GREEK SERIES · VOLUME 94

On Brotherly Love

Plutarch

ΠΕΡΙ ΦΙΛΑΔΕΛΦΙΑΣ

On Brotherly Love

With Seven More Essays on the Household

---

with a word-for-word interlinear English translation

preserving the original word order



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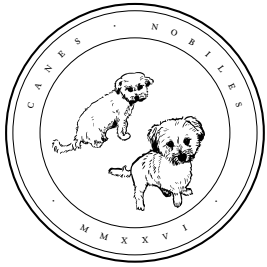

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The Greek text follows Bernardakis' Teubner Moralia (1888–1891).
One chapter of The Education of Children is omitted; […] marks it.

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Words the editor secludes are not printed; words he supplies are printed without their brackets; ∗∗∗ marks words the manuscripts have lost.

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PLUTARCH

ΠΕΡΙ ΦΙΛΑΔΕΛΦΙΑΣ

On Brotherly Love

ON BROTHERLY LOVE

I · THE RARITY OF BROTHERLY LOVE

Plutarch dedicates the essay to Nigrinus and Quintus, brothers who already practice what it urges. Brotherly love is now as rare as hatred of brothers was in antiquity. Nature made the body's organs in pairs, and brothers from one seed, to work together; a man who fights his brother and takes a stranger as comrade willingly cuts off a living limb to fit on a foreign one. Most friendships are shadows of the first one, and nothing pleases parents more than brothers' love: Apollonis blessed herself for three sons who guarded the eldest, while Artaxerxes died of despair on learning that his son Ochus had plotted against his brothers.

τὰ παλαιὰ τῶν Διοσκόρων ἀφιδρύματα Σπαρτιᾶται ‘δόκανα’ 1
the ancient of-the Dioscuri images Spartans beams
καλοῦσι· ἔστι δὲ δύο ξύλα παράλληλα δυσὶ πλαγίοις
they-call is and two timbers parallel by-two cross-pieces
ἐπεζευγμένα, καὶ δοκεῖ τῷ φιλαδέλφῳ τῶν θεῶν οἰκεῖον εἶναι
joined and seems to-the brother-loving of-the gods fitting to-be
τοῦ ἀναθήματος τὸ κοινὸν καὶ ἀδιαίρετον. οὕτω δὴ καὶ
of-the offering the common and undivided so indeed also
αὐτὸς ὑμῖν, ὦ Νιγρῖνε καὶ Κύντε, τὸ σύγγραμμα τοῦτο περὶ
myself to-you O Nigrinus and Quintus the treatise this on
φιλαδελφίας ἀνατίθημι, κοινὸν ἀξίοις οὖσι δῶρον. ἐφ’ ἃ γὰρ
brotherly-love I-dedicate common worthy being gift to what for
προτρέπεται, ταῦτα πράττοντες ἤδη μαρτυρεῖσθαι μᾶλλον
it-exhorts these-things doing already to-be-witnessed rather
ἢ παρακαλεῖσθαι δόξετε. καὶ τὸ χαῖρον ὑμῶν ἐφ’ οἷς
than to-be-exhorted you-will-seem and the rejoicing of-you at what-things
κατορθοῦτε ποιήσει τῇ κρίσει τὴν ἐπιμονὴν βεβαιοτέραν,
you-succeed will-make to-the judgment the persistence firmer
ὥσπερ ἐν χρηστοῖς καὶ φιλοκάλοις θεαταῖς εὐημερούντων.
as-if among good and beauty-loving spectators doing-well

Ἀρίσταρχος μὲν οὖν ὁ Θεοδέκτου πατήρ, ἐπισκώπτων τὸ
Aristarchus indeed then the of-Theodectes father mocking the
πλῆθος τῶν σοφιστῶν, ἔλεγε πάλαι μὲν ἑπτὰ σοφοὺς
multitude of-the sophists used-to-say long-ago indeed seven wise-men
μόλις γενέσθαι, τότε δὲ μὴ ῥᾳδίως ἂν ἰδιώτας τοσούτους
scarcely to-have-been then and not easily — laymen so-many
εὑρεθῆναι. ἐγὼ δ' ὁρῶ καθ' ἡμᾶς τὴν φιλαδελφίαν
to-be-found I and see in-the-time-of us the brotherly-love
οὕτω σπάνιον οὖσαν, ὡς τὴν μισαδελφίαν ἐπὶ τῶν
so rare being as the hatred-of-brothers among the
παλαιῶν, ἧς γε τὰ φανέντα παραδείγματα τραγῳδίαις
ancients of-which at-least the shown examples to-tragedies
καὶ θεάτροις ὁ βίος ἐξέδωκε διὰ τὸ παράδοξον· οἱ δὲ νῦν
and theaters the life published because-of the paradoxical the and now
ἄνθρωποι πάντες, ὅταν ἐντυγχάνωσι χρηστοῖς ἀδελφοῖς,
men all whenever they-meet with-good brothers
θαυμάζουσιν οὐδὲν ἧττον ἢ τοὺς Μολιονίδας ἐκείνους,
marvel nothing less than the Molionidae those
συμφυεῖς τοῖς σώμασι γεγονέναι δοκοῦντας· καὶ τὸ χρῆσθαι
grown-together in-the bodies to-have-been seeming and the to-use
κοινῶς τοῖς πατρῴοις χρήμασι καὶ φίλοις καὶ δούλοις
in-common the paternal possessions and friends and slaves
οὕτως ἄπιστον ἡγοῦνται καὶ τερατῶδες, ὡς τὸ χρῆσθαι
so incredible they-consider and monstrous as the to-use
μίαν ψυχὴν δυεῖν σωμάτων χερσὶ καὶ ποσὶ καὶ ὀφθαλμοῖς.
one soul of-two bodies hands and feet and eyes
2 καίτοι τὸ παράδειγμα τῆς χρήσεως τῶν ἀδελφῶν ἡ φύσις
and-yet the example of-the use of-the brothers the nature
οὐ μακρὰν ἔθηκεν, ἀλλ' ἐν αὐτῷ τῷ σώματι τὰ πλεῖστα
not far set but in itself the body the most
τῶν ἀναγκαίων διττὰ καὶ ἀδελφὰ καὶ δίδυμα μηχανησαμένη,
of-the necessary-things double and brother and twin having-contrived

χεῖρας πόδας ὄμματ᾽ ὦτα ῥῖνας, ἐδίδαξεν ὅτι ταῦτα πάντα
hands feet eyes ears nostrils taught that these-things all
σωτηρίας ἕνεκα καὶ συμπράξεως κοινῆς οὐ διαφορᾶς καὶ
of-preservation for-the-sake and of-cooperation common not of-difference and
μάχης οὕτω διέστησεν· αὐτάς τε τὰς χεῖρας εἰς πολλοὺς καὶ
of-battle thus she-separated themselves both the hands into many and
ἀνίσους δακτύλους σχίσασα πάντων ὀργάνων ἐμμελέστατα
unequal fingers having-split of-all instruments most-harmonious
καὶ τεχνικώτατα παρέσχεν, ὥστ᾽ Ἀναξαγόραν τὸν παλαιὸν
and most-skillful provided so-that Anaxagoras the ancient
ἐν ταῖς χερσὶ τὴν αἰτίαν τίθεσθαι τῆς ἀνθρωπίνης σοφίας καὶ
in the hands the cause to-place of-the human wisdom and
συνέσεως. ἀλλὰ τούτου μὲν ἔοικεν ἀληθὲς εἶναι τοὐναντίον·
intelligence but of-this indeed seems true to-be the-opposite
οὐ γὰρ ὅτι χεῖρας ἔσχεν ἄνθρωπος, σοφώτατον· ἀλλ᾽ ὅτι
not for because hands had man most-wise but because
φύσει λογικὸν ἦν καὶ τεχνικόν, ὀργάνων φύσει τοιούτων
by-nature rational he-was and skillful instruments by-nature such
ἔτυχεν. ἐκεῖνο δὲ παντὶ δῆλον, ὡς ἀπὸ σπέρματος ἑνὸς
he-obtained that and to-everyone clear that from seed one
καὶ μιᾶς ἀρχῆς ἡ φύσις ἀδελφοὺς δύο καὶ τρεῖς καὶ
and one origin the nature brothers two and three and
πλείονας, ἐποίησεν οὐ πρὸς διαφορὰν καὶ ἀντίταξιν, ἀλλ᾽
more made not for difference and opposition but
ὅπως χωρὶς ὄντες ἀλλήλοις μᾶλλον συνεργῶσιν.
so-that apart being with-one-another more they-may-cooperate
οἱ γὰρ δὴ τρισώματοι καὶ ἑκατόγχειρες, εἴπερ ἐγένοντο,
the for indeed three-bodied and hundred-handed if-indeed they-existed
συμφυεῖς ὄντες πᾶσι τοῖς μέρεσιν, οὐδὲν ἐκτὸς αὑτῶν οὐδὲ
grown-together being in-all the parts nothing outside themselves nor
χωρὶς ἐδύναντο ποιεῖν· ὃ τοῖς ἀδελφοῖς ὑπάρχει, καὶ
apart could do which to-the brothers belongs both

μένειν καὶ ἀποδημεῖν ἅμα καὶ πολιτεύεσθαι καὶ γεωργεῖν
to-stay and to-go-abroad at-once and to-be-citizens and to-farm
δυναμένοις δι᾽ ἀλλήλων, ἄνπερ ἦν ἡ φύσις ἔδωκεν
being-able through one-another if-only which the nature gave
εὐνοίας καὶ συμφωνίας ἀρχὴν φυλάττωσιν· εἰ δὲ μή, ποδῶν
of-goodwill and of-concord beginning they-guard if but not of-feet
οὐδέν, οἶμαι, διοίσουσιν ἀλλήλους ὑποσκελιζόντων καὶ
nothing I-think they-will-differ one-another tripping and
δακτύλων ἐμπλεκομένων καὶ διαστρεφομένων παρὰ φύσιν
of-fingers being-entangled and being-twisted against nature
ὑπ᾽ ἀλλήλων. μᾶλλον δ᾽ ὥσπερ ἐν ταὐτῷ σώματι μιᾶς
by one-another rather and as in the-same body one
κοινωνοῦντα φύσεως καὶ τροφῆς τὰ ὑγρὰ καὶ ξηρὰ καὶ
sharing of-nature and of-nourishment the moist and dry and
ψυχρὰ καὶ θερμά, τῇ ὁμονοίᾳ καὶ συμφωνίᾳ τὴν ἀρίστην
cold and hot by-the like-mindedness and concord the best
καὶ ἡδίστην κρᾶσιν ἐμποιεῖ καὶ ἁρμονίαν, ἧς χωρὶς οὔτε
and sweetest blend produce and harmony which without neither

‘πλούτου’
of-wealth

φασὶν οὔτε
they-say nor

‘τᾶς ἰσοδαίμονος ἀνθρώποις βασιληίδος ἀρχᾶς’
of-the god-equal for-men royal rule

εἶναί τινα χάριν καὶ ὄνησιν· ἂν δὲ πλεονεξία καὶ στάσις
to-be any grace and profit if and greed and faction
αὐτοῖς ἐγγένηται, διέφθειρεν αἴσχιστα καὶ συνέχεε τὸ
among-them arise destroyed most-shamefully and confounded the

ζῷον· οὕτως ἀδελφῶν ὁμοφροσύνῃ καὶ γένος καὶ οἶκος
living-thing so of-brothers by-like-mindedness both family and house
ὑγιαίνει καὶ τέθηλε, καὶ φίλοι καὶ συνήθεις ὥσπερ ἐμμελὴς
is-healthy and flourishes and friends and intimates like harmonious
χορὸς οὐδὲν οὔτε πράσσουσιν ἐναντίον οὔτε λέγουσιν οὔτε
chorus nothing either do contrary or say or
φρονοῦσιν·
think

‘ἐν δὲ διχοστασίῃ καὶ ὁ πάγκακος ἔμμορε τιμῆς,’
in and dissension even the all-evil gets-a-share of-honor

οἰκέτης διάβολος ἢ κόλαξ παρενδὺς θυραῖος ἢ πολίτης
servant slanderer or flatterer slipping-in from-outside or citizen
βάσκανος. ὡς γὰρ αἱ νόσοι τοῖς σώμασι μὴ προσιεμένοις
envious as for the diseases in-the bodies not admitting
τὸ οἰκεῖον πολλῶν ἐμποιοῦσιν ἀτόπων καὶ βλαβερῶν
the proper of-many produce strange and harmful
ὀρέξεις, οὕτως ἡ πρὸς τὸ συγγενὲς διαβολὴ καὶ ὑφόρασις
cravings so the toward the kindred slander and suspicion
ὁμιλίας ἐπάγεται φαύλας καὶ πονηρὰς εἰς τὸ ἐλλιπὲς
associations brings-in base and wicked into the lacking
ἔξωθεν ἐπιρρεούσας.
from-outside flowing-in
ὁ μὲν οὖν Ἀρκαδικὸς μάντις ἀναγκαίως πόδα ξύλινον 3
the indeed then Arcadian seer of-necessity foot wooden
προσεποιήσατο καθ’ Ἡρόδοτον, τοῦ οἰκείου στερηθείς·
procured according-to Herodotus of-the own having-been-deprived
ἀδελφὸς δὲ πολεμῶν ἀδελφῷ καὶ ὀθνεῖον ἐξ ἀγορᾶς
brother but warring with-brother and stranger from market-place
ἢ παλαίστρας ἑταῖρον οὐδὲν ἔοικεν ἄλλο ποιεῖν ἢ
or wrestling-school comrade nothing seems other to-do than

σάρκινον καὶ συμφυὲς ἑκουσίως ἀποκόψας μέλος
of-flesh and grown-together willingly having-cut-off member
ἀλλότριον προστρίβεσθαι καὶ προσαρμόττειν. αὐτὴ γὰρ
foreign to-attach and to-fit-on itself for
ἡ προσδεχομένη καὶ ζητοῦσα φιλίαν καὶ ὁμιλίαν χρεία
the accepting and seeking friendship and company need
διδάσκει τὸ συγγενὲς τιμᾶν καὶ περιέπειν καὶ διαφυλάττειν,
teaches the kindred to-honor and to-cherish and to-preserve
ὡς ἀφίλους καὶ ἀμίκτους καὶ μονοτρόπους ζῆν μὴ
as friendless and unsociable and solitary to-live not
δυναμένους μηδὲ πεφυκότας. ὅθεν ὁ Μένανδρος ὀρθῶς
being-able nor made-by-nature whence — Menander rightly

‘οὐκ ἐκ πότων καὶ τῆς καθ’ ἡμέραν τρυφῆς
not from drinking-bouts and of-the by day luxury
ζητοῦμεν ᾧ πιστεύσομεν τὰ τοῦ βίου (φησί),
do-we-seek to-whom we-shall-entrust the-things of-the life he-says
πάτερ; οὐ περιττὸν οἴετ’ ἐξευρηκέναι
father not extraordinary does-he-think to-have-found
ἀγαθὸν ἕκαστος, ἂν ἔχῃ φίλου σκιάν;’
good each-one if he-has of-a-friend shadow

σκιαὶ γάρ εἰσιν ὄντως αἱ πολλαὶ φιλίαι καὶ μιμήματα
shadows for are really the many friendships and imitations
καὶ εἴδωλα τῆς πρώτης ἐκείνης, ἣν παισί τε πρὸς
and images of-the first that which in-children both toward
γονεῖς ἡ φύσις ἀδελφοῖς τε πρὸς ἀδελφοὺς ἐμπεποίηκε,
parents the nature in-brothers and toward brothers has-implanted
κἀκείνην ὁ μὴ σεβόμενος μηδὲ τιμῶν ἆρά τινα πίστιν
and-that the(-one) not revering nor honoring is-it any pledge
εὐνοίας τοῖς ἀλλοτρίοις δίδωσιν; ἢ ποιός τίς ἐστιν ὁ
of-goodwill to-the strangers gives or what-kind a-sort is the(-one)

τὸν ἑταῖρον ἐν φιλοφροσύναις καὶ γράμμασιν ἀδελφὸν
the comrade in greetings and letters brother
προσαγορεύων, τῷ δ' ἀδελφῷ μηδὲ τὴν αὐτὴν ὁδὸν
addressing with-the but brother not-even the same road
οἰόμενος δεῖν βαδίζειν; ὡς γὰρ εἰκόνα κοσμεῖν ἀδελφοῦ
thinking one-must to-walk as for image to-adorn of-a-brother
τὸ δὲ σῶμα τύπτειν καὶ ἀκρωτηριάζειν μανικόν, οὕτω
the but body to-beat and to-mutilate (is)-mad so
τοὔνομα σέβεσθαι καὶ τιμᾶν ἐν ἑτέροις αὐτὸν δὲ μισεῖν
the-name to-revere and to-honor in others him but to-hate
καὶ φεύγειν οὐχ ὑγιαίνοντός ἐστιν, οὐδ' ἐν νῷ πώποτε
and to-shun not of-one-being-sane is nor in mind ever
τὴν φύσιν ὡς ἁγιώτατον καὶ μέγιστον ἱερὸν λαβόντος.
the nature as most-holy and greatest sanctuary having-taken
οἶδα γοῦν ἐμαυτὸν ἐν Ῥώμῃ δυεῖν ἀδελφῶν ἀναδεξάμενον 4
I-know at-any-rate myself in Rome of-two brothers having-undertaken
δίαιταν, ὧν ἄτερος ἐδόκει φιλοσοφεῖν· ἦν δ' ὡς ἔοικεν
arbitration of-whom the-one seemed to-philosophize he-was but as it-seems
οὐ μόνον ἀδελφὸς ἀλλὰ καὶ φιλόσοφος ψευδεπίγραφος καὶ
not only brother but also philosopher falsely-titled and
ψευδώνυμος· ἐμοῦ γὰρ ἀξιοῦντος αὐτὸν ὡς ἀδελφῷ καὶ
falsely-named of-me for thinking-it-right him as to-brother and
ἰδιώτῃ φιλόσοφον προσφέρεσθαι, 'ταῦτ" εἶπεν 'ὡς πρὸς
to-layman philosopher to-behave these-things he-said as toward
ἰδιώτην ἀληθῶς, ἐγὼ δ' οὐ σεμνὸν οὐδὲ μέγα ποιοῦμαι τὸ
layman truly I but not solemn nor great make the
ἐκ τῶν αὐτῶν μορίων γεγονέναι.' 'σὺ μέν' ἔφην ἐγὼ 'δῆλος
from the same parts to-have-been-born you indeed I-said I clear
εἶ μηδὲ τὸ ἐκ μορίων γεγονέναι μέγα καὶ σεμνὸν
you-are not-even the from parts to-have-been-born great and solemn
ἡγούμενος. ἀλλ' οἵ γε ἄλλοι πάντες, εἰ καὶ μὴ φρονοῦσιν
considering but they at-least others all if even not they-think

οὕτω, λέγουσι γοῦν καὶ ᾄδουσιν, ὡς γονεῦσι τιμὴν μετὰ
so say at-any-rate and sing that to-parents honor after
θεοὺς πρώτην καὶ μεγίστην ἥ τε φύσις ὅ τε τὴν φύσιν
gods first and greatest the both nature the both the nature
σῴζων νόμος ἀπέδωκε· καὶ οὐκ ἔστιν ὅ τι μᾶλλον
preserving law assigned and not is what ever more
ἄνθρωποι κεχαρισμένον θεοῖς δρῶσιν, ἢ τοκεῦσιν αὑτῶν καὶ
men pleasing to-gods do than to-parents their-own and
τροφεῦσι ‘παλαιὰς ἐπὶ νέαις δανεισθείσας’ χάριτας εὐμενῶς
to-nurses old on new lent favors kindly
καὶ προθύμως ἐκτίνοντες. οὐδ’ αὖ πάλιν μείζων ἐπίδειξις
and eagerly repaying nor again in-turn greater display
ἀθέου γέγονε τῆς περὶ γονεῖς ὀλιγωρίας καὶ πλημμελείας·
of-godlessness has-been than-the toward parents neglect and offense
διὸ τοὺς μὲν ἄλλους κακῶς ποιεῖν ἀπείρηται, μητρὶ δ’
therefore the indeed others badly to-treat is-forbidden to-mother but
αὐτοῦ καὶ πατρὶ τὸ μὴ παρέχειν ἑαυτοὺς δρῶντας ἀεὶ καὶ
one's-own and to-father the not to-provide themselves doing always and
λέγοντας ἀφ’ ὧν εὐφρανοῦνται, κἂν μὴ προσῇ τὸ λυποῦν,
saying from which they-will-be-gladdened even-if not be-present the grieving
ἀνόσιον ἡγοῦνται καὶ ἄθεσμον. τίς οὖν ἐστι παρὰ παίδων
unholy they-consider and lawless what then is from children
γονεῦσιν ἢ πρᾶξις ἢ χάρις ἢ διάθεσις μᾶλλον εὐφραίνειν
to-parents either act or favor or disposition more to-gladden
δυναμένη τῆς πρὸς ἀδελφὸν εὐνοίας βεβαίου καὶ φιλίας;’
able than-the toward brother goodwill firm and friendship
ἢ τοῦτό γε ῥᾴδιόν ἐστιν ἀπὸ τῶν ἐναντίων καταμαθεῖν.
surely this at-least easy is from the opposites to-learn
ὅπου γὰρ οἰκότριβα τιμώμενον ὑπὸ πατρὸς ἢ μητρὸς
where for house-servant honored by father or mother
υἱοὶ προπηλακίζοντες καὶ φυτῶν καὶ χωρίων οἷς
sons treating-with-contempt and plants and lands in-which

ἔχαιρον ἀμελοῦντες ἀνιῶσιν αὐτούς, καὶ κύων τις
they-took-pleasure neglecting grieve them and dog some
οἰκογενὴς παρορώμενος καὶ ἵππος ἅπτεται φιλοστόργων
home-bred overlooked and horse touches affectionate
καὶ φιλοτίμων γερόντων, ἄχθονται δὲ καὶ παισὶν
and ambitious old-men are-vexed and also with-children
ἀκροάματα καὶ θεάματα καὶ ἀθλητάς, οὓς ἐθαύμαζον
shows and spectacles and athletes whom they-admired
αὐτοί, διασύρουσι καὶ καταφρονοῦσιν· ἦπου μετρίως
themselves disparage and despise surely moderately
ἔχουσιν υἱοῖς διαφερομένοις καὶ μισοῦσιν ἀλλήλους καὶ
are-they-disposed to-sons quarreling and hating one-another and
κακῶς λέγουσι καὶ πρὸς ἔργα καὶ πράξεις ἀντιταττομένοις
badly speaking and against deeds and actions opposing-themselves
ἀεὶ καὶ καταλυομένοις ὑπ᾽ ἀλλήλων; οὐκ ἂν εἴποι τις·
always and being-undone by one-another not — would-say anyone
οὐκοῦν τοὐναντίον ἐρῶντες ἀλλήλων καὶ φιλοῦντες ἀδελφοί,
therefore the-opposite loving one-another and cherishing brothers
καὶ ὅσον ἡ φύσις τοῖς σώμασι διέστησεν, ἐπὶ ταὐτὸ τοῖς
and as-much-as the nature in-the bodies separated to the-same in-the
πάθεσι καὶ τοῖς πράγμασιν ἀποδιδόντες, καὶ λόγους κοινοὺς
feelings and in-the affairs restoring and discourses common
καὶ διατριβὰς ἅμα καὶ παιδιὰς μετ᾽ ἀλλήλων ἔχοντες,
and pastimes together and games with one-another having
ἡδεῖαν καὶ μακαρίαν παρεσκευάκασι γηροτρόφον τοῖς
sweet and blessed have-prepared nurse-of-old-age for-the
γονεῦσι τὴν φιλαδελφίαν. οὔτε γὰρ φιλόλογος πατὴρ οὕτως
parents the brotherly-love neither for fond-of-letters father so
οὔτε φιλότιμος οὔτε φιλοχρήματος γέγονεν ὡς φιλότεκνος·
nor ambitious nor fond-of-money has-become as fond-of-children

διὸ τοὺς υἱοὺς οὔτε λέγοντας οὔτε πλουτοῦντας οὔτ'
therefore the sons neither speaking nor being-rich nor
ἄρχοντας ἡδέως οὕτως ὡς φιλοῦντας ἀλλήλους ὁρῶσιν.
ruling gladly so as loving one-another they-see
Ἀπολλωνίδα γοῦν τὴν Κυζικηνήν, Εὐμένους δὲ τοῦ
Apollonis at-any-rate the of-Cyzicus of-Eumenes and the
βασιλέως μητέρα καὶ τριῶν ἄλλων, Ἀττάλου καὶ
king mother and of-three others of-Attalus and
Φιλεταίρου καὶ Ἀθηναίου, λέγουσι μακαρίζειν ἑαυτὴν ἀεὶ
of-Philetaerus and of-Athenaeus they-say to-call-blessed herself always
καὶ τοῖς θεοῖς χάριν ἔχειν οὐ διὰ τὸν πλοῦτον οὐδὲ
and to-the gods thanks to-have not because-of the wealth nor
διὰ τὴν ἡγεμονίαν, ἀλλ' ὅτι τοὺς τρεῖς υἱοὺς ἑώρα
because-of the rule but because the three sons she-saw
τὸν πρεσβύτατον δορυφοροῦντας κἀκεῖνον ἐν μέσοις αὐτοῖς
the eldest guarding-as-spearmen and-him in middle them
δόρατα καὶ ξίφη φοροῦσιν ἀδεῶς διαιτώμενον. ὥσπερ
spears and swords carrying fearlessly living as
αὖ τοὐναντίον, Ἀρτοξέρξης αἰσθόμενος Ὤχον τὸν υἱὸν
again the-opposite Artaxerxes having-perceived Ochus the son
ἐπιβεβουλευκότα τοῖς ἀδελφοῖς ἀθυμήσας ἀπέθανε·
having-plotted against-the brothers having-despaired died

'χαλεποὶ πόλεμοι γὰρ ἀδελφῶν'
harsh wars for of-brothers

ὡς Εὐριπίδης εἴρηκεν ὄντες, χαλεπώτατοι τοῖς γονεῦσιν
as Euripides has-said being harshest to-the parents
αὐτοῖς εἰσιν· ὁ γὰρ μισῶν τὸν ἀδελφὸν αὑτοῦ καὶ
themselves are the(-one) for hating the brother his-own and

βαρυνόμενος οὐ δύναται μὴ τὸν γεννήσαντα μέμφεσθαι
being-burdened not can not the having-begotten to-blame
καὶ τὴν τεκοῦσαν.
and the having-borne

II · BROTHERS AND THEIR PARENTS

Good sons love one another all the more for their parents' sake and their parents for one another's; Homer pities the brotherless Telemachus, and Hesiod wrongly prefers an only son. A father who quarrels with his brothers teaches his sons to do the same, and a broken bond between brothers heals into a scar. A brother is not replaced like a friend, as the Persian woman said who chose her brother over her children, and a bad brother is to be borne, not judged more harshly than strangers. While the parents live, a son should not court their goodwill for himself alone; he should take part of their anger at his brother on himself, excuse his failings, as Agamemnon excused Menelaus, and give them kinder names.

ὁ μὲν οὖν Πεισίστρατος ἐπιγαμῶν ἐνηλίκοις οὖσι τοῖς υἱοῖς, 6
— indeed then Peisistratus marrying-again grown-up being the sons
ἔφη, καλοὺς ἐκείνους κἀγαθοὺς ἡγούμενος, ἔτι πλειόνων
said fine them and-good considering still of-more
ἐθέλειν τοιούτων πατὴρ γενέσθαι. χρηστοὶ δὲ καὶ δίκαιοι
to-wish such father to-become good and also just
παῖδες οὐ μόνον διὰ τοὺς γονεῖς ἀγαπήσουσι μᾶλλον
children not only because-of the parents will-love more
ἀλλήλους, ἀλλὰ καὶ τοὺς γονεῖς δι' ἀλλήλους· οὕτως
one-another but also the parents because-of one-another so
ἀεὶ καὶ φρονοῦντες καὶ λέγοντες, ὅτι τοῖς γονεῦσιν ἀντὶ
always both thinking and saying that to-the parents in-return-for
πολλῶν χάριν ὀφείλοντες μάλιστα διὰ τοὺς ἀδελφοὺς
many favor owing most because-of the brothers
ὀφείλουσιν, ὡς τοῦτο δὴ κτημάτων ἁπάντων τιμιώτατον
they-owe as this indeed of-possessions all most-precious

καὶ ἥδιστον ἔχοντες παρ᾽ αὐτῶν. εὖ γέ τοι καὶ Ὅμηρος
and sweetest having from them well at-least surely also Homer
πεποίηκε Τηλέμαχον ἐν συμφορᾷ τὸ ἀνάδελφον τιθέμενον·
has-made Telemachus in misfortune the brotherless placing

‘ὣδε γὰρ ἡμετέρην γενεὴν μούνωσε Κρονίων.’
thus for our line made-single the-son-of-Cronus

ὁ δ᾽ Ἡσίοδος οὐκ εὖ παραινεῖ ‘μουνογενῆ παῖδα’ τῶν
— and Hesiod not well advises only-begotten son of-the
πατρῴων ἐπίκληρον εἶναι, καὶ ταῦτα τῶν Μουσῶν γεγονὼς
paternal-goods heir to-be and that of-the Muses having-become
μαθητής, ἃς ὁμοῦ δι᾽ εὔνοιαν ἀεὶ καὶ φιλαδελφίαν
pupil whom together because-of goodwill always and brotherly-love
οὔσας οὕτως ὠνόμαζον. πρὸς μὲν οὖν γονεῖς ἡ φιλαδελφία
being so they-named toward indeed then parents the brotherly-love
τοιοῦτόν ἐστιν, ὥστε τὸ φιλεῖν ἀδελφὸν εὐθὺς ἀπόδειξιν
such is that the to-love brother at-once proof
εἶναι τοῦ καὶ τὴν μητέρα φιλεῖν καὶ τὸν πατέρα· πρὸς
to-be of-the also the mother to-love and the father toward
δὲ παῖδας αὑτοῦ δίδαγμα καὶ παράδειγμα φιλαδελφίας,
and children his-own lesson and example of-brotherly-love
οἷον οὐδὲν ἄλλο· καὶ τοὐναντίον αὖ πονηρὸν ὥσπερ ἐξ
such-as nothing other and the-opposite again wicked as-if from
ἀντιγράφου πατρῴου τὴν μισαδελφίαν ἀναλαμβάνουσιν.
copy paternal the hatred-of-brothers they-take-up
ὁ γὰρ ἐν δίκαις καὶ στάσεσι καὶ ἀγῶσι πρὸς ἀδελφοὺς
the(-one) for in lawsuits and factions and contests against brothers
ἐγγεγηρακὼς εἶτα τοὺς υἱοὺς ὁμονοεῖν παρακαλῶν
having-grown-old then the sons to-agree exhorting

‘ἄλλων ἰατρός, αὐτὸς ἕλκεσιν βρύων’
of-others physician himself with-sores teeming

ἀσθενῆ ποιεῖ τοῖς ἔργοις τὸν λόγον. εἰ γοῦν ὁ Θηβαῖος
weak makes by-the deeds the speech if at-any-rate the Theban
Ἐτεοκλῆς πρὸς τὸν ἀδελφὸν εἰρηκώς
Eteocles to the brother having-said

‘ἄστρων ἂν ἔλθοιμ’ ἡλίου πρὸς ἀντολὰς
of-the-stars — I-would-go of-the-sun to risings
καὶ γῆς ἔνερθε δυνατὸς ὢν δρᾶσαι τάδε,
and of-earth beneath able being to-do these-things
τὴν θεῶν μεγίστην ὥστ’ ἔχειν τυραννίδα·’
the of-gods greatest so-as to-have tyranny

τοῖς αὑτοῦ πάλιν παρεκελεύετο τέκνοις
to-the his-own again exhorted children

‘ἰσότητα τιμᾶν, ἣ φίλους ἀεὶ φίλοις
equality to-honor which friends always to-friends
πόλεις τε πόλεσι συμμάχους τε συμμάχοις
cities and to-cities allies and to-allies
συνδεῖ· τὸ γὰρ ἴσον νόμιμον ἀνθρώποις ἔφυ,’
binds the for equal lawful for-men is-by-nature

τίς οὐκ ἂν αὐτοῦ κατεφρόνησε; ποῖος δ’ ἂν ἦν
who not — him would-have-despised what-sort and — would-have-been
ὁ Ἀτρεύς, εἰ τοιαῦτα δειπνίσας τὸν ἀδελφὸν ἐγνωμολόγει
— Atreus if such-things having-feasted the brother he-moralized
πρὸς τοὺς παῖδας
to the children

‘φίλων γε μέντοι χρῆσις ἡ πρὸς αἵματος
of-friends at-least however use the by blood
μόνη κακοῦ ῥέοντος ὠφελεῖν φιλεῖ;’
alone evil flowing to-help is-wont

7 διὸ καὶ γονέων κακὴν γηροτρόφον οὖσαν καὶ κακίονα
therefore also of-parents bad nurse-of-old-age being and worse
παιδοτρόφον τέκνων ἐκκαθαίρειν προσήκει τὴν μισαδελφίαν.
nurse of-children to-purge-away befits the hatred-of-brothers
ἔστι δὲ καὶ πρὸς πολίτας διάβολος καὶ κατήγορος· οἴονται
it-is and also toward citizens slanderous and accuser they-think
γὰρ οὐκ ἂν ἐκ τοσῆσδε συντροφίας καὶ συνηθείας καὶ
for not — from such-great rearing-together and intimacy and
οἰκειότητος ἐχθροὺς καὶ πολεμίους γενέσθαι, μὴ πολλὰ
kinship hostile and enemies to-become not many
καὶ πονηρὰ συνειδότας ἀλλήλοις. μεγάλαι γὰρ αἰτίαι
and wicked-things knowing-with one-another great for causes
μεγάλην διαλύουσιν εὔνοιαν καὶ φιλίαν· ὅθεν οὐδὲ ῥᾳδίως
great dissolve goodwill and friendship whence not-even easily
αὖθις ἐνδέχονται διαλύσεις. ὥσπερ γὰρ τὰ συμπαγέντα,
again they-admit reconciliations as for the joined-together
κἂν χαλάσῃ τὸ ἐχέκολλον, ἐνδέχεται πάλιν δεθῆναι καὶ
even-if loosens the glue it-is-possible again to-be-bound and
συνελθεῖν, συμφυοῦς δὲ σώματος ῥαγέντος ἢ σχισθέντος,
to-come-together of-grown-together but body broken or split
ἔργον ἐστὶ κόλλησιν εὑρεῖν καὶ σύμφυσιν· οὕτως αἱ μὲν ὑπὸ
task it-is joining to-find and growing-together so the indeed by
χρείας συνημμέναι φιλίαι κἂν διαστῶσιν οὐ χαλεπῶς αὖθις
need joined friendships even-if they-stand-apart not with-difficulty again
ἀναλαμβάνουσιν· ἀδελφοὶ δὲ τοῦ κατὰ φύσιν ἐκπεσόντες
resume brothers but from-the according-to nature having-fallen

οὔτε ῥᾳδίως συνέρχονται, κἂν συνέλθωσι, ῥυπαρὰν καὶ
neither easily come-together and-if they-come-together dirty and
ὕποπτον οὐλὴν αἱ διαλύσεις ἐφέλκονται. πᾶσα μὲν οὖν ἔχθρα
suspicious scar the reconciliations draw-after-them every indeed then enmity
πρὸς ἄνθρωπον ἀνθρώπῳ μετὰ τῶν μάλιστα λυπούντων
toward man for-man with the most grieving
ἐνδυομένη παθῶν, φιλονεικίας ὀργῆς φθόνου μνησικακίας,
entering passions rivalry anger envy rancor
ὀδυνηρόν ἐστι καὶ ταραχῶδες· ἡ δὲ πρὸς ἀδελφόν, ᾧ
painful is and turbulent the but toward brother with-whom
θυσιῶν τε κοινωνεῖν ἀνάγκη καὶ ἱερῶν πατρῴων ὁμόταφόν
sacrifices both to-share necessity and rites ancestral sharing-a-tomb
τε γενέσθαι καί που σύνοικον ἢ γείτονα χωρίων, ἐν ὄμμασιν
and to-become and perhaps housemate or neighbor of-lands in eyes
ἔχει τὸ λυπηρόν, ὑπομιμνήσκουσα καθ᾽ ἡμέραν τῆς ἀνοίας
has the painful reminding every day of-the folly
καὶ παραφροσύνης, δι᾽ ἣν τὸ ἥδιστον καὶ συγγενέστατον
and madness because-of which the sweetest and most-kindred
πρόσωπον βλέπεται σκυθρωπότατον, ἥ τε προσφιλὴς ἐκ
face is-seen most-sullen the and dear from
νέων φωνὴ καὶ συνήθης ἀκοῦσαι φοβερωτάτη γέγονε.
youth voice and familiar to-hear most-fearful has-become
πολλοὺς δὲ τῶν ἄλλων ἀδελφῶν ὁρῶντες οἰκίᾳ τε
many and of-the other brothers seeing house both
μιᾷ χρωμένους καὶ τραπέζῃ καὶ χωρίοις ἀνεμήτοις καὶ
one using and table and lands undivided and
ἀνδραπόδοις, αὐτοὶ καὶ φίλους διῄρηνται καὶ ξένους, ἐχθρὰ
slaves themselves both friends have-divided and guests hostile
πάντα τὰ προσφιλῆ τοῖς ἀδελφοῖς νέμοντες· καὶ ταῦτα,
all the dear-things to-the brothers counting and these-things
πᾶσιν ἐν μέσῳ λογίζεσθαι παρόντος, ὅτι, ‘ληιστοί᾽ μέν
for-all in middle to-reckon it-being-possible that to-be-won-by-raid indeed

τε φίλοι καὶ συμπόται ‘κτητοῖ’ δὲ κηδεσταὶ
both friends and drinking-companions to-be-acquired and kinsmen-by-marriage
καὶ συνήθεις, τῶν πρώτων ὥσπερ ὅπλων ἢ ὀργάνων
and intimates of-the first as-if weapons or tools
διαφθαρέντων· ἀδελφοῦ δ’ ἀντίκτησις οὐκ ἔστιν, ὥσπερ
destroyed of-brother but replacement not is as
οὐδὲ χειρὸς ἀφαιρεθείσης οὐδ’ ὄψεως ἐκκοπείσης· ἀλλ’
not-even of-hand removed nor of-eye knocked-out but
ὀρθῶς ἡ Περσὶς εἶπεν, ἀντὶ τῶν τέκνων ἑλομένη σῶσαι
rightly the Persian-woman said instead-of the children having-chosen to-save
τὸν ἀδελφόν, ὅτι παῖδας μὲν ἑτέρους κτήσασθαι δύναιτ’ ἄν,
the brother that children indeed other to-acquire she-could —
ἀδελφὸς δ’ ἄλλος αὐτῇ, γονέων μὴ ὄντων, οὐκ ἂν γένοιτο.
brother but other for-her parents not being not — would-be
8 τί δῆτα χρὴ ποιεῖν, φαίη τις ἄν, ὅτῳ φαῦλος ἀδελφὸς
what then must-one to-do would-say anyone — to-whom bad brother
γένοιτο; πρῶτον ἐκεῖνο μνημονεύειν, ὅτι παντὸς ἅπτεται
should-be first that to-remember that every touches
γένους φιλίας ἡ φαυλότης, καὶ κατὰ τὸν Σοφοκλέα
kind of-friendship the badness and according-to — Sophocles

‘τὰ πλεῖστα φωρῶν αἰσχρὰ φωράσεις βροτῶν.’
the most searching base-things you-will-find of-mortals

οὔτε γὰρ τὸ συγγενικὸν οὔτε τὸ ἑταιρικὸν οὔτε τὸ
neither for the kindred nor the comradely nor the
ἐρωτικὸν εἰλικρινὲς καὶ ἀπαθὲς καὶ καθαρὸν ἔστιν εὑρεῖν
erotic pure and unaffected and clean is to-find
κακίας. ὁ μὲν οὖν Λάκων μικρὰν γυναῖκα γήμας
of-vice the indeed then Laconian small wife having-married
ἔφη τὰ ἐλάχιστα δεῖν αἱρεῖσθαι τῶν κακῶν, ἀδελφῷ δὲ
said the least one-must to-choose of-the evils to-brother but

σωφρόνως παραινέσειεν ἄν τις τὰ οἰκειότατα τῶν κακῶν
prudently would-advise — anyone the most-kindred of-the evils
ὑπομένειν μᾶλλον ἢ πειρᾶσθαι τῶν ἀλλοτρίων· τοῦτο γὰρ
to-endure rather than to-try the foreign this for
ἀνέγκλητον ὡς ἀναγκαῖον, ἐκεῖνο δὲ ψεκτὸν ὡς αὐθαίρετον.
blameless as necessary that but blameworthy as self-chosen
οὐ γὰρ ὁ συμπότης οὐδ' ὁ συνέφηβος οὐδ' ὁ ξένος
not for the drinking-companion nor the fellow-youth nor the guest

'αἰδοῦς ἀχαλκεύτοισιν ἔζευκται πέδαις,'
of-shame with-unforged is-yoked fetters

ἀλλ' ὁ σύναιμος καὶ σύντροφος καὶ ὁμοπάτωρ καὶ
but the of-one-blood and fellow-nursling and of-the-same-father and
ὁμομήτωρ, ᾧ καὶ τῶν ἁμαρτημάτων εἰκός ἐστιν
of-the-same-mother to-whom also of-the errors fitting it-is
ἐπιχωρεῖν ἔνια, καὶ παρείκειν λέγοντα πρὸς ἀδελφὸν
to-concede some and to-yield saying to brother
ἐξαμαρτάνοντα
erring

'τοὔνεκά σ' οὐ δύναμαι προλιπεῖν δύστηνον ἐόντα'
therefore you not I-can to-abandon wretched being

καὶ φαῦλον καὶ ἀνόητον, μὴ καὶ λάθω τι πατρῷον
and bad and foolish lest also I-escape-notice some paternal
ἢ μητρῷον ἐνεσταγμένον ἀπὸ σπέρματος νόσημα χαλεπῶς
or maternal instilled from seed disease harshly
καὶ πικρῶς τῷ μισεῖν ἐν σοὶ κολάζων. τοὺς μὲν γὰρ
and bitterly by-the to-hate in you punishing the indeed for
ἀλλοτρίους, ὡς ἔλεγε Θεόφραστος, οὐ φιλοῦντα δεῖ
strangers as used-to-say Theophrastus not loving one-must

κρίνειν ἀλλὰ κρίναντα φιλεῖν· ὅπου δ' ἡ φύσις ἡγεμονίαν
to-judge but having-judged to-love where but the nature leadership
τῇ κρίσει πρὸς εὔνοιαν οὐ δίδωσιν οὐδ' ἀναμένει τὸν
to-the judgment toward goodwill not gives nor awaits the
θρυλούμενον τῶν ἁλῶν μέδιμνον ἀλλὰ συγγεγέννηκε τὴν
much-talked-of of-the salt bushel but has-engendered-with the
ἀρχὴν τῆς φιλίας, ἐνταῦθα δεῖ μὴ πικροὺς εἶναι
beginning of-the friendship there one-must not harsh to-be
μηδ' ἀκριβεῖς τῶν ἁμαρτημάτων ἐξεταστάς. νυνὶ δὲ τί
nor strict of-the errors examiners now but what
ἂν λέγοις, εἰ ξένων ἀνθρώπων καὶ ἀλλοτρίων ἐκ
— would-you-say if of-strange men and foreign from
πότου τινὸς ἢ παιδιᾶς ἢ παλαίστρας προσφθαρέντων
drinking-bout some or play or wrestling-school attached
ἁμαρτήματα ῥᾳδίως ἔνιοι φέροντες καὶ ἡδόμενοι, δύσκολοι
errors easily some bearing and taking-pleasure peevish
καὶ ἀπαραίτητοι πρὸς τοὺς ἀδελφούς εἰσιν; ὅπου καὶ
and implacable toward the brothers are where both
κύνας χαλεποὺς καὶ ἵππους, πολλοὶ δὲ καὶ λύγκας
dogs savage and horses many and also lynxes
αἰλούρους πιθήκους λέοντας τρέφοντες καὶ ἀγαπῶντες,
cats apes lions rearing and loving
ἀδελφῶν οὐχ ὑπομένουσιν ὀργὰς ἢ ἀγνοίας ἢ φιλοτιμίας;
of-brothers not endure angers or ignorances or ambitions
ἕτεροι δὲ παλλακίσι καὶ πόρναις οἰκίας καὶ ἀγροὺς
others and to-concubines and harlots houses and fields
καταγράφοντες ὑπὲρ οἰκοπέδου καὶ γωνίας πρὸς ἀδελφοὺς
making-over for building-plot and corner against brothers
διαμονομαχοῦσιν; εἶτα τῷ μισαδέλφῳ μισοπονηρίαν ὄνομα
fight-to-the-death then to-the hatred-of-brothers hatred-of-wickedness name
θέμενοι, περινοστοῦσιν ἐν τοῖς ἀδελφοῖς τὴν κακίαν
having-given go-about among the brothers the vice

προβαλλόμενοι καὶ λοιδοροῦντες, ἐν δὲ τοῖς ἄλλοις μὴ
throwing-forward and reviling among but the others not
δυσχεραίνοντες ἀλλὰ χρώμενοι πολλῇ καὶ συνόντες.
being-annoyed but associating much and being-with-them
ταυτὶ μὲν οὖν ἔστω προοίμια τοῦ λόγου παντός. ἀρχὴν 9
these indeed then let-be preludes of-the discourse whole beginning
δὲ τῆς διδασκαλίας μὴ τὴν νέμησιν τῶν πατρῴων, ὥσπερ
and of-the instruction not the distribution of-the paternal-goods as
ἕτεροι, λάβωμεν, ἀλλὰ τὴν ἔτι ζώντων ἁμαρτανομένην
others let-us-take but the still living committed
τῶν γονέων ἅμιλλαν καὶ ζηλοτυπίαν. οἱ μὲν γὰρ
of-the parents rivalry and jealousy the indeed for
ἔφοροι, τοῦ Ἀγησιλάου τῶν ἀποδεικνυμένων ἀεὶ γερόντων
ephors — of-Agesilaus of-the appointed always elders
ἑκάστῳ βοῦν ἀριστεῖον πέμποντος, ἐζημίωσαν αὐτὸν αἰτίαν
to-each ox prize-of-valor sending fined him cause
ὑπειπόντες, ὅτι τοὺς κοινοὺς ἰδίους κτᾶται δημαγωγῶν καὶ
alleging that the common-men his-own he-acquires courting-the-people and
χαριζόμενος· υἱῷ δ' ἄν τις παραινέσειε θεραπεύειν γονεῖς
gratifying to-son but — anyone would-advise to-serve parents
μὴ κτώμενον ἑαυτῷ μόνῳ μηδ' εἰς ἑαυτὸν ἀποστρέφοντα
not acquiring for-himself alone nor to himself turning
τὴν εὔνοιαν· ᾧ τρόπῳ πολλοὶ καταδημαγωγοῦσι τοὺς
the goodwill in-which way many win-over-by-courting the
ἀδελφούς, εὐπρεπῆ πρόφασιν οὐ δικαίαν δὲ τῆς πλεονεξίας
brothers specious pretext not just but of-the greed
ταύτης ἔχοντες. τὸ γὰρ μέγιστον τῶν πατρῴων καὶ
this having the for greatest of-the paternal-goods and
κάλλιστον ἀποστεροῦσιν αὐτούς, τὴν εὔνοιαν, ἀνελευθέρως
finest they-rob them the goodwill illiberally
καὶ πανούργως ὑποτρέχοντες, ἐν καιρῷ ταῖς ἐκείνων
and knavishly stealing-in at the-right-time to-the of-those

ἀσχολίαις καὶ ἀγνοίαις ἐπιτιθέμενοι καὶ μάλιστα παρέχοντες
occupations and ignorances attacking and most presenting
εὐτάκτους καὶ κατηκόους αὑτοὺς καὶ σώφρονας, ἐν οἷς
well-ordered and obedient themselves and prudent in what-things
ἐκείνους ἁμαρτάνοντας ἢ δοκοῦντας ὁρῶσι. δεῖ δὲ
those erring or seeming they-see one-must but
τοὐναντίον, ὅπου μὲν ὀργή, συνεκδέχεσθαι καὶ συννοδύεσθαι
the-opposite where indeed anger to-receive-with and to-take-on-oneself
καθάπερ τῷ συνεργεῖν ποιοῦντα κουφοτέραν, ὑπουργίαις
as-it-were by-the to-cooperate making lighter by-services
δὲ καὶ χάρισι συνεισποιεῖν ἁμωσγέπως τὸν ἀδελφόν·
and also by-favors to-bring-in-with somehow the brother
ἐλλείποντος δέ που, καιρὸν ἢ πρᾶξιν ἑτέραν ἢ τὴν φύσιν
failing but somewhere occasion or action other or the nature
αἰτιᾶσθαι, ὡς μᾶλλον πρὸς ἄλλα χρησιμωτέραν καὶ
to-blame as more for other-things more-useful and
σεμνοτέραν οὖσαν. εὖ δ' ἔχει καὶ τὸ τοῦ Ἀγαμέμνονος, ὡς
more-dignified being well and holds also the — of-Agamemnon as

'οὔτ' ὄκνῳ εἴκων οὔτ' ἀφραδίῃσι νόοιο,
neither to-sloth yielding nor to-thoughtlessness of-mind
ἀλλ' ἐμέ τ' εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὁρμήν'
but me both looking-to and my awaiting impulse

κἀμοὶ τοῦτο παραδοὺς τὸ καθῆκον. ἡδέως δὲ καὶ
and-to-me this having-handed-over the duty gladly and also
τῶν ὀνομάτων τὰς μεταθέσεις οἱ πατέρες προσδέχονται
of-the names the changes the fathers accept
καὶ πιστεύουσι τοῖς υἱοῖς, ἁπλότητα μὲν τὴν ῥᾳθυμίαν
and believe the sons simplicity indeed the indolence
τῶν ἀδελφῶν ὀνομάζουσιν ὀρθότητα δὲ τὴν σκαιότητα,
of-the brothers calling uprightness but the clumsiness

τὸ δὲ φιλόνεικον ἀκαταφρόνητον· ὥστε τῷ διαλλάσσοντι
the and contentiousness not-to-be-despised so-that for-the reconciling
περίεστι τὴν πρὸς τὸν ἀδελφὸν ὀργὴν ἐλαττοῦν ἅμα
it-results the toward the brother anger to-lessen at-the-same-time
καὶ τὴν πρὸς ἑαυτὸν εὔνοιαν αὔξειν τοῦ πατρός.
and the toward himself goodwill to-increase of-the father

III · THE FATHER'S DEATH AND THE INHERITANCE

A son who has defended his brother to their parents should then rebuke him frankly, and should plead openly for a brother wrongly blamed. When the father dies, brothers should share their grief, reject slanderers, and divide the estate as friends, unlike the Opuntians Charicles and Antiochus, who cut a cup and a cloak in two; Athenodorus pooled his share with Xenon, the elder brother who had squandered the estate. Pittacus said he had twice what he wished, since his brother had died. The brother who excels should share his distinctions and lower his pride, as Lucullus, Polydeuces, and Plato did; and since no brother excels in everything, the lesser should turn his envy outward.

οὕτω δ' ἀπολογησάμενον ἤδη πρὸς ἐκεῖνον δεῖ 10
so and having-defended already toward him one-must
τρέπεσθαι καὶ καθάπτεσθαι σφοδρότερον, τὸ ἁμάρτημα
to-turn and to-attack more-vehemently the error
καὶ τὸ ἔλλειμμα μετὰ παρρησίας ἐνδεικνύμενον. οὔτε γὰρ
and the shortcoming with frankness pointing-out neither for
ἐφιέναι δεῖ τοῖς ἀδελφοῖς οὔτ' αὖ πάλιν ἐπεμβαίνειν
to-give-free-rein one-must to-the brothers nor again in-turn to-trample-on
ἁμαρτάνουσιν αὐτοῖς (τὸ μὲν γὰρ ἐπιχαίροντός ἐστιν ἐκεῖνο
erring them the indeed for of-one-rejoicing-over-it is that
δὲ συνεξαμαρτάνοντος), ἀλλὰ κηδομένῳ καὶ συναχθομένῳ
but of-one-sharing-the-error but as-one-caring and grieving-with
χρῆσθαι τῷ νουθετοῦντι. γίγνεται δὲ κατήγορος ἀδελφοῦ
to-behave the admonishing becomes and accuser of-brother

σφοδρότατος πρὸς αὐτὸν ὁ προθυμότατος ὑπὲρ αὐτοῦ
most-vehement toward him the most-zealous for him
συνήγορος πρὸς τοὺς γονεῖς γενόμενος. ἂν δὲ μηδὲν
advocate toward the parents having-become if but nothing
ἁμαρτάνων ἀδελφὸς ἐν αἰτίᾳ γένηται, τἄλλα μὲν ὑπουργεῖν
erring brother in blame becomes the-rest indeed to-serve
γονεῦσι καὶ φέρειν ὀργήν τε πᾶσαν αὐτῶν καὶ δυσχέρειαν
parents and to-bear anger both all of-them and peevishness
ἐπιεικές· αἱ δ' ὑπὲρ ἀδελφοῦ παρ' ἀξίαν κακῶς ἀκούοντος
reasonable the but for brother contrary-to desert badly being-spoken-of
ἢ πάσχοντος ἀντιδικίαι καὶ δικαιολογίαι πρὸς αὐτοὺς
or suffering pleadings and justifications toward them
ἄμεμπτοι καὶ καλαί· καὶ οὐ φοβητέον ἀκοῦσαι τὸ Σοφόκλειον
blameless and fine and not one-must-fear to-hear the Sophoclean

'ὦ παῖ κάκιστε, διὰ δίκης ἰὼν πατρί,'
O boy most-wicked through lawsuit going with-father

παρρησιαζόμενον ὑπὲρ ἀδελφοῦ δοκοῦντος ἀγνωμονεῖσθαι·
being-frank for brother seeming to-be-wronged
καὶ γὰρ αὐτοῖς ἡ τοιαύτη δίκη τοῖς ἐλεγχομένοις ποιεῖ
and for for-them the such lawsuit for-the being-refuted makes
τὴν ἧτταν ἡδίω τῆς νίκης.
the defeat sweeter than-the victory
11 ἀποθανόντος γε μὴν πατρὸς ἐμφύεσθαι μᾶλλον ἢ
having-died at-least indeed father to-cling more than
πρότερον ὀρθῶς ἔχει τῇ εὐνοίᾳ τοὺς ἀδελφούς, εὐθὺς
before rightly is to-the goodwill the brothers at-once
μὲν ἐν τῷ συνδακρύειν καὶ συνάχθεσθαι κοινουμένους
indeed in the weeping-together and grieving-together sharing
τὸ φιλόστοργον, ὑπονοίας δὲ θεραπόντων καὶ διαβολὰς
the affection suspicions but of-servants and slanders

ἑταίρων ἑτέροις αὐτοὺς προσνεμόντων ἀπωθουμένους,
of-comrades to-the-other themselves attaching pushing-away
καὶ πιστεύοντας τοῖς τ᾽ ἄλλοις ἃ μυθολογοῦσι περὶ
and believing the both other-things which they-tell-in-myths about
τῶν Διοσκόρων τῆς φιλαδελφίας, καὶ ὅτι ὁ Πολυδεύκης
the Dioscuri of-the brotherly-love and that — Polydeuces
τὸν καταψιθυρίζοντα τἀδελφοῦ πρὸς αὐτὸν κονδύλῳ
the(-one) whispering-against the-brother to him with-fist
παίσας ἀπέκτεινεν. ἐπὶ δὲ τὴν νέμησιν τῶν πατρῴων,
having-struck killed to and the distribution of-the paternal-goods
μὴ καταγγείλαντας ἀλλήλοις πόλεμον ὥσπερ οἱ πολλοὶ
not having-declared to-one-another war as the many

‘κλῦθ᾽, Ἀλαλὰ Πολέμου θύγατερ,’
hear Alala of-War daughter

ἐκ παρασκευῆς ἀπαντᾶν· ἀλλὰ μάλιστα δεῖ τὴν ἡμέραν
from preparation to-meet but most one-must the day
ἐκείνην φυλαττομένους, ὡς τοῖς μὲν ἔχθρας ἀνηκέστου καὶ
that guarding-against as for-the indeed of-enmity incurable and
διαφορᾶς τοῖς δὲ φιλίας καὶ ὁμονοίας οὖσαν ἀρχήν, μάλιστα
of-quarrel for-the but of-friendship and of-concord being beginning best
μὲν αὐτοὺς καθ᾽ ἑαυτούς, εἰ δὲ μή, φίλου κοινοῦ παρόντος
indeed themselves by themselves if but not friend common being-present
ἀμφοτέροις μάρτυρος εὐγνώμονος ‘δίκης κλήροις,’ ᾗ φησιν ὁ
to-both witness fair-minded of-justice with-lots as says —
Πλάτων, τὰ φίλα καὶ προσήκοντα λαμβάνοντας καὶ διδόντας
Plato the dear and fitting taking and giving
οἴεσθαι τὴν ἐπιμέλειαν νέμεσθαι καὶ τὴν οἰκονομίαν, χρῆσιν
to-think the care to-be-divided and the management use
δὲ καὶ κτῆσιν ἐν μέσῳ κεῖσθαι κοινὴν καὶ ἀνέμητον ἁπάντων.
but and possession in middle to-lie common and undivided of-all

οἱ δὲ καὶ τίτθας ἀποσπῶντες ἀλλήλων καὶ συντρόφους
the and even nurses dragging-away from-one-another and fellow-nurslings
καὶ συνήθεις παῖδας ὑπερβαλλόμενοι τοῖς διωγμοῖς, ἀπίασιν
and familiar slaves outbidding in-the pursuits go-away
ἀνδραπόδου τιμὴν πλέον ἔχοντες, τὸ δὲ μέγιστον καὶ
of-a-slave price more having the and greatest and
τιμιώτατον τῶν πατρῴων, φιλίαν ἀδελφοῦ καὶ πίστιν,
most-precious of-the paternal-goods friendship of-brother and trust
ἀπολωλεκότες. ἐνίους δὲ καὶ ἀκερδῶς φιλονεικίας ἕνεκα
having-lost some and also without-gain of-rivalry for-the-sake
χρησαμένους τοῖς πατρῴοις οὐδὲν ἐπιεικέστερον ἢ λαφύροις
having-used the paternal-goods nothing more-reasonably than spoils
ἴσμεν. ὧν καὶ Χαρικλῆς καὶ Ἀντίοχος ἦσαν οἱ Ὀπούντιοι·
we-know of-whom also Charicles and Antiochus were the Opuntians
καὶ γὰρ ἔκπωμα διακόψαντες ἀργυροῦν καὶ ἱμάτιον
and for cup having-cut-up silver and cloak
διατεμόντες ἀπῄεσαν, ὥσπερ ἐκ τραγικῆς τινος κατάρας
having-cut-apart went-away as-if from tragic some curse

‘θηκτῷ σιδήρῳ δῶμα διαλαχόντες.’
with-sharpened iron house having-divided-by-lot

οἱ δὲ καὶ διηγοῦνται πρὸς ἑτέρους γαυριῶντες, ὅτι τῶν
the and also tell to others boasting that than-the
ἀδελφῶν πανουργίᾳ καὶ δριμύτητι καὶ παραλογισμῷ πλέον
brothers by-knavery and sharpness and false-reckoning more
ἔσχον ἐν τῷ νέμεσθαι, δέον ἀγάλλεσθαι καὶ μέγα
had in the distributing it-being-right to-glory and great
φρονεῖν ἐπιεικείᾳ καὶ χάριτι καὶ ὑπείξει περιγενομένους. ὅθεν
to-think in-fairness and grace and yielding having-prevailed whence
ἄξιον Ἀθηνοδώρου μεμνῆσθαι, καὶ μέμνηταί γε πάντες
worth Athenodorus to-remember and remember indeed all

παρ᾽ ἡμῖν. ἦν γὰρ ἀδελφὸς πρεσβύτερος αὐτῷ ὄνομα
among us there-was for brother elder to-him name
Ξένων, καὶ πολλὰ τῆς οὐσίας ἐπιτροπεύων διεφόρησε·
Xenon and much of-the property being-guardian squandered
τέλος δ᾽ ἁρπάσας γυναῖκα καὶ καταδικασθεὶς ἀπώλεσε
finally and having-carried-off woman and having-been-condemned lost
τὴν οὐσίαν, εἰς τὸ Καίσαρος ταμεῖον ἀναληφθεῖσαν. ὁ
the property to the of-Caesar treasury taken-up —
δ᾽ Ἀθηνόδωρος ἦν μὲν ἔτι μειράκιον οὐδέπω γενειῶν·
and Athenodorus was indeed still youth not-yet bearded
ἀποδοθέντος δὲ τοῦ μέρους αὐτῷ τῶν χρημάτων, οὐ περιεῖδε
handed-over and the share to-him of-the money not overlooked
τὸν ἀδελφὸν ἀλλ᾽ εἰς μέσον ἅπαντα καταθεὶς ἐνείματο, καὶ
the brother but into middle all having-put divided and
πολλὰ περὶ τὴν νέμησιν ἀγνωμονούμενος οὐκ ἠγανάκτησεν
much about the distribution being-treated-unfairly not was-indignant
οὐδὲ μετενόησεν, ἀλλὰ πράως καὶ ἱλαρῶς ἤνεγκε τἀδελφοῦ
nor repented but mildly and cheerfully bore of-the-brother
τὴν ἄνοιαν, περιβόητον ἐν τῇ Ἑλλάδι γενομένην.
the folly notorious in — Greece having-become
ὁ μὲν οὖν Σόλων ἀποφηνάμενος περὶ πολιτείας, ὡς 12
— indeed then Solon having-declared about constitution that
ἰσότης στάσιν οὐ ποιεῖ, λίαν ἔδοξεν ὀχλικός, ἀριθμητικὴν
equality faction not makes very seemed vulgar arithmetical
καὶ δημοκρατικὴν ἐπεισάγων ἀναλογίαν ἀντὶ τῆς καλῆς
and democratic bringing-in proportion instead-of the fine
γεωμετρικῆς· ὁ δ᾽ ἐν οἰκίᾳ παραινῶν ἀδελφοῖς μάλιστα
geometrical the(-one) but in house advising brothers best
μὲν ὡς ὁ Πλάτων παρῄνει τοῖς πολίταις, ‘τὸ ἐμόν’
indeed as — Plato advised the citizens the mine
ἐξαιρεῖν ‘καὶ τὸ οὐκ ἐμόν,’ εἰ δὲ μή, τὴν ἴσην ἀγαπᾶν
to-remove and the not mine if but not the equal to-love

καὶ τῆς ἴσης περιέχεσθαι, καλὴν κρηπῖδα καὶ μόνιμον
and the equal to-cling-to fine foundation and lasting
ὁμονοίας καὶ εἰρήνης καταβαλλόμενός ἐστι. χρήσθω δὲ καὶ
of-concord and of-peace laying is let-him-use and also
παραδείγμασιν ἐνδόξοις οἷόν ἐστι, καὶ τὸ τοῦ Πιττακοῦ
examples famous such-as is also the — of-Pittacus
πρὸς τὸν βασιλέα Λυδῶν πυνθανόμενον εἰ χρήματ' ἔστιν
to the king of-Lydians inquiring if money there-is
αὐτῷ, 'διπλάσι" εἶπεν "ἢ ἐβουλόμην, τἀδελφοῦ τεθνηκότος.'
to-him double he-said than I-wished the-brother having-died
ἐπεὶ δ' οὐ μόνον ἐν χρημάτων κτήσει καὶ μειώσει τῷ
since and not only in of-money acquisition and diminution to-the
πλείονι πολέμιον καθίσταται τοὔλασσον ἀλλ' ἁπλῶς, ᾗ
greater hostile is-made the-lesser but simply as
φησιν ὁ Πλάτων ἐν μὲν ἀνωμαλίᾳ κίνησιν ἐν δ' ὁμαλότητι
says — Plato in indeed unevenness motion in but evenness
στάσιν ἐγγίγνεσθαι καὶ μονήν, οὕτω πᾶσα μὲν ἀνισότης
rest to-arise and permanence so every indeed inequality
ἐπισφαλής ἐστι πρὸς διαφορὰν ἀδελφῶν, ἐν πᾶσι δ' ἴσους
hazardous is toward quarrel of-brothers in all and equal
γενέσθαι καὶ ὁμαλοὺς ἀδύνατον· τὰ μὲν γὰρ αἱ φύσεις
to-become and even impossible the(-ones) indeed for the natures
εὐθὺς ἀνίσως νέμουσι, τὰ δ' ὕστερον αἱ τύχαι φθόνους
at-once unequally distribute the(-others) but later the fortunes envies
ἐμποιοῦσαι καὶ ζηλοτυπίας, αἴσχιστα νοσήματα καὶ κῆρας
producing and jealousies most-shameful diseases and dooms
οὐκ οἰκίαις μόνον ἀλλὰ καὶ πόλεσιν ὀλεθρίους· δεῖ καὶ
not to-houses only but also to-cities destructive one-must also
ταῦτα φυλάττεσθαι καὶ θεραπεύειν, ἂν ἐγγένηται.
these-things to-guard-against and to-treat if they-arise

τῷ μὲν οὖν ὑπερέχοντι παραινέσειεν ἄν τις, πρῶτον μὲν
to-the indeed then excelling would-advise — anyone first indeed
οἷς δοκεῖ διαφέρειν, ταῦτα κοινὰ ποιεῖν τοῖς ἀδελφοῖς,
in-what-things he-seems to-surpass these common to-make for-the brothers
συνεπικοσμοῦντα τῇ δόξῃ καὶ συνεισποιοῦντα ταῖς
adorning-them-with the reputation and bringing-them-into the
φιλίαις· κἂν λέγειν δεινότερος ᾖ, χρῆσθαι παρέχοντα τὴν
friendships and-if to-speak cleverer he-be to-use offering the
δύναμιν, ὡς ἐκείνου μηδὲν ἧττον οὖσαν· ἔπειτα μήτ' ὄγκον
power as of-that-one nothing less being then neither pomp
ἐμφαίνειν τινὰ μήθ' ὑπεροψίαν, ἀλλὰ μᾶλλον ἐνδιδόντα
to-show any nor arrogance but rather giving-way
καὶ συγκαθιέντα τῷ ἤθει τὴν ὑπεροχὴν ἀνεπίφθονον
and lowering in-the character the superiority unenvied
ποιεῖν, καὶ τὴν τῆς τύχης ἀνωμαλίαν ἐπανισοῦν, ὡς
to-make and the of-the fortune unevenness to-equalize as
ἀνυστόν ἐστι, τῇ μετριότητι τοῦ φρονήματος. ὁ γοῦν
possible is by-the moderation of-the spirit — at-any-rate
Λεύκολλος οὐκ ἠξίωσε πρότερος τἀδελφοῦ τὴν ἀρχὴν
Lucullus not thought-it-right earlier than-the-brother the office
λαβεῖν πρεσβύτερος ὤν, ἀλλὰ τὸν αὑτοῦ παρεὶς καιρὸν
to-take older being but the his-own letting-pass occasion
τὸν ἐκείνου περιέμεινεν. ὁ δὲ Πολυδεύκης οὐδὲ θεὸς
the of-that-one waited-for — and Polydeuces not-even god
ἠθέλησε μόνος ἀλλὰ μᾶλλον ἡμίθεος σὺν τἀδελφῷ
wished alone but rather demigod with the-brother
γενέσθαι καὶ τῆς θνητῶν μερίδος μετασχεῖν ἐπὶ τῷ
to-become and of-the of-mortals portion to-share on-condition the
μεταδοῦναι τῆς ἀθανασίας ἐκείνῳ. σοὶ δέ, φαίη τις
to-give-a-share of-the immortality to-that-one to-you but would-say anyone
ἄν, ὦ μακάριε, μηδὲν ἐλαττοῦντι τῶν προσόντων ἀγαθῶν
— O blessed-one nothing lessening of-the present goods

ὑπάρχει συνεξομοιοῦν καὶ συνεπικοσμεῖν τὸν ἀδελφόν,
it-is-possible to-make-like and to-adorn-with the brother
ὥσπερ αὐγῆς ἀπολαύοντα τῆς περὶ σὲ δόξης ἢ ἀρετῆς
as-if of-light enjoying the around you of-reputation or of-virtue
ἢ εὐτυχίας· ὥσπερ Πλάτων τοὺς ἀδελφοὺς εἰς τὰ
or of-good-fortune as Plato the brothers into the
κάλλιστα τῶν αὑτοῦ συγγραμμάτων θέμενος ὀνομαστοὺς
finest of-the his-own writings having-placed famous
ἐποίησε, Γλαύκωνα μὲν καὶ Ἀδείμαντον εἰς τὴν Πολιτείαν,
made Glaucon indeed and Adeimantus into the Republic
Ἀντιφῶντα δὲ τὸν νεώτατον εἰς τὸν Παρμενίδην.
Antiphon and the youngest into the Parmenides
13 ἔτι τοίνυν ὥσπερ ἐγγίγνονται ταῖς φύσεσι καὶ ταῖς τύχαις
further then as arise in-the natures and in-the fortunes
τῶν ἀδελφῶν ἀνισότητες, οὕτως ἐν πᾶσι καὶ πάντως
of-the brothers inequalities so in all and entirely
ὑπερέχειν τὸν ἕτερον ἀδύνατόν ἐστι. τὰ μὲν γὰρ στοιχεῖά
to-excel the one impossible is the indeed for elements
φασιν ἐκ μιᾶς ὕλης γεγονέναι, τὰς ἐναντιωτάτας ἔχοντα
they-say from one matter to-have-come-to-be the most-opposite having
δυνάμεις· δυεῖν δ' ἀδελφῶν ἐκ μιᾶς μητρὸς καὶ πατρὸς
powers of-two but brothers from one mother and father
ταὐτοῦ γεγονότων, οὐδεὶς ἑώρακε τὸν μὲν ὡς τὸν ἐκ
the-same having-been-born no-one has-seen the(-one) indeed as the from
τῆς Στοᾶς σοφόν, ὁμοῦ καλὸν εὔχαριν ἐλευθέριον ἔντιμον
— Stoa wise-man at-once handsome graceful liberal honored
πλούσιον δεινὸν εἰπεῖν πολυμαθῆ φιλάνθρωπον· τὸν δ'
rich clever to-speak learned humane the but
ἕτερον αἰσχρὸν ἄχαριν ἀνελεύθερον ἄτιμον ἄπορον ἀσθενῆ
other ugly graceless illiberal dishonored resourceless weak
περὶ λόγον ἀμαθῆ μισάνθρωπον· ἀλλ' ἔνεστιν ἁμωσγέπως
in speech ignorant misanthropic but there-is somehow

καὶ τοῖς ἀδοξοτέροις καὶ ταπεινοτέροις μοῖρά τις χάριτος
even in-the less-famous and humbler share some of-grace
ἢ δυνάμεως ἢ πρός τι καλὸν εὐφυΐας,
or of-power or for something fine of-aptitude

‘ὡς ἀν’ ἐχινόποδας καὶ ἀνὰ τρηχεῖαν ὄνωνιν
as among spiny-shrubs and among rough rest-harrow
φύονται μαλακῶν ἄνθεα λευκοΐων.’
grow of-soft flowers stocks

ταῦτα τοίνυν ὁ δοκῶν πλέον ἔχειν ἐν ἄλλοις, ἂν μὴ
these-things then the(-one) seeming more to-have in other-things if not
κολούῃ μηδ’ ἐπικρύπτῃ μηδὲ πάντων ὥσπερ ἐν ἀγῶνι τὸν
he-cuts-down nor hides nor from-all as in contest the
ἀδελφὸν ἐξωθῇ τῶν πρωτείων, ἀλλ’ ἀνθυπείκῃ καὶ ἀποφαίνῃ
brother pushes-out of-the first-prizes but yields-in-turn and shows
πρὸς πολλὰ βελτίω καὶ χρησιμώτερον ἐκεῖνον, ὑφαιρῶν
for many-things better and more-useful him taking-away
ἀεὶ τοῦ φθόνου τὴν πρόφασιν ὥσπερ ὕλην τοῦ πυρὸς
always of-the envy the pretext as-if fuel of-the fire
ἀποσβέσει, μᾶλλον δ’ ὅλως οὐκ ἐάσει λαβεῖν γένεσιν οὐδὲ
he-will-quench rather and wholly not will-allow to-take origin nor
σύστασιν. ὁ δὲ καὶ συνεργόν, ἐν οἷς δοκεῖ κρείττων
formation the(-one) and also fellow-worker in what-things he-seems better
αὐτὸς εἶναι, ποιούμενος τὸν ἀδελφὸν ἀεὶ καὶ σύμβουλον,
himself to-be making the brother always and counselor
οἷον ἐν δίκαις ῥητορικὸς ὤν, ἐν ἀρχαῖς πολιτευόμενος, ἐν
as in lawsuits rhetorical being in offices being-a-statesman in
πράξεσι φιλικαῖς· συνελόντι δ’ εἰπεῖν, μηδενὸς ἀξιολόγου
affairs friendly in-sum and to-say of-nothing noteworthy
καὶ τιμὴν φέροντος ἔργου περιορῶν ἀπολειπόμενον, ἀλλὰ
and honor bringing work overlooking him-left-out but

τῶν καλῶν πάντων κοινωνὸν ἀποφαίνων καὶ χρώμενος
of-the fine-things all sharer showing and using
παρόντι καὶ περιμένων ἀπόντα, καὶ ὅλως συνεμφαίνων
him-present and awaiting him-absent and wholly showing-forth
ὅτι πρακτικὸς μὲν οὐχ ἧττον αὐτοῦ παραχωρητικὸς
that active indeed not less than-himself ready-to-yield
δὲ μᾶλλόν ἐστι δόξης καὶ δυνάμεως, οὐδὲν ἑαυτοῦ
but more is of-reputation and power nothing of-himself
παραιρούμενος ἐκείνῳ μεγάλα προστίθησι.
taking-away to-that-one great-things he-adds

14 τῷ μὲν οὖν ὑπερέχοντι τοιαῦτά τις ἂν παραινέσειε·
to-the indeed then excelling such-things anyone — would-advise
τῷ δὲ λειπομένῳ πάλιν ἐνθυμητέον, ὡς οὐχ εἷς οὐδὲ
to-the but falling-short in-turn one-must-consider that not one nor
μόνος αὐτοῦ πλουσιώτερος ἢ λογιώτερος ἢ λαμπρότερος
only than-him richer or more-eloquent or more-brilliant
εἰς δόξαν ὁ ἀδελφός ἐστιν, ἀλλὰ πολλάκις πολλῶν
in reputation the brother is but often of-many
ἀπολείπεται καὶ μυριάκις μυρίων
falls-short and ten-thousand-times of-ten-thousand

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

εἴτε δὲ πᾶσι περινοστεῖ φθονῶν εἴτε μόνος αὐτὸν ἐν
whether but all goes-about envying or alone him among
τοσούτοις εὐτυχοῦσιν ὁ φίλτατος ἀνιᾷ καὶ ὁ συγγενέστατος,
so-many prospering the dearest grieves and the most-kindred
ὑπερβολὴν ἑτέρῳ κακοδαιμονίας οὐ λέλοιπεν. ὡς οὖν ὁ
excess to-another of-misery not has-left as then —
Μέτελλος ᾤετο δεῖν Ῥωμαίους τοῖς θεοῖς χάριν ἔχειν, ὅτι
Metellus thought must Romans to-the gods thanks to-have that

Σκιπίων ἐν ἑτέρᾳ πόλει τοιοῦτος ὢν οὐκ ἐγεννήθη· οὕτως
Scipio in another city such being not was-born so
ἕκαστος εὐχέσθω μάλιστα μὲν αὐτὸς εὐπραξίᾳ διαφέρειν, εἰ
each-one let-him-pray best indeed himself in-success to-surpass if
δὲ μή, τὸν ἀδελφὸν αὐτοῦ τὴν ζηλουμένην ἔχειν ὑπεροχὴν
but not the brother his the envied to-have superiority
καὶ δύναμιν. οἱ δ' οὕτω πεφύκασιν ἀτυχεῖς πρὸς τὸ
and power the(-ones) and so are-by-nature unfortunate toward the
καλόν, ὥστε φίλοις μὲν ἐνδόξοις ἀγάλλεσθαι καὶ μέγα
fine so-that in-friends indeed famous to-glory and great
φρονεῖν ἂν ξένους ἡγεμονικοὺς καὶ πλουσίους ἔχωσι, τὰς
to-think if strangers in-command and rich they-have the
δὲ τῶν ἀδελφῶν λαμπρότητας αὑτῶν ἀμαυρώσεις νομίζειν·
but of-the brothers brilliances their-own obscurings to-think
καὶ πατέρων μὲν εὐτυχίαις ἐπαίρεσθαι καὶ στρατηγίαις
and of-fathers indeed in-good-fortunes to-be-elated and in-generalships
προπάππων λεγομέναις, ὧν οὐδὲν ἀπέλαυσαν οὐδὲ
of-great-grandfathers spoken-of of-which nothing they-enjoyed nor
μετέσχον, ἀδελφῶν δὲ κληρονομίαις καὶ ἀρχαῖς καὶ γάμοις
shared of-brothers but at-inheritances and offices and marriages
ἐνδόξοις ἀθυμεῖν καὶ ταπεινοῦσθαι. καίτοι μάλιστα μὲν
famous to-be-dejected and to-be-humbled and-yet best indeed
ἔδει μηδ' ἄλλῳ φθονεῖν, εἰ δὲ μή, τρέπειν ἔξω καὶ
one-ought not-even another to-envy if but not to-turn outside and
πρὸς ἑτέρους ἀποχετεύειν τὸ βάσκανον, ὥσπερ οἱ τὰς
toward others to-divert the envious-spirit as those the
στάσεις θύραζε τοῖς πολεμίοις περιστάντες.
factions out-of-doors to-the enemies turning-round

‘πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοί τ’ ἐπίκουροι·
many indeed for for-me Trojans famous and allies
πολλοὶ δ’ αὖ σοὶ Ἀχαιοί’
many and again for-you Achaeans

φθονεῖν πεφύκασι καὶ ζηλοτυπεῖν.
to-envy are-by-nature and to-be-jealous

IV · INEQUALITY, AGE, AND RIVALRY

The lesser brother should not sink as the other rises but grow with him, as unequal fingers work together, and brothers should seek honor in different fields, since men in different careers, like the orator Demosthenes and the general Chares, help rather than envy each other. Kinsmen and wives who stir envy are to be resisted. The elder should guide as a comrade, the younger imitate rather than rival him, as Cato deferred to his elder brother Caepio and Epicurus’ brothers to him. Brothers close in age must stop small quarrels early, settle disputes before the sun sets, as the Pythagoreans did, and never let a quarrel outlast the matter that caused it.

15 ἀδελφῷ δὲ χρὴ μὴ καθάπερ πλάστιγγα ῥέπειν ἐπὶ
with-brother but one-must not as balance-pan to-incline to
τοὐναντίον, ὑψουμένου ταπεινούμενον αὐτόν, ἀλλ’ ὥσπερ τῶν
the-opposite when-he-is-raised being-lowered himself but as of-the
ἀριθμῶν οἱ ἐλάττονες τοὺς μείζονας πολλαπλασιάζοντες καὶ
numbers the lesser the greater multiplying and
πολλαπλασιαζόμενοι συναύξειν ἅμα καὶ συναύξεσθαι
being-multiplied to-increase-together at-once and to-be-increased-together
τοῖς ἀγαθοῖς. οὐδὲ γὰρ τῶν δακτύλων ἔλαττον ἔχει
with-the goods nor for of-the fingers less has
τοῦ γράφοντος ἢ ψάλλοντος ὁ μὴ δυνάμενος τοῦτο
than-the writing or harping the(-one) not able this

ποιεῖν μηδὲ πεφυκώς, ἀλλὰ συγκινοῦνται καὶ συνεργοῦσιν
to-do nor born-to but move-together and cooperate
ἅπαντες ἀμωσγέπως ἀλλήλοις, ὥσπερ ἐπίτηδες ἄνισοι
all somehow with-one-another as-if on-purpose unequal
γεγονότες καὶ τὸ συλληπτικὸν ἐξ ἀντιθέσεως πρὸς τὸν
having-been-made and the grasping from opposition toward the
μέγιστον καὶ ῥωμαλεώτατον ἔχοντες. οὕτω καὶ Κρατερὸς
greatest and strongest having so also Craterus
Ἀντιγόνου βασιλεύοντος ἀδελφὸς ὢν καὶ Κασάνδρου
while-Antigonus was-king brother being and of-Cassander
Περίλαος ἐπὶ τὸ στρατηγεῖν καὶ οἰκουρεῖν ἔταττον αὑτούς·
Perilaus to the to-be-general and to-keep-house assigned themselves
Ἀντίοχοι δὲ καὶ Σέλευκοι καὶ πάλιν Γρυποὶ καὶ Κυζικηνοὶ
Antiochi but and Seleuci and again Grypi and Cyziceni
τὰ δεύτερα φέρειν οὐ μαθόντες ἀδελφοῖς ἀλλὰ πορφύρας
the second-place to-take not having-learned to-brothers but purple
καὶ διαδήματος ὀρεγόμενοι, πολλῶν μὲν αὑτοὺς κακῶν
and diadem grasping-at with-many indeed themselves evils
καὶ ἀλλήλους πολλῶν δὲ τὴν Ἀσίαν ἐνέπλησαν. ἐπεὶ δὲ
and one-another with-many and — Asia filled since and
τοῖς φιλοτίμοις μάλιστα τῶν ἠθῶν ἐμφύονται φθόνοι
in-the ambitious most of-the characters grow envies
καὶ ζηλοτυπίαι πρὸς τοὺς πλέον ἔχοντας ἐν δόξῃ καὶ
and jealousies toward the more having in reputation and
τιμῇ, χρησιμώτατόν ἐστι πρὸς τοῦτο τοῖς ἀδελφοῖς τὸ
honor most-useful is for this for-the brothers the
μὴ κτᾶσθαι μήτε τὰς τιμὰς μήτε τὰς δυνάμεις ἀπὸ τῶν
not to-acquire either the honors or the powers from the
αὐτῶν, ἀλλ᾽ ἕτερον ἀφ᾽ ἑτέρου.
same but one from another

καὶ γὰρ τῶν θηρίων πόλεμός ἐστι πρὸς ἄλληλα τοῖς ἀπὸ τῶν
and for of-the beasts war is against one-another for-the from the
αὐτῶν τρεφομένοις, καὶ τῶν ἀθλητῶν οἱ πρὸς ἓν ἄθλημα
same-things feeding and of-the athletes the for one contest
κάμνοντες ἀνταγωνισταί· πύκται δὲ παγκρατιασταῖς φίλιοι
toiling rivals boxers but to-pancratiasts friendly
καὶ δολιχοδρόμοι παλαισταῖς εὐμενεῖς εἰσι καὶ συναγωνιῶσι
and long-distance-runners to-wrestlers well-disposed are and share-the-struggle
καὶ σπουδάζουσιν ὑπὲρ ἀλλήλων· διὸ καὶ τῶν Τυνδαριδῶν
and are-zealous for one-another therefore also of-the Tyndaridae
πὺξ μὲν ὁ Πολυδεύκης ἐνίκα δρόμῳ δ' ὁ Κάστωρ.
with-the-fist indeed — Polydeuces won in-running and — Castor
εὖ δὲ καὶ τὸν Τεῦκρον Ὅμηρος πεποίηκεν ἀπὸ τῆς τοξικῆς
well and also — Teucer Homer has-made from the archery
εὐδοκιμοῦντα, τἀδελφοῦ πρωτεύοντος ἐν τοῖς ὁπλίταις·
winning-fame his-brother being-first among the hoplites

'ὁ δέ μιν σάκεϊ κρύπτασκε φαεινῷ.'
he and him with-shield used-to-hide shining

καὶ τῶν πολιτευομένων οἱ στρατηγοῦντες τοῖς δημαγωγοῦσιν
and of-the politicians the being-generals the courting-the-people
οὐ πάνυ φθονοῦσιν, οὐδέ γε τῶν ῥητόρων οἱ δικολόγοι
not at-all envy nor at-least of-the orators the pleaders
τοῖς σοφιστεύουσιν οὐδὲ τῶν ἰατρῶν οἱ περὶ δίαιταν
the sophists nor of-the physicians the about diet
τοῖς χειρουργοῖς ἀλλὰ καὶ συμπαραλαμβάνουσι καὶ
the surgeons but also call-in-together and
συνεπιμαρτυροῦσι. τὸ δ' ἀπὸ τῆς αὐτῆς τέχνης ἢ
bear-witness-together the but from the same art or
δυνάμεως ζητεῖν ἔνδοξον εἶναι καὶ περίβλεπτον οὐδὲν
power to-seek famous to-be and admired nothing

ἐν φαύλοις διαφέρει τοῦ μιᾶς ἐρῶντας ἀμφοτέρους
among base-men differs from-the one being-in-love-with both
βούλεσθαι πλέον ἔχειν καὶ μᾶλλον εὐδοκιμεῖν τοῦ ἑτέρου
to-wish more to-have and more to-be-esteemed than-the other
τὸν ἕτερον. οἱ μὲν οὖν καθ᾽ ἑτέρας ὁδοὺς βαδίζοντες οὐδὲν
the other the indeed then along different roads walking nothing
ἀλλήλους ὠφελοῦσιν, οἱ δὲ βίοις χρώμενοι διαφόροις τόν τε
one-another help the but lives using different the both
φθόνον ἐκτρέπονται καὶ συνεργοῦσιν ἀλλήλοις μᾶλλον, ὡς
envy turn-aside and cooperate with-one-another more as
Δημοσθένης καὶ Χάρης καὶ πάλιν Αἰσχίνης καὶ Εὔβουλος
Demosthenes and Chares and again Aeschines and Eubulus
καὶ Ὑπερείδης καὶ Λεωσθένης, οἱ μὲν λέγοντες
and Hypereides and Leosthenes the(-ones) indeed speaking
ἐν τῷ δήμῳ καὶ γράφοντες οἱ δὲ στρατηγοῦντες
in the people and writing-decrees the(-others) and being-generals
καὶ πράττοντες· ὅθεν ἀπωτάτω δεῖ ταῖς ἐπιθυμίαις
and acting whence farthest-apart one-must in-the desires
τρέπεσθαι καὶ ταῖς φιλοτιμίαις τῶν ἀδελφῶν τοὺς ἀφθόνως
to-turn and in-the ambitions of-the brothers the ungrudgingly
δόξης καὶ δυνάμεως κοινωνεῖν μὴ πεφυκότας, ὅπως
of-reputation and power to-share not born-to so-that
εὐφραίνωσιν εὐημεροῦντες ἀλλήλους ἀλλὰ μὴ λυπῶσι.
they-may-gladden prospering one-another but not grieve
παρὰ πάντα δὲ ταῦτα φυλακτέον ἐστὶ κηδεστῶν 16
beyond all and these-things one-must-guard-against is of-kinsmen-by-marriage
καὶ οἰκείων καὶ γυναικὸς ἔστιν ὅτε τῇ φιλοδοξίᾳ
and relatives and of-wife there-is when to-the love-of-glory
συνεπιτιθεμένης λόγους πονηρούς, ‘ὁ ἀδελφὸς ἄγει καὶ
joining-attack words wicked the brother leads and
φέρει πάντα καὶ θαυμάζεται καὶ θεραπεύεται, σοὶ δ᾽ οὐδεὶς
carries all and is-admired and is-courted to-you but nobody

πρόσεισιν οὐδ' ἔχεις σεμνὸν οὐδέν.' 'ἔχω μὲν οὖν' ἂν φαίη
approaches nor you-have dignified anything I-have indeed then — would-say
τις εὖ φρονῶν 'ἀδελφὸν εὐδοκιμοῦντα καὶ μέτεστί μοι
anyone well thinking brother esteemed and there-is-a-share to-me
τῆς ἐκείνου δυνάμεως τὸ πλεῖστον.' ὁ μὲν γὰρ Σωκράτης
of-the of-that-one power the most — indeed for Socrates
ἔλεγε βούλεσθαι Δαρεῖον ἔχειν μᾶλλον φίλον ἢ τὸ
said to-wish Darius to-have rather friend than the
δαρεικόν, ἀδελφῷ δὲ νοῦν ἔχοντι καὶ πλούτου καὶ ἀρχῆς
daric to-brother but sense having also than-wealth and than-office
καὶ λογιότητος οὐκ ἔλαττον ἀγαθόν ἐστιν ἄρχων ἀδελφὸς
and than-eloquence not less good is ruling brother
ἢ πλουτῶν ἢ λόγου δυνάμει προήκων εἰς δόξαν. ἀλλὰ
or being-rich or of-speech in-power advanced to reputation but
ταύτας μὲν οὕτω μάλιστα τὰς ἀνωμαλίας παρηγορητέον·
these indeed so best the inequalities one-must-soothe
ἕτεραι δ' εὐθὺς ἐγγίγνονται διαφοραὶ περὶ τὰς ἡλικίας
others but at-once arise differences about the ages
ἀπαιδεύτοις ἀδελφοῖς. ἐπιεικῶς γὰρ οἵ τε πρεσβύτεροι
for-uneducated brothers generally for the both elder
τῶν νεωτέρων ἄρχειν ἀξιοῦντες ἀεὶ καὶ προϊστασθαι
the younger to-rule claiming always and to-preside
καὶ πλέον ἔχειν ἐν παντὶ δόξης καὶ δυνάμεως βαρεῖς
and more to-have in everything of-reputation and of-power oppressive
εἰσι καὶ ἀηδεῖς· οἵ τε νεώτεροι πάλιν ἀφηνιάζοντες καὶ
are and unpleasant the both younger in-turn throwing-off-the-rein and
θρασυνόμενοι καταφρονεῖν καὶ ὀλιγωρεῖν ἀσκοῦσιν.
growing-bold to-despise and to-slight practice
ἐκ δὲ τούτων οἱ μὲν ὡς φθονούμενοι καὶ κολουόμενοι
from and these the(-ones) indeed as being-envied and being-curtailed
φεύγουσι καὶ δυσχεραίνουσι τὰς νουθεσίας· οἱ δ' ἀεὶ
flee and are-annoyed-at the admonitions the(-others) and always

τῆς ὑπεροχῆς γλιχόμενοι φοβοῦνται τὴν ἐκείνων αὔξησιν
the superiority clinging-to fear the of-those growth
ὡς αὑτῶν κατάλυσιν. ὥσπερ οὖν ἐπὶ τῆς χάριτος
as their-own undoing as then in-the-case-of the favor
ἀξιοῦσι μείζονα τοὺς λαμβάνοντας ἡγεῖσθαι μικροτέραν δὲ
they-claim greater the receiving to-consider smaller but
τοὺς διδόντας· οὕτως ἄν τις, τὸν χρόνον παραινῶν τῷ
the giving so — anyone the time advising to-the
μὲν πρεσβυτέρῳ μὴ μέγα νομίζειν τῷ δὲ νεωτέρῳ μὴ
indeed elder not great to-consider to-the but younger not
μικρόν, ὑπεροψίας καὶ ἀμελείας καὶ τοῦ καταφρονεῖσθαι
small of-arrogance and neglect and of-the being-despised
καὶ καταφρονεῖν ἀμφοτέρους ἀπαλλάξειεν. ἐπεὶ δὲ τῷ μὲν
and despising both would-free since and to-the indeed
πρεσβυτέρῳ τὸ κήδεσθαι καὶ καθηγεῖσθαι καὶ νουθετεῖν
elder the to-care and to-lead and to-admonish
προσῆκόν ἐστι τῷ δὲ νεωτέρῳ τὸ τιμᾶν καὶ ζηλοῦν καὶ
fitting is to-the but younger the to-honor and to-emulate and
ἀκολουθεῖν, ἡ μὲν ἐκείνου κηδεμονία τὸ ἑταιρικὸν μᾶλλον
to-follow the indeed of-that-one care the comradely rather
ἢ τὸ πατρικὸν ἐχέτω καὶ τὸ πεῖθον ἢ τὸ ἐπιτάττον
than the paternal let-it-have and the persuading than the commanding
καὶ τὸ χαῖρον ἐπὶ τοῖς κατορθώμασι καὶ κατευφημοῦν
and the rejoicing at the successes and praising
τοῦ ψέγοντος ἂν ἁμάρτῃ καὶ κολούοντος μὴ μόνον
than-the blaming if he-err and curtailing not only
προθυμότερον ἀλλὰ καὶ φιλανθρωπότερον· τῷ δὲ τοῦ
more-zealously but also more-kindly in-the but of-the
νεωτέρου ζήλῳ τὸ μιμούμενον ἐνέστω μὴ τὸ ἁμιλλώμενον.
younger emulation the imitating let-be-in not the competing

θαυμάζοντος γὰρ ἡ μίμησις ἡ δ' ἄμιλλα φθονοῦντός
of-one-admiring for the imitation the but rivalry of-one-envying
ἐστι. διὸ τοὺς μὲν ἐξομοιοῦσθαι βουλομένους ἀγαπῶσι
is therefore the(-ones) indeed to-be-made-like wishing they-love
τοὺς δ' ἐξισοῦσθαι πιέζουσι καὶ χαλέπτουσιν. ἐν
the(-others) and to-be-made-equal they-press and are-harsh-to in
πολλαῖς δὲ τιμαῖς ἃς πρέπει παρὰ τῶν νέων ἀποδίδοσθαι
many and honors which befits from the young to-be-rendered
τοῖς πρεσβυτέροις, τὸ πειθαρχεῖν εὐδοκιμεῖ μάλιστα καὶ
to-the elder the to-obey is-esteemed most and
κατεργάζεται μετ' αἰδοῦς εὔνοιαν ἰσχυρὰν καὶ χάριν
produces with respect goodwill strong and favor
ἀνθυπείκουσαν. ᾗ καὶ Κάτων τὸν Καιπίωνα πρεσβύτερον
yielding-in-return by-which also Cato — Caepio older
ὄντα θεραπεύων εὐθὺς ἐκ παίδων εὐπειθείᾳ καὶ πραότητι
being courting at-once from childhood by-obedience and gentleness
καὶ σιωπῇ, τέλος οὕτως ἐπ' ἀνδράσιν ἐχειρώσατο καὶ
and silence finally so in men subdued and
τοσαύτης ἐνέπλησεν αἰδοῦς πρὸς ἑαυτόν, ὡς μήτε πρᾶξαί
with-such-great filled respect toward himself that neither to-do
τι μήτ' εἰπεῖν ἀγνοοῦντος ἐκείνου. μνημονεύεται γοῦν,
anything nor to-say not-knowing that-one it-is-recorded at-any-rate
ὅτι μαρτυρίας ποτὲ γραμματεῖον ἐπισφραγισαμένου τοῦ
that of-testimony once tablet having-sealed —
Καιπίωνος ὁ Κάτων ὕστερος ἐπελθὼν οὐκ ἠθέλησεν
Caepio — Cato later coming-up not wished
ἐπισφραγίσασθαι· καὶ ὁ Καιπίων ἀπαιτήσας τὸ
to-seal and — Caepio having-demanded-back the
γραμματεῖον ἀφεῖλε τὴν αὑτοῦ σφραγῖδα πρὶν ἢ πυθέσθαι
tablet removed the his-own seal before than to-inquire
τί παθὼν ὁ ἀδελφὸς οὐκ ἐπίστευσεν ἀλλ' ὑπείδετο τὴν
what having-suffered the brother not trusted but suspected the

μαρτυρίαν. φαίνεται δὲ πολλὴ καὶ πρὸς Ἐπίκουρον ἡ αἰδὼς
testimony appears and great also toward Epicurus the respect
τῶν ἀδελφῶν δι᾽ εὔνοιαν αὐτοῦ καὶ κηδεμονίαν, εἴς τε
of-the brothers because-of goodwill his and care in both
τἄλλα καὶ φιλοσοφίαν τὴν ἐκείνου συνενθουσιώντων· καὶ
the-other-things and philosophy the of-that-one sharing-enthusiasm and
γὰρ εἰ διημάρτανον δόξης εὐθὺς ἐκ παίδων πεπεισμένοι καὶ
for if they-erred in-opinion at-once from childhood persuaded and
λέγοντες ὡς οὐδεὶς γέγονεν Ἐπικούρου σοφώτερος, ἄξιόν ἐστι
saying that no-one has-been than-Epicurus wiser worth is
θαυμάζειν καὶ τοῦ διαθέντος οὕτως καὶ τῶν διατεθέντων.
to-admire both the having-disposed so and the disposed
οὐ μὴν ἀλλὰ καὶ τῶν νεωτέρων φιλοσόφων Ἀπολλώνιος ὁ
not indeed but also of-the more-recent philosophers Apollonius the
περιπατητικὸς ἤλεγξε τὸν εἰπόντα δόξαν ἀκοινώνητον εἶναι,
Peripatetic refuted the having-said reputation unshareable to-be
Σωτίωνα νεώτερον ἀδελφὸν αὑτοῦ ποιήσας ἐνδοξότερον.
Sotion younger brother his-own having-made more-famous
ἐμοὶ μὲν γὰρ ὅτι πολλῶν ἀξίων χάριτος παρὰ τῆς τύχης
to-me indeed for that of-many worthy of-gratitude from the fortune
γεγονότων, ἡ Τίμωνος εὔνοια τἀδελφοῦ πρὸς ἅπαντα
having-been the of-Timon goodwill of-the-brother toward all
τἄλλα καὶ γέγονε καὶ ἔστιν, οὐδεὶς ἀγνοεῖ τῶν ὁπωσοῦν
other-things both has-been and is no-one is-ignorant of-the in-any-way
ἐντετυχηκότων ἡμῖν, ἥκιστα δ᾽ οἱ συνήθεις ὑμεῖς.
having-met us least and the intimate you
ἕτερα τοίνυν ταῖς παραλλήλοις καὶ σύνεγγυς ἡλικίαις τῶν 17
other then for-the parallel and near ages of-the
ἀδελφῶν φυλακτέον ἐστὶ πάθη, μικρὰ μὲν συνεχῆ
brothers one-must-guard-against is passions small indeed continual
δὲ καὶ πολλὰ καὶ πονηρὰν ποιοῦντα τοῦ λυπεῖν καὶ
but and many and wicked making of-the to-grieve and

παροξύνειν ἑαυτοὺς ἐπὶ πᾶσι μελέτην, τελευτῶσαν εἰς
to-provoke each-other on all-things practice ending in
ἀνήκεστα μίση καὶ κακοθυμίας. ἀρξάμενοι γὰρ ἐπὶ παιδιαῖς
incurable hatreds and ill-wills having-begun for over games
διαφέρεσθαι, περὶ τροφὰς ζῴων καὶ ἀγῶνας οἷον
to-quarrel about rearings of-animals and contests such-as
ὀρτύγων ἢ ἀλεκτρυόνων, εἶτα παίδων ἐν παλαίστραις καὶ
of-quails or of-cocks then of-boys in wrestling-schools and
κυνῶν ἐν θήραις καὶ ἵππων ἐν ἁμίλλαις, οὐκέτι κρατεῖν ἐν
of-dogs in hunts and of-horses in races no-longer to-master in
τοῖς μείζοσιν οὐδὲ καταπαύειν τὸ φιλόνικον δύνανται καὶ
the greater nor to-stop the contentious are-able and
φιλότιμον. ὥσπερ Ἑλλήνων οἱ καθ' ἡμᾶς δυνατώτατοι
ambitious as of-Greeks the in-the-time-of us most-powerful
περὶ σπουδὰς ὀρχηστῶν εἶτα κιθαρῳδῶν διαναστάντες,
over zeal-for dancers then lyre-singers having-risen-up
ἐκ τούτου τὰς ἐν Αἰδηψῷ κολυμβήθρας καὶ παστάδας
from this the at Aedepsus swimming-pools and colonnades
καὶ ἀνδρῶνας ἀντιπαραβάλλοντες ἀεὶ καὶ τοπομαχοῦντες
and dining-halls comparing-against always and fighting-over-ground
καὶ ἀποκόπτοντες ὀχετοὺς καὶ ἀποστρέφοντες, οὕτως
and cutting-off channels and diverting so
ἐξηγριώθησαν καὶ διεφθάρησαν, ὥστε πάντων ἀφαιρεθέντες
were-made-savage and were-ruined so-that of-all deprived
ὑπὸ τοῦ τυράννου, καὶ φυγάδες καὶ πένητες καὶ (ὀλίγου
by the tyrant both exiles and paupers and little
δέω λέγειν) ἕτεροι τῶν πρότερον γενόμενοι, μόνῳ
I-lack to-say others than-the before having-become alone
διέμειναν οἱ αὐτοὶ τῷ μισεῖν ἀλλήλους.
remained the same in-the hating one-another

ὅθεν οὐχ ἥκιστα δεῖ περὶ τὰ μικρὰ καὶ πρῶτα
whence not least one-must over the small and first
παραδυομένῃ τῇ πρὸς τοὺς ἀδελφοὺς φιλονικίᾳ καὶ
creeping-in the toward the brothers contentiousness and
ζηλοτυπίᾳ διαμάχεσθαι, μελετῶντας ἀνθυπείκειν καὶ
jealousy to-fight practicing to-yield-in-turn and
ἡττᾶσθαι καὶ χαίρειν τῷ χαρίζεσθαι μᾶλλον αὐτοῖς
to-be-worsted and to-rejoice in-the gratifying rather them
ἢ τῷ νικᾶν. οὐ γὰρ ἑτέραν οἱ παλαιοὶ Καδμείαν
than in-the winning not for other the ancients Cadmean
νίκην ἀλλὰ τὴν περὶ Θήβας τῶν ἀδελφῶν ὡς αἰσχίστην
victory but the at Thebes of-the brothers as most-shameful
καὶ κακίστην προσηγόρευσαν. τί οὖν; οὐχὶ πολλὰς τὰ
and worst named what then not many the
πράγματα καὶ τοῖς ἐπιεικῶς ἔχειν δοκοῦσι καὶ πράως
affairs also to-those reasonably to-be-disposed seeming and mildly
φέρει προφάσεις ἀντιλογιῶν καὶ διαφορῶν; καὶ μάλα·
bear pretexts of-disputes and of-quarrels and very
ἀλλὰ κἀκεῖ φυλακτέον, ὅπως τὰ πράγματα μάχηται
but even-there one-must-guard-against that the affairs may-fight
καθ' αὑτά, μηδὲν ἐκ φιλονικίας μηδ' ὀργῆς πάθος οἷον
by themselves no from contentiousness nor anger passion like
ἄγκιστρον προστιθέντας, ἀλλ' ὥσπερ ἐπὶ ζυγοῦ τοῦ δικαίου
hook attaching but as on balance of-the just
τὴν ῥοπὴν κοινῶς ἀποθεωροῦντας, καὶ τάχιστα ταῖς
the inclination in-common observing and quickest to-the
κρίσεσι καὶ ταῖς διαίταις τὴν ἀμφιλογίαν παραδιδόντας
judgments and to-the arbitrations the dispute handing-over
ἀποκαθαίρειν, πρὶν ἐνδῦσαν ὥσπερ βαφὴν ἢ κηλῖδα
to-purge before having-sunk-in like dye or stain
δευσοποιὸν γενέσθαι καὶ δυσέκπλυτον· εἶτα μιμεῖσθαι τοὺς
indelible to-become and hard-to-wash-out then to-imitate the

Πυθαγορικούς, οἳ γένει μηδὲν προσήκοντες ἀλλὰ κοινοῦ
Pythagoreans who by-race nothing related but of-common
λόγου μετέχοντες, εἴ ποτε προαχθεῖεν εἰς λοιδορίαν ὑπ᾽
reason sharing if ever they-were-led into reviling by
ὀργῆς, πρὶν ἢ τὸν ἥλιον δῦναι, τὰς δεξιὰς ἐμβαλόντες
anger before than the sun to-set the right-hands having-thrown-into
ἀλλήλοις καὶ ἀσπασάμενοι διελύοντο. καθάπερ γὰρ ἐπὶ
to-one-another and having-embraced were-reconciled as for in-the-case-of
βουβῶνι πυρετοῦ γενομένου, δεινὸν οὐδέν ἐστιν, ἂν δὲ
swelling-in-the-groin fever having-occurred terrible nothing is if but
παυσαμένου παραμένῃ, νόσος εἶναι δοκεῖ καὶ βαθυτέραν
it-having-ceased remains disease to-be seems and deeper
ἔχειν ἀρχήν· οὕτως ἀδελφῶν ἡ μετὰ τὸ πρᾶγμα παυομένη
to-have origin so of-brothers the after the affair ceasing
διαφορὰ τοῦ πράγματός ἐστι, τῆς δ᾽ ἐπιμενούσης πρόφασις
quarrel of-the affair is of-the but remaining pretext
ἦν τὸ πρᾶγμα μοχθηράν τε καὶ ὕπουλον αἰτίαν ἔχον.
was the affair base both and festering cause having

V · EXAMPLES, FRIENDS, AND ENEMIES

Ariamenes, judged by Artabanus, yielded the Persian throne to Xerxes and died for him at Salamis; Antiochus, at war with his brother Seleucus, mourned him as dead and rejoiced when he lived. Brothers should forgive and ask forgiveness, as Eucleides answered his brother's threat; Attalus gave back crown and wife to Eumenes, and when left both at his death he reared Eumenes' son and crowned him, while Cambyses killed his brother over a dream. In quarrels they should keep to each other's friends and shun enemies, as the Cretans united against invaders. Common friends bind brothers, but a friend should never be ranked above a brother in honors, and a brother must be tended, not left to nature.

ἄξιον δὲ πυθέσθαι βαρβάρων ἀδελφῶν διαδικασίαν οὐ 18
worth and to-learn of-barbarian brothers adjudication not
περὶ γηδίου μερίδος οὐδ' ἐπ' ἀνδραπόδοις ἢ προβατίοις
about plot-of-land share nor over slaves or sheep
γενομένην ἀλλὰ περὶ τῆς Περσῶν ἡγεμονίας. Δαρείου
having-taken-place but about the of-Persians rule Darius
γὰρ ἀποθανόντος, οἱ μὲν ἠξίουν Ἀριαμένη βασιλεύειν,
for having-died the(-ones) indeed claimed Ariamenes to-be-king
πρεσβύτατον ὄντα τῆς γενεᾶς, οἱ δὲ Ξέρξην, Ἀτόσσης
eldest being of-the line the(-others) and Xerxes of-Atossa
τε μητρὸς ὄντα τῆς Κύρου θυγατρὸς ἔκ τε Δαρείου
both mother being the of-Cyrus daughter from and Darius
βασιλεύοντος ἤδη γεγενημένον. Ἀριαμένης μὲν οὖν
reigning already born Ariamenes indeed then
κατέβαινεν ἐκ Μήδων οὐ πολεμικῶς ἀλλ' ὡς ἐπὶ δίκην
came-down from Medes not in-warlike-fashion but as to trial
ἡσύχως. Ξέρξης δὲ παρὼν ἔπραττεν ἅπερ ἦν
quietly Xerxes but being-present did the-very-things-which were
βασιλεῖ προσήκοντα· ἐλθόντος δὲ τἀδελφοῦ, θεὶς τὸ
for-king fitting having-come and his-brother having-laid-aside the
διάδημα καὶ καταβαλὼν τὴν τιάραν, ἣν φοροῦσιν ὀρθὴν
diadem and having-cast-down the tiara which wear upright
οἱ βασιλεύοντες, ἀπήντησεν αὐτῷ καὶ ἠσπάσατο, καὶ δῶρα
the reigning met him and embraced and gifts
πέμπων ἐκέλευσεν εἰπεῖν τοὺς κομίζοντας 'τούτοις σε νῦν
sending ordered to-say the bringing with-these you now
τιμᾷ Ξέρξης, ὁ ἀδελφός· ἂν δὲ βασιλεὺς κρίσει καὶ ψήφῳ
honors Xerxes the brother if and king by-judgment and vote
Περσῶν ἀναγορευθῇ, δίδωσί σοι δευτέρῳ μεθ' ἑαυτὸν εἶναι.'
of-Persians he-be-proclaimed he-gives to-you second after himself to-be
καὶ ὁ Ἀριαμένης 'ἐγὼ δ" ἔφη 'τὰ μὲν δῶρα δέχομαι,
and — Ariamenes I and he-said the indeed gifts accept

βασιλείαν δὲ τὴν Περσῶν ἐμαυτῷ νομίζω προσήκειν· τιμὴν
kingship but the of-Persians to-myself I-consider to-belong honor
δὲ τὴν μετ' ἐμὲ τοῖς ἀδελφοῖς φυλάξω, Ξέρξῃ δὲ πρώτῳ τῶν
but the after me for-the brothers I-will-keep for-Xerxes and first of-the
ἀδελφῶν.' ἐπεὶ δ' ἡ κρίσις ἐνέστη, Πέρσαι μὲν Ἀρτάβανον,
brothers when and the judgment came-on Persians indeed Artabanus
ἀδελφὸν ὄντα Δαρείου, δικαστὴν ἀπέφηναν δόξαν αὐτοῖς,
brother being of-Darius judge appointed it-seeming-good to-them
Ξέρξης δ' ἔφευγεν ἐπ' ἐκείνου κριθῆναι τῷ πλήθει πεποιθώς.
Xerxes but avoided before that-one to-be-judged in-the multitude trusting
Ἄτοσσα δ' ἡ μήτηρ ἐπέπληξεν αὐτῷ, 'τί φεύγεις
Atossa but the mother rebuked him why do-you-avoid
Ἀρτάβανον, ὦ παῖ, θεῖον ὄντα καὶ Περσῶν ἄριστον; τί δ'
Artabanus O child uncle being and of-Persians best why and
οὕτω τὸν ἀγῶνα δέδοικας, ἐν ᾧ καλὰ καὶ τὰ δευτερεῖα,
so the contest do-you-fear in which fine even the second-prize
Περσῶν βασιλέως ἀδελφὸν κριθῆναι;' πεισθέντος οὖν
of-Persians of-king brother to-be-judged having-been-persuaded then
Ξέρξου καὶ γενομένων λόγων, Ἀρτάβανος μὲν ἀπεφήνατο
Xerxes and having-taken-place speeches Artabanus indeed declared
Ξέρξῃ τὴν βασιλείαν προσήκειν, Ἀριαμένης δ' εὐθὺς
to-Xerxes the kingship to-belong Ariamenes and at-once
ἀναπηδήσας προσεκύνησε τὸν ἀδελφὸν καὶ λαβόμενος τῆς
having-leapt-up did-obeisance-to the brother and having-taken the
δεξιᾶς εἰς τὸν θρόνον ἐκάθισε τὸν βασίλειον. ἐκ τούτου
right-hand onto the throne seated the royal from this
μέγιστος ἦν παρ' αὐτῷ καὶ παρεῖχεν εὔνουν ἑαυτόν, ὥστ'
greatest he-was with him and showed well-disposed himself so-that
ἀριστεύων ἐν τῇ περὶ Σαλαμῖνα ναυμαχίᾳ πεσεῖν ὑπὲρ τῆς
being-bravest in the at Salamis sea-battle to-fall for the
ἐκείνου δόξης. τοῦτο μὲν οὖν ὥσπερ ἀρχέτυπον ἐκκείσθω
of-that-one glory this indeed then as-if archetype let-it-be-set-forth

καθαρὸν καὶ ἀμώμητον εὐμενείας καὶ μεγαλοφροσύνης.
pure and blameless of-goodwill and magnanimity
Ἀντιόχου δὲ τὴν μὲν φιλαρχίαν ψέξειεν ἄν τις, ὅτι δ' οὐ
of-Antiochus but the indeed love-of-rule would-blame — anyone that but not
παντάπασιν αὐτῇ τὸ φιλάδελφον ἐνηφανίσθη, θαυμάσειεν.
entirely by-it the brotherly-love was-obliterated would-admire
ἐπολέμει μὲν γὰρ ὑπὲρ τῆς βασιλείας Σελεύκῳ νεώτερος ὢν
was-at-war indeed for over the kingship with-Seleucus younger being
ἀδελφὸς καὶ τὴν μητέρα συλλαμβάνουσαν εἶχεν· ἀκμάζοντος
brother and the mother assisting he-had being-at-its-height
δὲ τοῦ πολέμου, Γαλάταις μάχην ὁ Σέλευκος συνάψας καὶ
and the war with-Galatians battle — Seleucus having-joined and
ἡττηθείς, οὐδαμοῦ φανερὸς ἦν ἀλλ' ἔδοξε τεθνάναι, πάσης
having-been-defeated nowhere visible was but seemed to-have-died of-all
ὁμοῦ τι τῆς στρατιᾶς ὑπὸ τῶν βαρβάρων κατακοπείσης.
nearly so-to-speak the army by the barbarians having-been-cut-down
πυθόμενος οὖν ὁ Ἀντίοχος τὴν πορφύραν ἔθηκε καὶ φαιὸν
having-learned then — Antiochus the purple laid-aside and gray
ἱμάτιον ἔλαβε, καὶ τὰ βασίλεια κλείσας ἐπένθει τὸν ἀδελφόν·
cloak took and the palace having-shut mourned the brother
ὀλίγῳ δ' ὕστερον ἀκούσας, ὅτι σώζεται καὶ δύναμιν
little and later having-heard that he-is-safe and force
αὖθις ἑτέραν ἀθροίζει, τοῖς τε θεοῖς ἔθυσε προελθὼν
again another gathers to-the both gods sacrificed having-come-forward
καὶ ταῖς πόλεσιν ὧν ἦρχε θύειν καὶ στεφανηφορεῖν
and to-the cities which he-ruled to-sacrifice and to-wear-garlands
ἐπήγγειλεν. Ἀθηναῖοι δὲ τὸν περὶ τῆς ἔριδος τῶν θεῶν
proclaimed Athenians and the about the strife of-the gods
μῦθον ἀτόπως πλάσαντες ἐπανόρθωμα τῆς ἀτοπίας οὐ
myth strangely having-fabricated correction of-the strangeness not
φαῦλον ἐνέμιξαν αὐτῷ· τὴν γὰρ δευτέραν ἐξαιροῦσιν ἀεὶ
slight mixed-in to-it the for second they-remove always

τοῦ Βοηδρομιῶνος, ὡς ἐν ἐκείνῃ τῷ Ποσειδῶνι πρὸς τὴν
— *of-Boedromion as on that — for-Poseidon with —*
Ἀθηνᾶν γενομένης τῆς διαφορᾶς. τί οὖν κωλύει καὶ ἡμᾶς
Athena having-arisen the quarrel what then prevents also us
διαφορᾶς ποτε πρὸς οἰκείους καὶ συγγενεῖς γενομένης
quarrel ever with relatives and kin having-arisen
ἐν ἀμνηστίᾳ τὴν ἡμέραν ἐκείνην τίθεσθαι καὶ μίαν τῶν
in oblivion the day that to-put and one of-the
ἀποφράδων νομίζειν, ἀλλὰ μὴ πολλῶν καὶ ἀγαθῶν ἐν
unlucky-days to-consider but not of-many and good in
αἷς συνετράφημεν καὶ συνεβιώσαμεν ἡμερῶν διὰ μίαν
which we-were-reared-together and lived-together days because-of one
ἐπιλανθάνεσθαι; ἢ γὰρ μάτην καὶ πρὸς οὐδὲν ἡ φύσις ἡμῖν
to-forget or for in-vain and for nothing the nature to-us
ἔδωκε πραότητα καὶ μετριοπαθείας ἔκγονον ἀνεξικακίαν,
gave gentleness and of-moderation offspring forbearance
ἢ μάλιστα χρηστέον τούτοις πρὸς συγγενεῖς καὶ οἰκείους.
or most one-must-use these toward kin and relatives
οὐχ ἧττον δὲ τοῦ διδόναι συγγνώμην ἁμαρτοῦσι τὸ
not less and than-the to-give pardon to-those-erring the
αἰτεῖσθαι καὶ λαμβάνειν αὐτοὺς ἁμαρτόντας εὔνοιαν
to-ask and to-receive themselves having-erred goodwill
ἐμφαίνει καὶ φιλοστοργίαν. ὅθεν ὀργιζομένων τε δεῖ
shows and affection whence when-they-are-angry both one-must
μὴ ἀμελεῖν καὶ παραιτουμένοις μὴ ἀντιτείνειν, ἀλλὰ καὶ
not to-neglect and to-those-begging-off not to-resist but even
φθάνειν πολλάκις ἁμαρτόντας αὐτοὺς τῇ παραιτήσει τὴν
to-anticipate often having-erred themselves by-the apology the
ὀργὴν ἀδικηθέντας τε πάλιν αὖ τῇ συγγνώμῃ τὴν
anger having-been-wronged and again in-turn by-the pardon the
παραίτησιν. ὁ μὲν οὖν Σωκρατικὸς Εὐκλείδης ἐν ταῖς
apology the indeed then Socratic Eucleides in the

σχολαῖς περιβόητός ἐστιν, ὅτι φωνὴν ἀκούσας ἀγνώμονα
schools famous is because voice having-heard unfeeling
καὶ θηριώδη τἀδελφοῦ πρὸς αὐτὸν εἰπόντος ‘ἀπολοίμην,
and brutish his-brother to him having-said may-I-perish
εἰ μή σε τιμωρησαίμην·’ ‘ἐγὼ δ” εἶπεν ‘εἰ μή σε πείσαιμι
if not you I-avenge-myself-on I and he-said if not you I-persuade
παύσασθαι τῆς ὀργῆς καὶ φιλεῖν ἡμᾶς ὡς πρότερον
to-cease from-the anger and to-love us as before
ἐφίλεις.’ τὸ δ’ Εὐμένους τοῦ βασιλέως ἔργον οὐ λόγος
you-loved the but of-Eumenes the king deed not word
ὑπερβολὴν οὐδεμίαν πραότητος ἀπολέλοιπε. Περσεὺς γὰρ
excess no of-gentleness has-left Perseus for
ὁ τῶν Μακεδόνων βασιλεὺς ἐχθρὸς ὢν αὐτῷ παρεσκεύασε
the of-the Macedonians king hostile being to-him prepared
τοὺς ἀποκτενοῦντας· οἱ δὲ περὶ Δελφοὺς ἐνήδρευον
the going-to-kill the and about Delphi lay-in-ambush
αἰσθόμενοι βαδίζοντα πρὸς τὸν θεὸν ἀπὸ θαλάσσης.
having-perceived him-walking to the god from sea
γενόμενοι δ’ ὄπισθεν αὐτοῦ λίθους μεγάλους ἐμβάλλουσιν
having-come and behind him stones great throw-in
εἴς τε τὴν κεφαλὴν καὶ τὸν τράχηλον, ὑφ’ ὧν σκοτωθεὶς
onto both the head and the neck by which having-been-stunned
καὶ πεσὼν ἔδοξε τεθνάναι· καὶ περιῆλθεν ἡ φήμη
and having-fallen he-seemed to-have-died and went-round the report
πανταχόσε, καὶ φίλοι τινὲς ἀφίκοντο καὶ θεράποντες εἰς
everywhere and friends some came and servants to
Πέργαμον αὐτάγγελοι τοῦ πάθους ἥκειν δοκοῦντες.
Pergamum bearing-their-own-news of-the calamity to-have-come seeming
Ἄτταλος οὖν ὁ πρεσβύτατος αὐτοῦ τῶν ἀδελφῶν, ἀνὴρ
Attalus then the eldest his of-the brothers man
ἐπιεικὴς καὶ περὶ τὸν Εὐμένη πάντων ἄριστος, οὐ μόνον
reasonable and toward — Eumenes of-all best not only

βασιλεὺς ἀνηγορεύθη διαδησάμενος, ἀλλὰ καὶ τὴν γυναῖκα
king was-proclaimed having-put-on-the-diadem but also the wife
τἀδελφοῦ Στρατονίκην ἔγημε καὶ συνῆρχεν· ἐπεὶ δ' ἀπηγγέλη
of-his-brother Stratonice married and ruled-with when and it-was-reported
ζῶν ὁ Εὐμένης καὶ προσήει, θεὶς τὸ διάδημα καὶ
alive — Eumenes and was-approaching having-laid-aside the diadem and
λαβὼν ὥσπερ εἰώθει τὰ δοράτια μετὰ τῶν ἄλλων
having-taken as he-was-accustomed the spears with the other
ἀπήντησεν αὐτῷ δορυφόρων. ὁ δὲ κἀκεῖνον εὐμενῶς
met him bodyguards he and him-too kindly
ἐδεξιώσατο καὶ τὴν βασίλισσαν ἠσπάσατο μετὰ τιμῆς καὶ
greeted and the queen embraced with honor and
φιλοφροσύνης· καὶ χρόνον οὐκ ὀλίγον ἐπιβιώσας ἀμέμπτως
friendliness and time not little having-lived-on blamelessly
καὶ ἀνυπόπτως ἀπέθανε, τῷ Ἀττάλῳ τήν τε βασιλείαν καὶ
and unsuspiciously died — to-Attalus the both kingship and
τὴν γυναῖκα παρεγγυήσας. τί οὖν ἐκεῖνος; ἀποθανόντος
the wife having-entrusted what then he having-died
αὐτοῦ, παιδίον οὐδὲ ἓν ἠθέλησεν ἐκ τῆς γυναικὸς ἀνελέσθαι
him child not-even one wished from the wife to-raise
τεκούσης πολλάκις, ἀλλὰ τὸν ἐκείνου παῖδα θρέψας καὶ
having-borne often but the of-that-one son having-reared and
ἀνδρώσας ἔτι ζῶν ἐπέθηκε τὸ διάδημα καὶ βασιλέα
having-brought-to-manhood still living put-on the diadem and king
προσηγόρευσεν. ἀλλὰ Καμβύσης ἐξ ἐνυπνίου φοβηθεὶς
proclaimed but Cambyses from dream having-been-frightened
ὡς βασιλεύσοντα τῆς Ἀσίας τὸν ἀδελφόν, οὐδεμίαν ἀπόδειξιν
as going-to-rule — of-Asia the brother no proof
οὐδ' ἔλεγχον ἀναμείνας ἀπέκτεινεν. ὅθεν ἐξέπεσε τῆς Κύρου
nor examination having-waited-for killed whence fell-out of-the of-Cyrus
διαδοχῆς ἡ ἀρχή, τελευτήσαντος αὐτοῦ, καὶ τὸ Δαρείου
succession the rule having-died him and the of-Darius

γένος ἐβασίλευσεν, ἀνδρὸς οὐ μόνον ἀδελφοῖς ἀλλὰ καὶ
line reigned of-man not only with-brothers but also
φίλοις ἐπισταμένου κοινωνεῖν πραγμάτων καὶ δυνάμεως.
with-friends knowing-how to-share affairs and power
ἔτι τοίνυν ἐκεῖνο δεῖ μνημονεύειν ἐν ταῖς πρὸς τοὺς 19
further then that one-must to-remember in the toward the
ἀδελφοὺς διαφοραῖς καὶ φυλάττειν, τὸ τοῖς φίλοις αὐτῶν
brothers quarrels and to-guard the with-the friends their
ὁμιλεῖν, καὶ πλησιάζειν τότε μάλιστα· φεύγειν δὲ τοὺς
to-associate and to-be-near then most to-shun and the
ἐχθροὺς καὶ μὴ προσδέχεσθαι, μιμούμενον αὐτὸ γοῦν
enemies and not to-admit imitating very at-any-rate
τοῦτο τὸ Κρητῶν, οἳ πολλάκις στασιάζοντες ἀλλήλοις
this the of-Cretans who often quarreling with-one-another
καὶ πολεμοῦντες, ἔξωθεν ἐπιόντων πολεμίων διελύοντο
and warring from-outside attacking enemies were-reconciled
καὶ συνίσταντο· καὶ τοῦτ' ἦν ὁ καλούμενος ὑπ' αὐτῶν
and stood-together and this was the called by them
'συγκρητισμός.' ἔνιοι γὰρ ὥσπερ ὕδωρ τοῖς χαλῶσι καὶ
syncretism some for like water into-the loosening and
διισταμένοις ὑπορρέοντες ἀνατρέπουσιν οἰκειότητας καὶ
standing-apart flowing-under overturn kinships and
φιλίας, μισοῦντες μὲν ἀμφοτέρους ἐπιτιθέμενοι δὲ τῷ μᾶλλον
friendships hating indeed both attacking but the more
ὑπ' ἀσθενείας ἐνδιδόντι. τῷ μὲν γὰρ ἐρῶντι συνερῶσιν
from weakness giving-way to-the indeed for loving join-in-loving
οἱ νεαροὶ καὶ ἄκακοι τῶν φίλων, τῷ δ' ὀργιζομένῳ καὶ
the young and guileless of-the friends to-the but being-angry and
διαφερομένῳ πρὸς ἀδελφὸν οἱ κακοηθέστατοι τῶν ἐχθρῶν
quarreling with brother the most-malicious of-the enemies
συναγανακτεῖν καὶ συνοργίζεσθαι δοκοῦσι. καθάπερ οὖν ἡ
to-share-indignation and to-share-anger seem as then the

Αἰσώπειος ἀλεκτορὶς πρὸς τὴν αἴλουρον, ὡς δὴ κατ'
Aesopic hen to the cat as indeed out-of
εὔνοιαν αὐτῆς νοσούσης ὅπως ἔχει πυθανομένην, 'καλῶς'
goodwill her being-sick how she-is inquiring well
εἶπεν 'ἂν σὺ ἀποστῇς·' οὕτω καὶ πρὸς τοιοῦτον ἄνθρωπον,
she-said if you go-away so also to such man
ἐμβάλλοντα λόγον ὑπὲρ τῆς διαφορᾶς καὶ πυνθανόμενον
throwing-in talk about the quarrel and inquiring
καὶ ὑπορύττοντα τῶν ἀπορρήτων ἔνια, χρὴ λέγειν
and undermining of-the secrets some-things one-must to-say
'ἀλλ' ἔμοιγε πρᾶγμα πρὸς τὸν ἀδελφὸν οὐδὲν ἔστιν,
but to-me-at-least matter with the brother nothing is
ἂν μήτ' ἐγὼ τοῖς διαβάλλουσι προσέχω μήτ' ἐκεῖνος.'
if neither I to-the slanderers attend nor he
νυνὶ δ' οὐκ οἶδ' ὅπως ὀφθαλμιῶντες μὲν οἰόμεθα δεῖν
now but not I-know how having-sore-eyes indeed we-think one-must
ἀποστρέφειν ἐπὶ τὰ μὴ ποιοῦντα, πληγὴν μηδ' ἀντιτυπίαν
to-turn to the not making blow nor resistance
χρώματα καὶ σώματα τὴν ὄψιν, ἐν δὲ μέμψεσι καὶ
colors and bodies the sight in but complaints and
ὀργαῖς καὶ ὑπονοίαις πρὸς ἀδελφοὺς γενόμενοι χαίρομεν
angers and suspicions toward brothers having-become we-rejoice
καὶ προσαναχρωννύμεθα τοῖς ἐκταράττουσιν, ὅτε καλῶς
and color-ourselves-further with-the disturbing when well
εἶχε τοὺς μὲν ἐχθροὺς καὶ δυσμενεῖς ἀποδιδράσκειν
it-was the indeed enemies and ill-disposed to-run-away-from
καὶ λανθάνειν, συνεῖναι δὲ καὶ συνδιημερεύειν μάλιστα
and to-escape-notice to-be-with but and to-spend-the-day most
κηδεσταῖς ἐκείνων καὶ οἰκείοις καὶ φίλοις, καὶ πρὸς
with-kinsmen-by-marriage of-those and relatives and friends and to
γυναῖκας αὐτῶν εἰσιόντας αἰτιᾶσθαι καὶ παρρησιάζεσθαι.
wives their going-in to-blame and to-speak-frankly

καίτοι λίθον οὔ φασι χρῆναι μέσον ἀδελφοὺς λαμβάνειν
and-yet stone not they-say one-must middle brothers to-take
ὁδὸν βαδίζοντας, ἄχθονται δὲ καὶ κυνὸς διεκδραμόντος,
road walking are-vexed and also dog having-run-through
καὶ πολλὰ τοιαῦτα δεδίασιν ὧν οὐδὲν ὁμόνοιαν ἀδελφῶν
and many such-things they-fear of-which nothing concord of-brothers
διέστησεν, ἀνθρώπους δὲ κυνικοὺς καὶ διαβόλους ἐν μέσῳ
parted men but doglike and slanderous in middle
λαμβάνοντες αὑτῶν καὶ περιπταίοντες οὐ συνορῶσι.
taking of-themselves and stumbling not they-perceive
διὸ τοῦ λόγου τὸ συνεχὲς ὑπαγορεύοντος, εὖ μὲν εἶπε 20
therefore the argument the continuity suggesting well indeed said
Θεόφραστος ὡς ‘εἰ κοινὰ τὰ φίλων ἐστί, μάλιστα δεῖ
Theophrastus that if common the-things of-friends are most one-must
κοινοὺς τῶν φίλων εἶναι τοὺς φίλους·’ οὐχ ἥκιστα δ’ ἄν τις
common of-the friends to-be the friends not least and — anyone
ἀδελφοῖς τοῦτο παραινέσειεν. αἱ γὰρ ἰδίᾳ καὶ χωρὶς ὁμιλίαι
to-brothers this would-advise the for private and apart associations
καὶ συνήθειαι πρὸς ἄλλους ἀποστρέφουσι καὶ ἀπάγουσιν
and intimacies to others turn-away and lead-away
ἀπ’ ἀλλήλων· τῷ γὰρ φιλεῖν ἑτέρους εὐθὺς ἕπεται τὸ
from one-another the for to-love others at-once follows the
χαίρειν ἑτέροις καὶ ζηλοῦν ἑτέρους καὶ ἄγεσθαι ὑφ’ ἑτέρων.
to-rejoice in-others and to-emulate others and to-be-led by others
ἠθοποιοῦσι γὰρ αἱ φιλίαι, καὶ μεῖζον οὐδέν ἐστι διαφορᾶς
form-character for the friendships and greater nothing is of-difference
ἠθῶν σημεῖον ἢ φίλων αἱρέσεις διαφερόντων. ὅθεν οὔτε
of-characters sign than of-friends choices differing whence neither
τὸ συνεσθίειν ἀδελφοὺς καὶ συμπίνειν οὔτε τὸ συμπαίζειν
the to-eat-together brothers and to-drink-together nor the to-play-together
καὶ συνδιημερεύειν οὕτω συνεκτικόν ἐστιν ὁμονοίας, ὡς
and to-spend-the-day-together so cohesive is of-concord as

τὸ συμφιλεῖν καὶ συνεχθραίνειν ἥδεσθαί τε τοῖς αὐτοῖς
the to-love-together and to-hate-together to-take-pleasure both in-the same
συνόντα καὶ τοὺς αὐτοὺς βδελύσσεσθαι καὶ φεύγειν. οὐδὲ
being-together and the same to-loathe and to-shun not-even
γὰρ διαβολὰς αἱ κοιναὶ φιλίαι φέρουσιν οὐδὲ συγκρούσεις·
for slanders the common friendships bring nor clashes
ἀλλὰ κἂν γένηταί τις ὀργὴ καὶ μέμψις, ἐκλύεται διὰ
but even-if arise some anger and complaint it-is-dissolved through
μέσων τῶν φίλων, ἐκδεχομένων καὶ διασκεδαννύντων,
middle the friends receiving and dispersing
ἄνπερ ἀμφοτέροις οἰκείως ἔχωσι καὶ πρὸς ἀμφοτέρους
if-only to-both kindly they-are-disposed and toward both
ὁμοῦ τῇ εὐνοίᾳ συννεύωσιν. ὡς γὰρ ὁ κασσίτερος ῥαγέντα
alike in-the goodwill incline as for the tin broken
τὸν χαλκὸν συναρμόττει καὶ συγκεράννυσι τῷ ψαύειν
the bronze joins and blends by-the touching
ἑκατέρου πέρατος οἰκείως ὁμοπαθὴς γιγνόμενος, οὕτω
each end kindly sharing-the-affection becoming so
δεῖ τὸν φίλον εὐάρμοστον ὄντα καὶ κοινὸν ἀμφοτέροις
one-must the friend well-fitted being and common to-both
τοῖς ἀδελφοῖς προσκαταπυκνοῦν τὴν εὔνοιαν. οἱ δ’
the brothers to-compact-further the goodwill the(-ones) but
ἄνισοι καὶ ἄμικτοι καθάπερ ἐν διαγράμματι μουσικῷ
unequal and unmixable as in diagram musical
φθόγγοι, διάζευξιν οὐ συναφὴν ποιοῦσιν. ἔστιν οὖν
notes disjunction not conjunction make it-is-possible then
διαπορῆσαι πότερον ὀρθῶς ἢ τοὐναντίον ὁ Ἡσίοδος εἶπε
to-doubt whether rightly or the-opposite — Hesiod said

‘μηδὲ κασιγνήτῳ ἶσον ποιεῖσθαι ἑταῖρον·’
not-even to-brother equal to-make comrade

ὁ μὲν γὰρ εὐγνώμων καὶ κοινός, ὥσπερ εἴρηται,
the indeed for fair-minded and common as has-been-said
μᾶλλον ἐγκραθεὶς δι’ ἀμφοτέρων σύνδεσμος ἔσται τῆς
rather blended through both bond will-be of-the
φιλαδελφίας· ὁ δ’ Ἡσίοδος ὡς ἔοικεν ἐφοβήθη τοὺς
brotherly-love — but Hesiod as it-seems feared the
πολλοὺς καὶ φαύλους διὰ τὸ δύσζηλον καὶ φίλαυτον.
many and base because-of the jealousy and self-love
ὃ δὴ καλῶς ἔχει φυλαττομένους, κἂν εὔνοιαν ἴσην
which indeed well is guarding-against even-if goodwill equal
φίλῳ νέμῃ τις, ἀεὶ τὰ πρωτεῖα τἀδελφῷ φυλάττειν ἐν
to-friend assigns anyone always the first-place to-the-brother to-keep in
ἀρχαῖς καὶ πολιτείαις ἐν κλήσεσι καὶ γνωρίσεσιν ἡγεμόνων
offices and public-affairs in invitations and introductions to-rulers
καὶ ὅσα τοῖς πολλοῖς ἐπιφανῆ καὶ πρὸς δόξαν ἐστί,
and whatever to-the many conspicuous and for reputation is
τὸ προσῆκον ἀξίωμα τῇ φύσει καὶ γέρας ἀποδιδόντας.
the fitting dignity to-the nature and privilege rendering
οὐ γὰρ οὕτω τῷ φίλῳ τὸ πλέον ἐν τούτοις σεμνόν, ὡς
not for so to-the friend the more in these-things dignified as
ἀδελφῷ τοὔλαττον αἰσχρὸν γίγνεται καὶ ἄδοξον. ἀλλὰ περὶ
to-brother the-less shameful becomes and inglorious but about
ταύτης μὲν ἑτέρωθι τῆς γνώμης γέγραπται τὰ δοκοῦντα
this indeed elsewhere the opinion has-been-written the views
διὰ πλειόνων. τὸ δὲ Μενάνδρειον ὀρθῶς ἔχον, ὡς
through more the but Menandrean rightly being that

‘οὐδεὶς ἀγαπῶν αὐτὸς ἀμελεῖθ’ ἡδέως,’
no-one loving he-himself is-neglected gladly

ὑπομιμνήσκει καὶ διδάσκει τῶν ἀδελφῶν ἐπιμελεῖσθαι καὶ
reminds and teaches of-the brothers to-take-care and
μὴ τῇ φύσει πιστεύοντας ὀλιγωρεῖν. καὶ γὰρ ἵππος τῇ
not in-the nature trusting to-neglect and for horse by-the
φύσει φιλάνθρωπον καὶ κύων φιλοδέσποτον, ἀλλὰ μὴ
nature man-loving and dog master-loving but not
τυγχάνοντα θεραπείας μηδ’ ἐπιμελείας ἀπόστοργα γίγνεται
obtaining care nor attention unloving become
καὶ ἀλλότρια· καὶ τὸ σῶμα τῆς ψυχῆς συγγενέστατόν ἐστιν,
and estranged and the body of-the soul most-akin is
ἀμελούμενον δὲ καὶ παρορώμενον ὑπ’ αὐτῆς οὐκ ἐθέλει
being-neglected but and overlooked by it not is-willing
συνεργεῖν ἀλλὰ λυμαίνεται καὶ προλείπει τὰς πράξεις.
to-cooperate but harms and abandons the actions

VI · THE BROTHER’S HOUSEHOLD

Brotherly care extends to a brother’s in-laws, servants, physicians, and friends, and above all to his wife, whom one should honor, defend, and reconcile with him; one should urge him to marry, and once he has children show him more goodwill and his wife more honor. To a brother’s sons an uncle should be milder than a father, as Plato reclaimed his nephew Speusippus and the uncle of Aleuas made him king of Thessaly. Heracles loved his nephew Iolaus, and Leucothea reared her sister’s child, so Roman women at her festival embrace their sisters’ children, not their own.

ἐπιμέλεια δὲ καλὴ μὲν αὐτῶν τῶν ἀδελφῶν, ἔτι δὲ 21
care and fine indeed of-themselves the brothers still and
καλλίων πενθεροῖς καὶ γαμβροῖς τοῖς ἐκείνων εὔνουν
finer to-fathers-in-law and sons-in-law the of-those well-disposed
ἀεὶ παρέχειν εἰς ἅπαντα καὶ πρόθυμον ἑαυτόν, οἰκέτας
always to-show for everything and eager oneself household-slaves
τε φιλοδεσπότους ἀσπάζεσθαι καὶ φιλοφρονεῖσθαι, καὶ
and master-loving to-greet and to-treat-kindly and
χάριν ἔχειν ἰατροῖς θεραπεύσασιν αὐτοὺς καὶ φίλοις
gratitude to-have to-physicians having-treated them and to-friends
πιστοῖς προθύμως καὶ χρησίμως συνδιενεγκοῦσιν ἀποδημίαν
faithful eagerly and usefully having-shared-in travel-abroad
ἢ στρατείαν· γυναῖκα δ' ἀδελφοῦ γαμετὴν ὡς ἁπάντων
or campaign wife but of-brother wedded as of-all
ἱερῶν ἁγιώτατον προσορῶντα καὶ σεβόμενον, τιμᾶν διὰ
sanctuaries most-holy regarding and revering to-honor because-of
τὸν ἄνδρα καὶ εὐφημεῖν, ἀμελουμένῃ δὲ συναγανακτεῖν
the husband and to-speak-well-of being-neglected and to-share-indignation
χαλεπαίνουσαν δὲ πραΰνειν· ἂν δ' ἁμάρτῃ τι
being-harsh and to-soothe if but she-err in-something
τῶν μετρίων, συνδιαλλάττειν καὶ συμπαρακαλεῖν τὸν
of-the moderate to-help-reconcile and to-join-in-entreating the
ἄνδρα· κἂν αὐτῷ τις ἰδίᾳ γένηται διαφορὰ πρὸς
husband and-if to-him any privately arise quarrel toward
τὸν ἀδελφόν, αἰτιᾶσθαι παρ' ἐκείνῃ καὶ διαλύεσθαι
the brother to-complain before her and to-dissolve
τὴν μέμψιν. ἀγαμίαν δ' ἀδελφοῦ καὶ ἀπαιδίαν
the complaint unmarried-state but of-brother and childlessness
μάλιστα δυσχεραίνειν, καὶ παρακαλοῦντα καὶ λοιδοροῦντα
most to-be-vexed-at and exhorting and reviling
συνελαύνειν πανταχόθεν εἰς γάμον καὶ συνειργνύναι νομίμοις
to-drive from-every-side into marriage and to-bind in-lawful

κηδεύμασι· κτησαμένου δὲ παῖδας, ἐμφανέστερον χρῆσθαι
alliances having-acquired and children more-conspicuously to-show
τῇ τε πρὸς αὐτὸν εὐνοίᾳ καὶ τῇ πρὸς τὴν γυναῖκα
the both toward him goodwill and the toward the wife
τιμῇ.
honor
τοῖς δὲ παισὶν εὔνουν μὲν ὥσπερ ἰδίοις ἥπιον δὲ
to-the and children well-disposed indeed as to-one's-own gentle but
μᾶλλον εἶναι καὶ μειλίχιον, ὅπως ἁμαρτάνοντες οἷα
rather to-be and mild so-that erring as
νέοι μὴ δραπετεύωσι μηδὲ καταδύωνται διὰ φόβον
young-men not they-run-away nor sink because-of fear
πατρὸς ἢ μητρὸς εἰς ὁμιλίας φαύλας καὶ ὀλιγώρους,
of-father or of-mother into associations base and neglectful
ἀλλ' ἀποστροφὴν καὶ καταφυγὴν ἅμα νουθετοῦσαν
but refuge and shelter at-the-same-time admonishing
εὐνοίᾳ καὶ παραιτουμένην ἔχωσιν. οὕτω καὶ Πλάτων
with-goodwill and interceding they-may-have so also Plato
ἀδελφιδοῦν ὄντα Σπεύσιππον ἐκ πολλῆς ἀνέσεως καὶ
nephew being Speusippus from much license and
ἀκολασίας ἐπέστρεψεν, οὐδὲν οὔτ' εἰπὼν ἀνιαρὸν οὔτε
dissoluteness turned nothing either having-said grievous or
ποιήσας πρὸς αὐτόν, ἀλλὰ φεύγοντι, τοὺς γονεῖς ἐλέγχοντας
having-done toward him but to-him-fleeing the parents reproving
αὐτὸν ἀεὶ καὶ λοιδοροῦντας ἐνδιδοὺς ἑαυτὸν εὐμενῆ καὶ
him always and reviling showing himself kindly and
ἀμήνιτον, αἰδῶ τε πολλὴν ἐνειργάσατο καὶ ζῆλον ἑαυτοῦ
without-wrath respect both great produced and emulation of-himself
καὶ φιλοσοφίας. καίτοι πολλοὶ τῶν φίλων ἐνεκάλουν ὡς
and of-philosophy and-yet many of-the friends reproached-him as
μὴ νουθετοῦντι τὸ μειράκιον· ὁ δὲ καὶ πάνυ νουθετεῖν
not admonishing the youth he but even very-much to-admonish

ἔλεγε, τῷ βίῳ καὶ τῇ διαίτῃ τῆς πρὸς τὰ αἰσχρὰ
said by-the life and the way-of-life of-the toward the shameful-things
τῶν καλῶν διαφορᾶς παρέχων κατανόησιν. Ἀλεύαν δὲ
of-the fine difference providing perception Aleuas and
τὸν Θεσσαλὸν ὁ μὲν πατὴρ ἀγέρωχον ὄντα καὶ ὑβριστὴν
the Thessalian the indeed father arrogant being and insolent
ἐκόλουε καὶ χαλεπὸς ἦν, ὁ δὲ θεῖος ἀνελάμβανε καὶ
curbed and harsh was the but uncle took-him-up and
προσήγετο· πεμπόντων δὲ τῶν Θεσσαλῶν φρυκτοὺς
drew-him-close sending and the Thessalians beans
περὶ βασιλέως πρὸς τὸν θεὸν εἰς Δελφούς, ἐνέβαλε
about king to the god at Delphi threw-in
κρύφα τοῦ πατρὸς ὁ θεῖος ὑπὲρ τοῦ Ἀλεύα· καὶ
secretly from-the father the uncle for — Aleuas and
τῆς Πυθίας τοῦτον ἀνελούσης, ὅ τε πατὴρ ἀπέφησεν
the Pythia this-one having-drawn the both father denied
ἐμβεβληκέναι τὸν φρυκτὸν ὑπὲρ αὐτοῦ, καὶ πᾶσιν ἐδόκει
to-have-thrown-in the bean for him and to-all it-seemed
πλάνη τις ἐν ταῖς καταγραφαῖς τῶν ὀνομάτων γεγονέναι.
error some in the registrations of-the names to-have-occurred
διὸ καὶ πέμψαντες αὖθις ἐπανήροντο τὸν θεόν· ἡ δὲ
therefore also having-sent again they-asked the god the but
Πυθία καθάπερ ἐκβεβαιουμένη τὴν προτέραν ἀναγόρευσιν
Pythia as-if confirming the former proclamation
εἶπε
said

‘τὸν Πυρρόν τοί φημι, τὸν Ἀρχεδίκη τέκε παῖδα.’
the red-haired surely I-mean whom Archedice bore child

καὶ τοῦτον τὸν τρόπον ὁ Ἀλεύας ὑπὸ τοῦ θεοῦ
and in-this the way — Aleuas by the god
βασιλεὺς διὰ τὸν τοῦ πατρὸς ἀδελφὸν ἀποδειχθείς,
king thanks-to the of-the father brother having-been-appointed
αὐτός τε πολὺ πάντων ἐπρώτευσε τῶν πρὸ αὑτοῦ
himself both by-far of-all was-first of-the before him
καὶ τὸ ἔθνος εἰς δόξαν προήγαγε μεγάλην καὶ
and the nation to reputation advanced great and
δύναμιν. ἀλλὰ μὴν εὐπραξίαις τε καὶ τιμαῖς καὶ
power but indeed in-successes both and honors and
ἀρχαῖς παίδων ἀδελφοῦ χαίροντα καὶ σεμνυνόμενον
offices of-children of-brother rejoicing and taking-pride
αὔξειν προσήκει καὶ συνεξορμᾶν πρὸς τὰ καλὰ καὶ
to-increase befits and to-urge-on toward the fine-things and
κατορθοῦντας ἀφειδῶς ἐπαινεῖν· αὑτοῦ γὰρ υἱὸν ἐπαχθὲς
succeeding unsparingly to-praise his-own for son burdensome
ἴσως ἐγκωμιάζειν, ἀδελφοῦ δὲ σεμνὸν καὶ οὐ φίλαυτον
perhaps to-eulogize of-brother but dignified and not self-loving
ἀλλὰ φιλόκαλον καὶ θεῖον ὡς ἀληθῶς. δοκεῖ γάρ μοι
but beauty-loving and divine as truly seems for to-me
καὶ τοὔνομα καλῶς ὑφηγεῖσθαι πρὸς εὔνοιαν ἀδελφιδῶν
also the-name well to-lead to goodwill of-nephews
καὶ ἀγάπησιν. δεῖ δὲ καὶ τὰ τῶν κρειττόνων
and love one-must and also the-things of-the better
ζηλοῦν· Ἡρακλῆς τε γὰρ δυεῖν δέοντας ἑβδομήκοντα
to-emulate Heracles both for of-two lacking seventy
γεννήσας παῖδας, οὐδενὸς ἧττον αὐτῶν τὸν ἀδελφιδοῦν
having-begotten children than-none less of-them the nephew
ἠγάπησεν· ἀλλὰ καὶ νῦν πολλαχοῦ σύμβωμός ἐστιν
loved but even now in-many-places sharing-an-altar is
Ἰόλαος αὐτῷ, καὶ συγκατεύχονται παραστάτην Ἡρακλέους
Iolaus with-him and they-pray-together comrade of-Heracles

ὀνομάζοντες. Ἰφικλέους δὲ τοῦ ἀδελφοῦ πεσόντος ἐν
naming of-Iphicles and the brother having-fallen in
τῇ περὶ Λακεδαίμονα μάχῃ, περίλυπος γενόμενος πᾶσαν
the at Lacedaemon battle grief-stricken having-become all
ἐξέλιπε Πελοπόννησον. ἡ δὲ Λευκοθέα τῆς ἀδελφῆς
he-left Peloponnese — and Leucothea the sister
ἀποθανούσης ἔθρεψε τὸ βρέφος καὶ συνεξεθείασεν·
having-died reared the babe and deified-it-with-her
ὅθεν αἱ Ῥωμαίων γυναῖκες ἐν ταῖς τῆς Λευκοθέας
whence the of-Romans women in the — of-Leucothea
ἑορταῖς, ἣν Ματοῦταν ὀνομάζουσιν, οὐ τοὺς ἑαυτῶν
festivals whom Matuta they-call not the their-own
παῖδας ἀλλὰ τοὺς τῶν ἀδελφῶν ἐναγκαλίζονται καὶ
children but the of-the sisters embrace and
τιμῶσιν.
honor

PLUTARCH

ΠΕΡΙ ΤΗΣ ΕΙΣ ΤΑ ΕΚΓΟΝΑ ΦΙΛΟΣΤΟΡΓΙΑΣ

On Affection for Offspring

ON AFFECTION FOR OFFSPRING

I · WHAT THE ANIMALS TEACH

Philosophers appeal to the animals, as Greek cities once appealed to foreign courts, because in them nature stays pure while in men reason and custom have mixed it. Animals mate in season, for offspring and not pleasure, and care for their young with art: the halcyon builds its nest, the dogfish shelters its cubs, the bear licks its cubs into shape, the partridge decoys the hunter, and the hen gathers her chicks. Some say that men alone love their children for gain; but in man nature planted the beginnings of a nobler love, as the making of the womb and the breast shows.

ἔκκλητοι κρίσεις καὶ ξενικῶν δικαστηρίων ἀγωγαὶ τοῖς 1
appealed judgments and of-foreign courts summonings for-the
Ἕλλησι τὸ πρῶτον ἀπιστίᾳ τῇ πρὸς ἀλλήλους
Greeks the first through-distrust the toward one-another
ἐπενοήθησαν, ἀλλοτρίας δικαιοσύνης ὥσπερ ἑτέρου
were-devised foreign justice as-if other
τινὸς τῶν ἀναγκαίων μὴ φυομένου παρ᾽ αὐτοῖς
some of-the necessary-things not growing among them
δεηθεῖσιν. ἆρ᾽ οὖν καὶ οἱ φιλόσοφοι τῶν προβλημάτων
having-needed is-it then also the philosophers of-the problems
ἔνια διὰ τὰς πρὸς ἀλλήλους διαφορὰς ἐπὶ τὴν
some because-of the toward one-another differences to the
τῶν ἀλόγων φύσιν ζῴων ὥσπερ ἀλλοδαπὴν πόλιν
of-the irrational nature animals as-if foreign city
ἐκκαλοῦνται, καὶ τοῖς ἐκείνων πάθεσι καὶ ἤθεσιν ὡς
appeal and to-the of-those passions and characters as
ἀνεντεύκτοις καὶ ἀδεκάστοις ἐφιᾶσι τὴν κρίσιν; ἢ
unapproachable and incorruptible entrust the judgment or
καὶ τοῦτο τῆς ἀνθρωπίνης κακίας ἔγκλημα κοινόν
also this of-the human vice charge common

ἐστι, τὸ περὶ τῶν ἀναγκαιοτάτων καὶ μεγίστων
is the about the most-necessary-things and greatest
ἀμφιδοξοῦντας ἡμᾶς ζητεῖν ἐν ἵπποις καὶ κυσὶ καὶ
being-in-doubt us to-seek in horses and dogs and
ὄρνισι, πῶς γαμοῦμεν αὐτοὶ καὶ γεννῶμεν καὶ
birds how marry we-ourselves and beget and
τεκνοτροφοῦμεν, ὡς μηδὲν ἐν ἑαυτοῖς δήλωμα τῆς φύσεως
rear-children as nothing in ourselves indication of-the nature
ὂν τὰ τῶν θηρίων ἤθη καὶ πάθη προσαγορεῦσαι
being the of-the beasts characters and passions to-call-on
καὶ καταμαρτυρῆσαι τοῦ βίου ἡμῶν πολλὴν τοῦ
and to-bear-witness-against the life our much of-the
κατὰ φύσιν ἐκδιαίτησιν καὶ παράβασιν, εὐθὺς
according-to nature departure and transgression at-once
ἐν ἀρχῇ καὶ περὶ τὰ πρῶτα συγχεομένων καὶ
in beginning and about the first-things being-confounded and
ταραττομένων.
being-disturbed
ἄκρατον γὰρ ἐν ἐκείνοις ἡ φύσις καὶ ἀμιγὲς καὶ
unmixed for in those the nature and unblended and
ἁπλοῦν φυλάττει τὸ ἴδιον· ἐν δ' ἀνθρώποις ὑπὸ
simple keeps the proper-character in but men by
τοῦ λόγου καὶ τῆς συνηθείας, ὃ τοὔλαιον ὑπὸ τῶν
the reason and the habit what the-oil from the
μυρεψῶν πέπονθε, πρὸς πολλὰ μιγνυμένη δόγματα
perfumers has-suffered with many mixed opinions
καὶ κρίσεις ἐπιθέτους ποικίλη γέγονε καὶ ἰδία, τὸ δ'
and judgments added varied has-become and private the but
οἰκεῖον οὐ τετήρηκε. καὶ μὴ θαυμάζωμεν, εἰ τὰ ἄλογα
proper not has-kept and not let-us-wonder if the irrational
ζῷα τῶν λογικῶν μᾶλλον ἕπεται τῇ φύσει· καὶ
animals than-the rational more follow the nature and

γὰρ τὰ φυτὰ τῶν ζῴων, οἷς οὔτε φαντασίαν οὔθ'
for the plants than-the animals to-which neither imagination nor
ὁρμὴν ἔδωκεν ἑτέρων ὄρεξιν τοῦ κατὰ φύσιν
impulse it-gave for-other-things desire from-the according-to nature
ἀποσαλεύουσαν, ἀλλ' ὥσπερ ἐν δεσμῷ συνειργμένα μένει
drifting-away but as in bond confined remain
καὶ κεκράτηται, μίαν ἀεὶ πορείαν ἣν ἡ φύσις ἄγει
and are-held-fast one always course which the nature leads
πορευόμενα. τοῖς δὲ θηρίοις τὸ μὲν πραΰτροπον τοῦ
proceeding for-the but beasts the indeed gentle of-the
λόγου καὶ περιττὸν καὶ φιλελεύθερον ἄγαν οὐκ ἔστιν,
reason and excessive and freedom-loving too-much not is
ἀλόγους δ' ὁρμὰς καὶ ὀρέξεις ἔχοντα καὶ χρώμενα
irrational but impulses and desires having and using
πλάναις καὶ περιδρομαῖς, πολλάκις οὐ μακρὰν ἀλλ'
wanderings and runnings-about often not far but
ὡς ἐπ' ἀγκύρας τῆς φύσεως σαλεύει· καθάπερ οὖν
as at anchor of-the nature it-rides as then
ὁδὸν ὑφ' ἡνίᾳ καὶ χαλινῷ βαδίζοντα δείκνυσιν εὐθεῖαν.
road under rein and bit walking it-shows straight
ὁ δὲ δεσπότης ἐν ἀνθρώπῳ καὶ αὐτοκρατὴς λόγος
the but master in man and autocratic reason
ἄλλας ἄλλοτε παρεκβάσεις καὶ καινοτομίας ἀνευρίσκων
other at-other-times deviations and innovations discovering
οὐδὲν ἴχνος ἐμφανὲς οὐδ' ἐναργὲς ἀπολέλοιπε τῆς
no trace visible nor clear has-left of-the
φύσεως.
nature

ὅρα περὶ τοὺς γάμους ὅσον ἐστὶν ἐν τοῖς ζῴοις τὸ 2
see about the marriages how-much is in the animals the
κατὰ φύσιν. πρῶτον οὐκ ἀναμένει νόμους ἀγαμίου
according-to nature first not it-awaits laws against-celibacy

καὶ ὀψιγαμίου, καθάπερ οἱ Λυκούργου πολῖται καὶ
and against-late-marriage as the of-Lycurgus citizens and
Σόλωνος· οὐδ' ἀτιμίας ἀτέκνων δέδοικεν, οὐδὲ τιμὰς
of-Solon nor dishonors of-the-childless has-feared nor honors
διώκει τρίπαιδας, ὡς Ῥωμαίων πολλοὶ γαμοῦσι καὶ
pursues of-three-children as of-Romans many marry and
γεννῶσιν, οὐχ ἵνα κληρονόμους ἔχωσιν ἀλλ' ἵνα
beget not that heirs they-may-have but that
κληρονομεῖν δύνωνται. ἔπειτα μίγνυται τῷ θήλει
to-inherit they-may-be-able then mates with-the female
τὸ ἄρρεν οὐχ ἅπαντα χρόνον· ἡδονὴν γὰρ οὐκ ἔχει
the male not all time pleasure for not has
τέλος ἀλλὰ γέννησιν καὶ τέκνωσιν. διὰ τοῦτ' ἔτους
as-end but generation and child-bearing for this of-the-year
ὥρᾳ, ἣ πνοάς τε γονίμους ἔχει καὶ πρόσφορον
at-season which breezes both fertile has and favorable
λοχευομένοις κρᾶσιν, συνῆλθεν εἰς ταὐτὸ τῷ ἄρρενι
for-those-giving-birth temperature came-together into the-same with-the male
τὸ θῆλυ χειρόηθες καὶ ποθεινόν, ἡδείᾳ μὲν ὀσμῇ
the female tame and desirable with-sweet indeed smell
χρωτὸς ἰδίῳ δὲ κόσμῳ σώματος ἀγαλλόμενον,
of-skin with-its-own and adornment of-body exulting
δρόσου καὶ βοτάνης ἀνάπλεων καθαρᾶς· αἰσθόμενον
of-dew and of-grass filled pure having-perceived
δ' ὅτι κύει καὶ πεπλήρωται, κοσμίως ἄπεισι
and that it-is-pregnant and has-been-filled modestly goes-away
καὶ προνοεῖ περὶ τὴν κύησιν καὶ σωτηρίαν τοῦ
and takes-forethought for the pregnancy and safety of-the
ἀποτεχθέντος. ἀξίως δ' οὐκ ἔστιν εἰπεῖν τὰ
born worthily but not is to-say the-things
δρώμενα, πλὴν ὅτι γίγνεται ἕκαστον αὐτῶν ἐν τῷ
done except that comes-about each of-them in the

φιλοστόργῳ, ταῖς προνοίαις, ταῖς καρτερίαις, ταῖς
affection in-the forethoughts in-the endurances in-the
ἐγκρατείαις. ἀλλὰ τὴν μέλιτταν ἡμεῖς σοφὴν καλοῦμεν
self-restraints but the bee we wise call
καὶ νομίζομεν
and consider

‘ξανθὸν μέλι μηδομέναν’
yellow honey devising

κολακεύοντες τὸ ἡδὺ καὶ γαργαλίζον ἡμᾶς τῆς γλυκύτητος·
flattering the sweet and tickling us of-the sweetness
τὴν δὲ τῶν ἄλλων περὶ τὰς λοχείας καὶ τὰς ἀνατροφὰς
the but of-the others about the births and the rearings
σοφίαν καὶ τέχνην παρορῶμεν. οἷον εὐθύς, ἡ ἀλκυὼν
wisdom and art we-overlook such-as at-once the halcyon
κύουσα τὴν νεοττιὰν συντίθησι, συλλαμβάνουσα τὰς
being-pregnant the nest builds collecting the
ἀκάνθας τῆς θαλαττίας βελόνης καὶ ταύτας δι’ ἀλλήλων
spines of-the sea needle-fish and these through one-another
ἐγκαταπλέκουσα καὶ συνείρουσα, τὸ μὲν σχῆμα περιαγὲς
weaving-in and stringing-together the indeed shape rounded
ὡς ἁλιευτικοῦ κύρτου καὶ πρόμηκες ἀπεργάζεται· τῇ
like of-fishing creel and oblong it-works-out by-the
δ’ ἁρμονίᾳ καὶ πυκνότητι συμφράξασα τὰς ἀκάνθας
and fitting and density having-packed the spines
ἀκριβῶς ὑπέθηκε τῷ κλύσματι τοῦ κύματος, ὡς
exactly placed-it-under to-the wash of-the wave so-that
τυπτόμενον ἡσυχῇ καὶ πηγνύμενον τὸ πίλημα τῆς
being-beaten gently and being-compacted the felting of-the
ἐπιφανείας στεγανὸν γένηται· γίγνεται δὲ σιδήρῳ
surface watertight it-may-become it-becomes and to-iron

καὶ λίθῳ δυσδιαίρετον. ὃ δ' ἐστὶ θαυμασιώτερον,
and stone hard-to-split what and is more-marvelous
οὕτω τὸ στόμα τῆς νεοττιᾶς συμμέτρως πέπλασται
so the mouth of-the nest proportionately has-been-molded
πρὸς τὸ μέγεθος καὶ τὸ μέτρον τῆς ἀλκυόνος, ὥστε
to the size and the measure of-the halcyon so-that
μήτε μεῖζον ἄλλο μήτε μικρότερον ἐνδύεσθαι ζῷον,
neither bigger other nor smaller to-enter animal
ὡς δέ φασι, μηδὲ θάλατταν παραδέχεσθαι μηδὲ τὰ
as and they-say not-even sea to-admit nor the
ἐλάχιστα. μάλιστα δ' οἱ γαλεοὶ ζῳογονοῦσι μὲν
smallest-things most and the dogfish bear-live-young indeed
ἐν ἑαυτοῖς, ἐκβαίνειν δὲ παρέχουσιν ἐκτὸς καὶ
within themselves to-go-out and they-allow outside and
νέμεσθαι τοῖς σκυμνίοις, εἶτα πάλιν ἀναλαμβάνουσι
to-feed to-the cubs then again they-take-up
καὶ περιπτύσσουσιν ἐγκοιμώμενα τοῖς σπλάγχνοις. ἡ
and enfold sleeping-in in-the bowels the
δ' ἄρκτος, ἀγριώτατον καὶ σκυθρωπότατον θηρίον,
and bear most-savage and most-sullen beast
ἄμορφα καὶ ἄναρθρα τίκτει· τῇ δὲ γλώττῃ καθάπερ
shapeless and jointless bears with-the and tongue as-if
ἐργαλείῳ διατυποῦσα τοὺς ὑμένας οὐ δοκεῖ γεννᾶν
with-tool molding the membranes not seems to-beget
μόνον ἀλλὰ καὶ δημιουργεῖν τὸ τέκνον. ὁ δ' Ὁμηρικὸς
only but also to-fashion the offspring the and Homeric
λέων,
lion

‘ᾧ ῥά τε νήπι’ ἄγοντι συναντήσωνται ἐν ὕλῃ
whom — — infants leading may-meet in wood
ἄνδρες ἐπακτῆρες, ὁ δέ τε σθένεϊ βλεμεαίνει,
men hunters he and — with-strength exults
πᾶν δέ τ’ ἐπισκύνιον κάτω ἕλκεται ὄσσε καλύπτων,’
all and — brow down is-drawn eyes covering

ἆρ’ οὐχ ὅμοιός ἐστι διανοουμένῳ πρὸς τοὺς κυνηγοὺς
is-it not like is to-one-intending with the hunters
σπένδεσθαι περὶ τῶν τέκνων; καθόλου γὰρ ἡ πρὸς
to-make-a-truce about the young in-general for the toward
τὰ ἔκγονα φιλοστοργία καὶ τολμηρὰ τὰ δειλὰ ποιεῖ,
the offspring affection even bold the cowardly makes
καὶ φιλόπονα τὰ ῥᾴθυμα καὶ φειδωλὰ τὰ γαστρίμαργα.
and industrious the lazy and thrifty the gluttonous
καὶ ὥσπερ ἡ Ὁμηρικὴ ὄρνις προσφέρουσα τοῖς
and as the Homeric bird bringing to-the
νεοττοῖς
nestlings

‘μάστακ’, ἐπεί κε λάβῃσι, κακῶς δέ τε οἱ πέλει αὐτῇ·’
morsel when — she-takes badly and — for-her it-goes herself

τῷ γὰρ αὑτῆς τρέφει λιμῷ τὰ ἔκγονα, καὶ τὴν τροφὴν
by-the for her-own she-feeds hunger the offspring and the food
τῆς γαστρὸς ἁπτομένην ἀποκρατεῖ καὶ πιέζει τῷ
of-the belly touching she-holds-back and presses with-the
στόματι, μὴ λάθῃ καταπιοῦσα·
mouth lest she-unawares swallow-it

‘ὡς δὲ κύων ἁμαλῇσι περὶ σκυλάκεσσι βεβῶσα
as and bitch tender around puppies standing
ἄνδρ᾽ ἀγνοιήσασ᾽ ὑλάει μέμονέν τε μάχεσθαι᾽
man not-knowing barks is-eager and to-fight

τὸν περὶ τῶν τέκνων φόβον ὡς δεύτερον προσλαβοῦσα
the about the young fear as second having-taken-on
θυμόν. αἱ δὲ πέρδικες ὅταν διώκωνται μετὰ τῶν
spirit the and partridges whenever they-are-pursued with the
τέκνων, ἐκεῖνα μὲν ἐῶσι προπέτεσθαι καὶ φεύγειν,
young those indeed they-let to-fly-ahead and to-flee
αὑταῖς δὲ μηχανώμεναι προσέχειν τοὺς θηρεύοντας ἐγγὺς
themselves but contriving to-attract the hunters near
κυλινδούμεναι καὶ καταλαμβανόμεναι, μικρὸν ὑπεκθέουσιν,
rolling and being-overtaken a-little they-run-off
εἶτα πάλιν ἵστανται καὶ παρέχουσιν ἐν ἐφικτῷ
then again they-stand and offer within reach
τῆς ἐλπίδος ἑαυτάς, ἄχρι ἂν οὕτω προκινδυνεύουσαι
of-the hope themselves until — so running-risk
τῶν νεοττῶν τῆς ἀσφαλείας προαγάγωνται πόρρω
of-the nestlings for-the safety they-lead-on far
τοὺς διώκοντας. τὰς δ᾽ ἀλεκτορίδας ἐν τοῖς ὄμμασι
the pursuers the and hens in the eyes
καθ᾽ ἡμέραν ἔχομεν, ὃν τρόπον τὰ νεόττια
by day we-have in-what way the chicks
περιέπουσι, τοῖς μὲν ἐνδῦναι χαλῶσαι τὰς
they-tend to-the(-ones) indeed to-get-under loosening the
πτέρυγας, τὰ δ᾽ ἐπιβαίνοντα τῶν νώτων καὶ
wings the(-others) and climbing on-the backs and
προσέρποντα πανταχόθεν ἀναδεχόμεναι μετὰ τοῦ
creeping-up from-everywhere receiving with the

γεγηθός τι καὶ προσφιλὲς ἐπιφθέγγεσθαι· κύνας
joyful something and affectionate to-call-out dogs
δὲ καὶ δράκοντας, ἂν περὶ αὑτῶν φοβηθῶσι,
and and snakes if for themselves they-fear
φεύγουσιν, ἂν δὲ περὶ τῶν τέκνων, ἀμύνονται καὶ
they-flee if but for the young they-defend and
διαμάχονται παρὰ δύναμιν. εἶτα ταῦτ' οἰόμεθα τὰ
fight-it-out beyond strength then these-things we-think the
πάθη τούτοις ἐνειργάσθαι τὴν φύσιν, ἀλεκτορίδων
passions in-these to-have-implanted the nature of-hens
ἐπιγονῆς καὶ κυνῶν καὶ ἄρκτων προνοοῦσαν, ἀλλ' οὐχ
offspring and of-dogs and of-bears taking-forethought but not
ἡμᾶς δυσωποῦσαν καὶ τιτρώσκουσαν ἐπιλογιζομένους,
us shaming and wounding reflecting
ὅτι ταῦτα παραδείγματα τοῖς ἑπομένοις, τοῖς δ'
that these-things examples for-the following for-the but
ἀναλγήτοις ὀνείδη περίεστι τῆς ἀπαθείας, δι' ὧν
unfeeling reproaches remain of-the insensibility through which
κατηγοροῦσι τῆς ἀνθρωπίνης φύσεως μόνης 'μὴ προῖκα
they-accuse the human nature alone not as-a-free-gift
τὸ στέργειν ἐχούσης μηδ' ἐπισταμένης φιλεῖν ἄνευ
the to-love having nor knowing-how to-love without
χρείας.' θαυμάζεται γὰρ ἐν τοῖς θεάτροις ὁ
need is-admired for in the theaters the(-one)
εἰπών
having-said

'μισθοῦ γὰρ ἀνθρώπων τις ἄνθρωπον φιλεῖ,'
for-wage for of-men someone man loves

κατ᾽ Ἐπίκουρον ὁ πατὴρ τὸν υἱόν, ἡ μήτηρ
according-to Epicurus the father the son the mother
τὸ τέκνον, οἱ παῖδες τοὺς τεκόντας. ἀλλ᾽ εἰ λόγου
the child the children the parents but if of-speech
γένοιτο τοῖς θηρίοις σύνεσις, καὶ τοῦτό τις εἰς
should-be to-the beasts understanding and this anyone into
κοινὸν θέατρον συναγαγὼν ἵππους καὶ βόας καὶ
common theater having-gathered horses and oxen and
κύνας καὶ ὄρνιθας ἀναφθέγξαιτο μεταγράψας, ὡς
dogs and birds should-cry-out having-rewritten that
οὔτε κύνες ἐπὶ μισθῷ σκύλακας φιλοῦσιν οὔθ᾽ ἵπποι
neither dogs for wage puppies love nor horses
πώλους οὔτ᾽ ὄρνιθες νεοττοὺς ἀλλὰ προῖκα καὶ
foals nor birds nestlings but freely and
φυσικῶς, ἐπιγνωσθήσεται τοῖς ἁπάντων πάθεσιν ὡς
naturally it-will-be-recognized in-the of-all passions as
εὖ καὶ ἀληθῶς λεγόμενον. αἰσχρὸν γάρ, ὦ Ζεῦ,
well and truly said shameful for O Zeus
τὰς θηρίων γενέσεις καὶ λοχείας καὶ ὠδῖνας καὶ
the of-beasts births and labors and pangs and
τεκνοτροφίας φύσιν εἶναι καὶ χάριν, τὰς δ᾽ ἀνθρώπων
rearings-of-young nature to-be and grace the but of-men
δάνεια καὶ μισθοὺς καὶ ἀρραβῶνας ἐπὶ χρείαις
loans and wages and pledges for needs
διδομένους.
given

3 ἀλλ᾽ οὔτ᾽ ἀληθὴς ὁ λόγος οὔτ᾽ ἄξιος ἀκούειν. ἡ
but neither true the argument nor worthy to-hear the
γὰρ φύσις ὥσπερ ἐν φυτοῖς ἀγρίοις, οἷον οἰνάνθαις
for nature as in plants wild such-as in-wild-vines
ἐρινεοῖς κοτίνοις, ἀρχὰς ἀπέπτους καὶ ἀτελεῖς ἡμέρων
wild-figs wild-olives beginnings unripe and imperfect of-cultivated

καρπῶν ἐνέφυσεν· οὕτω τοῖς μὲν ἀλόγοις τὸ πρὸς
fruits implanted so to-the indeed irrational the toward
τὰ ἔκγονα φιλόστοργον ἀτελὲς καὶ οὐ διαρκὲς πρὸς
the offspring affection imperfect and not sufficient for
δικαιοσύνην οὐδὲ τῆς χρείας προσωτέρω προερχόμενον
justice nor of-the need further going
ἔδωκεν· ἄνθρωπον δέ, λογικὸν καὶ πολιτικὸν ζῷον,
gave man but rational and political animal
ἐπὶ δίκην καὶ νόμον εἰσάγουσα καὶ θεῶν τιμὰς
to justice and law bringing-in and of-gods honors
καὶ πόλεων ἱδρύσεις καὶ φιλοφροσύνην, γενναῖα καὶ
and of-cities foundings and kindliness noble and
καλὰ καὶ φερέκαρπα τούτων σπέρματα παρέσχε τὴν
fine and fruitful of-these seeds provided the
πρὸς τὰ ἔκγονα χάριν καὶ ἀγάπησιν, ἀκολουθοῦσα
toward the offspring favor and love following
ταῖς πρώταις ἀρχαῖς· αὗται δ' ἦσαν ἐν ταῖς
the first principles these and were in the
τῶν σωμάτων κατασκευαῖς. πανταχοῦ μὲν γὰρ ἡ
of-the bodies constructions everywhere indeed for the
φύσις ἀκριβὴς καὶ φιλότεχνος καὶ ἀνελλιπὴς καὶ
nature exact and art-loving and unfailing and
ἀπερίτμητος 'οὐδέν' ὡς ἔφησεν Ἐρασίστρατος 'ἔχουσα
unpruned nothing as said Erasistratus having
ῥωπικόν·' τὰ δὲ περὶ τὴν γένεσιν ἀξίως οὐκ
trashy the-things and about the generation worthily not
ἔστιν εἰπεῖν οὐδ' εὐπρεπὲς ἴσως λίαν ἀκριβῶς τῶν
is to-say nor seemly perhaps too exactly the
ἀπορρήτων ἐφάπτεσθαι τοῖς ὀνόμασι καὶ τοῖς ῥήμασιν,
secret-things to-touch with-the nouns and the verbs
ἀλλ' ἀποκειμένων καὶ κεκρυμμένων ἐπινοεῖν τὴν
but stored-away and hidden to-consider the

πρὸς τὸ γεννᾶν καὶ λοχεύεσθαι τῶν μορίων ἐκείνων
for the to-beget and to-give-birth of-the parts those
εὐφυΐαν.
aptness
ἀρκεῖ δ' ἡ τοῦ γάλακτος ἐργασία καὶ οἰκονομία
suffices and the of-the milk production and management
τὴν πρόνοιαν αὐτῆς ἐμφῆναι καὶ ἐπιμέλειαν. τοῦ
the forethought her to-show and care of-the
γὰρ αἵματος ὅσον περίττωμα τῆς χρείας ἐν
for blood as-much-as surplus of-the need in
ταῖς γυναιξὶ δι' ἀμβλύτητα καὶ μικρότητα τοῦ
the women through dullness and smallness of-the
πνεύματος ἐπιπολάζον ἐμπλανᾶται καὶ βαρύνει, τὸν
breath floating-on-the-surface wanders and weighs-down the
μὲν ἄλλον χρόνον εἴθισται καὶ μεμελέτηκεν
indeed other time it-has-become-customary and has-practiced
ἐμμήνοις ἡμερῶν περιόδοις ὀχετοὺς καὶ πόρους αὐτῷ
in-monthly of-days periods channels and passages for-it
τῆς φύσεως ἀναστομούσης ἀποχεόμενον τὸ μὲν ἄλλο
the nature opening-up being-poured-off the indeed other
σῶμα κουφίζειν καὶ καθαίρειν, τὴν δ' ὑστέραν οἷον
body to-lighten and to-purge the and womb as-if
ἀρότῳ καὶ σπόρῳ γῆν ἐν φυτοῖς ὀργῶσαν ἐν καιρῷ
for-plowing and sowing earth in plants swelling in season
παρέχειν. ὅταν δὲ τὴν γονὴν ἀναλάβῃ προσπεσοῦσαν
to-provide whenever and the seed it-takes-up having-fallen-in
ἡ ὑστέρα καὶ περιστείλῃ ῥιζώσεως γενομένης· 'ὁ γὰρ
the womb and enfolds a-rooting having-occurred the for
ὀμφαλὸς πρῶτον ἐν μήτρῃσιν' ὥς φησι Δημόκριτος
navel first in wombs as says Democritus
'ἀγκυρηβόλιον σάλου καὶ πλάνης ἐμφύεται, πεῖσμα καὶ
anchorage from-tossing and wandering grows-in cable and

κλῆμα᾽ τῷ γεννωμένῳ καρπῷ καὶ μέλλοντι· τοὺς μὲν
tendril for-the being-begotten fruit and future the indeed
ἐμμήνους καὶ καθαρσίους ἔκλεισεν ὀχετοὺς ἡ φύσις,
monthly and purgative closed channels the nature
τοῦ δ᾽ αἵματος ἀντιλαμβανομένη φερομένου τροφῇ
of-the and blood taking-hold-of moving as-food
χρῆται καὶ κατάρδει τὸ βρέφος ἤδη συνιστάμενον καὶ
uses and waters the babe already forming and
διαπλαττόμενον, ἄχρι οὗ τοὺς προσήκοντας ἀριθμοὺς
being-molded until — the fitting numbers
τῇ ἐντὸς αὐξήσει κυηθὲν ἑτέρας ἀνατροφῆς καὶ χώρας
by-the within growth conceived of-another rearing and place
δέηται.
it-needs
τότ᾽ οὖν τὸ αἷμα παντὸς ἐμμελέστερον φυτουργοῦ
then therefore the blood than-any more-skillfully gardener
καὶ ὀχετηγοῦ πρὸς ἑτέραν ἀφ᾽ ἑτέρας ἐκτρέπουσα
and irrigator to another from another turning
καὶ μεταλαμβάνουσα χρείαν, ἔχει παρεσκευασμένας
and transferring use it-has prepared
οἷον ἐγγείους ἤ τινας κρήνας νάματος ἐπιρρέοντος,
as-it-were underground or some springs of-stream flowing-in
οὐκ ἀργῶς οὐδ᾽ ἀπαθῶς ὑποδεχομένας ἀλλὰ καὶ
not idly nor passively receiving but also
πνεύματος ἠπίῳ θερμότητι καὶ μαλακῇ θηλύτητι
of-breath with-gentle warmth and soft femininity
ἐκπέψαι καὶ λεᾶναι καὶ μεταβαλεῖν δυναμένας·
to-digest and to-smooth and to-change able
τοιαύτην γὰρ ὁ μαστὸς ἔχει ἐντὸς διάθεσιν καὶ
such for the breast has within disposition and
κρᾶσιν. ἐκροαὶ δὲ τοῦ γάλακτος οὐκ εἰσὶν οὐδὲ
blend outlets but of-the milk not are nor

κρουνοὶ μεθιέντες ἀθρόως, εἰς δὲ σάρκα πιδακώδη
spouts letting-go all-at-once into but flesh fountain-like
καὶ πόροις ἀτρέμα λεπτοῖς διηθοῦσαν ἀπολήγων,
and through-passages gently fine filtering ending
εὐμενὲς τῷ τοῦ νηπίου στόματι καὶ προσφιλὲς
kindly to-the of-the infant mouth and pleasant
ψαῦσαι καὶ περιλαβεῖν ἐνδίδωσι ταμιεῖον. ἀλλὰ
to-touch and to-clasp it-provides store but
τούτων γε τῶν τοσούτων ἐπὶ τὴν γένεσιν
of-these at-least the so-many for the generation
ἐργαλείων καὶ τοιούτων οἰκονομιῶν καὶ φιλοτιμίας
instruments and such managements and zeal
καὶ προνοίας οὐδὲν ἦν ὄφελος, εἰ μὴ τὸ
and forethought nothing was benefit if not the
φιλόστοργον ἡ φύσις καὶ κηδεμονικὸν ἐνειργάσατο
affection the nature and solicitude had-implanted
ταῖς τεκούσαις.
in-the having-borne

‘οὐ μὲν γάρ τί που ἐστιν ὀιζυρώτερον ἀνδρός,
not indeed for anything anywhere is more-wretched than-man
πάντων ὅσσα τε γαῖαν ἔπι πνείει τε καὶ ἕρπει·’
of-all as-many-as — earth upon breathes both and creeps

τοῦτ’ οὐ ψεύδεται ὁ λέγων ἐπὶ νηπίου καὶ
this not lies the(-one) saying about infant and
ἀρτιγενοῦς. οὐδὲν γάρ ἐστιν οὕτως ἀτελὲς οὐδ’
newborn nothing for is so imperfect nor
ἄπορον οὐδὲ γυμνὸν οὐδ’ ἄμορφον οὐδὲ μιαρόν, ὡς
helpless nor naked nor shapeless nor foul as
ἄνθρωπος ἐν γοναῖς ὁρώμενος· ᾧ μόνῳ σχεδὸν
man at birth seen to-whom alone almost

οὐδὲ καθαρὰν ἔδωκεν εἰς φῶς ὁδὸν ἡ φύσις,
not-even clean gave into light road the nature
ἀλλ' αἵματι πεφυρμένος καὶ λύθρου περίπλεως καὶ
but with-blood befouled and with-gore full and
φονευομένῳ μᾶλλον ἢ γεννωμένῳ ἐοικὼς οὐδενός
to-one-being-murdered more than to-one-being-born like of-no-one
ἐστιν ἅψασθαι καὶ ἀνελέσθαι καὶ ἀσπάσασθαι καὶ
is to-touch and to-take-up and to-embrace and
περιλαβεῖν ἢ τοῦ φύσει φιλοῦντος. διὸ τῶν μὲν
to-clasp than of-the by-nature loving therefore of-the indeed
ἄλλων ζῴων ὑπὸ τὴν γαστέρα τὰ οὔθατα χαλᾷ
other animals under the belly the udders let-down
τοὺς μαστούς, ταῖς δὲ γυναιξὶν ἄνω γεγόνασιν
the teats for-the but women above have-come-to-be
περὶ τὸ στέρνον ἐν ἐφικτῷ τοῦ φιλῆσαι καὶ
about the breast in reach of-the to-kiss and
περιπτύξαι καὶ κατασπάσασθαι τὸ νήπιον, ὡς τοῦ
to-embrace and to-draw-down the infant as of-the
τεκεῖν καὶ θρέψαι τέλος οὐ χρείαν ἀλλὰ φιλίαν
to-bear and to-rear end not need but love
ἔχοντος.
having

II · LOVE WITHOUT REWARD

The first mothers had no law and no hope of return, yet a woman still racked with labor turns to her child and takes it up. Fathers rarely live to see their sons' glory, as Neocles never saw Salamis or Ariston heard Plato's philosophy; the rich who rear children have least need of heirs, since the childless are courted by everyone. Love of offspring is natural, though vice may obscure it: men who kill themselves still love themselves by nature, and the poor who expose their children do so fearing to pass on poverty as a disease.

4 ἐπὶ τοὺς παλαιοὺς ἀνάγαγε τὸν λόγον, ὧν ταῖς
to the ancients bring-back the argument of-whom to-the(-women)
μὲν τεκεῖν πρώταις, τοῖς δ' ἰδεῖν συνέβη τικτόμενον
indeed to-bear first to-the(-men) and to-see it-happened being-born
βρέφος· οὔτε νόμος ἦν ἐκείνοις τεκνοτροφεῖν προστάττων
babe neither law was for-them to-rear-children commanding
οὔτε προσδοκία χάριτος ἢ τροφείων 'ἐπὶ νέοις
nor expectation of-favor or of-nurture-payments on young-ones
δανειζομένων.' χαλεπὰς δὲ μᾶλλον εἴποιμ' ἂν εἶναι καὶ
lent harsh but rather I-would-say — to-be and
μνησικάκους τὰς τεκούσας τοῖς βρέφεσι, κινδύνων τε
rancorous the having-borne toward-the babes of-dangers both
μεγάλων καὶ πόνων αὐταῖς γιγνομένων·
great and of-toils for-them occurring

'ὡς δ' ὅταν ὠδίνουσαν ἔχῃ βέλος ὀξὺ γυναῖκα
as and when in-labor holds dart sharp woman
δριμύ, τό τε προϊεῖσι μογοστόκοι Εἰλείθυιαι,
piercing which — send labor-pained Eileithyiae
Ἥρης θυγατέρες, πικρὰς ὠδῖνας ἔχουσαι.'
of-Hera daughters bitter pangs having

ταῦτ' οὐχ Ὅμηρον αἱ γυναῖκες ἀλλ' Ὁμηρίδα γράψαι
these-things not Homer the women but Homeris to-have-written
λέγουσι τεκοῦσαν ἢ τίκτουσαν ἔτι καὶ τὸ μῖγμα τῆς
say having-borne or bearing still and the mixture of-the
ἀλγηδόνος ὁμοῦ πικρὸν καὶ ὀξὺ γιγνόμενον ἐν τοῖς
pain at-once bitter and sharp occurring in the
σπλάγχνοις ἔχουσαν. ἀλλὰ τὸ φύσει φιλόστοργον ἔκαμπτε
bowels having but the by-nature affectionate bent
καὶ ἦγεν· ἔτι θερμὴ καὶ διαλγὴς καὶ κραδαινομένη
and led still hot and in-anguish and quivering

τοῖς πόνοις οὐχ ὑπερέβη τὸ νήπιον οὐδ᾽ ἔφυγεν, ἀλλ᾽
with-the toils not she-passed-over the infant nor fled but
ἐπεστράφη καὶ προσεμειδίασε καὶ ἀνείλετο καὶ ἠσπάσατο,
turned and smiled-at and took-up and embraced
μηδὲν ἡδὺ καρπουμένη μηδὲ χρήσιμον ἀλλ᾽ ἐπιπόνως καὶ
nothing sweet reaping nor useful but laboriously and
ταλαιπώρως ἀναδεχομένη τῶν σπαργάνων
wretchedly receiving of-the swaddling-clothes

‘ἐρειπίοις
in-rags
θάλπουσα καὶ ψύχουσα, καὶ πόνῳ πόνον
warming and cooling and with-toil toil
ἐκ νυκτὸς ἀλλάσσουσα τὸν μεθ’ ἡμέραν.’
from night exchanging the after day

τίνων ταῦτα μισθῶν ἢ χρειῶν ἐκείνοις; ἀλλ’ οὐδὲ τοῖς
for-what these-things wages or needs to-those but not-even to-the
νῦν· αἱ γὰρ ἐλπίδες ἄδηλοι καὶ μακραί. ἄμπελον ἰσημερίας
now the for hopes uncertain and distant vine at-the-equinox
ἐαρινῆς σκάψας μετοπωρινῆς ἐτρύγησε, πυρὸν ἔσπειρε
vernal having-dug at-the-autumnal he-gathered wheat he-sowed
δυομένης Πλειάδος εἶτ’ ἀνατελλούσης θερίζει, βόες καὶ ἵπποι
setting Pleiad then rising he-reaps oxen and horses
καὶ ὄρνιθες ἕτοιμα τίκτουσιν ἐπὶ τὰς χρείας· ἀνθρώπου δ’
and birds ready bear for the needs of-man but
ἡ μὲν ἐκτροφὴ πολύπονος ἡ δ’ αὔξησις βραδεῖα, τῆς δ’
the indeed rearing laborious the and growth slow the and
ἀρετῆς μακρὰν οὔσης προαποθνῄσκουσιν οἱ πλεῖστοι πατέρες.
virtue far-off being die-first the most fathers
οὐκ ἐπεῖδε τὴν Σαλαμῖνα Νεοκλῆς τὴν Θεμιστοκλέους
not saw — Salamis Neocles the of-Themistocles
οὐδὲ τὸν Εὐρυμέδοντα Μιλτιάδης τὸν Κίμωνος οὐδ’
nor — Eurymedon Miltiades the of-Cimon nor
ἤκουσε Περικλέους Ξάνθιππος δημηγοροῦντος οὐδ’ Ἀρίστων
heard Pericles Xanthippus addressing-the-people nor Ariston
Πλάτωνος φιλοσοφοῦντος, οὐδ’ Εὐριπίδου καὶ Σοφοκλέους
Plato philosophizing nor of-Euripides and of-Sophocles
νίκας οἱ πατέρες ἔγνωσαν· ψελλιζόντων καὶ συλλαβιζόντων
victories the fathers knew lisping and spelling-out-syllables

ἠκροῶντο καὶ κώμους καὶ πότους καὶ ἔρωτας αὐτῶν
they-listened-to and revels and drinking-bouts and loves of-them
οἷα νέοι πλημμελούντων ἐπεῖδον· ὥστ᾽ ἐπαινεῖσθαι καὶ
as young-men erring they-saw so-that to-be-praised and
μνημονεύεσθαι τοῦ Εὐήνου τοῦτο μόνον, ὧν ἐπέγραψεν,
to-be-remembered — of-Evenus this only of-what he-wrote

‘ἢ δέος ἢ λύπη παῖς πατρὶ πάντα χρόνον.’
either fear or grief child to-father all time

ἀλλ᾽ ὅμως οὐ παύονται παῖδας τρέφοντες μάλιστα δ᾽ οἱ
but nevertheless not they-cease children rearing most but the
παίδων ἥκιστα δεόμενοι. γελοῖον γάρ, εἴ τις οἴεται τοὺς
of-children least needing laughable for if anyone thinks the
πλουσίους θύειν καὶ χαίρειν γενομένων αὐτοῖς τέκνων,
rich to-sacrifice and to-rejoice born to-them children
ὅτι τοὺς θρέψοντας ἕξουσι καὶ τοὺς θάψοντας· εἰ μὴ νὴ
because the going-to-rear they-will-have and the going-to-bury if not by
Δία κληρονόμων ἀπορίᾳ παῖδας τρέφουσιν· οὐ γὰρ ἔστιν
Zeus of-heirs for-lack children they-rear not for is
εὑρεῖν οὐδ᾽ ἐπιτυχεῖν τοῦ τἀλλότρια βουλομένου λαμβάνειν.
to-find nor to-come-upon the the-things-of-others wishing to-take

‘ψάμμος ἢ κόνις ἢ πτερὰ ποικιλοθρόων οἰωνῶν
sand or dust or feathers of-many-voiced birds
τόσσον οὐκ ἂν χεύαιτ᾽ ἀριθμόν’
so-great not — could-heap number

ὅσος ἐστὶν ὁ τῶν κληρονομούντων.
as-great-as is the of-the inheriting

‘Δαναὸς ὁ πεντήκοντα θυγατέρων πατήρ’
Danaus the of-fifty daughters father

εἰ ἄτεκνος ἦν, πλείονας ἂν εἶχε κληρονομοῦντας
if childless he-were more — would-have-had heirs
καὶ οὐχ ὁμοίως. οἱ μὲν γὰρ παῖδες χάριν οὐδεμίαν
and not alike the indeed for children gratitude none
ἔχουσιν οὐδ’ ἕνεκα τούτου θεραπεύουσιν οὐδὲ τιμῶσιν, ὡς
have nor for-the-sake of-this court nor honor as
ὀφείλημα τὸν κλῆρον ἐκδεχόμενοι· τῶν δ’ ἀλλοτρίων περὶ
debt the inheritance receiving of-the but strangers around
τὸν ἄτεκνον φωνὰς ἀκούεις ταῖς κωμικαῖς ἐκείναις ὁμοίας,
the childless voices you-hear to-the comic those like

‘ὦ Δῆμε, λοῦσαι πρῶτον ἐκδικάσας μίαν,
O Demos bathe first having-judged one-case
ἔνθου, ῥόφησον, ἔντραγ’, ἔχε τριώβολον.’
put-in gulp munch have three-obols

τὸ δ’ ὑπὸ τοῦ Εὐριπίδου λεγόμενον
the and by — Euripides said

‘τὰ χρήματ’ ἀνθρώποισιν εὑρίσκειν φίλους
the money for-men to-find friends
δύναμίν τε πλείστην τῶν ἐν ἀνθρώποις ἔχειν,’
power and greatest of-the-things among men to-have

οὐχ ἁπλῶς ἀληθές, ἀλλ' ἐπὶ τῶν ἀτέκνων· τούτους
not simply true but in-the-case-of the childless these
οἱ πλούσιοι δειπνίζουσιν, οἱ ἡγεμόνες θεραπεύουσιν, οἱ
the rich feast the rulers court the
ῥήτορες μόνοις τούτοις προῖκα συνηγοροῦσιν.
orators alone for-these freely plead

'ἰσχυρόν ἐστι πλούσιος ἀγνοούμενον
strong is rich-man being-unknown
ἔχων κληρονόμον.'
having heir

πολλοὺς γοῦν πολυφίλους καὶ πολυτιμήτους ὄντας
many at-any-rate of-many-friends and much-honored being
ἓν παιδίον γενόμενον ἀφίλους καὶ ἀδυνάτους ἐποίησεν.
one child born friendless and powerless made
ὅθεν οὐδὲ πρὸς δύναμιν οὐδέν ἐστιν ὠφέλιμον ἀπὸ τῶν
whence not-even for power anything is useful from the
τέκνων, ἀλλὰ τῆς φύσεως τὸ πᾶν κράτος οὐχ ἧττον ἐν
children but of-the nature the whole strength not less in
ἀνθρώποις ἢ θηρίοις.
men than in-beasts
ἐξαμαυροῦται γὰρ καὶ ταῦτα καὶ πολλὰ τῶν ἄλλων 5
is-obscured for both these-things and many of-the others
ὑπὸ τῆς κακίας, ὥσπερ λόχμης ἡμέροις σπέρμασι
by the vice as-if brushwood among-cultivated seeds
παραβλαστανούσης. ἢ μηδ' ἑαυτὸν φύσει στέργειν τὸν
growing-beside or not-even himself by-nature to-love the
ἄνθρωπον λέγωμεν, ὅτι πολλοὶ σφάττουσιν ἑαυτοὺς καὶ
man let-us-say because many slay themselves and
κατακρημνίζουσιν; ὁ δ' Οἰδίπους
throw-themselves-down-cliffs — and Oedipus

‘ἤρασσ’ ἐπαίρων βλέφαρα· φοίνιαι δ’ ὁμοῦ
struck lifting-them eyelids bloody and together
γλῆναι γένει’ ἔτεγγον.’
eyeballs chin wetted

Ἡγησίας δὲ διαλεγόμενος πολλοὺς ἔπεισεν ἀποκαρτερῆσαι
Hegesias and lecturing many persuaded to-starve-themselves
τῶν ἀκροωμένων·
of-the listeners

‘πολλαὶ μορφαὶ τῶν δαιμονίων.’
many shapes of-the divine-things

ταῦτα δ’ ἐστὶν ὥσπερ ἐκεῖνα νοσήματα καὶ πάθη ψυχῆς
these-things and are as those diseases and passions of-soul
τοῦ κατὰ φύσιν ἐξιστάντα τὸν ἄνθρωπον, ὡς αὐτοὶ
from-the according-to nature displacing the man as they-themselves
καταμαρτυροῦσιν ἑαυτῶν· ἂν γὰρ ὗς τεκοῦσα δελφάκιον ἢ
bear-witness-against themselves if for sow having-borne piglet or
κύων διασπαράξῃ σκυλάκιον, ἀθυμοῦσι καὶ ταράττονται,
bitch tears-apart puppy they-are-dismayed and are-troubled
καὶ θεοῖς ἀποτρόπαια θύουσι καὶ τέρας νομίζουσιν, ὡς πᾶσι
and to-gods averting-sacrifices sacrifice and portent consider as for-all
κατὰ φύσιν στέργειν τὰ τικτόμενα καὶ τρέφειν οὐκ ἀναιρεῖν
according-to nature to-love the being-born and to-rear not to-destroy
προσῆκον. οὐ μὴν ἀλλ’ ὥσπερ ἐν τοῖς μετάλλοις πολλῇ
befitting not indeed but as in the mines with-much
συμπεφυρμένον γῇ καὶ κατακεχωσμένον ὅμως διαστίλβει
mixed earth and buried nevertheless shines-through
τὸ χρυσίον, οὕτως ἡ φύσις ἐν αὐτοῖς τοῖς ἡμαρτημένοις
the gold so the nature in very the misdeeds

ἤθεσι καὶ πάθεσιν ἐκφαίνει τὸ πρὸς τὰ ἔκγονα φιλόστοργον.
characters and passions shows-forth the toward the offspring affection
οἱ μὲν γὰρ πένητες οὐ τρέφουσι τέκνα, φοβούμενοι μὴ
the indeed for poor not rear children fearing lest
χεῖρον ἢ προσήκει τραφέντα δουλοπρεπῆ καὶ ἀπαίδευτα
worse than befits having-been-reared servile and uneducated
καὶ τῶν καλῶν πάντων ἐνδεᾶ γένηται· τὴν γὰρ πενίαν
and of-the fine-things all lacking they-may-become the for poverty
ἔσχατον ἡγούμενοι κακὸν οὐχ ὑπομένουσι μεταδοῦναι
last considering evil not endure to-share-it
τέκνοις ὥσπερ τινὸς χαλεποῦ καὶ μεγάλου νοσήματος ***
with-children as-if some grievous and great disease (lacuna)

PLUTARCH

ΠΕΡΙ ΠΑΙΔΩΝ ΑΓΩΓΗΣ

The Education of Children

THE EDUCATION OF CHILDREN

I · BIRTH, NATURE, AND TRAINING

Whoever would father children of repute should not have them by courtesans or concubines, since a low birth is a lifelong reproach, nor beget them drunk, as Diogenes told a frenzied youth. Virtue needs three things together: nature, teaching, and practice, as farming needs good soil, a skilled farmer, and sound seed; diligence corrects a poor nature, as Lycurgus showed with two puppies of one litter reared differently. Mothers should nurse their own children, and any nurses should be Greek and of good character, since a child's soul takes its first impressions like wax.

τί τις ἂν ἔχοι εἰπεῖν περὶ τῆς τῶν ἐλευθέρων παίδων 1
what anyone — could-have to-say about the of-the free children
ἀγωγῆς καὶ τίνι χρώμενοι σπουδαῖοι τοὺς τρόπους ἂν
upbringing and what using good the characters —
ἀποβαῖεν, φέρε σκεψώμεθα.
they-might-turn-out come let-us-consider
βέλτιον δ' ἴσως ἀπὸ τῆς γενέσεως ἄρξασθαι πρῶτον. 2
better but perhaps from the birth to-begin first
τοῖς τοίνυν ἐπιθυμοῦσιν ἐνδόξων τέκνων γενέσθαι
to-those then desiring of-famous children to-become
πατράσιν ὑποθείμην ἂν ἔγωγε μὴ ταῖς τυχούσαις γυναιξὶ
fathers I-would-suggest — I not with-the chance women
συνοικεῖν, λέγω δ' οἷον ἑταίραις ἢ παλλακαῖς· τοῖς γὰρ
to-cohabit I-mean and such-as courtesans or concubines to-those for
μητρόθεν ἢ πατρόθεν οὐκ εὖ γεγονόσιν ἀνεξάλειπτα
on-the-mother's-side or on-the-father's-side not well born ineffaceable
παρακολουθεῖ τὰ τῆς δυσγενείας ὀνείδη παρὰ πάντα
follow the of-the low-birth reproaches through all

τὸν βίον καὶ πρόχειρα τοῖς ἐλέγχειν καὶ λοιδορεῖσθαι
the life and ready for-those to-refute and to-revile
βουλομένοις. καὶ σοφὸς ἦν ἄρ' ὁ ποιητὴς ὅς φησιν
wishing and wise was then the poet who says

'ὅταν δὲ κρηπὶς μὴ καταβληθῇ γένους
whenever and foundation not be-laid of-a-family
ὀρθῶς, ἀνάγκη δυστυχεῖν τοὺς ἐκγόνους.'
rightly of-necessity to-be-unfortunate the descendants

καλὸς οὖν παρρησίας θησαυρὸς εὐγένεια, ἧς δὴ πλεῖστον
fine then of-free-speech treasure good-birth of-which indeed most
λόγον ποιητέον τοῖς νομίμου παιδοποιίας γλιχομένοις.
account must-be-made by-those of-lawful child-begetting desiring
καὶ μὲν δὴ τὰ φρονήματα τῶν ὑπόχαλκον καὶ κίβδηλον
and indeed indeed the spirits of-the alloyed and counterfeit
ἐχόντων τὸ γένος σφάλλεσθαι καὶ ταπεινοῦσθαι πέφυκε,
having the birth to-be-tripped and to-be-humbled are-wont
καὶ μάλ' ὀρθῶς ὁ λέγων ποιητής φησι
and very rightly the saying poet says

'δουλοῖ γὰρ ἄνδρα, κἂν θρασύσπλαγχνός τις ᾖ,
enslaves for man even-if bold-hearted one be
ὅταν συνειδῇ μητρὸς ἢ πατρὸς κακά.'
when be-is-conscious-of of-mother or of-father evils

ὥσπερ ἀμέλει μεγαλαυχίας ἐμπίπλανται καὶ φρυάγματος
as of-course with-boasting are-filled and with-insolence
οἱ γονέων διασήμων. Διόφαντον γοῦν τὸν Θεμιστοκλέους
the of-parents illustrious Diophantus at-any-rate the of-Themistocles
πολλάκις λέγουσι φάναι καὶ πρὸς πολλοὺς ὡς ὅ τι
often they-say to-have-said and to many that what ever

ἂν αὐτὸς βούληται, τοῦτο καὶ τῷ δήμῳ συνδοκεῖ τῷ τῶν
— he-himself wishes this also to-the people seems-good the of-the
Ἀθηναίων. ἃ μὲν γὰρ αὐτὸς ἐθέλει, καὶ ἡ μήτηρ· ἃ
Athenians what indeed for he-himself wishes also the mother what
δ' ἂν ἡ μήτηρ, καὶ Θεμιστοκλῆς· ἃ δ' ἂν Θεμιστοκλῆς,
but — the mother also Themistocles what but — Themistocles
καὶ πάντες Ἀθηναῖοι. πάνυ δ' ἄξιον ἐπαινεῖν καὶ
also all Athenians very and worth to-praise also
Λακεδαιμονίους τῆς μεγαλοφροσύνης, οἵτινες Ἀρχίδαμον
Lacedaemonians for-the magnanimity who Archidamus
τὸν βασιλέα ἑαυτῶν ἐζημίωσαν χρήμασιν, ὅτι μικρὰν τὸ
the king their-own fined with-money because small in
μέγεθος γυναῖκα γάμῳ λαβεῖν ὑπέμεινεν, ὑπειπόντες ὡς
size wife in-marriage to-take he-submitted alleging that
οὐ βασιλέας ἀλλὰ βασιλείδας παρασχεῖν αὐτοῖς διανοοῖτο.
not kings but kinglets to-provide for-them he-intended
ἐχόμενον δ' ἂν εἴη τούτων εἰπεῖν ὅπερ οὐδὲ τοῖς 3
next and — would-be to-these to-say what not-even by-those
πρὸ ἡμῶν παρεωρᾶτο. τὸ ποῖον; ὅτι τοὺς ἕνεκα
before us was-overlooked the what-is-it that those for-the-sake
παιδοποιίας πλησιάζοντας ταῖς γυναιξὶν ἤτοι τὸ παράπαν
of-begetting-children approaching the women either the altogether
ἀοίνους ἢ μετρίως γοῦν οἰνωμένους ποιεῖσθαι προσήκει
wineless or moderately at-any-rate having-drunk to-make befits
τὸν συνουσιασμόν. φίλοινοι γὰρ καὶ μεθυστικοὶ γίγνεσθαι
the intercourse wine-lovers for and drunkards to-become
φιλοῦσιν ὧν ἂν τὴν ἀρχὴν τῆς σπορᾶς οἱ πατέρες ἐν
are-wont of-whom — the beginning of-the sowing the fathers in
μέθῃ ποιησάμενοι τύχωσιν. ᾗ καὶ Διογένης μειράκιον
drunkenness having-made happen wherefore and Diogenes youth
ἐκστατικὸν ἰδὼν καὶ παραφρονοῦν 'νεανίσκε' ἔφησεν, 'ὁ
frenzied having-seen and deranged young-man he-said the

πατήρ σε μεθύων ἔσπειρε.' καὶ περὶ μὲν τῆς γενέσεως
father you drunk sowed and about indeed the birth
τοσαῦτ' εἰρήσθω μοι, περὶ δὲ τῆς ἀγωγῆς καὶ δὴ λεκτέον.
so-much let-it-be-said by-me about and the upbringing also indeed must-be-spoken
4 καθόλου μὲν εἰπεῖν, ὃ κατὰ τῶν τεχνῶν καὶ τῶν
in-general indeed to-say what about the arts and the
ἐπιστημῶν λέγειν εἰώθαμεν, ταὐτὸ καὶ κατὰ τῆς ἀρετῆς
sciences to-say we-are-accustomed the-same also about the virtue
φατέον ἐστίν, ὡς εἰς τὴν παντελῆ δικαιοπραγίαν τρία
must-be-said is that for the complete right-doing three-things
δεῖ συνδραμεῖν, φύσιν καὶ λόγον καὶ ἔθος. καλῶ δὲ λόγον
must to-concur nature and reason and habit I-call and reason
μὲν τὴν μάθησιν, ἔθος δὲ τὴν ἄσκησιν. εἰσὶ δ' αἱ μὲν
indeed the learning habit and the practice are and the indeed
ἀρχαὶ τῆς φύσεως, αἱ δὲ προκοπαὶ τῆς μαθήσεως, αἱ δὲ
beginnings of-the nature the and advances of-the learning the and
χρήσεις τῆς μελέτης, αἱ δ' ἀκρότητες πάντων. καθ' ὃ
uses of-the practice the and summits of-all in which
δ' ἂν λειφθῇ τούτων, κατὰ τοῦτ' ἀνάγκη χωλὴν γίγνεσθαι
but — be-lacking of-these in this necessity lame to-become
τὴν ἀρετήν. ἡ μὲν γὰρ φύσις ἄνευ μαθήσεως τυφλόν, ἡ
the virtue the indeed for nature without learning blind the
δὲ μάθησις δίχα φύσεως ἐλλιπές, ἡ δ' ἄσκησις χωρὶς
and learning apart-from nature deficient the and practice apart-from
ἀμφοῖν ἀτελές. ὥσπερ δ' ἐπὶ τῆς γεωργίας πρῶτον
both imperfect as and in-the-case-of the farming first
μὲν ἀγαθὴν ὑπάρξαι δεῖ τὴν γῆν, εἶτα δὲ τὸν φυτουργὸν
indeed good to-be must the land then and the planter
ἐπιστήμονα, εἶτα τὰ σπέρματα σπουδαῖα, τὸν αὐτὸν
knowledgeable then the seeds good in-the same

τρόπον γῇ μὲν ἔοικεν ἡ φύσις, γεωργῷ δ' ὁ παιδεύων,
way to-land indeed is-like the nature to-farmer and the educating
σπέρματι δ' αἱ τῶν λόγων ὑποθῆκαι καὶ τὰ παραγγέλματα.
to-seed and the of-the words precepts and the instructions
ταῦτα πάντα διατεινάμενος ἂν εἴποιμ' ὅτι συνῆλθε καὶ
these-things all straining — I-would-say that came-together and
συνέπνευσεν εἰς τὰς τῶν παρ' ἅπασιν ἀδομένων ψυχάς,
breathed-together into the of-the among all celebrated souls
Πυθαγόρου καὶ Σωκράτους καὶ Πλάτωνος καὶ τῶν ὅσοι
of-Pythagoras and of-Socrates and of-Plato and of-the as-many-as
δόξης ἀειμνήστου τετυχήκασιν. εὖδαιμον μὲν οὖν καὶ
glory ever-memorable have-attained happy indeed then and
θεοφιλὲς εἴ τῳ ταῦτα πάντα θεῶν τις ἀπέδωκεν.
god-beloved if to-anyone these-things all of-the-gods one granted
εἰ δέ τις οἴεται τοὺς οὐκ εὖ πεφυκότας μαθήσεως καὶ
if but anyone thinks the not well endowed learning and
μελέτης τυχόντας ὀρθῆς πρὸς ἀρετὴν οὐκ ἂν τὴν τῆς
practice having-obtained right for virtue not — the of-the
φύσεως ἐλάττωσιν εἰς τοὐνδεχόμενον ἀναδραμεῖν, ἴστω
nature deficiency to the-possible to-run-back let-him-know
πολλοῦ, μᾶλλον δὲ τοῦ παντὸς διαμαρτάνων. φύσεως μὲν
much rather and the whole erring of-nature indeed
γὰρ ἀρετὴν διαφθείρει ῥᾳθυμία, φαυλότητα δ' ἐπανορθοῖ
for virtue destroys sloth badness but corrects
διδαχή· καὶ τὰ μὲν ῥᾴδια τοὺς ἀμελοῦντας φεύγει, τὰ δὲ
teaching and the indeed easy-things the neglecting escape the but
χαλεπὰ ταῖς ἐπιμελείαις ἁλίσκεται. καταμάθοις δ' ἂν ὡς
hard by-the cares are-caught you-would-learn and — how
ἀνύσιμον πρᾶγμα καὶ τελεσιουργὸν ἐπιμέλεια καὶ πόνος
effective thing and accomplishing care and toil
ἐστίν, ἐπὶ πολλὰ τῶν γιγνομένων ἐπιβλέψας. σταγόνες μὲν
is at many of-the happening having-looked drops indeed

γὰρ ὕδατος πέτρας κοιλαίνουσι, σίδηρος δὲ καὶ χαλκὸς ταῖς
for of-water rocks hollow iron and and bronze by-the
ἐπαφαῖς τῶν χειρῶν ἐκτρίβονται, οἱ δ' ἁρμάτειοι τροχοὶ
touches of-the hands are-worn-away the and of-chariots wheels
πόνῳ καμφθέντες οὐδ' ἂν εἴ τι γένοιτο τὴν ἐξ ἀρχῆς
by-toil bent not-even — if anything should-happen the from beginning
δύναιντ' ἀναλαβεῖν εὐθυωρίαν· τάς γε μὴν καμπύλας τῶν
could to-recover straightness the at-least indeed curved of-the
ὑποκριτῶν βακτηρίας ἀπευθύνειν ἀμήχανον, ἀλλὰ τὸ παρὰ
actors staffs to-straighten impossible but the against
φύσιν τῷ πόνῳ τοῦ κατὰ φύσιν ἐγένετο κρεῖττον.
nature by-the toil than-the according-to nature became stronger
καὶ μόνα ἆρα ταῦτα τὴν τῆς ἐπιμελείας ἰσχὺν διαδείκνυσιν;
and alone then these-things the of-the care strength show
οὔκ, ἀλλὰ καὶ μυρί' ἐπὶ μυρίοις. ἀγαθὴ γῆ πέφυκεν· ἀλλ'
not but also ten-thousand upon ten-thousand good land is-by-nature but
ἀμεληθεῖσα χερσεύεται, καὶ ὅσῳ τῇ φύσει βελτίων ἐστί,
neglected becomes-barren and by-as-much-as by-the nature better it-is
τοσούτῳ μᾶλλον ἐξαργηθεῖσα δι' ἀμέλειαν ἐξαπόλλυται.
by-so-much more lying-idle through neglect perishes
ἀλλ' ἔστι τις ἀπόκροτος καὶ τραχυτέρα τοῦ δέοντος·
but there-is a-certain hard and rougher than-the needful
ἀλλὰ γεωργηθεῖσα παραυτίκα γενναίους καρποὺς ἐξήνεγκε.
but having-been-farmed at-once noble fruits bore
ποῖα δὲ δένδρα οὐκ ὀλιγωρηθέντα μὲν στρεβλὰ φύεται
what and trees not neglected indeed crooked grow
καὶ ἄκαρπα καθίσταται, τυχόντα δ' ὀρθῆς παιδαγωγίας
and fruitless become having-obtained but right training
ἔγκαρπα γίγνεται καὶ τελεσφόρα; ποία δὲ σώματος ἰσχὺς
fruitful become and productive what and of-body strength
οὐκ ἐξαμβλοῦται καὶ καταφθίνει δι' ἀμέλειαν καὶ τρυφὴν
not is-weakened and wastes-away through neglect and luxury

καὶ καχεξίαν; τίς δ' ἀσθενὴς φύσις οὐ τοῖς γυμνασαμένοις
and bad-condition who but weak nature not for-those having-exercised
καὶ καταθλήσασι πλεῖστον εἰς ἰσχὺν ἐπέδωκε; τίνες δ'
and having-trained most for strength advanced what and
ἵπποι καλῶς πωλοδαμνηθέντες οὐκ εὐπειθεῖς ἐγένοντο τοῖς
horses well broken-in not obedient became to-the
ἀναβάταις; τίνες δ' ἀδάμαστοι μείναντες οὐ σκληραύχενες
riders what and unbroken having-remained not stiff-necked
καὶ θυμοειδεῖς ἀπέβησαν; καὶ τί δεῖ τἄλλα θαυμάζειν,
and spirited turned-out and why one-must the-rest to-wonder-at
ὅπου γε τῶν θηρίων τῶν ἀγριωτάτων ὁρῶμεν πολλὰ
where at-least of-the beasts the most-savage we-see many
καὶ τιθασευόμενα καὶ χειροήθη γιγνόμενα τοῖς πόνοις;
both being-tamed and gentle becoming by-the toils
εὖ δὲ καὶ ὁ Θετταλὸς ἐρωτηθεὶς τίνες εἰσὶν οἱ ἠπιώτατοι
well and also the Thessalian having-been-asked who are the gentlest
Θετταλῶν, ἔφη 'οἱ παυόμενοι πολεμεῖν.' καὶ τί δεῖ τὰ
of-Thessalians said the ceasing to-make-war and why one-must the
πολλὰ λέγειν; καὶ γὰρ τὸ ἦθος ἔθος ἐστὶ πολυχρόνιον,
many-things to-say and for the character habit is long-lasting
καὶ τὰς ἠθικὰς ἀρετὰς ἐθικὰς ἄν τις λέγῃ, οὐκ ἄν τι
and the moral virtues habitual if anyone should-call not — at-all
πλημμελεῖν δόξειεν. ἑνὶ δὲ περὶ τούτων ἔτι παραδείγματι
to-err would-seem one but about these further example
χρησάμενος ἀπαλλάξομαι τοῦ ἔτι περὶ αὐτῶν μηκύνειν.
having-used I-will-be-released from-the further about them to-lengthen
Λυκοῦργος γὰρ ὁ τῶν Λακεδαιμονίων νομοθέτης δύο
Lycurgus for the of-the Lacedaemonians lawgiver two
σκύλακας τῶν αὐτῶν γονέων λαβὼν οὐδὲν ὁμοίως
puppies of-the same parents having-taken not-at-all alike
ἀλλήλοις ἤγαγεν, ἀλλὰ τὸν μὲν λίχνον ἀπέφηνε καὶ
to-one-another reared but the(-one) indeed gluttonous made and

σινάμωρον, τὸν δ' ἐξιχνεύειν καὶ θηρᾶν δυνατόν.
mischievous the(-other) and to-track and to-hunt able
εἶτά ποτε τῶν Λακεδαιμονίων εἰς ταὐτὸ συνειλεγμένων,
then once the Lacedaemonians into the-same gathered
'μεγάλη τοι ῥοπὴ πρὸς ἀρετῆς κύησίν ἐστιν ἄνδρες' ἔφησε
great surely weight toward of-virtue conception is men he-said
'Λακεδαιμόνιοι καὶ ἔθη καὶ παιδεῖαι καὶ διδασκαλίαι καὶ
Lacedaemonians both habits and trainings and teachings and
βίων ἀγωγαί, καὶ ἐγὼ ταῦθ' ὑμῖν αὐτίκα δὴ μάλα
of-lives conducts and I these-things to-you at-once indeed very
ποιήσω φανερά.' εἶτα προσαγαγὼν τοὺς δύο σκύλακας
will-make clear then having-brought-forward the two puppies
διαφῆκε, καταθεὶς εἰς μέσον λοπάδα καὶ λαγωὸν κατευθὺ
he-let-go having-set into middle dish and hare straight-in-front-of
τῶν σκυλάκων. καὶ ὁ μὲν ἐπὶ τὸν λαγωὸν ᾔξεν,
the puppies and the(-one) indeed at the hare darted
ὁ δ' ἐπὶ τὴν λοπάδα ὥρμησε. τῶν δὲ Λακεδαιμονίων
the(-other) and at the dish rushed the and Lacedaemonians
οὐδέπω συμβαλεῖν ἐχόντων τί ποτ' αὐτῷ τοῦτο δύναται
not-yet to-understand being-able what ever for-him this means
καὶ τί βουλόμενος τοὺς σκύλακας ἐπεδείκνυεν, 'οὗτοι
and what wishing the puppies he-was-showing these
γονέων' ἔφη 'τῶν αὐτῶν ἀμφότεροι, διαφόρου δὲ τυχόντες
of-parents he-said of-the same both of-different but having-obtained
ἀγωγῆς ὁ μὲν λίχνος ὁ δὲ θηρευτὴς ἀποβέβηκε.'
upbringing the(-one) indeed gluttonous the(-other) and hunter has-turned-out
καὶ περὶ μὲν ἐθῶν καὶ βίων ἀρκείτω ταῦτα.
and about indeed habits and lives let-suffice these-things
περὶ δὲ τροφῆς ἐχόμενον ἂν εἴη λέγειν. δεῖ δέ, ὡς ἐγὼ
about and nurture next — would-be to-speak must and as I
ἂν φαίην, αὐτὰς τὰς μητέρας τὰ τέκνα τρέφειν καὶ τούτοις
— would-say themselves the mothers the children to-nourish and to-them

τοὺς μαστοὺς ὑπέχειν· συμπαθέστερόν τε γὰρ θρέψουσι
the breasts to-offer more-sympathetically both for they-will-nurse
καὶ διὰ πλείονος ἐπιμελείας, ὡς ἂν ἔνδοθεν καὶ τὸ δὴ
and with greater care as — from-within and the indeed
λεγόμενον ἐξ ὀνύχων ἀγαπῶσαι τὰ τέκνα. αἱ τίτθαι δὲ
proverbial from fingernails loving the children the wet-nurses but
καὶ αἱ τροφοὶ τὴν εὔνοιαν ὑποβολιμαίαν καὶ παρέγγραπτον
and the nurses the goodwill suppositious and counterfeit
ἔχουσιν, ἅτε μισθοῦ φιλοῦσαι. δηλοῖ δὲ καὶ ἡ φύσις ὅτι
have since for-wages loving shows and also the nature that
δεῖ τὰς μητέρας ἃ γεγεννήκασιν αὐτὰς τιτθεύειν καὶ
one-must the mothers what they-have-borne themselves to-suckle and
τρέφειν· διὰ γὰρ τοῦτο παντὶ ζῴῳ τεκόντι τὴν ἐκ τοῦ
to-nourish because-of for this to-every animal having-borne the from the
γάλακτος τροφὴν ἐχορήγησε. σοφὸν δ' ἄρα καὶ ἡ πρόνοια·
milk nourishment it-supplied wise and then also the providence
διττοὺς ἐνέθηκε ταῖς γυναιξὶ τοὺς μαστούς, ἵνα, κἂν εἰ
double placed in-the women the breasts so-that even if
δίδυμα τέκοιεν, διττὰς ἔχοιεν τὰς τῆς τροφῆς πηγάς.
twins they-should-bear double they-might-have the of-the nourishment springs
χωρὶς δὲ τούτων εὐνούστεραι τοῖς τέκνοις γίγνοιντ'
apart and from-these more-well-disposed to-the children they-would-become
ἂν καὶ φιλητικώτεραι. καὶ μὰ Δί' οὐκ ἀπεικότως· ἡ
— and more-loving and by Zeus not unreasonably the
συντροφία γὰρ ὥσπερ ἐπιτόνιόν ἐστι τῆς εὐνοίας.
rearing-together for as-it-were tension-cord is of-the goodwill
καὶ γὰρ τὰ θηρία τῶν συντρεφομένων ἀποσπώμενα ταῦτα
and for the beasts from-the reared-together torn-away these
ποθοῦντα φαίνεται. μάλιστα μὲν οὖν ὅπερ ἔφην αὐτὰς
longing appear best indeed then as I-said themselves
πειρατέον τὰ τέκνα τρέφειν τὰς μητέρας· εἰ δ' ἄρ' ἀδυνάτως
one-must-try the children to-nourish the mothers if but then unable

ἔχοιεν ἢ διὰ σώματος ἀσθένειαν (γένοιτο γὰρ ἄν
they-should-be either through of-body weakness it-could-happen for —
τι καὶ τοιοῦτον) ἢ πρὸς ἑτέρων τέκνων σπεύδουσαι
something also such or for other children hastening
γένεσιν, ἀλλὰ τάς γε τίτθας καὶ τὰς τροφοὺς οὐ τὰς
birth but the at-least wet-nurses and the nurses not the
τυχούσας ἀλλ᾽ ὡς ἔνι μάλιστα σπουδαίας δοκιμαστέον
chance-ones but as is-possible most good must-be-tested
ἐστί. πρῶτον μὲν τοῖς ἤθεσιν Ἑλληνίδας. ὥσπερ γὰρ
it-is first indeed in-the characters Greek as for
τὰ μέλη τοῦ σώματος εὐθὺς ἀπὸ γενέσεως πλάττειν τῶν
the limbs of-the body at-once from birth to-mold of-the
τέκνων ἀναγκαῖόν ἐστιν, ἵνα ταῦτ᾽ ὀρθὰ καὶ ἀστραβῆ
children necessary it-is so-that these straight and undistorted
φύηται, τὸν αὐτὸν τρόπον ἐξ ἀρχῆς τὰ τῶν τέκνων
may-grow in-the same way from beginning the of-the children
ἤθη ῥυθμίζειν προσήκει. εὔπλαστον γὰρ καὶ ὑγρὸν ἡ
characters to-regulate befits easily-molded for and pliant the
νεότης, καὶ ταῖς τούτων ψυχαῖς ἁπαλαῖς ἔτι τὰ μαθήματα
youth and in-the of-these souls tender still the lessons
ἐντήκεται· πᾶν δὲ τὸ σκληρὸν χαλεπῶς μαλάττεται.
melt-in all but the hard with-difficulty is-softened
καθάπερ γὰρ σφραγῖδες τοῖς ἁπαλοῖς ἐναπομάττονται
as for seals in-the soft are-impressed
κηροῖς, οὕτως αἱ μαθήσεις ταῖς τῶν ἔτι παιδίων ψυχαῖς
waxes so the learnings in-the of-the still little-children souls
ἐναποτυποῦνται. καί μοι δοκεῖ Πλάτων ὁ δαιμόνιος
are-imprinted and to-me seems Plato the divine
ἐμμελῶν παραινεῖν ταῖς τίτθαις μηδὲ τοὺς τυχόντας μύθους
fittingly to-advise the wet-nurses not-even the chance stories
τοῖς παιδίοις λέγειν, ἵνα μὴ τὰς τούτων ψυχὰς ἐξ ἀρχῆς
to-the little-children to-tell so-that not the of-these souls from beginning

ἀνοίας καὶ διαφθορᾶς ἀναπίμπλασθαι συμβαίνῃ. κινδυνεύει
with-folly and corruption to-be-filled it-may-happen runs-the-risk
δὲ καὶ Φωκυλίδης ὁ ποιητὴς καλῶς παραινεῖν λέγων
and also Phocylides the poet well to-advise saying

‘χρὴ παῖδ’ ἔτ’ ἐόντα
must child still being
καλὰ διδάσκειν ἔργα.’
fine to-teach deeds

II · TUTORS, TEACHERS, AND SPEAKING

Fathers must choose tutors and teachers of blameless life, yet many hand their sons to drunken slaves or to cheap and worthless teachers, as Aristippus mocked, caring, like the men Socrates would cry out at, for wealth and not their sons, for the shoe and not the foot. Badly reared, the sons fall to flatterers, courtesans, and dice, and the fathers repent too late. Education is the one good that is immortal and divine: wealth, fame, beauty, and strength are fleeting, and war, Stilpo said, does not plunder virtue. Boys should be kept from crowd-pleasing display and taught to speak with preparation, as Pericles and Demosthenes did, in a style neither bombastic nor meager.

οὐ τοίνυν οὐδὲ τοῦτο παραλιπεῖν ἄξιόν ἐστιν, ὅτι καὶ τὰ 6
not then not-even this to-leave-out worth is that also the
παιδία τὰ μέλλοντα τοῖς τροφίμοις ὑπηρετεῖν καὶ τούτοις
little-boys the going-to to-the nurslings to-serve and with-these
σύντροφα γίγνεσθαι ζητητέον πρώτιστα μὲν σπουδαῖα τοὺς
fellow-nurslings to-become one-must-seek first-of-all indeed good in-the
τρόπους, ἔτι μέντοι Ἑλληνικὰ καὶ περίτρανα λαλεῖν, ἵνα
manners further however Greek and distinct to-speak so-that
μὴ συναναχρωννύμενοι βαρβάροις καὶ τὸ ἦθος μοχθηροῖς
not being-colored-along with-barbarians and in-the character wicked

ἀποφέρωνταί τι τῆς ἐκείνων φαυλότητος. καὶ οἱ
they-carry-away something of-the of-those baseness and those
παροιμιαζόμενοι δέ φασιν οὐκ ἀπὸ τρόπου λέγοντες, ὅτι
using-proverbs and say not from purpose saying that
‘ἂν χωλῷ παροικήσῃς, ὑποσκάζειν μαθήσῃ’.
if with-a-lame-man you-live-beside to-limp you-will-learn
7 ἐπειδὰν τοίνυν ἡλικίαν λάβωσιν ὑπὸ παιδαγωγοῖς τετάχθαι,
when then age they-take under tutors to-be-placed
ἐνταῦθα δὴ πολλὴν ἐπιμέλειαν ἑκτέον ἐστὶ τῆς τούτων
there indeed much care must-be-had is of-the of-these
καταστάσεως, ὡς μὴ λάθωσιν ἀνδραπόδοις ἢ
appointment so-that not they-may-unawares to-slaves or
βαρβάροις ἢ παλιμβόλοις τὰ τέκνα παραδόντες. ἐπεὶ
barbarians or unstable-men the children hand-over since
νῦν γε τὸ γιγνόμενον πολλοῖς ὑπερκαταγέλαστόν ἐστι.
now at-least the happening for-many most-laughable is
τῶν γὰρ δούλων τῶν σπουδαίων τοὺς μὲν γεωργοὺς
of-the for slaves the good the(-ones) indeed farmers
ἀποδεικνύουσι, τοὺς δὲ ναυκλήρους τοὺς δ’ ἐμπόρους
they-appoint the(-others) and shipmasters the and merchants
τοὺς δ’ οἰκονόμους τοὺς δὲ δανειστάς· ὅ τι δ’ ἂν
the and stewards the and moneylenders what ever but —
εὕρωσιν ἀνδράποδον οἰνόληπτον καὶ λίχνον, πρὸς πᾶσαν
they-find slave wine-sodden and gluttonous for every
πραγματείαν ἄχρηστον, τούτῳ φέροντες ὑποβάλλουσι
business useless to-this bringing they-submit
τοὺς υἱούς. δεῖ δὲ τὸν σπουδαῖον παιδαγωγὸν τοιοῦτον
the sons must but the good tutor such
εἶναι τὴν φύσιν οἷόσπερ ἦν ὁ Φοῖνιξ ὁ τοῦ Ἀχιλλέως
to-be in-the nature as-precisely was — Phoenix the — of-Achilles
παιδαγωγός. τὸ δὲ πάντων μέγιστον καὶ κυριώτατον τῶν
tutor the but of-all greatest and most-important of-the

εἰρημένων ἔρχομαι φράσων. διδασκάλους γὰρ ζητητέον
things-said I-come to-tell teachers for one-must-seek
τοῖς τέκνοις, οἳ καὶ τοῖς βίοις εἰσὶν ἀδιάβλητοι καὶ
for-the children who both in-the lives are irreproachable and
τοῖς τρόποις ἀνεπίληπτοι καὶ ταῖς ἐμπειρίαις ἄριστοι·
in-the manners blameless and in-the experiences best
πηγὴ γὰρ καὶ ῥίζα καλοκαγαθίας τὸ νομίμου τυχεῖν
source for and root of-nobility the lawful to-obtain
παιδείας. καὶ καθάπερ τὰς χάρακας οἱ γεωργοὶ τοῖς
education and as the stakes the farmers for-the
φυτοῖς παρατιθέασιν, οὕτως οἱ νόμιμοι τῶν διδασκάλων
plants set-beside so the lawful of-the teachers
ἐμμελεῖς τὰς ὑποθήκας καὶ παραινέσεις παραπηγνύουσι
fitting the precepts and exhortations fix-beside
τοῖς νέοις, ἵν' ὀρθὰ τούτων βλαστάνῃ τὰ ἤθη.
to-the young so-that straight of-these may-grow the characters
νῦν δέ τις κἂν καταπτύσειε τῶν πατέρων ἐνίων,
now but anyone even-might spit-upon of-the fathers some
οἵτινες πρὶν δοκιμάσαι τοὺς μέλλοντας διδάσκειν, δι'
who before to-test the going-to to-teach through
ἄγνοιαν, ἔσθ' ὅτε καὶ δι' ἀπειρίαν, ἀνθρώποις ἀδοκίμοις
ignorance there-is when even through inexperience to-men untested
καὶ παρασήμοις ἐγχειρίζουσι τοὺς παῖδας. καὶ οὔπω τοῦτ'
and counterfeit entrust the boys and not-yet this
ἐστὶ καταγέλαστον εἰ δι' ἀπειρίαν αὐτὸ πράττουσιν,
is laughable if through inexperience it they-do
ἐκεῖνο δ' ἐσχάτως ἄτοπον. τὸ ποῖον; ἐνίοτε γὰρ εἰδότες,
that but extremely strange the what-is-it sometimes for knowing
αἰσθόμενοι δὲ καὶ ἄλλων αὐτοῖς τοῦτο λεγόντων, τὴν
perceiving but and others to-them this saying the
ἐνίων τῶν παιδευτῶν ἀπειρίαν ἅμα καὶ μοχθηρίαν, ὅμως

τούτοις ἐπιτρέπουσι τοὺς παῖδας, οἱ μὲν ταῖς τῶν
to-these entrust the boys the(-ones) indeed by-the of-the
ἀρεσκευομένων ἡττώμενοι κολακείαις, εἰσὶ δ' οἳ καὶ
ingratiating overcome flatteries there-are and who also
δεομένοις χαριζόμενοι φίλοις, παρόμοιον ποιοῦντες ὥσπερ ἂν
asking gratifying friends similar doing as —
εἴ τις τῷ σώματι κάμνων τὸν σὺν ἐπιστήμῃ δυνηθέντ' ἂν
if one in-the body being-ill the(-one) with knowledge would-be-able —
σῶσαι παραλιπών, φίλῳ χαριζόμενος τὸν δι' ἀπειρίαν
to-save passing-over to-friend gratifying the(-one) through inexperience
ἀπολέσαντ' ἂν αὐτὸν προέλοιτο, ἢ ναύκληρον τὸν ἄριστον
would-have-destroyed — him should-prefer or shipmaster the best
ἀφεὶς τὸν χείριστον δοκιμάσειε φίλου δεηθέντος. Ζεῦ καὶ
dismissing the worst should-approve friend having-asked O-Zeus and
θεοὶ πάντες, πατήρ τις καλούμενος πλείω λόγον τῆς τῶν
gods all father some called more account of-the of-the
δεομένων ποιεῖται χάριτος ἢ τῆς τῶν τέκνων παιδεύσεως;
asking makes favor than of-the of-the children education
εἶτ' οὐκ εἰκότα πολλάκις Σωκράτης ἐκεῖνος ὁ παλαιὸς
then not fittingly often Socrates that the ancient
ἔλεγεν, ὅτι εἴπερ ἄρα δυνατὸν ἦν, ἀναβάντα ἐπὶ τὸ
said that if-indeed then possible were having-gone-up to the
μετεωρότατον τῆς πόλεως ἀνακραγεῖν μέρος 'ὦ ἄνθρωποι,
highest of-the city to-cry-out part O men
ποῖ φέρεσθε, οἵτινες χρημάτων μὲν κτήσεως πέρι πᾶσαν
whither are-you-borne who of-money indeed acquisition about all
ποιεῖσθε σπουδήν, τῶν δ' υἱέων, οἷς ταῦτα καταλείψετε,
you-make zeal of-the but sons to-whom these-things you-will-leave
μικρὰ φροντίζετε;' τούτοις δ' ἂν ἔγωγε προσθείην ὅτι
little you-care to-these but — I would-add that
οἱ τοιοῦτοι πατέρες παραπλήσιον ποιοῦσιν, οἷον εἴ τις
the such fathers similar do as if anyone

τοῦ μὲν ὑποδήματος φροντίζοι, τοῦ δὲ ποδὸς ὀλιγώρως
of-the indeed shoe should-care of-the but foot negligently
ἔχοι. πολλοὶ δ' εἰς τοσοῦτο τῶν πατέρων προβαίνουσι
should-be many and to so-far of-the fathers advance
φιλαργυρίας ἅμα καὶ μισοτεκνίας, ὥσθ' ἵνα μὴ πλείονα
of-love-of-money at-once and hatred-of-children that so-that not more
μισθὸν τελέσειαν, ἀνθρώπους τοὺς μηδενὸς τιμίους αἱροῦνται
wage they-might-pay men the of-nothing worth they-choose
τοῖς τέκνοις παιδευτάς, εὔωνον ἀμαθίαν διώκοντες. ᾗ
for-the children educators cheap ignorance pursuing in-which-way
καὶ Ἀρίστιππος οὐκ ἀκόμψως ἀλλὰ καὶ πάνυ ἀστείως
also Aristippus not inelegantly but also very wittily
ἐπέσκωψε τῷ λόγῳ πατέρα νοῦ καὶ φρενῶν κενόν.
mocked by-the word father of-mind and wits empty
ἐρωτήσαντος γάρ τινος αὐτὸν πόσου αἰτοίη μισθὸν ὑπὲρ
having-asked for someone him how-much he-asked wage for
τῆς τοῦ τέκνου παιδεύσεως, 'χιλίας' ἔφησε 'δραχμάς.' τοῦ
the of-the child education a-thousand he-said drachmas the
δ' 'Ηράκλεις' εἰπόντος, 'ὡς ὑπέρπολυ τὸ αἴτημα· δύναμαι
and Heracles having-said how excessive the demand I-can
γὰρ ἀνδράποδον χιλίων πρίασθαι,' 'τοιγαροῦν' εἶπε 'δύο
for slave for-a-thousand to-buy therefore he-said two
ἕξεις ἀνδράποδα, καὶ τὸν υἱὸν καὶ ὃν ἂν πρίῃ.'
you-will-have slaves both the son and whom — you-buy
τὸ δ' ὅλον πῶς οὐκ ἄτοπον τῇ μὲν δεξιᾷ συνεθίζειν
the and whole how not strange with-the indeed right to-accustom
τὰ παιδία δέχεσθαι τὰς τροφάς, κἂν εἰ προτείνειε τὴν
the little-children to-take the foods and-if — it-should-hold-out the
ἀριστεράν, ἐπιτιμᾶν, μηδεμίαν δὲ ποιεῖσθαι πρόνοιαν τοῦ
left to-rebuke no but to-make forethought of-the
λόγων ἐπιδεξίων καὶ νομίμων ἀκούειν; τί οὖν συμβαίνει
words dexterous and lawful to-hear what then happens

τοῖς θαυμαστοῖς πατράσιν, ἐπειδὰν κακῶς μὲν θρέψωσι
to-the admirable fathers when badly indeed they-have-reared
κακῶς δὲ παιδεύσωσι τοὺς υἱεῖς, ἐγὼ φράσω. ὅταν
badly and have-educated the sons I will-tell when
γὰρ εἰς ἄνδρας ἐγγραφέντες τοῦ μὲν ὑγιαίνοντος καὶ
for into men enrolled the indeed healthy and
τεταγμένου βίου καταμελήσωσιν, ἐπὶ δὲ τὰς ἀτάκτους
ordered life they-neglect into and the disorderly
καὶ ἀνδραποδώδεις ἡδονὰς ἑαυτοὺς κρημνίσωσι, τότε δὴ
and slavish pleasures themselves throw-headlong then indeed
μεταμέλονται τὴν τῶν τέκνων προδεδωκότες παιδείαν, ὅτ'
they-repent the of-the children having-betrayed education when
οὐδὲν ὄφελος, τοῖς ἐκείνων ἀδικήμασιν ἀδημονοῦντες. οἱ
no use at-the of-those wrongdoings being-distressed the(-ones)
μὲν γὰρ αὐτῶν κόλακας καὶ παρασίτους ἀναλαμβάνουσιν,
indeed for of-them flatterers and parasites take-up
ἀνθρώπους ἀσήμους καὶ καταράτους καὶ τῆς νεότητος
men obscure and accursed and of-the youth
ἀνατροπέας καὶ λυμεῶνας, οἱ δέ τινες ἑταίρας καὶ
overturners and corrupters the(-others) and some courtesans and
χαμαιτύπας λυτροῦνται σοβαρὰς καὶ πολυτελεῖς, οἱ
streetwalkers ransom haughty and extravagant the(-others)
δὲ κατοψοφαγοῦσιν, οἱ δ' εἰς κύβους καὶ κώμους
and squander-on-delicacies the(-others) and into dice and revels
ἐξοκέλλουσιν, ἤδη δέ τινες καὶ τῶν νεανικωτέρων
run-aground already and some even of-the more-youthful
ἅπτονται κακῶν, μοιχεύοντες καὶ οἰκοφθοροῦντες καὶ
fasten-on evils committing-adultery and ruining-houses and
μίαν ἡδονὴν θανάτου τιμώμενοι. φιλοσοφίᾳ δ' ὁμιλήσαντες
one pleasure at-death valuing with-philosophy but having-associated
οὗτοι οὐ τοιούτοις ἴσως πράγμασιν ἑαυτοὺς ἂν καταπειθεῖς
these not to-such perhaps affairs themselves — obedient

παρέσχοντο, καὶ τό γε παράγγελμα τοῦ Διογένους
would-have-made and the at-least precept — of-Diogenes
ἔμαθον ἄν, ὃς φορτικῶς μὲν τοῖς ῥήμασιν ἀληθῶς δὲ
would-have-learned — who coarsely indeed in-the words truly but
τοῖς πράγμασι παραινεῖ καί φησιν ‘εἴσελθε εἰς πορνεῖον παῖ,
in-the facts advises and says go-in into brothel boy
ἵνα μάθῃς ὅτι τῶν ἀναξίων τὰ τίμια οὐδὲν διαφέρει’.
so-that you-may-learn that from-the worthless-things the precious in-nothing differ
συνελὼν τοίνυν ἐγώ φημι (καὶ χρησμολογεῖν μᾶλλον ἢ 8
summing-up then I say and to-utter-oracles rather than
παραινεῖν δόξαιμ’ ἂν εἰκότως) ὅτι ἓν πρῶτον καὶ μέσον
to-advise would-seem — fittingly that one first and middle
καὶ τελευταῖον ἐν τούτοις κεφάλαιον ἀγωγὴ σπουδαία καὶ
and last in these-things head upbringing good and
παιδεία νόμιμός ἐστι, καὶ ταῦτα φορὰ καὶ συνεργὰ πρὸς
education lawful is and these-things conducive and helpful for
ἀρετὴν καὶ πρὸς εὐδαιμονίαν φημί. καὶ τὰ μὲν ἄλλα
virtue and for happiness I-say and the indeed other
τῶν ἀγαθῶν ἀνθρώπινα καὶ μικρὰ καὶ οὐκ ἀξιοσπούδαστα
of-the goods human and small and not worth-pursuing
καθέστηκεν. εὐγένεια καλὸν μέν, ἀλλὰ προγόνων ἀγαθόν.
are good-birth fine indeed but of-ancestors good
πλοῦτος δὲ τίμιον μέν, ἀλλὰ τύχης κτῆμα, ἐπειδὴ τῶν
wealth and precious indeed but of-fortune possession since from-the
μὲν ἐχόντων πολλάκις ἀφείλετο, τοῖς δ’ οὐκ ἐλπίσασι
indeed having often she-took-away to-the but not having-hoped
φέρουσα προσήνεγκε, καὶ ὁ πολὺς πλοῦτος σκοπὸς ἔκκειται
bringing presented and the great wealth target is-set-out
τοῖς βουλομένοις βαλλάντια τοξεύειν, κακούργοις οἰκέταις
for-the wishing purses to-shoot-at wicked servants
καὶ συκοφάνταις, καὶ τὸ μέγιστον, ὅτι καὶ τοῖς πονηροτάτοις
and informers and the greatest that even for-the most-wicked

μέτεστι. δόξα γε μὴν σεμνὸν μέν, ἀλλ᾽ ἀβέβαιον.
is-shared reputation at-least indeed dignified indeed but unstable
κάλλος δὲ περιμάχητον μέν, ἀλλ᾽ ὀλιγοχρόνιον. ὑγίεια δὲ
beauty and much-fought-over indeed but short-lived health and
τίμιον μέν, ἀλλ᾽ εὐμετάστατον. ἰσχὺς δὲ ζηλωτὸν μέν,
precious indeed but easily-changed strength and enviable indeed
ἀλλὰ νόσῳ εὐάλωτον καὶ γήρᾳ. τὸ δ᾽ ὅλον εἴ τις ἐπὶ τῇ
but to-disease easy-prey and to-old-age the but whole if anyone at the
τοῦ σώματος ῥώμῃ φρονεῖ, μαθέτω γνώμης διαμαρτάνων.
of-the body strength is-proud let-him-learn in-judgment erring
πόστον γάρ ἐστιν ἰσχὺς ἀνθρωπίνη τῆς τῶν ἄλλων ζῴων
what-fraction for is strength human of-the of-the other animals
δυνάμεως; λέγω δ᾽ οἷον ἐλεφάντων καὶ ταύρων καὶ λεόντων.
power I-mean and such-as of-elephants and of-bulls and of-lions
παιδεία δὲ τῶν ἐν ἡμῖν μόνον ἐστὶν ἀθάνατον καὶ θεῖον.
education but of-the in us only is immortal and divine
καὶ δύο τὰ πάντων ἐστὶ κυριώτατα ἐν ἀνθρωπίνῃ φύσει,
and two the of-all are most-sovereign in human nature
νοῦς καὶ λόγος. καὶ ὁ μὲν νοῦς ἀρχικός ἐστι τοῦ λόγου,
mind and reason and the indeed mind ruling is of-the reason
ὁ δὲ λόγος ὑπηρετικὸς τοῦ νοῦ, τύχῃ μὲν ἀνάλωτος,
the and reason serving of-the mind by-fortune indeed uncapturable
συκοφαντίᾳ δ᾽ ἀναφαίρετος, νόσῳ δ᾽ ἀδιάφθορος, γήρᾳ
by-false-accusation and not-to-be-taken-away by-disease and incorruptible by-old-age
δ᾽ ἀλύμαντος. μόνος γὰρ ὁ νοῦς παλαιούμενος ἀνηβᾷ,
and unharmed alone for the mind growing-old grows-young-again
καὶ ὁ χρόνος τἄλλα πάντ᾽ ἀφαιρῶν τῷ γήρᾳ προστίθησι
and the time the-rest all taking-away to-the old-age adds
τὴν ἐπιστήμην. ὅ γε μὴν πόλεμος χειμάρρου δίκην πάντα
the knowledge the at-least indeed war of-torrent like all-things
σύρων καὶ πάντα παραφέρων μόνην οὐ δύναται παιδείαν
dragging and all-things carrying-off alone not can education

παρελέσθαι. καί μοι δοκεῖ Στίλπων ὁ Μεγαρεὺς φιλόσοφος
to-take-away and to-me seems Stilpo the Megarian philosopher
ἀξιομνημόνευτον ποιῆσαι ἀπόκρισιν, ὅτε Δημήτριος
memorable to-have-made answer when Demetrius
ἐξανδραποδισάμενος τὴν πόλιν εἰς ἔδαφος κατέβαλε καὶ
having-enslaved the city to ground razed and
τὸν Στίλπωνα ἤρετο μή τι ἀπολωλεκὼς εἴη. καὶ
— Stilpo asked whether anything lost he-might-have and
ὃς ‘οὐ δῆτα’ εἶπε, ‘πόλεμος γὰρ οὐ λαφυραγωγεῖ ἀρετήν.’
he no indeed said war for not plunders virtue
σύμφωνος δὲ καὶ συνῳδὸς καὶ ἡ Σωκράτους ἀπόκρισις
consonant and and harmonious also the of-Socrates answer
ταύτῃ φαίνεται. καὶ γὰρ οὗτος ἐρωτήσαντος αὐτόν μοι
with-this appears and for this-man having-asked him to-me
δοκεῖ Γοργίου ἣν ἔχει περὶ τοῦ μεγάλου βασιλέως
it-seems of-Gorgias what he-holds about the great king
ὑπόληψιν καὶ εἰ νομίζει τοῦτον εὐδαίμονα εἶναι, ‘οὐκ οἶδ”
opinion and if he-thinks him happy to-be not I-know
ἔφησε ‘πῶς ἀρετῆς καὶ παιδείας ἔχει,’ ὡς τῆς εὐδαιμονίας
he-said how of-virtue and of-education he-stands as of-the happiness
ἐν τούτοις, οὐκ ἐν τοῖς τυχηροῖς ἀγαθοῖς κειμένης.
in these-things not in the fortuitous goods lying
ὥσπερ δὲ παραινῶ τῆς παιδείας τῶν τέκνων μηδὲν 9
as and I-advise than-the education of-the children nothing
ποιεῖσθαι προὐργιαίτερον, οὕτως αὖ πάλιν φημὶ δεῖν
to-make more-important so again in-turn I-say one-must
τῆς ἀδιαφθόρου καὶ ὑγιαινούσης ἔχεσθαι, τῶν δὲ
the uncorrupted and healthy to-cling-to from-the and
πανηγυρικῶν λήρων ὡς πορρωτάτω τοὺς υἱεῖς ἀπάγειν. τὸ
festal nonsense as farthest the sons to-lead-away the

γὰρ τοῖς πολλοῖς ἀρέσκειν τοῖς σοφοῖς ἐστιν ἀπαρέσκειν.
for the many to-please to-the wise is to-displease
μαρτυρεῖ δέ μου τῷ λόγῳ καὶ Εὐριπίδης λέγων
bears-witness and of-me to-the argument also Euripides saying

‘ἐγὼ δ’ ἄκομψος εἰς ὄχλον δοῦναι λόγον,
I and unrefined to crowd to-give speech
εἰς ἥλικας δὲ κὠλίγους σοφώτερος.
to peers but and-few wiser
ἔχει δὲ μοῖραν καὶ τόδ’· οἱ γὰρ ἐν σοφοῖς
has and share also this the for among wise-men
φαῦλοι παρ’ ὄχλῳ μουσικώτεροι λέγειν.’
base before crowd more-musical to-speak

ὁρῶ δ’ ἔγωγε τοὺς τοῖς συρφετώδεσιν ὄχλοις ἀρεστῶς
I-see and I the for-the rabble-like crowds pleasingly
καὶ κεχαρισμένως ἐπιτηδεύοντας λέγειν καὶ τὸν βίον ὡς
and agreeably practicing to-speak and in-the life as
τὰ πολλὰ ἀσώτους καὶ φιληδόνους ἀποβαίνοντας. καὶ
the most profligate and pleasure-loving turning-out and
νὴ Δί’ εἰκότως. εἰ γὰρ ἄλλοις ἡδονὰς παρασκευάζοντες
by Zeus reasonably if for for-others pleasures preparing
ἀμελοῦσι τοῦ καλοῦ, σχολῇ γ’ ἂν τῆς ἰδίας ἡδυπαθείας
they-neglect the fine hardly at-least — of-the own luxury
καὶ τρυφῆς ὑπεράνω τὸ ὀρθὸν καὶ ὑγιὲς ποιήσαιντο ἢ τὸ
and indulgence above the right and sound would-make or the
σῶφρον ἀντὶ τοῦ τερπνοῦ διώξαιεν. πρὸς δὲ τούτοις
temperate instead-of the pleasant would-pursue in-addition and to-these
τί ἂν τοὺς παῖδας *** καλὸν γάρ τοι μηδὲν εἰκῇ
what — the boys (lacuna) fine for surely nothing at-random
μήτε λέγειν μήτε πράττειν, καὶ κατὰ τὴν παροιμίαν
neither to-say nor to-do and according-to the proverb

‘χαλεπὰ τὰ καλά.’ οἱ δ’ αὐτοσχέδιοι τῶν λόγων πολλῆς
difficult the fine-things the and improvised of-the speeches of-much
εὐχερείας καὶ ῥᾳδιουργίας εἰσὶ πλήρεις, οὔθ’ ὅθεν ἀρκτέον
facility and slovenliness are full neither whence one-must-begin
οὔθ’ ὅπου παυστέον ἐστὶν εἰδότων. χωρὶς δὲ τῶν ἄλλων
nor where one-must-stop is knowing apart and from-the other
πλημμεληµάτων οἳ ἂν ἐκ τοῦ παραχρῆμα λέγωσιν, εἰς
faults who — from the spur-of-the-moment speak into
ἀμετρίαν δεινὴν ἐκπίπτουσι καὶ πολυλογίαν. σκέψις δ’
excess terrible fall and wordiness consideration but
οὐκ ἐᾷ τῆς ἱκνουμένης συμμετρίας τὸν λόγον ἐκπίπτειν. ὁ
not allows of-the fitting proportion the speech to-fall-out-of —
Περικλῆς, ‘ὡς ἡμῖν ἀκούειν παραδέδοται,’ καλούμενος ὑπὸ
Pericles as to-us to-hear has-been-handed-down called by
τοῦ δήμου πολλάκις οὐχ ὑπήκουσε, λέγων ἀσύντακτος εἶναι.
the people often not obeyed saying unprepared to-be
ὡσαύτως δὲ καὶ Δημοσθένης ζηλωτὴς τῆς τούτου πολιτείας
likewise and also Demosthenes emulator of-the of-this policy
γενόμενος καλούντων αὐτὸν τῶν Ἀθηναίων σύμβουλον
having-become calling him the Athenians counselor
ἀντέβαινεν ‘οὐ συντέταγμαι’ λέγων. καὶ ταῦτα μὲν ἴσως
resisted not I-am-prepared saying and these-things indeed perhaps
ἀδέσποτός ἐστι καὶ πεπλασμένη παράδοσις· ἐν δὲ τῷ κατὰ
unattributed is and fabricated tradition in but the against
Μειδίου τὴν τῆς σκέψεως ὠφέλειαν ἐναργῶς παρίστησι.
Meidias the of-the consideration benefit clearly he-presents
φησὶ γοῦν ‘ἐγὼ δ’ ἐσκέφθαι μὲν ὦ ἄνδρες Ἀθηναῖοι
he-says at-any-rate I and to-have-considered indeed O men Athenians
φημὶ κοὐκ ἂν ἀρνηθείην καὶ μεμελετηκέναι γ’ ὡς
I-say and-not — would-deny and to-have-practiced at-least as
ἐνῆν μάλιστ’ ἐμοί· καὶ γὰρ ἂν ἄθλιος ἦν, εἰ τοιαῦτα
was-possible most for-me and for — wretched I-would-be if such-things

παθὼν καὶ πάσχων ἠμέλουν ὧν περὶ τούτων ἐρεῖν
having-suffered and suffering I-neglected what about these-things to-say
ἔμελλον πρὸς ὑμᾶς.᾽ τὸ δὲ δεῖν παντάπασιν ἀποδοκιμάζειν
I-was-going to you the but to-need altogether to-reject
τῶν λόγων τὴν ἑτοιμότητα ἢ πάλιν αὖ ταύτην οὐκ
of-the speeches the readiness or again in-turn this not
ἐπ᾽ ἀξίοις ἀσκεῖν οὐ φαίην ἂν ἔγωγε, ἀλλ᾽ ὡς ἐν
on worthy-occasions to-practice not would-say — I but as in
φαρμάκου μοίρᾳ τοῦτο ποιητέον ἐστί. μέχρι δὴ τῆς
of-medicine share this must-be-done is until indeed of-the
τῶν ἀνδρῶν ἡλικίας οὐδὲν ἐκ τοῦ παρατυχόντος ἀξιῶ
of-the men age nothing from the chance I-think-fit
λέγειν· ἀλλ᾽ ὅταν τις ῥιζώσῃ τὴν δύναμιν, τότε τοῦτον
to-say but when anyone has-rooted the power then this-one
τῶν καιρῶν καλούντων ἐλευθεριάζειν τοῖς λόγοις προσήκει.
the occasions calling to-speak-freely in-the speeches befits
ὥσπερ γὰρ οἱ πολὺν χρόνον δεθέντες κἂν εἰ λυθεῖεν
as for those long time bound even if they-were-loosed
ὕστερον, ὑπὸ τῆς πολυχρονίου τῶν δεσμῶν συνηθείας οὐ
later by the long-standing of-the bonds habit not
δυνάμενοι βαδίζειν ὑποσκελίζονται, τὸν αὐτὸν τρόπον οἱ
being-able to-walk are-tripped in-the same way those
πολλῷ χρόνῳ τὸν λόγον σφίγξαντες, κἂν εἴ ποτε ἐκ τοῦ
for-long time the speech having-bound-tight even if ever from the
παραχρῆμα δεήσειεν εἰπεῖν, οὐδὲν ἧττον τὸν αὐτὸν
spur-of-the-moment it-should-be-needed to-speak nothing less the same
τῆς ἑρμηνείας χαρακτῆρα φυλάττουσι. τὸ δ᾽ ἔτι παῖδας
of-the expression character keep the but still children
ὄντας ἐᾶν ἐπὶ καιροῦ λέγειν ματαιολογίας τῆς ἐσχάτης
being to-allow on the-occasion to-speak of-idle-talk of-the utmost
αἴτιον καθίσταται. ζωγράφος φασὶν ἄθλιος Ἀπελλῆ δείξας
cause is-made painter they-say wretched to-Apelles having-shown

εἰκόνα ‘ταύτην’ ἔφη ‘νῦν γέγραφα,’ ὁ δὲ ‘καὶ ἦν μὴ λέγῃς,’
picture this he-said now I-have-painted he but also if not you-say
εἶπεν ‘οἶδ’ ὅτι ταχὺ γέγραπται· θαυμάζω δὲ πῶς οὐχὶ
he-said I-know that quickly it-has-been-painted I-wonder but how not
τοιαύτας πλείους γέγραφας.’ ὥσπερ τοίνυν (ἐπανάγω γὰρ
such more you-have-painted as then I-go-back for
πρὸς τὴν ἐξ ἀρχῆς τοῦ λόγου ὑπόθεσιν) τὴν θεατρικὴν καὶ
to the from beginning of-the discourse subject the theatrical and
παρατράγῳδον, οὕτως αὖ πάλιν καὶ τὴν σμικρολογίαν τῆς
mock-tragic so again in-turn also the pettiness of-the
λέξεως καὶ ταπείνωσιν παραινῶ διευλαβεῖσθαι καὶ φεύγειν·
diction and lowliness I-advise to-guard-against and to-shun
ἡ μὲν γὰρ ὑπέρογκος ἀπολίτευτός ἐστιν, ἡ δ’ ἰσχνὴ
the indeed for bombastic unstatesmanlike is the but meager
λίαν ἀνέκπληκτος. καθάπερ δὲ τὸ σῶμα οὐ μόνον ὑγιεινὸν
too unimpressive as and the body not only healthy
ἀλλὰ καὶ εὐεκτικὸν εἶναι χρή, καὶ τὸν λόγον ὡσαύτως
but also robust to-be must also the speech likewise
οὐκ ἄνοσον μόνον ἀλλὰ καὶ εὔρωστον εἶναι δεῖ.
not free-from-disease only but also vigorous to-be one-must
τὸ μὲν γὰρ ἀσφαλὲς ἐπαινεῖται μόνον, τὸ δ’ ἐπικίνδυνον
the indeed for safe is-praised only the but risky
καὶ θαυμάζεται. τὴν αὐτὴν δὲ τυγχάνω γνώμην ἔχων καὶ
also is-admired the same and I-happen opinion having also
περὶ τῆς ἐν τῇ ψυχῇ διαθέσεως. οὔτε γὰρ θρασὺν οὔτ’
about the in the soul disposition neither for bold nor
ἄτολμον καὶ καταπλῆγα προσῆκεν εἶναι· τὸ μὲν γὰρ
timid and panic-stricken it-befitted to-be the(-one) indeed for
εἰς ἀναισχυντίαν, τὸ δ’ εἰς ἀνδραποδωδίαν περιίσταται·
into shamelessness the(-other) and into servility turns
ἔντεχνον δὲ τὸ τὴν μέσην ἐν ἅπασι τέμνειν ἐμμελές
skillful and the the middle in all to-cut harmonious

τε. βούλομαι δ', ἕως ἔτι μέμνημαι τῆς παιδείας, ὡς
and I-wish and while still I-remember the education what
ἔχω δόξης περὶ αὐτῆς εἰπεῖν, ὅτι τὸν μονόκωλον λόγον
I-have of-opinion about it to-say that the one-limbed speech
πρῶτον μὲν ἀμουσίας οὐ μικρὸν ποιοῦμαι τεκμήριον·
first indeed of-unmusicality not small I-make evidence
ἔπειτα δὲ καὶ πρὸς τὴν ἄσκησιν ἀψίκορον καὶ πάντη
then and also for the practice soon-sated and in-every-way
ἀνεπίμονον εἶναι νομίζω. μονῳδία γὰρ ἐν ἅπασίν ἐστι
unpersevering to-be I-think monotony for in all is
πλήσμιον καὶ πρόσαντες, ἡ δὲ ποικιλία τερπνόν, καθάπερ
cloying and repugnant the but variety pleasant as
κἀν τοῖς ἄλλοις ἅπασιν, οἷον ἀκούσμασιν ἢ θεάμασιν.
also in-the others all such-as in-things-heard or things-seen

III · PHILOSOPHY, THE BODY, AND DISCIPLINE

A free boy should taste the general studies but make philosophy the head of his education, since it alone heals the soul and teaches how to treat gods, parents, friends, wives, children, and slaves; the best men join it to public life, like Pericles and Archytas. Exercise builds a foundation for old age and for war. Boys should be led by praise and rebuke, not by blows, given rest from toil, and checked by fathers who watch their progress themselves; above all their memory should be trained, for the myth makes Memory the mother of the Muses.

10 δεῖ τοίνυν τὸν παῖδα τὸν ἐλεύθερον μηδενὸς μηδὲ
one-must then the boy the free of-none nor
τῶν ἄλλων τῶν καλουμένων ἐγκυκλίων παιδευμάτων μήτ'
of-the other the so-called general studies neither
ἀνήκοον μήτ' ἀθέατον ἐᾶν εἶναι, ἀλλὰ ταῦτα μὲν ἐκ
unheard nor unseen to-allow to-be but these indeed in

παραδρομῆς μαθεῖν ὥσπερεὶ γεύματος ἕνεκεν (ἐν ἅπασι
passing to-learn as-it-were taste for-the-sake in all
γὰρ τὸ τέλειον ἀδύνατον), τὴν δὲ φιλοσοφίαν πρεσβεύειν.
for the perfect impossible the but philosophy to-honor-above-all
ἔχω δὲ δι' εἰκόνος παραστῆσαι τὴν ἐμαυτοῦ γνώμην·
I-am-able and through image to-present the my-own opinion
ὥσπερ γὰρ περιπλεῦσαι μὲν πολλὰς πόλεις καλόν,
as for to-sail-round indeed many cities fine
ἐνοικῆσαι δὲ τῇ κρατίστῃ χρήσιμον *** ἀστείως δὲ
to-dwell but in-the best useful (lacuna) wittily and
καὶ Βίων ἔλεγεν ὁ φιλόσοφος ὅτι ὥσπερ οἱ μνηστῆρες τῇ
also Bion said the philosopher that as the suitors —
Πηνελόπῃ πλησιάζειν μὴ δυνάμενοι ταῖς ταύτης ἐμίγνυντο
with-Penelope to-lie not being-able with-the her had-intercourse
θεραπαίναις, οὕτω καὶ οἱ φιλοσοφίας μὴ δυνάμενοι
maids so also those of-philosophy not being-able
κατατυχεῖν ἐν τοῖς ἄλλοις παιδεύμασι τοῖς οὐδενὸς ἀξίοις
to-attain in the other studies the of-nothing worth
ἑαυτοὺς κατασκελετεύουσι. διὸ δεῖ τῆς ἄλλης παιδείας
themselves dry-up therefore one-must of-the other education
ὥσπερ κεφάλαιον ποιεῖν τὴν φιλοσοφίαν. περὶ μὲν γὰρ
as-it-were head to-make the philosophy about indeed for
τὴν τοῦ σώματος ἐπιμέλειαν διττὰς εὗρον ἐπιστήμας οἱ
the of-the body care two found sciences the
ἄνθρωποι, τὴν ἰατρικὴν καὶ τὴν γυμναστικήν, ὧν ἡ
men the medicine and the gymnastics of-which the(-one)
μὲν τὴν ὑγίειαν, ἡ δὲ τὴν εὐεξίαν ἐντίθησι.
indeed the health the(-other) and the good-condition instills
τῶν δὲ τῆς ψυχῆς ἀρρωστημάτων καὶ παθῶν ἡ
of-the and of-the soul infirmities and passions the
φιλοσοφία μόνη φάρμακόν ἐστι. διὰ γὰρ ταύτην ἔστι
philosophy alone remedy is through for this it-is-possible

καὶ μετὰ ταύτης γνῶναι τί τὸ καλὸν τί τὸ αἰσχρόν, τί
also with this to-know what the fine what the shameful what
τὸ δίκαιον τί τὸ ἄδικον, τί τὸ συλλήβδην αἱρετὸν τί
the just what the unjust what the in-sum to-be-chosen what
τὸ φευκτόν· πῶς θεοῖς πῶς γονεῦσι πῶς πρεσβυτέροις
the to-be-shunned how with-gods how with-parents how with-elders
πῶς νόμοις πῶς ἀλλοτρίοις πῶς ἄρχουσι πῶς φίλοις
how with-laws how with-strangers how with-rulers how with-friends
πῶς γυναιξὶ πῶς τέκνοις πῶς οἰκέταις χρηστέον
how with-women how with-children how with-servants one-must-deal
ἐστί· ὅτι δεῖ θεοὺς μὲν σέβεσθαι, γονέας δὲ τιμᾶν,
it-is that one-must gods indeed to-revere parents and to-honor
πρεσβυτέρους αἰδεῖσθαι, νόμοις πειθαρχεῖν, ∗∗∗ ἄρχουσιν
elders to-respect laws to-obey (lacuna) rulers
ὑπείκειν, φίλους ἀγαπᾶν, πρὸς γυναῖκας σωφρονεῖν,
to-yield-to friends to-love toward women to-be-temperate
τέκνων στερκτικοὺς εἶναι, δούλους μὴ περιυβρίζειν· τὸ
of-children fond to-be slaves not to-outrage the
δὲ μέγιστον, μήτ' ἐν ταῖς εὐπραγίαις περιχαρεῖς μήτ' ἐν
and greatest neither in the successes overjoyed nor in
ταῖς συμφοραῖς περιλύπους ὑπάρχειν, μήτ' ἐν ταῖς ἡδοναῖς
the misfortunes over-grieved to-be nor in the pleasures
ἐκλύτους εἶναι μήτ' ἐν ταῖς ὀργαῖς ἐκπαθεῖς καὶ θηριώδεις.
dissolute to-be nor in the angers frenzied and brutish
ἅπερ ἐγὼ πάντων τῶν ἐκ φιλοσοφίας περιγιγνομένων
which-things I of-all the from philosophy resulting
ἀγαθῶν πρεσβύτατα κρίνω. τὸ μὲν γὰρ εὐγενῶς εὐτυχεῖν
goods foremost judge the indeed for nobly to-prosper
ἀνδρός, τὸ δ' ἀνεπιφθόνως εὐηνίου ἀνθρώπου, τὸ δὲ
of-a-man the and unenviably of-a-tractable man the and

τοῖς λογισμοῖς περιεῖναι τῶν ἡδονῶν σοφοῦ, τὸ δ'
by-the reasonings to-prevail-over the pleasures of-a-wise-man the and
ὀργῆς κατακρατεῖν ἀνδρὸς οὐ τοῦ τυχόντος ἐστί.
anger to-master of-a-man not of-the ordinary is
τελείους δ' ἀνθρώπους ἡγοῦμαι τοὺς δυναμένους τὴν
perfect and men I-consider the able the
πολιτικὴν δύναμιν μῖξαι καὶ κεράσαι τῇ φιλοσοφίᾳ,
political power to-mix and to-blend with-the philosophy
καὶ δυεῖν ὄντοιν μεγίστοιν ἀγαθοῖν ἐπηβόλους ὑπάρχειν
and of-two being greatest goods partakers to-be
ὑπολαμβάνω, τοῦ τε κοινωφελοῦς βίου πολιτευομένους, τοῦ
I-suppose of-the both for-the-common-good life being-citizens of-the
τ' ἀκύμονος καὶ γαληνοῦ, διατρίβοντας περὶ φιλοσοφίαν.
and waveless and calm spending-time in philosophy
τριῶν γὰρ ὄντων βίων ὧν ὁ μέν ἐστι πρακτικὸς
of-three for being lives of-which the(-one) indeed is practical
ὁ δὲ θεωρητικὸς ὁ δ' ἀπολαυστικός, ὁ μὲν
the(-other) and contemplative the(-other) and pleasure-seeking the(-one) indeed
ἔκλυτος καὶ δοῦλος τῶν ἡδονῶν ζῳώδης καὶ μικροπρεπής
dissolute and slave of-the pleasures beastly and mean
ἐστιν, ὁ δὲ θεωρητικὸς τοῦ πρακτικοῦ διαμαρτάνων
is the and contemplative of-the practical falling-short
ἀνωφελής, ὁ δὲ πρακτικὸς ἀμοιρήσας φιλοσοφίας ἄμουσος
useless the and practical having-no-share of-philosophy unmusical
καὶ πλημμελής. πειρατέον οὖν εἰς δύναμιν καὶ τὰ κοινὰ
and discordant one-must-try then to power both the public-affairs
πράττειν καὶ τῆς φιλοσοφίας ἀντιλαμβάνεσθαι κατὰ
to-do and the philosophy to-lay-hold-of according-to
τὸ παρεῖκον τῶν καιρῶν. οὕτως ἐπολιτεύσατο Περικλῆς,
the allowing of-the occasions so was-a-statesman Pericles
οὕτως Ἀρχύτας ὁ Ταραντῖνος, οὕτω Δίων ὁ Συρακόσιος,
so Archytas the Tarentine so Dion the Syracusan

οὕτως Ἐπαμεινώνδας ὁ Θηβαῖος, ὧν ἄτερος Πλάτωνος
so Epaminondas the Theban of-whom the-one of-Plato
ἐγένετο συνουσιαστής. καὶ περὶ μὲν παιδείας οὐκ οἶδ' ὅτι
became companion and about indeed education not I-know that
δεῖ πλείονα λέγοντα διατρίβειν· πρὸς δὲ τοῖς εἰρημένοις
one-must more saying to-spend-time to and the things-said
χρήσιμον, μᾶλλον δὲ ἀναγκαῖόν ἐστι μηδὲ τῆς τῶν παλαιῶν
useful rather and necessary is not-even the of-the ancient
συγγραμμάτων κτήσεως ὀλιγώρως ἔχειν, ἀλλὰ καὶ τούτων
writings acquisition negligently to-be but also of-these
ποιεῖσθαι συλλογὴν κατὰ τὸ γεωργῶδες. τὸν γὰρ
to-make collection in-the-manner-of the farmer the for
αὐτὸν τρόπον ὄργανον τῆς παιδείας ἡ χρῆσις τῶν βιβλίων
same way instrument of-the education the use of-the books
ἐστί, καὶ ἀπὸ πηγῆς τὴν ἐπιστήμην τηρεῖν συμβέβηκεν.
is and from source the knowledge to-keep it-has-happened
11 οὐ τοίνυν ἄξιον οὐδὲ τὴν τῶν σωμάτων ἀγωνίαν παρορᾶν,
not then worth not-even the of-the bodies exercise to-overlook
ἀλλὰ πέμποντας ἐς παιδοτρίβου τοὺς παῖδας ἱκανῶς ταῦτα
but sending to of-trainer the boys sufficiently these-things
διαπονεῖν, ἅμα μὲν τῆς τῶν σωμάτων εὐρυθμίας ἕνεκεν,
to-work-at at-once indeed of-the of-the bodies gracefulness for-the-sake
ἅμα δὲ καὶ πρὸς ῥώμην· καλοῦ γὰρ γήρως θεμέλιος ἐν
at-once and also for strength of-fine for old-age foundation in
παισὶν ἡ τῶν σωμάτων εὐεξία. καθάπερ οὖν ἐν εὐδίᾳ
children the of-the bodies good-condition as then in fair-weather
τὰ πρὸς τὸν χειμῶνα προσῆκε παρασκευάζειν, οὕτως
the-things for the winter it-befitted to-prepare so
ἐν νεότητι τὴν εὐταξίαν καὶ τὴν σωφροσύνην ἐφόδιον εἰς
in youth the good-order and the temperance as-provision for
τὸ γῆρας ἀποτίθεσθαι. οὕτω δὲ δεῖ ταμιεύεσθαι τὸν τοῦ
the old-age to-store-up so but one-must to-husband the of-the

σώματος πόνον, ὡς μὴ καταξήρους γινομένους πρὸς τὴν
body toil so-that not dried-up becoming toward the
τῆς παιδείας ἐπιμέλειαν ἀπαγορεύειν· κατὰ γὰρ Πλάτωνα
of-the education care to-give-up according-to for Plato
ὕπνοι καὶ κόποι μαθήμασι πολέμιοι. καὶ τί ταῦτα; ἀλλ'
sleep and fatigue to-studies enemies and why these-things but
ὅπερ πάντων ἐστὶ κυριώτατον τῶν εἰρημένων σπεύδω
what of-all is most-important of-the things-said I-hasten
λέγειν. πρὸς γὰρ τοὺς στρατιωτικοὺς ἀγῶνας τοὺς παῖδας
to-say toward for the military contests the boys
ἀσκητέον ἐν ἀκοντισμοῖς αὐτοὺς καταθλοῦντας καὶ τοξείαις
must-be-trained in javelin-throwing them exercising and archery
καὶ θήραις. 'τὰ' γὰρ 'τῶν ἡττωμένων' ἐν ταῖς μάχαις 'ἀγαθὰ
and hunts the for of-the defeated in the battles goods
τοῖς νικῶσιν ἆθλα πρόκειται.' πόλεμος δ' ἐσκιατραφημένην
for-the victors prizes are-set-forth war but shade-nurtured
σωμάτων ἕξιν οὐ δέχεται, ἰσχνὸς δὲ στρατιώτης πολεμικῶν
of-bodies condition not admits lean but soldier of-warlike
ἀγώνων ἐθὰς ἀθλητῶν καὶ πολεμίων φάλαγγας διωθεῖ.
contests accustomed of-athletes and of-enemies phalanxes pushes-through
τί οὖν ἄν τις εἴποι; σὺ δὲ δὴ περὶ τῆς ἐλευθέρων
what then — anyone would-say you but indeed about the of-free-men
ἀγωγῆς ὑποσχόμενος παραγγέλματα δώσειν ἔπειτα φαίνῃ
upbringing having-promised precepts to-give then appear
τῆς μὲν τῶν πενήτων καὶ δημοτικῶν παραμελῶν ἀγωγῆς,
the indeed of-the poor and common neglecting upbringing
μόνοις δὲ τοῖς πλουσίοις ὁμονοεῖς τὰς ὑποθήκας διδόναι.
to-alone but the rich you-agree the counsels to-give
πρὸς οὓς οὐ χαλεπὸν ἀπαντῆσαι. ἐγὼ γὰρ μάλιστ' ἂν
to whom not difficult to-reply I for most —
βουλοίμην πᾶσι κοινῇ χρήσιμον εἶναι τὴν ἀγωγήν· εἰ δέ
would-wish for-all in-common useful to-be the upbringing if but

τινες ἐνδεῶς τοῖς ἰδίοις πράττοντες ἀδυνατήσουσι τοῖς
some in-want in-their-own affairs faring will-be-unable the
ἐμοῖς χρῆσθαι παραγγέλμασι, τὴν τύχην αἰτιάσθωσαν, οὐ
my to-use precepts the fortune let-them-blame not
τὸν ταῦτα συμβουλεύοντα. πειρατέον μὲν οὖν εἰς δύναμιν
the these-things advising one-must-try indeed then to power
τὴν κρατίστην ἀγωγὴν ποιεῖσθαι τῶν παίδων καὶ τοῖς
the best upbringing to-make of-the children also for-the
πένησιν· εἰ δὲ μή, τῇ γε δυνατῇ χρηστέον. καὶ ταῦτα
poor if but not the at-least possible one-must-use and these-things
μὲν δὴ τῷ λόγῳ παρεφορτισάμην, ἵν' ἐφεξῆς καὶ τἄλλα
indeed indeed in-the discourse I-loaded-on-as-extra so-that next also the-rest
τὰ φέροντα πρὸς τὴν ὀρθὴν τῶν νέων ἀγωγὴν συνάψω.
the bearing on the right of-the young upbringing I-may-join
12 κἀκεῖνό φημι, δεῖν τοὺς παῖδας ἐπὶ τὰ καλὰ τῶν
and-that I-say one-must the children to the fine of-the
ἐπιτηδευμάτων ἄγειν παραινέσεσι καὶ λόγοις, μὴ μὰ Δία
pursuits to-lead by-exhortations and words not by Zeus
πληγαῖς μηδ' αἰκισμοῖς. δοκεῖ γάρ που ταῦτα τοῖς δούλοις
by-blows nor by-tortures seems for somehow these-things to-the slaves
μᾶλλον ἢ τοῖς ἐλευθέροις πρέπειν· ἀπονάρκωσι γὰρ καὶ
rather than to-the free to-befit they-grow-numb for and
φρίττουσι πρὸς τοὺς πόνους, τὰ μὲν διὰ τὰς ἀλγηδόνας
shudder at the toils partly indeed because-of the pains
τῶν πληγῶν, τὰ δὲ καὶ διὰ τὰς ὕβρεις. ἔπαινοι δὲ καὶ
of-the blows partly and also because-of the insults praises but and
ψόγοι πάσης εἰσὶν αἰκίας ὠφελιμώτεροι τοῖς ἐλευθέροις,
blames than-all are torture more-useful for-the free
οἱ μὲν ἐπὶ τὰ καλὰ παρορμῶντες οἱ δ' ἀπὸ
the(-ones) indeed toward the fine urging the(-others) and from
τῶν αἰσχρῶν ἀνείργοντες. δεῖ δ' ἐναλλάξ καὶ ποικίλως
the shameful restraining one-must and alternately and variously

χρῆσθαι ταῖς ἐπιπλήξεσι καὶ τοῖς ἐπαίνοις, κἀπειδάν
to-use the rebukes and the praises and-when
ποτε θρασύνωνται, ταῖς ἐπιπλήξεσιν ἐν αἰσχύνῃ ποιεῖσθαι,
ever they-grow-bold by-the rebukes into shame to-put
καὶ πάλιν ἀνακαλεῖσθαι τοῖς ἐπαίνοις καὶ μιμεῖσθαι τὰς
and again to-recall by-the praises and to-imitate the
τίτθας, αἵτινες ἐπειδὰν τὰ παιδία κλαυθμυρίσωσιν, εἰς
nurses who when the little-children cry for
παρηγορίαν πάλιν τὸν μαστὸν ὑπέχουσι. δεῖ δ' αὐτοὺς
comfort again the breast offer one-must and them
μηδὲ τοῖς ἐγκωμίοις ἐπαίρειν καὶ φυσᾶν· χαυνοῦνται
not-even by-the encomiums to-elate and to-puff-up are-made-conceited
γὰρ ταῖς ὑπερβολαῖς τῶν ἐπαίνων καὶ θρύπτονται.
for by-the excesses of-the praises and become-effeminate
ἤδη δέ τινας ἐγὼ εἶδον πατέρας, οἷς τὸ λίαν φιλεῖν 13
already and some I saw fathers for-whom the too-much to-love
τοῦ μὴ φιλεῖν αἴτιον κατέστη. τί οὖν ἐστιν ὃ βούλομαι
of-the not to-love cause became what then is what I-wish
λέγειν, ἵνα τῷ παραδείγματι φωτεινότερον ποιήσω τὸν
to-say so-that by-the example clearer I-may-make the
λόγον; σπεύδοντες γὰρ τοὺς παῖδας ἐν πᾶσι τάχιον
argument hastening for the children in all more-quickly
πρωτεῦσαι πόνους αὐτοῖς ὑπερμέτρους ἐπιβάλλουσιν,
to-be-first toils on-them excessive they-impose
οἷς ἀπαυδῶντες ἐκπίπτουσι, καὶ ἄλλως βαρυνόμενοι
under-which giving-out they-collapse and otherwise weighed-down
ταῖς κακοπαθείαις οὐ δέχονται τὴν μάθησιν εὐηνίως. ὥσπερ
by-the hardships not receive the learning tractably as
γὰρ τὰ φυτὰ τοῖς μὲν μετρίοις ὕδασι τρέφεται, τοῖς
for the plants by-the indeed moderate waters are-nourished by-the
δὲ πολλοῖς πνίγεται, τὸν αὐτὸν τρόπον ψυχὴ τοῖς μὲν
but many are-choked in-the same way soul by-the indeed

συμμέτροις αὔξεται πόνοις, τοῖς δ' ὑπερβάλλουσι βαπτίζεται.
proportionate grows toils by-the but excessive is-drowned
δοτέον οὖν τοῖς παισὶν ἀναπνοὴν τῶν συνεχῶν πόνων,
one-must-give then to-the children breathing-space from-the continuous toils
ἐνθυμουμένους ὅτι πᾶς ὁ βίος ἡμῶν εἰς ἄνεσιν καὶ σπουδὴν
bearing-in-mind that all the life our into relaxation and seriousness
διῄρηται. καὶ διὰ τοῦτ' οὐ μόνον ἐγρήγορσις ἀλλὰ καὶ
is-divided and for this not only waking but also
ὕπνος εὑρέθη, οὐδὲ πόλεμος ἀλλὰ καὶ εἰρήνη, οὐδὲ χειμὼν
sleep was-found nor war but also peace nor winter
ἀλλὰ καὶ εὐδία, οὐδ' ἐνεργοὶ πράξεις ἀλλὰ καὶ ἑορταί.
but also fair-weather nor working activities but also festivals
συνελόντι δ' εἰπεῖν ἡ ἀνάπαυσις τῶν πόνων ἐστὶν ἄρτυμα.
in-sum and to-say the rest of-the toils is seasoning
καὶ οὐκ ἐπὶ τῶν ζῴων μόνων τοῦτ' ἂν ἴδοι τις
and not in-the-case-of the animals only this — might-see anyone
γιγνόμενον, ἀλλὰ καὶ ἐπὶ τῶν ἀψύχων· καὶ γὰρ τὰ τόξα
happening but also in-the-case-of the inanimate and for the bows
καὶ τὰς λύρας ἀνίεμεν, ἵν' ἐπιτεῖναι δυνηθῶμεν. καθόλου δὲ
and the lyres we-slacken so-that to-tighten we-may-be-able in-general and
σῴζεται σῶμα μὲν ἐνδείᾳ καὶ πληρώσει, ψυχὴ δ' ἀνέσει
is-preserved body indeed by-want and filling soul but by-relaxation
καὶ πόνῳ. ἄξιον δ' ἐπιτιμᾶν τῶν πατέρων ἐνίοις, οἵτινες
and toil worth and to-rebuke of-the fathers some who
παιδαγωγοῖς καὶ διδασκάλοις ἐπιτρέψαντες τοὺς υἱεῖς αὐτοὶ
to-tutors and to-teachers having-entrusted the sons themselves
τῆς τούτων μαθήσεως οὔτ' αὐτόπται γίγνονται τὸ παράπαν
of-the of-these learning neither eyewitnesses become the altogether
οὔτ' αὐτήκοοι, πλεῖστον τοῦ δέοντος ἁμαρτάνοντες. αὐτοὺς
nor ear-witnesses most than-the needful erring themselves
γὰρ παρ' ὀλίγας ἡμέρας δεῖ δοκιμασίαν λαμβάνειν τῶν
for at few days one-must test to-take of-the

παίδων, ἀλλὰ μὴ τὰς ἐλπίδας ἔχειν ἐν μισθωτοῦ διαθέσει· καὶ
children but not the hopes to-have in of-hireling disposition and
γὰρ ἐκεῖνοι πλείονα ποιήσονται τὴν ἐπιμέλειαν τῶν παίδων,
for those more will-make the care of-the children
μέλλοντες ἑκάστοτε διδόναι τὰς εὐθύνας. κἀνταῦθα δὴ τὸ
going-to each-time to-give the accounts and-here indeed the
ῥηθὲν ὑπὸ τοῦ ἱπποκόμου χάριεν, ὡς οὐδὲν οὕτω παιίνει
said by the groom graceful that nothing so fattens
τὸν ἵππον ὡς βασιλέως ὀφθαλμός. πάντων δὲ μάλιστα τὴν
the horse as of-king eye of-all and most the
μνήμην τῶν παίδων ἀσκεῖν καὶ συνεθίζειν· αὕτη γὰρ ὥσπερ
memory of-the children to-train and to-accustom this for as-it-were
τῆς παιδείας ἐστὶ ταμιεῖον, καὶ διὰ τοῦτο μητέρα τῶν
of-the education is storehouse and because-of this mother of-the
Μουσῶν ἐμυθολόγησαν εἶναι τὴν Μνημοσύνην, αἰνιττόμενοι
Muses they-told-in-myth to-be — Mnemosyne hinting
καὶ παραδηλοῦντες ὅτι οὕτως οὐδὲν γεννᾶν καὶ τρέφειν ὡς
and indicating that so nothing to-beget and to-nourish as
ἡ μνήμη πέφυκε. καὶ τοίνυν ταύτην κατ' ἀμφότερ' ἐστὶν
the memory is-by-nature and then this on both-grounds is
ἀσκητέον, εἴτ' ἐκ φύσεως μνήμονες εἶεν οἱ παῖδες,
must-be-trained whether from nature retentive should-be the children
εἴτε καὶ τοὐναντίον ἐπιλήσμονες. τὴν γὰρ πλεονεξίαν τῆς
or also the-opposite forgetful the for excess of-the
φύσεως ἐπιρρώσομεν, τὴν δ' ἔλλειψιν ἀναπληρώσομεν·
nature we-will-strengthen the and deficiency we-will-fill-up
καὶ οἱ μὲν τῶν ἄλλων ἔσονται βελτίους, οἱ
and the(-ones) indeed than-the others will-be better the(-others)
δ' ἑαυτῶν. τὸ γὰρ Ἡσιόδειον καλῶς εἴρηται
and than-themselves the for Hesiodic well has-been-said

‘εἰ γάρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο
if for — even little upon little you-should-lay-down
καὶ θαμὰ τοῦθ’ ἕρδοις, τάχα κεν μέγα καὶ τὸ γένοιτο.’
and often this you-should-do soon — great also it would-become

μὴ λανθανέτω τοίνυν μηδὲ τοῦτο τοὺς πατέρας, ὅτι
not let-escape-notice then not-even this the fathers that
τὸ μνημονικὸν τῆς μαθήσεως μέρος οὐ μόνον πρὸς τὴν
the remembering of-the learning part not only for the
παιδείαν ἀλλὰ καὶ πρὸς τὰς τοῦ βίου πράξεις οὐκ
education but also for the of-the life actions not
ἐλαχίστην συμβάλλεται μοῖραν. ἡ γὰρ τῶν γεγενημένων
least contributes share the for of-the having-happened
πράξεων μνήμη τῆς περὶ τῶν μελλόντων εὐβουλίας
actions memory of-the about the future good-counsel
γίγνεται παράδειγμα.
becomes example

Boys should be kept from foul talk and made affable, willing to yield in argument. They should learn to restrain the hand, the temper, and the tongue: Socrates would not kick back at the youth who kicked him or rage at the Clouds, Archytas and Plato would not punish in anger, and Sotades and Theocritus paid dearly for their jests. Truthfulness must be taught. Youths need closer watch than children, since their faults are graver, and fathers should guide them by the hope of honor and the fear of punishment.

καὶ μέντοι καὶ τῆς αἰσχρολογίας ἀπακτέον τοὺς 14
and indeed also from-the foul-speech must-be-led-away the
υἱεῖς· ‘λόγος γὰρ ἔργου σκιή’ κατὰ Δημόκριτον. εἶτά
sons word for of-deed shadow according-to Democritus then
γε μὴν ἐντευκτικοὺς αὐτοὺς εἶναι παρασκευαστέον καὶ
at-least indeed sociable them to-be must-be-made and
φιλοπροσηγόρους· οὐδὲν γὰρ ὡς τὰ ἀνέντευκτα τῶν ἠθῶν
affable nothing for as the unsociable of-the characters
ἐστιν οὕτως ἀξιομίσητον. ἔτι τοίνυν οἱ παῖδες ἀμισεῖς
is so hateful further then the children unhated
γίγνοιντ’ ἂν τοῖς συνοῦσι μὴ παντελῶς ἐν ταῖς ζητήσεσιν
would-become — to-their companions not entirely in the inquiries
ἀπαραχώρητοι γιγνόμενοι· οὐ γὰρ τὸ νικᾶν μόνον ἀλλὰ
unyielding becoming not for the to-win only but
καὶ τὸ ἡττᾶσθαι ἐπίστασθαι καλὸν ἐν οἷς τὸ νικᾶν
also the to-be-defeated to-know-how fine in what-things the to-win
βλαβερόν. ἔστι γὰρ ὡς ἀληθῶς καὶ νίκη Καδμεία. ἔχω δὲ
harmful there-is for as truly also victory Cadmean I-have and
μάρτυρα τούτου Εὐριπίδην τὸν σοφὸν ἐπαγαγέσθαι λέγοντα
witness of-this Euripides the wise to-bring-in saying

‘δυοῖν λεγόντοιν, θατέρου θυμουμένου,
of-two speaking of-one being-angry
ὁ μὴ ἀντιτείνων τοῖς λόγοις σοφώτερος.’
the not opposing the words wiser

ἃ τοίνυν τῶν εἰρημένων οὐδενὸς ἧττόν ἐστιν ἀλλὰ
what-things then than-the things-said none less is but
καὶ μᾶλλον ἐπιτηδευτέα τοῖς νέοις καὶ δὴ λεκτέον. ταῦτα
even more must-be-practiced by-the young and indeed must-be-spoken these-things
δ’ ἐστὶ τὸ τὸν βίον ἀτύφωτον ἀσκεῖν, τὸ τὴν γλῶτταν
and are the the life free-of-conceit to-practice the the tongue
κατέχειν, τὸ τῆς ὀργῆς ὑπεράνω γίγνεσθαι, τὸ τῶν χειρῶν
to-restrain the of-the anger above to-become the the hands
κρατεῖν. τούτων ἕκαστον ἡλίκον ἐστὶ σκεπτέον· ἔσται
to-master of-these each how-great is must-be-considered it-will-be
δ’ ἐπὶ παραδειγμάτων γνωριμώτερα. οἷον ἵν’ ἀπὸ τοῦ
and by examples better-known such-as so-that from the
τελευταίου πρῶτον ἄρξωμαι, τὰς χεῖράς τινες ὑποσχόντες
last first I-may-begin the hands some having-held-out
λήμμασιν ἀδίκοις τὴν δόξαν τῶν προβεβιωμένων ἐξέχεαν·
to-gains unjust the reputation of-the former-life poured-out
ὡς Γύλιππος ὁ Λακεδαιμόνιος τὰ σακκία τῶν χρημάτων
as Gylippus the Lacedaemonian the bags of-the money
παραλύσας φυγὰς ἀπηλάθη τῆς Σπάρτης. τό γε μὴν
having-unsewn exile was-driven — from-Sparta the at-least indeed
ἀόργητον ἀνδρός ἐστι σοφοῦ. Σωκράτης μὲν γάρ,
freedom-from-anger of-man is wise Socrates indeed for
λακτίσαντος αὐτὸν νεανίσκου θρασέος μάλα καὶ βδελυροῦ,
having-kicked him young-man insolent very and loathsome
τοὺς ἀμφ’ αὑτὸν ὁρῶν ἀγανακτοῦντας καὶ σφαδάζοντας
the around him seeing being-indignant and struggling

ὡς καὶ διώκειν αὐτὸν ἐθέλειν, ‘ἆρ” ἔφησε ‘καὶ εἴ μ’ ὄνος
so-as even to-pursue him to-wish is-it he-said even if me ass
ἐλάκτισεν, ἀντιλακτίσαι τοῦτον ἠξιώσατ’ ἄν;’
kicked to-kick-back this you-would-have-thought-it-right —
οὐ μὴν ἐκεῖνός γε παντελῶς κατεπροίξατο, πάντων δ’
not indeed he at-least entirely got-off-scot-free all but
αὐτὸν ὀνειδιζόντων καὶ λακτιστὴν ἀποκαλούντων ἀπήγξατο.
him reproaching and kicker calling hanged-himself
Ἀριστοφάνους δέ, ὅτε τὰς Νεφέλας ἐξέφερε, παντοίως
of-Aristophanes and when the Clouds he-brought-out in-every-way
πᾶσαν ὕβριν αὐτοῦ κατασκεδαννύντος, καί τινος τῶν
all insult on-him scattering and someone of-the
παρόντων ‘κᾆτα τοιαῦτ’ ἀνακωμῳδοῦντος οὐκ ἀγανακτεῖς’
present and-then such-things re-satirizing not are-you-indignant
εἰπόντος ‘ὦ Σώκρατες;’ ‘μὰ Δί’ οὐκ ἔγωγ” ἔφησεν· ‘ὡς
having-said O Socrates by Zeus not I-am he-said as
γὰρ ἐν συμποσίῳ μεγάλῳ τῷ θεάτρῳ σκώπτομαι.’ ἀδελφὰ
for in drinking-party great in-the theater I-am-mocked kindred
τούτοις καὶ σύζυγα φανήσονται πεποιηκότες Ἀρχύτας ὁ
to-these and paired will-appear having-done Archytas the
Ταραντῖνος καὶ Πλάτων. ὁ μὲν γὰρ ἐπανελθὼν ἀπὸ
Tarentine and Plato the(-one) indeed for having-returned from
τοῦ πολέμου (στρατηγῶν δ’ ἐτύγχανε) γῆν καταλαβὼν
the war being-general and he-happened land having-found
κεχερσωμένην, τὸν ἐπίτροπον καλέσας αὐτῆς ‘ὤμωξας
gone-to-waste the steward having-called its you-would-have-wailed
ἄν’ ἔφησεν ‘εἰ μὴ λίαν ὠργιζόμην.’ Πλάτων δὲ δούλῳ
— he-said if not too I-were-angry Plato and with-slave
λίχνῳ καὶ βδελυρῷ θυμωθείς, τὸν τῆς ἀδελφῆς υἱὸν
gluttonous and loathsome having-been-angered the of-the sister son
Σπεύσιππον καλέσας ‘τοῦτον’ ἔφησεν ἀπελθών ‘κρότησον·
Speusippus having-called this-one he-said going-away beat

ἐγὼ γὰρ πάνυ θυμοῦμαι.' χαλεπὰ δὲ ταῦτα καὶ δυσμίμητα
I for very am-angry hard but these-things and hard-to-imitate
φαίη τις ἄν. οἶδα κἀγώ. πειρατέον οὖν εἰς ὅσον οἷόν τ'
would-say anyone — I-know I-too one-must-try then to as-far-as possible —
ἐστὶ τούτοις παραδείγμασι χρωμένους τὸ πολὺ τῆς ἀκρατοῦς
it-is these examples using the much of-the uncontrolled
καὶ μαινομένης ὑφαιρεῖν ὀργῆς· οὐδὲ γὰρ ἐς ἄλλα ἐνάμιλλοι
and raging to-remove anger not for in the-rest rivals
ταῖς ἐκείνων ἐσμὲν οὔτ' ἐμπειρίαις οὔτε καλοκαγαθίαις.
to-the of-those we-are neither in-experience nor in-nobility
ἀλλ' οὐδὲν ἧττον ἐκείνων, ὥσπερ θεῶν ἱεροφάνται καὶ
but nothing less than-those as-if of-gods hierophants and
δᾳδοῦχοι τῆς σοφίας ὄντες, ὅσαπέρ ἐστιν ἐν δυνατῷ,
torch-bearers of-the wisdom being as-much-as is in possible
ταῦτα μιμεῖσθαι καὶ περικνίζειν ἐπιχειροῦμεν. τὸ τοίνυν
these-things to-imitate and to-nibble-around we-attempt the then
τῆς γλώττης κρατεῖν (περὶ τούτου γάρ, ὥσπερ ὑπεθέμην,
of-the tongue to-master about this for as I-proposed
εἰπεῖν λοιπόν) εἴ τις μικρὸν καὶ φαῦλον ὑπείληφε,
to-speak remaining if anyone small and paltry has-supposed
πλεῖστον διαμαρτάνει τῆς ἀληθείας. σοφὸν γὰρ εὔκαιρος
most he-misses the truth wise-thing for timely
σιγὴ καὶ παντὸς λόγου κρεῖττον. καὶ διὰ τοῦτό μοι δοκεῖ
silence and than-all speech better and through this to-me seems
τὰς μυστηριώδεις τελετὰς οἱ παλαιοὶ κατέδειξαν, ἵν' ἐν
the mystical rites the ancients instituted so-that in
ταύταις σιωπᾶν ἐθισθέντες ἐπὶ τὴν τῶν ἀνθρωπίνων
these to-be-silent having-been-accustomed to the of-the human
μυστηρίων πίστιν τὸν ἀπὸ τῶν θεῶν μεταφέρωμεν φόβον.
mysteries keeping the from the gods we-may-transfer fear
καὶ γὰρ αὖ σιωπήσας μὲν οὐδεὶς μετενόησε, λαλήσαντες
and for again having-been-silent indeed no-one repented having-spoken

δὲ παμπληθεῖς. καὶ τὸ μὲν σιγηθὲν ἐξειπεῖν ῥᾴδιον, τὸ δὲ
but very-many and the indeed kept-silent to-speak-out easy the but
ῥηθὲν ἀναλαβεῖν ἀδύνατον. μυρίους δ' ἔγωγ' οἶδ' ἀκούσας
spoken to-take-back impossible ten-thousands and I I-know having-heard
ταῖς μεγίσταις συμφοραῖς περιπεσόντας διὰ τὴν τῆς
into-the greatest misfortunes having-fallen through the of-the
γλώττης ἀκρασίαν. ὧν τοὺς ἄλλους παραλιπὼν ἑνὸς ἢ
tongue incontinence of-whom the others passing-over of-one or
δυεῖν τύπου ἕνεκεν ἐπιμνησθήσομαι. τοῦ γὰρ Φιλαδέλφου
two of-pattern for-the-sake I-will-mention the for Philadelphus
γήμαντος τὴν ἀδελφὴν Ἀρσινόην Σωτάδης εἰπών
having-married the sister Arsinoe Sotades having-said

'εἰς οὐχ ὁσίην τρυμαλιὴν τὸ κέντρον ὠθεῖς'
into not holy hole the goad you-thrust

ἐν δεσμωτηρίῳ πολλοὺς κατεσάπη χρόνους καὶ τῆς
in prison many rotted times and of-the
ἀκαίρου λαλιᾶς οὐ μεμπτὴν ἔδωκε δίκην, ἵνα δὲ γέλωτα
untimely chatter not blameworthy he-paid penalty so-that and laughter
παράσχῃ τοῖς ἄλλοις, αὐτὸς πολὺν χρόνον ἔκλαυσεν.
he-might-provide to-the others himself long time wept
ἐνάμιλλα δὲ τούτοις καὶ σύζυγα καὶ Θεόκριτος ὁ σοφιστὴς
rival and to-these and paired also Theocritus the sophist
εἶπέ τε καὶ ἔπαθε, καὶ πολὺ δεινότερα. Ἀλεξάνδρου
said both and suffered and much more-terrible of-Alexander
γὰρ πορφυρᾶς ἐσθῆτας κελεύσαντος κατασκευάζειν τοὺς
for purple garments having-ordered to-prepare the
Ἕλληνας, ἵν' ἐπανελθὼν τὰ ἐπινίκια τοῦ πολέμου
Greeks so-that having-returned the victory-sacrifices of-the war
τοῦ κατὰ τῶν βαρβάρων θύσειε, καὶ τῶν ἐθνῶν κατὰ
of-the against the barbarians he-might-offer and the nations by

κεφαλὴν εἰσφερόντων ἄργυρον ‘πρότερον μὲν’ ἔφησεν
head contributing silver before indeed he-said
‘ἠμφισβήτουν, νῦν δ’ ᾔσθημαι σαφῶς ὅτι ὁ ‘πορφύρεος’
I-was-in-doubt now but I-have-perceived clearly that the purple
Ὁμήρου ‘θάνατος’ οὗτός ἐστιν.’ ἐξ ὧν ἐχθρὸν
of-Homer death this is from which-things enemy
ἐκτήσατο τὸν Ἀλέξανδρον. Ἀντίγονον δὲ τὸν βασιλέα τῶν
he-acquired — Alexander Antigonus and the king of-the
Μακεδόνων ἑτερόφθαλμον ὄντα τὴν πήρωσιν προφέρων
Macedonians one-eyed being the maiming casting-up
εἰς οὐ μετρίαν ὀργὴν κατέστησε. τὸν γὰρ ἀρχιμάγειρον
into not moderate anger he-put the for chief-cook
Εὐτροπίωνα γεγενημένον ἐν τάξει πέμψας παραγενέσθαι
Eutropion having-become in office sending to-present-himself
πρὸς αὐτὸν ἠξίου καὶ λόγον δοῦναι καὶ λαβεῖν. ταῦτα
to him he-asked both account to-give and to-receive these-things
δ’ ἀπαγγέλλοντος ἐκείνου πρὸς αὐτὸν καὶ πολλάκις
and reporting that-one to him and often
προσιόντος ‘εὖ οἶδ” ἔφησεν ‘ὅτι ὠμόν με θέλεις τῷ Κύκλωπι
approaching well I-know he-said that raw me you-wish — to-Cyclops
παραθεῖναι,’ ὀνειδίζων τὸν μὲν ὅτι πηρός, τὸν δ’ ὅτι
to-serve-up reproaching the(-one) indeed that maimed the(-other) and that
μάγειρος ἦν. κἀκεῖνος ‘τοιγαροῦν’ εἰπών ‘τὴν κεφαλὴν
cook he-was and-he therefore having-said the head
οὐχ ἕξεις ἀλλὰ τῆς ἀθυροστομίας ταύτης καὶ μανίας
not you-will-have but of-the unbridled-tongue this and madness
δώσεις δίκην’, ἀπήγγειλε τὰ εἰρημένα τῷ βασιλεῖ, ὁ δὲ
you-will-pay penalty he-reported the things-said to-the king he and
πέμψας ἀνεῖλε τὸν Θεόκριτον. παρὰ πάντα δὲ ταῦτα, ὅπερ
having-sent killed — Theocritus beyond all and these-things what
ἐστὶν ἱεροπρεπέστατον, ἐθίζειν τοὺς παῖδας τῷ τἀληθῆ
is most-sacred to-accustom the children to-the the-truth

λέγειν· τὸ γὰρ ψεύδεσθαι δουλοπρεπὲς καὶ πᾶσιν ἀνθρώποις
to-speak the for to-lie slavish and by-all men
ἄξιον μισεῖσθαι καὶ οὐδὲ μετρίοις δούλοις συγγνωστόν.
worthy to-be-hated and not-even for-moderate slaves pardonable
[…] 15
(omitted)
περὶ μὲν οὖν τούτων, ὅπως ἕκαστος αὐτὸς ἑαυτὸν 16
about indeed then these-things as each-one himself himself
πέπεικεν, οὕτως ὑπολαμβανέτω· ἐγὼ δ' ἐπειδὴ περὶ τῆς
has-persuaded so let-him-suppose I but since about the
τῶν παίδων εὐταξίας εἴρηκα καὶ κοσμιότητος, καὶ ἐπὶ
of-the children good-order I-have-spoken and decorum also to
τὴν τῶν μειρακίων ἡλικίαν ἤδη μεταβήσομαι καὶ μικρὰ
the of-the youths age already I-will-pass and small-things
παντάπασιν λέξω. πολλάκις γὰρ κατεμεμψάμην τοὺς
altogether I-will-say often for I-have-blamed the
μοχθηρῶν ἐθῶν γεγονότας εἰσηγητάς, οἵτινες τοῖς μὲν
of-wicked habits having-become introducers who to-the indeed
παισὶ παιδαγωγοὺς καὶ διδασκάλους ἐπέστησαν, τὴν δὲ τῶν
children tutors and teachers set-over the but of-the
μειρακίων ὁρμὴν ἄφετον εἴασαν νέμεσθαι, δέον αὖ
youths impulse loose allowed to-graze it-being-necessary in-turn
τοὐναντίον πλείω τῶν μειρακίων ποιεῖσθαι τὴν εὐλάβειαν καὶ
the-opposite more of-the youths to-make the caution and
φυλακὴν ἢ τῶν παίδων. τίς γὰρ οὐκ οἶδεν ὅτι τὰ μὲν τῶν
guard than of-the children who for not knows that the indeed of-the
παίδων πλημμελήματα μικρὰ καὶ παντελῶς ἐστιν ἰάσιμα,
children faults small and entirely are curable
παιδαγωγῶν ἴσως ὀλιγωρία καὶ διδασκάλων παραγωγὴ καὶ
of-tutors perhaps neglect and of-teachers misleading and
ἀνηκουστία· τὰ δὲ τῶν ἤδη νεανισκευομένων ἀδικήματα
disobedience the but of-the already youthful offenses

πολλάκις ὑπερφυᾶ γίνεται καὶ σχέτλια, ἀμετρία γαστρὸς
often monstrous become and wretched excess of-belly
καὶ κλοπαὶ πατρῴων χρημάτων καὶ κύβοι καὶ κῶμοι καὶ
and thefts of-paternal money and dice and revels and
πότοι καὶ παρθένων ἔρωτες καὶ γυναικῶν οἰκοφθορίαι
drinking-bouts and of-maidens loves and of-women ruinings-of-homes
γαμετῶν. οὐκοῦν τὰς τούτων ὁρμὰς ταῖς ἐπιμελείαις
married therefore the of-these impulses with-the cares
δεσμεύειν καὶ κατέχειν προσῆκεν. ἀταμίευτον γὰρ τῶν
to-bind and to-restrain it-befits uncontrolled for of-the
ἡδονῶν ἡ ἀκμὴ καὶ σκιρτητικὸν καὶ χαλινοῦ δεόμενον, ὥσθ᾽
pleasures the prime and skittish and of-bridle needing so-that
οἱ μὴ τῆς ἡλικίας ταύτης ἐρρωμένως ἀντιλαμβανόμενοι
those not of-the age this vigorously laying-hold-of
τῇ ἀνοίᾳ διδόασιν ἐξουσίαν ἐπὶ τὰ ἀδικήματα.
to-the folly give license for the offenses
ἔδει τοίνυν τοὺς ἔμφρονας πατέρας παρὰ τοῦτον
it-was-needful then the sensible fathers at this
μάλιστα τὸν καιρὸν φυλάττειν ἐγρηγορέναι σωφρονίζειν
most the time to-guard to-be-awake to-chasten
τοὺς μειρακίσκους διδάσκοντας ἀπειλοῦντας δεομένους,
the youths teaching threatening entreating
παραδείγματα δεικνύντας τῶν διὰ φιληδονίαν μὲν
examples showing of-those through love-of-pleasure indeed
συμφοραῖς περιπεσόντων διὰ δὲ καρτερίαν ἔπαινον
into-misfortunes having-fallen through and endurance praise
καὶ δόξαν ἀγαθὴν περιποιησαμένων. δύο γὰρ ταῦθ᾽
and reputation good having-won two for these-things
ὡσπερεὶ στοιχεῖα τῆς ἀρετῆς ἐστιν, ἐλπίς τε τιμῆς καὶ
as-it-were elements of-the virtue are hope both of-honor and
φόβος τιμωρίας· ἡ μὲν γὰρ ὁρμητικωτέρους πρὸς τὰ
fear of-punishment the(-one) indeed for more-eager toward the

κάλλιστα τῶν ἐπιτηδευμάτων ἡ δ᾽ ὀκνηροὺς πρὸς
finest of-the pursuits the(-other) and reluctant toward
τὰ φαῦλα τῶν ἔργων ἀπεργάζεται.
the base of-the deeds makes

V · BAD COMPANY AND THE FATHER'S EXAMPLE

Children must be kept from bad company, as Pythagoras' riddles teach, and above all from flatterers who urge sons to drink and spend and mock their fathers' warnings. Yet fathers should not be harsh: they should remember their own youth, mix gentleness with rebuke, and overlook some faults. A son ruled by pleasure should be married to a wife not far above him in birth or wealth. Fathers must set their sons an example in all they do, as Eurydice learned letters late in life for her children's sake; most of this advice lies within human reach.

καθόλου δ᾽ ἀπείργειν προσήκει τοὺς παῖδας τῆς πρὸς τοὺς 17
in-general and to-keep-away befits the children from-the with the
πονηροὺς ἀνθρώπους συνουσίας· ἀποφέρονται γάρ τι
wicked men company they-carry-away for something
τῆς τούτων κακίας. τοῦτο δὲ παρήγγειλε καὶ Πυθαγόρας
of-the of-these vice this and enjoined also Pythagoras
αἰνίγμασιν ἅπερ ἐγὼ παραθεὶς ἐξηγήσομαι· καὶ γὰρ ταῦτα
in-riddles which I having-set-beside will-explain and for these-things
πρὸς ἀρετῆς κτῆσιν συμβάλλεται ῥοπὴν οὐκ ἐλαχίστην. οἷον
toward of-virtue acquisition contribute weight not least such-as
'μὴ γεύεσθαι μελανούρων' τουτέστι μὴ συνδιατρίβειν μέλασιν
not to-taste black-tails that-is not to-spend-time-with black
ἀνθρώποις διὰ κακοήθειαν. 'μὴ ζυγὸν ὑπερβαίνειν,'
men because-of malice not yoke to-step-over
τουτέστιν ὅτι δεῖ τῆς δικαιοσύνης πλεῖστον ποιεῖσθαι
that-is that one-must of-the justice most to-make

λόγον καὶ μὴ ταύτην ὑπερβαίνειν. ‘μὴ ἐπὶ χοίνικος καθίσαι’
account and not it to-step-over not on measure to-sit
ἤτοι φεύγειν ἀργίαν καὶ προνοεῖν ὅπως τὴν ἀναγκαίαν
that-is to-shun idleness and to-take-forethought how the necessary
παρασκευάσομεν τροφήν. ‘μὴ παντὶ ἐμβάλλειν δεξιάν’
we-shall-provide food not to-everyone to-throw-in right-hand
ἀντὶ τοῦ προχείρως οὐ δεῖ συναλλάσσειν. ‘μὴ φορεῖν
instead-of the readily not one-must to-make-contracts not to-wear
στενὸν δακτύλιον,’ ὅτι δεῖ τὸν βίον ἐπιτηδεύειν ὡς μὴ δεῖν
narrow ring that one-must the life to-pursue so-as not to-bind
αὐτόν. ‘πῦρ σιδήρῳ μὴ σκαλεύειν,’ ἀντὶ τοῦ θυμούμενον μὴ
it fire with-iron not to-stir instead-of the angry-man not
ἐρεθίζειν· οὐ γὰρ προσῆκεν, ἀλλ’ ὑπείκειν τοῖς ὀργιζομένοις.
to-provoke not for it-befits but to-yield to-the angry
‘μὴ ἐσθίειν καρδίαν’ ἤτοι μὴ βλάπτειν τὴν ψυχὴν ταῖς
not to-eat heart that-is not to-harm the soul with-the
φροντίσιν αὐτὴν κατατρύχοντα. ‘κυάμων ἀπέχεσθαι’ ὅτι
anxieties it wearing-out from-beans to-abstain that
οὐ δεῖ πολιτεύεσθαι· κυαμευταὶ γὰρ ἦσαν ἔμπροσθεν
not one-must to-be-a-politician by-beans for were formerly
αἱ ψηφοφορίαι δι’ ὧν πέρας ἐπετίθεσαν ταῖς ἀρχαῖς.
the votings through which end they-set to-the offices
‘σιτίον εἰς ἀμίδα μὴ ἐμβάλλειν·’ ἐπισημαίνει γὰρ ὅτι εἰς
food into chamber-pot not to-throw indicates for that into
πονηρὰν ψυχὴν ἀστεῖον λόγον ἐμβάλλειν οὐ προσῆκεν· ὁ
wicked soul refined speech to-throw not it-befits the
μὲν γὰρ λόγος τροφὴ διανοίας ἐστί, τοῦτον δ’ ἀκάθαρτον
indeed for speech food of-mind is this but impure
ἡ πονηρία ποιεῖ τῶν ἀνθρώπων. ‘μὴ ἐπιστρέφεσθαι ἐπὶ
the wickedness makes of-the men not to-turn-back to
τοὺς ὅρους ἐλθόντας,’ τουτέστι μέλλοντας ἀποθνήσκειν καὶ
the boundaries having-come that-is being-about to-die and

τὸν ὅρον τοῦ βίου πλησίον ὄντα ὁρῶντας φέρειν εὐκόλως
the boundary of-the life near being seeing to-bear calmly
καὶ μὴ ἀθυμεῖν. ἀνακάμψω δ' ἐπὶ τὴν ἐξ ἀρχῆς τοῦ λόγου
and not to-be-dejected I-will-turn-back and to the from beginning of-the discourse
ὑπόθεσιν· ἁπάντων γὰρ ὅπερ ἔφην τῶν πονηρῶν ἀνθρώπων
subject from-all for as I-said the wicked men
ἀπάγειν δεῖ τοὺς παῖδας, μάλιστα δὲ τῶν κολάκων.
to-lead-away one-must the children most and from-the flatterers
ὅπερ γὰρ πολλάκις καὶ πρὸς πολλοὺς τῶν πατέρων διατελῶ
what for often also to many of-the fathers I-keep
λέγων, καὶ νῦν ἂν εἴποιμι. γένος οὐδέν ἐστιν ἐξωλέστερον
saying also now — I-would-say race none is more-pernicious
οὐδὲ μᾶλλον καὶ θᾶττον ἐκτραχηλίζον νεότητα τῶν
nor more and quicker ruining youth than-the
κολάκων, οἳ καὶ τοὺς πατέρας καὶ τοὺς παῖδας προρρίζους
flatterers who both the fathers and the children root-and-branch
ἐκτρίβουσι, τῶν μὲν τὸ γῆρας ἐπίλυπον, τῶν δὲ
wipe-out of-the(-ones) indeed the old-age grievous of-the(-others) and
τὴν νεότητα ποιοῦντες, τῶν δὲ συμβουλευμάτων δέλεαρ
the youth making of-the and counsels bait
ἀφύλακτον προτείνοντες τὴν ἡδονήν.
unguarded holding-out the pleasure
τοῖς παισὶ τῶν πλουσίων οἱ πατέρες νήφειν παραινοῦσιν
to-the children of-the rich the fathers to-be-sober advise
οἱ δὲ μεθύειν, σωφρονεῖν οἱ δ' ἀσελγαίνειν, φυλάττειν οἱ
they and to-be-drunk to-be-temperate they and to-be-licentious to-save they
δὲ δαπανᾶν, φιλεργεῖν οἱ δὲ ῥᾳθυμεῖν, 'στιγμὴ χρόνου
and to-spend to-be-industrious they and to-be-idle a-point of-time
πᾶς ἐστιν ὁ βίος' λέγοντες. 'ζῆν οὐ παραζῆν προσῆκε. τί
all is the life saying to-live not to-live-aside it-befits why
δὲ φροντιστέον ἡμῖν τῶν τοῦ πατρὸς ἀπειλῶν; κρονόληρος
and must-be-cared-for by-us of-the of-the father threats old-dotard

καὶ σοροδαίμων ἐστί, καὶ μετέωρον αὐτὸν ἀράμενοι τὴν
and coffin-bound he-is and aloft him having-lifted the
ταχίστην ἐξοίσομεν.' καθῆκε δέ τις καὶ χαμαιτύπην καὶ
quickest-way we-will-carry-out brought-in and someone also harlot and
προηγώγευσε γαμετήν, καὶ τὰ τῶν πατέρων ἐφόδια τοῦ
pandered wife and the of-the fathers provisions of-the
γήρως ἐσύλησε καὶ περιέκοψε. μιαρὸν τὸ φῦλον, ὑποκριταὶ
old-age robbed and plundered foul the tribe hypocrites
φιλίας, ἄγευστοι παρρησίας, πλουσίων μὲν κόλακες
of-friendship untasting of-frankness of-rich indeed flatterers
πενήτων δ' ὑπερόπται, ὡς ἐκ λυρικῆς τέχνης ἐπὶ τοὺς
of-poor but despisers as from lyric art to the
νέους ἀγόμενοι, σεσηρότες ὅθ' οἱ τρέφοντες γελῶσι, καὶ
young being-drawn grinning when those feeding-them laugh and
ψυχῆς ὑποβολιμαῖα καὶ νόθα μέρη βίου, πρὸς δὲ τὸ
of-soul supposititious and bastard parts of-life to and the
τῶν πλουσίων νεῦμα ζῶντες, τῇ τύχῃ μὲν ἐλεύθεροι,
of-the rich nod living in-the fortune indeed free
τῇ προαιρέσει δὲ δοῦλοι· ὅταν δὲ μὴ ὑβρίζωνται, τόθ'
in-the choice but slaves when but not they-are-insulted then
ὑβρίζεσθαι δοκοῦντες, ὅτι μάτην παρατρέφονται. ὥστ' εἴ
to-be-insulted thinking because in-vain they-are-fed-alongside so-that if
τῳ μέλει τῶν πατέρων τῆς τῶν τέκνων εὐαγωγίας,
to-anyone it-matters of-the fathers of-the of-the children good-upbringing
ἐκδιωκτέον τὰ μιαρὰ ταῦτα θρέμματα, ἐκδιωκτέον δ'
must-be-driven-out the foul these creatures must-be-driven-out and
οὐχ ἥκιστα καὶ τὰς τῶν συμφοιτητῶν μοχθηρίας· καὶ γὰρ
not least also the of-the fellow-pupils wickednesses and for
οὗτοι τὰς ἐπιεικεστάτας φύσεις ἱκανοὶ διαφθείρειν εἰσί.
these the most-reasonable natures able to-corrupt are

ταῦτα μὲν οὖν καλὰ καὶ συμφέροντα· ἃ δὲ μέλλω 18
these-things indeed then fine and beneficial what but I-am-about
λέγειν, ἀνθρώπινα. οὐδὲ γὰρ αὖ πάλιν τοὺς πατέρας
to-say human not-even for again in-turn the fathers
ἔγωγ' ἀξιῶ τελέως τραχεῖς καὶ σκληροὺς εἶναι τὴν
I think-it-right entirely harsh and hard to-be in-the
φύσιν, ἀλλὰ πολλαχοῦ καὶ συγχωρῆσαί τινα τῷ νεωτέρῳ
nature but in-many-places also to-concede some to-the younger
τῶν ἁμαρτημάτων, καὶ ἑαυτοὺς ἀναμιμνήσκειν ὅτι ἐγένοντο
of-the errors and themselves to-remind that they-were
νέοι. καὶ καθάπερ ἰατροὶ τὰ πικρὰ τῶν φαρμάκων τοῖς
young and as physicians the bitter of-the drugs with-the
γλυκέσι χυμοῖς καταμιγνύντες τὴν τέρψιν ἐπὶ τὸ συμφέρον
sweet juices mixing the delight to the beneficial
πάροδον εὗρον, οὕτω δεῖ τοὺς πατέρας τὴν τῶν
passage found so one-must the fathers the of-the
ἐπιτιμημάτων ἀποτομίαν τῇ πραότητι μιγνύναι, καὶ
rebukes severity with-the gentleness to-mix and
τοτὲ μὲν ταῖς ἐπιθυμίαις τῶν παίδων ἐφεῖναι καὶ χαλάσαι
at-times indeed to-the desires of-the children to-give-rein and to-slacken
τὰς ἡνίας, τοτὲ δ' αὖ πάλιν ἀντιτεῖναι, καὶ μάλιστα
the reins at-times and again in-turn to-pull-back and best
μὲν εὐκόλως φέρειν τὰς ἁμαρτίας, εἰ δὲ μή γε, πρὸς
indeed calmly to-bear the errors if but not at-least for
καιρὸν ὀργισθέντας ταχέως ἀποφλεγμῆναι. μᾶλλον γὰρ
the-moment having-grown-angry quickly to-cool more for
ὀξύθυμον εἶναι δεῖ τὸν πατέρα ἢ βαρύθυμον, ὡς τό
quick-tempered to-be one-must the father than sullen as the
γε δυσμενὲς καὶ δυσκατάλλακτον μισοτεκνίας οὐ μικρὸν
at-least hostile and implacable of-hatred-of-children not small
τεκμήριόν ἐστι. καλὸν δὲ καὶ ἔνια τῶν ἁμαρτημάτων
evidence is fine and also some of-the errors

μηδ᾽ εἰδέναι δοκεῖν, ἀλλὰ τὸ τοῦ γήρως ἀμβλυῶττον καὶ
not-even to-know to-seem but the of-the old-age dim-sighted and
δύσκωφον ἐπὶ τὰ γιγνόμενα μεταφέρειν, ὡς ἔνια τῶν
hardness-of-hearing to the happenings to-transfer so-as some of-the
πραττομένων ὁρῶντας μὴ ὁρᾶν καὶ μὴ ἀκούειν ἀκούοντας.
doings seeing not to-see and not to-hear hearing
φίλων ἁμαρτήματα φέρομεν· τί θαυμαστὸν εἰ τέκνων;
of-friends errors we-bear what marvelous if of-children
δούλων πολλάκις κραιπαλώντων μέθην οὐκ ἐξηλέγξαμεν.
of-slaves often drunk drunkenness not we-exposed
ἐφείσω ποτέ, ἀλλὰ καὶ χορήγησον· ἠγανάκτησάς ποτε,
you-were-stingy once but also supply-him you-were-indignant once
ἀλλὰ καὶ σύγγνωθι. ἐβουκόλησέ ποτε δι᾽ οἰκέτου· τὴν
but also forgive he-deceived once through servant the
ὀργὴν κάτασχε. ἐξ ἀγροῦ ποτε ζεῦγος ἀφείλετο, ἦλθέ
anger restrain from field once team he-took he-came
ποτε χθιζῆς μέθης ἀποπνέων, ἀγνόησον· μύρων
once from-yesterday's drunkenness smelling ignore-it of-perfumes
ὄζων, σίγησον. οὕτω σκιρτῶσα νεότης πωλοδαμνεῖται.
smelling be-silent so skittish youth is-broken-in

19 πειρατέον δὲ τοὺς τῶν ἡδονῶν ἥττους καὶ πρὸς τὰς
one-must-try and the to-the pleasures inferior and to the
ἐπιτιμήσεις δυσηκόους γάμῳ καταζεῦξαι, δεσμὸς γὰρ οὗτος
rebukes hard-of-hearing to-marriage to-yoke bond for this
τῆς νεότητος ἀσφαλέστατος. ἐγγυᾶσθαι δὲ δεῖ τοῖς υἱέσι
of-the youth most-secure to-betroth but one-must to-the sons
γυναῖκας μήτ᾽ εὐγενεστέρας πολλῷ μήτε πλουσιωτέρας·
wives neither nobler by-much nor richer
τὸ γὰρ ‘τὴν κατὰ σαυτὸν ἔλα᾽ σοφόν. ὡς οἵ γε
the for the according-to yourself drive wise as those at-least

μακρῷ κρείττους ἑαυτῶν λαμβάνοντες οὐ τῶν γυναικῶν
by-far better than-themselves taking not of-the wives
ἄνδρες, τῶν δὲ προικῶν δοῦλοι λανθάνουσι γιγνόμενοι.
husbands of-the but dowries slaves escape-notice becoming
βραχέα δὲ προσθεὶς ἔτι περιγράψω τὰς ὑποθήκας. πρὸ
few-things and having-added further I-will-sum-up the counsels before
πάντων γὰρ δεῖ τοὺς πατέρας τῷ μηδὲν ἁμαρτάνειν
all for one-must the fathers by-the nothing to-err
ἀλλὰ πάνθ' ἃ δεῖ πράττειν ἐναργὲς αὑτοὺς παράδειγμα
but all-things which one-must to-do clear themselves example
τοῖς τέκνοις παρέχειν, ἵνα πρὸς τὸν τούτων βίον ὥσπερ
to-the children to-provide so-that to the of-these life as-if
κάτοπτρον ἀποβλέποντες ἀποτρέπωνται τῶν αἰσχρῶν
mirror looking they-may-be-turned-away from-the shameful
ἔργων καὶ λόγων. ὡς οἵτινες τοῖς ἁμαρτάνουσιν υἱοῖς
deeds and words as those-who to-the erring sons
ἐπιτιμῶντες τοῖς αὐτοῖς ἁμαρτήμασι περιπίπτουσιν, ἐπὶ
rebuking to-the same errors fall-into under
τῷ ἐκείνων ὀνόματι λανθάνουσιν ἑαυτῶν κατήγοροι
the of-those name escape-notice of-themselves accusers
γιγνόμενοι· τὸ δ' ὅλον φαύλως ζῶντες οὐδὲ τοῖς δούλοις
becoming the and whole basely living not-even to-the slaves
παρρησίαν ἄγουσιν ἐπιτιμᾶν, μὴ τί γε τοῖς υἱοῖς. χωρὶς
frankness bring to-rebuke not to-say at-least to-the sons apart
δὲ τούτων γένοιντ' ἂν αὐτοῖς τῶν ἀδικημάτων σύμβουλοι
and these would-become — to-them of-the wrongdoings counselors
καὶ διδάσκαλοι. ὅπου γὰρ γέροντές εἰσιν ἀναίσχυντοι,
and teachers where for old-men are shameless
ἐνταῦθ' ἀνάγκη καὶ νέους ἀναιδεστάτους εἶναι. πειρατέον
there necessity also young-men most-impudent to-be one-must-try
οὖν εἰς τὸν τῶν τέκνων σωφρονισμὸν πάνθ' ὅσα
then for the of-the children chastening all-things as-many-as

προσῆκεν ἐπιτηδεύειν, ζηλώσαντας Εὐρυδίκην, ἥτις Ἰλλυρὶς
befits to-practice having-emulated Eurydice who Illyrian
οὖσα καὶ τριβάρβαρος, ὅμως ἐπὶ τῇ μαθήσει τῶν τέκνων
being and thrice-barbarian nevertheless for the learning of-the children
ὀψὲ τῆς ἡλικίας ἥψατο παιδείας. ἱκανῶς δ' αὐτῆς τὴν
late in-the life took-up education sufficiently and her the
φιλοτεκνίαν σημαίνει τοὐπίγραμμα, ὅπερ ἀνέθηκε Μούσαις
love-of-children indicates the-epigram which she-dedicated to-the-Muses

Εὐρυδίκη Ἱεραπολιῆτις τόνδ' ἀνέθηκε
Eurydice of-Hierapolis this dedicated
Μούσαις εὔιστον ψυχῇ ἑλοῦσα πόθον.
to-the-Muses well-known in-soul having-taken desire
γράμματα γὰρ μνημεῖα λόγων μήτηρ γεγαυῖα
letters for memorials of-words mother having-become
παίδων ἡβώντων ἐξεπόνησε μαθεῖν.
of-children grown-to-youth labored to-learn

τὸ μὲν οὖν πάσας τὰς προειρημένας συμπεριλαβεῖν εὐχῆς
the indeed then all the things-said-before to-embrace of-prayer
ἴσως ἢ παραινέσεως ἔργον ἐστί· τὸ δὲ τὰς πλείους
perhaps or of-exhortation work is the but the most
ζηλῶσαι καὶ αὐτὸ μὲν εὐμοιρίας δεόμενόν ἐστι καὶ πολλῆς
to-emulate also itself indeed good-fortune needing is and much
ἐπιμελείας, ἀνυστὸν δ' οὖν ἀνθρωπίνῃ φύσει καθέστηκεν.
care achievable but then for-human nature is

PLUTARCH

ΠΕΡΙ ΤΗΣ ΗΘΙΚΗΣ ΑΡΕΤΗΣ

On Moral Virtue

ON MORAL VIRTUE

I · THE DOCTRINES AND THE TWO PARTS OF THE SOUL

Plutarch asks what moral virtue is, whose matter is passion and whose form is reason. Menedemus and Ariston made virtue one under many names, Zeno defined each virtue as prudence in its own field, and Chrysippus multiplied them into a swarm. The Stoics hold that the soul's ruling part is wholly reason and passion only reason gone wrong; but the soul is double, as Pythagoras' music and Plato's world soul show, its irrational part able to hear and obey reason, as Odysseus' eyes held back his tears. Habit shapes that part into character, and moral virtue is a mean among the passions, not freedom from them.

περὶ τῆς ἠθικῆς λεγομένης ἀρετῆς καὶ δοκούσης, ᾧ 1
about the moral so-called virtue and seeming by-which
δὴ μάλιστα τῆς θεωρητικῆς διαφέρει, τῷ τὸ μὲν
indeed most from-the contemplative it-differs by-the the indeed
πάθος ὕλην ἔχειν τὸν δὲ λόγον εἶδος, εἰπεῖν πρόκειται
passion as-matter to-have the and reason as-form to-speak it-is-proposed
τίν' οὐσίαν ἔχει καὶ πῶς ὑφίστασθαι πέφυκε· καὶ πότερον
what being it-has and how to-subsist it-is-its-nature and whether
οἰκείῳ λόγῳ κεκόσμηται τὸ δεδεγμένον μόριον αὐτὴν τῆς
by-its-own reason is-ordered the having-received part it of-the
ψυχῆς ἢ μετέσχηκεν ἀλλοτρίου· καὶ εἰ μετέσχηκε, πότερον
soul or has-shared in-foreign and if it-has-shared whether
ὡς τὰ μεμιγμένα πρὸς τὸ βέλτιον ἢ μᾶλλον ὡς ἐπιστασίᾳ
as the mixed with the better or rather as by-supervision
τινὶ χρώμενον καὶ ἀρχῇ μετέχειν λέγεται τῆς τοῦ ἄρχοντος
some using and by-rule to-share is-said in-the of-the ruling
δυνάμεως. ὅτι μὲν γὰρ δυνατὸν καὶ ἀρετὴν γεγονέναι καὶ
power that indeed for possible both virtue to-have-arisen and
μένειν παντάπασιν ἄυλον καὶ ἄκρατον, οἶμαι δῆλον εἶναι.
to-remain altogether immaterial and unmixed I-think clear to-be

βέλτιον δὲ βραχέως ἐπιδραμεῖν καὶ τὰ τῶν ἑτέρων,
better but briefly to-run-over also the(-views) of-the others
οὐχ ἱστορίας ἕνεκα μᾶλλον ἢ τοῦ σαφέστερα γενέσθαι
not of-inquiry for-the-sake more than of-the clearer to-become
τὰ οἰκεῖα καὶ βεβαιότερα, προεκτεθέντων ἐκείνων.
the one's-own and firmer having-been-set-out-first those

2 Μενέδημος μὲν ὁ ἐξ Ἐρετρίας ἀνῄρει τῶν ἀρετῶν καὶ
Menedemus indeed the from Eretria abolished of-the virtues both
τὸ πλῆθος καὶ τὰς διαφοράς, ὡς μιᾶς οὔσης καὶ χρωμένης
the number and the differences as one being and using
πολλοῖς ὀνόμασι· τὸ γὰρ αὐτὸ σωφροσύνην καὶ ἀνδρείαν
many names the for same-thing temperance and courage
καὶ δικαιοσύνην λέγεσθαι, καθάπερ βροτὸν καὶ ἄνθρωπον.
and justice to-be-called as mortal and man
Ἀρίστων δ' ὁ Χῖος τῇ μὲν οὐσίᾳ μίαν καὶ αὐτὸς ἀρετὴν
Ariston and the Chian in-the indeed essence one also himself virtue
ἐποίει καὶ ὑγίειαν ὠνόμαζε· τῷ δὲ πρὸς τί πως
made and health named by-the but toward something somehow
διαφόρους καὶ πλείονας, ὡς εἴ τις ἐθέλοι τὴν ὅρασιν ἡμῶν
different and more as if one should-wish the sight our
λευκῶν μὲν ἀντιλαμβανομένην λευκοθέαν καλεῖν, μελάνων
white-things indeed apprehending white-seeing to-call of-black-things
δὲ μελανθέαν ἤ τι τοιοῦτον ἕτερον. καὶ γὰρ ἡ ἀρετὴ
but black-seeing or something such other and for the virtue
ποιητέα μὲν ἐπισκοποῦσα καὶ μὴ ποιητέα κέκληται
things-to-be-done indeed examining and not to-be-done is-called
φρόνησις, ἐπιθυμίαν δὲ κοσμοῦσα καὶ τὸ μέτριον καὶ τὸ
prudence desire but ordering and the moderate and the
εὔκαιρον ἐν ἡδοναῖς ὁρίζουσα σωφροσύνη, κοινωνήμασι δὲ καὶ
timely in pleasures defining temperance with-associations but and
συμβολαίοις ὁμιλοῦσα τοῖς πρὸς ἑτέρους δικαιοσύνη· καθάπερ
contracts dealing the with others justice as

τὸ μαχαίριον ἓν μέν ἐστιν ἄλλοτε δ' ἄλλο διαιρεῖ, καὶ
the knife one indeed is at-one-time and another-thing divides and
τὸ πῦρ ἐνεργεῖ περὶ ὕλας διαφόρους μιᾷ φύσει χρώμενον.
the fire acts on materials different one nature using
ἔοικε δὲ καὶ Ζήνων εἰς τοῦτό πως ὑποφέρεσθαι ὁ Κιτιεύς,
seems and also Zeno to this somehow to-be-carried the Citian
ὁριζόμενος τὴν φρόνησιν ἐν μὲν ἀπονεμητέοις δικαιοσύνην
defining the prudence in indeed things-to-be-distributed justice
ἐν δ' αἱρετέοις σωφροσύνην ἐν δ' ὑπομενετέοις ἀνδρείαν·
in and things-to-be-chosen temperance in and things-to-be-endured courage
ἀπολογούμενοι δ' ἀξιοῦσιν ἐν τούτοις τὴν ἐπιστήμην
defending-him and they-claim in these the knowledge
φρόνησιν ὑπὸ τοῦ Ζήνωνος ὠνομάσθαι. Χρύσιππος δὲ
prudence by — Zeno to-have-been-named Chrysippus but
κατὰ τὸ ποιὸν ἀρετὴν ἰδίαν ποιότητι συνίστασθαι
according-to the quality virtue particular by-quality to-be-constituted
νομίζων, ἔλαθεν ἑαυτὸν κατὰ τὸν Πλάτωνα ‘σμῆνος
thinking escaped-notice himself according-to — Plato swarm
ἀρετῶν' οὐ σύνηθες οὐδὲ γνώριμον ἐγείρας· ὡς γὰρ παρὰ
of-virtues not familiar nor known having-raised as for beside
τὸν ἀνδρεῖον ἀνδρείαν καὶ παρὰ τὸν πρᾶον πραότητα καὶ
the courageous courage and beside the gentle gentleness and
δικαιοσύνην παρὰ τὸν δίκαιον, οὕτω παρὰ τὸν χαρίεντα
justice beside the just so beside the graceful
χαριεντότητας καὶ παρὰ τὸν ἐσθλὸν ἐσθλότητας καὶ παρὰ
gracefulnesses and beside the noble noblenesses and beside
τὸν μέγαν μεγαλότητας καὶ παρὰ τὸν καλὸν καλότητας,
the great greatnesses and beside the fine finenesses
ἑτέρας τε τοιαύτας ἐπιδεξιότητας εὐαπαντησίας εὐτραπελίας
other and such dexterities affabilities wittinesses

ἀρετὰς τιθέμενος, πολλῶν καὶ ἀτόπων ὀνομάτων οὐδὲν
as-virtues positing with-many and strange names nothing
δεομένην ἐμπέπληκε φιλοσοφίαν.
needing has-filled philosophy

3 κοινῶς δ' ἅπαντες οὗτοι τὴν ἀρετὴν τοῦ ἡγεμονικοῦ τῆς
in-common and all these the virtue of-the ruling-part of-the
ψυχῆς διάθεσίν τινα καὶ δύναμιν γεγενημένην ὑπὸ λόγου,
soul disposition some and power having-arisen by reason
μᾶλλον δὲ λόγον οὖσαν αὐτὴν ὁμολογούμενον καὶ βέβαιον
rather and reason being itself consistent and firm
καὶ ἀμετάπτωτον ὑποτίθενται· καὶ νομίζουσιν οὐκ εἶναι
and unchangeable suppose and think not to-be
τὸ παθητικὸν καὶ ἄλογον διαφορᾷ τινι καὶ φύσει ψυχῆς
the passionate and irrational by-difference some and by-nature of-soul
τοῦ λογικοῦ διακεκριμένον, ἀλλὰ ταὐτὸ τῆς ψυχῆς μέρος,
from-the rational distinguished but the-same of-the soul part
ὃ δὴ καλοῦσι διάνοιαν καὶ ἡγεμονικόν, δι' ὅλου
which indeed they-call thought and ruling-part through whole
τρεπόμενον καὶ μεταβάλλον ἔν τε τοῖς πάθεσι καὶ ταῖς
turning and changing in both the passions and the
καθ' ἕξιν ἢ διάθεσιν μεταβολαῖς κακίαν τε γίγνεσθαι
according-to state or disposition changes vice both to-become
καὶ ἀρετήν, καὶ μηδὲν ἔχειν ἄλογον ἐν ἑαυτῷ· λέγεσθαι δ'
and virtue and nothing to-have irrational in itself to-be-called but
ἄλογον, ὅταν τῷ πλεονάζοντι τῆς ὁρμῆς ἰσχυρῷ γενομένῳ
irrational whenever by-the excess of-the impulse strong having-become
καὶ κρατήσαντι πρός τι τῶν ἀτόπων παρὰ τὸν
and having-prevailed toward something of-the strange-things contrary-to the
αἱροῦντα λόγον ἐκφέρηται· καὶ γὰρ τὸ πάθος εἶναι λόγον
choosing reason it-is-carried-away and for the passion to-be reason
πονηρὸν καὶ ἀκόλαστον ἐκ φαύλης καὶ διημαρτημένης
wicked and intemperate from base and erroneous

κρίσεως σφοδρότητα καὶ ῥώμην προσλαβούσης. ἔοικε
judgment vehemence and strength having-acquired seems
δὲ λαθεῖν τούτους ἅπαντας, ᾗ διττὸς ἡμῶν ὡς
and to-escape-notice these all how double of-us as
ἀληθῶς ἕκαστός ἐστι καὶ σύνθετος· τὴν γὰρ ἑτέραν
truly each-one is and composite the for other
διπλόην οὐ κατεῖδον, ἀλλὰ τὴν ψυχῆς καὶ σώματος μῖξιν
doubleness not they-perceived but the of-soul and of-body mixture
ἐμφανεστέραν οὖσαν· ὅτι δ᾽ αὐτῆς ἔστι τῆς ψυχῆς ἐν
more-evident being that but of-itself there-is of-the soul in
ἑαυτῇ σύνθετόν τι καὶ διφυὲς καὶ ἀνόμοιον, ὥσπερ
itself composite something and of-double-nature and unlike as-if
ἑτέρου σώματος τοῦ ἀλόγου πρὸς τὸν λόγον ἀνάγκῃ
of-another body the irrational with the reason by-necessity
τινὶ καὶ φύσει συμμιγέντος καὶ συναρμοσθέντος, εἰκὸς
some and by-nature mixed and fitted-together likely
μέν ἐστι μηδὲ Πυθαγόραν ἀγνοῆσαι, τεκμαιρομένοις
indeed it-is not-even Pythagoras to-have-been-ignorant to-those-judging
τῇ περὶ μουσικὴν σπουδῇ τοῦ ἀνδρός, ἣν ἐπηγάγετο
by-the about music zeal of-the man which he-brought-to
τῇ ψυχῇ κηλήσεως ἕνεκα καὶ παραμυθίας, ὡς οὐ πᾶν
the soul of-charming for-the-sake and of-consolation as not all
ἐχούσῃ διδασκαλίας καὶ μαθήματος ὑπήκοον οὐδὲ λόγῳ
having of-teaching and of-learning obedient nor by-reason
μεταβλητὸν ἐκ κακίας, ἀλλά τινος ἑτέρας πειθοῦς συνεργοῦ
changeable from vice but of-some other persuasion cooperating
καὶ πλάσεως καὶ τιθασεύσεως δεόμενον, εἰ μὴ παντάπασι
and of-molding and of-taming needing if not altogether
μέλλοι φιλοσοφίᾳ δυσμεταχείριστον εἶναι καὶ ἀπειθές.
it-were-to-be to-philosophy hard-to-handle to-be and disobedient

ἐμφανῶς μέντοι καὶ βεβαίως καὶ ἀναμφιδόξως Πλάτων
clearly however and firmly and indisputably Plato
συνεῖδεν, ὅτι τούτου γε τοῦ κόσμου τὸ ἔμψυχον οὐχ ἁπλοῦν
perceived that of-this at-least the world the animate not simple
οὐδ' ἀσύνθετον οὐδὲ μονοειδές ἐστιν, ἀλλ' ἐκ τῆς ταὐτοῦ καὶ
nor uncompounded nor uniform is but from the of-the-same and
τῆς τοῦ ἑτέρου μεμιγμένον δυνάμεως πῇ μὲν ἀεὶ κατὰ
the of-the other mixed power in-one-way indeed always in
ταὐτὰ κοσμεῖται καὶ περιπολεῖ μιᾷ τάξει κράτος ἐχούσῃ
the-same-ways is-ordered and revolves one order sovereignty having
χρώμενον, πῇ δ' εἴς τε κινήσεις καὶ κύκλους σχιζόμενον
using in-another and into both motions and circles split
ὑπεναντίους καὶ πλανητοὺς ἀρχὴν διαφορᾶς καὶ μεταβολῆς
contrary and wandering beginning of-difference and of-change
καὶ ἀνομοιότητος ἐνδίδωσι ταῖς περὶ γῆν φθοραῖς καὶ
and of-dissimilarity gives to-the about earth destructions and
γενέσεσιν· ἥ τ' ἀνθρώπου ψυχὴ μέρος ἤ τι μίμημα τῆς τοῦ
generations the and of-man soul part or some imitation of-the of-the
παντὸς οὖσα καὶ συνηρμοσμένη κατὰ λόγους καὶ ἀριθμοὺς
universe being and fitted-together according-to ratios and numbers
ἐοικότας ἐκείνοις οὐχ ἁπλῆ τίς ἐστιν οὐδ' ὁμοιοπαθής, ἀλλ'
like those not simple some is nor of-like-affections but
ἕτερον μὲν ἔχει τὸ νοερὸν καὶ λογιστικόν, ᾧ κρατεῖν
one indeed it-has the intelligent and rational to-which to-rule
τοῦ ἀνθρώπου κατὰ φύσιν καὶ ἄρχειν προσῆκόν ἐστιν·
the man according-to nature and to-command fitting is
ἕτερον δὲ τὸ παθητικὸν καὶ ἄλογον καὶ πολυπλανὲς καὶ
another and the passionate and irrational and much-wandering and
ἄτακτον ἐξ ἑαυτοῦ δεόμενον. οὗ πάλιν διχῇ μεριζομένου,
disorderly of itself needing of-which again in-two divided
τὸ μὲν ἀεὶ σώματι βουλόμενον συνεῖναι καὶ σῶμα
the(-one) indeed always with-body wishing to-be-with and body

θεραπεύειν πεφυκὸς ἐπιθυμητικὸν κέκληται, τὸ δ' ἔστι
to-serve born-to desiring is-called the(-other) and is
μὲν ᾗ τούτῳ προστιθέμενον, ἔστι δ' ᾗ τῷ
indeed in-which-way to-this attaching-itself is and in-which to-the
λογισμῷ παρέχον ἰσχὺν ἐπὶ τοῦτο καὶ δύναμιν, θυμοειδές.
reasoning providing strength for this and power spirited
ἀποδείκνυσι δὲ τὴν διαφορὰν μάλιστα τῇ τοῦ λογιζομένου
he-shows and the difference most by-the of-the reasoning
καὶ φρονοῦντος ἀντιβάσει πρὸς τὸ ἐπιθυμοῦν καὶ
and thinking opposition to the desiring and
θυμούμενον, ὡς τὸ ἕτερον εἶναι πολλάκις ἀπειθοῦν τε
being-angry as the other to-be often disobedient both
καὶ δυσμαχοῦν πρὸς τὸ βέλτιστον. ταύταις ἐχρήσατο ταῖς
and hard-to-fight against the best these used the
ἀρχαῖς ἐπὶ πλέον Ἀριστοτέλης, ὡς δῆλόν ἐστιν ἐξ ὧν
principles at more-length Aristotle as clear is from what
ἔγραψεν· ὕστερον δὲ τὸ μὲν θυμοειδὲς τῷ ἐπιθυμητικῷ
he-wrote later and the indeed spirited to-the desiring
προσένειμεν, ὡς ἐπιθυμίαν τινὰ τὸν θυμὸν ὄντα καὶ
he-assigned as desire a-kind the anger being and
ὄρεξιν ἀντιλυπήσεως. τῷ μέντοι παθητικῷ καὶ ἀλόγῳ
appetite for-retaliation to-the however passionate and irrational
μέχρι παντὸς ὡς διαφέροντι τοῦ λογιστικοῦ χρώμενος
to the-end as differing from-the rational using
διετέλεσεν, οὐχ ὅτι παντελῶς ἄλογόν ἐστιν ὥσπερ τὸ
he-continued not that entirely irrational it-is as the
αἰσθητικὸν ἢ τὸ θρεπτικὸν καὶ φυτικὸν τῆς ψυχῆς μέρος·
perceptive or the nutritive and vegetative of-the soul part
ἀλλὰ ταῦτα μὲν ὅλως ἀνήκοα λόγου καὶ κωφὰ τρόπον
but these indeed wholly deaf of-reason and dumb in-a-manner
τινὰ τῆς σαρκὸς ἐκβεβλάστηκε καὶ περὶ τὸ σῶμα
some from-the flesh have-sprouted and around the body

παντελῶς καταπέφυκε· τὸ δὲ παθητικὸν οἰκείου λόγου
entirely have-grown-down the but passionate of-its-own reason
στέρεται καὶ ἄμοιρόν ἐστιν, ἄλλως δὲ τοῦ λογιζομένου
is-deprived and without-share is otherwise but the reasoning
καὶ φρονοῦντος εἰσακούειν καὶ τρέπεσθαι πρὸς ἐκεῖνο καὶ
and thinking to-hearken and to-turn toward that and
ὑπείκειν καὶ κατασχηματίζεσθαι πέφυκεν, ἐὰν μὴ τέλεον ᾖ
to-yield and to-be-conformed is-born-to if not wholly it-be
διεφθαρμένον ὑφ' ἡδονῆς ἀμαθοῦς καὶ ἀκολάστου διαίτης.
corrupted by pleasure ignorant and intemperate way-of-life
4 οἱ δὲ θαυμάζοντες ὅπως ἄλογον μέν ἐστι λόγῳ δ'
the and wondering how irrational indeed it-is to-reason but
ὑπήκοον, οὔ μοι δοκοῦσι τοῦ λόγου περινοεῖν τὴν δύναμιν
obedient not to-me seem of-the reason to-comprehend the power

'ὅση πέφυκε κἀφ' ὅσον διέρχεται'
how-great it-is and-over how-far it-penetrates

τῷ κρατεῖν καὶ ἄγειν οὐ σκληραῖς οὐδ' ἀντιτύποις ἀγωγαῖς
in-the mastering and leading not by-harsh nor resistant leadings
ἀλλὰ τυπικαῖς καὶ τὸ ἐνδόσιμον καὶ πειθήνιον ἁπάσης
but by-impressing-ones and the yielding and docile than-all
ἀνάγκης καὶ βίας ἐχούσαις ἀνυσιμώτερον. ἐπεὶ καὶ πνεῦμα
compulsion and force having more-effective since even breath
δήπου καὶ νεῦρα καὶ ὀστᾶ καὶ τὰ λοιπὰ μέρη τοῦ σώματος
surely and sinews and bones and the remaining parts of-the body
ἄλογ' ἐστίν, ἀλλ' ὅταν ὁρμὴ γένηται, σείσαντος ὥσπερ
irrational are but when impulse arises having-shaken as-it-were
ἡνίας τοῦ λογισμοῦ, πάντα τέταται καὶ συνῆκται καὶ
reins of-the reasoning all is-stretched and drawn-together and
ὑπακούει· καὶ πόδες τε θεῖν διανοηθέντος εὔτονοι καὶ χεῖρες
obeys and feet both to-run it-having-intended taut and hands

εἰς ἔργον καθίστανται βαλεῖν ἢ λαβεῖν ὁρμήσαντος. ἄριστα
to work are-set to-throw or to-take it-having-been-eager best
δ' ὁ ποιητὴς τὸ συμπαθοῦν καὶ συγκατασχηματιζόμενον
and the poet the sympathizing and conforming
τῷ λόγῳ τοῦ ἀλόγου παρίστησι διὰ τούτων
with-the reason of-the irrational presents through these

'ὣς τῆς τήκετο καλὰ παρήια δάκρυ χεούσης,
so of-her melted fair cheeks tear shedding
κλαιούσης ἐὸν ἄνδρα παρήμενον· αὐτὰρ Ὀδυσσεὺς
weeping her husband sitting-beside but Odysseus
θυμῷ μὲν γοόωσαν ἐὴν ἐλέαιρε γυναῖκα,
in-heart indeed lamenting his pitied wife
ὀφθαλμοὶ δ' ὡς εἰ κέρα ἔστασαν ἠὲ σίδηρος
eyes and as if horn stood or iron
ἀτρέμας ἐν βλεφάροισι, δόλῳ δ' ὅ γε δάκρυα ἔκευθεν.'
unmoving in eyelids by-craft and he at-least tears hid

οὕτως κατήκοον εἶχε τῆς κρίσεως καὶ τὸ πνεῦμα καὶ τὸ
so obedient he-had to-the judgment both the breath and the
αἷμα καὶ τὸ δάκρυον. δηλοῦσι δὲ καὶ παρὰ καλαῖς καὶ
blood and the tear show and also beside beautiful-women and
καλοῖς, ὧν οὐκ ἐᾷ λόγος οὐδὲ νόμος θιγεῖν, αἰδοίων
handsome-ones whom not allows reason nor law to-touch of-the-genitals
φυγαὶ καὶ ἀναχωρήσεις ἡσυχίαν ἀγόντων καὶ ἀτρεμούντων.
flights and withdrawals quiet keeping and keeping-still
ὃ μάλιστα συμβαίνει τοῖς ἐρῶσιν, εἶτ' ἀκούσασιν ὡς
which most happens to-those in-love then having-heard that
ἀδελφῆς ἐρῶντες ἢ θυγατρὸς ἠγνοήκασιν· ἅμα γὰρ ἔπτηξε
a-sister loving or daughter they-were-ignorant at-once for cowered
τὸ ἐπιθυμοῦν ἁψαμένου τοῦ λόγου καὶ τὸ σῶμα τὰ μέρη
the desiring having-touched the reason and the body the parts

συνευσχημονοῦντα τῇ κρίσει παρέσχε. σιτίοις γε μὴν
behaving-decently-with the judgment presented with-foods at-least indeed
πολλάκις καὶ ὄψοις μάλ' ἡδέως προσενεχθέντες ἂν αἴσθωνται
often and dainties very gladly having-been-brought-to if they-perceive
καὶ μάθωσιν αὑτοὺς τῶν μὴ καθαρῶν τι μηδὲ νομίμων
and learn themselves of-the not clean some nor lawful
ἐδηδοκότας, οὐ τῇ κρίσει μόνον ἐπιτίθεται τὸ λυποῦν καὶ
having-eaten not on-the judgment alone falls the grieving and
δάκνον, ἀλλὰ καὶ τὸ σῶμα τῇ δόξῃ συνδιατρεπόμενον καὶ
stinging but also the body with-the opinion being-turned-with and
ἀναπιμπλάμενον ἔμετοι καὶ ἀνατροπαὶ ναυτιώδεις ἴσχουσι.
being-filled vomitings and upsettings nauseous seize
δέδοικα δὲ μὴ δόξαιμι παντάπασιν ἐπαγωγὰ καὶ νεαρὰ τῷ
I-fear but lest I-seem altogether seductive and youthful in-the
λόγῳ περαίνειν, ψαλτήρια διεξιὼν καὶ λύρας καὶ πηκτίδας
argument to-accomplish harps going-through and lyres and pectides
καὶ αὐλούς, καὶ ὅσα μουσικῆς προσῳδὰ καὶ προσήγορα
and flutes and whatever of-music attuned and addressed
μηχανησαμένης ἀνθρωπίνοις πάθεσιν ἄψυχα συνήδεται καὶ
having-contrived to-human passions lifeless rejoice-with and
συνεπιθρηνεῖ καὶ συνᾴδει καὶ συνακολασταίνει, τὰς κρίσεις
lament-with and sing-with and riot-with the judgments
ἀναφέροντα καὶ τὰ πάθη καὶ τὰ ἤθη τῶν χρωμένων.
carrying-back and the passions and the characters of-the users
καίτοι καὶ Ζήνωνά φασιν εἰς θέατρον ἀνιόντα κιθαρῳδοῦντος
and-yet also Zeno they-say into theater going-up playing-the-lyre
Ἀμοιβέως πρὸς τοὺς μαθητὰς 'ἴωμεν' εἰπεῖν 'ὅπως
Amoebeus to the pupils let-us-go to-say so-that
καταμάθωμεν οἵαν ἔντερα καὶ νεῦρα καὶ ξύλα καὶ ὀστᾶ
we-may-learn what-kind guts and sinews and wood and bones
λόγου καὶ ἀριθμοῦ μετασχόντα καὶ τάξεως ἐμμέλειαν καὶ
of-reason and of-number having-shared and of-order harmony and

φωνὴν ἀφίησιν.᾽ ἀλλὰ ταῦτ᾽ ἐάσας, ἡδέως ἂν αὐτῶν
voice gives-forth but these-things having-let-go gladly — of-them
πυθοίμην, εἰ κύνας καὶ ἵππους καὶ ὄρνιθας οἰκουροὺς
I-would-inquire if dogs and horses and birds domestic
ὁρῶντες ἔθει καὶ τροφῇ καὶ διδασκαλίᾳ φωνάς τε συνετὰς
seeing by-habit and by-rearing and by-teaching voices both intelligent
καὶ πρὸς λόγον ὑπηκόους κινήσεις καὶ σχέσεις ἀποδιδόντας
and to reason obedient movements and postures rendering
καὶ πράξεις τὸ μέτριον καὶ τὸ χρήσιμον ἡμῖν ἐχούσας,
and actions the moderate and the useful for-us having
Ὁμήρου τ᾽ ἀκούοντες τὸν Ἀχιλλέα λέγοντος ‘ὀτρύνειν
of-Homer and hearing — Achilles saying to-urge-on
ἵππους τε καὶ ἀνέρας᾽ ἐπὶ τὴν μάχην, ἔτι θαυμάζουσι καὶ
horses both and men to the battle still wonder and
διαποροῦσιν εἰ τὸ θυμούμενον ἐν ἡμῖν καὶ ἐπιθυμοῦν
are-perplexed whether the being-angry in us both desiring
καὶ λυπούμενον καὶ ἡδόμενον ὑπακούειν τε τῷ φρονοῦντι
and grieving and taking-pleasure to-obey both the thinking
καὶ πάσχειν ὑπ᾽ αὐτοῦ καὶ συνδιατίθεσθαι πέφυκεν, οὐκ
and to-be-affected by it and to-be-disposed-with is-born-to not
ἀποικοῦν οὐδ᾽ ἀπεσχοινισμένον οὐδὲ πλασσόμενον ἔξωθεν
dwelling-apart nor cut-off nor molded from-outside
οὐδὲ τυπούμενον ἀνάγκαις τισὶν ἢ πληγαῖς, ἀλλὰ φύσει
nor stamped by-compulsions some or by-blows but by-nature
μὲν ἐξηρτημένον ἀεὶ δ᾽ ὁμιλοῦν καὶ συντρεφόμενον καὶ
indeed attached always and associating and reared-with and
ἀναπιμπλάμενον ὑπὸ συνηθείας. διὸ καὶ καλῶς ὠνόμασται
filled by habit therefore also well has-been-named
τὸ ἦθος· ἔστι μὲν γάρ, ὡς τύπῳ εἰπεῖν, ποιότης τοῦ
the character is indeed for as in-outline to-say quality of-the
ἀλόγου τὸ ἦθος· ὠνόμασται δ᾽ ὅτι τὴν ποιότητα
irrational the character it-has-been-named and because the quality

ταύτην καὶ τὴν διαφορὰν ἔθει λαμβάνει τὸ ἄλογον ὑπὸ
this and the difference by-habit receives the irrational by
τοῦ λόγου πλαττόμενον, οὐ βουλομένου τὸ πάθος ἐξαιρεῖν
the reason molded not wishing the passion to-remove
παντάπασιν (οὔτε γὰρ δυνατὸν οὔτ' ἄμεινον), ἀλλ' ὅρον
entirely neither for possible nor better but limit
τινὰ καὶ τάξιν ἐπιτιθέντος αὐτῷ καὶ τὰς ἠθικὰς ἀρετάς,
some and order imposing on-it and the moral virtues
οὐκ ἀπαθείας οὔσας ἀλλὰ συμμετρίας παθῶν καὶ
not freedoms-from-passion being but proportions of-passions and
μεσότητας, ἐμποιοῦντος· ἐμποιεῖ δὲ τῇ φρονήσει τὴν τοῦ
means producing it-produces and by-the prudence the of-the
παθητικοῦ δύναμιν εἰς ἕξιν ἀστείαν καθιστάς. τρία γὰρ
passionate power into state refined setting three for
δὴ ταῦτά φασι περὶ τὴν ψυχὴν ὑπάρχειν, δύναμιν πάθος
indeed these-things they-say about the soul to-exist power passion
ἕξιν. ἡ μὲν οὖν δύναμις ἀρχὴ καὶ ὕλη τοῦ πάθους, οἷον
state the indeed then power beginning and matter of-the passion such-as
ὀργιλότης αἰσχυντηλία θαρραλεότης· τὸ δὲ πάθος κίνησίς
irascibility bashfulness boldness the but passion movement
τις ἤδη τῆς δυνάμεως, οἷον ὀργὴ αἰδὼς θάρσος· ἡ δ'
some already of-the power such-as anger shame confidence the but
ἕξις ἰσχὺς καὶ κατασκευὴ τῆς περὶ τὸ ἄλογον δυνάμεως
state strength and constitution of-the about the irrational power
ἐξ ἔθους ἐγγιγνομένη, κακία μὲν ἂν φαύλως ἀρετὴ δ'
from habit arising vice indeed if badly virtue but
ἂν καλῶς ὑπὸ τοῦ λόγου παιδαγωγηθῇ τὸ πάθος.
if well by the reason it-be-trained the passion

Wisdom concerns what is always the same and needs no deliberation; prudence acts among changing things and so needs the passions' help, which reason trims to the mean, as harmony keeps the notes between too high and too low. So courage is the mean between cowardice and rashness. Continence differs from temperance, which shows the soul has two parts: the temperate man's desires obey willingly, the continent man's are dragged like Plato's unruly horse. The incontinent sees the right and is swept away, the licentious approves his own vice, as the poets' voices show, and Timon's verses on Anaxarchus make incontinence a sophist's fault.

ἐπεὶ δ' οὐ πᾶσαν ἀρετὴν μεσότητα ποιοῦσιν οὐδ' 5
since and not every virtue mean they-make nor
ἠθικὴν καλοῦσι, λεκτέον ἂν εἴη περὶ τῆς διαφορᾶς
moral they-call it-must-be-spoken — would-be about the difference
ἀρξαμένοις ἄνωθεν. ἔστι τοίνυν τῶν πραγμάτων
having-begun from-above there-are then of-the things
τὰ μὲν ἁπλῶς ἔχοντα τὰ δὲ πῶς ἔχοντα
the(-ones) indeed absolutely being the(-others) and somehow being
πρὸς ἡμᾶς· ἁπλῶς μὲν οὖν ἔχοντα, γῆ οὐρανὸς
toward us absolutely indeed then being earth heaven
ἄστρα θάλασσα· πῶς δ' ἔχοντα πρὸς ἡμᾶς, ἀγαθὸν
stars sea somehow and being toward us good
κακόν, αἱρετὸν φευκτόν, ἡδὺ ἀλγεινόν· ἀμφοῖν δὲ
bad to-be-chosen to-be-shunned pleasant painful of-both and
τοῦ λόγου θεωρητικοῦ ὄντος, τὸ μὲν περὶ τὰ
the reason contemplative being the(-one) indeed about the
ἁπλῶς ἔχοντα μόνον ἐπιστημονικὸν καὶ θεωρητικόν
absolutely being only scientific and contemplative
ἐστι· τὸ δ' ἐν τοῖς πῶς ἔχουσι πρὸς ἡμᾶς
is the(-other) and in the somehow being toward us
βουλευτικὸν καὶ πρακτικόν· ἀρετὴ δὲ τούτου μὲν
deliberative and practical virtue and of-this indeed

ἡ φρόνησις ἐκείνου δ' ἡ σοφία. διαφέρει δὲ
the prudence of-that and the wisdom differs and
σοφίας φρόνησις, ᾗ τοῦ θεωρητικοῦ πρὸς τὸ
from-wisdom prudence in-that of-the contemplative to the
πρακτικὸν καὶ παθητικὸν ὑποστροφῆς καὶ σχέσεώς
practical and passionate turning and relation
τινος γενομένης ὑφίσταται κατὰ λόγον ἡ φρόνησις.
some having-occurred subsists according-to reason the prudence
διὸ φρόνησις μὲν τύχης δεῖται, σοφία δ' οὐ
therefore prudence indeed fortune needs wisdom but not
δεῖται πρὸς τὸ οἰκεῖον τέλος οὐδὲ βουλῆς· ἔστι
needs for the own end nor deliberation it-is
γὰρ περὶ τὰ ἀεὶ κατὰ ταὐτὰ καὶ ὡσαύτως
for about the-things always in the-same-ways and likewise
ἔχοντα.
being
καὶ καθάπερ ὁ γεωμέτρης οὐ βουλεύεται περὶ τοῦ
and as the geometer not deliberates about the
τριγώνου, εἰ δυεῖν ὀρθαῖς ἴσας ἔχει τὰς ἐντὸς
triangle whether to-two right-angles equal it-has the interior
γωνίας ἀλλ' οἶδεν (αἱ γὰρ βουλαὶ περὶ τῶν
angles but he-knows the for deliberations about the
ἄλλοτ' ἄλλως ἐχόντων οὐ περὶ τῶν βεβαίων
at-different-times differently being not about the firm
καὶ ἀμεταπτώτων)· οὕτως ὁ θεωρητικὸς νοῦς περὶ
and unchangeable so the contemplative mind about
τὰ πρῶτα καὶ μόνιμα καὶ μίαν ἀεὶ φύσιν ἔχοντα
the first-things and permanent and one always nature having
μὴ δεχομένην μεταβολὰς ἐνεργῶν ἀπήλλακται τοῦ
not admitting changes being-active is-freed from-the
βουλεύεσθαι· τὴν δὲ φρόνησιν εἰς πράγματα πλάνης
deliberating the but prudence into affairs of-wandering

μεστὰ καὶ ταραχῆς καθιεῖσαν ἐπιμίγνυσθαι τοῖς
full and of-confusion descending to-mix with-the
τυχηροῖς πολλάκις ἀναγκαῖόν ἐστι καὶ τῷ βουλευτικῷ
fortuitous often necessary is and the deliberative
χρῆσθαι περὶ τῶν ἀδηλοτέρων, τῷ δὲ πρακτικῷ
to-use about the more-obscure-things the and practical
τὸ βουλευτικὸν ἐκδεχομένην ἐνεργεῖν ἤδη καὶ τοῦ
the deliberative taking-over to-act already also the
ἀλόγου συμπαρόντος καὶ συνεφελκομένου ταῖς κρίσεσιν.
irrational being-present-with and being-drawn-along with-the judgments
ὁρμῆς γὰρ δέονται· τὴν δ' ὁρμὴν τῷ πάθει
of-impulse for they-need the and impulse by-the passion
ποιεῖ τὸ ἦθος, λόγου δεομένην ὁρίζοντος, ὅπως
gives the character of-reason needing defining so-that
μετρία παρῇ καὶ μήθ' ὑπερβάλλῃ μήτ' ἐγκαταλείπῃ
moderate it-be-present and neither exceed nor fall-short-of
τὸν καιρόν. τὸ γὰρ δὴ παθητικὸν καὶ ἄλογον
the occasion the for indeed passionate and irrational
κινήσεσι χρῆται ταῖς μὲν ἄγαν σφοδραῖς καὶ
with-movements uses the(-ones) indeed too vehement and
ὀξείαις ταῖς δὲ μαλακωτέραις ἢ προσήκει καὶ
sharp the(-others) and softer than befits and
ἀργοτέραις.
slower
ὅθεν ἕκαστον ὧν πράττομεν ἀεὶ μοναχῶς μὲν
whence each of-what we-do always in-one-way indeed
κατορθοῦται πλεοναχῶς δ' ἁμαρτάνεται· τὸ γὰρ βαλεῖν
is-done-rightly in-many-ways but is-missed the for to-hit
τὸν σκοπὸν ἕν ἐστι καὶ ἁπλοῦν, ἀστοχοῦσι δ' ἄλλοτ'
the target one is and simple they-miss and at-different-times
ἄλλως, ὑπερβάλλοντες τὸ μέτριον ἢ προαπολείποντες.
differently exceeding the moderate or falling-short

τοῦτ᾽ οὖν τοῦ πρακτικοῦ λόγου κατὰ φύσιν ἔργον
this then of-the practical reason according-to nature work
ἐστί, τὸ ἐξαιρεῖν τὰς ἀμετρίας τῶν παθῶν καὶ
is the to-remove the excesses of-the passions and
πλημμελείας. ὅπου μὲν γὰρ ὑπ᾽ ἀρρωστίας καὶ
faults where indeed for through weakness and
μαλακίας ἢ δέους καὶ ὄκνου προενδίδωσιν ἡ ὁρμὴ
softness or of-fear and hesitation gives-way-early the impulse
καὶ προαπολείπει τὸ καλόν, ἐνταῦθα πάρεστιν ἐξεγείρων
and falls-short-of the fine there it-is-present rousing
καὶ ἀναρριπίζων· ὅπου δὲ πάλιν ἐκφέρεται ῥυεῖσα
and fanning where but again it-is-carried-away having-flowed
πολλὴ καὶ ἄτακτος, ἐκεῖ τὸ σφοδρὸν ἀφαιρεῖ καὶ
much and disorderly there the vehemence it-removes and
ἵστησιν. οὕτως δ᾽ ὁρίζων τὴν παθητικὴν κίνησιν ἐμποιεῖ
checks so and defining the passionate movement it-produces
τὰς ἠθικὰς ἀρετὰς περὶ τὸ ἄλογον, ἐλλείψεως καὶ
the moral virtues about the irrational of-deficiency and
ὑπερβολῆς μεσότητας οὔσας. οὐ γὰρ ἅπασαν ἀρετὴν
of-excess means being not for every virtue
μεσότητι γίγνεσθαι ῥητέον· ἀλλ᾽ ἡ μὲν ἀπροσδεὴς
by-a-mean to-come-about must-be-said but the(-one) indeed needing-nothing
τοῦ ἀλόγου καὶ περὶ τὸν εἰλικρινῆ καὶ ἀπαθῆ νοῦν
of-the irrational and about the pure and impassive mind
συνισταμένη σοφία καὶ φρόνησις αὐτοτελής τίς ἐστιν
constituted wisdom and prudence self-complete some is
ἀκρότης τοῦ λόγου καὶ δύναμις, ᾗ τὸ θειότατον
summit of-the reason and power by-which the most-divine
ἐγγίνεται τῆς ἐπιστήμης καὶ μακαριώτατον· ἡ
arises of-the knowledge and most-blessed the(-other)
δ᾽ ἀναγκαία διὰ τὸ σῶμα καὶ δεομένη νὴ Δία
and necessary because-of the body and needing by Zeus

τῆς παθητικῆς ὥσπερ ὀργανικῆς ὑπηρεσίας ἐπὶ τὸ
of-the passionate as-if instrumental service for the
πρακτικόν, οὐκ οὖσα φθορὰ τοῦ ἀλόγου τῆς ψυχῆς
practical not being destruction of-the irrational of-the soul
οὐδ' ἀναίρεσις ἀλλὰ τάξις καὶ διακόσμησις, ἀκρότης
nor removal but order and arrangement summit
μέν ἐστι τῇ δυνάμει καὶ τῇ ποιότητι, τῷ ποσῷ
indeed is in-the power and in-the quality in-the quantity
δὲ μεσότης γίγνεται τὸ ὑπερβάλλον ἐξαιροῦσα καὶ τὸ
but mean becomes the excess removing and the
ἐλλεῖπον.
deficient
ἐπεὶ δὲ πολλαχῶς τὸ μέσον (καὶ γὰρ τὸ κεκραμένον 6
since and in-many-ways the middle and for the blended
τῶν ἀκράτων μέσον, ὡς λευκοῦ καὶ μέλανος τὸ φαιόν·
of-the unmixed middle as of-white and black the gray
καὶ τὸ περιέχον καὶ περιεχόμενον τοῦ περιεχομένου
and the containing and contained of-the contained
καὶ περιέχοντος, ὡς τῶν δώδεκα καὶ τεττάρων τὰ
and containing as of-the twelve and four the
ὀκτώ· καὶ τὸ μηδετέρου τῶν ἄκρων μετέχον, ὡς
eight and the of-neither of-the extremes sharing as
ἀγαθοῦ καὶ κακοῦ τὸ ἀδιάφορον), τούτων μὲν οὐδενὶ
of-good and bad the indifferent of-these indeed in-none
τῶν τρόπων ἡ ἀρετὴ προσρητέα μεσότης. οὔτε γὰρ
of-the ways the virtue must-be-called mean neither for
μῖγμα τῶν κακιῶν ἐστιν οὔτ' ἐμπεριέχουσα τοὔλαττον
mixture of-the vices is nor containing the-less
ἐμπεριέχεται τῷ πλεονάζοντι τοῦ προσήκοντος· οὔτ'
is-contained by-the exceeding of-the fitting nor
ἀπήλλακται παντάπασι τῶν παθητικῶν ὁρμῶν, ἐν
is-freed entirely from-the passionate impulses in

αἷς τὸ μᾶλλον καὶ τὸ ἧττον ἐστι. γίγνεται δὲ
which the more and the less is it-becomes but
μεσότης καὶ λέγεται μάλιστα τῇ περὶ φθόγγους
mean and is-called most by-the about notes
καὶ ἁρμονίας ὁμοίως· ἐκείνη τε γὰρ ἐμμελὴς οὖσα
and harmonies likewise that both for harmonious being
φωνὴ καθάπερ ἡ νήτη καὶ ὑπάτη, τῆς μὲν
voice as the nete and hypate of-the(-one) indeed
τὴν ὀξύτητα τῆς δὲ τὴν βαρύτητα τὴν ἄγαν
the sharpness of-the(-other) and the heaviness the excessive
διαπέφευγεν· αὕτη τε κίνησις οὖσα καὶ δύναμις περὶ
has-escaped this both movement being and power about
τὸ ἄλογον, τὰς ἐκλύσεις καὶ τὰς ἐπιτάσεις καὶ ὅλως
the irrational the slackenings and the tensions and wholly
τὸ μᾶλλον καὶ τὸ ἧττον ἐξαιρεῖ τῆς ὁρμῆς, εἰς
the more and the less removes from-the impulse into
τὸ μέτριον καὶ ἀναμάρτητον καθιστᾶσα τῶν παθῶν
the moderate and faultless setting of-the passions
ἕκαστον.
each
αὐτίκα τὴν μὲν ἀνδρείαν μεσότητά φασιν εἶναι
for-instance the indeed courage mean they-say to-be
δειλίας καὶ θρασύτητος, ὧν ἡ μὲν ἔλλειψις
of-cowardice and of-rashness of-which the(-one) indeed deficiency
ἡ δ' ὑπερβολὴ τοῦ θυμοειδοῦς ἐστι· τὴν δ'
the(-other) and excess of-the spirited is the and
ἐλευθεριότητα μικρολογίας καὶ ἀσωτίας, πραότητα δ'
liberality of-stinginess and of-prodigality gentleness and
ἀναλγησίας καὶ ὠμότητος· αὐτήν τε σωφροσύνην καὶ
of-insensibility and of-cruelty itself both temperance and
δικαιοσύνην, τὴν μὲν περὶ τὰ συμβόλαια μήτε
justice the(-one) indeed about the contracts neither

πλέον νέμουσαν αὑτῇ τοῦ προσήκοντος μήτ᾽ ἔλαττον,
more assigning to-itself than-the fitting nor less
τὴν δ᾽ εἰς τὸ μέσον ἀπαθείας καὶ ἀναισθησίας
the(-other) and into the middle of-impassivity and of-insensibility
καὶ ἀκολασίας ἀεὶ τὰς ἐπιθυμίας καθιστᾶσαν. ἐν
and of-licentiousness always the desires setting in
ᾧ δὴ καὶ μάλιστα δοκεῖ τὸ ἄλογον τῆς πρὸς
which indeed also most seems the irrational of-the toward
τὸ λογικὸν διαφορᾶς αὑτοῦ παρέχειν κατανόησιν, καὶ
the rational difference of-itself to-provide perception and
δεικνύειν τὸ πάθος ὡς ἕτερόν τι κομιδῇ τοῦ
to-show the passion as other something altogether than-the
λόγου ἐστίν. οὐ γὰρ ἂν διέφερε σωφροσύνης ἐγκράτεια,
reason it-is not for — would-differ from-temperance continence
καὶ ἀκολασίας ἀκρασία περὶ τὰς ἡδονὰς καὶ τὰς
and from-licentiousness incontinence about the pleasures and the
ἐπιθυμίας, εἰ ταὐτὸν ἦν τῆς ψυχῆς ᾧ ἐπιθυμεῖν
desires if the-same were of-the soul by-which to-desire
ᾧ τε κρίνειν πέφυκε. νῦν δὲ σωφροσύνη μέν
by-which and to-judge it-is-its-nature now but temperance indeed
ἐστιν, οὗ τὸ παθητικὸν ὥσπερ εὐήνιον θρέμμα καὶ
is of-which the passionate as-if tractable creature and
πρᾶον ὁ λογισμὸς ἡνιοχεῖ καὶ μεταχειρίζεται, περὶ
gentle the reasoning drives and handles about
τὰς ἐπιθυμίας χρώμενος ὑπείκοντι καὶ δεχομένῳ τὸ
the desires using it-yielding and receiving the
μέτριον καὶ τὸ εὔσχημον ἑκουσίως· ὁ δ᾽ ἐγκρατὴς
moderate and the seemly willingly the but continent-man
ἄγει μὲν ἐρρωμένῳ τῷ λογισμῷ καὶ κρατοῦντι τὴν
leads indeed by-strong the reasoning and mastering the
ἐπιθυμίαν, ἄγει δ᾽ οὐκ ἀλύπως οὐδὲ πειθομένην ἀλλὰ
desire he-leads but not painlessly nor it-obeying but

πλαγίαν καὶ ἀντιτείνουσαν, οἷον ὑπὸ πληγῆς καὶ χαλινοῦ
sideways and resisting as-if by blow and bit
καταβιαζόμενος καὶ ἀνακρούων, ἀγῶνος ὢν ἐν ἑαυτῷ
forcing and checking of-struggle being in himself
καὶ θορύβου μεστός· οἷον ὁ Πλάτων ἐξεικονίζει περὶ
and of-tumult full such-as — Plato depicts about
τὰ τῆς ψυχῆς ὑποζύγια, τοῦ χείρονος πρὸς τὸ βέλτιον
the of-the soul yoke-animals of-the worse against the better
ζυγομαχοῦντος ἅμα καὶ τὸν ἡνίοχον διαταράττοντος,
fighting-the-yoke at-once also the charioteer throwing-into-confusion
ἀντέχειν ὀπίσω καὶ κατατείνειν ὑπὸ σπουδῆς ἀναγκαζόμενον
to-hold-back backward and to-pull-tight by haste compelled
ἀεὶ
always

‘μὴ βάλῃ φοίνικας ἐκ χειρῶν ἱμάντας’
lest he-let-fall red from hands reins

κατὰ Σιμωνίδην. ὅθεν οὐδ’ ἀρετὴν αὐτοτελῆ
according-to Simonides whence not-even virtue self-complete
ἀξιοῦσι τὴν ἐγκράτειαν ἀλλ’ ἔλαττον ἀρετῆς εἶναι·
they-think the continence but less than-virtue to-be
μεσότης γὰρ οὐ γέγονεν ἐκ συμφωνίας τοῦ χείρονος
mean for not has-arisen from concord of-the worse
πρὸς τὸ βέλτιον οὐδ’ ἀνῄρηται τοῦ πάθους
toward the better nor has-been-removed of-the passion
τὸ ὑπερβάλλον, οὐδὲ πειθόμενον οὐδ’ ὁμολογοῦν
the excess nor obeying nor agreeing
τῷ φρονοῦντι τῆς ψυχῆς τὸ ἐπιθυμοῦν ἀλλὰ
with-the thinking of-the soul the desiring but
λυποῦν καὶ λυπούμενον καὶ καθειργόμενον ὑπ’
grieving and being-grieved and being-confined by

ἀνάγκης ὥσπερ ἐν στάσει δυσμενὲς καὶ πολέμιον
necessity as in faction hostile and warlike
συνοικεῖ·
dwells-together

‘πόλις δ’ ὁμοῦ μὲν θυμιαμάτων γέμει,
city and at-once indeed with-incense is-full
ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων’
at-once and with-paeans both and with-groans

ἡ τοῦ ἐγκρατοῦς ψυχὴ διὰ τὴν ἀνωμαλίαν καὶ
the of-the continent soul because-of the unevenness and
τὴν διαφοράν. κατὰ ταὐτὰ δ’ οἴονται καὶ τὴν
the difference in the-same-way and they-think also the
ἀκρασίαν ἔλαττόν τι κακίας εἶναι παντελῆ δὲ
incontinence less something than-vice to-be complete but
κακίαν τὴν ἀκολασίαν. αὕτη μὲν γὰρ ἔχουσα καὶ
vice the licentiousness this indeed for having both
πάθος φαῦλον καὶ λόγον, ὑφ’ οὗ μὲν ἐξάγεται τῷ
passion base and reason by which indeed it-is-led-out by-the
ἐπιθυμεῖν πρὸς τὸ αἰσχρόν, ὑφ’ οὗ δὲ τῷ κακῶς
desiring to the shameful by which and by-the badly
κρίνειν προστιθεμένου ταῖς ἐπιθυμίαις καὶ τὴν αἴσθησιν
judging joining-itself to-the desires also the perception
ἀποβάλλει τῶν ἁμαρτανομένων. ἡ δ’ ἀκρασία τῷ μὲν
it-loses of-the errings the and incontinence by-the indeed
λόγῳ σῴζει τὴν κρίσιν ὀρθὴν οὖσαν, τῷ δὲ πάθει
reason preserves the judgment right being by-the but passion
φέρεται παρὰ τὴν κρίσιν ἰσχύοντι τοῦ λόγου μᾶλλον.
is-carried contrary-to the judgment being-stronger than-the reason rather
ὅθεν διαφέρει τῆς ἀκολασίας· ὅπου μὲν γὰρ ἡττᾶται
whence it-differs from-the licentiousness where indeed for is-worsted

τοῦ πάθους ὁ λογισμὸς ὅπου δ' οὐδὲ μάχεται, καὶ
by-the passion the reasoning where and not-even fights and
ὅπου μὲν ἀντιλέγων ἕπεται ταῖς ἐπιθυμίαις ὅπου δ'
where indeed objecting follows the desires where and
ὑφηγεῖται συναγορεύων, καὶ ὅπου μὲν ἡδομένῳ κοινωνεῖν
leads advocating and where indeed rejoicing to-share
ὑπάρχει τῶν ἁμαρτανομένων ὅπου δ' ἀχθομένῳ, καὶ
belongs of-the errings where and grieving and
ὅπου μὲν ἑκὼν φέρεται πρὸς τὸ αἰσχρὸν ὅπου δὲ
where indeed willing is-carried to the shameful where but
προδίδωσιν ἄκων τὸ καλόν· ὡς τοῖς πραττομένοις
betrays unwilling the fine as in-the things-done
ὑπ' αὐτῶν, οὐχ ἧττον δὲ καὶ τοῖς λεγομένοις ἔνεστιν
by them not less and also in-the things-said is-present
ἡ διαφορὰ κατάδηλος· ἀκολάστων μὲν γὰρ αἵδε
the difference evident of-licentious indeed for these
φωναὶ
voices

'τίς δὲ χάρις, τί δὲ τερπνὸν ἄτερ χρυσῆς Ἀφροδίτης;
what and grace what and pleasant without golden Aphrodite
τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι.'
may-I-die when to-me no-longer these-things should-matter

καὶ ἕτερος
and another

'τὸ φαγεῖν τὸ πιεῖν τὸ τῆς Ἀφροδίτης τυγχάνειν,
the to-eat the to-drink the — of-Aphrodite to-obtain
τὰ δ' ἄλλα προσθήκας ἅπαντ' ἐγὼ καλῶ'
the and rest additions all I call

φησίν, ὥσπερ ἐξ ὅλης τῆς ψυχῆς συνεπινεύων ταῖς
he-says as-if from whole the soul nodding-assent to-the
ἡδοναῖς καὶ ὑπερειπόμενος. οὐχ ἧττον δὲ τούτων ὁ
pleasures and being-sunk-under not less and than-these the(-one)
εἰπών
having-said

‘ἔα μ’ ἀπολέσθαι· τοῦτο γάρ μοι συμφέρει’
let me to-perish this for to-me is-expedient

τὴν κρίσιν ἔχει τῷ πάθει συννοσοῦσαν. αἱ δὲ τῆς
the judgment has with-the passion sick-together the but of-the
ἀκρασίας ἕτεραι καὶ διαφέρουσαι
incontinence other and differing

‘γνώμην ἔχοντά μ’ ἡ φύσις βιάζεται.’
sense having me the nature forces

καί
and

‘αἰαῖ, τόδ’ ἤδη θεῖον ἀνθρώποις κακόν,
alas this already divine for-men evil
ὅταν τις εἰδῇ τἀγαθὸν χρῆται δὲ μή.’
when someone knows the-good uses but not

καὶ
and

‘εἴκει γὰρ ἤδη θυμὸς οὐδ’ ἔτ’ ἀντέχει,
yields for already spirit nor any-longer holds-out
θινῶδες ὡς ἄγκιστρον ἀγκύρας σάλῳ·’
sandy as hook of-anchor in-the-swell

θινῶδες ἄγκιστρον οὐ φαύλως λέγων τὸ μὴ κάτοχον
sandy hook not badly calling the not held-fast
τοῦ λογισμοῦ μηδ’ ἀραρός, ἀλλὰ μανότητι
by-the reasoning nor fixed but through-looseness
τῆς ψυχῆς καὶ μαλακίᾳ προϊέμενον τὴν κρίσιν.
of-the soul and softness letting-go the judgment
οὐ πόρρω δὲ τῆς εἰκόνος ταύτης κἀκεῖνα
not far and from-the image this also-those-words
εἴρηται
are-said

‘ναῦς ὥς τις ἐκ μὲν γῆς ἀνήρτηται βρόχοις,
ship as some from indeed land is-moored with-cables
πνεῖ δ’ οὖρος, ἡμῖν δ’ οὐ κρατεῖ τὰ πείσματα·’
blows and fair-wind for-us but not hold the cables

πείσματα γὰρ λέγει τὰς ἀντεχούσας κρίσεις
cables for he-calls the holding-out judgments
πρὸς τὸ αἰσχρόν, εἶθ’ ὥσπερ ὑπὸ πνεύματος
against the shameful then as-if by wind
πολλοῦ ῥηγνυμένας τοῦ πάθους. τῷ γὰρ ὄντι
great broken of-the passion in-the for being
πλησίστιος μὲν ἐπὶ τὰς ἡδονὰς ὁ ἀκόλαστος
under-full-sail indeed toward the pleasures the licentious
ὑπὸ τῶν ἐπιθυμιῶν φέρεται καὶ δίδωσιν ἑαυτὸν καὶ
by the desires is-carried and gives himself and

συγκατευθύνει· πλάγιος δ' ὁ ἀκρατής, οἷον ἐξαναφέρειν
steers-along sideways but the incontinent as-if to-raise-up
γλιχόμενος καὶ διωθεῖσθαι τὸ πάθος, ὑποσύρεται καὶ
striving and to-push-off the passion is-dragged-under and
περιπίπτει περὶ τὸ αἰσχρόν· ὡς Ἀνάξαρχον ἐσίλλαινε
falls about the shameful as Anaxarchus mocked
Τίμων
Timon

'ἐν δὲ τὸ θαρσαλέον τε καὶ ἐμμανὲς ὅππη ὀρούσαι
in and the bold both and frenzied wherever he-rushed
φαίνετ' Ἀναξάρχου κύνεον μένος· ὅς ῥα καὶ εἰδώς,
appeared of-Anaxarchus doglike might who then even knowing
ὡς φάσαν, ἄθλιος ἔσκε, φύσις δέ μιν ἔμπαλιν ἦγεν
as they-said wretched was nature but him backward led
ἡδονοπλήξ, ἣν πλεῖστοι ὑποτρείουσι σοφιστῶν.'
pleasure-stricken which most tremble-at of-sophists

οὔτε γὰρ ὁ σοφὸς ἐγκρατὴς ἀλλὰ σώφρων, οὔθ'
neither for the wise-man continent but temperate nor
ὁ ἀμαθὴς ἀκρατὴς ἀλλ' ἀκόλαστος· ὁ μὲν
the ignorant incontinent but licentious the(-one) indeed
γὰρ ἥδεται τοῖς καλοῖς ὁ δ' οὐκ ἄχθεται
for takes-pleasure in-the fine-things the(-other) and not is-vexed
τοῖς αἰσχροῖς. σοφιστικῆς οὖν ψυχῆς ἡ ἀκρασία,
at-the shameful-things of-a-sophistical then soul the incontinence
λόγον ἐχούσης οἷς ἔγνωκεν ὀρθῶς ἐμμένειν μὴ
reason having in-what it-has-recognized rightly to-abide not
δυνάμενον.
able

In the temperate soul the irrational is calm, like the sea after the wind falls. Some say passion is only reason turning quickly from one judgment to another, but we feel the conflict in ourselves, and in purely intellectual questions, where no passion intervenes, a man changes his mind without pain. The irrational also shows its difference when it follows reason: a man who marries by law comes to love his wife, and pupils come to love their teachers, as Euripides' two kinds of shame suggest.

7 ἡ μὲν οὖν ἀκρασία τοιαύτας ἔχει διαφορὰς
the indeed then incontinence such has differences
πρὸς τὴν ἀκολασίαν, ἡ δ' ἐγκράτεια πρὸς
toward the licentiousness the and continence toward
τὴν σωφροσύνην αὖθις αὖ τὰς ἀντιστρόφους
the temperance again in-turn the corresponding
ἀναλόγως. τὸ γὰρ δάκνον καὶ τὸ λυποῦν καὶ
proportionally the for stinging and the grieving and
τὸ ἀγανακτοῦν οὔπω τὴν ἐγκράτειαν ἀπολέλοιπε·
the resenting not-yet the continence has-left
τῆς δὲ σώφρονος ψυχῆς τὸ πανταχόθεν ὁμαλὲς
of-the but temperate soul the on-every-side even
καὶ ἄσφυκτον καὶ ὑγιαῖνον ᾧ συνήρμοσται καὶ
and calm and healthy by-which is-attuned and
συγκέκραται τὸ ἄλογον πρὸς τὸν λογισμὸν εὐπειθείᾳ
is-blended the irrational to the reasoning with-obedience
καὶ πραότητι θαυμαστῇ κεκοσμημένον, εἴποις ἂν
and gentleness wonderful adorned you-would-say —
ἐπιβλέψας
having-looked-upon

‘δὴ τότ’ ἔπειτ’ ἄνεμος μὲν ἐπαύσατο, ἡ δὲ γαλήνη
indeed then thereupon wind indeed ceased the and calm
ἔπλετο νηνεμίη, κοίμισσε δὲ κύματα δαίμων·’
was windlessness lulled and waves divinity

τὰ σφοδρὰ καὶ περιμανῆ καὶ οἰστρώδη κινήματα
the vehement and frantic and gadfly-driven movements
τῶν ἐπιθυμιῶν τοῦ λόγου κατασβέσαντος, ὧν
of-the desires the reason having-quenched of-what
δ’ ἡ φύσις ἀναγκαίως δεῖται, ταῦθ’ ὁμοιοπαθῆ
and the nature of-necessity needs these sympathetic
καὶ ὑπήκοα καὶ φίλα καὶ συνεργὰ πεποιημένου
and obedient and friendly and cooperating having-made
ταῖς πρακτικαῖς προαιρέσεσιν· ὥστε μὴ προεκθεῖν
to-the practical choices so-that not to-run-ahead
τοῦ λογισμοῦ μηδ’ ὑπενδιδόναι μηδ’ ἀτακτεῖν
of-the reasoning nor to-give-way nor to-be-disorderly
μηδ’ ἀπειθεῖν, ἀλλὰ πᾶσαν ὁρμὴν εὐάγωγον
nor to-disobey but every impulse docile
οὖσαν
being

‘ἄθηλον ἵππῳ πῶλον ὡς ἅμα τρέχειν’
unweaned with-mare foal like with to-run

ἐπιβεβαιοῦσαν τὸν Ξενοκράτους λόγον, ὃν ἐκεῖνος εἶπε
confirming the of-Xenocrates saying which he said
περὶ τῶν ἀληθῶς φιλοσοφούντων, ὅτι μόνοι ποιοῦσιν
about those truly philosophizing that alone they-do
ἑκουσίως ἃ ποιοῦσιν ἄκοντες οἱ λοιποὶ διὰ τὸν νόμον,
willingly what do unwillingly the rest because-of the law

ὥσπερ ὑπὸ πληγῆς κύνες ἢ γαλαῖ ψόφῳ τῶν ἡδονῶν
as by blow dogs or cats by-noise from-the pleasures
ἀποτρεπόμενοι καὶ πρὸς τὸ δεινὸν ἀποβλέποντες. ὅτι
turned-away and to the danger looking that
μὲν οὖν γίγνεταί τις ἐν τῇ ψυχῇ τοιαύτης ἑτερότητος
indeed then arises some in the soul of-such otherness
αἴσθησις καὶ διαφορᾶς περὶ τὰς ἐπιθυμίας, ὥς τινος
perception and of-difference about the desires as of-something
μαχομένου καὶ τἀναντία λέγοντος αὐταῖς, οὐκ ἄδηλόν
fighting and the-opposite saying to-them not unclear
ἐστιν. ἔνιοι δέ φασιν οὐχ ἕτερον εἶναι τοῦ λόγου
it-is some but say not other to-be from-the reason
τὸ πάθος οὐδὲ δυεῖν διαφορὰν καὶ στάσιν, ἀλλ' ἑνὸς
the passion nor of-two difference and faction but of-one
λόγου τροπὴν ἐπ' ἀμφότερα, λανθάνουσαν ἡμᾶς ὀξύτητι
reason turning to both escaping-notice us by-sharpness
καὶ τάχει μεταβολῆς, οὐ συνορῶντας ὅτι ταὐτόν ἐστι
and speed of-change not perceiving that the-same is
τῆς ψυχῆς ᾧ πέφυκεν ἐπιθυμεῖν καὶ μετανοεῖν,
of-the soul by-which it-is-its-nature to-desire and to-repent
ὀργίζεσθαι καὶ δεδιέναι, φέρεσθαι πρὸς τὸ αἰσχρὸν ὑφ'
to-be-angry and to-fear to-be-carried to the shameful by
ἡδονῆς καὶ φερομένης πάλιν αὐτῆς ἐπιλαμβάνεσθαι· καὶ
pleasure and being-carried again itself to-check and
γὰρ ἐπιθυμίαν καὶ ὀργὴν καὶ φόβον καὶ τὰ τοιαῦτα
for desire and anger and fear and the such
πάντα δόξας εἶναι καὶ κρίσεις πονηράς, οὐ περὶ ἕν τι
all opinions to-be and judgments wicked not about one some
γιγνομένας τῆς ψυχῆς μέρος, ἀλλ' ὅλου τοῦ ἡγεμονικοῦ
arising of-the soul part but of-whole the ruling-part
ῥοπὰς καὶ εἴξεις καὶ συγκαταθέσεις καὶ ὁρμάς, καὶ
inclinations and yieldings and assents and impulses and

ὅλως ἐνεργείας τινὰς οὔσας ἐν ὀλίγῳ μεταπτωτάς,
in-general activities some being in little changeable
ὥσπερ αἱ τῶν παίδων ἐπιδρομαὶ τὸ ῥαγδαῖον καὶ
as the of-the children assaults the violent and
τὸ σφοδρὸν ἐπισφαλὲς ὑπ᾽ ἀσθενείας καὶ ἀβέβαιον
the vehement precarious through weakness and unstable
ἔχουσι.
have

ταῦτα δὲ πρῶτον μὲν παρὰ τὴν ἐνάργειάν ἐστι καὶ
these-things but first indeed contrary-to the evidence are and
τὴν αἴσθησιν· οὐδεὶς γὰρ ἐν ἑαυτῷ τοῦ ἐπιθυμοῦντος
the perception no-one for in himself of-the desiring
αἰσθάνεται μεταβολὴν εἰς τὸ κρῖνον οὐδὲ τοῦ κρίνοντος
perceives change into the judging nor of-the judging
αὖ πάλιν εἰς τὸ ἐπιθυμοῦν, οὐδὲ παύεται μὲν ἐρῶν
again in-turn into the desiring nor ceases indeed loving
ὅτε λογίζεται καθεκτέον εἶναι τὸν ἔρωτα καὶ διαμαχετέον
when he-reasons must-be-checked to-be the love and must-be-fought
πρὸς αὐτόν, ἐξίσταται δὲ πάλιν τοῦ λογίζεσθαι καὶ
against it departs but again from-the reasoning and
κρίνειν, ὅταν ἐνδιδῷ μαλασσόμενος ὑπὸ τῆς ἐπιθυμίας.
judging when he-gives-way being-softened by the desire
ἀλλὰ καὶ τῷ λόγῳ πρὸς τὸ πάθος ἀντιβαίνων
but also by-the reason against the passion opposing
ἐν τῷ πάθει ἐστὶν ἔτι, καὶ πάλιν κρατούμενος ὑπὸ
in the passion he-is still and again being-mastered by
τοῦ πάθους διορᾷ τῷ λογισμῷ τὸ ἁμαρτανόμενον·
the passion he-discerns by-the reasoning the erring
καὶ οὔτε τῷ πάθει τὸν λόγον ἀνῄρηκεν οὔτε τῷ
and neither by-the passion the reason has-destroyed nor by-the
λογίζεσθαι τοῦ πάθους ἀπήλλακται, φερόμενος δ᾽
reasoning from-the passion is-freed being-carried and

ἑκατέρωσε μέσος ἀμφοῖν καὶ κοινός ἐστιν. οἱ δὲ νῦν
each-way middle of-both and common he-is those and now
μὲν ἐπιθυμίαν γίγνεσθαι τὸ ἡγεμονικόν, νῦν δὲ τὸν
indeed desire to-become the ruling-part now and the
ἀντιταττόμενον τῇ ἐπιθυμίᾳ λογισμὸν ὑπολαμβάνοντες,
opposing to-the desire reasoning supposing
οὐδὲν ἀπέχουσι τῶν μὴ δύο τὸν κυνηγὸν εἶναι καὶ
nothing differ from-those not two the hunter to-be and
τὸ θηρίον ὑπολαμβανόντων, ἀλλὰ ταὐτὸ σῶμα χρώμενον
the beast supposing but the-same body using
μεταβολῇ νῦν μὲν εἶναι θηρίον νῦν δὲ γίγνεσθαι
change now indeed to-be beast now and to-become
κυνηγόν.
hunter
ἐκεῖνοί τε γὰρ ἐμφανές τι παρορῶσιν οὗτοί τε
those both for evident something overlook these both
πρὸς τὴν αἴσθησιν ἀντιμαρτυροῦσιν, οὐχ ἑνός τινος
against the perception testify not of-one some
μεταβολῆς ἀλλὰ δυεῖν ἅμα μάχης καὶ διαφορᾶς ἐν
change but of-two at-once of-battle and of-difference in
ἑαυτοῖς αἰσθανόμενοι. ‘τί οὖν;’ φασίν, ‘οὐχὶ καὶ τὸ
themselves perceiving what then they-say not also the
βουλευόμενον τοῦ ἀνθρώπου πολλάκις διχοφορεῖ καὶ πρὸς
deliberating of-the man often is-divided and toward
ἐναντίας ἀνθέλκεται δόξας περὶ τοῦ συμφέροντος ἀλλ’
opposite is-pulled opinions about the advantageous but
ἕν ἐστι;’ ‘πάνυ μὲν οὖν’ φήσομεν, ‘ἀλλὰ τὸ συμβαῖνον
one it-is quite indeed so we-will-say but the happening
οὐχ ὅμοιον·’ οὐ γὰρ μάχεται πρὸς ἑαυτὸ τῆς ψυχῆς
not similar not for fights against itself of-the soul
τὸ φρονοῦν, ἀλλὰ μιᾷ χρώμενον δυνάμει διαφόρων
the thinking but one using power different

ἐφάπτεται λογισμῶν· μᾶλλον δ' εἷς λογισμὸς ἔστιν ἐν
grasps reasonings rather and one reasoning is in
πράγμασι γιγνόμενος ἑτέροις ὥσπερ ὕλαις διαφερούσαις.
affairs arising different as-if materials differing
ὅθεν οὔτε λύπη τοῖς ἄνευ πάθους λογισμοῖς ἔνεστιν,
whence neither pain to-the without passion reasonings is-present
οὔθ' ὥσπερ ἐκβιαζόμενοι παρὰ γνώμην αἱροῦνται θάτερον,
nor as-if being-forced against judgment they-choose the-other
ἂν μὴ νὴ Δία λανθάνῃ πάθος τι προσηρτημένον
if not by Zeus escape-notice passion some attached
ὥσπερ ἐπὶ ζυγοῦ. καὶ γὰρ τοῦτο συμβαίνει πολλάκις,
as on balance and for this happens often
οὐ λογισμοῦ τινος πρὸς λογισμὸν ἀλλὰ φιλοτιμίας ἢ
not of-reasoning some against reasoning but of-ambition or
φιλονεικίας ἢ χάριτος ἢ ζηλοτυπίας ἢ δέους ἀντιβαίνοντος,
contentiousness or favor or jealousy or fear opposing
οἴεσθαι λόγων εἶναι δυεῖν διαφοράν· ὥσπερ ἐν
to-think of-arguments to-be of-two difference as in
τούτοις
these

'αἴδεσθεν μὲν ἀνήνασθαι, δεῖσαν δ' ὑποδέχθαι·'
they-were-ashamed indeed to-refuse they-feared and to-accept

καὶ
and

'τὸ μὲν σφαγῆναι δεινὸν εὔκλειαν δ' ἔχει,
the indeed to-be-slaughtered terrible glory but has
τὸ μὴ θανεῖν δὲ δειλὸν ἡδονὴ δ' ἔνι.'
the not to-die and cowardly pleasure but is-in

καὶ περὶ τὰς κρίσεις δὲ τῶν συμβολαίων ὑποτρέχοντα
and about the judgments and of-the contracts running-under
τὰ πάθη τὴν πλείστην ἐμποιεῖ διατριβήν· καὶ περὶ τὰ
the passions the most produce delay and about the
συμβούλια τῶν βασιλέων οἱ πρὸς χάριν λέγοντες οὐ
councils of-the kings those for favor speaking not
δυεῖν κρίσεων τῇ ἑτέρᾳ συναγορεύουσιν, ἀλλὰ πάθει τινὶ
of-two judgments for-the one advocate but to-passion some
προστίθενται παρὰ τὸν τοῦ συμφέροντος λογισμόν· διὸ
attach-themselves against the of-the advantageous reasoning therefore
τοὺς ῥήτορας ἐν ταῖς ἀριστοκρατίαις οἱ ἄρχοντες οὐκ
the orators in the aristocracies the rulers not
ἐῶσι παθαίνεσθαι· ῥέπει γὰρ εὐθεῖαν ῥοπὴν ὁ ἀπαθὴς
allow to-appeal-to-passion inclines for straight inclination the impassive
λογισμὸς ἐπὶ τὸ δίκαιον· ἂν δὲ πάθος ἐγγένηται, μάχην
reasoning to the just if but passion arise-in battle
ποιεῖ καὶ διαφορὰν τὸ ἡδόμενον καὶ τὸ ἀλγοῦν πρὸς
makes and difference the taking-pleasure and the being-pained against
τὸ κρῖνον καὶ τὸ βουλευόμενον. ἐπεὶ διὰ τί τοῖς ἐν
the judging and the deliberating since for what in-the in
φιλοσοφίᾳ σκέμμασιν οὐ πρόσεστι τὸ μετὰ λύπης ὑπὸ
philosophy inquiries not is-present the with pain by
τῶν ἑτέρων ἄγεσθαι καὶ μετατίθεσθαι πολλάκις, ἀλλ'
the others to-be-led and to-change-position often but
αὐτός τ' Ἀριστοτέλης Δημόκριτός τε καὶ Χρύσιππος
himself both Aristotle Democritus and and Chrysippus
ἔνια τῶν πρόσθεν αὐτοῖς ἀρεσκόντων ἀθορύβως καὶ
some of-the formerly to-them pleasing without-tumult and
ἀδήκτως καὶ μεθ' ἡδονῆς ἀφεῖσαν; ὅτι τῷ θεωρητικῷ
without-sting and with pleasure let-go because to-the contemplative
καὶ μαθηματικῷ τῆς ψυχῆς πάθος οὐδὲν ἀνθέστηκεν
and mathematical of-the soul passion none opposes

ἀλλ᾽ ἀτρεμεῖ καὶ οὐ πολυπραγμονεῖ τὸ ἄλογον ἐν
but is-still and not meddles the irrational in
τούτοις.
these
διὸ πρὸς τἀληθὲς ὁ λογισμός, ὅταν φανῇ, προέμενος
therefore toward the-truth the reasoning when it-appears letting-go
τὸ ψεῦδος ἀσμένως ἀπέκλινεν· ἐν αὐτῷ γὰρ ἔστιν
the falsehood gladly turned-aside in itself for is
οὐκ ἐν ἑτέρῳ τὸ πειθόμενον καὶ μεταπειθόμενον. αἱ
not in another the being-persuaded and being-dissuaded the
δὲ πραγματικαὶ βουλαὶ καὶ κρίσεις καὶ δίαιται τῶν
but practical deliberations and judgments and arbitrations of-the
πολλῶν ἐμπαθεῖς οὖσαι δυσοδίαν τῷ λόγῳ παρέχουσι καὶ
many passionate being difficulty to-the reason provide and
δυσκολίαν, ἐνισχομένῳ καὶ ταραττομένῳ περὶ τὸ ἄλογον,
trouble being-held-back and being-disturbed by the irrational
ἀνταῖρον αὐτῷ μεθ᾽ ἡδονῆς τινος ἢ δέους ἢ λύπης
rising-against it with pleasure some or fear or pain
ἢ ἐπιθυμίας. καὶ τούτων κριτήριον ἡ αἴσθησίς ἐστιν
or desire and of-these criterion the perception is
ἀμφοτέρων ἐφαπτομένη· καὶ γὰρ ἂν περιγένηται θάτερον,
both grasping and for if prevails the-one
οὐκ ἀνῄρηκε θάτερον, ἀλλ᾽ ἐφέλκεται καταβιαζόμενον
not has-destroyed the-other but drags-along being-forced
καὶ ἀντιτεῖνον. ὁ γὰρ νουθετῶν αὑτὸν ἐρῶντα
and resisting the(-one) for admonishing himself in-love
χρῆται τῷ λογισμῷ πρὸς τὸ πάθος, ὡς ἀμφοτέρων
uses the reasoning against the passion as both
ἐνόντων ἅμα τῇ ψυχῇ, καθάπερ χειρὶ φλεγμαῖνον
being-in at-once the soul as-if with-hand inflamed
ἕτερον μέρος πιέζων καὶ δυεῖν ὄντων καὶ διαφερόντων
other part pressing and of-two being and differing

ἐπαισθανόμενος. ἐν μέντοι ταῖς ἀπαθέσι βουλαῖς καὶ
perceiving in however the passionless deliberations and
σκέψεσιν οἵας ἔχει μάλιστα τὸ θεωρητικόν, ἂν μὲν
inquiries such-as has most the contemplative if indeed
ἴσαι μένωσιν, οὐ γέγονε κρίσις ἀλλ᾽ ἀπορία, στάσις
equal they-remain not has-occurred judgment but perplexity standstill
οὖσα καὶ μονὴ διανοίας ὑπ᾽ ἐναντίων λόγων· ἂν δὲ
being and halt of-thought by opposite arguments if but
ῥοπὴ γένηται πρὸς θάτερον ἡ κρατήσασα τὴν ἑτέραν
inclination occur toward the-one the having-prevailed the other
λέλυκεν, ὥστε μὴ λυπεῖν μηδ᾽ ὑπεναντιοῦσθαι πρὸς τὴν
has-dissolved so-that not to-grieve nor to-oppose against the
δόξαν. ὅλως δὲ λογισμοῦ μὲν ἀντικεῖσθαι λογισμῷ
opinion in-general and of-reasoning indeed to-be-opposed to-reasoning
δοκοῦντος, οὐ γίγνεται δυεῖν καὶ ἑτέρων αἴσθησις
seeming not arises of-two and different perception
ἀλλ᾽ ἑνός τινος ἐν διαφόροις γιγνομένου φαντασίαις·
but of-one some in different arising appearances
ὅταν δὲ τὸ ἄλογον μάχηται τῷ λογισμῷ, μήτε
when but the irrational fights with-the reasoning neither
κρατεῖν ἀλύπως μήτε κρατεῖσθαι πεφυκὸς εὐθὺς εἰς δύο
to-master painlessly nor to-be-mastered born-to at-once into two
διίστησι τῇ μάχῃ τὴν ψυχὴν καὶ ποιεῖ τὴν διαφορὰν
divides by-the battle the soul and makes the difference
πρόδηλον.
manifest

8 οὐ μόνον τοίνυν ἀπὸ τῆς μάχης ἀλλ᾽ οὐδὲν ἧττον
not only then from the battle but nothing less
ἀπὸ τῆς ἀκολουθίας κατίδοι τις ἂν τὴν παθητικὴν
from the following would-perceive anyone — the passionate
ἀρχὴν τῆς λογικῆς οὖσαν ἑτέραν. ἐπεὶ γὰρ ἔστι
principle than-the rational being other since for it-is-possible

μὲν ἐρᾶν εὐφυοῦς πρὸς ἀρετὴν καὶ γενναίου παιδὸς
indeed to-love well-endowed for virtue and noble boy
ἔστι δὲ φαύλου καὶ ἀκολάστου, συμβαίνει δὲ θυμῷ
it-is-possible and base and licentious it-happens and with-anger
χρῆσθαι μὲν ἀλόγως πρὸς παῖδας αὑτοῦ καὶ γονεῖς
to-treat indeed irrationally toward children one's-own and parents
χρῆσθαι δ' ὑπὲρ γονέων καὶ παίδων δικαίως πρὸς
to-treat but for parents and children justly toward
πολεμίους καὶ τυράννους· ὥσπερ ἐκεῖ μάχης καὶ διαφορᾶς
enemies and tyrants as there of-battle and of-difference
τοῦ πάθους πρὸς τὸν λογισμὸν αἴσθησις ἔστιν, οὕτως
of-the passion toward the reasoning perception there-is so
ἐνταῦθα πειθοῦς καὶ ἀκολουθίας, οἷον ἐπιρρέποντος
here of-persuasion and of-following as-if inclining-toward
καὶ συνεπιδιδόντος. ἔτι τοίνυν καὶ γυναῖκα γήμας
and giving-way-with further then also wife having-married
κατὰ νόμους ἀνὴρ ἐπιεικὴς διανοεῖται περιέπειν καὶ
according-to laws man reasonable intends to-cherish and
συνεῖναι δικαίως καὶ σωφρόνως, χρόνῳ δὲ τῆς συνηθείας
to-live-with justly and temperately in-time but the intimacy
ἐντεκούσης πάθος αἰσθάνεται τῷ λογισμῷ τὸ φιλεῖν
having-engendered passion he-perceives by-the reasoning the loving
καὶ τὸ ἀγαπᾶν ἐπιτεινόμενον· ὥσπερ αὖ καὶ νέοι
and the cherishing being-intensified as again also young-men
διδασκάλοις ἐπιτυχόντες ἀστείοις ὑπὸ χρείας τὸ πρῶτον
teachers having-met refined from need the first
ἕπονται καὶ ζηλοῦσιν, ὕστερον δὲ καὶ φιλοῦσιν ἀντὶ
follow and emulate later but also love instead-of
γνωρίμων καὶ μαθητῶν ἐρασταὶ καλούμενοι καὶ ὄντες.
pupils and learners lovers called and being
τὸ δ' αὐτὸ συμβαίνει καὶ πρὸς ἄρχοντας ἐν πόλεσι
the and same happens also toward rulers in cities

χρηστοὺς καὶ γείτονας καὶ κηδεστάς· ἀρξάμενοι γὰρ
good and neighbors and kinsmen-by-marriage having-begun for
ὑπὸ χρείας τινὸς καθηκόντως ἀλλήλοις ὁμιλεῖν, ἔπειτα
from need some fittingly with-one-another to-associate then
λανθάνουσιν εἰς τὸ φιλεῖν ὑποφερόμενοι, συνεπισπασαμένου
escape-notice to the loving being-carried-on having-drawn-along
τοῦ λογισμοῦ καὶ συναναπείσαντος τὸ παθητικόν. ὁ
the reasoning and having-persuaded-along the passionate the(-one)
δ' εἰπών
but having-said

'αἰδώς τε· δισσαὶ δ' εἰσίν, ἡ μὲν οὐ κακὴ
shame and double and are the(-one) indeed not bad
ἡ δ' ἄχθος οἴκων·'
the(-other) and burden of-houses

ἆρ' οὐ δῆλός ἐστι συνῃσθημένος ἐν ἑαυτῷ τοῦτο
is-it not clear he-is having-perceived in himself this
τὸ πάθος πολλάκις μὲν ἀκολουθοῦν τῷ λόγῳ
the passion often indeed following the reason
καὶ συγκατακοσμούμενον, πολλάκις δὲ παρὰ τὸν
and being-ordered-with often but against the
λόγον ὄκνοις καὶ μελλήσεσι καιροὺς καὶ πράγματα
reason by-hesitations and delays occasions and affairs
λυμαινόμενον;
damaging

The Stoics themselves rename the passions when they obey reason, and call them stings and contractions when they resist it; the base cannot love their parents though they judge they should, yet love a courtesan at once. If every passion were an equal fault, Dolon's fear would equal Ajax's slow retreat, Plato's grief Alexander's, and Nicocreon's anger Magas'. Chrysippus concedes that anger blinds and that passion drives men against their reason, citing Menander. A man better or worse than himself must be double, and the body's state, in youth and age and in beasts, shows the irrational is a distinct power.

οἷς καὶ αὐτοὶ τρόπον τινὰ διὰ τὴν ἐνάργειαν 9
to-which also themselves in-a-way some because-of the evidence
ὑπείκοντες, αἰδεῖσθαι τὸ αἰσχύνεσθαι καλοῦσι καὶ τὸ
yielding to-be-modest the to-feel-shame call and the
ἥδεσθαι χαίρειν καὶ τοὺς φόβους εὐλαβείας· ταύτην
to-take-pleasure to-rejoice and the fears cautions this
μὲν οὐδενὸς ἂν αἰτιασαμένου τὴν εὐφημίαν, εἰ ταὐτὰ
indeed no-one — would-blame the euphemism if the-same
πάθη προστιθέμενα μὲν τῷ λογισμῷ τούτοις καλοῦσι
passions attaching-themselves indeed to-the reasoning by-these they-call
τοῖς ὀνόμασι, μαχόμενα δὲ καὶ βιαζόμενα τὸν λογισμὸν
the names fighting but and forcing the reasoning
ἐκείνοις. ὅταν δὲ δακρύοις ἐλεγχόμενοι καὶ τρόμοις καὶ
by-those when but by-tears being-refuted and by-tremblings and
χρόας μεταβολαῖς, ἀντὶ λύπης καὶ φόβου δηγμούς τινας
of-color by-changes instead-of grief and fear stings certain
καὶ συνθροήσεις λέγωσι καὶ προθυμίας τὰς ἐπιθυμίας
and perturbations they-speak-of and eagernesses the desires
ὑποκορίζωνται, σοφιστικὰς δοκοῦσιν οὐ φιλοσόφους
they-call-endearingly sophistical they-seem not philosophical
δικαιώσεις καὶ ἀποδράσεις ἐκ τῶν πραγμάτων μηχανᾶσθαι
pleas and escapes from the facts to-contrive

διὰ τῶν ὀνομάτων. καίτοι πάλιν αὐτοὶ τάς τε χαρὰς
through the names and-yet again themselves the both joys
ἐκείνας καὶ τὰς βουλήσεις καὶ τὰς εὐλαβείας εὐπαθείας
those and the wishes and the cautions good-feelings
καλοῦσιν οὐκ ἀπαθείας, ὀρθῶς ἐνταῦθα χρώμενοι τοῖς
call not impassivities rightly here using the
ὀνόμασι· γίγνεται γὰρ εὐπάθεια τοῦ λογισμοῦ τὸ πάθος
names it-becomes for good-feeling of-the reasoning the passion
οὐκ ἀναιροῦντος ἀλλὰ κοσμοῦντος καὶ τάττοντος ἐν τοῖς
not destroying but ordering and arranging in the
σωφρονοῦσιν. οἱ δὲ φαῦλοι καὶ ἀκρατεῖς τί πάσχουσιν,
temperate the but base and incontinent what do-they-suffer
ὅταν τὸν πατέρα καὶ τὴν μητέρα κρίναντες φιλεῖν ἀντὶ
when the father and the mother having-judged to-love instead-of
τοῦ ἐρωμένου καὶ τῆς ἐρωμένης μὴ δύνωνται, τὴν δ'
the beloved and the beloved not they-can the but
ἑταίραν καὶ τὸν κόλακα κρίναντες, εὐθὺς καὶ φιλῶσιν;
courtesan and the flatterer having-judged at-once also they-love
εἰ γὰρ τὸ πάθος ἦν κρίσις, ἔδει τῇ τοῦ φιλεῖν
if for the passion were judgment it-would-be-necessary to-the of-the to-love
χρῆναι καὶ μισεῖν κρίσει τὸ φιλεῖν ἕπεσθαι καὶ τὸ μισεῖν·
to-be-needful and to-hate judgment the loving to-follow and the hating
νυνὶ δὲ συμβαίνει τἀναντία, ταῖς μὲν προστιθεμένου
now but happens the-opposite to-the indeed attaching-itself
τοῦ πάθους κρίσεσι ταῖς δ' ἀπειθοῦντος. ᾗ καί
the passion judgments to-the(-others) and disobeying wherefore and
φασιν αὐτοί, τῶν πραγμάτων ἐκβιαζομένων, οὐ πᾶσαν
they-say themselves the facts forcing not every
εἶναι κρίσιν πάθος ἀλλὰ τὴν κινητικὴν ὁρμῆς βιαίου καὶ
to-be judgment passion but the moving of-impulse violent and
πλεοναζούσης, ὁμολογοῦντες ἕτερον εἶναι τὸ κρῖνον καὶ τὸ
excessive agreeing other to-be the judging and the

πάσχον ἐν ἡμῖν ὥσπερ τὸ κινοῦν καὶ τὸ κινούμενον. αὐτός
suffering in us as the moving and the moved himself
τε Χρύσιππος ἐν πολλοῖς ὁριζόμενος τὴν καρτερίαν καὶ
both Chrysippus in many defining the endurance and
τὴν ἐγκράτειαν ἕξεις ἀκολουθητικὰς τῷ αἱροῦντι λόγῳ,
the continence states following the choosing reason
δῆλός ἐστιν ὑπὸ τῶν πραγμάτων ὁμολογεῖν ἀναγκαζόμενος,
clear is by the facts to-agree being-compelled
ὡς ἕτερόν ἐστι τὸ ἀκολουθοῦν ἐν ἡμῖν τοῦ ᾧ
that other is the following in us than-that which
ἀκολουθεῖ πειθόμενον ἢ πάλιν μάχεται μὴ πειθόμενον.
it-follows obeying or again fights not obeying
ἴσα τοίνυν τὰ ἁμαρτήματα πάντα καὶ πάσας τιθέμενοι 10
equal then the errors all and all positing
τὰς ἁμαρτίας, εἰ μὲν ἄλλῃ πῃ παρορῶσι τἀληθές,
the faults if indeed elsewhere somehow they-overlook the-truth
οὐκ ἔστι καιρὸς ἐν τῷ παρόντι διελέγχειν· ἐν δὲ τοῖς
not is occasion in the present to-refute in but the
πάθεσι φαίνονται κομιδῇ παρὰ τὴν ἐνάργειαν ἐνιστάμενοι
passions they-appear altogether against the evidence opposing
τῷ λόγῳ. πᾶν μὲν γὰρ πάθος ἁμαρτία κατ᾽ αὐτούς
the reason every indeed for passion fault according-to them
ἐστι, καὶ πᾶς ὁ λυπούμενος ἢ φοβούμενος ἢ ἐπιθυμῶν
is and every the grieving or fearing or desiring
ἁμαρτάνει. μεγάλαι δὲ τῶν παθῶν διαφοραὶ κατὰ τὸ
errs great but of-the passions differences in the
μᾶλλον καὶ τὸ ἧττον ὁρῶνται· τίς γὰρ ἂν φαίη τὸν
more and the less are-seen who for — would-say the
Δόλωνος φόβον ἴσον εἶναι τῷ Αἴαντος ‘ἐντροπαλιζομένου’
of-Dolon fear equal to-be to-the of-Ajax turning-about
καὶ βάδην ἀπιόντος ἐκ τῶν πολεμίων ‘ὀλίγον γόνυ
and step-by-step going-away from the enemies little knee

γουνὸς ἀμείβοντος;᾽ ἢ τῇ Πλάτωνος ἐπὶ Σωκράτει
by-knee changing or to-the of-Plato for Socrates
τελευτήσαντι λύπῃ τὴν Ἀλεξάνδρου διὰ Κλεῖτον, αὐτὸν
having-died grief the of-Alexander because-of Cleitus himself
ἀνελεῖν ὁρμήσαντος; ἐπιτείνονται γὰρ οὐ μετρίως καὶ τῷ
to-kill having-rushed are-intensified for not moderately also by-the
παρὰ λόγον αἱ λῦπαι, καὶ τὸ παρ᾽ ἐλπίδα σύμπτωμα τοῦ
against reason the griefs and the against hope calamity than-the
κατὰ λόγον ὀδυνηρότερον· εἰ προσδοκῶν εὐημεροῦντα
according-to reason more-painful if expecting prospering
καὶ θαυμαζόμενον ὄψεσθαι πύθοιτο κατεστρεβλωμένον,
and admired to-see one-should-learn tortured
ὡς Φιλώταν Παρμενίων. θυμῷ δὲ τίς ἂν εἴποι πρὸς
as Philotas Parmenion with-anger and who — would-say against
Ἀνάξαρχον ἴσῳ κεχρῆσθαι Νικοκρέοντα καὶ πρὸς Φιλήμονα
Anaxarchus equal to-have-used Nicocreon and against Philemon
Μάγαν, ἀμφοτέρους λοιδορηθέντας ὑπ᾽ αὐτῶν; ὁ μὲν
Magas both reviled by them the(-one) indeed
γὰρ ὑπέροις σιδηροῖς κατέπτισσε καὶ κατέκοπτεν ἐκεῖνον·
for with-pestles iron pounded and cut-to-pieces him
ὁ δὲ τῷ Φιλήμονι τὸν δήμιον ἐκέλευσεν ἐπὶ τὸν
the(-other) and — for-Philemon the executioner ordered on the
τράχηλον ἐπιθεῖναι γυμνὴν τὴν μάχαιραν εἶτ᾽ ἀφεῖναι. διὸ
neck to-lay naked the sword then to-let-go therefore
καὶ νεῦρα τῆς ψυχῆς τὸν θυμὸν ὁ Πλάτων προσεῖπεν
also sinews of-the soul the anger — Plato called
ὡς ἐπιτεινόμενόν τε πικρίᾳ καὶ πραότητι χαλώμενον.
as being-tightened both by-bitterness and by-gentleness being-slackened
ταῦτα τοίνυν καὶ τὰ τοιαῦτα διακρουόμενοι τὰς ἐπιτάσεις
these-things then and the such-things repelling the intensifications
τῶν παθῶν καὶ τὰς σφοδρότητας οὔ φασι γίγνεσθαι
of-the passions and the vehemences not they-say to-arise

κατὰ τὴν κρίσιν ἐν ᾗ τὸ ἁμαρτητικόν, ἀλλὰ τὰς δήξεις
in the judgment in which the erring but the stings
καὶ τὰς συστολὰς καὶ τὰς διαχύσεις εἶναι τὰς τὸ μᾶλλον
and the contractions and the expansions to-be the the more
καὶ τὸ ἧττον τῷ ἀλόγῳ δεχομένας. καίτοι καὶ περὶ
and the less in-the irrational admitting and-yet also about
τὰς κρίσεις φαίνονται γιγνόμεναι διαφοραί· τήν τε γὰρ
the judgments appear arising differences the both for
πενίαν οἱ μὲν οὐ κακὸν οἱ δὲ καὶ μέγα κρίνουσι
poverty the(-ones) indeed not evil the(-others) and even great judge
κακόν, οἱ δέ γε καὶ μέγιστον, ὥστε καὶ κατὰ τῶν
evil the(-others) and at-least even greatest so-that even down the
πετρῶν καὶ κατὰ τῆς θαλάττης ὠθεῖν ἑαυτούς· τόν τε
rocks and down the sea to-thrust themselves the both
θάνατον οἱ μὲν ἀγαθῶν στερήσει μόνον οἱ δὲ
death the(-ones) indeed of-goods by-deprivation only the(-others) and
καὶ τιμωρίαις αἰωνίοις ὑπὸ γῆν καὶ κολασμοῖς φρικώδεσι
also by-punishments eternal under earth and by-chastisements horrible
κακὸν εἶναι νομίζουσιν· ἥ τε τοῦ σώματος ὑγίεια τοῖς
evil to-be think the both of-the body health by-the(-ones)
μὲν ὡς κατὰ φύσιν καὶ χρήσιμον ἀγαπᾶται, τοῖς
indeed as according-to nature and useful is-loved to-the(-others)
δὲ τῶν ὄντων δοκεῖ μέγιστον ἀγαθόν· οὔτε γάρ
and of-the things-that-are seems greatest good neither for

‘πλούτου χάριν ἢ τεκέων’
of-wealth for-the-sake or of-children

οὔτε
nor

‘τᾶς ἰσοδαίμονος ἀνθρώποις βασιληίδος ἀρχᾶς’,
of-the god-equal for-men royal rule

τελευτῶντες δὲ καὶ τὴν ἀρετὴν ἀνωφελῆ καὶ ἀνόνητον
ending and also the virtue useless and unprofitable
ἡγοῦνται, τοῦ ὑγιαίνειν μὴ παρόντος· ὥστε φαίνεσθαι καὶ
consider the being-healthy not being-present so-that to-appear also
περὶ τὰς κρίσεις αὐτὰς τοὺς μὲν μᾶλλον τοὺς δ’
about the judgments themselves the(-ones) indeed more the(-others) and
ἧττον ἁμαρτάνοντας. ἀλλ’ οὐ τοῦτο νῦν διελεγκτέον, ἐκεῖνο
less erring but not this now must-be-refuted that
δ’ ἐκ τούτου ληπτέον, ὅτι συγχωροῦσι καὶ αὐτοὶ τῆς
but from this must-be-taken that concede also themselves than-the
κρίσεως ἕτερον εἶναι τὸ ἄλογον, καθ’ ὃ φασι γίγνεσθαι
judgment other to-be the irrational according-to which they-say to-become
τὸ πάθος σφοδρότερον καὶ μεῖζον, ἐρίζοντες πρὸς τοὔνομα
the passion more-vehement and greater quarreling about the-name
καὶ τὸ ῥῆμα, τὰ δὲ πράγματα διδόντες τοῖς διαφέρειν
and the word the but facts granting to-those to-differ
τὸ παθητικὸν καὶ ἄλογον τοῦ λογιζομένου καὶ κρίνοντος
the passionate and irrational from-the reasoning and judging
ἀποφαινομένοις. ἐν δὲ τοῖς περὶ Ἀνωμαλίας ὁ Χρύσιππος
declaring in and the(-books) on Anomaly — Chrysippus
εἰπών, ὅτι τυφλόν ἐστιν ἡ ὀργὴ καὶ πολλάκις μὲν οὐκ
having-said that blind is the anger and often indeed not
ἐᾷ ὁρᾶν τὰ ἐκφανῆ πολλάκις δὲ τοῖς καταλαμβανομένοις
allows to-see the evident often but to-the being-grasped
ἐπιπροσθεῖ, μικρὸν προελθών ‘τὰ γὰρ ἐπιγιγνόμενα’ φησὶ
stands-in-the-way little having-gone-on the for supervening he-says
‘πάθη ἐκκρούει τοὺς λογισμούς, καὶ τὰ ὡς ἑτέρως
passions knock-out the reasonings and the-things as otherwise

φαινόμενα βιαίως προωθοῦντα ἐπὶ τὰς ἐναντίας πράξεις·’
appearing violently pushing toward the opposite actions
εἶτα χρῆται μάρτυρι τῷ Μενάνδρῳ λέγοντι
then he-uses as-witness — Menander saying

‘οἴμοι τάλας ἔγωγε, ποῦ ποτε φρένες
alas wretched I where ever wits
ἡμῶν ἐκεῖνον ἦσαν ἐν τῷ σώματι
our that were in the body
τὸν χρόνον, ὅτ’ οὐ ταῦτ’ ἀλλ’ ἐκεῖν’ ᾑρούμεθα;’
the time when not these but those we-chose

καὶ πάλιν ὁ Χρύσιππος προελθὼν τοῦ λογικοῦ φησι ζῴου
and again — Chrysippus having-gone-on of-the rational he-says animal
φύσιν ἔχοντος προσχρῆσθαι εἰς ἕκαστα τῷ λόγῳ καὶ
nature having to-use in each-thing the reason and
ὑπὸ τούτου κυβερνᾶσθαι, πολλάκις ἀποστρέφεσθαι αὐτὸν
by this to-be-steered often to-turn-away from-it
ἡμᾶς ἄλλῃ βιαιοτέρᾳ φορᾷ χρωμένους· ὁμολογῶν τὸ
us other more-violent impulse using agreeing the
συμβαῖνον ἐκ τῆς πρὸς τὸν λόγον τοῦ πάθους διαφορᾶς.
happening from the toward the reason of-the passion difference
ἐπεὶ καὶ γελοῖόν ἐστιν, ᾗ φησι Πλάτων, αὐτόν τινα
since also laughable it-is as says Plato himself someone
λέγειν αὑτοῦ κρείττονα καὶ πάλιν χείρονα, καὶ τὸν μὲν
to-call than-himself better and again worse and the indeed
κρατοῦνθ’ ἑαυτοῦ τὸν δὲ μὴ κρατοῦντα.
mastering himself the(-other) and not mastering
πῶς γὰρ οἷόν τε τὸν αὐτὸν αὑτοῦ κρείττον’ εἶναι 11
how for possible — the same than-himself better to-be
καὶ χείρονα ἢ κρατεῖν ἅμα καὶ κρατεῖσθαι, μὴ τρόπον
and worse or to-master at-once and to-be-mastered unless in-a-way

τινὰ διττοῦ πεφυκότος ἑκάστου καὶ τὸ μὲν χεῖρον ἐν
some double being-by-nature each and the indeed worse in
ἑαυτῷ τὸ δὲ βέλτιον ἔχοντος; οὕτω γὰρ ὁ μὲν τοῦ
himself the but better having so for the(-one) indeed of-the
βελτίονος ὑπηκόῳ τῷ χείρονι χρώμενος ἐγκρατὴς ἑαυτοῦ
better to-obedient the worse using self-controlled over-himself
καὶ κρείττων ἐστίν, ὁ δὲ τῷ ἀκολάστῳ καὶ ἀλόγῳ
and better is the(-other) and the licentious and irrational
τῆς ψυχῆς ἑπόμενον περιορῶν καὶ ὑπηρετοῦν τὸ κρεῖττον
of-the soul following overlooking and serving the better
ἥττων ἑαυτοῦ καὶ ἀκρατὴς λέγεται καὶ παρὰ φύσιν
worse than-himself and incontinent is-called and against nature
διακείμενος. φύσει γὰρ προσήκει θεῖον ὄντα τὸν λογισμὸν
disposed by-nature for it-befits divine being the reasoning
ἡγεῖσθαι καὶ ἄρχειν τοῦ ἀλόγου, τοῦ τὴν γένεσιν αὐτόθεν
to-lead and to-rule of-the irrational the the origin immediately
ἔχοντος ἐκ τοῦ σώματος· ᾧ καὶ συνεξομοιοῦσθαι καὶ
having from the body with-which also to-be-made-like and
κοινωνεῖν παθῶν καὶ ἀναπίμπλασθαι πέφυκεν, ἐνδεδυκὸς
to-share passions and to-be-filled it-is-born having-entered
αὐτῷ καὶ καταμεμιγμένον, ὡς δηλοῦσιν αἱ ὁρμαὶ πρὸς τὰ
it and mixed as show the impulses toward the
σωματικὰ κινούμεναι καὶ ἱστάμεναι καὶ σφοδρότητας ἐν
bodily-things being-moved and stopping and vehemences in
ταῖς τοῦ σώματος μεταβολαῖς καὶ ἀνέσεις λαμβάνουσαι.
the of-the body changes and relaxations taking
διὸ νέοι μὲν καὶ ὀξεῖς καὶ ἰταμοὶ περί τε τὰς
therefore young-men indeed both sharp and rash about both the
ὀρέξεις διάπυροι καὶ οἰστρώδεις αἵματος πλήθει καὶ
desires fiery and gadfly-driven of-blood by-abundance and
θερμότητι, τῶν δὲ πρεσβυτῶν ἡ περὶ τὸ ἧπαρ ἀρχὴ
heat of-the but old-men the about the liver source

τοῦ ἐπιθυμητικοῦ κατασβέννυται καὶ γίγνεται μικρὰ καὶ
of-the desiring is-quenched and becomes small and
ἀσθενής· ἰσχύει δὲ μᾶλλον ὁ λόγος τοῦ παθητικοῦ τῷ
weak is-strong but more the reason the passionate with-the
σώματι συναπομαραινομένου.
body withering-together
τοῦτο δ' ἀμέλει καὶ τὰς τῶν θηρίων ἠθοποιεῖ πρὸς
this and of-course also the of-the beasts gives-character toward
τὰ πάθη φύσεις· οὐ γὰρ ὀρθότητι δοξῶν οὐδὲ φαυλότητι
the passions natures not for by-rightness of-opinions nor by-badness
δήπου τοῖς μὲν ἀλκαὶ καὶ ὁρμαὶ πρὸς τὰ φαινόμενα
surely to-the(-ones) indeed prowess and impulses toward the apparent
δεινὰ παρίστανται, τοῖς δ' ἀμήχανοι πτοῖαι καὶ φόβοι
dangers arise to-the(-others) and helpless flutterings and fears
τῆς ψυχῆς· ἀλλ' αἱ περὶ τὸ αἷμα καὶ τὸ πνεῦμα καὶ τὸ
of-the soul but the about the blood and the breath and the
σῶμα δυνάμεις τὰς τῶν παθῶν διαφορὰς ποιοῦσιν, ὥσπερ
body powers the of-the passions differences make as-if
ἐκ ῥίζης τοῦ παθητικοῦ τῆς σαρκὸς ἀναβλαστάνοντος καὶ
from root the passionate the flesh sprouting-up and
συναναφέροντος τὴν ποιότητα καὶ τὴν κρᾶσιν. τοῦ δ'
bringing-up-with-it the quality and the blend of-the and
ἀνθρώπου ταῖς μὲν παθητικαῖς ὁρμαῖς τὸ σῶμα συμπαθοῦν
man by-the indeed passionate impulses the body sympathizing
καὶ συγκινούμενον ἐλέγχουσιν ὠχρότητες ἐρυθήματα τρόμοι
and moving-with prove palenesses blushes tremblings
πηδήσεις καρδίας, διαχύσεις αὖ πάλιν ἐν ἐλπίσιν ἡδονῶν
leapings of-heart relaxations again in-turn in hopes of-pleasures
καὶ προσδοκίαις· ὅταν δὲ μὴ μετὰ πάθους ἀλλ' αὐτὸ καθ'
and expectations when but not with passion but itself by
αὑτὸ κινῆται τὸ διανοητικόν, ἡσυχίαν ἄγει τὸ σῶμα καὶ
itself is-moved the thinking quiet keeps the body and

καθέστηκεν οὔτε κοινωνοῦν οὔτε μετέχον αὐτὸ τῆς ἐνεργείας
is-settled neither sharing nor participating itself in-the activity
τοῦ φρονοῦντος, εἰ τοῦ παθητικοῦ μὴ συνεφάπτοιτο μηδὲ
of-the thinking if the passionate not should-lay-hold-with nor
συμπαραλαμβάνοι τὸ ἄλογον· ὥστε καὶ τούτῳ δύ' ὄντα
should-take-along the irrational so-that also by-this two being
καὶ διαφέροντα δηλοῦσθαι ταῖς δυνάμεσιν ἀλλήλων.
and differing to-be-shown by-the powers from-one-another

V · THE USE OF THE PASSIONS

Man shares in every kind of being, the irrational among them, so reason should not cut the passions out, as Lycurgus cut the vines, but prune and tame them, as one mixes wine rather than spilling it. Anger serves courage, hatred of wickedness justice, affection friendship; a soul without passion would be a ship without wind. Lawgivers stir emulation and martial spirit, Homer's gods breathe in might, and the passions' very opponents lead the young by praise and rebuke, shame and pleasure, as the Spartan tutor said he would make his boy delight in what is fine.

12 καθόλου δὲ τῶν ὄντων αὐτοὶ τέ φασι καὶ δῆλόν
in-general and of-the things-that-are themselves both say and clear
ἐστιν, ὅτι τὰ μὲν ἕξει διοικεῖται τὰ δὲ φύσει
it-is that the(-ones) indeed by-cohesion are-governed the(-others) and by-nature
τὰ δ' ἀλόγῳ ψυχῇ, τὰ δὲ καὶ λόγον ἐχούσῃ καὶ
the(-others) and by-irrational soul the(-others) and also reason having and
διάνοιαν· ὧν ὁμοῦ τι πάντων ὁ ἄνθρωπος μετέσχηκε
thought of-which together somehow all the man has-shared
καὶ γέγονεν ἐν πάσαις ταῖς εἰρημέναις διαφοραῖς· καὶ
and has-come-to-be in all the mentioned differences and
γὰρ ἕξει συνέχεται καὶ φύσει τρέφεται καὶ λόγῳ
for by-cohesion he-is-held-together and by-nature he-is-nourished and reason

χρῆται καὶ διανοίᾳ. μέτεστιν οὖν αὐτῷ καὶ τοῦ ἀλόγου,
uses and thought shares then to-him also in-the irrational
καὶ σύμφυτον ἔχει τὴν τοῦ πάθους ἀρχήν, οὐκ ἐπεισόδιον
and inborn has the of-the passion beginning not adventitious
ἀλλ' ἀναγκαίαν οὖσαν, οὐδ' ἀναιρετέαν παντάπασιν ἀλλὰ
but necessary being nor to-be-removed altogether but
θεραπείας καὶ παιδαγωγίας δεομένην. ὅθεν οὐ Θρᾴκιον οὐδὲ
of-treatment and of-training needing whence not Thracian nor
Λυκούργειον τοῦ λόγου τὸ ἔργον ἐστί, συνεκκόπτειν καὶ
Lycurgean of-the reason the work is to-cut-down-with and
συνδιαφθείρειν τὰ ὠφέλιμα τοῖς βλαβεροῖς τοῦ πάθους,
to-destroy-with the useful with-the harmful of-the passion
ἀλλ' ᾗπερ ὁ φυτάλμιος θεὸς καὶ ἡμερίδης, τὸ ἄγριον
but as-precisely the plant-nurturing god and cultivated-vine-god the wild
κολοῦσαι καὶ ἀφελεῖν τὴν ἀμετρίαν, εἶτα τιθασεύειν καὶ
to-prune and to-remove the excess then to-tame and
περιίστασθαι τὸ χρήσιμον. οὔτε γὰρ οἶνον οἱ φοβούμενοι
to-cultivate the useful neither for wine those fearing
τὸ μεθύειν ἐκχέουσιν οὔτε πάθος οἱ δεδιότες τὸ ταρακτικὸν
the being-drunk pour-out nor passion those dreading the disturbing
ἀναιροῦσιν ἀλλὰ κεραννύουσι. καὶ γὰρ καὶ βοῶν καὶ ἵππων
destroy but they-blend and for also of-oxen and of-horses
τὰ πηδήματα καὶ τοὺς ἀφηνιασμοὺς οὐ τὰς κινήσεις οὐδὲ
the leapings and the bolting not the movements nor
τὰς ἐνεργείας ἀφαιροῦσι· καὶ τοῖς πάθεσι δεδαμασμένοις
the activities they-remove and the passions tamed
χρῆται καὶ χειροήθεσιν ὁ λογισμός, οὐκ ἐκνευρίσας οὐδ'
uses and tractable the reasoning not having-hamstrung nor
ἐκτεμὼν παντάπασι τῆς ψυχῆς τὸ ὑπηρετικόν·
having-cut-out altogether of-the soul the serving

‘ὑφ’ ἅρμασι γὰρ ἵππος’
under chariots for horse

ὥς φησι Πίνδαρος
as says Pindar

‘ἐν δ’ ἀρότρῳ βοῦς·
in and plow ox
κάπρῳ δὲ βουλεύοντα φόνον κύνα χρὴ τλάθυμον ἐξευρεῖν.’
for-boar and planning slaughter dog one-must stout-hearted to-find

ὧν πολὺ χρησιμώτερα τὰ τῶν παθῶν θρέμματα τῷ
than-which much more-useful the of-the passions nurslings to-the
λογισμῷ συμπαρόντα καὶ συνεπιτείνοντα ταῖς ἀρεταῖς·
reasoning being-present-with and intensifying with-the virtues
ὁ θυμὸς τῇ ἀνδρείᾳ μέτριος ὤν, ἡ μισοπονηρία
the anger to-the courage moderate being the hatred-of-wickedness
τῇ δικαιοσύνῃ, καὶ ἡ νέμεσις ἐπὶ τοὺς παρ’ ἀξίαν
to-the justice and the indignation against the beyond desert
εὐτυχοῦντας, ὅταν ἅμ’ ἀνοίᾳ καὶ ὕβρει φλεγόμενοι τὴν
prospering when with folly and insolence inflamed the
ψυχὴν ἐπισχέσεως δέωνται. φιλίας δὲ φιλοστοργίαν
soul of-check they-need of-friendship and affection
ἢ φιλανθρωπίας ἔλεον ἢ τὸ συγχαίρειν καὶ συναλγεῖν
or of-humanity pity or the rejoicing-with and grieving-with
εὐνοίας ἀληθινῆς οὐδὲ βουλόμενος ἄν τις ἀποσπάσειεν
of-goodwill true not-even wishing — anyone would-tear-away
οὐδ’ ἀποτήξειεν. εἰ δ’ οἱ τὸν ἔρωτα τῇ ἐρωτομανίᾳ
nor would-melt-away if and those the love with-the love-madness
συνεκβάλλοντες ἁμαρτάνουσιν, οὐδ’ οἱ τὴν ἐπιθυμίαν
throwing-out-together err nor those the desire

διὰ τὴν φιλαργυρίαν ψέγοντες κατορθοῦσιν· ἀλλ᾽ ὅμοιόν
because-of the love-of-money blaming succeed but similar
τι πράττουσι τοῖς τὸ τρέχειν διὰ τὸ προσπταίειν
something do to-those the running because-of the stumbling
καὶ τὸ βάλλειν διὰ τὸ ὑπερβάλλειν ἀναιροῦσι, καὶ πρὸς
and the throwing because-of the overshooting remove and toward
τὸ ᾄδειν τὸ παράπαν διὰ τὸ ἀπᾴδειν ἀπεχθῶς
the singing the altogether because-of the singing-out-of-tune hostilely
ἔχουσιν. οἷον γὰρ ἐν φθόγγοις μουσικὴ τὸ ἐμμελὲς οὐκ
being-disposed as for in notes music the harmonious not
ἀναιρέσει βαρύτητος καὶ ὀξύτητος, ἐν δὲ σώμασιν ἰατρικὴ
by-removal of-low-pitch and high-pitch in and bodies medicine
τὸ ὑγιεινὸν οὐ φθορᾷ θερμότητος καὶ ψυχρότητος, ἀλλὰ
the healthy not by-destruction of-heat and cold but
συμμετρίαις καὶ ποσότησι κραθεισῶν ἀπεργάζεται, τοιοῦτον
by-proportions and quantities of-the-blended produces such
ἐν ψυχῇ τὸ νικῶν, ἐγγενομένης ὑπὸ λόγου ταῖς παθητικαῖς
in soul the victorious having-arisen by reason in-the passionate
δυνάμεσι καὶ κινήσεσιν ἐπιεικείας καὶ μετριότητος. οἰδοῦντι
powers and motions of-reasonableness and of-moderation to-swelling
γὰρ ἔοικε καὶ φλεγμαίνοντι σώματι τὸ περιαλγοῦν καὶ
for is-like and inflamed body the excessively-grieving and
περιχαρὲς καὶ περίφοβον τῆς ψυχῆς, οὐ τὸ χαῖρον οὐδὲ τὸ
excessively-joyful and excessively-fearful of-the soul not the rejoicing nor the
λυπούμενον οὐδὲ τὸ φοβούμενον. καὶ καλῶς Ὅμηρος εἰπών
grieving nor the fearing and well Homer having-said

‘τοῦ δ᾽ ἀγαθοῦ οὔτ᾽ ἂρ τρέπεται χρὼς οὔτε τι λίην
of-the and brave neither then changes color nor at-all too-much
ταρβεῖ’
fears

τὸν φόβον οὐκ ἀφεῖλεν ἀλλὰ τὸν ἄγαν φόβον, ὅπως
the fear not he-removed but the excessive fear so-that
ἀνδρεία μὴ ἀπόνοια καὶ θαρραλεότης μὴ θρασύτης γένηται.
courage not desperation and confidence not rashness may-become
διὸ καὶ περὶ τὰς ἡδονὰς τὴν ἄγαν ἀφαιρετέον ἐπιθυμίαν
therefore also about the pleasures the excessive must-be-removed desire
καὶ περὶ τὰς ἀμύνας τὴν ἄγαν μισοπονηρίαν· οὕτω γὰρ
and about the retaliations the excessive hatred-of-wickedness so for
ὁ μὲν οὐκ ἀνάλγητος ἀλλὰ σώφρων, ὁ δὲ δίκαιος
the(-one) indeed not insensible but temperate the(-other) and just
οὐκ ὠμὸς οὐδὲ πικρὸς ἔσται. τῶν δὲ παθῶν παντάπασιν
not cruel nor bitter will-be of-the but passions altogether
ἀναιρεθέντων, εἰ καὶ δυνατόν ἐστιν, ἐν πολλοῖς ἀργότερος
having-been-removed if even possible it-is in many-things more-sluggish
ὁ λόγος καὶ ἀμβλύτερος, ὥσπερ κυβερνήτης, πνεύματος
the reason and duller as helmsman wind
ἐπιλιπόντος. ταῦτα δ' ἀμέλει καὶ οἱ νομοθέται συνιδόντες
having-failed these-things and of-course also the lawgivers having-perceived
ἐμβάλλουσιν εἰς τὰς πολιτείας καὶ φιλοτιμίαν καὶ ζῆλον
throw into the constitutions both ambition and emulation
πρὸς ἀλλήλους· πρὸς δὲ τοὺς πολεμίους καὶ σάλπιγξι καὶ
toward one-another toward and the enemies both with-trumpets and
αὐλοῖς ἐπεγείρουσι καὶ αὔξουσι τὸ θυμοειδὲς καὶ μάχιμον.
with-flutes rouse and increase the spirited and warlike
οὐ γὰρ μόνον ἐν ποιήμασιν, ᾗ φησιν ὁ Πλάτων, τὸν
not for only in poems as says — Plato the
τεχνίτην καὶ διηκριβωμένον ὁ μουσόληπτος καὶ κατάσχετος
craftsman and precise the Muse-possessed and inspired
ἀποδείκνυσι γελοῖον, ἀλλὰ καὶ περὶ τὰς μάχας τὸ παθητικὸν
shows laughable but also about the battles the passionate

καὶ τὸ ἐνθουσιῶδες ἀνυπόστατόν ἐστι καὶ ἀήττητον· ὃ
and the enthusiastic irresistible is and invincible which
καὶ τοὺς θεοὺς Ὅμηρος ἐμποιεῖν φησι τοῖς ἀνθρώποις,
also the gods Homer to-implant says in-the men

‘ὣς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν·’
so having-said breathed-in might great into-shepherd of-the-people

καὶ
and

‘οὐχ ὅ γ’ ἄνευθε θεοῦ τάδε μαίνεται·’
not he at-least without god these-things rages

καθάπερ ὅρμημα τῷ λογισμῷ καὶ ὄχημα τὸ πάθος
as impulse to-the reasoning and vehicle the passion
προστιθέντας. αὐτούς γε μὴν τούτους ὁρᾶν ἔστι
adding themselves at-least indeed these to-see it-is-possible
πολλάκις μὲν ἐπαίνοις τοὺς νέους παρορμῶντας πολλάκις
often indeed by-praises the young urging often
δὲ νουθεσίαις κολάζοντας· ὧν τῷ μὲν ἕπεται τὸ
and by-admonitions chastening of-which on-the(-one) indeed follows the
ἥδεσθαι τῷ δὲ τὸ λυπεῖσθαι· καὶ γὰρ ἡ νουθεσία
to-take-pleasure on-the(-other) and the to-be-grieved and for the admonition
καὶ ὁ ψόγος ἐμποιεῖ μετάνοιαν καὶ αἰσχύνην, ὧν τὸ
and the blame produces repentance and shame of-which the(-one)
μὲν λύπη τῷ γένει τὸ δὲ φόβος ἐστί· καὶ τούτοις
indeed pain in-the kind the(-other) and fear is and these
μάλιστα χρῶνται πρὸς τὰς ἐπανορθώσεις. ᾗ καὶ
most they-use for the corrections in-which-way also
Διογένης, ἐπαινουμένου Πλάτωνος, ‘τί δ’ ἐκεῖνος’ εἶπεν
Diogenes being-praised Plato what and he he-said

‘ἔχει σεμνόν, ὃς τοσοῦτον χρόνον φιλοσοφῶν οὐδένα
has dignified who so-long time philosophizing no-one
λελύπηκεν;’ οὐ γὰρ οὕτω τὰ μαθήματα φαίη τις ἄν, ὡς
has-pained not for so the studies would-say anyone — as
ἔλεγε Ξενοκράτης, λαβὰς εἶναι φιλοσοφίας, ὡς τὰ πάθη
said Xenocrates handles to-be of-philosophy as the passions
τῶν νέων, αἰσχύνην ἐπιθυμίαν μετάνοιαν ἡδονὴν λύπην
of-the young shame desire repentance pleasure pain
φιλοτιμίαν· ὧν ἐμμελῆ καὶ σωτήριον ἁφὴν ἁπτόμενος ὁ
ambition of-which harmonious and saving touch touching the
λόγος καὶ ὁ νόμος εἰς τὴν προσήκουσαν ὁδὸν ἀνυσίμως
reason and the law into the fitting road effectively
καθίστησι τὸν νέον. ὥστε μὴ κακῶς εἰπεῖν τὸν Λάκωνα
sets the young-man so-that not badly to-have-said the Laconian
παιδαγωγόν, ὅτι ποιήσει τὸν παῖδα τοῖς καλοῖς ἥδεσθαι
tutor that he-will-make the boy at-the fine-things to-take-pleasure
καὶ ἄχθεσθαι τοῖς αἰσχροῖς, οὗ μεῖζον οὐδέν ἐστιν οὐδὲ
and to-be-vexed at-the shameful-things than-which greater nothing is nor
κάλλιον ἀποφῆναι τέλος ἐλευθέρῳ προσηκούσης παιδείας.
finer to-declare end for-free-man befitting of-education

PLUTARCH

ΠΕΡΙ ΑΔΟΛΕΣΧΙΑΣ

On Talkativeness

ON TALKATIVENESS

I · THE TALKER WHO DOES NOT LISTEN

Philosophy's cure for talkativeness is speech, which needs hearers, but talkers hear no one, as if blaming nature for giving them one tongue and two ears, and repay whatever they hear many times over, like Olympia's seven-voiced colonnade. Everyone flees them, as Aristotle's retorts to a bore show, and though nature fenced the tongue behind the teeth, they are disbelieved even when truthful. The drunk babbles over wine, the talker everywhere, while Zeno, silent at a feast, sent the king word of an old man in Athens who could hold his tongue at a drinking party. Even Homer shuns repeating himself; and as forced wine turns to violence, speech used badly makes the talker hated.

δύσκολον μὲν ἀναλαμβάνει θεράπευμα καὶ χαλεπὸν ἡ 1
difficult indeed undertakes cure and hard the
φιλοσοφία τὴν ἀδολεσχίαν. τὸ γὰρ φάρμακον αὐτῆς,
philosophy the talkativeness the for remedy of-it
ὁ λόγος, ἀκουόντων ἐστίν· οἱ δ' ἀδόλεσχοι οὐδενὸς
the speech of-hearers is the but talkative no-one
ἀκούουσιν, ἀεὶ γὰρ λαλοῦσι. καὶ τοῦτ' ἔχει πρῶτον κακὸν
hear always for they-chatter and this has first evil
ἡ ἀσιγησία, τὴν ἀνηκοΐαν. κωφότης γὰρ αὐθαίρετός
the not-keeping-silent the not-listening deafness for self-chosen
ἐστιν, ἀνθρώπων οἶμαι μεμφομένων τὴν φύσιν, ὅτι μίαν
is of-men I-think blaming the nature that one
μὲν γλῶτταν δύο δ' ὦτ' ἔχουσιν. εἴπερ οὖν ὁ Εὐριπίδης
indeed tongue two but ears they-have if then — Euripides
καλῶς εἶπε πρὸς τὸν ἀσύνετον ἀκροατὴν
well said to the unintelligent listener

‘οὐκ ἂν δυναίμην μὴ στέγοντα πιμπλάναι,
not — I-could not holding to-fill
σοφοὺς ἐπαντλῶν ἀνδρὶ μὴ σοφῷ λόγους·’
wise pouring-in to-man not wise words

δικαιότερον ἄν τις εἴποι πρὸς τὸν ἀδόλεσχον
more-justly — anyone would-say to the talker

‘οὐκ ἂν δυναίμην μὴ δεχόμενον πιμπλάναι,
not — I-could not receiving to-fill
σοφοὺς ἐπαντλῶν ἀνδρὶ μὴ σοφῷ λόγους·’
wise pouring-in to-man not wise words

μᾶλλον δὲ περιαντλῶν λόγους ἀνθρώπῳ λαλοῦντι μὲν πρὸς
rather and pouring-round words to-man chattering indeed to
τοὺς οὐκ ἀκούοντας, μὴ ἀκούοντι δὲ τῶν λαλούντων. καὶ γὰρ
the not listening not listening but to-the chattering and for
ἂν ἀκούσῃ τι βραχύ, τῆς ἀδολεσχίας ὥσπερ ἄμπωτιν
if he-hear something brief the talkativeness as-if ebb
λαβούσης, τοῦτο παραχρῆμα πολλαπλάσιον ἀνταποδίδωσι.
having-taken this at-once many-times-over pays-back
τὴν μὲν γὰρ ἐν Ὀλυμπίᾳ στοὰν ἀπὸ μιᾶς φωνῆς πολλὰς
the indeed for at Olympia colonnade from one voice many
ἀντανακλάσεις ποιοῦσαν ἑπτάφωνον καλοῦσι· τῆς δ’
echoes making seven-voiced they-call of-the but
ἀδολεσχίας ἂν ἐλάχιστος ἅψηται λόγος, εὐθὺς ἀντιπεριηχεῖ
talkativeness if smallest touch word at-once it-resounds-around

‘κινοῦσα χορδὰς τὰς ἀκινήτους φρενῶν.’
moving strings the unmoved of-the-wits

μήποτε γὰρ αὐτοῖς οὐκ εἰς τὴν ψυχὴν ἀλλ' εἰς τὴν
perhaps for for-them not into the soul but into the
γλῶτταν ἡ ἀκοὴ συντέτρηται. διὸ τοῖς μὲν ἄλλοις
tongue the hearing is-bored-through therefore in-the indeed others
ἐμμένουσιν οἱ λόγοι, τῶν δ' ἀδολέσχων διαρρέουσιν· εἶθ'
remain the words of-the but talkative flow-through then
ὥσπερ ἀγγεῖα κενοὶ φρενῶν ἦχου δὲ μεστοὶ περιίασιν.
as vessels empty of-wits of-noise but full they-go-about
εἰ δ' οὖν δοκεῖ πείρας μηδὲν ἐλλελεῖφθαι, εἴπωμεν πρὸς 2
if but then it-seems of-attempt nothing to-be-left-out let-us-say to
τὸν ἀδόλεσχον
the talker

'ὦ παῖ, σιώπα· πόλλ' ἔχει σιγὴ καλά·'
O boy be-silent many-things has silence fine

δύο δὲ τὰ πρῶτα καὶ μέγιστα, τὸ ἀκοῦσαι καὶ ἀκουσθῆναι·
two and the first and greatest the to-hear and to-be-heard
ὧν οὐδ' ἑτέρου τυχεῖν ἐγγίγνεται τοῖς ἀδολέσχοις,
of-which not-even the-one to-obtain befalls the talkative
ἀλλὰ καὶ περὶ αὐτὴν τὴν ἐπιθυμίαν ἀποδυσπετοῦσι. τοῖς
but even about very the desire they-are-frustrated in-the
μὲν γὰρ ἄλλοις νοσήμασι τῆς ψυχῆς, οἷον φιλαργυρίᾳ
indeed for other diseases of-the soul such-as love-of-money
φιλοδοξίᾳ φιληδονίᾳ, τὸ γοῦν τυγχάνειν ὧν ἐφίενται
love-of-glory love-of-pleasure the at-least to-obtain what they-aim-at
περίεστι· τοῖς δ' ἀδολέσχοις τοῦτο συμβαίνει χαλεπώτατον,
results for-the but talkative this happens hardest
ἐπιθυμοῦντες γὰρ ἀκροατῶν οὐ τυγχάνουσιν, ἀλλὰ πᾶς
desiring for listeners not they-obtain but everyone
φεύγει προτροπάδην· κἂν ἐν ἡμικυκλίῳ τινὶ καθεζόμενοι,
flees headlong and-if in semicircle some sitting

κἂν περιπατοῦντες ἐν ταὐτῷ θεάσωνται προσφοιτῶντα,
and-if walking in the-same-place they-see him-approaching
ταχέως ἀνάζευξιν αὐτοῖς παρεγγυῶσι. καὶ καθάπερ ὅταν
quickly departure to-themselves they-pass-the-word and as when
ἐν συλλόγῳ τινὶ σιωπὴ γένηται, τὸν Ἑρμῆν ἐπεισεληλυθέναι
in gathering some silence occurs — Hermes to-have-come-in
λέγουσιν, οὕτως ὅταν εἰς συμπόσιον ἢ συνέδριον γνωρίμων
they-say so when into banquet or council of-acquaintances
λάλος εἰσέλθῃ, πάντες ἀποσιωπῶσι μὴ βουλόμενοι λαβὴν
chatterer enters all fall-silent not wishing a-handle
παρασχεῖν· ἂν δ' αὐτὸς ἄρξηται διαίρειν τὸ στόμα
to-give if but he-himself begin to-open the mouth

'πρὸ χείματος ὥστ' ἀνὰ ποντίαν ἄκραν
before storm as at sea headland
βορέου πνέοντος'
Boreas blowing

ὑφορώμενοι σάλον καὶ ναυτίαν ἐξανέστησαν. ὅθεν αὐτοῖς
suspecting tossing and seasickness they-got-up whence for-them
συμβαίνει μήτε παρὰ δεῖπνον συγκλιτῶν μήτε συσκήνων
it-happens neither at dinner fellow-diners nor tent-mates
τυγχάνειν προθύμων, ὅταν ὁδοιπορῶσιν ἢ πλέωσιν, ἀλλ'
to-find eager when they-travel or sail but
ἀναγκαστῶν· πρόσκειται γὰρ ἁπανταχοῦ, τῶν ἱματίων
compelled he-presses for everywhere of-the cloaks
ἀντιλαμβανόμενος, τοῦ γενείου, τὴν πλευρὰν θυροκοπῶν
taking-hold of-the beard the side knocking
τῇ χειρί·
with-the hand

‘πόδες δὴ κεῖθι τιμιώτατοι’
feet indeed there most-precious

κατὰ τὸν Ἀρχίλοχον, καὶ νὴ Δία κατὰ τὸν σοφὸν
according-to — Archilochus and by Zeus according-to the wise
Ἀριστοτέλην. καὶ γὰρ αὐτὸς ἐνοχλούμενος ὑπ’ ἀδολέσχου καὶ
Aristotle and for he-himself being-annoyed by talker and
κοπτόμενος ἀτόποις τισὶ διηγήμασι, πολλάκις αὐτοῦ λέγοντος
being-pounded with-strange some stories often him saying
‘οὐ θαυμαστόν, Ἀριστότελες;’ ‘οὐ τοῦτο’ φησί ‘θαυμαστόν,
not marvelous Aristotle not this he-says marvelous
ἀλλ’ εἴ τις πόδας ἔχων σὲ ὑπομένει.’ ἑτέρῳ δέ τινι τοιούτῳ
but if anyone feet having you endures to-another and some such
μετὰ πολλοὺς λόγους εἰπόντι ‘κατηδολέσχηκά σου, φιλόσοφε·’
after many words having-said I-have-talked-to-death you philosopher
‘μὰ Δί’ εἶπεν ‘οὐ γὰρ προσεῖχον.’ καὶ γὰρ ἂν βιάσωνται
by Zeus he-said not for I-was-paying-attention and for if they-force
λαλεῖν οἱ ἀδόλεσχοι, παρέδωκεν αὐτοῖς ἡ ψυχὴ τὰ ὦτα
to-chatter the talkative handed-over to-them the soul the ears
περιαντλεῖν ἔξωθεν, αὐτὴ δ’ ἐντὸς ἑτέρας τινὰς ἀναπτύσσει
to-pour-round outside itself but inside other some unfolds
καὶ διέξεισι πρὸς αὑτὴν φροντίδας· ὅθεν οὔτε προσεχόντων
and goes-through to itself thoughts whence neither attending
οὔτε πιστευόντων ἀκροατῶν εὐποροῦσι. τῶν μὲν γὰρ πρὸς
nor believing listeners they-find of-the indeed for toward
τὰς συνουσίας εὐκαταφόρων ἄγονον εἶναι τὸ σπέρμα λέγουσι,
the intercourse prone barren to-be the seed they-say
τῶν δ’ ἀδολέσχων ὁ λόγος ἀτελὴς καὶ ἄκαρπός ἐστι.
of-the but talkative the speech incomplete and fruitless is

3 καίτοι γ' οὐδὲν οὕτως ἡ φύσις εὐερκῶς κεχαράκωκε
and-yet at-least nothing so the nature securely has-fenced
τῶν ἐν ἡμῖν ὡς τὴν γλῶτταν, βαλομένη φρουρὰν πρὸ
of-the-things in us as the tongue having-placed guard before
αὐτῆς τοὺς ὀδόντας, ἵν', ἐὰν ἐντὸς κατατείνοντος 'ἡνία
it the teeth so-that if within straining reins
σιγαλόεντα' τοῦ λογισμοῦ μὴ ὑπακούῃ μηδ' ἀνειλῆται,
silent of-the reasoning not it-obey nor is-drawn-back
δήγμασιν αὐτῆς κατέχωμεν τὴν ἀκρασίαν αἱμάττοντες.
by-bites its we-may-restrain the incontinence making-it-bleed
'ἀχαλίνων' γὰρ οὐ ταμιείων οὐδ' οἰκημάτων ἀλλὰ 'στομάτων
of-unbridled for not storerooms nor dwellings but of-mouths
τὸ τέλος δυστυχίαν' ὁ Εὐριπίδης φησίν. οἱ δ' οἰκημάτων
the end misfortune — Euripides says those and of-dwellings
μὲν ἀθύρων καὶ βαλλαντίων ἀδέσμων μηδὲν ὄφελος
indeed doorless and of-purses unbound no benefit
οἰόμενοι τοῖς κεκτημένοις εἶναι, στόμασι δ' ἀκλείστοις καὶ
thinking to-the possessors to-be with-mouths but unclosed and
ἀθύροις ὥσπερ τὸ τοῦ Πόντου διὰ παντὸς ἔξω ῥέουσι
doorless as the — of-Pontus through all outward flowing
χρώμενοι, πάντων ἀτιμότατον ἡγεῖσθαι τὸν λόγον ἐοίκασιν.
using of-all most-worthless to-consider the speech they-seem
ὅθεν οὐδὲ πίστιν ἔχουσιν ἧς πᾶς λόγος ἐφίεται· τὸ γὰρ
whence not-even belief they-have which every speech aims-at the for
οἰκεῖον αὐτοῦ τέλος τοῦτ' ἐστί, πίστιν ἐνεργάσασθαι τοῖς
proper its end this is belief to-produce in-the
ἀκούουσιν· ἀπιστοῦνται δ' οἱ λάλοι, κἂν ἀληθεύωσιν.
hearers are-disbelieved and the chatterers even-if they-tell-the-truth
ὥσπερ γὰρ ὁ πυρὸς εἰς ἀγγεῖον κατακλεισθείς, τῷ μὲν
as for the wheat into vessel shut-up in-the indeed
μέτρῳ πλείων εὑρίσκεται τῇ δὲ χρείᾳ μοχθηρότερος,
measure more is-found in-the but use worse

οὕτω λόγος εἰς ἀδόλεσχον ἐμπεσὼν ἄνθρωπον πολὺ ποιεῖ
so speech into talkative falling man much makes
τοῦ ψεύδους ἐπίμετρον, ᾧ διαφθείρει τὴν πίστιν.
of-the falsehood addition by-which it-destroys the belief
ἔτι τοίνυν τὸ μεθύειν πᾶς ἄνθρωπος αἰδήμων καὶ 4
further then the to-be-drunk every man modest and
κόσμιος φυλάξαιτ᾽ ἄν· μανίᾳ γὰρ ὁμότοιχος μὲν ἡ
orderly would-guard-against — to-madness for next-door indeed the
ὀργὴ κατ᾽ ἐνίους ἡ δὲ μέθη σύνοικος· μᾶλλον δὲ
anger according-to some the but drunkenness housemate rather and
μανία τῷ μὲν χρόνῳ ἧττων, τῇ δ᾽ αἰτίᾳ μείζων, ὅτι
madness in-the indeed time less in-the but cause greater because
τὸ αὐθαίρετον αὐτῇ πρόσεστι. τῆς δὲ μέθης οὐδὲν οὕτω
the self-chosen to-it is-attached of-the but drunkenness nothing so
κατηγοροῦσιν ὡς τὸ περὶ τοὺς λόγους ἀκρατὲς καὶ ἀόριστον·
they-accuse as the about the words incontinent and boundless

‘οἶνος γάρ τ᾽ ἐφέηκε πολύφρονά περ μάλ᾽ ἀείσαι,
wine for — sets-on much-thinking even very to-sing
καί θ᾽ ἁπαλὸν γελάσαι καί τ᾽ ὀρχήσασθαι ἀνῆκε.’
and — softly to-laugh and — to-dance sends-up

καίτοι τὸ δεινότατον, ᾠδὴ καὶ γέλως καὶ ὄρχησις, οὐδὲν
and-yet the most-terrible song and laughter and dancing nothing
ἄχρι τούτων.
as-far-as these

‘καί τι ἔπος προέηκεν, ὅπερ τ’ ἄρρητον ἄμεινον’
and some word sends-forth which — unspoken better

τοῦτ’ ἤδη δεινὸν καὶ ἐπικίνδυνον· καὶ μή ποτε τὸ
this already terrible and dangerous and perhaps ever the
ζητούμενον παρὰ τοῖς φιλοσόφοις λύων ὁ ποιητὴς
sought among the philosophers solving the poet
οἰνώσεως καὶ μέθης διαφορὰν εἴρηκεν, οἰνώσεως μὲν
of-wine-cheer and of-drunkenness difference has-stated of-wine-cheer indeed
ἄνεσιν μέθης δὲ φλυαρίαν. τὸ γὰρ ἐν τῇ καρδίᾳ τοῦ
relaxation of-drunkenness and nonsense the for in the heart of-the
νήφοντος ἐπὶ τῆς γλώττης ἐστὶ τοῦ μεθύοντος, ὡς οἱ
sober on the tongue is of-the drunk as the
παροιμιαζόμενοί φασιν. ὅθεν ὁ μὲν Βίας ἔν τινι πότῳ
proverb-users say whence — indeed Bias in some drinking-bout
σιωπῶν καὶ σκωπτόμενος εἰς ἀβελτερίαν ὑπό τινος
being-silent and being-mocked for silliness by some
ἀδολέσχου, ‘καὶ τίς ἄν’ ἔφη ‘δύναιτο μωρὸς ὢν ἐν οἴνῳ
talker and who — he-said could fool being in wine
σιωπᾶν;’ Ἀθήνησι δέ τις ἑστιῶν πρέσβεις βασιλικοὺς
be-silent at-Athens and someone entertaining envoys royal
ἐφιλοτιμήθη σπουδάζουσιν αὐτοῖς συναγαγεῖν εἰς ταὐτὸ τοὺς
was-ambitious being-eager for-them to-bring-together into the-same the
φιλοσόφους· χρωμένων δὲ τῶν ἄλλων κοινολογίᾳ καὶ τὰς
philosophers using and the others conversation and the
συμβολὰς ἀποδιδόντων, τοῦ δὲ Ζήνωνος ἡσυχίαν ἄγοντος,
contributions paying — but of-Zeno silence keeping
φιλοφρονησάμενοι καὶ προπιόντες οἱ ξένοι ‘περὶ σοῦ δὲ
having-pledged and having-toasted the strangers about you and
τί χρὴ λέγειν’ ἔφασαν ‘ὦ Ζήνων τῷ βασιλεῖ;’ κἀκεῖνος
what one-must to-say they-said O Zeno to-the king and-he

‘ἄλλο μηδέν’ εἶπεν ‘ἢ ὅτι πρεσβύτης ἐστὶν ἐν Ἀθήναις
other nothing he-said than that old-man is in Athens
παρὰ πότον σιωπᾶν δυνάμενος.’ οὕτω τι βαθὺ καὶ
at drinking to-be-silent able so something deep and
μυστηριῶδες ἡ σιγὴ καὶ νηφάλιον, ἡ δὲ μέθη λάλον·
mystic the silence and sober the but drunkenness talkative
ἄνουν γὰρ καὶ ὀλιγόφρον, διὰ τοῦτο καὶ πολύφωνον.
senseless for and of-little-mind because-of this also many-voiced
οἱ δὲ φιλόσοφοι καὶ ὁριζόμενοι τὴν μέθην λέγουσιν εἶναι
the and philosophers even defining the drunkenness say to-be
λήρησιν πάροινον· οὕτως οὐ ψέγεται τὸ πίνειν, εἰ προσείη
nonsense drunken so not is-blamed the drinking if should-be-added
τῷ πίνειν τὸ σιωπᾶν· ἀλλ’ ἡ μωρολογία μέθην ποιεῖ
to-the drinking the being-silent but the foolish-talk drunkenness makes
τὴν οἴνωσιν. ὁ μὲν οὖν μεθύων ληρεῖ παρ’ οἶνον, ὁ
the wine-cheer the indeed then drunk talks-nonsense over wine the
δ’ ἀδόλεσχος πανταχοῦ ληρεῖ, ἐν ἀγορᾷ ἐν θεάτρῳ ἐν
but talker everywhere talks-nonsense in market-place in theater in
περιπάτῳ ἐν μέθῃ μεθ’ ἡμέραν νύκτωρ· ἔστι δὲ θεραπεύων
walk in drunkenness by day by-night he-is and tending
τῆς νόσου βαρύτερος, συμπλέων τῆς ναυτίας ἀηδέστερος,
than-the disease more-grievous sailing-with than-the seasickness more-unpleasant
ἐπαινῶν τοῦ ψέγοντος ἐπαχθέστερος. ἥδιόν γέ τοι
praising than-the blaming more-burdensome more-pleasantly at-least surely
πονηροῖς ὁμιλοῦσιν ἐπιδεξίοις ἢ χρηστοῖς ἀδολέσχαις. ὁ
with-wicked we-associate clever than with-good talkers the
μὲν γὰρ Σοφοκλέους Νέστωρ τὸν Αἴαντα τραχυνόμενον
indeed for of-Sophocles Nestor — Ajax being-harsh
τῷ λόγῳ πραΰνων ἠθικῶς τοῦτ’ εἴρηκεν
in-the speech soothing in-character this said

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

πρὸς δὲ τὸν ἀδολέσχην οὐχ οὕτως ἔχομεν, ἀλλὰ πᾶσαν
toward but the talker not so we-are but every
ἔργου χάριν ἡ τῶν λόγων ἀκαιρία διαφθείρει καὶ
of-deed grace the of-the words untimeliness destroys and
ἀπόλλυσι.
ruins
Λυσίας τινὶ δίκην ἔχοντι λόγον συγγράψας ἔδωκεν· ὁ δὲ
Lysias for-someone lawsuit having speech having-composed gave he but
πολλάκις ἀναγνοὺς ἦκε πρὸς τὸν Λυσίαν ἀθυμῶν καὶ λέγων
often having-read came to — Lysias dejected and saying
τὸ μὲν πρῶτον αὐτῷ διεξιόντι θαυμαστὸν φανῆναι
the indeed first to-him going-through marvelous to-have-appeared
τὸν λόγον, αὖθις δὲ καὶ τρίτον ἀναλαμβάνοντι παντελῶς
the speech again but and a-third-time taking-it-up altogether
ἀμβλὺν καὶ ἄπρακτον· ὁ δὲ Λυσίας γελάσας ‘τί οὖν’
dull and ineffective — and Lysias having-laughed what then
εἶπεν ‘οὐχ ἅπαξ μέλλεις λέγειν αὐτὸν ἐπὶ τῶν δικαστῶν;’
he-said not once are-you-going to-speak it before the judges
καὶ σκόπει τὴν Λυσίου πειθὼ καὶ χάριν· κἀκεῖνον γάρ
and consider the of-Lysias persuasiveness and grace and-him for

‘ἐγώ φαμι ἰοπλοκάμων Μοισᾶν εὖ λαχεῖν.’
I say of-the-violet-haired Muses well to-have-obtained-a-lot

τῶν δὲ περὶ τοῦ ποιητοῦ λεγομένων ἀληθέστατόν
of-the and about the poet things-said truest
ἐστιν, ὅτι μόνος Ὅμηρος τῆς τῶν ἀνθρώπων ἀψικορίας
is that alone Homer of-the of-the men satiety

περιγέγονεν, ἀεὶ καινὸς ὢν καὶ πρὸς χάριν ἀκμάζων·
has-overcome always new being and for grace flourishing
ἀλλ' ὅμως εἰπὼν καὶ ἀναφωνήσας ἐκεῖνο περὶ αὑτοῦ, τὸ
but nevertheless having-said and having-proclaimed that about himself the

'ἐχθρὸν δέ μοί ἐστιν
hateful and to-me it-is
αὖτις ἀριζήλως εἰρημένα μυθολογεύειν,'
again clearly things-said to-tell-again

φεύγει καὶ φοβεῖται τὸν ἐφεδρεύοντα παντὶ λόγῳ κόρον,
he-flees and fears the lying-in-wait for-every speech satiety
εἰς ἄλλα ἐξ ἄλλων διηγήματα τὴν ἀκοὴν ἄγων καὶ
to other-things from others narratives the hearing leading and
τῇ καινότητι τὴν πλησμονὴν αὐτῆς παραμυθούμενος.
with-the novelty the surfeit its soothing
οἱ δ' ἀποκναίουσι δήπου τὰ ὦτα ταῖς ταυτολογίαις
those but wear-out surely the ears with-the repetitions
ὥσπερ παλίμψηστα διαμολύνοντες.
as-if palimpsests befouling
τοῦτο τοίνυν πρῶτον ὑπομιμνήσκωμεν αὐτούς, ὅτι, καθάπερ 6
this then first let-us-remind them that as
τὸν οἶνον ἡδονῆς ἕνεκα καὶ φιλοφροσύνης εὑρημένον
the wine for-pleasure's sake and of-good-cheer discovered
οἱ προσβιαζόμενοι πολὺν πίνειν καὶ ἄκρατον ἐνίους εἰς
those forcing much to-drink and unmixed some to
ἀηδίαν καὶ παροινίαν τρέπουσιν, οὕτω τὸν λόγον ἥδιστον
unpleasantness and drunken-violence turn so the speech sweetest
ὄντα καὶ φιλανθρωπότατον συμβόλαιον οἱ χρώμενοι
being and most-humane bond those using-it
κακῶς καὶ προχείρως ἀπάνθρωπον ποιοῦσι καὶ ἄμικτον,
badly and rashly inhuman make and unsociable

οἷς οἴονται χαρίζεσθαι λυποῦντες καὶ ἀφ' ὧν θαυμάζεσθαι
whom they-think to-gratify grieving and from what to-be-admired
καταγελώμενοι καὶ δι' ὧν φιλεῖσθαι δυσχεραινόμενοι.
being-laughed-at and through what to-be-loved being-disliked
ὥσπερ οὖν ὁ τῷ κεστῷ τοὺς ὁμιλοῦντας ἀποστρέφων
as then the(-one) with-the girdle the associates turning-away
καὶ ἀπελαύνων ἀναφρόδιτος, οὕτως τῷ λόγῳ λυπῶν
and driving-off charmless so with-the speech grieving
καὶ ἀπεχθανόμενος ἄμουσός τις καὶ ἄτεχνός ἐστι.
and incurring-hatred unmusical one and artless is

II · SECRETS BETRAYED

Talkativeness is ridiculed, hated, and dangerous. Anacharsis slept with his hand on his mouth; Athens fell to Sulla because old men chattered in a barber's shop about an unguarded wall, and Rome stayed under Nero because one man whispered to a prisoner. Zeno bit out his tongue, the courtesan Leaena kept the tyrannicides' secret under questioning, and Odysseus and his men held their tongues; Pittacus sent the king the tongue as the best and worst of meats. Antigonus, Metellus, and Eumenes kept their plans even from their own. A secret told to one spreads like a doubled number: a Roman's wife spread the portent he invented to test her, and Fulvius told his wife what Augustus had confided, she told Livia, and when Caesar knew, the wife killed herself before her husband.

7 τῶν δ' ἄλλων παθῶν καὶ νοσημάτων τὰ μέν ἐστιν
of-the and other passions and diseases the(-ones) indeed are
ἐπικίνδυνα τὰ δὲ μισητὰ τὰ δὲ καταγέλαστα,
dangerous the(-others) and hateful the(-others) and laughable
τῇ δ' ἀδολεσχίᾳ πάντα συμβέβηκε. χλευάζονται μὲν γὰρ
to-the but talkativeness all-things have-befallen they-are-mocked indeed for
ἐν ταῖς κοιναῖς διηγήσεσι, μισοῦνται δὲ διὰ τὰς τῶν
in the common narratives they-are-hated and because-of the of-the

κακῶν προσαγγελίας, κινδυνεύουσι δὲ τῶν ἀπορρήτων μὴ
evils announcements they-run-risks and the secrets not
κρατοῦντες, ὅθεν Ἀνάχαρσις ἑστιαθεὶς παρὰ Σόλωνι
mastering whence Anacharsis having-been-entertained with Solon
καὶ κοιμώμενος, ὤφθη τὴν μὲν ἀριστερὰν χεῖρα τοῖς
and sleeping was-seen the indeed left hand on-the
μορίοις τὴν δὲ δεξιὰν τῷ στόματι προσκειμένην ἔχων·
private-parts the but right on-the mouth placed having
ἐγκρατεστέρου γὰρ ᾤετο χαλινοῦ δεῖσθαι τὴν γλῶτταν,
of-a-stronger for he-thought bit to-need the tongue
ὀρθῶς οἰόμενος. οὐ γὰρ ἄν τις ἐξαριθμήσαιτο ῥᾳδίως
rightly thinking not for — anyone could-count easily
ἄνδρας τοσούτους ἀφροδισίων ἀκρασίᾳ πεπτωκότας, ὅσας
men so-many of-sexual-pleasures incontinence fallen as-many-as
πόλεις καὶ ἡγεμονίας λόγος ἐξενεχθεὶς ἀπόρρητος ἀναστάτους
cities and empires word carried-out secret ruined
ἐποίησε. Σύλλας ἐπολιόρκει τὰς Ἀθήνας, οὐκ ἔχων σχολὴν
made Sulla was-besieging the Athens not having leisure
ἐνδιατρῖψαι χρόνον πολὺν ‘ἐπεὶ πόνος ἄλλος ἔπειγεν,’
to-spend time much since toil other pressed
ἡρπακότος μὲν Ἀσίαν Μιθριδάτου τῶν δὲ περὶ Μάριον
having-seized indeed Asia Mithridates of-the and around Marius
αὖθις ἐν Ῥώμῃ κρατούντων· ἀλλὰ πρεσβυτῶν τινων ἐπὶ
again in Rome prevailing but old-men some at
κουρείου διαλεγομένων ὡς οὐ φυλάττεται τὸ Ἑπτάχαλκον καὶ
barber's-shop conversing that not is-guarded — Heptachalcon and
κινδυνεύει τὸ ἄστυ κατ’ ἐκεῖνο ληφθῆναι τὸ μέρος, ἀκούσαντες
runs-risk the city at that to-be-taken the part having-heard
οἱ κατάσκοποι πρὸς τὸν Σύλλαν ἐξήγγειλαν. ὁ δ’ εὐθὺς
the spies to — Sulla reported he and at-once
τὴν δύναμιν προσαγαγὼν περὶ μέσας νύκτας εἰσήγαγε τὸ
the force having-brought-up about middle night brought-in the

στράτευμα, καὶ μικροῦ μὲν κατέσκαψε τὴν πόλιν ἐνέπλησε
army and almost indeed razed the city filled
δὲ φόνου καὶ νεκρῶν, ὥστε τὸν Κεραμεικὸν αἵματι ῥυῆναι.
and with-slaughter and corpses so-that — Ceramicus with-blood to-flow
χαλεπῶς δὲ πρὸς τοὺς Ἀθηναίους ἔσχε διὰ τοὺς
harshly and toward the Athenians he-was-disposed because-of the
λόγους μᾶλλον ἢ τὰ ἔργα· κακῶς γὰρ αὐτὸν ἔλεγον καὶ
words more than the deeds badly for him they-spoke and
τὴν Μετέλλαν, ἀναπηδῶντες ἐπὶ τὰ τείχη καὶ σκώπτοντες
— Metella leaping-up on the walls and mocking

‘συκάμινον ἔσθ’ ὁ Σύλλας ἀλφίτῳ πεπασμένον,’
a-mulberry is — Sulla with-barley-meal sprinkled

καὶ τοιαῦτα πολλὰ φλυαροῦντες ἐπεσπάσαντο κουφοτάτου
and such-things many babbling they-drew-upon-themselves for-lightest
πράγματος ‘λόγων’ ὥς φησιν ὁ Πλάτων ‘βαρυτάτην
thing words as says — Plato heaviest
ζημίαν.’ τὴν δὲ Ῥωμαίων πόλιν ἐκώλυσεν ἐλευθέραν
penalty the and of-Romans city prevented free
γενέσθαι, Νέρωνος ἀπαλλαγεῖσαν, ἑνὸς ἀνδρὸς ἀδολεσχία.
to-become from-Nero freed of-one man talkativeness
μία γὰρ ἦν νύξ, μεθ’ ἣν ἔδει τὸν τύραννον
one for was night after which it-was-necessary the tyrant
ἀπολωλέναι, παρεσκευασμένων ἁπάντων· ὁ δὲ μέλλων
to-have-perished prepared all-things the and being-about
αὐτὸν ἀποκτιννύναι, πορευόμενος εἰς θέατρον ἰδών τινα
him to-kill going to theater having-seen one
τῶν δεδεμένων ἐπὶ θύραις μέλλοντα προσάγεσθαι τῷ Νέρωνι
of-the bound at doors being-about to-be-brought — to-Nero
καὶ τὴν αὑτοῦ τύχην ἀποδυρόμενον, ἐγγὺς προσῆλθεν αὐτῷ
and the his-own fortune lamenting near approached him

καὶ προσψιθυρίσας ‘εὔχου’ φησὶν ‘ὦ ἄνθρωπε, τὴν σήμερον
and having-whispered pray he-says O man the today
ἡμέραν παρελθεῖν μόνον, αὔριον δέ μοι εὐχαριστήσεις.’
day to-get-through only tomorrow and me you-will-thank
ἁρπάσας οὖν τὸ αἰνιχθὲν ἐκεῖνος καὶ νοήσας, οἶμαι, ὅτι
having-seized then the hinted that-one and having-understood I-suppose that

‘νήπιος, ὃς τὰ ἕτοιμα λιπὼν ἀνέτοιμα διώκει,’
fool who the ready having-left the-unready pursues

τὴν βεβαιοτέραν εἵλετο σωτηρίαν πρὸ τῆς δικαιοτέρας.
the more-secure chose safety before the more-just
ἐμήνυσε γὰρ τῷ Νέρωνι τὴν φωνὴν τἀνθρώπου· κἀκεῖνος
he-informed for — to-Nero the saying of-the-man and-he
εὐθὺς ἀνήρπαστο, καὶ βάσανοι καὶ πῦρ καὶ μάστιγες ἐπ’
at-once was-seized and tortures and fire and whips upon
αὐτόν, ἀρνούμενον πρὸς τὴν ἀνάγκην ἃ χωρὶς ἀνάγκης
him denying against the compulsion what without compulsion
ἐμήνυσε.
he-had-informed
Ζήνων δ’ ὁ φιλόσοφος, ἵνα μηδ’ ἄκοντος αὐτοῦ 8
Zeno and the philosopher so-that not-even unwilling him
πρόηταί τι τῶν ἀπορρήτων ἐκβιαζόμενον τὸ σῶμα ταῖς
might-let-slip any of-the secrets being-forced the body by-the
ἀνάγκαις, διαφαγὼν τὴν γλῶτταν προσέπτυσε τῷ
tortures having-bitten-through the tongue spat-it-at the
τυράννῳ. καλὸν δὲ καὶ Λέαινα τῆς ἐγκρατείας ἔχει γέρας·
tyrant fine and also Leaena of-the self-control has reward
ἑταίρα τῶν περὶ Ἁρμόδιον ἦν καὶ Ἀριστογείτονα καὶ τῆς
courtesan of-the around Harmodius she-was and Aristogeiton and in-the
ἐπὶ τοὺς τυράννους συνωμοσίας ἐκοινώνει ταῖς ἐλπίσιν
against the tyrants conspiracy she-shared in-the hopes

ὡς γυνή· καὶ γὰρ αὕτη περὶ τὸν καλὸν ἐκεῖνον ἐβάκχευσε
as woman and for she about the fine that reveled
κρατῆρα τοῦ ἔρωτος, καὶ κατωργίαστο διὰ τοῦ θεοῦ
bowl of-the love and had-been-initiated through the god
τοῖς ἀπορρήτοις. ὡς οὖν ἐκεῖνοι πταίσαντες ἀνῃρέθησαν,
into-the secrets when then they having-failed were-killed
ἀνακρινομένη καὶ κελευομένη φράσαι τοὺς ἔτι λανθάνοντας
being-examined and being-ordered to-tell the still escaping-notice
οὐκ ἔφρασεν, ἀλλ' ἐνεκαρτέρησεν, ἐπιδείξασα τοὺς ἄνδρας
not she-told but held-out showing the men
οὐδὲν ἀνάξιον ἑαυτῶν παθόντας, εἰ τοιαύτην ἠγάπησαν.
nothing unworthy of-themselves having-experienced if such they-loved
Ἀθηναῖοι δὲ χαλκῆν ποιησάμενοι, λέαιναν ἄγλωσσον ἐν
Athenians and bronze having-made lioness tongueless in
πύλαις τῆς ἀκροπόλεως ἀνέθηκαν, τῷ μὲν θυμοειδεῖ
gates of-the acropolis set-up by-the indeed spiritedness
τοῦ ζῴου τὸ ἀήττητον αὐτῆς τῷ δ' ἀγλώσσῳ τὸ
of-the animal the invincible of-her by-the and tonguelessness the
σιωπηρὸν καὶ μυστηριῶδες ἐμφαίνοντες. οὐδεὶς γὰρ οὕτω
silent and mystic showing no for so
λόγος ὠφέλησε ῥηθεὶς ὡς πολλοὶ σιωπηθέντες·
word helped having-been-spoken as many having-been-kept-silent
ἔστι γὰρ εἰπεῖν ποτε τὸ σιγηθέν, οὐ μὴν σιωπῆσαί
it-is-possible for to-say once the kept-silent not indeed to-silence
γε τὸ λεχθέν, ἀλλ' ἐκκέχυται καὶ διαπεφοίτηκεν.
at-least the spoken but it-has-been-poured-out and has-spread-abroad
ὅθεν οἶμαι τοῦ μὲν λέγειν ἀνθρώπους τοῦ δὲ σιωπᾶν
whence I-think of-the indeed speaking men of-the but keeping-silent
θεοὺς διδασκάλους ἔχομεν, ἐν τελεταῖς καὶ μυστηρίοις
gods as-teachers we-have in rites and mysteries
σιωπὴν παραλαμβάνοντες. ὁ δὲ ποιητὴς τὸν λογιώτατον
silence receiving the and poet the most-eloquent

Ὀδυσσέα σιωπηλότατον πεποίηκε, καὶ τὸν υἱὸν αὐτοῦ καὶ
Odysseus most-silent has-made and the son his and
τὴν γυναῖκα καὶ τὴν τροφόν· ἀκούεις γὰρ λεγούσης
the wife and the nurse you-hear for her-saying

‘ἔξω δ’ ἠύτε περ κρατερὴ δρῦς ἠὲ σίδηρος.’
I-will-hold and like even strong oak or iron

αὐτὸς δὲ τῇ Πηνελόπῃ παρακαθήμενος
he-himself and — by-Penelope sitting-beside

‘θυμῷ μὲν γοόωσαν ἑὴν ἐλέαιρε γυναῖκα,
in-heart indeed lamenting his pitied wife
ὀφθαλμοὶ δ’ ὡς εἰ κέρα ἕστασαν ἠὲ σίδηρος,
eyes and as if horn stood or iron
ἀτρέμας ἐν βλεφάροισιν.’
unmoving in eyelids

οὕτω τὸ σῶμα μεστὸν ἦν αὐτῷ πανταχόθεν ἐγκρατείας,
so the body full was for-him from-everywhere of-self-control
καὶ πάντ’ ἔχων ὁ λόγος εὐπειθῆ καὶ ὑποχείρια προσέταττε
and all-things having the reason obedient and subject commanded
τοῖς ὄμμασι μὴ δακρύειν, τῇ γλώττῃ μὴ φθέγγεσθαι, τῇ
to-the eyes not to-weep the tongue not to-utter the
καρδίᾳ μὴ τρέμειν μηδ’ ὑλακτεῖν.
heart not to-tremble nor to-bark

‘τῷ δ’ αὖτ’ ἐν πείσῃ κραδίη μένε τετληυῖα’
for-him and again in obedience heart remained enduring

μέχρι τῶν ἀλόγων κινημάτων διήκοντος τοῦ λογισμοῦ
as-far-as the irrational movements penetrating the reasoning
καὶ τὸ πνεῦμα καὶ τὸ αἷμα πεποιημένου κατήκοον
and the breath and the blood having-made obedient
ἑαυτῷ καὶ χειρόηθες. τοιοῦτοι δὲ καὶ οἱ πολλοὶ τῶν
to-itself and tame such and also the many of-the
ἑταίρων· τὸ γὰρ ἑλκομένους καὶ προσουδιζομένους ὑπὸ
comrades the for being-dragged and being-dashed-to-the-ground by
τοῦ Κύκλωπος μὴ κατειπεῖν τοῦ Ὀδυσσέως μηδὲ δεῖξαι
— Cyclops not to-denounce — Odysseus nor to-show
τὸ πεπυρακτωμένον ἐκεῖνο καὶ παρεσκευασμένον ὄργανον
the fire-hardened that and prepared instrument
ἐπὶ τὸν ὀφθαλμόν, ἀλλ’ ὠμοὺς ἐσθίεσθαι μᾶλλον ἢ
for the eye but raw to-be-eaten rather than
φράσαι τι τῶν ἀπορρήτων, ὑπερβολὴν ἐγκρατείας καὶ
to-tell any of-the secrets excess of-self-control and
πίστεως οὐκ ἀπολέλοιπεν. ὅθεν ὁ Πιττακὸς οὐ κακῶς,
of-faithfulness not has-left whence — Pittacus not badly
τοῦ Αἰγυπτίων βασιλέως πέμψαντος ἱερεῖον αὐτῷ καὶ
the of-Egyptians king having-sent victim to-him and
κελεύσαντος τὸ κάλλιστον καὶ χείριστον ἐξελεῖν κρέας,
having-ordered the finest and worst to-take-out meat
ἐξέπεμψεν ἐξελὼν τὴν γλῶτταν ὡς ὄργανον μὲν
sent-out having-taken-out the tongue as instrument indeed
ἀγαθῶν ὄργανον δὲ κακῶν τῶν μεγίστων οὖσαν.
of-goods instrument but of-evils the greatest being

ἡ δ' Εὐριπίδειος Ἰνὼ παρρησίαν ἄγουσα περὶ αὑτῆς 9
the and Euripidean Ino frankness bringing about herself
εἰδέναι φησὶ
to-know she-says

'σιγᾶν θ' ὅπου δεῖ καὶ λέγειν ἵν' ἀσφαλές.'
to-be-silent both where one-must and to-speak where safe

οἱ γὰρ εὐγενοῦς καὶ βασιλικῆς τῷ ὄντι παιδείας τυχόντες
those for of-noble and royal in-the reality education having-obtained
πρῶτον σιγᾶν εἶτα λαλεῖν μανθάνουσιν. Ἀντίγονος γοῦν
first to-be-silent then to-speak learn Antigonus at-any-rate
ὁ βασιλεὺς ἐκεῖνος, ἐρωτήσαντος αὐτὸν τοῦ υἱοῦ πηνίκα
the king that having-asked him the son when
μέλλουσιν ἀναζευγνύειν, 'τί δέδοικας;' εἶπε 'μὴ μόνος
they-are-going to-break-camp what do-you-fear he-said lest alone
οὐκ ἀκούσῃς τῆς σάλπιγγος;' οὐκ ἄρα φωνὴν ἐπίστευεν
not you-hear the trumpet not then voice did-he-trust
ἀπόρρητον ᾧ τὴν βασιλείαν ἀπολείπειν ἔμελλεν; ἐδίδασκε
secret to-whom the kingdom to-leave he-was-going he-taught
μὲν οὖν αὐτὸν ἐγκρατῶς ἔχειν πρὸς τὰ τοιαῦτα καὶ
indeed then him with-self-control to-be-disposed toward the such-things and
πεφυλαγμένως. Μέτελλος δ' ὁ γέρων ἕτερόν τι τοιοῦτον
guardedly Metellus and the old-man other some such
ἐπερωτώμενος ἐπὶ στρατείας 'εἰ' φησὶν 'ᾤμην τὸν χιτῶνά
being-asked on campaign if he-says I-thought the tunic
μοι συνειδέναι τοῦτο τἀπόρρητον, ἀποδυσάμενος ἂν αὐτὸν
to-me to-be-privy this the-secret having-taken-off — it
ἐπὶ τὸ πῦρ ἔθηκα.' Εὐμένης δ' ἀκούσας ἐπέρχεσθαι
on the fire I-would-have-put Eumenes and having-heard to-be-approaching
Κρατερὸν οὐδενὶ τῶν φίλων ἔφρασεν, ἀλλ' ἐψεύσατο
Craterus to-none of-the friends told but lied

Νεοπτόλεμον εἶναι· τούτου γὰρ οἱ στρατιῶται κατεφρόνουν,
Neoptolemus to-be this for the soldiers despised
ἐκείνου δὲ καὶ τὴν δόξαν ἐθαύμαζον καὶ τὴν ἀρετὴν ἠγάπων.
of-that but both the reputation admired and the courage loved
ἔγνω δ' οὐδεὶς ἄλλος, ἀλλὰ συμβαλόντες ἐκράτησαν
knew and no-one other but having-engaged they-prevailed
καὶ ἀπέκτειναν αὐτὸν ἀγνοοῦντες καὶ νεκρὸν ἐπέγνωσαν.
and killed him not-knowing and dead recognized
οὕτως ἐστρατήγησεν ἡ σιωπὴ τὸν ἀγῶνα καὶ τηλικοῦτον
so generaled the silence the contest and so-great
ἀνταγωνιστὴν ἀπέκρυψεν· ὥστ' αὐτὸν τοὺς φίλους μὴ
antagonist concealed so-that him the friends not
προειπόντα θαυμάζειν μᾶλλον ἢ μέμφεσθαι· κἂν
having-told-beforehand to-admire rather than to-blame and-if
μέμφηται δέ τις, ἐγκαλεῖσθαι βέλτιόν ἐστι σωθέντα δι'
blames and anyone to-be-accused better is having-been-saved through
ἀπιστίαν ἢ κατηγορεῖν ἀπολλύμενον διὰ τὸ πιστεῦσαι.
distrust than to-accuse perishing because-of the trusting
10 τίς δ' ὅλως ἑαυτῷ παρρησίαν ἀπολέλοιπε κατὰ τοῦ μὴ
who and at-all to-himself frankness has-left against the not
σιωπήσαντος; εἰ γὰρ ἀγνοεῖσθαι τὸν λόγον ἔδει, κακῶς
having-kept-silent if for to-be-unknown the word it-was-needful badly
ἐλέχθη πρὸς ἄλλον· εἰ δ' ἀφεὶς ἐκ σεαυτοῦ κατέχεις ἐν
it-was-spoken to another if and having-let-go from yourself you-hold in
ἑτέρῳ τἀπόρρητον, εἰς ἀλλοτρίαν πίστιν καταπέφευγας τὴν
another the-secret into another's trust you-have-fled the
σεαυτοῦ προέμενος. κἂν μὲν ἐκεῖνος ὅμοιός σοι γένηται,
your-own having-thrown-away and-if indeed that-one like to-you become
δικαίως ἀπόλωλας· ἂν δὲ βελτίων, σῴζῃ παραλόγως
justly you-have-perished if but better you-are-saved unexpectedly
ἕτερον εὑρὼν ὑπὲρ σεαυτὸν πιστότερον. 'ἀλλὰ φίλος
another having-found than yourself more-trustworthy but friend

οὗτος ἐμοί.᾽ τούτῳ δ᾽ ἕτερός τις, ᾧ πιστεύσει καὶ οὗτος
this to-me to-this and another someone whom he-will-trust and this-one
ὡς ἐγὼ τούτῳ· κἀκεῖνος ἄλλῳ πάλιν· εἶθ᾽ οὕτως ἐπιγονὴν
as I this-one and-that-one another again then thus increase
λαμβάνει καὶ πολλαπλασιασμόν, εἰρομένης τῆς ἀκρασίας,
takes and multiplication being-strung-on the incontinence
ὁ λόγος. ὡς γὰρ ἡ μονὰς οὐκ ἐκβαίνει τὸν ἑαυτῆς ὅρον
the word as for the unit not goes-beyond the its-own boundary
ἀλλ᾽ ἅπαξ τὸ ἓν μένει, διὸ κέκληται μονάς· ἡ δὲ δυὰς
but once the one remains therefore it-is-called unit the but dyad
ἀρχὴ διαφορᾶς ἀόριστος· εὐθὺς γὰρ ἑαυτὴν ἐξίστησι τῷ
beginning of-difference indefinite at-once for itself puts-outside by-the
διπλασιασμῷ εἰς τὸ πλῆθος τρεπομένη· οὕτω λόγος ἐν τῷ
doubling into the multitude turning so word in the
πρώτῳ καταμένων ἀπόρρητος ὡς ἀληθῶς ἐστιν· ἂν δ᾽ εἰς
first remaining secret as truly is if but into
ἕτερον ἐκβῇ φήμης ἔσχε τάξιν. ‘ἔπεα᾽ γάρ ‘πτερόεντα᾽
another it-goes-out of-rumor has rank words for winged
φησὶν ὁ ποιητής· οὔτε γὰρ πτηνὸν ἐκ τῶν χειρῶν ἀφέντα
says the poet neither for bird from the hands having-let-go
ῥᾴδιόν ἐστιν αὖθις κατασχεῖν, οὔτε λόγον ἐκ τοῦ στόματος
easy it-is again to-hold-back nor word from the mouth
προέμενον κρατῆσαι καὶ συλλαβεῖν δυνατόν, ἀλλὰ φέρεται
let-slip to-master and to-seize possible but it-is-carried

‘λαιψηρὰ κυκλώσας πτερά᾽
swift whirling wings

δι᾽ ἄλλων ἐπ᾽ ἄλλους σκιδνάμενος. νεὼς μὲν γὰρ
through some to others scattering of-ship indeed for
ἁρπαγείσης ὑπὸ πνεύματος ἐπιλαμβάνονται, σπείραις καὶ
snatched by wind they-check-it with-cables and

ἀγκύραις τὸ τάχος ἀμβλύνοντες· τοῦ λόγου δ' ὥσπερ ἐκ
anchors the speed blunting of-the word but as-if from
λιμένων ἐκδραμόντος οὐκ ἔστιν ὅρμος οὐδ' ἀγκυροβόλιον,
harbors having-run-out not is mooring nor anchorage
ἀλλὰ ψόφῳ πολλῷ καὶ ἤχῳ φερόμενος προσέρρηξε καὶ
but with-noise much and echo borne it-dashed-against and
κατέδυσεν εἰς μέγαν τινὰ καὶ δεινὸν τὸν φθεγξάμενον
sank into great some and terrible the having-uttered
κίνδυνον.
danger

'μικροῦ γὰρ ἐκ λαμπτῆρος Ἰδαῖον λέπας
small for from torch Idaean crag
πρήσειεν ἄν τις· καὶ πρὸς ἄνδρ' εἰπὼν ἕνα,
could-burn — anyone and to man having-told one
πύθοιντ' ἂν ἀστοὶ πάντες.'
would-learn — citizens all

11 ἡ Ῥωμαίων σύγκλητος ἀπόρρητόν τινα βουλὴν ἐβουλεύετο
the of-Romans senate secret some plan was-deliberating
καθ' αὑτὴν ἐπὶ πολλὰς ἡμέρας· ἀσάφειαν δὲ πολλὴν καὶ
by itself for many days obscurity and much and
ὑπόνοιαν ἔχοντος τοῦ πράγματος, γυνὴ τἄλλα σώφρων, γυνὴ
suspicion having the matter woman in-the-rest temperate woman
δέ, προσέκειτο τῷ ἑαυτῆς ἀνδρί, λιπαρῶς δεομένη πυθέσθαι
but pressed the her-own husband importunately begging to-learn
τἀπόρρητον· ὅρκοι δὲ καὶ κατάραι περὶ σιωπῆς ἐγίγνοντο
the-secret oaths but and curses about silence took-place
καὶ δάκρυα ποτνιωμένης αὐτῆς, ὡς πίστιν οὐκ ἐχούσης. ὁ
and tears imploring her as trust not having the
δὲ Ῥωμαῖος ἐξελέγξαι βουλόμενος αὐτῆς τὴν ἀβελτερίαν
and Roman to-expose wishing her the silliness

‘νικᾷς, ὦ γύναι’ εἶπεν ‘ἀλλ’ ἄκουε φοβερὸν πρᾶγμα καὶ
you-win O wife he-said but hear fearful thing and
τεράστιον· προσήγγελται γὰρ ἡμῖν ὑπὸ τῶν ἱερέων κόρυδον
portentous it-has-been-reported for to-us by the priests lark
ὤφθαι πετόμενον κράνος ἔχοντα χρυσοῦν καὶ δόρυ·
to-have-been-seen flying helmet having golden and spear
σκεπτόμεθα δὴ τὸ τέρας εἴτε χρηστὸν εἴτε φαῦλόν ἐστι,
we-are-considering indeed the portent whether good or bad it-is
καὶ συνδιαποροῦμεν τοῖς μάντεσιν· ἀλλὰ σιώπα.’ ταῦτ’
and we-are-puzzling-with the seers but be-silent these-things
εἰπὼν ᾤχετ’ εἰς τὴν ἀγοράν· ἡ δὲ τῶν θεραπαινίδων
having-said he-went into the market-place she and of-the maidservants
εὐθὺς ἐφελκυσαμένη τὴν πρώτην εἰσελθοῦσαν, ἔπαιε τὸ
at-once having-drawn-aside the first having-come-in struck the
στῆθος αὑτῆς καὶ τὰς τρίχας ἐσπάραττεν ‘οἴμοι’ λέγουσα
breast her-own and the hair tore alas saying
‘τἀνδρὸς καὶ τῆς πατρίδος· τί πεισόμεθα;’ βουλομένη
for-the-husband and the fatherland what will-we-suffer wishing
καὶ διδάσκουσα τὴν θεράπαιναν εἰπεῖν ‘τί γὰρ γέγονεν;’
and teaching the maidservant to-say what for has-happened
ὡς δ’ οὖν πυθομένης διηγήσατο καὶ προσέθηκε τὸν κοινὸν
when and then she-having-learned she-told and added the common
ἁπάσης ἀδολεσχίας ἐπῳδόν, τὸ ‘ταῦτα μηδενὶ φράσῃς ἀλλὰ
of-all talkativeness refrain the these-things to-no-one tell but
σιώπα,’ οὐ φθάνει τὸ θεραπαινίδιον ἀποχωρῆσαν αὐτῆς,
be-silent not sooner the little-maid having-gone-away from-her
καὶ τῶν ὁμοδούλων εὐθὺς ἣν μάλιστ’ εἶδε σχολάζουσαν
and of-the fellow-slaves at-once the-one most she-saw being-idle
ἐμβάλλει τὸν λόγον· ἐκείνη δὲ τῷ ἐραστῇ παραγενομένῳ
throws-in the story she and to-the lover having-come
πρὸς αὐτὴν ἔφρασεν. οὕτω δ’ εἰς ἀγορὰν τοῦ διηγήματος
to her told so and into market-place the story

ἐκκυλισθέντος ὥστε προλαβεῖν τὸν πλασάμενον τὴν φήμην,
rolled-out that to-anticipate the having-fabricated the rumor
ἀπαντήσας τις αὐτῷ τῶν γνωρίμων ‘ἀρτίως’ εἶπεν
having-met someone him of-the acquaintances just-now he-said
‘οἴκοθεν εἰς ἀγορὰν καταβαίνεις;’ ‘ἀρτίως’ ἔφη ἐκεῖνος.
from-home to market-place are-you-coming-down just-now he-said he
‘οὐκοῦν οὐδὲν ἀκήκοας;’ ‘γέγονε γάρ τι καινόν;’
then nothing have-you-heard has-there-happened for something new
‘ἀλλὰ κόρυδος ὤπται πετόμενος κράνος ἔχων χρυσοῦν
but lark has-been-seen flying helmet having golden
καὶ δόρυ, καὶ μέλλουσι περὶ τούτου σύγκλητον ἔχειν
and spear and are-going about this senate to-hold
οἱ ἄρχοντες.’ κἀκεῖνος γελάσας ‘φεῦ τοῦ τάχους’ εἶπεν
the magistrates and-he having-laughed ah the speed he-said
‘ὦ γύναι, τὸ καὶ φθάσαι με τὸν λόγον εἰς ἀγορὰν
O wife the even to-anticipate me the story to market-place
προελθόντα.’ τοὺς μὲν οὖν ἄρχοντας ἐντυχὼν ἀπήλλαξε
having-come-forth the indeed then magistrates having-met he-freed
τῆς ταραχῆς· τὴν δὲ γυναῖκα τιμωρούμενος, ὡς οἴκαδ’
from-the disquiet the but wife punishing when home
εἰσῆλθεν, ‘ἀπώλεσάς μ” εἶπεν ‘ὦ γύναι· τὸ γὰρ ἀπόρρητον
he-came you-have-ruined me he-said O wife the for secret
ἐκ τῆς ἐμῆς οἰκίας πεφώραται δεδημοσιωμένον· ὥστε
from the my house has-been-detected made-public so-that
μοι φευκτέον ἐστὶ τὴν πατρίδα διὰ τὴν σὴν ἀκρασίαν.’
for-me must-flee is the fatherland because-of the your incontinence
τρεπομένης δὲ πρὸς ἄρνησιν αὐτῆς καὶ λεγούσης ‘οὐ γὰρ
turning and to denial her and saying not for
ταῦτα μετὰ τριακοσίων ἤκουσας;’ ‘ποίων’ ἔφη ‘τριακοσίων;
these-things with three-hundred did-you-hear what-sort he-said three-hundred
σοῦ βιασαμένης, ἐπλασάμην ἀποπειρώμενος.’ οὗτος μὲν
you having-forced I-invented testing this-man indeed

οὖν ἀσφαλῶς πάνυ καὶ μετ᾽ εὐλαβείας, ὥσπερ εἰς ἀγγεῖον
then safely very and with caution as-if into vessel
σαθρὸν οὐκ οἶνον οὐκ ἔλαιον ἀλλ᾽ ὕδωρ ἐγχέας, ἐπείρασε
unsound not wine not oil but water having-poured tested
τὴν γυναῖκα. Φούλβιος δ᾽ ὁ Καίσαρος ἑταῖρος τοῦ
the wife Fulvius and the of-Caesar companion —
Σεβαστοῦ, γέροντος ἤδη γεγονότος ἀκούσας ὀδυρομένου
Augustus old already having-become having-heard lamenting
τὴν περὶ τὸν οἶκον ἐρημίαν, καὶ ὅτι, τῶν μὲν δυεῖν αὐτῷ
the about the house desolation and that of-the indeed two to-him
θυγατριδῶν ἀπολωλότων Ποστουμίου δ᾽ ὃς ἔτι λοιπός
grandsons having-perished of-Postumius and who still remaining
ἐστιν ἐκ διαβολῆς τινος ἐν φυγῇ ὄντος, ἀναγκάζεται τὸν
is from slander some in exile being he-is-compelled the
τῆς γυναικὸς υἱὸν ἐπεισάγειν τῇ διαδοχῇ τῆς ἡγεμονίας,
of-the wife son to-bring-in to-the succession of-the rule
καίπερ οἰκτίρων καὶ βουλευόμενος ἐκ τῆς ὑπερορίας
although pitying and planning from the abroad
ἀνακαλεῖσθαι τὸν θυγατριδοῦν· ταῦτ᾽ ὁ Φούλβιος ἀκούσας
to-recall the grandson these-things — Fulvius having-heard
ἐξήνεγκε πρὸς τὴν γυναῖκα, πρὸς δὲ Λιβίαν ἐκείνη, Λιβία
carried-out to the wife to and Livia she Livia
δὲ καθήψατο πικρῶς Καίσαρος, εἰ πάλαι ταῦτ᾽ ἐγνωκὼς
and attacked bitterly Caesar if long-ago these-things having-decided
οὐ μεταπέμπεται τὸν θυγατριδοῦν, ἀλλ᾽ εἰς ἔχθραν καὶ
not he-sends-for the grandson but into enmity and
πόλεμον αὐτὴν τῷ διαδόχῳ τῆς ἀρχῆς καθίστησιν. ἐλθόντος
war her to-the successor of-the rule he-sets having-come
οὖν ἕωθεν, ὡς εἰώθει, τοῦ Φουλβίου πρὸς αὐτὸν καὶ
then at-dawn as he-was-accustomed — Fulvius to him and
εἰπόντος ‘χαῖρε, Καῖσαρ’ ‘ὑγίαιν” εἶπε ‘Φούλβιε.’ κἀκεῖνος
having-said hail Caesar farewell he-said Fulvius and-he

νοήσας ᾤχετ᾽ εὐθὺς ἀπιὼν οἴκαδε, καὶ τὴν γυναῖκα
having-understood went at-once going-away home and the wife
μεταπεμψάμενος ‘ἔγνωκεν’ ἔφη ‘Καῖσαρ, ὅτι τἀπόρρητον
having-sent-for has-learned he-said Caesar that the-secret
οὐκ ἐσιώπησα· καὶ διὰ τοῦτο μέλλω ἀναιρεῖν ἐμαυτόν·’ ἡ
not I-kept-silent and because-of this I-am-about to-kill myself the
δὲ γυνὴ ‘δικαίως’ εἶπεν ‘ὅτι μοι τοσοῦτον συνοικῶν χρόνον
and wife justly she-said because to-me so-long living-with time
οὐκ ἔγνως οὐδ᾽ ἐφυλάξω τὴν ἀκρασίαν· ἀλλ᾽ ἔασον ἐμὲ
not you-recognized nor guarded-against the incontinence but let me
προτέραν.’ καὶ λαβοῦσα τὸ ξίφος ἑαυτὴν προανεῖλε τἀνδρός.
first and having-taken the sword herself killed-before the-husband

III · CURIOSITY, RUMOR, AND THE CURE

Curiosity feeds talkativeness: talkers hoard secrets until they burst. A peasant who recognized King Seleucus lost his head by naming him; a barber was crucified for joking about Dionysius' tyranny, and another, first to tell Athens of the Sicilian disaster, was put to the wheel. A temple-robber at Sparta and Ibycus' murderers betrayed themselves by their tongues, and the talker is a traitor who betrays for no pay. The cure begins with judgment, seeing the harms the vice brings, and goes on to praise of silence and brevity, the Spartans' replies, the Delphic maxims, Heraclitus' cup, and Scilurus' bundle of javelins.

12 ὀρθῶς οὖν Φιλιππίδης ὁ κωμῳδιοποιὸς φιλοφρονουμένου
rightly then Philippides the comic-poet treating-kindly
τοῦ βασιλέως αὐτὸν Λυσιμάχου καὶ λέγοντος ‘τίνος σοι
the king him Lysimachus and saying of-what to-you
μεταδῶ τῶν ἐμῶν;’ ‘οὗ βούλει’ φησὶ ‘βασιλεῦ, πλὴν
may-I-give-a-share of-the my-things of-whatever you-wish he-says king except
τῶν ἀπορρήτων.’ τῇ δ᾽ ἀδολεσχίᾳ καὶ ἡ περιεργία κακὸν
the secrets to-the and talkativeness also the curiosity evil

οὐκ ἔλαττον πρόσεστι· πολλὰ γὰρ ἀκούειν θέλουσιν, ἵνα
not less is-attached many-things for to-hear they-wish so-that
πολλὰ λέγειν ἔχωσι· καὶ μάλιστα τοὺς ἀπορρήτους
many-things to-say they-may-have and most the secret
καὶ κεκρυμμένους τῶν λόγων περιιόντες ἐξιχνεύουσι
and hidden of-the words going-about they-track-down
καὶ ἀνερευνῶσιν, ὥσπερ ὕλην πυλαίαν τινὰ φορυτῶν
and search-out as-if timber motley some of-rubbish
τῇ φλυαρίᾳ παρατιθέμενοι, εἶθ' ὥσπερ οἱ παῖδες τὸν
for-the nonsense laying-in then as the children the
κρύσταλλον οὔτε κατέχειν οὔτ' ἀφιέναι θέλουσι· μᾶλλον δ'
ice neither to-hold nor to-let-go they-wish rather and
ὥσπερ ἑρπετὰ τοὺς ἀπορρήτους λόγους ἐγκολπισάμενοι
as-if reptiles the secret words having-taken-to-their-bosom
καὶ συλλαβόντες οὐ συγκρατοῦσιν ἀλλὰ διαβιβρώσκονται
and having-seized not they-hold-in but are-eaten-through
ὑπ' αὐτῶν. τὰς μὲν γὰρ βελόνας φασὶ ῥήγνυσθαι τικτούσας
by them the indeed for needle-fish they-say to-burst giving-birth
καὶ τὰς ἐχίδνας, οἱ δ' ἀπόρρητοι λόγοι τοὺς μὴ στέγοντας
and the vipers the and secret words those not holding
ἐκπίπτοντες ἀπολλύουσι καὶ διαφθείρουσι. Σέλευκος ὁ
falling-out destroy and ruin Seleucus the
Καλλίνικος ἐν τῇ πρὸς Γαλάτας μάχῃ πᾶν ἀποβαλὼν τὸ
Callinicus in the against Galatians battle all having-lost the
στράτευμα καὶ τὴν δύναμιν, αὐτὸς περισπάσας τὸ διάδημα
army and the force himself having-torn-off the diadem
καὶ φυγὼν ἵππῳ μετὰ τριῶν ἢ τεττάρων ἀνοδίαις καὶ
and having-fled on-horse with three or four by-pathless-ways and
πλάναις πολὺν δρόμον, ἤδη δι' ἔνδειαν ἀπαγορεύων
wanderings much running already through want giving-up

ἐπαυλίῳ τινὶ προσῆλθε, καὶ τὸν δεσπότην αὐτὸν εὑρὼν
to-farmstead some came and the master himself having-found
κατὰ τύχην ἄρτον καὶ ὕδωρ ᾔτησεν.
by chance bread and water asked
ὁ δὲ καὶ ταῦτα καὶ τῶν ἄλλων ὅσα παρῆν ἐν τῷ
he and both these-things and of-the others as-much-as was-at-hand in the
ἀγρῷ δαψιλῶς ἐπιδιδοὺς καὶ φιλοφρονούμενος ἐγνώρισε
field abundantly giving and treating-kindly recognized
τὸ πρόσωπον τοῦ βασιλέως, καὶ περιχαρ�ὴς γενόμενος
the face of-the king and overjoyed having-become
τῇ συντυχίᾳ τῆς χρείας οὐ κατέσχεν οὐδὲ συνεψεύσατο
at-the coincidence of-the need not restrained nor joined-in-pretending
βουλομένῳ λανθάνειν, ἀλλ᾽ ἄχρι τῆς ὁδοῦ προπέμψας,
to-one-wishing to-escape-notice but as-far-as the road having-escorted
καὶ ἀπολυόμενος ‘ὑγίαιν” εἶπεν ‘ὦ βασιλεῦ Σέλευκε.’
and taking-leave farewell he-said O king Seleucus
κἀκεῖνος ἐκτείνας τὴν δεξιὰν αὐτῷ καὶ προσελκόμενος
and-he having-stretched-out the right-hand to-him and drawing-him-close
ὡς φιλήσων, ἔνευσεν ἑνὶ τῶν μετ᾽ αὐτοῦ ξίφει τὸν
as-if to-kiss nodded to-one of-the with him with-sword the
τράχηλον ἀποκόψαι τοῦ ἀνθρώπου·
neck to-cut-off of-the man

‘φθεγγομένου δ᾽ ἄρα τοῦ γε κάρη κονίῃσιν ἐμίχθη.’
as-he-was-speaking and then of-him at-least head with-the-dust was-mingled

εἰ δ᾽ ἐσίγησε τότε καρτερήσας ὀλίγον χρόνον,
if but he-had-kept-silent then having-endured little time
εὐτυχήσαντος ὕστερον τοῦ βασιλέως καὶ μεγάλου γενομένου
having-prospered later the king and great having-become
μείζονας ἂν οἶμαι χάριτας ἐκομίσατο ἀντὶ τῆς
greater — I-think thanks he-would-have-received in-return-for the

σιωπῆς ἢ τῆς φιλοξενίας. οὗτος μὲν οὖν ἁμωσγέπως ἔσχε
silence than for-the hospitality this-man indeed then somehow had
πρόφασιν τῆς ἀκρασίας τὴν ἐλπίδα καὶ τὴν φιλοφροσύνην.
excuse of-the incontinence the hope and the kindness
οἱ δὲ πλεῖστοι τῶν ἀδολέσχων οὐδ' αἰτίαν ἔχοντες 13
the but most of-the talkative not-even cause having
ἀπολλύουσιν αὑτούς. οἷον ἐν κουρείῳ τινὶ λόγων
ruin themselves as-for-example in barber's-shop some talks
γιγνομένων περὶ τῆς Διονυσίου τυραννίδος, ὡς ἀδαμαντίνη
taking-place about the of-Dionysius tyranny that adamantine
καὶ ἄρρηκτός ἐστι, γελάσας ὁ κουρεὺς 'ταῦθ' ὑμᾶς'
and unbreakable it-is having-laughed the barber these-things you
ἔφη 'περὶ Διονυσίου δεῖ λέγειν, οὗ ἐγὼ παρ' ἡμέρας
he-said about Dionysius must to-say whose I every days
ὀλίγας ἐπὶ τοῦ τραχήλου τὸ ξυρὸν ἔχω;' ταῦτ' ἀκούσας
few on the neck the razor have these-things having-heard
ὁ Διονύσιος ἀνεσταύρωσεν αὐτόν. ἐπιεικῶς δὲ λάλον ἐστὶ
— Dionysius crucified him fairly and talkative is
τὸ τῶν κουρέων γένος· οἱ γὰρ ἀδολεσχότατοι προσρέουσι
the of-the barbers tribe the for most-talkative flow-to
καὶ προσκαθίζουσιν, ὥστ' αὐτοὺς ἀναπίμπλασθαι τῆς
and sit-by so-that them to-be-filled with-the
συνηθείας. χαριέντως γοῦν ὁ βασιλεὺς Ἀρχέλαος,
habit wittily at-any-rate the king Archelaus
ἀδολέσχου κουρέως περιβαλόντος αὐτῷ τὸ ὠμόλινον
talkative barber having-thrown-round him the towel
καὶ πυθομένου 'πῶς σε κείρω, βασιλεῦ;' 'σιωπῶν' ἔφη.
and having-inquired how you am-I-to-cut king in-silence he-said
κουρεὺς δὲ καὶ τὴν ἐν Σικελίᾳ τῶν Ἀθηναίων μεγάλην
barber and also the in Sicily of-the Athenians great
κακοπραγίαν ἀπήγγειλε, πρῶτος ἐν Πειραιεῖ πυθόμενος
disaster reported first in Piraeus having-learned-it

οἰκέτου τινὸς τῶν ἀποδεδρακότων ἐκεῖθεν. εἶτ' ἀφεὶς
from-servant some of-those having-run-away from-there then having-left
τὸ ἐργαστήριον εἰς ἄστυ συνέτεινε δρόμῳ
the shop to city he-strained at-a-run

'μή τις κῦδος ἄροιτο'
lest someone glory should-win

τὸν λόγον εἰς τὴν πόλιν ἐμβαλών,
the news into the city having-thrown

'ὁ δὲ δεύτερος ἔλθοι.'
the and second should-come

γενομένης δὲ ταραχῆς οἷον εἰκός, εἰς ἐκκλησίαν ἀθροισθεὶς
having-arisen and disturbance as likely into assembly having-gathered
ὁ δῆμος ἐπὶ τὴν ἀρχὴν ἐβάδιζε τῆς φήμης. ἤγετ' οὖν
the people to the source went of-the rumor was-brought then
ὁ κουρεὺς καὶ ἀνεκρίνετο, μηδὲ τοὔνομα τοῦ φράσαντος
the barber and was-questioned not-even the-name of-the having-told
εἰδὼς ἀλλ' εἰς ἀνώνυμον καὶ ἄγνωστον ἀναφέρων τὴν
knowing but to nameless and unknown referring the
ἀρχὴν πρόσωπον. ὀργὴ δ' οὖν καὶ βοὴ τοῦ θεάτρου·
origin person anger and then and outcry of-the theater
'βασάνιζε καὶ στρέβλου τὸν ἀλάστορα· πέπλασται
torture and rack the wretch have-been-fabricated
ταῦτα καὶ συντέθειται· τίς δ' ἄλλος ἤκουσε; τίς δ'
these-things and put-together who and other heard who and
ἐπίστευσεν;' ἐκομίσθη τροχός, κατετάθη ὁ ἄνθρωπος. ἐν
believed was-brought wheel was-stretched-out the man in
τούτῳ παρῆσαν οἱ τὴν συμφορὰν ἀπαγγέλλοντες, ἐξ
this were-present those the disaster reporting from

αὐτοῦ τοῦ ἔργου διαπεφευγότες, ἐσκεδάσθησαν οὖν πάντες
very the action having-escaped were-scattered then all
ἐπὶ τὰ οἰκεῖα πένθη, καταλιπόντες ἐν τῷ τροχῷ τὸν
to the own griefs having-left on the wheel the
ἄθλιον ἐνδεδεμένον. ὀψὲ δὲ λυθεὶς ἤδη πρὸς ἑσπέραν
wretch bound late and having-been-loosed already toward evening
ἠρώτα τὸν δημόσιον, εἰ καὶ περὶ Νικίου τοῦ στρατηγοῦ,
he-asked the executioner if also about Nicias the general
ὃν τρόπον ἀπόλωλεν, ἀκηκόασιν. οὕτως ἄμαχόν τι
in-what way he-perished they-have-heard so invincible something
κακὸν καὶ ἀνουθέτητον ἡ συνήθεια ποιεῖ τὴν ἀδολεσχίαν.
evil and incorrigible the habit makes the talkativeness
καίτοι γ' ὥσπερ οἱ τὰ πικρὰ καὶ τὰ δυσώδη φάρμακα 14
and-yet at-least as those the bitter and the foul-smelling drugs
πιόντες δυσχεραίνουσι καὶ τὰς κύλικας, οὕτως οἱ τὰ
having-drunk are-annoyed-with even the cups so those the
κακὰ προσαγγέλλοντες ὑπὸ τῶν ἀκουόντων δυσχεραίνονται
evils reporting by the hearers are-disliked
καὶ μισοῦνται. ὅθεν χαριέντως ὁ Σοφοκλῆς διηπόρηκεν,
and are-hated whence wittily — Sophocles has-raised-the-question

'ἐν τοῖσιν ὠσὶν ἢ 'πὶ τῇ ψυχῇ δάκνῃ;
in the ears or on the soul does-it-bite
τί δὲ ῥυθμίζεις τὴν ἐμὴν λύπην ὅπου;
why and do-you-define the my grief where
ὁ δρῶν σ' ἀνιᾷ τὰς φρένας, τὰ δ' ὦτ' ἐγώ.'
the(-one) doing you grieves the mind the but ears I

λυποῦσι δ' οὖν ὥσπερ οἱ δρῶντες καὶ οἱ λέγοντες, ἀλλ'
pain and then as the doing also the speaking but
ὅμως οὐκ ἔστι γλώσσης ῥεούσης ἐπίσχεσις οὐδὲ κολασμός.
nevertheless not is of-tongue flowing check nor chastisement

ἐν Λακεδαίμονι τῆς Χαλκιοίκου τὸ ἱερὸν ὤφθη σεσυλημένον,
in Lacedaemon of-the Bronze-House the temple was-seen plundered
καὶ κειμένη ἔνδον κενὴ λάγυνος. ἦν οὖν ἀπορία πολλῶν
and lying inside empty flask there-was then perplexity many
συνδεδραμηκότων, καί τις τῶν παρόντων ‘εἰ βούλεσθ”
having-run-together and someone of-the present if you-wish
εἶπεν ‘ἐγὼ φράσω ὑμῖν ὅ μοι παρίσταται περὶ τῆς
he-said I will-tell you what to-me occurs about the
λαγύνου· νομίζω γάρ᾽ ἔφη ‘τοὺς ἱεροσύλους ἐπὶ τηλικοῦτον
flask I-think for he-said the temple-robbers to so-great
ἐλθεῖν κίνδυνον, κώνειον ἐμπιόντας καὶ κομίζοντας οἶνον·
to-have-come danger hemlock having-drunk and bringing wine
ἵν᾽ εἰ μὲν αὐτοῖς λαθεῖν ἐγγένοιτο, τῷ ἀκράτῳ ποθέντι
so-that if indeed to-them to-escape-notice should-befall by-the unmixed drunk
σβέσαντες καὶ διαλύσαντες τὸ φάρμακον ἀπέλθοιεν
having-quenched and dissolved the poison they-might-go-away
ἀσφαλῶς· εἰ δ᾽ ἁλίσκοιντο, πρὸ τῶν βασάνων ὑπὸ τοῦ
safely if but they-were-caught before the tortures by the
φαρμάκου ῥᾳδίως καὶ ἀνωδύνως ἀποθάνοιεν.’ ταῦτ᾽
poison easily and painlessly they-might-die these-things
εἰπόντος αὐτοῦ, τὸ πρᾶγμα πλοκὴν ἔχον καὶ περινόησιν
having-said him the matter involution having and contrivance
τοσαύτην οὐχ ὑπονοοῦντος ἀλλ᾽ εἰδότος ἐφαίνετο. καὶ
so-great not of-one-suspecting but of-one-knowing appeared and
περιστάντες αὐτὸν ἀνέκριναν ἄλλοθεν ἄλλος ‘τίς εἶ;’
having-stood-around him they-examined from-another-side another who are-you
καὶ ‘τίς σ᾽ οἶδε;’ καί ‘πόθεν ἐπίστασαι ταῦτα;’ καὶ τὸ πέρας
and who you knows and whence do-you-know these-things and the end
ἐλεγχόμενος οὕτως ὡμολόγησεν εἷς εἶναι τῶν ἱεροσύλων.
being-refuted so confessed one to-be of-the temple-robbers

οἱ δ᾽ Ἴβυκον ἀποκτείναντες οὐχ οὕτως ἑάλωσαν
those and Ibycus having-killed not so were-they-caught
ἐν θεάτρῳ καθήμενοι, καὶ γεράνων παραφανεισῶν πρὸς
in theater sitting and cranes having-appeared to
ἀλλήλους ἅμα γέλωτι ψιθυρίζοντες, ὡς αἱ Ἰβύκου ἔκδικοι
one-another with laughter whispering that the of-Ibycus avengers
πάρεισιν; ἀκούσαντες γὰρ οἱ καθεζόμενοι πλησίον, ἤδη
are-present having-heard for those sitting near already
πολὺν χρόνον τοῦ Ἰβύκου ὄντος ἀφανοῦς καὶ ζητουμένου,
long time — Ibycus being invisible and sought
ἐπελάβοντο τῆς φωνῆς καὶ προσήγγειλαν τοῖς ἄρχουσιν.
laid-hold of-the saying and reported to-the magistrates
ἐλεγχθέντες δ᾽ οὕτως ἀπήχθησαν, οὐχ ὑπὸ τῶν γεράνων
having-been-convicted and so they-were-led-off not by the cranes
κολασθέντες ἀλλ᾽ ὑπὸ τῆς αὑτῶν γλωσσαλγίας ὥσπερ
punished but by the their-own tongue-itch as-if
ἐρινύος ἢ ποινῆς βιασθέντες ἐξαγορεῦσαι τὸν φόνον. ὡς
by-fury or vengeance forced to-blurt-out the murder as
γὰρ ἐν τῷ σώματι πρὸς τὰ πεπονθότα μέρη καὶ ἀλγοῦντα
for in the body toward the having-suffered parts and aching
γίγνεται φορὰ καὶ ὁλκὴ τῶν πλησίον, οὕτως ἡ γλῶττα τῶν
there-occurs flow and drawing of-the near so the tongue of-the
ἀδολέσχων ἀεὶ φλεγμονὴν ἔχουσα καὶ σφυγμὸν ἕλκει τι
talkative always inflammation having and throbbing draws something
καὶ συνάγει τῶν ἀπορρήτων καὶ κεκρυμμένων ἐφ᾽ ἑαυτήν.
and gathers of-the secret and hidden to itself
διὸ δεῖ πεφράχθαι, καὶ τὸν λογισμὸν ὡς πρόβολον
therefore one-must to-be-fenced and the reasoning as bulwark
ἐμποδὼν ἀεὶ τῇ γλώττῃ κείμενον ἐπέχειν τὸ ῥεῦμα καὶ
in-the-way always to-the tongue lying to-check the flow and
τὸν ὄλισθον αὐτῆς, ἵνα μὴ τῶν χηνῶν ἀφρονέστεροι
the slipping its so-that not than-the geese more-foolish

εἶναι δοκῶμεν, οὓς φασιν, ὅταν ὑπερβάλλωσιν ἐκ Κιλικίας
to-be we-may-seem whom they-say when they-cross from Cilicia
τὸν Ταῦρον ἀετῶν ὄντα μεστόν, εἰς τὸ στόμα λαμβάνειν
— Taurus of-eagles being full into the mouth to-take
εὐμεγέθη λίθον ὥσπερ κλεῖθρον ἢ χαλινὸν ἐμβάλλοντας
large stone as-if bolt or bit throwing
τῇ φωνῇ, καὶ νυκτὸς οὕτως ὑπερφέρεσθαι λανθάνοντας.
to-the voice and by-night so to-be-carried-over escaping-notice
εἰ τοίνυν ἔροιτό τις
if then should-ask anyone

‘τὸν κάκιστον ὅστις ἐστὶ καὶ τὸν ἐξωλέστατον,’
the worst who is and the most-pernicious

οὐδεὶς ἂν ἄλλον εἴποι τὸν προδότην παρελθών. Εὐθυκράτης
no-one — other would-say the traitor passing-over Euthycrates
μὲν οὖν ‘ἤρεψε τὴν οἰκίαν τοῖς ἐκ Μακεδονίας ξύλοις’ ὥς
indeed then roofed the house with-the from Macedonia timbers as
φησι Δημοσθένης· Φιλοκράτης δὲ χρυσίον πολὺ λαβὼν
says Demosthenes Philocrates and gold much having-taken
‘πόρνας καὶ ἰχθῦς ἠγόραζεν·’ Εὐφόρβῳ δὲ καὶ Φιλάγρῳ
harlots and fish bought to-Euphorbus and and Philagrus
τοῖς Ἐρέτριαν προδοῦσι χώραν ὁ βασιλεὺς ἔδωκεν. ὁ
the Eretria having-betrayed land the king gave the
δ’ ἀδόλεσχος ἄμισθός ἐστι προδότης καὶ αὐτεπάγγελτος,
but talker unpaid is traitor and self-offered
οὐχ ἵππους οὐδὲ τείχη προδιδούς, ἀλλὰ λόγους ἐκφέρων
not horses nor walls betraying but words carrying-out
ἀπορρήτους ἐν δίκαις ἐν στάσεσιν ἐν διαπολιτείαις,
secret in lawsuits in factions in public-quarrels
μηδενὸς αὐτῷ χάριν ἔχοντος· ἀλλ’ ἂν αὐτὸς ἀκούηται,
nobody to-him gratitude having but if he-himself be-listened-to

προσοφείλων χάριν. ὥστε τὸ λελεγμένον πρὸς τὸν εἰκῆ
owing-in-addition gratitude so-that the said to the at-random
καὶ ἀκρίτως ἐκχέοντα τὰ ἑαυτοῦ καὶ καταχαριζόμενον
and indiscriminately pouring-out the his-own and lavishing

‘οὐ φιλάνθρωπος σύ γ’ ἐσσ’· ἔχεις νόσον, χαίρεις διδούς’
not humane you at-least are you-have disease you-rejoice giving

ἐναρμόττει καὶ πρὸς τὸν φλύαρον· οὐ φίλος εἶ σὺ ταῦτα
fits also toward the babbler not friend are you these-things
μηνύων οὐδ’ εὔνους· ἔχεις νόσον, χαίρεις λαλῶν καὶ
informing nor well-disposed you-have disease you-rejoice chattering and
φλυαρῶν.
babbling
ταῦτα δ’ οὐ κατηγορίαν ἡγητέον ἀλλ’ ἰατρείαν 16
these-things and not accusation must-be-considered but cure
τῆς ἀδολεσχίας· τῶν γὰρ παθῶν κρίσει καὶ ἀσκήσει
of-the talkativeness of-the for passions by-judgment and by-practice
περιγιγνόμεθα, προτέρα δ’ ἡ κρίσις ἐστίν. οὐδεὶς γὰρ
we-prevail prior and the judgment is no-one for
ἐθίζεται φεύγειν καὶ ἀποτρίβεσθαι τῆς ψυχῆς ὃ
is-accustomed to-shun and to-rub-off from-the soul what
μὴ δυσχεραίνει. δυσχεραίνομεν δὲ τὰ πάθη, ὅταν τὰς
not he-dislikes we-dislike and the passions when the
βλάβας καὶ τὰς αἰσχύνας τὰς ἀπ’ αὐτῶν τῷ λόγῳ
harms and the disgraces the from them by-the reason
κατανοήσωμεν· ὥσπερ νῦν κατανοοῦμεν ἐπὶ τῶν
we-perceive as now we-perceive in-the-case-of the
ἀδολέσχων, ὅτι φιλεῖσθαι βουλόμενοι μισοῦνται, χαρίζεσθαι
talkative that to-be-loved wishing they-are-hated to-gratify
θέλοντες ἐνοχλοῦσι, θαυμάζεσθαι δοκοῦντες καταγελῶνται,
wishing they-annoy to-be-admired thinking they-are-laughed-at

κερδαίνοντες οὐδὲν ἀναλίσκουσιν· ἀδικοῦσι τοὺς φίλους,
gaining nothing they-spend they-wrong the friends
ὠφελοῦσι τοὺς ἐχθρούς, ἑαυτοὺς ἀπολλύουσιν. ὥστε τοῦτο
they-help the enemies themselves they-destroy so-that this
πρῶτον ἴαμα καὶ φάρμακόν ἐστι τοῦ πάθους, ὁ τῶν
first cure and remedy is of-the passion the of-the
ἀπ᾽ αὐτοῦ γιγνομένων αἰσχρῶν καὶ ὀδυνηρῶν ἐπιλογισμός.
from it arising shameful and painful reckoning
17 δευτέρῳ δὲ χρηστέον ἐπιλογισμῷ τῷ τῶν ἐναντίων,
second and one-must-use reckoning the of-the opposites
ἀκούοντας ἀεὶ καὶ μεμνημένους καὶ πρόχειρ᾽ ἔχοντας τὰ
hearing always and remembering and at-hand having the
τῆς ἐχεμυθίας ἐγκώμια, καὶ τὸ σεμνὸν καὶ τὸ ἅγιον καὶ τὸ
of-the reticence praises and the solemn and the holy and the
μυστηριῶδες τῆς σιωπῆς, καὶ ὅτι θαυμάζονται μᾶλλον καὶ
mystic of-the silence and that are-admired more and
ἀγαπῶνται καὶ σοφώτεροι δοκοῦσι τῶν ἐξηνίων τούτων
are-loved and wiser seem than-the unbridled these
καὶ φερομένων οἱ στρογγύλοι καὶ βραχυλόγοι, καὶ ὧν
and carried-away the terse and brief-spoken and of-whom
πολὺς νοῦς ἐν ὀλίγῃ λέξει συνέσταλται. καὶ γὰρ Πλάτων
much sense in little diction is-compressed and for Plato
τοὺς τοιούτους ἐπαινεῖ, δεινοῖς ἀκοντισταῖς ἐοικέναι λέγων,
the such praises to-terrible javelin-throwers to-be-like saying
οὖλα καὶ πυκνὰ καὶ συνεστραμμένα φθεγγομένους. καὶ ὁ
crisp and dense and compact uttering and —
Λυκοῦργος εἰς ταύτην τὴν δεινότητα τοὺς πολίτας εὐθὺς
Lycurgus into this the cleverness the citizens at-once
ἐκ παίδων τῇ σιωπῇ πιέζων συνῆγε καὶ κατεπύκνου.
from childhood by-the silence pressing compacted and condensed
καθάπερ γὰρ οἱ Κελτίβηρες ἐκ τοῦ σιδήρου τὸ στόμωμα
as for the Celtiberians from the iron the edge

ποιοῦσιν, ὅταν κατορύξαντες εἰς τὴν γῆν τὸ πολὺ καὶ
make when having-buried into the earth the much and
γεώδες ἀποκαθήρωσιν, οὕτως ὁ Λακωνικὸς λόγος οὐκ
earthy they-purge so the Laconian speech not
ἔχει φλοιόν, ἀλλ' εἰς αὐτὸ τὸ δραστήριον ἀφαιρέσει τοῦ
has bark but into very the effective by-removal of-the
περιττοῦ διωκόμενος στομοῦται· τὸ γὰρ ἀποφθεγματικὸν
superfluous being-pursued is-steeled the for apophthegmatic
αὐτοῖς τοῦτο καὶ τὸ μετ' εὐστροφίας ὀξὺ πρὸς τὰς
in-them this and the with quick-turning sharp for the
ἀπαντήσεις ἐκ τῆς πολλῆς περιγίγνεται σιωπῆς.
replies from the much results silence
καὶ δεῖ τὰ τοιαῦτα μάλιστα τοῖς ἀδολέσχοις προβάλλειν
and one-must the such-things most to-the talkative to-put-forward
ὅσην χάριν ἔχει καὶ δύναμιν, οἷόν ἐστι τὸ 'Λακεδαιμόνιοι
how-much grace has and power such-as is the Lacedaemonians
Φιλίππῳ' 'Διονύσιος ἐν Κορίνθῳ.' καὶ πάλιν γράψαντος
to-Philip Dionysius in Corinth and again having-written
αὐτοῖς τοῦ Φιλίππου 'ἂν ἐμβάλω εἰς τὴν Λακωνικήν,
to-them — Philip if I-invade into — Laconia
ἀναστάτους ὑμᾶς ποιήσω,' ἀντέγραψαν 'αἴκα.' Δημητρίου
ruined you I-will-make they-wrote-back if of-Demetrius
δὲ τοῦ βασιλέως ἀγανακτοῦντος καὶ βοῶντος 'ἕνα πρὸς
and the king being-indignant and shouting one to
ἐμὲ Λακεδαιμόνιοι πρεσβευτὴν ἔπεμψαν' οὐ καταπλαγεὶς
me Lacedaemonians ambassador have-sent not dismayed
ὁ πρεσβευτής 'ἕν" εἶπε 'ποτὶ ἕνα.' θαυμάζονται δὲ καὶ
the ambassador one he-said to one are-admired and also
τῶν παλαιῶν οἱ βραχυλόγοι. καὶ τῷ ἱερῷ τοῦ Πυθίου
of-the ancients the brief-spoken and on-the temple of-the Pythian
Ἀπόλλωνος οὐ τὴν Ἰλιάδα καὶ τὴν Ὀδύσσειαν οὐδὲ τοὺς
Apollo not the Iliad and the Odyssey nor the

Πινδάρου παιᾶνας ἐπέγραψαν οἱ Ἀμφικτύονες, ἀλλὰ τὸ
of-Pindar paeans inscribed the Amphictyons but the
‘γνῶθι σαυτόν’ καὶ τὸ ‘μηδὲν ἄγαν’ καὶ τὸ ‘ἐγγύα πάρα
know yourself and the nothing too-much and the pledge near
δ’ ἄτα,’ θαυμάσαντες τῆς λέξεως τὸ εὔογκον καὶ τὸ
and ruin admiring of-the diction the compactness and the
λιτόν, ἐν βραχεῖ σφυρήλατον νοῦν περιεχούσης. αὐτὸς δ’
simplicity in brief hammered sense containing himself and
ὁ θεὸς οὐ φιλοσύντομός ἐστι καὶ βραχυλόγος ἐν τοῖς
the god not concise is-he and brief-spoken in the
χρησμοῖς, καὶ Λοξίας καλεῖται διὰ τὸ φεύγειν τὴν
oracles and Loxias is-called because-of the to-shun the
ἀδολεσχίαν μᾶλλον ἢ τὴν ἀσάφειαν;
talkativeness rather than the obscurity
οἱ δὲ συμβολικῶς ἄνευ φωνῆς ἃ δεῖ φράζοντες οὐκ
those and symbolically without voice what one-must indicating not
ἐπαινοῦνται καὶ θαυμάζονται διαφερόντως; ὡς Ἡράκλειτος,
are-they-praised and are-admired exceptionally as Heraclitus
ἀξιούντων αὐτὸν τῶν πολιτῶν γνώμην τιν’ εἰπεῖν περὶ
asking him the citizens opinion some to-give about
ὁμονοίας, ἀναβὰς ἐπὶ τὸ βῆμα καὶ λαβὼν ψυχροῦ
concord having-gone-up onto the platform and having-taken of-cold-water
κύλικα καὶ τῶν ἀλφίτων ἐπιπάσας καὶ τῷ γλήχωνι
cup and with-the barley-meal having-sprinkled and with-the pennyroyal
κινήσας, ἐκπιὼν ἀπῆλθεν· ἐπιδειξάμενος αὐτοῖς, ὅτι
having-stirred having-drunk-it-off went-away having-shown them that
τὸ τοῖς τυχοῦσιν ἀρκεῖσθαι καὶ μὴ δεῖσθαι τῶν πολυτελῶν
the with-the chance-things to-be-content and not to-need the costly
ἐν εἰρήνῃ καὶ ὁμονοίᾳ διατηρεῖ τὰς πόλεις. Σκιλοῦρος δὲ
in peace and concord preserves the cities Scilurus and
καταλιπὼν ὀγδοήκοντα παῖδας, ὁ Σκυθῶν βασιλεύς, ᾔτησε
having-left eighty sons the of-Scythians king asked-for

δέσμην δορατίων, ὅτ᾽ ἀπέθνῃσκε, καὶ λαβόντας ἐκέλευσε
bundle of-javelins when he-was-dying and them-having-taken ordered
καταθραῦσαι καὶ κατεάξαι συνδεδεμένην καὶ ἀθρόαν· ὡς δ᾽
to-break and to-snap-it bound-together and in-a-mass when and
ἀπεῖπον, αὐτὸς ἓν καθ᾽ ἓν ἕλκων πάντα ῥᾳδίως διέκλασε·
they-gave-up he-himself one by one drawing all easily broke
τὴν συμφωνίαν αὐτῶν καὶ τὴν ὁμόνοιαν ἰσχυρὸν ἀποφαίνων
the harmony their and the concord strong declaring
καὶ δυσκαθαίρετον, ἀσθενὲς δὲ τὴν διάλυσιν καὶ οὐ μόνιμον.
and hard-to-destroy weak but the dissolution and not lasting

IV · TRAINING THE TONGUE

Habit masters the vice, as Piso's servant answered only what he was asked. The talker should let others answer first and never answer for another; he should weigh questions and pause, as Socrates poured out his first bucket before drinking, and give the needed or courteous answer, not the superfluous one, letting the questioner's wish measure it, as Carneades was given his listener for the measure of his voice. He should guard against the subjects he loves most, his campaigns, his lawsuits, his learning, as Cyrus chose contests in which he was weaker, and not be like the man who told everyone the battle of Leuctra till he was called Epaminondas.

εἰ δὴ ταῦτα καὶ τὰ τοιαῦτα συνεχῶς τις σκοποῖ καὶ 18
if indeed these-things and the such-things continually anyone should-consider and
ἀναλαμβάνοι, παύσαιτ᾽ ἂν ἴσως ἡδόμενος τῷ φλυαρεῖν. ἐμὲ
take-up would-stop — perhaps taking-pleasure in-the babbling me
δὲ κἀκεῖνος ὁ οἰκέτης εὖ μάλα δυσωπεῖ, τὸ προσέχειν τῷ
and and-that the servant well very shames the to-attend to-the
λόγῳ καὶ κρατεῖν προαιρέσεως ἡλίκον ἐστὶν ἐνθυμούμενον.
word and to-master the-choice how-great it-is considering
Πούπιος Πείσων ὁ ῥήτωρ μὴ βουλόμενος ἐνοχλεῖσθαι
Pupius Piso the orator not wishing to-be-annoyed

προσέταξε τοῖς οἰκέταις πρὸς τὰ ἐρωτώμενα λαλεῖν καὶ
ordered to-the servants to the things-asked to-speak and
μηδὲν πλέον. εἶτα Κλώδιον ἄρχοντα δεξιώσασθαι βουλόμενος
nothing more then Clodius magistrate to-entertain wishing
ἐκέλευσε κληθῆναι, καὶ παρεσκευάσατο λαμπρὰν ὡς εἰκὸς
he-ordered him-to-be-invited and prepared splendid as likely
ἑστίασιν. ἐνστάσης δὲ τῆς ὥρας, οἱ μὲν ἄλλοι παρῆσαν ὁ
banquet having-arrived and the hour the indeed others were-present —
δὲ Κλώδιος προσεδοκᾶτο· καὶ πολλάκις ἔπεμψε τὸν εἰωθότα
but Clodius was-expected and often he-sent the accustomed
καλεῖν οἰκέτην, ἐποψόμενον εἰ πρόσεισιν. ὡς δ' ἦν
to-invite servant to-see if he-is-coming when and it-was
ἑσπέρα καὶ ἀπέγνωστο 'τί δ';' ἔφη πρὸς τὸν οἰκέτην
evening and he-had-been-given-up what then he-said to the servant
'ἐκάλεσας αὐτόν;' 'ἔγωγ" εἶπε. 'διὰ τί οὖν οὐκ ἀφῖκται;'
did-you-invite him I-did he-said for what then not has-he-come
κἀκεῖνος 'ὅτι ἠρνήσατο.' 'πῶς οὖν οὐκ εὐθὺς ἔφρασας;'
and-he because he-refused how then not at-once did-you-tell
'ὅτι τοῦτό μ' οὐκ ἠρώτησας.' οὕτω μὲν Ῥωμαϊκὸς
because this me not you-asked so indeed Roman
οἰκέτης, ὁ δ' Ἀττικὸς ἐρεῖ τῷ δεσπότῃ σκάπτων
servant the but Attic will-say to-the master digging

'ἐφ' οἷς γεγόνασιν αἱ διαλύσεις.'
on what-terms have-been-made the reconciliations

οὕτω μέγα πρὸς πάνθ' ὁ ἐθισμός ἐστι, καὶ περὶ τούτου
so great for all-things the habituation is and about this
γ' ἤδη λέγωμεν.
at-least now let-us-speak

οὐ γὰρ ἔστιν ὡς χαλινῶν ἐφαψαμένους ἐπισχεῖν τὸν 19
not for it-is-possible as of-bridles having-laid-hold to-restrain the
ἀδολέσχην, ἀλλ᾽ ἔθει δεῖ κρατῆσαι τοῦ νοσήματος.
talker but by-habit one-must to-master the disease
πρῶτον μὲν οὖν ἐν ταῖς τῶν πέλας ἐρωτήσεσι σαυτὸν
first indeed then in the of-the neighbors questions yourself
ἔθιζε σιωπᾶν, μέχρι οὗ πάντες ἀπείπωνται τὴν ἀπόκρισιν·
accustom to-be-silent until — all decline the answer

‘οὐ γάρ τι βουλῆς ταὐτὸ καὶ δρόμου τέλος’
not for at-all of-counsel the-same and of-race end

ὥς φησι Σοφοκλῆς, οὐδέ γε φωνῆς καὶ ἀποκρίσεως·
as says Sophocles nor indeed of-voice and of-answer
ἀλλ᾽ ἐκεῖ μὲν ἡ νίκη τοῦ φθάσαντός ἐστιν, ἐνταῦθα
but there indeed the victory of-the having-been-first is here
δέ, ἐὰν μὲν ἱκανῶς ἕτερος ἀποκρίνηται, καλῶς ἔχει
but if indeed adequately another answers well it-is
συνεπαινέσαντα καὶ συνεπιφήσαντα δόξαν εὐμενοῦς
having-joined-in-praising and having-joined-in-assenting reputation of-kindly
ἀνθρώπου λαβεῖν· ἐὰν δὲ μή, τότε καὶ διδάξαι τὸ
man to-get if but not then both to-teach the
ἠγνοημένον καὶ ἀναπληρῶσαι τὸ ἐλλεῖπον, ἀνεπίφθονον καὶ
not-known and to-fill-up the lacking unenvied and
οὐκ ἄκαιρόν ἐστι. μάλιστα δὲ φυλάττωμεν ἑαυτούς, ὅπως
not untimely is most and let-us-guard ourselves so-that
μὴ ἑτέρου τινὸς ἐρωτηθέντος αὐτοὶ προλαμβάνωμεν
not of-another someone having-been-asked we-ourselves anticipate
ὑποφθάνοντες τὴν ἀπόκρισιν. ἴσως μὲν γὰρ οὐδ᾽ ἄλλο
forestalling the answer perhaps indeed for not-even other
τι καλῶς ἔχον ἐστίν, αἰτηθέντος ἑτέρου, παρωσαμένους
anything well being is having-been-asked another having-pushed-aside

ἐκεῖνον αὐτοὺς ἐπαγγέλλεσθαι· δόξομεν γὰρ ἅμα καὶ
him ourselves to-promise we-will-seem for at-once both
τοῦτον ὡς παρασχεῖν ὃ αἰτεῖται μὴ δυνάμενον, κἀκεῖνον
this-one as to-provide what is-asked not able and-that-one
ὡς αἰτεῖν παρ' ὧν δύναται λαβεῖν οὐκ ἐπιστάμενον,
as to-ask from whom he-can to-receive not knowing-how
ὀνειδίζειν· μάλιστα δ' ὕβριν φέρει περὶ τὰς ἀποκρίσεις
to-reproach most and insolence carries about the answers
ἡ τοιαύτη προπέτεια καὶ θρασύτης· συνεμφαίνει γὰρ ὁ
the such precipitancy and rashness shows-forth-with for the
φθάνων ἐν τῷ ἀποκρίνεσθαι τὸν ἐρωτώμενον τὸ 'τί
anticipating in the answering the one-asked the what
τούτου δέῃ;' καὶ 'τί οὗτος οἶδε;' 'κἀμοῦ παρόντος, περὶ
of-this do-you-need and what this-man knows and-I being-present about
τούτων οὐδένα δεῖ ἄλλον ἐρωτᾶν.' καίτοι πολλάκις
these-things no-one one-must other to-ask and-yet often
τινὰς ἐρωτῶμεν οὐ τοῦ λόγου δεόμενοι, φωνὴν δέ τινα καὶ
some we-ask not the word needing voice but some and
φιλοφροσύνην ἐκκαλούμενοι παρ' αὐτῶν, καὶ προαγαγεῖν εἰς
friendliness calling-forth from them and to-draw-on into
ὁμιλίαν ἐθέλοντες, ὡς Σωκράτης Θεαίτητον καὶ Χαρμίδην.
conversation wishing as Socrates Theaetetus and Charmides
ὅμοιον οὖν τῷ τὸν ὑφ' ἑτέρου βουλόμενον φιληθῆναι
like then to-the the by another wishing to-be-kissed
προδραμόντα φιλεῖν αὐτὸν ἢ τὸν ἑτέρῳ προσβλέποντα
having-run-forward to-kiss him or the at-another looking
μεταστρέφειν εἰς ἑαυτὸν τὸ προλαμβάνειν τὰς ἀποκρίσεις
to-turn toward oneself the anticipating the answers
καὶ τὰ ὦτα μετάγειν, καὶ τὴν διάνοιαν ἕλκειν καὶ
and the ears to-draw-away and the attention to-drag and
ἀποστρέφειν πρὸς ἑαυτόν· ὅπου, κἂν ἀπείπηται τὸν
to-turn toward oneself where even-if refuses the

λόγον ὁ αἰτηθείς, ἐπισχόντα καλῶς ἔχει καὶ πρὸς
word the one-asked having-held-back well it-is and to
τὸ βουλόμενον τοῦ ἐρωτῶντος ἁρμοσάμενον ὡς ἐπὶ
the wish of-the one-asking having-fitted as at
κλῆσιν ἀλλοτρίαν τὴν ἀπόκρισιν, αἰδημόνως καὶ κοσμίως
invitation another's the answer modestly and decorously
ἀπαντᾶν. καὶ γὰρ οἱ μὲν ἐρωτηθέντες, ἂν σφαλῶσιν
to-meet and for the indeed asked if they-slip
ἐν τῷ ἀποκρίνεσθαι, συγγνώμης δικαίας τυγχάνουσιν·
in the answering pardon just obtain
ὁ δ' αὐθαιρέτως ὑφιστάμενος καὶ προλαμβάνων τὸν
the but voluntarily undertaking and anticipating the
λόγον ἀηδὴς μέν ἐστι καὶ κατορθῶν, διαμαρτάνων δὲ
word unpleasant indeed is even succeeding failing but
παντάπασιν ἐπίχαρτος γίγνεται καὶ καταγέλαστος.
altogether an-object-of-glee becomes and laughable
δεύτερον τοίνυν ἄσκημα πρὸς τὰς ἰδίας ἀποκρίσεις ἐστίν, 20
second then exercise for the own answers is
αἷς οὐχ ἥκιστα δεῖ προσέχειν τὸν ἀδόλεσχον· πρῶτον μέν,
to-which not least must to-attend the talker first indeed
ἵνα μὴ λάθῃ τοῖς ἐπὶ γέλωτι καὶ ὕβρει προκαλουμένοις
so-that not he-escape-notice to-those for laughter and insult calling-out
εἰς λόγους αὐτὸν ἀποκρινόμενος μετὰ σπουδῆς. ἔνιοι
into words him answering with seriousness some
γὰρ οὐδὲν δεόμενοι διατριβῆς δὲ καὶ παιδιᾶς ἕνεκα
for nothing needing of-pastime but and of-play for-the-sake
συνθέντες τινὰς ἐρωτήσεις προβάλλουσι τοῖς τοιούτοις καὶ
having-composed certain questions put-them to-the such and
ἀνακινοῦσιν αὐτῶν τὸν λῆρον· ὃ δεῖ φυλάττεσθαι, καὶ
stir-up their the nonsense which one-must to-guard-against and
μὴ ταχὺ τῷ λόγῳ μηδ' ὥσπερ χάριν ἔχοντας ἐπιπηδᾶν,
not quickly at-the word nor as-if favor having to-leap-on

ἀλλὰ καὶ τὸν τρόπον τοῦ πυνθανομένου σκοπεῖν καὶ τὴν
but also the character of-the inquirer to-consider and the
χρείαν. ὅταν δὲ φαίνηται τῷ ὄντι βουλόμενος μαθεῖν,
need when but he-appears in-the reality wishing to-learn
ἐθιστέον ἐφιστάναι καὶ ποιεῖν τι διάλειμμα μεταξὺ
one-must-accustom-oneself to-pause and to-make some interval between
τῆς ἐρωτήσεως καὶ τῆς ἀποκρίσεως· ἐν ᾧ προσθεῖναι
the question and the answer in which to-add
μὲν ὁ ἐρωτῶν, εἴ τι βούλεται, δύναται, σκέψασθαι
indeed the questioner if anything he-wishes can to-consider
δ' αὐτὸς περὶ ὧν ἀποκρινεῖται, καὶ μὴ κατατρέχειν μηδὲ
and himself about what he-will-answer and not to-run-over nor
καταχωννύναι τὴν ἐρώτησιν, ἔτι πυνθανομένοις πολλάκις
to-heap-up the question still inquiring often
ὑπὸ σπουδῆς ἄλλας ἀντ' ἄλλων ἀποκρίσεις διδόντα.
by haste other instead-of other answers giving
ἡ μὲν γὰρ Πυθία καὶ πρὸ ἐρωτήσεως αὐθωρὶ χρησμοὺς
the indeed for Pythia even before question on-the-spot oracles
εἴωθέ τινας ἐκφέρειν· ὁ γὰρ θεός, ᾧ λατρεύει,
is-wont some to-utter the for god whom she-serves

'καὶ κωφοῦ ξυνίησι καὶ οὐ λαλέοντος ἀκούει.'
both of-dumb understands and not speaking hears

τὸν δὲ βουλόμενον ἐμμελῶς ἀποκρίνασθαι δεῖ τὴν διάνοιαν
the but wishing fittingly to-answer must the intention
ἀναμεῖναι καὶ τὴν προαίρεσιν ἀκριβῶς καταμαθεῖν τοῦ
to-wait-for and the purpose exactly to-learn of-the
πυνθανομένου, μὴ γένηται τὸ κατὰ τὴν παροιμίαν
inquirer lest happen the according-to the proverb

‘ἄμας ἀπήτουν, οἱ δ’ ἀπηρνοῦντο σκάφας.’
buckets they-asked-for they and denied spades

ἄλλως δὲ τὸ λάβρον τοῦτο καὶ πρὸς τοὺς λόγους
otherwise and the greediness this and for the words
ὀξύπεινον ἀνακρουστέον, ἵνα μὴ δοκῇ καθάπερ ῥεῦμα τῇ
ravenous must-be-repelled so-that not it-seem as-if flood at-the
γλώττῃ πάλαι προσιστάμενον ἀσμένως ὑπὸ τῆς ἐρωτήσεως
tongue long standing-against gladly by the question
ἐξερᾶσθαι. καὶ γὰρ ὁ Σωκράτης οὕτως ἐκόλουε τὴν
to-be-vomited-out and for — Socrates so curbed the
δίψαν, οὐκ ἐφιεὶς ἑαυτῷ πιεῖν μετὰ γυμνάσιον, εἰ μὴ τὸν
thirst not allowing himself to-drink after exercise if not the
πρῶτον ἐκχέοι κάδον ἀνιμήσας, ὅπως ἐθίζηται
first be-poured-out bucket having-drawn so-that it-might-be-accustomed
τὸν τοῦ λόγου καιρὸν ἀναμένειν τὸ ἄλογον.
the of-the reason occasion to-await the irrational
ἔστι τοίνυν τρία γένη τῶν πρὸς τὰς ἐρωτήσεις ἀποκρίσεων, 21
there-are then three kinds of-the to the questions answers
τὸ μὲν ἀναγκαῖον τὸ δὲ φιλάνθρωπον τὸ δὲ
the(-one) indeed necessary the(-other) and courteous the(-other) and
περισσόν. οἷον πυθομένου τινὸς εἰ Σωκράτης ἔνδον,
superfluous as-for-example having-inquired someone whether Socrates is-inside
ὁ μὲν ἀπροθύμως καὶ ὥσπερ ἄκων ἀποκρίνεται τὸ ‘οὐκ
the(-one) indeed unwillingly and as-if reluctant answers the not

ἔνδον·' ἐὰν δὲ βούληται λακωνίζειν, καὶ τὸ 'ἔνδον' ἀφελὼν
inside if but he-wish to-laconize also the inside having-removed
αὐτὴν μόνην φθέγξεται τὴν ἀπόφασιν· ὡς ἐκεῖνοι, Φιλίππου
it alone he-will-utter the denial as they Philip
γράψαντος εἰ δέχονται τῇ πόλει αὐτόν, εἰς χάρτην ΟΥ
having-written whether they-receive in-the city him on paper NO
μέγα γράψαντες ἀπέστειλαν. ὁ δὲ φιλανθρωπότερον
large having-written sent-back the(-other) and more-courteously
ἀποκρίνεται 'οὐκ ἔνδον ἀλλ' ἐπὶ ταῖς τραπέζαις·' κἂν
answers not inside but at the tables and-if
βούληται προσεπιμετρῆσαι, 'ξένους τινὰς ἐκεῖ περιμένων.'
he-wish to-add-further strangers some there awaiting
ὁ δὲ περιττὸς καὶ ἀδολέσχης, ἄν γε δὴ τύχῃ καὶ τὸν
the but superfluous and talker if at-least indeed he-happen also the
Κολοφώνιον ἀνεγνωκὼς Ἀντίμαχον, 'οὐκ ἔνδον' φησὶν 'ἀλλ'
Colophonian having-read Antimachus not inside he-says but
ἐπὶ ταῖς τραπέζαις, ξένους ἀναμένων Ἴωνας, ὑπὲρ ὧν
at the tables strangers awaiting Ionians about which
αὐτῷ γέγραφεν Ἀλκιβιάδης περὶ Μίλητον ὤν, καὶ παρὰ
to-him has-written Alcibiades near Miletus being and with
Τισσαφέρνει διατρίβων, τῷ τοῦ μεγάλου σατράπῃ βασιλέως,
Tissaphernes staying the of-the great satrap king
ὃς πάλαι μὲν ἐβοήθει Λακεδαιμονίοις, νῦν δὲ προστίθεται
who formerly indeed helped Lacedaemonians now but attaches-himself
δι' Ἀλκιβιάδην Ἀθηναίοις· ὁ γὰρ Ἀλκιβιάδης ἐπιθυμῶν
through Alcibiades to-Athenians — for Alcibiades desiring
κατελθεῖν εἰς τὴν πατρίδα τὸν Τισσαφέρνην μετατίθησι.'
to-return into the fatherland — Tissaphernes is-changing
καὶ ὅλως τὴν ὀγδόην Θουκυδίδου κατατεινάμενος ἐρεῖ
and in-general the eighth of-Thucydides having-strung-out he-will-recite

καὶ κατακλύσει τὸν ἄνθρωπον, ἕως φθάσῃ καὶ Μίλητος
and will-deluge the man until there-comes-first also Miletus
ἐκπολεμωθεῖσα καὶ φυγαδευθεὶς τὸ δεύτερον Ἀλκιβιάδης.
made-hostile and exiled the second-time Alcibiades
μάλιστα δὴ περὶ τοῦτο δεῖ τὴν ἀδολεσχίαν συνέχειν
most indeed about this one-must the talkativeness to-hold-in
ὥσπερ εἰς ἴχνος ἐμβιβάζοντα τὴν ἐρώτησιν καὶ ὡς
as-if into track setting the question and as-if
κέντρῳ καὶ διαστήματι τῇ χρείᾳ τοῦ πυνθανομένου
with-center and radius by-the need of-the inquirer
περιγράφοντα τὴν ἀπόκρισιν. Καρνεάδην μὲν γὰρ οὔπω
circumscribing the answer Carneades indeed for not-yet
μεγάλην ἔχοντα δόξαν, ἐν τῷ γυμνασίῳ διαλεγόμενον
great having reputation in the gymnasium lecturing
πέμψας ὁ γυμνασίαρχος ἐκέλευσεν ὑφεῖναι τὸ μέγεθος τῆς
having-sent the gymnasiarch ordered to-lower the volume of-the
φωνῆς (ἦν γὰρ μεγαλοφωνότατος)· εἰπόντος δ' ἐκείνου
voice he-was for loudest-voiced having-said and he
'δός μοι μέτρον φωνῆς,' οὐ φαύλως ὑπέτυχε 'δίδωμι τὸν
give me measure of-voice not badly he-replied I-give the
προσδιαλεγόμενον.' τῷ δ' ἀποκρινομένῳ μέτρον ἔστω ἡ
interlocutor to-the but answering measure let-be the
τοῦ ἐρωτῶντος βούλησις.
of-the questioner wish
καὶ μὴν ὥσπερ ὁ Σωκράτης ἐκέλευε φυλάττεσθαι τῶν 22
and indeed as — Socrates bade to-guard-against of-the
σιτίων ὅσα μὴ πεινῶντας ἐσθίειν ἀναπείθει καὶ τῶν
foods as-many-as not hungry to-eat persuade and of-the
πωμάτων ὅσα πίνειν μὴ διψῶντας, οὕτω χρὴ καὶ
drinks as-many-as to-drink not thirsty so one-must also
τῶν λόγων τὸν ἀδολέσχην, οἷς ἥδεται μάλιστα καὶ
of-the words the talker in-which he-takes-pleasure most and

κέχρηται κατακόρως, τούτους φοβεῖσθαι καὶ πρὸς τούτους
has-used to-satiety these to-fear and against these
ἐπιρρέοντας ἀντιβαίνειν. οἷον οἱ στρατιωτικοὶ πολέμων εἰσὶ
flowing-in to-resist as the soldiers of-wars are
διηγηματικοί· καὶ τὸν Νέστορα τοιοῦτον ὁ ποιητὴς εἰσάγει,
narrators and — Nestor such the poet brings-on
τὰς αὑτοῦ πολλάκις ἀριστείας καὶ πράξεις διηγούμενον.
the his-own often exploits and deeds narrating
ἐπιεικῶς δὲ καὶ τοῖς περὶ δίκας εὐστοχήσασιν ἢ παρ᾽
fairly and also to-those in lawsuits having-been-successful or with
ἡγεμόσι καὶ βασιλεῦσιν ἀπροσδοκήτως εὐημερήσασιν ὥσπερ
rulers and kings unexpectedly having-prospered as-if
νόσημά τι προσπίπτει καὶ παρακολουθεῖ τὸ μεμνῆσθαι καὶ
disease some befalls and attends the to-remember and
διηγεῖσθαι πολλάκις, ὃν τρόπον εἰσῆλθον προσήχθησαν
to-narrate often in-what way they-entered were-introduced
ἠγωνίσαντο διελέχθησαν, ἐξήλεγξαν ἀντιδίκους τινὰς ἢ
contended conversed refuted opponents some or
κατηγόρους, ἐπῃνέθησαν. πολλῷ γάρ ἐστιν ἡ χαρὰ τῆς
accusers were-praised much for is the joy than-the
κωμικῆς ἐκείνης ἀγρυπνίας λαλίστερον, ἀναρριπίζουσα
comic that sleeplessness more-talkative fanning
πολλάκις ἑαυτὴν καὶ πρόσφατον ποιοῦσα τοῖς διηγήμασιν.
often itself and fresh making with-the narratives
ὅθεν ὀλισθηροὶ πρὸς τοὺς τοιούτους τῶν λόγων εἰσὶν ἐκ
whence slippery toward the such of-the words they-are from
πάσης προφάσεως· οὐ γὰρ μόνον
every pretext not for only

‘ὅπου τις ἀλγεῖ, κεῖθι καὶ τὴν χεῖρ᾽ ἔχει,’
where anyone aches there also the hand he-has

ἀλλὰ καὶ τὸ ἡδόμενον ἕλκει τὴν φωνὴν ἐφ᾽ ἑαυτὸ καὶ περιάγει
but also the pleasurable draws the voice to itself and leads-around
τὴν γλῶτταν, ἐπερείδειν ἀεὶ τῇ μνήμῃ βουλόμενον.
the tongue to-lean-on always on-the memory wishing
οὕτω καὶ τοῖς ἐρωτικοῖς ἡ πλείστη διατριβὴ περὶ λόγους
so also to-the erotic the most pastime about words
μνήμην τινὰ τῶν ἐρωμένων ἀναδιδόντας· οἵ γε κἂν μὴ
memory some of-the beloved reviving who at-least even-if not
πρὸς ἀνθρώπους, πρὸς ἄψυχα περὶ αὐτῶν διαλέγονται
to men to inanimate-things about them talk

‘ὦ φιλτάτη κλίνη’
O dearest bed

καὶ
and

‘Βακχὶς θεόν σ᾽ ἐνόμισεν, εὔδαιμον λύχνε·
Bacchis god you thought blessed lamp
καὶ τῶν θεῶν μέγιστος ἐν ταύτῃ δοκεῖς.’
and of-the gods greatest in her you-seem

ἔστι μὲν οὖν ἀτεχνῶς ἡ λευκὴ στάθμη πρὸς τοὺς λόγους
is indeed then simply the white rule toward the words
ὁ ἀδόλεσχος· οὐ μὴν ἀλλ᾽ ὁ μᾶλλον ἑτέρων ἑτέροις
the talker not indeed but the(-one) more than-others to-some
προσπεπονθὼς ὀφείλει τούτους φυλάττεσθαι καὶ ἀνέχειν
affected ought these to-guard-against and to-hold-back
ἑαυτὸν ἀπὸ τούτων καὶ ἀνακρούειν, ὡς πορρωτάτω
himself from these and to-repel as farthest
προάγειν καὶ ἀπομηκύνειν ἀεὶ δι᾽ ἡδονὴν δυναμένων. τὸ
to-lead-on and to-prolong always through pleasure able the

δ᾽ αὐτὸ τοῦτο καὶ πρὸς τοὺς λόγους ἐκείνους πεπόνθασιν,
and same this also toward the words those they-suffer
ἐν οἷς κατ᾽ ἐμπειρίαν ἢ ἕξιν τινὰ τῶν ἄλλων διαφέρειν
in which by experience or state some than-the others to-excel
νομίζουσι. φίλαυτος γὰρ ὢν καὶ φιλόδοξος ὁ τοιοῦτος
they-think self-loving for being and glory-loving the such

‘νέμει τὸ πλεῖστον ἡμέρας τούτῳ μέρος,
assigns the most of-the-day to-this part
ἵν᾽ αὐτὸς αὑτοῦ τυγχάνει κράτιστος ὤν,’
where himself than-himself happens best being

ἐν ἱστορίαις ὁ ἀναγνωστικός, ἐν τεχνολογίαις ὁ
in histories the well-read in technical-treatises the
γραμματικός, ἐν διηγήμασι ξενικοῖς ὁ πολλὴν χώραν
grammarian in narratives foreign the(-one) much country
ἐπεληλυθὼς καὶ πεπλανημένος. ὥστε καὶ ταῦτα δεῖ
having-traversed and having-wandered so-that also these-things one-must
φυλάττεσθαι· δελεαζομένη γὰρ ὑπ᾽ αὐτῶν ἡ ἀδολεσχία
to-guard-against being-baited for by them the talkativeness
καθάπερ ζῷον ἐπὶ νομὰς συνήθεις πρόεισι. θαυμαστὸς
as animal to pastures accustomed goes-forth admirable
δ᾽ ὁ Κῦρος, ὅτι καὶ τὰς ἁμίλλας ἐποιεῖτο πρὸς τοὺς
and — Cyrus because also the contests made with the
ἡλικας, οὐκ ἐν οἷς κρείττων ἀλλ᾽ ἐν οἷς ἀπειρότερος ἦν
age-mates not in which better but in which more-inexperienced he-was
ἐκείνων, εἰς ταῦτα προκαλούμενος· ἵνα μήτε λυπῇ
than-those into these challenging so-that neither he-might-grieve
παρευδοκιμῶν καὶ μανθάνων ὠφελῆται. ὁ δ᾽ ἀδολέσχης
outshining and learning might-be-benefited the but talker
τοὐναντίον, ἂν μέν τις ἐμπέσῃ λόγος, ἐξ οὗ μαθεῖν τι
the-opposite if indeed some fall-in discourse from which to-learn something

δύναται καὶ πυθέσθαι τῶν ἀγνοουμένων, τοῦτον ἐξωθεῖ
he-can and to-inquire of-the things-unknown this he-thrusts-out
καὶ ἐκκρούει, μισθὸν οὕτω δοῦναι βραχὺν τῷ σιωπῆσαι
and knocks-away wage so to-give small for-the to-be-silent
μὴ δυνάμενος· εἰς δὲ τὰς ἑώλους καὶ πολυπατήτους κύκλῳ
not able into and the stale and much-trodden in-a-circle
περιὼν εἰσελαύνει ῥαψῳδίας τὸν λόγον· ὡς τῶν παρ' ἡμῖν
going-round drives rhapsodies the speech as of-the among us
τις κατὰ τύχην ἀνεγνωκὼς δύο τῶν Ἐφόρου βιβλίων
someone by chance having-read two of-the of-Ephorus books
ἢ τρία, πάντας ἀνθρώπους κατέτριβε καὶ πᾶν ἀνάστατον
or three all men wore-out and every overturned
ἐποίει συμπόσιον, ἀεὶ τὴν ἐν Λεύκτροις μάχην καὶ τὰ
made banquet always the at Leuctra battle and the
συνεχῆ διηγούμενος· ὅθεν Ἐπαμεινώνδας παρωνύμιον ἔσχεν.
following narrating whence Epaminondas nickname he-got

V · WRITING, SILENCE, AND SIMONIDES

The least harmful outlet is learning: the talker should write, as Antipater filled books against Carneades, whom he could not answer aloud, and should keep company with his betters. Before he speaks he should ask whether his words meet a need, help, or please. Let him remember Simonides, who often repented of speaking and never of silence: practice overcomes all things, and silence is free of thirst, as Hippocrates says, and of pain and grief.

οὐ μὴν ἀλλὰ τοῦτό γε τῶν κακῶν ἐλάχιστόν ἐστι, 23
not indeed but this at-least of-the evils least is
καὶ δεῖ παρατρέπειν εἰς ταῦτα τὴν ἀδολεσχίαν·
and one-must to-divert to these-things the talkativeness
ἧττον γὰρ ἀηδὲς ἔσται τὸ λάλον ἐν τῷ φιλολόγῳ
less for unpleasant will-be the chattering in the learned

πλεονάζον. ἐθιστέον δὲ καὶ γράφειν τι τοὺς
abounding one-must-accustom and also to-write something the
τοιούτους καὶ διαλέγεσθαι κατ' ἰδίαν. ὁ μὲν γὰρ
such and to-converse in private the indeed for
Στωικὸς Ἀντίπατρος, ὡς ἔοικε, μὴ δυνάμενος μηδὲ
Stoic Antipater as it-seems not being-able nor
βουλόμενος ὁμόσε χωρεῖν τῷ Καρνεάδῃ μετὰ
wishing to-close-quarters to-come — with-Carneades with
πολλοῦ ῥεύματος εἰς τὴν Στοὰν φερομένῳ, γράφων δὲ
much flow into — Stoa carried writing but
καὶ πληρῶν τὰ βιβλία τῶν πρὸς αὐτὸν ἀντιλογιῶν
and filling the books of-the against him counterarguments
'καλαμοβόας' ἐπεκλήθη· τὸν δ' ἀδολέσχην ἴσως ἂν ἡ
pen-shouter was-nicknamed the but talker perhaps — the
πρὸς τὸ γράφειν σκιαμαχία καὶ ἡ βοὴ τοῦ πλήθους
toward the writing shadow-fighting and the shouting of-the crowd
ἀπερύκουσα καθ' ἡμέραν ἐλαφρότερον παρασκευάσειε
keeping-away by day lighter would-make
τοῖς συνοῦσιν, ὥσπερ οἱ κύνες εἰς λίθους καὶ
to-the companions as the dogs on stones and
ξύλα τὸν θυμὸν ἀφέντες ἧττόν εἰσι χαλεποὶ τοῖς
wood the anger having-let-go less are harsh to-the
ἀνθρώποις. ἁρμόσει δ' αὐτοῖς σφόδρα καὶ τὸ μετὰ
men will-suit and them greatly also the with
κρειττόνων ἀεὶ καὶ πρεσβυτέρων ὁμιλεῖν· αἰσχυνόμενοι
betters always and elders to-associate feeling-shame
γὰρ αὐτῶν τὴν δόξαν ἐν ἔθει γενήσονται τοῦ
for their the reputation in habit they-will-become of-the
σιωπᾶν.
being-silent

τούτοις δ' ἀεὶ δεῖ καταμεμῖχθαι καὶ συμπεπλέχθαι
with-these and always one-must to-be-mixed and to-be-interwoven
τοῖς ἐθισμοῖς· τὴν προσοχὴν ἐκείνην καὶ τὸν ἐπιλογισμόν,
with-the habituations the attention that and the reflection
ὅταν τι μέλλωμεν λαλεῖν καὶ τὰ ῥήματα τῷ
when something we-are-about to-chatter and the words to-the
στόματι προστρέχῃ, 'τίς οὗτος ὁ λόγος ὁ ἐφεστὼς καὶ
mouth run-forward what this the word the pressing and
καταβιαζόμενος; ἐπὶ τί δ' ἡ γλῶσσ' ἀσπαίρει; τί δ'
forcing for what and the tongue gasps what and
εἰπόντι περιγίγνεται καλὸν ἢ τί σιωπήσαντι
to-one-having-spoken accrues fine or what to-one-having-kept-silent
δυσχερές;' οὐ γὰρ ὡς βάρος τι δεῖ πιέζοντ'
troublesome not for as burden some one-must pressing
ἀποθέσθαι τὸν λόγον, ἐπεὶ παραμένει γε καὶ ῥηθεὶς
to-put-down the word since remains at-least even spoken
ὁμοίως· ἀλλ' ἢ δι' αὑτοὺς ἄνθρωποι δεόμενοί τινος
alike but either for themselves men needing something
λαλοῦσιν ἢ τοὺς ἀκούοντας ὠφελοῦντες ἢ χάριν τινὰ
chatter or the hearers benefiting or favor some
παρασκευάζοντες ἀλλήλοις ὥσπερ ἁλσὶ τοῖς λόγοις
providing to-one-another as-if with-salt with-the words
ἐφηδύνουσι τὴν διατριβὴν καὶ τὴν πρᾶξιν, ἐν ᾗ
they-season the pastime and the business in which
τυγχάνουσιν ὄντες. εἰ δὲ μήτε τῷ λέγοντι χρήσιμον
they-happen being if but neither to-the speaker useful
μήτ' ἀναγκαῖον τοῖς ἀκούουσι τὸ λεγόμενον ἡδονή
nor necessary to-the hearers the said pleasure
τε καὶ χάρις οὐ πρόσεστι, διὰ τί λέγεται; τὸ γὰρ
both and grace not is-present for what is-it-said the for
μάτην καὶ διακενῆς οὐχ ἧττον ἐν τοῖς λόγοις ἢ
in-vain and to-no-purpose not less in the words than

τοῖς ἔργοις ἐστίν. ἐπὶ πᾶσι δὲ καὶ παρὰ ταῦτα
in-the deeds is upon all and and beyond these-things
πάντα δεῖ πρόχειρον ἔχειν καὶ μνημονεύειν τὸ
all one-must at-hand to-have and to-remember the
Σιμωνίδειον ὅτι λαλήσας μὲν πολλάκις μετενόησε,
Simonidean that having-chattered indeed often he-repented
σιωπήσας δ' οὐδέποτε· καὶ τὴν ἄσκησιν, ὅτι πάντων
having-kept-silent but never and the practice that all-things
ἐπικρατεῖ καὶ ἰσχυρόν ἐστιν· ὅπου καὶ λυγμὸν καὶ
it-prevails-over and strong is where even hiccup and
βῆχ' ἄνθρωποι τῷ προσέχειν ἀποβιαζόμενοι, μετὰ
cough men by-the attending forcing-back with
πόνου καὶ ἀλγηδόνος ἐξεκρούσαντο. σιγὴ δ' οὐ μόνον
toil and pain have-driven-out silence and not only
ἄδιψον, ὥς φησιν Ἱπποκράτης, ἀλλὰ καὶ ἄλυπον καὶ
thirstless as says Hippocrates but also griefless and
ἀνώδυνον.
painless

PLUTARCH

ΠΕΡΙ ΠΟΛΥΠΡΑΓΜΟΣΥΝΗΣ

On Being a Busybody

ON BEING A BUSYBODY

I · TURNING CURIOSITY INWARD

As a dark house is mended by moving its windows, the soul's diseases are best removed or turned around: busybodiness, a love of learning about others' evils, should look homeward at one's own faults. Most people, like Lamia, keep their eyes in a jar at home and put them on to go out, tracing their neighbors' ancestry and debts; Aristippus, hearing a few of Socrates' words, wasted away until he sailed to Athens and learned to know his own faults. The busybody pries into the very things doors and bolts exist to hide. If curiosity must work, let it study the heavens, the waning moon, and the plants, or the histories, which hold every evil and harm no one.

ἄπνουν ἢ σκοτεινὴν ἢ δυσχείμερον οἰκίαν ἢ νοσώδη φυγεῖν 1
windless or dark or wintry house or unhealthy to-flee
μὲν ἴσως ἄριστον· ἂν δὲ φιλοχωρῇ τις ὑπὸ συνηθείας,
indeed perhaps best if but is-attached anyone from habit
ἔστι καὶ φῶτα μεταθέντα καὶ κλίμακα μεταβαλόντα καὶ
it-is-possible also lights having-moved and staircase having-changed and
θύρας τινὰς ἀνοίξαντα τὰς δὲ κλείσαντα, λαμπροτέραν
doors some having-opened the(-others) and having-closed brighter
εὐπνουστέραν ὑγιεινοτέραν ἐργάσασθαι. καὶ πόλεις τινὲς
airier healthier to-make and cities some
οὕτω μεταθέντες ὠφέλησαν· ὥσπερ τὴν ἐμὴν πατρίδα
so having-shifted benefited as the my fatherland
πρὸς ζέφυρον ἄνεμον κεκλιμένην, καὶ τὸν ἥλιον ἐρείδοντα
toward west wind inclined and the sun pressing
δείλης ἀπὸ τοῦ Παρνασοῦ δεχομένην ἐπὶ τὰς ἀνατολὰς
in-the-afternoon from — Parnassus receiving to the east
τραπῆναι λέγουσιν ὑπὸ τοῦ Χαίρωνος. ὁ δὲ φυσικὸς
to-have-been-turned they-say by — Chaeron the and natural-philosopher
Ἐμπεδοκλῆς ὄρους τινὰ διασφάγα βαρὺν καὶ νοσώδη
Empedocles of-mountain a-certain cleft heavy and unhealthy

κατὰ τῶν πεδίων τὸν νότον ἐμπνέουσαν ἐμφράξας, λοιμὸν
down-on the plains the south-wind blowing-in having-blocked plague
ἔδοξεν ἐκκλεῖσαι τῆς χώρας. ἐπεὶ τοίνυν ἔστι τινὰ πάθη
seemed to-shut-out from-the country since then there-are some passions
νοσώδη καὶ βλαβερὰ καὶ χειμῶνα παρέχοντα τῇ ψυχῇ
unhealthy and harmful and winter providing to-the soul
καὶ σκότος, ἄριστον μὲν ἐξωθεῖν ταῦτα καὶ καταλύειν
and darkness best indeed to-thrust-out these and to-demolish
εἰς ἔδαφος, αἰθρίαν καὶ φῶς καὶ πνεῦμα καθαρὸν διδόντας
to ground clear-sky and light and air pure giving
ἑαυτοῖς· εἰ δὲ μή, μεταλαμβάνειν γε καὶ μεθαρμόττειν
to-ourselves if but not to-change at-least and to-readjust
ἀμωσγέπως περιάγοντας ἢ στρέφοντας. οἷον εὐθὺς ἡ
somehow turning-around or twisting as-for-example at-once the
πολυπραγμοσύνη φιλομάθειά τίς ἐστιν ἀλλοτρίων κακῶν,
busybodiness love-of-learning a-kind is of-others' evils
οὔτε φθόνου δοκοῦσα καθαρεύειν νόσος οὔτε κακοηθείας.
neither of-envy seeming to-be-clean disease nor of-malice

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

μετάθες ἔξωθεν καὶ μετάστρεψον εἴσω τὴν
shift from-outside and turn inward the
πολυπραγμοσύνην· εἰ χαίρεις κακῶν μεταχειριζόμενος
busybodiness if you-rejoice of-evils handling
ἱστορίαν, ἔχεις οἴκοι πολλὴν διατριβήν·
inquiry you-have at-home much pastime

‘ὅσσον ὕδωρ κατ’ Ἀλιζόνος ἢ δρυὸς ἀμφὶ πέτηλα,’
as-much-as water down Alizon or of-oak around leaves

τοσοῦτον πλῆθος εὑρήσεις ἁμαρτημάτων ἐν τῷ βίῳ καὶ
so-great multitude you-will-find of-errors in the life and
παθῶν ἐν τῇ ψυχῇ καὶ παροραμάτων ἐν τοῖς καθήκουσιν.
of-passions in the soul and of-oversights in the duties
ὡς γὰρ ὁ Ξενοφῶν λέγει τοῖς οἰκονομικοῖς ἴδιον εἶναι τῶν
as for — Xenophon says for-the good-housekeepers separate to-be of-the
ἀμφὶ θυσίαν σκευῶν, ἴδιον τῶν ἀμφὶ δεῖπνα τόπον, ἀλλαχοῦ
for sacrifice utensils separate of-the for dinners place elsewhere
κεῖσθαι τὰ γεωργικά, χωρὶς τὰ πρὸς πόλεμον· οὕτω
to-lie the farming-things apart the-things for war so
σοὶ τὰ μέν ἐστιν ἀπὸ φθόνου κακὰ κείμενα τὰ
for-you the(-ones) indeed are from envy evils lying the(-others)
δ’ ἀπὸ ζηλοτυπίας τὰ δ’ ἀπὸ δειλίας τὰ δ’ ἀπὸ
and from jealousy the(-others) and from cowardice the(-others) and from
μικρολογίας· ταῦτ’ ἔπελθε, ταῦτ’ ἀναθεώρησον· τὰς εἰς
stinginess these go-over these review the toward
γειτόνων θυρίδας καὶ τὰς παρόδους τῆς πολυπραγμοσύνης
neighbors’ windows and the passages of-the busybodiness
ἔμφραξον, ἑτέρας δ’ ἄνοιξον εἰς τὴν ἀνδρωνῖτιν τὴν
block-up others but open into the men’s-quarters the
σεαυτοῦ φερούσας, εἰς τὴν γυναικωνῖτιν, εἰς τὰς τῶν
your-own leading into the women’s-quarters into the of-the
θεραπόντων διαίτας· ἐνταῦθ’ ἔχει διατριβὰς οὐκ ἀχρήστους
servants living-rooms here has pastimes not useless

οὐδὲ κακοήθεις ἀλλ' ὠφελίμους καὶ σωτηρίους τὸ φιλοπευθὲς
nor malicious but beneficial and saving the inquisitiveness
τοῦτο καὶ φιλόπραγμον, ἑκάστου πρὸς ἑαυτὸν λέγοντος
this and meddlesomeness of-each to himself saying

'πῆ παρέβην; τί δ' ἔρεξα; τί μοι δέον οὐκ ἐτελέσθη;'
where did-I-transgress what and did-I-do what to-me needful not was-accomplished

2 νῦν δ' ὥσπερ ἐν τῷ μύθῳ τὴν Λάμιαν λέγουσιν οἴκοι μὲν
now but as in the myth — Lamia they-say at-home indeed
εὕδειν τυφλήν, ἐν ἀγγείῳ τινὶ τοὺς ὀφθαλμοὺς ἔχουσαν
to-sleep blind in vessel some the eyes having
ἀποκειμένους, ἔξω δὲ προϊοῦσαν ἐπιτίθεσθαι καὶ βλέπειν·
stored-away outside but going-forth to-put-them-on and to-see
οὕτως ἡμῶν ἕκαστος ἔξω καὶ πρὸς ἑτέρους τῇ κακονοίᾳ
so of-us each outside and toward others with-the malice
τὴν περιεργίαν ὥσπερ ὀφθαλμὸν ἐντίθησι· τοῖς δ' ἑαυτῶν
the curiosity as-if eye puts-in to-the but our-own
ἁμαρτήμασι καὶ κακοῖς πολλάκις περιπταίομεν ὑπ'
errors and evils often we-stumble through
ἀγνοίας, ὄψιν ἐπ' αὐτὰ καὶ φῶς οὐ πoριζόμενοι. διὸ καὶ
ignorance sight to them and light not providing therefore also
τοῖς ἐχθροῖς ὠφελιμώτερός ἐστιν ὁ πολυπράγμων· τὰ
to-the enemies more-useful is the busybody the-things
γὰρ ἐκείνων ἐλέγχει καὶ προφέρεται καὶ δείκνυσιν αὐτοῖς ἃ
for of-those he-exposes and brings-forward and shows to-them what
δεῖ φυλάξασθαι καὶ διορθῶσαι, τῶν δ' οἴκοι τὰ πλεῖστα
one-must to-guard-against and to-correct of-the but at-home the most
παρορᾷ διὰ τὴν περὶ τὰ ἔξω πτόησιν. ὁ μὲν γὰρ
he-overlooks because-of the about the-things outside excitement — indeed for
Ὀδυσσεὺς οὐδὲ τῇ μητρὶ διαλεχθῆναι πρότερον ὑπέμεινεν
Odysseus not-even with-the mother to-converse before endured

ἢ πυθέσθαι παρὰ τοῦ μάντεως, ὧν ἕνεκ' ἦλθεν
than to-inquire from the seer of-what for-the-sake he-had-come
εἰς Ἅιδου· πυθόμενος δὲ τοῦτο πρός τε ταύτην ἔτρεψεν
to Hades having-learned but this to both her turned
αὐτόν, καὶ τὰς ἄλλας γυναῖκας ἀνέκρινε, τίς ἡ Τυρὼ
himself and the other women questioned who — Tyro
καί τίς ἡ καλὴ Χλωρὶς καὶ διὰ τί Ἐπικάστη ἀπέθανεν
and who the fair Chloris and for what Epicaste died

'ἁψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου.'
having-fastened noose steep from high roof

ἡμεῖς δὲ τὰ καθ' αὑτοὺς ἐν πολλῇ ῥᾳθυμίᾳ καὶ
we but the-things concerning ourselves in much indolence and
ἀγνοίᾳ θέμενοι καὶ ἀμελήσαντες ἑτέρους γενεαλογοῦμεν,
ignorance having-placed and having-neglected others we-trace-the-lineage-of
ὅτι τοῦ γείτονος ὁ πάππος ἦν Σύρος, Θρᾷττα δ' ἡ
that of-the neighbor the grandfather was Syrian Thracian and the
τήθη· ὁ δεῖνα δ' ὀφείλει τάλαντα τρία καὶ τοὺς τόκους
grandmother the so-and-so and owes talents three and the interest
οὐκ ἀπέδωκεν. ἐξετάζομεν δὲ καὶ τὰ τοιαῦτα πόθεν ἡ
not has-paid we-examine and also the such-things whence the
γυνὴ τοῦ δεῖνος ἐπανήρχετο, τί δ' ὁ δεῖνα καὶ ὁ δεῖνα
wife of-the so-and-so was-returning what and the so-and-so and the so-and-so
καθ' ἑαυτοὺς ἐν τῇ γωνίᾳ διελέγοντο. Σωκράτης δὲ περιήει
by themselves in the corner were-conversing Socrates but went-about
διαπορῶν, τί Πυθαγόρας λέγων ἔπειθε· καὶ Ἀρίστιππος
puzzling what Pythagoras saying persuaded and Aristippus
Ὀλυμπίασιν Ἰσχομάχῳ συμβαλὼν ἠρώτα τί Σωκράτης
at-Olympia Ischomachus having-met asked what Socrates
διαλεγόμενος οὕτω τοὺς Ἀθηναίους διατίθησι· καὶ μίκρ' ἄττα
conversing so the Athenians affects and small some

τῶν λόγων αὐτοῦ σπέρματα καὶ δείγματα λαβὼν οὕτως
of-the words his seeds and samples having-taken so
ἐμπαθῶς ἔσχεν, ὥστε τῷ σώματι συμπεσεῖν καὶ γενέσθαι
passionately was-affected that in-the body to-collapse and to-become
παντάπασιν ὠχρὸς καὶ ἰσχνός· ἄχρι οὗ πλεύσας Ἀθήναζε
altogether pale and thin until — having-sailed to-Athens
διψῶν καὶ διακεκαυμένος ἠρύσατο τῆς πηγῆς, καὶ τὸν
thirsting and parched he-drew from-the spring and the
ἄνδρα καὶ τοὺς λόγους αὐτοῦ καὶ τὴν φιλοσοφίαν ἱστόρησεν,
man and the words his and the philosophy learned
ἧς ἦν τέλος ἐπιγνῶναι τὰ ἑαυτοῦ κακὰ καὶ ἀπαλλαγῆναι.
of-which was the-end to-recognize the his-own evils and to-be-freed
3 ἀλλ' ἔνιοι τὸν ἴδιον βίον ὡς ἀτερπέστατον θέαμα προσιδεῖν
but some the own life as most-unpleasant sight to-look-at
οὐχ ὑπομένουσιν οὐδ' ἀνακλάσαι τὸν λογισμὸν ὡς φῶς
not endure nor to-reflect the reasoning as light
ἐφ' ἑαυτοὺς καὶ περιαγαγεῖν, ἀλλ' ἡ ψυχὴ γέμουσα κακῶν
on themselves and to-turn-around but the soul full of-evils
παντοδαπῶν καὶ φρίττουσα καὶ φοβουμένη τὰ ἔνδον
of-all-kinds and shuddering and fearing the-things inside
ἐκπηδᾷ θύραζε καὶ πλανᾶται περὶ τἀλλότρια, βόσκουσα
leaps-out out-of-doors and wanders about others'-affairs feeding
καὶ πιαίνουσα τὸ κακόηθες. ὡς γὰρ ὄρνις ἐν οἰκίᾳ πολλάκις,
and fattening the malice as for hen in house often
τροφῆς πολλῆς παρακειμένης, εἰς γωνίαν καταδῦσα σκαλεύει
food much lying-beside into corner having-crept scratches

'ἔνθα γέ που διαφαίνεθ' ἅτ' ἐν κοπρίῃ μία κριθή·'
where at-least somewhere shows-through as in dung-heap one barley-grain

παραπλησίως οἱ πολυπράγμονες, ὑπερβάντες τοὺς ἐν μέσῳ
similarly the busybodies passing-over the in middle
λόγους καὶ ἱστορίας καὶ ἃ μηδεὶς κωλύει πυνθάνεσθαι
stories and inquiries and what no-one forbids to-inquire
μηδ' ἄχθεται πυνθανομένοις, τὰ κρυπτόμενα καὶ λανθάνοντα
nor is-vexed at-those-inquiring the hidden and escaping-notice
κακὰ πάσης οἰκίας ἐκλέγουσι. καίτοι γε τὸ τοῦ Αἰγυπτίου
evils of-every house pick-out and-yet at-least the of-the Egyptian
χάριεν πρὸς τὸν ἐρωτῶντα τί φέρει συγκεκαλυμμένον,
witty-saying to the asking what be-carries covered-up
'διὰ τοῦτο συγκεκάλυπται.' καὶ σὺ δὴ τί πολυπραγμονεῖς
for this it-is-covered-up and you indeed why do-you-meddle-with
τὸ ἀποκρυπτόμενον; εἰ μή τι κακὸν ἦν, οὐκ ἂν
the being-hidden if not something evil it-were not —
ἀπεκρύπτετο. καίτοι μὴ κόψαντά γε θύραν εἰς οἰκίαν
it-would-be-hidden and-yet not having-knocked at-least door into house
ἀλλοτρίαν οὐ νομίζεται παρελθεῖν· ἀλλὰ νῦν μὲν εἰσὶ
another's not is-thought-right to-pass but now indeed there-are
θυρωροί, πάλαι δὲ ῥόπτρα κρουόμενα πρὸς ταῖς θύραις
doorkeepers long-ago but knockers struck at the doors
αἴσθησιν παρεῖχεν, ἵνα μὴ τὴν οἰκοδέσποιναν ἐν μέσῳ
perception provided so-that not the mistress in middle
καταλάβῃ ὁ ἀλλότριος ἢ τὴν παρθένον ἢ κολαζόμενον
should-catch the stranger or the maiden or being-punished
οἰκέτην ἢ κεκραγυίας τὰς θεραπαινίδας· ὁ δὲ πολυπράγμων
servant or screaming the maidservants the but busybody
ἐπ' αὐτὰ ταῦτα παραδύεται, σώφρονος μὲν οἰκίας καὶ
at very these-things slips-in temperate indeed house and
καθεστώσης οὐδ' ἂν παρακαλῇ τις ἡδέως γιγνόμενος
settled not-even if invites anyone gladly becoming
θεατής· ὧν δ' ἕνεκα κλεὶς καὶ μοχλὸς καὶ αὐλειος, ταῦτ'
spectator of-which but for-the-sake key and bolt and outer-door these

ἀνακαλύπτων καὶ φέρων εἰς τὸ μέσον ἑτέροις. καίτοι καὶ ‘τῶν
uncovering and bringing into the middle to-others and-yet also of-the
ἀνέμων μάλιστα δυσχεραίνομεν’ ὡς Ἀρίστων φησὶν ‘ὅσοι
winds most we-are-annoyed-at as Ariston says as-many-as
τὰς περιβολὰς ἀναστέλλουσιν ἡμῶν·’ ὁ δὲ πολυπράγμων οὐ
the wraps lift-up our the but busybody not
τὰ ἱμάτια τῶν πέλας οὐδὲ τοὺς χιτῶνας, ἀλλὰ τοὺς τοίχους
the cloaks of-the neighbors nor the tunics but the walls
ἀπαμφιέννυσι, τὰς θύρας ἀναπετάννυσι, καὶ ‘διὰ παρθενικῆς
strips the doors throws-open and through maidenly
ἁπαλόχροος’ ὡς πνεῦμα διαδύεται καὶ διέρπει, βακχεῖα
soft-skinned like wind slips and creeps Bacchic-revels
καὶ χοροὺς καὶ παννυχίδας ἐξετάζων καὶ συκοφαντῶν.
and dances and night-festivals examining and slandering
4 καὶ καθάπερ τοῦ κωμῳδουμένου Κλέωνος
and as of-the satirized-in-comedy Cleon

‘τὼ χεῖρ’ ἐν Αἰτωλοῖς, ὁ νοῦς δ’ ἐν Κλωπιδῶν·’
the two-hands in Aetolians the mind but in Thieves-ville

οὕτω τοῦ πολυπράγμονος ὁ νοῦς ἅμ’ ἐν πλουσίων οἴκοις
so of-the busybody the mind at-once in of-rich houses
ἐστὶν ἐν δωματίοις πενήτων ἐν αὐλαῖς βασιλέων ἐν θαλάμοις
is in rooms of-poor in courts of-kings in bridal-chambers
νεογάμων· πάντα πράγματα ζητεῖ, τὰ ξένων τὰ
of-newlyweds all affairs he-seeks the-things of-strangers the-things
ἡγεμόνων· οὐδ’ ἀκινδύνως ταῦτα ζητῶν· ἀλλ’ οἷον, εἴ τις
of-rulers not-even without-danger these-things seeking but as if anyone
ἀκονίτου γεύοιτο πολυπραγμονῶν τὴν ποιότητα, φθάσει
of-aconite should-taste busying-himself-about the quality it-will-anticipate
τῆς αἰσθήσεως προανελὼν τὸν προαισθανόμενον· οὕτως
the perception having-killed-first the(-one) perceiving-beforehand so

οἱ τὰ τῶν μειζόνων κακὰ ζητοῦντες προαναλίσκουσι
those the of-the greater evils seeking destroy-first
τῆς γνώσεως ἑαυτούς. καὶ γὰρ οἱ τοῦ ἡλίου τὴν
before-the knowledge themselves and for those of-the sun the
ἄφθονόν γε ταύτην καὶ κατακεχυμένην ἅπασιν ἀκτῖνα
abundant at-least this and poured-down on-all ray
παρορῶντες, αὐτὸν δὲ τὸν κύκλον ἀναιδῶς καταβλέπειν
overlooking itself and the disk shamelessly to-gaze-at
καὶ διαστέλλειν τὸ φῶς εἴσω βιαζόμενοι καὶ τολμῶντες,
and to-split the light inward forcing and daring
ἀποτυφλοῦνται. διὸ καλῶς Φιλιππίδης ὁ κωμῳδιοποιός,
are-blinded therefore well Philippides the comic-poet
εἰπόντος αὐτῷ ποτε Λυσιμάχου τοῦ βασιλέως ‘τίνος σοι
having-said to-him once Lysimachus the king of-what to-you
τῶν ἐμῶν μεταδῶ;’ ‘μόνον’ εἶπεν ‘ὦ βασιλεῦ, μὴ τῶν
of-the my-things may-I-give-a-share only he-said O king not of-the
ἀπορρήτων.’ τὰ γὰρ ἥδιστα καὶ κάλλιστα τῶν βασιλέων
secrets the for sweetest and finest of-the kings
ἔξω πρόκειται, τὰ δεῖπνα, οἱ πλοῦτοι, αἱ πανηγύρεις,
outside lies-before-all the dinners the riches the festivals
αἱ χάριτες· εἰ δέ τι ἀπόρρητον ἐστι, μὴ προσέλθῃς
the favors if but something secret is not approach
μηδὲ κινήσῃς. οὐ κρύπτεται χαρὰ βασιλέως εὐτυχοῦντος
nor stir not is-hidden joy of-king prospering
οὐδὲ γέλως παίζοντος οὐδὲ φιλανθρωπίας παρασκευὴ
nor laughter of-one-playing nor of-kindness preparation
καὶ χάριτος· φοβερόν ἐστι τὸ κρυπτόμενον, σκυθρωπὸν
and of-favor fearful is the being-hidden sullen
ἀγέλαστον δυσπρόσιτον, ὀργῆς τινος ὑπούλου θησαυρὸς ἢ
unlaughing unapproachable of-anger some festering storehouse or
τιμωρίας βαρυθύμου σκέψις ἢ ζηλοτυπία γυναικὸς ἢ πρὸς
of-punishment heavy-hearted plan or jealousy of-wife or toward

υἱὸν ὑποψία τις ἢ πρὸς φίλον ἀπιστία. φεῦγε τὸ μελαῖνον
son suspicion some or toward friend distrust flee the blackening
τοῦτο καὶ συνιστάμενον νέφος· οὐ λήσεταί σε βροντῆσαν
this and gathering cloud not will-escape-notice you having-thundered
οὐδ' ἀστράψαν, ὅταν ἐκραγῇ τὸ νῦν κρυπτόμενον.
nor having-lightened when it-bursts the now being-hidden
τίς οὖν ἡ φυγή; περισπασμός, ὡς εἴρηται, καὶ μεθολκὴ
what then the escape a-diversion as has-been-said and a-transfer
τῆς πολυπραγμοσύνης μάλιστα μὲν ἐπὶ τὰ βελτίω καὶ τὰ
of-the busybodiness best indeed to the better and the
ἡδίω τρέψαντι τὴν ψυχήν. τὰ ἐν οὐρανῷ πολυπραγμόνει
pleasanter having-turned the soul the-things in heaven busy-yourself-with
τὰ ἐν γῇ τὰ ἐν ἀέρι τὰ ἐν θαλάττῃ. μικρῶν
the-things on earth the-things in air the-things in sea of-small
πέφυκας ἢ μεγάλων φιλοθεάμων· εἰ μεγάλων, ἥλιον
you-are-by-nature or of-great sight-lover if of-great the-sun
πολυπραγμόνει ποῦ κάτεισι καὶ πόθεν ἄνεισι· ζήτει τὰς
busy-yourself-with where it-goes-down and whence it-rises seek the
ἐν σελήνῃ καθάπερ ἐν ἀνθρώπῳ μεταβολάς, ποῦ τοσοῦτον
in moon as-if in man changes where so-much
κατανάλωσε φῶς πόθεν αὖθις ἐκτήσατο, πῶς
it-spent light whence again it-acquired how

'ἐξ ἀδήλου πρῶτον ἔρχεται νέα
from obscure first she-comes new
πρόσωπα καλλύνουσα καὶ πληρουμένη·
face beautifying and being-filled
χὥταν περ αὑτῆς εὐπρεπεστάτη φανῇ,
and-when even herself most-comely she-appears
πάλιν διαρρεῖ κἀπὶ μηδὲν ἔρχεται.'
again she-wastes-away and-to nothing comes

καὶ ταῦτ᾽ ἀπόρρητ᾽ ἐστὶ φύσεως, ἀλλ᾽ οὐκ ἄχθεται τοῖς
and these secrets are of-nature but not is-vexed at-those
ἐλέγχουσιν. ἀλλὰ τῶν μεγάλων ἀπέγνωκας; πολυπραγμόνει
examining but of-the great you-have-despaired busy-yourself-with
τὰ μικρότερα, πῶς τῶν φυτῶν τὰ μὲν ἀεὶ τέθηλε καὶ
the smaller how of-the plants the(-ones) indeed always flourish and
χλοάζει καὶ ἀγάλλεται παντὶ καιρῷ τὸν ἑαυτῶν ἐπιδεικνύμενα
are-green and glory in-every season the their-own displaying
πλοῦτον, τὰ δὲ νῦν μέν ἐστιν ὅμοια τούτοις, νῦν δ᾽
wealth the(-others) and now indeed are like these now but
ὥσπερ ἀνοικονόμητος ἄνθρωπος ἐκχέαντ᾽ ἀθρόως τὴν
like unthrifty man having-poured-out all-at-once the
περιουσίαν γυμνὰ καὶ πτωχὰ καταλείπεται· διὰ τί δὲ τὰ
substance naked and beggared are-left for what and the(-ones)
μὲν προμήκεις τὰ δὲ γωνιώδεις τὰ δὲ στρογγύλους
indeed oblong the(-others) and angular the(-others) and round
καὶ περιφερεῖς ἐκδίδωσι καρπούς. ἴσως δὲ ταῦτ᾽ οὐ
and circular do-they-produce fruits perhaps but these-things not
πολυπραγμονήσεις, ὅτι τούτοις οὐδὲν κακὸν ἔστιν. ἀλλ᾽
you-will-busy-yourself-with because in-these no evil there-is but
εἰ δεῖ πάντως τὸ περίεργον ἐν φαύλοις τισὶν ὥσπερ
if must altogether the meddlesome among base-things some as-if
ἑρπετὸν ἐν θανασίμοις ὕλαις ἀεὶ νέμεσθαι καὶ διατρίβειν,
reptile in deadly woods always to-feed and to-spend-time
ἐπὶ τὰς ἱστορίας ἀγάγωμεν αὐτὸ καὶ παραβάλωμεν
to the histories let-us-lead it and let-us-set-before-it
ἀφθονίαν κακῶν καὶ περιουσίαν· ἐνταῦθα γὰρ ἔνεισι
abundance of-evils and plenty there for are-in

‘πεσήματ᾽ ἀνδρῶν κἀπολακτισμοὶ βίων᾽
falls of-men and-kickings-away of-lives

φθοραὶ γυναικῶν, ἐπιθέσεις οἰκετῶν, διαβολαὶ φίλων,
seductions of-wives attacks of-servants slanders of-friends
παρασκευαὶ φαρμάκων, φθόνοι, ζηλοτυπίαι, ναυάγι᾽ οἴκων,
preparations of-poisons envies jealousies wrecks of-houses
ἐκπτώσεις ἡγεμονιῶν· ἐμπίπλασο καὶ τέρπε σαυτόν,
fallings of-rulers fill-yourself and delight yourself
ἐνοχλῶν μηδενὶ τῶν συνόντων μηδὲ λυπῶν.
annoying none of-the companions nor grieving

II · WHAT THE BUSYBODY SEEKS

Curiosity has no taste for weddings and sacrifices, but a seduction or a brothers' quarrel keeps it wide awake. Like a cupping glass it draws out the worst, and the busybody's ears are a city's unlucky gate. A physician who went from house to house asking about fistulas would be driven off, and tax collectors are hated for searching baggage; the Locrians fined a man who asked for news, and the Thurians' lawgiver let comedy mock only adulterers and busybodies. Everyone hides from him, while Bellerophon would not open even a letter against himself. Opened, the busybody's storehouse is full of worthless things, like Philip's Rogue-town or the monster market at Rome.

6 ἀλλ᾽ ἔοικεν ἡ πολυπραγμοσύνη μὴ χαίρειν ἑώλοις κακοῖς
but it-seems the busybodiness not to-rejoice in-stale evils
ἀλλὰ θερμοῖς καὶ προσφάτοις· καὶ καινὰς τραγῳδίας ἡδέως
but in-hot and fresh and new tragedies gladly
θεᾶσθαι, τοῖς δὲ κωμικοῖς καὶ ἱλαρωτέροις πράγμασιν
to-watch with-the but comic and more-cheerful affairs
οὐ μάλα προθύμως ὁμιλεῖν. διὸ γάμον μέν τινος ἢ
not very eagerly to-associate therefore marriage indeed of-someone or
θυσίαν ἢ προπομπὴν διεξιόντος ἀμελὴς ὁ πολυπράγμων
sacrifice or procession narrating careless the busybody
καὶ ῥᾴθυμος ἀκροατής ἐστι, καὶ προακηκοέναι τὰ πλεῖστά
and lazy hearer is and to-have-heard-before the most

φησι καὶ κελεύει ταῦτα συντέμνειν καὶ παρέρχεσθαι
he-says and bids these-things to-cut-short and to-pass-over
τὸν διηγούμενον· ἂν δ' ἢ φθοράν τις παρθένου
the narrator if but either seduction anyone of-maiden
παρακαθήμενος ἢ μοιχείαν γυναικὸς ἢ δίκης παρασκευὴν
sitting-beside or adultery of-wife or of-lawsuit preparation
ἢ στάσιν ἀδελφῶν διηγῆται, οὔτε νυστάζει οὔτ' ἀσχολεῖται,
or quarrel of-brothers should-narrate neither he-nods nor is-busy

'ἄλλα τε δίζηται ἐπέων παρά τ' οὔατα βάλλει.'
other-things and he-seeks of-words beside and ears he-throws

καὶ τὸ
and the

'οἴμοι, τὸ κακὸν τῆς εὐτυχίας
alas the evil of-the good-fortune
ὡς μᾶλλον ἐς οὖς φέρεται θνητῶν'
how more into ear is-carried of-mortals

ἐπὶ τῶν πολυπραγμόνων ἐστὶν ἀληθῶς εἰρημένον. ὡς
in-the-case-of the busybodies is truly said as
γὰρ αἱ σικύαι τὸ χείριστον ἐκ τῆς σαρκὸς ἕλκουσιν,
for the cupping-glasses the worst from the flesh draw
οὕτω τὰ τῶν πολυπραγμόνων ὦτα τοὺς φαυλοτάτους
so the of-the busybodies ears the basest
λόγους ἐπισπᾶται· μᾶλλον δ', ὥσπερ αἱ πόλεις ἔχουσί
words draw-in rather and as the cities have
τινας πύλας ἀποφράδας καὶ σκυθρωπάς, δι' ὧν ἐξάγουσι
certain gates unlucky and gloomy through which they-lead-out
τοὺς θανατουμένους καὶ τὰ λύματα καὶ τοὺς καθαρμοὺς
the condemned and the filth and the purgings

ἐκβάλλουσιν, εὐαγὲς δ' οὐδὲν οὐδ' ἱερὸν εἴσεισι οὐδ' ἔξεισι
throw-out pure but nothing nor sacred goes-in nor goes-out
δι' αὐτῶν· οὕτω καὶ τὰ τῶν πολυπραγμόνων ὦτα χρηστὸν
through them so also the of-the busybodies ears good
οὐδὲν οὐδ' ἀστεῖον ἀλλ' οἱ φονικοὶ λόγοι διέρχονται καὶ
nothing nor refined but the murderous words pass-through and
τρίβουσιν, ἐκθύσιμα καὶ μιαρὰ διηγήματα παρακομίζοντες·
wear-them to-be-expiated and foul tales carrying-in

'ἀεὶ δ' ἀοιδῶν μοῦνος ἐν στέγαις ἐμαῖς
always and of-singers only in house my
κωκυτὸς ἐμπέπτωκεν·'
wailing has-fallen

αὕτη τοῖς πολυπράγμοσι μοῦσα καὶ σειρὴν μία, τοῦθ'
this for-the busybodies muse and siren one this
ἥδιστον ἀκουσμάτων αὐτοῖς. ἔστι γὰρ ἡ πολυπραγμοσύνη
sweetest of-things-heard for-them is for the busybodiness
φιλοπευστία τῶν ἐν ἀποκρύψει καὶ λανθανόντων·
inquisitiveness of-the-things in hiding and escaping-notice
οὐδεὶς δ' ἀγαθὸν ἀποκρύπτει κεκτημένος, ὅπου καὶ τὰ μὴ
no-one but good-thing hides possessing where even the not
ὄντα προσποιοῦνται. κακῶν οὖν ἱστορίας ὁ πολυπράγμων
existing they-pretend of-evils then inquiry the busybody
ὀρεγόμενος, ἐπιχαιρεκακίας συνέχεται, πάθει, φθόνου καὶ
desiring by-malicious-joy is-held by-passion of-envy and
βασκανίας ἀδελφῷ. φθόνος μὲν γάρ ἐστι λύπη ἐπ'
malignity brother envy indeed for is pain at
ἀλλοτρίοις ἀγαθοῖς, ἐπιχαιρεκακία δ' ἡδονὴ ἐπ' ἀλλοτρίοις
others' goods malicious-joy but pleasure at others'

κακοῖς· ἀμφότερα δ' ἐκ πάθους ἀνημέρου καὶ θηριώδους
evils both but from passion savage and bestial
γεγένηται, τῆς κακοηθείας.
have-been-born of-the malice
οὕτω δ' ἑκάστῳ λυπηρόν ἐστιν ἡ τῶν περὶ αὐτὸν κακῶν 7
so and to-each painful is the of-the about him evils
ἀνακάλυψις, ὥστε πολλοὺς ἀποθανεῖν ἂν πρότερον ἢ δεῖξαί
uncovering that many to-die — sooner than to-show
τι τῶν ἀπορρήτων νοσημάτων ἰατροῖς. φέρε γὰρ Ἡρόφιλον
any of-the secret diseases to-physicians come for Herophilus
ἢ Ἐρασίστρατον ἢ τὸν Ἀσκληπιὸν αὐτόν, ὅτ' ἦν
or Erasistratus or — Asclepius himself when he-was
ἄνθρωπος, ἔχοντα τὰ φάρμακα καὶ τὰ ὄργανα, κατ' οἰκίαν
man having the drugs and the instruments by house
παριστάμενον ἀνακρίνειν, μή τις ἔχει σύριγγα περὶ
standing-by to-question whether someone has fistula about
δακτύλιον ἢ γυνὴ καρκίνον ἐν ὑστέρᾳ· καίτοι σωτήριόν ἐστι
anus or woman cancer in womb and-yet saving is
τῆς τέχνης ταύτης τὸ πολύπραγμον· ἀλλὰ πᾶς ἄν τις, οἶμαι,
of-the art this the busybodiness but every — one I-think
τὸν τοιοῦτον ἀπήλασεν, ὅτι τὴν χρείαν οὐ περιμένων
the such would-have-driven-off because the need not awaiting
ἄκλητος ἐπ' ἀλλοτρίων κακῶν ἔρχεται κατανόησιν. οἱ δὲ
uninvited to of-others' evils he-comes inspection the but
πολυπράγμονες αὐτὰ ταῦτα καὶ τὰ τούτων ἔτι χείρονα
busybodies very these-things and the of-these yet worse
ζητοῦσιν, οὐ θεραπεύοντες ἀλλὰ μόνον ἀνακαλύπτοντες·
seek not treating but only uncovering
ὅθεν μισοῦνται δικαίως. καὶ γὰρ τοὺς τελώνας βαρυνόμεθα
whence they-are-hated justly and for the tax-collectors we-are-burdened-by
καὶ δυσχεραίνομεν, οὐχ ὅταν τὰ ἐμφανῆ τῶν εἰσαγομένων
and are-annoyed-with not when the visible of-the imported

ἐκλέγωσιν, ἀλλ' ὅταν τὰ κεκρυμμένα ζητοῦντες ἐν ἀλλοτρίοις
they-pick-out but when the hidden seeking in others'
σκεύεσι καὶ φορτίοις ἀναστρέφωνται· καίτοι τοῦτο ποιεῖν
vessels and loads they-turn-over and-yet this to-do
ὁ νόμος δίδωσιν αὐτοῖς, καὶ βλάπτονται μὴ ποιοῦντες.
the law gives to-them and they-are-harmed not doing
οἱ δὲ πολυπράγμονες ἀπολλύουσι καὶ προΐενται τὰ αὑτῶν
the but busybodies lose and throw-away the their-own-things
ἀσχολούμενοι περὶ τἀλλότρια καὶ σπανίως μὲν εἰς ἀγρὸν
being-busy about others'-affairs and rarely indeed into country
βαδίζουσι, τὸ ἥσυχον καὶ σιωπηρὸν τῆς ἐρημίας οὐ φέροντες·
they-walk the quiet and silent of-the solitude not bearing
ἐὰν δὲ καὶ παραβάλωσι διὰ χρόνου, ταῖς τῶν γειτόνων
if but also they-come-by after time at-the of-the neighbors
ἀμπέλοις ἐμβλέπουσι μᾶλλον ἢ ταῖς ἰδίαις· καὶ πυνθάνονται
vines they-look rather than at-the own and inquire
πόσοι βόες τοῦ γείτονος ἀποτεθνήκασιν ἢ πόσος οἶνος
how-many oxen of-the neighbor have-died or how-much wine
ὀξίνης γέγονε· ταχὺ δὲ τούτων ἐμπλησθέντες ἀποτρέχουσιν.
sour has-turned quickly and of-these having-been-filled they-run-off
ὁ μὲν γὰρ ἀληθινὸς ἐκεῖνος γεωργὸς οὐδὲ τὸν αὐτομάτως
the indeed for true that farmer not-even the of-itself
ἐρχόμενον ἐκ πόλεως λόγον ἡδέως προσδέχεται, λέγων
coming from city news gladly accepts saying

'εἶτά μοι σκάπτων ἐρεῖ,
then to-me digging he-will-tell
ἐφ' οἷς γεγόνασιν αἱ διαλύσεις· ταῦτα γὰρ
on what-terms have-been-made the reconciliations these-things for
πολυπραγμονῶν νῦν ὁ κατάρατος περιπατεῖ.'
busying-himself-about now the accursed walks-about

οἱ δὲ πολυπράγμονες ὡς ἔωλόν τι πρᾶγμα καὶ ψυχρὸν 8
the but busybodies as stale some thing and cold
καὶ ἀτράγῳδον φεύγοντες τὴν ἀγροικίαν, εἰς τὸ δεῖγμα
and untragic fleeing the countryside into the exchange
καὶ τὴν ἀγορὰν καὶ τοὺς λιμένας ὠθοῦνται· ‘μή τι
and the market-place and the harbors push not anything
καινόν;’ ‘οὐ γὰρ ἦς πρωΐ κατ’ ἀγοράν;’ ‘τί οὖν; ἐν
new not for were-you early in market-place what then in
ὥραις τρισὶν οἴει τὴν πόλιν μετακεκοσμῆσθαι;’ οὐ μὴν
hours three do-you-think the city to-have-been-reordered not indeed
ἀλλ’ ἂν μέν τις ἔχῃ τι τοιοῦτον εἰπεῖν, καταβὰς
but if indeed someone have anything such to-say having-got-down
ἀπὸ τοῦ ἵππου δεξιωσάμενος καὶ καταφιλήσας ἕστηκεν
from the horse having-greeted and having-kissed he-stands
ἀκροώμενος. ἐὰν δ’ ἀπαντήσας εἴπῃ τις ὅτι οὐδὲν
listening if but having-met should-say someone that nothing
καινόν, ὥσπερ ἀχθόμενος ‘τί λέγεις;’ φησὶν ‘οὐ γέγονας
new as-if being-vexed what do-you-say he-says not have-you-been
κατ’ ἀγοράν; οὐ παρελήλυθας τὸ στρατήγιον; οὐδὲ τοῖς
in market-place not have-you-passed the general’s-office nor with-those
ἐξ Ἰταλίας ἥκουσιν ἐντετύχηκας;’ διὸ καλῶς οἱ τῶν
from Italy having-come have-you-met therefore well the of-the
Λοκρῶν ἄρχοντες, ἐπεί τις ἐξ ἀποδημίας προσιὼν
Locrians magistrates when someone from abroad approaching
ἠρώτησε ‘μή τι καινόν,’ ἐζημίωσαν αὐτόν. ὡς γὰρ οἱ
asked not anything new fined him as for the
μάγειροι φορὰν εὔχονται βοσκημάτων οἱ δ’ ἁλιεῖς ἰχθύων,
cooks a-glut pray-for of-cattle the and fishermen of-fish
οὕτως οἱ πολυπράγμονες εὔχονται φορὰν κακῶν καὶ
so the busybodies pray-for a-glut of-evils and
πλῆθος πραγμάτων καὶ καινότητας καὶ μεταβολάς, ἵν’
abundance of-troubles and novelties and changes so-that

ἀεί τι θηρεύειν καὶ κατακόπτειν ἔχωσιν. εὖ δὲ καὶ
always something to-hunt and to-butcher they-may-have well and also
ὁ τῶν Θουρίων νομοθέτης· κωμῳδεῖσθαι γὰρ ἐκώλυσε τοὺς
the of-the Thurians lawgiver to-be-satirized for forbade the
πολίτας πλὴν μοιχοὺς καὶ πολυπράγμονας. ἔοικε γάρ ἥ τε
citizens except adulterers and busybodies it-seems for the both
μοιχεία πολυπραγμοσύνη τις ἀλλοτρίας ἡδονῆς εἶναι καὶ
adultery a-busybodiness some of-another's pleasure to-be and
ζήτησις καὶ ἔρευνα τῶν φυλαττομένων καὶ λανθανόντων
seeking and searching of-the-things guarded and escaping-notice
τοὺς πολλούς· ἥ τε πολυπραγμοσύνη παράλυσίς ἐστι καὶ
the many the and busybodiness a-loosening is and
φθορὰ καὶ ἀπογύμνωσις τῶν ἀπορρήτων.
corruption and stripping-bare of-the secrets

9 τῇ μὲν οὖν πολυμαθείᾳ τὴν πολυλογίαν ἕπεσθαι συμβαίνει·
to-the indeed then much-learning the much-talk to-follow it-happens
διὸ καὶ Πυθαγόρας ἔταξε τοῖς νέοις πενταέτιδα σιωπήν,
therefore also Pythagoras ordained for-the young five-year silence
ἐχεμυθίαν προσαγορεύσας. τῇ δὲ περιεργίᾳ τὴν κακολογίαν
reticence having-called-it to-the but meddlesomeness the slander
ἀνάγκη συνακολουθεῖν· ἃ γὰρ ἡδέως ἀκούουσιν ἡδέως
of-necessity to-accompany what for gladly they-hear gladly
λαλοῦσι, καὶ ἃ παρ' ἄλλων σπουδῇ συλλέγουσι πρὸς
they-chatter and what from others with-zeal they-collect to
ἑτέρους μετὰ χαρᾶς ἐκφέρουσιν. ὅθεν αὐτοῖς μετὰ τῶν
others with joy they-carry-out whence to-them with the
ἄλλων κακῶν τὸ νόσημα καὶ πρὸς τὴν ἐπιθυμίαν ἐμποδών
other evils the disease even toward the desire in-the-way
ἐστι· πάντες γὰρ αὐτοὺς φυλάττονται καὶ ἀποκρύπτονται,
is all for them guard-against and hide-from
καὶ οὔτε πρᾶξαί τι πολυπράγμονος ὁρῶντος οὔτε
and neither to-do anything busybody seeing nor

εἰπεῖν ἀκούοντος ἡδέως ἔχουσιν· ἀλλὰ καὶ βουλὰς
to-say hearing gladly they-are-disposed but even counsels
ἀνατίθενται καὶ σκέψεις πραγμάτων ὑπερβάλλονται, μέχρι
they-postpone and considerations of-affairs they-put-off until
ἂν ἐκποδὼν ὁ τοιοῦτος γένηται· κἂν ἢ λόγου τινὸς
— out-of-the-way the such become and-if either word some
ἀπορρήτου παρόντος ἢ πράξεως σπουδαίας περαινομένης
secret being-present or action serious being-carried-out
ἀνὴρ πολυπράγμων ἐπιφανῇ, καθάπερ ὄψον γαλῆς
man busybody appear as dainty weasel
παραδραμούσης αἴρουσιν ἐκ μέσου καὶ ἀποκρύπτουσιν·
having-run-past they-remove from middle and hide
ὥστε πολλάκις τὰ τοῖς ἄλλοις ῥητὰ καὶ θεατὰ τούτοις
so-that often the-things to-the others utterable and visible to-these
μόνοις ἄρρητα καὶ ἀθέατα γίγνεσθαι. διὸ καὶ πίστεως
alone unutterable and unseen become therefore also of-trust
ἁπάσης ἔρημος ὁ πολυπράγμων ἐστίν· οἰκέταις γοῦν
all bereft the busybody is to-servants at-any-rate
καὶ ξένοις πιστεύομεν μᾶλλον ἐπιστολὰς καὶ γράμματα
and to-strangers we-entrust rather letters and writings
καὶ σφραγῖδας ἢ φίλοις καὶ οἰκείοις πολυπράγμοσιν.
and seals than to-friends and relatives busybodies
ὁ δὲ Βελλεροφόντης ἐκεῖνος οὐδὲ καθ' ἑαυτοῦ γράμματα
— but Bellerophon that not-even against himself letters
κομίζων ἔλυσεν, ἀλλ' ἀπέσχετο τῆς ἐπιστολῆς τοῦ
carrying loosed-them but kept-off from-the letter of-the
βασιλέως ὡς τῆς γυναικὸς διὰ τὴν αὐτὴν ἐγκράτειαν.
king as from-the wife through the same self-control
ἀκρασίας γὰρ τὸ πολυπραγμονεῖν ὡς καὶ τὸ μοιχεύειν,
of-incontinence for the busybodying as also the adultering
καὶ πρὸς τῇ ἀκρασίᾳ δεινῆς ἀνοίας καὶ ἀφροσύνης· τὸ
and besides the incontinence of-terrible folly and senselessness the

γὰρ τοσαύτας παρελθόντα κοινὰς καὶ δεδημοσιωμένας
for so-many having-passed-by common and public
γυναῖκας ἐπὶ τὴν κατάκλειστον ὠθεῖσθαι καὶ πολυτελῆ,
women to the shut-up to-push and expensive
πολλάκις ἂν οὕτω τύχῃ καὶ ἄμορφον οὖσαν, ὑπερβολὴ
often if so it-happen and ugly being excess
μανίας καὶ παραφροσύνης. ταὐτὸ δ' οἱ πολυπράγμονες
of-madness and derangement the-same and the busybodies
ποιοῦσι· πολλὰ καὶ καλὰ θεάματα καὶ ἀκούσματα καὶ
do many and fine sights and things-heard and
σχολὰς καὶ διατριβὰς παρελθόντες, ἐπιστόλια διορύττουσιν
schools and pastimes having-passed-by little-letters break-into
ἀλλότρια καὶ παραβάλλουσι γειτόνων τοίχοις τὰ ὦτα
others' and put-against neighbors' walls the ears
καὶ συμψιθυρίζουσιν οἰκέταις καὶ γυναίοις, πολλάκις μὲν
and whisper-with servants and women often indeed
οὐδ' ἀκινδύνως ἀεὶ δ' ἀδόξως.
not-even without-danger always but ingloriously
διὸ καὶ χρήσιμον ὡς ἔνι μάλιστα πρὸς τὴν
therefore also useful as is-possible most for the
ἀποτροπὴν τοῖς πολυπράγμοσιν ἡ τῶν προεγνωσμένων
deterrence to-the busybodies the of-the previously-known
ἀνάμνησις. ἂν γάρ, ὥσπερ ὁ Σιμωνίδης ἔλεγε τὰς
recollection if for as — Simonides said the
κιβωτοὺς ἀνοίγων διὰ χρόνου τὴν μὲν τῶν μισθῶν
chests opening after time the(-one) indeed of-the fees
ἀεὶ μεστὴν τὴν δὲ τῶν χαρίτων εὑρίσκειν ἀεὶ κενήν,
always full the(-other) and of-the favors to-find always empty
οὕτως ἄν τις τῆς πολυπραγμοσύνης τὴν ἀποθήκην
so if anyone of-the busybodiness the storehouse
ἀνοίγῃ διὰ χρόνου καὶ κατασκέπτηται πολλῶν ἀχρήστων
should-open after time and should-inspect of-many useless

καὶ ματαίων καὶ ἀτερπῶν γέμουσαν, ἴσως ἂν αὐτῷ
and vain and unpleasant-things full perhaps — to-him
τὸ πρᾶγμα προσσταίη, φανὲν ἀηδὲς παντάπασι καὶ
the thing would-disgust appearing unpleasant altogether and
φλυαρῶδες. φέρε γάρ, εἴ τις ἐπιὼν τὰ συγγράμματα
nonsensical come for if someone going-over the writings
τῶν παλαιῶν ἐκλαμβάνοι τὰ κάκιστα τῶν ἐν αὐτοῖς,
of-the ancients should-pick-out the worst of-the-things in them
καὶ βιβλίον ἔχοι συντεταγμένον, οἷον Ὁμηρικῶν
and book should-have composed such-as of-Homeric
στίχων ἀκεφάλων καὶ τραγικῶν σολοικισμῶν καὶ τῶν ὑπ᾽
verses headless and of-tragic solecisms and of-the by
Ἀρχιλόχου πρὸς τὰς γυναῖκας ἀπρεπῶς καὶ ἀκολάστως
Archilochus toward the women indecently and licentiously
εἰρημένων, ἑαυτὸν παραδειγματίζοντος· ἆρ᾽ οὐκ ἔστι τῆς
said himself making-an-example is-it not is of-the
τραγικῆς κατάρας ἄξιος,
tragic curse worthy

‘ὄλοιο θνητῶν ἐκλέγων τὰς συμφοράς;’
may-you-perish of-mortals picking-out the misfortunes

καὶ ἄνευ δὲ τῆς κατάρας ἀπρεπὴς καὶ ἀνωφελὴς ὁ
and without and the curse unseemly and useless the
θησαυρὸς αὐτοῦ γέμων ἀλλοτρίων ἁμαρτημάτων· ὥσπερ
treasury his of-the others' errors as
ἡ πόλις, ἣν ἐκ τῶν κακίστων καὶ ἀναγωγοτάτων
the city which from the worst and most-rascally
οἰκίσας ὁ Φίλιππος Πονηρόπολιν προσηγόρευσεν. οἱ
having-colonized — Philip Rogue-town named the
τοίνυν πολυπράγμονες οὐ στίχων οὐδὲ ποιημάτων, ἀλλὰ
then busybodies not of-verses nor of-poems but

βίων ἀστοχήματα καὶ πλημμελήματα καὶ σολοικισμοὺς
of-lives misses and faults and solecisms
ἀναλεγόμενοι καὶ συνάγοντες, ἀμουσότατον καὶ ἀτερπέστατον
gathering and collecting most-unmusical and most-unpleasant
κακῶν γραμματοφυλακεῖον τὴν ἑαυτῶν μνήμην περιφέρουσιν.
of-evils record-office the their-own memory carry-about
ὥσπερ οὖν ἐν Ῥώμῃ τινὲς τὰς γραφὰς καὶ τοὺς ἀνδριάντας
as then in Rome some the paintings and the statues
καὶ νὴ Δία τὰ κάλλη τῶν ὠνίων παίδων καὶ γυναικῶν
and by Zeus the beauties of-the for-sale boys and women
ἐν μηδενὶ λόγῳ τιθέμενοι, περὶ τὴν τῶν τεράτων ἀγορὰν
in no account placing about the of-the monsters market
ἀναστρέφονται, τοὺς ἀκνήμους καὶ τοὺς γαλεάγκωνας
turn-about the calfless and the weasel-armed
καὶ τοὺς τριοφθάλμους καὶ τοὺς στρουθοκεφάλους
and the three-eyed and the ostrich-headed
καταμανθάνοντες καὶ ζητοῦντες εἴ τι γεγένηται
studying and seeking if anything has-been-born

‘σύμμικτον εἶδος κἀποφώλιον τέρας·’
mixed form and-abortive monster

ἀλλ’ ἐὰν συνεχῶς τις ἐπάγῃ τοῖς τοιούτοις αὐτοὺς
but if continually anyone should-bring to-the such them
θεάμασι, ταχὺ πλησμονὴν καὶ ναυτίαν τὸ πρᾶγμα παρέξει·
sights quickly satiety and nausea the thing will-produce
οὕτως οἱ τὰ περὶ τὸν βίον ἀστοχήματα καὶ γενῶν αἴσχη
so those the about the life misses and of-families disgraces
καὶ διαστροφάς τινας ἐν οἴκοις ἀλλοτρίοις καὶ πλημμελείας
and perversions some in houses others’ and faults

πολυπραγμονοῦντες, τῶν πρώτων ἀναμιμνησκέτωσαν
busying-themselves-with of-the first let-them-remind
ἑαυτοὺς ὅτι χάριν καὶ ὄνησιν οὐδεμίαν ἤνεγκε.
themselves that gratitude and profit none it-brought

III · THE CURE BY HABIT

The cure is practice, beginning with small things: not reading tombstones or wall inscriptions, not looking through others' doors, keeping the senses on a leash as hunters do their puppies, and drawing in curiosity's claws as eagles and lions do. Democritus did not blind himself, but the thinkers built the Muses' shrines far from cities. One should walk past a brawl, a theater, or a cheering crowd, as Cyrus refused to see Panthea, and Alexander the wife of Darius; should sometimes leave one's own news unheard, remembering what curiosity did to Oedipus; and should open letters slowly, as Rusticus waited through Plutarch's lecture before reading the emperor's. Tyrants are hated most for their eavesdroppers, and the names of the sinner and the sycophant both come from prying informers.

μέγιστον μέντοι πρὸς τὴν τοῦ πάθους ἀποτροπὴν ὁ 11
greatest however for the of-the passion deterrence the
ἐθισμός, ἐὰν πόρρωθεν ἀρξάμενοι γυμνάζωμεν ἑαυτοὺς καὶ
habituation if from-afar having-begun we-exercise ourselves and
διδάσκωμεν ἐπὶ ταύτην τὴν ἐγκράτειαν· καὶ γὰρ ἡ αὔξησις
teach to this the self-control and for the growth
ἔθει γέγονε, τοῦ νοσήματος κατὰ μικρὸν εἰς τὸ πρόσω
by-habit has-come-about of-the disease by little into the forward
χωροῦντος· ὃν δὲ τρόπον, εἰσόμεθα περὶ τῆς ἀσκήσεως
advancing in-what and way we-shall-know about the practice
ὁμοῦ διαλεγόμενοι. πρῶτον μὲν οὖν ἀπὸ τῶν βραχυτάτων
together discussing first indeed then from the smallest
καὶ φαυλοτάτων ἀρξώμεθα. τί γὰρ χαλεπόν ἐστιν ἐν ταῖς
and paltriest let-us-begin what for difficult is in the

ὁδοῖς τὰς ἐπὶ τῶν τάφων ἐπιγραφὰς μὴ ἀναγιγνώσκειν,
roads the on the tombs inscriptions not to-read
ἢ τί δυσχερὲς ἐν τοῖς περιπάτοις τὰ κατὰ τῶν τοίχων
or what troublesome in the walks the on the walls
γράμματα τῇ ὄψει παρατρέχειν, ὑποβάλλοντας αὑτοῖς
writings with-the sight to-run-past suggesting to-ourselves
ὅτι χρήσιμον οὐδὲν οὐδ' ἐπιτερπὲς ἐν τούτοις γέγραπται·
that useful nothing nor pleasant in these has-been-written
ἀλλ' 'ἐμνήσθη' ὁ δεῖνα τοῦ δεῖνος ἐπ' ἀγαθῷ καὶ 'φίλων
but remembered the so-and-so of-the so-and-so for good and of-friends
ἄριστος' ὅδε τις, καὶ πολλὰ τοιαύτης γέμοντα φλυαρίας·
best this someone and many such full of-nonsense
ἃ δοκεῖ μὲν οὐ βλάπτειν ἀναγιγνωσκόμενα, βλάπτει
which seem indeed not to-harm being-read harm
δὲ λεληθότως τῷ μελέτην παρεμποιεῖν τοῦ ζητεῖν τὰ
but unnoticed by-the practice to-implant of-the seeking the
μὴ προσήκοντα; καὶ καθάπερ οἱ κυνηγοὶ τοὺς σκύλακας
not befitting and as the hunters the puppies
οὐκ ἐῶσιν ἐκτρέπεσθαι καὶ διώκειν πᾶσαν ὀδμήν, ἀλλὰ
not allow to-turn-aside and to-pursue every scent but
τοῖς ῥυτῆρσιν ἕλκουσι καὶ ἀνακρούουσι, καθαρὸν αὐτῶν
with-the leashes pull and check pure their
φυλάττοντες καὶ ἄκρατον τὸ αἰσθητήριον ἐπὶ τὸ οἰκεῖον
keeping and unmixed the sense-organ for the proper
ἔργον, ἵν' εὐτονώτερον ἐμφύηται τοῖς ἴχνεσι
work so-that more-keenly it-may-cleave to-the tracks

'πέλματα θηρείων μελέων μυκτῆρσιν ἐρευνῶν·'
soles of-beasts' limbs with-nostrils searching

οὕτω δεῖ τὰς ἐπὶ πᾶν θέαμα καὶ πᾶν ἄκουσμα τοῦ
so one-must the at every sight and every thing-heard of-the
πολυπράγμονος ἐκδρομὰς καὶ περιπλανήσεις ἀφαιρεῖν καὶ
busybody excursions and wanderings to-remove and
ἀντισπᾶν ἐπὶ τὰ χρήσιμα φυλάττοντας. ὥσπερ γὰρ οἱ
to-draw-back to the useful keeping as for the
ἀετοὶ καὶ οἱ λέοντες ἐν τῷ περιπατεῖν συστρέφουσιν
eagles and the lions in the walking draw-in
εἴσω τοὺς ὄνυχας, ἵνα μὴ τὴν ἀκμὴν αὐτῶν καὶ
inward the claws so-that not the edge their and
τὴν ὀξύτητα κατατρίβωσιν, οὕτω τὸ πολύπραγμον τοῦ
the sharpness they-wear-down so the busybodiness of-the
φιλομαθοῦς ἀκμήν τινα καὶ στόμωμα νομίζοντες ἔχειν μὴ
love-of-learning edge some and steel considering to-have not
καταναλίσκωμεν ἐν τοῖς ἀχρήστοις μηδ' ἀπαμβλύνωμεν.
let-us-spend in the useless nor blunt
δεύτερον τοίνυν ἐθιζώμεθα θύραν παριόντες ἀλλοτρίαν 12
second then let-us-accustom-ourselves door passing another's
μὴ βλέπειν εἴσω μηδὲ τῶν ἐντὸς ἐπιδράττεσθαι τῇ
not to-look inside nor the-things within to-grasp with-the
ὄψει καθάπερ χειρὶ τῇ περιεργίᾳ, ἀλλὰ τὸ τοῦ
sight as with-hand with-the curiosity but the —
Ξενοκράτους ἔχωμεν πρόχειρον, ὃς ἔφη μηδὲν διαφέρειν
of-Xenocrates let-us-have at-hand who said nothing to-differ
τοὺς πόδας ἢ τοὺς ὀφθαλμοὺς εἰς ἀλλοτρίαν οἰκίαν τιθέναι·
the feet or the eyes into another's house to-set
οὔτε γὰρ δίκαιον οὔτε καλόν, ἀλλ' οὐδ' ἡδὺ τὸ θέαμα.
neither for just nor fine but not-even pleasant the sight

'δύσμορφα μέντοι τἄνδον εἰσιδεῖν, ξένε·'
ugly however the-things-inside to-see stranger

τὰ γὰρ πολλὰ τοιαῦτα τῶν ἐν ταῖς οἰκίαις, σκευάρια
the for most such of-the in the houses utensils
κείμενα καὶ θεραπαινίδια καθεζόμενα καὶ σπουδαῖον
lying and little-maids sitting and serious
οὐδὲν οὐδ' ἐπιτερπές. ἡ δὲ συνδιαστρέφουσα τὴν ψυχὴν
nothing nor pleasant the but twisting-with the soul
παράβλεψις αὕτη καὶ παρατόξευσις αἰσχρὰ καὶ τὸ ἔθος
looking-aside this and shooting-aside shameful and the habit
μοχθηρόν· ὁ μὲν γὰρ Διογένης θεασάμενος εἰσελαύνοντα
wicked — indeed for Diogenes having-seen driving-in
τὸν ὀλυμπιονίκην Διώξιππον ἐφ' ἅρματος, καὶ γυναικὸς
the Olympic-victor Dioxippus on chariot and woman
εὐμόρφου θεωμένης τὴν πομπὴν ἀποσπάσαι τὰς ὄψεις μὴ
beautiful watching the procession to-tear-away the eyes not
δυνάμενον ἀλλ' ὑποβλέποντα καὶ παρεπιστρεφόμενον, 'ὁρᾶτ"
able but looking-askance and turning-round see
εἶπε 'τὸν ἀθλητὴν ὑπὸ παιδισκαρίου τραχηλιζόμενον;'
he-said the athlete by little-girl being-neck-twisted
τοὺς δὲ πολυπράγμονας ἴδοις ἂν ὑπὸ παντὸς ὁμοίως
the but busybodies you-would-see — by every alike
θεάματος τραχηλιζομένους καὶ περιαγομένους, ὅταν ἔθος καὶ
sight neck-twisted and turned-about when habit and
μελέτη γένηται τῆς ὄψεως αὐτοῖς πανταχοῦ διαφορουμένης.
practice becomes of-the sight for-them everywhere being-distracted
δεῖ δ', ὡς οἶμαι, μὴ καθάπερ θεράπαιναν ἀνάγωγον
one-must but as I-think not as maidservant ill-trained
ἔξω ῥέμβεσθαι τὴν αἴσθησιν, ἀλλ' ἀποπεμπομένην ὑπὸ
outside to-roam the perception but being-sent-out by
τῆς ψυχῆς ἐπὶ τὰ πράγματα συντυγχάνειν αὐτοῖς ταχὺ καὶ
the soul to the affairs to-meet them quickly and

διαγγέλλειν· εἶτα πάλιν κοσμίως ἐντὸς εἶναι τοῦ λογισμοῦ
to-report then again decorously within to-be of-the reasoning
καὶ προσέχειν αὐτῷ. νῦν δὲ συμβαίνει τὸ τοῦ Σοφοκλέους
and to-attend to-it now but happens the — of-Sophocles

‘ἔπειτα δ’ Αἰνιᾶνος ἀνδρὸς ἄστομοι
then and of-Aenian man hard-mouthed
πῶλοι βίᾳ φοροῦσιν’
colts by-force carry-off

αἱ μὴ τυχοῦσαι παιδαγωγίας ὥσπερ ἐλέγομεν ὀρθῆς μηδ’
the not having-obtained training as we-were-saying right nor
ἀσκήσεως αἰσθήσεις προεκτρέχουσαι καὶ συνεφελκόμεναι
practice senses running-ahead and dragging-along
πολλάκις εἰς ἃ μὴ δεῖ καταβάλλουσι τὴν διάνοιαν. ὅθεν
often into what not one-must throw-down the mind whence
ἐκεῖνο μὲν ψεῦδός ἐστι, τὸ Δημόκριτον ἑκουσίως σβέσαι
that indeed false is the Democritus willingly to-have-quenched
τὰς ὄψεις ἀπερεισάμενον εἰς ἔσοπτρον πυρωθέν, καὶ τὴν
the eyes having-fixed-them on mirror fired and the
ἀπ’ αὐτοῦ ἀνάκλασιν δεξάμενον, ὅπως μὴ παρέχωσι
from it reflection having-received so-that not they-might-cause
θόρυβον τὴν διάνοιαν ἔξω καλοῦσαι πολλάκις, ἀλλ’
disturbance the mind outside calling often but
ἐῶσιν ἔνδον οἰκουρεῖν καὶ διατρίβειν πρὸς τοῖς νοητοῖς,
let-it inside to-keep-house and to-spend-time with the intelligible-things
ὥσπερ παρόδιοι θυρίδες ἐμφραγεῖσαι· τοῦτο μέντοι παντὸς
as-if roadside windows blocked-up this however than-all
μᾶλλον ἀληθές ἐστιν, ὅτι τὴν αἴσθησιν ὀλίγα κινοῦσιν οἱ
rather true is that the perception little move those
πλεῖστα τῇ διανοίᾳ χρώμενοι. καὶ γὰρ τὰ μουσεῖα
most with-the mind using and for the Muses’-shrines

πορρωτάτω τῶν πόλεων ἱδρύσαντο, καὶ τὴν νύκτα
farthest from-the cities they-founded and the night
προσεῖπον ‘εὐφρόνην’ μέγα πρὸς εὕρεσιν τῶν ζητουμένων
they-called kindly-one great for discovery of-the things-sought
καὶ σκέψιν ἡγούμενοι τὴν ἡσυχίαν καὶ τὸ ἀπερίσπαστον.
and consideration considering the quiet and the undistractedness
13 ἀλλὰ μὴν οὐδ’ ἐκεῖνο χαλεπὸν καὶ δύσκολον, ἀνθρώπων
but indeed not-even that hard and difficult men
λοιδορουμένων ἐν ἀγορᾷ καὶ κακῶς λεγόντων ἀλλήλους
abusing in market-place and badly speaking-of one-another
μὴ προσελθεῖν· ἢ συνδρομῆς ἐπί τι πλειόνων
not to-approach or of-a-concourse to something of-more
γενομένης μεῖναι καθήμενον· ἐὰν δ’ ἀκρατῶς ἔχῃς,
having-happened to-stay sitting if but uncontrolled you-are
ἀπελθεῖν ἀναστάντα· χρηστοῦ μὲν γὰρ οὐδενὸς τοῖς
to-depart having-stood-up good indeed for nothing with-the
πολυπραγμονοῦσιν ἀναμίξας σεαυτὸν ἀπολαύσεις, μεγάλα
busybodies having-mixed yourself you-will-enjoy greatly
δ’ ὠφεληθήσῃ τὸ πολύπραγμον ἀποστρέψας βίᾳ καὶ
but you-will-be-benefited the busybodiness having-turned-away by-force and
κολούσας ὑπακούειν τῷ λογισμῷ συνεθιζόμενον. ἐκ δὲ
having-curbed to-obey the reasoning being-accustomed from and
τούτου μᾶλλον ἐπιτείνοντα τὴν ἄσκησιν ὀρθῶς ἔχει καὶ
this more intensifying the practice right it-is also
θέατρον ἀκροάματος εὐημεροῦντος παρελθεῖν, καὶ φίλους
theater of-a-recital succeeding to-pass-by and friends
ἐπ’ ὀρχηστοῦ τινος ἢ κωμῳδοῦ θέαν παραλαμβάνοντας
to dancer’s some or comedian’s show inviting
διώσασθαι, καὶ βοῆς ἐν σταδίῳ γενομένης ἢ ἱπποδρόμῳ
to-push-off and of-shouting in stadium having-arisen or hippodrome
μὴ ἐπιστραφῆναι. καθάπερ γὰρ ὁ Σωκράτης παρῄνει
not to-turn-round as for — Socrates advised

φυλάττεσθαι τῶν βρωμάτων ὅσα μὴ πεινῶντας ἐσθίειν
to-guard-against of-the foods as-many-as not hungry to-eat
ἀναπείθει, καὶ τῶν πωμάτων ὅσα πίνειν μὴ διψῶντας·
persuade and of-the drinks as-many-as to-drink not thirsty
οὕτω χρὴ καὶ ἡμᾶς τῶν θεαμάτων καὶ ἀκουσμάτων
so must also us of-the sights and things-heard
φυλάττεσθαι καὶ φεύγειν ὅσα κρατεῖ καὶ προσάγεται τοὺς
to-guard-against and to-flee as-many-as master and attract those
μηδὲν δεομένους. ὁ δὲ Κῦρος οὐκ ἐβούλετο τὴν Πάνθειαν
nothing needing — but Cyrus not wished — Panthea
ἰδεῖν, ἀλλὰ τοῦ Ἀράσπου λέγοντος ὡς ἄξιον θέας εἴη τὸ
to-see but — Araspes saying that worthy of-sight might-be the
τῆς γυναικὸς εἶδος, ‘οὐκοῦν’ ἔφη ‘διὰ τοῦτο μᾶλλον αὐτῆς
of-the woman beauty then he-said for this more from-her
ἀφεκτέον· εἰ γὰρ ὑπὸ σοῦ πεισθεὶς ἀφικοίμην πρὸς αὐτήν,
one-must-abstain if for by you persuaded I-should-come to her
ἴσως ἄν με πάλιν ἀναπείσειεν αὕτη καὶ μὴ σχολάζοντα
perhaps — me again might-persuade she-herself even not having-leisure
φοιτᾶν θεᾶσθαί τε καὶ παρακαθῆσθαι προέμενον πολλὰ
to-visit to-watch both and to-sit-beside having-neglected many
τῶν σπουδῆς ἀξίων.’ ὁμοίως οὐδ’ Ἀλέξανδρος εἰς ὄψιν
of-the of-zeal worthy-things likewise nor Alexander into sight
ἦλθε τῆς Δαρείου γυναικὸς ἐκπρεπεστάτης εἶναι λεγομένης·
came of-the of-Darius wife most-beautiful being said
ἀλλὰ πρὸς τὴν μητέρα φοιτῶν αὐτῆς πρεσβῦτιν οὖσαν,
but to the mother visiting her old-woman being
οὐχ ὑπέμεινε τὴν νέαν καὶ καλὴν ἰδεῖν. ἡμεῖς δὲ τοῖς
not endured the young and beautiful to-see we but to-the
φορείοις τῶν γυναικῶν ὑποβάλλοντες τοὺς ὀφθαλμοὺς
litters of-the women putting-under the eyes
καὶ τῶν θυρίδων ἐκκρεμαννύντες, οὐδὲν ἁμαρτάνειν
and from-the windows hanging-out nothing to-err

δοκοῦμεν οὕτως ὀλισθηρὰν καὶ ῥευστὴν εἰς ἅπαντα τὴν
think so slippery and flowing to everything the
πολυπραγμοσύνην ποιοῦντες.
busybodiness making

14 ἔστι τοίνυν καὶ πρὸς δικαιοσύνην ἄσκησις, ὑπερβῆναί
there-is then also toward justice a-practice to-pass-by
ποτε λῆμμα δίκαιον, ἵνα πόρρω τῶν ἀδίκων
sometimes gain just so-that far from-the unjust
ἐθίσῃς σεαυτὸν εἶναι· καὶ πρὸς σωφροσύνην
you-may-accustom yourself to-be and toward temperance
ὁμοίως, ἀποσχέσθαι ποτὲ γυναικὸς ἰδίας, ἵνα μηδέποτε
likewise to-abstain sometimes from-wife own so-that never
κινηθῇς ὑπ᾽ ἀλλοτρίας. τοῦτο δὴ τὸ ἔθος ἐπάγων τῇ
you-may-be-moved by another's this indeed the habit applying to-the
πολυπραγμοσύνῃ πειρῶ καὶ τῶν ἰδίων ἔνια παρακοῦσαί
busybodiness try also of-the own-things some to-fail-to-hear
ποτε καὶ παριδεῖν καί, βουλομένου τινὸς ἀγγεῖλαί τι
sometimes and to-overlook and wishing someone to-report something
τῶν ἐπὶ τῆς οἰκίας, ὑπερβαλέσθαι, καὶ λόγους περὶ σοῦ
of-the-things in the house to-put-off and words about you
λελέχθαι δοκοῦντας ἀπώσασθαι. καὶ γὰρ τὸν Οἰδίποδα
to-have-been-said seeming to-push-away and for — Oedipus
τοῖς μεγίστοις κακοῖς ἡ περιεργία περιέβαλε· ζητῶν γὰρ
with-the greatest evils the curiosity surrounded seeking for
ἑαυτὸν ὡς οὐκ ὄντα Κορίνθιον ἀλλὰ ξένον, ἀπήντησε τῷ
himself as not being Corinthian but stranger he-met —
Λαΐῳ, καὶ τοῦτον ἀνελὼν καὶ τὴν μητέρα λαβὼν ἐπὶ τῇ
Laius and him having-killed and the mother having-taken with the
βασιλείᾳ γυναῖκα καὶ δοκῶν εἶναι μακάριος πάλιν ἑαυτὸν
kingship as-wife and seeming to-be blessed again himself
ἐζήτει. καὶ τῆς γυναικὸς οὐκ ἐώσης, ἔτι μᾶλλον ἤλεγχε
he-sought and the wife not allowing still more he-questioned

τὸν συνειδότα γέροντα, πᾶσαν προσφέρων ἀνάγκην. τέλος
the knowing old-man every applying compulsion at-last
δὲ τοῦ πράγματος ἤδη περιφέροντος αὐτὸν τῇ ὑπονοίᾳ
but of-the affair already bringing-round him to-the suspicion
καὶ τοῦ γέροντος ἀναβοήσαντος
and the old-man having-cried-out

‘οἴμοι πρὸς αὐτῷ γ’ εἰμὶ τῷ δεινῷ λέγειν,’
alas at it indeed I-am the dreadful to-say

ὅμως ἐξημμένος ὑπὸ τοῦ πάθους καὶ σφαδάζων
nevertheless inflamed by the passion and struggling
ἀποκρίνεται
he-answers

‘κἄγωγ’ ἀκούειν· ἀλλ’ ὅμως ἀκουστέον.’
and-I to-hear but nevertheless one-must-hear

οὕτω τίς ἐστι γλυκύπικρος καὶ ἀκατάσχετος ὁ τῆς
so a-kind is bittersweet and irrepressible the of-the
πολυπραγμοσύνης γαργαλισμός, ὥσπερ ἕλκος αἱμάσσων
busybodiness itching like wound bleeding
ἑαυτόν, ὅταν ἀμύσσηται. ὁ δ’ ἀπηλλαγμένος τῆς
itself whenever it-is-scratched the but freed from-the
νόσου ταύτης καὶ φύσει πρᾶος, ἀγνοήσας τι τῶν
disease this and by-nature gentle having-been-ignorant something of-the
δυσχερῶν εἴποι ἄν
unpleasant-things would-say —

‘ὦ πότνια λήθη τῶν κακῶν, ὡς εἶ σοφή.’
O lady forgetfulness of-the evils how you-are wise

διὸ καὶ πρὸς ταῦτα συνεθιστέον αὑτούς, ἐπιστολὴν
therefore also to these-things one-must-accustom ourselves letter
κομισθεῖσαν μὴ ταχὺ μηδὲ κατεσπευσμένως λῦσαι, καθάπερ
delivered not quickly nor hastily to-open as
οἱ πολλοὶ ποιοῦσιν, ἂν αἱ χεῖρες βραδύνωσι, τοῖς
the many do if the hands are-slow with-the
ὀδοῦσι τοὺς δεσμοὺς διαβιβρώσκοντες· ἀγγέλου ποθὲν
teeth the bonds gnawing-through messenger from-somewhere
ἥκοντος, μὴ προσδραμεῖν μηδ' ἐξαναστῆναι· φίλου τινὸς
having-come not to-run-to nor to-jump-up friend some
εἰπόντος 'ἔχω σοί τι καινὸν εἰπεῖν πρᾶγμα' 'μᾶλλον, εἴ
having-said I-have for-you some new to-tell thing rather if
τι χρήσιμον ἔχεις ἢ ὠφέλιμον.' ἐμοῦ ποτ' ἐν Ῥώμῃ
something useful you-have or beneficial me once in Rome
διαλεγομένου, Ῥούστικος ἐκεῖνος, ὃν ὕστερον ἀπέκτεινε
lecturing Rusticus that whom later killed
Δομετιανὸς τῇ δόξῃ φθονήσας, ἠκροᾶτο, καὶ διὰ
Domitian the fame envying was-listening and through
μέσου στρατιώτης παρελθὼν ἐπιστολὴν αὐτῷ Καίσαρος
middle soldier having-passed letter to-him of-Caesar
ἐπέδωκε· γενομένης δὲ σιωπῆς κἀμοῦ διαλιπόντος,
delivered having-come-about and silence and-I having-paused
ὅπως ἀναγνῷ τὴν ἐπιστολήν, οὐκ ἠθέλησεν οὐδ' ἔλυσε
so-that he-might-read the letter not he-wished nor opened
πρότερον ἢ διεξελθεῖν ἐμὲ τὸν λόγον καὶ διαλυθῆναι τὸ
before than to-go-through me the discourse and to-be-dispersed the
ἀκροατήριον· ἐφ' ᾧ πάντες ἐθαύμασαν τὸ βάρος τἀνδρός.
audience at which all admired the gravity of-the-man
ὅταν δέ τις οἷς ἔξεστι τρέφων τὸ πολύπραγμον,
when but someone with-what is-allowed feeding the busybodiness
ἰσχυρὸν ἀπεργάσηται καὶ βίαιον, οὐκέτι ῥᾳδίως, πρὸς ἃ

κεκώλυται φερομένου διὰ συνήθειαν, κρατεῖν δυνατός
has-been-forbidden carried through habit to-control able
ἐστιν· ἀλλ᾽ ἐπιστόλια παραλύουσιν οὗτοι φίλων, συνεδρίοις
is but little-letters they-open these of-friends councils
ἀπορρήτοις ἑαυτοὺς παρεμβάλλουσιν, ἱερῶν, ἃ μὴ
secret themselves they-thrust-into of-rites what not
θέμις ὁρᾶν, γίγνονται θεαταί, τόπους ἀβάτους πατοῦσι,
lawful to-see they-become spectators places untrodden they-tread
πράγματα καὶ λόγους βασιλικοὺς ἀνερευνῶσι.
affairs and words royal they-search-out
καίτοι γε τοὺς τυράννους, οἷς ἀνάγκη πάντα 16
and-yet at-least the tyrants for-whom necessity all-things
γιγνώσκειν, ἐπαχθεστάτους ποιεῖ τὸ τῶν λεγομένων ὤτων
to-know most-odious makes the of-the so-called ears
καὶ προσαγωγέων γένος. ὠτακουστὰς μὲν οὖν πρῶτος
and informers breed eavesdroppers indeed then first
ἔσχεν ὁ νέος Δαρεῖος ἀπιστῶν ἑαυτῷ καὶ πάντας
had the young Darius distrusting himself and all
ὑφορώμενος καὶ δεδοικώς· τοὺς δὲ προσαγωγίδας οἱ
suspecting and fearing the and informers the
Διονύσιοι τοῖς Συρακοσίοις κατέμιξαν· ὅθεν ἐν τῇ
Dionysii among-the Syracusans mixed whence in the
μεταβολῇ τῶν πραγμάτων τούτους πρώτους οἱ Συρακόσιοι
change of-the affairs these first the Syracusans
συλλαμβάνοντες ἀπετυμπάνιζον. καὶ γὰρ τὸ τῶν
seizing cudgeled-to-death and for the of-the
συκοφαντῶν γένος ἐκ τῆς τῶν πολυπραγμόνων φρατρίας
sycophants breed from the of-the busybodies clan
καὶ ἑστίας ἐστίν. ἀλλ᾽ οἱ μὲν συκοφάνται ζητοῦσιν, εἴ τις
and hearth is but the indeed sycophants seek if anyone
ἢ βεβούλευται κακὸν ἢ πεποίηκεν· οἱ δὲ πολυπράγμονες
either has-planned evil or has-done the but busybodies

καὶ τὰς ἀβουλήτους ἀτυχίας τῶν πέλας ἐλέγχοντες εἰς
even the unintended misfortunes of-the neighbors exposing into
μέσον ἐκφέρουσι. λέγεται δὲ καὶ τὸν ἀλιτήριον ἐκ
middle carry-out it-is-said and also the sinner from
φιλοπραγμοσύνης κατονομασθῆναι τὸ πρῶτον· λιμοῦ γὰρ
meddlesomeness to-have-been-named the first of-famine for
ὡς ἔοικεν Ἀθηναίοις ἰσχυροῦ γενομένου, καὶ τῶν ἐχόντων
as it-seems for-Athenians severe having-arisen and of-those having
πυρὸν εἰς μέσον οὐ φερόντων ἀλλὰ κρύφα καὶ νύκτωρ ἐν
wheat into middle not bringing but secretly and by-night in
ταῖς οἰκίαις ἀλούντων, περιιόντες ἐτήρουν τῶν μύλων
the houses grinding going-about they-watched-for of-the mills
τὸν ψόφον εἶτ' 'ἀλιτήριοι' προσηγορεύθησαν. ὁμοίως δὲ
the noise then grinders-of-sin they-were-called likewise and
καὶ τῷ συκοφάντῃ τοὔνομα γεγενῆσθαι· κεκωλυμένου γὰρ
also to-the sycophant the-name to-have-arisen it-being-forbidden for
ἐκφέρειν τὰ σῦκα, μηνύοντες καὶ φαίνοντες τοὺς ἐξάγοντας
to-export the figs informing and showing-up those exporting
ἐκλήθησαν 'συκοφάνται.' καὶ τοῦτ' οὖν οὐκ ἄχρηστόν
they-were-called fig-showers and this then not useless
ἐστιν ἐννοεῖν τοὺς πολυπράγμονας, ὅπως αἰσχύνωνται
is to-consider the busybodies so-that they-may-be-ashamed-of
τὴν πρὸς τοὺς μισουμένους μάλιστα καὶ δυσχεραινομένους
the toward those hated most and loathed
ὁμοιότητα καὶ συγγένειαν τοῦ ἐπιτηδεύματος.
likeness and kinship of-the practice

PLUTARCH

ΠΕΡΙ ΦΙΛΟΠΛΟΥΤΙΑΣ

On the Love of Wealth

ON THE LOVE OF WEALTH

I · WEALTH CANNOT BUY CONTENTMENT

Happiness would go to the rich only if it were for sale, as the trainer Hippomachus said of a tall man praised as a boxer. Wealth buys no freedom from grief or self-sufficiency and does not even cure the love of wealth; like a boastful physician it worsens the disease, turning a need for bread and shelter into a craving for gold and horses that drives men into debt. A man with five couches who wants ten needs purging, not filling, and his disease is in the soul, which no fortune fills. Avarice alone fights its own fulfillment, like the comic lover Thrasonides; it is a mistress that compels a man to acquire and forbids him to use, and the miser lives like the bathman's donkey, filled with smoke and never bathed.

Ἱππόμαχος ὁ ἀλείπτης, ἐπαινούντων τινῶν ἄνθρωπον 1
Hippomachus the trainer praising some man
εὐμήκη καὶ μακρὰς ἔχοντα χεῖρας ὡς πυκτικόν, ‘εἴπερ’ ἔφη
tall and long having arms as boxer-like if he-said
‘καθελεῖν ἔδει τὸν στέφανον κρεμάμενον.’ τοῦτ’ ἔστιν
to-take-down were-needed the crown hanging this is
εἰπεῖν πρὸς τοὺς τὰ καλὰ χωρία καὶ τὰς μεγάλας οἰκίας καὶ
to-say to those the fine estates and the great houses and
τὸ πολὺ ἀργύριον ὑπερεκπεπληγμένους καὶ μακαρίζοντας,
the much money overawed and blessing
‘εἴ γ’ ἔδει πωλουμένην πρίασθαι τὴν εὐδαιμονίαν.’
if indeed it-were-needed being-sold to-buy the happiness
καίτοι πολλοὺς ἂν εἴποι τις, ὅτι μᾶλλον ἐθέλουσι πλουτεῖν
and-yet many — would-say one that rather they-wish to-be-rich
καὶ κακοδαιμονοῦντες ἢ μακάριοι γενέσθαι δόντες
and being-wretched than blessed to-become having-given
ἀργύριον. ἀλλ’ οὐκ ἔστι γε χρημάτων ὤνιον ἀλυπία,
money but not is at-least for-money purchasable freedom-from-grief

μεγαλοφροσύνη, εὐστάθεια, θαρραλεότης, αὐτάρκεια· τῷ
greatness-of-mind stability confidence self-sufficiency in-the
πλουτεῖν οὐκ ἔνεστι τὸ πλούτου καταφρονεῖν οὐδὲ τῷ
being-rich not is-present the of-wealth to-despise nor in-the
τὰ περιττὰ κεκτῆσθαι τὸ μὴ δεῖσθαι τῶν περιττῶν.
the superfluous to-have-acquired the not to-need the superfluous
2 τίνος οὖν ἀπαλλάττει τῶν ἄλλων κακῶν ὁ πλοῦτος,
from-what then does-free of-the other evils the wealth
εἰ μηδὲ φιλοπλουτίας; ἀλλὰ ποτῷ μὲν ἔσβεσαν τὴν
if not-even from-love-of-wealth but by-drink indeed they-quenched the
τοῦ ποτοῦ ὄρεξιν καὶ τροφῇ τὴν τῆς τροφῆς ἐπιθυμίαν
of-the drink desire and food the of-the food craving
ἠκέσαντο· κἀκεῖνος ὁ λέγων
cured and-that the saying

‘δὸς χλαῖναν Ἱππώνακτι, κάρτα γὰρ ῥιγῶ,’
give cloak to-Hipponax very for I-am-cold

πλειόνων ἐπιφερομένων δυσανασχετεῖ καὶ διωθεῖται·
more being-brought-on is-annoyed and pushes-away
φιλαργυρίαν δ’ οὐ σβέννυσιν ἀργύριον οὐδὲ χρυσίον οὐδὲ
love-of-money but not quenches silver nor gold nor
πλεονεξία παύεται κτωμένη τὸ πλέον. ἀλλ’ ἔστιν εἰπεῖν
greed stops acquiring the more but it-is-possible to-say
πρὸς τὸν πλοῦτον ὥσπερ ἰατρὸν ἀλαζόνα
to the wealth as to-physician boastful

‘τὸ φάρμακόν σου τὴν νόσον μείζω ποιεῖ.’
the drug your the disease greater makes

ἄρτου δεομένους καὶ οἴκου καὶ σκέπης μετρίας καὶ τοῦ
bread needing and house and shelter moderate and the
τυχόντος ὄψου παραλαβὼν ἐμπέπληκεν ἐπιθυμίας χρυσοῦ
chance food having-taken-over it-has-filled with-desires of-gold
καὶ ἀργύρου καὶ ἐλέφαντος καὶ σμαράγδων καὶ κυνῶν καὶ
and silver and ivory and emeralds and dogs and
ἵππων, εἰς χαλεπὰ καὶ σπάνια καὶ δυσπόριστα καὶ ἄχρηστα
horses to difficult and rare and hard-to-procure and useless
μεταθεὶς ἐκ τῶν ἀναγκαίων τὴν ὄρεξιν. ἐπεὶ τῶν γ'
having-shifted from the necessary the appetite since of-the at-least
ἀρκούντων οὐδεὶς πένης ἐστίν· οὐδὲ δεδάνεισται πώποτ'
sufficient no-one poor is nor has-borrowed ever
ἄνθρωπος ἀργύριον, ἵν' ἄλφιτα πρίηται ἢ τυρὸν ἢ ἄρτον
man money so-that barley-meal he-may-buy or cheese or bread
ἢ ἐλαίας· ἀλλὰ τὸν μὲν οἰκία πολυτελὴς χρεωφειλέτην
or olives but the(-one) indeed house expensive debtor
πεποίηκε, τὸν δ' ὁμοροῦν ἐλαιόφυτον, τὸν δὲ σιτῶνες
has-made the(-other) and adjoining olive-yard the(-other) and grain-fields
ἀμπελῶνες, ἄλλον ἡμίονοι Γαλατικαί, ἄλλον ἵπποι ζυγοφόροι
vineyards another mules Galatian another horses yoked

'κείν' ὄχεα κροτέοντες'
those chariots rattling

ἐνσεσείκασιν εἰς βάραθρον συμβολαίων καὶ τόκων καὶ
have-shaken into pit of-contracts and interests and
ὑποθηκῶν. εἶθ' ὥσπερ οἱ πίνοντες μετὰ τὸ μὴ διψῆν
mortgages then as those drinking after the not to-thirst
ἢ ἐσθίοντες μετὰ τὸ μὴ πεινῆν καὶ ὅσα διψῶντες ἢ
or eating after the not to-hunger also what-things thirsting or
πεινῶντες ἔλαβον προσεξεμοῦσιν, οὕτως οἱ τῶν ἀχρήστων
hungering they-took they-vomit-up so those of-the useless

ἐφιέμενοι καὶ περιττῶν οὐδὲ τῶν ἀναγκαίων κρατοῦσιν.
desiring and superfluous not-even of-the necessary are-masters
οὗτοι μὲν οὖν τοιοῦτοι.
these indeed then such
3 τοὺς δὲ μηδὲν ἀποβάλλοντας ἔχοντας δὲ πολλὰ πλειόνων
those but nothing throwing-away having but much more
δ' ἀεὶ δεομένους ἔτι μᾶλλον θαυμάσειεν ἄν τις τοῦ
but always needing still more would-wonder-at — one —
Ἀριστίππου μεμνημένος. ἐκεῖνος γὰρ εἰώθει λέγειν, ὅτι
Aristippus remembering that-man for used to-say that
πολλὰ μέν τις ἐσθίων πολλὰ δὲ πίνων πληρούμενος δὲ
much indeed anyone eating much and drinking being-filled but
μηδέποτε, πρὸς τοὺς ἰατροὺς βαδίζει καὶ πυνθάνεται τί τὸ
never to the physicians walks and inquires what the
πάθος καί τίς ἡ διάθεσις καὶ πῶς ἂν ἀπαλλαγείη· εἰ δέ
affliction and what the condition and how — he-might-be-freed if but
τις ἔχων πέντε κλίνας δέκα ζητεῖ, καὶ κεκτημένος δέκα
anyone having five couches ten seeks and having-acquired ten
τραπέζας ἑτέρας συνωνεῖται τοσαύτας, καὶ χωρίων πολλῶν
tables other buys-besides as-many and of-estates many
παρόντων καὶ ἀργυρίου, οὐ γίγνεται μεστὸς ἀλλ' ἐπ' ἄλλα
being-present and of-money not becomes full but for others
συντέταται καὶ ἀγρυπνεῖ καὶ ἀπλήρωτός ἐστι πάντων,
is-strained and lies-awake and insatiable is of-all
οὗτος οὐκ οἴεται δεῖσθαι τοῦ θεραπεύσοντος καὶ δείξοντος
this-one not thinks to-need the(-one) going-to-treat and going-to-show
ἀφ' ἧς αἰτίας τοῦτο πέπονθε. καίτοι τῶν διψώντων τὸν
from what cause this he-has-suffered and-yet of-the thirsting the(-one)
μὲν οὐ πεπωκότα προσδοκήσειεν ἄν τις ἀπαλλαγήσεσθαι
indeed not having-drunk would-expect — one to-be-freed
πιόντα τοῦ διψῆν, τὸν δὲ πίνοντα συνεχῶς καὶ
having-drunk from-the thirsting the(-other) but drinking continually and

μὴ παυόμενον οὐ πληρώσεως ἀλλὰ καθάρσεως οἰόμεθα
not stopping not of-filling but of-purging we-think
δεῖσθαι· καὶ κελεύομεν ἐμεῖν, ὡς οὐχ ὑπ᾽ ἐνδείας ὀχλούμενον
to-need and we-bid to-vomit as not by want troubled
ἀλλά τινος δριμύτητος ἢ θερμότητος αὐτῷ παρὰ φύσιν
but by-some sharpness or heat in-him against nature
ἐνούσης· οὐκοῦν καὶ τῶν ποριζόντων ὁ μὲν ἐνδεὴς
being-in therefore also of-the money-makers the(-one) indeed needy
καὶ ἄπορος παύσεται ἴσως ἑστίαν κτησάμενος ἢ θησαυρὸν
and resourceless will-stop perhaps hearth having-acquired or treasure
εὑρών, ἢ φίλου βοηθήσαντος ἐκτίσας καὶ ἀπαλλαγεὶς
having-found or friend having-helped having-paid and having-been-freed
τοῦ δανειστοῦ· τὸν δὲ πλείω τῶν ἱκανῶν ἔχοντα καὶ
from-the lender the(-other) but more than-the sufficient having and
πλειόνων ὀρεγόμενον οὐ χρυσίον ἐστὶν οὐδ᾽ ἀργύριον τὸ
more desiring not gold is nor silver the
θεραπεῦον οὐδ᾽ ἵπποι καὶ πρόβατα καὶ βόες, ἀλλ᾽ ἐκβολῆς
curing nor horses and sheep and oxen but casting-out
δεῖται καὶ καθαρμοῦ. πενία γὰρ οὐκ ἔστιν ἀλλ᾽ ἀπληστία
needs and purging poverty for not is but insatiability
τὸ πάθος αὐτοῦ καὶ φιλοπλουτία, διὰ κρίσιν φαύλην
the affliction his and love-of-wealth through judgment base
καὶ ἀλόγιστον ἐνοῦσα· ἣν ἂν μή τις ἐξέληται τῆς
and irrational being-in which if not anyone removes from-the
ψυχῆς ὥσπερ ἕλμιγγα πλατεῖαν, οὐ παύσονται δεόμενοι
soul like tapeworm broad not they-will-stop needing
τῶν περιττῶν, τουτέστιν ἐπιθυμοῦντες ὧν οὐ δέονται.
the superfluous that-is desiring what not they-need
ὅταν ἰατρὸς πρὸς ἄνθρωπον εἰσελθὼν ἐρριμμένον ἐν τῷ 4
when physician to man having-come-in thrown-down in the
κλινιδίῳ καὶ στένοντα καὶ μὴ βουλόμενον τροφὴν λαβεῖν,
little-bed and groaning and not wishing food to-take

ἅψηται καὶ ἀνακρίνῃ καὶ εὕρῃ μὴ πυρέττοντα, ‘ψυχικὴ
touches and examines and finds not feverish mental
νόσος’ ἔφη καὶ ἀπῆλθεν· οὐκοῦν καὶ ἡμεῖς ὅταν ἴδωμεν
disease he-said and went-away then also we when we-see
ἄνδρα τῷ πορισμῷ προστετηκότα καὶ τοῖς ἀναλώμασιν
man to-the money-making wasting-away and at-the expenses
ἐπιστένοντα καὶ μηδενὸς εἰς χρηματισμὸν συντελοῦντος
groaning and nothing to profit contributing
αἰσχροῦ μηδ’ ἀνιαροῦ φειδόμενον, οἰκίας δ’ ἔχοντα καὶ
shameful nor painful sparing houses but having and
χώρας καὶ ἀγέλας καὶ ἀνδράποδα σὺν ἱματίοις, τί
lands and herds and slaves with clothes what
φήσομεν τὸ πάθος εἶναι τἀνθρώπου ἢ πενίαν ψυχικήν;
shall-we-say the affliction to-be of-the-man than poverty mental
ἐπεὶ τήν γε χρηματικήν, ὥς φησιν ὁ Μένανδρος, εἷς
since the at-least monetary as says — Menander one
ἂν φίλος ἀπαλλάξειεν εὐεργετήσας· τὴν δὲ ψυχικὴν ἐκείνην
— friend could-remove having-done-good the but mental that
οὐκ ἂν ἐμπλήσειαν ἅπαντες οὔτε ζῶντες οὔτε ἀποθανόντες.
not — could-fill all neither living nor having-died
ὅθεν εὖ πρὸς τούτους λέλεκται ὑπὸ τοῦ Σόλωνος
whence well to these has-been-said by — Solon

‘πλούτου δ’ οὐδὲν τέρμα πεφασμένον ἀνθρώποισιν.’
of-wealth but no limit revealed to-men

ἐπεὶ τοῖς γε νοῦν ἔχουσιν ὁ τῆς φύσεως πλοῦτος ὥρισται
since for-those at-least mind having the of-the nature wealth is-bounded
καὶ τὸ τέρμα πάρεστι τῆς χρείας καθάπερ κέντρῳ καὶ
and the limit is-present of-the need as-if by-center and
διαστήματι περιγραφόμενον. ἀλλὰ καὶ τοῦτο τῆς φιλαργυρίας
radius circumscribed but also this of-the love-of-money

ἴδιον· ἐπιθυμία γάρ ἐστι μαχομένη πρὸς τὴν αὑτῆς πλήρωσιν·
peculiar desire for is fighting against the its-own fulfillment
αἱ δ' ἄλλαι καὶ συνεργοῦσιν· οὐδεὶς γοῦν ἀπέχεται
the but others even cooperate no-one at-any-rate abstains-from
χρήσεως ὄψου διὰ φιλοψίαν οὐδ' οἴνου δι' οἰνοφλυγίαν,
use of-dainties through love-of-dainties nor of-wine through love-of-wine
ὡς χρημάτων ἀπέχονται διὰ φιλοχρηματίαν. καίτοι πῶς
as from-money they-abstain through love-of-money and-yet how
οὐ μανικὸν οὐδ' οἰκτρὸν τὸ πάθος, εἴ τις ἱματίῳ μὴ χρῆται
not mad nor pitiable the affliction if anyone cloak not uses
διὰ τὸ ῥιγοῦν μηδ' ἄρτῳ διὰ τὸ πεινῆν μηδὲ πλούτῳ διὰ
through the being-cold nor bread through the hungering nor wealth through
τὸ φιλοπλουτεῖν; ἀλλ' ἐν τοῖς Θρασωνίδου κακοῖς ἐστιν·
the loving-wealth but in the of-Thrasonides evils he-is

'παρ' ἐμοὶ γάρ ἐστιν ἔνδον, ἔξεστιν δέ μοι
with me for she-is inside it-is-allowed and to-me
καὶ βούλομαι τοῦθ' ὡς ἂν ἐμμανέστατα
and I-wish this as — most-madly
ἐρῶν τις, οὐ ποιῶ δέ·'
loving anyone not I-do but

κατακλείσας δὲ πάντα καὶ κατασφραγισάμενος, καὶ
having-locked-up and all and having-sealed and
παραριθμήσας τοκισταῖς καὶ πραγματευταῖς, ἄλλα
having-counted-out to-usurers and to-agents other-things
συνάγω καὶ διώκω· καὶ ζυγομαχῶ πρὸς τοὺς οἰκέτας
I-gather and pursue and wrangle with the servants
πρὸς τοὺς γεωργοὺς πρὸς τοὺς χρεώστας·
with the farmers with the debtors

‘Ἄπολλον, ἀνθρώπων τιν’ ἀθλιώτερον
Apollo of-men anyone more-wretched
ἑόρακας ἢ ἐρῶντα δυσποτμώτερον;’
have-you-seen or lover more-ill-starred

5 ὁ Σοφοκλῆς ἐρωτηθείς, εἰ δύναται γυναικὶ πλησιάζειν,
— Sophocles having-been-asked if he-can with-woman to-lie
‘εὐφήμει, ἄνθρωπε’ εἶπεν ‘ἐλεύθερος γέγονα, λυττῶντας καὶ
hush man he-said free I-have-become raving and
ἀγρίους δεσπότας διὰ τὸ γῆρας ἀποφυγών.’ χάριεν γὰρ
savage masters through the old-age having-escaped graceful for
ἅμα ταῖς ἡδοναῖς συνεκλιπεῖν τὰς ἐπιθυμίας, ἃς μήτε
together with-the pleasures to-fail-along the desires which neither
ἄνδρα φησὶν Ἀλκαῖος διαφυγεῖν μήτε γυναῖκα. τοῦτο δ’ οὐκ
man says Alcaeus to-escape nor woman this but not
ἔστιν ἐπὶ τῆς φιλοπλουτίας· ἀλλ’ ὥσπερ βαρεῖα καὶ
is in-the-case-of the love-of-wealth but like heavy and
πικρὰ δέσποινα κτάσθαι μὲν ἀναγκάζει χρῆσθαι δὲ κωλύει,
bitter mistress to-acquire indeed compels to-use but forbids
καὶ τὴν μὲν ἐπιθυμίαν ἐγείρει τὴν δ’ ἡδονὴν ἀφαιρεῖται.
and the indeed desire rouses the(-other) but pleasure takes-away
τοὺς μὲν οὖν Ῥοδίους ὁ Στρατόνικος ἐπέσκωπτεν εἰς
the indeed then Rhodians — Stratonicus mocked for
πολυτέλειαν, οἰκοδομεῖν μὲν ὡς ἀθανάτους λέγων ὀψωνεῖν
extravagance to-build indeed as immortals saying to-buy-food
δ’ ὡς ὀλιγοχρονίους· οἱ δὲ φιλάργυροι κτῶνται μὲν ὡς
but as short-lived the but money-lovers acquire indeed as
πολυτελεῖς χρῶνται δ’ ὡς ἀνελεύθεροι, καὶ τοὺς μὲν πόνους
extravagant use but as illiberal and the indeed toils
ὑπομένουσι τὰς δ’ ἡδονὰς οὐκ ἔχουσιν. ὁ γοῦν Δημάδης
they-endure the but pleasures not they-have — at-any-rate Demades

ἐπιστὰς ἀριστῶντί ποτε Φωκίωνι καὶ θεασάμενος
having-come-upon lunching once Phocion and having-seen
αὐτοῦ τὴν τράπεζαν αὐστηρὰν καὶ λιτήν, ‘θαυμάζω σ’ ὦ
his the table austere and plain I-wonder-at you O
Φωκίων’ εἶπεν ‘ὅτι οὕτως ἀριστᾶν δυνάμενος πολιτεύῃ.’
Phocion he-said that so to-lunch being-able you-engage-in-politics
αὐτὸς γὰρ εἰς τὴν γαστέρα ἐδημαγώγει, καὶ τὰς Ἀθήνας
he-himself for to the belly played-the-demagogue and — Athens
μικρὸν ἡγούμενος τῆς ἀσωτίας ἐφόδιον ἐκ τῆς Μακεδονίας
small considering of-the profligacy supply from — Macedonia
ἐπεσιτίζετο· καὶ διὰ τοῦτ’ Ἀντίπατρος εἶπε θεασάμενος αὐτὸν
he-took-provisions and for this Antipater said having-seen him
γέροντα· ‘καθάπερ ἱερείου διαπεπραγμένου μηδὲν ἔτι λοιπὸν
old-man as-of victim having-been-finished-off nothing still left
ἢ τὴν γλῶσσαν εἶναι καὶ τὴν κοιλίαν.’ σὲ δ’ οὐκ ἄν τις, ὦ
than the tongue to-be and the belly you but not — anyone O
κακόδαιμον, θαυμάσειεν, εἰ δυνάμενος οὕτω ζῆν ἀνελευθέρως
wretch would-wonder-at if being-able so to-live illiberally
καὶ ἀπανθρώπως καὶ ἀμεταδότως καὶ πρὸς φίλους ἀπηνῶς
and inhumanly and ungenerously and toward friends harshly
καὶ πρὸς πολίτας ἀφιλοτίμως, κακοπαθεῖς καὶ ἀγρυπνεῖς
and toward citizens unambitiously you-suffer-hardship and lie-awake
καὶ ἐργολαβεῖς καὶ κληρονομεῖς καὶ ὑποπίπτεις τηλικοῦτον
and take-contracts and hunt-inheritances and cringe so-great
ἔχων τῆς ἀπραγμοσύνης ἐφόδιον, τὴν ἀνελευθερίαν;
having of-the leisure supply the illiberality
Βυζάντιόν τινα λέγουσιν ἐπὶ δυσμόρφῳ γυναικὶ μοιχὸν
Byzantine a-certain they-say on ugly woman adulterer
εὑρόντ’ εἰπεῖν, ‘ὦ ταλαίπωρε, τίς ἀνάγκη; σαπραγόρα
having-found to-have-said O wretch what necessity rotten-bag
προῖξ.’ ἄγε σὺ κυκᾷς ὑφάπτεις, ὦ πόνηρε, τοὺς βασιλεῖς
dowry come you stir kindle O wicked-one the kings

πορίζεσθαι δεῖ τοὺς ἐπιτρόπους τῶν βασιλέων τοὺς ἐν
to-procure must the stewards of-the kings those in
ταῖς πόλεσι πρωτεύειν καὶ ἄρχειν ἐθέλοντας· ἐκείνοις
the cities to-be-first and to-rule wishing for-those
ἀνάγκη διὰ τὴν φιλοτιμίαν καὶ ἀλαζονείαν καὶ τὴν
necessity through the ambition and boastfulness and the
κενὴν δόξαν ἑστιῶσιν χαριζομένοις δορυφοροῦσι δῶρα
empty glory feasting gratifying guarding gifts
πέμπουσι, στρατεύματα τρέφουσι μονομάχους ὠνουμένοις·
sending armies maintaining gladiators buying
σὺ δὲ τοσαῦτα πράγματα συγχεῖς καὶ ταράττεις καὶ
you but so-many affairs confound and disturb and

‘στροβεῖς σεαυτόν, κοχλίου βίον ζῶν’
whirl yourself of-snail life living

διὰ τὴν μικρολογίαν, καὶ τὰ δυσχερῆ πάνθ’ ὑπομένεις
through the stinginess and the hardships all you-endure
οὐδὲν εὖ πάσχων, ὥσπερ ὄνος βαλανέως ξύλα καὶ φρύγανα
nothing well experiencing like donkey of-bath-man wood and brushwood
κατακομίζων, ἀεὶ καπνοῦ τε καὶ τέφρας ἀναπιμπλάμενος
carrying-down always of-smoke both and of-ash being-filled
λουτροῦ δὲ μὴ μετέχων μηδ’ ἀλέας μηδὲ καθαριότητος.
of-bath but not partaking nor of-warmth nor of-cleanliness

The bestial greed of the slanderer and legacy hunter is worse than a profligate's, since it takes what it cannot enjoy. Misers say they save for their children, but they give them nothing while alive, like mice that eat gold in the mines, and teach them to gain and spare, so that the heirs hate their fathers for living too long. For what suffices, the rich have no more than the moderate, if Callias and Ismenias used only what Socrates and Epaminondas used, and wealth prides itself only on superfluities, like a Dionysia that has buried the jar, the goat, and the phallus under gold. Virtue shines unseen, while wealth without spectators is blind.

καὶ ταῦτα πρὸς τὴν ὀνώδη καὶ μυρμηκώδη λέγω ταύτην 6
and these-things to the donkey-like and ant-like I-say this
φιλοπλουτίαν. ἑτέρα δ' ἐστὶν ἡ θηριώδης, συκοφαντοῦσα καὶ
love-of-wealth another but is the bestial slandering and
κληρονομοῦσα καὶ παραλογιζομένη καὶ πολυπραγμονοῦσα
hunting-inheritances and cheating and meddling
καὶ φροντίζουσα καὶ ἀριθμοῦσα τῶν φίλων ἔτι πόσοι
and calculating and counting of-the friends still how-many
ζῶσιν, εἶτα πρὸς μηδὲν ἀπολαύουσα τῶν πανταχόθεν
live then for nothing enjoying of-the-things from-everywhere
προσποριζομένων. ὥσπερ οὖν ἐχίδνας καὶ κανθαρίδας καὶ
procured as then vipers and blister-beetles and
φαλάγγια μᾶλλον προβαλλόμεθα καὶ δυσχεραίνομεν ἄρκτων
spiders more we-loathe and are-disgusted-with than-bears
καὶ λεόντων, ὅτι κτείνει καὶ ἀπόλλυσιν ἀνθρώπους μηδὲν
and lions because they-kill and destroy men nothing
χρώμενα τοῖς ἀπολλυμένοις ὑπ' αὐτῶν· οὕτω δεῖ
using the-things destroyed by them so one-must
μᾶλλον δυσχεραίνειν τῶν δι' ἀσωτίαν τοὺς διὰ
more to-be-disgusted-with than-those through profligacy those through
μικρολογίαν καὶ ἀνελευθερίαν πονηρούς· ἀφαιροῦνται γὰρ
stinginess and illiberality wicked they-take-away for

ἄλλων, οἷς αὐτοὶ χρῆσθαι μὴ δύνανται μηδὲ πεφύκασιν.
from-others what themselves to-use not are-able nor are-fitted
ὅθεν ἐκεῖνοι μὲν ἐκεχειρίαν ἄγουσιν, ἐν ἀφθόνοις γενόμενοι
whence those indeed truce keep in abundance having-come
καὶ χορηγίαν ἔχοντες· ὥσπερ ὁ Δημοσθένης ἔλεγε πρὸς
and supply having as — Demosthenes said to
τοὺς νομίζοντας τῆς πονηρίας τὸν Δημάδην πεπαῦσθαι,
those thinking from-the wickedness — Demades to-have-ceased
‘νῦν γὰρ’ ἔφη ‘μεστὸν ὁρᾶτε, καθάπερ τοὺς λέοντας·’
now for he-said full you-see-him like the lions
τοῖς δ’ εἰς μηδὲν ἡδὺ μηδὲ χρήσιμον πολιτευομένοις
for-those but for nothing pleasant nor useful engaging-in-politics
οὐκ ἔστιν ἀνακωχὴ τοῦ πλεονεκτεῖν οὐδ’ ἀσχολία κενοῖς
not is respite from-the grasping nor busyness empty
οὖσιν ἀεὶ καὶ προσδεομένοις ἁπάντων.
being always and needing-more of-everything
7 ἀλλὰ νὴ Δία, φήσει τις, ὅτι παισὶν οὗτοι καὶ κληρονόμοις
but by Zeus will-say someone that for-children these and heirs
φυλάττουσι καὶ θησαυρίζουσι. πῶς; οἷς ζῶντες οὐδὲν
they-keep and they-hoard how to-whom living nothing
μεταδιδόασιν, ἀλλ’ ὥσπερ τῶν μυῶν τῶν ἐν τοῖς μετάλλοις
they-give but as of-the mice those in the mines
τὴν χρυσῖτιν ἐσθιόντων οὐκ ἔσται τοῦ χρυσίου
the gold-dust eating not it-will-be-possible of-the gold
μεταλαβεῖν, εἰ μὴ νεκρῶν γενομένων καὶ ἀνατμηθέντων.
to-get-a-share if not dead having-become and cut-open
παισὶ δὲ καὶ κληρονόμοις διὰ τί βούλονται πολλὰ
for-children but and heirs for what do-they-wish much
χρήματα καὶ μεγάλην οὐσίαν ἀπολιπεῖν; ἵνα δηλονότι
money and great substance to-leave so-that clearly
καὶ οὗτοι φυλάττωσιν ἑτέροις, κἀκεῖνοι πάλιν παισίν·
also these may-keep for-others and-those again for-children

ὥσπερ οἱ κεραμεοῖ σωλῆνες οὐδὲν ἀναλαμβάνοντες εἰς
as the earthen pipes nothing taking-up into
ἑαυτοὺς ἀλλ᾽ ἕκαστος εἰς ἕτερον ἐξ ἑαυτοῦ μεθιείς, ἄχρι
themselves but each into another from itself letting-go until
ἄν τις ἔξωθεν ἢ συκοφάντης ἢ τύραννος ἐκκόψας
— someone from-outside either sycophant or tyrant having-cut-off
τὸν φυλάττοντα καὶ κατεάξας ἀλλαχόσε παρατρέψῃ καὶ
the keeper and having-broken elsewhere diverts and
παροχετεύσῃ τὸν πλοῦτον· ἤ, καθάπερ λέγουσιν, εἷς ὁ
channels-off the wealth or as they-say one the
πονηρότατος ἐν τῷ γένει γενόμενος, καταφάγῃ τὰ
wickedest in the family having-become devours the-things
πάντων· οὐ γὰρ μόνον γίγνεται δούλων τέκνα
of-all not for only become of-slaves children

‘ἀκόλασθ᾽ ὁμιλεῖν γίνεται δούλων τέκνα᾽
licentious to-associate become of-slaves children

ἀλλὰ καὶ μικρολόγων· ὥς που καὶ Διογένης ἐπέσκωψεν
but also of-stingy-men as somewhere also Diogenes mocked
εἰπὼν ‘Μεγαρέως ἀνδρὸς βέλτιον εἶναι κριὸν ἢ υἱὸν
having-said of-Megarian man better to-be ram than son
γενέσθαι.᾽ καὶ γὰρ οὓς δοκοῦσι παιδεύειν ἀπολλύουσι καὶ
to-become and for whom they-seem to-educate they-ruin and
προσδιαστρέφουσιν ἐμφυτεύοντες τὴν αὑτῶν φιλαργυρίαν
distort-besides implanting the their-own love-of-money
καὶ τὴν μικρολογίαν, ὥσπερ φρούριον τῆς κληρονομίας
and the stinginess as garrison of-the inheritance
ἐνοικοδομοῦντες τοῖς κληρονόμοις. ταῦτα γάρ ἐστιν ἃ
building-in to-the heirs these-things for are what
παραινοῦσι καὶ διδάσκουσι ‘κέρδαινε καὶ φείδου, καὶ
they-advise and teach gain and spare and

τοσούτου νόμιζε σαυτὸν ἄξιον ὅσον ἂν ἔχῃς.’ τοῦτο
so-much consider yourself worth as-much-as — you-may-have this
δ’ οὐκ ἔστι παιδεύειν, ἀλλὰ συστέλλειν καὶ ἀπορράπτειν
but not is to-educate but to-contract and to-sew-up
ὥσπερ βαλλάντιον, ἵνα στέγειν καὶ φυλάττειν τὸ εἰσβληθὲν
like purse so-that to-hold and to-keep the thrown-in
δύνηται. καίτοι τὸ μὲν βαλλάντιον ἐμβληθέντος τοῦ
it-may-be-able and-yet the indeed purse having-been-thrown-in the
ἀργυρίου γίγνεται ῥυπαρὸν καὶ δυσῶδες οἱ δὲ τῶν
money becomes dirty and ill-smelling the but of-the
φιλαργύρων παῖδες πρὶν ἢ παραλαμβάνειν τὸν πλοῦτον
money-lovers children before than to-take-over the wealth
ἀναπίμπλανται τῆς φιλοπλουτίας ἀπ’ αὐτῶν τῶν
are-filled with-the love-of-wealth from very the
πατέρων. καὶ μέντοι τῆς διδασκαλίας καὶ μισθοὺς ἀξίους
fathers and indeed for-the teaching also fees worthy
ἀποτίνουσιν αὐτοῖς, οὐ φιλοῦντες ὅτι πολλὰ λήψονται,
they-pay-back them not loving because much they-will-receive
ἀλλὰ μισοῦντες ὅτι μήπω λαμβάνουσι· μηδὲν γὰρ ἄλλο
but hating because not-yet they-receive nothing for other
θαυμάζειν ἢ τὸν πλοῦτον μαθόντες μηδ’ ἐπ’ ἄλλῳ τινὶ
to-admire than the wealth having-learned nor for other any
ζῆν ἢ τῷ πολλὰ κεκτῆσθαι, κώλυσιν τοῦ ἰδίου βίου τὸν
to-live than the much to-have-acquired hindrance of-the own life the
ἐκείνων ποιοῦνται, καὶ νομίζουσιν αὐτῶν ἀφαιρεῖσθαι
of-those they-make and think from-themselves to-be-taken-away
τὸν χρόνον, ὅσον ἐκείνοις προστίθησι.
the time as-much-as to-those it-adds
διὸ καὶ ζώντων μὲν ἔτι τῶν πατέρων λανθάνοντες
therefore also living indeed still the fathers escaping-notice
ἀμωσγέπως παρακλέπτουσι τῆς ἡδονῆς καὶ ἀπολαύουσιν
somehow they-steal of-the pleasure and enjoy

ὥσπερ ἀλλοτρίων μεταδιδόντες φίλοις, ἀναλίσκοντες
as others'-things giving-a-share to-friends spending
εἰς ἐπιθυμίας ἔτι ἀκούοντες ἔτι μανθάνοντες. ὅταν δ'
on desires still hearing still learning when but
ἀποθανόντων τὰς κλεῖς παραλάβωσι καὶ τὰς σφραγῖδας,
dead the keys they-take-over and the seals
ἕτερον βίου σχῆμα αὐτοῖς ἐστι καὶ πρόσωπον ἀγέλαστον
another of-life form for-them is and face unlaughing
αὐστηρὸν ἀνέντευκτον· οὐ κολοφὼν οὐ σφαῖρα οὐ
austere unapproachable no capstone no ball no
τραχηλισμὸς οὐκ Ἀκαδήμεια οὐ Λύκειον, ἀλλ' οἰκετῶν
wrestling no Academy no Lyceum but of-servants
ἀνάκρισις καὶ γραμματείων ἐπίσκεψις καὶ πρὸς οἰκονόμους ἢ
questioning and of-accounts inspection and with stewards or
χρεώστας διαλογισμὸς καὶ ἀσχολία καὶ φροντὶς ἀφαιρουμένη
debtors calculation and lack-of-leisure and care taking-away
τὸ ἄριστον καὶ συνελαύνουσα νυκτὸς εἰς τὸ βαλανεῖον·
the lunch and driving-together at-night to the bath

'γυμνάσια δ' οἷσιν ἐνετράφη Δίρκης θ' ὕδωρ παρώδευται.'
gymnasia and in-which he-was-reared of-Dirce and water are-passed-by

κἂν εἴπῃ τις 'οὐκ ἀκούσῃ τοῦ φιλοσόφου;' 'πόθεν ἐμοί;'
and-if should-say someone not will-you-hear the philosopher from-where for-me
φησίν· 'οὐ σχολάζω τοῦ πατρὸς τεθνηκότος.' ὦ ταλαίπωρε,
he-says not I-have-leisure the father having-died O wretch
τί σοι τοιοῦτο καταλέλοιπεν οἷον ἀφῄρηται, τὴν σχολὴν
what to-you such has-he-left as has-taken-away the leisure
καὶ τὴν ἐλευθερίαν; μᾶλλον δ' οὐκ ἐκεῖνος ἀλλ' ὁ πλοῦτος
and the freedom rather and not that-one but the wealth
περιχυθεὶς καὶ κρατήσας, ὥσπερ ἡ παρ' Ἡσιόδῳ γυνὴ
poured-round and having-mastered like the in Hesiod woman

‘εὖει ἄτερ δαλοῦ καὶ ἐν ὠμῷ γήραϊ θῆκεν,’
she-singes without torch and in raw old-age has-set

ὥσπερ ῥυτίδας ἀώρους ἢ πολιὰς ἐπαγαγὼν τῇ ψυχῇ τὰς
as wrinkles untimely or gray-hairs having-brought-on to-the soul the
φροντίδας ἐκ τῆς φιλαργυρίας καὶ τῆς ἀσχολίας, ὑφ’ ὧν
cares from the love-of-money and the lack-of-leisure by which
μαραίνεται τὸ γαῦρον καὶ τὸ φιλότιμον καὶ τὸ φιλάνθρωπον.
withers the proud and the ambitious and the humane
8 τί οὖν; φήσει τις, οὐχ ὁρᾷς καὶ χρωμένους ἐνίους
what then will-say someone not do-you-see also using some
δαψιλῶς τοῖς χρήμασι; σὺ δ’ οὐκ ἀκούεις, φήσομεν,
lavishly the money you but not you-hear we-shall-say
Ἀριστοτέλους λέγοντος, ὅτι οἱ μὲν οὐ χρῶνται οἱ
Aristotle saying that the(-ones) indeed not use the(-others)
δὲ παραχρῶνται, καθάπερ οὐδ’ ἑτέρου προσήκοντος; ἀλλ’
and misuse as neither of-the-other befitting but
ἐκείνους μὲν οὐκ ὠφελεῖ τὸ οἰκεῖον οὐδὲ κοσμεῖ, τούτους
those indeed not benefits the own nor adorns these
δὲ καὶ βλάπτει καὶ καταισχύνει. φέρε δὴ σκεψώμεθα τὸ
but both harms and disgraces come indeed let-us-consider the
πρῶτον. τίνων τίς ἡ χρῆσις αὕτη, δι’ ἣν θαυμάζεται
first of-what-things what the use this through which is-admired
ὁ πλοῦτος; πότερον τῶν ἀρκούντων ἢ τῶν περιττῶν;
the wealth whether of-the sufficient or of-the superfluous
εἰ γὰρ τῶν ἀρκούντων, οὐδὲν πλέον ἔχουσιν οἱ πλούσιοι
if for of-the sufficient nothing more have the rich
τῶν μέτρια κεκτημένων· ἀλλὰ ‘τυφλὸς καὶ ἄπλουτος
than-those moderate-things having-acquired but blind and wealthless
ὁ πλοῦτός ἐστιν’ ὥς φησι Θεόφραστος, καὶ ἄζηλος ἀληθῶς,
the wealth is as says Theophrastus and unenviable truly

εἰ Καλλίας ὁ πλουσιώτατος Ἀθηναίων καὶ Ἰσμηνίας ὁ
if Callias the richest of-Athenians and Ismenias the
Θηβαίων εὐπορώτατος ἐχρῶντο τούτοις, οἷς Σωκράτης
of-Thebans most-prosperous used these-things which Socrates
καὶ Ἐπαμεινώνδας. ὡς γὰρ Ἀγάθων τὸν αὐλὸν ἀπέπεμψεν
and Epaminondas as for Agathon the pipe sent-away
ἐκ τοῦ συμποσίου πρὸς τὰς γυναῖκας, οἰόμενος ἀρκεῖν
from the drinking-party to the women thinking to-suffice
τοὺς λόγους τῶν παρόντων· οὕτως ἀποπέμψειας ἂν καὶ
the words of-those present so you-would-send-away — also
στρωμνὰς ἁλουργεῖς καὶ τραπέζας πολυτελεῖς καὶ τὰ περιττὰ
coverlets purple and tables costly and the superfluous
πάντα, τοὺς πλουσίους ὁρῶν χρωμένους οἷς οἱ πένητες· οὐκ
all the rich seeing using what the poor not

‘αἶψά κε πηδάλιον μὲν ὑπὲρ καπνοῦ καταθεῖο,
quickly — rudder indeed over smoke you-would-put-away
ἔργα βοῶν δ’ ἀπόλοιτο καὶ ἡμιόνων ταλαεργῶν,’
works of-oxen and would-perish and of-mules toiling

ἀλλὰ χρυσοχόων καὶ τορευτῶν καὶ μυρεψῶν καὶ μαγείρων,
but of-goldsmiths and engravers and perfumers and cooks
καλῆς καὶ σώφρονος γενομένης ξενηλασίας, τῶν
fine and sober having-come-about expulsion-of-strangers of-the
ἀχρήστων. εἰ δὲ τὰ μὲν ἀρκοῦντα κοινὰ καὶ τῶν μὴ
useless if but the indeed sufficient common also of-the not
πλουσίων καὶ τῶν πλουσίων ἐστί, σεμνύνεται δ’ ὁ πλοῦτος
rich and of-the rich is prides-itself and the wealth
ἐπὶ τοῖς περισσοῖς· καὶ τὸν Σκόπαν τὸν Θεσσαλὸν ἐπαινεῖς,
on the superfluous and — Scopas the Thessalian you-praise
ὃς αἰτηθείς τι τῶν κατὰ τὴν οἰκίαν ὡς περιττὸν
who having-been-asked something of-the-things in the house as superfluous

αὐτῷ καὶ ἄχρηστον ‘ἀλλὰ μήν’ ἔφη ‘τούτοις ἐσμὲν ἡμεῖς
to-him and useless but indeed he-said by-these are we
εὐδαίμονες καὶ μακάριοι τοῖς περιττοῖς, ἀλλ’ οὐκ ἐκείνοις
happy and blessed by-the superfluous but not by-those
τοῖς ἀναγκαίοις·’ ὅρα μὴ πομπὴν ἐπαινοῦντι καὶ πανήγυριν
the necessary see whether procession praising and festival
μᾶλλον ἢ βίον ἔοικας. ἡ πάτριος τῶν Διονυσίων ἑορτὴ τὸ
rather than life you-seem the ancestral of-the Dionysia festival —
παλαιὸν ἐπέμπετο δημοτικῶς καὶ ἱλαρῶς, ἀμφορεὺς οἴνου καὶ
in-old-times was-conducted popularly and merrily jar of-wine and
κληματίς, εἶτα τράγον τις εἷλκεν, ἄλλος ἰσχάδων ἄρριχον
vine-branch then goat someone dragged another of-dried-figs basket
ἠκολούθει κομίζων, ἐπὶ πᾶσι δ’ ὁ φαλλός· ἀλλὰ νῦν ταῦτα
followed carrying upon all and the phallus but now these-things
παρεώραται καὶ ἠφάνισται, χρυσωμάτων περιφερομένων
are-disregarded and have-vanished golden-vessels being-carried-round
καὶ ἱματίων πολυτελῶν καὶ ζευγῶν ἐλαυνομένων καὶ
and cloaks costly and pairs being-driven and
προσωπείων. οὕτω τἀναγκαῖα τοῦ πλούτου καὶ χρήσιμα
masks so the-necessary of-the wealth and useful
τοῖς ἀχρήστοις κατακέχωσται καὶ τοῖς περιττοῖς.
by-the useless has-been-buried and by-the superfluous

9 οἱ δὲ πολλοὶ τὸ τοῦ Τηλεμάχου πάσχομεν· καὶ γὰρ ἐκεῖνος
the but many the — of-Telemachus we-suffer and for that-one
ὑπ’ ἀπειρίας μᾶλλον δ’ ἀπειροκαλίας τὴν μὲν Νέστορος
through inexperience rather but through-want-of-taste the indeed of-Nestor
ἰδὼν οἰκίαν κλίνας ἔχουσαν τραπέζας ἱμάτια στρώματα
having-seen house couches having tables cloaks coverlets
οἶνον ἡδύν, οὐκ ἐμακάριζε τὸν εὐποροῦντα τῶν ἀναγκαίων
wine sweet not he-blessed the(-one) well-supplied with-the necessary

ἢ καὶ τῶν χρησίμων· παρὰ δὲ τῷ Μενελάῳ θεασάμενος
or even the useful at but — Menelaus having-seen
ἐλέφαντα καὶ χρυσὸν καὶ ἤλεκτρον ἐξεπλάγη καὶ εἶπε
ivory and gold and amber was-amazed and said

‘Ζηνός που τοιήδε γ’ Ὀλυμπίου ἔνδοθεν αὐλή·
of-Zeus surely such at-least of-Olympian within court
ὅσσα τάδ’ ἄσπετα πολλά· σέβας μ’ ἔχει εἰσορόωντα.’
how-many these unspeakable many awe me holds looking-on

Σωκράτης δ’ ἂν εἶπεν ἢ καὶ Διογένης
Socrates but — would-have-said or also Diogenes

‘ὅσσα τάδ’ ἄθλια πολλὰ’
how-many these wretched many

καὶ ἄχρηστα καὶ μάταια·
and useless and vain

‘γέλως μ’ ἔχει εἰσορόωντα.’
laughter me holds looking-on

τί λέγεις, ἀβέλτερ’, ὃς τῆς γυναικὸς ὀφείλων παρελεῖν
what do-you-say fool who of-the wife owing to-take-off
τὴν πορφύραν καὶ τὸν κόσμον, ἵνα παύσηται τρυφῶσα
the purple and the finery so-that she-may-stop living-luxuriously
καὶ ξενομανοῦσα, τὴν οἰκίαν πάλιν καλλωπίζεις ὡς
and mad-for-strangers the house again you-adorn as
θέατρον ἢ θυμέλην τοῖς εἰσιοῦσι;
theater or stage for-those coming-in

10 τοιαύτην ὁ πλοῦτος εὐδαιμονίαν ἔχει θεατῶν δεομένην
such the wealth happiness has of-spectators needing
καὶ μαρτύρων, οἷς δεῖ πᾶσιν ἐμπομπεύειν αὐτόν, ἢ
and witnesses to-whom must all to-parade it or
τὸ μηδέν ἐστιν. ἀλλ᾽ οὐχ ὅμοιόν γε τὸ σωφρονεῖν τὸ
the nothing it-is but not alike at-least the being-temperate the
φιλοσοφεῖν τὸ γιγνώσκειν ἃ δεῖ περὶ θεῶν· ἀλλὰ
philosophizing the knowing what one-must about gods but
κἂν λανθάνῃ πάντας ἀνθρώπους, ἴδιον σέλας ἔχει καὶ
even-if it-escapes-notice all men own radiance has and
φέγγος ἐν τῇ ψυχῇ μέγα καὶ χαρὰν ποιεῖ σύνοικον αὐτῇ
light in the soul great and joy makes dwelling-with it
ἐν ἑαυτῇ ἀντιλαμβανομένῃ τἀγαθοῦ, ἄν τ᾽ εἰδῇ τις ἄν
in itself grasping the-good if both knows anyone if
τε λανθάνῃ καὶ θεοὺς καὶ ἀνθρώπους ἅπαντας. τοιοῦτόν
and escapes-notice also gods and men all such
ἐστιν ἀρετὴ ἀλήθεια μαθημάτων τε κάλλος γεωμετρικῶν
is virtue truth of-sciences and beauty geometrical
ἀστρολογικῶν· οἷς πάντα τὰ τοῦ πλούτου φάλαρα
astronomical with-which all the of-the wealth trappings
ταῦτα καὶ περιδέραια καὶ θεάματα κορασιώδη παραβαλεῖν
these and necklaces and sights girlish to-compare
ἄξιον, ἃ μηδενὸς ὁρῶντος μηδὲ προσβλέποντος ὄντως
worthy which no-one seeing nor looking-at truly
τυφλὸς γίγνεται καὶ ἀφεγγὴς ὁ πλοῦτος; μόνος γὰρ ὁ
blind becomes and lightless the wealth alone for the
πλούσιος δειπνῶν μετὰ τῆς γυναικὸς ἢ τῶν συνήθων
rich-man dining with the wife or the intimates
οὔτε ταῖς χρυσαῖς παρέχει πράγματα τραπέζαις οὔτε τοῖς
neither to-the golden gives trouble tables nor to-the
χρυσοῖς ἐκπώμασιν ἀλλὰ χρῆται τοῖς προστυχοῦσι, καὶ ἡ
golden cups but uses the chance-things and the

γυνὴ ἄχρυσος καὶ ἀπόρφυρος καὶ ἀφελὴς πάρεστιν· ὅταν
wife goldless and purpleless and simple is-present when
δὲ σύνδειπνον, τουτέστι πομπὴ καὶ θέατρον, συγκροτῆται
but dinner-party that-is procession and theater is-got-up
καὶ δρᾶμα πλουσιακὸν εἰσάγηται, ‘νηῶν δ’ ἔκφερε
and drama wealthy is-brought-on from-the-ships and bring-out
λέβητάς τε τρίποδάς τε·’ τῶν τε λύχνων ἀντέχονται
cauldrons both tripods and of-the both lamps they-take-hold
καὶ περισπῶνται περὶ τὰς κύλικας, ἀλλάσσουσι τοὺς
and fuss about the cups they-change the
οἰνοχόους, μεταμφιεννύουσι πάντα, πάντα κινοῦσι, χρυσόν,
wine-pourers they-reclothe everything everything they-move gold
ἄργυρον, λιθοκόλλητα, ἁπλῶς πλουτεῖν ὁμολογοῦντες. ἀλλὰ
silver jewel-studded simply to-be-rich confessing but
σωφροσύνης γε, κἂν μόνος δειπνῇ, δεῖται καὶ δικαιοσύνης.
of-temperance at-least even-if alone he-dines he-needs also of-justice

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PLUTARCH

ΠΕΡΙ ΔΥΣΩΠΙΑΣ

On False Shame

ON FALSE SHAME

I · THE WEAKNESS OF COMPLIANCE

As some weeds are a sign of rich soil, compliance, an excess of shame that cannot look a petitioner in the face, belongs to good natures but does harm. The philosopher must prune it as a farmer prunes a vine, not as he roots out a wild shoot, lest he cut away modesty with it; even Homer says shame both harms and helps. The compliant man fears the name of being hard; compliance makes judges unjust, lets seducers in, and makes men stand surety against their judgment. Creon lost his house by granting Medea one day, Dion was ashamed to guard against Callippus, and Antipater, invited back by Demetrius, and Heracles, invited by Polyperchon, went to dinner and were murdered. The training starts small: refuse a toast, a game of dice, a chatterer, as Demosthenes asked how men who cannot face a lamp will face the sun.

ἔνια τῶν ἐκ τῆς γῆς φυομένων αὐτὰ μέν ἐστιν ἄγρια τῇ 1
some of-the from the earth growing themselves indeed are wild by-the
φύσει καὶ ἄκαρπα καὶ βλαβερὰν τοῖς ἡμέροις σπέρμασι καὶ
nature and fruitless and harmful to-the cultivated seeds and
φυτοῖς τὴν αὔξησιν ἔχοντα, σημεῖα δ' αὐτὰ ποιοῦνται χώρας
plants the growth having signs but them make of-land
οἱ γεωργοῦντες οὐ πονηρᾶς ἀλλὰ γενναίας καὶ πίονος· οὕτω
the farmers not bad but noble and rich so
δὴ καὶ πάθη ψυχῆς ἐστιν οὐ χρηστά, χρηστῆς δὲ φύσεως
indeed also passions of-soul are not good of-good but nature
οἷον ἐξανθήματα καὶ λόγῳ παρασχεῖν ἐργάσιμον ἑαυτὴν
as-it-were efflorescences and to-reason to-offer workable itself
ἐπιεικῶς δυναμένης. ἐν τούτοις τίθεμαι καὶ τὴν λεγομένην
reasonably able among these I-place also the so-called
δυσωπίαν, σημεῖον μὲν οὐ φαῦλον αἰτίαν δὲ μοχθηρίας
compliance sign indeed not bad cause but of-wickedness
οὖσαν. τὰ γὰρ αὐτὰ τοῖς ἀναισχύντοις οἱ αἰσχυνόμενοι
being the for same-things as-the shameless the ashamed

πολλάκις ἁμαρτάνουσι, πλὴν ὅτι τὸ λυπεῖσθαι καὶ ἀλγεῖν
often err except that the to-be-grieved and to-suffer-pain
ἐφ᾽ οἷς διαμαρτάνουσι τούτοις πρόσεστιν οὐχ ὡς ἐκείνοις
at what they-fail-in to-these is-present not as to-those
τὸ ἥδεσθαι. ἀναλγὴς μὲν γὰρ ὁ ἀναιδὴς πρὸς τὸ αἰσχρόν,
the to-be-pleased unfeeling indeed for the shameless toward the shameful
εὐπαθὴς δὲ καὶ πρὸς τὸ φαινόμενον αἰσχρὸν ὁ εὐδυσώπητος.
sensitive and even toward the seeming shameful the easily-out-faced
ὑπερβολὴ γὰρ τοῦ αἰσχύνεσθαι τὸ δυσωπεῖσθαι. διὸ καὶ
excess for of-the feeling-shame the to-be-out-faced therefore also
οὕτω κέκληται, τρόπον τινὰ τοῦ προσώπου τῇ ψυχῇ
so it-has-been-named in-a-way some the face with-the soul
συνδιατρεπομένου καὶ συνεξατονοῦντος.
being-turned-aside-together and losing-its-tone-together
ὡς γὰρ τὴν κατήφειαν ὁρίζονται λύπην κάτω βλέπειν
as for the dejection they-define grief down to-look
ποιοῦσαν, οὕτω τὴν αἰσχυντηλίαν μέχρι τοῦ μηδ᾽
making so the bashfulness to the not-even
ἀντιβλέπειν τοῖς δεομένοις ὑπείκουσαν δυσωπίαν ὠνόμασαν.
to-look-back at-those asking yielding compliance they-named
ὅθεν ὁ μὲν ῥήτωρ τὸν ἀναίσχυντον οὐκ ἔφη κόρας ἐν τοῖς
whence the indeed orator the shameless not said maidens in the
ὄμμασιν ἔχειν ἀλλὰ πόρνας· ὁ δ᾽ εὐδυσώπητος αὖ πάλιν
eyes to-have but harlots the but easily-out-faced in-turn again
ἄγαν τὸ θῆλυ τῆς ψυχῆς καὶ τρυφερὸν ἐμφαίνει διὰ
too-much the feminine of-the soul and soft displays through
τῆς ὄψεως, τὴν ὑπὸ τῶν ἀναισχύντων ὄψιν αἰσχύνην
the face the by the shameless being-faced shame
ὑποκοριζόμενος. ὁ μὲν οὖν Κάτων ἔλεγε τῶν νέων μᾶλλον
calling-by-a-pet-name — indeed then Cato said of-the young more
ἀγαπᾶν τοὺς ἐρυθριῶντας ἢ τοὺς ὠχριῶντας, ὀρθῶς
to-love those blushing than those turning-pale rightly

ἐθίζων καὶ διδάσκων τὸν ψόγον μᾶλλον ἢ τὸν ἔλεγχον
accustoming and teaching the blame rather than the conviction
δεδιέναι καὶ τὴν ὑποψίαν μᾶλλον ἢ τὸν κίνδυνον. οὐ μὴν
to-fear and the suspicion rather than the danger not indeed
ἀλλὰ καὶ τοῦ πρὸς τὸν ψόγον ὑπόπτου καὶ ψοφοδεοῦς τὸ
but also of-the toward the blame suspicious and timid the
ἄγαν ἀφαιρετέον, ὡς οὐχ ἧττον ἔνιοι πολλάκις ἀκοῦσαι
excess one-must-remove as not less some often to-hear
κακῶς ἢ παθεῖν· δείσαντες ἀπεδειλίασαν, καὶ προήκαντο
badly than to-suffer having-feared turned-coward and abandoned
τὸ καλὸν οὐ δυνηθέντες ὑπομεῖναι τὸ ἄδοξον.
the good not having-been-able to-endure the inglorious
οὔτε δὴ τούτους περιοπτέον οὕτως ἀσθενῶς ἔχοντας 2
neither indeed these one-must-overlook so weakly being
οὔτ' αὖ πάλιν ἐκείνην ἐπαινετέον τὴν ἄτρεπτον καὶ
nor in-turn again that one-must-praise the unbending and
ἀτενῆ διάθεσιν,
staring disposition

'ἐν δὲ τὸ θαρσαλέον τε καὶ ἐμμανὲς ὅππη ὀρούσαι
in and the bold both and frantic wherever he-might-rush
φαίνετ' Ἀναξάρχου κύνεον μένος·'
appears of-Anaxarchus dog-like might

ἀλλ' ἐμμελῆ τινα μηχανητέον σύγκρασιν ἀμφοῖν, τοῦ μὲν
but harmonious some one-must-contrive blending of-both of-the indeed
ἀτενοῦς ἄγαν τὴν ἀναίδειαν τοῦ δ' ἐπιεικοῦς σφόδρα τὴν
staring too-much the shamelessness of-the and reasonable very the
ἀσθένειαν ἀφαιροῦσαν. ᾗ καὶ τὸ θεράπευμα δυσχερὲς καὶ
weakness removing whereby also the cure difficult and
οὐκ ἀκίνδυνος ἡ τῶν τοιούτων πλεονασμῶν κόλουσις· ὡς
not without-danger the of-the such excesses pruning as

γὰρ ὁ γεωργὸς ἄγριον μὲν ἐκκόπτων βλάστημα καὶ ἀγεννές,
for the farmer wild indeed cutting-out shoot and ignoble
αὐτόθεν ἀφειδῶς ἐμβαλὼν τὸ σκαφεῖον ἀνέτρεψε τὴν ῥίζαν
on-the-spot unsparingly having-thrust-in the spade overturned the root
ἢ πῦρ προσαγαγὼν ἐπέκαυσεν· ἀμπέλῳ δὲ προσιὼν τομῆς
or fire having-applied burned-it-off to-vine but approaching pruning
δεομένῃ καὶ μηλέας ἤ τινος ἐλαίας ἁπτόμενος, εὐλαβῶς
needing and apple-tree or some olive touching cautiously
ἐπιφέρει τὴν χεῖρα, δεδιὼς μή τι τοῦ ὑγιαίνοντος
applies the hand fearing lest something of-the healthy
ἀποτυφλώσῃ· οὕτως ὁ φιλόσοφος φθόνον μὲν ἐξαιρῶν νέου
he-may-blind so the philosopher envy indeed removing of-young
ψυχῆς, ἀγεννὲς βλάστημα καὶ δυστιθάσευτον, ἢ φιλαργυρίαν
soul ignoble shoot and hard-to-tame or love-of-money
ἄωρον, ἢ φιληδονίαν ἐπικόπτων ἀκόλαστον αἱμάσσει καὶ
untimely or love-of-pleasure cutting-back licentious makes-bleed and
πιέζει καὶ τομὴν ποιεῖ καὶ οὐλὴν βαθεῖαν· ὅταν δὲ τρυφερῷ
presses and incision makes and scar deep when but to-tender
μέρει ψυχῆς καὶ ἁπαλῷ κολούοντα προσαγάγῃ λόγον,
part of-soul and soft pruning he-applies reason
οἷόν ἐστι τὸ δυσωπούμενον καὶ διατρεπόμενον, εὐλαβεῖται
such-as is the compliant and abashed he-takes-care
μὴ λάθῃ τούτοις συναποκόψας τὸ αἰδούμενον. καὶ
lest he-escape-notice with-these having-cut-off-together the modest and
γὰρ αἱ τίτθαι τῶν βρεφῶν ἐκτρίβουσαι πολλάκις τὸν
for the nurses of-the babies rubbing-off often the
ῥύπον ἑλκοῦσιν ἐνίοτε τὴν σάρκα καὶ βασανίζουσιν.
dirt lacerate sometimes the flesh and torment
ὅθεν οὐ δεῖ τῶν νέων παντάπασιν ἐν χρῷ τὴν δυσωπίαν
whence not one-must of-the young altogether to skin the compliance
ἐκτρίβοντας ὀλιγώρους ποιεῖν καὶ λίαν ἀτρέπτους· ἀλλ'
rubbing-off careless to-make and too unbending but

ὥσπερ οἱ καταλύοντες οἰκίας ἱεροῖς γειτνιώσας τά γε
as those demolishing houses on-temples bordering the at-least
συνεχῆ καὶ πλησίον ἐῶσι καὶ διερείδουσιν, οὕτω δεῖ τὴν
adjoining and near leave and prop-up so one-must the
δυσωπίαν κινεῖν δεδιότας συνεφελκύσασθαι τὰ ὁμοροῦντα
compliance to-move fearing to-drag-along-with the bordering
τῆς αἰδοῦς καὶ τῆς ἐπιεικείας καὶ τῆς ἡμερότητος,
of-the modesty and of-the reasonableness and of-the gentleness
οἷς ὑποδέδυκε καὶ προσπλέκεται κολακεύουσα τὸν
under-which it-has-crept and with-which-is-entwined flattering the
εὐδυσώπητον ὡς φιλάνθρωπον καὶ πολιτικὸν καὶ κοινὸν
easily-out-faced as humane and civil and common
ἔχοντα νοῦν καὶ οὐκ ἄτεγκτον οὐδ' αὐθέκαστον. ὅθεν
having mind and not unyielding nor stubborn whence
εὐθὺς οἱ Στωικοὶ καὶ τῷ ῥήματι τὸ αἰσχύνεσθαι καὶ
at-once the Stoics even by-the word the feeling-shame and
δυσωπεῖσθαι τοῦ αἰδεῖσθαι διέστησαν, ἵνα μηδὲ τὴν
being-out-faced from-the feeling-reverence distinguished so-that not-even the
ὁμωνυμίαν τῷ πάθει πρόφασιν τοῦ βλάπτειν ἀπολίπωσιν.
homonymy to-the passion pretext for-the harming they-might-leave
ἀλλ' ἡμῖν χρῆσθαι τοῖς ὀνόμασιν ἀσυκοφαντήτως δότωσαν,
but to-us to-use the names without-quibbling let-them-allow
μᾶλλον δ' Ὁμηρικῶς· καὶ γὰρ ἐκεῖνος εἶπεν
rather and Homerically and for he said

'αἰδώς, ἥτ' ἄνδρας μέγα σίνεται ἠδ' ὀνίνησι·'
shame which men greatly harms and benefits

καὶ οὐ κακῶς τὸ βλάπτον αὐτῆς πρότερον εἶπε. γίγνεται
and not badly the harming of-it first he-said becomes
γὰρ ὠφέλιμος ὑπὸ λόγου τὸ πλεονάζον ἀφελόντος καὶ
for beneficial by reason the excess having-removed and
τὸ μέτριον ἀπολιπόντος.
the moderate having-left

3 πρῶτον οὖν τοῦτο δεῖ πείθεσθαι τὸν ὑπὸ πολλῆς
first then this one-must to-be-persuaded the by much
δυσωπίας βιαζόμενον, ὅτι πάθει βλαβερῷ συνέχεται· καλὸν
compliance overpowered that by-passion harmful he-is-held fine
δὲ τῶν βλαβερῶν οὐδέν· οὐδὲ δεῖ τοῖς ἐπαίνοις κηλούμενον
but of-the harmful-things nothing nor one-must by-the praises charmed
ἥδεσθαι κομψὸν καὶ ἱλαρὸν ἀντὶ σεμνοῦ καὶ μεγάλου καὶ
to-be-pleased elegant and cheerful instead-of dignified and great and
δικαίου προσαγορευόμενον μηδ', ὥσπερ ὁ Εὐριπίδου Πήγασος
just being-called nor as the of-Euripides Pegasus

'ἔπτησσ' ὑπείκων μᾶλλον εἰ μᾶλλον θέλοι'
cowered yielding more if more he-wished

τῷ Βελλεροφόντῃ, τοῖς δεομένοις ἑαυτὸν ἐκδιδόναι
— *to-Bellerophon to-those asking himself to-give-up*
καὶ συνεκταπεινοῦν, φοβούμενον ἀκοῦσαι τὸ 'σκληρός
and to-abase-with fearing to-hear the hard
γε καὶ ἀπηνής.' τῷ μὲν γὰρ Αἰγυπτίῳ Βοκχόριδι
at-least and harsh to-the indeed for Egyptian Bocchoris
φύσει χαλεπῷ γενομένῳ τὴν ἀσπίδα λέγουσιν ὑπὸ τῆς
by-nature harsh being the asp they-say by —
Ἴσιδος ἐπιπεμφθεῖσαν καὶ τῇ κεφαλῇ περιελιχθεῖσαν
Isis sent-upon and round-the head coiled
ἄνωθεν ἐπισκιάζειν, ἵνα κρίνῃ δικαίως· ἡ δέ γε
from-above to-overshadow so-that he-might-judge justly the but at-least

δυσωπία τοῖς ἀτόνοις καὶ ἀνάνδροις ἐπικειμένη καὶ πρὸς
compliance on-the weak and unmanly lying and to
μηδὲν ἀνανεῦσαι μηδ' ἀντειπεῖν ἰσχύουσα, καὶ δικάζοντας
nothing to-refuse nor to-gainsay able both judges
ἀποτρέπει τοῦ δικαίου καὶ συμβουλεύοντας ἐπιστομίζει
turns-away from-the just and counselors muzzles
καὶ λέγειν πολλὰ καὶ πράττειν ἀναγκάζει τῶν ἀβουλήτων·
and to-say many-things and to-do compels of-the unwished
ὁ δ' ἀγνωμονέστατος ἀεὶ τοῦ τοιούτου δεσπότης ἐστὶ καὶ
the but most-unfeeling always of-the such master is and
κρατεῖ, τῷ μὴ αἰδεῖσθαι τὸ αἰδούμενον ἐκβιαζόμενος. ὅθεν
prevails by-the not to-feel-shame the feeling-shame forcing whence
ὥσπερ χωρίον ὕπτιον καὶ μαλακὸν ἡ δυσωπία μηδεμίαν
like ground lying-low and soft the compliance no
ἔντευξιν ἐξῶσαι μηδ' ἀποστρέψαι δυναμένη τοῖς αἰσχίστοις
encounter to-push-off nor to-turn-away able to-the most-shameful
βάσιμός ἐστι πάθεσι καὶ πράγμασι· κακὴ μὲν γὰρ αὕτη
passable is passions and affairs bad indeed for this
παιδικῆς φρουρὸς ἡλικίας, ὡς ἔλεγε Βροῦτος οὐ δοκεῖν αὐτῷ
of-boyish guardian age as said Brutus not to-seem to-him
καλῶς τὴν ὥραν διατεθεῖσθαι τὸν πρὸς μηδὲν ἀρνούμενον·
well the bloom to-have-disposed the toward nothing refusing
κακὴ δὲ θαλάμου καὶ γυναικωνίτιδος ἐπίτροπος, ὥς φησιν
bad and of-bedchamber and women's-quarters steward as says
ἡ παρὰ τῷ Σοφοκλεῖ μετανοοῦσα πρὸς τὸν μοιχὸν
the in — Sophocles repenting to the adulterer

'ἔπεισας, ἐξέθωψας.'
you-persuaded you-coaxed

ὥστ᾽ ἡ δυσωπία προσδιαφθείρουσα τὸ ἀκόλαστον
so-that the compliance corrupting-besides the licentious
ἀνώχυρα πάντα καὶ ἄκλειστα καὶ κατάντη προδίδωσι τοῖς
unfortified all and unlocked and downhill betrays to-the
ἐπιτιθεμένοις. καὶ διδόντες μὲν αἱροῦσι τὰς βδελυρωτάτας
attackers and giving indeed they-take the foulest
τῶν φύσεων, τῷ δὲ πείθειν καὶ δυσωπεῖν πολλάκις
of-the natures by-the and persuading and out-facing often
κατεργάζονται καὶ τὰς ἐπιεικεῖς. ἐῶ δὲ τὰς εἰς τὰ
they-overcome also the decent-ones I-pass-over but the in the
χρήματα βλάβας ὑπὸ τοῦ δυσωπεῖσθαι, δανειζόντων οἷς
money damages through the being-out-faced lending to-whom
ἀπιστοῦσιν ἐγγυωμένων οἷς οὐκ ἐθέλουσιν, ἐπαινούντων
they-distrust going-surety for-whom not they-wish praising
μὲν τὸ ‘ἐγγύα πάρα δ᾽ ἄτα᾽ χρῆσθαι δ᾽ αὐτῷ παρὰ
indeed the pledge is-near and ruin to-use but it in
τὰ πράγματα μὴ δυναμένων.
the affairs not being-able
4 ὅσους δ᾽ ἀνήρηκε τοῦτο τὸ πάθος, οὐκ ἄν τις
how-many but has-destroyed this the passion not — one
ἐξαριθμήσαιτο ῥᾳδίως. καὶ γὰρ ὁ Κρέων πρὸς τὴν
could-count-up easily and for — Creon to —
Μήδειαν εἰπὼν
Medea having-said

‘κρεῖσσον δέ μοι νῦν πρός σ᾽ ἀπέχθεσθαι, γύναι,
better and for-me now to you to-be-hated woman
ἢ μαλθακισθέν᾽ ὕστερον μέγα στένειν᾽
than having-gone-soft later greatly to-groan

ἄλλοις ἐγνωμολόγησεν, αὐτὸς δὲ τῆς δυσωπίας ἥττων
to-others spoke-the-maxim himself but by-the compliance worsted
γενόμενος καὶ μίαν ἡμέραν αἰτουμένῃ δοὺς ἀπώλεσε τὸν
having-become and one day to-her-asking having-given destroyed the
οἶκον. ἔνιοι δὲ καὶ σφαγὰς ὑφορώμενοι καὶ φαρμακείας,
house some and also murders suspecting and poisonings
διετράπησαν. οὕτω παραπώλετο Δίων, οὐκ ἀγνοήσας
were-abashed so perished Dion not unaware-of
ἐπιβουλεύοντα Κάλλιππον ἀλλ' αἰσχυνθεὶς φυλάττεσθαι
plotting Callippus but having-been-ashamed to-guard-against
φίλον ὄντα καὶ ξένον. οὕτως Ἀντίπατρος ὁ Κασάνδρου
friend being and guest so Antipater the (son)-of-Cassander
Δημήτριον καλέσας ἐπὶ δεῖπνον εἶτα κληθεὶς τῇ
Demetrius having-invited to dinner then having-been-invited on-the
ὑστεραίᾳ πρὸς αὐτὸν ᾐδέσθη πεπιστευμένος ἀπιστεῖν,
next-day to him felt-ashamed having-been-trusted to-distrust
καὶ πορευθεὶς ἐσφάγη μετὰ τὸ δεῖπνον. Ἡρακλέα δὲ
and having-gone was-slaughtered after the dinner Heracles and
τὸν Ἀλεξάνδρῳ γενόμενον ἐκ Βαρσίνης ὡμολόγησε μὲν
the to-Alexander born of Barsine agreed indeed
Κασάνδρῳ Πολυσπέρχων ἀναιρήσειν ἐπὶ ταλάντοις ἑκατὸν
with-Cassander Polyperchon to-kill-him for talents hundred
εἶτ' ἐπὶ δεῖπνον ἐκάλει· τοῦ δὲ μειρακίου τὴν κλῆσιν
then to dinner he-invited the but youth the invitation
ὑφορωμένου καὶ δεδοικότος ἄλλως δὲ προφασιζομένου
suspecting and fearing otherwise but pretending
μαλακώτερον ἔχειν, ἐλθὼν ὁ Πολυσπέρχων 'πρῶτον'
rather-poorly to-be having-come — Polyperchon first
εἶπεν 'ὦ παῖ, μιμοῦ τοῦ πατρὸς τὸ εὔκολον καὶ φιλέταιρον,
he-said O boy imitate of-the father the good-nature and loyalty-to-friends
εἰ μὴ νὴ Δία δέδοικας ἡμᾶς ὡς ἐπιβουλεύοντας.' αἰδεσθεὶς
if not by Zeus you-fear us as plotting being-ashamed

οὖν ἠκολούθησεν ὁ νεανίσκος, οἱ δὲ δειπνίσαντες αὐτὸν
then followed the young-man they but having-given-dinner him
ἐστραγγάλισαν. οὐ γελοῖον οὖν, ὥς φασί τινες, οὐδ᾽
strangled not ridiculous then as say some nor
ἀβέλτερον ἀλλὰ σοφὸν τὸ τοῦ Ἡσιόδου
foolish but wise the — of-Hesiod

‘τὸν φιλέοντ᾽ ἐπὶ δαῖτα καλεῖν τὸν δ᾽ ἐχθρὸν ἐâσαι.’
the friend to feast to-invite the but enemy to-let-be

μὴ δυσωποῦ τὸν μισοῦντα μηδ᾽ ὑπαίκαλλε πιστεύειν
not be-abashed-before the hater nor fawn to-trust
δοκοῦντα· κληθήσῃ γὰρ καλέσας καὶ δειπνήσεις,
seeming you-will-be-invited for having-invited and you-will-dine
ἂν δειπνίσῃς, ὥσπερ βαφὴν τὴν φυλάττουσαν ἀπιστίαν
if you-give-dinner like temper the guarding distrust
μαλαχθεῖσαν αἰσχύνῃ προέμενος.
softened by-shame having-thrown-away
ὡς οὖν πολλῶν κακῶν αἴτιον τὸ νόσημα τοῦτ᾽ ὂν
as then of-many evils cause the disease this being
πειρατέον ἀποβιάζεσθαι τῇ ἀσκήσει, πρῶτον ἀρξαμένους
one-must-try to-force-out by-the practice first having-begun
ὥσπερ οἱ τἆλλα μελετῶντες ἀπὸ τῶν μικρῶν καὶ μὴ
as those other-things practicing from the small and not
σφόδρα δυσαντιβλέπτων· οἷον ἐν δείπνῳ προπίνει τις
very hard-to-face such-as at dinner pledges someone
ἅδην ἔχοντι· μὴ δυσωπηθῇς μηδὲ προσβιάσῃ σαυτόν,
enough to-(one)-having not be-out-faced nor force yourself
ἀλλὰ κατάθου τὸ ποτήριον. αὖθις ἕτερος παρακαλεῖ κυβεύειν
but put-down the cup again another invites to-dice
παρὰ πότον· μὴ δυσωπηθῇς μηδὲ δείσῃς σκωπτόμενος· ἀλλ᾽
over drink not be-out-faced nor fear being-mocked but

ὥσπερ Ξενοφάνης, Λάσου τοῦ Ἑρμιονέως μὴ βουλόμενον
as Xenophanes Lasus the of-Hermione not wishing
αὐτῷ συγκυβεύειν δειλὸν ἀποκαλοῦντος, ὡμολόγει καὶ
with-him to-dice coward calling admitted even
πάνυ δειλὸς εἶναι πρὸς τὰ αἰσχρὰ καὶ ἄτολμος. πάλιν
very coward to-be toward the shameful and unadventurous again
ἀδολέσχῳ συνήντηκας ἐπιλαμβανομένῳ καὶ περιπλεκομένῳ·
chatterer you-have-met catching-hold and embracing
μὴ δυσωπηθῇς ἀλλὰ διακόψας ἐπείγου καὶ πέραινε τὸ
not be-out-faced but having-cut-short hurry and accomplish the
προκείμενον. αἱ γὰρ τοιαῦται φυγαὶ καὶ διακρούσεις, ἐν
business-at-hand the for such escapes and evasions in
ἐλαφραῖς μέμψεσι τὴν μελέτην ἔχουσαι τοῦ ἀδυσωπήτου,
light reproaches the practice having of-the unabashed
προεθίζουσιν ἡμᾶς ἐπὶ τὰ μείζονα. καὶ τὸ τοῦ Δημοσθένους
accustom-beforehand us to the greater and the — of-Demosthenes
ἐνταῦθα καλῶς ἔχει διαμνημονεύειν· τῶν γὰρ Ἀθηναίων
here well it-is to-remember of-the for Athenians
ὡρμημένων Ἁρπάλῳ βοηθεῖν καὶ κορυσσομένων ἐπὶ τὸν
having-set-out Harpalus to-help and arming-themselves against —
Ἀλέξανδρον, ἐξαίφνης ἐπεφάνη Φιλόξενος ὁ τῶν ἐπὶ
Alexander suddenly appeared Philoxenus the of-the at
θαλάττῃ πραγμάτων Ἀλεξάνδρου στρατηγός. ἐκπλαγέντος
sea affairs of-Alexander general having-been-astounded
δὲ τοῦ δήμου καὶ σιωπῶντος διὰ τὸν φόβον, ὁ
and the people and silent through the fear —
Δημοσθένης ‘τί ποιήσουσιν’ ἔφη ‘τὸν ἥλιον ἰδόντες οἱ
Demosthenes what will-they-do he-said the sun having-seen who
μὴ δυνάμενοι πρὸς τὸν λύχνον ἀντιβλέπειν;’ τί γὰρ
not being-able toward the lamp to-look-back what for
ποιήσεις ἐν πράγμασι μεγάλοις, βασιλέως ἐντυγχάνοντος
will-you-do in affairs great king meeting

ἢ δήμου δυσωποῦντος, εἰ ποτήριον ἀπώσασθαι μὴ δύνασαι
or people pressing if cup to-push-away not you-can
προπίνοντος συνήθους μηδ' ἀδολέσχου λαβὴν διαφυγεῖν,
pledging intimate nor of-chatterer grip to-escape
ἀλλὰ παρέχεις ἐμπεριπατεῖν φλυάρῳ σαυτόν, οὐκ εὐτονῶν
but you-allow to-walk-about to-babbler yourself not strong-enough
εἰπεῖν 'ὄψομαί σ' αὖθις, νῦν δ' οὐ σχολάζω';
to-say I-will-see you again now but not I-have-leisure

II · PRACTICE IN REFUSING

Practice begins with not praising a bad singer at a friend's party, for a man who cannot keep silent there will praise a friend's foolish speech and join the flatterers; even Pericles' "a friend as far as the altar" came too near. Refuse small requests for money: Archelaus gave Euripides the cup another begged for, and Antigonus refused the Cynic both a drachma and a talent. Compliance chooses doctors, teachers, and advocates by acquaintance, and philosophers by a friend's school. It leaps from the smoke of disgrace into the fire; the cure is sayings at hand, like Phocion's to Antipater, and open contracts, like Persaeus'. Plato hedged even a decent man's letter of recommendation, and Xenocrates recommended a bad one; compliance repents at once, and Lysander sent petitioners to men with more sway over the king.

6 καὶ μὴν οὐδ' ἡ πρὸς τοὺς ἐπαίνους τοῦ ἀδυσωπήτου
and indeed not-even the toward the praises of-the unabashed
μελέτη καὶ ἄσκησις ἐν μικροῖς καὶ ἐλαφροῖς ἄχρηστός
practice and exercise in small and light-things useless
ἐστιν. οἷον ἐν συμποσίῳ φίλου κιθαρῳδὸς ᾄδει κακῶς ἢ
is as at drinking-party of-friend lyre-singer sings badly or
πολλοῦ κωμῳδὸς ἐωνημένος ἐπιτρίβει Μένανδρον, οἱ δὲ
for-much comedian bought murders Menander the but
πολλοὶ κροτοῦσι καὶ θαυμάζουσιν· οὐδὲν οἶμαι χαλεπὸν
many applaud and admire nothing I-think difficult

οὐδὲ δύσκολον ἀκούειν σιωπῇ καὶ μὴ παρὰ τὸ φαινόμενον
nor troublesome to-listen in-silence and not against the apparent
ἀνελευθέρως ἐπαινεῖν. ἐὰν γὰρ ἐν τούτοις μὴ κρατῇς σαυτοῦ,
servilely to-praise if for in these not you-master yourself
τί ποιήσεις φίλου ποίημα φαῦλον ἀναγιγνώσκοντος ἢ
what will-you-do friend poem bad reading or
λόγον ἐπιδεικνυμένου γεγραμμένον ἀβελτέρως καὶ γελοίως;
speech displaying written foolishly and ridiculously
ἐπαινέσεις δηλονότι καὶ συνεπιθορυβήσεις τοῖς κολακεύουσι.
you-will-praise clearly and you-will-join-in-the-uproar with-the flatterers
πῶς οὖν ἐν πράγμασιν ἁμαρτάνοντος ἐπιλήψῃ; πῶς
how then in affairs erring will-you-check how
δὲ περὶ ἀρχὴν ἢ γάμον ἢ πολιτείαν ἀγνωμονοῦντα
and about office or marriage or public-life acting-unwisely
νουθετήσεις; ἐγὼ μὲν γὰρ οὐδὲ τὸ τοῦ Περικλέους
will-you-admonish I indeed for not-even the — of-Pericles
ἀποδέχομαι, πρὸς τὸν ἀξιοῦντα μαρτυρίαν ψευδῆ
accept to the one-thinking-it-right testimony false
μαρτυρῆσαι φίλον, ᾗ προσῆν καὶ ὅρκος, εἰπόντος
to-bear friend in-which was-attached also oath having-said
‘μέχρι τοῦ βωμοῦ φίλος εἰμί·’ λίαν γὰρ ἐγγὺς ἦλθεν. ὁ δὲ
as-far-as the altar friend I-am too for near he-came the but
πόρρωθεν ἑαυτὸν ἐθίσας μήτε λέγοντος ἐπαινεῖν παρὰ
from-afar himself having-accustomed neither speaking to-praise against
γνώμην μήτε ᾄδοντος κροτεῖν μήτε σκώπτοντος ἀφυῶς
judgment nor singing to-applaud nor joking clumsily
ἐπιγελᾶν, οὐκ ἐάσει μέχρι τούτου προελθεῖν οὐδ’ εἰπεῖν
to-laugh-at not will-allow-him as-far-as this to-advance nor to-say
πρὸς τὸν ἐν ἐκείνοις ἀδυσώπητον ‘ὄμοσον ὑπὲρ ἐμοῦ καὶ
to the in those-things unabashed swear for me and
τὰ ψευδῆ μαρτύρησον καὶ ἀπόφηναι παρὰ τὸ δίκαιον.’
the false-things testify and give-a-verdict against the just

7 οὕτω δὲ δεῖ καὶ πρὸς τοὺς αἰτοῦντας ἀργύριον
so and one-must also against those asking money
ἀνταίρειν, προεθιζόμενον ἐν τοῖς μήτε μεγάλοις μήτε
to-stand-up being-accustomed-beforehand in the neither great nor
δυσπαραιτήτοις. Ἀρχέλαος μὲν γὰρ ὁ τῶν Μακεδόνων
hard-to-refuse Archelaus indeed for the of-the Macedonians
βασιλεὺς παρὰ δεῖπνον αἰτηθεὶς ἔκπωμα χρυσοῦν ὑπ᾽
king at dinner having-been-asked cup golden by
ἀνθρώπου μηδὲν ἡγουμένου καλὸν ἢ τὸ λαμβάνειν,
man nothing considering fine than the taking
ἐκέλευσεν Εὐριπίδῃ τὸν παῖδα δοῦναι, καὶ πρὸς τὸν ἄνθρωπον
bade to-Euripides the slave to-give and to the man
ἐκεῖνον ἀποβλέψας ‘σὺ μὲν’ εἶπεν ‘αἰτεῖν ἐπιτήδειος εἶ καὶ
that having-looked you indeed he-said to-ask fit are even
μὴ λαμβάνων, οὗτος δὲ λαμβάνειν καὶ μὴ αἰτῶν·’ ἄριστα
not receiving this-one but to-receive even not asking best
τοῦ διδόναι καὶ χαρίζεσθαι κύριον ποιῶν τὸ κρῖνον ἀλλὰ μὴ
of-the giving and gratifying master making the judging but not
τὸ δυσωπούμενον. ἡμεῖς δὲ πολλάκις ἀνθρώπους ἐπιεικεῖς
the being-out-faced we but often men decent
καὶ οἰκείους καὶ δεομένους περιορῶντες ἑτέροις αἰτοῦσιν
and relatives and needy overlooking to-others asking
ἐνδελεχῶς καὶ ἰταμῶς ἐδώκαμεν, οὐ δοῦναι θελήσαντες ἀλλ᾽
persistently and brazenly have-given not to-give having-wished but
ἀρνήσασθαι μὴ δυνηθέντες. ὥσπερ Ἀντίγονος ὁ γέρων ὑπὸ
to-refuse not having-been-able as Antigonus the old by
Βίαντος ἐνοχληθεὶς πολλάκις ‘δότ” εἶπε ‘Βίαντι τάλαντον
Bias pestered often give he-said to-Bias talent
καὶ ἀνάγκῃ·’ καίτοι μάλιστα τῶν βασιλέων ἐμμελὴς ἦν καὶ
and to-necessity and-yet most of-the kings tactful he-was and
πιθανὸς ἀποτρίβεσθαι τὰ τοιαῦτα. κυνικοῦ γάρ ποτε δραχμὴν
persuasive to-fend-off the such-things cynic for once drachma

αἰτήσαντος αὐτόν ‘ἀλλ’ οὐ βασιλικόν’ ἔφη ‘τὸ δόμα·’ τοῦ
having-asked him but not kingly he-said the gift the
δ’ ὑποτυχόντος ‘δὸς οὖν μοι τάλαντον’ ἀπήντησεν ‘ἀλλ’ οὐ
but having-retorted give then me talent he-answered but not
κυνικὸν τὸ λῆμμα.’ Διογένης μὲν οὖν τοὺς ἀνδριάντας ᾔτει
cynic-like the taking Diogenes indeed then the statues asked
περιὼν ἐν Κεραμεικῷ καὶ πρὸς τοὺς θαυμάζοντας ἔλεγεν
going-about in Ceramicus and to the wondering said
ἀποτυγχάνειν μελετᾶν· ἡμῖν δὲ πρῶτον ἐμμελετητέον ἐστὶ
to-be-refused to-practice for-us but first one-must-practice is
τοῖς φαύλοις καὶ γυμναστέον περὶ τὰ μικρά, πρὸς τὸ
in-the paltry and one-must-exercise about the small-things for the
ἀρνεῖσθαι τοῖς αἰτοῦσιν οὐ προσηκόντως ληψομένοις· ὡς
to-refuse to-those asking not fittingly going-to-receive so-that
ἂν μείζοσιν ἀποτεύξεσιν ἐπικουρεῖν ἔχωμεν. ‘οὐδεὶς γάρ’
— on-greater refusals to-defend-ourselves we-may-be-able no-one for
ὡς ὁ Δημοσθένης φησὶν ‘εἰς ἃ μὴ δεῖ καταναλώσας
as — Demosthenes says on what not one-must having-spent
τὰ παρόντα τῶν μὴ παρόντων εὐπορήσει πρὸς ἃ
the present-things of-the not present will-be-well-supplied for what
δεῖ.’ γίγνεται δ’ ἡμῖν πολλαπλάσιον τὸ αἰσχρόν, ὅταν
one-must becomes but for-us manifold the shameful when
ἐλλίπωμεν πρὸς τὰ καλά, πλεονάσαντες τοῖς περιττοῖς.
we-fall-short toward the fine having-been-lavish on-the superfluous
ἐπεὶ δ’ οὐ χρημάτων μόνον ἡ δυσωπία κακὴ καὶ 8
since but not of-money only the compliance bad and
ἀγνώμων οἰκονόμος ἐστίν, ἀλλὰ καὶ περὶ τὰ μείζονα
unfeeling steward is but also about the greater
παραιρεῖται τὸ συμφέρον τοῦ λογισμοῦ· καὶ γὰρ ἰατρὸν
it-takes-away the advantage from-the reasoning and for physician
νοσοῦντες οὐ παρακαλοῦμεν τὸν ἔμπειρον αἰσχυνόμενοι τὸν
being-ill not we-call-in the experienced being-ashamed-before the

συνήθη, καὶ παισὶ διδασκάλους ἀντὶ τῶν χρηστῶν τοὺς
familiar and for-children teachers instead-of the good the
παρακαλοῦντας αἱρούμεθα, καὶ δίκην ἔχοντες πολλάκις
entreating we-choose and lawsuit having often
οὐκ ἐῶμεν εἰπεῖν τὸν ὠφέλιμον καὶ ἀγοραῖον, ἀλλ'
not we-allow to-speak the useful and forensic but
οἰκείου τινὸς ἢ συγγενοῦς υἱῷ χαριζόμενοι παρεδώκαμεν
of-relative some or kinsman for-son gratifying we-have-handed-over
ἐμπανηγυρίσαι· τέλος δὲ πολλοὺς ἔστιν ἰδεῖν καὶ τῶν
to-show-off finally and many it-is-possible to-see even of-the
φιλοσοφεῖν λεγομένων, Ἐπικουρείους καὶ Στωικοὺς ὄντας,
to-philosophize said Epicureans and Stoics being
οὐχ ἑλομένους οὐδὲ κρίναντας ἀλλὰ προσθεμένους
not having-chosen nor having-judged but having-attached-themselves
δυσωποῦσιν οἰκείοις καὶ φίλοις· φέρε δὴ καὶ πρὸς ταῦτα
to-out-facing relatives and friends come indeed also for these-things
πόρρωθεν ἐν τοῖς ἐπιτυχοῦσι καὶ μικροῖς γυμνάζωμεν
from-afar in the chance and small-things let-us-exercise
ἑαυτούς, ἐθίζοντες μήτε κουρεῖ μήτε γναφεῖ κατὰ δυσωπίαν
ourselves accustoming neither barber nor fuller from compliance
χρῆσθαι μηδὲ καταλύειν ἐν φαύλῳ πανδοκείῳ, βελτίονος
to-use nor to-lodge in bad inn better
παρόντος, ὅτι πολλάκις ὁ πανδοκεὺς ἠσπάσαθ' ἡμᾶς· ἀλλ'
being-present because often the innkeeper greeted us but
ἔθους ἕνεκα, κἂν ᾖ παρὰ μικρόν, αἱρεῖσθαι τὸ βέλτιον·
of-habit for-the-sake even-if it-be by little to-choose the better
ὥσπερ οἱ Πυθαγορικοὶ παρεφύλαττον ἀεὶ μηδέποτε τῷ
as the Pythagoreans watched always never on-the
δεξιῷ μηρῷ τὸν εὐώνυμον ἐπιτιθέναι, μηδὲ τὸν ἄρτιον
right thigh the left to-place nor the even
ἀντὶ τοῦ περιττοῦ λαβεῖν, τῶν ἄλλων ἐπ' ἴσης
instead-of the odd to-take the others on equal-terms

ἐχόντων. ἐθιστέον δέ, καὶ θυσίαν ποιούμενον ἢ γάμον ἤ
being one-must-accustom and also sacrifice making or wedding or
τινα ἄλλην τοιαύτην ὑποδοχὴν μὴ τὸν ἀσπασάμενον καλεῖν
some other such reception not the one-who-greeted to-invite
ἢ προσδραμόντα μᾶλλον ἢ τὸν εὔνουν καὶ χρηστόν·
or one-who-ran-up rather than the well-disposed and good
ὁ γὰρ οὕτως ἐθισθεὶς καὶ ἀσκήσας δυσάλωτος
the for so having-been-accustomed and having-practiced hard-to-catch
ἔσται, μᾶλλον δ' ὅλως ἀνεπιχείρητος ἐν τοῖς μείζοσι.
will-be rather and altogether unassailable in the greater-things
περὶ μὲν οὖν ἀσκήσεως ἱκανὰ καὶ ταῦτα· τῶν δὲ χρησίμων 9
about indeed then practice sufficient also these-things of-the but useful
ἐπιλογισμῶν πρῶτός ἐστιν ὁ διδάσκων καὶ ὑπομιμνήσκων,
reflections first is the teaching and reminding
ὅτι πᾶσι μὲν τοῖς πάθεσιν ἀκολουθεῖ καὶ τοῖς νοσήμασιν ἃ
that all indeed the passions follow also the diseases what
φεύγειν δι' αὐτῶν δοκοῦμεν, ἀδοξίαι φιλοδοξίαις καὶ λῦπαι
to-flee through them we-think disgraces on-loves-of-glory and griefs
φιληδονίαις καὶ πόνοι μαλακίαις καὶ φιλονικίαις ἥττωνται καὶ
on-loves-of-pleasure and toils on-softnesses and on-contentiousness defeats and
καταδίκαι· τῇ δὲ δυσωπίᾳ συμβέβηκεν ἀτεχνῶς φευγούσῃ
condemnations to-the but compliance it-has-happened simply fleeing
καπνὸν ἀδοξίας εἰς πῦρ ἐμβάλλειν ἑαυτήν. αἰσχυνόμενοι
smoke of-disgrace into fire to-throw itself being-ashamed
γὰρ ἀντιλέγειν τοῖς ἀγνωμόνως δυσωποῦσιν ὕστερον
for to-gainsay those unfeelingly out-facing later
δυσωποῦνται τοὺς δικαίως ἐγκαλοῦντας, καὶ δεδιότες μέμψιν
they-are-out-faced-by those justly accusing and fearing blame
ἐλαφρὰν πολλάκις αἰσχύνην ὁμολογουμένην ὑπομένουσι.
light often shame acknowledged they-endure
καὶ γὰρ αἰτοῦντος ἀργύριον φίλου δυσωπηθέντες ἀντειπεῖν
and for asking money friend abashed to-gainsay

οὐκ ἔχοντες, ἀσχημονοῦσι μετ᾽ ὀλίγον ἐξελεγχόμενοι· καὶ
not having they-disgrace-themselves after little being-exposed and
βοηθήσειν ὁμολογήσαντες ἐνίοις δίκην ἔχουσιν, εἶτα τοὺς
to-help having-promised some lawsuit having then the
ἑτέρους διατραπέντες ἀποκρύπτονται καὶ δραπετεύουσι.
others abashed they-hide and run-away
πολλοὺς δὲ καὶ περὶ γάμου θυγατρὸς ἢ ἀδελφῆς εἰς
many and also about marriage of-daughter or sister into
ὁμολογίαν ἀλυσιτελῆ κατακλείσασα δυσωπία ψεύδεσθαι
agreement unprofitable having-shut-in compliance to-lie
πάλιν ἀναγκάζει μετατιθεμένους.
again compels changing
10 ὁ μὲν γὰρ εἰπών, ὅτι πάντες οἱ τὴν Ἀσίαν κατοικοῦντες
the indeed for having-said that all those — Asia inhabiting
ἑνὶ δουλεύουσιν ἀνθρώπῳ διὰ τὸ μὴ δύνασθαι μίαν εἰπεῖν
to-one are-slaves man through the not to-be-able one to-say
τὴν ‘οὐ’ συλλαβήν, οὐκ ἐσπούδασεν ἀλλ᾽ ἔσκωψε· τοῖς δὲ
the no syllable not was-in-earnest but joked for-the but
δυσωπουμένοις, κἂν μηδὲν εἴπωσιν, ἔξεστιν ὀφρῦν ἐπάρασι
compliant even-if nothing they-say it-is-possible brow having-raised
μόνον ἢ κάτω κύψασι πολλὰς ἀβουλήτους καὶ ἀτόπους
only or down having-stooped many unwished and absurd
ὑπουργίας διαφυγεῖν. ‘τὴν γὰρ σιωπὴν’ ὁ μὲν Εὐριπίδης
services to-escape the for silence — indeed Euripides
φησὶ ‘τοῖς σοφοῖς ἀπόκρισιν’ εἶναι· κινδυνεύομεν δὲ μᾶλλον
says to-the wise answer to-be we-run-the-risk but more
αὐτῆς δεῖσθαι πρὸς τοὺς ἀγνώμονας· ἐπεὶ τοὺς χαρίεντας
it to-need toward the unfeeling since the refined
ἔστι καὶ παρηγορῆσαι· καὶ πρόχειρά γε δεῖ καὶ
it-is-possible also to-appease and at-hand at-least one-must also
συχνὰ τῶν ἐπιφανῶν καὶ ἀγαθῶν ἀνδρῶν ἔχειν ἀποφθέγματα
many of-the eminent and good men to-have sayings

καὶ μνημονεύειν πρὸς τοὺς δυσωποῦντας· οἷον τὸ Φωκίωνος
and to-remember toward those out-facing such-as the of-Phocion
πρὸς Ἀντίπατρον ‘οὐ δύνασαί μοι καὶ φίλῳ χρῆσθαι καὶ
to Antipater not you-can me both as-friend to-use and
κόλακι.’ καὶ πρὸς τοὺς Ἀθηναίους ἐπιδοῦναι κελεύοντας
as-flatterer and to the Athenians to-contribute bidding
αὐτὸν ἐν ἑορτῇ καὶ κροτοῦντας ‘αἰσχύνομαι’ εἶπεν ‘ὑμῖν μὲν
him at festival and applauding I-am-ashamed he-said to-you indeed
ἐπιδιδοὺς τούτῳ δὲ μὴ ἀποδιδούς’ Καλλικλέα δείξας τὸν
contributing to-this but not repaying Callicles having-pointed-to the
δανειστήν· ‘πενίαν γὰρ οὐχ ὁμολογεῖν αἰσχρὸν’ ὡς Θουκυδίδης
lender poverty for not to-admit shameful as Thucydides
φησὶν ‘ἀλλ’ ἔργῳ μὴ διαφεύγειν αἴσχιον.’ ὁ δ’ ἀβελτερίᾳ
says but in-deed not to-escape more-shameful the but by-foolishness
καὶ μαλακίᾳ πρὸς τὸν αἰτοῦντα δυσωπούμενος εἰπεῖν
and softness toward the asker being-out-faced to-say

‘οὐκ ἔστ’ ἐν ἄντροις λευκός, ὦ ξέν’, ἄργυρος·’
not there-is in caves white O stranger silver

εἶθ’ ὥσπερ ἐνέχυρον προέμενος τὴν ἐπαγγελίαν,
then as pledge having-given-up the promise

‘αἰδοῦς ἀχαλκεύτοισιν ἔζευκται πέδαις.’
of-shame with-unforged is-yoked fetters

ὁ δὲ Περσαῖος ἀργύριόν τινι τῶν γνωρίμων δανείζων
— but Persaeus money to-some of-the acquaintances lending
δι’ ἀγορᾶς καὶ τραπέζης ἐποιεῖτο τὸ συμβόλαιον
through market-place and bank made the contract
μεμνημένος δηλονότι τοῦ Ἡσιόδου λέγοντος
remembering clearly — Hesiod saying

‘καί τε κασιγνήτῳ γελάσας ἐπὶ μάρτυρα θέσθαι.’
even and with-brother laughing upon witness to-put

θαυμάσαντος δ’ ἐκείνου καὶ εἰπόντος ‘οὕτως, ὦ Περσαῖε,
having-wondered and he and having-said so O Persaeus
νομικῶς;’ ‘ναί’ εἶπεν ‘ἵνα φιλικῶς ἀπολάβω καὶ μὴ νομικῶς
legally yes he-said so-that amicably I-may-get-it-back and not legally
ἀπαιτήσω.’ πολλοὶ γὰρ ἐν ἀρχῇ διὰ δυσωπίαν προέμενοι
I-may-demand many for at beginning through compliance having-given-up
τὸ πιστόν, ὕστερον ἐχρήσαντο τοῖς νομίμοις μετ’ ἔχθρας.
the security later used the legal-means with hatred
11 πάλιν ὁ Πλάτων Ἑλίκωνι τῷ Κυζικηνῷ διδοὺς πρὸς
again — Plato to-Helicon the of-Cyzicus giving to
Διονύσιον ἐπιστολὴν ἐπῄνεσεν αὐτὸν ὡς ἐπιεικῆ καὶ
Dionysius letter praised him as decent and
μέτριον, εἶτα προσέγραψε τῇ ἐπιστολῇ τελευτώσῃ ‘γράφω
moderate then added to-the letter ending I-write
δέ σοι ταῦτα περὶ ἀνθρώπου, ζῴου φύσει εὐμεταβόλου.’
and to-you these-things about man animal by-nature changeable
Ξενοκράτης δὲ καίπερ αὐστηρὸς ὢν τὸν τρόπον ὅμως
Xenocrates and although austere being in-the character nevertheless
ὑπὸ δυσωπίας ἐκάμφθη, καὶ συνέστησε Πολυσπέρχοντι
by compliance was-bent and introduced to-Polyperchon
δι’ ἐπιστολῆς ἄνθρωπον οὐ χρηστόν, ὡς τὸ ἔργον ἔδειξε·
by letter man not good as the deed showed
δεξιωσαμένου δ’ αὐτὸν τοῦ Μακεδόνος καὶ πυθομένου μή
having-welcomed and him the Macedonian and having-asked whether
τινος ἔχοι χρείαν, ᾔτησε τάλαντον· ὁ δ’ ἐκείνῳ μὲν
of-anything he-had need he-asked-for talent he and to-him indeed
ἔδωκε Ξενοκράτει δ’ ἔγραψε, παραινῶν ἐπιμελέστερον τὸ
gave to-Xenocrates but wrote advising more-carefully the

λοιπὸν ἐξετάζειν οὓς συνίστησιν. ὁ μὲν οὖν Ξενοκράτης
in-future to-examine whom he-recommends — indeed then Xenocrates
ἠγνόησεν, ἡμεῖς δὲ καὶ πάνυ πολλάκις ἐπιστάμενοι
was-ignorant we but even very often knowing
τοὺς πονηροὺς καὶ γράμματα καὶ χρήματα προϊέμεθα,
the wicked both letters and money give-away
βλάπτοντες ἑαυτούς, οὐ μεθ' ἡδονῆς ὥσπερ οἱ ταῖς
harming ourselves not with pleasure as those the
ἑταίραις χαριζόμενοι καὶ τοῖς κόλαξιν, ἀλλὰ δυσχεραίνοντες
courtesans gratifying and the flatterers but being-annoyed
καὶ βαρυνόμενοι τὴν ἀναίδειαν ἀνατρέπουσαν ἡμῶν καὶ
and burdened-by the shamelessness overturning our and
καταβιαζομένην τὸν λογισμόν. εἰ γὰρ πρὸς ἄλλο τι
overpowering the reasoning if for toward other anything
καὶ πρὸς τοὺς δυσωποῦντας ἔξεστιν εἰπεῖν τὸ
also toward those out-facing it-is-possible to-say the

'μανθάνω μὲν οἷα δρᾶν μέλλω κακά'
I-understand indeed what to-do I-am-about evils

τὰ ψευδῆ μαρτυρῶν ἢ τὰ μὴ δίκαια κρίνων ἢ τὰ
the false-things testifying or the not just judging or the
μὴ συμφέροντα χειροτονῶν ἢ δανειζόμενος ὑπὲρ τοῦ μὴ
not advantageous voting or borrowing for the not
ἀποδώσοντος.
going-to-repay
διὸ τῶν παθῶν μάλιστα τῷ δυσωπεῖσθαι τὸ μετανοεῖν 12
therefore of-the passions most to-the being-out-faced the repenting
οὐχ ὕστερον, ἀλλ' εὐθὺς ἐν οἷς πράττει πάρεστι· καὶ
not later but at-once in what it-does is-present and
γὰρ διδόντες ἀχθόμεθα καὶ μαρτυροῦντες αἰσχυνόμεθα καὶ
for giving we-are-vexed and testifying we-are-ashamed and

συνηγοροῦντες ἀδοξοῦμεν καὶ μὴ παρέχοντες ἐλεγχόμεθα.
pleading-together we-lose-repute and not providing we-are-exposed
πολλὰ γὰρ ὑπ᾽ ἀσθενείας τοῦ ἀντιλέγειν καὶ τῶν
many for through weakness of-the gainsaying even of-the
ἀδυνάτων ἡμῖν ὑπισχνούμεθα τοῖς λιπαροῦσιν ὡς
impossible-things for-us we-promise to-those importuning as
συστάσεις ἐν αὐλαῖς καὶ πρὸς ἡγεμόνας ἐντεύξεις, μὴ
recommendations at courts and with rulers interviews not
βουλόμενοι μηδ᾽ εὐτονοῦντες εἰπεῖν ‘οὐκ οἶδεν ἡμᾶς ὁ
wishing nor strong-enough to-say not knows us the
βασιλεύς, ἀλλ᾽ ἑτέρους ὅρα μᾶλλον,’ ὡς Λύσανδρος
king but others see rather as Lysander
Ἀγησιλάῳ προσκεκρουκὼς ἀξιούμενος δὲ μέγιστον δύνασθαι
with-Agesilaus having-fallen-out being-thought but greatest to-be-able
παρ᾽ αὐτῷ διὰ τὴν δόξαν, οὐκ ᾐσχύνετο παραιτεῖσθαι
with him through the reputation not was-ashamed to-decline
τοὺς ἐντυγχάνοντας, ἀπιέναι πρὸς ἑτέρους κελεύων
those applying to-go-away to others bidding
καὶ πειρᾶσθαι τῶν μᾶλλον αὐτοῦ παρὰ τῷ βασιλεῖ
and to-try those more than-himself with the king
δυναμένων. οὐ γὰρ αἰσχρὸν τὸ μὴ πάντα δύνασθαι· τὸ δὲ
able not for shameful the not all-things to-be-able the but
μὴ δυναμένους ἢ μὴ πεφυκότας ἀναδέχεσθαι τὰ τοιαῦτα καὶ
not being-able or not being-fitted to-undertake the such-things and
παραβιάζεσθαι, πρὸς τῷ αἰσχρῷ καὶ λυπηρότατόν ἐστιν.
to-force-one's-way besides the shameful also most-painful is

Fair requests should be granted gladly, and Zeno's question kept at hand: if the unjust man is neither afraid nor ashamed, why do you not dare to withstand him for the sake of justice? The humble are put off with a jest, as Theocritus put off two men asking to borrow a scraper; the powerful by firmness, as Cato faced down Catulus, and Agesilaus and Themistocles refused unlawful favors. Ask the great man who would never solecize in speech whether a solecism is more shameful than breaking the law; the greedy and the ambitious are unbending in their vices, and so we should be in our virtues. Praise from those who would out-face us is counterfeit, as Menedemus said he always blamed Alexinus, who praised him. Above all, the compliant should remember the sting of each failure, as travelers remember the stone they stumbled on.

ἀπ᾽ ἄλλης δ᾽ ἀρχῆς· τὰ μὲν μέτρια καὶ πρέποντα δεῖ 13
from another but beginning the indeed moderate and fitting-things one-must
προθύμως ὑπουργεῖν τοῖς ἀξιοῦσι, μὴ δυσωπουμένους ἀλλ᾽
eagerly to-serve to-those asking not being-out-faced but
ἑκόντας· ἐν δὲ τοῖς βλαβεροῖς καὶ ἀτόποις τὸ τοῦ Ζήνωνος
willing in but the harmful and absurd the — of-Zeno
ἀεὶ πρόχειρον ἔχειν, ὃς ἀπαντήσας τινὶ νεανίσκῳ τῶν
always at-hand to-have who having-met some young-man of-the
συνήθων παρὰ τὸ τεῖχος ἡσυχῇ βαδίζοντι, καὶ πυθόμενος
acquaintances by the wall quietly walking and having-learned
ὅτι φεύγει φίλον ἀξιοῦντα μαρτυρεῖν αὐτῷ τὰ ψευδῆ ‘τί
that he-flees friend asking to-testify for-him the false-things what
λέγεις’ φησὶν ‘ἀβέλτερε; σὲ μὲν ἐκεῖνος ἀγνωμονῶν καὶ
do-you-say he-says fool you indeed that-one acting-unfeelingly and
ἀδικῶν οὐ δέδιεν οὐδ᾽ αἰσχύνεται, σὺ δ᾽ ἐκεῖνον ὑπὲρ
doing-wrong not fears nor is-ashamed you but him for
τῶν δικαίων οὐ θαρρεῖς ὑποστῆναι;’ ὁ μὲν γὰρ εἰπὼν
the just not dare to-withstand the indeed for having-said

‘ποτὶ πονηρὸν οὐκ ἄχρηστον ὅπλον ἁ πονηρία’
against wicked not useless weapon the wickedness

κακῶς ἐθίζει μιμούμενον ἀμύνεσθαι τὴν κακίαν· τὸ δὲ
badly accustoms imitating to-repel the vice the but
τοὺς ἀναιδῶς καὶ ἀδυσωπήτως ἐνοχλοῦντας ἀποτρίβεσθαι
those shamelessly and unabashedly pestering to-fend-off
τῷ ἀδυσωπήτῳ καὶ μὴ χαρίζεσθαι τὰ αἰσχρὰ τοῖς
by-the unabashed and not to-grant the shameful-things to-the
ἀναισχύντοις αἰσχυνόμενον, ὀρθῶς καὶ δικαίως γιγνόμενόν
shameless being-ashamed rightly and justly done
ἐστιν ὑπὸ τῶν νοῦν ἐχόντων.
is by those sense having

14 ἔτι τοίνυν τῶν δυσωπούντων τοῖς μὲν ἀδόξοις καὶ
further then of-the out-facers the indeed obscure and
ταπεινοῖς καὶ μηδενὸς ἀξίοις οὐ μέγ’ ἔργον ἀντισχεῖν, ἀλλὰ
humble and of-nothing worthy not great task to-resist but
καὶ μετὰ γέλωτος ἔνιοι καὶ σκώμματος ἐκκλίνουσι τοὺς
even with laughter some and jest turn-aside the
τοιούτους· ὡς Θεόκριτος, δυεῖν παρ’ αὐτοῦ ἐν βαλανείῳ
such as Theocritus two from him in bath
στλεγγίδα κιχραμένων, τοῦ μὲν ξένου τοῦ δὲ γνωρίμου
scraper asking-to-borrow the(-one) indeed stranger the(-other) and known
κλέπτου, μετὰ παιδιᾶς ἀμφοτέρους διεκρούσατ’ εἰπών ‘σὲ
thief with play both put-off having-said you
μὲν οὐκ οἶδα σὲ δ’ οἶδα.’ Λυσιμάχη δ’ Ἀθήνησιν, ἡ τῆς
indeed not I-know you but I-know Lysimache and at-Athens the —
Πολιάδος ἱέρεια, τῶν τὰ ἱερὰ προσαγαγόντων ὀρεωκόμων
of-Polias priestess of-the the sacrifices having-brought muleteers
ἐγχέαι κελευόντων, ‘ἀλλ’ ὀκνῶ’ εἶπε ‘μὴ καὶ τοῦτο
to-pour bidding but I-hesitate she-said lest also this

πάτριον γένηται.' καὶ Ἀντίγονος πρός τινα νεανίσκον,
ancestral-custom may-become and Antigonus to some young-man
γεγονότα μὲν ἐκ λοχαγοῦ χαρίεντος αὐτὸν δ' ἄτολμον
born indeed of captain graceful himself but unadventurous
ὄντα καὶ μαλακὸν ἀξιοῦντα δὲ προαχθῆναι, 'παρ' ἐμοί' φησὶν
being and soft thinking-fit but to-be-promoted with me he-says
'ὦ μειράκιον, ἀνδραγαθίας εἰσὶν οὐ πατραγαθίας τιμαί.'
O youth of-bravery are not of-father's-bravery honors
καὶ μὴν ἐάνπερ ὁ δυσωπῶν ἔνδοξος ᾖ καὶ δυνατὸς 15
and indeed if-indeed the out-facer reputable may-be and powerful
(οἷ δὴ μάλιστα δυσπαραίτητοι καὶ δυσαπότριπτοι περὶ
who indeed most hard-to-refuse and hard-to-shake-off about
τὰς κρίσεις καὶ τὰς χειροτονίας ἐντυγχάνοντές εἰσιν),
the judgments and the elections applying are
ὃ μὲν ἔπραξεν ὁ Κάτων νέος ὢν ἔτι πρὸς Κάτλον,
what indeed did — Cato young being still against Catulus
οὐκ ἄν τινι φανείη ῥᾴδιον ἴσως οὐδ' ἀναγκαῖον.
not — to-anyone would-appear easy perhaps nor necessary
ὁ γὰρ Κάτλος ἦν μὲν ἐν ἀξιώματι τῶν Ῥωμαίων
— for Catulus was indeed in rank of-the Romans
μεγίστῳ καὶ τότε τὴν τιμητικὴν ἀρχὴν εἶχεν· ἀνέβη δὲ
greatest and then the censorial office held went-up and
πρὸς τὸν Κάτωνα τεταγμένον ἐπὶ τοῦ δημοσίου ταμιείου
to — Cato appointed over the public treasury
παραιτησόμενός τινα τῶν ἐζημιωμένων ὑπ' αὐτοῦ, καὶ
to-beg-off one of-those fined by him and
λιπαρὴς ἐγίγνετο ταῖς δεήσεσι προσβιαζόμενος· ἄχρι οὗ
importunate became with-the entreaties pressing until —
δυσανασχετήσας ἐκεῖνος 'αἰσχρόν ἐστιν' ἔφη 'Κάτλε, σὲ
having-lost-patience he shameful it-is he-said Catulus you
τὸν τιμητὴν ἀπαλλαγῆναι μὴ βουλόμενον ἐντεῦθεν ὑπὸ τῶν
the censor to-be-removed not wishing hence by the

ἐμῶν ὑπηρετῶν ἕλκεσθαι·' καὶ ὁ Κάτλος αἰσχυνθείς,
my attendants to-be-dragged and — Catulus having-been-ashamed
πρὸς ὀργὴν ἀπῆλθε. σκόπει δὲ μὴ τὸ τοῦ Ἀγησιλάου καὶ
in anger went-away consider but whether the — of-Agesilaus and
τὸ τοῦ Θεμιστοκλέους ἐπιεικέστερόν ἐστι, καὶ μετριώτερον.
the — of-Themistocles more-reasonable is and more-moderate
ὁ μὲν γὰρ Ἀγησίλαος ὑπὸ τοῦ πατρὸς κελευόμενος κρῖναί
— indeed for Agesilaus by the father being-bidden to-judge
τινα δίκην παρὰ τὸν νόμον, 'ἀλλ' ὑπὸ σοῦ' ἔφη 'πάτερ,
some case against the law but by you be-said father
πείθεσθαι τοῖς νόμοις ἐδιδασκόμην ἀπ' ἀρχῆς· διὸ καὶ νῦν
to-obey the laws I-was-taught from beginning therefore also now
σοι πείθομαι μηδὲν ποιεῖν παράνομον.' ὁ δὲ Θεμιστοκλῆς
to-you I-obey nothing to-do unlawful — but Themistocles
πρὸς τὸν Σιμωνίδην ἀξιοῦντά τι τῶν μὴ δικαίων
to — Simonides asking something of-the not just
'οὔτ' ἂν σὺ ποιητὴς ἀγαθὸς εἶης' ἔφη 'παρὰ μέλος
neither — you poet good would-be he-said against melody
ᾄδων, οὔτ' ἂν ἐγὼ χρηστὸς ἄρχων παρὰ νόμον κρίνων.'
singing nor — I good magistrate against law judging
16 καίτοι οὐ διὰ τὴν τοῦ ποδὸς πρὸς τὴν λύραν ἀμετρίαν,
and-yet not through the of-the foot with the lyre disproportion
ὡς Πλάτων ἔλεγε, καὶ πόλεις πόλεσι καὶ φίλοι φίλοις
as Plato said both cities with-cities and friends with-friends
διαφερόμενοι τὰ κάκιστα δρῶσί τε καὶ πάσχουσιν ἀλλὰ
differing the worst-things do both and suffer but
διὰ τὴν περὶ τὰ νόμιμα καὶ δίκαια πλημμέλειαν. ἀλλ'
through the about the lawful-things and just discord but
ὅμως ἔνιοι τὴν ἐν μέλεσι καὶ γράμμασι καὶ μέτροις
nevertheless some the in songs and letters and meters
ἀκρίβειαν αὐτοὶ φυλάττοντες ἑτέρους ἐν ἀρχαῖς καὶ κρίσεσι
precision themselves guarding others in offices and judgments

καὶ πράξεσιν ἀξιοῦσιν ὀλιγωρεῖν τοῦ καλῶς ἔχοντος. διὸ
and actions think-fit to-neglect the well being therefore
καὶ τούτῳ μάλιστα χρηστέον πρὸς αὐτούς. ἐντυγχάνει σοι
also this most one-must-use against them applies-to you
δικάζοντι ῥήτωρ ἢ βουλεύοντι δημαγωγός· ὁμολόγησον, ἐὰν
judging orator or deliberating demagogue agree if
ἐκεῖνος σολοικίσῃ προοιμιαζόμενος ἢ βαρβαρίσῃ διηγούμενος·
he solecize in-his-preface or barbarize narrating
οὐ γὰρ ἐθελήσει διὰ τὸ φαινόμενον αἰσχρόν· ἐνίους
not for he-will-be-willing because-of the apparent shameful some
γοῦν ὁρῶμεν οὐδὲ φωνήεντι συγκροῦσαι φωνῆεν ἐν
at-any-rate we-see not-even vowel to-clash-with vowel in
τῷ λέγειν ὑπομένοντας. ἕτερον πάλιν δυσωποῦντα τῶν
the speaking enduring another again out-facing of-the
ἐπιφανῶν καὶ ἐνδόξων κέλευσον ὀρχούμενον δι' ἀγορᾶς
eminent and reputable bid dancing through market-place
ἐξελθεῖν ἢ διαστρέψαντα τὸ πρόσωπον· ἐὰν δ' ἀρνῆται,
to-go-out or having-twisted the face if but he-refuses
σός ἐστιν ὁ καιρὸς εἰπεῖν καὶ πυθέσθαι, τί αἴσχιόν
your is the moment to-say and to-ask what more-shameful
ἐστι τὸ σολοικίσαι καὶ διαστρέψαι τὸ πρόσωπον ἢ τὸ
is the to-solecize and to-twist the face or the
λῦσαι τὸν νόμον καὶ παραβῆναι τὸν ὅρκον καὶ πλέον
to-dissolve the law and to-transgress the oath and more
νεῖμαι τῷ πονηρῷ τοῦ ἀγαθοῦ παρὰ τὸ δίκαιον.
to-assign to-the wicked than-the good against the just
ἔτι τοίνυν, ὥσπερ Νικόστρατος ὁ Ἀργεῖος, Ἀρχιδάμου
further then as Nicostratus the Argive Archidamus
παρακαλοῦντος αὐτὸν ἐπὶ χρήμασι πολλοῖς καὶ γάμῳ
urging him for money much and marriage
γυναικὸς ἧς βούλεται Λακαίνης προδοῦναι Κρῶμνον, οὐκ
of-woman whom he-wishes Laconian to-betray Cromnus not

ἔφη γεγονέναι τὸν Ἀρχίδαμον ἀφ' Ἡρακλέους· ἐκεῖνον
said to-be-descended — Archidamus from Heracles that-one
μὲν γὰρ ἀποκτιννύναι περιόντα τοὺς πονηρούς, τοῦτον
indeed for to-kill going-around the wicked this-one
δὲ τοὺς χρηστοὺς ποιεῖν πονηρούς· οὕτω καὶ ἡμῖν πρὸς
but the good to-make wicked so also for-us to
ἄνθρωπον ἀξιοῦντα καλὸν κἀγαθὸν λέγεσθαι ῥητέον, ἂν
man thinking-fit noble and-good to-be-called one-must-say if
βιάζηται καὶ δυσωπῇ, μὴ πρέποντα ποιεῖν μηδ' ἄξια τῆς
be-forces and out-faces not fitting-things to-do nor worthy of-the
περὶ αὐτὸν εὐγενείας τε καὶ ἀρετῆς.
about him nobility both and virtue

17 ἐπὶ δὲ τῶν φαύλων ὁρᾶν χρὴ καὶ διανοεῖσθαι, τὸν
in-the-case but of-the base-ones to-look one-must and to-consider the
φιλάργυρον εἰ δυσωπήσεις ἄνευ συμβολαίου δανεῖσαι
money-lover whether you-will-out-face without contract to-lend
τάλαντον ἢ τὸν φιλότιμον ἐκστῆναι τῆς προεδρίας, ἢ
talent or the ambitious-man to-stand-aside from-the front-seat or
τὸν φίλαρχον τῆς παραγγελίας ἐπίδοξον ὄντα κρατήσειν.
the office-lover from-the candidacy likely being to-win
δεινὸν γὰρ ἂν ἀληθῶς φανείη τούτους μὲν ἐν νοσήμασι
terrible for — truly would-appear these indeed in diseases
καὶ παθήμασιν ἀκάμπτους διαμένειν καὶ ἐχυροὺς καὶ
and passions unbending to-remain and firm and
δυσμεταθέτους, ἡμᾶς δὲ βουλομένους καὶ φάσκοντας
hard-to-shift us but wishing and claiming
εἶναι φιλοκάλους καὶ φιλοδικαίους μὴ κρατεῖν ἑαυτῶν
to-be lovers-of-the-noble and lovers-of-justice not to-master ourselves
ἀλλ' ἀνατρέπεσθαι καὶ προΐεσθαι τὴν ἀρετήν. καὶ γάρ,
but to-be-overturned and to-give-up the virtue and for
εἰ μὲν οἱ δυσωποῦντες ἐπὶ δόξῃ καὶ δυνάμει τοῦτο
if indeed the out-facers for reputation and power this

ποιοῦσιν ἄτοπόν ἐστι κοσμοῦντας ἑτέρους καὶ αὔξοντας
do absurd it-is adorning others and increasing
ἀσχημονεῖν αὐτοὺς καὶ κακῶς ἀκούειν· ὥσπερ οἱ
to-behave-disgracefully themselves and badly to-hear as those
παραβραβεύοντες ἐν τοῖς ἀγῶσι καὶ χαριζόμενοι περὶ τὰς
umpiring-unfairly in the contests and showing-favor about the
χειροτονίας, ἐξ οὐ προσηκόντων ἀρχεῖα καὶ στεφάνους
elections from not fitting magistracies and crowns
ἄλλοις διδόντες καὶ δόξαν, ἀφαιροῦνται τὸ ἔνδοξον αὑτῶν
to-others giving even reputation they-take-away the reputable their-own
καὶ τὸ καλόν· εἰ δὲ χρημάτων ἕνεκα προσκείμενον
and the honorable if but of-money for-the-sake pressing
ὁρῶμεν τὸν δυσωποῦντα, πῶς οὐ παρίσταται δεινὸν εἶναι
we-see the out-facer how not does-it-occur terrible to-be
τὸ τῆς ἰδίας δόξης καὶ ἀρετῆς ἀφειδεῖν, ἵνα τὸ τοῦ
the of-the own reputation and virtue to-be-unsparing so-that the of-the
δεῖνος βαλλάντιον βαρύτερον γένηται; καίτοι παρίσταταί
so-and-so purse heavier may-become and-yet it-occurs
γε τοῖς πολλοῖς τὰ τοιαῦτα καὶ οὐ λανθάνουσιν ἑαυτοὺς
at-least to-the many the such-things and not escape-notice themselves
ἐξαμαρτάνοντες· ὥσπερ οἱ τὰς μεγάλας κύλικας ἐκπιεῖν
erring as those the great cups to-drink-off
ἀναγκαζόμενοι, μόλις καὶ στένοντες καὶ τὰ πρόσωπα
being-compelled hardly and groaning and the faces
διαστρέφοντες ἐκτελοῦσι τὸ προσταττόμενον.
twisting accomplish the being-commanded
ἀλλ' ἔοικεν ἡ τῆς ψυχῆς ἀτονία σώματος κράσει καὶ πρὸς 18
but it-seems the of-the soul weakness of-body to-temperament both to
ἀλέαν κακῶς πεφυκυίᾳ καὶ πρὸς κρύος· ἐπαινούμενοί τε γὰρ
heat badly disposed and to cold being-praised both for
ὑπὸ τῶν δυσωπούντων παντάπασι θρύπτονται καὶ χαλῶνται,
by the out-facers altogether they-are-softened and are-relaxed

πρός τε τὰς μέμψεις καὶ ὑφοράσεις τῶν ἀποτυγχανόντων
toward both the reproaches and suspicions of-those failing
ψοφοδεῶς καὶ δειλῶς ἔχουσι. δεῖ δ' ἀντισχυρίζεσθαι πρὸς
timidly and cowardly they-are one-must but to-hold-firm against
ἀμφότερα, μήτε τοῖς δεδιττομένοις μήτε τοῖς κολακεύουσιν
both neither to-those frightening nor to-those flattering
ἐνδιδόντας. ὁ μὲν οὖν Θουκυδίδης, ὡς ἀναγκαίως ἑπομένου
giving-in — indeed then Thucydides as necessarily following
τῷ δύνασθαι τοῦ φθονεῖσθαι, 'καλῶς' φησὶ 'βουλεύεσθαι
on-the being-able the being-envied well he-says to-counsel
τὸν ἐπὶ μεγίστοις λαμβάνοντα τὸ ἐπίφθονον·' ἡμεῖς δὲ
the(-one) for greatest-things taking-on the odium we but
τὸν μὲν φθόνον διαφεύγειν οὐ χαλεπὸν ἡγούμενοι, τὸ
the indeed envy to-escape not difficult considering the
δὲ μέμψει μὴ περιπεσεῖν μηδὲ λυπηρόν τινι γενέσθαι
but into-reproach not to-fall nor painful to-anyone to-become
τῶν χρωμένων ἀδύνατον παντάπασιν ὁρῶντες, ὀρθῶς
of-the associates impossible altogether seeing rightly
βουλευσόμεθα τὰς τῶν ἀγνωμόνων ἀπεχθείας ἐκδεχόμενοι
we-shall-counsel the of-the unfeeling hatreds accepting
μᾶλλον ἢ τὰς τῶν δικαίως ἐγκαλούντων, ἐὰν ἐκείνοις
rather than the of-the justly accusing if to-those
μὴ δικαίως ὑπουργῶμεν. καὶ μὴν ἔπαινόν γε τὸν
not justly we-serve and indeed praise at-least the
παρὰ τῶν δυσωπούντων κίβδηλον ὄντα παντάπασι δεῖ
from the out-facers counterfeit being altogether one-must
φυλάττεσθαι, καὶ μὴ πάθος πάσχειν ὑῶδες, ὑπὸ κνησμοῦ
to-guard-against and not passion to-suffer swinish by itching
καὶ γαργαλισμοῦ παρέχοντα χρῆσθαι ῥᾷστα τῷ δεομένῳ
and tickling offering to-use most-easily to-the asker
καὶ καταβάλλειν ἑαυτὸν ὑποκατακλινόμενον.
and to-throw-down oneself lying-down-under

οὐδὲν γὰρ διαφέρουσι τῶν τὰ σκέλη τοῖς ὑποσπῶσι
nothing for differ from-those the legs to-those tripping
παρεχόντων οἱ τὰ ὦτα τοῖς κολακεύουσι παραδιδόντες,
offering those the ears to-the flatterers handing-over
ἀλλ' αἴσχιον ἀνατρέπονται καὶ πίπτουσιν, οἱ μὲν
but more-shamefully are-overturned and fall the(-ones) indeed
ἔχθρας καὶ κολάσεις ἀνιέντες ἀνθρώποις πονηροῖς, ἵν'
enmities and punishments remitting to-men wicked so-that
ἐλεήμονες καὶ φιλάνθρωποι καὶ συμπαθεῖς κληθῶσιν·
merciful and humane and sympathetic they-may-be-called
οἱ δὲ τοὐναντίον ἀπεχθείας καὶ κατηγορίας οὐκ
the(-others) and on-the-contrary hatreds and accusations not
ἀναγκαίας οὐδ' ἀκινδύνους ἀναδέξασθαι πεισθέντες ὑπὸ τῶν
necessary nor safe to-undertake persuaded by those
ἐπαινούντων ὡς μόνους ἄνδρας καὶ μόνους ἀκολακεύτους
praising as only men and only unflattering
καὶ νὴ Δία στόματα καὶ φωνὰς προσαγορευόντων. διὸ
and by Zeus mouths and voices calling therefore
καὶ Βίων ἀπείκαζε τοὺς τοιούτους ἀμφορεῦσιν, ἀπὸ τῶν
also Bion likened the such to-jars by the
ὤτων ῥᾳδίως μεταφερομένοις. ὥσπερ Ἀλεξῖνον ἱστοροῦσι
handles easily carried-about as Alexinus they-relate
τὸν σοφιστὴν πολλὰ φαῦλα λέγειν ἐν τῷ περιπάτῳ
the sophist many base-things to-say in the walk
περὶ Στίλπωνος τοῦ Μεγαρέως· εἰπόντος δέ τινος τῶν
about Stilpo the Megarian having-said and someone of-those
παρόντων 'ἀλλὰ μὴν ἐκεῖνός σε πρῴην ἐπῄνει,' 'νὴ Δία'
present but indeed he you lately praised by Zeus
φάναι· 'βέλτιστος γὰρ ἀνδρῶν ἐστι καὶ γενναιότατος.'
to-have-said best for of-men he-is and noblest
ἀλλὰ Μενέδημος τοὐναντίον, ἀκούσας ὡς Ἀλεξῖνος αὐτὸν
but Menedemus on-the-contrary having-heard that Alexinus him

ἐπαινεῖ πολλάκις ‘ἐγὼ δ” εἶπεν ‘ἀεὶ ψέγω Ἀλεξῖνον· ὥστε
praises often I and he-said always blame Alexinus so-that
κακός ἐστιν ἄνθρωπος ἢ κακὸν ἐπαινῶν, ἢ ὑπὸ χρηστοῦ
bad is man either bad praising or by good
ψεγόμενος.’ οὕτως ἄτρεπτος ἦν καὶ ἀνάλωτος ὑπὸ τῶν
being-blamed so unbending he-was and uncatchable by the
τοιούτων καὶ κρατῶν ἐκείνης τῆς παραινέσεως, ἣν ὁ
such and mastering that the exhortation which the
Ἀντισθένειος Ἡρακλῆς παρῄνει, τοῖς παισὶ διακελευόμενος
Antisthenean Heracles gave to-the children bidding
μηδενὶ χάριν ἔχειν ἐπαινοῦντι αὐτούς· τοῦτο δ’ ἦν
to-no-one gratitude to-have praising them this but was
οὐδὲν ἄλλο ἢ μὴ δυσωπεῖσθαι μηδ’ ἀντικολακεύειν τοὺς
nothing other than not to-be-out-faced nor to-flatter-back those
ἐπαινοῦντας. ἀρκεῖ γὰρ οἶμαι τὸ τοῦ Πινδάρου, πρὸς τὸν
praising suffices for I-think the — of-Pindar to the
λέγοντα πανταχοῦ καὶ πρὸς πάντας ἐπαινεῖν αὐτὸν εἰπόντος
one-saying everywhere and to all to-praise him having-said
‘κἀγώ σοι χάριν ἀποδίδωμι· ποιῶ γάρ σ’ ἀληθεύειν.’
and-I to-you gratitude repay I-make for you to-tell-the-truth
19 ὃ τοίνυν πρὸς πάντα τὰ πάθη χρήσιμόν ἐστι, τούτου
what then for all the passions useful is of-this
δεῖ μάλιστα τοῖς εὐδυσωπήτοις, ὅταν ἐκβιασθέντες
there-is-need most for-the easily-out-faced when forced
ὑπὸ τοῦ πάθους παρὰ γνώμην ἁμάρτωσι καὶ διατραπῶσιν,
by the passion against judgment they-err and are-abashed
ἰσχυρῶς μνημονεύειν, καὶ τὰ σημεῖα τοῦ δηγμοῦ καὶ τῆς
strongly to-remember and the marks of-the sting and of-the
μεταμελείας θεμένους ἐν ἑαυτοῖς ἀναλαμβάνειν καὶ φυλάττειν
repentance having-placed in themselves to-take-up and to-keep
ἐπὶ πλεῖστον χρόνον. ὡς γὰρ οἱ λίθῳ προσπταίσαντες
for longest time as for those on-stone having-stumbled

ὁδοιπόροι ἢ περὶ ἄκραν ἀνατραπέντες κυβερνῆται, ἂν
travelers or around headland capsized pilots if
μνημονεύωσιν, οὐκ ἐκεῖνα μόνον ἀλλὰ καὶ τὰ προσόμοια
they-remember not those only but also the similar-things
φρίττοντες καὶ φυλαττόμενοι διατελοῦσιν· οὕτως οἱ τὰ τῆς
shuddering and guarding-against continue so those the of-the
δυσωπίας αἰσχρὰ καὶ βλαβερὰ συνεχῶς τῷ μετανοοῦντι
compliance shameful and harmful continually to-the repenting
καὶ δακνομένῳ προβάλλοντες ἀντιλήψονται πάλιν ἑαυτῶν
and stung putting-forward will-lay-hold-of again themselves
ἐν τοῖς ὁμοίοις καὶ οὐ προήσονται ῥᾳδίως ὑποφερομένους.
in the similar-things and not will-let-go easily being-carried-away