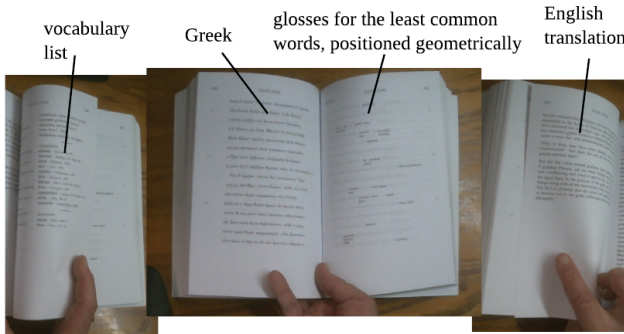


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*vocabulary***ἀέκων** unwilling**ἄκων** javelin; unwilling ~acme**ἄλλότριος** someone else's; alien ~alien**ἀναγκάζω** force, compel**ἀσθενής** weak**βλάπτω** break, make fail**ἐγκαλέω** demand payment; accuse**ἐκκαλέω** call forth ~gallo**ἐλεύθερος** not enslaved**ἐμποδίζω** fetter, hinder**ἐφίημι** (τι) send at, let fly; mp: rush at, spring upon ~jet**κτῆσις** -ος (f) chattels**κωλύω** (ὑ) hinder, prevent**μέμφομαι** blame; reject**μέτριος** medium, moderate**ὀρμή** pressure, assault, order  
~hormone**οὐδέποτε** never**πενθέω** grieve ~Nepenthe**ταράσσω** mess things up ~trachea**φύσις** -εως (f) nature (of a thing)  
~physics**φύω** produce, beget; clasp ~physics

Τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῶν, τὰ δὲ οὐκ ἐφ' ἡμῶν. ἐφ' ἡμῶν μὲν ὑπόληψις, ὀρμή, ὄρεξις, ἔκκλισις καὶ ἐνὶ λόγῳ ὅσα ἡμέτερα ἔργα· οὐκ ἐφ' ἡμῶν δὲ τὸ σῶμα, ἡ κτῆσις, δόξαι, ἀρχαὶ καὶ ἐνὶ λόγῳ ὅσα οὐχ ἡμέτερα ἔργα.

Καὶ τὰ μὲν ἐφ' ἡμῶν ἐστὶ φύσει ἐλεύθερα, ἀκώλυτα, ἀπαραπόδιστα, τὰ δὲ οὐκ ἐφ' ἡμῶν ἀσθενῇ, δοῦλα, κωλυτά, ἀλλότρια.

Μέμνησο οὖν, ὅτι, ἐὰν τὰ φύσει δοῦλα ἐλεύθερα οἰηθῇς καὶ τὰ ἀλλότρια ἴδια, ἐμποδισθήσῃ, πενθήσῃς, παραχθήσῃ, μέμψῃ καὶ θεοὺς καὶ ἀνθρώπους, ἐὰν δὲ τὸ σὸν μόνον οἰηθῇς σὸν εἶναι, τὸ δὲ ἀλλότριον, ὥσπερ ἐστίν, ἀλλότριον, οὐδεὶς σε ἀναγκάσει οὐδέποτε, οὐδεὶς σε κωλύσει, οὐ μέμψῃ οὐδένα, οὐκ ἐγκαλέσεις τινί, ἄκων πράξεις οὐδὲ ἔν, οὐδεὶς σε βλάψῃ, ἐχθρὸν οὐχ ἔξεις, οὐδὲ γὰρ βλαβερόν τι πείσῃ.

Τηλικούτων οὖν ἐφειόμενος μέμνησο, ὅτι οὐ δεῖ μετρίως

Τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῶν, τὰ δὲ οὐκ ἐφ' ἡμῶν. ἐφ'  
 ἡμῶν μὲν ὑπόληψις, |pressure, assault, order, |ecclesiastics καὶ ἐνὶ λόγῳ  
 ὅσα ἡμέτερα ἔργα· οὐκ ἐφ' ἡμῶν δὲ τὸ σῶμα, ἡ |chattels,  
 δόξαι, ἀρχαὶ καὶ ἐνὶ λόγῳ ὅσα οὐχ ἡμέτερα ἔργα.

Καὶ τὰ μὲν ἐφ' ἡμῶν ἐστὶ φύσει |not enslaved ἰκώλυτα,  
 ἀπαρὰ πόδιστα, τὰ δὲ οὐκ ἐφ' ἡμῶν |weak , δοῦλα, κωλυτά,  
 |someone  
 |else's; alien

Μέμνησο οὖν, ὅτι, ἐὰν τὰ φύσει δοῦλα |not enslaved  
 οἰηθῇς καὶ τὰ |someone ἴδια, |fetter, hinder , πενθήσεις,  
 |else's; alien  
 |mess things up|blame; καὶ θεοὺς καὶ ἀνθρώπους, ἐὰν δὲ τὸ  
 |reject  
 σὸν μόνον οἰηθῇς σὸν εἶναι, τὸ δὲ |someone , ὥσπερ  
 |else's; alien  
 ἐστίν, |someone , οὐδεὶς σε |force, |never , οὐδεὶς  
 |else's; alien |compel  
 σε κωλύσει, οὐ |blame; οὐδένα, οὐκ ἐγκαλέσεις τινί, ἄκων  
 |reject  
 πράξεις οὐδὲ ἔν, οὐδεὶς σε βλάψει, ἐχθρὸν οὐχ ἔξεις, οὐδὲ  
 γὰρ βλαβερόν τι πείσῃ.

Τηλικούτων οὖν |send flying at ἡμῶν, ὅτι οὐ δεῖ |medium,  
 |moderate

There are things which are within our power, and there are things which are beyond our power. Within our power are opinion, aim, desire, aversion, and, in one word, whatever affairs are our own. Beyond our power are body, property, reputation, office, and, in one word, whatever are not properly our own affairs.

Now the things within our power are by nature free, unrestricted, unhindered; but those beyond our power are weak, dependent, restricted, alien. Remember, then, that if you attribute freedom to things by nature dependent and take what belongs to others for your own, you will be hindered, you will lament, you will be disturbed, you will find fault both with gods and men. But if you take for your own only that which is your own and view what belongs to others just as it really is, then no one will ever compel you, no one will restrict you; you will find fault with no one, you will accuse no one, you will do nothing against your will; no one will hurt you, you will not have an enemy, nor will you suffer any harm.

Aiming, therefore, at such great things, remember that you must not allow yourself any inclination,

*vocabulary*

ἀποτυγχάνω fail  
 ἄπτω set on fire; attach; mid: touch,  
 seize ~haptic  
 ἀτυχής unfortunate  
 διότι because; that  
 δοκιμάζω test, approve  
 δυστυχής unlucky  
 ἐκκλίνω (ι) turn away, back down,  
 shun  
 ἐλευθερία freedom  
 ἐλευθέριος free  
 ἐξετάζω inspect, interrogate, estimate  
 ἐπιλέγω say re, say also; choose; (mid)  
 think over  
 εὐδαιμονία prosperity  
 ἐφίημι (τι) send at, let fly; mp: rush at,  
 spring upon ~jet  
 κανών -όνος (m, 3) rod, handle

~canonical

κινέω (ι) set in motion, move, remove  
 ~kinetic  
 μελετάω pursue, attend to, exercise  
 μελέτη care; practice  
 ὀρέγω hold out, offer, thrust ~reach  
 παντελής complete, absolute  
 πάντως by all means  
 περιγίγνομαι surpass; survive; attain  
 ~genus  
 περιπίπτω embrace; fall in with  
 πλουτέω be rich  
 πότερος which, whichever of two  
 πρόχειρος handy; ready to do  
 something  
 τραχύς (ᾱ) rough ~trachea  
 ὑπερτίθημι hand over; excel; defer  
 φαντασία appearance; imagination

κεκινημένον ἄπτεσθαι αὐτῶν, ἀλλὰ τὰ μὲν ἀφιέναι παντελῶς, τὰ δ' ὑπερτίθεσθαι πρὸς τὸ παρόν. ἐὰν δὲ καὶ ταῦτ' ἐθέλῃς καὶ ἄρχειν καὶ πλουτεῖν, τυχὸν μὲν οὐδ' αὐτῶν τούτων τεύξῃ διὰ τὸ καὶ τῶν προτέρων ἐφίεσθαι, πάντως γε μὴν ἐκείνων ἀποτεύξῃ, δι' ὧν μόνων ἐλευθερία καὶ εὐδαιμονία περιγίνεται.

Εὐθὺς οὖν πάσῃ φαντασίᾳ τραχεία μελέτα ἐπιλέγειν ὅτι φαντασία εἶ καὶ οὐ πάντως τὸ φαινόμενον. ἔπειτα ἐξέταξε αὐτὴν καὶ δοκίμαζε τοῖς κανόσι τούτοις οἷς ἔχεις, πρῶτω δὲ τούτῳ καὶ μάλιστα, πότερον περὶ τὰ ἐφ' ἡμῖν ἐστὶν ἢ περὶ τὰ οὐκ ἐφ' ἡμῖν· καὶ περὶ τι τῶν οὐκ ἐφ' ἡμῖν ἦ, πρόχειρον ἔστω τὸ διότι οὐδὲν πρὸς ἐμέ

## 2

μέμνησο, ὅτι ὁρέξεως ἐπαγγελία ἐπιτυχία, οὐ ὁρέγη, ἐκκλίσεως ἐπαγγελία τὸ μὴ περιπεσεῖν ἐκείνῳ, ὃ ἐκκλίνεται, καὶ ὁ μὲν ἐν ὁρέξει ἀποτυγχάνων ἀτυχής, ὁ δὲ ἐν ἐκκλίσει περιπίπτων δυστυχής. ἂν μὲν οὖν μόνα



|move, remove ἄπτεσθαι αὐτῶν, ἀλλὰ τὰ μὲν ἀφίεναι

|complete, , τὰ δ' |hand over; ex- πρὸς τὸ παρόν. ἐὰν δὲ  
|absolute |cel; defer

καὶ ταῦτ' ἐθέλης καὶ ἄρχειν καὶ |be rich , τυχὸν μὲν οὐδ'

αὐτῶν τούτων τεύξῃ διὰ τὸ καὶ τῶν προτέρων |send flying at

|by all means , ἣν ἐκείνων ἀποτεύξῃ, δι' ὧν μόνων ἐλευθερία

καὶ εὐδαιμονία περιγίνεται.

Εὐθὺς οὖν πάσῃ |appearance; |rough μελέτα |say, choose, ὅτι  
|imagination |think over

|appearance; ἢ καὶ οὐ |by all means ζαινόμενον. ἔπειτα |inspect, interrogate,  
|imagination |estimate

αὐτὴν καὶ |test, τοῖς |rod, handle 'τοῖς οἷς ἔχεις, πρῶτω  
|approve

δὲ τούτῳ καὶ μάλιστα, |which, τερὶ τὰ ἐφ' ἡμῖν ἐστίν  
|whichever

ἢ περὶ τὰ οὐκ ἐφ' ἡμῖν· καὶ περὶ τι τῶν οὐκ ἐφ' ἡμῖν ἦ,

|handy; ready to ὡ τὸ |because; that . πρὸς ἐμέ  
|do something

## 2

μέμνησο, ὅτι ὀρέξεως ἐπαγγελία ἐπιτυχία, οὗ |hold out, of-  
|fer, thrust

ἐκκλίσεως ἐπαγγελία τὸ μὴ |embrace; fall ἐκείνω, ὃ  
|in with

|turn away, back. ἢ ὁ μὲν ἐν ὀρέξει |fail |unfortunate  
|down, shun

δὲ ἐν ἐκκλίσει |embrace; fall |unlucky . ἂν μὲν οὖν μόνα  
|in with

however slight, toward the attainment of the others; but that you must entirely quit some of them, and for the present postpone the rest. But if you would have these, and possess power and wealth likewise, you may miss the latter in seeking the former; and you will certainly fail of that by which alone happiness and freedom are procured.

Seek at once, therefore, to be able to say to every displeasing semblance, «You are but a semblance and by no means the real thing.” And then examine it by those rules which you have; and first and chiefly by this: whether it concerns the things which are within our own power or those which are not; and if it concerns anything beyond our power, be prepared to say that it is nothing to you.

## 2

Remember that desire demands the attainment of that of which you are desirous; and aversion demands the avoidance of that to which you are averse; that he who fails of the object of his desires is disappointed; and he who incurs the object of his aversion is wretched. If, then, you shun only those undesirable things

*vocabulary***ἀναιρέω** take up ~heresy**ἀτυχέω** be unlucky**ἀφορμάω** depart, depart from  
~hormone**δυστυχέω** be unlucky**ἐκκλίνω** (ι) turn away, back down,  
shun**ἐπιλέγω** say re, say also; choose; (mid)  
think over**καταφιλέω** kiss, caress**κοῦφος** light, nimble**μετατίθημι** set or cause among ~thesis**νόσος** (f) plague, pestilence ~noisome**ὅποῖος** whatever kind**ὀρέγω** hold out, offer, thrust ~reach**οὐδέπω** not, not yet**παιδίον** young child; slave**παντελής** complete, absolute**πενία** poverty ~osteopenia**περιπίπτω** embrace; fall in with**σαντοῦ** yourself**στέργω** love; be content**ταράσσω** mess things up ~trachea**φύσις** -εως (f) nature (of a thing)  
~physics**φύω** produce, beget; clasp ~physics**χρεία** need, use**ψυχαγωγέω** (ῶ) evoke spirits; beguile

ἐκκλίνης τὰ παρὰ φύσιν τῶν ἐπὶ σοί, οὐδενί, ὧν ἐκκλίνεις,  
 περιπεσῇ· νόσον δ' ἂν ἐκκλίνης ἢ θάνατον ἢ πενίαν,  
 δυστυχήσεις.

Ἄρον οὖν τὴν ἑκκλισιν ἀπὸ πάντων τῶν οὐκ ἐφ' ἡμῖν καὶ  
 μετάθες ἐπὶ τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν. τὴν ὄρεξιν δὲ  
 παντελῶς ἐπὶ τοῦ παρόντος ἄνελε· ἂν τε γὰρ ὀρέγῃ τῶν  
 οὐκ ἐφ' ἡμῖν τινος, ἀτυχεῖν ἀνάγκη τῶν τε ἐφ' ἡμῖν, ὅσων  
 ὀρέγεσθαι καλὸν ἄν, οὐδὲν οὐδέπω σοι πάρεστι. μόνῳ  
 δὲ τῷ ὀρμᾶν καὶ ἀφορμᾶν χρῶ, κούφως μέντοι καὶ μεθ'  
 ὑπεξαίρέσεως καὶ ἀνειμένως.

### 3

Ἐφ' ἐκάστου τῶν ψυχαγωγούντων ἢ χρεῖαν παρεχόντων  
 ἢ στεργομένων μέμνησο ἐπιλέγειν, ὁποῖόν ἐστιν, ἀπὸ  
 τῶν σμικροτάτων ἀρξάμενος· ἂν χύτραν στέργῃς, ὅτι  
 χύτραν στέργω. κατεαγείσης γὰρ αὐτῆς οὐ παραχθήσῃ·  
 ἂν παιδίον σαντοῦ καταφιλήῃς ἢ γυναῖκα, ὅτι ἄνθρωπον  
 καταφιλεῖς· ἀποθανόντος γὰρ οὐ παραχθήσῃ.

|turn away, back ἰρὰ φύσιν τῶν ἐπὶ σοί, οὐδενί, ὧν |turn away, back  
|down, shun |down, shun

|embrace; fall|plague δ' ἂν |turn away, back ἵνατον ἧ |poverty,  
|in with |down, shun

|be unlucky

Ἄρον οὖν τὴν ἑκκλίσιν ἀπὸ πάντων τῶν οὐκ ἐφ' ἡμῖν καὶ

|set or cause among ἰρὰ φύσιν τῶν ἐφ' ἡμῖν. τὴν ὄρεξιν δὲ

|complete, ἐπὶ τοῦ παρόντος ἀνελε· ἂν τε γὰρ |hold out, of-  
|absolute |fer, thrust

οὐκ ἐφ' ἡμῖν τινος, |be unlucky. ἀγκη τῶν τε ἐφ' ἡμῖν, ὅσων

|hold out, of- καλὸν ἂν, οὐδὲν |not, not yet -ι πάρεστι. μόνῳ  
|fer, thrust

δὲ τῷ ὀρμᾶν καὶ |depart χρῶ, |light, μέντοι καὶ μεθ'  
|nimble

ὑπεξαίρεσεως καὶ ἀνειμένως.

## 3

Ἐφ' ἐκάστου τῶν |evoke spirits; be- ἧ |need, use πρεχόντων  
|guile

ἧ |love; be content μέμνησο |say, choose, |whatever kind , ἀπὸ  
|think over

τῶν σμικροτάτων ἀρξάμενος· ἂν χύτραν |love; be content

χύτραν |love; be content γείσης γὰρ αὐτῆς οὐ |mess things up

ἂν |young |yourself |καταφιλέω?: kiss, caress; or ὅτι ἄνθρωπον  
|child; |καταφιλέω?: kiss, caress

|kiss, caress ἀποθανόντος γὰρ οὐ |mess things up

which you can control, you will never incur anything which you shun; but if you shun sickness, or death, or poverty, you will run the risk of wretchedness. Remove [the habit of] aversion, then, from all things that are not within our power, and apply it to things undesirable which are within our power. But for the present, altogether restrain desire; for if you desire any of the things not within our own power, you must necessarily be disappointed; and you are not yet secure of those which are within our power, and so are legitimate objects of desire. Where it is practically necessary for you to pursue or avoid anything, do even this with discretion and gentleness and moderation.

### 3

With regard to whatever objects either delight the mind or contribute to use or are tenderly beloved, remind yourself of what nature they are, beginning with the merest trifles: if you have a favorite cup, that it is but a cup of which you are fond of— for thus, if it is broken, you can bear it; if you embrace your child or your wife, that you embrace a mortal— and thus, if either of them dies, you can bear it.

*vocabulary*

**ἀγανακτέω** be vexed, in a ferment  
**ἀπορραίνω** spurt, sprinkle, shower  
**ἄπτω** set on fire; attach; mid: touch, seize ~haptic  
**ἀσφαλής** safe, easy, steady, careful  
**διότι** because; that  
**δόγμα** -τος (n, 3) belief, legal decision  
**ἐκκρούω** knock out  
**ἐμποδών** getting in the way  
**ἐπιλέγω** say re, say also; choose; (mid) think over  
**κλέπτω** steal  
**λοιδορέω** abuse, revile  
**λούω** wash, bathe

**ὅποῖος** whatever kind  
**προαίρεσις** -εως (f) plan, preference  
**προβάλλω** throw before; propose; (mp) pretend, abandon, nominate ~ballistic  
**πρόχειρος** handy; ready to do something  
**σεαυτοῦ** yourself  
**ταράσσω** mess things up ~trachea  
**τηρέω** watch over  
**φύσις** -εως (f) nature (of a thing) ~physics  
**φύω** produce, beget; clasp ~physics  
**ὡσαύτως** in the same way

## 4

Ὅταν ἄπτεσθαί τινος ἔργου μέλλης, ὑπομύνησκε σεαυτόν, ὁποῖόν ἐστι τὸ ἔργον. ἐὰν λουσόμενος ἀπίης, πρόβαλλε σεαυτῷ τὰ γινόμενα ἐν βαλανείῳ, τοὺς ἀπορραίνοντας, τοὺς ἐγκρουομένους, τοὺς λοιδοροῦντας, τοὺς κλέπτοντας. καὶ οὕτως ἀσφαλέστερον ἅψῃ τοῦ ἔργου, ἐὰν ἐπιλέγῃς εὐθὺς ὅτι λούσασθαι θέλω καὶ τὴν ἐμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσαν τηρῆσαι. καὶ ὡσαύτως ἐφ' ἐκάστου ἔργου. οὕτω γὰρ ἂν τι πρὸς τὸ λούσασθαι γένηται ἐμποδῶν, πρόχειρον ἔσται διότι ἀλλ' οὐ τοῦτο ἤθελον μόνον, ἀλλὰ καὶ τὴν ἐμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσαν τηρῆσαι· οὐ τηρήσω δέ, ἐὰν ἀγανακτῶ πρὸς τὰ γινόμενα.

## 5

Ταρασσεῖ τοὺς ἀνθρώπους οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ τῶν πραγμάτων δόγματα· οἷον ὁ θάνατος οὐδὲν δεινόν ἐπεὶ καὶ Σωκράτει ἂν ἐφαίνετο, ἀλλὰ τὸ δόγμα τὸ περὶ



## 4

Ὅταν ἄπτεσθαί τινος ἔργου μέλλης, ὑπομίμησκε

|yourself , |whatever kind τὸ ἔργον. εἰάν |wash, bathe

ἀπῆς, |throw |yourself τὰ γινόμενα ἐν βαλανείῳ, τοὺς

|before; pro-

|pose; (mp)

|sprinkle, |pretend,

|shower |abandon,

τοὺς |steal

καὶ οὕτως

safe, easy, steady,

careful

set on fire; attach;

mid: touch, seize

ἔργου, εἰάν |say, choose, ὑθὺς ὅτι |wash, bathe θέλω καὶ τὴν

|think over

ἐμαντοῦ |plan, preference γὰ φύσιν ἔχουσιν |watch over καὶ

|in the same way ἐκάστου ἔργου. οὕτω γὰρ ἂν τι πρὸς

τὸ |wash, bathe γένηται |getting in the |handy; ready to do |because; that

|way |something

ἀλλ' οὐ τοῦτο ἤθελον μόνον, ἀλλὰ καὶ τὴν ἐμαντοῦ

|plan, preference γὰ φύσιν ἔχουσιν |watch over ὃ |watch over ἵ,

εἰάν |be vexed, in πρὸς τὰ γινόμενα.

|a ferment

## 5

|mess things up ὃ ἀνθρώπους οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ

τῶν πραγμάτων |belief, legal οἷον ὁ θάνατος οὐδὲν δεινόν

|decision

ἐπεὶ καὶ Σωκράτει ἂν ἐφαίνετο, ἀλλὰ τὸ |belief, legal περὶ

|decision

**4**

When you set about any action, remind yourself of what nature the action is. If you are going to bathe, represent to yourself the incidents usual in the bath— some persons pouring out, others pushing in, others scolding, others pilfering. And thus you will more safely go about this action if you say to yourself, «I will now go to bathe and keep my own will in harmony with nature.” And so with regard to every other action. For thus, if any impediment arises in bathing, you will be able to say, «It was not only to bathe that I desired, but to keep my will in harmony with nature; and I shall not keep it thus if I am out of humor at things that happen.”

**5**

Men are disturbed not by things, but by the views which they take of things. Thus death is nothing terrible, else it would have appeared so to Socrates. But the terror consists in

*vocabulary*

**αἰτιάομαι** blame ~etiology  
**ἄλλότριος** someone else's; alien ~alien  
**ἀπαίδευτος** uneducated, loutish  
 ~pediatrician  
**διότι** because; that  
**δόγμα** -τος (n, 3) belief, legal decision  
**ἐγκαλέω** demand payment; accuse  
**ἐκκαλέω** call forth ~gallo  
**ἐμποδίζω** fetter, hinder  
**ἐπαείρω** raise, place on ~aorta  
**ἐπαίρω** lift, raise ~heresy  
**ἐπαρρίσκω** fit to, on ~harmony

**καθάπερ** exactly as  
**λυπέω** (ἴ) annoy, distress  
**μηδέποτε** never  
**οἰστός** bearable  
**παιδεύω** raise; train  
**πάρεργος** incidental, secondary  
**ταράσσω** mess things up ~trachea  
**τηνικαῦτα** at that time, in that case  
**φαντασία** appearance; imagination  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics  
**χρῆσις** -τος (f) use, usage

τοῦ θανάτου, διότι δεινόν, ἐκεῖνο τὸ δεινόν ἐστίν. ὅταν οὖν ἐμποδιζώμεθα ἢ ταρασσώμεθα ἢ λυπώμεθα, μηδέποτε ἄλλον αἰτιώμεθα, ἀλλ' ἐαυτούς, τοῦτ' ἐστὶ τὰ ἐαυτῶν δόγματα. ἀπαιδεύτου ἔργον τὸ ἄλλοις ἐγκαλεῖν, ἐφ' οἷς αὐτὸς πράσσει κακῶς· ἡργμένου παιδεύεσθαι τὸ ἐαυτῷ· πεπαιδευμένου τὸ μήτε ἄλλῳ μήτε ἐαυτῷ.

## 6

Ἐπὶ μηδενὶ ἐπαρθῆς ἀλλοτρίῳ προτερήματι. εἰ ὁ ἵππος ἐπαιρόμενος ἔλεγεν ὅτι καλὸς εἰμι, οἷστόν ἂν ᾦν· σὺ δέ, ὅταν λέγῃς ἐπαιρόμενος ὅτι ἵππον καλὸν ἔχω, ἴσθι, ὅτι ἐπὶ ἵππου ἀγαθῷ ἐπαίρη. τί οὖν ἐστὶ σόν; χρήσις φαντασιῶν. ὥσθ', ὅταν ἐν χρήσει φαντασιῶν κατὰ φύσιν σχῆς, τηνικαῦτα ἐπάρθητι· τότε γὰρ ἐπὶ σῶ τινι ἀγαθῷ ἐπαρθήσῃ.

## 7

Καθάπερ ἐν πλῶ τοῦ πλοίου καθορμισθέντος εἰ ἐξέλθοις ὑθρεύσασθαι ὑδρεύσασθαι, ὁδοῦ μὲν πάρεργον καὶ

τοῦ θανάτου, |because; that , ἐκεῖνο τὸ δεινὸν ἐστίν. ὅταν

οὖν |fetter, hinder ἢ |mess things up ἢ |annoy, |distress , |never

ἄλλον |blame , ἀλλ' ἐαυτούς, τοῦτ' ἐστὶ τὰ ἐαυτῶν

|belief, legal |uneducated, ἔργον τὸ ἄλλοις ἐγκαλεῖν, ἐφ' οἷς  
|decision |loutish

αὐτὸς πράσσει κακῶς· ἡργμένου |raise; train τὸ ἐαυτῷ·

|raise; train τὸ μήτε ἄλλω μήτε ἐαυτῷ.

## 6

Ἐπὶ μηδενὶ ἐπαρθῆς |someone προτερήματι. εἰ ὁ ἵππος  
|else's; alien

|lift, raise ἔλεγεν ὅτι καλὸς εἰμι, |bearable ἂν ἦν· σὺ

δέ, ὅταν λέγῃς |lift, raise ὅτι ἵππον καλὸν ἔχω, ἴσθι,

ὅτι ἐπὶ ἵππου ἀγαθῷ |lift, |raise . τί οὖν ἐστὶ σόν; |use, usage

|appearance; ὥσθ', ὅταν ἐν χρήσει |appearance; κατὰ φύσιν  
|imagination |imagination

σχῆς, |at that time, ἐπάρθητι· τότε γὰρ ἐπὶ σῷ τινι ἀγαθῷ  
|in that case

ἐπαρθήσῃ.

## 7

|exactly as ἐν πλῶ τοῦ πλοίου καθορμισθέντος εἰ ἐξέλθοις

ὑθρεύσασθαι ὑδρεύσασθαι, ὁδοῦ μὲν πάρεργον καὶ

our notion of death, that it is terrible. When, therefore, we are hindered or disturbed, or grieved, let us never impute it to others, but to ourselves— that is, to our own views. It is the action of an uninstructed person to reproach others for his own misfortunes; of one entering upon instruction, to reproach himself; and one perfectly instructed, to reproach neither others nor himself.

## 6

Be not elated at any excellence not your own. If a horse should be elated, and say, «I am handsome,” it might be endurable. But when you are elated and say, «I have a handsome horse,” know that you are elated only on the merit of the horse. What then is your own? The use of the phenomena of existence. So that when you are in harmony with nature in this respect, you will be elated with some reason; for you will be elated at some good of your own.

## 7

As in a voyage, when the ship is at anchor, if you go on shore to get water, you may amuse yourself with

*vocabulary***ἀναλέγω** gather up ~legion**ἀπαλλαξείω** wish to get rid of**ἀπαλλάσσω** free from, remove; be freed, depart**βίος** life ~biology**βιόω** live; (mp) make a living ~biology**διάνοια** a thought; intelligence**ἐμβάλλω** throw in; inspire a mental state ~ballistic**ἐμπόδιος** getting in the way**ἐπιστρέφω** turn towards ~atrophy**κυβερνήτης** -ου (m, 1) steersman, governor ~govern**κωλύω** (ῥ) hinder, prevent**νόσος** (f) plague, pestilence ~noisome**παιδίον** young child; slave**πότε** when?**προαίρεσις** -εως (f) plan, preference**πρόβατον** cattle, flocks, herds**σκέλος** -εος (n, 3) leg ~scoliosis**συνεχής** (ῥ) continuously**τείνω** stretch, tend ~tense**τρέχω** run, spin

κοχλίδιον ἀναλέξῃ καὶ βολβάριον, τετάσθαι δὲ δεῖ τὴν  
 διάνοιαν ἐπὶ τὸ πλοῖον καὶ συνεχῶς ἐπιστρέφεσθαι, μή  
 ποτε ὁ κυβερνήτης καλέσῃ, κἂν καλέσῃ, πάντα ἐκεῖνα  
 ἀφιέναι, ἵνα μὴ δεδεμένος ἐμβληθῇς ὡς τὰ πρόβατα·  
 οὕτω καὶ ἐν τῷ βίῳ, ἐὰν διδῶται ἀντὶ βολβαρίου καὶ  
 κοχλιδίου γυναικάριον καὶ παιδίον, οὐδὲν κωλύσει· ἐὰν δὲ  
 ὁ κυβερνήτης καλέσῃ, τρέχε ἐπὶ τὸ πλοῖον ἀφείς ἐκεῖνα  
 ἅπαντα μηδὲ ἐπιστρεφόμενος. ἐὰν δὲ γέρων ᾖ, μηδὲ  
 ἀπαλλαγῇς ποτε τοῦ πλοίου μακράν, μή ποτε καλοῦντος  
 ἐλλίπῃς.

## 8

Μὴ ζῆτει τὰ γινόμενα γίνεσθαι ὡς θέλεις, ἀλλὰ θέλε τὰ  
 γινόμενα ὡς γίνεται καὶ εὐροήσεις.

## 9

Νόσος σώματός ἐστιν ἐμπόδιον, προαιρέσεως δὲ οὐ,  
 ἐὰν μὴ αὐτὴ θέλῃ. χώλανσις σκέλους ἐστὶν ἐμπόδιον,  
 προαιρέσεως δὲ οὐ. καὶ τοῦτο ἐφ' ἐκάστου τῶν



κοχλίδιον |gather up καὶ βολβάριον, |stretch, tend δὲ τὴν  
 |a thought; πὶ τὸ πλοῖον καὶ |continu- |turn towards , μὴ  
 |intelligence |steersman, καλέσῃ, κὰν καλέσῃ, πάντα ἐκεῖνα  
 |governor  
 ἀφιέναι, ἵνα μὴ δεδεμένος |throw in; inspire ἂ |cattle, flocks,  
 |herds  
 οὕτω καὶ ἐν τῷ βίῳ, ἐὰν διδῶται ἀντὶ βολβαρίου καὶ  
 κοχλιδίου γυναικάριον καὶ |young , οὐδὲν κωλύσει· ἐὰν δὲ  
 |child;  
 ὁ |steersman, καλέσῃ, |run, spin ἰ τὸ πλοῖον ἀφείς ἐκεῖνα  
 |governor  
 ἅπαντα μὴδὲ |turn towards ἐὰν δὲ γέρων ᾗς, μὴδὲ  
 ἀπαλλαγῇς ποτε τοῦ πλοίου μακράν, μὴ ποτε καλοῦντος  
 ἐλλίπης.

## 8

Μὴ ζήτει τὰ γινόμενα γίνεσθαι ὡς θέλεις, ἀλλὰ θέλε τὰ  
 γινόμενα ὡς γίνεται καὶ εὐροήσεις.

## 9

|plague σώματός ἐστιν |getting in the |plan, preference δὲ οὐ,  
 |way  
 ἐὰν μὴ αὕτῃ θέλῃ. χώλανσις |leg ἐστὶν |getting in the way  
 |plan, preference δὲ οὐ. καὶ τοῦτο ἐφ' ἐκάστου τῶν

picking up a shellfish or a truffle in your way, but your thoughts ought to be bent toward the ship, and perpetually attentive, lest the captain should call, and then you must leave all these things, that you may not have to be carried on board the vessel, bound like a sheep; thus likewise in life, if, instead of a truffle or shellfish, such a thing as a wife or a child be granted you, there is no objection; but if the captain calls, run to the ship, leave all these things, and never look behind. But if you are old, never go far from the ship, lest you should be missing when called for.

## 8

Demand not that events should happen as you wish; but wish them to happen as they do happen, and you will go on well.

## 9

Sickness is an impediment to the body, but not to the will unless itself pleases. Lameness is an impediment to the leg, but not to the will; and say this to yourself with regard to everything that

*vocabulary*

**ἄλλότριος** someone else's; alien ~alien  
**ἄλλοτριόω** estrange from  
**ἄπαιτέω** demand to have returned  
**ἄφαιρέω** take away ~heresy  
**ἐθίζω** accustom  
**ἐμπίπτω** fall into; attack ~petal  
**ἐμπόδιος** getting in the way  
**ἐπιλέγω** say re, say also; choose; (mid)  
 think over  
**ἐπιμελέομαι** take care of, oversee  
**ἐπιστρέφω** turn towards ~atrophy  
**λοιδορία** railing, abuse  
**μέλος** -ους (n, 3) limb; melody

**μέλω** concern, interest, be one's  
 responsibility  
**μέχρι** as far as, until  
**μηδέποτε** never  
**οὐκοῦν** not so?; and so  
**παιδίον** young child; slave  
**πόνος** toil, suffering ~osteopenia  
**προσπίπτω** attack; befall; kow-tow  
**προσφέρω** present; resemble; add  
**σεαυτοῦ** yourself  
**συναρπάζω** snatch with  
**φαντασία** appearance; imagination  
**χωρίον** area; downwards

ἐμπιπτόντων ἐπίλεγε· εὐρήσεις γὰρ αὐτὸ ἄλλου τινὸς ἐμπόδιον, σὸν δὲ οὐ.

## 10

Ἐφ' ἐκάστου τῶν προσπιπτόντων μέμνησο ἐπιστρέφων ἐπὶ σεαυτὸν ζητεῖν, τίνα δύναμιν ἔχεις πρὸς τὴν χρῆσιν αὐτοῦ. ἐὰν καλὸν ἴδῃς ἢ καλήν, εὐρήσεις δύναμιν πρὸς ταῦτα ἐγκράτειαν· ἐὰν πόνος προσφέρηται, εὐρήσεις καρτερίαν· ἂν λοιδορία, εὐρήσεις ἀνεξικακίαν. καὶ οὕτως ἐθιζόμενόν σε οὐ συναρπάσουσιν αἱ φαντασίαι.

## 11

Μηδέποτε ἐπὶ μηδενὸς εἴπῃς ὅτι ἀπώλεσα αὐτό, ἀλλ' ὅτι ἀπέδωκα. τὸ παιδίον ἀπέθανεν; ἀπεδόθη. ἢ γυνὴ ἀπέθανεν; ἀπεδόθη. τὸ χωρίον ἀφηρέθην. οὐκοῦν καὶ τοῦτο ἀπεδόθη. ἀλλὰ κακὸς ὁ ἀφελόμενος. τί δὲ σοὶ μέλει, διὰ τίνος σε ὁ δοὺς ἀπήτησε; μέχρι δ' ἂν διδῶ, ὥς ἀλλοτρίου αὐτοῦ ἐπιμελοῦ, ὥς τοῦ πανδοχείου οἱ παριόντες.

ἐμπιπτόντων |say, choose, ἰρήσεις γὰρ αὐτὸ ἄλλου τινὸς  
|think over  
|getting in the way ὡς οὐ.

## 10

Ἐφ' ἐκάστου τῶν |attack; befall; kow- μέμνησο |turn towards  
|tow  
ἐπὶ |yourself ζητεῖν, τίνα δύναμιν ἔχεις πρὸς τὴν χρῆσιν  
αὐτοῦ. ἐὰν καλὸν ἴδῃς ἢ καλήν, εὐρήσεις δύναμιν πρὸς  
ταῦτα ἐγκράτειαν· ἐὰν |toil, suf- |present; resem-, εὐρήσεις  
|fering |ble; add  
καρτερίαν· ἂν |railing, , εὐρήσεις ἀνεξικακίαν. καὶ οὕτως  
|abuse  
|accustom σε οὐ |snatch with αἰ |appearance; .  
|imagination

## 11

|never ἐπὶ μηδενὸς εἶπης ὅτι ἀπώλεσα αὐτό, ἀλλ'  
ὅτι ἀπέδωκα. τὸ |young |ἀπέθανεν; ἀπεδόθη. ἡ γυνή  
|child;  
ἀπέθανεν; ἀπεδόθη. τὸ |slave |area; |take away . |not so?; and `so  
|down-  
|wards  
τοῦτο ἀπεδόθη. ἀλλὰ κακὸς ὁ |take away . τί δὲ σοὶ  
μέλει, διὰ τίνος σε ὁ δοῦς |demand , |as far as, until ἰδῶ,  
|to have  
ὥς ἀλλοτρίου αὐτοῦ |take care |returned  
|of, oversee ὥς τοῦ πανδοχείου οἱ  
παριόντες.

happens. For you will find it to be an impediment to something else, but not truly to yourself.

## 10

Upon every accident, remember to turn toward yourself and inquire what faculty you have for its use. If you encounter a handsome person, you will find continence the faculty needed; if pain, then fortitude; if reviling, then patience. And when thus habituated, the phenomena of existence will not overwhelm you.

## 11

Never say of anything, «I have lost it,” but, «I have restored it.” Has your child died? It is restored. Has your wife died? She is restored. Has your estate been taken away? That likewise is restored. «But it was a bad man who took it.” What is it to you by whose hands he who gave it has demanded it again? While he permits you to possess it, hold it as something not your own, as do travelers at an inn.

*vocabulary*

ἄλυπος (ῥ) painless

ἀμελέω disregard; (impers.) of course

ἀνόητος foolish

ἄφθονος ungrudging, plentiful

ἐκτός outside

ἐκχέω pour out

ἐνθυμέομαι (ῥ) take to heart

ἐπιλέγω say re, say also; choose; (mid)  
think over

ἐπίσταμαι know how, understand

~station

ἐφίστημι set; (mp) come/be near,  
direct, stop ~station

ἡλίθιος idle, vain, foolish

κακοδαίμων demon, curse

κλέπτω steal

κολάζω punish

κρείσσων more powerful; better

λιμός (ι, φ) famine

περιγίγνομαι surpass; survive; attain  
~genus

προίξ -χός (φ) gift, dowry

προκόπτω make progress

πωλέομαι go back and forth

πωλέω sell

ταράσσω mess things up ~trachea

τοιγάρ therefore

ὑπακούω listen, reply ~acoustic

ὑπομένω stay behind, await ~remain

## 12

Εἰ προκόψαι θέλεις, ἄφες τοὺς τοιούτους ἐπιλογισμούς.  
 ἐὰν ἀμελήσω τῶν ἐμῶν, οὐχ ἔξω διατροφάς· ἐὰν μὴ  
 κολάσω τὸν παῖδα, πονηρὸς ἔσται. κρεῖσσον γὰρ  
 λιμῷ ἀποθανεῖν ἄλυπον καὶ ἄφοβον γενόμενον ἢ ζῆν ἐν  
 ἀφθόνοις ταρασσόμενον. κρεῖττον δὲ τὸν παῖδα κακὸν  
 εἶναι ἢ σὲ κακοδαίμονα.

Ἄρξαι τοιγαροῦν ἀπὸ τῶν σμικρῶν. ἐκχέεται τὸ  
 ἐλάδιον, κλέπτεται τὸ οἰνάριον· ἐπίλεγε ὅτι τοσούτου  
 πωλεῖται ἀπάθεια, τοσούτου ἀταραξία· προῖκα δὲ οὐδὲν  
 περιγίνεται. ὅταν δὲ καλῆς τὸν παῖδα, ἐνθυμοῦ, ὅτι  
 δύναται μὴ ὑπακοῦσαι καὶ ὑπακούσας μηδὲν ποιῆσαι ὧν  
 θέλεις· ἀλλ' οὐχ οὕτως ἐστὶν αὐτῷ καλῶς, ἵνα ἐπ' ἐκείνῳ  
 ἦ τὸ σὲ μὴ ταραχθῆναι.

## 13

Εἰ προκόψαι θέλεις, ὑπόμεινον ἔνεκα τῶν ἐκτὸς ἀνόητος  
 δόξας καὶ ἡλίθιος, μηδὲν βούλου δοκεῖν ἐπίστασθαι· κἂν



## 12

Εἰ |make progress<sup>αι</sup> εἰς, ἄφες τοὺς τοιούτους ἐπιλογισμούς.  
 εἰς |disregard τῶν ἐμῶν, οὐχ ἔξω διατροφάς· εἰς μὴ  
 |punish τὸν παῖδα, πονηρὸς ἔσται. κρεῖσσον γὰρ  
 |famine ἵποθανεῖν |painless καὶ ἄφοβον γενόμενον ἢ ζῆν ἐν  
 |ungrudg- |mess things up κρεῖττον δὲ τὸν παῖδα κακὸν  
 |ing, plenti-  
 |ful εἶναι ἢ σὲ |demon, curse .

Ἄρξαι τοιγαροῦν ἀπὸ τῶν σμικρῶν. |pour out τὸ  
 ἐλάδιον, |steal τὸ οἰνάριον· |say, choose, |ι τοσούτου  
 |think over  
 πωλεῖται ἀπάθεια, τοσούτου ἀταραξία· |gift, δὲ οὐδὲν  
 |dowry  
 περιγίνεται. ὅταν δὲ καλῇς τὸν παῖδα, |take to heart· |ι  
 δύναται μὴ |listen, reply καὶ |listen, reply μὴδὲν ποιῆσαι ὧν  
 θέλεις· ἀλλ' οὐχ οὕτως ἐστὶν αὐτῷ καλῶς, ἵνα ἐπ' ἐκείνῳ  
 ἢ τὸ σὲ μὴ |mess things up

## 13

Εἰ |make progress<sup>αι</sup> εἰς, |stay behind, ἄwait τῶν |outside|foolish  
 δόξας καὶ |idle, vain, foolish, οὐλοῦ δοκεῖν ἐπίστασθαι· καὶ

## 12

If you would improve, lay aside such reasonings as these: «If I neglect my affairs, I shall not have a maintenance; if I do not punish my servant, he will be good for nothing.” For it were better to die of hunger, exempt from grief and fear, than to live in affluence with perturbation; and it is better that your servant should be bad than you unhappy.

Begin therefore with little things. Is a little oil spilled or a little wine stolen? Say to yourself, «This is the price paid for peace and tranquillity; and nothing is to be had for nothing.” And when you call your servant, consider that it is possible he may not come at your call; or, if he does, that he may not do what you wish. But it is not at all desirable for him, and very undesirable for you, that it should be in his power to cause you any disturbance.

## 13

If you would improve, be content to be thought foolish and dull with regard to externals. Do not desire to be thought to know anything;

*vocabulary*

**ἄλλότριος** someone else's; alien ~alien  
**ἄμελέω** disregard; (impers.) of course  
**ἄπιστέω** disbelieve ~stand  
**ἀποτυγχάνω** fail  
**ἀσκέω** work on  
**ἀφαιρέω** take away ~heresy  
**δουλεύω** serve, be a slave  
**ἐκτός** outside  
**ἐλεύθερος** not enslaved  
**ἐξουσία** authority, office  
**ἐπιμελέομαι** take care of, oversee

**ἡλίθιος** idle, vain, foolish  
**κακία** low quality; immorality  
**μωρός** stupid  
**ὀρέγω** hold out, offer, thrust ~reach  
**πάντοτε** always  
**περιποιέω** preserve; obtain  
**προαίρεσις** -εως (f) plan, preference  
**σεαυτοῦ** yourself  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics

δόξης τις εἶναί τιςιν, ἀπίσται σεαυτῷ. ἴσθι γὰρ ὅτι οὐ  
 ῥάδιον τὴν προαίρεσιν τὴν σεαυτοῦ κατὰ φύσιν ἔχουσιν  
 φυλάξαι καὶ τὰ ἐκτός, ἀλλὰ τοῦ ἐτέρου ἐπιμελούμενον τοῦ  
 ἐτέρου ἀμελῆσαι πᾶσα ἀνάγκη.

## 14

Ἐὰν θέλῃς τὰ τέκνα σου καὶ τὴν γυναῖκα καὶ τοὺς φίλους  
 σου πάντοτε ζῆν, ἡλίθιος εἶ· τὰ γὰρ μὴ ἐπὶ σοὶ θέλεις ἐπὶ  
 σοὶ εἶναι καὶ τὰ ἀλλότρια σὰ εἶναι. οὕτω κἂν τὸν παῖδα  
 θέλῃς μὴ ἀμαρτάνειν, μωρὸς εἶ· θέλεις γὰρ τὴν κακίαν  
 μὴ εἶναι κακίαν, ἀλλ' ἄλλο τι. ἐὰν δὲ θέλῃς ὀρεγόμενος μὴ  
 ἀποτυγχάνειν, τοῦτο δύνασαι. τοῦτο οὖν ἄσκει, ὃ δύνασαι.

Κύριος ἐκάστου ἐστὶν ὁ τῶν ὑπ' ἐκείνου θελομένων ἢ  
 μὴ θελομένων ἔχων τὴν ἐξουσίαν εἰς τὸ περιποιῆσαι ἢ  
 ἀφελέσθαι. ὅστις οὖν ἐλεύθερος εἶναι βούλεται, μήτε  
 θελέτω τι μήτε φευγέτω τι τῶν ἐπ' ἄλλοις· εἰ δὲ μή,  
 δουλεύειν ἀνάγκη.

δόξης τις εἶναι τισιν, |disbelieve|yourself ἴσθι γὰρ ὅτι οὐ  
 ῥάδιον τὴν |plan, preference|, |yourself κατὰ φύσιν ἔχουσιν  
 φυλάξαι καὶ τὰ |outside ἰλλὰ τοῦ ἑτέρου |take care of, τοῦ  
 |oversee  
 ἑτέρου |disregard πᾶσα ἀνάγκη.

## 14

Ἐὰν θέλῃς τὰ τέκνα σου καὶ τὴν γυναῖκα καὶ τοὺς φίλους  
 σου |always ζῆν, |idle, vain, foolish, ἴρ μὴ ἐπὶ σοὶ θέλεις ἐπὶ  
 σοὶ εἶναι καὶ τὰ |someone γὰ εἶναι. οὕτω κὰν τὸν παῖδα  
 |else's; alien  
 θέλῃς μὴ ἀμαρτάνειν, |stupid εἰ· θέλεις γὰρ τὴν |low quality;  
 |immorality  
 μὴ εἶναι |low quality; ἄλλο τι. ἐὰν δὲ θέλῃς |hold out, of- μὴ  
 |immorality |fer, thrust  
 |fail , τοῦτο δύνασαι. τοῦτο οὖν |work on ἂν δύνασαι.

Κύριος ἐκάστου ἐστὶν ὁ τῶν ὑπ' ἐκείνου θελομένων ἢ  
 μὴ θελομένων ἔχων τὴν |authority, εἰς τὸ |preserve; ἢ  
 |office |obtain  
 |take away . ὅστις οὖν |not enslaved εἶναι βούλεται, μήτε  
 θελέτω τι μήτε φευγέτω τι τῶν ἐπ' ἄλλοις· εἰ δὲ μή,  
 |serve, be a slave , κη.

and though you should appear to others to be somebody, distrust yourself. For be assured, it is not easy at once to keep your will in harmony with nature and to secure externals; but while you are absorbed in the one, you must of necessity neglect the other.

## 14

If you wish your children and your wife and your friends to live forever, you are foolish, for you wish things to be in your power which are not so, and what belongs to others to be your own. So likewise, if you wish your servant to be without fault, you are foolish, for you wish vice not to be vice but something else. But if you wish not to be disappointed in your desires, that is in your own power. Exercise, therefore, what is in your power. A man's master is he who is able to confer or remove whatever that man seeks or shuns. Whoever then would be free, let him wish nothing, let him decline nothing, which depends on others; else he must necessarily be a slave.

*vocabulary*

**ἀναστρέφω** act: overturn; mid: find oneself in ~atrophy  
**ἀποδημέω** be absent, abroad  
**ἐκτείνω** stretch out ~tend  
**ἐκτός** outside  
**ἐπιβάλλω** throw upon, head for ~ballistic  
**θλίβω** (ι) press  
**κλαίω** weep  
**κόσμιος** well-behaved  
**μεταλαμβάνω** share in; swap  
**μέχρις** as far as, until  
**οὐπω** no longer  
**παρατίθημι** put near, put at risk ~thesis

**παρέρχομαι** pass, escape  
**πενθέω** grieve ~Nepenthe  
**πένθος** -εος (n, 3) grief, misfortune ~Nepenthe  
**περιμένω** wait for  
**περιφέρω** carry around  
**πλοῦτος** wealth ~plutocrat  
**προσέχω** direct to; think about  
**πρόσω** forward, in the future; far  
**πρόχειρος** handy; ready to do something  
**συμπόσιον** drinking party  
**συμπότης** drinking companion, buddy  
**συναρπάζω** snatch with  
**φαντασία** appearance; imagination

## 15

Μέμνησο, ὅτι ὡς ἐν συμποσίῳ σε δεῖ ἀναστρέφεσθαι. περιφερόμενον γέγονέ τι κατὰ σέ· ἐκτείνας τὴν χεῖρα κοσμίως μετάλαβε. παρέρχεται· μὴ κάτεχε. οὐπω ἤκει· μὴ ἐπίβαλλε πόρρω τὴν ὄρεξιν, ἀλλὰ περίμενε, μέχρις ἂν γένηται κατὰ σέ. οὕτω πρὸς τέκνα, οὕτω πρὸς γυναῖκα, οὕτω πρὸς ἀρχάς, οὕτω πρὸς πλοῦτον· καὶ ἔση ποτὲ ἄξιος τῶν θεῶν συμπότης. ἂν δὲ καὶ παρατεθέντων σοι μὴ λάβῃς, ἀλλ' ὑπερίδῃς, τότε οὐ μόνον συμπότης τῶν θεῶν ἔση, ἀλλὰ καὶ συνάρχων. οὕτω γὰρ ποιῶν Διογένης καὶ Ἡράκλειτος καὶ οἱ ὅμοιοι ἀξίως θεοῖ τε ἦσαν καὶ ἐλέγοντο.

## 16

Ὅταν κλαίοντα ἴδῃς τινὰ ἐν πένθει ἢ ἀποδημούντος τέκνου ἢ ἀπολωλεκότα τὰ ἑαυτοῦ, πρόσεχε μὴ σε ἢ φαντασία συναρπάσῃ ὡς ἐν κακοῖς ὄντος αὐτοῦ τοῖς ἐκτός, ἀλλ' εὐθὺς ἔστω πρόχειρον ὅτι τοῦτον θλίβει οὐ τὸ



## 15

Μέμνησο, ὅτι ὡς ἐν |drinking party σε δεῖ |act: overturn; mid: find oneself in  
 |carry around γέγονέ τι κατὰ σέ· |stretch out ἤν χεῖρα  
 |well-behaved; share in; |pass, escape μὴ κάτεχε. |no longer  
 |swap  
 μὴ |throw upon forward, in the, |ρεξιν, ἀλλὰ |wait for , |as far as, until  
 |future; far  
 γένηται κατὰ σέ. οὕτω πρὸς τέκνα, οὕτω πρὸς γυναῖκα,  
 οὕτω πρὸς ἀρχάς, οὕτω πρὸς |wealth καὶ ἔση ποτὲ  
 ἄξιος τῶν θεῶν συμπότης. ἂν δὲ καὶ |put near, put at σοι  
 |risk  
 μὴ λάβῃς, ἀλλ' ὑπερίδῃς, τότε οὐ μόνον συμπότης τῶν  
 θεῶν ἔση, ἀλλὰ καὶ συνάρχων. οὕτω γὰρ ποιῶν Διογένης  
 καὶ Ἡράκλειτος καὶ οἱ ὅμοιοι ἀξίως θεοῖ τε ἦσαν καὶ  
 ἐλέγοντο.

## 16

Ὅταν |weep ἴδῃς τινὰ ἐν πένθει ἢ |be absent, abroad  
 τέκνου ἢ ἀπολωλεκότα τὰ ἑαυτοῦ, |direct to; ἢ σε ἢ  
 |think about  
 |appearance; |snatch with ὡς ἐν κακοῖς ὄντος αὐτοῦ τοῖς  
 |imagination  
 |outside ἀλλ' εὐθὺς ἔστω |handy; ready to τοῦτον |press οὐ  
 |do something  
 τὸ

## 15

Remember that you must behave as at a banquet. Is anything brought round to you? Put out your hand and take a moderate share. Does it pass by you? Do not stop it. Is it not yet come? Do not yearn in desire toward it, but wait till it reaches you. So with regard to children, wife, office, riches; and you will some time or other be worthy to feast with the gods. And if you do not so much as take the things which are set before you, but are able even to forego them, then you will not only be worthy to feast with the gods, but to rule with them also. For, by thus doing, Diogenes and Heraclitus, and others like them, deservedly became divine, and were so recognized.

## 16

When you see anyone weeping for grief, either that his son has gone abroad or that he has suffered in his affairs, take care not to be overcome by the apparent evil, but discriminate and be ready to say, «What hurts this man is not this occurrence itself— for another man might not

*vocabulary***αἵσιος** auspicious ~etiology**βραχύς** low, short**διαιρέω** divide, distinguish, distribute**διδάσκαλος** teacher**δόγμα** -τος (n, 3) belief, legal decision**δράμα** deed, business, drama**ἐκλέγω** pick, single out**ἐπισημαίνω** be a sign or symptom**ἔσωθεν** inside, from inside**εὐφυής** well-developed ~physics**θλίβω** (i) press**ιδιώτης** -ου (m, 1) private; a layman**κόραξ** -κος (m) raven**κράζω** croak, scream**μέχρι** as far as, until**ὀκνέω** shrink from, hesitate; worry**προσέχω** direct to; think about**πτωχός** poor, beggarly ~pudendum**σεαυτοῦ** yourself**σημαίνω** give orders to; show; mark  
~semaphore**στενάζω** sigh, groan**συναρπάζω** snatch with**ὑποκρίνομαι** (i) answer; pretend**ὑποκριτής** -οῦ (m, 1) actor, orator**φαντασία** appearance; imagination**χωλός** lame

συμβεβηκός ἄλλον γὰρ οὐ θλίβει, ἀλλὰ τὸ δόγμα τὸ περὶ  
 τούτου. μέχρι μέντοι λόγου μὴ ὄκνει συμπεριφέρεσθαι  
 αὐτῷ, κἂν οὕτω τύχη, καὶ συνεπιστενάξαι· πρόσεχε  
 μέντοι μὴ καὶ ἔσωθεν στενάξῃς.

## 17

Μέμνησο, ὅτι ὑποκριτῆς εἶ δράματος, οἷον ἂν θέλῃ ὁ  
 διδάσκαλος· ἂν βραχύ, βραχύς· ἂν μακρόν, μακροῦ· ἂν  
 πτωχὸν ὑποκρίνασθαι σε θέλῃ, ἵνα καὶ τοῦτον εὐφυῶς  
 ὑποκρίνῃ ἂν χωλόν, ἂν ἄρχοντα, ἂν ιδιώτην. σὸν γὰρ  
 τοῦτ' ἔστι, τὸ δοθὲν ὑποκρίνασθαι πρόσωπον καλῶς·  
 ἐκλέξασθαι δ' αὐτὸ ἄλλου.

## 18

Κόραξ ὅταν μὴ αἴσιον κεκράγῃ, μὴ συναρπαζέτω σε ἢ  
 φαντασία· ἀλλ' εὐθὺς διαίρει παρὰ σεαυτῷ καὶ λέγε ὅτι  
 τούτων ἐμοὶ οὐδὲν ἐπισημαίνεται, ἀλλ' ἢ τῷ σωματίῳ μου  
 ἢ τῷ κτησειδίῳ μου ἢ τῷ δοξαρίῳ μου ἢ τοῖς τέκνοις ἢ τῇ  
 γυναικί. ἐμοὶ δὲ πάντα αἴσια σημαίνεται, ἐὰν ἐγὼ θέλω·

συμβεβηκός ἄλλον γὰρ οὐ |press , ἀλλὰ τὸ |belief, legal |τερὶ  
 |decision  
 τούτου. |as far as, until λόγου μὴ |hesitate; |μπεριφέρεσθαι  
 |worry  
 αὐτῷ, κὰν οὕτω τύχη, καὶ συνεπιστενάξαι· |direct to;  
 |think about  
 μέντοι μὴ καὶ |inside, |sigh,  
 |from |groan  
 |inside

## 17

Μέμνησο, ὅτι |actor, orator εἶ |deed, busi- οἶου ἂν θέλῃ ὁ  
 |ness, drama  
 |teacher ἂν |low, , |low, short ἂν μακρόν, μακροῦ· ἂν  
 |short  
 |poor, |ὑποκρίνομαι?: answer; pretend; or ὑποκρίνομαι?: |well-developed  
 |beggary |answer; pretend  
 |ὑποκρίνομαι?: |lame , ἂν ἄρχοντα, ἂν |private; a layman, ἰρ  
 |answer;  
 |pretend; or τὸ δοθέν |ὑποκρίνομαι?: answer; pretend; or ὡς·  
 |ὑποκρίνομαι?: |ὑποκρίνομαι?: answer; pretend  
 |answer; pretend  
 |pick, single δ' αὐτὸ ἄλλου.  
 |out

## 18

|raven ὅταν μὴ |auspi- |croak, , μὴ |snatch with σε ἡ  
 |cious |scream  
 |appearance; ἀλλ' εὐθὺς διαίρει παρὰ |yourself καὶ λέγε ὅτι  
 |imagination  
 τούτων ἐμοὶ οὐδὲν |be a sign or symptom· ἢ τῷ σωματίῳ μου  
 ἢ τῷ κτησειδίῳ μου ἢ τῷ δοξαρίῳ μου ἢ τοῖς τέκνοις ἢ τῇ  
 γυναικί. ἐμοὶ δὲ πάντα |auspi- |give orders to; ἂν ἐγὼ θέλω·  
 |cious |show; mark

be hurt by it— but the view he chooses to take of it.” As far as conversation goes, however, do not disdain to accommodate yourself to him and, if need be, to groan with him. Take heed, however, not to groan inwardly, too.

## 17

Remember that you are an actor in a drama of such sort as the Author chooses— if short, then in a short one; if long, then in a long one. If it be his pleasure that you should enact a poor man, or a cripple, or a ruler, or a private citizen, see that you act it well. For this is your business— to act well the given part, but to choose it belongs to another.

## 18

When a raven happens to croak unluckily, be not overcome by appearances, but discriminate and say, «Nothing is portended to me, either to my paltry body, or property, or reputation, or children, or wife. But to me all portents are lucky if I will.

*vocabulary***ἄγων** -ος (m, 3) gathering place

~agony

**ἀνίκητος** (i) unconquered**ἀποβαίνω** leave, get off; turn out

~basis

**δόγμα** -τος (n, 3) belief, legal decision**ἐλεύθερος** not enslaved**ἐρεθίζω** annoy, excite ~Eris**εὐδοκίμω** be esteemed**ζηλοτυπία** jealousy**καταφρόνησις** -τος (f) contempt;

disregard ~frenzy

**λοιδορέω** abuse, revile**μακαρίζω** congratulate ~macarism**μῆποτε** absolutely never**οὐσία** property; essence**προτιμάω** (i) prefer, pay attention to**συναρπάζω** snatch with**τοιγάρ** therefore**τύπτω** beat, smite ~stupid**ὕβριζω** insult, treat outrageously**ὑπαρ** -τος (n) reality**ὑπατος** highest, supreme**φαντασία** appearance; imagination**φθόνος** malice, envy**ὠφελέω** help, be useful

ὅ τι γὰρ ἂν τούτων ἀποβαίνῃ, ἐπ' ἐμοί ἐστιν ὠφελῆσθαι  
ἀπ' αὐτοῦ.

## 19

Ἀνίκητος εἶναι δύνασαι, εἰς μηδένα ἀγῶνα  
καταβαίνῃς, ὃν οὐκ ἔστιν ἐπὶ σοὶ νικῆσαι.

Ὅρα μήποτε ἰδὼν τινα προτιμώμενον ἢ μέγα δυνάμενον  
ἢ ἄλλως εὐδοκιμοῦντα μακαρίσης, ὑπὸ τῆς φαντασίας  
συναρπασθεῖς. εἰ γὰρ ἐν τοῖς ἐφ' ἡμῶν ἡ οὐσία τοῦ ἀγαθοῦ  
ἦ, οὔτε φθόνος οὔτε ζηλοτυπία χώραν ἔχει· σύ τε αὐτὸς  
οὐ στρατηγός, οὐ πρύτανις ἢ ὕπατος εἶναι θελήσεις, ἀλλ'  
ἐλεύθερος. μία δὲ ὁδὸς πρὸς τοῦτο, καταφρόνησις τῶν  
οὐκ ἐφ' ἡμῶν.

## 20

Μέμνησο, ὅτι οὐχ ὁ λοιδορῶν ἢ ὁ τύπτων ὑβρίζει, ἀλλὰ τὸ  
δόγμα τὸ περὶ τούτων ὡς ὑβρίζόντων. ὅταν οὖν ἐρεθίσῃ  
σέ τις, ἴσθι, ὅτι ἢ σὴ σε ὑπόληψις ἠρέθικε. τοιγαροῦν ἐν  
πρώτοις πειρῶ ὑπὸ τῆς φαντασίας μὴ συναρπασθῆναι·



ὅτι γὰρ ἂν τούτων |leave, get off; ἔπ' ἐμοί ἐστιν |help, be useful  
|turn out  
ἀπ' αὐτοῦ.

## 19

|unconquered ἵναι δύνασαι, ἐὰν εἰς μηδένα |gathering  
|place  
καταβαίνης, ὃν οὐκ ἔστιν ἐπὶ σοὶ νικῆσαι.

Ὅρα |absolutely. ὧν τινα |προτιμάω?: prefer, pay attention to; or προτιμάω?:  
|never |prefer, pay attention to  
ἢ ἄλλως |be esteemed |congratulate, ὑπὸ τῆς |appearance;  
|imagination

|snatch with . ἐὰν γὰρ ἐν τοῖς ἐφ' ἡμῶν ἢ |property; ἢ ἀγαθοῦ  
|essence

ἢ, οὔτε |malice, envy. εἰ |jealousy χάραν ἔχει· σύ τε αὐτὸς

οὐ στρατηγός, οὐ πρύτανις ἢ ὑπατος εἶναι θελήσεις, ἀλλ'

|not enslaved μία δὲ ὁδὸς πρὸς τοῦτο, |contempt; τῶν  
|disregard  
οὐκ ἐφ' ἡμῶν.

## 20

Μέμνησο, ὅτι οὐχ ὁ |abuse, ἢ ὁ |smite |insult, ἀλλὰ τὸ  
|revile

|belief, legal περὶ τούτων ὡς |insult . ὅταν οὖν |annoy,  
|decision |excite

σέ τις, ἴσθι, ὅτι ἢ σὴ σε ὑπόληψις |annoy, . τοιγαροῦν ἐν  
|excite

πρώτοις πειρῶ ὑπὸ τῆς |appearance; , |snatch with  
|imagination

For whatsoever happens, it belongs to me to derive advantage therefrom.”

## 19

You can be unconquerable if you enter into no combat in which it is not in your own power to conquer. When, therefore, you see anyone eminent in honors or power, or in high esteem on any other account, take heed not to be bewildered by appearances and to pronounce him happy; for if the essence of good consists in things within our own power, there will be no room for envy or emulation. But, for your part, do not desire to be a general, or a senator, or a consul, but to be free; and the only way to this is a disregard of things which lie not within our own power.

## 20

Remember that it is not he who gives abuse or blows, who affronts, but the view we take of these things as insulting. When, therefore, anyone provokes you, be assured that it is your own opinion which provokes you. Try, therefore, in the first place, not to be bewildered by appearances.

*vocabulary***ἄγαν** very much**ἅπαξ** once**αὐτόθεν** from that place**ἄφνω** suddenly, surprisingly**βέλτιστος** best, noblest**διατριβή** activity, waste of time**διότι** because; that**διπλός** double, overlapping**ἐμμένω** stay put, be faithful, fixed**ἐνθυμέομαι** (ὕ) take to heart**ἐπανερχομαι** return; ascend**ἐπιθυμέω** (ὕ) wish, covet**ἡσάομαι** (pass) be weaker, be

overcome; (active) defeat

**καταγελᾶω** laugh at, deride**οὐδέποτε** never**ὄφρϋς** -ος (f) eyebrow**πόθεν** from where?**προσλαμβάνω** add, borrow, take hold, help**σεαυτοῦ** yourself**ταπεινός** low**φιλοσοφία** love of knowledge; philosophy**φιλόσοφος** wisdom-loving**φυγή** flight, means of escape ~fugitive

ἂν γὰρ ἅπαξ χρόνου καὶ διατριβῆς τύχης, ῥᾶον κρατήσεις σεαυτοῦ.

## 21

Θάνατος καὶ φυγὴ καὶ πάντα τὰ δεινὰ φαινόμενα πρὸ ὀφθαλμῶν ἔστω σοι καθ' ἡμέραν, μάλιστα δὲ πάντων ὁ θάνατος· καὶ οὐδὲν οὐδέποτε οὔτε ταπεινὸν ἐνθυμηθήσῃ οὔτε ἄγαν ἐπιθυμήσεις τινός.

## 22

Εἰ φιλοσοφίας ἐπιθυμεῖς, παρασκευάζου αὐτόθεν ὡς καταγελασθισόμενος, ὡς καταμωκησομένων σου πολλῶν, ὡς ἐρούντων ὅτι ἄφνω φιλόσοφος ἡμῖν ἐπανελήλυθε καὶ πόθεν ἡμῖν αὕτη ἡ ὀφρὺς; σὺ δὲ ὀφρὺν μὲν μὴ σχῆς· τῶν δὲ βελτίστων σοι φαινομένων οὕτως ἔχου, ὡς ὑπὸ τοῦ θεοῦ τεταγμένος εἰς ταύτην τὴν χώραν· μέμνησό τε διότι, ἐὰν μὲν ἐμμείνης τοῖς αὐτοῖς, οἱ καταγελῶντές σου τὸ πρότερον οὗτοί σε ὕστερον θαυμάσονται, ἐὰν δὲ ἡττηθῇς αὐτῶν, διπλοῦν προσλήψῃ

ἂν γὰρ |once χρόνου καὶ |activity, waste 'χης, ῥᾶον κρατήσεις  
|of time  
|yourself

## 21

Θάνατος καὶ |flight, means ἀντα τὰ δεινὰ φαινόμενα πρὸ  
|of escape  
ὀφθαλμῶν ἔστω σοι καθ' ἡμέραν, μάλιστα δὲ πάντων ὁ  
θάνατος· καὶ οὐδὲν |never οὔτε |low |take to heart  
οὔτε |very much ἡ μῆσις τινός.

## 22

Εἰ |love of knowl-|wish, covet παρασκευάζου |from that place  
|edge; philoso-  
|phy  
|laugh at, deride , ὡς καταμωκησομένων σου  
πολλῶν, ὡς ἐρούντων ὅτι |sud- |wisdom-loving ἡμῖν  
|denly,  
|return; ascend καὶ |from where? αὐτῇ |surpris-  
|ingly |eyebrow τὸ δὲ |eyebrow  
μὲν μὴ σχῆς· τῶν δὲ |best, noblest σοι φαινομένων οὕτως  
ἔχου, ὡς ὑπὸ τοῦ θεοῦ τεταγμένος εἰς ταύτην τὴν  
χώραν· μέμνησό τε |because; that... ἐν |stay put, be  
|faithful, fixed αὐτοῖς,  
οἱ |laugh at, deride σου τὸ πρότερον οὗτοί σε ὕστερον  
θανμάσονται, ἐὰν δὲ |(pass) be weaker, be overcome; |add, borrow,  
|(active) defeat |take hold, help

For if you once gain time and respite, you will more easily command yourself.

## 21

Let death and exile, and all other things which appear terrible, be daily before your eyes, but death chiefly; and you will never entertain an abject thought, nor too eagerly covet anything.

## 22

If you have an earnest desire toward philosophy, prepare yourself from the very first to have the multitude laugh and sneer, and say, «He is returned to us a philosopher all at once»; and, «Whence this supercilious look?» Now, for your part, do not have a supercilious look indeed, but keep steadily to those things which appear best to you, as one appointed by God to this particular station. For remember that, if you are persistent, those very persons who at first ridiculed will afterwards admire you. But if you are conquered by them, you will incur a double

*vocabulary***αἰσχρός** shameful**ἄρέσκω** please, satisfy; make amends**ἀρκέω** satisfy; ward off, defend; suffice**ἀτιμία** (τι) dishonor**ἄτιμος** (τι) without honor**βιόω** live; (mp) make a living ~biology**διαλογισμός** calculation; debate; circuit  
court**ἐνίστημι** install; threaten; block**ἔξειμι** go forth; is possible ~ion**ἐστίασις** (ἄ) feasting**οὐδαμοῦ** nowhere**οὐδαμῶς** in no way**παραλαμβάνω** receive, undertake,  
associate with**σαντοῦ** yourself**στρέφω** turn, veer ~atrophy**φιλόσοφος** wisdom-loving

καταγέλωτα.

## 23

Ἐάν ποτέ σοι γένηται ἔξω στραφῆναι πρὸς τὸ βούλεσθαι ἀρέσαι τινί, ἴσθι ὅτι ἀπώλεσας τὴν ἔνστασιν. ἀρκοῦ οὖν ἐν παντὶ τῷ εἶναι φιλόσοφος εἰ δὲ καὶ δοκεῖν βούλει τῷ εἶναι, σαντῷ φαίνου καὶ ἰκανὸς ἔση.

## 24

Οὗτοί σε οἱ διαλογισμοὶ μὴ θλιβέτωσαν ἄτιμος ἐγὼ βιώσομαι καὶ οὐδείς οὐδαμοῦ. εἰ γὰρ ἡ ἀτιμία ἐστὶ κακόν, οὐ δύνασαι ἐν κακῷ εἶναι δι' ἄλλον, οὐ μᾶλλον ἢ ἐν αἰσχροῷ· μή τι οὖν σόν ἐστιν ἔργον τὸ ἀρχῆς τυχεῖν ἢ παραληφθῆναι ἐφ' ἐστίασιν; οὐδαμῶς. πῶς οὖν ἔτι τοῦτ' ἐστιν ἀτιμία; πῶς δὲ οὐδείς οὐδαμοῦ ἔση, ὃν ἐν μόνοις εἶναί τινα δεῖ τοῖς ἐπὶ σοί, ἐν οἷς ἔξεστί σοι εἶναι πλείστου ἀξίῳ; Ἀλλά σοι οἱ φίλοι ἀβοήθητοι ἔσονται. τί λέγεις τὸ ἀβοήθητοι; οὐχ ἔξουσι παρὰ σοῦ κερμάτιον· οὐδὲ πολίτας Ῥωμαίων αὐτοὺς ποιήσεις. τίς οὖν σοι εἶπεν, ὅτι ταῦτα



καταγέλωτα.

## 23

Ἐάν ποτέ σοι γένηται ἕξω |turn πρὸς τὸ βούλεσθαι

|please, satisfy; ὅθι ὅτι ἀπώλεσας τὴν ἔνστασιν. |satisfy; ward off, de-  
|make amends |fend; suffice

ἐν παντὶ τῷ εἶναι |wisdom-loving δὲ καὶ δοκεῖν βούλει τῷ

εἶναι, |yourself φαίνου καὶ ἰκανὸς ἔσῃ.

## 24

Οὗτοί σε οἱ |calculation; debate; θλιβέτωσαν |without ἐγὰρ  
|circuit court |honor

|live; (mp) ἰ οὐδεὶς |nowhere . εἰ γὰρ ἡ ἀτιμία ἐστὶ κακόν,  
|make a living

οὐ δύνασαι ἐν κακῷ εἶναι δι' ἄλλον, οὐ μᾶλλον ἢ ἐν

|shameful μή τι οὖν σόν ἐστιν ἔργον τὸ ἀρχῆς τυχεῖν ἢ

|receive, undertake, ᾧ-|feasting , |in no way . πῶς οὖν ἔτι τοῦτ'  
|sociate with

ἔστιν ἀτιμία; πῶς δὲ οὐδεὶς |nowhere ἔσῃ, ὃν ἐν μόνοις εἶναί

τινα δεῖ τοῖς ἐπὶ σοί, ἐν οἷς ἔξεστί σοι εἶναι πλείστου ἀξίω;

Ἀλλά σοι οἱ φίλοι ἀβοήθητοι ἔσονται. τί λέγεις τὸ

ἀβοήθητοι; οὐχ ἔξουσι παρὰ σοῦ κερμάτιον· οὐδὲ πολίτας

Ῥωμαίων αὐτοὺς ποιήσεις. τίς οὖν σοι εἶπεν, ὅτι ταῦτα

ridicule.

## 23

If you ever happen to turn your attention to externals, for the pleasure of anyone, be assured that you have ruined your scheme of life. Be content, then, in everything, with being a philosopher; and if you wish to seem so likewise to anyone, appear so to yourself, and it will suffice you.

## 24

Let not such considerations as these distress you: «I shall live in discredit and be nobody anywhere.” For if discredit be an evil, you can no more be involved in evil through another than in baseness. Is it any business of yours, then, to get power or to be admitted to an entertainment? By no means. How then, after all, is this discredit? And how it is true that you will be nobody anywhere when you ought to be somebody in those things only which are within your own power, in which you may be of the greatest consequence? «But my friends will be unassisted.” What do you mean by «unassisted”? They will not have money from you, nor will you make them Roman citizens. Who told you, then, that these are among the things within our

*vocabulary*

ἄγνώμων headstrong, unfeeling  
 αἰδήμων bashful, modest  
 ἄλλότριος someone else's; alien ~alien  
 ἀποβάλλω throw away, lose  
 ἀργύριον small coin  
 βοήθεια help  
 δείκνυμι (ῶ) show, point out  
 ἐκπληρόω fill, fulfill  
 κατασκευάζω equip, build  
 κτάομαι acquire, possess  
 μεγαλόφρων high-minded, generous  
 ναί yea  
 ὀνίνημι help, please, be available

ὄπλον tool, weapon, ship's tackle  
 ~hoplite  
 οὐκοῦν not so?; and so  
 περιποιέω preserve; obtain  
 πιστός faithful; trustworthy  
 ποῖος what kind  
 στοά στῶς roofed colonnade,  
 storehouse  
 συλλαμβάνω seize, capture;  
 understand ~epilepsy  
 τηρέω watch over  
 ὑπόδημα -τος (n, 3) sandals  
 ὠφελέω help, be useful

τῶν ἐφ' ἡμῶν ἐστιν, οὐχὶ δὲ ἀλλότρια ἔργα; τίς δὲ δοῦναι δύναται ἐτέρῳ, ἃ μὴ ἔχει αὐτός; κτήσαι οὖν, φησὶν, ἵνα ἡμεῖς ἔχωμεν.

Εἰ δύναμαι κτήσασθαι τηρῶν ἐμαντὸν αἰδήμονα καὶ πιστὸν καὶ μεγαλόφρονα, δείκνυε τὴν ὁδὸν καὶ κτήσομαι. εἰ δ' ἐμὲ ἀξιοῦτε τὰ ἀγαθὰ τὰ ἐμαντοῦ ἀπολέσαι, ἵνα ὑμεῖς τὰ μὴ ἀγαθὰ περιποιήσησθε, ὁρᾶτε ὑμεῖς, πῶς ἄνισοί ἐστε καὶ ἀγνώμονες. τί δὲ καὶ βούλεσθε μᾶλλον; ἀργύριον ἢ φίλον πιστὸν καὶ αἰδήμονα; εἰς τοῦτο οὖν μοι μᾶλλον συλλαμβάνετε καὶ μὴ, δι' ὧν ἀποβαλῶ αὐτὰ ταῦτα, ἐκεῖνά με πράσσειν ἀξιοῦτε.

Ἄλλ' ἢ πατρίς, ὅσον ἐπ' ἐμοί, φησὶν, ἀβοήθητος ἔσται. πάλιν, ποίαν καὶ ταύτην βοήθειαν; στοὰς οὐχ ἔξει διὰ σέ οὔτε βαλανεῖα. καὶ τί τοῦτο; οὐδὲ γὰρ ὑποδήματα ἔχει διὰ τὸν χαλκέα οὐδ' ὅπλα διὰ τὸν σκυτέα· ἱκανὸν δέ, ἐὰν ἕκαστος ἐκπληρώσῃ τὸ ἐαυτοῦ ἔργον. εἰ δὲ ἄλλον τινὰ αὐτῇ κατεσκευάζες πολίτην πιστὸν καὶ αἰδήμονα, οὐδὲν ἂν αὐτὴν ὠφέλεις; ναί. οὐκοῦν οὐδὲ σὺ αὐτὸς ἀνωφελὴς

τῶν ἐφ' ἡμῖν ἐστίν, οὐχὶ δὲ <sup>someone</sup> ἄλλου ἔργα; τίς δὲ δοῦναι  
<sup>else's; alien</sup>  
 δύναται ἐτέρῳ, ἂ μὴ ἔχει αὐτός; κτῆσαι οὖν, φησὶν, ἵνα  
 ἡμεῖς ἔχωμεν.

Εἰ δύναμαι κτήσασθαι τηρῶν ἐμαυτὸν <sup>bashful,</sup> καὶ  
<sup>modest</sup>  
<sup>faithful;</sup> ἢ ἐμὴν <sup>high-minded,</sup> ἐξουσίαν <sup>show</sup> τὴν ὁδὸν καὶ κτήσομαι.  
<sup>trustworthy</sup> <sup>generous</sup>  
 εἰ δ' ἐμὲ ἀξιούτε τὰ ἀγαθὰ τὰ ἐμαυτοῦ ἀπολέσαι, ἵνα ὑμεῖς  
 τὰ μὴ ἀγαθὰ <sup>preserve; obtain</sup> , ὁρᾶτε ὑμεῖς, πῶς ἄνισοί ἐστε  
 καὶ <sup>headstrong,</sup> . τί δὲ καὶ βούλεσθε μᾶλλον; <sup>small coin</sup>  
<sup>unfeeling</sup>  
 ἢ φίλον <sup>faithful; trust-</sup> <sup>bashful,</sup> , εἰς τοῦτο οὖν μοι μᾶλλον  
<sup>worthy</sup> <sup>modest</sup>  
<sup>seize,</sup> <sup>capture;</sup> καὶ μή, δι' ὧν <sup>throw away, lose</sup> ταῦτα, ἐκείνᾳ  
<sup>understand</sup>  
 με πράσσειν ἀξιούτε.

Ἄλλ' ἡ πατρίς, ὅσον ἐπ' ἐμοί, φησὶν, ἀβοήθητος ἔσται.  
 πάλιν, <sup>what kind</sup> ταύτην <sup>help</sup> , <sup>roofed colonnade,</sup> διὰ σέ  
<sup>storehouse</sup>  
 οὔτε βαλανεῖα. καὶ τί τοῦτο; οὐδὲ γὰρ <sup>sandals</sup> ἔχει  
 διὰ τὸν χαλκέα οὐδ' <sup>tool</sup> διὰ τὸν σκυτέα· ἱκανὸν δέ, ἐὰν  
 ἕκαστος <sup>fill, fulfill</sup> τὸ ἑαυτοῦ ἔργον. εἰ δὲ ἄλλον τινὰ  
 αὐτῇ <sup>equip, build</sup> πολίτην <sup>faithful; trust-</sup> <sup>bashful,</sup> οὐδὲν  
<sup>worthy</sup> <sup>modest</sup>  
 ἂν αὐτὴν ὠφέλεις; <sup>yea</sup> <sup>not so?; and so</sup> ἢ αὐτὸς ἀνωφελής

own power, and not rather the affairs of others? And who can give to another the things which he himself has not? «Well, but get them, then, that we too may have a share.” If I can get them with the preservation of my own honor and fidelity and self-respect, show me the way and I will get them; but if you require me to lose my own proper good, that you may gain what is no good, consider how unreasonable and foolish you are. Besides, which would you rather have, a sum of money or a faithful and honorable friend? Rather assist me, then, to gain this character than require me to do those things by which I may lose it. Well, but my country, say you, as far as depends upon me, will be unassisted. Here, again, what assistance is this you mean? It will not have porticos nor baths of your providing? And what signifies that? Why, neither does a smith provide it with shoes, nor a shoemaker with arms. It is enough if everyone fully performs his own proper business. And were you to supply it with another faithful and honorable citizen, would not he be of use to it? Yes. Therefore neither are you yourself

*vocabulary***ἄδικος** unfair; obstinate, bad**αἰδήμων** bashful, modest**ἀναιδής** shameless, ruthless**ἄπιστος** not trusting, not trustworthy

~stand

**ἄπληστος** insatiable, greedy**ἀποβάλλω** throw away, lose**ἀποτελέω** accomplish, produce**ἄχθομαι** be burdened with**ἐπαινέω** concur, praise, advise**ἐπαινός** terrible**ἐστίασις** (ἄ) feasting**ἐστιάω** give a feast**θρίδαξ** lettuce**ὀβολός** type of small coin, weight**ὄφελος** -εος (n, 3) a use, a help**παραλαμβάνω** receive, undertake, associate with**παραπέμπω** send via; escort ~pomp**πιπράσκω** export, sell as a slave

~porno

**πιστός** faithful; trustworthy**πόσος** how many, much, far?**προΐημι** send forth, abandon**προίξ** -χός (f) gift, dowry**προσαγορεύω** address, call by name**προτιμάω** (i) prefer, pay attention to**συμβουλία** advice; consultation**φοιτάω** go back and forth**ὠφελέω** help, be useful

ἂν εἴης αὐτῇ. τίνα οὖν ἔξω, φησί, χώραν ἐν τῇ πόλει; ἦν  
 ἂν δύνῃ φυλάττων ἅμα τὸν πιστὸν καὶ αἰδήμονα.

Εἰ δὲ ἐκείνην ὠφελεῖν βουλόμενος ἀποβαλεῖς ταῦτα, τί  
 ὄφελος ἂν αὐτῇ γένοιο ἀναιδῆς καὶ ἄπιστος ἀποτελεσθεῖς;

## 25

Προετιμήθη σου τις ἐν ἐστιάσει ἢ ἐν προσαγορεύσει ἢ ἐν  
 τῷ παραληφθῆναι εἰς συμβουλίαν; εἰ μὲν ἀγαθὰ ταῦτά  
 ἐστι, χαίρειν σε δεῖ, ὅτι ἔτυχεν αὐτῶν ἐκεῖνος· εἰ δὲ κακά,  
 μὴ ἄχθου, ὅτι σὺ αὐτῶν οὐκ ἔτυχες· μέμνησο δέ, ὅτι οὐ  
 δύνασαι μὴ ταῦτά ποιῶν πρὸς τὸ τυγχάνειν τῶν οὐκ ἐφ'  
 ἡμῖν τῶν ἴσων ἀξιοῦσθαι.

Πῶς γὰρ ἴσον ἔχειν δύναται ὁ μὴ φοιτῶν ἐπὶ θύρας τινὸς  
 τῷ φοιτῶντι; ὁ μὴ παραπέμπων τῷ παραπέμποντι; ὁ μὴ  
 ἐπαινῶν τῷ ἐπαινοῦντι, ἄδικος οὖν ἔσῃ καὶ ἄπληστος, εἰ  
 μὴ προϊέμενος ταῦτα, ἀνθ' ὧν ἐκεῖνα πιπράσκεται, προῖκα  
 αὐτὰ βουλήσῃ λαμβάνειν.

Ἄλλὰ πόσου πιπράσκονται θρίδακες; ὀβολοῦ, ἂν οὕτω



ἂν εἴης αὐτῇ. τίνα οὖν ἔξω, φησί, χώραν ἐν τῇ πόλει; ἦν

ἂν δύνῃ φυλάττων ἅμα τὸν |faithful; ..... |bashful,  
|trustworthy |modest

Εἰ δὲ ἐκείνην |help, be useful ὁόμενος |throw away, lose ἔγα, τί

|a use, a help ὑπὲρ γένοιτο |shameless, ..... |not trust-accomplish,  
|ruthless |ing, not produce  
trustwor-  
thy

25

|prefer, pay at- σού τις ἐν ἐστιάσει ἢ ἐν προσαγορεύσει ἢ ἐν  
|tention to

τῷ |receive, undertake, as-advice; consultation ἔν ἀγαθὰ ταῦτά  
|sociate with

ἐστι, χαίρειν σε δεῖ, ὅτι ἔτυχεν αὐτῶν ἐκεῖνος· εἰ δὲ κακά,

μὴ |be burdened with ὑπὲρ οὐκ ἔτυχες· μέμνησο δέ, ὅτι οὐ

δύνασαι μὴ ταῦτά ποιῶν πρὸς τὸ τυγχάνειν τῶν οὐκ ἐφ'

ἡμῖν τῶν ἴσων ἀξιοῦσθαι.

Πῶς γὰρ ἴσον ἔχειν δύναται ὁ μὴ |go back and forth εἰς τινὸς

τῷ |go back and forth |send via; escort τῷ |send via; escort , ὁ μὴ

ἐπαινῶν τῷ |concur , |unfair; ob- ἔση καὶ |insatiable, , εἰ  
|stinate, bad |greedy

μὴ |send forth, abandon, ἀνθ' ὧν ἐκεῖνα |export, sell as a gift,  
|slave |dowry

αὐτὰ βουλήσῃ λαμβάνειν.

Ἀλλὰ |how |export, sell as a lettuce , |type of small οὕτω  
|many, |slave |coin, weight  
|much,  
|far?

useless to it. «What place, then,” say you, «shall I hold in the state?” Whatever you can hold with the preservation of your fidelity and honor. But if, by desiring to be useful to that, you lose these, how can you serve your country when you have become faithless and shameless?

## 25

Is anyone preferred before you at an entertainment, or in courtesies, or in confidential intercourse? If these things are good, you ought to rejoice that he has them; and if they are evil, do not be grieved that you have them not. And remember that you cannot be permitted to rival others in externals without using the same means to obtain them. For how can he who will not haunt the door of any man, will not attend him, will not praise him, have an equal share with him who does these things? You are unjust, then, and unreasonable if you are unwilling to pay the price for which these things are sold, and would have them for nothing. For how much are lettuces sold? An obulus, for

*vocabulary*

**ἀνέχω** raise; mid: endure, submit  
**ἄπληστος** insatiable, greedy  
**δείπνον** meal, food  
**δείπνος** meal, food  
**εἴσοδος** (f) entrance ~odometer  
**ἐνταῦθα** there, here  
**ἐπαινέω** concur, praise, advise  
**ἔπαινος** (noun) praise  
**ἐστίαισις** (ἄ) feasting  
**θεραπείη** -ας service, tending  
**θρίδαξ** lettuce

**καταμανθάνω** examine, observe  
**λυσitteλέω** (ῥ) be useful  
**ὀβολός** type of small coin, weight  
**ποτήριον** cup  
**προῖμι** send forth, abandon  
**πρόχειρος** handy; ready to do something  
**πωλέομαι** go back and forth  
**πωλέω** sell  
**φύσις** -εως (f) nature (of a thing)  
 ~physics

τύχη. ἂν οὖν τις προέμενος τὸν ὀβολὸν λάβῃ θρίδακας, σὺ δὲ μὴ προέμενος μὴ λάβῃς, μὴ οἷου ἔλαττον ἔχειν τοῦ λαβόντος. ὥς γὰρ ἐκεῖνος ἔχει θρίδακας, οὕτω σὺ τὸν ὀβολόν, ὃν οὐκ ἔδωκας.

Τὸν αὐτὸν δὴ τρόπον καὶ ἐνταῦθα. οὐ παρεκλήθης ἐφ' ἐστίαςίν τινος; οὐ γὰρ ἔδωκας τῷ καλοῦντι, ὅσου πωλεῖ τὸ δείπνον. ἐπαίνου δ' αὐτὸ πωλεῖ, θεραπείας πωλεῖ. δὸς οὖν τὸ διάφορον, εἰ σοι λυσιτελεῖ, ὅσου πωλεῖται. εἰ δὲ κακέῖνα θέλεις μὴ προῖεσθαι καὶ ταῦτα λαμβάνειν, ἄπληστος εἶ καὶ ἀβέλτερος.

Οὐδὲν οὖν ἔχεις ἀντὶ τοῦ δείπνου; ἔχεις μὲν οὖν τὸ μὴ ἐπαινέσαι τοῦτον, ὃν οὐκ ἤθελες, τὸ μὴ ἀνασχέσθαι αὐτοῦ τῶν ἐπὶ τῆς εἰσόδου.

## 26

Τὸ βούλημα τῆς φύσεως καταμαθεῖν ἔστιν ἐξ ὧν οὐ διαφερόμεθα πρὸς ἀλλήλους. οἶον, ὅταν ἄλλου παιδάριον κατεάξῃ τὸ ποτήριον, πρόχειρον εὐθὺς λέγειν ὅτι τῶν

τύχη. ἂν οὖν τις |send forth, aban-|type of \small|lettuce  
|don |coin, weight  
σὺ δὲ μὴ |send forth, abandon|, μὴ οἴου ἔλαττον ἔχειν τοῦ  
λαβόντος. ὥς γὰρ ἐκεῖνος ἔχει |lettuce , οὕτω σὺ τὸν  
|type of small |νῦκ ἔδωκας.  
|coin, weight

Τὸν αὐτὸν δὴ τρόπον καὶ |there, here οὐ παρεκλήθης ἐφ'  
|feasting τινος; οὐ γὰρ ἔδωκας τῷ καλοῦντι, ὅσου πωλεῖ τὸ  
δείπνον. |(noun) praise τὸ πωλεῖ, |service, πωλεῖ. δὲ οὖν  
|tending  
τὸ διάφορον, εἰ σοι λυσιτελεῖ, ὅσου πωλεῖται. εἰ δὲ κακείνα  
θέλεις μὴ |send forth, abandon |α λαμβάνειν, |insatiable, εἰ καὶ  
|greedy  
ἀβέλτερος.

Οὐδὲν οὖν ἔχεις ἀντὶ τοῦ δείπνου; ἔχεις μὲν οὖν τὸ μὴ  
|concur τοῦτον, ὃν οὐκ ἤθελες, τὸ μὴ |raise; endure αὐτοῦ  
τῶν ἐπὶ τῆς |entrance .

## 26

Τὸ βούλημα τῆς |nature (of|examine, ἔστιν ἐξ ὧν οὐ  
|a thing) |observe  
διαφερόμεθα πρὸς ἀλλήλους. οἶον, ὅταν ἄλλου παιδάριον  
κατεάξῃ τὸ |cup , |handy; ready τὸ ἵς λέγειν ὅτι τῶν  
|do something

instance. If another, then, paying an obulus, takes the lettuces, and you, not paying it, go without them, do not imagine that he has gained any advantage over you. For as he has the lettuces, so you have the obulus which you did not give. So, in the present case, you have not been invited to such a person's entertainment because you have not paid him the price for which a supper is sold. It is sold for praise; it is sold for attendance. Give him, then, the value if it be for your advantage. But if you would at the same time not pay the one, and yet receive the other, you are unreasonable and foolish. Have you nothing, then, in place of the supper? Yes, indeed, you have— not to praise him whom you do not like to praise; not to bear the insolence of his lackeys.

## 26

The will of nature may be learned from things upon which we are all agreed. As when our neighbor's boy has broken a cup, or the like, we are ready at once

*vocabulary***ἀγανακτέω** be vexed, in a ferment**αἰσχύνῃ** (ὅ) shame, dishonor**αἰσχύνω** (ὅ) spoil, disgrace, disfigure, mar**ἀνθρώπινος** human**ἀπαντάω** encounter, come upon**ἀποτυγχάνω** fail**ἐπιτρέπω** entrust, decide, allow  
~trophy**κατάγνυμι** (ὅ) break up, shatter**λοιδορέω** abuse, revile**οἷμοι** woe is me**ὅποῖος** whatever kind**σεαυτοῦ** yourself**σκοπός** (f) lookout, overseer, spy, target ~telescope**συγχέω** entangle, destroy, confound**τάλας** wretched, miserable ~talent**ταράσσω** mess things up ~trachea**φύσις** -εως (f) nature (of a thing)  
~physics

γινομένων ἐστίν. ἴσθι οὖν, ὅτι, ὅταν καὶ τὸ σὸν κατεαγῇ, τοιοῦτον εἶναί σε δεῖ, ὅποιον ὅτε καὶ τὸ τοῦ ἄλλου κατεάγῃ. οὕτω μετατίθεται καὶ ἐπὶ τὰ μείζονα. τέκνον ἄλλου τέθνηκεν ἢ γυνή; οὐδεὶς ἐστὶν ὃς οὐκ ἂν εἴποι ὅτι ἀνθρώπινον· ἀλλ' ὅταν τὸ αὐτοῦ τινος ἀποθάνῃ, εὐθὺς οἴμοι, τάλας ἐγώ. ἐχρῆν δὲ μεμνήσθαι, τί πάσχομεν περὶ ἄλλων αὐτὸ ἀκούσαντες.

## 27

Ὡσπερ σκοπὸς πρὸς τὸ ἀποτυχεῖν οὐ τίθεται, οὕτως οὐδὲ κακοῦ φύσις ἐν κόσμῳ γίνεται.

## 28

Εἰ μὲν τὸ σῶμά σου τις ἐπέτρεπε τῷ ἀπαντήσαντι, ἡγανάκτεις ἄν· ὅτι δὲ σὺ τὴν γνώμην τὴν σεαυτοῦ ἐπιτρέπεις τῷ τυχόντι, ἵνα, ἐὰν λαιδορήσῃταί σοι, παραχθῇ ἐκείνη καὶ συγχυθῇ, οὐκ αἰσχύνῃ τούτου ἕνεκα;



γινομένων ἐστίν. ἴσθι οὖν, ὅτι, ὅταν καὶ τὸ σὸν κατεαγῇ,  
 τοιοῦτον εἶναί σε δεῖ, |whatever kind καὶ τὸ τοῦ ἄλλου  
 |break up, shatter → μετατίθεται καὶ ἐπὶ τὰ μείζονα. τέκνον  
 ἄλλου τέθνηκεν ἢ γυνή; οὐδεὶς ἐστίν ὃς οὐκ ἂν εἴποι ὅτι  
 |human ἀλλ' ὅταν τὸ αὐτοῦ τινος ἀποθάνῃ, εὐθὺς  
 |woe is |wretched, ὦ. ἐχρῆν δὲ μεμνησθαι, τί πάσχομεν περὶ  
 |me |miserable  
 ἄλλων αὐτὸ ἀκούσαντες.

## 27

Ὡσπερ |lookout πρὸς τὸ |fail οὐ τίθεται, οὕτως οὐδὲ  
 κακοῦ |nature (of a thing) ,ίνεται.

## 28

Εἰ μὲν τὸ σῶμά σου τις |entrust, decide, |encounter, come upon  
 |allow  
 |be vexed, in a ἄν' ὅτι δὲ σὺ τὴν γνώμην τὴν |yourself  
 |ferment  
 |entrust, de- τῷ τυχόντι, ἵνα, ἐὰν |abuse, revile σοι,  
 |cide, allow  
 |mess things up. ἢ καὶ |συγχέω?: entangle, destroy, confound; or συγχέω?: en-  
 |tangle, destroy, confound

to say, «These are casualties that will happen»; be assured, then, that when your own cup is likewise broken, you ought to be affected just as when another' s cup was broken. Now apply this to greater things. Is the child or wife of another dead? There is no one who would not say, «This is an accident of mortality.” But if anyone' s own child happens to die, it is immediately, «Alas! how wretched am I!” It should be always remembered how we are affected on hearing the same thing concerning others.

## 27

As a mark is not set up for the sake of missing the aim, so neither does the nature of evil exist in the world.

## 28

If a person had delivered up your body to some passer-by, you would certainly be angry. And do you feel no shame in delivering up your own mind to any reviler, to be disconcerted and confounded?

*vocabulary***ἄγων** -ος (m, 3) gathering place

~agony

**ἄθλέω** toil ~athlete**αἰσχρός** shameful**ἀκόλουθος** following, attending**ἀναστρέφω** act: overturn; mid: find oneself in ~atrophy**ἀναφαίνω** reveal, shine ~phenomenon**ἀπέχω** ward off, drive off, refrain, be at some distance**ἁπλός** single; simple ~haploid**ἄπτω** set on fire; attach; mid: touch, seize ~haptic**ἅτε** as if; since**γυμνάζω** exercise, do training**δυσχερής** annoying, difficult**εἴτα** then, therefore, next**ἐκβάλλω** throw out, fell, let fall  
~ballistic**ἐνθυμέομαι** (ὑ) take to heart**ἐξῆς** in turn**ἐπισκέπτομαι** look upon, inspect**ἐπισκοπέω** look upon, inspect**ἐπιστάτης** -ου (m, 1) suppliant, dependant ~station**ιατρός** (ᾱ) physician**καθηγέομαι** lead**καταπίνω** (ι) swallow**καῦμα** -τος (n, 3) heat ~caustic**κομψός** clever, urbane, pleasant**μαστιγώω** (ι) whip**ναός** (ᾱ) temple, shrine ~nostalgia**νῆ** yea**παιδίον** young child; slave**παλαιστής** -οῦ (m, 1) wrestler ~Pallas**πέμμα** (pl) pastries, sweetmeats**πρόθυμος** (ὑ) willing, eager ~fume**σεαυτοῦ** yourself**σκοπᾶω** watch, observe**σκοπέω** behold, consider**στρέφω** turn, veer ~atrophy**σφυρόν** ankle, foothill**ψῦχος** -εος (n, 3) coolness ~psychology**ψυχρός** (ὑ) cold ~psychology**φύχω** (ὑ) breathe, blow ~psychology

## 29

Ἐκάστου ἔργου σκόπει τὰ καθηγούμενα καὶ τὰ ἀκόλουθα αὐτοῦ καὶ οὕτως ἔρχου ἐπ' αὐτό. εἰ δὲ μή, τὴν μὲν πρώτην προθύμως ἦξεις ἅτε μηδὲν τῶν ἐξῆς ἐντεθυμημένος, ὕστερον δὲ ἀναφανέντων δυσχερῶν τινων αἰσχροῶς ἀποστήσῃ. θέλεις Ὀλύμπια νικῆσαι;

Κἀγώ, νῆ τοὺς θεούς· κομψὸν γάρ ἐστιν. ἀλλὰ σκόπει τὰ καθηγούμενα καὶ τὰ ἀκόλουθα καὶ οὕτως ἅπτου τοῦ ἔργου. δεῖ σ' εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὥρᾳ τεταγμένη, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὥς ἔτυχεν, ἀπλῶς ὥς ἱατρῷ παραδεδωκέναι σεαυτὸν τῷ ἐπιστάτῃ, εἶτα ἐν τῷ ἀγῶνι παρορύσσεσθαι, ἔστι δὲ ὅτε χεῖρα ἐκβαλεῖν, σφυρὸν στρέψαι, πολλὴν ἀφήν καταπιεῖν, ἔσθ' ὅτε μαστιγωθῆναι καὶ μετὰ τούτων πάντων νικηθῆναι.

Ταῦτα ἐπισκεψάμενος, ἂν ἔτι θέλῃς, ἔρχου ἐπὶ τὸ ἀθλεῖν. εἰ δὲ μή, ὥς τὰ παιδία ἀναστραφήσῃ, ἃ νῦν μὲν παλαιστὰς

## 29

Ἐκάστου ἔργου σκόπει τὰ |lead καὶ τὰ |following,  
 |attending  
 αὐτοῦ καὶ οὕτως ἔρχου ἐπ' αὐτό. εἰ δὲ μή, τὴν μὲν πρώτην

|willing, ἥξεις |as if; since τῶν |in turn|take to heart  
 |eager  
 ὕστερον δὲ |reveal, shine |annoying, τινων |shameful  
 |difficult  
 ἀποστήσῃ. θέλεις Ὀλύμπια νικῆσαι;

Καγώ, νῆ τοὺς θεούς· |clever, urbane, ἔστιν. ἀλλὰ σκόπει τὰ  
 |pleasant  
 |lead καὶ τὰ |following, καὶ οὕτως ἅπτου τοῦ ἔργου.  
 |attending

δεῖ σ' εὐτακτεῖν, ἀναγκοτροφεῖν, |ward off, (pl) pastries,  
 |drive off, sweetmeats  
 |exercise, do πρὸς ἀνάγκην, ἐν |refrain, be  
 |training |at some  
 |heat , ἐν ψύχει, μὴ |cold πίνειν, μὴ οἶνον, ὥς ἔτυχεν,

|single; ὥς |physician ιραδεδωκέναι |yourself τῷ ἐπιστάτῃ,  
 |simple

|then, there-ᾧ ἀγῶνι παρορύσσεσθαι, ἔστι δὲ ὅτε χεῖρα  
 |fore, next

|throw out, ankle, |turn , πολλὴν ἀφὴν |swallow , ἔσθ'  
 |fell, let fall |foothill  
 ὅτε |whip καὶ μετὰ τούτων πάντων νικηθῆναι.

Ταῦτα ἐπισκεψάμενος, ἂν ἔτι θέλῃς, ἔρχου ἐπὶ τὸ |toil

εἰ δὲ μή, ὥς τὰ |young |act: overturn; mid: ἄν μὲν |wrestler  
 |child; |find oneself in  
 |slave

## 29

In every affair consider what precedes and what follows, and then undertake it. Otherwise you will begin with spirit, indeed, careless of the consequences, and when these are developed, you will shamefully desist. «I would conquer at the Olympic Games.” But consider what precedes and what follows, and then, if it be for your advantage, engage in the affair. You must conform to rules, submit to a diet, refrain from dainties; exercise your body, whether you choose it or not, at a stated hour, in heat and cold; you must drink no cold water, and sometimes no wine— in a word, you must give yourself up to your trainer as to a physician. Then, in the combat, you may be thrown into a ditch, dislocate your arm, turn your ankle, swallow an abundance of dust, receive stripes [for negligence], and, after all, lose the victory. When you have reckoned up all this, if your inclination still holds, set about the combat. Otherwise, take notice, you will behave like children who sometimes

*vocabulary*

ἀγρυπνέω lie awake  
 ἀθλητής ἀεθλητοῦ (m, 1) athlete,  
 contestant ~athlete  
 ἀπαντάω encounter, come upon  
 ἀρέσκω please, satisfy; make amends  
 βαστάζω raise; handle  
 βραχίων -ονος (m, 3) upper arm,  
 shoulder  
 εἰκῇ haphazardly; in vain  
 εἴτα then, therefore, next  
 ἐπιθυμία (ῥ) desire, thing desired  
 ἐπισκέπτομαι look upon, inspect  
 ἐπισκοπέω look upon, inspect  
 θεάομαι look at, behold, consider  
 ~theater  
 καίτοι and yet; and in fact; although  
 καταγελάω laugh at, deride  
 καταμανθάνω examine, observe  
 καταφρονέω scorn; think of  
 μηρός thigh, femur  
 μιμέομαι (ῖ) imitate, represent

οἰκεῖος household, familiar, proper  
 οἰκέω inhabit ~economics  
 ὅποῖος whatever kind  
 ὀρέγω hold out, offer, thrust ~reach  
 ὀσφῦς -ος (f) hips, loins  
 παίζω play ~pediatrician  
 παλαιστής -οῦ (m, 1) wrestler ~Pallas  
 πίθηκος monkey  
 πονέω work; be busy ~osteopenia  
 ῥήτωρ public speaker  
 σαλπίζω sound the trumpet  
 σεαυτοῦ yourself  
 σκέψις perception, examination  
 τραγωδέω declaim tragically  
 φιλοσοφέω philosophize, study  
 φιλόσοφος wisdom-loving  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics  
 ψυχρός (ῥ) cold ~psychology  
 ὡσαύτως in the same way

παίζει, νῦν δὲ μονομάχους, νῦν δὲ σαλπίζει, εἶτα τραγωδεῖ· οὕτω καὶ σὺ νῦν μὲν ἀθλητής, νῦν δὲ μονομάχος, εἶτα ῥήτωρ, εἶτα φιλόσοφος, ὅλη δὲ τῇ ψυχῇ οὐδέν· ἀλλ' ὥς πίθηκος πᾶσαν θέαν, ἣν ἂν ἴδῃς, μιμῇ καὶ ἄλλο ἐξ ἄλλου σοι ἀρέσκει. οὐ γὰρ μετὰ σκέψεως ἦλθες ἐπὶ τι οὐδὲ περιδεύσας, ἀλλ' εἰκῇ καὶ κατὰ ψυχρὰν ἐπιθυμίαν.

Οὕτω θεασάμενοί τινες φιλόσοφον καὶ ἀκούσαντες οὕτω τινὸς λέγοντος, ὥς Εὐφράτης λέγει καίτοι τίς οὕτω δύναται εἰπεῖν, ὥς ἐκεῖνος;), θέλουσι καὶ αὐτοὶ φιλοσοφεῖν. ἄνθρωπε, πρῶτον ἐπίσκεψαι, ὁποῖόν ἐστι τὸ πρᾶγμα· εἶτα καὶ τὴν σεαυτοῦ φύσιν κατάμαθε, εἰ δύνασαι βαστάσαι. πένταθλος εἶναι βούλει ἢ παλαιστής; ἴδε σεαυτοῦ τοὺς βραχίονας, τοὺς μηρούς, τὴν ὀσφὺν κατάμαθε.

Ἄλλος γὰρ πρὸς ἄλλο πέφυκε. δοκεῖς, ὅτι ταῦτα ποιῶν ὡσαύτως δύνασαι ἐσθίειν, ὡσαύτως πίνειν, ὁμοίως ὀρέγεσθαι, ὁμοίως δυσαρεστεῖν; ἀγρυπνήσαι δεῖ, πονῆσαι, ἀπὸ τῶν οἰκείων ἀπελθεῖν, ὑπὸ παιδαρίου καταφρονηθῆναι, ὑπὸ τῶν ἀπαντῶντων καταγελασθῆναι,



|play , νῦν δὲ μονομάχους, νῦν δὲ |sound the trumpet, ἰγαυδεῖ·

οὕτω καὶ σὺ νῦν μὲν |athlete, , νῦν δὲ μονομάχος, εἶτα  
|contestant

|public , εἶτα |wisdom-loving ὅλη δὲ τῇ ψυχῇ οὐδέν· ἀλλ' ὡς  
|speaker

πίθηκος πᾶσαν θέαν, ἣν ἂν ἴδῃς, |imitate, ` ἄλλο ἐξ ἄλλου  
|represent

σοι |please, satisfy; γὰρ μετὰ |perception, ἤθεες ἐπὶ τι οὐδὲ  
|make amends |examination

περιοδεύσας, ἀλλ' |haphazardly; in|cold |desire, thing  
|vain |desired

Οὕτω θεασάμενοί τινες |wisdom-loving καὶ ἀκούσαντες οὕτω

τινὸς λέγοντος, ὡς Εὐφράτης λέγει καίτοι τίς οὕτω

δύναται εἰπεῖν, ὡς ἐκεῖνος;), θέλουσι καὶ αὐτοὶ |philosophize,  
|study

ἄνθρωπε, πρῶτον ἐπίσκεψαι, |whatever kind ` πρᾶγμα· εἶτα

καὶ τὴν σεαυτοῦ φύσιν |examine, , εἰ δύνασαι |raise;  
|observe |handle

πένταθλος εἶναι βούλει ἢ |wrestler , ἴδε σεαυτοῦ τοὺς

|upper arm, shoulder|thigh , τὴν |hips, |examine,  
|loins |observe

Ἄλλος γὰρ πρὸς ἄλλο πέφυκε. δοκεῖς, ὅτι ταῦτα

ποιῶν |in the same way· μισαὶ ἐσθίειν, |in the same way· μιν,

ὁμοίως |hold out, of- ὁμοίως δυσαρρεστῇν; |lie awake δεῖ,  
|fer, thrust

|work , ἀπὸ τῶν οἰκείων ἀπελθεῖν, ὑπὸ παιδαρίου

|scorn; think of , ὑπὸ τῶν |encounter, come|laugh at, deride  
|upon

play wrestlers, sometimes gladiators, sometimes blow a trumpet, and sometimes act a tragedy, when they happen to have seen and admired these shows. Thus you too will be at one time a wrestler, and another a gladiator; now a philosopher, now an orator; but nothing in earnest. Like an ape you mimic all you see, and one thing after another is sure to please you, but is out of favor as soon as it becomes familiar. For you have never entered upon anything considerably; nor after having surveyed and tested the whole matter, but carelessly, and with a halfway zeal. Thus some, when they have seen a philosopher and heard a man speaking like Euphrates—though, indeed, who can speak like him?—have a mind to be philosophers, too. Consider first, man, what the matter is, and what your own nature is able to bear. If you would be a wrestler, consider your shoulders, your back, your thighs; for different persons are made for different things. Do you think that you can act as you do and be a philosopher, that you can eat, drink, be angry, be discontented, as you are now? You must watch, you must labor, you must get the better of certain appetites, must quit your acquaintances, be despised by your servant, be laughed at by those

*vocabulary*

**ἀνέχω** raise; mid: endure, submit  
**εἴτα** then, therefore, next  
**ἐκτός** outside  
**ἐλευθερία** freedom  
**ἐλευθέριος** free  
**ἐξεργάζομαι** accomplish; undo;  
 destroy someone  
**ἐπέχω** hold, cover; offer; assail  
**ἐπιμελέομαι** take care of, oversee  
**ἐπίπαν** =ἐπί  
**ἐπισκέπτομαι** look upon, inspect  
**ἐπισκοπέω** look upon, inspect  
**ἐπίτροπος** agent, officer  
**ἐπιχέω** pour over  
**ἡγεμονικός** showing leadership  
**ιδιώτης** -ου (m, 1) private; a layman  
**καθήκω** come down, (a day) to fall,  
 arrive; be proper  
**λοιδορέω** abuse, revile

**οἰκειόω** adopt, adapt  
**παιδίον** young child; slave  
**παίω** hit  
**παραχωρέω** yield, concede  
**προσάγω** bring to a place  
 ~demagogue  
**ῥήτωρ** public speaker  
**σαυτοῦ** yourself  
**σεαυτοῦ** yourself  
**σκοπάω** watch, observe  
**σκοπέω** behold, consider  
**τάξις** -εως (f) arrangement, military  
 unit  
**τελώνης** -ου (m, 1) tax collector  
**τηρέω** watch over  
**τοιγάρ** therefore  
**φιλόσοφος** wisdom-loving  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics

ἐν παντὶ ἦττον ἔχειν, ἐν τιμῇ, ἐν ἀρχῇ, ἐν δίκῃ, ἐν πραγματίῳ παντί.

Ταῦτα ἐπίσκειψαι. εἰ θέλεις ἀντικαταλλάξασθαι τούτων ἀπάθειαν, ἐλευθερίαν, ἀταραξίαν· εἰ δὲ μή, μὴ προσάγαγε. μὴ ὥς τὰ παιδιά νῦν φιλόσοφος, ὕστερον δὲ τελώνης, εἶτα ῥήτωρ, εἶτα ἐπίτροπος Καίσαρος. ταῦτα οὐ συμφωνεῖ. ἓνα σε δεῖ ἄνθρωπον ἢ ἀγαθὸν ἢ κακὸν εἶναι· ἢ τὸ ἡγεμονικόν σε δεῖ ἐξεργάζεσθαι τὸ σαυτοῦ ἢ τὸ ἐκτὸς ἢ περὶ τὰ ἔσω φιλοτεχνεῖν ἢ περὶ τὰ ἔξω· τοῦτ' ἔστιν ἢ φιλοσόφου τάξιν ἐπέχειν ἢ ιδιώτου.

### 30

Τὰ καθήκοντα ὥς ἐπίπαν ταῖς σχέσεσι παραμετρεῖται. πατήρ ἐστιν· ὑπαγορεύεται ἐπιμελεῖσθαι, παραχωρεῖν ἀπάντων, ἀνέχεσθαι λοιδοροῦντος, παίοντος. ἀλλὰ πατήρ κακός ἐστι. μή τι οὖν πρὸς ἀγαθὸν πατέρα φύσει ὠκειώθης; ἀλλὰ πρὸς πατέρα. ὁ ἀδελφὸς ἀδικεῖ. τήρει τοιγαροῦν τὴν τάξιν τὴν σεαυτοῦ πρὸς αὐτὸν μηδὲ σκόπει,

ἐν παντὶ ἦττον ἔχειν, ἐν τιμῇ, ἐν ἀρχῇ, ἐν δίκῃ, ἐν  
πραγματίῳ παντί.

Ταῦτα ἐπίσκεψαι. εἰ θέλεις ἀντικαταλλάξασθαι τούτων  
ἀπάθειαν, ἐλευθερίαν, ἀταραξίαν· εἰ δὲ μή, μὴ |bring to a place

μὴ ὡς τὰ |young νῦν |wisdom-loving ὅστερον δὲ |tax collec-|then, therefore,  
child; tor |next  
|public, then, |agent, Καίσαρος. ταῦτα οὐ συμφωνεῖ.  
|speaker there-|officer  
fore,  
|next  
εἶνα σε |δὲ ἄνθρωπον ἢ ἀγαθὸν ἢ |bad εἶναι· ἢ τὸ

|showing σε δεῖ |accomplish; undo;|yourself ἢ τὸ |outside ἢ  
|leadership |destroy someone  
περὶ τὰ ἔσω φιλοτεχνεῖν ἢ περὶ τὰ ἔξω· τοῦτ' ἔστιν ἢ

|wisdom-loving ἀξίαν ἐπέχειν ἢ |private; a layman

## 30

Τὰ |come down, -- (a|=ἐπί ταῖς σχέσεσι παραμετρεῖται.  
|day) to fall, arrive;  
|be proper  
πατὴρ ἔστιν· ὑπαγορεύεται |take care of, |yield, concede  
|oversee

ἀπάντων, |raise; |abuse, revile , |hit . ἀλλὰ  
|endure

πατὴρ |bad ἔστι. μή τι οὖν πρὸς ἀγαθὸν πατέρα φύσει

|adopt, , ἀλλὰ πρὸς πατέρα. ὁ ἀδελφὸς ἀδικεῖ. |watch over  
|adapt

τοιγαροῦν τὴν τάξιν τὴν |yourself πρὸς αὐτὸν μηδὲ σκόπει,

you meet; come off worse than others in everything— in offices, in honors, before tribunals. When you have fully considered all these things, approach, if you please— that is, if, by parting with them, you have a mind to purchase serenity, freedom, and tranquillity. If not, do not come hither; do not, like children, be now a philosopher, then a publican, then an orator, and then one of Caesar's officers. These things are not consistent. You must be one man, either good or bad. You must cultivate either your own reason or else externals; apply yourself either to things within or without you— that is, be either a philosopher or one of the mob.

### 30

Duties are universally measured by relations. Is a certain man your father? In this are implied taking care of him, submitting to him in all things, patiently receiving his reproaches, his correction. But he is a bad father. Is your natural tie, then, to a good father? No, but to a father. Is a brother unjust? Well, preserve your own just relation toward him. Consider not what he does, but what you are to do to keep your own

*vocabulary*

**ἀκολουθέω** follow  
**ἀμελέω** disregard; (impers.) of course  
**βλάπτω** break, make fail  
**γείτων** -ονος (f) neighbor  
**διοικέω** manage, keep house  
**ἐγκαλέω** demand payment; accuse  
**ἐθίζω** accustom  
**εἶκω** yield; seem likely, (pf+dat) seem like, (pf) be fit/worthy of/to ~victor  
**ἐκκαλέω** call forth ~gallo  
**ἐκὼν** willingly, on purpose; giving in too easily  
**ἐπιτελέω** complete; do a religious duty  
**ἐπιτέλλω** order ~apostle  
**εὐσέβεια** filial/religious piety  
**θεωρῶ** be sent to consult an oracle;

observe, contemplate  
**καθήκω** come down, (a day) to fall, arrive; be proper  
**καθίημι** (τι) speed down upon; take down ~jet  
**μέμφομαι** blame; reject  
**ὀρθός** upright, straight; correct, just ~orthogonal  
**προαίρεσις** -εως (f) plan, preference  
**σαυτοῦ** yourself  
**ὑπολαμβάνω** take under one's support, seize; speak up; imagine ~epilepsy  
**φύσις** -εως (f) nature (of a thing) ~physics  
**φύω** produce, beget; clasp ~physics

τί ἐκεῖνος ποιεῖ, ἀλλὰ τί σοὶ ποιήσαντι κατὰ φύσιν ἢ σὴ  
 ἔξει προαίρεσις· σὲ γὰρ ἄλλος οὐ βλάψει, ἂν μὴ σὺ θέλῃς·  
 τότε δὲ ἔσῃ βεβλαμμένος, ὅταν ὑπολάβῃς βλάπτεσθαι.  
 οὕτως οὖν ἀπὸ τοῦ γείτονος, ἀπὸ τοῦ πολίτου, ἀπὸ τοῦ  
 στρατηγοῦ τὸ καθήκον εὐρήσεις, ἐὰν τὰς σχέσεις ἐθίζῃ  
 θεωρεῖν.

## 31

Τῆς περὶ τοὺς θεοὺς εὐσεβείας ἴσθι ὅτι τὸ κυριώτατον  
 ἐκεῖνό ἐστιν, ὁρθὰς ὑπολήψεις περὶ αὐτῶν ἔχειν ὥς ὄντων  
 καὶ διοικούντων τὰ ὅλα καλῶς καὶ δικαίως καὶ σαντὸν εἰς  
 τοῦτο κατατεταχέναι, τὸ πείθεσθαι αὐτοῖς καὶ εἶκειν πᾶσι  
 τοῖς γινομένοις καὶ ἀκολουθεῖν ἐκόντα ὥς ὑπὸ τῆς ἀρίστης  
 γνώμης ἐπιτελουμένοις. οὕτω γὰρ οὐ μέμψῃ ποτὲ τοὺς  
 θεοὺς οὔτε ἐγκαλέσεις ὥς ἀμελούμενος.

Ἄλλως δὲ οὐχ οἷόν τε τοῦτο γίνεσθαι, ἐὰν μὴ ἄρῃς ἀπὸ  
 τῶν οὐκ ἐφ' ἡμῶν καὶ ἐν τοῖς ἐφ' ἡμῶν μόνοις θῆς τὸ ἀγαθὸν  
 καὶ τὸ κακόν. ὥς, ἂν γέ τι ἐκείνων ὑπολάβῃς ἀγαθὸν ἢ



τί ἐκεῖνος ποιεῖ, ἀλλὰ τί σοὶ ποιήσαντι κατὰ φύσιν ἢ σὴ

ἔξει |plan, preference ἔ γὰρ ἄλλος οὐ βλάψει, ἂν μὴ σὺ θέλῃς·

τότε δὲ ἔσῃ |break, make fail ὅταν |take one's under|break, make fail

οὕτως οὖν ἀπὸ τοῦ |neighbor , ἀπὸ τοῦ ποταμοῦ, ἀπὸ τοῦ  
|port- seize;  
|speak up;  
|imagine

στρατηγοῦ τὸ καθήκον εὐρήσεις, ἐὰν τὰς σχέσεις |accustom

|be sent to consult an ora-  
cle; observe, contemplate

31

Τῆς περὶ τοὺς θεοὺς |fil- ἴσθι ὅτι τὸ κυριώτατον  
|ial/religious

ἐκεῖνό ἐστιν, |upright, straight; |piety  
|correct, just

καὶ |manage, keep house ἑὶ καλῶς καὶ δικαίως καὶ |yourself εἰς

τοῦτο κατατεταχέναι, τὸ πείθεσθαι αὐτοῖς καὶ |yield; ἴ seem likely,  
(pf+dat) seem like, (pf)  
τοῖς γινομένοις καὶ |follow |willingly ὥς ὑπὸ τῆς ἀριστίας  
be fit/worthy of/to

γνώμης ἐπιτελουμένοις. οὕτω γὰρ οὐ |blame; ποτέ τοὺς  
|reject

θεοὺς οὐτε ἐγκαλέσεις ὥς |disregard

Ἄλλως δὲ οὐχ οἷόν τε τοῦτο γίνεσθαι, ἐὰν μὴ ἄρῃς ἀπὸ

τῶν οὐκ ἐφ' ἡμῖν καὶ ἐν τοῖς ἐφ' ἡμῖν μόνοις θῆς τὸ ἀγαθὸν

καὶ τὸ κακόν. ὥς, ἂν γέ τι ἐκείνων |take under one's support, seize; speak  
|up; imagine

will in a state conformable to nature, for another cannot hurt you unless you please. You will then be hurt when you consent to be hurt. In this manner, therefore, if you accustom yourself to contemplate the relations of neighbor, citizen, commander, you can deduce from each the corresponding duties.

## 31

Be assured that the essence of piety toward the gods lies in this— to form right opinions concerning them, as existing and as governing the universe justly and well. And fix yourself in this resolution, to obey them, and yield to them, and willingly follow them amidst all events, as being ruled by the most perfect wisdom. For thus you will never find fault with the gods, nor accuse them of neglecting you. And it is not possible for this to be affected in any other way than by withdrawing yourself from things which are not within our own power, and by making good or evil to consist only in those which are. For if you suppose any other things to be

*vocabulary***ἀδύνατος** unable; impossible**αἷτιος** blameworthy; the cause

~etiology

**αἰτίος** blameworthy; the cause

~etiology

**ἀμήχανος** helpless, impossible

~mechanism

**ἀποτυγχάνω** fail**βλάβη** harm**βλάπτω** break, make fail**γεωργός** farming**ἐκκλίνω** (ι) turn away, back down,  
shun**ἐκτρέπω** turn aside**ἐμπορος** passenger; merchant ~pierce**ἐνθεν** thence, whence**ἐντίθημι** load; mp: take to heart

~thesis

**ἐπειμι** lie upon; approach ~ion**ἐπιμελέομαι** take care of, oversee**εὐσέβεια** filial/religious piety**εὐσεβής** pious**ζῶον** being, animal; picture**λοιδορέω** abuse, revile**μεθίημι** let go, cease; (mid) speed off

~jet

**μέμφομαι** blame; reject**μεταδίδωμι** give part of ~donate**μέτεμι** be among, go, follow ~ion**μισέω** (ι) hate, wish to prevent

~misogyny

**ναύτης** -ου (m, 1) sailor ~navy**ὅπου** where**ὀρέγω** hold out, offer, thrust ~reach**περιπίπτω** embrace; fall in with**συμφέρω** bring together; be expedient;

agree; (mp) happen ~bear

**τέθηπα** be confused**τυραννίς** -δος (f) tyranny**φύω** produce, beget; clasp ~physics**ὠφέλιμος** helping, useful

κακόν, πᾶσα ἀνάγκη, ὅταν ἀποτυγχάνῃς ὧν θέλεις καὶ περιπίπτῃς οἷς μὴ θέλεις, μέμψασθαί σε καὶ μισεῖν τοὺς αἰτίους.

Πέφυκε γὰρ πρὸς τοῦτο πᾶν ζῶον τὰ μὲν βλαβερὰ φαινόμενα καὶ τὰ αἷτια αὐτῶν φεύγειν καὶ ἐκτρέπεσθαι, τὰ δὲ ὠφέλιμα καὶ τὰ αἷτια αὐτῶν μετιέναι τε καὶ τεθηπέναι. ἀμήχανον οὖν βλάπτεσθαί τινα οἰόμενον χαίρειν τῷ δοκοῦντι βλάπτειν, ὥσπερ καὶ τὸ αὐτῇ τῇ βλάβῃ χαίρειν ἀδύνατον.

Ἐνθεν καὶ πατὴρ ὑπὸ υἱοῦ λοιδορεῖται, ὅταν τῶν δοκούντων ἀγαθῶν εἶναι τῷ παιδὶ μὴ μεταδιδῶ· καὶ Πολυνείκην καὶ Ἑτεοκλέα τοῦτ' ἐποίησε πολεμίους ἀλλήλοις τὸ ἀγαθὸν οἶεσθαι τὴν τυραννίδα. διὰ τοῦτο καὶ ὁ γεωργὸς λοιδορεῖ τοὺς θεούς, διὰ τοῦτο ὁ ναύτης, διὰ τοῦτο ὁ ἔμπορος, διὰ τοῦτο οἱ τὰς γυναῖκας καὶ τὰ τέκνα ἀπολλύντες. ὅπου γὰρ τὸ συμφέρον, ἐπεὶ καὶ τὸ εὐσεβές. ὥστε, ὅστις ἐπιμελεῖται τοῦ ὀρέγεσθαι ὡς δεῖ καὶ ἐκκλίνειν, ἐν τῷ αὐτῷ καὶ εὐσεβείας ἐπιμελεῖται.

κακόν, πᾶσα ἀνάγκη, ὅταν |fail ὧν θέλεις καὶ  
 |embrace; fall οἷς μὴ θέλεις, |blame; reject σε καὶ |hate τοὺς  
 |in with  
 αἰτίους.

Πέφυκε γὰρ πρὸς τοῦτο πᾶν ζῶον τὰ μὲν βλαβερὰ  
 φαινόμενα καὶ τὰ αἷτια αὐτῶν φεύγειν καὶ |turn aside ,  
 τὰ δὲ |helping, καὶ τὰ αἷτια αὐτῶν μετιέναι τε καὶ  
 |useful  
 |be confused. |helpless, οὖν |break, make fail. να οἰόμενον  
 |impossible  
 χαίρειν τῷ δοκοῦντι |break, make fail .:ερ καὶ τὸ αὐτῇ τῇ  
 βλάβῃ χαίρειν |unable;  
 |impossible

Ἐνθεν καὶ πατὴρ ὑπὸ υἱοῦ |abuse, revile , ὅταν τῶν  
 δοκούντων ἀγαθῶν εἶναι τῷ παιδὶ μὴ |give part of καὶ  
 Πολυνείκην καὶ Ἐτεοκλέα τοῦτ' ἐποίησε πολεμίους  
 ἀλλήλοις τὸ ἀγαθὸν οἶσθαι τὴν |tyranny . διὰ τοῦτο  
 καὶ ὁ |farming |abuse, τοὺς θεούς, διὰ τοῦτο ὁ |sailor ,  
 |revile  
 διὰ τοῦτο ὁ |passenger; διὰ τοῦτο οἱ τὰς γυναῖκας καὶ τὰ  
 |merchant  
 τέκνα ἀπολλύντες. |where γὰρ τὸ συμφέρον, |lie upon; approach  
 τὸ |pious . ὥστε, ὅστις |take care of, τοῦ |hold out, of- ὡς  
 |oversee |fer, thrust  
 δεῖ καὶ |turn away, back ᾧ αὐτῷ καὶ |fil- |take care of,  
 |down, shun |ial/religious |oversee  
 |piety

either good or evil, it is inevitable that, when you are disappointed of what you wish or incur what you would avoid, you should reproach and blame their authors. For every creature is naturally formed to flee and abhor things that appear hurtful and that which causes them; and to pursue and admire those which appear beneficial and that which causes them. It is impracticable, then, that one who supposes himself to be hurt should rejoice in the person who, as he thinks, hurts him, just as it is impossible to rejoice in the hurt itself. Hence, also, a father is reviled by his son when he does not impart the things which seem to be good; and this made Polynices and Eteocles mutually enemies— that empire seemed good to both. On this account the husbandman reviles the gods; [and so do] the sailor, the merchant, or those who have lost wife or child. For where our interest is, there, too, is piety directed. So that whoever is careful to regulate his desires and aversions as he ought is thus made careful of piety likewise. But it also

*vocabulary***ἀμελέω** disregard; (impers.) of course**ἀμελής** careless**ἀπάρχω** cut hairs ~oligarch**ἀπειθέω** disobey**ἀποβαίνω** leave, get off; turn out

~basis

**γλίσχος** sticky; importunate;  
penurious**διαγινώσκω** discern, decide**εἴπερ** if indeed**ἐκάστοτε** each time**θαρρέω** be of good heart**θαρσέω** be of good heart**θάρσος** boldness, over-boldness**θύω** (ῥ) rush; sacrifice ~θύω**καθαρός** clean, pure**καταίρω** swoop; land**καταράομαι** (αἶα) curse**κωλύω** (ῥ) hinder, prevent**μαντικός** prophetic**μάντις** -ος (m) seer ~mantis**ὅποῖος** whatever kind**παρακούω** overhear, eavesdrop; not  
heed**παραλαμβάνω** receive, undertake,  
associate with**πάτριος** of the father(s), ancestral**πρόσεμι** approach, draw near; add  
~ion**προσήκω** belong to, it beseems**προσίημι** be allowed near**πρόσω** forward, in the future; far**σπένδω** libate; (mid) make a treaty  
~spontaneous**συμβουλεύω** give advice; (mid) consult  
~volunteer**σύμβουλος** adviser**τρέμω** tremble in fear ~tremble**φιλόσοφος** wisdom-loving

Σπένδειν δὲ καὶ θύειν καὶ ἀπάρχεσθαι κατὰ τὰ πάτρια  
ἐκάστοτε προσήκει καθαρῶς καὶ μὴ ἐπισεσυρμένως μηδὲ  
ἀμελῶς μηδέ γε γλίσχρως μηδὲ ὑπὲρ δύναμιν.

## 32

Ὅταν μαντικῇ προσίης, μέμνησο, ὅτι, τί μὲν ἀποβήσεται,  
οὐκ οἶδας, ἀλλὰ ἤκεις ὥς παρὰ τοῦ μάντεως αὐτὸ  
πευσόμενος, ὅποιον δέ τι ἐστίν, ἐλήλυθας εἰδώς, εἵπερ εἶ  
φιλόσοφος. εἰ γάρ ἐστὶ τι τῶν οὐκ ἐφ' ἡμῖν, πᾶσα ἀνάγκη  
μήτε ἀγαθὸν αὐτὸ εἶναι μήτε κακόν.

Μὴ φέρε οὖν πρὸς τὸν μάντιν ὄρεξιν ἢ ἔκκλισιν  
μηδὲ τρέμων αὐτῷ πρόσει, ἀλλὰ διεγνωκώς, ὅτι  
πᾶν τὸ ἀποβησόμενον ἀδιάφορον καὶ οὐδὲν πρὸς  
σέ, ὅποιον δ' ἂν ᾖ, ἔσται αὐτῷ χρήσασθαι καλῶς  
καὶ τοῦτο οὐθεὶς κωλύσει. θαρρῶν οὖν ὥς ἐπὶ  
συμβούλους ἔρχου τοὺς θεούς· καὶ λοιπόν, ὅταν  
τί σοι συμβουλευθῇ, μέμνησο τίνας συμβούλους  
παρέλαβες καὶ τίνων παρακούσεις ἀπειθήσας.





becomes incumbent on everyone to offer libations and sacrifices and first fruits, according to the customs of his country, purely, and not heedlessly nor negligently; not avariciously, nor yet extravagantly.

## 32

When you have recourse to divination, remember that you know not what the event will be, and you come to learn it of the diviner; but of what nature it is you knew before coming; at least, if you are of philosophic mind. For if it is among the things not within our own power, it can by no means be either good or evil. Do not, therefore, bring with you to the diviner either desire or aversion— else you will approach him trembling— but first clearly understand that every event is indifferent and nothing to you, of whatever sort it may be; for it will be in your power to make a right use of it, and this no one can hinder. Then come with confidence to the gods as your counselors; and afterwards, when any counsel is given you, remember what counselors you have assumed, and whose advice

*vocabulary*

**ἀναγκαῖος** coerced, coercing, slavery  
**ἀναιρέω** take up ~heresy  
**ἀναφορά** rising, carrying back  
**ἀφορμή** starting point; means  
**δῆλος** visible, conspicuous  
**ἐκβαίνω** come forth, disembark ~basis  
**ἐκβάλλω** throw out, fell, let fall  
 ~ballistic  
**ἐκβασίς** -τος (f) way out ~basis  
**καθάπερ** exactly as  
**μαντεύομαι** to divine ~mantis  
**μάντις** -ος (m) seer ~mantis  
**ναός** (ᾱ) temple, shrine ~nostalgia  
**πότε** when?  
**προεῖπον** foretell, proclaim, order  
 before  
**πρόκειμαι** be set before; propose  
**προσέχω** direct to; think about

**σαυτοῦ** yourself  
**σεαυτοῦ** yourself  
**σημαίνω** give orders to; show; mark  
 ~semaphore  
**σιωπή** silence  
**σκέψις** perception, examination  
**σπάνιος** rare, scanty  
**συνεῖδον** be able to see  
**σύνοιδα** know about someone; think  
 proper  
**συνοράω** be able to see ~panorama  
**τέχνη** craft, art, plan, contrivance  
 ~technology  
**τοιγάρ** therefore  
**τύπος** mold, form ~type  
**φαῦλος** trifling  
**φυγή** flight, means of escape ~fugitive  
**χαρακτήρ** -ος (m) stamp; characteristic

Ἔρχου δὲ ἐπὶ τὸ μαντεύεσθαι, καθάπερ ἡξίου Σωκράτης, ἐφ' ὧν ἡ πᾶσα σκέψις τὴν ἀναφορὰν εἰς τὴν ἔκβασιν ἔχει καὶ οὔτε ἐκ λόγου οὔτε ἐκ τέχνης τινὸς ἄλλης ἀφορμαὶ δίδονται πρὸς τὸ συνιδεῖν τὸ προκείμενον· ὥστε, ὅταν δεήσῃ συγκινδυνεύσαι φίλῳ ἢ πατρίδι, μὴ μαντεύεσθαι, εἰ συγκινδυνεύτέον. καὶ γὰρ ἂν προείπη σοι ὁ μάντις φαῦλα γεγονέναι τὰ ἱερά, δηλὸν ὅτι θάνατος σημαίνεται ἢ πῆρωσις μέρους τινὸς τοῦ σώματος ἢ φυγή· ἀλλ' αἰρεῖ ὁ λόγος καὶ σὺν τούτοις παρίστασθαι τῷ φίλῳ καὶ τῇ πατρίδι συγκινδυνεύειν. τοιγαροῦν τῷ μείζονι μάντει πρόσεχε, τῷ Πυθίῳ, ὃς ἐξέβαλε τοῦ ναοῦ τὸν οὐ βοηθήσαντα ἀναιρουμένῳ τῷ φίλῳ.

## 33

Τάξον τινὰ ἤδη χαρακτῆρα σαντῷ καὶ τύπον, ὃν φυλάξεις ἐπὶ τε σεαυτοῦ ὧν καὶ ἀνθρώποις ἐντυγχάνων.

Καὶ σιωπὴ τὸ πολὺ ἔστω ἢ λαλείσθω τὰ ἀναγκαῖα καὶ δι' ὀλίγων. σπανίως δέ ποτε καιροῦ παρακαλοῦντος ἐπὶ

Ἔρχου δὲ ἐπὶ τὸ |to divine , |exactly as ἡξίου Σωκράτης,  
 ἐφ' ὧν ἡ πᾶσα |perception, |rising, car- εἰς τὴν ἔκβασιν ἔχει  
 |examination |rying back  
 καὶ οὔτε ἐκ λόγου οὔτε ἐκ |craft τινὸς ἄλλης |starting  
 |point; means  
 δίδονται πρὸς τὸ συνιδεῖν τὸ |be set before; ὥστε, ὅταν  
 |propose  
 δεήσει συγκινδυνεύσαι φίλῳ ἢ πατρίδι, μὴ |to divine  
 εἰ συγκινδυνεύτέον. καὶ γὰρ ἂν |foretell, proclaim, |seer  
 |order before  
 |trifling γεγονέναι τὰ ἱερά, |visible, ἡ ἀνάτος |give orders to;  
 |conspicuous |show; mark  
 ἢ πῆρως μέρους τινὸς τοῦ σώματος ἢ |flight, means  
 |of escape  
 αἶρεῖ ὁ λόγος καὶ σὺν τούτοις παρίστασθαι τῷ φίλῳ  
 καὶ τῇ πατρίδι συγκινδυνεύειν. τοιγαροῦν τῷ μείζονι  
 |seer |direct to; ὦ Πυθίῳ, ὃς |throw out, fell, |temple ὃν οὐ  
 |think about |let fall  
 βοηθήσαντα |take up τῷ φίλῳ.

## 33

Τάξον τινὰ ἥδη |stamp; char-|yourself καὶ |mold, form |υυλάξεις  
 |acteristic  
 ἐπὶ τε |yourself ὧν καὶ ἀνθρώποις ἐντυγχάνων.

Καὶ |silence τὸ πολὺ ἔστω ἢ λαλείσθω τὰ ἀναγκαῖα καὶ δι'  
 ὀλίγων. |rare, δέ ποτε καιροῦ παρακαλοῦντος ἐπὶ  
 |scanty

you will neglect if you disobey. Come to divination as Socrates prescribed, in cases of which the whole consideration relates to the event, and in which no opportunities are afforded by reason or any other art to discover the matter in view. When, therefore, it is our duty to share the danger of a friend or of our country, we ought not to consult the oracle as to whether we shall share it with them or not. For though the diviner should forewarn you that the auspices are unfavorable, this means no more than that either death or mutilation or exile is portended. But we have reason within us; and it directs us, even with these hazards, to stand by our friend and our country. Attend, therefore, to the greater diviner, the Pythian God, who once cast out of the temple him who neglected to save his friend.

### 33

Begin by prescribing to yourself some character and demeanor, such as you may preserve both alone and in company.

Be mostly silent, or speak merely what is needful, and in few words. We may, however, enter sparingly into discourse sometimes, when

*vocabulary*

ἀθλέω toil ~athlete

ἀθλητής ἀεθλητοῦ (m, 1) athlete,

contestant ~athlete

ἀλλόφυλος (ὄ) foreign

ἀνίημι urge, impel; release ~jet

ἀπολαμβάνω receive, recover, take

aside, cut off ~epilepsy

βρῶμα -τος (n, 3) food; hole eaten in something ~voracious

γέλως laughter

διακρούω (mp) evade

ἔνιμι be in ~ion

ἐντείνω tauten ~tend

ἐπαινέω concur, praise, advise

ἐπαινός terrible

ἐστίασις (ᾱ) feasting

ἐστιάω give a feast

ιδιωτικός private, amateurish

καθαρός clean, pure

μέχρι as far as, until

μήποτε absolutely never

μονομαχία single combat; gladiator fight

ὄρκος what is sworn by, witness, oath ~orc

παραιτέομαι entreat; beg for; decline

παραλαμβάνω receive, undertake, associate with

πόμα -τος (n, 3) lid, cover; drink

πότε when?

προσήκω belong to, it beseems

προσίημι be allowed near

σιωπάω be silent

συγκρίνω (ι) combine; decree

σύνιμι be with; have sex ~ion

τροφή food, upkeep ~atrophy

ὑπορρέω infiltrate

χρεία need, use

ψέγω blame, censure

φιλός (ι) naked, bare ~epsilon

τὸ λέγειν λέξον μὲν, ἀλλὰ περὶ οὐδενὸς τῶν τυχόντων·  
μὴ περὶ μονομαχιῶν, μὴ περὶ ἵπποδρομιῶν, μὴ περὶ  
ἀθλητῶν, μὴ περὶ βρωμάτων ἢ πομάτων, τῶν ἐκασταχοῦ,  
μάλιστα δὲ μὴ περὶ ἀνθρώπων ψέγων ἢ ἐπαινῶν ἢ  
συγκρίνων.

Ἄν μὲν οὖν οἶός τε ᾗς, μετάγαγε τοῖς σοῖς λόγοις καὶ  
τοὺς τῶν συνόντων ἐπὶ τὸ προσήκον. εἰ δὲ ἐν ἀλλοφύλοις  
ἀποληφθεὶς τύχοις, σιώπα.

Γέλως μὴ πολὺς ἔστω μηδὲ ἐπὶ πολλοῖς μηδὲ ἀνεμένος.

Ὅρκον παραίτησαι, εἰ μὲν οἶόν τε, εἰς ἅπαν, εἰ δὲ μή, ἐκ  
τῶν ἐνόντων. ἐστιάσεις τὰς ἔξω καὶ ἰδιωτικὰς διακρούου·

Ἐὰν δέ ποτε γίνηται καιρός, ἐντετάσθω σοι ἡ προσοχή,  
μήποτε ἄρα ὑπορρυῆς εἰς ἰδιωτισμόν. ἴσθι γάρ, ὅτι, ἐὰν ὁ  
ἐταῖρος ᾗ μεμολυσμένος, καὶ τὸν συνανατριβόμενον αὐτῷ  
συμμολύνεσθαι ἀνάγκη, κὰν αὐτὸς ὦν τύχῃ καθαρός.

Τὰ περὶ τὸ σῶμα μέχρι τῆς χρείας ψιλῆς παραλάμβανε,  
οἶον τροφάς, πόμα, ἀμπεχόνην, οἰκίαν, οἰκετίαν· τὸ δὲ



τὸ λέγειν λέξον μὲν, ἀλλὰ περὶ οὐδενὸς τῶν τυχόντων·

μὴ περὶ |single combat; μὴ περὶ ἵπποδρομιῶν, μὴ περὶ  
|gladiator fight

ἀθλητῶν, μὴ περὶ |food ἢ |lid, cover; drink ἑκάσταχού,

μάλιστα δὲ μὴ περὶ ἀνθρώπων |blame, ἢ ἐπαινῶν ἢ  
|censure

|συγκρίνω?: combine; decree; or  
|συγκρίνω?: combine; decree

Ἄν μὲν οὖν οἶός τε ᾗς, μετάγαγε τοῖς σοῖς λόγοις καὶ

τοὺς τῶν |be with; have sex ἔ προσῆκον. εἰ δὲ ἐν |foreign

|receive, recover, take|be silent  
|aside, cut off

|laughter, μὴ πολὺς ἔστω μηδὲ ἐπὶ πολλοῖς μηδὲ |urge,  
|impel;  
|release

|oath |παραιτέομαι?: entreat; beg for; decline; or, εἰ δὲ μὴ, ἐκ  
|παραιτέομαι?: entreat; beg for; decline

τῶν |be in ἑστιάσεις τὰς ἔξω καὶ |private, |(mp) evade  
|amateurish

Ἐὰν δέ ποτε γίνηται καιρός, |tauten σοὶ ἢ προσοχή,

|absolutely ᾧ, |infiltrate εἰς ἰδιωτισμόν. ἴσθι γάρ, ὅτι, ἐὰν ὁ  
|never

ἐταῖρος ἢ μεμολυσμένος, καὶ τὸν συνανατριβόμενον αὐτῷ

συμμολύνεσθαι ἀνάγκη, καὶ αὐτὸς ὢν τύχη |clean, pure

Τὰ περὶ τὸ σῶμα |as far as, ὡς-need, |naked, |receive, undertake,  
|til use |bare |associate with

οἶον |food, |lid, cover; drink ἡν, οἰκίαν, οἰκετίαν· τὸ δὲ  
|upkeep

occasion calls for it; but let it not run on any of the common subjects, as gladiators, or horse races, or athletic champions, or food, or drink— the vulgar topics of conversation— and especially not on men, so as either to blame, or praise, or make comparisons. If you are able, then, by your own conversation, bring over that of your company to proper subjects; but if you happen to find yourself among strangers, be silent.

Let not your laughter be loud, frequent, or abundant.

Avoid taking oaths, if possible, altogether; at any rate, so far as you are able.

Avoid public and vulgar entertainments; but if ever an occasion calls you to them, keep your attention upon the stretch, that you may not imperceptibly slide into vulgarity. For be assured that if a person be ever so pure himself, yet, if his companion be corrupted, he who converses with him will be corrupted likewise.

Provide things relating to the body no further than absolute need requires, as meat, drink, clothing, house, retinue.

*vocabulary***ἀγνοέω** be ignorant of ~gnostic**ἀναγκαῖος** coerced, coercing, slavery**ἀπαγγέλλω** announce, order, promise

~angel

**ἀπαλλαξείω** wish to get rid of**ἀπαλλάσσω** free from, remove; be freed, depart**ἀπέχω** ward off, drive off, refrain, be at some distance**ἀπολογέομαι** defend one's conduct**ἀφροδίσιος** sexual**βοά** din, a shout**βοεῖη** shield; leather, bovine**βοεύς βοῦος** (m) leather rope ~bovine**γάμος** wedding, sex ~bigamy**διαλέγω** go through, debate ~legion**διότι** because; that**ἐμποδίζω** fetter, hinder**ἐμφαίνω** display in**ἐπιγελάω** laugh, smile upon**θέατρον** (ᾱ) theater**θρύπτω** break into pieces ~drop**καθαρεύω** be pure of**μεταλαμβάνω** share in; swap**νόμιμος** customary, legal, natural**παντελής** complete, absolute**παραφέρω** serve; carry past; outdo**περιγράφω** trace, circumscribe**πολλαχού** in many places**πότε** when?**πρόσειμι** approach, draw near; add

~ion

**σεαυτοῦ** yourself**σπουδάζω** be busy, earnest ~repudiate**τροφή** softness, luxury

πρὸς δόξαν ἢ τρυφήν ἅπαν περιέγραφε. περὶ ἀφροδίσια εἰς δύναμιν πρὸ γάμου καθαρευτέον·

Ἀπομένω δὲ ὧν νόμιμόν ἐστι μεταληπτέον. μὴ μέντοι ἐπαχθῆς γίνου τοῖς χρωμένοις μηδὲ ἐλεγκτικός· μηδὲ πολλαχοῦ τὸ ὅτι αὐτὸς οὐ χρή, παράφερε.

Ἐὰν τίς σοι ἀπαγγείλῃ ὅτι ὁ δεινὰ σε κακῶς λέγει, μὴ ἀπολογοῦ πρὸς τὰ λεχθέντα, ἀλλ' ἀποκρίνου διότι ἡγνόει γὰρ τὰ ἄλλα τὰ προσόντα μοι κακά, ἐπεὶ οὐκ ἂν ταῦτα μόνα ἔλεγεν.

Εἰς τὰ θέατρα τὸ πολὺ παριέναι οὐκ ἀναγκαῖον. εἰ δέ ποτε καιρὸς εἴη, μηδενὶ σπουδάζων φαίνου ἢ σεαυτῷ, τοῦτ' ἔστι. θέλε γίνεσθαι μόνα τὰ γινόμενα καὶ νικᾶν μόνον τὸν νικῶντα· οὕτω γὰρ οὐκ ἐμποδισθήσῃ. βοῆς δὲ καὶ τοῦ ἐπιγελαῖν τινι ἢ ἐπὶ πολὺ συγκινεῖσθαι παντελῶς ἀπέχου. καὶ μετὰ τὸ ἀπαλλαγῆναι μὴ πολλὰ περὶ τῶν γεγενημένων διαλέγου, ὅσα μὴ φέρει πρὸς τὴν σὴν ἐπανόρθωσιν· ἐμφαίνεται γὰρ ἐκ τοῦ τοιούτου, ὅτι

πρὸς δόξαν ἢ τρυφήν ἅπαν |trace, circumscribe, ` |sexual

εἰς δύναμιν πρὸ |wed- |be pure of  
ding,  
sex

Ἀπτομένω δὲ ὦν |customary, `legal, |share in; swap . μὴ μέντοι  
|natural

ἐπαχθῆς γίνου τοῖς χρωμένοις μηδὲ ἐλεγκτικός· μηδὲ

|in many places ὅτι αὐτὸς οὐ χρῆ, |serve; carry  
|past; outdo

Ἐὰν τίς σοι |announce, or-`τι ὁ δεῖνά σε κακῶς λέγει, μὴ  
|der, promise

|defend one's conduct `ἔχθέντα, ἀλλ' ἀποκρίνου |be- |be ignorant of  
cause;  
that

γὰρ τὰ ἄλλα τὰ |approach μοι κακά, ἐπεὶ οὐκ ἂν ταῦτα

μόνα ἔλεγεν.

Εἰς τὰ |theater τὸ πολὺ παρίεναι οὐκ ἀναγκαῖον. εἰ δέ

ποτε καιρὸς εἴη, μηδενὶ |be busy, earnest `ίνου ἢ |yourself .

τοῦτ' ἔστι. θέλε γίνεσθαι μόνα τὰ γινόμενα καὶ νικᾶν

μόνον τὸν νικῶντα· οὕτω γὰρ οὐκ |fetter, hinder . βοῆς δέ

καὶ τοῦ |laugh, |complete,  
smile  
absolute

|ward off, drive off, refrain, γὰρ ἀπαλλαγῆναι μὴ πολλὰ περὶ  
|be at some distance

τῶν γεγενημένων |go through, `debate ., φέρει πρὸς τὴν σὴν

ἐπανόρθωσιν· |display in γὰρ ἐκ τοῦ τοιούτου, ὅτι

But cut off everything that looks toward show and luxury.

Before marriage guard yourself with all your ability from unlawful intercourse with women; yet be not uncharitable or severe to those who are led into this, nor boast frequently that you yourself do otherwise.

If anyone tells you that a certain person speaks ill of you, do not make excuses about what is said of you, but answer: «He was ignorant of my other faults, else he would not have mentioned these alone.”

It is not necessary for you to appear often at public spectacles; but if ever there is a proper occasion for you to be there, do not appear more solicitous for any other than for yourself— that is, wish things to be only just as they are, and only the best man to win; for thus nothing will go against you. But abstain entirely from acclamations and derision and violent emotions. And when you come away, do not discourse a great deal on what has passed and what contributes nothing to your own amendment. For it would appear

*vocabulary*

**ἀκρόασις** -εως (αᾶ, f) hearing; thing heard  
**ἄμετρος** immeasurable, immoderate  
**ἀποκλείω** shut out; (+acc) close  
**ἀπορέω** be confused, distressed  
**διαβάλλω** throw across; slander  
 ~ballistic  
**εἰκῇ** haphazardly; in vain  
**ἐκτός** outside  
**ἐμπίπτω** fall into; attack ~petal  
**ἐνδίδωμι** hand over, lend, show, allow  
**ἐνδον** in the house of; within  
**ἐνδω** in the house of; within  
**εὐσταθής** well built ~station  
**ἡδύς** sweet, pleasant ~hedonism

**ἰδιωτικός** private, amateurish  
**καθήκω** come down, (a day) to fall, arrive; be proper  
**καθίημι** (τι) speed down upon; take down ~jet  
**μηδέποτε** never  
**ὁμιλία** (τι) intercourse, company  
**προβάλλω** throw before; propose; (mp) pretend, abandon, nominate  
 ~ballistic  
**σαυτοῦ** yourself  
**σεμνός** revered, holy  
**συμβάλλω** pit against; compare; mp: meet, fall in with ~ballistic  
**φοιτάω** go back and forth  
**φροντίζω** consider, ponder

ἐθαύμασας τὴν θεάν.

Εἰς ἀκροάσεις τινῶν μὴ εἰκῇ μηδὲ ῥαδίως πάριθι· παριῶν δὲ τὸ σεμνὸν καὶ τὸ εὐσταθὲς καὶ ἄμα ἀνεπαχθὲς φύλασσε.

Ὅταν τινὶ μέλλης συμβαλεῖν, μάλιστα τῶν ἐν ὑπεροχῇ δοκούντων, πρόβαλε σαυτῷ, τί ἂν ἐποίησεν ἐν τούτῳ Σωκράτης ἢ Ζήνων, καὶ οὐκ ἀπορήσεις τοῦ χρήσασθαι προσηκόντως τῷ ἐμπεσόντι.

Ὅταν φοιτᾷς πρὸς τινα τῶν μέγα δυναμένων, πρόβαλε, ὅτι οὐχ εὐρήσεις αὐτὸν ἔνδον, ὅτι ἀποκλεισθήσῃ, ὅτι ἐντιναχθήσονται σοι αἱ θύραι, ὅτι οὐ φροντιεῖ σου. κἂν σὺν τούτοις ἐλθεῖν καθήκη, ἐλθὼν φέρε τὰ γινόμενα καὶ μηδέποτε εἴπῃς αὐτὸς πρὸς ἑαυτὸν ὅτι οὐκ ἦν τοσούτου· ἰδιωτικὸν γὰρ καὶ διαβεβλημένον πρὸς τὰ ἐκτός.

Ἐν ταῖς ὁμιλίαις ἀπέστω τὸ ἑαυτοῦ τινων ἔργων ἢ κινδύνων ἐπὶ πολὺ καὶ ἀμέτρως μεμνησθαι. οὐ γάρ, ὥς σοὶ ἡδύ ἐστι τὸ τῶν σῶν κινδύνων μεμνησθαι, οὕτω καὶ τοῖς ἄλλοις ἡδύ ἐστι τὸ τῶν σοὶ συμβεβηκότων ἀκούειν.



ἐθαύμασας τὴν θέαν.

Εἰς 

hearing;  thing heard	τινῶν μὴ  haphazardly; in vain	ἀριθι· παριῶν
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δὲ τὸ 

revered, holy	· ὁ  well built	καὶ ἅμα ἀνεπαχθὲς φύλασσε.
---------------	-----------------	----------------------------

Ὅταν τινὶ μέλλης συμβαλεῖν, μάλιστα τῶν ἐν ὑπεροχῇ  
δοκούντων, 

throw  before;	yourself	τί ἂν ἐποίησεν ἐν τούτῳ
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Σωκράτης ἢ 

propose; (mp)	καὶ οὐκ	be confused, τοῦ χρήσασθαι
------------------	---------	----------------------------

pretend,		distressed
----------	--	------------

  
προσηκόντων 

abandon;		
----------	--	--

fall into; attack		
-------------------	--	--

nominate		
----------	--	--

Ὅταν 

go back and forth	· τῶν μέγα δυναμένων,	throw before; propose;
-------------------	-----------------------	------------------------

		(mp) pretend, aban-
--	--	---------------------

  
ὅτι οὐχ εὐρήσεις αὐτὸν ἔνδον, ὅτι 

shut out; (+acc)	· ὅτι
------------------	-------

close		
-------	--	--

  
ἐντιναχθήσονται σοι αἱ θύραι, ὅτι οὐ 

consider,	σου.	κὰν
-----------	------	-----

ponder		
--------	--	--

  
σὺν τούτοις ἐλθεῖν καθήκη, ἐλθὼν φέρε τὰ γινόμενα καὶ  

never	εἵπης αὐτὸς πρὸς ἑαυτὸν ὅτι οὐκ ἦν τοσούτου·
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private,  amateurish	· ἄρ καὶ	throw  slander	· πρὸς τὰ	outside
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Ἐν ταῖς ὁμιλίαις ἀπέστω τὸ ἑαυτοῦ τινων ἔργων ἢ  
κινδύνων ἐπὶ πολὺ καὶ 

immeasurable,	· νῆσθαι.
---------------	-----------

immoderate		
------------	--	--

  
σοὶ 

sweet	· ὅτι τὸ τῶν σῶν κινδύνων μεμνήσθαι, οὕτω καὶ
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τοῖς ἄλλοις 

sweet	· ὅτι τὸ τῶν σοὶ συμβεβηκότων ἀκούειν.
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by such discourse that you were dazzled by the show.

Be not prompt or ready to attend private recitations; but if you do attend, preserve your gravity and dignity, and yet avoid making yourself disagreeable.

When you are going to confer with anyone, and especially with one who seems your superior, represent to yourself how Socrates or Zeno would behave in such a case, and you will not be at a loss to meet properly whatever may occur.

When you are going before anyone in power, fancy to yourself that you may not find him at home, that you may be shut out, that the doors may not be opened to you, that he may not notice you. If, with all this, it be your duty to go, bear what happens and never say to yourself, «It was not worth so much”; for this is vulgar, and like a man bewildered by externals.

In company, avoid a frequent and excessive mention of your own actions and dangers. For however agreeable it may be to yourself to allude to the risks you have run, it is not equally agreeable to others to hear your adventures.

*vocabulary***αἰδώς** awe, shame, respect; genitals**ἀναβολή** mound; delay**ἄνειμι** go up, inland, to, back ~ion**ἀνίημι** urge, impel; release ~jet**ἀντιτίθημι** oppose, balance**ἀπέχω** ward off, drive off, refrain, be at some distance**ἀπολαύω** have use, have a benefit**γέλως** laughter**δῆλος** visible, conspicuous**δυσχεραίνω** disdain, be annoyed by**ἐκδέχομαι** receive; succeed to a position**ἐπαινέω** concur, praise, advise**ἐπιπλήσσω** attack, chide ~plectrum**ἐρυθρίαω** blush**εὐκαιρος** convenient; wealthy**ἡδονή** pleasure**καθάπερ** exactly as**κινέω** (ι) set in motion, move, remove ~kinetic**λοιδορέω** abuse, revile**μετανοέω** repent**ὀλισθηρός** slippery**πλησίος** near, neighboring**προέρχομαι** proceed, come out**σαυτοῦ** yourself**σεαυτοῦ** yourself**συναρπάζω** snatch with**φαντασία** appearance; imagination

Ἀπέστω δὲ καὶ τὸ γέλωτα κινεῖν· ὀλισθηρὸς γὰρ ὁ τρόπος  
εἰς ἰδιωτισμὸν καὶ ἅμα ἱκανὸς τὴν αἰδῶ τὴν πρὸς σέ τῶν  
πλησίον ἀνιέναι.

Ἐπισφαλὲς δὲ καὶ τὸ εἰς αἰσχρολογίαν προελθεῖν. ὅταν  
οὖν τι συμβῇ τοιοῦτον, ἂν μὲν εὐκαιρον ᾖ, καὶ ἐπίπληξον  
τῷ προελθόντι· εἰ δὲ μή, τῷ γε ἀποσιωπῆσαι καὶ  
ἐρυθριᾶσαι καὶ σκυθρωπάσαι δηλὸς γίνου δυσχεραίνων τῷ  
λόγῳ.

### 34

Ὅταν ἡδονῆς τινος φαντασίαν λάβῃς, καθάπερ ἐπὶ τῶν  
ἄλλων, φύλασσε σαυτόν, μὴ συναρπασθῇς ὑπ' αὐτῆς·  
ἀλλ' ἐκδεξάσθω σε τὸ πρᾶγμα, καὶ ἀναβολὴν τινα παρὰ  
σεαυτοῦ λάβε. ἔπειτα μνήσθητι ἀμφοτέρων τῶν χρόνων,  
καθ' ὃν τε ἀπολαύσεις τῆς ἡδονῆς, καὶ καθ' ὃν ἀπολαύσας  
ὑστερον μετανοήσεις καὶ αὐτὸς σεαυτῷ λαιδορήσῃ·  
καὶ τούτοις ἀντίθετες ὅπως ἀποσχόμενος χαιρήσεις καὶ  
ἐπαινέσεις αὐτὸς σεαυτόν. ἐὰν δέ σοι καιρὸς φανῇ

Ἀπέστω δὲ καὶ τὸ |laughter |move, |slippery γὰρ ὁ τρόπος  
 |remove  
 εἰς ιδιωτισμὸν καὶ ἅμα ἱκανὸς τὴν |awe, shame, re- |σὲ τῶν  
 |spect; genitals  
 |near ἀνιέναι.

Ἐπισφαλὲς δὲ καὶ τὸ εἰς αἰσχρολογίαν |proceed, come out  
 οὖν τι συμβῇ τοιοῦτον, ἂν μὲν |convenient; , καὶ |attack,  
 |wealthy |chide  
 τῷ |proceed, come out δὲ μή, τῷ γε ἀποσιωπῆσαι καὶ  
 |blush καὶ σκυθρωπάσαι |visible, , |disdain, be an- τῷ  
 |conspicuous |nayed by  
 λόγῳ.

## 34

Ὅταν |pleasure γινῶσκει |appearance; λάβῃς, |exactly as ἐπὶ τῶν  
 |imagination  
 ἄλλων, φύλασσε |yourself , μὴ |snatch with ὑπ' αὐτῆς·  
 ἀλλ' |receive; succeed τὸ πρᾶγμα, καὶ |mound; τινὰ παρὰ  
 |to a position |delay  
 |yourself λάβε. ἔπειτα μνήσθητι ἀμφοτέρων τῶν χρόνων,  
 καθ' ὃν τε ἀπολαύσεις τῆς |pleasure, καὶ καθ' ὃν |have use, have  
 |a benefit  
 ὕστερον |repent καὶ αὐτὸς |yourself |abuse, revile  
 καὶ τούτοις |oppose, ὅπως |ward off, drive off, refrain, |καὶ  
 |balance |be at some distance  
 ἐπαινέσεις αὐτὸς |yourself . ἐὰν δέ σοι καιρὸς φανῇ

Avoid likewise an endeavor to excite laughter, for this may readily slide you into vulgarity, and, besides, may be apt to lower you in the esteem of your acquaintance. Approaches to indecent discourse are likewise dangerous. Therefore, when anything of this sort happens, use the first fit opportunity to rebuke him who makes advances that way, or, at least, by silence and blushing and a serious look show yourself to be displeased by such talk.

## 34

If you are dazzled by the semblance of any promised pleasure, guard yourself against being bewildered by it; but let the affair wait your leisure, and procure yourself some delay. Then bring to your mind both points of time— that in which you shall enjoy the pleasure, and that in which you will repent and reproach yourself, after you have enjoyed it— and set before you, in opposition to these, how you will rejoice and applaud yourself if you abstain. And even though it should

*vocabulary*

**ἄλλοῖος** of another kind ~alien  
**ἁμείνων** comparative of ἀγαθός, noble  
**ἄπτω** set on fire; attach; mid: touch, seize ~haptic  
**διαγινώσκω** discern, decide  
**διαζεύγνυμι** (ῶ) take apart  
**ἐκλέγω** pick, single out  
**ἐπαγωγός** attractive; causing  
**ἐπιπλήσσω** attack, chide ~plectrum  
**ἐστίασις** (ᾱ) feasting  
**ἐστιάω** give a feast  
**ἡδομαι** be pleased, enjoy ~hedonism  
**ἡδύς** sweet, pleasant ~hedonism  
**ἡσάομαι** (pass) be weaker, be overcome; (active) defeat  
**ἡττάομαι** (pass) be weaker, be

overcome; (active) defeat  
**μηδέποτε** never  
**νίκη** (ι) victory ~Nike  
**ὀρθός** upright, straight; correct, just ~orthogonal  
**ὀρθόω** stand up  
**παράκειμαι** be at hand, ready  
**πόσος** how many, much, far?  
**προσανίημι** send up in addition  
**προσέχω** direct to; think about  
**σεαυτοῦ** yourself  
**σμπλέκω** twine together  
**σύνοιδα** know about someone; think proper  
**ὑπολαμβάνω** take under one's support, seize; speak up; imagine ~epilepsy

ἄψασθαι τοῦ ἔργου, πρόσεχε, μὴ ἡττήσῃ σε τὸ προσηνὲς αὐτοῦ καὶ ἡδὺ καὶ ἐπαγωγόν· ἀλλ' ἀντιτίθει, πόσῳ ἄμεινον τὸ συνειδέναι σεαυτῷ ταύτην τὴν νίκην νενικηκότι.

## 35

Ὅταν τι διαγνούς, ὅτι ποιητέον ἐστί, ποιῇς, μηδέποτε φύγῃς ὀφθῆναι πράσσων αὐτό, κἂν ἀλλοιόν τι μέλλωσιν οἱ πολλοὶ περὶ αὐτοῦ ὑπολαμβάνειν. εἰ μὲν γὰρ οὐκ ὀρθῶς ποιεῖς, αὐτὸ τὸ ἔργον φεῦγε· εἰ δὲ ὀρθῶς, τί φοβῇ τοὺς ἐπιπλήξοντας οὐκ ὀρθῶς;

## 36

Ὡς τὸ ἡμέρα ἐστί καὶ νύξ ἐστι πρὸς μὲν τὸ διεζευγμένον μεγάλην ἔχει ἀξίαν, πρὸς δὲ τὸ συμπεπλεγμένον ἀπαξίαν, οὕτω καὶ τὸ τὴν μείζω μερίδα ἐκλέξασθαι πρὸς μὲν τὸ σῶμα ἐχέτω ἀξίαν, πρὸς δὲ τὸ τὸ κοινωνικὸν ἐν ἐστιάσει, οἷον δεῖ, φυλάξαι, ἀπαξίαν ἔχει. ὅταν οὖν συνεσθίης ἐτέρῳ, μέμνησο, μὴ μόνον τὴν πρὸς τὸ σῶμα ἀξίαν τῶν παρακειμένων ὁρᾶν, ἀλλὰ καὶ τὴν πρὸς τὸν ἐστιάτορα



|set on fire; attach; , mid;|direct to; ἡ ἡπτήση σε τὸ |send up in addition  
|touch, seize |think about

αὐτοῦ καὶ |sweet. ἡ |attractive; ἀλλ' ἀντιτίθει, |how |better  
|causing many,

τὸ |know about|yourself ταύτην τὴν |victory. ἐνδοκίᾳ. |much,  
|someone; far?  
|think proper

35

Ὅταν τι |discern, , ὅτι ποιητέον ἐστί, ποιῆς, |never  
|decide

φύγης ὀφθῆναι πράσσω ἀυτό, κἂν |of another kind ἄλωςιν

οἱ πολλοὶ περὶ αὐτοῦ |take under one's support, ἢ οὐκ ὀρθῶς  
|seize; speak up; imagine

ποιεῖς, αὐτὸ τὸ ἔργον φεύγε· εἰ δὲ ὀρθῶς, τί φοβῇ τοὺς

|attack, chide οὐκ ὀρθῶς;

36

Ὡς τὸ ἡμέρα ἐστί καὶ νύξ ἐστι πρὸς μὲν τὸ |take apart

μεγάλην ἔχει ἀξίαν, πρὸς δὲ τὸ |συμπλέκω?: twine together; or συμπλέκω?:  
|twine together

οὕτω καὶ τὸ τὴν μείζω μερίδα |pick, single πρὸς μὲν τὸ  
|out

σῶμα ἐχέτω ἀξίαν, πρὸς δὲ τὸ τὸ κοινωνικὸν ἐν ἐστιάσει,

οἶον δεῖ, φυλάξαι, ἀπαξίαν ἔχει. ὅταν οὖν συνεσθίης

ἐτέρω, μέμνησο, μὴ μόνον τὴν πρὸς τὸ σῶμα ἀξίαν τῶν

|be at hand, ready ῥᾶν, ἀλλὰ καὶ τὴν πρὸς τὸν ἐστιάτορα

appear to you a seasonable gratification, take heed that its enticements and allurements and seductions may not subdue you, but set in opposition to this how much better it is to be conscious of having gained so great a victory.

### 35

When you do anything from a clear judgment that it ought to be done, never shrink from being seen to do it, even though the world should misunderstand it; for if you are not acting rightly, shun the action itself; if you are, why fear those who wrongly censure you?

### 36

As the proposition, «either it is day or it is night,” has much force in a disjunctive argument, but none at all in a conjunctive one, so, at a feast, to choose the largest share is very suitable to the bodily appetite, but utterly inconsistent with the social spirit of the entertainment. Remember, then, when you eat with another, not only the value to the body of those things which are set before you, but also the value of proper courtesy toward

*vocabulary***αἰδώς** awe, shame, respect; genitals**ἀναλαμβάνω** take up, recover, resume**ἄπτω** set on fire; attach; mid: touch, seize ~haptic**ἀσφαλής** safe, easy, steady, careful**ἀσχημονέω** behave badly**βλάπτω** break, make fail**εἴτα** then, therefore, next**ἐκπληρόω** fill, fulfill**ἐπιβαίνω** (+gen) set foot on, board, climb ~basis**ἡγεμονικός** showing leadership**ἦλος** nailhead**καθάπερ** exactly as**κατάχρυσος** (ὄ) gilded**κρημνός** riverside cliff**κτῆσις** -ος (f) chattels**μέτρον** measure ~metric**παραλείπω** leave, leave out**παραφυλάσσω** guard closely**περιπατέω** walk around**πορφύρεος** purple**πορφυρέω** heave (like the sea)**πορφυροίς** purple**πορφυροῦς** purple**προσέχω** direct to; think about**σεαυτοῦ** yourself**στρέφω** turn, veer ~atrophy**ὑπερβαίνω** pass, transgress ~basis**ὑπόδημα** -τος (n, 3) sandals

αἰδῶ φυλάξαι.

37

Ἐὰν ὑπὲρ δύναμιν ἀναλάβῃς τι πρόσωπον, καὶ ἐν τούτῳ ἡσχημόνησας καί, ὃ ἡδύνασο ἐκπληρῶσαι, παρέλιπες.

38

Ἐν τῷ περιπατεῖν καθάπερ προσέχεις, μὴ ἐπιβῇς ἥλω ἢ στρέψῃς τὸν πόδα σου, οὕτω πρόσσεχε, μὴ καὶ τὸ ἡγεμονικὸν βλάβῃς τὸ σεαυτοῦ. καὶ τοῦτο ἐὰν ἐφ' ἐκάστου ἔργου παραφυλάσσωμεν, ἀσφαλέστερον ἀψόμεθα τοῦ ἔργου.

39

Μέτρον κτήσεως τὸ σῶμα ἐκάστῳ ὡς ὁ ποὺς ὑποδήματος. ἐὰν μὲν οὖν ἐπὶ τούτου στῇς, φυλάξεις τὸ μέτρον· ἐὰν δὲ ὑπερβῇς, ὡς κατὰ κρημνοῦ λοιπὸν ἀνάγκη φέρεσθαι· καθάπερ καὶ ἐπὶ τοῦ ὑποδήματος, ἐὰν ὑπὲρ τὸν πόδα ὑπερβῇς, γίνεται κατάχρυσον ὑπόδημα, εἶτα πορφυροῦν,

|awe, shame, re-  
spect; genitals

37

Ἐὰν ὑπὲρ δύναμιν |take up, re- πρόσωπον, καὶ ἐν τούτῳ  
cover, resume

|behave badly καί, ὃ ἡδύνασο |fill, fulfill , |leave, leave  
out

38

Ἐν τῷ |walk around |exactly as |direct to; μὴ |(+gen) |nailhead  
|think about |set foot

ἢ |turn τὸν πόδα σου, οὕτως |direct to |on, καὶ τὸ  
|think about |board, climb

|showing |break, make |yourself καὶ τοῦτο ἐὰν ἐφ' ἐκάστου  
|leadership |fail

ἔργου |guard closely , |safe, easy, steady |set on fire; attach; mid:  
|careful |touch, seize

ἔργου.

39

|measure |chattels τὸ σῶμα ἐκάστῳ ὡς ὁ ποὺς |sandals .

ἐὰν μὲν οὖν ἐπὶ τούτου στηῆς, φυλάξεις τὸ |measure ἐὰν

δὲ |pass, transgress ἀτὰ |riverside λοιπὸν ἀνάγκη φέρεσθαι  
|cliff

|exactly as καὶ ἐπὶ τοῦ |sandals , ἐὰν ὑπὲρ τὸν πόδα

|pass, transgress . αὶ |gilded |sandals , |then, there-  
|fore, next ποῦν,

your host.

### 37

If you have assumed any character beyond your strength, you have both demeaned yourself ill in that and quitted one which you might have supported.

### 38

As in walking you take care not to tread upon a nail, or turn your foot, so likewise take care not to hurt the ruling faculty of your mind. And if we were to guard against this in every action, we should enter upon action more safely.

### 39

The body is to everyone the proper measure of its possessions, as the foot is of the shoe. If, therefore, you stop at this, you will keep the measure; but if you move beyond it, you must necessarily be carried forward, as down a precipice; as in the case of a shoe, if you go beyond its fitness to the foot, it comes first to be gilded, then purple, and then

*vocabulary*

αἰδήμων bashful, modest

ἅπαξ once

γυμνάζω exercise, do training

διότι because; that

ἐνδιατρίβω (ιῖ) spent time, keep doing

καλλωπίζω embellish, make up

κόσμιος well-behaved

μέτρον measure ~metric

ὄρος boundary marker ~horizon

ὀχεύω mount, have sex

πάρεργος incidental, secondary

πρόσεμι approach, draw near; add

~ion

προσέχω direct to; think about

σημεῖον sign

συγχοιμάομαι be bedfellows

τιμάω (ιῖ) honor, exalt

τιμόω honor, exalt

τοιγάρ therefore

κεντητόν. τοῦ γὰρ ἅπαξ ὑπὲρ τὸ μέτρον ὅρος οὐθείς ἐστιν.

#### 40

Αἱ γυναῖκες εὐθὺς ἀπὸ τεσσαρεσκαίδεκα ἐτῶν ὑπὸ τῶν ἀνδρῶν κυρίαι καλοῦνται. τοιγαροῦν ὁρῶσαι, ὅτι ἄλλο μὲν οὐδὲν αὐταῖς πρόσεστι, μόνον δὲ συγκοιμῶνται τοῖς ἀνδράσι, ἄρχονται καλλωπίζεσθαι καὶ ἐν τούτῳ πάσας ἔχειν τὰς ἐλπίδας. προσέχειν οὖν ἄξιον, ἵνα αἰσθωνται, διότι ἐπ' οὐδενὶ ἄλλῳ τιμῶνται ἢ τῷ κόσμῳ φαίνεσθαι καὶ αἰδήμονες.

#### 41

Ἀφυΐας σημεῖον τὸ ἐνδιατρίβειν τοῖς περὶ τὸ σῶμα, οἶον ἐπὶ πολὺν γυμνάζεσθαι, ἐπὶ πολὺν ἐσθίειν, ἐπὶ πολὺν πίνειν, ἐπὶ πολὺν ἀποπατεῖν, ὀχεύειν. ἀλλὰ ταῦτα μὲν ἐν παρέργῳ ποιητέον· περὶ δὲ τὴν γνώμην ἢ πᾶσα ἔστω ἐπιστροφή.

#### 42

Ὅταν σέ τις κακῶς ποιῇ ἢ κακῶς λέγῃ, μέμνησο, ὅτι



κεντητόν. τοῦ γὰρ |once ὑπὲρ τὸ |measure |boundary<sup>^</sup> ἵς ἐστιν.  
|marker

## 40

Αἱ γυναῖκες εὐθὺς ἀπὸ τεσσαρεσκαίδεκα ἐτῶν ὑπὸ τῶν  
ἀνδρῶν κυραὶ καλοῦνται. τοιγαροῦν ὁρῶσαι, ὅτι ἄλλο  
μὲν οὐδὲν αὐταῖς |approach , μόνον δὲ συγκοιμῶνται τοῖς  
ἀνδράσι, ἄρχονται |embellish, make up . ἢ ἐν τούτῳ πάσας  
ἔχειν τὰς ἐλπίδας. |direct to; οὖν ἄξιον, ἵνα αἰσθωνται,  
|think about  
|because; that ὅθεν ἄλλα τιμῶνται ἢ τῷ |well-behaved  
καὶ |bashful,  
|modest

## 41

Ἀφύϊας |sign τὸ |spent time, τοῖς περὶ τὸ σῶμα, οἶον  
|keep doing  
ἐπὶ πολὺ |exercise, do, ἐπὶ πολὺ ἐσθίειν, ἐπὶ πολὺ πίνειν,  
|training  
ἐπὶ πολὺ ἀποπατεῖν, |mount, have sex . αὐτὰ μὲν ἐν παρέργῳ  
ποιητέον· περὶ δὲ τὴν γνώμην ἢ πᾶσα ἔστω ἐπιστροφή.

## 42

Ὅταν σέ τις κακῶς ποιῇ ἢ κακῶς λέγῃ, μέμνησο, ὅτι

studded with jewels. For to that which once exceeds the fit measure there is no bound.

## 40

Women from fourteen years old are flattered by men with the title of mistresses. Therefore, perceiving that they are regarded only as qualified to give men pleasure, they begin to adorn themselves, and in that to place all their hopes. It is worth while, therefore, to try that they may perceive themselves honored only so far as they appear beautiful in their demeanor and modestly virtuous.

## 41

It is a mark of want of intellect to spend much time in things relating to the body, as to be immoderate in exercises, in eating and drinking, and in the discharge of other animal functions. These things should be done incidentally and our main strength be applied to our reason.

## 42

When any person does ill by you, or speaks ill of you, remember that he acts or speaks

*vocabulary***ἀκολουθέω** follow**ἀφόρητος** unendurable; irresistible**βλάπτω** break, make fail**ἐντεῦθεν** thence**ἐξαπατάω** trick, cheat ~apatosaurus**καθέζομαι** act: set, seat; pass: sit  
down, sit up**καθήκω** come down, (a day) to fall,  
arrive; be proper**κρείσσω** more powerful; better**λόγιος** learned, eloquent; oracle**λοιδορέω** abuse, revile**πλούσιος** wealth ~plutocrat**πραῖος** soft, gentle**σμπλέκω** twine together**σύντροφος** fellow; habitual**ὑπολαμβάνω** take under one's  
support, seize; speak up; imagine  
~epilepsy**ψεῦδος** -ους (n, 3) a lie ~pseudo-

καθήκειν αὐτῷ οἰόμενος ποιεῖ ἢ λέγει. οὐχ οἶόν τε οὖν ἀκολουθεῖν αὐτὸν τῷ σοὶ φαινομένῳ, ἀλλὰ τῷ ἑαυτῷ, ὥστε, εἰ κακῶς αὐτῷ φαίνεται, ἐκεῖνος βλάπτεται, ὅστις καὶ ἐξηπάτηται. καὶ γὰρ τὸ ἀληθὲς συμπεπλεγμένον ἄν τις ὑπολάβῃ ψεῦδος, οὐ τὸ συμπεπλεγμένον βέβλαπται, ἀλλ' ὁ ἐξαπατηθεὶς. ἀπὸ τούτων οὖν ὀρμώμενος πρῶως ἕξεις πρὸς τὸν λοιδοροῦντα. ἐπιφθέγγου γὰρ ἐφ' ἐκάστῳ ὅτι ἔδοξεν αὐτῷ.

## 43

Πᾶν πρᾶγμα δύο ἔχει λαβάς, τὴν μὲν φορητὴν, τὴν δὲ ἀφόρητον. ὁ ἀδελφὸς ἐὰν ἀδικῇ, ἐντεῦθεν αὐτὸ μὴ λάμβανε, ὅτι ἀδικεῖ αὕτη γὰρ ἡ λαβὴ ἐστὶν αὐτοῦ οὐ φορητή, ἀλλὰ ἐκείθεν μᾶλλον, ὅτι ἀδελφός, ὅτι σύντροφος, καὶ λήψῃ αὐτὸ καθ' ὃ φορητόν.

## 44

Οὔτοι οἱ λόγοι ἀσύνακτοι ἐγὼ σου πλουσιώτερός εἰμι, ἐγὼ σου ἄρα κρείσσων· ἐγὼ σου λογιώτερος, ἐγὼ σου

καθήκειν αὐτῷ οἰόμενος ποιεῖ ἢ λέγει. οὐχ οἷόν τε οὖν

|follow αὐτὸν τῷ σοὶ φαινομένῳ, ἀλλὰ τῷ ἑαυτῷ,

ὥστε, εἰ κακῶς αὐτῷ φαίνεται, ἐκεῖνος |break, make fail .ις

καὶ |trick, cheat καὶ γὰρ τὸ ἀληθὲς |συμπλέκω?: twine together; or  
|συμπλέκω?: twine together

τις |take under|a lie , οὐ τὸ |συμπλέκω?: twine|break, make fail  
one's sup- together; or  
port, seize; συμπλέκω?: twine  
ἀλλ' ἢ ἀπατάω?: trick, cheat; or αὐτὸν ὀρμώμενος |soft,  
|απατάω?: trick, cheat together |gentle  
imagine

ἔξεις πρὸς τὸν |abuse, revile . ἐπιφθέγγου γὰρ ἐφ' ἐκάστῳ

ὅτι ἔδοξεν αὐτῷ.

#### 43

Πᾶν πρᾶγμα δύο ἔχει λαβάς, τὴν μὲν φορητὴν, τὴν

δὲ |unendurable; ὁ ἀδελφὸς ἐὰν ἀδικῇ, |thence αὐτὸ  
|irresistible

μὴ λάμβανε, ὅτι ἀδικεῖ αὕτη γὰρ ἢ λαβὴ ἐστὶν αὐτοῦ

οὐ φορητὴ, ἀλλὰ ἐκείθεν μᾶλλον, ὅτι ἀδελφός, ὅτι

|fellow; , καὶ λήψη αὐτὸ καθ' ὃ φορητόν.  
|habitual

#### 44

Οὔτοι οἱ λόγοι ἀσύνακτοι ἐγὼ σου |wealth εἰμι, ἐγὼ

σου ἄρα κρείσσω· ἐγὼ σου |learned, elo-, ἐγὼ σου  
|quent; oracle

from an impression that it is right for him to do so. Now it is not possible that he should follow what appears right to you, but only what appears so to himself. Therefore, if he judges from false appearances, he is the person hurt, since he, too, is the person deceived. For if anyone takes a true proposition to be false, the proposition is not hurt, but only the man is deceived. Setting out, then, from these principles, you will meekly bear with a person who reviles you, for you will say upon every occasion, «It seemed so to him.»

### 43

Everything has two handles: one by which it may be borne, another by which it cannot. If your brother acts unjustly, do not lay hold on the affair by the handle of his injustice, for by that it cannot be borne, but rather by the opposite— that he is your brother, that he was brought up with you; and thus you will lay hold on it as it is to be borne.

### 44

These reasonings have no logical connection: «I am richer than you, therefore I am your superior.» «I am more eloquent than you, therefore

*vocabulary***ἀφαιρέω** take away ~heresy**διαγινώσκω** discern, decide**δόγμα** -τος (n, 3) belief, legal decision**θεώρημα** -τος (n, 3) sight; theory**ιδιώτης** -ου (m, 1) private; a layman**κρείσσων** more powerful; better**κτῆσις** -ος (f) chattels**λέξις** -εως (f) speech, word, phrase**λόγιος** learned, eloquent; oracle**λούω** wash, bathe**μηδαμοῦ** nowhere**πλούσιος** wealth ~plutocrat**πόθεν** from where?**σεαυτοῦ** yourself**συμπόσιον** drinking party**συνίστημι** unite; confront in battle

~station

**φαντασία** appearance; imagination**φιλόσοφος** wisdom-loving

ἄρα κρείσσων. ἐκεῖνοι δὲ μάλλον συνακτικοί ἐγώ σου πλουσιώτερός εἰμι, ἢ ἐμὴ ἄρα κτήσις τῆς σῆς κρείσσων· ἐγώ σου λογιώτερος, ἢ ἐμὴ ἄρα λέξις τῆς σῆς κρείσσων. σὺ δέ γε οὔτε κτήσις εἶ οὔτε λέξις.

## 45

Λούεταί τις ταχέως· μὴ εἴπῃς ὅτι κακῶς, ἀλλ' ὅτι ταχέως. πίνει τις πολὺν οἶνον· μὴ εἴπῃς ὅτι κακῶς, ἀλλ' ὅτι πολύν. πρὶν γὰρ διαγνῶναι τὸ δόγμα, πόθεν οἶσθα, εἰ κακῶς; οὕτως οὐ συμβήσεται σοι ἄλλων μὲν φαντασίας καταληπτικὰς λαμβάνειν, ἄλλοις δὲ συγκατατίθεσθαι.

## 46

Μηδαμοῦ σεαυτὸν εἴπῃς φιλόσοφον μηδὲ λάλει τὸ πολὺ ἐν ἰδιώταις περὶ τῶν θεωρημάτων, ἀλλὰ ποίει τὸ ἀπὸ τῶν θεωρημάτων· οἶον ἐν συμποσίῳ μὴ λέγε, πῶς δεῖ ἐσθίειν, ἀλλ' ἔσθιε, ὥς δεῖ. μέμνησο γάρ, ὅτι οὕτως ἀφηγῆται πανταχόθεν Σωκράτης τὸ ἐπιδεικτικόν, ὥστε ἦρχοντο πρὸς αὐτὸν βουλόμενοι φιλοσόφοις ὑπ' αὐτοῦ συσταθῆναι,



ἄρα κρείσσων. ἐκεῖνοι δὲ μᾶλλον συνακτικοί ἐγώ σου

|wealth εἰμι, ἢ ἐμὴ ἄρα |chattels τῆς σῆς κρείσσων·

ἐγώ σου |learned, elo-, ἢ ἐμὴ ἄρα |speech, word, phrase ἴσων.  
|quent; oracle

σὺ δέ γε οὔτε |chattels εἰ οὔτε |speech, word, phrase

## 45

|wash, τις ταχέως· μὴ εἴπῃς ὅτι κακῶς, ἀλλ' ὅτι ταχέως.  
|bathe

πίνει τις πολὺν οἶνον· μὴ εἴπῃς ὅτι κακῶς, ἀλλ' ὅτι

πολύν. πρὶν γὰρ |discern, τὸ |belief, le-|from where? , εἰ  
|decide gal deci-

κακῶς; οὕτως οὐ συμβήσεται σοι ἄλλων μὲν |appearance;  
|imagination

καταληπτικὰς λαμβάνειν, ἄλλοις δὲ συγκατατίθεσθαι.

## 46

|nowhere |yourself εἴπῃς |wisdom-loving ἡδὲ λάλει τὸ πολὺ ἐν

|private; a layman ὧν |sight; theory , ἀλλὰ ποίει τὸ ἀπὸ τῶν

|sight; theory οἶον ἐν |drinking μὴ λέγε, πῶς δεῖ ἐσθίειν,  
|party

ἀλλ' ἔσθιε, ὥς δεῖ. μέμνησο γάρ, ὅτι οὕτως |take away

πανταχόθεν Σωκράτης τὸ ἐπιδεικτικόν, ὥστε ἦρχοντο

πρὸς αὐτὸν βουλόμενοι |wisdom-loving ἔπ' αὐτοῦ |unite; confront  
|in battle

I am your superior.” The true logical connection is rather this: «I am richer than you, therefore my possessions must exceed yours.” «I am more eloquent than you, therefore my style must surpass yours.” But you, after all, consist neither in property nor in style.

## 45

Does anyone bathe hastily? Do not say that he does it ill, but hastily. Does anyone drink much wine? Do not say that he does ill, but that he drinks a great deal. For unless you perfectly understand his motives, how should you know if he acts ill? Thus you will not risk yielding to any appearances but such as you fully comprehend.

## 46

Never proclaim yourself a philosopher, nor make much talk among the ignorant about your principles, but show them by actions. Thus, at an entertainment, do not discourse how people ought to eat, but eat as you ought. For remember that thus Socrates also universally avoided all ostentation. And when persons came to him and desired to be introduced by him to philosophers, he took them

*vocabulary*

**ἀνδριάς** -ντος (m, 3) portrait, statue  
**ἀνέχω** raise; mid: endure, submit  
**ἀπάγω** lead away, back ~demagogue  
**ἀρμόζω** fit together; be well fitted to  
 ~harmony  
**ἀσκέω** work on  
**ἀφορμή** starting point; means  
**γάλα** milk ~galaxy  
**δάκνω** bite  
**δίψα** thirst ~dipsomania  
**διψάω** be thirsty ~dipsomaniac  
**ἐκπύω** spit out  
**ἐμπίπτω** fall into; attack ~petal  
**ἐξεμέω** disgorge ~emetic  
**ἐπεῖπον** say besides or afterwards  
**ἐπιδείκνυμι** (ὑ) display, exhibit  
**ἐπισπάω** drag along  
**ἔριον** wool ~Eriogonum  
**εὐτελής** of little worth

**ἐφάπω** drive, meet, follow ~sequel  
**θεώρημα** -τος (n, 3) sight; theory  
**ιδιώτης** -ου (m, 1) private; a layman  
**καλλωπίζω** embellish, make up  
**νομή** pasture; distribution  
**παροράω** notice; overlook, neglect  
**περιλαμβάνω** surround, include  
**πέσσω** brood on; ripen ~peptic  
**ποιμήν** -ένος (m, 3) shepherd ~pastor  
**πόνος** toil, suffering ~osteopenia  
**πόσος** how many, much, far?  
**πότε** when?  
**πρόβατον** cattle, flocks, herds  
**σεαυτοῦ** yourself  
**σιωπάω** be silent  
**σφοδρός** vehement  
**τοίνυν** well, then  
**χόρτος** barn, corral; fodder  
**ψυχρός** (ὑ) cold ~psychology

καὶ κεῖνος ἀπήγειν αὐτούς.

Οὕτως ἡνείχετο παρορώμενος. καὶ περὶ θεωρήματός τινος ἐν ιδιώταις ἐμπίπτῃ λόγος, σιώπα τὸ πολὺ· μέγας γὰρ ὁ κίνδυνος εὐθὺς ἐξεμέσαι, ὃ οὐκ ἔπεισας. καὶ ὅταν εἶπῃ σοί τις, ὅτι οὐδὲν οἶσθα, καὶ σὺ μὴ δηχθῆς, τότε ἴσθι, ὅτι ἄρχῃ τοῦ ἔργου. ἐπεὶ καὶ τὰ πρόβατα οὐ χόρτον φέροντα τοῖς ποιμέσιν ἐπιδεικνύει πόσον, ἔφαγεν, ἀλλὰ τὴν νομὴν ἔσω πέψαντα ἔρια ἔξω φέρει καὶ γάλα· καὶ σὺ τοῖνυν μὴ τὰ θεωρήματα τοῖς ιδιώταις ἐπιδείκνυε, ἀλλ' ἀπ' αὐτῶν πεφθέντων τὰ ἔργα.

#### 47

Ὅταν εὐτελῶς ἡρμοσμένος ᾗς κατὰ τὸ σῶμα, μὴ καλλωπίζου ἐπὶ τούτῳ μὴδ', ἂν ὕδωρ πίνῃς, ἐκ πάσης ἀφορμῆς λέγε, ὅτι ὕδωρ πίνεις. καὶ ἀσκήσαί ποτε πρὸς πόνον θέλῃς. σεαυτῷ καὶ μὴ τοῖς ἔξω· μὴ τοὺς ἀνδριάντας περιλάμβανε· ἀλλὰ διψῶν ποτε σφοδρῶς ἐπίσπασαι ψυχροῦ ὕδατος καὶ ἔκπτυσον καὶ μηδενὶ εἶπῃς.

καὶ κεῖνος |lead away, back' .

Οὕτως ἡνεύχετο |notice; overlook, κἂν περὶ |sight; theory  
 |neglect  
 τινος ἐν |private; a layman . ἡ λόγος, |be silent . ὁ πολὺ· μέγας  
 γὰρ ὁ κίνδυνος εὐθὺς |disgorge , ὁ οὐκ |brood on καὶ ὅταν  
 εἶπη σοί τις, ὅτι οὐδὲν οἶσθα, καὶ σὺ μὴ |bite , τότε  
 ἴσθι, ὅτι ἄρχῃ τοῦ ἔργου. ἐπεὶ καὶ τὰ |cattle, flocks, |barn,  
 |herds |corral;  
 φέροντα τοῖς ποιμέσιν |display, |how many, much, far? . ἂν  
 |exhibit  
 τὴν |pasture; dis- |brood on |wool ἔξω φέρει καὶ |milk καὶ σὺν  
 |tribution  
 τοίνυν μὴ τὰ |sight; theory τοῖς |private; a |display, , ἀλλ' ἀπ'  
 |layman |exhibit  
 αὐτῶν πεφθέντων τὰ ἔργα.

## 47

Ὅταν |of little |fit well ἥς κατὰ τὸ σῶμα, μὴ  
 |worth  
 |embellish, make up . οὕτω μὴδ', ἂν ὕδωρ πίνῃς, ἐκ πάσης  
 |starting ἄγε, ὅτι ὕδωρ πίνεις. κἂν |work on ποτε  
 |point; means  
 πρὸς πόνον θέλῃς. σεαυτῷ καὶ μὴ τοῖς ἔξω· μὴ τοὺς  
 |portrait, |surround, ἀλλὰ διψῶν ποτε |vehement  
 |statue |include  
 ἐπίσπασαι |cold ὕδατος καὶ |spit out καὶ μηδενὶ εἶπῃς.

and introduced them; so well did he bear being overlooked. So if ever there should be among the ignorant any discussion of principles, be for the most part silent. For there is great danger in hastily throwing out what is undigested. And if anyone tells you that you know nothing, and you are not nettled at it, then you may be sure that you have really entered on your work. For sheep do not hastily throw up the grass to show the shepherds how much they have eaten, but, inwardly digesting their food, they produce it outwardly in wool and milk. Thus, therefore, do you not make an exhibition before the ignorant of your principles, but of the actions to which their digestion gives rise.

## 47

When you have learned to nourish your body frugally, do not pique yourself upon it; nor, if you drink water, be saying upon every occasion, «I drink water.” But first consider how much more frugal are the poor than we, and how much more patient of hardship. If at any time you would inure yourself by exercise to labor and privation, for your own sake and not for the public, do not attempt great feats; but when you are violently thirsty, just rinse your mouth with water, and tell nobody.

*vocabulary*

ἄμαθής ignorant  
 ἄνειμι go up, inland, to, back ~ion  
 ἀνίημι urge, impel; release ~jet  
 ἀπολογέομαι defend one's conduct  
 βλάβη harm  
 ἐγκαλέω demand payment; accuse  
 ἐκκαλέω call forth ~gallo  
 ἐμποδίζω fetter, hinder  
 ἐπαινέω concur, praise, advise  
 ἐπαίνημι concur, praise, advise  
 ἐπαινός terrible  
 εὐλαβέομαι be careful, beware  
 ἡλίθιος idle, vain, foolish  
 ἰδιώτης -ου (m, 1) private; a layman  
 καθάπερ exactly as  
 καταγελάω laugh at, deride  
 κινέω (i) set in motion, move, remove  
 ~kinetic

κωλύω (ῶ) hinder, prevent  
 μέμφομαι blame; reject  
 μετατίθημι set or cause among ~thesis  
 οὐδέποτε never  
 περῖεμι be superior to; be left over;  
 still exist  
 προκόπτω make progress  
 προσδοκάω expect  
 σημείον sign  
 στάσις -εως (f) placing; faction  
 φιλόσοφος wisdom-loving  
 φροντίζω consider, ponder  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics  
 χαρακτήρ -ος (m) stamp; characteristic  
 ψέγω blame, censure  
 ὠφέλεια -ίας profit

## 48

Ἰδιώτου στάσις καὶ χαρακτήρ· οὐδέποτε ἐξ ἑαυτοῦ προσδοκᾷ ὠφέλειαν ἢ βλάβην, ἀλλ' ἀπὸ τῶν ἔξω. φιλοσόφου στάσις καὶ χαρακτήρ· πᾶσαν ὠφέλειαν καὶ βλάβην ἐξ ἑαυτοῦ προσδοκᾷ.

Σημεῖα προκόπτοντος· οὐδένα ψέγει, οὐδένα ἐπαινεῖ, οὐδένα μέμφεται, οὐδενὶ ἐγκαλεῖ, οὐδέν περὶ ἑαυτοῦ λέγει ὥς ὄντος τινὸς ἢ εἰδότος τι. ὅταν ἐμποδισθῇ τι ἢ κωλυθῇ, ἑαυτῷ ἐγκαλεῖ. κἂν τις αὐτὸν ἐπαινῇ, καταγελᾷ τοῦ ἐπαινοῦντος αὐτὸς παρ' ἑαυτῷ· κἂν ψέγῃ, οὐκ ἀπολογεῖται. περίεσι δὲ καθάπερ οἱ ἄρρωστοι, εὐλαβούμενός τι κινῆσαι τῶν καθισταμένων, πρὶν πῆξιν λαβεῖν.

Ὅρεξιν ἅπασαν ἦρκεν ἐξ ἑαυτοῦ· τὴν δ' ἔκκλινει εἰς μόνα τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν μετατέθεικεν. ὁρμῇ πρὸς ἅπαντα ἀνειμένα χρηταί. ἂν ἡλίθιος ἢ ἀμαθὴς δοκῇ, οὐ πεφρόντικεν. ἐνὶ τε λόγῳ, ὥς ἐχθρόν ἑαυτὸν



48

|private; a|placing; καὶ |stamp; charac-never ἐξ ἑαυτοῦ  
 |layman |faction |teristic  
 |expect |profit ἢ |harm , ἀλλ' ἀπὸ τῶν ἔξω.

|wisdom-loving|placing; καὶ |stamp; char- πᾶσαν |profit καὶ  
 |faction |acteristic  
 |harm ἐξ ἑαυτοῦ |expect

Σημεῖα |make progress οὐδένα |blame, οὐδένα |concur ,  
 |censure  
 οὐδένα |blame; , οὐδενὶ ἐγκαλεῖ, οὐδὲν περὶ ἑαυτοῦ  
 |reject  
 λέγει ὡς ὄντος τινὸς ἢ εἰδότος τι. ὅταν |fetter,  
 |hinder  
 τι ἢ κωλυθῇ, ἑαυτῷ ἐγκαλεῖ. κἂν τις αὐτὸν ἐπαινῇ,  
 |laugh at, deride |concur αὐτὸς παρ' ἑαυτῷ· κἂν |blame,  
 |censure  
 οὐκ |defend one's conduct , ἵεσι δὲ |exactly as οἱ ἄρρωστοι,  
 |be careful, beware |move, τῶν καθισταμένων, πρὶν πῆξιν  
 |remove  
 λαβεῖν.

Ὅρεξιν ἅπασαν ἤρκεν ἐξ ἑαυτοῦ· τὴν δ' ἔκκλινει εἰς μόνα  
 τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν |set or cause among, μὴ πρὸς  
 ἅπαντα ἀνειμένῃ χρηταί. ἂν |idle, vain, ignorant δοκῇ, οὐ  
 |foolish  
 |consider, . ἐνὶ τε λόγῳ, ὡς ἐχθρὸν ἑαυτὸν  
 |ponder

## 48

The condition and characteristic of a vulgar person is that he never looks for either help or harm from himself, but only from externals. The condition and characteristic of a philosopher is that he looks to himself for all help or harm. The marks of a proficient are that he censures no one, praises no one, blames no one, accuses no one; says nothing concerning himself as being anybody or knowing anything. When he is in any instance hindered or restrained, he accuses himself; and if he is praised, he smiles to himself at the person who praises him; and if he is censured, he makes no defense. But he goes about with the caution of a convalescent, careful of interference with anything that is doing well but not yet quite secure. He restrains desire; he transfers his aversion to those things only which thwart the proper use of our own will; he employs his energies moderately in all directions; if he appears stupid or ignorant, he does not care; and, in a word, he keeps watch over himself as over an enemy

*vocabulary*

**ἀπολείπω** leave behind, fail ~eclipse  
**ἀπολιμπάνω** leave behind, fail  
**ἀποτελέω** accomplish, produce  
**ἄσαφής** faint, obscure  
**βιβλίον** paper, book  
**γραμματικός** literate; grammar  
**ἐξηγέομαι** lead forth; set out, describe  
 ~hegemony  
**ἐπιδείκνυμι** (ὄ) display, exhibit  
**ἐρυθρίαω** blush  
**καταμανθάνω** examine, observe

**μέχρι** as far as, until  
**οὐπω** no longer  
**παραγγέλλω** transmit; order, summon,  
 recommend, encourage  
**παραφυλάσσω** guard closely  
**σεμνός** revered, holy  
**σεμνύνω** exalt  
**σύμφωνος** harmonious  
**φιλόσοφος** wisdom-loving  
**φύσις** -εως (f) nature (of a thing)  
 ~physics  
**φύω** produce, beget; clasp ~physics

παραφυλάσσει καὶ ἐπίβουλον.

#### 49

Ὅταν τις ἐπὶ τῷ νοεῖν καὶ ἐξηγεῖσθαι δύνασθαι τὰ Χρυσίππου βιβλία σεμνύνηται, λέγε αὐτὸς πρὸς ἑαυτὸν ὅτι εἰ μὴ Χρυσίππος ἀσαφῶς ἐγεγράφει, οὐδὲν ἂν εἶχεν οὗτος, ἐφ' ᾧ ἐσεμνύνετο. ἐγὼ δὲ τί βούλομαι; καταμαθεῖν τὴν φύσιν καὶ ταύτῃ ἔπεσθαι. ζητῶ οὖν, τίς ἐστιν ὁ ἐξηγούμενος· καὶ ἀκούσας, ὅτι Χρυσίππος, ἔρχομαι πρὸς αὐτόν. ἀλλ' οὐ νοῶ τὰ γεγραμμένα· ζητῶ οὖν τὸν ἐξηγούμενον. καὶ μέχρι τούτων οὕτω σεμνὸν οὐδέν. ὅταν δὲ εὕρω τὸν ἐξηγούμενον, ἀπολείπεται χρῆσθαι τοῖς παρηγγελμένοις· τοῦτο αὐτὸ μόνον σεμνὸν ἐστιν. ἂν δὲ αὐτὸ τοῦτο τὸ ἐξηγεῖσθαι θαυμάσω, τί ἄλλο ἢ γραμματικὸς ἀπετελέσθην ἀντὶ φιλοσόφου; πλὴν γε δὴ ὅτι ἀντὶ Ὁμήρου Χρυσίππον ἐξηγούμενος. μᾶλλον οὖν, ὅταν τις εἴπῃ μοι ἐπανάγνωθί μοι Χρυσίππον, ἐρυθριῶ, ὅταν μὴ δύνωμαι ὅμοια τὰ ἔργα καὶ σύμφωνα ἐπιδεικνύειν τοῖς λόγοις.

|guard closely καὶ ἐπίβουλον.

## 49

Ὅταν τις ἐπὶ τῷ νοεῖν καὶ |lead forth; set |δύνασθαι τὰ  
|out, describe

Χρυσίππου |paper, |exalt , λέγε αὐτὸς πρὸς ἑαυτὸν  
|book

ὅτι εἰ μὴ Χρυσίππος |faint, ἐγεγράφει, οὐδὲν ἂν εἶχεν  
|obscure

οὗτος, ἐφ' ᾧ |exalt ἐγὼ δὲ τί βούλομαι; |examine,  
|observe

τὴν φύσιν καὶ ταύτῃ ἔπεσθαι. ζητῶ οὖν, τίς ἐστιν

ὁ |lead forth; set καὶ ἀκούσας, ὅτι Χρυσίππος, ἔρχομαι  
|out, describe

πρὸς αὐτόν. ἀλλ' οὐ νοῶ τὰ γεγραμμένα· ζητῶ οὖν

τὸν |lead forth; set out, de-|as far as, until |no |revered, holy ὧ.  
|scribe |longer

ὅταν δὲ εὗρω τὸν |lead forth; set, ἀπολείπεται χρήσθαι  
|out, describe

τοῖς |transmit; order, summon, ὃ αὐτὸ μόνον |revered, holy ὧ.  
|recommend, encourage

ἂν δὲ αὐτὸ τοῦτο τὸ |lead forth; set |αυμάσω, τί ἄλλο ἢ  
|out, describe

|literate; |accomplish, ἀντὶ |wisdom-loving πλὴν γε δὴ ὅτι  
|grammar |produce

ἀντὶ Ὀμήρου Χρυσίππον |lead forth; set, μᾶλλον οὖν, ὅταν  
|out, describe

τις εἶπη μοι ἐπανάγνωθί μοι Χρυσίππον, |blush , ὅταν

μὴ δύνωμαι ὅμοια τὰ ἔργα καὶ |harmonious |display,  
|exhibit τοῖς

λόγοις.

and one in ambush.

## 49

When anyone shows himself vain on being able to understand and interpret the works of Chrysippus, say to yourself: «Unless Chrysippus had written obscurely, this person would have had nothing to be vain of. But what do I desire? To understand nature, and follow her. I ask, then, who interprets her; and hearing that Chrysippus does, I have recourse to him. I do not understand his writings. I seek, therefore, one to interpret them.” So far there is nothing to value myself upon. And when I find an interpreter, what remains is to make use of his instructions. This alone is the valuable thing. But if I admire merely the interpretation, what do I become more than a grammarian, instead of a philosopher, except, indeed, that instead of Homer I interpret Chrysippus? When anyone, therefore, desires me to read Chrysippus to him, I rather blush when I cannot exhibit actions that are harmonious and consonant with his discourse.

## 50

Whatever rules you have adopted, abide by them

*vocabulary*

ἀμελέω disregard; (impers.) of course  
 ἀναβάλλω delay; lift up ~ballistic  
 ἄσεβέω be impious  
 βέλτιστος best, noblest  
 βιόω live; (mp) make a living ~biology  
 διαιρέω divide, distinguish, distribute  
 διατελέω accomplish; keep doing  
 ~apostle  
 διδάσκαλος teacher  
 ἐμμένω stay put, be faithful, fixed  
 ἐπιστρέφω turn towards ~atrophy  
 θεώρημα -τος (n, 3) sight; theory  
 ιδιώτης -ου (m, 1) private; a layman  
 μειράκιον youngster  
 ὀρίζω divide; ordain, define ~horizon

παραβαίνω go with; transgress ~basis  
 παραλαμβάνω receive, undertake, associate with  
 ποῖος what kind  
 πρόθεσις -εως (f) making public; purpose; preposition  
 προκόπτω make progress  
 προσδοκάω expect  
 προσέχω direct to; think about  
 προτίθημι prefer, set out ~thesis  
 ῥαθυμέω (ᾱϝ) be careless, at ease  
 σεαυτοῦ yourself  
 συμβάλλω pit against; compare; mp: meet, fall in with ~ballistic  
 τέλειος finished ~apostle  
 ὑπερτίθημι hand over; excel; defer

## 50

Ὅσα προτίθεται, τούτοις ὡς νόμοις, ὡς ἀσεβήσων, ἂν παραβῆς, ἔμμενε. ὅ τι δ' ἂν ἐρῇ τις περὶ σοῦ, μὴ ἐπιστρέφου· τοῦτο γὰρ οὐκ ἔτ' ἔστι σόν.

## 51

Εἰς ποῖον ἔτι χρόνον ἀναβάλλῃ τὸ τῶν βελτίστων ἀξιῶν σεαυτὸν καὶ ἐν μηδενὶ παραβαίνειν τὸν διαιροῦντα λόγον; παρείληφας τὰ θεωρήματα, οἷς ἔδει σε συμβάλλειν, καὶ συμβέβληκας. ποῖον οὖν ἔτι διδάσκαλον προσδοκᾷς, ἵνα εἰς ἐκείνον ὑπερβῇ τὴν ἐπανόρθωσιν ποιῆσαι τὴν σεαυτοῦ; οὐκ ἔτι εἰ μειράκιον, ἀλλὰ ἀνὴρ ἤδη τέλειος. ἂν νῦν ἀμελήσης καὶ ῥαθυμῆσης καὶ ἀεὶ προθέσεις ἐκ προθέσεως ποιῇ καὶ ἡμέρας ἄλλας ἐπ' ἄλλαις ὀρίζῃς, μεθ' ἃς προσέξεις σεαυτῷ, λήσεις σεαυτὸν οὐ προκόψας, ἀλλ' ἰδιώτης διατελέσεις καὶ ζῶν καὶ ἀποθνήσκων.

Ἦδη οὖν ἀξίωσον σεαυτὸν βιοῦν ὡς τέλειον καὶ προκόπτοντα· καὶ πᾶν τὸ βέλτιστον φαινόμενον ἔστω σοι



50

“Ὅσα |prefer, set out τούτοις ὡς νόμοις, ὡς |be impious , ἂν  
 |go with;|stay put, βέ τι δ’ ἂν ἐρῇ τις περὶ σοῦ, μὴ  
 |transgress |faithful, fixed  
 |turn towards τοῦτο γὰρ οὐκ ἔτ’ ἔστι σόν.

51

Εἰς |what kind χρόνον |delay; sing τὸ τῶν |best, noblest ἀξιοῦν  
 σεαυτὸν καὶ ἐν μηδενὶ |go with; transgress |divide, disti-<sup>n</sup>-, ον;  
 |guish, distribute  
 παρείληφας τὰ |sight; theory , οἷς ἔδει σε συμβάλλειν, καὶ  
 συμβέβληκας. |what kind<sup>ε</sup> , ἔτι διδάσκαλον |expect ,  
 ἵνα εἰς ἐκείνον ὑπερβῇ τὴν ἐπανόρθωσιν ποιῆσαι τὴν  
 σεαυτοῦ; οὐκ ἔτι εἶ |youngster , ἀλλὰ ἀνὴρ ἤδη |finished .  
 ἂν νῦν |disregard καὶ |be careless, at ease ᾧ<sup>ε</sup> |making public; purpose;  
 |preposition  
 |making public; πῦρ-ι ἡμέρας ἄλλας ἐπ’ ἄλλαις |divide; , or-<sup>n</sup>  
 |pose; preposition |dain, define  
 ᾧς προσέξεις σεαυτῷ, λήσεις σεαυτὸν οὐ |make progress<sup>ε</sup> λ’  
 |private; accomplish; καὶ ζῶν καὶ ἀποθνήσκων.  
 |layman |keep doing  
 Ἦδη οὖν ἀξιώσον σεαυτὸν |live; (mp)|finished καὶ  
 |make a living  
 |make progress καὶ πᾶν τὸ |best, φαινόμενον ἔστω σοι  
 |noblest

as laws, and as if you would be impious to transgress them; and do not regard what anyone says of you, for this, after all, is no concern of yours. How long, then, will you delay to demand of yourself the noblest improvements, and in no instance to transgress the judgments of reason? You have received the philosophic principles with which you ought to be conversant; and you have been conversant with them. For what other master, then, do you wait as an excuse for this delay in self-reformation? You are no longer a boy but a grown man. If, therefore, you will be negligent and slothful, and always add procrastination to procrastination, purpose to purpose, and fix day after day in which you will attend to yourself, you will insensibly continue to accomplish nothing and, living and dying, remain of vulgar mind. This instant, then, think yourself worthy of living as a man grown up and a proficient. Let whatever appears to be the best be to you an inviolable law. And if any instance of pain or pleasure, glory or disgrace, be set before you, remember that now is the combat, now the Olympiad comes on, nor can it be put off; and that by one failure and defeat honor may be lost or— won. Thus Socrates became perfect, improving himself by everything, following reason alone. And though you are not yet a Socrates, you ought, however, to live as one seeking to be a Socrates.

## 51

The first and most necessary topic in philosophy is the practical application of principles, as, We ought not to lie; the second is that of demonstrations as, Why it is that we ought not to lie; the third, that which gives strength and logical connection to the other two, as, Why this is a demonstration. For what is demonstration? What is

*vocabulary***ἄγων** -ος (m, 3) gathering place

~agony

**ἄδοξος** of bad fame; unexpected**ἀναβάλλω** delay; lift up ~ballistic**ἀναγκάιος** coerced, coercing, slavery**ἀπόδειξις** -εως (f) acceptance; (Ion) showing**ἀποτελέω** accomplish, produce**βιόω** live; (mp) make a living ~biology**ἐνδοξος** reputable**ἐπίπονος** of/with pain, toil ~osteopenia**ἡδύς** sweet, pleasant ~hedonism**θεώρημα** -τος (n, 3) sight; theory**μήπω** not yet, lest yet**ὀφείλω** owe, should, if only**πόθεν** from where?**προσάγω** bring to a place

~demagogue

**προσέχω** direct to; think about**φιλοσοφία** love of knowledge; philosophy**χρήσις** -τος (f) use, usage**ψεῦδος** -ους (n, 3) a lie ~pseudo-**ψεύδω** be false, deceive; (mid) to lie

~pseudo-

νόμος ἀπαράβατος. καὶ ἐπίπονόν τι ἢ ἡδὺ ἢ ἔνδοξον ἢ ἄδοξον προσάγεται, μέμνησο, ὅτι νῦν ὁ ἀγὼν καὶ ἤδη πάρεστι τὰ Ὀλύμπια καὶ οὐκ ἔστιν ἀναβάλλεσθαι οὐκέτι καὶ ὅτι παρὰ μίαν ἡμέραν καὶ ἐν πρᾶγμα καὶ ἀπόλλυται προκοπή καὶ σώζεται.

Σωκράτης οὕτως ἀπετελέσθη, ἐπὶ πάντων τῶν προσαγομένων αὐτῷ μηδενὶ ἄλλῳ προσέχων ἢ τῷ λόγῳ. σὺ δὲ εἰ καὶ μήπω εἶ Σωκράτης, ὥς Σωκράτης γε εἶναι βουλόμενος ὀφείλεις βιοῦν.

## 52

Ὁ πρῶτος καὶ ἀναγκαιότατος τόπος ἐστὶν ἐν φιλοσοφίᾳ ὁ τῆς χρήσεως τῶν θεωρημάτων, οἷον τὸ μὴ ψεύδεσθαι· ὁ δεύτερος ὁ τῶν ἀποδείξεων, οἷον πόθεν ὅτι οὐ δεῖ ψεύδεσθαι· τρίτος ὁ αὐτῶν τούτων βεβαιωτικὸς καὶ διαρθρωτικός, οἷον πόθεν ὅτι τοῦτο ἀπόδειξις; τί γάρ ἐστιν ἀπόδειξις, τί ἀκολουθία, τί μάχη, τί ἀληθές, τί ψεῦδος;

νόμος ἀπαράβατος. κὰν |of/with pain, to| |sweet, |reputable |

|of bad|bring to a place ,μέμνησο, ὅτι νῦν ὁ |gathering-ι ἤδη  
fame; place  
unex-  
pected παύεσσι τὰ Ὀλύμπια καὶ οὐκ ἔστιν |delay; sing οὐκέτι

καὶ ὅτι παρὰ μίαν ἡμέραν καὶ ἐν πρᾶγμα καὶ ἀπόλλυται  
προκοπὴ καὶ σώζεται.

Σωκράτης οὕτως |accomplish, , ἐπὶ πάντων τῶν  
produce

|bring to a place αὐτῷ μηδενὶ ἄλλῳ |direct to; ἢ τῷ  
|think about

λόγῳ. σὺ δὲ εἰ καὶ |not yet, lest yet ,ράτης, ὡς Σωκράτης γε

εἶναι βουλόμενος |owe, |live; (mp)  
should, if|make a living  
only

52

Ὁ πρῶτος καὶ |coerced, coercing, τόπος ἐστὶν ἐν  
slavery

|love of knowl- τῆς |use, usage τῶν |sight; theory , οἶον  
edge; philosophy

τὸ μὴ |be false, deceive; δεύτερος ὁ τῶν |acceptance; ,  
(mid) to lie (Ion) showing

οἶον |from where? οὐ δεῖ |be false, deceive; ἵτος ὁ αὐτῶν  
(mid) to lie

τούτων βεβαιωτικὸς καὶ διαρθρωτικός, οἶον |from where?

ὅτι τοῦτο |acceptance; τί γάρ ἐστιν |acceptance;  
(Ion) showing (Ion) showing

τί ἀκολουθία, τί μάχη, τί ἀληθές, τί |a lie ,

a consequence? What a contradiction? What truth? What falsehood? The third point is then necessary on account of the second; and the second on account of the first. But the most necessary, and that whereon we ought to rest, is the first. But we do just the contrary. For we spend all our time on the third point and employ all our diligence about that, and entirely neglect the

*vocabulary*

**ἀμελέω** disregard; (impers.) of course  
**ἀναγκαῖος** coerced, coercing, slavery  
**ἀναπαύω** cause to cease ~pause  
**ἄοκνος** resolute  
**ἀποδείκνυμι** (ὁ) show, point out;  
 appoint; (mid) declare  
**βλάπτω** break, make fail  
**διατάσσω** arrange, array  
**διατρίβω** (ι) wear down, delay  
 ~tribology  
**ἐμπαλιν** backwards, on the contrary  
**ἐπίσταμαι** know how, understand  
 ~station  
**ἐφίστημι** set; (mp) come/be near,

direct, stop ~station  
**μέλι** honey, a sweet  
**ὅποι** to which place  
**ὅπου** where  
**οὐκοῦν** not so?; and so  
**παντελής** complete, absolute  
**πρόχειρος** handy; ready to do  
 something  
**σοφός** skilled, clever, wise  
**σπουδή** zeal; (dat) with difficulty,  
 hastily ~repudiate  
**συγχωρέω** accede, concede  
**τοιγάρ** therefore  
**ψεύδω** be false, deceive; (mid) to lie  
 ~pseudo-

Οὐκοῦν ὁ μὲν τρίτος τόπος ἀναγκαῖος διὰ τὸν δεύτερον, ὁ δὲ δεύτερος διὰ τὸν πρῶτον· ὁ δὲ ἀναγκαιότατος καὶ ὅπου ἀναπαύεσθαι δεῖ, ὁ πρῶτος. ἡμεῖς δὲ ἔμπαλιν ποιούμεν· ἐν γὰρ τῷ τρίτῳ τόπῳ διατρίβομεν καὶ περὶ ἐκεῖνόν ἐστιν ἡμῖν ἡ πᾶσα σπουδή· τοῦ δὲ πρώτου παντελῶς ἀμελοῦμεν. τοιγαροῦν ψευδόμεθα μὲν, πῶς δὲ ἀποδείκνυται ὅτι οὐ δεῖ ψεύδεσθαι, πρόχειρον ἔχομεν.

## 53

Ἐπὶ παντὸς πρόχειρα ἐκτέον ταῦτα· ἄγου δέ μ', ὦ Ζεῦ, καὶ σύ γ' ἡ Πεπρωμένη, ὅποι ποθ' ὑμῖν εἰμι διατεταγμένος· ὡς ἔψομαί γ' ἄοκνος· ἦν δέ γε μὴ θέλω, κακὸς γενόμενος, οὐδὲν ἦττον ἔψομαι.

Ὅστις δ' ἀνάγκη συγκεχώρηκεν καλῶς, σοφὸς παρ' ἡμῖν, καὶ τὰ θεῶ ἐπίσταται.

Ἀλλ', ὦ Κρίτων, εἰ ταύτῃ τοῖς θεοῖς φίλον, ταύτῃ γενέσθω.

Ἐμὲ δὲ Ἄνυτος καὶ Μέλιτος ἀποκτεῖναι μὲν δύνανται, βλάψαι δὲ οὔ.



|not so?; and so τρίτος τόπος |coerced, coerc- | τὸν δεύτερον, ὁ  
|ing, slavery

δὲ δεύτερος διὰ τὸν πρῶτον· ὁ δὲ |coerced, coercing, καὶ |where  
|slavery

|cause to cease δέι, ὁ πρῶτος. ἡμεῖς δὲ |backwards, on ὑμεν·  
|the contrary

ἐν γὰρ τῷ τρίτῳ τόπῳ |wear down, delay ` περι ἐκείνόν ἐστιν

ἡμῶν ἡ πάσα |zeal; (dat) with difficulty, |complete, |disregard  
|hastily |absolute

τοιγαροῦν |be false, deceive; , πῶς δὲ |show, point out; "ap- |ν δέι  
|(mid) to lie |point; (mid) declare

|be false, de- |handy; ready, to, |μεν.  
|ceive; (mid) |do something  
|to lie

53

Ἐπὶ παντός |handy; ready, to, |ων ταῦτα· ἄγου δέ μ', ὦ Ζεῦ,  
|do something

καὶ σύ γ' ἡ Πεπρωμένη, |to which place | εἰμι |arrange, array

ὥς ἔψομαί γ' |resolute ἦν δέ γε μὴ θέλω, κακὸς γενόμενος,

οὐδὲν ἥττον ἔψομαι.

Ὅστις δ' ἀνάγκη |συγχωρέω?: accede, ` con- |skilled, ... | ἡμῶν,  
|cede; or συγχωρέω?: ac- |clever, wise  
|cede, concede  
καὶ τὰ θεῖ' ἐπίσταται.

Ἄλλ', ὦ Κρίτων, εἰ ταύτῃ τοῖς θεοῖς φίλον, ταύτῃ γενέσθω.

Ἐμέ δὲ Ἄνυτος καὶ |honey ἀποκτεῖναι μὲν δύνανται,

|break, make fail

first. Therefore, at the same time that we lie, we are very ready to show how it is demonstrated that lying is wrong.

Upon all occasions we ought to have these maxims ready at hand:

Conduct me, Zeus, and thou, O Destiny, Wherever your decrees have fixed my lot.  
I follow cheerfully; and, did I not, Wicked and wretched, I must follow still.

Who' er yields properly to Fate is deemed Wise among men, and knows the laws  
of Heaven.

And this third:

«O Crito, if it thus pleases the gods, thus let it be.”

«Anytus and Melitus may kill me indeed; but hurt me they cannot.”