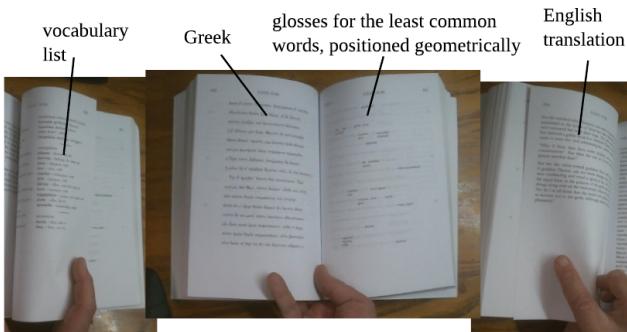


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*vocabulary*

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

Τῶν δύντων τὰ μὲν ἔστιν ἐφ' ἡμῖν, τὰ δὲ οὐκ ἐφ' ἡμῖν. ἐφ' ἡμῖν μὲν ὑπόληψις, ὁρμή, ὅρεξις, ἔκκλισις καὶ ἐνὶ λόγῳ ὅσα ἡμέτερα ἔργα· οὐκ ἐφ' ἡμῖν δὲ τὸ σῶμα, ἢ κτῆσις, δόξαι, ἀρχαὶ καὶ ἐνὶ λόγῳ ὅσα οὐχ ἡμέτερα ἔργα.

Καὶ τὰ μὲν ἐφ' ἡμῖν ἔστι φύσει ἐλεύθερα, ἀκώλυτα, ἀπαραπόδιστα, τὰ δὲ οὐκ ἐφ' ἡμῖν ἀσθενῆ, δοῦλα, κωλυτά, ἀλλότρια.

Μέμνησο οὖν, ὅτι, ἐὰν τὰ φύσει δοῦλα ἐλεύθερα οἰηθῆσι καὶ τὰ ἀλλότρια ἴδια, ἐμποδισθήσῃ, πενθήσεις, ταραχθήσῃ, μέμψῃ καὶ θεοὺς καὶ ἀνθρώπους, ἐὰν δὲ τὸ σὸν μόνον οἰηθῆσι σὸν εἶναι, τὸ δὲ ἀλλότριον, ὥσπερ ἔστιν, ἀλλότριον, οὐδείς σε ἀναγκάσει οὐδέποτε, οὐδείς σε κωλύσει, οὐ μέμψῃ οὐδένα, οὐκ ἐγκαλέσεις τινί, ἄκων πράξεις οὐδὲ ἔν, οὐδείς σε βλάψει, ἐχθρὸν οὐχ ἔξεις, οὐδὲ γὰρ βλαβερόν τι πείσῃ.

Τηλικούτων οὖν ἐφιέμενος μέμνησο, ὅτι οὐ δεῖ μετρίως

Τῶν δύντων τὰ μὲν ἐστιν ἐφ' ἡμῖν, τὰ δὲ οὐκ ἐφ' ἡμῖν. ἐφ' ἡμῖν μὲν ὑπόληψις, **pressure, as-s-**, ἔκκλισις καὶ ἐνὶ λόγῳ ὅσα ἡμέτερα ἔργα· οὐκ ἐφ' ἡμῖν δὲ τὸ σῶμα, ἡ **chattels**, δόξαι, ἀρχαὶ καὶ ἐνὶ λόγῳ ὅσα οὐχ ἡμέτερα ἔργα.

Καὶ τὰ μὲν ἐφ' ἡμῖν ἐστι φύσει **not enslaved** ἵκωλυτα, ἀπαραπόδιστα, τὰ δὲ οὐκ ἐφ' ἡμῖν **weak**, δοῦλα, κωλυτά, **someone**, **else's; alien**

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

Τηλικούτων οὖν **send flying at** **μηνησο**, 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	~canonical
ἀπτω	set on fire; attach; mid: touch, seize	~haptic
ἀτυχής	unfortunate	~kinetic
διότι	because; that	μελετάω pursue, attend to, exercise
δοκιμάζω	test, approve	μελέτη care; practice
δυστυχής	unlucky	όρέγω hold out, offer, thrust ~reach
ἐκκλίνω	(i) turn away, back down, shun	παντελής complete, absolute
ἐλευθερία	freedom	πάντως by all means
ἐλευθέριος	free	περιγίγνομαι surpass; survive; attain
ἐξετάζω	inspect, interrogate, estimate	~genus
ἐπιλέγω	say re, say also; choose; (mid) think over	περιπίπτω embrace; fall in with
εὐδαιμονία	prosperity	πλουτέω be rich
ἐφίημι	(ii) send at, let fly; mp: rush at, spring upon ~jet	πότερος which, whichever of two
κανών	-όνος (m, 3) rod, handle	πρόχειρος handy; ready to do something
		τραχύς (α) 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 οὐδὲ αὐτῶν τούτων τεύξῃ διὰ τὸ καὶ τῶν προτέρων ἐφίεσθαι, πάντως γε μὴν ἐκείνων ἀποτεύξῃ, δι’ ὃν μόνων ἐλευθερία καὶ εὐδαιμονία περιγίνεται.

Εὐθὺς οὖν πάση φαντασίᾳ τραχείᾳ μελέτα ἐπιλέγειν ὅτι φαντασία εἶ καὶ οὐ πάντως τὸ φαινόμενον. ἔπειτα ἐξέταζε αὐτὴν καὶ δοκύμαζε τοῖς κανόσι τούτοις οἷς ἔχεις, πρώτω δὲ τούτω καὶ μάλιστα, πότερον περὶ τὰ ἐφ’ ἡμῖν ἐστιν ἂν περὶ τὰ οὐκ ἐφ’ ἡμῖν· καν περί τι τῶν οὐκ ἐφ’ ἡμῖν ἂν, πρόχειρον ἐστω τὸ διότι οὐδὲν πρὸς ἐμέ

## 2

μέμνησο, ὅτι ὁρέξεως ἐπαγγελία ἐπιτυχία, οὐδὲν ὁρέγγη, ἐκκλίσεως ἐπαγγελία τὸ μὴ περιπεσεῖν ἐκείνω, δὲ ἐκκλίνεται, καὶ ὁ μὲν ἐν ὁρέξει ἀποτυγχάνων ἀτυχῆς, δὲ ἐν ἐκκλίσει περιπίπτων δυστυχῆς. ἀν μὲν οὖν μόνα

move, remove ἄπτεσθαι αὐτῶν, ἀλλὰ τὰ μὲν ἀφιέναι  
 complete, , τὰ δὲ |hand over; ex- πρὸς τὸ παρόν. ἐὰν δὲ  
 absolute |cel; defer  
 καὶ ταῦτ' ἔθέλησ καὶ ἄρχειν καὶ |be rich , τυχὸν μὲν οὐδὲ  
 αὐτῶν τούτων τεύξῃ διὰ τὸ καὶ τῶν προτέρων |send flying at  
 |by all means , ἵνε ἐκείνων ἀποτεύξῃ, δι' ὧν μόνων ἐλευθερία  
 καὶ εὐδαιμονία περιγίνεται.

Εἰδὸς οὖν πάσῃ |appearance; |rough μελέτα |say, choose, <sup>ὕπο</sup>τι  
 |imagination |think over  
 |appearance; ἢ καὶ οὐ |by all means ἡαινόμενον. ἔπειτα |inspect, interrogate,  
 |imagination |estimate  
 αὐτὴν καὶ |test, τοῖς |rod, handle τοῖς οἷς ἔχεις, πρώτω  
 |approve  
 δὲ τούτω καὶ μάλιστα, |which, τερὶ τὰ ἐφ' ἡμῖν ἐστιν  
 |whichever  
 ἢ περὶ τὰ οὐκ ἐφ' ἡμῖν· καν περί τι τῶν οὐκ ἐφ' ἡμῖν ἢ,  
 |handy; ready <sup>γένεται</sup> to τὸ |because; |that πρὸς ἐμέ  
 |do something

## 2

μέμινησο, ὅτι ὁρέξεως ἐπαγγελία ἐπιτυχία, οὐ |hold out, of-  
 |fer, thrust  
 ἐκκλίσεως ἐπαγγελία τὸ μὴ |embrace; fall ἐκείνω, οὐ  
 |in with  
 |turn away, back |οὐ μὲν ἐν ὁρέξει |fail |unfortunate  
 |down, shun  
 δὲ ἐν ἐκκλίσει |embrace; fall |unlucky . ἀν 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 unpleasing 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** (i) 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**όποιος** whatever kind**δρέγω** hold out, offer, thrust ~reach**οὐδέπω** not, not yet**παιδίον** young child; slave**παντελής** complete, absolute**πενία** poverty ~osteopenia**περιπίπτω** embrace; fall in with**σαυτοῦ** 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** (v) evoke spirits; beguile

ἐκκλίνῃς τὰ παρὰ φύσιν τῶν ἐπὶ σοί, οὐδενί, ὅν ἐκκλίνεις,  
περιπεσῇ· νόσον δ’ ἀν ἐκκλίνῃς ἢ θάνατον ἢ πενίαν,  
δυστυχήσεις.

Ἄρον οὖν τὴν ἐκκλισιν ἀπὸ πάντων τῶν οὐκ ἐφ’ ἡμῖν καὶ  
μετάθεις ἐπὶ τὰ παρὰ φύσιν τῶν ἐφ’ ἡμῖν. τὴν ὅρεξιν δὲ  
παντελῶς ἐπὶ τοῦ παρόντος ἀνελε· ἀν τε γὰρ ὀρέγη τῶν  
οὐκ ἐφ’ ἡμῖν τινος, ἀτυχεῖν ἀνάγκη τῶν τε ἐφ’ ἡμῖν, ὅσων  
ὸρέγεσθαι καλὸν ἀν, οὐδὲν οὐδέπω σοι πάρεστι. μόνω  
δὲ τῷ ὄρμαν καὶ ἀφορμᾶν χρῶ, κούφως μέντοι καὶ μεθ’  
ὑπεξαιρέσεως καὶ ἀνεψιμένως.

## 3

Ἐφ’ ἑκάστου τῶν ψυχαγωγούντων ἢ χρείαν παρεχόντων  
ἢ στεργομένων μέμνησο ἐπιλέγειν, ὅποιόν ἐστιν, ἀπὸ  
τῶν σμικροτάτων ἀρξάμενος· ἀν χύτραν στέργησ, ὅτι  
χύτραν στέργω. κατεαγείσης γὰρ αὐτῆς οὐ ταραχθήσῃ·  
ἀν παιδίον σαυτοῦ καταφιλῆς ἢ γυναῖκα, ὅτι ἀνθρωπον  
καταφιλεῖς· ἀποθανόντος γὰρ οὐ ταραχθήσῃ.

turn away, back *ιρὰ φύσιν τῶν ἐπὶ σοί*, οὐδενί, ὥν |turn away, back  
down, shun |down, shun  
embrace; fall||plague δ' ἀν |turn away, back *ἴνατον ἥ* |poverty,  
in with |down, shun  
|be unlucky

Ἄρον οὖν τὴν ἔκκλισιν ἀπὸ πάντων τῶν οὐκ ἐφ' ἡμῖν καὶ  
|set or cause' among *ιρὰ φύσιν τῶν ἐφ' ἡμῖν*. τὴν ὅρεξιν δὲ  
|complete, ἐπὶ τοῦ παρόντος ἀνελε· ἀν τε γὰρ |hold out, of-  
absolute |fer, thrust  
οὐκ ἐφ' ἡμῖν τινος, |be unlucky. ἀγκη τῶν τε ἐφ' ἡμῖν, ὅσων  
|hold out, of- καλὸν ἀν, οὐδὲν |not, not yet |πάρεστι. μόνω  
fer, thrust  
δὲ τῷ ὄρμαν καὶ |depart χρῶ, |light, μέντοι καὶ μεθ'  
|nimble  
ὑπεξαιρέσεως καὶ ἀνεμένως.

## 3

Ἐφ' ἔκάστου τῶν |evoke spirits; be- ἥ |need, use *πρεχόντων*  
guile  
ἥ |love; be content μέμνησο |say, choose,|whatever kind , ἀπὸ<sup>το</sup>  
τῶν σμικροτάτων ἀρξάμενος· ἀν χύτραν |love; be content  
χύτραν |love; be content ιγείσης γὰρ αὐτῆς οὐ |mess things up  
ἀν |young |yourself |καταφιλέω?: kiss, caress; or τι ἀνθρωπον  
child; |καταφιλέω?: kiss, caress  
slave |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	ὅποιος	whatever kind
ἀπορράινω	spurt, sprinkle, shower	προσίρεσις	-εως (f) plan, preference
ἀπτω	set on fire; attach; mid: touch, seize ~haptic	προβάλλω	throw before; propose; (mp) pretend, abandon, nominate ~ballistic
ἀσφαλής	safe, easy, steady, careful	πρόχειρος	handy; ready to do something
διότι	because; that	σεαυτοῦ	yourself
δόγμα -τος (n, 3)	belief, legal decision	ταράσσω	mess things up ~trachea
ἐκκρούνω	knock out	τηρέω	watch over
ἐμποδών	getting in the way	φύσις -εως (f)	nature (of a thing) ~physics
ἐπιλέγω	say re, say also; choose; (mid) think over	φύω	produce, beget; clasp ~physics
κλέπτω	steal	ώσαύτως	in the same way
λοιδορέω	abuse, revile		
λούω	wash, bathe		

## 4

“Οταν ἄπτεσθαι τινος ἔργου μέλλῃς, ὑπομέμνησκε σεαυτόν, ὅποιόν ἔστι τὸ ἔργον. ἐὰν λουσόμενος ἀπίης, πρόβαλλε σεαυτῷ τὰ γινόμενα ἐν βαλανείῳ, τοὺς ἀπορραίνοντας, τοὺς ἐγκρουομένους, τοὺς λοιδοροῦντας, τοὺς κλέπτοντας. καὶ οὕτως ἀσφαλέστερον ἄψη τοῦ ἔργου, ἐὰν ἐπιλέγῃς εὐθὺς ὅτι λούσασθαι θέλω καὶ τὴν ἐμαυτοῦ προαιρεσιν κατὰ φύσιν ἔχουσαν τηρῆσαι. καὶ ὡσαύτως ἐφ’ ἑκάστου ἔργου. οὕτω γάρ ἂν τι πρὸς τὸ λούσασθαι γένηται ἐμποδών, πρόχειρον ἔσται διότι ἀλλ’ οὐ τοῦτο ἥθελον μόνον, ἀλλὰ καὶ τὴν ἐμαυτοῦ προαιρεσιν κατὰ φύσιν ἔχουσαν τηρῆσαι· οὐ τηρήσω δέ, ἐὰν ἀγανακτῶ πρὸς τὰ γινόμενα.

## 5

Ταράσσει τοὺς ἀνθρώπους οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ τῶν πραγμάτων δόγματα· οἶον ὁ θάνατος οὐδὲν δεινόν ἐπεὶ καὶ Σωκράτει ἀν ἐφαίνετο, ἀλλὰ τὸ δόγμα τὸ περὶ

4

Ὅταν ἀπτεσθαί τινος ἔργου μέλλῃς, ὑπομύμνησκε  
 |yourself , |whatever kind τὸ ἔργον. ἐὰν |wash, bathe  
 ἀπίης, |throw |yourself τὰ γινόμενα ἐν βαλανείῳ, τὸν  
 before; pro-  
 |spurt, |sprinkle, |(mp) τὸν |knock out , τὸν |abuse, revile  
 shower |pretend, |abandon,  
 τὸν |nominate τὰ καὶ οὕτως |safe, easy, steady|set on fire; attach;  
 |steal |careful |mid: touch, seize  
 ἔργου, ἐὰν |say, choose, ὑθὺς ὅτι |wash, bathe θέλω καὶ τὴν  
 |think over  
 ἐμαυτοῦ |plan, preference τὰ φύσιν ἔχουσαν |watch over καὶ  
 |in the same way ἐκάστου ἔργου. οὕτω γὰρ ἀν τι πρὸς  
 τὸ |wash, bathe γένηται |getting in the|handy; ready' to do|because; that  
 |way |something  
 ἀλλ' οὐ τοῦτο ἥθελον μόνον, ἀλλὰ καὶ τὴν ἐμαυτοῦ  
 |plan, preference τὰ φύσιν ἔχουσαν |watch over ὥ |watch over  
 ἐὰν |be vexed, in πρὸς τὰ γινόμενα.  
 |a ferment

5

|mess things up τὸ ἀνθρώπους οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ  
 τῶν πραγμάτων |belief, legal οἶνον ὁ θάνατος οὐδὲν δεινόν  
 |decision  
 ἐπεὶ καὶ Σωκράτει ἀν 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*

αἰτιάματα	blame ~etiology	καθάπερ	exactly as
ἀλλότριος	someone else's; alien ~alien	λυπέω	(v) annoy, distress
ἀπαιδευτος	uneducated, loutish	μηδέποτε	never
~pediatrician		οἰστός	bearable
διότι	because; that	παιδεύω	raise; train
δόγμα -τος (n, 3)	belief, legal decision	πάρεργος	incidental, secondary
ἐγκαλέω	demand payment; accuse	ταράσσω	mess things up ~trachea
ἐκκαλέω	call forth ~gallo	τηνικαῦτα	at that time, in that case
ἐμποδίζω	fetter, hinder	φαντασία	appearance; imagination
ἐπαείρω	raise, place on ~aorta	φύσις -εως (f)	nature (of a thing) ~physics
ἐπαίρω	lift, raise ~heresy	φύω	produce, beget; clasp ~physics
ἐπαραρίσκω	fit to, on ~harmony	χρῆσις -τος (f)	use, usage

τοῦ θανάτου, διότι δεινόν, ἐκεῦνο τὸ δεινόν ἐστιν. ὅταν οὖν ἐμποδιζώμεθα ἢ ταρασσώμεθα ἢ λυπώμεθα, μηδέποτε ἄλλον αἰτιώμεθα, ἀλλ' ἔαυτούς, τοῦτ' ἐστι τὰ ἔαυτῶν δόγματα. ἀπαιδεύτου ἔργον τὸ ἄλλοις ἐγκαλεῖν, ἐφ' οἷς αὐτὸς πράσσει κακῶς· ἡργμένου παιδεύεσθαι τὸ ἔαυτῷ· πεπαιδευμένου τὸ μήτε ἄλλω μήτε ἔαυτῷ.

## 6

Ἐπὶ μηδενὶ ἐπαρθῆσ αλλοτρίῳ προτερήματι. εἰ ὁ ἵππος ἐπαιρόμενος ἔλεγεν ὅτι καλός εἰμι, οἰστὸν ἀν ἦν· σὺ δέ, ὅταν λέγῃς ἐπαιρόμενος ὅτι ἵππον καλὸν ἔχω, ἵσθι, ὅτι ἐπὶ ἵππου ἀγαθῷ ἐπαίρῃ. τί οὖν ἐστι σόν; χρῆσις φαντασιῶν. ὥσθ', ὅταν ἐν χρήσει φαντασιῶν κατὰ φύσιν σχῆσ, τηνικαῦτα ἐπάρθητι· τότε γὰρ ἐπὶ σῷ τινι ἀγαθῷ ἐπαρθήσῃ.

## 7

Καθάπερ ἐν πλῷ τοῦ πλοίου καθορμισθέντος εἰ ἐξέλθοις ἵθρεύσασθαι ὕδρεύσασθαι, ὅδον μὲν πάρεργον καὶ

τοῦ θανάτου, |because; that , ἐκεῖνο τὸ δεινόν ἐστιν. ὅταν  
 οὖν |fetter, hinder ἢ |mess things up ἢ |annoy,  
 |never  
 ἄλλον |blame , ἀλλ' ἑαυτούς, τοῦτ' ἐστι τὰ ἑαυτῶν  
 |belief, legal|uneducated, ἔργον τὸ ἄλλοις ἐγκαλεῖν, ἐφ' οἷς  
 |decision |loutish  
 αὐτὸς πράσσει κακῶς· ἡργμένου |raise; train τὸ ἑαυτῷ·  
 |raise; train τὸ μήτε ἄλλω μήτε ἑαυτῷ.  
 6

Ἐπὶ μηδενὶ ἐπαρθῆσ |someone προτερήματι. εἰ ὁ ἵππος  
 |else's; alien  
 |lift, raise ἐλεγεν ὅτι καλός εἰμι, |bearable ἢν ἦν· σὺ  
 δέ, ὅταν λέγῃς |lift, raise ὅτι ἵππον καλὸν ἔχω, ἵσθι,  
 ὅτι ἐπὶ ἵππου ἀγαθῷ |lift, . τί οὖν ἐστι σόν; |use, usage  
 |raise  
 |appearance; |ωσθ', 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 πλῷ τοῦ πλοίου καθορμισθέντος εἰ ἐξέλθοις  
 ὑθρεύσασθαι ὑδρεύσασθαι, ὅδοῦ 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
βιώω	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	(v) hinder, prevent
νόσος	(f) plague, pestilence ~noisome
παιδίον	young child; slave
πότε	when?
προαιρεσις	-εως (f) plan, preference
πρόβατον	cattle, flocks, herds
σκέλος	-εος (n, 3) leg ~scoliosis
συνεχής	(v) continuously
τείνω	stretch, tend ~tense
τρέχω	run, spin

κοχλιδιον ἀναλέξη καὶ βολβάριον, τετάσθαι δὲ δεῖ τὴν διάνοιαν ἐπὶ τὸ πλοῖον καὶ συνεχῶς ἐπιστρέφεσθαι, μή ποτε ὁ κυβερνήτης καλέσῃ, καὶν καλέσῃ, πάντα ἐκεῖνα ἀφιέναι, ἵνα μὴ δεδεμένος ἐμβληθῆσθαι ὡς τὰ πρόβατα· οὕτω καὶ ἐν τῷ βίῳ, ἐὰν διδῶται ἀντὶ βολβαρίου καὶ κοχλιδίου γυναικάριον καὶ παιδίον, οὐδὲν κωλύσει· ἐὰν δὲ ὁ κυβερνήτης καλέσῃ, τρέχει ἐπὶ τὸ πλοῖον ἀφεὶς ἐκεῖνα ἄπαντα μηδὲ ἐπιστρεφόμενος. ἐὰν δὲ γέρων ἦσ, μηδὲ ἀπαλλαγῆσθαι ποτε τοῦ πλοίου μακράν, μή ποτε καλοῦντος ἐλλίπησ.

## 8

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

## 9

Νόσος σώματός ἐστιν ἐμπόδιον, προαιρέσεως δὲ οὕτως μὴ αὐτὴ θέλῃ. χώλανσις σκέλους ἐστὶν ἐμπόδιον, προαιρέσεως δὲ οὕτως καὶ τοῦτο ἐφ' ἕκάστου τῶν

κοχλιδίον |gather up καὶ βολβάριον, |stretch, tend<sup>Δ</sup> δεῖ τὴν  
 |a thought; πὶ τὸ πλοῖον καὶ |continu- |turn towards , μή  
 intelligence |ously  
 ποτε ὁ |steersman, καλέσῃ, καν καλέσῃ, πάντα ἐκεῖνα  
 |governor  
 ἀφιέναι, ἵνα μὴ δεδεμένος |throw in; inspire ἀ |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 |τὸ πλοῖον ἀφεὶς ἐκεῖνα  
 |governor  
 ἄπαντα μηδὲ |turn towards . ἐὰν δὲ γέρων ἥσ, μηδὲ  
 ἀπαλλαγῆς ποτε τοῦ πλοίου μακράν, μή ποτε καλοῦντος  
 ἐλλίπης.

8

Μὴ ζήτει τὰ γινόμενα γίνεσθαι ως θέλεις, ἀλλὰ θέλε τὰ  
 γινόμενα ως γίνεται καὶ εύροισεις.

9

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

ἀλλότριος someone else's; alien ~alien  
 ἀλλοτριών estrange from  
 ἀπαιτέω demand to have returned  
 ἀφαιρέω 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 ἐπὶ λεγε· εὐρήσεις γὰρ αὐτὸς ἄλλου τινὸς  
ἐμπόδιον, σὸν δὲ οὐ.

## 10

Ἐφ' ἑκάστου τῶν προσπιπτόντων μέμνησο ἐπιστρέφων  
ἐπὶ σεαυτὸν ζητεῖν, τίνα δύναμιν ἔχεις πρὸς τὴν χρῆσιν  
αὐτοῦ. ἐὰν καλὸν ἵδης 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 ἀπήγησε; μέχρι δ' ἂν διδῷ,  
ώς ἀλλοτρίου αὐτοῦ ἐπιμελοῦ, ώς τοῦ πανδοχείου οἱ  
παριόντες.

ἐμπιπτόντων |say, choose, ἵρήσεις γὰρ αὐτὸν ἄλλου τινὸς  
think over  
|getting in the way <sup>Δ</sup> οὐ.

10

Ἐφ' ἔκάστου 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  
καρτερίαν· ἀν |railing, , εὐρήσεις ἀνεξικακίαν. καὶ οὕτως  
|abuse  
|accustom σε οὐ |snatch with αἰ |appearance; ..  
|imagination

11

|never ἐπὶ μηδενὸς εἴπης ὅτι ἀπώλεσα αὐτό, ἀλλ'  
ὅτι ἀπέδωκα. τὸ |young ἀπέθανεν; ἀπεδόθη. ἢ γυνὴ  
|child;  
ἀπέθανεν; ἀπεδόθη|. τὸ |area; |take away . |not so?; and so  
|slave  
τοῦτο ἀπεδόθη. ἀλλὰ κακὸς ὁ |take away . τί δὲ σοὶ  
μέλει, διὰ τίνος σε ὁ δοὺς |demand , |as far as, until θιδῶ,  
|to have  
ώς ἀλλοτρίου αὐτοῦ |take care ως τοῦ πανδοχείου οἱ  
|returned  
of, oversee  
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 (ū) painless	κακοδαιμων demon, curse
ἀμελέω disregard; (impers.) of course	κλέπτω steal
ἀνόητος foolish	κολάζω punish
ἄφθονος ungrudging, plentiful	κρείσσων more powerful; better
ἐκτός outside	λιμός (i, f) famine
ἐκχέω pour out	περιγίγνομαι surpass; survive; attain ~genus
ἐνθυμέομαι (ū) take to heart	προίξ -κός (f) gift, dowry
ἐπιλέγω say re, say also; choose; (mid)	προκόπτω make progress
think over	πωλέομαι go back and forth
ἐπίσταμαι know how, understand	πωλέω sell
~station	ταράσσω mess things up ~trachea
ἐφίστημι set; (mp) come/be near, direct, stop ~station	τοιγάρ therefore
ἡλίθιος idle, vain, foolish	ύπακούω listen, reply ~acoustic ύπομένω stay behind, await ~remain

## 12

Εἰ προκόψαι θέλεις, ἃφες τοὺς τοιούτους ἐπιλογισμούς.  
 ἐὰν ἀμελήσω τāν ἐμῶν, οὐχ ἔξω διατροφάς· ἐὰν μὴ  
 κολάσω τὸν παῖδα, πονηρὸς ἔσται. κρείσσον γὰρ  
 λιμῷ ἀποθανεῖν ἀλυπον καὶ ἄφοβον γενόμενον ἢ ζῆν ἐν  
 ἀφθόνοις ταρασσόμενον. κρείττον δὲ τὸν παῖδα κακὸν  
 εἶναι ἢ σὲ κακοδαίμονα.

Ἄρξαι τοιγαροῦν ἀπὸ τῶν σμικρῶν. ἐκχεῖται τὸ  
 ἐλάδιον, κλέπτεται τὸ οἰνάριον· ἐπίλεγε ὅτι τοσούτου  
 πωλεῖται ἀπάθεια, τοσούτου ἀταραξία· προῦκα δὲ οὐδὲν  
 περιγίνεται. ὅταν δὲ καλῆσ τὸν παῖδα, ἐνθυμοῦ, ὅτι  
 δύναται μὴ ὑπακοῦσαι καὶ ὑπακούσας μηδὲν ποιῆσαι ὥν  
 θέλεις· ἀλλ’ οὐχ οὕτως ἔστὶν αὐτῷ καλῶς, ὥντα ἐπ’ ἐκείνω  
 ἢ τὸ σὲ μὴ ταραχθῆναι.

## 13

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

12

Εἰ |make progress^ ^εις, ἄφες τοὺς τοιούτους ἐπιλογισμούς.

ἔὰν |disregard τāν ἐμῶν, οὐχ ἔξω διατροφάς· ἔὰν μὴ

|punish τὸν παιδα, πονηρὸς ἔσται. κρεῖσσον γὰρ

|famine ἵποθανεῖν |painless καὶ ἀφοβον γενόμενον ἢ ζῆν ἐν

|ungrudging- |mess things up κρεῖττον δὲ τὸν παιδα κακὸν

ing, plenti-

ful εἰναι ἢ σὲ |demon, curse

Ἄρξαι τοιγαροῦν ἀπὸ τῶν σμικρῶν. |pour out τὸ

ἔλαδιον, |steal τὸ οἰνάριον\* |say, choose, τοσούτον

think over

πωλεῖται ἀπάθεια, τοσούτον ἀταραξία\* |gift, δὲ οὐδὲν

|dowry

περιγίνεται. ὅταν δὲ καλῆς τὸν παιδα, |take to heart τὸ

δύναται μὴ |listen, reply καὶ |listen, reply μηδὲν ποιῆσαι ὡν

θέλεις\* ἀλλ' οὐχ οὕτως ἔστιν αὐτῷ καλῶς, ἵνα ἐπ' ἐκείνω

ἢ τὸ σὲ μὴ |mess things up

13

Εἰ |make progress^ ^εις, |stay behind, |await τῶν |outside|foolish

δόξας καὶ |idle, vain, foolish οὐλον δοκεῖν ἐπίστασθαι· καν

**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*

ἀλλότριος	someone else's; alien ~alien	ἢλίθιος	idle, vain, foolish
ἀμελέω	disregard; (impers.) of course	κακία	low quality; immorality
ἀπιστέω	disbelieve ~stand	μωρός	stupid
ἀποτυγχάνω	fail	ὁρέγω	hold out, offer, thrust ~reach
ἀσκέω	work on	πάντοτε	always
ἀφαιρέω	take away ~heresy	περιποιέω	preserve; obtain
δουλεύω	serve, be a slave	προοίρεσις	-εως (f) plan, preference
ἐκτός	outside	σεαυτοῦ	yourself
ἐλεύθερος	not enslaved	φύσις	-εως (f) nature (of a thing)
ἐξουσία	authority, office		~physics
ἐπιμελέομαι	take care of, oversee	φύω	produce, beget; clasp ~physics

δόξης τις εἶναι τισιν, ἀπίστει σεαυτῷ. οὐσθι γὰρ ὅτι οὐ  
ράδιον τὴν προαιρεσιν τὴν σεαυτοῦ κατὰ φύσιν ἔχουσαν  
φυλάξαι καὶ τὰ ἐκτός, ἀλλὰ τοῦ ἑτέρου ἐπιμελούμενον τοῦ  
ἑτέρου ἀμελῆσαι πᾶσα ἀνάγκη.

## 14

Ἐὰν θέλῃς τὰ τέκνα σου καὶ τὴν γυναικα καὶ τοὺς φίλους  
σου πάντοτε ζῆν, ἡλίθιος εἰ· τὰ γὰρ μὴ ἐπὶ σοὶ θέλεις ἐπὶ<sup>1</sup>  
σοὶ εἶναι καὶ τὰ ἀλλότρια σὰ εἶναι. οὕτω κὰν τὸν παῖδα  
θέλῃς μὴ ἀμαρτάνειν, μωρὸς εἰ· θέλεις γὰρ τὴν κακίαν  
μὴ εἶναι κακίαν, ἀλλ’ ἄλλο τι. ἐὰν δὲ θέλῃς ὀρεγόμενος μὴ  
ἀποτυγχάνειν, τοῦτο δύνασαι. τοῦτο οὖν ἀσκει, ὃ δύνασαι.

Κύριος ἐκάστου ἐστὶν ὁ τῶν ὑπ’ ἐκείνου θελομένων ἢ  
μὴ θελομένων ἔχων τὴν ἔξουσίαν 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 εἶναί τισιν, |disbelieve|yourself      ισθι γὰρ ὅτι οὐ  
ράδιον τὴν |plan, preference|, |yourself| κατὰ φύσιν ἔχουσαν  
φυλάξαι καὶ τὰ |outside| ἵλλα τοῦ ἐτέρου |take care of, to  
|oversee|  
ἐτέρου |disregard| πᾶσα ἀνάγκη.

## 14

Ἐὰν θέλῃς τὰ τέκνα σου καὶ τὴν γυναικα καὶ τοὺς φίλους  
σου |always| ζῆν, |idle, vain, foolish|, ἵρ μὴ ἐπὶ σοὶ θέλεις ἐπὶ<sup>1</sup>  
σοὶ εἶναι καὶ τὰ |someone else's; alien| εἶναι. οὕτω καν τὸν παῖδα  
θέλῃς μὴ ἀμαρτάνειν, |stupid| εἰ<sup>2</sup> θέλεις γὰρ τὴν |low quality;  
|immorality|  
μὴ εἶναι |low quality|; <sup>3</sup> ἄλλο τι. ἐὰν δὲ θέλῃς |hold out, of-| μὴ  
|immorality|  
|fail|, τοῦτο δύνασαι. τοῦτο οὖν |work on| δύνασαι.

Κύριος ἐκάστου ἐστὶν ὁ τῶν ὑπ' ἐκείνου θελομένων ἦ  
μὴ θελομένων ἔχων τὴν |authority, office| εἰς τὸ |preserve; obtain|  
|take away| . ὅστις οὖν |not enslaved| ίναι 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*

ἀναστρέψω act: overturn; mid: find oneself in ~atrophy  
 ἀποδημέω be absent, abroad  
 ἔκτείνω stretch out ~tend  
 ἔκτος outside  
 ἐπιβάλλω throw upon, head for  
 ~ballistic  
 θλίβω (i) press  
 κλαίω weep  
 κόσμιος well-behaved  
 μεταλαμβάνω share in; swap  
 μέχρις as far as, until  
 οὔπω 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. οὕπω ἥκει· μὴ ἐπίβαλλε πόρρω τὴν ὅρεξιν, ἀλλὰ περίμενε, μέχρις ἂν γένηται κατὰ σέ. οὕτω πρὸς τέκνα, οὕτω πρὸς γυναῖκα, οὕτω πρὸς ἀρχάς, οὕτω πρὸς πλοῦτον· καὶ ἔσῃ ποτὲ ἄξιος τῶν θεῶν συμπότης. ἂν δὲ καὶ παρατεθέντων σοι μὴ λάβῃς, ἀλλ’ ὑπεριδῆς, τότε οὐ μόνον συμπότης τῶν θεῶν ἔσῃ, ἀλλὰ καὶ συνάρχων. οὕτω γὰρ ποιῶν Διογένης καὶ Ἡράκλειτος καὶ οἱ ὅμοιοι ἀξίως θεῖοι τε ἥσαν καὶ ἐλέγοντο.

## 16

”Οταν κλαίοντα ἵδῃς τινὰ ἐν πένθει ἢ ἀποδημοῦντος τέκνου ἢ ἀπολωλεκότα τὰ ἑαυτοῦ, πρόσεχε μή σε ἡ φαντασία συναρπάσῃ ὡς ἐν κακοῖς ὅντος αὐτοῦ τοῖς ἐκτόσι, ἀλλ’ εὐθὺς ἔστω πρόχειρον ὅτι τοῦτον θλίβει οὐ τὸ

## 15

Μέμνησο, ὅτι ὡς ἐν |drinking σε δεῖ |act: overturn; mid:  
 party |find oneself in  
 |carry around γέγονέ τι κατὰ σέ |stretch out ἡν χεῖρα  
 |well-behaved share in;|pass, escape μὴ κάτεχε. |no longer  
 |swap  
 μὴ |throw upon|forward, in the χεῖρ, 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 ἔσῃ ποτὲ  
 ἀξιος τῶν θεῶν συμπότης. ἀν δὲ καὶ |put near, put at σοι  
 |risk  
 μὴ λάβῃς, ἀλλ' ὑπεριδῃς, τότε οὐ μόνον συμπότης τῶν  
 θεῶν ἔσῃ, ἀλλὰ καὶ συνάρχων. οὕτω γὰρ ποιῶν Διογένης  
 καὶ Ἡράκλειτος καὶ οἱ ὄμοιοι ἀξίως θεῖοι τε ἥσαν καὶ  
 ἐλέγοντο.

## 16

“Οταν |weep ἵδης τινὰ ἐν πένθει ἢ |be absent, abroad  
 τέκνου ἢ ἀπολωλεκότα τὰ ἔαυτοῦ, |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*

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

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

## 17

Μέμνησο, ὅτι ὑποκριτὴς εἰ δράματος, οὗ οὐ ἀν θέλῃ ὁ διδάσκαλος· ἀν βραχύ, βραχέος· ἀν μακρόν, μακροῦ· ἀν πτωχὸν ὑποκρύνασθαι σε θέλῃ, ὥντα καὶ τοῦτον εὐφυῶς ὑποκρύνῃ ἀν χωλόν, ἀν ἄρχοντα, ἀν ἴδιωτην. σὸν γὰρ τοῦτ' ἔστι, τὸ δοθὲν ὑποκρύνασθαι πρόσωπον καλῶς· ἐκλέξασθαι δ' αὐτὸν ἄλλου.

## 18

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

συμβεβηκός ἀλλον γὰρ οὐ |press , ἀλλὰ τὸ |belief, legal τέρι  
decision  
τούτου. |as far as, until λόγου μὴ |hesitate; γιπεριφέρεσθαι  
worry  
αὐτῷ, καν οὗτω τύχη, καὶ συνεπιστενάξαι. |direct to;  
think about  
μέντοι μὴ καὶ |inside, |sigh,  
from |groan  
inside

17

Μέμνησο, ὅτι |actor, orator εἰ |deed, busi- οῖον ἀν θέλη ὁ  
ness, drama  
teacher ἀν |low, |low, short ἀν μακρόν, μακροῦ ἀν  
poor, |ὑποκρίνομαι?: answer; pretend; or |ὑποκρίνομαι?: well-developed  
beggarly |answer; pretend  
ὑποκρίνομαι?: |lame , ἀν ἄρχοντα, ἀν |private; a layman, |τρ  
answer;  
pretend; |τούτη, |τοῦτο, |τὸ δοθὲν |ὑποκρίνομαι?: answer; pretend; or |ὡς  
ὑποκρίνομαι?: |answer; pretend  
pick, single δ' αὐτὸ ἀλλον.  
out

18

|raven ὅταν μὴ |auspi- |croak, , μὴ |snatch with σε ἥ  
cious |scream  
appearance; ἀλλ' εὐθὺς διαιρει 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; ἀν 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

ἀγών -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

εὐδοκιμέω be esteemed

ζηλοτυπία jealousy

καταφρόνησις -τος (f) contempt;

disregard ~frenzy

λοιδορέω abuse, revile

μακαρίζω congratulate ~macarism

μήποτε absolutely never

οὐσία property; essence

προτιμάω (i) prefer, pay attention to

συναρπάζω snatch with

τοιγάρ therefore

τύπτω beat, smite ~stupid

ὑβρίζω insult, treat outrageously

ὕπαρ -τος (n) reality

ὕπατος highest, supreme

φαντασία appearance; imagination

φθόνος malice, envy

ώφελέω help, be useful

ὅ τι γὰρ ἀν τούτων ἀποβαίνῃ, ἐπ' ἐμοί ἔστιν ὡφεληθῆναι  
ἀπ' αὐτοῦ.

## 19

Ἄνικητος εἶναι δύνασαι, ἐὰν εἰς μηδένα ἀγῶνα  
καταβαίνῃς, δν οὐκ ἔστιν ἐπὶ σοὶ νικῆσαι.

“Ορα μήποτε ἰδών τινα προτιμώμενον ἢ μέγα δυνάμενον  
ἢ ἄλλως εὐδοκιμοῦντα μακαρίσης, ὑπὸ τῆς φαντασίας  
συναρπασθείσ. ἐὰν γὰρ ἐν τοῖς ἐφ' ἡμῖν ἡ οὐσία τοῦ ἀγαθοῦ  
ἢ, οὕτε φθόνος οὕτε ζηλοτυπία χώραν ἔχει· σύ τε αὐτὸς  
οὐ στρατηγός, οὐ πρύτανις ἢ ὑπάτος εἶναι θελήσεις, ἀλλ'  
ἐλεύθερος. μία δὲ ὁδὸς πρὸς τοῦτο, καταφρόνησις τῶν  
οὐκ ἐφ' ἡμῖν.

## 20

Μέμνησο, ὅτι οὐχ ὁ λοιδορῶν ἢ ὁ τύπτων ὑβρίζει, ἀλλὰ τὸ  
δόγμα τὸ περὶ τούτων ὡς ὑβριζόντων. ὅταν οὖν ἐρεθίσῃ  
σέ τις, ἵσθι, ὅτι ἡ σή σε ὑπόληψις ἡρέθικε. τοιγαροῦν ἐν  
πρώτοις πειρῶ ὑπὸ τῆς φαντασίας μὴ συναρπασθῆναι·

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

19

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

"Ορα |absolutely ὁών τινα |προτιμάω?: prefer, pay attention to; or προτιμάω?:  
never |prefer, pay attention to  
ἢ ἀλλως |be esteemed |congratulate, ὑπὸ τῆς |appearance;  
imagination  
|snatch with . . . ἐὰν γὰρ ἐν τοῖς ἐφ' ἡμῖν ἡ |property; ἡ ἀγαθοῦ  
essence  
ἢ, οὐτε |malice, envy |jealousy χώραν 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' ἡμῖν.

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, ἵσθι, ὅτι ἡ σή 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**ἄποξ** once**αὐτόθεν** from that place**ἄφνω** suddenly, surprisingly**βέλτιστος** best, noblest**διατριβή** activity, waste of time**διότι** because; that**διπλός** double, overlapping**έμμενω** stay put, be faithful, fixed**ἐνθυμέομαι** (v) take to heart**ἐπανέρχομαι** return; ascend**ἐπιθυμέω** (v) wish, covet**ἡσσάομαι** (pass) be weaker, be

overcome; (active) defeat

**καταγελάω** laugh at, deride**οὐδέποτε** never**οφρῦς** -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

ἄν γὰρ ἄπαξ χρόνου καὶ διατριβῆς τύχης, ῥᾷον 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 καταγελασθησόμενος, ὡς καταμωκησομένων σου πολλῶν, ὡς ἐρούντων ὅτι ἄφνω φιλόσοφος ἡμῖν ἐπανελήλυθε καὶ πόθεν ἡμῖν αὕτη ἡ ὀφρύς; σὺ δὲ ὀφρὺν μὲν μὴ σχῆς· τῶν δὲ βελτίστων σοι φαινομένων οὔτως ἔχουν, ὡς ὑπὸ τοῦ θεοῦ τεταγμένος εἰς ταύτην τὴν χώραν· μέμνησό τε διότι, ἐὰν μὲν ἐμμεύης τοῖς αὐτοῖς, οἱ καταγελῶντές σου τὸ πρότερον οὗτοί σε ὕστερον θαυμάσονται, ἐὰν δὲ ἡττηθῆς αὐτῶν, διπλοῦν προσλήψῃ

ἀν γὰρ |once χρόνου καὶ |activity, waste χῆς, ῥᾶον κρατήσεις  
of time

|yourself

21

Θάνατος καὶ |flight, means. ἀντα τὰ δεινὰ φαινόμενα πρὸ<sup>o</sup>  
of escape  
οὐφθαλμῶν ἔστω σοι καθ' ἡμέραν, μάλιστα δὲ πάντων ὁ  
θάνατος\* καὶ οὐδὲν |never οὔτε |low |take to heart  
οὔτε |very much ^μήσεις τινός.

22

Εἰ |love of knowl-|wish, covet, παρασκευάζον |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? αὐτοῦ |surpris- |eyebrow τὸ δὲ |eyebrow  
ingly  
μὲν μὴ σχῆς\* τῶν δὲ |best, noblest σοι φαινομένων οὔτως  
ἔχου, ὡς ὑπὸ τοῦ θεοῦ τεταγμένος εἰς ταύτην τὴν  
χώραν\* μέμνησό τε |because; that, ἐν |stay put, be ὡς αὐτοῖς,  
faithful, fixed  
οἱ |laugh at, deride σου τὸ πρότερον οὗτοί σε ὕστερον  
θαυμάσονται, εἰὰν 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

<i>vocabulary</i>	
<b>αἰσχρός</b> shameful	ἔξειμι go forth; is possible ~ion
<b>ἀρέσκω</b> please, satisfy; make amends	ἐστίασις (ἀ) feasting
<b>ἀρκέω</b> satisfy; ward off, defend; suffice	οὐδαμοῦ nowhere
<b>ἀτιμίσ (ι)</b> dishonor	οὐδαμῶς in no way
<b>ἄτιμος (ι)</b> without honor	παραλαμβάνω receive, undertake, associate with
<b>βιώω</b> live; (mp) make a living ~biology	σαυτοῦ yourself
<b>διαλογισμός</b> calculation; debate; circuit	στρέφω turn, veer ~atrophy
court	
<b>ἐνίστημι</b> install; threaten; block	φιλόσοφος wisdom-loving

καταγέλωτα.

## 23

Ἐάν ποτέ σοι γένηται ἔξω στραφῆναι πρὸς τὸ βούλεσθαι ἀρέσαι τινί, ἵσθι ὅτι ἀπώλεσας τὴν ἔνστασιν. ἀρκοῦ οὖν ἐν παντὶ τῷ εἶναι φιλόσοφος εἰ δὲ καὶ δοκεῖν βούλει τῷ εἶναι, σαυτῷ φαίνου καὶ ἵκανὸς ἔσῃ.

## 24

Οὗτοί σε οἱ διαλογισμοὶ μὴ θλιβέτωσαν ἀτιμος ἐγὼ βιώσομαι καὶ οὐδεὶς οὐδαμοῦ. εἰ γὰρ ἡ ἀτιμία ἐστὶν κακόν, οὐ δύνασαι ἐν κακῷ εἶναι δι’ ἄλλον, οὐ μᾶλλον ἢ ἐν αἰσχρῷ· μή τι οὖν σόν ἐστιν ἔργον τὸ ἀρχῆς τυχεῖν ἢ παραληφθῆναι ἐφ’ ἐστίασιν; οὐδαμῶς. πῶς οὖν ἔτι τοῦτ’ ἐστιν ἀτιμία; πῶς δὲ οὐδεὶς οὐδαμοῦ ἔσῃ, δν ἐν μόνοις εἶναι 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 Ψωμαίων αὐτοὺς ποιήσεις. τίς οὖν σοι εἶπεν, ὅτι ταῦτα

καταγέλωτα.

23

Ἐάν ποτέ σοι γένηται ἔξω |turn πρὸς τὸ βούλεσθαι  
 |please, satisfy; <sup>σθι ὅτι ἀπώλεσας τὴν ἔνστασιν.</sup> |satisfy; <sup>ward off, de-</sup>  
 |make amends <sup>fend; suffice</sup>  
 ἐν παντὶ τῷ εἶναι |wisdom-loving<sup>i</sup> δὲ καὶ δοκεῖν βούλει τῷ  
 εἶναι, |yourself φαίνου καὶ ίκανὸς ἔσῃ.

24

Οὐτοί σε οἱ |calculation; debate; <sup>θλιβέτωσαν</sup> |without <sup>έγω</sup>  
 |circuit court <sup>honor</sup>  
 |live; <sup>(mp)</sup> <sup>i</sup> οὐδεὶς |nowhere εἰ γὰρ ἡ ἀτιμία ἔστι κακόν,  
 |make a living  
 οὐ δύνασαι ἐν κακῷ εἶναι δι' ἄλλον, οὐ μᾶλλον ἢ ἐν  
 |shameful μή τι οὖν σόν ἔστιν ἔργον τὸ ἀρχῆς τυχεῖν ἢ  
 |receive, undertake, <sup>ἀστέματος</sup> |feasting, |in no way πῶς οὖν ἔτι τοῦτο  
 |associate with  
 ἔστιν ἀτιμία; πῶς δὲ οὐδεὶς |nowhere ἔσῃ, ὃν ἐν μόνοις εἶναι  
 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  
 Πρωμαίων 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*

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

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

τῶν ἐφ' ἡμῖν ἐστιν, οὐχὶ δὲ ἀλλότρια ἔργα; τίς δὲ δοῦναι δύναται ἐτέρῳ, ἢ μὴ ἔχει αὐτός; κτῆσαι οὖν, φησίν, ἵνα ἡμεῖς ἔχωμεν.

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

Ἄλλ' ἡ πατρίς, ὅσον ἐπ' ἐμοί, φησίν, ἀβοήθητος ἐσται. πάλιν, ποίαν καὶ ταύτην βοήθειαν; στοὰς οὐχ ἔξει διὰ σὲ οὔτε βαλανεῖα. καὶ τί τοῦτο; οὐδὲ γὰρ ὑποδήματα ἔχει διὰ τὸν χαλκέα οὐδὲ ὅπλα διὰ τὸν σκυτέα· ἵκανὸν δέ, ἐὰν ἔκαστος ἐκπληρώσῃ τὸ ἑαυτοῦ ἔργον. εἰ δὲ ἄλλον τινὰ αὐτῇ κατεσκεύαζες πολύτην πιστὸν καὶ αἰδήμονα, οὐδὲν ἄν αὐτὴν ὡφέλεις; ναί. οὐκοῦν οὐδὲ σὺ αὐτὸς ἀνωφελὴς

τῶν ἐφ' ἡμῖν ἔστιν, οὐχὶ δὲ |someone ὥργα; τίς δὲ δοῦναι  
else's; alien  
δύναται ἐτέρω, ἢ μὴ ἔχει αὐτός; κτῆσαι οὖν, φησίν, ἵνα  
ἡμεῖς ἔχωμεν.

Εἰ δύναμαι κτῆσασθαι τηρῶν ἐμαυτὸν |bashful, καὶ  
modest  
faithful; . . . |high-minded, |show τὴν ὁδὸν καὶ κτήσομαι.  
trustworthy |generous  
εἰ δ' ἐμὲ ἀξιοῦτε τὰ ἀγαθὰ τὰ ἐμαυτοῦ ἀπολέσαι, ἵνα ὑμεῖς  
τὰ μὴ ἀγαθὰ |preserve; obtain , ὅρατε ὑμεῖς, πῶς ἀνισοί ἔστε  
καὶ |headstrong, . τί δὲ καὶ βούλεσθε μᾶλλον; |small coin  
unfeeling  
ἢ φίλον |faithful; trust |bashful, , εἰς τοῦτο οὖν μοι μᾶλλον  
worthy |modest  
|seize, |capture; καὶ μή, δι' ὅν |throw away, lose ταῦτα, ἐκεῖνά  
understand  
με πράσσειν ἀξιοῦτε.

Ἄλλ' ἡ πατρίς, ὅσον ἐπ' ἐμοί, φησίν, ἀβοήθητος ἔσται.  
πάλιν, |what kind ταύτην |help , |roofed colonnāde, διὰ σὲ  
storehouse  
οὔτε βαλανεῖα. καὶ τί τοῦτο; οὐδὲ γάρ |sandals ἔχει  
διὰ τὸν χαλκέα οὐδ' |tool διὰ τὸν σκυτέα· ἵκανὸν δέ, ἐὰν  
ἔκαστος |fill, fulfill τὸ ἔαυτοῦ ἥργον. εἰ δὲ ἄλλον τινὰ  
αὐτῇ |equip, build πολίτην |faithful; trust |bashful, , οὐδὲν  
worthy |modest  
ἄν αὐτὴν ὡφέλεις; |yea |not so?; and so ὁ 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*

ἀδικος unfair; obstinate, bad  
 αἰδήμων bashful, modest  
 ἀναιδής shameless, ruthless  
 ἀπιστος not trusting, not trustworthy  
 ~stand  
 ἀπληστος insatiable, greedy  
 ἀποβάλλω throw away, lose  
 ἀποτελέω accomplish, produce  
 ἀχθομαι be burdened with  
 ἐπαινέω concur, praise, advise  
 ἐπαινός terrible  
 ἐστίασις (ἀ) feasting  
 ἐστιάω give a feast  
 θρίδαξ lettuce  
 ὁβολός type of small coin, weight

δρελος -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  
 προΐξ -κός (f) gift, dowry  
 προσαγορεύω address, call by name  
 προτιμάω (i) prefer, pay attention to  
 συμβουλία advice; consultation  
 φοιτάω go back and forth  
 ωφελέω help, be useful

ἄν εἴης αὐτῇ. τύνα οὖν ἔξω, φησί, χώραν ἐν τῇ πόλει; ἦν  
ἄν δύνη φυλάττων ἄμα τὸν πιστὸν καὶ αἰδήμονα.

Εἰ δὲ ἐκείνην ὡφελεῖν βουλόμενος ἀποβαλεῖς ταῦτα, τί  
ὄφελος ἄν αὐτῇ γένοιο ἀναιδῆς καὶ ἀπιστος ἀποτελεσθείς;

## 25

Προετιμήθη σού τις ἐν ἔστιάσει ἢ ἐν προσαγορεύσει ἢ ἐν  
τῷ παραληφθῆναι εἰς συμβουλίαν; εἰ μὲν ἀγαθὰ ταῦτα  
ἐστι, χαίρειν σε δεῖ, ὅτι ἔτυχεν αὐτῶν ἐκεῖνος· εἰ δὲ κακά,  
μὴ ἄχθου, ὅτι σὺ αὐτῶν οὐκ ἔτυχες· μέμνησο δέ, ὅτι οὐ  
δύνασαι μὴ ταῦτὰ ποιῶν πρὸς τὸ τυγχάνειν τῶν οὐκ ἐφ'  
ημῖν τῶν ἵσων ἀξιοῦσθαι.

Πῶς γὰρ ἵσον ἔχειν δύναται ὁ μὴ φοιτῶν ἐπὶ θύρας τινὸς  
τῷ φοιτῶντι; ὁ μὴ παραπέμπων τῷ παραπέμποντι; ὁ μὴ  
ἐπαινῶν τῷ ἐπαινοῦντι, ἀδικος οὖν ἔσῃ καὶ ἀπληστος, εἰ  
μὴ προϊέμενος ταῦτα, ἀνθ' ὅν ἐκεῖνα πιπράσκεται, προῦκα  
αὐτὰ βουλήσῃ λαμβάνειν.

Ἄλλὰ πόσου πιπράσκονται θριδακες; ὀβολοῦ, ἄν οὕτω

ἀν εἴης αὐτῇ. τίνα οὖν ἔξω, φησί, χώραν ἐν τῇ πόλει; ἢν

ἀν δύνῃ φυλάττων ἄμα τὸν faithful; bashful, trustworthy

Εἰ δὲ ἐκείνην help, be useful ὥμενος throw away, lose τι

ᾳ use, a help ἀτῆ γένοιο shameless, ruthless not trust-ing, not produce trustwor-thy

25

prefer, pay at- σού τις ἐν ἔστιάσει ἢ ἐν προσαγορεύσει ἢ ἐν intention to

τῷ receive, undertake, as-advice; consultation, associate with ν ἀγαθὰ ταῦτα

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

μὴ be burdened with ταῦτα ποιῶν πρὸς τὸ τυγχάνειν τῶν οὐκ ἐφ'

δύνασαι μὴ ταῦτα ποιῶν πρὸς τὸ τυγχάνειν τῶν οὐκ ἐφ'

ημῖν τῶν ἵσων ἀξιοῦσθαι.

Πῶς γὰρ ἵσον ἔχειν δύναται ὁ μὴ go back and forth τινὸς

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

ἐπαινῶν τῷ concur unfair; ob- stinate, bad ἔσῃ καὶ insatiable, greedy

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

αὐτὰ βουλήσῃ λαμβάνειν.

Ἄλλὰ how export, sell as a lettuce type of small coin, weight

many, slave

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  
 ἄπληγστος insatiable, greedy  
 δεῖπνον meal, food  
 δεῖπνος meal, food  
 εἴσοδος (f) entrance ~odometer  
 ἐνταῦθα there, here  
 ἐπαινέω concur, praise, advise  
 ἐπαινος (noun) praise  
 ἐστίασις (ά) feasting  
 θεραπείη -ας service, tending  
 θρίδαξ lettuce

καταμανθάνω examine, observe  
 λυσιτελέω (v) be useful  
 ὀβολός type of small coin, weight  
 ποτήριον cup  
 προΐημι 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 θριδακας, σὺ δὲ μὴ προέμενος μὴ λάβης, μὴ οἶου ἔλαττον ἔχειν τοῦ λαβόντος. ὡς γὰρ ἐκεῦνος ἔχει θριδακας, οὕτω σὺ τὸν ὀβολόν, δὲν οὐκ ἔδωκας.

Τὸν αὐτὸν δὴ τρόπον καὶ ἐνταῦθα. οὐ παρεκλήθης ἐφ' ἐστίασύν τινος; οὐ γὰρ ἔδωκας τῷ καλοῦντι, ὅσου πωλεῖ τὸ δεῖπνον. ἐπαίνου δ' αὐτὸν πωλεῖ, θεραπείας πωλεῖ. δὸς οὖν τὸ διάφορον, εἰ σοι λυσιτελεῖ, ὅσου πωλεῖται. εἰ δὲ κάκεῦνα θέλεις μὴ προΐεσθαι καὶ ταῦτα λαμβάνειν, ἀπληστος εἶ καὶ ἀβέλτερος.

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

## 26

Τὸ βούλημα τῆς φύσεως καταμαθεῖν ἔστιν ἐξ ὅν οὐδιαφερόμεθα πρὸς ἀλλήλους. οἶον, ὅταν δῆλον παιδάριον κατεάξῃ τὸ ποτήριον, πρόχειρον εὐθὺς λέγειν ὅτι τῶν

τύχη. ἀν oὖν τις |send forth, abandon-type of <sup>small</sup>lettuce  
 |don |coin, weight  
 σὺ δὲ μὴ |send forth, abandon<sup>^</sup>τῆς, μὴ οἴου ἔλαττον ἔχειν τοῦ  
 λαβόντος. ὡς γὰρ ἐκεῖνος ἔχει |lettuce , οὕτω σὺ τὸν  
 |type of small οὐκ ἔδωκας.  
 |coin, weight

Τὸν αὐτὸν δὴ τρόπον καὶ |there, here οὐ παρεκλήθης ἐφ  
 |feasting τινος; οὐ γὰρ ἔδωκας τῷ καλοῦντι, ὅσου πωλεῖ τὸ  
 δεῖπνον. |(noun) praise τὸ πωλεῖ, |service, πωλεῖ. δὸς οὖν  
 τὸ διάφορον, εἰ σοι λυσιτελεῖ, ὅσου πωλεῖται. εἰ δὲ κάκεῖνα  
 θέλεις μὴ |send forth, abandon<sup>^</sup> α λαμβάνειν, |insatiable, εἰ καὶ  
 ἀβέλτερος.

Οὐδὲν οὖν ἔχεις ἀντὶ τοῦ δείπνου; ἔχεις μὲν οὖν τὸ μὴ  
 |concur τοῦτον, δὲν οὐκ ἥθελες, τὸ μὴ |raise; endure αὐτοῦ  
 τῷ ἐπὶ τῆς |entrance.

## 26

Τὸ βούλημα τῆς |nature (of) examine, |observe  
 |a thing  
 διαφερόμεθα πρὸς ἄλλήλους. οἶον, ὅταν ἄλλου παιδάριον  
 κατέάξῃ τὸ |cup , |handy; ready to<sup>^</sup>τὸς λέγειν ὅτι τῷ  
 |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  
 αἰσχύνη (ū) shame, dishonor  
 αἰσχύνω (ū) spoil, disgrace, disfigure, mar  
 ἀνθρώπινος human  
 ἀπαντάω encounter, come upon  
 ἀποτυγχάνω fail  
 ἐπιτρέπω entrust, decide, allow ~trophy  
 κατάγνυμι (ū) break up, shatter

λοιδορέω abuse, revile  
 οἴμοι woe is me  
 ὁποῖος 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 ἔστιν. ὅσθι οὖν, ὅτι, ὅταν καὶ τὸ σὸν κατεαγγῆ,  
τοιοῦτον εἶναι σε δεῖ, ὅποιον ὅτε καὶ τὸ τοῦ ἄλλου  
κατεάγη. οὕτω μετατίθει καὶ ἐπὶ τὰ μεῖζονα. τέκνον  
ἄλλου τέθηται ή γυνή; οὐδείς ἔστιν ὃς οὐκ ἀν εἴποι ὅτι  
ἀνθρώπινον· ἀλλ’ ὅταν τὸ αὐτοῦ τινος ἀποθάνῃ, εὐθὺς  
οὗμοι, τάλας ἐγώ. ἐχρῆν δὲ μεμνῆσθαι, τί πάσχομεν περὶ  
ἄλλων αὐτὸς ἀκούσαντες.

## 27

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

## 28

Εἰ μὲν τὸ σῶμά σού τις ἐπέτρεπε τῷ ἀπαντήσαντι,  
ἡγανάκτεις ἀν· ὅτι δὲ σὺ τὴν γνώμην τὴν σεαυτοῦ  
ἐπιτρέπεις τῷ τυχόντι, ἵνα, ἐὰν λοιδορήσηται σοι,  
ταραχθῇ ἐκείνη καὶ συγχυθῇ, οὐκ αἰσχύνῃ τούτου ἔνεκα;

γινομένων ἐστίν. ἵσθι οὖν, ὅτι, ὅταν καὶ τὸ σὸν κατεαγγῆ,  
 τοιοῦτον εἶναι σε δεῖ, |whatever kind καὶ τὸ τοῦ ἄλλου  
 |break up, shatter μετατίθει καὶ ἐπὶ τὰ μείζονα. τέκνον  
 ἄλλου τέθνηκεν ἢ γυνή; οὐδείς ἐστιν ὃς οὐκ ἀν εἴποι ὅτι  
 |human ἀλλ' ὅταν τὸ αὐτοῦ τινος ἀποθάνῃ, εὐθὺς  
 |woe is|wretched, ὡς. ἐχρῆν δὲ μεμνῆσθαι, τί πάσχομεν περὶ  
 |me miserable ἄλλων αὐτὸς ἀκούσαντες.

27

"Ωσπερ |lookout πρὸς τὸ |fail οὐ τίθεται, οὔτως οὐδὲ  
 κακοῦ |nature (of a thing) ,ίνεται.

28

Εἰ μὲν τὸ σῶμά σού τις |entrust, decide, |encounter, come upon  
 |allow  
 |be vexed, in a ἀντί ὅτι δὲ σὺ τὴν γνώμην τὴν |yourself  
 ferment  
 |entrust, de- τῷ τυχόντι, ἵνα, ἐὰν |abuse, revile σοι,  
 |cide, allow  
 |mess things up η 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*

ἀγών -ος (m, 3) gathering place

~agony

ἀθλέω 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

ἀπλόος single; simple ~haploid

ἀπτω set on fire; attach; mid: touch, seize ~haptic

ἄτε as if; since

γυμνάζω exercise, do training

δυσχερής annoying, difficult

εἴτε then, therefore, next

ἐκβάλλω throw out, fell, let fall

~ballistic

ἐνθυμέομαι (v) take to heart

ἐξῆς in turn

ἐπισκέπτομαι look upon, inspect

ἐπισκοπέω look upon, inspect

ἐπιστάτης -ου (m, 1) suppliant, dependant ~station

ἰατρός (α) physician

καθηγέομαι lead

καταπίνω (i) swallow

καῦμα -τος (n, 3) heat ~caustic

κομψός clever, urbane, pleasant

μαστιγώ (i) whip

ναός (α) temple, shrine ~nostalgia

νῆ yea

παιδίον young child; slave

παλαιστής -οῦ (m, 1) wrestler ~Pallas

πέμμα (pl) pastries, sweetmeats

πρόθυμος (v) willing, eager ~fume

σεαυτοῦ yourself

σκοπάω watch, observe

σκοπέω behold, consider

στρέφω turn, veer ~atrophy

σφυρόν ankle, foothill

φῦχος -εος (n, 3) coolness ~psychology

ψυχρός (v) cold ~psychology

φύχω (v) 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 ἥξεις ἄτε μηδὲν τῶν ἔξῆς ἐντεθυμημένος,  
ὕστερον δὲ ἀναφανέντων δυσχερῶν τινων αἰσχρῶς  
ἀποστήσῃ. θέλεις Ὀλύμπια νικῆσαι;

Κάγω, νὴ τοὺς θεούς· κομψὸν γάρ ἐστιν. ἀλλὰ σκόπει τὰ  
καθηγούμενα καὶ τὰ ἀκόλουθα καὶ οὕτως ἅπτου τοῦ ἔργου.  
δεῖ σ’ εὐτακτεῖν, ἀναγκοφεῖν, ἀπέχεσθαι πεμμάτων,  
γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὥρᾳ τεταγμένῃ, ἐν  
καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς ἔτυχεν,  
ἀπλῶς ὡς ἰατρῷ παραδεδωκέναι σεαυτὸν τῷ ἐπιστάτῃ,  
εἶτα ἐν τῷ ἀγῶνι παρορύσσεσθαι, ἔστι δὲ ὅτε χεῖρα  
ἐκβαλεῖν, σφυρὸν στρέψαι, πολλὴν ἀφὴν καταπιεῖν, ἔσθ  
ὅτε μαστιγωθῆναι καὶ μετὰ τούτων πάντων νικηθῆναι.

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

29

Ἐκάστου ἔργου σκόπει τὰ |lead καὶ τὰ |following,  
 αὐτοῦ καὶ οὕτως ἔρχου ἐπ' αὐτό. εἰ δὲ μή, τὴν μὲν πρώτην  
 |willing, ἡξεις |as if; since τῶν |in turn|take to heart  
 |eager  
 ὕστερον δὲ |reveal, shine |annoying, τινων |shameful  
 |difficult  
 ἀποστήσῃ. θέλεις Ὄλύμπια νικῆσαι;

Κάγω, νὴ τὸς θεούς\* |clever, urbanē, ἰστιν. ἀλλὰ σκόπει τὰ  
 |pleasant  
 |lead καὶ τὰ |following, καὶ οὕτως ἄπτου τοῦ ἔργου.  
 |attending  
 δεῖ σ' εὐτακτεῖν, ἀναγκοτροφεῖν, |ward off, (pl) pastries,  
 |exercise, do πρὸς ἀνάγκην, ἐν |drive off, sweetmeats  
 |training |refrain, be  
 |heat , ἐν ψύχει, μὴ |cold at ωρᾳ, τεταγμένῃ, ἐν  
 |single; ὡς |physician υπαδεδωκέναι |yourself τῷ ἐπιστάτῃ,  
 |simple  
 |then, there- ἀγῶνι παρορύσσεσθαι, ἔστι δὲ ὅτε χεῖρα  
 |fore, next  
 |throw out, ankle, |turn , πολλὴν ἀφῆν |swallow , ἔσθ  
 |fell, let fall |foothill  
 ὅτε |whip καὶ μετὰ τούτων πάντων νικηθῆναι.

Ταῦτα ἐπισκεψάμενος, ἀν ἔτι θέλης, ἔρχου ἐπὶ τὸ |toil  
 εἰ δὲ μή, ὡς τὰ |young |act: overturn; mid: ἦν 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 ἀεθλητού (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 (v) 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 (i) imitate, represent

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

παῖςει, νῦν δὲ μονομάχους, νῦν δὲ σαλπῖζει, εἶτα τραγωδεῖ· οὕτω καὶ σὺ νῦν μὲν ἀθλητής, νῦν δὲ μονομάχος, εἶτα ῥήτωρ, εἶτα φιλόσοφος, ὅλη δὲ τῇ ψυχῇ οὐδέν· ἀλλ’ ὡς πίθηκος πᾶσαν θέαν, ἦν ἀν ἴδης, μιμῆ καὶ ἄλλο ἐξ ἄλλου σοι ἀρέσκει. οὐ γὰρ μετὰ σκέψεως ἥλθες ἐπί τι οὐδὲ περιοδεύσας, ἀλλ’ εἰκῇ καὶ κατὰ ψυχρὰν ἐπιθυμίαν.

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

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

πρᾶγμα, νῦν δὲ μονομάχους, νῦν δὲ |sound the trumpet, ηγωδεῖ·

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

πρόσθιος πάσαν θέαν, ἥν ἀνὶς, |imitate, ` ἀλλο ἐξ ἀλλον  
speaker

πιθηκος πᾶσαν θέαν, ἥν ἀνὶς, |imitate, ` ἀλλο ἐξ ἀλλον  
represent

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

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

Οὕτω θεασάμενοί τινες |wisdom-loving ἀὶ 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 ἥ |wrestler , ἵδε σεαυτοῦ τοὺς

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

Ἄλλος γὰρ πρὸς ἄλλο πέφυκε. δοκεῖς, ὅτι ταῦτα

ποιῶν |in the same way| ισαι ἐσθίειν, |in the same way| ιν,

όμοιώς |hold out, of-| ὁμοίως δυσαρεστεῖν; |lie awake  
fer, thrust

ποιῶν |work , ἀπὸ τῶν οἰκείων ἀπελθεῖν, ὑπὸ παιδαρίου

ποιῶν |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 considerately; 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  
 ἐπίπταν =ἐπί  
 ἐπισκέπτομαι look upon, inspect  
 ἐπισκοπέω look upon, inspect  
 ἐπίτροπος agent, officer  
 ἐπιχέω pour over  
 ἡγεμονικός showing leadership  
 ἴδιωτης -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  
 ποιώ hit  
 παραχωρέω yield, concede  
 προσάγω bring to a place  
 ~demagogue  
 δήτωρ 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  
 τοιγάρο therefore  
 φιλόσοφος wisdom-loving  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics

ἐν παντὶ ἥπτον ἔχειν, ἐν τιμῇ, ἐν ἀρχῇ, ἐν δύκῃ, ἐν πραγματίῳ παντί.

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

## 30

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

ἐν παντὶ ἥπτον ἔχειν, ἐν τῷ μῆ, 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 |στερον δὲ |tax |collec-then, |therefore,  
child; |tor |next

public |then, |agent, |Kaίσαρος. ταῦτα οὐ συμφωνεῖ.  
speaker |there-officer

ἔνα σε |fore, |ἄνθρωπον ἢ ἀγαθὸν ἢ |bad |εἶναι· ἢ τὸ

|showing |σε δεῖ |accomplish; |undo; |yourself ἢ τὸ |outside |}  
leadership |destory someone

περὶ τὰ ἔσω φιλοτεχνεῖν ἢ περὶ τὰ ἔξω· τοῦτ' ἔστιν ἢ

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

## 30

Τὰ |come down, |(a|=επί |ταῖς σχέσεσι παραμετρεῖται.  
day) to fall, arrive;

πατήρ |εστιν· |ὑπαγορεύεται |take care of, |yield, concede  
be proper |oversee

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

πατήρ |bad |εστι. 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	observe, contemplate
ἀμελέω	disregard; (impers.) of course	καθήκω come down, (a day) to fall, arrive; be proper
βλάπτω	break, make fail	καθίημι (u) speed down upon; take down ~jet
γείτων	-ονος (f) neighbor	μέμφομαι blame; reject
διοικέω	manage, keep house	ὀρθός upright, straight; correct, just ~orthogonal
ἐγκαλέω	demand payment; accuse	προσίρεσις -εως (f) plan, preference
ἐθίζω	accustom	σαυτοῦ yourself
εἴκω	yield; seem likely, (pf+dat) seem like, (pf) be fit/worthy of/to ~victor	ὑπολαμβάνω take under one's support, seize; speak up; imagine ~epilepsy
ἐκκαλέω	call forth ~gallo	φύσις -εως (f) nature (of a thing) ~physics
ἐκών	willingly, on purpose; giving in too easily	φύω produce, beget; clasp ~physics
ἐπιτελέω	complete; do a religious duty	
ἐπιτέλλω	order ~apostle	
εὐσέβεια	filial/religious piety	
θεωρέω	be sent to consult an oracle;	

τί ἐκεῖνος ποιεῖ, ἀλλὰ τί σοὶ ποιύσαντι κατὰ φύσιν ἡ σὴ  
ἔξει προαιρεσις· σὲ γὰρ ἄλλος οὐ βλάψει, ἀν μὴ σὺ θέλῃς·  
τότε δὲ ἔσῃ βεβλαμμένος, ὅταν ὑπολάβῃς βλάπτεσθαι.  
οὕτως οὖν ἀπὸ τοῦ γείτονος, ἀπὸ τοῦ πολίτου, ἀπὸ τοῦ  
στρατηγοῦ τὸ καθῆκον εὑρήσεις, ἐὰν τὰς σχέσεις ἐθίζῃ  
θεωρεῖν.

## 31

Τῆς περὶ τοὺς θεοὺς εὐσεβείας ἵσθι ὅτι τὸ κυριώτατον  
ἐκεῖνό ἔστιν, ὁρθὰς ὑπολήψεις περὶ αὐτῶν ἔχειν ὡς ὅντων  
καὶ διοικούντων τὰ ὅλα καλῶς καὶ δικαίως καὶ σαυτὸν εἰς  
τοῦτο κατατεταχέναι, τὸ πείθεσθαι αὐτοῖς καὶ εἴκειν πᾶσι  
τοῖς γινομένοις καὶ ἀκολουθεῖν ἐκόντα ὡς ὑπὸ τῆς ἀρίστης  
γνώμης ἐπιτελουμένοις. οὕτω γὰρ οὐ μέμψῃ ποτὲ τοὺς  
θεοὺς οὔτε ἐγκαλέσεις ὡς ἀμελούμενος.

Ἄλλως δὲ οὐχ οἶόν τε τοῦτο γίνεσθαι, ἐὰν μὴ ἄρῃς ἀπὸ  
τῶν οὐκ ἐφ' ἡμῖν καὶ ἐν τοῖς ἐφ' ἡμῖν μόνοις θῆς τὸ ἀγαθὸν  
καὶ τὸ κακόν. ὡς, ἀν γέ τι ἐκείνων ὑπολάβῃς ἀγαθὸν ἢ

τί ἐκεῖνος ποιεῖ, ἀλλὰ τί σὸν ποιήσαντι κατὰ φύσιν ἡ σὴ  
 ἔξει |plan, preference| γὰρ ἀλλος οὐ βλάψει, ἀν μὴ σὺ θέλῃς·  
 τότε δὲ ἔσῃ |break, make fail| ὅταν |take under|break, make fail  
 οὗτως οὖν ἀπὸ τοῦ |neighbor|, ἀπὸ τοῦ ποτίου, ἀπὸ τοῦ  
 στρατηγοῦ τὸ καθῆκον εὑρήσεις, ἐὰν τὰς σχέσεις |accustom  
 |be sent to consult an ora-  
 cle; observe, contemplate

## 31

Τῆς περὶ τὸν θεοὺς |fil-| <sup>ἴσθι</sup> ὅτι τὸ κυριώτατον  
 ἐκεῖνό ἔστιν, |upright, straight; piety| περὶ αὐτῶν ἔχειν ὡς ὄντων  
 καὶ |manage, keep house| <sup>τι</sup> καλῶς καὶ δικαίως καὶ |yourself| εἰς  
 τοῦτο κατατεταχέναι, τὸ πείθεσθαι αὐτοῖς καὶ |yield; seem likely|  
 τοῖς γινομένοις καὶ |follow| <sup>τι</sup> willingly <sup>ἴσ</sup> ὑπὸ τῆς αριστῆς  
 γνώμης ἐπιτελουμένοις. οὗτω γὰρ οὐ |blame; reject| ποτὲ τὸν  
 θεοὺς οὔτε ἐγκαλέσεις ὡς |disregard| .

”Αλλως δὲ οὐχ οἶόν τε τοῦτο γίνεσθαι, ἐὰν μὴ ἄρης ἀπὸ  
 τῶν οὐκ ἐφ’ ἡμῖν καὶ ἐν τοῖς ἐφ’ ἡμῖν μόνοις θῆσ τὸ ἀγαθὸν  
 καὶ τὸ κακόν. ὡς, ἀν 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  
 αἴτιος blameworthy; the cause  
 ~etiology  
 αἰτίος blameworthy; the cause  
 ~etiology  
 ἀμήχανος helpless, impossible  
 ~mechanism  
 ἀποτυγχάνω fail  
 βλάβη harm  
 βλάπτω break, make fail  
 γεωργός farming  
 ἐκκλίνω (i) turn away, back down,  
 shun  
 ἐκτρέπω turn aside  
 ἔμπορος passenger; merchant ~pierce  
 ἐνθεν thence, whence  
 ἐντίθημι load; mp: take to heart  
 ~thesis  
 ἔπειμι lie upon; approach ~ion  
 ἔπιμελέομαι take care of, oversee

εὐσέβεια filial/religious piety  
 εὐσεβής pious  
 ζῷον being, animal; picture  
 λοιδορέω abuse, revile  
 μεθίημι let go, cease; (mid) speed off  
 ~jet  
 μέμφομαι blame; reject  
 μεταδίδωμι give part of ~donate  
 μέτειμι be among, go, follow ~ion  
 μισέω (i) 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  
 ὡφέλιμος helping, useful

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

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

"Ενθεν καὶ πατὴρ ὑπὸ νίοῦ λοιδορεῖται, ὅταν τῶν δοκούντων ἀγαθῶν εἶναι τῷ παιδὶ μὴ μεταδιδῷ· καὶ Πολυνείκην καὶ Ἐτεοκλέα τοῦτ' ἐποίησε πολεμίους ἀλλήλοις τὸ ἀγαθὸν οἴεσθαι τὴν τυραννίδα. διὰ τοῦτο καὶ ὁ γεωργὸς λοιδορεῖ τὸν θεούς, διὰ τοῦτο ὁ ναύτης, διὰ τοῦτο ὁ ἔμπορος, διὰ τοῦτο οἱ τὰς γυναικας 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.

Πέφυκε γὰρ πρὸς τοῦτο πᾶν ζῷον τὰ μὲν βλαβερὰ φαινόμενα καὶ τὰ αἴτια αὐτῶν φεύγειν καὶ **turn aside**,

τὰ δὲ **helping, useful**, καὶ τὰ αἴτια αὐτῶν μετιέναι τε καὶ

|be confused |helpless, |impossible *οὐν* |break, make fail *να* *οἰόμενον*

χαίρειν τῷ δοκοῦντι |break, make fail| ἐρ καὶ τὸ αὐτῆ τῇ

*βλάβη χαίρειν* |unable;  
impossible

*Ἐνθεν καὶ πατήρ ὑπὸ νιοῦ |abuse, revile, ὅταν τῶν*

δοκούντων ἀγαθῶν εἶναι τῷ παιδὶ μὴ |give part of καὶ

Πολυνείκην καὶ Ἐτεοκλέα τοῦτ' ἐποίησε πολεμίους

ἀλλήλοις τὸ ἀγαθὸν οἴεσθαι τὴν **tyranny** διὰ τοῦτο

*καὶ ὁ ἀρνητής* |farming abuse, revile *τοὺς θεούς, διὰ τοῦτο ὁ ἀπόλλητος* |sailor

διὰ τοῦτο ὁ **passenger; merchant** διὰ τοῦτο οἱ τὰς γυναικας καὶ τὰ

τέκνα ἀπολλύντες. |where γὰρ τὸ συμφέρον, |lie upon; approach

*δεῖ καὶ* |turn away, back *ω* *αὐτῷ* *καὶ* |fil-  
|down, shun |ial/religious |take care of,  
piety |oversee

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	μαντικός	prophetic
ἀμελής	careless	μάντις	-ος (m) seer ~mantis
ἀπάρχω	cut hairs ~oligarch	όποιος	whatever kind
ἀπειθέω	disobey	παρακούω	overhear, eavesdrop; not heed
ἀποβαίνω	leave, get off; turn out	παραλαμβάνω	receive, undertake, associate with
~basis		πάτριος	of the father(s), ancestral
γλίσχρος	sticky; importunate; penurious	πρόσειμι	approach, draw near; add ~ion
διαγνώσκω	discern, decide	προσήκω	belong to, it beseems
εἴπερ	if indeed	προσίημι	be allowed near
ἐκάστοτε	each time	πρόσω	forward, in the future; far
θαρρέω	be of good heart	σπένδω	libate; (mid) make a treaty ~spontaneous
θαρσέω	be of good heart	συμβουλεύω	give advice; (mid) consult ~volunteer
θάρσος	boldness, over-boldness	σύμβουλος	adviser
θύω (v)	rush; sacrifice ~θύω	τρέμω	tremble in fear ~tremble
καθαρός	clean, pure	φιλόσοφος	wisdom-loving
καταίρω	swoop; land		
καταράομαι (αᾶα)	curse		
κωλύω (v)	hinder, prevent		

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

## 32

”Οταν μαντικῇ προσίης, μέμνησο, ὅτι, τί μὲν ἀποβήσεται,  
οὐκ οἶδας, ἀλλὰ ἥκεις ὡς παρὰ τοῦ μάντεως αὐτὸ<sup>ν</sup>  
πευσόμενος, ὅποιον δέ τι ἐστίν, ἐλήλυθας εἰδώς, εἴπερ εἰ  
φιλόσοφος. εἰ γάρ ἐστί τι τῶν οὐκ ἐφ' ἡμῖν, πᾶσα ἀνάγκη  
μήτε ἀγαθὸν αὐτὸν ἐνναι μήτε κακόν.

Μὴ φέρε οὖν πρὸς τὸν μάντιν ὕρεξιν ἢ ἔκκλισιν  
μηδὲ τρέμων αὐτῷ πρόσει, ἀλλὰ διεγνωκώς, ὅτι  
πᾶν τὸ ἀποβησόμενον ἀδιάφορον καὶ οὐδὲν πρὸς  
σέ, ὅποιον δ' ἂν ἦ, ἐσται αὐτῷ χρήσασθαι καλῶς  
καὶ τοῦτο οὐθεὶς κωλύσει. θαρρῶν οὖν ὡς ἐπὶ<sup>ν</sup>  
συμβούλους ἔρχου τὸν θεούς· καὶ λοιπόν, ὅταν  
τί σοι συμβουλευθῇ, μέμνησο τίνας συμβούλους  
παρέλαβες καὶ τίνων παρακούσεις ἀπειθήσας.

32

"Οταν |prophetic τροσίγς, μέμνησο, ὅτι, τί μὲν |leave, get off;  
turn out οὐκ οἶδας, ἀλλὰ ἥκεις ως παρὰ τοῦ |seer αὐτὸς πευσόμενος, |whatever kind ἐστίν, ἐλήλυθας εἰδώς, |if indeed εἰ γάρ ἐστί τι τῶν οὐκ ἐφ' ἡμῖν, πᾶσα ἀνάγκη |wisdom-loving μήτε ἀγαθὸν αὐτὸν εἶναι μήτε κακόν.

Μὴ φέρε οὖν πρὸς τὸν |seer ὅρεξιν ἢ ἔκκλισιν  
 μηδὲ |tremble in fear ὁ πρόσει, ἀλλὰ |discern, , ὅτι  
 πᾶν τὸ |leave, get off; ἀδιάφορον καὶ οὐδὲν πρὸς  
 σέ, |whatever kind ἢ, ἔσται αὐτῷ χρήσασθαι καλῶς  
 καὶ τοῦτο οὐθεὶς κωλύσει. θαρρῶν οὖν ὡς ἐπὶ<sup>1</sup>  
 |adviser ἔρχου τοὺς θεούς· καὶ λοιπόν, ὅταν  
 τί σοι |συμβουλεύω?: give, advice; (mid) consult; adviser  
 or συμβουλεύω?: give advice; (mid) con-  
 |receive, undertake, τίνων παρακούσεις |disobey  
 |associate with

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  
**ἐκβασις** -τος (f) way out ~basis  
**καθάπερ** exactly as  
**μαντεύομαι** to divine ~mantis  
**μάντις** -ος (m) seer ~mantis  
**ναός** (α) 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

Ἐρχουν δὲ ἐπὶ τὸ μαντεύεσθαι, καθάπερ ἡξίου Σωκράτης,  
 ἐφ' ὧν ἡ πᾶσα σκέψις τὴν ἀναφορὰν εἰς τὴν ἔκβασιν ἔχει  
 καὶ οὕτε ἐκ λόγου οὕτε ἐκ τέχνης τινὸς ἄλλης ἀφορμαὶ  
 δίδονται πρὸς τὸ συνιδεῖν τὸ προκείμενον· ὡστε, ὅταν  
 δεήσῃ συγκινδυνεῦσαι φίλω ἢ πατρίδι, μὴ μαντεύεσθαι,  
 εἰ συγκινδυνευτέον. καὶ γὰρ ἀν προείπη σοι ὁ μάντις  
 φαῦλα γεγονέναι τὰ ιερά, δῆλον ὅτι θάνατος σημαίνεται  
 ἢ πήρωσις μέρους τινὸς τοῦ σώματος ἢ φυγή· ἀλλ'  
 αἴρει ὁ λόγος καὶ σὺν τούτοις παρίστασθαι τῷ φίλῳ  
 καὶ τῇ πατρίδι συγκινδυνεύειν. τοιγαροῦν τῷ μεῖζονι  
 μάντει πρόσεχε, τῷ Πυθίῳ, ὃς ἐξέβαλε τοῦ ναοῦ τὸν οὐ  
 βοηθήσαντα ἀναιρουμένω τῷ φίλῳ.

## 33

Τάξον τινὰ ἥδη χαρακτῆρα σαυτῷ καὶ τύπον, ὃν φυλάξεις  
 ἐπί τε σεαυτοῦ ὡν καὶ ἀνθρώποις ἐντυγχάνων.

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

Ἐρχου δὲ ἐπὶ τὸ |to divine |, |exactly as ἡξίου Σωκράτης,  
 ἐφ' ὅν ἡ πᾶσα |perception, |rising, car- |*εἰς τὴν ἐκβασιν ἔχει*  
 |examination |rying back  
 καὶ οὗτε ἐκ λόγου οὗτε ἐκ |craft |τινὸς ἀλλῆς |starting  
 |be set before; |*ῶστε, ὅταν* |means  
 διδούνται πρὸς τὸ συνιδεῖν τὸ |propose  
 δεήση συγκινδυνεῦσαι φίλω ἡ πατρίδι, μὴ |to divine |,  
 εἰ συγκινδυνευτέον. καὶ γὰρ ἀν |foretell, |proclaim |seer  
 |order before  
 |trifling γεγονέναι τὰ ἱερά, |visible, |<sup>ταῦτα</sup> ἄνατος |give orders to;  
 |conspicuous |show; mark  
 ἡ πήρωσις μέρους τινὸς τοῦ σώματος ἡ |flight, means |<sup>ταῦτα</sup>  
 |of escape  
 αἱρεῖ ὁ λόγος καὶ σὺν τούτοις παρίστασθαι τῷ φίλῳ  
 καὶ τῇ πατρίδι συγκινδυνεύειν. τοιγαροῦν τῷ μείζονι  
 |seer |direct |to; |<sup>τῷ</sup> Πυθίῳ, ὃς |throw out, fell, |temple |<sup>δὲν οὐ</sup>  
 |think about |βοηθήσαντα |take up |τῷ φίλῳ.

33

Τάξον τινὰ ἥδη |stamp; |char- |yourself |*καὶ* |mold, form |<sup>ταῦτα</sup> βυλάξεις  
 |acteristic  
 ἐπί τε |yourself |<sup>τὸν</sup> καὶ ἀνθρώποις ἐντυγχάνων.

Καὶ |silence |τὸ πολὺ ἔστω ἡ λαλείσθω τὰ ἀναγκαῖα καὶ δὶ<sup>ο</sup>  
 ὀλίγων. |rare, |scanty δέ ποτε καιροῦ παρακαλοῦντος ἐπὶ

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 ἀεθλητού (m, 1) athlete,  
contestant ~athlete

ἀλλόφυλος (ū) foreign

ἀνίημι urge, impel; release ~jet  
ἀπολαμβάνω receive, recover, take  
aside, cut off ~epilepsyβρῶμα -τος (n, 3) food; hole eaten in  
something ~voracious

γέλως laughter

διακρούω (mp) evade

ἔνειμι be in ~ion

ἐντείνω tauten ~tend

ἐπαινέω concur, praise, advise

ἐπαινός terrible

ἐστίασις (ᾶ) feasting

ἐστιάω give a feast

ἰδιωτικός private, amateurish

καθαρός clean, pure

μέχοι as far as, until

μήποτε absolutely never

μονομαχία single combat; gladiator  
fightὅρκος 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 (i) combine; decree

σύνειμι be with; have sex ~ion

τροφή food, upkeep ~atrophy

ὑπορρέω infiltrate

χρεία need, use

φέγω blame, censure

ψιλός (i) naked, bare ~epsilon

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

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

Γέλως μὴ πολὺς ἔστω μηδὲ ἐπὶ πολλοῖς μηδὲ ἀνειμένος.

Ορκον παραίτησαι, εἰ μὲν οἶόν τε, εἰς ἄπαν, εἰ δὲ μή, ἐκ τῶν ἐνόντων. ἔστιάσεις τὰς ἔξω καὶ ἵδιωτικὰς διακρούον·

Ἐὰν δέ ποτε γίνηται καιρός, ἐντετάσθω σοι ἡ προσοχή, μήποτε ἄρα ὑπορρυῆσις εἰς ἵδιωτισμόν. ἵσθι γάρ, ὅτι, ἐὰν ὁ ἔταῖρος ἦ μεμολυσμένος, καὶ τὸν συνανατριβόμενον αὐτῷ συμμολύνεσθαι ἀνάγκη, καν αὐτὸς ὡν τύχῃ καθαρός.

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

τὸ λέγειν λέξον μέν, ἀλλὰ περὶ οὐδενὸς τῶν τυχόντων·

μὴ περὶ single combat; μὴ περὶ ἵπποδρομιῶν, μὴ περὶ  
gladiator fight  
ἀθλητῶν, μὴ περὶ food      η lid, cover; drink έκασταχοῦ,  
μάλιστα δὲ μὴ περὶ ἀνθρώπων blame.      η ἐπαινῶν η censure

συγχρίνω?: combine; decree; or  
συγχρίνω?: combine; decree

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

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

receive, recover, take be silent  
aside, cut off

laughter η πολὺς ἔστω μηδὲ ἐπὶ πολλοῖς μηδὲ urge,  
impel;  
release

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

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

Ἐὰν δέ ποτε γίνηται καιρός, tauton      σοι η προσοχή,

absolutely η α infiltrate      εἰς ἰδιωτισμόν. ἴσθι γάρ, ὅτι, ἐὰν οὐ  
never

έταιρος η μεμολυσμένος, καὶ τὸν συνανατριβόμενον αὐτῷ

συμμολύνεσθαι ἀνάγκη, καὶ τὸν αὐτὸς ὥν τύχη clean, pure

Τὰ περὶ τὸ σῶμα as far as, until need, naked, receive, undertake,  
use      bare associate with

οἶον food,      lid, cover; drink ην, 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  
 ἀπαλλαξίω 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  
 βοείη 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 (ā) 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  
 πολλαχοῦ in many places  
 πότε when?  
 πρόσειμι approach, draw near; add  
 ~ion  
 σεαυτοῦ yourself  
 σπουδάζω be busy, earnest ~repudiate  
 τρυφή softness, luxury

πρὸς δόξαν ἢ τρυφὴν ἅπαν περίγραφε. περὶ ἀφροδίσια εἰς δύναμιν πρὸ γάμου καθαρευτέον·

Ἀπτομένω δὲ ὅν νόμιμόν ἐστι μεταληπτέον. μὴ μέντοι ἐπαχθῆσ γίνου τοῖς χρωμένοις μηδὲ ἐλεγκτικός· μηδὲ πολλαχοῦ τὸ ὅτι αὐτὸς οὐ χρῆ, παράφερε.

Ἐὰν τίς σοι ἀπαγγείλῃ ὅτι ὁ δεῖνά σε κακῶς λέγει, μὴ ἀπολογοῦ πρὸς τὰ λεχθέντα, ἀλλ’ ἀποκρώνου διότι ἡγνόει γὰρ τὰ ἄλλα τὰ προσόντα μοι κακά, ἐπεὶ οὐκ ἀν ταῦτα μόνα ἔλεγεν.

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

πρὸς δόξαν ἢ τρυφὴν ἄπαν |trace, circumscribe, |sexual

Ἄπομένω δὲ ὡν customary, legal, share in; swap μὴ μέντοι natural

ἐπαχθῆς γίνου τοῖς χρωμένοις μηδὲ ἐλεγκτικός· μηδὲ

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

Ἐὰν τίς σοι **announce, order**, ὅ δεῖνά σε κακῶς λέγει, μὴ **der, promise**

|defend one's conduct` *ιεχθέντα*, ἀλλ' ἀποκρίνου |be- |be ignorant of  
γὰρ τὰ ἄλλα τὰ |approach μοι κακά, ἐπεὶ οὐκ ἀν ταῦτα  
cause;  
that

μόνα ἔλεγεν.

Εἰς τὰ **theater** τὸ πολὺ παριέναι οὐκ ἀναγκαῖον. εἰ δέ

ποτε καιρὸς εἴη, μηδενὶ [be busy, earnest] οὐνοῦ η̄ [yourself]

τοῦτ' ἔστι. θέλε γίνεσθαι μόνα τὰ γινόμενα καὶ νικᾶν

μόνον τὸν νικῶντα· οὕτω γὰρ οὐκ **fetter, hinder** . . . **βοῆς** δὲ

καὶ τοῦ **laugh,** τινὶ ἡ ἐπὶ πολὺ συγκινεῖσθαι **complete.**  
smile **absolute**  
upon

ward off, <sup>upon</sup> drive off, refrain, *τὸ 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 (ι) speed down upon; take down ~jet  
 μηδέποτε never  
 ὁμιλία (ι) 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 θέαν.

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

”Οταν τινὶ μέλλῃς συμβαλεῖν, μάλιστα τῶν ἐν ὑπεροχῇ δοκούντων, πρόβαλε σαντῷ, τί ἀν ἐποίησεν ἐν τούτῳ Σωκράτης ἢ Ζήνων, καὶ οὐκ ἀπορήσεις τοῦ χρήσασθαι προσηκόντως τῷ ἐμπεσόντι.

”Οταν φοιτᾶς πρός τινα τῶν μέγα δυναμένων, πρόβαλε, ὅτι οὐχ εὑρήσεις αὐτὸν ἔνδον, ὅτι ἀποκλεισθήσῃ, ὅτι ἐντιναχθήσονται σοι αἱ θύραι, ὅτι οὐ φροντιεῖ σου. καὶ σὺν τούτοις ἐλθεῖν καθήκῃ, ἐλθὼν φέρε τὰ γινόμενα καὶ μηδέποτε εἴπης αὐτὸς πρὸς ἑαυτὸν ὅτι οὐκ ἦν τοσούτου· ἵδιωτικὸν γὰρ καὶ διαβεβλημένον πρὸς τὰ ἐκτός.

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

εθαύμασας τὴν θέαν.

Ἐις |hearing; τινῶν μὴ |haphazardly; in vain ἀριθι· παριῶν  
thing heard

δὲ τὸ |revered, holy ὡ |well built καὶ ἄμα ἀνεπαχθὲς φύλασσε.

”Οταν τινὶ μέλλῃς συμβαλεῖν, μάλιστα τῶν ἐν ὑπεροχῇ

δοκούντων, |throw |yourself τί ἀν ἐποίησεν ἐν τούτῳ  
before;

Σωκράτης ἦ |(γνῶν, καὶ οὐκ |be confused, τοῦ χρήσασθαι  
(Cmp) pretend, distressed

προσηκόντων |abandon |fall into; attack  
nominate

”Οταν |go back and forth χ τῶν μέγα δυναμένων, |throw before; propose;  
δότι οὐχ εὑρήσεις αὐτὸν ἔνδον, ὅτι |shut out; (+acc). οὐτε  
(mp) pretend, abandon, nominate  
close

ἐντιναχθήσονται σοι αἱ θύραι, ὅτι οὐ |consider, σου. καὶ  
ponder

σὺν τούτοις ἐλθεῖν καθήκῃ, ἐλθὼν φέρε τὰ γινόμενα καὶ

|never εἴπης αὐτὸς πρὸς ἑαυτὸν ὅτι οὐκ ἦν τοσούτον·

|private, /ἀρ καὶ |throw across; πρὸς τὰ |outside  
amateurish slander

Ἐν ταῖς ὁμιλίαις ἀπέστω τὸ ἑαυτοῦ τινων ἔργων ἦ

κινδύνων ἐπὶ πολὺ καὶ |immeasurable, -γῆσθαι. οὐ γάρ, ὡς  
immoderate

σοὶ |sweet στι τὸ τῶν σῶν κινδύνων μεμνῆσθαι, οὕτω καὶ

τοῖς ἄλλοις |sweet στι τὸ τῶν σοὶ συμβεβηκότων ἀκούειν.

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

ἐρυθριάω blush  
 εὔκαιρος convenient; wealthy  
 ἡδονή pleasure  
 καθάπερ exactly as  
 κινέω (i) 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

Απέστω δὲ καὶ τὸ γέλωτα κινεῖν· ὀλισθηρὸς γὰρ ὁ τρόπος εἰς ἴδιωτισμὸν καὶ ἄμα ἵκανὸς τὴν αἰδῶ τὴν πρὸς σὲ τῶν πλησίον ἀνιέναι.

Ἐπισφαλὲς δὲ καὶ τὸ εἰς αἰσχρολογίαν προελθεῖν. ὅταν οὖν τι συμβῇ τοιοῦτον, ἀν μὲν εὔκαιρον ἦ, καὶ ἐπίπληξον τῷ προελθόντι· εἰ δὲ μή, τῷ γε ἀποσιωπῆσαι καὶ ἐρυθριάσαι καὶ σκυθρωπάσαι δῆλος γίνου δυσχεραίνων τῷ λόγῳ.

## 34

“Οταν ἡδονῆς τινος φαντασίαν λάβῃς, καθάπερ ἐπὶ τῶν ἄλλων, φύλασσε σαντόν, μὴ συναρπασθῆς ὑπ’ αὐτῆς· ἀλλ’ ἐκδεξάσθω σε τὸ πρᾶγμα, καὶ ἀναβολήν τινα παρὰ σεαυτοῦ λάβε. ἔπειτα μνήσθητι ἀμφοτέρων τῶν χρόνων, καθ’ ὃν τε ἀπολαύσεις τῆς ἡδονῆς, καὶ καθ’ ὃν ἀπολαύσας ὕστερον μετανοήσεις καὶ αὐτὸς σεαυτῷ λοιδορήσῃ· καὶ τούτοις ἀντίθεις ὅπως ἀποσχόμενος χαιρήσεις καὶ ἐπαινέσεις αὐτὸς σεαυτόν. ἐὰν δέ σοι καιρὸς φανῆ

Ἄπέστω δὲ καὶ τὸ |laughter |move, |slippery γὰρ ὁ τρόπος  
 |remove  
 εἰς ἴδιωτισμὸν καὶ ἄμα ἵκανὸς τὴν |awe, shame, re- σὲ τῶν  
 |spect; genitals  
 |near ἀνιέναι.

Ἐπισφαλὲς δὲ καὶ τὸ εἰς αἰσχρολογίαν |proceed, come out  
 οὖν τι συμβῆ τοιοῦτον, ἀν μὲν |convenient; <sup>τι</sup>, καὶ |attack,  
 |wealthy |chide  
 τῷ |proceed, come out δὲ μή, τῷ γε ἀποσιωπῆσαι καὶ  
 |blush καὶ σκυθρωπάσαι |visible, <sup>τι</sup> |disdain, be an- τῷ  
 |conspicuous |noyed by  
 λόγω.

## 34

Ὅταν |pleasure τυνος |appearance; λάβῃς, |exactly as ἐπὶ τῶν  
 |imagination  
 ἄλλων, φύλασσε |yourself, μὴ |snatch with ὅπ' αὐτῆς  
 ἄλλ' |receive; succeed τὸ πρᾶγμα, καὶ |mound; τινα παρὰ  
 |to a position |delay  
 |yourself λάβε. ἔπειτα μνήσθητι ἀμφοτέρων τῶν χρόνων,  
 καθ' ὅν τε ἀπολαύσεις τῆς |pleasure, καὶ καθ' ὅν |have use, have  
 |a benefit  
 ὕστερον |repent καὶ αὐτὸς |yourself |abuse, revile  
 καὶ τούτοις |oppose, ὅπως |ward off, drive off, refrain, <sup>τις</sup> καὶ  
 |balance |be at some distance  
 ἔπαινέσεις αὐτὸς |yourself . ἐὰν δέ σοι καιρὸς φανῆ

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*

ἀλλοῖος	of another kind ~alien	overcome; (active) defeat
ἀμείνων	comparative of ἀγαθός, noble	μηδέποτε never
ἄπτω	set on fire; attach; mid: touch, seize ~haptic	νίκη (i) victory ~Nike
διαγνώσκω	discern, decide	ὀρθός upright, straight; correct, just ~orthogonal
διαζεύγνυμι (δ)	take apart	ὀρθόω stand up
ἐκλέγω	pick, single out	παράκειμαι be at hand, ready
ἐπαγωγός	attractive; causing	πόσος how many, much, far?
ἐπιπλήσσω	attack, chide ~plectrum	προσανίημι send up in addition
ἐστίασις (ᾶ)	feasting	προσέχω direct to; think about
ἐστιάω	give a feast	σεαυτοῦ yourself
ἡδομαι	be pleased, enjoy ~hedonism	συμπλέκω twine together
ἡδύς	sweet, pleasant ~hedonism	σύνοιδα know about someone; think proper
ἡσσάομαι (pass)	be weaker, be overcome; (active) defeat	ὑπολαμβάνω take under one's support, seize; speak up; imagine ~epilepsy
ἡττάομαι (pass)	be weaker, be	

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

## 35

“Οταν τι διαγνούσ, ὅτι ποιητέον ἐστί, ποιῆσ, μηδέποτε  
φύγῃς ὁφθῆναι πράσσων αὐτό, καν ἀλλοιόν τι μέλλωσιν  
οἱ πολλοὶ περὶ αὐτοῦ ὑπολαμβάνειν. εἰ μὲν γὰρ οὐκ ὄρθως  
ποιεῖς, αὐτὸ τὸ ἔργον φεῦγε· εἰ δὲ ὄρθως, τί φοβῇς τοὺς  
ἐπιπλήξοντας οὐκ ὄρθως;

## 36

‘Ως τὸ ἡμέρα ἐστί καὶ νύξ ἐστι πρὸς μὲν τὸ διεζευγμένον  
μεγάλην ἔχει ἀξίαν, πρὸς δὲ τὸ συμπεπλεγμένον ἀπαξίαν,  
οὕτω καὶ τὸ τὴν μεῖζω μερίδα ἐκλέξασθαι πρὸς μὲν τὸ  
σῶμα ἐχέτω ἀξίαν, πρὸς δὲ τὸ τὸ κοινωνικὸν ἐν ἐστιάσει,  
οἶνον δεῖ, φυλάξαι, ἀπαξίαν ἔχει. ὅταν οὖν συνεσθίησ  
ἐτέρω, μέμνησο, μὴ μόνον τὴν πρὸς τὸ σῶμα ἀξίαν τῶν  
παρακειμένων ὄραν, ἀλλὰ καὶ τὴν πρὸς τὸν ἐστιάτορα

set on fire; attach; mid:direct to;  $\eta$  ήττήσῃ 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. |ενικηστι.  
|someone;  
think proper

35

"Οταν τι |discern, , ὅτι ποιητέον ἐστί, ποιῆσ, |never  
|decide  
φύγης ὄφθῆναι πράσσων αὐτό, καὶ |of another kind λωσιν  
οἵ πολοὶ περὶ αὐτοῦ |take under one's support, ἢρ οὐκ ὄρθως  
|seize; speak up; imagine  
ποιεῖς, αὐτὸ τὸ ἔργον φεῦγε. εἰ δὲ ὄρθως, τί φοβῇ τοὺς  
|attack, chide οὐκ ὄρθως;

36

·Ως 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 ἔχέτω ἀξίαν, πρὸς δὲ τὸ τὸ κοινωνικὸν ἐν ἐστιάσει,  
οἶν δεῖ, φυλάξαι, ἀπαξίαν ἔχει. ὅταν οὖν συνεσθίησ  
ἔτέρω, μέμνησο, μὴ μόνον τὴν πρὸς τὸ σῶμα ἀξίαν τῶν  
|be at hand, ready ἥρᾶν, 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	κρημνός	riverside cliff
ἀναλαμβάνω	take up, recover, resume	κτῆσις	-ος (f) chattels
ἀπτω	set on fire; attach; mid: touch, seize	μέτρον	measure ~metric
ἀσφαλής	safe, easy, steady, careful	παραλείπω	leave, leave out
ἀσχημονέω	behave badly	παραφυλάσσω	guard closely
βλάπτω	break, make fail	περιπατέω	walk around
εἶτα	then, therefore, next	πορφύρεος	purple
ἐκπληρόω	fill, fulfill	πορφυρέω	heave (like the sea)
ἐπιβαίνω	(+gen) set foot on, board, climb	πορφυρόεις	purple
ἡγεμονικός	showing leadership	πορφυροῦς	purple
ῆλος	nailhead	προσέχω	direct to; think about
καθάπερ	exactly as	σεαυτοῦ	yourself
κατάχρουσος	(ū) gilded	στρέφω	turn, veer ~atrophy
		ὑπερβαίνω	pass, transgress ~basis
		ὑπόδημα	-τος (n, 3) sandals

αιδῶ φυλάξαι.

37

Ἐὰν ὑπὲρ δύναμιν ἀναλάβης τι πρόσωπον, καὶ ἐν τούτῳ  
ἡσχημόνησας καί, ὃ ἡδύνασο ἐκπληρώσαι, παρέλιπες.

38

Ἐν τῷ περιπατεῖν καθάπερ προσέχεις, μὴ ἐπιβῆς ἥλω  
ἢ στρέψῃς τὸν πόδα σου, οὕτω πρόσεχε, μὴ καὶ τὸ  
ἥγεμονικὸν βλάψῃς τὸ σεαυτοῦ. καὶ τοῦτο ἐὰν ἐφ' ἐκάστου  
ἔργου παραφυλάσσωμεν, ἀσφαλέστερον ἀψόμεθα τοῦ  
ἔργου.

39

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

awe, shame, respect; genitals

37

38

<i>Ἐν τῷ</i>	<i> walk around</i>	<i> exactly as</i>	<i>direct to;</i>	<i>μή</i>	<i>(+gen)</i>	<i> nailhead</i>
			<i>think about</i>		<i>set</i>	<i>foot</i>
<i>ἢ</i>	<i> turn</i>	<i>τὸν πόδα σου,</i>	<i>οὕτῳ</i>	<i>direct to</i>	<i>on,</i>	<i>καὶ τὸ</i>
				<i>think about</i>	<i>board,</i>	
					<i>climb</i>	
<i>showing</i>	<i>break, make</i>	<i>yourself</i>	<i>καὶ τοῦτο ἐὰν ἐφ' ἔκαστον</i>			
<i>leadership</i>	<i>fail</i>					
<i>ἐργον</i>	<i> guard closely</i>		<i>,</i>	<i>safe, easy, steady</i>	<i> set on fire;</i>	<i>attach; mid:</i>
				<i>careful</i>	<i>touch, seize</i>	
<i>ἐργον.</i>						

39

measure chattels τὸ σῶμα ἐκάστῳ ὡς ὁ ποὺς sandals

ἔταν μὲν οὖν ἐπὶ τούτου στῆσ, φυλάξεις τὸ **measure** ἔταν  
δὲ **pass, transgress** **ατὰ** **riverside** **λοιπὸν ἀνάγκη φέρεσθαι**  
**cliff**  
|exactly as **καὶ ἐπὶ τοῦ** **sandals** , **ἔταν ὑπὲρ τὸν πόδα**  
  
**pass, transgress** **ατ** **gilded** **sandals** , **then, there** **τοῦν**,  
**fore, next**

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

ἄποξ once

γυμνάζω exercise, do training

διότι because; that

ἐνδιατρίβω (ι.) spent time, keep doing

καλλωπίζω embellish, make up

κόσμιος well-behaved

μέτρον measure ~metric

ὅρος boundary marker ~horizon

δύεύω mount, have sex

πάρεργος incidental, secondary

πρόσειμι approach, draw near; add

~ion

προσέχω direct to; think about

σημεῖον sign

συγκοιμάομαι be bedfellows

τιμάω (ι.) honor, exalt

τιμόω honor, exalt

τοιγάρ therefore

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

## 40

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

## 41

Ἄφυῖας σημεῖον τὸ ἐνδιατρίβειν τοῖς περὶ τὸ σῶμα, οἶον ἐπὶ πολὺ γυμνάζεσθαι, ἐπὶ πολὺ ἐσθίειν, ἐπὶ πολὺ πίνειν, ἐπὶ πολὺ ἀποπατεῖν, ὀχεύειν. ἀλλὰ ταῦτα μὲν ἐν παρέργῳ ποιητέον· περὶ δὲ τὴν γνώμην ἡ πᾶσα ἐστω ἐπιστροφή.

## 42

“Οταν σέ τις κακῶς ποιῇ ἢ κακῶς λέγῃ, μέμνησο, ὅτι

κεντητόν. τοῦ γὰρ |once ὑπὲρ τὸ |measure |boundary |is ἔστιν.  
|marker

## 40

Αἱ γυναῖκες εὐθὺς ἀπὸ τεσσαρεσκαιδεκα ἐτῶν ὑπὸ τῶν  
ἀνδρῶν κυρίαι καλοῦνται. τοιγαροῦν ὅρωσαι, ὅτι ἀλλο  
μὲν οὐδὲν αὐταῖς |approach , μόνον δὲ συγκομῶνται τοῖς  
ἀνδράσι, ἀρχονται |embellish, make up . ἡ ἐν τούτω πάσας  
ἔχειν τὰς ἐλπῖδας. |direct to; οὖν ἀξιον, ἵνα αἰσθωνται,  
|think about  
|because; that ἵνει ἀλλω τιμῶνται ἢ τῷ |well-behaved |τιμεσθαι  
καὶ |bashful,  
|modest

## 41

Ἀφυῖας |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 . αὗτα μὲν ἐν παρέργῳ  
ποιητέον· περὶ δὲ τὴν γνώμην ἢ πᾶσα ἔστω ἐπιστροφή.

## 42

”Οταν 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

**κρείσσων** more powerful; better**λόγιος** learned, eloquent; oracle**λοιδορέω** abuse, revile**πλούσιος** wealth ~plutocrat**πρᾶος** soft, gentle**συμπλέκω** 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,  
ῶστε, εἰ κακῶς αὐτῷ φαίνεται, ἐκεῖνος βλάπτεται, ὅστις  
καὶ ἔξηπάτηται. καὶ γὰρ τὸ ἀληθὲς συμπεπλεγμένον ἄν  
τις ὑπολάβῃ ψεῦδος, οὐ τὸ συμπεπλεγμένον βέβλαπται,  
ἀλλ’ ὁ ἔξαπατηθείσ. ἀπὸ τούτων οὖν ὁρμώμενος πράως  
ἔξεις πρὸς τὸν λοιδοροῦντα. ἐπιφθέγγου γὰρ ἐφ' ἐκάστῳ  
ὅτι ἔδοξεν αὐτῷ.

## 43

Πᾶν πρᾶγμα δύο ἔχει λαβάς, τὴν μὲν φορητήν, τὴν  
δὲ ἀφόρητον. ὁ ἀδελφὸς ἐὰν ἀδικῇ, ἐντεῦθεν αὐτὸ  
μὴ λάμβανε, ὅτι ἀδικεῖ αὕτη γὰρ ἡ λαβὴ ἐστιν αὐτοῦ  
οὐ φορητή, ἀλλὰ ἐκεῖθεν μᾶλλον, ὅτι ἀδελφός, ὅτι  
σύντροφος, καὶ λήψη αὐτὸ καθ’ ὁ φορητόν.

## 44

Οὗτοι οἱ λόγοι ἀσύνακτοι ἐγώ σου πλουσιώτερός εἰμι, ἐγώ  
σου ἄρα κρείσσων· ἐγώ σου λογιώτερος, ἐγώ σου

καθήκειν αὐτῷ οἰόμενος ποιεῖ ἢ λέγει. οὐχ οἶόν τε οὐν  
 |follow αὐτὸν τῷ σοὶ φαινομένῳ, ἀλλὰ τῷ ἑαυτῷ,  
 ὥστε, εἰ κακῶς αὐτῷ φαίνεται, ἐκεῖνος |break, make fail τις  
 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  
 ἀληθέας |port, seize; |συμπλέκω?: twine  
 |έκαπτάω?: trick, cheat; |or, μὲν ὅρμωμενος |soft,  
 |speak up; |έκαπτάω?: trick, cheat |gentle  
 |imagine  
 ἔξεις πρὸς τὸν |abuse, revile |ἐπιφθέγγον γὰρ ἐφ' ἐκάστω  
 ὅτι ἔδοξεν αὐτῷ.

## 43

Πᾶν πρᾶγμα δύο ἔχει λαβάς, τὴν μὲν φορητήν, τὴν  
 δὲ |unendurable; ὁ ἀδελφὸς ἐὰν ἀδικῇ, |thence αὐτὸν  
 |irresistible  
 μὴ λάμβανε, ὅτι ἀδικεῖ αὕτη γὰρ ἡ λαβή ἔστιν αὐτοῦ  
 οὐ φορητή, ἀλλὰ ἐκεῖθεν μᾶλλον, ὅτι ἀδελφός, ὅτι  
 |fellow; καὶ λήψῃ αὐτὸν καθ' ὁ φορητόν.  
 |habitual

## 44

Οὗτοι οἱ λόγοι ἀσύνακτοι ἐγώ σου |wealth εἰμι, ἐγώ  
 σου ἄρα κρείσσων· ἐγώ σου |learned, elo-, ἐγώ 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	λούω	wash, bathe
διαγνώσκω	discern, decide	μηδαμοῦ	nowhere
δόγμα	-τος (n, 3) belief, legal decision	πλούσιος	wealth ~plutocrat
θεώρημα	-τος (n, 3) sight; theory	πόθεν	from where?
ἰδιώτης	-ου (m, 1) private; a layman	σεαυτοῦ	yourself
κρείσσων	more powerful; better	συμπόσιον	drinking party
κτῆσις	-ος (f) chattels	συνίστημι	unite; confront in battle
λέξις	-εως (f) speech, word, phrase		~station
λόγιος	learned, eloquent; oracle	φαντασία	appearance; imagination
		φιλόσοφος	wisdom-loving

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

## 45

Λούεται τις ταχέως· μὴ εἴπης ὅτι κακῶς, ἀλλ’ ὅτι ταχέως. πάνει τις πολὺν οἶνον· μὴ εἴπης 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 εἴπης φιλόσοφον μηδὲ λάλει τὸ πολὺ ἐν ἰδιώταις περὶ τῶν θεωρημάτων, ἀλλὰ ποίει τὸ ἀπὸ τῶν θεωρημάτων· οἶνον ἐν συμποσίῳ μὴ λέγε, πῶς δεῖ ἐσθίειν, ἀλλ’ ἔσθιε, ὡς δεῖ. μέμνησο γάρ, ὅτι οὕτως ἀφηρήκει πανταχόθεν Σωκράτης τὸ ἐπιδεικτικόν, ὡστε ἥρχοντο πρὸς αὐτὸν βουλόμενοι φιλοσόφοις ὑπ’ αὐτοῦ συσταθῆναι,

ἄρα κρείσσων. ἐκεῖνοι δὲ μᾶλλον συνακτικοί ἐγώ σου  
 |wealth εἰμι, ἡ ἐμὴ ἄρα |chattels τῆς σῆς κρείσσων  
 ἐγώ σου |learned, elo-, ἡ ἐμὴ ἄρα |speech, word, phrase σων.  
 |quent; oracle  
 σὺ δέ γε οὐτε |chattels εἰς οὐτε |speech, word, phrase

## 45

|wash, τις ταχέως· μὴ εἴπης ὅτι κακῶς, ἀλλ' ὅτι ταχέως.  
 bathe  
 πίνει τις πολὺν οἶνον· μὴ εἴπης ὅτι κακῶς, ἀλλ' ὅτι  
 πολύν. πρὸν γὰρ |discern, τὸ |belief, le-|from where?, εἰ  
 |decide κακῶς; οὕτως οὐ συμβήσεται σοι ἀλλων μὲν |appearance;  
 καταληπτικὰς λαμβάνειν, ἄλλοις δὲ συγκατατίθεσθαι.  
 |imagination

## 46

|nowhere |yourself εἰπῆς |wisdom-loving ηδὲ λάλει τὸ πολὺ ἐν  
 |private; a layman ὄν |sight; theory , ἀλλὰ ποίει τὸ ἀπὸ τῶν  
 |sight; theory οἶον ἐν |drinking μὴ λέγε, πῶς δεῖ ἐσθίειν,  
 |party ἀλλ' ἔσθιε, ὡς δεῖ. μέμνησο γάρ, ὅτι οὕτως |take away  
 πανταχόθεν Σωκράτης τὸ ἐπιδεικτικόν, ὡστε ἥρχοντο  
 πρὸς αὐτὸν βουλόμενοι |wisdom-loving π' 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  
 δίφα thirst ~dipsomania  
 διψάω be thirsty ~dipsomaniac  
 ἐκπτύω spit out  
 ἐμπίπτω fall into; attack ~petal  
 ἐξεμέω disgorge ~emetic  
 ἐπεῖπον say besides or afterwards  
 ἐπιδείκνυμι (ü) display, exhibit  
 ἐπισπάω drag along  
 ἔριον wool ~Eriogonum  
 εύτελής of little worth

ἐφέπω drive, meet, follow ~sequel  
 θεώρημα -τος (n, 3) sight; theory  
 ιδιώτης -ου (m, 1) private; a layman  
 καλλωπίζω embellish, make up  
 νοιμή 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 (ü) cold ~psychology

κάκεîνος ἀπῆγεν αὐτούς.

Οὕτως ἡνείχετο παρορώμενος. καὶν περὶ θεωρήματός τινος ἐν ἴδιώταις ἐμπίπτη λόγος, σιώπα τὸ πολύ· μέγας γὰρ ὁ κύνδυνος εὐθὺς ἐξεμέσαι, ὁ οὐκ ἐπεψας. καὶ ὅταν εἴπῃ σοί τις, ὅτι οὐδὲν οἶσθα, καὶ σὺ μὴ δηχθῆς, τότε ἵσθι, 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 τοίνυν μὴ τὰ θεωρήματα τοῖς ἴδιώταις ἐπιδείκνυε, ἀλλ’ ἀπ’ αὐτῶν πεφθέντων τὰ ἔργα.

## 47

“Οταν εὐτελῶς ἡρμοσμένος ἦς κατὰ τὸ σῶμα, μὴ καλλωπίζου ἐπὶ τούτῳ μήδ’, ἀν ὕδωρ πίνης, ἐκ πάσης ἀφορμῆς λέγε, ὅτι ὕδωρ πίνεις. καὶν ἀσκῆσαι ποτε πρὸς πόνον θέλης. σεαυτῷ καὶ μὴ τοῖς ἔξω· μὴ τοὺς ἀνδριάντας περιλάμβανε· ἀλλὰ διψῶν ποτε σφοδρῶς ἐπίσπασαι ψυχροῦ ὕδατος καὶ ἔκπτυσον καὶ μηδενὶ εἴπῃς.

*κάκεῖνος* |lead away, back'.

Οὗτως ἡνείχετο |notice; overlook,      καν̄ περὶ |sight; theory  
neglect

τινος ἐν |private; a layman . η λόγος, |be silent . ὁ πολύ· μέγας

γὰρ ὁ κίνδυνος εὐθὺς |disgorge , ὁ οὐκ |brood on καὶ ὅταν  
εἴπῃ σοί τις, ὅτι οὐδὲν οἶσθα, καὶ σὺ μὴ |bite , τότε  
ἴσθι, ὅτι ἄρχῃ τοῦ ἔργου. ἐπεὶ καὶ τὰ |cattle,      flocks, |barn,  
herds |corral;      fodder  
φέροντα τοῖς ποιμέσιν |display,      |how many, |much, |far?  
exhibit

τὴν |pasture; dis-brood on |wool ἔξω φέρει καὶ |milk      καὶ σὺ  
τριβούντων μὴ τὰ |sight; theory      τοῖς |private; a |display,  
layman |exhibit , ἀλλ' ἀπο-

αὐτῶν πεφθέντων τὰ ἔργα.

47

"Οταν |of little|fit well |worth  
|embellish, make up |ούτω μήδ', ἀν ὕδωρ πίνης, ἐκ πάσης  
starting |γε, ὅτι ὕδωρ πίνεις. καν |work on ποτε  
point; means  
πρὸς πόνον θέλης. σεαυτῷ καὶ μὴ τοῖς ἔξω· μὴ τοὺς  
|portrait, |surround, |vehement  
statue |include  
ἐπίσπασαι |cold  
|ῆδατος καὶ |spit out  
καὶ μηδενὶ εἴπης.

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*

ἀμαθής ignorant

ἄνειμι go up, inland, to, back ~ion

ἄνιημι 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

ἐπαινημι 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 (o) hinder, prevent

μέμφομαι blame; reject

μετατίθημι set or cause among ~thesis

οὐδέποτε never

περίειμι be superior to; be left over; still exist

προκόπτω make progress

προσδοκάω expect

σημεῖον 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

φέγω blame, censure

ώφελεια -ίας profit

## 48

Ίδιωτον στάσις καὶ χαρακτήρ· οὐδέποτε ἐξ ἑαυτοῦ προσδοκᾶ ὡφέλειαν ἢ βλάβην, ἀλλ' ἀπὸ τῶν ἔξω. φιλοσόφου στάσις καὶ χαρακτήρ· πᾶσαν ὡφέλειαν καὶ βλάβην ἐξ ἑαυτοῦ προσδοκᾶ.

Σημεῖα προκόπτοντος· οὐδένα ψέγει, οὐδένα ἐπαινεῖ, οὐδένα μέμφεται, οὐδενὶ ἐγκαλεῖ, οὐδὲν περὶ ἑαυτοῦ λέγει ὡς ὄντος τινὸς ἢ εἰδότος τι. ὅταν ἐμποδισθῇ τι ἢ κωλυθῇ, ἑαυτῷ ἐγκαλεῖ. καν τις αὐτὸν ἐπαινῇ, καταγελᾷ τοῦ ἐπαινοῦντος αὐτὸς παρ' ἑαυτῷ· καν ψέγῃ, οὐκ ἀπολογεῖται. περίεισι δὲ καθάπερ οἱ ἄρρωστοι, εὐλαβούμενός τι κινήσαι τῶν καθισταμένων, πρὸν πῆξιν λαβεῖν.

”Ορεξιν ἄπασαν ἡρκεν ἐξ ἑαυτοῦ· τὴν δ' ἔκκλισιν εἰς μόνα τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν μετατέθεικεν. ὄρμῇ πρὸς ἄπαντα ἀνειμένη χρῆται. ἀν ἡλίθιος ἢ ἀμαθῆς δοκῇ, οὐ πεφρόντικεν. ἐντελέχεια, ὡς ἐχθρὸν 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 τιὸς ἢ εἰδότος τι. ὅταν |fetter,  
 |hinder

τι ἢ κωλυθῆ, ἑαυτῷ ἐγκαλεῖ. καν τις αὐτὸν ἐπαινῆ,  
 |laugh at, deride |concur      αὐτὸς παρ' ἑαυτῷ. καν |blame,  
 |censure

οὐκ |defend one's conduct, |εισι δὲ |exactly as οἱ ἄρρωστοι,  
 |be careful, beware |move,      τῶν καθισταμένων, πρὶν πῆξιν  
 |remove

λαβεῖν.

Ὀρεξιν ἄπασαν ὥρκεν ἐξ ἑαυτοῦ· τὴν δὲ ἔκκλισιν εἰς μόνα  
 τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν |set or cause among, μῆ πρὸς  
 ἄπαντα ἀνειμένη χρῆται. ἀν |idle, vain, ignorant δοκῆ, οὐ  
 |consider,      . ἐνί 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  
 ἀσαφής faint, obscure  
 βιβλίον paper, book  
 γραμματικός literate; grammar  
 ἐξηγέομαι lead forth; set out, describe  
 ~hegemony  
 ἐπιδείκνυμι (ō) display, exhibit  
 ἐρυθρίάω blush  
 καταμανθάνω examine, observe

μέχρι as far as, until  
 οὐπώ 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

”Οταν τις ἐπὶ τῷ νοεῖν καὶ ἐξηγεῖσθαι δύνασθαι τὰ Χρυσίππου βιβλία σεμνύνηται, λέγε αὐτὸς πρὸς ἑαυτὸν ὅτι εἰ μὴ Χρύσιππος ἀσαφῶς ἐγεγράφει, οὐδὲν ἀν εἶχεν οὐτος, ἐφ’ ὃ ἐσεμνύνετο. ἐγὼ δὲ τί βούλομαι; καταμαθεῖν τὴν φύσιν καὶ ταύτην ἔπεσθαι. ζητῶ οὖν, τίς ἐστιν ὁ ἐξηγούμενος· καὶ ἀκούσας, ὅτι Χρύσιππος, ἔρχομαι πρὸς αὐτόν. ἀλλ’ οὐ νοῶ τὰ γεγραμμένα· ζητῶ οὖν τὸν ἐξηγούμενον. καὶ μέχρι τούτων οὕπω σεμνὸν οὐδέν. ὅταν δὲ εὔρω τὸν ἐξηγούμενον, ἀπολείπεται χρῆσθαι τοῖς παρηγγελμένοις· τοῦτο αὐτὸν μόνον σεμνόν ἐστιν. ἀν δὲ αὐτὸν τοῦτο τὸ ἐξηγεῖσθαι θαυμάσω, τί ἀλλο ἢ γραμματικὸς ἀπετελέσθην ἀντὶ φιλοσόφου; πλὴν γε δὴ ὅτι ἀντὶ Ὁμήρου Χρύσιππον ἐξηγούμενος. μᾶλλον οὖν, ὅταν τις εἴπῃ μοι ἐπανάγνωθί μοι Χρύσιππον, 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 <sup>νύναισθαι</sup>  
out, describe τὰ

Χρυσίππου paper, exalt  
book, λέγε αὐτὸς πρὸς ἑαυτὸν

ὅτι εἰ μὴ Χρύσιππος faint, exalt  
obscure ἐγεγράφει, οὐδὲν ἀν εἰχεν

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

τὴν φύσιν καὶ ταύτην ἔπεσθαι. ζητῶ οὖν, τίς ἔστιν

οὐδὲν lead forth; set  
out, describe καὶ ἀκούσας, ὅτι Χρύσιππος, ἔρχομαι

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

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

ὅταν δὲ εὕρω τὸν lead forth; set  
out, describe ἀπολείπεται χρῆσθαι

τοῖς transmit; order, summon, αὐτὸν μόνον revered, holy

recommend, encourage

ἀν δὲ αὐτὸν τοῦτο τὸ lead forth; set  
out, describe ανυάσω, τί ἀλλοὶ ἢ

literate; accomplish,  
grammar ἀντὶ wisdom-loving τλήν γε δὴ ὅτι

ἀντὶ Ὁμήρου Χρύσιππον lead forth; set  
out, describe μᾶλλον οὖν, ὅταν

τις εἴπῃ μοι ἐπανάγνωθί μοι Χρύσιππον, 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  
 ἀσεβέω be impious  
**βέλτιστος** best, noblest  
 βιώω live; (mp) make a living ~biology  
 διαιρέω divide, distinguish, distribute  
 διατελέω accomplish; keep doing  
 ~apostle  
**διδάσκαλος** teacher  
 ἔμμενω stay put, be faithful, fixed  
 ἐπιστρέφω turn towards ~atrophy  
 θεώρημα -τος (n, 3) sight; theory  
 ἰδιώτης -ου (m, 1) private; a layman  
 μειράκιον youngster  
 ὁρίζω divide; ordain, define ~horizon

**παραβαίνω** go with; transgress ~basis  
**παραλαμβάνω** receive, undertake,  
 associate with  
**ποῖος** what kind  
**πρόθεσις** -εως (f) making public;  
 purpose; preposition  
**προχόπτω** make progress  
**προσδοκάω** expect  
**προσέχω** direct to; think about  
**προτίθημι** prefer, set out ~thesis  
 ὁσθυμέω (ἀ) 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

“Οσα προτίθεται, τούτοις ώς νόμοις, ώς ἀσεβήσων, ἀν παραβῆσ, ἔμμενε. ὅ τι δ' ἀν ἐρῇ τις περὶ σοῦ, μὴ ἐπιστρέφου· τοῦτο γὰρ οὐκ ἔτ' ἔστι σόν.

## 51

Εἰς ποῖον ἔτι χρόνον ἀναβάλλῃ τὸ τῶν βελτίστων ἀξιοῦν σεαυτὸν καὶ ἐν μηδενὶ παραβαίνειν τὸν διαιροῦντα λόγον; παρεῖληφας τὰ θεωρήματα, οἷς ἔδει σε συμβάλλειν, καὶ συμβέβληκας. ποῖον οὖν ἔτι διδάσκαλον προσδοκᾶς, ἵνα εἰς ἐκεῖνον ὑπερθῆται τὴν ἐπανόρθωσιν ποιῆσαι τὴν σεαυτοῦ; οὐκ ἔτι εἰ μειράκιον, ἀλλὰ ἀνὴρ ἥδη τέλειος. ἀν νῦν ἀμελήσης καὶ ράθυμήσης καὶ ἀεὶ προθέσεις ἐκ προθέσεως ποιῆι καὶ ἡμέρας ἄλλας ἐπ' ἄλλαις ὁρίζῃς, μεθ' ἀς προσέξεις σεαυτῷ, λήσεις σεαυτὸν οὐ προκόψας, ἀλλ' ἵδιώτης διατελέσεις καὶ ζῶν καὶ ἀποθνήσκων.

“Ηδη οὖν ἀξίωσον σεαυτὸν βιοῦν ώς τέλειον καὶ προκόπτοντα· καὶ πᾶν τὸ βέλτιστον φαινόμενον ἔστω σοι

50

”Οσα |prefer, set out *τούτοις* ως *νόμοις*, ως |be impious , ἀν  
 |go with; stay put, be τι δ’ ἀν ἐρῆ 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, distin<sup>‘</sup>, *ov*;  
 παρεληφας τὰ |sight; theory , οἷς ἔδει σε συμβάλλειν, καὶ  
 συμβέβληκας. |what kind<sup>‘</sup> , ἔτι διδάσκαλον |expect  
 ἵνα εἰς ἐκεῖνον ὑπερθῆ τὴν ἐπανόρθωσιν ποιῆσαι τὴν  
 σεαυτοῦ; οὐκ ἔτι εἰ |youngster , ἀλλὰ ἀνήρ ἥδη |finished  
 ἀν νῦν |disregard καὶ |be careless, at ease |making public; purpose;  
 |making public; pur-<sup>‘</sup> *καὶ* ἡμέρας ἀλλας ἐπ’ ἀλλαις |divide; or<sup>‘</sup>  
 |pose; preposition |dain, define  
 ἀς προσέξεις σεαυτῷ, λήσεις σεαυτὸν οὐ |make progress<sup>‘</sup> λ<sup>‘</sup>  
 |private; a|accomplish; καὶ ζῶν καὶ ἀποθνήσκων.  
 |layman |keep doing  
 Ἡδη οὖν *ἀξιώσον* σεαυτὸν |live; (mp)|finished καὶ  
 |make progress καὶ πᾶν τὸ |best, noblest φανόμενον ἔστω σοι

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*

ἀγών -ος (m, 3) gathering place

~agony

ἄδοξος of bad fame; unexpected

ἀναβάλλω delay; lift up ~ballistic

ἀναγκαῖος coerced, coercing, slavery

ἀπόδειξις -εως (f) acceptance; (Ion)

showing

ἀποτελέω accomplish, produce

βιώω live; (mp) make a living ~biology

ἔνδοξος reputable

ἐπίπονος of/with pain, toil ~osteopenia

ἡδύς sweet, pleasant ~hedonism

θεώρημα -τος (n, 3) sight; theory

μήπω not yet, lest yet

όφεῖλω owe, should, if only

πόθεν from where?

προσάγω bring to a place

~demagogue

προσέχω direct to; think about

φιλοσοφία love of knowledge;

philosophy

χρῆσις -τος (f) use, usage

φεῦδος -ους (n, 3) a lie ~pseudo-

φεύδω be false, deceive; (mid) to lie

~pseudo-

νόμος ἀπαράβατος. κανένας ἐπίπονόν τι οὐδὲ οὐδὲ ἐνδοξον οὐδὲ  
ἀδοξον προσάγηται, μέμνησο, ὅτι νῦν δέ ἀγῶν καὶ ηδη  
πάρεστι τὰ Ὀλύμπια καὶ οὐκ ἔστιν ἀναβάλλεσθαι οὐκέτι  
καὶ ὅτι παρὰ μίαν ἡμέραν καὶ ἐν πρᾶγμα καὶ ἀπόλλυται  
προκοπὴ καὶ σώζεται.

Σωκράτης οὗτος ἀπετελέσθη, ἐπὶ πάντων τῶν  
προσαγομένων αὐτῷ μηδενὶ ἀλλῷ προσέχων οὐ τῷ  
λόγῳ. σὺ δὲ εἰ καὶ μήπω εἶ Σωκράτης, ὡς Σωκράτης γε  
εἶναι βουλόμενος ὀφείλεις βιοῦν.

## 52

‘Ο πρῶτος καὶ ἀναγκαιότατος τόπος ἔστιν ἐν  
φιλοσοφίᾳ ὁ τῆς χρήσεως τῶν θεωρημάτων, οὗν  
τὸ μὴ ψεύδεσθαι· ὁ δεύτερος ὁ τῶν ἀποδείξεων,  
οὗν πόθεν ὅτι οὐ δεῖ ψεύδεσθαι· τρίτος ὁ αὐτῶν  
τούτων βεβαιωτικὸς καὶ διαρθρωτικός, οὗν πόθεν  
ὅτι τοῦτο ἀπόδειξις; τί γάρ ἔστιν ἀπόδειξις,  
τί ἀκολουθία, τί μάχη, τί ἀληθέσ, τί ψεῦδος;

*νόμος ἀπαράβατος. καὶ νῦν |of/with pain, toil| |sweet|, |reputable| ἡ*

of bad|bring to a place μέμνησο, ὅτι νῦν ὁ |gathering ἡδη  
fame; place  
unexpected προστι τὰ Ὀλύμπια καὶ οὐκ ἔστιν |delay; sing οὐκέτι

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

Σωκράτης οὗτος |accomplish, produce  
bring to a place αὐτῷ μηδενὶ ἄλλῳ |direct to; ητῷ  
λόγῳ. σὺ δὲ εἰ καὶ |not yet, lest yet  
εἶναι βουλόμενος |owe, live; (mp)  
should, if make a living  
only

52

Ο πρῶτος καὶ |coerced, coercing, τόπος ἔστιν ἐν  
love of knowl- τῆς |use, usage τῶν |sight; theory  
edge; philosophy τὸ μὴ |be false, deceive; δεύτερος ὁ τῶν |acceptance;  
(mid) to lie οἶον |from whence? οὐ δεῖ |be false, deceive; ἵτος ὁ αὐτῶν  
(mid) to lie τούτων βεβαιωτικὸς καὶ διαρθρωτικός, οἶον |from where?  
ὅτι τοῦτο |acceptance; τί γάρ ἔστιν |acceptance;  
(Ion) showing τί |(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	direct, stop ~station
ἀναγκαῖος	coerced, coercing, slavery	μέλι honey, a sweet
ἀναπαύω	cause to cease ~pause	ὅποι to which place
ἀοκνος	resolute	ὅπου where
ἀποδείκνυμι	(ū) show, point out;	οὐκοῦν not so?; and so
appoint; (mid) declare	παντελής complete, absolute	
βλάπτω	break, make fail	πρόχειρος handy; ready to do
διατάσσω	arrange, array	something
διατρίβω	(ū) wear down, delay	σοφός skilled, clever, wise
~tribology		σπουδή zeal; (dat) with difficulty,
ἔμπαλιν	backwards, on the contrary	hastily ~repudiate
ἐπίσταμαι	know how, understand	συγχωρέω accede, concede
~station		τοιγάρ therefore
ἐφίστημι	set; (mp) come/be near,	φεύδω be false, deceive; (mid) to lie
		~pseudo-

Ούκοῦν 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 ποιοῦμεν· ἐν γὰρ τῷ τρίτῳ τόπῳ διατρίβομεν καὶ περὶ ἐκεῖνόν ἐστιν ἡμῖν ἡ πᾶσα σπουδὴ· τοῦ δὲ πρώτου παντελῶς ἀμελοῦμεν. τοιγαροῦν ψευδόμεθα μέν, πῶς δὲ ἀποδείκνυται ὅτι οὐ δεῖ ψεύδεσθαι, πρόχειρον ἔχομεν.

## 53

Ἐπὶ παντὸς πρόχειρα ἔκτεον ταῦτα· ἄγου δέ μ', ὁ Ζεῦ, καὶ σύ γ' ἡ Πεπρωμένη, ὅποι ποθ' ὑμῖν εἴμι διατεταγμένος· ὡς ἔψομαι γ' ἀοκνος· ἦν δέ γε μὴ θέλω, κακὸς γενόμενος, οὐδὲν ἥττον ἔψομαι.

Οστις δ' ἀνάγκη συγκεχώρηκεν καλῶς, σοφὸς παρ' ἡμῖν, καὶ τὰ θεῖ ἐπίσταται.

Ἄλλ', ὁ Κρίτων, εἰ ταύτη τοῖς θεοῖς φίλον, ταύτη γενέσθω.

Ἐμὲ δὲ Ἀνυτος καὶ Μέλιτος ἀποκτεῖναι μὲν δύνανται, βλάψαι δὲ οὐ.

|not so?; and so *τρίτος τόπος* |coerced, coerc-  
ing, slavery

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

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

ἐν γὰρ τῷ τρίτῳ τόπῳ |wear down, delay περὶ ἐκεῖνον ἔστιν

ἡμῖν ἡ πᾶσα |zeal; (dat) with difficulty|complete, |disregard  
hastily |absolute

*τοιγαροῦν* |be false, deceive; πῶς δὲ |show, point out; ἀπ-νῦ δεῖ  
(mid) to lie point; (mid) declare

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

53

Ἐπὶ παντὸς |handy; ready to do something ταῦτα ἄγον δέ μ', ὁ Ζεῦ,  
do something

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

ώς ἔψομαι γ' |resolute ἦν δέ γε μὴ θέλω, κακὸς γενόμενος,

οὐδὲν ἥπτον ἔψομαι.

"Οστις δ' ἀνάγκη |συγχωρέω?: accede, con-skilled, ...-r- ἡμῖν,  
cede; or συγχωρέω?: ac-clever, wise  
cede, concede

καὶ τὰ θεῖον ἐπίσταται.

Ἄλλ', ὁ Κρίτων, εἰ ταύτη τοῖς θεοῖς φίλον, ταύτη γενέσθω.

Ἐμὲ δὲ Ἀνυτος 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.”