

This book is a presentation of a bilingual text with student aids, built using open-source software. For information about how the book is intended to be used and why it's designed the way it is, go to [lightandmatter.com/ransom](http://lightandmatter.com/ransom). To read this book on a computer screen, you should set up your PDF viewer so that it displays a two-page layout, with an even page on the left and an odd one on the right.

rev. January 13, 2026

The Greek is from the 1916 edition by Schenkl. The translation is Oldfather, 1925, via Wikisource.

**Copyright info.** Text I've written, such as notes and glosses, is (c) 2026 Benjamin Crowell and CC-BY-SA 4.0. Glosses taken verbatim from Cunliffe or White and Morgan are in the public domain, as are the LSJ dictionary entries. Glosses taken verbatim from Wiktionary are CC-BY-SA 3.0. US law does not allow copyrighting of grammatical facts such as part-of-speech tagging and does not give any additional protection to databases beyond the normal protection of copyright.

<i>vocabulary</i>	
ἄδω sing	ἐκλέγω pick, single out
ἀείδω sing	ἐκτείνω stretch out ~tend
ἄλλοτριος someone else's; alien ~alien	ἐκτός outside
ἄλογος without speech or reckoning	ἐλεύθερος not enslaved
ἀναιρέω take up ~heresy	ἔλκω drag, pull, hoist; rape
ἀνακρίνω interrogate, examine	ἔμποδίζω fetter, hinder
ἀπαγγέλλω announce, order, promise ~angel	ἔμπόδιος getting in the way
ἀπάγχω throttle	ἔξειμι go forth; is possible ~ion
ἀπλοια not sailing, having bad winds	ἐπίκτητος acquired as well
ἀπλόος single; simple ~haploid	ἐπιμελέομαι take care of, oversee
ἀπόρρητος forbidden, secret	ἐπιτρέπω entrust, decide, allow ~trophy
ἄρα interrogative pcl	εὐθυμέω (v) to be of good cheer
ἄριστάω eat lunch ~aristocrat	ἔφαρμόζω well fitted to ~harmony
ἀρκέω satisfy; ward off, defend; suffice	ζέφυρος the west wind ~zephyr
ἀσθενής weak	ζῶν being, animal; picture
ἄτε as if; since	θεωρέω be sent to consult an oracle; observe, contemplate
αὔριον tomorrow	θλίβω (i) press
ἀφαιρέω take away ~heresy	θρηνέω sing a dirge ~threnody
ἀφόρητος unendurable; irresistible	καθάπερ exactly as
ἄω aor: to sate ~sate	καθέλκω launch; carry down
βαρέω be heavy with ~baritone	κατανοέω notice, realize, learn
βαρύς heavy ~baritone	κατασκευάζω equip, build
βέλτιστος best, noblest	κιθαρίζω play the harp
βορέας -οῦ (m, 1) north, north wind	κοινωνέω associate with
γελάω laugh, smile, laugh at	κοινωνός partner
γοῦν at least then	κολακεύω flatter
γράμμα -τος (n, 3) writing, letter	κομφός clever, urbane, pleasant
γραμματικός literate; grammar	κοῦφος light, nimble
γυμνάζω exercise, do training	κράτιστος best
δάω learn ~didactic	κρίσις -εως (f) decision, issue
δεύω moisten; lack	κτάομαι acquire, possess
δῆλος visible, conspicuous	κωλύω (v) hinder, prevent
διαγνώσκω discern, decide	μαστιγώ (i) whip
διακρίνω (ii) separate, sort ~critic	μελετάω pursue, attend to, exercise
δοκιμάζω test, approve	μέλος -ους (n, 3) limb; melody
εἴτα then, therefore, next	μέμφομαι blame; reject
εἴωθα be accustomed, in the habit	μέχρι as far as, until

~orthogonal	δύναμις strength, might
οὐδαμῶς in no way	σαυτοῦ yourself
οὐδέποτε never	σήμερον today
οὐσία property; essence	σκέλος -εος (n, 3) leg ~scoliosis
παιδεία child-rearing, education	σπάω draw, pull out, pluck
πάντως by all means	~spatula
παρακύπτω peek	στένω groan ~stentorian
παραλαμβάνω receive, undertake, associate with	συμφέρω bring together; be expedient; agree; (mp) happen
παραμυθία (ð) encouragement, consolation	~bear
πέμπτος fifth ~pentagon	σύμφωνος harmonious
πηλός clay, mud	συνδέω bind together
πληγή a hit ~plectrum	συνεχής (ð) continuously
πλήσσω hit ~plectrum	ταμία (ᾶς) housekeeper ~tonsure
πνέω breathe, blow ~apnea	ταμίας -ως (m, 3) manager, quartermaster
πόσος how many, much, far?	τοίνυν well, then
πότερος which, whichever of two	τράχηλος neck ~trachea
πότος wine drinking	φαντασία appearance; imagination
προαίρεσις -εως (f) plan, preference	φιλοσοφέω philosophize, study
προσδέω bind/need also; (mp+gen) ask a thing of someone	φυγή flight, means of escape
προσέρχομαι come forward, surrender, come in	~fugitive
προσέχω direct to; think about	φυλακή guard, prison, watch
προσήκω belong to, it beseems	~phylactery
προσπίπτω attack; befall; kow-tow	φύσις -εως (f) nature (of a thing)
πρόχειρος handy; ready to do something	~physics
	φύω produce, beget; clasp ~physics
	χρυσίον (ð) gold coin
	ώσαύτως in the same way

## 1

## 1.1

Περὶ τῶν ἐφ' ἡμῖν καὶ οὐκ ἐφ' ἡμῖν.

Τῶν ἄλλων δυνάμεων οὐδεμίαν εύρησετε αὐτὴν αὐτῆς θεωρητικήν, οὐ τούνν οὐδὲ δοκιμαστικὴν ἢ ἀποδοκιμαστικήν.

Ἡ γραμματικὴ<sup>1</sup> μέχρι τόνος κέκτηται τὸ θεωρητικόν; μέχρι τοῦ διαγνῶναι τὰ γράμματα. ἡ μουσικὴ<sup>2</sup> μέχρι τοῦ διαγνῶναι τὸ μέλος.

Αὐτὴν αὐτὴν θεωρεῖ τις αὐτῶν; οὐδαμῶς. ἀλλ' ὅτε μέν, ἀν τι γράφῃς τῷ ἑταίρῳ, δεῖ τούτων τῶν γραπτέων, ἡ γραμματικὴ ἐρεῖ· πότερον δὲ γραπτέον τῷ ἑταίρῳ ἢ οὐ γραπτέον, ἡ γραμματικὴ οὐκ ἐρεῖ. καὶ περὶ τῶν μελῶν ὡσαύτως ἡ μουσική· πότερον δ' ἀστέον νῦν καὶ κιθαριστέον<sup>3</sup> ἢ οὔτε ἀστέον οὔτε κιθαριστέον οὐκ ἐρεῖ.

Τίς οὖν ἐρεῖ; ἡ καὶ αὐτὴν θεωροῦσα καὶ τὰλλα πάντα. αὕτη δ' ἐστὶ τίς; ἡ δύναμις ἡ λογική· μόνη γάρ αὕτη καὶ αὐτὴν κατανοήσουσα παρείληπται, τίς τέ ἐστι καὶ τί δύναται καὶ πόσου ἀξία οὖσα ἐλήγυθεν, καὶ τὰς ἄλλας ἀπάσας.

Τί γάρ ἐστιν ἄλλο τὸ λέγον ὅτι χρυσίον καλόν ἐστιν; αὐτὸ γάρ οὐ λέγει. δῆλον ὅτι ἡ χρηστικὴ δύναμις ταῖς φαντασίαις.

Τί ἄλλο τὸ μουσικήν, γραμματικήν, τὰς ἄλλας δυνάμεις διακρῖνον, δοκιμάζον τὰς χρήσεις αὐτῶν καὶ τοὺς καιροὺς παραδεικνύον; οὐδὲν ἄλλο.

"Ωσπερ οὖν ἦν ἄξιον, τὸ κράτιστον ἀπάντων καὶ κυριεῦνον οἱ θεοὶ μόνον ἐφ' ἡμῖν ἐπούησαν, τὴν χρῆσιν τὴν ὄρθὴν ταῖς φαντασίαις, τὰ δ' ἄλλα οὐκ ἐφ' ἡμῖν. ἀρά γε ὅτι οὐκ ἥθελον;

'Εγὼ μὲν δοκῶ ὅτι, εἰ ἡδύναντο, κάκεῦνα ἀν ἡμῖν ἐπέτρεψαν· ἀλλὰ πάντως οὐκ ἡδύναντο.

<sup>1</sup> literate; grammar    <sup>2</sup> art, music    <sup>3</sup> play the harp

Ἐπὶ γῆς γὰρ ὅντας καὶ σώματι συνδεδεμένους τοιούτῳ καὶ κοινωνοῖς τοιούτοις πῶς οἶόν τ’ ἦν εἰς ταῦτα ὑπὸ τῶν ἐκτὸς μὴ ἐμποδίζεσθαι;

Ἄλλὰ τί λέγει ὁ Ζεύς;

Ἐπίκτητε, εἰ οἶόν τε ἦν, καὶ τὸ σωμάτιον ἄν σου καὶ τὸ κτησιδιον ἐποίησα ἐλεύθερον καὶ ἀπαραπόδιστον.

Νῦν δέ, μή σε λανθανέτω, τοῦτο οὐκ ἔστιν σόν, ἀλλὰ πηλὸς<sup>4</sup> κομψῶς<sup>5</sup> πεφυραμένος.

Ἐπεὶ δὲ τοῦτο οὐκ ἡδυνάμην, ἐδώκαμέν σοι μέρος τι ἡμέτερον, τὴν δύναμιν ταύτην τὴν ὄρμητικήν τε καὶ ἀφορμητικήν καὶ ὀρεκτικήν τε καὶ ἐκκλιτικήν καὶ ἀπλῶς τὴν χρηστικήν ταῦς φαντασίαις, ἵστις ἐπιμελούμενος καὶ ἐν τῇ τὰ σαντοῦ τιθέμενος οὐδέποτε κωλυθήσῃ, οὐδέποτ’ ἐμποδισθήσῃ, οὐ στενάξεις, οὐ μέμψη, οὐ κολακεύσεις<sup>6</sup> οὐδένα. τί οὖν; μή τι μικρά σοι φαίνεται ταῦτα; μὴ γένοιτο.

Ἀρκῆι οὖν αὐτοῖς; εὐχομαι δὲ τοῖς θεοῖς.

Νῦν δ’ ἐνὸς δυνάμενοι ἐπιμελεῖσθαι καὶ ἐνὶ προσηρτηκέναι ἑαυτοὺς μᾶλλον θέλομεν πολλῶν ἐπιμελεῖσθαι καὶ πολλοῖς προσδεδέσθαι καὶ τῷ σώματι καὶ τῇ κτήσει καὶ ἀδελφῷ καὶ φίλῳ καὶ τέκνῳ καὶ δούλῳ.

Ἄτε οὖν πολλοῖς προσδεδεμένοι βαρούμεθα<sup>7</sup> ὑπ’ αὐτῶν καὶ καθελκόμεθα.

Διὰ τοῦτο, ἀν ἄπλοια ἦ, καθήμεθα σπώμενοι<sup>8</sup> καὶ παρακύπτομεν συνεχῶς· τίς ἀνεμος πνεῖ; βορέας. τί ἡμῖν καὶ αὐτῷ; πότε ὁ ζέφυρος<sup>9</sup> πνεύσει; ὅταν αὐτῷ δόξῃ, ὡς βέλτιστε, ἢ τῷ Αἰόλῳ. σὲ γὰρ οὐκ ἐποίησεν ὁ θεὸς ταμίαν τῶν ἀνέμων, ἀλλὰ τὸν Αἴολον.

Τί οὖν; δεῖ τὰ ἐφ’ ἡμῖν βέλτιστα κατασκευάζειν, τοῦς δ’ ἄλλοις χρῆσθαι ὡς πέφυκεν. πῶς οὖν πέφυκεν; ὡς ἀν ὁ θεὸς θέλῃ.

<sup>4</sup> clay, mud    <sup>5</sup> clever, urbane, pleasant    <sup>6</sup> flatter    <sup>7</sup> be heavy with

<sup>8</sup> draw, pull out, pluck    <sup>9</sup> the west wind

Ἐμὲ οὖν νῦν τραχηλοκοπεῦσθαι μόνον; τί οὖν; ἥθελες πάντας τραχηλοκοπηθῆναι, ὥνα σὺ παραμυθίαν ἔχῃς;

Οὐ θέλεις οὕτως ἐκτεῖναι τὸν τράχηλον, ὡς Λατερανός τις ἐν τῇ Ἀράμη κελευσθεὶς ὑπὸ τοῦ Νέρωνος ἀποκεφαλισθῆναι; ἐκτείνας γὰρ τὸν τράχηλον καὶ πληγεὶς καὶ πρὸς αὐτὴν τὴν πληγὴν ἀσθενῆ γενομένην ἐπ’ ὀλίγον συνελκυσθεὶς πάλιν ἔξετεινεν.

Ἄλλὰ καὶ ἔτι πρότερον προσελθόντι τις Ἐπαφροδίτω τῷ κυρίῳ τοῦ Νέρωνος καὶ ἀνακρίνοντι αὐτὸν ὑπὲρ τοῦ συγκρουσθῆναι ἀν τί θέλω, φησίν, ἐρῶ σου τῷ κυρίῳ.

Τί οὖν δεῖ πρόχειρον ἔχειν ἐν τοῖς τοιούτοις; τί γὰρ ἄλλο ἢ τί ἐμὸν καὶ τί οὐκ ἐμὸν καὶ τί μοι ἔξεστιν καὶ τί μοι οὐκ ἔξεστιν;

Ἀποθανεῖν με δεῖ· μή τι οὖν καὶ στένοντα; δεθῆναι· μή τι καὶ θρηνοῦντα;<sup>10</sup> φυγαδευθῆναι· μή τις οὖν κωλύει γελῶντα καὶ εὐθυμοῦντα<sup>11</sup> καὶ εὐροοῦντα;

Εἰπὲ τὰ ἀπόρρητα. οὐ λέγω· τοῦτο γὰρ ἐπ’ ἐμοί ἐστιν. ἀλλὰ δήσω σε. ἀνθρωπε. τί λέγεις; ἐμέ; τὸ σκέλος<sup>12</sup> μου δήσεις, τὴν προαιρεσιν δὲ οὐδὲ ὁ Ζεὺς νικῆσαι δύναται.

Εἰς φυλακήν σε βαλῶ. τὸ σωμάτιον. ἀποκεφαλίσω σε. πότε οὖν σοὶ εἶπον, ὅτι μόνου ἐμοῦ ὁ τράχηλος ἀναπότμητός ἐστιν;

Ταῦτα ἔδει μελετᾶν τοὺς φιλοσοφοῦντας, ταῦτα καθ’ ἡμέραν γράφειν, ἐν τούτοις γυμνάζεσθαι.

Θρασέας εἰώθει λέγειν σήμερον ἀναιρεθῆναι θέλω μᾶλλον ἢ αὔριον φυγαδευθῆναι τί οὖν αὐτῷ Τοῦφος ἐίπεν; εἰ μὲν ὡς βαρύτερον ἐκλέγῃ, τίς ἡ μωρία τῆς ἐκλογῆς; εἰ δὲ ὡς κουφότερον,<sup>13</sup> τίς σοι δέδωκεν; οὐ θέλεις μελετᾶν ἀρκεῖσθαι τῷ δεδομένῳ;

Διὰ τοῦτο γὰρ Ἀγριππῖνος τί ἔλεγεν; ὅτι ἐγὼ ἐμαυτῷ ἐμπόδιος οὐ γίνομαι. ἀπηγγέλη αὐτῷ ὅτι κρίνῃ ἐν συγκλήτῳ.—

<sup>10</sup> sing a dirge    <sup>11</sup> to be of good cheer    <sup>12</sup> leg    <sup>13</sup> light, nimble

Ἀγαθὴ τύχη. ἀλλὰ ἥλθεν ἡ πέμπτη ταύτη δὲ εἰώθει γυμνασάμενος ψυχρολουστρεῖν·

Ἀπέλθωμεν καὶ γυμνασθῶμεν. γυμνασαμένῳ λέγει τις, αὐτῷ ἐλθὼν ὅτι Κατακέκρισαι.— φυγῇ φησίν, ἢ θανάτῳ;— φυγῇ.— τὰ ὑπάρχοντα τί;— οὐκ ἀφηρέθη.— εἰς Ἀρίκειαν οὖν ἀπελθόντες ἀριστήσωμεν.<sup>14</sup>— τοῦτ' ἔστι μεμελετηκέναι ἂ δεῖ μελετᾶν, ὅρεξιν ἔκκλισιν ἀκάλυπτα ἀπερίπτωτα παρεσκευακέναι. ἀποθανεῖν με δεῖ.

Εἰς ἥδη, ἀποθνήσκω· καν μετ' ὀλίγον, νῦν ἀριστῷ τῆς ὥρας ἐλθουόσης, εἶτα τότε τεθνήξομαι. πῶς; ὡς προσήκει τὸν τὰ ἀλλότρια ἀποδιδόντα.

## 1.2

Πῶς ἀν τις σώζοι τὸ κατὰ πρόσωπον ἐν παντί.

Τῷ λογικῷ ζῷῳ μόνον ἀφόρητόν ἔστι τὸ ἄλογον, τὸ δὲ εὔλογον φορητόν.

Πληγαὶ οὐκ εἰσὶν ἀφόρητοι τῇ φύσει.— τύνα τρόπον;— ὅρα πῶς· Λακεδαιμόνιοι μαστιγοῦνται μαθόντες ὅτι εὔλογόν ἔστιν.— τὸ δὲ ἀπάγξασθαι οὐκ ἔστιν ἀφόρητον;— ὅταν γοῦν πάθῃ τις ὅτι εὔλογον, ἀπελθὼν ἀπήγξατο.

Ἀπλῶς ἐὰν προσέχωμεν, ὑπ' οὐδενὸς οὔτως εύρήσομεν τὸ ζῷον θλιψόμενον<sup>15</sup> ὡς ὑπὸ τοῦ ἀλόγου καὶ πάλιν ἐπ' οὐδὲν οὔτως ἐλκόμενον ὡς ἐπὶ τὸ εὔλογον.

Ἄλλως δὲ ἄλλο προσπίπτει τὸ εὔλογον καὶ ἄλογον, καθάπερ καὶ ἀγαθὸν καὶ κακὸν ἄλλως καὶ συμφέρον καὶ ἀσύμφορον.

Διὰ τοῦτο μάλιστα παιδείας δεόμεθα, ὥστε μαθεῖν τοῦ εὐλόγου καὶ ἀλόγου πρόληψιν ταῖς ἐπὶ μέρους οὐσίαις<sup>16</sup> ἐφαρμόζειν συμφώνως τῇ φύσει.

Εἰς δὲ τὴν τοῦ εὐλόγου καὶ ἀλόγου κρίσιν οὐ μόνον ταῖς τῶν

<sup>14</sup> eat lunch    <sup>15</sup> press    <sup>16</sup> property; essence

## 1

## 1.1

Of the things which are under our control and not under our control Among the arts and faculties in general you will find none that is self-contemplative, and therefore none that is either self-approving or self-disapproving. How far does the art of grammar possess the power of contemplation? Only so far as to pass judgement upon what is written. How far the art of music? Only so far as to pass judgement upon the melody. Does either of them, then, contemplate itself? Not at all. But if you are writing to a friend and are at a loss as to what to write, the art of grammar will tell you; yet whether or no you are to write to your friend at all, the art of grammar will not tell. The same holds true of the art of music with regard to melodies; but whether you are at this moment to sing and play on the lyre, or neither sing nor play, it will not tell. What art or faculty, then, will tell? That one which contemplates both itself and everything else. And what is this? The reasoning faculty; for this is the only one we have inherited which will take knowledge both of itself— what it is, and of what it is capable, and how valuable a gift it is to us— and likewise of all the other faculties. For what else is it that tells us gold is beautiful? For the gold itself does not tell us. Clearly it is the faculty which makes use of external impressions. What else judges with discernment the art of music, the art of grammar, the other arts and faculties, passing judgement upon their uses and pointing out the seasonable occasions for their use? Nothing else does.

As was fitting, therefore, the gods have put under our control only the most excellent faculty of all and that which dominates the rest, namely, the power to make correct use of external impressions, but all the others they have not put under our control. Was it indeed because they would not? I for one think that had they been able they would have entrusted us with the others also; but they were quite unable to do that. For since we are upon earth and trammelled by an earthly body and by earthly associates, how was it possible that, in respect of them, we should not be hampered by external things?

But what says Zeus? "Epictetus, had it been possible I should have made both this paltry body and this small estate of thine free and unhampered. But as it is— let it not escape thee— this body is not thine own, but only clay cunningly compounded. Yet since I could not give thee this, we have given thee a certain portion of ourself, this faculty of choice and refusal, of desire and aversion, or, in a word, the faculty which makes use of external impressions; if thou care for this and place all that thou hast therein, thou shalt never be thwarted, never hampered, shalt not groan, shalt not blame, shalt not flatter any man. What then? Are these things small in thy sight?" "Far be it from

me?" "Art thou, then, content with them?" "I pray the Gods I may be." But now, although it is in our power to care for one thing only and devote ourselves to but one, we choose rather to care for many things, and to be tied fast to many, even to our body and our estate and brother and friend and child and slave. Wherefore, being tied fast to many things, we are burdened and dragged down by them. That is why, if the weather keeps us from sailing, we sit down and fidget and keep constantly peering about. "What wind is blowing?" we ask. Boreas. "What have we to do with it? When will Zephyrus blow?" "When it pleases, good sir, or rather when Aeolus pleases. For God has not made you steward of the winds, but Aeolus. "What then?" We must make the best of what is under our control, and take the rest as its nature is. "How, then, is its nature?" As God wills.

"Must I, then, be the only one to be beheaded now?" Why, did you want everybody to be beheaded for your consolation? Are you not willing to stretch out your neck as did a certain Lateranus at Rome, when Nero ordered him to be beheaded? For he stretched out his neck and received the blow, but, as it was a feeble one, he shrank back for an instant, and then stretched out his neck again. Yes, and before that, when Epaphroditus, a freedman of Nero, approached a certain man and asked about the ground of his offence, he answered, "If I wish anything, I will speak to your master." "What aid, then, must we have ready at hand in such circumstances?" Why, what else than the knowledge of what is mine, and what is not mine, and what is permitted me, and what is not permitted me? I must die: must I, then, die groaning too? I must be fettered: and wailing too? I must go into exile: does anyone, then, keep me from going with a smile and cheerful and serene? "Tell your secrets." I say not a word; for this is under my control. "But I will fetter you." What is that you say, man? fetter me? My leg you will fetter, but my moral purpose not even Zeus himself has power to overcome. "I will throw you into prison." My paltry body, rather! "I will behead you." Well, when did I ever tell you that mine was the only neck that could not be severed? These are the lessons that philosophers ought to rehearse, these they ought to write down daily, in these they ought to exercise themselves.

Thræsea used to say: "I would rather be killed to-day than banished to-morrow." What, then, did Rufus say to him? "If you choose death as the heavier of two misfortunes, what folly of choice! But if as the lighter, who has given you the choice? Are you not willing to practise contentment with what has been given you?" Wherefore, what was it that Agrippinus used to remark? "I am not standing in my own way." Word was brought him, "Your case is being tried in the Senate."—"Good luck betide! But it is the fifth hour now" (he was in the habit of taking his exercise and then a cold bath at that hour); "let us be off and take our exercise." After he had finished

his exercise someone came and told him, "You have been condemned."—"To exile," says he, "or to death?"—"To exile."—"What about my property?"—"It has not been confiscated."—"Well then, let us go to Aricia and take our lunch there." This is what it means to have rehearsed the lessons one ought to rehearse, to have set desire and aversion free from every hindrance and made them proof against chance. I must die. If forthwith, I die; and if a little later, I will take lunch now, since the hour for lunch has come, and afterwards I will die at the appointed time. How? As becomes the man who is giving back that which was another's.

## 1.2

How may a man preserve his proper character upon every occasion?

To the rational being only the irrational is unendurable, but the rational is endurable. Blows are not by nature unendurable.— How so?— Observe how: Lacedaemonians take a scourging once they have learned that it is rational.— But is it not unendurable to be hanged?— Hardly; at all events whenever a man feels that it is rational he goes and hangs himself. In short, if we observe, we shall find mankind distressed by nothing so much as by the irrational, and again attracted to nothing so much as to the rational.

Now it so happens that the rational and the irrational are different for different persons, precisely as good and evil, and the profitable and the unprofitable, are different for different persons. It is for this reason especially that we need education, so as to learn how, in conformity with nature, to adapt to specific instances our preconceived idea of what is rational and what is irrational. But for determining the rational and the irrational, we employ not only our estimates of the value of external things, but also the



## vocabulary

ἀγέλη	herd ~demagogue	γενναῖος	noble, sincere ~genesis
ἀγεννής	low-born; sordid	γυμνάσιον	exercise; school
ἀγνοέω	be ignorant of ~gnostic	δέρω	skin, flay ~tear
ἀγωνίζομαι	contend, exert oneself	δῆλος	visible, conspicuous
ἀθλητής	ἀεθλητού (m, 1) athlete, contestant ~athlete	διαπρέπω	be prominent
αἰδοῖον	genitals	δίχα	in two, in two ways
αἰδοῖος	modest, honored	δόγμα -τος (n, 3)	belief, legal decision
αἰδώς	awe, shame, respect; genitals	δύστηνος	unhappy, miserable
αἱρετός	takeable, desirable ~heresy	ἐγγύς	near
αἰτίος	blameworthy; the cause	ἐθίζω	accustom
~etiology		εἰκῇ	haphazardly; in vain
αἰτίος	blameworthy; the cause	ἐκκειματι	expose, set forth
~etiology		ἐκτός	outside
ἄκρον	crest, extremity ~acute	ἐνθυμέομαι (ō)	take to heart
ἄκρος	at the edge, extreme ~acute	ἐξετάζω	inspect, interrogate, estimate
ἀλείφω	anoint; put wax in ears	ἐξῆς	in turn
ἀμείνων	comparative of ἀγαθός, noble	ἐξομοιόω	become like
ἀμελέω	disregard; (impers.) of course	ἐπαείρω	raise, place on ~aorta
ἀναστρέφω	act: overturn; mid: find oneself in ~atrophy	ἐπαίρω	lift, raise ~heresy
ἀνέχω	raise; mid: endure, submit	ἐπαραρίσκω	fit to, on ~harmony
ἀνιαρός (αᾶ)	troublesome, tiresome	ἐπέρχομαι	approach, arrive
ἀνόμοιος	different, dissimilar	ἐπίκτητος	acquired as well
ἀπαντάω	encounter, come upon	ἐπίλανθάνω	mp: forget ~Lethe
ἄποιξ	once	ἐπιμέλεια	attention; assigned task
ἀπλόος	single; simple ~haploid	εὐπρεπής	comely, decent; specious
ἀπογιγνώσκω	give up, desist; reject	ζῷον	being, animal; picture
ἀποκλίνω (i)	bend aside ~incline	ἡδονή	pleasure
ἀποκόπτω	cut off	θεωρία	spectator, contemplation
ἀποτέμνω	cut off, sever ~tonsure	ἱμάτιον	toga, cloth
ἀσφάλεια	safeguard	ἰσχυρός (ō)	strong, forceful, violent
ἀτυχής	unfortunate	κεράμιον	jar
ἀφαιρέω	take away ~heresy	κηρύσσω	be a henchman, summon people
ἄφων	suddenly, surprisingly	κινδυνεύω	encounter danger; (+inf) there is a danger that
ἀφόρητος	unendurable; irresistible	κοινός	communal, ordinary
βαστάζω	raise; handle	κρείσσων	more powerful; better
γένεσις -εως (f)	source, origin	κρόκη	thread; pebble
~genus		κτῆσις -ος (f)	chattels
		κωλύω (ō)	hinder, prevent

λάω grip, pin?	συγγένεια kinship
λέων lion	συγγίγνομαι associate with, meet,
λυπέω (v) annoy, distress	have sex ~genus
μακάριος blessed	ταλαιπωρος suffering, miserable
μέχρι as far as, until	ταπεινός low
οǐμως anyway, nevertheless	ταῦρος bull ~steer
όφρος -ος (f) eyebrow	τάχα quickly, soon; perhaps
παράδειγμα -τος (n, 3) model, precedent	~tachometer
παρασκευή preparation	τοίνυν well, then
πιπράσκω export, sell as a slave	τραγῳδέω declaim tragically
~porno	τράχηλος neck ~trachea
πληγή a hit ~plectrum	τραχύς (α) rough ~trachea
πόθεν from where?	τρέμω tremble in fear ~tremble
πόνος toil, suffering ~osteopenia	τροφή food, upkeep ~atrophy
πορφύρα purple dye	ὑπολαμβάνω take under one's support, seize; speak up; imagine ~epilepsy
πόσος how many, much, far?	ὑπομένω stay behind, await
προαιρεσις -εως (f) plan, preference	~remain
προβάλλω throw before; propose; (mp) pretend, abandon, nominate	φαντασία appearance; imagination
~ballistic	φείδομαι spare, not use/harm
προέρχομαι proceed, come out	~aphid
προσήκω belong to, it beseems	φιλόσοφος wisdom-loving
πωλέω sell	φροντίζω consider, ponder
σαυτοῦ yourself	φύω produce, beget; clasp ~physics
σεαυτοῦ yourself	χείρων worse, more base, inferior, weaker
σιωπάω be silent	χιτών -ος (m, 3) tunic, armor
σκέπτομαι look, look at, watch	χρῆσις -τος (f) use, usage
~skeptic	ψηφίζω count, vote
σκέψις perception, examination	ώκυς swift ~oxytocin
στάσις -εως (f) placing; faction	ώφελέω help, be useful
στιλπνός shining ~stilbene	

έκτὸς ἀξίας συγχρόμεθα, ἀλλὰ καὶ τῶν κατὰ τὸ πρόσωπον ἑαυτοῦ ἔκαστος.

Τῷ μὲν γάρ τωι εὐλογον τὸ ἀμίδα παρακρατεῖν αὐτὸν μόνον βλέποντι, ὅτι μὴ παρακρατήσας μὲν πληγὰς λήψεται καὶ τροφὰς οὐ λήψεται, παρακρατήσας δ' οὐ πείσεται τι τραχὺ ἢ ἀνιαρόν·

Ἄλλῳ δέ τινι οὐ μόνον τὸ αὐτὸν παρακρατήσαι ἀφόρητον δοκεῖ, ἀλλὰ καὶ τὸ ἄλλον παρακρατοῦντος ἀνασχέσθαι.

Ἄν οὖν μου πυνθάνη παρακρατήσω τὴν ἀμίδα ἢ μή; ἐρῶ σοι ὅτι μεῖζονα ὀξίαν ἔχει τὸ λαβεῖν τροφὰς τοῦ μὴ λαβεῖν καὶ μεῖζονα ἀπαξίαν τὸ δαρῆναι τοῦ μὴ δαρῆναι· ὥστ' εἰ τούτοις παραμετρεῖς τὰ σαυτοῦ, ἀπελθὼν παρακράτει.

Ἄλλ' οὐκ ἀν κατ' ἐμέ. τοῦτο σὲ δεῖ συνεισφέρειν εἰς τὴν σκέψιν, οὐκ ἐμέ. σὺ γὰρ εἶ ὁ σαυτὸν εἰδώς, πόσου ἄξιος εἶ σεαυτῷ καὶ πόσου σεαυτὸν πιπράσκεις.<sup>1</sup> ἄλλοι γὰρ ἄλλων πιπράσκουσιν.

Διὰ τοῦτο Ἀγριππῖνος Φλώρω σκεπτομένω, εἰ καταβατέον αὐτῷ ἐστιν εἰς Νέρωνος θεωρίας, ὥστε καὶ αὐτόν τι λειτουργῆσαι, ἔφη κατάβηθι.

Πυθομένου δ' αὐτοῦ διὰ τί σὺ οὐ καταβαίνεις; ἔφη ὅτι ἐγὼ οὐδὲ βουλεύομαι.

Ο γὰρ ἄπαξ εἰς τὴν περὶ τῶν τοιούτων σκέψιν καὶ τὰς τῶν ἐκτὸς ὀξίας συγκαθεὶς καὶ ψηφίζων ἐγγύς ἐστι τῶν ἐπιλελησμένων τοῦ ἴδιου προσώπου.

Τί γάρ μου πυνθάνῃ; θάνατος αἱρετώτερόν<sup>2</sup> ἐστιν ἢ ζωή; λέγω ζωή.

Πόνος ἢ ἡδονή; λέγω ἡδονή. ἀλλά, ἀν μὴ τραγῳδήσω,<sup>3</sup> τραχηλοκοπηθήσομαι. ἀπελθε τοίνυν καὶ τραγῳδει, ἐγὼ δ' οὐ τραγῳδήσω.

<sup>1</sup> export, sell as a slave    <sup>2</sup> takeable, desirable    <sup>3</sup> declaim tragically

Διὰ τί; ὅτι σὺ σεαυτὸν ἡγῆ μάν τινα εἶναι κρόκην<sup>4</sup> τῶν ἐκ τοῦ χιτῶνος. τί οὖν; σὲ ἔδει φροντίζειν πῶς ἀνόμουις ἢς τοῖς ἄλλοις ἀνθρώποις, ὥσπερ οὐδὲ ἡ κρόκη πρὸς τὰς ἄλλας κρόκας θέλει τι ἔχειν ἐξαίρετον.

Ἐγὼ δὲ πορφύρα<sup>5</sup> εἶναι βούλομαι, τὸ ὀλύγον ἐκεῖνο καὶ στιλπνὸν<sup>6</sup> καὶ τοῖς ἄλλοις αἴτιον τοῦ εὐπρεπῆ<sup>7</sup> φαίνεσθαι καὶ καλά. τί οὖν μοι λέγεις ὅτι ἔξομοιώθητι τοῖς πολλοῖς; καὶ πῶς ἔτι πορφύρα ἔσομαι;

Ταῦτα εἶδεν καὶ Πρῖσκος Ἐλουΐδιος καὶ ἵδων ἐποίησε. προσπέμψαντος αὐτῷ Οὐεσπασιανοῦ, ὡνα μὴ εἰσέλθῃ εἰς τὴν σύγκλητον, ἀπεκρίνατο ἐπὶ σοί ἐστι μὴ ἔᾶσαι με εἶναι συγκλητικόν· μέχρι δὲ ἂν ὁ, δεῖ με εἰσέρχεσθαι.

Ἄγε ἀλλ' εἰσελθών, φησύν, σιώπησον. μή μ' ἐξέταζε καὶ σιωπήσω. ἀλλὰ δεῖ με ἐξετάσαι. κάμε εἰπεῖν τὸ φαινόμενον δίκαιον. ἀλλ' ἐὰν εἴπῃς, ἀποκτενὼ σε.

Πότε οὖν σοι εἶπον, ὅτι ἀθάνατός εἴμι; καὶ σὺ τὸ σὸν ποιήσεις κάγὼ τὸ ἐμόν. σόν ἐστιν ἀποκτεῖναι, ἐμὸν ἀποθανεῖν μὴ τρέμοντα· σὸν φυγαδεῦσαι, ἐμὸν ἐξελθεῖν μὴ λυπούμενον.

Τί οὖν ὡφέλησε Πρῖσκος εἰς ὡν; τί δ' ὡφελεῖ ἡ πορφύρα τὸ ἴμάτιον; τί γὰρ ἄλλο ἢ διαπρέπει ἐν αὐτῷ ὡς πορφύρα καὶ τοῖς ἄλλοις δὲ καλὸν παράδειγμα ἔκκειται;

Ἄλλος δ' ἂν εἰπόντος αὐτῷ Καίσαρος ἐν τοιαύτῃ περὶ στάσει μὴ ἐλθεῖν εἰς σύγκλητον εἰπεν ἔχω χάριν, ὅτι μου φεῖδη.

Τὸν τοιοῦτον οὐδέ ἂν ἐκάλυνεν εἰσελθεῖν, ἀλλ' ἢδει, ὅτι ἢ καθεδεῖται ὡς κεράμιον ἢ λέγων ἐρεῦ, ἀ οἶδεν ὅτι ὁ Καῖσαρ θέλει, καὶ προσεπισωρεύσει ἔτι πλείονα.

Τοῦτον τὸν τρόπον καὶ ἀθλητής τις κινδυνεύων ἀποθανεῖν, εἰ μὴ ἀπεκόπη τὸ αἰδοῖον, ἐπελθόντος αὐτῷ τοῦ ἀδελφοῦ ἢν δ' ἐκεῖνος φιλόσοφος καὶ εἰπόντος ἄγε, ἀδελφέ, τί μέλλεις ποιεῖν; ἀποκόπτομεν

<sup>4</sup> thread; pebble      <sup>5</sup> purple dye      <sup>6</sup> shining      <sup>7</sup> comely, decent; specious

τοῦτο τὸ μέρος καὶ ἔτι εἰς γυμνάσιον προερχόμεθα; οὐχ ὑπέμεινεν, ἀλλ’ ἐγκαρτερήσας ἀπέθανεν.

Πιθομένου δέ τινος· πῶς τοῦτο ἐποίησεν; ὡς ἀθλητὴς ἢ ὡς φιλόσοφος; ὡς ἀνήρ, ἔφη, ἀνὴρ δ’ Ὁλύμπια κεκηρυγμένος καὶ ἡγωνισμένος, ἐν τοιαύτῃ τυνὶ χώρᾳ ἀνεστραμμένος, οὐχὶ παρὰ τῷ Βάτωνι ἀλειφόμενος.<sup>8</sup>

Ἄλλος δὲ κὰν τὸν τράχηλον ἀπετμήθη, εἰ ζῆν ἡδύνατο δίχα τοῦ τραχήλου.

Τοιοῦτόν ἐστι τὸ κατὰ πρόσωπον· οὕτως ἵσχυρὸν παρὰ τοῖς εἰθισμένοις αὐτὸς συνεισφέρειν ἐξ αὐτῶν ἐν ταῖς σκέψεσιν.

Ἄγε οὖν, Ἐπίκτητε, διαξύρησαι. ἀν ὁ φιλόσοφος, λέγω οὐ διαξυρῶμαι. ἀλλ’ ἀφελῶ σου τὸν τράχηλον. εἰ σοὶ ἄμεινον, ἀφελε.

Ἐπύθετό τις· πόθεν οὖν αἰσθησόμεθα τὸν κατὰ πρόσωπον ἔκαστος;— πόθεν δ’ ὁ ταῦρος, ἔφη, λέοντος ἐπελθόντος μόνος αἰσθάνεται τῆς αὐτοῦ παρασκευῆς καὶ προβέβληκεν ἑαυτὸν ὑπὲρ τῆς ἀγέλης πάσης; ἢ δῆλον ὅτι εὐθὺς ἄμα τῷ τὴν παρασκευὴν ἔχειν ἀπαντᾶ καὶ συναίσθησις αὐτῆς;

Καὶ ἡμῶν τούννν ὅστις ἀν ἔχῃ τοιαύτην παρασκευὴν, οὐκ ἀγνοήσει αὐτήν.

Ἄφνω δὲ ταῦρος οὐ γίνεται οὐδὲ γενναῖος ἀνθρωπος, ἀλλὰ δεῖ χειμασκῆσαι, παρασκευάσασθαι καὶ μὴ εἰκῇ προσπηδᾶν ἐπὶ τὰ μηδὲν προσήκοντα.

Μόνον σκέψαι, πόσου πωλεῖς τὴν σεαυτοῦ προαιρεσιν. ἄνθρωπε, εἰ μηδὲν ἄλλο, μὴ ὀλίγου αὐτὴν πωλήσῃς. τὸ δὲ μέγα καὶ ἔξαιρετον ἄλλοις τάχα προσήκει, Σωκράτει καὶ τοῖς τοιούτοις.— διὰ τί οὖν, εἰ πρὸς τοῦτο πεφύκαμεν, οὐ πάντες ἢ πολλοὶ γίνονται τοιούτοις;— ἵπποι γάρ ὡκεῖς ἀπαντεῖς γίνονται, κύνες γάρ ἰχνευτικοὶ πάντες;

Τί οὖν; ἐπειδὴ ἀφυῆς εἴμι, ἀποστῶ τῆς ἐπιμελείας τούτου ἔνεκα;

<sup>8</sup> anoint; put wax in ears

Μὴ γένοιτο. Ἐπίκτητος κρείσσων Σωκράτους οὐκ ἔσται· εἰ δὲ μή, οὐ χείρων, τοῦτο μοι ἵκανόν ἔστιν.

Οὐδὲ γὰρ Μίλων ἔσομαι καὶ ὅμως οὐκ ἀμελῶ τοῦ σώματος· οὐδὲ Κροῖσος καὶ ὅμως οὐκ ἀμελῶ τῆς κτήσεως· οὐδὲ ἀπλῶς ἄλλου τινὸς τῆς ἐπιμελείας διὰ τὴν ἀπόγνωσιν τῶν ἄκρων ἀφιστάμεθα.

### 1.3

Πᾶς ἄν τις ἀπὸ τοῦ τὸν θεὸν πατέρα εἶναι τῶν ἀνθρώπων ἐπὶ τὰ ἔξῆς ἐπέλθοι.

Εἴ τις τῷ δόγματι<sup>9</sup> τούτῳ συμπαθῆσαι κατ’ ἀξίαν δύναιτο, ὅτι γεγόναμεν ὑπὸ τοῦ θεοῦ πάντες προηγουμένως καὶ ὁ θεὸς πατήρ ἔστι τῶν τ’ ἀνθρώπων καὶ τῶν θεῶν, οἷμαι ὅτι οὐδὲν ἀγεννὲς οὐδὲ ταπεινὸν ἐνθυμηθήσεται περὶ ἑαυτοῦ.

Ἄλλ’ ἂν μὲν Κανσαρ εἰσποιήσηταί σε, οὐδείς σου τὴν ὁφρῦν βαστάσει· ἀν δὲ γνῶς, ὅτι τοῦ Διὸς υἱός εἶ, οὐκ ἐπαρθήσῃ;

Νῦν δ’ οὐ ποιοῦμεν, ἀλλ’ ἐπειδὴ δύο ταῦτα ἐν τῇ γενέσει ἡμῶν ἐγκαταμέμικται, τὸ σῶμα μὲν κοινὸν πρὸς τὰ ζῷα, ὁ λόγος δὲ καὶ ἡ γνώμη κοινὸν πρὸς τοὺς θεούς, ἄλλοι μὲν ἐπὶ ταύτην ἀποκλίνονται τὴν συγγένειαν τὴν ἀτυχῆ<sup>10</sup> καὶ νεκράν, ὀλίγοι δέ τινες ἐπὶ τὴν θείαν καὶ μακαρίαν.

Ἐπειδὴ τούννυν ἀνάγκη πάνθ’ ὄντιοῦν οὕτως ἐκάστῳ χρῆσθαι ως ἀν περὶ αὐτοῦ ὑπολάβῃ, ἐκεῦνοι μὲν οἱ ὀλίγοι, ὅσοι πρὸς πίστιν οἰονται γεγονέναι καὶ πρὸς αἰδῶ καὶ πρὸς ἀσφάλειαν τῆς χρήσεως τῶν φαντασιῶν, οὐδὲν ταπεινὸν οὐδὲ ἀγεννὲς ἐνθυμοῦνται περὶ αὐτῶν, οἱ δὲ πολλοὶ τάναντία.

Τί γὰρ εἰμί; ταλαιπωρον ἀνθρωπάριον καὶ τὰ δύστηνά μου σαρκίδια.

Τῷ μὲν ὅντι δύστηνα, ἀλλὰ ἔχεις τι καὶ κρείσσον τῶν σαρκιδίων. τί οὖν ἀφεὶς ἐκεῦνο τούτοις προστέτηκας;

<sup>9</sup> belief, legal decision    <sup>10</sup> unfortunate

criterion of that which is in keeping with one's own character. For to one man it is reasonable to hold a chamber-pot for another, since he considers only that, if he does not hold it, he will get a beating and will not get food, whereas, if he does hold it, nothing harsh or painful will be done to him; but some other man feels that it is not merely unendurable to hold such a pot himself, but even to tolerate another's doing so. If you ask me, then, "Shall I hold the pot or not?" I will tell you that to get food is of greater value than not to get it, and to be flayed is of greater detriment than not to be; so that if you measure your interests by these standards, go and hold the pot. "Yes, but it would be unworthy of me." That is an additional consideration, which you, and not I, must introduce into the question. For you are the one that knows yourself, how much you are worth in your own eyes and at what price you sell yourself. For different men sell themselves at different prices.

Wherefore, when Florus was debating whether he should enter Nero's festival, so as to make some personal contribution to it, Agrippinus said to him, "Enter." And when Florus asked, "Why do you not enter yourself?" he replied, "I? why, I do not even raise the question." For when a man once stoops to the consideration of such questions, I mean to estimating the value of externals, and calculates them one by one, he comes very close to those who have forgotten their own proper character. Come, what is this you ask me? "Is death or life preferable?" I answer, life. "Pain or pleasure?" I answer, pleasure. "But unless I take a part in the tragedy I shall be beheaded." Go, then, and take a part, but I will not take a part. "Why not?" Because you regard yourself as but a single thread of all that go to make up the garment. What follows, then? This, that you ought to take thought how you may resemble all other men, precisely as even the single thread wants to have no point of superiority in comparison with the other threads. But I want to be the red, that small and brilliant portion which causes the rest to appear comely and beautiful. Why, then, do you say to me, "Be like the majority of people?" And if I do that, how shall I any longer be the red?

This is what Helvidius Priscus also saw, and, having seen, did. When Vespasian sent him word not to attend a meeting of the Senate, he answered, "It is in your power not to allow me to be a member of the Senate, but so long as I am one I must attend its meetings." "Very well then, but when you attend, hold your peace." "Do not ask for my opinion and I will hold my peace." "But I must ask for your opinion." "And I must answer what seems to me right." "But if you speak, I shall put you to death." "Well, when did I ever tell you that I was immortal? You will do your part and I mine. It is yours to put me to death, mine to die without a tremor; yours to banish, mine to leave without sorrow." What good, then, did Priscus do, who was but a single individual? And what good does the red do the mantle? What else

than that it stands out conspicuous in it as red, and is displayed as a goodly example to the rest? But had Caesar told another man in such circumstances not to attend the meetings of the Senate, he would have said, "I thank you for excusing me." A man like that Caesar would not even have tried to keep from attending, but would have known that he would either sit like a jug, or, if he spoke, would say what he knew Caesar wanted said, and would pile up any amount more on the top of it.

In like manner also a certain athlete acted, who was in danger of dying unless his private parts were amputated. His brother (and he was a philosopher) came to him and said, "Well, brother, what are you going to do? Are we going to cut off this member, and step forth once more into the gymnasium?" He would not submit, but hardened his heart and died. And as someone asked, "How did he do this? As an athlete, or as a philosopher?" As a man, replied Epictetus; and as a man who had been proclaimed at the Olympic games and had striven in them, who had been at home in such places, and had not merely been rubbed down with oil in Bato's wrestling school. But another would have had even his neck cut off, if he could have lived without his neck. This is what we mean by regard for one's proper character; and such is its strength with those who in their deliberations habitually make it a personal contribution. "Come then, Epictetus, shave off your beard." If I am a philosopher, I answer, "I will not shave it off""But I will take off your neck." If that will do you any good, take it off.

Someone inquired, "How, then, shall each of us become aware of what is appropriate to his own proper character?" How comes it, replied he, that when the lion charges, the bull alone is aware of his own prowess and rushes forward to defend the whole herd? Or is it clear that with the possession of the prowess comes immediately the consciousness of it also? And so, among us too, whoever has such prowess will not be unaware of it. Yet a bull does not become a bull all at once, any more than a man becomes noble, but a man must undergo a winter training, he must prepare himself and must not plunge recklessly into what is inappropriate for him.

Only consider at what price you sell your freedom of will. If you must sell it, man, at least do not sell it cheap. But the great and pre-eminent deed, perhaps, befits others, Socrates and men of his stamp.— Why then, pray, if we are endowed by nature for such greatness, do not all men, or many, become like him? What, do all horses become swift, all dogs keen to follow the scent? What then? Because I have no natural gifts, shall I on that account give up my discipline? Far be it from me! Epictetus will not be better than Socrates; but if only I am not worse, that suffices me. For I shall not be a Milo, either, and yet I do not neglect my body; nor a Croesus, and yet I do not neglect my property; nor, in a word, is there any other field in which we give up the

appropriate discipline merely from despair of attaining the highest.

### 1.3

From the thesis that God is the father of mankind how may one proceed to the consequences?

If a man could only subscribe heart and soul, as he ought, to this doctrine, that we are all primarily begotten of God, and that God is the father of men as well as of gods, I think that he will entertain no ignoble or mean thought about himself. Yet, if Caesar adopts you no one will be able to endure your conceit, but if you know that you are a son of Zeus, will you not be elated? As it is, however, we are not, but inasmuch as these two elements were comingled in our begetting, on the one hand the body, which we have in common with the brutes, and, on the other, reason and intelligence, which we have in common with the gods, some of us incline toward the former relationship, which is unblessed by fortune and is mortal, and only a few toward that which is divine and blessed. Since, then, it is inevitable that every man, whoever he be, should deal with each thing according to the opinion which he forms about it, these few, who think that by their birth they are called to fidelity, to self-respect, and to unerring judgement in the use of external impressions, cherish no mean or ignoble thoughts about themselves, whereas the multitude do quite the opposite. "For what am I? A miserable, paltry man," say they, and, "Lo, my wretched, paltry flesh!" Wretched indeed, but you have also something better than your paltry flesh. Why then abandon that and cleave to this?

It is because of this kinship



*vocabulary*

ἀγαλμα -τος (n, 3) ornament, glory, statue	~biology
ἄγαν very much	βωμός altar; stand, pedestal
ἄγριος wild, savage ~agriculture	δεσμωτήριον prison
ἄδοξος of bad fame; unexpected	δηνάριον type of coin
ἀθλητής ἀεθλητού (m, 1) athlete, contestant ~athlete	διαλέγω go through, debate ~legion
αἰδήμων bashful, modest	διάνοια a thought; intelligence
ἀλώπηξ -εκος (f) fox ~alopecia	δρομικός swift; of racing
ἀμελέω disregard; (impers.) of course	δυστυχέω be unlucky
ἄμπελος (f) vine	δυστυχία bad luck
ἀναγιγνώσκω recognize, read, understand, persuade	εἰκῇ haphazardly; in vain
ἀναγκαῖος coerced, coercing, slavery	εἴτε then, therefore, next
ἀναμάρτητος blameless	ἐκκλίνω (i) turn away, back down, shun
ἀνατίθημι consecrate, lay on, impute; (mp) reproach	ἐκτός outside
ἀνδράποδον -ς slave ~androgynous	ἐκφέρω carry off ~bear
ἀνθρώπινος human	ἐλεύθερος not enslaved
ἀπάγω lead away, back	ἐμπαίζω mock; (mp) be deluded
~demagogue	ἐνίστημι install; threaten; block
ἀπαθής unaffected, impassive	ἐνταῦθα there, here
ἀπαντάω encounter, come upon	ἐξαιρέω pick, steal; dedicate; destroy ~heresy
ἀπάτη trick, fraud, deceit	ἐξαπατάω trick, cheat ~apatosaurus
~apatosaurus	ἐξεργάζομαι accomplish; undo; destroy someone
ἀπιστος not trusting, not trustworthy ~stand	ἐξηγέομαι lead forth; set out, describe ~hegemony
ἀποκλίνω (i) bend aside ~incline	ἐπιβάλλω throw upon, head for ~ballistic
ἀποτελέω accomplish, produce	ἐπιδείκνυμι (ō) display, exhibit
ἀποτυγχάνω fail	ἐπιθύω (i) rush at, be eager ~θύω
ἀποφαίνω display, declare	ἐπιστρέφω turn towards ~atrophy
ἀτάραχος calm	ἐπιφέρω bestow, impute ~bear
ἀτύχημα -τος (n, 3) misfortune	ἐποχέομαι carry, bear upon
ἀτυχής unfortunate	εὐδαιμονία prosperity
αὐτόθεν from that place	εὐεργέτης -ου (m, 1) benefactor
ἀφορμάω depart, depart from ~hormone	εῦρος with fair streams
ἀφορμή starting point; means	εύτυχία good luck, success
βιβλίον paper, book	εύχαριστέω do a favor for; be thankful
βιώω live; (mp) make a living	ἔωθεν at first light
	ζῷον being, animal; picture
	ῆμερος gentle; (animals)

domesticated	absence; lose ~bid
θηριώδης savage, wild	ποθή longing, regret ~bid
ἰδρύω establish	πολιός gray ~polio
καθάπταξ once and for all	πότερος which, whichever of two
καθάπτερ exactly as	ποῦ where?
κακοήθης malicious	προαίρεσις -εως (f) plan, preference
λάω grip, pin?	προηγέομαι go first
λέων lion	προκόπτω make progress
λούω wash, bathe	προσέχω direct to; think about
λύκος wolf ~lycanthropy	πρόσθεσις -εως (f) attachment, addition
μελετάω pursue, attend to, exercise	προσκυνέω kow tow to; kiss
μεταπείθω change someone's mind	πυρός (ῦ) wheat
μεταπίπτω fall differently, undergo a change	συγγένεια kinship
μέτρον measure ~metric	συγγίγνομαι associate with, meet, have sex ~genus
μηδέποτε never	σύμφωνος harmonious
ναός (ᾶ) temple, shrine ~nostalgia	συντάσσω gather, assemble ~syntax
οἴμοι woe is me	ταλαιπωρος suffering, miserable
οἰμωγή wailing	τάλας wretched, miserable ~talent
όμοιογουμένως admittedly, by consent	ταπεινός low
όπόσος as many as, how many, how great	τείνω stretch, tend ~tense
όρέγω hold out, offer, thrust ~reach	τελειότης -τος (f, 3) completeness, perfection
όρμή pressure, assault, order ~hormone	τοιόσδε such
όφελος -εος (n, 3) a use, a help	τραγῳδία tragedy, serious poem
πάθος -ους (n, 3) an experience, passion, condition	τρέμω tremble in fear ~tremble
πάντως by all means	τροφή food, upkeep ~atrophy
παραπίπτω fall in the way; go stray	ῦλη (ῦ) forest, firewood
πενθέω grieve ~Nepenthe	ύπερτίθημι hand over; excel; defer
πένθος -εος (n, 3) grief, misfortune ~Nepenthe	φιλόσοφος wisdom-loving
περιγύγνομαι surpass; survive; attain ~genus	φυγή flight, means of escape ~fugitive
περιπίπτω embrace; fall in with	φύσις -εως (f) nature (of a thing) ~physics
περιποιέω preserve; obtain	φύω produce, beget; clasp ~physics
ποθέω miss, long for, notice an	ψευδής lying, false ~pseudo-ώσαύτως in the same way

Διὰ ταύτην τὴν συγγένειαν οἱ μὲν ἀποκλίναντες λύκοις<sup>1</sup> ὅμοιοι γινόμεθα, ἄπιστοι καὶ ἐπίβουλοι καὶ βλαβεροί, οἱ δὲ λέουσιν, ἄγριοι καὶ θηριώδεις καὶ ἀνήμεροι, οἱ πλείους δὲ ἡμῶν ἀλώπεκες<sup>2</sup> καὶ ὡς ἐν ζώοις ἀτυχήματα.

Τί γάρ ἔστιν ἄλλο λοιδορος καὶ κακοήθης<sup>3</sup> ἄνθρωπος ἢ ἀλώπηξ ἢ τί ἄλλο ἀτυχέστερον καὶ ταπεινότερον;

Οράτε οὖν καὶ προσέχετε, μή τι τούτων ἀποβῆτε τῶν ἀτυχημάτων.

#### 1.4

Περὶ προκοπῆς.

Ο προκόπτων μεμαθηκὼς παρὰ τῶν φιλοσόφων ὅτι ἡ μὲν ὅρεξις ἀγαθῶν ἔστιν, ἡ δὲ ἔκκλισις πρὸς κακά, μεμαθηκὼς δὲ καὶ ὅτι οὐκ ἄλλως τὸ εὔρουν καὶ ἀπαθὲς περιγύνεται τῷ ἀνθρώπῳ ἢ ἐν ὅρεξι μὲν μὴ ἀποτυγχάνοντι, ἐν ἔκκλισει δὲ μὴ περιπίποντι, τὴν μὲν ὅρεξιν ἥρκεν ἐξ αὐτοῦ εἰσάπαν καὶ ὑπερτέθειται, τῇ ἔκκλισει δὲ πρὸς μόνα χρῆται τὰ προαιρετικά.

Τῶν γὰρ ἀπροαιρέτων ἄν τι ἔκκλινῃ, οἶδεν ὅτι περιπεσεῖται ποτέ τινι παρὰ τὴν ἔκκλισιν τὴν αὐτοῦ καὶ δυστυχήσει.

Εἰ δὲ ἡ ἀρετὴ ταύτην ἔχει τὴν ἐπαγγελίαν εὐδαιμονίαν ποιῆσαι καὶ ἀπάθειαν καὶ εὔρουν, πάντως καὶ ἡ προκοπὴ ἡ πρὸς αὐτὴν πρὸς ἔκαστον τούτων ἔστι προκοπή.

Ἄει γὰρ πρὸς ὅ ἀν ἡ τελειότης<sup>4</sup> τινὸς καθάπαξ ἄγη, πρὸς αὐτὸν ἡ προκοπὴ συνεγγισμός ἔστιν.

Πῶς οὖν τὴν μὲν ἀρετὴν τοιοῦτόν τι ὁμολογοῦμεν, τὴν προκοπὴν δὲν ἄλλοις ζητοῦμεν καὶ ἐπιδείκνυμεν; τί ἔργον ἀρετῆς;

Εὔροια. τίς οὖν προκόπτει; ὁ πολλὰς Χρυσίππου συντάξεις ἀνεγνωκώς;

<sup>1</sup> wolf    <sup>2</sup> fox    <sup>3</sup> malicious    <sup>4</sup> completeness, perfection

Μὴ γὰρ ἡ ἀρετὴ τοῦτ' ἔστι Χρύσιππον νενοηκέναι; εἰ γὰρ τοῦτ' ἔστιν, ὅμολογον μένως<sup>5</sup> ἡ προκοπὴ οὐδὲν ἄλλο ἔστιν ἡ τὸ πολλὰ τῶν Χρυσίππου νοεῖν.

Νῦν δ' ἄλλο μέν τι τὴν ἀρετὴν ἐπιφέρειν ὅμολογοῦμεν, ἄλλον δὲ τὸν συνεγγισμόν, τὴν προκοπὴν ἀποφαίνομεν.

Οὗτος, φησίν, ἥδη καὶ δι' αὐτοῦ δύναται Χρύσιππον ἀναγιγνώσκειν. εὖ, νὴ τοὺς θεούς, προκόπτεις, ἄνθρωπε· ποίαν προκοπήν.

Τί ἔμπαιζεις αὐτῷ; τί δ' ἀπάγεις αὐτὸν τῆς συναισθήσεως τῶν αὐτοῦ κακῶν; οὐ θέλεις δεῖξαι αὐτῷ τὸ ἔργον τῆς ἀρετῆς, ὅντα μάθη ποῦ τὴν προκοπὴν ζητῇ;

Ἐκεῖ ζήτησον αὐτήν, ταλαίπωρε, ὅπου σου τὸ ἔργον. ποῦ δέ σου τὸ ἔργον; ἐν ὄρεξι καὶ ἐκκλίσει, ὥν ἀναπότευκτος ἔστι καὶ ἀπερίπτωτος, ἐν ὄρμαῖς καὶ ἀφορμαῖς, ὥν ἀναμάρτητος, ἐν προσθέσει καὶ ἐποχῇ, ὥν ἀνεξαπάτητος.

Πρῶτοι δ' εἰσὶν οἱ πρῶτοι τόποι καὶ ἀναγκαιότατοι. ἂν δὲ τρέμων καὶ πενθῶν ζητῆς ἀπερίπτωτος εἶναι, ἀρά πῶς προκόπτεις;

Σὺ οὖν ἐνταῦθά μοι δεῖξόν σου τὴν προκοπήν. καθάπερ εἰ ἀθλητὴ διελεγόμην δεῖξόν μοι τοὺς ὄμοις, εἴτα ἔλεγεν ἐκεῖνος ὅτε μου τοὺς ἀλτῆρας. ὅψει σὺ καὶ οἱ ἀλτῆρες, ἐγὼ τὸ ἀποτέλεσμα τῶν ἀλτήρων ἰδεῖν βούλομαι.

Λάβε τὴν περὶ ὄρμῆς σύνταξιν καὶ γνῶθι πῶς αὐτὴν ἀνέγνωκα. ἀνδράποδον, οὐ τοῦτο ζητῶ, ἀλλὰ πῶς ὄρμᾶς καὶ ἀφορμᾶς, πῶς ὄρέγη καὶ ἐκκλίνεις, πῶς ἐπιβάλλῃ καὶ προστίθεσαι καὶ παρασκευάζῃ, πότερα συμφώνως τῇ φύσει ἡ ἀσυμφώνως.

Εἰ γὰρ συμφώνως, τοῦτό μοι δείκνυε καὶ ἐρῶ σοι ὅτι προκόπτεις· εἰ δὲ ἀσυμφώνως, ἀπελθε καὶ μὴ μόνον ἔξηγοῦ τὰ βιβλία, ἀλλὰ καὶ γράφε αὐτὸς τοιαῦτα.

Καὶ τί σοι ὄφελος; οὐκ οἶδας ὅτι ὅλον τὸ βιβλίον πέντε δηναρίων<sup>6</sup>

<sup>5</sup> admittedly, by consent

<sup>6</sup> type of coin

έστιν; ο οὖν ἔξηγούμενος αὐτὸς δοκεῖ ὅτι πλείονος ἄξιός ἐστιν ἢ πέντε δημαρίων;

Μηδέποτε οὖν ἀλλαχοῦ τὸ ἔργον ζητεῖτε, ἀλλαχοῦ τὴν προκοπήν.

Ποῦ οὖν προκοπή; εἴ τις ύμῶν ἀποστὰς τῶν ἐκτὸς ἐπὶ τὴν προαιρεσιν ἐπέστραπται τὴν αὐτοῦ, ταύτην ἔξεργάζεσθαι καὶ ἐκπονεῖν, ὥστε σύμφωνον ἀποτελέσαι τῇ φύσει, ὑψηλὴν ἐλευθέραν ἀκάλυπτον ἀνεμπόδιστον πιστὴν αἰδήμονα.<sup>7</sup>

Μεμάθηκέν τε, ὅτι ὁ τὰ μὴ ἐφ' αὐτῷ ποθῶν ἢ φεύγων οὔτε πιστὸς εἶναι δύναται οὕτ' ἐλεύθερος, ἀλλ' ἀνάγκη μεταπίπτειν καὶ μεταρριπίζεσθαι ἄμα ἐκείνοις καὶ αὐτόν, ἀνάγκη δὲ καὶ ὑποτεταχέναι ἄλλοις ἑαυτόν, τοῖς ἐκεῖνα περιποιεῖν ἢ κωλύειν δυναμένοις.

Καὶ λοιπὸν ἔωθεν ἀνιστάμενος ταῦτα τηρεῖ καὶ φυλάσσει, λούεται ὡς πιστός, ὡς αἰδήμων ἐσθίει, ὡσαύτως ἐπὶ τῆς ἀεὶ παραπιπτούσης ὕλης τὰ προηγούμενα ἐκπονῶν, ὡς ὁ δρομεὺς δρομικῶς<sup>8</sup> καὶ ὁ φώνασκος φωνασκικῶς.

Οὗτός ἐστιν ὁ προκόπτων ταῖς ἀληθείαις καὶ ὁ μὴ εἰκῇ ἀποδεδημηκὼς οὐτός ἐστιν.

Εἰ δὲ ἐπὶ τὴν ἐν τοῖς βιβλίοις ἔξιν τέταται καὶ ταύτην ἐκπονεῖ καὶ ἐπὶ τοῦτο ἐκδεδήμηκε, λέγω αὐτῷ αὐτόθεν πορεύεσθαι εἰς οἶκον καὶ μὴ ἀμελεῖν τῶν ἐκεῖνοις.

Τοῦτο γὰρ ἐφ' ὁ ἀποδεδήμηκεν οὐδέν ἐστιν· ἀλλ' ἐκεῖνο, μελετᾶν ἔξελεν τοῦ αὐτοῦ βίου πένθη καὶ οἰμωγὰς<sup>9</sup> καὶ τὸ οἴμοι<sup>10</sup> καὶ τὸ τάλας<sup>11</sup> ἐγώ καὶ δυστυχίαν καὶ ἀτυχίαν καὶ μαθέν, τί ἐστι θάνατος, τί φυγή, τί δεσμωτήριον,<sup>12</sup> τί νοσκώνειον, ἵνα δύνηται λέγειν ἐν τῇ φυλακῇ ὡς φίλε Κρίτων, εἰ ταύτη τοῖς θεοῖς φίλον, ταύτη γινέσθω καὶ μὴ ἐκεῖνα τάλας ἐγώ, γέρων ἄνθρωπος, ἐπὶ ταῦτα μου τὰς πολιὰς ἐπήρησα.

<sup>7</sup> bashful, modest    <sup>8</sup> swift; of racing    <sup>9</sup> wailing    <sup>10</sup> woe is me  
<sup>11</sup> wretched, miserable    <sup>12</sup> prison

Τίς λέγει ταῦτα; δοκεῖτε ὅτι ὑμὲν ἄδοξόν<sup>13</sup> τινα ἐρῶ καὶ ταπεινόν;  
Πρίαμος αὐτὰ οὐ λέγει; Οἰδίπους οὐ λέγει; ἀλλ’ ὁπόσοι βασιλεῖς  
λέγουσιν;

Τί γάρ εἰσιν ἄλλο τραγωδίαι<sup>14</sup> ἢ ἀνθρώπων πάθη τεθαυμακότων τὰ  
ἐκτὸς διὰ μέτρου τοιοῦδε ἐπιδεικνύμενα;

Εἰ γὰρ ἔξαπατηθέντα τινὰ ἔδει μαθεῖν, ὅτι τῶν ἐκτὸς καὶ ἀπροαιρέτων  
οὐδέν ἔστι πρὸς ἡμᾶς, ἐγὼ μὲν ἥθελον τὴν ἀπάτην ταύτην, ἐξ ἣς  
ἥμελλον εὐρόως καὶ ἀταράχως<sup>15</sup> βιώσεσθαι,<sup>16</sup> ὑμεῖς δὲ ὄψεσθ’ αὐτοὶ  
τί θέλετε.

Τί οὖν ἡμᾶν παρέχει Χρύσιππος; ἵνα γνῶσ, φησίν, ὅτι οὐ ψευδῆ ταῦτά  
ἔστιν, ἐξ ὧν ἡ ἔρωιά ἔστι καὶ ἀπάθεια ἀπαντᾶ, λάβε μου τὰ βιβλία  
καὶ γνωσθή ὡς τε καὶ σύμφωνά ἔστι τῇ φύσει τὰ ἀπαθῆ με ποιοῦντα. ὡς  
μεγάλης εὐτυχίας,<sup>17</sup> ὡς μεγάλου εὐεργέτου τοῦ δεικνύοντος τὴν ὁδόν.

Εἶτα Τριπτολέμῳ μὲν οἱρὰ καὶ βωμοὶς πάντες ἀνθρωποι  
ἀνεστάκασι, ὅτι τὰς ἡμέρους τροφὰς ἡμᾶν ἔδωκεν, τῷ δὲ τὴν  
ἀλήθειαν εὐρόντι καὶ φωτίσαντι καὶ εἰς πάντας ἀνθρώπους  
ἔξενεγκόντι, οὐ τὴν περὶ τὸ ζῆν, ἀλλὰ τὴν πρὸς τὸ εὖ ζῆν, τίς ὑμῶν  
ἐπὶ τούτῳ βωμὸν ιδρύσατο ἢ ναὸν ἢ ἄγαλμα<sup>18</sup> ἀνέθηκεν ἢ τὸν θεὸν  
ἐπὶ τούτῳ προσκυνεῖ;

Ἄλλ’ ὅτι μὲν ἄμπελον ἔδωκαν ἢ πυρούς,<sup>19</sup> ἐπιθύομεν τούτου ἔνεκα,  
ὅτι δὲ τοιούτον ἔξήνεγκαν καρπὸν ἐν ἀνθρωπώνη διανοίᾳ, δι’ οὐ τὴν  
ἀλήθειαν τὴν περὶ εὐδαιμονίας δείξειν ἡμᾶν ἥμελλον, τούτου δὲ ἔνεκα  
οὐκ εὐχαριστήσωμεν τῷ θεῷ;

### 1.5

Πρὸς τοὺς Ἀκαδημαικούς.

Ἄν τις, φησίν, ἐνίστηται πρὸς τὰ ἄγαν ἐκφανῆ, πρὸς τοῦτον  
οὐ ράδιόν ἔστιν εὐρεῖν λόγον, δι’ οὐ μεταπείσει τις αὐτόν.

<sup>13</sup> of bad fame; unexpected

<sup>14</sup> tragedy, serious poem

<sup>15</sup> calm

<sup>16</sup> live; (mp) make a living

<sup>17</sup> good luck, success

<sup>18</sup> ornament,

glory, statue

<sup>19</sup> wheat

with the flesh that those of us who incline toward it become like wolves, faithless and treacherous and hurtful, and others like lions, wild and savage and untamed; but most of us become foxes, that is to say, rascals of the animal kingdom. For what else is a slanderous and malicious man but a fox, or something even more rascally and degraded? Take heed, therefore, and beware that you become not one of these rascally creatures.

#### 1.4

Of progress He who is making progress, having learned of the philosophers that desire is for things good and aversion is toward things evil, and having also learned that serenity and calm are not attained by a man save as he succeeds in securing the objects of desire and as he avoids encountering the objects of aversion— such a one has utterly excluded desire from himself, or else deferred it to another time, and feels aversion only toward the things which involve freedom of choice. For if he avoids anything that is not a matter of free choice, he knows that some time he will encounter something in spite of his aversion to it, and will come to grief. Now if it is virtue that holds out the promise thus to create happiness and calm and serenity, then assuredly progress toward virtue is progress toward each of these states of mind. For it is always true that whatsoever the goal toward which perfection in anything definitely leads, progress is an approach thereto.

How comes it, then, that we acknowledge virtue to be a thing of this sort, and yet seek progress and make a display of it in other things? What is the work of virtue? Serenity. Who, then, is making progress? The man who has read many treatises of Chrysippus? What, is virtue no more than this— to have gained a knowledge of Chrysippus? For if it is this, progress is confessedly nothing else than a knowledge of many of the works of Chrysippus. But now, while acknowledging that virtue produces one thing, we are declaring that the approach to virtue, which is progress, produces something else. "So-and-so," says someone, "is already able to read Chrysippus all by himself." It is fine headway, by the gods, that you are making, man! Great progress this! "Why do you mock him? And why do you try to divert him from the consciousness of his own shortcomings? Are you not willing to show him the work of virtue, that he may learn where to look for his progress?" Look for it there, wretch, where your work lies. And where is your work? In desire and aversion, that you may not miss what you desire and encounter what you would avoid; in choice and in refusal, that you may commit no fault therein; in giving and withholding assent of judgement, that you may not be deceived. But first come the first and most necessary points. Yet if you are in a state of fear and grief when you seek to be proof against encountering what you would avoid, how, pray, are you making progress?

Do you yourself show me, therefore, your own progress in matters like the following. Suppose, for example, that in talking to an athlete I said, "Show me your shoulders," and then he answered, "Look at my jumping-weights." Go to, you and your jumping-weights! What I want to see is the effect of the jumping-weights. "Take the treatise Upon Choice and see how I have mastered it." It is not that I am looking into, you slave, but how you act in your choices and refusals, your desires and aversions, how you go at things, and apply yourself to them, and prepare yourself, whether you are acting in harmony with nature therein, or out of harmony with it. For if you are acting in harmony, show me that, and I will tell you that you are making progress; but if out of harmony, begone, and do not confine yourself to expounding your books, but go and write some of the same kind yourself. And what will you gain thereby? Do you not know that the whole book costs only five denarii? Is the expounder of it, then, think you, worth more than five denarii? And so never look for your work in one place and your progress in another.

Where, then, is progress? If any man among you, withdrawing from external things, has turned his attention to the question of his own moral purpose, cultivating and perfecting it so as to make it finally harmonious with nature, elevated, free, unhindered, untrammelled, faithful, and honourable; and if he has learned that he who craves or shuns the things that are not under his control can be neither faithful nor free, but must himself of necessity be changed and tossed to and fro with them, and must end by subordinating himself to others, those, namely, who are able to procure or prevent these things that he craves or shuns; and if, finally, when he rises in the morning he proceeds to keep and observe all this that he has learned; if he bathes as a faithful man, eats as a self-respecting man,— similarly, whatever the subject matter may be with which he has to deal, putting into practice his guiding principles, as the runner does when he applies the principles of running, and the voice-trainer when he applies the principles of voice-training,— this is the man who in all truth is making progress, and the man who has not travelled at random is this one. But if he has striven merely to attain the state which he finds in his books and works only at that, and has made that the goal of his travels, I bid him go home at once and not neglect his concerns there, since the goal to which he has travelled is nothing; but not so that other goal— to study how a man may rid his life of sorrows and lamentations, and of such cries as "Woe is me!" and "Wretch that I am!" and of misfortune and failure, and to learn the meaning of death, exile, prison, hemlock; that he may be able to say in prison, "Dear Crito, if so it pleases the gods, so be it," rather than, "Alas, poor me, an old man, it is for this that I have kept my grey hairs!" Who says such things? Do you think that I will name you some man held in small esteem and of low degree? Does not Priam say it? Does not Oedipus? Nay more, all kings say it! For what are tragedies but the portrayal

in tragic verse of the sufferings of men who have admired things external? If indeed one had to be deceived into learning that among things external and independent of our free choice none concerns us, I, for my part, should consent to a deception which would result in my living thereafter serenely and without turmoil; but as for you, you will yourselves see to your own preference.

What, then, does Chrysippus furnish us? "That you may know," he says, "that these things are not false from which serenity arises and tranquillity comes to us, take my books and you shall know how conformable and harmonious with nature are the things which render me tranquil." O the great good fortune! O the great benefactor who points the way! To Triptolemus, indeed, all men have established shrines and altars, because he gave us as food the fruits of cultivation, but to him who has discovered, and brought to light, and imparted to all men the truth which deals, not with mere life, but with a good life,— who among you has for that set up an altar in his honour, or dedicated a temple or a statue, or bows down to God in gratitude for him? But because the gods have given us the vine or wheat, for that do we make sacrifice, and yet because they have brought forth such a fruit in a human mind, whereby they purposed to show us the truth touching happiness, shall we fail to render thanks unto God for this?

### 1.5

Against the Academics If a man, says Epictetus, resists truths that are all too evident, in opposing him it is not easy to find an argument by which one may cause



## vocabulary

ἀέθλιος	prize ~athlete	βρέχω	soak; it rains
ἀηδής	unpleasant	διάκειμαι	be in a condition
ἀθέατος (αᾶ)	unseen; blind	διακρίνω (ιτ)	separate, sort ~critic
ἄθλιος	wretched ~athlete	διαλέγω	go through, debate ~legion
αἰσχρός	shameful	διάνοια	a thought; intelligence
ἄκολουθος	following, attending	διάφορος	different; difference; disagreeing; balance, bill
ἄλογος	without speech or reckoning	δισσός	double
ἀναπαύω	cause to cease ~pause	ἐγκωμιάζω	praise
ἀνδράποδον	-ς slave ~androgynous	εἰκῇ	haphazardly; in vain
ἀνδρεία	courage	εἰσάγω	lead in ~demagogue
ἀνδρεῖος	of a man, manly	εἴωθα	be accustomed, in the habit
ἀνέχω	raise; mid: endure, submit	ἐκτέμνω	cut out, fell ~tonsure
ἀντιτίθημι	oppose, balance	ἐμφαίνω	display in
ἀξιόλογος	remarkable	ἐναργῆς	visible, clear ~Argentina
ἀπάγω	lead away, back	ἐνθεῦ	thence, whence
~demagogue		ἐντίθημι	load; mp: take to heart ~thesis
ἀπλόος	single; simple ~haploid	ἐξηγείομαι	lead forth; set out, describe ~hegemony
ἀποδημέω	be absent, abroad	ἐξηγητής	-οῦ (m, 1) leader, expounder
ἀπολαύω	have use, have a benefit	ἐξίστημι	displace, transform; (+gen) give up ~station
ἀπολείπω	leave behind, fail ~eclipse	ἐπιθυμέω (ῦ)	wish, covet
ἀπολιμπάνω	leave behind, fail	ἐπινεύω	nod
ἀπομύσσω	blow one's nose	ἐπιτελέω	complete; do a religious duty
ἀπονεκρώω	destroy	ἐπιτελής	accomplished
ἀποτέμνω	cut off, sever ~tonsure	ἐπιτέλλω	order ~apostle
ἀποφαίνω	display, declare	εὐχαριστέω	do a favor for; be thankful
ἀρκέω	satisfy; ward off, defend; suffice	εὐχάριστος	agreeable, grateful, beneficent
ἀρμόζω	fit together; be well fitted to	ζῷον	being, animal; picture
~harmony		θαυμαστός	wonderful; admirable
ἄρσην	male	θεάομαι	look at, behold, consider ~theater
ἀσθένεια	weakness	θεατής	-οῦ (α, m, 1) spectator, witness
ἀτύχημα	-τος (n, 3) misfortune	θεωρία	spectator, contemplation
αὐτόματος	self-willed, accidental	θῆλυς	female; (rare) abundant
~after			
ἀφαιρέω	take away ~heresy		
βιόω	live; (mp) make a living		
~biology			
βοά	din, a shout		
βοείη	shield; leather, bovine		
βοεύς	βοῦος (m) leather rope		
~bovine			

~female	
θόρυβος noise, clamor	
καταλαμβάνω seize, understand, catch, overtake; (mp) happen	
~epilepsy	
κατανοέω notice, realize, learn	
κατασκευάζω equip, build	
κατασκευή fixed assets; condition	
κινέω (i) set in motion, move, remove ~kinetic	
κολεός sheath	
κρείσσων more powerful; better	
λούω wash, bathe	
μάχαιρα knife, dagger	
μεγαλόφυχος (ū) generous	
μέλος -ους (n, 3) limb; melody	
μεταβάνω change the subject	
~basis	
μηχανάομαι build, contrive	
~mechanism	
μόριον piece, member; part of speech	
ναός (ā) temple, shrine ~nostalgia	
ὅπου where	
όρατός (ā) visible	
οὐδαμῶς in no way	
οὐδέποτε never	
ὅφελος -εος (n, 3) a use, a help	
όχεύω mount, have sex	
πάντως by all means	
παράκειμαι be at hand, ready	
παρακολουθέω dog, follow, trace	
παραπλήσιος similar to	
παρατάσσω place beside	
πενθέω grieve ~Nepenthe	
περιπίπτω embrace; fall in with	
πόσος how many, much, far?	
προθυμία (ū) zeal, alacrity ~fume	
προίημι send forth, abandon ~jet	
προκόπτω make progress	
πρόνοια foresight, providence	
προσάγω bring to a place	
~demagogue	
πρόσειμι approach, draw near; add	
~ion	
προσήκω belong to, it beseems	
προσποιέω give over to; pretend	
~poet	
ρέω flow ~rheostat	
σίδηρος iron ~siderite	
στενάζω sigh, groan	
σύμφωνος harmonious	
σύνειμι be with; have sex ~ion	
συνίημι send together; hear, notice, understand ~jet	
συνοράω be able to see ~panorama	
συνουσία society, sex	
συντίθημι hearken, mark ~thesis	
σωματικός bodily, physical	
ταράσσω mess things up ~trachea	
τεχνικός skillful	
τεχνίτης -ου (i, m, 1) craftsman	
τυρός (ū) cheese	
ὑπηρετέω serve	
ὑποκίπτω cower under ~petal	
φαντάζω make visible; imagine	
φαντασία appearance; imagination	
φάος φῶς (n, 3) light; salvation; (pl) eyes ~photon	
φέως bush used to make brooms	
φύσις -εως (f) nature (of a thing)	
~physics	
φύω produce, beget; clasp ~physics	
χείρων worse, more base, inferior, weaker	
χρῆσις -τος (f) use, usage	
χρῶμα -τος (n, 3) color	

Τοῦτο δ' οὕτε παρὰ τὴν ἐκείνου γίνεται δύναμιν οὕτε παρὰ τὴν τοῦ διδάσκοντος ἀσθένειαν, ἀλλ' ὅταν ἀπαχθεὶς ἀπολιθωθῇ, πῶς ἔτι χρήσηται τις αὐτῷ διὰ λόγου;

Ἄπολιθώσεις δ' εἰσὶ διτταί·<sup>1</sup> ἡ μὲν τοῦ νοητικοῦ ἀπολιθωσις, ἡ δὲ τοῦ ἐντρεπτικοῦ, ὅταν τις παρατεταγμένος ἢ μὴ ἐπινεύειν τοῖς ἐναργέσι μηδ' ἀπὸ τῶν μαχομένων ἀφίστασθαι.

Οἱ δὲ πολλοὶ τὴν μὲν σωματικὴν<sup>2</sup> ἀπονέκρωσιν φοβούμεθα καὶ πάντ' ἀν μηχανησάμεθα ὑπὲρ τοῦ μὴ περιπεσεῖν τοιούτῳ τινί, τῆς ψυχῆς δ' ἀπονεκρουμένης οὐδὲν ἡμῖν μέλει.

Καὶ νὴ Δία ἐπὶ αὐτῆς τῆς ψυχῆς ἀν μὲν ἢ οὔτως διακείμενος, ὥστε μηδενὶ παρακολουθεῖν μηδὲ συνιέναι μηδέν, καὶ τοῦτον κακῶς ἔχειν οἰόμεθα· ἀν δέ τινος τὸ ἐντρεπτικὸν καὶ αἰδῆμον ἀπονεκρωθῇ, τοῦτο ἔτι καὶ δύναμιν καλοῦμεν.

Καταλαμβάνεις ὅτι ἐγρήγορας;

Οὐ, φησίν· οὐδὲ γάρ, ὅταν ἐν τοῖς ὕπνοις φαντάζωμαι,<sup>3</sup> ὅτι ἐγρήγορα. οὐδὲν οὖν διαφέρει αὕτη ἡ φαντασία ἐκείνης; οὐδέν. ἔτι τούτῳ διαλέγομαι;

Καὶ ποῖον αὐτῷ πῦρ ἢ ποῖον σῖδηρον προσαγάγω, ἵν' αἰσθηται ὅτι νενέκρωται; αἰσθανόμενος οὐ προσποιεῖται· ἔτι χείρων ἐστὶ τοῦ νεκροῦ. μάχην οὗτος οὐ συνορῷ· κακῶς ἔχει.

Συνορῶν οὗτος οὐ κινεῖται οὐδὲ προκόπτει· ἔτι ἀθλιώτερον ἔχει.

Ἐκτέτμηται τὸ αἰδῆμον αὐτοῦ καὶ ἐντρεπτικὸν καὶ τὸ λογικὸν οὐκ ἀποτέτμηται, ἀλλ' ἀποτεθηρίωται.

Ταύτην ἐγὼ δύναμιν εἴπω; μὴ γένοιτο, εἰ μὴ καὶ τὴν τῶν κιναῖδων, καθ' ἣν πᾶν τὸ ἐπελθὸν ἐν μέσῳ καὶ ποιοῦσι καὶ λέγουσι.

<sup>1</sup> double    <sup>2</sup> bodily, physical    <sup>3</sup> make visible; imagine

## 1.6

Περὶ προνοίας.

Ἄφ' ἑκάστου τῶν ἐν τῷ κόσμῳ γινομένων ῥάδιόν ἐστιν ἐγκωμιάσαι τὴν πρόνοιαν, ἀν δύο ἔχῃ τις ταῦτα ἐν ἑαυτῷ, δύναμίν τε συνορατικὴν τῶν γεγονότων ἑκάστῳ καὶ τὸ εὐχάριστον.

Εἴ δὲ μή, ὁ μὲν οὐκ ὄφεται τὴν εὐχρηστίαν τῶν γεγονότων, ὁ δ' οὐκ εὐχαριστήσει ἐπ' αὐτοῖς οὐδὲ ἀν ἵδη.

Χρώματα ὁ θεὸς εἰ πεποιήκει, δύναμιν δὲ θεατικὴν αὐτῶν μὴ πεποιήκει, τί ἀν ἦν ὄφελος;— οὐδὲ ὄτιοῦν.— ἀλλ' ἀνάπαλιν εἰ τὴν μὲν δύναμιν πεποιήκει, τὰ δύντα δὲ μὴ τοιαῦτα οἷα ὑποπίπτειν τῇ δυνάμει τῇ ὄρατικῇ, καὶ οὕτως τί ὄφελος;— οὐδὲ ὄτιοῦν.— τί δ', εἰ καὶ ἀμφότερα ταῦτα πεποιήκει, φῶς δὲ μὴ πεποιήκει;— οὐδὲ οὕτως τι ὄφελος.— τίς οὖν ὁ ἀρμόσας τοῦτο πρὸς ἐκεῦνο κάκεῦνο πρὸς τοῦτο; τίς δ' ὁ ἀρμόσας τὴν μάχαιραν πρὸς τὸ κολεὸν<sup>4</sup> καὶ τὸ κολεὸν πρὸς τὴν μάχαιραν;

Οὐδέποτε; καὶ μὴν ἐξ αὐτῆς τῆς κατασκευῆς τῶν ἐπιτετελεσμένων ἀποφαίνεσθαι εἰώθαμεν, ὅτι τεχνίτου<sup>5</sup> τινὸς πάντως τὸ ἔργον, οὐχὶ δὲ εἰκῇ κατεσκευασμένοι.

Ἄρ' οὖν τούτων μὲν ἔκαστον ἐμφαίνει τὸν τεχνίτην, τὰ δὲ ὄρατὰ καὶ ὄρασεις καὶ φῶς οὐκ ἐμφαίνει;

Τὸ δὲ ἄρρεν καὶ τὸ θῆλυ καὶ ἡ προθυμία ἡ πρὸς τὴν συνουσίαν ἐκατέρουν καὶ δύναμις ἡ χρηστικὴ τοῖς μορίοις τοῖς κατεσκευασμένοις οὐδὲ ταῦτα ἐμφαίνει τὸν τεχνίτην;

Ἄλλὰ ταῦτα μέν· ἡ δὲ τοιαύτη τῆς διανοίας κατασκευή, καθ' ἦν οὐχ ἀπλῶς ὑποπίπτοντες τοῖς αἰσθητοῖς τυπούμεθα ὑπὲρ αὐτῶν, ἀλλὰ καὶ ἐκλαμβάνομέν τι καὶ ἀφαιροῦμεν καὶ προστίθεμεν καὶ συντίθεμεν τάδε τινὰ δι' αὐτῶν καὶ τὴ Δία μεταβαίνομεν ἀπ' ἄλλων ἐπ' ἄλλα τινὰ οὕτω

<sup>4</sup> sheath    <sup>5</sup> craftsman

πως παρακείμενα, οὐδὲ ταῦτα ἵκανὰ κινῆσαι τινας καὶ διατρέψαι πρὸς τὸ ἀπολιπεῖν τὸν τεχνίτην;

“Η ἔξιγησάσθωσαν ἡμῖν τί τὸ ποιοῦν ἔστιν ἔκαστον τούτων ἢ πῶς οἶν τε τὰ οὕτω θαυμαστὰ καὶ τεχνικὰ<sup>6</sup> εἰκῇ καὶ ἀπὸ ταῦτομάτου γίνεσθαι.

Τί οὖν; ἐφ’ ἡμῶν μόνων γίνεται ταῦτα; πολλὰ μὲν ἐπὶ μόνων, ὡν ἔξαιρέτως χρείαν εἶχεν τὸ λογικὸν ζῷον, πολλὰ δὲ κοινὰ εὑρήσεις ἡμῖν καὶ πρὸς τὰ ἄλογα.

Ἄρ’ οὖν καὶ παρακολουθεῖ τοῖς γινομένοις ἐκεῦνα; οὐδαμῶς. ἄλλο γάρ ἔστι χρῆσις καὶ ἄλλο παρακολούθησις. ἐκείνων χρείαν εἶχεν ὁ θεὸς χρωμένων ταῖς φαντασίαις, ἡμῶν δὲ παρακολουθουόντων τῇ χρήσει.

Διὰ τούτο ἐκείνοις μὲν ἀρκεῖ τὸ ἐσθίειν καὶ πίνειν καὶ τὸ ἀναπαύεσθαι καὶ ὀχεύειν<sup>7</sup> καὶ τᾶλλον ὅσα ἐπιτελεῖ τῶν αὐτῶν ἔκαστον, ἡμῖν δ’, οἴς καὶ τὴν παρακολουθητικὴν δύναμιν ἔδωκεν, οὐκέτι ταῦτ’ ἀπαρκεῖ, ἀλλ’ ἂν μὴ κατὰ τρόπον καὶ τεταγμένως καὶ ἀκολούθως τῇ ἐκάστου φύσει καὶ κατασκευῇ πράττωμεν, οὐκέτι τοῦ τέλους τευξόμεθα τοῦ ἔαυτῶν.

“Ων γὰρ αἱ κατασκευαὶ διάφοροι, τούτων καὶ τὰ ἔργα καὶ τὰ τέλη.

Οὖν τούννυν ἡ κατασκευὴ μόνον χρηστική, τούτωρ χρῆσθαι ὁπωσοῦν ἀπαρκεῖ· οὐδὲ καὶ παρακολουθητικὴ τῇ χρήσει, τούτωρ τὸ κατὰ τρόπον ἂν μὴ προσῆι οὐδέποτε τεύξεται τοῦ τέλους.

Τί οὖν; ἐκείνων ἔκαστον κατασκευάζει τὸ μὲν ὥστ’ ἐσθίεσθαι, τὸ δ’ ὥστε ὑπηρετεῖν εἰς γεωργίαν, τὸ δ’ ὥστε τυρὸν<sup>8</sup> φέρειν, τὸ δ’ ἄλλο ἐπ’ ἄλλῃ χρείᾳ παραπλησίω, πρὸς ἄ τις χρεία τοῦ παρακολουθεῖν ταῖς φαντασίαις καὶ ταύτας διακρίνειν δύνασθαι;

Τὸν δ’ ἄνθρωπον θεατὴν εἰσήγαγεν αὐτοῦ τε καὶ τῶν ἔργων τῶν αὐτοῦ, καὶ οὐ μόνον θεατήν, ἀλλὰ καὶ ἔξιγητὴν αὐτῶν.

<sup>6</sup> skillful    <sup>7</sup> mount, have sex    <sup>8</sup> cheese

Διὰ τοῦτο αἰσχρόν ἐστι τῷ ἀνθρώπῳ ἄρχεσθαι καὶ καταλήγειν ὅπου καὶ τὰ ἄλογα, ἀλλὰ μᾶλλον ἔνθεν μὲν ἄρχεσθαι, καταλήγειν δὲ ἐφ' ὁ κατέληξεν ἐφ' ἡμῶν καὶ ἡ φύσις.

Κατέληξεν δὲ ἐπὶ θεωρίαν καὶ παρακολούθησιν καὶ σύμφωνον διεξαγωγὴν τῇ φύσει.

Ορᾶτε οὖν, μὴ ἀθέατοι<sup>9</sup> τούτων ἀποθάνητε.

Ἄλλ' εἰς Ὀλυμπίαν μὲν ἀποδημεῖτε, ὧν εἴδητε τὸ ἔργον τοῦ Φειδίου, καὶ ἀτύχημα ἔκαστος ὑμῶν οἴεται τὸ ἀνιστόρητος τούτων ἀποθανεῖν·

”Οπου δ' οὐδὲ ἀποδημῆσαι χρεία ἐστίν, ἀλλ' ἐστὲ ἥδη καὶ πάρεστε τοῖς ἔργοις, ταῦτα δὲ θεάσασθαι καὶ κατανοῆσαι οὐκ ἐπιθυμήσετε;

Οὐκ αἰσθήσεσθε τούννυν, οὗτε τίνες ἐστὲ οὗτ' ἐπὶ τί γεγόνατε οὗτε ἐπὶ τί τοῦτό ἐστιν, ἐφ' οὗ τὴν θέαν παρείληφθε;— ἀλλὰ γίνεται τινα ἀηδῆ<sup>10</sup> καὶ χαλεπὰ ἐν τῷ βίῳ.— ἐν Ὀλυμπίᾳ δὲ οὐ γίνεται; οὐ κανυματίζεσθε; οὐ στενοχωρεῦσθε; οὐ κακῶς λούεσθε; οὐ καταβρέχεσθε, ὅταν βρέχῃ;<sup>11</sup> θορύβου δὲ καὶ βοῆς καὶ τῶν ἄλλων χαλεπῶν οὐκ ἀπολαύετε;

Ἄλλ' οἶμαι ὅτι ταῦτα πάντα ἀντιτιθέντες πρὸς τὸ ἀξιόλογον τῆς θέας φέρετε καὶ ἀνέχεσθε.

”Ἄγε δυνάμεις δὲ οὐκ εἰλήφατε, καθ' ἃς οἴσετε πᾶν τὸ συμβαῖνον; μεγαλοψυχίαν οὐκ εἰλήφατε; ἀνδρείαν οὐκ εἰλήφατε;

Καρτερίαν οὐκ εἰλήφατε; καὶ τί ἔτι μοι μέλει μεγαλοψύχῳ ὅντι τῶν ἀποβῆναι δυναμένων; τί μ' ἐκστήσει ἡ ταράξει ἡ τί ὁδυνηρὸν φανεῖται; οὐ χρήσομαι τῇ δυνάμει πρὸς ἡ εἰληφα αὐτήν, ἀλλ' ἐπὶ τοῖς ἀποβαίνοντιν πενθήσω καὶ στενάξω;<sup>12</sup>

Ναί· ἀλλ' αἱ μύξαι μου ρέοντιν. τίνος οὖν ἔνεκα χεῖρας ἔχεις, ἀνδράποδον; οὐχ ἵνα καὶ ἀπομύσσῃς σεαυτόν;— τοῦτο οὖν εὔλογον μύξας γίνεσθαι ἐν τῷ κόσμῳ;— καὶ πόσῳ κρέπτον ἀπομύξασθαι σε

<sup>9</sup> unseen; blind    <sup>10</sup> unpleasant    <sup>11</sup> soak; it rains    <sup>12</sup> sigh, groan

him to change his opinion. The reason for this is neither the man's ability nor the teacher's weakness; nay, when a man who has been trapped in an argument hardens to stone, how shall one any longer deal with him by argument?

Now there are two kinds of petrification: one is the petrification of the intellect, the other of the sense of shame, when a man stands in array, prepared neither to assent to manifest truths nor to leave the fighting line. Most of us dread the deadening of the body and would resort to all means so as to avoid falling into such a state, but about the deadening of the soul we care not at all. Indeed, by Zeus, even in the case of the soul itself, if a man be in such a state that he cannot follow an argument step by step, or even understand one, we regard him too as being in a bad way; but if a man's sense of shame and self-respect be deadened, this we go so far as to call strength of character!

Do your senses tell you that you are awake? "No," he answers, "any more than they do when in dreams I have the impression that I am awake." Is there, then, no difference between these two impressions? "None." Can I argue with this man any longer? And what cautery or lancet shall I apply to him, to make him realize that he is deadened? He does realize it, but pretends that he does not; he is even worse than a corpse. One man does not notice the contradiction—he is in a bad way; another man notices it, indeed, but is not moved and does not improve—he is in a still worse state. His self-respect and sense of shame have been lopped off, and his reasoning faculty has been—I will not say cut away, but brutalized. Am I to call this strength of character? Far from it, unless I am so to describe the strength that lewd fellows have, which enables them to say and do in public anything that comes into their heads.

## 1.6

Of providence From everything that happens in the universe it is easy for a man to find occasion to praise providence, if he has within himself these two qualities: the faculty of taking a comprehensive view of what has happened in each individual instance, and the sense of gratitude. Otherwise, one man will not see the usefulness of what has happened, and another, even if he does see it, will not be grateful therefor. If God had made colours, but had not made the faculty of seeing them, of what good had it been?—None at all. —But, conversely, if He had made the faculty, but in making objects, had made them incapable of falling under the faculty of vision, in that case also of what good had it been?—None at all.—What then, if He had even made both of these, but had not made light?—Even thus it would have been of no use.—Who is it, then, that has fitted this to that and that to this? And who is it that has fitted the sword to the scabbard, and the scabbard to the

sword? No one? Assuredly from the very structure of all made objects we are accustomed to prove that the work is certainly the product of some artificer, and has not been constructed at random.

Does, then, every such work reveal its artificer, but do visible objects and vision and light not reveal him? And the male and the female, and the passion of each for intercourse with the other, and the faculty which makes use of the organs which have been constructed for this purpose, do these things not reveal their artificer either? Well, admit it for these things; but the marvellous constitution of the intellect whereby, when we meet with sensible objects, we do not merely have their forms impressed upon us, but also make a selection from among them, and subtract and add, and make these various combinations by using them, yes, and, by Zeus, pass from some things to certain others which are in a manner related to them—is not even all this sufficient to stir our friends and induce them not to leave the artificer out of account? Else let them explain to us what it is that produces each of these results, or how it is possible that objects so wonderful and so workmanlike should come into being at random and spontaneously.

What then? Is it in the case of man alone that these things occur? You will, indeed, find many things in man only, things of which the rational animal had a peculiar need, but you will also find many possessed by us in common with the irrational animals. Do they also, then, understand what happens? No! for use is one thing, and understanding another. God had need of the animals in that they make use of external impressions, and of us in that we understand the use of external impressions. And so for them it is sufficient to eat and drink and rest and procreate, and whatever else of the things within their own province the animals severally do; while for us, to whom He has made the additional gift of the faculty of understanding, these things are no longer sufficient, but unless we act appropriately, and methodically, and in conformity each with his own nature and constitution, we shall no longer achieve our own ends. For of beings whose constitutions are different, the works and the ends are likewise different. So for the being whose constitution is adapted to use only, mere use is sufficient, but where a being has also the faculty of understanding the use, unless the principle of propriety be added, he will never attain his end. What then? Each of the animals God constitutes, one to be eaten, another to serve in farming, another to produce cheese, and yet another for some other similar use; to perform these functions what need have they to understand external impressions and to be able to differentiate between them? But God has brought man into the world to be a spectator of Himself and of His works, and not merely a spectator, but also an interpreter. Wherefore, it is shameful for man to begin and end just where the irrational animals do; he should rather begin where

they do, but end where nature has ended in dealing with us. Now she did not end until she reached contemplation and understanding and a manner of life harmonious with nature. Take heed, therefore, lest you die without ever having been spectators of these things.

But you travel to Olympia to behold the work of Pheidias, and each of you regards it as a misfortune to die without seeing such sights; yet when there is no need to travel at all, but where Zeus is already, and is present in his works, will you not yearn to behold these works and know them? Will you decline, therefore, to perceive either who you are, or for what you have been born, or what that purpose is for which you have received sight?— But some unpleasant and hard things happen in life.— And do they not happen at Olympia? Do you not swelter? Are you not cramped and crowded? Do you not bathe with discomfort? Are you not drenched whenever it rains? Do you not have your fill of tumult and shouting and other annoyances? But I fancy that you hear and endure all this by balancing it off against the memorable character of the spectacle. Come, have you not received faculties that enable you to bear whatever happens? Have you not received magnanimity? Have you not received courage? Have you not received endurance? And what care I longer for anything that may happen, if I be magnanimous? What shall perturb me, or trouble me, or seem grievous to me? Shall I fail to use my faculty to that end for which I have received it, but grieve and lament over events that occur?

”Yes, but my nose is running.”What have you hands for, then, slave? Is it not that you may wipe your nose? ”Is it reasonable, then, that there should be running noses in the world?”—And how much better it would be for you



*vocabulary*

ἀδηλος	invisible, unknown	διαλύω	break up; relax, weaken
ἀδικος	unfair; obstinate, bad	διασείω	shake hard; confound
ἀδύνατος	unable; impossible	διέξοδος	διαξόδου (f) outlet, path; narrative
ἀκολουθέω	follow	δόκιμος	trustworthy; excellent
ἀκόλουθος	following, attending	δραχμή	drachma
ἀλκή	prowess, defense, victory	ἐγκαλέω	demand payment; accuse
~Alexander		ἐγκλημα	-τος (n, 3) accusation
ἀναγκαίη	of necessity, by force	εἰκῇ	haphazardly; in vain
ἀναγκαῖος	coerced, coercing, slavery	εἰσάγω	lead in ~demagogue
ἀναστρέφω	act: overturn; mid: find oneself in ~atrophy	εἴτο	then, therefore, next
ἀνδρεία	courage	ἐκκαλέω	call forth ~gallo
ἀνδρεῖος	of a man, manly	ἐκτρέπω	turn aside
ἀνευ	away from; not having; not needing ~Sp. sin	ἐλεύθερος	not enslaved
ἀνόητος	foolish	ἐμποδίζω	fetter, hinder
ἀπαγγέλλω	announce, order, promise ~angel	ἐνταῦθα	there, here
ἀπάγω	lead away, back ~demagogue	ἐξελαύνω	drive out, exile ~elastic
ἀπλόος	single; simple ~haploid	ἐξέτασις	scrutiny
ἀποβλέπω	stare at, adore	ἐξῆς	in turn
ἀποδείκνυμι	(d) show, point out; appoint; (mid) declare	ἐπέχω	hold, cover; offer; assail
ἀποδοκιμάζω	reject	ἐπιμελέομαι	take care of, oversee
ἀπόκρισις	-εως (f) separation; excretion; decision, answer	ἐπιμένω	wait, stay ~remain
ἀπολείπω	leave behind, fail ~eclipse	ἐπινοέω	intend
ἀπολιμπάνω	leave behind, fail	ἐπιστρέφω	turn towards ~atrophy
ἀρκέω	satisfy; ward off, defend; suffice	ἐπιφέρω	bestow, impute ~bear
ἀσέβεια	impiety	ἐπιχέω	pour over
ἀφοράω	look away, at ~panorama	εὐεργέτης	-ου (m, 1) benefactor
ἀφορμή	starting point; means	εῦρος	with fair streams
βίος	life ~biology	ἡσυχία	peace and quiet
βραχίων	-ονος (m, 3) upper arm, shoulder	θηριώδης	savage, wild
γενναιότης	-τος (f) nobility; (land) fertility	θρύπτω	break into pieces ~drop
γυμνάζω	exercise, do training	ἰστορέω	inquire; relate
δῆλος	visible, conspicuous	ἰσχύς	-ος (f) strength; body of troops
		καθαίρω	clean
		καθεύδω	lie down
		καθήκω	come down, (a day) to fall, arrive; be proper
		καθίημι	(u) speed down upon; take down ~jet
		καίτοι	and yet; and in fact; although
		κατασκευάζω	equip, build
		κοινός	communal, ordinary

κοσμέω marshal, array ~cosmos	πότε when?
κωλύω (ū) hinder, prevent	πραγματεία occupation;
λάω grip, pin?	philosophical argument
λέων lion	προσδέχομαι await, expect; suppose
μανία madness, passion	πρόσειμι approach, draw near; add
μέμφομαι blame; reject	~ion
μέμφις blame, complaint	προσίημι be allowed near
μεταβολή change, exchange	προσλαμβάνω add, borrow, take
μεταπίπτω fall differently, undergo	hold, help
a change	σκέψις perception, examination
μηδέτερος neither	σοφίζω be clever, tricky
μωρία folly	σπουδαῖος quick, active; excellent
ναός (ἀ) temple, shrine ~nostalgia	στένω groan ~stentorian
νόμισμα -τος (n, 3) institution; coin	στρέφω turn, veer ~atrophy
νυστάζω be half asleep	συγκάθημαι live together
όδύρομαι (ū) lament ~anodyne	συλλογίζομαι count up; infer;
όποιος whatever kind	recapitulate
οὐχοῦν not so?; and so	συνετός smart; intelligible
όφείλω owe, should, if only	ταπεινόω lower, abase
όφελος -εος (n, 3) a use, a help	ταράσσω mess things up ~trachea
παραγγέλω transmit; order,	τρέμω tremble in fear ~tremble
summon, recommend, encourage	τρυφή softness, luxury
παραδείκνυμι (ū) receive, admit	ύγιης sound, profitable ~hygiene
παρακολουθέω dog, follow, trace	ύδρα (ἀ) hydra, water snake
παρασκευή preparation	ύλη (ū) forest, firewood
παραχωρέω yield, concede	ύμέτερος (ū) yours
παραχώρησις retiring, surrender	ύπόθεσις -εως (f) proposal; subject;
πενθέω grieve ~Nepenthe	hypothesis
περαίνω finish, accomplish	ὗς pig ~sow
περιίστημι be around; turn out	φρόνιμος sensible, prudent
~station	χρεία need, use
πόθεν from where?	χρῆσις -τος (f) use, usage
ποίη grass	ψευδής lying, false ~pseudo-
ποῖος what kind	ψεῦδος -ους (n, 3) a lie ~pseudo-

ἢ ἐγκαλεῖν; ἢ τί οἶει ὅτι ὁ Ἡρακλῆς ἀν ἀπέβη, εἰ μὴ λέων τοιοῦτος ἐγένετο καὶ ὅδρα καὶ ἔλαφος καὶ σῦς καὶ ἀδικοί τινες ἀνθρωποι καὶ θηριώδεις, οὓς ἐκεῖνος ἐξήλανεν καὶ ἐκάθαιρεν;

Καὶ τί ἀν ἐποίει μηδενὸς τοιούτου γεγονότος; ἢ δῆλον ὅτι ἐντετυλιγμένος ἀν ἐκάθευδεν; οὐκοῦν πρῶτον μὲν οὐκ ἀν ἐγένετο Ἡρακλῆς ἐν τρυφῇ τοιαύτῃ καὶ ἴσυχίᾳ νυστάζων ὅλον τὸν βίον εἰ δ’ ἄρα καὶ ἐγένετο, τί ὄφελος αὐτοῦ;

Τίς δὲ χρῆσις τῶν βραχιόνων<sup>1</sup> τῶν ἐκείνου καὶ τῆς ἄλλης ἀλκῆς καὶ καρτερίας καὶ γενναιότητος,<sup>2</sup> εἰ μὴ τοιαῦται τινες αὐτὸν περιστάσεις καὶ ὑλαι διέσεισαν καὶ ἐγύμνασαν;

Τί οὖν; αὐτῷ ταύτας ἔδει κατασκευάζειν καὶ ζητεῖν ποθεν λέοντα εἰσαγαγεῖν εἰς τὴν χώραν τὴν αὐτοῦ καὶ σῦν καὶ ὅδραν;<sup>3</sup>

Μωρία τοῦτο καὶ μανία. γενόμενα δὲ καὶ εὐρεθέντα εὐχρηστά ἦν πρὸς τὸ δεῖξαι καὶ γυμνάσαι τὸν Ἡρακλέα.

Ἄγε οὖν καὶ σὺ τούτων αἰσθόμενος ἀπόβλεψον εἰς τὰς δυνάμεις ἂς ἔχεις καὶ ἀπιδὼν εἰπὲ φέρε μῦν, ὁ Ζεῦ, ἦν θέλεις περίστασιν· ἔχω γάρ παρασκευὴν ἐκ σοῦ μοι δεδομένην καὶ ἀφορμὰς πρὸς τὸ κοσμῆσαι διὰ τῶν ἀποβαινόντων ἐμαυτόν οὐ· ἀλλὰ κάθησθε τὰ μὲν μὴ συμβῆτρέμοντες, τῶν δὲ συμβαινόντων ὀδυρόμενοι καὶ πενθοῦντες καὶ στένοντες· εἶτα τοῖς θεοῖς ἐγκαλεῖτε.

Τί γάρ ἔστιν ἄλλο ἀκόλουθον τῇ τοιαύτῃ ἀγεννείᾳ ἢ καὶ ἀσέβεια;<sup>4</sup>

Καίτοι ὁ γε θεὸς οὐ μόνον ἔδωκεν ἡμῖν τὰς δυνάμεις ταύτας, καθ’ ἀς οἴσομεν πᾶν τὸ ἀποβαῖνον μὴ ταπεινούμενοι μηδὲ συγκλώμενοι ὑπ’ αὐτοῦ, ἀλλ’ ὁ ἦν ἀγαθοῦ βασιλέως καὶ ταῖς ἀληθείαις πατρός, ἀκάλυπτον τοῦτο ἔδωκεν, ἀνανάγκαστον, ἀπαραπόδιστον, ὅλον αὐτὸν ἐφ’ ἡμῖν ἐποίησεν οὐδὲ αὐτῷ τινα πρὸς τοῦτο ἴσχὺν ἀπολιπών, ὥστε κωλῦσαι ἢ ἐμποδίσαι.

<sup>1</sup> upper arm, shoulder    <sup>2</sup> nobility; (land) fertility    <sup>3</sup> hydra, water snake    <sup>4</sup> impiety

Ταῦτα ἔχοντες ἐλεύθερα καὶ ὑμέτερα μὴ χρῆσθε αὐτοῖς μηδ’ αἰσθάνεσθε τίνα εἰλήφατε καὶ παρὰ τίνος, ἀλλὰ κάθησθε πενθοῦντες καὶ στένοντες οἱ μὲν πρὸς αὐτὸν τὸν δόντα ἀποτετυφλωμένοι μηδ’ ἐπιγινώσκοντες τὸν εὐεργέτην, οἱ δὲ ὑπ’ ἀγεννείας εἰς μέμψεις<sup>5</sup> καὶ τὰ ἐγκλήματα τῷ θεῷ ἐκτρεπόμενοι.

Καίτοι πρὸς μεγαλοψυχίαν μὲν καὶ ἀνδρείαν ἐγὼ σοὶ δείξω ὅπις ἀφορμὰς καὶ παρασκευὴν ἔχεις, πρὸς δὲ τὸ μέμφεσθαι καὶ ἐγκαλεῖν ποίας ἀφορμὰς ἔχεις σὺ δὲ ἐμοὶ δείκνυε.

### 1.7

Περὶ τῆς χρείας τῶν μεταπιπτόντων καὶ ὑποθετικῶν καὶ τῶν ὄμοίων.

Ἡ περὶ τοὺς μεταπίπτοντας καὶ ὑποθετικούς, ἔτι δὲ ἡρωτῆσθαι περαίνοντας καὶ πάντας ἀπλῶς τὸν τοιούτους λόγους πραγματεία λανθάνει τοὺς πολλοὺς περὶ καθήκοντος οὖσα.

Ζητοῦμεν γὰρ ἐπὶ πάσης ὕλης πῶς ἀν εὔροοι ὁ καλὸς καὶ ἀγαθὸς τὴν διέξοδον καὶ ἀναστροφὴν τὴν ἐν αὐτῇ καθήκουσαν.

Οὐκοῦν ἡ τοῦτο λεγέτωσαν, ὅτι οὐ συγκαθήσει εἰς ἐρώτησιν καὶ ἀπόκρισιν ὁ σπουδαῖος ἡ ὅτι συγκαθεὶς οὐκ ἐπιμελήσεται τοῦ μὴ εἰκῇ μηδὲ ὡς ἔτυχεν ἐν ἐρωτήσει καὶ ἀποκρίσει ἀναστρέφεσθαι, μὴ τούτων μηδέτερον<sup>6</sup> προσδεχομένοις ἀναγκαῖον ὄμολογεν, ὅτι ἐπίσκεψίν τινα ποιητέον τῶν τόπων τούτων, περὶ οὓς μάλιστα στρέφεται ἐρώτησις καὶ ἀπόκρισις.

Τί γὰρ ἐπαγγέλλεται ἐν λόγῳ; τάληθη τιθέναι, τὰ ψευδῆ αἴρειν, πρὸς τὰ ἄδηλα ἐπέχειν.

Ἄρ’ οὖν ἀρκεῖ τοῦτο μόνον μαθεῖν;— ἀρκεῖ, φησίν.— οὐκοῦν καὶ τῷ βουλομένῳ ἐν χρήσει νομίσματος μὴ διαπίπτειν ἀρκεῖ τοῦτο ἀκοῦσαι, διὰ τί τὰς μὲν δοκίμους<sup>7</sup> δραχμὰς<sup>8</sup> παραδέχῃ, τὰς δὲ ἀδοκίμους ἀποδοκιμάζεις;— οὐκ ἀρκεῖ.— τί οὖν δεῖ τούτῳ προσλαβεῖν; τί γὰρ

<sup>5</sup> blame, complaint   <sup>6</sup> neither   <sup>7</sup> trustworthy; excellent   <sup>8</sup> drachma

ἄλλο ἢ δύναμιν δοκιμαστικήν τε καὶ διακριτικήν τῶν δοκίμων τε καὶ ἀδοκίμων δραχμῶν;

Οὐκοῦν καὶ ἐπὶ λόγου οὐκ ἀρκεῖ τὸ λεχθέν, ἀλλ' ἀνάγκη δοκιμαστικὸν γενέσθαι καὶ διακριτικὸν τοῦ ἀληθοῦς καὶ τοῦ ψεύδους καὶ τοῦ ἀδήλου;— ἀνάγκη.— ἐπὶ τούτοις τί παραγγέλλεται ἐν λόγῳ; τὸ ἀκόλουθον τοῖς δοθεῖσιν ὑπὸ σοῦ καλῶς παραδέχου.

Ἄγε ἀρκεῖ οὖν κάνταῦθα γνῶναι τοῦτο; οὐκ ἀρκεῖ, δεῖ δὲ μαθεῖν πῶς τί τισιν ἀκόλουθον γίνεται καὶ ποτὲ μὲν ἐν ἐνὶ ἀκολούθει, ποτὲ δὲ πλείοσιν κοινῇ.

Μή ποτε οὖν καὶ τοῦτο ἀνάγκη προσλαβεῖν τὸν μέλλοντα ἐν λόγῳ συνετῶς ἀναστραφήσεσθαι καὶ αὐτόν τ' ἀποδείξειν ἔκαστα ἀποδόντα καὶ τοῖς ἀποδεικνύουσι παρακολούθησεν μηδ' ὑπὸ τῶν σοφιζομένων<sup>9</sup> διαπλανηθῆσθαι ὡς ἀποδεικνύοντων;

Οὐκοῦν ἐλήλυθεν ἡμῖν περὶ τῶν συναγόντων λόγων καὶ τρόπων πραγματεία καὶ γυμνασία καὶ ἀναγκαία πέφηνεν.

Ἄλλὰ δὴ ἔστω ἐφ' ὧν δεδώκαμεν ὑγιῶς τὰ λήμματα καὶ συμβαίνει τουτὶ ἐξ αὐτῶν· ψεῦδος δὲ ὃν οὐδὲν ἥττον συμβαίνει.

Τί οὖν μοι καθήκει ποιεῖν; προσδέχεσθαι τὸ ψεῦδος;

Καὶ πῶς οἶον τ'; ἀλλὰ λέγειν ὅτι οὐχ ὑγιῶς παρεχώρησα τὰ ὡμολογημένα; καὶ μὴν οὐδὲ τοῦτο δίδοται. ἀλλ' ὅτι οὐ συμβαίνει διὰ τῶν παρακεχωρημένων; ἀλλ' οὐδὲ τοῦτο δίδοται.

Τί οὖν ἐπὶ τούτων πουητέον; ἢ μή ποτε ὡς οὐκ ἀρκεῖ τὸ δανείσασθαι πρὸς τὸ ἔπι τὸ φείλειν, ἀλλὰ δεῖ προσέναι καὶ τὸ ἐπιμένειν ἐπὶ τοῦ δανείου καὶ μὴ διαλελύσθαι αὐτό, οὕτως οὐκ ἀρκεῖ πρὸς τὸ δεῖν παραχωρεῖν τὸ ἐπιφερόμενον τὸ δεδωκέναι τὰ λήμματα, δεῖ δὲ ἐπιμένειν ἐπὶ τῆς παραχωρήσεως αὐτῶν.

Καὶ δὴ μενόντων μὲν αὐτῶν εἰς τέλος ὁποῖα παρεχωρήθη πᾶσα ἀνάγκη ἡμᾶς ἐπὶ τῆς παραχωρήσεως ἐπιμένειν καὶ τὸ ἀκόλουθον

<sup>9</sup> be clever, tricky

αὐτοῖς προσδέχεσθαι οὐδὲ γὰρ ἡμῖν ἔτι οὐδὲ καθ' ἡμᾶς συμβαίνει τοῦτο τὸ ἐπιφερόμενον, ἐπειδὴ τῆς συγχωρήσεως τῶν λημμάτων ἀπέστημεν.

Δεῖ οὖν καὶ τὰ τοιαῦτα τῶν λημμάτων ἴστορῆσαι καὶ τὴν τοιαύτην μεταβολὴν τε καὶ μετάπτωσιν αὐτῶν, καθ' ἣν ἐν αὐτῇ τῇ ἐρωτήσει ἡ τῇ ἀποκρίσει ἡ τῷ συλλελογίσθαι ἡ τινι ἀλλῷ τοιούτῳ λαμβάνοντα τὰς μεταπτώσεις ἀφορμὴν παρέχει τοῖς ἀνοήτοις τοῦ ταράσσεσθαι μὴ βλέπουσι τὸ ἀκόλουθον. τίνος ἔνεκα;

"Ιν' ἐν τῷ τόπῳ τούτῳ μὴ παρὰ τὸ καθῆκον μηδὲ εἰκῇ μηδὲ συγκεχυμένως ἀναστρεφώμεθα.

Καὶ τὸ αὐτὸν ἐπί τε τῶν ὑπόθεσεων καὶ τῶν ὑπόθετικῶν λόγων. ἀναγκαῖον γὰρ ἔστιν ὅτι αἰτήσαι τινα ὑπόθεσιν ὥσπερ ἐπιβάθραν τῷ ἔξῆς λόγῳ.

Πᾶσαν οὖν τὴν δοθεῖσαν παραχωρητέον ἡ οὐ πᾶσαν; καὶ εἰ οὐ πᾶσαν, τίνα;

Περὶ τίνος ἡ σκέψις; περὶ καθήκοντος. παραχωρήσαντι δὲ μενετέον εἰς ἄπαν ἐπὶ τῆς τηρήσεως ἡ ἔστιν ὅτε ἀποστατέον, τὰ δ' ἀκόλουθα προσδεκτέον καὶ τὰ μαχόμενα οὐ προσδεκτέον;— ναι. — ἀλλὰ λέγει τις ὅτι ποιήσω σε δυνατοῦ δεξάμενον ὑπόθεσιν ἐπ' ἀδύνατον ἀπαχθῆναι. πρὸς τοῦτον οὐ συγκαθήσει ὁ φρόνιμος, ἀλλὰ φεύξεται ἔξετασιν καὶ κουιλογίαν;

Καὶ τίς ἔτι ἀλλος ἐστὶ λόγῳ χρηστικὸς καὶ δεινὸς ἐρωτήσει καὶ ἀποκρίσει καὶ νῇ Δίᾳ ἀνεξαπάτητός τε καὶ ἀσόφιστος;

Ἄλλὰ συγκαθήσει μέν, οὐκ ἐπιστραφήσεται δὲ τοῦ μὴ εἰκῇ καὶ ὡς ἔτυχεν ἀναστρέφεσθαι ἐν λόγῳ; καὶ πῶς ἔτι ἔσται τοιοῦτος οἶον αὐτὸν ἐπιωοῦμεν;

Ἄλλ' ἄνευ τινὸς τοιαύτης γυμνασίας καὶ παρασκευῆς φυλάττειν οἶός τ' ἐστὶ τὸ ἔξῆς;

to wipe your nose than to find fault! Or what do you think Heracles would have amounted to, if there had not been a lion like the one which he encountered, and a hydra, and a stag, and a boar, and wicked and brutal men, whom he made it his business to drive out and clear away? And what would he have been doing had nothing of the sort existed? Is it not clear that he would have rolled himself up in a blanket and slept? In the first place, then, he would never have become Heracles by slumbering away his whole life in such luxury and ease; but even if he had, of what good would he have been? What would have been the use of those arms of his and of his prowess in general, and his steadfastness and nobility, had not such circumstances and occasions roused and exercised him? What then? Ought he to have prepared these for himself, and sought to bring a lion into his own country from somewhere or other, and a boar, and a hydra? This would have been folly and madness. But since they did exist and were found in the world, they were serviceable as a means of revealing and exercising our Heracles.

Come then, do you also, now that you are aware of these things, contemplate the faculties which you have, and, after contemplating, say: "Bring now, O Zeus, what difficulty Thou wilt; for I have an equipment given to me by Thee, and resources wherewith to distinguish myself by making use of the things that come to pass." But no, you sit trembling for fear something will happen, and lamenting, and grieving, and groaning about other things that are happening. And then you blame the gods! For what else can be the consequence of so ignoble a spirit but sheer impiety? And yet God has not merely given us these faculties, to enable us to bear all that happens without being degraded or crushed thereby, but—as became a good king and in very truth a father—He has given them to us free from all restraint, compulsion, hindrance; He has put the whole matter under our control without reserving even for Himself any power to prevent or hinder. Although you have these faculties free and entirely your own, you do not use them, nor do you realize what gifts you have received, and from whom, but you sit sorrowing and groaning, some of you blinded toward the giver himself and not even acknowledging your benefactor, and others,—such is their ignoble spirit—turning aside to fault-finding and complaints against God. And yet, though I can show you that you have resources and endowment for magnanimity and courage, do you, pray, show me what resources you have to justify faultfinding and complaining!

### 1.7

Of the use of equivocal premisses, hypothetical arguments and the like Most men are unaware that the handling of arguments which involve equivocal and hypothetical premisses, and, further, of those which derive syllogisms by the process of interrogation, and, in general, the handling of all such arguments,

has a bearing upon the duties of life. For our aim in every matter of inquiry is to learn how the good and excellent man may find the appropriate course through it and the appropriate way of conducting himself in it. Let them say, then, either that the good man will not enter the contest of question and answer, or that, once he has entered, he will be at no pains to avoid conducting himself carelessly and at haphazard in question and answer; or else, if they accept neither of these alternatives, they must admit that some investigation should be made of those topics with which question and answer are principally concerned.

For what is the professed object of reasoning? To state the true, to eliminate the false, to suspend judgement in doubtful cases. Is it enough, then, to learn this alone?— It is enough, says one.— Is it, then, also enough for the man who wants to make no mistake in the use of money to be told the reason why you accept genuine drachmas and reject the counterfeit?— It is not enough.— What, then, must be added to this? Why, what else but the faculty that tests the genuine drachmas and the counterfeit and distinguishes between them? Wherefore, in reasoning also the spoken word is not enough, is it? On the contrary, is it not necessary to develop the power of testing the true and the false and the uncertain and of distinguishing between them?— It is necessary.— What else besides this is proposed in reasoning? Pray accept the consequence of what you have properly granted. Come, is it enough, then, in this case also merely to know that this particular thing is true? It is not enough, but one must learn in what way a thing follows as a consequence upon certain other things, and how sometimes one thing follows upon one, and at other times upon several conjointly. Is it not, then, necessary that a man should also acquire this power, if he is to acquit himself intelligently in argument, and is himself not only to prove each point when he tries to prove it, but also to follow the argument of those who are conducting a proof, and is not to be misled by men who quibble as though they were proving something? There has consequently arisen among us, and shown itself to be necessary, a science which deals with inferential arguments and with logical figures and trains men therein.

But of course there are times when we have with sound reasoning granted the premisses, and the inference from them is so-and-so; and, in spite of its being false, it is none the less the inference. What, then, should I do? Accept the fallacy? And how is that possible? Well, should I say, "It was not sound reasoning for me to grant the premisses"? Nay, but this is not permissible either. Or, "This does not follow from what has been granted"? But that is not permissible, either. What, then, must be done in these circumstances? Is it not this, that the fact of having borrowed is not enough to prove that one is still in debt, but we must add the circumstance that one abides by the loan—

that is, has not paid it—and just so our having once granted the premisses is not enough to compel us to accept the inference, but we must abide by our acceptance of the premisses? And what is more, if the premisses remain until the end what they were when they were granted, there is every necessity for us to abide by our acceptance of them, and to allow the conclusion that has been drawn from them; ... for from our point of view and to our way of thinking this inference does not now result from the premisses, since we have withdrawn from our previous assent to the premisses. It is necessary, therefore, to enquire into premisses of this kind and into such change and equivocal modification of them, whereby, at the very moment the question is put, or the answer made, or the deduction drawn, or at some other similar stage in the argument, the premisses take on modified meanings and give occasion to the unthinking to be disconcerted, if they do not see what follows in consequence. Why is it necessary? In order that in this matter we may not behave unsuitably, nor at haphazard, nor confusedly.

And the same holds true of hypotheses and hypothetical arguments. For it is necessary at times to postulate some hypothesis as a sort of stepping-stone for the subsequent argument. Are we, therefore, to grant any and every hypothesis that is proposed, or not every one? And if not every one, what one? And when a man has granted an hypothesis, must he abide for ever by it and maintain it, or are there times when he should abandon it and accept only the consequences which follow from it without accepting those which are opposed to it? —Yes.— But someone says, "If you once admit an hypothesis that involves a possibility, I will compel you to be drawn on to an impossibility." Shall the prudent man refuse to engage with this person, and avoid enquiry and discussion with him? Yet who but the prudent is capable of using argument and skilful in question and answer, and, by Zeus, proof against deceit and sophistic fallacies? But shall he argue, indeed, and then not take pains to avoid conducting himself recklessly and at haphazard in argument? And if he does not, how will he any longer be the sort of man we think he is? But without some such exercise and preparation in formal reasoning, how will he be able to maintain the continuity of the



*vocabulary*

ἀγεννής	low-born; sordid	βάρος -ους (n, 3) weight, burden
ἀγρέω	come!	βιώω live; (mp) make a living
ἀγρυπνέω	lie awake	~biology
ἀγωνίζομαι	contend, exert oneself	γυμνάζω exercise, do training
ἀεργός	lazy ~ergonomics	γωνία corner, angle
ἄλογος	without speech or reckoning	δειλός wretched, poor, cowardly
ἄμαρτημα -τος (n, 3)	failure, fault	~Deimos
ἀναπαύω	cause to cease ~pause	δεσμέω to chain
ἀνδράποδον	-s slave ~androgynous	δεσποτης -ου (m, 1) master, despot
ἀνιαρός (αᾶ)	troublesome, tiresome	διάγω lead through; pass a time
ἀπαίδευτος	uneducated, loutish	~demagogue
~pediatrician		διακρίνω (τι) separate, sort ~critic
ἀπαλλάσσω	free from, remove; be	διαλογίζομαι calculate; debate;
freed, depart		impute; hold circuit court
ἀπλός	single; simple ~haploid	διαλογισμός calculation; debate;
ἀποδείκνυμι (v)	show, point out;	circuit court
appoint; (mid)	declare	διοικέω manage, keep house
ἀπόδειξις -εως (f)	acceptance; (Ion)	διοίκησις housekeeping
showing		δραπέτης (α) fugitive
ἀποδημέω	be absent, abroad	εἰκῇ haphazardly; in vain
ἀποκλίνω (i)	bend aside ~incline	εἴπερ if indeed
ἀπόκρισις -εως (f)	separation;	ἐκποιέω complete, permit; (mp)
excretion; decision, answer		produce, be adopted
ἀπολείβω	drip off of	ἐμπειρος experienced
ἀπορέω	be confused, distressed	ἐμπίμπρημι burn up ~pyre
ἀπόρυνθμι (v)	set forth ~hormone	ἐμπίπτω fall into; attack ~petal
ἀπορρέω	flow, fall off	ἐμπρήθω burn up
ἀπορρίπτω	cast away	ἐνθύμημα (v) thought, invention
ἀργός	glistening, swift	ἐντεῦθεν thence
ἀργύριον	small coin	ἐξεργάζομαι accomplish; undo;
ἀρκέω	satisfy; ward off, defend;	destroy someone
suffice		ἐπαείρω raise, place on ~aorta
ἀσθενής	weak	ἐπαίρω lift, raise ~heresy
ἀσφάλεια	safeguard	ἐπέρομαι ask as well; ask then
ἀσχολία	business, being busy	ἐπιγιγνώσκω look upon, recognize
ἀτελής	incomplete, endless; invalid,	~gnostic
for free		ἐπιδίδωμι give, give with, give
ἄτοπος	strange, unnatural,	reciprocally ~donate
disgusting		ἐπιλείπω fail, not work ~eclipse
ἀφορμή	starting point; means	ἐπιμέλεια attention; assigned task
ἄχορηστος	useless, unprofitable	ἐπιτιμάω honor, blame
		ἐπιχείρημα -τος (n, 3) a try,

undertaking	
ἡθος ἥθεος (n, 3) habit, habitat	
~ethos	
θεώρημα -τος (n, 3) sight; theory	
ἰατρός (α) physician	
καθαίρω clean	
καίτοι and yet; and in fact; although	
καταίρω swoop; land	
κατακαίω burn down ~caustic	
καταπατέω trample	
καταπίπτω fall down ~petal	
κατέρχομαι come down, out from	
κηδεμών -όνος (m, 3) mourner	
~heinous	
κοινωνέω associate with	
κόσμιος well-behaved	
κτῆσις -ος (f) chattels	
λυπέω (ū) annoy, distress	
λύπη distress	
μάτην in vain, randomly	
μεταλαμβάνω share in; swap	
μηδέποτε never	
μηχανάομαι build, contrive	
~mechanism	
μηχανή machine; mechanism, way	
οἰκέτης -ου (m, 1) household; house slave	
οἰκονομία husbandry	
παρακολουθέω dog, follow, trace	
παραλείπω leave, leave out	
παρέλκω dissemble; (mid) get by trickery	
περιέχω (mid) protect	
πλανάω lead astray; (mp) wander	
~plankton	
πλέκω braid ~complex	
ποδαπός from what country, of what sort?	
πόθεν from where?	
ποιητής -οῦ (m, 1) maker, author	
ποιητός made, well-made ~poet	
πονέω work; be busy ~osteopenia	
πότε when?	
προσίρεσις -εως (f) plan, preference	
πρόγονος elder, ancestor ~genus	
προλαμβάνω anticipate; be prejudiced	
προσγίγνομαι become ally to	
προσδοκάω expect	
προσήκω belong to, it beseems	
προσλαμβάνω add, borrow, take hold, help	
πρόφασις -εως (f) pretext; motive; prediction ~fame	
ράθυμος (āū) light-hearted	
ρίπτω hurl	
ρώμη strength, might	
σόφισμα skill, trick	
σπουδαῖος quick, active; excellent	
συγγένεια kinship	
συγγενές inborn, kin to	
συγγενής inborn, kin to	
συγγίγνομαι associate with, meet, have sex ~genus	
συντρέχω rush together	
ταπεινός low	
τροφεύς -ος (m) foster father; rearer	
τροφή food, upkeep ~atrophy	
τυφώ (ū) (mp) be crazy	
τύφω (ū) to smoke	
φαντασία appearance; imagination	
φιλοσοφία love of knowledge; philosophy	
φιλόσοφος wisdom-loving	
φυσάω (ū) blow, puff, blow out	
χείρων worse, more base, inferior, weaker	
χωλός lame	

Τοῦτο δεικνύτωσαν καὶ παρέλκει τὰ θεωρήματα<sup>1</sup> ταῦτα πάντα, ἄτοπα ἦν καὶ ἀνακόλουθα τῇ προλήψει τοῦ σπουδαίου.

Τί ἔτι ἀργοὶ καὶ ῥάθυμοι καὶ νωθροί ἐσμεν καὶ προφάσεις ζητοῦμεν, καθ' ἃς οὐ πονήσομεν οὐδὲ ἀγρυπνήσομεν<sup>2</sup> ἐξεργαζόμενοι τὸν αὐτῶν λόγον;— ἀν οὖν ἐν τούτοις πλανηθῶ, μή τι τὸν πατέρα ἀπέκτεινα;— ἀνδράποδον, ποῦ γάρ ἐνθάδε πατήρ ἦν, ὃν αὐτὸν ἀποκτεύνης; τί οὖν ἐποίησας; ὁ μόνον ἦν κατὰ τὸν τόπον ἀμάρτημα, τοῦτο ἡμάρτηκας.

Ἐπεὶ τοι τοῦτ' αὐτὸν καὶ ἐγὼ Τρούφω εἰπον ἐπιτιμῶντί μοι ὅτι τὸ παραλειπόμενον ἐν ἐν συλλογισμῷ τινι οὐχ εὕρισκον. οὐχ οἶνον μέν, φημί, εἰ τὸ Καπιτώλιον κατέκαυσα, ὁ δὲ ἀνδράποδον, ἔφη, ἐνθάδε τὸ παραλειπόμενον Καπιτώλιον ἐστιν.

“Η ταῦτα μόνα ἀμαρτήματά ἐστι τὸ Καπιτώλιον ἐμπρῆσαι καὶ τὸν πατέρα ἀποκτεῖναι, τὸ δὲ εἰκῇ καὶ μάτην καὶ ὡς ἔτυχεν χρῆσθαι ταῖς φαντασίαις ταῖς αὐτοῦ καὶ μὴ παρακολουθεῖν λόγω μηδὲ ἀποδείξει μηδὲ σοφίσματι<sup>3</sup> μηδὲ ἀπλῶς βλέπειν τὸ καθ' αὐτὸν καὶ οὐ καθ' αὐτὸν ἐν ἐρωτήσει καὶ ἀποκρίσει, τούτων δὲ οὐδέν ἐστιν ἀμάρτημα;

### 1.8

“Οτι αἱ δυνάμεις τοῖς ἀπαιδεύτοις οὐκ ἀσφαλεῖσ.

Καθ' ὅσους τρόπους μεταλαμβάνειν ἐστι τὰ ἴσοδυναμοῦντα ἀλλήλοις, κατὰ τοσούτους καὶ τὰ εἴδη τῶν ἐπιχειρημάτων τε καὶ ἐνθυμημάτων ἐν τοῖς λόγοις ἐκποιεῖ μεταλαμβάνειν.

Οἶνον φέρε τὸν τρόπον τοῦτον· εἰ ἐδανείσω καὶ μὴ ἀπέδωκας, ὁφείλεις μοι τὸ ἀργύριον· οὐχὶ ἐδανείσω μὲν καὶ οὐκ ἀπέδωκας· οὐ μὴν ὁφείλεις μοι τὸ ἀργύριον.

Καὶ τοῦτο οὐδενὶ μᾶλλον προσήκει ἢ τῷ φιλοσόφῳ ἐμπείρως ποιεῖν. εἴπερ γάρ ἀτελῆς<sup>4</sup> συλλογισμός ἐστι τὸ ἐνθύμημα, δῆλον ὅτι ὁ περὶ τὸν τέλειον συλλογισμὸν γεγυμνασμένος οὗτος ἀν ἵκανὸς εἴη καὶ περὶ τὸν ἀτελῆ οὐδὲν ἥττον.

---

<sup>1</sup> sight; theory    <sup>2</sup> lie awake    <sup>3</sup> skill, trick    <sup>4</sup> incomplete, endless; invalid, for free

Τί ποτ' οὖν οὐ γυμνάζομεν αύτούς τε καὶ ἀλλήλους τὸν τρόπον τοῦτον;

"Οτι νῦν καίτοι μὴ γυμνάζομενοι περὶ ταῦτα μηδ' ἀπὸ τῆς ἐπιμελείας τοῦ ἥθους ὑπό γε ἐμοῦ περισπώμενοι ὅμως οὐδὲν ἐπιδίδομεν εἰς καλοκάγαθίαν.

Τί οὖν χρὴ προσδοκᾶν, εἰ καὶ ταύτην τὴν ἀσχολίαν<sup>5</sup> προσλάβοιμεν; καὶ μάλισθ', ὅτι οὐ μόνον ἀσχολία τις ἀπὸ τῶν ἀναγκαιοτέρων αὐτὴν προσγένεται<sup>6</sup> ἄν, ἀλλὰ καὶ οἰήσεως ἀφορμὴ καὶ τύφου οὐχ ἡ τυχοῦσα.

Μεγάλη γάρ ἐστι δύναμις ἡ ἐπιχειρητικὴ καὶ πιθανολογική, καὶ μάλιστ' εἰ τύχοι γυμνασίας ἐπιπλέον καὶ τινα καὶ εὐπρέπειαν ἀπὸ τῶν ὀνομάτων προσλάβοι.

"Οτι καὶ ἐν τῷ καθόλου πᾶσα δύναμις ἐπισφαλῆς τοῖς ἀπαιδεύτοις καὶ ἀσθενέσι προσγενομένη πρὸς τὸ ἐπάραι καὶ χαυνῶσαι ἐπ' αὐτῇ.

Ποίᾳ γὰρ ἄν τις ἔτι μηχανῆ πείσαι τὸν νέον τὸν ἐν τούτοις διαφέροντα, ὅτι οὐ δεῖ προσθήκην αὐτὸν ἐκείνων γενέσθαι, ἀλλ' ἐκεῦνα αὐτῷ προσθεῖναι;

Οὐχὶ δὲ πάντας τοὺς λόγους τούτους καταπατήσας ἐπηρμένος ἡμῶν καὶ πεφυσημένος<sup>6</sup> περιπατεῖ μηδ' ἀνεχόμενος, ἄν τις ἄπτηται τι αὐτοῦ ὑπομυμήσκων, τίνος ἀπολελειψμένος ποῦ ἀποκέκλικεν;

Τί οὖν; Πλάτων φιλόσοφος οὐκ ἦν;— Ἰπποκράτης γὰρ ἰατρὸς οὐκ ἦν; ἀλλ' ὅρᾶς πῶς φράζει Ἰπποκράτης. μή τι οὖν Ἰπποκράτης οὔτω φράζει, καθὸ ἰατρός ἐστιν;

Τί οὖν μιγνύεις πράγματα ἄλλως ἐπὶ τῶν αὐτῶν ἀνθρώπων συνδραμόντα;

Εἰ δὲ καλὸς ἦν Πλάτων καὶ ἰσχυρός, ἔδει καὶ μὲν καθήμενον ἐκπονεῖν, ἵνα καλὸς γένωμαι ἢ ἵνα ἰσχυρός, ὡς τοῦτο ἀναγκαῖον πρὸς φιλοσοφίαν, ἐπεὶ τις φιλόσοφος ἄμα καὶ καλὸς ἦν καὶ φιλόσοφος;

Οὐ θέλεις αἰσθάνεσθαι καὶ διακρῖναι κατὰ τί οἱ ἀνθρωποι γίνονται

<sup>5</sup> business, being busy    <sup>6</sup> blow, puff, blow out

φιλόσοφοι καὶ τίνα ἄλλως αὐτοῖς πάρεστιν; ἄγε εἰ δὲ ἐγὼ φιλόσοφος  
ἡμῖν, ἔδει ὑμᾶς καὶ χωλοὺς γενέσθαι; τί οὖν;

Ἄλω τὰς δυνάμεις ταύτας; μὴ γένοιτο· οὐδὲ γὰρ τὴν ὄρατικήν.

“Ομως δέ, ἀν μου πυνθάνη τί ἐστιν ἀγαθὸν τοῦ ἀνθρώπου, οὐκ ἔχω  
σοι ἄλλο εἰπεῖν ἢ ὅτι ποιὰ προαιρεσι φαντασιῶν.

### 1.9

Πῶς ἀπὸ τοῦ συγγενεῖς ἡμᾶς εἶναι τῷ θεῷ ἐπέλθοι ἀν τις ἐπὶ τὰ ἔξῆς.

Εἰ ταῦτά ἐστιν ἀληθῆ τὰ περὶ τῆς συγγενείας τοῦ θεοῦ καὶ ἀνθρώπων  
λεγόμενα ὑπὸ τῶν φιλοσόφων, τί ἄλλο ἀπολείπεται τοῖς ἀνθρώποις  
ἢ τὸ τοῦ Σωκράτους, μηδέποτε πρὸς τὸν πυθόμενον ποδαπός<sup>7</sup> ἐστιν  
εἰπεῖν ὅτι Ἀθηναῖος ἢ Κορύνθιος, ἀλλ’ ὅτι κόσμιος;

Διὰ τί γὰρ λέγεις Ἀθηναῖον εἶναι σεαυτόν, οὐχὶ δὲ ἐξ ἐκείνης μόνον τῆς  
γωνίας,<sup>8</sup> εἰς ἣν ἐρρίφη γεννηθέν σου τὸ σωμάτιον;

“Η δῆλον ὅτι ἀπὸ τοῦ κυριωτέρου καὶ περιέχοντος οὐ μόνον αὐτὴν  
ἐκείνην τὴν γωνίαν, ἀλλὰ καὶ ὅλην σου τὴν οἰκίαν καὶ ἀπλῶς ὅθεν  
σου τὸ γένος τῶν προγόνων εἰς σὲ κατελήγλυθεν ἐντεῦθέν ποθεν καλεῖς  
σεαυτὸν Ἀθηναῖον καὶ Κορύνθιον;

‘Ο τοίνυν τῇ διοικήσει τοῦ κόσμου παρηκολουθηκώς καὶ μεμαθηκώς,  
ὅτι τὸ μέγιστον καὶ κυριώτατον καὶ περιεκτικώτατον πάντων τοῦτο  
ἐστι τὸ σύστημα τὸ ἐξ ἀνθρώπων καὶ θεοῦ, ἀπ’ ἐκείνου δὲ τὰ  
σπέρματα καταπέπτωκεν οὐκ εἰς τὸν πατέρα τὸν ἐμὸν μόνον οὐδὲ  
εἰς τὸν πάππον, ἀλλ’ εἰς ἄπαντα μὲν τὰ ἐπὶ γῆς γεννώμενά τε  
καὶ φύσιμα, προηγουμένως δὲ εἰς τὰ λογικά, ὅτι κοινωνεῖν μόνον  
ταῦτα πέφυκεν τῷ θεῷ τῆς συναναστροφῆς κατὰ τὸν λόγον ἐπὶ<sup>9</sup>  
πεπλεγμένα, διὰ τί μὴ εἴπῃ τις αὐτὸν κόσμιον; διὰ τί μὴ οὐδὲν τοῦ  
θεοῦ; διὰ τί δὲ φοβηθήσεται τι τῶν γιγνομένων ἐν ἀνθρώποις;

Ἄλλὰ πρὸς μὲν τὸν Καίσαρα ἡ συγγένεια ἢ ἄλλον τινὰ τῶν μέγα

<sup>7</sup> from what country, of what sort?   <sup>8</sup> corner, angle   <sup>9</sup> braid

δυναμένων ἐν Τρώμῃ ἵκανὴ παρέχειν ἐν ἀσφαλείᾳ διάγοντας καὶ ἀκαταφρονήτους καὶ δεδοκότας μηδὲ ὄτιον, τὸ δὲ τὸν θεὸν ποιητὴν ἔχειν καὶ πατέρα καὶ κηδεμόνα<sup>10</sup> οὐκέτι ἡμᾶς ἔξαιρήσεται λυπῶν καὶ φόβων;— καὶ πόθεν φάγω, φησίν, μηδὲν ἔχων;— καὶ πῶς οἱ δοῦλοι, πῶς οἱ δραπέται,<sup>11</sup> τίνι πεποιθότες ἐκεῖνοι ἀπαλλάττονται τῶν δεσποτῶν; τοῖς ἀγροῖς. ἢ τοῖς οἰκέταις ἢ τοῖς ἀργυρώμασιν; οὐδενί, ἀλλ’ ἔαυτοῖς· καὶ ὅμως οὐκ ἐπιλείπουσιν αὐτοὺς τροφαῖ.

Τὸν δὲ φιλόσοφον ἡμῖν δεήσει ἄλλοις θαρροῦντα καὶ ἐπαναπανόμενον ἀποδημεῖν καὶ μὴ ἐπιμελεῖσθαι αὐτὸν αὐτοῦ καὶ τῶν θηρίων τῶν ἀλόγων ἐναι τεχέροντα καὶ δειλότερον, ὃν ἔκαστον αὐτὸν αὐτῷ ἀρκούμενον οὔτε τροφῆς ἀπορεῖ τῆς οἰκείας οὔτε διεξαγωγῆς τῆς καταλλήλους καὶ κατὰ φύσιν;

Ἐγὼ μὲν οἶμαι, ὅτι ἔδει καθῆσθαι τὸν πρεσβύτερον ἐνταῦθα οὐ τοῦτο μηχανώμενον, ὅπως μὴ ταπεινοφρονήσῃτε μηδὲ ταπεινοὺς μηδὲ ἀγεννεῖς τινας διαλογισμοὺς διαλογιεῖσθε αὐτοὶ περὶ ἔαυτῶν, ἀλλὰ μή τινες ἐμπίπτωσιν τοιοῦτοι νέοι, οἱ ἐπιγνόντες τὴν πρὸς τοὺς θεοὺς συγγένειαν καὶ ὅτι δεσμά τινα ταῦτα προσηρτίμεθα τὸ σῶμα καὶ τὴν κτῆσιν αὐτοῦ καὶ ὅσα τούτων ἔνεκα ἀναγκαῖα ἡμῖν γίνεται εἰς οἰκονομίαν καὶ ἀναστροφὴν τὴν ἐν τῷ βίῳ, ὡς βάρη τινὰ καὶ ἀνιαρὰ καὶ ἄχρηστα ἀπορρίψαι θέλωσιν καὶ ἀπελθεῖν πρὸς τοὺς συγγενεῖς.

Καὶ τοῦτον ἔδει τὸν ἀγῶνα ἀγωνίζεσθαι τὸν διδάσκαλον ὑμῶν καὶ παιδευτήν, εἴ τις ἄρα ἦν· ὑμᾶς μὲν ἔρχεσθαι λέγοντας Ἐπίκτητη, οὐκέτι ἀνεχόμεθα μετὰ τοῦ σωματίου τούτου δεδεμένοι καὶ τοῦτο τρέφοντες καὶ ποτίζοντες καὶ ἀναπαύοντες καὶ καθαίροντες, εἴτα δὲ αὐτὸν συμπεριφερόμενοι τοῖσδε καὶ τοῖσδε.

Οὐκ ἀδιάφορα ταῦτα καὶ οὐδὲν πρὸς ἡμᾶς καὶ ὁ θάνατος οὐ κακόν; καὶ συγγενεῖς τινες τοῦ θεοῦ ἐσμεν κάκειθεν ἐληλύθαμεν;

Ἄφες ἡμᾶς ἀπελθεῖν ὅθεν ἐληλύθαμεν, ἄφες λυθῆναι ποτε τῶν δεσμῶν

<sup>10</sup> mourner <sup>11</sup> fugitive

argument? Let them show that he will be able, and all these speculations become mere superfluity; they were absurd and inconsistent with our preconception of the good man.

Why are we still indolent and easy-going and sluggish, seeking excuses whereby we may avoid toiling or even late hours, as we try to perfect our own reason?— If, then, I err in these matters, I have not murdered my own father, have I?— Slave, pray where was there in this case a father for you to murder? What, then, have you done, you ask? You have committed what was the only possible error in the matter. Indeed this is the very remark I made to Rufus when he censured me for not discovering the one omission in a certain syllogism. "Well," said I, "it isn't as bad as if I had burned down the Capitol." But he answered, "Slave, the omission here is the Capitol." Or are there no other errors than setting fire to the Capitol and murdering one's father? But to make a reckless and foolish and haphazard use of the external impressions that come to one, to fail to follow an argument, or demonstration, or sophism—in a word, to fail to see in question and answer what is consistent with one's position or inconsistent—is none of these things an error?

Tag was found

## 1.8

That the reasoning faculties, in the case of the uneducated, are not free from error In as many ways as it is possible to vary the meaning of equivalent terms, in so many ways may a man also vary the forms of his controversial arguments and of his enthymemes in reasoning. Take this syllogism, for instance: If you have borrowed and have not repaid, you owe me the money; now you have not borrowed and have not repaid; therefore you do not owe me the money. And no man is better fitted to employ such variations skilfully than the philosopher. For if, indeed, the enthymeme is an incomplete syllogism, it is clear that he who has been exercised in the perfect syllogism would be no less competent to deal with the imperfect also.

Why, then, do we neglect to exercise ourselves and one another in this way? Because, even now, without receiving exercise in these matters, or even being, by me at least, diverted from the study of morality, we nevertheless make no progress toward the beautiful and the good. What, therefore, must we expect, if we should take on this occupation also? And especially since it would not merely be an additional occupation to draw us away from those which are more necessary, but would also be an exceptional excuse for conceit and vanity. For great is the power of argumentation and persuasive reasoning, and especially if it should enjoy excessive exercise and receive likewise a certain additional ornament from language. The reason is that, in general, every

faculty which is acquired by the uneducated and the weak is dangerous for them, as being apt to make them conceited and puffed up over it. For by what device might one any longer persuade a young man who excels in these faculties to make them an appendage to himself instead of his becoming an appendage to them? Does he not trample all these reasons under foot, and strut about in our presence, all conceited and puffed up, much less submitting if any one by way of reproof reminds him of what he lacks and wherein he has gone astray?

What then? Was not Plato a philosopher? Yes, and was not Hippocrates a physician? But you see how eloquently Hippocrates expresses himself. Does Hippocrates, then, express himself so eloquently by virtue of his being a physician? Why, then, do you confuse things that for no particular reason have been combined in the same man? Now if Plato was handsome and strong, ought I to sit down and strive to become handsome, or become strong, on the assumption that this is necessary for philosophy, because a certain philosopher was at the same time both handsome and a philosopher? Are you not willing to observe and distinguish just what that is by virtue of which men become philosophers, and what qualities pertain to them for no particular reason? Come now, if I were a philosopher, ought you to become lame like me? What then? Am I depriving you of these faculties? Far be it from me! No more than I am depriving you of the faculty of sight. Yet, if you enquire of me what is man's good, I can give you no other answer than that it is a kind of moral purpose.

### 1.9

How from the thesis that we are akin to God may a man proceed to the consequences?

If what is said by the philosophers regarding the kinship of God and men be true, what other course remains for men but that which Socrates took when asked to what country he belonged, never to say "I am an Athenian," or "I am a Corinthian," but "I am a citizen of the universe"? For why do you say that you are an Athenian, instead of mentioning merely that corner into which your paltry body was cast at birth? Or is it clear you take the place which has a higher degree of authority and comprehends not merely that corner of yours, but also your family and, in a word, the source from which your race has come, your ancestors down to yourself, and from some such entity call yourself "Athenian," or "Corinthian"? Well, then, anyone who has attentively studied the administration of the universe and has learned that "the greatest and most authoritative and most comprehensive of all governments is this one, which is composed of men and God, and that from Him have descended the seeds of being, not merely to my father or to my grandfather, but to all things

that are begotten and that grow upon earth, and chiefly to rational beings, seeing that by nature it is theirs alone to have communion in the society of God, being intertwined with him through the reason,—why should not such a man call himself a citizen of the universe? Why should he not call himself a son of God? And why shall he fear anything that, happens among men? What? Shall kinship with Caesar or any other of them that have great power at Rome be sufficient to enable men to live securely, proof against contempt, and in fear of nothing whatsoever, but to have God as our maker, and father, and guardian,— shall this not suffice to deliver us from griefs and fears?— And wherewithal shall I be fed, asks one, if I have nothing?— And how of slaves, how of runaways, on what do they rely when they leave their masters? On their lands, their slaves, or their vessels of silver? No, on nothing but themselves; and nevertheless food does not fail them. And shall it be necessary for our philosopher, forsooth, when he goes abroad, to depend upon others for his assurance and his refreshment, instead of taking care of himself, and to be more vile and craven than the irrational animals, every one of which is sufficient to himself, and lacks neither its own proper food nor that way of life which is appropriate to it and in harmony with nature?

As for me, I think that the elder man ought not to be sitting here devising how to keep you from thinking too meanly of yourselves or from taking in your debates a mean or ignoble position regarding yourselves; he should rather be striving to prevent there being among you any young men of such a sort that, when once they have realized their kinship to the gods and that we have these fetters as it were fastened upon us,— the body and its possessions, and whatever things on their account are necessary to us for the management of life, and our tarrying therein,— they may desire to throw aside all these things as burdensome and vexatious and unprofitable and depart to their kindred. And this is the struggle in which your teacher and trainer, if he really amounted to anything, ought to be engaged; you, for your part, would come to him saying: "Epictetus, we can no longer endure to be imprisoned with this paltry body, giving it food and drink, and resting and cleansing it, and, to crown all, being on its account brought into contact with these people and those. Are not these things indifferent— indeed, nothing— to us? And is not death no evil? And are we not in a manner akin to God, and have we not come from Him? Suffer us to go back whence we came; suffer us to be freed at last from



*vocabulary*

ἀέθλιος	prize ~athlete	~demagogue
ἄθλιος	wretched ~athlete	διάκειμαι be in a condition
αἰδοῖον	genitals	διαλέγω go through, debate ~legion
αἰδοῖος	modest, honored	διανοέω have in mind
αἰσχρός	shameful	δικαστήριον court
ἀλόγιστος	inconsiderate, irrational	διοίκησις housekeeping
ἀμελέω	disregard; (impers.) of course	δυστυχέω be unlucky
ἀναγιγνώσκω	recognize, read, understand, persuade	ἐγκαταλείπω leave in distress
ἀναίσθητος	unfeeling, stupid	εἰτα then, therefore, next
ἀναστρέφω	act: overturn; mid: find oneself in ~atrophy	εἴωθα be accustomed, in the habit
ἀνδράποδον	-ς slave ~androgynous	ἐκδέχομαι receive; succeed to a position
ἀνέχω	raise; mid: endure, submit	ἐκλανθάνω forget, cause to forget
ἀνθρώπινος	human	~Lethé
ἀνοίγνυμι (ū)	open	ἐκπίπτω fall out of ~petal
ἀνύω	accomplish, pass over, complete	ἐκπίτνω fall out of
ἀπαγγέλλω	announce, order, promise ~angel	ἐλεέω pity, have mercy on ~alms
ἀπαντάω	encounter, come upon	ἐνοικέω dwell in
ἀπολύω	loose, free from ~loose	ἐνταῦθα there, here
ἄπρακτος	failed, fruitless ~practice	ἐντερον guts ~entrails
ἀργύριον	small coin	ἐξαρτάω hang on, make dependent
ἀτυχέω	be unlucky	ἐξῆς in turn
αὐλή	courtyard	ἐπιλανθάνω mp: forget ~Lethé
αὔριον	tomorrow	ἐπιλήθω mp: forget ~Lethé
ἀφορμή	starting point; means	ἐπισκέπτομαι look upon, inspect
βαρέω	be heavy with ~baritone	ἐπισκοπέω look upon, inspect
βιώω	live; (mp) make a living	ἐπιστολή message, letter
~biology		ἐπιστρέφω turn towards ~atrophy
γαμέω	marry, take as a lover	ἐπιτρέπω entrust, decide, allow ~trophy
~bigamy		ἐπιφανής coming to view; conspicuous
γελοῖος	laughable; joking	εὐφυής well-developed ~physics
γενναῖος	noble, sincere ~genesis	εὐχαριστέω do a favor for; be thankful
δακρύω	weep	ζῷον being, animal; picture
δειλός	wretched, poor, cowardly	ἡσυχία peace and quiet
~Deimos		καίτοι and yet; and in fact; although
δεσπότης	-ου (m, 1) master, despot	κατατρέχω overrun; trash talk
διάγω	lead through; pass a time	κλάω break, break off ~iconoclast
		κλέπτης -ου (m, 1) thief

κοιλίη belly; cavity	σήμερον today
κοιμάω put to sleep; (pass) lie down, have sex	σπουδάζω be busy, earnest ~repudiate
κολακεύω flatter	σπουδή zeal; (dat) with difficulty, hastily ~repudiate
κομφός clever, urbane, pleasant	συγγενής inborn, kin to
κτήμα -τος (n, 3) possession	συμβουλεύω give advice; (mid) consult ~volunteer
ληιστής -οῦς (m, 3) bandit	συμπαίζω play with
ληιστός lootable ~lucre	συμπροθυμέομαι (vō) share in eagerness with
ληστής -οῦ (m) bandit	συνεργέω help, cooperate
μάντις -ος (m) seer ~mantis	συντάσσω gather, assemble ~syntax
μάταιος vain, empty	συσπουδάζω work busily together
μεγαλόψυχος (v) generous	σφοδρός vehement
μέλος -ους (n, 3) limb; melody	ταπεινός low
μηκέτι no more	ταπεινώ lower, abase
νυστάζω be half asleep	τύραννος tyrant
ὄζω have a smell, waft	ὑμέτερος (v) yours
οἰκησις -εως (f) habitation	ὑπηρεσία crew; service
όργιλος irascible	ὑπολαμβάνω take under one's support, seize; speak up; imagine ~epilepsy
όσφραίνομαι catch scent of	ὑπομιμήσκω remind of ~mnemonic
παιδεύω raise; train	ὑπομνάομαι (a) be mindful of, woo, take for sex ~mnemonic
παίζω play ~pediatrician	φθονέω envy
παράγω deflect; bring forward	φιλοστοργία love, affection
πάροδος (f) detour, side way, mountain pass	φοβερός frightful, afraid
πειράζω test a person ~pierce	φυγή flight, means of escape ~fugitive
πενθέω grieve ~Nepenthe	χορτάζω feed
περισσός prodigious, superfluous	ψηφίζω count, vote
πόθεν from where?	ώθέω push
πόσος how many, much, far?	ώσαύτως in the same way
ποῦ where?	
πρακτικός practical, effective	
προθυμέομαι (v) be eager	
πτῶμα -τος (n, 3) fall; fallen thing	
ράθυμέω be careless, at ease	
ρώμη strength, might	
σημαίνω give orders to; show; mark ~semaphore	

τούτων τῶν ἔξηρτημένων καὶ βαρούντων.<sup>1</sup>

Ἐνταῦθα λησταὶ καὶ κλέπται καὶ δικαστήρια καὶ οἱ καλούμενοι τύραννοι δοκούντες ἔχειν τινὰ ἐφ' ἡμῖν ἔξουσίαν διὰ τὸ σωμάτιον καὶ τὰ τούτου κτήματα. ἃφεις δείξωμεν αὐτοῖς, ὅτι οὐδενὸς ἔχουσιν ἔξουσίαν.

Ἐμὲ δὲ ἐν τῷδε λέγειν ὅτι ἄνθρωποι, ἐκδέξασθε τὸν θεόν. ὅταν ἐκεῖνος σημήνῃ καὶ ἀπολύτῃ ὑμᾶς ταύτης τῆς ὑπηρεσίας, τότ' ἀπολύεσθε πρὸς αὐτόν· ἐπὶ δὲ τοῦ παρόντος ἀνάσχεσθε ἐνοικοῦντες ταύτην τὴν χώραν, εἰς ἣν ἐκεῖνος ὑμᾶς ἔταξεν.

Ολίγος ἄρα χρόνος οὖτος ὁ τῆς οἰκήσεως<sup>2</sup> καὶ ῥάδιος τοῖς οὔτω διακειμένοις. ποῖος γάρ ἔτι τύραννος ἢ ποῖος κλέπτης ἢ ποῖα δικαστήρια φοβερὰ τοῖς οὔτως παρ' οὐδὲν πεποιημένοις τὸ σῶμα καὶ τὰ τούτου κτήματα; μείνατε, μὴ ἀλογύστως<sup>3</sup> ἀπέλθητε.

Τοιοῦτον τι ἔδει γίνεσθαι παρὰ τοῦ παιδευτοῦ πρὸς τὸν εὐφυεῖς τῶν νέων.

Νῦν δὲ τί γίνεται; νεκρὸς μὲν ὁ παιδευτής, νεκροὶ δὲ ὑμεῖς. ὅταν χορτασθῆτε<sup>4</sup> σήμερον, κάθησθε κλάοντες περὶ τῆς αὔριον, πόθεν φάγητε.

Ἀνδράποδον, ἀν σχῆς, ἔξεις· ἀν μὴ σχῆς, ἔξελεύσῃ· ἥνοικται ἡ θύρα. τί πειθεῖς; ποῦ ἔτι τόπος δακρύοις; τίς ἔτι κολακείας ἀφορμή; διὰ τί ἄλλος ἄλλω φθονήσει; διὰ τί πολλὰ κεκτημένους θαυμάσει ἢ τὸν ἐν δυνάμει τεταγμένους, μάλιστ' ἀν καὶ ἰσχυροὶ ὥσι καὶ ὄργιλοι;<sup>5</sup>

Τί γὰρ ἡμῖν ποιήσουσι; ἀ δύνανται ποιῆσαι, τούτων οὐκ ἐπιστρεψόμεθα· ὅν ἡμῖν μέλει, ταῦτα οὐ δύνανται. τίς οὖν ἔτι ἄρξει τοῦ οὔτως διακειμένου;

Πῶς Σωκράτης εἶχεν πρὸς ταῦτα; πῶς γὰρ ἄλλως ἢ ὡς ἔδει τὸν πεπεισμένον ὅτι ἐστὶ τῶν θεῶν συγγενῆς;

<sup>1</sup> be heavy with   <sup>2</sup> habitation   <sup>3</sup> inconsiderate, irrational   <sup>4</sup> feed

<sup>5</sup> irascible

Ἄν μοι λέγητε, φησόν, νῦν ὅτι ἀφίεμέν σε ἐπὶ τούτοις, ὅπως μηκέτι διαλέξῃ τούτους τοὺς λόγους οὓς μέχρι νῦν διελέγουν μηδὲ παρενοχλήσεις ἡμῶν τοῖς νέοις μηδὲ τοῖς γέρουσιν, ἀποκριωῦμαι ὅτι γελοῖο<sup>6</sup> ἐστε, οἵτινες ἀξιοῦτε, εἰ μέν με ὁ στρατηγὸς ὁ ὑμέτερος ἔταξεν εἴς τινα τάξιν, ὅτι ἔδει με τηρεῦν αὐτὴν καὶ φυλάττειν καὶ μυριάκις πρότερον αἱρεῖσθαι ἀποθνήσκειν ἢ ἐγκαταλιπεῖν αὐτήν, εἰ δὲ ὁ θεὸς ἐν τινι χώρᾳ καὶ ἀναστροφῇ κατατέταχεν, ταύτην δὲ ἐγκαταλιπεῖν δεῖ ἡμᾶς.

Τοῦτ’ ἔστιν ἀνθρωπος ταῖς ἀληθείαις συγγενῆς τῶν θεῶν.

Ἡμεῖς οὖν ὡς κοιλίαι, ὡς ἔντερα, ὡς αἰδοῖα, οὕτω περὶ αὐτῶν διανοούμεθα, ὅτι φοβούμεθα, ὅτι ἐπιθυμοῦμεν· τοὺς εἰς ταῦτα συνεργεῦν δυναμένους κολακεύομεν,<sup>7</sup> τοὺς αὐτοὺς τούτους δεδούκαμεν.

Ἐμέ τις ἡξίωκεν ὑπὲρ αὐτοῦ γράψαι εἰς τὴν Ἀράμην ὡς ἐδόκει τοῖς πολλοῖς ἡτυχηκὼς<sup>8</sup> καὶ πρότερον μὲν ἐπιφανὴς ὥν καὶ πλούσιος, ὕστερον δὲ ἐκπεπτωκὼς ἀπάντων καὶ διάγων ἐνταῦθα.

Κάγὼ ἔγραψα ὑπὲρ αὐτοῦ ταπεινῶς. ὁ δὲ ἀναγνοὺς τὴν ἐπιστολὴν ἀπέδωκέν μοι αὐτὴν καὶ ἔφη ὅτι ἐγὼ βοηθηθῆναί τι ὑπὸ σοῦ ἥθελον, οὐχὶ ἐλεηθῆναι· κακὸν δέ μοι οὐθέν ἔστιν.

Οὕτως καὶ Ἄροφος πειράζων μὲν εἰώθει λέγειν συμβήσεταί σοι τοῦτο καὶ τοῦτο ὑπὸ τοῦ δεσπότου.

Κάμοῦ πρὸς αὐτὸν ἀποκριωμένου ὅτι ἀνθρώπινα τί οὖν ἔτι ἐκεῖνον παρακαλῶ παρὰ σοῦ αὐτὰ λαβεῖν δυνάμενος;

Τῷ γὰρ ὅντι, ὃ ἐξ αὐτοῦ τις ἔχει, περισσὸς καὶ μάταιος<sup>9</sup> παρ’ ἄλλου λαμβάνων.

Ἐγὼ οὖν ἔχων ἐξ ἐμαυτοῦ λαβεῖν τὸ μεγαλόψυχον καὶ γενναῖον, ἀγρὸν παρὰ σοῦ λάβω καὶ ἀργύριον ἢ ἀρχήν τινα; μὴ γένοιτο. οὐχ οὕτως ἀναίσθητος ἔσομαι τῶν ἐμῶν κτημάτων.

<sup>6</sup> laughable; joking    <sup>7</sup> flatter    <sup>8</sup> be unlucky    <sup>9</sup> vain, empty

Άλλ' ὅταν τις ἡ δειλὸς καὶ ταπεινός, ὑπὲρ τούτου τί ἄλλο ἢ ἀνάγκη γράφειν ἐπιστολὰς ὡς ὑπὲρ νεκροῦ τὸ πτῶμα<sup>10</sup> ἡμῖν χάρισαι τοῦ δεῖνος καὶ ξέστην αἵματίου;

Τῷ γὰρ ὅντι πτῶμα ὁ τοιοῦτός ἐστι καὶ ξέστης αἵματίου, πλέον δὲ οὐδέν. εἰ δ' ἦν πλέον τι, ἡσθάνετ' ἄν, ὅτι ἄλλος δι' ἄλλον οὐ δυστυχεῖ.

### 1.10

Πρὸς τοὺς περὶ τὰς ἐν Πώμῃ προαγωγὰς ἐσπουδακότας.

Εἰ οὕτως σφοδρῶς συνετετάγμεθα περὶ τὸ ἔργον τὸ ἑαυτῶν ὡς οἱ ἐν Πώμῃ γέροντες περὶ ἀ ἐσπουδάκασιν, τάχα ἄν τι ἡνύομεν καὶ αὐτοί.

Οἶδα ἐγὼ πρεσβύτερον ἄνθρωπον ἐμοῦ τὸν νῦν ἐπὶ τοῦ σίτου ὅντα ἐν Πώμῃ, ὅτε ταύτη παρῆγεν ἀπὸ τῆς φυγῆς ἀναστρέφων, οὐαὶ εἰπέν μοι, κατατρέχων τοῦ προτέρου ἑαυτοῦ βίου καὶ περὶ τῶν ἔξῆς ἐπαγγελλόμενος, ὅτι ἄλλο οὐδὲν ἀναβὰς σπουδάσει ἢ ἐν ἡσυχίᾳ καὶ ἀταραξίᾳ διεξαγαγεῖν τὸ λοιπὸν τοῦ βίου· πόσον γὰρ ἔτι ἐστὶν ἐμοὶ τὸ λοιπόν;— καγὰν ἔλεγον αὐτῷ ὅτι οὐ ποιήσεις, ἀλλ' ὁσφρανθεῖς<sup>11</sup> μόνον τῆς Πώμης ἀπάντων τούτων ἐπιλήσῃ. ἄν δὲ καὶ εἰς αὐλὴν πάροδός τις διδωται, ὅτι χαίρων καὶ τῷ θεῷ εὐχαριστῶν ὥσεται.— ἄν μ' εὔρηται, ἔφη, Ἐπίκτητε, τὸν ἔτερον πόδα εἰς τὴν αὐλὴν τιθέντα, οὐ βούλει ὑπολάμβανε.

Νῦν οὖν τί ἐποίησεν; πρὸν ἐλθεῖν εἰς τὴν Πώμην, ἀπήντησαν αὐτῷ παρὰ Καισαρος πινακίδες· ὁ δὲ λαβὼν πάντων ἐκείνων ἐξελάθετο καὶ λοιπὸν ἐν ἐξ ἐνὸς ἐπισεσώρευκεν.

Ἡθελον αὐτὸν νῦν παραστὰς ὑπομνῆσαι τῶν λόγων, οὓς ἔλεγεν παρερχόμενος, καὶ εἰπεῖν ὅτι πόσῳ σοῦ ἐγὼ κομψότερος<sup>12</sup> μάντις εἴμι.

Τί οὖν; ἐγὼ λέγω, ὅτι ἀπρακτόν ἐστι τὸ ζῷον; μὴ γένοιτο. ἀλλὰ διὰ τί ἡμεῖς οὐκ ἐσμέν πρακτικούς;<sup>13</sup>

<sup>10</sup> fall; fallen thing      <sup>11</sup> catch scent of      <sup>12</sup> clever, urbane, pleasant

<sup>13</sup> practical, effective

Εὐθὺς ἐγὼ πρῶτος, ὅταν ἡμέρα γένηται, μικρὰ ὑπομμνήσκομαι, τύνα ἐπαναγνῶναι με δεῖ. εἶτα εὐθὺς ἐμαυτῷ· τί δέ μοι καὶ μέλει πῶς ὁ δεῖνα ἀναγνῷ; πρῶτον ἐστιν, ὥντα ἐγὼ κοιμηθῶ.

Καίτοι τί ὅμοια τὰ ἐκείνων πράγματα τοῖς ἡμετέροις; ἀν ἐπιστῆτε, τί ἐκεῖνοι ποιοῦσιν, αἰσθήσεσθε. τί γὰρ ἄλλο ἢ ὅλην τὴν ἡμέραν ψυφίζουσιν, συζητοῦσι, συμβουλεύονται περὶ σιταρίου, περὶ ἀγριδίου, περὶ τινων προκοπῶν τοιούτων;

“Ομοιον οὖν ἐστιν ἐντευξῖδιον παρά τινος λαβόντα ἀναγιγνώσκειν παρακαλῶ σε ἐπιτρέψαι μοι σιτάριον ἐξαγαγεῖν ἢ παρακαλῶ σε παρὰ Χρυσίππου ἐπισκέψασθαι τίς ἐστιν ἡ τοῦ κόσμου διοίκησις καὶ ποίαν τιὰ χώραν ἐν αὐτῷ ἔχει τὸ λογικὸν ζῶον· ἐπίσκεψαι δὲ καὶ τίς εἶ σὺ καὶ ποιόν τι σοῦ τὸ ἀγαθὸν καὶ τὸ κακόν;

Ταῦτα ἐκείνοις ὅμοιά ἐστιν; ἀλλ’ ὅμοιας σπουδῆς χρείαν ἔχοντα; ἀλλ’ ὡσαύτως ἀμελεῖν αἰσχρὸν τούτων κάκείνων;

Τί οὖν; ἡμεῖς μόνοι ῥάθυμοῦμεν καὶ νυστάζομεν; οὐ· ἀλλὰ πολὺ πρότερον ὑμεῖς οἱ νέοι.

Ἐπεί τοι καὶ ἡμεῖς οἱ γέροντες, ὅταν παιζοντας ὄρῶμεν νέους, συμπροθυμούμεθα καὶ αὐτοὶ συμπαιζειν. πολὺ δὲ πλέον, εἰ ἔώρων διεγηγερμένους καὶ συμπροθυμουμένους, προεθυμούμην ἀν συσπουδάζειν καὶ αὐτός.

### 1.11

Περὶ φιλοστοργίας.

Ἄφικομένου δέ τινος πρὸς αὐτὸν τῶν ἐν τέλει πυθόμενος παρ’ αὐτοῦ τὰ ἐπὶ μέρους ἡρώτησεν, εἰ καὶ τέκνα εἴη αὐτῷ καὶ γυνή.

Τοῦ δ’ ὅμολογήσαντος προσεπύθετο· πῶς τι οὖν χρῆ τῷ πράγματι;— ἀθλίως,<sup>14</sup> ἔφη.— καὶ ὅς· τύνα τρόπον; οὐ γὰρ δὴ τούτου γ’ ἔνεκα γαμοῦσιν ἄνθρωποι καὶ παιδοποιοῦνται, ὅπως ἀθλιοι ὁσιν, ἀλλὰ

<sup>14</sup> wretched

these fetters that are fastened to us and weigh us down. Here are despoilers and thieves, and courts of law, and those who are called tyrants; they think that they have some power over us because of the paltry body and its possessions. Suffer us to show them that they have power over no one." And thereupon it were my part to say: "Men, wait upon God. When He shall give the signal and set you free from this service, then shall you depart to Him; but for the present endure to abide in this place, where He has stationed you. Short indeed is this time of your abiding here, and easy to bear for men of your convictions. For what tyrant, or what thief, or what courts of law are any longer formidable to those who have thus set at naught the body and its possessions? Stay, nor be so irrational as to depart." Some such instruction should be given by the teacher to the youth of good natural parts. But what happens now? A corpse is your teacher and corpses are you. As soon as you have fed your fill to-day, you sit lamenting about the morrow, wherewithal you shall be fed. Slave, if you get it, you will have it; if you do not get it, you will depart; the door stands open. Why grieve? Where is there yet room for tears? What occasion longer for flattery? Why shall one man envy another? Why shall he admire those who have great possessions, or those who are stationed in places of power, especially if they be both strong and prone to anger? For what will they do to us? As for what they have power to do, we shall pay no heed thereto; as for the things we care about, over them they have no power. Who, then, will ever again be ruler over the man who is thus disposed?

How did Socrates feel with regard to these matters? Why, how else than as that man ought to feel who has been convinced that he is akin to the gods? "If you tell me now," says he, "We will acquit you on these conditions, namely, that you will no longer engage in these discussions which you have conducted hitherto, nor trouble either the young or the old among us." I will answer, 'You make yourselves ridiculous by thinking that, if your general had stationed me at any post, I ought to hold and maintain it and choose rather to die ten thousand times than to desert it, but if God has stationed us in some place and in some manner of life we ought to desert that.'" This is what it means for a man to be in very truth a kinsman of the gods. We, however, think of ourselves as though we were mere bellies, entrails, and genitals, just because we have fear, because we have appetite, and we flatter those who have power to help us in these matters, and these same men we fear.

A certain man asked me to write to Rome in his behalf. Now he had met with what most men account misfortune: though he had formerly been eminent and wealthy, he had afterwards lost everything and was living here. And I wrote in humble terms in his behalf. But when he had read the letter he handed it back to me, and said, "I wanted your help, not your pity; my

plight is not an evil one."So likewise Rufus was wont to say, to test me, "Your master is going to do such-and- such a thing to you." And when I would say in answer. "" Tis but the lot of man,"he would reply. "What then? Am I to go on and petition him, when I can get the same result from you?"For, in fact, it is foolish and superfluous to try to obtain from another that which one can get from oneself. Since, therefore, I am able to get greatness of soul and nobility of character from myself, am I to get a farm, and money, or some office, from you? Far from it! I will not be so unaware of what I myself possess. But when a man is cowardly and abject, what else can one possibly do but write letters in his behalf as we do in behalf of a corpse: "Please to grant us the carcase of so-and- so and a pint of paltry blood?"For really, such a person is but a carcase and a pint of paltry blood, and nothing more. But if he were anything more he would perceive that one man is not unfortunate because of another.

### 1.10

To those who have set their hearts on preferment at Rome If we philosophers had applied ourselves to our own work as zealously as the old men at Rome have applied themselves to the matters on which they have set their hearts, perhaps we too should be accomplishing something. I know a man older than myself who is now in charge of the grain supply at Rome. When he passed this place on his way back from exile, I recall what a tale he told as he inveighed against his former life and announced for the future that, when he had returned to Rome, he would devote himself solely to spending the remainder of his life in peace and quiet, "For how little is yet left to me!"— And I told him, "You will not do it, but when once you have caught no more than a whiff of Rome you will forget all this."And if also admission to court should be granted, I added that he would rejoice, thank God and push his way in.—"If you find me, Epictetus,"said he, "putting so much as one foot inside the court, think of me what you will."Well, now, what did he do? Before he reached Rome, letters from Caesar met him; and as soon as he received them, he forgot all those resolutions of his, and ever since he has been piling up one property after another. I wish I could stand by his side now and remind him of the words that he uttered as he passed by here, and remark, "How much more clever a prophet I am than you!"What then? Do I say that man is an animal made for inactivity? Far be it from me! But how can you say that we philosophers are not active in affairs? For example, to take myself first: as soon as day breaks I call to mind briefly what author I must read over. Then forthwith I say to myself: "And yet what difference does it really make to me how so-and- so reads? The first thing is that I get my sleep."Even so, in what are the occupations of those other men comparable to ours? If you observe what they do, you will see. For what else do they do but all day long cast up

accounts, dispute, consult about a bit of grain, a bit of land, or similar matters of profit? Is it, then, much the same thing to receive a little petition from someone and read: "I beseech you to allow me to export a small quantity of grain," and this one: "I beseech you to learn from Chrysippus what is the administration of the universe, and what place therein the rational animal has; and consider also who you are, and what is the nature of your good and evil"? Is this like that? And does it demand the like kind of study? And is it in the same way shameful to neglect the one and the other? What then? Is it we philosophers alone who take things easily and drowse? No, it is you young men far sooner. For, look you, we old men, when we see young men playing, are eager to join in the play ourselves. And much more, if I saw them wide-awake and eager to share in our studies, should I be eager to join, myself, in their serious pursuits.

#### 1.11

Of family affection When an official came to see him, Epictetus, after making some special enquiries about other matters, asked him if he had children and a wife, and when the other replied that he had, Epictetus asked the further question, What, then, is your experience with marriage?— Wretched, he said.— To which Epictetus, How so? For men do not marry and beget children just for this surely, to be wretched,



*vocabulary*

ἄγαν very much	διέξειμι pass through; recount ~ion
ἄγνοέω be ignorant of ~gnostic	διεξίημι let pass through; empty itself
ἄγνοια ignorance	διότι because; that
ἄγνωμων headstrong, unfeeling	δόγμα -τος (n, 3) belief, legal decision
ἀεργός lazy ~ergonomics	εἰπερ if indeed
ἄθλιος wretched ~athlete	εἰτα then, therefore, next
αἰτιάματι blame ~etiology	ἐκκαλύπτω disclose, reveal
αἰτιος blameworthy; the cause ~etiology	ἐκτέμνω cut out, fell ~tonsure
αἰτίος blameworthy; the cause ~etiology	ἐκτός outside
ακόλουθος following, attending	ἐξετάζω inspect, interrogate, estimate
ἀκριβής (i) exact	ἐξορμάω veer off course ~hormone
ἀμαθία ignorance	ἐπαίρω lift, raise ~heresy
ἀμελής careless	ἐπινοέω intend
ἀμφισβητέω dispute	ἐπισκέπτομαι look upon, inspect
ἀναγκαῖος coerced, coercing, slavery	ἐπισκοπέω look upon, inspect
ἀναλαμβάνω take up, recover, resume	ἐρῆμος empty
ἀνδράποδον -ς slave ~androgynous	εὐδαίμων blessed with a good genius
ἀνέρχομαι go up; return	ἐφίημι (i) send at, let fly; mp: rush at, spring upon ~jet
ἀνθρώπινος human	ζημία loss, penalty ~zeal
ἀνταείρω raise against	ζῶν being, animal; picture
ἀνταίρω raise against	θαρρέω be of good heart
ἀντιλέγω contradict, oppose	θαρσέω be of good heart
ἀπλός single; simple ~haploid	θερμός warm, hot ~thermos
ἀπολείπω leave behind, fail ~eclipse	θερμόω to heat
ἀπολιμπάνω leave behind, fail	καταγελάω laugh at, deride
ἀπόστημα -τος (n, 3) distance, interval	καταμανθάνω examine, observe
ἀποτελέω accomplish, produce	κήδω distress, hurt; mp: care about (+gen) ~heinous
ἀποφαίνω display, declare	κινδύνεύω encounter danger; (+inf) there is a danger that
ἄρα interrogative pcl	κινέω (i) set in motion, move, remove ~kinetic
ἄργός glistening, swift	κίνημα (i) act: stir, shake; pass: get moving ~kinetic
ἄτοπος strange, unnatural, disgusting	κοινός communal, ordinary
γείτων -ονος (f) neighbor	κριτήριον criterion; tribunal
γονεύς -ος (m) parent	λευκός white ~light
διαγνώσκω discern, decide	
διάκειμα be in a condition	
διακρίνω (i) separate, sort ~critic	

μαλακός	soft	σκοπάω	watch, observe
μεταδοκέω	change one's mind	σκοπέω	behold, consider
μηδαμός	no one	σπόγγος	sponge ~sponge
νοσέω	be sick, be mad, suffer	σπουδάζω	be busy, earnest
νόσος (f)	plague, pestilence	~repudiate	
~noisome		στέργω	love; be content
οἰκέτης -ου (m, 1)	household; house	συγχωρέω	accede, concede
slave		συστέλλω	contract
όμορός	same ~homoerotic	σχεδόν	near, approximately at
όμοιος	together	~ischemia	
όμορός	unite ~homoerotic	τέταρτος	fourth ~trapezoid
ὅπου	where	τοίνυν	well, then
ὀρθός	upright, straight; correct, just	τρέχω	run, spin
~orthogonal		τροφεύς -ος (m)	foster father; rearer
ὀρθόω	stand up	τροφή	food, upkeep ~atrophy
όσμη	smell ~osmium, odor	ύγιης	sound, profitable ~hygiene
οὐδαμῶς	in no way	ύπολαμβάνω	take under one's support, seize; speak up; imagine ~epilepsy
οὐχοῦν	not so?; and so	ύπολείπω	leave as a leftover; leave a person behind ~eclipse
οὐράνιος	heavenly	ύπομένω	stay behind, await ~remain
παιδίον	young child; slave	φιλόσοφος	wisdom-loving
παραλαμβάνω	receive, undertake, associate with	φιλοστοργία	love, affection
παράλογος	immeasurable	φιλόστοργος	affectionate
πέμπτος	fifth ~pentagon	φυγή	flight, means of escape ~fugitive
πενθέω	grieve ~Nepenthe	φῦμα -τος (n, 3)	growth
ποῖος	what kind	φυσικός	natural
πόνος	toil, suffering ~osteopenia	φύσις -εως (f)	nature (of a thing)
πότε	when?	~physics	
προνοέω	foresee, think of ~paranoia	φύω	produce, beget; clasp ~physics
προσήκω	belong to, it beseems	χρῶμα -τος (n, 3)	color
προσίημι	be allowed near	φυχρός (ῦ)	cold ~psychology
προσχράμαι	use	ώσαύτως	in the same way
πρώην	recently		
ρώμη	strength, might		
σαυτοῦ	yourself		
σήμερον	today		
σκληρός	hard		

μᾶλλον ὅπως εὐδαιμονες.<sup>1</sup>— ἀλλ’ ἐγώ, ἔφη, οὕτως ἀθλίως ἔχω περὶ τὰ παιδάρια, ὥστε πρώην νοσοῦντός μου τοῦ θυγατρίου καὶ δόξαντος κινδυνεύειν οὐχ ὑπέμεινα οὐδὲ παρεῖναι αὐτῷ νοσοῦντι, φυγὰν δ’ φωχόμην, μέχρις οὐ προσήγγειλέ τις μοι ὅτι ἔχει καλῶς.— τί οὖν; ὁρθῶς φαίνει σαντῷ ταῦτα πεποιηκέναι;— φυσικῶς,<sup>2</sup> ἔφη.— ἀλλὰ μὴν τοῦτο με πεῖσον, ἔφη, σύ, διότι φυσικῶς, καὶ ἐγώ σε πείσω, ὅτι πᾶν τὸ κατὰ φύσιν γινόμενον ὁρθῶς γίνεται.— τοῦτο, ἔφη, πάντες ἦσαν γε πλεῖστοι πατέρες πάσχομεν.— οὐδὲ ἐγώ σοι ἀντιλέγω, ἔφη, ὅτι οὐ γίνεται, τὸ δὲ ἀμφισβητούμενον ἡμῖν ἐκεῖνον ἔστιν, εἰ ὁρθῶς.

Ἐπεὶ τούτου γ’ ἔνεκα καὶ τὰ φύματα δεῖ λέγειν ἐπ’ ἀγαθῷ γίνεσθαι τοῦ σώματος, ὅτι γίνεται, καὶ ἀπλῶς τὸ ἀμαρτάνειν εἶναι κατὰ φύσιν, ὅτι πάντες σχεδὸν ἦσαν γε πλεῖστοι ἀμαρτάνομεν.

Δεῖξον οὖν μοι σύ, πῶς κατὰ φύσιν ἔστιν.— οὐ δύναμαι, ἔφη· ἀλλὰ σύ μοι μᾶλλον δεῖξον, πῶς οὐκ ἔστι κατὰ φύσιν οὐδὲ ὁρθῶς γίνεται.— καὶ ὅστις ἀλλ’ εἰ ἔξητούμεν, ἔφη, περὶ λευκῶν καὶ μελάνων, ποιῶν ἄν κριτήριον παρεκαλούμεν πρὸς διάγνωσιν αὐτῶν;— τὴν ὄρασιν, ἔφη.— τί δέ εἰ περὶ θερμῶν καὶ ψυχρῶν καὶ σκληρῶν καὶ μαλακῶν, ποιῶν τι;— τὴν ἀφήν.

Οὐκοῦν, ἐπειδὴ περὶ τῶν κατὰ φύσιν καὶ τῶν ὁρθῶς ἦσαν οὐκ ὁρθῶς γινομένων ἀμφισβητούμεν, ποιῶν θέλεις κριτήριον παραλάβωμεν;— οὐκ οὐδέ, ἔφη.— καὶ μὴν τὸ μὲν τῶν χρωμάτων καὶ ὀσμῶν, ἔτι δὲ χυλῶν κριτήριον ἀγνοεῖν τυχὸν οὐ μεγάλη ζημία, τὸ δὲ τῶν ἀγαθῶν καὶ τῶν κακῶν καὶ τῶν κατὰ φύσιν καὶ παρὰ φύσιν τῷ ἀνθρώπῳ δοκεῖ σοι μικρὰ ζημία εἶναι τῷ ἀγνοοῦντι;— ή μεγίστη μὲν οὖν φέρε, εἰπέ μοι, πάντα ἀδοκεῖ τισιν εἶναι καλὰ καὶ προσήκοντα, ὁρθῶς δοκεῖ; καὶ νῦν Ἰουδαίοις καὶ Σύροις καὶ Αἰγυπτίοις καὶ Ρωμαίοις οἶστον τε πάντα τὰ δοκοῦντα περὶ τροφῆς ὁρθῶς δοκεῖν;— καὶ πῶς οἶστον τε;— ἀλλ’ οἶμαι πᾶσα ἀνάγκη, εἰ ὁρθά ἔστι τὰ Αἰγυπτίων, μὴ ὁρθὰ εἶναι τὰ τῶν ἄλλων, εἰ καλῶς ἔχει τὰ Ἰουδαίων, μὴ καλῶς ἔχειν τὰ τῶν ἄλλων.— πῶς γὰρ οὐ;— ὅπου δὲ ἀγνοια,<sup>3</sup> ἐκεῖ καὶ ἀμαθία<sup>4</sup> καὶ

<sup>1</sup> blessed with a good genius    <sup>2</sup> natural    <sup>3</sup> ignorance    <sup>4</sup> ignorance

ἥ περὶ τὰ ἀναγκαῖα ἀπαιδευσία.— συνεχώρει.— σὺ οὖν, ἔφη, τούτων αἰσθόμενος οὐδὲν ἄλλο τοῦ λοιποῦ σπουδάσεις οὐδὲ πρὸς ἄλλω τινὶ τὴν γνώμην. ἔξεις ἡ ὅπως τὸ κριτήριον τῶν κατὰ φύσιν καταμαθὼν τούτω προσχρώμενος διακρινεῖς τῶν ἐπὶ μέρους ἔκαστον.

Ἐπὶ δὲ τοῦ παρόντος τὰ τοσαῦτα ἔχω σοι πρὸς ὁ βούλει βοηθῆσαι.

Τὸ φιλόστοργον δοκεῖ σοι κατὰ φύσιν τ' εἶναι καὶ καλόν;— πῶς γὰρ οὖ;— τί δέ; τὸ μὲν φιλόστοργον κατὰ φύσιν τ' ἔστι καὶ καλόν, τὸ δ' εὐλόγιστον οὐ καλόν;— οὐδαμῶς.— μὴ τοίνυν μάχην ἔχει τῷ φιλοστόργῳ τὸ εὐλόγιστον;— οὐ δοκεῖ μοι.— εἰ δὲ μή, τῶν μαχομένων ἀνάγκη θατέρου κατὰ φύσιν ὄντος θάτερον εἶναι παρὰ φύσιν; ἥ γὰρ οὖ;— οὕτως, ἔφη.— οὐκοῦν ὅ τι ἀν εὐρίσκωμεν ὁμοῦ μὲν φιλόστοργον ὁμοῦ δ' εὐλόγιστον, τοῦτο θαρροῦντες ἀποφανόμεθα ὁρθόν τε εἶναι καὶ καλόν;— ἔστω, ἔφη.— τί οὖν; ἀφεῖναι νοσοῦν τὸ παιδίον καὶ ἀφέντα ἀπελθεῖν ὅτι μὲν οὐκ εὐλόγιστον οὐκ οἶμαί σ' ἀντερεῖν. ὑπολείπεται δ' ἡμᾶς σκοπεῖν εἰ φιλόστοργον.— σκοπῶμεν δή.—

Ἄρ' οὖν σὺ μὲν ἐπειδὴ φιλοστόργως διέκεισο πρὸς τὸ παιδίον, ὁρθῶς ἐποίεις φεύγων καὶ ἀπολείπων αὐτό; ἥ μήτηρ δ' οὐ φιλοστοργεῖ τὸ παιδίον;— Φιλοστοργεῖ μὲν οὖν.— οὐκοῦν ἔδει καὶ τὴν μητέρα ἀφεῖναι αὐτὸ ἥ οὐκ ἔδει;— οὐκ ἔδει.— τί δ' ἥ τιτθή; στέργει<sup>5</sup> αὐτό;— στέργει, ἔφη.— ἔδει οὖν κάκεύηντα ἀφεῖναι αὐτό;— οὐδαμῶς.— τί δ' ὁ παιδαγωγός; οὐ στέργει αὐτό;— στέργει.— ἔδει οὖν κάκεῦνον ἀφέντα ἀπελθεῖν, εἴθ' οὕτως ἔρημον καὶ ἀβοήθητον ἀπολειφθῆναι τὸ παιδίον διὰ τὴν πολλὴν φιλοστοργίαν τῶν γονέων ὑμῶν καὶ τῶν περὶ αὐτὸ ἥ ἐν ταῖς χερσὶν τῶν οὔτε στεργόντων οὔτε κηδομένων ἀποθανεῖν;— μὴ γένοιτο.— καὶ μὴν ἐκεῦνό γε ἀνισον καὶ ἄγνωμον,<sup>6</sup> ὅ τις αὐτῷ προσῆκον οἴεται διὰ τὸ φιλόστοργος εἶναι, τοῦτο τοῖς ὁμοίωσ φιλοστοργοῦσιν μὴ ἐφιέναι;— ἄτοπον.— ἄγε, σὺ δ' ἀν νοσῶν ἡβούλου φιλοστόργους οὕτως ἔχειν τοὺς προσήκοντας τούς τ' ἄλλους καὶ αὐτὰ τὰ τέκνα καὶ τὴν γυναῖκα, ὥστ' ἀφεθῆναι μόνος ὑπ'

<sup>5</sup> love; be content    <sup>6</sup> headstrong, unfeeling

αὐτῶν καὶ ἔρημος;— οὐδαμῶς.— εὐξαίο δ' ἂν οὕτως στερχθῆναι ὑπὸ τῶν σαυτοῦ, ὥστε διὰ τὴν ἄγαν αὐτῶν φιλοστοργίαν ἀεὶ μόνος ἀπολείπεσθαι ἐν ταῖς νόσοις, ἢ τούτου γ' ἔνεκα μᾶλλον ἂν ὑπὸ τῶν ἔχθρῶν, εἰ δυνατὸν ἦν, φιλοστοργεῖσθαι ηὔχου, ὥστ' ἀπολείπεσθαι ὑπ' αὐτῶν; εἰ δὲ ταῦτα, ὑπολείπεται μηδαμῶς ἔτι φιλόστοργον εἶναι τὸ πραχθέν.

Τί οὖν; οὐδέντις ἦν τὸ κινήσαν σε καὶ ἔξορμῆσαν πρὸς τὸ ἀφεῖναι τὸ παιδίον; καὶ πῶς οἶν τε; ἀλλὰ τοιοῦτόν τι ἄν, οἶν καὶ ἐν Τῷμῃ τιὰ ἦν τὸ κινοῦν, ὥστ' ἐγκαλύπτεσθαι τοῦ ἵππου τρέχοντος φῶτος ἐσπουδάκει, εἴτα νικήσαντός ποτε παραλόγως σπόγγων δεῆσαι αὐτῷ πρὸς τὸ ἀναληφθῆναι λιποψυχοῦντα.

Τί οὖν τοῦτό ἐστιν; τὸ μὲν ἀκριβὲς οὐ τοῦ παρόντος καιροῦ τυχόν· ἐκεῖνο δ' ἀπαρκεῖ πεισθῆναι, εἴπερ ὑγίεις ἐστι τὸ ὑπὸ τῶν φιλοσόφων λεγόμενον, ὅτι οὐκ ἔξω που δεῖ ζητεῖν αὐτό, ἀλλ' ἐν καὶ ταῦτόν ἐστιν ἐπὶ πάντων τὸ αἴτιον τοῦ ποιεῖν τι ἡμᾶς ἢ μὴ ποιεῖν, τοῦ λέγειν τιὰ ἢ μὴ λέγειν, τοῦ ἐπαίρεσθαι ἢ συστέλλεσθαι ἢ φεύγειν τιὰ ἢ διώκειν, τοῦθ' ὅπερ καὶ νῦν ἐμοί τε καὶ σοὶ γέγονεν αἴτιον, σοὶ μὲν τοῦ ἐλθεῖν πρὸς ἐμὲ καὶ καθῆσθαι νῦν ἀκούοντα, ἐμοὶ δὲ τοῦ λέγειν ταῦτα.

Τί δ' ἐστὶ τοῦτο; ἀλλά γε ἄλλο ἢ ὅτι ἔδοξεν ἡμῖν;— οὐδέν.— εἰ δ' ἄλλως ἡμῖν ἐφάνη, τί ἀν ἄλλο ἢ τὸ δόξαν ἐπράττομεν;

Οὐκ οὖν καὶ τῷ Ἀχιλλεῖ τοῦτο αἴτιον τοῦ πενθεῖν, οὐχ ὁ τοῦ Πατρόκλου θάνατος ἄλλος γάρ τις οὐ πάσχει ταῦτα τοῦ ἐταίρου ἀποθανόντος, ἀλλ' ὅτι ἔδοξεν αὐτῷ. καὶ σοὶ τότε φεύγειν τοῦτο αὐτὸ δότι ἔδοξέν σοι· καὶ πάλιν, ἐὰν μεάγης, ὅτι ἔδοξέν σοι. καὶ νῦν ἐν Τῷμῃ ἀνέρχῃ, ὅτι δοκεῖ σοι· καὶ μεταδόξῃ, οὐκ ἀν ἀπελεύσῃ.

Καὶ ἀπλῶς οὔτε θάνατος οὔτε φυγὴ οὔτε πόνος οὔτε ἄλλο τι τῶν τοιούτων αἴτιον ἐστι τοῦ πράττειν τι ἢ μὴ πράττειν ἡμᾶς, ἀλλ' ὑπολήψεις καὶ δόγματα.

Τοῦτο σε πείθω ἢ οὐχί;— Πείσθεις, ἔφη.— οἶα δὴ τὰ αἴτια ἐφ' ἕκαστου, τοιαῦτα καὶ τὰ ἀποτελουμένα.

Οὐκοῦν ὅταν μὴ ὄρθως τι πράττωμεν, ἀπὸ ταύτης τῆς ἡμέρας οὐδὲν ἄλλο αἰτιασόμεθα ἢ τὸ δόγμα, ἀφ' οὗ αὐτὸ ἐπράξαμεν, κακεῦνο ἐξαίρειν καὶ ἐκτέμνειν πειρασόμεθα μᾶλλον ἢ τὰ φύματα καὶ τὰ ἀποστήματα ἐκ τοῦ σώματος.

‘Ωσαύτως δὲ καὶ τῶν ὄρθως πραττομένων ταύτὸν τοῦτο αἴτιον ἀποφανοῦμεν.

Καὶ οὕτ’ οἰκέτην ἔτι αἰτιασόμεθα οὕτε γείτονα οὕτε γυναῖκα οὕτε τέκνα ὡς αἴτιά τινων κακῶν ἡμῶν γνόμενα πεπεισμένοι ὅτι, ἂν μὴ ἡμῶν δόξῃ τοιαῦτά τινα εἶναι, οὐ πράττομεν τὰ ἀκόλουθα· τοῦ δόξαι δὲ ἢ μὴ δόξαι, ἡμεῖς κύριοι καὶ οὐ τὰ ἐκτός.— οὕτως, ἔφη.— ἀπὸ τῆς σῆμερον τοιίνυν ἡμέρας οὐδὲν ἄλλο ἐπισκοπήσομεν οὐδὲ ἐξετάσομεν, ποῦνόν τι ἐστὶν ἢ πῶς ἔχει, οὕτε τὸν ἀγρὸν οὕτε τὰ ἀνδράποδα οὕτε τοὺς ἵππους ἢ κύνας, ἄλλὰ τὰ δόγματα.— εὐχομαι, ἔφη.— ὄρᾶς οὖν, ὅτι σχολαστικόν σε δεῖ γενέσθαι, τοῦτο τὸ ζῶον οὐ πάντες καταγελῶσιν, εἴπερ ἄρα θέλεις ἐπίσκεψιν τῶν σαυτοῦ δογμάτων ποιεῖσθαι.

Τοῦτο δ’ ὅτι μιᾶς ὥρας ἢ ἡμέρας οὐκ ἔστιν, ἐπιωοεῖς καὶ αὐτός.

## 1.12

Περὶ εὐαρεστήσεως.

Περὶ θεῶν οἱ μέν τινές εἰσιν οἱ λέγοντες μηδὲ εἶναι τὸ θεῖον, οἱ δὲ εἶναι μέν, ἀργὸν δὲ καὶ ἀμελὲς<sup>7</sup> καὶ μὴ προνοεῖν μηδενός·

Τρίτοι δὲ οἱ καὶ εἶναι καὶ προνοεῖν, ἀλλὰ τῶν μεγάλων καὶ οὐρανίων, τῶν δὲ ἐπὶ γῆς μηδενός· τέταρτοι δὲ οἱ καὶ τῶν ἐπὶ γῆς καὶ τῶν ἀνθρωπίνων, εἰς κοινὸν δὲ μόνον καὶ οὐχὶ δὲ καὶ κατ’ ιδίαν ἐκάστου·

Πέμπτοι δὲ, ὅν ἦν καὶ Ὁδυσσεὺς καὶ Σωκράτης, οἱ λέγοντες ὅτι οὐδέ σε λήθω κινύμενος.<sup>8</sup>

Πολὺ πρότερον οὖν ἀναγκαῖόν ἔστι περὶ ἐκάστου τούτων ἐπεσκέψθαι,

<sup>7</sup> careless    <sup>8</sup> act: stir, shake; pass: get moving

but rather to be happy.— And yet, as for me, the other replied, I feel so wretched about the little children, that recently when my little daughter was sick and was thought to be in danger, I could not bear even to stay by her sick bed, but I up and ran away, until someone brought me word that she was well again.— What then, do you feel that you were acting right in doing this? —I was acting naturally, he said.— But really, you must first convince me of this, that you were acting naturally, said he, and then I will convince you that whatever is done in accordance with nature is rightly done.— This is the way, said the man, all, or at least most, of us fathers feel.— And I do not contradict you either, answered Epictetus, and say that it is not done, but the point at issue between us is the other, whether it is rightly done. For by your style of reasoning we should have to say of tumours also that they are produced for the good of the body, just because they occur, and in brief, that to err is in accordance with nature, just because practically all of us, or at least most of us, do err. Do you show me, therefore, how your conduct is in accordance with nature.— I cannot, said the man; but do you rather show me how it is not in accordance with nature, and not rightly done. And Epictetus said: Well, if we were enquiring about white and black objects, what sort of criterion should we summon in order to distinguish between them?— The sight, said the man.— And if about hot and cold, and hard and soft objects, what criterion?— The touch. —Very well, then, since we are disputing about things which are in accordance with nature and things which are rightly or not rightly done, what criterion would you have us take?— I do not know, he said.— And yet, though it is, perhaps, no great harm for one not to know the criterion of colours and odours, and so, too, of flavours, still do you think that it is a slight harm for a man to be ignorant of the criterion of good and evil things, and of those in accordance with nature and those contrary to nature?— On the contrary, it is the very greatest harm. Come, tell me, are all the things that certain persons regard as good and fitting, rightly so regarded? And is it possible at this present time that all the opinions which Jews, and Syrians, and Egyptians and Romans hold on the subject of food are rightly held?— And how can it be possible?— But, I fancy, it is absolutely necessary, if the views of the Egyptians are right, that those of the others are not right; if those of the Jews are well founded, that those of the others are not.— Yes, certainly.— Now where there is ignorance, there is also lack of knowledge and the lack of instruction in matters which are indispensable.— He agreed.— You, then, said he, now that you perceive this, will henceforth study no other have learned the criterion of what is in accordance with nature, you shall apply that criterion and thus determine each special case.

But for the present I can give you the following assistance toward the attainment of what you desire. Does family affection seem to you to be in accordance with nature and good?— Of course.— What then? Is it possible

that, while family affection is in accordance with nature and good, that which is reasonable is not good?— By no means.— That which is reasonable is not, therefore, incompatible with family affection?— It is not, I think.— Otherwise, when two things are incompatible and one of them is in accordance with nature, the other must be contrary to nature, must it not?— Even so, said he.— Whatever, therefore, we find to be at the same time both affectionate and reasonable, this we confidently assert to be both right and good?— Granted, said he. —What then? I suppose you will not deny that going away and leaving one's child when it is sick is at least not reasonable. But we have yet to consider whether it is affectionate.— Yes, let us consider that.— Were you, then, since you were affectionately disposed to your child, doing right when you ran away and left her? And has the mother no affection for her child?— On the contrary, she has affection.— Ought then the mother also to have left her child, or ought she not?— She ought not.— What of the nurse? Does she love her child?— She does, he said.— Ought, then, she also to have left her?— By no means.— What about the school attendant? Does not he love the child?— He does.— Ought, then, he as well to have gone away and left her, so that the child would thus have been left alone and helpless because of the great affection of you her parents and of those in charge of her, or, perhaps, have died in the arms of those who neither loved her nor cared for her?— Far from it!— And yet is it not unfair and unfeeling, when a man thinks certain conduct fitting for himself because of his affection, that he should not allow the same to others who have as much affection as he has?— That were absurd. —Come, if it had been you who were sick, would you have wanted all your relatives, your children and your wife included, to show their affection in such a way that you would be left all alone and deserted by them?— By no means.— And would you pray to be so loved by your own that, because of their excessive affection, you would always be left alone in sickness? Or would you, so far as this is concerned, have prayed to be loved by your enemies rather, if that were possible, so as to be left alone by them? And if this is what you would have prayed for, the only conclusion left us is that your conduct was, in the end, not an act of affection at all.

What, then; was the motive nothing at all which actuated you and induced you to leave your child? And how can that be? But it was a motive like that which impelled a certain man in Rome to cover his head when the horse which he backed was running,— and then, when it won unexpectedly, they had to apply sponges to him to revive him from his faint! What motive, then, is this? The scientific explanation, perhaps, is not in place now; but it is enough for us to be convinced that, if what the philosophers say is sound, we ought not to look for the motive anywhere outside of ourselves, but that in all cases it is one and the same thing that is the cause of our doing a thing or of our not doing it, of our saying things, or of our not saying them, of our being

elated, or of our being cast down, of our avoiding things, or of our pursuing them—the very thing, indeed, which has even now become a cause of my action and of yours; yours in coming to me and sitting here now listening, mine in saying these things. And what is that? Is it, indeed, anything else than that we wanted to do this?— Nothing.— And supposing that we had wanted to do something else, what else would we be doing than that which we wanted to do? Surely, then, in the case of Achilles also, it was this that was the cause of his grief—not the death of Patroclus (for other men do not act this way when their comrades die), but that he wanted to grieve. And in your case the other day, the cause of your running away was just that you wanted to do so; and another time, if you stay with her, it will be because you wanted to stay. And now you are going back to Rome, because you want to do so, and if you change your mind and want something else, you will not go. And, in brief, it is neither death, nor exile, nor toil, nor any such thing that is the cause of our doing, or of our not doing, anything, but only our opinions and the decisions of our will.

Do I convince you of this, or not?— You convince me, said he.— Of such sort, then, as are the causes in each case, such likewise are the effects. Very well, then, whenever we do anything wrongly, from this day forth we shall ascribe to this action no other cause than the decision of our will which led us to do it, and we shall endeavour to destroy and excise that cause more earnestly than we try to destroy and excise from the body its tumours and abscesses. And in the same way we shall declare the same thing to be the cause of our good actions. And we shall no longer blame either slave, or neighbour, or wife, or children, as being the causes of any evils to us, since we are persuaded that, unless we decide that things are thus-and-so, we do not perform the corresponding actions; and of our decision, for or against something, we ourselves, and not things outside of ourselves, are the masters.— Even so, he said.— From this very day, therefore, the thing whose nature or condition we shall investigate and examine will be neither our farm, nor our slaves, nor our horses, nor our dogs, but only the decisions of our will.— I hope so, he said.— You see, then, that it is necessary for you to become a frequenter of the schools,— that animal at which all men laugh,— if you really desire to make an examination of the decisions of your own will. And that this is not the work of a single hour or day you know as well as I do.

## 1.12

Of contentment Concerning gods there are some who say that the divine does not so much as exist; and others, that it exists, indeed, but is inactive and indifferent, and takes forethought for nothing; and a third set, that it exists and takes forethought, though only for great and heavenly things and in no case for terrestrial things; and a fourth set, that it also takes forethought for

things terrestrial and the affairs of men, but only in a general way, and not for the individual in particular; and a fifth set, to which Odysseus and Socrates belonged, who say Nor when I move am I concealed from thee.

We must, therefore, first of all enquire about each of these statements, to see whether

## vocabulary

ἀγανακτέω	be vexed, in a ferment	ἐκλέγω	pick, single out
ἀγνοέω	be ignorant of ~gnostic	ἐκών	willingly, on purpose; giving
ἀέθλιος	prize ~athlete	in too easily	
ἀέκων	unwilling	ἐλευθερία	freedom
ἀθλιος	wretched ~athlete	ἐλευθέριος	free
αἰσχρός	shameful	ἐλεύθερος	not enslaved
ἄκων	javelin; unwilling ~acme	ἐνδέχομαι	accept, admit, be possible
ἀλλάσσω	trade, transform	ἐνταῦθα	there, here
ἀμείνων	comparative of ἀγαθός, noble	έορτή	holiday, feast
ἀνδράποδον	-ς slave ~androgynous	ἐπανίημι	let go, relax
ἀνέχω	raise; mid: endure, submit	ἐπιδίδωμι	give, give with, give reciprocally ~donate
ἀνοίγνυμι (v)	open	ἐπικλώθω	assign to, destine
ἀνωθεν	from above, the beginning	ἐπιμελέομαι	take care of, oversee
ἀξιόλογος	remarkable	ἐπισκέπτομαι	look upon, inspect
ἀπόγονος	descended from	ἐπισκοπέω	look upon, inspect
ἀπολείπω	leave behind, fail ~eclipse	ἐπισπάω	drag along
ἀπολιμπάνω	leave behind, fail	ἐπίσταμαι	know how, understand ~station
ἀπόνοια	freaking out	ἐπιστήμη	skill, knowledge
ἀποστρέφω	turn back, turn off course ~atrophy	ἐρημία	wilderness, solitude
ἀποφαίνω	display, declare	εὔγνωμων	considerate, sensible
ἀρεστός	satisfactory, pleasing	εύχαριστέω	do a favor for; be thankful
βάραθρον	gulf, pit ~voracious	ἐφίημι (v)	send at, let fly; mp: rush at, spring upon ~jet
γείτων -ονος (f)	neighbor	ἐφοράω	look upon ~panorama
γενναιότης -τος (f)	nobility; (land) fertility	ἡσυχία	peace and quiet
γονεύς -ος (m)	parent	θερμός	warm, hot ~thermos
γραμματικός	literate; grammar	θέρος -εος (n, 3)	summer ~thermos
διάδοσις	distribution, communication	θόρυβος	noise, clamor
διατάσσω	arrange, array	καθάπερ	exactly as
διοικέω	manage, keep house	κακία	low quality; immorality
διοίκησις	housekeeping	κοινωνός	partner
δόγμα -τος (n, 3)	belief, legal decision	κόλασις -εως (f)	punishment, scolding
δυστυχής	unlucky	κόσμιος	well-behaved
ἐγκαλέω	demand payment; accuse	κτάομαι	acquire, possess
ἐγκρατής	firm, powerful	κτῆσις -ος (f)	chattels
είτα	then, therefore, next	κωλύω (v)	hinder, prevent
ἐκκαλέω	call forth ~gallo	ληιστής -οῦς (m, 3)	bandit
		ληιστός	lootable ~lucre

λῃστής -οῦ (m, 1) bandit	σεαυτοῦ yourself
μαίνομαι be berserk ~maenad	σκέλος -εος (n, 3) leg ~scoliosis
μανία madness, passion	συγγενεύς inborn, kin to
μέγεθος -ους (n, 3) tall, big (person)	συγγενής inborn, kin to
~megaton	σύνειμι be with; have sex ~ion
μέμφομαι blame; reject	συνέρχομαι come together
μῆκος -ους (n, 3) length, stature	ταλαιπωρος suffering, miserable
μηχανή machine; mechanism, way	τάλας wretched, miserable ~talent
μουσική art, music	τέχνη craft, art, plan, contrivance ~technology
μουσικός musical, aesthetic	τύραννος tyrant
ναός (ā) temple, shrine ~nostalgia	ύγιης sound, profitable ~hygiene
όποιος whatever kind	ύπακούω listen, reply ~acoustic
ὅπου where	ύπερέχω be over; protect
όριζω divide; ordain, define	ύπεύθυνος (υῦ) accountable, liable
~horizon	ύπόθεσις -εως (f) proposal; subject; hypothesis
οὐδαμῶς in no way	ύψος ύψους (n, 3) height, summit
όφείλω owe, should, if only	φαιντασία appearance; imagination
παιδεύω raise; train	φορά carrying, burden
πανήγυρις -εως (f) gathering	φύσις -εως (f) nature (of a thing) ~physics
παραφρονέω crazy	φύω produce, beget; clasp ~physics
παραχωρέω yield, concede	χαλεπαίνω be violent, rage
παραχώρησις retiring, surrender	χειμών -ος (m, 3) winter, storm
πενθέω grieve ~Nepenthe	χείρων worse, more base, inferior, weaker
πηρόω maim	χλιαρός warm
πότερος which, whichever of two	χρῆσις -τος (f) use, usage
ποῦ where?	χρῶμα -τος (n, 3) color
προαίρεσις -εως (f) plan, preference	ώνη purchase, contract
πρόγονος elder, ancestor ~genus	ώσαύτως in the same way
προέρχομαι proceed, come out	
προσάγω bring to a place	
~demagogue	
προσδέχομαι await, expect; suppose	
όργυνυμι (ū) to break	

πότερα ύγιως ἢ οὐχ ύγιως λεγόμενόν ἐστιν. εἰ γάρ μὴ εἰσὶν θεοί, πῶς ἐστι τέλος ἐπεσθαι θεοῖς;

Εἰ δ' εἰσὶν μέν, μηδενὸς δ' ἐπιμελούμενοι, καὶ οὕτως πῶς ὑγιές ἐσται;

Ἄλλὰ δὴ καὶ ὄντων καὶ ἐπιμελομένων εἰ μηδεμίᾳ διάδοσις εἰς ἀνθρώπους ἐστὶν ἐξ αὐτῶν καὶ νὴ Δία γε καὶ εἰς ἐμέ, πῶς ἔτι καὶ οὕτως ὑγιές ἐστιν;

Πάντα οὖν ταῦτα ὁ καλὸς καὶ ἀγαθὸς ἐπεσκεμμένος τὴν αὐτοῦ γνώμην ὑποτέταχεν τῷ διοικοῦντι τὰ ὅλα καθάπερ οἱ ἀγαθοὶ πολῖται τῷ νόμῳ τῆς πόλεως.

Οὐ δὲ παιδευόμενος ταύτην ὀφείλει τὴν ἐπιβολὴν ἔχων ἐλθεῖν ἐπὶ τὸ παιδεύεσθαι πῶς ἀν ἐποίμην ἐγὼ ἐν παντὶ τοῖς θεοῖς καὶ πῶς ἀν εὐαρεστοίην τῇ θείᾳ διοικήσει καὶ πῶς ἀν γενοίμην ἐλεύθερος;

Ἐλεύθερος γάρ ἐστιν, ὃ γίνεται πάντα κατὰ προαίρεσιν καὶ ὃν οὐδεὶς δύναται κωλῦσαι.

Τί οὖν; ἀπόνοιά ἐστιν ἡ ἐλευθερία; μὴ γένοιτο. μανία γάρ καὶ ἐλευθερία εἰς ταῦτὸν οὐκ ἔρχεται.

Ἄλλ' ἐγὼ θέλω πᾶν τὸ δοκοῦν μοι ἀποβαίνειν, καὶν ὁπωσοῦν δοκῇ.

Μαινόμενος εἶ, παραφρονεῖς. οὐκ οἶδας, ὅτι καλόν τι ἐλευθερία ἐστὶ καὶ ἀξιόλογον; τὸ δὲ ὡς ἔτυχέν με βούλεσθαι τὰ δὲ ὡς ἔτυχεν δόξαντα γίνεσθαι, τοῦτο κινδυνεύει οὐ μόνον οὐκ εἶναι καλόν, ἀλλὰ καὶ πάντων αἰσχυστον εἶναι.

Πῶς γάρ ἐπὶ γραμματικῶν ποιοῦμεν; βούλομαι γράφειν ὡς θέλω τὸ Δίωνος ὄνομα; οὐ· ἀλλὰ διδάσκομαι θέλειν, ὡς δεῖ γράφεσθαι. τί ἐπὶ μουσικῶν; ὡσαύτως.

Τί ἐν τῷ καθόλου, ὅπου τέχνη τις ἡ ἐπιστήμη ἐστίν; εἰ δὲ μή, οὐδενὸς ἦν ἀξιον τὸ ἐπίστασθαι τι, εἰ ταῖς ἑκάστων βουλήσεσι προσηγραμόζετο.

Ἐνταῦθα οὖν μόνον ἐπὶ τοῦ μεγίστου καὶ κυριωτάτου, τῆς ἐλευθερίας, ὡς ἔτυχεν ἐφεῖται μοι θέλειν; οὐδαμῶς, ἀλλὰ τὸ παιδεύεσθαι τοῦτο

ἔστι μανθάνειν ἔκαστα οὕτω θέλειν ὡς γίνεται. πῶς δὲ γίνεται; ὡς διέταξεν αὐτὰ ὁ διατάσσων.

Διέταξε δὲ θέρος εἶναι καὶ χειμῶνα καὶ φορὰν<sup>1</sup> καὶ ἀφορίαν καὶ ἀρετὴν καὶ κακίαν καὶ πάσας τὰς τοιαύτας ἐναντιότητας ὑπὲρ συμφωνίας τῶν ὅλων ἡμῶν θ' ἐκάστω σῶμα καὶ μέρη τοῦ σώματος καὶ κτῆσιν καὶ κοινωνοὺς<sup>2</sup> ἔδωκεν.

Ταύτης οὖν τῆς διατάξεως μεμνημένους ἔρχεσθαι δεῖ ἐπὶ τὸ παιδεύεσθαι, οὐχ ἵν' ἀλλάξωμεν<sup>3</sup> τὰς ὑποθέσεις οὕτε γὰρ δῦσται ἡμῖν οὕτ' ἄμεινον, ἀλλ' ἵνα οὕτως ἔχόντων τῶν περὶ ἡμᾶς ὡς ἔχει καὶ πέφυκεν αὐτοὶ τὴν γνώμην τὴν αὐτῶν συνηρμοσμένην τοῖς γινομένοις ἔχωμεν.

Τί γάρ; ἐνδέχεται φυγεῖν ἀνθρώπους; καὶ πῶς οἶόν τε; ἀλλὰ συνόντας αὐτοῖς ἐκείνους ἀλλάξαι; καὶ τίς ἡμῖν δῆδωσιν;

Τί οὖν ἀπολείπεται ἢ τίς εὐρίσκεται μηχανὴ πρὸς τὴν χρῆσιν αὐτῶν; τοιαύτη, δι' ἣς ἐκείνοι μὲν ποιήσουσι τὰ φαινόμενα αὐτοῖς, ἡμεῖς δ' οὐδὲν ἥττον κατὰ φύσιν ἔξομεν.

Σὺ δ' ἀταλαίπωρος εἶ καὶ δυσάρεστος κὰν μὲν μόνος ἦς, ἐρημίαν<sup>4</sup> καλεῖς τοῦτο, ἀν δὲ μετὰ ἀνθρώπων, ἐπιβούλους λέγεις καὶ ληστάς, μέμφη δὲ καὶ γονεῖς τοὺς σεαυτοῦ καὶ τέκνα καὶ ἀδελφοὺς καὶ γείτονας.

Ἐδει δὲ μόνον μένοντα ἡσυχίαν καλεῖν αὐτὸν καὶ ἐλευθερίαν καὶ ὅμοιον τοῖς θεοῖς ἡγεῖσθαι αὐτόν, μετὰ πολλῶν δ' ὄντα μὴ ὄχλον καλεῖν μηδὲ θόρυβον μηδ' ἀηδίαν, ἀλλ' ἔορτὴν καὶ πανήγυρων<sup>5</sup> καὶ οὕτως πάντα εὐαρέστως δέχεσθαι. τίς οὖν ἡ κόλασις<sup>6</sup> τοῖς οὐ προσδεχομένοις;

Τὸ οὕτως ἔχειν ὡς ἔχουσιν. δυσαρεστεῖ τις τῷ μόνος εἶναι; ἔστω ἐν ἐρημᾷ. δυσαρεστεῖ τις τοῖς γονεῦσιν; ἔστω κακὸς υἱὸς καὶ πενθείτω. δυσαρεστεῖ τοῖς τέκνοις;

<sup>1</sup> carrying, burden    <sup>2</sup> partner    <sup>3</sup> trade, transform    <sup>4</sup> wilderness, solitude    <sup>5</sup> gathering    <sup>6</sup> punishment, scolding

Ἐστω κακὸς πατήρ. βάλε αὐτὸν εἰς φυλακήν. ποίαν φυλακήν; ὅπου νῦν ἔστιν. ἄκων γάρ ἔστω· ὅπου δέ τις ἄκων ἔστιν, ἐκεῖνο φυλακὴν αὐτῷ ἔστω. καθὸ καὶ Σωκράτης οὐκ ἦν ἐν φυλακῇ, ἐκῶν γὰρ ἦν.

Σκέλος οὖν μοι γενέσθαι πεπηρωμένον.<sup>7</sup> ἀνδράποδον, εἶτα δὶ’ ἐν σκελύδριον τῷ κόσμῳ ἐγκαλεῖς; οὐκ ἐπιδώσεις αὐτὸν τοῖς ὅλοις; οὐκ ἀποστήσῃ; οὐχ χαίρων παραχωρήσεις τῷ δεδωκότι;

Ἀγανακτήσεις δὲ καὶ δυσαρεστήσεις τοῖς ὑπὸ τοῦ Διὸς διατεταγμένοις, ἢ ἐκεῖνος μετὰ τῶν Μοιρῶν παρουσῶν καὶ ἐπικλωθουσῶν σου τὴν γένεσιν ὥρισεν καὶ διέταξεν;

Οὐκ οἶσθας, ἡλίκον μέρος πρὸς τὰ ὄλα; τοῦτο δὲ κατὰ τὸ σῶμα, ὡς κατά γε τὸν λόγον οὐδὲν χείρων τῶν θεῶν οὐδὲ μικρότερος· λόγου γὰρ μέγεθος οὐ μήκει οὐδὲ ὕψει κρίνεται, ἀλλὰ δόγμασιν.

Οὐ θέλεις οὖν, καθ’ ἄντος εἰ τοῖς θεοῖς, ἐκεῖ που τίθεσθαι τὸ ἀγαθόν;

Τάλας<sup>8</sup> ἐγώ, τὸν πατέρα ἔχω τοιοῦτον καὶ τὴν μητέρα. τί οὖν; ἐδίδοτο σοι προελθόντι ἐκλέξασθαι καὶ εἰπεῖν ο δένα τῇ δένι συνελθέτω τῇδε τῇ ὥρᾳ, ἵνα ἐγώ γένωμαι;

Οὐκ ἐδίδοτο. ἀλλ’ ἔδει προυποστῆναι σου τὸν γονεῖς, εἶτα οὕτως γεννηθῆναι. ἐκ ποίων τινῶν;

Ἐκ τοιούτων, ὅποιοι ἦσαν. τί οὖν; τοιούτων αὐτῶν ὄντων οὐδεμία σοι δίδοται μηχανή; εἰτ’ εἰ μὲν τὴν ὄρατικὴν δύναμιν ἡγνόεις πρὸς τί κέκτησαι, δυστυχῆς ἄν ἦς καὶ ἀθλιος, εἰ κατέμυες, προσαγόντων σοι τῶν χρωμάτων· ὅτι δὲ μεγαλοψυχίαν ἔχων καὶ γενναιότητα<sup>9</sup> πρὸς ἔκαστα τούτων ἀγνοεῖς, οὐ δυστυχέστερος εἰ καὶ ἀθλιώτερος; προσάγεταί σοι τὰ κατάλληλα τῇ δυνάμει ἦν ἔχεις·

Σὺ δ’ αὐτὴν τότε μάλιστα ἀποστρέφεις, ὅπότε ἡμοιγμένην καὶ βλέπουσαν ἔχειν ἔδει.

Οὐ μᾶλλον εὐχαριστεῖς τοῖς θεοῖς, ὅτι σε ἐπάνω τούτων ἀφῆκαν ὅσα

<sup>7</sup> maim    <sup>8</sup> wretched, miserable    <sup>9</sup> nobility; (land) fertility

μηδ' ἐποίησαν ἐπὶ σοί, μόνον δὲ ὑπεύθυνον ἀπέφηναν τῶν ἐπὶ σοί;  
γονέων ἔνεκα ἀνυπεύθυνον ἀφῆκαν·

Ἄδελφῶν ἔνεκα ἀφῆκαν, σάματος ἔνεκα ἀφῆκαν, κτήσεως, θανάτου,  
ζωῆς.

Τίνος οὖν ὑπεύθυνόν σε ἐποίησαν; τοῦ μόνου ὅντος ἐπὶ σοί, χρήσεως  
οἵας δεῖ φαντασιῶν.

Τί οὖν ἐπισπᾶς σεαυτῷ ταῦτα ὥν ἀνυπεύθυνος εἶ; τοῦτο ἔστιν ἑαυτῷ  
παρέχειν πράγματα.

### 1.13

Πῶς ἔκαστα ἔστιν ποιεῦν ἀρεστῶς<sup>10</sup> θεοῖς.

Πυθομένου δέ τιος, πῶς ἔστιν ἐσθίειν ἀρεστῶς θεοῖς, Εἰ δικαίως  
ἔστιν, ἔφη, καὶ εὐγνωμόνως<sup>11</sup> καὶ ἵσως ἐγκρατῶς καὶ κοσμίως, οὐκ  
ἔστι καὶ ἀρεστῶς τοῖς θεοῖς;

"Οταν δὲ θερμὸν<sup>12</sup> αἰτήσαντός σου μὴ ὑπακούσῃ ὁ παῖς η̄ ὑπακούσας  
χλιαρώτερον<sup>13</sup> ἐνέγκη η̄ μηδὲ εὐρεθῆ ἐν τῇ οὐκίᾳ, τὸ μὴ χαλεπαίνειν  
μηδὲ ρήγνυσθαι οὐκ ἔστιν ἀρεστὸν τοῖς θεοῖς;— πῶς οὖν τις  
ἀνάσχηται τῶν τοιούτων;— ἀνδράποδον, οὐκ ἀνέξῃ τοῦ ἀδελφοῦ  
τοῦ σαυτοῦ, ὃς ἔχει τὸν Δία πρόγονον, ὕσπερ υἱὸς ἐκ τῶν αὐτῶν  
σπερμάτων γέγονεν καὶ τῆς αὐτῆς ἄνωθεν καταβολῆς, ἀλλ' εἰ ἐν τινι  
τοιαύτῃ χώρᾳ κατετάγης ὑπερεχούσῃ, εὐθὺς τύραννον καταστήσεις  
σεαυτόν; οὐ μεμνήσῃ τί εἶ καὶ τύνων ἄρχεις; ὅτι συγγενῶν, ὅτι  
ἀδελφῶν φύσει, ὅτι τοῦ Διὸς ἀπογόνων;— ἀλλ' ὡνὴν<sup>14</sup> αὐτῶν ἔχω,  
ἐκεῖνοι δὲ ἐμοῦ οὐκ ἔχουσιν.— ὄρᾶς ποῦ βλέπεις; ὅτι εἰς τὴν γῆν, ὅτι  
εἰς τὸ βάραθρον, ὅτι εἰς τοὺς ταλαιπώρους τούτους νόμους τοὺς τῶν  
νεκρῶν, εἰς δὲ τοὺς τῶν θεῶν οὐ βλέπεις.

### 1.14

"Οτι πάντας ἐφορᾶ τὸ θεῖον.

<sup>10</sup> satisfactory, pleasing      <sup>11</sup> considerate, sensible      <sup>12</sup> warm, hot

<sup>13</sup> warm      <sup>14</sup> purchase, contract

it is sound or not sound. For if gods do not exist, how can it be an end to follow the gods? And if they exist, indeed, but care for nothing, how even thus will that conclusion be sound? But if, indeed, they both exist and exercise care, yet there is no communication from them to men,— yes, and, by Zeus, to me personally,— how even in this case can our conclusion still be sound? The good and excellent man must, therefore, inquire into all these things, before he subordinates his own will to him who administers the universe, precisely as good citizens submit to the law of the state. And he that is being instructed ought to come to his instruction with this aim, "How may I follow the gods in everything, and how may I be acceptable to the divine administration, and how may I become free?" Since he is free for whom all things happen according to his moral purpose, and whom none can restrain. What then? Is freedom insanity? Far from it; for madness and freedom are not consistent with one another. "But I would have that which seems best to me happen in every case, no matter how it comes to seem so." You are mad; you are beside yourself. Do you not know that freedom is a noble and precious thing? But for me to desire at haphazard that those things should happen which have at haphazard seemed best to me, is dangerously near being, not merely not noble, but even in the highest degree shameful. For how do we act in writing? Do I desire to write the name "Dio" as I choose? No, but I am taught to desire to write it as it ought to be written. What do we do in music? The same. And what in general, where there is any art or science? The same; otherwise knowledge of anything would be useless, if it were accommodated to every individual's whims. Is it, then, only in this matter of freedom, the greatest and indeed the highest of all, that I am permitted to desire at haphazard? By no means, but instruction consists precisely in learning to desire each thing exactly as it happens. And how do they happen? As he that ordains them has ordained. And he has ordained that there be summer and winter, and abundance and dearth, and virtue and vice, and all such opposites, for the harmony of the whole, and he has given each of us a body, and members of the body, and property and companions.

Mindful, therefore, of this ordaining we should go to receive instruction, not in order to change the constitution of things,— for this is neither vouchsafed us nor is it better that it should be,— but in order that, things about us being as they are and as their nature is, we may, for our own part, keep our wills in harmony with what happens. For, look you, can we escape from men? And how is it possible? But can we, if they associate with us, change them? And who vouchsafes us that power? What alternative remains, then, or what method can we find for living with them? Some such method as that, while they will act as seems best to them, we shall none the less be in a state conformable to nature. But you are impatient and peevish, and if you are alone, you call it a solitude, but if you are in the company of men, you call

them schemers and brigands, and you find fault even with your own parents and children and brothers and neighbours. But you ought, when staying alone, to call that peace and freedom, and to look upon yourself as like the gods; and when you are in the company of many, you ought not call that a mob, nor a tumult, nor a disgusting thing, but a feast and a festival, and so accept all things contentedly.

What, then, is the punishment of those who do not accept? To be just as they are. Is one peevish because he is alone? Let him be in solitude! Is he peevish with his parents? Let him be an evil son and grieve! Is he peevish with his children? Let him be a bad father! "Throw him into prison." What sort of prison? Where he now is. For he is there against his will, and where a man is against his will, that for him is a prison. Just as Socrates was not in prison, for he was there willingly. "Alas, that I should be lame in my leg!" Slave, do you, then, because of one paltry leg blame the universe? Will you not make a free gift of it to the whole? Will you not relinquish it? Will you not gladly yield it to the giver? And will you be angry and peevish at the ordinances of Zeus, which he defined and ordained together with the Fates who spun in his presence the thread of your begetting? Do you not know how small a part you are compared with the whole? That is, as to the body; for as to the reason you are not inferior to the gods, nor less than they; for the greatness of the reason is not determined by length nor by height, but by the decisions of its will.

Will you not, therefore, set what is for you the good in that wherein you are equal to the gods? "Wretched man that I am; such a father and such a mother as I have!" Well, was it permitted you to step forward and make selection, saying, "Let such-and- such man have intercourse with such-and-such woman at this hour, that I may be born"? It was not permitted you; but your parents had to exist first, then you had to be born as you were born. Of what kind of parents? Of such as they were. What then? Since they are such, is no remedy given you? Again, supposing that you were ignorant of the purpose for which you possess the faculty of vision, you would be unfortunate and wretched if you closed your eyes when men brought some colour before them; but in that you have greatness of mind and nobility for use for everyone of the things may happen to you, and know it not, are you not yet more unfortunate and wretched? Things proportionate to the faculty which you possess are brought before you, but you turn that faculty away at the very moment when you ought to keep it wide open and discerning. Do you not rather render thanks to the gods that they have allowed you to be superior to all the things that they did not put under your control, and have rendered you accountable only for what is under your control? As for parents, the gods have released you from accountability; as for brothers, they

have released you; as for body, they have released you; and for property, death, life. Well, for what have they made you accountable? For the only thing that is under your control—the proper use of impressions. Why, then, do you draw upon yourself that for which you are not responsible? This is to make trouble for yourself.

### 1.13

How may each several thing be done acceptably to the gods?

Now when someone asked him how it is possible to eat acceptably to the gods, he said, If it is done justly and graciously and fairly and restrainedly and decently, is it not also done acceptably to the gods? And when you have asked for warm water and the slave does not heed you; or if he does heed you but brings in tepid water; or if he is not even to be found in the house, then to refrain from anger and not to explode, is not this acceptable to the gods?— How, then, can a man bear with such persons?— Slave, will you not bear with your own brother, who has Zeus as his progenitor and is, as it were, a son born of the same seed as yourself and of the same sowing from above; but if you have been stationed in a like position above others, will you forthwith set yourself up as a tyrant? Do you not remember what you are, and over whom you rule—that they are kinsmen, that they are brothers by nature, that they are the offspring of Zeus? —But I have a deed of sale for them, and they have none for me.— Do you see whither you bend your gaze, that it is to the earth, that it is to the pit, that it is to these wretched laws of ours, the laws of the dead, and that it is not to the laws of the gods that you look?

### 1.14

That the Deity oversees all men Now when someone



## vocabulary

ἀέκων	unwilling	ἐκκαλέω	call forth ~gallo
αἰδήμων	bashful, modest	ἐκτός	outside
ἄκων	javelin; unwilling ~acme	ἐκφέρω	carry off ~bear
ἀλεκτρυών	-όνος (m, 3) chicken	ἐμμένω	stay put, be faithful, fixed
ἀναδέχομαι	catch, receive ~doctrine	ἐμπίπτω	fall into; attack ~petal
ἀναισχυντία	shamelessness, impudence	ἐνδέω	tie to, entangle; lack
ἀναπαύω	cause to cease ~pause	ἐνδίδωμι	hand over, lend, show, allow
ἀνθέω	sprout	ἐνδύω	go into, put on
ἀνθρώπινος	human	ἐνθυμέομαι (ū)	take to heart
ἀντάω	meet face to face	ἐνόω	unite
ἀντιάζω	meet, fight, join	ἐπέχω	hold, cover; offer; assail
ἀντιάω	meet, fight, join	ἐπιμέλεια	attention; assigned task
ἀπαγγέλλω	announce, order, promise ~angel	ἐπιμελής	careful, cared for
ἀπαίρω	lift off ~aorta	ἐπινοέω	intend
ἀπειθέω	disobey	ἐπίτροπος	agent, officer
ἀποβάλλω	throw away, lose	ἔριον	wool ~Eriogonum
ἄτε	as if; since	ἔσθής	clothes ~vest
αὔξησις	-τος (f) growth	εύδοξία	good repute
αὐξῖς	-εως (f) growth	εύκολος	contented
ἄφνω	suddenly, surprisingly	εύπρεπής	comely, decent; specious
ἄφοδος	departure, return; toilet, shit	εύχαριστέω	do a favor for; be thankful
ἄχρηστος	useless, unprofitable	εύχάριστος	agreeable, grateful, beneficent
βλαστάνω	bud, sprout	ἐφοράω	look upon ~panorama
βότρυς	cluster of grapes	ζῷον	being, animal; picture
γάλα	milk ~galaxy	ἡγεμονικός	showing leadership
γένειον	chin; beard ~chin	ἡσυχία	peace and quiet
δαίμων	-ονος (m, 3) a god, fate, doom ~demon	θρίξ	hair ~tresses
δέρμα	-τος (n, 3) skin, hide ~dermatology	ἴσχω	restrain, hold back ~ischemia
διάδοσις	distribution, communication	καθάπτερ	exactly as
διακρίνω	(ū) separate, sort ~critic	καίτοι	and yet; and in fact; although
διαλλάσσω	exchange; differ; reconcile	κίνημα (i)	movement, uproar
διασώζω	preserve through	κλείω	tell of; close
διοίκησις	housekeeping	κοίτη	rest, resting place, sleepiness
ἐγκαλέω	demand payment; accuse	κρείσσων	more powerful; better
είτα	then, therefore, next	κτάομαι	acquire, possess
		λόφος	neck, crest on a helmet, hilltop
		λυσιτελέω (ū)	be useful
		μακρόθεν	from afar

μείων	less, smaller	πρόσοδος	(f) approach, procession; a rent
μέμφομαι	blame; reject	πρόσταγμα	-τος (n, 3) ordinance, command
μεταβολή	change, exchange	προτιμάω	(i) prefer, pay attention to
μηδέποτε	never	ράβδος	(f) rod, wand
μνήμη	reminder, memorial	σελήνη	moon
μόριον	piece, member; part of speech	σεμνός	revered, holy
μυρίος	(v) 10.000 ~myriad	σκιά	shadow ~shadow
οίκειόω	adopt, adapt	συκέα	-ῆς (v) fig tree
όμρός	same ~homoerotic	σῦκον	fig
όμοιος	together	σύμβολον	token, seal
όμοιόω	unite ~homoerotic	σύμβολος	token; omen
όνοματι	blame ~name	συμβουλεύω	give advice; (mid) consult ~volunteer
όνος	(f) donkey ~onager	συμπάρειμι	be present also
όπλιζω	prepare, arm ~hoplite	συναφίημι	send together
ούρανιος	heavenly	συνειλέω	crowd, bind together
παρακολουθέω	dog, follow, trace	τέκτων	(f) skilled worker ~technician
πάρεργος	incidental, secondary	τροφή	food, upkeep ~atrophy
πεποίνω	ripen	τύπος	mold, form ~type
περιάγω	lead around	τυρός	(v) cheese
περιέρχομαι	go around; come next to	ὑπηρεσία	crew; service
περιποιέω	preserve; obtain	ὑποδέω	bind under the feet
πόθεν	from where?	ὑπόδημα	-τος (n, 3) sandals
ποικίλος	ornamented; various	φιλοσοφία	love of knowledge; philosophy
πόμα	-τος (n, 3) lid, cover; drink	φροντίζω	consider, ponder
πόσος	how many, much, far?	φύλαξ	-χος (m) guard; sentry ~phylactery
προβαίνω	surpass, continue ~basis	φύσις	-εως (f) nature (of a thing) ~physics
προβάλλω	throw before; propose; (mp) pretend, abandon, nominate ~ballistic	φυτός	natural
πρόνοια	foresight, providence		
προσδέω	bind/need also; (mp+gen) ask a thing of someone		
προσδοκάω	expect		

Πυθομένου δέ τινος, πῶς ἂν τις πεισθείη, ὅτι ἔκαστον τῶν ὑπ’ αὐτοῦ πραττομένων ἐφορᾶται ὑπὸ τοῦ θεοῦ, Οὐ δοκεῖ σοι, ἔφη, ἡνῶσθαι<sup>1</sup> τὰ πάντα;— δοκεῖ, ἔφη.— τί δέ; συμπαθεῖν τὰ ἐπύγεια τοῖς οὐρανίοις οὐ δοκεῖ σοι;— δοκεῖ, ἔφη.— πόθεν γάρ οὕτω τεταγμένως καθάπερ ἐκ προστάγματος τοῦ θεοῦ, ὅταν ἐκεῖνος εἴπη τοῖς φυτοῖς<sup>2</sup> ἀνθεῖν,<sup>3</sup> ἀνθεῖ, ὅταν εἴπη βλαστάνειν,<sup>4</sup> βλαστάνει, ὅταν ἐκφέρειν τὸν καρπόν, ἐκφέρει, ὅταν πεπαίνειν, πεπαίνει, ὅταν πάλιν ἀποβάλλειν καὶ φυλλορροεῖν καὶ αὐτὰ εἰς αὐτὰ συνειλούμενα ἐφ’ ἡσυχίας μένειν καὶ ἀναπαύεσθαι, μένει καὶ ἀναπαύεται;

Πόθεν δὲ πρὸς τὴν αὔξησων καὶ μείωσιν τῆς σελήνης καὶ τὴν τοῦ ἡλίου πρόσοδον καὶ ἄφοδον τοσαύτη παραλλαγὴ καὶ ἐπὶ τὰ ἐναντία μεταβολὴ τῶν ἐπιγείων θεωρεῖται;

Ἄλλὰ τὰ φυτὰ μὲν καὶ τὰ ἡμέτερα σώματα οὕτως ἐνδέδεται τοῖς ὅλοις καὶ συμπέπονθεν, αἱ ψυχαὶ δὲ αἱ ἡμέτεραι οὐ πολὺ πλέον;

Ἄλλ’ αἱ ψυχαὶ μὲν οὕτως εἰσὶν ἐνδεδεμέναι καὶ συναφεῖς τῷ θεῷ ἄτε αὐτοῦ μόρια οὖσαι καὶ ἀποσπάσματα, οὐ παντὸς δὲ αὐτῶν κινήματος<sup>5</sup> ἄτε οἰκείου καὶ συμφυοῦς ὁ θεὸς αἰσθάνεται;

Ἄλλὰ σὺ μὲν περὶ τῆς θείας διοικήσεως καὶ περὶ ἐκάστου τῶν θείων, ὁμοῦ δὲ καὶ περὶ τῶν ἀνθρωπίων πραγμάτων ἐνθυμεῖσθαι δύνασαι καὶ ἄμα μὲν αἰσθητικῶς ἀπὸ μυρίων πραγμάτων κινεῖσθαι, ἄμα δὲ διανοητικῶς, ἄμα δὲ συγκαταθετικῶς, τοῖς δὲ ἀνανευστικῶς ἢ ἐφεκτικῶς, τύπους<sup>6</sup> δὲ τοσούτους ἀφ’ οὕτω πολλῶν καὶ ποικίλων πραγμάτων ἐν τῇ σαυτοῦ ψυχῇ φυλάττεις καὶ ἀπ’ αὐτῶν κινούμενος εἰς ἐπινοίας ὁμοειδεῖς ἐμπίπτεις τοῖς πρώτως τετυπωκόσι τέχνας τ’ ἀλλην ἐπ’ ἄλλη καὶ μνήμας ἀπὸ μυρίων πραγμάτων διασφέεις.

Ο δὲ θεὸς οὐχ οἶστι τ’ ἐστὶν πάντα ἐφορᾶν καὶ πᾶσιν συμπαρεῖναι καὶ ἀπὸ πάντων τινὰ ἵσχειν διάδοσιν;

Ἄλλὰ φωτίζειν οἶστι τ’ ἐστὶν ὁ ἥλιος τηλικοῦτον μέρος τοῦ παντός,

<sup>1</sup> unite    <sup>2</sup> natural    <sup>3</sup> sprout    <sup>4</sup> bud, sprout    <sup>5</sup> movement, uproar

<sup>6</sup> mold, form

όλιγον δὲ τὸ ἀφώτιστον ἀπολιπεῖν ὅσον οἶόν τ' ἐπέχεοθαι ύπὸ σκιᾶς, ἥν ἡ γῆ ποιεῖ· ὁ δὲ καὶ τὸν ἥλιον αὐτὸν πεποιηκὼς καὶ περιάγων μέρος ὅντ' αὐτοῦ μικρὸν ὡς πρὸς τὸ ὄλον, οὗτος δὲ οὐ δύναται πάντων αἰσθάνεσθαι;

Ἄλλ' ἐγώ, φησίν, οὐ δύναμαι πᾶσι τούτοις παρακολουθεῖν. — τοῦτο δέ σοι καὶ λέγει τις, ὅτι ἵσην ἔχεις δύναμιν τῷ Διῷ;

Ἄλλ' οὖν οὐδὲν ἥττον καὶ ἐπίτροπον ἑκάστῳ παρέστησεν τὸν ἑκάστου δαίμονα καὶ παρέδωκεν φυλάσσειν αὐτὸν αὐτῷ καὶ τοῦτον ἀκοίμητον καὶ ἀπαραλόγυστον.

Τίνι γάρ ἀλλω κρείττονι καὶ ἐπιμελεστέρῳ φύλακι παρέδωκεν ἡμῶν ἑκαστον; ὥσθ', ὅταν κλείσητε τὰς θύρας καὶ σκότος ἐνδον ποιήσητε, μέμνησθε μηδέποτε λέγειν ὅτι μόνοι ἔστε·

Οὐ γὰρ ἔστε, ἀλλ' ὁ θεὸς ἐνδον ἔστι καὶ ὁ ὑμέτερος δαίμων ἔστιν. καὶ τίς τούτοις χρεία φωτὸς εἰς τὸ βλέπειν τί ποιεῖτε;

Τούτῳ τῷ θεῷ ἔδει καὶ ὑμᾶς ὀμνύειν ὄρκον, οἶνον οἱ στρατιῶται τῷ Καίσαρι. ἀλλ' ἐκεῖνοι μὲν τὴν μισθοφορίαν λαμβάνοντες ὀμνύουσιν πάντων προτιμήσειν τὴν τοῦ Καίσαρος σωτηρίαν, ὑμεῖς δὲ τοσούτων καὶ τηλικούτων ἡξιωμένοι οὐκ ὀμόσετε ἢ ὀμόσαντες οὐκ ἐμμενεῖτε;

Καὶ τί ὀμόσετε; μὴ ἀπειθήσειν μηδέποτε μηδὲ ἐγκαλέσειν μηδὲ μέμψεσθαί τινι τῶν ὑπὸ ἐκείνου δεδομένων μηδὲ ἄκοντες ποιήσειν τι ἢ πείσεσθαι τῶν ἀναγκαίων.

"Ομοιός γε ὄρκος οὗτος ἐκείνω; ἐκεῖ μὲν ὀμνύουσιν αὐτοῦ μὴ προτιμήσειν ἔτερον, ἐνταῦθα δὲ αὐτοὺς ἀπάντων.

### 1.15

Τί ἐπαγγέλλεται φιλοσοφία.

Συμβουλευομένου τινός, πῶς τὸν ἀδελφὸν πείσῃ μηκέτι χαλεπῶς αὐτῷ ἔχειν, οὐκ ἐπαγγέλλεται, ἔφη, φιλοσοφία τῶν ἐκτός τι

περιποιήσειν τῷ ἀνθρώπῳ· εἰ δὲ μῆ, ἔξω τι τῆς ἴδιας ὕλης ἀναδέξεται. ὡς γὰρ τέκτονος ὕλη τὰ ἔνδυτα, ἀνδριαντοποιοῦ ὁ χαλκός, οὕτως τῆς περὶ βίον τέχνης ὕλη ὁ βίος αὐτοῦ ἐκάστου.— τί οὖν ὁ τοῦ ἀδελφοῦ;— πάλιν τῆς αὐτοῦ ἐκείνου τέχνης ἐστίν, πρὸς δὲ τὴν σὴν τῶν ἐκτός ἐστιν, ὅμοιον ἀγρῷ, ὅμοιον ὑγείᾳ, ὅμοιον εὐδοξίᾳ.<sup>7</sup> τούτων δ' οὐδὲν ἐπαγγέλλεται· φιλοσοφία.

Ἐν πάσῃ περιστάσει τηρήσω τὸ ἡγεμονικὸν κατὰ φύσιν ἔχον.— τὸ τίνος;— τὸ ἐκείνου, ἐν ᾧ εἴμι.— πῶς οὖν ἐκεῖνός μοι μὴ ὄργιζεται;— φέρε μοι ἐκείνον κάκείνῳ ἐρῶ, σοὶ δὲ περὶ τῆς ἐκείνου ὄργης οὐδὲν ἔχω λέγειν.

Εἰπόντος δὲ τοῦ συμβουλευομένου ὅτι Τοῦτο ζητῶ, πῶς ἀν ἐκείνου καὶ μὴ διαλλασσομένου κατὰ φύσιν ἔχοιμι, οὐδέν, ἔφη, τῶν μεγάλων ἄφνω γίνεται, ὅπου γε οὐδὲ ὁ βότρυς οὐδὲ σῦκον. ἂν μοι τῦν λέγῃς ὅτι θέλω σῦκον, ἀποκριωμάται σοι ὅτι χρόνου δεῖ. ἄφες ἀνθήσῃ πρῶτον, εἶτα προβάλῃ τὸν καρπόν, εἶτα πεπανθῇ.

Εἶτα συκῆς μὲν καρπὸς ἄφνω καὶ μιᾶς ὥρᾳ οὐ τελειοῦται, γνώμης δ' ἀνθρώπου καρπὸν θέλεις οὕτως δι' ὀλίγου καὶ εὐκόλως<sup>8</sup> κτήσασθαι; μηδ' ἀν ἐγώ σοι λέγω, προσδόκα.

### 1.16

Περὶ προνοίας.

Μὴ θαυμάζετ' εἰ τοῖς μὲν ἄλλοις ζώοις τὰ πρὸς τὸ σῶμα ἔτοιμα γέγονεν, οὐ μόνον τροφὰ καὶ πόμα,<sup>9</sup> ἀλλὰ καὶ κοίτη καὶ τὸ μὴ δεῖσθαι ὑποδημάτων, μὴ ὑποστρωμάτων, μὴ ἐσθῆτος, ἡμεῖς δὲ πάντων τούτων προσδεόμεθα.

Τὰ γὰρ οὐκ αὐτῶν ἔνεκα, ἀλλὰ πρὸς ὑπηρεσίαν γεγονότα οὐκ ἐλυσιτέλει<sup>10</sup> προσδεόμενα ἄλλων πεποιηκέναι.

Ἐπεὶ ὅρα οἶον ἦν ἡμᾶς φροντίζειν μὴ περὶ αὐτῶν μόνον ἀλλὰ καὶ περὶ τῶν προβάτων καὶ τῶν ὄνων, πῶς ἐνδύσηται καὶ πῶς ὑποδήσηται,

<sup>7</sup> good repute    <sup>8</sup> contented    <sup>9</sup> lid, cover; drink    <sup>10</sup> be useful

πῶς φάγη, πῶς πίῃ.

Ἄλλ’ ὥσπερ οἱ στρατιῶται ἔτοιμοι εἰσὶ τῷ στρατηγῷ ὑποδεδεμένοι ἐνδεδυμένοι ὡπλισμένοι, εἰ δὲ ἔδει περιερχόμενον τὸν χιλίαρχον ὑποδεῦν ἡ ἐνδύειν τοὺς χιλίους, δεινὸν ἀν ἦν, οὕτω καὶ ἡ φύσις πεποίηκε τὰ πρὸς ὑπηρεσίαν γεγονότα ἔτοιμα παρεσκευασμένα μηδεμᾶς ἐπιμελείας ἔτι προσδεόμενα.

Οὕτως ἐν παιδίον μικρὸν καὶ ράβδῳ ἐλαύνει τὰ πρόβατα.

Νῦν δὲ ἴμεις ἀφέντες ἐπὶ τούτοις εὐχαριστεῦν, ὅτι μὴ καὶ αὐτῶν τὴν ἵσην ἐπιμέλειαν ἐπιμελούμεθα, ἐφ’ αὐτοῖς ἐγκαλοῦμεν τῷ θεῷ.

Καίτοι νὴ τὸν Δία καὶ τοὺς θεοὺς ἐν τῶν γεγονότων ἀπήρκει πρὸς τὸ αἰσθέσθαι τῆς προνοίας τῷ γε αἰδήμονι<sup>11</sup> καὶ εὐχαρίστω.

Καὶ μή μοι νῦν τὰ μεγάλα· αὐτὸ τούτο τὸ ἐκ πτόας γάλα γεννᾶσθαι καὶ ἐκ γάλακτος τυρὸν<sup>12</sup> καὶ ἐκ δέρματος ἔρια<sup>13</sup> τίς ἐστιν ὁ πεποιηκὼς ταῦτα ἢ ἐπινεοηκώς; οὐδὲ εἰς φησίν. ὁ μεγάλης ἀναισθησίας καὶ ἀναισχυντίας.

Ἄγε ἀφῶμεν τὰ ἔργα τῆς φύσεως, τὰ πάρεργα αὐτῆς θεασώμεθα.

Μή τι ἀχρηστότερον τριχῶν τῶν ἐπὶ γενείου;<sup>14</sup> τί οὖν; οὐ συνεχρήσατο καὶ ταύταις ὡς μάλιστα πρεπόντως ἐδύνατο; οὐ διέκρινεν δι’ αὐτῶν τὸ ἄρρεν καὶ τὸ θῆλυ;

Οὐκ εὐθὺς μακρόθεν κέκραγεν ήμῶν ἑκάστου ἡ φύσις ἀνήρ εἰμι· οὕτω μοι προσέρχουν, οὕτω μοι λάλει, ἄλλο μηδὲν ζήτει· οὐδού τὰ σύμβολα;

Πάλιν ἐπὶ τῶν γυναικῶν ὥσπερ ἐν φωνῇ τι ἐγκατέμιξεν ἀπαλώτερον, οὕτως καὶ τὰς τρίχας ἀφεῖλεν. οὐ· ἀλλ’ ἀδιάκριτον ἔδει τὸ ζῷον ἀπολειφθῆναι καὶ κηρύσσειν ἔκαστον ήμῶν ὅτι ἀνήρ εἰμι.

Πῶς δὲ καλὸν τὸ σύμβολον καὶ εὐπρεπὲς<sup>15</sup> καὶ σεμνόν,<sup>16</sup> πόσω κάλλιον τοῦ τῶν ἀλεκτρυόνων<sup>17</sup> λόφου, πόσω

<sup>11</sup> bashful, modest    <sup>12</sup> cheese    <sup>13</sup> wool    <sup>14</sup> chin; beard    <sup>15</sup> comely, decent; specious    <sup>16</sup> revered, holy    <sup>17</sup> chicken

asked him how a man could be convinced that each thing which he does is under the eye of God, Do you not think, he answered, that all things are united in one?— I do, said the other.— Very well, do you not think that what is on earth feels the influence of that which is in heaven?— I do, he replied.— For how else comes it that so regularly, as if from God's command, when He bids the plants flower, they flower, when He bids them put forth shoots, they put them forth, when He bids them bear their fruit, they bear it, when to ripen, they ripen; when again He bids them drop their fruit and let fall their leaves and gather themselves together and remain quiet and take their rest, they remain quiet and take their rest? And how else comes it that at the waxing and waning of the moon and at the approach and recession of the sun we see among the things that are on earth so great an alteration and change to the opposite? But are the plants and our own bodies so closely bound up with the universe, and do they so intimately share its affections, and is not the same much more true of our own souls? But if our souls are so bound up with God and joined together with Him, as being parts and portions of His being, does not God perceive their every motion as being a motion of that which is His own and of one body with Himself? And yet you have power to think about the divine dispensation and about each several item among things divine, and at the same time also about human affairs, and you have the faculty of being moved by myriads of matters at the same time both in your senses and in your intelligence, and at the same time you assent to some, while you dissent from others, or suspend judgement about them; and you guard in your own soul so many impressions derived from so many and various matters, and, on being moved by these impressions, your mind falls upon notions corresponding to the impressions first made, and so from myriads of matters you derive and retain arts, one after the other, and memories. All this you do, and is God not able to oversee all things and to be present with all and to have a certain communication from them all? Yet the sun is capable of illuminating so large a portion of the universe, and of leaving unilluminated only the small space which is no larger than can be covered by the shadow that the earth casts; and is He who has created the sun, which is but a small portion of Himself in comparison with the whole, and causes it to revolve, is He not able to perceive all things?

And yet, says one, I cannot follow all these things at one and the same time.— But does anyone go so far as to tell you this, namely, that you possess a faculty which is equal to that of Zeus? Yet none the less He has stationed by each man's side as guardian his particular genius,— and has committed the man to his care,— and that too a guardian who never sleeps and is not to be beguiled. For to what other guardian, better and more careful, could He have committed each one of us? Wherefore, when you close your doors and make darkness within, remember never to say that you are alone, for you

are not alone; nay, God is within, and your own genius is within. And what need have they of light in order to see what you are doing? Yes, and to this God you also ought to swear allegiance, as the soldiers do to Caesar. They are but hirelings, yet they swear that they will put the safety of Caesar above everything; and shall you, indeed, who have been counted worthy of blessings so numerous and so great be unwilling to swear, or, when you have sworn, to abide by your oath? And what shall you swear? Never to disobey under any circumstances, never to prefer charges, never to find fault with anything that God has given, never to let your will rebel when you have either to do or to suffer something that is inevitable. Can the oath of the soldiers in any way be compared with this of ours? Out there men swear never to prefer another in honour above Caesar; but here we swear to prefer ourselves in honour above everything else.

### 1.15

What does philosophy profess?

When someone consulted Epictetus as to how he could persuade his brother to cease being angry with him, he replied, Philosophy does not profess to secure for man any external possession. Otherwise it would be undertaking something that lies outside its proper subject-matter. For as wood is the material of the carpenter, bronze that of the statuary, just so each man's own life is the subject-matter of the art of living.— Well, what about my brother's life?— That again is the subject-matter of his own art of living, but with respect to your art of living it comes under the category of externals, like a farm, like health, like good repute. Philosophy promises none of these things, but rather, "In every circumstance I will keep the governing principle in a state of accord with nature."—Whose governing principle?—"His in whom I am."—How, then, shall I keep my brother from being angry at me?— Bring him to me and I will tell him, but I have nothing to say to you on the subject of his anger.

And when the man who was consulting him said. What I seek to know is this, how, even if my brother refuses to be reconciled with me, I may yet be in accord with nature, Epictetus replied: Nothing great comes into being all at once; why, not even does the bunch of grapes, or a fig. If you say to me now, "I want a fig," I shall answer, "That requires time." Let the tree blossom first, then put forth its fruit, and finally let the fruit ripen. Now although the fruit of even a fig-tree is not brought to perfection all at once and in a single hour, would you still seek to secure the fruit of a man's mind in so short a while and so easily? Do not expect it, not even if I should tell you so myself.

**1.16**

Of providence Marvel not that the animals other than man have furnished them, ready prepared by nature, what pertains to their bodily needs—not merely food and drink, but also a bed to lie on,— and that they have no need of shoes, or bedding, or clothing, while we are in need of all these things. For in the case of animals, born not for their own sake, but for service, to have created them in need of other things was not beneficial. Why, consider what it would be for us to have to take thought not for merely ourselves, but also for our sheep and our asses, how they are to be clothed and shod, how they are to find food and drink. But just as soldiers appear before their general, all ready for service, shod, clothed and armed, and it would be shocking if the colonel had to go around and equip his regiment with shoes or uniforms; so also nature has made animals, which are born for service, ready for use, equipped, and in need of no further attention. Consequently one small child with a rod can drive a flock of sheep.

But as it is, we first forbear to give thanks for these beasts, because we do not have to bestow upon them the same care as we require for ourselves, and then proceed to complain against God on our own account! Yet, by Zeus and the gods, one single gift of nature would suffice to make a man who is reverent and grateful perceive the providence of God. Do not talk to me now of great matters: take the mere fact that milk is produced from grass, and cheese from milk, and that wool grows from skin—who is it that has created or devised these things? "No one,"somebody says. Oh, the depth of man's stupidity and shamelessness!

Come, let us leave the chief works of nature, and consider merely what she does in passing. Can anything be more useless than the hairs on a chin? Well, what then? Has not nature used even these in the most suitable way possible? Has she not by these means distinguished between the male and the female? Does not the nature of each one among us cry aloud forthwith from afar, "I am a man; on this understanding approach me, on this understanding talk with me; ask for nothing further; behold the signs"?Again, in the case of women, just as nature has mingled in their voice a certain softer note, so likewise she has taken the hair from their chins. Not so, you say; on the contrary the human animal ought to have been left without distinguishing features, and each of us ought to proclaim by word of mouth, "I am a man."Nay, but how fair and becoming and dignified the sign is! How much more fair than the cock's comb, how much



## vocabulary

ἀδύνατος	unable; impossible	expounder
ἀέκων	unwilling	ἐπαινέω concur, praise, advise
ἀηδών	-όνος (f, 3) nightingale	ἐπείγω weigh upon, drive; (mid) hurry
ἄκαρπος	fruitless, barren	ἐπεξέρχομαι sally
ἄκολουθέω	follow	ἐπιζητέω long for, miss
ἄκων	javelin; unwilling ~acme	ἐπιμελέομαι take care of, oversee
ἀναγκάζω	force, compel	ἐπινεύω nod
ἀναγκαῖος	coerced, coercing, slavery	ἐπινέω allot
ἀνανεύω	raise the chin to say no	ἐπισκέπτομαι look upon, inspect
ἀναπνέω	catch one's breath ~apnea	ἐπισκοπέω look upon, inspect
ἀναπτύσσω	unfold	εὐφημέω speak propitiously ~fame
ἀνέχω	raise; mid: endure, submit	ζυγός yoke, a joined pair ~zygote
ἀοιδή	song	θαυμαστός wonderful; admirable
ἄπειρος	untested; infinite	θεραπεύω help, serve; flatter, defer to ~therapy
ἄπειρων	boundless	καθάπερ exactly as
ἄποσπάω	tear/drag away	καθεύδω lie down
αὐξάνω	strengthen	καταμανθάνω examine, observe
γοῦν	at least then	κατανοέω notice, realize, learn
δείκνυμι (v)	show, point out	κατάποσις -εως (f) swallowing; gullet
δῆλος	visible, conspicuous	κατασκευάζω equip, build
διαιρέω	divide, distinguish, distribute	κατορθώω erect; accomplish
διαλαμβάνω	distribute	κοιλία belly; cavity
διαλέγω	go through, debate ~legion	κοινός communal, ordinary
δόγμα -τος (n, 3)	belief, legal decision	κόραξ -κος (m) raven
ἐγκαλέω	demand payment; accuse	κορώνη gull, crow; curve, hook ~crown
ἐγκαταλείπω	leave in distress	κρείσσων more powerful; better
ἐκκαλέω	call forth ~gallo	κριτήριον criterion; tribunal
ἐκπληρόω	fill, fulfill	κύκνος swan ~Cygnus
ἐλεύθερος	not enslaved	κωλύω (v) hinder, prevent
ἐνθάδε	here, hither	λάω grip, pin?
ἐνταῦθα	there, here	λεληθότως imperceptibly
ἐξαρχέω	be enough; be satisfied	λέων lion
ἐξεργάζομαι	accomplish; undo; destroy someone	μαντεία oracular power
ἐξηγέομαι	lead forth; set out, describe ~hegemony	μεγαλοπρεπής befitting greatness
ἐξήγησις -τος (f)	statement, explanation	μέμφομαι blame; reject
ἐξηγητής -οῦ (m, 1)	leader,	μετρέω measure, traverse ~metric
		μέτρησις measurement
		μέτρον measure ~metric

ναί	yea	~semaphore
ναός (α)	temple, shrine ~nostalgia	σῖτος grain, bread, food ~parasite
νή	yea	σκάπτω dig
ξύλον	piece of wood ~xylophone	σπλάγχνον (pl) innards, (fig) feelings
ὄργανον	tool; body organ	συγχέω entangle, destroy, confound
όρμη	pressure, assault, order	σύμβολον token, seal
~hormone		σύμβολος token; omen
όφροῦς -ος (f)	eyebrow	τάξις -εως (f) arrangement, military unit
παίδευσις -τος (f)	education	τοίνυν well, then
παραδείκνυμι (τι)	receive, admit	ὑμνέω recite, commemorate
παρακολουθέω	dog, follow, trace	ὕμνος song ~hymn
ποίη	grass	φιλόσοφος wisdom-loving
ποῖος	what kind	φύσις -εως (f) nature (of a thing) ~physics
πόσος	how many, much, far?	φύω produce, beget; clasp ~physics
πότερος	which, whichever of two	χαίτη lock of hair, mane
προσίρεσις -εως (f)	plan, preference	χαλεπαίνω be violent, rage
πρόνοια	foresight, providence	χρεία need, use
προσάγω	bring to a place	χωλός lame
~demagogue		ψευδής lying, false ~pseudo-
προστάσσω	post at, attach to, command	ψεῦδος -ους (n, 3) a lie ~pseudo-
προτάσσω	place in front	
σεαυτοῦ	yourself	
σημαίνω	give orders to; show; mark	

μεγαλοπρεπέστεροι<sup>1</sup> τῆς χαίτης<sup>2</sup> τῶν λεόντων.

Διὰ τοῦτο ἔδει σώζειν τὰ σύμβολα τοῦ θεοῦ, ἔδει αὐτὰ μὴ καταπροίεσθαι, μὴ συγχεῖν ὅσον ἐφ' ἑαυτοῖς τὰ γένη τὰ διηρημένα.

Ταῦτα μόνα ἐστὶν ἔργα ἐφ' ἡμῶν τῆς προνοίας; καὶ τίς ἔξαρκει λόγος ὅμοιώς αὐτὰ ἐπαινέσαι ἢ παραστῆσαι; εἰ γάρ νοῦν εἴχομεν, ἄλλο τι ἔδει ἡμᾶς ποιεῖν καὶ κοινῇ καὶ ἴδιᾳ ἢ ὑμνεῖν τὸ θεῖον καὶ εὐφημεῖν<sup>3</sup> καὶ ἐπεξέρχεσθαι τὰς χάριτας;

Οὐκ ἔδει καὶ σκάπτοντας<sup>4</sup> καὶ ἀροῦντας καὶ ἐσθίοντας ἀδειν τὸν ὕμνον<sup>5</sup> τὸν εἰς τὸν θεόν; μέγας ὁ θεός, ὅτι ἡμᾶν παρέσχεν ὅργανα ταῦτα δὶ’ ὧν τὴν γῆν ἔργασόμεθα.

Μέγας ὁ θεός, ὅτι χείρας δέδωκεν, ὅτι κατάποσι, ὅτι κοιλίαν, ὅτι αὔξεσθαι λεληθότως,<sup>6</sup> ὅτι καθεύδοντας ἀναπνεῖν.

Ταῦτα ἐφ' ἑκάστου ἐφυμνεῖν ἔδει καὶ τὸν μέγιστον καὶ θειότατον ὕμνον ἐφυμνεῖν, ὅτι τὴν δύναμιν ἔδωκεν τὴν παρακολουθητικὴν τούτους καὶ ὅδῳ χρηστικήν.

Τί οὖν; ἐπεὶ οἱ πολλοὶ ἀποτετύφλωσθε, οὐκ ἔδει τινὰ εἶναι τὸν ταύτην ἐκπληροῦντα τὴν χώραν καὶ ὑπὲρ πάντων ἀδοντα τὸν ὕμνον τὸν εἰς τὸν θεόν;

Τί γάρ ἄλλο δύναμαι γέρων χωλὸς εἰ μὴ ὑμνεῖν τὸν θεόν; εἰ γοῦν ἀηδῶν<sup>7</sup> ἥμην, ἐποίουν τὰ τῆς ἀηδόνος, εἰ κύκνος,<sup>8</sup> τὰ τοῦ κύκνου.

Νῦν δὲ λογικός εἴμι· ὑμνεῖν με δεῖ τὸν θεόν. τοῦτό μου τὸ ἔργον ἐστίν, ποιῶ αὐτὸ οὐδὲ ἐγκαταλεύφω τὴν τάξιν ταύτην, ἐφ' ὅσον ἀν διδῶται, καὶ ὑμᾶς ἐπὶ τὴν αὐτὴν ταύτην φέδην παρακαλῶ.

### 1.17

”Οτι ἀναγκαῖα τὰ λογικά.

<sup>1</sup> befitting greatness      <sup>2</sup> lock of hair, mane      <sup>3</sup> speak propitiously

<sup>4</sup> dig      <sup>5</sup> song      <sup>6</sup> imperceptibly      <sup>7</sup> nightingale      <sup>8</sup> swan

Ἐπειδὴ λόγος ἔστὶν ὁ διαρθρῶν καὶ ἔξεργαζόμενος τὰ λοιπά, ἔδει δὲ αὐτὸν μὴ ἀδιάρθρωτον εἶναι, ὑπὸ τύνος διαρθρωθῆ;

Δῆλον γάρ ὅτι ἡ ὑφ' αὐτοῦ ἡ ὑπ' ἄλλου. ἡ τοι λόγος ἔστὶν ἐκεῖνος ἡ ἄλλο τι κρεῖσσον ἔσται τοῦ λόγου, ὅπερ ἀδύνατον.

Εἰ λόγος, ἐκεῖνον πάλιν τίς διαρθρώσει; εἰ γὰρ αὐτὸς ἑαυτόν, δύναται καὶ οὐτος. εἰ ἄλλου δεησόμεθα, ἅπειρον ἔσται τοῦτο καὶ ἀκατάληκτον.

Εἰναί, ἀλλ' ἐπείγει μᾶλλον θεραπεύειν καὶ τὰ ὄμοια. θέλεις οὖν περὶ ἐκείνων ἀκούειν; ἄκουε.

Ἄλλ' ἀν μοι λέγης ὅτι οὐκ οἶδα πότερον ἀληθῶς ἡ ψευδῶς<sup>9</sup> διαλέγη, καν τι κατ' ἀμφίβολον φωνὴν εἴπω καὶ λέγης μοι διάστιξον, οὐκ ἔτι ἀνέξομαι σου, ἀλλ' ἐρῶ σοι·

Ἄλλ' ἐπείγει μᾶλλον. διὰ τοῦτο γὰρ οἶμαι προστάσσοντι τὰ λογικά, καθάπερ τῆς μετρήσεως<sup>10</sup> τοῦ σίτου προτάσσομεν τὴν τοῦ μέτρου ἐπίσκεψιν.

Ἄν δὲ μὴ διαλάβωμεν πρῶτον τί ἔστι μόδιος μηδὲ διαλάβωμεν πρῶτον τί ἔστι ζυγός, πῶς ἔτι μετρῆσαι<sup>11</sup> τι ἡ στῆσαι δυνησόμεθα;

Ἐνταῦθα οὖν τὸ τῶν ἄλλων κριτήριον καὶ δι' οὗ τὰλλα καταμανθάνεται μὴ καταμεμαθηκότες μηδὲ ἡκριβωκότες δυνησόμεθά τι τῶν ἄλλων ἀκριβῶσαι καὶ καταμαθεῖν;

Καὶ πῶς οἶόν τε; ναί· ἀλλ' ὁ μόδιος ξύλον ἔστι καὶ ἄκαρπον.<sup>12</sup>

Ἄλλὰ μετρητικὸν σίτου, καὶ τὰ λογικὰ ἄκαρπά ἔστι. καὶ περὶ τούτου μὲν ὀψόμεθα. εἰ δὲ οὖν καὶ τοῦτο δούῃ τις, ἐκεῖνο ἀπαρκεῖ ὅτι τῶν ἄλλων ἔστι διακριτικὰ καὶ ἐπισκεπτικὰ καὶ ὡς ἄν τις εἴποι μετρητικὰ καὶ στατικά.

Τίς λέγει ταῦτα; μόνος Χρύσιππος καὶ Ζήνων καὶ Κλεάνθης;

<sup>9</sup> lying, false    <sup>10</sup> measurement    <sup>11</sup> measure, traverse    <sup>12</sup> fruitless, barren

Ἀντισθένης δ' οὐ λέγει; καὶ τίς ἐστιν ὁ γεγραφὼς ὅτι ἀρχὴ παιδεύσεως<sup>13</sup> ἡ τῶν ὀνομάτων ἐπίσκεψις; Σωκράτης δ' οὐ λέγει; καὶ περὶ τύνος γράφει Ξενοφῶν, ὅτι ἥρχετο ἀπὸ τῆς τῶν ὀνομάτων ἐπισκέψεως, τί σημαίνει ἔκαστον;

Ἄρ' οὖν τοῦτό ἐστι τὸ μέγα καὶ τὸ θαυμαστὸν νοῆσαι Χρύσιππον ἡ ἐξηγήσασθαι; καὶ τίς λέγει τοῦτο; τί οὖν τὸ θαυμαστόν ἐστιν;

Νοῆσαι τὸ βούλημα τῆς φύσεως. τί οὖν; αὐτὸς διὰ σεαυτοῦ παρακολούθεις; καὶ τύνος ἔτι χρείαν ἔχεις; εἰ γὰρ ἀληθές ἐστι τὸ πάντας ἀκοντας ἀμαρτάνειν, σὺ δὲ καταμεμάθηκας τὴν ἀλήθειαν, ἀνάγκη σε ἥδη κατορθοῦν.

Ἄλλὰ νὴ Δία οὐ παρακολούθω τῷ βουλήματι τῆς φύσεως. τίς οὖν ἐξηγεῖται αὐτός; λέγουσιν ὅτι Χρύσιππος.

Ἐρχομαι καὶ ἐπιζητῶ τί λέγει οὗτος ὁ ἐξηγητὴς τῆς φύσεως. ἄρχομαι μὴ νοεῖν τί λέγει, ζητῶ τὸν ἐξηγούμενον. ἵδε ἐπίσκεψαι, πῶς τοῦτο λέγεται, καθάπερ εἰ Ψωμαϊστή.

Ποία οὖν ἐνθάδ' ὁφρὺς τοῦ ἐξηγουμένου; οὐδὲν αὐτοῦ Χρυσίππου δικαίως, εἰ μόνον ἐξηγεῖται τὸ βούλημα τῆς φύσεως, αὐτὸς δ' οὐκ ἀκολουθεῖ· πόσῳ πλέον τοῦ ἐκείνου ἐξηγουμένου;

Οὐδὲ γὰρ Χρυσίππου χρείαν ἔχομεν δι' αὐτόν, ἀλλ' ἵνα παρακολούθησωμεν τῇ φύσει. οὐδὲ γὰρ τοῦ θύτου δι' αὐτόν, ἀλλ' ὅτι δι' ἐκείνου κατανοήσειν οἰόμεθα τὰ μέλλοντα καὶ σημαινόμενα ὑπὸ τῶν θεῶν, οὐδὲ τῶν σπλάγχνων δι' αὐτά, ἀλλ' ὅτι δι' ἐκείνων σημαίνεται, οὐδὲ τὸν κόρακα θαυμάζομεν ἡ τὴν κορώνην,<sup>14</sup> ἀλλὰ τὸν θεὸν σημαίνοντα διὰ τούτων.

Ἐρχομαι τοίνυν ἐπὶ τὸν ἐξηγητὴν τοῦτον καὶ θύτην καὶ λέγω ὅτι ἐπίσκεψαι μοι τὰ σπλάγχνα, τί μοι σημαίνεται.

Λαβὼν καὶ ἀναπτύξας ἐκεῖνος ἐξηγεῖται ὅτι ἄνθρωπε, προαιρεσιν ἔχεις ἀκάλυπτον φύσει καὶ ἀνανάγκαστον. τοῦτο ἐνταῦθα ἐν τοῖς

<sup>13</sup> education <sup>14</sup> gull, crow; curve, hook

σπλάγχνοις γέγραπται.

Δείξω σοι αὐτὸν πρῶτον ἐπὶ τοῦ συγκαταθετικοῦ τόπου. μὴ τίς σε κωλῦσαι δύναται ἐπινεῦσαι ἀληθεῖ; οὐδὲ εἰς. μὴ τίς σε ἀναγκάσαι δύναται παραδέξασθαι τὸ ψεῦδος;

Οὐδὲ εἰς. ὁρᾶς ὅτι ἐν τούτῳ τῷ τόπῳ τὸ προαιρετικὸν ἔχεις ἀκώλυτον ἀναγκαστον ἀπαραπόδιστον;

Ἄγε ἐπὶ δὲ τοῦ ὄρεκτικοῦ καὶ ὄρμητικοῦ ἄλλως ἔχει; καὶ τίς ὄρμὴν νικῆσαι δύναται ἢ ἄλλη ὄρμή; τίς δὲ ὅρεξιν καὶ ἔκκλισιν ἢ ἄλλη ὅρεξις καὶ ἔκκλισις;

Ἄν μοι, φησί, προσάγῃ θανάτου φόβον, ἀναγκάζει με. οὐ τὸ προσαγόμενον, ἀλλ’ ὅτι δοκεῖ σοι κρείττον εἶναι ποιῆσαι τι τούτων ἢ ἀποθανεῖν.

Πάλιν οὖν τὸ σὸν δόγμα σε ἡνάγκασεν, τοῦτ’ ἔστι προαιρεσιν προαιρεσις.

Εἰ γὰρ τὸ ἴδιον μέρος, ὃ ἡμῖν ἔδωκεν ἀποσπάσας ὁ θεός, ὑπ’ αὐτοῦ ἢ ὑπ’ ἄλλου τινὸς κωλυτὸν ἢ ἀναγκαστὸν κατεσκευάκει, οὐκέτι ἀν ἡν θεὸς οὐδὲ ἐπεμελεῖτο ἡμῶν ὃν δεῖ τρόπον.

Ταῦτα εὐρίσκω, φησίν, ἐν τοῖς ἱεροῖς. ταῦτά σοι σημαίνεται. ἐὰν θέλῃς, ἐλεύθερος εἶ· ἐὰν θέλῃς, μέμψῃ οὐδένα, ἐγκαλέσεις οὐδενί, πάντα κατὰ γνώμην ἔσται ἄμα τὴν σὴν καὶ τὴν τοῦ θεοῦ.

Διὰ ταύτην τὴν μαντείαν ἔρχομαι ἐπὶ τὸν θύτην τοῦτον καὶ τὸν φιλοσόφον, οὐκ αὐτὸν θαυμάσας ἐνεκά γε τῆς ἐξηγήσεως, ἀλλὰ ἐκεῦνα ἢ ἐξηγεῖται.

### 1.18

”Οτι οὐ δεῖ χαλεπαίνειν τοῖς ἀμαρτανομένοις.

Εἰ ἀληθές ἔστι τὸ ὑπὸ τῶν φιλοσόφων λεγόμενον ὅτι πᾶσιν ἀνθρώποις μία ἀρχὴ καθάπερ τοῦ συγκαταθέσθαι τὸ παθεῖν ὅτι ὑπάρχει καὶ τοῦ ἀνανεῦσαι τὸ παθεῖν ὅτι οὐχ ὑπάρχει καὶ νὴ Δία

more magnificent than the lion's mane! Wherefore, we ought to preserve the signs which God has given; we ought not to throw them away; we ought not, so far as in us lies, to confuse the sexes which have been distinguished in this fashion.

Are these the only works of Providence in us? Nay, what language is adequate to praise them all or bring them home to our minds as they deserve? Why, if we had sense, ought we to be doing anything else, publicly and privately, than hymning and praising the Deity, and rehearsing His benefits? Ought we not, as we dig and plough and eat, to sing the hymn of praise to God? "Great is God, that He hath furnished us these instruments wherewith we shall till the earth. Great is God, that He hath given us hands, and power to swallow, and a belly, and power to grow unconsciously, and to breathe while asleep." This is what we ought to sing on every occasion, and above all to sing the greatest and divinest hymn, that God has given us the faculty to comprehend these things and to follow the path of reason. What then? Since most of you have become blind, ought there not to be someone to fulfil this office for you, and in behalf of all sing the hymn of praise to God? Why, what else can I, a lame old man, do but sing hymns to God? If, indeed, I were a nightingale, I should be singing as a nightingale; if a swan, as a swan. But as it is, I am a rational being, therefore I must be singing hymns of praise to God. This is my task; I do it, and will not desert this post, as long as it may be given me to fill it; and I exhort you to join me in this same song.

### 1.17

That the art of reasoning is indispensable Since it is reason that analyzes and perfects all else, and reason itself ought not to remain unanalyzed, wherewithal shall it be analyzed? Why, clearly, either by itself, or by something else. This latter is assuredly either reason, or it will prove to be something else superior to reason, which is impossible. If it be reason, who again will analyze that reason? For if it analyzes its own self, the reason with which we started can do as much. If we are going to require something else at each step, our process will be endless and unceasing.

"Yes," says someone, "but the cure (of the decisions of our will) is a much more pressing need (than the study of logic)," and the like. Do you then wish to hear about this other matter? Very well, listen. But if you say to me, "I do not know whether your argument is true or false," and, if I use some ambiguous term, and you should then say, "Distinguish," I shall bear with you no longer, but shall tell you, "" Nay, but there is a much more pressing need." This is the reason, I suppose, why the Stoic philosophers put Logic first, just as in the measuring of grain we put first the examination of the measure. And if we do not define first what a modius is, and do not define first what a scale is,

how shall we be able to proceed with measuring or weighing anything? So, in the field of our present enquiry, if we have neglected the thorough knowledge and intellectual mastery of our standard of judgement for all other things, whereby they come to be known thoroughly, shall we ever be able to attain intellectual mastery and thorough knowledge of the rest of the world? And how could we possibly? "Yes," we are told, "but the modius is made out of wood and bears no fruit." True, but it is something with which we can measure grain. "Logic also bears no fruit." Now as for this statement we shall see later; but if one should grant even this, it is enough to say in defence of Logic that it has the power to discriminate and examine everything else, and, as one might say, to measure and weigh them. Who says this? Only Chrysippus and Zeno and Cleanthes? Well, does not Antisthenes say it? And who is it that wrote, "The beginning of education is the examination of terms"? Does not Socrates, too, say the same thing? And of whom does Xenophon write, that he began with the examination of terms, asking about each, "What does it mean?" Is this, then, your great and admirable achievement—the ability to understand and to interpret Chrysippus? And who says that? What, then, is your admirable achievement? To understand the will of nature. Very well; do you understand it all by yourself? And if that is the case, what more do you need? For if it is true that "all men err involuntarily," and you have learned the truth, it must needs be that you are doing right already. But, so help me Zeus, I do not comprehend the will of nature. Who, then, interprets it? Men say, Chrysippus. I go and try to find out what this interpreter of nature says. I begin not to understand what he says, and look for the man who can interpret him. "Look and consider what this passage means," says the interpreter, "just as if it were in Latin!" What place is there here, then, for pride on the part of the interpreter? Why, there is no just place for pride even on the part of Chrysippus, if he merely interprets the will of nature, but himself does not follow it; how much less place for pride, then, in the case of his interpreter! For we have no need of Chrysippus on his own account, but only to enable us to follow nature. No more have we need of him who divines through sacrifice, considered on his own account, but simply because we think that through his instrumentality we shall understand the future and the signs given by the gods; nor do we need the entrails on their own account, but only because through them the signs are given; nor do we admire the crow or the raven, but God, who gives His signs through them.

Wherefore, I go to this interpreter and diviner and say, "Examine for me the entrails, and tell me what signs they give." The fellow takes and spreads them out and then interprets: "Man, you have a moral purpose free by nature from hindrances and constraint. This stands written here in these entrails. I will prove you that first in the sphere of assent. Can anyone prevent you from assenting to truth? No one at all. Can anyone force you to accept the

false? No one at all. Do you see that in this sphere you have a moral purpose free from hindrance, constraint, obstruction? Come, in the sphere of desire and choice is it otherwise? And what can overcome one impulse but another impulse? And what can overcome one desire or aversion but another desire or aversion?" "But," says someone, "if a person subjects me to the fear of death, he compels me." "No, it is not what you are subjected to that impels you, but the fact that you decide it is better for you to do something of the sort than to die. Once more, then, it is the decision of your own will which compelled you, that is, moral purpose compelled moral purpose. For if God had so constructed that part of His own being which He has taken from Himself and bestowed upon us, that it could be subjected to hindrance or constraint either from Himself or from some other. He were no longer God, nor would He be caring for us as He ought. This is what I find," says the diviner, "in the sacrifice. These are the signs vouchsafed you. If you will, you are free; if you will, you will not have to blame anyone, or complain against anyone; everything will be in accordance with what is not merely your own will, but at the same time the will of God." This is the prophecy for the sake of which I go to this diviner— in other words, the philosopher,— not admiring him because of his interpretation, but rather the interpretation which he gives.

### 1.18

That we ought not to be angry with the erring If what the philosophers say is true, that in all men thought and action start from a single source, namely feeling— as in the case of assent the feeling that a thing is so, and in the case of dissent the feeling that it is not



## vocabulary

ἀγανακτέω	be vexed, in a ferment	ἐξίστημι	displace, transform; (+gen)
ἄδηλος	invisible, unknown	give up ~station	
ἄημι	blow	ἔπαινος	(noun) praise
ἀθλέω	toil ~athlete	ἔπέχω	hold, cover; offer; assail
ἀθλητής	ἀεθλητού (m, 1) athlete, contestant ~athlete	ἔπιστρέφω	turn towards ~atrophy
ἀλγέω	suffer ~analgesic	ἔπισχω	aim; restrain
ἀλλότριος	someone else's; alien ~alien	ἔρεθίζω	annoy, excite ~Eris
ἀμάρτημα	-τος (n, 3) failure, fault	ἔσωθεν	inside, from inside
ἀμήχανος	helpless, impossible ~mechanism	ἔχις	viper
ἀναμάρτητος	blameless	ζῷον	being, animal; picture
ἀνίκητος	(i) unconquered	θαρρέω	be of good heart
ἄνω	(ἀ) accomplish, pass, waste; upwards, out to sea	θαρσέω	be of good heart
ἀπαίδευτος	uneducated, loutish ~pediatrician	καθήκω	come down, (a day) to fall, arrive; be proper
ἀπώλεια	loss, destruction	καθίημι	(u) speed down upon; take down ~jet
ἀρπάζω	carry off, seize ~harpoon	κάλλος	-εος (n, 3) beauty
αὔριον	tomorrow	~kaleidoscope	
ἀφαιρέω	take away ~heresy	κάν	crasis for καὶ ἀν
ἀφελής	smooth; artless, unintelligent	καταδουλόω	enslave
ἄφρνω	suddenly, surprisingly	καταμανθάνω	examine, observe
βλάβη	harm	καταπίνω	(i) swallow
βραδύς	slow, dull, late ~Sp. ~gordo	καταπλήσσω	be struck with dismay
βωμός	altar; stand, pedestal	κατάρατος	(αια) accused
γείτων	-ονος (f) neighbor	κατασκευάζω	equip, build
διαβαίνω	pass over, cross ~basis	κατατρέχω	overrun; trash talk
διατίθημι	arrange; set out goods for sale ~thesis	καταφρονέω	scorn; think of
δόγμα	-τος (n, 3) belief, legal decision	καταφρόνησις	-τος (f) contempt; disregard ~frenzy
δορυφόρος	spear-brearing	καῦμα	-τος (n, 3) heat ~caustic
εἴτα	then, therefore, next	κλέπτης	-ου (m, 1) thief
ἐκλανθάνω	forget, cause to forget ~Lethe	κλέπτω	steal
ἐλεέω	pity, have mercy on ~alms	κλῆρος	lot; farm, inheritance; clergy ~clergy
ἐλεύθερος	not enslaved	κραυγάζω	croak, scream
ἐνδέχομαι	accept, admit, be possible	κρείσσων	more powerful; better
ἐξαπατάω	trick, cheat ~apatosaurus	κτῆσις	-ος (f) chattels

λῃστής -οῦ (m, 1) bandit	πρόσειμι approach, draw near; add ~ion
λέχηος gluttonous	προσηγορία greeting, name
λοιδορία railing, abuse	προσήκω belong to, it beseems
λύχνος lamp	προσήημι be allowed near
λωποδύτης -ου (m, 1) thief, robber	πρώην recently
μελετάω pursue, attend to, exercise	πυρετός fever ~pyre
μέτειμι be among, go, follow ~ion	δύνη strength, might
μηδαμός no one	σιδήρεος of iron ~siderite
μιαρός stained, polluted ~miasma	σκέλος -εος (n, 3) leg ~scoliosis
μῖσος -εος (n, 3) hate	σκοπάω watch, observe
μοιχάω do adultery	σκοπέω behold, consider
μοιχός illicit lover	σκότος darkness, shadow ~shadow
ναός (α) temple, shrine ~nostalgia	στενάζω sigh, groan
ὄζω have a smell, waft	στέρομαι lack, lose
οἴμοι woe is me	συμφέρω bring together; be expedient; agree; (mp) happen ~bear
ὄνινημι help, please, be available	ταράσσω mess things up ~trachea
ὄνοματι blame ~name	τράχηλος neck ~trachea
ὄνος (f) donkey ~onager	τύραννος tyrant
όρέγω hold out, offer, thrust ~reach	τυφλός blind
όρμη pressure, assault, order	ύπετιος rainy, of rain, bringing rain
~hormone	ύλαω bark (a dog)
ὄψις ὄφεως (f) sight, view	φαντάζω make visible; imagine
~thanatopsis	φυσάω (ū) blow, puff, blow out
παραγγέλω transmit; order,	φύσις -εως (f) nature (of a thing)
summon, recommend, encourage	~physics
πάσσαλος hook, peg	φύω produce, beget; clasp ~physics
περιποιέω preserve; obtain	χαλεπαίνω be violent, rage
πλανάω lead astray; (mp) wander	φόφος noise
~plankton	ψῦχος -εος (n, 3) coolness
πλάνη wandering	~psychology
πλύνω (ū) wash clothes	ψύχω (ū) breathe, blow ~psychology
πόθεν from where?	ώσαύτως in the same way
ποῦ where?	ώφελιμος helping, useful
προαίρεσις -εως (f) plan, preference	
προβάλλω throw before; propose;	
(mp) pretend, abandon, nominate	
~ballistic	

τοῦ ἐπισχεῦν τὸ παθεῦν ὅτι ἄδηλόν ἐστιν, οὕτως καὶ τοῦ ὄρμῆσαι ἐπί τι τὸ παθεῦν ὅτι ἐμοὶ συμφέρει, ἀμήχανον δ' ἄλλο μὲν κρίνειν τὸ συμφέρον, ἄλλου δ' ὀρέγεσθαι καὶ ἄλλο μὲν κρίνειν καθῆκον, ἐπ' ἄλλο δὲ ὄρμαν, τί ἔτι τοῖς πολλοῖς χαλεπαίνομεν;— κλέπται, φησίν, εἰοὶ καὶ λωποδύται.<sup>1</sup>— τί ἐστι τὸ κλέπται καὶ λωποδύται; πεπλάνηνται περὶ ἀγαθῶν καὶ κακῶν. χαλεπαίνειν οὖν δεῖ αὐτοῖς ἢ ἐλεεῦν αὐτούς;

Ἄλλὰ δεῖξον τὴν πλάνην<sup>2</sup> καὶ ὅψει πῶς ἀφίστανται τῶν ἀμαρτημάτων. ἀν δὲ μὴ βλέπωσιν, οὐδὲν ἔχουσιν ἀνώτερον τοῦ δοκοῦντος αὐτοῖς.

Τοῦτον οὖν τὸν ληστὴν καὶ τοῦτον τὸν μοιχὸν οὐκ ἔδει ἀπολωλέναι;— μηδαμῶς, ἀλλ' ἐκεῖνο μᾶλλον τοῦτον τὸν πεπλανημένον καὶ ἐξηπατημένον περὶ τῶν μεγίστων καὶ ἀποτετυφλωμένον οὐ τὴν ὅψιν τὴν διακριτικὴν τῶν λευκῶν καὶ μελάνων, ἀλλὰ τὴν γνώμην τὴν διακριτικὴν τῶν ἀγαθῶν καὶ τῶν κακῶν μὴ ἀπολλύναι;

Κἀν οὕτως λέγης, γνώσῃ πῶς ἀπάνθρωπόν ἐστιν ὁ λέγεις καὶ ὅτι ἐκείνω ὅμοιον τοῦτον οὖν τὸν τυφλὸν μὴ ἀπολλύναι καὶ τὸν κωφόν;<sup>3</sup>

Εἰ γὰρ μεγίστη βλάβη ἡ τῶν μεγίστων ἀπώλειά ἐστιν, μέγιστον δ' ἐν ἑκάστῳ προαιρεσις οὐα δεῖ καὶ τούτου στέρεται<sup>4</sup> τις, τί ἔτι χαλεπαίνεις αὐτῷ;

Ἄνθρωπε, εἰ σὲ δεῖ παρὰ φύσιν ἐπὶ τοῖς ἀλλοτρίοις κακοῖς διατίθεσθαι, ἐλέει αὐτὸν μᾶλλον ἢ μίσει· ἄφεις τοῦτο τὸ προσκοπικὸν καὶ μισητικόν·

Μὴ ἐ π γῆς τὰς φωνὰς ταύτας ἀς οἱ πολλοὶ τῶν φτων τούτους οὖν τοὺς καταράτους καὶ μιαροὺς<sup>5</sup> ἔστω· σὺ πῶς ποτ' ἀπεσοφώθης ἄφνων.

Ἄ λ λ ω σ χαλεπὸς εῖ. διὰ τί οὖν χαλεπαίνομεν; ὅτι τὰς ὕλας θαυμάζομεν, ὥν ἡμᾶς ἀφαιροῦνται. ἐπεί τοι μὴ θαύμαζέ σου τὰ ἴματα καὶ τῷ κλέπτῃ οὐ χαλεπαίνεις· μὴ θαύμαζε τὸ κάλλος τῆς γυναικὸς καὶ τῷ μοιχῷ οὐ χαλεπαίνεις.

<sup>1</sup> thief, robber      <sup>2</sup> wandering      <sup>3</sup> blunt, insensible      <sup>4</sup> lack, lose

<sup>5</sup> stained, polluted

Γνῶθι ὅτι κλέπτης καὶ μοιχὸς ἐν τοῖς σοῖς τόπον οὐκ ἔχει, ἐν δὲ τοῖς ἀλλοτρίοις καὶ τοῖς οὐκ ἐπὶ σοί. ταῦτα ἀν ἀφῆς καὶ παρὰ μηδὲν ἡγήσῃ, τίνι ἔτι χαλεπαίνεις; μέχρι δ' ἀν ταῦτα θαυμάζῃς, σεαυτῷ χαλεπαίνεις μᾶλλον ἢ ἔκεινοις. σκόπει γάρ·

Ἐχεις<sup>6</sup> καλὰ ἴμάτια, ὁ γείτων σου οὐκ ἔχει· θυρῆδα ἔχεις, θέλεις αὐτὰ ψῦξαι.<sup>7</sup> οὐκ οὖδεν ἔκεινος τί τὸ ἀγαθόν· ἔστι τοῦ ἀνθρώπου, ἀλλὰ φαντάζεται<sup>8</sup> ὅτι τὸ ἔχειν καλὰ ἴμάτια, τοῦτο δὲ καὶ σὺ φαντάζῃ.

Εἶτα μὴ ἔλθῃ καὶ ἄρῃ αὐτά; ἀλλὰ σὺ πλακοῦντα δεικνύων ἀνθρώποις λίχνοις<sup>9</sup> καὶ μόνος αὐτὸν καταπίνων οὐ θέλεις ἵνα αὐτὸν ἀρπάσωσι; μὴ ἐρέθιζε<sup>10</sup> αὐτούς, θυρῆδα μὴ ἔχε, μὴ ψῦχε σου τὰ ἴμάτια.

Κάγὼ πρώην σιδηροῦν λύχνον ἔχων παρὰ τοῖς θεοῖς ἀκούσας ψόφον τῆς θυρῆδος κατέδραμον. εὖρον ἡρπασμένον τὸν λύχνον. ἐπελογισάμην, ὅτι ἔπαθέν τι ὁ ἄρας οὐκ ἀπίθανον. τί οὖν; αὔριον, φημί, ὀστράκινον εὐρήσεις.

Ἐκεῖνα γὰρ ἀπολλύει, ἀντὶ ἔχει. ἀπώλεσά μου τὸ ἴμάτιον. εἰχεις γὰρ ἴμάτιον. ἀλγῶ τὴν κεφαλήν. μή τι κέρατα ἀλγεῖς;<sup>11</sup> τί οὖν ἀγανακτεῖς; τούτων γὰρ αἱ ἀπώλειαι, τούτων οἱ πόνοι, ὅν καὶ αἱ κτήσεις.

Ἄλλ' ο τύραννος δήσει. τί; τὸ σκέλος. ἀλλ' ἀφελεῖ. τί; τὸν τράχηλον. τί οὖν οὐ δήσει οὐδὲ ἀφελεῖ; τὴν προαίρεσιν. διὰ τοῦτο παρήγγελλον οἱ παλαιοὶ τὸ Γνῶθι σαυτόν.

Τί οὖν; ἔδει νὴ τοὺς θεοὺς μελετᾶν ἐπὶ τῶν μικρῶν καὶ ἀπ' ἔκεινων ἀρχομένους διαβαίνειν ἐπὶ τὰ μεῖζα.

Κεφαλὴν ἀλγῶ. οἴκοι<sup>12</sup> μὴ λέγε. ὡτίον ἀλγῶ. οἴκοι μὴ λέγε. καὶ οὐ λέγω ὅτι οὐ δέδοται στενάξαι,<sup>13</sup> ἀλλὰ ἔσωθεν μὴ στενάξῃς. μηδὲ ἀν βραδέως<sup>14</sup> τὸν ἐπίδεσμον ὁ παῖς φέρῃ, κραύγαζε καὶ σπῶ καὶ λέγε πάντες με μισοῦσιν. τίς γὰρ μὴ μισήσῃ τὸν τοιοῦτον;

<sup>6</sup> viper    <sup>7</sup> breathe, blow    <sup>8</sup> make visible; imagine    <sup>9</sup> gluttonous  
<sup>10</sup> annoy, excite    <sup>11</sup> suffer    <sup>12</sup> woe is me    <sup>13</sup> sigh, groan    <sup>14</sup> slow,  
 dull, late

Τούτοις τὸ λοιπὸν πεποιθὼς τοῖς δόγμασιν ὡρθὸς περιπάτει, ἐλεύθερος, οὐχὶ τῷ μεγέθει πεποιθὼς τοῦ σώματος ὥσπερ ἀθλητής· οὐ γὰρ ὡς ὅνον ἀγέττητον εἶναι.

Τίς οὖν ὁ ἀγέττητος; ὁν οὐκ ἔξιστησιν οὐδὲν τῶν ἀπροαιρέτων. εἴτα λοιπὸν ἑκάστην τῶν περιστάσεων ἐπερχόμενος καταμανθάνω ὡς ἐπὶ τοῦ ἀθλητοῦ. οὗτος ἔξεβλασε τὸν πρῶτον κλῆρον. τί οὖν τὸν δεύτερον; τί δ' ἂν καῦμα<sup>15</sup> ἦ;

Τί δ' ἐν Ὁλυμπίᾳ; καὶ ἐνταῦθα ὡσαύτως. ἂν ἀργυρίδιον προβάλῃς, καταφρονήσει. τί οὖν ἂν κορασίδιον; τί οὖν ἂν ἐν σκότῳ; τί οὖν ἂν δοξάριον; τί οὖν ἂν λοιδορίαν; τί οὖν ἂν ἔπαινον; τί δ' ἂν θάνατον;

Δύναται ταῦτα πάντα νικῆσαι. τί οὖν ἂν καῦμα ἦ, τοῦτο ἔστι· τί, ἂν οἰνωμένος ἦ; τί ἂν μελαγχολῶν; τί ἐν ὕπνοις; οὗτος μοί ἔστιν ὁ ἀνίκητος ἀθλητής.

### 1.19

Πῶς ἔχειν δεῖ πρὸς τοὺς τυράννους.

“Οτι ἀν τινι προσῆτι τι πλεονέκτημα ἦ δοκῆ γε προσεῖναι μὴ προσόν, τοῦτον πᾶσα ἀνάγκη, ἐὰν ἀπαδευτος ἦ, πεφυσῆσθαι<sup>16</sup> δι' αὐτό.

Εὐθὺς ὁ τύραννος λέγει ἐγώ εἴμι ὁ πάντων κράτιστος. καὶ τί μοι δύνασαι παρασχεῖν; ὅρεξίν μοι δύνασαι περιποιῆσαι ἀκώλυτον; πόθεν σοι; σὺ γὰρ ἔχεις; ἔκκλισιν ἀπερίπτωτον; σὺ γὰρ ἔχεις; ὄρμὴν ἀναμάρτητον;

Καὶ ποῦ σοι μέτεστιν; ἄγε, ἐν νηὶ δὲ σαυτῷ θαρρεῖς ἢ τῷ εἰδότι; ἐπὶ δ' ἄρματος τίνι ἢ τῷ εἰδότι;

Τί δ' ἐν ταῖς ἄλλαις τέχναις; ὡσαύτως. τί οὖν δύνασαι; πάντες με θεραπεύουσιν. καὶ γὰρ ἐγὼ τὸ πινάκιον θεραπεύω καὶ πλύνω<sup>17</sup> αὐτὸν καὶ ἐκμάσσω καὶ τῆς ληκύθου ἔνεκα πάσσαλον<sup>18</sup> πήσσω. τί οὖν;

<sup>15</sup> heat    <sup>16</sup> blow, puff, blow out    <sup>17</sup> wash clothes    <sup>18</sup> hook, peg

ταῦτά μου κρείττονά ἔστιν; οὐ· ἀλλὰ χρείαν μοι παρέχει τινά. ταύτης οὖν ἔνεκα θεραπεύω αὐτά. τί δέ; τὸν ὄνον οὐ θεραπεύω;

Οὐ νίπτω αὐτοῦ τὸν πόδας; οὐ περικαθαίρω; οὐκ οἶδας ὅτι πᾶς ἄνθρωπος ἔαυτὸν θεραπεύει, σὲ δ' οὔτως ὡς τὸν ὄνον; ἐπεὶ τίς σε θεραπεύει ὡς ἄνθρωπον; δείκνυε.

Τίς σοι θέλει ὅμοιος γενέσθαι, τίς σου ζηλωτὴς γίνεται ὡς Σωκράτους; ἀλλὰ δύναμαι σε τραχηλοκοπῆσαι. καλῶς λέγεις. ἐξελαθόμην ὅτι σε δεῖ θεραπεύειν καὶ ὡς πυρετὸν καὶ ὡς χολέραν καὶ βωμὸν στῆσαι, ὡς ἐν Ψώμῃ Πυρετοῦ βωμός ἔστιν.

Τί οὖν ἔστι τὸ ταράσσον καὶ καταπλῆττον τὸν πολλούς; ὁ τύραννος καὶ οἱ δορυφόροι; πόθεν; μὴ γένοιτο· οὐκ ἐνδέχεται τὸ φύσει ἐλεύθερον ὑπ' ἄλλου τινὸς ταραχθῆναι ἢ κωλυθῆναι πλήν νόφ' ἔαυτοῦ.

Ἄλλὰ τὰ δόγματα αὐτὸν ταράσσει. ὅταν γὰρ ὁ τύραννος εἴπη τινὶ δήσω σου τὸ σκέλος, ὁ μὲν τὸ σκέλος τετιμηκὼς λέγει μή· ἐλέησον, ὁ δὲ τὴν προαιρεσιν τὴν ἔαυτοῦ λέγει εἰς σοι λυσιτελέστερον φαίνεται, δῆσον. οὐκ ἐπιστρέψῃ;

Οὐκ ἐπιστρέφομαι. ἐγώ σοι δείξω ὅτι κύριός εἰμι. πόθεν σύ; ἐμὲ ὁ Ζεὺς ἐλεύθερον ἀφῆκεν. ἢ δοκεῖς ὅτι ἔμελλεν τὸν ἴδιον οὐδὲν ἔναν καταδουλούσθαι; τοῦ νεκροῦ δέ μου κύριος εἰ, λάβε αὐτόν.

“Ωσθ’ ὅταν μοι προσῆγες, ἐμὲ οὐ θεραπεύεις; οὐ· ἀλλ’ ἐμαυτόν. εἰ δὲ θέλεις με λέγειν ὅτι καὶ σέ, λέγω σοι οὔτως ὡς τὴν χύτραν.

Τοῦτο οὐκ ἔστι φίλαυτον· γέγονε γὰρ οὔτως τὸ ζῶον· αὐτοῦ ἔνεκα πάντα ποιεῖ. καὶ γὰρ ὁ ἥλιος αὐτοῦ ἔνεκα πάντα ποιεῖ καὶ τὸ λοιπὸν αὐτὸς ὁ Ζεύς.

Ἄλλ’ ὅταν θέλῃ εἶναι Υέτιος καὶ Ἐπικάρπιος καὶ πατὴρ ἀνδρῶν τε θεῶν τε, ὁρᾶς ὅτι τούτων τῶν ἔργων καὶ τῶν προσηγοριῶν οὐ δύναται τυχεῖν, ἀν μὴ εἰς τὸ κοινὸν ὡφέλιμος ἥ.

Καθόλου τε τοιαύτην τὴν φύσιν τοῦ λογικοῦ ζῶου κατεσκεύασεν, ἵνα μηδενὸς τῶν ἴδιων ἀγαθῶν δύνηται τυγχάνειν, ἀν μή τι εἰς τὸ κοινὸν

so, yes, and, by Zeus, in the case of suspended judgement the feeling that it is uncertain, so also in the case of impulse towards a thing, the feeling that it is expedient for me and that it is impossible to judge one thing expedient and yet desire another, and again, to judge one thing fitting, and yet be impelled to another—if all this be true, why are we any longer angry with the multitude?—"They are thieves," says someone, "and robbers."—What do you mean by "thieves and robbers?" They have simply gone astray in questions of good and evil. Ought we, therefore, to be angry with them, or rather pity them? Only show them their error and you will see how quickly they will desist from their mistakes. But if their eyes are not opened, they have nothing superior to their mere opinion.

Ought not this brigand, then, and this adulterer to be put to death? you ask. Not at all, but you should ask rather, "Ought not this man to be put to death who is in a state of error and delusion about the greatest matters, and is in a state of blindness, not, indeed, in the vision which distinguishes between white and black, but in the judgement which distinguishes between the good and the evil?" And if you put it this way, you will realize how inhuman a sentiment it is that you are uttering, and that it is just as if you should say, "Ought not this blind man, then, or this deaf man to be put to death?" For if the loss of the greatest things is the greatest harm that can befall a man, while the greatest thing in each man is a right moral purpose, and if a man is deprived of this very thing, what ground is left for you to be angry at him? Why, man, if you must needs be affected in a way that is contrary to nature at the misfortunes of another, pity him rather, but do not hate him: drop this readiness to take offence and this spirit of hatred; do not introduce those words which the multitude of the censorious use: "Well, then, these accursed and abominable fools!" Very well; but how is it that you have so suddenly been converted to wisdom that you are angry at fools? Why, then, are we angry? Because we admire the goods of which these men rob us. For, mark you, stop admiring your clothes, and you are not angry at the man who steals them; stop admiring your wife's beauty, and you are not angry at her adulterer. Know that a thief or an adulterer has no place among the things that are your own, but only among the things that are another's and that are not under your control. If you give these things up and count them as nothing, at whom have you still ground to feel angry? But so long as you admire these things, be angry at yourself and not at the men that I have just mentioned. For consider; you have fine clothes and your neighbour does not; you have a window and wish to air them. He does not know wherein the true good of man consists, but fancies that it consists in having fine clothes, the very same fancy that you also entertain. Shall he not come, then, and carry them off? Why, when you show a cake to glutinous men and then gulp it down all to yourself, are you not wanting them to snatch it? Stop provoking

them, stop having a window, stop airing your clothes.

Something similar happened to me also the other day. I keep an iron lamp by the side of my household gods, and, on hearing a noise at the window, I ran down. I found that the lamp had been stolen. I reflected that the man who stole it was moved by no unreasonable motive. What then? To-morrow, I say, you will find one of earthenware. Indeed, a man loses only that which he already has. "I have lost my cloak."Yes, for you had a cloak. "I have a pain in my head."You don't have a pain in your horns, do you? Why, then, are you indignant? For our losses and our pains have to do only with the things which we possess.

"But the tyrant will chain——"What? Your leg. "But he will cut off——"What? Your neck. What, then, will he neither chain nor cut off? Your moral purpose. This is why the ancients gave us the injunction, "Know thyself."What follows, then? Why, by the Gods, that one ought to practise in small things, and beginning with them pass on to the greater. "I have a headache."Well, do not say "Alas!" "I have an ear-ache."Do not say "Alas!" And I am not saying that it is not permissible to groan, only do not groan in the centre of your being. And if your slave is slow in bringing your bandage, do not cry out and make a wry face and say, "Everybody hates me."Why, who would not hate such a person? For the future put your confidence in these doctrines and walk about erect, free, not putting your confidence in the size of your body, like an athlete; for you ought not to be invincible in the way an ass is invincible.

Who, then, is the invincible man? He whom nothing that is outside the sphere of his moral purpose can dismay. I then proceed to consider the circumstances one by one, as I would do in the case of the athlete. "This fellow has won the first round. What, then, will he do in the second? What if it be scorching hot? And what will he do at Olympia?"It is the same way with the case under consideration. If you put a bit of silver coin in a man's way, he will despise it. Yes, but if you put a bit of a wench in his way, what then? Or if it be in the dark, what then? Or if you throw a bit of reputation in his way, what then? Or abuse, what then? Or praise, what then? Or death, what then? All these things he can overcome. What, then, if it be scorching hot—that is, what if he be drunk? What if he be melancholy-mad? What if asleep? The man who passes all these tests is what I mean by the invincible athlete.

### 1.19

How ought we to bear ourselves toward tyrants?

If a man possesses some superiority, or thinks at least that he does, even though he does not, it is quite unavoidable that this man, if he is uneducated,

becomes puffed up on account of it. For example, the tyrant exclaims, "I am the mightiest in the world."Very well, what can you do for me? Can you secure for me desire that is free from any hindrance? How can you? Do you have it yourself? Can you secure for me aversion proof against encountering what it would avoid? Do you have it yourself? Or infallible choice? And where can you claim a share in that? Come, when you are on board ship, do you feel confidence in yourself, or in the skilled navigator? And when you are in a chariot, in whom do you feel confidence other than the skilled driver. And how is it in the other arts? The same way. What does your power amount to, then? "All men pay attention to me."Yes, and I pay attention to my little plate and wash it and wipe it out, and for the sake of my oil-flask I drive a peg in the wall. What follows, then? Are these things superior to me? No, but they render me some service, and therefore I pay attention to them. Again, do I not pay attention to my donkey? Do I not wash his feet? Do I not curry him? Do you not know that every man pays attention to himself, and to you just as he does to his donkey? For who pays attention to you as to a man? Point him out to me. Who wishes to become like you? Who becomes a zealous follower of yours as men did of Socrates? "But I can cut off your head."Well said! I had forgotten that I ought to pay attention to you, as to fever or cholera, and set up an altar to you, just as in Rome there is an altar to the God Fever.

What is it, then, that disturbs and bewilders the multitude? Is it the tyrant and his bodyguards? How is that possible? Nay, far from it! It is not possible that that which is by nature free should be disturbed or thwarted by anything but itself. But it is a man's own judgements that disturb him. For when the tyrant says to a man, "I will chain your leg,"the man who has set a high value on his leg replies, "Nay, have mercy upon me,"while the man who has set a high value on his moral purpose replies, "If it seems more profitable to you to do so, chain it." "Do you not care?" "No, I do not care." "I will show you that I am master." "How can you be my master? Zeus has set me free. Or do you really think that he was likely to let his own son be made a slave? You are, however, master of my dead body, take it." "You mean, then, that when you approach me you will not pay attention to me?" "No, I pay attention only to myself. But if you wish me to say that I pay attention to you too, I tell you that I do so, but only as I pay attention to my pot." This is not mere self-love; such is the nature of the animal man; everything that he does is for himself. Why, even the sun does everything for its own sake, and, for that matter, so does Zeus himself. But when Zeus wishes to be "Rain-bringer," and "Fruit-giver," and "Father of men and of gods," you can see for yourself that he cannot achieve these works, or win these appellations, unless he proves himself useful to the common interest; and in general he has so constituted the nature of the rational animal man, that he can attain nothing of his own

proper goods unless he contributes something to the common interest. Hence it follows

## vocabulary

ἀγνοέω be ignorant of ~gnostic  
 ἀγοράζω do commerce ~agora  
 ἀκοή hearing ~acoustic  
 ἀκοινώνητος not shared, not sharing in  
 ἀλλόκοτος weird  
 ἀναγιγνώσκω recognize, read, understand, persuade  
 ἀναγκαῖος coerced, coercing, slavery  
 ἀναλαμβάνω take up, recover, resume  
 ἀναστρέφω act: overturn; mid: find oneself in ~atrophy  
 ἀπαλλαξείω wish to get rid of  
 ἀπαλλάσσω free from, remove; be freed, depart  
 ἀπαντάνω encounter, come upon  
 ἀπαξ once  
 ἀποβάλλω throw away, lose  
 ἀπτω set on fire; attach; mid: touch, seize ~haptic  
 ἀρκέω satisfy; ward off, defend; suffice  
 ἄφνω suddenly, surprisingly  
 ἀφορμάω depart, depart from ~hormone  
 ἀφορμή starting point; means  
 ἀφροσύνη folly ~frenzy  
 ἀφρων senseless, unthinking ~frenzy  
 ἀχρηστος useless, unprofitable  
 βιβλίον paper, book  
 βίος life ~biology  
 βιόω live; (mp) make a living ~biology  
 γραμματικός literate; grammar  
 δαιμών -ονος (m, 3) a god, fate, doom ~demon  
 δαπανάω spend, consume, waste  
 δέρμα -τος (n, 3) skin, hide ~dermatology

δηνάριον type of coin  
 διακρίνω (ii) separate, sort ~critic  
 διάκρισις -εως (f) separation, decision  
 δόγμα -τος (n, 3) belief, legal decision  
 δοκιμάζω test, approve  
 δοκιμασία examination, scrutiny  
 εἰκός likely  
 εἰσφέρω carry into/along; propose ~bear  
 εἶτα then, therefore, next  
 εἰωθα be accustomed, in the habit  
 ἐκδέχομαι receive; succeed to a position  
 ἐκκλίνω (i) turn away, back down, shun  
 ἐκτυφλόω make completely blind  
 ἐλπίζω (mid, pf) hope, expect; (act) cause to do so (rare) ~voluptuary  
 ἐνταῦθα there, here  
 ἐξαίφνης suddenly  
 ἐξαπατάω trick, cheat ~apatosaurus  
 ἐξευρίσκω find; discover ~eureka  
 ἐπακολουθέω chase; accrue  
 ἐπιθυμέω (ü) wish, covet  
 ἐπιθύμω (i) rush at, be eager ~θύω  
 ἐπισκέπτομαι look upon, inspect  
 εὐχαριστέω do a favor for; be thankful  
 ἐφίστημι set; (mp) come/be near, direct, stop ~station  
 ζημία loss, penalty ~zeal  
 ἡγεμονικός showing leadership  
 θεραπεύω help, serve; flatter, defer to ~therapy  
 θεωρέω be sent to consult an oracle; observe, contemplate  
 θύω (ü) rush; sacrifice ~θύω  
 ιερωσύνη priesthood, ceremonies  
 καθεύδω lie down  
 καίτοι and yet; and in fact; although

καταπίνω (i) swallow	προσπίπτω attack; befall; kow-tow
καταφιλέω kiss, caress	προσφέρω present; resemble; add
κέλυφος -εος (ū, n, 3) sheath, shell	προσχράσμαι use
κομφός clever, urbane, pleasant	πωλέω sell
λίαν very	πώποτε never
λίθος (f) stone ~monolith	ρόδινος of roses
λύχνος lamp	σήμερον today
μάθημα -τος (n, 3) lesson, knowledge	στάσις -εως (f) placing; faction
μαίνομαι be berserk ~maenad	στέφανος ring
μουσικός musical, aesthetic	στεφανόω crown
νόμισμα -τος (n, 3) institution; coin	συμφέρω bring together; be expedient; agree; (mp) happen ~bear
όβελίσκος rod, obelisk	συνήδομαι rejoice, sympathize with
ὅπου where	ταλαιπωρος suffering, miserable
ὅρεγω hold out, offer, thrust ~reach	τελευταῖος last, final
οὐδαμῶς in no way	τέχνη craft, art, plan, contrivance ~technology
οὐδέτερος neither	τιμάω (i) honor, exalt
οὐσία property; essence	τράχηλος neck ~trachea
όφείλω owe, should, if only	τύραννος tyrant
παντελής complete, absolute	ὕλη (ū) forest, firewood
παραλαμβάνω receive, undertake, associate with	ὑπειμι be under
παρασκευή preparation	φαντασία appearance; imagination
παρέρχομαι pass, escape	φιλόσοφος wisdom-loving
περιπατέω walk around	φορέω frequentative of φέρω, to carry ~bear
πέρονημι export, sell as a slave ~porno	φρόνησις -εως (f) intention; wisdom
πιπράσκω export, sell as a slave ~porno	φρόνιμος sensible, prudent
πλανάω lead astray; (mp) wander ~plankton	φύσις -εως (f) nature (of a thing) ~physics
πονέω work; be busy ~osteopenia	φύω produce, beget; clasp ~physics
πόνος toil, suffering ~osteopenia	χάσκω gape
πότε when?	χρεία need, use
προιγγέομαι go first	χρῆσις -τος (f) use, usage
προσέχω direct to; think about	φοφέω make a noise
πρόσθεσις -εως (f) attachment, addition	φόφος noise
	ώφελιμος helping, useful

ἀφέλμιον προσφέρηται.

Οὕτως οὐκέτι ἀκοινώνητον<sup>1</sup> γίνεται τὸ πάντα αὐτοῦ ἐνεκα ποιεῖν.

Ἐπεὶ τί ἐκδέχῃ; ὅντις ἀποστῆται αὐτοῦ καὶ τοῦ ἰδίου συμφέροντος; καὶ πῶς ἔτι μία καὶ ἡ αὐτὴ ἀρχὴ πᾶσιν ἔσται ἡ πρὸς αὐτὰ οὐκείωσις;

Τί οὖν; ὅταν ὑπῆ δόγματα ἀλλόκοτα<sup>2</sup> περὶ τῶν ἀπροαιρέτων πώς ὅντων ἀγαθῶν καὶ κακῶν, πᾶσα ἀνάγκη θεραπεύειν τοὺς τυράννους.

Ὦ Φελον γὰρ τοὺς τυράννους μόνον, τοὺς κοιτωνίτας δ' οὐ. πῶς δὲ καὶ φρόνιμος γίνεται ἐξαίφνης ὁ ἀνθρωπος, ὅταν Καῖσαρ αὐτὸν ἐπὶ τοῦ λασάνου ποιήσῃ· πῶς εὐθὺς λέγομεν φρονίμως μοι λελάηκεν Φηλικίων.

Ὦ θελον αὐτὸν ἀποβληθῆναι τοῦ κοπρῶνος, ὅντα πάλιν ἄφρων σοι δοκῆ.

Εἶχέν τινα Ἐπαφρόδιτος σκυτέα, δὸν διὰ τὸ ἀχρηστον εἶναι ἐπώλησεν. εἶτα ἐκείνος κατά τινα δαίμονα ἀγορασθεὶς ὑπό τινος τῶν Καισαριανῶν τοῦ Καίσαρος σκυτεὺς ἐγένετο. εἰδεις ἂν πῶς αὐτὸν ἐτίμα ὁ Ἐπαφρόδιτος·

Τί πράσσει Φηλικίων ὁ ἀγαθός;

Φιλῶ σε. εἶτα εἴ τις ἡμῶν ἐπύθετο τί ποιεῖ αὐτός; ἐλέγετο ὅτι μετὰ Φηλικίωνος βουλεύεται περί τινος.

Οὐχὶ γὰρ πεπράκει αὐτὸν ὡς ἀχρηστον; τίς οὖν αὐτὸν ἄφνω φρόνιμον ἐποίησεν;

Τοῦτ' ἔστι τὸ τιμᾶν ἄλλο τι ἢ τὰ προαιρετικά.

Ὦ ξίωται δημαρχίας. πάντες οἱ ἀπαντῶντες συνήδονται· ἄλλος τοὺς ὀφθαλμοὺς καταφιλεῖ, ἄλλος τὸν τράχηλον, οἱ δοῦλοι τὰς χεῖρας. ἔρχεται εἰς οἶκον, εύρισκει λύχνους ἀπτομένους. ἀναβαίνει εἰς τὸ Καπιτώλιον, ἐπιθύει.

<sup>1</sup> not shared, not sharing in    <sup>2</sup> weird

Τίς οὖν πώποτε ὑπέρ τοῦ ὀρεχθῆναι καλῶς ἔθυσεν; ὑπέρ τοῦ ὄρμῆσαι κατὰ φύσιν; ἐκεῖ γάρ καὶ θεοῖς εὐχαριστοῦμεν, ὅπου τὸ ἀγαθὸν τιθέμεθα.

Σήμερόν τις ὑπέρ ιερωσύνης ἐλάλει μοι τοῦ Αὔγουστου. λέγω αὐτῷ ἀνθρωπε, ἄφες τὸ πρᾶγμα· δαπανήσεις πολλὰ εἰς οὐδέν.— ἀλλ’ οἱ τὰς φωνάς, φησί, γράφοντες γράψουσι τὸ ἐμὸν ὄνομα.— μή τι οὖν σὺ τοῦς ἀναγιγνώσκουσι λέγεις παρών· ἐμὲ γεγράφασιν;

Εἰ δὲ καὶ νῦν δύνασαι παρεῖναι πᾶσιν, ἐὰν ἀποθάνησ, τί ποιήσεις;— μενεῖ μου τὸ ὄνομα.— γράψου αὐτὸς εἰς λίθον καὶ μενεῖ. ἄγε ἔξω δὲ Νικοπόλεως τίς σου μνεία;— ἀλλὰ χρυσοῦν στέφανον φορήσω.— εὶς ἄπαξ ἐπιθυμεῖς στεφάνου, ρόδινον<sup>3</sup> λαβὼν περίθου· ὅφει γάρ κομψότερον.

## 1.20

Περὶ τοῦ λόγου πῶς αὐτοῦ θεωρητικός ἐστιν.

Πᾶσα τέχνη καὶ δύναμις προηγουμένων τινῶν ἐστι θεωρητική.

“Οταν μὲν οὖν ὁμοειδῆς τοῖς θεωρουμένοις καὶ αὐτῇ, ἀναγκαίως καὶ αὐτῆς γίνεται θεωρητική· ὅταν δὲ ἀνομογενής, οὐ δύναται θεωρεῖν ἑαυτήν.

Οἶον σκυτικὴ περὶ δέρματα ἀναστρέφεται, αὐτὴ δὲ παντελῶς<sup>4</sup> ἀπήλλακται τῆς ὕλης τῶν δερμάτων· διὰ τοῦτο οὐκ ἐστιν αὐτῆς θεωρητική.

Γραμματικὴ πάλιν περὶ τὴν ἐγγράμματον φωνήν· μή τι οὖν ἐστι καὶ αὐτῇ ἐγγράμματος φωνή; οὐδαμῶς. διὰ τοῦτο οὐ δύναται θεωρεῖν ἑαυτήν. ὁ οὖν λόγος πρὸς τί ποτε ὑπὸ τῆς φύσεως παρεῖληπται;

Πρὸς χρῆσιν φαντασιῶν οἴαν δεῖ. αὐτὸς οὖν τί ἐστιν; σύστημα ἐκ ποιῶν φαντασιῶν. οὕτως γίνεται φύσει καὶ αὐτοῦ θεωρητικός.

Πάλιν ἡ φρόνησις<sup>5</sup> τίνα θεωρήσουσα παρελήλυθεν; ἀγαθὰ καὶ κακὰ

<sup>3</sup> of roses   <sup>4</sup> complete, absolute   <sup>5</sup> intention; wisdom

καὶ οὐδέτερα.<sup>6</sup> αὐτὴν οὖν τί ἔστιν; ἀγαθόν. ἡ δὲ ἀφροσύνη<sup>7</sup> τί ἔστιν; κακόν. ὁρᾶς οὖν ὅτι ἀναγκαίως καὶ αὐτῆς γίνεται καὶ τῆς ἐναντίας θεωρητική;

Διὰ τοῦτο ἔργον τοῦ φιλοσόφου τὸ μέγιστον καὶ πρῶτον δοκιμάζειν τὰς φαντασίας καὶ διακρίνειν καὶ μηδεμίαν ἀδοκύμαστον προσφέρεσθαι.

Οράτε ἐπὶ τοῦ νομίσματος, ὅπου δοκεῖ τι εἶναι πρὸς ἡμᾶς, πῶς καὶ τέχνην ἔξευρήκαμεν καὶ ὅσοις ὁ ἀργυρογνάμων προσχρῆται πρὸς δοκιμασίαν<sup>8</sup> τοῦ νομίσματος, τῇ ὄψει, τῇ ἀφῇ, τῇ ὀσφρασίᾳ, τὰ τελευταῖα τῇ ἀκοῇ.

Τήξεις τὸ δηνάριον<sup>9</sup> τῷ ψόφῳ προσέχει καὶ οὐχ ἅπαξ ἀρκεῖται ψοφήσαντος,<sup>10</sup> ἀλλ’ ὑπὸ τῆς πολλῆς προσοχῆς μουσικὸς<sup>11</sup> γίνεται.

Οὕτως ὅπου διαφέρειν οἰόμεθα τὸ πλανᾶσθαι τοῦ μὴ πλανᾶσθαι, ἐνταῦθα πολλὴν προσοχὴν εἰσφέρομεν εἰς διάκρισιν τῶν διαπλανῶν δυναμένων, ἐπὶ δὲ ταλαιπώρου ἡγεμονικοῦ χάσκοντες καὶ καθεύδοντες, πᾶσαν φαντασίαν παραπροσδεχόμεθα· ἡ γὰρ ζημία οὐ προσπίπτει.

Οταν οὖν θέλῃς γνῶναι, πῶς ἔχεις περὶ μὲν τὰγαθὰ καὶ κακὰ ἀνεμένως, περὶ τὰδιάφορα δὲ ἐσπευσμένως, ἐπίστησον πῶς ἔχεις πρὸς τὸ ἐκτυφλωθῆναι καὶ πῶς πρὸς τὸ ἐξαπατηθῆναι καὶ γνῶσῃ ὅτι μακρὰν εἰ τοῦ ὡς δεῖ πεποιθέναι περὶ ἀγαθῶν καὶ κακῶν.

Άλλὰ πολλῆς ἔχει χρείαν παρασκευῆς καὶ πόνου πολλοῦ καὶ μαθημάτων.<sup>12</sup> τί οὖν; ἐλπίζεις ὅτι τὴν μεγίστην τέχνην ἀπὸ ὀλίγων ἔστιν ἀναλαβεῖν;

Καίτοι αὐτὸς μὲν ὁ προηγούμενος λόγος τῶν φιλοσόφων λίαν ἔστιν ὀλίγος. εἰ θέλεις γνῶναι, ἀνάγνωθι τὰ Ζήνωνος καὶ ὄψει.

Τί γὰρ ἔχει μακρὸν εἰπεῖν ὅτι τέλος ἔστι τὸ ἔπεισθαι θεοῖς, οὐσίᾳ δὲ

<sup>6</sup> neither <sup>7</sup> folly <sup>8</sup> examination, scrutiny <sup>9</sup> type of coin <sup>10</sup> make a noise <sup>11</sup> musical, aesthetic <sup>12</sup> lesson, knowledge

ἀγαθοῦ χρῆσις οὕτα δεῖ φαντασιῶν;

Λέγε τί οὖν ἔστι θεὸς καὶ τί φαντασία; καὶ τί ἔστι φύσις ἢ ἐπὶ μέρους καὶ τί ἔστι φύσις ἢ τῶν ὅλων;

Ὕδη μακρόν. ἂν οὖν ἐλθῶν Ἐπίκουρος εἴπῃ, ὅτι ἐν σαρκὶ δεῖ εἶναι τὸ ἀγαθόν, πάλιν μακρὸν γίνεται καὶ ἀνάγκη ἀκοῦσαι τί τὸ προηγούμενόν ἔστιν ἐφ' ἡμῶν, τί τὸ ὑποστατικὸν καὶ οὐσιῶδες. ὅτι τὸ κοχλίσιον ἀγαθὸν οὐκ εἰκὸς εἶναι ἐν τῷ κελύφει, τὸ οὖν τοῦ ἀνθρώπου εἰκός;

Σὺ δ' αὐτὸς τί κυριώτερον ἔχεις, Ἐπίκουρε; τί ἔστιν ἐν σοὶ τὸ βουλευόμενον, τὸ ἐπισκεπτόμενον ἔκαστα, τὸ περὶ τῆς σαρκὸς αὐτῆς ὅτι τὸ προηγούμενόν ἔστιν τὸ ἐπικρίνον;

Τί δὲ καὶ λύχνον ἄπτεις καὶ πονεῖς ὑπὲρ ἡμῶν καὶ τηλικαῦτα βιβλία γράφεις; ἵνα μὴ ἀγνοήσωμεν ἡμεῖς τὴν ἀλήθειαν; τίνες ἡμεῖς; τί πρὸς σὲ ὄντες; οὕτω μακρὸς ὁ λόγος γίνεται.

## 1.21

Πρὸς τοὺς θαυμάζεσθαι θέλοντας.

“Οταν τις ἦν δεῖ στάσιν ἔχῃ ἐν τῷ βίῳ, ἔξω οὐ κέχηγεν.

Ὕποθαυμα, τί θέλεις σοι γενέσθαι; ἐγὼ μὲν ἀρκοῦμαι, ἂν ὀρέγωμαι καὶ ἐκκλίνω κατὰ φύσιν, ἀν ὄρμῇ καὶ ἀφορμῇ χρῶμαι ὡς πέφυκα, ἂν προσθέσει, ἂν ἐπιβολῇ, ἂν συγκαταθέσει. τί οὖν ἡμῖν ὀβελίσκον<sup>13</sup> καταπιὼν περιπατέσ;

“Ηθελον, ἵνα με καὶ οἱ ἀπαντῶντες θαυμάζωσιν καὶ ἐπακολουθοῦντες ἐπικραυγάζωσιν” ὡς μεγάλου φιλοσόφου.

Τίνες εἰσὶν οὗτοι, ὑφ' ὧν θαυμάζεσθαι θέλεις; οὐχ οὗτοί εἰσι, περὶ ὧν ἔλαθας λέγειν ὅτι μαίνονται; τί οὖν; ὑπὸ τῶν μαίνομένων θαυμάζεσθαι θέλεις;

<sup>13</sup> rod, obelisk

that it can no longer be regarded as unsocial for a man to do everything for his own sake. For what do you expect? That a man should neglect himself and his own interest? And in that case how can there be room for one and the same principle of action for all, namely, that of appropriation to their own needs?

What then? When men entertain absurd opinions about what lies outside the province of the moral purpose, counting it good or bad, it is altogether unavoidable for them to pay attention to the tyrant. Aye, would that it were merely the tyrants and not their chamberlains too! And yet how can the man suddenly become wise when Caesar puts him in charge of his chamberpot? How can we forthwith say "Felicio has spoken wisely to me"? I would that he were deposed from the superintendency of the dunghill, that you may think him a fool again! Epaphroditus owned a certain cobbler whom he sold because he was useless; then by some chance the fellow was bought by a member of Caesar's household and became cobbler to Caesar. You should have seen how Epaphroditus honoured him! "How is my good Felicio, I pray you?" he used to say. And then if someone asked us, "What is your master doing?" he was told, "He is consulting Felicio about something or other." Why, had he not sold him as being useless? Who, then, had suddenly made a wise man out of him? This is what it means to honour something else than what lies within the province of the moral purpose.

"He has been honoured with a tribuneship," someone says. All who meet him offer their congratulations; one man kisses him on the eyes, another on the neck, his slaves kiss his hands. He goes home; he finds lamps being lighted. He climbs up the Capitol and offers sacrifice. Now who ever sacrificed as a thank-offering for having had right desire, or for having exercised choice in accordance with nature? For we give thanks to the gods for that wherein we set the good.

To-day a man was talking to me about a priesthood of Augustus. I say to him, "Man, drop the matter; you will be spending a great deal to no purpose." "But," says he, "those who draw up deeds of sale will inscribe my name." "Do you really expect, then, to be present when the deeds are read and say, 'That is my name they have written'? And even supposing you are now able to be present whenever anyone reads them, what will you do if you die?" "My name will remain after me." "Inscribe it on a stone and it will remain after you. Come now, who will remember you outside of Nicopolis?" "But I shall wear a crown of gold." "If you desire a crown at all, take a crown of roses and put it on; you will look much more elegant in that."

## 1.20

How the reasoning faculty contemplates itself Every art and faculty makes certain things the special object of its contemplation. Now when the art or faculty itself is of like kind with what it contemplates, it becomes inevitably self-contemplative; but when it is of unlike kind, it cannot contemplate itself. For example, the art of leather-working has to do with hides, but the art itself is altogether different from the material of hides, wherefore it is not self-contemplative. Again, the art of grammar has to do with written speech; it is not, therefore, also itself written speech, is it? Not at all. For this reason it cannot contemplate itself. Well then, for what purpose have we received reason from nature? For the proper use of external impressions. What, then, is reason itself? Something composed out of a certain kind of external impressions. Thus it comes naturally to be also self-contemplative. Once more, what are the things that wisdom has been given us to contemplate? Things good, bad, and neither good nor bad. What, then, is wisdom itself? A good. And what is folly? An evil. Do you see, then, that wisdom inevitably comes to contemplate both itself and its opposite? Therefore, the first and greatest task of the philosopher is to test the impressions and discriminate between them, and to apply none that has not been tested. You all see in the matter of coinage, in which it is felt that we have some interest, how we have even invented an art, and how many means the tester employs to test the coinage— sight, touch, smell, finally hearing; he throws the denarius down and then listens to the sound, and is not satisfied with the sound it makes on a single test, but, as a result of his constant attention to the matter, he catches the tune, like a musician. Thus, where we feel that it makes a good deal of difference to us whether we go wrong or do not go wrong, there we apply any amount of attention to discriminating between things that are capable of making us go wrong, but in the case of our governing principle, poor thing, we yawn and sleep and erroneously accept any and every external impression; for here the loss that we suffer does not attract our attention.

When, therefore, you wish to realize how careless you are about the good and the evil, and how zealous you are about that which is indifferent, observe how you feel about physical blindness on the one hand, and mental delusion on the other, and you will find out that you are far from feeling as you ought about things good and things evil. "Yes, but this requires much preparation, and much hard work, and learning many things." Well, what then? Do you expect it to be possible to acquire the greatest art with a slight effort? And yet the chief doctrine of the philosophers is extremely brief. If you would know, read what Zeno has to say and you will see. For what is there lengthy in his statement: "To follow the gods is man's end, and the essence of good is the proper use of external impressions"? Ask, "What, then, is God, and what

is an external impression? And what is nature in the individual and nature in the universe?"You already have a lengthy statement. If Epicurus should come and say that the good ought to be in the flesh, again the explanation becomes lengthy, and you must be told what is the principal faculty within us, and what our substantial, and what our essential, nature is. Since it is not probable that the good of a snail lies in its shell, is it, then, probable that the good of man lies in his flesh? But take your own case, Epicurus; what more masterful faculty do you yourself possess? What is that thing within you which takes counsel, which examines into all things severally, which, after examining the flesh itself, decides that it is the principal matter? And why do you light a lamp and toil in our behalf, and write such quantities of books? Is it that we may not fail to know the truth? Who are we? And what are we to you? And so the argument becomes lengthy.

### 1.21

To those who would be admired When a man has his proper station in life, he is not all agape for things beyond it. Man, what is it you want to have happen to you? As for myself, I am content if I exercise desire and aversion in accordance with nature, if I employ choice and refusal as my nature is, and similarly employ purpose and design and assent. Why, then, do you walk around in our presence as though you had swallowed a spit? "It has always been my wish that those who meet me should admire me and as they follow me should exclaim, 'O the great philosopher!'"Who are those people by whom you wish to be admired? Are they not these about whom you are in the habit of saying that they are mad? What then? Do you wish to be admired by the mad?



## vocabulary

ἄγαλμα -τος (n, 3)	ornament, glory, statue	ἐνθεν thence, whence
ἀγωνίζομαι	contend, exert oneself	ἐνταῦθα there, here
ἀθλητής ἀεθλητού (m, 1)	athlete, contestant ~athlete	ἐντεῦθεν thence
αἰρετός	takeable, desirable ~heresy	ἐντίθημι load; mp: take to heart ~thesis
ἀναστρέψω	act: overturn; mid: find oneself in ~atrophy	ἐπιβουλή a plot, scheme ~volunteer
ἀνδράποδον	-ς slave ~androgynous	ἐπινοέω intend
ἀνδρεῖος	of a man, manly	ἐπισείω shake something at ~seismic
ἀνέχω	raise; mid: endure, submit	ἐπιστρέφω turn towards ~atrophy
ἀνόσιος	unholy	ἐπιτιμάω honor, blame
ἀπαγγέλω	announce, order, promise ~angel	εὐδαιμονέω be lucky, happy
ἄπαξ	once	ἐφαρμόζω well fitted to ~harmony
ἀπλός	single; simple ~haploid	ζήτησις -εως (f) search, inquiry
ἀποδέχομαι	accept ~doctrine	θηριώδης savage, wild
ἀπολείπω	leave behind, fail ~eclipse	ἰδρώς sweat ~exude
ἀπολιμπάνω	leave behind, fail	ἱμάτιον toga, cloth
ἀποσπάω	tear/drag away	καθήκω come down, (a day) to fall, arrive; be proper
ἀποτυγχάνω	fail	καθίημι (ii) speed down upon; take down ~jet
ἀρέσκω	please, satisfy; make amends	καταγελάω laugh at, deride
ἀτυχέω	be unlucky	κατακλαίω break off, break short
ἀφαιρέω	take away ~heresy	κατάσκοπος spy, inspector
βλάπτω	break, make fail	κέλυφος -εος (ō, n, 3) sheath, shell
γέρας -ως (n, 3)	reward, honor	κλαίω weep
γονεύς -ος (m)	parent	κλέπτω steal
δαίμων -ονος (m, 3)	a god, fate, doom ~demon	κοινός communal, ordinary
δακτύλιος	ring	κοινωνός partner
δειλός	wretched, poor, cowardly	κρείσσων more powerful; better
~Deimos		κτῆσις -ος (f) chattels
διαιρέω	divide, distinguish, distribute	κωλύω (ō) hinder, prevent
δίχα	in two, in two ways	λίαν very
ἐγκέφαλος	brain	λοιδορία railing, abuse
εἴται	then, therefore, next	λύκος wolf ~lycanthropy
ἐμπίπτω	fall into; attack ~petal	λύπη distress
ἐνδέχομαι	accept, admit, be possible	μαίνομαι be berserk ~maenad
ἐνθάδε	here, hither	μαντεύομαι to divine ~mantis
		μεθίημι let go, cease; (mid) speed off ~jet
		μέλος -ους (n, 3) limb; melody
		μέλω concern, interest, be one's

responsibility	ὁίπτω hurl
μεταδιώκω pursue	ὁώμη strength, might
μετατίθημι set or cause among	σεαυτοῦ yourself
~thesis	σιωπάω be silent
μέτειμι be among, go, follow ~ion	σκιά shadow ~shadow
μισέω (i) hate, wish to prevent	σοφός skilled, clever, wise
~misogyny	στάσις -εως (f) placing; faction
μυῖα fly	στέργω love; be content
μῦς mouse	συγγιγνώσκω acknowledge; pardon
μωρός stupid	συμβάλλω pit against; compare;
ναός (α) temple, shrine ~nostalgia	mp: meet, fall in with ~ballistic
νεανίσκος (α) young man	συμφέρω bring together; be
οὐκοῦν not so?; and so	expedient; agree; (mp) happen
οὐσία property; essence	~bear
παιδεύω raise; train	σωτήρ -ος (m) savior
παιδίον young child; slave	ταράσσω mess things up ~trachea
πάντως by all means	τραχύς (α) rough ~trachea
πενία poverty ~osteopenia	τρέχω run, spin
περιύστημι be around; turn out	τυραννίς -δος (f) tyranny
~station	ὑγίεια health
πλησίος near, neighboring	ὑέτιος rainy, of rain, bringing rain
πόθεν from where?	φιλοσοφέω philosophize, study
ποῖος what kind	φιλόσοφος wisdom-loving
πολιός gray ~polio	φιλοστοργία love, affection
πολιτεύω (i) be a free citizen	φοβερός frightful, afraid
πότερος which, whichever of two	φροντίζω consider, ponder
ποῦ where?	φυγή flight, means of escape
πρέπω be conspicuous, preeminent	~fugitive
~refurbish	φυσικός natural
προαίρεσις -εως (f) plan, preference	φύσις -εως (f) nature (of a thing)
πρόβατον cattle, flocks, herds	~physics
προλαμβάνω anticipate; be	φύω produce, beget; clasp ~physics
prejudiced	χοιρειος pork
προτιμάω (i) prefer, pay attention to	φόφος noise
πυρετός fever ~pyre	ώδίνω (i) be in pain
ὁγγυνμι (ο) to break	

## 1.22

Περὶ τῶν προλήψεων.

Προλήψεις κοιναὶ πάσιν ἀνθρώποις εἰσίν· καὶ πρόληψις προλήψει οὐ μάχεται. τίς γὰρ ἡμῶν οὐ τίθησιν, ὅτι τὸ ἀγαθὸν συμφέρον ἔστι ἔστι καὶ αἱρέτὸν<sup>1</sup> καὶ ἐκ πάσης αὐτὸς περιστάσεως δεῖ μετιέναι καὶ διώκειν; τίς δὲ ἡμῶν οὐ τίθησιν, ὅτι τὸ δίκαιον καλόν ἔστι καὶ πρέπον;

Πότ’ οὖν ἡ μάχη γίνεται; περὶ τὴν ἐφαρμογὴν τῶν προλήψεων ταῖς ἐπὶ μέρους οὐσίαις, ὅταν ὁ μὲν εἴπη καλῶς ἐποίησεν, ἀνδρεῖός<sup>2</sup> ἔστιν οὐ, ἀλλ’ ἀπονενοημένος. ἔνθεν ἡ μάχη γίνεται τοῖς ἀνθρώποις πρὸς ἀλλήλους.

Αὕτη ἔστιν ἡ Ἰουδαίων καὶ Σύρων καὶ Αἰγυπτίων καὶ Ψωμαίων μάχη, οὐ περὶ τοῦ ὅτι τὸ ὅσιον πάντων προτιμητέον καὶ ἐν παντὶ μεταδιωκτέον, ἀλλὰ πότερόν ἔστιν ὅσιον τοῦτο τὸ χοιρείον<sup>3</sup> φαγεῖν ἢ ἀνόσιον.

Ταύτην τὴν μάχην εύρήσετε καὶ Ἀγαμέμνονος καὶ Ἀχιλλέως. κάλει γὰρ αὐτοὺς εἰς τὸ μέσον. τί λέγεις σύ, ὁ Ἀγάμεμνον; οὐ δεῖ γενέσθαι τὰ δέοντα καὶ τὰ καλῶς ἔχοντα;

Δεῖ μὲν οὖν. σὺ δὲ τί λέγεις, ὁ Ἀχιλλεῦ; οὐκ ἀρέσκει σοι γίνεσθαι τὰ καλῶς ἔχοντα; ἐμοὶ μὲν οὖν πάντων μάλιστα ἀρέσκει. ἐφαρμόσατε οὖν τὰς προλήψεις. ἐντεῦθεν ἡ ἀρχὴ μάχης.

Οἱ μὲν λέγει οὐ χρὴ ἀποδιδόναι με τὴν Χρυσηῖδα τῷ πατρί, ὁ δὲ λέγει δεῖ μὲν οὖν. πάντως ὁ ἔτερος αὐτῶν κακῶς ἐφαρμόζει τὴν πρόληψιν τοῦ δέοντος.

Πάλιν ὁ μὲν λέγει οὐκοῦν, εἴ με δεῖ ἀποδοῦναι τὴν Χρυσηῖδα, δεῖ με λαβεῖν ὑμῶν τυος τὸ γέρας, ὁ δέ τὴν ἐμὴν οὖν λάβησ οὐρωμένην;. τὴν σήν φησύν. ἐγὼ οὖν μόνος— ἀλλ’ ἐγὼ μόνος μὴ ἔχω; οὕτως μάχη γίνεται.

<sup>1</sup> takeable, desirable    <sup>2</sup> of a man, manly    <sup>3</sup> pork

Τί οὖν ἔστι τὸ παιδεύεσθαι; μανθάνειν τὰς φυσικὰς προλήψεις ἐφαρμόζειν ταῖς ἐπὶ μέρους οὐσίαις καταλλήλως τῇ φύσει καὶ λοιπὸν διελεῖν, ὅτι τῶν ὄντων τὰ μέν ἔστιν ἐφ' ἡμῖν, τὰ δὲ οὐκ ἐφ' ἡμῖν· ἐφ' ἡμῖν μὲν προαιρεσις καὶ πάντα τὰ προαιρετικὰ ἔργα, οὐκ ἐφ' ἡμῖν δὲ τὸ σῶμα, τὰ μέρη τοῦ σώματος, κτήσεις, γονεῖς, ἀδελφοὶ, τέκνα, πατρίς, ἀπλῶς οἱ κοινωνοί.<sup>4</sup>

Ποῦ οὖν θῶμεν τὸ ἀγαθόν; ποίᾳ οὐσίᾳ αὐτὸν ἐφαρμόσομεν; τῇ ἐφ' ἡμῖν;— εἴτα οὐκ ἔστιν ἀγαθὸν ὑγίεια<sup>5</sup> καὶ ἀρτιότης καὶ ζωή, ἀλλ' οὐδὲ τέκνα οὐδὲ γονεῖς οὐδὲ πατρύς;— καὶ τίς σου ἀνέξεται;

Μεταθῶμεν οὖν αὐτὸν πάλιν ἐνθάδε. ἐνδέχεται οὖν βλαπτόμενον καὶ ἀποτυγχάνοντα τῶν ἀγαθῶν εὐδαιμονεῦν;— οὐκ ἐνδέχεται. — καὶ τὴν πρὸς τοὺς κοινωνοὺς οἵαν δεῖ ἀναστροφήν; καὶ πῶς ἐνδέχεται;

Ἐγὼ γὰρ πέφυκα πρὸς τὸ ἐμὸν συμφέρον. εἰ συμφέρει μοι ἀγρὸν ἔχειν, συμφέρει μοι καὶ ἀφελέσθαι αὐτὸν τοῦ πλησίου· εἰ συμφέρει μοι ἴμάτιον ἔχειν, συμφέρει μοι καὶ κλέψαι αὐτὸν ἐκ βαλανείου. ἔνθεν πόλεμοι, στάσεις, τυραννίδες, ἐπιβουλαί.

Πῶς δ' ἔτι δυνήσομαι τὸ πρὸς τὸν Δία καθῆκον; εἰ γὰρ βλάπτομαι καὶ ἀτυχῶ, οὐκ ἐπιστρέφεται μου. καὶ τί μοι καὶ αὐτῷ, εἰ οὐ δύναται μοι βοηθῆσαι; καὶ πάλιν τί μοι καὶ αὐτῷ, εἰ θέλει μ' ἐν τοιούτοις εἶναι ἐν οἷς εἴμι; ἄρχομαι λοιπὸν μισεῦν αὐτόν.

Τί οὖν ναοὺς ποιοῦμεν, τί οὖν ἀγάλματα,<sup>6</sup> ὡς κακοῖς δαίμοσιν, ὡς πυρετῷ τῷ Διύ; καὶ πῶς ἔτι Σωτὴρ καὶ πῶς Υέτιος καὶ πῶς Ἐπικάρπιος; καὶ μήν, ἀν ἐνταῦθα που θῶμεν τὴν οὐσίαν τοῦ ἀγαθοῦ, πάντα ταῦτα ἔξακολουθεῖ.

Τί οὖν ποιήσωμεν;— αὕτη ἔστι ζήτησις<sup>7</sup> τοῦ φιλοσοφοῦντος τῷ ὄντι καὶ ὀδύνοντος· νῦν ἐγὼ οὐχ ὄρῳ τί ἔστι τὸ ἀγαθὸν καὶ τὸ κακόν· οὐ μαίνομαι;

Ναι· ἀλλ' ἂν ἐνταῦθα που θῶ τὸ ἀγαθόν, ἐν τοῖς προαιρετικοῖς,

<sup>4</sup> partner    <sup>5</sup> health    <sup>6</sup> ornament, glory, statue    <sup>7</sup> search, inquiry

πάντες μου καταγελάσονται. ήξει τις γέρων πολιὸς χρυσοῦς δακτυλίους<sup>8</sup> ἔχων πολλούς, εἶτα ἐπισείσας τὴν κεφαλὴν ἐρεῖ ἄκουσον μου, τέκνον· δεῖ μὲν καὶ φιλοσοφεῖν, δεῖ δὲ καὶ ἐγκέφαλον ἔχειν· ταῦτα μωρά ἔστιν. σὺ παρὰ τῶν φιλοσόφων μανθάνεις συλλογισμόν, τί δέ σοι ποιητέον ἔστιν, σὺ κάλλιον οἶδας ἢ οἱ φιλόσοφοι. ἄνθρωπε, τί οὖν μοι ἐπιτιμᾶς, εἰ οἶδα;

Τούτῳ τῷ ἀνδραπόδῳ τί εἴπω;

Ἄν σιωπῶ, ρήγνυνται ἐκεῖνος. ὡς δεῖ λέγειν ὅτι σύγγνωθί μοι ὡς τοῖς ἐρῶσιν· οὐκ εἰμὶ ἐμαυτοῦ, μαίνομαι.

### 1.23

Πρὸς Ἐπίκουρον.

Ἐπινοεῖ καὶ Ἐπίκουρος ὅτι φύσει ἐσμὲν κοινωνικοί, ἀλλ’ ἄπαξ ἐν τῷ κελύφῳ θεὶς τὸ ἀγαθὸν ἡμῶν οὐκέτι δύναται ἀλλο οὐδὲν εἰπεῖν.

Πάλιν γὰρ ἐκείνου λίαν κρατεῖ, ὅτι οὐ δεῖ ἀπεσπασμένον οὐδὲν τῆς τού ἀγαθοῦ οὐσίας οὔτε θαυμάζειν οὔτ’ ἀποδέχεοθαι· καὶ καλῶς αὐτοῦ κρατεῖ.

Πῶς οὖν ὑπονοητικοί ἐσμεν, οἷς μὴ φυσικὴ ἔστι πρὸς τὰ ἔγγονα φιλοστοργία; διὰ τί ἀποσυμβουλεύεις τῷ σοφῷ τεκνοτροφεῖν; τί φοβῇ μὴ διὰ ταῦτα εἰς λύπας ἐμπέσῃ;

Διὰ γὰρ τὸν μῦν<sup>9</sup> τὸν ἔσω τρεφόμενον ἐμπίπτει; τί οὖν αὐτῷ μέλει, ἀν μυδίον μικρὸν ἔσω κατακλαίῃ αὐτοῦ;

Ἄλλ’ οἶδεν, ὅτι, ἀν ἄπαξ γένηται παιδίον, οὐκέτι ἐφ’ ἡμῖν ἔστι μὴ στέργειν<sup>10</sup> μηδὲ φροντίζειν ἐπ’ αὐτῷ.

Διὰ τοῦτο φησὶν οὐδὲ πολιτεύσεσθαι<sup>11</sup> τὸν νοῦν ἔχοντα· οἶδεν γὰρ τίνα δεῖ ποιεῖν τὸν πολιτευόμενον· ἐπείτοι εἰ ὡς ἐν μνίαις<sup>12</sup> μέλλεις ἀναστρέφεσθαι, τί κωλύει;

<sup>8</sup> ring    <sup>9</sup> mouse    <sup>10</sup> love; be content    <sup>11</sup> be a free citizen    <sup>12</sup> fly

Ἄλλ' ὅμως εἰδὼς ταῦτα τολμᾶς λέγειν ὅτι μὴ ἀναιρώμεθα τέκνα.  
ἀλλὰ πρόβατον μὲν οὐκ ἀπολείπει τὸ αὐτοῦ ἔγγονον οὐδὲ λύκος,<sup>13</sup>  
ἄνθρωπος δ' ἀπολείπει;

Τί θέλεις; μωρὸς ἡμᾶς εἶναι ὡς τὰ πρόβατα; οὐδὲ ἐκεῖνα ἀπολείπει.  
θηριώδεις ὡς τοὺς λύκους; οὐδὲ ἐκεῖνοι ἀπολείπουσιν.

Ἄγε, τίς δέ σοι πείθεται ἵδων παιδίον αὐτοῦ κλαῖσιν ἐπὶ τὴν γῆν  
πεπτωκός;

Ἐγὼ μὲν οἶμαι ὅτι εἰ καὶ ἐμαντεύσατο<sup>14</sup> ἡ μήτηρ σου καὶ ὁ πατέρας,  
ὅτι μέλλεις ταῦτα λέγειν, οὐκ ἀν σε ἔρριψαν.

### 1.24

Πῶς πρὸς τὰς περιστάσεις ἀγωνιστέον.

Αἱ περιστάσεις εἰσὶν αἱ τοὺς ἄνδρας δεικνύουσαι. λοιπὸν ὅταν ἐμπέσῃ  
περίστασις, μέμνησο ὅτι ὁ θεός σε ὡς ἀλείπτης τραχεῖ νεανίσκω  
συμβέβληκεν.—

Ἴνα τί; φησίν.— ἵνα Ὁλυμπιονίκης γένη· δίχα δ' ἵδρωτος οὐ γίγνεται.  
ἔμοι μὲν οὐδεὶς δοκεῖ κρείσσονα ἐσχηκέναι περίστασιν ἢς σὺ ἐσχηκας,  
ἄν θέλῃς ὡς ἀθλητὴς νεανίσκω χρῆσθαι.

Καὶ νῦν ἡμεῖς γε εἰς τὴν Ρώμην κατάσκοπον πέμπομεν. οὐδεὶς δὲ  
δειλὸν κατάσκοπον πέμπει, ἵν', ἀν μόνον ἀκούσῃ ψόφους καὶ σκιάν  
ποθεν ἵδη, τρέχων ἔλθῃ τεταραγμένος καὶ λέγων ἥδη παρεῖναι τοὺς  
πολεμίους.

Οὕτως νῦν καὶ σὺ ἀν ἐλθὼν ἡμῖν ἐπῆς φοβερὰ τὰ ἐν Ρώμῃ πράγματα,  
δεινόν ἐστι θάνατος, δεινόν ἐστι φυγή, δεινὸν λοιδορία, δεινὸν πενία.  
φεύγετε ἄνδρες, πάρεισιν οἱ πολέμιοι, ἐροῦμέν σοι ἄπελθε, σεαυτῷ  
μαντεύου· ἡμεῖς τοῦτο μόνον ἡμάρτομεν, ὅτι τοιοῦτον κατάσκοπον  
ἐπέμπομεν.

Πρὸ σοῦ κατάσκοπος ἀποσταλεὶς Διογένης ἀλλα ἡμῖν ἀπήγγελκεν.

<sup>13</sup> wolf    <sup>14</sup> to divine

## 1.22

Of our preconceptions Preconceptions are common to all men, and one preconception does not contradict another. For who among us does not assume that the good is profitable and something to be chosen, and that in every circumstance we ought to seek and pursue it? And who among us does not assume that righteousness is beautiful and becoming? When, then, does contradiction arise? It arises in the application of our preconceptions to the particular cases, when one person says, "He did nobly, he is brave"; another, "No, but he is out of his mind."Thence arises the conflict of men with one another. This is the conflict between Jews and Syrians and Egyptians and Romans, not over the question whether holiness should be put before everything else and should be pursued in all circumstances, but whether the particular act of eating swine's flesh is holy or unholy. This, you will find, was also the cause of conflict between Agamemnon and Achilles. Come, summon them before us. What do you say, Agamemnon? Ought not that to be done which is proper, and that which is noble? "Indeed it ought."And what do you say, Achilles? Do you not agree that what is noble ought to be done? "As for me, I agree most emphatically with that principle."Very well, then, apply your preconceptions to the particular cases. It is just there the conflict starts. The one says, "I ought not to be compelled to give back Chryseis to her father,"while the other says, "Indeed you ought."Most certainly one of the two is making a bad application of the preconception "what one ought to do."Again, the one of them says, "Very well, if I ought to give back Chryseis, then I ought to take from some one of you the prize he has won,"and the other replies, "Would you, then, take the woman I love?"Yes, the woman you love,"the first answers. "Shall I, then, be the only one—?"But shall I be the only one to have nothing?"So a conflict arises.

What, then, does it mean to be getting an education? It means to be learning how to apply the natural preconceptions to particular cases, each to the other in conformity with nature, and, further, to make the distinction, that some things are under our control while others are not under our control. Under our control are moral purpose and all the acts of moral purpose; but not under our control are the body, the parts of the body, possessions, parents, brothers, children, country—in a word, all that with which we associate. Where, then, shall we place "the good"?To what class of things are we going to apply it? To the class of things that are under our control?— What, is not health, then, a good thing, and a sound body, and life? Nay, and not even children, or parents, or country?— And who will tolerate you if you deny that? Therefore, let us transfer the designation "good"to these things. But is it possible, then, for a man to be happy if he sustains injury and fails to get that which is good?— It is not possible.— And to maintain the proper

relations with his associates? And how can it be possible? For it is my nature to look out for my own interest. If it is my interest to have a farm, it is my interest to take it away from my neighbour; if it is my interest to have a cloak, it is my interest also to steal it from a bath. This is the source of wars, seditions, tyrannies, plots. And again, how shall I any longer be able to perform my duty towards Zeus? For if I sustain injury and am unfortunate, he pays no heed to me. And then we hear men saying, "What have I to do with him, if he is unable to help us?" And again, "What have I to do with him, if he wills that I be in such a state as I am now?" The next step is that I begin to hate him. Why, then, do we build temples to the gods, and make statues of them, as for evil spirits—for Zeus as for a god of Fever? And how can he any longer be "Saviour," and "Rain-bringer," and "Fruit-giver?" And, in truth, if we set the nature of the good somewhere in this sphere, all these things follow.

What, then, shall we do?— This is a subject of enquiry for the man who truly philosophizes and is in travail of thought. Says such a man to himself, "I do not now see what is the good and what is the evil; am I not mad?" Yes, but suppose I set the good somewhere here, among the things that the will controls, all men will laugh at me. Some white-haired old man with many a gold ring on his fingers will come along, and then he will shake his head and say, "Listen to me, my son; one ought of course to philosophize, but one ought also to keep one's head; this is all nonsense. You learn a syllogism from the philosophers, but you know better than the philosophers what you ought to do." Man, why, then, do you censure me, if I know? What shall I say to this slave? If I hold my peace, the fellow bursts with indignation. So I must say, "Forgive me as you would lovers; I am not my own master; I am mad."

### 1.23

In answer to Epicurus Even Epicurus understands that we are by nature social beings, but having once set our good in the husk which we wear, he cannot go on and say anything inconsistent with this. For, he next insists emphatically upon the principle that we ought neither to admire nor to accept anything that is detached from the nature of the good; and he is right in so doing. But how, then, can we still be social beings, if affection for our own children is not a natural sentiment? Why do you dissuade the wise man from bringing up children? Why are you afraid that sorrow will come to him on their account? What, does sorrow come to him on account of his house-slave Mouse? Well, what does it matter to him if his little Mouse in his home begins to cry? Nay he knows, that if once a child is born, it is no longer in our power not to love it or to care for it. For the same reason Epicurus says that a man of sense does not engage in politics either; for he knows what the man who engages

in politics has to do— since, of course, if you are going to live among men as though you were a fly among flies, what is to hinder you? Yet, despite the fact that he knows this, he still has the audacity to say, "Let us not bring up children." But a sheep does not abandon its own offspring, nor a wolf; and yet does a man abandon his? What do you wish us to do? Would you have us be foolish as sheep? But even they do not desert their offspring. Would you have us be fierce as wolves? But even they do not desert their offspring. Come now, who follows your advice when he sees his child fallen on the ground and crying? Why, in my opinion, your mother and your father, even if they had divined that you were going to say such things, would not have exposed you!

#### 1.24

How should we struggle against difficulties?

It is difficulties that show what men are. Consequently, when a difficulty befalls, remember that God, like a physical trainer, has matched you with a rugged young man. What for? some one says. So that you may become an Olympic victor; but that cannot be done without sweat. To my way of thinking no one has got a finer difficulty than the one which you have got, if only you are willing to make use of it as an athlete makes use of a young man to wrestle with. And now we are sending you to Rome as a scout, to spy out the land. But no one sends a coward as a scout, that, if he merely hears a noise and sees a shadow anywhere, he may come running back in terror and report "The enemy is already upon us." So now also, if you should come and tell us, "The state of things at Rome is fearful; terrible is death, terrible is exile, terrible is reviling, terrible is poverty; flee, sirs, the enemy is upon us!" we shall say to you, "Away, prophesy to yourself! Our one mistake was that we sent a man like you as a scout." Diogenes, who before you was sent forth as a scout, has brought



## vocabulary

ἀδολεσχέω (α) prattle  
 ἀδοξία ill repute  
 ἄδω sing  
 ἄειδω sing  
 αἰσχρός shameful  
 ἀκριβής (ι) exact  
 ἀλλότριος someone else's; alien  
 ~alien  
 ἀναγιγνώσκω recognize, read,  
 understand, persuade  
 ἀναστρέφω act: overturn; mid: find  
 oneself in ~atrophy  
 ἀνδράποδον -ς slave ~androgynous  
 ἀνέχω raise; mid: endure, submit  
 ἀνοίγνυμι (υ) open  
 ἀντιποιέω do in return; (mid) seek,  
 claim  
 ἄνω (α) accomplish, pass, waste;  
 upwards, out to sea  
 ἀπολλάσσω free from, remove; be  
 freed, depart  
 ἀπειλέω vow, threaten, boast  
 ἀποδείκνυμι (υ) show, point out;  
 appoint; (mid) declare  
 ἀπόδειξις -εως (f) acceptance; (Ion)  
 showing  
 ἀπολείπω leave behind, fail ~eclipse  
 ἀπολιμπάνω leave behind, fail  
 ἀποσπάω tear/drag away  
 ἀποχωρέω go away from, retreat  
 ἀρέσκω please, satisfy; make  
 amends  
 ἄστρωτος without covering  
 ἀτυχής unfortunate  
 ἀφαιρέω take away ~heresy  
 βαρέω be heavy with ~baritone  
 βιόω live; (mp) make a living  
 ~biology  
 βλακεύω (α) be lazy  
 γέμω be full of  
 γυμνός naked, unarmed

δειλία cowardice  
 δειλός wretched, poor, cowardly  
 ~Deimos  
 δειπνέω eat, dine  
 διηγέομαι detail, describe  
 διογενής (ι) born of Zeus ~deity  
 δίχα in two, in two ways  
 δορυφόρος spear-bearer  
 δυστυχής unlucky  
 εἰτα then, therefore, next  
 ἐλευθερία freedom  
 ἐλευθέριος free  
 ἐνταῦθα there, here  
 ἐντέλλω (mp) command  
 ἐντολή order  
 ἔξειμι go forth; is possible ~ion  
 ἐπιλανθάνω mp: forget ~Lethe  
 ἐπιστρέφω turn towards ~atrophy  
 ἐφίημι (ιι) send at, let fly; mp: rush  
 at, spring upon ~jet  
 ἡδονή pleasure  
 θαρρέω be of good heart  
 θαρσέω be of good heart  
 θάρσος boldness, over-boldness  
 θλίβω (ι) press  
 θρηνέω sing a dirge ~threnody  
 θρῆνος footstool, gangway ~throne  
 ἴματιον toga, cloth  
 ίός arrow  
 ίωή a rush, a sweep  
 καθεύδω lie down  
 καπνός smoke  
 κατάσκοπος spy, inspector  
 κεράννυμι (υ) mix ~crater  
 κεράω mix in a bowl  
 κεφάλαιος main point; chief  
 κινέω (ι) set in motion, move,  
 remove ~kinetic  
 κοιμάω put to sleep; (pass) lie  
 down, have sex  
 κοίτη rest, resting place, sleepiness  
 κομφός clever, urbane, pleasant

κρείσσων	more powerful; better	προσίγμι	be allowed near
κώπη	handle; oar ~capture	προστάσσω	post at, attach to, command
λαγχάνω	be allotted; (esp. λελα- forms) allot; receive	βίττω	hurl
λήκυθος	(f) oil flask	δύνη	strength, might
λίαν	very	σπουδάζω	be busy, earnest ~repudiate
λόφος	neck, crest on a helmet, hilltop	στέφανος	ring
λυσίτελέω	(v) be useful	στέφω	crown, put around
μαίνομαι	be berserk ~maenad	στίλβω	shine ~stilbene
μακάριος	blessed	συγκρίνω	(i) combine; decree
μελετάω	pursue, attend to, exercise	συντίθημι	hearken, mark ~thesis
μέτριος	medium, moderate	συστρέφω	get together; condense
οῖκημα	-τος (n, 3) room	ταράσσω	mess things up ~trachea
οἰκησις	-εως (f) habitation	τελευταῖος	last, final
ὄν	οῦ type of fruit	τέταρτος	fourth ~trapezoid
οὐδέποτε	never	τιτρώσκω	wound, bring to grief ~trauma
παιδιά	childish play	τραγῳδία	tragedy, serious poem
παιίζω	play ~pediatrician	τύραννος	tyrant
πανδοκεῖον	inn	ὑπακούω	listen, reply ~acoustic
πέδον	ground ~pedal	ὑπόθεσις	-εως (f) proposal; subject; hypothesis
πένης	-τος (m) poor	ὑποκρίνομαι	(i) answer; pretend
πενία	poverty ~osteopenia	ὑποκριτής	-οῦ (m, 1) actor, orator
περιπατέω	walk around	ὑπολαμβάνω	take under one's support, seize; speak up; imagine ~epilepsy
πηδάλιον	rudder	ὑποτίθημι	suggest, advise ~hypothesis
πήροα	pouch, wallet	φθόνος	malice, envy
ποίη	grass	φιλόσοφος	wisdom-loving
πόσος	how many, much, far?	φύσις	-εως (f) nature (of a thing) ~physics
ποῦ	where?	χαμαί	on/near the ground
πρέπω	be conspicuous, preeminent ~refurbish	φόφος	noise
προαίρεσις	-εως (f) plan, preference	ώφελέω	help, be useful
προλαμβάνω	anticipate; be prejudiced		
προσδέω	bind/need also; (mp+gen) ask a thing of someone		
πρόσειμι	approach, draw near; add ~ion		

λέγει ὅτι ὁ θάνατος οὐκ ἔστι κακόν, οὐδὲ γὰρ αἰσχρόν· λέγει ὅτι ἀδοξία<sup>1</sup> ψόφος ἔστι μαινομένων ἀνθρώπων.

Οἶα δὲ περὶ πόνου, οἶα δὲ περὶ ἥδονῆς, οἶα περὶ πενίας εἰρηκεν οὗτος ὁ κατάσκοπος. τὸ δὲ γυμνασιὸν εἶναι λέγει ὅτι κρεῖσσον ἔστι πάσης περιπορφύρου· τὸ δ' ἐπ' ἀστρώτῳ<sup>2</sup> πέδῳ<sup>3</sup> καθεύδειν λέγει ὅτι μαλακωτάτη κοίτη ἔστιν.

Καὶ ἀπόδειξιν φέρει περὶ ἔκαστου τὸ θάρσος τὸ αὐτοῦ, τὴν ἀταραξίαν, τὴν ἐλευθερίαν, εἴτα καὶ τὸ σωμάτιον στήλβον καὶ συνεστραμμένον.

Οὐδείς, φησίν, πολέμιος ἐγγύς ἔστιν· πάντα εἰρήνης γέμει. πῶς, ὁ Διόγενες; ἴδού, φησίν, μή τι βέβλημαι, μή τι τέτρωμαι,<sup>4</sup> μή τινα πέφευγα;

Τοῦτ' ἔστιν οῖος δεῖ κατάσκοπος, σὺ δ' ἡμῖν ἐλθὼν ἄλλα ἔξ ἄλλων λέγεις. οὐκ ἀπελεύσῃ πάλιν καὶ ὅψει ἀκριβέστερον δίχα τῆς δειλίας;

Τί οὖν ποιήσω;— τί ποιεῖς, ἐκ πλοίου ὅταν ἐξέης; μή τι τὸ πηδάλιον<sup>5</sup> αἴρεις, μή τι τὰς κώπας;<sup>6</sup> τί οὖν αἴρεις; τὰ σά, τὴν λήκυθον, τὴν πήραν.<sup>7</sup> καὶ νῦν ἀν ἥσ μεμνημένος τῶν σῶν, οὐδέποτε τῶν ἀλλοτρίων ἀντιποιήσῃ.

Λέγει σοι θὲς τὴν πλατύσημον· ἴδού στενόσημος. θὲς καὶ ταύτην· ἴδού ἴματιον μόνον. θὲς τὸ ἴματιον·

Ίδον γυμνός. ἀλλὰ φθόνον μοι κινεῖς. λάβε τούννυ ὅλον τὸ σωμάτιον. φ δύναμαι ρῦψαι τὸ σωμάτιον, ἔτι τοῦτον φοβοῦμαι;

Ἄλλὰ κληρονόμουν μ' οὐκ ἀπολείψει. τί οὖν; ἐπελαθόμην ὅτι τούτων οὐδὲν ἐμὸν ἦν; πῶς οὖν ἐμὰ αὐτὰ λέγομεν; ὡς τὸν κράβαττον ἐν τῷ πανδοκείῳ.<sup>8</sup> ἀν οὖν ὁ πανδοκεὺς ἀποθανὼν ἀπολίπῃ σοι τὸν κραβάττους· ἀν δ' ἄλλω, ἐκεῦνος ἔξει, σὺ δ' ἄλλον ζητήσεις.

Ἄν οὖν μὴ εὔρῃς, χαμαὶ κοιμήσῃ μόνον θαρρῶν καὶ ρέγκων καὶ μεμνημένος ὅτι ἐν τοῖς πλουσίοις καὶ βασιλεῦσι καὶ τυράννοις αἱ

<sup>1</sup> ill repute    <sup>2</sup> without covering    <sup>3</sup> ground    <sup>4</sup> wound, bring to grief

<sup>5</sup> rudder    <sup>6</sup> handle; oar    <sup>7</sup> pouch, wallet    <sup>8</sup> inn

τραγῳδίαι τόπον ἔχουσιν, οὐδεὶς δὲ πένης τραγῳδίαν συμπληροῦ εἰ μὴ ὡς χορευτής.

Οἱ δὲ βασιλεῖς ἄρχονται μὲν ἀπ' ἀγαθῶν· στέψατε<sup>9</sup> δώματα· εἴτα περὶ τρίτον ἡ τέταρτον μέρος· ἵὸν Κιθαιρών, τί μ' ἔδεχον; ἀνδράποδον, ποῦ οἱ στέφανοι, ποῦ τὸ διάδημα;

Οὐδέν σε ὡφελοῦσιν οἱ δορυφόροι;

"Οταν οὖν ἐκείνων τινὶ προσίης, τούτων μέμνησο, ὅτι τραγῳδῷ προσέρχῃ, οὐ τῷ ὑποκριτῇ, ἀλλ' αὐτῷ τῷ Οἰδίποδι.

Ἄλλὰ μακάριος ὁ δεῖνα· μετὰ πολλῶν γὰρ περιπατεῖ. κάγω συγκατατάττω ἐμαυτὸν σὸν τοῦς πολλοῖς καὶ μετὰ πολλῶν περιπατῶ.

Τὸ δὲ κεφάλαιον· μέμνησο ὅτι ἡ θύρα ἥνοικται. μὴ γίνου τῶν παιδίων δειλότερος, ἀλλ' ὡς ἐκεῖνα, ὅταν αὐτοῦς μὴ ἀρέσκῃ τὸ πρᾶγμα, λέγει οὐκέτι παιᾶν, καὶ σύ, ὅταν σοι φαίηται τίνα εἶναι τοιαῦτα, εἰπὼν οὐκέτι παιᾶν ἀπαλλάσσου, μένων δὲ μὴ θρήνει.

## 1.25

Πρὸς τὸ αὐτό.

Εἰ ταῦτα ἀληθῆ ἔστι καὶ μὴ βλακεύομεν<sup>10</sup> μηδὲ ὑποκρινόμεθα ὅτι τὸ ἀγαθὸν τοῦ ἀνθρώπου ἐν προαιρέσει καὶ τὸ κακόν, τὰ δὲ ἄλλα πάντα οὐδὲν πρὸς ἡμᾶς, τί ἔτι ταρασσόμεθα, τί ἔτι φοβούμεθα; περὶ ἀ ἐσπουδάκαμεν, τούτων ἔχουσίαν οὐδεὶς ἔχει·

Ὦν ἔξουσίαν οἱ ἄλλοι ἔχουσιν, τούτων οὐκ ἐπιστρεφόμεθα. ποῖον ἔτι πρᾶγμα ἔχομεν;— ἀλλὰ ἔντειλαί μοι.— τί σοι ἐντείλωμαι; ὁ Ζεύς σοι οὐκ ἐντέταλται; οὐ δέδωκέν σοι τὰ μὲν σὰ ἀκώλυτα καὶ ἀπαραπόδιστα, τὰ δὲ μὴ σὰ κωλυτὰ καὶ παραποδιστά;

Τίνα οὖν ἐντολὴν ἔχων ἐκεῖθεν ἐλήλυθας, ποῖον διάταγμα; τὰ σὰ τήρει ἐκ παντὸς τρόπου, τῶν ἀλλοτρίων μὴ ἐφίεσο. τὸ πιστὸν σόν· τίς οὖν

<sup>9</sup> crown, put around    <sup>10</sup> be lazy

ἀφελέσθαι δύναται σου ταῦτα; τίς κωλύσει χρῆσθαι αὐτοῖς ἄλλος εἰ μὴ σύ; σὺ δὲ πῶς; ὅταν περὶ τὰ μὴ σαυτοῦ σπουδάσῃς, τὰ σαυτοῦ ἀπώλεσας.

Τοιαύτας ἔχων ὑποθήκας καὶ ἐντολὰς παρὰ τοῦ Διὸς ποίας ἔτι παρ' ἐμοῦ θέλεις; κρείσσων εἰμὶ ἐκείνου, ἀξιοπιστότερος;

Ἄλλὰ ταύτας τηρῶν ἄλλων τινῶν προσδέη; ἀλλ' ἐκεῖνος οὐκ ἐντέταλται ταῦτα; φέρε τὰς προλήψεις, φέρε τὰς ἀποδείξεις τὰς τῶν φιλοσόφων, φέρε ἂν πολλάκις ἥκουσας, φέρε δ' ἂν εἶπας αὐτός, φέρε ἂνέγνως, φέρε ἂν ἐμελέτησας.

Μέχρις οὐ<sup>11</sup> ν τίνος ταῦτα τηρεῖν καλῶς ἔχεις καὶ τὴν παιδιὰν<sup>12</sup> μὴ λύειν;

Μέχρις ἂν κομψῶς διεξάγηται. ἐν Σατορναλίοις λέλογχεν βασιλεύς· ἔδοξε γὰρ παῖξαι ταύτην τὴν παιδιάν. προστάσσει σὺ πίε, σὺ κέρασον, σὺ ἀσον, σὺ ἀπελθε, σὺ ἐλθέ. ὑπακούω, ἵνα μὴ παρ' ἐμὲ λύγται ἡ παιδιά.

Ἄλλὰ σὺ ὑπολάμβανε ὅτι ἐν κακοῖς εἶ. οὐχ ὑπολαμβάνω· καὶ τίς μ' ἀναγκάσσει ὑπολαμβάνειν;

Πάλιν συνεθέμεθα παιᾶν τὰ περὶ Ἀγαμέμνονα καὶ Ἀχιλλέα. καταταγεὶς Ἀγαμέμνων λέγει μοι πορεύοντος πρὸς τὸν Ἀχιλλέα καὶ ἀπόσπασον τὴν Βρισηῖδα. πορεύομαι.

Ἐρχου. ἔρχομαι. ὡς γὰρ ἐπὶ τῶν ὑποθετικῶν λόγων ἀναστρεφόμεθα, οὕτως δεῖ καὶ ἐπὶ τοῦ βίου. ἔστω νῦξ. ἔστω. τί οὖν; ἡμέρα ἔστιν; οὐ· ἔλαβον γὰρ ὑπόθεσιν τοῦ νύκτα εἶναι.

Ἐστω σε ὑπολαμβάνειν ὅτι νῦξ ἔστιν. ἔστω. ἀλλὰ καὶ ὑπόλαβε ὅτι νῦξ ἔστιν. οὐκ ἀκολουθεῖ τῇ ὑποθέσει.

Οὕτως καὶ ἐνταῦθα. ἔστω σε εἶναι δυστυχῆ. ἔστω. ἀρ' οὖν ἀτυχῆς<sup>13</sup> εῖ; ναί. τί οὖν; κακοδαιμονεῖς; ναί. ἀλλὰ καὶ ὑπόλαβε ὅτι ἐν κακοῖς

<sup>11</sup> type of fruit <sup>12</sup> childish play <sup>13</sup> unfortunate

εἰ. οὐκ ἀκολουθεῖ τῇ ὑποθέσει· καὶ ἄλλος με κωλύει.

Μέχρι πόσου οὖν ὑπακουστέον τοῖς τοιούτοις; μέχρις ἂν οὖ λυσιτελῆ,  
τοῦτο δὲ ἔστιν μέχρις ἂν οὖ σφέω τὸ πρέπον καὶ κατάλληλον.

Λοιπὸν οἱ μέν εἰσι κακαύστηροι καὶ κακοστόμαχοι καὶ λέγουσιν ἐγὼ  
οὐ δύναμαι παρὰ τούτῳ δειπνεῖν, ὦντοῦ ἀνέχομαι καθ' ἡμέραν  
διηγουμένου, πῶς ἐν Μυσίᾳ ἐπολέμησεν· διηγησάμην σοι, ἀδελφέ,  
πῶς ἐπὶ τὸν λόφον ἀνέβην· πάλιν ἀρχομαι πολιορκεῖσθαι.

Ἄλλος λέγει ἐγὼ δειπνῆσαι θέλω μᾶλλον καὶ ἀκούειν αὐτοῦ ὅσα θέλει  
ἀδολεσχοῦντος.<sup>14</sup>

Καὶ σὺ σύγκρωε ταύτας τὰς ἀξίας· μόνον μηδὲν βαρούμενος<sup>15</sup> ποίει,  
μὴ θλιβόμενος μηδὲ ὑπολαμβάνων ἐν κακοῦς εἶναι· τοῦτο γάρ οὐδεὶς  
σε ἀναγκάζει.

Καπνὸν πεποίηκεν ἐν τῷ οἰκήματι;<sup>16</sup> ἂν μέτριον, μενῶν· ἂν λίαν  
πολύν, ἔξερχομαι. τούτου γάρ μεμνῆσθαι καὶ κρατεῖν, ὅτι ἡ θύρα  
ῆνοικτα.

Ἄλλὰ μὴ οἴκει ἐν Νικοπόλει. οὐκ οἰκῶ. μηδὲ ἐν Ἀθήναις. οὐδὲ ἐν  
Ἀθήναις. μηδὲ ἐν Ρώμῃ. οὐδὲ ἐν Ρώμῃ. ἐν Γυάροις οἴκει. οἰκῶ. ἀλλὰ  
πολύς μοι καπνὸς φαίνεται τὸ ἐν Γυάροις οἰκέν.

Ἀποχωρῶ, ὅπου μὲν οὐδεὶς κωλύσει οἰκεῖν· ἐκείνη γάρ ἡ οἰκησις παντὶ<sup>17</sup>  
ῆνοικται.

Καὶ τὸ τελευταῖον χιτωνάριον, τοῦτ' ἔστι τὸ σωμάτιον, τούτου  
ἀνωτέρω οὐδενὶ οὐδὲν εἰς ἔμε ἔξεστιν.

Διὰ τοῦτο ὁ Δημήτριος εἶπεν τῷ Νέρωνι ἀπειλεῖς μοι θάνατον, σοὶ δὲ  
ἡ φύσις.

Ἄν δὲ τὸ σωμάτιον θαυμάσω, δοῦλον ἐμαυτὸν  
παραδέδωκα· ἂν τὸ κτησεῖδιον, δοῦλον.

<sup>14</sup> prattle    <sup>15</sup> be heavy with    <sup>16</sup> room

us back a different report. He says, "Death is not an evil, since it is not dishonourable"; he says, "Ill repute is a noise made by madmen." And what a report this scout has made us about toil and about pleasure and about poverty! He says, "To be naked is better than any scarlet robe; and to sleep on the bare ground," he says, "is the softest couch." And he offers as a proof of each statement his own courage, his tranquillity, his freedom, and finally his body, radiant with health and hardened. "There is no enemy near," says he; "all is full of peace." How so, Diogenes? "Why, look!" says he, "I have not been struck with any missile, have I, or received any wound? I have not fled from anyone, have I?" This is what it means to be a proper scout, but you return and tell us one thing after another. Will you not go away again and observe more accurately, without this cowardice?

What am I to do, then?— What do you do when you disembark from a ship? You do not pick up the rudder, do you, or the oars? What do you pick up, then? Your own luggage, your oil-flask, your wallet. So now, if you are mindful of what is your own property, you will never lay claim to that which is another's. He says to you, "Lay aside your broad scarlet hem" Behold, the narrow hem. "Lay aside this also." Behold, the plain toga. "Lay aside your toga." Behold, I am naked. "But you arouse my envy." Well, then, take the whole of my paltry body. Do I any longer fear the man to whom I can throw my body? But he will not leave me as his heir. What then? Did I forget that none of these things is my own? How, then, do we call them "my own"? Merely as we call the bed in the inn "my own." If, then, the inn-keeper dies and leaves you the beds, you will have them; but if he leaves them to someone else, he will have them, and you will look for another bed. If, then, you do not find one, you will have to sleep on the ground; only do so with good courage, snoring and remembering that tragedies find a place among the rich and among kings and tyrants, but no poor man fills a tragic role except as a member of the chorus. Now the kings commence in a state of prosperity:

"Hang the palace with garlands"; then, about the third or fourth act, comes—

"Alas, Cithaeron, why didst thou receive me?" Slave, where are your crowns, where your diadem? Do your guards avail you not at all? When, therefore, you approach one of those great men, remember all this— that you are approaching a tragic character, not the actor, but Oedipus himself. "Nay, but so-and-so is blessed; for he has many companions to walk with." So have I; I fall in line with the multitude and have many companions to walk with. But, to sum it all up: remember that the door has been thrown open. Do not become a greater coward than the children, but just as they say, "I won't play any longer," when the thing does not please them, so do you also, when things seem to you to have reached that stage, merely say, "I won't play any

longer."and take your departure; but if you stay, stop lamenting.

### 1.25

Upon the same theme If all this is true and we are not silly nor merely playing a part when we say, "Man's good and man's evil lies in moral choice, and all other things are nothing to us,"why are we still distressed and afraid? Over the things that we seriously care for no one has authority; and the things over which other men have authority do not concern us. What kind of thing have we left to discuss?—"Nay, give me directions."—What directions shall I give you? Has not Zeus given you directions? Has he not given you that which is your own, unhindered and unrestrained, while that which is not your own is subject to hindrance and restraint? What directions, then, did you bring with you when you came from him into this world, what kind of an order? Guard by every means that which is your own, but do not grasp at that which is another's. Your faithfulness is your own, your self-respect is your own; who, then, can take these things from you? Who but yourself will prevent you from using them? But you, how do you act? When you seek earnestly that which is not your own, you lose that which is your own. Since you have such promptings and directions from Zeus, what kind do you still want from me? Am I greater than he, or more trustworthy? But if you keep these commands of his, do you need any others besides? But has he not given you these directions? Produce your preconceptions, produce the demonstrations of the philosophers, produce what you have often heard, and produce what you have said yourself, produce what you have read, produce what you have practised.

How long, then, is it well to keep these precepts and not to break up the game? As long as it is played pleasantly. At the Saturnalia a king is chosen by lot; for it has been decided to play this game. The king gives his commands: "You drink, you mix wine, you sing, you go, you come."I obey, so as not to be the one to break up the game. "Come, suppose that you are in an evil plight."I do not so suppose; and who is there to compel me so to suppose? Again, we have agreed to play the story of Agamemnon and Achilles. The one who has been appointed to play the part of Agamemnon says to me, "Go to Achilles, and drag away Briseis."I go. He says, "Come,"and I come. For as we behave in the matter of hypothetical proposals, so we ought to behave in life also. "Let it be night."So be it. "What then? Is it day?"No, for I have accepted the assumption that it is night. "Let us suppose that you assume it to be night"So be it. "But go on and assume that it is night,"That is not consistent with the hypothesis. So also in the present case. "Let us suppose that you are unhappy."So be it, "Are you, then, unfortunate?"Yes. "What then? Are you troubled with ill-fortune?"Yes. "But go on and assume that you are in a wretched plight."That is not consistent with the hypothesis; moreover, there

is Another who forbids me so to think.

How long, then, should we obey such commands? As long as it is beneficial, and that means, as long as I preserve what is becoming and consistent. Further, some men are unduly crabbed and have too sharp tongues and say, "I cannot dine at this fellow's house, where I have to put up with his telling every day how he fought in Moesia: 'I have told you, brother, how I climbed up to the crest of the hill; well now, I begin to be besieged again.'" But another says, "I would rather dine and hear him babble all he pleases." And it is for you to compare these estimates; only do nothing as one burdened, or afflicted, or thinking that he is in a wretched plight; for no one forces you to this. Has some one made a smoke in the house? If he has made a moderate amount of smoke I shall stay; if too much, I go outside. For one ought to remember and hold fast to this, that the door stands open. But some one says, "Do not dwell in Nicopolis." I agree not to dwell there. "Nor in Athens." I agree not to dwell in Athens, either. "Nor in Rome." I agree not to dwell in Rome, either. "Dwell in Gyara." I agree to dwell there. But to dwell in Gyara seems to me to be like a great quantity of smoke in the house. I leave for a place where no one will prevent me from dwelling; for that dwelling-place stands open to every man. And as for the last inner tunic, that is, my paltry body, beyond that no one has any authority over me. That is why Demetrius said to Nero, "You threaten me with death, but nature threatens you." If I admire my paltry body, I have given myself away as a slave; if I admire my paltry property, I have given myself away as a



## vocabulary

ἀγανακτέω	be vexed, in a ferment	~apostle
ἄγνοια	ignorance	δόγμα -τος (n, 3) belief, legal decision
ἀγοράζω	do commerce ~agora	δύσκολος hard to please; troublesome
αἴσθησις -εως (f)	sense perception	ἐγκαλέω demand payment; accuse
αἴτιος	blameworthy; the cause	ἔθος ἔθεος (n, 3) custom, habit
~etiology		~ethology
αἰτίος	blameworthy; the cause	εἴτα then, therefore, next
~etiology		ἐκδέχομαι receive; succeed to a position
ἀκολουθέω	follow	ἐκκαλέω call forth ~gallo
ἀκόλουθος	following, attending	ἐκκόπτω cut out, down, off
ἀναγνωσκω	recognize, read, understand, persuade	ἐκφεύγω flee from, escape ~fugitive
ἀνάγνωσις -εως (f)	recognition, reading	ἔλεγχος (n) shame, disgrace; (m) refutation
ἀνεξέταστος	unexamined	ἔλευθερος not enslaved
ἀνευρίσκω	discover	ἔμεω vomit ~emetic
ἀντιτίθημι	oppose, balance	ἐναργής visible, clear ~Argentina
ἀνύω	accomplish, pass over, complete	ἐνταῦθα there, here
ἀπειρος	untested; infinite	ἔξειμι go forth; is possible ~ion
ἀπολείβω	drip off of	ἐξελέγχω convict, refute, test
ἀπολείπω	leave behind, fail ~eclipse	ἔξῆς in turn
ἀποστάω	tear/drag away	ἐπαινέω concur, praise, advise
ἀποτίθημι	put away ~thesis	ἐπαίνημι concur, praise, advise
ἀποτυγχάνω	fail	ἐπαινός terrible
ἀσθένεια	weakness	ἐπαινος (noun) praise
ἀσθενής	weak	ἐπαίρω lift, raise ~heresy
ἀσκέω	work on	ἐπιβαίνω (+gen) set foot on, board, climb ~basis
ἄωρος	untimely; at the wrong time; pendulous ~aorta	ἐπιβάλλω throw upon, head for ~ballistic
βοήθεια	help	ἐπιδείκνυμι (v) display, exhibit
βοήθημα -τος (n, 3)	resource, help, remedy	ἐπιστρέφω turn towards ~atrophy
γελάω	laugh, smile, laugh at	εύστοχέω hit the mark, succeed
γελοῖος	laughable; joking	ἡγεμονικός showing leadership
γονεύς -ος (m)	parent	θαυμαστός wonderful; admirable
γυμνάζω	exercise, do training	θέω run, run for
δῆλος	visible, conspicuous	θεωρία spectator, contemplation
δηλόω	show, disclose	θλίβω (i) press
διάνοια	a thought; intelligence	ἰατρικός medicine, medical skill
διατελέω	accomplish; keep doing	ἰδιώτης -ου (m, 1) private; a layman

ἱμάτιον toga, cloth	σαυτοῦ yourself
καρτερέω be patient	σεαυτοῦ yourself
καταγελάω laugh at, deride	σείω shake ~seismic
καταπίνω (i) swallow	σιωπάω be silent
κεντέω whip, goad	σμήχω wipe off
κολακεύω flatter	σόφισμα skill, trick
λοιδορέω abuse, revile	στενοχωρία a narrows, strait ~stentorian
μελετάω pursue, attend to, exercise	στρόφος rope, cord ~atrophy
μουσική art, music	συμπλέκω twine together
μουσικός musical, aesthetic	συμπόσιον drinking party
μυριάς -δος (ō, f, 3) countless, myriad	τάλας wretched, miserable ~talent
νεανίσκος (ā) young man	ταράσσω mess things up ~trachea
ὅπου where	τέχνη craft, art, plan, contrivance ~technology
ὅργή urge, impulse; anger	τηρέω watch over
οὐκοῦν not so?; and so	τριβή business; practical thing
ὅφελος -εος (n, 3) a use, a help	τριβω (i) rub; (mid) be worn out ~tribulation
ὅφις ὄφεως (m) serpent ~ophidian	τύπτω beat, smite ~stupid
παίγνιον game, toy	ὕβρις -εως (f) pride, insolence, outrage
παίγνιος playful	ὕλη (ō) forest, firewood
παιδεύω raise; train	ὑπόθεσις -εως (f) proposal; subject; hypothesis
παραδείκνυμι (ō) receive, admit	ὑποτίθημι suggest, advise ~hypothesis
παράδοξος incredible	φαντασία appearance; imagination
παρακολουθέω dog, follow, trace	φιλοσοφέω philosophize, study
περιπίπτω embrace; fall in with	φιλοσοφία love of knowledge; philosophy
περισχίω split around	φιλόσοφος wisdom-loving
πιθανότης -τος (f, 3)	φύσις -εως (f) nature (of a thing) ~physics
perseusiveness	φύω produce, beget; clasp ~physics
προλαμβάνω anticipate; be prejudiced	φύγος blemish, blame
προσάγω bring to a place ~demagogue	φωμός morsel, bit
προσήκω belong to, it beseems	
προσίημι be allowed near	
πρόχειρος handy; ready to do something	
πυρετός fever ~pyre	
πώποτε never	

Ενθὺς γὰρ ἐμαύτὸς κατ' ἐμαυτοῦ δηλῶ, τίνι ἀλωτός εἰμι. ὡς ὁ ὄφις ἐὰν συσπᾶ τὴν κεφαλήν, λέγω ἐκεῖνο αὐτοῦ τύπτε ὁ φυλάσσει. καὶ σὺ γίγνωσκε, ὅτι ὁ ἀν φυλάσσειν ἐθέλλης, κατ' ἐκεῖνο ἐπιβήσεται σοι ὁ κύριος.

Τούτων μεμνημένος τίνα ἔτι κολακεύσεις<sup>1</sup> ἢ φοβήσῃ;

Ἄλλὰ θέλω καθῆσθαι ὅπου οἱ συγκλητικοί.— ὄρᾶς ὅτι σὺ σαυτῷ στενοχωρίαν<sup>2</sup> παρέχεις, σὺ σαυτὸν θλίβεις;— πῶς οὖν ἄλλως θεωρήσω καλῶς ἐν τῷ ἀμφιθεάτρῳ;— ἄνθρωπε, καὶ μὴ θεώρει καὶ οὐ μὴ θλιβῆσ; τί πράγματα ἔχεις; ἢ μικρὸν ἔκδεξαι καὶ ἀχθείσης τῆς θεωρίας κάθισον εἰς τοὺς τῶν συγκλητικῶν τόπους καὶ ἡλιάζου.

Καθόλον γὰρ ἐκείνου μέμνησο, ὅτι ἑαυτὸνς θλίβομεν, ἑαυτὸνς στενοχωροῦμεν, τοῦτ' ἔστιν τὰ δόγματα ἡμᾶς θλίβει καὶ στενοχωρεῖ.

Ἐπεὶ τί ἔστιν αὐτὸν τὸ λοιδορεῖσθαι; παραστὰς λίθον λοιδόρει· καὶ τί ποιήσεις; ἀν οὖν τις ὡς λίθος ἀκούῃ, τί ὄφελος τῷ λοιδοροῦντι; ἀν δ' ἔχῃ τὴν ἀσθένειαν τοῦ λοιδορούμένου ὁ λοιδορῶν ἐπιβάθραν, τότε ἀνένει τι.

Περίσχισον αὐτόν. τί λέγεις αὐτόν; τὸ ἴμάτιον λάβε, περίσχισον.

“Υβριν σοι πεποίκα. καλῶς σοι γένοιτο. ταῦτα ἐμελέτα Σωκράτης, διὰ τοῦτο ἐν ἔχων πρόσωπον ἀεὶ διετέλει. ἡμεῖς δὲ θέλομεν πάντα μᾶλλον ἀσκεῖν καὶ μελετᾶν ἢ ὅπως ἀπαραπόδιστοι καὶ ἐλεύθεροι ἐσόμεθα.

Παράδοξα λέγουσιν οἱ φιλόσοφοι. ἐν δὲ ταῖς ἄλλαις τέχναις οὐκ ἔστι παράδοξα; καὶ τί παραδοξότερόν ἐστιν ἢ κεντεῦν<sup>3</sup> τινος τὸν ὄφθαλμόν, ὥνα ἴδῃ; εἴ τις ἀπείρω τῶν ἰατρικῶν<sup>4</sup> τοῦτο εἶπεν, οὐκ ἀν κατεγέλα τοῦ λέγοντος;

Τί οὖν θαυμαστὸν εἴ καὶ ἐν φιλοσοφίᾳ πολλὰ τῶν ἀληθῶν παράδοξα φαίνεται τοῖς ἀπείροις;

<sup>1</sup> flatter    <sup>2</sup> a narrows, strait    <sup>3</sup> whip, goad    <sup>4</sup> medicine, medical skill

1.26

Τίς ὁ βιωτικὸς νόμος.

Ἀναγιγνώσκοντος δὲ τὸν ὑποθετικὸν ἔφη Νόμος ὑποθετικός ἐστι καὶ οὗτος τὸ ἀκόλουθον<sup>5</sup> τῇ ὑποθέσει παραδέχεσθαι. πολὺ πρότερον δὲ νόμος βιωτικός ἐστιν οὗτος τὸ ἀκόλουθον τῇ φύσει πράττειν.

Εἰ γὰρ ἐπὶ πάσης ὅλης καὶ περιστάσεως βουλόμεθα τηρῆσαι τὸ κατὰ φύσιν, δῆλον ὅτι ἐν παντὶ στοχαστέον τοῦ μήτε τὸ ἀκόλουθον ἡμᾶς ἐκφυγεῖν μήτε παραδέξασθαι τὸ μαχόμενον.

Πρῶτον οὖν ἐπὶ τῆς θεωρίας γνμνάζουσιν ἡμᾶς οἱ φιλόσοφοι ὅπου ῥᾶν, ἐίτα οὕτως ἐπὶ τὰ χαλεπώτερα ἄγουσιν· ἐνταῦθα γὰρ οὐδέν ἐστι τὸ ἀνθέλκον ως πρὸς τὸ ἀκόλουθησαι τοῖς διδασκομένοις, ἐπὶ δὲ τῶν βιωτικῶν πολλὰ τὰ περισπῶντα. γελοῖος<sup>6</sup> οὖν ὁ λέγων πρῶτον βούλεσθαι ἐπ’ ἐκείνων·

Οὐ γὰρ ράδιον ἄρχεσθαι ἀπὸ τῶν χαλεπωτέρων.

Καὶ τοῦτον ἀπολογισμὸν ἔδει φέρειν πρὸς τὸν γονεῖς τὸν ἀγανακτοῦντας ἐπὶ τῷ φιλοσοφεῖν τὰ τέκνα. οὐκοῦν ἀμαρτάνω, πάτερ, καὶ οὐκ οἶδα τὸ ἐπιβάλλον ἐμαυτῷ καὶ προσῆκον· εἰ μὲν οὐδὲ μαθητόν ἐστιν οὐδὲ διδακτόν, τί μοι ἐγκαλεῖς; εἰ δὲ διδακτόν, διδασκε· εἰ δὲ σὺ μὴ δύνασαι, ἄφες με μαθεῖν παρὰ τῶν λεγόντων εἰδέναι.

Ἐπεὶ τί δοκεῖς; ὅτι θέλων περιπίπτω κακῷ καὶ ἀποτυγχάνω τοῦ ἀγαθοῦ; μὴ γένοιτο. τί οὖν ἐστι τὸ αἴτιον τοῦ ἀμαρτάνειν με;

Ἡ ἄγνοια. οὐ θέλεις οὖν ἀποθῶμαι τὴν ἄγνοιαν; τίνα πώποτε ὄργην ἐδίδαξε τὰ κυβερνητικά, τὰ μουσικά; τὰ βιωτικὰ οὖν διὰ τὴν ὄργην σου δοκεῖς ὅτι μαθήσομαι;

Ταῦτα ἐκείνων μόνω λέγειν ἔξεστι τῷ τοιαύτην ἐπιβολὴν ἐνηνοχότι.

Εἰ δέ τις μόνον ἐπιδείκνυσθαι θέλων ἐν συμποσίῳ ὅτι οἶδεν τὸν ὑποθετικὸν ἀναγιγνώσκει ταῦτα καὶ προσέρχεται τοῖς φιλοσόφοις,

<sup>5</sup> following, attending <sup>6</sup> laughable; joking

οὗτος ἄλλο τι πράσσει ἵνα αὐτὸν συγκλητικὸς παρακατακείμενος θαυμάσει;

Ἐκεῖ γὰρ τῷ ὄντι αἱ μεγάλαι ὑλαί εἰσι καὶ οἱ ἐνθάδε πλοῦτοι ἐκεὶ παίγνια δοκοῦσιν. διὰ τοῦτο ἐκεὶ δύσκολον κρατῆσαι τῶν αὐτοῦ φαντασιῶν, ὅπου τὰ ἐκ σείοντα μεγάλα.

Ἐγώ τινα οἶδα κλαίοντα Ἐπαφροδίτου τῶν γονάτων ἀπτόμενον καὶ λέγοντα ταλαιπωρεῖν· ἀπολελεῖφθαι γὰρ αὐτῷ μηδέν, εἰ μὴ ἐκατὸν πεντήκοντα μυριάδας.

Τί οὖν ὁ Ἐπαφρόδιτος; κατεγέλασεν ὡς ὑμεῖς; οὕτως ἀλλά ἐπιθαυμάσας λέγει τάλας, πῶς οὖν ἐσιώπας, πῶς ἐκαρτέρεις;<sup>7</sup>

Ταράξας δὲ τὸν ἀναγιγνώσκοντα τοὺς ὑποθετικοὺς καὶ γελάσαντος τοῦ ὑποθεμένου αὐτῷ τὴν ἀνάγνωσιν Σεαυτοῦ, ἔφη, καταγελᾶς· οὐ προεγύμνασας τὸν νεανίσκον οὐδὲ ἔγνως εἰ δύναται τούτοις παρακολουθεῖν, ἀλλά ὡς ἀναγνώστη αὐτῷ χρῆ.

Τί οὖν, ἔφη, μὴ δυναμένη διανοίᾳ συμπεπλεγμένου ἐπικρίσει παρακολουθεῖν ἔπαινον πιστεύομεν, ψόγον<sup>8</sup> πιστεύομεν, ἐπίκρισιν περὶ τῶν καλῶς ἢ κακῶς γυνομένων; καν τινα κακῶς λέγη, οὗτος ἐπιστρέφεται, καν ἔπαινη τινα, ἐπαίρεται; ἐν τοῖς οὕτως μικροῖς μὴ εὑρίσκων τὸ ἔξῆς;

Αὕτη οὖν ἀρχὴ τοῦ φιλοσοφεῖν, αἱσθησις τοῦ ἰδίου ἡγεμονικοῦ πῶς ἔχει· μετὰ γὰρ τὸ γνῶναι ὅτι ἀσθενῶς οὐκ ἔτι θελήσει χρῆσθαι αὐτῷ πρὸς τὰ μεγάλα.

Νῦν δὲ μὴ δυνάμενοί τινες τὸν ψωμὸν καταπίνειν σύνταξιν ἀγοράσαντες ἐπιβάλλονται ἐσθίειν. διὰ τοῦτο ἐμοῦσιν<sup>9</sup> ἢ ἀπεπτοῦσιν· εἶτα στρόφοι<sup>10</sup> καὶ κατάρροιαν καὶ πυρετοί. ἔδει δὲ ἐφιστάνειν, εἰ δύνανται.

Ἄλλας ἐν μὲν θεωρίᾳ ράδιον ἔξελέγξαι τὸν οὐκ εἰδότα, ἐν δὲ τοῖς

<sup>7</sup> be patient    <sup>8</sup> blemish, blame    <sup>9</sup> vomit    <sup>10</sup> rope, cord

κατὰ τὸν βίον οὔτε παρέχει ἑαυτόν τις ἐλέγχω<sup>11</sup> τὸν τ' ἐξελέγξαντα μισοῦμεν.

Ο δὲ Σωκράτης ἔλεγεν ἀνεξέταστον βίον μὴ ζῆν.

1.27

Ποσαχῶς αἱ φαντασίαι γίνονται καὶ τίνα πρόχειρα πρὸς αὐτὰς βοηθήματα<sup>12</sup> παρασκευαστέον.

Τετραχῶς αἱ φαντασίαι γίνονται ἡμῖν· ἢ γὰρ ἔστι τινὰ καὶ οὕτως φαίνεται ἢ οὐκ ὅντα οὐδὲ φαίνεται ὅτι ἔστιν ἢ ἔστι καὶ οὐ φαίνεται ἢ οὐκ ἔστι καὶ φαίνεται.

Λοιπὸν ἐν πᾶσι τούτοις εὐστοχεῖν ἔργον ἔστὶ τοῦ πεπαιδευμένου. ὅ τι δ' ἀν ἢ τὸ θλῖβον, ἐκεύνω δεῖ προσάγειν τὴν βοήθειαν. εἰ σοφίσματα<sup>13</sup> ἡμᾶς Πυρρώνεια καὶ Ἀκαδημαικὰ τὰ θλίβοντά ἔστιν, ἐκείνοις προσάγωμεν τὴν βοήθειαν.

Εἰ αἱ τῶν πραγμάτων πιθανότητες,<sup>14</sup> καθ' ἀς φαίνεται τινα ἀγαθὰ οὐκ ὅντα, ἐκεὶ τὴν βοήθειαν ζητῶμεν· εἰ ἔθος ἔστὶ τὸ θλῖβον, πρὸς ἐκεῖνο τὴν βοήθειαν ἀνευρίσκειν πειρατέον.

Τί οὖν πρὸς ἔθος ἔστιν εύρίσκειν βοήθημα;

Τὸ ἐναντίον ἔθος. ἀκούεις τῶν ἴδιωτῶν λεγόντων τάλας ἐκεῖνος, ἀπέθανεν· ἀπώλετο ὁ πατὴρ αὐτοῦ, ἡ μήτηρ· ἐξεκόπη, ἀλλὰ καὶ ἄωρος<sup>15</sup> καὶ ἐπὶ ζένης.

Ἄκουσον τῶν ἐναντίων λόγων, ἀπόσπασον σεαυτὸν τούτων τῶν φωνῶν, ἀντίθετος τῷ ἔθει τὸ ἐναντίον ἔθος. πρὸς τοὺς σοφιστικοὺς λόγους τὰ λογικὰ καὶ τὴν ἐν τούτοις γυμνασίαν καὶ τριβήν, πρὸς τὰς τῶν πραγμάτων πιθανότητας τὰς προλήψεις ἐναργεῖς ἐσμηγμένας<sup>16</sup> καὶ προχείρους ἔχειν δεῖ.

<sup>11</sup> (n) shame, disgrace; (m) refutation <sup>12</sup> resource, help, remedy

<sup>13</sup> skill, trick <sup>14</sup> persuasiveness <sup>15</sup> untimely; at the wrong time; pendulous <sup>16</sup> wipe off

slave; for at once I show thereby to my own hurt what I can be caught with. Just as when the snake draws in his head, I say, "Strike that part of him which he is protecting"; so do you be assured that your master will attack you at that point which you particularly wish to protect. If you remember all this, whom will you flatter or fear any more?

But I wish to sit where the senators do.— Do you realize that you are making close quarters for yourself, that you are crowding yourself?— How else, then, shall I have a good view in the amphitheatre?— Man, do not become spectator and you will not be crowded. Why do you make trouble for yourself? Or else wait a little while, and when the show is over sit down among the seats of the senators and sun yourself. For in general remember this— that we crowd ourselves, we make close quarters for ourselves, that is to say, the decisions of our will crowd us and make us close quarters. Why, what is this matter of being reviled? Take your stand by a stone and revile it; and what effect will you produce? If, then, a man listens like a stone, what profit is there to the reviler? But if the reviler has the weakness of the reviled as a point of vantage, then he does accomplish something. "Strip him." Why do you say 'him'? Take his cloak and strip that off. "I have outraged you." Much good may it do you! This is what Socrates practised, and that is why he always wore the same expression on his face. But we prefer to practise and rehearse anything rather than how to be untrammelled and free. "The philosophers talk paradoxes," you say. But are there not paradoxes in the other arts? And what is more paradoxical than to lance a man in the eye in order that he may see? If anyone said this to a man who was inexperienced in the art of surgery, would he not laugh at the speaker? What is there to be surprised at, then, if in philosophy also many things which are true appear paradoxical to the inexperienced?

## 1.26

What is the rule of life?

As some one was reading the hypothetical arguments, Epictetus said, This also is a law governing hypotheses— that we must accept what the hypothesis or premiss demands. But much more important is the following law of life— that we must do what nature demands. For if we wish in every matter and circumstance to observe what is in accordance with nature, it is manifest that in everything we should make it our aim neither to avoid that which nature demands, nor to accept that which is in conflict with nature. The philosophers, therefore, exercise us first in the theory where there is less difficulty, and then after that lead us to the more difficult matters; for in theory there is nothing which holds us back from following what we are taught, but in the affairs of life there are many things which draw us away. He is ridiculous, then, who

says that he wishes to begin with the latter; for it is not easy to begin with the more difficult things. And this is the defence that we ought to present to such parents as are angry because their children study philosophy. "Very well then, father, I go astray, not knowing what is incumbent upon me or what my duty is. Now if this is a thing that can neither be taught nor learned, why do you reproach me? But if it can be taught, teach me; and if you cannot do this, allow me to learn from those who profess to know. Really, what is your idea? That I intentionally fall into evil and miss the good? Far from it! What, then, is the cause of my going astray? Ignorance. Very well, do you not want me to put away my ignorance? Whom did anger ever teach the art of steering, or music? Do you think, then, that your anger will make me learn the art of living?" Only he can so speak who has applied himself to philosophy in such a spirit. But if a man reads upon the subject and resorts to the philosophers merely because he wants to make a display at a banquet of his knowledge of hypothetical arguments, what else is he doing but trying to win the admiration of some senator sitting by his side? For there in Rome are found in truth the great resources, while the riches of Nicopolis look to them like mere child's-play. Hence it is difficult there for a man to control his own external impressions, since the distracting influences at Rome are great. I know a certain man who clung in tears to the knees of Epaphroditus and said that he was in misery; for he had nothing left but a million and a half sesterces. What, then, did Epaphroditus do? Did he laugh at him as you are laughing? No; he only said, in a tone of amazement, "Poor man, how, then, did you manage to keep silence? How did you endure it?" Once when he had disconcerted the student who was reading the hypothetical arguments, and the one who had set the other the passage to read laughed at him, Epictetus said to the latter, "You are laughing at yourself. You did not give the young man a preliminary training, nor discover whether he was able to follow these arguments, but you treat him merely as a reader. Why is it, then," he added, "that to a mind unable to follow a judgement upon a complex argument we entrust the assigning of praise or blame, or the passing of a judgement upon what is done well or ill? If such a person speaks ill of another, does the man in question pay any attention to him, or if he praises another, is the latter elated? when the one who is dispensing praise or blame is unable, in matters as trivial as these, to find the logical consequence? This, then, is a starting point in philosophy—a perception of the state of one's own governing principle; for when once a man realizes that it is weak, he will no longer wish to employ it upon great matters. But as it is, some who are unable to swallow the morsel buy a whole treatise and set to work to eat that. Consequently they throw up, or have indigestion; after that come colics and fluxes and fevers. But they ought first to have considered whether they have the requisite capacity. However, in a matter of theory it is easy enough to

confute the man who does not know, but in the affairs of life a man does not submit himself to confutation, and we hate the person who has confuted us. But Socrates used to tell us not to live a life unsubjected to examination.

### 1.27

In how many ways do the external impressions arise, and what aids should we have ready at hand to deal with them?

The external impressions come to us in four ways; for either things are, and seem so to be; or they are not, and do not seem to be, either; or they are, and do not seem to be; or they are not, and yet seem to be. Consequently, in all these cases it is the business of the educated man to hit the mark. But whatever be the thing that distresses us, against that we ought to bring up our reinforcements. If the things that distress us are sophisms of Pyrrho and the Academy, let us bring up our reinforcements against them; if they are the plausibilities of things, whereby we are led to think that certain things are good when they are not, let us seek reinforcements at that point; if the thing that distresses us is a habit, we should try to hunt up the reinforcements with which to oppose that. What reinforcements, then, is it possible to find with which to oppose habit? Why, the contrary habit. You hear the common folk saying, "That poor man! He is dead; his father perished, and his mother; he was cut off, yes, and before his time, and in a foreign land." Listen to the arguments on the other side, tear yourself away from these expressions, set over against one habit the contrary habit. To meet sophistic arguments we must have the processes of logic and the exercise and the familiarity with these; against the plausibilities of things we must have our preconceptions clear, polished like weapons, and ready at hand.

When death appears to be



## vocabulary

ἀδηλος	invisible, unknown	ἐκτυφλόω	make completely blind
αἰδήμων	bashful, modest	ἐλεέω	pity, have mercy on ~alms
αἰσθητις -εως (f)	sense perception	Ἐλλην	Greek
αἴτιος	blameworthy; the cause	ἐμπίμπρημι	burn up ~pyre
~etiology		ἐμποδίζω	fetter, hinder
αἴτιος	blameworthy; the cause	ἐμπρήθω	burn up
~etiology		ἐναργής	visible, clear ~Argentina
ἀκριβής (i)	exact	ἐνθεν	thence, whence
ἀναγκαῖος	coerced, coercing, slavery	ἐντίθημι	load; mp: take to heart
ἀντέχω	hold up as protection against ~ischemia	~thesis	
ἀντιλέγω	contradict, oppose	ἐξαπατάω	trick, cheat ~apatosaurus
ἀπάγω	lead away, back	ἐπαοιδή	magic words
~demagogue		ἐπείγω	weigh upon, drive; (mid) hurry
ἀπαντάω	encounter, come upon	ἐπέχω	hold, cover; offer; assail
ἀποφεύγω	avoid, escape, go free	ἐπινεύω	nod
ἀπώλεια	loss, destruction	ἐπιστρέφω	turn towards ~atrophy
ἀριστεύω	be the best ~aristocrat	ἐπιχέω	pour over
ἀρκέω	satisfy; ward off, defend; suffice	ἐσωθεν	inside, from inside
ἀρτάω	hang something on	εὐσεβής	pious
ἀρτέομαι	be ready	ἢχις	viper
ἀρτιος	suitable	ζημιόω	fine, punish
ἀσεβής	profane	καθαρός	clean, pure
ἀστήρ -έρος (m)	star	καθήκω	come down, (a day) to fall, arrive; be proper
ἀφαιρέω	take away ~heresy	καθίημι (ii)	speed down upon; take down ~jet
ἀφορμή	starting point; means	καλιά	barn, nest, niche
βλάπτω	break, make fail	καταιρίω	swoop; land
βούλευμα -τος (n, 3)	resolution, purpose	καταπίνω (i)	swallow
γένεσις -εως (f)	source, origin	καταράομαι (αάα)	curse
~genus		κατορθώω	erect; accomplish
γενναῖος	noble, sincere ~genesis	κέρδος -ους (n, 3)	advantage, cunning
διάνοια	a thought; intelligence	κρείσσων	more powerful; better
διαφορά	disagreement	λίαν	very
δράω	do, accomplish	λοιδορέω	abuse, revile
εἴπερ	if indeed	μέμφομαι	blame; reject
εἶτα	then, therefore, next	μετατίθημι	set or cause among ~thesis
ἐκκλίνω (i)	turn away, back down, shun	μέτρον	measure ~metric
ἐκτός	outside	μηνύω	disclose, betray, accuse

οἶκησις -εως (f) habitation	~bear
οἰκοδομέω build, build a house	σύμφορος accompanying; suitable
ὅπου where	συνετός smart; intelligible
ὅργιζω anger, provoke, annoy	συνήθεια intimacy; habit
οὐδέποτε never	συντίθημι hearken, mark ~thesis
πάθος -ους (n, 3) an experience, passion, condition	σχολάζω have leisure
παραβάλλω put at risk ~ballistic	σχολή rest, leisure
παρακολουθέω dog, follow, trace	ταλαιπωρος suffering, miserable
πενθέω grieve ~Nepenthe	ταράσσω mess things up ~trachea
πένθος -εος (n, 3) grief, misfortune ~Nepenthe	τελευταῖος last, final
περιπίπτω embrace; fall in with	τηρέω watch over
πηλός clay, mud	τιμωρέω (i) (+dat) take vengeance, punish; aid one who has been attacked
πιστός faithful; trustworthy	τρέμω tremble in fear ~tremble
πιστόω reassure; also (pass) promise	τυφλός blind
πλανάω lead astray; (mp) wander ~plankton	τυφλόω blind
πλίνθος (f) brick, block	ύπομενω stay behind, await
πόθεν from where?	~remain
πορθέω sack, ravage, plunder	φαντασία appearance; imagination
ποῦ where?	φθονέω envy
προβαίνω surpass, continue ~basis	φράσσω fence in, protect
πρόβατον cattle, flocks, herds	φύσις -εως (f) nature (of a thing) ~physics
πρόχειρος handy; ready to do something	φύω produce, beget; clasp ~physics
πταίω (act) stumble, fall; (pass) be missed	χαλεπαίνω be violent, rage
ῥάβδος (f) rod, wand	χείρων worse, more base, inferior, weaker
ῥήγνυμι (ō) to break	χελιδών -όνος (i, f, 3) swallow (bird)
σκοπός (f) lookout, overseer, spy, target ~telescope	χρήσις -τος (f) use, usage
στάσις -εως (f) placing; faction	χωλός lame
στένω groan ~stentorian	ψευδής lying, false ~pseudo-
στερέω steal, take	ψεῦδις -εως (m) a lie ~pseudo-
στέρομαι lack, lose	ψεῦδος -ους (n, 3) a lie ~pseudo-
συμφέρω bring together; be expedient; agree; (mp) happen	ψεύδω be false, deceive; (mid) to lie ~pseudo-
	ψωμός morsel, bit

”Οταν θάνατος φαίνηται κακόν, πρόχειρον ἔχειν ὅτι τὰ κακὰ ἐκκλίνειν καθήκει καὶ ἀναγκαῖον ὁ θάνατος. τί γὰρ ποιήσω;

Ποῦ γὰρ αὐτὸν φύγω; ἔστω ἐμὲ εἶναι Σαρπηδόνα τὸν τοῦ Διός, ἵν’ οὕτως γενναίως εἴπω ἀπελθὼν ἢ αὐτὸς ἀριστεῦσαι<sup>1</sup> θέλω ἢ ἄλλω παρασχεῖν ἀφορμὴν τοῦ ἀριστεῦσαι· εἴ μὴ δύναμαι κατορθώσαι τι αὐτός, οὐ φθονήσω ἀλλω τοῦ ποιῆσαι τι γενναῖον· ἔστω ταῦτα ὑπὲρ ἡμᾶς, ἐκεῖνο οὐ πίπτει εἰς ἡμᾶς;

Καὶ ποῦ φύγω τὸν θάνατον; μηνύσατε<sup>2</sup> μοι τὴν χώραν, μηνύσατε ἀνθρώπους, εἰς οὓς ἀπέλθω, εἰς οὓς οὐ παραβάλλει, μηνύσατε ἐπαοιδήν· εἴ μὴ ἔχω, τί με θέλετε ποιεῦν;

Οὐ δύναμαι τὸν θάνατον ἀποφυγεῖν· τὸ φοβεῖσθαι αὐτὸν μὴ ἀποφύγω, ἀλλ’ ἀποθάνω πεινθῶν καὶ τρέμων; αὕτη γὰρ γένεσις πάθους θέλειν τι καὶ μὴ γίνεσθαι.

”Ενθεν ἀν μὲν δύναμαι τὰ ἐκτὸς μετατιθέναι πρὸς τὴν βούλησιν τὴν ἔμαυτοῦ, μετατίθημι· εἰ δὲ μή, τὸν ἐμποδίζοντα ἐκτυφλώσαι θέλω.

Πέφυκε γὰρ ὁ ἀνθρωπος μὴ ὑπομένειν ἀφαιρεῖσθαι τοῦ ἀγαθοῦ, μὴ ὑπομένειν περιπίπτειν τῷ κακῷ.

Εἶτα τὸ τελευταῖον, ὅταν μήτε τὰ πράγματα μεταθεῖναι δυνηθῶ μήτε τὸν ἐμποδίζοντα ἐκτυφλώσαι, κάθημαι καὶ στένω<sup>3</sup> καὶ ὃν δύναμαι λοιδορῶ, τὸν Δία καὶ τοὺς θεοὺς τοὺς ἄλλους· εἴ γὰρ μὴ ἐπιστρέφονται μου, τί ἐμοὶ καὶ αὐτοῖς;

Ναί· ἀλλ’ ἀσεβὴς ἔσῃ. τί οὖν μοι χείρον ἔσται, ὅν ἔστι μοι νῦν; τὸ σύνολον ἐκείνου μεμυῆσθαι, ὅτι, ἐὰν μὴ ἐν τῷ αὐτῷ ἢ τὸ εὐσεβές καὶ συμφέρον, οὐ δύναται σωθῆναι τὸ εὐσεβὲς ἐν τινι. ταῦτα οὐ δοκεῖ ἐπείγοντα;

”Ερχέσθω καὶ ἀπαντάτω Πυρρώνειος καὶ Ἀκαδημαικός. ἐγὼ μὲν γὰρ τὸ ἐμὸν μέρος οὐκ ἄγω σχολὴν πρὸς ταῦτα οὐδὲ δύναμαι συνηγορῆσαι τῇ συνηθείᾳ.

<sup>1</sup> be the best    <sup>2</sup> disclose, betray, accuse    <sup>3</sup> groan

Εἰ καὶ περὶ ἀγριδίου πραγμάτιον ἔχον, ἀλλον ἂν παρεκάλεσα τὸν συνηγορήσοντα· τίνι οὖν ἀρκοῦμαι κατὰ τὸν τόπον;

Πῶς μὲν αἰσθῆσις γίνεται, πρότερον δὶς ὅλων ἡ ἀπὸ μέρους, ἵσως οὐκ οἶδα ἀπολογίσασθαι, ταράσσει δέ με ἀμφότερα. ὅτι δὲ ἐγώ καὶ σὺ οὐκ ἔσμεν οἱ αὐτοί, λίαν ἀκριβῶς οἶδα.

Πόθεν τοῦτο; οὐδέποτε καταπίνειν τι θέλων ἐκεῖ φέρω τὸν ψωμόν, ἀλλ’ ὅδε οὐδέποτε ἄρτον θέλων λαβεῖν τὸ σάρον ἔλαβον, ἀλλ’ ἀεὶ ἐπὶ τὸν ἄρτον ἔρχομαι ὡς πρὸς σκοπόν.

“Υμεῖς δὲ αὐτοὶ οἱ τὰς αἰσθήσεις ἀναιροῦντες ἀλλο τι ποιεῖτε; τίς ίμων εἰς βαλανεῖον ἀπελθεῖν θέλων εἰς μυλῶνα ἀπῆλθεν;— τί οὖν; οὐ δεῖ κατὰ δύναμιν καὶ τούτων ἀντέχεσθαι, τοῦ τηρῆσαι τὴν συνήθειαν, τοῦ πεφράχθαι<sup>4</sup> πρὸς τὰ κατ’ αὐτῆς;— καὶ τίς ἀντιλέγει; ἀλλὰ τὸν δυνάμενον, τὸν σχολάζοντα· τὸν δὲ τρέμοντα καὶ ταρασσόμενον καὶ ῥηγνύμενον ἔσωθεν τὴν καρδίαν ἀλλω τινὶ δεῖ προσευκαιρεῖν.

## 1.28

“Οτι οὐ δεῖ χαλεπαίνειν ἀνθρώποις καὶ τίνα τὰ μικρὰ καὶ μεγάλα ἐν ἀνθρώποις.

Τί ἔστιν αἴτιον τοῦ συγκατατίθεσθαι τινι; τὸ φαίνεσθαι ὅτι ὑπάρχει.

Τῷ οὖν φαινομένῳ ὅτι οὐχ ὑπάρχει συγκατατίθεσθαι οὐχ οἶόν τε. διὰ τί; ὅτι ἡ φύσις αὕτη ἔστι τῆς διανοίας τοῖς μὲν ἀληθέσιν ἐπινεύειν, τοῖς δὲ ψευδέσι<sup>5</sup> δυσαρεστεῖν, πρὸς δὲ τὰ ἀδηλα ἐπέχειν.

Τίς τούτου πίστις; πάθε, εἰ δύνασαι, νῦν ὅτι νύξ ἔστιν. οὐχ οἶόν τε. ἀπόπαθε ὅτι ἡμέρα ἔστιν. οὐχ οἶόν τε. πάθε ἡ ἀπόπαθε ἀπὸ τοῦ ἀρτίους<sup>6</sup> εἶναι τοὺς ἀστέρας. οὐχ οἶόν τε.

“Οταν οὖν τις συγκατατίθηται τῷ ψεύδει, ἵσθι ὅτι οὐκ ἥθελεν ψεύδει συγκαταθέσθαι· πᾶσα γὰρ ψυχὴ ἀκουσα στέρεται<sup>7</sup> τῆς ἀληθείας, ὡς λέγει Πλάτων· ἀλλὰ ἔδοξεν αὐτῷ τὸ ψεῦδος ἀληθές.

<sup>4</sup> fence in, protect    <sup>5</sup> lying, false    <sup>6</sup> suitable    <sup>7</sup> lack, lose

Ἄγε ἐπὶ δὲ τῶν πράξεων τί ἔχομεν τοιοῦτον οἶνον ἐνθάδε τὸ ἀληθὲς ἢ τὸ ψεύδος; τὸ καθῆκον καὶ παρὰ τὸ καθῆκον, τὸ συμφέρον καὶ τὸ ἀσύμφορον, τὸ κατ' ἐμὲ καὶ οὐ κατ' ἐμὲ καὶ ὅσα τούτοις ὅμοια.

Οὐ δύναται οὖν τις δοκεῖν μέν, ὅτι συμφέρει αὐτῷ, μὴ αἰρεῖσθαι δ' αὐτό; οὐ δύναται.

Πῶς ἡ λέγουσα καὶ μανθάνω μὲν οἶα δρᾶν μέλλω κακά, θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων;<sup>8</sup> ὅτι αὐτὸ τοῦτο, τῷ θυμῷ χαρίσασθαι καὶ τιμωρήσασθαι τὸν ἄνδρα, συμφορώτερον ἡγεῖται τοῦ σῶσαι τὰ τέκνα.

Ναί· ἀλλ' ἐξηπάτηται. δεῖξον αὐτῇ ἐναργῶς ὅτι ἐξηπάτηται καὶ οὐ ποιήσει· μέχρι δ' ἂν οὖ μὴ δεικνύῃς, τίνι ἔχει ἀκολουθῆσαι ἢ τῷ φαινομένῳ;

Οὐδενί. τι οὖν χαλεπαίνεις αὐτῇ, ὅτι πεπλάνηται ἡ ταλαιπωρος περὶ τῶν μεγίστων καὶ ἔχις<sup>9</sup> ἀντὶ ἀνθρώπου γέγονεν; οὐχὶ δ', εἴπερ ἄρα, μᾶλλον ἐλεεῖς, ὡς τοὺς τυφλοὺς ἐλεοῦμεν, ὡς τοὺς χωλούς, οὕτως τοὺς τὰ κυριώτατα τετυφλωμένους καὶ ἀποκεχωλωμένους;

Οστις οὖν τούτου μέμνηται καθαρῶς ὅτι ἀνθρώπῳ μέτρον πάσης πράξεως τὸ φαινόμενον λοιπὸν ἢ καλῶς φαίνεται ἢ κακῶς· εἰ καλῶς, ἀνέγκλητός ἐστι· εἰ κακῶς, αὐτὸς ἐζημώται· οὐ δύναται γὰρ ἄλλος μὲν εἶναι ὁ πεπλανημένος, ἄλλος δ' ὁ βλαπτόμενος, οὐδεὶς ὁργισθῆσεται, οὐδεὶς χαλεπανεῖ, οὐδεῖνα λοιδορήσει, οὐδένα μέμψεται, οὐ μισήσει, οὐ προσκόψει οὐδενί.

“Οστε καὶ τὰ οὕτω μεγάλα καὶ δεινὰ ἔργα ταύτην ἔχει τὴν ἀρχήν, τὸ φαινόμενον; ταύτην οὐδὲ ἄλλην.

Ἡ Ἰλιάς οὐδέν ἐστιν ἢ φαντασία καὶ χρῆσις φαντασιῶν. ἐφάνη τῷ Ἀλεξάνδρῳ ἀπάγειν τοῦ Μενελάου τὴν γυναικα, ἐφάνη τῇ Ἐλένῃ ἀκολουθῆσαι αὐτῷ.

Εἰ οὖν ἐφάνη τῷ Μενελάῳ παθεῖν ὅτι κέρδος ἐστὶ τοιαύτης γυναικὸς

<sup>8</sup> resolution, purpose    <sup>9</sup> viper

στερηθῆναι,<sup>10</sup> τί ἂν ἐγένετο; ἀπολάλει ἡ Ἰλιὰς οὐ μόνον ἀλλὰ καὶ ἡ Ὀδύσσεια.—

Ἐκ τοιούτου οὖν μικροῦ πράγματος ἥρτηται τὰ τηλικαῦτα;— τίνα δὲ καὶ λέγεις τὰ τηλικαῦτα; πολέμους καὶ στάσεις καὶ ἀπωλείας πολλῶν ἀνθρώπων καὶ κατασκαφὰς πόλεων; καὶ τί μέγα ἔχει ταῦτα;— οὐδέν;

Τί δὲ ἔχει μέγα πολλοὺς βοῦς ἀποθανεῖν καὶ πολλὰ πρόβατα καὶ πολλὰς καλιὰς χελιδόνων<sup>11</sup> ἡ πελαργῶν ἐμπρησθῆναι καὶ κατασκαφῆναι;— ὅμοια οὖν ἔστι ταῦτα ἐκείνοις;— ὅμοιότατα. σώματα ἀπώλετο ἀνθρώπων· καὶ βοῶν καὶ προβάτων. οἰκημάτια ἐνεπρήσθη ἀνθρώπων· καὶ πελαργῶν νεοσσιά.

Τί μέγα ἡ δεωόν; ἡ δεῖξόν μοι τί διαφέρει οἰκία ἀνθρώπου καὶ νεοσσιὰ πελαργοῦ ὡς οἰκησις.— ὅμοιον οὖν ἔστι πελαργὸς καὶ ἀνθρωπος;— τί λέγεις; κατὰ τὸ σῶμα ὅμοιότατον. πλὴν ὅτι μὲν ἐκ δοκῶν καὶ κεραμίδων καὶ πλίνθων οἰκοδομεῖται τὰ οἰκίδια, ἡ δὲ ἐκ ράβδων καὶ πηλοῦ.

Οὐδενὶ οὖν διαφέρει ἀνθρωπος πελαργοῦ;— μὴ γένοιτο· ἀλλὰ τούτοις οὐ διαφέρει.— τών οὖν διαφέρει;— ζήτει καὶ εύρήσεις, ὅτι ἀλλωδιαφέρει. ὅρα μὴ τῷ παρακολουθεῖν οἷς ποιεῖ, ὅρα μὴ τῷ κοινωνικῷ, μὴ τῷ πιστῷ, τῷ αἰδήμονι, τῷ ἀσφαλεῖ, τῷ συνετῷ.

Ποῦ οὖν τὸ μέγα ἐν ἀνθρώποις κακὸν καὶ ἀγαθόν; ὅπου ἡ διαφορά. ἀν σφῆνται τοῦτο καὶ περιτειχισμένον μένη καὶ μὴ διαφθείρηται τὸ αἰδήμον μηδὲ τὸ πιστὸν μηδὲ τὸ συνετόν, τότε σώζεται καὶ αὐτός· ἀν δὲ ἀπολλύηται τι τούτων καὶ ἐκπολιορκήται, τότε καὶ αὐτὸς ἀπόλλυται. καὶ τὰ μεγάλα πράγματα ἐν τούτῳ ἐστίν.

Ἐπταισεν<sup>12</sup> μεγάλα οἱ Ἀλέξανδρος, ὅτ’ ἐπῆλθον φασιν οἱ Ἐλληνες<sup>13</sup> καὶ ὅτε ἐπόρθουν τὴν Τροίαν καὶ ὅτε οἱ ἀδελφοὶ αὐτοῦ ἀπώλλυντο;

<sup>10</sup> steal, take    <sup>11</sup> swallow (bird)    <sup>12</sup> (act) stumble, fall; (pass) be missed    <sup>13</sup> Greek

an evil, we must have ready at hand the argument that it is our duty to avoid evils, and that death is an inevitable thing. For what can I do? Where shall I go to escape it? Suppose that I am Sarpedon the son of Zeus, in order that I may nobly say, as he did: "Seeing that I have left my home for the war, I wish either to win the prize of valour myself, or else to give someone else the chance to win it; if I am unable to succeed in something myself, I shall not begrudge another the achievement of some noble deed." Granted that such an act as Sarpedon's is beyond us, does not the other alternative fall within the compass of our powers? And where can I go to escape death? Show me the country, show me the people to whom I may go, upon whom death does not come; show me a magic charm against it. If I have none, what do you wish me to do? I cannot avoid death. Instead of avoiding the fear of it, shall I die in lamentation and trembling? For the origin of sorrow is this—to wish for something that does not come to pass. Therefore, if I can change externals according to my own wish, I change them; but if I cannot, I am ready to tear out the eyes of the man who stands in my way. For it is man's nature not to endure to be deprived of the good, not to endure to fall into the evil. Then, finally, when I can neither change the circumstances, nor tear out the eyes of the man who stands in my way, I sit down and groan, and revile whom I can—Zeus and the rest of the gods; for if they do not care for me, what are they to me? "Yes," you say, "but that will be impious of you." What, then, shall I get that is worse than what I have now? In short, we must remember this—that unless piety and self-interest be conjoined, piety cannot be maintained in any man. Do not these considerations seem urgent?

Let the follower of Pyrrho or of the Academy come and oppose us. Indeed I, for my part, have no leisure for such matters, nor can I act as advocate to the commonly received opinion. If I had a petty suit about a mere bit of land, I should have called in some one else to be my advocate. With what evidence, then, am I satisfied? With that which belongs to the matter in hand. To the question how perception arises, whether through the whole body, or from some particular part, perhaps I do not know how to give a reasonable answer, and both views perplex me. But that you and I are not the same persons, I know very certainly. Whence do I get this knowledge? When I want to swallow something, I never take the morsel to that place but to this; when I wish to take bread I never take sweepings, but I always go after the bread as to a mark. And do you yourselves, who take away the evidence of the senses, do anything else? Who among you when he wishes to go to a bath goes to a mill instead? —What then? Ought we not to the best of our ability hold fast also to this—maintain, that is, the commonly received opinion, and be on our guard against the arguments that seek to overthrow it?—And who disputes that? But only the man who has the power and the leisure should devote himself to these studies; while the man who is trembling and perplexed and

whose heart is broken within him, ought to devote his leisure to something else.

### 1.28

That we ought not to be angry with men; and what are the little things and the great among men?

What is the reason that we assent to anything? The fact that it appears to us to be so. It is impossible, therefore, to assent to the thing that appears not to be so. Why? Because this is the nature of the intellect—to agree to what is true, to be dissatisfied with what is false, and to withhold judgement regarding what is uncertain. What is the proof of this? "Feel, if you can, that it is now night." That is impossible. "Put away the feeling that it is day." That is impossible. "Either feel or put away the feeling that the stars are even in number." That is impossible. When, therefore, a man assents to a falsehood, rest assured that it was not his wish to assent to it as false; "for every soul is unwillingly deprived of the truth," as Plato says; it only seemed to him that the false was true. Well now, in the sphere of actions what have we corresponding to the true and the false here in the sphere of perceptions? Duty and what is contrary to duty, the profitable and the unprofitable, that which is appropriate to me and that which is not appropriate to me, and whatever is similar to these. "Cannot a man, then, think that something is profitable to him, and yet not choose it?" He cannot. How of her who says, Now, now, I learn what horrors I intend:

But passion overmastereth sober thought?

It is because the very gratification of her passion and the taking of vengeance on her husband she regards as more profitable than the saving of her children. "Yes, but she is deceived." Show her clearly that she is deceived, and she will not do it; but so long as you do not show it, what else has she to follow but that which appears to her to be true? Nothing. Why, then, are you angry with her, because the poor woman has gone astray in the greatest matters, and has been transformed from a human being into a viper? Why do you not, if anything, rather pity her? As we pity the blind and the halt, why do we not pity those who have been made blind and halt in their governing faculties?

Whoever, then, bears this clearly in mind, that the measure of man's every action is the impression of his senses (now this impression may be formed rightly or wrongly; if rightly, the man is blameless; if wrongly, the man himself pays the penalty; for it is impossible that the man who has gone astray, is one person, while the man who suffers is another),—whoever remembers this, I say, will not be enraged at anyone, will not be angry with anyone, will not

revile anyone, will not blame, nor hate, nor take offence at anyone. So you conclude that such great and terrible things have their origin in this—the impression of one's senses? In this and nothing else. The Iliad is nothing but a sense-impression and a poet's use of sense-impressions. There came to Alexander an impression to carry off the wife of Menelaus, and an impression came to Helen to follow him. Now if an impression had led Menelaus to feel that it was a gain to be deprived of such a wife, what would have happened? We should have lost not merely the Iliad, but the Odyssey as well.— Then do matters of such great import depend upon one that is so small:— But what do you mean by "matters of such great import"? Wars and factions and deaths of many men and destructions of cities? And what is there great in all this?— What, nothing great in this? —Why, what is there great in the death of many oxen and many sheep and the burning and destruction of many nests of swallows or storks?— Is there any similarity between this and that?— A great similarity. Men's bodies perished in the one case, and bodies of oxen and sheep in the other. Petty dwellings of men were burned, and so were nests of storks. What is there great or dreadful about that? Or else show me in what respect a man's house and a stork's nest differ as a place of habitation.— Is there any similarity between a stork and a man?— What is that you say? As far as the body is concerned, a great similarity; except that the petty houses of men are made of beams and tiles and bricks, but the nest of a stork is made of sticks and clay.

Does a man, then, differ in no wise from a stork?— Far from it; but in these matters he does not differ.— In what wise, then, does he differ? —Seek and you will find that he differs in some other respect. See whether it be not in his understanding what he does, see whether it be not in his capacity for social action, in his faithfulness, his self-respect, his steadfastness, his security from error, his intelligence. Where, then, is the great evil and the great good among men? Just where the difference is; and if that element wherein the difference lies be preserved and stands firm and well fortified on every side, and neither his self-respect, nor his faithfulness, nor his intelligence be destroyed, then the man also is preserved; but if any of these qualities be destroyed or taken by storm, then the man also is destroyed. And it is in this sphere that the great things are. Did Alexander come to his great fall when the Hellenes assailed Troy with their ships, and when they were devastating the land, and when his brothers were dying? Not at all; for no one comes to his



## vocabulary

ἀγνοέω	be ignorant of ~gnostic	ἐγκαλέω	demand payment; accuse
ἀγρυπνέω	lie awake	εἰκῇ	haphazardly; in vain
ἄδικος	unfair; obstinate, bad	εἴτα	then, therefore, next
αἰδήμων	bashful, modest	ἐκκαλέω	call forth ~gallo
αἴτιος	blameworthy; the cause	ἐκτός	outside
~etiology		ἐλκέω	drag, pull, hoist; rape
αἴτιος	blameworthy; the cause	ἔλκος	-εος (n, 3) wound ~ulcer
~etiology		ἔλκω	drag, pull, hoist; rape
ἀκολουθέω	follow	ἐμβάλλω	throw in; inspire a mental
ἀλλούτριος	someone else's; alien	state ~ballistic	
~alien		ἐνθάδε	here, hither
ἀναπείθω	(aor, plupf) seduce, persuade; (mp, pf, aor ppl) trust, obey, be confident in	ἐξουσία	authority, office
ἀναστρέψω	act: overturn; mid: find oneself in ~atrophy	ἐπιλαμβάνω	take, attack, seize
ἀνδράποδον	-ς slave ~androgynous	ἐπιλανθάνω	mp: forget ~Lethe
ἀντιποιέω	do in return; (mid) seek, claim	ἐπιμέλεια	attention; assigned task
ἀπάγω	lead away, back	εύτυχέω	be lucky, prosper, succeed
~demagogue		ζυγόν	yoke, a joined pair ~zygote
ἀπειλέω	vow, threaten, boast	ζυγός	yoke, a joined pair ~zygote
ἀπειλή	boast, threat	θαυμαστός	wonderful; admirable
ἄπιστος	not trusting, not trustworthy ~stand	θηριώδης	savage, wild
ἀπλόος	single; simple ~haploid	ἱμάτιον	toga, cloth
ἀποφύγω	(ū) faint; get dry	ἰσχυρός	(ū) strong, forceful, violent
ἀρκέω	satisfy; ward off, defend; suffice	καθαιρέω	take down, close ~heresy
ἀτυχέω	be unlucky	καθέλκω	launch; carry down
ἀφαιρέω	take away ~heresy	κανών	-όνος (m, 3) rod, handle
βάρος	-ους (n, 3) weight, burden	~canonical	
βαρύς	heavy ~baritone	κατασφάζω	slaughter
βλάπτω	break, make fail	καταφρονέω	scorn; think of
δείκνυμι	(ū) show, point out	κατορθώ	erect; accomplish
δεῖξις	proof, display	κλαίω	weep
δεσμωτήριον	prison	κλάω	break, break off ~iconoclast
διαστρέφω	twist, distort	κλέπτης	-ου (m, 1) thief
δόγμα	-τος (n, 3) belief, legal decision	κλέπτω	steal
ἐγγύς	near	κόσμιος	well-behaved
		κράτιστος	best
		κραυγάζω	croak, scream
		κρείσσων	more powerful; better
		κτῆσις	-ος (f) chattels
		κώνειον	hemlock
		λυσιτελέω	(ū) be useful
		λύχνος	lamp
		μαίνομαι	be berserk ~maenad

μέλος -ους (n, 3) limb; melody	~demagogue
μέλω concern, interest, be one's responsibility	προσέχω direct to; think about
μέχρι as far as, until	πταίω (act) stumble, fall; (pass) be missed
μέχρις as far as, until	σεαυτοῦ yourself
μηκέτι no more	σημαίνω give orders to; show; mark
ναί yea	~semaphore
όνεω help, please, be available	σύνειμι be with; have sex ~ion
όνινημι help, please, be available	συνίημι send together; hear, notice, understand ~jet
ὅπου where	σύρω (ō) drag
όργιζω anger, provoke, annoy	τοίνυν well, then
όρθος upright, straight; correct, just	τραγῳδία tragedy, serious poem
~orthogonal	τράχηλος neck ~trachea
οὐδαμοῦ nowhere	τύραννος tyrant
οὐδαμῶς in no way	ύγιαίνω be healthy
οὐδέποτε never	ύλακω bark (a dog)
οὐσία property; essence	ύλη (ō) forest, firewood
παιδίον young child; slave	φήμη speech, rumor ~fame
παρακολουθέω dog, follow, trace	φιλόξενος hospitable ~philanthropy
περιγίγνομαι surpass; survive; attain ~genus	φιλόσοφος wisdom-loving
πιστός faithful; trustworthy	φοῖνιξ -κος (m) red or purple dye or color; bay (horse); palm tree
πόθεν from where?	φυλακή guard, prison, watch
ποίη grass	~phylactery
ποῖος what kind	φύσις -εως (f) nature (of a thing)
πολιορκία siege	~physics
πορθέω sack, ravage, plunder	χείρων worse, more base, inferior, weaker
ποῦ where?	χρεία need, use
προαιρεσις -εως (f) plan, preference	ώνεομαι buy
προλαμβάνω anticipate; be prejudiced	ώφελεια -ίας profit
προπετής hasty	ώφελέω help, be useful
προσάγω bring to a place	

Οὐδαμῶς· δι’ ἀλλότριον γάρ ἔργον πταιέι οὐδείς· ἀλλὰ τότε πελαργῶν νεοσσιαὶ ἐπορθοῦντο. πταισμα δ’ ἦν, ὅτε ἀπώλεσε τὸν αἰδήμονα, τὸν πιστόν, τὸν φιλόξενον, τὸν κόσμιον.

Πότ’ ἔπταισεν ὁ Ἀχιλλεύς; ὅτε ἀπέθανεν ὁ Πάτροκλος; μὴ γένοιτο· ἀλλ’ ὅτε ὡργίζετο, ὅτε κορασίδιον ἔκλαεν, ὅτ’ ἐπελάθετο ὅτι πάρεστιν οὐκ ἐπὶ τὸ ἐρωμένας κτᾶσθαι, ἀλλ’ ἐπὶ τὸ πολεμένην.

Ταῦτ’ ἔστι τὰ ἀνθρωπικὰ πταισματα, τοῦτο ἔστιν ἡ πολιορκία, τοῦτο ἔστι κατασκαφή, ὅταν τὰ δόγματα τὰ ὄρθα καθαιρῆται, ὅταν ἐκεῖνα διαφθέρηται.— ὅταν οὖν γυναικες ἄγωνται καὶ παιδία αἰχμαλωτίζηται καὶ ὅταν αὐτοὶ κατασφάζωνται, ταῦτα οὐκ ἔστι κακά;— πόθεν τοῦτο προσδοξάζεις; κάμε δίδαξον.— οὐ· ἀλλὰ πόθεν σὺ λέγεις ὅτι οὐκ ἔστι κακά;— ἔλθωμεν ἐπὶ τὸν κανόνας,<sup>1</sup> φέρε τὰς προλήψεις.

Διὰ τοῦτο γάρ οὐκ ἔστιν ἰκανῶς θαυμάσαι τὸ γινόμενον. ὅπου βάρη κρῶναι θέλομεν, οὐκ εἰκῇ<sup>2</sup> κρίνομεν· ὅπου τὰ εὐθέα καὶ στρεβλά, οὐκ εἰκῇ.

Ἀπλῶς ὅπου διαφέρει ἡμῖν γνῶναι τὸ κατὰ τὸν τόπον ἀληθές, οὐδέποθ’ ἡμῶν οὐδεὶς οὐδὲν εἰκῇ ποιήσει.

”Οπου δὲ τὸ πρῶτον καὶ μόνον αἴτιόν ἔστι τοῦ κατορθοῦν ἡ ἀμαρτάνειν, τοῦ εὐροεῖν ἡ δυσροεῖν, τοῦ ἀτυχεῖν ἡ εὐτυχεῖν,<sup>3</sup> ἐνθάδε μόνον εἴκαῖοι καὶ προπετεῖς. οὐδαμοῦ<sup>4</sup> ὅμοιόν τι ζυγῷ, οὐδαμοῦ ὅμοιόν τι κανόνι, ἀλλὰ τι ἐφάνη καὶ εὐθὺς ποιῶ τὸ φανέν.

Κρείσσων γάρ είμι τοῦ Ἀγαμέμνονος ἡ τοῦ Ἀχιλλέως, ὥ’ ἐκεῖνοι μὲν διὰ τὸ ἀκολουθῆσαι τοῖς φαινομένοις τοιαῦτα κακὰ ποιήσωσι καὶ πάθωσιν, ἐμοὶ δὲ μὴ ἀρκῇ τὸ φαινόμενον;

Καὶ ποία τραγῳδία ἄλλην ἀρχὴν ἔχει; Ἀτρεὺς Εὐριπίδου τί ἔστιν; τὸ φαινόμενον. Οἰδίποις Σοφοκλέους τί ἔστιν; τὸ φαινόμενον. Φοῖνιξ;

<sup>1</sup> rod, handle    <sup>2</sup> haphazardly; in vain    <sup>3</sup> be lucky, prosper, succeed

<sup>4</sup> nowhere

Τὸ φαινόμενον. Ἰππόλυτος; τὸ φαινόμενον. τούτου οὖν μηδεμίαν ἐπιμέλειαν ποιεῖσθαι τίνος ήμιν δοκεῖ; τίνες δὲ λέγονται οἱ παντὶ τῷ φαινομένῳ ἀκολουθοῦντες;— μανόμενοι. — ήμεῖς οὖν ἄλλο τι ποιοῦμεν;

1.29

Περὶ εὐσταθείας.

Οὐσία τοῦ ἀγαθοῦ προαιρεσις ποιά, τοῦ κακοῦ προαιρεσις ποιά.

Τί οὖν τὰ ἔκτος; ὥλαι τῇ προαιρέσει, περὶ ἀς ἀναστρεφομένη τεύξεται τοῦ ἰδίου ἀγαθοῦ ἢ κακοῦ. πῶς τοῦ ἀγαθοῦ τεύξεται;

Ἄν τὰς ὥλας μὴ θαυμάσῃ. τὰ γὰρ περὶ τῶν ύλῶν δόγματα ὁρθὰ μὲν ὅντα ἀγαθὴν ποιεῖ τὴν προαιρεσιν, στρεβλὰ δὲ καὶ διεστραμμένα κακήν.

Τοῦτον τὸν νόμον ὁ θεὸς τέθεικεν καὶ φησίν εἰ τι ἀγαθὸν θέλεις, παρὰ σεαυτοῦ λάβε. σὺ λέγεις οὕτω ἀλλὰ παρ' ἄλλου. μή, ἀλλὰ παρὰ σεαυτοῦ.

Λοιπὸν ὅταν ἀπειλῇ ὁ τύραννος καὶ μὴ καλῇ, λέγω τίνι ἀπειλεῖ; ἀν λέγη δήσω σε, φημὶ ὅτι ταῖς χερσὶν ἀπειλεῖ καὶ τοῖς ποσίν.

Ἄν λέγῃ τραχηλοκοπήσω σε, λέγω τῷ τραχῆλῳ<sup>5</sup> ἀπειλεῖ. ἀν λέγῃ εἰς φυλακήν σε βαλῶ, ὅλω τῷ σαρκιδίῳ<sup>6</sup> καν ἐξορισμὸν ἀπειλῇ, τὸ αὐτό.— σοὶ οὖν οὐδέν ἀπειλεῖ;— εἰ πέπονθα ὅτι ταῦτα οὐδέν ἔστι πρὸς ἐμέ, οὐδέν εἰ δὲ φοβοῦμαί τι τούτων, ἐμοὶ ἀπειλεῖ.

Τίνα λοιπὸν δέδοικα; τὸν τίνων ὅντα κύριον; τῶν ἐπ' ἐμοί; οὐδὲ εἰς ἔστιν. τῶν οὐκ ἐπ' ἐμοί; καὶ τί μοι αὐτῶν μέλει;

Ύμεῖς οὖν οἱ φιλόσοφοι διδάσκετε καταφρονεῖν τῶν βασιλέων;— μὴ γένοιτο. τίς ήμῶν διδάσκει ἀντιποιεῖσθαι πρὸς αὐτούς, ὃν ἐκεῖνοι ἔχουσιν ἐξουσίαν;

<sup>5</sup> neck

Τὸ σωμάτιον λάβε, τὴν κτῆσιν λάβε, τὴν φήμην<sup>6</sup> λάβε, τοὺς περὶ ἐμὲ λάβε. ἂν τινας τούτων ἀναπείθω ἀντιποιεῖσθαι, τῷ ὅντι ἐγκαλείτω μοι.

Ναί· ἀλλὰ καὶ τῶν δογμάτων ἄρχειν θέλω. καὶ τίς σοι ταύτην τὴν ἔξουσίαν δέδωκεν;

Ποῦ δύνασαι νικῆσαι δόγμα ἀλλότριον; προσάγων, φησάν, αὐτῷ φόβον νικήσω. ἀγνοεῖς ὅτι αὐτὸς αὐτὸς ἐνύκησεν, οὐχ ὑπ’ ἄλλους ἐνικήθη· προαιρέσιν δὲ οὐδὲν ἄλλο νικῆσαι δύναται, πλὴν αὐτῷ ἑαυτήν.

Διὰ τοῦτο καὶ ὁ τοῦ θεοῦ νόμος κράτιστός ἐστι καὶ δικαιότατος· τὸ κρείσσον ἀεὶ περιγυνέσθω τοῦ χείρονος.

Κρείττονές εἰσιν οἱ δέκα τοῦ ἑνός. πρὸς τί; πρὸς τὸ δῆσαι, πρὸς τὸ ἀποκτεῖναι, πρὸς τὸ ἀπαγαγεῖν ὅπου θέλουσιν, πρὸς τὸ ἀφελέσθαι τὰ ὄντα. νικῶσιν τούννυν οἱ δέκα τὸν ἔνα ἐν τούτω, ἐν ᾧ κρείσσονές εἰσιν.

Ἐν τίνι οὖν χείροινές εἰσιν; ἀν ὁ μὲν ἔχῃ δόγματα ὄρθα, οἱ δὲ μὴ. τί οὖν; ἐν τούτῳ δύνανται νικῆσαι; πόθεν; εἰ δὲ ίστάμεθα ἐπὶ ζυγοῦ, οὐκ ἔδει τὸν βαρύτερον καθελκύσαι;

Σωκράτης οὖν ἵνα πάθη ταῦτα ὑπ’ Ἀθηναίων;— ἀνδράποδον, τί λέγεις τὸ Σωκράτης; ὡς ἔχει τὸ πρᾶγμα λέγε· ὥν οὖν τὸ Σωκράτους σωμάτιον ἀπαχθῆ καὶ συρῇ ὑπὸ τῶν ἵσχυροτέρων εἰς δεσμωτήριον καὶ κώνειόν<sup>7</sup> τις δῶ τῷ σωματίῳ τῷ Σωκράτους κάκενο ἀποψυγῇ;

Ταῦτά σοι φαίνεται θαυμαστά, ταῦτα ἄδικα, ἐπὶ τούτοις ἐγκαλεῖσι τῷ θεῷ; οὐδὲν οὖν εἶχε Σωκράτης ἀντὶ τούτων; ποῦ ἦν ἡ οὐσία αὐτῷ τοῦ ἀγαθοῦ;

Τίνι προσσχῶμεν; σοὶ ἡ αὐτῷ; καὶ τί λέγει ἐκεῖνος; ἐμὲ δὲ Ἀνυτος καὶ Μέλητος ἀποκτεῖναι μὲν δύνανται, βλάψαι δὲ οὐ. καὶ πάλιν εἰ ταύτη τῷ θεῷ φίλον, ταύτη γινέσθω.

<sup>6</sup> speech, rumor    <sup>7</sup> hemlock

Άλλα δεῖξον ὅτι χείρονα ἔχων δόγματα κρατεῖ τοῦ κρείττονος ἐν δόγμασιν. οὐ δεῖξεις· οὐδὲ ἐγγύς. νόμος γὰρ τῆς φύσεως. καὶ τοῦ θεοῦ οὗτος τὸ κρεῖσσον ἀεὶ περιγνώσθω τοῦ χείρονος. ἐν τίνι; ἐν ὦ κρεῖσσον ἐστιν.

Σῶμα σώματος ἰσχυρότερον, οἱ πλείονες τοῦ ἐνός, ὁ κλέπτης τοῦ μὴ κλέπτου.

Διὰ τοῦτο κάγὼ τὸν λύχνον ἀπώλεσα, ὅτι ἐν τῷ ἀγρυπνεῖν<sup>8</sup> μου κρείσσων ἦν ὁ κλέπτης. ἀλλ’ ἐκεῖνος τοσούτου ὀνήσατο λύχνον· ἀντὶ λύχνου κλέπτης ἐγένετο, ἀντὶ λύχνου ἀπιστος, ἀντὶ λύχνου θηριώδης. τοῦτο ἔδοξεν αὐτῷ λυσιτελεῖν.

Ἐστω· ἀλλ’ εἴληπταί μού τις τοῦ ἴματίου καὶ ἔλκει μὲν εἰς τὴν ἀγοράν, εἴτα ἐπικραυγάζουσιν ἄλλοι φιλόσοφε, τί σε ὠφέληκε τὰ δόγματα; ἵδού σύρῃ<sup>9</sup> εἰς τὸ δεσμωτήριον, ἵδού μέλλεις τραχηλοκοπεῖσθαι.

Καὶ ποίαν ἔπραξα ἀν εἰσαγωγήν, ὥν, ἀν ἰσχυρότερος ἐπιλάβηταί μου τοῦ ἴματίου, μὴ σύρωμαι; ὥνα, ἀν με δέκα περισπάσαντες εἰς τὸ δεσμωτήριον ἐμβάλωσιν, μὴ ἐμβληθῶ;

Ἄλλο οὖν οὐδὲν ἔμαθον; ἔμαθον, ὥνα· πᾶν τὸ γινόμενον ἵδω ὅτι, ἀν ἀπροαίρετον ἦ, οὐδέν ἐστι πρὸς ἐμέ.

Πρὸς τοῦτο οὖν οὐκ ὠφέλησαι; τί οὖν ἐν ἀλλῷ ζητεῖς τὴν ὠφέλειαν ἦ ἐν ὦ ἔμαθες;

Καθήμενος λοιπὸν ἐν τῇ φυλακῇ λέγω οὐτος ὁ ταῦτα κραυγάζων οὔτε τοῦ σημαινομένου ἀκούει οὔτε τῷ λεγομένῳ παρακολουθεῖ οὔτε ὅλως μεμέληκεν αὐτῷ εἰδέναι περὶ τῶν φιλοσόφων τί λέγουσιν ἷ τί ποιοῦσιν. ἄφες αὐτόν.

Άλλ’ ἔξελθε πάλιν ἀπὸ τῆς φυλακῆς. εἰ μηκέτι χρείαν ἔχητέ μου ἐν τῇ φυλακῇ, ἔξέρχομαι· ἀν πάλιν σχῆτε, εἰσελεύσομαι.

Μέχρι τίνος; μέχρις ἀν οὐ λόγος αἰρῆ συνεῦναι με τῷ σωματίῳ· ὅταν δὲ μὴ αἰρῇ, λάβετε αὐτὸ καὶ ὑγιαίνετε.

<sup>8</sup> lie awake    <sup>9</sup> drag

fall because of another's deed; but what went on then was merely the destruction of storks' nests. Nay, he came to his fall when he lost his self-respect, his faithfulness, his respect for the laws of hospitality, his decency of behaviour. When did Achilles come to his fall? When Patroclus died? Far from it; but when Achilles himself was enraged, when he was crying about a paltry damsel, when he forgot that he was there, not to get sweethearts, but to make war. These are the falls that come to mankind, this is the siege of their city, this is the razing of it— when their correct judgements are torn down, when these are destroyed.— Then when women are driven off into captivity, and children are enslaved, and when the men themselves are slaughtered, are not all these things evils?— Where do you get the justification for adding this opinion? Let me know also.— No, on the contrary, do you let me know where you get the justification for saying that they are not evils?— Let us turn to our standards, produce your preconceptions.

For this is why I cannot be sufficiently astonished at what men do. In a case where we wish to judge of weights, we do not judge at haphazard; where we wish to judge what is straight and what is crooked, we do not judge at haphazard; in short, where it makes any difference to us to know the truth in the case, no one of us will do anything at haphazard. Yet where there is involved the first and only cause of acting aright or erring, of prosperity or adversity, of failure or success, there alone are we haphazard and headlong. There I have nothing like a balance, there nothing like a standard, but some sense-impression comes and immediately I go and act upon it. What, am I any better than Agamemnon or Achilles— are they because of following the impressions of their senses to do and suffer such evils, while I am to be satisfied with the impression of my senses? And what tragedy has any other source than this? What is the Atreus of Euripides? His sense-impression. The Oedipus of Sophocles? His sense-impression. The Phoenix? His sense-impression. The Hippolytus? His sense-impression. What kind of a man, then, do you think he is who pays no attention to this matter? What are those men called who follow every impression of their senses?— Madmen.— Are we, then, acting differently?

### 1.29

Of steadfastness The essence of the good is a certain kind of moral purpose, and that of the evil is a certain kind of moral purpose. What, then, are the external things? They are materials for the moral purpose, in dealing with which it will find its own proper good or evil. How will it find the good? If it does not admire the materials. For the judgements about the materials, if they be correct, make the moral purpose good, but if they be crooked and awry, they make it evil. This is the law which God has ordained, and He says, "If you wish any good thing, get it from yourself." You say, "No, but from

someone else."Do not so, but get it from yourself. For the rest, when the tyrant threatens and summons me, I answer "Whom are you threatening?"If he says, "I will put you in chains,"I reply, "He is threatening my hands and my feet."If he says, "I will behead you,"I answer, "He is threatening my neck."If he says, "I will throw you into prison,"I say, "He is threatening my whole paltry body";and if he threatens me with exile, I give the same answer.— Does he, then, threaten you not at all?— If I feel that all this is nothing to me,— not at all; but if I am afraid of any of these threats, it is I whom he threatens. Who is there left, then, for me to fear? The man who is master of what? The things that are under my control? But there is no such man. The man who is master of the things that are not under my control? And what do I care for them?

Do you philosophers, then, teach us to despise our kings?— Far from it. Who among us teaches you to dispute their claim to the things over which they have authority? Take my paltry body, take my property, take my reputation, take those who are about me. If I persuade any to lay claim to these things, let some man truly accuse me. "Yes, but I wish to control your judgements also."And who has given you this authority? How can you have the power to overcome another's judgement? "By bringing fear to bear upon him,"he says, "I shall overcome him."You fail to realize that the judgement overcame itself, it was not overcome by something else; and nothing else can overcome moral purpose, but it overcomes itself. For this reason too the law of God is most good and most just: "Let the better always prevail over the worse." "Ten are better than one,"you say. For what? For putting in chains, for killing, for dragging away where they will, for taking away a man's property. Ten overcome one, therefore, in the point in which they are better. In what, then, are they worse? If the one has correct judgements, and the ten have not. What then? Can they overcome in this point? How can they? But if we are weighed in the balance, must not the heavier draw down the scales?

So that a Socrates may suffer what he did at the hands of the Athenians?— Slave, why do you say "Socrates"? Speak of the matter as it really is and say: That the paltry body of Socrates may be carried off and dragged to prison by those who were stronger than he, and that some one may give hemlock to the paltry body of Socrates, and that it may grow cold and die? Does this seem marvellous to you, does this seem unjust, for this do you blame God? Did Socrates, then, have no compensation for this? In what did the essence of the good consist for him? To whom shall we listen, to you or to Socrates himself? And what does he say? "Anytus and Meletus can kill me, but they cannot hurt me."And again, "If so it is pleasing to God, so let it be."But do you prove that one who holds inferior judgements prevails over the man who is superior in point of judgements. You will not be able to prove this; no, nor even come

near proving it. For this is a law of nature and of God: "Let the better always prevail over the worse." Prevail in what? In that in which it is better. One body is stronger than another body; several persons are stronger than one; the thief is stronger than the man who is not a thief. That is why I lost my lamp, because in the matter of keeping awake the thief was better than I was. However, he bought a lamp for a very high price; for a lamp he became a thief, for a lamp he became faithless, for a lamp he became beast-like. This seemed to him to be profitable!

Very well; but now someone has taken hold of me by my cloak and pulls me into the market-place, and then others shout at me, "Philosopher, what good have your judgements done you? See, you are being dragged off to prison; see, you are going to have your head cut off." And what kind of Introduction to Philosophy could I have studied, which would prevent me from being dragged off, if a man who is stronger than I am should take hold of my cloak? Or would prevent me from being thrown into the prison, if ten men should hustle me and throw me unto it? Have I, then, learned nothing else? I have learned to see that everything which happens, if it be outside the realm of my moral purpose, is nothing to me. —Have you, then, derived no benefit from this principle for the present case? Why, then, do you seek your benefit in something other than that in which you have learned that it is?— Well, as I sit in the prison I say, "The fellow who shouts this at me neither understands what is meant, nor follows what is said, nor has he taken any pains at all to know what philosophers say, or what they do. Don't mind him." "But come out of the prison again." If you have no further need of me in the prison, I shall come out; if you ever need me there again, I shall go back in. For how long? For so long as reason chooses that I remain with my paltry body; but when reason does not so choose, take it and good health to you! Only let



## vocabulary

ἀγανακτέω	be vexed, in a ferment	εἴδωλον	phantom, unreal image
ἀδικία	injustice, offence	~wit	
ἄδικος	unfair; obstinate, bad	εἰσφέρω	carry into/along; propose
ἀθλητής	ἀεθλητού (m, 1) athlete, contestant	~bear	
αἰσχρός	shameful	εἰτα	then, therefore, next
ἀλλάσσω	trade, transform	ἐκτός	outside
ἀλόγιστος	inconsiderate, irrational	ἐμβάς	slipper
ἀναλαμβάνω	take up, recover, resume	ἐνταῦθα	there, here
ἀναλύω (v)	set free; take apart	ἐξαπατάω	trick, cheat ~apatosaurus
~loose		ἐπαινέω	concur, praise, advise
ἀναστρέφω	act: overturn; mid: find oneself in ~atrophy	ἐπιγιγνώσκω	look upon, recognize ~gnostic
ἀνόσιος	unholy	ἐπιστρέφω	turn towards ~atrophy
ἀπαίδευτος	uneducated, loutish	ἐπιτρέπω	entrust, decide, allow ~trophy
~pediatrician		ἐπίτροπος	agent, officer
ἀποδείκνυμι (v)	show, point out; appoint; (mid) declare	ἐπιφέρω	bestow, impute ~bear
ἀπολύω	loose, free from ~loose	εὐσεβής	pious
ἀποφαίνω	display, declare	εύσταθέω	be steady, healthy
ἀπόφημι	speak out ~fame	εύφυής	well-developed ~physics
ἀρκέω	satisfy; ward off, defend; suffice	ζεύγνυμι (v)	yoke, join ~zygote
ἀσεβής	profane	ζῶον	being, animal; picture
ἀστράπτω	flash lightning	ἡγεμονία	authority, rule
ἀφαιρέω	take away ~heresy	ἡδονή	pleasure
ἀφορμή	starting point; means	θέατρον (ā)	theater
βαστάζω	raise; handle	ἰδιώτης -ου (m, 1)	private; a layman
βιβλίον	paper, book	καταγγέλλω	announce; denounce
βλάπτω	break, make fail	καταισχύνω (v)	act disgracefully
βροντάω	to thunder ~brontosaurus	κατακρίνω	sentence, condemn
βροντή	thunder ~brontosaurus	κατατρίβω (i)	wear out, use up
γελωτοποιός	clown, clownish	κέντρον	goadng rod?
γέμω	be full of	κηρύσσω	be a henchman, summon people
γονεύς -ος (m)	parent	κιθαρῳδός	singer with cithara
γυμνάζω	exercise, do training	κλάω	break, break off ~iconoclast
γωνία	corner, angle	κομφός	clever, urbane, pleasant
δεσπότης -ου (m, 1)	master, despot	κοῦφος	light, nimble
δραπέτης (ā)	fugitive	κροτέω	cause to rattle
δυστυχέω	be unlucky	κύκλος	circle, wheel ~cycle
		λούώ	wash, bathe
		μαλακός	soft
		μαρτυρέω	testify, bear witness

μαρτυρία	testimony, denunciation	σήμερον	today
μάρτυς	witness	σιωπάω	be silent
μελετάω	pursue, attend to, exercise	σοβέω	drive off; swagger
μεταπείθω	change someone's mind	στεφανώω	crown
μηκέτι	no more	συγγιγώσκω	acknowledge; pardon
μουσικός	musical, aesthetic	συμβουλεύω	give advice; (mid)
νεανίσκος (ἀ)	young man	consult	~volunteer
όποιος	whatever kind	συνάπτω	join, partake; adjoin;
ούδαμάς	in no way	consult	fight ~haptic
παιδεύω	raise; train	συνέπομαι	go along with ~sequel
παιδίον	young child; slave	σχολάζω	have leisure
παλαιός	old ~paleo	σχολή	rest, leisure
παράδειγμα	-τος (n, 3) model,	ταλαιπωρία	hard work, hardship
	precedent	ταράσσω	mess things up ~trachea
παρέρχομαι	pass, escape	τοίνυν	well, then
περιβλέπω	look around	τραγωδέω	declaim tragically
περιսτημι	be around; turn out	ύλη (ῦ)	forest, firewood
~station		ύλήεις (ῦ)	wooded
πλέκω	braid ~complex	ύπατος	highest, supreme
πότε	when?	ύπόθεσις -εως (f)	proposal; subject; hypothesis
πότερος	which, whichever of two	φάος φῶς (n, 3)	light; salvation; (pl) eyes ~photon
πότος	wine drinking	φέως	bush used to make brooms
ποῦ	where?	φθέγγομαι	make a sound, utter ~diphthong
προάγω	lead forward, advance	φιλόσοφος	wisdom-loving
προαίρεσις -εως (f)	plan, preference	φοβερός	frightful, afraid
προβάλλω	throw before; propose; (mp) pretend, abandon, nominate	φύσις -εως (f)	nature (of a thing) ~physics
~ballistic		χωρίς	separately; except, other than ~heir
προσάγω	bring to a place	φέγω	blame, censure
~demagogue		φεῦδος -ους (n, 3)	a lie ~pseudo-
προσπίπτω	attack; befall; kow-tow	ώδινω (ῖ)	be in pain
προτείνω	hold out, offer	ώφέλεια -ίας	profit
πρόφασις -εως (f)	pretext; motive; prediction ~fame		
ράχος -ους (n, 3)	rag		
σημαίνω	give orders to; show; mark ~semaphore		

Μόνον μὴ ἀλογίστως,<sup>1</sup> μόνον μὴ μαλακῶς, μὴ ἐκ τῆς τυχούστης προφάσεως. πάλιν γὰρ ὁ θεὸς οὐ βούλεται· χρείαν γὰρ ἔχει κόσμου τοιούτου, τῶν ἐπὶ γῆς ἀναστρεφομένων τοιούτων. ἐὰν δὲ σημήνῃ τὸ ἀνακλητικὸν ὡς τῷ Σωκράτει, πείθεσθαι δεῖ τῷ σημαίνοντι ὡς στρατηγῷ.

Τί οὖν; λέγειν δεῖ ταῦτα πρὸς τοὺς πολλούς;— ὥντα τούτα;

Οὐ γὰρ ἀρκεῖ τὸ αὐτὸν πείθεσθαι; τοῖς γὰρ παιδίοις, ὅταν προσελθόντα κροτῷ<sup>2</sup> καὶ λέγῃ σήμερον Σατορνάλια ἀγαθά, λέγομεν οὐκ ἔστιν ἀγαθὰ ταῦτα; οὐδαμῶς· ἀλλὰ καὶ αὐτοὶ ἐπικροτοῦμεν.

Καὶ σὺ τοίνυν, ὅταν μεταπένσαι τινα μὴ δύνη, γέγνωσκε ὅτι παιδίον ἔστι καὶ ἐπικρότει αὐτῷ· ἂν δὲ μὴ τοῦτο θέλῃς, σιώπα λοιπόν.

Τούτων δεῖ μεμνῆσθαι καὶ κληθέντα εἴς τινα τοιαύτην περίστασιν εἰδέναι, ὅτι ἐλήλυθεν ὁ καιρὸς τοῦ ἀποδεξαί, εἰ πεπαιδεύμεθα.

Νέος γὰρ ἀπὸ σχολῆς ἀπίστων εἰς περίστασιν ὅμοιός ἔστι τῷ μεμελετηκότι συλλογισμούς ἀναλύειν, καν τις εὐλυτον αὐτῷ προτείνῃ, λέγει μᾶλλον μοι πεπλεγμένον<sup>3</sup> κομψῶς προτείνατε, ὥν γυμνασθῶ. καὶ οἱ ἀθληταὶ τοῖς κούφοις<sup>4</sup> νεανίσκοις δυσαρεστοῦσιν·

Οὐ βαστάζει με, φησίν. οὗτός ἔστιν εὐφυὴς νέος. οὐδὲ μᾶλλα καλέσαντος τοῦ καιροῦ κλάειν<sup>5</sup> δεῖ καὶ λέγειν ἥθελον ἔτι μανθάνειν. τίνα; εἰ ταῦτα οὐκ ἔμαθες οὐδὲ ὡστ’ ἔργω δεῖξαι, πρὸς τί αὐτὰ ἔμαθες;

Ἐγώ τινα οἶμαι τῶν καθημένων ἐνταῦθα ὡδίνειν αὐτὸν ἐφ’ ἑαυτοῦ καὶ λέγειν ἐμοὶ νῦν περίστασιν μὴ ἔρχεσθαι τοιαύτην, ὅποια τούτῳ ἐλήλυθεν; ἐμὲ νῦν κατατριβῆναι καθήμενον ἐν γωνίᾳ δυνάμενον στεφανωθῆναι Ὄλύμπια; πότε τις ἐμοὶ καταγγελεῖ τοιούτον ἀγῶνα; οὕτως ἔχειν ἔδει πάντας ὑμᾶς.

Ἄλλ’ ἐν μὲν τοῖς Καιίσαρος μονομάχοις εἰσί τινες οἱ ἀγανακτοῦντες ὅτι οὐδεὶς αὐτοὺς προάγει οὐδὲ ζευγνύει καὶ εὔχονται τῷ θεῷ καὶ

<sup>1</sup> inconsiderate, irrational    <sup>2</sup> cause to rattle    <sup>3</sup> braid    <sup>4</sup> light, nimble

<sup>5</sup> break, break off

προσέρχονται τοῖς ἐπιτρόποις δεόμενοι μονομαχῆσαι, ἐξ ὑμῶν δ' οὐδεὶς φανήσεται τοιοῦτος;

“Ηθελον πλεῦσαι ἐπ' αὐτὸ τοῦτο καὶ ἵδεῖν, τί μου ποιεῖ ὁ ἀθλητής, πῶς μελετᾷ τὴν ὑπόθεσιν.

Οὐ θέλω, φησίν, τοιαύτην. ἐπὶ σοὶ γάρ ἐστι λαβεῖν ἦν θέλεις ὑπόθεσιν; δέδοται σοι σῶμα τοιοῦτον, γονεῖς τοιοῦτοι, ἀδελφοὶ τοιοῦτοι, πατρὶς τοιαύτη, τάξις ἐν αὐτῇ τοιαύτῃ· εἴτα μοι λέγεις ἐλθῶν ἄλλαξόν μοι τὴν ὑπόθεσιν. εἴτα οὐκ ἔχεις ἀδορμᾶς πρὸς τὸ χρήσασθαι τοῖς δοθείσι;

Σόν ἐστι προτεῖναι, ἐμὸν μελετῆσαι καλῶς. οὐ· ἀλλὰ μὴ τοιοῦτό μοι προβάλῃς τροπικόν, ἀλλὰ τοιοῦτον· μὴ τοιαύτην ἐπενέγκῃς τὴν ἐπιφοράν, ἀλλὰ τοιαύτην.

“Ἐσται χρόνος τάχα, ἐν ὧ οἱ τραγῳδοὶ οἰήσονται ἔαυτοὺς εἶναι προσωπεῖα καὶ ἐμβάδας καὶ τὸ σύρμα. ἄνθρωπε, ταῦτα ὕλην ἔχεις καὶ ὑπόθεσιν.

Φθέγξαι τι, ἵνα εἰδῶμεν πότερον τραγῳδὸς εἰ ἢ γελωτοποιός.<sup>6</sup> κοινὰ γὰρ ἔχουσι τὰ ἄλλα ἀμφότεροι.

Διὰ τοῦτο ἀν ἀφέλη τις αὐτοῦ καὶ τὰς ἐμβάδας καὶ τὸ προσωπεῖον καὶ ἐν εἰδώλῳ αὐτὸν προαγάγῃ, ἀπώλετο ὁ τραγῳδὸς ἢ μένει; ἀν φωνὴν ἔχῃ, μένει.

Καὶ ἐνθάδε. λάβε ἡγεμονίαν. λαμβάνω καὶ λαβὼν δεικνύω, πῶς ἄνθρωπος ἀναστρέφεται πεπαιδευμένος.

Θὲς τὴν πλατύσημον καὶ ἀναλαβὼν ράκη<sup>7</sup> πρόσελθε ἐν προσώπῳ τοιούτῳ. τί οὖν; οὐ δέδοται μοι καλὴν φωνὴν εἰσενεγκεῖν;

Πῶς οὖν ἀναβαίνεις νῦν; ὡς μάρτυς ὑπὸ τοῦ θεοῦ κεκλημένος.

“Ἐρχου σὺ καὶ μαρτύρησόν μοι· σὺ γὰρ ἄξιος εἰ προαχθῆναι μάρτυς. ὑπ' ἐμοῦ. μή τι τῶν ἐκτὸς τῆς προαιρέσεως ἀγαθόν ἐστιν ἢ κακόν;

<sup>6</sup> clown, clownish    <sup>7</sup> rag

μή τινα βλάπτω; μή τι ἐπ' ἄλλῳ τὴν ὠφέλειαν ἐποίησα τὴν ἔκάστου  
ἢ ἐπ' αὐτῷ;

Τίνα μαρτυρίαν δίδωσ τῷ θεῷ; ἐν δεινοῖς εἰμι, κύριε, καὶ δυστυχῶ,  
οὐδείς μου ἐπιστρέφεται, οὐδείς μοι διδωσιν οὐδέν, πάντες ψέγονσιν,<sup>8</sup>  
κακολογοῦσιν.

Ταῦτα μέλλεις μαρτυρεῖν καὶ καταισχύνειν τὴν κλῆσιν ἣν κέκληκεν,  
ὅτι σε ἐτύμησεν ταύτην τὴν τιμὴν καὶ ἄξιον ἤγήσατο προσαγαγεῖν εἰς  
μαρτυρίαν τηλικαύτην;

Ἄλλ' ἀπεφήνατο ὁ ἔχων τὴν ἔξουσίαν κρίνω σε ἀσεβῆ καὶ ἀνόσιον  
εἶναι. τί σοι γέγονεν; ἐκριθῆν ἀσεβῆς καὶ ἀνόσιος εἶναι.

Ἄλλο οὐδέν; οὐδέν. εἰ δὲ περὶ συνημμένου τινὸς ἐπικεκρίκει καὶ  
ἔδεδώκει ἀπόφασιν τὸ εἰ ἡμέρα ἐστίν, φῶς ἐστιν κρίνω ψεῦδος εἶναι,  
τί ἐγεγόνει τῷ συνημμένῳ; τίς ἐνθάδε κρίνεται, τίς κατακέκριται; τὸ  
συνημμένον ἢ ὁ ἔξαπατηθεὶς περὶ αὐτοῦ;

Οὗτος οὖν τίς ποτε ὁ ἔχων ἔξουσίαν τοῦ ἀποφήνασθαι τι περὶ σοῦ;  
οἶδεν τί ἐστι τὸ εὐσεβὲς ἢ τὸ ἀσεβές; μεμελέτηκεν αὐτό; μεμάθηκεν;  
ποῦ; παρὰ τίνι;

Ἐλτα μουσικὸς<sup>9</sup> μὲν οὐκ ἐπιστρέφεται αὐτοῦ ἀποφαινομένου περὶ τῆς  
νήτης ὅτι ἐστὶν ὑπάτη οὐδὲ γεωμετρικός, ἀν ἐπικρύνῃ τὰς ἀπὸ κέντρου  
πρὸς τὸν κύκλον προσπιπτούσας μὴ εἶναι ἵσας.

Ο δὲ ταῖς ἀληθείαις πεπαιδευμένος ἀνθρώπου ἀπαιδεύτου  
ἐπιστραφήσεται ἐπικρίνοντός τι περὶ ὄσίου καὶ ἀνοσίου καὶ  
ἀδίκου καὶ δικαίου; ὥ πολλῆς ἀδικίας τῶν πεπαιδευμένων. ταῦτα  
οὖν ἔμαθες ἐνταῦθα;

Οὐ θέλεις τὰ μὲν λογάρια τὰ περὶ τούτων ἄλλοις ἀφεῖναι,  
ἀταλαιπώροις ἀνθρωπαρίοις, ὦ ἐν γωνίᾳ καθεζόμενοι μισθάρια  
λαμβάνωσιν ἢ γογγρύζωσιν, ὅτι οὐδεὶς αὐτοῖς παρέχει οὐδέν, σὺ δὲ  
χρῆσθαι παρελθῶν οἷς ἔμαθες;

<sup>8</sup> blame, censure    <sup>9</sup> musical, aesthetic

Οὐ γὰρ λογάριά ἔστι τὰ λείποντα νῦν, ἀλλὰ γέμει τὰ βιβλία τῶν Στωικῶν λογαρίων. τί οὖν τὸ λεῖπόν ἔστιν; ὁ χρησόμενος, ὁ ἔργῳ μαρτυρήσων τοῖς λόγοις.

Τοῦτο μοι τὸ πρόσωπον ἀνάλαβε, ὡς μηκέτι παλαιοῖς ἐν τῇ σχολῇ παραδείγμασι χρώμεθα, ἀλλὰ ἔχωμέν τι καὶ καθ' ἡμᾶς παράδειγμα.

Ταῦτα οὖν τίνος ἔστὶ θεωρεῖν; τοῦ σχολάζοντος. ἔστι γὰρ φιλοθέωρόν τι ζῶν ὁ ἀνθρωπος.

Ἄλλ' αἰσχρόν ἔστι θεωρεῖν ταῦτα οὕτως ὡς οἱ δραπέται.<sup>10</sup> ἀλλ' ἀπερισπάστως καθῆσθαι καὶ ἀκούειν νῦν μὲν τραγῳδοῦ νῦν δὲ κιθαρῳδοῦ, οὐχ ὡς ἐκεῖνοι ποιοῦσιν. ἅμα μὲν ἐπέστη καὶ ἐπήνεσεν τὸν τραγῳδόν, ἅμα δὲ περιεβλέψατο· εἴτα ἀν τις φθέγξηται κύριον, εὐθὺς σεσόβηνται, ταράσσονται.

Αἰσχρόν ἔστιν οὕτως καὶ τοὺς φιλοσόφους θεωρεῖν τὰ ἔργα τῆς φύσεως. τί γάρ ἔστι κύριος; ἀνθρωπος ἀνθρώπου κύριος οὐκ ἔστιν, ἀλλὰ θάνατος καὶ ζωὴ καὶ ήδονὴ καὶ πόνος.

Ἐπεὶ χωρὶς τούτων ἄγαγέ μοι τὸν Καίσαρα καὶ ὅψει πῶς εὐσταθῶ. ὅταν δὲ μετὰ τούτων ἔλθῃ βροντῶν καὶ ἀστράπτων,<sup>11</sup> ἐγὼ δὲ ταῦτα φοβῶμαι, τί ἄλλο ḥ ἐπέγνωκα τὸν κύριον ὡς ὁ δραπέτης;

Μέχρι δ' ἀν οὐ τινα ἀνοχὴν ἀπὸ τούτων ἔχω, ὡς δραπέτης ἐφίσταται θεάτρῳ οὕτως κάγω· λούομαι, πύνω, ἀδω, πάντα δὲ μετὰ φόβου καὶ ταλαιπωρίας.<sup>12</sup>

Ἐὰν δ' ἔμαυτὸν ἀπολύσω τῶν δεσποτῶν, τοῦτ' ἔστιν ἐκείνων, δι' ἂ οἱ δεσπόται εἰσὶ φοβεροί, ποῖον ἔτι πρᾶγμα ἔχω, ποῖον ἔτι κύριον;

Τί οὖν; κηρύσσειν δεῖ ταῦτα πρὸς πάντας;— οὐ, ἀλλὰ τοῖς ἴδιάταις συμπεριφέρεσθαι καὶ λέγειν οὗτος ὁ αὐτῷ ἀγαθὸν οἴεται τοῦτο κάμοὶ συμβουλεύει· συγγιγνώσκω αὐτῷ.

Καὶ γὰρ Σωκράτης συνεγίγνωσκεν τῷ ἐπὶ τῆς φυλακῆς κλάοντι,

<sup>10</sup> fugitive    <sup>11</sup> flash lightning    <sup>12</sup> hard work, hardship

me not give up my life irrationally, only let me not give up my life faintheartedly, or from some casual pretext. For again, God does not so desire; for He has need of such a universe, and of such men who go to and fro upon earth. But if He gives the signal to retreat, as He did to Socrates, I must obey Him who gives the signal, as I would a general.

What then? Must I say these things to the multitude? For what purpose? Is it not sufficient for a man himself to believe them? For example, when the children come up to us and clap their hands and say, "To-day is the good Saturnalia," do we say to them, "All this is not good"? Not at all; but we too clap our hands to them. And do you too, therefore, when you are unable to make a man change his opinion, realize that he is a child and clap your hands to him; but if you do not want to do this, you have merely to hold your peace.

All this a man ought to remember, and when he is summoned to meet some such difficulty, he ought to know that the time has come to show whether we are educated. For a young man leaving school and facing a difficulty is like one who has practised the analysis of syllogisms, and if someone propounds him one that is easy to solve, he says, "Nay, rather propound me one that is cunningly involved, so that I may get exercise from it." Also the athletes are displeased with the youths of light weight: "He cannot lift me," says one. "Yonder is a sturdy young man." Oh no; but when the crisis calls, he has to weep and say, "I wanted to keep on learning." Learning what? If you do not learn these things so as to be able to manifest them in action, what did you learn them for? I fancy that someone among these who are sitting here is in travail within his own soul and is saying, "Alas, that such a difficulty does not come to me now as that which has come to this fellow! Alas, that now I must be worn out sitting in a corner, when I might be crowned at Olympia! When will someone bring me word of such a contest?" You ought all to be thus minded. But among the gladiators of Caesar there are some who complain because no one brings them out, or matches them with an antagonist, and they pray God and go to their managers, begging to fight in single combat; and yet will no one of you display a like spirit? I wanted to sail to Rome for this very purpose and to see what my athlete is doing, what practice he is following in his task. "I do not want," says he, "this kind of a task." What, is it in your power to take any task you want? You have been given such a body, such parents, such brothers, such a country, such a position in it; and then do you come to me and say, "Change the task for me"? What, do you not possess resources to enable you to utilize that which has been given? You ought to say, "It is yours to set the task, mine to practise it well." No, but you do say, "Do not propose to me such-and- such a hypothetical syllogism, but rather such-and- such a one; do not urge upon me such-and- such a conclusion, but

rather such-and- such a one."A time will soon come when the tragic actors will think that their masks and buskins and the long robe are themselves. Man, all these things you have as a subject-matter and a task. Say something, so that we may know whether you are a tragic actor or a buffoon; for both of these have everything but their lines in common. Therefore, if one should take away from him both his buskins and his mask, and bring him on the stage as a mere shade of an actor, is the tragic actor lost, or does he abide? If he has a voice, he abides.

And so it is in actual life. "Take a governorship."I take it and having done so I show how an educated man comports himself. "Lay aside the laticlave, and having put on rags come forward in a character to correspond."What then? Has it not been given me to display a fine voice. "In what role, then, do you mount the stage now?"As a witness summoned by God. God says, "Go you and bear witness for Me; for you are worthy to be produced by me as a witness. Is any of those things which lie outside the range of the moral purpose either good or evil? Do I injure any man? Have I put each man's advantage under the control of any but himself?"What kind of witness do you bear for God?"I am in sore straits, O Lord, and in misfortune; no one regards me, no one gives me anything, all blame me and speak ill of me? Is this the witness that you are going to bear, and is this the way in which you are going to disgrace the summons which He gave you, in that He bestowed this honour upon you and deemed you worthy to be brought forward in order to bear testimony so important?

But the one who has authority over you declares, "I pronounce you impious and profane."What has happened to you? "I have been pronounced impious and profane."Nothing else? "Nothing."But if he had passed judgement upon some hypothetical syllogism and had made a declaration, "I judge the statement, 'If it is day, there is light,' to be false,"what has happened to the hypothetical syllogism? Who is being judged in this case, who has been condemned? The hypothetical syllogism, or the man who has been deceived in his judgement about it? Who in the world, then, is this man who has authority to make any declaration about you? Does he know what piety or impiety is? Has he pondered the matter? Has he learned it? Where? Under whose instruction? And yet a musician pays no attention to him, if he declares that the lowest string is the highest, nor does a geometrician, if the man decides that the lines extending from the centre to the circumference of a circle are not equal; but shall the truly educated man pay attention to an uninstructed person when he passes judgement on what is holy and unholy, and on what is just and unjust?

How great is the injustice committed by the educated in so doing! Is this, then, what you have learned here? Will you not leave to others, mannikins

incapable of taking pains, the petty quibbles about these things, so that they may sit in a corner and gather in their petty fees, or grumble because nobody gives them anything, and will you not yourself come forward and make use of what you have learned? For what is lacking now is not quibbles; nay, the books of the Stoics are full of quibbles. What, then, is the thing lacking now? The man to make use of them, the man to bear witness to the arguments by his acts. This is the character I would have you assume, that we may no longer use old examples in the school, but may have some example from our own time also. Whose part is it, then, to contemplate these matters? The part of him who devotes himself to learning; for man is a kind of animal that loves contemplation. But it is disgraceful to contemplate these things like runaway slaves; nay, sit rather free from distractions and listen, now to tragic actor and now to the citharoede, and not as those runaways do. For at the very moment when one of them is paying attention and praising the tragic actor, he takes a glance around, and then if someone mentions the word "master," they are instantly all in a flutter and upset. It is disgraceful for men who are philosophers to contemplate the works of nature in this spirit. For what is a "master"? One man is not master of another man, but death and life and pleasure and hardship are his masters. So bring Caesar to me, if he be without these things, and you shall see how steadfast I am. But when he comes with them, thundering and lightening, and I am afraid of them, what else have I done but recognized my master, like the runaway slave? But so long as I have, as it were, only a respite from these threats, I too am acting like a runaway slave who is a spectator in a theatre; I bathe, I drink, I sing, but I do it all in fear and misery. But if I emancipate myself from my masters, that is, from those things which render masters terrifying, what further trouble do I have, what master any more?

What then? Must I proclaim this to all men? No, but I must treat with consideration those who are not philosophers by profession, and say, "This man advises for me that which he thinks good in his own case; therefore I excuse him." For Socrates excused the jailor who wept for him when he was about



## vocabulary

ἀγανακτέω	be vexed, in a ferment	εῖσειμι	go in; come in range; come to mind ~ion
ἄγνοια	ignorance	εἰσίημι	(mid) speed to ~jet
ἀδοξία	ill repute	εἶτα	then, therefore, next
αἰσχρός	shameful	ἔλαφος	(f) deer
αἰτιάρια	blame ~etiology	ἔλευθερία	freedom
ἀκολουθέω	follow	ἔλευθερος	free
ἀλλάσσω	trade, transform	ἔλεύθερος	not enslaved
ἀμαθία	ignorance	ἐναλλάσσω	exchange
ἀναγκαῖος	coerced, coercing, slavery	ἐνίστημι	install; threaten; block
ἀναισχυντος	shameless; shameful	ἔξαπατάω	trick, cheat ~apatosaurus
ἀναστρέφω	act: overturn; mid: find oneself in ~atrophy	ἔξειμι	go forth; is possible ~ion
ἀναχωρέω	return, retreat ~heir	ἔξεστι	it is allowed/possible
ἀνοίγνυμι	(v) open	ἔξης	in turn
ἀνύω	accomplish, pass over, complete	ἔξιημι	send forth, allow forth ~jet
ἄνωθεν	from above, the beginning	ἔξουσία	authority, office
ἀπαλλαξίω	wish to get rid of	ἔπαινέω	concur, praise, advise
ἀπαλλάσσω	free from, remove; be freed, depart	ἔπιθυμία	(v) desire, thing desired
ἀποδείκνυμι	(v) show, point out; appoint; (mid) declare	ἔπιτρέπω	entrust, decide, allow ~trophy
ἀπολύω	loose, free from ~loose	εὐλαβέομαι	be careful, beware
ἀρέσκω	please, satisfy; make amends	εύστοχέω	hit the mark, succeed
ἀσφαλής	safe, easy, steady, careful	θαρρέω	be of good heart
ἀφειδής	unsparing, cruel ~aphid	θαρσαλέος	bold, over-bold
γενναῖος	noble, sincere ~genesis	θαρσέω	be of good heart
γνώριμος	known (a person)	θάρσος	boldness, over-boldness
~gnostic		θρασύς	brave, strong
δάκνω	bite	καταθνήσκω	die, be dead ~euthanasia
δειλός	wretched, poor, cowardly	καταμανθάνω	examine, observe
~Deimos		κατασκευάζω	equip, build
δεσμός	bond, latch, strap; also (pl) headdress	κινέω	(i) set in motion, move, remove ~kinetic
διαμαρτάνω	miss, fail utterly	λεῖος	smooth
δίκτυον	fishing net	λυπέω	(v) annoy, distress
δόγμα -τος (n, 3)	belief, legal decision	λύπη	distress
δουλεύω	serve, be a slave	λυσιτελέω	(v) be useful
εἰκός	likely	μάχαιρα	knife, dagger
		μελετάω	pursue, attend to, exercise
		μεστός	full
		μετατίθημι	set or cause among ~thesis

ναός (α) temple, shrine ~nostalgia	σχολή rest, leisure
νή yea	ταπεινός low
νομοθέτης -ου (m, 1) lawgiver	ταράσσω mess things up ~trachea
ὅμως anyway, nevertheless	ταραχή upsetness, confusion
ὅντως really	τοιγάρο therefore
ὅπου where	τοίνυν well, then
όρέγω hold out, offer, thrust ~reach	τραχύς (α) rough ~trachea
οὐδαμῶς in no way	ύγιής sound, profitable ~hygiene
οὐσία property; essence	ύπερέχω be over; protect
παιδεύω raise; train	φαντάζω make visible; imagine
παιδίον young child; slave	φαντασία appearance; imagination
παράδοξος incredible	φάρμακον drug, potion ~pharmacy
περίοδος picket, circuit	φιλόσοφος wisdom-loving
πόνος toil, suffering ~osteopenia	φοβερός frightful, afraid
ποῦ where?	φυγή flight, means of escape ~fugitive
προσίρεσις -εως (f) plan, preference	φυλακή guard, prison, watch ~phylactery
πρόθυρον front door ~door	φύσις -εως (f) nature (of a thing) ~physics
προπίπτω leaning forward ~petal	φύω produce, beget; clasp ~physics
πρόχειρος handy; ready to do something	χρεία need, use
πτερόν feather, wing ~pterodactyl	χρῆσις -τος (f) use, usage
σκέπτομαι look, look at, watch ~skeptic	χωρίζω divide; distinguish, pull down
σοβέω drive off; swagger	ώσαύτως in the same way
στρέφω turn, veer ~atrophy	
συνάγω assemble; join in battle ~demagogue	

ὅτι ἔμελλεν πίνειν τὸ φάρμακον, καὶ λέγει ὡς γενναίως ἥμᾶς ἀποδεδάκρυκεν.

Μή τι οὖν ἐκείνω λέγει ὅτι διὰ τοῦτο τὰς γυναῖκας ἀπελύσαμεν; ἀλλὰ τοῖς γυναρίμοις, τοῖς δυναμένοις αὐτὰ ἀκοῦσαι· ἐκείνω δὲ συμπεριφέρεται ὡς παιδίω.

1.30

Τί δεῖ πρόχειρον ἔχειν ἐν ταῖς περιστάσεσιν.

"Οταν εἰσίης πρός τινα τῶν ὑπερεχόντων, μέμνησο ὅτι καὶ ἄλλος ἄνωθεν βλέπει τὰ γυγνόμενα καὶ ὅτι ἐκείνω σε δεῖ μᾶλλον ἀρέσκειν ἢ τούτω.

Ἐκεῖνος οὖν σου πυνθάνεται φυγὴν καὶ φυλακὴν καὶ δεσμὰ καὶ θάνατον καὶ ἀδοξίαν τί ἔλεγες ἐν τῇ σχολῇ; ἐγὼ ἀδιάφορα.

Νῦν οὖν τίνα αὐτὰ λέγεις; μή τι ἐκένα ἡλλάγη; οὔ. σὺ οὖν ἡλλάγης; οὔ. λέγε οὖν τίνα ἐστὶν ἀδιάφορα. τὰ ἀπροαίρετα. λέγε καὶ τὰ ἔξῆς.

Ἀπροαίρετα οὐδὲν πρὸς ἐμέ. λέγε καὶ τὰ ἀγαθὰ τίνα ὑμῖν ἐδόκει; προαίρεσις οὕτως δεῖ καὶ χρῆσις φαντασιῶν. τέλος δὲ τί; τὸ σοὶ ἀκολουθεῖν.

Ταῦτα καὶ νῦν λέγεις; ταῦτὰ καὶ νῦν λέγω. ἀπειθὶ λοιπὸν ἔσω θαρρῶν καὶ μεμνημένος τούτων καὶ δύψει τί ἐστι νέος μεμελετηκὼς ἢ δεῖ ἐν ἀνθρώποις ἀμελετήτοις.

Ἐγὼ μὲν νὴ τοὺς θεοὺς φαντάζομαι<sup>1</sup> ὅτι πείσῃ τὸ τοιοῦτον τί οὕτως μεγάλα καὶ πολλὰ παρασκευαζόμεθα πρὸς τὸ μηδέν;

Τοῦτο ἦν ἡ ἔξουσία; τοῦτο τὰ πρόθυρα, οἱ κοιτωνῖται, οἱ ἐπὶ τῆς μαχαίρας; τούτων ἔνεκα τοὺς πολλοὺς λόγους ἥκουν; ταῦτα οὐδέν τὴν, ἐγὼ δὲ ὡς μεγάλα παρεσκευαζόμην.

---

<sup>1</sup> make visible; imagine

## 2

## 2.1

”Οτι οὐ μάχεται τὸ θαρρεῦν τῷ εὐλαβεῖσθαι.

Παράδοξον μὲν τυχὸν φαίνεται τισιν τὸ ἀξιούμενον ὑπὸ τῶν φιλοσόφων, ὅμως δὲ σκεψάμεθα κατὰ δύναμιν, εἰ ἀληθές ἔστι τὸ δεῖν ἄμα μὲν εὐλαβῶς ἄμα δὲ θαρρούντως πάντα ποιέν.

Ἐναντίον γάρ πως δοκεῖ τῷ θαρραλέῳ τὸ εὐλαβές, τὰ δ' ἐναντία οὐδαμῶς συνυπάρχει.

Τὸ δὲ φαινόμενον πολλοῖς ἐν τῷ τόπῳ παράδοξον δοκεῖ μοι τοιούτου τυὸς ἔχεσθαι· εἰ μὲν γάρ πρὸς ταῦτα ἡξιοῦμεν χρῆσθαι τῇ τ' εὐλαβείᾳ καὶ τῷ θάρσει, δικαίως ἀν ἡμᾶς ἥτιῶντο ὡς τὰ ἀσύνακτα συνάγοντας.

Νῦν δὲ τί δεινὸν ἔχει τὸ λεγόμενον; εἰ γάρ ὑγιῆ<sup>2</sup> ταῦτ' ἔστι τὰ πολλάκις μὲν εἰρημένα, πολλάκις δὲ ἀποδειγμένα, ὅτι ἡ οὐσία τοῦ ἀγαθοῦ ἔστιν ἐν χρήσει φαντασιῶν καὶ τοῦ κακοῦ ὡσαύτως, τὰ δὲ ἀπροαίρετα οὕτε τὴν τοῦ κακοῦ δέχεται φύσιν οὕτε τὴν τοῦ ἀγαθοῦ, τί παράδοξον ἀξιοῦσιν οἱ φιλόσοφοι, εἰ λέγουσιν ὅπου μὲν τὰ ἀπροαίρετα, ἐκεῖ τὸ θάρσος ἔστω σοι, ὅπου δὲ τὰ προαιρετικά, ἐκεῖ ἡ εὐλάβεια;

Εἰ γάρ ἐν κακῇ προαιρέσει τὸ κακόν, πρὸς μόνα ταῦτα χρῆσθαι ἄξιον εὐλαβείᾳ· εἰ δὲ τὰ ἀπροαίρετα καὶ μὴ ἐφ' ἡμῖν οὐδὲν πρὸς ἡμᾶς, πρὸς ταῦτα τῷ θάρσει χρηστέον.

Καὶ οὕτως ἄμα μὲν εὐλαβεῖς ἄμα δὲ θαρραλέοι ἐσόμεθα καὶ νὴ Δία διὰ τὴν εὐλάβειαν θαρραλέοι. διὰ γάρ τὸ εὐλαβεῖσθαι τὰ ὄντως<sup>3</sup> κακὰ συμβήσεται θαρρεῦν ἡμῖν πρὸς τὰ μὴ οὕτως ἔχοντα.

Λοιπὸν ἡμεῖς τὸ τῶν ἐλάφων πάσχομεν· ὅτε φοβοῦνται καὶ φεύγουσιν αἱ ἔλαφοι τὰ πτερά, ποῦ τρέπονται καὶ πρὸς τίνα ἀναχωροῦσιν ὡς ἀσφαλῆ; πρὸς τὰ δίκτυα<sup>4</sup> καὶ οὕτως ἀπόλλυνται ἐναλλάξασαι τὰ φοβερὰ καὶ τὰ θαρραλέα.

<sup>2</sup> sound, profitable    <sup>3</sup> really    <sup>4</sup> fishing net

Οὕτως καὶ ἡμεῖς ποῦ χρώμεθα τῷ φόβῳ; πρὸς τὰ ἀπροαίρετα. ἐν τίσιν πάλιν θαρροῦντες ἀναστρεφόμεθα ὡς οὐδενὸς ὄντος δεινοῦ; ἐν τοῖς προαιρετικοῖς.

Ἐξαπατηθῆναι ἢ προπεσεῖν ἢ ἀναίσχυντόν τι ποιῆσαι ἢ μετ' ἐπιθυμίας αἰσχρᾶς ὄρεχθῆναι τινος οὐδὲν διαφέρει ἡμῖν, ἀν μόνον ἐν τοῖς ἀπροαιρέτικοις εὐστοχῶμεν. ὅπου δὲ θάνατος ἢ φυγὴ ἢ πόνος ἢ ἀδοξία, ἐκεῖ τὸ ἀναχωρητικόν, ἐκεῖ τὸ σεσοβημένον.

Τοιγαροῦν ὥσπερ εἰκὸς τοὺς περὶ τὰ μέγιστα διαμαρτάνοντας τὸ μὲν φύσει θαρραλέον θρασὺν κατασκευάζομεν, ἀπονενοημένον, ἵταμόν, ἀναίσχυντον, τὸ δὲ εὐλαβὲς φύσει καὶ αἰδῆμον δειλὸν καὶ ταπεινόν, φόβων καὶ ταραχῶν μεστόν.

Ἄν γάρ τις ἐκεῖ μεταθῆ τὸ εὐλαβές, ὅπου προαιρεσις καὶ ἔργα προαιρέσεως, εὐθὺς ἄμα τῷ θέλειν εὐλαβεῖσθαι καὶ ἐπ' αὐτῷ κειμένην ἔξει τὴν ἔκκλισιν· ἀν δὲ ὅπου τὰ μὴ ἐφ' ἡμῖν ἔστι καὶ ἀπροαιρετα, πρὸς τὰ ἐπ' ἄλλοις ὄντα τὴν ἔκκλισιν ἔχων ἀναγκαίως φοβήσεται, ἀκαταστατήσει, ταραχθήσεται.

Οὐ γὰρ θάνατος ἢ πόνος φοβερόν, ἀλλὰ τὸ φοβεῖσθαι πόνον ἢ θάνατον. διὰ τοῦτο ἐπαιωῦμεν τὸν εἰπόντα ὅτι οὐ κατθανεῖν γὰρ δεινόν, ἀλλ' αἰσχρῶς θανεῖν.

Ἐδει οὖν πρὸς μὲν τὸν θάνατον τὸ θάρσος ἐστράφθαι, πρὸς δὲ τὸν φόβον τοῦ θανάτου τὴν εὐλάβειαν· νῦν δὲ τὸ ἐναντίον πρὸς μὲν τὸν θάνατον τὴν φυγήν, πρὸς δὲ τὸ περὶ αὐτοῦ δόγμα τὴν ἀνεπιστρεψίαν καὶ τὸ ἀφειδὲς καὶ τὸ ἀδιαφορητικόν.

Ταῦτα δ' ὁ Σωκράτης καλῶς ποιῶν μορμολύκεια ἐκάλει. ὡς γὰρ τοῖς παιδίοις τὰ προσωπεῖα φαίνεται δεινὰ καὶ φοβερὰ δι' ἀπειρίαν, τοιοῦτόν τι καὶ ἡμεῖς πάσχομεν πρὸς τὰ πράγματα δι' οὐδὲν ἄλλο ἢ ὥσπερ καὶ τὰ παιδία πρὸς τὰς μορμολυκείας.

Τί γάρ ἔστι παιδίον; ἄγνοια. τί ἔστι παιδίον; ἀμαθία. ἐπεὶ ὅπου οὐδεν, κάκεῦνα οὐδὲν ἡμῶν ἔλαττον ἔχει.

Θάνατος τί ἔστιν; μορμολύκειον. στρέψας αὐτὸν κατάμαθε· ἴδοις, πῶς οὐ δάκνει.<sup>5</sup> τὸ σωμάτιον δεῖ χωρισθῆναι τοῦ πνευματίου, ώς πρότερον ἐκεχώριστο, ἢ νῦν ἢ ὕστερον. τί οὖν ἀγανακτεῖς, εἰ νῦν; εἰ γὰρ μὴ νῦν, ὕστερον.

Διὰ τούτης ἡ περίοδος ἀνύγται τοῦ κόσμου· χρείαν γὰρ ἔχει τῶν μὲν ἐνισταμένων, τῶν δὲ μελλόντων, τῶν δὲ ἡνυσμένων.

Πόνος τί ἔστιν; μορμολύκειον. στρέψοντας αὐτὸν καὶ κατάμαθε. τραχέως κινεῖται τὸ σαρκίδιον, εἴτα πάλιν λείωσι.<sup>6</sup> ἀντὶ σοι μὴ λυσιτελῆ, ἢ θύρα ἥνυοικται· ἀντὶ λυσιτελῆ, φέρε.

Πρὸς πάντα γὰρ ἥνυοιχθαι δεῖ τὴν θύραν· καὶ πρᾶγμα οὐκ ἔχομεν.

Τίς οὖν τούτων τῶν δογμάτων καρπός; ὅνπερ δεῖ κάλλιστόν τ' εἶναι καὶ πρεπωδέστατον τοῖς τῷ ὄντι παιδευομένοις, ἀταραξία ἀφοβία ἐλευθερία.

Οὐ γὰρ τοῖς πολλοῖς περὶ τούτων πιστευτέον, οὐ λέγοντις μόνοις ἔξεναι παιδεύεσθαι τοῖς ἐλευθέροις, ἀλλὰ τοῖς φιλοσόφοις μᾶλλον, οὐ λέγοντις μόνους τοὺς παιδευθέντας ἐλευθέρους εἶναι.— πῶς τοῦτο;— οὕτως· νῦν ἀλλο τί ἔστιν ἐλευθερία ἢ τὸ ἔξεναι ώς βουλόμεθα διεξάγειν; οὐδέν. λέγετε δή μοι, ὁ ἀνθρωποι, βούλεσθε ζῆν ἀμαρτάνοντες; οὐ βουλόμεθα. οὐδεὶς τοίνυν ἀμαρτάνων ἐλευθερός ἔστιν.

Βούλεσθε ζῆν φοβούμενοι, βούλεσθε λυπούμενοι, βούλεσθε ταρασσόμενοι; οὐδαμῶς. οὐδεὶς ἄρα οὔτε φοβούμενος οὔτε λυπούμενος οὔτε ταρασσόμενος ἐλεύθερός ἔστιν, ὅστις δὲ ἀπήλλακται λυπῶν καὶ φόβων καὶ ταραχῶν, οὗτος τῇ αὐτῇ ὁδῷ καὶ τοῦ δουλεύειν ἀπήλλακται.

Πῶς οὖν ἔτι ὑμῖν πιστεύσομεν, ὁ φίλτατοι νομοθέται; οὐκ ἐπιτρέπομεν παιδεύεσθαι, εἰ μὴ τοῖς ἐλευθέροις; οἱ φιλόσοφοι

<sup>5</sup> bite    <sup>6</sup> smooth

to drink the poison, and said, "How generously he has wept for us!" Does he, then, say to the jailor, "This is why we sent the women away"? No, but he makes this latter remark to his intimate friends, to those who were fit to hear it; but the jailor he treats with consideration like a child.

### 1.30

What aid ought we to have ready at hand in difficulties?

When you come into the presence of some prominent man, remember that Another looks from above on what is taking place, and that you must please Him rather than this man. He, then, who is above asks of you, "In your school what did you call exile and imprisonment and bonds and death and disrepute?" "I called them 'things indifferent.'" "What, then, do you call them now? Have they changed at all?" "No." "Have you, then, changed?" "No." "Tell me, then, what things are 'indifferent.'" "Those that are independent of the moral purpose." "Tell me also what follows." "Things independent of the moral purpose are nothing to me." "Tell me also what you thought were 'the good things.'" "A proper moral purpose and a proper use of external impressions." "And what was the 'end'?" "To follow Thee." "Do you say all that even now?" "I say the same things even now." Then enter in, full of confidence and mindful of all this, and you shall see what it means to be a young man who has studied what he ought, when he is in the presence of men who have not studied. As for me, by the gods, I fancy that you will feel somewhat like this: "Why do we make such great and elaborate preparations to meet what amounts to nothing? Was this what authority amounted to? Was this what the vestibule, the chamberlains, the armed guards amounted to? Was it for all this that I listened to those long discourses? Why, all this never amounted to anything, but I was preparing for it as though it were something great."

## 2

### 2.1

That confidence does not conflict with caution Perhaps the following contention of the philosophers appears paradoxical to some, but nevertheless let us to the best of our ability consider whether it is true that "we ought to do everything both cautiously and confidently at the same time." For caution seems to be in a way contrary to confidence, and contraries are by no means consistent. But that which appears to many to be paradoxical in the matter under discussion seems to me to involve something of this sort: If we demanded that a man should employ both caution and confidence in regard to the same things, then we would be justly charged with uniting qualities that are not to be united. But, as a matter of fact, what is there strange about

the saying? For if the statements which have often been made and often proved are sound, namely that "the nature of the good as well as of the evil lies in a use of the impressions of the senses, but the things which lie outside the province of the moral purpose admit neither the nature of the evil, nor the nature of the good"; what is there paradoxical about the contention of the philosophers, if they say, "Where the things that lie outside the province of the moral purpose are involved, there show confidence, but where the things that lie within the province of the moral purpose are involved, there show caution"? For if the evil lies in an evil exercise of the moral purpose, it is only in regard to matters of this kind that it is right to employ caution; but if the things which lie outside the province of the moral purpose and are not under our control are nothing to us, we ought to employ confidence in regard to them. And so we shall be at one and the same time both cautious and confident, yes, and, by Zeus, confident because of our caution. For because we are cautious about the things which are really evil, the result will be that we shall have confidence in regard to the things which are not of that nature.

However, we act like deer: when the hinds are frightened by the feathers and run away from them, where do they turn, and to what do they fly for refuge as a safe retreat? Why, to the nets; and so they perish because they have confused the objects of fear with the objects of confidence. So it is with us also; where do we show fear? About the things which lie outside the province of the moral purpose. Again, in what do we behave with confidence as if there were no danger? In the things which lie within the province of the moral purpose. To be deceived, or to act impetuously, or to do something shameless, or with base passion to desire something, makes no difference to us, if only in the matters which lie outside the province of the will we succeed in our aim. But where death, or exile, or hardship, or ignominy faces us, there we show the spirit of running away, there we show violent agitation. Therefore, as might be expected of those men who err in matters of the greatest concern, we transform our natural confidence into boldness, desperateness, recklessness, shamelessness, while our natural caution and self-respect we transform into cowardice and abjectness, full of fears and perturbations. For if a man should transfer his caution to the sphere of the moral purpose and the deeds of the moral purpose, then along with the desire to be cautious he will also at once have under his control the will to avoid; whereas, if he should transfer his caution to those matters which are not under our control and lie outside the province of the moral purpose, inasmuch as he is applying his will to avoid towards those things which are under the control of others, he will necessarily be subject to fear, instability, and perturbation. For it is not death or hardship that is a fearful thing, but the fear of hardship or death. That is why we praise the man who said Not death is dreadful, but a shameful death.

Our confidence ought, therefore, to be turned toward death, and our caution toward the fear of death; whereas we do just the opposite—in the face of death we turn to flight, but about the formation of a judgement on death we show carelessness, disregard, and unconcern. But Socrates did well to call all such things "bugbears." For just as masks appear fearful and terrible to children because of inexperience, in some such manner we also are affected by events, and this for the same reason that children are affected by bugbears. For what is a child? Ignorance. What is a child? Want of instruction. For where a child has knowledge, he is no worse than we are. What is death? A bugbear. Turn it about and learn what it is; see, it does not bite. The paltry body must be separated from the bit of spirit, either now or later, just as it existed apart from it before. Why are you grieved, then, if it be separated now? For if it be not separated now, it will be later. Why? So that the revolution of the universe may be accomplished; for it has need of the things that are now coming into being, and the things that shall be, and the things that have been accomplished. What is hardship? A bugbear. Turn it about and learn what it is. The poor flesh is subjected to rough treatment, and then again to smooth. If you do not find this profitable, the door stands open; if you do find it profitable, bear it. For the door must be standing open for every emergency, and then we have no trouble.

What, then, is the fruit of these doctrines? Precisely that which must needs be both the fairest and the most becoming for those who are being truly educated—tranquillity, fearlessness, freedom. For on these matters we should not trust the multitude, who say, "Only the free can be educated," but rather the philosophers, who say, "Only the educated are free."—How is that?—Thus: At this time is freedom anything but the right to live as we wish? "Nothing else." Tell me, then, O men, do you wish to live in error? "We do not." Well, no one who lives in error is free. Do you wish to live in fear, in sorrow, in turmoil? "By no means." Well then, no man who is in fear, or sorrow, or turmoil, is free, but whoever is rid of sorrows and fears and turmoils, this man is by the self-same course rid also of slavery. How, then, shall we any longer trust you, O dearest lawgivers? Do we allow none but the free to get an education? For the



## vocabulary

ἀγεννής low-born; sordid  
 ἄδικος unfair; obstinate, bad  
 ἄδοξία ill repute  
 ἄδύνατος unable; impossible  
 αἰδήμων bashful, modest  
 αἰσχρός shameful  
 ἀλεκτρυών -όνος (m, 3) chicken  
 ἀναγιγνώσκω recognize, read, understand, persuade  
 ἀναγκάζω force, compel  
 ἀναίσθητος unfeeling, stupid  
 ἀνέχω raise; mid: endure, submit  
 ἀντίδικος opponent  
 ἀντιτάσσω set against  
 ἀνύω accomplish, pass over, complete  
 ἄνω (ἀ) accomplish, pass, waste; upwards, out to sea  
 ἀπαγορεύω forbid; fail, be worn out  
 ἀποίδευτος uneducated, loutish  
 ~pediatrician  
 ἀπαλείφω erase  
 ἀπλόος single; simple ~haploid  
 ἀποδείκνυμι (ό) show, point out; appoint; (mid) declare  
 ἀπορέω be confused, distressed  
 ἀποτυγχάνω fail  
 ἀργύριον small coin  
 ἀρκέω satisfy; ward off, defend; suffice  
 ἀρμόζω fit together; be well fitted to ~harmony  
 ἀσφάλεια safeguard  
 ἀτάραχος calm  
 αὐτόθεν from that place  
 ἀφαιρέω take away ~heresy  
 βίος life ~biology  
 βιώω live; (mp) make a living ~biology  
 βλάπτω break, make fail  
 γέλοιος laughable; joking

γενναῖος noble, sincere ~genesis  
 γυμνάζω exercise, do training  
 δείξις proof, display  
 δεσμωτήριον prison  
 δημόσιος public, the state  
 διαιρέω divide, distinguish, distribute  
 διάκειμαι be in a condition  
 διακέομαι repair  
 διάλογος conversation  
 διάνοια a thought; intelligence  
 διήγησις -εως (f) narration  
 δικάζω judge  
 δικαστής -οῦ (m, 1) judge, juror  
 δόγμα -τος (n, 3) belief, legal decision  
 δουλεύω serve, be a slave  
 εἰκοστός twentieth  
 εἴτε then, therefore, next  
 ἐκδέχομαι receive; succeed to a position  
 ἐκκλίνω (ι) turn away, back down, shun  
 ἐκτός outside  
 ἐλέγχω shame; try, examine  
 ἐλεύθερος not enslaved  
 ἐνταῦθα there, here  
 ἐξετάζω inspect, interrogate, estimate  
 ἐξῆς in turn  
 ἐπαινέω concur, praise, advise  
 ἐπιδείκνυμι (ό) display, exhibit  
 ἐπίδειξις -τος (f) display  
 ἐπίλογος reasoning; peroration  
 ἐπιστρέφω turn towards ~atrophy  
 ἐπιτηδές enough; purposely  
 ἐπιτρέπω entrust, decide, allow ~trophy  
 ἐρεθίζω annoy, excite ~Eris  
 εὐλαβέομαι be careful, beware  
 εὐμάρεια ease, opportunity  
 ἥγεμονικός showing leadership

θαρρέω	be of good heart	(mp) pretend, abandon, nominate
θαρσαλέος	bold, over-bold	~ballistic
θαρσέω	be of good heart	πρόβλημα
καταδίκη	fine, sentence	obstacle; task
καταστρέψω	overturn, subdue	προοίμιον
~catastrophe		prelude, introduction
κατατήκω	cause to melt, dissolve	προσδοκάω
κλαίω	weep	expect
κυλίω (i)	roll ~cylinder	πρόχειρος
κωλύω (ū)	hinder, prevent	handy; ready to do
μακάριος	blessed	something
μελετάω	pursue, attend to, exercise	ρόδον
μωρία	folly	rose
μωρός	stupid	σκέπτομαι
ναί	yea	look, look at, watch
νίκη (i)	victory ~Nike	~skeptic
οἰμώζω	wail	σταυρός
ὅπου	where	stake ~station
όρέγω	hold out, offer, thrust ~reach	σταυρόνω
οὐδέποτε	never	make a palisade; crucify
όφείλω	owe, should, if only	στρεβλόω
παιδεύω	raise; train	twist; torture on the
παράδοξος	incredible	wheel
παρασκευή	preparation	στρέφω
παρέρχομαι	pass, escape	turn, veer ~atrophy
περιύστημι	be around; turn out	συντίθημι
~station		hearken, mark ~thesis
περιπίπτω	embrace; fall in with	σχολή
πιστός	faithful; trustworthy	rest, leisure
πληγή	a hit ~plectrum	τηρέω
ποῖος	what kind	watch over
πόνος	toil, suffering ~osteopenia	τρέμω
πότε	when?	tremble in fear ~tremble
ποῦ	where?	τύπτω
προαίρεσις	-εως (f) plan, preference	beat, smite ~stupid
προβάλλω	throw before; propose;	τύραννος
		tyrant
		ὑπακούω
		listen, reply ~acoustic
		ὑποθήκη
		advice, warning; deposit
		ὑπολογίζομαι
		take into account
		ὑπομένω
		stay behind, await
		~remain
		ὑποτίθημι
		suggest, advise
		~hypothesis
		φιλόσοφος
		wisdom-loving
		φοβερός
		frightful, afraid
		φύσις -εως (f)
		nature (of a thing)
		~physics
		φύω
		produce, beget; clasp ~physics
		χάσκω
		gape
		χρεία
		need, use

γὰρ λέγουσιν ὅτι οὐκ ἐπιτρέπομεν ἐλευθέρους εἶναι εἰ μὴ τοῖς πεπαιδευμένοις, τοῦτο ἔστιν ὁ θεὸς οὐκ ἐπιτρέπει. — ὅταν οὖν στρέψῃ τις ἐπὶ στρατηγοῦ τὸν αὐτοῦ δοῦλον, οὐδὲν ἐποίησεν; — ἐποίησεν. — τί; — ἔστρεψεν τὸν αὐτοῦ δοῦλον ἐπὶ στρατηγοῦ. — ἄλλο οὐδέν; — ναὶ· καὶ εὐκοστὴν αὐτοῦ δοῦναι ὀφελεῖ. — τί οὖν; ὁ ταῦτα παθῶν οὐ γέγονεν ἐλεύθερος; — οὐ μᾶλλον ἢ ἀτάραχος.

Ἐπεὶ σὺ ὁ ἄλλος στρέφειν δυνάμενος οὐδένα ἔχεις κύριον; οὐκ ἀργύριον, οὐ κοράσιον, οὐ παιδάριον, οὐ τὸν τύραννον, οὐ φίλον τιὰ τοῦ τυράννου; τί οὖν τρέμεις ἐπὶ τινα τοιαύτην ἀπίλων περίστασιν;

Διὰ τοῦτο λέγω πολλάκις· ταῦτα μελετᾶτε καὶ ταῦτα πρόχειρα ἔχετε, πρὸς τίνα δεῖ τεθαρρηκέναι καὶ πρὸς τίνα εὐλαβῶς διακεῖσθαι, ὅτι πρὸς τὰ ἀπροαίρετα θαρρεῖν, εὐλαβεῖσθαι τὰ προαιρετικά. — ἀλλ’ οὐκ ἀνέγνων σοι οὐδὲ ἔγνως τί ποιῶ. — ἐν τίνι; ἐν λεξειδίοις. ἔχε σου τὰ λεξεῖδια· δεῖξον, πῶς ἔχεις πρὸς ὅρεξιν καὶ ἔκκλισιν, εἰ μὴ ἀποτυγχάνεις ὡν θέλεις, εἰ μὴ περιπίπτεις οἷς οὐ θέλεις. ἐκεῖνα δὲ τὰ περιόδια, ἂν νοῦν ἔχῃς, ἄρας πού ποτε ἀπαλεύψεις. — τί οὖν; Σωκράτης οὐκ ἔγραφεν; — καὶ τίς τοσαῦτα; ἀλλὰ πῶς; ἐπὲ μὴ ἐδύνατο ἔχειν ἀεὶ τὸν ἐλέγχοντα αὐτοῦ τὰ δόγματα ἢ ἐλεγχθσόμενον ἐν τῷ μέρει, αὐτὸς ἑαυτὸν ἥλεγχειν καὶ ἔξήταζεν καὶ ἀεὶ μίαν γέ τινα πρόληψιν ἐγύμναζεν χρηστικῶς.

Ταῦτα γράφει φιλόσοφος· λεξεῖδια δὲ καὶ ἡ ὁδός, ἢν λέγω, ἄλλοις ἀφίησι, τοῖς ἀναισθήτοις ἢ τοῖς μακαρίοις, τοῖς σχολὴν ἀγονοῦν ὑπὸ ἀταραξίας ἢ τοῖς μηδὲν τῶν ἔξῆς ὑπολογιζομένοις διὰ μωρίαν.<sup>1</sup>

Καὶ νῦν καιροῦ καλοῦντος ἐκεῖνα δεῖξεις ἀπελθῶν καὶ ἀναγνώσῃ καὶ ἐμπερπερεύσῃ; ἴδοῦ, πῶς διαλόγους συντίθημι.

Μή, ἄνθρωπε, ἀλλ’ ἐκεῖνα μᾶλλον ἵδοῦ, πῶς ὅρεγόμενος οὐκ ἀποτυγχάνω. ἵδοῦ, πῶς ἔκκλινων οὐ περιπίπτω. φέρε θάνατον καὶ γνώσην· φέρε πόνους, φέρε δεσμωτήριον, φέρε ἀδοξίαν, φέρε καταδίκην.

<sup>1</sup> folly

Αὕτη ἐπίδειξις νέου ἐκ σχολῆς ἐληλυθότος. τâλλα δ' ἄλλοις ἄφες, μηδὲ φωνήν τις ἀκούσῃ σου περὶ αὐτῶν ποτε μηδ', ἀν ἐπαινέσῃ τις ἐπ' αὐτοῖς, ἀνέχουν, δόξον δὲ μηδεὶς ἔναι καὶ εἰδέναι μηδέν.

Μόνον τοῦτο εἰδὼς φαίνου, πῶς μήτ' ἀποτύχησ ποτὲ μήτε περιπέσῃς.

Ἄλλοι μελετάτωσαν δίκας, ἄλλοι προβλήματα, ἄλλοι συλλογισμούς· σὺ ἀποθνήσκειν, σὺ δεδέσθαι, σὺ στρεβλοῦσθαι,<sup>2</sup> σὺ ἔξοριζεσθαι.

Πάντα ταῦτα θαρρούντως, πεποιθότως τῷ κεκληκότι σε ἐπ' αὐτά, τῷ ἄξιον τῆς χώρας ταύτης κεκρικότι, ἐν ἥ καταταχθεὶς ἐπιδείξεις, τίνα δύναται λογικὸν ἡγεμονικὸν πρὸς τὰς ἀπροαιρέτους δυνάμεις ἀντιταξάμενον.

Καὶ οὕτως τὸ παράδοξον ἐκένο οὐκέτι οὕτ' ἀδύνατον φανεῖται οὕτε παράδοξον, ὅτι ἄμα μὲν εὐλαβεῖσθαι δεῖ ἄμα δὲ θαρρεῖν, πρὸς μὲν τὰ ἀπροαιρέτα θαρρεῖν, ἐν δὲ τοῖς προαιρετικοῖς εὐλαβεῖσθαι.

## 2.2

Περὶ ἀταραξίας.

Ορα σὺ ὁ ἀπιών ἐπὶ τὴν δίκην, τί θέλεις τηρῆσαι καὶ ποῦ θέλεις ἀνύσαι.

Εἰ γὰρ προαιρεσιν θέλεις τηρῆσαι κατὰ φύσιν ἔχουσαν, πᾶσά σοι ἀσφάλεια, πᾶσά σοι εὐμάρεια,<sup>3</sup> πρᾶγμα οὐκ ἔχεις.

Τὰ γὰρ ἐπὶ σοὶ αὐτεξούσια καὶ φύσει ἐλεύθερα θέλων τηρῆσαι καὶ τούτοις ἀρκούμενος τίνος ἔτι ἐπιστρέψῃ; τίς γὰρ αὐτῶν κύριος, τίς αὐτὰ δύναται ἀφελέσθαι;

Εἰ θέλεις αἰδήμων ἔναι καὶ πιστός, τίς οὐκ ἔάσει σε; εἰ θέλεις μὴ κωλύεσθαι μηδ' ἀναγκάζεσθαι, τίς σε ἀναγκάσει ὀρέγεσθαι ὥν οὐ δοκεῖ σοι, τίς ἐκκλίνειν ἄ μὴ φαίνεται σοι;

<sup>2</sup> twist; torture on the wheel    <sup>3</sup> ease, opportunity

Ἄλλὰ τί; πράξει μέν σοί τινα ἂ δοκεῖ φοβερὰ εἶναι· ἵνα δὲ καὶ ἐκκλίνων αὐτὰ πάθης, πῶς δύναται ποιῆσαι;

”Οταν οὖν ἐπὶ σοὶ ἥ τὸ ὄρεγεσθαι καὶ ἐκκλίνειν, τίνος ἔτι ἐπιστρέφῃ;

Τοῦτο σοι προοίμιον, τοῦτο διήγησις, τοῦτο πίστις, τοῦτο νίκη, τοῦτο ἐπίλογος, τοῦτο εὐδοκίμησις.

Διὰ τοῦτο ὁ Σωκράτης πρὸς τὸν ὑπομιμνήσκοντα, ἵνα παρασκευάζηται πρὸς τὴν δίκην, ἔφη οὐ δοκῶ οὖν σοι ἀπαντεῖν βίᾳ πρὸς τοῦτο παρασκευάζεσθαι;— ποίαν παρασκευήν;— τετήρητα, φησίν, τὸ ἐπ’ ἐμοί.— πῶς οὖν;— οὐδὲν οὐδέποτε ἄδικον οὔτ’ ἵδια οὔτε δημοσίᾳ ἔπραξα.

Εἰ δὲ θέλεις καὶ τὰ ἐκτὸς τηρῆσαι, τὸ σωμάτιον καὶ τὸ οὐσίδιον καὶ τὸ ἀξιωμάτιον, λέγω σοι· ἥδη αὐτόθεν παρασκευάζου τὴν δυνατὴν παρασκευὴν πάσαν καὶ λοιπὸν σκέπτου καὶ τὴν φύσιν τοῦ δικαστοῦ καὶ τὸν ἀντιδικον.

Εἰ γονάτων ἄψασθαι δεῖ, γονάτων ἄψαι· εἰ κλαῦσαι, κλαῦσον· εἰ οἰμωξαι, οἴμωξον.

”Οταν γὰρ ὑποθῆς τὰ σὰ τοῖς ἐκτός, δούλευε τὸ λοιπὸν καὶ μὴ ἀντισπῶ καὶ ποτὲ μὲν θέλε δουλεύειν, ποτὲ δὲ μὴ θέλε, ἀλλ’ ἀπλῶς καὶ ἐξ ὅλης τῆς διανοίας ἥ ταῦτα ἥ ἐκεῖνα· ἥ ἐλεύθερος ἥ δοῦλος, ἥ πεπαιδευμένος ἥ ἀπαιδευτος, ἥ γενναῖος ἀλεκτρυὼν<sup>4</sup> ἥ ἀγενής, ἥ ὑπόμενε τυπτόμενος, μέχρις ἀν ἀποθάνησ, ἥ ἀπαγόρευσον εὐθύς. μὴ σοι γένοιτο πληγὰς πολλὰς λαβεῖν καὶ ὑστερον ἀπαγορεῦσαι.

Εἰ δ’ αἰσχρὰ ταῦτα, αὐτόθεν ἥδη δίελε ποῦ φύσις κακῶν καὶ ἀγαθῶν; οὐ καὶ ἀλήθεια. ὅπου ἀλήθεια καὶ οὐ φύσις, ἐκεῖ τὸ εὐλαβέσ· ὅπου ἥ ἀλήθεια, ἐκεῖ τὸ θαρραλέον, ὅπου ἥ φύσις.

Ἐπεί τοι δοκεῖς, ὅτι τὰ ἐκτὸς τηρῆσαι θέλων Σωκράτης παρελθὼν ἀν ἔλεγε ἐμὲ δ’ Ἀνυτος καὶ Μέλητος ἀποκτεῖναι μὲν δύνανται, βλάψαι δ’ οὐ;

---

<sup>4</sup> chicken

Οὕτω μωρὸς<sup>5</sup> ἦν, ὥνα μὴ ἔδη ὅτι αὔτη ἡ ὄδὸς ἐνταῦθα οὐ φέρει, ἀλλ’ ἄλλη; τί οὖν ἔστιν, ὅτι οὐκ ἔχει λόγον καὶ προσερεθῆζει;

Ως ὁ ἐμὸς Ἡράκλειτος περὶ ἀγριδίου πραγμάτιον ἔχων ἐν Τρόδῳ<sup>6</sup> καὶ ἀποδεῖξας τοῖς δικασταῖς ὅτι δίκαια λέγει ἐλθὼν ἐπὶ τὸν ἐπίλογον ἔφη ὅτι ἀλλ’ οὗτε δεήσομαι ὑμῶν οὕτ’ ἐπιστρέφομαι, τί μέλλετε κρίνειν· ὑμεῖς τε μᾶλλον οἱ κρινόμενοί ἔστε ἢ ἔγω.

Καὶ οὕτως κατέστρεψε τὸ πραγμάτιον. τίς χρεία; μόνον μὴ δέον, μὴ προστίθει δ’ ὅτι καὶ οὐ δέομαι. εἰ μή τι καιρός ἔστιν ἐπίτηδες ἐρεθίσαι<sup>7</sup> τοὺς δικαστὰς ὡς Σωκράτει.

Καὶ σὺ εἰ τοιοῦτον ἐπίλογον παρασκευάζῃ, τί ἀναβαίνεις, τί ὑπακούεις;

Εἰ γὰρ σταυρωθῆναι θέλεις, ἔκδεξαι καὶ ἔξει ὁ σταυρός· εἰ δ’ ὑπακούσαι λόγος αἵρει καὶ πεῖσαι τὸ γε παρ’ αὐτόν, τὰ ἔχῆς τούτω ποιητέον τηροῦντι μέντοι τὰ ἔδια.

Ταύτη καὶ γελοῖόν ἔστι τὸ λέγειν ὑπόθουν μοι. τί σοι ὑποθῶμαι; ἀλλὰ ποίησόν μου τὴν διάνοιαν ὅ τι ἀν ἀποβαίνῃ πρὸς τοῦτο ἀρμόσασθαι.

Ἐπεὶ ἐκεῦνό γε ὅμοιόν ἔστιν οἶνον εἰ ἀγράμματος λέγοι εἰπέ μοι τί γράψω, ὅταν μοι προβληθῇ τι ὄνομα.

Ἄν γὰρ εἴπω ὅτι Δίων, εἶτα παρελθὼν ἐκεῦνος αὐτῷ προβάλῃ μὴ τὸ Δίωνος ὄνομα, ἀλλὰ τὸ Θέωνος, τί γένηται;

Τί γράψῃ; ἀλλ’ εἰ μὲν μεμελέτηκας γράφειν, ἔχεις καὶ παρασκευάσασθαι πρὸς πάντα τὰ ὑπαγορευόμενα· εἰ δὲ μή, τί σοι ἐγὼ νῦν ὑποθῶμαι; ἀν γὰρ ἄλλο τι ὑπαγορεύῃ τὰ πράγματα, τί ἐρεῖς ἢ τί πράξεις;

Τούτου οὖν τοῦ καθολικοῦ μέμνησο καὶ ὑποθήκης οὐκ ἀπορήσεις. ἐὰν δὲ πρὸς τὰ ἔξω χάσκῃς,<sup>8</sup> ἀνάγκη σε ἄνω καὶ κάτω κυλίεσθαι πρὸς τὸ βούλημα τοῦ κυρίου.

<sup>5</sup> stupid    <sup>6</sup> rose    <sup>7</sup> annoy, excite    <sup>8</sup> gape

philosophers say, "We do not allow any but the educated to be free"; that is, God does not allow it.— When, therefore, in the presence of the praetor a man turns his own slave about, has he done nothing?— He has done something.— What?— He has turned his slave about in the presence of the praetor,— Nothing more?— Yes, he is bound to pay a tax of five per cent, of the slave's value.— What then? Has not the man to whom this has been done become free?— He has no more become free than he has acquired peace of mind. You, for example, who are able to turn others about, have you no master? Have you not as your master money, or a mistress, or a boy favourite, or the tyrant, or some friend of the tyrant? If not, why do you tremble when you go to face some circumstance involving those things?

That is why I say over and over again, "Practise these things and have them ready at hand, that is, the knowledge of what you ought to face with confidence, and what you ought to face with caution— that you ought to face with confidence that which is outside the province of the moral purpose, with caution that which is within the province of the moral purpose."— But have I not read to you, and do you not know what I am doing?— What have you been engaged upon? Trifling phrases! Keep your trifling phrases! Show me rather how you stand in regard to desire and aversion, whether you do not fail to get what you wish, or do not fall into what you do not wish. As for those trifling periods of yours, if you are wise, you will take them away somewhere and blot them out.— What then? Did not Socrates write?— Yes, who wrote as much as he? But how? Since he could not have always at hand someone to test his judgements, or to be tested by him in turn, he was in the habit of testing and examining himself, and was always in a practical way trying out some particular primary conception. That is what a philosopher writes; but trifling phrases, and "said he," "said I" he leaves to others, to the stupid or the blessed, those who by virtue of their tranquillity live at leisure, or those who by virtue of their folly take no account of logical conclusions.

And now, when the crisis calls, will you go off and make an exhibition of your compositions, and give a reading from them, and boast, "See, how I write dialogues"? Do not so, man, but rather boast as follows: "See how in my desire I do not fail to get what I wish. See how in my aversions I do not fall into things that I would avoid. Bring on death and you shall know; bring on hardships, bring on imprisonment, bring on disrepute, bring on condemnation." This is the proper exhibition of a young man come from school. Leave other things to other people; neither let anyone ever hear a word from you about them, nor, if anyone praises you for them, do you tolerate it, but let yourself be accounted a no-body and a know-nothing. Show that you know this only— how you may never either fail to get what you desire or fall into what you avoid. Let others practise lawsuits, others problems,

others syllogisms; do you practise how to die, how to be enchain'd, how to be racked, how to be exiled. Do all these things with confidence, with trust in Him who has called you to face them and deemed you worthy of this position, in which having once been placed you shall exhibit what can be achieved by a rational governing principle when arrayed against the forces that lie outside the province of the moral purpose. And thus the paradox of which we were speaking will no longer appear either impossible or paradoxical, namely, that at the same time we ought to be both cautious and confident, confident in regard to those things that lie outside the province of the moral purpose, and cautious in regard to those things that lie within the province of the moral purpose.

Tag was found

## 2.2

On tranquillity Consider, you who are going to court, what you wish to maintain and wherein you wish to succeed; for if you wish to maintain freedom of moral purpose in its natural condition, all security is yours, every facility yours, you have no trouble. For if you are willing to keep guard over those things which are under your direct authority and by nature free, and if you are satisfied with them, what else do you care about? For who is master of them, who can take them away from you? If you wish to be self-respecting and honourable, who is it that will not allow you? If you wish not to be hindered nor compelled, what man will compel you to desire what does not seem to you to be desirable, to avoid what you do not feel should be avoided? Well, what then? The judge will do some things to you which are thought to be terrifying; but how can he make you try to avoid what you suffer? When, therefore, desire and aversion are under your own control, what more do you care for? This is your introduction, this the setting forth of your case, this your proof, this your victory, this your peroration, this your approbation.

That is why Socrates, in reply to the man who was reminding him to make preparation for his trial, said, "Do you not feel, then, that with my whole life I am making preparation for this?"—"What kind of preparation?"—"I have maintained," says he, "that which is under my control."—"How then?"—"I have never done anything that was wrong either in my private or in my public life." But if you wish to maintain also what is external, your paltry body and your petty estate and your small reputation, I have this to say to you: Begin this very moment to make all possible preparation, and furthermore study the character of your judge and your antagonist. If you must clasp men's knees, clasp them; if you must wail, then wail; if you must groan, then groan. For when you subject what is your own to externals, then from henceforth be a slave, and stop letting yourself be drawn this way and that, at one moment

wishing to be a slave, at another not, but be either this or that simply and with all your mind, either a free man or a slave, either educated or uneducated, either a spirited fighting cock or a spiritless one, either endure to be beaten until you die, or give in at once. Far be it from you to receive many blows and yet at the last give in! But if that is disgraceful, begin this very moment to decide the question, "Where is the nature of good and evil to be found? Where truth also is. Where truth and where nature are, there is caution; where truth is, there is confidence, where nature is." Why, do you think that if Socrates had wished to maintain his external possessions he would have come forward and said, "Anytus and Meletus are able indeed to kill me, but they cannot harm me"? Was he so foolish as not to see that this course does not lead to that goal, but elsewhere? Why is it unreasonable, then, to add also a word of provocation? Just as my friend Heracleitus, who had an unimportant lawsuit about a small piece of land in Rhodes; after he had pointed out the justice of his claim he went on to the peroration in which he said, "But neither will I entreat you, nor do I care what your decision is going to be, and it is you who are on trial rather than I." And so he ruined his case. What is the use of acting like that? Merely make no entreaties, but do not add the words "Yes, and I make no entreaties," unless the right time has come for you, as it did for Socrates, deliberately to provoke your judges. If you, for your part, are preparing a peroration of that sort, why do you mount the platform at all, why answer the summons? For if you wish to be crucified, wait and the cross will come; but if reason decides that you should answer the summons and do your best to have what you say carry conviction, you must act in accordance therewith, but always maintaining what is your own proper character.

Looked at in this way it is also absurd to say, "Advise me." What advice am I to give you? Nay, say rather, "Enable my mind to adapt itself to whatever comes." Since the other expression is just as if an illiterate should say, "Tell me what to write when some name is set me to write." For if I say, "Write Dio," and then his teacher comes along and sets him not the name "Dio," but "Theo," what will happen? What will he write? But if you have practised writing, you are able also to prepare yourself for everything that is dictated to you; if you have not practised, what advice can I now offer you? For if circumstances dictate something different, what will you say or what will you do? Bear in mind, therefore, this general principle and you will not be at a loss for a suggestion. But if you gape open-mouthed at externals, you must needs be tossed up and down according to the will of your master. And who is your



## vocabulary

ἀγανακτέω be vexed, in a ferment  
 ἀδύνατος unable; impossible  
 αἰδήμων bashful, modest  
 αἴτιος blameworthy; the cause  
 ~etiology  
 αἴτιος blameworthy; the cause  
 ~etiology  
 ἀλλότριος someone else's; alien  
 ~alien  
 ἀμαθία ignorance  
 ἀμελέω disregard; (impers.) of course  
 ἀμελής careless  
 ἀναβάλλω delay; lift up ~ballistic  
 ἀναγκάζω force, compel  
 ἀναλύω (i) set free; take apart  
 ~loose  
 ἀναρπάζω carry off ~harpoon  
 ἀνατρέπω defeat, thwart ~trophy  
 ἀπειρος untested; infinite  
 ἀπιστος not trusting, not trustworthy ~stand  
 ἀποπληρόω satisfy, fulfill, appease  
 ἀποπνίγω (i) strangle; stew; (p) drown  
 ἀποσπάω tear/drag away  
 ἀργύριον small coin  
 ἀρπάζω carry off, seize ~harpoon  
 ἀτάραχος calm  
 ἄχοηστος useless, unprofitable  
 βιώω live; (mp) make a living  
 ~biology  
 βλάβη harm  
 γείτων -ονος (f) neighbor  
 γράμμα -τος (n, 3) writing, letter  
 δαίμων -ονος (m, 3) a god, fate, doom ~demon  
 δάκτυλος finger, toe  
 διαγνώσκω discern, decide  
 διαιρέω divide, distinguish, distribute

διακρίνω (i) separate, sort ~critic  
 διίστημι stand apart ~stand  
 δικαστήριον court  
 δοκιμάζω test, approve  
 δραχμή drachma  
 δύσκολος hard to please; troublesome  
 ἐγκαλέω demand payment; accuse  
 εἴτα then, therefore, next  
 ἐκκαλέω call forth ~gallo  
 ἐκκλίνω (i) turn away, back down, shun  
 ἐκλέγω pick, single out  
 ἐκπληρόω fill, fulfill  
 ἔμπειρος experienced  
 ἐμπίπτω fall into; attack ~petal  
 ἐνίστημι install; threaten; block  
 ἐξῆς in turn  
 ἐπεισέρχομαι come in also  
 ἐπιβούλεύω plot, plan, harm  
 ~volunteer  
 ἐπιμέλεια attention; assigned task  
 ἐπιμελής careful, cared for  
 ἐπιστρέφω turn towards ~atrophy  
 ἐπισύρω (ð) drag, trail; (mp) crawl  
 εὐδαιμονέω be lucky, happy  
 εὐσταθέω be steady, healthy  
 εὐσταθής well built ~station  
 ἥτοι truly; either, or  
 θέατρον (ᾶ) theater  
 καθάπερ exactly as  
 καταβάλλω throw down, cast off ~ballistic  
 καταδύω enter, sink  
 καταλαμβάνω seize, understand, catch, overtake; (mp) happen ~epilepsy  
 κατορθώω erect; accomplish  
 κέντρον goading rod?  
 κλέπτω steal  
 κόλπος bosom, lap-fold; gulf  
 κράζω croak, scream

κρέας -ως (n) meat ~creatinine	προηγέομαι go first
κυβερνήτης -ου (m, 1) steersman, governor ~govern	πυρέσσω have a fever
κύβος cube, die	βίπτω hurl
κωλύω (ū) hinder, prevent	σαυτοῦ yourself
λάθρος secretly	σκεῦος -εος (n, 3) thing, tool, vessel
λύκος wolf ~lycanthropy	σπουδάζω be busy, earnest
μέλος -ους (n, 3) limb; melody	~repudiate
μέλω concern, interest, be one's responsibility	συμπότης drinking companion, buddy
μηδέποτε never	συνίστημι unite; confront in battle
μιμέομαι (i) imitate, represent	~station
μοιχεία adultery	σφαιρίζω play ball
μοιχός illicit lover	σφήξ -κός (m) wasp ~sphexish
ναύτης -ου (m, 1) sailor ~navy	ταραχή upsetness, confusion
νομοθέτης -ου (m, 1) lawgiver	τάχος -ους (n, 3) speed ~tachometer
όδύνη pain, emotional anguish	τέχνη craft, art, plan, contrivance
~anodyne	~technology
όνομάζω to address, name ~name	τεχνικός skillful
ὅπου where	τηρέω watch over
οὐδαμῶς in no way	τοιγάρο therefore
παιδιά childish play	τοίνυν well, then
παίζω play ~pediatrician	ύλη (ū) forest, firewood
παρακαίω light or keep lighted	ύπόθεσις -εως (f) proposal; subject; hypothesis
beside	ύφαρπάζω interrupt someone
παρέρχομαι pass, escape	φθείρω destroy, ruin
πίθηκος monkey	φιλία friendship ~philanthropy
πιστός faithful; trustworthy	φίλιος friendly
πλήσσω hit ~plectrum	φιλόσοφος wisdom-loving
πνίγω (i) strangle; stew; (p) drown	φύσις -εως (f) nature (of a thing)
πόθεν from where?	~physics
ποίη grass	φύω produce, beget; clasp ~physics
ποῖος what kind	χειμών -ος (m, 3) winter, storm
πότε when?	χρῆσις -τος (f) use, usage
πότερος which, whichever of two	ψῆφος (f) pebble, vote, decree, sentence
ποῦ where?	ώφέλεια -ίας profit
προαίρεσις -εως (f) plan, preference	

Τίς δ' ἔστι κύριος; ὁ τῶν ὑπὸ σοῦ τινος σπουδαζομένων ἢ ἐκκλινομένων ἔχων ἔξουσίαν.

### 2.3

Πρὸς τὸν συνιστάντας τινὰς τοῖς φιλοσόφοις.

Καλῶς ὁ Διογένης πρὸς τὸν ἀξιοῦντα γράμματα παρ' αὐτοῦ λαβεῖν συστατικὰ ὅτι μὲν ἄνθρωπος, φησίν, εἰ, καὶ ἴδων γνώσεται· εἰ δὲ ἀγαθὸς ἢ κακός, εἰ μὲν ἔμπειρος ἔστι διαγνῶναι τὸν ἀγαθὸν καὶ κακούς, γνώσεται, εἰ δὲ ἄπειρος, οὐδὲ ἀν μυριάκις γράψω αὐτῷ.

Ομοιον γὰρ ὥσπερ εἰ δραχμὴ<sup>1</sup> συσταθῆναι τινὶ ἡξίον, ἵνα δοκιμασθῇ. εἰ ἀργυρογνωμονικός ἔστιν, σὺ σαυτὴν συστήσεις.

Ἐδει οὖν τοιοῦτόν τι ἔχειν ἡμᾶς καὶ ἐν τῷ βίῳ οἶνον ἐπ' ἀργυρίον, ἵν' εἰπεῖν δύνωμαι καθάπερ ὁ ἀργυρογνώμων λέγει φέρε ἦν θέλεις δραχμὴν καὶ διαγνώσομαι.

Ἄλλ' ἐπὶ συλλογισμῶν φέρε ὃν θέλεις καὶ διακρινῶ σοι τὸν ἀναλυτικόν τε καὶ μή. διὰ τί; οἶδα γὰρ ἀναλύειν συλλογισμούς· ἔχω τὴν δύναμιν, ἦν ἔχειν δεῖ τὸν ἐπιγνωστικὸν τῶν περὶ συλλογισμοὺς κατορθούντων.

Ἐπὶ δὲ τοῦ βίου τί ποιῶ; νῦν μὲν λέγω ἀγαθόν, νῦν δὲ κακόν. τί τὸ αἴτιον; τὸ ἐναντίον ἢ ἐπὶ τῶν συλλογισμῶν, ἀμαθία καὶ ἀπειρία.

### 2.4

Πρὸς τὸν ἐπὶ μοιχείᾳ<sup>2</sup> ποτὲ κατειλημμένον.

Λέγοντος αὐτοῦ ὅτι Ὁ ἄνθρωπος πρὸς πίστιν γέγονεν καὶ τοῦτο ὁ ἀνατρέπων ἀνατρέπει τὸ ἴδιον τοῦ ἀνθρώπου ἐπεισῆλθέν τις τῶν δοκούντων φιλολόγων, ὃς κατεύληπτό ποτε μοιχὸς ἐν τῇ πόλει.

Ο δέ Ἄλλ' ἄν, φησίν, ἀφέντες τοῦτο τὸ πιστόν, πρὸς ὁ πεφύκαμεν, ἐπιβουλεύωμεν τῇ γυναικὶ τοῦ γείτονος, τί ποιοῦμεν; τί γὰρ ἄλλο ἢ ἀπόλλυμεν καὶ ἀναιροῦμεν; τίνα; τὸν πιστόν, τὸν αἰδήμονα, τὸν ὄσιον.

<sup>1</sup> drachma    <sup>2</sup> adultery

Ταῦτα μόνα; γειτνίασιν δ' οὐκ ἀναιροῦμεν, φιλίαν δ' οὕ, πόλιν δ' οὗ; εἰς τίνα δὲ χώραν αὐτὸνς κατατάσσομεν; ὡς τίνι σοι χρῶμαι, ἄνθρωπε; ὡς γείτονι, ὡς φίλῳ; ποίω τινί; ὡς πολίτῃ; τί σοι πιστεύσω;

Εἶτα σκευάριον μὲν εἰ ḥις οὕτως σαπρόν, ὥστε σοι πρὸς μηδὲν δύνασθαι χρῆσθαι, ἔξω ἀν ἐπὶ τὰς κοπρίας ἐρρίπτου καὶ οὐδ' ἐκεῖθεν ἀν τίς σε ἀνηρεῖτο·

Εἰ δ' ἄνθρωπος ὡν οὐδεμίαν χώραν δύνασαι ἀποπληρώσαι ἀνθρωπικήν, τί σε ποιήσομεν; ἔστω γάρ, φίλου οὐ δύνασαι τόπον ἔχειν· δούλου δύνασαι; καὶ τίς σοι πιστεύσει; οὐ θέλεις οὖν ριφῆναι που καὶ αὐτὸς ἐπὶ κοπρίαν ὡς σκεῦος ἄχρηστον,<sup>3</sup> ὡς κόπριον;

Εἶτα ἐρεῖς οὐδεὶς μου ἐπιστρέφεται, ἀνθρώπου φιλολόγου; κακὸς γάρ εἰ καὶ ἄχρηστος. οἶνον εἰ οἱ σφῆκες<sup>4</sup> ἡγανάκτουν, ὅτι οὐδεὶς αὐτῶν ἐπιστρέφεται, ἀλλὰ φεύγουσι πάντες καν τις δύνηται, πλήξας κατέβαλεν.

Σὺ κέντρον<sup>5</sup> ᔁχεις τοιοῦτον, ὥστε δν ἀν πλήξης εἰς πράγματα καὶ ὀδύνας ἐμβάλλειν. τί σε θέλεις ποιήσωμεν; οὐκ ᔁχεις ποῦ τεθῆς.

Τί οὖν; οὐκ εἰσὶν αἱ γυναῖκες κοιναὶ φύσει; καὶ γὰρ λέγω. καὶ γὰρ τὸ χοιρίδιον κοινὸν τῶν κεκλημένων· ἀλλ' ὅταν μέρη γένηται, ἀν σοι φανῆ, ἀνάρπασον ἀπελθὼν τὸ τοῦ παρακατακειμένου μέρος, λάθρᾳ<sup>6</sup> κλέψον ἥ παρακαθεὶς τὴν χεῖρα λίχνευε, καὶ μὴ δύνη τοῦ κρέως ἀποσπάσαι, λίπανε τοὺς δακτύλους καὶ περιλειχε. καλὸς συμπότης καὶ σύνδειπνος Σωκρατικός.

Ἄγε, τὸ δὲ θέατρον οὐκ ἔστι κοινὸν τῶν πολιτῶν; ὅταν οὖν καθίσωσιν, ἐλθῶν, ἀν σοι φανῆ, ἔκβαλέ τινα αὐτῶν.

Οὕτως καὶ αἱ γυναῖκες φύσει κοιναί. ὅταν δ' ὁ νομοθέτης ὡς ἔστιάτωρ διέληγ αὐτάς, οὐ θέλεις καὶ αὐτὸς ἴδιον μέρος ζητεῖν, ἀλλὰ τὸ ἀλλότριον ὑφαρπάζεις καὶ λιχνεύεις;

Ἄλλὰ φιλόλογός εἰμι καὶ Ἀρχέδημον νοῶ. Ἀρχέδημον τοίνυν νοῶν

<sup>3</sup> useless, unprofitable    <sup>4</sup> wasp    <sup>5</sup> goading rod?    <sup>6</sup> secretly

μοιχὸς ἵσθι καὶ ἄπιστος καὶ ἀντὶ ἀνθρώπου λύκος<sup>7</sup> ἢ πίθηκος. τί γὰρ κωλύει;

## 2.5

Πῶς συνυπάρχει μεγαλοφροσύνη καὶ ἐπιμέλεια.

Αἱ ὥλαι ἀδιάφοροι, ἡ δὲ χρῆσις αὐτῶν οὐκ ἀδιάφορος.

Πῶς οὖν τηρήσῃ τις ἄμα μὲν τὸ εὐσταθὲς<sup>8</sup> καὶ ἀτάραχον, ἄμα δὲ τὸ ἐπιμελὲς καὶ μὴ εἴκασιν μηδὲ ἐπισεσυρμένον;

Ἄν μιμῆται<sup>9</sup> τοὺς κυβεύοντας. αἱ ψῆφοι ἀδιάφοροι, οἱ κύβοι<sup>10</sup> ἀδιάφοροι· πόθεν οἶδα, τί μέλλει πίπτειν; τῷ πεσόντι δὲ ἐπιμελῶς καὶ τεχνικῶς χρῆσθαι, τοῦτο ἥδη ἐμὸν ἔργον ἔστιν.

Οὕτως τούννυν τὸ μὲν προηγούμενον καὶ ἐπὶ τοῦ βίου ἔργον ἐκεῖνο· δίελε τὰ πράγματα καὶ διάστησον καὶ εἰπὲ τὰ ἔξω οὐκ ἐπ’ ἔμοι· προαιρέσεις ἐπ’ ἔμοι.

Ποῦ ζητήσω τὸ ἀγαθὸν καὶ τὸ κακόν; ἔσω ἐν τοῖς ἔμοις. ἐν δὲ τοῖς ἀλλοτρίοις μηδέποτε μήτ’ ἀγαθὸν ὀνομάσῃς μήτε κακὸν μήτ’ ὀφέλειαν μήτε βλάβην<sup>11</sup> μήτ’ ἄλλο τι τῶν τοιούτων.

Τί οὖν; ἀμελῶς τούτοις χρηστέον; οὐδαμῶς. τοῦτο γὰρ πάλιν τῇ προαιρέσει κακόν ἔστι καὶ ταύτῃ τὴν παρὰ φύσιν.

Ἀλλ’ ἄμα μὲν ἐπιμελῶς, ὅτι ἡ χρῆσις οὐκ ἀδιάφορον, ἄμα δὲ εὐσταθῶς καὶ ἀταράχως, ὅτι ἡ ὑλη οὐ διαφέρουσα.

Οπου γὰρ τὸ διαφέρον, ἐκεῖ οὔτε κωλῦσαι μέ τις δύναται οὔτε ἀναγκάσαι. ὅπου κωλυτὸς καὶ ἀναγκαστός εἴμι, ἐκείνων ἡ μὲν τεῦχις οὐκ ἐπ’ ἔμοι οὐδὲ ἀγαθὸν ἢ κακόν, ἡ χρῆσις δὲ ἢ κακὸν ἢ ἀγαθόν, ἀλλ’ ἐπ’ ἔμοι.

Δύσκολον δὲ μᾶξαι καὶ συναγαγεῖν ταῦτα, ἐπιμέλειαν τοῦ προσπεπονθότος ταῖς ὥλαις καὶ εὐστάθειαν τοῦ ἀνεπιστρεπτούντος,

<sup>7</sup> wolf    <sup>8</sup> well built    <sup>9</sup> imitate, represent    <sup>10</sup> cube, die    <sup>11</sup> harm

πλὴν οὐκ ἀδύνατον. εἰ δὲ μή, ἀδύνατον τὸ εὐδαιμονῆσαι.

Ἄλλ’ οἶν τι ἐπὶ τοῦ πλοῦ ποιοῦμεν. τί μοι δύναται; τὸ ἐκλέξασθαι τὸν κυβερνήτην, τοὺς ναύτας, τὴν ἡμέραν, τὸν καιρόν.

Εἶτα χειμῶν ἐμπέπτωκεν. τί οὖν ἔτι μοι μέλει; τὰ γὰρ ἐμὰ ἐκπεπλήρωται. ἄλλου ἐστὶν ἡ ὑπόθεσις, τοῦ κυβερνήτου. ἀλλὰ καὶ ἡ ναῦς καταδύεται.

Τί οὖν ἔχω ποιῆσαι; ὁ δύναμαι, τοῦτο μόνον ποιῶ· μὴ φοβούμενος ἀποπνύομαι οὐδὲ κεκραγὼς οὐδὲ ἐγκαλῶν τῷ θεῷ, ἀλλ’ εἰδώς, ὅτι τὸ γενόμενον καὶ φθαρῆναι δεῖ.

Οὐ γάρ εἴμι αἰών, ἀλλ’ ἄνθρωπος, μέρος τῶν πάντων ὡς ὥρα ἡμέρας. ἐνστῆναι με δεῖ ὡς τὴν ὥραν καὶ παρελθεῖν ὡς ὥραν.

Τί οὖν μοι διαφέρει πῶς παρέλθω, πότερον πνιγεῖς<sup>12</sup> ἢ πυρέξας; διὰ γὰρ τοιούτου τυὸς δεῖ παρελθεῖν με.

Τοῦτο ὄψει ποιοῦντας καὶ τοὺς σφαιρίζοντας<sup>13</sup> ἐμπείρως. οὐδεὶς αὐτῶν διαφέρεται περὶ τοῦ ἀρπαστοῦ ὡς περὶ ἀγαθοῦ ἢ κακοῦ, περὶ δὲ τοῦ βάλλειν καὶ δέχεσθαι.

Λοιπὸν ἐν τούτῳ ἡ εὐρυθμία, ἐν τούτῳ ἡ τέχνη, τὸ τάχος, ἡ εὐγνωμοσύνη, ὡς ἐγώ, μηδὲ ἀν τὸν κόλπον ἐκτείνω, δύναμαι λαβεῖν αὐτό, ὁ δέ, ἀν βάλω, λαμβάνει.

Ἄν δὲ μετὰ ταραχῆς καὶ φόβου δεχώμεθα ἢ βάλλωμεν αὐτό, ποία ἔπι παιδιά,<sup>14</sup> ποῦ δέ τις εὐσταθήσει, ποῦ δέ τις τὸ ἔξῆς ὄψεται ἐν αὐτῷ; ἀλλ’ ὁ μὲν ἐρεῖ βάλε, ὁ δὲ μὴ βάλης, ὁ δὲ μὴ ἀνέβαλες. τοῦτο δὴ μάχη ἐστὶ καὶ οὐ παιδιά.

Τοιγαροῦν Σωκράτης ἥδει σφαιρίζειν. πῶς; παιζεῖν ἐν τῷ δικαστηρίῳ. λέγε μοι, φησίν, Ἀνυτε, πῶς με φῆς θεὸν οὐ νομίζειν; οἱ δαίμονές σοι τύνεις εἶναι δοκοῦσιν; οὐχὶ ἡτοι θεῶν παῖδές εἰσιν ἢ ἐξ ἀνθρώπων καὶ θεῶν μεμιγμένοι τινές;

<sup>12</sup> strangle; stew; (p) drown    <sup>13</sup> play ball    <sup>14</sup> childish play

master? He who has authority over any of the things upon which you set your heart or which you wish to avoid.

### 2.3

To those who recommend persons to the philosophers That is an excellent answer of Diogenes to the man who asked for a letter of recommendation from him: "That you are a man," he says, "he will know at a glance; but whether you are a good or a bad man he will discover if he has the skill to distinguish between good and bad, and if he is without that skill he will not discover the facts, even though I write him thousands of times." For it is just as though a drachma asked to be recommended to someone, in order to be tested. If the man in question is an assayer of silver, you will recommend yourself. We ought, therefore, to have also in everyday life the sort of thing that we have in the case of silver, so that I may be able to say, as the assayer of silver says, "Bring me any drachma you please, and I will appraise it." Now in the case of syllogisms I say, "Bring me any you please and I will distinguish for you between the one that is capable of analysis and the one that is not." How so? Because, I know how to analyze syllogisms myself; I have the faculty which the man must have who is going to appraise those who handle syllogisms properly. But in everyday life what do I do? Sometimes I call a thing good, and sometimes bad. What is the reason? The opposite of what was true in the case of syllogisms, namely, ignorance and inexperience.

### 2.4

To the man who had once been caught in adultery As Epictetus was remarking that man is born to fidelity, and that the man who overthrows this is overthrowing the characteristic quality of man, there entered one who had the reputation of being a scholar, and who had once been caught in the city in the act of adultery. But, goes on Epictetus, if we abandon this fidelity to which we are by nature born, and make designs against our neighbour's wife, what are we doing? Why, what but ruining and destroying? Whom? The man of fidelity, of self-respect, of piety. Is that all? Are we not overthrowing also neighbourly feeling, friendship, the state? In what position are we placing ourselves? As what am I to treat you, fellow? As a neighbour, as a friend? Of what kind? As a citizen? What confidence am I to place in you? If you were a vessel so cracked that it was impossible to use you for anything, you would be cast forth upon the dunghills and even from there no one would pick you up; but if, although a man, you cannot fill a man's place, what are we going to do with you? For, assuming that you cannot hold the place of a friend, can you hold that of a slave? And who is going to trust you? Are you not willing, therefore, that you too should be cast forth upon some dunghill as a useless vessel, as a piece of dung? For all that will you say, "Nobody

cares for me, a scholar?"?No, for you are an evil man, and useless. It is just as if the wasps complained that nobody cares for them, but all run away from them, and, if anyone can, he strikes them and knocks them down. You have such a sting that you involve in trouble and pain whomever you strike. What do you want us to do with you? There is no place where you can be put.

What then, you say; are not women by nature common property? I agree. And the little pig is the common property of the invited guests; but when portions have been assigned, if it so pleases you, approach and snatch up the portion of the guest who reclines at your side, steal it secretly, or slip in your hand and glut your greed, and if you cannot tear off a piece of the meat, get your fingers greasy and lick them. A fine companion you would make at a feast, and a dinner-guest worthy of Socrates! Come now, is not the theatre the common property of the citizens? When, therefore, they are seated there, go, if it so pleases you, and throw someone of them out of his seat. In the same way women also are by nature common property. But when the law-giver, like a host at a banquet, has apportioned them, are you not willing like the rest to look for your own portion instead of filching away and glutting your greed upon that which is another's? "But I am a scholar and understand Archedemus."Very well then, understand Archedemus and be an adulterer and faithless and a wolf or an ape instead of a man; for what is there to prevent you?

## 2.5

How are magnanimity and carefulness compatible?

Materials are indifferent, but the use which we make of them is not a matter of indifference. How, therefore, shall a man maintain steadfastness and peace of mind, and at the same time the careful spirit and that which is neither reckless nor negligent? If he imitates those who play at dice. The counters are indifferent, the dice are indifferent; how am I to know what is going to fall? But to make a careful and skilful use of what has fallen, that is now my task. In like manner, therefore, the principal task in life is this: distinguish matters and weigh them one against another, and say to yourself, "Externals are not under my control; moral choice is under my control. Where am I to look for the good and the evil? Within me, in that which is my own."But in that which is another's never employ the words "good"or "evil,"or "benefit"or "injury,"or anything of the sort.

What then? Are these externals to be used carelessly? Not at all. For this again is to the moral purpose an evil and thus unnatural to it. They must be used carefully, because their use is not a matter of indifference, and at the same time with steadfastness and peace of mind, because the material is indifferent.

For in whatever really concerns us, there no man can either hinder or compel me. The attainment of those things in which I can be hindered or compelled is not under my control and is neither good nor bad, but the use which I make of them is either good or bad, and that is under my control. It is, indeed, difficult to unite and combine these two things— the carefulness of the man who is devoted to material things and the steadfastness of the man who disregards them, but it is not impossible. Otherwise happiness were impossible. But we act very much as though we were on a voyage. What is possible for me? To select the helmsman, the sailors, the day, the moment. Then a storm comes down upon us. Very well, what further concern have I? For my part has been fulfilled. The business belongs to someone else, that is, the helmsman. But, more than that, the ship goes down. What, then, have I to do? What I can; that is the only thing I do; I drown without fear, neither shrieking nor crying out against God, but recognizing that what is born must also perish. For I am not eternal, but a man; a part of the whole, as an hour is part of a day. I must come on as the hour and like an hour pass away. What difference, then, is it to me how I pass away, whether by drowning or by a fever? For by something of the sort I must needs pass away.

This is what you will see skilful ball players doing also. None of them is concerned about the ball as being something good or bad, but about throwing and catching it. Accordingly, form has to do with that, skill with that, and speed, and grace; where I cannot catch the ball even if I spread out my cloak, the expert catches it if I throw. Yet if we catch or throw the ball in a flurry or in fear, what fun is there left, and how can a man be steady, or see what comes next in the game? But one player will say "Throw!" another, "Don't throw!" and yet another, "Don't throw it up!" That, indeed, would be a strife and not a game.

In that sense, then, Socrates knew how to play ball. How so? He knew how to play in the law-court. "Tell me," says he, "Anytus, what do you mean when you say that I do not believe in God. In your opinion who are the daemones? Are they not either the offspring of the gods or a hybrid race, the offspring of men and gods?" And when Anytus had agreed to that statement



## vocabulary

ἀγανακτέω	be vexed, in a ferment	ἐμβαίνω	step on, board ~basis
ἄδηλος	invisible, unknown	έξ	six ~hexagon
ἀδύνατος	unable; impossible	έξης	in turn
αἴσθησις -εως (f)	sense perception	ἐπαινέω	concur, praise, advise
ἄκανθα	thorn bush; (pl)	ἐπιβάλλω	throw upon, head for ~ballistic
thistledown	~pyracantha	ἐπιδείκνυμι (ō)	display, exhibit
ἄλλοτριος	someone else's; alien	ἐπιμέλεια	attention; assigned task
~alien		ἐπιστήμη	skill, knowledge
ἄλλοτριώ	estrangle from	ἐπιτυγχάνω	meet, attain
ἀμελέω	disregard; (impers.) of	ἔριον	wool ~Eriogonum
course		εύσταθεω	be steady, healthy
ἀμελής	careless	εὐσχήμων	dignified
ἀναγκάζω	force, compel	εύφυής	well-developed ~physics
ἀνακαλέω	call, summon, recall	ἡμίονος (f)	mule ~hemisphere
ἀναστρέφω	act: overturn; mid: find	ἡσυχία	peace and quiet
oneself in ~atrophy		θερίζω	reap, harvest
ἀνέρχομαι	go up; return	ἱππικός	of horses ~hippo
ἀνέχω	raise; mid: endure, submit	καθαρός	clean, pure
ἀντιποιέω	do in return; (mid) seek,	καθήκω	come down, (a day) to fall,
claim		καταίρω	arrive; be proper
ἀπαντάω	encounter, come upon	κατακρίνω	swoop; land
ἀπάτη	trick, fraud, deceit	κατακρίνω	sentence, condemn
~apatosaurus		κατάρα	curse
ἀποδέχομαι	accept ~doctrine	καταράομαι (αᾶα)	curse
ἀποκόπτω	cut off	κενεών	-ος (m, 3) flank
ἀποχωρέω	go away from, retreat	κενός	empty, vain
ἀρκέω	satisfy; ward off, defend;	κενόω	make empty
suffice		κλάω	break, break off ~iconoclast
ἀσπάζομαι	greet, salute	κλείω	tell of; close
ἀφαιρέω	take away ~heresy	κόμπος	noise, racket
γερόντιον	little old man	κρίσις -εως (f)	decision, issue
γηραῖς -ος (n, 3)	old age	κτῆσις -ος (f)	chattels
διαπλέω	sail through	μάχαιρα	knife, dagger
διασώζω	preserve through	μελετάω	pursue, attend to, exercise
διατίθημι	arrange; set out goods for	μέλος -ους (n, 3)	limb; melody
sale ~thesis		μέλω	concern, interest, be one's responsibility
δύσκολος	hard to please; troublesome	μηδέποτε	never
εἴτα	then, therefore, next	νοσέω	be sick, be mad, suffer
ἐκκλείω	shut out; prevent	ξηραίνω	dry up ~xeriscape
ἐκτός	outside	οἰκέω	inhabit ~economics

ὄνος (f) donkey ~onager  
 ὅπου where  
 ὁρφανός orphan  
 οὐδέποτε never  
 παιᾶν play ~pediatrician  
 παίω hit  
 πάλλω shake, brandish ~Pallas  
 πάντως by all means  
 παρακαθίζω set beside  
 παρακολουθέω dog, follow, trace  
 παραμυθέομαι (v) urge, advise  
 παραχωρέω yield, concede  
 πατέω trample ~peripatetic  
 πεπαινώ ripen  
 περιγγυομαι surpass; survive;  
 attain ~genus  
 περιέχω (mid) protect  
 περίστημι be around; turn out  
 ~station  
 πηλός clay, mud  
 πλουτέω be rich  
 ποίη grass  
 ποῖος what kind  
 ποῦ where?  
 πρόσταγμα -τος (n, 3) ordinance,  
 command  
 πυρέσσω have a fever  
 πυρετός fever ~pyre  
 ὥρμη strength, might  
 σάλπιγξ -γος (f) trumpet  
 σεαυτοῦ yourself  
 σεισμός shaking  
 σκοπέω behold, consider

στάχυς head of grain  
 στένω groan ~stentorian  
 συμπίπτω fall together, happen  
 συνάπτω join, partake; adjoin;  
 consult; fight ~haptic  
 συνέπομαι go along with ~sequel  
 συνήδομαι rejoice, sympathize with  
 σύντομος truncated, concise  
 σφάζω cut the throat  
 σφαιρίζω play ball  
 ταπεινός low  
 ταπεινόω lower, abase  
 ταράσσω mess things up ~trachea  
 τριβή business; practical thing  
 τροφή food, upkeep ~atrophy  
 τροχός wheel  
 τύραννος tyrant  
 ὑγιαίνω be healthy  
 ὑλάω bark (a dog)  
 ὄλη (v) forest, firewood  
 ὄληεις (v) wooded  
 ὑπακούω listen, reply ~acoustic  
 ὑπολαμβάνω take under one's  
 support, seize; speak up; imagine  
 ~epilepsy  
 φάρμακον drug, potion ~pharmacy  
 φθείρω destroy, ruin  
 φύσις -εως (f) nature (of a thing)  
 ~physics  
 φύω produce, beget; clasp ~physics  
 χρῆσις -τος (f) use, usage  
 φεῦδος -ους (n, 3) a lie ~pseudo-  
 φόφος noise

‘Ομολογήσαντος δὲ τίς οὖν σοι δοκεῖ δύνασθαι ἡμίονους μὲν ἡγεῖσθαι εἶναι, ὅνους δὲ μή; ὡς ἀρπαστίω παιζων. καὶ τί ἐκεῖ ἐν μέσω ἀρπάστιον τότ’ ἦν; τὸ δεδέοθαι, τὸ φυγαδευθῆναι, τὸ πιεῖν φάρμακον, τὸ γυναικὸς ἀφαιρεθῆναι, τὸ τέκνα ὄρφανὰ καταλιπεῖν.

Ταῦτα ἦν ἐν μέσω οἷς ἔπαιζεν, ἀλλ’ οὐδὲν ἥττον ἔπαιζεν καὶ ἐσφαίριζεν εὐρύθμιως. οὕτως καὶ ἡμεῖς τὴν μὲν ἐπιμέλειαν σφαιριστικωτάτην, τὴν δὲ ἀδιαφορίαν ὡς ὑπὲρ ἀρπαστίου.

Δεῖ γὰρ πάντως περὶ τινα τῶν ἐκτὸς ὑλῶν φιλοτεχνεῖν, ἀλλ’ οὐκ ἐκείνην ἀποδεχόμενον, ἀλλ’ οἴα ἀνὴρ ἐκείνη, τὴν περὶ αὐτὴν φιλοτεχνίαν ἐπιδεικνύοντα. οὕτως καὶ ὁ ὑφάντης οὐκ ἔρια<sup>1</sup> ποιεῖ, ἀλλ’ οἴα ἀνὴρ παραλάβῃ περὶ αὐτὰ φιλοτεχνεῖ.

Ἄλλος σοι δίδωσι τροφὰς καὶ κτῆσιν καὶ αὐτὰ ταῦτα δύναται ἀφελέσθαι καὶ τὸ σωμάτιον αὐτό. σὺ λοιπὸν παραλαβὼν τὴν ὕλην ἐργάζου. εἴτα ἀνὴρ ἔξελθης μηδὲν παθών, οἱ μὲν ἄλλοι ἀπαντῶντές σοι συγχαρήσονται ὅτι ἐσώθης, δὲ δὲ εἰδὼς βλέπειν τὰ τοιαῦτα, ἀνὴρ μὲν ἵδη ὅτι εὐσχημόνως<sup>2</sup> ἀνεστράφης ἐν τούτῳ, ἐπανέσει καὶ συνηθήσεται· ἀνὴρ δὲ δὲ εἰσχημοσύνην τινὰ διασεσωσμένον, τὰ ἐναντία. ὅπου γὰρ τὸ χαίρειν εὐλόγως, ἐκεῖ καὶ τὸ συγχαίρειν.

Πῶς οὖν λέγεται τῶν ἐκτός τινα κατὰ φύσιν καὶ παρὰ φύσιν; ὡςπερ ἀνὴρ εἰς ἀπόλυτοι ἡμεῖς. τῷ γὰρ ποδὶ κατὰ φύσιν εἶναι ἐρῶ τὸ καθαρῷ εἶναι, ἀλλ’, ἀνὴρ αὐτὸν ὡς πόδα λάβῃς καὶ ὡς μὴ ἀπόλυτον, καθήξει αὐτὸν καὶ εἰς πηλὸν ἐμβαίνειν καὶ ἀκάνθας<sup>3</sup> πατῆσαι<sup>4</sup> καὶ ἔστιν ὅτε ἀποκοπῆναι ὑπὲρ τοῦ ὅλου· εἰ δὲ μή, οὐκέτι ἔσται πούσ. τοιοῦτόν τι καὶ ἐφ’ ἡμῶν ὑπολαβεῖν δεῖ.

Τί εἰ; ἄνθρωπος. εἰ μὲν ὡς ἀπόλυτον σκοπεῖς, κατὰ φύσιν ἔστι ζῆσαι μέχρι γήρως, πλουτεῖν,<sup>5</sup> ὑγιαίνειν. εἰ δὲ ὡς ἄνθρωπον σκοπεῖς καὶ μέρος ὅλου τινός, δὲ ἐκεῖνο τὸ ὅλον νῦν μὲν σοι νοσῆσαι καθήκει, νῦν δὲ πλεῦσαι καὶ κινδυνεῦσαι, νῦν δὲ ἀπορηθῆναι, πρὸ ὥρας δὲ ἔστιν ὅτε ἀποθανεῖν.

<sup>1</sup> wool      <sup>2</sup> dignified      <sup>3</sup> thorn bush; (pl) thistledown      <sup>4</sup> trample

<sup>5</sup> be rich

Τί οὖν ἀγανακτεῖς; οὐκ οἶδας ὅτι ὡς ἐκεῦνος οὐκέτι ἔσται πούς, οὕτως οὐδὲ σὺ ἀνθρωπος; τί γάρ ἔστιν ἀνθρωπος; μέρος πόλεως, πρώτης μὲν τῆς ἐκ θεῶν καὶ ἀνθρώπων, μετὰ ταῦτα δὲ τῆς ὡς ἔγγιστα λεγομένης, ἥ τι ἔστι μικρὸν τῆς ὅλης μίμημα.

Νῦν οὖν ἐμὲ κρίνεσθαι; νῦν οὖν ἄλλον πυρέσσειν, ἄλλον πλεῦν, ἄλλον ἀποθνήσκειν, ἄλλον κατακεκρίσθαι; ἀδύνατον γάρ ἐν τοιούτῳ σώματι, ἐν τούτῳ τῷ περιέχοντι, τούτοις τοῖς συζῶσιν μὴ συμπίπτειν ἄλλοις ἄλλα τοιαῦτα.

Σὸν οὖν ἔργον ἐλθόντα εἰπεῖν ἀ δεῖ, διαθέσθαι ταῦτα ὡς ἐπιβάλλει.

Εἶτα ἐκεῦνος λέγει κρίνω σε ἀδικεῖν. εὖ σοι γένοιτο. ἐποίησα ἐγὼ τὸ ἐμόν, εἰ δὲ καὶ σὺ τὸ σὸν ἐποίησας, δψει αὐτός. ἔστι γάρ τις κάκεύνου κύνδυνος, μή σε λανθανέτω.

## 2.6

Περὶ ἀδιαφορίας.

Τὸ συνημμένον ἀδιάφορον· ἡ κρίσις ἡ περὶ αὐτοῦ οὐκ ἀδιάφορος, ἀλλ’ ἡ ἐπιστήμη ἡ δόξα ἡ ἀπάτη. οὕτως τὸ ζῆν ἀδιάφορον, ἡ χρῆσις οὐκ ἀδιάφορος.

Μή ποτ’ οὖν, ὅταν εἴπῃ τις ὑμῖν ἀδιαφορεῖν καὶ ταῦτα, ἀμελεῖς γίνεσθε, μήθ’ ὅταν εἰς ἐπιμέλειάν τις ὑμᾶς παρακαλῇ, ταπεινοὶ καὶ τᾶς ὅλας τεθαυμακότες.

Καλὸν δὲ καὶ τὸ εἰδέναι τὴν αὐτοῦ παρασκευὴν καὶ δύναμιν, ὥν’ ἐν οἷς μὴ παρεσκεύασαι, ἡσυχίαν ἄγγις μηδὲ ἀγανακτῆσ, εἴ τινες ἄλλοι πλεῖόν σου ἔχουσιν ἐν ἐκείνοις.

Καὶ γὰρ σὺ ἐν συλλογισμοῖς πλεῖον ἀξιώσεις σεαυτὸν ἔχειν κανὸν ἀγανακτῶσιν ἐπὶ τούτῳ, παραμυθήσῃ αὐτούς· ἐγὼ ἔμαθον, ὑμεῖς δ’ οὐ.

Οὕτως καί, ὅπου τιὸς χρεία τριβῆς, μὴ ζήτει τὸ ἀπὸ τῆς χρείας περιγνώμενον, ἀλλ’ ἐκείνου μὲν παραχώρει τοῖς περιτετριψμένοις, σοὶ

δ' ἀρκείτω τὸ εὐσταθεῖν.

Ἄπελθε καὶ ἀσπασαι τὸν δεῦνα. ἀσπάζομαι. πῶς; οὐ ταπεινῶς. ἀλλ' ἐξεκλείσθης. διὰ θυρίδος γὰρ οὐκ ἔμαθον εἰσέρχεσθαι. ὅταν δὲ κεκλευμένην εῦρω τὴν θύραν, ἀνάγκη μ' ἥ ἀποχωρῆσαι ἥ διὰ τῆς θυρίδος εἰσελθεῖν.

Ἄλλὰ καὶ λάλησον αὐτῷ. λαλῶ.

Τίνα τρόπον; οὐ ταπεινῶς. ἀλλ' οὐκ ἐπέτυχες. μὴ γὰρ σὸν τοῦτο τὸ ἔργον ἦν; ἀλλ' ἐκείνου. τί οὖν ἀντιποιῆ τοῦ ἀλλοτρίου; ἀεὶ μεμνημένος ὅ τι σὸν καὶ τί ἀλλοτριον καὶ οὐ ταραχθήσῃ.

Διὰ τοῦτο καλῶς ὁ Χρύσιππος λέγει ὅτι μέχρις ἀν ἄδηλά μοι ἥ τὰ ἔξῆς, ἀεὶ τῶν εὐφυεστέρων ἔχομαι πρὸς τὸ τυγχάνειν τῶν κατὰ φύσιν αὐτὸς γάρ μ' ὁ θεὸς ἐποίησεν τούτων ἐκλεκτικόν.

Εἰ δέ γε ἥδειν ὅτι νοσεῖν μοι καθεύμαρται νῦν, καὶ ὥρμων ἀν ἐπ' αὐτό· καὶ γὰρ ὁ πούς, εἰ φρένας εἰχεν, ὥρμα ἀν ἐπὶ τὸ πηλοῦνθαι.

Ἐπεί τοι τίνος ἔνεκα γίνονται στάχυες;<sup>6</sup> οὐχ ἵνα καὶ ἔγρανθῶσιν; ἀλλὰ ἔγρανθονται μέν, οὐχ ἵνα δὲ καὶ θερισθῶσιν;

Οὐ γὰρ ἀπόλυτοι γίνονται. εἰ οὖν αἴσθησιν εἰχον, εὐχεσθαι αὐτοὺς ἔδει, ἵνα μὴ θερισθῶσιν μηδέποτε; τοῦτο δὲ κατάρα ἐστὶν ἐπὶ σταχύων τὸ μηδέποτε θερισθῆναι.

Οὕτως ἵστε ὅτι καὶ ἐπ' ἀνθρώπων κατάρα ἐστὶ τὸ μὴ ἀποθανεῖν· ὅμοιον τῷ μὴ πεπανθῆναι,<sup>7</sup> μὴ θερισθῆναι.

Τιμεῖς δ' ἐπειδὴ οἱ αὐτοί ἐσμεν, ἄμα μὲν οὓς δεῖ θερισθῆναι, ἄμα δὲ καὶ αὐτῷ τούτῳ παρακολουθοῦντες ὅτι θεριζόμεθα, διὰ τοῦτο ἀγανακτοῦμεν. οὔτε γὰρ ἵσμεν τίνες ἐσμὲν οὔτε μεμελετήκαμεν τὰ ἀνθρωπικὰ ὡς ἴππικοὶ τὰ ἴππικά.

Ἄλλὰ Χρυσάντας μὲν παίειν μέλλων τὸν πολέμιον, ἐπειδὴ τῆς σάλπιγγος<sup>8</sup> ἥκουσεν ἀνακαλούσης, ἀνέσχεν· οὕτως προυργιαίτερον

<sup>6</sup> head of grain    <sup>7</sup> ripen    <sup>8</sup> trumpet

ἔδοξεν αὐτῷ τὸ τοῦ στρατηγοῦ πρόσταγμα ἢ τὸ ἴδιον ποιεῖν·

Ἡμῶν δ' οὐδεὶς θέλει οὐδὲ τῆς ἀνάγκης καλούσης εὐλύτως ὑπακοῦσαι αὐτῇ, ἀλλὰ κλάοντες καὶ στένοντες<sup>9</sup> πάσχομεν ἢ πάσχομεν καὶ περιστάσεις αὐτὰ καλοῦντες.

Ποίας περιστάσεις, ἄνθρωπε; εἰ περιστάσεις λέγεις τὰ περιεστηκότα, πάντα περιστάσεις εἰσίν· εἰ δὲ ὡς δύσκολα καλεῖς, ποίαν δυσκολίαν ἔχει τὸ γενόμενον φθαρῆναι;

Τὸ δὲ φθεῖρον ἢ μάχαιρά ἔστω ἢ τροχὸς<sup>10</sup> ἢ θάλασσα ἢ κεραμὸς ἢ τύραννος. τί σοι μέλει, ποίᾳ ὁδῷ καταβῆς εἰς Ἀιδον;

Ίσαι πᾶσαι εἰσιν. εἰ δὲ θέλεις ἀκοῦσαι τάληθῆ, συντομωτέρα ἢν πέμπει ὁ τύραννος. οὐδέποτ' οὐδεὶς τύραννος ἔξι μησών τινα ἔσφαξεν, πυρετὸς<sup>11</sup> δὲ καὶ ἐνιαυτῷ πολλάκις. ψόφος ἔστι πάντα ταῦτα καὶ κόμπος<sup>12</sup> κενῶν ὀνομάτων.

Τῇ κεφαλῇ κινδυνεύω ἐπὶ Καίσαρος. ἐγὼ δ' οὐ κινδυνεύω, ὃς οἰκῷ ἐν Νικοπόλει, ὅπου σεισμοὶ τοσοῦτοι; σὺ δὲ αὐτὸς ὅταν διαπλέῃς τὸν Ἀδρίαν, τί κινδυνεύεις; οὐ τῇ κεφαλῇ;

Ἄλλὰ καὶ τῇ ὑπολήψει κινδυνεύω. τῇ σῇ; πῶς; τίς γάρ σε ἀναγκάσαι δύναται ὑπολαβεῖν τι ὅν οὐ θέλεις; ἀλλὰ τῇ ἀλλοτρίᾳ; καὶ ποιός ἔστι κύνδυνος σὸς ἄλλους τὰ ψεύδη ὑπολαβεῖν;

Ἄλλ' ἔξορισθῆναι κινδυνεύω. τί ἔστιν ἔξορισθῆναι; ἀλλαχοῦ εἶναι ἢ ἐν Πώμῃ; ναί. τί οὖν; ἀν εἰς Γύαρα πεμφθῶ; ἀν σοι ποιῆ, ἀπελεύσῃ· εἰ δὲ μή, ἔχεις ποῦ ἀντὶ Γυάρων ἀπέλθης, ὅπου κάκεῦνος ἐλεύσεται, ἀν τε θέλῃ ἀν τε μή, ὁ πέμπων σε εἰς Γύαρα.

Τί λοιπὸν ως ἐπὶ μεγάλα ἀνέρχῃ; μικρότερά ἔστι τῆς παρασκευῆς, ὥν εἴπη νέος εὐφυῆς ὅτι οὐκ ἦν τοσούτου μὲν ἀκηκοέναι, τοσαῦτα δὲ γεγραφέναι, τοσούτω δὲ χρόνῳ παρακεκαθικέναι γεροντίω<sup>13</sup> οὐ πολλοῦ ἀξίω.

---

<sup>9</sup> groan    <sup>10</sup> wheel    <sup>11</sup> fever    <sup>12</sup> noise, racket    <sup>13</sup> little old man

Socrates went on, "Who, then, do you think, can believe that mules exist, but not asses?" In so speaking he was like a man playing ball. And at that place and time what was the ball that he was playing with? Imprisonment, exile, drinking poison, being deprived of wife, leaving children orphans. These were the things with which he was playing, but none the less he played and handled the ball in good form. So ought we also to act, exhibiting the ball-player's carefulness about the game, but the same indifference about the object played with, as being a mere ball. For a man ought by all means to strive to show his skill in regard to some of the external materials, yet without making the material a part of himself, but merely lavishing his skill in regard to it, whatever it may be. So also the weaver does not make wool, but he lavishes his skill on whatever wool he receives. Another gives you sustenance and property and can likewise take them away, yes, and your paltry body itself. Do you accordingly accept the material and work it up. Then if you come forth without having suffered any harm, the others who meet you will congratulate you on your escape, but the man who knows how to observe such matters, if he sees that you have exhibited good form in this affair, will praise you and rejoice with you; but if he sees that you owe your escape to some dishonourable action, he will do the opposite. For where a man may rejoice with good reason, there others may rejoice with him.

How, then, can it be said that some externals are natural, and others unnatural? It is just as if we were detached from them. For I will assert of the foot as such that it is natural for it to be clean, but if you take it as a foot, and not as a thing detached, it will be appropriate for it to step into mud and trample on thorns and sometimes to be cut off for the sake of the whole body; otherwise it will no longer be a foot. We ought to hold some such view also about ourselves. What are you? A man. Now if you regard yourself as a thing detached, it is natural for you to live to old age, to be rich, to enjoy health. But if you regard yourself as a man and as a part of some whole, on account of that whole it is fitting for you now to be sick, and now to make a voyage and run risks, and now to be in want, and on occasion to die before your time. Why, then, are you vexed? Do you not know that as the foot, if detached, will no longer be a foot, so you too, if detached, will no longer be a man? For what is a man? A part of a state; first of that state which is made up of gods and men, and then of that which is said to be very close to the other, the state that is a small copy of the universal state. "Must I, then, be put on trial now?" Well, would you have someone else be sick of a fever now, someone else go on a voyage, someone else die, someone else be condemned? For it is impossible in such a body as ours, in this universe that envelops us, among these fellow-creatures of ours, that such things should not happen, some to one man and some to another. It is your task, therefore, to step forward and say what you should, to arrange these matters as is fitting. Then

the judge says, "I adjudge you guilty." I reply, "May it be well with you. I have done my part; and it is for you to see whether you have done yours." For the judge too runs a risk, do not forget that.

Si illud quod maxime opus est iactu non cadit, Illud quod cecidit forte, id arte ut corrigas.

## 2.6

Of indifference in things The hypothetical syllogism in itself is a matter of indifference; yet the judgement about it is not indifferent, but is either knowledge, or opinion, or delusion. In like manner, although life is a matter of indifference, the use which you make of it is not a matter of indifference. Therefore, when someone tells you, "These things also are indifferent," do not become careless, and when someone exhorts you to be careful, do not become abject and overawed by material things. It is good also to know one's own training and capacity, so that where you have had no training you may keep quiet and not be annoyed if some other persons outshine you in those matters. For you in your turn will expect to outshine them in syllogisms, and if they are annoyed at that, you will console them by saying, "I have learned this, and you have not." So also in a case where some acquired skill is needed, do not seek that which only practice can give, but leave that to those who have acquired the knack, and be content yourself to remain steadfast.

"Go and salute so-and- so." "I salute him." "How?" "In no abject spirit." "But the door was shut in your face." "Yes, for I have not learned how to crawl in at the window; but when I find the door closed, I must either go away or crawl in at the window." "But go and do speak to him." "I do so speak." "In what manner?" "In no abject spirit." "But you did not get what you wanted." Surely that was not your business, was it? Nay, it was his. Why, then, lay claim to that which is another's? If you always bear in mind what is your own and what is another's, you will never be disturbed. Therefore Chrysippus well says, "As long as the consequences are not clear to me, I cleave ever to what is better adapted to secure those things that are in accordance with nature; for God himself has created me with the faculty of choosing things. But if I really knew that it was ordained for me to be ill at this present moment, I would even seek illness: for the foot also, if it had a mind, would seek to be covered with mud." For example, why do heads of grain grow? Is it not that they may also become dry? But when they become dry, is it not that they may also be harvested? Since they do not grow for themselves alone. If, therefore, they had feeling, ought they to pray that they should never at all be harvested? But never to be harvested at all is a curse for heads of grain. In like manner I would have you know that in the case of men as well it is a curse never to die; it is like never growing ripe, never being harvested. But, since we are

ourselves those who must both be harvested and also be aware of the very fact that we are being harvested, we are angry on that account. For we neither know who we are, nor have we studied what belongs to man, as horsemen study what belongs to horses. But Chrysantas, when he was on the point of striking the foe, refrained because he heard the bugle sounding the recall; it seemed so much more profitable to him to do the bidding of his general than to follow his own inclination. Yet no one of us is willing, even when necessity calls, to obey her readily, but what we suffer we suffer with fears and groans, and call it "circumstances." What do you mean by "circumstances," man? If you call "circumstances" your surroundings, all things are "circumstances"; but if you use the word of hardships, what hardship is involved when that which has come into being is destroyed? The instrument of destruction is a sword, or a wheel, or the sea, or a tile, or a tyrant. What concern is it to you by what road you descend to the House of Hades? They are all equal. But if you care to hear the truth, the road by which the tyrant sends you is the shorter. No tyrant ever took six months to cut a man's throat, but a fever often takes more than a year. All these things are a mere noise and a vaunting of empty names.

"I run the risk of my life in Caesar's presence." But do I not run a risk by living in Nicopolis, where there are so many earthquakes? And what risk do you yourself take when you cross the Adriatic? Do you not risk your life? "But I also risk my opinion at court." Your own opinion? How so? Why, who can compel you to opine anything against your will? But do you mean some other man's opinion? And what kind of risk is it of yours that others should entertain false opinions? "But I run the risk of banishment." What is banishment? To be somewhere else than in Rome? "Yes." What then? "Suppose I am sent to Gyara." If it is to your good, you will go; if not, you have a place to which you may go instead of Gyara—where he too will go, whether he will or no, who is sending you to Gyara. Then why do you go up to Rome as though it were some great thing? It amounts to less than your preparation for it; so that a young man of parts may say, "It was not worth so much to have listened to so many lectures, and to have written so many exercises, and to have sat so long at the side of a little old



## vocabulary

ἄγαλμα -τος (n, 3) ornament, glory, statue	εἰκός likely
ἀγνοέω be ignorant of ~gnostic	έκάτερος each of two
ἀγρός field, wild ~agriculture	ἔκβασις -τος (f) way out ~basis
ἀδικος unfair; obstinate, bad	ἔκπέμπω send forth ~pomp
αἰσχρός shameful	ἔλεέω pity, have mercy on ~alms
αἰσχύνη (ū) shame, dishonor	ἔμπαίζω mock; (mp) be deluded
αἰσχύνω (ū) spoil, disgrace, disfigure, mar	ἐνδείκνυμι (ū) address, consider
ἀκάθαρτος not pure	ἐνθάδε here, hither
ἀκαριος unseasonable, troublesome	ἐνθυμέομαι (ū) take to heart
ἀλλότριος someone else's; alien ~alien	ἐνταῦθα there, here
ἀλογος without speech or reckoning	ἐξηγέομαι lead forth; set out, describe ~hegemony
ἀμείνων comparative of ἀγαθός, noble	ἐξωθεν from outside
ἀναγιγνώσκω recognize, read, understand, persuade	ἐοικότως like; fairly
ἀναίσθητος unfeeling, stupid	ἐπαίρω lift, raise ~heresy
ἀνδράποδον -ς slave ~androgynous	ἐπακούω hear, listen to ~acoustic
ἀνέχω raise; mid: endure, submit	ἐπικαλέω call upon
ἀντιποιέω do in return; (mid) seek, claim	ἐπιμηνίω cherish resentment
ἀπαντάω encounter, come upon	ἐπιστήμη skill, knowledge
ἀπλόος single; simple ~haploid	ἐπιτρέπω entrust, decide, allow ~trophy
ἄρα interrogative pcl	ἔσωθεν inside, from inside
ἄργυρος silver ~Argentina	εὐδαιμονία prosperity
ἄργυρος silver	εύχαριστέω do a favor for; be thankful
ἄριστερός left-hand	ἔφοράω look upon ~panorama
ἄφαιρέω take away ~heresy	ζηλωτός enviable
βαστάζω raise; handle	ζῷον being, animal; picture
βῆμα -τος (n, 3) step, pace	ἱμάτιον toga, cloth
γραμματικός literate; grammar	καθήκω come down, (a day) to fall, arrive; be proper
γυμνάζω exercise, do training	καθίημι (ū) speed down upon; take down ~jet
δείκνυμι (ū) show, point out	κακοδαιμονία misfortune; demonic possession
δειλία cowardice	κινδύνεύω encounter danger; (+inf) there is a danger that
δειλιάω be afraid	κολακεύω flatter
δῆλος visible, conspicuous	κομψός clever, urbane, pleasant
διαλέγω go through, debate ~legion	κριτής -οῦ (m, 1) judge
διορίζω delimit; determine	κριτός chosen, appointed ~critic
δίχα in two, in two ways	μαντεύομαι to divine ~mantis

μάντις -ος (m) seer ~mantis	ράκος -ους (n, 3) rag
μέχρι as far as, until	σαυτοῦ yourself
ναί yea	σεαυτοῦ yourself
ναός (ā) temple, shrine ~nostalgia	σημαίνω give orders to; show; mark
νῆ yea	~semaphore
νόσος (f) plague, pestilence	σημεῖον sign
~noisome	σπλάγχνον (pl) innards, (fig) feelings
νῶτον back of the body; rear of an army; top of a box	συγγένεια kinship
νῶτος back of the body; rear of an army; top of a box	συγγίγνομαι associate with, meet, have sex ~genus
όδοιπόρος traveler ~odometer	σύμβουλος adviser
οἰωνός vulture, large bird, bird of prey; omen ~avis	συμφέρω bring together; be expedient; agree; (mp) happen ~bear
όμιλος (u) intercourse, company	συνεχής (v) continuously
ὄνος (f) donkey ~onager	συνουσία society, sex
ὅπου where	σχολή rest, leisure
όρθος upright, straight; correct, just	τάλας wretched, miserable ~talent
~orthogonal	ταπεινός low
οὐσία property; essence	ταπεινώ lower, abase
παιάν -ήονος (m, 3) paean	τεχνίτης -ου (t, m, 1) craftsman
παράγω deflect; bring forward	τοίνυν well, then
παραλείπω leave, leave out	τρέμω tremble in fear ~tremble
παραλλάσσω change, differ	τύχη fortune, act of a god
πενία poverty ~osteopenia	ὑπηρετικός menial; serving
περιπατέω walk around	ὑψηλός high
περιπτίθημι put around, endow with	φαντασία appearance; imagination
~thesis	φήμη speech, rumor ~fame
περιφέρω carry around	φυλακή guard, prison, watch ~phylactery
πλανάω lead astray; (mp) wander	φύσις -εως (f) nature (of a thing)
~plankton	~physics
πόθεν from where?	φυτός natural
πότερος which, whichever of two	χρεία need, use
ποῦ where?	χρῆσις -τος (f) use, usage
προαίρεσις -εως (f) plan, preference	ώφελιμος helping, useful
προηγέομαι go first	
προσλαμβάνω add, borrow, take hold, help	

Μόνον ἐκείνης τῆς διαιρέσεως μέμνησο, καθ' ἣν διορίζεται τὰ σὰ καὶ οὐ τὰ σά. μή ποτ' ἀντιποιήσῃ τινὸς τῶν ἀλλοτρίων.

Βῆμα<sup>1</sup> καὶ φυλακὴ τόπος ἐστὶν ἑκάτερον, ὁ μὲν ὑψηλός, ὁ δὲ ταπεινός· ἡ προαιρεσις δ' ἵση, ἀν ἵσην αὐτὴν ἐν ἑκατέρῳ φυλάξαι θέλησ, δύναται φυλαχθῆναι.

Καὶ τότ' ἐσόμεθα ζηλωταὶ Σωκράτους, ὅταν ἐν φυλακῇ δυνάμεθα παιᾶνας γράφειν.

Μέχρι δὲ νῦν ὡς ἔχομεν, ὅρα εἰ ἡνεσχόμεθ' ἀν ἐν τῇ φυλακῇ ἀλλου τινὸς ἡμῶν λέγοντος θέλεις ἀναγνῶ σοι παιᾶνας; τί μοι πράγματα παρέχεις; οὐκ οἶδας τὰ ἔχοντά με κακά; ἐν τούτοις γάρ μοι ἔστιν—ἐν τίσιν οὖν; ἀποθνήσκειν μέλλω. ἄνθρωποι δ' ἀλλοι ἀθάνατοι ἔσονται;

## 2.7

Πῶς μαντευτέον.

Διὰ τὸ ἀκαίρως<sup>2</sup> μαντεύεσθαι πολλοὶ καθήκοντα πολλὰ παραλείπομεν.

Τί γὰρ ὁ μάντις δύναται πλέον ἵδεν θανάτου ἢ κινδύνου ἢ νόσου ἢ ὅλως τῶν τοιούτων;

Ἄν οὖν δέῃ κινδυνεῦσαι ὑπὲρ τοῦ φίλου, ἀν δὲ καὶ ἀποθανεῖν ὑπὲρ αὐτοῦ καθήκη, ποῦ μοι καιρὸς ἔτι μαντεύεσθαι; οὐκ ἔχω τὸν μάντιν ἔσω τὸν εὐρηκότα μοι τὴν οὐσίαν τοῦ ἀγαθοῦ καὶ τοῦ κακοῦ, τὸν ἔξγηγμένον τὰ σημεῖα ἀμφοτέρων;

Τί οὖν ἔτι χρείαν ἔχω τῶν σπλάγχνων ἢ τῶν οἰωνῶν; ἀλλ' ἀνέχομαι λέγοντος ἐκείνου συμφέρει σοι; τί γάρ ἔστι συμφέρον οἶδεν;

Τί ἔστιν ἀγαθὸν οἶδεν; μεμάθηκεν ὥσπερ τὰ σημεῖα τῶν σπλάγχνων οὕτως σημεῖα τίνα ἀγαθῶν καὶ κακῶν; εἰ γὰρ τούτων οἶδεν σημεῖα, καὶ καλῶν καὶ αἰσχρῶν οἶδεν καὶ δικαίων καὶ ἀδίκων.

<sup>1</sup> step, pace    <sup>2</sup> unseasonable, troublesome

Ἄνθρωπε, σύ μοι λέγε τί σημαίνεται, ζωὴ ἢ θάνατος, πενία ἢ πλούτος· πότερον δὲ συμφέρει ταῦτα ἢ ἀσύμφορά ἐστιν, σοῦ μέλλω πυνθάνεσθαι;

Διὰ τί ἐν γραμματικοῖς οὐ λέγεις; ἐνθάδ’ οὖν, ὅπου πάντες ἄνθρωποι πλανώμεθα καὶ πρὸς ἀλλήλους μαχόμεθα;

Διὰ τοῦτο ἡ γυνὴ καλῶς εἶπεν ἡ πέμψαι θέλουσα τῇ Γρατᾶλῃ ἔξωρισμένη τὸ πλοῖον τῶν ἐπιμηνίων κατὰ τὸν εἰπόντα ὅτι ἀφαιρήσεται αὐτὰ Δομιτιανὸς μᾶλλον θέλω, φησύν, ὥν ἐκεῖνος αὐτὰ ἀφέληται ἢ ὥν ἐγὼ μὴ πέμψω.

Τί οὖν ἡμᾶς ἐπὶ τὸ οὕτω συνεχῶς μαντεύεσθαι ἄγει; ἡ δειλία, τὸ φοβεῖσθαι τὰς ἐκβάσεις. διὰ τοῦτο κολακεύομεν<sup>3</sup> τὸν μάντεις κληρονομήσω, κύριε, τὸν πατέρα; Ἰδωμεν· ἐπεκθυσώμεθα. ναί, κύριε, ὡς ἡ τύχη θέλει. εἰτ’ ἀν εἴπη κληρονομήσεις, ὡς παρ’ αὐτοῦ τὴν κληρονομίαν εἰληφότες εὐχαριστοῦμεν αὐτῷ. διὰ τοῦτο κάκεῦνοι λοιπὸν ἐμπαιζούσιν ἡμῖν.

Τί οὖν; δεῖ δίχα δρέξεως ἔρχεσθαι καὶ ἐκκλίσεως, ὡς ὁ ὄδοιπόρος<sup>4</sup> πυνθάνεται παρὰ τοῦ ἀπαντήσαντος, ποτέραν τῶν ὄδῶν φέρει, οὐκ ἔχων ὄρεξιν πρὸς τὸ τὴν δεξιὰν μᾶλλον φέρειν ἢ τὴν ἀριστεράν· οὐ γὰρ τούτων τωὰ ἀπελθεῖν θέλει, ἀλλὰ τὴν φέρουσαν.

Οὕτως ἔδει καὶ ἐπὶ τὸν θεὸν ἔρχεσθαι ὡς ὁδηγόν, ὡς τοῦς ὄφθαλμοῖς χρώμεθα, οὐ παρακαλοῦντες αὐτὸὺς ὥνα τὰ τοιαῦτα μᾶλλον ἡμᾶν δεικνύωσιν, ἀλλ’ οἶα ἐνδείκνυνται τούτων τὰς φαντασίας δεχόμενοι.

Νῦν δὲ τρέμοντες τὸ ὄρυθάριον κρατοῦμεν καὶ τὸν θεὸν ἐπικαλούμενοι δεόμεθα αὐτοῦ·

Κύριε, ἐλέησον· ἐπίτρεψόν μοι ἔξελθεῖν. ἀνδράποδον, ἄλλο γάρ τι θέλεις ἢ τὸ ἄμεινον; ἄλλο οὖν τι ἄμεινον ἢ τὸ τῷ θεῷ δοκοῦν;

Τί τὸ ὄσον ἐπὶ σοὶ διαφθείρεις τὸν κριτήν, παράγεις τὸν σύμβουλον;

<sup>3</sup> flatter <sup>4</sup> traveler

## 2.8

Τίς οὐσία τοῦ ἀγαθοῦ.

Ο θεὸς ὀφέλιμος· ἀλλὰ καὶ τάγαθὸν ὀφέλιμον. εὐκὸς οὖν, ὅπου ἡ οὐσία τοῦ θεοῦ, ἐκεῖ εἶναι καὶ τὴν τοῦ ἀγαθοῦ.

Τίς οὖν οὐσία θεοῦ; σάρξ; μὴ γένοιτο. ἀγρός; μὴ γένοιτο. φόμη;<sup>5</sup> μὴ γένοιτο. νοῦς, ἐπιστήμη, λόγος ὁρθός.

Ἐνταῦθα τοίνυν ἀπλῶς ζήτει τὴν οὐσίαν τοῦ ἀγαθοῦ. ἐπεί τοι μή τι αὐτὴν ἐν φυτῷ ζητεῖς; οὐ. μή τι ἐν ἀλόγῳ;<sup>6</sup> οὐ. ἐν λογικῷ οὐν ζητῶν τί ἔτι ἀλλαχοῦ ζητεῖς ἢ ἐν τῇ παραλλαγῇ τῇ πρὸς τὰ ἀλογα;

Τὰ φυτὰ<sup>7</sup> οὐδὲ φαντασίαις χρηστικά ἔστιν· διὰ τοῦτο οὐ λέγεις ἐπ’ αὐτῶν τὸ ἀγαθόν. δεῖται οὖν τὸ ἀγαθὸν χρήσεως φαντασιῶν.

Ἄρα γε μόνης; εἰ γάρ μόνης, λέγε καὶ ἐν τοῖς ἄλλοις ζώοις τὰ ἀγαθὰ εἶναι καὶ εὐδαιμονίαν καὶ κακοδαιμονίαν.<sup>8</sup>

Νῦν δ’ οὐ λέγεις καὶ καλῶς ποιεῖς· εἰ γάρ καὶ τὰ μάλιστα χρῆσιν φαντασιῶν ἔχει, ἀλλὰ παρακολούθησίν γε τῇ χρήσει τῶν φαντασιῶν οὐκ ἔχει. καὶ εἰκότως. ὑπηρετικὰ γάρ γέγονεν ἄλλοις, οὐκ αὐτὰ προηγούμενα.

Ο δόνος ἐπεὶ γέγονεν μή τι προηγουμένως; οὐ· ἀλλ’ ὅτι νώτου χρείαν. εἴχομεν βαστάζειν τι δυναμένου. ἀλλὰ νὴ Δία καὶ περιπατοῦντος αὐτοῦ χρείαν εἴχομεν· διὰ τοῦτο προσελγήφε καὶ τὸ χρῆσθαι φαντασίαις· ἄλλως γάρ περιπατεῖν οὐκ ἐδύνατο.

Καὶ λοιπὸν αὐτοῦ που πέπαινται. εἰ δὲ καὶ αὐτός που προσειλήφει παρακολούθησιν τῇ χρήσει τῶν φαντασιῶν, καὶ δῆλον ὅτι κατὰ λόγον οὐκέτ’ ἀν ήμαν ὑπετέτακτο οὐδὲ τὰς χρείας ταύτας παρεῖχεν, ἀλλ’ ἦν ἀν οἵσος ήμαν καὶ ὄμοιος.

Οὐ θέλεις οὖν ἐκεῖ ζητεῖν τὴν οὐσίαν τοῦ ἀγαθοῦ, οὐ μὴ παρόντος ἐπ’

<sup>5</sup> speech, rumor      <sup>6</sup> without speech or reckoning      <sup>7</sup> natural

<sup>8</sup> misfortune; demonic possession

οὐδενὸς τῶν ἄλλων θέλεις λέγειν τὸ ἀγαθόν;

Τί οὖν; οὐκ ἔστι θεῶν ἔργα κάκεῖνα; ἔστιν, ἀλλ’ οὐ προηγούμενα οὐδὲ μέρη θεῶν.

Σὺ δὲ προηγούμενον εἶ, σὺ ἀπόσπασμα εἶ τοῦ θεοῦ· ἔχεις τι ἐν σεαυτῷ μέρος ἐκείνου. τί οὖν ἀγνοεῖς σου τὴν συγγένειαν; τί οὐκ οἶδας, πόθεν ἐλήλυθας;

Οὐ θέλεις μεμνῆσθαι, ὅταν ἐσθίης, τίς ὧν ἐσθίεις καὶ τίνα τρέφεις; ὅταν συνουσίᾳ χρῆ, τίς ὧν χρῆ; ὅταν ὄμιλά;<sup>9</sup> ὅταν γυμνάζῃ, ὅταν διαλέγῃ, οὐκ οἶδας ὅτι θεὸν τρέφεις, θεὸν γυμνάζεις; θεὸν περιφέρεις, τάλας,<sup>10</sup> καὶ ἀγνοεῖς.

Δοκεῖς με λέγειν ἀργυροῦν τινα ἥ χρυσοῦν ἔξωθεν; ἐν σαντῷ φέρεις αὐτὸν καὶ μολύνων οὐκ αἰσθάνῃ ἀκαθάρτοις μὲν διανοήμασι, ρύπαραις δὲ πράξεσι.

Καὶ ἀγάλματος μὲν τοῦ θεοῦ παρόντος οὐκ ἀν τολμήσαις τι τούτων ποιεῖν ὅν ποιεῖς. αὐτοῦ δὲ τοῦ θεοῦ παρόντος ἔσωθεν καὶ ἐφορῶντος πάντα καὶ ἐπακούοντος οὐκ αἰσχύνῃ ταῦτα ἐνθυμούμενος καὶ ποιῶν, ἀναίσθητε τῆς αὐτοῦ φύσεως καὶ θεοχόλωτε;

Λοιπὸν ἡμεῖς τί φιβούμεθα ἐκπέμποντες νέον ἐπί τινας πράξεις ἐκ τῆς σχολῆς, μὴ ἄλλως ποιήσῃ τι, μὴ ἄλλως φάγη, μὴ ἄλλως συνουσιάσῃ, μὴ ταπεινώσῃ αὐτὸν ράκη<sup>11</sup> περιτεθέντα, μὴ ἐπάρῃ κομψὰ<sup>12</sup> ἡμάτια;

Οὗτος οὐκ οἶδεν αὐτοῦ θεόν, οὗτος οὐκ οἶδεν, μετὰ τύνος ἀπέρχεται. ἀλλ’ ἀνεχόμεθα λέγοντος αὐτοῦ σὲ ἥθελον ἔχειν;

Ἐκεῖ τὸν θεὸν οὐκ ἔχεις; εἰτ’ ἄλλον τινὰ ζητεῖς ἐκεῖνον ἔχων;

“Η ἄλλα σοι ἐρεῖ ἐκεῖνος ἥ ταῦτα; ἀλλ’ εἰ μὲν τὸ ἀγαλμα ἥς τὸ Φειδίου, ἥ Ἀθηνᾶ ἥ ὁ Ζεύς, ἐμέμνησο ἀν καὶ σαντοῦ καὶ τοῦ τεχνίτου

---

<sup>9</sup> intercourse, company    <sup>10</sup> wretched, miserable    <sup>11</sup> rag    <sup>12</sup> clever, urbane, pleasant

man, who was not worth very much himself."Only remember that distinction which is drawn between what is yours and what is not yours. Never lay claim to anything that is not your own. A platform and a prison is each a place, the one high, and the other low; but your moral purpose can be kept the same, if you wish to keep it the same, in either place. And then we shall be emulating Socrates, when we are able to write paeans in prison. But considering what has been our state hitherto, I wonder if we should have endured it, had some one else said to us in prison, "Would you like to have me read you paeans?" "Why bother me? Do you not know the trouble that I am in? What, is it possible for me in this condition——?" In what condition, then? "I am about to die." But will other men be immortal?

## 2.7

How should one employ Divination?

Because we employ divination when there is no occasion for it, many of us neglect many of the duties of life. For what can the diviner see that is of greater import than death, or danger, or illness, or in general such things as these? If, then, it becomes necessary for me to risk my life for my friend, and if it becomes my duty even to die for him, where do I find beyond that any occasion to employ divination? Have I not within me the diviner that has told me the true nature of good and of evil, that has set forth the signs characteristic of both of them? What further use have I, then, of entrails, or of birds? But when he says, "It is expedient for you," do I accept it? Why, does he know what is expedient? Does he know what is good? Has he learned the signs characteristic of things good and things evil, as he has the signs characteristic of entrails? For if he knows the signs characteristic of these, he knows also those of things honourable and base, and right and wrong. Man, it is for you to tell me what is indicated by signs— life or death, poverty or wealth; but whether these things are expedient or inexpedient, am I going to ask of you? Why don't you speak on points of grammar? Well then, on this matter, in which we mortals are all astray and in conflict with one another, you do speak? Wherefore, that was an admirable answer which the woman gave who wished to send a boatload of supplies to Gratilla after she had been exiled. To a man who said, "Domitian will confiscate them," she replies, "I should rather have him confiscate them than myself fail to send them." What, then, induces us to employ divination so constantly? Cowardice, fear of the consequences. This is why we flatter the diviners, saying: "Master, shall I inherit my father's property?" "Let us see; let us offer a sacrifice about that matter." "Yes, master, as fortune wills." Then if the diviner says, "You will inherit the property," we thank him as though we had received the inheritance from him. That is why they in their turn go on making mock of us. Well, what then? We ought to go to them without either desire or aversion, just as

the wayfarer asks the man who meets him which of two roads leads to his destination, without any desire to have the right-hand road lead there any more than the left-hand road; for he does not care to travel one particular road of the two, but merely the one that leads to his destination. So also we ought to go to God as a guide, making use of Him as we make use of our eyes; we do not call upon them to show us such-and- such things by preference, but we accept the impressions of precisely such things as they reveal to us. But as it is, we tremble before the bird-augur, lay hold upon him, and appealing to him as if he were a god, we beg of him, saying: "Master, have mercy; grant that I come off safe." You slave! What, do you want anything but what is best for you? Is anything else best for you than what pleases God? Why do you do all that in you lies to corrupt your judge, to mislead your counsellor?

## 2.8

What is the true nature of the good?

God is helpful; but the good also is helpful. It would seem, therefore, that the true nature of the good will be found to be where we find that of God to be. What, then, is the true nature of God? Flesh? Far from it! Land? Far from it! Fame? Far from it! It is intelligence, knowledge, right reason. Here, therefore, and only here, shall you seek the true nature of the good. Surely you do not seek it at all in a plant, do you? No. Nor in an irrational creature? No. If, then, you seek it in that which is rational, why do you keep on seeking it somewhere else than in that which differentiates the rational from the irrational? Plants are incapable of dealing even with external impressions; for that reason you do not speak of the "good" in referring to them. The good requires, therefore, the faculty of using external impressions. Can that be all that it requires? For, if that be all, then you must assert that things good, and happiness and unhappiness, are to be found in the other animals as well as in man. But, as a matter of fact, you do not so assert, and you are right; for even if they have in the highest degree the faculty of using external impressions, still they do not have the faculty of understanding, at all events, their use of the external impressions. And with good reason; for they are born to serve others, and are not themselves of primary importance. The ass, for example, is not born to be of primary importance, is it? No; but because we had need of a back that was able to carry something. But, by Zeus, we had need that it should be able also to walk around; therefore it has further received the faculty of using external impressions; for otherwise it would not be able to walk around. And at about that stage there was an end. But if it, like man, had somehow received the faculty of understanding the use of its external impressions, it is also clear that consequently it would no longer be subject to us, nor would it be performing these services, but would be our equal and our peer.

Will you not, therefore, seek the true nature of the good in that quality the lack of which in all creatures other than man prevents you from using the term "good" of any of these? "But what then? Are not those creatures also works of God?" They are, but they are not of primary importance, nor portions of Divinity. But you are a being of primary importance; you are a fragment of God; you have within you a part of Him. Why, then, are you ignorant of your own kinship? Why do you not know the source from which you have sprung? Will you not bear in mind, whenever you eat, who you are that eat, and whom you are nourishing? Whenever you indulge in intercourse with women, who you are that do this? Whenever you mix in society, whenever you take physical exercise, whenever you converse, do you not know that you are nourishing God, exercising God? You are bearing God about with you, you poor wretch, and know it not! Do you suppose I am speaking of some external God, made of silver or gold? It is within yourself that you bear Him, and do not perceive that you are defiling Him with impure thoughts and filthy actions. Yet in the presence of even an image of God you would not dare to do anything of the things you are now doing. But when God Himself is present within you, seeing and hearing everything, are you not ashamed to be thinking and doing such things as these, O insensible of your own nature, and object of God's wrath!

Again, when we send a young man forth from the school to sundry activities, why are we afraid that he will do something amiss— eat amiss, have intercourse with women amiss, be abased if dressed in rags or conceited if he has on fine clothes? This fellow does not know the God within him, this fellow does not know the companion with whom he is setting forth. Nay, can we allow him to say, "O God, would that I had Thee here"? Have you not God there, where you are? And when you have Him, do you seek for someone else? Or will He have other commands for you than these? Nay, if you were a statue of Pheidias, his Athena or his Zeus, you would have remembered both yourself and your



## vocabulary

ἄγαλμα -τος (n, 3) ornament, glory, statue  
 ἀγήραος ageless  
 αἰδήμων bashful, modest  
 αἰδοῖον genitals  
 αἰδοῖος modest, honored  
 αἴσθησις -εως (f) sense perception  
 ἀλλότριος someone else's; alien  
 ~alien  
 ἀμελέω disregard; (impers.) of course  
 ἀμελής careless  
 ἀναδίδωμι yield; give out  
 ἀναιδής shameless, ruthless  
 ἀναισχυντία shamelessness, impudence  
 ἀναισχυντος shameless; shameful  
 ἀναλαμβάνω take up, recover, resume  
 ἀνάξιος unworthy, undeserved  
 ἀνασπάω draw again ~spatula  
 ἀνοσος disease-free ~noisome  
 ἀπαθής unaffected, impassive  
 ἄποιξ once  
 ἀπατηλός deceitful ~apatosaurus  
 ἀπιστία disbelief, distrust  
 ἀπιστος not trusting, not trustworthy ~stand  
 ἀπόκειμαι be stored up, put aside  
 ἀποκλίνω (i) bend aside ~incline  
 ἀποτίθημι put away ~thesis  
 ἀρέσκω please, satisfy; make amends  
 ἀρετάω prosper  
 ἀρκέω satisfy; ward off, defend; suffice  
 ἄρτι at the same time  
 ἀσθένεια weakness  
 ἄσκησις -εως (f) exercise, training  
 ἀτάραχος calm  
 αὐλός flute, tube, hollow

αὐξάνω strengthen  
 αὔξις -εως (f) growth  
 αὐτόθεν from that place  
 βάπτω submerge ~baptize  
 βαστάζω raise; handle  
 βλέμμα -τος (n, 3) look, glance  
 βοήθημα -τος (n, 3) resource, help, remedy  
 γαστήρ -έρος (f) belly ~gastric  
 γενναῖος noble, sincere ~genesis  
 γραμματικός literate; grammar  
 δεῖξις proof, display  
 δημιουργός public worker  
 ~ergonomics  
 διαζεύγνυμι (v) take apart  
 δόγμα -τος (n, 3) belief, legal decision  
 δόσις -εως (f) gift, loan ~donate  
 ἐθίζω accustom  
 εἰκῇ haphazardly; in vain  
 εἴτα then, therefore, next  
 εἴωθα be accustomed, in the habit  
 ἐκπλήσσω panic, be knocked out ~plectrum  
 ἐκτείνω stretch out ~tend  
 ἐλέφας -ντος (m, 3) ivory, elephant  
 Ἑλλην Greek  
 ἐμφαίνω display in  
 ἐξαπατάω trick, cheat ~apatosaurus  
 ἐξηγέομαι lead forth; set out, describe ~hegemony  
 ἐξηγητής -οῦ (m, 1) leader, expounder  
 ἐπαίρω lift, raise ~heresy  
 ἐπιμελής careful, cared for  
 ζῷον being, animal; picture  
 θαρρέω be of good heart  
 θαρσέω be of good heart  
 θαυμαστός wonderful; admirable  
 καθήκω come down, (a day) to fall, arrive; be proper  
 κακοήθης malicious

καταγελάω	laugh at, deride	προβαίνω	surpass, continue ~basis
καταισχύνω (ū)	act disgracefully	πρόβατον	cattle, flocks, herds
κατασκευάζω	equip, build	πρόθεσις	-εως (f) making public; purpose; preposition
κατασκευή	fixed assets; condition	προσλαμβάνω	add, borrow, take hold, help
κινέω (i)	set in motion, move, remove ~kinetic	προφέρω	bring forth ~bear
λάχω	grip, pin?	πρόχειρος	handy; ready to do something
λέων	lion	σεαυτοῦ	yourself
λοιδορία	railing, abuse	σκέπτομαι	look, look at, watch ~skeptic
λύρα	lyre	σκοπάω	watch, observe
μάχιμος	warlike	σκοπέω	behold, consider
μελέτη	care; practice	συμπλέκω	twine together
μεταξύ	between	σχῆμα -τος (n, 3)	form, figure
μετέχω	partake of	σωτηρία	saving, preservation
νεῦρον	tendon ~neuro	ταμεῖον	treasury, storehouse
νοσέω	be sick, be mad, suffer	τέκτων (f)	skilled worker
όργιλος	irascible	τέχνη	~technician
όρμη	pressure, assault, order	τέχνη	craft, art, plan, contrivance
~hormone		~technology	
όρφανός	orphan	τεχνίτης	-ου (i, m, 1) craftsman
όστεον	bone ~osteoporosis	ὑποκρίνομαι (i)	answer; pretend
οῦπω	no longer	ὑπολαμβάνω	take under one's support, seize; speak up; imagine ~epilepsy
ὅφελος	-εος (n, 3) a use, a help	ὑψηλός	high
όφρος	-ος (f) eyebrow	φαντασία	appearance; imagination
πάθος	-ους (n, 3) an experience, passion, condition	φιλόσοφος	wisdom-loving
παλινάγρετος	revocable	φορτίον	burden, load
παραγγέλω	transmit; order, summon, recommend, encourage	φύω	produce, beget; clasp ~physics
παρατίθημι	put near, put at risk ~thesis	χεῖλος	-εος (n, 3) lip
πέσσω	brood on; ripen ~peptic	χρυσός	(ū) gold
πήγνυμι (ū)	stick, set, build ~fang	χωρίζω	divide; distinguish, pull down
πιστός	faithful; trustworthy	ψόφις	noise
πόθεν	from where?	ώσαύτως	in the same way
ποῖος	what kind		
ποῦ	where?		
προαίρεσις	-εως (f) plan, preference		

καὶ ἐ̄ τινα ᾱσθησιν ε̄χεις, ἐπειρῶ ἀ̄ν μηδὲν ἀ̄ν ἀνάξιον ποιεῦν τοῦ κατασκευάσαντος μηδὲ σεαυτοῦ μηδ' ἐν ἀπρεπεῖ σχῆματι φαίνεσθαι τοῖς ὄρῶσι·

Νῦν δέ σε ὅτι ὁ Ζεὺς πεποίηκεν, διὰ τοῦτο ἀμελεῖς οἶόν τινα δείξεις σεαυτόν; καὶ τί ὁ τεχνίτης τῷ τεχνίτῃ ὅμοιος ἢ τὸ κατασκεύασμα τῷ κατασκευάσματι;

Καὶ ποῖον ἔργον τεχνίτου εὐθὺς ἔχει τὰς δυνάμεις ἐν ἑαυτῷ, ἃς ἔμφαινει διὰ τῆς κατασκευῆς; οὐχὶ λίθος ἐστὶν ἢ χαλκὸς ἢ χρυσὸς ἢ ἐλέφας; καὶ ἡ Ἀθηνᾶ ἡ Φειδίου ἀπαξ ἐκτείνασα τὴν χεῖρα καὶ τὴν Νίκην ἐπ' αὐτῆς δεξαμένη ἔστηκεν οὕτως ὅλως τῷ αἰῶνι, τὰ δὲ τοῦ θεοῦ κινούμενα, ἔμπνοα, χρηστικὰ φαντασιῶν, δοκιμαστικά.

Τούτου τοῦ δημιουργοῦ κατασκεύασμα ὀν καταισχύνεις αὐτός; τί δ'; ὅτι οὐ μόνον σε κατεσκεύασεν, ἀλλὰ καὶ σοὶ μόνῳ ἐπίστευσεν καὶ παρακατέθετο, οὐδὲ τούτου μεμνήσῃ, ἀλλὰ καὶ καταισχυνεῖς τὴν ἐπιτροπήν; εἰ δέ σοι ὄρφανόν τινα ὁ θεὸς παρέθετο, οὕτως ἀ̄ν αὐτοῦ ἡμέλεις;

Παραδέδωκέ σοι σεαυτὸν καὶ λέγει οὐκ ε̄χον ἀλλον πιστότερόν σου· τοῦτόν μοι φύλασσε τοιοῦτον οἶος πέφυκεν, αἰδήμονα, πιστόν, ὑψηλόν, ἀκατάπληκτον, ἀπαθῆ, ἀτάραχον. εἰτα σὸν φυλάσσεις;

Ἄλλ' ἔροῦσιν· πόθεν ἡμῖν οὗτος ὄφρῦν ἐνήνοχεν καὶ σεμνοπροσωπεῖ; οὕπω κατ' ἀξίαν. ἔτι γάρ οὐ θαρρῶ οἰς ἔμαθον καὶ συγκατεθέμην· ἔτι τὴν ἀσθένειαν τὴν ἔμαυτοῦ φοβοῦμαι.

Ἐπεί τοι ἄφετέ με θαρρῆσαι καὶ τότε ὄψεσθε βλέμμα<sup>1</sup> οἶον δεῖ καὶ σχῆμα οἶον δεῖ, τότε ὑμᾶν δείξω τὸ ἄγαλμα, ὅταν τελειωθῇ, ὅταν στιλπνωθῇ.

Τί δοκεῖτε; ὄφρῦν; μὴ γένοιτο. μὴ γάρ ὁ Ζεὺς ὁ ἐν Ὀλυμπίᾳ ὄφρῦν ἀνέσπακεν; ἀλλὰ πέπηγεν αὐτοῦ τὸ βλέμμα, οἶον δεῖ εἶναι τοῦ ἔροῦντος οὐ γάρ ἐμὸν παλινάγρετον<sup>2</sup> οὐδὲ ἀπατηλόν.

<sup>1</sup> look, glance    <sup>2</sup> revocable

Τοιοῦτον ὑμῖν δείξω ἐμαυτόν, πιστόν, αἰδήμονα, γενναῖον, ἀτάραχον.

Μή τι οὖν ἀθάνατον ἀγήρων,<sup>3</sup> μή τι ἄνοσον; ἀλλ' ἀποθνήσκοντα θείας, νοσοῦντα θείας. ταῦτα ἔχω, ταῦτα δύναμαι· τὰ δ' ἄλλα οὕτ' ἔχω οὕτε δύναμαι.

Δείξω ὑμῖν νεῦρα φιλοσόφου. ποῖα νεῦρα; ὅρεξιν ἀναπότευκτον, ἔκκλισιν ἀπερίπτωτον, ὁρμὴν καθήκουσαν, πρόθεσιν ἐπιμελῆ, συγκατάθεσιν ἀπρόπτωτον. ταῦτα δύψεσθε.

## 2.9

”Οτι οὐ δυνάμενοι τὴν ἀνθρώπου ἐπαγγελίαν πληρῶσαι τὴν φιλοσόφου προσλαμβάνομεν.

Οὐκ ἔστι τὸ τυχὸν αὐτὸ μόνον ἀνθρώπου ἐπαγγελίαν πληρῶσαι.

Τί γάρ ἔστιν ἀνθρωπος;— ζῶον, φησί, λογικὸν θνητόν.— εὐθὺς ἐν τῷ λογικῷ τίνων χωριζόμεθα;— τῶν θηρίων.— καὶ τίνων ἄλλων;— τῶν προβάτων καὶ τῶν ὄμοίων.— ὅρα οὖν μή τί πως ὡς θηρίον ποιήσῃς· εἰ δὲ μή, ἀπώλεσας τὸν ἀνθρωπὸν, οὐκ ἐπλήρωσας τὴν ἐπαγγελίαν. ὅρα μή τι ὡς πρόβατον· εἰ δὲ μή, καὶ οὕτως ἀπώλετο ὁ ἀνθρωπός.

Τίνα οὖν πιοιοῦμεν ὡς πρόβατα; ὅταν τῆς γαστρὸς ἔνεκα, ὅταν τῶν αἰδοίων, ὅταν εὐκῆ, ὅταν ρύπαρως, ὅταν ἀνεπιστρέπτως, ποῦ ἀπεκλύναμεν; ἐπὶ τὰ πρόβατα.

Τί ἀπωλέσαμεν; τὸ λογικόν. ὅταν μαχίμως καὶ βλαβερῶς καὶ θυμικῶς καὶ ωστικῶς, ποῦ ἀπεκλύναμεν;

Ἐπὶ τὰ θηρία. λοιπὸν οἱ μὲν ἡμῶν μεγάλα θηρία εἰσίν, οἱ δὲ θηρίδια κακοήθη<sup>4</sup> καὶ μικρά, ἀφ' ὧν ἔστιν εἰπεῖν λέων με καὶ φαγέτω.

Διὰ πάντων δὲ τούτων ἀπόλλυται ἡ τοῦ ἀνθρώπου ἐπαγγελία.

Πότε γὰρ σφέζεται συμπεπλεγμένον; ὅταν τὴν ἐπαγγελίαν πληρώσῃ, ὥστε σωτηρία συμπεπλεγμένου ἔστι τὸ ἔξ ἀληθῶν συμπεπλέχθαι.

<sup>3</sup> ageless    <sup>4</sup> malicious

πότε διεζευγμένον; ὅταν τὴν ἐπαγγελίαν πληρώσῃ. πότε αὐλοί, πότε λύρα, πότε ἵππος, πότε κύων;

Τί οὖν θαυμαστόν, εἰ καὶ ἄνθρωπος ὡσαύτως μὲν σφέσται, ὡσαύτως δὲ ἀπόλλυται;

Αὐξεῖ δὲ ἔκαστον καὶ σώζει τὰ κατάλληλα ἔργα· τὸν τέκτονα τὰ τεκτονικά, τὸν γραμματικὸν τὰ γραμματικά. ἀν δὲ ἐθίσῃ γράφειν ἀγραμμάτως, ἀνάγκη καταφθείρεσθαι καὶ ἀπόλλυσθαι τὴν τέχνην.

Οὕτως τὸν μὲν αἰδίμονα σώζει τὰ αἰδίμονα ἔργα, ἀπολλύει δὲ τὰ ἀναιδῆ· τὸν δὲ πιστὸν τὰ πιστὰ καὶ τὰ ἐναντία ἀπολλύει.

Καὶ τοὺς ἐναντίους πάλιν ἐπαύξει τὰ ἐναντία· τὸν ἀναισχυντὸν ἀναισχυντία, τὸν ἀπιστὸν ἀπιστία, τὸν λοιδορὸν λοιδορία,<sup>5</sup> τὸν ὀργύλον<sup>6</sup> ὄργη, τὸν φιλάργυρον αἱ ἀκατάλληλοι λήψεις καὶ δόσεις.

Διὰ τοῦτο παραγγέλλουσιν οἱ φιλόσοφοι μὴ ἀρκεῖσθαι μόνω τῷ μαθεῖν, ἀλλὰ καὶ μελέτην προσλαμβάνειν, εἴτα ἀσκησιν.<sup>7</sup>

Πολλῷ γὰρ χρόνῳ τὰ ἐναντία ποιεῖν εἰθίσμεθα καὶ τὰς ὑπολήψεις τὰς ἐναντίας ταῖς ὄρθαις χρηστικὰς ἔχομεν. ἀν οὖν μὴ καὶ τὰς ὄρθας χρηστικὰς ποιήσωμεν, οὐδὲν ἄλλο η ἐξηγηταὶ ἐσόμεθα ἀλλοτρίων δογμάτων.

Ἄρτι γὰρ τίς ἡμῶν οὐ δύναται τεχνολογῆσαι περὶ ἀγαθῶν καὶ κακῶν; ὅτι τῶν δύτων τὰ μὲν ἀγαθά, τὰ δὲ κακά, τὰ δὲ ἀδιάφορα· ἀγαθὰ μὲν οὖν ἀρεταὶ καὶ τὰ μετέχοντα τῶν ἀρετῶν· κακὰ τὰ δὲ ἐναντία· ἀδιάφορα δὲ πλοῦτος, ὑγεία, δόξα.

Εἰτ’ ἀν μεταξὺ λεγόντων ἡμῶν ψόφος μείζων γένηται η τῶν παρόντων τις καταγελάσῃ ἡμῶν, ἐξεπλάγημεν.

Ποῦ ἐστιν, φιλόσοφε, ἐκεῖνα ἀ ἔλεγες; πόθεν αὐτὰ προφερόμενος ἔλεγες; ἀπὸ τῶν χειλῶν αὐτόθεν. τί οὖν ἀλλότρια βοηθήματα<sup>8</sup> μολύνεις; τί κυβεύεις περὶ τὰ μέγιστα;

<sup>5</sup> railing, abuse    <sup>6</sup> irascible    <sup>7</sup> exercise, training    <sup>8</sup> resource, help, remedy

Ἄλλο γάρ ἔστιν ὡς εἰς ταμιεῦον<sup>9</sup> ἀποθέσθαι ἅρτους καὶ οἶνον, ἄλλο ἔστι φαγεῖν. τὸ βρωθὲν ἐπέφθη, ἀνεδόθη, νεῦρα ἐγένετο, σάρκες, ὀστέα, αἷμα, εὔχροια, εὔπνοια. τὰ ἀποκείμενα ὅταν μὲν θελήσῃς ἐκ προχείρου λαβὴν δεῖξαι δύνασαι, ἀπ’ αὐτῶν δέ σοι ὄφελος οὐδὲν εἰ μὴ μέχρι τοῦ δοκεῦν ὅτι ἔχεις. τί γὰρ διαφέρει ταῦτα ἐξηγεῖσθαι ἢ τὰ τῶν ἐτεροδόξων;

Τεχνολόγει νῦν καθίσας τὰ Ἐπικούρου καὶ τάχα ἐκείνου χρηστικώτερον τεχνολογήσεις. τί οὖν Στωικὸν λέγεις σεαυτόν, τί ἐξαπατᾶς τοὺς πολλούς, τί ὑποκρήνῃ Ἰουδαῖον ἀν "Ἐλλην";

Οὐχ ὁρᾶς, πῶς ἔκαστος λέγεται Ἰουδαῖος, πῶς Σύρος, πῶς Αἰγύπτιος; καὶ ὅταν τωὰ ἐπαμφοτερίζοντα ἰδωμεν, εἰώθαμεν λέγειν οὐκ ἔστιν Ἰουδαῖος, ἀλλ’ ὑποκρίνεται. ὅταν δ’ ἀναλάβῃ τὸ πάθος τὸ τοῦ βεβαμμένου<sup>10</sup> καὶ ἥρημένου, τότε καὶ ἔστι τῷ ὅντι καὶ καλεῖται Ἰουδαῖος.

Οὕτως καὶ ἡμεῖς παραβαπτισταί, λόγω μὲν Ἰουδαῖοι, ἔργω δ’ ἄλλο τι, ἀσυμπαθεῖς πρὸς τὸν λόγον, μακρὰν ἀπὸ τοῦ χρῆσθαι τούτους ἀλέγομεν, ἐφ’ οὓς ὡς εἰδότες αὐτὰ ἐπαιρόμεθα.

Οὕτως οὐδὲ τὴν τοῦ ἀνθρώπου ἐπαγγελίαν πληρῶσαι δυνάμενοι προσλαμβάνομεν τὴν τοῦ φιλοσόφου, τηλικοῦτο φορτίον<sup>11</sup> οἶον εἴ τις δέκα λίτρας ἀραι μὴ δυνάμενος τὸν τοῦ Αἴαντος λίθον βαστάζειν ἥθελεν.

## 2.10

Πῶς ἀπὸ τῶν ὀνομάτων τὰ καθήκοντα ἔστιν εύρισκειν.

Σκέψαι τίς εἰ. τὸ πρῶτον ἀνθρωπος, τοῦτο δ’ ἔστιν οὐδὲν ἔχων κυριώτερον προαιρέσεως, ἀλλὰ ταύτη τὰ ἄλλα ὑποτεταγμένα, αὐτὴν δ’ ἀδούλευτον καὶ ἀνυπότακτον.

Σκόπει οὖν, τίνων κεχώρισαι κατὰ λόγον.  
κεχώρισαι θηρίων, κεχώρισαι προβάτων.

<sup>9</sup> treasury, storehouse    <sup>10</sup> submerge    <sup>11</sup> burden, load

artificer, and if you had any power of perception you would have tried to do nothing unworthy of him that had fashioned you, nor of yourself, and you would have tried not to appear in an unbecoming attitude before the eyes of men; but as it is, because Zeus has made you, do you on that account not care what manner of person you show yourself to be? And yet what comparison is there between the one artificer and the other, or between the one work of art and the other? And what work of an artificer has forthwith within itself the faculties which its workmanship discloses? Is it not mere stone, or bronze, or gold, or ivory? And the Athena of Pheidias, when once it had stretched out its hand and received the Nike upon it, stands in this attitude for all time to come; but the works of God are capable of movement, have the breath of life, can make use of external impressions, and pass judgement upon them. Do you dishonour the workmanship of this Craftsman, when you are yourself that workmanship? Nay more, do you go so far as to forget, not only that He fashioned you, but also that He entrusted and committed you to yourself alone, and moreover, by forgetting, do you dishonour your trust? Yet if God had committed some orphan to your care, would you so neglect Him? He has delivered your own self into your keeping, saying, "I had no one more faithful than you; keep this man for me unchanged from the character with which nature endowed him— reverent, faithful, high-minded, undismayed, unimpassioned, unperturbed." After that do you fail so to keep him?

"But men will say, 'Where do you suppose our friend here got his proud look and his solemn countenance?'" Ah, but my bearing is not yet what it should be! For I still lack confidence in what I have learned and agreed to; I am still afraid of my own weakness. Just let me gain confidence and then you will see the right look in my eye and the right bearing; then, when the statue is finished and polished, I will show it to you. What do you think of it? A lofty air, say you? Heaven forbid! For the Zeus at Olympia does not show a proud look, does he? No, but his gaze is steady, as befits one who is about to say.

No word of mine can be revoked or prove untrue.

Of such character will I show myself to you— faithful, reverent, noble, unperturbed. You do not mean, therefore, immortal, or ageless, or exempt from disease? No, but one who dies like a god, who bears disease like a god. This is what I have; this is what I can do; but all else I neither have nor can do. I will show you the sinews of a philosopher. What do you mean by sinews? A desire that fails not of achievement, an aversion proof against encountering what it would avoid, an appropriate choice, a thoughtful purpose, a well-considered assent. This is what you shall see.

## 2.9

That although we are unable to fulfil the profession of a man, we adopt that of a philosopher It is no simple task, this of fulfilling merely the profession of a man. For what is a man? A rational, mortal animal, someone says. To begin with, from what are we distinguished by the rational element? From the wild beasts. And from what else? From sheep and the like. See to it, then, that you never act like a wild beast; if you do, you will have destroyed the man in you, you have not fulfilled your profession. See to it that you never act like a sheep; if you do, the man in you is destroyed in this way also. Well, when do we act like sheep? When we act for the sake of the belly, or of our sex-organs, or at random, or in a filthy fashion, or without due consideration, to what level have we degenerated? To the level of sheep. What have we destroyed? The reason. When we act pugnaciously, and injuriously, and angrily, and rudely, to what level have we degenerated? To the level of the wild beasts. Well, the fact is that some of us are wild beasts of a larger size, while others are little animals, malignant and petty, which give us occasion to say, "Let it be a lion that devours me!" By means of all these actions the profession of a man is destroyed. For when is a complex thing preserved? When it fulfils its profession; consequently, the salvation of a complex thing is to be composed of parts that are true. When is a discrete thing preserved? When it fulfils its profession. When are flutes, a lyre, a horse, a dog preserved? What is there to be surprised at, then, if a man also is preserved in the same way and in the same way destroyed? Now deeds that correspond to his true nature strengthen and preserve each particular man; carpentry does that for the carpenter, grammatical studies for the grammarian. But if a man acquires the habit of writing ungrammatically, his art must necessarily be destroyed and perish. So modest acts preserve the modest man, whereas immodest acts destroy him; and faithful acts preserve the faithful man while acts of the opposite character destroy him. And again, acts of the opposite character strengthen men of the opposite character; shamelessness strengthens the shameless man, faithlessness the faithless, abuse the abusive, wrath the wrathful, a disproportion between what he receives and what he pays out the miserly.

That is why the philosophers admonish us not to be satisfied with merely learning, but to add thereto practice also, and then training. For in the course of years we have acquired the habit of doing the opposite of what we learn and have in use opinions which are the opposite of the correct ones. If, therefore, we do not also put in use the correct opinions, we shall be nothing but the interpreters of other men's judgements. For who is there among us here and now that cannot give a philosophical discourse about good and evil? It will run like this: Of things that be, some are good, others

evil, and others indifferent; now good things are virtues and everything that partakes in the virtues; evil are the opposite; while indifferent are wealth, health, reputation. Then, if we are interrupted in the midst of our speech by some unusually loud noise, or if someone in the audience laughs at us, we are upset. Where, you philosopher, are the things you are talking about? Where did you get what you were just saying? From your lips, and that is all. Why, then, do you pollute the helpful principles that are not your own? Why do you gamble about matters of the very utmost concern? For to store away bread and wine in a pantry is one thing, and to eat them is another. What is eaten is digested, distributed, becomes sinews, flesh, bones, blood, a good complexion, easy breathing. What is stored away you can readily take and show whenever you please, but you get no good from it except in so far as you are reputed to possess it. For how much better is it to set forth these principles than those of other schools of thought? Sit down now and give a philosophical discourse upon the principles of Epicurus, and perhaps you will discourse more effectively than Epicurus himself. Why, then, do you call yourself a Stoic, why do you deceive the multitude, why do you act the part of a Jew, when you are a Greek? Do you not see in what sense men are severally called Jew, Syrian, or Egyptian? For example, whenever we see a man halting between two faiths, we are in the habit of saying, "He is not a Jew, he is only acting the part." But when he adopts the attitude of mind of the man who has been baptized and has made his choice, then he both is a Jew in fact and is also called one. So we also are counterfeit "baptists," ostensibly Jews, but in reality something else, not in sympathy with our own reason, far from applying the principles which we profess, yet priding ourselves upon them as being men who know them. So, although we are unable even to fulfil the profession of man, we take on the additional profession of the philosopher—so huge a burden! It is as though a man who was unable to raise ten pounds wanted to lift the stone of Aias.

The sense of this much vexed passage I take to be: True Jews (i. e. Christians) are a very marked class of men because of the rigorous consistency between their faith and their practice. But there are some who for one reason or another (possibly in order to avail themselves of the charity which the Christians dispensed to the poor, as Schweighäuser suggests,— like the so-called "rice Christians") profess a faith which they do not practise. It is this class, then, which Epictetus has in mind when he bitterly calls himself and his pupils "counterfeit 'baptists.'"

## 2.10

How is it possible to discover a man's duties from the designations which he bears?

Consider who you are. To begin with, a Man; that is, one who has no quality more sovereign than moral choice, but keeps everything else subordinate to it, and this moral choice itself free from slavery and subjection. Consider, therefore, what those things are from which you are separated by virtue of the faculty of reason. You are separated from wild beasts, you are separated from sheep. In

## vocabulary

ἀγρός	field, wild ~agriculture	δίχα	in two, in two ways
ἄδικος	unfair; obstinate, bad	ἐγγύς	near
ἀδυνατία	inability, weakness	ἐγκρατής	firm, powerful
ἀζήμιος	not paying, not punished	εἴτε	then, therefore, next
αιδήμων	bashful, modest	ἐλάχιστος	smallest, shortest, fewest
αιδώς	awe, shame, respect; genitals	ἔννοια	thought
αισχρός	shameful	ἐνταῦθα	there, here
αιτίος	blameworthy; the cause	ἐξαπατάω	trick, cheat ~apatosaurus
αιτίος	blameworthy; the cause	ἐξῆς	in turn
~etiology		ἐξίστημι	displace, transform; (+gen) give up ~station
αιτίος	blameworthy; the cause	ἔξωθεν	from outside
~etiology		ἐπιβάλλω	throw upon, head for ~ballistic
ἀλγέω	suffer ~analgesic	ἐπιλανθάνω	mp: forget ~Lethe
ἀλλάσσω	trade, transform	ἐπονείδιστος	shameful, disgraceful
ἀναβάλλω	delay; lift up ~ballistic	εὐδαιμονία	prosperity
ἀναγκαῖος	coerced, coercing, slavery	εύτυχέω	be lucky, prosper, succeed
ἀναίσχυντος	shameless; shameful	εύφημία	speaking auspiciously
ἀνεκτικός	patient	εύφυής	well-developed ~physics
ἀντιποιέω	do in return; (mid) seek, claim	ἐφαρμόζω	well fitted to ~harmony
ἀπιστος	not trusting, not trustworthy ~stand	ζημία	loss, penalty ~zeal
ἀποβάλλω	throw away, lose	ζημιόω	fine, punish
ἀπονέμω	portion out	ζῷον	being, animal; picture
ἄπτω	set on fire; attach; mid: touch, seize ~haptic	ἡδύς	sweet, pleasant ~hedonism
ἀπώλεια	loss, destruction	ἡμερος	gentle; (animals) domesticated
ἀσθένεια	weakness	ἡμερότης	-τος (f, 3) gentleness
ἀτυχέω	be unlucky	ἴός	arrow
ἀτύχημα -τος (n, 3)	misfortune	ἰσχίον	hip-joint, haunch
βλάβη	harm	καθάπερ	exactly as
βλάπτω	break, make fail	καθέζομαι	act: set, seat; pass: sit down, sit up
βουλευτής -οῦ (m, 1)	councillor	καθήκω	come down, (a day) to fall, arrive; be proper
~volunteer		καίτοι	and yet; and in fact; although
γείτων -ονος (f)	neighbor	κατασκευή	fixed assets; condition
γραμματικός	literate; grammar	κερδαίνω	profit, take advantage
γραμμή	line	κόσμιος	well-behaved
δεόντως	as it should be	κτάομαι	acquire, possess
διατίθημι	arrange; set out goods for sale ~thesis	κτῆσις -ος (f)	chattels
διοικέω	manage, keep house	λογισμός	calculation
διοίκησις	housekeeping		

μέχρι as far as, until	προσλαμβάνω add, borrow, take
μηδέποτε never	hold, help
μοιχεύω do adultery	φίς φίνός (ι, f) nose, nostrils
μουσική art, music	σεαυτοῦ yourself
ναί yea	στερέω steal, take
νοσέω be sick, be mad, suffer	συμφέρω bring together; be
οἰκεῖος household, familiar, proper	expedient; agree; (mp) happen
όμοιογέω agree with/to	~bear
ὅπου where	συνεργέω help, cooperate
όργιζω anger, provoke, annoy	συνέργω gird, bind, enclose
όρέγω hold out, offer, thrust ~reach	σφῦρα hammer; unit of land
οὐδέποτε never	σχολή rest, leisure
οὐσία property; essence	σωματικός bodily, physical
όφείλω owe, should, if only	τεχνικός skillful
παρακολουθέω dog, follow, trace	τοιγάρο therefore
παραχωρέω yield, concede	τρίγωνος triangular
παραχώρησις retiring, surrender	ύπακούω listen, reply ~acoustic
περιοράω look around; watch;	ύπηρετικός menial; serving
permit	φαντάζω make visible; imagine
πηρόω maim	φείδομαι spare, not use/harm
πιστός faithful; trustworthy	~aphid
ποῖος what kind	φθόγγος voice ~diphthong
πρέπω be conspicuous, preeminent	φιλοσοφία love of knowledge;
~refurbish	philosophy
πρεσβύτης -ου (ο, m, 1) old person	φιλόσοφος wisdom-loving
προσάρεσις -εως (f) plan, preference	φυσικός natural
προηγέομαι go first	φύσις -εως (f) nature (of a thing)
προκόπτω make progress	~physics
προλαμβάνω anticipate; be	φύω produce, beget; clasp ~physics
prejudiced	χαλκεύς -ος (m) smith
πρόοιδα foresee	φέγω blame, censure
προσγίγνομαι become ally to	ώσαύτως in the same way
προσήκω belong to, it beseems	ώφελέω help, be useful

Ἐπὶ τούτοις πολίτης ἐὶ τοῦ κόσμου καὶ μέρος αὐτοῦ, οὐχ ἐν τῷ ὑπηρετικῷ, ἀλλὰ τῷ προηγουμένῳ παρακολουθητικὸς γὰρ ἐὶ τῇ θείᾳ διοικήσει καὶ τοῦ ἔξῆς ἐπιλογιστικός.

Τίς οὖν ἐπαγγελία πολίτου; μηδὲν ἔχειν ἵδια συμφέρον, περὶ μηδενὸς βουλεύεσθαι ὡς ἀπόλυτον, ἀλλ’ ὥσπερ ἄν, εἰ ἡ χεὶρ ἡ ὁ ποὺς λογισμὸν εἶχον καὶ παρηκαλούθουν τῇ φυσικῇ κατασκευῇ, οὐδέποτ’ ἄν ἄλλως ὥρμησαν ἡ ὡρέχθησαν ἡ ἐπανενεγκόντες ἐπὶ τὸ ὅλον.

Διὰ τοῦτο καλῶς λέγουσιν οἱ φιλόσοφοι ὅτι εἰ προήδει ὁ καλὸς καὶ ἀγαθὸς τὰ ἐσόμενα, συνήργει ἄν καὶ τῷ νοσεῖν καὶ τῷ ἀποθνήσκειν καὶ τῷ πηροῦσθαι,<sup>1</sup> αἰσθανόμενός γε, ὅτι ἀπὸ τῆς τῶν ὅλων διατάξεως τοῦτο ἀπονέμεται, κυριώτερον δὲ τὸ ὅλον τοῦ μέρους καὶ ἡ πόλις τοῦ πολίτου.

Νῦν δ’ ὅτι οὐ προγιγνώσκομεν, καθήκει τῷ πρὸς ἐκλογὴν εὐφυεστέρων ἔχεσθαι, ὅτι καὶ πρὸς τοῦτο γεγόναμεν.

Μετὰ τοῦτο μέμνησο, ὅτι υἱὸς εἰ. τίς τούτου τοῦ προσώπου ἐπαγγελία; πάντα τὰ αὐτοῦ ἡγεῖσθαι τοῦ πατρός, πάντα ὑπακούειν, μηδέποτε φέξαι<sup>2</sup> πρὸς τινα μηδὲ βλαβερόν τι αὐτῷ εἰπεῖν ἡ πρᾶξαι, ἔξιστασθαι ἐν πᾶσιν καὶ παραχωρεῖν συνεργοῦντα κατὰ δύναμιν. μετὰ τοῦτο ἵσθι ὅτι καὶ ἀδελφὸς εἰ.

Καὶ πρὸς τοῦτο δὲ τὸ πρόσωπον ὀφεῖλεται παραχώρησις, εὐπείθεια, εὐφημία,<sup>3</sup> μηδέποτ’ ἀντιποιήσασθαι τινος πρὸς ἑαύτὸν τῶν ἀπροαιρέτων, ἀλλ’ ἡδέως ἐκέντα προίεσθαι, ὥ’ ἐν τοῖς προαιρετικοῖς πλέον ἔχησ.

”Ορα γὰρ οἶόν ἐστιν ἀντὶ θῖδρακος, ἄν οὕτως τύχῃ, καὶ καθέδρας αὐτὸν εὐγνωμοσύνην κτήσασθαι, ὅση ἡ πλεονεξία.

Μετὰ ταῦτα εἰ βουλευτὴς<sup>4</sup> πόλεώς τινος, ὅτι βουλευτής· εἰ νέος, ὅτι νέος· εἰ πρεσβύτης, ὅτι πρεσβύτης· εἰ πατήρ, ὅτι πατήρ.

<sup>1</sup> maim    <sup>2</sup> blame, censure    <sup>3</sup> speaking auspiciously    <sup>4</sup> councillor

Ἄει γὰρ ἕκαστον τῶν τοιούτων ὄνομάτων εἰς ἐπιλογισμὸν ἐρχόμενον ὑπογράφει τὰ οὐκεῖα ἔργα.

Ἐὰν δὲ ἀπελθὼν ψέγης σου τὸν ἀδελφόν, λέγω σοι ἐπελάθου, τίς εἰ καὶ τί σοι ὄνομα.

Εἶτα εἰ μὲν χαλκεὺς<sup>5</sup> ὥν ἐχρῶ τῇ σφύρᾳ<sup>6</sup> ἀλλως, ἐπιλελησμένος ἀν ἥς τοῦ χαλκέως· εἰ δὲ τοῦ ἀδελφοῦ ἐπελάθου καὶ ἀντὶ ἀδελφοῦ ἐχθρὸς ἐγένου, οὐδὲν ἀντ' οὐδενὸς ἡλλάχθαι<sup>7</sup> φανεῖ σεαυτῷ;

Εἰ δὲ ἀντὶ ἀνθρώπου, ἡμέρου ζώου καὶ κοινωνικοῦ, θηρίου γέγονας βλαβερόν, ἐπίβουλον, δηγτικόν, οὐδὲν ἀπολάλεκας; ἀλλὰ δεῖ σε κέρμα ἀπολέσαι, ἵνα ζημιαθῆσθαι, ἀλλου δὲ οὐδενὸς ἀπώλεια ζημιοῖ τὸν ἄνθρωπον;

Εἶτα γραμματικὴν μὲν ἀποβαλὼν ἡ μουσικὴν ζημίαν ἀν ἥγονο τὴν ἀπώλειαν αὐτῆς· εἰ δὲ αἰδῶ καὶ καταστολὴν καὶ ἡμερότητα<sup>8</sup> ἀποβαλεῖς, οὐδὲν ἥγη τὸ πρᾶγμα;

Καίτοι ἐκεῦνα μὲν παρ' ἔξωθέν τινα καὶ ἀπροαιρετον αἰτίαν ἀπόλλυται, ταῦτα δὲ παρ' ἡμᾶς· καὶ ἐκεῦνα μὲν οὕτ' ἔχειν καλόν ἐστιν οὕτ' ἀπολλύειν αἰσχρόν ἐστιν, ταῦτα δὲ καὶ μὴ ἔχειν καὶ ἀπολλύειν καὶ αἰσχρόν ἐστι καὶ ἐπονεῖδιστον καὶ ἀτύχημα. τί ἀπολλύει ὁ τὰ τοῦ κιναιδού πάσχων;

Τὸν ἄνδρα. ὁ δὲ διατιθείς; πολλὰ μὲν καὶ ἄλλα καὶ αὐτὸς δὲ οὐδὲν ἥττον τὸν ἄνδρα. τί ἀπολλύει ὁ μοιχεύων;

Τὸν αἰδήμονα, τὸν ἐγκρατῆ, τὸν κόσμον, τὸν πολίτην, τὸν γείτονα. τί ἀπολλύει ὁ ὄργιζόμενος; ἀλλο τι. ὁ φοβούμενος;

Ἄλλο τι. οὐδεὶς δίχα ἀπωλείας καὶ ζημίας κακός ἐστιν. λοιπὸν εἰ τὴν ζημίαν ζητεῖς ἐν κέρματι, πάντες οὗτοι ἀβλαβεῖς, ἀζήμοι,<sup>9</sup> ἀν οὕτως τύχη, καὶ ὡφελούμενοι καὶ κερδαίνοντες, ὅταν διά τινος τούτων τῶν ἔργων κέρμα αὐτοῖς προσγένηται.

<sup>5</sup> smith    <sup>6</sup> hammer; unit of land    <sup>7</sup> trade, transform    <sup>8</sup> gentleness

<sup>9</sup> not paying, not punished

"Ορα δ' εὶ ἐπὶ κερμάτιον πάντα ἀνάγεις, ὅτι οὐδ' ὁ τὴν ρῦνά<sup>10</sup> σοι ἀπολλύων ἔσται βεβλαμμένος.— ναί, φησίν, κεκολόβωται γὰρ τὸ σῶμα.— ἄγε, ὁ δὲ τὴν ὀσφρασίαν αὐτὴν ἀπολωλεκάς οὐδὲν ἀπολλύει; ψυχῆς οὖν δύναμις οὐκ ἔστιν οὐδεμία, ἦν ὁ μὲν κτησάμενος ὡφελεῖται, ὁ δ' ἀποβαλλὼν ζημιοῦται;— ποίαν καὶ λέγεις;— οὐδὲν ἔχομεν αἰδῆμον φύσει;— ἔχομεν.— ὁ τοῦτο ἀπολλύων οὐ ζημιοῦται, οὐδενὸς στερίσκεται,<sup>11</sup> οὐδὲν ἀποβάλλει τῶν πρὸς αὐτόν;

Οὐκ ἔχομεν φύσει τι πιστόν, φύσει στερκτικόν, φύσει ὡφελητικόν, ἀλλήλων φύσει ἀνεκτικόν; ὅστις οὖν εἰς ταῦτα περιορᾶ ζημιούμενον ἔαυτόν, οὗτος ἡ ἀβλαβὴς καὶ ἀζήμιος;

Τί οὖν; μὴ βλάψω τὸν βλάψαντα;— πρῶτον μὲν ἰδού, τί ἔστι βλάβη καὶ μνήσθητι ὅν ἥκουσας παρὰ τῶν φιλοσόφων.

Εἰ γὰρ τὸ ἀγαθὸν ἐν προαιρέσει καὶ τὸ κακὸν ὡσαύτως ἐν προαιρέσει, βλέπε μὴ τοιοῦτ' ἔστιν ὁ λέγεις τί οὖν;

Ἐπειδὴ ἐκεῦνος ἔαυτὸν ἔβλαψεν πρὸς ἐμέ τι ἀδικον ποιήσας, ἐγὼ ἔμαυτὸν μὴ βλάψω πρὸς ἐκεῦνον ἀδικόν τι ποιήσας;

Τί οὖν οὐ τοιοῦτόν τι φανταζόμεθα, ἀλλ' ὅπου τι σωματικὸν<sup>12</sup> ἐλάττωμα ἡ εἰς κτῆσιν, ἐκεῖ ἡ βλάβη, ὅπου εἰς τὴν προαίρεσιν, οὐδεμία βλάβη;

Οὕτε γὰρ τὴν κεφαλὴν ἀλγεῖ<sup>13</sup> ὁ ἔξαπατηθεὶς ἡ ἀδικήσας οὔτε τὸν ὀφθαλμὸν οὔτε τὸ ἰσχίον<sup>14</sup> οὔτε τὸν ἀγρὸν ἀπολλύει.

Τιμεῖς δ' ἄλλο οὐδὲν ἐθέλομεν ἡ ταῦτα· τὴν προαίρεσιν δὲ πρότερον αἰδήμονα καὶ πιστὴν ἔξομεν ἡ ἀναίσχυντον καὶ ἀπιστον, οὐδὲ ἐγγὺς διαφερόμεθα πλὴν μόνον ἐν τῇ σχολῇ μέχρι τῶν λογαρίων.

Τοιγαροῦν μέχρι τῶν λογαρίων προκόπτομεν, ἔξω δ' αὐτῶν οὐδὲ τὸ ἐλάχιστον.

<sup>10</sup> nose, nostrils      <sup>11</sup> steal, take      <sup>12</sup> bodily, physical      <sup>13</sup> suffer

<sup>14</sup> hip-joint, haunch

## 2.11

Τίς ἀρχὴ φιλοσοφίας.

Ἄρχὴ φιλοσοφίας παρά γε τοῖς ὡς δεῖ καὶ κατὰ θύραν ἀπτομένοις αὐτῆς συναίσθησις τῆς αὐτοῦ ἀσθενείας καὶ ἀδυναμίας περὶ τὰ ἀναγκαῖα.

Ορθογωνίου μὲν γὰρ τριγώνου<sup>15</sup> ἢ διέσεως ἡμιτονίου οὐδεμίαν φύσει ἔννοιαν ἡκομεν ἔχοντες, ἀλλ’ ἔκ τως τεχνικῆς παραλήψεως διδασκόμεθα ἔκαστον αὐτῶν καὶ διὰ τοῦτο οἱ μὴ εἰδότες αὐτὰ οὐδὲ οἴονται εἰδέναι.

Ἄγαθοῦ δὲ καὶ κακοῦ καὶ καλοῦ καὶ αἰσχροῦ καὶ πρέποντος καὶ ἀπρεποῦς καὶ εὐδαιμονίας καὶ προσήκοντος καὶ ἐπιβάλλοντος καὶ ὅ τι δεῖ ποιῆσαι καὶ ὅ τι οὐ δεῖ ποιῆσαι τίς οὐκ ἔχων ἔμφυτον ἔννοιαν ἐλήλυθεν;

Διὰ τοῦτο πάντες χρώμεθα τοῖς ὀνόμασιν καὶ ἐφαρμόζειν πειρώμεθα τὰς προλήψεις ταῖς ἐπὶ μέρους οὐσίαις.

Καλῶς ἐπούησεν, δεόντως,<sup>16</sup> οὐ δεόντως· ἡτύχησεν,<sup>17</sup> εὐτύχησεν.<sup>18</sup> ἄδικός ἐστιν, δίκαιος ἐστιν. τίς ἡμῶν φειδεται τούτων τῶν ὀνομάτων; τίς ἡμῶν ἀναβάλλεται τὴν χρῆσιν αὐτῶν μέχρι μάθη καθάπερ τῶν περὶ τὰς γραμμὰς<sup>19</sup> ἢ τοὺς φθόγγους<sup>20</sup> οἱ οὐκ εἰδότες;

Τούτου δ’ αἴτιον τὸ ἥκειν ἥδη τινὰ ὑπὸ τῆς φύσεως κατὰ τὸν τόπον ὥσπερ δεδιδαγμένους, ἀφ’ ὧν ὄρμάμενοι καὶ τὴν οὔησιν προσελήφαμεν.

—διὰ γάρ, φησίν, οὐκ οἶδα ἐγὼ τὸ καλὸν καὶ τὸ αἰσχρόν; οὐκ ἔχω ἔννοιαν αὐτοῦ;— ἔχεις.— οὐκ ἐφαρμόζω τοῖς ἐπὶ μέρους;— ἐφαρμόζεις.— οὐ καλῶς οὖν ἐφαρμόζω;— ἐνταῦθα ἐστι τὸ ζήτημα πᾶν καὶ οὕησις ἐνταῦθα προσγύνεται. ἀφ’ ὄμολογουμένων γὰρ

<sup>15</sup> triangular    <sup>16</sup> as it should be    <sup>17</sup> be unlucky    <sup>18</sup> be lucky, prosper, succeed    <sup>19</sup> line    <sup>20</sup> voice

addition to this you are a citizen of the world, and a part of it, not one of the parts destined for service, but one of primary importance; for you possess the faculty of understanding the divine administration of the world, and of reasoning upon the consequences thereof. What, then, is the profession of a citizen? To treat nothing as a matter of private profit, not to plan about anything as though he were a detached unit, but to act like the foot or the hand, which, if they had the faculty of reason and understood the constitution of nature, would never exercise choice or desire in any other way but by reference to the whole. Hence the philosophers well say that if the good and excellent man knew what was going to happen, he would help on the processes of disease and death and maiming, because he would realize that this allotment comes from the orderly arrangement of the whole, and the whole is more sovereign than the part, and the state more sovereign than the citizen. But as it is, seeing that we do not know beforehand what is going to happen, it is our duty to cleave to that which is naturally more fit to be chosen, since we are born for this purpose.

Next bear in mind that you are a Son. What is the profession of this character? To treat everything that is his own as belonging to his father, to be obedient to him in all things, never to speak ill of him to anyone else, nor to say or do anything that will harm him, to give way to him in everything and yield him precedence, helping him as far as is within his power.

Next know that you are also a Brother. Upon this character also there is incumbent deference, obedience, kindly speech, never to claim as against your brother any of the things that lie outside the realm of your free moral choice, but cheerfully to give them up, so that in the things that do lie within the realm of your free moral choice you may have the best of it. For see what it is, at the price of a head of lettuce, if it so chance, or of a seat, for you to acquire his goodwill— how greatly you get the best of it there!

Next, if you sit in the town council of some city, remember that you are a councillor; if you are young, remember that you are young; if old, that you are an elder; if a father, that you are a father. For each of these designations, when duly considered, always suggests the acts that are appropriate to it. But if you go off and speak ill of your brother, I say to you, "You have forgotten who you are and what your designation is." Why, if you were a smith and used your hammer amiss, you would have forgotten the smith you were; but if you forget the brother you are, and become an enemy instead of a brother, will you seem to yourself to have exchanged nothing for nothing? And if, instead of being a man, a gentle and social being, you have become a wild beast, a mischievous, treacherous, biting animal, have you lost nothing? What, must you lose a bit of pelf so as to suffer damage, and does the loss of nothing else damage a man? Yet, if you lost your skill in the use of language

or in music, you would regard the loss of it as damage; but if you are going to lose self-respect and dignity and gentleness, do you think that does not matter? And yet those former qualities are lost from some external cause that is beyond the power of our will, but these latter are lost through our own fault; and it is neither noble to have nor disgraceful to lose these former qualities, but not to have these latter, or having had them to lose them, is a disgrace and a reproach and a calamity. What is lost by the victim of unnatural lust? His manhood. And by the agent? Beside a good many other things he also loses his manhood no less than the other. What does the adulterer lose? He loses the man of self-respect that was, the man of self-control, the gentleman, the citizen, the neighbour. What does the man lose who is given to anger? Something else. Who is given to fear? Something else. No one is evil without loss and damage. Furthermore, if you look for your loss in pelf, all those whom I have just mentioned suffer neither injury nor loss; nay, if it so chance, they even get gain and profit, when, through some of their deeds just mentioned, they also acquire pelf. But observe that if you make paltry pelf your standard for everything, not even the man who loses his nose will in your eyes have suffered an injury.—"Oh yes, he has," someone says, "for his body is mutilated."—Come now, and does the man who has lost his entire sense of smell lose nothing? Is there, then, no such thing as a faculty of the mind, the possession of which means gain to a man, and the loss, injury?—What faculty do you mean? Have we not a natural sense of self-respect?—We have.—Does not the man who destroys this suffer a loss, is he not deprived of something, does he not lose something that belonged to him? Do we not have a natural sense of fidelity, a natural sense of affection, a natural sense of helpfulness, a natural sense of keeping our hands off one another? Shall, therefore, the man who allows himself to suffer loss in such matters, be regarded as having suffered neither injury nor loss?

Well, what then? Am I not to injure the man who has injured me?—First consider what injury is, and call to mind what you have heard the philosophers say. For if the good lies in moral purpose, and the evil likewise in moral purpose, see if what you are saying does not come to something like this, "Well, what then? Since so-and- so has injured himself by doing me some wrong, shall I not injure myself by doing him some wrong?" Why, then, do we not represent the case to ourselves in some such light as that? Instead of that, where there is some loss affecting our body or our property, there we count it injury; but is there no injury where the loss affects our moral purpose? For the man who has been deceived or who has done some wrong has no pain in his head, or his eye, or his hip, neither does he lose his land. But these are the things we care for and nothing else; yet the question whether we are going to have a moral purpose characterized by self-respect and good faith, or by shamelessness and bad faith, does not so much as begin

to disturb us, except only in so far as we make it a topic of trivial discussion in the classroom. Therefore, so far as our trivial discussions go, we do make some progress, but, apart from them, not even the very least.

## 2.11

What is the beginning of philosophy?

The beginning of philosophy with those who take it up as they should, and enter in, as it were, by the gate, is a consciousness of a man's own weakness and impotence with reference to the things of real consequence in life. For we come into being without any innate concept of a right-angled triangle, or of a half-tone musical interval, but by a certain systematic method of instruction we are taught the meaning of each of these things, and for that reason those who do not know them also do not fancy that they do. But, on the other hand, who has come into being without an innate concept of what is good and evil, honourable and base, appropriate and inappropriate, and happiness, and of what is proper and falls to our lot, and what we ought to do and what we ought not to do? Wherefore, we all use these terms and endeavour to adapt our preconceptions about them to the individual instances. "He has done well, as he ought, or as he ought not; he has been unfortunate, or fortunate; he is a wicked man, or he is a just man"—who of us refrains from expressions of this kind? Who of us waits before he uses them until he has learned what they mean, as those who have no knowledge of lines or sounds wait before they use the terms relating to them? The reason is that we come into the world with a certain amount of instruction upon this matter already given us, as it were, by nature, and that starting with this we have added thereto our opinion.— Yes, by Zeus, for do I in my own case not have by gift of nature knowledge of what is noble and base; do I not have a concept of the matter?— You do.— Do I not apply it to individual instances?— You do.— Do I not, then, apply it properly?— There lies the whole question, and there opinion comes in. For men start with these principles upon which they are agreed, but then, because



## vocabulary

ἀδυναμία	inability, weakness	διαλύω	break up; relax, weaken
ἀθετέω	renege, cancel	δίχα	in two, in two ways
αἴσθησις -εως (f)	sense perception	δοκιμάζω	test, approve
ἀμείνων	comparative of ἀγαθός, noble	δοξάζω	think, imagine; extol
ἀμφισβητέω	dispute	είτο	then, therefore, next
ἀναγνώσκω	recognize, read, understand, persuade	ἐκπληρόω	fill, fulfill
ἀναγκαῖος	coerced, coercing, slavery	ἐκτείνω	stretch out ~tend
ἀναχωρέω	return, retreat ~heir	ἔμπειρος	experienced
ἀνευρίσκω	discover	ἔμφασις	reflected; significance
ἀνέχω	raise; mid: endure, submit	ἐναργής	visible, clear ~Argentina
ἀντιλέγω	contradict, oppose	ἐννοια	thought
ἀνω (ἀ)	accomplish, pass, waste; upwards, out to sea	ἐνταῦθα	there, here
ἀπαλλάσσω	free from, remove; be freed, depart	ἔξειμι	go forth; is possible ~ion
ἀπαντάω	encounter, come upon	ἐοικότως	like; fairly
ἀπειρος	untested; infinite	ἔπαινος (noun)	praise
ἀπελαύνω	expel, exclude, ward off; (intrans) ride away	ἐπαίρω	lift, raise ~heresy
ἀπέχω	ward off, drive off, refrain, be at some distance	ἐπακολουθέω	chase; accrue
ἀπιστία	disbelief, distrust	ἐπιμέλεια	attention; assigned task
ἄρα	interrogative pcl	ἐπισκέπτομαι	look upon, inspect
ἀργύριον	small coin	ἐπισταμένως	skillfully ~station
ἀρκέω	satisfy; ward off, defend; suffice	ἐπιτρέπω	entrust, decide, allow ~trophy
ἀτέκμαρτος	not clearly marked; boundless	ἐπιψηφίζω	put to a vote
βαρέω	be heavy with ~baritone	ἐσθῆταις	clothes ~vest
βάρος -ους (n, 3)	weight, burden	ἐτοιμάζω	get ready
βαρύς	heavy ~baritone	εὑρεσις	finding, invention
βέβαιος	steadfast; sure	ἐφαρμόζω	well fitted to ~harmony
βεβαιώ	secure, confirm	ζήτησις -εως (f)	search, inquiry
γνώριμος	known (a person)	ζυγόν	yoke, a joined pair ~zygote
~gnostic		ζυγός	yoke, a joined pair ~zygote
γοῦν	at least then	ἡδονή	pleasure
γωνία	corner, angle	θαρρέω	be of good heart
δάκτυλος	finger, toe	θαρσέω	be of good heart
διαλέγω	go through, debate ~legion	ἰατρικός	medicine, medical skill

κράτιστος	best	προάγω	lead forward, advance
κριτήριον	criterion; tribunal	προλαμβάνω	anticipate; be prejudiced
κτάομαι	acquire, possess	προσήκω	belong to, it beseems
λίαν	very	προφέρω	bring forth ~bear
λοιδορέω	abuse, revile	ρώμη	strength, might
λυπέω (ū)	annoy, distress	σκέλος -εος (n, 3)	leg ~scoliosis
λύπη	distress	σκέπτομαι	look, look at, watch ~skeptic
μαίνομαι	be berserk ~maenad	στάθμη	carpenter's line ~station
μανία	madness, passion	στρεβλόω	twist; torture on the wheel
μαρτυρέω	testify, bear witness	συμπόσιον	drinking party
μάρτυρος	witness	τέλειος	finished ~apostle
μάρτυς	witness	τελευταῖος	last, final
μεταχειρίζω	handle; practice	τεχνικός	skillful
μέτρον	measure ~metric	τοιγάρ	therefore
μηδέποτε	never	ὑβριστικός	wanton
ναός (α)	temple, shrine ~nostalgia	ὑπάγω	lead under the yoke, lead away from ~demagogue
νεῖκος -εος (n, 3)	quarrel, battle	ὑπολαμβάνω	take under one's support, seize; speak up; imagine ~epilepsy
όρθιός	stand up	ὑποπίπτω	cower under ~petal
όριζω	divide; ordain, define	φαντασία	appearance; imagination
~horizon		φθονέω	envy
οὐδαμῶς	in no way	φθόνος	malice, envy
οὐκοῦν	not so?; and so	φιλοσοφέω	philosophize, study
οὐσία	property; essence	φιλοσοφία	love of knowledge; philosophy
παραχωρέω	yield, concede	φορτικός	for carrying; burdensome
παροξύνω	stimulate, provoke	φύρω (ū)	moisten, stain
πλανάω	lead astray; (mp) wander	χρυσίον (ū)	gold coin
~plankton		ψιλός (i)	naked, bare ~epsilon
πλησίος	near, neighboring		
πόθεν	from where?		
ποιητέος	to be made, done ~poet		
ποιητής -οῦ (m, 1)	maker, author		
ποιητός	made, well-made ~poet		
πόσος	how many, much, far?		
πότερος	which, whichever of two		

όρμαμενοι τούτων ἐπὶ τὸ ἀμφισβητούμενον προάγουσιν ὑπὸ τῆς ἀκαταλλήλου ἐφαρμογῆς.

‘Ως εἴ γε καὶ τοῦτο ἔτι πρὸς ἐκείνοις ἐκέκτηντο, τί ἐκάλυνεν αὐτοὺς εἶναι τελείους;

Νῦν δ' ἐπεὶ δοκεῖς ὅτι καὶ καταλλήλως ἐφαρμόζεις τὰς προλήψεις τοῦς ἐπὶ μέρους, εἰπέ μοι, πόθεν τοῦτο λαμβάνεις;— ὅτι δοκεῖ μοι.— τουτὶ οὖν ὧτινι οὐ δοκεῖ, καὶ οὔτεται καὶ αὐτὸς ἐφαρμόζειν καλῶς· ἢ οὐκ οὔτεται;— οὔτεται.— δύνασθε οὖν περὶ ὅν τὰ μαχόμενα δοξάζετε ἀμφότεροι καταλλήλως ἐφαρμόζειν τὰς προλήψεις;— οὐ δυνάμεθα.— ἔχεις οὖν δεῖξαι τι ἡμῖν πρὸς τὸ αὐτὰς ἐφαρμόζειν ἄμεινον ἀνωτέρω τοῦ δοκεῖν σοι; ὁ δὲ μανόμενος ἀλλα τινὰ ποιεῖ ἢ τὰ δοκοῦντά οἱ καλά; κακένω οὖν ἀρκεῖ τοῦτο τὸ κριτήριον;<sup>1</sup>— οὐκ ἀρκεῖ.— ἐλθὼν οὖν ἐπὶ τι ἀνωτέρω τοῦ δοκεῖν τί τοῦτό ἐστιν ἵδι ἀρχὴ φιλοσοφίας· αἱσθησις μάχης τῆς πρὸς ἀλλήλους τῶν ἀνθρώπων καὶ ζήτησις<sup>2</sup> τοῦ παρ' ὃ γίνεται ἡ μάχη καὶ κατάγνωσις καὶ ἀπιστία πρὸς τὸ ψυλῶς δοκοῦν, ἔρευνα δέ τις περὶ τὸ δοκοῦν εἰ ὄρθως δοκεῖ καὶ εὕρεσις<sup>3</sup> κανόνος<sup>4</sup> τινός, οἷον ἐπὶ βαρῶν τὸν ζυγὸν εὕρομεν, οἷον ἐπὶ εὐθέων καὶ στρεβλῶν τὴν στάθμην.<sup>5</sup>— τοῦτ' ἐστιν ἀρχὴ φιλοσοφίας; πάντα καλῶς ἔχει τὰ δοκοῦντα ἄπασι;— καὶ πῶς δυνατὸν τὰ μαχόμενα καλῶς ἔχειν; οὐκοῦν οὐ πάντα, ἀλλὰ τὰ ἡμῖν δοκοῦντα.

Τί μᾶλλον ἢ τὰ Σύροις, τί μᾶλλον ἢ τὰ Αἰγαίουπτίοις, τί μᾶλλον ἢ τὰ ἔμοὶ φαινόμενα ἢ τὰ τῷ δεῖνι;— οὐδὲν μᾶλλον.— οὐκ ἄρα ἀρκεῖ τὸ δοκοῦν ἐκάστω πρὸς τὸ εἶναι· οὐδὲ γάρ ἐπὶ βαρῶν ἢ μέτρων ψιλῇ τῇ ἐμφάσει ὀρκούμεθα, ἀλλὰ κανόνα τινὰ ἐφ' ἐκάστου εὕρομεν.

‘Ενταῦθ’ οὖν οὐδεὶς κανῶν ἀνωτέρω τοῦ δοκεῖν; καὶ πῶς οἶόν τε ἀτέκμαρτα<sup>6</sup> εἶναι καὶ ἀνεύρετα τὰ ἀναγκαιότατα ἐν ἀνθρώποις;— ἐστιν οὖν.— καὶ διὰ τί οὐ ζητοῦμεν αὐτὸν καὶ ἀνευρίσκομεν καὶ ἀνευρόντες λοιπὸν ἀπαραβάτως χρώμεθα δίχα αὐτοῦ μηδὲ τὸν

<sup>1</sup> criterion; tribunal <sup>2</sup> search, inquiry <sup>3</sup> finding, invention <sup>4</sup> rod, handle <sup>5</sup> carpenter's line <sup>6</sup> not clearly marked; boundless

δάκτυλον ἐκτείνοντες;

Τοῦτο γάρ, οἶμαι, ἐστὶν ὁ εὐρεθὲν ἀπαλλάσσει μανίας<sup>7</sup> τὸν μόνῳ τῷ δοκεῖν μέτρῳ πάντων χρωμένους, ἵνα λοιπὸν ἀπό τινων γνωρίμων καὶ διευκρινημένων ὄρμώμενοι χρώμεθα ἐπὶ τῶν ἐπὶ μέρους διηρθρωμέναις ταῖς προλήγψεσι.

Τίς ὑποπέπτωκεν οὐσία περὶ ἣς ζητοῦμεν;— ἡδονή.— ὕπαγε αὐτὴν τῷ κανόνι, βάλε εἰς τὸν ζυγόν. τὸ ἀγαθὸν δεῖ εἶναι τοιοῦτον, ἐφ' ὃ θαρρεῖν ἄξιον καὶ ὡς πεποιθέναι;— δεῖ.— ἀβεβαίως οὖν τινι θαρρεῖν ἄξιον;— οὐ.— μή τι οὖν βέβαιον ἡ ἡδονή;— οὐ.— ἀρον οὖν καὶ βάλε ἔξω ἐκ τοῦ ζυγοῦ καὶ ἀπέλασον τῆς χώρας τῶν ἀγαθῶν μακράν.

Εἰ δ' οὐκ ὀξυβλεπτεῖς καὶ ἐν σοι ζυγὸν οὐκ ἀρκεῖ, φέρε ἄλλο. ἐπὶ τῷ ἀγαθῷ ἄξιον ἐπαίρεσθαι;— ναί.— ἐφ' ἡδονῇ οὖν παρούσῃ ἄξιον ἐπαίρεσθαι; βλέπε μὴ εἴπῃς ὅτι ἄξιον· εἰ δὲ μή, οὐκέτι σε οὐδὲ τοῦ ζυγοῦ ἄξιον ἡγήσομαι.

Οὕτως κρίνεται τὰ πράγματα καὶ ἵσταται τῶν κανόνων ἡτοιμασμένων·

Καὶ τὸ φιλοσοφεῖν τοῦτό ἐστιν, ἐπισκέπτεσθαι καὶ βεβαιοῦν τὸν κανόνας, τὸ δὲ ἡδὸνή χρῆσθαι τοῖς ἐγνωσμένοις τοῦτο τοῦ καλοῦ καὶ ἀγαθοῦ ἔργον ἐστίν.

## 2.12

Περὶ τοῦ διαλέγεσθαι.

Ἄλλον δεῖ μαθόντα εἰδέναι χρῆσθαι λόγω, ἡκρίβωται ὑπὸ τῶν ἡμετέρων. περὶ δὲ τὴν χρῆσιν αὐτῶν τὴν προσήκουσαν τελέως ἀγύμναστοί ἐσμεν.

Δὸς γοῦν ὁ θέλεις ἡμῶν ἴδιωτην τιὰ τὸν προσδιαλεγόμενον· καὶ οὐχ εὐρίσκει χρήσασθαι αὐτῷ, ἀλλὰ μικρὰ κινήσας τὸν ἄνθρωπον, ἀν παρὰ σκέλος<sup>8</sup> ἀπαντᾶ ἐκεῖνος, οὐκέτι δύναται μεταχειρίσασθαι,

<sup>7</sup> madness, passion <sup>8</sup> leg

ἀλλ’ ἢ λοιδορεῖ λοιπὸν ἢ καταγελᾶ καὶ λέγει ἵδιώτης ἐστύ· οὐκ ἔστιν αὐτῷ χρήσασθαι.

Ο δ’ ὀδηγός, ὅταν λάβῃ τινὰ πλανώμενον, ἥγαγεν ἐπὶ τὴν ὁδὸν τὴν δέουσαν, οὐχὶ καταγελάσας ἢ λοιδορησάμενος ἀπῆλθεν.

Καὶ σὺ δεῖξον αὐτῷ τὴν ἀλήθειαν καὶ ὅψει ὅτι ἀκολουθεῖ. μέχρι δ’ ἀν οὐ μὴ δεικνύης, μὴ ἐκείνου καταγέλα, ἀλλὰ μᾶλλον αἰσθάνου τῆς ἀδυναμίας τῆς αὐτοῦ.

Πῶς οὖν ἐποίει Σωκράτης; αὐτὸν ἡνάγκαζεν τὸν προσδιαλεγόμενον αὐτῷ μαρτυρεῖν, ἀλλού δ’ οὐδενὸς ἐδεῖτο μάρτυρος. τοιγαροῦν ἔξῆν αὐτῷ λέγειν ὅτι τοὺς μὲν ἄλλους ἐῶ χαίρειν, ἀεὶ δὲ τῷ ἀντιλέγοντι ἀρκοῦμαι μάρτυρι· καὶ τοὺς μὲν ἄλλους οὐκ ἐπιψηφίζω, τὸν δὲ προσδιαλεγόμενον μόνον.

Οὕτω γάρ ἐναργῆ ἐτίθει τὰ ἀπὸ τῶν ἐννοιῶν, ὥστε πάνθ’ ὄντωναοῦν συναισθανόμενον τῆς μάχης ἀναχωρεῖν ἀπ’ αὐτῆς.

Ἄρα γε ὁ φθονῶν χαίρει;—οὐδαμῶς, ἀλλὰ μᾶλλον λυπεῖται. ἀπὸ τοῦ ἐναντίου ἐκίνησε τὸν πλησίον. τί δ’; ἐπὶ κακοῖς δοκεῖ σοι εἶναι λύπη ὁ φθόνος; καὶ τί ὁ φθόνος ἐστὶν κακῶν;

Οὐκοῦν ἐκεῖνον ἐποίησεν εἰπεῖν ὅτι λύπη ἐστὶν ἐπ’ ἀγαθοῖς ὁ φθόνος. τί δέ; φθονοίη ἀν τις τοῖς οὐδὲν πρὸς αὐτόν;—οὐδαμῶς. καὶ οὕτως ἐκπεπληρωκάς τὴν ἐννοιαν καὶ διηρθρωκάς ἀπηλλάσσετο, οὐ λέγων ὅτι ὄρισαί μοι τὸν φθόνον, ἐίτα ὄρισαμένου κακῶς ὡρίσω· οὐ γὰρ ἀντακολουθεῖ τῷ κεφαλαιώδει τὸ ὄρικόν.

Πήματα τεχνικὰ καὶ διὰ τοῦτο τοῖς ἵδιώταις φορτικὰ<sup>9</sup> καὶ δυσπαρακολούθητα, ὥν ἡμεῖς ἀποστῆναι οὐ δυνάμεθα.

Ἐξ ὧν δ’ αὐτὸς ὁ ἵδιώτης ἐπακολουθῶν ταῖς αὐτοῦ φαντασίαις παραχωρῆσαι δύναιτ’ ἀν τι ἢ ἀθετῆσαι,<sup>10</sup> οὐδαμῶς διὰ τούτων αὐτὸν κινῆσαι δυνάμεθα.

<sup>9</sup> for carrying; burdensome    <sup>10</sup> renege, cancel

Καὶ λοιπὸν εἰκότως συναισθανόμενοι ταύτης ἡμῶν τῆς ἀδυναμίας ἀπεχόμεθα τοῦ πράγματος, ὅσοις γ' ἔστι τι εὐλαβείας.

Οἱ δὲ πολλοὶ καὶ εἰκαῖοι συγκαθέντες εἰς τι τοιοῦτον φύρονται<sup>11</sup> καὶ φύρουσι καὶ τὰ τελευταῖα λοιδορήσαντες καὶ λοιδορηθέντες ἀπέρχονται.

Τὸ πρῶτον δὲ τοῦτο καὶ μάλιστα ἴδιον Σωκράτους μηδέποτε παροξυνθῆναι ἐν λόγῳ, μηδέποτε λοιδορον προενέγκασθαι μηδέν, μηδέποθ' ὑβριστικόν,<sup>12</sup> ἀλλὰ τῶν λοιδορούντων ἀνέχεσθαι καὶ παύειν μάχην.

Εἰ θέλετε γνῶναι, πόσην ἐν τούτῳ δύναμιν εἶχεν, ἀνάγνωτε τὸ Ξενοφῶντος Συμπόσιον καὶ ὅψεσθε πόσας μάχας διαλέλυκεν.

Διὰ τοῦτο εἰκότως καὶ παρὰ τοῖς ποιηταῖς ἐν μεγίστῳ ἐπαίνῳ λέλεκται τὸ αἰψύα τε καὶ μέγα νεῦκος ἐπισταμένως κατέπαυσεν.

Τί οὖν; οὐ λίαν ἔστι οὐν ἀσφαλὲς τὸ πρᾶγμα καὶ μάλιστα ἐν Ψώμῃ. τὸν γὰρ ποιοῦντα αὐτὸ οὐκ ἐν γωνίᾳ δηλονότι δεήσει ποιεῖν, ἀλλὰ προσελθόντα ὑπατικῷ τινι, ἀν οὔτως τύχῃ, πλουσίῳ πυθέσθαι αὐτοῦ ἔχεις μοι εἰπεῖν, ὁ οὗτος, ὁ τινι τοὺς ἵππους τοὺς σεαυτοῦ παρέδωκας; ἔγωγε. ἀρα τῷ τυχόντι καὶ ἀπείρῳ ἵππικῆς; οὐδαμῶς. τί δ'; ὁ τινι τὸ χρυσίον ἢ τὸ ἀργύριον ἢ τὴν ἐσθῆτα; οὐδὲ ταῦτα τῷ τυχόντι.

Τὸ σῶμα δὲ τὸ σαυτοῦ ἥδη τινὶ ἔσκεψαι ἐπιτρέψαι εἰς ἐπιμέλειαν αὐτοῦ; πῶς γὰρ οὕ; ἐμπείρῳ δηλονότι καὶ τούτῳ ἀλειπτικῆς ἢ ιατρικῆς;<sup>13</sup> πάνυ μὲν οὖν.

Πότερον ταῦτά σοι τὰ κράτιστά ἔστω ἢ καὶ ἄλλο τι ἐκτήσω πάντων ἄμεινον; ποῖον καὶ λέγεις; τὸ αὐτοῖς νὴ Δία τούτοις χρώμενον καὶ δοκιμάζον ἔκαστον καὶ βουλευόμενον.

Ἄρα γε τὴν ψυχὴν λέγεις; ὁρθῶς ὑπέλαβες· ταύτην γάρ τοι καὶ λέγω. πολὺ νὴ Δία τῶν ἄλλων τοῦτο ἄμεινον δοκῶ μοι κεκτῆσθαι.

<sup>11</sup> moisten, stain    <sup>12</sup> wanton    <sup>13</sup> medicine, medical skill

they make an unsuitable application of them, get into disputes. Since if, in addition to having the principles themselves, they really possessed also the faculty of making suitable application of the same, what could keep them from being perfect? But now, since you think that you can also apply your preconceptions suitably to the individual cases, tell me, whence do you get this gift?— It is because I think so.— But on this precise point someone else does not think so, and yet he too fancies that he is applying the principles properly, does he not?— He does so fancy.— Can both of you, then, be making suitable applications of your preconceptions in the matters upon which your opinions are at variance?— We cannot.— Can you, then, show us anything higher than your own opinion which will make it possible for us to apply our preconceptions better? And does the madman do anything else but that which seems to him to be good? Is this criterion, then, sufficient in his case also?— It is not.— Go, therefore, to something higher than your own opinion, and tell us what that is.

Behold the beginning of philosophy!— a recognition of the conflict between the opinions of men, and a search for the origin of that conflict, and a condemnation of mere opinion, coupled with scepticism regarding it, and a kind of investigation to determine whether the opinion is rightly held, together with the invention of a kind of standard of judgement, as we have invented the balance for the determination of weights, or the carpenter's rule for the determination of things straight and crooked.— Is this the beginning of philosophy? Is everything right that every man thinks? Nay, how is it possible for conflicting opinions to be right? Consequently, not all opinions are right.— But are our opinions right? Why ours, rather than those of the Syrians; why ours, rather than those of the Egyptians; why ours, rather than my own, or those of so-and- so?— There is no reason why.— Therefore, the opinion which each man holds is not a sufficient criterion for determining the truth; for also in the case of weights and measures we are not satisfied with the mere appearance, but we have invented a certain standard to test each. In the present case, then, is there no standard higher than opinion? And yet how can it possibly be that matters of the utmost consequence among men should be undeterminable and undiscoverable.— Therefore, there is some standard.— Then why do we not look for it and find it, and when we have found it thenceforth use it unswervingly, not so much as stretching out our finger without it? For this is something, I think, the discovery of which frees from madness those who use only opinion as the measure of all things, so that thenceforward, starting with certain principles that are known and clearly discriminated, we may use in the judgement of specific cases an organically articulated system of preconceived ideas.

What subject has arisen that we wish to investigate?— Pleasure. —Subject

it to the standard, put it into the balance. Should the good be the sort of thing that we can properly have confidence and trust in?— It should.— Can we properly have confidence, then, in something that is insecure?— No.— Pleasure contains no element of security, does it?— No.— Away with it, then, and throw it out of the balance, and drive it far away from the region of things good. But if you are not endowed with keen eyesight and if one balance is not enough for you, bring another. Can one properly feel elated over the good?— Yes.— Can one properly feel elated, then, over the moment's pleasure? See that you do not say that it is proper; if you do, I shall no longer regard you as a proper person even to have a balance!

And so are matters judged and weighed, if we have the standards ready with which to test them; and the task of philosophy is this— to examine and to establish the standards; but to go ahead and use them after they have become known is the task of the good and excellent man.

## 2.12

Upon the art of argumentation What a man ought to learn before he will know how to conduct an argument has been precisely defined by the philosophers of our school; but as to the proper use of what we have learned we are still utterly inexperienced. At all events, give to anyone of us you please some layman with whom to carry on an argument; he will find no way of dealing with him, but after moving the man a little, in case the latter thwarts him, our man gives up trying to handle him, and thereafter either reviles him, or laughs him to scorn, and remarks, "He is a mere layman; it is impossible to do anything with him." But the real guide, whenever he finds a person going astray, leads him back to the right road, instead of leaving him with a scornful laugh or an insult. So also do you show him the truth and you will see that he follows. But so long as you do not show him the truth, do not laugh him to scorn, but rather recognize your own incapacity.

How did Socrates act? He used to force the man who was arguing with him to be his witness, and never needed any other witness. That is why he could say, "I can dispense with all the others, and am always satisfied to have my fellow-disputant for a witness; and the votes of the rest I do not take, but only that of my fellow-disputant." For he used to make so clear the consequences which followed from the concepts, that absolutely everyone realized the contradiction involved and gave up the battle. "And so does the man who feels envy rejoice in it?"—"Not at all; but he experiences pain rather than joy." (By the contradiction in terms he has moved the other party to the argument.) "Very well, does envy seem to you to be feeling of pain at evils? And yet what envy is there of evils?" (Consequently, he has made his opponent say that envy is a feeling of pain at good things.) "Very well, would

a man feel envy about matters that did not concern him in the least?"—"Not at all." And so he filled out and articulated the concept, and after that went his way; he did not start in by saying, "Define envy for me," and then, when the other had defined it, remark, "That is a bad definition you have made, for the definition term does not fit the subject defined." Those are technical terms, and for that reason wearisome to the layman and hard for him to follow, and yet we are unable to dispense with them. But as to terms which the layman could himself follow, and so, by the assistance of his own external impressions, be able to accept or reject some proposition—we are absolutely unable to move him by their use. The result is that, recognizing this incapacity of ours, we naturally refrain from attempting the matter, those of us, I mean, who are at all cautious. But the rash multitude of men, when once they have let themselves in for something of this sort, get confused themselves and confuse others, and finally, after reviling their opponents and being themselves reviled, they walk away.

Now this was the first and most characteristic thing about Socrates, that he never got wrought up during an argument, never used any term of abuse or insolence, but endured the abuse of others, and put an end to strife. If you wish to know how great was the faculty he had in this field, read the Symposium of Xenophon, and you will see how many cases of strife he settled. Therefore, and with good reason, among the poets also very high praise has been accorded to the following sentiment:

"Soon doth he shrewdly make an end of a quarrel though weighty." Well, what then? Nowadays this activity is not a very safe one, and especially so in Rome. For the man who engages in it will clearly be under obligation not to do it in a corner, but he must go up to some rich person of consular rank, if it so chance, and ask him, "You there, can you tell to whose care you have entrusted your horses?" "I can, indeed," answers the man. "Is it, then, some chance comer, a man who knows nothing about the care of horses?" "Not at all." "And what then? Can you tell me to whom you have entrusted your gold, or your silver, or your clothing?" "I have not entrusted these, either, to a chance comer," "And have you ever thought about entrusting your body to someone to look after it?" "Why, certainly." "And, of course, he too is a man of special skill in the art of physical training, or medicine, is he not?" "Yes, indeed." "Are these your most valuable possessions, or have you something else that is better than all of them?" "Just what do you mean?" "That, by Zeus, which utilizes these other things, and puts each of them to the test, and exercises deliberation?" "Ah so, you are talking about my soul, are you?" "You have understood me aright, for it is precisely this that I am talking about." "By Zeus, I regard this as far and



## vocabulary

ἀγνοέω	be ignorant of ~gnostic	δόκιμος	trustworthy; excellent
ἀγωγός	leading, attraction, eliciting	δύστηνος	unhappy, miserable
ἀγωνία	contest; agony	ἐγγύη	pledge, undertaking
ἄδω	sing	εἰκῇ	haphazardly; in vain
ἄειδω	sing	εἰκός	likely
ἀηδής	unpleasant	ἐκκρούω	knock out
αἴνυμαι	grab, take away ~etiology	ἐμπειρος	experienced
αῖσα -εως	share, fate; properly, duly	ἐμπίπτω	fall into; attack ~petal
~etiology		ἐμποδίζω	fetter, hinder
ἀλαζονεύομαι	brag falsely	ἐνδείκνυμι (ū)	address, consider
ἀλλότριος	someone else's; alien	ἐνταῦθα	there, here
~alien		ἔξειμι	go forth; is possible ~ion
ἀμάρτημα -τος (n, 3)	failure, fault	ἔξηγομαι	lead forth; set out, describe ~hegemony
ἀμελέω	disregard; (impers.) of course	ἔξῆς	in turn
ἀναγιγνώσκω	recognize, read, understand, persuade	ἴσικτως	like; fairly
ἀναγκαῖος	coerced, coercing, slavery	ἔπαινος (noun)	praise
ἀνάγνωσμα -τος (n, 3)	a reading	ἔπακονώ	hear, listen to ~acoustic
ἀνδράποδον -ς	slave ~androgynous	ἐπιδείκνυμι (ū)	display, exhibit
ἀνιαρός (αα)	troublesome, tiresome	ἐπιδημέω	inhabit; visit
ἄπειρος	untested; infinite	ἐπιμελέομαι	take care of, oversee
ἀποδείκνυμι (ū)	show, point out; appoint; (mid) declare	ἐπιμένω	wait, stay ~remain
ἀποδέχομαι	accept ~doctrine	ἐπιστήμη	skill, knowledge
ἀρέσκω	please, satisfy; make amends	ἐπιστρέφω	turn towards ~atrophy
ἀσφάλεια	safeguard	εὐδοκιμέω	be esteemed
ἀτερπής	joyless, unpleasant	εὔκαιρος	convenient; wealthy
~terpsichorean		ἡδύς	sweet, pleasant ~hedonism
ἄτεχνος	unskilled	ἡπαρ -τος (n)	liver ~hepatic
ἀφαιρέω	take away ~heresy	θαρρέω	be of good heart
βαδίζω	walk, proceed	θαρσαλέος	bold, over-bold
βέλτιστος	best, noblest	θαρσέω	be of good heart
βιώω	live; (mp) make a living	θάρσος	boldness, over-boldness
~biology		θέατρον (α)	theater
γωνία	corner, angle	ἰατρός (α)	physician
δεσμωτήριον	prison	ἰδιώτης -ου (m, 1)	private; a layman
διαλέγω	go through, debate ~legion	ἴζω	to seat ~sit
διδασκαλία	teaching	κιθαρίζω	play the harp
δίχα	in two, in two ways	κιθαρῳδός	singer with cithara
		κόνδυλος	knuckle
		κόπος	beating; toil, fatigue
		κράτιστος	best
		λίαν	very

μάθημα -τος (n, 3) lesson, knowledge	προτείνω hold out, offer
μάθησις -τος (f) learning	πάποτε never
μελετάω pursue, attend to, exercise	σοφός skilled, clever, wise
μέλος -ους (n, 3) limb; melody	στενάζω sigh, groan
μεταβάλλω alter, transform	συνετός smart; intelligible
μεταπίττω fall differently, undergo a change	σχολή rest, leisure
μετοκλάζω squat, shifting weight back and forth	τέκτων (f) skilled worker
μέτρον measure ~metric	~technician
μηδέποτε never	τέχνη craft, art, plan, contrivance
μουσική art, music	~technology
νόμιμος customary, legal, natural	τεχνίτης -ου (ι, m, 1) craftsman
όδοις -ντος (m) tooth	τρέμω tremble in fear ~tremble
οἰκαγός wail	τρόμος trembling in fear ~tremble
όρέγω hold out, offer, thrust ~reach	τύπτω beat, smite ~stupid
οὐδαμῶς in no way	τύραννος tyrant
οὐδέποτε never	ὕπατος highest, supreme
παρακολουθέω dog, follow, trace	ὑπόδημα -τος (n, 3) sandals
παρατυγχάνω happen to be present	ὑπολαμβάνω take under one's support, seize; speak up; imagine
πειρατής -οῦ (α, m, 1) pirate	~epilepsy
πενθέω grieve ~Nepenthe	φαντάζω make visible; imagine
περιοράω look around; watch; permit	φιλοσοφέω philosophize, study
περιποιέω preserve; obtain	φιλόσοφος wisdom-loving
πλέκω braid ~complex	φύσις -εως (f) nature (of a thing)
πότε when?	~physics
πότερος which, whichever of two	φύω produce, beget; clasp ~physics
ποῦ where?	χρήσιμος useful
πρόθεσις -εως (f) making public; purpose; preposition	χρῶμα -τος (n, 3) color
πρόσειμι approach, draw near; add ~ion	ψεῦδος -ους (n, 3) a lie ~pseudo- φόρος noise
	ώνεομαι buy
	ώσαύτως in the same way
	ώχριάω be pale

Ἐχεις οὖν εἰπέν, ὅτῳ τρόπῳ τῆς ψυχῆς ἐπιμεμέλησαι; οὐ γάρ εἰκῇ χῶς ἔτυχεν εἰκός σε οὕτως σοφὸν ὄντα καὶ ἐν τῇ πόλει δόκυμον<sup>1</sup> τὸ κράτιστον τῶν σεαυτοῦ περιορᾶν ἀμελούμενον καὶ ἀπολλύμενον.

Οὐδαμῶς. ἀλλ’ αὐτὸς ἐπιμεμέλησαι αὐτοῦ; πότερον μαθὼν παρά του ἦ εὑρὼν αὐτός; ὥδε λοιπὸν ὁ κύνδυνος, μὴ πρῶτον μὲν εἴπη τί δέ σοι μέλει, βέλτιστε; κύριός μου εἶ; εἰτ’ ἀν ἐπιμεύης πράγματα παρέχων, διαράμενος κονδύλους<sup>2</sup> σοι δῷ.

Τούτου τοῦ πράγματος ἡμην ποτὲ ζηλωτὴς καὶ αὐτός, πρὸν εἰς ταῦτα ἐμπεσεῖν.

### 2.13

Περὶ τοῦ ἀγωνιᾶν.

“Οταν ἀγωνιῶντα ἵδω ἄνθρωπον, λέγω· οὗτος τί ποτε θέλει; εἰ μὴ τῶν οὐκ ἐφ’ αὐτῷ τι ἥθελεν, πῶς ἀν ἔτι ἡγωνία;

Διὰ τοῦτο καὶ ὁ κιθαρῳδὸς μόνος μὲν ἀδων οὐκ ἀγωνιᾶ, εἰς θέατρον<sup>3</sup> δ’ εἰσερχόμενος, καν λίαν εὐφωνος ἦ καὶ καλῶς κιθαρίζῃ· οὐ γάρ ἀσαι μόνον θέλει καλῶς, ἀλλὰ καὶ εὐδοκυμῆσαι, τοῦτο δ’ οὐκέτι ἔστιν ἐπ’ αὐτῷ.

Λοιπὸν οὖ μὲν ἡ ἐπιστήμη αὐτῷ πρόσεστιν, ἐκεῖ τὸ θάρσος· φέρε ὅν θέλεις ἴδιώτην καὶ οὐκ ἐπιστρέφεται· ὅπου δ’ οὐκ οἰδεν οὐδὲ μεμελέτηκεν, ἐκεῖ ἀγωνιᾶ.

Τί δ’ ἔστι τοῦτο; οὐκ οἰδεν, τί ἔστιν ὅχλος οὐδὲ τί ὅχλου ἔπαινος· ἀλλὰ τὴν νήτην μὲν τύπτειν καὶ τὴν ὑπάτην, ἔπαινος δ’ ὁ παρὰ τῶν πολλῶν τί ἔστι καὶ τίνα δύναμιν ἔχει ἐν βίῳ οὕτε οἰδεν οὕτε μεμελέτηκεν αὐτό.

Ἀνάγκη λοιπὸν τρέμειν καὶ ὠχριᾶν. κιθαρῳδὸν μὲν οὖν οὐ δύναμαι εἰπεῖν μὴ εἶναι, ὅταν ἵδω τινὰ φοβούμενον, ἄλλο δέ τι δύναμαι εἰπεῖν καὶ οὐδὲ ἔν, ἀλλὰ πολλά.

<sup>1</sup> trustworthy; excellent    <sup>2</sup> knuckle    <sup>3</sup> theater

Καὶ πρῶτον πάντων ξένον αὐτὸν καλῶ καὶ λέγω· οὗτος ὁ ἄνθρωπος οὐκ οἶδεν ποῦ τῆς γῆς ἐστιν, ἀλλ᾽ ἐκ τοσούτου χρόνου ἐπιδημῶν ἀγνοεῖ τὸν νόμους τῆς πόλεως καὶ τὰ ἔθη καὶ τί ἔξεστι καὶ τί οὐκ ἔξεστιν. ἀλλ᾽ οὐδὲ νομικόν τινα παρέλαβεν πώποτε τὸν ἐροῦντα αὐτῷ καὶ ἔξηγησόμενον τὰ νόμιμα.

Ἄλλα διαθήκην μὲν οὐ γράφει μὴ εἰδὼς πῶς δεῖ γράφειν ἢ παραλαβὼν τὸν εἰδότα οὐδὲ ἐγγύην ἀλλως σφραγίζεται ἢ ἀσφάλειαν γράφει, ὅρεξι δὲ χρῆται δίχα νομικοῦ καὶ ἐκκλίσει καὶ ὄρμῃ καὶ ἐπιβολῇ καὶ προθέσει.

Πῶς δίχα νομικοῦ; οὐκ οἶδεν ὅτι θέλει τὰ μὴ διδόμενα καὶ οὐ θέλει τὰ ἀναγκαῖα καὶ οὐκ οἶδεν οὕτε τὰ ἴδια οὕτε τὰ ἀλλότρια. εἰ δέ γ' οὐδει, οὐδέποτ' ἀν ἐνεποδίζετο, οὐδέποτ' ἐκωλύετο, οὐκ ἀν ἡγωνία.

Πῶς γὰρ οὐ; φοβεῖται τις οὖν ὑπὲρ τῶν μὴ κακῶν;— οὐ.— τί δ'; ὑπὲρ τῶν κακῶν μέν, ἐπ' αὐτῷ δ' ὄντων ὥστε μὴ συμβῆναι;— οὐδαμῶς.— εἰ οὖν τὰ μὲν ἀπροαίρετα οὕτη ἀγαθὰ οὕτε κακά, τὰ προαιρετικὰ δὲ πάντα ἐφ' ἡμῖν καὶ οὕτη ἀφελέσθαι τις ἡμῶν αὐτὰ δύναται οὕτε περιποιῆσαι ἀ οὐ θέλομεν αὐτῶν, ποῦ ἔτι τόπος ἀγωνίας;<sup>4</sup>

Ἄλλα περὶ τοῦ σωματίου ἀγωνιῶμεν, ὑπὲρ τοῦ κτησιδίου, περὶ τοῦ τί δόξει τῷ Καίσαρι, περὶ τῶν ἔσω δ' οὐδενός. μὴ τι περὶ τοῦ μὴ φεῦδος ὑπολαβεῖν;— οὐ· ἐπ' ἐμοὶ γάρ ἐστιν.— μὴ τι τοῦ ὄρμῆσαι παρὰ φύσιν;— οὐδὲ περὶ τούτου.—

"Οταν οὖν ἴδῃς τινὰ ὡχριῶντα, ὡς ὁ ἰατρὸς ἀπὸ τοῦ χρώματος<sup>5</sup> λέγει τούτου ὁ σπλὴν πέπονθε, τούτου δὲ τὸ ἥπαρ,<sup>6</sup> οὕτως καὶ σὺ λέγε τούτου ὅρεξις καὶ ἐκκλισις πέπονθεν, οὐκ εὐοδεῖ, φλεγμαίνει.

Χρῶμα γὰρ οὐ μεταβάλλει οὐδὲν ἀλλο οὐδὲ τρόμον ποιεῖ οὐδὲ ψόφον τῶν ὁδόντων οὐδὲ μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἔζει.

Διὰ τοῦτο Ζήνων μὲν Ἀντιγόνῳ μέλλων ἐντυγχάνειν οὐκ ἡγωνία· ἀ γὰρ οὗτος ἐθαύμαζεν, τούτων οὐδενὸς εἶχεν ἐκεῖνος ἔξουσίαν, ὃν δ' εἶχεν ἐκεῖνος οὐκ ἐπεστρέφετο οὗτος·

<sup>4</sup> contest; agony    <sup>5</sup> color    <sup>6</sup> liver

Ἀντίγονος δὲ Ζήνωνι μέλλων ἐντυγχάνειν ἡγωνία, καὶ εἰκότως· ἥθελε γὰρ ἀρέσκειν αὐτῷ, τοῦτο δ' ἔξω ἔκειτο· οὗτος δ' ἐκείνω οὐκ ἥθελεν, οὐδὲ γὰρ ἄλλος τις τεχνίτης τῷ ἀτέχνῳ.<sup>7</sup>

Ἐγώ σοι ἀρέσαι θέλω; ἀντὶ τίνος; οἶδας γὰρ τὰ μέτρα, καθ' ἀ κρίνεται ἄνθρωπος ὑπ' ἀνθρώπου; μεμέλετηκέ σοι γνῶναι, τί ἐστιν ἀγαθὸς ἄνθρωπος καὶ τί κακὸς καὶ πῶς ἔκατερον γίγνεται; διὰ τί οὖν σὺ αὐτὸς ἀγαθὸς οὐκ εἶ;— πῶς, φησίν, οὐκ εἰμί;— ὅτι οὐδεὶς ἀγαθὸς πειθεῖ οὐδὲ στενάζει,<sup>8</sup> οὐδεὶς οἰμώζει, οὐδεὶς ὡχριᾶ καὶ τρέμει οὐδὲ λέγει πῶς μ' ἀποδέξεται, πῶς μου ἀκούσει;

Ἀνδράποδον, ὡς ἀν αὐτῷ δοκῆ. τί οὖν σοὶ μέλει περὶ τῶν ἀλλοτρίων; νῦν οὐκ ἐκείνου ἀμάρτημά ἔστι τὸ κακῶς ἀποδέξασθαι τὰ παρὰ σοῦ;— πῶς γὰρ οῦ;— δύναται δ' ἄλλοι μὲν εἶναι ἀμάρτημα, ἄλλοι δὲ κακόν;— οῦ.— τί οὖν ἀγωνιᾶς ὑπὲρ τῶν ἀλλοτρίων;— ναί· ἀλλ' ἀγωνιῶ, πῶς ἐγὼ αὐτῷ λαλήσω.— εἰτ' οὐκ ἔξεστι γὰρ ὡς θέλεις αὐτῷ λαλῆσαι;— ἀλλὰ δέδοικα μὴ ἐκκρουσθῆς;— οὐδαμῶς.— τί τὸ αἴτιον; οὐχ ὅτι μεμελέτηκας γράφειν;— πῶς γὰρ οῦ;— τί δ'; ἀναγιγνώσκειν μέλλων οὐχ ὡσαύτως ἀν εἰχεις;— ὡσαύτως.— τί τὸ αἴτιον; ὅτι πᾶσα τέχνη ἴσχυρόν τι ἔχει καὶ θαρραλέον<sup>9</sup> ἐν τοῖς έαυτῆς.

Λαλεῖν οὖν οὐ μεμελέτηκας; καὶ τί ἄλλο ἐμελέτας ἐν τῇ σχολῇ;— συλλογισμοὺς καὶ μεταπίπτοντας.— ἐπὶ τί; οὐχ ὥστε ἐμπείρως διαλέγεσθαι; τὸ δ' ἐμπείρως ἔστιν οὐχὶ εὐκαίρως<sup>10</sup> καὶ ἀσφαλῶς καὶ συνετῶς, ἔτι δ' ἀπταίστως καὶ ἀπαραποδίστως, ἐπὶ πᾶσι δὲ τούτοις τεθαρρηκότως;— ναί.— ἵππεὺς οὖν ὃν εἰς πεδίον ἐληλυθὼς πρὸς πεζὸν ἀγωνιᾶς, ὅπου σὸν μεμελέτηκας, ἐκένως δ' ἀμελέτητός ἔστιν;— ναί· ἀλλὰ ἔξουσίαν ἔχει ἀποκτεῖναι με.— λέγε οὖν τὰ ἀληθῆ, δύστηνε, καὶ μὴ ἀλαζονεύον μηδὲ φιλόσοφος εἶναι ἀξίου μηδὲ ἀγνόει σου τοὺς κυρίους, ἀλλὰ μέχρις ἀν ἔχης ταύτην τὴν λαβὴν τὴν ἀπὸ τοῦ σώματος, ἀκολούθει παντὶ τῷ ἴσχυροτέρῳ.

Λέγειν δὲ Σωκράτης ἐμελέτα ὁ πρὸς τοὺς τυράννους οὕτως

<sup>7</sup> unskilled      <sup>8</sup> sigh, groan      <sup>9</sup> bold, over-bold      <sup>10</sup> convenient; wealthy

διαλεγόμενος, ὁ πρὸς τοὺς δικαστάς, ὁ ἐν τῷ δεσμωτηρίῳ.<sup>11</sup> λέγειν Διογένης μεμελετήκει ὁ πρὸς Ἀλέξανδρον οὕτως λαλῶν, ὁ πρὸς Φίλιππον, ὁ πρὸς τοὺς πειρατάς,<sup>12</sup> ὁ πρὸς τὸν ὡνησάμενον αὐτόν (25, 26) ἐκείνοις, οἷς μεμέλετηκεν, τοῖς θαρροῦσι· σὺ δ' ἐπὶ τὰ σαυτοῦ βάδιζε καὶ ἐκείνων ἀποστῆς μηδέποτε· εἰς τὴν γωνίαν ἀπελθὼν κάθησο καὶ πλέκε συλλογισμοὺς καὶ ἄλλων πρότεινε·

Οὐκ ἔστι δ' ἐν σοὶ πόλεος ἡγεμὸν ἀνήρ.

## 2.14

Πρὸς Νάσωνα.

Εἰσελθόντος τινὸς τῶν Ἀρματικῶν μετὰ νίοῦ καὶ ἐπακούοντος ἐνὸς ἀναγνώσματος Οὗτος, ἔφη, ὁ τρόπος ἔστι τῆς διδασκαλίας καὶ ἀπεσιώπησεν.

Ἄξιοντος δ' ἐκείνου εὐρεῖν τὰ ἔξῆς Κόπον ἔχει, ἔφη, πᾶσα τέχνη τῷ ἰδιώτῃ καὶ ἀπείρῳ αὐτῆς, ὅταν παραδιδῶται.

Καὶ τὰ μὲν ἀπὸ τῶν τεχνῶν γινόμενα τήν τε χρείαν εὐθὺς ἐνδείκνυται πρὸς ὁ γέγονεν καὶ τὰ πλεῖστα αὐτῶν ἔχει τι καὶ ἀγωγὸν<sup>13</sup> καὶ ἐπίχαρι.

Καὶ γάρ σκυτεὺς πῶς μὲν μανθάνει τις παρεῖναι καὶ παρακολουθεῖν ἀτερπές,<sup>14</sup> τὸ δ' ὑπόδημα χρήσμον καὶ ἰδεῖν ἄλλως οὐκ ἀηδές.<sup>15</sup>

Καὶ τέκτονος ἡ μὲν μάθησις<sup>16</sup> ἀνιαρὰ μάλιστα τῷ ἰδιώτῃ παρατυγχάνοντι, τὸ δ' ἔργον ἐπιδείκνυσι τὴν χρείαν τῆς τέχνης.

Πολὺ δὲ μᾶλλον ἐπὶ μουσικῆς ὅψει αὐτό· ἀν γὰρ παρῆστι τῷ διδασκομένῳ, φανεῖται σοι πάντων ἀτερπέστατον τὸ μάθημα,<sup>17</sup> τὰ μέντοι ἀπὸ τῆς μουσικῆς ἡδέα καὶ ἐπιτερπῆ τοῖς ἰδιώταις ἀκούειν.

Καὶ ἐνταῦθα τὸ μὲν ἔργον τοῦ φιλοσοφοῦντος τοιοῦτόν τι φανταζόμεθα, ὅτι δεῖ τὴν αὐτοῦ βούλησιν συναρμόσαι τοῖς γινομένοις,

<sup>11</sup> prison <sup>12</sup> pirate <sup>13</sup> leading, attraction, eliciting <sup>14</sup> joyless, unpleasant <sup>15</sup> unpleasant <sup>16</sup> learning <sup>17</sup> lesson, knowledge

away the most valuable of all my possessions.”“Can you, then, tell in what way you have taken care of your soul? For it is not to be supposed that as wise a man as yourself and one so honoured in the city is recklessly and at random allowing the very best of his possessions to go to ruin through neglect.”“Certainly not.”“But have you yourself taken care of that possession? Did you learn how to take care of it from somebody else, or did you discover how yourself?”Then comes the danger that first he will say, “What is that to you, good sir? Are you my master?”and after that, if you persist in annoying him, that he will lift his fist and give you a blow. This was a pursuit that I too was very fond of once upon a time, before I fell to my present estate.

### 2.13

Of anxiety When I see a man in anxiety, I say to myself, What can it be that this fellow wants? For if he did not want something that was outside of his control, how could he still remain in anxiety? That is why the citharoede when singing all alone shows no anxiety, but does so when he enters the theatre, even though he has a very beautiful voice and plays the cithara admirably; for he does not wish merely to sing well, but also to win applause, and that is no longer under his control. Accordingly, where he has skill, there he shows confidence. Set before him any layman that you please, and the musician pays no attention to him; but in a matter of which he has no knowledge, and which he has never studied, there he is in anxiety. What is the meaning of this? Why, he simply does not know what a crowd is, or the applause of a crowd; to be sure, he has learned how to strike the lowest and the highest strings on the cithara, but what the praise of the multitude is, and what function it has in life, that he neither knows nor has studied. Hence he must needs tremble and turn pale.

Now then, I cannot say that the man is not a citharoede, when I see anyone in a state of fear, but I can say something else of him, and, indeed, not one thing only, but a number of things. And first of all, I call him a stranger and say: This man does not know where in the world he is, but though he has been living here so long a time, he is ignorant of the laws of the city and its customs, what he is allowed to do and what he is not allowed to do. Nay more, he has never even called in a lawyer to tell him and explain to him what are the usages conformable with law; yet he does not write a will without knowing how he ought to write it or else calling in an expert, nor does he just casually affix his seal to a bond or give a written guarantee; but without the services of a lawyer he exercises desire and aversion and choice and design and purpose. How do I mean “without the services of a lawyer”? Why, he does not know that he is wishing for things that are not vouchsafed him, and wishing to avoid the inevitable, and he does not know either what is his own or what is another’s. Did he but know, he would never feel hindered,

never constrained, would not be anxious. How could he? Is any man in fear about things that are not evil?— No.— What then? Is he in fear about things that are evil, indeed, but that are in his own power to prevent?— Not at all. —If, then, things indifferent are neither good nor bad, but all matters of moral purpose are under our control, and no man can either take them away from us, or bring upon us such of them as we do not wish, what room is there left for anxiety? Yet we are anxious about our wretched body, about our trifling estate, about what Caesar will think, but are anxious about none of the things that are within us. We are not anxious about not conceiving a false opinion, are we?— No, for that is under my control.— Or about making a choice contrary to nature?— No, not about this, either.— Then, whenever you see a man looking pale, just as the physician judging from the complexion says, "This man's spleen is affected, and this man's liver," so do you also say, "This man's desire and aversion are affected, he is not getting along well, he is feverish." For there is nothing else that changes a man's complexion, or makes him tremble, or his teeth to chatter, or to "Shift from knee to knee and rest on either foot." That is why Zeno was not anxious when he was about to meet Antigonus; for over none of the things that Zeno regarded highly did Antigonus have power, and what Antigonus did have power over Zeno cared nothing about. But Antigonus was anxious when he was about to meet Zeno, and very naturally so; for he wanted to please him, and that lay outside of his control; yet Zeno did not care about pleasing him, any more than any other artist cares about pleasing one who has no knowledge of his art.

Do I care to please you? What do I gain thereby? For do you know the standards according to which man is judged by man? Have you been concerned to know what a good man is, and what an evil man, and how each becomes what he is? Why, then, are you not a good man yourself?— How do you make out, he answers, that I am not a good man?— Why, because no good man grieves or groans, no good man laments, no good man turns pale and trembles, or asks, "How will he receive me? How will he listen to me?" You slave! He will receive you and listen to you as seems best to him. Why, then, are you concerned about things that are not your own? Now is it not his own fault if he gives a bad reception to what you have to say?— Of course.— Is it possible for one man to make the mistake and yet another suffer the harm?— No.— Why, then, are you anxious over what is not your own?— That is all very well, but I am anxious over how I shall speak to him.— What, are you not privileged to speak to him as you please?— Yes, but I am afraid that I shall be disconcerted. —You are not afraid of being disconcerted when you are about to write the name Dio, are you?— No, not at all.— What is the reason? Is it not that you have practised writing?— Yes, of course.— What then? If you were about to read something, would you not feel the same way about it?— Quite the same.— What is the reason? Why,

because every art has an element of strength and confidence inside its own field. Have you, then, not practised speaking? And what else did you practise in your school?—Syllogisms and arguments involving equivocal premisses.—To what end? Was it not to enable you to conduct an argument skilfully? And does not "skilfully" mean seasonably and securely and intelligently, and, more than that, without making mistakes and without embarrassment, and, in addition to all this, with confidence?—Surely.—Well then, if you are on horseback and have ridden out upon the plain against a man who is on foot, are you in anxiety, assuming that you are in practice and the other is not?—Yes, that is all very well, but Caesar has authority to put me to death.—Then tell the truth, wretch, and do not brag, nor claim to be a philosopher, nor fail to recognize your masters; but as long as you let them have this hold on you through your body, follow everyone that is stronger than you are. But Socrates used to practise speaking to some purpose—Socrates, who discoursed as he did to the Tyrants, to his judges, and in the prison. Diogenes had practised speaking—Diogenes, who talked to Alexander as he did, to Philip, to the pirates, to the man who had bought him ... [Leave such matters] to those who are seriously interested in them, to the brave; but do you walk away to your own concerns and never depart from them again; go into your corner and sit down, and spin syllogisms and propound them to others:

"In thee the State hath found no leader true." tag was found

#### 2.14

To Naso Once when a certain Roman citizen accompanied by his son had come in and was listening to one of his readings, Epictetus said: This is the style of my teaching, and then lapsed into silence. But when the other requested to know what came next, he replied: Instruction in the technique of any art is boring to the layman who has had no experience in it. Now the products of the arts show immediately their use towards the purpose for which they are made, and most of them possess also a certain attractiveness and charm. For example, to stand by and watch the process by which a shoemaker learns his trade is, indeed, not pleasant, yet the shoe is useful and not an unpleasant thing to look at either. And the process of education in the case of a carpenter is especially tiresome to the layman who happens to be watching, but the work which the carpenter does shows the use of his art. You will find the same much more true in the case of music; for if you are standing by when someone is taking a lesson, the process of instruction will strike you as the most unpleasant of all, yet the results of music are sweet and pleasing to the ear of the layman.

So also in our own case, we picture the work of the philosopher to be something like this: He should bring his own will into harmony with what

happens, so that neither anything

## vocabulary

ἀγνοέω	be ignorant of ~gnostic	ἔλεγχος (n) shame, disgrace; (m) refutation
ἀέκων	unwilling	ἔλεύθερος not enslaved
ἀθλέω	toil ~athlete	ἔμμενω stay put, be faithful, fixed
αἰσχρός	shameful	ἔμπορος passenger; merchant
ἄκων	javelin; unwilling ~acme	~pierce
ἀλαζονεύομαι	brag falsely	ἐνδείκνυμι (v) address, consider
ἀλλότριος	someone else's; alien	ἐνδέω tie to, entangle; lack
~alien		ἐνθυμέομαι (v) take to heart
ἄλογος	without speech or reckoning	ἐξελέγχω convict, refute, test
ἄλυπος (v)	painless	ἔξης in turn
ἀναγκαῖος	coerced, coercing, slavery	ἔξομοιόω become like
ἀναπείθω	(aor, plupf) seduce, persuade; (mp, pf, aor ppl) trust, obey, be confident in	ἐπιμελέομαι take care of, oversee
ἀναστρέψω	act: overturn; mid: find oneself in ~atrophy	ἐπιπλοκή combining, union
ἀνεκτός	bearable	ἐποικοδομέω build up, upon
ἀνευ	away from; not having; not needing ~Sp. sin	εὐδαιμονία prosperity
ἀνέχω	raise; mid: endure, submit	εὐεργετικός beneficent
ἀνιαρός (αᾶ)	troublesome, tiresome	εύτακτος orderly, disciplined
ἀπαλλάσσω	free from, remove; be freed, depart	ἐφεξῆς in order, in a row
ἀποτυγχάνω	fail	ζηλωτός enviable
ἀποκή	distance; abstinence; receipt	θεατής -οῦ (α, m, 1) spectator, witness
ἄρα	interrogative pcl	ἰατρός (α) physician
ἀρέσκω	please, satisfy; make amends	ἰστορέω inquire; relate
ἄρτι	at the same time	καθήκω come down, (a day) to fall, arrive; be proper
ἀσφάλεια	safeguard	καίτοι and yet; and in fact; although
ἀτάραχος	calm	καταγέλάω laugh at, deride
βασανίζω	interrogate, test, torture	καταφέρω bring down, kill ~bear
βέβαιος	steadfast; sure	κοινωνέω associate with
γείτων	-ονος (f) neighbor	κοινωνός partner
δεῦρο	here, come here!	κτήνος -ους (n, 3) herd animal
διαμένω	continue, persevere	κτήσις -ος (f) chattels
διανοέω	have in mind	κυβερνήτης -ου (m, 1) steersman, governor ~govern
διοικέω	manage, keep house	μεγαλόφρων high-minded, generous
δίχα	in two, in two ways	μεταπείθω change someone's mind
εἰκῇ	haphazardly; in vain	μετατίθημι set or cause among ~thesis
εἴτα	then, therefore, next	μόγις with difficulty, barely
		μωρός stupid
		νοσέω be sick, be mad, suffer

οἰκέτης -ου (m, 1) household; house slave	συνεργέω help, cooperate
οἰκοδόμημα -τος (n, 3) building	συνήθεια intimacy; habit
ὁρέγω hold out, offer, thrust ~reach	συνήθης habitual, intimate
ὁρθόω stand up	συνίστημι unite; confront in battle
ὁρμή pressure, assault, order	~station
~hormone	
οὐδαμῶς in no way	σύνοδος meeting, conjunction
πανηγυρίζω participate in a festival	συντίθημι hearken, mark ~thesis
πανήγυρις -εως (f) gathering	σχολάζω have leisure
παρακάθημαι sit near	ταπεινός low
παρακολουθέω dog, follow, trace	τέκτων (f) skilled worker
παρακούω overhear, eavesdrop; not heed	~technician
παραμένω stay with ~remain	τηρέω watch over
παρατίθημι put near, put at risk	τόνος pitch, stretching
~thesis	ὑβρίζω insult, treat outrageously
περίειμι be superior to; be left over; still exist	ὑβρις -εως (f) pride, insolence, outrage
περιπίπτω embrace; fall in with	ὑγιαίνω be healthy
πλουτέω be rich	ὑγής sound, profitable ~hygiene
πόθεν from where?	ὑπέχω promise; hold out one's hand; submit to
πολυπραγμονέω be too busy, meddle	ὑπολαμβάνω take under one's support, seize; speak up; imagine ~epilepsy
πότερος which, whichever of two	ὑφίστημι promise, undertake
προσάρεσις -εως (f) plan, preference	~station
προνοέω foresee, think of ~paranoia	φαντάζω make visible; imagine
προσήκω belong to, it beseems	φαντασία appearance; imagination
πυρέσσω have a fever	φιλοσοφέω philosophize, study
πωλέω sell	φιλόσοφος wisdom-loving
ρήγνυμι (ü) to break	φυσικός natural
ρώμη strength, might	φύσις -εως (f) nature (of a thing)
σήμερον today	~physics
σκέπτομαι look, look at, watch	φύω produce, beget; clasp ~physics
~skeptic	χόρτος barn, corral; fodder
σκληρός hard	χρῆσις -τος (f) use, usage
σοφός skilled, clever, wise	Φεύδω be false, deceive; (mid) to lie
στρατεία expedition, campaign	~pseudo-
	ώνειμαι buy

ώς μήτε τι τῶν γυνομένων ἀκόντων ἡμῶν γένεσθαι μήτε τῶν μὴ γυνομένων θελόντων ἡμῶν μὴ γένεσθαι.

Ἐξ οὐ περίεστι τοῖς συστησαμένοις αὐτὸν ἐν ὄρεξι μὴ ἀποτυγχάνειν, ἐν ἐκκλίσει δὲ μὴ περιπίπτειν, ἀλύπως, ἀφόβως, ἀταράχως διεξάγειν καθ' αὐτὸν μετὰ τῶν κοινωνῶν τηροῦντα τὰς σχέσεις τάς τε φυσικὰς καὶ ἐπιθέτους, τὸν υἱόν, τὸν πατέρα, τὸν ἀδελφόν, τὸν πολίτην, τὸν ἄνδρα, τὴν γυναικα, τὸν γείτονα, τὸν σύνοδον, τὸν ἄρχοντα, τὸν ἀρχόμενον.

Τὸ ἔργον τοῦ φιλοσοφοῦντος τοιοῦτόν τι φανταζόμεθα. λοιπὸν ἐφεξῆς τούτω ζητοῦμεν, πῶς ἔσται τοῦτο.

Ορῶμεν οὖν ὅτι ὁ τέκτων μαθών τινα γίνεται τέκτων, ὁ κυβερνήτης μαθών τινα γίνεται κυβερνήτης. μή ποτ' οὖν καὶ ἐνθάδε οὐκ ἀπαρκεῖ τὸ βούλεσθαι καλὸν καὶ ἀγαθὸν γενέσθαι, χρεία δὲ καὶ μαθεῖν τινα; ζητοῦμεν οὖν τίνα ταῦτα.

Λέγουσιν οἱ φιλόσοφοι, ὅτι μαθεῖν δεῖ πρῶτον τοῦτο, ὅτι ἔστι θεὸς καὶ προνοεῖ τῶν ὅλων καὶ οὐκ ἔστι λαθεῖν αὐτὸν οὐ μόνον ποιοῦντα, ἀλλ' οὐδὲ διανοούμενον ἢ ἐνθυμούμενον· εἶτα ποιοί τινες εἰσίν.

Οἱοι γὰρ ἀν ἐκεῖνοι εὐρεθῶσιν, τὸν ἐκείνοις ἀρέσοντα καὶ πεισθησόμενον ἀνάγκη πειρᾶσθαι κατὰ δύναμιν ἐξομοιοῦσθαι ἐκείνοις·

Εἰ πιστόν ἔστι τὸ θεῖον, καὶ τοῦτον εἶναι πιστόν· εἰ ἐλεύθερον, καὶ τοῦτον ἐλεύθερον· εἰ εὐεργετικόν, καὶ τοῦτον εὐεργετικόν· εἰ μεγαλόφρον,<sup>1</sup> καὶ τοῦτον μεγαλόφρονα· ὡς θεοῦ τούννυν ζηλωτὴν τὰ ἔξῆς πάντα καὶ ποιεῖν καὶ λέγειν.

Πόθεν οὖν ἄρξασθαι δεῖ;— ἀν συγκαθῆς, ἐρῶ σοι ὅτι πρῶτον δεῖ σε τοῖς ὀνόμασι παρακολουθεῖν.— ὥστ' ἐγὼ νῦν οὐ παρακολουθῶ τοῖς ὀνόμασι;— οὐ παρακολουθεῖς.— πῶς οὖν χρῶμαι αὐτοῖς;— οὕτως ὡς οἱ ἀγράμματοι ταῖς ἐγγραμμάτοις φωναῖς, ὡς τὰ κτήνη ταῖς φαντασίαις· ἄλλο γάρ ἔστι χρῆσις, ἄλλο παρακολούθησις.

<sup>1</sup> high-minded, generous

Εἰ δὲ οἵει παρακολουθεῖν, φέρε ὁ θέλεις ὄνομα καὶ βασανίσωμεν αὐτούς, εἰ παρακολουθοῦμεν.— ἀλλ’ ἀνιαρὸν τὸ ἔξελέγχεσθαι πρεσβύτερον ἀνθρωπον ἥδη κὰν οὕτως τύχῃ τὰς τρεῖς στρατείας ἐστρατευμένον.— οἶδα κάγα. νῦν γάρ σὺ ἐλήλυθας πρὸς ἐμὲ ὡς μηδενὸς δεόμενος. τίνος δὲ ἀν καὶ φαντασθείης ὡς ἐνδέοντος; πλουτεῖς, τέκνα ἔχεις τυχὸν καὶ γυναῖκα καὶ οἰκέτας πολλούς, ὁ Καῖσάρ σε οἶδεν, ἐν Ψώμῃ πολλοὺς φίλους κέκτησαι, τὰ καθήκοντα ἀποδίδως, οἶδας τὸν εὖ ποιοῦντα ἀντευποιῆσαι καὶ τὸν κακῶς ποιοῦντα κακῶς ποιῆσαι.

Τί σοι λείπει; ἀν οὖν σοι δείξω, ὅτι τὰ ἀναγκαιότατα καὶ μέγιστα πρὸς εὐδαιμονίαν καὶ ὅτι μέχρι δεῦρο πάντων μᾶλλον ἡ τῶν προσηκόντων ἐπιμεμέλησαι, καὶ τὸν κολοφῶνα ἐπιθῶ· οὕτε τί θεός ἐστιν οἶδας οὕτε τί ἀνθρωπος οὕτε τί ἀγαθὸν οὕτε τί κακόν, καὶ τὸ μὲν τῶν ἄλλων ἵσως ἀνεκτόν, ὅτι δὲ αὐτὸς αὐτὸν ἀγνοεῖς, πῶς δύνασαι ἀνασχέσθαι μου καὶ ὑποσχεῖν τὸν ἔλεγχον<sup>2</sup> καὶ παραμεῖναι;

Οὐδαμῶς, ἀλλ’ εὐθὺς ἀπαλλάσσῃ χαλεπῶς ἔχων. καίτοι τί σοι ἐγὼ κακὸν πεποίηκα; εἰ μὴ καὶ τὸ ἔσοπτρον τῷ αἰσχρῷ, ὅτι δεικνύει αὐτὸν αὐτῷ οἵος ἐστιν· εἰ μὴ καὶ ὁ ἵατρὸς τὸν νοσοῦντα ὅταν αὐτὸν ὑβρίζει, ὅταν εἴπῃ αὐτῷ ἀνθρωπε, δοκεῖς μηδὲν ἔχειν, πυρέσσεις δέ· ἀσίτησον σήμερον, ὕδωρ πίε· καὶ οὐδεὶς λέγει ὡς δεινῆς ὕβρεως.

Ἐὰν δέ τινι εἴπῃς αἱ ὄρέξεις σου φλεγμαίνουσιν, αἱ ἐκκλίσεις ταπειναί εἰσιν, αἱ ἐπιβολαὶ ἀνομολογούμεναι, αἱ ὄρμαι ἀσύμφωνοι τῇ φύσει, αἱ ὑπολήψεις εἰκαῖαι καὶ ἐψευσμέναι, εὐθὺς ἔξελθὼν λέγει ὕβρισέν με.

Τοιαῦτά ἐστι τὰ ἡμέτερα ὡς ἐν πανηγύρει.<sup>3</sup> τὰ μὲν κτήνη παραθησόμενα ἄγεται καὶ οἱ βόες, οἱ δὲ πολλοὶ τῶν ἀνθρώπων οἱ μὲν ὠνησόμενοι οἱ δὲ πωλήσοντες· ὀλίγοι δέ τινες εἰσιν οἱ κατὰ θέαν ἐρχόμενοι τῆς πανηγύρεως, πῶς τοῦτο γίνεται καὶ διὰ τί καὶ τίνες οἱ τιθέντες τὴν πανήγυριν καὶ ἐπὶ τίνι.

Οὕτως καὶ ἐνθάδ’ ἐν τῇ πανηγύρει ταύτῃ· οἱ μέν τινες ὡς κτήνη

<sup>2</sup> (n) shame, disgrace; (m) refutation <sup>3</sup> gathering

οὐδὲν πλέον πολυπραγμούσι τοῦ χόρτου· ὅσοι γὰρ περὶ κτῆσιν καὶ ἀγροὺς καὶ οἰκέτας καὶ ἀρχάς τινας ἀναστρέφεσθε, ταῦτα οὐδὲν ἄλλο ἦ χόρτος ἐστύ·

Ολίγοι δ' εἰσὶν οἱ πανηγυρίζοντες<sup>4</sup> ἄνθρωποι φιλοθεάμονες. τί ποτ' οὖν ἐστιν ὁ κόσμος, τίς αὐτὸν διοικεῖ. οὐδεῖς;

Καὶ πῶς οἶόν τε πόλιν μὲν ἦ οἶκον μὴ δύνασθαι διαμένειν μηδὲ ὀλιγοστὸν χρόνον δίχα τοῦ διοικοῦντος καὶ ἐπιμελομένου, τὸ δ' οὕτως μέγα καὶ καλὸν κατασκεύασμα εἴκῃ καὶ ὡς ἔτυχεν οὕτως εὐτάκτως<sup>5</sup> οἰκονομεῖσθαι;

Ἐστιν οὖν ὁ διοικῶν. ποιός τις καὶ πῶς ὁ διοικῶν; ήμεῖς δὲ τίνες ὅντες ὑπ' αὐτοῦ γεγόναμεν καὶ πρὸς τί ἔργον; ἀρά γ' ἔχομέν τινα ἐπιπλοκὴν πρὸς αὐτὸν καὶ σχέσιν ἦ οὐδεμίαν;

Ταῦτ' ἐστιν ἡ πάσχουσα οὖτοι οἱ ὀλίγοι· καὶ λοιπὸν τούτω μόνω σχολάζουσι<sup>6</sup> τῷ τὴν πανήγυριν ἴστορήσαντας ἀπελθεῖν.

Τί οὖν; καταγελῶνται ὑπὸ τῶν πολλῶν· καὶ γὰρ ἐκεῖ οἱ θεαταὶ ὑπὸ τῶν ἐμπόρων· καὶ εἰ τὰ κτήνη συναίσθησίν τινα εἶχεν, κατεγέλα τῶν ἄλλο τι τεθαυμακότων ἦ τὸν χόρτον.

## 2.15

Πρὸς τοὺς σκληρῶς τισιν ὡν ἔκριων ἐμμένοντας.

Οταν ἀκούσωσί τινες τούτων τῶν λόγων, ὅτι βέβαιον εἶναι δεῖ καὶ ἡ μὲν προαιρεσις ἐλεύθερον φύσει καὶ ἀνανάγκαστον, τὰ δ' ἄλλα κωλυτά, ἀναγκαστά, δοῦλα, ἀλλότρια, φαντάζονται ὅτι δεῖ παντὶ τῷ κριθέντι ὑπ' αὐτῶν ἀπαραβάτως ἐμμένειν.

Άλλὰ πρῶτον ὑγιὲς εἶναι δεῖ τὸ κεκριμένον. θέλω γὰρ εἶναι τόνους ἐν σώματι, ἀλλ' ὡς ὑγιαίνοντι, ὡς ἀθλοῦντι.<sup>7</sup>

Άν δέ μοι φρενιτικοῦ τόνους ἔχων ἐνδεικνύῃς καὶ ἀλαζονεύῃ ἐπ' αὐτοῖς, ἐρῶ σοι ὅτι ἄνθρωπε, ζήτει τὸν θεραπεύσοντα. τοῦτο οὐκ

<sup>4</sup> participate in a festival    <sup>5</sup> orderly, disciplined    <sup>6</sup> have leisure

<sup>7</sup> toil

εἰσὶ τόνοι, ἀλλ’ ἀτονία.

Ἐτερον τρόπον τοιοῦτον τι καὶ ἐπὶ τῆς ψυχῆς πάσχονσιν οἱ παρακούοντες τῶν λόγων τούτων. οἶνον καὶ ἐμός τις ἐταῖρος ἐξ οὐδεμιᾶς αἰτίας ἔκρινεν ἀποκαρτερεῦν.

Ἐγνων ἐγὼ ἥδη τρίτην ἡμέραν ἔχοντος αὐτοῦ τῆς ἀποχῆς<sup>8</sup> καὶ ἐλθὼν ἐπινθανόμην τί ἐγένετο.— κέκρικα, φησίν.— ἀλλ’ ὅμως τί σε ἦν τὸ ἀναπεῖσαν; εἰ γάρ ὄρθως ἔκρινας, ἵδον παρακαθήμεθά σοι καὶ συνεργοῦμεν, ὥν ἐξέλθης· εἰ δὲ ἀλόγως ἔκρινας, μετάθου.— τοῖς κριθεῖσιν ἐμμένειν δεῖ.— τί ποιεῖς, ἄνθρωπε; οὐ πᾶσιν, ἀλλὰ τοῖς ὄρθως. ἐπεὶ παθὼν ἄρτι ὅτι νῦξ ἔστιν, ἀν σοι δοκῇ, μὴ μετατίθεσο, ἀλλ’ ἔμμενε καὶ λέγε ὅτι τοῖς κριθεῖσιν ἐμμένειν δεῖ.

Τί ποιεῖς, ἄνθρωπε; οὐ πᾶσιν. οὐθέλεις τὴν ἀρχὴν στῆσαι καὶ τὸν θεμέλιον, τὸ κρίμα σκέψασθαι πότερον ὑγίες ἢ οὐχ ὑγίες, καὶ οὕτως λοιπὸν ἐποικοδομεῦν αὐτῷ τὴν εὔτονίαν, τὴν ἀσφάλειαν;

Ἄν δὲ σαπρὸν ὑποστήσῃ καὶ καταπῆπτον, οὐκ οἰκοδόμημά<sup>9</sup> τι ὅν, ὅσῳ δὲ ἀν πλείονα καὶ ἰσχυρότερα ἐπιθῆσ, τοσούτῳ θᾶττον θᾶττον κατενεχθήσεται.

Ἄνευ πάσης αἰτίας ἐξάγεις ἡμῖν ἄνθρωπον ἐκ τοῦ ζῆν φίλον καὶ συνήθη, τῆς αὐτῆς πόλεως πολίτην καὶ τῆς μεγάλης καὶ τῆς μικρᾶς·

Εἶτα φόνον ἐργαζόμενος καὶ ἀπολλύων ἄνθρωπον μηδὲν ἡδικηκότα λέγεις ὅτι τοῖς κριθεῖσιν ἐμμένειν δεῖ.

Εἰ δὲ ἐπῆλθέν σοι πώς ποτ’ ἐμὲ ἀποκτεῖναι, ἔδει σε ἐμμένειν τοῖς κριθεῖσιν;

Ἐκεῖνος μὲν οὖν μόγις μετεπείσθη. τῶν δὲ οὐν τινας οὐκ ἔστι μεταθεῖναι. ὡστε μοι δοκῶ ὃ πρότερον ἡγνόσουν οὐν εἰδέναι, τί ἔστι τὸ ἐν τῇ συνηθείᾳ λεγόμενον· μωρὸν οὐτε πεῖσαι οὔτε ρῆξαι ἔστιν.

Μή μοι γένοιτο φίλον ἔχειν σοφὸν μωρόν. δυσμεταχειριστότερον

<sup>8</sup> distance; abstinence; receipt    <sup>9</sup> building

that happens happens against our will, nor anything that fails to happen fails to happen when we wish it to happen. The result of this for those who have so ordered the work of philosophy is that in desire they are not disappointed, and in aversion they do not fall into what they would avoid; that each person passes his life to himself, free from pain, fear, and perturbation, at the same time maintaining with his associates both the natural and the acquired relationships, those namely of son, father, brother, citizen, wife, neighbour, fellow-traveller, ruler, and subject.

Something like this is our picture of the work of the philosopher. The next thing after this is that we seek the means of achieving it. We see, then, that the carpenter becomes a carpenter by first learning something, the helmsman becomes a helmsman by first learning something. May it not be, then, that in our case also it is not sufficient to wish to become noble and good, but that we are under the necessity of learning something first? We seek, then, what this is. Now the philosophers say that the first thing we must learn is this: That there is a God, and that He provides for the universe, and that it is impossible for a man to conceal from Him, not merely his actions, but even his purposes and his thoughts. Next we must learn what the gods are like; for whatever their character is discovered to be, the man who is going to please and obey them must endeavour as best he can to resemble them. If the deity is faithful, he also must be faithful; if free, he also must be free; if beneficent, he also must be beneficent; if high-minded, he also must be high-minded, and so forth; therefore, in everything he says and does, he must act as an imitator of God.

Where, then, ought I to start?— If you enter upon this task, I will say that in the first place you ought to understand the meaning of terms. —So you imply that I do not now understand the meaning of terms?— You do not.— How comes it, then, that I use them?— Why, you use them as the illiterate use written speech, as the cattle use external impressions; for use is one thing, and understanding another. But if you think you understand terms, propose any term you please, and let us put ourselves to the test, to see whether we understand it.— But it is unpleasant to be subjected to an examination when one is already somewhat advanced in years, and, if it so chance, has served his three campaigns.— I realize that myself. For now you have come to me like a man who stood in need of nothing. But what could anyone even imagine you to be in need of? You are rich, you have children, possibly also a wife, and many slaves; Caesar knows you, you have many friends in Rome, you perform the duties incumbent upon you, and when a man has done you either good or harm you know how to pay him back in kind. What do you still lack? If, therefore, I show you that what you lack are things most necessary and important for happiness, and that hitherto you have devoted

your attention to everything but what was appropriate for you to do, and if I add the colophon, saying: You know neither what God is, nor what man is, nor what good, nor what evil is—if I say that you are ignorant of these other matters you may possibly endure that; but if I say that you do not understand your own self, how can you possibly bear with me, and endure and abide my questioning? You cannot do so at all, but immediately you go away offended. And yet what harm have I done you? None at all, unless the mirror also does harm to the ugly man by showing him what he looks like; unless the physician insults the patient, when he says to him, "Man, you think there is nothing the matter with you; but you have a fever; fast to-day and drink only water"; and no one says, "What dreadful insolence!" Yet if you tell a man, "Your desires are feverish, your attempts to avoid things are humiliating, your purposes are inconsistent, your choices are out of harmony with your nature, your conceptions are hit-or-miss and false," why, immediately he walks out and says, "He insulted me." Our position is like that of those who attend a fair. Cattle and oxen are brought there to be sold, and most men engage in buying and selling, while there are only a few who go merely to see the fair, how it is conducted, and why, and who are promoting it, and for what purpose. So it is also in this "fair" of the world in which we live; some persons, like cattle, are interested in nothing but their fodder; for to all of you that concern yourselves with property and lands and slaves and one office or another, all this is nothing but fodder! And few in number are the men who attend the fair because they are fond of the spectacle. "What, then, is the universe," they ask, "and who governs it? No one? Yet how can it be that, while it is impossible for a city or a household to remain even a very short time without someone to govern and care for it, nevertheless this great and beautiful structure should be kept in such orderly arrangement by sheer accident and chance? There must be, therefore, One who governs it. What kind of a being is He, and how does He govern it? And what are we, who have been created by Him, and for what purpose were we created? Do we, then, really have some contact and relation with Him or none at all?" That is the way these few are affected; and thenceforward they have leisure for this one thing only—to study well the "fair" of life before they leave it. With what result, then? They are laughed to scorn by the crowd, quite as in the real fair the mere spectators are laughed at by the traffickers; yes, and if the cattle themselves had any comprehension like ours of what was going on, they too would laugh at those who had wonder and admiration for anything but their fodder!

## 2.15

To those who cling obstinately to the judgements which they have once formed  
Some men, when they hear the following precepts: That one ought to be

steadfast, and that the moral purpose is naturally free and not subject to compulsion, while everything else is liable to interference and compulsion, subject to others and not our own— some men, I say, fancy that whenever they have formed a judgement they ought to stand by it immovably. And yet the first requirement is that the judgement formed be a sound one. For I want vigour in the body, but it must be the vigour of the body in a state of health and physical exercise; whereas, if you show me that you possess the vigour of a madman, and boast about it, I will say to you, "Man, look, for someone to cure you. This is not vigour, but feebleness." The following is another way in which the minds of those are affected who hear these precepts amiss. For example, a friend of mine for no reason at all made up his mind to starve himself to death. I learned about it when he was already in the third day of his fasting, and went and asked what had happened.— I have decided, he answered.— Very well, but still what was it that induced you to make up your mind? For if your judgement was good, see, we are at your side and ready to help you to make your exit from this life; but if your judgement was irrational, change it.— I must abide by my decisions.— Why, man, what are you about? You mean not all your decisions, but only the right ones. For example, if you are convinced at this moment that it is night, do not change your opinion, if that seems best to you, but abide by it and say that you ought to abide by your decisions! Do you not wish to make your beginning and your foundation firm, that is, to consider whether your decision is sound or unsound, and only after you have done that proceed to rear thereon the structure of your determination and your firm resolve? But if you lay a rotten and crumbling foundation, you cannot rear thereon even a small building, but the bigger and the stronger your superstructure is the more quickly it will fall down. Without any reason you are taking out of this life, to our detriment, a human being who is a familiar friend, a citizen of the same state, both the large state and the small; and then, though in the act of murder, and while engaged in the destruction of a human being that has done no wrong, you say that you "must abide by your decisions"! But if the idea ever entered your head to kill me, would you have to abide by your decisions?

Well, it was hard work to persuade that man; but there are some men of to-day whom it is impossible to move. So that I feel that I now know what I formerly did not understand—the meaning of the proverb, "A fool you can neither persuade nor break." God forbid that I should ever have for a friend a wise fool! There is



## vocabulary

ἄδηλος invisible, unknown  
 ἀδύνατος unable; impossible  
 ἀκόλουθος following, attending  
 ἀλλότριος someone else's; alien  
 ~alien  
 ἀλογος without speech or reckoning  
 ἀναλαμβάνω take up, recover,  
 resume  
 ἀνδρεία courage  
 ἀνδρεῖος of a man, manly  
 ἀντιποιέω do in return; (mid) seek,  
 claim  
 ἀπαλλάσσω free from, remove; be  
 freed, depart  
 ἀπόκρισις -εως (f) separation;  
 excretion; decision, answer  
 ἀπομύσσω blow one's nose  
 ἀπορέω be confused, distressed  
 ἀπόρυνμι (v) set forth ~hormone  
 ἄρα interrogative pcl  
 ἀργύριον small coin  
 ἀρκέω satisfy; ward off, defend;  
 suffice  
 ἄρτιος suitable  
 ἀσθενής weak  
 ἀσκέω work on  
 ἀστήρ -έρος (m) star  
 ἀσχήμων ugly, shameful  
 ἀτύχημα -τος (n, 3) misfortune  
 ἀφαιρέω take away ~heresy  
 βαρέω be heavy with ~baritone  
 βέβαιος steadfast; sure  
 βοά din, a shout  
 βοεύς βοῦος (m) leather rope  
 ~bovine  
 βυθός depth  
 γοργός fierce; vigorous  
 γοῦν at least then  
 γυμνάζω exercise, do training  
 γυμνάσιον exercise; school  
 δειλός wretched, poor, cowardly

~Deimos  
 διαμένω continue, persevere  
 δόγμα -τος (n, 3) belief, legal  
 decision  
 ἐγκαλέω demand payment; accuse  
 ἐγκέφαλος brain  
 εἰσφέρω carry into/along; propose  
 ~bear  
 εἴτα then, therefore, next  
 ἐκβαίνω come forth, disembark  
 ~basis  
 ἐκκαλέω call forth ~gallo  
 ἐκπίνω (i) drink up, consume  
 ἐκτός outside  
 ἔλκω drag, pull, hoist; rape  
 ἐλλέβορος hellebore  
 ἐμπίπτω fall into; attack ~petal  
 ἐνδέχομαι accept, admit, be possible  
 ἐνταῦθα there, here  
 ἔξειμι go forth; is possible ~ion  
 ἔξης in turn  
 ἔξιστημ displace, transform; (+gen)  
 give up ~station  
 ἐπαείρω raise, place on ~aorta  
 ἐπαινέω concur, praise, advise  
 ἐπαινος (noun) praise  
 ἐπαίρω lift, raise ~heresy  
 ἐπέρομαι ask as well; ask then  
 ἐπιλανθάνω mp: forget ~Lethe  
 ἐπιπίπτω fall upon, attack  
 ἐπιστρέφω turn towards ~atrophy  
 ἐπιφέρω bestow, impute ~bear  
 εὐγενής well born  
 ἥδύς sweet, pleasant ~hedonism  
 ιατρός (α) physician  
 κάννα crasis for καὶ ἄν  
 καταγελάω laugh at, deride  
 κατακύπτω stoop, bend down  
 κεντέω whip, goad  
 κιθαρίζω play the harp  
 κιθαρῳδός singer with cithara  
 κλίνω (i) lean, recline ~incline

κρείσσων	more powerful; better	ὁρέω	incline or sink downwards
μαίνομαι	be berserk ~maenad	ὁρέμα	-τος (n, 3) flow
μανικός	crazy	ὁρέω	flow ~rheostat
μάντις	-ος (m) seer ~mantis	ὁρήτωρ	public speaker
μελετάω	pursue, attend to, exercise	σεισμός	shaking
μελέτη	care; practice	σκέπτομαι	look, look at, watch
μέλος	-ους (n, 3) limb; melody	~skeptic	
μετατίθημι	set or cause among	σόφισμα	skill, trick
~thesis		σπουδάζω	be busy, earnest
μωρός	stupid	~repudiate	
ναός	(α) temple, shrine ~nostalgia	στατός	penned up ~station
ναυαγέω	(α) be shipwrecked	συνήθης	habitual, intimate
νοσέω	be sick, be mad, suffer	σχολή	rest, leisure
όμοιόω	assimilate, liken	τάλας	wretched, miserable ~talent
~homoerotic		ταπεινός	low
όρθω	stand up	ταπεινόω	lower, abase
οὐδέτερος	neither	ταράσσω	mess things up ~trachea
πέλαγος	-ους (n, 3) the open sea	τόνος	pitch, stretching
~pelagic		τρέμω	tremble in fear ~tremble
περιβλέπω	look around	τρίβω	(i) rub; (mid) be worn out
περιπατέω	walk around	~tribulation	
περιπίπτω	embrace; fall in with	ὑγιεινός	wholesome
ποθέω	miss, long for, notice an	ὑλάω	bark (a dog)
absence; lose ~bid		ὑλη	(ο) forest, firewood
πότερος	which, whichever of two	φαντάζω	make visible; imagine
πότος	wine drinking	φαντασία	appearance; imagination
ποῦ	where?	φορά	carrying, burden
προαίρεσις	-εως (f) plan, preference	φυγή	flight, means of escape
προίημι	send forth, abandon ~jet	φυσάω	(ο) blow, puff, blow out
πρόσειμι	approach, draw near; add	φύσις	-εως (f) nature (of a thing)
~ion		~physics	
προσήκω	belong to, it beseems	χωρέω	withdraw, give way to (+dat)
προσκαθίζω	sit down, settle	~heir	
προσπίπτω	attack; befall; kow-tow	φόγος	blemish, blame
προφαίνω	show; pass: appear		
~photon			

οὐδέν ἐστιν. κέκρικα. καὶ γὰρ οἱ μαινόμενοι ἀλλ᾽ ὅσῳ βεβαιότερον κρύνουσι τὰ οὐκ ὄντα, τοσούτῳ πλείονος ἐλλεβόρου<sup>1</sup> δέονται.

Οὐ θέλεις τὰ τοῦ νοσοῦντος ποιεῖν καὶ τὸν ἰατρὸν παρακαλεῖν; νοσῶ, κύριε· βοήθησόν μοι. τί με δεῖ ποιεῖν σκέψαι· ἐμόν ἐστι πείθεσθαί σοι.

Οὕτως καὶ ἐνταῦθ. ἀ δεῖ με ποιεῖν οὐκ οἶδα, ἐλήλυθα δὲ μαθησόμενος. οὐ, ἀλλὰ περὶ τῶν ἄλλων μοι λέγε. τοῦτο δὲ κέκρικα.

Περὶ ποίων ἄλλων; τί γάρ ἐστι μεῖζον ἢ προύργιαίτερον τοῦ πεισθῆναι σε, ὅτι οὐκ ἀρκεῖ τὸ κεκρικέναι καὶ τὸ μὴ μεταθέσθαι;

Οὗτοι οἱ μανικοὶ<sup>2</sup> τόνοι, οὐχ ὑγιεινοί. ἀποθανεῖν θέλω, ἀν με τοῦτο ἀναγκάσῃς. διὰ τί, ἄνθρωπε; τί ἐγένετο; κέκρικα. ἐσώθην, ὅτι οὐ κέκρικας ἐμὲ ἀποκτεῖναι.

Ἀργύριον οὐ λαμβάνω. διὰ τί; κέκρικα. ὅσθι ὅτι φ τόνω νῦν χρῆ πρὸς τὸ μὴ λαμβάνειν, οὐδὲν κωλύει σε ἀλόγως ποτὲ ῥέψαι πρὸς τὸ λαμβάνειν καὶ πάλιν λέγειν ὅτι κέκρικα, ὥσπερ ἐν νοσοῦντι καὶ ρευματιζομένῳ σώματι ποτὲ μὲν ἐπὶ ταῦτα ποτὲ δ' ἐπ' ἐκεῖνα ῥέπει<sup>3</sup> τὸ ῥέῦμα.<sup>4</sup> οὕτως καὶ ἀσθενῆς ψυχή, ὅπου μὲν κλίνει, ἄδηλον ἔχει· ὅταν δὲ καὶ τόνος προσῆται κλίματι τούτῳ καὶ τῇ φορᾷ,<sup>5</sup> τότε γίνεται τὸ κακὸν ἀβοήθητον καὶ ἀθεράπευτον.

## 2.16

“Οτι οὐ μελετῶμεν χρῆσθαι τοῖς περὶ ἀγαθῶν καὶ κακῶν δόγμασιν.

Ποῦ τὸ ἀγαθόν;—ἐν προαιρέσει.—ποῦ τὸ κακόν;—ἐν προαιρέσει.—ποῦ τὸ οὐδέτερον;<sup>6</sup>—ἐν τοῖς ἀπροαιρέτοις.—τί οὖν; μέμνηται τις ἡμῶν ἔξω τούτων τῶν λόγων; μελετᾷ τις αὐτὸς ἐφ' αὐτοῦ τοῦτον τὸν τρόπον ἀποκρίνεσθαι τοῖς πράγμασιν ὡς ἐπὶ τῶν ἐρωτημάτων· ἀρά γε ἡμέρα ἐστίν; ναί. τί δέ; νῦξ ἐστιν; οὐ. τί δ'; ἀρτιολ<sup>7</sup> εἰσιν οἱ ἀστέρες; οὐκ ἔχω λέγειν.

“Οταν σοι προφαίνηται ἀργύριον, μεμελέτηκας ἀποκρίνεσθαι τὴν

<sup>1</sup> hellebore      <sup>2</sup> crazy      <sup>3</sup> incline or sink downwards      <sup>4</sup> flow

<sup>5</sup> carrying, burden      <sup>6</sup> neither      <sup>7</sup> suitable

δέονσαν ἀπόκρισιν, ὅτι οὐκ ἀγαθόν; ἥσκηκας ἐν ταύταις ταῖς ἀποκρίσεσιν ἥ πρὸς μόνα τὰ σοφίσματα;

Τί οὖν θαυμάζεις, εἰ, ὅπου μὲν μεμελέτηκας, ἐκεῖ κρείττων γένη σεαυτοῦ, ὅπου δὲ ἀμελετήτως ἔχεις, ἐκεῖ δὲ ὁ αὐτὸς διαμένεις;

Ἐπεὶ διὰ τί ὁ ρήτωρ εἰδὼς ὅτι γέγραφε καλῶς, ὅτι ἀνείληφε τὰ γεγραμμένα, φωνὴν εἰσφέρων ἥδειαν ὅμως ἔτι ἀγωνιᾶ; ὅτι οὐκ ἀρκεῖται τῷ μελετῆσαι.

Τί οὖν θέλεις; ἐπαινεθῆναι ὑπὸ τῶν παρόντων. πρὸς μὲν οὖν τὸ δύνασθαι μελετᾶν ἥσκηται, πρὸς ἐπαινον δὲ καὶ ψόγον<sup>8</sup> οὐκ ἥσκηται.

Πότε γὰρ ἥκουσεν παρά τινος, τί ἐστιν ἐπαινος, τί ἐστι ψόγος, τίς ἐκατέρου φύσις; τοὺς ποίους τῶν ἐπαίνων διωκτέον ἥ τοὺς ποίους τῶν φύγων φευκτέον; πότε δὲ ἐμελέτησεν ταύτην τὴν μελέτην ἀκόλουθον<sup>9</sup> τούτους τοῖς λόγοις;

Τί οὖν ἔτι θαυμάζεις, εἰ, ὅπου μὲν ἔμαθεν, ἐκεῖ διαφέρει τῶν ἄλλων, ὅπου δὲ οὐ μεμελέτηκεν, ἐκεῖ τοῖς πολλοῖς ὁ αὐτός ἐστιν;

Ὦς ὁ κιθαρῳδὸς οἶδεν κιθαρίζειν, ἀδει καλῶς, στατὸν<sup>10</sup> ἔχει καλὸν καὶ ὅμως εἰσερχόμενος τρέμει ταῦτα γὰρ οἶδεν, ὅχλος δὲ τί ἐστιν οὐκ οἶδεν οὐδὲ ὅχλους βοὴν οὐδὲ κατάγελως.

Ἄλλ' οὐδὲ τὸ ἀγωνιᾶν τί ἐστιν οἶδεν, πότερον ἡμέτερον ἔργον ἐστὶν ἥ ἀλλότριον, ἐστιν αὐτὸ ταῦτα παῦσαι ἥ οὐκ ἐστιν. διὰ τοῦτο ἐὰν μὲν ἐπαινεθῇ, φυσηθεὶς<sup>11</sup> ἐξῆλθεν· ἐὰν δὲ καταγελασθῇ, τὸ φυσημάτιον ἐκεῖνο ἐκεντήθη καὶ προσεκάθισεν.

Τοιοῦτον τι καὶ ἡμεῖς πάσχομεν. τίνα θαυμάζομεν; τὰ ἐκτός. περὶ τίνα σπουδάζομεν; περὶ τὰ ἐκτός. εἰτ' ἀποροῦμεν, πῶς φοβούμεθα ἥ πῶς ἀγωνιῶμεν;

Τί οὖν ἐνδέχεται, ὅταν τὰ ἐπιφερόμενα κακὰ ἡγώμεθα; οὐ δυνάμεθα μὴ φοβεῖσθαι, οὐ δυνάμεθα μὴ ἀγωνιᾶν.

<sup>8</sup> blemish, blame    <sup>9</sup> following, attending    <sup>10</sup> penned up    <sup>11</sup> blow, puff, blow out

Εἶτα λέγομεν κύριε ὁ θεός, πῶς μὴ ἀγωνιῶ; μωρέ, χεῖρας οὐκ ἔχεις; οὐκ ἐποίησέν σοι αὐτὰς ὁ θεός; εὔχου νῦν καθήμενος, ὅπως αἱ μύξαι σου μὴ ρέωσιν· ἀπόμυξαι μᾶλλον καὶ μὴ ἐγκάλει.

Τί οὖν; ἐνταῦθά σοι οὐδὲν δέδωκεν; οὐ δέδωκέ σοι καρτερίαν, οὐ δέδωκέ σοι μεγαλοψυχίαν, οὐ δέδωκεν ἀνδρείαν; τηλικαύτας ἔχων χεῖρας ἔτι ζητεῖς τὸν ἀπομύξοντα;

Ἄλλ’ οὐδὲ μελετῶμεν ταῦτα οὐδ’ ἐπιστρεφόμεθα. ἐπεὶ δότε μοι ἔνα, φὶ μέλει πῶς τι ποιήσῃ, ὃς ἐπιστρέφεται οὐ τοῦ τυχεῖν τινος, ἀλλὰ τῆς ἐνεργείας τῆς αὐτοῦ· τίς περιπατῶν τῆς ἐνεργείας τῆς αὐτοῦ ἐπιστρέφεται; τίς βουλευόμενος αὐτῆς τῆς βουλῆς, οὐχὶ δὲ τοῦ τυχεῖν ἐκείνου περὶ οὐ βουλεύεται;

Κἀν μὲν τύχῃ, ἐπῆρται καὶ λέγει πῶς γὰρ ἡμεῖς καλῶς ἐβουλευσάμεθα; οὐκ ἔλεγόν σοι, ἀδελφέ, ὅτι ἀδύνατόν ἐστιν ἡμῶν τι σκεψαμένων μὴ οὕτως ἐκβῆναι; ἀν δ’ ἐτέρως χωρήσῃ, τεταπείνωται τάλας, οὐχ ἐνρίσκει οὐδὲ τί εἴπη περὶ τῶν γεγονότων. τίς ἡμῶν τούτου ἔνεκα μάντιν παρέλαβεν;

Τίς ἡμῶν οὐκ ἐνεκοιμήθη ὑπὲρ ἐνεργείας; τίς; ἔνα μοι δότε, ἵνα ἵδω τοῦτον, ὃν ἐκ πολλοῦ χρόνου ζητῶ, τὸν ταῖς ἀληθείαις εὐγενῆ<sup>12</sup> καὶ εὐφυῖ· εἴτε νέον εἴτε πρεσβύτερον, δότε.

Τί οὖν ἔτι θαυμάζομεν εἰ περὶ μὲν τὰς ὕλας τετρίμμεθα,<sup>13</sup> ἐν δὲ ταῖς ἐνεργείαις ταπεινοί, ἀσχήμονες,<sup>14</sup> οὐδενὸς ἄξιοι, δειλοί, ἀταλαίπωροι, ὅλοι ἀτυχήματα; οὐ γὰρ μεμέληκεν ἡμῖν οὐδὲ μελετῶμεν.

Εἰ δὲ μὴ τὸν θάνατον ἢ τὴν φυγὴν ἐφοβούμεθα, ἀλλὰ τὸν φόβον, ἐμελετῶμεν ἀν ἐκείνοις μὴ περιπίπτειν ἀ φαίνεται ἡμῖν κακά.

Νῦν δ’ ἐν μὲν τῇ σχολῇ γοργοὶ<sup>15</sup> καὶ κατάγλωσσοι, κἀν ζητημάτιον ἐμπέσῃ περὶ τινος τούτων, ἵκανοὶ τὰ ἔξῆς ἐπελθεῖν· ἐλκυσσον δ’ εἰς χρῆσιν καὶ εύρήσεις τάλαντας ναυαγούς. προσπεσέτω φαντασία ταρακτικὴ καὶ γνώση, τί ἐμελετῶμεν καὶ πρὸς τί ἐγυμναζόμεθα.

<sup>12</sup> well born <sup>13</sup> rub; (mid) be worn out <sup>14</sup> ugly, shameful <sup>15</sup> fierce; vigorous

Λοιπὸν ὑπὸ τῆς ἀμελετησίας προσεπισωρεύομεν ἀεί τινα καὶ προσπλάσσομεν μεῖζονα τῶν καθεστώτων.

Εὐθὺς ἐγώ, ὅταν πλέω, κατακύψας εἰς τὸν βυθὸν<sup>16</sup> ἢ τὸ πέλαγος περιβλεψάμενος καὶ μὴ ἵδων γῆν ἐξίσταμαι καὶ φανταζόμενος, ὅτι ὅλον με δεῖ τὸ πέλαγος τοῦτο ἐκπιέν, ἀν ναυαγήσω, οὐκ ἐπέρχεται μοι, ὅτι μοι τρεῖς ξέσται ἀρκοῦσιν. τί οὖν με ταράσσει; τὸ πέλαγος; οὐ, ἀλλὰ τὸ δόγμα.

Πάλιν ὅταν σεισμὸς γένηται, φαντάζομαι ὅτι ἡ πόλις ἐπιπίπτειν μοι μέλλει· οὐ γὰρ ἀρκεῖ μικρὸν λιθάριον, ὥν ἔξω μου τὸν ἐγκέφαλον βάλῃ;

Τίνα οὖν ἔστι τὰ βαροῦντα<sup>17</sup> καὶ ἔξιστάντα ἡμᾶς; τίνα γὰρ ἄλλα ἢ τὰ δόγματα; τὸν γὰρ ἔξιόντα καὶ ἀπαλλαττόμενον τῶν συνήθων καὶ ἔταιρων καὶ τόπων καὶ συναναστροφῆς τί ἔστι τὸ βαροῦν ἄλλο ἢ δόγμα;

Τὰ γοῦν παιδία εὐθὺς ὅταν κλαύσῃ μικρὰ τῆς τιτθῆς ἀπελθούσης, πλακούντιον λαβόντα ἐπιλέλησται.

Θέλεις οὖν καὶ ἡμεῖς τοῦς παιδίοις ὄμοιῶμεν;<sup>18</sup> οὐ, νὴ τὸν Δία. οὐ γὰρ ὑπὸ πλακούντιον τοῦτο πάσχειν ἀξιῶ, ἀλλ' ὑπὸ δογμάτων ὄρθων.

Τίνα δ' ἔστι ταῦτα; ἂ δεῖ τὸν ἄνθρωπον ὅλην τὴν ἡμέραν μελετῶντα μηδεὶν προσπάσχειν τῶν ἀλλοτρίων, μηθὲ ἔταιρω μήτε τόπῳ μήτε γυμνασίοις, ἀλλὰ μηδὲ τῷ σώματι τῷ αὐτοῦ, μεμνήσθαι δὲ τοῦ νόμου καὶ τοῦτον πρὸ ὄφθαλμῶν ἔχειν. τίς δ' ὁ νόμος ὁ θεῖος;

Τὰ ἴδια τηρεῖν, τῶν ἀλλοτρίων μὴ ἀντιποιέσθαι, ἀλλὰ διδομένοις μὲν χρῆσθαι, μὴ διδόμενα δὲ μὴ ποθεῖν, ἀφαιρουμένου δέ τινος ἀποδιδόναι

<sup>16</sup> depth    <sup>17</sup> be heavy with    <sup>18</sup> assimilate, liken

nothing harder to handle. "I have decided," he says! Why yes, and so have madmen; but the more firm their decision is about what is false, the more hellebore they need. Will you not act like a sick man, and summon a physician? "I am sick, sir; help me. Consider what I ought to do; it is my part to obey you." So also in the present instance. "I know not what I ought to be doing, but I have come to find out." Thus one should speak. No, but this is what one hears, "Talk to me about anything else, but on this point I have made my decision." "Anything else" indeed! Why, what is more important or more to your advantage than to be convinced that it is not sufficient for a man merely to have reached decisions, and to refuse to change? These are the sinews of madness, not health. "If you force me to this, I would gladly die." What for, man? What has happened? "I have decided!" It was fortunate for me that you did not decide to kill me! Or again, another says, "I take no money for my services." Why so? "Because I have decided." Rest assured that there is nothing to prevent you from some day turning irrationally to taking money for your services, and that with the same vehemence with which you now refuse to take it, and then saying again, "I have decided"; precisely as in a diseased body, suffering from a flux, the flux inclines now in this direction and now in that. Such is also the sick mind; it is uncertain which way it is inclined, but when vehemence also is added to this inclination and drift, then the evil gets past help and past cure.

## 2.16

That we do not practise the application of our judgements about things good and evil Wherein lies the good?— In moral purpose.— Wherein lies evil?— In moral purpose.— Wherein lies that which is neither good nor evil?— In the things that lie outside the domain of moral purpose.— Well, what of it? Does any one of us remember these statements outside the classroom? Does any one of us when by himself practise answering facts in the way he answers these questions? "So it is day, is it?" "Yes." "What then? Is it night?" "No." "What then? Is the number of the stars even?" "I cannot say." When you are shown money, have you practised giving the proper answer, namely, that it is not a good thing? Have you trained yourself in answers of this kind, or merely to answer sophisms? Why, then, are you surprised to find that in the fields in which you have practised you surpass yourself, but in that in which you have not practised you remain the same? For why is it that the orator, although he knows that he has composed a good speech, has memorized what he has written and is bringing a pleasing voice to his task, is still anxious despite all that? Because he is not satisfied with the mere practice of oratory. What, then, does he want? He wants to be praised by his audience. Now he has trained himself with a view to being able to practise oratory, but he has not trained himself with reference to praise and blame. For when did he ever

hear any one say what praise is, what blame is, and what is the nature of each? What kinds of praise are to be sought, and what kinds of blame are to be avoided? And when did he ever go through this course of training in accordance with these principles? Why, then, are you any longer surprised because he surpasses all others in the field in which he has studied, but in that in which he has not practised he is no better than the multitude? He is like a citharoede who knows how to play to the harp, sings well, has a beautiful flowing gown, and still trembles when he comes upon the stage; for all that has gone before he knows, but what a crowd is he does not know, nor what the shouting and the scornful laughter of a crowd are. Nay, he does not even know what this anxiety itself is, whether it is something that we can control, or beyond our powers, whether he can stop it or not. That is why, if he is praised, he goes off the stage all puffed up; but if he is laughed to scorn, that poor windbag of his conceit is pricked and flattens out.

We too experience something of the same kind. What do we admire? Externals. What are we in earnest about? About externals. Are we, then, at a loss to know how it comes about that we are subject to fear and anxiety? Why, what else can possibly happen, when we regard impending events as things evil? We cannot help but be in fear, we cannot help but be in anxiety. And then we say, "O Lord God, how may I escape anxiety?" Fool, have you not hands? Did not God make them for you? Sit down now and pray forsooth that the mucus in your nose may not run! Nay, rather wipe your nose and do not blame God! What then? Has he given you nothing that helps in the present case? Has he not given you endurance, has he not given you magnanimity, has he not given you courage? When you have such serviceable hands as these do you still look for someone to wipe your nose? But these virtues we neither practise nor concern ourselves withal. Why, show me one single man who cares how he does something, who is concerned, not with getting something, but with his own action. Who is there that is concerned with his own action while he is walking around? Who, when he is planning, is concerned with the plan itself, and not with getting what he is planning about? And then if he gets it, he is all set up and says, "Yes, indeed, what a fine plan we made! Did I not tell you, brother, that, if there was anything at all in my views, it was impossible for the plan to fall out otherwise?" But if the plan goes the other way, he is humble and wretched, and cannot even find any explanation of what has happened. Who of us ever called in a seer for a case of this kind? Who of us ever slept in a temple for enlightenment about our action? Who? Show me but one, that I may see him, the man that I have long been looking for, the truly noble and gifted man; be he young or old, only show him!

Why, then, do we wonder any longer that, although in material things we are

thoroughly experienced, nevertheless in our actions we are dejected, unseemly, worthless, cowardly, unwilling to stand the strain, utter failures one and all? For we have not troubled ourselves about these matters in time past, nor do we even now practise them. Yet if we were afraid, not of death or exile, but of fear itself, then we should practise how not to encounter those things that appear evil to us. But as it is, we are fiery and fluent in the schoolroom, and if some trivial question about one of these points comes up, we are able to pursue the logical consequences; yet drag us into practical application, and you will find us miserable shipwrecked mariners. Let a disturbing thought come to us and you will find out what we have been practising and for what we have been training! As a result, because of our lack of practice, we are ever going out of our way to heap up terrors and to make them out greater than they actually are. For example, whenever I go to sea, on gazing down into the deep or looking around upon the expanse of waters and seeing no land, I am beside myself, fancying that if I am wrecked I shall have to swallow this whole expanse of waters; but it does not occur to me that three pints are enough. What is it, then, that disturbs me? The expanse of sea? No, but my judgement. Again, when there is an earthquake, I fancy that the whole city is going to fall upon me; what, is not a little stone enough to knock my brains out?

What, then, are the things that weigh upon us and drive us out of our senses? Why, what else but our judgements? For when a man goes hence abandoning the comrades, the places, and the social relations to which he is accustomed, what else is the burden that is weighing him down but a judgement? Children, indeed, when they cry a little because their nurse has left, forget their troubles as soon as they get a cookie. Would you, therefore, have us resemble children? No, by Zeus! For I claim that we should be influenced in this way, not by a cookie, but by true judgements. And what are these? The things which a man ought to practise all day long, without being devoted to what is not his own, either comrade, or place, or gymnasium, nay, not even to his own body; but he should remember the law and keep that before his eyes. And what is the law of God? To guard what is his own, not to lay claim to what is not his own, but to make use of what is given him, and not to yearn for what has not been given; when something is taken away, to



## vocabulary

ἀγανακτέω	be vexed, in a ferment	ἐγκαλέω	demand payment; accuse
ἀδικία	injustice, offence	ἐκδέχομαι	receive; succeed to a position
ἀκρασία	unwholesomeness; powerlessness	ἐκκαλέω	call forth ~gallo
ἀκρόπολις	-εως (f) citadel, high part of a city ~acute	ἐλευθερία	freedom
ἀμήχανος	helpless, impossible ~mechanism	ἐλευθέριος	free
ἀναβλέπω	look up; gain sight, open one's eyes	ἐμπίπτω	fall into; attack ~petal
ἀναγνώσκω	recognize, read, understand, persuade	ἐννοια	thought
ἀνατείνω	lift, reach out, threaten	ἐντεῦθεν	thence
ἀνιάζω	bother, grieve	ἐξαιρέω	pick, steal; dedicate; destroy ~heresy
ἀνιάω (i)	vex	ἐξάλλομαι	break away from ~sally
ἀνομία	lawlessness	ἐξαπατάω	trick, cheat ~apatosaurus
ἄνω (ā)	accomplish, pass, waste; upwards, out to sea	ἐξειμι	go forth; is possible ~ion
ἀπαλλάξείω	wish to get rid of	ἐξελάνω	drive out, exile ~elastic
ἀπαλλάσσω	free from, remove; be freed, depart	ἐπιγράφω	scratch, graze
ἀποβάλλω	throw away, lose	~photograph	
ἀποβλέπω	stare at, adore	ἐπιθυμία (ō)	desire, thing desired
ἀπολογέομαι	defend one's conduct	ἐπιμέλεια	attention; assigned task
ἀρκέω	satisfy; ward off, defend; suffice	ἐπινοέω	intend
ἄσημος	not marked; unclear	ἐπιτήδευμα -τος (n, 3)	habit, business, custom
ἄστρον	star	ἐπιτυγχάνω	meet, attain
αὐτόθεν	from that place	ἐσθῆτος	clothes ~vest
ἄχοηστος	useless, unprofitable	ἐφαρμόζω	well fitted to ~harmony
γέλοιος	laughable; joking	ἡδονή	pleasure
διαλαμβάνω	distribute	ἡττάομαι (pass)	be weaker, be overcome; (active) defeat
διατριβή	activity, waste of time	θερμός	warm, hot ~thermos
διατρίβω (ii)	wear down, delay ~tribology	θεώρημα -τος (n, 3)	sight; theory
διοικέω	manage, keep house	ἰατρός (α)	physician
δόγμα -τος (n, 3)	belief, legal decision	ἴδιωτεύω	occupy a private station
δουλεία	slavery	καθαίρω	clean
δούλειος	of a slave	καταίρω	swoop; land
δριμύς (i)	sharp, piercing, bitter	κατακρίνω	sentence, condemn
		κενόω	make empty
		κλάω	break, break off ~iconoclast
		κοιλίη	belly; cavity
		κομφός	clever, urbane, pleasant
		κρείσσων	more powerful; better
		κρεμάννυμι (ō)	hang
		λύπη	distress

μέμφομαι	blame; reject	πρόσταγμα	-τος (n, 3) ordinance, command
μέτειμι	be among, go, follow ~ion	ὁγήτωρ	public speaker
μηδέποτε	never	σελήνη	moon
μηκέτι	no more	σκέπτομαι	look, look at, watch
μωρός	stupid	~skeptic	
οἰκουμένη	inhabited	σοῦσον	lily
οἰμώζω	wail	στένω	groan ~stentorian
ὅριζω	divide; ordain, define	στερεός	solid, firm ~stereo
~horizon		στίχος	line of soldiers, writing
ὅρος	boundary marker ~horizon	συμπόσιον	drinking party
οὐδαμῶς	in no way	συνήθης	habitual, intimate
οὐσία	property; essence	σχολή	rest, leisure
παιδιά	childish play	τάλας	wretched, miserable ~talent
παιᾶζω	play ~pediatrician	τραγωδία	tragedy, serious poem
παραιτέομαι	entreat; beg for; decline	τράχηλος	neck ~trachea
παρακάθημαι	sit near	τροφεύς	-ος (m) foster father; rearer
παρακολουθέω	dog, follow, trace	τροφή	food, upkeep ~atrophy
παραμένω	stay with ~remain	ύγιεινός	wholesome
πενθέω	grieve ~Nepenthe	ύπομένω	stay behind, await ~remain
πένομαι	be busy, work at	φθέγγομαι	make a sound, utter ~diphthong
~osteopenia		φθόνος	malice, envy
περίειμι	be superior to; be left over; still exist	φιλοσοφέω	philosophize, study
περιέρχομαι	go around; come next to	φιλόσοφος	wisdom-loving
περιποιέω	preserve; obtain	φυγή	flight, means of escape ~fugitive
περιτίθημι	put around, endow with ~thesis	φυσικός	natural
περιφέρω	carry around	φύσις	-εως (f) nature (of a thing) ~physics
πλουτέω	be rich	φύω	produce, beget; clasp ~physics
ποθέω	miss, long for, notice an absence; lose ~bid	χείρων	worse, more base, inferior, weaker
πόσος	how many, much, far?	χορτάζω	feed
ποῦ	where?	χρήσιμος	useful
προκόπτω	make progress	φέγω	blame, censure
προλαμβάνω	anticipate; be prejudiced	φυχαγωγέω	(ῦ) evoke spirits; beguile
προσδοκάω	expect		

εὐλύτως καὶ αὐτόθεν, χάριν εἰδότα οὐ ἔχρήσατο χρόνου, εἰ θέλεις μὴ κλάειν τὴν τιτθὴν καὶ μάμπιην.

Τί γὰρ διαφέρει, τίνος ἥττων ἔστι καὶ ἐκ τίνος κρέμαται;<sup>1</sup> τί κρείττων εἰ τοῦ διὰ κοράσιον κλάοντος, εἰ διὰ γυμναστῖδιον καὶ στωϊδια καὶ νεανισκάρια καὶ τοιαύτην διατριβὴν πενθεῖς;

Ἄλλος ἐλθὼν ὅτι οὐκέτι τὸ τῆς Δίρκης ὕδωρ πίνειν μέλλει. τὸ γὰρ Μάρκιον χεῖρόν ἔστι τοῦ τῆς Δίρκης; ἀλλ’ ἐκεῦνό μοι σύνηθες ἦν.

Καὶ τοῦτο πάλιν ἔσται σοι σύνηθες. εἰτ’ ἀν μὲν τοιούτῳ προσπάθησ, καὶ τοῦτο πάλιν κλαῖε καὶ ζήτει στίχον<sup>2</sup> ὅμοιον τῷ Εὐριπῖδου ποιῆσαι θερμάς<sup>3</sup> τε τὰς Νέρωνος Μάρκιον θ’ ὕδωρ. οὐδεὶς πῶς τραγῳδία<sup>4</sup> γίνεται, ὅταν εἰς μωροὺς ἀνθρώπους πράγματα τὰ τυγχάνοντ’ ἐμπέσῃ.

Πότε οὖν Ἀθήνας πάλιν ὄψιομαι καὶ τὴν ἀκρόπολιν; τάλας, οὐκ ἀρκεῖ σοι ἀ βλέπεις καθ’ ἡμέραν; κρείττον τι ἔχεις ἢ μεῖζον ὃδεν τοῦ ἡλίου, τῆς σελήνης, τῶν ἀστρων, τῆς γῆς ὄλης, τῆς θαλάσσης;

Εἰ δὲ δὴ παρακολουθεῖς τῷ διοικοῦντι τὰ ὄλα κάκεῦνον ἐν σαυτῷ περιφέρεις, ἔτι ποθεῖς λιθάρια καὶ πέτραν κομψήν; ὅταν οὖν μέλλῃς ἀπολιπεῖν αὐτὸν τὸν ἥλιον καὶ τὴν σελήνην, τί ποιήσεις;

Κλαύσεις καθήμενος ὡς τὰ παιδία; τί οὖν ἐν τῇ σχολῇ ἐποίεις, τί ἥκουες, τί ἐμάνθανες; τί σαυτὸν φιλόσοφον ἐπέγραφες ἐξὸν τὰ ὄντα ἐπιγράφειν; ὅτι εἰσαγωγὰς ἔπραξάς τινας καὶ Χρυσίππεια ἀνέγνων, φιλοσόφου δ’ οὐδὲ θύραν παρῆλθον.

Ποῦ γάρ μοι μέτεστι τούτου τοῦ πράγματος, οὐ Σωκράτει μετῆν τῷ οὔτως ἀποθανόντι, οὔτως ζήσαντι; οὐ Διογένει μετῆν;

Ἐπινοεῖς τούτων τινὰ κλάοντα ἢ ἀγανακτοῦντα, ὅτι τὸν δεῦνα οὐ μέλλει βλέπειν οὐδὲ τὴν δεῦνα οὐδ’ ἐν Ἀθήναις ἔσεσθαι ἢ ἐν Κορίνθῳ, ἀλλ’, ἀν οὔτως τύχῃ, ἐν Σούσοις<sup>5</sup> ἢ ἐν Ἐκβατάνοις;

<sup>1</sup> hang    <sup>2</sup> line of soldiers, writing    <sup>3</sup> warm, hot    <sup>4</sup> tragedy, serious poem    <sup>5</sup> lily

“Ω γάρ ἔξεστιν ἔξελθεῖν, ὅταν θέλῃ, τοῦ συμποσίου καὶ μηκέτι παίζειν, ἔπι οὗτος ἀνιάται μένων; οὐχὶ δὲ ὡς παιδιὰ<sup>6</sup> παραμένει, μέχρις ἂν ψυχαγωγῆται;<sup>7</sup>

Ταχύ γ' ἀν ὁ τοιοῦτος ὑπομέναι φυγήν τινα φυγεῖν εἰς ἄπαντα ἢ τὴν ἐπὶ θανάτῳ κατακριθείσ.

Οὐ θέλεις ἥδη ὡς τὰ παιδία ἀπογαλακτισθῆναι καὶ ἄπτεσθαι τροφῆς στερεωτέρας<sup>8</sup> μηδὲ κλάειν μάμμας καὶ τιτθάς, γραῶν ἀποκλαύματα;

Ἄλλ' ἔκείνας ἀπαλλασσόμενος ἀνιάσω. σὺ αὐτὰς ἀνιάσεις; οὐδαμῶς, ἀλλ' ὅπερ καὶ σέ, τὸ δόγμα. τί οὖν ἔχεις ποιῆσαι; ἔξελε, τὸ δὲ ἔκείνων, ἀν εὖ ποιῶσιν, αὐτὰὶ ἔξελουσιν· εἰ δὲ μή, οἰμώξουσι δι' αὐτάς.

“Ανθρωπε, τὸ λεγόμενον τοῦτο ἀπονοήθητι ἥδη ὑπὲρ εὐροίας, ὑπὲρ ἐλευθερίας, ὑπὲρ μεγαλοψυχίας. ἀνάτεινόν ποτε τὸν τράχηλον ὡς ἀπηλλαγμένος δουλείας, τόλμησον ἀναβλέψας πρὸς τὸν θεὸν εἰπεῖν ὅτι χρῶ μοι λοιπὸν εἰς ὃ ἀν θέλῃς· ὅμογνωμονῶ σοι, ισός εἰμι· οὐδὲν παραιτούμαι τῶν σοὶ δοκούντων· ὅπου θέλεις, ἄγε· ἦν θέλεις ἐσθῆτα περίθεις. ἄρχειν με θέλεις, ἰδιωτεύειν,<sup>9</sup> μένειν, φεύγειν, πένεσθαι,<sup>10</sup> πλουτεῖν; ἐγώ σοι ὑπὲρ ἀπάντων τούτων πρὸς τοὺς ἀνθρώπους ἀπολογήσομαι· δείξω τὴν ἑκάστου φύσιν οἴα ἐστίν.

Οὐ·

Ἄλλ' ἐν βοὸς κοιλίᾳ καθήμενος ἐκδέχου σου τὴν μάμμην, μέχρις σε χορτάσῃ,<sup>11</sup> ὁ Ἡρακλῆς εἰ τοῖς ἐν οἴκῳ παρεκάθητο, τίς ἀν ἦν; Εὔρυθεν καὶ οὐχὶ Ἡρακλῆς. ἄγε, πόσους δὲ περιερχόμενος τὴν οἰκουμένην συνήθεις ἔσχειν, φίλους; ἀλλ' οὐδὲν φίλτερον τοῦ θεοῦ· διὰ τοῦτο ἐπιστεύθη Διὸς νίδος εἶναι καὶ ἦν. ἔκεινω τούνν πειθόμενος περιήει καθαίρων ἀδικίαν καὶ ἀνομίαν.

Ἄλλ' οὐκ εἰ Ἡρακλῆς καὶ οὐ δύνασαι καθαίρειν τὰ ἀλλότρια κακά, ἀλλ' οὐδὲ Θησεύς, ὡνα τὰ τῆς Ἀττικῆς καθάρης· τὰ σαυτοῦ κάθαρον. ἐντεῦθεν ἐκ τῆς διανοίας ἔκβαλε ἀντὶ Προκρούστου καὶ Σκύρων

<sup>6</sup> childish play <sup>7</sup> evoke spirits; beguile <sup>8</sup> solid, firm <sup>9</sup> occupy a private station <sup>10</sup> be busy, work at <sup>11</sup> feed

λύπην, φόβον, ἐπιθυμίαν, φθόνον, ἐπιχαιρεκακίαν, φιλαργυρίαν, μαλακίαν, ἀκρασίαν.

Ταῦτα δ' οὐκ ἔστιν ἄλλως ἐκβαλεῦν, εἰ μὴ πρὸς μόνον τὸν θεὸν ἀποβλέποντα, ἐκείνῳ μόνῳ προσπεποιθότα, τοῖς ἐκείνου προστάγμασι καθωσιωμένον. ἀν δ' ἄλλο τι θέλησ, οἰμώζων καὶ στένων ἀκολουθήσεις τῷ ἴσχυροτέρῳ ἔξω ζητῶν ἀεὶ τὴν εύροιαν καὶ μηδέποτ' εὐροεῦν δυνάμενος. ἐκεὶ γὰρ αὐτὴν ζητεῖς, οὐ μή ἔστιν, ἀφεὶς ἐκεὶ ζητεῦν, ὅπου ἔστιν.

### 2.17

Πῶς ἐφαρμοστέον τὰς προλίγψεις τοῖς ἐπὶ μέρους.

Τί πρῶτόν ἔστιν ἔργον τοῦ φιλοσοφοῦντος; ἀποβαλεῦν οὕησιν ἀμήχανον γάρ, ἢ τις εἰδέναι οἰεται, ταῦτα ἀρξασθαι μανθάνειν.

Τὰ μὲν οὖν ποιητέα καὶ οὐ ποιητέα καὶ ἀγαθὰ καὶ κακὰ καὶ καλὰ καὶ αἰσχρὰ πάντες ἄνω καὶ κάτω λαλοῦντες ἐρχόμεθα πρὸς τοὺς φιλοσόφους, ἐπὶ τούτοις ἐπαινοῦντες φέγοντες, ἐγκαλοῦντες μεμφόμενοι, περὶ ἐπιτηδευμάτων καλῶν καὶ αἰσχρῶν ἐπικρίνοντες καὶ διαλαμβάνοντες.

Τίνος δ' ἔνεκα προσερχόμεθα τοῖς φιλοσόφοις; ἀ οὐκ οἰδόμεθα εἰδέναι. τίνα δ' ἔστι ταῦτα; τὰ θεωρήματα.<sup>12</sup> ἀ γὰρ λαλοῦσιν οἱ φιλόσοφοι, μαθεῖν θέλομεν ὡς κομψὰ καὶ δρυμέα,<sup>13</sup> οἱ δ', ὦντας περιποιήσωνται.

Γελοῖον οὖν τὸ οἰεσθαι, ὅτι ἄλλα μέν τις μαθεῦν βούλεται, ἄλλα δὲ μαθήσεται, ἢ λοιπὸν ὅτι προκόψει τις ἐν οἷς οὐ μανθάνει.

Τὸ δ' ἔξαπατῶν τοὺς πολλοὺς τοῦτ' ἔστιν, ὅπερ καὶ Θεόπομπον τὸν ρήτορα, ὅπου καὶ Πλάτωνι ἐγκαλεῖ ἐπὶ τῷ βούλεσθαι ἔκαστα ὁρίζεσθαι.

Τί γὰρ λέγει; οὐδεὶς ἡμῶν πρὸ σου ἔλεγεν ἀγαθὸν ἢ δύκαιον; ἢ

<sup>12</sup> sight; theory    <sup>13</sup> sharp, piercing, bitter

μὴ παρακολουθοῦντες τί ἐστι τούτων ἔκαστον ἀσήμως<sup>14</sup> καὶ κενῶς ἐφθεγγόμεθα τὰς φωνάς;

Τίς γάρ σοι λέγει, Θεόπομπε, ὅτι ἐννοίας οὐκ εἴχομεν ἑκάστου τούτων φυσικὰς καὶ προλήψεις; ἀλλ’ οὐχ οἶόν τ’ ἐφαρμόζειν τὰς προλήψεις ταῖς καταλλήλοις οὐσίαις μὴ διαρθρώσαντα αὐτὰς καὶ αὐτὸ τοῦτο σκεψάμενον, ποίαν τινὰ ἑκάστη αὐτῶν οὐσίαν ὑποτακτέον.

Ἐπεὶ τοιαῦτα λέγει καὶ πρὸς τοὺς ἱατρούς· τίς γάρ ήμῶν οὐκ ἔλεγεν ὑγιεινόν τι καὶ νοσερόν, πρὸν Ἰπποκράτη γενέσθαι; ἢ κενῶς τὰς φωνὰς ταύτας ἀπηχοῦμεν;

Ἐχομεν γάρ τινα καὶ ὑγιεινοῦ πρόληψιν, ἀλλ’ ἐφαρμόσαι οὐ δυνάμεθα. διὰ τοῦτο ὁ μὲν λέγει ἀνάτεινον, ὁ δὲ λέγει δὸς τροφήν· καὶ ὁ μὲν λέγει φλεβοτόμησον, ὁ δὲ λέγει σικύασον. τί τὸ αἴτιον; ἄλλο γε ἢ ὅτι τὴν τοῦ ὑγιεινοῦ πρόληψιν οὐ δύναται καλῶς ἐφαρμόσαι τοῖς ἐπὶ μέρους;

Οὕτως ἔχει καὶ ἐνθάδ’ ἐπὶ τῶν κατὰ τὸν βίον. ἀγαθὸν καὶ κακὸν καὶ συμφέρον καὶ ἀσύμφορον τίς ήμῶν οὐ λαλεῖ; τίς γάρ ήμῶν οὐκ ἔχει τούτων ἑκάστου πρόληψιν; ἀρ’ οὖν διηρθρωμένην καὶ τελείαν;

Τοῦτο δεῖξον. πῶς δείξω; ἐφάρμοσον αὐτὴν καλῶς ταῖς ἐπὶ μέρους οὐσίαις. εὐθὺς τοὺς ὄρους<sup>15</sup> Πλάτων μὲν ὑποτάσσει τῇ τοῦ χρησίμου προλήψει, σὺ δὲ τῇ τοῦ ἀχρήστου.

Δυνατὸν οὖν ἐστιν ἀμφοτέρους ὑμᾶς ἐπιτυγχάνειν; πῶς οἶόν τε; τῇ δὲ τοῦ πλούτου οὐσίᾳ οὐχ ὁ μέν τις ἐφαρμόζει τὴν τοῦ ἀγαθοῦ πρόληψιν, ὁ δ’ οὐ; τῇ δὲ τῆς ἡδονῆς, τῇ δὲ τῆς ὑγείας;

Καθόλου γάρ εἰ πάντες οἱ τὰ ὀνόματα λαλοῦντες μὴ κενῶς ἵσμεν ἔκαστα τούτων καὶ μηδεμιᾶς ἐπιμελείας περὶ τὴν διάρθρωσιν τῶν προλήψεων δεόμεθα, τί διαφερόμεθα, τί πολεμοῦμεν, τί ψέγομεν ἀλλήλους;

<sup>14</sup> not marked; unclear    <sup>15</sup> boundary marker

give it up readily and without delay, being grateful for the time in which he had the use of it—all this if you do not wish to be crying for your nurse and your mammy! For what difference does it make what object a man has a weakness for and depends upon? In what respect are you superior to the man who weeps for a maid, if you grieve for a trivial gymnasium, a paltry colonnade, a group of youngsters, and that way of spending your time? Someone else comes and grieves because he is no longer going to drink the water of Dirce. What, is the water of the Marcian aqueduct inferior to that of Dirce? "Nay, but I was accustomed to that water." And you will get accustomed to this in turn. And then, if you become addicted to something of this kind, weep for this too in turn, and try to write a line after the pattern of that of Euripides:

To Nero's baths and Marcian founts once more.

Behold how tragedy arises, when everyday events befall fools!

"When, then, shall I see Athens once more and the Acropolis?" Poor man, are you not satisfied with what you are seeing every day? Have you anything finer or greater to look at than the sun, the moon, the stars, the whole earth, the sea? And if you really understand Him that governs the universe, and bear Him about within you, do you yet yearn for bits of stone and a pretty rock? When, therefore, you are about to leave the sun and the moon, what will you do? Will you sit and cry as little children cry? What was it you did at school? What was it you heard and learned? Why did you record yourself as a philosopher when you might have recorded the truth in these words: "I studied a few introductions, and did some reading in Chrysippus, but I did not even get past the door of a philosopher? Since what part have I in that business in which Socrates, who died so nobly, and so nobly lived, had a part? Or in that in which Diogenes had a part?" Can you imagine one of these men crying or fretting because he is not going to see such-and- such a man, or such-and- such a woman, or to live in Athens or in Corinth, but, if it so happen, in Susa or in Ecbatana? What, does he who is at liberty to leave the banquet when he will, and to play the game no longer, keep on annoying himself by staying? Does he not stay, like children, only as long as he is entertained? Such a man would be likely, forsooth, to endure going into exile for life or the exile of death, if this were his sentence.

Are you not willing, at this late date, like children, to be weaned and to partake of more solid food, and not to cry for mammies and nurses—old wives' lamentations? "But if I leave, I shall cause those women sorrow?" You cause them sorrow? Not at all, but it will be the same thing that causes sorrow to you yourself—bad judgement. What, then, can you do? Get rid of that judgement, and, if they do well, they will themselves get rid of their

judgement; otherwise, they will come to grief and have only themselves to thank for it. Man, do something desperate, as the expression goes, now if never before, to achieve peace, freedom, and mindedness. Lift up your neck at last like a man escaped from bondage, be bold to look towards God and say, "Use me henceforward for whatever Thou wilt; I am of one mind with Thee; I am Thine; I crave exemption from nothing that seems good in Thy sight; where Thou wilt, lead me; in what raiment Thou wilt, clothe me. Wouldst Thou have me to hold office, or remain in private life; to remain here or go into exile; to be poor or be rich? I will defend all these Thy acts before men; I will show what the true nature of each thing is." Nay, you will not; sit rather in the house as girls do and wait for your mammy until she feeds you! If Heracles had sat about at home, what would he have amounted to? He would have been Eurystheus and no Heracles. Come, how many acquaintances and friends did he have with him as he went up and down through the whole world? Nay, he had no dearer friend than God. That is why he was believed to be a son of God, and was. It was therefore in obedience to His will that he went about clearing away wickedness and lawlessness. But you are no Heracles, you say, and you cannot clear away the wickedness of other men, nay, nor are you even a Theseus, to clear away the ills of Attica merely. Very well, clear away your own then. From just here, from out your own mind, cast not Procrustes and Sciron, but grief, fear, desire, envy, joy at others' ills; cast out greed, effeminacy, incontinency. These things you cannot cast out in any other way than by looking to God alone, being specially devoted to Him only, and consecrated to His commands. But if you wish anything else, with lamentation and groaning you will follow that which is stronger than you are, ever seeking outside yourself for peace, and never able to be at peace. For you seek peace where it is not, and neglect to seek it where it is.

Tag was found

## 2.17

How ought we adjust our preconceptions to individual instances?

What is the first business of one who practises philosophy? To get rid of thinking that one knows; for it is impossible to get a man to begin to learn that which he thinks he knows. However, as we go to the philosophers we all babble hurly-burly about what ought to be done and what ought not, good and evil, fair and foul, and on these grounds assign praise and blame, censure and reprehension, passing judgement on fair and foul practices, and discriminating between them. But what do we go to the philosophers for? To learn what we do not think we know. And what is that? General principles. For some of us want to learn what the philosophers are saying, thinking it will be witty and shrewd, others, because they wish to profit thereby. But it

is absurd to think that when a man wishes to learn one thing he will actually learn something else, or, in short, that a man will make progress in anything without learning it. But the multitude are under the same misapprehension as was Theopompus, the orator, who actually censures Plato for wishing to define every term. Well, what does he say? "Did none of us before your time ever use the words 'good' or 'just'? Or, without understanding what each of these terms severally mean, did we merely utter them as vague and empty sounds?" Why, who tells you, Theopompus, that we did not have a natural conception of each term, that is, a preconceived idea of it? But it is impossible to adjust our preconceived ideas to the appropriate facts without having first systematized them and having raised precisely this question— what particular fact is to be classified under each preconception. Suppose, for example, that you make the same sort of remark to the physicians: "Why, who among us did not use terms 'healthy' and 'diseased' before Hippocrates was born? Or were we merely making an empty noise with these sounds?" For, of course, we have a certain preconception of the idea "healthy." But we are unable to apply it. That is why one person says, "Keep abstaining from food," and another, "Give nourishment"; again, one says, "Cut a vein," and another says, "Use the cupping-glass." What is the reason? Is it really anything but the fact that a person is unable properly to apply the preconceived idea of "healthy" to the specific instances?

So it stands here also, in the affairs of life. Who among us has not upon his lips the words "good" and "evil," "advantageous" and "disadvantageous"? For who among us does not have a preconceived idea of each of these terms? Very well, is it fitted into a system and complete? Prove that it is. "How shall I prove it?" Apply it properly to specific facts. To start with, Plato classifies definitions under the preconception "the useful," but you classify them under that of "the useless." Is it, then, possible for both of you to be right? How can that be? Does not one man apply his preconceived idea of "the good" to the fact of wealth, while another does not? And another to that of pleasure, and yet another to that of health? Indeed, to sum up the whole matter, if all of us who have these terms upon our lips possess no mere empty knowledge of each one severally, and do not need to devote any pains to the systematic arrangement of our preconceived ideas, why do we disagree, why fight, why blame one



## vocabulary

ἀγωνίζομαι contend, exert oneself  
 ἀδύνατος unable; impossible  
 ἀέθλιος prize ~athlete  
 ἀθλητής ἀεθλητού (m, 1) athlete,  
 contestant ~athlete  
 ἀθλιος wretched ~athlete  
 αἴσθησις -εως (f) sense perception  
 αἰσθητής -οῦ (m, 1) one who  
 perceives  
 ἀκρασία unwholesomeness;  
 powerlessness  
 ἀλυπος (v) painless  
 ἀμελέω disregard; (impers.) of  
 course  
 ἀναβλέπω look up; gain sight, open  
 one's eyes  
 ἀναγνώσκω recognize, read,  
 understand, persuade  
 ἀναγκαῖος coerced, coercing, slavery  
 ἀναπίπτω fall back  
 ἀνατείνω lift, reach out, threaten  
 ἀνοσος disease-free ~noisome  
 ἀνωθεν from above, the beginning  
 ἀπάγχω throttle  
 ἀπαθής unaffected, impassive  
 ἄπαξ once  
 ἀπλόος single; simple ~haploid  
 ἀποβάλλω throw away, lose  
 ἀπόδειξις -εως (f) acceptance; (Ion)  
 showing  
 ἀποκαθίστημι restore  
 ἀποτυγχάνω fail  
 ἀργύριον small coin  
 ἀρκέω satisfy; ward off, defend;  
 suffice  
 ἄρτι at the same time  
 ἀτάραρχος calm  
 αὐξάνω strengthen  
 ἄχθομαι be burdened with  
 βιβλίον paper, book  
 γονεύς -ος (m) parent

διάγω lead through; pass a time  
 ~demagogue  
 διάκειμαι be in a condition  
 διαλείπω leave a gap, space apart  
 διέρχομαι pierce, traverse  
 διηγέομαι detail, describe  
 δυστυχέω be unlucky  
 δυστυχής unlucky  
 ἐθίζω accustom  
 εἰτα then, therefore, next  
 ἐκκλίνω (i) turn away, back down,  
 shun  
 ἐλεέω pity, have mercy on ~alms  
 ἐλεύθερος not enslaved  
 ἐμποδίζω fetter, hinder  
 ἐμφύω plant; cling ~physics  
 ἐνθεν thence, whence  
 ἐντίθημι load; mp: take to heart  
 ~thesis  
 ἔξειμι go forth; is possible ~ion  
 ἔξης in turn  
 ἔξιστημι displace, transform; (+gen)  
 give up ~station  
 ἔξωθεν from outside  
 ἐπανέρχομαι return; ascend  
 ἐπιβάλλω throw upon, head for  
 ~ballistic  
 ἐπιθυμία (v) desire, thing desired  
 ἐπιμελής careful, cared for  
 ἐπιτείνω intensify  
 ἐπιχειρέω do, try, attack ~chiral  
 εὐσεβής pious  
 ἐφαρμόζω well fitted to ~harmony  
 ἐφεξῆς in order, in a row  
 ἡγεμονικός showing leadership  
 ἡσσάομαι (pass) be weaker, be  
 overcome; (active) defeat  
 θαυμαστός wonderful; admirable  
 καθεύδω lie down  
 καθήκω come down, (a day) to fall,  
 arrive; be proper  
 καθίημι (v) speed down upon; take

down ~jet	<b>προκόπτω</b> make progress
<b>κακοδαιμονία</b> misfortune; demonic possession	<b>προλαμβάνω</b> anticipate; be prejudiced
<b>κατακλά</b> break off, break short ~iconoclast	<b>προσάγω</b> bring to a place ~demagogue
<b>κοσμέω</b> marshal, array ~cosmos	<b>προχωρέω</b> proceed, come forward
<b>κτῆμα -τος</b> (n, 3) possession	<b>σκέλιος -εος</b> (n, 3) leg ~scoliosis
<b>λογίζομαι</b> reckon, consider	<b>σπουδόζω</b> be busy, earnest ~repudiate
<b>λύχνος</b> lamp	<b>συνεθέλω</b> consent
<b>μείρομαι</b> receive as a portion ~Moira	<b>συνέχω</b> keep together, constrain
<b>μέλος -ους</b> (n, 3) limb; melody	<b>συνθέλω</b> consent
<b>μεταπίπτω</b> fall differently, undergo a change	<b>συνοικέω</b> live together
<b>μετατίθημι</b> set or cause among ~thesis	<b>συνουσία</b> society, sex
<b>μουσική</b> art, music	<b>συντάσσω</b> gather, assemble ~syntax
<b>μουσικός</b> musical, aesthetic	<b>σχολή</b> rest, leisure
<b>νεανίσκος</b> (ἀ) young man	<b>τάλας</b> wretched, miserable ~talent
<b>νεῦρον</b> tendon ~neuro	<b>τιμωρέω</b> (ι) (+dat) take vengeance, punish; aid one who has been attacked
<b>ὄνειρος</b> dream	<b>τράχηλος</b> neck ~trachea
<b>όργιζω</b> anger, provoke, annoy	<b>τρέμω</b> tremble in fear ~tremble
<b>όρέγω</b> hold out, offer, thrust ~reach	<b>τρέχω</b> run, spin
<b>όρμή</b> pressure, assault, order ~hormone	<b>ὑβρίζω</b> insult, treat outrageously
<b>ὅφελος -εος</b> (n, 3) a use, a help	<b>ὑγίεια</b> health
<b>παιδεία</b> child-rearing, education	<b>ὑπομένω</b> stay behind, await ~remain
<b>παιδεύω</b> raise; train	<b>ὑπομιμήσκω</b> remind of ~mnemonic
<b>παραβάλλω</b> put at risk ~ballistic	<b>φαντασία</b> appearance; imagination
<b>παραλύω</b> detach, disable	<b>φθονέω</b> envy
<b>παραφέρω</b> serve; carry past; outdo	<b>φιλοσοφία</b> love of knowledge; philosophy
<b>πενθέω</b> grieve ~Nepenthe	<b>φιλόσοφος</b> wisdom-loving
<b>πένθος -εος</b> (n, 3) grief, misfortune ~Nepenthe	<b>φιλόστοργος</b> affectionate
<b>πενία</b> poverty ~osteopenia	<b>φρύγανον</b> (δ) kindling
<b>περιίστημι</b> be around; turn out ~station	<b>χαρακτήρ -ος</b> (m) stamp; characteristic
<b>περιπατέω</b> walk around	<b>χρήσιμος</b> useful
<b>περιπίπτω</b> embrace; fall in with	<b>ώσαύτως</b> in the same way
<b>ποῦ</b> where?	

Καὶ τί μοι νῦν τὴν πρὸς ἀλλήλους μάχην παραφέρειν καὶ ταύτης μεμνῆσθαι; σὺ αὐτὸς εἰ ἐφαρμόζεις καλῶς τὰς προλήψεις, διὰ τί δυσροεῖς, διὰ τί ἐμποδίζῃ;

Ἄφωμεν ἄρτι τὸν δεύτερον τόπον τὸν περὶ τὰς ὄρμας καὶ τὴν κατὰ ταύτας περὶ τὸ καθῆκον φιλοτεχνίαν. ἀφῶμεν καὶ τὸν τρίτον τὸν περὶ τὰς συγκαταθέσεις.

Χαρίζομαι σοι ταῦτα πάντα. στῶμεν ἐπὶ τοῦ πρώτου καὶ σχεδὸν αἰσθητὴν παρέχοντος τὴν ἀπόδειξιν τοῦ μὴ ἐφαρμόζειν καλῶς τὰς προλήψεις.

Νῦν σὺ θέλεις τὰ δυνατὰ καὶ τὰ σοὶ δυνατά; τί οὖν ἐμποδίζῃ; διὰ τί δυσροεῖς; νῦν οὐ φεύγεις τὰ ἀναγκαῖα; διὰ τί οὖν περιπίπτεις τινί, διὰ τί δυστυχεῖς; διὰ τί θέλοντός σού τι οὐ γίνεται καὶ μὴ θέλοντος γίνεται;

Ἀπόδειξις γὰρ αὕτη μεγίστη δυσροίας καὶ κακοδαιμονίας.<sup>1</sup> θέλω τι καὶ οὐ γίνεται· καὶ τί ἐστιν ἀθλιώτερον ἐμοῦ; οὐ θέλω τι καὶ γίνεται· καὶ τί ἐστιν ἀθλιώτερον ἐμοῦ;

Τοῦτο καὶ ἡ Μήδεια οὐχ ὑπομεύασα ἥλθεν ἐπὶ τὸ ἀποκτεῖναι τὰ τέκνα. μεγαλοφυῶς κατά γε τοῦτο. εἶχε γὰρ ἦν δεῖ φαντασίαν, οἶον ἐστι τὸ ἄθελει τινὶ μὴ προχωρεῖν.

Εἶτα οὕτως τιμωρήσομαι τὸν ἀδικήσαντά με καὶ ίνβρίσαντα. καὶ τί ὅφελος τοῦ κακῶς οὕτως διακειμένου; πῶς οὖν γένηται; ἀποκτείνω μὲν τὰ τέκνα. ἀλλὰ καὶ ἐμα στὴν τιμωρήσομαι. καὶ τί μοι μέλει;

Τοῦτ' ἐστιν ἔκπτωσις ψυχῆς μεγάλα νεῦρα ἔχουσης. οὐ γὰρ ἔδει, ποῦ κεῖται τὸ ποιεῖν ἄθελομεν, ὅτι τοῦτο οὐκ ἔξωθεν δεῖ λαμβάνειν οὐδὲ τὰ πράγματα μετατιθέντα καὶ μεθαρμοζόμενον.

Μὴ θέλε τὸν ἄνδρα, καὶ οὐδὲν ὅν θέλεις οὐ γίνεται. μὴ θέλε αὐτὸν ἐξ ἄπαντός σοι συνουκέν, μὴ θέλε μένειν ἐν Κορίνθῳ καὶ ἀπλῶς μηδὲν

<sup>1</sup> misfortune; demonic possession

ἄλλο θέλε ή ἂν ὁ θεὸς θέλει. καὶ τίς σε κωλύσει, τίς ἀναγκάσει; οὐ μᾶλλον η τὸν Δία.

Ὅταν τοιοῦτον ἔχῃς ἡγεμόνα καὶ τοιούτῳ συνθέλῃς καὶ συνορέγῃ, τί φοβῇς ἔτι μὴ ἀποτύχῃς;

Χάρισαί σου τὴν ὅρεξιν καὶ τὴν ἔκκλισιν πενίᾳ καὶ πλούτῳ· ἀποτεύξῃ, περιπεσῇ. ἀλλ’ ὑγιεά· δυστυχήσεις· ἀρχαῖς, τυμᾶς, πατρῖδι, φίλοις, τέκνοις, ἀπλῶς ἄν τινι τῶν ἀπροαιρέτων. ἀλλὰ τῷ Διὶ χάρισαι αὐτάς, τοῖς ἄλλοις θεοῖς.

Ἐκείνοις παράδος, ἐκεῖνοι κυβερνάτωσαν, μετ’ ἐκείνων τετάχθωσαν· καὶ ποῦ ἔτι δυσροήσεις;

Εἰ δὲ φθονεῖς, ἀταλαίπωρε, καὶ ἐλεεῖς καὶ ζηλοτυπεῖς καὶ τρέμεις καὶ μίαν ἡμέραν οὐ διαλείπεις, ἐν ἣ οὐ κατακλάεις καὶ σαντοῦ καὶ τῶν θεῶν, καὶ τί ἔτι λέγεις πεπαιδεῦσθαι;

Ποίαν παιδείαν, ἄνθρωπε; ὅτι συλλογισμὸν ἔπραξας, μεταπίπτοντας; οὐ θέλεις ἀπομαθεῖν, εἰ δυνατόν, πάντα ταῦτα καὶ ἄνωθεν ἄρξασθαι συναισθανόμενος ὅτι μέχρι νῦν οὐδὲ ηψω τοῦ πράγματος, καὶ λοιπὸν ἔνθεν ἀρξάμενος προσοικοδομεῖν τὰ ἔξῆς, πῶς μηδὲν ἔσται σοῦ μὴ θέλοντος, θέλοντος μηδὲν οὐκ ἔσται;

Δότε μοι ἔνα νέον κατὰ ταύτην τὴν ἐπιβολὴν ἐληλυθότα εἰς σχολήν, τούτου τοῦ πράγματος ἀθλητὴν<sup>2</sup> γενούμενον καὶ λέγοντα ὅτι ἐμοὶ τὰ μὲν ἄλλα πάντα χαιρέτω, ἀρκεῖ δὲ εἰ ἔξεσται ποτὲ ἀπαραποδίστω καὶ ἀλύπω διαγαγεῖν καὶ ἀνατεῖναι τὸν τράχηλον πρὸς τὰ πράγματα ὡς ἐλεύθερον καὶ εἰς τὸν οὐρανὸν ἀναβλέπειν ὡς φίλον τοῦ θεοῦ μηδὲν φοβούμενον τῶν συμβῆναι δυναμένων. δειξάτω τις ὑμῶν αὐτὸν τοιοῦτον, ἵνα εἴπω.

Ἐρχου, νεανίσκε, εἰς τὰ σά· σοὶ γὰρ εἴμαρται κοσμῆσαι φιλοσοφίαν, σά ἔστι ταῦτα τὰ κτήματα, σὰ τὰ βιβλία, σοὶ οἱ λόγοι.

Ἐὶθ', ὅταν τοιοῦτον ἐκπονήσῃ καὶ καταθλήσῃ τὸν τόπον, πάλιν ἐλθών

<sup>2</sup> athlete, contestant

μοι εἰπάτω ἐγὼ θέλω μὲν καὶ ἀπαθῆς εἶναι καὶ ἀτάραχος, θέλω δὲ ὡς εὐσεβῆς καὶ φιλόσοφος καὶ ἐπιμελῆς εἰδέναι τί μοι πρὸς θεούς ἔστι καθῆκον, τί πρὸς γονεῖς, τί πρὸς ἀδελφούς, τί πρὸς τὴν πατρίδα, τί πρὸς ξένους.

Ἐρχου καὶ ἐπὶ τὸν δεύτερον τόπον· σός ἔστι καὶ οὗτος.

Άλλ' ἥδη καὶ τὸν δεύτερον τόπον ἐκμεμελέτηκα. ἥθελον δὲ ἀσφαλῶς καὶ ἀσείστως καὶ οὐ μόνον ἐγρηγορώς, ἀλλὰ καὶ καθεύδων καὶ οἰνωμένος καὶ ἐν μελαγχολίᾳ. σὺ θεὸς εἶ, ὁ ἄνθρωπε, σὺ μεγάλας ἔχεις ἐπιβολάς.

Οὐ· ἀλλ' ἐγὼ θέλω γνῶναι, τί λέγει Χρύσιππος ἐν τοῖς περὶ τοῦ Ψευδομένου. οὐκ ἀπάγξῃ μετὰ τῆς ἐπιβολῆς ταύτης, τάλας; καὶ τί σοι ὅφελος ἔσται; πενθῶν ἄπαν ἀναγνώσῃ καὶ τρέμων πρὸς ἄλλους ἐρεῖς.

Οὕτως καὶ ὑμεῖς ποιεῖτε. θέλεις ἀναγνῶ σοι, ἀδελφέ; καὶ σὺ ἐμοί. θαυμαστῶς, ἄνθρωπε, γράφεις· καὶ σὺ μεγάλως εἰς τὸν Ξενοφῶντος χαρακτῆρα<sup>3</sup> σὺ εἰς τὸν Πλάτωνος, σὺ εἰς τὸν Ἀντισθένους. εἰτ' ἀλλήλοις ὀνείρους διηγησάμενοι πάλιν ἐπὶ ταύτα ἐπανέρχεσθε· ὡσαύτως ὁρέγεσθε, ὡσαύτως ἐκκλίνετε, ὁμοίως ὄρμάτε, ἐπιβάλλεσθε, προστίθεσθε, ταύτα εὑχεσθε, περὶ ταύτα σπουδάζετε. εἰτα οὐδὲ ζητεῖτε τὸν ὑπομνήσοντα ὑμᾶς, ἀλλ' ἄχθεσθε, ἐὰν ἀκούητε τούτων. εἰτα λέγετε ἀφιλόστοργος γέρων· ἐξερχομένου μου οὐκ ἔκλαυσεν οὐδὲ ἐπεν 1εῖσ οἴαν περίστασιν ἀπέρχῃ μοι, τέκνου· ἀν σωθῆς, ἄψω λύχνους. ταῦτ' ἔστι τὰ τοῦ φιλοστόργου;

Μέγα σοι ἀγαθὸν ἔσται σωθέντι τοιούτῳ καὶ λύχνων ἀξιον. ἀθάνατον γάρ εἶναι σε δεῖ καὶ ἀνοσον.

Ταύτην οὖν, ὅπερ λέγω, τὴν οὔησιν τὴν τοῦ δοκεῖν εἰδέναι τι τῶν χρησίμων ἀποβάλλοντας ἔρχεσθαι δεῖ πρὸς τὸν λόγον, ὡς πρὸς τὰ γεωμετρικὰ προσάγομεν, ὡς πρὸς τὰ μουσικά·

Εἰ δὲ μῆ, οὐδὲ ἐγγὺς ἐσόμεθα τῷ προκόψαι, καὶν πάσας τὰς

<sup>3</sup> stamp; characteristic

εἰσαγωγὴς καὶ τὰς συντάξεις τὰς Χρυσίππου μετὰ τῶν Ἀντιπάτρου καὶ Ἀρχεδήμου διέλθωμεν.

## 2.18

Πῶς ἀγωνιστέον πρὸς τὰς φαντασίας.

Πᾶσα ἔξις καὶ δύναμις ὑπὸ τῶν καταλλήλων ἔργων συνέχεται καὶ αὔξεται, ἡ περιπατητικὴ ὑπὸ τοῦ περιπατεῖν, ἡ τροχαστικὴ ὑπὸ τοῦ τρέχειν.

“Αν θέλης ἀναγνωστικὸς εἶναι, ἀναγίγνωσκε· ἂν γραφικός, γράφε. ὅταν δὲ τριάκοντα ἐφεξῆς ἡμέρας μὴ ἀναγνῶς, ἀλλ’ ἄλλο τι πράξῃς, γνώσῃ τὸ γινόμενον.

Οὕτως κὰν ἀναπέσης δέκα ἡμέρας, ἀναστὰς ἐπιχείρησον μακροτέραν ὅδον περιπατῆσαι καὶ ὄψει, πῶς σου τὰ σκέλη<sup>4</sup> παραλύεται.

Καθόλου οὖν εἴ τι ποιεῖν ἐθέλῃς, ἕκτικὸν ποίει αὐτό· εἴ τι μὴ ποιεῖν ἐθέλῃς, μὴ ποίει αὐτό, ἀλλ’ ἔθισον ἄλλο τι πράττειν μᾶλλον ἀντ’ αὐτοῦ.

Οὕτως ἔχει καὶ ἐπὶ τῶν ψυχικῶν· ὅταν ὀργισθῆς, γίγνωσκε ὅτι οὐ μόνον σοι τοῦτο γέγονεν κακόν, ἀλλ’ ὅτι καὶ τὴν ἔξιν ηὔξησας καὶ ὡς πυρὶ φρύγανα<sup>5</sup> παρέβαλες.

“Οταν ἡττηθῆς τινος ἐν συνουσίᾳ, μὴ τὴν μίαν ἥτταν ταύτην λογίζου, ἀλλ’ ὅτι καὶ τὴν ἀκρασίαν σου τέτροφας, ἐπιγένησας.

Ἄδυνατον γὰρ ἀπὸ τῶν καταλλήλων ἔργων μὴ καὶ τὰς ἔξεις καὶ τὰς δυνάμεις τὰς μὲν ἐμφύεσθαι μὴ πρότερον οὔσας, τὰς δ’ ἐπιτείνεσθαι καὶ ἴσχυροποιεῖσθαι.

Οὕτως ἀμέλει καὶ τὰ ἀρρωστήματα ὑποφύεσθαι λέγουσιν οἱ φιλόσοφοι. ὅταν γὰρ ἄπαξ ἐπιθυμήσῃς ἀργυρίου, ἂν μὲν προσαχθῆ λόγος εἰς αἰσθησιν ἄξιων τοῦ κακοῦ, πέπαυταί τε ἡ ἐπιθυμία καὶ τὸ ἡγεμονικὸν ἡμῶν εἰς τὸ ἐξαρχῆς ἀποκατέστη·

---

<sup>4</sup> leg    <sup>5</sup> kindling

another?

And yet what need is there for me to bring forward now our strife with one another and make mention of that? Take your own case; if you apply properly your preconceived ideas, why are you troubled, why are you hampered? Let us pass by for the moment the second field of study—that which has to do with our choices and the discussion of what is our duty in regard to them. Let us pass by also the third—that which has to do with our assents. I make you a present of all this. Let us confine our attention to the first field, one which allows an almost palpable proof that you do not properly apply your preconceived ideas. Do you at this moment desire what is possible in general and what is possible for you in particular? If so, why are you hampered? Why are you troubled? Are you not at this moment trying to escape what is inevitable? If so, why do you fall into any trouble, why are you unfortunate? Why is it that when you want something it does not happen, and when you do not want it, it does happen? For this is the strongest proof of trouble and misfortune. I want something, and it does not happen; and what creature is more wretched than I? I do not want something, and it does happen; and what creature is more wretched than I?

Medea, for example, because she could not endure this, came to the point of killing her children. In this respect at least hers was the act of a great spirit. For she had the proper conception of what it means for anyone's wishes not to come true. "Very well, then," says she, "in these circumstances I shall take vengeance upon the man who has wronged and insulted me. Yet what good do I get out of his being in such an evil plight? How can that be accomplished? I kill my children. But I shall be punishing myself also. Yet what do I care?" This is the outbursting of a soul of great force. For she did not know where the power lies to do what we wish—that we cannot get this from outside ourselves, nor by disturbing and deranging things. Give up wanting to keep your husband, and nothing of what you want fails to happen. Give up wanting him to live with you at any cost. Give up wanting to remain in Corinth, and, in a word, give up wanting anything but what God wants. And who will prevent you, who will compel you? No one, any more than anyone prevents or compels Zeus.

When you have such a leader as Zeus and identify your wishes and your desires with His, why are you still afraid that you will fail? Give to poverty and to wealth your aversion and your desire: you will fail to get what you wish, and you will fall into what you would avoid. Give them to health; you will come to grief; so also if you give them to offices, honours, country, friends, children, in short to anything that lies outside the domain of moral purpose. But give them to Zeus and the other gods; entrust them to their keeping, let them exercise the control; let your desire and your aversion be ranged on

their side—and how can you be troubled any longer? But if you show envy, wretched man, and pity, and jealousy, and timidity, and never let a day pass without bewailing yourself and the gods, how can you continue to say that you have been educated? What kind of education, man, do you mean? Because you have worked on syllogisms, and arguments with equivocal premisses? Will you not unlearn all this, if that be possible, and begin at the beginning, realizing that hitherto you have not even touched the matter; and for the future, beginning at this point, add to your foundations that which comes next in order— provision that nothing shall be that you do not wish, and that nothing shall fail to be that you do wish?

Give me but one young man who has come to school with this purpose in view, who has become an athlete in this activity, saying, "As for me, let everything else go; I am satisfied if I shall be free to live untrammelled and untroubled, to hold up my neck in the face of facts like a free man, and to look up to heaven as a friend of God, without fear of what may possibly happen." Let one of you show me such a person, so that I can say to him: Enter, young man, into your own, for it is your destiny to adorn philosophy, yours are these possessions, yours these books, yours these discourses. Then, when he has worked his way through this first field of study and mastered it like an athlete, let him come to me again and say, "I want, it is true, to be tranquil and free from turmoil, but I want also, as a god-fearing man, a philosopher and a diligent student, to know what is my duty towards the gods, towards parents, towards brothers, towards my country, towards strangers." Advance now to the second field of study; this also is yours. "Yes, but I have already studied this second field. What I wanted was to be secure and unshaken, and that not merely in my waking hours, but also when asleep, and drunk, and melancholy-mad." Man, you are a god, great are the designs you cherish!

No, that is not the way it goes, but someone says, "I wish to know what Chrysippus means in his treatise on The Liar." If that is your design, go hang, you wretch! And what good will knowing that do you? With sorrow you will read the whole treatise, and with trembling you will talk about it to others. This is the way you also, my hearers, behave. You say: "Shall I read aloud to you, brother, and you to me?" "Man, you write wonderfully." And again, "You have a great gift for writing in the style of Xenophon," "You for that of Plato," "You for that of Antisthenes." And then, when you have told dreams to one another, you go back to the same things again; you have exactly the same desires as before, the same aversions, in the same way you make your choices, your designs, and your purposes, you pray for the same things and are interested in the same things. In the second place, you do not even look for anybody to give you advice, but you are annoyed if you are told what I am telling you. Again, you say: "He is an old man without the milk of

human kindness in him; he did not weep when I left, nor say, 'I fear you are going into a very difficult situation, my son; if you come through safely, I will light lamps.'" Is this what a man with the milk of human kindness in him would say? It will be a great piece of good luck for a person like you to come through safely, a thing worth lighting lamps to celebrate! Surely you ought to be free from death and free from disease!

It is this conceit of fancying that we know something useful, that, as I have said, we ought to cast aside before we come to philosophy, as we do in the case of geometry and music. Otherwise we shall never even come near to making progress, even if we go through all the Introductions and the Treatises of Chrysippus, with those of Antipater and Archedemus thrown in!

## 2.18

How must we struggle against our external impressions?

Every habit and faculty is confirmed and strengthened by the corresponding actions, that of walking by walking, that of running by running. If you wish to be a good reader, read; if you wish to be a good writer, write. If you should give up reading for thirty days one after the other, and be engaged in something else, you will know what happens. So also if you lie in bed for ten days, get up and try to take a rather long walk, and you will see how wobbly your legs are. In general, therefore, if you want to do something, make a habit of it; if you want not to do something, refrain from doing it, and accustom yourself to something else instead. The same principle holds true in the affairs of the mind also; when you are angry, you may be sure, not merely that this evil has befallen you, but also that you have strengthened the habit, and have, as it were, added fuel to the flame. When you have yielded to someone in carnal intercourse, do not count merely this one defeat, but count also the fact that you have fed your incontinence, you have given it additional strength. For it is inevitable that some habits and faculties should, in consequence of the corresponding actions, spring up, though they did not exist before, and that others which were already there should be intensified and made strong.

In this way, without doubt, the infirmities of our mind and character spring up, as the philosophers say. For when once you conceive a desire for money, if reason be applied to bring you to a realization of the evil, both the passion is stilled and our governing principle is restored to its original authority; but



## vocabulary

ἀγών -ος (m, 3) gathering place	γενναῖος noble, sincere ~genesis
~agony	γραμματικός literate; grammar
ἀδύνατος unable; impossible	γυμνάζω exercise, do training
ἀκαίρος unseasonable, troublesome	δόγμα -τος (n, 3) belief, legal decision
ἀκολουθέω follow	δοκιμάζω test, approve
ἀμήχανος helpless, impossible	ἐθίζω accustom
~mechanism	εἰτα then, therefore, next
ἀναγιγνώσκω recognize, read, understand, persuade	εἰωθα be accustomed, in the habit
ἀναγκαῖος coerced, coercing, slavery	ἐκδέχομαι receive; succeed to a position
ἀνατρέω take up ~heresy	ἐκλύω rescue from ~loose
ἀναλαμβάνω take up, recover, resume	ἐλευθερία freedom
ἀνατίθημι consecrate, lay on, impute; (mp) reproach	ἐλευθέριος free
ἀπω (ἀ) accomplish, pass, waste; upwards, out to sea	ἐλκος -εος (n, 3) wound ~ulcer
ἄπαξ once	ἐνθυμέομαι (ū) take to heart
ἀπέχω ward off, drive off, refrain, be at some distance	ἐξάπτω fasten to ~haptic
ἀποδύω strip off, dump	ἐξαριθμέω count up; recount
ἀπολείπω leave behind, fail ~eclipse	ἐξῆς in turn
ἀπολιμπάνω leave behind, fail	ἐπάνειμι return
ἀπολογία verbal defense	ἐπανίημι let go, relax
ἀποχωρέω go away from, retreat	ἐπιθυμέω (ū) wish, covet
ἀρέσκω please, satisfy; make amends	ἐπιθυμία (ū) desire, thing desired
ἀριθμέω to count ~arithmetic	ἐπιθύω (ī) rush at, be eager ~θύω
ἀσθενής weak	ἐπικαλέω call upon
ἀσπάζομαι greet, salute	ἐρεθίζω annoy, excite ~Eris
ἀστραπή lightning	εὐδία fair weather
αὔριον tomorrow	ἐφεξῆς in order, in a row
ἀφορμάω depart, depart from ~hormone	ἡγεμονικός showing leadership
ἀφορμή starting point; means	ἡσσάομαι (pass) be weaker, be overcome; (active) defeat
βασανίζω interrogate, test, torture	ήσυχάζω be quiet, rest
βεβαιόω secure, confirm	θαυμαστός wonderful; admirable
βεβαίωσις -εως (f) confirmation, warranty	θεραπείη -ας service, tending
βροντή thunder ~brontosaurus	θεραπεύω help, serve; flatter, defer to ~therapy
γαλήνη stillness of wind or sea	ἰκέτης -ου (m, 1) suppliant, refugee
	ἱστορία science, history
	ἰσχυρός (ū) strong, forceful, violent
	ἴχνος -εος (n, 3) track, trace
	καθάπερ exactly as
	καθαρός clean, pure

κάνν	crasis for καὶ ἄν	perseuasiveness
καταπλήσσω	be struck with dismay	ποῖος what kind
~plectrum		πορίζω bring about, provide
κενός	empty, vain	πόστος which in a series of numbers?
κοιμάω	put to sleep; (pass) lie down, have sex	πότε when?
κοινός	communal, ordinary	προάγω lead forward, advance
κομψός	clever, urbane, pleasant	προσάγω bring to a place
κορυφή	peak, crown	~demagogue
λυπέω	(ū) annoy, distress	προσγίγνομαι become ally to
μακάριος	blessed	προσέχω direct to; think about
μαστιγόω	(i) whip	προσπίπτω attack; befall; kow-tow
μοιχός	illicit lover	πύκτης -οῦς (m) boxer
ναός	(ā) temple, shrine ~nostalgia	πυρέσσω have a fever
νεῦρον	tendon ~neuro	σαυτοῦ yourself
νεύω	nod	σεαυτοῦ yourself
νή	yea	σήμερον today
νίκη	(i) victory ~Nike	σόφισμα skill, trick
δέξυτης -τος (f, 3)	sharpness; quickness	συγκρίνω (i) combine; decree
ὅπου	where	συμπόσιον drinking party
δργίζω	anger, provoke, annoy	συναρπάζω snatch with
δργίλος	irascible	συνεχής (ū) continuously
δρεῖλω	owe, should, if only	σύνοιδα know about someone; think proper
πάθος -ους (n, 3)	an experience, passion, condition	συνοράω be able to see ~panorama
παλαίω	wrestle ~Pallas	συνουσία society, sex
παντελής	complete, absolute	τάλας wretched, miserable ~talent
παραβάλλω	put at risk ~ballistic	τηρέω watch over
παράδοξος	incredible	τόνος pitch, stretching
παραλαμβάνω	receive, undertake, associate with	τρίμηνος of three months
παραλείπω	leave, leave out	φαντασία appearance; imagination
παρέρχομαι	pass, escape	φιλόσοφος wisdom-loving
πιθανότης -τος (f, 3)		φλύαρος nonsense
		χειμών -ος (m, 3) winter, storm
		ώφελέω help, be useful

Ἐὰν δὲ μηδὲν προσαγάγῃς εἰς θεραπείαν, οὐκέτι εἰς ταῦτὰ ἐπάνεισιν, ἀλλὰ πάλιν ἐρεθισθὲν<sup>1</sup> ὑπὸ τῆς καταλλήλου φαντασίας θâττον ἢ πρότερον ἐξήφθη πρὸς τὴν ἐπιθυμίαν. καὶ τούτου συνεχῶς γινομένου τυλοῦται λοιπὸν καὶ τὸ ἀρρώστημα βεβαιοῖ τὴν φιλαργυρίαν.

Ο γὰρ πυρέξας, εἰτα παυσάμενος οὐχ ὁμοίως ἔχει τῷ πρὸ τοῦ πυρέξαι, ἀν μή τι θεραπευθῆ εἰς ἄπαν.

Τοιοῦτον τι καὶ ἐπὶ τῶν τῆς ψυχῆς παθῶν γίνεται. ἵχνη τινὰ καὶ μώλωπες ἀπολείπονται ἐν αὐτῇ, οὖς εἰ μή τις ἐξαλεύψῃ καλῶς, πάλιν κατὰ τῶν αὐτῶν μαστιγωθεὶς οὐκέτι μώλωπας, ἀλλ’ ἔλκη ποιεῖ.

Εἰ οὖν θέλεις μὴ εἶναι ὄργιλος,<sup>2</sup> μὴ τρέφε σου τὴν ἔξιν, μηδὲν αὐτῇ παράβαλλε αὐξητικόν. τὴν πρώτην ἡσύχασον καὶ τὰς ἡμέρας ἀριθμεῖ<sup>3</sup> ἀς οὐκ ὡργίσθης.

Καθ’ ἡμέραν εἰώθειν ὄργυζεσθαι, νῦν παρ’ ἡμέραν, εἰτα παρὰ δύο, εἰτα παρὰ τρεῖς. ἀν δὲ καὶ τριάκοντα παραλίπης, ἐπίθυσον τῷ θεῷ. ή γὰρ ἔξις ἐκλύεται τὴν πρώτην, εἰτα καὶ παντελῶς ἀναιρεῖται.

Σήμερον οὐκ ἐλυπήθην οὐδ’ αὔριον οὐδ’ ἐφεξῆς δικῆνω καὶ τρικῆνω<sup>4</sup> ἀλλὰ προσέσχον γενομένων τινῶν ἐρεθιστικῶν. γίγνωσκε ὅτι κομψῶς σοί ἐστιν.

Σήμερον καλὸν ὥδων ἢ καλὴν οὐκ εἰπον αὐτὸς ἐμαυτῷ ὅτι ὥφελόν τις μετὰ ταύτης ἐκοιμήθη καὶ μακάριος ὁ ἀνὴρ αὐτῆς· ὁ γὰρ τοῦτ’ εἰπὼν μακάριος καὶ ὁ μοιχός·

Οὐδὲ τὰ ἔξῆς ἀναζωγραφῶ, παροῦσαν αὐτὴν καὶ ἀποδυομένην καὶ παρακατακλυνομένην.

Καταψῶ τὴν κορυφήν μου καὶ λέγω· εὖ, Ἐπίκτητε, κομψὸν σοφισμάτιον ἔλυσας, πολλῷ κομψότερον τοῦ Κυριεύοντος.

Ἄν δὲ καὶ βουλομένου τοῦ γυναικαρίου καὶ νεύοντος καὶ προσπέμποντος, ἀν δὲ καὶ ἀπομένου καὶ συνεγγίζοντος ἀπόσχωμαί

<sup>1</sup> annoy, excite    <sup>2</sup> irascible    <sup>3</sup> to count    <sup>4</sup> of three months

καὶ νικήσω, τοῦτο μὲν ἥδη τὸ σόφισμα ὑπὲρ τὸν Ψευδόμενον, ὑπὲρ τὸν Ἡσυχάζοντα. ἐπὶ τούτῳ καὶ μέγα φρονεῦ ἄξιον, οὐκ ἐπὶ τῷ τὸν Κυριεύοντα ἐρωτῆσαι.

Πᾶς οὖν γένηται τοῦτο; θέλησον ἀρέσαι αὐτός ποτε σεαυτῷ, θέλησον καλὸς φανῆναι τῷ θεῷ· ἐπιθύμησον καθαρὸς μετὰ καθαροῦ σαυτοῦ γενέσθαι καὶ μετὰ τοῦ θεοῦ.

Εἰλθ' ὅταν προσπίπτῃ σοί τις φαντασία τοιαύτη, Πλάτων μὲν ὅτι ἦθι ἐπὶ τὰς ἀποδιοπομπήσεις, ἦθι ἐπὶ θεῶν ἀποτροπαίων οἱερὰ ἱκέτης·

Ἄρκει κὰν ἐπὶ τὰς τῶν καλῶν καὶ ἀγαθῶν ἀνδρῶν συνουσίας ἀποχωρήσας πρὸς τούτῳ γύνῃ ἀντεξετάζων, ἃν τε τῶν ζώντων τινὰ ἔχῃς ἃν τε τῶν ἀποθανόντων.

Ἄπελθε πρὸς Σωκράτη καὶ ἵδε αὐτὸν συγκατακείμενον Ἀλκιβιάδῃ καὶ διαπαῖζοντα αὐτοῦ τὴν ὥραν. ἐνθυμήθητι οἵαν νύκην ποτὲ ἔγνω ἐκεῖνος νευικηρότα ἔαυτόν, οἷα Ὄλυμπια, πόστος<sup>5</sup> ἀφ' Ἡρακλέους ἐγένετο· ἵνα τις, νὴ τοὺς θεούς, δικαίως ἀσπάζηται αὐτὸν χαῖρε, παράδοξε, οὐχὶ τοὺς σαπροὺς τούτους πύκτας<sup>6</sup> καὶ παγκρατιαστὰς οὐδὲ τοὺς ὄμοιούς αὐτοῖς, τοὺς μονομάχους.

Ταῦτα ἀντιθέεις νικήσεις τὴν φαντασίαν, οὐχ ἐλκυσθήσῃ ὑπὲρ αὐτῆς.

Τὸ πρῶτον δ' ὑπὸ τῆς ὁξύτητος<sup>7</sup> μὴ συναρπασθῆς, ἀλλ' εἰπὲ ἔκδεξαι με μικρόν, φαντασία· ἄφεις ἵδω τίς εἰ καὶ περὶ τίνος, ἄφεις σε δοκιμάσω.

Καὶ τὸ λοιπὸν μὴ ἐφῆς αὐτῇ προάγειν ἀναζωγραφούσῃ τὰ ἔξῆς. εἰ δὲ μή, οὕχεται σε ἔχουσα ὅπου ἀν θέλῃ. ἀλλὰ μᾶλλον ἄλλην τινὰ ἀντεισάγαγε καλὴν καὶ γενναίαν φαντασίαν καὶ ταύτην τὴν ρύπαρὰν ἔκβαλε.

Κἀν ἐθισθῆς οὕτως γυμνάζεσθαι, ὄψει, οἷοι ὅμοι γίνονται, οἷα νεῦρα, οῖοι τόνοι· νῦν δὲ μόνον τὰ λογάρια καὶ πλέον οὐδὲ ἔν.

<sup>5</sup> which in a series of numbers? <sup>6</sup> boxer <sup>7</sup> sharpness; quickness

Οὐτός ἐστιν ὁ ταῖς ἀληθείαις ἀσκητὴς ὁ πρὸς τὰς τοιαύτας φαντασίας γυμνάζων ἑαυτόν.

Μένον, τάλας, μὴ συναρπασθῆς. μέγας ὁ ἀγών ἐστιν, θεῖον τὸ ἔργον, ὑπὲρ βασιλείας, ὑπὲρ ἐλευθερίας, ὑπὲρ εὐροίας, ὑπὲρ ἀταραξίας.

Τοῦ θεοῦ μέμνησο, ἐκεῖνον ἐπικαλοῦ βοηθὸν καὶ παραστάτην ὡς τὸν Διοσκόρους ἐν χειμῶνι οἱ πλέοντες. ποῖος γὰρ μεῖζων χειμῶν ἦ ὁ ἐκ φαντασιῶν ἵσχυρῶν καὶ ἐκκρουστικῶν τοῦ λόγου; αὐτὸς γὰρ ὁ χειμῶν τί ἄλλο ἐστὶν ἢ φαντασία;

Ἐπεί τοι ἀρον τὸν φόβον τοῦ θανάτου καὶ φέρε ὅσας θέλεις βροντὰς καὶ ἀστραπὰς<sup>8</sup> καὶ γνώση, ὅση γαλήνη<sup>9</sup> ἐστὶν ἐν τῷ ἡγεμονικῷ καὶ εὐδίᾳ.<sup>10</sup>

Ἄν δ' ἄπαξ ἡττηθεὶς εἴπης ὅτι ὕστερον νικήσεις, εἶτα πάλιν τὸ αὐτό, ἵσθι ὅτι οὕτως ποθὲ ἔξεις κακῶς καὶ ἀσθενῶς, ὡστε μηδὲ ἐφιστάνειν ὕστερον ὅτι ἀμαρτάνεις, ἀλλὰ καὶ ἀπολογίας ἄρξῃ πορίζειν<sup>11</sup> ὑπὲρ τοῦ πράγματος.

Καὶ τότε βεβαιώσεις τὸ τοῦ Ἡσιόδου, ὅτι ἀληθές ἐστιν αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄτησι παλαίει.<sup>12</sup>

## 2.19

Πρὸς τὸν μέχρι λόγου μόνον ἀναλαμβάνοντας τὰ τῶν φιλοσόφων.

Οἱ κυριεύων λόγος ἀπὸ τοιούτων τινῶν ἀφορμῶν ἡρωτῆσθαι φαίνεται· κοινῆς γάρ οὐσης μάχης τοῖς τρισὶ τούτοις πρὸς ἄλληλα, τῷ τὸ πᾶν παρεληλυθὸς ἀληθές ἀναγκαῖον εἶναι καὶ τῷ ἀδυνατῷ ἀδύνατον μὴ ἀκολουθεῖν καὶ τῷ\*\* δυνατὸν εἶναι ὃ οὔτ' ἔστιν ἀληθὲς οὔτ' ἔσται, συνιδὼν τὴν μάχην ταύτην ὁ Διόδωρος τῇ τῶν πρώτων δυεῖν πιθανότητι συνεχρήσατο πρὸς παράστασιν τοῦ μηδὲν εἶναι δυνατόν, ὃ οὔτ' ἔστιν ἀληθὲς οὔτ' ἔσται.

Λοιπὸν ὁ μέν τις ταῦτα τηρήσει τῶν δυεῖν, ὅτι ἔστι τέ τι δυνατόν, ὃ

<sup>8</sup> lightning    <sup>9</sup> stillness of wind or sea    <sup>10</sup> fair weather    <sup>11</sup> bring about, provide    <sup>12</sup> wrestle

οὗτ' ἔστιν ἀληθὲς οὗτ' ἔσται, καὶ δυνατῷ ἀδύνατον οὐκ ἀκολουθεῖ· οὐ πᾶν δὲ παρεληλυθὸς ἀληθὲς ἀναγκαῖόν ἔστιν, καθάπερ οἱ περὶ Κλεάνθην φέρεσθαι δοκοῦσιν, οἷς ἐπὶ πολὺ συνηγόρησεν Ἀντίπατρος.

Οἱ δὲ τὰλλα δύο, ὅτι δυνατόν τ' ἔστιν, ὁ οὗτ' ἔστιν ἀληθὲς οὗτ' ἔσται, καὶ πᾶν παρεληλυθὸς ἀληθὲς ἀναγκαῖόν ἔστιν, δυνατῷ δ' ἀδύνατον ἀκολουθεῖ.

Τὰ τρία δ' ἐκεῖνα τηρῆσαι ἀμήχανον διὰ τὸ κοινὴν εἶναι αὐτῶν μάχην.

Ἄν οὖν τίς μου πύθηται σὺ δὲ ποῖα αὐτῶν τηρεῖς; ἀποκρινοῦμαι πρὸς αὐτὸν ὅτι οὐκ οἶδα· παρεύληφα δ' ἵστορίαν τοιαύτην, ὅτι Διόδωρος μὲν ἐκεῖνα ἐτήρει, οἱ δὲ περὶ Πανθοίδην οἶμαι καὶ Κλεάνθην τὰ ἄλλα, οἱ δὲ περὶ Χρύσιππον τὰ ἄλλα.

Σὺ οὖν τί; οὐδὲ γέγονα πρὸς τούτων, τῷ βασανίσαι τὴν ἐμαυτοῦ φαντασίαν καὶ συγκρῖναι τὰ λεγόμενα καὶ δόγμα τι ἐμαυτοῦ ποιήσασθαι κατὰ τὸν τόπον. διὰ τοῦτο οὐδὲν διαφέρω τοῦ γραμματικοῦ.<sup>13</sup>

Τίς ἦν ὁ τοῦ Ἐκτορος πατήρ; Πρίαμος. τίνες ἀδελφοί; Ἀλέξανδρος καὶ Δηίφοβος. μήτηρ δ' αὐτῶν τίς; Ἐκάβη. παρεύληφα ταύτην τὴν ἵστορίαν. παρὰ τίνος; παρ' Ὄμήρου. γράφει δὲ περὶ τῶν αὐτῶν δοκῶ καὶ Ἑλλάνικος καὶ εἴ τις ἄλλος τοιοῦτος.

Κάγὼ περὶ τοῦ Κυριεύοντος τί ἄλλο ἔχω ἀνωτέρω; ἀλλ' ἀν ὠ κενός, μάλιστα ἐπὶ συμποσίῳ καταπλήσσομαι τοὺς παρόντας ἐξαριθμούμενος τοὺς γεγραφότας.

Γέγραφεν δὲ καὶ Χρύσιππος θαυμαστῶς ἐν τῷ πρώτῳ περὶ Δυνατῶν. καὶ Κλεάνθης δ' ἵδια γέγραφεν περὶ τούτου καὶ Ἀρχέδημος. γέγραφεν δὲ καὶ Ἀντίπατρος, οὐ μόνον δ' ἐν τοῖς περὶ Δυνατῶν, ἀλλὰ καὶ κατ' ἴδιαν ἐν τοῖς περὶ τοῦ Κυριεύοντος. οὐκ ἀνέγνωκας τὴν σύνταξιν;

Οὐκ ἀνέγνωκα. ἀνάγνωθι. καὶ τί ὡφεληθήσεται; φλυαρότερος ἔσται καὶ ἀκαιρότερος<sup>14</sup> ἢ νῦν ἔστιν. σοὶ γὰρ τί ἄλλο προσγέγονεν

<sup>13</sup> literate; grammar <sup>14</sup> unseasonable, troublesome

if you do not apply a remedy, your governing principle does not revert to its previous condition, but, on being aroused again by the corresponding external impression, it bursts into the flame of desire more quickly than it did before. And if this happens over and over again, the next stage is that a callousness results and the infirmity strengthens the avarice. For the man who has had a fever, and then recovered, is not the same as he was before the fever, unless he has experienced a complete cure. Something like this happens also with the affections of the mind. Certain imprints and weals are left behind on the mind, and unless a man erases them perfectly, the next time he is scourged upon the old scars, he has weals no longer but wounds. If, therefore, you wish not to be hot-tempered, do not feed your habit, set before it nothing on which it can grow. As the first step, keep quiet and count the days on which you have not been angry. "I used to be angry every day, after that every other day, then every third, and then every fourth day." If you go as much as thirty days without a fit of anger, sacrifice to God. For the habit is first weakened and then utterly destroyed. "To-day I was not grieved"(and so the next day, and thereafter for two or three months); "but I was on my guard when certain things happened that were capable of provoking grief." Know that things are going splendidly with you.

To-day when I saw a handsome lad or a handsome woman I did not say to myself, "Would that a man might sleep with her," and "Her husband is a happy man," for the man who uses the expression "happy" of the husband means "Happy is the adulterer" also; I do not even picture to myself the next scene—the woman herself in my presence, disrobing and lying down by my side. I pat myself on the head and say. Well done, Epictetus, you have solved a clever problem, one much more clever than the so-called "Master": But when the wench is not only willing, but nods to me and sends for me, yes, and when she even lays hold upon me and snuggles up to me, if I still hold aloof and conquer, this has become a solved problem greater than The Liar, and The Quiescent. On this score a man has a right to be proud indeed, but not about his proposing "The Master" problem.

How, then, may this be done? Make it your wish finally to satisfy your own self, make it your wish to appear beautiful in the sight of God. Set your desire upon becoming pure in the presence of your pure self and of God. "Then when an external impression of that sort comes suddenly upon you," says Plato, "go and offer an expiatory sacrifice, go and make offering as a suppliant to the sanctuaries of the gods who avert evil"; it is enough if you only withdraw "to the society of the good and excellent men," and set yourself to comparing your conduct with theirs, whether you take as your model one of the living, or one of the dead. Go to Socrates and mark him as he lies down beside Alcibiades and makes light of his youthful beauty. Bethink yourself

how great a victory he once won and knew it himself, like an Olympic victory, and what his rank was, counting in order from Heracles; so that, by the gods, one might justly greet him with the salutation, "Hail, wondrous man!" for he was victor over something more than these rotten boxers and pancratiasts, and the gladiators who resemble them. If you confront your external impression with such thoughts, you will overcome it, and not be carried away by it. But, to begin with, be not swept off your feet, I beseech you, by the vividness of the impression, but say, "Wait for me a little, O impression; allow me to see who you are, and what you are an impression of; allow me to put you to the test." And after that, do not suffer it to lead you on by picturing to you what will follow. Otherwise, it will take possession of you and go off with you wherever it will. But do you rather introduce and set over against it some fair and noble impression, and throw out this filthy one. And if you form the habit of taking such exercises, you will see what mighty shoulders you develop, what sinews, what vigour; but as it is, you have merely your philosophic quibbles, and nothing more.

The man who exercises himself against such external impressions is the true athlete in training. Hold, unhappy man; be not swept along with your impressions! Great is the struggle, divine the task; the prize is a kingdom, freedom, serenity, peace. Remember God; call upon Him to help you and stand by your side, just as voyagers, in a storm, call upon the Dioscuri. For what storm is greater than that stirred up by powerful impressions which unseat the reason? As for the storm itself, what else is it but an external impression? To prove this, just take away the fear of death, and then bring on as much thunder and lightning as you please, and you will realize how great is the calm, how fair the weather, in your governing principle. But if you be once defeated and say that by and by you will overcome, and then a second time do the same thing, know that at last you will be in so wretched a state and so weak that by and by you will not so much as notice that you are doing wrong, but you will even begin to offer arguments in justification of your conduct; and then you will confirm the truth of the saying of Hesiod:

Forever with misfortunes dire must he who loiters cope.

## 2.19

To those who take up the teachings of the philosophers only to talk about them The "Master argument" appears to have been propounded on the strength of some such principles as the following. Since there is a general contradiction with one another between these three propositions, to wit:() Everything true as an event in the past is necessary, and() An impossible does not follow a possible, and() What is not true now and never will be, is nevertheless possible. Diodorus, realizing this contradiction, used the plausibility of the

first two propositions to establish the principle. Nothing is possible which is neither true now nor ever will be. But one man will maintain, among the possible combinations of two at a time, the following, namely,() Something is possible, which is not true now and never will be, and() An impossible does not follow a possible; yet he will not grant the third proposition(), Everything true as an event in the past is necessary, which is what Cleanthes and his group, whom Antipater has stoutly supported, seem to think. But others will maintain the other two propositions,() A thing is possible which is not true now and never will be, and() Everything true as an event in the past is necessary, and then will assert that, An impossible does follow a possible. But there is no way by which one can maintain all three of these propositions, because of their mutual contradiction.

If, then, someone asks me, "But which pair of these do you yourself maintain?" I shall answer him that I do not know; but I have received the following account: Diodorus used to maintain one pair, Panthoides and his group, I believe, and Cleanthes another, and Chrysippus and his group the third. "What, then, is your opinion?" I do not know, and I was not made for this purpose—to test my own external impression upon the subject, to compare the statements of others, and to form a judgement of my own. For this reason I am no better than the grammarian. When asked, "Who was the father of Hector?" he replied, "Priam." "Who were his brothers?" "Alexander and Deiphobus." "And who was their mother?" "Hecuba. This is the account that I have received." "From whom?" "From Homer," he said. "And Hellanicus also, I believe, writes about these same matters, and possibly others like him." And so it is with me about the "Master Argument"; what further have I to say about it? But if I am a vain person, I can astonish the company, especially at a banquet, by enumerating those who have written on the subject. "Chrysippus also has written admirably on this topic in the first book of his treatise *On Things Possible*. And Cleanthes has written a special work on the subject, and Archedemus. Antipater also has written, not only in his book *On Things Possible*, but also a separate monograph in his discussion of The Master Argument. Have you not read the treatise?" "I have not read it." "Then read it." "And what good will it do him? He will be more trifling and tiresome than he is already. You, for example, what have you gained by



## vocabulary

ἀγρυπνέω lie awake  
 ἀδοξέω be scorned  
 ἀδοξία ill repute  
 αἵρεσις -εως (f) choice, plan  
 ἀλαζονεύομαι brag falsely  
 ἀλλότριος someone else's; alien  
 ~alien  
 ἀναγιγνώσκω recognize, read,  
 understand, persuade  
 ἀναιρέω take up ~heresy  
 ἀνδράποδον -ς slave ~androgynous  
 ἀνδριάς -ντος (m, 3) portrait, statue  
 ἀντιλέγω contradict, oppose  
 ἀνύω accomplish, pass over,  
 complete  
 ἀπαλλάσσω free from, remove; be  
 freed, depart  
 ἀπλός single; simple ~haploid  
 ἀποτελέω accomplish, produce  
 ἀποτυγχάνω fail  
 ἀπόφημι speak out ~fame  
 ἀρετή goodness, excellence  
 ἀρκέω satisfy; ward off, defend;  
 suffice  
 ἀσφαλής safe, easy, steady, careful  
 ἀτέκμαρτος not clearly marked;  
 boundless  
 ἀφοράω look away, at ~panorama  
 βασανίζω interrogate, test, torture  
 βιβλίον paper, book  
 δείκνυμι (v) show, point out  
 δειλία cowardice  
 δειλιάω be afraid  
 δεσμωτήριον prison  
 δῆλος visible, conspicuous  
 δόγμα -τος (n, 3) belief, legal  
 decision  
 εἰσειμι go in; come in range; come  
 to mind ~ion  
 εἰωθα be accustomed, in the habit  
 ἐκδέχομαι receive; succeed to a

## position

ἐκλύω rescue from ~loose  
 ἐλεύθερος not enslaved  
 ἐλεφάντινος of ivory  
 ἐμπαίζω mock; (imp) be deluded  
 ἐναργής visible, clear ~Argentina  
 ἐνδέχομαι accept, admit, be possible  
 ἐνθάδε here, hither  
 ἐνταῦθα there, here  
 ἐξαπατάω trick, cheat ~apatosaurus  
 ἐπανάγκης (impers) it is compulsory  
 ἐπανίστημι rise up ~station  
 ἐπιθυμέω (v) wish, covet  
 εὐδαιμονέω be lucky, happy  
 εὐεργετέω be a benefactor  
 εύτυχέω be lucky, prosper, succeed  
 ἥδονή pleasure  
 θέαμα -τος (αα, n, 3) sight, spectacle  
 ιστίον sail ~stand  
 ιστορία science, history  
 κακία low quality; immorality  
 καλλωπίζω embellish, make up  
 κατηγορέω accuse; indicate  
 κινδυνεύω encounter danger; (+inf)  
 there is a danger that  
 κλέπτης -ου (m, 1) thief  
 κλίνω (i) lean, recline ~incline  
 κοινωνία association  
 κρείσσων more powerful; better  
 λύχνος lamp  
 λωποδύτης -ου (m, 1) thief, robber  
 μελετάω pursue, attend to, exercise  
 μέλος -ους (n, 3) limb; melody  
 μέλω concern, interest, be one's  
 responsibility  
 μέμφομαι blame; reject  
 μεταξύ between  
 μεταπέμπω send; (mid) summon  
 ~pomp  
 μετέχω partake of  
 μέτοχος partnering  
 μηκέτι no more

μυρίος (ο) 10,000 ~myriad	σχῆμα -τος (n, 3) form, figure
ναός (α) temple, shrine ~nostalgia	σχολή rest, leisure
ναυαγέω (α) be shipwrecked	τεκμήριον sign; proof
νή yea	τέκτων (f) skilled worker
νοσέω be sick, be mad, suffer	~technician
ξύλον piece of wood ~xylophone	τέχνη craft, art, plan, contrivance
όργιζω anger, provoke, annoy	~technology
όρθος upright, straight; correct, just	τηρέω watch over
~orthogonal	τοίνυν well, then
όφείλω owe, should, if only	τρέμω tremble in fear ~tremble
παιδεύω raise; train	ὑγίεια health
παίζω play ~pediatrician	ὑγιής sound, profitable ~hygiene
παράγω deflect; bring forward	ὕλη (ο) forest, firewood
παράκειμαι be at hand, ready	ὑμέτερος (ο) yours
παρασκευή preparation	ὑπολαμβάνω take under one's
παρέρχομαι pass, escape	support, seize; speak up; imagine
περιπατέω walk around	~epilepsy
περιπίπτω embrace; fall in with	φαντασία appearance; imagination
περιπλέκω embrace ~complex	φθονέω envy
περιτίθημι put around, endow with	φιλόσοφος wisdom-loving
~thesis	φροντίζω consider, ponder
πόθεν from where?	φυγή flight, means of escape
ποῖος what kind	~fugitive
πόνος toil, suffering ~osteopenia	φυσικός natural
πότε when?	φύσις -εως (f) nature (of a thing)
ποῦ where?	~physics
προσέρχομαι come forward, surrender, come in	φύω produce, beget; clasp ~physics
προσήκω belong to, it beseems	χειμάζω overwinter
προσχράσμαι use	χείρων worse, more base, inferior, weaker
πρώην recently	χρῆσις -τος (f) use, usage
σεαυτοῦ yourself	ψεῦδος -ους (n, 3) a lie ~pseudo-
συγγράφω write down	φοφέω make a noise
σχεδόν near, approximately at	ώφελέω help, be useful
~ischemia	ώχριάω be pale

ἀναγνόντι; ποῖον δόγμα πεποίησαι κατὰ τὸν τόπον; ἀλλ’ ἐρεῖς ἡμῖν Ἐλένην καὶ Πρίαμον καὶ τὴν τῆς Καλυψοῦς νῆσον τὴν οὔτε γενομένην οὔτ’ ἐσομένην.

Καὶ ἐνταῦθα μὲν οὐδὲν μέγα τῆς ἱστορίας κρατεῖν, ἵδιον δὲ δόγμα μηδὲν πεποιῆσθαι. ἐπὶ τῶν ἡθικῶν δὲ πάσχομεν αὐτὸ πολὺ μᾶλλον ἢ ἐπὶ τούτων.

Εἰπέ μοι περὶ ἀγαθῶν καὶ κακῶν. ἄκουε· Ἰλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσεν. τῶν δοντων τὰ μὲν ἔστιν ἀγαθά, τὰ δὲ κακά, τὰ δ’ ἀδιάφορα. ἀγαθὰ μὲν οὖν αἱ ἀρεταὶ καὶ τὰ μετέχοντα αὐτῶν, κακὰ δὲ κακίαι καὶ τὰ μετέχοντα κακίας, ἀδιάφορα δὲ τὰ μεταξὺ τούτων, πλούτος, ὑγεία, ζωή, θάνατος, ἡδονή, πόνος.

Πόθεν οὖδας; Ἐλλάνικος λέγει ἐν τοῖς Αἰγυπτιακοῖς. τί γὰρ διαφέρει τοῦτο εἰπεῖν ἢ ὅτι Διογένης ἐν τῇ Ἡθικῇ ἢ Χρύσιππος ἢ Κλεάνθης; βεβασάνικας οὖν τι αὐτῶν καὶ δόγμα σεαυτοῦ πεποίησαι;

Δείκνυε πῶς εἴωθας ἐν πλοίῳ χειμάζεσθαι.<sup>1</sup> μέμνησαι ταύτης τῆς διαιρέσεως, ὅταν ψοφήσῃ<sup>2</sup> τὸ ἴστιον καὶ ἀνακραγάσαντί σοι κακόσχολός πως παραστὰς εἴπη λέγε μοι τοὺς θεούς σοι ἢ πρώην<sup>3</sup> ἔλεγε· μή τι κακίας ἔστι τὸ ναυαγῆσαι, μή τι κακίας μετέχον;

Οὐκ ἄρα ξύλον ἐνσείσεις αὐτῷ; τί ἡμῖν καὶ σοί, ἄνθρωπε; ἀπολλύμεθα καὶ σὺ ἐλθὼν παῖζεις.

Ἄν δέ σε ὁ Καῖσαρ μεταπέμψηται κατηγορούμενον, μέμνησαι τῆς διαιρέσεως, ἢν τίς σοι εἰσιόντι καὶ ὡχριῶντι<sup>4</sup> ἄμα καὶ τρέμοντι προσελθὼν εἴπη τί τρέμεις, ἄνθρωπε; περὶ τίνων σοί ἔστιν ὁ λόγος; μή τι ἔσω ὁ Καῖσαρ ἀρετὴν καὶ κακίαν τοῖς εἰσερχομένοις δίδωσι;

Τί μοι ἐμπαῖζεις καὶ σὺ πρὸς τοῖς ἐμοῖς κακοῖς; ὅμως, φιλόσοφε, εἰπέ μοι, τί τρέμεις; οὐχὶ θάνατός ἔστι τὸ κινδυνεύμενον ἢ δεσμωτήριον<sup>5</sup> ἢ πόνος τοῦ σώματος ἢ φυγὴ ἢ ἀδοξία;<sup>6</sup> τί γὰρ ἄλλο; μή τι κακία, μή τι μέτοχον κακίας; σὺ οὖν τίνα ταῦτα ἔλεγες;

<sup>1</sup> overwinter    <sup>2</sup> make a noise    <sup>3</sup> recently    <sup>4</sup> be pale    <sup>5</sup> prison

<sup>6</sup> ill repute

Τί ἐμοὶ καὶ σοί, ἄνθρωπε; ἀρκεῖ ἐμοὶ τὰ ἐμὰ κακά. καὶ καλῶς λέγεις. ἀρκεῖ γάρ σοι τὰ σὰ κακά, ἡ ἀγέννεια, ἡ δειλία, ἡ ἀλαζονεία, ἥν ἡλαζονεύουν ἐν τῇ σχολῇ καθήμενος. τί τοῖς ἀλλοτρίοις ἐκαλλωπίζουν; τί Στωικὸν ἔλεγες σεαυτόν;

Τηρεῖτε οὕτως ἔαυτοὺς ἐν οἷς ἐπράσσετε καὶ εύρήσετε τίνος ἔσθ' αἱρέσεως.<sup>7</sup> τοὺς πλείστους ὑμῶν Ἐπικουρείους εύρήσετε, ὀλίγους τινὰς Περιπατητικοὺς καὶ τούτους ἐκλελυμένους.

Ποῦ γὰρ ἵν' ὑμεῖς τὴν ἀρετὴν πᾶσιν τοῖς ἄλλοις ἵσην ἢ καὶ κρείττονα ἔργων ὑπολάβητε; Στωικὸν δὲ δείξατέ μοι, εἴ τινα ἔχητε.

Ποῦ ἢ πῶς; ἀλλὰ τὰ λογάρια τὰ Στωικὰ λέγοντας μυρίους. τὰ γὰρ Ἐπικούρεια αὐτὸι οὖτοι χείρον λέγουσι; τὰ γὰρ Περιπατητικὰ οὐ καὶ αὐτὰ ὄμοιώς ἀκριβοῦσι;

Τίς οὖν ἔστι Στωικός; ὡς λέγομεν ἀνδριάντα<sup>8</sup> Φειδιακὸν τὸν τετυπωμένον κατὰ τὴν τέχνην τὴν Φειδίου, οὕτως τινά μοι δείξατε κατὰ τὰ δόγματα ἀ λαλεῖ τετυπωμένον.

Δείξατέ μοί τινα νοσοῦντα καὶ εὐτυχοῦντα, κινδυνεύοντα καὶ εὐτυχοῦντα, ἀποθνήσκοντα καὶ εὐτυχοῦντα, πεφυγαδευμένον καὶ εὐτυχοῦντα, ἀδοξοῦντα<sup>9</sup> καὶ εὐτυχοῦντα. δείξατε· ἐπιθυμῶ τινα τὴν θεοὺς ἰδεῖν Στωικόν.

Ἄλλ' οὐκ ἔχετε τὸν τετυπωμένον δεῖξαι· τόν γε τυπούμενον δείξατε, τὸν ἐπὶ ταῦτα κεκλικότα. εὐέργετήσατέ με· μὴ φθονήσητε ἀνθρώπῳ γέροντι ἰδεῖν θέαμα,<sup>10</sup> ὃ μέχρι νῦν οὐκ εἶδον.

Οἰεσθε ὅτι τὸν Δία τὸν Φειδίου δείξετε ἢ τὴν Ἀθηνᾶν, ἐλεφάντινον<sup>11</sup> καὶ χρυσοῦν κατασκεύασμα. ψυχὴν δειξάτω τις ὑμῶν ἀνθρώπου θέλοντος ὄμογνωμονήσαι τῷ θεῷ καὶ μηκέτι μήτε θεὸν μήτ' ἄνθρωπον μέμφεσθαι, μὴ ἀποτυχεῖν τινος, μὴ περιπεσεῖν τινι, μὴ ὄργισθῆναι, μὴ φθονῆσαι, μὴ ζηλοτυπῆσαι τί γὰρ δεῖ περιπλέκειν;), θεὸν ἐξ ἀνθρώπου ἐπιθυμοῦντα γενέσθαι καὶ ἐν τῷ σωματίῳ τούτῳ τῷ νεκρῷ περὶ τῆς

<sup>7</sup> choice, plan    <sup>8</sup> portrait, statue    <sup>9</sup> be scorned    <sup>10</sup> sight, spectacle

<sup>11</sup> of ivory

πρὸς τὸν Δία κοινωνίας βουλευόμενον. δείξατε. ἀλλὰ οὐκ ἔχετε. τί οὖν αὐτοῖς ἐμπαῖζετε καὶ τοὺς ἄλλους κυβεύετε;

Καὶ περιθέμενοι σχῆμα ἀλλότριον περιπατεῖτε κλέπται καὶ λωποδύται<sup>12</sup> τούτων τῶν οὐδὲν προσηκόντων ὀνομάτων καὶ πραγμάτων;

Καὶ νῦν ἐγὼ μὲν παιδευτής εὖμι ύμέτερος, ύμεις δὲ παρ' ἐμοὶ παιδεύεσθε. καὶ γὰρ μὲν ἔχω ταύτην τὴν ἐπιβολήν, ἀποτελέσαι ύμᾶς ἀκαλύτους, ἀναναγκάστους, ἀπαραποδίστους, ἐλευθέρους, εὐροοῦντας, εὐδαιμονοῦντας, εἰς τὸν θεὸν ἀφορῶντας ἐν παντὶ καὶ μικρῷ καὶ μεγάλῳ ύμεις δὲ ταῦτα μαθησόμενοι καὶ μελετήσοντες πάρεστε.

Διὰ τί οὖν άνύετε τὸ ἔργον, εἰ καὶ ύμεις ἔχετε ἐπιβολὴν οἴαν δεῖ καὶ γὰρ πρὸς τὴν ἐπιβολὴν καὶ παρασκευὴν οἴαν δεῖ;

Τί τὸ λεῖπόν ἐστιν; ὅταν ἵδω τέκτονα, ὅτῳ ὕλη πάρεστιν παρακειμένη, ἐκδέχομαι τὸ ἔργον. καὶ ἐνθάδε τοίνυν ὁ τέκτων ἐστίν, ἡ ὕλη ἐστίν· τί ἡμῖν λείπει;

Οὐκ ἔστι διδακτὸν τὸ πρᾶγμα; διδακτόν. οὐκ ἔστιν οὖν ἐφ' ἡμῖν; μόνον μὲν τῶν τῶν ἄλλων πάντων. οὔτε πλοῦτός ἐστιν ἐφ' ἡμῖν οὕτω ύγίεια οὔτε δόξα οὔτε ἄλλο τι ἀπλῶς πλὴν ὅρθῃ χρῆσις φαντασιῶν. τοῦτο ἀκάλυπτον φύσει μόνον, τοῦτο ἀνεμπόδιστον.

Διὰ τί οὖν άνύετε; εἴπατέ μοι τὴν αἰτίαν. ἢ γὰρ παρ' ἐμὲ γίνεται ἢ παρ' ύμᾶς ἢ παρὰ τὴν φύσιν τοῦ πράγματος. αὐτὸς τὸ πρᾶγμα ἐνδεχόμενον καὶ μόνον ἐφ' ἡμῖν. λοιπὸν οὖν ἢ παρ' ἐμέ ἐστιν ἢ παρ' ύμᾶς ἢ, ὅπερ ἀληθέστερον, παρ' ἀμφοτέρους. τί οὖν;

Θέλετε ἀρξώμεθά ποτε τοιαύτην ἐπιβολὴν κομίζειν ἐνταῦθα; τὰ μέχρι νῦν ἀφῶμεν. ἀρξώμεθα μόνον, πιστεύσατέ μοι, καὶ ὄψεσθε.

## 2.20

Πρὸς Ἐπικουρείους καὶ Ἀκαδημαικούς.

<sup>12</sup> thief, robber

Τοῖς ὑγιέσι<sup>13</sup> καὶ ἐναργέσιν ἐξ ἀνάγκης καὶ οἱ ἀντιλέγοντες προσχρῶνται. καὶ σχεδὸν τοῦτο μέγιστον ἄν τις ποιήσαιτο τεκμήριον τοῦ ἐναργές τι εἶναι, τὸ ἐπάναγκες εύρίσκεσθαι καὶ τῷ ἀντιλέγοντι συγχρήσασθαι αὐτῷ·

Οἶνον εἴ τις ἀντιλέγοι τῷ εἶναι τι καθολικὸν ἀληθές, δῆλον ὅτι τὴν ἐναντίαν ἀπόφασιν οὐτος ὀφεῖλει ποιήσασθαι· οὐδέν ἐστι καθολικὸν ἀληθές. ἀνδράποδον, οὐδὲ τοῦτο.

Τί γὰρ ἄλλο ἐστὶ τοῦτο ἢ οἶνον εἴ τι ἐστι καθολικόν, ψεῦδός ἐστιν;

Πάλιν ἄν τις παρελθῶν λέγῃ γίγνωσκε, ὅτι οὐδέν ἐστι γνωστόν, ἀλλὰ πάντα ἀτέκμαρτα<sup>14</sup> ἢ ἄλλος ὅτι πίστευσόν μοι καὶ ὡφεληθήσῃ· οὐδὲν δεῖ ἀνθρώπῳ πιστεύειν ἢ πάλιν ἄλλος μάθε παρ’ ἐμοῦ, ἀνθρωπε, ὅτι οὐδέν ἐνδέχεται μαθεῖν· ἐγώ σοι λέγω τοῦτο καὶ διδάξω σε, ἐὰν θέλῃς·

Τίνι οὖν τούτων διαφέρουσιν οὗτοι— τίνες ποτέ;— οἱ Ἀκαδημαικοὺς αὐτοὺς λέγοντες; ὁ ἀνθρωποι, συγκατάθεσθε ὅτι οὐδεὶς συγκατατίθεται· πιστεύσατε ἡμῖν ὅτι οὐδεὶς πιστεύει οὐδενί.

Οὔτως καὶ Ἐπίκουρος, ὅταν ἀναιρεῖν θέλῃ τὴν φυσικὴν κοινωνίαν ἀνθρώποις πρὸς ἀλλήλους, αὐτῷ τῷ ἀναιρουμένῳ συγχρῆται.

Τί γὰρ λέγει; μὴ ἐξαπατᾶσθε, ἀνθρωποι, μηδὲ παράγεσθε μηδὲ διαπίπτετε· οὐκ ἐστι φυσικὴ κοινωνία τοῖς λογικοῖς πρὸς ἀλλήλους· πιστεύσατέ μοι. οἱ δὲ τὰ ἔτερα λέγοντες ἐξαπατῶσιν ὑμᾶς καὶ παραλογίζονται.

Τί οὖν σοι μέλει; ἄφεις ἡμᾶς ἐξαπατηθῆναι. μή τι χεῖρον ἀπαλλάξεις, ἀν πάντες οἱ ἄλλοι πεισθῶμεν, ὅτι φυσική ἐστιν ἡμῖν κοινωνία πρὸς ἀλλήλους καὶ ταύτην δεῖ παντὶ τρόπῳ φυλάσσειν; καὶ πολὺ κρεῖσσον καὶ ἀσφαλέστερον.

Ἄνθρωπε, τί ὑπὲρ ἡμῶν φροντίζεις, τί δὲ ἡμᾶς ἀγρυπνεῖς, τί λύχνον ἄπτεις, τί ἐπανίστασαι, τί τηλικαῦτα βιβλία συγγράφεις; μή τις ἡμῶν

<sup>13</sup> sound, profitable    <sup>14</sup> not clearly marked; boundless

the reading of it? What judgement have you formed on the subject? Nay, you will tell us of Helen, and Priam, and the island of Calypso which never was and never will be!

And in the field of literary history, indeed, it is of no great consequence that you master the received account without having formed any judgement of your own. But in questions of conduct we suffer from this fault much more than we do in literary matters. "Tell me about things good and evil." "Listen:

The wind that blew me from the Trojan shore Brought me to the Ciconians.

Of things some are good, others bad, and yet others indifferent. Now the virtues and everything that shares in them are good, while vices and everything that shares in vice are evil, and what falls in between these, namely, wealth, health, life, death, pleasures, pain, are indifferent." "Where do you get that knowledge?" "Hellanicus says so in his History of Egypt." For what difference does it make whether you say this, or that Diogenes says so in his Treatise on Ethics, or Chrysippus, or Cleanthes? Have you, then, tested any of these statements and have you formed your own judgement upon them? Show me how you are in the habit of conducting yourself in a storm on board ship. Do you bear in mind this logical distinction between good and evil when the sail crackles, and you have screamed and some fellow-passenger, untimely humorous, comes up and says, "Tell me, I beseech you by the gods, just what you were saying a little while ago. Is it a vice to suffer shipwreck? Is there any vice in that?" Will you not pick up a piece of wood and cudgel him? "What have we to do with you, fellow? We are perishing and you come and crack jokes!" And if Caesar sends for you to answer an accusation, do you bear in mind this distinction? Suppose someone approaches you when you are going in pale and trembling, and says, "Why are you trembling, fellow? What is the affair that concerns you? Does Caesar inside the palace bestow virtue and vice upon those who appear before him?" "Why do you also make mock of me and add to my other ills?" "But yet, philosopher, tell me, why are you trembling? Is not the danger death, or prison, or bodily pain, or exile, or disrepute? Why, what else can it be? Is it a vice at all, or anything that shares in vice? What was it, then, that you used to call these things?" "What have I to do with you, fellow? My own evils are enough for me" And in that you are right. For your own evils art enough for you— your baseness, your cowardice, the bragging that you indulged in when you were sitting in the lecture room. Why did you pride yourself upon things that were not your own? Why did you call yourself a Stoic?

Observe yourselves thus in your actions and you will find out to what sect of the philosophers you belong. You will find that most of you are Epicureans, some few Peripatetics, but these without any backbone; for wherein do you in

fact show that you consider virtue equal to all things else, or even superior? But as for a Stoic, show me one if you can! Where, or how? Nay, but you can show me thousands who recite the petty arguments of the Stoics. Yes, but do these same men recite the petty arguments of the Epicureans any less well? Do they not handle with the same precision the petty arguments of the Peripatetics also? Who, then, is a Stoic? As we call a statue "Pheidian" that has been fashioned according to the art of Pheidias, in that sense show me a man fashioned according to the judgements which he utters. Show me a man who though sick is happy, though in danger is happy, though dying is happy, though condemned to exile is happy, though in disrepute is happy. Show him! By the gods, I would fain see a Stoic! But you cannot show me a man completely so fashioned; then show me at least one who is becoming so fashioned, one who has begun to tend in that direction; do me this favour; do not begrudge an old man the sight of that spectacle which to this very day I have never seen. Do you fancy that you are going to show me the Zeus or the Athena of Pheidias, a creation of ivory and gold? Let one of you show me the soul of a man who wishes to be of one mind with God, and never again to blame either God or man, to fail in nothing that he would achieve, to fall into nothing that he would avoid, to be free from anger, envy and jealousy—but why use circumlocutions?—a man who has set his heart upon changing from a man into a god, and although he is still in this paltry body of death, does none the less have his purpose set upon fellowship with Zeus. Show him to me! But you cannot. Why, then, do you mock your own selves and cheat everybody else? And why do you put on a guise that is not your own and walk about as veritable thieves and robbers who have stolen these designations and properties that in no sense belong to you?

And so now I am your teacher, and you are being taught in my school. And my purpose is this—to make of you a perfect work, secure against restraint, compulsion, and hindrance, free, prosperous, happy, looking to God in everything both small and great; and you are here with the purpose of learning and practising all this. Why, then, do you not complete the work, if it is true that you on your part have the right kind of purpose and I on my part, in addition to the purpose, have the right kind of preparation? What is it that is lacking? When I see a craftsman who has material lying ready at hand, I look for the finished product. Here also, then, is the craftsman, and here is the material; what do we yet lack? Cannot the matter be taught? It can. Is it, then, not under our control? Nay, it is the only thing in the whole world that is under our control. Wealth is not under our control, nor health, nor fame, nor, in a word, anything else except the right use of external impressions. This alone is by nature secure against restraint and hindrance. Why, then, do you not finish the work? Tell me the reason. For it lies either in me, or in you, or in the nature of the thing. The thing itself is possible and

is the only thing that is under our control. Consequently, then, the fault lies either in me, or in you, or, what is nearer the truth, in us both. What then? Would you like to have us at last begin to introduce here a purpose such as I have described? Let us let bygones be bygones. Only let us begin, and, take my word for it, you shall see.

## 2.20

Against Epicureans and Academics The propositions which are true and evident must of necessity be employed even by those who contradict them; and one might consider as perhaps the strongest proof of a proposition being evident the fact that even the man who contradicts it finds himself obliged at the same time to employ it. For example, if a man should contradict the proposition that there is a universal statement which is true, it is clear that he must assert the contrary, and say: No universal statement is true. Slave, this is not true, either. For what else does this assertion amount to than: If a statement is universal, it is false? Again, if a man comes forward and says, "I would have you know that nothing is knowable, but that everything is uncertain"; or if someone else says, "Believe me, and it will be to your advantage, when I say: One ought not to believe a man at all"; or again, someone else, "Learn from me, man, that it is impossible to learn anything; it is I who tell you this and I will prove it to you, if you wish," what difference is there between these persons and— whom shall I say?— those who call themselves Academics? "O men," say the Academics, "give your assent to the statement that no man assents to any statement; believe us when we say that no man can believe anybody." So also Epicurus, when he wishes to do away with the natural fellowship of men with one another, at the same time makes use of the very principle that he is doing away with. For what does he say? "Be not deceived, men, nor led astray, nor mistaken; there is no natural fellowship with one another among rational beings; believe me. Those who say the contrary are deceiving you and leading you astray with false reasons." Why do you care, then? Allow us to be deceived. Will you fare any the worse, if all the rest of us are persuaded that we do have a natural fellowship with one another, and that we ought by all means to guard it? Nay, your position will be much better and safer. Man, why do you worry about us, why keep vigil on our account, why light your lamp, why rise betimes, why write such big books? Is it to keep one or another of us from being deceived into the belief



*vocabulary*

ἀγρυπνέω lie awake  
 ἀέκων unwilling  
 αἰδήμων bashful, modest  
 αἴσθησις -εως (f) sense perception  
 αἰσχρός shameful  
 ἀκοινώνητος not shared, not sharing in  
 ἄκων javelin; unwilling ~acme  
 ἀλαζών -όνος (m, 3) charlatan, boaster  
 ἀμελέω disregard; (impers.) of course  
 ἀμελής careless  
 ἀμήχανος helpless, impossible ~mechanism  
 ἀμπελικός of the vine  
 ἄμπελος (f) vine  
 ἀναισχυντία shamelessness, impudence  
 ἀνακρίνω interrogate, examine  
 ἀνακτάομαι regain, revive; win over  
 ἀναπείθω (aor, plupf) seduce, persuade; (mp, pf, aor ppl) trust, obey, be confident in  
 ἀνθρώπινος human  
 ἀνίκητος (i) unconquered  
 ἀντιλέγω contradict, oppose  
 ἀπάγω throttle  
 ἀπαναισχυντέω show effrontery  
 ἀποβάλλω throw away, lose  
 ἀποκόπτω cut off  
 ἀποκρύπτω hide away ~cryptic  
 ἀπολαύω have use, have a benefit  
 ἀρέσκω please, satisfy; make amends  
 ἄστρον star  
 ἀφοδεύω poop  
 ἀφορμή starting point; means  
 γεμίζω load, fill  
 γεύω taste ~gusto  
 γονεύς -ος (m) parent

γυμνάζω exercise, do training  
 δημόσιος public, the state  
 διαλαμβάνω distribute  
 δόγμα -τος (n, 3) belief, legal decision  
 δουλεύω serve, be a slave  
 εἴτα then, therefore, next  
 ἐκδέρω to skin ~dermatology  
 ἐλαία olive, olive tree ~olive  
 ἐλαιόν oil, olive oil ~olive  
 ἐλεύθερος not enslaved  
 ἐμβαίνω step on, board ~basis  
 ἐμποιέω make inside of ~poet  
 ἐξαγγέλλω bring news out ~angel  
 ἐξαιρέω pick, steal; dedicate; destroy ~heresy  
 ἐξαπατάω trick, cheat ~apatosaurus  
 ἐξεγείρω awaken  
 ἐξελέγχω convict, refute, test  
 ἐξεμέω disgorge ~emetic  
 ἐξηγέομαι lead forth; set out, describe ~hegemony  
 ἐπαείδω sing with, to; charm  
 ἐπιγιγνώσκω look upon, recognize ~gnostic  
 ἐπιλαμβάνω take, attack, seize  
 ἐπιμελέομαι take care of, oversee  
 ἐπιμένω wait, stay ~remain  
 ἐπιστρέφω turn towards ~atrophy  
 ἐπίσχεσις -εως (f) reluctance, hesitation  
 ἐπιχείρημα -τος (n, 3) a try, undertaking  
 εὐγένεια nobility, excellence  
 εύγενής well born  
 εύνομέομαι be well ordered  
 εύσεβής pious  
 εύχάριστος agreeable, grateful, benevolent  
 ἥδονή pleasure  
 θράσος -ους (n, 3) boldness, over-boldness

ἱερεύς -ως (m) priest ~hieroglyph	ποῦ where?
καθεύδω lie down	προβαίνω surpass, continue ~basis
καίτοι and yet; and in fact; although	πρόβατον cattle, flocks, herds
κανών -όνος (m, 3) rod, handle	προθυμία (ū) zeal, alacrity ~fume
~canonical	προσλαμβάνω add, borrow, take
κατασκευάζω equip, build	hold, help
κατασκευή fixed assets; condition	ράθυμέω be careless, at ease
καταφρόνησις -τος (f) contempt; disregard ~frenzy	ρέπω incline or sink downwards
κατήγορος accuser	ρήγνυμι (ū) to break
κίνησις -εως (ū, f) motion	σκώληξ -κος (m) worm
κοινωνία association	σοφίζω be clever, tricky
λίαν very	σοφιστής -οῦ (m, 1) expert
λούω wash, bathe	σπουδάζω be busy, earnest
μανία madness, passion	~repudiate
μέλος -ους (n, 3) limb; melody	στένω groan ~stentorian
μεταβολή change, exchange	στόμαχος throat ~stomach
μεταπείθω change someone's mind	στρεβλώ twist; torture on the wheel
μετατίθημι set or cause among ~thesis	σύνδουλος fellow slave
μέτρον measure ~metric	τελευταῖος last, final
μοιχεύω do adultery	τύχη fortune, act of a god
μωρία folly	ὑγίης sound, profitable ~hygiene
ναός (ἀ) temple, shrine ~nostalgia	ὑπολαμβάνω take under one's support, seize; speak up; imagine ~epilepsy
νομοθετέω make laws	φαντασία appearance; imagination
νοσφίζομαι turn, turn in disgust	φιλόσοφος wisdom-loving
όβελίσκος rod, obelisk	φροντίζω consider, ponder
οίκοδεσπότης -ου (m, 1) steward	φύσις -εως (f) nature (of a thing) ~physics
όσφραίνομαι catch scent of	φύω produce, beget; clasp ~physics
οὐσία property; essence	χρησμός oracular response
παιδεία child-rearing, education	ψευδής lying, false ~pseudo-
παντελής complete, absolute	ψεύδω be false, deceive; (mid) to lie ~pseudo-
πεῖσμα -τος (n, 3) rope, fastening ~pathos	ψυχρός (ū) cold ~psychology
πόθεν from where?	ώφελέω help, be useful
πολιτεύω (τι) be a free citizen	
πότερος which, whichever of two	

έξαπατηθῆ περὶ θεῶν ὡς ἐπιμελουμένων ἀνθρώπων ἢ μή τις ἄλλην οὐσίαν ὑπολάβῃ τοῦ ἀγαθοῦ ἢ ἥδονήν;

Εἰ γὰρ οὕτως ταῦτα ἔχει, βαλὸν κάθευδε καὶ τὰ τοῦ σκάληκος<sup>1</sup> ποίει, ὃν ἄξιον ἔκρινας σεαυτόν· ἔσθιε καὶ πῖνε καὶ συνουσίαζε καὶ ἀφόδευε καὶ ρέγκε.

Τί δὲ σοὶ μέλει, πῶς οἱ ἄλλοι ὑπολήψονται περὶ τούτων, πότερον ὑγιῶς ἢ οὐχ ὑγιῶς; τί γὰρ σοὶ καὶ ἡμῖν; τῶν γὰρ προβάτων σοι μέλει, ὅτι παρέχει ἡμῖν αὐτὰ καρησόμενα καὶ ἀμελχθησόμενα καὶ τὸ τελευταῖον κατακοπησόμενα;

Οὐχὶ δ’ εὐκταῖον ἦν, εἰ ἐδύναντο οἱ ἀνθρωποι κατακηληθέντες καὶ ἐπασθέντες ὑπὸ τῶν Στωικῶν ἀπονυστάζειν καὶ παρέχειν σοι καὶ τοῖς ὁμοίοις καρησομένους καὶ ἀμελχθησομένους ἑαντούς;

Πρὸς γὰρ τοὺς Συνεπικουρείους ἔδει σε ταῦτα λέγειν, οὐχὶ δὲ πρὸς ἐκείνους ἀποκρύπτεοθαι, πολὺ μάλιστ’ ἐκείνους πρὸ πάντων ἀναπείθειν, ὅτι φύσει κοινωνικὸν γεγόναμεν, ὅτι ἀγαθὸν ἡ ἐγκράτεια, ἵνα σοι πάντα τηρῆται;

“Η πρὸς τινας μὲν δεῖ φυλάττειν ταύτην τὴν κοινωνίαν, πρὸς τινας δ’ οὐ; πρὸς τίνας οὖν δεῖ τηρεῖν; πρὸς τοὺς ἀντιτηροῦντας ἢ πρὸς τοὺς παραβατικῶς αὐτῆς ἔχοντας; καὶ τίνες παραβατικώτερον αὐτῆς ἔχουσιν ὑμῶν τῶν ταῦτα διειληφότων;

Τί οὖν ἦν τὸ ἐγείρον αὐτὸν ἐκ τῶν ὕπνων καὶ ἀναγκάζον γράφειν ἀ- ἔγραφεν; τί γὰρ ἄλλο ἢ τὸ πάντων τῶν ἐν ἀνθρώποις ἵσχυρότατον, ἢ φύσις ἔλκουσα ἐπὶ τὸ αὐτῆς βούλημα ἄκοντα καὶ στένοντα;

“Οτι γὰρ δοκεῖ σοι ταῦτα τὰ ἀκοινώνητα,<sup>2</sup> γράψον αὐτὰ καὶ ἄλλοις ἀπόλιτε καὶ ἀγρύπνησον δι’ αὐτὰ καὶ αὐτὸς ἔργῳ κατήγορος γενοῦ τῶν σαυτοῦ δογμάτων.

Εἶτα Ὁρέστην μὲν ὑπὸ Ἐρινύων ἐλαυνόμενον φῶμεν ἐκ τῶν ὕπνων ἔξεγείρεσθαι· τούτῳ δ’ οὐ χαλεπώτεραι αἱ Ἐρινύες καὶ

<sup>1</sup> worm    <sup>2</sup> not shared, not sharing in

Ποιναί; ἐξήγειρον καθεύδοντα καὶ οὐκ εἴων ἡρεμεῖν, ἀλλ’ ἡνάγκαζον ἐξαγγέλλειν τὰ αὐτοῦ κακὰ ὥσπερ τοὺς Γάλλους ἡ μανία καὶ ὁ οἶνος.

Οὕτως ἰσχυρόν τι καὶ ἀνίκητόν ἐστιν ἡ φύσις ἡ ἀνθρωπύνη. πῶς γὰρ δύναται ἀμπελος μὴ ἀμπελικῶς<sup>3</sup> κινεῖσθαι, ἀλλ’ ἐλαικῶς, ἢ ἐλαιά πάλιν μὴ ἐλαικῶς, ἀλλ’ ἀμπελικῶς; ἀμήχανον, ἀδιανόητον.

Οὐ τούννυν οὐδ’ ἀνθρωπον οἶνον τε παντελῶς ἀπολέσαι τὰς κινήσεις τὰς ἀνθρωπικὰς καὶ οἱ ἀποκοπτόμενοι τάς γε προθυμίας τὰς τῶν ἀνδρῶν ἀποκόψασθαι οὐ δύνανται.

Οὕτως καὶ Ἐπίκουρος τὰ μὲν ἀνδρὸς πάντ’ ἀπεκόψατο καὶ τὰ οἰκοδεσπότου<sup>4</sup> καὶ πολίτου καὶ φίλου, τὰς δὲ προθυμίας τὰς ἀνθρωπικὰς οὐκ ἀπεκόψατο· οὐ γὰρ ἡδύνατο, οὐ μᾶλλον ἢ οἱ ἀταλαίπωροι Ἀκαδημαικοὶ τὰς αἰσθήσεις τὰς αὐτῶν ἀποβαλεῖν ἢ ἀποτυφλώσαι δύνανται καίτοι τοῦτο μάλιστα πάντων ἐσπουδακότες.

Τίς ἢ ἀτυχίας; λαβών τις παρὰ τῆς φύσεως μέτρα καὶ κανόνας εἰς ἐπίγνωσιν τῆς ἀληθείας οὐ προσφιλοτεχνεῖ τούτοις προσθέναι καὶ προσεξεργάσασθαι τὰ λείποντα, ἀλλὰ πᾶν τούνναντίον, εἴ τι καὶ ἔχει γνωριστικὸν τῆς ἀληθείας, ἐξαιρεῖν πειρᾶται καὶ ἀπολλύειν.

Τί λέγεις, φιλόσοφε; τὸ εὐσεβὲς καὶ τὸ ὄσιον ποιόν τί σοι φαίνεται; ἀν θέλησ, κατασκευάσω ὅτι ἀγαθόν. ναὶ κατασκεύασον, ὦν’ οἱ πολῖται ἡμῶν ἐπιστραφέντες τιμῶσι τὸ θεῖον καὶ παύσωνται ποτε ῥᾳθυμοῦντες περὶ τὰ μέγιστα. ἔχεις οὖν τὰς κατασκευάς; ἔχω καὶ χάριν οἶδα.

Ἐπεὶ οὖν ταῦτά σοι λίαν ἀρέσκει, λάβε τὰ ἐναντία· ὅτι θεοὶ οὐτ’ εἰσίν, εἴ τε καὶ εἰσίν, οὐκ ἐπιμελοῦνται ἀνθρώπων οὐδὲ κοινόν τι ἡμῖν ἐστι πρὸς αὐτοὺς τό τ’ εὐσεβὲς τοῦτο καὶ ὄσιον παρὰ τοῖς πολλοῖς ἀνθρώποις λαλούμενον κατάψευσμά ἐστιν ἀλαζόνων<sup>5</sup> ἀνθρώπων καὶ σοφιστῶν ἢ νὴ Δία νομοθετῶν εἰς φόβον καὶ ἐπίσχεσιν τῶν ἀδικούντων.

<sup>3</sup> of the vine    <sup>4</sup> steward    <sup>5</sup> charlatan, boaster

Εὖ, φιλόσοφε· ὡφέλησας ἡμῶν τοὺς πολίτας, ἀνεκτήσω τοὺς νέους ἥπεροντας ἥδη πρὸς καταφρόνησιν τῶν θείων.

Τί οὖν; οὐκ ἀρέσκει σοι ταῦτα; λάβε οὐν, πῶς ἡ δικαιοσύνη οὐδέν ἐστιν, πῶς ἡ αἰδὼς μωρία<sup>6</sup> ἐστίν, πῶς πατὴρ οὐδέν ἐστιν, πῶς ὁ οὐδέν ἐστιν.

Εὖ, φιλόσοφε· ἐπίμενε, πεῖθε τοὺς νέους, ἵνα πλείονας ἔχωμεν ταῦτά σοι πεποιθότας καὶ λέγοντας. ἐκ τούτων τῶν λόγων ηὔξηθησαν ἡμῖν αἱ εὐνομούμεναι πόλεις, Λακεδαιμων διὰ τούτους τοὺς λόγους ἐγένετο, Λυκοῦργος ταῦτα τὰ πείσματα<sup>7</sup> ἐνεποίησεν αὐτοῖς διὰ τῶν νόμων αὐτοῦ καὶ τῆς παιδείας, ὅτι οὕτε τὸ δουλεύειν αἰσχρόν ἐστι μᾶλλον ἢ καλὸν οὕτε τὸ ἐλευθέρους εἶναι καλὸν μᾶλλον ἢ αἰσχρόν, οἱ ἐν Θερμοπύλαις ἀποθανόντες διὰ ταῦτα τὰ δόγματα ἀπέθανον, Ἀθηναῖοι δὲ τὴν πόλιν διὰ ποίους ἄλλους λόγους ἀπέλιπον;

Εἶτα οἱ λέγοντες ταῦτα γαμοῦσι καὶ παιδοποιοῦνται καὶ πολιτεύονται<sup>8</sup> καὶ ἱερεῖς καθιστᾶσιν αὐτοὺς καὶ προφήτας. τίνων; τῶν οὐκ ὄντων· καὶ τὴν Πυθίαν ἀνακρίνουσιν αὐτοί, ἵνα τὰ ψευδῆ<sup>9</sup> πύθωνται, καὶ ἄλλοις τοὺς χρησμοὺς<sup>10</sup> ἐξηγοῦνται. ὁ μεγάλης ἀναισχυντίας καὶ γοητείας.

Ἄνθρωπε, τί ποιεῖς; αὐτὸς σεαυτὸν ἐξελέγχεις καθ' ἡμέραν καὶ οὐ θέλεις ἀφεῖναι τὰ ψυχρὰ ταῦτα ἐπιχειρήματα; ἐσθίων ποῦ φέρεις τὴν χεῖρα; εἰς τὸ στόμα ἢ εἰς τὸν ὀφθαλμόν; λουόμενος ποῦ ἐμβαίνεις; πότε τὴν χύτραν εἶπες λουπάδα ἢ τὴν τορύνην ὀβελίσκον;<sup>11</sup>

Εἴ τινος αὐτῶν δοῦλος ἥμην, εἰ καὶ ἔδει με καθ' ἡμέραν ὑπ' αὐτοῦ ἐκδέρεσθαι, ἐγὼ ἀν αὐτὸν ἐστρέβλουν. βάλε ἐλάδιον, παιδάριον, εἰς τὸ βαλανεῖον. ἔβαλον ἀν γάριον καὶ ἀπελθὼν κατὰ τῆς κεφαλῆς αὐτοῦ κατέχεον. τί τοῦτο; φαντασία μοι ἐγένετο ἐλαίου ἀδιάκριτος, ὅμοιοτάτη, νὴ τὴν σὴν τύχην.

Δὸς ὁδε τὴν πτισάνην. ἥνεγκα ἀν αὐτῷ γεμίσας<sup>12</sup> παροψίδα

<sup>6</sup> folly      <sup>7</sup> rope, fastening      <sup>8</sup> be a free citizen      <sup>9</sup> lying, false

<sup>10</sup> oracular response      <sup>11</sup> rod, obelisk      <sup>12</sup> load, fill

όξογάρου. οὐκ ἥτησα τὴν πτισάνην; ναὶ κύριε· τοῦτο πτισάνη ἔστιν. τοῦτο οὐκ ἔστιν ὀξύγαρον; τί μᾶλλον ἥ πτισάνη; λάβε καὶ ὀσφράνθητι,<sup>13</sup> λάβε καὶ γεῦσαι.<sup>14</sup> πόθεν οὖν οἴδας, εἰ αἱ αἰσθήσεις ἡμᾶς ψεῦδονται;

Τρεῖς, τέσσαρας τῶν συνδουλῶν εἰ ἔσχον ὁμονοοῦντας, ἀπάγξασθαι ἀν αὐτὸν ἐποίησα ρήγνύμενον ἥ μεταθέσθαι. νῦν δὲ ἐντρυφῶσιν ἡμῖν τοῖς μὲν παρὰ τῆς φύσεως διδομένοις πᾶσι χρώμενοι, λόγῳ δὲ αὐτὰ ἀναιροῦντες.

Εὐχάριστοι γ' ἄνθρωποι καὶ αἰδήμονες. εἰ μηδὲν ἄλλο καθ' ἡμέραν ἀρτους ἐσθίοντες τολμῶσι λέγειν ὅτι οὐκ οἴδαμεν, εἰ ἔστι τις Δημήτηρ ἥ Κόρη ἥ Πλοιύτων·

"Ινα μὴ λέγω, ὅτι νυκτὸς καὶ ἡμέρας ἀπολαύοντες καὶ μεταβολῶν τοῦ ἔτους καὶ ἀστρῶν καὶ θαλάσσης καὶ γῆς καὶ τῆς παρ' ἀνθρώπων συνεργείας ὑπὲρ οὐδενὸς τούτων οὐδὲ κατὰ ποσὸν ἐπιστρέφονται, ἀλλὰ μόνον ἐξεμέσαι τὸ προβλημάτιον ζητοῦντι καὶ τὸν στόμαχον<sup>15</sup> γυμνάσαντες ἀπελθεῖν εἰς βαλανέον.

Τί δὲ ἐροῦσι καὶ περὶ τίνων ἥ πρὸς τίνας καὶ τί ἔσται αὐτοῖς ἐκ τῶν λόγων τούτων, οὐδὲ κατὰ βραχὺ πεφροντύκασον μή τι νέος εὐγενῆς ἀκούσας τῶν λόγων τούτων πάθη τι ὑπὲρ αὐτῶν ἥ καὶ παθῶν πάντ' ἀπολέσῃ τὰ τῆς εὐγενείας<sup>16</sup> σπέρματα·

Μή τινι μοιχεύοντι ἀφορμὰς παράσχωμεν τοῦ ἀπαναισχυντῆσαι πρὸς τὰ γινόμενα· μή τις τῶν νοσφιζομένων τὰ δημόσια εὐρεσιλογίας τινὸς ἐπιλάβηται ἀπὸ τῶν λόγων τούτων· μή τις τῶν αὐτοῦ γονέων ἀμελῶν θράσος τι καὶ ἀπὸ τούτων προσολάβῃ.

Τί οὖν κατὰ σὲ ἀγαθὸν ἥ κακόν, αἰσχρὸν ἥ καλόν; ταῦτα ἥ ταῦτα; τί οὖν; ἔτι τούτων τις ἀντιλέγει τινὶ ἥ λόγον διδωσιν ἥ λαμβάνει ἥ μεταπείθειν πειρᾶται;

Πολὺ νὴ Δία μᾶλλον τοὺς κιναΐδους ἐλπίσαι τις ἀν μεταπείσειν ἥ

<sup>13</sup> catch scent of    <sup>14</sup> taste    <sup>15</sup> throat    <sup>16</sup> nobility, excellence

that the gods care for men, or is it to keep one or another of us from supposing that the nature of the good is other than pleasure? For if this is so, off to your couch and sleep, and lead the life of a worm, of which you have judged yourself worthy; eat and drink and copulate and defecate and snore. What do you care how the rest of mankind will think about these matters, or whether their ideas be sound or not? For what have you to do with us? Come, do you interest yourself in sheep because they allow themselves to be shorn by us, and milked, and finally to be butchered and cut up? Would it not be desirable if men could be charmed and bewitched into slumber by the Stoics and allow themselves to be shorn and milked by you and your kind? Is not this something that you ought to have said to your fellow Epicureans only and to have concealed your views from outsiders, taking special pains to persuade them, of all people, that we are by nature born with a sense of fellowship, and that self-control is a good thing, so that everything may be kept for you? Or ought we to maintain this fellowship with some, but not with others? With whom, then, ought we to maintain it? With those who reciprocate by maintaining it with us, or with those who are transgressors of it? And who are greater transgressors of it than you Epicureans who have set up such doctrines?

What, then, was it that roused Epicurus from his slumbers and compelled him to write what he did? What else but that which is the strongest thing in men— nature, which draws a man to do her will though he groans and is reluctant? "For," says she, "since you hold these anti-social opinions, write them down and bequeath them to others and give up your sleep because of them and become in fact yourself the advocate to denounce your own doctrines." Shall we speak of Orestes as being pursued by the Furies and roused from his slumbers? But are not the Furies and the Avengers that beset Epicurus more savage? They roused him from sleep and would not let him rest, but compelled him to herald his own miseries, just as madness and wine compel the Galli. Such a powerful and invincible thing is the nature of man. For how can a vine be moved to act, not like a vine, but like an olive, or again an olive to act, not like an olive, but like a vine? It is impossible, inconceivable. Neither, then, is it possible for a man absolutely to lose the affections of a man, and those who cut off their bodily organs are unable to cut off the really important thing— their sexual desires. So with Epicurus: he cut off everything that characterizes a man, the head of a household, a citizen, and a friend, but he did not succeed in cutting off the desires of human beings; for that he could not do, any more than the easy-going Academics are able to cast away or blind their own sense-perceptions, although they have made every effort to do so.

Ah, what a misfortune! A man has received from nature measures and

standards for discovering the truth, and then does not go on and take the pains to add to these and to work out additional principles to supply the deficiencies, but does exactly the opposite, endeavouring to take away and destroy whatever faculty he does possess for discovering the truth. What do you say, philosopher? What is your opinion of piety and sanctity? "If you wish, I shall prove that it is good." By all means, prove it, that our citizens may be converted and may honour the Divine and at last cease to be indifferent about the things that are of supreme importance. "Do you, then, possess the proofs?" I do, thank heaven. "Since, then, you are quite satisfied with all this, hear the contrary: The gods do not exist, and even if they do, they pay no attention to men, nor have we any fellowship with them, and hence this piety and sanctity which the multitude talk about is a lie told by impostors and sophists, or, I swear, by legislators to frighten and restrain evildoers." Well done, philosopher! You have conferred a service upon our citizens, you have recovered our young men who were already inclining to despise things divine. "What then? Does not all this satisfy you? Learn now how righteousness is nothing, how reverence is folly, how a father is nothing, how a son is nothing." Well done, philosopher! Keep at it; persuade the young men, that we may have more who feel and speak as you do. It is from principles like these that our well-governed states have grown great! Principles like these have made Sparta what it was! These are the convictions which Lycurgus wrought into the Spartans by his laws and his system of education, namely that neither is slavery base rather than noble, nor freedom noble rather than base! Those who died at Thermopylae died because of these judgements regarding slavery and freedom! And for what principles but these did the men of Athens give up their city? And then those who talk thus marry and beget children and fulfil the duties of citizens and get themselves appointed priests and prophets! Priests and prophets of whom? Of gods that do not exist! And they themselves consult the Pythian priestess—in order to hear lies and to interpret the oracles to others! Oh what monstrous shamelessness and imposture!

Man, what are you doing? You are confuting your own self every day, and are you unwilling to give up these frigid attempts of yours? When you eat, where do you bring your hand? To your mouth, or to your eye? When you take a bath, into what do you step? When did you ever call the pot a plate, or the ladle a spit? If I were slave to one of these men, even if I had to be soundly flogged by him every day, I would torment him. "Boy, throw a little oil into the bath." I would have thrown a little fish sauce in, and as I left would pour it down on his head. "What does this mean?" "I had an external impression that could not be distinguished from olive oil; indeed, it was altogether like it. I swear by your fortune." "Here, give me the gruel." I would have filled a side dish with vinegar and fish sauce and brought it to him. "Did I not ask for the

gruel?" "Yes, master; this is gruel." "Is not this vinegar and fish sauce?" "How so, any more than gruel?" "Take and smell it, take and taste it." "Well, how do you know, if the senses deceive us?" If I had had three or four fellow-slaves who felt as I did, I would have made him burst with rage and hang himself, or else change his opinion. But as it is, such men are toying with us; they use all the gifts of nature, while in theory doing away with them.

Grateful men indeed and reverential: Why, if nothing else, at least they eat bread every day, and yet have the audacity to say, "We do not know if there is a Demeter, or a Kore, or a Pluto"; not to mention that, although they enjoy night and day, the changes of the year and the stars and the sea and the earth and the co-operation of men, they are not moved in the least by any one of these things, but look merely for a chance to belch out their trivial "problem," and after thus exercising their stomach to go off to the bath. But what they are going to say, or what they are going to talk about, or to whom, and what their hearers are going to get out of these things that they are saying, all this has never given them a moment's concern. I greatly fear that a noble-spirited young man may hear these statements and be influenced by them, or, having been influenced already, may lose all the germs of the nobility which he possessed; that we may be giving an adulterer grounds for brazening out his acts; that some embezzler of public funds may lay hold of a specious plea based upon these theories; that someone who neglects his own parents may gain additional affrontery from them.

What, then, in your opinion is good or bad, base or noble? This or that? What then? Is there any use in arguing further against any of these persons, or giving them a reason, or listening to one of theirs, or trying to convert them? By Zeus, one might much rather hope



## vocabulary

ἀγανακτέω be vexed, in a ferment  
 ἀγρυπνέω lie awake  
 ἄδικος unfair; obstinate, bad  
 αἰσχρός shameful  
 αἴτιος blameworthy; the cause  
 ~etiology  
 αἴτιος blameworthy; the cause  
 ~etiology  
 ἀκούστιος (ἀ) unwilling, involuntary  
 ἀμάρτημα -τος (n, 3) failure, fault  
 ἀναλύω (ὑ) set free; take apart  
 ~loose  
 ἀναστρέφω act: overturn; mid: find oneself in ~atrophy  
 ἀνδράποδον -ς slave ~androgynous  
 ἀνόητος foolish  
 ἀπλός single; simple ~haploid  
 ἀποδείκνυμι (ὑ) show, point out; appoint; (mid) declare  
 ἀποτίθημι put away ~thesis  
 ἀποφέρω carry off, carry back  
 ~bear  
 ἄφρων senseless, unthinking  
 ~frenzy  
 ἄχρηστος useless, unprofitable  
 βιβλίον paper, book  
 γείτων -ονος (f) neighbor  
 γοῦν at least then  
 δειλός wretched, poor, cowardly  
 ~Deimos  
 διακρίνω (τι) separate, sort ~critic  
 διάνοια a thought; intelligence  
 διδάσκαλος teacher  
 δόγμα -τος (n, 3) belief, legal decision  
 ἐγκρατής firm, powerful  
 εἰτα then, therefore, next  
 ἐκκαθαίρω clear out  
 ἐλεήμιαν merciful ~alms  
 ἐλκος -εος (n, 3) wound ~ulcer  
 ἔνειμι be in ~ion

ἐνθυμέομαι (ὑ) take to heart  
 ἐξαπατάω trick, cheat ~apatosaurus  
 ἐξηγέομαι lead forth; set out, describe ~hegemony  
 ἐξιστημι displace, transform; (+gen) give up ~station  
 ἐσικότως like; fairly  
 ἐπαινέω concur, praise, advise  
 ἐπανέρχομαι return; ascend  
 ἐπανορθόω restore, correct  
 ἐπιδείκνυμι (ὑ) display, exhibit  
 ἐπιστήμων skillful, clever ~station  
 ἐπιτήδειος fit, suitable  
 ἔρως -τος (m) love, desire ~erotic  
 ἐσσόμαι (pass) be weaker, be overcome; (active) defeat  
 εὐγνώμων considerate, sensible  
 εὔνοος kindly; favorable  
 ἥδονή pleasure  
 ἥθος ἥθεος (n, 3) habit, habitat ~ethos  
 ἥλιθιος idle, vain, foolish  
 ἥσσόμαι (pass) be weaker, be overcome; (active) defeat  
 ἥττάομαι (pass) be weaker, be overcome; (active) defeat  
 θεραπεύω help, serve; flatter, defer to ~therapy  
 θεώρημα -τος (n, 3) sight; theory  
 ιστορία science, history  
 ισχύς -ος (f) strength; body of troops  
 καθάπερ exactly as  
 καθίημι (τι) speed down upon; take down ~jet  
 καίω burn ~caustic  
 κάννα crasis for καὶ ἄν  
 κοινωνία association  
 κρέας -ως (n) meat ~creatine  
 λέξις -εως (f) speech, word, phrase  
 λοιδορέω abuse, revile  
 λοιύω wash, bathe  
 λυπέω (ὑ) annoy, distress

λύχνος lamp	σαίνω wag the tail; court
μεστός full	σαυτοῦ yourself
μεταβάλλω alter, transform	σκέπη shelter, protection
μεταξύ between	σοφός skilled, clever, wise
μεταπίπτω fall differently, undergo a change	σπουδάζω be busy, earnest ~repudiate
μωρός stupid	στέλλω prepare, send, furl ~apostle
ναός (α) temple, shrine ~nostalgia	στρεβλόω twist; torture on the wheel
οἶκησις -εως (f) habitation	συγγιγνώσκω acknowledge; pardon
օξος օξους (n, 3) common wine; vinegar	συνεχής (ο) continuously
οὐδαμῶς in no way	συνταράσσω mess up
οὐδέποτε never	σχολή rest, leisure
οὐδέτερος neither	ταπεινόω lower, abase
δοφείλω owe, should, if only	ταράσσω mess things up ~trachea
παιδεύω raise; train	ταραχή upsetness, confusion
παιδίον young child; slave	τροφή food, upkeep ~atrophy
παντελής complete, absolute	τύχη fortune, act of a god
παρακάθημαι sit near	ύλη (ο) forest, firewood
περίεργος curiosity, meddling	ύλητες (ο) wooded
περιέργω enclose, encompass	ύπολαμβάνω take under one's support, seize; speak up; imagine ~epilepsy
περίπατος walk, walkway	ύπολείπω leave as a leftover; leave a person behind ~eclipse
πιθανότης -τος (f, 3)	φαντάζω make visible; imagine
perseusiveness	φαντασία appearance; imagination
πόθεν from where?	φθονερός jealous
πότε when?	φθονέω envy
ποῦ where?	φιλικός friendly
προβάλλω throw before; propose; (mp) pretend, abandon, nominate ~ballistic	φίλιος friendly
προκόπτω make progress	φλυαρέω talk foolishly
προσίημι be allowed near	φλύαρος nonsense
προσπαῖζω play with, mock; praise in song	φρόνιμος sensible, prudent
προστίθημι add; impose; (mp) agree; side with ~thesis	χρήσιμος useful
προσφέρω present; resemble; add ῥεῦμα -τος (n, 3) flow	χρηστήριον oracle, response
	φέγω blame, censure
	ώφελέω help, be useful

τοὺς ἐπὶ τοσοῦτον ἀποκεκωφωμένους καὶ ἀποτετυφλωμένους τῶν περὶ αὐτοὺς κακῶν.

## 2.21

Περὶ ἀνομολογίας.

Τὰ μὲν ράδίως ὁμολογοῦσιν ἄνθρωποι, τὰ δὲ οὐ ράδίως. οὐδεὶς οὖν ὁμολογήσει ὅτι ἄφρων ἐστὶν ἢ ἀνόητος, ἀλλὰ πᾶν τούναντίον πάντων ἀκούσεις λεγόντων ἄφελον ὡς φρένας ἔχω οὕτως καὶ τύχην εἰχον.

Δειλοὺς δὲ ράδίως ἑαυτοὺς ὁμολογοῦσι καὶ λέγουσιν ἐγὼ δειλότερός εἴμι, ὁμολογῶ· τὰ δὲ ἄλλ’ οὐχ εύρήσεις με μωρὸν ἄνθρωπον.

Ἀκρατῆ οὐ ράδίως ὁμολογήσει τις, ἀδικον οὐδὲ ὄλως, φθονερὸν<sup>1</sup> οὐ πάνυ ἢ περίεργον, ἐλεήμονα<sup>2</sup> οἱ πλεῖστοι.

Τί οὖν τὸ αἴτιον; τὸ μὲν κυριώτατον ἀνομολογία καὶ ταραχῆ<sup>3</sup> ἐν τοῖς περὶ ἀγαθῶν καὶ κακῶν, ἄλλοις δὲ ἄλλα αἴτια καὶ σχεδὸν ὅσα ἀν αἰσχρὰ φαντάζωνται, ταῦτα οὐ πάνυ ὁμολογοῦσι·

Τὸ δὲ δειλὸν εἶναι εὐγνάμονος<sup>4</sup> ἥθους φαντάζονται καὶ τὸ ἐλεήμονα, τὸ δὲ ἡλίθιον<sup>5</sup> εἶναι παντελῶς ἀνδραπόδου· καὶ τὰ περὶ κοινωνίαν δὲ πλημμελήματα οὐ πάνυ προσίενται.

Ἐπὶ δὲ τῶν πλείστων ἀμαρτημάτων κατὰ τοῦτο μάλιστα φέρονται ἐπὶ τὸ ὁμολογεῖν αὐτά, ὅτι φαντάζονται τι ἐν αὐτοῖς εἶναι ἀκούσιον<sup>6</sup> καθάπερ ἐν τῷ δειλῷ καὶ ἐλεήμονι.

Κὰν ἀκρατῆ που παρομολογῆ τις αὐτόν, ἔρωτα προσέθηκεν, ὥστε συγγνωσθῆναι ὡς ἐπ’ ἀκουσίῳ. τὸ δὲ ἀδικον οὐδαμῶς φαντάζονται ἀκούσιον. ἔνι τι καὶ τῷ ζηλοτύπῳ, ὡς οἴονται, τοῦ ἀκουσίου· διὰ τοῦτο καὶ περὶ τούτου παρομολογοῦσιν.

Ἐν οὖν τοιούτοις ἀνθρώποις ἀναστρεφόμενον, οὕτως τεταραγμένοις, οὕτως οὐκ εἰδόσιν οὕθ’ ὅ τι λέγουσιν οὕθ’ ὅ τι ἔχουσιν κακὸν ἢ εἰ

<sup>1</sup> jealous    <sup>2</sup> merciful    <sup>3</sup> upsetness, confusion    <sup>4</sup> considerate, sensible

<sup>5</sup> idle, vain, foolish    <sup>6</sup> unwilling, involuntary

ἔχουσιν ἢ παρὰ τί ἔχουσιν ἢ πῶς παύσονται αὐτῶν, καὶ αὐτὸν οἶμαι ἐφιστάνειν ἀξιον συνεχὲς μή που καὶ αὐτὸς εἶς εἴμι ἐκείνων; τίνα φαντασίαν ἔχω περὶ ἐμαυτοῦ; πῶς ἐμαυτῷ χρῶμαι; μή τι καὶ αὐτὸς ὡς φρονίμω, μή τι καὶ αὐτὸς ὡς ἐγκρατεῖ; μὴ καὶ αὐτὸς λέγω ποτὲ ταῦτα, ὅτι εἰς τὸ ἐπιὸν πεπαιδεύμαι;

Ἐχω ἦν δεῖ συναίσθησιν τὸν μηδὲν εἰδότα, ὅτι οὐδὲν οἶδα; ἔρχομαι πρὸς τὸν διδάσκαλον ὡς ἐπὶ τὰ χρηστήρια πείθεσθαι παρεσκευασμένος; ἢ καὶ αὐτὸς κορύζης μεστὸς εἰς τὴν σχολὴν εἰσέρχομαι μόνην τὴν ἱστορίαν μαθησόμενος καὶ τὰ βιβλία νοήσων, ἀ πρότερον οὐκ ἐνόσουν, ἀν δὲ οὕτως τύχῃ, καὶ ἄλλοις ἐξηγησόμενος;

Ἄνθρωπ', ἐν οἴκῳ διαπεπύκτευκας τῷ δουλαρίῳ, τὴν οἰκίαν ἀνάστατον πεποίκας, τοὺς γείτονας συντετάραχας· καὶ ἔρχῃ μοι καταστολὰς ποιήσας ὡς σοφὸς καὶ καθήμενος κρίνεις, πῶς ἐξηγησάμην τὴν λέξιν, πῶς τί ποτ' ἐφλυάρησα<sup>7</sup> τὰ ἐπελθόντα μοι;

Φθονῶν ἐλήγλυθας, τεταπεινωμένος, ὅτι σοι ἐξ οἴκου φέρεται οὐδέν, καὶ κάθη μεταξὺ λεγομένων τῶν λόγων αὐτὸς οὐδὲν ἄλλο ἐνθυμούμενος ἢ πῶς ὁ πατὴρ τὰ πρός σε ἢ πῶς ὁ ἀδελφός;

Τί λέγουσιν οἱ ἄκει ἄνθρωποι περὶ ἐμοῦ; νῦν οἴονται με προκόπτειν καὶ λέγουσιν ὅτι ἡξει ἐκεῖνος πάντα εἰδώς.

Ἡθελόν πῶς ποτε πάντα μαθὼν ἐπανελθεῖν, ἀλλὰ πολλοῦ πόνου χρεία καὶ οὐδεὶς οὐδὲν πέμπει καὶ ἐν Νικοπόλει σαπρῶς λούει τὰ βαλανεῖα καὶ ἐν οἴκῳ κακῶς καὶ ὅδε κακῶς.

Εἶτα λέγουσιν οὐδεὶς ὡφελεῖται ἐκ τῆς σχολῆς. τίς γὰρ ἔρχεται εἰς σχολὴν, τίς γάρ, ὡς θεραπευθησόμενος; τίς ὡς παρέξων αὐτοῦ τὰ δόγματα ἐκκαθαρθησόμενα, τίς συναισθησόμενος τίνων δεῖται;

Τί οὖν θαυμάζετ', εἰ ἀ φέρετ' εἰς τὴν σχολήν, αὐτὰ ταῦτα ἀποφέρετε πάλιν; οὐ γάρ ὡς ἀποθησόμενοι ἢ ἐπανορθώσοντες ἢ ἄλλ' ἀντ' αὐτῶν ληψόμενοι ἔρχεσθε.

<sup>7</sup> talk foolishly

Πόθεν; οὐδ' ἐγγύς. ἐκεῖνο γοῦν βλέπετε μᾶλλον, εἰ ἐφ' ὃ ἔρχεσθε τοῦτο ύμÎν γίνεται. θέλετε λαλεῖν περὶ τῶν θεωρημάτων. τί οὖν; οὐ φλυαρότεροι γίνεσθε; οὐχὶ δὲ παρέχει τινὰ ὥλην ύμÎν πρὸς τὸ ἐπιδείκνυσθαι τὰ θεωρημάτια; οὐ συλλογισμοὺς ἀναλύετε, μεταπίπτοντας; οὐκ ἐφοδεύετε Ψευδομένου λήμματα, ύποθετικούς; τί οὖν ἔτι ἀγανακτεῖτε εἰ ἐφ' ἄ πάρεστε, ταῦτα λαμβάνετε;

Ναί· ἀλλ' ἀν ἀποθάνη μου τὸ παιδίον ἢ ὁ ἀδελφὸς ἢ ἐμὲ ἀποθνήσκειν δέη ἢ στρεβλοῦσθαι, τί με τὰ τοιαῦτα ὡφελήσει;

Μὴ γὰρ ἐπὶ τοῦτο ἥλθεις, μὴ γὰρ τούτου ἔνεκά μοι παρακάθησαι, μὴ γὰρ διὰ τοῦτο ποτε λύχνον ἥψας ἢ ἡγρύπνησας; ἢ εἰς τὸν περίπατον ἔξελθὼν προέβαλές ποτε σαυτῷ φαντασίαν τινὰ ἀντὶ συλλογισμοῦ καὶ ταύτην κοινῇ ἐφωδεύσατε;

Ποῦ ποτε; εἶτα λέγετε ἄχρηστα<sup>8</sup> τὰ θεωρήματα. τίσιν; τοῦς οὐχ ὡς δεῖ χρωμένοις. τὰ γὰρ κολλύρια οὐκ ἄχρηστα τοῦς ὅτε δεῖ καὶ ὡς δεῖ ἐγχριομένοις, τὰ μαλάγματα δὲ οὐκ ἄχρηστα, οἱ ἀλτῆρες οὐκ ἄχρηστοι, ἀλλὰ τισὶν ἄχρηστοι, τισὶν πάλιν χρήσιμοι.

Ἄν μου πυνθάνη τὸν χρήσιμοι εἰσιν οἱ συλλογισμοί; ἐρῶ σοι ὅτι χρήσιμοι, κανὸν θέλησ, ἀποδείξω, πῶς. ἐμὲ οὖν τι ὡφελήκασιν; ἀνθρωπε, μὴ γὰρ ἐπύθου, εἰ σοὶ χρήσιμοι, ἀλλὰ καθόλου;

Πυθέσθω μου καὶ ὁ δυσεντερικός, εἰ χρήσιμον ὅξος,<sup>9</sup> ἐρῶ ὅτι χρήσιμον. ἐμοὶ οὖν χρήσιμον; ἐρῶ οὐ. ζήτησον πρῶτον σταλῆναι σου τὸ ρέυμα,<sup>10</sup> τὰ ἐλκύδρια ἀπουλωθῆναι. καὶ ύμεις, ἀνδρες, τὰ ἐλκη πρῶτον θεραπεύετε, τὰ ρέύματα ἐπιστήσατε, ἡρεμήσατε τῇ διανοίᾳ, ἀπερίσπαστον αὐτὴν ἐνέγκατε εἰς τὴν σχολήν· καὶ γνώσεσθε οὕτι ισχὺν ὁ λόγος ἔχει.

## 2.22

Περὶ φιλίας.

Περὶ ἣ τις ἐσπούδακεν, φιλεῖ ταῦτα εἰκότως.<sup>11</sup> μή τι οὖν περὶ τὰ κακὰ

<sup>8</sup> useless, unprofitable    <sup>9</sup> common wine; vinegar    <sup>10</sup> flow    <sup>11</sup> like; fairly

ἐσπουδάκασιν οἱ ἄνθρωποι; οὐδαμῶς. ἀλλὰ μή τι περὶ τὰ μηδὲν πρὸς αὐτούς; οὐδὲ περὶ ταῦτα.

Ὑπολείπεται τοῖνν περὶ μόνα τὰ ἀγαθὰ ἐσπουδακέναι αὐτούς· εἰ δὲ ἐσπουδακέναι, καὶ φιλεῖν ταῦτα.

Οστις οὖν ἀγαθῶν ἐπιστήμων ἐστίν, οὗτος ἀν καὶ φιλεῖν εἰδείη· ὁ δὲ μὴ δυνάμενος διακρῖναι τὰ ἀγαθὰ ἀπὸ τῶν κακῶν καὶ τὰ οὐδέτερα<sup>12</sup> ἀπ’ ἀμφοτέρων πῶς ἀν ἔτι οὗτος φιλεῖν δύναιτο; τοῦ φρονήμου τοίνυν ἐστὶ μόνου τὸ φιλεῖν.

Καὶ πῶς; φησίν· ἐγὼ γὰρ ἄφρων ὧν ὅμως φιλῶ μου τὸ παιδίον.— θαυμάζω μὲν νὴ τοὺς θεούς, πῶς καὶ τὸ πρώτον ὡμολόγηκας ἄφρονα εἶναι σεαυτόν. τί γάρ σοι λείπει; οὐ χρῆ αἰσθήσει, οὐ φαντασίᾳ διακρίνεις, οὐ τροφὰς προσφέρῃ τὰς ἐπιτηδείους τῷ σώματι, οὐ σκέπην,<sup>13</sup> οὐκ οἰκησιν;<sup>14</sup>

Πόθεν οὖν ὁμολογεῖς ἄφρων εἶναι; ὅτι νὴ Δία πολλάκις ἐξίστασαι ὑπὸ τῶν φαντασιῶν καὶ ταράττῃ καὶ ἡττώσιν σε αἱ πιθανότητες αὐτῶν· καὶ ποτὲ μὲν ταῦτα ἀγαθὰ ὑπολαμβάνεις, εἶτα ἐκεῖνα αὐτὰ κακά, ὕστερον δὲ οὐδέτερα· καὶ ὅλως λυπῇ, φοβῇ, φθονεῖς, ταράσσῃ, μεταβάλλῃ· διὰ ταῦτα ὁμολογεῖς ἄφρων εἶναι.

Ἐν δὲ τῷ φιλεῖν οὐ μεταβάλλῃ; ἀλλὰ πλοῦτον μὲν καὶ ἡδονὴν καὶ ἀπλῶς αὐτὰ τὰ πράγματα ποτὲ μὲν ἀγαθὰ ὑπολαμβάνεις εἶναι, ποτὲ δὲ κακά· ἀνθρώπους δὲ τοὺς αὐτοὺς οὐχὶ ποτὲ μὲν ἀγαθούς, ποτὲ δὲ κακοὺς καὶ ποτὲ μὲν οὐκείως ἔχεις, ποτὲ δὲ ἐχθρῶς αὐτοῖς καὶ ποτὲ μὲν ἐπαινεῖς, ποτὲ δὲ ψέγεις;<sup>15</sup>— ναὶ καὶ ταῦτα πάσχω.— τί οὖν; ὁ ἐξηπατημένος περὶ τινος δοκεῖ σοι φίλος εἶναι αὐτοῦ;— οὐ πάνυ.— οὐδὲ ὁ μεταπτώτως ἐλόμενος αὐτὸν εἶναι εὔνοις αὐτῷ;— οὐδὲ οὗτος.— ὁ δὲ νῦν λοιδορῶν μέν τινα, ὕστερον δὲ θαυμάζων;— οὐδὲ οὗτος.— τί οὖν; κυνάρια οὐδέποτ’ εἶδες σαινοντα<sup>16</sup> καὶ προσπαῖζοντα ἀλλήλοις, ὦ εἴπης οὐδὲν φιλικώτερον;<sup>17</sup> ἀλλ’ ὅπως ἴδῃς, τί ἐστι φιλία, βάλε κρέας εἰς μέσον καὶ γνώσῃ.

<sup>12</sup> neither <sup>13</sup> shelter, protection <sup>14</sup> habitation <sup>15</sup> blame, censure

<sup>16</sup> wag the tail; court <sup>17</sup> friendly

to convert a filthy degenerate than men who have become so deaf and blind!

## 2.21

Of inconsistency Some of their faults men readily admit, but others not so readily. Now no one will admit that he is foolish or unintelligent, but, quite the contrary, you hear everyone say, "I wish I had as much luck as I have sense."But they readily admit that they are timid, and say, "I am a bit timid, I admit; but in general you will not find me to be a fool" A man will not readily admit that he is incontinent, not at all that he is unjust, and will never admit that he is envious or meddlesome; but most men will admit that they are moved by pity. What is the reason for this? The principal reason is confusion of thought and an unwillingness to admit a fault in matters which involve good and evil; but, apart from that, different people are affected by different motives, and, as a rule, they will never admit anything that they conceive to be disgraceful; timidity, for example, they conceive to be an indication of a prudent disposition, and the same is true of pity, but stupidity they conceive to be a slave's quality altogether; also they will never plead guilty to offences against society. Now in the case of most errors, the principal reason why men are inclined to admit them is because they conceive that there is an involuntary element in them, as, for instance, in timidity and pity. And if a man ever does, grudgingly, admit that he is incontinent, he adds that he is in love, expecting to be excused as for an involuntary act. But injustice they do not at all conceive of as involuntary. In jealousy there is also, as they fancy, an element of the involuntary, and therefore this too is a fault which men grudgingly admit.

When such are the men we live among— so confused, so ignorant both of what they mean by "evil" and what evil quality they have, or whether they have one, or, if so, how they come to have it, or how they will get rid of it— among such men I wonder whether it is not worth while for us also to watch ourselves, each one asking himself the questions: "Is it possible that I too am one of these people? What conceit am I cherishing regarding myself? How do I conduct myself? Do I for my part act like a wise man? Do I for my part act like a man of self-control? Do I for my part ever say that I have been educated to meet whatever comes? Have I the consciousness, proper to a man who knows nothing, that I do know nothing? Do I go to my teacher, like one who goes to consult an oracle, prepared to obey? Or do I, too, like a sniffling child, go to school to learn only the history of philosophy and to understand the books which I did not understand before, and, if chance offers, to explain them to others?"Man, at home you have fought a regular prize-fight with your slave, you have driven your household into the street, you have disturbed your neighbours' peace; and now do you come to me with a solemn air, like a philosopher, and sitting down pass judgement on the explanation I gave

of the reading of the text and on the application, forsooth, of the comments I made as I babbled out whatever came into my head? You have come in a spirit of envy, in a spirit of humiliation because nothing is being sent you from home, and you sit there while the lecture is going on, thinking, on your part, of nothing in the world but how you stand with your father or your brother! You reflect: "What are my people at home saying about me? At this moment they are thinking that I am making progress in my studies, and they are saying 'He will know everything when he comes back home!' I did want, at one time, I suppose, to learn everything before going back home, but that requires a great deal of hard work, and nobody sends me anything, and at Nicopolis they have rotten accommodations at the baths, and my lodgings are bad, and the school here is bad." And then people say: "Nobody gets any good from going to school." Well, who goes to school—who, I repeat—with the expectation of being cured? Who with the expectation of submitting his own judgements for purification? Who with the expectation of coming to a realization of what judgements he needs? Why, then, are you surprised, if you carry back home from your school precisely the judgements you bring to it? For you do not come with the expectation of laying them aside, or of correcting them, or of getting others in exchange for them. Not at all, nor anything like it. Look rather to this at least—whether you are getting what you came for. You want to be able to speak fluently about philosophic principles. Well, are you not becoming more of an idle babbler? Do not these petty philosophic principles supply you with material for making exhibitions? Do you not resolve syllogisms, and arguments with equivocal premisses? Do you not examine the assumptions in The Liar syllogism, and in hypothetical syllogisms? Why, then, are you still vexed, if you are getting what you came for? "Yes, but if my child or my brother dies, or if I must die, or be tortured, what good will such things do me?" But was it really for this that you came? Is it really for this that you sit by my side? Did you ever really light your lamp, or work late at night, for this? Or when you went out into the covered walk did you ever set before yourself, instead of a syllogism, some external impression and examine this with your fellow-students? When did you ever do that? And then you say, "The principles are useless." To whom? To those who do not use them properly. For instance, eye-salves are not useless to those who rub them on when and as they ought, and poultices are not useless, jumping-weights are not useless; but they are useless to some people, and, on the other hand, useful to others. If you ask me now, "Are our syllogisms useful?" I will tell you that they are, and, if you wish, I will show how they are useful "Have they, then, helped me at all?" Man, you did not ask, did you? whether they are useful to you, but whether they are useful in general? Let the man who is suffering from dysentery ask me whether vinegar is useful; I will tell him that it is useful. "Is it useful, then, to me?" I will say, "No. Seek

first to have your discharge stopped, the little ulcers healed."So do you also, men, first cure your ulcers, stop your discharges, be tranquil in mind, bring it free from distraction into the school; and then you will know what power reason has.

## 2.22

Of friendship Whatever a man is interested in he naturally loves. Now do men take an interest in things evil? Not at all. Well, and do they take an interest in things which in no respect concern them? No, not in these, either. It remains, therefore, that men take an interest in good things only; and if they take an interest in them, they love them. Whoever, then, has knowledge of good things, would know how to love them too; but when a man is unable to distinguish things good from things evil, and what is neither good nor evil from both the others, how could he take the next step and have the power to love? Accordingly, the power to love belongs to the wise man and to him alone.

How so? says someone; for I am foolish myself, but yet I love my child. —By the gods, I am surprised at you; at the very outset you have admitted that you are foolish. For something is lacking in you; what is it? Do you not use sense perception, do you not distinguish between external impressions, do you not supply the nourishment for your body that is suitable to it, and shelter, and a dwelling? How comes it, then, that you admit you are foolish? Because, by Zeus, you are frequently bewildered and disturbed by your external impressions, and overcome by their persuasive character; and at one moment you consider these things good, and then again you consider them, though the very same, evil, and later on as neither good nor evil; and, in a word, you are subject to pain, fear, envy, turmoil, and change; that is why you are foolish, as you admit you are. And in loving are you not changeable? But as for wealth, and pleasure, and, in a word, material things, do you not consider them at one moment good, at another bad? And do you not consider the same persons at one moment good, and at another bad, and do you not at one moment feel friendly towards them, and at another unfriendly, and at one moment praise them, while at another you blame them?— Yes, I am subject to exactly these emotions.— What then? Do you think that the man who has been deceived about someone can be his friend?— No, indeed.— And can the man whose choice of a friend is subject to change show good will to that friend?— No, neither can he.— And the man who now reviles someone, and later on admires him?— No, neither can he.— What then? Did you never see dogs fawning on one another and playing with one another, so that you say, "Nothing could be more friendly"? But to see what their friendship amounts to, throw a piece of meat between them and you will find out.



## vocabulary

ἀγνοέω be ignorant of ~gnostic  
 ἀγνοία ignorance  
 ἀδύνατος unable; impossible  
 αἰδήμων bashful, modest  
 ἀκουστικός of hearing  
 ἀκριβής (i) exact  
 ἀκριτος indiscriminate, endless  
 ~critic  
 ἀλλοθεν from elsewhere ~alien  
 ἄλλοιθι elsewhere, abroad  
 ἀναγιγνώσκω recognize, read,  
 understand, persuade  
 ἀναείρω pick up, raise ~aorta  
 ἀνατρέφω bring up  
 ἀνδράποδον -ς slave ~androgynous  
 ἀνεκτικός patient  
 ἀνόμοιος different, dissimilar  
 ἀντιτάσσω set against  
 ἀπαλλαξίω wish to get rid of  
 ἀπαλλάσσω free from, remove; be  
 freed, depart  
 ἀπεργάζομαι finish; cause, produce  
 ἀπιστέω disbelieve ~stand  
 ἀπλός single; simple ~haploid  
 ἀποβάλλω throw away, lose  
 ἀποδείκνυμι (ū) show, point out;  
 appoint; (mid) declare  
 ἀποφαίνω display, declare  
 ἀσεβής profane  
 ἀτιμάζω (i) insult, dishonor  
 αὐτόθεν from that place  
 ἀφεκτικός abstemious  
 βασανίζω interrogate, test, torture  
 βέβαιος steadfast; sure  
 βιβλίον paper, book  
 γονεύς -ος (m) parent  
 γοῦν at least then  
 γράμμα -τος (n, 3) writing, letter  
 δάκνω bite  
 δειλός wretched, poor, cowardly  
 ~Deimos

διακόπτω cut through, interrupt  
 δικαστήριον court  
 δόγμα -τος (n, 3) belief, legal  
 decision  
 δόσις -εως (f) gift, loan ~donate  
 ἐγγίζω bring near, approach  
 είτα then, therefore, next  
 ἐκκόπτω cut out, down, off  
 ἐκτός outside  
 ἐκτρέφω raise, rear  
 ἐκφέρω carry off ~bear  
 ἐλεύθερος not enslaved  
 ἐμπίμπρημι burn up ~pyre  
 ἐμπίπτω fall into; attack ~petal  
 ἐμποδίζω fetter, hinder  
 ἐμπρήθω burn up  
 ἐνδοξός reputable  
 ἐξαπατάω trick, cheat ~apatosaurus  
 ἐξελαύνω drive out, exile ~elastic  
 ἐξετάζω inspect, interrogate,  
 estimate  
 ἐραστής -οῦ (m, 1) lover, fan  
 ἐρημία wilderness, solitude  
 ἐρως -τος (m) love, desire ~erotic  
 εὐπρεπής comely, decent; specious  
 εὐσχήμων dignified  
 εὐχή prayer; vow ~vow  
 ζῷον being, animal; picture  
 ἡγεμονικός showing leadership  
 ἡμερος gentle; (animals)  
 domesticated  
 θαρσαλέος bold, over-bold  
 θάρσος boldness, over-boldness  
 θηριώδης savage, wild  
 καταγελάω laugh at, deride  
 κατάγνυμι (ū) break up, shatter  
 καταράομαι (αᾶα) curse  
 καταστρέφω overturn, subdue  
 ~catastrophe  
 καταφιλέω kiss, caress  
 κατορύσσω bury  
 κομψός clever, urbane, pleasant

κρέας -ως (n) meat ~creatine	~ballistic
κτάομαι acquire, possess	πύργος ramparts, tower; line of troops
ληιστής -οῦς (m, 3) bandit	πυρέσσω have a fever
ληιστός lootable ~lucre	ὁέπω incline or sink downwards
ληστής -οῦ (m, 1) bandit	ὁίπτω hurl
λοιδορέω abuse, revile	σημαίνω give orders to; show; mark ~semaphore
μετανοέω repent	σπουδάζω be busy, earnest
μηκέτι no more	~repudiate
μιαρός stained, polluted ~miasma	στέρομαι lack, lose
μοιχός illicit lover	συγγενεύς inborn, kin to
ναός (ā) temple, shrine ~nostalgia	συγγενής inborn, kin to
οἰκειόω adopt, adapt	συγκοιμάομαι be bedfellows
όμορός same ~homoerotic	συμπίνω (i) drink together
όμοιος together	συμπλέω sail with ~float
όμορώ unite ~homoerotic	συμφέρω bring together; be expedient; agree; (mp) happen ~bear
ὅρμος cord, chain, anchorage	συμφοιτάω regularly attend together
οὐκοῦν not so?; and so	τυραννίς -δος (f) tyranny
όφεῖλος owe, should, if only	ὑπόδημα -τος (n, 3) sandals
ὄφις ὄφεως (m) serpent ~ophidian	φαντασία appearance; imagination
πάλαι long ago ~paleo	φαῦλος trifling
πάλη wrestling ~Pallas	φέως bush used to make brooms
πάλλω shake, brandish ~Pallas	φιλία friendship ~philanthropy
πόθεν from where?	φίλιος friendly
πολυπραγμονέω be too busy, meddle	φιλόσοφος wisdom-loving
πόσος how many, much, far?	φιλοφρονέομαι treat kindly, favor
πότε when?	φύω produce, beget; clasp ~physics
πότερος which, whichever of two	χρῆσις -τος (f) use, usage
ποῦ where?	
πρᾶος soft, gentle	
προαίρεσις -εως (f) plan, preference	
προβάλλω throw before; propose; (mp) pretend, abandon, nominate	

Βάλε καὶ σοῦ καὶ τοῦ παιδίου μέσον ἀγριδίου καὶ γνώση, πῶς σὲ τὸ παιδίον ταχέως κατορύξαι θέλει καὶ σὺ τὸ παιδίον εὐχῇ ἀποθανεῖν. εἶτα σὺ πάλιν οἶν έξέθρεψα τεκνίον· πάλαι ἐκφέρει.

Βάλε κορασίδιον κομψὸν καὶ αὐτὸ ὁ γέρων φίλει κάκεῦνος ὁ νέος· ἀν δέ, δοξάριον. ἀν δὲ κινδυνεῦσαι δέη, ἐρεῖς τὰς φωνὰς τὰς τοῦ Ἀδμήτου πατρός· χαίρεις ὄρῶν φῶς, πατέρα δ' οὐ χαίρειν δοκεῖς; θέλεις βλέπειν φῶς, πατέρα δ' οὐ θέλειν δοκεῖς;

Οἴει ὅτι ἐκεῦνος οὐκ ἐφίλει τὸ ἴδιον παιδίον, ὅτε μικρὸν ἦν, οὐδὲ πυρέσσοντος αὐτοῦ ἥγωνία οὐδ' ἔλεγεν πολλάκις ὅτι ὥφελον ἐγὼ μᾶλλον ἐπύρεσσον; εἶτα ἐλθόντος τοῦ πράγματος καὶ ἐγγίσαντος ὅρα οἵας φωνὰς ἀφιάσω.

Ο Ἐτεοκλῆς καὶ ὁ Πολυνεύκης οὐκ ἥσαν ἐκ τῆς αὐτῆς μητρὸς καὶ τοῦ αὐτοῦ πατρός; οὐκ ἥσαν συντεθραμμένοι, συμβεβιωκότες, συμπεπωκότες, συγκεκομημένοι, πολλάκις ἀλλήλους καταπεφιληκότες; ὡστ' εἴ τις οἶμαι εἶδεν αὐτούς, κατεγέλασεν ἀν τῶν φιλοσόφων ἐφ' οἷς περὶ φιλίας παραδοξολογοῦσιν.

Ἄλλ' ἐμπεσούσης εἰς τὸ μέσον ὥσπερ κρέως τῆς τυραννίδος ὅρα οἶα λέγουσι· ποῦ ποτε στήσῃ πρὸ πύργων;— ὡς τί μ' ἐρωτᾶς τῷδ;— ἀντιτάξομαι κτενῶν σε.— κάμε τοῦδ' ἔρως ἔχει. καὶ εὐχονται εὐχὰς<sup>1</sup> τοιάσδε.

Καθόλου γὰρ— μὴ ἐξαπατᾶσθε— πᾶν ἔρων οὐδεὶν οὕτως ὀφείωται<sup>2</sup> ὡς τῷ ἴδιῳ συμφέροντι. ὅ τι ἀν οὖν πρὸς τοῦτο φαίνηται αὐτῷ ἐμποδίζειν, ἀν τ' ἀδελφὸς ἦ τοῦτο ἀν τε πατὴρ ἀν τε τέκνον ἀν τ' ἐρώμενος ἀν τ' ἐραστής, μισέ, προβάλλεται, καταράται.

Οὐδὲν γὰρ οὕτως φιλεῖν πέφυκεν ὡς τὸ αὐτοῦ συμφέρον· τοῦτο πατὴρ καὶ ἀδελφὸς καὶ συγγενεῖς καὶ πατρὶς καὶ θεός.

Οταν γοῦν εἰς τοῦτο ἐμποδίζειν ἡμῖν οἱ θεοὶ δοκῶσιν, κάκεύνους λοιδοροῦμεν καὶ τὰ ἴδρυματα αὐτῶν καταστρέφομεν καὶ τοὺς

<sup>1</sup> prayer; vow    <sup>2</sup> adopt, adapt

ναοὺς ἐμπιπρῷμεν, ὥσπερ Ἀλέξανδρος ἐκέλευσεν ἐμπρησθῆναι τὰ Ἀσκλήπεια ἀποθανόντος τοῦ ἐρωμένου.

Διὰ τοῦτο ἂν μὲν ἐν ταῦτῷ τις θῇ τὸ συμφέρον καὶ τὸ ὄσιον καὶ τὸ καλὸν καὶ πατρῖδα καὶ γονεῖς καὶ φίλους, σώζεται ταῦτα πάντα· ἂν δὲ ἀλλαχοῦ μὲν τὸ συμφέρον, ἀλλαχοῦ δὲ τοὺς φίλους καὶ τὴν πατρῖδα καὶ τοὺς συγγενεῖς καὶ αὐτὸ τὸ δίκαιον, οἴχεται πάντα ταῦτα καταβαρούμενα ὑπὸ τοῦ συμφέροντος.

”Οπου γάρ ἂν τὸ ἐγώ καὶ τὸ ἐμόν, ἐκεὶ ἀνάγκη ρέπειν τὸ ζῶον· εἰ ἐν σαρκὶ, ἐκεὶ τὸ κυριεῦον εἶναι· εἰ ἐν προαιρέσει, ἐκεῦνο εἶναι· εἰ ἐν τοῖς ἐκτόσι, ἐκεῦνο.

Εἰ τοίνυν ἐκεὶ εἴμι ἐγώ, ὅπου ἡ προαιρεσίς, οὕτως μόνως καὶ φύλος ἔσομαι οἷος δεῖ καὶ νίδος καὶ πατήρ. τοῦτο γάρ μοι συνοίσει τηρεῖν τὸν πιστόν, τὸν αἰδήμονα, τὸν ἀνεκτικόν, τὸν ἀφεκτικὸν καὶ συνεργητικόν, φυλάσσειν τὰς σχέσεις.

”Αν δὲ ἀλλαχοῦ μὲν ἐμαυτὸν θῶ, ἀλλαχοῦ δὲ τὸ καλόν, οὕτως ἵσχυρὸς γίνεται ὁ Ἐπικούρου λόγος, ἀποφαύνων ἢ μηδὲν εἶναι τὸ καλὸν ἢ εἰ ἄρα τὸ ἔνδοξον.

Διὰ ταύτην τὴν ἄγνοιαν καὶ Ἀθηναῖοι καὶ Λακεδαιμόνιοι διεφέροντο καὶ Θηβαῖοι πρὸς ἀμφοτέρους καὶ μέγας βασιλεὺς πρὸς τὴν Ἑλλάδα καὶ Μακεδόνες πρὸς ἀμφοτέρους καὶ νῦν Ρωμαῖοι πρὸς Γέτας καὶ ἔπι πρότερον τὰ ἐν Ἰλίῳ διὰ ταῦτα ἐγένετο.

”Ο Ἀλέξανδρος τοῦ Μενεάλου ξένος ἦν, καὶ εἴ τις αὐτοὺς εἶδεν φιλοφρονούμενους ἀλλήλους, ἡπίστησεν ἀν τῷ λέγοντι οὐκ εἶναι φίλους αὐτούς. ἀλλ' ἐβλήθη εἰς τὸ μέσον μεριδιον, κομψὸν γυναικάριον, καὶ περὶ αὐτοῦ πόλεμος.

Καὶ νῦν ὅταν ὕδης φίλους, ἀδελφοὺς ὄμονοεῦν δοκοῦντας, μὴ αὐτόθεν ἀποφίνη περὶ τῆς φιλίας τι αὐτῶν μηδὲ ἀν ὄμνώσων μηδὲ ἀν ἀδυνάτως ἔχειν λέγωσιν ἀπηλλάχθαι ἀλλήλων.

Οὐκ ἔστι πιστὸν τὸ τοῦ φαύλου ἡγεμονικόν ἀβέβαιόν ἔστιν, ἄκριτον,<sup>3</sup> ἀλλοθ' ὑπ' ἄλλης φαντασίας νικώμενον.

Ἄλλ' ἔξέτασον μὴ ταῦθ' ἂν οἱ ἄλλοι, εἰ ἐκ τῶν αὐτῶν γονέων καὶ ὁμοῦ ἀνατεθραμμένοι καὶ ὑπὸ τῷ αὐτῷ παιδαγωγῷ, ἀλλ' ἐκεῖνο μόνον, ποὺ τὸ συμφέρον αὐτοῖς τίθενται, πότερον ἐκτὸς ἢ ἐν προαιρέσει.

Ἄν ἐκτός, μὴ εἴπης φίλους οὐ μᾶλλον ἢ πιστοὺς ἢ βεβαίους ἢ θαρραλέους<sup>4</sup> ἢ ἐλευθέρους, ἀλλὰ μηδὲ ἀνθρώπους, εἰ νοῦν ἔχεις.

Οὐ γάρ ἀνθρωπικὸν δόγμα ἔστι τὸ ποιοῦν δάκνειν<sup>5</sup> ἀλλήλους καὶ λοιδορεῖσθαι καὶ τὰς ἐρημάσ<sup>6</sup> καταλαμβάνειν ἢ τὰς ἀγορὰς ὡς τὰ ὅρη καὶ ἐν τοῖς δικαστηρίοις ἀποδείκνυσθαι τὰ ληστῶν· οὐδὲ τὸ ἀκρατεῖς καὶ μοιχὸν καὶ φθορεῖς ἀπεργαζόμενον οὐδ' ὅσ' ἄλλα πλημμελοῦσιν ἀνθρωποι κατ' ἀλλήλων δι' ἐν καὶ μόνον τοῦτο δόγμα, τὸ ἐν τοῖς ἀπροαιρέτοις τίθεσθαι αὐτοὺς καὶ τὰ ἑαυτῶν.

Ἄν δ' ἀκούσῃς, ὅτι ταῖς ἀληθεύαις οὗτοι οἱ ἀνθρωποι ἐκεῖ μόνον οἴονται τὸ ἀγαθὸν ὅπου προαιρεσις, ὅπου χρῆσις ὄρθὴ φαντασιῶν, μηκέτι πολυπραγμονήσῃς μήτ' εἰς οὐδὲς καὶ πατήρ ἔστι μήτ' εἰς ἀδελφοὶ μήτ' εἰς πολὺν χρόνον συμπεφοιτηκότες καὶ ἑταῖροι, ἀλλὰ μόνον αὐτὸ τοῦτο γνοὺς θαρρῶν ἀποφαίνουν, ὅτι φίλοι, ὥσπερ ὅτι πιστοί, ὅτι δίκαιοι.

Ποῦ γάρ ἀλλαχοῦ φιλία ἢ ὅπου πίστις, ὅπου αἰδώς, ὅπου δόσις τοῦ καλοῦ, τῶν δ' ἄλλων οὐδενός;

Ἄλλὰ τεθεράπευκέ με τοσούτῳ χρόνῳ· καὶ οὐκ ἐφίλει με; πόθεν οἶδας, ἀνδράποδον, εἰ οὕτως τεθεράπευκεν ὡς τὰ ὑποδήματα σπογγίζει τὰ ἑαυτοῦ, ὡς τὸ κτῆνος; πόθεν οἶδας, εἰ τὴν χρείαν σ' ἀποβαλόντα τὴν τοῦ σκευαρίου ρύψει ὡς κατεαγὸς πινάκιον;

Ἄλλὰ γυνή μου ἔστὶ καὶ τοσούτῳ χρόνῳ συμβεβιώκαμεν. πόσῳ δ' ἡ Ἐριφύλη μετὰ τοῦ Ἀμφιαράου καὶ τέκνων μήτηρ καὶ πολλῶν;

<sup>3</sup> indiscriminate, endless    <sup>4</sup> bold, over-bold    <sup>5</sup> bite    <sup>6</sup> wilderness, solitude

Ἄλλ' ὅρμος<sup>7</sup> ἥλθεν εἰς τὸ μέσον. τί δ' ἐστὶν ὅρμος; τὸ δόγμα τὸ περὶ τῶν τοιούτων. ἐκεῖνο ἦν τὸ θηριῶδες,<sup>8</sup> ἐκεῖνο τὸ διακόπτον τὴν φιλίαν, τὸ οὐκ ἐῶν εἶναι γυναικα γαμετήν, τὴν μητέρα μητέρα.

Καὶ ὑμῶν ὅστις ἐσπούδακεν ἢ αὐτός τινι εἶναι φίλος ἢ ἄλλον κτήσασθαι φίλον, ταῦτα τὰ δόγματα ἐκκοπτέω, ταῦτα μισησάτω, ταῦτα ἔξελασάτω ἐκ τῆς ψυχῆς τῆς ἑαυτοῦ.

Καὶ οὕτως ἔσται πρῶτον μὲν αὐτὸς ἑαυτῷ μὴ λοιδορούμενος, μὴ μαχόμενος, μὴ μετανοῶν, μὴ βασανίζων ἑαυτόν.

Ἐπειτα καὶ ἔτέρῳ, τῷ μὲν ὄμοιῷ παντὶ ἀπλῶς, τοῦ δ' ἀνομοίου ἀνεκτικός, πρᾶος πρὸς αὐτόν, ἥμερος,<sup>9</sup> συγγνωμονικὸς ὡς πρὸς ἀγνοοῦντα, ὡς πρὸς διαπίπτοντα περὶ τῶν μεγίστων οὐδενὶ χαλεπός, ἄτ' εἰδὼς ἀκριβῶς τὸ τοῦ Πλάτωνος, ὅτι πᾶσα ψυχὴ ἀκούσα στέρεται<sup>10</sup> τῆς ἀληθείας.

Εἰ δὲ μή, τὰ μὲν ἄλλα πράξετε πάντα ὅσα οἱ φίλοι καὶ συμπιεῖσθε καὶ συσκηνήσετε καὶ συμπλεύσετε καὶ ἐκ τῶν αὐτῶν γεγενημένοι ἔσεσθε· καὶ γὰρ οἱ ὄφεις· φίλοι δ' οὐτ' ἐκεῖνοι οὐθ' ὑμεῖς, μέχρις ἂν ἔχητε τὰ θηριώδη ταῦτα καὶ μιαρὰ<sup>11</sup> δόγματα.

## 2.23

Περὶ τῆς τοῦ λέγειν δυνάμεως.

Βιβλίον πᾶς ἀν ἥδιον ἀναγνώῃ καὶ ρᾶον τὸ εὐσημοτέροις γράμμασι γεγραμμένον οὐκοῦν καὶ λόγους πᾶς ἀν τις ρᾶον ἀκούσει τοὺς εὐσχήμοσιν<sup>12</sup> ἄμα καὶ εὐπρεπέσιν<sup>13</sup> ὀνόμασι σεσημασμένους.

Οὐκ ἄρα τοῦτο ρήτεον, ὡς οὐδεμία δύναμίς ἐστιν ἀπαγγελτική· τοῦτο γὰρ ἄμα μὲν ἀσεβοῦς ἐστιν ἀνθρώπου, ἄμα δὲ δειλοῦ. ἀσεβοῦς μέν, ὅτι τὰς παρὰ τοῦ θεοῦ χάριτας ἀτιμάζει, ὥσπερ εἰς ἀνήρει τὴν εὐχρηστίαν τῆς ὁρατικῆς ἢ τῆς ἀκονστικῆς δυνάμεως ἢ αὐτῆς τῆς φωνητικῆς.

<sup>7</sup> cord, chain, anchorage    <sup>8</sup> savage, wild    <sup>9</sup> gentle; (animals)  
domesticated    <sup>10</sup> lack, lose    <sup>11</sup> stained, polluted    <sup>12</sup> dignified  
<sup>13</sup> comely, decent; specious

Throw likewise between yourself and your son a small piece of land, and you will find out how much your son wants to bury you, the sooner the better, and how earnestly you pray for your son's death. Then you will change your mind again and say, "What a child I have brought up! All this time he has been ready to carry me to my grave." Throw between you a pretty wench, and the old man as well as the young one falls in love with her; or, again, a bit of glory. And if you have to risk your life you will say what the father of Admetus did:

"Thou joyest seeing daylight: dost suppose Thy father joys not too?"

Do you imagine that he did not love his own child when it was small, and that he was not in agony when it had the fever, and that he did not say over and over again, "If only I had the fever instead"? And then, when the test comes and is upon him, just see what words he utters! Were not Eteocles and Polyneices born of the same mother and the same father? Had they not been brought up together, lived together, played together, slept together, many a time kissed one another? So that I fancy if anyone had seen them, he would have laughed at the philosophers for their paradoxical views on friendship. But when the throne was cast between them, like a piece of meat between the dogs, see what they say:

Eteo. Where before the wall dost mean to stand?

Poly. Why asked thou this of me?

Eteo. I shall range myself against thee.

Poly. Mine is also that desire!

Such also are the prayers they utter.

It is a general rule—be not deceived—that every living thing is to nothing so devoted as to its own interest. Whatever, then, appears to it to stand in the way of this interest, be it a brother, or father, or child, or loved one, or lover, the being hates, accuses, and curses it. For its nature is to love nothing so much as its own interest; this to it is father and brother and kinsmen and country and God. When, for instance, we think that the gods stand in the way of our attainment of this, we revile even them, cast their statues to the ground, and burn their temples, as Alexander ordered the temples of Asclepius to be burned when his loved one died. For this reason, if a man puts together in one scale his interest and righteousness and what is honourable and country and parents and friends, they are all safe; but if he puts his interest in one scale, and in the other friends and country and kinsmen and justice itself, all these latter are lost because they are outweighed by his interest. For where one can say "I" and "mine," to that side must the creature perforce incline;

if they are in the flesh, there must the ruling power be; if they are in the moral purpose, there must it be; if they are in externals, there must it be. If, therefore, I am where my moral purpose is, then, and then only, will I be the friend and son and the father that I should be. For then this will be my interest—to keep my good faith, my self-respect, my forbearance, my abstinence, and my co-operation, and to maintain my relations with other men. But if I put what is mine in one scale, and what is honourable in the other, then the statement of Epicurus assumes strength, in which he declares that "the honourable is either nothing at all, or at best only what people hold in esteem." It was through ignorance of this that the Athenians and Lacedaemonians quarrelled, and the Thebans with both of them, and the Great King with Greece, and the Macedonians with both of them, and in our days the Romans with the Getae, and yet earlier than any of these, what happened at Ilium was due to this. Alexander was a guest of Menelaus, and if anyone had seen their friendly treatment of one another, he would have disbelieved any man who said they were not friends. But there was thrown in between them a morsel, a pretty woman, and to win her war arose. So now, when you see friends, or brothers, who seem to be of one mind, do not instantly make pronouncement about their friendship, not even if they swear to it, nor even if they say that they cannot be separated from one another. The ruling principle of the bad man is not to be trusted; it is insecure, incapable of judgement, a prey now to one external impression and now to another. Nay, do not make the same enquiry that most men do, asking whether two men are of the same parents, or were brought up together, or had the same school attendant, but this, and this only: Where do they put their interest—outside themselves, or in their moral purpose? If outside, call them not friends, any more than you would call them faithful, steadfast, courageous, or free; nay, call them not even human beings, if you are wise. For it is no judgement of human sort which makes them bite (that is revile) one another, and take to the desert (that is, to the market-place) as wild beasts take to the mountains, and in courts of law act the part of brigands; nor is it a judgement of human sort which makes them profligates and adulterers and corrupters; nor is it any such thing which makes men guilty of any of the many other crimes which they commit against one another; it is because of one single judgement, and this alone—because they put themselves and what belongs to themselves in the category of things which lie outside the sphere of moral purpose. But if you hear these men assert that in all sincerity they believe the good to be where moral purpose lies, and where there is the right use of external impressions, then you need no longer trouble yourself as to whether they are son and father, or brothers, or have been schoolmates a long time and are comrades; but though this is the only knowledge you have concerning them, you may confidently declare them "friends," just as you may declare

them "faithful" and "upright." For where else is friendship to be found than where there is fidelity, respect, a devotion to things honourable and to naught beside?

"But he has paid attention to me all these years; and did he not love me?" How do you know, slave, whether he has paid attention to you just as he sponges his shoes, or curries his horse? How do you know but that, when you have lost your utility, as that of some utensil, he will throw you away like a broken plate? "But she is my wife and we have lived together all these years." But how long did Eriphyle live with Amphiaraus, yes, and bore him children, and many of them? But a necklace came in between them. And what does a necklace signify? One's judgement about things like a necklace. That was the brutish element, that was what sundered the bond of love, what would not allow a woman to be a wife, a mother to remain a mother. So let every one of you who is eager to be a friend to somebody himself, or to get somebody else for a friend, eradicate these judgements, hate them, banish them from his own soul. When this is done, first of all, he will not be reviling himself, fighting with himself, repenting, tormenting himself: and, in the second place, in relation to his comrade, he will be always straightforward to one who is like him himself, while to one who is unlike he will be tolerant, gentle, kindly, forgiving, as to one who is ignorant or is making a mistake in things of the greatest importance; he will not be harsh with anybody, because he knows well the saying of Plato, that "every soul is unwillingly deprived of the truth." But if you fail to do this, you may do everything else that friends do— drink together, and share the same tent, and sail on the same ship— and you may be sons of the same parents; yes, and so may snakes! But they will never be friends and no more will you, as long as you retain these brutish and abominable judgements.

Tag was found

### 2.23

Of the faculty of expression Everyone would read with greater pleasure and ease the book that is written in the clearer characters. Therefore everyone would also listen with greater ease to those discourses that are expressed in appropriate and attractive language. We must not, therefore, say that there is no faculty of expression, for this is to speak both as an impious man and as a coward. As an impious man, because one is thereby disparaging the gifts received from God, as though one were denying the usefulness of the faculty of vision, or that of hearing, or that of speech itself. Did God give you eyes



## vocabulary

ἄγροικος	field-dwelling, rustic	ἐμπίπτω	fall into; attack ~petal
ἀήρ ἀέρος (ἀ, m)	mist, air ~air	ἐμποδίζω	fetter, hinder
αἰσχος -εος (n, 3)	insult; disgrace	ἐντονος	violent, intense
ἀκίνητος	motionless, immovable	ἐξικνέομαι	arrive at
ἀκουστικός	of hearing	ἐπικλείω	praise; secure ~Euclid
ἀλίζω	gather, assemble	ἐπιμέλεια	attention; assigned task
ἀμείνων	comparative of ἀγαθός, noble	ἐπιμελέομαι	take care of, oversee
ἀμελέω	disregard; (impers.) of course	ἐπιμελής	careful, cared for
ἀναμάσσω	wipe a stain from ~mass	ἐπιτάσσω	enjoin; place near
ἀνέχω	raise; mid: endure, submit	ἐρεθίζω	annoy, excite ~Eris
ἀνόητος	foolish	ἐσθῆτης	clothes ~vest
ἀνοίγνυμι (ū)	open	εὐδαιμονία	prosperity
ἀπιστέω	disbelieve ~stand	εύτυχέω	be lucky, prosper, succeed
ἀπλός	single; simple ~haploid	εὐχαριστέω	do a favor for; be thankful
ἀπολείπω	leave behind, fail ~eclipse	ἡσσάομαι (pass)	be weaker, be overcome; (active) defeat
ἀπολιμπάνω	leave behind, fail	ἰσχυρός (ū)	strong, forceful, violent
ἀποστρέφω	turn back, turn off course ~atrophy	καθίημι (u)	speed down upon; take down ~jet
ἀποτυγχάνω	fail	καθοράω	look down ~panorama
ἀποφαίνω	display, declare	κακοδαιμονία	misfortune; demonic possession
ἀσεβής	profane	κάλλος -εος (n, 3)	beauty
ἀτιμάζω (i)	insult, dishonor	~kaleidoscope	
ἀτυχέω	be unlucky	καλλωπίζω	embellish, make up
ἀχάριστος	ungracious, unpleasant ~eucharist	κάν	crisis for καὶ ἄν
δειλός	wretched, poor, cowardly ~Deimos	κανών -όνος (m, 3)	rod, handle ~canonical
διακονέω (ἀ)	serve, minister to	καταμανθάνω	examine, observe
διάκονος (ἀ, f)	servant, attendant	καταφρονέω	scorn; think of
διαστρέφω	twist, distort	καταψηφίζομαι	vote against
διαφορά	disagreement	κατορθώ	erect; accomplish
διικνέομαι	verbally go over	κιθαρίζω	play the harp
δοκιμάζω	test, approve	κινέω (i)	set in motion, move, remove ~kinetic
δούλη	slave-woman	κόμη	hair ~comet
ἐγκεράννυμι (ū)	mix within ~crater	κράτιστος	best
εἰκῇ	haphazardly; in vain	κρείσσων	more powerful; better
εἴπερ	if indeed	κρημνός	riverside cliff
εἴτα	then, therefore, next	κριθή (i)	barley plant
ἔλαιον	oil, olive oil ~olive	κυνηγέω	hunt

κυνηγός	hunter	~demagogue		
κωλύω	(ū) hinder, prevent	πυρά	pyre	~pyre
κωφός	blunt, insensible	πυρός	(ū) wheat	
λιμός	(i, f) famine	πυρόω	burn something	
λογίζομαι	reckon, consider	πώγων	-ος (m, 3) beard	
μαίνομαι	be berserk	σιωπάω	be silent	
μακάριος	blessed	σπουδάζω	be busy, earnest	
μέμφομαι	blame; reject	~repudiate		
μεταδιώκω	pursue	συγγράφω	write down	
μεταξύ	between	συναρπάζω	snatch with	
μωρός	stupid	συνεργέω	help, cooperate	
ναός	(α) temple, shrine	συνεργός	cooperating; colleague	
ξηρός	dry, the land	συνοράω	be able to see	~panorama
οίκετης	-ou (m, 1) household; house	συντίθημι	hearken, mark	~thesis
slave		τείνω	stretch, tend	~tense
ὄνομαι	blame	τελευταῖος	last, final	
ὄνος	(f) donkey	τύπος	mold, form	~type
ὄργανον	tool; body organ	τυφλός	blind	
οὖς	οὖατος (n) ear	ὑπηρετέω	serve	
όφελος	-εος (n, 3) a use, a help	ὑπηρέτης	-ου (m, 1) servant, officer	
παραλλάσσω	change, differ	ὑπόδημα	-τος (n, 3) sandals	
πάρεργος	incidental, secondary	φαντασία	appearance; imagination	
παρέρχομαι	pass, escape	φάος	φῶς (n, 3) light; salvation; (pl) eyes	~photon
περίεργος	curiosity, meddling	φέως	bush used to make brooms	
περιέργω	enclose, encompass	φυσικός	natural	
ποῖος	what kind	φύσις	-εως (f) nature (of a thing)	
πόσος	how many, much, far?	~physics		
πότερος	which, whichever of two	φύω	produce, beget; clasp	~physics
πότος	wine drinking	χρεία	need, use	
πρέπω	be conspicuous, preeminent	ώκυς	swift	~oxytocin
~refurbish		ώσαύτως	in the same way	
προαιρεσις	-εως (f) plan, preference			
προσάγω	bring to a place			

Εἰκῇ<sup>1</sup> οὖν σοι ὁ θεὸς ὁφθαλμοὺς ἔδωκεν, εἰκῇ πνεῦμα ἐνεκέρασεν αὐτοῖς οὕτως ἰσχυρὸν καὶ φιλότεχνον, ὥστε μακρὰν ἐξικνούμενον ἀναμάσσεσθαι τοὺς τύπους<sup>2</sup> τῶν ὄρωμένων;

Καὶ ποῖος ἄγγελος οὕτως ὡκὺς καὶ ἐπιμελής; εἰκῇ δὲ καὶ τὸν μεταξὺ ἀέρα οὕτως ἐνεργὸν ἐποίησεν καὶ ἔντονον, ὥστε δὶ’ αὐτοῦ τεινομένου πως δικινεῖσθαι τὴν ὄρασιν; εἰκῇ δὲ φῶς ἐποίησεν, οὗ μὴ παρόντος οὐδενὸς τῶν ἄλλων ὅφελος ἦν;

Ἄνθρωπε, μήτ’ ἀχάριστος ἵσθι μήτε πάλιν ἀμνήμων τῶν κρεισσόνων, ἀλλ’ ὑπὲρ μὲν τοῦ ὄρâν καὶ ἀκούειν καὶ τὴ Δία ὑπὲρ αὐτοῦ τοῦ ζῆν καὶ τῶν συνεργῶν πρὸς αὐτό, ὑπὲρ καρπῶν ξηρῶν, ὑπὲρ οἴνου, ὑπὲρ ἐλαίου εὐχαρίστει τῷ θεῷ.

Μέμνησο δ’ ὅτι ἄλλο τί σοι δέδωκεν κρείττον ἀπάντων τούτων, τὸ χρησόμενον αὐτοῖς, τὸ δοκιμάσον, τὸ τὴν ἀξίαν ἐκάστου λογιούμενον.

Τί γάρ ἔστι τὸ ἀποφαινόμενον ὑπὲρ ἐκάστης τούτων τῶν δυνάμεων, πόσου τις ἀξία ἔστιν αὐτῶν; μή τι αὐτὴ ἐκάστη ἡ δύναμις; μή τι τῆς ὄρατικῆς ποτ’ ἥκουσας λεγούσις τι περὶ ἑαυτῆς, μή τι τῆς ἀκουστικῆς; μή τι πυρῶν; μή τι κριθῶν; μή τι ἵππου; μή τι κυνός; ἀλλ’ ὡς διάκονοι καὶ δοῦλαι τεταγμέναι εἰσὶν ὑπηρετεῖν τῇ χρηστικῇ τῶν φαντασιῶν.

Κὰν πύθῃ, πόσου ἔκαστον ἀξίον ἔστιν, τίνος πυνθάνῃ; τίς σοι ἀποκρίνεται; πῶς οὖν δύναται τις ἄλλη δύναμις κρείσσων εἶναι ταύτης, ἡ καὶ ταῦς λοιπαῦς διακόνοις χρῆται καὶ δοκιμάζει αὐτὴ ἔκαστα καὶ ἀποφαίνεται;

Τίς γὰρ ἐκείνων οἶδεν, τίς ἔστιν αὐτὴ καὶ πόσου ἀξία; τίς ἐκείνων οἶδεν, ὅπότε δεῖ χρῆσθαι αὐτῇ καὶ πότε μή; τίς ἔστιν ἡ ἀνοίγουσα καὶ κλείουσα τὸν ὁφθαλμὸν καὶ ἀφ’ ὅν δεῖ ἀποστρέφουσα, τοῖς δὲ προσάγουσα; ἡ ὄρατική; οὐ, ἀλλ’ ἡ προαιρετική. τίς ἡ τὰ ὅτα ἐπικλείουσα καὶ ἀνοίγουσα;

<sup>1</sup> haphazardly; in vain    <sup>2</sup> mold, form

Τίς, καθ' ἥν περίεργοι καὶ πευθῆνες ἢ πάλιν ἀκίνητοι ὑπὸ λόγου; ἢ ἀκουστική;

Οὐκ ἄλλη ἢ ἡ προαιρετικὴ δύναμις. εἰτ' αὐτὴν ἴδούσα, ὅτι ἐν τυφλαῖς καὶ κωφαῖς ταῖς ἄλλαις ἀπάσαις δυνάμεσίν ἔστι μηδέ τι ἄλλο συνορᾶν δυναμένας πλὴν αὐτὰ ἐκεῖνα τὰ ἔργα, ἐφ' οὓς τεταγμέναι εἰσὶ διακονεῖν ταύτην καὶ ὑπηρετεῖν, αὐτὴν δὲ μόνη ὁὖν βλέπει καὶ τάς τ' ἄλλας καθορᾶ, πόσου ἐκάστη ἀξία, καὶ αὐτήν, μέλλει ἡμῖν ἄλλο τι ἀποφαίνεσθαι τὸ κράτιστον εἶναι ἢ αὐτήν;

Καὶ τί ποιεῖ ἄλλο ὀφθαλμὸς ἀνοιχθεὶς ἢ ὥρᾳ; εἰ δὲ δεῖ τὴν τοῦ τινος ἴδειν γυναῖκα καὶ πῶς, τίς λέγει;

Ἡ προαιρετική. εἰ δὲ δεῖ πιστεῦσαι τοῖς λεχθεῖσιν ἢ ἀπιστῆσαι καὶ πιστεύσαντα ἐρεθισθῆναι ἢ μή, τίς λέγει;

Οὐχ ἡ προαιρετική; ἡ δὲ φραστικὴ αὕτη καὶ καλλωπιστικὴ τῶν ὀνομάτων, εἴ τις ἄρα ἴδια δύναμις, τί ἄλλο ποιεῖ ἢ, ὅταν ἐμπέσῃ λόγος περὶ τινος, καλλωπίζει τὰ ὀνομάτια καὶ συντίθησιν ὥσπερ οἱ κομμωταὶ τὴν κόμην;

Πότερον δ' εἰπεῖν ἄμεινον ἢ σιωπῆσαι καὶ οὕτως ἄμεινον ἢ ἐκείνως καὶ τοῦτο πρέπον ἢ οὐ πρέπον, καὶ τὸν καιρὸν ἐκάστου καὶ τὴν χρείαν τίς ἄλλη λέγει ἢ ἡ προαιρετική; θέλεις οὖν αὐτὴν παρελθοῦσαν αὐτῆς καταψηφίσασθαι;

Τί οὖν; φησύ, εἴ οὕτως τὸ πρᾶγμα ἔχει, καὶ δύναται τὸ διακονοῦν κρεῖσσον εἶναι ἐκείνου φῶ διακονεῖ, ὁ ἵππος τοῦ ἵππεως ἢ ὁ κύων τοῦ κυνηγοῦ ἢ τὸ ὄργανον τοῦ κιθαριστοῦ ἢ οἱ ὑπηρέται τοῦ βασιλέως.— τί ἔστι τὸ χρώμενον;

Προαιρεσις. τί ἐπιμελεῖται πάντων; προαιρεσις. τί ὅλον ἀναιρεῖ τὸν ἀνθρωπὸν ποτὲ μὲν λιμῷ, ποτὲ δ' ἀγχόνῃ, ποτὲ δὲ κατὰ κρημνοῦ;<sup>3</sup> προαιρεσις.

Εἶτα τούτου τί ἵσχυρότερον ἐν ἀνθρώποις ἐστίν; καὶ πῶς οἶόν τε

<sup>3</sup> riverside cliff

τοῦ ἀκωλύτου τὰ κωλυόμενα; τὴν ὄρατικὴν δύναμιν τίνα πέφυκεν ἐμποδίζειν;

Καὶ προαιρεσις καὶ ἀπροαιρέτα. τὴν ἀκουστικὴν ταῦτα, τὴν φραστικὴν ὡσαύτως. προαιρεσιν δὲ τί ἐμποδίζειν πέφυκεν; ἀπροαιρέτον οὐδέν, αὐτὴ δὲ ἐαυτὴν διαστραφεῖσα. διὰ τοῦτο κακία μόνη αὕτη γίνεται ἢ ἀρετὴ μόνη.

Εἶτα τηλικαύτη δύναμις οὖσα καὶ πᾶσι τοῖς ἀλλοις ἐπιτεταγμένη παρελθοῦσα ἡμῖν λεγέτω κράτιστον εἶναι τῶν ὄντων τὴν σάρκα. οὐδὲ εἰ αὐτὴ ἢ σὰρξ ἐαυτὴν ἔλεγεν εἶναι κράτιστον, ἡνέσχετο ἢν τις αὐτῆς.

Νῦν δὲ τί ἔστιν, Ἐπίκουρε, τὸ ταῦτα ἀποφαινόμενον; τὸ περὶ Τέλους συγγεγραφός, τὸ τὰς Φυσικάς, τὸ περὶ Κανόνος; τὸ τὸν πάγωνα καθεικός; τὸ γράφον, ὅτε ἀπέθνησκεν, ὅτι τὴν τελευταίαν ἄγοντες ἄμα καὶ μακαρίαν ἡμέραν;

Ἡ σὰρξ ἢ ἡ προαιρεσις; εἶτα τούτου τι κρεῖσσον ἔχειν ὁμολογεῖς καὶ οὐ μαίνη; οὕτως τυφλὸς ταῖς ἀληθείαις καὶ κωφὸς εἶ;

Τί οὖν; ἀτιμάζει τις τὰς ἀλλας δυνάμεις; μὴ γένοιτο. λέγει τις μηδεμίαν εἶναι χρείαν ἢ προαγωγὴν τῆς προαιρετικῆς δυνάμεως; μὴ γένοιτο. ἀνόητον, ἀσεβές, ἀχάριστον πρὸς τὸν θεόν. ἀλλὰ τὴν ἀξίαν ἐκάστω ἀποδίδωσιν.

Ἐστι γάρ τις καὶ ὄντου χρεία, ἀλλ' οὐχ ἡλίκη βοός· ἔστι καὶ κυνός, ἀλλ' οὐχ ἡλίκη οἰκέτου· ἔστι καὶ οἰκέτου, ἀλλ' οὐχ ἡλίκη τῶν πολιτῶν· ἔστι καὶ τούτων, ἀλλ' οὐχ ἡλίκη τῶν ἀρχόντων.

Οὐ μέντοι διὰ τὸ ἀλλα εἶναι κρείττονα καὶ ἦν παρέχει τὰ ἔτερα χρείαν ἀτιμαστέον. ἔστι τις ἀξία καὶ τῆς φραστικῆς δυνάμεως, ἀλλ' οὐχ ἡλίκη τῆς προαιρετικῆς.

Οταν οὖν ταῦτα λέγω, μή τις οἰέσθω ὅτι ἀμελεῖν ὑμᾶς ἀξιῶ φράσεως· οὐδὲ γάρ ὄφθαλμῶν οὐδὲ ὕπων οὐδὲ χειρῶν οὐδὲ ποδῶν οὐδὲ ἐσθῆτος οὐδὲ ὑποδημάτων.

Ἀλλ' ἢν μου πυνθάνῃ τί οὖν ἔστι κράτιστον τῶν ὄντων; τί εἴπω; τὴν

φραστικήν; οὐ δύναμαι· ἀλλὰ τὴν προαιρετικήν, ὅταν ὀρθὴ γένηται.

Τοῦτο γάρ ἐστι τὸ κάκεύη χρώμενον καὶ ταῖς ἄλλαις πάσαις καὶ μικραῖς καὶ μεγάλαις δυνάμεσιν· τούτου κατορθωθέντος ἀγαθὸς ἄνθρωπος ἀγαθὸς γίνεται, ἀποτευχθέντος κακὸς ἄνθρωπος γίνεται·

Παρ’ ὁ ἀτυχοῦμεν, εὐτυχοῦμεν, μεμφόμεθ’ ἀλλήλους, εὐαρεστοῦμεν, ἀπλῶς ὁ λεληθὸς μὲν κακοδαιμονίαν<sup>4</sup> ποιεῖται, τυχὸν δ’ ἐπιμελείας εὐδαιμονίαν.

Τὸ δ’ αὔρεν τὴν δύναμιν τῆς φραστικῆς καὶ λέγεων μὴ εἶναι μηδεμίαν ταῖς ἀληθείαις οὐ μόνον ἀχαρίστου ἐστὶ πρὸς τοὺς δεδωκότας, ἀλλὰ καὶ δειλοῦ.

Ο γὰρ τοιοῦτος φοβεῖσθαι μοι δοκεῖ, μή, εἴπερ ἐστί τις δύναμις κατὰ τὸν τόπον, οὐ δυνηθῶμεν αὐτῆς καταφρονῆσαι.

Τοιοῦτοί εἰσι καὶ οἱ λέγοντες μηδεμίαν εἶναι παραλλαγὴν κάλλους πρὸς αἰσχος.<sup>5</sup> εἴτα ὁμοίως ἦν κινηθῆναι τὸν Θερσίτην ἰδόντα καὶ τὸν Ἀχιλλέα; ὁμοίως τὴν Ἐλένην καὶ ἦν ἔτυχε γυναῖκα;

Καὶ ταῦτα μωρὰ καὶ ἄγροικα<sup>6</sup> καὶ οὐκ εἰδότων τὴν ἑκάστου φύσιν, ἀλλὰ φοβουμένων μὴ ἀν τις αἰσθηται τῆς διαφορᾶς, εὐθὺς συναρπασθεὶς καὶ ἡττηθεὶς ἀπέλθη.

Ἄλλὰ τὸ μέγα τοῦτο, ἀπολιπεῖν ἑκάστω τὴν αὐτοῦ δύναμιν ἦν ἔχει καὶ ἀπολιπόντα ἰδεῖν τὴν ἀξίαν τῆς δυνάμεως καὶ τὸ κράτιστον τῶν ὄντων καταμαθεῦν καὶ τοῦτο ἐν παντὶ μεταδιώκειν, περὶ τοῦτο ἐσπουδακέναι, πάρεργα τᾶλλα πρὸς τοῦτο πεποιημένον, οὐ μέντοι ἀμελοῦντα οὐδὲ ἐκείνων κατὰ δύναμιν.

Καὶ γὰρ ὁ φθαλμῶν ἐπιμελητέον, ἀλλ’ οὐχ ὡς τοῦ κρατίστου, ἀλλὰ καὶ τούτων διὰ τὸ κράτιστον ὅτι ἐκεῦνο οὐκ ἄλλως ἔξει κατὰ φύσιν εἰ μὴ ἐν τούτοις εὐλογιστοῦν καὶ τὰ ἔτερα παρὰ τὰ ἔτερα αἰρούμενον.

Τί οὖν ἐστι τὸ γυνόμενον; οἶον εἴ τις ἀπιών εἰς τὴν πατριῶδα τὴν ἑαυτοῦ

<sup>4</sup> misfortune;      demonic      possession      <sup>5</sup> insult;      disgrace

<sup>6</sup> field-dwelling, rustic

to no purpose, did He to no purpose put in them a spirit so strong and so cunningly devised that it reaches out to a great distance and fashions the forms of whatever is seen? And what messenger is so swift and so attentive as the eye? And did He to no purpose make also the intervening air so active and so intent that the vision passes through it as through some tense medium? And did He to no purpose create light, without the presence of which all else were useless?

Man, be neither ungrateful for these gifts, nor yet forgetful of the better things, but for sight and hearing, yes and, by Zeus, for life itself and for what is conducive to it, for dry fruits, for wine, for olive oil, give thanks unto God; and at the same time remember that He has given you something better than all these things—the faculty which can make use of them, pass judgement upon them, estimate the value of each. For what is that which, in the case of each of these faculties, shows what it is worth? Is it each faculty itself? Did you ever hear the faculty of sight say anything about itself? Or the faculty of vision? No, but they have been appointed as servants and slaves to minister to the faculty which makes use of external impressions. And if you ask, what each thing is worth, of whom do you ask? Who is to answer you? How, then, can any other faculty be superior to this which both uses the rest as its servants, and itself passes judgement upon each several thing and pronounces upon it? For which one of them knows what it is and what it is worth? Which one of them knows when one ought to use it, and when not? What is the faculty that opens and closes the eyes, and turns them away from the things from which it should turn them, but directs them toward other things? The faculty of sight? No, but the faculty of moral purpose. What is the faculty that closes and opens the ears? What is that faculty by virtue of which men are curious and inquisitive, or again, unmoved by what is said? The faculty of hearing? No, it is none other than the faculty of moral purpose. When, then, this faculty sees that all the other faculties which surround it are blind and deaf, and unable to see anything but the very acts for which they have been appointed to serve and minister unto it, while it alone sees clearly and surveys, not only all the rest, determining what each is worth, but itself also, is it likely to pronounce that anything else is supreme but itself? And what else can the open eye do but see? But whether it ought to see someone's wife and how, what faculty tells it? That of moral purpose. And what faculty tells a man whether he ought to believe what he has been told, or disbelieve, and, if he believes, whether he ought to be provoked by it or not? Is it not that of moral purpose? And this faculty of speech and of the adornment of language, if it really is a separate faculty, what else does it do, when discourse arises about some topic, but ornament and compose the words, as hairdressers do the hair? But whether it is better to speak than to keep silence, and to do so in this way, or in that, and whether this is appropriate or not appropriate,

and the proper occasion and utility of each action— what else tells us all this but the faculty of moral purpose? Would you, then, have it come forward and condemn itself?

"What then," says an objector, "if the matter stands like this, and it is possible for that which serves to be superior to what it serves— the horse to the rider, or the dog to the hunter, or his instrument to the harper, or his servants to the king?" Well, what faculty is it that uses the services of the rest in this way? Moral purpose. What is it that attends to everything? Moral purpose. What is it that destroys the whole man, sometimes by hunger, sometimes by a noose, sometimes by hurling him over a cliff? Moral purpose. Is there, then, anything stronger than this among men? Yet how can the things that are subject to hindrance be stronger than that which is unhindered? What are by their very nature capable of hindering the faculty of vision? Both moral purpose and things that lie outside its sphere. The same hinder vision; and so it is also with speech. But what is by its very nature capable of hindering moral purpose? Nothing that lies outside its sphere, but only itself when perverted. For this reason moral purpose becomes the only vice, or the only virtue.

Therefore, since it is so great a faculty and has been set over everything else, let it come before us and say that the flesh is of all things the most excellent. Nay, even if the flesh itself called itself most excellent, one would not have tolerated such a statement. But now what is it, Epicurus, that makes such a declaration? that composed the treatise On the End, or The Physics, or On the Standard? that caused you to let your beard grow long? that wrote as it was dying: "We are spending what is our last and at the same time a happy day?" Was it the flesh or the moral purpose? Come, do you confess that you have something superior to the flesh, and you are not insane, either? Are you, in all truth, so blind and deaf?

Well, what then? Does a man despise his other faculties? Far from it! Does a man say there is no use or advancement save in the faculty of moral purpose? Far from it! That is unintelligent, impious, ungrateful towards God. Nay, he is but assigning its true value to each thing. For there is some use in an ass, but not as much as there is in an ox; there is use also in a dog, but not as much as there is in a slave; there is use also in a slave, but not as much as there is in your fellow-citizens; there is use also in these, but not as much as there is in the magistrates. Yet because some things are superior we ought not to despise the use which the others give. There is a certain value also in the faculty of eloquence, but it is not as great as that of the faculty of moral purpose. When, therefore, I say this, let no one suppose that I am bidding you neglect speech, any more than I bid you neglect eyes, or ears, or hands, or feet, or dress, or shoes. But if you ask me, "What, then, is the highest of

all things?"what shall I say? The faculty of eloquence? I cannot; but rather that of moral purpose, when it becomes a right moral purpose. For it is this which uses not only that faculty of eloquence but also all the other faculties both small and great; when this has been set right a man becomes good, when it has failed a man becomes bad; it is through this that we are unfortunate, and are fortunate, blame one another, and are pleased with one another; in a word, it is this which, when ignored, produces wretchedness, but when attended to produces happiness.

But to do away with the faculty of eloquence and to say that in all truth it is nothing is the act not merely of a man ungrateful to those who have given it, but also cowardly. For such a person seems to me to be afraid that, if there really is a faculty of this kind, we may not be able to despise it. Such also are those who assert that there is no difference between beauty and ugliness. What! could a man be affected in the same way by the sight of Thersites and that of Achilles? Or by the sight of Helen and that of some ordinary woman? But these are the notions of foolish and boorish persons who do not know the nature of each several thing, but are afraid that if a man notices the superiority of the faculty in question he will immediately be carried away by it and come off worsted. Nay, the great thing is this: to leave each in the possession of his own proper faculty, and, so leaving him, to observe the value of the faculty, and to learn what is the highest of all things, and in everything to pursue after this, to be zealous about this, treating all other things as of secondary value in comparison with it, though without neglecting these, as far as this is possible. For we must take care of our eyes too, yet not as the highest thing, but we must take care of them for the sake of the highest; because this latter will not have its natural perfection unless it uses the eyes with reason and chooses one thing instead of another.

What, then, generally takes place? Men act like a traveller on the way to his own country



## vocabulary

ἀγνοέω	be ignorant of ~gnostic	δίοδος (f) passage, pass
ἀγνοια	ignorance	διοικέω manage, keep house
ἀέθλιον	ἀθλίου prize	διοικησις housekeeping
ἀέθλιος	prize ~athlete	δριμύς (i) sharp, piercing, bitter
ἀθλιος	wretched ~athlete	δυστυχέω be unlucky
αἰσχρός	shameful	είτα then, therefore, next
αἰτιάομαι	blame ~etiology	ἐκκαθαίρω clear out
ἀκολουθέω	follow	ἐκκαλέω call forth ~gallo
ἀλίσκομαι	be captured ~helix	ἐκκλίνω (i) turn away, back down, shun
ἀμάρτημα	-τος (n, 3) failure, fault	ἐκλέγω pick, single out
ἄμπελος	(f) vine	ἐλεύθερος not enslaved
ἀναλύω	(o) set free; take apart	ἐμπειρία experience, trial and error
~loose		ἐμπειρος experienced
ἀνανέομαι	rise (in the sky)	ἐμφαίνω display in
~nostalgia		ἐννοέω consider
ἀνανεύω	raise the chin to say no	ἐννοια thought
ἀναστρέφω	act: overturn; mid: find oneself in ~atrophy	ἐνταῦθα there, here
ἀνδριάς	-ντος (m, 3) portrait, statue	ἐπανέρχομαι return; ascend
ἀπαλλαξίω	wish to get rid of	ἐπέχω hold, cover; offer; assail
ἀπαλλάσσω	free from, remove; be freed, depart	ἐπιβάλλω throw upon, head for ~ballistic
ἀπειρος	untested; infinite	ἐπιθυμέω (o) wish, covet
ἀπείρων	boundless	ἐπιλανθάνω mp: forget ~Leth
ἀπλόος	single; simple ~haploid	ἐπιμέλεια attention; assigned task
ἀποδείκνυμι	(i) show, point out; appoint; (mid) declare	ἐπιμελέομαι take care of, oversee
ἀπόδειξις	-εως (f) acceptance; (Ion) showing	ἐρεθίζω annoy, excite ~Eris
ἀρα	interrogative pcl	θεώρημα -τος (n, 3) sight; theory
ἀρέσκω	please, satisfy; make amends	καθάπερ exactly as
ἀτυχέω	be unlucky	καταβάλλω throw down, cast off ~ballistic
ἀτύχημα	-τος (n, 3) misfortune	καταμένω stay; not change
βλάπτω	break, make fail	κατασήπω cause to rot
γαμέω	marry, take as a lover	κατασκευάζω equip, build
~bigamy		κινέω (i) set in motion, move, remove ~kinetic
γεωργός	farming	κοινωνέω associate with
δέος	fear ~Deimos	κοινωνός partner
διακρίνω	(i) separate, sort ~critic	κομψός clever, urbane, pleasant
διαλέγω	go through, debate ~legion	κράτιστος best
		κωλύω (o) hinder, prevent
		λειμών -ος (m, 3) meadow ~limnic

λέξις -εως (f) speech, word, phrase	προθυμία (ð) zeal, alacrity ~fume
λυσιτελέω (v) be useful	πρόκειμαι be set before; propose
μέμφομαι blame; reject	προσδέω bind/need also; (mp+gen) ask a thing of someone
μεταπίπτω fall differently, undergo a change	προσμένω await, cleave to
μηδέποτε never	προσπίπτω attack; befall; kow-tow
μουσικός musical, aesthetic	σαυτοῦ yourself
όδευώ make one's way ~odometer	σκέπτομαι look, look at, watch ~skeptic
οίκειόω adopt, adapt	στίχος line of soldiers, writing
ὄνος (f) donkey ~onager	συμπαίζω play with
όρέγω hold out, offer, thrust ~reach	συμφέρω bring together; be expedient; agree; (mp) happen ~bear
οὐδέποτε never	ταράσσω mess things up ~trachea
οὐκοῦν not so?; and so	τέλειος finished ~apostle
οὖς οὖστος (n) ear	τετράνιω pierce ~tribulation
παιδίον young child; slave	τέχνη craft, art, plan, contrivance ~technology
πανδοκεῖον inn	τριβή business; practical thing
παραδείκνυμι (v) receive, admit	τυφλός blind
παράκειμαι be at hand, ready	φαντασία appearance; imagination
παρακολουθέω dog, follow, trace	φθονέω envy
παρατίθημι put near, put at risk ~thesis	φιλοσοφία love of knowledge; philosophy
πενθέω grieve ~Nepenthe	φιλόσοφος wisdom-loving
περαίνω finish, accomplish	φυσικός natural
περιβαίνω stand over ~basis	φύσις -εως (f) nature (of a thing) ~physics
περιέρχομαι go around; come next to	φύω produce, beget; clasp ~physics
πιθανός persuasive	χαρίζομαι gratify ~charisma
πόα grass	χόρτος barn, corral; fodder
πόσος how many, much, far?	ψεῦδος -ους (n, 3) a lie ~pseudo-
προαίρεσις -εως (f) plan, preference	ώφελέω help, be useful
προαιρέω produce; (m) prefer	ώφελιμος helping, useful
πρόβατον cattle, flocks, herds	
πρόθεσις -εως (f) making public; purpose; preposition	
προθυμέομαι (ð) be eager	

καὶ διοδεύων πανδοκεῖον<sup>1</sup> καλὸν ἀρέσαντος αὐτῷ τοῦ πανδοκείου καταμένοι ἐν τῷ πανδοκείῳ.

Ἄνθρωπε, ἐπελάθου σου τῆς προθέσεως· οὐκ εἰς τοῦτο ὥδενες,<sup>2</sup> ἀλλὰ διὰ τούτου. ἀλλὰ κομψὸν τοῦτο. πόσα δ' ἄλλα πανδοκεῖα κομψά, πόσοι δὲ λειμῶνες· ἀπλῶς ὡς δίοδος.

Τὸ δὲ προκείμενον ἐκεῖνο· εἰς τὴν πατρῖδα ἐπανελθεῖν, τοὺς οἰκείους ἀπαλλάξαι δέους, αὐτὸν τὰ τοῦ πολίτου ποιεῖν, γῆμαι, παιδοποιεῖσθαι, ἄρξαι τὰς νομιζομένας ἀρχάς.

Οὐ γὰρ τοὺς κομψοτέρους ἡμῶν τόπους ἐκλεξόμενος ἐλήλυθας, ἀλλ' ἐν οἷς ἐγένου καὶ ὡν κατατέαξαι πολίτης, ἐν τούτοις ἀναστραφησόμενος. τοιοῦτόν τι καὶ ἐνταῦθά ἔστι τὸ γινόμενον.

Ἐπεὶ διὰ λόγου καὶ τοιαύτης παραδόσεως ἐλθεῖν ἐπὶ τὸ τέλειον δεῖ καὶ τὴν αὐτοῦ προαίρεσιν ἐκκαθάραι καὶ τὴν δύναμιν τὴν χρηστικὴν τῶν φαντασιῶν ὄρθην κατασκευάσαι, ἀνάγκη δὲ τὴν παράδοσιν γίνεσθαι διά τινων θεωρημάτων καὶ διὰ λέξεως ποιᾶς καὶ μετά τινος ποικιλίας καὶ δρυμάτητος τῶν θεωρημάτων, ὑπ' αὐτῶν τινες τούτων ἀλισκόμενοι καταμένουσιν αὐτοῦ, ὁ μὲν ὑπὸ τῆς λέξεως, ὁ δ' ὑπὸ συλλογισμῶν, ὁ δ' ὑπὸ μεταπιπτόντων, ὁ δ' ὑπὸ ἄλλου τινὸς τοιούτου πανδοκείου, καὶ προσμείναντες κατασήπονται ὡς παρὰ ταῖς Σειρῆσιν.

Ἄνθρωπε, τὸ προκείμενον ἦν σοι κατασκευάσαι σαντὸν χρηστικὸν ταῖς προσπιπτούσαις φαντασίαις κατὰ φύσιν, ἐν ὄρεξει ἀναπότευκτον, ἐν δὲ ἐκκλίσει ἀπερίπτωτον, μηδέποτ' ἀτυχοῦντα, μηδέποτε δυστυχοῦντα, ἐλεύθερον, ἀκώλυτον, ἀνανάγκαστον, συναρμόζοντα τῇ τοῦ Διὸς διοικήσει, ταύτῃ πειθόμενον, ταύτῃ ἐναρεστοῦντα, μηδένα μεμφόμενον, μηδέν' αἰτιώμενον, δυνάμενον εἰπεῖν τούτους τοὺς στίχους<sup>3</sup> ἐξ ὅλης ψυχῆς ἄγου δέ μ', ὁ Ζεῦ, καὶ σύ γ' ἡ Πεπρωμένη.

Εἶτα τοῦτο τὸ προκείμενον ἔχων ἀρέσαντός σοι λεξιδίου, ἀρεσάντων

<sup>1</sup> inn    <sup>2</sup> make one's way    <sup>3</sup> line of soldiers, writing

θεωρημάτων τινῶν αὐτοῦ καταμένεις καὶ κατοικεῖν προαιρῆ ἐπιλαθόμενος τῶν ἐν οἴκῳ καὶ λέγεις ταῦτα κομψά ἔστι; τίς γὰρ λέγει μὴ εἶναι αὐτὰ κομψά;

Ἄλλ’ ὡς δίοδοι, ὡς πανδοκεῖα. τί γὰρ κωλύει φράζοντα ὡς Δημοσθένης ἀτυχεῖν; τί δὲ κωλύει συλλογισμοὺς ἀναλύοντα ὡς Χρύσιππος ἀθλιον εἶναι, πενθεῖν, φθονεῖν, ἀπλῶς ταράσσεσθαι, κακοδαμονεῖν;

Οὐδὲ ἔν. ὁρᾶς οὖν ὅτι πανδοκεῖα ἦν ταῦτα οὐδενὸς ἀξια, τὸ δὲ προκείμενον ἄλλο ἦν.

Ταῦτα ὅταν λέγω πρός τινας, οἴονται με καταβάλλειν τὴν περὶ τὸ λέγειν ἐπιμέλειαν ἢ τὴν περὶ τὰ θεωρήματα. ἐγὼ δὲ οὐ ταύτην καταβάλλω, ἀλλὰ τὸ περὶ ταῦτ’ ἀκαταληκτικῶς ἔχειν καὶ ἐνταῦθα τίθεσθαι τὰς αὐτῶν ἐλπίδας.

Εἴ τις τοῦτο παριστὰς βλάπτει τὸν ἀκούοντας, κάμε τίθεσθε ἔνα τῶν βλαπτόντων. οὐ δύναμαι δὲ ἄλλο βλέπων τὸ κράτιστον καὶ τὸ κυριώτατον ἄλλο λέγειν εἶναι, ἵν’ ὑμῖν χαρίσωμαι.

## 2.24

Πρός τινα τῶν οὐκ ἡξιωμένων ὑπερ ερ αὐτοῦ.

Εἰπόντος αὐτῷ τινος ὅτι Πολλάκις ἐπιθυμῶν σου ἀκοῦσαι ἥλθον πρὸς σὲ καὶ οὐδέποτέ μοι ἀπεκρίνω·

Καὶ νῦν, εἰ δυνατόν, παρακαλῶ σε εἰπεῖν τί μοι, Δοκεῖ σοι, ἔφη, καθάπερ ἄλλου τιὸς εἶναι τέχνη οὕτως δὲ καὶ τοῦ λέγειν, ἦν ὁ μὲν ἔχων ἐμπείρως ἐρεῖ, ὁ δὲ μὴ ἔχων ἀπείρως;— δοκεῖ.— οὐκοῦν ὁ μὲν διὰ τοῦ λέγειν αὐτός τε ὡφελούμενος καὶ ἄλλους οἵος τε ἄν ὡφελεῖν οὗτος ἐμπείρως ἄν λέγοι, ὁ δὲ βλαπτόμενος μᾶλλον καὶ βλάπτων οὗτος ἀπειρος ἄν εἴη τῆς τέχνης ταύτης τῆς τοῦ λέγειν; εὗροις ἄν τὸν μὲν βλαπτομένους τὸν δὲ ὡφελουμένους.

Οἵ δὲ ἀκούοντες πάντες ὡφελοῦνται ἀφ’ ὅν ἀκούοντων ἢ καὶ τούτων εὗροις ἄν τὸν μὲν ὡφελουμένους τὸν δὲ βλαπτομένους;— καὶ

τούτων, ἔφη.— οὐκοῦν καὶ ἐνταῦθα ὅσοι μὲν ἐμπείρως ἀκούουσιν ὡφελοῦνται, ὅσοι δὲ ἀπείρως βλάπτονται;— ὡμολόγει.— ἔστιν ἄρα τις ἐμπειρία καθάπερ τοῦ λέγειν οὕτως καὶ τοῦ ἀκούειν;— ἔσικεν.— εἰ δὲ βούλει, καὶ οὕτως σκέψαι αὐτό. τὸ μουσικῶς<sup>4</sup> ἄψασθαι τίνος σοι δοκεῖ;— μουσικοῦ.— τί δέ;

Τὸν ἀνδριάντα ὡς δεῖ κατασκευάσαι τίνος σοι φαίνεται;— ἀνδριαντοποιοῦ.— τὸ ἵδεν ἐμπείρως οὐδεμιᾶς σοι προσδεῖσθαι φαίνεται τέχνης;— προσδεῖται καὶ τοῦτο.— οὐκοῦν εἰ καὶ τὸ λέγειν ὡς δεῖ τοῦ ἐμπείρου ἐστίν, ὄρας ὅτι καὶ τὸ ἀκούειν ὡφελύμως τοῦ ἐμπείρου ἐστίν;

Καὶ τὸ μὲν τελείως καὶ ὡφελύμως, εἰ βούλει, πρὸς τὸ παρὸν ἀφῶμεν, ἐπεὶ καὶ μακράν ἐσμεν ἀμφότεροι παντὸς τοῦ τοιούτου·

Ἐκεῦνο δὲ πᾶς ἀν τις ὁμολογῆσαι μοι δοκεῖ, ὅτι ποσῆς γέ τινος τριβῆς περὶ τὸ ἀκούειν προσδεῖται ὁ τῶν φιλοσόφων ἀκουσόμενος. ἢ γάρ οὐ;

Περὶ τίνος οὖν λέγω πρὸς σέ; δεῖξόν μοι. περὶ τίνος ἀκοῦσαι δύνασαι; περὶ ἀγαθῶν καὶ κακῶν; τίνος; ἀρά γε ἵππου;— οὐ.— ἀλλὰ βοός;— οὐ.— τί οὖν;

Ἀνθρώπου;— ναι.— οἰδαμεν οὖν, τί ἐστιν ἀνθρωπος, τίς ἡ φύσις αὐτοῦ, τίς ἡ ἔννοια; ἔχομεν καὶ κατὰ ποσὸν περὶ τοῦτο τὰ ὥτα τετρημένα;<sup>5</sup> ἀλλὰ φύσις τί ἐστιν ἔννοεῖς ἢ δύνασαι καὶ κατὰ ποσὸν ἀκολουθῆσαι μοι λέγοντι;

Ἄλλ’ ἀποδεῖξει χρήσομαι πρὸς σέ; πῶς; παρακολουθεῖς γάρ αὐτῷ τούτῳ, τί ἐστιν ἀπόδειξις ἢ πῶς τι ἀποδείκνυται ἢ διὰ τίνων; ἢ τίνα ὅμοια μὲν ἀποδεῖξει ἐστίν, ἀπόδειξις δὲ οὐκ ἐστιν;

Τί γάρ ἐστιν ἀληθὲς οἶδας ἢ τί ἐστι ψεῦδος; τί τίνι ἀκολουθεῖ, τί τίνι μάχεται ἢ ἀνομολογούμενόν ἐστιν ἢ ἀσύμφωνον;

Ἄλλὰ κινῶ σε πρὸς φιλοσοφίαν; πῶς παραδεικνύω σοι τὴν μάχην τῶν πολλῶν ἀνθρώπων, καθ’ ἣν διαφέρονται περὶ ἀγαθῶν καὶ κακῶν καὶ

<sup>4</sup> musical, aesthetic    <sup>5</sup> pierce

συμφερόντων καὶ ἀσυμφόρων, αὐτὸ τοῦτο τί ἔστι μάχη οὐκ εἰδότι; δεῖξον οὖν μοι, τί περανῶ διαλεγόμενός σοι. κίνησόν μοι προθυμίαν.

Ως ἡ κατάλληλος πόα<sup>6</sup> τῷ προβάτῳ φανεῖσα προθυμίαν αὐτῷ κινεῖ πρὸς τὸ φαγεῖν, ἂν δὲ λίθον ἢ ἄρτον παραθῆσ, οὐ κινηθήσεται, οὕτως εἰσί τινες ἡμῖν φυσικὰ προθυμίαι καὶ πρὸς τὸ λέγειν, ὅταν ὁ ἀκουσόμενος φανῇ τις, ὅταν αὐτὸς ἐρεθίσῃ. ἀν δὲ ὡς λίθος ἢ χόρτος ἢ παρακείμενος, πῶς δύναται ἀνθρώπῳ ὅρεξιν κινῆσαι;

Ἡ ἄμπελος μή τι λέγει τῷ γεωργῷ ἐπιμελοῦ μου; ἀλλ’ αὐτὴ δὶ αὐτῆς ἐμφαίνουσα, ὅτι ἐπιμεληθέντι λυσιτελήσει<sup>7</sup> αὐτῷ, ἐκκαλεῖται πρὸς τὴν ἐπιμέλειαν.

Τὰ παιδία τὰ πιθανὰ<sup>8</sup> καὶ δρυμέα<sup>9</sup> τίνα οὐκ ἐκκαλεῖται πρὸς τὸ συμπαῖζειν αὐτοῖς καὶ συνέρπειν καὶ πρὸς τὸ συμψελλίζειν; ὅντε δὲ τίς προθυμεῖται συμπαῖζειν ἢ συνογκάσθαι; καὶ γάρ εἰ μικρόν, ὅμως ὀνάριόν ἐστιν.

Τί οὖν μοι οὐδὲν λέγεις;— ἐκεῖνο μόνον ἔχω σοι εἰπεῖν, ὅτι ὁ ἀγνοῶν, τίς ἔστι καὶ ἐπὶ τί γέγονεν καὶ ἐν τίνι τούτῳ τῷ κόσμῳ καὶ μετὰ τίνων κοινωνῶν καὶ τίνα τὰ ἀγαθά ἔστι καὶ τὰ κακὰ καὶ τὰ καλὰ καὶ τὰ αἰσχρά, καὶ μήτε λόγῳ παρακολούθων μήτ’ ἀποδείξει, μήτε τί ἔστιν ἀληθὲς ἢ τί φεῦδος, μήτε διακρῖναι ταῦτα δυνάμενος οὕτ’ ὀρέξεται κατὰ φύσιν οὕτ’ ἐκκλωνεῖ οὕτ’ ὀρμήσει οὕτ’ ἐπιβαλεῖται, οὐ συγκαταθήσεται, οὐκ ἀναινεύσει, οὐκ ἐφέξει, τὸ σύνολον. κωφλὸς καὶ τυφλὸς περιελεύσεται δοκῶν μέν τις εἶναι, ὃν δὲ οὐδείς.

Νῦν γὰρ πρῶτον τοῦθ’ οὕτως ἔχει; οὐχὶ ἐξ οὐ γένος ἀνθρώπων ἐστίν, ἐξ ἐκείνου πάντα τὰ ἀμαρτήματα καὶ τὰ ἀτυχήματα<sup>10</sup> παρὰ ταύτην τὴν ἀγνοιαν γεγένηται;

Ἀγαμέμνων καὶ Ἀχιλλεὺς διὰ τί ἀλλήλοις διεφέροντο; οὐχὶ διὰ τὸ μὴ εἰδέναι, τίνα ἔστὶ συμφέροντα καὶ ἀσύμφορα; οὐχὶ ὁ μὲν λέγει, ὅτι συμφέρει ἀποδοῦναι τῷ πατρὶ τὴν Χρυσηΐδα, ὁ δὲ λέγει, ὅτι οὐ

<sup>6</sup> grass      <sup>7</sup> be useful      <sup>8</sup> persuasive      <sup>9</sup> sharp, piercing, bitter  
<sup>10</sup> misfortune

who stops at an excellent inn, and, since the inn pleases him, stays there. Man, you have forgotten your purpose; you were not travelling to this but through it. "But this is a fine inn." And how many other inns are fine, and how many meadows— yet simply for passing through. But your purpose is the other thing, to return to your country, to relieve the fear of your kinsmen, to do the duties of a citizen yourself, to marry, bring up children, hold the customary offices. For you did not come into the world to select unusually fine places, I ween, but to live and go about your business in the place where you were born and were enrolled as a citizen. Something like this takes place also in the matter which we are considering. Since a man must advance to perfection through the spoken word and such instruction as you receive here, and must purify his own moral purpose and correct the faculty which makes use of external impressions, and since the instruction must necessarily be given by means of certain principles, and in a particular style, and with a certain variety and impressiveness in the form of these principles, some persons are captivated by all these things and stay where they are; one is captivated by style, another by syllogisms, another by arguments with equivocal premisses, another by some other "inn" of that sort, and staying there they moulder away as though they were among the Sirens.

Man, your purpose was to make yourself competent to use conformably with nature the external impressions that came to you, in desire not to fail in what you would attain, and in avoidance not to fall into what you would avoid, never suffering misfortune, never ill fortune, free, unhindered, unconstrained, conforming to the governance of Zeus, obeying this, well satisfied with this, blaming no one, charging no one, able to say with your whole heart the verses, beginning:

"Lead thou me on, O Zeus, and Destiny." And then, although you have this purpose, because some petty trick of style, or certain principles, catch your fancy, are you going to stay just where you are and choose to dwell there, forgetful of the things at home and saying "This is fine"? Well, who says that it is not fine? But only like a passageway, like an "inn." For what is to prevent a man having the eloquence of Demosthenes and yet being unhappy, and what is to prevent him from analyzing syllogisms like Chrysippus, and yet being wretched, from sorrowing, envying, in a word, from being disturbed and miserable? Absolutely nothing. You see, then, that these were "inns" of no value, while your purpose was something else. When I speak thus to some people they think that I am disparaging the study of rhetoric or that of general principles. Yet I am not disparaging this, but only the habit of dwelling unceasingly on these matters and setting one's hopes in them. If a man does his hearers harm by presenting this view, set me down too as one of those who work harm. But when I see that one thing is highest and

supreme, I cannot say the same of something else, in order to gratify you, my hearers.

## 2.24

To one of those whom he did not deem worthy Someone said to him: I have often come to you, wishing to hear you and you have never given me an answer; and now, if it be possible, I beg you to say something to me. He answered: Do you think that, just as in anything else there is an art, so there is also an art in speaking, and that he who has this art will speak with skill, while he who does not have it will speak without skill?— I do.— Then he who by speaking benefits himself and is able to benefit others would be speaking with skill, while he who confers injury rather than benefit would be without skill in this art of speaking? You would find that some are injured and others benefited. And are all those who hear benefited by what they hear, or would you find that of them too some are benefited but others injured?— Yes, that is true of them also, he said.— Then in this case too are all those that show skill in listening benefited, but all those that do not show such skill are injured?— He agreed. —Is there, therefore, also a certain skill in listening, just as there is in speaking?— So it seems.— But, if you please, look at the matter from this angle also: whose part do you think it is to handle an instrument musically?— The musician's.— Very well, and whose part does it appear to you to be to make a statue properly?— The sculptor's.— Does it appear to you to require no art to look at a statue with skill?— This also requires art.— If, then, to speak as one ought is the part of a skilled person, do you see that to hear with benefit to himself is also the part of the skilled person? Now as for perfection and benefit, if you please, let us drop the consideration of them for the present, since both of us are far removed from anything of that sort; but this I think everyone would admit, that the man who is going to listen to the philosophers needs at least a certain amount of practice in listening. Is it not so?

What, then, shall I talk to you about? Tell me. What are you capable of hearing about? About things good and evil? Good and evil for what? Do you mean for a horse?— No.— Well then, for an ox?— No.— What then? For a man?— Yes.— Do we know, then, what a man is, what his nature is, what the concept of man is? And have we ears that are to any degree open with regard to this? Nay, have you a conception of what nature is, or can you in any measure follow me when I speak? But shall I use a demonstration for you? How can I? For do you really understand what a proof is, or how anything is demonstrated, or by what means? Or what things resemble demonstration, but are not demonstration? Do you know, for instance, what is true, or what is false; what follows what, what contradicts, or is out of agreement, or out of harmony with what? But am I to interest you in philosophy? How shall I set

before you the contradiction in the ideas of the multitude, which leads them to disagree about things good and evil, advantageous and disadvantageous, when you do not know what contradiction itself is? Show me, then, what I shall accomplish by a discussion with you. Arouse in me an eagerness for it. Just as suitable grass when shown to the sheep arouses in it an eagerness to eat, whereas if you set before it a stone or a loaf of bread, it will not be moved to eat, so we have certain moments of natural eagerness for speech also, when the suitable hearer appears, and when he himself stimulates us. But when the would-be hearer by our side is like a stone, or grass, how can he arouse desire in the breast of a man? Does the vine say to the husbandman, "Pay attention to me"? Nay, but the vine by its very appearance shows that it will profit him to pay attention to it, and so invites him to devote his attention. Who is not tempted by attractive and wide-awake children to join their sports, and crawl on all fours with them, and talk baby talk with them? But who is eager to play with an ass, or to join its braying? For however small it may be, it is still nothing but a little ass.

Why, then, have you nothing to say to me?— There is only one thing I can say to you— that the man who does not know who he is, and what he is born for, and what sort of a world this is that he exists in, and whom he shares it with; and does not know what the good things are and what are the evil, what the noble and what the base; and is unable to follow either reason or demonstration, or what is true and what is false, and cannot distinguish one from the other; and will manifest neither desire, nor aversion, nor choice, nor purpose in accordance with nature; will not assent, will not dissent, will not withhold judgement— such a man, to sum it all up, will go about deaf and blind, thinking that he is somebody, when he really is nobody. What I do you think that this is something new? Has it not been true from the time when the human race began to be, that every mistake and every misfortune has been due to this kind of ignorance? Why did Agamemnon and Achilles quarrel? Was it not because they did not know what things are expedient and what are inexpedient? Does not one of them say that it is expedient to give Chryseī's back to her father, while the other says that it is not expedient? Does not



## vocabulary

ἄγνοια ignorance  
 αἰσχρός shameful  
 ἀμάρτημα -τος (n, 3) failure, fault  
 ἀναγκαῖος coerced, coercing, slavery  
 ἀνανεύω raise the chin to say no  
 ἀποδείκνυμι (v) show, point out;  
 appoint; (mid) declare  
 ἀρκέω satisfy; ward off, defend;  
 suffice  
 ἀρχιερεύς -ως (m) arch-priest  
 ἀφοράω look away, at ~panorama  
 βέλτιστος best, noblest  
 βλέμμα -τος (n, 3) look, glance  
 γέρας -ως (n, 3) reward, honor  
 δείκνυμι (v) show, point out  
 δῆλος visible, conspicuous  
 διαβάλλω throw across; slander  
 ~ballistic  
 διαλέγω go through, debate ~legion  
 ἐγκαλέω demand payment; accuse  
 εἴωθα be accustomed, in the habit  
 ἐκκαλέω call forth ~gallo  
 Ἑλλην Greek  
 ἐπιλανθάνω mp: forget ~Lethes  
 ἐπιμέλεια attention; assigned task  
 ἐπιμένω wait, stay ~remain  
 ἐπινεύω nod  
 ἐπιρρέπω allot, come upon  
 ἐπιτρέπω entrust, decide, allow  
 ~trophy  
 ἐπιψηφίζω put to a vote  
 ἐρεθίζω annoy, excite ~Eris  
 ἐσθῆτας clothes ~vest  
 εὐγενής well born  
 εὐφυής well-developed ~physics  
 ζυγόν yoke, a joined pair ~zygote  
 ζυγός yoke, a joined pair ~zygote  
 ἡγεμονικός showing leadership  
 ἵππικός of horses ~hippo  
 ἵσχυρός (v) strong, forceful, violent  
 κατόρθωμα erect; accomplish

κατόρθωμα -τος (n, 3) right action  
 κινέω (i) set in motion, move,  
 remove ~kinetic  
 κίνησις -εως (i, f) motion  
 κλαίω weep  
 κλέπτης -ου (m, 1) thief  
 κλέπτω steal  
 κομψός clever, urbane, pleasant  
 κτάομαι acquire, possess  
 κωλύω (v) hinder, prevent  
 λίθος (f) stone ~monolith  
 μάρτυς witness  
 μέλω concern, interest, be one's  
 responsibility  
 μέχρι as far as, until  
 ναί yea  
 ξανθός yellow  
 ξίφος -εος (n, 3) sword  
 ὅμολογέω agree with/to  
 οὐκοῦν not so?; and so  
 παραδείκνυμι (v) receive, admit  
 παρακολουθέω dog, follow, trace  
 περιέπω treat, handle  
 περιέχω (mid) protect  
 περιχέω shed, spread  
 πικρός sharp, bitter ~picric  
 πλάσσω form ~plaster  
 πλούσιος wealth ~plutocrat  
 πόθεν from where?  
 πολεμικός warlike, hostile ~polemic  
 πότερος which, whichever of two  
 πρόθυμος (v) willing, eager ~fume  
 ὁρήτωρ public speaker  
 σαυτοῦ yourself  
 σαφής clear, understandable  
 σιωπάω be silent  
 σοφίζω be clever, tricky  
 συμφέρω bring together; be  
 expedient; agree; (mp) happen  
 ~bear  
 σχῆμα -τος (n, 3) form, figure  
 τόσος so much, so great

φαντάζω	make visible; imagine	weaker
φαντασία	appearance; imagination	χρήσιμος useful
φιλόσοφος	wisdom-loving	χωρίς separately; except, other than
φύσις -εως (f)	nature (of a thing)	~heir
~physics		φεῦδος -ους (n, 3) a lie ~pseudo-
φύω	produce, beget; clasp	ώφελέω help, be useful
χείρων	worse, more base, inferior,	

συμφέρει; οὐχὶ ὁ μὲν λέγει, ὅτι δεῖ αὐτὸν λαβεῖν τὸ ἄλλου γέρας, ὁ δέ, ὅτι οὐ δεῖ; οὐχὶ διὰ ταῦτα ἐπελάθοντο καὶ τίνες ἥσαν καὶ ἐπὶ τί ἐληλύθεσαν;

Ἐα, ἄνθρωπε, ἐπὶ τί ἐλήλυθας; ἐρωμένας κτησόμενος ἢ πολεμήσων; πολεμήσων. τίσι; τοῖς Τρωσὶν ἢ τοῖς Ἑλλησι; τοῖς Τρωσίν. ἀφεὶς οὖν τὸν Ἐκτορα ἐπὶ τὸν βασιλέα τὸν σαυτοῦ σπᾶς τὸ ξίφος;

Σὺ δ', ὁ βέλτιστε, ἀφεὶς τὰ τοῦ βασιλέως ἔργα, ὁ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν, περὶ κορασιδίου διαπυκτεύεις τῷ πολεμικωτάτῳ τῶν συμμάχων, ὃν δεῖ παντὶ τρόπῳ περιέπειν καὶ φυλάττειν; καὶ χείρων γίνη κομψοῦ ἀρχιερέως, ὃς τοὺς καλοὺς μονομάχους διὰ πάσης ἐπιμελείας ἔχει; ὄρας, οἶα ποιεῖ ἄγνοια περὶ τῶν συμφερόντων;

Ἄλλὰ κάγω πλούσιός εἰμι. μή τι οὖν τοῦ Ἀγαμέμνονος πλουσιώτερος; ἀλλὰ καὶ καλός εἰμι. μή τι οὖν τοῦ Ἀχιλλέως καλλίων; ἀλλὰ καὶ κόμιον κομψὸν ἔχω. ὁ δ' Ἀχιλλεὺς οὐ κάλλιον καὶ ξανθόν; καὶ οὐκ ἐκτένιζεν αὐτὸν κομψῶς οὐδὲ ἔπλασσεν.

Ἄλλὰ καὶ ἴσχυρός εἰμι. μή τι οὖν δύνασαι λίθον ἄραι ήλικον ὁ Ἐκτωρ ἢ ὁ Αἴας; ἀλλὰ καὶ εὐγενής. μή τι ἐκ θεᾶς μητρός, μή τι πατρὸς ἐγγόνου Διός; τί οὖν ἐκεῦνον ὠφελεῖ ταῦτα, ὅταν καθήμενος κλαίῃ διὰ τὸ κορασίδιον; ἀλλὰ ρήτωρ εἰμί.

Ἐκεῦνος δ' οὐκ ἦν; οὐ βλέπεις πῶς κέχρηται τοῖς δεινοτάτοις τῶν Ἑλλήνων περὶ λόγους Ὄδυσσεῖ καὶ Φοίνικι, πῶς αὐτοὺς ἀστόμους πεποίηκε;

Ταῦτά σοι μόνα ἔχω εἰπεῖν καὶ οὐδὲ ταῦτα προθύμως.—διὰ τί;—ὅτι με οὐκ ἡρέθισας.

Εἰς τί γὰρ ἀπιδῶν ἐρεθισθῶ ὡς οἱ ἵππικοὶ περὶ τοὺς ἵππους τοὺς εὐφυεῖς; εἰς τὸ σωμάτιον; αἰσχρῶς αὐτὸν πλάσσεις. εἰς τὴν ἐσθῆτα; καὶ ταύτην τρυφερὰν ἔχεις. εἰς σχῆμα, εἰς βλέμμα;<sup>1</sup>

<sup>1</sup> look, glance

Εἰς οὐδέν. ὅταν ἀκοῦσαι θέλησ φιλοσόφου, μὴ λέγε αὐτῷ ὅτι οὐδέν μοι λέγεις, ἀλλὰ μόνον δείκνυε σαυτὸν τοῦ ἀκούειν καὶ ὅψει, πῶς κινήσεις τὸν λέγοντα.

2.25

Πῶς ἀναγκαῖα τὰ λογικά.

Τῶν παρόντων δέ τινος εἰπόντος Πεῖσόν με, ὅτι τὰ λογικὰ χρήσμα ἐστιν, Θέλεις, ἔφη, ἀποδείξω σοι τοῦτο;— ναί.— οὐκοῦν λόγον μ' ἀποδεικτικὸν διαλεχθῆναι δεῖ;— ὁμολογήσαντος δὲ Πόθεν οὖν εἴση, ἂν σε σοφίσωμαι;<sup>2</sup>— σιωπήσαντος δὲ τοῦ ἀνθρώπου Όρᾶς, ἔφη, πῶς αὐτὸς ὁμολογεῖς ὅτι ταῦτα ἀναγκαῖα ἐστιν, εἰς χωρὶς αὐτῶν οὐδὲν αὐτὸν δύνασαι μαθεῖν, πότερον ἀναγκαῖα ηὐ οὐκ ἀναγκαῖα ἐστιν.

2.26

Τί τὸ ἴδιον τοῦ ἀμαρτήματος.

Πᾶν ἀμάρτημα μάχην περιέχει. ἐπεὶ γὰρ ὁ ἀμαρτάνων οὐ θέλει ἀμαρτάνειν, ἀλλὰ κατορθώσαι, δῆλον ὅτι ὁ μὲν θέλει οὐ ποιεῖ.

Τί γὰρ ὁ κλέπτης θέλει πρᾶξαι; τὸ αὐτῷ συμφέρον. οὐκ οὖν, εἰ ἀσύμφορόν ἐστιν αὐτῷ τὸ κλέπτειν, ὁ μὲν θέλει ποιεῖ.

Πᾶσα δὲ ψυχὴ λογικὴ φύσει διαβέβληται πρὸς μάχην· καὶ μέχρι μὲν ἂν μὴ παρακολουθῇ τούτῳ, ὅτι ἐν μάχῃ ἐστίν, οὐδὲν κωλύεται τὰ μαχόμενα ποιεῖν· παρακολουθήσαντα δὲ πολλὴ ἀνάγκη ἀποστῆναι τῆς μάχης καὶ φυγεῖν οὕτως ὡς καὶ ἀπὸ τοῦ ψεύδους ἀνανεῦσαι πικρὰ ἀνάγκη τῷ αἰσθανομένῳ, ὅτι ψεῦδός ἐστιν· μέχρι δὲ τοῦτο μὴ φαντάζηται, ὡς ἀληθεῖ ἐπινεύει αὐτῷ.

Δεινὸς οὖν ἐν λόγῳ, ὁ δὲ αὐτὸς καὶ προτρεπτικὸς καὶ ἐλεγκτικὸς οὗτος ὁ δυνάμενος ἑκάστῳ παραδεῖξαι τὴν μάχην, καθ' ἣν ἀμαρτάνει, καὶ σαφῶς παραστῆσαι, πῶς ὁ θέλει οὐ ποιεῖ καὶ ὁ μὴ θέλει ποιεῖ.

“Αν γὰρ τοῦτο δεῖξῃ τις, αὐτὸς ἀφ' αὐτοῦ ἀναποχωρήσει. μέχρι δὲ μὴ δεικνύῃς, μὴ θαύμαζε, εἰς ἐπιμένει· κατορθώματος γὰρ φαντασίαν λαμβάνων ποιεῖ αὐτό.

<sup>2</sup> be clever, tricky

Διὰ τοῦτο καὶ Σωκράτης ταύτη τῇ δυνάμει πεποιθὼς ἔλεγεν ὅτι ἐγὼ ἄλλον μὲν οὐδένα εἴωθα παρέχειν μάρτυρα ὥν λέγω, ἀρκοῦμαι δ' ἀεὶ τῷ προσδιαλεγομένῳ καὶ ἐκεῖνον ἐπιψηφίζω καὶ καλῷ μάρτυρα καὶ εἶς ὥν οὗτος ἀρκεῖ μοι ἀντὶ πάντων.

Ὕδει γάρ, ὑπὸ τίνος λογικὴ ψυχὴ κινεῖται, ζυγῷ ἐπιφρέψει, ἀν τε θέλησ ἀν τε μή. λογικῷ ἡγεμονικῷ δεῖξον μάχην καὶ ἀποστήσεται· ἀν δὲ μὴ δεικνύῃς, αὐτὸς σαντῷ μᾶλλον ἐγκάλει ἢ τῷ μὴ πειθομένῳ.



one of them say that he ought to get some other man's meed of honour, while the other says that he ought not? Is it not true that this made them forget who they were and what they had come for? Ho, there, man, what have you come for? To get sweethearts or to fight? "To fight" With whom? The Trojans or the Greeks? "The Trojans." Well, then, are you turning your back on Hector and drawing your sword against your own king? As for you, O best of men, are you turning your back on your duties as king, Who has the charge of nations and sustains Such mighty cares, and for the sake of a paltry damsels engage in a fist-fight with the greatest warrior among your allies, a man whom you ought to honour and protect in every way? And do you sink below the level of an elegant high priest who treats the noble gladiators with all respect? Do you see the sort of thing that ignorance of what is expedient leads to?

"But I too am rich." You are not, then, richer than Agamemnon, are you? "But I am also handsome." You are not, then, handsomer than Achilles, are you? "But I have also a fine head of hair." And did not Achilles have a finer, and golden hair, too? And did he not comb it elegantly and dress it up? "But I am also strong." You are not, then, able to lift as large a stone as Hector or Aias lifted, are you? "But I am also noble born." Your mother is not a goddess, is she, or your father of the seed of Zeus? What good, then, does all this do him when he sits in tears about the damsels? "But I am an orator." And was not he? Do you not observe how he has dealt with Odysseus and Phoenix, the most skilful of the Greeks in eloquence, how he stopped their mouths?

This is all I have to say to you, and even for this I have no heart.— Why so?— Because you have not stimulated me. For what is there in you that I may look at and be stimulated, as experts in horseflesh are stimulated when they see thoroughbred horses? At your paltry body? But you make it ugly by the shape which you give to it. At your clothes? There is something too luxurious about them, also. At your air, at your countenance? I have nothing to look at. When you wish to hear a philosopher, do not ask him, "Have you nothing to say to me?" but only show yourself capable of hearing him, and you will see how you will stimulate the speaker.

## 2.25

How is logic necessary?

When someone in his audience said, Convince me that logic is necessary, he answered: Do you wish me to demonstrate this to you?— Yes.— Well, then, must I use a demonstrative argument?— And when the questioner had agreed to that, Epictetus asked him. How, then, will you know if I impose upon you?— As the man had no answer to give, Epictetus said: Do you see

how you yourself admit that all this instruction is necessary, if, without it, you cannot so much as know whether it is necessary or not?

## 2.26

What is the distinctive characteristic of error?

Every error involves a contradiction. For since he who is in error does not wish to err, but to be right, it is clear that he is not doing what he wishes. For what does the thief wish to achieve? His own interest. Therefore, if thievery is against his interest, he is not doing what he wishes. Now every rational soul is by nature offended by contradiction; and so, as long as a man does not understand that he is involved in contradiction, there is nothing to prevent him from doing contradictory things, but when he has come to understand the contradiction, he must of necessity abandon and avoid it, just as a bitter necessity compels a man to renounce the false when he perceives that it is false; but as long as the falsehood does not appear, he assents to it as the truth.

He, then, who can show to each man the contradiction which causes him to err, and can clearly bring home to him how he is not doing what he wishes, and is doing what he does not wish, is strong in argument, and at the same time effective both in encouragement and refutation. For as soon as anyone shows a man this, he will of his own accord abandon what he is doing. But so long as you do not point this out, be not surprised if he persists in his error; for he does it because he has an impression that he is right. That is why Socrates, because he trusted in this faculty, used to say: "I am not in the habit of calling any other witness to what I say, but I am always satisfied with my fellow-disputant, and I call for his vote and summon him as a witness, and he, though but a single person, is sufficient for me in place of all men." For Socrates knew what moves a rational soul, and that like the beam of a balance it will incline, whether you wish or no. Point out to the rational governing faculty a contradiction and it will desist; but if you do not point it out, blame yourself rather than the man who will not be persuaded.