

GREEK SERIES • VOLUME 4

THE STOIC HANDBOOK

ΕΠΙΚΤΕΤΟΣ · ΜΥΣΟΝΙΟΣ · ΤΕΛΕΣ · ΚΕΒΕΣ

ΕΓΧΕΙΡΙΔΙΟΝ

The Stoic Handbook

Epictetus' Encheiridion, with Musonius, Teles, and Cebes

with a word-for-word interlinear English translation
preserving the original word order

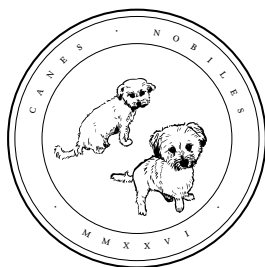


CANES NOBILES · MMXXVI

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Volume 4 of the Canes Nobiles Greek interlinear texts

The Greek text follows Schenkl's Teubner Epictetus,
Hense's Musonius and Teles, and Praechter's Cebes

Set from the Perseus Digital Library and the First
Thousand Years of Greek, with corrections

Translated and composed with AI, edited by Christopher Hench
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Words the editors seclude are not printed; words they supply
are printed without their brackets; *** marks a gap in the text.

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EPICETETUS

ΕΓΧΕΙΡΙΔΙΟΝ

The Encheiridion

Epictetus divides everything into what is up to us and what is not. Our judgments, impulses, desires, and aversions are our own and free; our body, property, reputation, and office are not, and taking them for ours brings hindrance, grief, and blame. He tells the reader to test every harsh impression — is this up to me? — and to have ready, for whatever is not, the answer that it is nothing to him.

τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δὲ οὐκ 1
of-the things-being the-ones indeed is up-to us the-others but not
ἐφ' ἡμῖν. ἐφ' ἡμῖν μὲν ὑπόληψις, ὁρμή, ὄρεξις, ἔκκλισις
up-to us up-to us indeed (is)-supposition impulse desire aversion
καὶ ἐνὶ λόγῳ ὅσα ἡμέτερα ἔργα· οὐκ ἐφ' ἡμῖν
and (in)-one word whatsoever-things (are)-our-own works not up-to us
δὲ τὸ σῶμα, ἡ κτήσις, δόξαι, ἀρχαὶ καὶ ἐνὶ λόγῳ
but the body the property reputations offices and (in)-one word
ὅσα οὐχ ἡμέτερα ἔργα.
whatsoever-things not (are)-our-own works
καὶ τὰ μὲν ἐφ' ἡμῖν ἐστὶ φύσει ἐλεύθερα, ἀκώλυτα, 2
and the-ones indeed up-to us is by-nature free unbindered
ἀπαραπόδιστα, τὰ δὲ οὐκ ἐφ' ἡμῖν ἀσθενῆ, δοῦλα,
unimpeded the-others but not up-to us weak slavish
κωλυτά, ἀλλότρια.
subject-to-hindrance another's
μέμνησο οὖν, ὅτι, ἐὰν τὰ φύσει δοῦλα ἐλεύθερα 3
remember then that if the by-nature slavish free
οἰηθῆς καὶ τὰ ἀλλότρια ἴδια, ἐμποδισθήσῃ,
thou-shouldst-think and the another's (thine)-own thou-wilt-be-bindered
πενθήσεις, ταραχθήσῃ, μέμβῃ καὶ θεοὺς καὶ
thou-wilt-grieve thou-wilt-be-troubled thou-wilt-blame both gods and
ἀνθρώπους, ἐὰν δὲ τὸ σὸν μόνον οἰηθῆς σὸν εἶναι, τὸ
men if but the thine only thou-shouldst-think thine to-be the

δὲ ἄλλότριον, ὥσπερ ἐστίν, ἄλλότριον, οὐδεὶς σε ἀναγκάσει

and another's just-as it-is another's no-one thee will-compel

οὐδέποτε, οὐδεὶς σε κωλύσει, οὐ μέμψῃ οὐδένα, οὐκ

ever no-one thee will-hinder not thou-wilt-blame anyone not

ἐγκαλέσεις τινί, ἄκων πράξεις οὐδὲ ἔν, οὐδεὶς σε βλάψει,

thou-wilt-accuse anyone unwilling thou-wilt-do not-even one no-one thee will-harm

ἐχθρὸν οὐχ ἕξεις, οὐδὲ γὰρ βλαβερόν τι πείσῃ.

(an)-enemy not thou-wilt-have nor for harmful anything thou-wilt-suffer

4 τηλικούτων οὖν ἐφίεμενος μέμνησο, ὅτι οὐ δεῖ

(for)-such-great-things then reaching-after remember that not it-is-needful

μετρίως κεκινημένον ἄπτεσθαι αὐτῶν, ἀλλὰ τὰ μὲν

moderately having-been-moved to-lay-hold of-them but the-ones indeed

ἀφίεναι παντελῶς, τὰ δ' ὑπερτίθεσθαι πρὸς τὸ παρόν.

to-let-go altogether the-others and to-put-off for the present

εἰάν δὲ καὶ ταῦτ' ἐθέλῃς καὶ ἄρχειν καὶ πλουτεῖν, τυχὸν

if but also these thou-shouldst-wish both to-rule and to-be-rich perchance

μὲν οὐδ' αὐτῶν τούτων τεύξῃ διὰ τὸ καὶ τῶν

indeed not-even of-themselves of-these thou-wilt-obtain because-of the(-fact) also the

προτέρων ἐφίεσθαι, πάντως γε μὴν ἐκείνων ἀποτεύξῃ,

former-things to-reach-after altogether at-least however of-those thou-wilt-fail-of

δι' ὧν μόνων ἐλευθερία καὶ εὐδαιμονία περιγίνεται.

through which alone freedom and happiness comes-about

5 εὐθὺς οὖν πάσῃ φαντασίᾳ τραχεῖα μελέτα ἐπιλέγειν ὅτι

straightway then to-every impression harsh practice to-say-besides that

φαντασίᾳ εἰ καὶ οὐ πάντως τὸ φαινόμενον. ἔπειτα

(an)-impression thou-art and not altogether the thing-appearing thereafter

ἐξέταξε αὐτὴν καὶ δοκίμαζε τοῖς κανόσι τούτοις οἷς

examine it and test by-the rules these which

ἔχεις, πρῶτῳ δὲ τούτῳ καὶ μάλιστα, πότερον περὶ

thou-hast (by)-first and this and chiefly whether concerning

τὰ ἐφ' ἡμῖν ἐστίν ἢ περὶ τὰ οὐκ ἐφ' ἡμῖν· κἂν

the-things up-to us it-is or concerning the-things not up-to us and-if

περί τι τῶν οὐκ ἐφ' ἡμῶν ἦ, πρόχειρον
 concerning something of-the-things not up-to us it-should-be ready
 ἔστω τὸ διότι οὐδὲν πρὸς ἐμέ.
 let-it-be the(-answer) that nothing (is)-to me

II · DESIRE AND AVERSION

Desire promises that you will get what you want, and aversion that you will not meet what you shun. Fail in the first and you are unfortunate; fall into the second and you are wretched. Epictetus tells the reader to shun only what is against nature among things in his own power, to drop desire altogether for the present, and to use choice and refusal lightly.

μέμνησο, ὅτι ὀρέξεως ἐπαγγελία ἐπιτυχία, οὗ ὀρέγη, 1
 remember that of-desire (the)-profession (is)-attainment of-what thou-desirest
 ἐκκλίσεως ἐπαγγελία τὸ μὴ περιπεσεῖν ἐκείνῳ, ὃ
 of-aversion (the)-profession the not to-fall-into that which
 ἐκκλίνεται, καὶ ὁ μὲν ἐν ὀρέξει ἀποτυγχάνων ἀτυχής,
 is-shunned and the-one indeed in desire failing (is)-unfortunate
 ὁ δὲ ἐν ἐκκλίσει περιπίπτων δυστυχής. ἂν μὲν οὖν
 the-other but in aversion falling-into (is)-unhappy if indeed then
 μόνα ἐκκλίνης τὰ παρὰ φύσιν τῶν ἐπὶ σοί, οὐδενί,
 only thou-shouldst-shun the-things against nature of-those up-to thee nothing
 ὧν ἐκκλίνεις, περιπεσῇ νόσον δ' ἂν ἐκκλίνης ἢ
 of-which thou-shunnest thou-wilt-fall-into sickness but if thou-shouldst-shun or
 θάνατον ἢ πενίαν, δυστυχήσεις.
 death or poverty thou-wilt-be-unhappy

ἄρον οὖν τὴν ἑκκλισιν ἀπὸ πάντων τῶν οὐκ ἐφ' ἡμῶν 2
 take-away then the aversion from all the-things not up-to us
 καὶ μετὰθες ἐπὶ τὰ παρὰ φύσιν τῶν ἐφ' ἡμῶν. τὴν
 and transfer(-it) to the-things against nature of-those up-to us the

ὄρεξιν δὲ παντελῶς ἐπὶ τοῦ παρόντος ἀνελε· ἅν τε γὰρ
desire but altogether for the present take-away if both for
 ὀρέγῃ τῶν οὐκ ἐφ' ἡμῖν τινος, ἀτυχεῖν ἀνάγκη
thou-shouldst-desire of-the-things not up-to us anything to-fail (is)-necessity
 τῶν τε ἐφ' ἡμῖν, ὅσων ὀρέγεσθαι καλὸν ἄν, οὐδὲν
of-the-things and up-to us of-which to-desire fair (would-be) nothing
 οὐδέπω σοι πάρεστι. μόνῳ δὲ τῷ ὀρμᾶν καὶ ἀφορμᾶν
yet to-thee is-present alone but the to-exert-impulse and to-exert-repulsion
 χρῶ, κούφως μέντοι καὶ μεθ' ὑπεξαίρεσεως καὶ ἀνειμένως.
use lightly however and with reservation and unstrainedly

III · SAY WHAT IT IS

Of everything that delights you, serves you, or is dear to you, say what kind of thing it is, beginning with the smallest. A pot is a pot, so its breaking will not upset you. The child or the wife you kiss is a human being, and then their death will not upset you either.

- 1 ἐφ' ἐκάστου τῶν ψυχαγωγούντων ἢ χρεῖαν
in-the-case-of each of-the-things delighting or use
 παρεχόντων ἢ στεργομένων μέμνησο ἐπιλέγειν, ὁποῖον
affording or being-cherished remember to-say-besides of-what-sort
 ἔστιν, ἀπὸ τῶν σμικροτάτων ἀρξάμενος· ἂν χύτραν
it-is from the smallest-things having-begun if (a)-pot
 στέργῃς, ὅτι χύτραν στέργω. κατεαγείσης γὰρ αὐτῆς οὐ
thou-shouldst-cherish that (a)-pot I-cherish having-been-broken for it not
 αραχθήσῃ· ἂν παιδίον σουτοῦ καταφιλήῃς ἢ γυναῖκα, ὅτι
thou-wilt-be-troubled if (a)-child of-thyself thou-shouldst-kiss or (a)-wife that
 ἄνθρωπον καταφιλεῖς· ἀποθανόντος γὰρ οὐ αραχθήσῃ.
(a)-human-being thou-kisest (him)-having-died for not thou-wilt-be-troubled

Before any undertaking, remind yourself what kind of thing it is. Going to the baths, picture the splashing, the jostling, the abuse, and the thieving, and say that you want both to bathe and to keep your choice in accord with nature. Then when something gets in the way you will have your answer ready: you wanted more than the bath, and you will not keep the choice in accord with nature if you are vexed at what happens.

ὅταν ἄπτεσθαί τινος ἔργου μέλλης, ὑπομίμνησκε σεαυτόν, 1
when to-lay-hold of-some work thou-art-about remind thyself
 ὁποῖόν ἐστι τὸ ἔργον. ἐὰν λουσόμενος ἀπίης,
of-what-sort is the work if (about)-to-bathe thou-goest-away
 πρόβαλλε σεαυτῷ τὰ γινόμενα ἐν βαλανείῳ, τοὺς
set-before thyself the-things happening in (the)-bath those
 ἀπορραίνοντας, τοὺς ἐγκρουομένους, τοὺς λοιδοροῦντας,
splashing those jostling those reviling
 τοὺς κλέπτοντας. καὶ οὕτως ἀσφαλέστερον αἶψῃ
those stealing and thus more-safely thou-wilt-lay-hold
 τοῦ ἔργου, ἐὰν ἐπιλέγης εὐθὺς ὅτι λούσασθαι
of-the work if thou-shouldst-say-besides straightway that to-bathe
 θέλω καὶ τὴν ἐμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσιν
I-wish and the of-myself choice according-to nature being-disposed
 τηρῆσαι. καὶ ὡσαύτως ἐφ' ἐκάστου ἔργου. οὕτω γὰρ
to-keep and likewise in-the-case-of each work thus for
 ἂν τι πρὸς τὸ λούσασθαι γένηται ἐμποδῶν, πρόχειρον
if anything toward the to-bathe should-come in-the-way ready
 ἔσται διότι ἀλλ' οὐ τοῦτο ἤθελον μόνον, ἀλλὰ καὶ τὴν
it-will-be that but not this I-wished only but also the
 ἐμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσαν τηρῆσαι· οὐ
of-myself choice according-to nature being-disposed to-keep not
 τηρήσω δέ, ἐὰν ἀγανακτῶ πρὸς τὰ γινόμενα.
I-shall-keep but if I-am-vexed at the-things happening

What disturbs people is not events but their judgments about events. Death is not terrible, or it would have looked so to Socrates; the judgment that it is terrible is the terrible thing. To accuse others is the mark of an uninstructed man, to accuse oneself of one who has begun instruction, and to accuse neither of one instructed.

- 1 ταρασσει τοὺς ἀνθρώπους οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ
 troubles the men not the things but the about
 τῶν πραγμάτων δόγματα· οἷον ὁ θάνατος οὐδὲν
 the things judgments as-for-instance the death (is)-nothing
 δεινόν (ἐπεὶ καὶ Σωκράτει ἂν ἐφαίνετο), ἀλλὰ τὸ δόγμα
 terrible since also to-Socrates — would-have-appeared but the judgment
 τὸ περὶ τοῦ θανάτου, διότι δεινόν, ἐκεῖνο τὸ δεινόν
 the about the death that (it-is)-terrible that the terrible-thing
 ἐστίν. ὅταν οὖν ἐμποδιζώμεθα ἢ ταρασσώμεθα ἢ λυπώμεθα,
 is when then we-are-bindered or we-are-troubled or we-grieve
 μηδέποτε ἄλλον αἰτιώμεθα, ἀλλ' ἑαυτούς, τοῦτ' ἔστι
 never another let-us-blame but ourselves this is
 τὰ ἑαυτῶν δόγματα. ἀπαιδεύτου ἔργον τὸ ἄλλοις
 the of-ourselves judgments of-an-uninstructed-man (is-the)-work the others
 ἐγκαλεῖν, ἐφ' οἷς αὐτὸς πράσσει κακῶς· ἡργμένου
 to-accuse for which-things himself he-fares badly of-one-having-begun
 παιδεύεσθαι τὸ ἑαυτῷ· πεπαιδευμένου τὸ
 to-be-instructed the(-accusing) himself of-one-having-been-instructed the(-accusing)
 μήτε ἄλλῳ μήτε ἑαυτῷ.
 neither another nor himself

VI · ANOTHER'S ADVANTAGE

Take no pride in an advantage that is not your own. A horse that said "I am beautiful" would be bearable, but a man who says "I have a beautiful horse" is priding himself on a horse's good. What is yours is the use of impressions, and when you use them according to nature, then be elated.

ἐπὶ μηδενὶ ἐπαρθῆς ἀλλοτρίῳ προτερήματι. εἰ ὁ ἵππος 1
 at no be-thou-elated another's advantage if the horse
 ἐπαιρόμενος ἔλεγεν ὅτι καλός εἰμι, οἷστόν ἂν ᾦν·
 being-elated said that beautiful I-am bearable — it-would-be
 σὺν δέ, ὅταν λέγῃς ἐπαιρόμενος ὅτι ἵππον καλὸν
 thou but when thou-shouldst-say being-elated that (a)-horse beautiful
 ἔχω, ἴσθι, ὅτι ἐπὶ ἵππου ἀγαθῷ ἐπαίρη. τί οὖν ἐστὶ
 I-have know that at (a)-horse's good thou-art-elated what then is
 σόν; χρήσις φαντασιῶν. ὥσθ', ὅταν ἐν χρήσει φαντασιῶν
 thine (the)-use of-impressions so-that when in (the)-use of-impressions
 κατὰ φύσιν σχῆς, τηνικαῦτα ἐπάρθητι τότε
 according-to nature thou-shouldst-be-disposed then be-thou-elated then
 γὰρ ἐπὶ σῶ τινι ἀγαθῷ ἐπαρθήσῃ.
 for at thine some good thou-wilt-be-elated

VII · THE SHIP AT ANCHOR

On a voyage you may go ashore for water and pick up a shell or a bulb on the way, but your mind must stay on the ship and you must keep looking back in case the helmsman calls. So in life: take the wife and child that are given, but drop everything and run when he calls. If you are old, do not go far from the ship at all.

- 1 καθάπερ ἐν πλῶ τοῦ πλοίου καθορμισθέντος εἰ
just-as on (a)-voyage the ship having-come-to-anchor if
 ἐξέλθοις ὑδρεύσασθαι, ὁδοῦ μὲν πάρεργον καὶ
thou-shouldst-go-out to-fetch-water of-the-way indeed (as)-a-by-work also
 κοχλίδιον ἀναλέξῃ καὶ βολβάριον, τετάσθαι δὲ δεῖ
(a)-little-shell thou-mayest-pick-up and (a)-little-bulb to-be-stretched but it-is-needful
 τὴν διάνοιαν ἐπὶ τὸ πλοῖον καὶ συνεχῶς ἐπιστρέφεσθαι,
the mind toward the ship and continually to-turn-about
 μή ποτε ὁ κυβερνήτης καλέσῃ, κἂν καλέσῃ, πάντα
lest ever the helmsman should-call and-if he-should-call all
 ἐκεῖνα ἀφιέναι, ἵνα μὴ δεδεμένους ἐμβληθῆς ὥς τὰ
those to-let-go that not bound thou-be-thrown-in like the
 πρόβατα· οὕτω καὶ ἐν τῷ βίῳ, ἐὰν διδῶται ἀντὶ
sheep so also in the life if there-be-given instead-of
 βολβαρίου καὶ κοχλιδίου γυναικάριον καὶ παιδίον, οὐδὲν
(a)-little-bulb and (a)-little-shell (a)-little-wife and (a)-little-child nothing
 κωλύσει· ἐὰν δὲ ὁ κυβερνήτης καλέσῃ, τρέχε ἐπὶ τὸ
will-binder if but the helmsman should-call run to the
 πλοῖον ἀφείς ἐκεῖνα ἅπαντα μὴδὲ ἐπιστρεφόμενος. ἐὰν
ship having-left those all-of-them not-even turning-about if
 δὲ γέρων ᾗς, μὴδὲ ἀπαλλαγῆς ποτε τοῦ πλοίου
but old thou-shouldst-be not-even depart-thou ever from-the ship
 μακράν, μή ποτε καλοῦντος ἐλλίπῃς.
far lest ever (him)-calling thou-shouldst-fail

VIII • WISH WHAT HAPPENS

Do not ask that things happen as you wish. Wish them to happen as they do, and your life will go smoothly.

μὴ ζήτει τὰ γινόμενα γίνεσθαι ὡς θέλεις, ἀλλὰ θέλε 1
 not seek the-things happening to-happen as thou-wishest but wish
 τὰ γινόμενα ὡς γίνεται καὶ εὐροήσεις.
 the-things happening as they-happen and thou-wilt-fare-well

IX · THE LEG, NOT THE CHOICE

Sickness hinders the body but not the choice, unless the choice itself consents; lameness hinders the leg but not the choice. Say this over everything that befalls you, and you will find it a hindrance to something else and not to yourself.

νόσος σώματος ἐστὶν ἐμπόδιον, προαιρέσεως δὲ οὐ, ἐὰν 1
 sickness of-the-body is (a)-hindrance of-choice but not if
 μὴ αὐτὴ θέλῃ. χώλανσις σκέλους ἐστὶν ἐμπόδιον,
 not itself it-should-wish lameness of-the-leg is (a)-hindrance
 προαιρέσεως δὲ οὐ. καὶ τοῦτο ἐφ' ἐκάστου τῶν
 of-choice but not and this in-the-case-of each of-the-things
 ἐπιπτόντων ἐπίλεγε· εὐρήσεις γὰρ αὐτὸ ἄλλου τινὸς
 befalling say-besides thou-wilt-find for it of-something other
 ἐμπόδιον, σὸν δὲ οὐ.
 (a)-hindrance thine but not

X · WHAT FACULTY YOU HAVE

At each thing that befalls you, turn to yourself and ask what faculty you have for using it. Beauty calls for self-mastery, hard work for endurance, abuse for forbearance. Habituate yourself so, and impressions will not carry you away.

- 1 ἐφ' ἐκάστου τῶν προσπιπτόντων μέμνησο
in-the-case-of each of-the-things befalling remember
 ἐπιστρέφων ἐπὶ σεαυτὸν ζητεῖν, τίνα δύναμιν ἔχεις
turning to thyself to-seek what faculty thou-hast
 πρὸς τὴν χρῆσιν αὐτοῦ. εἰ καλὸν ἴδῃς ἢ
for the use of-it if (a)-beautiful-man thou-shouldst-see or
 καλὴν, εὐρήσεις δύναμιν πρὸς ταῦτα ἐγκράτειαν.
(a)-beautiful-woman thou-wilt-find (a)-faculty for these self-mastery
 εἰ πόνος προσφέρηται, εὐρήσεις καρτερίαν· ἂν λοιδορία,
if toil should-be-brought thou-wilt-find endurance if reviling
 εὐρήσεις ἀνεξικακίαν. καὶ οὕτως ἐθιζόμενόν σε οὐ
thou-wilt-find forbearance and thus being-habituated thee not
 συναρπάσουσιν αἱ φαντασίαι.
will-carry-away the impressions

XI • GIVEN BACK, NOT LOST

Never say of anything that you have lost it, but that you have given it back. Your child, your wife, your farm are all given back, and it does not matter through whom the giver reclaims them. While he gives it, care for it as another's, as travelers do for an inn.

- 1 μηδέποτε ἐπὶ μηδενὸς εἴπῃς ὅτι ἀπώλεσα αὐτό, ἀλλ'
never about anything say-thou that I-have-lost it but
 ὅτι ἀπέδωκα. τὸ παιδίον ἀπέθανεν; ἀπεδόθη. ἢ γυνὴ
that I-have-given-back the child died it-was-given-back the wife
 ἀπέθανεν; ἀπεδόθη. τὸ χωρίον ἀφῆρέθην. οὐκοῦν καὶ
died it-was-given-back the farm I-was-robbed-of therefore also
 τοῦτο ἀπεδόθη. ἀλλὰ κακὸς ὁ ἀφελόμενος. τί
this it-was-given-back but wicked (is)-the (one)-having-taken-away what
 δὲ σοὶ μέλει, διὰ τίνος σε ὁ δοὺς ἀπήτησε;
and to-thee (is-it)-a-care through whom thee the (one)-having-given demanded-back

μέχρι δ' ἂν διδῶ, ὥς ἀλλοτρίου αὐτοῦ ἐπιμελοῦ, ὥς
so-long and as he-may-give as of-another's of-it take-care as
 τοῦ πανδοχείου οἱ παριόντες.
of-the inn the (ones)-passing-by

XII · THE PRICE OF PEACE

Drop the reckonings that say you will starve unless you mind your affairs, or that your slave will be spoiled unless you punish him. It is better to die free of grief and fear than to live in plenty and be troubled, and better that the slave be bad than that you be miserable. Begin small: when the oil is spilled, say that this is the price of tranquility, which is not to be had for nothing.

εἰ προκόψαι θέλεις, ἄφες τοὺς τοιούτους ἐπιλογισμούς. 1
if to-make-progress thou-wishest let-go the such reckonings
 ἐὰν ἀμελήσω τῶν ἐμῶν, οὐχ ἔξω διατροφάς· ἐὰν
if I-shall-neglect of-the my-own-things not I-shall-have sustenance if
 μὴ κολάσω τὸν παῖδα, πονηρὸς ἔσται. κρεῖσσον γὰρ
not I-shall-punish the slave wicked he-will-be better for
 λιμῷ ἀποθανεῖν ἄλυπον καὶ ἄφοβον γενόμενον ἢ
by-hunger to-die free-from-grief and free-from-fear having-become than
 ζῆν ἐν ἀφθόνοις ταρασσόμενον. κρεῖττον δὲ τὸν παῖδα
to-live in abundance being-troubled better and the slave
 κακὸν εἶναι ἢ σὲ κακοδαίμονα.
bad to-be than thee ill-fated
 ἄρξαι τοιγαροῦν ἀπὸ τῶν σμικρῶν. ἐκχεῖται τὸ ἐλάδιον, 2
begin therefore from the small-things is-spilled the little-oil
 κλέπτεται τὸ οἶνarium· ἐπίλεγε ὅτι τοσούτου πωλεῖται
is-stolen the little-wine say-besides that for-so-much is-sold
 ἀπάθεια, τοσούτου ἀταραξία· προῖκα δὲ οὐδὲν
freedom-from-passion for-so-much freedom-from-trouble for-free and nothing

περιγίνεται. ὅταν δὲ καλῆς τὸν παῖδα, ἐνθυμού, ὅτι
comes-about when and thou-callest the slave consider that
 δύναται μὴ ὑπακούσαι καὶ ὑπακούσας μὴδὲν ποιῆσαι ὧν
he-is-able not to-answer and having-answered nothing to-do of-what
 θέλεις· ἀλλ' οὐχ οὕτως ἐστὶν αὐτῷ καλῶς, ἵνα ἐπ'
thou-wishest but not so is for-him well that up-to
 ἐκεῖνῳ ἢ τὸ σὲ μὴ ταραχθῆναι.
him should-be the thee not to-be-troubled

XIII • BE THOUGHT A FOOL

To make progress you must put up with looking senseless and foolish about outward things, and even when others take you for somebody, distrust yourself. It is not easy both to keep your choice in accord with nature and to secure externals: caring for the one, you must of necessity neglect the other.

- 1 εἰ προκόψαι θέλεις, ὑπόμεινον ἔνεκα τῶν ἐκτὸς
if to-make-progress thou-wishest endure for-the-sake of-the outward-things
 ἀνόητος δόξας καὶ ἡλίθιος, μὴδὲν βούλου δοκεῖν
senseless having-seemed and foolish nothing wish to-seem
 ἐπίστασθαι· κὰν δόξης τις εἶναί τισιν, ἀπίσται
to-know and-if thou-shouldst-seem somebody to-be to-some distrust
 σεαυτῷ. ἴσθι γὰρ ὅτι οὐ ῥάδιον τὴν προαίρεσιν τὴν σεαυτοῦ
thyself know for that not (it-is)-easy the choice the of-thyself
 κατὰ φύσιν ἔχουσιν φυλάξαι καὶ τὰ ἐκτὸς, ἀλλὰ τοῦ
according-to nature being-disposed to-guard and the outward-things but of-the
 ἐτέρου ἐπιμελούμενον τοῦ ἐτέρου ἀμελῆσαι πᾶσα ἀνάγκη.
one taking-care of-the other to-neglect (is)-every necessity

To wish your family and friends to live forever is silly, since it asks that what is not up to you be up to you. To wish your slave never to do wrong is to wish vice not to be vice; wish instead not to fail in your desires, which you can do. Your master is anyone who can give or take away what you want or shun, so whoever wants to be free must neither want nor shun what depends on others.

ἐὰν θέλῃς τὰ τέκνα σου καὶ τὴν γυναῖκα καὶ τοὺς 1
if thou-shouldst-wish the children of-thee and the wife and the
 φίλους σου πάντοτε ζῆν, ἡλίθιος εἶ· τὰ γὰρ μὴ
friends of-thee always to-live foolish thou-art the-things for not
 ἐπὶ σοὶ θέλεις ἐπὶ σοὶ εἶναι καὶ τὰ ἀλλότρια σὰ εἶναι.
up-to thee thou-wishest up-to thee to-be and the another's thine to-be
 οὕτω κἂν τὸν παῖδα θέλῃς μὴ ἀμαρτάνειν, μωρὸς
so and-if the slave thou-shouldst-wish not to-err silly
 εἶ· θέλεις γὰρ τὴν κακίαν μὴ εἶναι κακίαν, ἀλλ' ἄλλο
thou-art thou-wishest for the vice not to-be vice but other
 τι. ἐὰν δὲ θέλῃς ὀρεγόμενος μὴ ἀποτυγχάνειν,
something if but thou-shouldst-wish desiring not to-fail
 τοῦτο δύνασαι. τοῦτο οὖν ἄσκει, ὃ δύνασαι.
this thou-art-able this then practice which thou-art-able
 κύριος ἐκάστου ἐστὶν ὁ τῶν ὑπ' ἐκείνου θελομένων 2
master of-each is the-(one) of-the-things by him wished
 ἢ μὴ θελομένων ἔχων τὴν ἐξουσίαν εἰς τὸ περιποιῆσαι
or not wished having the authority for the to-procure
 ἢ ἀφελέσθαι. ὅστις οὖν ἐλεύθερος εἶναι βούλεται, μήτε
or to-take-away whoever then free to-be wishes neither
 θελέτω τι μήτε φευγέτω τι τῶν ἐπ' ἄλλοις·
let-him-wish anything nor let-him-shun anything of-the-things up-to others
 εἰ δὲ μή, δουλεύειν ἀνάγκη.
if but not to-be-a-slave (is)-necessity

Conduct yourself in life as at a banquet. When a dish comes round to you, reach out and take your share decently; when it passes, do not hold it back; when it has not yet come, do not send your desire out after it. Do this with children, wife, office, and wealth and you will one day be a fit table-companion for the gods, and if you decline even what is set before you, their fellow-ruler — which is how Diogenes and Heraclitus came to be divine, and to be called so.

- 1 μέμνησο, ὅτι ὡς ἐν συμποσίῳ σε δεῖ ἀναστρέφεισθαι.
remember that as at (a)-banquet thee it-behooves to-conduct-thyself
 περιφερόμενον γέγονέ τι κατὰ σέ· ἐκτείνας τὴν
being-carried-round has-come something to thee having-stretched-out the
 χεῖρα κοσμίως μετάλαβε. παρέρχεται μὴ κάτεχε. οὐπω
hand decorously take-a-share it-passes-by not hold(-it)-back not-yet
 ἦκει· μὴ ἐπίβαλλε πόρρω τὴν ὄρεξιν, ἀλλὰ περίμενε,
it-has-come not cast far-forth the desire but wait
 μέχρις ἂν γένηται κατὰ σέ. οὕτω πρὸς τέκνα, οὕτω
until (ever) it-should-come to thee so toward children so
 πρὸς γυναῖκα, οὕτω πρὸς ἀρχάς, οὕτω πρὸς πλοῦτον·
toward (a)-wife so toward offices so toward wealth
 καὶ ἔσῃ ποτὲ ἄξιος τῶν θεῶν συμπότης. ἂν δὲ
and thou-wilt-be one-day worthy of-the gods (a)-fellow-drinker if but
 καὶ παρατεθέντων σοι μὴ λάβῃς, ἀλλ' ὑπερίδῃς,
even (things)-set-before thee not thou-shouldst-take but thou-shouldst-overlook
 τότε οὐ μόνον συμπότης τῶν θεῶν ἔσῃ, ἀλλὰ καὶ
then not only (a)-fellow-drinker of-the gods thou-wilt-be but also
 συνάρχων. οὕτω γὰρ ποιῶν Διογένης καὶ Ἡράκλειτος καὶ
(a)-fellow-ruler so for doing Diogenes and Heraclitus and
 οἱ ὅμοιοι ἀξίως θεοῖ τε ἦσαν καὶ ἐλέγοντο.
the like(-them) worthily divine both were and were-called

When you see someone weeping in grief, do not let the impression carry you away into supposing that he is in the midst of external evils. Have ready instead that what afflicts him is not the event but his judgment about it. In words, do not shrink from sympathizing, and even groan with him if the occasion calls for it — but take care not to groan inwardly.

ὅταν κλαίοντα ἴδῃς τινὰ ἐν πένθει ἢ ἀποδημοῦντος 1
when weeping thou-shouldst-see someone in mourning either being-abroad
 τέκνου ἢ ἀπολωλεκότα τὰ ἑαυτοῦ, πρόσεχε μὴ σε
(his)-child or having-lost the-things of-himself take-beed lest thee
 ἢ φαντασία συναρπάσῃ ὥς ἐν κακοῖς ὄντος αὐτοῦ τοῖς
the impression should-carry-away as in evils being (of)-him the
 ἐκτός, ἀλλ' εὐθὺς ἔστω πρόχειρον ὅτι τοῦτον θλίβει οὐ τὸ
outward but straightway let-it-be ready that him afflicts not the
 συμβεβηκός (ἄλλον γὰρ οὐ θλίβει), ἀλλὰ τὸ δόγμα τὸ
thing-that-has-happened another for not it-afflicts but the judgment the
 περὶ τούτου. μέχρι μέντοι λόγου μὴ ὀκνεῖ συμπεριφέρεισθαι
about it as-far-as however word not shrink to-comply
 αὐτῷ, κὰν οὕτω τύχῃ, καὶ συνεπιστενάξαι· πρόσεχε
with-him and-if so it-should-fall-out even to-groan-with(-him) take-beed
 μέντοι μὴ καὶ ἔσωθεν στενάξῃς.
however lest also from-within thou-shouldst-groan

XVII · THE ACTOR

You are an actor in a play whose length and part the author chooses. If he wants you to act a beggar, act even that skillfully, and likewise a cripple, a magistrate, a private man. Your business is to act well the part given you; the choosing of it belongs to another.

- 1 μέμνησο, ὅτι ὑποκριτῆς εἶ δράματος, οἷου ἂν
 remember that (an)-actor thou-art of-a-play of-what-sort (ever)
 θέλῃ ὁ διδάσκαλος· ἂν βραχύ, βραχέος· ἂν μακρόν,
 may-wish the producer if short (of-a)-short if long
 μακροῦ· ἂν πτωχὸν ὑποκρίνασθαί σε θέλῃ, ἵνα καὶ
 (of-a)-long if (a)-beggar to-act thee he-should-wish (see)-that also
 τοῦτον εὐφυῶς ὑποκρίνῃ ἂν χωλόν, ἂν ἄρχοντα, ἂν
 this-one skillfully thou-mayest-act if (a)-lame-man if (a)-ruler if
 ιδιώτην. σὸν γὰρ τοῦτ' ἔστι, τὸ δοθὲν ὑποκρίνασθαι
 (a)-private-man thine for this is the given to-act
 πρόσωπον καλῶς· ἐκλέξασθαι δ' αὐτὸ ἄλλου.
 character well to-choose but it (is)-another's

XVIII · THE RAVEN'S CROAK

When a raven croaks unluckily, do not be carried away by the impression. Draw the distinction and say that nothing is portended to you, but only to your poor body, your little property, your poor reputation, your children, or your wife. To you everything is portended lucky if you wish, since whatever the outcome, it is up to you to be benefited by it.

κόραξ ὅταν μὴ αἶσιον κεκράγῃ, μὴ συναρπαζέτω σε ἢ 1
 (a)-raven when not auspiciously should-croak not let-carry-away thee the
 φαντασία· ἀλλ' εὐθὺς διαίρει παρὰ σεαυτῷ καὶ λέγε ὅτι
 impression but straightway distinguish with thyself and say that
 τούτων ἐμοὶ οὐδὲν ἐπισημαίνεται, ἀλλ' ἢ τῷ σωματίῳ
 of-these to-me nothing is-portended but either to-the poor-body
 μου ἢ τῷ κτησείδῳ μου ἢ τῷ δοξαρίῳ μου ἢ τοῖς
 of-me or to-the little-property of-me or to-the poor-repute of-me or to-the
 τέκνοις ἢ τῇ γυναικί. ἐμοὶ δὲ πάντα αἶσια σημαίνεται,
 children or to-the wife to-me but all-things auspicious are-portended
 ἐὰν ἐγὼ θέλω· ὅ τι γὰρ ἂν τούτων ἀποβαίνει, ἐπ'
 if I wish which thing for (ever) of-these should-turn-out up-to
 ἐμοί ἐστιν ὠφεληθῆναι ἀπ' αὐτοῦ.
 me it-is to-be-benefited from it

XIX · UNCONQUERED

You can be unconquered if you never enter a contest you have no power to win. When you see a man preferred, powerful, or well esteemed, do not let the impression carry you away into calling him happy: if the good has its substance in what is up to us, envy and jealousy have no room. You will then wish to be free rather than a general, a magistrate, or a consul, and the one road to that is contempt of what is not up to us.

ἀνίκητος εἶναι δύνασαι, ἐὰν εἰς μηδένα ἀγῶνα καταβαίνης, 1
 unconquered to-be thou-art-able if into no contest thou-shouldst-go-down
 ὃν οὐκ ἔστιν ἐπὶ σοὶ νικῆσαι.
 which not it-is up-to thee to-conquer
 ὅρα μήποτε ἰδὼν τινα προτιμώμενον ἢ μέγα δυνάμενον 2
 see lest having-seen someone preferred or greatly being-able
 ἢ ἄλλως εὐδοκимоῦντα μακαρίσης, ὑπὸ τῆς φαντασίας
 or otherwise well-esteemed thou-shouldst-call-happy by the impression

συναρπασθείς. ἐὰν γὰρ ἐν τοῖς ἐφ' ἡμῖν ἡ οὐσία
having-been-carried-away if for in the-things up-to us the essence
 τοῦ ἀγαθοῦ ἦ, οὔτε φθόνος οὔτε ζήλοτυπία χώραν
of-the good should-be neither envy nor jealousy room
 ἔχει· σύ τε αὐτὸς οὐ στρατηγός, οὐ πρύτανις ἢ ὕπατος
has thou too thyself not (a)-general not (a)-president or (a)-consul
 εἶναι θελήσεις, ἀλλ' ἐλεύθερος. μία δὲ ὁδὸς πρὸς τοῦτο,
to-be wilt-wish but free one and way to this
 καταφρόνησις τῶν οὐκ ἐφ' ἡμῖν.
(is)-contempt of-the-things not up-to us

XX · THE INSULT IS YOUR OWN

It is not the man who reviles or strikes you that insults you, but your judgment that these things are insults. When someone provokes you, know that your own supposition has provoked you. Try above all not to be carried away by the impression, for once you have gained time and delay you will master yourself more easily.

- 1 μέμνησο, ὅτι οὐχ ὁ λοιδορῶν ἢ ὁ τύπτων ὑβρίζει,
remember that not the (one)-reviling or the (one)-striking insults
 ἀλλὰ τὸ δόγμα τὸ περὶ τούτων ὡς ὑβρίζοντων. ὅταν οὖν
but the judgment the about these that (they-are)-insulting when then
 ἐρεθίσῃ σέ τις, ἴσθι, ὅτι ἡ σὴ σε ὑπόληψις ἠρέθικε.
should-provoke thee someone know that the thine thee supposition has-provoked
 τοιγαροῦν ἐν πρώτοις πειρῶ ὑπὸ τῆς φαντασίας
therefore among (the)-first-things try by the impression
 μὴ συναρπασθῆναι· ἀν γὰρ ἅπαξ χρόνου καὶ διατριβῆς
not to-be-carried-away if for once of-time and of-delay
 τύχῃς, ῥᾶον κρατήσεις σεαυτοῦ.
thou-shouldst-get more-easily thou-wilt-master thyself

XXI · DEATH BEFORE YOUR EYES

Keep death, exile, and everything else that looks terrible before your eyes every day, and death above all. Then you will never think anything mean, nor desire anything overmuch.

θάνατος καὶ φυγὴ καὶ πάντα τὰ δεινὰ φαινόμενα πρὸ 1
death and exile and all the terrible things-appearing before
ὀφθαλμῶν ἔστω σοι καθ' ἡμέραν, μάλιστα δὲ πάντων
(thine)-eyes let-be to-thee every day most and of-all
ὁ θάνατος· καὶ οὐδὲν οὐδέποτε οὔτε ταπεινὸν ἐνθυμηθῆσῃ
the death and nothing ever either low wilt-thou-ponder
οὔτε ἄγαν ἐπιθυμήσεις τινός.
or overmuch wilt-thou-desire anything

XXII · PREPARE TO BE LAUGHED AT

If you set your heart on philosophy, prepare from the outset to be laughed at, mocked, and told that you have suddenly come back a philosopher. Do not put on a lofty air yourself, but hold to what seems best to you as one stationed there by God. If you abide by the same things, those who laughed will afterward admire you; if you give in to them, you will be laughed at twice over.

εἰ φιλοσοφίας ἐπιθυμεῖς, παρασκευάζου αὐτόθεν ὥς 1
if of-philosophy thou-desirest prepare-thyself from-the-outset as
καταγελασθησόμενος, ὥς καταμωκησομένων σου πολλῶν,
(one)-to-be-laughed-at as (of-those)-about-to-mock thee many
ὥς ἐρούντων ὅτι ἄφνω φιλόσοφος ἡμῖν ἐπανελήλυθε καὶ
as (of-those)-about-to-say that suddenly (a)-philosopher to-us has-come-back and
πόθεν ἡμῖν αὕτη ἢ ὀφρύς; σὺ δὲ ὀφρὺν μὲν μὴ σχῆς·
whence to-us this the eyebrow thou but (an)-eyebrow indeed not shouldst-have

τῶν δὲ βελτίστων σοι φαινομένων οὕτως ἔχου, ὥς ὑπὸ
the-things but best to-thee appearing so hold-thou as by
 τοῦ θεοῦ τεταγμένος εἰς ταύτην τὴν χώραν μέμνησό τε
the god (one)-stationed in this the place remember and
 διότι, ἐὰν μὲν ἐμμείνης τοῖς αὐτοῖς, οἱ καταγελῶντές
that if indeed thou-shouldst-abide in-the same the (ones)-laughing-at
 σου τὸ πρότερον οὗτοί σε ὕστερον θαυμάσονται, ἐὰν δὲ
thee the former(-time) these thee afterward will-admire if but
 ἡττηθῇς αὐτῶν, διπλοῦν προσλήψῃ καταγέλωτα.
thou-shouldst-be-worsted by-them double thou-wilt-get-besides derision

XXIII • PLEASE NO ONE

If you ever turn outward and want to please someone, know that you have lost your course. Be content in everything to be a philosopher; and if you also want to seem one, seem so to yourself, and that will be enough.

- 1 ἐάν ποτέ σοι γένηται ἔξω στραφῆναι πρὸς τὸ
if ever to-thee it-should-happen outward to-be-turned toward the
 βούλεσθαι ἀρέσαι τινί, ἴσθι ὅτι ἀπώλεσας τὴν ἔνστασιν.
to-wish to-please someone know that thou-hast-lost the (thy)-course
 ἀρκοῦ ὅν ἐν παντὶ τῷ εἶναι φιλόσοφος εἰ δὲ καὶ
be-content then in everything with-the to-be (a)-philosopher if but also
 δοκεῖν βούλει, σαυτῷ φαίνου καὶ ἰκανὸς ἔσῃ.
to-seem thou-wishest to-thyself appear and sufficient thou-wilt-be

Do not be afflicted by the thought that you will live without honor and be nobody: if dishonor is an evil, no one else can put you into evil, and getting office or an invitation to dinner was never your business. As for helping your friends and your country, what you cannot give them is money and Roman citizenship, which are not yours; what you can give is a faithful and self-respecting citizen. Lose that in the attempt to help, and you would be no use to them at all.

οὐτοί σε οἱ διαλογισμοὶ μὴ θλιβέτωσαν ἄτιμος ἐγὼ 1
 these thee the reasonings not let-afflict without-honor I
 βιώσομαι καὶ οὐδεὶς οὐδαμοῦ. εἰ γὰρ ἡ ἀτιμία ἐστὶ
 shall-live and nobody anywhere if for the dishonor is
 κακόν, οὐ δύνασαι ἐν κακῷ εἶναι δι' ἄλλον, οὐ μᾶλλον
 (an)-evil not thou-art-able in evil to-be through another not more
 ἢ ἐν αἰσχροῦ μὴ τι οὖν σόν ἐστιν ἔργον τὸ ἀρχῆς
 than in shame not-surely at-all then thine is work the of-office
 τυχεῖν ἢ παραληφθῆναι ἐφ' ἐστίασιν; οὐδαμῶς. πῶς οὖν
 to-get or to-be-invited to (a)-feast by-no-means how then
 ἔτι τοῦτ' ἔστιν ἀτιμία; πῶς δὲ οὐδεὶς οὐδαμοῦ ἔσῃ,
 still this is dishonor how and nobody anywhere wilt-thou-be
 ὃν ἐν μόνοις εἶναί τινα δεῖ τοῖς ἐπὶ σοί, ἐν
 whom in (those)-alone to-be somebody it-behooves the-things up-to thee in
 οἷς ἔξεστί σοι εἶναι πλείστου ἀξίω;
 which it-is-possible for-thee to-be of-most worthy
 ἀλλὰ σοι οἱ φίλοι ἀβοήθητοι ἔσονται. τί λέγεις τὸ 2
 but to-thee the friends unhelped will-be what sayest-thou the
 ἀβοήθητοι; οὐχ ἔξουσι παρὰ σοῦ κεράτιον· οὐδὲ
 unhelped not they-will-have from thee small-coin nor
 πολίτας Ῥωμαίων αὐτοὺς ποιήσεις. τίς οὖν σοι εἶπεν,
 citizens of-Romans them wilt-thou-make who then to-thee said
 ὅτι ταῦτα τῶν ἐφ' ἡμῖν ἐστιν, οὐχὶ δὲ ἀλλότρια
 that these of-the-things up-to us are and-not but another's

ἔργα; τίς δὲ δοῦναι δύναται ἑτέρῳ, ᾧ μὴ ἔχει
works who and to-give is-able to-another what-things not he-has

αὐτός; κτήσαι οὖν, φησὶν, ἵνα ἡμεῖς ἔχωμεν.

himself get then he-says that we may-have

- 3 εἰ δύναμαι κτήσασθαι τηρῶν ἑμαυτὸν αἰδήμονα καὶ πιστὸν
if I-am-able to-get keeping myself self-respecting and faithful
καὶ μεγαλόφρονα, δείκνυε τὴν ὁδὸν καὶ κτήσομαι. εἰ δ'
and high-minded show the way and I-will-get if but
ἐμὲ ἀξιοῦτε τὰ ἀγαθὰ τὰ ἑμαυτοῦ ἀπολέσαι, ἵνα ὑμεῖς τὰ
me ye-require the goods the of-myself to-lose that ye the
μὴ ἀγαθὰ περιποιήσησθε, ὁράτε ὑμεῖς, πῶς ἄνισοί ἐστε
not good-things may-procure see ye how unfair ye-are
καὶ ἀγνώμονες. τί δὲ καὶ βούλεσθε μᾶλλον; ἀργύριον
and unfeeling what and also wish-ye rather silver
ἢ φίλον πιστὸν καὶ αἰδήμονα; εἰς τοῦτο οὖν μοι μᾶλλον
or (a)-friend faithful and self-respecting for this then to-me rather
συλλαμβάνετε καὶ μί, δι' ὧν ἀποβαλῶ αὐτὰ ταῦτα,
lend-a-hand and not through which I-shall-cast-away these-very these-things
ἐκεῖνά με πρᾶσσειν ἀξιοῦτε.

those me to-do require-ye

- 4 ἀλλ' ἡ πατρίς, ὅσον ἐπ' ἐμοί, φησὶν, ἀβοήθητος ἔσται.
but the fatherland so-far-as up-to me he-says unbelped will-be
πάλιν, ποίαν καὶ ταύτην βοήθειαν; στοὰς οὐχ ἔξει
again what-sort also this help colonnades not it-will-have
διὰ σέ οὔτε βαλανεία. καὶ τί τοῦτο; οὐδὲ γὰρ
because-of thee nor baths and what (of)-this not-even for
ὑποδήματα ἔχει διὰ τὸν χαλκέα οὐδ' ὄπλα διὰ τὸν
shoes it-has because-of the smith nor arms because-of the
σκυτέα· ἱκανὸν δέ, ἐὰν ἕκαστος ἐκπληρώσῃ τὸ ἑαυτοῦ
cobbler enough and if each should-fulfill the of-himself
ἔργον. εἰ δὲ ἄλλον τινὰ αὐτῇ κατεσκευάζεις πολίτην πιστὸν
work if but another some for-her thou-wert-providing citizen faithful

καὶ αἰδήμονα, οὐδὲν ἂν αὐτὴν ὠφέλεις; ναί. οὐκοῦν
and self-respecting not-at-all — her thou-wouldst-benefit yes therefore
οὐδὲ σὺ αὐτὸς ἀνωφελὴς ἂν εἴης αὐτῇ. τίνα οὖν
not-even thou thyself unprofitable — thou-wouldst-be to-her what then
ἔξω, φησί, χώραν ἐν τῇ πόλει; ἣν ἂν δύνῃ
shall-I-have he-says place in the city which (ever) thou-mayest-be-able
φυλάττων ἅμα τὸν πιστὸν καὶ αἰδήμονα.
keeping at-the-same-time the faithful and self-respecting(-man)
εἰ δὲ ἐκείνην ὠφελεῖν βουλόμενος ἀποβαλεῖς ταῦτα, 5
if but her to-benefit wishing thou-wilt-cast-away these
τί ὄφελος ἂν αὐτῇ γένοιτο ἀναιδὴς καὶ ἄπιστος
what profit — to-her thou-mightest-become shameless and faithless
ἀποτελεσθεῖς;
having-been-made

XXV · THE PRICE OF THE LETTUCE

When someone is preferred to you at a dinner or in greeting or in counsel, either these things are good, and you should be glad he got them, or they are bad, and you should not mind missing them. You cannot have an equal share without paying the same price — dancing attendance, escorting, praising. Lettuces cost an obol: if you keep your obol and go without lettuces you have not come off worse, and if you keep your praise and go without the dinner, you have its price still.

Προετιμῆθη σοῦ τις ἐν ἐστιάσει ἢ ἐν προσαγορεύσει ἢ 1
was-preferred than-thee someone at (a)-feast or in greeting or
ἐν τῷ παραληφθῆναι εἰς συμβουλίαν; εἰ μὲν ἀγαθὰ ταῦτά
in the to-be-taken for counsel if indeed good these
ἐστί, χαίρειν σε δεῖ, ὅτι ἔτυχεν αὐτῶν ἐκεῖνος· εἰ δὲ
are to-rejoice thee it-behooves that obtained them he if but
κακά, μὴ ἄχθου, ὅτι σὺ αὐτῶν οὐκ ἔτυχες· μέμνησο δέ,
bad not be-vexed that thou them not didst-obtain remember and

ὅτι οὐ δύνασαι μὴ ταὐτὰ ποιῶν πρὸς τὸ τυγχάνειν
that not thou-art-able not the-same-things doing toward the to-obtain
 τῶν οὐκ ἐφ' ἡμῖν τῶν ἴσων ἀξιούσθαι.

of-the-things not up-to us of-the equal to-be-thought-worthy

- 2 πῶς γὰρ ἴσον ἔχειν δύναται ὁ μὴ φοιτῶν ἐπὶ θύρας
how for equal to-have is-able the (one)-not going to (the)-doors
 τινὸς τῷ φοιτῶντι; ὁ μὴ παραπέμπων τῷ
of-someone with-the (one)-going the (one)-not escorting with-the
 παραπέμποντι; ὁ μὴ ἐπαινῶν τῷ ἐπαινοῦντι, ἀδικος
(one)-escorting the (one)-not praising with-the (one)-praising unjust
 οὖν ἔσῃ καὶ ἄπληστος, εἰ μὴ προϊέμενος ταῦτα, ἀνθ'
then thou-wilt-be and insatiable if not parting-with these for
 ὧν ἐκεῖνα πιπράσκειται, προῖκα αὐτὰ βουλήσῃ λαμβάνειν.
which those are-sold for-nothing them thou-shalt-wish to-take

- 3 ἀλλὰ πόσους πιπράσκονται θρίδακες; ὀβολοῦ, ἂν οὕτω
but for-how-much are-sold lettuces for-an-obol if so
 τύχη. ἂν οὖν τις προέμενος τὸν ὀβολὸν λάβῃ
it-should-fall-out if then someone having-parted-with the obol should-take
 θρίδακας, σὺ δὲ μὴ προέμενος μὴ λάβῃς, μὴ οἶον
lettuces thou and not having-parted-with not shouldst-take not think
 ἔλαττον ἔχειν τοῦ λαβόντος. ὥς γὰρ ἐκεῖνος ἔχει
less to-have than-the (one)-having-taken as for he has
 θρίδακας, οὕτω σὺ τὸν ὀβολόν, ὃν οὐκ ἔδωκας.
lettuces so thou the obol which not thou-gavest

- 4 τὸν αὐτὸν δὴ τρόπον καὶ ἐνταῦθα. οὐ παρεκλήθης ἐφ'
the same indeed way also here not thou-wast-invited to
 ἐστίαςίν τινος; οὐ γὰρ ἔδωκας τῷ καλοῦντι, ὅσου
(a)-feast of-someone not for thou-gavest to-the (one)-inviting for-how-much
 πωλεῖ τὸ δεῖπνον. ἐπαίνου δ' αὐτὸ πωλεῖ, θεραπέας
he-sells the dinner for-praise but it he-sells for-attendance
 πωλεῖ. δὸς οὖν τὸ διάφορον, εἴ σοι λυσιτελεῖ, ὅσου
he-sells give then the price if to-thee it-profits for-how-much

πωλεῖται. εἰ δὲ κακείνα θέλεις μὴ προῖεσθαι καὶ ταῦτα
it-is-sold if but even-those thou-wishest not to-part-with and these
 λαμβάνειν, ἄπληστος εἶ καὶ ἀβέλτερος.

to-take insatiable thou-art and silly

οὐδὲν οὖν ἔχεις ἀντὶ τοῦ δείπνου; ἔχεις μὲν οὖν τὸ 5
nothing then hast-thou instead-of the dinner thou-hast indeed then the
 μὴ ἐπαινέσαι τοῦτον, ὃν οὐκ ἤθελες, τὸ μὴ ἀνασχέσθαι

not to-praise him whom not thou-didst-wish the not to-endure

αὐτοῦ τῶν ἐπὶ τῆς εἰσόδου.

of-him of-those at the entrance

XXVI • ANOTHER MAN'S CUP

Nature's will can be learned from the cases where we do not differ. When another's slave breaks a cup we say at once that such things happen, and we should be the same when our own is broken. Carry it over to greater things: another's child or wife has died and everyone calls it human, but when our own dies we cry out — though we ought to have remembered what we felt on hearing it of others.

τὸ βούλημα τῆς φύσεως καταμαθεῖν ἔστιν ἐξ ὧν 1
the will of-the nature to-learn it-is-possible from what-things

οὐ διαφερόμεθα πρὸς ἀλλήλους. οἷον, ὅταν ἄλλου
not we-differ with one-another as-for-instance when of-another

παιδάριον κατεάξῃ τὸ ποτήριον, πρόχειρον εὐθὺς λέγειν
(a)-slave-boy should-break the cup ready straightway to-say

ὅτι τῶν γινομένων ἐστίν. ἴσθι οὖν, ὅτι, ὅταν καὶ τὸ
that of-the-things happening it-is know then that when also the

σὸν κατεαγῇ, τοιοῦτον εἶναί σε δεῖ, ὅποιον ὅτε καὶ
thine should-be-broken such to-be thee it-behooves as-what-sort when also

τὸ τοῦ ἄλλου κατεάγῃ. οὕτω μετατίθει καὶ ἐπὶ τὰ
the(-cup) of-the other was-broken so transfer also to the

μείζονα. τέκνον ἄλλου τέθνηκεν ἢ γυνή; οὐδεὶς ἐστίν ὅς
 greater-things (a)-child of-another has-died or (a)-wife no-one is who
 οὐκ ἂν εἴποι ὅτι ἀνθρώπινον· ἀλλ' ὅταν τὸ αὐτοῦ
 not — might-say that (it-is)-human but when the(-child) of-himself
 τινος ἀποθάνῃ, εὐθύς οἶμοι, τάλας ἐγώ. ἐχρῆν δὲ
 of-someone should-die straightway alas wretched I it-was-needful but
 μεμνήσθαι, τί πάσχομεν περὶ ἄλλων αὐτὸ ἀκούσαντες.
 to-remember what we-feel concerning others it having-heard

XXVII · NO TARGET FOR MISSING

As a target is not set up in order to be missed, so there is no nature of evil in the universe.

- 1 ὥσπερ σκοπὸς πρὸς τὸ ἀποτυχεῖν οὐ τίθεται, οὕτως οὐδὲ
 just-as (a)-mark for the to-miss not is-set so neither
 κακοῦ φύσις ἐν κόσμῳ γίνεται.
 of-evil (a)-nature in (the)-universe comes-to-be

XXVIII · YOUR MIND HANDED OVER

If someone handed your body over to any passer-by, you would be angry. Are you not ashamed, then, to hand your own mind over to whoever comes along, so that it is troubled and confounded if he abuses you?

- 1 εἰ μὲν τὸ σῶμά σου τις ἐπέτρεπε τῷ ἀπαντήσαντι,
 if indeed the body of-thee someone were-handing-over to-the (man)-meeting(-thee)
 ἡγανάκτεις ἂν· ὅτι δὲ σὺ τὴν γνώμην τὴν σεαυτοῦ
 thou-wouldst-be-vexed — that but thou the mind the of-thyself
 ἐπιτρέπεις τῷ τυχόντι, ἵνα, ἐὰν λοιδορήσῃταί σοι,
 handest-over to-the (man)-chancing-by so-that if he-should-revile thee

ταραχθῇ ἐκείνη καὶ συγχυθῇ, οὐκ αἰσχύνῃ τούτου
it-should-be-troubled that and be-confounded not art-thou-asbamed of-this
 ἔνεκα;

on-account

XXIX · COUNT THE COST

Look at what leads up to a thing and what follows from it before you take it on, or you will start eagerly and give up in disgrace. To win at Olympia you must diet, train in heat and cold, obey your trainer, be dug at, twist an ankle, swallow dust, be flogged — and lose after all; weigh that, or you will flit from athlete to gladiator to orator to philosopher like a child at play. So with philosophy: examine your nature as an athlete does his limbs, set toil, leaving kin, and men's contempt against freedom from passion, and then be one man, philosopher or layman.

ἐκάστου ἔργου σκόπει τὰ καθηγούμενα καὶ τὰ 1
of-each work consider the-things leading-before and the-things
 ἀκόλουθα αὐτοῦ καὶ οὕτως ἔρχου ἐπ' αὐτό. εἰ δὲ μή, τὴν
following of-it and so come to it if but not the
 μὲν πρώτην προθύμως ἤξεις ἅτε μηδὲν τῶν
indeed first(-time) eagerly thou-wilt-come inasmuch-as nothing of-the-things
 ἐξῆς ἐντεθυμημένος, ὕστερον δὲ ἀναφανέντων δυσχερῶν
next having-pondered afterward but (things)-having-appeared troublesome
 τινων αἰσχροῦς ἀποστήσῃ. θέλεις Ὀλύμπια νικῆσαι;
some shamefully thou-wilt-desist thou-wishest (the)-Olympic-games to-conquer
 καὶ γὰρ, νῆ τοὺς θεοὺς· κομψὸν γὰρ ἐστίν. ἀλλὰ σκόπει 2
I-too by the gods fine for it-is but consider
 τὰ καθηγούμενα καὶ τὰ ἀκόλουθα καὶ οὕτως ἅπτου
the-things leading-before and the-things following and so lay-hold
 τοῦ ἔργου. δεῖ σ' εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι
of-the work it-behooves thee to-keep-order to-diet-strictly to-abstain

πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὥρᾳ τεταγμένη,
from-cakes to-exercise under compulsion at (an)-hour appointed
 ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς
in heat in cold not cold(-water) to-drink not wine as
 ἔτυχεν, ἀπλῶς ὡς ἱατρῷ παραδεδωκέναι σεαυτὸν τῷ
it-may-chance simply as to-a-physician to-have-handed-over thyself to-the
 ἐπιστάτῃ, εἶτα ἐν τῷ ἀγῶνι παρορύσσεσθαι, ἔστι δὲ ὅτε
trainer then in the contest to-be-dug-at it-is and when
 χεῖρα ἐκβαλεῖν, σφυρὸν στρέψαι, πολλὴν ἀφὴν καταπιεῖν,
(a)-hand to-put-out (an)-ankle to-twist much dust to-swallow
 ἔσθ' ὅτε μαστιγωθῆναι καὶ μετὰ τούτων πάντων νικηθῆναι.

- 3 ταῦτα ἐπισκεψάμενος, ἂν ἔτι θέλῃς, ἔρχου ἐπὶ τὸ
these having-considered if still thou-shouldst-wish come to the
 ἀθλεῖν. εἰ δὲ μὴ, ὡς τὰ παῖδιά ἀναστραφήσῃ, ἃ
to-contend if but not like the children thou-wilt-behave which
 νῦν μὲν παλαιστὰς παίζει, νῦν δὲ μονομάχους, νῦν δὲ
now indeed wrestlers play now but gladiators now but
 σαλπίζει, εἶτα τραγωδεῖ· οὕτω καὶ σὺ νῦν μὲν ἀθλητής,
play-the-trumpet then act-tragedy so also thou now indeed (an)-athlete
 νῦν δὲ μονομάχος, εἶτα ῥήτωρ, εἶτα φιλόσοφος, ὅλη
now but (a)-gladiator then (an)-orator then (a)-philosopher with-whole
 δὲ τῇ ψυχῇ οὐδέν· ἀλλ' ὡς πίθηκος πᾶσαν θέαν, ἣν ἂν
but the soul nothing but like (an)-ape every sight which (ever)
 ἴδῃς, μιμῇ καὶ ἄλλο ἐξ ἄλλου σοὶ ἀρέσκει. οὐ
thou-shouldst-see thou-mimicest and one after another to-thee pleases not
 γὰρ μετὰ σκέψεως ἦλθες ἐπὶ τι οὐδὲ περιδεύσας,
for with consideration thou-camest to anything nor having-surveyed
 ἀλλ' εἰκῇ καὶ κατὰ ψυχρὰν ἐπιθυμίαν.
but at-random and according-to (a)-cold desire

οὕτω θεασάμενοί τινες φιλόσοφον καὶ ἀκούσαντες οὕτω 4
so having-beheld some (a)-philosopher and having-beard so
 τινὸς λέγοντος, ὡς Εὐφράτης λέγει (καίτοι τίς οὕτω
someone speaking as Euphrates speaks and-yet who so
 δύναται εἰπεῖν, ὡς ἐκεῖνος;

is-able to-speak as he
), θέλουσι καὶ αὐτοὶ φιλοσοφεῖν. ἄνθρωπε, πρῶτον 5
wish also themselves to-be-philosophers man first
 ἐπίσκεψαι, ὁποῖόν ἐστι τὸ πρᾶγμα· εἴτα καὶ τὴν σεαυτοῦ
consider of-what-sort is the matter then also the of-thyself
 φύσιν κατάμαθε, εἰ δύνασαι βαστάσαι. πένταθλος εἶναι
nature examine-well if thou-art-able to-bear (a)-pentathlete to-be
 βούλει ἢ παλαιστής; ἴδε σεαυτοῦ τοὺς βραχίονας, τοὺς
wishest-thou or (a)-wrestler look of-thyself the arms the
 μηρούς, τὴν ὀσφὺν κατάμαθε.

thighs the loin examine-well
 ἄλλος γὰρ πρὸς ἄλλο πέφυκε. δοκεῖς, ὅτι ταῦτα 6
one for toward another is-formed-by-nature thinkest-thou that these
 ποιῶν ὡσαύτως δύνασαι ἐσθίειν, ὡσαύτως πίνειν, ὁμοίως
doing in-the-same-way thou-art-able to-eat in-the-same-way to-drink alike
 ὀρέγεσθαι, ὁμοίως δυσαρεστεῖν; ἀγρυπνήσαι δεῖ, πονήσαι,
to-desire alike to-be-displeased to-lie-awake it-bebooves to-toil
 ἀπὸ τῶν οἰκείων ἀπελθεῖν, ὑπὸ παιδαρίου καταφρονηθῆναι,
from the kinsfolk to-go-away by (a)-slave-boy to-be-despised
 ὑπὸ τῶν ἀπαντώντων καταγελασθῆναι, ἐν παντὶ ἡττον
by the (ones)-meeting(-thee) to-be-laughed-at in everything less
 ἔχειν, ἐν τιμῇ, ἐν ἀρχῇ, ἐν δίκῃ, ἐν πραγματίῳ παντί.
to-have in honor in office in (a)-lawsuit in petty-business every
 ταῦτα ἐπίσκεψαι. εἰ θέλεις ἀντικαταλλάξασθαι τούτων 7
these consider if thou-wishest to-exchange for-these
 ἀπάθειαν, ἐλευθερίαν, ἀταραξίαν· εἰ δὲ μή, μὴ
freedom-from-passion freedom freedom-from-trouble if but not not

προσάγαγε. μὴ ὡς τὰ παῖδιά νῦν φιλόσοφος, ὕστερον δὲ
 approach not like the children now (a)-philosopher afterward but
 τελώνης, εἶτα ῥήτωρ, εἶτα ἐπίτροπος Καίσαρος. ταῦτα οὐ
 (a)-tax-gatherer then (an)-orator then (a)-procurator of-Caesar these not
 συμφωνεῖ. ἓνα σε δεῖ ἄνθρωπον ἢ ἀγαθὸν ἢ κακὸν
 agree one thee it-behooves man either good or bad
 εἶναι. ἢ τὸ ἡγεμονικόν σε δεῖ ἐξεργάζεσθαι τὸ σαυτοῦ
 to-be either the ruling-faculty thee it-behooves to-work-out the of-thyself
 ἢ τὸ ἐκτὸς ἢ περὶ τὰ ἑσω φιλοτεχνεῖν ἢ περὶ τὰ
 or the outward either about the-things within to-ply-thy-art or about the-things
 ἕξω· τοῦτ' ἔστιν ἢ φιλοσόφου τάξιν ἐπέχειν ἢ ιδιώτου.
 without this is either of-a-philosopher (the)-station to-hold or of-a-layman

XXX • DUTIES BY RELATION

Duties are measured on the whole by our relations. He is a father: that prescribes caring for him, yielding to him, bearing with his abuse and his blows — for it was to a father, not to a good father, that nature made you kin. Your brother wrongs you: keep your own station toward him and do not ask what he does, since no one else can harm you unless you consent.

- 1 τὰ καθήκοντα ὡς ἐπίπαν ταῖς σχέσεσι παραμετρεῖται.
 the duties as on-the-whole by-the relations are-measured
 πατὴρ ἔστιν ὑπαγορεύεται ἐπιμελεῖσθαι, παραχωρεῖν
 (a)-father he-is it-is-prescribed to-care-for to-yield
 ἀπάντων, ἀνέχεσθαι λουδοροῦντος, παίωντος. ἀλλὰ πατὴρ
 in-all-things to-bear-with (him)-reviling (him)-striking but (a)-father
 κακός ἐστι. μὴ τι οὐδὲν πρὸς ἀγαθὸν πατέρα φύσει
 bad he-is not-surely at-all then to (a)-good father by-nature
 ὠκείωθης; ἀλλὰ πρὸς πατέρα. ὁ ἀδελφὸς ἀδικεῖ. τήρει
 wast-thou-made-kin but to (a)-father the brother does-wrong keep

τοιγαροῦν τὴν τάξιν τὴν σεαυτοῦ πρὸς αὐτὸν μηδὲ σκόπει,
therefore the station the of-thyself toward him nor consider
 τί ἐκεῖνος ποιεῖ, ἀλλὰ τί σοὶ ποιήσαντι κατὰ φύσιν
what he does but what for-thee having-done according-to nature
 ἢ σὴ ἔξει προαίρεσις· σὲ γὰρ ἄλλος οὐ βλάψει,
the thine will-be-disposed choice thee for another not will-harm
 ἂν μὴ σὺ θέλῃς· τότε δὲ ἔσῃ βεβλαμμένος, ὅταν
if not thou shouldst-wish then and thou-wilt-be harmed when
 ὑπολάβῃς βλάπτεσθαι. οὕτως οὖν ἀπὸ τοῦ γείτονος,
thou-shouldst-suppose to-be-harmed so then from the neighbor
 ἀπὸ τοῦ πολίτου, ἀπὸ τοῦ στρατηγοῦ τὸ καθήκον
from the fellow-citizen from the general the duty
 εὐρήσεις, ἐὰν τὰς σχέσεις ἐθίξῃ θεωρεῖν.
thou-wilt-find if the relations thou-accustom-thyself to-observe

XXXI • PIETY TOWARD THE GODS

The chief part of piety is to hold right suppositions about the gods — that they exist and govern the whole well and justly — and to obey them and follow willingly. That is impossible unless you place good and evil in what is up to us alone, since every creature flees what seems harmful. So a son reviles his father, and thinking tyranny a good made Polynices and Eteocles enemies: where the profitable is, there is the pious. Sacrifices follow ancestral custom, offered purely and within one's means.

τῆς περὶ τοὺς θεοὺς εὐσεβείας ἵσθι ὅτι τὸ κυριώτατον 1
of-the toward the gods piety know that the chief-part
 ἐκεῖνό ἐστιν, ὁρθὰς ὑπολήψεις περὶ αὐτῶν ἔχειν ὡς ὄντων
that is right suppositions about them to-have as being
 καὶ διοικούντων τὰ ὅλα καλῶς καὶ δικαίως καὶ σεαυτὸν
and administering the-things whole well and justly and thyself
 εἰς τοῦτο κατατεταχέναι, τὸ πείθεσθαι αὐτοῖς καὶ εἵκειν
to this to-have-appointed the to-obey them and to-yield

πᾶσι τοῖς γινομένοις καὶ ἀκολουθεῖν ἐκόντα ὡς ὑπὸ τῆς
to-all the-things happening and to-follow willing as by the
 ἀρίστης γνώμης ἐπιτελουμένοις. οὕτω γὰρ οὐ μέμψῃ
best judgment (things)-accomplished so for not wilt-thou-blame
 ποτὲ τοὺς θεοὺς οὔτε ἐγκαλέσεις ὡς ἀμελούμενος.
ever the gods nor wilt-thou-accuse(-them) as (one)-neglected

- 2 ἄλλως δὲ οὐχ οἶόν τε τοῦτο γίνεσθαι, ἐὰν μὴ
otherwise and not possible (is-it) this to-happen if not
 ἄρῃς ἀπὸ τῶν οὐκ ἐφ' ἡμῖν καὶ ἐν τοῖς
thou-shouldst-take-away from the-things not up-to us and in the-things
 ἐφ' ἡμῖν μόνοις θῆς τὸ ἀγαθὸν καὶ τὸ κακόν. ὡς, ἂν
up-to us alone shouldst-place the good and the evil as if
 γέ τι ἐκείνων ὑπολάβῃς ἀγαθὸν ἢ κακόν, πᾶσα
at-least anything of-those thou-shouldst-suppose good or evil (it-is)-every
 ἀνάγκη, ὅταν ἀποτυγχάνῃς ὧν θέλεις καὶ περιπίπτῃς
necessity when thou-shouldst-fail of-what thou-wishest and shouldst-fall-into
 οἷς μὴ θέλεις, μέμψασθαί σε καὶ μισεῖν τοὺς αἰτίους.
what-things not thou-wishest to-blame thee and to-hate the (ones)-responsible

- 3 πέφυκε γὰρ πρὸς τοῦτο πᾶν ζῶον τὰ μὲν
is-formed-by-nature for toward this every living-thing the-things indeed
 βλαβερὰ φαινόμενα καὶ τὰ αἷτια αὐτῶν φεύγειν καὶ
harmful appearing and the causes of-them to-flee and
 ἐκτρέπεσθαι, τὰ δὲ ὠφέλιμα καὶ τὰ αἷτια αὐτῶν
to-turn-aside-from the-things but beneficial and the causes of-them
 μετιέναι τε καὶ τεθηπέναι. ἀμήχανον οὖν βλάπτεσθαι
to-pursue both and to-admire impossible then to-be-harmed
 τινα οἰόμενον χαίρειν τῷ δοκοῦντι βλάπτειν, ὥσπερ
(for)-someone thinking to-rejoice in-the (thing)-seeming to-harm just-as
 καὶ τὸ αὐτῇ τῇ βλάβῃ χαίρειν ἀδύνατον.
also the in-the-very the harm to-rejoice (is)-impossible

ἔνθεν καὶ πατὴρ ὑπὸ υἱοῦ λοιδορεῖται, ὅταν τῶν
hence also (a)-father by (a)-son is-reviled when of-the-things
 δοκούντων ἀγαθῶν εἶναι τῷ παιδί μὴ μεταδιδῶ·
seeming goods to-be to-the child not he-should-give-a-share
 καὶ Πολυνείκην καὶ Ἑτεοκλέα τοῦτ' ἐποίησε πολεμίους
and Polynices and Eteocles this made enemies
 ἀλλήλοις τὸ ἀγαθὸν οἴεσθαι τὴν τυραννίδα. διὰ τοῦτο
to-one-another the good to-think the tyranny because-of this
 καὶ ὁ γεωργὸς λοιδορεῖ τοὺς θεούς, διὰ τοῦτο ὁ ναύτης,
also the farmer reviles the gods because-of this the sailor
 διὰ τοῦτο ὁ ἔμπορος, διὰ τοῦτο οἱ τὰς γυναῖκας
because-of this the merchant because-of this the-ones the wives
 καὶ τὰ τέκνα ἀπολλύντες. ὅπου γὰρ τὸ συμφέρον, ἐκεῖ
and the children losing where for the profitable(-is) there
 καὶ τὸ εὐσεβές. ὥστε, ὅστις ἐπιμελεῖται τοῦ ὀρέγεσθαι ὡς
also the pious so-that whoever takes-care of-the to-desire as
 δεῖ καὶ ἐκκλίνειν, ἐν τῷ αὐτῷ καὶ εὐσεβείας ἐπιμελεῖται.
it-behooves and to-shun in the same also of-piety takes-care
 σπένδειν δὲ καὶ θύειν καὶ ἀπάρχεσθαι κατὰ
to-pour-libation but and to-sacrifice and to-offer-firstfruits according-to
 τὰ πάτρια ἐκάστοτε προσήκει καθαρῶς καὶ μὴ
the ancestral-customs on-each-occasion is-fitting purely and not
 ἐπισεσυρμένως μηδὲ ἀμελῶς μηδέ γε γλίσχρως μηδὲ
slovenly nor carelessly nor at-least stingily nor
 ὑπὲρ δύναμιν.
beyond (thy)-means

4

5

When you go to a diviner, remember that you do not know what will happen and have come to learn that, but you already know what kind of thing it is, since nothing outside our power is either good or bad. Bring neither desire nor aversion to the seer, but go to the gods as counselors. And do not consult about whether to share a friend's danger: the greater seer, the Pythian, cast out of his temple the man who failed to help his friend.

- 1 ὅταν μαντικῇ προσίης, μέμνησο, ὅτι, τί μὲν ἀποβήσεται,
when to-divination thou-approachest remember that what indeed will-turn-out
 οὐκ οἶδας, ἀλλὰ ἥκεις ὥς παρὰ τοῦ μάντεως αὐτὸ
not thou-knowest but thou-art-come as from the seer it
 πειυσόμενος, ὅποιον δέ τι ἐστίν, ἐλήλυθας εἰδώς,
(one)-about-to-learn of-what-sort but a-thing it-is thou-hast-come knowing
 εἴπερ εἶ φιλόσοφος. εἰ γάρ ἐστὶ τι τῶν οὐκ ἐφ'
if-indeed thou-art (a)-philosopher if for it-is anything of-the-things not up-to
 ἡμῖν, πᾶσα ἀνάγκη μήτε ἀγαθὸν αὐτὸ εἶναι μήτε κακόν.
us (it-is)-every necessity neither good it to-be nor evil
- 2 μὴ φέρε οὖν πρὸς τὸν μάντιν ὄρεξιν ἢ ἔκκλινιν μηδὲ τρέμων
not bring then to the seer desire or aversion nor trembling
 αὐτῷ πρόσει, ἀλλὰ διεγνωκώς, ὅτι πᾶν τὸ ἀποβησόμενον
to-him approach but having-determined that all the (thing)-about-to-turn-out
 ἀδιάφορον καὶ οὐδὲν πρὸς σέ, ὅποιον δ' ἂν ᾖ,
(is)-indifferent and nothing to thee of-what-sort but (ever) it-may-be
 ἔσται αὐτῷ χρήσασθαι καλῶς καὶ τοῦτο οὐθεὶς
it-will-be-(possible) (with)-it to-use well and this no-one
 κωλύσει. θαρρῶν οὖν ὥς ἐπὶ συμβούλους ἔρχου τοὺς θεούς·
will-hinder taking-courage then as to counselors go the gods
 καὶ λοιπόν, ὅταν τί σοι συμβουλευθῇ, μέμνησο τίνας
and for-the-rest when anything to-thee should-be-counseled remember what
 συμβούλους παρέλαβες καὶ τίνων παρακούσεις ἀπειθήσας.
counselors thou-tookest and of-whom thou-wilt-disregard having-disobeyed

ἔρχου δὲ ἐπὶ τὸ μαντεύεσθαι, καθάπερ ἡξίου Σωκράτης, 3
go and to the to-consult-oracles just-as thought-fit Socrates
 ἐφ' ὧν ἡ πᾶσα σκέψις τὴν ἀναφορὰν εἰς τὴν ἔκβασιν
in-the-case-of which the whole inquiry the reference to the outcome
 ἔχει καὶ οὔτε ἐκ λόγου οὔτε ἐκ τέχνης τινὸς ἄλλης
has and neither from reason nor from art any other
 ἀφορμαὶ δίδονται πρὸς τὸ συνιδεῖν τὸ προκείμενον· ὥστε,
resources are-given toward the to-discern the (matter)-set-before so-that
 ὅταν δεῖσῃ συγκινδυνεῦσαι φίλῳ ἢ πατρίδι, μὴ
when it-should-be-needful to-share-danger with-a-friend or with-country not
 μαντεύεσθαι, εἰ συγκινδυνεύτεον. καὶ γὰρ ἂν προείπῃ
to-consult-oracles whether one-must-share-danger and for if should-foretell
 σοι ὁ μάντις φαῦλα γεγονέναι τὰ ἱερά, δηλὸν ὅτι
to-thee the seer ill to-have-turned-out the sacrifices (it-is)-plain that
 θάνατος σημαίνεται ἢ πῆρωσις μέρους τινὸς τοῦ σώματος
death is-portedend or maiming of-a-part some of-the body
 ἢ φυγὴ· ἀλλ' αἰρεῖ ὁ λόγος καὶ σὺν τούτοις παρίστασθαι
or exile but chooses the reason even with these to-stand-by
 τῷ φίλῳ καὶ τῇ πατρίδι συγκινδυνεύειν. τοιγαροῦν τῷ
the friend and with-the country to-share-danger therefore to-the
 μείζονι μάντι προέσχε, τῷ Πυθίῳ, ὃς ἐξέβαλε τοῦ ναοῦ
greater seer give-beed the Pythian who cast-out of-the temple
 τὸν οὐ βοηθήσαντα ἀναιρουμένῳ τῷ φίλῳ.
the (one)-not having-helped (him)-being-slain the friend

Set yourself a character and a mold now, and keep it both alone and among men. Keep silence mostly and speak of necessary things briefly, avoid oaths and vulgar entertainments, take for the body only what bare need requires, and refuse to praise, blame, or compare people. Go rarely to the theater and to lectures, do not raise a laugh or talk of your own exploits, and when foul talk begins, rebuke it or at least show by silence that it displeases you.

- 1 τάξον τινὰ ἤδη χαρακτῆρα σαυτῷ καὶ τύπον, ὃν φυλάξεις
appoint some now character for-thyself and mold which thou-wilt-keep
 ἐπὶ τε σεαυτοῦ ὦν καὶ ἀνθρώποις ἐντυγχάνων.
by both thyself being and men meeting
- 2 καὶ σιωπῇ τὸ πολὺ ἔστω ἢ λαλείσθω τὰ ἀναγκαῖα καὶ
and silence the most let-be or let-be-spoken the-things necessary and
 δι' ὀλίγων. σπανίως δέ ποτε καιροῦ παρακαλοῦντος ἐπὶ
through few(-words) rarely and sometimes occasion inviting to
 τὸ λέγειν λέξον μὲν, ἀλλὰ περὶ οὐδενὸς τῶν τυχόντων· μὴ
the to-speak speak indeed but about none of-the common(-topics) not
 περὶ μονομαχιῶν, μὴ περὶ ἵπποδρομιῶν, μὴ περὶ ἀθλητῶν,
about gladiator-fights not about horse-races not about athletes
 μὴ περὶ βρωμάτων ἢ πομάτων, τῶν ἐκασταχοῦ, μάλιστα
not about foods or drinks the-ones everywhere most
 δὲ μὴ περὶ ἀνθρώπων ψέγων ἢ ἐπαινῶν ἢ συγκρίνων.
and not about men blaming or praising or comparing
- 3 ἂν μὲν οὖν οἶός τε ἦς, μετάγαγε τοῖς σοῖς
if indeed then able (thereto) thou-shouldst-be lead-over by-the thine
 λόγοις καὶ τοὺς τῶν συνόντων ἐπὶ τὸ προσήκον. εἰ
words also the(-words) of-the (ones)-present to the fitting if
 δὲ ἐν ἀλλοφύλοις ἀποληφθεὶς τύχους, σιώπα.
but among strangers cut-off thou-shouldst-chance be-silent
- 4 γέλως μὴ πολὺς ἔστω μηδὲ ἐπὶ πολλοῖς μηδὲ ἀνεμμένος.
laughter not much let-be nor at many-things nor unrestrained

ὄρκον παραίτησαι, εἰ μὲν οἶόν τε, εἰς ἅπαν, εἰ δὲ 5
(an)-oath decline if indeed possible (it-be) to (the)-whole if but

μή, ἐκ τῶν ἐνόντων. ἐστιάσεις τὰς ἔξω καὶ ἰδιωτικὰς
not from the-things at-hand feasting the outside and vulgar
διακρούου·

put-off

ἐὰν δέ ποτε γίνηται καιρός, ἐντετάσθω σοι ἡ προσοχή, 6
if but ever should-arise occasion let-be-strained for-thee the attention

μήποτε ἄρα ὑπορρυῆς εἰς ἰδιωτισμόν. ἴσθι γάρ,
lest then thou-shouldst-slip-away into vulgarity know for

ὅτι, ἐὰν ὁ ἐταῖρος ᾗ μεμολυσμένος, καὶ τὸν
that if the companion should-be defiled also the

συνανατριβόμενον αὐτῷ συμμολύνεσθαι ἀνάγκη, καὶ αὐτὸς
(one)-rubbing-against him to-be-defiled-with (is)-necessity even-if himself

ὦν τύχῃ καθαρός.

being he-should-chance clean

τὰ περὶ τὸ σῶμα μέχρι τῆς χρείας ψιλῆς παραλάμβανε, 7
the-things about the body up-to the need bare take

οἶον τροφάς, πόμα, ἀμπεχόνην, οἰκίαν, οἰκετίαν·
as-for-instance foods drink clothing house household-slaves

τὸ δὲ πρὸς δόξαν ἢ τρυφήν ἅπαν περιγράφει. περὶ
the-thing but toward reputation or luxury all cut-away concerning
ἀφροδίσια εἰς δύναμιν πρὸ γάμου καθαρευτέον·

sexual-matters to (thy)-power before marriage one-must-keep-pure

ἀπτομένῳ δὲ ὦν νόμιμόν ἐστι μεταληπτέον. μὴ μέντοι 8
(to-one)-touching but of-what lawful it-is one-must-take-part not however

ἐπαχθῆς γίνου τοῖς χρωμένοις μηδὲ ἐλεγκτικός· μηδὲ
burdensome become to-those using nor censorious nor

πολλαχοῦ τὸ ὅτι αὐτὸς οὐ χρῇ, παράφερε.

in-many-places the(-fact) that thyself not thou-usest bring-forward

9 εἰς σοὶ ἀπαγγεῖλη ὅτι ὁ δεινὰ σε κακῶς λέγει,
 if someone to-thee should-report that the such-a-one thee ill speaks-of
 μὴ ἀπολογοῦ πρὸς τὰ λεχθέντα, ἀλλ' ἀποκρίνου διότι
 not defend-thyself against the-things said but answer that
 ἡγνόει γὰρ τὰ ἄλλα τὰ προσόντα μοι κακά, ἐπεὶ οὐκ
 he-knew-not for the other the belonging to-me faults since not
 ἂν ταῦτα μόνα ἔλεγεν.

— these only he-would-have-said

10 εἰς τὰ θέατρα τὸ πολὺ παριέναι οὐκ ἀναγκαῖον. εἰ δέ ποτε
 into the theaters the most to-go not (is)-necessary if but ever
 καιρὸς εἴη, μηδενὶ σπουδάζων φαίνου ἢ σεαυτῷ, τοῦτ'
 occasion should-be for-no-one being-zealous appear than for-thyself this
 ἔστι, θέλε γίνεσθαι μόνα τὰ γινόμενα καὶ νικᾶν μόνον τὸν
 is wish to-happen only the-things happening and to-win only the
 νικῶντα· οὕτω γὰρ οὐκ ἐμποδισθήσῃ. βοῆς δὲ καὶ τοῦ
 (one)-winning so for not thou-wilt-be-hindered from-shouting but and the
 ἐπιγελαῶν τινι ἢ ἐπὶ πολὺ συγκινεῖσθαι παντελῶς ἀπέχου.
 to-laugh-at anyone or for much to-be-stirred-along altogether abstain
 καὶ μετὰ τὸ ἀπαλλαγῆναι μὴ πολλὰ περὶ τῶν γεγενημένων
 and after the to-depart not much about the-things having-happened
 διαλέγου, ὅσα μὴ φέρει πρὸς τὴν σὴν ἐπανόρθωσιν·
 discourse so-far-as not it-brings toward the thine amendment
 ἐμφαίνεται γὰρ ἐκ τοῦ τοιούτου, ὅτι ἐθαύμασας τὴν θέαν.

11 εἰς ἀκροάσεις τινῶν μὴ εἰκῇ μηδὲ ῥαδίως πάρῃ·
 to lectures of-any not at-random nor readily go
 παριῶν δὲ τὸ σεμνὸν καὶ τὸ εὐσταθὲς καὶ ἅμα
 going but the grave and the steady and at-the-same-time
 ἀνεπαχθὲς φύλασσε.
 inoffensive keep

ὅταν τινὶ μέλλης συμβαλεῖν, μάλιστα τῶν ἐν 12

when with-anyone thou-art-about to-meet especially of-those in

ὑπεροχῇ δοκούντων, πρόβαλε σαυτῷ, τί ἂν ἐποίησεν

eminence seeming set-before thyself what — would-have-done

ἐν τούτῳ Σωκράτης ἢ Ζήνων, καὶ οὐκ ἀπορήσεις τοῦ

in this Socrates or Zeno and not thou-wilt-be-at-a-loss of-the

χρήσασθαι προσηκόντως τῷ ἐμπεσόντι.

to-deal fittingly with-the (case)-befalling

ὅταν φοιτᾷς πρὸς τινα τῶν μέγα δυναμένων, πρόβαλε, 13

when thou-goest to someone of-those greatly prevailing set-before(-thyself)

ὅτι οὐχ εὐρήσεις αὐτὸν ἔνδον, ὅτι ἀποκλεισθήσῃ, ὅτι

that not thou-wilt-find him within that thou-wilt-be-shut-out that

ἐντιναχθήσονται σοι αἱ θύραι, ὅτι οὐ φροντιεῖ σου. κἂν

will-be-slammed on-thee the doors that not he-will-take-thought of-thee and-if

σὺν τούτοις ἐλθεῖν καθήκη, ἐλθὼν φέρε τὰ γινόμενα καὶ

with these to-go it-is-fitting having-gone bear the-things happening and

μηδέποτε εἴπῃς αὐτὸς πρὸς ἑαυτὸν ὅτι οὐκ ἦν τοσούτου·

never say-thou thyself to thyself that not it-was worth-so-much

ἰδιωτικὸν γὰρ καὶ διαβεβλημένον πρὸς τὰ ἐκτός.

vulgar for and (a-mark-of-one)-set-at-odds with the-things outward

ἐν ταῖς ὁμιλίαις ἀπέστω τὸ ἑαυτοῦ τινων ἔργων ἢ 14

in the conversations let-be-absent the of-oneself of-certain deeds or

κινδύνων ἐπὶ πολὺ καὶ ἀμέτρως μεμνήσθαι. οὐ γάρ, ὥς σοι

dangers at length and immoderately to-make-mention not for as to-thee

ἡδύ ἐστι τὸ τῶν σὼν κινδύνων μεμνήσθαι, οὕτω καὶ τοῖς

pleasant it-is the of-the thine dangers to-make-mention so also to-the

ἄλλοις ἡδύ ἐστι τὸ τῶν σοὶ συμβεβηκότων ἀκούειν.

others pleasant it-is the of-the-things to-thee having-happened to-bear

- 15 ἀπέστω δὲ καὶ τὸ γέλωτα κινεῖν· ὀλισθηρὸς γὰρ ὁ
let-be-absent and also the laughter to-stir slippery for the
 τρόπος εἰς ἰδιωτισμὸν καὶ ἅμα ἱκανὸς τὴν αἰδῶ
way into vulgarity and at-the-same-time sufficient the respect
 τὴν πρὸς σὲ τῶν πλησίον ἀνιέναι.
the toward thee of-those near to-relax
- 16 ἐπισφαλὲς δὲ καὶ τὸ εἰς αἰσχρολογίαν προελθεῖν. ὅταν
hazardous and also the into foul-speech to-advance when
 οὖν τι συμβῇ τοιοῦτον, ἂν μὲν εὐκαιρον ᾖ,
then anything should-happen such if indeed opportune it-be
 καὶ ἐπίπληξον τῷ προελθόντι· εἰ δὲ μή, τῷ γε
even rebuke the (one)-having-advanced if but not by-the at-least
 ἀποσιωπῆσαι καὶ ἐρυθριᾶσαι καὶ σκυθρωπάσαι δῆλος
to-be-silent and to-blush and to-look-grave plain
 γίνου δυσχεραίνων τῷ λόγῳ.
become being-displeased at-the talk

XXXIV · PLEASURE DEFERRED

When an impression of some pleasure takes hold, guard yourself and let the thing wait; grant yourself a delay. Then set the time of enjoying it beside the time when you will repent and rail at yourself, and against both set how you will rejoice and praise yourself for abstaining. If the moment for acting does seem right, take care that its sweetness does not overcome you, and weigh how much better it is to know that you have won this victory.

- 1 ὅταν ἡδονῆς τινος φαντασίαν λάβῃς, καθάπερ ἐπὶ
when of-pleasure some impression thou-shouldst-take just-as in-the-case-of
 τῶν ἄλλων, φύλασσε σαυτόν, μὴ συναρπασθῇς ὑπ' αὐτῆς·
the others guard thyself not thou-be-carried-away by it
 ἀλλ' ἐκδεξάσθω σε τὸ πρᾶγμα, καὶ ἀναβολὴν τινα παρὰ
but let-await thee the matter and (a)-delay some from

σεαυτοῦ λάβε. ἔπειτα μνήσθητι ἀμφοτέρων τῶν χρόνων, καθ'
 thyself take thereafter call-to-mind both the times in
 ὃν τε ἀπολαύσεις τῆς ἡδονῆς, καὶ καθ' ὃν ἀπολαύσας
 which both thou-wilt-enjoy the pleasure and in which having-enjoyed
 ὕστερον μετανοήσεις καὶ αὐτὸς σεαυτῷ λαιδορήσῃ· καὶ
 afterward thou-wilt-repent and thyself at-thyself thou-wilt-rail and
 τούτοις ἀντίθες ὅπως ἀποσχόμενος χαίρήσεις καὶ ἐπαινέσεις
 to-these set-against how having-abstained thou-wilt-rejoice and thou-wilt-praise
 αὐτὸς σεαυτόν. ἐὰν δέ σοι καιρὸς φανῇ ἄψασθαι τοῦ
 thyself thyself if but to-thee occasion should-appear to-lay-bold of-the
 ἔργου, πρόσσεχε, μὴ ἡττήσῃ σε τὸ προσηνὲς αὐτοῦ
 act take-beed lest should-overcome thee the winning(-nature) of-it
 καὶ ἡδὺ καὶ ἐπαγωγόν· ἀλλ' ἀντιτίθει, πόσω ἄμεινον τὸ
 and sweet and alluring but set-against how-much better the
 συνειδέναι σεαυτῷ ταύτην τὴν νίκην νενικηκότι.
 to-be-conscious to-thyself this the victory (thee)-having-won

XXXV • DO IT IN THE OPEN

When you have decided that a thing must be done and are doing it, never avoid being seen at it, even if most people will take it otherwise. If you are not acting rightly, avoid the act itself; if you are, why fear those who will rebuke you wrongly?

ὅταν τι διαγνοῖς, ὅτι ποιητέον ἐστί, ποιῆς, μηδέποτε 1
 when anything having-determined that to-be-done it-is thou-dost never
 φύγῃς ὀφθῆναι πράσσων αὐτό, κἂν ἀλλοιόν τι
 shun-thou to-be-seen doing it even-if different something
 μέλλωσιν οἱ πολλοὶ περὶ αὐτοῦ ὑπολαμβάνειν. εἰ μὲν
 should-be-about the many about it to-suppose if indeed

γὰρ οὐκ ὀρθῶς ποιεῖς, αὐτὸ τὸ ἔργον φεῦγε· εἰ δὲ ὀρθῶς,
for not rightly thou-dost it the deed flee if but rightly
 τί φοβῇ τοὺς ἐπιπλήξοντας οὐκ ὀρθῶς;
why fearest-thou those (about)-to-rebuke not rightly

XXXVI · THE LARGER PORTION

“It is day” and “it is night” have great value for a disjunctive proposition and none for a conjunctive one. So too taking the larger portion at table may have value for the body and none for the fellowship the occasion requires. When you eat with another, look not only at the value of the food for your body but at the respect owed to your host.

- 1 ὥς τὸ ἡμέρα ἐστὶ καὶ νύξ ἐστι πρὸς μὲν
as the(-saying) day it-is and night it-is with-respect-to indeed
 τὸ διεξευγμένον μεγάλην ἔχει ἀξίαν, πρὸς δὲ τὸ
the disjunctive great has value with-respect-to but the
 συμπεπλεγμένον ἀπαξίαν, οὕτω καὶ τὸ τὴν μείζω μερίδα
conjunctive (has)-disvalue so also the the greater portion
 ἐκλέξασθαι πρὸς μὲν τὸ σῶμα ἐχέτω ἀξίαν, πρὸς
to-choose with-respect-to indeed the body let-it-have value with-respect-to
 δὲ τὸ τὸ κοινωνικὸν ἐν ἐστιάσει, οἷον δεῖ, φυλάξαι,
but the the fellowship at (a)-feast such-as it-behooves to-keep
 ἀπαξίαν ἔχει. ὅταν οὖν συνεσθίης ἑτέρῳ, μέμνησο, μὴ
disvalue it-has when then thou-eatest-with another remember not
 μόνον τὴν πρὸς τὸ σῶμα ἀξίαν τῶν παρακειμένων
only the with-respect-to the body value of-the-things set-before
 ὁρᾶν, ἀλλὰ καὶ τὴν πρὸς τὸν ἐστιάτορα αἰδῶ φυλάξαι.
to-look-at but also the toward the host respect to-keep

XXXVII • A PART BEYOND YOU

If you take up a part beyond your power, you both play it unbecomingly and pass by the part you could have filled.

ἐὰν ὑπὲρ δύναμιν ἀναλάβῃς τι πρόσωπον, καὶ ἐν 1
 if beyond (thy)-power thou-shouldst-take-up some part both in
 τούτῳ ἡσχημόνησας καί, ὃ ἡδύνασο ἐκπληρῶσαι,
 this thou-hast-played-unseemly and what thou-wast-able to-fulfill
 παρέλιπες.
 thou-hast-passed-by

XXXVIII • WALKING CAREFULLY

In walking you take care not to tread on a nail or twist your foot. Take the same care not to harm your own ruling faculty; watch for this in every act, and you will lay hold of the act more safely.

ἐν τῷ περιπατεῖν καθάπερ προσέχεις, μὴ ἐπιβῆς 1
 in the to-walk just-as thou-takest-beed lest thou-shouldst-step
 ἥλω ἢ στρέψῃς τὸν πόδα σου, οὕτω πρόσεχε, μὴ καὶ
 on-a-nail or shouldst-twist the foot of-thee so take-beed lest also
 τὸ ἡγεμονικὸν βλάβῃς τὸ σεαυτοῦ. καὶ τοῦτο ἐὰν
 the ruling-faculty thou-shouldst-harm the of-thyself and this if
 ἐφ' ἑκάστου ἔργου παραφυλάσσωμεν, ἀσφαλέστερον
 in-the-case-of each work we-should-watch more-safely
 ἀψόμεθα τοῦ ἔργου.
 we-shall-lay-hold of-the work

The body is the measure of possessions as the foot is of the shoe. Stand by that measure and you will keep it; go beyond and you must be carried over the cliff. Go past the foot in a shoe and you get a gilded shoe, then a purple embroidered one — for once past the measure there is no limit at all.

- 1 μέτρον κτήσεως τὸ σῶμα ἐκάστω ὡς ὁ πούς
 (the)-measure of-possession (is)-the body for-each as the foot
 ὑποδήματος. ἐὰν μὲν οὖν ἐπὶ τούτου στήῃς, φυλάξεις
 of-a-shoe if indeed then upon this thou-shouldst-stand thou-wilt-keep
 τὸ μέτρον· ἐὰν δὲ ὑπερβῇς, ὡς κατὰ κρημνοῦ
 the measure if but thou-shouldst-go-beyond as down (a)-cliff
 λοιπὸν ἀνάγκη φέρεσθαι καθάπερ καὶ ἐπὶ τοῦ
 thenceforth (it-is)-necessary to-be-carried just-as also in-the-case-of the
 ὑποδήματος, ἐὰν ὑπὲρ τὸν πόδα ὑπερβῇς, γίνεται
 shoe if beyond the foot thou-shouldst-go-beyond it-becomes
 κατάχρυσον ὑπόδημα, εἴτα πορφυροῦν, κεντητόν. τοῦ
 gilded (a)-shoe then purple embroidered of-the(-thing)
 γὰρ ἅπαξ ὑπὲρ τὸ μέτρον ὄρος οὐθείς ἐστιν.
 for once beyond the measure limit no is

XL · WHAT WOMEN ARE HONORED FOR

From the age of fourteen women are called mistresses by men, and seeing that nothing else belongs to them but to share men's beds, they begin to adorn themselves and put all their hopes in that. It is worth taking pains, therefore, that they should perceive that they are honored for nothing else than appearing orderly and modest.

αἱ γυναῖκες εὐθὺς ἀπὸ τεσσαρεσκαίδεκα ἐτῶν ὑπὸ τῶν 1
the women straightway from fourteen years by the
 ἀνδρῶν κυρίαι καλοῦνται. τοιγαροῦν ὁρῶσαι, ὅτι ἄλλο
men mistresses are-called therefore seeing that other
 μὲν οὐδὲν αὐταῖς πρόσεστι, μόνον δὲ συγκοιμῶνται
indeed nothing to-them belongs only but they-lie-with
 τοῖς ἀνδράσι, ἄρχονται καλλωπίζεσθαι καὶ ἐν τούτῳ
the men they-begin to-adorn-themselves and in this
 πάσας ἔχειν τὰς ἐλπίδας. προσέχειν οὖν ἄξιον, ἵνα
all to-have the hopes to-take-heed then (it-is)-worth-while that
 αἰσθωνται, διότι ἐπ' οὐδενὶ ἄλλῳ τιμῶνται ἢ τῷ
they-may-perceive that for nothing else they-are-honored than for-the
 κόσμῳ φαίνεσθαι καὶ αἰδήμονες.
orderly to-appear and modest

XLI • A SIGN OF DULLNESS

It is a sign of dullness to spend your time on the body — long exercise, long eating, long drinking, and the rest. These are to be done in passing; let the whole of your attention be on the mind.

Ἀφύϊας σημεῖον τὸ ἐνδιατρίβειν τοῖς περὶ τὸ σῶμα, 1
of-dullness (a)-sign (is)-the to-spend-time on-the-things about the body
 οἷον ἐπὶ πολὺν γυμνάζεσθαι, ἐπὶ πολὺν ἐσθίειν, ἐπὶ
as-for-instance for long to-exercise for long to-eat for
 πολὺν πίνειν, ἐπὶ πολὺν ἀποπατεῖν, ὀχεύειν. ἀλλὰ ταῦτα
long to-drink for long to-go-aside to-couple but these
 μὲν ἐν παρέργῳ ποιητέον· περὶ δὲ τὴν γνώμην ἢ πᾶσα
indeed in (a)-side-matter one-must-do about but the mind the whole
 ἔστω ἐπιστροφή.
let-be attention

When someone treats you or speaks of you badly, remember that he acts on his own view of what is fitting; he cannot follow how things appear to you, but only how they appear to himself. If his view is false, he is the one harmed, as it is the man deceived and not the proposition that suffers when a true conjunction is taken for false. Start from this and you will be gentle with anyone who reviles you, saying at each turn: it seemed so to him.

- 1 ὅταν σέ τις κακῶς ποιῇ ἢ κακῶς λέγῃ, μέμνησο,
when thee someone ill should-do or ill should-speak remember
 ὅτι καθήκειν αὐτῷ οἰόμενος ποιεῖ ἢ λέγει. οὐχ οἶόν τε
that to-be-fitting for-him thinking he-does or speaks not possible (is-it)
 οὖν ἀκολουθεῖν αὐτὸν τῷ σοὶ φαινομένῳ, ἀλλὰ τῷ ἑαυτῷ,
then to-follow (for)-him the to-thee appearing but the to-himself
 ὥστε, εἰ κακῶς αὐτῷ φαίνεται, ἐκείνος βλάπτεται, ὅστις
so-that if ill to-him it-appears he is-harmed who
 καὶ ἐξηπάτηται. καὶ γὰρ τὸ ἀληθὲς συμπεπλεγμένον ἂν
indeed has-been-deceived and for the true conjunctive if
 τις ὑπολάβῃ ψεῦδος, οὐ τὸ συμπεπλεγμένον βέβλαπται,
someone should-suppose false not the conjunctive has-been-harmed
 ἀλλ' ὁ ἐξαπατηθεῖς. ἀπὸ τούτων οὖν ὀρμώμενος πρῶως
but the (one)-deceived from these then setting-out gently
 ἔξεις πρὸς τὸν λοιδοροῦντα. ἐπιφθέγγου γὰρ ἐφ'
thou-wilt-be-disposed toward the (one)-reviling say-besides for at
 ἐκάστω ὅτι ἔδοξεν αὐτῷ.
each that it-seemed(-good) to-him

XLIII • TWO HANDLES

Every matter has two handles, one that will carry and one that will not. If your brother wrongs you, do not take the matter by the handle of his wrongdoing, which will not carry it; take it rather by his being your brother and brought up with you, and then you take it where it will carry.

πᾶν πρᾶγμα δύο ἔχει λαβάς, τὴν μὲν φορητήν, τὴν 1
 every matter two has handles the-one indeed bearable the-other
 δὲ ἀφόρητον. ὁ ἀδελφὸς ἐὰν ἀδικῇ, ἐντεῦθεν αὐτὸ
 but unbearable the brother if should-do-wrong from-this-side it
 μὴ λάμβανε, ὅτι ἀδικεῖ (αὕτη γὰρ ἡ λαβὴ ἐστίν
 not take that he-does-wrong this for the handle is
 αὐτοῦ οὐ φορητή), ἀλλὰ ἐκείθεν μᾶλλον, ὅτι ἀδελφός,
 of-it not bearable but from-that-side rather that (he-is)-a-brother
 ὅτι σύντροφος, καὶ λήψῃ αὐτὸ καθ' ὃ φορητόν.
 that (a)-foster-brother and thou-wilt-take it by which (it-is)-bearable

XLIV • INCONCLUSIVE ARGUMENTS

“I am richer than you, therefore better; I am more eloquent than you, therefore better” — these do not follow. What does follow is that my property is better than yours, or my diction better than yours. But you are neither property nor diction.

οὗτοι οἱ λόγοι ἀσύννακτοι· ἐγὼ σου πλουσιώτερός εἰμι, 1
 these the arguments (are)-inconclusive I than-thee richer am
 ἐγὼ σου ἄρα κρείσσω· ἐγὼ σου λογιώτερος, ἐγὼ
 I than-thee therefore better I than-thee more-eloquent I
 σου ἄρα κρείσσω. ἐκεῖνοι δὲ μᾶλλον συνακτικοί· ἐγὼ
 than-thee therefore better those but more conclusive I

σου πλουσιώτερός εἰμι, ἢ ἐμὴ ἄρα κτῆσις τῆς σῆς
 than-thee richer am the mine therefore property than-the thine
 κρείσσων· ἐγὼ σου λογιώτερος, ἢ ἐμὴ ἄρα λέξις τῆς
 better I than-thee more-eloquent the mine therefore diction than-the
 σῆς κρείσσων. σὺ δέ γε οὔτε κτῆσις εἶ οὔτε λέξις.
 thine better thou but at-least neither property art nor diction

XLV · SAY ONLY WHAT YOU SAW

A man bathes quickly: do not say he does it badly, only that he does it quickly. A man drinks much wine: not that he does it badly, only that he drinks much. Until you know his judgment, how can you tell that it is badly done? Then you will not take a firm impression of one thing and assent to another.

- 1 λούεται τις ταχέως· μὴ εἴπῃς ὅτι κακῶς, ἀλλ' ὅτι
 bathes someone quickly not say-thou that (he-does-it)-badly but that
 ταχέως. πίνει τις πολὺν οἶνον· μὴ εἴπῃς ὅτι κακῶς,
 quickly drinks someone much wine not say-thou that (he-does-it)-badly
 ἀλλ' ὅτι πολύν. πρὶν γὰρ διαγνῶναι τὸ δόγμα, πόθεν οἶσθα,
 but that much before for to-determine the judgment whence knowest-thou
 εἰ κακῶς; οὕτως οὐ συμβήσεται σοι ἄλλων μὲν φαντασίας
 if (it-be)-badly so not it-will-befall to-thee of-some indeed impressions
 καταληπτικὰς λαμβάνειν, ἄλλοις δὲ συγκατατίθεσθαι.
 comprehensive to-take to-others but to-assent

Never call yourself a philosopher, and among laymen do not talk much about principles but act on them: at a banquet do not say how one ought to eat, but eat as one ought. Socrates so wholly put ostentation away that men came asking him to introduce them to philosophers, and he took them along. Sheep do not bring their fodder to the shepherds to show how much they ate, but digest it within and carry out wool and milk.

μηδαμοῦ σεαυτὸν εἵπης φιλόσοφον μηδὲ λάλει τὸ πολὺ 1
nowhere thyself call-thou (a)-philosopher nor prate the most
ἐν ἰδιώταις περὶ τῶν θεωρημάτων, ἀλλὰ ποιεῖ τὸ ἀπὸ
among laymen about the principles but do the-thing from
τῶν θεωρημάτων· οἷον ἐν συμποσίῳ μὴ λέγε, πῶς
the principles as-for-instance at (a)-banquet not say how
δεῖ ἐσθίειν, ἀλλ' ἔσθιε, ὥς δεῖ. μέμνησο γάρ, ὅτι
it-behooves to-eat but eat as it-behooves remember for that
οὕτως ἀφηγῆται πανταχόθεν Σωκράτης τὸ ἐπιδεικτικόν,
so had-taken-away from-every-side Socrates the ostentatious
ὥστε ἦρχοντο πρὸς αὐτὸν βουλόμενοι φιλοσόφοις ὑπ'
so-that they-came to him wishing to-philosophers by
αὐτοῦ συσταθῆναι, κακεῖνος ἀπῆγεν αὐτούς.
him to-be-introduced and-he led-away them
οὕτως ἡνείχετο παρορώμενος. κὰν περὶ θεωρήματός τινος 2
so he-bore being-overlooked and-if about (a)-principle some
ἐν ἰδιώταις ἐμπίπτῃ λόγος, σιώπα τὸ πολὺ· μέγας
among laymen should-fall talk be-silent the most great
γὰρ ὁ κίνδυνος εὐθὺς ἐξεμέσαι, ὃ οὐκ ἔπεισας. καὶ
for the danger straightway to-vomit-out what not thou-hast-digested and
ὅταν εἴπῃ σοί τις, ὅτι οὐδὲν οἶσθα, καὶ σὺ μὴ
when should-say to-thee someone that nothing thou-knowest and thou not
δηχθῆς, τότε ἴσθι, ὅτι ἄρχῃ τοῦ ἔργου. ἐπεὶ καὶ
shouldst-be-stung then know that thou-beginnest of-the work since also

τὰ πρόβατα οὐ χόρτον φέροντα τοῖς ποιμέσιν ἐπιδεικνύει,
the sheep not fodder bringing to-the shepherds they-show
 πόσον ἔφαγεν, ἀλλὰ τὴν νομὴν ἔσω πέψαντα ἔρια ἔξω
how-much they-ate but the pasture within having-digested wool without
 φέρει καὶ γάλα· καὶ σὺ τοίνυν μὴ τὰ θεωρήματα τοῖς
they-bear and milk and thou therefore not the principles to-the
 ἰδιώταις ἐπιδείκνυε, ἀλλ' ἀπ' αὐτῶν πεφθέντων τὰ ἔργα.
laymen display but from them having-been-digested the works

XLVII · WATER IN SECRET

When you have ordered your body frugally, do not preen yourself on it, and if you drink water, do not say so at every turn. If you would train yourself for hard work, do it for yourself and not for the world: do not embrace statues, but when you are violently thirsty, take cold water into your mouth, spit it out, and tell no one.

- 1 ὅταν εὐτελῶς ἡρμοσμένος ᾖς κατὰ τὸ σῶμα, μὴ
when frugally ordered thou-shouldst-be as-to the body not
 καλλωπίζου ἐπὶ τούτῳ μηδ', ἂν ὕδωρ πίνης, ἐκ
preen-thyself on this nor if water thou-shouldst-drink on
 πάσης ἀφορμῆς λέγε, ὅτι ὕδωρ πίνεις. κὰν ἀσκήσαι
every occasion say that water thou-drinkest and-if to-train
 ποτε πρὸς πόνον θέλῃς, σεαυτῷ καὶ μὴ τοῖς ἔξω· μὴ
ever for toil thou-shouldst-wish for-thyself and not for-the outside not
 τοὺς ἀνδριάντας περιλάμβανε· ἀλλὰ διψῶν ποτε σφοδρῶς
the statues embrace but thirsting sometime violently
 ἐπίσπασαι ψυχροῦ ὕδατος καὶ ἔκπτυσον καὶ μηδεὶν εἶπης.
take-in of-cold water and spit-it-out and to-no-one tell

The layman looks for benefit and harm from outside himself; the philosopher looks for all of both from himself. One who is making progress censures, praises, blames, and accuses no one, says nothing about himself as being somebody, and when he is hindered accuses himself. He has taken all desire out of himself, moved aversion to what is against nature among things in his power, and watches himself as an enemy lying in wait.

ιδιώτου στάσις καὶ χαρακτήρ· οὐδέποτε ἐξ ἑαυτοῦ 1
of-a-layman (the)-position and character never from himself
 προσδοκᾷ ὠφέλειαν ἢ βλάβην, ἀλλ' ἀπὸ τῶν ἔξω.
he-expects benefit or harm but from the-things without
 φιλοσόφου στάσις καὶ χαρακτήρ· πᾶσαν ὠφέλειαν καὶ
of-a-philosopher (the)-position and character all benefit and
 βλάβην ἐξ ἑαυτοῦ προσδοκᾷ.
harm from himself he-expects
 σημεῖα προκόποντος· οὐδένα ψέγει, οὐδένα ἐπαινεῖ, 2
signs of-one-progressing no-one he-censures no-one he-praises
 οὐδένα μέμφεται, οὐδενὶ ἐγκαλεῖ, οὐδὲν περὶ ἑαυτοῦ λέγει
no-one he-blames no-one he-accuses nothing about himself he-says
 ὡς ὄντος τινὸς ἢ εἰδότος τι. ὅταν ἐμποδισθῇ
as being somebody or knowing something when he-should-be-hindered
 τι ἢ κωλυθῇ, ἑαυτῷ ἐγκαλεῖ. κἂν τις
in-anything or he-should-be-prevented himself he-accuses and-if someone
 αὐτὸν ἐπαινῇ, καταγελᾷ τοῦ ἐπαινοῦντος αὐτὸς παρ'
him should-praise he-laughs-at the (one)-praising himself with
 ἑαυτῷ· κἂν ψέγῃ, οὐκ ἀπολογεῖται. περίεσι δὲ
himself and-if should-censure not he-defends-himself he-goes-about and
 καθάπερ οἱ ἄρρωστοι, εὐλαβούμενός τι κινῆσαι τῶν
just-as the sick guarding-against anything to-move of-the-things
 καθισταμένων, πρὶν πῆξιν λαβεῖν.
settling before firmness to-take

- 3 ὄρεξιν ἅπασαν ἦρκεν ἐξ ἑαυτοῦ· τὴν δ' ἔκκλισιν
desire all be-has-taken-away from himself the but aversion
 εἰς μόνα τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν μετατέθεικεν.
to only the-things against nature of-those up-to us be-has-transferred
 ὁρμῇ πρὸς ἅπαντα ἀνειμένη χρηται. ἂν ἡλίθιος ἢ ἀμαθὴς
impulse toward all-things relaxed be-uses if foolish or unlearned
 δοκῇ, οὐ πεφρόντικεν. ἐνὶ τε λόγῳ, ὥς ἐχθρόν
be-should-seem not be-has-cared (in)-one and word as (an)-enemy
 ἑαυτὸν παραφυλάσσει καὶ ἐπίβουλον.
himself be-watches and (a)-plotter

XLIX · EXPOUNDING CHRYSIPPUS

When someone plumes himself on understanding and expounding Chrysippus, say to yourself that if Chrysippus had not written obscurely the man would have nothing to plume himself on. I want to learn nature and follow it; I look for an expounder only until I find one, and then all that is left is to use what he teaches — which alone deserves respect. To admire the expounding itself is to turn out a grammarian instead of a philosopher, with Chrysippus in place of Homer.

- 1 ὅταν τις ἐπὶ τῷ νοεῖν καὶ ἐξηγεῖσθαι δύνασθαι
when someone at the to-understand and to-expound to-be-able
 τὰ Χρυσίππου βιβλία σεμνύνηται, λέγε αὐτὸς πρὸς
the of-Chrysippus books should-plume-himself say thyself to
 ἑαυτὸν ὅτι εἰ μὴ Χρυσίππος ἀσαφῶς ἐγεγράφει, οὐδὲν ἂν
thyself that if not Chrysippus obscurely had-written nothing —
 εἶχεν οὗτος, ἐφ' ᾧ ἐσεμνύνετο. ἐγὼ δὲ τί βούλομαι;
would-have-had this-man at which he-plumed-himself I but what do-I-wish
 καταμαθεῖν τὴν φύσιν καὶ ταύτῃ ἔπεσθαι. ζητῶ οὖν,
to-learn the nature and this to-follow I-seek then
 τίς ἐστιν ὁ ἐξηγούμενος· καὶ ἀκούσας, ὅτι Χρυσίππος,
who is the expounder and having-heard that (it-is)-Chrysippus

ἔρχομαι πρὸς αὐτόν. ἀλλ' οὐ νοῶ τὰ γεγραμμένα·
I-come to him but not I-understand the-things written
 ζητῶ οὖν τὸν ἐξηγούμενον. καὶ μέχρι τούτων οὐπω σεμνὸν
I-see then the expounder and up-to these not-yet august
 οὐδέν. ὅταν δὲ εὔρω τὸν ἐξηγούμενον, ἀπολείπεται
nothing when but I-should-find the expounder it-remains
 χρῆσθαι τοῖς παρηγγελμένοις· τοῦτο αὐτὸ μόνον σεμνόν
to-use the-things enjoined this itself alone august
 ἐστίν. ἂν δὲ αὐτὸ τοῦτο τὸ ἐξηγεῖσθαι θαυμάσω, τί ἄλλο
is if but itself this the to-expound I-should-admire what else
 ἢ γραμματικὸς ἀπετελέσθην ἀντὶ φιλοσόφου; πλὴν
than (a)-grammarian have-I-turned-out instead-of (a)-philosopher except
 γε δὴ ὅτι ἀντὶ Ὀμήρου Χρύσιππον ἐξηγούμενος.
at-least indeed that instead-of Homer Chrysippus expounding
 μᾶλλον οὖν, ὅταν τις εἴπῃ μοι ἐπανάγνωθί μοι
rather then when someone should-say to-me read-out to-me
 Χρύσιππον, ἐρυθριῶ, ὅταν μὴ δύνωμαι ὅμοια τὰ ἔργα
Chrysippus I-blush when not I-am-able like the deeds
 καὶ σύμφωνα ἐπιδεικνύειν τοῖς λόγοις.
and harmonious to-display with-the words

L • ABIDE BY THE RULES

Whatever rules are set before you, hold to them as laws, as though you would be impious to transgress them. Pay no attention to whatever anyone says about you, for that is no longer your own concern.

- 1 ὅσα προτίθεται, τούτοις ὡς νόμοις, ὡς ἀσεβήσων,
whatsoever is-set-before to-these as laws as (one)-about-to-be-impious
 ἂν παραβῆς, ἔμμενε. ὅ τι δ' ἂν ἐρῇ τις
if thou-shouldst-transgress abide what thing but (ever) should-say someone
 περὶ σοῦ, μὴ ἐπιστρέφου· τοῦτο γὰρ οὐκ ἔτ' ἔστι σόν.
about thee not turn-thyself-about this for not still is thine

LI · NO MORE DELAY

How long will you put off thinking yourself worthy of the best? You have received the principles and engaged with them, so there is no teacher left to wait for. You are a full-grown man now, and the contest is on: a single day and a single act decide whether progress is saved or lost. Socrates was perfected by attending to nothing but reason, and if you are not yet Socrates you should live as one who wants to be.

- 1 εἰς ποῖον ἔτι χρόνον ἀναβάλλη τὸ τῶν βελτίστων
to what still time dost-thou-put-off the of-the best-things
 ἀξιῶν σεαυτὸν καὶ ἐν μηδενὶ παραβαίνειν τὸν
to-think-worthy thyself and in nothing to-transgress the
 διαιροῦντα λόγον; παρείληφας τὰ θεωρήματα, οἷς
distinguishing reason thou-hast-received the principles with-which
 ἔδει σε συμβάλλειν, καὶ συμβέβληκας. ποῖον οὖν ἔτι
it-behooved thee to-confer and thou-hast-conferred what then still
 διδάσκαλον προσδοκᾷς, ἵνα εἰς ἐκεῖνον ὑπερβῇ τὴν
teacher dost-thou-expect that to him thou-shouldst-defer the
 ἐπ' ἀνόρθωσιν ποιῆσαι τὴν σεαυτοῦ; οὐκ ἔτι εἰ μεναιμένειος,
amendment to-make the of-thyself not still art-thou (a)-lad
 ἀλλὰ ἀνὴρ ἤδη τέλειος. ἂν νῦν ἀμελήσῃς καὶ
but (a)-man already full-grown if now thou-shouldst-neglect and
 ῥαθυμίας καὶ αἰὲν προθέσεις ἐκ προθέσεως ποιῇ
shouldst-be-slack and ever purposes after purpose thou-shouldst-make

καὶ ἡμέρας ἄλλας ἐπ' ἄλλαις ὀρίζης, μεθ' ἧς
and days other upon others thou-shouldst-appoint after which
 προσέξεις σεαυτῷ, λήσεις σεαυτὸν οὐ προκόψας,
thou-wilt-attend to-thyself thou-wilt-escape-notice-of thyself not having-progressed
 ἀλλ' ἰδιώτης διατελέσεις καὶ ζῶν καὶ ἀποθνήσκων.

but (a)-layman thou-wilt-continue both living and dying
 ἤδη οὖν ἀξίωσον σεαυτὸν βιοῦν ὡς τέλειον καὶ 2
now then think-worthy thyself to-live as full-grown and
 προκόπτοντα· καὶ πᾶν τὸ βέλτιστον φαινόμενον ἔστω
progressing and every the best appearing let-be
 σοι νόμος ἀπαράβατος. κὰν ἐπίπονόν τι ἢ ἡδὺ
to-thee (a)-law not-to-be-transgressed and-if laborious anything or sweet
 ἢ ἔνδοξον ἢ ἄδοξον προσάγεται, μέμνησο, ὅτι νῦν ὁ
or reputable or disreputable should-be-brought-on remember that now the
 ἀγὼν καὶ ἤδη πάρεστι τὰ Ὀλύμπια καὶ οὐκ ἔστιν
contest and already is-at-hand the Olympic-games and not it-is-possible
 ἀναβάλλεσθαι οὐκέτι καὶ ὅτι παρὰ μίαν ἡμέραν καὶ ἔν
to-put-off any-longer and that by one day and one
 πρᾶγμα καὶ ἀπόλλυται προκοπὴ καὶ σῶζεται.

matter both is-lost progress and is-saved
 Σωκράτης οὕτως ἀπετελέσθη, ἐπὶ πάντων τῶν 3
Socrates so was-perfected in all the-things
 προσαγομένων αὐτῷ μηδενὶ ἄλλῳ προσέχων ἢ τῷ
brought-on to-him to-nothing else attending than to-the
 λόγῳ. σὺ δὲ εἰ καὶ μήπω εἰ Σωκράτης, ὡς Σωκράτης
reason thou but if even not-yet thou-art Socrates as Socrates
 γε εἶναι βουλόμενος ὀφείλεις βιοῦν.
at-least to-be wishing thou-oughtest to-live

The first and most necessary topic in philosophy is the use of principles, such as not lying; the second is demonstrations, why one must not lie; the third confirms and articulates these, asking what a demonstration is. We do the opposite: we spend our time on the third and neglect the first entirely, so that we lie, and have ready at hand the proof that one must not.

- 1 ὁ πρῶτος καὶ ἀναγκαιότατος τόπος ἐστὶν ἐν φιλοσοφίᾳ
the first and most-necessary topic is in philosophy
ὁ τῆς χρήσεως τῶν θεωρημάτων, οἷον τὸ μὴ
the of-the use of-the principles as-for-instance the not
ψεύδεσθαι· ὁ δεύτερος ὁ τῶν ἀποδείξεων, οἷον
to-lie the second the of-the demonstrations as-for-instance
πόθεν ὅτι οὐ δεῖ ψεύδεσθαι· τρίτος ὁ αὐτῶν τούτων
whence that not it-behooves to-lie (the)-third the of-these themselves
βεβαιωτικὸς καὶ διαρθρωτικὸς, οἷον πόθεν ὅτι τοῦτο
confirming and articulating as-for-instance whence that this
ἀπόδειξις; τί γάρ ἐστιν ἀπόδειξις, τί ἀκολουθία, τί
(is)-demonstration what for is demonstration what (is)-consequence what
μάχη, τί ἀληθές, τί ψεῦδος;
(is)-contradiction what (is)-true what (is)-false
- 2 οὐκοῦν ὁ μὲν τρίτος τόπος ἀναγκαῖος διὰ τὸν δεύτερον,
therefore the indeed third topic (is)-necessary because-of the second
ὁ δὲ δεύτερος διὰ τὸν πρῶτον· ὁ δὲ ἀναγκαιότατος
the and second because-of the first the but most-necessary
καὶ ὅπου ἀναπαύεσθαι δεῖ, ὁ πρῶτος. ἡμεῖς δὲ
and where to-rest it-behooves (is)-the first we but
ἔμπαλιν ποιούμεν· ἐν γὰρ τῷ τρίτῳ τόπῳ διατρίβομεν καὶ
contrariwise do in for the third topic we-spend-time and
περὶ ἐκείνόν ἐστιν ἡμῖν ἡ πᾶσα σπουδή· τοῦ δὲ πρώτου
about that is to-us the whole earnestness of-the but first

παντελῶς ἀμελοῦμεν. τοιγαροῦν ψευδόμεθα μὲν, πῶς δὲ
 altogether we-neglect therefore we-lie indeed how but
 ἀποδείκνυται ὅτι οὐ δεῖ ψεῦδεσθαι, πρόχειρον ἔχομεν.
 it-is-demonstrated that not it-behooves to-lie ready we-have

LIII · SAYINGS TO KEEP READY

Four sayings are to be kept ready on every occasion: lead me, Zeus, and thou Destiny, whither I am appointed, for I will follow unshrinking — and if I refuse, I shall follow all the same. Whoever has yielded well to necessity is wise among us and knows things divine. Crito, if so it pleases the gods, so let it be. And Anytus and Meletus can kill me but cannot harm me.

ἐπὶ παντὸς πρόχειρα ἐκτέον ταῦτα· ἄγου δέ μ', ὦ 1
 on every(-occasion) ready one-must-hold these lead and me O
 Ζεῦ, καὶ σύ γ' ἢ Πεπρωμένη, ὅποι ποθ' ὑμῖν εἰμι
 Zeus and thou at-least — Destiny whither ever by-you I-am
 διατεταγμένος· ὥς ἔψομαί γ' ἄοκνος· ἦν δέ γε μὴ
 appointed as I-will-follow at-least unshrinking if but at-least not
 θέλω, κακὸς γενόμενος, οὐδὲν ἦττον ἔψομαι.
 I-should-wish bad having-become nothing (the)-less I-will-follow
 ὅστις δ' ἀνάγκῃ συγκεχώρηκεν καλῶς, σοφὸς παρ' ἡμῖν, 2
 whoever and to-necessity has-yielded well wise among us
 καὶ τὰ θεῶ ἐπίσταται.
 and the divine-things he-knows
 ἀλλ', ὦ Κρίτων, εἰ ταύτῃ τοῖς θεοῖς φίλον, ταύτῃ 3
 but O Crito if in-this-way to-the gods (it-is)-dear in-this-way
 γενέσθω.
 let-it-be

- 4 ἐμὲ δὲ Ἄνυτος καὶ Μέλिटος ἀποκτεῖναι μὲν δύνανται,
me but Anytus and Meletus to-kill indeed are-able
 βλάψαι δὲ οὔ.
to-harm but not
-

MUSONIUS RUFUS

ΔΙΑΤΡΙΒΑΙ

The Discourses



ΟΤΙ ΟΥ ΔΕΙ ΠΟΛΛΑΙΣ ΑΠΟΔΕΙΞΕΣΙ ΠΡΟΣ ΕΝ ΠΡΑΓΜΑ ΧΡΗΣΑΣΘΑΙ

I · THAT FEW PROOFS ARE BETTER THAN MANY

Musonius says a teacher should not pile up proofs but use a few that carry the point, as a doctor is praised for healing with few remedies rather than many. The abler the hearer, the sooner he assents; the pampered and slow-witted are the ones who have to be levered along by many arguments. The Spartan boy who asked Cleanthes whether toil is a good needed none, and what finally counts is not how many proofs a man has heard but whether his deeds match them.

Λόγου δέ ποτε γενομένου περὶ ἀποδείξεων, ἃς χρὴ
 (a)-discourse and once having-arisen about demonstrations which it-behooves
 ἀκούειν τοὺς νέους παρὰ τῶν φιλοσόφων πρὸς κατάληψιν
 to-hear the young from the philosophers for (the)-grasping
 ὧν μανθάνουσιν, ἔφη ὁ Μουσώνιος οὐχὶ πολλὰς ἐφ'
 of-what they-learn said — Musonius not many in-the-case-of
 ἐκάστου πράγματος ζητεῖν ἀποδείξεις προσήκειν, ἀλλ'
 each matter to-seek demonstrations to-be-fitting but
 ἀνυσίμους καὶ ἐναργεῖς. οὔτε γὰρ ἰατρὸς ἐκεῖνος, ἔφη,
 effective and clear neither for physician that-one he-said
 ἐπαινετὸς ὁ φάρμακα πολλὰ προσφέρων τοῖς νοσοῦσιν,
 (is)-praiseworthy the drugs many applying to-the sick
 ἀλλ' ὁ δι' ὀλίγων ὧν προσφέρει λόγου ἀξίως
 but the (one)-by few of-what he-applies of-account worthily
 ὠφελῶν· οὔτε φιλόσοφος ὁ διὰ πολλῶν ἀποδείξεων
 benefiting nor (is-a)-philosopher the (one)-through many demonstrations
 διδάσκων τοὺς ἀκούοντας, ἀλλ' ὁ δι' ὀλίγων ἐπάγων
 teaching the hearers but the (one)-by few leading-on
 αὐτοὺς ἐφ' ὃ μέντοι βούλεται· καὶ ὁ ἀκουστῆς ὅσῳ περ
 them to what assuredly he-wishes and the bearer by-how-much

ἂν ἤ συνετώτερος, τοσούτω μειόνων δεήσεται τῶν
(ever) he-may-be more-intelligent by-so-much fewer he-will-need of-the
 ἀποδείξεων καὶ τοσούτω θάττον συναινέσει τῷ κεφαλαίῳ
demonstrations and by-so-much sooner he-will-assent to-the chief-point
 τοῦ λόγου, ὄντι γε ὑγιεῖ. ὅστις δὲ πανταχοῦ δείται
of-the argument (it)-being at-least sound whoever but everywhere needs
 ἀποδείξεως καὶ ὅπου σαφῇ τὰ πράγματά ἐστιν, ἢ διὰ
demonstration even where plain the matters are or through
 πολλῶν ἀποδείκνυσθαι βούλεται αὐτῷ τὰ δι' ὀλίγων
many to-be-demonstrated wishes for-himself the-things by few
 δυνάμενα, παντάπασιν ἄτοπος καὶ δυσμαθής. θεοὺς μὲν
being-possible altogether (is)-absurd and slow-to-learn gods indeed
 οὐδ' εἰκὸς οὐδεμιᾶς ἀποδείξεως δεῖσθαι πρὸς μηδέν,
then (it-is)-likely of-no demonstration to-need for anything
 ὅτι μήτε ἀσαφὲς μήτε ἄδηλόν ἐστιν αὐτοῖς μηδέν,
because neither unclear nor obscure is to-them anything
 πρὸς οἷα μόνα δεῖ τῶν ἀποδείξεων· τοὺς
for what-sort-of-things alone there-is-need of-the demonstrations the
 δὲ ἀνθρώπους ἀνάγκη τὰ μὴ φανερά μηδ' αὐτόθεν
but men (it-is)-necessary the-things not manifest nor at-once
 γνῶριμα διὰ τῶν φανερῶν καὶ προδηλῶν ζητεῖν
knowable through the-things manifest and evident to-seek
 ἀνευρίσκειν, ὅπερ ἔργον ἀποδείξεως ἐστιν.
to-find-out which-very-thing (the)-work of-demonstration is
 οἷον, ὅτι ἡδονὴ οὐκ ἔστιν ἀγαθόν, αὐτόθεν μὲν
as-for-instance that pleasure not is good at-once indeed
 οὐ δοκεῖ εἶναι γνῶριμον, ἐπεὶπερ ἔργον προσκαλείται
not it-seems to-be knowable since-indeed in-fact it-summons
 ἡμᾶς ὡς ἀγαθὸν οὖσα ἢ ἡδονή· λαβόντος δέ τινος
us as good being the pleasure (one)-having-taken but someone
 λήμμα γνῶριμον τὸ πᾶν ἀγαθὸν αἰρετὸν εἶναι, καὶ
(a)-premiss knowable the every good choiceworthy to-be and

προσλαβόντος ἕτερον γνώριμον τούτῳ τὸ τινὰς ἡδονὰς
 (him)-having-taken-besides another knowable to-this the some pleasures
 οὐχ αἰρετὰς εἶναι, ἀποδεικνύομεν τὸ μὴ ἀγαθὸν εἶναι τὴν
 not choiceworthy to-be we-demonstrate the not good to-be the
 ἡδονήν, διὰ τῶν γνωρίμων τὸ μὴ γνώριμον. πάλιν ὡς
 pleasure through the-things knowable the not knowable again as
 ὁ πόνος οὐκ ἔστι κακόν, αὐτόθεν μὲν οὐ φαίνεται πιθανόν·
 the toil not is evil at-once indeed not it-appears plausible
 τοῦναντίον γὰρ τούτου δοκεῖ πιθανώτερον, τὸ κακὸν εἶναι
 the-contrary for of-this seems more-plausible the evil to-be
 τὸν πόνον· τεθέντος δὲ φανεροῦ λήμματος, τοῦ
 the toil (it)-having-been-laid-down but manifest (a)-premiss the
 πᾶν τὸ κακὸν φευκτὸν εἶναι, καὶ προστεθέντος αὐτῷ
 every the evil to-be-shunned to-be and (it)-having-been-added to-it
 φανερωτέρου τοῦ πόνου πολλοὺς οὐκ εἶναι φευκτοὺς,
 more-manifest the toils many not to-be to-be-shunned
 περαίνεται τὸ μὴ κακὸν εἶναι τὸν πόνον. τοιούτου δ' ὄντος
 it-is-concluded the not evil to-be the toil such and being
 τοῦ γένους τοῦ τῆς ἀποδείξεως, ἐπειδὴ τῶν ἀνθρώπων
 the kind the of-the demonstration since of-the men
 οἱ μὲν ὀξύτεροι οἱ δ' ἀμβλύτεροί εἰσι καὶ οἱ μὲν
 the-ones indeed (are)-keener the-others but duller are and the-ones indeed
 ἐν ἔθουσι κρείττοσιν, οἱ δὲ ἐν χείροσι τεθραμμένοι, οἱ
 in habits better the-others but in worse having-been-reared the-ones
 μὲν ἡθους ἢ φύσεως ὄντες χείρονος, πλειόνων δέονται
 indeed of-character or of-nature being worse of-more they-would-need
 ἂν ἀποδείξεων καὶ πραγματείας μείζονος, ὥστε δέξασθαι
 — demonstrations and of-elaboration greater so-as to-receive
 ταυτὶ τὰ δόγματα καὶ τυπωθῆναι κατὰ ταῦτα, καθάπερ
 these-here the doctrines and to-be-molded according-to them just-as
 οἶμαι καὶ τὰ πονηρὰ τῶν σωμάτων, ὅποταν μέλλῃ καλῶς
 I-think also the poor of-the bodies whenever it-is-about well

ἔξειν, πάνυ πολλῆς ἐπιμελείας δέϊται· ὅσοι δὲ τῶν
to-be-disposed very of-much care it-needs as-many-as but of-the
 νέων εὐφύτεστοι καὶ ἀγωγῆς μετεσχηκότες κρείττονος,
young (are)-better-natured and of-training having-partaken better
 οὗτοι ῥᾶόν τε καὶ θάττον καὶ δι' ὀλίγων ἀποδείξων
these more-easily both and sooner and by few demonstrations
 συναινοῖεν ἂν τοῖς λεγομένοις ὀρθῶς καὶ ἀκολουθοῖεν.
would-assent — to-the-things said rightly and would-follow
 ὅτι δ' οὕτως ἔχει ταῦτα, γνόμεν ἂν ῥαδίως, εἰ
that but so is-disposed this we-should-know — easily if
 νοήσαιμεν μειράκιον ἢ νεανίαν, τὸν μὲν ἐν τρυφῇ
we-should-conceive (a)-lad or (a)-youth the-one indeed in luxury
 πάσῃ τεθραμμένον καὶ τό τε σῶμα τεθλημμένον καὶ τὴν
all reared and the both body made-womanish and the
 ψυχὴν ἐκτελυμένον ὑπὸ ἔθων ἀγόντων εἰς μαλακίαν, ἔτι
soul unstrung by habits leading to softness still
 δὲ νωθῇ παρεχόμενον καὶ δυσμαθῇ τὴν φύσιν· τὸν δ'
and sluggish showing(-himself) and slow-to-learn the nature the-other but
 αὖ Λακωνικῶς πῶς ἡγμένον καὶ τρυφᾷν οὐκ εἰθισμένον
again Laconically somehow brought-up and to-live-softly not accustomed
 καὶ καρτερεῖν μεμελετηκότα καὶ τῶν λεγομένων ὀρθῶς
and to-endure having-practiced and of-the-things said rightly
 εὐήκοον ὄντα· εἰτα τοὺς δύο τούτους νεανίας εἰ θέλῃμεν
ready-to-hear being then the two these youths if we-should-set
 ἀκούοντας φιλοσόφου λέγοντος περὶ θανάτου, περὶ πόνου,
bearing (a)-philosopher speaking about death about toil
 περὶ πεινίας, περὶ τῶν ὁμοίων, ὥς οὐ κακῶν ὄντων, πάλιν
about poverty about the like-things as not evils being again
 δ' αὖ περὶ ζωῆς, περὶ ἡδονῆς, περὶ πλούτου, περὶ τῶν
but in-turn about life about pleasure about wealth about the-things
 παραπλησίων τούτοις, ὥς οὐκ ἀγαθὰ ἔστιν, ἄρα γε ὁμοίως
similar to-these as not goods they-are surely at-least alike

ἄμφω προσήσονται ἂν πίθουτο τοῖς λεγομένοις;
both will-admit(-them) — he-would-be-persuaded by-the-things said
 οὐκ ἔστιν εἰπεῖν. ἀλλ' ὁ μὲν μόγισ καὶ βραδέως καὶ
not it-is(-possible) to-say but the-one indeed with-difficulty and slowly and
 ὥσπερ μοχλευόμενος ὑπὸ μυρίων λόγων τάχ' ἂν ἐπινεύσειεν
as-if being-levered by countless arguments perhaps — would-nod-assent
 ὁ νωθέστερος· ὁ δ' αὖ ταχέως καὶ ἐτοίμως δέξεται
the more-sluggish the-other but again quickly and readily will-receive
 τὰ λεγόμενα ὡς οἰκεῖα καὶ προσήκοντα αὐτῷ, μήτε
the-things said as (his)-own and fitting to-himself neither
 ἀποδείξεων δεόμενος πολλῶν μήτε πραγματείας μείζονος.
of-demonstrations needing many nor of-elaboration greater
 ἢ οὐ τοιούτος παῖς ἐκεῖνος ὁ Λάκων, ὃς Κλεάνθην
or not such (a)-boy that the Laconian who Cleanthes
 τὸν φιλόσοφον ἠρώτησεν, εἰ ἀγαθὸν ὁ πόνος ἐστίν;
the philosopher asked whether (a)-good the toil is
 οὕτω γὰρ ἐκεῖνος φαίνεται φύσει πεφυκῶς καλῶς καὶ
so for he appears by-nature formed well and
 τεθραμμένος εὖ πρὸς ἀρετὴν, ὥστε ἐγγύτερον εἶναι
reared well toward virtue so-as nearer to-be
 νομίζειν τὸν πόνον τῆς τἀγαθοῦ φύσεως ἢ τῆς τοῦ
to-bold the toil to-the of-the-good nature than to-the of-the
 κακοῦ· ὃς γε ὡς ὁμολογουμένου τοῦ μὴ κακὸν ὑπάρχειν
evil who at-least as (it)-being-agreed the not (an)-evil to-be
 αὐτόν, εἰ ἀγαθὸν τυγχάνει ὦν, ἐπυνθάνετο. ὅθεν καὶ ὁ
it whether (a)-good it-happens being he-inquired whence also —
 Κλεάνθης ἀγασθεὶς τοῦ παιδὸς εἶπεν ἄρα πρὸς αὐτόν·
Cleanthes having-admired the boy said then to him
 αἵματος εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις.
of-blood thou-art of-noble dear child what-things thou-speakest
 πῶς οὖν τοιοῦτος οὐ ῥαδίως ἐπείσθη ἂν μήτε πενίαν
how then such-a-one not easily would-be-persuaded — neither poverty

μήτε θάνατον δεδιέναι μήτ' ἄλλο μηδὲν τῶν δοκούντων
 nor death to-fear nor other anything of-the-things seeming
 φοβερῶν, μηδ' αὖ διώκειν πλοῦτον ἢ ζωὴν ἢ ἡδονήν;
 fearful nor again to-pursue wealth or life or pleasure
 Ἵνα δὲ ἐπὶ τὴν ἀρχὴν ἐπανέλθω τοῦ λόγου, φημὶ δεῖν
 that but to the beginning I-may-return of-the discourse I-say it-behooves
 τὸν διδάσκαλον τοῦ φιλοσόφου μὴ λόγων πλῆθος μηδ'
 the teacher of-the philosopher not of-arguments (a)-multitude nor
 ἀποδείξων ζητεῖν διεξιέναι πρὸς τοὺς μανθάνοντας, ἀλλὰ
 of-demonstrations to-seek to-go-through to the learners but
 καιρίως περὶ ἐκάστου λέγειν καὶ καθικνεῖσθαι τῆς διανοίας
 to-the-point about each to-speak and to-reach the mind
 τοῦ ἀκούοντος, καὶ ἃ *** πειστικὰ εἶναι λέγειν καὶ
 of-the hearer and what-things (lacuna) persuasive to-be to-say and
 ἀνατραπῆναι μὴ ῥᾶδια, καὶ μάλιστα γε τῷ παρέχειν
 to-be-overturned not easy and most at-least by-the to-furnish
 αὐτὸν περὶ τε τῶν πράττοντα, τοῦτ' μεταχειριζόμενον
 himself about both the-things doing by-this handling
 τοὺς ἀκούοντας· τὸν δὲ μαθητὴν ἐντετάσθαι πρὸς τὰ
 the hearers the but learner to-be-intent on the-things
 λεγόμενα καὶ σκοπεῖν μὲν ὅπως μὴ λάθῃ ψεῦδος
 said and to-look indeed how not he-should-escape-notice (a)-falsehood
 τι παραδεξάμενος· τῶν δὲ ἀληθῶν μὴ μὰ Δία πολλὰς
 some having-admitted of-the but true(-things) not by Zeus many
 ζητεῖν ἀποδείξεις ἀκούειν, ἀλλ' ἐναργεῖς· καὶ ἅπερ ἂν
 to-seek demonstrations to-bear but clear and which-very if
 πεισθῇ τῶν παραινουμένων ἑαυτῷ εἶναι καὶ ἀληθῇ
 be-be-persuaded of-the-things urged to-himself to-be also true
 τούτοις ἐπακολουθεῖν ἐν τῷ βίῳ. οὕτω γὰρ μόνος ἔσται
 these to-follow in the life so for alone will-be

τις ἐκ φιλοσοφίας ὠφελήμενος, ἂν οἷς παραδέδεται

someone from philosophy benefited if to-what he-has-received

λόγοις οὖσιν ὑγίεσι τὰ ἔργα παρέχεται συνφδά.

arguments being sound the deeds he-should-furnish accordant

Everyone is made by nature to live rightly, and the proof is that lawgivers command all alike and excuse no one who disobeys. If virtue were wholly brought in from outside, no one who had not learned it could be held to a faultless life, just as no one untrained in an art is held to faultless work. A second proof is that everyone claims to be sensible, just, and good, though no one can name a teacher he learned it from: the seed of virtue is in each of us.

Πάντες, ἔφη, φύσει πεφύκαμεν οὕτως, ὥστε ζῆν
 all be-said by-nature we-are-formed so as to-live
 ἀναμαρτήτως καὶ καλῶς, οὐχ ὁ μὲν ἡμῶν ὁ
 faultlessly and nobly not the-one indeed of-us the-other
 δ' οὐ· καὶ τούτου μέγα τεκμήριον ὅτι πᾶσιν ὁμοίως
 but not and of-this (a)-great proof that to-all alike
 οἱ νομοθέται καὶ προστάττουσιν ἅ χρὴ ποιεῖν
 the lawgivers both enjoin what-things it-behooves to-do
 καὶ ἀπαγορεύουσιν ἅ μὴ χρὴ, οὐχ ὑπεξαίρουμένοι
 and forbid what-things not it-behooves not excepting
 οὐδένα τῶν ἀπειθούντων ἢ τῶν ἀμαρτανόντων, ὥστε
 anyone of-the disobedient or of-the erring so-as
 ἀτιμώρητον εἶναι, οὐ νέον, οὐ πρεσβύτην, οὐκ ἰσχυρόν,
 unpunished to-be not (a)-young-man not (an)-old-man not (a)-strong
 οὐκ ἀσθενῆ, οὐχ ὄντιναοῦν. καίτοι ἐχρῆν, εἰ ὅλον
 not (a)-weak not anyone-whatever and-yet it-would-have-behooved if wholly
 ἐπέισακτον τὸ τῆς ἀρετῆς ἦν, καὶ μηδὲν αὐτοῦ φύσει
 imported the (thing)-of virtue were and nothing of-it by-nature
 ἡμῖν μετῆν, ὥσπερ οὐδ' ἐν τοῖς ὑπὸ τὰς ἄλλας τέχνας
 to-us belonged just-as even in the-things under the other arts
 οὔσιν ἔργοις οὐδεὶς ἀπαιτεῖται εἶναι ἀναμάρτητος, μὴ
 being works no-one is-required to-be faultless not
 μεμαθηκὼς τὴν τέχνην, οὕτως μὴδ' ἐν τοῖς κατὰ τὸν
 having-learned the art so even in the-things according-to the

βίον μηδένα ἀπαιτεῖσθαι εἶναι ἀναμάρτητον, ὅστις ἀρετὴν
life no-one to-be-required to-be faultless whoever virtue
 μὴ ἐξέμαθεν, ἐπεὶπερ ἀρετὴ μόνη ποιεῖ μὴ ἀμαρτάνειν
not has-learned-thoroughly since-indeed virtue alone makes not to-err
 ἐν βίῳ. νῦν δὲ ἐν μὲν θεραπεία καμνόντων οὐδεὶς
in life now but in indeed (the)-tending of-the-sick no-one
 ἀναμάρτητον ἀξιοῖ εἶναι ἄλλον ἢ τὸν ἰατρὸν καὶ ἐν
faultless requires to-be another than the physician and in
 χρήσει λύρας οὐδένα ἄλλον ἢ τὸν μουσικὸν καὶ ἐν χρήσει
(the)-use of-the-lyre anyone other than the musician and in (the)-use
 πηδαλίων οὐδένα ἄλλον ἢ τὸν κυβερνήτην· ἐν δὲ τῷ βίῳ
of-the-rudders anyone other than the helmsman in but the life
 οὐκέτι μόνον ἀναμάρτητον εἶναι τὸν φιλόσοφον ἀξιοῦσιν,
no-longer only faultless to-be the philosopher they-require
 ὃς δοκεῖ μόνος ἐπιμελεῖσθαι ἀρετῆς, ἀλλ' ὁμοίως ἅπαντας
who seems alone to-care-for virtue but alike all
 καὶ τοὺς μηδεμίαν ἐπιμέλειαν ταύτης πεποιημένους.
even those no care of-it having-made
 δηλὸν οὖν, ὡς οὐδὲν ἕτερον τούτου αἴτιον ἢ τὸ πρὸς
(it-is)-plain then that nothing other of-this (is)-cause than the toward
 ἀρετὴν γεγενῆσθαι τὸν ἄνθρωπον. καὶ μὴν καὶ ἐκεῖνο μέγα
virtue to-have-been-born the man and indeed that-also (a)-great
 τεκμήριον τοῦ μετεῖναι ἀρετῆς φύσει ἡμῖν, τὸ πάντας
proof of-the to-share of-virtue by-nature to-us the all
 οὕτως διαλέγεσθαι περὶ ἑαυτῶν, ὡς ἐχόντων ἀρετὴν καὶ
so to-discourse about themselves as having virtue and
 ὄντων ἀγαθῶν. οὐδεὶς γάρ ἐστι τῶν πολλῶν, ὃς ἐρωτώμενος
being good no-one for is of-the many who being-asked
 πότερον ἄφρων ἢ φρόνιμος τυγχάνει ὦν, ἄφρων ὁμολογήσει
whether senseless or sensible he-happens being senseless will-admit
 εἶναι· οὐδ' αὖ ἐρωτώμενος πότερον ἄδικος ἢ δίκαιος
to-be nor again being-asked whether unjust or just

τυγχάνει ὦν, φήσει ὅτι ἄδικος. ὁμοίως δὲ καὶ ἐρωτᾷ
he-happens being will-say that (he-is)-unjust alike and even-if should-ask
 τις πότερα σώφρων ἢ ἀκόλαστος, ἥθ' οὕτως ἀποκρίνεται
someone whether temperate or licentious or so he-answers
 ἐρωτηθείς, ὅτι σώφρων· καὶ ἀπλῶς ἂν ἐρωτᾷται τις
being-asked that (he-is)-temperate and simply if should-be-asked someone
 πότερον ἀγαθὸς εἴη ἢ φαῦλος, φαίη ἂν ἀγαθός, καὶ
whether good he-were or worthless he-would-say — (I-am)-good and
 ταῦτ' οὐκ ἂν ἔχων εἰπεῖν οὔτε διδάσκαλον αὐτοῦ
that(-too) not — would-be-able to-say either teacher of-himself
 καλοκαγαθίας, οὔτε μάθησιν ἀρετῆς ἢ ἄσκησιν τίνα τυγχάνει
of-nobility or learning of-virtue or practice what he-happens
 πεποιημένους. τοῦτ' οὖν τίνος ἄλλου τεκμήριόν ἐστιν ἢ
having-made this then of-what other (a)-proof is than
 τοῦ φυσικὴν εἶναι ὑποβολὴν τῇ τοῦ ἀνθρώπου ψυχῇ πρὸς
of-the natural to-be (a)-foundation in-the of-the man soul toward
 καλοκαγαθίαν καὶ σπέρμα ἀρετῆς ἐκάστω ἡμῶν ἐνεῖναι;
nobility and (a)-seed of-virtue in-each of-us to-be-within
 διὰ δὲ τὸ πάντως ἀγαθοὺς ὑπάρχειν προσήκειν ἡμῖν,
because-of but the altogether good to-be to-be-fitting for-us
 οἱ μὲν ἀπατώμεθα ὥς καὶ δὴ ὄντες ἀγαθοί, οἱ
the-ones indeed we-deceive-ourselves as even indeed being good the-others
 δὲ αἰσχυρόμεθα ὁμολογεῖν ὅτι οὐκ ἐσμέν. ἐπεὶ διὰ τί,
but we-are-ashamed to-admit that not we-are since because-of what
 πρὸς θεῶν, γράμματα μὲν ἢ μουσικὴν ἢ παλαιστρικὴν
by (the)-gods letters indeed or music or wrestling
 οὐδεὶς μὴ μαθὼν εἰδέναι φησίν, οὐδὲ ἔχειν τὰς τέχνας
no-one not having-learned to-know says nor to-have the arts
 ταύτας προσποιεῖται, μὴ καὶ διδάσκαλον παρ' ὃν ἐφοῖτα
these pretends not also (a)-teacher to whom he-went
 ἔχων εἰπεῖν, ἀρετὴν δὲ ἔχειν πᾶς ὑπισχνεῖται; ὅτι
being-able to-say virtue but to-have everyone professes because

ἐκείνων μὲν οὐδενὸς φύσει τῷ ἀνθρώπῳ μέτεστιν, οὐδὲ
of-those indeed of-none by-nature to-the man there-is-a-share nor
 ἥκει τις εἰς τὸν βίον ἔχων ὑποβολὰς ***
comes anyone into the life having foundations (lacuna)

ΟΤΙ ΚΑΙ ΓΥΝΑΙΞΙ ΦΙΛΟΣΟΦΗΤΕΟΝ

III · THAT WOMEN TOO SHOULD STUDY PHILOSOPHY

Women have received the same reason from the gods as men, the same senses, the same bodily parts, and the same natural leaning toward virtue. Philosophy would make a woman a good manager of a household, and temperate, just, and brave besides. To the objection that philosophy makes women bold and takes them out of the house, Musonius answers that he wants no philosopher of either sex handling arguments instead of deeds, and that these arguments teach modesty and housekeeping.

Ἐπεὶ δ' ἐπύθετό τις αὐτοῦ, εἰ καὶ γυναιξὶ φιλοσοφητέον,
when and inquired someone of-him whether also for-women one-must-philosophize
οὕτω πως ἤρξατο διδάσκειν ὡς φιλοσοφητέον αὐταῖς.
so somehow he-began to-teach that one-must-philosophize for-them
Λόγον μὲν, ἔφη, τὸν αὐτὸν εἰλήφασι παρὰ θεῶν αἱ
reason indeed he-said the same have-received from (the)-gods the
γυναῖκες τοῖς ἀνδράσιν, ᾧ τε χρώμεθα πρὸς ἀλλήλους
women as-the men which both we-use toward one-another
καὶ καθ' ὃν διανοούμεθα περὶ ἐκάστου πράγματος, εἰ
and according-to which we-consider about each matter whether
ἀγαθὸν ἢ κακὸν ἐστὶ, καὶ καλὸν ἢ αἰσχρόν. ὁμοίως δὲ καὶ
good or bad it-is and noble or shameful alike and also
αἰσθήσεις τὰς αὐτὰς ἔχει τὸ θῆλυ τῷ ἄρρενι, ὁρᾶν, ἀκούειν,
senses the same has the female as-the male to-see to-hear
ὀσφραίνεσθαι καὶ τὰ ἄλλα. ὁμοίως δὲ καὶ μέρη σώματος
to-smell and the others alike and also parts of-body
τὰ αὐτὰ ὑπάρχει ἐκατέρῳ, καὶ οὐδὲν θατέρῳ πλέον. ἔτι
the same belong to-each and nothing to-the-one more still
δὲ ὄρεξις καὶ οἰκείωσις φύσει πρὸς ἀρετὴν οὐ μόνον
and desire and affinity by-nature toward virtue not only
γίνεται τοῖς ἀνδράσιν, ἀλλὰ καὶ γυναιξίν· οὐδὲν γὰρ ἥττον
comes to-the men but also to-women nothing for less

αὐταί γε τῶν ἀνδρῶν τοῖς μὲν καλοῖς καὶ δικαίοις
these at-least than-the men with-the indeed noble and just
 ἔργοις ἀρέσκεσθαι πεφύκασιν, τὰ δ' ἐναντία τούτων
deeds to-be-pleased are-formed the-things but contrary to-these
 προβάλλεσθαι. τούτων δὲ ταύτῃ ἐχόντων, διὰ τί ποτ'
to-reject these and thus being-disposed because-of what ever
 οὖν τοῖς μὲν ἀνδράσι προσήκοι ἂν ζητεῖν καὶ σκοπεῖν ὅπως
then to-the indeed men would-be-fitting — to-see and to-consider how
 βιώσονται καλῶς, ὅπερ τὸ φιλοσοφεῖν ἐστίν, γυναιξὶ δὲ οὐ;
they-shall-live nobly which-very the to-philosophize is to-women but not
 πότερον ὅτι ἀνδρας μὲν προσήκει ἀγαθοὺς εἶναι, γυναῖκας
whether because men indeed it-is-fitting good to-be women
 δὲ οὐ; σκοπῶμεν δὲ καὶ καθ' ἓν ἕκαστον τῶν
but not let-us-consider and also according-to one each of-the-things
 προσηκόντων γυναικὶ τῇ ἐσομένῃ ἀγαθῇ· φανέεται
fitting for-a-woman the (one)-about-to-be good it-will-appear
 γὰρ ἀπὸ φιλοσοφίας τούτων ἕκαστον μάλιστα ἂν αὐτῇ
for from philosophy of-these each most — to-her
 περιγινόμενον. αὐτίκα δεῖ οἰκονομικὴν εἶναι τὴν
would-accrue for-instance it-behooves skilled-in-housekeeping to-be the
 γυναῖκα καὶ ἐκλογιστικὴν τῶν οἴκῳ συμφερόντων καὶ
woman and (a)-reckoner of-the-things for-the-house profitable and
 ἀρχικὴν τῶν οἰκετῶν. ταῦτα δ' ἐγὼ φημὶ τῇ φιλοσοφούσῃ
(a)-ruler of-the servants these but I say to-the (woman)-philosophizing
 ὑπάρχειν ἂν μάλιστα· εἴ γε ἕκαστον μὲν τούτων μέρος
would-belong — most if at-least each indeed of-these (is)-a-part
 τοῦ βίου ἐστίν, ἐπιστήμη δὲ περὶ βίου οὐχ ἕτερα τις ἢ
of-the life is knowledge and about life not another some than
 φιλοσοφία ἐστί, καὶ ὁ φιλόσοφος, ὥσπερ ἔλεγε Σωκράτης,
philosophy is and the philosopher just-as said Socrates
 τοῦτο διατελεῖ σκοπῶν, ὅτι τοι ἐν μεγάροισι κακόν τ'
this continues considering whatsoever for-thee in (the)-halls evil both

ἀγαθόν τε τέτυκται. ἀλλὰ δεῖ δὴ καὶ σώφρονα εἶναι
good and has-been-wrought but it-behooves indeed also temperate to-be
 τὴν γυναῖκα· οἷαν καθαρεύειν μὲν ἀφροδισίων παρανόμων,
the woman such-as to-be-pure indeed of-loves unlawful
 καθαρεύειν δὲ τῆς περὶ τὰς ἄλλας ἡδονὰς ἀκρασίας, μὴ
to-be-pure and of-the about the other pleasures incontinence not
 δουλεύειν ἐπιθυμίαις, μηδὲ φιλόνεικον εἶναι, μὴ πολυτελεῖ, μὴ
to-be-a-slave to-lusts nor contentious to-be not extravagant not
 καλλωπίστριαν. ταῦτα μὲν ἔργα τῆς σώφρονός ἐστι· καὶ
(a)-self-adornner these indeed works of-the temperate(-woman) they-are and
 ἔτι πρὸς τούτοις ἐκεῖνα· κρατεῖν μὲν ὀργῆς, μὴ κρατεῖσθαι
still besides these those to-master indeed anger not to-be-mastered
 δ' ὑπὸ λύπης, κρείττονα δὲ πάθους παντὸς εἶναι.
but by grief stronger and than-passion every to-be
 ταῦτα δ' ὁ φιλόσοφος παρεγγυᾷ λόγος· ὁ δὲ
these and the philosophic enjoins reason the-one and
 μαθὼν αὐτὰ καὶ ἀσκήσας ἐμοὶ μὲν δοκεῖ γενέσθαι
having-learned them and having-practiced to-me indeed seems would-become
 ἂν κοσμιώτατος, εἴτ' ἀνὴρ εἴῃ εἴτε γυνή. τί οὖν;
— most-orderly whether (a)-man he-be or (a)-woman what then
 ταῦτα μὲν ταύτῃ ἔχει· δικαία δ' οὐκ ἂν εἴῃ γυνή
these indeed thus is-disposed just but not — would-be (a)-woman
 φιλοσοφοῦσα, οὐδ' ἄμεμπτος βίου κοινωνός, οὐδ' ὁμονοιᾶς
philosophizing nor blameless of-life (a)-partner nor of-concord
 ἀγαθῇ συνεργός, οὐδ' ἀνδρός γε καὶ τέκνων ἐπιμελής
(a)-good helper nor of-husband at-least and of-children (a)-careful
 κηδεμών, οὐδὲ φιλοκερδείας ἢ πλεονεξίας πάντῃ καθαρὰ;
guardian nor of-love-of-gain or of-greed altogether pure
 καὶ τίς ἂν μᾶλλον τῆς φιλοσόφου τοιαύτῃ γένοιτο,
and who — more than-the (woman)-philosopher such would-become
 ἢν γε ἀνάγκη πᾶσα, εἴπερ εἴῃ τῷ ὄντι φιλόσοφος,
whom at-least necessity all if-indeed she-be in-the reality (a)-philosopher

τὸ μὲν ἀδικεῖν τοῦ ἀδικεῖσθαι χεῖρον νομίζειν, ὅσωπερ
the indeed to-do-wrong than-the to-be-wronged worse to-hold by-how-much
 αἰσχίον, τὸ δὲ ἐλαττοῦσθαι τοῦ πλεονεκτεῖν κρεῖττον
more-shameful the but to-have-less than-the to-have-more better
 ὑπολαμβάνειν, ἔτι δὲ καὶ τέκνα μᾶλλον ἀγαπᾶν ἢ τὸ
to-suppose still and also children more to-love than the
 ζῆν; τῆς δ' ἐχούσης οὕτω τίς ἂν εἴη γυνή
to-live than-the but (woman)-being-disposed so who — would-be (a)-woman
 δικαιοτέρα; καὶ μὴν καὶ ἀνδρειότεραν εἶναι προσήκει
more-just and indeed also more-courageous to-be it-is-fitting
 γυναικα τῆς ἀπαιδευτοῦ τὴν πεπαιδευμένην καὶ τὴν
(a)-woman than-the uneducated the educated and the
 φιλόσοφον τῆς ἰδιώτιδος· ὥς μήτε θανάτου φόβῳ
(woman)-philosopher than-the laywoman so-as neither of-death by-fear
 μήτε ὄκνῳ τῷ πρὸς πόνον ὑπομείναι τι αἰσχρόν,
nor by-shrinking the toward toil to-submit-to anything shameful
 μηδ' ὑποπτῆξαι μηδενὶ ὅτι εὐγενὴς ἢ ὅτι δυνατὸς
nor to-cower-before anyone because (he-is)-well-born or because powerful
 ἢ ὅτι πλούσιος ἢ καὶ νῆ Δία ὅτι τύραννος.
or because rich or even by Zeus because (a)-tyrant
 ὑπάρχει γὰρ αὐτῇ μεμελετηκέναι μέγα φρονεῖν, καὶ τὸν
it-belongs for to-her to-have-practiced greatly to-be-minded and the
 μὲν θάνατον ἡγεῖσθαι μὴ κακόν, τὴν δὲ ζῶν μὴ ἀγαθόν·
indeed death to-hold not (an)-evil the but life not (a)-good
 ὡσαύτως δὲ καὶ τὸν μὲν πόνον μὴ ἐκτρέπεσθαι, τὴν δὲ
likewise and also the indeed toil not to-shun the but
 ἀπονίαν μὴ διώκειν ἐξ ἅπαντος. ὅθεν εἰκὸς εἶναι τὴν
freedom-from-toil not to-pursue at all-costs whence (it-is)-likely to-be the
 γυναικα ταύτην καὶ αὐτουργικὴν καὶ κακόπαθον, οἷαν
woman this both doing-her-own-work and enduring-hardship such-as
 ἃ μὲν ἂν τέκη τρέφειν μαστῶ τῷ ἑαυτῆς, τῷ
what-things indeed (ever) she-should-bear to-nourish at-the-breast the of-herself the

δὲ ἀνδρὶ ὑπηρετεῖν χερσὶ ταῖς ἐαυτῆς· ἃ δὲ δουρικὰ
and husband to-serve with-hands the of-herself what-things but servile
 νομίζουσιν ἔνιοι, ταῦτα ἀόκνως ποιεῖν. ἄρ' οὐκ ἂν ἡ
think some these unshrinkingly to-do surely not — the
 τοιαύτη γυνὴ μέγα μὲν ὄφελος εἴη τῷ γεγαμηκότι,
such woman (a)-great indeed help would-be to-the (man)-having-married
 κόσμος δὲ τοῖς προσήκουσι γένει, παράδειγμα δὲ
(an)-ornament and to-the kinsfolk by-birth (an)-example and
 χρηστὸν ταῖς ἐπισταμέναις αὐτήν; ἀλλὰ νῆ Δία, φασί
good to-the (women)-knowing her but by Zeus say
 τινες, ὅτι αὐθάδεις ὥς ἐπὶ πολὺ καὶ θρασεῖας εἶναι
some that self-willed as on (the)-most-part and bold to-be
 ἀνάγκη τὰς προσιούσας τοῖς φιλοσόφοις γυναῖκας, ὅταν
(it-is)-necessary the (women)-resorting to-the philosophers women when
 ἀφένειν τοῦ οἴκουρεῖν ἐν μέσοις ἀναστρέφονται τοῖς
having-left the to-keep-house in (the)-midst-of they-move the
 ἀνδράσι καὶ μελετῶσι λόγους καὶ σοφίζονται καὶ ἀναλύωσι
men and practice arguments and play-the-sophist and analyze
 συλλογισμούς, δέον οἴκοι καθημένας ταλασιουργεῖν.
sylogisms it-being-needful at-home sitting to-spin-wool
 ἐγὼ δὲ οὐχ ὅπως τὰς γυναῖκας τὰς φιλοσοφούσας
I but not only the women the (ones)-philosophizing
 ἀλλ' οὐδὲ τοὺς ἀνδρας ἀξιῶσαιμ' ἂν ἀφεμένους τῶν
but not-even the men I-would-require — having-left the
 προσηκόντων ἔργων εἶναι περὶ λόγους μόνον· ἀλλὰ καὶ
fitting works to-be about arguments only but also
 ὅσους μεταχειρίζονται λόγους, τῶν ἔργων φημὶ δεῖν
as-many-as they-handle arguments of-the deeds I-say it-bebooves
 ἔνεκα μεταχειρίζεσθαι αὐτούς. ὥσπερ γὰρ ἰατρικοῦ λόγου
for-the-sake to-handle them just-as for of-medical discourse
 ὄφελος οὐδέν, ἐὰν μὴ πρὸς ὑγίειαν φέρῃ σώματος
(there-is)-profit none if not toward health it-bring of-body

ἀνθρωπίνου, οὕτως οὐδ' εἴ τινα φιλόσοφος ἔχει ἢ διδάσκει
 human so not-even if any philosopher has or teaches
 λόγον, οὐδὲν ὄφελος αὐτοῦ, ἐὰν μὴ φέρῃ πρὸς ἀρετὴν
 discourse any profit of-it if not it-bring toward virtue
 ψυχῆς ἀνθρωπίνης. πρὸ παντὸς δὲ σκοπεῖν τὸν λόγον
 of-soul human before everything and to-examine the discourse
 χρή, ᾧ ἔπεσθαι τὰς φιλοσοφούσας ἀξιούμεν, εἰ
 it-behooves which to-follow the (women)-philosophizing we-require whether
 δύναται θρασεῖας ποιεῖν ὁ τὴν αἰδῶ μέγιστον ἀποφαίνων
 it-can bold to-make the-one the modesty (the)-greatest declaring
 ἀγαθόν· εἰ ζῆν ἱταμώτερον ἐθίζει ὁ καταστολὴν
 good whether to-live more-recklessly it-accustoms the-one restraint
 πλείστην ὑφηγούμενος· εἰ μὴ διδάσκει σωφρονεῖν ὁ
 (the)-utmost prescribing whether not it-teaches to-be-temperate the-one
 κακὸν ἀποδεικνύς ἔσχατον τὴν ἀκολασίαν· εἰ μὴ
 (an)-evil declaring (the)-uttermost the licentiousness whether not
 προτρέπει οἰκονομεῖν ὁ παριστὰς ἀρετὴν εἶναι τὴν
 it-urges to-keep-house the-one setting-forth (a)-virtue to-be the
 οἰκονομικήν. καὶ στέργειν δὲ *** καὶ αὐτουργεῖν
 housekeeping and to-be-content and (lacuna) and to-work-with-her-own-hands
 ὁ τῶν φιλοσόφων λόγος παρακαλεῖ τὴν γυναῖκα.
 the of-the philosophers discourse exhorts the woman

ΕΙ ΠΑΡΑΠΛΗΣΙΩΣ ΠΑΙΔΕΥΤΕΟΝ ΤΑΣ ΘΥΓΑΤΕΡΑΣ ΤΟΙΣ ΥΙΟΙΣ

IV · SHOULD DAUGHTERS BE TAUGHT THE SAME AS SONS?

Horsemen and huntsmen train males and females alike, and the same virtues belong to a man and a woman: wisdom, justice, temperance, and courage. Both should therefore be taught from infancy what is good and what is harmful, to endure toil, not to fear death, and to honor fairness above gain. Musonius does not ask men to spin wool or women to do gymnastics; he gives the heavier work to the stronger nature and the lighter to the weaker, but he gives to both alike everything that bears on virtue.

Λόγου δέ ποτέ τινος ἐμπεσόντος, εἰ τὴν αὐτὴν
of-a-discourse and once some having-fallen-in whether the same
παιδείαν παιδευτέον τοὺς υἰέας καὶ τὰς θυγατέρας, ἵππους
education one-must-teach the sons and the daughters horses
μέν, ἔφη, καὶ κύνας ὁμοῦ οὐδὲν διαφερόντως παιδεύουσιν οἷ
indeed he-said and dogs alike in-nothing differently train the
τε ἵππικοι καὶ οἱ κυνηγετικοὶ τοὺς ἄρρενας τῶν θηλειῶν·
both horsemen and the huntsmen the males from-the females
ἀλλ' αἷ τε κύνες αἱ θήλειαι παραπλησίως τοῖς ἄρρεσι
but the both dogs the female similarly to-the males
διδάσκονται θηρᾶν ἵππους τε θηλείας ἂν τις θέλῃ τὰ
are-taught to-hunt horses and female if anyone should-wish the
ἵππων ἔργα ἀποτελεῖν καλῶς, οὐ διάφορον τῶν ἀρρένων
of-horses works to-accomplish well not different from-the males
διδασκαλίαν διδασκομένας ἰδεῖν ἔστιν· ἀνθρώπους δὲ
teaching being-taught to-see it-is(-possible) men but
τοὺς ἄρρενας ἐξαίρετόν τι ἄρα δεήσει ἔχειν ἐν
the males special something then will-it-be-needful to-have in
τῇ παιδείᾳ καὶ τροφῇ παρὰ τὰς θηλείας, ὥσπερ οὐχὶ τὰς
the education and rearing beyond the females as-though not the

αὐτὰς παραγίνεσθαι δέον ἀρετὰς ἀμφοῖν ὁμοίως ἀνδρὶ
same to-come-to-be it-being-needful virtues to-both alike to-man
 καὶ γυναικί, ἢ ἐπὶ τὰς αὐτὰς ἀρετὰς μὴ διὰ τῶν αὐτῶν
and to-woman or to the same virtues not through the same
 παιδευμάτων ἀλλὰ δι' ἐτέρων οἶόν τε ὄν ἐλθεῖν. ὅτι δὲ
trainings but through others possible (it) being to-come that but
 οὐκ ἄλλαι ἀρεταὶ ἀνδρός, ἄλλαι δὲ γυναικός, ῥάδιον μαθεῖν.
not other (are)-virtues of-man other and of-woman (it-is)-easy to-learn
 αὐτίκα, φρονεῖν δεῖ μὲν τὸν ἄνδρα, δεῖ δὲ καὶ τὴν
for-instance to-be-wise it-behooves indeed the man it-behooves and also the
 γυναῖκα· ἢ τί ὄφελος εἴη ἂν ἄφρονος ἀνδρὸς ἢ γυναικός;
woman or what use would-be — of-a-senseless man or woman
 εἴτα δεῖ δικαίως βιοῦν οὐδέτερον ἥττον θατέρον· ἀλλ'
then it-behooves justly to-live neither less than-the-other but
 ὅ τε ἀνὴρ οὐκ ἂν εἴη πολίτης ἀγαθὸς ἄδικος ὢν,
the both man not — would-be (a)-citizen good unjust being
 ἢ τε γυνὴ οὐκ ἂν οἰκονομοῖ χρηστῶς, εἰ μὴ δικαίως·
the and woman not — would-keep-house well if not justly
 ἀλλ' ἄδικος οὖσα περὶ αὐτὸν ἀδικήσει τὸν ἄνδρα,
but unjust being concerning him she-will-wrong the husband
 ὥσπερ τὴν Ἐριφύλην φασί. σωφρονεῖν μὲν αὖ καλὸν
just-as — Eriphyle they-say to-be-temperate indeed again (is)-noble
 τὴν γυναῖκα, καλὸν δ' ὁμοίως καὶ τὸν ἄνδρα· τὸ γοῦν
the woman noble and alike also the man the at-any-rate
 μοιχεύειν τῷ μοιχεύεσθαι ἐπ' ἴσης κολάζουσιν οἱ
to-commit-adultery with-the to-be-seduced on equal punish the
 νόμοι. καὶ λιχνεῖαι καὶ οἶνοφλυγίαι καὶ ἄλλα παραπλήσια
laws and gluttonies and drunkennesses and other similar
 κακά, ἀκολαστήματα ὄντα καὶ κατασχύνοντα μεγάλως
evils excesses being and disgracing greatly
 τοὺς ἐνεχομένους αὐτοῖς, ἀποφαίνει τὴν σωφροσύνην
those held-in them declares the temperance

ἀναγκαιοτάτην οὖσαν ἀνθρώπῳ παντί, τῷ τε θήλει καὶ
most-necessary being for-a-human every for-the both female and
 τῷ ἄρρενι· διὰ γὰρ σωφροσύνης μόνης ἐκφεύγομεν
for-the male through for temperance alone we-escape
 ἀκολασίαν, ἄλλως δ' οὐδαμῶς. τὴν ἀνδρείαν φαίη τις
licentiousness otherwise and in-no-way the courage would-say someone
 ἂν ἴσως μόνοις προσήκειν τοῖς ἀνδράσιν. ἔχει δὲ οὐδὲ
— perhaps alone to-belong to-the men is-disposed but not-even
 τοῦτο ταύτη. δεῖ γὰρ ἀνδρίζεσθαι καὶ τὴν γυναῖκα
this thus it-behooves for to-play-the-man also the woman
 καὶ καθαρεύειν δειλίας τὴν γε ἀρίστην, ὥς μὴθ' ὑπὸ
and to-be-pure of-cowardice the at-least best so-as neither by
 πόνου μὴθ' ὑπὸ φόβου κάμπτεσθαι· εἰ δὲ μή, πῶς ἔτι
toil nor by fear to-be-bent if but not how still
 σωφρονήσει, ἐάν τις ἢ φοβῶν ἢ προσάγων πόνους
will-she-be-temperate if anyone either frightening or bringing-on pains
 βιάσασθαι δύνηται αὐτὴν ὑπομεῖναι τι τῶν αἰσχρῶν.
to-force should-be-able her to-submit-to anything of-the shameful-things
 δεῖ δὲ δὴ καὶ ἀμυντικῶς ἔχειν τὰς γυναῖκας, εἰ μὴ
it-behooves and indeed also defensively to-be-disposed the women if not
 νὴ Δία φαίνεσθαι μέλλουσι κακίους ἀλεκτοριδῶν καὶ ἄλλων
by Zeus to-appear they-are-about worse than-hens and than-other
 ὀρνίθων θηλειῶν, αἱ πολὺ μείζοσι ζῴους ἐαυτῶν
birds female which far greater with-creatures than-themselves
 ὑπὲρ τῶν νεοττῶν διαμάχονται. πῶς οὖν οὐκ ἂν ἀνδρείας
for the chicks fight-it-out how then not — of-courage
 αἱ γυναῖκες δέοντο; ὅτι δὲ καὶ ἀλκῆς τῆς δι' ὅπλων
the women would-need that and also of-might the through arms
 μέτεσιν αὐταῖς, ἐδήλωσε τὸ Ἀμαζόνων γένος ἔθνη πολλὰ
there-is-a-share to-them showed the of-Amazons race nations many
 δι' ὅπλων καταστρεψάμενον· ὥστ' εἴ τι ἐνδεῖ πρὸς
through arms having-subdued so-that if anything is-lacking for

τοῦτο ταῖς ἄλλαις γυναῖξιν, ἀνασκησία μᾶλλον ἢ τὸ
this to-the other women (it-is)-want-of-training rather than the
 μὴ πεφυκέναι *** ἀρετὰς ἀνδρὸς καὶ γυναικός, ἀνάγκη
not to-be-so-formed (lacuna) virtues of-man and of-woman (it-is)-necessity
 πᾶσα καὶ τροφήν καὶ παιδείαν τὴν αὐτὴν προσήκειν
all both rearing and education the same to-be-fitting
 ἀμφοῖν. παντὶ γὰρ δὴ ζῳῷ καὶ φυτῷ τὴν ἐπιμέλειαν
for-both for-every for indeed living-thing and plant the care
 τὴν προσαγομένην ὀρθῶς ἐμποιεῖν χρὴ τὴν ἐκείνῳ
the applied rightly to-produce it-behooves the to-it
 προσήκουσαν ἀρετὴν. ἢ εἰ μὲν ἔδει αὐλεῖν δύνασθαι
belonging virtue or if indeed it-were-needful to-pipe to-be-able
 παραπλησίως ἄνδρα καὶ γυναῖκα, καὶ εἰ τοῦθ' ἐκάτέρω
similarly man and woman and if this for-each
 αὐτοῖν ἀναγκαῖον ἦν πρὸς τὸν βίον, ἀμφοτέροισι ἂν ἐπ'
of-them necessary were for the life both — on
 ἴσον τὴν αὐλητικὴν τέχνην ἐξεδιδάσκομεν, καὶ εἰ κιθαρίζειν
equal the piping art we-should-teach and if to-play-the-cithara
 ἔδει ἐκάτερον, *** ἀμφοτέροισι δὲ εἰ δεῖ γενέσθαι
it-were-needful each (lacuna) both and if it-behooves to-become
 ἀγαθοῦ τὴν ἀνθρώπῳ προσήκουσαν ἀρετὴν καὶ φρονεῖν
good the for-a-human belonging virtue and to-be-wise
 ὁμοίως δύνασθαι καὶ σωφρονεῖν καὶ ἀνδρείας μετέχειν καὶ
alike to-be-able and to-be-temperate and of-courage to-share and
 δικαιοσύνης μηδὲν ἥττον θατέρου θάτερον, οὐκ ἄρ' ὁμοίως
of-justice in-nothing less than-the-other the-one not then alike
 ἐκάτερον παιδεύσομεν οὐδὲ τὴν τέχνην, ἀφ' ἧς γένοιτ'
each shall-we-train nor the art from which would-become
 ἂν ἄνθρωπος ἀγαθός, ἐπ' ἴσον ἀμφοτέροισι διδάξομεν;
— (a)-human good on equal both shall-we-teach

ἀλλὰ χρὴ οὕτω ποιεῖν καὶ οὐχ ἑτέρως. 'τί οὖν;
but it-behooves so to-do and not otherwise what then
 καὶ ταλασίαν' φησί τις ἴσως 'ἀξιοῖς σὺ παραπλησίως
also wool-work says someone perhaps requir'st thou similarly
 ἐκμανθάνειν ταῖς γυναιξιν τοὺς ἄνδρας καὶ γυμναστικὴν
to-learn-thoroughly to-the women the men and gymnastic
 μετέρχεσθαι τοῖς ἀνδράσιν ὁμοίως τὰς γυναῖκας;' τοῦτο
to-pursue to-the men alike the women this
 μὲν οὐκέτι ἀξιόσω ἐγώ· φημὶ δὲ ὅτι οὔσης ἐν τῷ γένει
indeed no-longer shall-require I I-say but that (there)-being in the race
 τῷ ἀνθρωπίνῳ τῆς μὲν ἰσχυροτέρας φύσεως τῆς τῶν
the human the indeed stronger nature the of-the
 ἀρρένων, τῆς δ' ἀσθενεστέρας τῆς τῶν θηλειῶν, ἐκατέρα
males the and weaker the of-the females to-each
 φύσει τῶν ἔργων ἀπονεμητέον τὰ προσφορώτατα,
nature of-the works one-must-assign the-things most-suitable
 καὶ τὰ μὲν βαρύτερα τοῖς ἰσχυροτέροις ἀποδοτέον, τὰ
and the indeed heavier to-the stronger one-must-give the
 δὲ ἐλαφρότερα τοῖς ἀσθενεστέροις· διὰ τοῦτο ταλασία
but lighter to-the weaker because-of this wool-work
 μὲν ταῖς γυναιξὶ μᾶλλον πρόπει ἢ ἥπερ ἀνδράσιν,
indeed to-the women more would-befit — than to-men
 ὥσπερ καὶ οἰκουρία· γυμναστικὴ δὲ ἀνδράσι μᾶλλον
just-as also house-keeping gymnastic and to-men more
 ἢ γυναιξίν, ὥσπερ καὶ θυραυλία· ἐνίοτε μέντοι καὶ
than to-women just-as also life-out-of-doors sometimes however even
 ἄνδρες τινὲς τῶν ἐλαφροτέρων ἔργων ἔνια καὶ δοκοῦντων
men some of-the lighter works some and seeming
 γυναικείων μεταχειρίζωντ' ἢ εἰκότως, καὶ γυναῖκες
womanly would-handle — reasonably and women
 αὖ τῶν σκληροτέρων καὶ δοκοῦντων μᾶλλον προσήκειν
again of-the harder and seeming more to-belong

ἀνδράσιν ἐργάσαιντ' ἄν, ὅταν ἢ τὰ τοῦ σώματος
to-men would-work — when either the-things of-the body
 οὕτως ὑφηγῆται ἢ τὰ τῆς χρείας ἢ τὰ τοῦ καιροῦ.
so should-suggest or the-things of-the need or the-things of-the occasion
 πάντα μὲν γὰρ ἴσως ἐν κοινῷ κεῖται τὰ ἀνθρώπεια ἔργα καὶ
all indeed for perhaps in common lie the human works and
 ἔστι κοινὰ ἀνδρῶν καὶ γυναικῶν, καὶ οὐδὲν ἀποτακτὸν ἐξ
are common of-men and of-women and nothing set-apart from
 ἀνάγκης τῷ ἐτέρῳ· ἔνια δὲ δὴ ἐπιτηδεύότερα τὰ μὲν
necessity to-the one some but indeed (are)-more-suitable the-ones indeed
 τῇδε τῇ φύσει, τὰ δὲ τῇδε· δι' ὃ τὰ μὲν ἀνδρεῖα
to-this the nature the-others but to-that through which the-ones indeed men's
 καλεῖται, τὰ δὲ γυναικεῖα· ὅσα μέντοι τὴν ἀναφορὰν
are-called the-others but women's as-many-as however the reference
 ἔχει εἰς ἀρετὴν, ταῦτα φαίη τις ἂν ὀρθῶς ἐπ' ἴσον
have to virtue these would-say someone — rightly on equal
 ἑκάτερα προσήκειν φύσει, εἴ γε καὶ τὰς ἀρετὰς προσήκειν
to-each to-belong nature if at-least also the virtues to-belong
 φαμὲν οὐδὲν τοῖς ἐτέροις μᾶλλον ἢ τοῖς ἐτέροις.
we-say in-nothing to-the ones more than to-the others
 ὅθεν εἰκότως οἶμαι καὶ παιδευτέον ὅσα πρὸς ἀρετὴν
whence reasonably I-think also one-must-teach as-many-as toward virtue
 παραπλησίως τό τε θῆλυ καὶ τὸ ἄρρεν· καὶ ἀρξαμένους
similarly the both female and the male and having-begun
 ἀπὸ νηπιῶν εὐθὺς διδασκτέον, ὅτι τοῦτο μὲν ἀγαθόν, τοῦτο
from infancy straightway one-must-teach that this indeed (is)-good this
 δὲ κακὸν καὶ τὸ κακὸν ταῦτόν ἀμφοῖν, καὶ τοῦτο μὲν ὠφέλιμον,
and evil evil the-same for-both and this indeed (is)-beneficial
 τοῦτο δὲ βλαβερόν, καὶ τόδε μὲν πρακτέον, τόδε δὲ οὐ· ἐξ
this and harmful and this indeed one-must-do this but not from
 ὧν περιγίνεται φρόνησις τοῖς μανθάνουσιν ὁμοίως κόραις
which comes-about wisdom to-the learners alike to-girls

καὶ κόροις, καὶ οὐδὲν διαφορώτερον τοῖς ἑτέροις· εἶτα δὲ
and to-boys and in-nothing more-differently to-the others then and
 ἐμποιητέον αἰδῶ πρὸς ἅπαν αἰσχρόν· ὧν ἐγγενομένων
one-must-implant modesty toward every shameful-thing which having-arisen
 ἀνάγκη σώφρονας εἶναι καὶ ἄνδρα καὶ γυναῖκα.
(it-is)-necessity temperate to-be both man and woman
 καὶ μὴν τὸν παιδευόμενον ὀρθῶς, ὅστις ἂν ᾗ, εἴτε
and truly the (one)-being-taught rightly whoever (ever) be-may-be whether
 ἄρρην εἴτε θήλειαν, ἐθιστέον μὲν ἀνέχεσθαι πόνου,
male or female one-must-accustom indeed to-endure toil
 ἐθιστέον δὲ μὴ φοβεῖσθαι θάνατον, ἐθιστέον δὲ
one-must-accustom and not to-fear death one-must-accustom and
 μὴ ταπεινοῦσθαι πρὸς συμφορὰν μηδεμίαν· δι' ὅσων
not to-be-abased at misfortune any through which-things
 ἂν τις εἴη ἀνδρείος. ἀνδρείας δὲ μικρῶ πρότερον
(ever) someone would-be courageous of-courage but (a)-little before
 ἐδείχθη δεῖν μετεῖναι καὶ γυναιξίν. ἔτι τοίνυν πλεονεξίαν
it-was-shown to-behoove to-share also to-women still therefore greed
 μὲν φεύγειν, ἰσότητα δὲ τιμᾶν, καὶ εὐποιεῖν μὲν θέλειν,
indeed to-flee equality and to-honor and to-do-good indeed to-wish
 κακοποιεῖν δὲ μὴ θέλειν ἄνθρωπον ὄντα ἀνθρώπους,
to-do-harm but not to-wish (a)-human being humans
 ἔστι μὲν διδασκαλία κάλλιστον καὶ δικαίους ἐπιτελεῖ τοὺς
is indeed (a)-lesson noblest and just it-makes the
 μαθητὰς· τί δὲ μᾶλλον ἄνδρα μεμαθηκέναι χρή
learners why and more (a)-man to-have-learned it-behooves
 ταῦτα; εἰ γὰρ νῆ Δία πρόκειται δικαίας εἶναι γυναῖκας, καὶ
these if for by Zeus it-befits just to-be women and
 ταῦτ' αὖτε μεμαθηκέναι ἅμφω τά γε κυριώτατα καὶ
the-same it-behooves to-have-learned both the at-least chiefest and
 μέγιστα. εἰ γὰρ τί που καὶ μικρὸν ὁ μὲν εἴσεται,
greatest if for anything somewhere even small the-man indeed will-know

ἡ δὲ οὐ, ἢ ἀνάπαλιν ἡ μὲν εἴσεται, ὁ
the-woman but not or conversely the-woman indeed will-know the-man
 δὲ οὐ, τεχνίτου τινὸς ἐχόμενον, οὐπω τοῦτο διάφορον
but not of-a-craftsman some pertaining-to not-yet this different
 ἀποφαίνει τὴν ἑκατέρου παιδείαν· μόνον περὶ μηδενὸς τῶν
declares the of-each education only about none of-the
 μεγίστων ἕτερος ἕτερα μεμαθηκέτω, ἀλλὰ ταῦτά.
greatest the-one other-things let-him-have-learned but the-same
 ἂν δέ τις ἐρωτᾷ με, τίς ἐπιστήμη τῆς παιδείας ταύτης
if but someone should-ask me what knowledge of-the education this
 ἐπιστατεῖ, λέξω πρὸς αὐτὸν ὅτι φιλοσοφίας ἄνευ ὥσπερ
presides I-shall-say to him that of-philosophy without just-as
 ἀνὴρ οὐκ ἂν οὐδεὶς, οὕτως οὐδ' ἂν γυνὴ παιδευθεῖη
(a)-man not — anyone so nor — (a)-woman would-be-taught
 ὀρθῶς. καὶ οὐ τοῦτο βούλομαι λέγειν, ὅτι τρανότητα περὶ
rightly and not this I-wish to-say that clearness about
 λόγους καὶ δεινότητά τινα περιττὴν χρή προσεῖναι ταῖς
words and cleverness some excessive it-behooves to-belong to-the
 γυναιξίν, εἴπερ φιλοσοφήσουσιν ὡς γυναῖκες· οὐδὲ γὰρ
women if-indeed they-shall-philosophize as women not-even for
 ἐπ' ἀνδρῶν ἐγὼ πάνυ τι τοῦτο ἐπαινώ· ἀλλ' ὅτι
in-the-case-of men I very much this do-praise but that
 ἡθους χρηστότητα καὶ καλοκάγαθίαν τρόπου κτητέον
of-character goodness and nobility of-manner one-must-acquire
 ταῖς γυναιξίν· ἐπειδὴ καὶ φιλοσοφία καλοκάγαθίας ἐστίν
by-the women since also philosophy of-nobility is
 ἐπιτήδευσις καὶ οὐδὲν ἕτερον.
(the)-practice and nothing other

ΠΟΤΕΡΟΝ ΙΣΧΥΡΟΤΕΡΟΝ ΕΘΟΣ Η ΛΟΓΟΣ

V · WHICH IS STRONGER, HABIT OR REASON?

Musonius asks a young man which of two physicians he would want at his sickbed: the one who lectures expertly, or the one practiced in treating the sick. He asks the same about two helmsmen and two music teachers; the young man picks the practiced man every time, and grants that self-control is no different. Reason comes first in order, since nobody is habituated to anything noble except along a line reason has laid down, but habit is stronger, because it is what carries a man into the act.

Αὐθις ἐνέπεσεν ἡμῖν ζήτησις πότερον ἀνυσιμώτερον πρὸς
 again fell-in to-us (an)-inquiry whether more-effective toward
 κτήσῃ ἀρετῆς ἔθος ἢ λόγος εἴη, εἰ ὁ μὲν λόγος διδάσκει
 (the)-getting of-virtue habit or reason might-be if the indeed reason should-teach
 ὀρθῶς τί εἴη ποιητέον, τὸ δὲ ἔθος γίνοιτο κατὰ
 rightly what might-be to-be-done the but habit should-arise according-to
 τοιοῦτον λόγον πράττειν ἐθιζομένων. τῷ δὲ Μουσωνίῳ
 such reason to-act (of-those)-being-habituated — but to-Musonius
 τὸ ἔθος ἐδόκει εἶναι ἀνυσιμώτερον, καὶ συνηγορῶν τῇ ἑαυτοῦ
 the habit seemed to-be more-effective and supporting the of-himself
 δόξῃ ἤρето τῶν παρόντων τινὰ οὕτως· Δυοῖν ὄντοι
 opinion he-asked of-those present someone thus of-two being
 ἰατροῖν, τοῦ μὲν ἱκανοῦ λέγειν καὶ περὶ τῶν ἱατρικῶν
 physicians the-one indeed able to-speak also about the medical-matters
 ὥς ὅτι ἐμπειρότατα, περὶ δὲ θεραπείαν τῶν καμνόντων
 as possible most-expertly about but (the)-treatment of-the sick
 μηδὲν τετριμμένου, τοῦ δ' εἰπεῖν μὲν ἀδυνάτου, θεραπεύειν
 in-nothing practiced the and to-speak indeed unable to-treat
 δ' εἰθισμένου κατὰ τὸν λόγον τὸν ἱατρικόν, πότερον,
 but accustomed according-to the principle the medical which
 ἔφη, μᾶλλον ἔλοιο ἂν παρῆναί σοι νοσοῦντι; Ὁ
 he-said rather wouldst-thou-choose — to-be-present to-thee being-sick he

δὲ ἀπεκρίνατο, ὅτι τὸν θεραπεύειν εἰθισμένον. Καὶ ὁ
and answered that the-one to-treat accustomed and —
 Μουσώνιος· Τί δέ; δυοῖν ἀνδροῖν τοῦ μὲν πεπλευκότος
Musonius what and of-two men the-one indeed having-sailed
 πολλάκις καὶ κυβερνήσαντος ἤδη πλοῖα ἱκανά, τοῦ δὲ
often and having-steered already ships enough the and
 ὀλιγάκις μὲν πεπλευκότος, κυβερνήσαντος δὲ μηδέποτε·
seldom indeed having-sailed having-steered but never
 ἐὰν οὗτος ὁ μὴ κυβερνήσας ἱκανώτατα λέγῃ ὃν τρόπον
if this the not having-steered most-ably should-say what way
 χρὴ κυβερνᾶν, ὁ δ' ἕτερος ἐνδεῶς καὶ παντάπασιν
it-behooves to-steer the and other deficiently and altogether
 ἀσθενῶς, ποτέρῳ ἂν πλέων χρήσαιο κυβερνήτῃ;
feebly to-which — sailing wouldst-thou-employ (as)-helmsman
 Καὶ ὃς εἶπεν, ὅτι τῷ κυβερνήσαντι πολλάκις.
and he said that to-the-one having-steered often
 Πάλιν ὁ Μουσώνιος· Μουσικοῖν δὲ δυοῖν, τοῦ μὲν
again — Musonius of-musicians and two the-one indeed
 τοὺς λόγους ἐπισταμένου τοὺς μουσικοὺς καὶ λέγοντος
the principles knowing the musical and stating
 αὐτοὺς πιθανώτατα, ἄδειν δὲ ἢ κιθαρίζειν ἢ λυρίζειν
them most-persuasively to-sing but or to-play-the-cithara or to-play-the-lyre
 ἀδυνατοῦντος, τοῦ δὲ περὶ μὲν τοὺς λόγους ὄντος ἥττοντος,
being-unable the but about indeed the principles being inferior
 κιθαρίζοντος δὲ καλῶς καὶ λυρίζοντος, ἔτι δὲ ἄδοντος·
playing-the-cithara but well and playing-the-lyre still and singing
 ποτέρῳ ἂν ἐπιτρέψαις ἔργον μουσικόν, ἢ πότερον ἂν
to-which — wouldst-thou-entrust (a)-work musical or which —
 ἐθέλοις γενέσθαι διδάσκαλον τῶν μουσικῶν παιδὸς οὐκ
wouldst-thou-wish to-become teacher of-the musical-arts of-a-boy not
 εἰδότης; Ὁ δὲ ἀπεκρίνατο, ὅτι τὸν ἐν τοῖς ἔργοις ἱκανόν.
knowing he and answered that the-one in the works competent

Τί οὖν, εἶπεν ὁ Μουσώνιος, ταῦτα μὲν ταύτῃ ἔχει
what then said — Musonius these indeed thus is-disposed
 περὶ δὲ σωφροσύνης ἢ ἐγκρατείας τοῦ ᾧ χρὴ
about but temperance or self-control than-the what-things it-behooves
 δύνασθαι λέγειν οὐ πολὺ κρεῖττον τὸ ἐγκρατῇ γενέσθαι
to-be-able to-say not much better the self-controlled to-become
 καὶ σώφρονα περὶ τὰ πραττόμενα πάντα; Συνεχώρει
and temperate about the things-done all he-conceded
 κἀνταῦθα ὁ νεανίσκος, ἥττον καὶ φανυλότερον εἶναι τοῦ
here-also the young-man less and poorer to-be than-the
 σωφρονεῖν ἔργῳ τὸ λέγειν περὶ σωφροσύνης ἱκανῶς. Ὅθεν
to-be-temperate in-deed the to-speak about temperance sufficiently whence
 ὁ Μουσώνιος συνάπτων τοῖς προειρημένοις, πῶς
— Musonius joining to-the-things aforesaid how
 οὖν ἐπὶ τούτοις, ἔφη, τὸ τὸν ἐκάστου λόγον ἐπίστασθαι
then upon these he-said the the of-each principle to-know
 πράγματος κρεῖττον ἂν εἴη τοῦ ἐθίζεσθαι καὶ
of-a-matter better — would-be than-the to-be-habituated and
 πράττειν τὰ πράγματα κατὰ τὴν ὑφήγησιν τοῦ λόγου;
to-do the things according-to the guidance of-the reason
 ἐπεὶπερ τὸ μὲν ἔθος πρὸς τὸ δύνασθαι πράττειν ἄγει,
since-indeed the indeed habit toward the to-be-able to-act leads
 τὸ δ' ἐπίστασθαι λόγον τοῦ πράγματος πρὸς τὸ
the but to-know (the)-principle of-the matter toward the
 δύνασθαι λέγειν. συνεργεῖ μὲν γὰρ καὶ τῇ πράξει ὁ
to-be-able to-speak works-with indeed for also the action the
 λόγος διδάσκων ὅπως πρακτέον καὶ ἔστι τῇ τάξει
reason teaching how one-must-act and is in-the order
 πρότερος τοῦ ἔθους· οὐ γὰρ ἐθισθῆναί τι καλὸν
prior than-the habit not for to-be-habituated in-anything noble
 οἶόν τε μὴ κατὰ λόγον ἐθιζόμενον· δυνάμει μέντοι
possible (is-it) not according-to reason being-habituated in-power however

τὸ ἔθος προτερεῖ τοῦ λόγου, ὅτι ἐστὶ κυριώτερον ἐπὶ

the habit is-prior than-the reason because it-is more-authoritative to

τὰς πράξεις ἄγειν τὸν ἄνθρωπον ἢπερ ὁ λόγος.

the actions to-lead the man than the reason

ΠΕΡΙ ΑΣΚΗΣΕΩΣ

VI • ON TRAINING

Virtue is a practical knowledge like medicine or music, so knowing what is good does not by itself make a man good; he must be exercised in acting on it. A human being is neither soul alone nor body alone, so part of the training is shared — cold and heat, thirst and hunger, plain food, a hard bed — and part is the soul's alone. The soul's work is to keep ready the proofs that the seeming goods are not goods and the seeming evils not evils, then to practice neither fleeing nor pursuing them.

Παρώρμα δὲ πρὸς ἄσκησιν τοὺς συνόντας ἐντεταμένως
be-urged and toward training the (ones)-with-him earnestly
ἀεὶ τοιοῖσδέ τισι λόγοις χρώμενος. Ἡ ἀρετή, ἔφη, ἐπιστήμη
always such-as-these some arguments using the virtue he-said (a)-knowledge
ἐστὶν οὐ θεωρητικὴ μόνον, ἀλλὰ καὶ πρακτικὴ καθάπερ ἡ
is not contemplative only but also practical just-as the
τε ἰατρικὴ καὶ ἡ μουσική. δεῖ οὖν ὥσπερ τὸν ἱατρὸν
both medicine and the music it-bebooves then just-as the physician
καὶ τὸν μουσικὸν μὴ μόνον ἀνελιφέναι τὰ θεωρήματα τῆς
and the musician not only to-have-taken-up the principles of-the
αὐτοῦ τέχνης ἐκάτερον, ἀλλὰ καὶ γεγυμνάσθαι πράττειν
of-himself art each but also to-have-been-exercised to-act
κατὰ τὰ θεωρήματα, οὕτω καὶ τὸν ἐσόμενον ἀγαθὸν
according-to the principles so also the (one)-about-to-be (a)-good
ἄνδρα μὴ μόνον ἐκμανθάνειν ὅσα μαθήματα φέρει πρὸς
man not only to-learn-thoroughly as-many studies bring toward
ἀρετὴν, ἀλλὰ καὶ γυμνάζεσθαι κατὰ ταῦτα φιλοτίμως
virtue but also to-be-exercised according-to them zealously
καὶ φιλοπόνως. ἐπεὶ πῶς μὲν ἂν εὐθὺς γένοιτό τις
and laboriously since how indeed — straightway would-become anyone
σώφρων, εἰ μόνον εἰδείη ὅτι οὐ χρή ἡττᾶσθαι
temperate if only he-should-know that not it-bebooves to-be-overcome

ἡδονῶν, ἀγύμναστος δ' εἴη ἀντέχειν ταῖς ἡδοναῖς;
by-pleasures unexercised but he-should-be to-hold-out against-the pleasures
 πῶς δ' ἂν δίκαιός τις γένοιτο, μεμαθηκὼς μὲν ὅτι
how and — just anyone would-become having-learned indeed that
 χρὴ τὸ ἴσον ἀγαπᾶν, μὴ μεμελετηκὼς δὲ φεύγειν τὸ
it-behooves the equal to-love not having-practiced but to-flee the
 πλεονεκτεῖν; πῶς δ' ἂν ἀνδρείαν κτησαίμεθα, τὸ μὲν ὅτι μὴ
to-have-more how and — courage should-we-get the indeed that not
 φοβερὰ τὰ δοκοῦντα τοῖς πολλοῖς δεινὰ κατανενοηκότες,
fearful the-things seeming to-the many terrible having-understood
 ἄφοβοι δ' εἶναι εἰς αὐτὰ μὴ μεμελετηκότες;
fearless and to-be toward them not having-practiced
 πῶς δ' ἂν φρόνιμοι γενοίμεθα, τὰ μὲν ὡς ἀληθῶς
how and — wise should-we-become the-things indeed as truly
 ἀγαθὰ καὶ κακὰ τίνα ἐστὶν ἐγνωκότες, μὴ γεγυμνασμένοι δὲ
good and bad what they-are having-recognized not having-been-exercised but
 καταφρονεῖν τῶν δοκούντων ἀγαθῶν; διὸ χρὴ τῇ
to-despise of-the-things seeming goods wherefore it-behooves on-the
 μαθήσει τῶν προσηκόντων ἀρετῇ ἐκάστη μαθημάτων καὶ τὴν
learning of-the belonging to-virtue to-each studies also the
 ἀσκήσιν ἐπακολουθεῖν πάντως, εἴ γε μέλλει καὶ αὐτῆς τῆς
training to-follow altogether if at-least is-about even itself of-the
 μαθήσεως ὄφελός τι γενήσεσθαι ἡμῖν. καὶ τοσούτῳ γε
learning profit some to-come to-us and by-so-much at-least
 χρὴ μᾶλλον ἀσκεῖν τὸν φιλοσοφεῖν ἀξιοῦντα ἢ περ τὸν
it-behooves more to-train the (one)-to-philosophize claiming than the
 ἱατρικῆς ἢ τινος τέχνης ὁμοίας ἐφίεμενον, ὅσω μείζον
(one)-of-medicine or of-some art like desiring by-how-much greater
 καὶ δυσκατεργαστότερον φιλοσοφία παντὸς ἐπιτηδεύματος
and harder-to-master philosophy than-every pursuit
 ἐτέρου. καὶ γὰρ οὖν ἐπὶ μὲν τὰς ἄλλας τέχνας τρεῖναι
other and for then to indeed the other arts to-be

οἱ ἐφιέμενοι αὐτῶν, οὐ προδιεφθαρμένοι τὰς ψυχὰς οὐδ'
the (ones)-desiring them not previously-corrupted the souls nor
ἐναντία μεμαθηκότες οἷς μαθήσεσθαι μέλλουσιν· οἱ δὲ
contrary-things having-learned to-what to-learn they-are-about the-ones but
φιλοσοφεῖν ἐπιχειροῦντες, ἐν διαφθορᾷ γεγεννημένοι πρότερον
to-philosophize attempting in corruption having-been previously
πολλῇ καὶ ἐμπεπλησμένοι κακίας, οὕτω μετίασι τὴν ἀρετὴν,
much and having-been-filled with-vice so approach the virtue
ὥστε καὶ ταύτῃ πλείονος δεηθῆναι τῆς ἀσκήσεως. πῶς
so-that even on-this-account of-more to-have-need of-the training how
οὖν καὶ τίνα τρόπον τούτοις ἀσκητέον; ἐπεὶ τὸν ἄνθρωπον
then and what way by-these one-must-train since the man
οὔτε ψυχὴν μόνον εἶναι συμβέβηκεν οὔτε σῶμα μόνον,
neither soul only to-be it-has-happened nor body only
ἀλλὰ τι σύνθετον ἐκ τοῦν δυοῖν τούτων, ἀνάγκη
but something compounded from the two these (it-is)-necessary
τὸν ἀσκοῦντα ἀμφοῖν ἐπιμελεῖσθαι, τοῦ μὲν κρείττονος
the (one)-training of-both to-take-care of-the indeed better
μᾶλλον, ὥσπερ ἄξιον, τουτέστι τῆς ψυχῆς· καὶ θατέρου δέ,
more just-as (is)-fitting that-is of-the soul and of-the-other and
εἴ γε μέλλει μηδὲν ἐνδεῶς ἔχειν τοῦ ἀνθρώπου μέρος.
if at-least is-about in-nothing deficiently to-be of-the man (the)-part
δεῖ γὰρ δὴ καὶ τὸ σῶμα παρεσκευάσθαι καλῶς πρὸς
it-behooves for indeed also the body to-have-been-prepared well toward
τὰ σώματος ἔργα τὸ τοῦ φιλοσοφοῦντος, ὅτι πολλάκις
the of-body works the(-body) of-the (one)-philosophizing because often
αἱ ἀρεταὶ καταχρῶνται τούτῳ ὄντι ὀργάνῳ ἀναγκαίῳ
the virtues use this being (an)-instrument necessary
πρὸς τὰς τοῦ βίου πράξεις. τῆς οὖν ἀσκήσεως ἡ μὲν
toward the of-the life actions of-the then training the-one indeed
τις ἰδίᾳ τῆς ψυχῆς μόνης γίνοιτ' ἂν ὀρθῶς, ἡ δέ τις
some proper of-the soul alone would-arise — rightly the and some

κοινὴ ταύτης τε καὶ τοῦ σώματος. κοινὴ μὲν οὖν ἄσκησις
common of-this both and of-the body common indeed then training
 ἀμφοῖν γενήσεται, συνεθιζομένων ἡμῶν ῥίγει θάλπει, δύψει
of-both will-be being-habituated of-us to-cold to-beat to-thirst
 λιμῶ, τροφῆς λιτότητι κοίτης σκληρότητι, ἀποχῇ τῶν
to-hunger of-food to-plainness of-bed to-hardness to-abstinence of-the
 ἡδέων ὑπομονῇ τῶν ἐπιπόνων. διὰ γὰρ τούτων καὶ τῶν
pleasant to-endurance of-the toilsome through for these and the
 τοιούτων ῥώννυται μὲν τὸ σῶμα καὶ γίνεται δυσπαθές τε
such-things is-strengthened indeed the body and becomes hard-to-be-affected both
 καὶ στερεὸν καὶ χρήσιμον πρὸς ἅπαν ἔργον, ῥώννυται δὲ ἡ
and firm and useful toward every work is-strengthened and the
 ψυχὴ γυμναζομένη διὰ μὲν τῆς ὑπομονῆς τῶν ἐπιπόνων
soul being-exercised through indeed the endurance of-the toilsome
 πρὸς ἀνδρείαν, διὰ δὲ τῆς ἀποχῆς τῶν ἡδέων πρὸς
toward courage through and the abstinence of-the pleasant toward
 σωφροσύνην. ἰδίᾳ δὲ τῆς ψυχῆς ἄσκησις ἐστὶ πρῶτον μὲν
temperance proper and of-the soul training is first indeed
 τὰς ἀποδείξεις προχείρους ποιεῖσθαι τὰς τε περὶ τῶν ἀγαθῶν
the demonstrations ready to-make the both about the goods
 τῶν δοκούντων ὡς οὐκ ἀγαθὰ, καὶ τὰς περὶ τῶν κακῶν τῶν
the seeming as not goods and the about the evils the
 δοκούντων ὡς οὐ κακὰ, καὶ τὰ ἀληθῶς ἀγαθὰ γνωρίζειν
seeming as not evils and the truly goods to-recognize
 τε καὶ διακρίνειν ἀπὸ τῶν μὴ ἀληθῶς ἐθίζεσθαι·
both and to-distinguish from the-things not truly to-habituate-oneself
 εἴτα δὲ μελετᾶν μήτε φεύγειν μηδὲν τῶν δοκούντων
then and to-practice neither to-flee anything of-the-things seeming
 κακῶν μήτε διώκειν μηδὲν τῶν δοκούντων ἀγαθῶν,
evils nor to-pursue anything of-the-things seeming goods

καὶ τὰ μὲν ἀληθῶς κακὰ πάσῃ μηχανῇ ἐκτρέπεσθαι,
and the-things indeed truly evils by-every device to-turn-aside-from
 τὰ δὲ ἀληθῶς ἀγαθὰ παντὶ τρόπῳ μετέρχεσθαι.
the-things but truly goods by-every way to-pursue
 Ἐν κεφαλαίῳ μὲν οὖν σχεδὸν εἴρηται, ὁποῖος ἐκάτερος
in summary indeed then roughly it-has-been-said of-what-sort each
 τρόπος ἀσκήσεως· οὐ μὲν ἀλλὰ καὶ κατὰ μέρος
way of-training not however but also according-to part
 ὡς ποιητέον ἕκαστα, πειράσομαι εἰπεῖν, οὐ διακρίνων
how one-must-do each-thing I-shall-try to-say not distinguishing
 οὐδὲ χωρίζων οὐκέτι τά τε κοινὰ τῆς ψυχῆς καὶ τοῦ
nor separating any-longer the both common of-the soul and of-the
 σώματος ἀσκήματα καὶ τὰ ἴδια τῆς ψυχῆς, ἀλλὰ ἀναμιξ
body trainings and the proper of-the soul but promiscuously
 τὰ ἐκατέρου μέρους διεξιὼν. οὐκοῦν ἐπειδὴ ταῦτα μὲν
the-things of-each part going-through therefore since these indeed
 τυγχάνομεν ἀκηκοότες τε καὶ ὑπειληφότες, ὅσοι γε
we-happen having-beard both and having-supposed as-many-as at-least
 φιλοσόφου διατριβῆς μετεσχίκαμεν, ὥς οὔτε πόνος οὔτε
of-a-philosopher's lecture we-have-shared that neither toil nor
 θάνατος οὔτε πενία κακὸν οὐδαμῶς ἐστὶν οὐδ' ἄλλο τι
death nor poverty (an)-evil in-any-way is nor other anything
 τῶν κακίας ἀπηλλαγμένων, οὐδ' αὖ πάλιν ἀγαθὸν
of-the-things from-vice freed nor again in-turn (a)-good
 πλοῦτος ζωὴ ἡδονὴ ἢ τι ἕτερον τῶν μὴ μετεχόντων
wealth life pleasure or anything other of-the-things not sharing
 ἀρετῆς· ὅμως δὲ καὶ ταῦθ' ὑπειληφότες διὰ τὴν ἀπὸ
of-virtue nevertheless and even these having-supposed because-of the from
 παιδῶν εὐθὺς γεγρονυῖαν ἡμῖν διαφθορὰν καὶ τὴν ὑπὸ τῆς
childhood straightway having-arisen in-us corruption and the by the
 διαφθορᾶς συνήθειαν πονηρὰν πόνου μὲν προσερχομένου
corruption habit bad of-toil indeed approaching

κακὸν ἡγούμεθα προσέρχεσθαι ἑαυτοῖς, ἡδονῆς δὲ
 (an)-evil we-think to-approach to-ourselves of-pleasure and
 παραγνομένης ἀγαθὸν ἡγούμεθα παραγίνεσθαι ἡμῖν, καὶ
 arriving (a)-good we-think to-arrive to-us and
 τὸν μὲν θάνατον ὡς ἐσχάτην συμφορὰν πεφρίκαμεν, τὴν
 the indeed death as (the)-uttermost calamity we-shudder-at the
 δὲ ζωὴν ὡς τῶν ἀγαθῶν μέγιστον ἀσπαζόμεθα, καὶ διδόντες
 and life as of-the goods (the)-greatest we-welcome and giving
 μὲν ἀργύριον ὡς βλαπτόμενοι λυπούμεθα, λαμβάνοντες δὲ
 indeed silver as being-harmed we-grieve receiving and
 ὡς ὠφελούμενοι χαίρομεν, παραπλησίως δὲ καὶ ἐπὶ
 as being-benefited we-rejoice similarly and also in-the-case-of
 πλειόνων ἄλλων οὐκ ἀκολουθῶς ταῖς ὀρθαῖς ὑπολήψεσι
 more others not consistently with-the right suppositions
 τοῖς πράγμασι χρώμεθα, τῷ δὲ φάυλῳ ἔθει μᾶλλον
 the things we-use the but poor habit rather
 ἀκολουθοῦμεν. ἐπεὶ οὖν ταῦτα φημὶ ταύτῃ ἔχειν, δεῖ
 we-follow since then these I-say thus to-be it-behooves
 τὸν ἀσκοῦντα ζητεῖν περιγίνεσθαι ἑαυτῷ τῇ μὲν ἡδονῇ
 the (one)-training to-seek to-come-about for-himself in-the indeed pleasure
 μὴ ἀσμενίζειν, τὸν πόνον δὲ μὴ ἐκτρέπεσθαι, καὶ τῷ μὲν
 not to-take-delight the toil and not to-shun and in-the indeed
 ζῆν μὴ φιληδεῖν, τὸν δὲ θάνατον μὴ δεδιέναι, καὶ ἐπὶ
 to-live not to-be-fond the but death not to-fear and in-the-case-of
 χρημάτων μὴ προτιμᾶν τοῦ προῖεσθαι τὸ λαμβάνειν.
 money not to-prefer than-the to-give-away the to-receive

ΟΤΙ ΠΟΝΟΥ ΚΑΤΑΦΡΟΝΗΤΕΟΝ

VII · THAT ONE MUST THINK LITTLE OF HARDSHIP

Men take on enormous labor for lust, for money, and for reputation, and acrobats risk their lives on knives and high ropes for a small wage. Quails and cocks know nothing of virtue, yet they fight on though maimed and hold out to the death rather than be beaten. Musonius asks whether it is not absurd that we will not labor for happiness itself, and adds that a man unwilling to work has all but condemned himself as worth no good, since every good is won by toil.

Πρὸς δὲ τὸ ῥᾶον καὶ προθυμότερον ὑφίστασθαι τῶν
toward and the more-easily and more-eagerly to-undergo of-the
πόνων ἐκείνους, οὓς ἂν ὑπὲρ ἀρετῆς καὶ καλοκάγαθίας
toils those which (ever) for virtue and nobility
μέλλωμεν πονεῖν, ταῦτα λελογίσθαι χρήσιμα· πόσα μὲν
we-are-about to-labor these to-have-reckoned (are)-useful how-many indeed
πονοῦσιν ἔνιοι δι' ἐπιθυμίας κακάς, ὥσπερ οἱ ἐρῶντες
labor some because-of desires bad just-as the (ones)-loving
ἀκολάστως, πόσα δ' ὑπομένουσιν ἄλλοι τοῦ κερδαίνειν
licentiously how-many and endure others of-the to-gain
χάριν, πόσα δ' αὖ κακοπαθοῦσιν ἔνιοι θηρώμενοι
for-the-sake how-many and again suffer-hardship some hunting
δόξαν. καίτοι οὗτοι πάντες ὑπομένουσιν αὐθαίρετοι πάσαν
reputation and-yet these all endure of-their-own-choice every
ταλαιπωρίαν. ἄρ' οὖν οὐχὶ δεινὸν ἐκείνους μὲν ὑπὲρ
misery surely then not (is-it)-strange those indeed for
οὐδενὸς τῶν καλῶν ἀνέχεσθαι ταῦτα πάσχοντας, ἡμᾶς
none of-the noble-things to-bear these suffering us
δ' ὑπὲρ καλοκάγαθίας καὶ τοῦ κακίαν μὲν ἐκφυγεῖν
and for nobility and the vice indeed to-escape
τὴν λυμαιομένην ἡμῶν τὸν βίον, κτήσασθαι δὲ ἀρετὴν,
the ruining of-us the life to-get and virtue

ἢ τις ἀπάντων τῶν ἀγαθῶν ἐστι χορηγός, μὴ πάντα
which soever of-all the goods is (the)-provider not every
 πόνον ἐτόίμως ὑφίστασθαι; καίτοι οὐδ' ἂν εἴποι τις
toil readily to-undergo and-yet not-even — would-say anyone
 ὅσῳ κρεῖττον ἀντὶ μὲν τοῦ πονεῖν, ἵνα τύχη τις
by-how-much better instead-of indeed the to-labor that may-get someone
 γυναικὸς ἀλλοτρίας, τὸ πονεῖν, ἵνα παιδαγωγήσῃ τὰς
(a)-wife another's the to-labor that he-may-school the
 ἐπιθυμίας τὰς ἑαυτοῦ· ἀντὶ δὲ τοῦ περὶ χρημάτων
desires the of-himself instead-of and the about money
 τάλαιπωρεῖν τὸ ἀσκεῖν ὥστε ὀλίγων δεῖσθαι· πρὸ δὲ
to-suffer-hardship the to-train so-as of-few to-have-need rather-than and
 τοῦ πράγματα ἔχειν ὑπὲρ δόξης τὸ πραγματεύεσθαι ὅπως
the troubles to-have for reputation the to-take-pains that
 μὴ δοξοκόπος ἦ· πρὸ δέ γε τοῦ ζητεῖν, ὅπως
not (a)-reputation-hunter he-may-be rather-than and at-least the to-see how
 ᾧ φθονεῖ τις κακοποιήσῃ τοῦτον, τὸ σκοπεῖν ὅπως
whom envies someone he-may-injure this-man the to-consider how
 μηδὲν φθονήσῃ μηδενί· καὶ πρό γε τοῦ δουλεύειν
in-anything he-may-envy no-one and rather-than at-least the to-be-a-slave
 τισὶ καλουμένοις φίλοις, ὥσπερ οἱ κόλακες, τὸ κακοπαθεῖν
to-some called friends just-as the flatterers the to-suffer-hardship
 ἵνα κτήσῃται φίλους ἀληθινούς· καθόλου δὲ τοῦ πονεῖν
that he-may-get friends true generally and of-the to-labor
 πᾶσιν ἀνθρώποις ἀναγκαίου ὄντος, τοῖς τε τῶν κρείττωνων
for-all men necessary being to-those both of-the better
 ὀρεγομένοις καὶ τοῖς τῶν χειρόνων, τὸ μὴ πολλῶ εἶναι
desiring and to-those of-the worse the not by-much to-be
 προθυμοτέρους πονεῖν τοὺς τὰ κρείττω μετιόντας ἢ
more-eager to-labor those the better pursuing than
 οἷς ἐλπίδες μικραὶ τῶν πόνων εἰσίν, ἀτοπώτατον.
to-whom hopes small of-the toils are (is)-most-absurd

ἀλλ' οἱ μὲν ἄρα θαυματοποιοὶ δύσκολα οὕτως
but the-ones indeed then jugglers difficult so
 ὑφίστανται πράγματα καὶ τὴν ζωὴν παραβάλλονται τὴν
undergo affairs and the life stake the
 ἑαυτῶν, οἱ μὲν εἰς μαχαίρας κυβιστῶντες, οἱ δ'
of-themselves the-ones indeed onto knives tumbling the-others and
 ἐπὶ κάλων μετέωροι βαδίζοντες, οἱ δ' ὥσπερ ὄρνεα
on ropes aloft walking the-others and like birds
 πετόμενοι διὰ τοῦ ἀέρος, ὧν τὸ σφάλμα θάνατός
flying through the air of-whom the slip death
 ἐστίν. καὶ ταῦτα πάντα δρῶσι μικροῦ χάριν μισθοῦ ἡμεῖς
is and these all they-do of-small for-the-sake wage we
 δ' οὐκ ἀνεξόμεθα ταλαιπωρεῖν ὑπὲρ εὐδαιμονίας ὅλης; οὐ
and not shall-we-endure to-suffer-hardship for happiness whole not
 γὰρ ἄλλο τί γε τέλος ἐστὶ τοῦ γενέσθαι ἀγαθὸν ἢ τὸ
for other any at-least end is of-the to-become good than the
 εὐδαιμονεῖν καὶ ζῆν μακαρίως εἰς τὸ λοιπόν. εἰκότως δ' ἂν
to-be-happy and to-live blessedly for the rest reasonably and —
 τις λογιζοίτο καὶ τὸ τῶν ζώων ἐνίων ὁποῖόν ἐστι, πάνυ
anyone would-reckon also the of-the animals of-some what-sort it-is very
 δὴ δυνάμενον ἐντρέπειν ἡμᾶς φιλοπόνους εἶναι. οἱ γοῦν
indeed being-able to-shame us fond-of-toil to-be the at-any-rate
 ὄρνυγες καὶ ἀλεκτρυόνες οὐτ' ἀρετῆς ἐπαῖοντες οὐδὲν
quails and cocks neither of-virtue understanding anything
 ὥσπερ ὁ ἄνθρωπος οὐτε τὸ καλὸν καὶ δίκαιον εἰδότες οὐδ'
just-as the man nor the noble and just knowing nor
 ὑπὲρ τοιούτου ποιοῦντες οὐθενός, ὅμως μαχόμενοι πρὸς
for such laboring anything nevertheless fighting against
 ἀλλήλους καὶ πηρούμενοι ἀνέχονται καὶ μέχρι θανάτου
one-another and being-maimed endure and until death
 καρτεροῦσιν, ὥστε μὴ ἡττᾶσθαι θατέρου ὁ ἕτερος.
hold-out so-as not to-be-beaten by-the-other the one

πόσω δὴ μᾶλλον εἰκὸς ἡμᾶς ἀνέχεσθαί τε καὶ
by-how-much indeed more (is-it)-likely us to-endure both and
 καρτερεῖν, ὅταν ἐπιστώμεθα διὰ τι τῶν καλῶν
to-hold-out when we-know because-of something of-the noble-things
 κακοπαθοῦντες, ἢ ἵνα φίλοις βοηθήσωμεν ἢ πόλιν
suffering-hardship either that to-friends we-may-help or (a)-city
 ὠφελήσωμεν ἢ ἵνα γυναικῶν ἢ τέκνων ὑπερμαχήσωμεν,
we-may-benefit or that of-wives or of-children we-may-fight-for
 τὸ δὲ μέγιστον καὶ κυριώτατον, ἵνα ἀγαθοὶ ὦμεν καὶ
the and greatest and chiefest that good we-may-be and
 δίκαιοι καὶ σώφρονες, ὃ δίχα πόνων οὐ παραγίνεται
just and temperate which apart-from toils not comes-to
 οὐδενί. ὅθεν ἔπεισέ μοι λέγειν, ὥς ὁ μὴ θέλων πονεῖν
to-anyone whence it-occurs to-me to-say that the-one not willing to-labor
 σχεδὸν καταδικάζει αὐτὸς αὐτοῦ μηδενὸς εἶναι ἀγαθοῦ
well-nigh condemns himself of-himself of-no to-be good
 ἄξιος, ὅτι τὰ ἀγαθὰ πόνῳ πάντα κτώμεθα. Ταῦτα μὲν
worthy because the goods by-toil all we-get these indeed
 καὶ τοιαῦθ' ἕτερα εἶπε τότε, ἐπεγείρων καὶ παρορμῶν
and such others he-said then rousing and urging
 τοὺς παρόντας πόνου καταφρονεῖν.
the (ones)-present toil to-despise

ΟΤΙ ΦΙΛΟΣΟΦΗΤΕΟΝ ΚΑΙ ΤΟΙΣ ΒΑΣΙΛΕΥΣΙΝ

VIII · THAT KINGS TOO SHOULD STUDY PHILOSOPHY

Musonius tells a visiting Syrian king that nobody needs philosophy more than a ruler. A king must know good from harm to save and benefit men, must know what justice is to judge justly, and must be temperate, brave, and unbeatable in argument. The good king is therefore a philosopher, and the philosopher is kingly, since ruling few unmakes him no more than treating few unmakes a physician. The king then offered him any favor, and Musonius asked him to live by the arguments he had just praised.

Εἰσελθόντος δέ ποτε ὡς αὐτὸν τῶν βασιλέων τινὸς τῶν
having-come-in and once to him of-the kings someone of-those
ἀπὸ τῆς Συρίας, ἦσαν γὰρ ἔτι τότε ἐν Συρίᾳ βασιλεῖς
from — Syria there-were for still then in Syria kings
Ῥωμαίων ὑπήκοοι, ἄλλα τε πολλὰ εἶπε πρὸς τὸν ἄνδρα
of-Romans subject other both many he-said to the man
καὶ δὴ καὶ ταῦτα. Μὴ οἶου, ἔφη, ἄλλω τινὶ μᾶλλον
and indeed also these not think he-said to-another anyone more
προσῆκειν φιλοσοφεῖν ἢ σοί, μηδ' ἄλλου τοῦ χάριν
to-belong to-philosophize than to-thee nor of-other any for-the-sake
μᾶλλον ἢ ὅτι βασιλεὺς τυγχάνεις ὧν. δεῖ μὲν
more than because (a)-king thou-happenest being it-behooves indeed
γὰρ δήπου δύνασθαι τὸν βασιλέα σώζειν ἀνθρώπους καὶ
for doubtless to-be-able the king to-save men and
εὐεργετεῖν· τὸν δέ γε σώσοντα καὶ εὐεργετήσοντα
to-benefit the and at-least (one)-about-to-save and (one)-about-to-benefit
χρὴ ἐπίστασθαι, τί μὲν ἀγαθὸν ἀνθρώπῳ τί δὲ κακόν,
it-behooves to-know what indeed (is)-good for-a-man what and evil
καὶ τί μὲν ὠφέλιμον τί δὲ βλαβερὸν, καὶ συμφέρον γε
and what indeed beneficial what and harmful and profitable at-least
καὶ ἀσύμφορον· εἴ γε ἀπόλλυνται μὲν οἱ περιπίπτοντες
and unprofitable if at-least perish indeed the (ones)-falling-into

τοῖς κακοῖς, σώζονται δὲ οἱ τυγχάνοντες τῶν ἀγαθῶν,
the evils are-saved and the (ones)-obtaining the goods
 καὶ εὐεργετοῦνται μὲν οἱ ἀξιούμενοι τῶν ὠφελίμων
and are-benefited indeed the (ones)-deemed-worthy of-the beneficial
 καὶ συμφερόντων, κακοποιοῦνται δὲ οἱ ἐμβαλλόμενοι τοῖς
and profitable are-harmed and the (ones)-thrown-into the
 ἀσυμφόροις καὶ βλαβεροῖς. ἀγαθὸν μέντοι καὶ κακὸν ἢ
unprofitable and harmful good however and evil or
 συμφέρον καὶ ἀσύμφορον ἢ ὠφέλιμον καὶ βλαβερὸν οὐκ
profitable and unprofitable or beneficial and harmful not
 ἄλλου του διαγινώσκειν ἢ τοῦ φιλοσόφου ἐστίν, ὅς αὐτὸ
of-other any to-discern than of-the philosopher it-is who very
 τοῦτο διατελεῖ πραγματευόμενος, ὅπως μὴδὲ ἐν τούτῳ
this continues laboring-at that not-even one of-these
 ἀγνοήσῃ, καὶ τέχνην πεποιήται ταύτην εἰδέναι τί
he-shall-be-ignorant-of and (an)-art has-made this to-know what
 φέρει πρὸς ἀνθρώπου εὐδαιμονίαν ἢ κακοδαιμονίαν.
brings toward of-a-man happiness or unhappiness
 διὸ φαίνεται δεῖν τὸν βασιλέα φιλοσοφεῖν. καὶ μὴν
wherefore it-appears to-behoove the king to-philosophize and indeed
 προσήκει μὲν τῷ βασιλεῖ, μᾶλλον δ' ἀνάγκη ἐστὶν αὐτῷ,
it-belongs indeed to-the king rather and (a)-necessity it-is for-him
 τὰ δίκαια βραβεύειν τοῖς ὑπηκόοις, ὥς μήτε πλέον ἔχειν
the just-things to-adjudge to-the subjects so-as neither more to-have
 μήτε ἐλαττωθῆναι μηδένα παρὰ τὴν ἀξίαν, ἀλλὰ καὶ τιμῆς
nor to-have-less anyone beyond the desert but both of-honor
 καὶ τιμωρίας τυγχάνειν τοὺς ἀξίους. ταῦτα δὲ πῶς ποτε
and of-punishment to-obtain the deserving these and how ever
 δυναθῇ ἂν τις δίκαιος οὐκ ᾔν; δίκαιος δὲ πῶς ἂν εἴη
could-be-able — anyone just not being just and how — would-be
 τις μὴ ἐπιστάμενος δικαιοσύνην, ὁποῖόν τι ἐστίν; πάλιν
anyone not knowing justice of-what-sort a-thing it-is again

οὖν καὶ ταύτῃ φιλοσοφητέον τῷ βασιλεῖ, ὅτι δικαιοσύνην
then also in-this one-must-philosophize for-the king because justice
 καὶ τὸ δίκαιον οὐκ ἂν ἄλλως φαίνοιτο γνούς, εἰ μὴ
and the just not — otherwise would-appear having-known if not
 φιλοσοφήσειεν. οὐ γὰρ οὔθ' ὥς οὐχ ὁ μαθὼν μᾶλλον
he-should-philosophize not for either that not the (one)-having-learned more
 εἰδήσει τὰ δίκαια τοῦ μὴ μαθόντος ἔστιν εἰπεῖν,
will-know the just-things than-the not (one)-having-learned it-is to-say
 οὔθ' ὥς οὐκ ἀμαθεῖς εἰσι τῶν τοιούτων πάντες οἱ μὴ
or that not ignorant they-are of-the such all the not
 φιλοσοφήσαντες. στασιάζουσι γοῦν καὶ πολεμοῦσι περὶ
(ones)-having-philosophized they-quarrel at-any-rate and they-war about
 τῶν δικαίων πρὸς ἀλλήλους, οἱ μὲν ταῦτα φάσκοντες
the just-things with one-another the-ones indeed these asserting
 οἱ δὲ ἐκεῖνα δικαιότερα εἶναι. καίτοι περί γε ὧν
the-others but those more-just to-be and-yet about at-least what-things
 ἐπίστανται ἄνθρωποι, περὶ τούτων οὐ διαφέρονται· οὔτε
they-know men about these not they-differ neither
 περὶ λευκῶν ἢ μελάνων, ἢ θερμῶν ἢ ψυχρῶν, οὔτε περὶ
about white or black or hot or cold nor about
 μαλακῶν ἢ σκληρῶν· ἀλλὰ κατὰ τὰ αὐτὰ περὶ τούτων
soft or hard but according-to the same about these
 ἅπαντες φρονοῦσί τε καὶ λέγουσιν· ὥστε καὶ περὶ τῶν
all they-think both and say so-that also about the
 δικαίων ὁμονοοῦν ἂν παραπλησίως, εἴπερ ἦδεσαν ἅ τινα
just-things they-would-agree — similarly if-indeed they-knew what things
 ἐστίν· ἐν ᾧ δ' οὐχ ὁμονοοῦσιν, ἀγνοοῦντες φαίνονται. καὶ
they-are in which but not they-agree being-ignorant they-appear and
 οὐδὲ σὺ ταύτης ἐκτὸς εἰ τῆς ἀγνοίας, ὥς ἐγὼ δοκῶ· ὅθεν
not-even thou of-this outside art of-the ignorance as I think whence
 ἐπιμελητέον σοι τῆς γνώσεως μᾶλλον ἢ ἄλλῳ ὅτῳ οὖν,
one-must-attend for-thee to-the knowledge more than to-another anyone-whatever

καὶ τοσούτῳ γε μᾶλλον ὅσῳ περ αἰσχίον
and by-so-much at-least more by-how-much very (it-is)-more-shameful
 ἀνδρὶ βασιλεῖ ἢ ιδιώτῃ εἶναι ἐν ἀγνοίᾳ δικαιοσύνης.
for-a-man (a)-king than for-a-private-man to-be in ignorance of-justice
 Ἔτι τοίνυν δεῖ μὲν τὸν βασιλέα σωφρονεῖν αὐτόν,
still therefore it-behooves indeed the king to-be-temperate himself
 δεῖ δὲ τοὺς ὑπηκόους σωφρονίζειν, ὃς μὲν
it-behooves and the subjects to-make-temperate that the-one indeed
 ἄρχῃ σωφρόνως, οἱ δ' ἄρχονται κοσμίως, μηδέτεροι
may-rule temperately the-others and may-be-ruled orderly neither
 δὲ τρυφῶσι. λυμαντικὸν γὰρ ἄρχοντός τε καὶ ιδιώτου
and may-live-softly ruinous for of-a-ruler both and of-a-private-man
 παντὸς ἢ τρυφῆς. πῶς δ' ἂν ἢ αὐτὸς σωφρονήσῃ
every the softness how and — either himself would-be-temperate
 τις μὴ μελετήσας κρατεῖν τῶν ἐπιθυμιῶν, ἢ ἀκόλαστος
anyone not having-practiced to-master the desires or licentious
 ὦν ἄλλους ποιήσῃ σώφρονας; τίς μέντοι ἐπιστήμη πρὸς
being others would-make temperate what however knowledge toward
 σωφροσύνην ἄγει πλὴν φιλοσοφίας, οὐκ ἔστιν εἰπεῖν.
temperance leads except philosophy not it-is to-say
 αὕτη γὰρ διδάσκει μὲν ἐπάνω ἡδονῆς εἶναι, διδάσκει
this for teaches indeed above pleasure to-be teaches
 δ' ἐπάνω πλεονεξίας, διδάσκει δὲ ἀγαπᾶν εὐτέλειαν,
and above greed teaches and to-love frugality
 διδάσκει δὲ φεύγειν πολυτέλειαν, ἐθίζει δ' αἰδῶ ἔχειν,
teaches and to-flee extravagance accustoms and modesty to-have
 ἐθίζει δὲ γλώττης κρατεῖν, τάξιν δὲ καὶ κόσμον
accustoms and (the)-tongue to-master order moreover and decorum
 καὶ εὐσχημοσύνην περιποιεῖ καὶ ὅλως τὸ ἐν κινήσει καὶ
and seemliness it-procures and generally the in movement and
 σχέσει πρέπον. ταῦτα δὲ ἀνθρώπῳ προσόντα παρέχεται
bearing becoming these and to-a-man belonging render

σεμνὸν καὶ σώφρονα αὐτόν. καὶ δὴ καὶ βασιλεύς, ὅτω
august and temperate him and indeed also (a)-king to-whom
 ὑπάρχει ταῦτα, μάλιστα ἂν εἴη θεοπρεπής τε καὶ
belong these most — would-be godlike both and
 αἰδοῦς ἄξιος. τό γε μὴν ἄφοβον καὶ ἀνέκπληκτον καὶ
of-reverence worthy the at-least indeed fearless and unastonished and
 θαρσαλέον ἔστι μὲν ἀνδρείας ἔργον, πῶς δ' ἂν ἄλλως
confident is indeed of-courage (a)-work how and — otherwise
 μᾶλλον ἀνθρώπῳ ὑπάρξειεν ἢ εἴ τις περὶ θανάτου καὶ
more to-a-man would-belong than if someone about death and
 πόνου λάβοι πίστιν ἰσχυρὰν ὥς οὐ κακοῖν ὄντοι αὐτοῖν;
toil should-take conviction strong that not evils being they-two
 ταῦτα γὰρ δὴ τὰ ἐξιστάντα καὶ φοβούντα τοὺς
these for indeed the-things unsettling and frightening the
 ἀνθρώπους ἐστίν, ὃ τε θάνατος καὶ ὁ πόνος, ὅταν ὥς
men are the both death and the toil when as
 περὶ κακῶν πεπεισμένοι ᾧσιν αὐτῶν· μὴ κακὰ δ' εἶναι
about evils persuaded they-be of-them not evils but to-be
 ταῦτα φιλοσοφία διδάσκει μόνῃ. ὥστ' εἴπερ ἀνδρείαν
these philosophy teaches alone so-that if-indeed courage
 κτητέον τοῖς βασιλεῦσι, κτητέον δὲ παντὸς ὅτου οὖν
one-must-acquire for-the kings one-must-acquire and than-any whatsoever
 ἑτέρου μᾶλλον, ἐπιμελητέον τοῦ φιλοσοφεῖν αὐτοῖς, ὥς
other more one-must-attend of-the to-philosophize for-them as
 οὐκ ἂν ἑτέρως ἀνδρείοις γενομένοις. καὶ δὴ βασιλικὸν
not — otherwise brave (they)-would-become and indeed kingly
 μέν, εἴ τι ἄλλο, καὶ τὸ ἀήττητον ἐν λόγῳ εἶναι
indeed if anything else also the unconquerable in argument to-be
 καὶ δύνασθαι κρατεῖν ὥσπερ ὅπλοις τῶν μαχομένων,
and to-be-able to-master just-as with-arms the-ones fighting
 οὕτω λόγους τῶν διαλεγομένων· ὥς ἂν γε ταύτῃ
so with-arguments the-ones discoursing as if at-least in-this

ἀσθενήσωσιν οἱ βασιλεῖς, ἀνάγκη πολλάκις περιάγεσθαι
should-be-weak the kings (it-is)-necessity often to-be-led-about
 αὐτοὺς καὶ βιάζεσθαι τὰ ψευδῇ ὡς ἀληθῇ προσίεσθαι,
them and to-be-forced the false-things as true to-admit
 ὅπερ ἀφροσύνης ἔργον καὶ ἀμαθίας τῆς ἐσχάτης.
which-very of-folly (is)-a-work and of-ignorance the uttermost
 φιλοσοφία δ' οὐκ οἶδ' εἴ τι ἄλλο μᾶλλον ἢ τοῦτο
philosophy and not I-know whether anything else more than this
 παρέχειν τοῖς μετιούσιν αὐτὴν πέφυκεν, ὥστε περιεῖναι
to-furnish to-those pursuing it is-naturally-fitted so-as to-surpass
 λόγῳ τῶν πλησίον καὶ τὰ ψευδῇ διακρίνειν ἀπὸ τῶν
in-argument those near and the false-things to-distinguish from the
 ἀληθῶν καὶ τὰ μὲν ἐλέγχειν τὰ δὲ βεβαιοῦν.
true and the-ones indeed to-refute the-others but to-confirm
 οἱ γοῦν ῥήτορες ὁπότεν ἔλθωσιν εἰς ταῦτο τοῖς
the at-any-rate orators whenever they-come into the-same with-the
 φιλοσόφοις καὶ διδῶσι καὶ λαμβάνωσι λόγον, ἔστιν
philosophers and give and take argument it-is
 ὁρᾶν αὐτοὺς συγκρουομένους ἀπορουμένους, ἐναντία λέγειν
to-see them clashing being-at-a-loss contrary to-say
 αὐτοῖς ἀναγκαζομένους· καίτοι ὁπότεν οἱ ῥήτορες, οἱ
to-themselves being-forced and-yet whenever the orators the-ones
 τοῦτο πεποιημένοι ἔργον λόγους μελετᾶν, ἀσθενέστεροι
this having-made (their)-work arguments to-practice weaker
 περὶ λόγους ἀλίσκωνται τῶν φιλοσόφων ὄντες, τί
about arguments are-caught than-the philosophers being what
 χρὴ τοὺς ἄλλους ἀνθρώπους ὑπολαμβάνειν; ὅθεν εἴ
it-behooves the other men to-suppose whence if
 τινι ὄντι βασιλεῖ ἔστιν ἐπιθυμία τοῦ ἐν λόγῳ κράτους,
to-anyone being (a)-king there-is (a)-desire of-the in argument mastery
 φιλοσοφητέον αὐτῷ, ἵνα μὴ δεδῇ μηδὲ ταύτῃ μηδένα
one-must-philosophize for-him that not he-may-fear nor in-this anyone

ὥς περιγενησόμενον αὐτοῦ, δέον ἅπανταχοῦ ἀδεῇ
as (one)-about-to-prevail over-him it-being-needful everywhere fearless
 εἶναι τὸν βασιλέα καὶ θαρραλέον καὶ ἀήττητον.
to-be the king and confident and unconquerable
 Καθόλου δὲ τὸν μὲν βασιλέα τὸν ἀγαθὸν ἀνάγκη πᾶσα
generally and the indeed king the good (it-is)-necessity all
 καὶ λόγῳ καὶ ἔργῳ εἶναι ἀναμάρτητον καὶ τέλειον· εἴ περ
both in-word and in-deed to-be faultless and perfect if indeed
 δεῖ αὐτόν, ὥσπερ ἐδόκει τοῖς παλαιοῖς, νόμον ἔμψυχον
it-behooves him just-as it-seemed to-the ancients (a)-law living
 εἶναι, εὐνομίαν μὲν καὶ ὁμόνοιαν μηχανώμενον, ἀνομίαν
to-be good-order indeed and concord contriving lawlessness
 δὲ καὶ στάσις ἀπείργοντα, ζηλωτὴν δὲ τοῦ Διὸς ὄντα
moreover and faction warding-off (an)-emulator and — of-Zeus being
 καὶ πατέρα τῶν ἀρχομένων ὥσπερ ἐκείνον. τοιοῦτος δὲ
and (a)-father of-those ruled just-as him such and
 πῶς ἂν εἴη τις μὴ φύσει τε διαφεροῦσιν κεκρημένους
how — would-be anyone not nature both excelling having-used
 παιδείαν τε τὴν ἀρίστην πεπαιδευμένος ἀρετὰς τε ἀπάσας
education and the best having-been-taught virtues and all
 ἔχων, ὅσαι περ ἀνθρώπῳ προσήκουσιν; εἰ μὲν οὖν καὶ
having as-many-as very to-a-man belong if indeed then also
 ἑτέρα ἐπιστήμη ἐστὶν ἢ ποδηγοῦσα πρὸς ἀρετὴν ἀνθρώπου
another knowledge is the (one)-guiding toward virtue of-man
 φύσιν καὶ ἀσκεῖν καὶ μετιέναι τὰ καλὰ διδάσκουσα,
(the)-nature and to-practice and to-pursue the noble-things teaching
 παραβλητέον ἂν εἴη καὶ συγκριτέον, εἴτε ἐκείνη
one-must-compare — it-would-be and one-must-judge whether that
 εἴτε φιλοσοφία κρείττων καὶ ἀποχρῶσα μᾶλλον ἀγαθόν
or philosophy (is)-better and sufficient more good
 ἀποδείξει βασιλέα· καὶ τῇ κρείττονι χρῶντ' ἂν εἰκότως ὁ
to-render (a)-king and the better would-use — reasonably the

βασιλεὺς βουλόμενός γε δὴ εἶναι ἀγαθός. εἰ δ' ἄλλη
 king wishing at-least indeed to-be good if but another
 μὲν οὖν οὐδ' ὑπισχνεῖται τέχνη οὐδεμία παράδοσιν καὶ
 indeed then not-even promises art any (a)-transmission and
 διδασκαλίαν ἀρετῆς, ἀλλ' εἰσὶν αἱ μὲν περὶ τὸ σῶμα
 teaching of-virtue but there-are the-ones indeed about the body
 τὸ ἀνθρώπινον καὶ τὰ τούτῳ χρήσιμα πραγματευόμεναι
 the human and the-things for-it useful busying-themselves
 μόνον, ὅσαι δὲ τῆς ψυχῆς ἐφάπτονται, πάντα
 only as-many-as and of-the soul lay-hold-of all-things
 σκοπούμεναι μᾶλλον, ἢ ὅθεν αὐτὴ σωφρονήσει· μόνη δὲ
 considering rather than whence it will-be-temperate alone but
 φιλοσοφία τοῦτο σκοπεῖται καὶ τοῦτο μηχανᾶται, πῶς ἂν
 philosophy this considers and this contrives how —
 ὁ ἄνθρωπος κακίαν μὲν ἐκφύγοι, κτήσαιο δὲ ἀρετὴν· εἰ
 the man vice indeed might-escape might-get and virtue if
 ταῦτα ταύτῃ ἔχει, τί ἂν ἄλλο εἴη βασιλεῖ τῷ γε
 these thus is-disposed what — else would-be for-a-king the at-least
 ἀγαθῷ εἶναι βουλομένῳ προουργιαίτερον τοῦ φιλοσοφεῖν;
 good to-be wishing more-to-the-purpose than-the to-philosophize
 μᾶλλον δὲ πῶς καὶ τίνα τρόπον δύναίτο ἂν τις βασιλεῦσαι
 rather and how and what way could — anyone to-reign
 ἢ βιώναι καλῶς, εἰ μὴ φιλοσοφήσειεν; ἐγὼ μὲν οἶμαι τὸν
 or to-live nobly if not he-should-philosophize I indeed think the
 βασιλέα τὸν ἀγαθὸν εὐθὺς καὶ φιλόσοφον ἐξ ἀνάγκης
 king the good straightway also (a)-philosopher of necessity
 εἶναι καὶ τὸν γε φιλόσοφον εὐθὺς καὶ βασιλικὸν εἶναι.
 to-be and the at-least philosopher straightway also kingly to-be
 Πρῶτον δὲ τὸ πρότερον θεασώμεθα. ἄρ' ἔσθ' ὅπως βασιλεὺς
 first and the former let-us-look-at pray is-it how (a)-king
 ἀγαθὸς εἴη τις ἂν μὴ ἄνθρωπος ἀγαθὸς ὢν; οὐκ ἔστιν
 good would-be anyone — not (a)-man good being not it-is

εἰπεῖν. ἀγαθὸς δέ τις ἀνὴρ ὢν οὐ καὶ φιλόσοφος εἴη ἄν;
to-say good and some man being not also (a)-philosopher would-be —
 νῆ Δία, εἴ γε τὸ φιλοσοφεῖν καλοκαγαθίας ἐπιτήδευσις
by Zeus if at-least the to-philosophize of-nobility (the)-practice
 ἐστίν. ὥσθ' ὁ βασιλεὺς ὁ ἀγαθὸς ἐξ ἀνάγκης εὐθύς καὶ
is so-that the king the good of necessity straightway also
 φιλόσοφος εὐρίσκεται ὢν. καὶ μὴν ὁ γε φιλόσοφος ὅτι
(a)-philosopher is-found being and indeed the at-least philosopher that
 πάντως καὶ βασιλικός, οὕτως ἂν μάθοις. τοῦ γὰρ
altogether also (is)-kingly thus — thou-wouldst-learn of-the for
 βασιλικοῦ δήπου ἐστὶ τὸ δύνασθαι καλῶς ἐπιτροπεύειν ἔθνη
kingly-man doubtless it-is the to-be-able well to-govern nations
 καὶ πόλεις καὶ εἶναι ἄξιον ἀνθρώπων ἄρχειν. τίς δ' ἂν ἡ
and cities and to-be worthy of-men to-rule who and — either
 ἰκανώτερος εἴη πόλεως προστάτης ἢ ἀξιώτερος ἀνθρώπων
more-competent would-be of-a-city (a)-champion or worthier of-men
 ἄρχειν τοῦ φιλοσόφου; ᾧ γε προσήκει (ἂν περ ἡ
to-rule than-the philosopher to-whom at-least it-belongs if very he-be
 ἀληθῶς φιλόσοφος) εἶναι φρονίμῳ, σώφρονι, μεγαλόφρονι,
truly (a)-philosopher to-be wise temperate high-minded
 τῶν δικαίων κριτικῶ καὶ τῶν πρεπόντων, καταπρακτικῶ
of-the just-things (a)-judge and of-the fitting-things (an)-achiever
 τῶν νοηθέντων, καρτερικῶ τῶν ἐπιπόνων· πρὸς δὲ
of-the-things conceived (an)-endurer of-the toilsome besides and
 τούτοις θαρραλέος ἀδής ὑποστατικὸς τῶν δοκούντων
these confident fearless (a)-withstander of-the-things seeming
 δεινῶν εἴη ἄν, ἔτι δὲ εὐεργετικὸς χρηστὸς φιλάνθρωπος.
terrible he-would-be — still and beneficent good kindly
 τοῦ δὲ τοιούτου τίς ἂν εὐρεθείη ἄρχειν ἐπιτηδειότερος
than-the and such who — would-be-found to-rule fitter
 ἢ δυνατώτερος; οὐδείς. ἂν δὲ μὴ ἔχη πολλοὺς τοὺς
or abler no-one if but not he-should-have many the

ὑπακούοντας καὶ πειθομένους αὐτῷ, οὐπω διὰ τοῦτο
(ones)-obeying and being-persuaded by-him not-yet because-of this
 τοῦ βασιλικὸς εἶναι ἐστέρηται· ἔξαρκεῖ γὰρ καὶ τὸ τῶν
of-the kingly to-be he-is-deprived it-suffices for even the the
 φίλων ἄρχειν τῶν ὑπαρχόντων ἢ γυναικὸς τε καὶ παιδῶν,
friends to-rule the (ones)-at-hand or (a)-wife both and children
 ἢ καὶ νῆ Δία αὐτὸν αὐτοῦ μόνον. καὶ γὰρ ἰατρὸς οὐδὲν
or even by Zeus himself of-himself only and for (a)-physician in-nothing
 ἦττον τοῦ θεραπεύοντος πολλοὺς ὁ θεραπεύων ὀλίγους,
less than-the (one)-treating many the (one)-treating few
 εἴ γε ἔχει τὴν ἐμπειρίαν τὴν ἰατρικὴν· καὶ μουσικὸς
if at-least he-has the experience the medical and (a)-musician
 οὐδὲν ἦττον τοῦ διδάσκοντος πολλοὺς ὁ διδάσκων
in-nothing less than-the (one)-teaching many the (one)-teaching
 ὀλίγους, εἴ γε ἔχει τὴν μουσικὴν· καὶ ἵππικὸς ὁμοίως
few if at-least he-has the music and (a)-horseman alike
 τῷ χρωμένῳ πολλοῖς ἵπποις ὁ χρώμενος ἐνὶ ἡ δυοῖν, ἂν
to-the (one)-using many horses the (one)-using one or two if
 γε ἐπιστήμων τῆς ἵππικῆς ἦ· καὶ δὴ καὶ βασιλικὸς
at-least knowing of-the horsemanship he-be and indeed also kingly
 παραπλησίως τῷ κεκτημένῳ πολλοὺς ὑπηκόους ὁ ἔχων
similarly to-the (one)-possessing many subjects the (one)-having
 ἓνα ἢ δύο τοὺς πειθομένους αὐτῷ· μόνον ἐχέτω τὴν
one or two the (ones)-obeying him only let-him-have the
 τοῦ βασιλεύειν ἐμπειρίαν, ὥστε καὶ βασιλικὸς εἴη ἂν.
of-the to-reign experience so-that also kingly he-would-be —
 διὰ τοῦτό μοι δοκεῖ καὶ Σωκράτης τὴν φιλοσοφίαν
because-of this to-me seems also Socrates the philosophy
 πολιτικὴν τε καὶ βασιλικὴν ἐπιστήμην ὀνομάζειν, ὅτι
political both and kingly (a)-knowledge to-name because
 ὁ ταύτην ἀναλαβὼν εὐθὺς πολιτικός ἐστι. Τοιαῦτα
the-one this having-taken-up straightway political is such-things

τοῦ Μουσωνίου εἰπόντος, ἡσθεὶς ὁ βασιλεὺς τοῖς λόγοις
 — Musonius having-said being-pleased the king with-the words
 χάριν τε ἔχειν ὁμολόγει τῶν εἰρημένων αὐτῷ, καὶ
 gratitude both to-have he-acknowledged for-the-things said to-him and
 ἀντὶ τούτων, ἔφη, αἴτησον ὅ τι βούλει με, οὐ
 in-return-for these he-said ask what thing thou-wishest of-me not
 γὰρ ἂν ἀντείποιμί σοι περὶ οὐδενός. Ὁ οὖν Μουσώνιος,
 for — I-would-gainsay thee about anything — then Musonius
 αἰτῶ σε, ἔφη, τούτοις στοιχεῖν καὶ ἔπεσθαι τοῖς λόγοις,
 I-ask thee he-said to-these to-conform and to-follow the arguments
 οὓς ἐπαινεῖς· καὶ γὰρ ἐμοὶ οὕτω χαριεῖ μάλιστα καὶ
 which thou-praisest and for to-me so thou-wilt-gratify most and
 ὠφεληθήσῃ αὐτὸς οὐχ ἑτέρως μᾶλλον.
 thou-wilt-be-benefited thyself not otherwise more

ΟΤΙ ΟΥ ΚΑΚΟΝ Η ΦΥΓΗ

IX • THAT EXILE IS NOT AN EVIL

Musonius consoles a man lamenting his banishment. Exile cuts nobody off from water, earth, air, or sun, or from a true friend, and the world is the common fatherland, as Socrates held; it often helps instead, making Diogenes a philosopher and curing men of soft living. It brings neither want nor ill repute — Odysseus, Themistocles, and Dion all grew rich abroad — nor, against Euripides, the loss of free speech, and it takes away no virtue, the only loss that would harm a man.

Φυγάδος δέ τινος ὀδυρομένου ὅτι φεύγει, οὕτω πως
(an)-exile and some lamenting that he-is-banished so somehow
παρεμυθήσατο αὐτόν. Φυγὴν γάρ, ἔφη, πῶς ἄν τις μὴ
he-consolated him exile for he-said how — anyone not
ἀνόητος ὦν βαρύνοιτο; ἥτις ὕδατος μὲν καὶ γῆς
senseless being would-be-burdened-by which of-water indeed and of-earth
καὶ ἀέρος, ἔτι δὲ ἡλίου καὶ τῶν ἄλλων ἀστρων οὐκ
and of-air still and of-sun and of-the other stars not
ἀπείργει ἡμᾶς οὐδαμῶς, ἀλλ' οὐδὲ ἀνθρώπων ὁμίλιας,
shuts-off us in-any-way but not-even of-men (from)-company
ἀπανταχοῦ γὰρ καὶ πάντῃ τούτων μετουσία ἐστίν. εἰ δὲ
everywhere for and in-every-way of-these a-share is if but
μέρους τινὸς τῆς γῆς ἀφαιρούμεθα καὶ τινῶν ἀνθρώπων
of-a-part some of-the earth we-are-deprived and of-some men
συνουσίας, τί τοῦτο δεινόν; οὐδὲ γὰρ οἴκοι ὄντες ἀπάσῃ
of-society what this (is)-terrible not-even for at-home being (with)-all
τῇ γῇ ἐχρώμεθα, οὐδὲ ἀνθρώποις ἅπασιν συνῆμεν τοῖς
the earth we-used nor with-men all we-consorted with-the
μέντοι φίλοις καὶ νῦν συνεῖμεν ἄν, τοῖς γε ἀληθινοῖς
however friends even now we-should-consort — with-the at-least true
καὶ ὧν προσήκει ποιέσθαι τινα λόγον· οὐ γὰρ ἂν
and of-whom it-is-fitting to-make some account not for —

οὗτοι προδοῖεν ποτὲ ἡμᾶς οὐδ' ἐγκαταλίποιν· εἰ δέ τινες
these would-betray ever us nor would-forsake if but some
 πλαστοὶ καὶ οὐκ ἀληθινοὶ φίλοι εἰσί, τούτων ἀπηλλάχθαι
counterfeit and not true friends are of-these to-have-been-rid
 κρεῖττον ἢ συνεῖναι αὐτοῖς. τί δ'; οὐχὶ κοινὴ πατρίς
(is)-better than to-consort with-them what and not (a)-common fatherland
 ἀνθρώπων ἀπάντων ὁ κόσμος ἐστίν, ὥσπερ ἡξίου
of-men of-all the world is just-as beld
 Σωκράτης; ὥστ' οὐδὲ φεύγειν τῇ γε ἀληθείᾳ
Socrates so-that not-even to-be-banished-from in-the at-least truth
 τὴν πατρίδα νομιστέον, ἂν ἀπέλθης ἐντεῦθεν ἔνθα
the fatherland one-must-think if thou-shouldst-depart hence where
 ἔφυσ τε καὶ ἐτράφης, πόλεως δὲ μόνον ἐστερηῆσθαι
thou-wast-born both and wast-reared of-a-city but only to-have-been-deprived
 τινος, ἄλλως τε καὶ ἀξιοῖ τις εἶναι ἐπιεικῆς.
some otherwise and even-if should-claim anyone to-be reasonable
 ὁ γὰρ τοιοῦτος χωρίον μὲν οὐδὲν οὔτε τιμῇ οὔτ' ἀτιμᾶζει
the for such-a-man place indeed any neither honors nor dishonors
 οὕτως ὡς εὐδαιμονίας ἢ κακοδαυμονίας αἴτιον· αὐτὸς δὲ ἐν
so as of-happiness or of-misery (a)-cause himself but in
 αὐτῷ τίθεται τὸ πᾶν, καὶ νομίζει εἶναι πολίτης τῆς τοῦ Διὸς
himself places the all and thinks to-be (a)-citizen of-the — of-Zeus
 πόλεως, ἣ συνέστηκεν ἐξ ἀνθρώπων καὶ θεῶν. σύμφωνα
city which is-composed of men and gods agreeing
 δὲ τούτοις λέγει καὶ Εὐριπίδης ἐν οἷς φησιν ἅπας μὲν
and with-these speaks also Euripides in what-things he-says all indeed
 ἀἷρ ἀετῷ περάσιμος, ἅπασα δὲ χθὼν ἀνδρὶ γενναίῳ
air to-an-eagle (is)-passable all and earth to-a-man noble
 πατρίς. ὥσπερ οὖν εἴ τις ἐν τῇ πατρίδι ὢν καὶ ἑτέραν
(is)-fatherland just-as then if anyone in the fatherland being and another
 οἰκίαν οἰκῶν, οὐκ ἐν ἣ ἐτέχθη, δεινοπαθοίη διὰ
house dwelling-in not in which he-was-born should-take-it-hard because-of

τοῦτο καὶ ὀδύροιτο, μάταιος ἂν εἴη καὶ καταγέλαστος·
this and should-lament foolish — he-would-be and ridiculous
 οὕτω καὶ ὅστις ἑτέραν πόλιν οἰκῶν, οὐκ ἐν ἣ τυχάνει
so also whoever another city dwelling-in not in which he-happens
 γεγονώς, συμφορὰν ἡγείται, ὁ τοιοῦτος εἰκότως ἂν
having-been-born (a)-calamity thinks(-it) the such-a-man reasonably —
 ἄφρων νομίζοιτο καὶ ἀνόητος. καὶ μὴν πρὸς γε τὴν
senseless would-be-thought and foolish and indeed toward at-least the
 ἐπιμέλειαν τὴν ἑαυτῶν καὶ πρὸς κτῆσιν ἀρετῆς πῶς ἂν τὸ
care the of-themselves and toward (the)-getting of-virtue how — the
 φεύγειν ἐνίστατο; ὅποτε γε μήτε μαθήσεως μήτε
to-be-banished would-stand-in-the-way when at-least neither of-learning nor
 ἀσκήσεως ὦν χρὴ εἵργεται τις διὰ τὴν φυγὴν.
of-training of-which (there-is)-need is-barred anyone through the exile
 πῶς μὲν οὐκ ἂν ἡ φυγὴ καὶ συνεργοίῃ πρὸς τὸ τοιοῦτον,
how indeed not — the exile even would-help toward the such
 παρέχουσά γε σχολὴν καὶ ἐξουσίαν τοῦ μαρτάνειν τε τὰ
affording at-least leisure and liberty of-the to-learn both the
 καλὰ καὶ πράττειν μᾶλλον ἢ πρότερον, ἅτε μὴθ'
noble-things and to-do more than before inasmuch-as neither
 ὑπὸ πατρίδος τῆς δοκούσης περιελκομένοις εἰς ὑπηρεσίας
by (a)-fatherland the seeming(-so) (to-those)-dragged-about into services
 πολιτικὰς μήτε ὑπὸ φίλων τῶν δοκούντων ἢ συγγενῶν
political nor by friends the seeming(-so) or kinsmen
 ἐνοχλουμένοις, οἵτινες ἐμποδίσαι δεινοὶ καὶ ἀποσπάσαι
(to-those)-troubled whosoever to-binder (are)-clever and to-drag-away
 τῆς ἐπὶ τὰ κρεῖττω ὁρμῆς; ἤδη δέ τισι καὶ παντάπασιν
from-the toward the better impulse already and to-some even altogether
 τὸ φεύγειν συνήνεγκεν, ὥσπερ Διογένης, ὃς ἐκ μὲν ἰδιώτου
the to-be-banished was-profitable just-as to-Diogenes who from indeed (a)-layman
 φιλόσοφος ἐγένετο φυγῶν, ἀντὶ δὲ τοῦ καθῆσθαι εἰς
(a)-philosopher became having-been-banished instead-of and the to-sit in

Σινώπην διέτριψεν ἐν τῇ Ἑλλάδι, ἀσκήσει δὲ τῇ πρὸς ἀρετὴν
Sinope he-spent-time in — Greece in-training and the toward virtue
 τῶν φιλοσόφων διήνεγκεν. ἄλλοις δέ γε κακῶς τὰ
than-the philosophers he-excelled to-others and at-least badly the
 σώματα διακειμένοις ὑπὸ μαλακίας καὶ τρυφῆς ἔρρωσεν ἡ
bodies being-disposed by softness and luxury strengthened the
 φυγή, βιασθεῖσιν ἀνδρικώτερον διαιτᾶσθαι καὶ ἴσμεν τινὰς
exile (them)-being-forced more-manfully to-live and we-know some
 χρόνιων νοσημάτων ἐν τῷ φεύγειν ἀπολυθέντας, ὥσπερ
of-chronic diseases in the to-be-banished having-been-freed just-as
 ἀμέλει Σπαρτιατικὸς οὗτος ὁ Λακεδαιμόνιος, ὃς ἀπὸ πολλοῦ
doubtless Spartiaticus this the Lacedaemonian who from long
 ἔχων τὸ πλευρὸν κακῶς καὶ τούτου πολλάκις νοσῶν
having the side badly and-from this often being-ill
 διὰ τὴν τρυφήν, ἐπειδὴ ἐπαύσατο τρυφῶν, ἐπαύσατο καὶ
because-of the luxury when he-ceased living-softly he-ceased also
 νοσηλευόμενος. ἄλλους δέ γε τῶν ἀβροδαιτῶν ποδάγρας
being-nursed others and at-least of-the delicate-living of-gout
 ἀπολυθῆναι φασι, πάνυ δὴ κατατεινομένους πρότερον ὑπὸ
to-have-been-freed they-say very indeed being-racked before by
 τούτου τοῦ πάθους, οὗς ἡ φυγή σκληρότερον διαιτᾶσθαι
this the affliction whom the exile more-hardily to-live
 συνεθίσασα κατ' αὐτὸ τοῦτο ὑγιεῖς γενέσθαι παρεσκεύασεν.
having-accustomed by this same healthy to-become caused
 οὕτως ἄρα τῷ διακεῖσθαι κρεῖττον αὐτοὺς ἑαυτῶν καὶ
so then to-the to-be-disposed better them than-themselves both
 σῶμα καὶ ψυχὴν συνεργεῖ μᾶλλον ἢ ἀντιπράττει ἡ φυγή.
body and soul helps more than opposes the exile
 Ἄλλ' οὐδ' ἀπορεῖν τῶν ἀναγκαίων πάντως ὑπάρχει τοῖς
but not-even to-lack of-the necessities altogether belongs to-the
 φεύγουσιν. ὅσοι μὲν γὰρ ἀργοὶ καὶ ἀμήχανοι καὶ οὐχ
(ones)-banished as-many-as indeed for (are)-idle and helpless and not

οἷοί τε ἀνδρίζεσθαι, οὗτοι μὲν κὰν τῇ πατρίδι ὄντες
able — to-play-the-man these indeed even-in the fatherland being
ἀποροῦσιν ὡς τὸ πολὺ καὶ ἀμηχανοῦσιν· οἱ δὲ γεννικοὶ
are-in-want as the most-part and are-helpless the-ones but noble
καὶ φιλόπονοι καὶ συνετοί, κὰν ὅποι ποτὲ ἔλθωσιν,
and fond-of-toil and intelligent even-if whither ever they-should-come
εὐποροῦσι καὶ διάγουσιν ἀνενδεῶς· καὶ γὰρ οὐδὲ δεόμεθα
are-well-off and live without-want and for not-even we-need
πολλῶν, ἂν μὴ βουλώμεθα τρυφᾶν· ἐπεὶ τί δεῖ
many-things if not we-should-wish to-live-softly since what (is-there)-need
βροτοῖσι πλὴν δυοῖν μόνον, Δήμητρος ἀκτῆς πώματός θ'
for-mortals except of-two only of-Demeter (the)-corn of-drink and
ὑδρηχόου, ἅπερ πάρεστι καὶ πέφυχ' ἡμᾶς τρέφειν;
water-pouring which-very is-at-hand and is-naturally-fitted us to-nourish
λέγω δὲ τοὺς γε λόγου ἀξίους ἄνδρας οὐ τῶν
I-mean and the at-least of-account worthy men not of-the
ἀναγκαιοτάτων μόνον πρὸς τὸν βίον ῥαδίως ἂν εὐπορεῖν
most-necessary only for the life easily — would-be-well-off
ἔξω τῆς οἰκείας ὄντας, ἀλλὰ καὶ πολλὰ περιποιήσεσθαι
outside the home being but also many to-acquire
χρήματα πολλάκις. ὁ γοῦν Ὀδυσσεὺς παντὸς φυγάδος
moneys often — at-any-rate Odysseus than-every exile
ὥς ἂν τις εἴποι ἀθλιώτερον διακείμενος καὶ μόνος ὢν
as — anyone would-say more-wretchedly being-disposed and alone being
καὶ γυμνὸς καὶ ναυαγός, ὅμως ἀφικόμενος εἰς ἀνθρώπους
and naked and shipwrecked nevertheless having-come to men
ἀγνώτας τοὺς Φαίακας ἐδυνήθη χρηματίσασθαι ἀφθόνως.
unknown the Phaeacians was-able to-get-money abundantly
Θεμιστοκλῆς δ' ἐπεὶ ἔφευγεν οἴκοθεν, οὐ παρὰ μὴ φίλους
Themistocles and when he-was-in-exile from-home not among not friends
μόνον, ἀλλὰ καὶ παρὰ πολεμίους καὶ βαρβάρους ἐλθὼν
only but also among enemies and barbarians having-come

τοὺς Πέρσας, τρεῖς ἔλαβε πόλεις δῶρον, Μυῦντα καὶ
the Persians three he-received cities (as)-a-gift Myus and
 Μαγνησίαν καὶ Λάμψακον, ὥστ' ἀπὸ τούτων βιοῦν.
Magnesia and Lampsacus so-as from these to-live
 Δίων δὲ ὁ Συρακούσιος, ἀφαιρεθεὶς ὑπὸ Διονυσίου τοῦ
Dion and the Syracusan having-been-robbed by Dionysius the
 τυράννου τὴν οὐσίαν πᾶσαν, ὅτ' ἐξέπιπτε τῆς πατρίδος,
tyrant the property all when he-was-cast-out of-the fatherland
 οὕτως ἐν τῇ φυγῇ χρημάτων εὐπόρησεν, ὥστε καὶ ξενικὸν
so in the exile of-money grew-rich so-as even (a)-foreign
 θρέψαι στράτευμα, μεθ' οὗ ἦλθεν ἐπὶ Σικελίαν καὶ
to-maintain army with which he-came against Sicily and
 ἡλευθέρωσεν αὐτὴν ἀπὸ τοῦ τυράννου. τίς ἂν οὖν εὖ φρονῶν
freed her from the tyrant who — then well thinking
 εἰς ταῦτ' ἀφορῶν, ἔτι τὴν φυγὴν ἀπορίας αἰτίαν εἶναι πᾶσι
to these looking still the exile of-want (a)-cause to-be for-all
 τοῖς φεύγουσιν ὑπολαμβάνου; ἀλλ' οὐδὲ κακοδοξεῖν πάντως
the (ones)-banished would-suppose but not-even to-be-ill-reputed altogether
 ἀνάγκη τοὺς φυγόντας διὰ τὴν φυγὴν, γνωρίμου γε
(it-is)-necessity the (ones)-banished because-of the exile known at-least
 πᾶσιν ὄντος, ὅτι καὶ δίκαι πολλαὶ δικάζονται κακῶς, καὶ
to-all (it)-being that even suits many are-judged badly and
 ἐκβάλλονται πολλοὶ τῆς πατρίδος ἀδίκως, καὶ ὅτι ἤδη
are-cast-out many of-the fatherland unjustly and that already
 τινὲς ἄνδρες ἀγαθοὶ ὄντες ἐξηλάθησαν ὑπὸ τῶν πολιτῶν.
some men good being were-driven-out by the citizens
 ὥσπερ Ἀθήνηθεν μὲν Ἀριστείδης ὁ δίκαιος, ἐξ Ἐφέσου
just-as from-Athens indeed Aristides the just from Ephesus
 δὲ Ἑρμόδωρος, ἐφ' ᾧ καὶ Ἡράκλειτος ὅτι ἔφυγεν
and Hermodorus over whom also Heraclitus because he-was-banished
 ἡβηδὸν ἐκέλευεν Ἐφεσίους ἀπάγξασθαι. ἔνιοι δέ γε
from-the-young-up bade (the)-Ephesians to-hang-themselves some and at-least

καὶ ἐνδοξότατοι φεύγοντες ἐγένοντο, καθάπερ Διογένης
even most-renowned banished became just-as Diogenes
 ὁ Σινωπεὺς καὶ Κλέαρχος ὁ Λακεδαιμόνιος ὁ μετὰ
the Sinopean and Clearchus the Lacedaemonian the (one)-with
 Κύρου στρατεύσας ἐπ' Ἄρταξέρξην· καὶ ἄλλους δ' ἂν
Cyrus having-campaigned against Artaxerxes and others and —
 τις ἔχοι βουλόμενος λέγειν πολλούς· καίτοι πῶς ἂν
anyone would-be-able wishing to-name many and-yet how —
 εἶη τοῦτο κακοδοξίας αἴτιον, ἐν ᾧ τινες ἐνδοξότεροι
would-be this of-ill-repute (a)-cause in which some more-renowned
 γεγόνασιν, ἢ πρότερον ᾔσαν;
have-become than before they-were
 Νῆ Δί' ἀλλ' Εὐριπίδης φησὶν ἐλευθερίας στέρεσθαι τοὺς
by Zeus but Euripides says of-freedom to-be-deprived the
 φυγάδας, ἐπεὶ καὶ παρρησίας. πεποίηκε γὰρ τὴν μὲν
exiles since also of-free-speech he-has-made for — indeed
 Ἰοκάστην πυνθανομένην Πολυνείκους τοῦ υἱέος, τίνα δυσχερῇ
Jocasta inquiring of-Polynices the son what hard
 τῷ φεύγοντί ἐστιν· ὁ δ' ἀποκρίνεται ὅτι ἐν μὲν
for-the exile is the-one and answers that one indeed
 μέγιστον, οὐκ ἔχει παρρησίαν, ἣ δ' αὖ πρὸς αὐτὸν δούλου
(the)-greatest not he-has free-speech she and again to him of-a-slave
 τόδ' εἶπας, μὴ λέγειν ἅ τις φρονεῖ. ἐγὼ δὲ φαίην
this thou-hast-said not to-say what-things anyone thinks I but would-say
 ἂν πρὸς τὸν Εὐριπίδην ὅτι, ὦ Εὐριπίδη, τοῦτο μὲν ὀρθῶς
— to — Euripides that O Euripides this indeed rightly
 ὑπολαμβάνεις, ὥς δούλου ἐστίν, ἃ φρονεῖ μὴ λέγειν,
thou-supposest that of-a-slave it-is what-things he-thinks not to-say
 ὅταν γε δέη λέγειν· οὐ γὰρ αἰεὶ καὶ πανταχοῦ καὶ
when at-least it-is-needful to-say not for always and everywhere and
 πρὸς ὅντιν οὖν λεκτέον ἃ φρονοῦμεν. ἐκείνο δὲ οὐ
to anyone-whatever must-be-said what-things we-think that but not

μοι δοκεῖς εὖ εἰρηκέναι, τὸ μὴ μετεῖναι τοῖς φεύγουσι
to-me thou-seemest well to-have-said the not (there)-to-be-a-share to-the (ones)-banished
 παρρησίας, εἶπερ παρρησία σοι δοκεῖ τὸ μὴ σιγᾶν ᾧ
of-free-speech if-indeed free-speech to-thee seems the not to-be-silent what-things
 φρονῶν τυγχάνει τις. οὐ γὰρ οἱ φεύγοντες ὀκνοῦσι λέγειν
thinking happens anyone not for the (ones)-banished shrink to-say
 ᾧ φρονοῦσιν, ἀλλ' οἱ δεδιότες μὴ ἐκ τοῦ εἰπεῖν γένηται
what-things they-think but the (ones)-fearing lest from the to-speak should-come
 αὐτοῖς πόνος ἢ θάνατος ἢ ζημία ἢ τι τοιοῦτον ἕτερον.
to-them toil or death or penalty or some such other
 τοῦτο δὲ τὸ δέος μὰ Δία οὐχ ἡ φυγὴ ποιεῖ. πολλοῖς γὰρ
this and the fear by Zeus not the exile makes to-many for
 ὑπάρχει καὶ τῶν ἐν τῇ πατρίδι ὄντων, μᾶλλον δὲ τοῖς
it-belongs even of-those in the fatherland being rather and to-the
 πλείστοις, τὰ δοκοῦντα δεινὰ δεδιέναι. ὁ δὲ ἀνδρείος
most the-things seeming terrible to-fear the but brave-man
 οὐδὲν ἥττον φυγὰς ὢν ἥπερ οἶκοι θαρρεῖ πρὸς ἅπαντα
in-nothing less (an)-exile being than at-home is-confident toward all
 τὰ τοιαῦτα, διὸ καὶ λέγει ᾧ φρονεῖ θαρρῶν
the such-things wherefore also he-says what-things he-thinks being-bold
 οὐδὲν μᾶλλον ἢ ὅταν ἡ μὴ φυγὰς, ὅταν φεύγων
in-nothing more than when he-may-be not (an)-exile when being-banished
 τύχη. ταῦτα μὲν πρὸς Εὐριπίδην εἶποι τις ἄν. σὺ δ'
he-happens these indeed to Euripides would-say anyone — thou and
 εἰπέ μοι, ὦ ἐταῖρε, ὅτε Διογένης φεύγων ἦν Ἀθήνησιν, ἢ
tell me O comrade when Diogenes banished was at-Athens or
 ὅτεπραθεῖς ὑπὸ τῶν ληστῶν ἦλθεν εἰς Κόρινθον, ἄρα
when having-been-sold by the pirates he-came to Corinth then
 τότε πλείω παρρησίαν ἄλλος τις ἐπεδείξατο Διογένους
then more free-speech another anyone displayed than-Diogenes
 ἢ Ἀθηναῖος ἢ Κορίνθιος; τί δ'; ἐλευθεριώτερος ἄλλος
either (an)-Athenian or (a)-Corinthian what and freer another

τις ἢ Διογένης τῶν τότε ἀνθρώπων ἦν; ὃς καὶ
anyone than Diogenes of-the then men was who even
 Ξενιάδου τοῦ πριαμένου αὐτὸν ὡς δεσπότης δούλου
of-Xeniades the (one)-having-bought him as (a)-master (over)-a-slave
 ἦρχεν. καὶ τί δεῖ τὰ παλαιὰ λέγειν; ἀλλ' ἐγὼ σοι οὐ
ruled and what needs the ancient-things to-tell but I to-thee not
 δοκῶ εἶναι φυγὰς; ἄρ' οὖν ἐστέρημαι παρρησίας; ἄρα
do-I-seem to-be (an)-exile surely then have-I-been-deprived of-free-speech surely
 ἀφήρημαι τὴν ἐξουσίαν τοῦ ἅ φρονῶ λέγειν; ἤδη
have-I-been-robbed-of the liberty of-the what-things I-think to-say ever
 δέ με εἶδες ἢ σὺ ἢ ἕτερος ὑποπτήσσοντά τω
and me hast-seen either thou or another cowering before-anyone
 ὅτι φεύγω; ἢ χεῖρον ἔχειν τὰ πράγματα νομίζοντα νῦν
because I-am-banished or worse to-have the affairs thinking now
 ἢ πρότερον; ἀλλ' οὐδὲ μὰ Δία λυπούμενον ἢ ἀθυμοῦντα
than before but not-even by Zeus grieving or being-downcast
 διὰ τὴν φυγὴν φαίης ἂν ἑωρακέαι με. καὶ γὰρ
because-of the exile wouldst-thou-say — to-have-seen me and for
 εἰ τὴν πατρίδα τις ἀφήρηται, τό γε δύνασθαι φέρειν
if the fatherland anyone has-been-robbed-of the at-least to-be-able to-bear
 φυγὴν οὐκ ἀφήρηται.
exile not he-has-been-robbed-of

Οἷς δὲ λογισμοῖς χρῶμαι πρὸς ἑμαυτόν, ὥστε μὴ ἄχθεσθαι
which and reasonings I-use toward myself so-as not to-be-vexed
 τῇ φυγῇ, τούτους καὶ πρὸς σέ εἵπομι ἄν, δοκεῖ μοι ἡ
at-the exile these also to thee I-would-say — seems to-me the
 φυγὴ στερίσκειν μὲν ἄνθρωπον οὐ πάντως οὐδ' ὦν
exile to-deprive indeed (a)-man not altogether even of-what-things
 οἱ πολλοὶ νομίζουσιν ἀγαθῶν, καθάπερ ἄρτι ἐδείκνυν. εἰ
the many think goods just-as just-now I-was-showing if
 δ' οὖν καὶ στερίσκοι ἢ τινὸς ἢ πάντων τούτων, τῶν
but then even it-should-deprive either of-some or of-all these of-the

γε ἀληθῶς ἀγαθῶν οὐ στερίσκει· οὔτε γὰρ ἀνδρείαν ἢ
at-least truly goods not it-deprives neither for courage or
 δικαιοσύνην ὃ φεύγων ἔχειν κωλύεται, διότι φεύγει,
justice the (one)-banished to-have is-hindered wherefore he-is-banished
 οὔτε σωφροσύνην ἢ φρόνησιν, οὐδ' αὖ ἀρετὴν ἄλλην
nor temperance or wisdom nor again virtue other
 ἥντινούν, αἱ παροῦσαί τε κοσμεῖν καὶ ὠφελεῖν πεφύκασιν
any-whatever which being-present both to-adorn and to-benefit are-naturally-fitted
 τὸν ἄνθρωπον καὶ ἐπαινετὸν ἀποφαίνειν καὶ εὐκλεῖν,
the man and praiseworthy to-render and glorious
 ἀποῦσαί τε βλάπτειν καὶ καταισχύειν κακὸν ἀποφαίνουσαι
being-absent and to-harm and to-disgrace bad rendering(-bim)
 καὶ ἀκλεῖν. τούτων δὲ ταύτῃ ἐχόντων, εἰ μὲν ἀγαθὸς
and inglorious of-these and thus being-disposed if indeed good
 εἰ οὗτος καὶ τὰς ἀρετὰς ἔχεις, οὐκ ἂν σε βλάπτει ἢ
thou-art thou-there and the virtues thou-hast not — thee would-harm the
 φυγὴ οὐδ' ἂν ταπεινοίῃ, παρόντων γε τῶν ὠφελεῖν
exile nor — would-abase (them)-being-present at-least the-ones to-benefit
 καὶ ἐπαίρειν μάλιστα δυναμένων· εἰ δὲ τυγχάνεις κακὸς
and to-exalt most being-able if but thou-happenest bad
 ὢν, ἢ κακία σε βλάπτει καὶ οὐχ ἢ φυγὴ· καὶ τὴν γε
being the vice thee harms and not the exile and the at-least
 λύπην ἢ κακία σοι ἐπάγει, οὐχ ἢ φυγὴ· διὸ ταύτης
grief the vice on-thee brings not the exile wherefore of-this
 ἀπολυθῆναι δεῖ σε σπεύδειν μᾶλλον ἢ τῆς φυγῆς.
to-be-freed it-behooves thee to-basten rather than of-the exile
 ταῦτα καὶ πρὸς ἑμαυτὸν ἔλεγον αἰεὶ καὶ πρὸς σέ λέγω νῦν.
these both to myself I-was-saying always and to thee I-say now
 σὺ δ', ἂν σωφρονῇς, οὐ τὴν φυγὴν δεινὸν ἡγήσῃ
thou and if thou-shouldst-be-temperate not the exile terrible wilt-thou-think
 εἶναι, ἣν γε φέρουσιν ἕτεροι εὐπετῶς, τὴν δὲ κακίαν
to-be which at-least bear others easily the but vice

ἥς ἐνούσης ἄθλιος πᾶς ὅστις ἂν ἔχη αὐτήν.
of-which being-within wretched (is)-everyone whoever (ever) should-have it
 καὶ γὰρ δὴ δυοῖν ἀνάγκη τὸ ἕτερον, ἢ ἀδίκως ἢ
and for indeed of-two (it-is)-necessity the one either unjustly or
 δικαίως σε φεύγειν· εἰ μὲν δὴ δικαίως, πῶς ποτε ὀρθὸν
justly thee to-be-banished if indeed then justly how ever (is-it)-right
 ἢ προσήκον ἄχθεσθαι τοῖς δικαίοις; εἰ δ' ἀδίκως, τῶν
or fitting to-be-vexed at-the just-things if but unjustly of-the
 ἐξελασάντων τοῦτ' ἂν εἴη κακόν, οὐχ ἡμέτερον·
(ones)-having-driven(-thee)-out this — would-be (an)-evil not ours
 εἴπερ νὴ Δία τὸ μὲν ἀδικεῖν θεομισέστατόν ἐστιν, ὅπερ
if-indeed by Zeus the indeed to-do-wrong most-hated-by-god is which-very
 ἐκείνοις συμβέβηκε· τὸ δ' ἀδικεῖσθαι, ὅπερ συμβέβηκεν
to-those has-befallen the and to-be-wronged which-very has-befallen
 ἡμῖν, καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις τοῖς ἐπικέσι
to-us both among gods and among men the reasonable
 ἐπικουρίας, ἀλλ' οὐχὶ μίσους ἄξιον εἶναι ὑπέληπται.
of-succor but not of-hatred worthy to-be has-been-held

ΕΙ ΓΡΑΦΗΝ ΥΒΡΕΩΣ ΓΡΑΨΕΤΑΙ ΤΙΝΑ Ο ΦΙΛΟΣΟΦΟΣ

X · WILL A PHILOSOPHER SUE FOR ASSAULT?

Musonius would never bring an action for outrage, and would advise no student of philosophy to bring one. What men count as insults — abuse, a blow, being spat on — bring no shame on the one who suffers them: Spartan boys are flogged in public and glory in it. The wrong belongs wholly to the doer; Socrates, publicly mocked by Aristophanes, merely asked him whether he wanted him for anything else, and Phocion told the man who insulted his wife that she had suffered nothing from him.

“Υβρεως δὲ γραφήν οὐτ’ ἂν αὐτὸς ἔφη γράψασθαι
of-outrage and (an)-indictment neither — himself he-said would-bring-against
 τινά ποτε οὐτ’ ἂν ἑτέρῳ συμβουλευσαι οὐδενὶ τῶν
anyone ever nor — to-another would-advise any-one of-those
 φιλοσοφεῖν ἀξιούντων. ἃ γὰρ πάσχοντές τινες
to-philosophize claiming what-things for suffering some
 ὑβρίζεσθαι δοκοῦσιν, τούτων οὐδὲν εἶναι ὕβριν ἢ αἰσχύνην
to-be-outraged think of-these nothing to-be outrage or shame
 τοῖς πάσχουσιν· οἷον λαιδορηθῆναι ἢ πληγῆναι ἢ
to-the (ones)-suffering as-for-instance to-be-reviled or to-be-struck or
 ἐμπτυσθῆναι, ὧν τὸ χαλεπώτατον πληγαί. ὥς δὲ
to-be-spat-on of-which the hardest (are)-blows that and
 οὔτε αἰσχρὸν οὔτε ὑβριστικὸν ἔχουσιν οὐδέν, δηλοῦν
neither shameful nor insolent they-have anything to-show
 Λακεδαιμονίων παιδας δημοσίᾳ μαστιγουμένους καὶ ἐπ’
(the)-Lacedaemonians’ boys publicly being-scourged and at
 αὐτῷ τούτῳ ἀγαλλομένους. ὁ δὲ φιλόσοφος εἰ μὴ
this very exulting the but philosopher if not
 δύναιτο καταφρονεῖν πληγῶν ἢ λαιδορίας, τί ἂν
he-should-be-able to-despise of-blows or of-reviling what —
 ὄφελος αὐτοῦ εἶη; ὅν γε φαίνεσθαι δεῖ καὶ
use of-him would-be whom at-least to-appear it-behooves also

θανάτου καταφρονούντα; νή Δία, ἀλλ' ἡ διάνοια τοῦ
of-death despising by Zeus but the intent of-the
 δρώντος αὐτὰ δεινῇ, τὸ ἐπεγγελῶντα καὶ ὑβρίζειν
(one)-doing them (is)-dreadful the mocking and to-outrage
 νομίζοντα ράπισαι ἢ λοιδορῆσαι ἢ τι τοιοῦτον ποιῆσαι·
thinking to-slap or to-revile or something such to-do
 Δημοσθένους γοῦν καὶ τῷ βλέμματι ὑβρίζειν τινάς,
Demosthenes at-any-rate even by-the look to-outrage some(-men)
 καὶ ἀφόρητα εἶναι τὰ τοιαῦτα, καὶ ἐξίστασθαι τοὺς
and unbearable to-be the such-things and to-be-beside-themselves the
 ἀνθρώπους ὑπ' αὐτῶν ταύτῃ ἢ ἐκεῇ οἶεται. ταῦτα δὲ
men by them in-this or in-that thinks these and
 οἱ μὲν τὸ καλὸν καὶ τὸ αἰσχρὸν ὅ τι τῇ ἀληθείᾳ
the-ones indeed the noble and the shameful what thing in-the truth
 ἐστὶν ἀγνοοῦντες καὶ πρὸς τὴν δόξαν κεχρηνότες, καὶ αὐτοὶ
it-is being-ignorant and toward the opinion gaping even themselves
 ὑβρίζεσθαι νομίζουσιν, εἴ τις ἢ προσβλέποι αὐτοὺς
to-be-outraged think if anyone either should-look-at them
 πικρότερον ἢ καταγελάῃ αὐτῶν ἢ πλήττοι ἢ λοιδοροίη.
too-sharply or should-laugh-at them or should-strike or should-revile
 ἀνὴρ δὲ εὖ φρονῶν καὶ νοῦν ἔχων, οἷον εἶναι δεῖ τὸν
(a)-man but well thinking and sense having such-as to-be it-behooves the
 φιλόσοφον, ὑπὸ οὐδενὸς τούτων ταραττέται, οὐδ' οἶεται τὸ
philosopher by none of-these is-troubled nor thinks the
 πάσχειν αὐτὰ αἰσχρὸν, ἀλλὰ τὸ ποιεῖν μᾶλλον· ἐπεὶ τί
to-suffer them (to-be)-shameful but the to-do rather since what
 καὶ ὁ πάσχων ἀμαρτάνει; ὁ δὲ ἀμαρτάνων εὐθὺς
even the (one)-suffering does-wrong the-one but doing-wrong straightway
 καὶ ἐν αἰσχύνῃ ἐστίν, ὁ μέντοι πάσχων ὥς οὖν οὐχ
also in shame is the however (one)-suffering as then not
 ἀμαρτάνει καθόσον πάσχει, οὕτως οὐδὲ ἐν αἰσχυρῷ οὐδενὶ
he-does-wrong in-so-far-as he-suffers so neither in shameful anything

γίνεται. ὅθεν οὐδ' ἐπὶ δίκας οὐδ' ἐπ' ἐγκλήματα προέλθαι
comes-be whence neither to lawsuits nor to accusations would-proceed
 ἂν ὁ νοῦν ἔχων, ἐπείπερ οὐδ' ὑβρίσθαι ἂν
— the (man)-sense having since-indeed not-even to-have-been-outraged —
 δόξειεν· καὶ γὰρ μικρόψυχον τὸ ἀγανακτεῖν ἢ ἐπιτείνεσθαι
he-would-seem and for petty-souled the to-be-vexed or to-be-strained
 περὶ τῶν τοιούτων· πρῶως δὲ καὶ ἡσυχῶς οἴσει τὸ
about the such-things gently but and quietly he-will-bear the
 συμβάν, ἐπεὶ καὶ πρέπον τοῦτο τῷ βουλομένῳ εἶναι
thing-befallen since even fitting this for-the (one)-wishing to-be
 μεγαλόφρονι. Σωκράτης γοῦν οὕτω διακείμενος φανερός
high-minded Socrates at-any-rate so being-disposed plain
 ἦν, ὃς δημοσίᾳ λοιδορηθεὶς ὑπ' Ἀριστοφάνους, οὐχ
was who publicly having-been-reviled by Aristophanes not
 ὅπως ἡγανάκτησεν, ἀλλὰ καὶ ἐντυχὼν ἡξίου αὐτὸν
so-much-as he-was-vexed but even having-met-(him) he-asked him
 εἰ καὶ πρὸς ἄλλο τι τοιοῦτον βούλοιο χρῆσθαι
whether also for another anything such he-wished to-use
 αὐτῷ. ταχύ γ' ἂν ἐκείνος ἐν ὀλίγοις λοιδορούμενος
him quickly at-least — he in (a)-few(-company) being-reviled
 ἐχάλεπηνεν, ὃς οὐδὲ ἐν θεάτρῳ λοιδορηθεὶς ἡγανάκτει.
would-have-been-angry who not-even in (the)-theater having-been-reviled was-vexed
 Φωκίων δὲ ὁ χρηστός, τῆς γυναικὸς αὐτοῦ
Phocion and the good of-the wife of-him
 προπηλακισθείσης πρὸς τινος, τοσοῦτον ἐδέησεν ἐγκαλεῖν
having-been-insulted by someone so-far was-he-from to-accuse
 τῷ προπηλακίσαντι, ὥστε ἐπεὶ δέισας ἐκείνος προσῆλθέ
the (man)-having-insulted that when having-feared he came-forward
 τε καὶ συγγνώμην ἔχειν ἡξίου τὸν Φωκίωνα, φάσκων
both and pardon to-have asked — Phocion saying
 ἡγνοηκέναι ὅτι ἦν ἐκείνου γυνή, εἰς ἣν
to-have-been-ignorant that she-was of-that-man (the)-wife against whom

ἐπλημμέλει· ἀλλὰ ἢ γε ἐμὴ γυνὴ οὐδέν, ἔφη, ὑπὸ σοῦ
be-offended but the at-least my wife in-nothing he-said by thee
 πέπονθεν, ἑτέρα δέ τις ἴσως· ὥστε οὐδὲ χρὴ ἐμοὶ σὲ
has-suffered another and some perhaps so-that not-even it-behooves to-me thee
 ἀπολογεῖσθαι. καὶ ἄλλους δὲ πολλοὺς ἄνδρας ἔχοιμ' ἂν
to-make-defense and others and many men I-could —
 λέγειν πειραθέντας ὕβρεως, τοὺς μὲν ἔκ τινων γλώσση
to-name having-experienced outrage the-ones indeed by some with-tongue
 πλημμεληθέντας, τοὺς δὲ χερσὶν ὥστε αἰκισθῆναι
having-been-wronged the-others and with-hands so-as to-be-maltreated
 τὸ σῶμα· καὶ οὔτε ἀμυνάμενοι φαίνονται τοὺς
the body and neither having-avenged-themselves do-they-appear (on)-those
 πλημμελήσαντας, οὔτε ἄλλον τρόπον ἐπεξελθόντες,
having-wronged nor (in)-another way having-proceeded-against
 ἀλλὰ πάνυ πρῶως ἐνεγκόντες τὴν ἀδικίαν αὐτῶν. καὶ
but very gently having-borne the injustice of-them and
 γὰρ δὴ τὸ μὲν σκοπεῖν, ὅπως ἀντιδίδχεται τις τὸν
for indeed the indeed to-consider how shall-bite-back someone the
 δακόντα, καὶ ἀντιποιήσῃ κακῶς τὸν ὑπάρξαντα, θηρίου
(one)-having-bitten and shall-do-in-return badly the (one)-having-begun of-a-beast
 τινὸς οὐκ ἀνθρώπου ἐστίν, ὡς οὐδὲ τοῦτο λογίσασθαι
some not of-a-man it-is inasmuch-as not-even this to-reckon
 δύναται, ὅτι τὰ πολλὰ τῶν ἁμαρτανομένων ὑπ' ἀγνοίας
is-able that the many of-the-things done-amiss out-of ignorance
 τε καὶ ἀμαθίας τοῖς ἀνθρώποις ἁμαρτάνεται, ὧν ὁ
both and unlearning by-the men are-done-amiss of-which the
 μεταδιδάχθεις εὐθὺς παύεται· τὸ δὲ δέχεσθαι τὰς ἁμαρτίας
(one)-taught-otherwise straightway ceases the and to-receive the faults
 μὴ ἀγρίως, μηδὲ ἀνήκεστον εἶναι τοῖς πλημμελήσασιν, ἀλλ'
not savagely nor implacable to-be to-those having-offended but
 αἷτιον εἶναι αὐτοῖς ἐλπίδος χρηστής, ἡμέρου τρόπου καὶ
(a)-cause to-be to-them of-hope good of-a-gentle character and

φιλανθρώπου ἐστίν. πόσῳ δὲ κρεῖττον οὕτως ἔχοντα
kindly it-is by-how-much indeed better so being-disposed
 φαίνεσθαι τὸν φιλόσοφον, ὥστε συγγνώμης ἀξιοῦν εἴ
to-appear the philosopher so-as of-pardon to-think-worthy if
 τις πλημμελήσειεν εἰς αὐτόν, ἣ δοκεῖν μὲν ἀμύνειν
anyone should-offend against him than to-seem indeed to-defend
 ἐαυτῷ δικαζόμενον καὶ ἐγκαλοῦντα, τῇ δὲ ἀληθείᾳ
himself going-to-law and accusing in-the but truth
 ἀσχημονεῖν, ἀνακόλουθα τοῖς ἑαυτοῦ λόγοις πράττοντα;
to-behave-unseemly inconsistent-things with-the of-himself words doing
 εἴ γε λέγει μέν, ὥς οὐκ ἂν ἀδικηθεῖη ποτὲ ὁ ἀγαθὸς
if at-least he-says indeed that not — would-be-wronged ever the good
 ἀνὴρ ὑπὸ κακοῦ ἀνδρός· ἐγκαλεῖ δ' ὥς ἀδικούμενος ὑπὸ
man by (a)-bad man he-accuses and as being-wronged by
 ἀνθρώπων πονηρῶν αὐτὸς ἀξιῶν ἀγαθὸς εἶναι.
men wicked himself claiming good to-be

ΤΙΣ Ο ΦΙΛΟΣΟΦΩΙ ΠΡΟΣΗΚΩΝ ΠΟΡΟΣ

XI · WHAT LIVELIHOOD SUITS A PHILOSOPHER

Musonius recommends farming as the philosopher's livelihood: the land repays those who tend her many times over, and there is nothing shameful in plowing, planting, or reaping. He likes herding best, because work that does not strain the body leaves the mind free to think. Students learn more from watching a good man toil than from hearing him lecture, and living with him in the country means they can do nothing, well or badly, unobserved — which Musonius calls the greatest benefit of all.

Ἔστι καὶ ἕτερος πόρος οὐδὲν τούτου κακίων, τάχα
 there-is also another means-of-living in-nothing than-this worse perhaps
 δὲ καὶ ἀμείνων νομισθεὶς ἂν οὐκ ἀλόγως ἀνδρὶ γ'
 and even better would-be-thought — not unreasonably for-a-man at-least
 εὐρώστω τὸ σῶμα, ὁ ἀπὸ γῆς, ἅν τ' οὖν ἰδίαν
 sturdy (in)-the body the (one)-from land whether both then (his)-own
 ἔχη τις ἂν τε καὶ μή. πολλοὶ γὰρ δὴ καὶ
 should-have anyone whether and even not many for indeed even
 ἀλλοτρίαν γῆν γεωργοῦντες, ἢ δημοσίαν ἢ ἰδιωτικὴν,
 another's land tilling either public or private
 δύνανται τρέφειν οὐ μόνον αὐτοὺς, καὶ τέκνα δὲ
 are-able to-feed not only themselves and children moreover
 καὶ γυναῖκας· ἔνιοί γε δὴ καὶ εἰς ἄγαν ἀπὸ τούτου
 also wives some at-least indeed even to excess from this
 εὐποροῦσιν, αὐτουργικοὶ καὶ φιλόπονοι ὄντες. ἀμείβεται
 are-well-off self-working and fond-of-toil being requites
 γὰρ ἡ γῆ κάλλιστα καὶ δικαιοῦτα τοὺς ἐπιμελομένους
 for the land most-nobly and most-justly those tending
 αὐτῆς, πολλαπλάσια ὧν λαμβάνει διδοῦσα καὶ ἀφθονίαν
 her many-times-over than-what she-receives giving and abundance
 παρέχουσα πάντων τῶν ἀναγκαίων πρὸς τὸν βίον τῷ
 affording of-all the necessities for the life to-the

βουλομένῳ πονεῖν, καὶ ταῦτα μὲν σὺν τῷ πρόποντι,
(one)-wishing to-toil and these indeed with the (what-is)-becoming
 σὺν αἰσχύνῃ δ' οὐδὲν αὐτῶν. οὐ γάρ ἐστιν ἀνθρώπων
with shame but nothing of-them not for is of-men
 οὐδεὶς μὴ θρυπτικός γε μηδὲ μαλακὸς ὢν, ὃς ἂν φαίη
anyone not effeminate at-least nor soft being who — would-say
 τῶν γεωργικῶν ἔργων ὅτιοῦν αἰσχρὸν ἢ ἀνάρμοστον
of-the farming works anything-whatever shameful or unfitting
 ἀνδρὶ ἀγαθῷ εἶναι. πῶς μὲν γὰρ οὐ καλὸν τὸ φυτεύειν;
for-a-man good to-be how indeed for not noble the to-plant
 πῶς δὲ τὸ ἀροῦν; πῶς δὲ τὸ ἀμπελουργεῖν; τὸ δὲ σπείρειν,
how and the to-plow how and the to-dress-vines the and to-sow
 τὸ δὲ θερίζειν, τὸ δὲ ἀλοᾶν, οὐ πάντ' ἐλευθέρια ταῦτα καὶ
the and to-reap the and to-thresh not all free-men's these and
 ἀνδράσι ἀγαθοῖς πρόποντα; καὶ μὴν τὸ ποιμαίνειν ὥσπερ
for-men good becoming and indeed the to-shepherd just-as
 Ἡσίοδον οὐ κατήσχυνεν οὐδ' ἐκώλυεν εἶναι θεοφιλῇ τε καὶ
Hesiod not disgraced nor hindered to-be god-loved both and
 μουσικόν, οὕτως οὐδ' ἂν ἄλλον οὐδένα κωλύσειεν. ἐμοὶ
musical so neither — other any-one would-it-hinder to-me
 μὲν δὴ καὶ ἀρεστὸν τοῦτο πάντων τῶν ἐν γεωργίαις
indeed indeed even pleasing this of-all the in husbandry
 ἔργων, ὅτι τῇ ψυχῇ παρέχει σχολὴν πλείονα διανοεῖσθαι
works because to-the soul it-affords leisure more to-think
 τι καὶ ζητεῖν παιδείας ἐχόμενον. ὅσα μὲν γὰρ
something and to-seek of-culture pertaining as-many-as indeed for
 ἔργα πάνυ ἐντείνει τὸ σῶμα καὶ κάμπτει, ταῦτα καὶ τὴν
works very strain the body and bend these also the
 ψυχὴν ἀναγκάζει πρὸς αὐτοῖς εἶναι μόνοις ἢ μάλιστα
soul compel at them to-be alone or chiefly
 συνεντεινομένην τῷ σώματι ὅσα δὲ τῶν ἔργων
being-strained-along with-the body as-many-as but of-the works

ἐφίησι μὴ ἄγαν ἐντετάσθαι τὸ σῶμα, ταῦτ' οὐκ ἀπείργει
 permit not overmuch to-be-strained the body these not shut-off
 τὴν ψυχὴν ἐκλογίζεσθαι τι τῶν κρειττόνων κακὰ τῶν
 the soul to-reckon-out something of-the better-things and-from the
 τοιούτων λογισμῶν αὐτὴν αὐτῆς γίνεσθαι σοφωτέραν, οὗ
 such reckonings her than-herself to-become wiser which
 δὴ καὶ μάλιστα πᾶς φιλόσοφος ἐφίεται. διὰ ταῦτ' ἐγὼ
 indeed even most every philosopher desires because-of these I
 τὴν ποιμενικὴν ἀσπάζομαι μάλιστα· εἴ γε μὴν ἅμα
 the shepherd's(-craft) welcome most if at-least indeed at-the-same-time
 φιλοσοφεῖ τις καὶ γεωργεῖ, οὐκ ἄλλον ἂν παραβάλοισι
 philosophizes anyone and farms not another — I-would-compare
 τούτῳ βίον οὐδὲ πορισμὸν ἕτερον προτιμήσομαι ἄν.
 with-this life nor livelihood other would-I-prefer —
 πῶς μὲν γὰρ οὐ κατὰ φύσιν μᾶλλον ἀπὸ γῆς, ἣ
 how indeed for not according-to nature more from land which
 τροφός τε καὶ μήτηρ ἐστὶν ἡμῶν, ἣ ἀπ' ἄλλου του
 nurse both and mother is of-us than from other anything
 τρέφεσθαι; πῶς δ' οὐκ ἀνδρικώτερον τοῦ καθῆσθαι ἐν
 to-be-fed how and not more-manly than-the to-sit in
 πόλει, ὥσπερ οἱ σοφισταί, τὸ ζῆν ἐν χωρίῳ; πῶς δ' οὐχ
 (a)-city just-as the sophists the to-live in (the)-country how and not
 ὑγιεινότερον τοῦ σκιατροφεῖσθαι τὸ ἔξω διαιτᾶσθαι; τί
 more-healthy than-the to-be-reared-in-the-shade the outside to-live what
 δέ; ἐλευθεριώτερον αὐτὸν αὐτῷ μηχανᾶσθαι τὰ ἀναγκαῖα
 and freer himself for-himself to-contrive the necessities
 ἢ παρ' ἑτέρων λαμβάνειν; ἀλλὰ φαίνεται τὸ μὴ δεῖσθαι
 than from others to-take but it-appears the not to-need
 ἄλλου πρὸς τὰς χρεῖας τὰς αὐτοῦ πολὺ σεμνότερον ἢ τὸ
 another for the needs the of-himself much more-august than the
 δεῖσθαι. οὕτως ἄρα καλὸν καὶ εὐδαιμονικὸν καὶ θεοφιλὲς
 to-need so then noble and conducive-to-happiness and god-loved

τὸ ζῆν ἀπὸ γεωργίας ἐστί, σύν γε τῷ καλοκάγαθίας
the to-live from farming is with at-least the of-nobility
 μὴ ὀλιγωρεῖν, ὥστε Μύσωνα τὸν Χηναῖον ὁ θεὸς ἀνείπε
not to-be-neglectful so-that Myson the Chenean the god proclaimed
 σοφὸν καὶ τὸν Ψωφίδιον Ἀγλαὸν εὐδαίμονα προσηγόρευσε,
wise and the Psophidian Aglaus happy be-addressed
 χωριτικῶς ἐκάτερον αὐτῶν βιοῦντα καὶ αὐτουργία
rustically each of-them living and self-labor
 χρώμενον καὶ τῆς ἐν ἄστει διατριβῆς ἀπεχόμενον. ἄρ'
using and of-the in town sojourn abstaining surely
 οὖν οὐκ ἄξιον ζηλοῦν τε καὶ μιμεῖσθαι τούτους καὶ
then not (is-it)-worth-while to-emulate both and to-imitate these and
 περιέχεσθαι σπουδῇ τοῦ γεωργεῖν;
to-cling with-zeal to-the to-farm
 Τί οὖν; οὐ δεινὸν φαίη τις ἂν ἴσως ἄνδρα
what then not (a)-strange(-thing) would-say someone — perhaps (that)-a-man
 παιδευτικὸν καὶ δυνάμενον προβιβάζειν νέους εἰς
fit-to-teach and able to-advance young-men into
 φιλοσοφίαν ἐργάζεσθαι γῆν καὶ τῷ σώματι πονεῖν τοῖς
philosophy to-work land and with-the body to-toil to-the
 χωρίταις παραπλησίως; ναί. δεινὸν ἂν τοῦτο τῷ ὄντι
countrymen similarly yes strange — this in-the reality
 ᾗ, εἴπερ ἐκώλυνεν ἡ ἐργασία τῆς γῆς φιλοσοφεῖν
would-be if-indeed it-bindered the working of-the land to-philosophize
 ἢ ἄλλους πρὸς φιλοσοφίαν ὠφελεῖν. νῦν δὲ καὶ μᾶλλον
or others toward philosophy to-benefit now but even more
 ἂν μοι δοκοῦσιν ὠφελεῖσθαι οἱ νέοι οὐκ ἐν πόλει τῷ
— to-me they-seem would-be-benefited the young not in (a)-city with-the
 διδασκάλῳ συνόντες οὐδ' ἐν τῇ διατριβῇ ἀκούοντες αὐτοῦ
teacher consorting nor in the lecture-room hearing him
 λέγοντος, ἀλλ' ἐργαζόμενον ἐπὶ τῆς ἀγροικίας ὁρῶντες
speaking but working on the farm seeing(-him)

καὶ ἔργῳ ἐνδεικνύμενον ἅπερ ὑψηγείται ὁ λόγος,
and by-deed showing what-very-things enjoins the reason
 ὅτι χρὴ πονεῖν καὶ κακοπαθεῖν τῷ σώματι μᾶλλον
that it-behooves to-toil and to-suffer-hardship with-the body rather
 ἢ ἑτέρου δεῖσθαι τοῦ τρέφοντος. τί δὲ τὸ κωλύον ἐστὶ
than of-another to-need the (one)-feeding what and the hindering is
 καὶ ἐργαζόμενον τοῦ διδασκάλου τὸν μαθητὴν ἀκούειν
even working of-the teacher the learner to-hear
 τι ἅμα περὶ σωφροσύνης ἢ δικαιοσύνης ἢ
something at-the-same-time about temperance or justice or
 καρτερίας λέγοντος; πολλῶν μὲν γὰρ λόγων οὐ δεῖ
endurance speaking of-many indeed for words not there-is-need
 τοῖς φιλοσοφήσουσι καλῶς, οὐδὲ τὸν ὄχλον τοῦτον τῶν
to-those about-to-philosophize nobly nor the crowd this of-the
 θεωρημάτων ἀναληπτέον πάντως τοῖς νέοις, ἐφ' ᾧ
principles must-be-taken-up altogether by-the young at which
 φυσωμένους τοὺς σοφιστὰς ὁρῶμεν· ταῦτα γὰρ διὰ τῷ
puffed-up the sophists we-see these for indeed in-the
 ὄντι ἱκανὰ κατατρίβει βίον ἀνθρώπου ἐστὶ.
reality enough to-wear-out (a)-life of-a-man are
 τὰ δ' ἀναγκασιότατα καὶ χρησιμώτατα μαθεῖν οὐκ ἀδύνατον
the but most-necessary and most-useful to-learn not impossible
 καὶ πρὸς ἐργασίᾳ γεωργικῇ ὄντας, ἄλλως τε καὶ οὐ διὰ
even at work farming being otherwise both especially not through
 παντὸς ἐργασομένους, ἀλλὰ ἀναπαύλαις χρησομένους.
all(-the-time) about-to-work but rests about-to-use
 ὀλίγοι μὲν οὖν τὸν τρόπον τοῦτον ἐθελήσουσι μαθάνειν,
few indeed then the way this will-be-willing to-learn
 οἷδ' ἀκριβῶς ἐγώ· ἔστι δὲ ἄμεινον μηδὲ προσίεναι τῷ
I-know exactly I it-is and better not-even to-approach the
 φιλοσόφῳ τοὺς πλείονας τῶν φιλοσοφεῖν λεγόντων νέων,
philosopher the more-numerous of-the to-philosophize saying young

ὅσοι σαθροί τε καὶ μαλακοί, δι' οὓς προσιόντας
as-many-as unsound both and soft because-of whom approaching
 ἀναπίμπλαται κηλίδων φιλοσοφία. τῶν μὲν γὰρ ἀληθινῶν
is-filled with-stains philosophy of-the indeed for true
 ἐραστῶν φιλοσοφίας οὐκ ἔστιν οὐδεὶς, ὃς οὐκ ἂν ἐθελήσειε
lovers of-philosophy not is anyone who not — would-be-willing
 μετ' ἀνδρὸς ἀγαθοῦ διάγειν ἐν χωρίῳ, καὶ εἰ χαλεπώτατον
with (a)-man good to-live in (the)-country even if hardest
 τύχοι ὃν τὸ χωρίον, μέλλων γε ἀπολαύειν μέγала
should-chance being the country being-about at-least to-enjoy greatly
 ταύτης τῆς διατριβῆς τῷ συνεῖναι τῷ διδασκάλῳ νύκτωρ
of-this the sojourn by-the to-consort with-the teacher by-night
 καὶ μεθ' ἡμέραν, τῷ ἀπεῖναι τῶν ἀστικῶν κακῶν,
and by day by-the to-be-away from-the town-bred evils
 ἅπερ ἐμπόδιον τῷ φιλοσοφεῖν, τῷ μὴ δύνασθαι
which-very (are)-a-hindrance to-the to-philosophize by-the not to-be-able
 λαμβάνειν εὖ ἢ κακῶς τι ποιῶν, ὃ δὴ μέγιστον
to-escape-notice well or badly anything doing which indeed (is)-greatest
 τοῖς παιδευομένοις ὄφελος· καὶ ἐσθίειν δὲ καὶ πίνειν καὶ
to-those being-taught (a)-benefit and to-eat moreover and to-drink and
 καθεύδειν ἐφορώμενον ὑπ' ἀνδρὸς ἀγαθοῦ μέγα ὄφελος.
to-sleep being-watched by (a)-man good (is)-a-great benefit
 ἃ δὲ γένοιτ' ἂν ἐξ ἀνάγκης ἐν τῇ συνουσίᾳ τῇ κατ'
what-things and would-come — of necessity in the companionship the in
 ἀγρόν, ταῦτα ἐπαινεῖ καὶ Θεόγνις ἐν οἷς φησι καὶ μετὰ
(the)-country these praises also Theognis in what-things he-says and with
 τῶν σύ γε πῖνε καὶ ἔσθιε, καὶ μετὰ τοῖσις ἕξε, καὶ ἄνδανε
them thou at-least drink and eat and with them sit and please
 τοῖς, ὧν μεγάλη δύναμις. ὅτι γε μὴν οὐκ ἄλλους
those of-whom (is)-great power that at-least indeed not others
 τινας ἢ τοὺς ἀγαθοὺς ἀνδρας λέγει μεγάλην ἔχειν δύναμιν
any than the good men he-says great to-have power

πρὸς ἀνθρώπων ὠφέλειαν, εἰ συνεσθίοι καὶ συμπίνοι
toward of-men benefit if should-eat-with and should-drink-with
 τις αὐτοῖς καὶ συγκαθέζοιτο, ὥδε δεδήλωκεν· ἐσθλῶν μὲν
anyone them and should-sit-with thus he-has-shown noble(-men) indeed
 γὰρ ἀπ' ἐσθλὰ μαθήσεται· ἣν δὲ κακοῖσι ἴσχυμιγῆς,
for from noble-things thou-wilt-learn if but with-the-bad thou-shouldst-mingle
 ἀπολείς καὶ τὸν ἔοντα νόον. μὴ δὲ λεγέτω τις ὅτι τῷ
thou-wilt-lose also the existing mind not indeed let-say anyone that to-the
 μανθάνειν ἢ τῷ διδάσκειν ἂν χρὴ τὸ γεωργεῖν
to-learn or to-the to-teach what-things it-behooves the to-farm
 ἐμπόδιον· οὐ γὰρ ἔοικεν οὕτως ἔχειν, εἰ δὲ μάλιστ'
(is)-a-hindrance not for it-seems so to-be if indeed most
 ἂν οὕτω καὶ ἐπὶ πλείστον ὁ μὲν μανθάνων συνείη
— so also for (the)-longest the-one indeed learning should-consort
 τῷ διδάσκοντι, ὁ δὲ διδάσκων διὰ χειρὸς ἔχοι
with-the (one)-teaching the-other and teaching through hand should-have
 τὸν μανθάνοντα. τούτου δὲ τοιούτου ὄντος, ὁ πόρος
the (one)-learning of-this and such being the means-of-living
 ἐκ γεωργίας φαίνεται ὦν τῷ φιλοσόφῳ πρεπωδέστατος.
from farming appears being for-the philosopher most-becoming

ΠΕΡΙ ΑΦΡΟΔΙΣΙΩΝ

XII • ON SEXUAL INDULGENCE

Musonius allows only the unions that take place in marriage and for the begetting of children; intercourse pursued for bare pleasure is unjust even inside a marriage. Adultery is the most lawless kind, and relations between males are no better. He tests the case of a man and his own slave by reversing it: no one would tolerate a mistress consorting with her slave, and men who claim to rule women cannot be less able to school their own desires.

Μέρος μέντοι τρυφῆς οὐ μικρότατον κὰν τοῖς ἀφροδισίοις
 (a)-part however of-luxury not (the)-smallest even-in the love-matters
 ἐστίν, ὅτι ποικίλων δέονται παιδικῶν οἱ τρυφῶντες οὐ
 is because varied they-need favorites the (ones)-living-softly not
 νομίμων μόνον ἀλλὰ καὶ παρανόμων, οὐδὲ θηλειῶν μόνον
 lawful only but also unlawful nor female only
 ἀλλὰ καὶ ἀρρένων, ἄλλοτε ἄλλους θηρῶντες ἐρωμένους,
 but also male at-one-time others hunting beloved-ones
 καὶ τοῖς μὲν ἐν ἐτοίμῳ οὔσιν οὐκ ἀρκούμενοι,
 and with-the-things indeed at ready being not being-content
 τῶν δὲ σπανίων ἐφιέμενοι, συμπλοκὰς δ' ἀσχήμονας
 of-the-things but rare desiring couplings and unseemly
 ζητοῦντες, ἅπερ ἅπαντα μεγάλα ἐγκλήματα ἀνθρώπου
 seeking which-very all great reproaches of-a-man
 ἐστίν. χρή δὲ τοὺς μὴ τρυφῶντας ἢ μὴ κακοὺς μόνα
 are it-behooves and those not living-softly or not bad only
 μὲν ἀφροδίσια νομίζειν δίκαια τὰ ἐν γάμῳ καὶ ἐπὶ γενέσει
 indeed love-matters to-hold just the in marriage and for begetting
 παιδῶν συντελούμενα, ὅτι καὶ νόμιμά ἐστιν· τὰ δέ
 of-children accomplished because also lawful they-are the-things and
 γε ἥδονην θηρώμενα ψιλὴν ἄδिका καὶ παράνομα, κὰν
 at-least pleasure hunting bare (are)-unjust and unlawful even-if

ἐν γάμῳ ἦ. συμπλοκαὶ δ' ἄλλαι αἱ μὲν κατὰ μοιχείαν
in marriage it-be couplings and other the-ones indeed in adultery
 παρανομώταται, καὶ μετριώτεραι τούτων οὐδὲν αἱ
(are)-most-unlawful and more-moderate than-these in-nothing the-ones
 πρὸς ἄρρενας τοῖς ἄρρεσιν, ὅτι παρὰ φύσιν τὸ τόλμημα·
toward males for-the males because against nature the outrage
 ὅσαι δὲ μοιχείας ἐκτὸς συνουσίαι πρὸς θηλείας εἰσὶν
as-many-as and of-adultery outside intercours toward females are
 ἐστερημένοι τοῦ γίνεσθαι κατὰ νόμον, καὶ αὗται πᾶσαι
deprived of-the to-come-about according-to law also these all
 αἰσχραί, αἷ γε πράττονται δι' ἀκολασίαν.
(are)-shameful which at-least are-done through licentiousness
 ὥς μετὰ γε σωφροσύνης οὐτ' ἂν ἐταῖρα πλησιάζειν
since with at-least temperance neither — with-a-courtesan to-consort
 ὑπομείνειέ τις, οὐτ' ἂν ἐλευθέρᾳ γάμου χωρὶς οὔτε
would-endure anyone nor — with-a-free-woman marriage apart nor
 μὰ Δία θεραπαίνῃ τῇ αὐτοῦ. τὸ γὰρ μὴ νόμιμον
by Zeus with-a-maid-servant the of-himself the for not lawful
 μηδ' εὐπρεπὲς τῶν συνουσιῶν τούτων αἰσχρός τε καὶ
nor seemly of-the intercours these (a)-disgrace both and
 ὄνειδος μέγα τοῖς θηρωμένοις αὐτάς· ὅθεν οὐδὲ πράττειν
(a)-reproach great to-those hunting them whence not-even to-do
 φανερώς οὐδὲν ἀνέχεται τῶν τοιούτων οὐδεὶς, κἂν ἐπ'
openly anything endures of-the such any-one and-if for
 ὀλίγον ἐρυθριᾷν οἶός τε ἦ, ἐπικρυπτόμενοι δὲ καὶ
(a)-little to-blush such as he-be concealing(-it) but and
 λάθρᾳ οἷ γε μὴ τελέως ἀπερρωγότες ταῦτα τολμῶσιν.
secretly those at-least not utterly broken-loose these dare
 καίτοι τό γε πειρᾶσθαι λανθάνειν ἐφ' οἷς πράττει
and-yet the at-least to-try to-escape-notice in what-things does
 τις ὁμολογοῦντος ἀμαρτάνειν ἐστί. νῆ Δία, φησίν, ἀλλ'
anyone of-one-admitting to-do-wrong it-is by Zeus he-says but

οὐχ ὥσπερ ὁ μοιχεύων ἀδικεῖ τὸν ἄνδρα τῆς
not just-as the (one)-committing-adultery wrongs the husband of-the
 διεφθαρμένης γυναικός, οὐχ οὕτως καὶ ὁ τῇ ἐταίρᾳ
corrupted woman not so also the-one with-the courtesan
 συνὼν ἀδικεῖ τινὰ ἢ νὴ Δία τῇ μὴ ἐχούσῃ ἄνδρα·
consorting wrongs anyone or by Zeus with-the not having (a)-husband
 οὐδὲ γὰρ ἐλπίδα παίδων οὐδενὸς διαφθείρει οὗτος. ἐγὼ δ'
nor for (a)-hope of-children of-anyone does-be-destroy this-man I but
 ἐπέχω μὲν λέγειν, ὡς πᾶς ὅστις ἀμαρτάνει καὶ ἀδικεῖ
forbear indeed to-say that everyone whoever does-wrong even wrongs
 εὐθύς, εἰ καὶ μηδένα τῶν πέλας, ἀλλ' αὐτόν γε πάντως
straightway if even no-one of-those near yet himself at-least altogether
 χείρονα ἀποφαίνων καὶ ἀτιμότερον· ὁ γὰρ ἀμαρτάνων,
worse rendering and more-disbonored the for (one)-doing-wrong
 παρ' ὅσον ἀμαρτάνει, χείρων καὶ ἀτιμότερος.
by so-much-as he-does-wrong (is)-worse and more-disbonored
 ἵνα οὖν ἐὼ τὴν ἀδικίαν, ἀλλ' ἀκολασίαν γε πᾶσα
that then I-may-pass-over the injustice yet licentiousness at-least (it-is)-every
 ἀνάγκη πάντως προσεῖναι τῷ ἡττωμένῳ αἰσχροῦς ἡδονῆς καὶ
necessity altogether to-belong to-the (one)-overcome by-shameful pleasure and
 χαίροντι τῷ μολύνεσθαι, ὥσπερ αἱ ὕες· οἷος οὐχ ἥκιστα ἐστὶ
rejoicing in-the to-be-defiled just-as the swine such-as not least is
 καὶ ὁ δούλη ἰδίᾳ πλησιάζων, ὅπερ νομίζουσὶ
also the-one with-a-slave-woman his-own consorting which-very think
 τινες μάλιστα πῶς εἶναι ἀναίτιον, ἐπεὶ καὶ δεσπότης πᾶς
some especially somehow to-be blameless since even (a)-master every
 αὐτεξούσιος εἶναι δοκεῖ ὃ τι βούλεται χρῆσθαι δούλῳ τῷ
his-own-master to-be seems whatever thing he-wishes to-use (a)-slave the
 ἑαυτοῦ. πρὸς τοῦτο δὲ ἀπλοῦς μοι ὁ λόγος· εἰ γάρ τῳ
of-himself toward this and simple to-me the argument if for to-anyone
 δοκεῖ μὴ αἰσχρὸν μὴδ' ἄτοπον εἶναι δούλην δεσπότην
it-seems not shameful nor absurd to-be with-a-slave-woman (a)-master

πλησιάζειν τῇ ἑαυτοῦ, καὶ μάλιστα εἰ τύχοι οὔσα χήρα,
to-consort the of-himself and especially if she-should-chance being (a)-widow
 λογισάσθω ποῖόν τι καταφαίνεται αὐτῷ, εἰ δέσποινα
let-him-reckon what-sort a-thing appears to-him if (a)-mistress
 δούλῳ πλησιάζοι. οὐ γὰρ ἂν δόξειεν εἶναι ἀνεκτόν, οὐ
with-a-slave should-consort not for — would-it-seem to-be bearable not
 μόνον εἰ κεκτημένη ἄνδρα νόμιμον ἢ γυνὴ προσοίτο
only if having (a)-husband lawful the woman should-admit
 δούλον, ἀλλ' εἰ καὶ ἄνανδρος οὔσα τοῦτο πράττοι; καίτοι
(a)-slave but if even husbandless being this should-do and-yet
 τοὺς ἄνδρας οὐ δήπου τῶν γυναικῶν ἀξιώσει τις εἶναι
the men not doubtless than-the women will-claim anyone to-be
 χείρονας, οὐδ' ἦττον δύνασθαι τὰς ἐπιθυμίας παιδαγωγεῖν
worse nor less to-be-able the desires to-school
 τὰς ἑαυτῶν, τοὺς ἰσχυροτέρους τὴν γνώμην τῶν
the of-themselves the stronger (in)-the judgment than-the
 ἀσθενεστέρων, τοὺς ἄρχοντας τῶν ἀρχομένων. πολὺ γὰρ
weaker the rulers than-the ruled much for
 κρείττονας εἶναι προσήκει τοὺς ἄνδρας, εἴπερ καὶ προεστάναι
better to-be it-behooves the men if-indeed also to-preside
 ἀξιοῦνται τῶν γυναικῶν· ἂν μέντοι ἀκρατέστεροι
they-are-deemed-worthy of-the women if however less-continent
 φαίνονται ὄντες *** καὶ κακίονες. ὅτι δ' ἀκρασίας
they-appear being (lacuna) and worse that and of-incontinence
 ἔργον καὶ οὐδενὸς ἄλλου ἐστὶ τὸ δεσπότην δούλῃ
(a)-work and of-nothing other is the (a)-master with-a-slave-woman
 πλησιάζειν, τί δεῖ καὶ λέγειν; γνώριμον γάρ.
to-consort what there-is-need even to-say (it-is)-known for

ΤΙ ΚΕΦΑΛΑΙΟΝ ΓΑΜΟΥ

XIII A · THE CHIEF END OF MARRIAGE

Musonius says the chief end of marriage is a shared life and the having of children. Husband and wife should hold everything in common, not even the body excepted, and each should care for the other in health and in sickness. Where that care is complete on both sides the marriage is worth envying; where either looks only to his own, the partnership rots and living together becomes worse than solitude.

Βίου καὶ γενέσεως παίδων κοινωνίαν κεφάλαιον εἶναι
of-life and of-begetting of-children (the)-partnership chief-point to-be
γάμου. Τὸν γὰρ γαμοῦντα, ἔφη, καὶ τὴν γαμουμένην ἐπὶ
of-marriage the for (man)-marrying he-said and the (woman)-being-married for
τούτῳ συνιέναι χρὴ ἐκάτερον θατέρῳ, ὥσθ' ἅμα μὲν
this to-come-together it-behooves each to-the-other so-that together indeed
ἀλλήλοις βιοῦν, ἅμα δὲ παιδοποιεῖσθαι, καὶ κοινὰ δὲ
with-one-another to-live together and to-beget-children and common moreover
ἡγεῖσθαι πάντα καὶ μηδὲν ἴδιον, μηδ' αὐτὸ τὸ σῶμα.
to-account all-things and nothing (one's)-own not-even itself the body
μεγάλη μὲν γὰρ γένεσις ἀνθρώπου, ἣν ἀποτελεῖ τοῦτο
great indeed for (is)-the-begetting of-a-man which brings-to-pass this
τὸ ζεῦγος. ἀλλ' οὐπω τοῦτο ἰκανὸν τῷ γαμοῦντι, ὃ δὴ
the pair but not-yet this (is)-enough for-the (man)-marrying which indeed
καὶ δίχα γάμου γένοιτ' ἂν συμπλεκόμενων ἄλλως,
also apart-from marriage might-come-to-pass — (of-them)-coupling otherwise
ὥσπερ καὶ τὰ ζῶα συμπλέκεται αὐτοῖς. δεῖ δὲ ἐν
just-as also the animals couple with-one-another it-is-needful and in
γάμῳ πάντως συμβιώσιν τε εἶναι καὶ κηδεμονίαν ἀνδρὸς
marriage altogether living-together both to-be and tender-care of-husband
καὶ γυναικὸς περὶ ἀλλήλους, καὶ ἐρρωμένους καὶ νοσοῦντας
and of-wife for one-another both (being)-in-health and (being)-sick

καὶ ἐν παντὶ καιρῷ, ἧς ἐφίεμενος ἐκάτερος ὥσπερ καὶ
and in every season of-which reaching-after each just-as also
 παιδοποιίας εἶσιν ἐπὶ γάμον. ὅπου μὲν οὖν ἡ κηδεμονία
of-child-getting goes to marriage where indeed then the tender-care
 αὕτη τέλειός ἐστι, καὶ τελέως αὐτὴν οἱ συνόντες
this complete is and completely it the-ones living-together
 ἀλλήλοις παρέχονται, ἀμλλόμενοι νικᾶν ὁ ἕτερος τὸν
with-one-another render striving to-outdo the one the
 ἕτερον, οὗτος μὲν οὖν ὁ γάμος ἢ προσήκει ἔχει καὶ
other this indeed then the marriage as it-is-fitting is-disposed and
 ἀξιοζήλωτός ἐστι· καλὴ γὰρ ἡ τοιαύτη κοινωνία· ὅπου
worthy-of-emulation is beautiful for (is)-the such partnership where
 δ' ἐκάτερος σκοπεῖ τὸ ἐαυτοῦ μόνον ἀμελῶν θατέρου,
but each looks-to the (interest)-of-himself only neglecting of-the-other
 ἢ καὶ νῆ Δι' ὁ ἕτερος οὕτως ἔχει, καὶ οἰκίαν μὲν οἰκεῖ
or even by Zeus the one so is-disposed and house indeed he-dwells-in
 τὴν αὐτήν, τῇ δὲ γνώμῃ βλέπει ἔξω, μὴ βουλόμενος τῷ
the same in-the but mind he-looks outside not wishing with-the
 ὁμόζυγι συντείνειν τε καὶ συμπνεῖν, ἐνταῦθ' ἀνάγκη
yoke-fellow to-strain-together both and to-breathe-together there (it-is)-necessary
 φθίρεσθαι μὲν τὴν κοινωνίαν, φάυλως δὲ ἔχειν τὰ
to-be-destroyed indeed the partnership badly and to-be-disposed the
 πράγματα τοῖς συνοικοῦσιν, καὶ ἢ διαλύονται τέλειον
affairs for-the-ones dwelling-together and either they-are-parted utterly
 ἀπ' ἀλλήλων ἢ τὴν συμμονὴν χείρω ἐρημίας ἔχουσιν.
from one-another or the staying-together worse than-solitude they-have

ΤΙ ΚΕΦΑΛΑΙΟΝ ΓΑΜΟΥ

XIII B · WHAT TO LOOK FOR IN A MARRIAGE

Those who marry should not look to birth, or money, or beauty, since none of the three makes the partnership closer, the concord greater, or the children better. A healthy body of middling looks that can do its own work is enough: it attracts fewer seducers and does more. What matters is the character best fitted for temperance and justice, since a good man agrees with a bad one no more readily than a crooked timber fits a straight one, and a bad man is no friend even to the bad.

Διὸ χρὴ τοὺς γαμοῦντας οὐκ εἰς γένος ἀφορᾶν εἰ
wherefore it-behooves those marrying not to birth to-look whether
 ἐξ εὐπατριδῶν, οὐδ' εἰς χρήματα εἰ πολλὰ κέκτηνται
from well-born(-men) nor to money whether much have-acquired
 τινες, οὐδ' εἰς σώματα εἰ καλὰ ἔχουσιν. οὔτε γὰρ
some nor to bodies whether beautiful they-have neither for
 πλοῦτος οὔτε κάλλος οὔτ' εὐγένεια κοινωνίαν μᾶλλον αὔξειν
wealth nor beauty nor good-birth partnership more to-increase
 πέφυκεν, ὥσπερ οὐδ' ὁμόνοιαν, οὐδ' αὖ τὴν παιδοποιίαν
is-naturally-apt just-as neither concord nor again the child-getting
 κρείττω ταῦτα ἀπεργάζεται· ἀλλὰ σώματα μὲν πρὸς γάμον
better these makes but bodies indeed for marriage
 ἀποχρῶντα τὰ ὑγιή καὶ τὴν ἰδέαν μέσα καὶ αὐτουργεῖν
sufficient the healthy and (in)-the form middling and to-work-for-themselves
 ἱκανά, ἃ δὴ καὶ ἐπιβουλεύειτ' ἂν ὑπὸ τῶν ἀκολάστων
able which indeed also would-be-plotted-against — by the licentious
 ἦττον, καὶ ἐργάζοιτο μᾶλλον ὅσα σώματος ἔργα, καὶ
less and would-work more as-many-as of-body works and
 παιδοποιοῖτο μὴ ἐνδεῶς. ψυχὰς δὲ ἐπιτηδειοτάτας εἶναι
would-beget-children not deficiently souls and most-suitable to-be
 νομιστέον τὰς πρὸς σωφροσύνην καὶ δικαιοσύνην καὶ ὅλως
one-must-think the toward temperance and justice and generally

πρὸς ἀρετὴν εὐφροσύνης. ποῖος μὲν γὰρ γάμος χωρὶς
toward virtue best-endowed what-sort indeed for marriage without
 ὁμονοίας καλός; ποία δὲ κοινωνία χρηστή; πῶς δ' ἂν
concord (is)-noble what-sort and partnership good how and —
 ὁμονοήσκειαν ἄνθρωποι πονηροὶ ὄντες ἀλλήλοις; ἢ πῶς
would-agree men wicked being with-one-another or how
 ἀγαθὸς πονηρῷ ὁμονοήσκει; οὐδέν γε μᾶλλον ἢ
(a)-good with-a-wicked would-agree in-nothing at-least more than
 ὀρθῷ ξύλῳ στρεβλὸν συναρμόσειεν ἂν, ἢ στρεβλὰ ἄμφω
with-straight timber crooked would-fit — or crooked both
 ὄντα ἀλλήλῳ. τὸ γὰρ δὴ στρεβλὸν τῷ τε ὁμοίῳ
being with-one-another the for indeed crooked with-the both like
 τῷ στρεβλῷ ἀνάρμοστον καὶ τῷ ἐναντίῳ τῷ εὐθείῳ
with-the crooked (is)-unfitting and with-the opposite with-the straight
 ἔτι μᾶλλον. ἔστι δὴ καὶ ὁ πονηρὸς τῷ τε πονηρῷ
still more is indeed also the wicked-man with-the both wicked
 οὐ φίλος οὐδ' ὁμονοεῖ καὶ πολὺ ἥττον τῷ χρηστῷ.
not (a)-friend nor does-he-agree and much less with-the good

ΕΙ ΕΜΠΟΔΙΟΝ ΤΩΙ ΦΙΛΟΣΟΦΕΙΝ ΓΑΜΟΣ

XIV · IS MARRIAGE A HANDICAP TO PHILOSOPHY?

Musonius answers a young man who called marriage a hindrance to philosophy. Pythagoras, Socrates, and Crates all married, and Crates, who owned neither house nor goods, spent his days and nights with his wife in the porticoes of Athens. Nature intends marriage — the maker of mankind divided the race in two and put in each half a longing for the other — so the philosopher, who should be the more just and the more public-spirited, has the more reason to marry.

Ἄλλου δέ τινος φήσαντος, ὅτι ἐμπόδιον αὐτῷ δοκοίη εἶναι
another and a-certain having-said that (a)-hindrance to-him seemed to-be
τῷ φιλοσοφεῖν γάμος καὶ ὁ σὺν γυναικὶ βίος, Πυθαγόρα
for-the to-philosophize marriage and the with (a)-wife life to-Pythagoras
μέν, εἶπεν ὁ Μουσώνιος, οὐκ ἐμπόδιον ἦν, οὐδὲ Σωκράτει,
indeed said — Musonius not (a)-hindrance was nor to-Socrates
οὐδὲ Κράτητι, ὧν ἕκαστος συνῴκησε γυναικί· καὶ οὐκ ἂν
nor to-Crates of-whom each dwelt-with (a)-wife and not —
ἔχοι τις εἰπεῖν ἄμεινον ἐκείνων ἑτέρους φιλοσοφήσαντας.
could anyone to-say better than-those others having-philosophized
καίτοι γε Κράτης ἄοικός τε καὶ ἀσκευῆς καὶ ἀκτήμων
and-yet at-least Crates houseless both and gearless and possessionless
τέλεον ἦν, ἀλλ' ὅμως ἔγημεν· εἴτα μὴδ' ὑπόδυσιν
utterly was but nevertheless he-married then not-even (a)-shelter
ἔχων ἰδίαν ἐν ταῖς δημοσίαις Ἀθήνησι στοαῖς διημέρουε
having (his)-own in the public at-Athens porticoes he-spent-the-day
καὶ διενυκτέρουε μετὰ τῆς γυναικός· ἡμεῖς δὲ ἀπ' οἰκίας
and spent-the-night with the wife we but from (a)-house
ὀρμώμενοι, καὶ οἰκέτας τοὺς ὑπηρετοῦντας ἔχοντες ἔνιοι,
setting-out and servants the (ones)-attending having some
τολμῶμεν ὅμως λέγειν ἐμπόδιον εἶναι φιλοσοφία γάμον;
dare nevertheless to-say (a)-hindrance to-be to-philosophy marriage

καὶ μὴν ὁ γε φιλόσοφος διδάσκαλος δήπου καὶ ἡγεμὼν
and indeed the at-least philosopher (a)-teacher doubtless and (a)-leader
 πάντων τοῖς ἀνθρώποις ἐστὶ τῶν κατὰ φύσιν
of-all to-the men is of-the-things according-to nature
 ἀνθρώπῳ προσηγόντων· κατὰ φύσιν δ', εἴ τι ἄλλο,
for-a-man belonging according-to nature and if anything else
 καὶ τὸ γαμεῖν φαίνεται ὅν· ἐπεὶ τοῦ χάριν ὁ τοῦ
also the to-marry appears being since of-what for-the-sake the of-the
 ἀνθρώπου δημιουργὸς πρῶτον μὲν ἔτεμε δίχα τὸ γένος
man maker first indeed cut in-two the race
 ἡμῶν, εἴτ' ἐποίησεν αὐτῷ διττὰ αἰδοῖα, τὸ μὲν εἶναι θήλεος
of-us then made for-it double organs the indeed to-be of-female
 τὸ δὲ ἄρρενος, εἴτα δὲ ἐνεποίησεν ἐπιθυμίαν ἰσχυρὰν
the and of-male then and implanted (a)-desire strong
 ἐκατέρῳ θατέρου τῆς θ' ὁμιλίας καὶ τῆς κοινωνίας καὶ
in-each for-the-other of-the both intercourse and of-the partnership and
 πόθον ἰσχυρὸν ἀμφοῖν ἀλλήλων ἐνεκέρασεν, τῷ μὲν
(a)-longing strong in-both for-one-another he-mingled-in for-the indeed
 ἄρρενι τοῦ θήλεος τῷ δὲ θήλει τοῦ ἄρρενος;
male of-the female for-the and female of-the male
 ἄρ' οὖν οὐ γινώριμον, ὅτι ἐβούλετο συνεῖναι τε αὐτὰν
surely then not (is-it)-known that he-wished to-be-together both them-two
 καὶ συζῆν καὶ τὰ πρὸς τὸν βίον ἀλλήλου
and to-live-together and the-things for the life for-one-another
 συμμηχανᾶσθαι, καὶ γένεσιν παίδων καὶ τροφήν ἅμα
to-contrive-together and (a)-begetting of-children and rearing together
 ποιεῖσθαι, ὥς ἂν τὸ γένος ἡμῶν αἰδίον ᾖ; τί δ'; εἰπέ
to-make so-that — the race of-us everlasting may-be what and tell
 μοι, πότερα προσήκει ἕκαστον ποιεῖν καὶ τὰ τοῦ πέλας,
me whether it-is-fitting each to-do also the-things of-the neighbor
 καὶ ὅπως οἴκοι ὧσιν ἐν τῇ πόλει αὐτοῦ, καὶ ὅπως
and how households there-may-be in the city of-him and how

ἡ πόλις μὴ ἔρημος ἦ, καὶ ὅπως τὸ κοινὸν ἔξει
the city not desolate may-be and how the common(-weal) shall-be
 καλῶς; εἰ μὲν γὰρ φῆς, ὥς τὸ αὐτοῦ σκεπτέον μόνον,
well if indeed for thou-sayest that the of-himself must-be-looked-to only
 ἀποφαίνεις τὸν ἄνθρωπον λύκου μηδὲν διαφέροντα μηδ'
thou-declarest the man from-a-wolf in-nothing differing nor
 ἄλλου θηρίου τῶν ἀγριωτάτων μηδενός, ἅπερ ἀπὸ
from-another beast of-the wildest any which-very from
 βίας καὶ πλεονεξίας πέφυκε ζῆν, μὴ φειδόμενα μηδενός
violence and greed are-by-nature to-live not sparing of-anything
 ἀφ' οὗτου μέλλει καρποῦσθαι τι ἡδύ, ἅμοιρα μὲν
from which it-is-about to-reap something sweet without-share indeed
 κοινωνίας ὄντα, ἅμοιρα δὲ συνεργίας τῆς ἀπ' ἀλλήλων,
of-partnership being without-share and of-co-operation the from one-another
 ἅμοιρα δὲ δικαίου παντός. εἰ δ' ὁμολογήσεις τὴν
without-share and of-justice all if but thou-shalt-admit the
 ἀνθρωπείαν φύσιν μελίσση μάλιστα προσεοικέναι, ἣ μὴ
human nature to-a-bee most to-be-like which not
 δύναται μόνη ζῆν, ἀπόλλυται γὰρ μονωθεῖσα, πρὸς ἓν δὲ
is-able alone to-live it-perishes for having-been-isolated toward one and
 καὶ κοινὸν ἔργον τῶν ὁμοφύλων συννέενυκε καὶ συμπράττει
and common work of-the same-kind it-inclines and works-with
 καὶ συνεργάζεται τοῖς πλησίον· εἰ ταῦτα ταύτῃ ἔχει,
and labors-with with-those near if these thus are-disposed
 καὶ ἔτι πρὸς τούτοις κακία μὲν ἀνθρώπου εἶναι ὑπείληπται
and still besides these (a)-vice indeed of-a-man to-be has-been-held
 ἀδικία τε καὶ ἀγριότης καὶ τὸ τοῦ πλησίον πρᾶττοντος
injustice both and savagery and the of-the neighbor faring
 κακῶς ἀφροντιστεῖν, ἀρετὴ δὲ φιланθρωπία καὶ χρηστότης
badly to-be-beedless (a)-virtue and love-of-man and goodness
 καὶ δικαιοσύνη ἐστὶ καὶ τὸ εὐεργετικὸν εἶναι καὶ τὸ
and justice is and the beneficent to-be and the

κηδεμονικὸν εἶναι τοῦ πέλας· οὕτω καὶ πόλεως ἐκάστῳ τῆς
solicitous to-be of-the neighbor so also of-a-city for-each the
 αὐτοῦ φροντιστέον καὶ τῇ πόλει οἶκον περιβλητέον.
of-himself (one)-must-care-for and for-the city (a)-household (one)-must-provide
 ἀρχὴ δὲ οἴκου περιβολῆς γάμος. ὥστε ὁ
(the)-beginning and of-a-household's providing (is)-marriage so-that the
 ἀναιρῶν ἐξ ἀνθρώπων γάμον ἀναιρεῖ μὲν οἶκον,
(one)-abolishing from men marriage abolishes indeed (the)-household
 ἀναιρεῖ δὲ πόλιν, ἀναιρεῖ δὲ σύμπαν τὸ ἀνθρώπειον γένος. οὐ
abolishes and (the)-city abolishes and (the)-whole the human race not
 γὰρ ἂν διαμένει μὴ γενέσεως οὔσης, οὐδ' ἂν γένεσις εἴη
for — it-would-endure not (a)-begetting there-being nor — (a)-begetting would-be
 μὴ γάμου ὄντος, ἥ γε δικαία καὶ νόμιμος. ὅτι μὲν γὰρ
not marriage there-being the at-least just and lawful that indeed for
 οἶκος ἢ πόλις οὐτ' ἐκ γυναικῶν συνίσταται μόνον οὐτ'
(a)-household or (a)-city neither from women is-composed only nor
 ἐξ ἀνδρῶν μόνον, ἀλλ' ἐκ τῆς πρὸς ἀλλήλους κοινωνίας,
from men only but from the toward one-another partnership
 δηλον· ἀνδρῶν δὲ καὶ γυναικῶν κοινωνίας ἄλλην οὐκ ἂν
(is)-plain of-men and and of-women than-partnership another not —
 εὔροι τις οὐτ' ἀναγκαιοτέραν οὔτε προσφιλεστέραν. ποῖος
would-find anyone either more-necessary or more-friendly what-sort
 γὰρ ἐταῖρος ἐταίρω οὕτω προσηγῆς ὥς γυνὴ καταθύμιος
for comrade to-a-comrade so agreeable as (a)-wife after-the-heart
 τῷ γεγαμηκότι; ποῖος δ' ἀδελφὸς ἀδελφῷ; ποῖος δὲ
to-the (man)-having-married what-sort and brother to-a-brother what-sort and
 γονεῦσι υἱός; τίς δὲ ἀπὼν οὕτω ποθεινὸς ὥς ἀνὴρ
to-parents (a)-son who and being-absent so longed-for as (a)-husband
 γυναικὶ καὶ γυνὴ ἀνδρί; τίνος δὲ παρουσία μᾶλλον ἢ
to-a-wife and (a)-wife to-a-husband of-whom and (the)-presence more either
 λύπην ἐλαφρύνειν ἂν ἢ χαρὰν ἐπαυξήσειεν ἢ συμφορὰν
grief would-lighten — or joy would-increase or misfortune

ἐπανορθώσειν; τίσι δὲ νενόμισται κοινὰ εἶναι πάντα, καὶ
would-set-right to-whom and has-it-been-held common to-be all-things both
 σώματα καὶ ψυχὰ καὶ χρήματα, πλὴν ἀνδρὸς καὶ γυναικός;
bodies and souls and money except of-husband and of-wife
 ταυτά τοι καὶ πάντες ἄνθρωποι πρεσβυτάτην
(for)-these(-reasons) indeed also all men most-venerable
 νομίζουσι πασῶν τὴν ἀνδρὸς καὶ γυναικὸς φιλίαν· καὶ
think of-all the of-husband and of-wife friendship and
 οὐδὲ μήτηρ ἢ πατὴρ νοῦν ἔχων οὐδεὶς ἀξιοὶ φίτερος
not-even (a)-mother or (a)-father sense having any claims dearer
 εἶναι τῷ ἑαυτοῦ τέκνῳ τοῦ συνευγμένου γάμῳ. καὶ ὁ
to-be to-the of-himself child than-the (one)-yoked in-marriage and the
 λόγος δὲ ἐκείνος φαίνεται δηλοῦν, ὅσον προτερεῖ τῆς
story and that appears to-show how-much it-surpasses than-the
 γονέων πρὸς τέκνα φιλίας ἢ γυναικὸς πρὸς ἄνδρα, ὅτι
of-parents toward children friendship the of-a-wife toward (a)-husband that
 Ἄδμητος δόσω ταύτην λαβὼν παρὰ θεῶν, εἰ παράσχοι
Admetus (a)-gift this having-taken from (the)-gods if he-should-furnish
 τὸν ἀνθ' ἑαυτοῦ τεθνηξόμενον, ζῆσαι διπλασίῳ χρόνον
the instead-of himself (one)-about-to-die to-live twice-as-long time
 τοῦ τεταγμένου αὐτῷ, τῶν μὲν γονέων οὐκ ἔτυχεν
than-the appointed for-him of-the indeed parents not he-obtained
 ἐθελόντων προαποθανεῖν αὐτοῦ καίτοι γεγηρακότων· ἢ
willing to-die-before him and-yet being-aged the
 γυνὴ δὲ ἢ γαμετὴ Ἄλκηστις, κομιδῇ νέα οὔσα, ἐδέξατο
wife but the wedded Alcestis altogether young being received
 ἐτοίμως τὸν θάνατον πρὸ τοῦ ἀνδρός.
readily the death in-behalf-of the husband
 Ὅτι δὲ μέγα καὶ ἀξιοσπούδαστον ὁ γάμος ἐστί, καὶ ταύτη
that and (a)-great and worth-earnest-pursuit the marriage is also in-this-way
 δηλόν. θεοὶ γὰρ ἐπιτροπεύουσιν αὐτόν, καθὼς νομίζονται
(is)-plain gods for oversee it in-so-far-as they-are-held

παρ' ἀνθρώποις, μεγάλοι· πρώτη μὲν Ἥρα, καὶ διὰ τοῦτο
among men great first indeed Hera and because-of this
 ζυγίαν αὐτὴν προσαγορεύομεν· εἶτα Ἔρως, εἶτα Ἀφροδίτη·
yoke-goddess her we-name then Eros then Aphrodite
 πάντας γὰρ τούτους ὑπολαμβάνομεν ἔργον πεποιῆσθαι τοῦτο,
all for these we-suppose (a)-work to-have-made this
 συνάγειν ἀλλήλοις πρὸς παιδοποιῶν ἄνδρα καὶ γυναῖκα.
to-bring-together with-one-another for child-getting man and woman
 ποῦ μὲν γὰρ Ἔρως παραγένοιτ' ἂν δικαιότερον ἢ ἐπὶ
where indeed for Eros would-come — more-justly than to
 νόμιμον ἀνδρὸς καὶ γυναικὸς ὁμιλίαν; ποῦ δὲ Ἥρα; ποῦ δὲ
lawful of-husband and of-wife intercourse where and Hera where and
 Ἀφροδίτη; πότε δ' ἂν εὐκαιρότερον εὔξαιτό τις τοῖς θεοῖς
Aphrodite when and — more-fittingly would-pray anyone to-the gods
 τούτοις ἢ πρὸς γάμον ἰών; τί δὲ καλοῦντες ἀφροδίσιον
these than to marriage going what and calling of-Aphrodite
 ἔργον προσηκόντως ἂν μᾶλλον καλοῦμεν ἢ τὴν γαμετῆς
(a)-work fittingly — more should-we-call than the of-a-wedded-wife
 τῷ γεγαμηκότι σύνοδον; διὰ τί τοιγαροῦν φαίη
with-the (man)-having-married union because-of what therefore would-say
 τις ἂν θεοὺς μὲν οὕτω μεγάλους ἐπισκοπεῖν καὶ
someone — gods indeed so great to-watch-over and
 ἐπιτροπεύειν γάμον καὶ παιδοποιῶν, μὴ προσήκειν δὲ
to-oversee marriage and child-getting not to-belong and
 ἀνθρώπῳ ταῦτα; διὰ τί δὲ προσήκειν μὲν τῷ
to-a-man these because-of what and to-belong indeed to-the
 ἀνθρώπῳ ταῦτα, μὴ προσήκειν δὲ τῷ φιλοσόφῳ; πότερον
man these not to-belong and to-the philosopher whether
 ὅτι κακίῳ εἶναι χρή τῶν ἄλλων τὸν φιλόσοφον;
because worse to-be it-behooves than-the others the philosopher

ἀλλ' οὐ κρίνῃ, κρείττω δὲ καὶ δικαιότερον καὶ
but not it-behooves better but also more-just and
 καλοκάγαθικώτερον. ἢ ὅτι κακίων οὐκ ἔστι καὶ
more-noble or because worse not is and
 ἀδικώτερος ἀνὴρ τοῦ μὲν κηδομένου τῆς ἑαυτοῦ
more-unjust (a)-man than-the indeed caring for-the of-himself
 πόλεως ὁ μὴ κηδόμενος, τοῦ δὲ τὸ κοινὸν
city the not caring than-the and the common(-good)
 σκοποῦντος ὁ τὸ αὐτοῦ μόνον ὁρῶν; ἢ ὅτι φιλόπολις
regarding the the of-himself only seeing or because city-loving
 καὶ φιλάνθρωπος καὶ κοινωνικὸς μᾶλλον ἐστὶν ὁ μονήρη
and man-loving and sociable more is the solitary
 βίον αἰρούμενος τοῦ νέμοντος οἶκον καὶ ποιούμενου
life choosing than-the (one)-managing (a)-household and begetting
 παῖδας καὶ πόλιν αὔξοντος τὴν ἑαυτοῦ, ἅπερ ὑπάρχει τῷ
children and (a)-city increasing the of-himself which-very belong to-the
 γαμοῦντι; ὅτι μὲν οὖν προσήκει τὸν φιλόσοφον γάμου
(man)-marrying that indeed then it-is-fitting the philosopher of-marriage
 καὶ παιδοποιίας ἐπιμελεῖσθαι, δῆλον. εἰ δὲ προσήκει τοῦτο,
and of-child-getting to-take-care (is)-plain if and it-belongs this
 πῶς ἂν ὀρθῶς ἔχοι, ὦ νεανίσκε, ὁ λόγος ἐκείνος, ὃν
how — rightly would-hold O young-man the argument that which
 σὺ ἀρτίως ἔλεγες, ὡς ἐμπόδιόν ἐστι τῷ φιλοσόφῳ γάμος;
thou just-now wast-saying that (a)-hindrance is to-the philosopher marriage
 οὐ γὰρ δὴ φιλοσοφεῖν ἕτερόν τι φαίνεται ὃν ἢ τὸ
not for indeed to-philosophize another anything appears being than the
 ἅ πρέπει καὶ ἅ προσήκει λόγῳ μὲν ἀναζητεῖν,
what-things befit and what-things belong in-word indeed to-look-out
 ἔργῳ δὲ πράττειν. Τότε μὲν δὴ τοιαυτὰ τινα εἶπεν.
in-deed and to-do then indeed truly such-things some he-said

ΕΙ ΠΑΝΤΑ ΤΑ ΓΙΝΟΜΕΝΑ ΤΕΚΝΑ ΘΡΕΠΤΕΟΝ

XV A • SHOULD EVERY CHILD BORN BE RAISED?

Lawgivers held that a city prospers as its households multiply, so they forbade abortion and contraception, penalized childlessness, and set rewards for large families. A man who thwarts his own fertility works against them, and offends the ancestral gods and Zeus of kindred, who watches over offenses within a family. A man with many children counts for more than one with few, and no procession or sacred dance is a finer sight than a troop of children leading their parents through the city.

Οἱ δὲ νομοθέται, οἷς αὐτὸ τοῦτο γέγονεν ἔργον ζητεῖν καὶ
the and lawgivers to-whom itself this has-become (a)-work to-seek and
 σκοπεῖν, τί μὲν ἀγαθὸν πόλει τί δὲ κακόν, καὶ τί μὲν
to-consider what indeed (is)-good for-a-city what and evil and what indeed
 ὠφελεῖ τί δὲ βλάπτει τὸ κοινόν, οὐχὶ δὲ καὶ οὗτοι πάντες
benefits what and harms the common(-weal) not and also these all
 συμφωρότατον μὲν ταῖς πόλεσιν ἐνόμισαν τὸ πληθύνεσθαι
most-advantageous indeed for-the cities held the to-be-multiplied
 τοὺς τῶν πολιτῶν οἴκους, βλαβερώτατον δὲ τὸ μειοῦσθαι;
the of-the citizens households most-harmful and the to-be-lessened
 καὶ ἀπαίδιαν μὲν ἢ ὀλιγοπαιδίαν τῶν πολιτῶν ὑπέλαβον
and childlessness indeed or few-children of-the citizens supposed
 εἶναι ἀλυσιτελές, τὸ δὲ ἔχειν παῖδας καὶ νῆ Δία πολλοὺς
to-be unprofitable the and to-have children and by Zeus many
 ἔχειν εἶναι λυσιτελές; τοῦτο μὲν γὰρ ἀμβλίσκειν ἀπείπον
to-have to-be profitable this indeed for to-miscarry they-forbade
 ταῖς γυναιξὶ καὶ ταῖς ἀπειθούσαις ζημίαν ἐπέθεσαν, τοῦτο δ'
to-the women and to-the (women)-disobeying (a)-penalty they-imposed this and
 ἀτοκία προστίθεσθαι καὶ τὴν κύησιν εἶργειν ἀπηγόρευσαν
to-barrenness to-resort and the conception to-bar they-forbade
 αὐταῖς, τοῦτο δὲ πολυπαιδίας ἔταξαν γέρα καὶ ἀνδρὶ καὶ
to-them this and of-many-children they-appointed rewards both for-man and

γυναικί, καὶ τὴν ἀπαιδίαν ἐπιζήμιον κατέστησαν. πῶς οὖν
for-woman and the childlessness penalized they-established how then
 οὐκ ἂν ἡμεῖς ἄδικα καὶ παράνομα δρῶμεν ἐναντία δρῶντες
not — we unjust and unlawful should-do contrary doing
 τῇ βουλήσει τῶν νομοθετῶν, θείων καὶ θεοφιλῶν ἀνδρῶν,
to-the will of-the lawgivers divine and god-loved men
 οἷς ἔπεσθαι νομίζεται καλὸν καὶ συμφέρον; δρῶμεν δ'
whom to-follow is-held noble and profitable we-should-do and
 ἂν ἐναντία τὴν πολυπαιδίαν τὴν ἑαυτῶν κωλύοντες.
— contrary the many-children the of-ourselves hindering
 πῶς δ' οὐχὶ καὶ εἰς τοὺς πατρώους θεοὺς ἐξαμαρτάνομεν
how and not also against the ancestral gods should-we-offend
 ἂν καὶ εἰς τὸν ὁμόγνιον Δία ταῦτα πράττοντες; ὥσπερ
— and against the of-kindred Zeus these doing just-as
 γὰρ ὁ περὶ ξένους ἄδικος εἰς τὸν ξένιον ἀμαρτάνει
for the-one about strangers unjust against the of-strangers offends
 Δία, καὶ ὁ περὶ φίλους εἰς τὸν φίλιον, οὕτως
Zeus and the-one about friends against the of-friendship so
 ὅστις εἰς τὸ ἑαυτοῦ γένος ἄδικος, εἰς τοὺς πατρώους
whoever against the of-himself family (is)-unjust against the ancestral
 ἀμαρτάνει θεοὺς καὶ εἰς τὸν ὁμόγνιον Δία, τὸν ἐπόπτην
offends gods and against the of-kindred Zeus the overseer
 τῶν ἀμαρτημάτων τῶν περὶ τὰ γένη· ὁ δέ γε περὶ τοὺς
of-the offenses the about the families the and at-least about the
 θεοὺς ἀμαρτάνων ἀσεβής. καὶ μὴν ὅτι καλὸν καὶ λυσιτελές
gods offending (is)-impious and indeed that (it-is)-noble and profitable
 παιδῶν ἀνατροφὴ πολλῶν μάθοι τις ἂν λογισάμενος,
of-children (a)-rearing of-many would-learn anyone — having-reckoned
 ὥς μὲν ἔντιμος ἐν πόλει πολύπαις ἀνὴρ, ὥς δ' αἰδῶ
how indeed honored in (a)-city (is)-a-many-childed man how and reverence
 παρέχει τοῖς πλησίον, ὥς δὲ δύναται πλεον πάντων τῶν
he-affords to-those near how and he-is-able more than-all the

ὁμοίων, ἂν γε μὴ ὁμοίως παίδων εὐπορῶσιν. καθάπερ
like-ones if at-least not alike of-children they-are-well-provided just-as
 γάρ, οἶμαι, πολύφίλος ἀφίλου ἀνδρὸς δυνατώτερος,
for I-think (a)-many-friended than-a-friendless man (is)-more-powerful
 οὕτω καὶ πολὺ μᾶλλον ὁ πολύπαις τοῦ μὴ ἔμπαῖδος
so also much more the many-childed than-the not having-children
 ἢ τοῦ ὀλίγους κεκτημένου παιῖδας, καὶ τοσούτῳ γε
or than-the few having children and by-so-much at-least
 μᾶλλον, ὅσῳ περ ἐγγύτερον υἱὸς ἐκάστῳ ἢ φίλος.
more by-how-much very nearer (a)-son to-each than (a)-friend
 ἄξιον δὲ νοῆσαι ποῖόν τι καὶ θέαμά ἐστιν ἀνὴρ
worth-while and to-consider what-sort-of a-thing even (a)-sight is (a)-man
 πολύπαις ἢ γυνὴ σὺν ἀθροίοις ὁρώμενοι τοῖς ἑαυτῶν
many-childed or (a)-woman with (all)-together being-seen the of-themselves
 παισίν· οὔτε γὰρ πομπὴν πεμπομένην θεοῖς οὕτω
children neither for (a)-procession being-sent to-gods so
 καλὴν θεάσαιτ' ἂν τις οὔτε χορείαν ἐπὶ ἱεροῖς κόσμῳ
beautiful would-behold — anyone nor (a)-dance at rites in-order
 χορευόντων οὕτως ἀξιοθέατον, ὥς χορὸν παίδων πολλῶν
(of-those)-dancing so worth-beholding as (a)-troop of-children many
 προηγουμένων ἐν πόλει πατρὸς τοῦ ἑαυτῶν ἢ μητρός, καὶ
going-before in (a)-city (the)-father the of-themselves or (the)-mother and
 χειραγωγούντων τοὺς γονεῖς ἢ τρόπον ἕτερον περιεπόντων
leading-by-the-hand the parents or (in)-way another tending(-them)
 κηδεμονικῶς. τί μὲν τούτου κάλλιον τοῦ θεάματος; τί
solicitously what indeed than-this (is)-nobler the sight what
 δὲ τῶν γονέων τούτων ζηλωτότερον, ἄλλως τε καὶ
and than-the parents these more-enviable otherwise both and-if
 ἐπιεικεῖς ὦσι; τίσι δ' ἂν ἄλλοις οὕτω προθύμως ἢ
reasonable they-be for-whom and — others so eagerly either

συνεύξαιτό τις ἀγαθὰ παρὰ θεῶν, ἢ συμπράξειεν αὐτοῖς

would-pray-with anyone goods from (the)-gods or would-act-with them

εἰς ὃ τι δέουτο; νῆ Δία, φησὶν, ἀλλὰ ***

for what thing they-should-need by Zeus he-says but (lacuna)

ΕΙ ΠΑΝΤΑ ΤΑ ΓΙΝΟΜΕΝΑ ΤΕΚΝΑ ΘΡΕΠΤΕΟΝ

XV B • SHOULD EVERY CHILD BORN BE RAISED?

Musonius calls it monstrous that men who cannot even plead poverty, some of them rich, refuse to raise their later children so that the earlier ones may be better off. They do not see that many brothers are worth more than much money: money attracts plotters, while brothers drive plotters away, and money itself needs defenders where a brother is the best defender. A man should therefore try to leave his children brothers rather than a fortune, since brothers are the greater resource.

Ὅ δέ μοι δοκεῖ δεινότατον, οὐδὲ πενίαν ἔνιοι
what and to-me seems most-dreadful not-even poverty some
 προφασίζεσθαι ἔχοντες, ἀλλ' εὖποροι χρημάτων ὄντες, τινὲς
to-plead being-able but well-off in-money being some
 δὲ καὶ πλούσιοι, τολμῶσιν ὅμως τὰ ἐπιγινόμενα τέκνα
and even rich dare nevertheless the born-after children
 μὴ τρέφειν, ἵνα τὰ προγενόμενα εὖπορῇ μᾶλλον, ἐξ
not to-rear that the (children)-born-before may-be-better-off more from
 ἀνοσίου μηχανώμενοι τὴν εὖπορίαν τοῖς παισίν· οἳ
(an)-unboly(-deed) contriving the plenty for-the children who
 γε ἀναιροῦσιν αὐτῶν τοὺς ἀδελφούς, ἢ ἐκείνοι μερίδα
at-least destroy of-them the brothers that those (a)-portion
 μείζω τῶν πατρῶων ἔχωσι κακῶς εἰδότες, ὅσῳ
greater of-the paternal-goods may-have badly knowing by-how-much
 κρεῖττον τὸ πολλοὺς ἔχειν ἀδελφούς τοῦ πολλὰ ἔχειν
better the many to-have brothers than-the many to-have
 χρήματα. χρήματα μὲν γὰρ ἐπιβουλὰς ἐγείρει παρὰ τῶν
money moneys indeed for plots stir-up from those
 πλησίον· οἱ δ' ἀδελφοὶ τοὺς ἐπιβούλους ἀνείργουσι. καὶ
near the and brothers the plotters ward-off and
 τὰ μὲν αὐτὰ δεῖται βοηθείας· οἱ δ' ἀδελφοὶ βοηθοί
the-things indeed themselves need of-help the and brothers helpers

εἰσι κράτιστοι. καὶ οὔτε φίλον ἀγαθὸν ἀδελφῷ παρὰ
are strongest and nor (is)-a-friend good to-a-brother beside
 τὸν ἅπὸ ἀνθρώπων ἑτέρων ὁμοίων τε καὶ ἴσων τῇ
the from men other like both and equal to-the
 ἀπ' ἀδελφῶν. τί δ' ἂν τις παραβάλοι καλὸν εὖνοια
from brothers what and — anyone would-compare noble to-goodwill
 τῇ ἐξ ἀδελφοῦ εἰς ἀσφαλείας λόγον; τίνα δὲ κοινωνὸν
the from (a)-brother for of-safety (a)-reckoning what and partner
 ἀγαθῶν εὐμενέστερον σχοίη τις ἂν ἢ ἀδελφὸν ἐπιεικῇ;
of-goods more-kindly-disposed would-have anyone — than (a)-brother reasonable
 τίνος δὲ παρουσίαν ἐν συμφοραῖς μᾶλλον ποθήσειεν ἂν
of-whom and (the)-presence in misfortunes more would-long-for —
 ἢ τοιούτου ἀδελφοῦ; ἐγὼ μὲν ἀξιοζηλότατον ἡγοῦμαι
than of-such (a)-brother I indeed most-enviable hold
 τὸν ἐπὶ πλῆθει ἀδελφῶν ὁμονοούντων βιούντα· καὶ
the-one in (a)-multitude of-brothers agreeing living and
 θεοφιλέστατον εἶναι νομίζω τὸν ἄνδρα τοῦτον οἰκοθεν
most-god-loved to-be I-think the man this from-home
 ἔχοντα τὰγαθά. διὸ καὶ νομίζω δεῖν ἕκαστον ἡμῶν
having the-goods wherefore also I-think to-behoove each of-us
 τοῖς αὐτοῦ παισὶ πειρᾶσθαι χρημάτων μᾶλλον ἀπολείπειν
for-the of-himself children to-try than-money rather to-leave
 ἀδελφούς, ὥς ἀφορμὰς ἀγαθῶν ἀπολείψοντα μείζονας.
brothers as resources of-goods (one)-about-to-leave greater

ΕΙ ΠΑΝΤΑ ΠΕΙΣΤΕΟΝ ΤΟΙΣ ΓΟΝΕΥΣΙΝ

XVI • MUST ONE OBEY ONE'S PARENTS IN EVERYTHING?

A young man whose father keeps him from philosophy asks whether parents must be obeyed in everything. Musonius defines disobedience: a son who refuses a sick father harmful wine, or refuses to steal at his bidding, is not disobeying, since obeying a father means doing what he really wants. Zeus orders a man to be good, and being good is the same as being a philosopher, so a father may lock his son up but cannot stop him: philosophy is done with the understanding, not with a cloak or long hair.

Νεανίας τις, ὃν ὁ πατήρ φιλοσοφεῖν βουλόμενον
(a)-young-man some whom the father to-philosophize wishing
ἐκώλυνεν, ἤρето αὐτὸν ὡδέ πως· Ἄρα γε, ὦ Μουσώνιε,
was-binding asked him thus somehow surely at-least O Musonius
χρὴ πάντα πείθεσθαι τοῖς γονεῦσιν, ἢ ἔστιν ἃ
it-behooves in-all-things to-obey the parents or are-there what-things
καὶ παρακουστέον αὐτῶν; Καὶ ὁ Μουσώνιος· Πείθεσθαι
also one-must-disregard of-them and — Musonius to-obey
μέν, ἔφη, μητρὶ ἢ πατρὶ τῷ ἑαυτοῦ ἕκαστον φαίνεται
indeed he-said (a)-mother or (a)-father the of-himself each appears
καλόν, καὶ ἐπαινῶ ἔγωγε. τί μέντοι τὸ πείθεσθαί ἐστι,
noble and I-praise for-my-part what however the to-obey is
θεασώμεθα· μᾶλλον δὲ πρότερον τὸ ἀπειθεῖν ὁποῖόν
let-us-consider rather but first the to-disobey of-what-sort
τι, καὶ ὁ ἀπειθὴς ὅστις, καταμάθωμεν, εἴθ' οὕτως
(a)-thing and the disobedient(-man) who let-us-learn then so
κρεῖττον ὁψόμεθα τὸ πείθεσθαι ὁποῖόν τί ἐστι. φέρε
better we-shall-see the to-obey of-what-sort some it-is come
δὴ, εἰ ὑῶ νοσοῦντι ὁ πατήρ οὐκ ὢν ἰατρός οὐδὲ
indeed if for-a-son being-sick the father not being (a)-physician nor
ἔμπειρος ὑγιεινῶν τε καὶ νοσερῶν προστάττοι τι
experienced of-healthy-things both and of-sickly-things should-enjoin something

ὥς ὠφέλιμον, τὸ δὲ εἷη βλαβερὸν καὶ ἀσύμφορον,
as beneficial the-thing and should-be harmful and unprofitable
 καὶ μὴ λανθάνοι τὸν νοσοῦντα τοιοῦτον ὄν, ἄρά γε
and not should-escape-notice the (one)-being-sick such being surely at-least
 μὴ πράττων ἐκεῖνος τὸ προσταχθὲν ἀπειθεῖ τε καὶ
not doing he the (thing)-enjoined does-he-disobey both and
 ἀπειθῆς ἐστίν; ἀλλ' οὐκ ἔοικεν. τί δέ, εἴ τοι ὁ πατὴρ
disobedient is but not it-seems what and if of-someone the father
 νοσῶν αὐτὸς οἶνον ἢ τροφὴν αἰτοίῃ παρὰ καιρὸν,
being-sick himself wine or food should-ask contrary-to season
 μέλλων εἰ λάβοι μείζω τὴν νόσον ποιεῖν, ὁ δὲ παῖς
being-about if he-should-take greater the disease to-make the and son
 τοῦτο εἰδὼς μὴ διδοίη, ἄρά γε ἀπειθεῖ τῷ πατρί;
this knowing not should-give surely at-least does-he-disobey the father
 οὐκ ἔστιν εἰπεῖν. καὶ πολὺ γε τούτου ἥττον ἐκεῖνον,
not it-is-possible to-say and much at-least than-this less that-one
 οἶμαι, φαίη ἂν τις ἀπειθῆ εἶναι, ὅστις πατέρα φιλοκερδῆ
I-think would-say — anyone disobedient to-be whoever (a)-father money-loving
 ἔχων, κελεύμενος ὑπ' αὐτοῦ κλέπτειν ἢ παρακαταθήκην
having being-bidden by him to-steal or (a)-deposit
 ἀποστερεῖν, οὐχ ὑπουργεῖ τῷ προστάγματι. ἢ οὐκ οἶ
to-purloin not serves to-the command or not thinkest
 σύ τινας εἶναι πατέρας, οἳ τοιαῦτα τοῖς ἑαυτῶν παισὶ
thou some to-be fathers who such-things to-the of-themselves children
 προστάττουσιν; ἐγὼ μὲν γὰρ οἶδά τινα οὕτω πονηρόν,
enjoin I indeed for know someone so wicked
 ὅς γε υἱὸν ἔχων ὥραϊον τὴν ὥραν ἀπέδοτο αὐτοῦ.
who at-least (a)-son having ripe the bloom sold of-him
 εἰ οὖν ἐκεῖνο τὸ μειράκιον τὸ πεπραμένον, πεμπόμενον
if then that the youth the (one)-sold being-sent
 ὑπὸ τοῦ πατρὸς ἐπὶ τὴν αἰσχύνην, ἀντέλεγε καὶ οὐκ
by the father to the shame gainsaid and not

ἀπήει, πότερον ἀπειθὲς ἂν τὸ μειράκιον ἔφαμεν εἶναι
went-off whether disobedient — the youth should-we-say to-be
 ἢ σωφρονεῖν; ἢ οὐδὲ ἐρωτᾶν τοῦτό γε ἄξιον; καὶ
or to-be-temperate or not-even to-ask this at-least (is)-worth-while and
 γὰρ δὴ τὸ μὲν ἀπειθεῖν καὶ ὁ ἀπειθὴς λοιδορία ἐστὶ
for indeed the indeed to-disobey and the disobedient(-man) (a)-reproach is
 καὶ ὄνειδος· τὸ δὲ μὴ πράττειν ἂ μὴ χρῆ οὐκ
and (a)-disgrace the but not to-do what-things not it-behooves not
 ὄνειδος, ἀλλ' ἔπαινος. ὥστε εἴτε πατρὸς εἴτε ἄρχοντος
(is)-a-disgrace but praise so-that whether of-a-father or of-a-ruler
 εἴτε καὶ νῆ Δία δεσπότην προστάγματι μὴ ὑπουργεῖ τις.
or even by Zeus of-a-master to-a-command not serves anyone
 κακὰ προστάττοντος ἢ ἄδικα ἢ αἰσχρά, οὐκ ἀπειθεῖ
bad enjoining or unjust or shameful not he-disobeys
 οὐδαμῶς, ὥσπερ οὐδ' ἀδικεῖ οὐδ' ἀμαρτάνει· ἀλλ' ἐκεῖνος
in-any-way just-as neither does-he-wrong nor does-he-err but that-one
 ἀπειθεῖ μόνος ὁ τῶν εὖ καὶ καλῶς καὶ συμφερόντως
disobeys alone the of-the-things well and nobly and profitably
 προσταττομένων ἀφροντιστῶν καὶ παρακούων. ὁ μὲν οὖν
enjoined being-heedless and disregarding the indeed then
 ἀπειθὴς τοιοῦτός τις ἐστίν· ὁ δ' εὐπειθὴς ἔχει μὲν
disobedient(-man) such some is the and obedient is-disposed indeed
 ἐναντίως τούτῳ καὶ ἔστιν ἐναντίος, εἴη δ' ἂν ὁ τῷ
contrariwise to-this and is opposite would-be and — the-(one) to-the
 τὰ προσήκοντα παραινοῦντι κατήκοος ὢν καὶ ἐπόμενος
the-things fitting advising attentive being and following
 ἐκουσίως, οὗτος εὐπειθής. ὅθεν καὶ γονεῦσι τοῖς ἑαυτοῦ τότε
willingly this-man (is)-obedient whence also to-parents the of-himself then
 πείθεται τις, ὅταν χρηστὰ παραινοῦντων αὐτῶν ταῦτα
obeys anyone when good-things advising they these-things
 πράττη ἐκόν. ἐγὼ μέντοι καὶ μὴ παραινοῦντων τῶν
does willing I however even-if not advising the

γονέων πράττη τις ἅ χρη καὶ συμφέρει αὐτῷ,
parents does anyone what-things it-behooves and profits himself
 φημι τοῦτον πείθεσθαι τοῖς γονεῦσιν· καὶ ὅτι ὀρθῶς φημι,
I-say this-man to-obey the parents and that rightly I-say
 σκοπεῖ οὕτως. ὁ γὰρ δὴ πράττων ἅ βούλεται
consider thus the-(one) for indeed doing what-things wishes
 ὁ πατήρ καὶ τῇ βουλήσει τοῦ πατρὸς ἐπόμενος πείθεται,
the father and to-the will of-the father following obeys
 οἶμαι, τῷ πατρί· ὁ δὲ πράττων ἅ δεῖ καὶ
I-think the father the-one and doing what-things it-behooves and
 ἅ κρεῖττόν ἐστι, τῇ βουλήσει ἔπεται τοῦ πατρός.
what-things better is to-the will follows of-the father
 τίνα τρόπον; ὅτι πάντες οἱ γονεῖς εὐνοοῦσι δήπου τοῖς
(in)-what way because all the parents are-well-disposed doubtless to-the
 ἑαυτῶν παισίν, εὐνοοῦντες δὲ βούλονται ἅ χρη
of-themselves children being-well-disposed and they-wish what-things it-behooves
 καὶ συμφέρει πράττεσθαι ὑπ' αὐτῶν. ὅστις οὖν πράττει
and profits to-be-done by them whoever then does
 τὰ προσήκοντα καὶ τὰ συμφέροντα, πράττει οὗτος
the-things fitting and the-things profitable does this-man
 ἅ βούλονται οἱ γονεῖς. ὥστε πείθεται τοῖς γονεῦσι
what-things they-wish the parents so-that he-obeys the parents
 ταῦτα πράττων, καὶ μὴ τῷ λόγῳ κελεύωσιν αὐτὰ
these doing even-if not in-the word they-bid them
 πράττειν οἱ γονεῖς. τοῦτο δὴ μόνον προσήκει σκοπεῖν,
to-do the parents this indeed only it-is-fitting to-consider
 ὅστις βούλεται πείθεσθαι τοῖς γονεῦσιν ἐφ' ἐκάστῳ τῶν
whoever wishes to-obey the parents in each of-the-things
 πραττομένων, εἰ καλὸν καὶ συμφέρον ὃ μέλλει
done whether noble and profitable what he-is-about
 πράξειν ἐστίν, ἕτερον δὲ οὐδέν, ὥς ἂν ὑπάρχη τοιοῦτον
to-do is other and nothing as (ever) may-be such

εὐθὺς καὶ τοῦ πράττοντος αὐτὸ πειθομένου τοῖς γονεῦσιν.
straightway also of-the (one)-doing it obeying the parents
 μὴ τοῖνυν σύ γε δείσης, ὦ νεανίσκε, ὡς ἀπειθήσεις τῷ
not therefore thou at-least fear O young-man that thou-wilt-disobey the
 πατρί, ἂν ἢ ἃ μὴ προσήκει δρᾶν κελεύοντος τοῦ
father if either what-things not it-is-fitting to-do bidding the
 πατρὸς ἀπέχῃ τοῦ ταῦτα δρᾶν, ἢ ἃ προσήκει
father thou-shouldst-abstain of-the these to-do or what-things it-is-fitting
 ἀπαγορεύοντος, τοῦ ταῦτα μὴ δρᾶν. μηδὲ σοι πρόφασις
forbidding of-the these not to-do nor to-thee (a)-pretext
 ἔστω τοῦ ἀμαρτάνειν ὁ πατήρ ἢ κελεύων τι τῶν
let-there-be of-the to-err the father either bidding something of-the-things
 πράττεσθαι μὴ καλῶν ἢ ἀπαγορεύων τι τῶν καλῶν.
to-be-done not noble or forbidding something of-the-things noble
 οὐδεμία γὰρ ἀνάγκη σοι τὰ μὴ εὖ προσταττόμενα
no for necessity to-thee the-things not well enjoined
 ὑπουργεῖν· καὶ τοῦτό μοι δοκεῖς οὐδ' αὐτὸς ἀγνοεῖν.
to-serve and this to-me thou-seemest not-even thyself to-be-ignorant-of
 οὐκ οὐκ ἀνέξῃ τοῦ πατρὸς ἐν μουσικοῖς, ἐὰν ἐκεῖνος
surely-not wilt-thou-endure the father in musical-matters if he
 οὐκ ἐπαῖων μουσικῆς προστάτῃ κρούειν ἀμούσως τὴν
not understanding of-music should-enjoin to-strike unmusically the
 λύραν, ἢ ἐπιστάμενον γράμματα οὐκ ἐπιστάμενος κελεύῃ
lyre or knowing letters not knowing should-bid
 σε γράφειν καὶ ἀναγνώσκειν μὴ ὡς ἔμαθες, ἀλλ' ἑτέρως·
thee to-write and to-read not as thou-learnedst but otherwise
 οὐδέ γε ἂν ἐπιστάμενον κυβερνᾶν οὐκ ὦν κυβερνητικὸς
even at-least if knowing to-steer not being skilled-in-steering
 κελεύῃ σε κινεῖν τὸ πηδάλιον ὡς οὐ προσήκει, οὐ
he-should-bid thee to-move the rudder as not it-is-fitting not
 προσέξεις αὐτῷ. τί οὖν; ταῦτα μὲν ταύτῃ ἔχει· ἂν
wilt-thou-attend to-him what then these indeed thus is-disposed if

δέ σε κωλύη φιλοσοφεῖν ὁ πατήρ εἰδότα καὶ ἀκηκοότα
but thee should-hinder to-philosophize the father knowing and having-heard
 ὁποῖόν τι φιλοσοφία ἐστίν, αὐτὸς ἀγνοῶν, ἄρά γε
of-what-sort some philosophy is himself being-ignorant surely at-least
 προσεκτέον αὐτῷ, ἢ μεταδιδασκτέον μᾶλλον αὐτὸν ὥς οὐκ
must-one-attend to-him or must-one-teach-otherwise rather him that not
 εὖ σοι παραινεί; ἐμοὶ μὲν οὕτω δοκεῖ. τάχα μὲν οὖν
well to-thee he-advises to-me indeed so it-seems perhaps indeed then
 τις καὶ λόγῳ χρώμενος μόνῳ πείσειεν ἂν τὸν αὐτὸς
someone even reason using alone would-persuade — the himself
 αὐτοῦ πατέρα διανοεῖσθαι ἢ προσήκει περὶ φιλοσοφίας,
of-himself father to-think as it-is-fitting about philosophy
 ἂν γε μὴ τέλεον ἢ σκληρὸς τὴν φύσιν ὁ πατήρ.
if at-least not utterly he-be hard in-the nature the father
 εἰ δ' οὖν μὴ πείθοιτο τῷ λόγῳ μὴδὲ ἔποιτο, ἀλλὰ
if but then not he-should-be-persuaded by-the argument nor should-follow yet
 τά γε ἔργα πάντως τὰ τοῦ παιδὸς ὑπάξεται αὐτόν, εἰ
the at-least deeds altogether the of-the son will-draw-over him if
 φιλοσοφεῖ τῇ ἀληθείᾳ ὁ παῖς. ἔσται γὰρ δὴ φιλοσοφῶν
he-philosophizes in-the truth the son he-will-be for indeed philosophizing
 προθυμότατος μὲν θεραπεύειν τὸν πατέρα θεραπείαν
most-eager indeed to-tend the father (with)-tending
 ἅπασαν, κοσμιώτατος δὲ καὶ πραότατος, ἐν τῇ συνουσίᾳ
all most-orderly and also gentlest in the company
 ἥκιστα φίλερις ὢν ἢ φίλαυτος καὶ οὔτε προπετὴς οὔτε
least strife-loving being or self-loving and neither headlong nor
 ταραχώδης οὔτ' ὀργίλος· ἔτι δὲ ἐγκρατὴς μὲν εἴη
turbulent nor irascible still and continent indeed he-would-be
 ἂν γλώσσης, γαστρος, ἀφροδισίῳ, καρτερικὸς δὲ πρὸς
— of-tongue of-belly of-love-matters enduring and toward
 τὰ δεινὰ καὶ τοὺς πόνους· καὶ νοῆσαι μὲν ὅ τι καλὸν
the terrors and the toils and to-conceive indeed what thing (is)-noble

ἱκανώτατος, οὐχ ὑπερβαίνων δὲ τὸ φαινόμενον καλόν. ὅθεν
 most-able not overstepping and the appearing noble whence
 καὶ τῶν μὲν ἡδέων ὑφήσεται τῷ πατρὶ πάντων ἐκόν·
 also of-the indeed pleasant-things he-will-yield to-the father of-all willingly
 τὰ δὲ ἐπίπονα πρὸ ἐκείνου δέξεται αὐτός. τοιοῦτον οὖν
 the-things and toilsome before him will-receive himself such then
 υἱὸν τίς μὲν οὐκ ἂν ἔχειν εὔξαιτο τοῖς θεοῖς; τίς δὲ ἔχων
 (a)-son who indeed not — to-have would-pray to-the gods who and having
 οὐκ ἂν ἀγαπήσειεν, δι' ὃν ὑπάρξειεν αὐτῷ ζηλωτὸν
 not — would-be-content because-of whom it-should-belong to-him enviable
 εἶναι καὶ μακαριστὸν πατέρα παρὰ τοῖς εὖ φρονοῦσι πᾶσιν;
 to-be and blessed (a)-father among those well thinking all
 εἰ δ' οὖν, ὦ νεανίσκε, καὶ τοιοῦτος ὢν, ὁποῖος ἔσῃ
 if but then O young-man even such being of-what-sort thou-wilt-be
 πάντως ἂν γε ἀληθῶς φιλοσοφῆς, οὐχ ὑπάξῃ τὸν
 altogether if at-least truly thou-philosophizest not thou-shalt-draw-over the
 πατέρα τὸν σὸν οὐδὲ πείσεις ἐπιτρέπειν σοι καὶ
 father the thine nor wilt-thou-persuade(-him) to-permit to-thee and
 συγχωρεῖν ταῦτα πράττειν, ἐκείνο λόγισαι· ὁ πατὴρ ὁ σὸς
 to-concede these to-do that reckon the father the thine
 κωλύει σε φιλοσοφεῖν· ὁ δέ γε κοινὸς ἀπάντων πατὴρ
 hinders thee to-philosophize the but at-least common of-all father
 ἀνθρώπων τε καὶ θεῶν Ζεὺς κελεύει σε καὶ προτρέπει.
 of-men both and of-gods Zeus bids thee and urges
 πρόσταγμά τε γὰρ ἐκείνου καὶ νόμος ἐστὶ τὸν ἄνθρωπον
 (a)-command both for of-that-one and (a)-law it-is the man
 εἶναι δίκαιον, χρηστὸν, εὐεργετικόν, σώφρονα, μεγαλόφρονα,
 to-be just good beneficent temperate high-minded
 κρείττω πόνων, κρείττω ἡδονῶν, φθόνου παντὸς καὶ
 stronger than-toils stronger than-pleasures of-envy every and
 ἐπιβουλῆς ἀπάσης καθαρὸν· ἵνα δὲ συντεμὼν εἴπω, ἀγαθὸν
 of-plotting all pure that and having-cut-short I-may-say good

εἶναι κελεύει τὸν ἄνθρωπον ὁ νόμος ὁ τοῦ Διός. τὸ δέ γε
to-be bids the man the law the — of-Zeus the and at-least
 εἶναι ἀγαθὸν τῷ φιλόσοφον εἶναι ταυτόν ἐστιν. εἰ δὴ
to-be good with-the (a)-philosopher to-be the-same is if indeed
 τῷ πείθεσθαι τῷ πατρὶ τῷ ἀνθρώπῳ ἔπεσθαι μέλλεις,
by-the to-obey the father the man to-follow thou-art-about
 εἰ δὲ φιλοσοφοῖς, τῷ Διὶ, δῆλον ὡς φιλοσοφητέον
if and thou-shouldst-philosophize — Zeus (it-is)-plain that one-must-philosophize
 σοι μᾶλλον, ἢ οὐ. ἀλλὰ νῆ Δία ἔρξει σε ὁ πατήρ
for-thee rather or not but by Zeus will-shut-in thee the father
 καὶ κατακλείσας ἔξει, ἵνα δὴ μὴ φιλοσοφῇς.
and having-locked(-thee)-up will-hold that indeed not thou-shouldst-philosophize
 ταῦτα μὲν ποιήσει ἴσως, τοῦ δέ γε φιλοσοφεῖν οὐκ
these indeed he-will-do perhaps of-the but at-least to-philosophize not
 ἀπείρξει σε μὴ βουλόμενον· οὐ γὰρ χειρὶ ἢ ποδὶ
he-will-bar thee not wishing not for with-hand or with-foot
 φιλοσοφοῦμεν οὐδὲ τῷ ἄλλῳ σώματι, ψυχῇ δὲ καὶ
we-philosophize nor with-the other body with-soul but and
 ταύτης ὀλίγῳ μέρει, ὃ δὴ διάνοιαν καλοῦμεν. ταύτην
of-this with-a-small part which indeed understanding we-call this
 γε μὴν ἐν ὀχυρωτάτῳ ἵδρυσεν ὁ θεὸς ὥστε ἀόρατον
at-least indeed in (a)-most-secure(-place) set the god so-as unseen
 εἶναι καὶ ἀληπτον, καὶ ἀνάγκης πάσης ἐκτὸς ἐλευθέραν καὶ
to-be and unseizable and of-necessity all outside free and
 αὐτεξούσιον. ἄλλως τε ἐὰν τύχῃ οὐσα χρηστή, οὐ
self-governing besides indeed if it-should-chance being good not
 δυνήσεται σε κωλύειν ὁ πατήρ οὔτε χρῆσθαι τῇ διανοίᾳ
he-will-be-able thee to-hinder the father either to-use the understanding
 οὔτε ἅ χρῆ διανοεῖσθαι οὔτε ἀρέσκεσθαι μὲν τοῖς
or what-things it-behooves to-think nor to-be-pleased indeed with-the
 καλοῖς, μὴ ἀρέσκεσθαι δὲ τοῖς αἰσχροῖς· οὐδ' αὖ τὰ
noble not to-be-pleased and with-the shameful nor again the-ones

μὲν αἰρεῖσθαι, τὰ δὲ ἐκκλίνειν. ταῦτα μὲν ποιῶν εὐθὺς
indeed to-choose the-others and to-shun these indeed doing straightway
 φιλοσοφοίης ἄν, καὶ οὔτε τρίβωνα πάντως ἀμπέχεσθαι
thou-wouldst-philosophize — and neither (a)-worn-cloak altogether to-wrap-about
 δεήσει σε οὔτε ἀχίτωνα διατελεῖν, οὐδὲ κομᾶν, οὐδ'
will-it-be-needful thee nor sbirtless to-continue nor to-wear-long-hair nor
 ἐκβαίνειν τὸ κοινὸν τῶν πολλῶν. πρέπει μὲν γὰρ καὶ
to-step-outside the common(-usage) of-the many it-befits indeed for even
 ταῦτα τοῖς φιλοσόφοις· ἀλλ' οὐκ ἐν τούτοις τὸ φιλοσοφεῖν
these the philosophers but not in these the to-philosophize
 ἐστίν, ἀλλ' ἐν τῷ φρονεῖν ἅ χρὴ καὶ διανοεῖσθαι.
is but in the to-be-minded what-things it-bebooves and to-think

ΤΙ ΑΡΙΣΤΟΝ ΓΗΡΩΣ ΕΦΟΔΙΟΝ

XVII · THE BEST PROVISION FOR OLD AGE

The best provision for old age is the same as for youth: to live methodically and according to nature. A horse or dog that only eats, drinks, and mates has not reached its proper end, and neither has a man who lives for pleasure; man is the one earthly copy of god, and lives according to nature by living in virtue. Education laid up in youth carries a man through age; one less educated can still learn from true philosophers to face death unafraid; wealth cannot, as many grieving rich men show.

Αὖθις δέ, ἐπεὶ πρεσβύτης τις ἐπύθετο, τί ἂν εἴη
 again and when (an)-old-man some inquired what — would-be
 γήρως ἐφοδίου ἄριστον, ταυτόν, εἶπεν, ὅπερ καὶ
 of-old-age (a)-provision best the-same he-said which-very also
 νεότητος, τὸ ζῆν ὁδῶ καὶ κατὰ φύσιν. τοῦτο
 of-youth the to-live methodically and according-to nature this
 δὲ μάλιστ' ἂν οὕτω μάθοις ὁποῖόν τί ἐστίν,
 and most — so wouldst-thou-learn of-what-sort some it-is
 εἰ ἐννοήσῃς τὴν τοῦ ἀνθρώπου φύσιν ὥς οὐ
 if thou-shouldst-consider the of-the man nature that not
 πρὸς ἡδονὴν γέγονεν. οὐδὲ γὰρ ἵππος οὐδὲ κύων
 toward pleasure has-come-to-be even for (a)-horse or (a)-dog
 οὐδὲ βοῦς, ἅπερ ἀτιμότερα πολὺ ἀνθρώπου ἐστίν, οὐ
 or (an)-ox which-very less-honored much than-a-man are not
 πρὸς ἡδονὴν γέγονεν· οὐδὲ γὰρ νομισθεὶς ἂν τυγχάνειν
 toward pleasure has-come nor for would-be-held — to-attain
 τοῦ ἑαυτοῦ τέλους ἵππος ἐσθίων μὲν καὶ πίνων καὶ
 the of-itself end (a)-horse eating indeed and drinking and
 ὀχεύων ἀνέδην, πράττων δὲ μηδὲν ὦν ἵππῳ
 coupling unrestrainedly doing but nothing of-what-things for-a-horse
 προσήκει· οὐδέ γε κύων ἡδόμενος μὲν ὥσπερ ὁ ἵππος
 belongs nor at-least (a)-dog delighting indeed just-as the horse

ἀπάσας ἡδονάς, πράττων δὲ μηδὲν ἀφ' ὧν ἀγαθοὶ
 (in)-all pleasures doing but nothing from what-things good
 νομίζονται εἶναι κύνες· οὐδὲ μὴν ἄλλο ζῶον ὅτιοῦν
 are-held to-be dogs nor indeed another living-thing whatever
 ἔργου μὲν τοῦ προσήκοντος αὐτῷ στερόμενον, ἡδονῶν
 of-work indeed the belonging to-it being-deprived of-pleasures
 δ' ἐμπιπλάμενον· οὐδὲν οὖν οὕτως ζῆν ἂν λέγοιτο
 and being-filled nothing then so to-live — would-be-said
 κατὰ φύσιν, ἀλλ' ὅ τι ἂν μάλιστα τὴν ἀρετὴν
 according-to nature but which thing (ever) most the virtue
 ἐμφανίζῃ, δι' ὧν πράττει κατὰ τὴν ἑαυτοῦ
 should-show through what-things it-does according-to the of-itself
 φύσιν.

nature

ἄγει γὰρ ἡ ἐκάστου φύσις ἕκαστον πρὸς τὴν ἀρετὴν
 leads for the of-each nature each toward the virtue
 τὴν ἐκείνου· ὥστε καὶ τὸν ἄνθρωπον εἰκὸς οὐχ
 the of-that-one so-that also the man (it-is)-likely not
 ὅταν ἐν ἡδονῇ βιοί, τότε κατὰ φύσιν βιοῦν, ἀλλ'
 when in pleasure he-lives then according-to nature to-live but
 ὅταν ἐν ἀρετῇ. τότε γὰρ καὶ ἐπαινέσθαι δικαίως
 when in virtue then for also to-be-praised justly
 ὑπάρχοι ἂν αὐτῷ καὶ μέγα φρονεῖν ἐφ' αὐτῷ καὶ
 would-belong — to-him and greatly to-think of himself and
 εὐελπιν καὶ θαρραλέον εἶναι, οἷς εὐφροσύνην τε
 of-good-hope and confident to-be on-which-things gladness both
 καὶ χαρὰν βεβαίαν ἔπεσθαι ἀναγκαῖον. καθόλου δὲ
 and joy secure to-follow (is)-necessary generally and
 ἄνθρωπος μίμημα μὲν θεοῦ μόνον τῶν ἐπιγείων ἐστίν,
 (a)-man (a)-copy indeed of-god alone of-the earthly is
 ἐκείνῳ δὲ παραπλησίας ἔχει τὰς ἀρετάς· ἐπεὶ μὴδ' ἐν
 to-that-one and closely-like he-has the virtues since not-even in

θεοῖς μὴδὲν ὑπονοῆσαι κρεῖττον ἔχομεν φρονήσεως καὶ
 gods anything to-imagine better we-have than-wisdom and
 δικαιοσύνης, ἔτι δὲ ἀνδρείας καὶ σωφροσύνης. ὥσπερ
 than-justice still and than-courage and than-temperance just-as
 οὖν ὁ θεὸς διὰ τὴν παρουσίαν τούτων τῶν ἀρετῶν
 then the god through the presence of-these the virtues
 ἀήττητος μὲν ἡδονῆς, ἀήττητος δὲ πλεονεξίας, κρεῖττων
 unconquered indeed by-pleasure unconquered and by-greed stronger
 δὲ ἐπιθυμίας, κρεῖττων δὲ φθόνου καὶ ζηλοτυπίας,
 and than-desire stronger and than-envy and than-jealousy
 μεγαλόφρων δὲ καὶ εὐεργετικὸς καὶ φιλόανθρωπος·
 high-minded and also beneficent and man-loving
 τοιοῦτον γὰρ ἐπινοοῦμεν τὸν θεόν· οὕτω καὶ τὸ ἐκείνου
 such for we-conceive the god so also the of-that-one
 μίμημα τὸν ἄνθρωπον ἡγητέον, ὅταν ἔχη κατὰ
 copy the man one-must-hold when he-is-disposed according-to
 φύσιν, ὁμοίως ἔχειν, καὶ οὕτως ἔχοντα εἶναι
 nature alike to-be-disposed and so being-disposed to-be
 ζηλωτόν· ὦν δὲ ζηλωτὸς εὐθύς ἂν εἴη καὶ
 enviable being and enviable straightway — he-would-be also
 εὐδαίμων· οὐ γὰρ ἄλλους γέ τις ἢ τοὺς εὐδαίμονας
 happy not for others at-least some than the happy
 ζηλοῦμεν.

we-envy

καὶ μὴν οὐκ ἀδύνατον γενέσθαι τοιοῦτον ἄνθρωπον·
 and indeed not impossible to-become such (a)-man
 οὐ γὰρ ἐτέρωθεν ποθεν ταύτας ἐπινοῆσαι τὰς ἀρετὰς
 not for from-elsewhere somewhere these to-conceive the virtues
 ἔχομεν ἢ ἀπ' αὐτῆς τῆς ἀνθρωπείας φύσεως, ἐντυχόντες
 we-have than from itself the human nature having-met
 ἀνθρώποις τοιοῦτοδὲ τισιν, οἷους ὄντας αὐτοὺς θεοὺς καὶ
 men such-as-these some of-what-sort being them divine and

θεοειδείς ὠνόμαζον. εἰ μὲν οὖν τις τύχοι πρότερον
godlike they-named if indeed then anyone should-chance earlier
 ἔτι νέος ὢν παιδείας ὀρθῆς ἐπιμέλειαν πεποιημένος, καὶ
still young being of-education right care having-made and
 τὰ μὲν ὅσα μαθημάτων ἔχεται καλῶν μεμαθηκώς
the-things indeed as-many-as of-studies pertain noble having-learned
 οὐκ ἐνδεώς, τὰ δὲ ἀσκητὰ ἡσκηκώς ἱκανώς, οὗτος
not deficiently the-things and to-be-practiced having-practiced sufficiently this-man
 ἂν ἐν γήρᾳ ταῖς ἐνούσαις ἑαυτῷ χρώμενος ἀφορμαῖς
— in old-age the present-in to-himself using resources
 ζῶῃ κατὰ φύσιν, καὶ ἀλύπως μὲν φέροι τὴν
would-live according-to nature and painlessly indeed would-bear the
 στέρησιν τῶν ἡδονῶν τῶν ἐπὶ νεότητος, ἀλύπως δ'
deprivation of-the pleasures the in youth painlessly and
 ἔχοι τῇ παρούσῃ τοῦ σώματος ἀδυναμία,
would-be-disposed toward-the present of-the body weakness
 δυσκολαίνει δ' οὐκ ἂν οὔτε καταφρονούμενος ὑπὸ
would-be-vexed and not — either being-despised by
 τῶν πλησίον οὔτ' ἀμελούμενος ὑπὸ τῶν οἰκείων καὶ
those near or being-neglected by the household and
 φίλων, ἅτε πρὸς ταῦτα πάντα ἀλεξιφάρμακον ἔχων
friends inasmuch-as toward these all (an)-antidote having
 καλὸν ἐπὶ τῇ διανοίᾳ τῇ ἑαυτοῦ, τὴν παιδείαν τὴν
noble in the understanding the of-himself the education the
 ὑπάρχουσαν. εἰ δέ τις εἴῃ παιδείας μὲν ἐνδεέστερον
(already)-belonging if but anyone should-be of-education indeed more-deficiently
 μετεσχηκώς, προθυμίαν δὲ παρέχοιτο πρὸς τὰ κρείττω,
having-shared (a)-readiness but should-furnish toward the better-things
 καὶ πείθεσθαι δύναιτο τοῖς εὖ λεγομένοις, οὗτος ἂν
and to-obey should-be-able the-things well said this-man —
 εὖ ποιοίῃ ζητῶν λόγων ἀκούειν ὑποθετικῶν παρὰ τῶν
well would-do seeking discourses to-bear admonitory from those

πεποιημένων ἔργον εἰδέναι τίνα μὲν βλαβερά, τίνα
having-made (their)-work to-know what-things indeed (are)-harmful what-things
 δὲ ὠφέλιμα ἀνθρώποις, καὶ τίνα δὴ τρόπον τὰ
and beneficial to-men and (in)-what indeed way the-ones
 μὲν ἐκφεύγοι, τὰ δὲ κτῶτο, καὶ πῶς ἂν τὰ
indeed he-may-escape the-others and he-may-get and how — the-things
 μὴ ὄντα μὲν κακά, δοκοῦντα δέ, προσιόντα πράως
not being indeed evils seeming but approaching gently
 δέχοιτο.

he-may-receive

τούτων δὲ ἀκούων καὶ πειθόμενος (ὥς τό γε ἀκούειν
of-these and hearing and being-persuaded since the at-least to-hear
 ἀπειθῶς ἀκερδέστατον) διαθεῖτ' ἂν τὸ γῆρας καλῶς
unpersuadably (is)-most-unprofitable he-would-pass — the old-age nobly
 τά τε ἄλλα καὶ τὸν τοῦ θανάτου φόβον ἐξαιρεθείη
the-things both other and the of-the death fear he-would-be-rid
 ἂν, ὃς μάλιστα θορυβεῖ τε καὶ πιέζει τοὺς γέροντας,
— which most troubles both and presses the old-men
 ὥσπερ ἐπιλησμένους ὅτι παντὶ θνητῷ θάνατος ὀφείλεται.
as-if having-forgotten that to-every mortal death is-owed
 καὶ τό γε ἀθλιώτατον ποιοῦν τὸν βίον τοῖς γέρουσιν
and the at-least most-wretched making the life for-the old-men
 αὐτὸ τοῦτό ἐστιν, ὃ τοῦ θανάτου φόβος· ὥσπερ ἀμέλει
itself this is the of-the death fear just-as doubtless
 καὶ ὁ ῥήτωρ Ἰσοκράτης ἀνωμολογήσατο. φασι γὰρ
also the orator Isocrates admitted they-say for
 ἐκεῖνον, ἐρωτήσαντός τινος ὅπως διάγει, εἰπὼν, ὅτι
that-man having-asked someone how he-fares to-have-said that
 οὕτως ὥσπερ εἰκὸς τὸν ἐνενήκοντα μὲν γεγονότα
so as (is)-likely the ninety indeed having-become
 ἔτη, κακῶν δὲ ἔσχατον νομίζοντα εἶναι τὸν θάνατον.
years of-evils and (the)-utmost holding to-be the death

καίτοι πῶς ἐκείνῳ τι παιδείας μετῆν ἢ γνώσεως
and-yet how to-that-man any of-education belonged or of-knowledge
 τῶν ἀληθῶς ἀγαθῶν ἢ κακῶν, ὃς ὑπελάμβανεν εἶναι
of-the truly good-things or evil-things who supposed to-be
 κακὸν τὸ ἐξ ἀνάγκης ἐπόμενον βίῳ τῷ ἀρίστῳ; εἴ
(an)-evil the from necessity following on-a-life the best if
 γε ἄριστος βίος ὁ τοῦ ἀγαθοῦ ἀνδρός, πέρας
at-least (the)-best life (is)-the-(life) of-the good man (an)-end
 δὲ καὶ τούτου θάνατος. ὃ δ' οὖν εἶπον, εἰ τοῦτο
and also of-this (is)-death which but then I-said if this
 περιποιήσαιτό τις ἐν γήρᾳ, τὸ προσδέχεσθαι τὸν θάνατον
should-procure anyone in old-age the to-await the death
 ἀφόβως καὶ θαρραλέως, οὐ μικρὸν ἂν πρὸς τὸ
fearlessly and boldly not (a)-small(-thing) — toward the
 ζῆν ἀλύπως καὶ κατὰ φύσιν εἴη πεπορισμένος·
to-live painlessly and according-to nature he-would-be having-provided
 κτήσαιο δ' ἂν τοῦτο συνὼν τοῖς οὐκ ὀνόματι μόνον
he-would-get and — this consorting with-those not in-name only
 ἀλλ' ἀληθῶς φιλοσόφοις, ἃν γε καὶ πείθεσθαι θέλῃ
but truly philosophers if at-least also to-obey he-should-wish
 αὐτοῖς.

them

ἐγὼ μὲν οὖν φημὶ γήρως ἐφόδιον εἶναι κράτιστον,
I indeed then I-say of-old-age (a)-provision to-be strongest
 ὃ δὴ καὶ ἀρχόμενος τοῦ λόγου εἶπον, τὸ ζῆν
which indeed also beginning of-the discourse I-said the to-live
 κατὰ φύσιν ἃ χρὴ πράττοντα καὶ διανοούμενον.
according-to nature what-things it-behooves doing and thinking
 οὕτω γὰρ ἂν καὶ εὐθυμότατος εἴη ὁ γέρων καὶ
so for — also most-cheerful would-be the old-man and
 ἐπαινετώτατος, ταῦτα δὲ ἔχων εὐπότμως καὶ ἐντίμως
most-praiseworthy these and having auspiciously and honorably

βιώη ἄν. εἰ δέ τις οἶεται μέγιστον εἶναι παραμύθιον
would-live — if but anyone thinks (the)-greatest to-be (a)-comfort
 τοῖς γέρουσι τὸν πλοῦτον, καὶ τοῦτον αὐτοῖς παρέχειν
to-the old-men the wealth and this to-them to-afford
 ἀλύπως βιοῦν, κακῶς οἶεται πλοῦτος γὰρ ἡδονὰς μὲν οἷός
painlessly to-live badly he-thinks wealth for pleasures indeed able
 τε παρέχειν ἀνθρώποις ἐστὶ τὰς ἀπὸ σίτων καὶ ποτῶν
(as) to-afford to-men is the from foods and drinks
 καὶ ἀφροδισίων καὶ ἄλλων ὁμοίων, οὔτε δὲ εὐθυμίαν
and love-matters and other like-things neither and cheerfulness
 οὔτε ἀλυπίαν οὐδαμῶς τῷ κεκτημένῳ παράσχοι
nor freedom-from-pain in-any-way to-the (one)-possessing would-it-afford
 ἄν. μάρτυρες δὲ πολλοὶ τῶν πλουσίων λυπούμενοι
— witnesses and many of-the rich grieving
 καὶ ἀθυμοῦντες καὶ ἀθλίους νομίζοντες εἶναι αὐτούς.
and being-downcast and wretched holding to-be themselves
 διόπερ οὐδὲ ἐπικούρημα γήρως καλὸν ὁ πλοῦτος εἴη
wherefore not-even (a)-help of-old-age noble the wealth would-be
 ἄν.

—

ΠΕΡΙ ΤΡΟΦΗΣ

XVIII A • ON FOOD

Musonius called self-control in food and drink the beginning and foundation of temperance, and returned to it often. He preferred cheap food to costly and easily got to hard got, and held that what suits man is what grows from the earth and what animals give without being killed; meat he called beast-like, heavy, and a hindrance to thought. We now eat worse than the animals, he said, and Zeno when ill refused the dove his doctor ordered rather than be treated more softly than a sick slave.

Περὶ δὲ τροφῆς εἰώθει μὲν πολλάκις λέγειν καὶ πάνυ
about and food he-was-wont indeed often to-speak and very
ἐντεταμένως ὥς οὐ περὶ μικροῦ πράγματος οὐδ' εἰς μικρὰ
earnestly as not about (a)-small matter nor into small-things
διαφέροντος· ᾧετο γὰρ ἀρχὴν καὶ ὑποβολὴν τοῦ
making-a-difference he-thought for (a)-beginning and (a)-foundation of-the
σωφρονεῖν εἶναι τὴν ἐν σίτοις καὶ ποτοῖς ἐγκράτειαν. ἅπαξ
to-be-temperate to-be the in foods and drinks self-control once
δέ ποτε τῶν ἄλλων ἀφέντος λόγων, οὓς ἐκάστοτε
and on-a-time of-the other having-left discourses which on-each-occasion
διεξήει, τοιάδε τινὰ εἶπεν· ὥς χρὴ καθάπερ τὴν
he-went-through such-things some he-said that it-behooves just-as the
εὐτελῇ τῆς πολυτελοῦς τροφῆς προτιμᾶν καὶ τὴν
frugal than-the costly food to-prefer and the
εὐπόριστον τῆς δυσπορίστου, οὕτω καὶ τὴν σύμφυλον
easily-got than-the hard-got so also the akin
ἀνθρώπῳ τῆς μὴ τοιαύτης· εἶναι δὲ σύμφυλον ἡμῖν τὴν
to-a-man than-the not such to-be and akin to-us the
ἐκ τῶν φυομένων ἐκ γῆς, ὅσα τε σιτώδη ὄντα καὶ
from the things-growing from earth as-many-as both grain-like being and
ὅσα μὴ τοιαῦτα ὄντα δύναται τρέφειν οὐ κακῶς τὸν
as-many-as not such being are-able to-nourish not badly the

ἄνθρωπον· καὶ τὴν ἀπὸ τῶν ζώων οὐκ ἀναιρουμένων,
man and the from the animals not being-killed
 ἄλλως δὲ χρησιμεύοντων. τούτων δὲ τῶν βρωμάτων
otherwise but being-useful of-these and the foods
 ἐπιτηδειότατα μὲν οἷς αὐτόθεν χρήσθαι ὑπάρχει δίχα
most-suitable indeed which at-once to-use it-is-possible without
 πυρός, ἐπεὶ καὶ ἐτοιμότατα· οἷα δὲ τὰ τε ὥραϊα
fire since also readiest such-as indeed the-things both in-season
 καὶ τῶν λαχάνων ἔνια καὶ γάλα καὶ τυρὸς καὶ κηρία.
and of-the vegetables some and milk and cheese and honeyscombs
 καὶ ὅσα μέντοι δέχεται πυρὸς ἢ σιτώδη ἢ λαχανώδη
and as-many-as however need fire either grain-like or vegetable-like
 ὄντα, καὶ ταυτ' οὐκ ἀνεπιτήδεια, ἀλλὰ σύμφυλα ἀνθρώπων
being also these not unsuitable but akin to-a-man
 πάντα. τὴν μέντοι κρεώδη τροφήν θηριωδεστέραν ἀπέφηνε
all the however flesh-like food more-beast-like he-declared
 καὶ τοῖς ἀγρίοις ζώοις προσφορωτέραν. εἶναι δὲ ταύτην
and to-the wild animals more-suitable to-be and this
 ἔλεγε καὶ βαρυτέραν καὶ τῷ νοεῖν τι καὶ φρονεῖν
he-said also heavier and to-the to-think anything and to-be-wise
 ἐμπόδιον· τὴν γὰρ ἀναθυμίασιν τὴν ἀπ' αὐτῆς θολωδεστέραν
(a)-hindrance the for exhalation the from it muddier
 οὔσαν ἐπισκοτεῖν τῇ ψυχῇ· παρὸ καὶ βραδυτέρους
being to-cast-a-shadow-over the soul wherefore also slower
 φαίνεσθαι τὴν διάνοιαν τοὺς πλείονι ταύτῃ χρωμένους.
to-appear (in)-the understanding those (in)-more this using
 δεῖν δὲ τὸν ἄνθρωπον, ὥσπερ συγγενέστατον τοῖς
to-behoove and the man just-as most-akin to-the
 θεοῖς τῶν ἐπιγείων ἐστίν, οὕτω καὶ ὁμοιότατα τρέφεσθαι
gods of-the earthly he-is so also most-like to-be-fed
 τοῖς θεοῖς. ἐκείνοις μὲν οὖν ἀρκεῖν τοὺς ἀπὸ γῆς καὶ
to-the gods to-those indeed then to-suffice the from earth and

ὕδατος ἀναφερομένους ἀτμούς, ἡμᾶς δ' ὁμοιοτάτην ταύτη
water rising vapors us and most-like to-this
 προσφέρεισθαι τροφήν ἂν εἶπεν τὴν κουφοτάτην
to-take food — he-would-have-said the lightest
 καὶ καθαρωτάτην· οὕτω δ' ἂν καὶ τὴν ψυχὴν ἡμῶν
and purest so and — also the soul of-us
 ὑπάρχειν καθαρὰν τε καὶ ξηράν, ὅποια οὐσα ἀρίστη καὶ
would-be pure both and dry which-sort being best and
 σοφωτάτη εἴη ἂν, καθάπερ Ἡρακλείτῳ δοκεῖ λέγοντι
wisest would-be — just-as to-Heraclitus it-seems saying
 οὕτως αὐγὴ ξηρὴ ψυχὴ σοφωτάτη καὶ ἀρίστη· νῦν δέ,
thus (a)-beam dry (is)-the-soul wisest and best now and
 ἔφη, πολὺ χεῖρον ἡμεῖς τῶν ἀλόγων ζώων τρεφόμεθα.
he-said much worse we than-the irrational animals are-fed
 τὰ μὲν γάρ, εἰ καὶ σφόδρα τῇ ἐπιθυμίᾳ ὥσπερ
the-ones indeed for if even exceedingly by-the desire as-if
 μάστιγι τινὶ ἐλαυνόμενα φέρεται πρὸς τὴν τροφήν, ὅμως
by-a-whip some being-driven are-borne toward the food nevertheless
 τοῦ γε πανουργεῖν περὶ τὰ βρώματα καὶ τοῦ τεχνιτεύειν
of-the at-least to-be-crafty about the foods and of-the to-use-art
 ἀπῆλλακται, ἀρκούμενα τοῖς παραπεσοῦσι καὶ πλησμονὴν
are-rid being-content with-the things-at-hand and (a)-filling
 θηρώμενα μόνον, προσωτέρω δ' οὐδέν. ἡμεῖς δὲ τέχνας καὶ
hunting only further and nothing we but arts and
 μηχανὰς ποικίλας ἐπινοοῦμεν, ὥστε τὴν ἐδωδὴν τῆς τροφῆς
devices varied contrive so-as the eating of-the food
 ἐφηδύνειν καὶ τὴν κατάποσιν κολακεύειν μειζόνως. εἰς τοῦτο
to-sweeten and the swallowing to-flatter more into this
 δὲ προεληλύθαμεν λιχνείας καὶ ὀψοφαγίας, ὥστε καθάπερ
and we-have-advanced of-daintiness and of-gluttony so-that just-as
 μουσικὰ καὶ ἱατρικὰ οὕτω καὶ μαγειρικὰ πεποίηται τινες
musical and medical so also cookery have-made some

συγγράμματα, ἃ τὴν μὲν ἡδονὴν καὶ πάνυ αὖξει τὴν
treatises which the indeed pleasure even very increase the
 ἐν τῷ φάρυγι, τὴν δ' ὑγίαν διαφθείρει. πολὺ γοῦν
in the throat the but health destroy much at-any-rate
 κάκιον διακειμένους ὁρᾶν ἔστι τὰ σώματα τοὺς περὶ
worse being-disposed to-see it-is-possible (in)-the bodies those about
 τὰ βρώματα τρυφώντας, ὧν εἰσιν ἔνιοι παραπλήσιοι
the foods living-softly of-whom are some closely-like
 ταῖς κιττώσαις γυναιξίν· καὶ γὰρ οὗτοι, καθάπερ ἐκεῖναι,
to-the pregnant-craving women and for these just-as those
 τὰ συνηθέστατα τῶν βρωμάτων δυσχεραίνουνσι καὶ τοὺς
the most-customary of-the foods loathe and the
 στομάχους διεφθαρμένους ἔχουσιν. ὅθεν ὥσπερ ὁ ἀχρεῖος
stomachs corrupted they-have whence just-as the useless
 σιδηρος συνεχῶς δεῖται στομώσεως, οὕτω καὶ οἱ ἐκείνων
iron continually needs tempering so also the of-those
 στόμαχοι ἐν τῷ ἐσθίειν συνεχῆς στομοῦσθαι θέλουσιν ἢ
stomachs in the to-eat continually to-be-tempered wish either
 ὑπὸ ἀκράτου ἢ ὑπὸ ὄξους ἢ ὑπὸ βρωμάτων τινος στρυφνοῦ.
by neat-wine or by vinegar or by food some sharp
 ἀλλ' οὐχὶ ὁ Λάκων τοιοῦτος, ὃς ἰδὼν τινα, παρακειμένου
but not the Laconian (was)-such who having-seen someone (there)-lying-beside
 αὐτῷ ὀρνιθίου τῶν πιόνων καὶ πολυτελῶν, ὑπὸ τρυφῆς
him (a)-fowl of-the fat and costly by luxury
 ἀναινόμενον φαγεῖν αὐτὸ καὶ φάσκοντα μὴ δύνασθαι, ἀλλ'
refusing to-eat it and saying not to-be-able but
 ἐγώ, ἔφη, καὶ γυπὸς δύναμαι καὶ τόργου. Ζήνων δέ γε
I he-said even of-a-vulture am-able and of-a-buzzard Zeno and at-least
 ὁ Κιτιεὺς οὐδὲ νοσῶν ᾤετο δεῖν τροφήν προσφέρεσθαι
the Citian not-even being-sick thought to-behoove food to-take
 τρυφερωτέραν, ἀλλ' ἐπεὶ ὁ θεραπεύων ἱατρὸς ἐκέλευεν αὐτὸν
more-delicate but when the tending physician bade him

φαγεῖν νεοττὸν περιστερᾶς, οὐκ ἀνασχόμενος ὡς Μάνην,
to-eat (a)-nestling of-a-dove not having-endured(-it) as Manes
 ἔφη, με θεράπευε. ἡξίου γάρ, οἶμαι, μηδὲν μαλακώτερον ἐν
he-said me tend he-claimed for I-think in-nothing softer in
 τῇ θεραπείᾳ γίνεσθαι αὐτῷ ἢ τῶν δούλων τινὶ νοσοῦντι·
the tending to-become for-him than of-the slaves for-some being-sick
 καὶ γὰρ εἰ ἐκείνοι θεραπεύεσθαι δύνανται δίχᾳ τοῦ τροφῆν
and for if those to-be-tended are-able without the food
 λαμβάνειν πολυτελεστέραν, δύνασθαι ἂν καὶ ἡμᾶς. δεῖ
to-take more-costly would-be-able — also us it-behooves
 γὰρ μηδαμῶς τὸν ἀγαθὸν ἄνδρα δούλου μηδενὸς εἶναι
for in-no-way the good man than-a-slave any to-be
 μαλακώτερον. διόπερ ὁ Ζήνων εἰκότως ἡξίου εὐλαβεῖσθαι
softer wherefore — Zeno reasonably claimed to-beware
 τὴν πολυτέλειαν ἐν τῇ τροφῇ καὶ μηδ' ἐπ' ὀλίγον ἐνδιδόναι
the costliness in the food and not-even for (a)-little to-give-way
 πρὸς τὸ τοιοῦτον· ἐπείπερ ὁ ἐνδὺς ἅπαξ προέλθῃ
toward the such since-indeed the (one)-having-given-way once would-go-on
 ἂν ἐπὶ πλείστον, ἅτε τῆς ἡδονῆς πολλὴν ἐχούσης αὐξήσῃ
— to (the)-furthest inasmuch-as of-the pleasure much having increase
 ἔν τε πόμασι καὶ βρώμασι. Ταῦτα μὲν τότε καινότερα ἔδοξεν
in both drinks and foods these indeed then newer seemed
 ἡμῖν εἰπεῖν περὶ τροφῆς, ὧν εἰώθει λέγειν ἐκάστοτε.
to-us to-say about food than-what he-was-wont to-say on-each-occasion

ΠΕΡΙ ΤΡΟΦΗΣ

XVIII B · ON FOOD

Gluttony and dainty eating liken a man to a pig or a dog, and the pleasure of food is the hardest of all to fight: other pleasures can be left alone for months, but this one must be met every day, and usually twice a day. Each meal offers several ways to go wrong: eating too much, eating too fast, preferring the tastier food to the healthier, and not sharing equally with the others at table. We should eat to live rather than live to eat, as Socrates said, and judge food by health and strength.

Αἰσχιστον, ἔφη, γαστριμαργία καὶ ὀψοφαγία ἐστίν, οὐκ
most-shameful he-said gluttony and dainty-eating is not
ἀντερεῖ οὐδεὶς· σκοποῦντας δὲ ὅπως διαφεύξονται ταῦτα,
will-gainsay anyone (those)-considering but how they-shall-escape these
πάνυ ὀλίγους ἤσθημαι ἐγώ, τοὺς δὲ πολλοὺς ὁρῶ καὶ
very few I-have-perceived I the but many I-see both
ἀπόντων ὀρεγομένους τῶν τοιούτων βρωμάτων, καὶ
(when-they-are)-absent desiring of-the such foods and
παρόντων ἀπέχεσθαι μὴ δυναμένους, καὶ χρωμένους αὐτοῖς,
(when)-present to-abstain not being-able and using them
ὅταν χρῶνται, ἀφειδῶς, ὥς καὶ πρὸς βλάβην χρῆσθαι τὴν
when they-use unsparingly so-as even to harm to-use the-(harm)
τοῦ σώματος. καίτοι γαστριμαργία τί ἂν εἴη ἄλλο ἢ
of-the body and-yet gluttony what — would-be other than
ἀκρασία περὶ τροφήν, δι' ἣν ἄνθρωποι τὸ ἡδὺ τὸ ἐν
incontinence about food through which men the pleasant the in
σίτῳ τοῦ ὠφελίμου προτιμῶσιν; καὶ ὀψοφαγία δὲ οὐδὲν
food than-the beneficial prefer and dainty-eating and nothing
ἕτερόν ἐστιν ἢ ἀμετρία περὶ χρῆσιν ὀψου. πανταχοῦ δὲ
other is than excess about (the)-use of-delicacy everywhere and
κακὸν οὖσα ἢ ἀμετρία ἐν τοῖς μάλιστα τῇδε τὴν ἑαυτῆς
(an)-evil being the excess among the-(cases) most here the of-itself

ἐπιδείκνυται φύσιν, παρεχομένη τοὺς ὀψοφάγους ἀντὶ
shows nature rendering the dainty-eaters instead-of
 ἀνθρώπων ὑσὶν ἢ κυσὶν ὁμοιουμένους τὴν λαβρότητα
men to-swine or to-dogs being-likened (in)-the greediness
 καὶ εὐσχημονεῖν μὴ δυναμένους, οὐ ταῖς χερσίν, οὐ τοῖς
and to-behave-decently not being-able not with-the hands not with-the
 ὄμμασιν, οὐ τῇ καταπόσει· οὕτως ἄρα αὐτοὺς ἐξίστησιν
eyes not in-the swallowing so then them puts-beside-themselves
 ἢ ἐπιθυμία τῆς ἐν ὀψῳ ἡδονῆς. ὅτι μὲν δὴ οὕτως ἔχει
the desire of-the in (a)-delicacy pleasure that indeed now so to-be
 πρὸς τροφήν αἰσχιστόν ἐστι, γνώριμον, ἐν ᾧ γε ζώοις
toward food most-shameful is (is)-known in which at-least to-animals
 ἄφροσι μᾶλλον ἢ ἀνθρώποις φρονίμοις ὁμοιούμεθα.
senseless rather than to-men sensible we-are-likened
 αἰσχίστου δὲ τούτου ὄντος, κάλλιστον ἂν εἴη
of-most-shameful and this being noblest — would-be
 τοῦναντίον, τάξει καὶ κοσμίως ἐσθίειν, καὶ τὴν σωφροσύνην
the-contrary in-order and decorously to-eat and the temperance
 ἐνταῦθα ἐπιδείκνυσθαι πρῶτον, οὐκ ὄν ῥάδιον, ἀλλὰ
here to-show first not being easy but
 δεόμενον πολλῆς ἐπιμελείας καὶ ἀσκήσεως. διὰ τί δὴ
needing much care and training because-of what indeed
 τοῦτο; ὅτι πολλῶν ἡδονῶν οὐσῶν, αἱ τὸν ἄνθρωπον
this because of-many pleasures being which the man
 ἀναπείθουσιν ἀμαρτάνειν καὶ ἐνδιδόναι αὐταῖς βιάζονται
persuade to-err and to-give-way to-them force
 παρὰ τὸ συμφέρον, δυσμαχωτάτη εἶναι κινδυνεύει πασῶν
contrary-to the profitable hardest-to-fight to-be is-likely of-all
 ἢ περὶ τροφήν ἡδονή. ταῖς μὲν γὰρ ἄλλαις ἡδοναῖς
the about food pleasure with-the indeed for other pleasures
 σπανιώτερον ὁμιλοῦμεν, καὶ ἐνίων γε μῆνας καὶ ἐνιαυτοὺς
more-rarely we-consort and of-some at-least months and years

ὅλους ἀπέχεσθαι δυνάμεθα, ταύτης δὲ ἀνὰ πᾶσαν ἡμέραν
whole to-abstain we-are-able of-this but through every day
 πάντως πειρᾶσθαι ἀνάγκη, καὶ τά γε πολλά δις
altogether to-taste (it-is)-necessity and the-(times) at-least many twice
 ἐκάστης ἡμέρας· οὐ γὰρ ἔστι ζῆν ἄλλως τὸν ἄνθρωπον.
of-each day not for it-is-possible to-live otherwise the man
 ὥσθ' ὅσω πλεονάκις τῆς ἐν βρώσει ἡδονῆς πειρώμεθα,
so-that by-how-much oftener of-the in eating pleasure we-taste
 τοσούτῳ πλείους οἱ ἐνταῦθα κίνδυνοι. καὶ μὴν καθ' ἐκάστην
by-so-much more the here dangers and indeed at each
 προσφορὰν τροφῆς, οὐχ εἷς κίνδυνος ἀμαρτήματος, ἀλλὰ
taking of-food not one danger of-error but
 πλείονες. καὶ γὰρ ὁ παρὰ πλεόν ἢ δεῖ ἐσθίων,
more and for the-one beyond more than it-behooves eating
 ἀμαρτάνει, καὶ ὁ κατασπεύδων ἐν τῷ ἐσθίειν οὐδὲν
errs and the-one hurrying in the to-eat in-nothing
 ἡττον, καὶ ὁ μολυνόμενος ὑπὸ τοῦ ὄψου μᾶλλον ἢ
less and the-one being-defiled by the delicacy more than
 χρή, καὶ ὁ τὰ ἡδίων τῶν ὑγιεινοτέρων βρώματα
it-behooves and the-one the sweeter than-the more-healthy foods
 προτιμῶν, καὶ ὁ μὴ νέμων τὰ ἴσα τοῖς συνεσθίουσιν.
preferring and the-one not distributing the equal to-those eating-with(-him)
 ἔστι δὲ καὶ ἄλλη τις ἀμαρτία περὶ τροφήν, ὅταν παρὰ
there-is and also another some error about food when contrary-to
 καιρὸν προσφερώμεθα αὐτήν, καὶ δέον ἄλλο τι
(the)-due-time we-take it and it-being-needful another thing
 πράττειν ἀφένενοι τούτου ἐσθίωμεν. τοσούτων δὲ καὶ ἔτι
to-do having-left this we-eat of-so-many indeed and still
 ἄλλων ἀμαρτιῶν οὐσῶν περὶ τροφήν, δεῖ μὲν ἀπασῶν
other errors being about food it-behooves indeed of-all
 καθαρεύειν αὐτῶν καὶ μηδεμιᾶ ἔνοχον εἶναι τὸν μέλλοντα
to-be-pure of-them and in-none liable to-be the (one)-about

σωφρονήσειν. καθαρεύει δ' ἂν τις καὶ ἀναμάρτητος
to-be-temperate would-be-pure and — anyone and faultless
 εἴη ἀσκῶν καὶ ἐθίζων αὐτὸν αἰρεῖσθαι σίτον οὐχ ἵνα
would-be training and habituating himself to-choose food not that
 ἡδῆται ἀλλ' ἵνα τρέφεται, οὐδ' ἵνα λεαίνηται
be-may-be-pleased but that be-may-be-nourished nor that be-may-be-smoothed
 τὴν κατάποσιν ἀλλ' ἵνα ῥωννύηται τὸ σῶμα. καὶ γὰρ
(in)-the swallowing but that may-be-strengthened the body and for
 γέγονεν ἡ μὲν κατάποσις δίοδος εἶναι τροφῆς, οὐχ ἡδονῆς
has-come the indeed swallowing (a)-passage to-be of-food not of-pleasure
 ὄργανον, ἡ δὲ γαστήρ τοῦ αὐτοῦ χάριν οὐπὲρ ἔνεκα
(an)-instrument the and belly of-the same for-the-sake of-which for-the-sake
 καὶ φυτῷ παντὶ ῥίζα γέγονεν. καθάπερ γὰρ ἐκεῖ τρέφει
also for-a-plant every (a)-root has-come just-as for there nourishes
 τὸ φυτὸν ἡ ῥίζα ἀπὸ τῶν ἐκτὸς τὴν τροφήν λαμβάνουσα,
the plant the root from the-things outside the food taking
 οὕτω τρέφει τὸ ζῶον ἡ γαστήρ ἀπὸ τῶν εἰσφερομένων
so nourishes the animal the belly from the-things brought-in
 σίτων καὶ ποτῶν. ὥσπερ τε αὖ τούτοις διαμονῆς ἔνεκα
foods and drinks just-as both again for-these of-continuance for-the-sake
 συμβαίνει τρέφεσθαι καὶ οὐχ ἡδονῆς, παραπλησίως καὶ
it-happens to-be-nourished and not of-pleasure closely-like also
 ἡμῖν ζωῆς καὶ φάρμακον ἡ τροφή ἐστὶ. διὸ καὶ
for-us of-life even (a)-medicine the food is wherefore also
 προσήκει ἐσθίειν ἡμῖν ἵνα ζῶμεν, οὐχ ἵνα ἡδώμεθα, εἰ
it-is-fitting to-eat for-us that we-may-live not that we-may-be-pleased if
 γε μέλλομεν στοιχεῖν ἀρίστῳ ὄντι τῷ λόγῳ Σωκράτους,
at-least we-are-about to-conform (to)-best being to-the saying of-Socrates
 ὃς ἔφη τοὺς μὲν πολλοὺς ἀνθρώπους ζῆν ἵνα ἐσθίωσιν,
who said the indeed many men to-live that they-may-eat
 αὐτὸς δὲ ἐσθίειν ἵνα ζῇ. οὐ γὰρ δὴ ἐπιεικὴς τις
himself but to-eat that be-may-live not for indeed reasonable any

βουλόμενος εἶναι ἄνθρωπος ἀξιώσει παραπλήσιός τις εἶναι
wishing to-be man will-claim closely-like some to-be
 τοῖς πολλοῖς καὶ ζῆν ἐπὶ τῷ ἐσθίειν, ὥσπερ ἐκεῖνοι,
to-the many and to-live for the to-eat just-as those
 θηρώμενος ἐξ ἅπαντος τὴν ἀπὸ τῆς τροφῆς ἡδονήν.
hunting from all-(means) the from the food pleasure
 Ὅτι δὲ καὶ θεὸς ὁ ποιήσας τὸν ἄνθρωπον τοῦ
that and also god the (one)-having-made the man of-the
 σώζεσθαι χάριν, οὐχὶ τοῦ ἡδεσθαι, σῖτα καὶ ποτὰ
to-be-preserved for-the-sake not of-the to-be-pleased foods and drinks
 παρεσκεύασεν αὐτοῖς, μάθοι τις ἂν ἐκείθεν μάλιστα.
prepared for-them would-learn anyone — from-that-quarter most
 ἡ γὰρ δὴ τροφή ὅτε ἐργάζεται μάλιστα τὸ ἐαυτῆς ἔργον,
the for indeed food when it-works most the of-itself work
 τότε οὐδαμῶς ἡδεῖ τὸν ἄνθρωπον κατὰ τε τὴν πέψιν καὶ
then in-no-way pleases the man in both the digestion and
 τὴν ἀνάδοσιν, ἀλλὰ τρεφόμεθα μὲν τότε ὑπ' αὐτῆς καὶ
the distribution but we-are-nourished indeed then by it and
 ῥωννύμεθα, ἡδόμεθα δὲ τότε οὐδεμίαν ἡδονήν, καίτοι
we-are-strengthened we-are-pleased and then (with)-no pleasure and-yet
 πλείων ὁ χρόνος οὗτός ἐστιν ἢ ἐν ᾧ ἐσθίομεν. ἔδει δέ
greater the time this is than in which we-eat it-behooved and
 γε, εἴπερ ὁ θεὸς ἡδονῆς χάριν τὴν τροφήν ἐμηχανήσατο
at-least if-indeed the god of-pleasure for-the-sake the food contrived
 ἡμῖν, τὸν πλείω τοῦτον χρόνον ἡδεσθαι ἡμᾶς ὑπ' αὐτῆς
for-us the greater this time to-be-pleased us by it
 καὶ οὐ τὸν ἐλάχιστον ἐκείνον ἐν ᾧ καταπίνομεν. ἀλλ'
and not the least that in which we-swallow but
 ὅμως χάριν ἐκείνου τοῦ ἐλαχίστου χρόνου, ὃν
nevertheless for-the-sake of-that of-the least time (during)-which
 ἡδόμεθα, παρασκευὴ μὲν ὧσιν γίνεται μυρίων, πλείται
we-are-pleased (a)-preparation indeed of-delicacies is-made of-countless is-sailed

δ' ἢ θάλαττα μέχρι περάτων· μάγειροι δὲ γεωργῶν
and the sea unto (its)-ends cooks and than-farmers
 περισπουδαστότεροί εἰσι· δείπνα δὲ παρατίθενταιί τινες
more-eagerly-sought are dinners and set-out some
 ἀγρῶν ἀναλίσκοντες τιμάς, καὶ ταῦτ' οὐδαμῶς ὠφελουμένων
of-fields spending (the)-prices and these in-no-way being-benefited
 τῶν σωμάτων ἐκ τῆς πολυτελείας τῶν βρωμάτων.
the bodies from the costliness of-the foods
 πᾶν γὰρ τοῦναντίον οἱ ταῖς εὐτελεστάταις χρώμενοι
all for the-contrary the-ones the cheapest using
 τροφαῖς ἰσχυρότατοί εἰσι. τοὺς γοῦν οἰκέτας τῶν
foods strongest are the at-any-rate servants than-the
 δεσποτῶν καὶ τοὺς χωρίτας τῶν ἀστικῶν καὶ τοὺς
masters and the countrymen than-the townsmen and the
 πένητας τῶν πλουσίων ἴδοις ἂν ὥς ἐπὶ τὸ πλῆθος
poor than-the rich thou-wouldst-see — as on the whole
 ῥωμαλεωτέρους ὄντας καὶ μᾶλλον μὲν πονεῖν δυναμένους,
sturdier being and more indeed to-toil being-able
 ἥττον δὲ κάμνοντας ἐν τοῖς ἔργοις, νοσοῦντας δὲ
less and tiring in the works being-sick and
 σπανιώτερον, ἀνεχομένους δὲ εὐκολώτερον κρύος, θάλπος,
more-rarely enduring and more-easily cold heat
 ἀγρυπνίαν, πᾶν εἴ τι τοιοῦτον. καίτοι καὶ ἐπ' ἴσον
sleeplessness everything if any such and-yet even-if to equal
 ἢ τε πολυτελεῆς καὶ ἢ εὐτελεῆς τροφή ῥωννύη τὸ
the both costly and the cheap food should-strengthen the
 σῶμα, ὅμως αἰρετέον ἐστὶ τὴν εὐτελεῆ, ὅτι αὕτη
body nevertheless to-be-chosen it-is the cheap because this
 σωφρονικωτέρα καὶ πρέπει ἀνδρὶ ἀγαθῷ μᾶλλον, ἥ καὶ
more-conducive-to-temperance and it-befits (a)-man good more as also
 τὸ εὐπόριστον τοῦ δυσπορίστου, καὶ τὸ ἀπραγμάτευτον
the easily-got than-the hard-got and the trouble-free

τοῦ μετὰ πραγμάτων, καὶ τὸ ἔτοιμον τοῦ ἀνετοίμου πρὸς
than-the with troubles and the ready than-the unready toward
 τροφήν πρεπωδέστερον τοῖς ἐπιεικέσιν. ἵνα δὲ συνελών
food (is)-more-becoming to-the reasonable that and having-summed-up
 εἴπω περὶ τροφῆς τὸ πᾶν, φημὶ δεῖν σκοπὸν μὲν αὐτῆς
I-may-say about food the all I-say to-behoove (a)-mark indeed of-it
 ποιεῖσθαι ὑγίειάν τε καὶ ἰσχύν, ὥς τούτων μόνον ἔνεκα
to-make health both and strength as of-these only for-the-sake
 βρωτέον, ἃ δὴ δέεται πολυτελείας οὐδεμιᾶς· ἐσθίοντα
one-must-eat what-things indeed need costliness none eating
 δ' ἐπιμελεῖσθαι κόσμου τε καὶ μέτρου τοῦ προσήκοντος καὶ
and to-take-care of-order both and of-measure the fitting and
 τοῦ διαφέρειν πλείστον τῷ τε ἀμολύντῳ καὶ τῷ σχολαίῳ.
of-the to-excel most in-the both undefiled and in-the unburied

ΠΕΡΙ ΣΚΕΠΗΣ

XIX · ON SHELTER AND CLOTHING

Clothing and shoes should be judged the way armor is, by how well they guard the body, not by how much they are looked at; a covering that softens the flesh leaves the body worse than it found it. One tunic is better than two, a cloak alone better than a tunic, and going unshod better for anyone whose feet are trained, since a shoe is close to a fetter. A house need do no more than a natural cave does, and money spent on colonnaded courts and gilded ceilings would do more good spent on people.

Ταῦτα μὲν περὶ τροφῆς εἶπεν. ἡξίου δὲ καὶ σκέπην
these indeed about food he-said he-thought-right and also covering
τὴν σώφρονα τῷ σώματι ζητεῖν, οὐ τὴν πολυτελεῖ καὶ
the temperate for-the body to-seek not the costly and
περιττὴν· εὐθὺς γὰρ ἐσθῆτι καὶ ὑποδέσει τὸν αὐτὸν
superfluous straightway for clothing and footwear the same
τρόπον ἔφη εἶναι χρηστέον, ὃνπερ πανοπλία, φυλακῆς
way he-said to-be one-must-use which-very for-armor of-guarding
ἔνεκεν τοῦ σώματος, ἀλλ' οὐκ ἐπιδείξεως. ὥσπερ οὖν
for-the-sake of-the body but not of-display just-as then
ὄπλα κάλλιστα τὰ ἰσχυρότατα καὶ σώζειν μάλιστα
arms noblest the strongest and to-save most
δυνάμενα τὸν χρώμενον, οὐ τὰ περίβλεπτα καὶ λαμπρά,
being-able the (one)-using not the much-gazed-at and splendid
οὕτως ἀμπεχόνῃ καὶ ὑπόδεσις ἢ χρησιμωτάτῃ τῷ σώματι
so (a)-wrap and footwear the most-useful for-the body
κρατίστῃ καὶ οὐχ ἢ δυναμένη τὰς τῶν ἀνοήτων ὄψεις
(is)-best and not the (one)-able the of-the senseless eyes
ἐπιστρέφειν. δεῖ γὰρ τὴν σκέπην αὐτὸ αὐτοῦ κρεῖττον
to-turn it-behooves for the covering itself than-itself better
ἀποφαίνειν τὸ σκεπόμενον καὶ ἰσχυρότερον, ἀλλ' οὐκ
to-render the (thing)-covered and stronger but not

ἀσθενέστερόν τε καὶ χεῖρον. οἱ μὲν οὖν λειότητά τε καὶ
weaker both and worse the-ones indeed then smoothness both and
 ἀπαλότητα σαρκὸς διὰ τῶν σκεπασμάτων μηχανώμενοι
softness of-flesh through the coverings contriving
 χείρω τὰ σώματα ποιοῦσιν, εἴ γε τὸ τεθρυμμένον
worse the bodies make if at-least the enervated
 σῶμα καὶ μαλακὸν πολὺ κάκιον τοῦ σκληροῦ τε καὶ
body and soft much worse than-the hard both and
 διαπεπονημένου ἐστίν· οἱ δὲ ῥωννύντες καὶ κρατύνοντες
thoroughly-exercised is the-ones and strenghtening and hardening
 τῇ σκέπῃ, οὗτοι τὰ σκεπόμενα μόνον ὠφελοῦσιν.
by-the covering these the things-covered alone benefit
 διὰ τοῦτο οὐδαμῶς καλὸν οὔτε ἐσθῆσι πολλαῖς
because-of this in-no-way noble either with-garments many
 κατασκέπειν τὸ σῶμα οὔτε ταινίαις κατελεῖν οὔτε χεῖράς
to-cover-over the body or with-bands to-swathe or hands
 τε καὶ πόδας περιδέσει πύλων ἢ ὑφασμάτων τινῶν
both and feet with-a-wrapping of-felts or of-wovens some
 μαλακύνειν, τοὺς γε μὴ νοσοῦντας· οὐδ' ὅλως εἶναι
to-soften those at-least not being-sick nor at-all to-be
 ἀγεύστους καλὸν ψύχους τε καὶ θάλπους, ἀλλὰ ῥιγοῦν
untasting (is)-noble of-cold both and of-beat but to-be-cold
 χρή τὰ μέτρια χειμῶνος καὶ ἡλιοῦσθαι θέρους καὶ
it-bebooves the moderate(-degree) in-winter and to-be-in-the-sun in-summer and
 σκιατροφεῖσθαι ἥκιστα. καὶ τὸ μὲν ἐνὶ χρήσθαι χιτῶνι τοῦ
to-be-reared-in-the-shade least and the indeed one to-use tunic than-the
 δεῖσθαι δυοῖν προτιμητέον, τοῦ δ' ἐνὶ χρήσθαι χιτῶνι τὸ
to-need two must-be-preferred than-the and one to-use tunic the
 μηδενί, ἀλλὰ ἱματίῳ μόνον. καὶ τοῦ γε ὑποδεδέσθαι τὸ
(to-use)-none but (a)-cloak only and than-the at-least to-be-shod the
 ἀνυποδετεῖν τῷ δυναμένῳ κρεῖττον· κινδυνεύει γὰρ τὸ μὲν
to-go-unshod for-the (one)-able (is)-better it-is-likely for the indeed

ὑποδεδέσθαι τῷ δεδέσθαι ἐγγὺς εἶναι, ἡ δ' ἀνυποδησία
to-be-shod to-the to-be-bound near to-be the and unshod-state
 πολλὴν εὐλυσίαν τινὰ καὶ εὐκολίαν παρέχει τοῖς
much freedom-of-movement some and ease affords to-the
 ποσίν, ὅταν ἡσκημένοι ᾧσιν. ὅθεν καὶ τοὺς ἡμεροδρόμους
feet when trained they-be whence also the day-runners
 ὁρᾶν ἔστιν οὐ χρωμένους ὑποδήμασιν ἐν ταῖς ὁδοῖς καὶ
to-see it-is-possible not using shoes on the roads and
 τῶν ἀθλούντων τοὺς δρομεῖς οὐκ ἂν δυναμένους σῶζειν
of-those contending the runners not — would-be-able to-keep
 τὸ τάχος, εἰ δέοι τρέχειν αὐτοὺς ἐν ὑποδήμασιν.
the speed if it-were-needful to-run them in shoes
 ἐπεὶ δὲ σκέπης ἔνεκα καὶ τὰς οἰκίας ποιούμεθα, φημὶ καὶ
since and of-covering for-the-sake also the houses we-make I-say also
 ταύτας δεῖν ποιεῖσθαι πρὸς τὸ τῆς χρείας ἀναγκαῖον,
these to-behoove to-be-made toward the of-the need necessary(-measure)
 ὥς ἀπερύκειν μὲν κρύους, ἀπερύκειν δὲ θάλπους τὸ
so-as to-ward-off indeed of-cold to-ward-off and of-heat the
 σφοδρὸν, εἶναι δ' ἡλίου καὶ ἀνέμων ἐπικούρημα τοῖς
violence to-be and of-sun and of-winds (a)-help to-those
 δεομένοις. καθόλου δὲ ὅπερ ἂν παρέχοι σπήλαιον
needing generally and which-very — might-afford (a)-cave
 αὐτοφυές, ἔχον μετρίαν ὑπόδυσιν ἀνθρώπῳ, τοῦτο
self-formed having (a)-moderate shelter for-a-man this
 χρὴ παρέχειν ἡμῖν τὴν οἰκίαν, τοσούτον ἔπερ ἄρα
it-behooves to-afford to-us the house so-much if-indeed then
 περιττεύουσιν, ὅσον καὶ ἀπόθεσιν τροφῆς ἀνθρωπίνης
exceeding as-much also (a)-storing of-food human
 ἐπιτηδείαν ἔχειν. τί δ' αἰ περιστυλοὶ αὐλαί; τί δ' αἰ
suitable to-have what and the colonnaded courts what and the
 ποικίλαι χρίσεις; τί δ' αἰ χρυσόροφοι στέγαι; τί δ' αἰ
varied plasterings what and the gold-roofed ceilings what and the

πολυτέλειαι τῶν λίθων, τῶν μὲν χαμαὶ συνηρμοσμένων,
costlinesses of-the stones the-ones indeed on-the-ground fitted-together
 τῶν δ' εἰς τοίχους ἐγκειμένων, ἐνίων καὶ πάνυ πόρρωθεν
the-others and into walls set some even very from-afar
 ἡγμένων καὶ δι' ἀναλωμάτων πλείστων; οὐ ταῦτα πάντα
brought and through expenses very-many not these all
 περιττὰ καὶ οὐκ ἀναγκαῖα, ὧν γε χωρὶς καὶ ζῆν καὶ
superfluous and not necessary of-which at-least without both to-live and
 ὑγιαίνειν ἔστι, πραγματείαν δ' ἔχει πλείστην, καὶ διὰ
to-be-healthy it-is-possible (a)-trouble and it-has very-great and through
 χρημάτων γίνεται πολλῶν, ἀφ' ὧν ἂν τις ἐδυνήθη καὶ
money it-comes-about much from which — anyone could both
 δημοσίᾳ καὶ ἰδίᾳ πολλοὺς ἀνθρώπους εὐεργετῆσαι; καίτοι
publicly and privately many men to-benefit and-yet
 πόσῳ μὲν εὐκλεέστερον τοῦ πολυτελῶς οἰκεῖν τὸ
by-how-much indeed more-glorious than-the costlily to-dwell the
 πολλοὺς εὐεργετεῖν; πόσῳ δὲ καλοκάγαθικώτερον τοῦ
many to-benefit by-how-much and more-noble than-the
 ἀναλίσκειν εἰς ξύλα καὶ λίθους τὸ εἰς ἀνθρώπους ἀναλίσκειν;
to-spend on timbers and stones the on men to-spend
 πόσῳ δὲ ὠφελιμώτερον τοῦ περιβεβληθῆσαι μεγάλην
by-how-much and more-useful than-the to-have-thrown-around (a)-great
 οἰκίαν τὸ κεκτηθῆσαι φίλους πολλούς, ὃ περιγίνεται τῷ
house the to-have-got friends many which comes-about to-the
 προθύμῳς εὐεργετοῦντι; τί δ' ἂν ὄναιτό τις τηλικούτον
eagerly benefiting what and — would-profit anyone so-great
 ἀπ' οἰκίας μεγέθους τε καὶ κάλλους, ἡλίκον ἀπὸ τοῦ
from (a)-house's greatness both and beauty as-great from the
 χαρίζεσθαι πόλει καὶ πολίταις ἐκ τῶν ἑαυτοῦ;
to-gratify (a)-city and citizens from the-(means) of-himself

ΠΕΡΙ ΣΚΕΥΩΝ

XX • ON FURNISHINGS

Ivory couches, gold and silver cups, and purple bedding do no more than a pallet, a wooden table, and an earthen cup, and the earthen cup keeps the wine's smell sweeter. Musonius judges furnishings on three counts — getting, using, and keeping — and the cheap win on all three, since they are plotted against less and need less cleaning. Lysurgus drove costliness out of Sparta; luxury ruins body and soul alike and breeds injustice, because a man who means to spend much must get much.

Καὶ μὴν συνωδὰ καὶ συγγενῇ τῇ περὶ τὰς οἰκίας πολυτελείᾳ
and indeed accordant and akin to-the about the houses costliness
καὶ τὰ τῶν σκευῶν τῶν κατ' οἰκίαν φαίνεται ὄντα, κλῖναι
also the-things of-the furnishings the in (the)-house appear being couches
καὶ τράπεζαι καὶ στρώματα καὶ ἐκπώματα καὶ εἴ τι
and tables and coverlets and drinking-cups and if anything
τοιούτου, πάντως τὴν χρεῖαν ὑπερβεβηκότα καὶ προσωτέρω
such altogether the need having-overstepped and further
τῶν ἀναγκαίων ἐληλυθότα· κλῖναι μὲν ἐλεφάντιναι καὶ
than-the necessities having-gone couches indeed of-ivory and
ἀργυραὶ ἢ νὴ Δία χρυσαῖ, τράπεζαι δὲ παραπλησίας ὕλης,
of-silver or by Zeus of-gold tables and of-closely-like material
στρωμναὶ δὲ ἀλουργεῖς καὶ ἄλλων χρωμάτων δυσπορίστων,
bedding and sea-purple and of-other colors hard-to-get
ἐκπώματα δὲ χρυσοῦ καὶ ἀργύρου πεποιημένα, τὰ δὲ
drinking-cups and of-gold and of-silver made the-ones and
λίθων ἢ λιθοειδῶν τινων ἀμιλλωμένων τῇ πολυτελείᾳ τοῖς
of-stones or of-stone-like some vying in-the costliness with-the
ἀργυροῖς καὶ χρυσοῖς. καὶ σπουδάζεται ταῦτα πάντα, τοῦ
silver and gold and is-pursued these all of-the
μὲν σκίμποδος οὐδὲν κακίῳ παρεχομένου κατάκλισιν ἡμῖν
indeed pallet in-nothing worse affording (a)-lying-down to-us

τῆς ἀργυρᾶς ἢ τῆς ἐλεφαντίνης κλίνης, τῆς δὲ σισύρας
than-the silver or the ivory couch of-the and goatskin
 ἱκανωτάτης οὔσης ὑπεστρώσθαι ὥστε μὴ δεῖσθαι πορφυρίδος
most-sufficient being to-be-spread-under so-as not to-need (a)-purple(-cloth)
 ἢ φοινικίδος· ἐσθίειν δ' ὑπάρχοντος ἡμῖν ἀβλαβῶς ἀπὸ
or (a)-scarlet(-cloth) to-eat and being-possible for-us harmlessly from
 τραπέζης ξυλίνης ὥς μὴ ποθεῖν μηδαμῶς τὴν ἀργυρᾶν, καὶ
(a)-table wooden so-as not to-long-for in-any-way the silver and
 πίνειν γε νῆ Δία ἐκ κεραμεῶν ποτηρίων παρόν, ἃ τό
to-drink at-least by Zeus from earthen cups being-possible which the
 τε δίψος σβεννύειν παραπλησίως πέφυκε τοῖς χρυσοῖς,
both thirst to-quench closely-like are-naturally-apt to-the gold
 καὶ τὸν ἐγχεόμενον αὐτοῖς οἶνον οὐ λυμαίνεται, ὁσμὴν δέ
and the being-poured into-them wine not they-spoil (a)-smell and
 γε ἡδίων τῶν χρυσῶν παρέχεται καὶ τῶν ἀργυρῶν.
at-least sweeter than-the gold they-afford and than-the silver
 καθόλου δ' ἀρετὴ καὶ κακία σκευῶν κριθεῖν ἂν ὀρθῶς
generally and excellence and badness of-furnishings would-be-judged — rightly
 ἐκ τριῶν τούτων, τῆς τε κτήσεως καὶ τῆς χρήσεως καὶ τῆς
from three these of-the both getting and of-the use and of-the
 τηρήσεως. ὅσα μὲν γὰρ ἢ κτήσασθαι δύσκολά ἐστιν ἢ
keeping as-many-as indeed for either to-get troublesome are or
 χρῆσασθαι μὴ ἐπιτήδεια ἢ φυλάξαι μὴ ῥάδια, ταῦτα χείρων·
to-use not suitable or to-guard not easy these (are)-worse
 ἃ δὲ καὶ κτώμεθα μὴ χαλεπῶς καὶ χρώμενοι εὐκόλως
what-things and both we-get not with-difficulty and using readily
 ἐπαινοῦμεν καὶ φυλάττομεν ῥαδίως, ταῦτα ἀμείνω. διόπερ τὰ
we-praise and we-guard easily these (are)-better wherefore the
 κεραμεᾶ καὶ τὰ σιδηρᾶ καὶ ὅσα τοιαῦτα, πολλῶ κρείττω
earthen and the iron and as-many-as such by-much (are)-better
 τῶν ἀργυρῶν τε καὶ χρυσῶν, ὅτι ἢ κτήσις τούτων
than-the silver both and gold because the getting of-these

εὐμαρεστέρα, ὅσῳ καὶ εὐτελεστέρα, ἢ τε χρήσις
(is)-easier by-as-much-as also cheaper the both use
 πλείων, ὅτι καὶ πυρὶ ῥαδίως ταῦτ' ἐμβάλλομεν, ἐκείνα δὲ
(is)-greater because also into-fire easily these we-throw those and
 οὐ, ἢ τε φυλακὴ ἥττων· τὰ γὰρ εὐτελεῖ τῶν πολυτελῶν
not the both guarding (is)-less the-things for cheap than-the costly
 ἐπιβουλεύεται ἥττον. μέρος δέ τι τῆς φυλακῆς οὐσα καὶ ἡ
are-plotted-against less (a)-part and some of-the guarding being also the
 ἐκκάθαρσις περὶ τὰ πολυτελεῖ πλείων ἐστίν. ὥσπερ οὖν ἵππος
cleaning about the costly greater is just-as then (a)-horse
 ὁ τιμῆς μὲν ἐωνημένος ὀλίγης, χρείας δὲ παρεχόμενος
the of-price indeed bought small services and affording
 πολλές, αἰρετώτερος τοῦ ὀλίγα μὲν ὑπουργοῦντος,
many (is)-more-choiceworthy than-the few indeed serving
 πολλοῦ δ' ἡγορασμένου· κατὰ τὰ αὐτὰ καὶ σκεύη τὰ
for-much and having-been-bought according-to the same also furnishings the
 εὐτελέστερα καὶ πολυχρηστότερα κρείττω τῶν ἐναντίων.
cheaper and more-serviceable (are)-better than-the opposite
 τί ποτ' οὖν διώκεται τὰ σπάνια καὶ πολυτελεῖ πρὸ
why ever then is-pursued the rare and costly in-preference-to
 τῶν ἐν μέσῳ καὶ τῶν εὐτελῶν; ὅτι ἀγνοεῖται
the-things in (the)-middle and the cheap because is-unknown
 τὰ καλὰ καὶ τάγαθά, καὶ ἀντὶ τῶν ὄντων τὰ
the noble and the-good and instead-of the-things being the-things
 δοκοῦντα σπουδάζεται παρὰ τοῖς ἀνοήτοις· ὥσπερ δὴ
seeming is-pursued among the senseless just-as indeed
 καὶ οἱ μαινόμενοι πολλάκις λευκὰ τὰ μέλανα νομίζουσιν·
also the mad often white the black consider
 ἄνοια δὲ μανίας συγγενέστατον. ἐπεὶ τῶν γε νομοθετῶν
folly and to-madness (is)-most-akin since of-the at-least lawgivers
 τοὺς ἀρίστους, καὶ ἐν πρώτοις Λυκούργον εὔρομεν ἂν
the best and among (the)-first Lycurgus we-should-find —

πολυτέλειαν μὲν ἐξελαύνοντα τῆς Σπάρτης, ἀντεισάγοντα
costliness indeed driving-out — from-Sparta bringing-in-instead
 δ' εὐτέλειαν καὶ τὸ ἐνδεὲς τῆς διαίτης τοῦ περιττοῦ
and cheapness and the deficient of-the diet than-the superfluous
 προτιμῶντα πρὸς ἀνδρείαν, καὶ τὴν μὲν τρυφὴν ὡς
preferring toward manliness and the indeed luxury as
 λύμην ἐκτρεπόμενον, τὸ δ' ἐθελόπονον ὡς σωτήριον
(a)-ruin turning-from the and willingness-to-toil as saving
 ζηλοῦν ἀξιοῦντα. τεκμήρια δὲ τούτων αἱ τῶν ἐφήβων ἐκεῖ
to-emulate thinking-right proofs and of-these the of-the youths there
 καρτερήσεις, ἐθιζομένων φέρειν λιμόν τε καὶ δίψος, καὶ
endurances being-habituated to-bear hunger both and thirst and
 μετὰ τούτων ῥίγος, ἔτι δὲ πληγὰς καὶ πόνους ἄλλους ***
with these cold still and blows and toils other (lacuna)
 σεμνοῖς ἔθεσιν οἱ παλαιοὶ Λακεδαιμόνιοι τραφέντες ἄριστοι
by-august customs the ancient Lacedaemonians having-been-reared best
 τῶν Ἑλλήνων ἦσαν τε καὶ ἐνομίζοντο, καὶ τὴν πενίαν τὴν
of-the Greeks were both and were-held and the poverty the
 ἐαυτῶν ζηλωτοτέραν τοῦ βασιλέως πλούτου κατέστησαν.
of-themselves more-enviable than-the of-the-king wealth they-established
 ἐγὼ δ' οὖν καὶ αὐτὸς δεξαίμην ἂν νοσήσαι μᾶλλον ἢ
I and then even myself would-accept — to-be-sick rather than
 τρυφήσαι. τὸ μὲν γὰρ νοσεῖν μόνον βλάπτει τὸ σῶμα, τὸ
to-live-softly the indeed for to-be-sick only harms the body the
 δὲ τρυφᾶν ἄμφω διαφθείρει, ψυχὴν τε καὶ σῶμα, σώματι
and to-live-softly both destroys soul both and body in-the-body
 μὲν ἀσθένειαν καὶ ἀδυναμίαν, ψυχῇ δὲ ἀκολασίαν καὶ
indeed weakness and powerlessness in-the-soul and licentiousness and
 ἀνανδρίαν ἐμποιοῦν. καὶ μὴν καὶ ἀδικίαν τίκει τρυφή,
unmanliness implanting and indeed also injustice begets luxury
 ὅτι καὶ πλεονεξίαν. οὔτε γὰρ τρυφῶντά τινα δυνατόν
because also greed neither for living-softly anyone (is-it)-possible

μὴ πολυτελῇ εἶναι, οὔτε πολυτελῇ ὄντα ὀλίγα βούλεσθαι
 not extravagant to-be nor extravagant being little to-wish
 ἀναλίσκειν, βουλόμενον δὲ πολλὰ μὴ καὶ πορίζειν πολλὰ
 to-spend wishing and much not also to-provide many
 ἐπιχειρεῖν, οὐδ' αὖ πορίζειν ἐπιχειροῦντα πολλὰ μὴ
 to-attempt nor again to-provide attempting many not
 πλεονεκτεῖν καὶ ἀδικεῖν· οὐ γὰρ ἂν πορίσειέ τις ἐκ
 to-grasp-more and to-do-wrong not for — would-provide anyone from
 δικαίων πολλά. ἔτι καὶ ἄλλον τρόπον ἄδικος ἂν εἴη
 just(-means) many still also (in)-another way unjust — would-be
 πάντως ὁ τρυφῶν· καὶ γὰρ ὑπὲρ πόλεως τῆς αὐτοῦ
 altogether the (one)-living-softly and for on-behalf-of (a)-city the of-himself
 πονεῖν τοὺς προσήκοντας πόνοους ὀκνήσειεν ἂν ἢ οὐκ ἂν ἔτι
 to-toil the fitting toils he-would-shrink — or not — still
 τρυφῶν, καὶ ὑπὲρ φίλων ἢ συγγενῶν κακοπαθήσαι
 he-would-live-softly and-if on-behalf-of friends or kinsmen to-suffer-hardship
 δέον, οὐκ ἂν ὑπομείνειεν· οὐ γὰρ ἐάσει αὐτὸν ἢ
 it-being-needful not — he-would-endure not for will-allow him the
 τρυφή. καὶ μὴν καὶ διὰ θεοὺς ἔστιν ὅτε πονητέον τῷ
 luxury and indeed also because-of gods there-is when one-must-toil for-the
 δικαίῳ εἶναι βουλομένῳ πρὸς θεοὺς, ὅτι θυσίας ἢ τελετὰς
 just to-be wishing toward gods because sacrifices or rites
 ἢ τινα ἄλλην ὑπηρεσίαν τελέσει τοῖς θεοῖς, ὁ δὲ
 or some other service he-will-perform to-the gods the and
 τρυφῶν ἐνδεήσει κἀνταῦθα. διόπερ ἄδικος ἂν εἴη
 (one)-living-softly will-fall-short here-also wherefore unjust — he-would-be
 πάντως καὶ περὶ πόλιν καὶ περὶ φίλους καὶ περὶ θεοὺς,
 altogether both about (a)-city and about friends and about gods
 ἃ χρὴ πράττειν αὐτὸν οὐ πράττων. ὥς οὖν καὶ
 what-things it-behooves to-do him not doing as then also
 ἀδικίας αἰτίαν οὐσαν τὴν τρυφὴν φευκτέον τρόπῳ παντί.
 of-injustice (a)-cause being the luxury one-must-flee (in)-way every

ΠΕΡΙ ΚΟΥΡΑΣ

XXI • ON CUTTING THE HAIR

A man should cut the hair of his head as we prune a vine, taking away only what is useless, and leave the beard alone: nature gave it as a covering and as the mark of the male, like a cock's crest or a lion's mane. Zeno's rule was that we cut for the reason we also wear it long — what accords with nature — so that nothing weighs us down or gets in our way. Men who shave their chins or shear the head's front unlike its back differ in nothing from women adorning themselves.

Ἔφη μὲν παραπλησίως τὸν ἄνδρα χρῆναι τῇ κεφαλῇ
he-said indeed closely-like the man to-behoove to-the head
 προσφέρειν κουράν, ὡς ἀμπέλῳ προσφέρομεν τομήν, τοῦ
to-apply cutting as to-a-vine we-apply pruning of-the
 μόνον ἀφαιρεῖν χάριν τὸ ἄχρηστον *** οὔτε γενεῖω
only to-remove for-the-sake the useless (lacuna) nor to-the-chin
 πώγωνα, ἀλλ' εἰναί τινα καὶ ταύτην σκέπην ὑπὸ τῆς
(the)-beard but to-be some also this (a)-covering by the
 φύσεως ἡμῖν πεπορισμένην· τὸν δὲ πώγωνα καὶ σύμβολον
nature for-us provided the and beard also (a)-token
 γεγονέναι τοῦ ἄρρενος, ὥσπερ ἀλεκτρυόνι λόφον καὶ
to-have-become of-the male just-as for-a-cock (a)-crest and
 λέοντι χαίτην· ὅθεν τῆς μὲν κόμης ἀφαιρετέον εἶναι τὸ
for-a-lion (a)-mane whence of-the indeed hair one-must-remove to-be the
 ἐνοχλοῦν, τοῦ δὲ πώγωνος οὐδέν. οὐδὲ γὰρ ἐνοχλεῖν
troubling of-the and beard nothing not-even for to-trouble
 αὐτὸν οὐδέν, ἕως ἂν ὑγιαίνει τὸ σῶμα ἢ νόσον μὴ
it in-anything so-long-as (ever) may-be-healthy the body or (a)-disease not
 τοιαύτην νοση, ἧς εὔνεκα γένοιτ' ἂν ἀφαιρέσεις τῶν
such it-may-suffer of-which for-the-sake would-come — (a)-removal of-the
 ἐπὶ τοῦ γενείου τριχῶν. εὖ γὰρ εἴρηται, ἔφη, τὸ
on the chin hairs well for it-has-been-said he-said the(-saying)

τοῦ Ζήνωνος, ὅτι τούτου ἕνεκα καρτέον οὗ καὶ
 — of-Zeno that of-this for-the-sake one-must-be-shorn of-which also
 κομητέον, τοῦ κατὰ φύσιν, ἵνα μὴ βαρούμενός
 one-must-wear-long-hair of-the according-to nature that not being-weighed-down
 τις ὑπὸ τῆς κόμης μηδ' ἐνοχλούμενος ἢ πρὸς
 anyone by the hair nor being-troubled he-may-be toward
 μηδεμίαν ἐνέργειαν. ἡ γὰρ δὴ φύσις τὸ μὲν ἐνδεές μᾶλλον
 any activity the for indeed nature the indeed deficient more
 φαίνεται φυλαξαμένη, τὸ δὲ περιττὸν ἥττον, ἐπὶ τε
 appears having-guarded-against the and superfluous less in both
 φυτῶν καὶ ἐπὶ ζώων, ὅτι τῆς προσθέσεως τοῦ ἐνδεοῦς ἡ
 plants and in animals because than-the addition of-the deficient the
 ἀφαίρεσις τοῦ περιττοῦ πολὺ ῥάων καὶ εὐπετεστέρα ἐστίν.
 removal of-the superfluous much easier and more-manageable is
 χρὴ δ' ἐφ' ἐκάτερα τὸν λογισμὸν τὸν ἀνθρώπινον
 it-behooves and in both(-directions) the reasoning the human
 τῇ φύσει βοηθεῖν, ὥστ' ἀναπληρᾶναι τὰς ἐνδείας ἐφ'
 the nature to-help so-as to-fill-up the deficiencies as-far-as
 ὅσον οἶόν τε ἀναπληροῦν, ἐλαττοῦν δὲ καὶ ἀφαιρεῖν
 as-much possible (is) to-fill-out to-lessen and also to-remove
 τὰς περιττότητας. ὅθεν καὶ καρτέον μόνῃς ἕνεκα
 the superfluities whence also one-must-be-shorn only for-the-sake
 τῆς ἀφαιρέσεως τοῦ περιττοῦ καὶ οὐχὶ κόσμου χάριν,
 of-the removal of-the superfluous and not of-adornment for-the-sake
 ὅπερ οἴονται δεῖν ἔνιοι τὰ μὲν γένεια λεαινόμενοι
 which-very think to-beboove some the indeed chins smoothing
 καὶ μιμούμενοι τοὺς ἀγενεῖους ἢ νῇ Δία τοὺς ἄρτι
 and imitating the beardless or by Zeus the just-now
 γενειάσκοντας, τὴν δὲ κεφαλὴν οὐχ ὁμοίως κειρόμενοι
 growing-a-beard the and head not alike shearing
 διαφόρως δὲ τὰ πρόσω τῶν ὀπίσω. καὶ γάρ τοι δοκῶν
 differently and the front-parts than-the back and for indeed seeming

εἶναι κόσμος οὗτος πολλὴν ἀκοσμίαν ἔχει καὶ διαφέρει
to-be (an)-adornment this much unseemliness has and differs
 οὐδὲν τοῦ καλλωπισμοῦ τοῦ τῶν γυναικῶν. ἐκεῖναί τε
in-nothing from-the beautifying the of-the women those both
 γὰρ τὰ μὲν τινα μέρη πλέκουσι τῶν τριχῶν τὰ
for the-ones indeed some parts plait of-the hairs the-others
 δὲ καθιᾶσι τὰ δὲ ἕτερόν τινα σκευάζουσι τρόπον,
and let-down the-others and (in)-another some dress way
 ἵνα φαίνωνται καλλίονες, οἳ τε κειρόμενοι οὕτως ἄνδρες
that they-may-appear more-beautiful the both being-shorn so men
 κατὰδηλοὶ εἰσι δι' ἐπιθυμίαν τοῦ φαίνεσθαι καλοὶ οἷς
plainly-visible are through desire of-the to-appear beautiful to-whom
 βούλονται ἀρέσκειν τὰς μὲν τέλεον ἀφαιροῦντες τῶν
they-wish to-please the-ones indeed utterly removing of-the
 τριχῶν, τὰς δὲ πλάττοντες οὕτως ὥς ἂν εὐοπτότατα
hairs the-others and shaping so as (ever) most-conspicuous
 ἢ γυναιξί τε καὶ παισὶν ὑφ' ὧν ἐπαινεῖσθαι δέονται.
it-may-be to-women both and to-boys by whom to-be-praised they-need
 ἤδη δέ τινες καὶ αὐτῷ τῷ βαρύνεσθαι τὰς τρίχας
already and some even by-the-very the to-be-weighed-down the hairs
 κείρονται, καὶ λεαίνουσι τὰ γένηα, σαφῶς οὗτοί γε
are-shorn and smooth the chins plainly these at-least
 κατεαγότες ὑπὸ τῆς τρυφῆς καὶ ἐκνευρισμένοι παντάπασιν,
broken by the luxury and unnerved altogether
 οἳ γε ἀνέχονται ἀνδρόγυνοι καὶ γυναικῶδεις ὀράσθαι ὄντες,
who at-least endure man-women and womanish to-be-seen being
 ὅπερ ἔδει φεύγειν ἐξ ἅπαντος, εἰ δὴ τῷ ὄντι ἄνδρες
which-very it-behooved to-flee by all-means if indeed in-the reality men

ἦσαν. τί γὰρ δὴ καὶ εἰσὶν αἱ τρίχες ἀνθρώποις βάρος; εἰ μὴ
they-were why for indeed even are the hairs to-men (a)-weight if not
 νή Δία καὶ τοῖς ὀρνέοις τὰ πτερὰ φαίη τις ἂν εἶναι βάρος.
by Zeus also to-the birds the feathers would-say anyone — to-be (a)-weight

TELES

ΠΕΡΙ ΑΥΤΑΡΚΕΙΑΣ

On Self-Sufficiency



Teles quotes Bion: fortune assigns a man his part as a poet assigns an actor his, and the good man plays whichever he is given, king or beggar. Poverty then pleads her own case — she has taken away no virtue, the roads are full of herbs, the springs full of water, and hunger is a relish that costs nothing. Pain comes from our opinion of things, not from things, so we should refit ourselves as sailors trim to the wind and leave life, when nature evicts us, as cheerfully as Socrates did.

Δεῖ ὥσπερ τὸν ἀγαθὸν ὑποκριτὴν ὃ τι ἂν ὁ ποιητὴς
it-behooves just-as the good actor what thing (ever) the poet
 περιθῆ πρόσωπον τοῦτο ἀγωνίζεσθαι καλῶς, οὕτω καὶ
should-put-round (a)-part this to-act well so also
 τὸν ἀγαθὸν ἄνδρα ὃ τι ἂν περιθῆ ἢ τύχη. καὶ
the good man what thing (ever) should-put-round the fortune and
 γὰρ αὕτη, φησὶν ὁ Βίων, ὥσπερ ποιήτρια, ὅτε μὲν
for she says — Bion just-as (a)-poetess at-one-time indeed
 πρωτολόγου, ὅτε δὲ δευτερολόγου περιτίθῃσι πρόσωπον,
of-a-first-speaker at-another and of-a-second-speaker puts-round (the)-part
 καὶ ὅτε μὲν βασιλέως, ὅτε δὲ ἀλήτου. μὴ οὖν
and at-one-time indeed of-a-king at-another and of-a-vagabond not then
 βούλου δευτερολόγος ὦν τὸ πρωτολόγου πρόσωπον· εἰ δὲ
wish (a)-second-speaker being the of-a-first-speaker part if but
 μὴ, ἀνάρμοστόν τι ποιήσεις. σὺ μὲν ἄρχεις καλῶς,
not unfitting something thou-wilt-do thou indeed rulest well
 ἐγὼ δὲ ἄρχομαι, φησί, καὶ σὺ μὲν πολλῶν, ἐγὼ δὲ
I and am-ruled he-says and thou indeed of-many I and
 ἐνὸς τουτουῖ παιδαγωγὸς γενόμενος, καὶ σὺ μὲν εὖπορος
of-one of-this-here (a)-tutor having-become and thou indeed well-off
 γενόμενος δίδως ἐλευθερίως, ἐγὼ δὲ λαμβάνω εὐθαρσῶς
having-become givest liberally I and take boldly
 παρὰ σοῦ οὐχ ὑποπίπτων οὐδὲ ἀγεννίζων οὐδὲ μεμφιμοιρῶν.
from thee not cringing nor behaving-basely nor complaining

σὺ κέχρησαι τοῖς πολλοῖς καλῶς, ἐγὼ δὲ τοῖς ὀλίγοις·
thou hast-used with-the many well I and with-the few
 οὐ γὰρ τὰ πολυτελῆ, φησί, τρέφει, οὐδὲ ἐκείνοις μὲν
not for the costly he-says nourishes nor with-those indeed
 ἔστι μετ' ὠφελείας χρῆσθαι, τοῖς δὲ ὀλίγοις καὶ
is-it-possible with benefit to-use with-the and few and
 εὐτελέσι μετὰ σωφροσύνης οὐκ ἔστι καὶ ἀτυφίας.
cheap with temperance not is-it(-possible) and freedom-from-vanity
 διὸ καὶ εἰ λάβοι, φησὶν ὁ Βίων, φωνὴν τὰ πράγματα,
wherefore also if should-take he-says — Bion (a)-voice the things
 ὃν τρόπον καὶ ἡμεῖς, καὶ δύναιτο δικαιολογεῖσθαι, οὐκ
(in)-what way also we and should-be-able to-plead-their-cause not
 ἂν εἴποι, φησὶν, ὥσπερ οἰκέτης πρὸς τὸν κύριον ἐφ'
— would-they-say he-says just-as (a)-servant to the master at
 ἱερὸν καθίσας δικαιολογεῖται τί μοι μάχη; μὴ τί
(a)-shrine having-sat pleads-bis-cause why with-me fightest-thou not anything
 σοι κέκλοφα; οὐ πᾶν τὸ προσταττόμενον ὑπὸ σοῦ ποιῶ;
from-thee have-I-stolen not all the (thing)-enjoined by thee do-I-do
 οὐ τὴν ἀποφορὰν εὐτάκτως σοι φέρω; καὶ ἡ Πενία ἂν
not the payment regularly to-thee do-I-bring also — Poverty —
 εἴποι πρὸς τὸν ἐγκαλοῦντα τί μοι μάχη; μὴ καλοῦ
would-say to the (one)-accusing why with-me fightest-thou not of-noble
 τινος δι' ἐμὲ στερίσκη; μὴ σωφροσύνης; μὴ δικαιοσύνης;
anything because-of me art-thou-deprived not of-temperance not of-justice
 μὴ ἀνδρείας; ἀλλὰ μὴ τῶν ἀναγκαίων ἐνδεὴς εἶ;
not of-courage but surely-not of-the necessities in-want art-thou
 ἢ οὐ μεστὰι μὲν αἱ ὁδοὶ λαχάνων, πλήρεις δὲ αἱ κρήναι
or not full indeed the roads of-herbs abounding and the springs
 ὕδατος; οὐκ εὐνάς σοι τοσαύτας παρέχω ὅπόση γῆ; καὶ
of-water not couches to-thee so-many do-I-afford as-much-as (is)-earth and
 στρωμνὰς φύλλα; ἢ εὐφραίνεισθαι μετ' ἐμοῦ οὐκ ἔστιν; ἢ
bedding leaves or to-be-merry with me not is-it(-possible) or

οὐχ ὀρᾶς γράδια φυστὴν φαγόντα τερετίζοντα; ἢ οὐκ ὄψον
not seest-thou old-women barley-cake having-eaten humming or not (a)-relish
 ἀδάπανον καὶ ἀτρύφερον παρασκευάζω σοι τὴν πείναν;
costless and unluxurious do-I-provide for-thee the hunger
 ἢ οὐχ ὁ πεινῶν ἥδιστα ἐσθίει καὶ ἥκιστα ὄψου δέεται;
or not the (one)-hungering most-sweetly eats and least of-relish has-need
 καὶ ὁ διψῶν ἥδιστα πίνει καὶ ἥκιστα τὸ μὴ παρὸν
and the (one)-thirsting most-sweetly drinks and least the not being-at-hand
 ποτὸν ἀναμένει; ἢ πεινᾷ τις πλακοῦντα ἢ διψᾷ
drink awaits or hungers-for anyone (a)-cake or thirsts-for
 Χῖον; ἀλλ' οὐ ταῦτα διὰ τρυφὴν ζητοῦσιν ἄνθρωποι;
Chian(-wine) but not these through luxury seek men
 ἢ οἰκῆσεις οὐ παρέχω σοι προῖκα, τὸν μὲν χειμῶνα τὰ
or dwellings not do-I-afford to-thee free the indeed winter the
 βαλανεῖα, θέρους δὲ τὰ ἱερά; ποῖον γάρ σοι τοιοῦτον
baths in-summer and the temples what-sort for for-thee such
 οἰκητήριον, φησὶν ὁ Διογένης, τοῦ θέρους, οἶον ἐμοὶ ὁ
(a)-dwelling says — Diogenes in-the summer such-as for-me —
 παρθενῶν οὔτος, εὖπνους καὶ πολυτελής; εἰ ταῦτα λέγοι
Parthenon this airy and costly if these should-say
 ἡ Πενία, τί ἂν ἔχοις ἀντειπεῖν; ἐγὼ μὲν γὰρ ἂν
— Poverty what — wouldst-thou-have to-answer I indeed for —
 δοκῶ ἄφωνος γενέσθαι. ἀλλ' ἡμεῖς πάντα μᾶλλον αἰτιώμεθα
think voiceless would-become but we all-things rather we-blame
 ἢ τὴν ἐαυτῶν δυστροπίαν καὶ κακοδαμονίαν, τὸ γῆρας,
than the of-ourselves perversity and wretchedness the old-age
 τὴν πείναν, τὸν ἀπαντήσαντα, τὴν ἡμέραν, τὴν ὥραν, τὸν
the poverty the (man)-having-met(-us) the day the hour the
 τόπον. διό φησι ὁ Διογένης φωνῆς ἀκηκοέναι κακίας
place wherefore says — Diogenes of-a-voice to-have-heard of-vice
 ἐαυτὴν αἰτιωμένης, οὔτις ἐμοὶ τῶνδ' ἄλλος ἐπαίτιος, ἀλλ'
herself blaming no-one to-me of-these other (is)-to-blame but

ἐγὼ αὐτή. παράφοροι δὲ πολλοὶ οὐχ ἑαυτοῖς ἀλλὰ τοῖς
I myself beside-themselves and many not on-themselves but on-the
 πράγμασι τὴν αἰτίαν ἐπάγουσιν. ὁ δὲ Βίων, ὥσπερ τῶν
things the blame they-lay — and Bion just-as of-the
 θηρίων, φησί, παρὰ τὴν λῆψιν ἢ δῆξις γίνεται, καὶ
beasts he-says according-to the seizing the bite comes-about and-if
 μέσου τοῦ ὄφεως ἐπιλαμβάνη, δηχθήσῃ, ἐὰν τοῦ
of-the-middle of-the snake thou-take-bold thou-wilt-be-bitten if of-the
 τραχήλου, οὐδὲν πείσῃ· οὕτω καὶ τῶν πραγμάτων, φησί,
neck nothing wilt-thou-suffer so also of-the things he-says
 παρὰ τὴν ὑπόληψιν ἢ ὀδύνη γίνεται, καὶ ἐὰν μὲν οὕτως
according-to the supposition the pain comes-about and if indeed so
 ὑπολάβῃς περὶ αὐτῶν, ὡς ὁ Σωκράτης, οὐκ ὀδυνήσῃ,
thou-shouldst-suppose about them as — Socrates not wilt-thou-be-pained
 ἐὰν δὲ ὡς ἑτέρως, ἀνιάσῃ, οὐχ ὑπὸ τῶν πραγμάτων
if but as otherwise thou-wilt-be-grieved not by the things
 ἀλλ' ὑπὸ τῶν ἰδίων τρόπων καὶ τῆς ψευδοῦς δόξης.
but by the (one's)-own ways and the false opinion
 διὸ δεῖ μὴ τὰ πράγματα πειρασθαι μετατιθέναι,
wherefore it-behooves not the things to-try to-alter
 ἀλλ' αὐτὸν παρασκευάζειν πρὸς ταῦτά πως ἔχοντα,
but oneself to-prepare toward these somehow disposed
 ὅπερ ποιοῦσιν οἱ ναυτικοί· οὐ γὰρ τοὺς ἀνέμους καὶ τὴν
which-very do the seamen not for the winds and the
 θάλατταν πειρῶνται μετατιθέναι, ἀλλὰ παρασκευάζουσιν
sea they-try to-alter but they-prepare
 αὐτοὺς δυναμένους πρὸς ἐκεῖνα στρέφεσθαι. εὐδία,
themselves being-able toward those to-turn fair-weather
 γαλήνη· ταῖς κώπαις πλέουσι. κατὰ ναῦν ἄνεμος·
(a)-calm with-the oars they-sail astern-of (the)-ship (a)-wind
 ἐπῆραν τὰ ἄρμενα. ἀντιπέπνευκεν· ἐστείλαντο, μεθείλαντο.
they-boisted the sails it-has-blown-against they-furled they-shortened

καὶ σὺ πρὸς τὰ παρόντα χρῶ. γέρων γέγονας· μὴ
and thou toward the things-present deal (an)-old-man thou-hast-become not
 ζήτηι τὰ τοῦ νέου. ἀσθενὴς πάλιν· μὴ ζήτηι τὰ
seek the-things of-the young weak again not seek the-things
 τοῦ ἰσχυροῦ, ἀλλ' ὥσπερ Διογένης, ἐπεὶ τις ὤθει
of-the strong but just-as Diogenes when someone was-pushing
 καὶ ἐτραχήλιζεν ἀσθενῶς ἔχοντα, οὐ διετραχηλίζετο, ἀλλὰ
and was-collaring(-him) weakly faring not he-collared-back but
 δείξας αὐτῷ τὸν κίονα, βέλτιστε, φησί, τοῦτον ὤθει
having-shown to-him the pillar best-of-men he-says this push
 προσστάς. ἄπορος πάλιν γέγονας· μὴ ζήτηι τὴν
having-stood-up-to(-it) without-resource again thou-hast-become not seek the
 τοῦ εὐπόρου δίαitan, ἀλλ' ὡς πρὸς τὸν ἀέρα φράττη
of-the well-off manner-of-life but as toward the air thou-shieldest-thyself
 (εὐδία, διεστείλω ψῦχος, συνεστείλω), οὕτω καὶ πρὸς τὰ
fair-weather thou-openest-out cold thou-drawest-in so also toward the
 ὑπάρχοντα· εὐπορία, διάστειλον· ἀπορία, σύστειλον. ἀλλ'
things-at-hand plenty open-out want draw-in but
 ἡμεῖς οὐ δυνάμεθα ἀρκεῖσθαι τοῖς παροῦσιν, ὅταν καὶ
we not are-able to-be-content with-the things-present when even
 τρυφῇ πολὺ διδῶμεν, καὶ τὸ ἐργάζεσθαι *** κρίνωμεν
to-luxury much we-give and the to-work (lacuna) we-judge
 καὶ τὸν θάνατον ἔσχατον τῶν κακῶν.
and the death (the)-uttermost of-the evils
 ἐὰν δὲ ποιήσῃ καὶ τῆς ἡδονῆς καταφρονοῦντά τινα, καὶ
if but it-should-make even of-the pleasure despising someone and
 πρὸς τοὺς πόνους μὴ διαβεβλημένον, καὶ πρὸς δόξαν καὶ
toward the toils not ill-disposed and toward repute and
 ἀδοξίαν ἴσως ἔχοντα, καὶ τὸν θάνατον μὴ φοβούμενον, ὃ
disrepute alike disposed and the death not fearing what
 τι ἂν θέλῃς ἐξέσται σοι ἀνωδύνῳ ὄντι ποιεῖν.
thing (ever) thou-shouldst-wish it-will-be-possible for-thee painless being to-do

διὸ ἅπερ λέγω, οὐχ ὁρῶ πῶς αὐτὰ τὰ πράγματα
wherefore which-very-things I-say not I-see how themselves the things
 ἔχει τι δύσκολον, ἢ γῆρας ἢ πενία ἢ ξενία. οὐκ
have anything troublesome either old-age or poverty or sojourn-abroad not
 ἀηδῶς γὰρ Ξενοφῶν· ἐάν σοι, φησί, δείξω δύο ἀδελφῶν
unpleasantly for Xenophon if to-thee he-says I-shall-show of-two brothers
 τὴν ἴσην οὐσίαν διελομένων τὸν μὲν ἐν τῇ πάσῃ ἀπορία,
the equal property having-divided the-one indeed in the whole want
 τὸν δὲ ἐν εὐκολίᾳ, οὐ φανερόν ὅτι οὐ τὰ χρήματα
the-other and in ease not (is-it)-plain that not the moneys
 αἰτιατέον ἀλλ' ἕτερόν τι; οὕτως ἐάν σοι δείξω
must-be-blamed but other something so if to-thee I-shall-show
 δύο γέροντας, δύο πένητας, δύο φεύγοντας, τὸν μὲν ἐν
two old-men two poor-men two exiles the-one indeed in
 τῇ πάσῃ εὐκολίᾳ καὶ ἀπαθείᾳ ὄντα, τὸν δὲ ἐν τῇ
the whole ease and freedom-from-passion being the-other and in the
 πάσῃ ταραχῇ, οὐ φανερόν ὅτι οὐ τὸ γῆρας, οὐ τὴν πενίαν,
whole trouble not (is-it)-plain that not the old-age not the poverty
 οὐ τὴν ξενίαν αἰτιατέον ἀλλ' ἕτερόν τι; καὶ ὅπερ
not the sojourn-abroad must-be-blamed but other something and which-very
 Διογένης ἐποίησεν πρὸς τὸν πολυτελεῖ φάμενον πόλιν εἶναι
Diogenes did toward the extravagant saying (a)-city to-be
 τὰς Ἀθήνας· λαβὼν γὰρ αὐτὸν ἦγεν εἰς τὸ μυροπωλεῖον
— Athens having-taken for him he-led into the perfumer's-shop
 καὶ ἐπυνθάνετο πόσου τῆς κύπρου ἢ κοτύλης.
and inquired for-how-much of-the henna the cup
 μνᾶς φησὶν ὁ μυροπώλης· ἀνέκραγε πολυτελής γε ἡ
(for)-a-mina says the perfumer he-cried-out extravagant at-least the
 πόλις. ἀπῆγεν αὐτὸν πάλιν εἰς τὸ μαγειρεῖον καὶ ἐπυνθάνετο
city he-led-away him again into the butcher's-shop and inquired
 πόσου τὸ ἀκροκώλιον. τριῶν δραχμῶν· ἐβόα πολυτελής
for-how-much the trotter for-three drachmas he-shouted extravagant

γε ἡ πόλις. εἰς τὰ ἔρια πάλιν τὰ μαλακὰ καὶ πόσου τὸ
at-least the city into the wools again the soft and for-how-much the
 πρόβατον. μνᾶς φησίν· ἐβόα πολυτελής γε ἡ πόλις.
sheep (for)-a-mina he-says he-shouted extravagant at-least the city
 δεῦρο δὴ φησί. κἀνταῦθα ἄγει αὐτὸν καὶ εἰς τοὺς θέρμους.
hither indeed he-says and-there he-leads him also into the lupines
 πόσου ἡ χοῖνιξ; χαλκοῦ φησίν· ἀνέκραγεν ὁ Διογένης
for-how-much the quart for-a-copper he-says cried-out — Diogenes
 εὐτελής γε ἡ πόλις. πάλιν εἰς τὰς ἰσχάδας, δύο χαλκῶν·
cheap at-least the city again into the dried-figs for-two coppers
 τῶν δὲ μύρτων; δύο χαλκῶν· εὐτελής γε ἡ πόλις.
of-the and myrtle-berries for-two coppers cheap at-least the city
 ὃν τρόπον οὖν ὧδε οὐχ ἡ πόλις εὐτελής καὶ πολυτελής,
(in)-what way then thus not the city (is)-cheap and extravagant
 ἀλλ' ἐὰν μὲν τις οὕτω ζῇ, πολυτελής, ἐὰν δὲ οὕτως,
but if indeed anyone so lives (it-is)-extravagant if but so
 εὐτελής, οὕτω καὶ τὰ πράγματα, ἐὰν μὲν αὐτοῖς οὕτω
(it-is)-cheap so also the things if indeed with-them so
 χρήται, εὐπετὴ καὶ ράδια φανέται, ἐὰν δὲ οὕτως, δυσχερὴ.
one-uses easy and ready they-will-appear if but so troublesome
 — Ἄλλ' ὅμως δοκεῖ μοι ἔχειν τι ἡ πενία δυσχερὲς
but nevertheless it-seems to-me to-have something the poverty troublesome
 καὶ ἐπίπονον· καὶ μᾶλλον ἂν τις ἐπαινέσαι τὸν μετὰ
and toilsome and rather — anyone would-praise the-one with
 πενίας εὐκόλως τὸ γῆρας ἐνεγκόντα ἢ τὸν μετὰ πλούτου.
poverty easily the old-age having-borne than the-one with wealth
 — Καὶ τί ἔχει δυσχερὲς ἢ ἐπίπονον ἡ πενία; ἢ
and what has-it troublesome or toilsome the poverty or
 οὐ Κράτης καὶ Διογένης πένητες ἦσαν; καὶ πῶς οὐ
not Crates and Diogenes poor were and how not
 ραδίως διεξήγαγον, ἄτυφοι γενόμενοι καὶ ἐπαῖται καὶ
easily did-they-pass-through free-from-vanity having-become and beggars and

διαίτῃ εὐτελεῖ καὶ λιτῇ δυνάμενοι χρήσασθαι; ἀπορία
(with)-a-manner-of-life cheap and plain being-able to-deal want
 καὶ δάνεια περιέστηκεν· κόγχον καὶ κύαμον συνάγαγε,
and debts have-beset(-thee) (a)-mussel and (a)-bean gather-in
 φησὶν ὁ Κράτης, καὶ τὰ τούτοις πρόσφορα· κἂν τὰδε
says — Crates and the-things to-these suited and-if these
 δράσης, ῥαδίως στήσεις τρόπαιον κατὰ πενίας. ἢ τί
thou-shouldst-do easily thou-wilt-set-up (a)-trophy over poverty or why
 δεῖ μᾶλλον ἐπαινέσαι τὸν μετὰ πενίας εὐκόλως τὸ
it-behooves rather to-praise the-one with poverty easily the
 γῆρας ἐνεγκόντα ἢ τὸν μετὰ πλούτου; ἐπεὶ τοι οὐδὲ
old-age having-borne than the-one with wealth since indeed not-even
 γινῶναι ῥαδιέστερόν ἐστι, ποῖόν τι ἐστὶ πλούτος ἢ
to-know easier is what-sort a-thing is wealth than
 ποῖόν τι πενία· ἀλλὰ καὶ πλούτῳ πολλοὶ μετὰ γήρως
what-sort a-thing (is)-poverty but also with-wealth many with old-age
 δυσκόλως χρῶνται καὶ πενία ἀγεννῶς καὶ ὀδυρτικῶς·
peevisbly use and with-poverty ignobly and querulously
 καὶ οὔτε τούτῳ ῥάδιον, ὥστε τῷ πλούτῳ ἐλευθερίως
and neither for-this-man (is-it)-easy so-as with-the wealth liberally
 καὶ ἀφόρτως, οὔτε ἐκείνῳ, ὥστε τῇ πενία γενναίως,
and unburdened nor for-that-one so-as with-the poverty nobly
 ἀλλὰ τοῦ αὐτοῦ ἀμφότερα, καὶ ὅσπερ τοῖς πολλοῖς
but of-the same both and whoever with-the many
 δύναται κατὰ τρόπον, οὗτος καὶ τοῖς ἀνάπαλιν. καὶ
is-able according-to (right)-manner this-man also with-the reverse and
 ἐὰν μὲν ἐκποιῇ πενητεύουσι δεῖ μένειν ἐν τῷ βίῳ,
if indeed it-suffices for-those-in-poverty it-behooves to-remain in the life
 εἰ δὲ μή, ῥαδίως ἀπαλλάττεσθαι ὥσπερ ἐκ πανηγύρεως.
if but not easily to-depart just-as from (a)-festival

καθάπερ καὶ ἐξ οἰκίας, φησὶν ὁ Βίων, ἐξοικιζόμεθα,
just-as also from (a)-house says — Bion we-are-evicted
ὅταν τὸ ἐνοίκιον ὁ μισθώσας οὐ κομιζόμενος τὴν θύραν
when the rent the (one)-having-let not receiving the door
ἀφέλλῃ, τὸν κέραμον ἀφέλλῃ, τὸ φρέαρ ἐγκλείσῃ,
should-take-away the tiling should-take-away the well should-shut-up
οὕτω, φησί, καὶ ἐκ τοῦ σωματίου ἐξοικίζομαι, ὅταν ἡ
so he-says also from the poor-body I-am-evicted when the
μισθώσασα φύσις τοὺς ὀφθαλμοὺς ἀφαιρῇται τὰ ὠτα
(one)-having-let nature the eyes takes-away the ears
τὰς χεῖρας τοὺς πόδας· οὐχ ὑπομένω, ἀλλ' ὥσπερ ἐκ
the hands the feet not I-hold-out but just-as from
συμποσίου ἀπαλλάττομαι οὐθὲν δυσχεραίνων, οὕτω καὶ
(a)-banquet I-depart in-nothing being-vexed-at so also
ἐκ τοῦ βίου, ὅταν ὥρα ᾗ, ἔμβα πορθμίδος ἔρυμα.
from the life when (the)-hour may-be embark of-the-ferry (the)-bulwark
ὥσπερ ὁ ἀγαθὸς ὑποκριτὴς εὖ καὶ τὸν πρόλογον εὖ καὶ
just-as the good actor well both the prologue well and
τὰ μέσα εὖ καὶ τὴν καταστροφήν, οὕτω καὶ ὁ ἀγαθὸς
the middle-things well and the catastrophe so also the good
ἀνὴρ εὖ καὶ τὰ πρῶτα τοῦ βίου εὖ καὶ τὰ μέσα εὖ
man well both the first-things of-the life well and the middle-things well
καὶ τὴν τελευτήν· καὶ ὥσπερ ἱμάτιον τρίβωνα γενόμενον
and the end and just-as (a)-cloak (a)-worn-thing having-become
ἀπεθέμην καὶ οὐ *** παρέλκω οὐδὲ φιλοψυχῶ, ἀλλὰ
I-laid-aside and not (lacuna) I-drag-on nor do-I-cling-to-life but
μὴ δυνάμενος ἔτι εὐδαιμονεῖν ἀπαλλάττομαι. καθάπερ
not being-able still to-be-happy I-depart just-as
καὶ Σωκράτης· ἦν αὐτῷ ἐκ τοῦ δεσμοτηρίου, εἰ
also Socrates it-was(-possible) for-him from the prison if
ἐβούλετο, ἐξελθεῖν *** καὶ τῶν δικαστῶν κελευόντων
he-wished to-go-out (lacuna) and the judges bidding

ἀργυρίου τιμήσασθαι οὐ προσεῖχεν, ἀλλὰ τῆς ἐν πρυτανείῳ
of-silver to-assess(-a-penalty) not be-attended but of-the in (the)-town-hall
 σιτήσεως ἐτιμήσατο· καὶ τριῶν ἡμερῶν αὐτῷ δοθεισῶν
maintenance be-assessed and of-three days to-him having-been-given
 τῇ πρώτῃ ἔπιεν καὶ οὐ προσέμενεν τῆς τρίτης ἡμέρας
on-the first he-drunk and not he-waited of-the third day
 τὴν ἐσχάτην ὥραν παρατηρῶν, εἰ ἔτι ἥλιος ἐπὶ
the last hour watching-for whether still (the)-sun (was)-upon
 τῶν ὄρων, ἀλλ' εὐθαρσῶς, ὡς Πλάτων φησὶν, οὐδὲν
the mountains but boldly as Plato says in-nothing
 τρέψας οὔτε τοῦ προσώπου οὔτε τοῦ χρώματος, ἀλλὰ
having-changed either of-the countenance or of-the color but
 μάλα ἱλαρῶς τε καὶ εὐκόλως λαβὼν τὸ ποτήριον
very cheerfully both and easily having-taken the cup
 ἐξέπιεν, καὶ τὸ τελευταῖον ἀποκοτταβίσας τουτὶ δέ,
he-drunk-it-off and at-the last having-flicked-the-drops this and
 φησὶν, Ἀλκιβιάδῃ τῷ καλῷ ὄρα σχολὴν καὶ παιδιάν.
he-says to-Alcibiades the beautiful see leisure and playfulness
 ἡμεῖς δέ, κὰν ἄλλον θανατῶντ' ἴδωμεν, πεφρίκαμεν.
we but even-if another dying we-should-see we-have-shuddered
 καὶ μέλλων ἀποθνήσκειν, ἐκάθεινδε βαθέως, ὥστε μολὶς
and being-about to-die he-was-sleeping deeply so-that hardly
 διεγείραι τινα. ταχύ γ' ἂν καὶ ἡμῶν τις ἂν κοιμηθεῖη
to-rouse(-him) anyone quickly at-least — also of-us anyone — would-fall-asleep
 *** καὶ γυναικὸς χαλεπότητα πράως ἔφερε κακείνης
(lacuna) and of-a-wife (the)-harshness gently he-bore and-of-her
 βοώσης οὐκ ἐφρόντιζεν· ἀλλὰ Κριτοβούλου εἰπόντος πῶς
shouting not he-cared but of-Critobulus having-said how
 ἀνέχῃ ταύτης συμβιούσης; πῶς δὲ σὺ τῶν παρὰ σοὶ
endurest-thou her living-with(-thee) how and thou of-the with thee
 χηνῶν; τί δέ μοι μέλει ἐκείνων; φησὶν. οὕτως οὐδ' ἐμοὶ
geese what and to-me (is-it)-a-care of-those he-says so neither to-me

ταύτης, ἀλλ' ἀκούω ὥσπερ χηνός. καὶ πάλιν παρειληφότος
of-her but I-hear just-as of-a-geese and again having-invited
 αὐτοῦ Ἀλκιβιάδην ἐπ' ἄριστον, ὡς ἐκείνη παρελθούσα τὴν
he Alcibiades to lunch when she having-come-forward the
 τράπεζαν ἀνέτρεψεν, οὐκ ἐβόα οὐδ' ὠδυνᾶτο δεινοπαθῶν
table overturned not he-shouted nor was-he-pained taking-it-hard
 ὦ τῆς παρανομίας, ὥστε ταύτῃ πάσχειν, ἀλλ' ἀναλέξας
oh of-the lawlessness so-as thus to-suffer but having-gathered-up
 τὰ πεσόντα, παραθέσθαι πάλιν ἐκέλευσε τὸν Ἀλκιβιάδην·
the-things fallen to-set(-them)-out again he-bade — Alcibiades
 ὡς δὲ ἐκείνος οὐ προσεῖχεν ἀλλ' ἐγκαλυψάμενος ἐκάθητο,
as but he not did-attend but having-covered-himself he-sat
 προάγωμεν δῆ, φησὶν, ἔξω· φαίνεται γὰρ ἡ Ξανθίππη
let-us-go-forth indeed he-says outside it-appears for — Xanthippe
 ὀξυρεγμία σπαράσσειν ἡμᾶς. εἶτα μετ' ὀλίγας ἡμέρας αὐτὸς
with-heartburn to-tear us then after few days himself
 ἀριστῶν παρὰ τῷ Ἀλκιβιάδῃ, ὡς ἡ ὄρνις ἡ γενναία
lunching with — Alcibiades when the bird the noble
 ἐπιπᾶσα κατέβαλε τὸν πίνακα, ἐγκαλυψάμενος ἐκάθητο
having-flown-in threw-down the platter having-covered-himself he-sat
 καὶ οὐκ ἡρίστα· ὡς δὲ ἐκείνος ἐγέλα καὶ ἐπυνθάνετο εἰ
and not he-lunched as but he was-laughing and was-inquiring whether
 διὰ τοῦτο οὐκ ἀριστᾷ ὅτι ἡ ὄρνις ἐπιπᾶσα καταβάλοι,
because-of this not he-lunches because the bird having-flown-in threw(-it)-down
 δηλὸν ὅτι, φησί, σὺ μὲν πρόωγν Ξανθίππης ἀνατρεψάσης
(it-is)-plain that he-says thou indeed the-other-day of-Xanthippe having-overturned(-it)
 οὐκ ἐβούλου ἀριστᾶν, ἐμὲ δὲ οἶει νῦν ἂν ἀριστᾶν τῆς
not didst-wish to-lunch me and thinkest-thou now — would-lunch the
 ὀρνιθος ἀνατρεψάσης; ἢ διαφέρειν τι ἐκείνην ὀρνιθος
bird having-overturned(-it) or to-differ anything her from-a-bird

κορυζώσης ἡγή; ἀλλ' εἰ μὲν ὕς, φησί, ἀνέτρεψεν,
sniffing holdest-thou but if indeed (a)-sow he-says had-overtured(-it)
 οὐκ ἂν ὠργίζου, εἰ δὲ γυνή ὑώδης; ὄρα παιδιάν.
not — wouldst-thou-be-angry if but (a)-woman swinish see playfulness

CEBES

ΠΙΝΑΞ

The Tablet

The visitors are looking at the offerings in the temple of Cronos when they come on a tablet set before the shrine, painted with a scene they cannot make out. It shows neither a city nor a camp but an enclosure holding two more, a greater and a smaller, with a gate on the first. A great crowd stands at the gate, a throng of women is visible inside, and an old man at the gateway appears to be laying instructions on those going in.

Ἐτυγχάνομεν περιπατοῦντες ἐν τῷ τοῦ Κρόνου ἱερῷ, 1
we-happened walking in the — of-Cronos temple
ἐν ᾧ πολλὰ μὲν καὶ ἄλλα ἀναθήματα ἐθεωροῦμεν·
in which many indeed and other offerings we-were-viewing
ἀνέκειτο δὲ καὶ πίναξ τις ἔμπροσθεν τοῦ νεώ, ἐν ᾧ
there-was-set-up and also (a)-tablet some before the shrine in which
ἦν γραφή ξένη τις καὶ μύθους ἔχουσα ἰδίους, οὓς οὐκ
was (a)-painting strange some and stories having peculiar which not
ἡδυνάμεθα συμβαλεῖν, τίνες καί ποτε ἦσαν.
we-were-able to-make-out what and ever they-were
οὔτε γὰρ πόλις ἐδόκει ἡμῖν εἶναι τὸ γεγραμμένον οὔτε 2
neither for (a)-city seemed to-us to-be the thing-painted nor
στρατόπεδον, ἀλλὰ περίβολος ἦν ἐν αὐτῷ ἔχων ἑτέρους
(a)-camp but (an)-enclosure it-was in itself having other
περίβολους δύο, τὸν μὲν μείζω, τὸν δὲ ἐλάττω. ἦν
enclosures two the-one indeed greater the-other and smaller there-was
δὲ καὶ πύλη ἐπὶ τοῦ πρώτου περιβόλου.
and also (a)-gate on the first enclosure
πρὸς δὲ τῇ πύλῃ ὄχλος ἐδόκει ἡμῖν πολὺς ἐφεστάναι, καὶ 3
at and the gate (a)-crowd seemed to-us great to-stand and
ἔνδον δὲ ἐν τῷ περιβόλῳ πληθὺς τι γυναικῶν ἑωρᾶτο.
within and in the enclosure (a)-multitude some of-women was-seen

ἐπὶ δὲ τοῦ πυλῶνος γέρων τις ἐστὼς ἔμφασιν ἐποίει
 at and the gateway (an)-old-man some standing (an)-appearance made
 ὡς προστάττων τι τῷ εἰσιόντι ὄχλῳ.
 as enjoining something on-the entering crowd

II · THE ELDER WHO CAN READ IT

While the visitors puzzle over the picture, an elderly bystander tells them not to be troubled: not even many of the natives know what it means. It is not a civic offering but the gift of a stranger who came long ago, a man of sense and skilled in wisdom, who had modeled his life in word and deed on Pythagoras and Parmenides. The elder had seen him when the stranger was very old and he himself was young, and had often heard him expound the picture.

- 1 Ἀπορούντων οὖν ἡμῶν περὶ τῆς μυθολογίας πρὸς ἀλλήλους
 (us)-being-at-a-loss then of-us about the story-telling with one-another
 πολὺν χρόνον πρεσβύτης τις παρεστώς, Οὐδὲν δεινὸν
 (a)-long time (an)-elder some standing-by nothing strange
 πάσχετε, ὦ ξένοι, ἔφη, ἀπορούντες περὶ τῆς γραφῆς
 do-ye-suffer O strangers be-said being-at-a-loss about the painting
 ταύτης. οὐδὲ γὰρ τῶν ἐπιχωρίων πολλοὶ οἶδασι, τί
 this not-even for of-the natives many know what
 ποτε αὕτη ἡ μυθολογία δύναται·
 ever this the story-telling means
- 2 οὐδὲ γὰρ ἐστὶ πολιτικὸν ἀνάθημα· ἀλλὰ ξένος τις
 not-even for it-is (a)-civic offering but (a)-stranger some
 πάλαι ποτὲ ἀφίκετο δεῦρο, ἀνὴρ ἔμφρων καὶ δεινὸς
 long ago came hither (a)-man prudent and clever
 περὶ σοφίαν, λόγῳ τε καὶ ἔργῳ Πυθαγόρειόν τινα καὶ
 about wisdom in-word both and in-deed Pythagorean some and

Παρμενίδειον ἐξηλωκὼς βίον, ὃς τό τε ἱερὸν τοῦτο καὶ
Parmenidean having-emulated life who the both temple this and
 τὴν γραφὴν ἀνέθηκε τῷ Κρόνῳ.

the painting dedicated — to-Cronos

Πότερον οὖν, ἔφην ἐγώ, καὶ αὐτὸν τὸν ἄνδρα γινώσκεις 3
whether then said I also himself the man knowest-thou
 ἑωρακώς;

having-seen(-him)

Καὶ ἐθαύμασά γε, ἔφη, αὐτὸν πολυχρονιώτατον νεώτερος
and I-admired at-least he-said him very-aged younger

ᾧ. πολλὰ γὰρ καὶ σπουδαῖα διελέγετο. τότε δὴ καὶ περὶ
being many-things for and weighty he-discoursed then indeed also about
 ταύτης τῆς μυθολογίας πολλάκις αὐτοῦ ἠκηκόει διεξιόντος.
this the story-telling often of-him I-had-heard expounding

III • THE RIDDLE AND ITS PENALTY

The old man agrees to explain, but warns that the exposition carries a danger: those who attend and understand become wise and happy, and those who do not live out their lives badly. The exposition is like the riddle of the Sphinx, since folly is the Sphinx to men, and what it asks is what is good, what is evil, and what is neither. Whoever fails is not devoured at once but worn away through his whole life; whoever understands sees folly destroyed instead, and is saved.

Πρὸς Διὸς τοίνυν, ἔφην ἐγώ, εἰ μή τις σοι μεγάλη 1
by Zeus therefore said I if not some to-thee great

ἀσχολία τυγχάνει οὔσα, διήγησαι ἡμῖν· πάνυ γὰρ
business happens being relate to-us very for

ἐπιθυμοῦμεν ἀκοῦσαι, τί ποτέ ἐστιν ὁ μῦθος.

we-desire to-hear what ever is the story

Οὐδεὶς φθόνος, ὦ ξένοι, ἔφη. ἀλλὰ τουτὶ πρῶτον δεῖ
no grudging O strangers he-said but this-here first it-behooves
 ὑμᾶς ἀκοῦσαι, ὅτι ἐπικίνδυνόν τι ἔχει ἢ ἐξήγησις.
you to-bear that dangerous something has the exposition
 Οἷον τί; ἔφην ἐγώ.

such-as what said I

Ὅτι εἰ μὲν προσέξετε, ἔφη, καὶ συνήσετε τὰ
that if indeed ye-shall-attend he-said and ye-shall-understand the-things
 λεγόμενα, φρόνιμοι καὶ εὐδαίμονες ἔσεσθε, εἰ δὲ μή,
said wise and happy ye-shall-be if but not
 ἄφρονες καὶ κακοδαίμονες καὶ πικροὶ καὶ ἀμαθεῖς γενόμενοι
senseless and ill-fated and bitter and unlearned having-become
 κακῶς βιώσεσθε.

badly ye-shall-live

- 2 ἔστι γὰρ ἡ ἐξήγησις εἰοικυῖα τῷ τῆς Σφιγγὸς αἰνίγματι,
is for the exposition like to-the — of-the-Sphinx riddle
 ὃ ἐκείνη προεβάλλετο τοῖς ἀνθρώποις εἰ μὲν οὖν αὐτὸ
which she used-to-propound to-the men if indeed then it
 συνίει τις, ἐσώζετο, εἰ δὲ μὴ συνίει, ἀπώλετο ὑπὸ τῆς
understood anyone he-was-saved if but not he-understood he-perished by —
 Σφιγγός. ὡσαύτως δὲ καὶ ἐπὶ τῆς ἐξηγήσεως ἔχει
the-Sphinx likewise and also in-the-case-of the exposition it-is
 ταύτης. ἡ γὰρ ἀφροσύνη τοῖς ἀνθρώποις Σφίγξ ἐστίν.
this the for folly to-the men (a)-Sphinx is

- 3 αἰνίττεται δὲ τάδε, τί ἀγαθόν, τί κακόν, τί οὔτε
she-riddles and these-things what (is)-good what evil what neither
 ἀγαθὸν οὔτε κακόν ἐστίν ἐν τῷ βίῳ. ταῦτ' οὖν ἐὰν μὲν
good nor evil is in the life these then if indeed
 τις μὴ συνίῃ, ἀπόλλυται ὑπ' αὐτῆς, οὐκ εἰσάπαξ,
anyone not should-understand he-is-destroyed by her not at-once
 ὥσπερ ὁ ὑπὸ τῆς Σφιγγὸς καταβρωθεὶς ἀπέθνησκεν,
just-as the-one by — the-Sphinx devoured used-to-die

ἀλλὰ κατὰ μικρὸν ἐν ὅλῳ τῷ βίῳ καταφθείρεται καθάπερ
but by little in whole the life he-is-worn-away just-as
 οἱ ἐπὶ τιμωρίᾳ παραδιδόμενοι.

those for punishment given-over

ἐὰν δέ τις γνῶ, ἀνάπαλιν ἢ μὲν ἀφροσύνη ἀπόλλυται, 4
if but anyone should-know contrariwise the indeed folly is-destroyed

αὐτὸς δὲ σώζεται καὶ μακάριος καὶ εὐδαίμων γίνεται ἐν
himself and is-saved and blessed and happy becomes in
 παντὶ τῷ βίῳ. ὑμεῖς οὖν προσέχετε καὶ μὴ παρακούετε.
all the life ye then attend and not disregard

IV · THE PLACE CALLED LIFE

Pressed to begin, the old man takes up a rod, holds it out toward the painting, and says the enclosure is called Life. The great crowd beside the gate are those about to enter it. The figure standing above with a paper in his hand and the other hand pointing is the Genius, who tells those entering what they must do and which way to walk if they mean to be saved.

ὦ Ἡράκλεις, ὡς εἰς μεγάλην τινὰ ἐπιθυμίαν ἐμβέβληκας 1

O Heracles how into great some longing thou-bast-cast

ἡμᾶς, εἰ ταῦθ' οὕτως ἔχει.

us if these so are

Ἄλλ' ἔστιν, ἔφη, οὕτως ἔχοντα.

but they-are he-said so being

Οὐκ ἂν φθάνοις τοῖνυν διηγούμενος ὡς ἡμῶν

not — wouldst-thou-be-too-soon therefore relating as of-us

προσεξόντων οὐ παρέργως, ἐπείπερ καὶ τὸ ἐπιτίμιον

(being)-about-to-attend not carelessly since-indeed also the penalty

τοιούτῳ ἔστιν.

such is

- 2 Ἀναλαβὼν οὖν ῥάβδον τινὰ καὶ ἐκτείνας πρὸς τὴν
having-taken-up then (a)-rod some and having-stretched(-it) toward the
 γραφὴν, Ὁρᾶτε, ἔφη, τὸν περίβολον τοῦτον;
painting do-ye-see he-said the enclosure this
 Ὅρωμεν.

we-see

Τοῦτο πρῶτον δεῖ εἰδέναι ὑμᾶς, ὅτι καλεῖται οὗτος ὁ
this first it-behooves to-know you that is-called this the
 τόπος Βίος. καὶ ὁ ὄχλος ὁ πολὺς ὁ παρὰ τὴν πύλην
place Life and the crowd the great the-one beside the gate
 ἐφεστὼς οἱ μέλλοντες εἰσπορεύεσθαι εἰς τὸν Βίον οὗτοί εἰσιν.

standing the (ones)-about to-enter into — Life these are

- 3 ὁ δὲ γέρων ὁ ἄνω ἐστηκὼς ἔχων χάρτην τινὰ ἐν
the and old-man the above standing having (a)-paper some in
 τῇ χειρὶ καὶ τῇ ἐτέρᾳ ὥσπερ δεικνύων τι, οὗτος
the hand and with-the other as-if pointing-out something this
 Δαίμων καλεῖται προστάττει δὲ τοῖς εἰσπορευομένοις,
Genius is-called he-enjoins and on-the (ones)-entering
 τί δεῖ αὐτοὺς ποιεῖν, ὥς ἂν εἰσέλθωσιν εἰς τὸν
what it-behooves them to-do when (ever) they-should-enter into —
 Βίον· δεικνύει δὲ ποῖαν ὁδὸν αὐτοὺς δεῖ βαδίζειν,
Life he-shows and what-sort-of way them it-behooves to-walk
 εἰ μέλλουσι σώζεσθαι ἐν τῷ Βίῳ.
if they-are-about to-be-saved in — Life

By the gate, where the crowd goes in, a woman, counterfeit in character and persuasive to look at, sits on a throne holding a cup. She is Deceit, who leads all men astray, and she gives those entering Life a draft of her own power. The drink is Error and Ignorance, and it is with that inside them that they go on into Life.

Ποίαν οὖν ὁδὸν κελεύει βαδίζειν ἢ πῶς; ἔφην ἐγώ. 1

what-sort-of then way does-he-bid to-walk or how said I

Ὅρᾱς οὖν, εἶπε, παρὰ τὴν πύλην θρόνον τινὰ κείμενον

seest-thou then he-said beside the gate (a)-throne some lying

κατὰ τὸν τόπον, καθ' ὃν εἰσπορεύεται ὁ ὄχλος, ἐφ'

at the place at which enters the crowd on

οὗ κάθεται γυνὴ πεπλασμένη τῷ ἥθει καὶ πιθανῇ

whicb sits (a)-woman feigned in-the character and persuasive

φαινομένη, ἣ ἐν τῇ χειρὶ ἔχει ποτήριόν τι;

appearing who in the hand has (a)-cup some

Ὅρῶ. ἀλλὰ τίς ἐστὶν αὕτη; ἔφην. 2

I-see but who is she said-I

Ἀπάτη καλεῖται, φησὶν, ἡ πάντας τοὺς ἀνθρώπους

Deceit she-is-called he-says the-(one) all the men

πλανῶσα.

leading-astray

Εἶτα τί πράττει αὕτη; Τοὺς εἰσπορευομένους εἰς τὸν

then what does she the (ones)-entering into —

Βίον ποτίζει τῇ ἑαυτῆς δυνάμει.

Life she-gives-to-drink with-the of-herself power

Τοῦτο δὲ τί ἐστὶ τὸ ποτόν;

this and what is the drink

Πλάνος, ἔφη, καὶ ἄγνοια.

Error he-said and ignorance

Εἶτα τί;

then what

Πιόντες τοῦτο πορεύονται εἰς τὸν Βίον.

having-drunk this they-journey into — Life

Πότερον οὖν πάντες πίνουσι τὸν πλάνον ἢ οὐ;

whether then all drink the error or not

VI · OPINIONS, DESIRES, AND PLEASURES

Everyone drinks, some more and some less. Inside the gate stands a crowd of women of every shape — Opinions, Desires, and Pleasures — who spring on the newcomers, wind themselves about each one, and lead them off, some toward safety and some toward ruin. Every one of them claims to be leading to the best and happiest life, but those who have drunk error and ignorance cannot tell the true road and wander wherever chance takes them.

- 1 Πάντες πίνουσιν, ἔφη, ἀλλ' οἱ μὲν πλείον, οἱ δὲ
all drink he-said but the-ones indeed more the-others and
ἦττον. Ἔτι δὲ οὐχ ὁρᾷς ἔνδον τῆς πύλης πλῆθος τι
less still and not seest-thou within the gate (a)-multitude some
γυναικῶν ἑτέρων παντοδαπὰς μορφὰς ἔχουσιν;
of-women other of-all-kinds shapes having
Ὅρῳ.

I-see

- 2 Αὗται τοίνυν Δόξαι καὶ Ἐπιθυμίαι καὶ Ἡδοναὶ καλοῦνται.
these therefore Opinions and Desires and Pleasures are-called
ὅταν οὖν εἰσπορεύηται ὁ ὄχλος, ἀναπηδῶσιν αὗται καὶ
when then may-enter the crowd leap-up these and
πλέκονται πρὸς ἕκαστον, εἶτα ἀπάγουσι.
twine-themselves about each then they-lead(-them)-away
Ποῦ δὲ ἀπάγουσιν αὐτούς;
whither and do-they-lead-away them

Αἱ μὲν εἰς τὸ σώζεσθαι, ἔφη, αἱ δὲ εἰς τὸ
the-ones indeed to the to-be-saved he-said the-others and to the
 ἀπόλλυσθαι διὰ τὴν ἀπάτην.

to-be-destroyed through the deceit

ᾧ δαιμόνιε, ὥς χαλεπὸν τὸ πόμα λέγεις.

O good-sir how grievous the drink thou-callest

Καὶ πᾶσαί γε, ἔφη, ἐπαγγέλλονται ὥς ἐπὶ τὰ βέλτιστα 3

and all at-least he-said profess as to the best

ἄξουσαι καὶ εἰς βίον εὐδαίμονα καὶ λυσιτελεῖ. οἱ δὲ

(about)-to-lead and into (a)-life happy and profitable the-ones and

διὰ τὴν ἄγνοιαν καὶ τὸν πλάνον, ὃν πεπόκασι παρὰ τῆς

through the ignorance and the error which they-have-drunk from —

Ἀπάτης, οὐχ εὐρίσκουσι ποία ἐστὶν ἡ ἀληθινὴ ὁδὸς ἢ ἐν

Deceit not they-find what-sort is the true way the in

τῷ Βίῳ, ἀλλὰ πλανῶνται εἰκῇ, ὥσπερ ὁρᾷς καὶ τοὺς

— Life but they-wander at-random just-as thou-seest also those

πρότερον εἰσπορευομένους ὥς περιάγονται ὅποι ἂν τύχη.

before entering how they-are-led-about whither (ever) it-may-chance

VII • FORTUNE ON HER ROUND STONE

The woman who looks blind and mad, standing on a round stone, is Fortune, and she is deaf as well. She goes everywhere, snatching possessions from one man and giving them to another, taking back at once what she has just given, and passing it on at random. The stone declares her nature: nothing she gives is safe or firm, and heavy falls come to anyone who trusts her.

- 1 Ὅρῳ τούτους, ἔφην. ἡ δὲ γυνή ἐκείνη τίς ἐστιν ἡ
I-see these said-I the and woman that who is the-one
 ὥσπερ τυφλὴ καὶ μαινομένη τις εἶναι δοκοῦσα καὶ
as-if blind and mad some to-be seeming and
 ἐστηκυῖα ἐπὶ λίθου τινὸς στρογγύλου;
standing on (a)-stone some round
 Καλεῖται μὲν, ἔφη, Τύχη· ἔστι δὲ οὐ μόνον τυφλὴ καὶ
she-is-called indeed he-said Fortune she-is and not only blind and
 μαινομένη, ἀλλὰ καὶ κωφή.
mad but also deaf
- 2 Αὕτη οὖν τί ἔργον ἔχει;
she then what work has
 Περιπορεύεται πανταχοῦ, ἔφη· καὶ παρ' ὧν μὲν ἀρπάζει
she-goes-about everywhere he-said and from whom indeed she-snatches
 τὰ ὑπάρχοντα καὶ ἐτέροις δίδωσι· παρὰ δὲ τῶν αὐτῶν
the possessions and to-others gives from and the same
 πάλιν ἀφαιρεῖται παραχρῆμα ἃ δέδωκε καὶ ἄλλοις
again she-takes-away forthwith what-things she-has-given and to-others
 δίδωσι· εἰκὴ καὶ ἀβεβαίως. διὸ καὶ τὸ σημεῖον
she-gives at-random and unsteadily wherefore also the token
 καλῶς μηνύει τὴν φύσιν αὐτῆς.
well declares the nature of-her
- 3 Ποῖον τοῦτο; ἔφην ἐγώ.
what-sort this said I
 Ὅτι ἐπὶ λίθου στρογγύλου ἔστηκεν.
that on (a)-stone round she-stands
 Εἴτα τί τοῦτο σημαίνει;
then what this signifies

Οὐκ ἀσφαλὴς οὐδὲ βεβαία ἐστὶν ἡ παρ' αὐτῆς δόσις.

not safe nor secure is the from her gift
ἐκπτώσεις γὰρ μεγάλαι καὶ σκληραὶ γίνονται, ὅταν τις
falls for great and hard come-about when anyone
αὐτῇ πιστεύσῃ.
in-her should-trust

VIII · THE UNREFLECTING CROWD

The crowd standing about Fortune are the Unreflecting, and they beg for whatever she throws. Those who look delighted have just received something and call her Good Fortune; those who weep with their hands out have had it taken back, and call her Bad. What she deals out are the things most men count goods — wealth, repute, good birth, children, tyrannies, and kingdoms. The old man puts off until later the question whether they are goods at all.

Ὁ δὲ πολὺς ὄχλος οὗτος ὁ περὶ αὐτὴν ἐστηκὼς τί 1

the and great crowd this the-one about her standing what
βούλεται καὶ τίνες καλοῦνται;

means-it and who are-they-called

Καλοῦνται μὲν οἷτοι ἀπροβούλευτοι· αἰτοῦσι δὲ ἕκαστος

they-are-called indeed these unreflecting they-ask and each

αὐτῶν ἃ ρίπτει.

of-them what-things she-throws

Πῶς οὖν οὐχ ὁμοίαν ἔχουσι τὴν μορφήν, ἀλλ' οἱ μὲν

how then not like have-they the form but the-ones indeed

αὐτῶν δοκοῦσι χαίρειν, οἱ δὲ ἀθυμοῦσιν ἐκτετακότες

of-them seem to-rejoice the-others and are-dejected having-stretched-out

τὰς χεῖρας;

the hands

- 2 Οἱ μὲν δοκοῦντες, ἔφη, χαίρειν καὶ γελᾶν αὐτῶν
the-ones indeed seeming he-said to-rejoice and to-laugh of-them
οἱ εἰληφότες τι παρ' αὐτῆς εἰσιν· οὗτοι δὲ καὶ
the (ones)-having-received something from her are these and also
ἀγαθὴν Τύχην αὐτὴν καλοῦσιν. οἱ δὲ δοκοῦντες κλαίειν
(a)-good Fortune her call the-others and seeming to-weep
εἰςὶ παρ' ὧν ἀφείλετο ᾧ δέδωκε πρότερον
are (those)-from whom she-took-away what-things she-has-given before
αὐτοῖς. οὗτοι δὲ πάλιν αὐτὴν κακὴν Τύχην καλοῦσι.
to-them these and again her (a)-bad Fortune call
- 3 Τίνα οὖν ἐστὶν ᾧ δίδωσιν αὐτοῖς, ὅτι οὕτως οἱ
what then are what-things she-gives to-them that so the-ones
μὲν λαμβάνοντες χαίρουσιν, οἱ δὲ ἀποβάλλοντες
indeed receiving rejoice the-others and losing
κλαίουσι;
weep
Ταῦτα, ἔφη, ᾧ παρὰ τοῖς πολλοῖς ἀνθρώποις δοκεῖ
these he-said what-things among the many men seem
εἶναι ἀγαθὰ. Ταῦτα οὖν τίνα ἐστί;
to-be goods these then what are
- 4 Πλούτος δηλονότι καὶ δόξα καὶ εὐγένεια καὶ τέκνα καὶ
wealth evidently and repute and good-birth and children and
τυραννίδες καὶ βασιλείαι καὶ τᾶλλα ὅσα τούτοις
tyrannies and kingdoms and the-other-things as-many-as to-these
παραπλήσια.
closely-like
Ταῦτα οὖν πῶς οὐκ ἔστιν ἀγαθὰ;
these then how not are goods
Περὶ μὲν τούτων, ἔφη, καὶ αὖθις ἐκποιήσῃ διαλέγεσθαι,
about indeed these he-said also again it-will-suffice to-discourse
νῦν δὲ περὶ τὴν μυθολογίαν γινώμεθα. Ἔστω οὕτως.
now but about the story-telling let-us-be let-it-be so

Above the first gate stand women got up like courtesans — Incontinence, Prodigality, Insatiableness, and Flattery — waiting for whoever has just received something from Fortune. They fasten on him, flatter him, and beg him to stay, promising a sweet life with no hardship in it; if he goes in to Voluptuousness, the stay seems sweet while it tickles him, until he comes to himself and sees that he was not feasting but being fed on. When all that Fortune gave is spent he becomes their slave and will do anything for them — fraud, temple-robbing, perjury, betrayal, plunder — and when that too fails he is handed over to Punishment.

Ὅρᾱς οὖν, ὥς ἂν παρέλθῃς τὴν πύλην ταύτην, 1

seest-thou then when (ever) thou-shouldst-pass the gate this

ἄνωτέρω ἄλλον περίβολον καὶ γυναῖκας ἔξω τοῦ περιβόλου

higher-up another enclosure and women outside the enclosure

ἐσθηκυίας κεκοσμημένας ὥσπερ ἑταῖραι εἰώθασι;

standing adorned just-as courtesans are-wont

Καὶ μάλα.

and very(-much)

Αὗται τοίνυν ἡ μὲν Ἄκρασία καλεῖται, ἡ δὲ Ἀσωτία,

these therefore the-one indeed Incontinence is-called — and Prodigality

ἡ δὲ Ἀπληστία, ἡ δὲ Κολακεία.

— and Insatiableness — and Flattery

Τί οὖν ὧδε ἐστήκασιν αὗται; 2

why then here stand these

Παρατηροῦσιν, ἔφη, τοὺς εἰληφότας τι παρὰ τῆς

they-watch-for he-said the (ones)-having-received something from —

Τύχης.

Fortune

Εἶτα τί;

then what

Ἀναπηδῶσι καὶ συμπλέκονται αὐτοῖς καὶ κολακεύουσι καὶ
they-leap-up and twine-themselves-about them and flatter and
 ἀξιούσι παρ' αὐταῖς μένειν λέγουσαι ὅτι βίον ἔξουσιν
ask with themselves to-remain saying that (a)-life they-shall-have
 ἡδύν τε καὶ ἄπονον καὶ κακοπάθειαν ἔχοντα οὐδεμίαν.
sweet both and toilless and hardship having none

- 3 ἐὰν οὖν τις πεισθῇ ὑπ' αὐτῶν εἰσελθεῖν εἰς τὴν
if then anyone should-be-persuaded by them to-enter into —
 Ἥδυπάθειαν, μέχρι μὲν τινος ἡδεῖα δοκεῖ εἶναι ἡ
Voluptuousness up-to indeed some(-point) sweet seems to-be the
 διατριβή, ἕως ἂν γαργαλίζῃ τὸν ἄνθρωπον, εἴτ' οὐκέτι.
sojourn so-long-as (ever) it-may-tickle the man then no-longer
 ὅταν γὰρ ἀνανήψῃ, αἰσθάνεται ὅτι οὐκ ἦσθιεν,
when for he-should-come-to-himself he-perceives that not he-was-eating
 ἀλλ' ὑπ' αὐτῆς κατησθίετο καὶ ὑβρίζετο.
but by her he-was-being-eaten-up and was-being-outraged

- 4 διὸ καὶ ὅταν ἀναλώσῃ πάντα ὅσα ἔλαβε παρὰ
wherefore also when he-should-spend-up all as-many-as he-received from
 τῆς Τύχης, ἀναγκάζεται ταύταις ταῖς γυναιξὶ δουλεύειν
— Fortune he-is-compelled to-these the women to-be-a-slave
 καὶ πάνθ' ὑπομένειν καὶ ἀσχημονεῖν καὶ ποιεῖν ἔνεκεν
and all-things to-endure and to-behave-unseemly and to-do for-the-sake
 τούτων πάντα ὅσα ἐστὶ βλαβερὰ, οἷον ἀποστερεῖν,
of-these all-things as-many-as are harmful as-for-instance to-defraud
 ἱεροσυλεῖν, ἐπιорκεῖν, προδιδόναι, ληΐζεσθαι καὶ πάνθ'
to-rob-temples to-forswear to-betray to-plunder and all-things
 ὅσα τούτοις παραπλήσια. ὅταν οὖν πάντα αὐτοῖς
as-many-as to-these closely-like when then all-things for-them
 ἐπιλίπη, παραδίδονται τῇ Τιμωρίᾳ.
should-fail they-are-given-over — to-Punishment

Behind them is a small door and a dark narrow place where filthy women in rags sit together: Punishment with her scourge, Grief with her head on her knees, and Anguish tearing her own hair. Beside them stand two lean and squalid figures, Lamentation and his sister Despondency. The man is given over to these and lives among them under punishment, and is then cast into the house of Misery to end his life there, unless Repentance comes to meet him of set purpose.

Ποία δέ ἐστιν αὕτη;

what-sort and is she

Ὅρᾱς ὀπίσω τι, ἔφη, αὐτῶν ἄνω ὥσπερ θυρίον

seest-thou behind somewhat he-said them above as-if (a)-little-door

μικρὸν καὶ τόπον στενόν τινα καὶ σκοτεινόν;

small and (a)-place narrow some and dark

Καὶ μάλα.

and very(-much)

Οὐκοῦν καὶ γυναιῖκες αἰσχραὶ καὶ ῥυπαραὶ καὶ ῥάκη

therefore also women ugly and filthy and rags

ἡμφιεσμένοι δοκοῦσι συνεῖναι;

clothed-in seem to-be-together

Καὶ μάλα.

and very(-much)

Αὐται τοίνυν, ἔφη, ἡ μὲν τὴν μάστιγα ἔχουσα καλεῖται

these therefore he-said the-one indeed the scourge having is-called

Τιμωρία, ἡ δὲ τὴν κεφαλὴν ἐν τοῖς γόνασιν ἔχουσα

Punishment the-other and the head on the knees having

Λύπη, ἡ δὲ τὰς τρίχας τίλλουσα ἐαυτῆς Ὀδύνη.

Grief the-other and the hairs tearing of-herself Anguish

- 3 Ὁ δὲ ἄλλος οὗτος ὁ παρεστηκὼς αὐταῖς δυσειδής τις
the and other this the-one standing-beside them ill-favored some
 καὶ λεπτὸς καὶ γυμνός, καὶ μετ' αὐτοῦ τις ἄλλη ὁμοία
and lean and naked and with him some other like
 αὐτῷ αἰσχροῦ καὶ λεπτοῦ, τίς ἐστίν;
to-him ugly and lean who is
 Ὁ μὲν Ὀδυρμὸς καλεῖται, ἔφη, ἡ δὲ Ἀθυμία, ἀδελφὴ
the-one indeed Lamentation is-called he-said — and Despondency (a)-sister
 δ' ἐστὶν αὕτη αὐτοῦ.
and is she of-him
- 4 τούτοις οὖν παραδίδοται καὶ μετὰ τούτων συμβιωῖ
to-these then he-is-given-over and with these he-lives-with
 τιμωρούμενος· εἴτα ἐνταῦθα πάλιν εἰς τὸν ἕτερον οἶκον
being-punished then there again into the other house
 ῥίπτεται, εἰς τὴν Κακοδαίμονίαν, καὶ ὧδε τὸν λοιπὸν βίον
he-is-cast into — Misery and here the remaining life
 καταστρέφει ἐν πάσῃ κακοδαίμονίᾳ, ἂν μὴ ἡ Μετάνοια
he-brings-to-an-end in all misery if not — Repentance
 αὐτῷ ἐπιτύχη ἐκ προαιρέσεως συναντήσασα.
him should-light-upon from choice having-encountered(-him)

XI • REPENTANCE AND THE TWO OPINIONS

Repentance takes him out of his troubles and puts two Opinions before him: one that leads to the true Education, and one that leads to what is called False Education. If he accepts the Opinion that leads to the true Education, she cleanses him, and he is saved and becomes blessed and happy in his life. If he does not, the False Opinion sets him wandering again.

- 1 Εἴτα τί γίνεται, ἐὰν ἡ Μετάνοια αὐτῷ συναντήσῃ;
then what happens if — Repentance him should-meet

Ἐξαιρεῖ αὐτὸν ἐκ τῶν κακῶν καὶ συνίστησιν αὐτῷ
she-takes-out him from the evils and introduces to-him
 ἑτέραν Δόξαν τὴν εἰς τὴν ἀληθινὴν Παιδείαν ἄγουσαν,
another Opinion the (one)-to the true Education leading
 ἅμα δὲ καὶ τὴν εἰς τὴν Ψευδοπαιδείαν καλουμένην.
at-once and also the (one)-to — False-Education called
 Εἶτα τί γίνεται;

2

then what happens
 Ἐὰν μὲν, φησί, τὴν Δόξαν ταύτην προσδέξηται τὴν
if indeed he-says — Opinion this he-should-receive the
 ἄξουσιν αὐτὸν εἰς τὴν ἀληθινὴν Παιδείαν, καθαρθεὶς
(one)-about-to-lead him to the true Education having-been-cleansed
 ὑπ' αὐτῆς σώζεται καὶ μακάριος καὶ εὐδαίμων γίνεται ἐν τῷ
by her he-is-saved and blessed and happy becomes in the
 βίῳ· εἰ δὲ μὴ, πάλιν πλανᾶται ὑπὸ τῆς Ψευδοδοξίας.
life if but not again he-is-made-to-wander by — False-Opinion

XII · THE WOMAN TAKEN FOR EDUCATION

Outside the second enclosure, beside the entrance, stands a woman who looks very neat and orderly. Most men, being heedless, call her Education; she is not, but False Education. Those on their way to being saved come to her first, since there is no other road that leads to the true Education.

ὦ Ἡράκλεις, ὥς μέγας ὁ κίνδυνος ἄλλος οὗτος. ἡ δὲ 1
O Heracles how great the danger other this — and
 Ψευδοπαιδεία ποία ἐστίν; ἔφην ἐγώ.
False-Education what-sort is said I
 Οὐχ ὀρᾷς τὸν ἕτερον περίβολον ἐκείνον;
not seest-thou the other enclosure that
 Καὶ μάλα, ἔφην ἐγώ.
and very(-much) said I

2

Οὐκοῦν ἔξω τοῦ περιβόλου παρὰ τὴν εἴσοδον γυνή τις
therefore outside the enclosure beside the entrance (a)-woman some
 ἕστηκεν, ἣ δοκεῖ πάνυ καθάριος καὶ εὐτακτος εἶναι;
stands who seems very neat and orderly to-be
 Καὶ μάλα.
and very(-much)

- 3 Ταύτην τοίνυν οἱ πολλοὶ καὶ εἰκαῖοι τῶν ἀνδρῶν Παιδείαν
her therefore the many and heedless of-the men Education
 καλοῦσιν· οὐκ ἔστι δέ, ἀλλὰ Ψευδοπαιδεία, ἔφη. οἱ μὲν
call not she-is and but False-Education he-said the-ones indeed
 τοι σωζόμενοι ὁπότεν βούλωνται εἰς τὴν ἀληθινὴν
however (who-are)-being-saved whenever they-may-wish to the true
 Παιδείαν ἐλθεῖν, ὧδε πρῶτον παραγίνονται.
Education to-come here first they-arrive
 Πότερον οὖν ἄλλη ὁδὸς οὐκ ἔστιν ἐπὶ τὴν ἀληθινὴν
whether then another way not is-there to the true
 Παιδείαν ἄγουσα; Οὐκ ἔστιν, ἔφη.
Education leading not is-there he-said

XIII · THOSE WHO WALK INSIDE

The men pacing about inside that enclosure are lovers of False Education, deceived into thinking they are keeping company with the true one. They are the poets and orators, the dialecticians, musicians, arithmeticians, geometers, and astrologers, the critics, the hedonists, the peripatetics, and everyone else of that kind.

- 1 Οὗτοι δὲ οἱ ἄνθρωποι οἱ ἔσω τοῦ περιβόλου
these and the men the-ones within the enclosure
 ἀνακάμπτοντες τίνες εἰσίν;
walking-to-and-fro who are-they

Οἱ τῆς Ψευδοπαιδείας, ἔφη, ἐρασταὶ ἡπατημένοι καὶ
the — False-Education he-said lovers having-been-deceived and
 οἰόμενοι μετὰ τῆς ἀληθινῆς Παιδείας συνομιλεῖν.

thinking with the true Education to-consort

Τίνες οὖν καλοῦνται οὗτοι;

who then are-called these

Οἱ μὲν ποιηταί, ἔφη, οἱ δὲ ῥήτορες, οἱ δὲ 2

the-ones indeed poets he-said the-others and orators the-others and

διαλεκτικοί, οἱ δὲ μουσικοί, οἱ δὲ ἀριθμητικοί,

dialecticians the-others and musicians the-others and arithmeticians

οἱ δὲ γεωμέτραι, οἱ δὲ ἀστρολόγοι, οἱ δὲ

the-others and geometers the-others and astrologers the-others and

κριτικοί, οἱ δὲ ἡδονικοί, οἱ δὲ περιπατητικοὶ καὶ

critics the-others and hedonists the-others and peripatetics and

ὅσοι ἄλλοι τούτοις εἰσὶ παραπλήσιοι.

as-many-as others to-these are closely-like

XIV • THE DRINK THAT STAYS

The women running about here are the same ones the visitor saw earlier with Incontinence, and they come in here too, though rarely; so do the Opinions. The draft they drank from Deceit stays in these men, and with it ignorance, folly, and the rest of vice; none of it leaves them until they give up False Education, take the true road, and drink its purgative. Only then are they saved. Those who stay here are never released, and these studies spare them no evil.

Αἱ δὲ γυναῖκες ἐκεῖναι αἱ δοκοῦσαι περιτρέχειν ὅμοιαι 1

the and women those the (ones)-seeming to-run-about like

ταῖς πρώταις, ἐν αἷς ἔφησιν εἶναι τὴν Ἄκρασίαν τίνες

to-the first among whom thou-saidst to-be — Incontinence who

εἰσὶν;

are-they

Αὐταὶ ἐκεῖναί εἰσιν, ἔφη.

the-very-same those are he-said

- 2 Πότερον οὖν καὶ ὧδε εἰσπορεύονται;

whether then also hither do-they-enter

Νῆ Δία καὶ ὧδε, σπανίως δὲ καὶ οὐχὶ ὥσπερ ἐν τῷ

by Zeus also hither rarely but and not just-as in the

πρώτῳ περιβόλῳ.

first enclosure

Πότερον οὖν καὶ αἱ Δόξαι; ἔφην.

whether then also the Opinions said-I

- 3 Μένει γὰρ καὶ ἐν τούτοις τὸ πόμα, ὃ ἔπιον παρὰ

it-remains for also in these the drink which they-drank from

τῆς Ἀπάτης, καὶ ἡ ἄγνοια μένει καὶ μετ' αὐτῆς γε

— *Deceit and the ignorance remains and with her at-least*

ἡ ἀφροσύνη, καὶ οὐ μὴ ἀπέλθῃ ἀπ' αὐτῶν οὔθ' ἡ

the folly and not at-all it-shall-depart from them either the

δόξα οὔθ' ἡ λοιπὴ κακία μέχρι ἂν ἀπογνόντες τῆς

opinion or the remaining vice until (ever) having-despaired-of —

Ψευδοπαιδείας εἰσέλθωσιν εἰς τὴν ἀληθινὴν ὁδὸν καὶ

False-Education they-should-enter into the true way and

πίωσι τὰς τούτων καθαρτικὰς δυνάμεις.

should-drink the of-these purgative powers

- 4 εἴτα ὅταν καθαρθῶσι καὶ ἐκβάλωσι τὰ κακὰ πάνθ'

then when they-should-be-cleansed and should-cast-out the evils all

ὅσα ἔχουσι καὶ τὰς δόξας καὶ τὴν ἄγνοιαν καὶ τὴν λοιπὴν

as-many-as they-have and the opinions and the ignorance and the remaining

κακίαν πᾶσαν, τότε ἂν οὕτω σωθήσονται. ὧδε δὲ μένοντες

vice all then — so they-would-be-saved here but remaining

παρὰ τῇ Ψευδοπαιδείᾳ οὐδέποτε ἀπολυθήσονται οὐδὲ

with — False-Education never shall-they-be-released nor

ἐλλείψει αὐτοὺς κακὸν οὐδὲν ἔνεκα τούτων τῶν μαθημάτων.

will-fail them evil any because-of these the studies

The way to the true Education runs through a desolate place where nobody lives, past a small door, along a track so little used that it looks pathless, rough, and stony. Beyond it stands a high hill with a very narrow ascent and deep precipices on either side. At the top of the hill is a great rock, high and sheer all round.

Ποία οὖν αὕτη ἡ ὁδὸς ἐστὶν ἡ φέρουσα ἐπὶ τὴν 1
what-sort then this the way is the (one)-leading to the
 ἀληθινὴν Παιδείαν;

true Education
 Ὅρᾱς ἄνω, ἔφη, τόπον τινὰ ἐκεῖνον, ὅπου οὐδεὶς
seest-thou above he-said (a)-place some that where no-one
 ἐπικατοικεῖ, ἀλλ' ἔρημος δοκεῖ εἶναι;
dwells but desolate it-seems to-be

Ὅρῶ.

I-see
 Οὐκοῦν καὶ θύραν τινὰ μικρὰν καὶ ὁδὸν τινα πρὸ τῆς 2
therefore also (a)-door some small and (a)-way some before the
 θύρας, ἣτις οὐ πολὺ ὀχλεῖται, ἀλλ' ὀλίγοι πάνυ πορεύονται
door which not much is-thronged but few very journey
 ὥσπερ δι' ἀνοδίας τινὸς καὶ τραχείας καὶ πετρώδους
as-if through (a)-trackless-place some and rough and stony
 εἶναι δοκούσης;

to-be seeming

Καὶ μάλα, ἔφην.

and very(-much) said-I

Οὐκοῦν καὶ βουνὸς τις ὑψηλὸς δοκεῖ εἶναι καὶ ἀνάβασις 3
therefore also (a)-hill some high seems to-be and (an)-ascent
 στενὴ πάνυ καὶ κρημνοὺς ἔχουσα ἔνθεν καὶ ἔνθεν βαθεῖς.
narrow very and precipices having on-this-side and on-that deep

Ὅρῶ.

I-see

Αὕτη τοίνυν ἐστὶν ἡ ὁδός, ἔφη, ἡ ἄγουσα πρὸς τὴν
this therefore is the way he-said the (one)-leading to the
 ἀληθινὴν Παιδείαν.

true

Education

4 Καὶ μάλα γε χαλεπὴ προσιδεῖν.

and very at-least hard to-look-at

Οὐκοῦν καὶ ἄνω ἐπὶ τοῦ βουνοῦ ὁρᾷς πέτραν τινὰ
therefore also above on the hill seest-thou (a)-rock some
 μεγάλην καὶ ὑψηλὴν καὶ κύκλῳ ἀπόκρημνον;

great and high and round-about sheer

Ὅρῶ, ἔφην.

I-see

said-I

XVI • SELF-CONTROL AND ENDURANCE

Two women stand on the rock, sleek and in good condition, their hands stretched out eagerly: Self-Control and Endurance, who are sisters. They call to those who reach the place to take heart and not play the coward, since a little more endurance will bring them to a fair road. No path leads up, so the two come down the precipice, draw the climbers to themselves, let them rest, give them strength and courage, and promise to bring them to the true Education by a road that is level, easy, and clean of every evil.

1 Ὅρᾷς οὖν καὶ γυναῖκας δύο ἐστηκυίας ἐπὶ τῆς πέτρας

seest-thou then also women two standing on the rock

λιπαρὰς καὶ εὐεκτούσας τῷ σώματι, ὥς ἐκτετάκασι

sleek and in-good-condition in-the body how they-have-stretched-out

τὰς χεῖρας προθύμως;

the hands eagerly

Ὅρω, ἀλλὰ τίνες καλοῦνται, ἔφην, αὗται;

I-see but who are-called said-I these

Ἡ μὲν Ἐγκράτεια καλεῖται, ἔφη, ἡ δὲ Καρτερία εἰςὶ 2

the-one indeed Self-Control is-called he-said — and Endurance they-are

δὲ ἀδελφαί.

and sisters

Τί οὖν τὰς χεῖρας ἐκτετάκασι προθύμως οὕτως;

why then the hands have-they-stretched-out eagerly so

Παρακαλοῦσιν, ἔφη, τοὺς παραγνομένους ἐπὶ τὸν τόπον 3

they-exhort he-said those arriving at the place

θαρρεῖν καὶ μὴ ἀποδειλιᾶν λέγουσαι ὅτι βραχὺ ἔτι

to-take-courage and not to-play-the-coward saying that (a)-short(-while) still

δεῖ καρτερῆσαι αὐτούς, εἴτα ἥξουσιν εἰς ὁδὸν καλήν.

it-behooves to-endure them then they-shall-come into (a)-way fair

Ὅταν οὖν παραγένωνται ἐπὶ τὴν πέτραν, πῶς ἀναβαίνουνσιν; 4

when then they-should-arrive at the rock how do-they-climb-up

ὁρῶ γὰρ ὁδὸν φέρουσιν οὐδεμίαν ἐπ' αὐτάς.

I-see for way leading none to them

Αὗται ἀπὸ τοῦ κρημνοῦ προσκαταβαίνουνσι καὶ ἔλκουσιν

these from the precipice come-down-toward(-them) and draw

αὐτοὺς ἄνω πρὸς αὐτάς, εἴτα κελεύουσιν αὐτοὺς

them up to themselves then they-bid them

διαναπαύσασθαι.

to-rest

καὶ μετὰ μικρὸν διδόασιν ἰσχὺν καὶ θάρσος καὶ 5

and after (a)-little they-give strength and courage and

ἐπαγγέλλονται αὐτοὺς καταστήσειν πρὸς τὴν ἀληθινὴν

they-promise them to-bring to the true

Παιδείαν καὶ δεικνύουσιν αὐτοῖς τὴν ὁδόν, ὥς ἔστι καλή

Education and they-show to-them the way how it-is fair

τε καὶ ὁμαλὴ καὶ εὐπόρευτος καὶ καθαρὰ παντὸς κακοῦ,
both and level and easy-to-travel and clean of-every evil
 ὥσπερ ὀρᾶς. Ἐμφαίνει νὴ Δία.
just-as thou-seest it-appears(-so) by Zeus

XVII • THE DWELLING OF THE HAPPY

Before the grove lies a place that looks fair and meadow-like, lit with a great deal of light, and in the middle of the meadow stands another enclosure with another gate. This is the Dwelling of the Happy, where all the Virtues live and Happiness with them. The visitor answers that the old man is describing a very fair place.

- 1 Ὅρᾶς οὖν, ἔφη, καὶ ἔμπροσθεν τοῦ ἄλσους ἐκείνου τόπον
seest-thou then he-said also before the grove that (a)-place
 τινά, ὃς δοκεῖ καλὸς τε εἶναι καὶ λειμωνοειδὴς καὶ
some which seems fair both to-be and meadow-like and
 φωτὶ πολλῷ καταλαμπόμενος;
with-light much illumined

Καὶ μάλα.

and very(-much)

- 2 Κατανοεῖς οὖν ἐν μέσῳ τῷ λειμῶνι περίβολον ἕτερον
markest-thou then in (the)-middle of-the meadow (an)-enclosure another
 καὶ πύλην ἑτέραν;
and (a)-gate another

Ἔστιν οὕτως. ἀλλὰ τίς καλεῖται ὁ τόπος οὗτος;

it-is so but what is-called the place this

- 3 Εὐδαιμόνων οἰκητήριον, ἔφη· ὧδε γὰρ διατρίβουσιν αἱ
of-the-happy (the)-dwelling he-said here for abide the
 Ἀρεταὶ πᾶσαι καὶ ἡ Εὐδαιμονία.
Virtues all and — Happiness

Εἶεν, ἔφην ἐγώ, ὥς καλὸν λέγεις τὸν τόπον εἶναι.

well-then said I how fair thou-callest the place to-be

By the gate stands a fair, composed woman of settled age in a plain unadorned robe, and she stands not on a round stone but on a square one lying firm. She is Education, and the two beside her, who look like daughters, are Truth and Persuasion. The square stone is a token that the road to her is safe for those who come and that what she gives is safely given: her gifts are courage and fearlessness, which is the knowledge that one will never suffer anything terrible in life.

Οὐκοῦν παρὰ τὴν πύλιν ὀρᾶς, ἔφη, ὅτι γυνή τις ἐστὶ 1
therefore beside the gate seest-thou be-said that (a)-woman some is
καλὴ καὶ καθεστηκυῖα τὸ πρόσωπον, μέση δὲ καὶ
fair and composed (in)-the countenance in-middle moreover and
κεκριμένη ἤδη τῇ ἡλικίᾳ, στολὴν δ' ἔχουσα ἀπλὴν
settled already (in)-the age (a)-robe and having simple
τε καὶ ἀκαλλώπιστον; ἔστηκε δὲ οὐκ ἐπὶ στρογγύλου
both and unadorned she-stands and not on (a)-round
λίθου, ἀλλ' ἐπὶ τετραγώνου ἀσφαλῶς κεμένου.
stone but on (a)-square firmly lying
καὶ μετὰ ταύτης ἄλλαι δύο εἰσὶ θυγατέρες τινὲς δοκοῦσαι 2
and with her other two are daughters some seeming
εἶναι. Ἐμφαίνει οὕτως ἔχειν.
to-be it-appears so to-be
Τούτων τοίνυν ἡ μὲν ἐν τῷ μέσῳ Παιδεία ἐστίν, ἡ
of-these therefore the-one indeed in the middle Education is —
δὲ Ἀλήθεια, ἡ δὲ Πειθώ.
and Truth — and Persuasion
Τί δὲ ἔστηκεν ἐπὶ λίθου τετραγώνου αὕτης; 3
why and stands-she on (a)-stone square she

Σημείον, ἔφη, ὅτι ἀσφαλὴς τε καὶ βεβαία ἡ πρὸς αὐτὴν

(a)-token he-said that safe both and secure the toward her

ὁδὸς ἐστὶ τοῖς ἀφικνουμένοις καὶ τῶν διδομένων

way is to-those arriving and of-the-things given

ἀσφαλὴς ἡ δόσις τοῖς λαμβάνουσι.

safe the giving to-those receiving

4 Καὶ τίνα ἐστίν, ἃ δίδωσιν αὕτη;

and what are what-things gives she

Θάρσος καὶ ἀφοβία, ἔφη ἐκεῖνος.

courage and fearlessness he-said that-man

Ταῦτα δὲ τίνα ἐστίν;

these and what are

Ἐπιστήμη, ἔφη, τοῦ μηδὲν ἂν ποτε δεινὸν παθεῖν ἐν

knowledge he-said of-the nothing — ever terrible would-suffer in

τῷ βίῳ.

the life

XIX • THE PURGE BEFORE THE VIRTUES

Education stands outside the enclosure so that she may tend those who arrive and give them the purgative draft before leading them in to the Virtues. The old man explains it by the sick man who goes to a physician: he first casts out what is causing the disease, and only then does the physician restore him to health; if he will not obey, the disease destroys him. What Education purges is the ignorance and error drunk from Deceit, and the boastfulness, desire, incontinence, anger, and love of money.

1 Ὡς Ἡράκλεις, ὡς καλά, ἔφην, τὰ δῶρα. ἀλλὰ τίνος

O Heracles how fair said-I the gifts but of-what

ἐνεκεν οὕτως ἔξω τοῦ περιβόλου ἕστηκεν;

for-the-sake so outside the enclosure stands-she

Ὅπως τοὺς παραγινομένους, ἔφη, θεραπεύη καὶ ποτίζῃ
that those arriving he-said she-may-tend and may-give-to-drink
 τὴν καθαρτικὴν δύναμιν. εἴθ' ὅταν καθαρθῶσιν, οὕτως
the purgative power then when they-should-be-cleansed so
 εἰσάγει τούτους πρὸς τὰς Ἀρετάς.

she-leads-in these to the Virtues

Πῶς τοῦτο; ἔφην ἐγώ, οὐ γὰρ συνίημι.

2

how this said I not for I-understand

Ἀλλὰ συνήσεις, ἔφη. ὥς ἂν, εἴ τις φιλοτίμως κάμνων

but thou-wilt-understand he-said as — if anyone earnestly being-ill

ἐτύγχανε, πρὸς ἱατρὸν ἂν δήπου γενόμενος πρότερον

happened toward (a)-physician — doubtless having-come first

καθαρτικοῖς ἐξέβαλλε τὰ νοσοποιοῦντα, εἴτα οὕτως

with-purgatives he-would-cast-out the disease-making(-humors) then so

ἂν ὁ ἱατρὸς αὐτὸν εἰς ἀνάληψιν καὶ ὑγίαν κατέστησεν,

— the physician him into recovery and health would-have-restored

εἰ δὲ μὴ ἐπείθετο οἷς ἐπέταττεν, εὐλόγως ἂν δήπου

3

if but not he-obeyed what-things he-enjoined reasonably — doubtless

ἀπωσθεὶς ἐξώλετο ὑπὸ τῆς νόσου.

having-been-thrust-away he-would-have-perished by the disease

Ταῦτα μὲν συνίημι, ἔφην ἐγώ.

these indeed I-understand said I

Τὸν αὐτὸν τοίνυν τρόπον, ἔφη, καὶ πρὸς τὴν Παιδείαν

4

the same therefore way he-said also toward — Education

ὅταν τις παραγένηται, θεραπεύει αὐτὸν καὶ ποτίζει

when anyone should-arrive she-tends him and gives-to-drink

τῇ ἑαυτῆς δυνάμει, ὅπως ἐκκαθάρῃ πρῶτον καὶ

with-the of-herself power that she-may-cleanse-out first and

ἐκβάλῃ τὰ κακὰ πάντα ὅσα ἔχων ἦλθε.

may-cast-out the evils all as-many-as having he-came

Ποῖα ταῦτα;

what-sort these

- 5 Τὴν ἄγνοιαν καὶ τὸν πλάνον, ὃν ἐπεπόκει παρὰ τῆς
the ignorance and the error which he-had-drunk from —
 Ἀπάτης, καὶ τὴν ἀλαζονείαν καὶ τὴν ἐπιθυμίαν καὶ τὴν
Deceit and the boastfulness and the desire and the
 ἀκρασίαν καὶ τὸν θυμὸν καὶ τὴν φιλαργυρίαν καὶ τὰ
incontinence and the wrath and the love-of-money and the
 λοιπὰ πάντα, ὧν ἀνεπλήσθη ἐν τῷ πρώτῳ περιβόλῳ.
remaining all of-which he-was-filled in the first enclosure

XX · KNOWLEDGE AND HER SISTERS

Inside the gate stands a band of women, comely and orderly, in plain robes, wholly unaffected and with no ornament on them. The first is Knowledge, and her sisters are Courage, Justice, Nobility, Temperance, Orderliness, Freedom, Self-Control, and Gentleness. The visitor says what great hope this puts him in, and the old man answers that hearing is not enough: he must understand what he hears and make a habit of it, and then he will be saved.

- 1 Ὅταν οὖν καθαρθῇ, ποῦ αὐτὸν ἀποστέλλει;
when then he-should-be-cleansed whither him does-she-send
 Ἐνδον, ἔφη, πρὸς τὴν Ἐπιστήμην καὶ πρὸς τὰς ἄλλας
within he-said to — Knowledge and to the other
 Ἀρετάς.
Virtues
 Ποίας ταύτας;
what-sort these
- 2 Οὐχ ὁρᾷς, ἔφη, ἔσω τῆς πύλης χορὸν γυναικῶν, ὥς
not seest-thou he-said within the gate (a)-band of-women how
 εὐειδεῖς δοκοῦσιν εἶναι καὶ εὐτακτοὶ καὶ στολὴν ἀτρύφερον
comely they-seem to-be and orderly and (a)-robe unluxurious

καὶ ἀπλῆν ἔχουσιν· ἔτι τε ὥς ἄπλαστοί εἰσι καὶ
and simple they-have still and how unaffected they-are and
οὐδαμῶς κεκαλλωπισμέναι καθάπερ αἱ ἄλλαι;

in-no-way beautified just-as the others

Ὅρω, ἔφην. ἀλλὰ τίνες αὗται καλοῦνται;

I-see said-I but who these are-called

Ἡ μὲν πρώτη Ἐπιστήμη, ἔφη, καλεῖται, αἱ δὲ ἄλλαι

the indeed first Knowledge he-said is-called the and others

ταύτης ἀδελφαὶ Ἀνδρεία, Δικαιοσύνη, Καλοκάγαθία,

of-her sisters Courage Justice Nobility

Σωφροσύνη, Εὐταξία, Ἐλευθερία, Ἐγκράτεια, Πραότης.

Temperance Orderliness Freedom Self-Control Gentleness

ὦ κάλλιστε, ἔφην ἔγωγε, ὥς ἐν μεγάλῃ ἐλπίδι ἐσμέν.

O fairest said-I for-my-part how in great hope we-are

Ἐὰν συνῆτε, ἔφη, καὶ ἕξω περιποιήσησθε ὧν

if ye-should-understand he-said and (a)-habit ye-should-acquire of-what-things

ἀκούετε.

ye-bear

Ἀλλὰ προσέξομεν, ἔφην ἔγωγε, ὥς μάλιστα.

but we-shall-attend said-I for-my-part as most

Τοιγαροῦν, ἔφη, σωθήσεσθε.

therefore he-said ye-shall-be-saved

XXI · HAPPINESS ON THE CITADEL

The Virtues take the man up to their mother, who is Happiness. She sits at the gateway of the highest place of all, the citadel of every enclosure in the picture. Her throne is high, she is adorned freely and without fuss, and she wears a crown of flowers that is very fair.

Ὅταν οὖν παραλάβωσιν αὐτὸν αὗται, ποῦ ἄγουσι;

when then they-should-take-up him these whither do-they-lead(-him)

Πρὸς τὴν μητέρα, ἔφη.

to the mother he-said

Αὕτη δὲ τίς ἐστίν;

she and who is

Εὐδαιμονία, ἔφη.

Happiness he-said

Ποία δ' ἐστὶν αὕτη;

what-sort and is she

- 2 Ὅρᾱς τὴν ὁδὸν ἐκείνην τὴν φέρουσιν ἐπὶ τὸ ὑψηλὸν

seest-thou the way that the (one)-leading to the high

ἐκεῖνο, ὃ ἐστὶν ἀκρόπολις τῶν περιβόλων πάντων;

that which is (the)-citadel of-the enclosures all

Ὅρῶ.

I-see

- 3 Οὐκοῦν ἐπὶ τοῦ προπυλαίου γυνὴ καθεστηκυῖα εὐειδής

therefore at the gateway (a)-woman composed comely

τις κάθηται ἐπὶ θρόνου ὑψηλοῦ κεκοσμημένη ἐλευθέρως

some sits on (a)-throne high adorned freely

καὶ ἀπεριέργως καὶ ἐστεφανωμένη στεφάνῳ εὐανθεῖ πάνν

and without-fuss and crowned with-(a)-crown flowery very

καλῶ; Ἐμφαίνει οὕτως.

fair it-appears so

Αὕτη τοίνυν ἐστὶν ἡ Εὐδαιμονία, ἔφη.

she therefore is — Happiness he-said

When a man reaches her, Happiness and all the Virtues crown him with their own power, as men are crowned who have won the greatest contests. What he has won against are the greatest beasts of all — the ones that used to devour him, chastise him, and make a slave of him. He has beaten them, thrown them off, and mastered himself, so that now they are his slaves as he was once theirs.

Ὅταν οὖν ὧδέ τις παραγένηται, τί ποιεῖ; Στεφανοῖ 1
when then hither anyone should-arrive what does-she-do she-crowns
 αὐτόν, ἔφη, τῇ ἐαυτῆς δυνάμει ἢ τε Εὐδαιμονία καὶ
him he-said with-the of-herself power — both Happiness and
 αἱ ἄλλαι Ἀρεταὶ πᾶσαι ὥσπερ τοὺς νενικηκότας τοὺς
the other Virtues all just-as those having-won the
 μεγίστους ἀγῶνας.
greatest contests

Καὶ ποίους ἀγῶνας νενίκηκεν αὐτός; ἔφην ἐγώ.
and what-sort contests has-be-won himself said I
 Τοὺς μεγίστους, ἔφη, καὶ τὰ μέγιστα θηρία, ἃ πρότερον 2
the greatest he-said and the greatest beasts which before
 αὐτὸν κατήσθιε καὶ ἐκόλαζε καὶ ἐποίει δοῦλον·
him used-to-devour and used-to-chastise and used-to-make (a)-slave
 ταῦτα πάντα νενίκηκε καὶ ἀπέρριψεν ἀφ' ἐαυτοῦ καὶ
these all he-has-conquered and cast-(them)-off from himself and
 κεκράτηκεν ἐαυτοῦ, ὥστε ἐκεῖνα νῦν τούτῳ δουλεύουσι,
has-mastered himself so-that those now to-him are-slaves
 καθάπερ οὗτος ἐκείνοις πρότερον.
just-as he to-those before

The beasts are Ignorance and Error first, and then Grief, Lamentation, Love of Money, Incontinence, and the whole of the rest of Vice; the crowned man masters all of them instead of being mastered. Asked what power the crown carries, the old man answers that it is the power of giving happiness: a man crowned with it becomes happy and blessed, and no longer keeps his hopes of happiness in anything outside himself.

- 1 Ποῖα ταῦτα λέγεις θηρία; πάνυ γὰρ ἐπιποθῶ ἀκοῦσαι.
what-sort these callest-thou beasts very for I-long to-bear
 Πρῶτον μὲν, ἔφη, τὴν Ἄγνοιαν καὶ τὸν Πλάνον. ἢ οὐ
first indeed he-said — Ignorance and — Error or not
 δοκεῖ σοι ταῦτα θηρία;
seems to-thee these beasts
 Καὶ πονηρά γε, ἔφην ἐγώ.
and wicked at-least said I
- 2 Εἶτα τὴν Λύπην καὶ τὸν Ὀδυρμὸν καὶ τὴν Φιλαργυρίαν
then — Grief and — Lamentation and — Love-of-money
 καὶ τὴν Ἀκρασίαν καὶ τὴν λοιπὴν ἅπασαν Κακίαν.
and — Incontinence and the remaining all Vice
 πάντων τούτων κρατεῖ καὶ οὐ κρατεῖται ὥσπερ πρότερον.
of-all these he-masters and not is-mastered just-as before
 Ὡ καλῶν ἔργων, ἔφην ἐγώ, καὶ καλλίστης νίκης. ἀλλ'
oh of-fair deeds said I and of-fairest victory but
 ἐκεῖνο ἔτι μοι εἰπέ· τίς ἡ δύναμις τοῦ στεφάνου, ᾧ
that still to-me tell what the power of-the crown with-which
 ἔφησ *** στεφανοῦν αὐτόν;
thou-saidst (lacuna) to-crown him

Εὐδαιμονική, ὦ νεανίσκε. ὁ γὰρ στεφανωθείς ταύτη 4
happiness-giving O young-man the for (one)-having-been-crowned with-this
 τῇ δυνάμει εὐδαίμων γίνεται καὶ μακάριος καὶ οὐκ ἔχει
the power happy becomes and blessed and not has
 ἐν ἑτέροις τὰς ἐλπίδας τῆς εὐδαιμονίας, ἀλλ' ἐν αὐτῷ.
in others the hopes of-the happiness but in himself

XXIV · LOOKING BACK AT THE FIRST ENCLOSURE

After the crowning the Virtues take him back to the place he first came from and show him those still living there: how wretchedly they live, how they are shipwrecked and wander, driven like men beaten by an enemy — by Incontinence, by Boastfulness, by Love of Money, by Vainglory, and by the other Evils. They cannot loose themselves from what has bound them, so they are in trouble their whole lives long, having forgotten what the Genius told them and being unable to find the road here.

Ὡς καλὸν τὸ νίκημα λέγεις. ὅταν δὲ στεφανωθῇ, τί 1
how fair the victory thou-callest when and he-should-be-crowned what
 ποιεῖ ἢ ποῖ βαδίζει;
does-be-do or whither does-be-walk
 Ἄγουσιν αὐτὸν ὑπολαβοῦσαι αἱ Ἄρεταὶ πρὸς τὸν τόπον 2
they-lead him having-taken-up the Virtues to the place
 ἐκεῖνον, ὅθεν ἦλθε πρῶτον, καὶ δεικνύουσιν αὐτῷ τοὺς
that whence he-came first and they-show to-him those
 ἐκεῖ διατρίβοντας ὡς κακῶς διατρίβουσι καὶ ἀθλίως ζῶσι
there abiding how badly they-abide and wretchedly they-live
 καὶ ὡς ναυαγοῦσιν ἐν τῷ βίῳ καὶ πλανῶνται καὶ
and how they-are-shipwrecked in the life and they-wander and
 ἄγονται κατακεκρατημένοι ὥσπερ ὑπὸ πολεμίων, οἱ
are-led having-been-overmastered just-as by enemies the-ones

μὲν ὑπ' Ἀκρασίας, οἱ δὲ ὑπ' Ἀλαζονείας, οἱ δὲ
indeed by Incontinence the-others and by Boastfulness the-others and
ὑπὸ Φιλαργυρίας, ἕτεροι δὲ ὑπὸ Κενοδοξίας, οἱ δὲ
by Love-of-money others and by Vainglory the-others and
ὑφ' ἐτέρων Κακῶν.

by other Evils

- 3 ἔξ ὧν οὐ δύνανται ἐκλῦσαι ἑαυτοὺς τῶν δεινῶν, οἷς
from which not they-are-able to-loose themselves of-the terrors with-which
δέδενται, ὥστε σωθῆναι καὶ ἀφικέσθαι ὧδε, ἀλλὰ
they-have-been-bound so-as to-be-saved and to-arrive here but
ταράττονται διὰ παντὸς τοῦ βίου. τοῦτο δὲ πάσχουσι
they-are-troubled through all the life this and they-suffer
διὰ τὸ μὴ δύνασθαι τὴν ἐνθάδε ὁδὸν εὑρεῖν· ἐπελάθοντο
because-of the not to-be-able the hither way to-find they-forgot
γὰρ τὸ παρὰ τοῦ Δαιμονίου πρόσταγμα.
for the from — Genius command

XXV · WHY HE IS SHOWN THE OLD PLACE

The visitor asks why the Virtues take the man back to where he began. It is because when he was there he knew nothing exactly and understood nothing, and through the ignorance and error he had drunk he held what is not good to be good and what is not evil to be evil. He lived badly then, as those still there do; now that he has the knowledge of what is profitable he lives well himself, and can see how badly they are faring.

- 1 Ὅρθως μοι δοκεῖς λέγειν. ἀλλὰ καὶ τοῦτο πάλιν
rightly to-me thou-seemest to-speak but also this again
ἀπορῶ, διὰ τί δεικνύουσιν αὐτῷ τὸν τόπον ἐκεῖνον
I-am-at-a-loss because-of what they-show to-him the place that
αἱ Ἀρεταί, ὅθεν ἦκει τὸ πρότερον.
the Virtues whence he-came the former(-time)

Οὐκ ἀκριβῶς ᾔδει οὐδὲ ἠπίστατο, ἔφη, οὐδὲν τῶν 2
not exactly he-knew nor did-he-understand he-said anything of-the-things
 ἐκεῖ, ἀλλ' ἐνεδοίαζε καὶ διὰ τὴν ἄγνοιαν καὶ τὸν
there but he-was-doubting and through the ignorance and the
 πλάνον, ὃν δὴ ἐπεπώκει, τὰ μὴ ὄντα ἀγαθὰ
error which indeed he-had-drunk the-things not being goods
 ἐνόμιζεν ἀγαθὰ εἶναι καὶ τὰ μὴ ὄντα κακὰ κακά.
he-held goods to-be and the-things not being evils evils
 διὸ καὶ ἔζη κακῶς, ὥσπερ οἱ ἄλλοι οἱ ἐκεῖ 3
wherefore also he-was-living badly just-as the others the-ones there
 διατρίβοντες. νῦν δὲ ἀπειληφῶς τὴν ἐπιστήμην τῶν
abiding now but having-received the knowledge of-the-things
 συμφερόντων αὐτός τε καλῶς ζῇ καὶ τούτους θεωρεῖ
profitable himself both well lives and these he-beholds
 ὡς κακῶς πράσσουσιν.
how badly they-fare

XXVI • SAFE WHEREVER HE GOES

Having seen all this he may go wherever he likes, for he is safe everywhere, like a man who holds the Corycian cave, and he will be received gladly anywhere, as a physician is by the sick. Anguish, Grief, Incontinence, Love of Money, and Poverty can trouble him no longer, since he is master of them all and above everything that used to grieve him. He is like the viper-handlers, whom the creatures that kill everyone else cannot hurt, because they carry the antidote.

Ἐπειδὴν οὖν θεωρήσῃ πάντα, τί ποιεῖ ἢ ποῦ ἔτι 1
when then he-should-have-beheld all-things what does-be-do or whither still
 βαδίξει;
does-be-walk

Ὅπου ἂν βούληται, ἔφη. πανταχοῦ γὰρ ἔστιν αὐτῷ
wherever (ever) he-may-wish he-said everywhere for there-is for-him
 ἀσφάλεια ὥσπερ τῷ τὸ Κωρύκιον ἄντρον ἔχοντι, καὶ
safety just-as for-the the Corycian cave (one)-having and
 πανταχοῦ, οὗ ἂν ἀφίκηται, πάντα καλῶς βιώσεται
everywhere where (ever) he-should-arrive all-things nobly he-will-live
 μετὰ πάσης ἀσφαλείας. ὑποδέχονται γὰρ αὐτὸν ἀσμένως
with all safety they-will-receive for him gladly
 πάντες καθάπερ τὸν ἱατρὸν οἱ πάσχοντες.
all just-as the physician those suffering

- 2 Πότερον οὖν κακέιναι τὰς γυναῖκας, ἃς ἔφη θηρία
whether then those-also the women whom thou-saidst beasts
 εἶναι, οὐκέτι φοβεῖται, μή τι πάθῃ ὑπ' αὐτῶν;
to-be no-longer does-he-fear lest anything he-suffer by them
 Οὐ μὴ διοχληθήσεται οὐδὲν οὔτε ὑπὸ Ὀδύνης οὔτε ὑπὸ
not at-all he-will-be-troubled in-anything either by Anguish or by
 Λύπης οὔτε ὑπ' Ἀκρασίας οὔτε ὑπὸ Φιλαργυρίας οὔτε
Grief or by Incontinence or by Love-of-money or
 ὑπὸ Πενίας οὔτε ὑπὸ ἄλλου Κακοῦ οὐδενός.
by Poverty or by other Evil any

- 3 ἀπάντων γὰρ κυριεύει καὶ ἐπάνω πάντων ἐστὶ τῶν
of-all for he-is-master and above all he-is of-those
 πρότερον αὐτὸν λυπούντων καθάπερ οἱ ἐχιδοεῖται. τὰ
before him grieving just-as the viper-handlers the
 γὰρ θηρία δήπου τὰ πάντας τοὺς ἄλλους κακοποιούντα
for beasts doubtless the-ones all the others harming
 μέχρι θανάτου ἐκείνους οὐ λυπεῖ διὰ τὸ ἔχειν
unto death those not they-grieve because-of the to-have
 ἀντιφάρμακον αὐτούς. οὕτω καὶ τοῦτον οὐκέτι οὐδὲν
(an)-antidote them so also this-man no-longer anything
 λυπεῖ διὰ τὸ ἔχειν ἀντιφάρμακον.
grieves because-of the to-have (an)-antidote

Some of the figures coming down from the hill are crowned and look glad, while others are uncrowned and in grief and trouble, their shins and heads bruised, held fast by women. The crowned are the ones who have been saved and have reached Education. The uncrowned are those Education rejected and those who lost their nerve and never climbed as far as Endurance, and the women with them are Grievs, Anguishes, Despondencies, Disgraces, and Ignorances.

Καλῶς ἐμοὶ δοκεῖς λέγειν. ἀλλ' ἔτι τοῦτό μοι εἰπέ. 1
nobly to-me thou-seemest to-speak but still this to-me tell
 τίνες εἰσὶν οὗτοι οἱ δοκοῦντες ἐκείθεν ἀπὸ τοῦ βουνοῦ
who are these the (ones)-seeming from-there from the hill
 παραγίνεσθαι;

to-arrive
 καὶ οἱ μὲν αὐτῶν ἐστεφανωμένοι ἔμφασιν ποιοῦσιν 2
and the-ones indeed of-them crowned (an)-appearance make
 εὐφροσύνης τίνος, οἱ δὲ ἀστεφάνωτοι λύπης καὶ
of-gladness some the-others and uncrowned of-grief and
 παραχῆς καὶ τὰς κνήμας καὶ τὰς κεφαλὰς δοκοῦσι
of-trouble and the shins and the heads seem
 τετρίβθαι, κατέχονται δὲ ὑπὸ γυναικῶν τινων.
to-have-been-bruised they-are-held and by women some

Οἱ μὲν ἐστεφανωμένοι οἱ σεσωσμένοι εἰσὶ πρὸς τὴν
the-ones indeed crowned the (ones)-saved are toward —
 Παιδείαν καὶ εὐφραίνονται τετυχηκότες αὐτῆς.

Education and they-rejoice having-attained her
 οἱ δὲ ἀστεφάνωτοι οἱ μὲν ἀπεγνωσμένοι ὑπὸ τῆς 3
the-ones and uncrowned the-ones indeed having-been-despaired-of by —
 Παιδείας ἀνακάμπτουσι κακῶς καὶ ἀθλῶς διακέμενοι.
Education turn-back badly and wretchedly being-disposed

οἱ δὲ ἀποδεδειλιακότες καὶ οὐκ ἀναβεβηκότες πρὸς τὴν
the-others and having-played-the-coward and not having-climbed-up to —
 Καρτερίαν πάλιν ἀνακάμπτουσι καὶ πλανῶνται ἀνοδία.

Endurance again turn-back and wander in-trackless-ground

- 4 Αἱ δὲ γυναῖκες αἱ μετ' αὐτῶν ἀκολουθοῦσαι τίνες εἰσὶν
the and women the (ones)-with them following who are
 αὗται;

these

Λῦπαι, ἔφη, καὶ Ὀδύναι καὶ Ἀθυμίαι καὶ Ἀδοξίαι καὶ
Griefs he-said and Anguishes and Despondencies and Disgraces and
 Ἄγνοιαι.

Ignorances

XXVIII • WHAT THEY SAY ON THEIR RETURN

All those evils follow them, and when they get back to the first enclosure, to Voluptuousness and Incontinence, they do not blame themselves. They abuse Education instead, and everyone walking that way, calling them wretched and ill-fated for having left the life here and not enjoying its goods. The goods they mean are prodigality and incontinence: they take feasting after the manner of cattle to be the enjoyment of the greatest goods.

- 1 Πάντα κακὰ λέγεις αὐτοῖς ἀκολουθεῖν.

all evils thou-sayest them to-follow

Νῆ Δία πάντα, ἔφη, ἐπακολουθοῦσιν. ὅταν δὲ οὗτοι

by Zeus all he-said follow-after when and these

παραγένωνται εἰς τὸν πρῶτον περίβολον πρὸς τὴν

should-arrive into the first enclosure to —

Ἥδυπάθειαν καὶ τὴν Ἀκρασίαν,

Voluptuousness and — Incontinence

οὐχ ἑαυτοὺς αἰτιῶνται, ἀλλ' εὐθὺς κακῶς λέγουσι καὶ 2
 not themselves they-blame but straightway ill they-speak-of both
 τὴν Παιδείαν καὶ τοὺς ἐκεῖσε βαδίζοντας, ὥς ταλαίπωροι
 — Education and those thither walking how wretched
 καὶ ἄθλιοί εἰσι καὶ κακοδαίμονες, οἳ τὸν βίον τὸν
 and miserable they-are and ill-fated who the life the
 παρ' αὐταῖς ἀπολιπόντες κακῶς ζῶσι καὶ οὐκ ἀπολαύουσι
 with them having-left badly live and not they-enjoy
 τῶν παρ' αὐταῖς ἀγαθῶν.

the-things with them goods

Ποῖα δὲ λέγουσιν ἀγαθὰ εἶναι;

what-sort and do-they-call goods to-be

Τὴν ἀσωτίαν καὶ τὴν ἀκрасίαν, ὥς εἴποι ἂν τις ἐπὶ
 the prodigality and the incontinence as would-say — anyone in
 κεφαλαίου. τὸ γὰρ εὐωχεῖσθαι βοσκημάτων τρόπον
 summary the for to-feast-well of-cattle (in)-the-manner
 ἀπόλαυσιν μεγίστων ἀγαθῶν ἡγοῦνται εἶναι.

enjoyment of-greatest goods they-bold to-be

XXIX · THE OPINIONS TURN BACK

The cheerful, laughing women coming from that direction are the Opinions. Having brought to Education the men who have since gone in to the Virtues, they turn back to fetch others, announcing that the ones they led away are happy already. They may not go in to Knowledge themselves but only hand their people over, and then they return like ships that have unloaded one cargo and take on another.

Αἱ δὲ ἕτεραι γυναῖκες αἱ ἐκεῖθεν παραγινόμεναι ἱλαραί 1

the and other women the-ones from-there arriving cheerful

τε καὶ γελῶσαι τίνες καλοῦνται;

both and laughing who are-called

- 2 Δόξαι, ἔφη, καὶ ἀγαγοῦσαι πρὸς τὴν Παιδείαν τοὺς
Opinions he-said and having-led to — Education those
 εἰσελθόντας πρὸς τὰς Ἀρετὰς ἀνακάμπτουσιν, ὅπως
having-entered to the Virtues they-turn-back that
 ἐτέρους ἀγάγωσι, καὶ ἀναγγέλλουσιν, ὅτι εὐδαίμονες ἤδη
others they-may-lead and they-announce that happy already
 γεγόνασιν οὓς τότε ἀπήγαγον.
have-become whom then they-led-away
- 3 Πότερον οὖν, ἔφην ἐγώ, αὐταὶ εἴσω πρὸς τὰς Ἀρετὰς
whether then said I these within to the Virtues
 οὐκ εἰσπορεύονται;
not do-they-enter
 Οὐ γὰρ θέμις Δόξαν εἰσπορεύεσθαι πρὸς τὴν
not for (is-it)-lawful (for)-Opinion to-enter to —
 Ἐπιστήμην, ἀλλὰ τῇ Παιδείᾳ παραδιδόασιν αὐτούς.
Knowledge but — to-Education they-deliver them
- 4 εἶτα ὅταν ἡ Παιδεία παραλάβῃ, ἀνακάμπτουσιν
then when — Education should-take(-them)-over turn-back
 αὐταὶ πάλιν ἄλλους ἄξουσιν, ὥσπερ αἱ νῆες τὰ
these again others (about)-to-lead just-as the ships the
 φορτία ἐξελόμεναι πάλιν ἀνακάμπτουσι καὶ ἄλλων τινῶν
cargoes having-unloaded again turn-back and with-other some
 γεμίζονται.
are-laden

The visitor points out that the old man has still not said what the Genius tells those entering Life to do. The old man answers that he should take courage, since he will expound everything and leave nothing out. Then he stretches out his hand once more toward the woman who seems to be blind and stands on the round stone, whom he had already named Fortune.

Ταῦτα μὲν δὴ καλῶς μοι δοκεῖς, ἔφην, ἐξηγεῖσθαι. 1

these indeed now nobly to-me thou-seemest said-I to-expound

ἀλλ' ἐκεῖνο οὐδέπω ἡμῖν δεδήλωκας, τί προστάττει τὸ
but that not-yet to-us hast-thou-shown what enjoins —

Δαιμόνιον τοῖς εἰσπορευομένοις εἰς τὸν Βίον ποιεῖν.

Genius to-those entering into — Life to-do

Θαρρεῖν, ἔφη. διὸ καὶ ὑμεῖς θαρρεῖτε· πάντα γὰρ 2

to-take-courage he-said wherefore also ye take-courage all-things for

ἐξηγήσομαι καὶ οὐδὲν παραλείψω.

I-will-expound and nothing will-I-omit

Καλῶς λέγεις, ἔφην ἐγώ.

nobly thou-speakest said I

Ἐκτείνας οὖν τὴν χεῖρα πάλιν, Ὁρᾶτε, ἔφη, τὴν γυναῖκα 3

having-stretched-out then the hand again do-ye-see he-said the woman

ἐκείνην, ἣ δοκεῖ τυφλή τις εἶναι καὶ ἐπὶ λίθου στρογγύλου
that who seems blind some to-be and on (a)-stone round

ἐστάναι, ἣν καὶ ἄρτι ὑμῖν εἶπον ὅτι Τύχη καλεῖται;

to-stand whom also just-now to-you I-told that Fortune she-is-called

Ὅρῶμεν.

we-see

The Genius tells them not to trust Fortune, and to count nothing she gives secure or their own, since she can take it back and give it to another. They should stay even-minded toward her gifts: not glad when she gives, not downcast when she takes away, neither blaming nor praising her. They should not be like bad bankers, delighted at a deposit and aggrieved when it is called in; take what she gives and go quickly, looking to the gift that is safe.

- 1 Ταύτη κελεύει, ἔφη, μὴ πιστεύειν καὶ βέβαιον μηδὲν
her it-bids he-said not to-trust and secure nothing
 νομίζειν μηδὲ ἀσφαλὲς εἶναι, ὃ τι ἂν παρ' αὐτῆς τις
to-hold nor safe to-be what thing (ever) from her anyone
 λάβῃ μηδὲ ὡς ἴδια ἡγεῖσθαι.
should-take nor as (his)-own to-account
- 2 οὐδὲν γὰρ κωλύει πάλιν ταῦτα ἀφελέσθαι καὶ ἐτέρῳ
nothing for binders again these to-take-away and to-another
 δοῦναι. πολλάκις γὰρ εἴωθε τοῦτο ποιεῖν. καὶ διὰ
to-give often for she-is-wont this to-do and because-of
 ταύτην οὖν τὴν αἰτίαν κελεύει πρὸς τὰς παρ' αὐτῆς δόσεις
this then the cause it-bids toward the from her gifts
 ἴσους γίνεσθαι καὶ μῆτε χαίρειν ὅταν διδῶ μῆτε ἀθυμεῖν
even to-become and neither to-rejoice when she-gives nor to-be-downcast
 ὅταν ἀφέληται καὶ μῆτε ψέγειν αὐτὴν μῆτε ἐπαινεῖν.
when she-takes-away and neither to-blame her nor to-praise
- 3 οὐδὲν γὰρ ποιεῖ μετὰ λογισμοῦ, ἀλλ' εἰκῇ καὶ ὡς ἔτυχε
nothing for she-does with reckoning but at-random and as it-chanced
 πάντα, ὥσπερ πρότερον ὑμῖν ἔλεξα. διὰ τοῦτο οὖν
all-things just-as before to-you I-told because-of this then
 τὸ Δαιμόνιον κελεύει μὴ θαυμάζειν, ὃ τι ἂν πράττῃ
— Genius bids not to-wonder-at what thing (ever) she-may-do
 αὕτη, μηδὲ γίνεσθαι ὁμοίους τοῖς κακοῖς τραπεζίταις.
she nor to-become like to-the bad bankers

καὶ γὰρ ἐκεῖνοι ὅταν μὲν λάβωσι τὸ ἀργύριον παρὰ τῶν 4
and for those when indeed they-receive the money from the
 ἀνθρώπων, χαίρουσι καὶ ἴδιον νομίζουσιν εἶναι, ὅταν δὲ
men rejoice and (their)-own hold to-be when but
 ἀπαιτῶνται, ἀγανακτοῦσι καὶ δεινὰ οἶονται πεπονθέναι, οὐ
they-are-asked-back they-are-vexed and dreadful they-think to-have-suffered not
 μνημονεύοντες, ὅτι ἐπὶ τούτῳ ἔλαβον τὰ θέματα, ἐφ'
remembering that on this(-condition) they-received the deposits on
 ᾧ οὐδὲν κωλύει τὸν θέμενον πάλιν κομίσασθαι.
which nothing binds the (one)-having-deposited again to-recover(-it)
 ὡσαύτως τοῖνυν κελεύει ἔχειν τὸ Δαμόνιον καὶ πρὸς 5
likewise therefore bids to-be-disposed — Genius also toward
 τὴν παρ' αὐτῆς δόσιν καὶ μνημονεύειν, ὅτι τοιαύτην φύσιν
the from her gift and to-remember that such (a)-nature
 ἔχει ἡ Τύχη, ὥστε ᾧ δέδωκεν ἀφελέσθαι καὶ ταχέως
has — Fortune so-as what-things she-has-given to-take-away and quickly
 πάλιν δοῦναι πολλαπλάσια, αὐθις δὲ ἀφελέσθαι ᾧ
again to-give many-times-over afterward and to-take-away what-things
 δέδωκεν, οὐ μόνον δέ, ἀλλὰ καὶ τὰ προϋπάρχοντα.
she-has-given not only and but also the-things previously-belonging
 ᾧ γοῦν δίδωσι, λαβεῖν κελεύει παρ' αὐτῆς καὶ 6
what-things at-any-rate she-gives to-take it-bids from her and
 συντόμως ἀπελθεῖν βλέποντας πρὸς τὴν βεβαίαν καὶ
quickly to-depart looking toward the secure and
 ἀσφαλῇ δόσιν.
safe gift

The safe gift is the true knowledge of what is profitable, which men receive from Education if they are brought through to her, and it is secure and never regretted. The Genius orders them to run toward her, to get away quickly from Incontinence and Voluptuousness and trust neither of them, and then to spend a while with False Education. There they may take whatever they wish as provision and go on quickly to the true Education; whoever does otherwise, or disregards this, perishes badly.

- 1 Ποίαν ταύτην; ἔφην ἐγώ.

what-sort this said I

Ἦν λήψονται παρὰ τῆς Παιδείας, ἣν διασωθῶσιν

*which they-shall-receive from — Education if they-be-brought-safe-through
ἐκεῖ.*

there

Αὕτη οὖν τίς ἐστίν;

this then what is

- 2 Ἡ ἀληθὴς ἐπιστήμη τῶν συμφερόντων, ἔφη, καὶ

the true knowledge of-the-things profitable be-said and

ἀσφαλὴς δόσις καὶ βεβαία καὶ ἀμεταμέλητος.

(a)-safe gift and secure and not-to-be-repented-of

- 3 φεύγειν οὖν κελεύει συντόμως πρὸς ταύτην, καὶ ὅταν

to-flee then it-bids quickly toward her and when

ἔλθωσι πρὸς τὰς γυναῖκας ἐκείνας, ἃς καὶ πρότερον

they-should-come to the women those whom also before

εἶπον ὅτι Ἀκρασία καὶ Ἡδυπάθεια καλοῦνται, καὶ ἐντεῦθεν

I-said that Incontinence and Voluptuousness are-called also thence

κελεύει συντόμως ἀπαλλάττεσθαι καὶ μὴ πιστεύειν μηδὲ

it-bids quickly to-depart and not to-trust nor

ταύταις μηδέν, ἕως ἂν πρὸς τὴν Ψευδοπαιδείαν ἀφίκωνται.

to-these in-anything until (ever) to — False-Education they-should-arrive

κελεύει οὖν αὐτοῦ χρόνον τινὰ ἐνδιατρῦψαι καὶ λαβεῖν 4
it-bids then there time some to-spend and to-take
 ὃ τι ἂν βούλωνται παρ' αὐτῆς ὥσπερ ἐφόδιον, εἶτα
what thing (ever) they-may-wish from her as (a)-provision then
 ἐντεῦθεν ἀπιέναι πρὸς τὴν ἀληθινὴν Παιδείαν συντόμως.
thence to-go-away toward the true Education quickly
 ταῦτά ἐστιν ἃ προστάττει τὸ Δαιμόνιον. ὅστις τοῖνυν 5
these are what-things enjoins — Genius whoever therefore
 παρ' αὐτά τι ποιῇ ἢ παρακούει, ἀπόλλυται κακὸς
contrary-to them anything does or disregards(-them) perishes (being)-bad
 κακῶς.
badly

XXXIII · WHAT TO TAKE FROM FALSE EDUCATION

What may be taken from False Education is whatever proves serviceable: letters and the other studies, which Plato says work on the young like a bridle, keeping them from being drawn off elsewhere. They are not necessary for reaching the true Education, only useful for reaching it sooner, and toward becoming better they contribute nothing at all. It is like following a discussion through an interpreter: one can manage without the language, though knowing it exactly would have helped.

Ὁ μὲν δὴ μῦθος, ὦ ξένοι, ὁ ἐν τῷ πίνακι τοιοῦτος 1
the indeed now story O strangers the in the tablet such
 ἡμῖν ἐστιν. εἰ δὲ δεῖ τι προσπυθέσθαι περὶ ἐκάστου
to-us is if but it-behooves anything to-ask-besides about each
 τούτων, οὐδεὶς φθόνος· ἐγὼ γὰρ ὑμῖν φράσω.
of-these no grudging I for to-you will-tell
 Καλῶς λέγεις, ἔφην ἐγώ. ἀλλὰ τί κελεύει αὐτοὺς τὸ 2
nobly thou-speakest said I but what bids them —
 Δαιμόνιον λαβεῖν παρὰ τῆς Ψευδοπαιδείας;
Genius to-take from — False-Education

Ταῦτα ἃ δοκεῖ εὐχρηστα εἶναι.

these what-things seem serviceable to-be

Ταῦτ' οὖν τίνα ἐστί;

these then what are

- 3 Γράμματα, ἔφη, καὶ τῶν ἄλλων μαθημάτων ἃ καὶ
letters he-said and of-the other studies what-things also

Πλάτων φησὶν ὥσανεὶ χαλινού τινος δύναμιν ἔχειν τοῖς
Plato says as-if of-a-bridle some (the)-power to-have for-the
νέοις, ἵνα μὴ εἰς ἕτερα περισπῶνται.

young that not into other-things they-be-drawn-aside

- 4 Πότερον δὲ ἀνάγκη ταῦτα λαβεῖν, εἰ μέλλει τις
whether and (is-there)-necessity these to-take if is-about anyone
ἥξειν πρὸς τὴν ἀληθινὴν Παιδείαν; ἢ οὐ;
to-come to the true Education or not

Ἀνάγκη μὲν οὐδεμία, ἔφη, χρήσιμα μέντοι ἐστὶ πρὸς
necessity indeed none he-said useful however they-are toward
τὸ συντομωτέως ἐλθεῖν. πρὸς δὲ τὸ βελτίους γενέσθαι
the more-quickly to-come toward but the better to-become
οὐδὲν συμβάλλεται ταῦτα.

in-nothing do-they-contribute these

- 5 Οὐδὲν ἄρα, ἔφην, λέγεις ταῦτα χρήσιμα εἶναι πρὸς τὸ
in-nothing then said-I thou-sayest these useful to-be toward the
βελτίους γενέσθαι ἀνδρας;
better to-become men

Ἔστι γὰρ καὶ ἄνευ τούτων βελτίους γενέσθαι, ὅμως
(it)-is-possible for also without these better to-become nevertheless
δὲ οὐκ ἄχρηστα κακῶν ἐστίν.

and not useless those-also are

- 6 ὥς γὰρ δι' ἐρμηνέως συμβάλλομεν τὰ λεγόμενά
as for through (an)-interpreter we-make-out the-things said
ποτε, ὅμως μέντοι γε οὐκ ἄχρηστον ἦν ἡμᾶς καὶ
sometimes nevertheless however at-least not useless it-was us also

αὐτοὺς τὴν φωνὴν εἶδέναι, ἀκριβέστερον γὰρ ἂν τι
 ourselves the tongue to-know more-exactly for — something
 συνήκαμεν, οὕτω καὶ ἄνευ τούτων τῶν μαθημάτων
 we-should-have-understood so also without these the studies
 οὐδὲν κωλύει βελτίους γενέσθαι ***
 nothing hinders better to-become (lacuna)

XXXIV · DO THE SCHOLARS COME OUT BETTER?

The visitor asks whether the mathematicians at least come out better than other men. They do not: they turn out to be deceived about goods and evils just as everyone else is, and are still held down by every vice. Nothing prevents a man from knowing his letters and holding all the studies and being, just as much, a drunkard, incontinent, money-loving, unjust, a traitor, and a fool in the end — and such men are common enough to see.

Πότερον οὖν οὐδὲ προέχουσιν οἱ τοι οἱ μαθηματικοὶ πρὸς 1
 whether then not-even do-they-excel these the mathematicians toward
 τὸ βελτίους γενέσθαι τῶν ἄλλων ἀνθρώπων;
 the better to-become than-the other men
 Πῶς γὰρ μέλλουσι προέχειν, ἐπειδὰν φαίνωνται ἡπατημένοι 2
 how for are-they-to excel when they-appear deceived
 περὶ ἀγαθῶν καὶ κακῶν ὥσπερ καὶ οἱ ἄλλοι καὶ ἔτι
 about goods and evils just-as also the others and still
 κατεχόμενοι ὑπὸ πάσης κακίας;
 held-down by all vice
 οὐδὲν γὰρ κωλύει εἶδέναι μὲν γράμματα καὶ κατέχειν τὰ 3
 nothing for hinders to-know indeed letters and to-hold the
 μαθήματα πάντα, ὁμοίως δὲ μέθυσον καὶ ἀκρατὴ εἶναι καὶ
 studies all alike and (a)-drunkard and incontinent to-be and
 φιλάργυρον καὶ ἄδικον καὶ προδότην καὶ τὸ πέρας ἄφρονα.
 money-loving and unjust and (a)-traitor and (in)-the end senseless

- 4 Ἀμέλει πολλοὺς τοιούτους ἔστιν ἰδεῖν. Πῶς οὖν οὗτοι
 doubtless many such (it)-is-possible to-see how then these
 προέχουσιν, ἔφη, εἰς τὸ βελτίους ἄνδρας γενέσθαι
 do-they-excel he-said toward the better men to-become
 ἔνεκα τούτων τῶν μαθημάτων;
 for-the-sake-of these the studies

XXXV · HARDER TO TEACH FOR STANDING HALFWAY

Staying in the second enclosure does the mathematicians no good: men often reach the true Education straight from the first, out of Incontinence and the rest of Vice, passing them on the way. They are harder to move, since they do not know what they claim to know, and the Opinions come in to them from the first enclosure just the same; unless Repentance persuades them that what they have is false education, they will never be saved. The old man tells the strangers to go over what they have heard until it becomes a habit.

- 1 Οὐδαμῶς φαίνεται ἐκ τούτου τοῦ λόγου. ἀλλὰ τί ἐστιν,
 in-no-way it-appears from this the argument but what is
 ἔφην ἐγώ, τὸ αἴτιον, ὅτι ἐν τῷ δευτέρῳ περιβόλῳ
 said I the cause that in the second enclosure
 διατρίβουσιν ὥσπερ ἐγγίζοντες πρὸς τὴν ἀληθινὴν Παιδείαν;
 they-abide as-if drawing-near to the true Education
- 2 Καὶ τί τοῦτο ὠφελεῖ αὐτοὺς, ἔφη, ὅτε πολλάκις ἔστιν
 and what this profits them he-said when often it-is
 ἰδεῖν παραγνομένους ἐκ τοῦ πρώτου περιβόλου ἀπὸ τῆς
 to-see (men)-arriving from the first enclosure from —
 Ἀκρασίας καὶ τῆς ἄλλης Κακίας εἰς τὸν τρίτον περίβολον
 Incontinence and the other Vice into the third enclosure
 πρὸς τὴν Παιδείαν τὴν ἀληθινήν, οἱ τούτους τοὺς
 to — Education the true who these the

μαθηματικούς παραλλάττουσιν; ὥστε πῶς ἔτι προέχουσιν
mathematicians pass-by so-that how still do-they-excel

ἄρα, εἰ ἀκινήτοτεροι ἢ δυσμαθέστεροί εἰσι;
then if more-immovable or harder-to-teach they-are

Πῶς τοῦτο; ἔφην ἐγώ.

how this said I

“Ὅτι οἱ μὲν ἐν τῷ πρώτῳ περιβόλῳ ***, οἱ δ’ ἐν
because the-ones indeed in the first enclosure (lacuna) the-ones and in
 τῷ δευτέρῳ περιβόλῳ, εἰ μηδὲν ἄλλο, ὃ προσποιοῦνται
the second enclosure if nothing else what they-pretend
 γε ἐπίστασθαι οὐκ οὔδασιν. ἕως δ’ ἂν ἔχωσι
at-least to-know not they-know so-long and (ever) they-may-have
 ταύτην τὴν δόξαν, ἀκινήτους αὐτοὺς ἀνάγκη εἶναι πρὸς
this the opinion immovable them (it-is)-necessity to-be toward
 τὸ ὀρμᾶν πρὸς τὴν ἀληθινὴν Παιδείαν.

the to-set-out toward the true Education

εἶτα τὸ ἕτερον οὐχ ὀρᾶς, ὅτι καὶ αἱ Δόξαι ἐκ τοῦ πρώτου 4

then the other not seest-thou that also the Opinions from the first
 περιβόλου εἰσπορεύονται πρὸς αὐτοὺς ὁμοίως; ὥστε οὐδὲν
enclosure enter to them alike so-that in-nothing
 οὔτοι ἐκείνων βελτίους εἰσίν, ἐὰν μὴ καὶ τούτοις συνῇ ἡ

these than-those better are if not also with-these should-be —

Μεταμέλεια καὶ πεισθῶσιν, ὅτι οὐ παιδεῖαν ἔχουσιν,

Repentance and they-should-be-persuaded that not education they-have

ἀλλὰ ψευδοπαιδεῖαν, δι’ ἣν ἀπατῶνται.

but false-education because-of which they-are-deceived

οὕτω δὲ διακείμενοι οὐκ ἂν ποτε σωθεῖεν. καὶ ὑμεῖς 5

so and being-disposed not — ever they-would-be-saved and ye

τοίνυν, ὦ ξένοι, ἔφη, οὕτω ποιεῖτε καὶ ἐνδιατρίβετε τοῖς

therefore O strangers he-said so do and dwell-upon the-things

λεγομένοις μέχρι ἂν ἕξιν λάβητε. ἀλλὰ περὶ τῶν

said until (ever) (a)-habit ye-should-take but about the

αὐτῶν πολλάκις δεῖ ἐπισκοπεῖν καὶ μὴ διαλείπειν, τὰ
 same-things often it-behooves to-consider and not to-leave-off the
 δ' ἄλλα πάρεργα ἡγήσασθαι. εἰ δὲ μή, οὐδὲν ὄφελος
 and other-things side-matters to-account if but not nothing profit
 ὑμῖν ἔσται ὦν νῦν ἀκούετε.
 to-you will-be of-what-things now ye-hear

XXXVI · ARE FORTUNE'S GIFTS GOODS AT ALL?

The visitor asks how life, health, wealth, repute, children, and victory can fail to be goods, and their opposites fail to be evils; the claim strikes him as a paradox. The old man asks only that he answer as things appear to him, and puts the first question: if a man lives badly, is living a good for that man? The visitor says it is an evil for those who live badly and a good for those who live well — and so has called one and the same thing both.

- 1 Ποιήσομεν. τοῦτο δὲ ἐξηγήσαι, πῶς οὐκ ἔστιν ἀγαθά,
 we-shall-do(-so) this and expound how not are goods
 ὅσα λαμβάνουσιν οἱ ἄνθρωποι παρὰ τῆς Τύχης,
 as-many-things-as receive the men from — Fortune
 οἷον τὸ ζῆν, τὸ ὑγιαίνειν, τὸ πλουτεῖν, τὸ εὐδοκιμεῖν,
 as-for-instance the to-live the to-be-healthy the to-be-rich the to-be-well-reputed
 τὸ τέκνα ἔχειν, τὸ νικᾶν καὶ ὅσα τούτοις παραπλήσια;
 the children to-have the to-conquer and as-many-as to-these closely-like
- 2 ἢ πάλιν τὰ ἐναντία πῶς οὐκ ἔστι κακά; πάνυ γὰρ
 or again the-things opposite how not are evils very for
 παράδοξον ἡμῖν καὶ ἄπιστον δοκεῖ τὸ λεγόμενον.
 paradoxical to-us and incredible seems the (thing)-said
 Ἄγε τοίνυν, ἔφη, πειρῶ ἀποκρίνασθαι τὸ φαινόμενον περὶ
 come therefore he-said try to-answer the (thing)-appearing about
 ὧν ἂν σε ἐρωτῶ.
 what-things (ever) thee I-ask

Ἀλλὰ ποιήσω τοῦτο, ἔφην ἐγώ.

but I-will-do this said I

Πότερον οὖν, ἐὰν κακῶς τις ζῇ, ἀγαθὸν ἐκείνῳ τὸ ζῆν;

whether then if badly anyone lives (a)-good for-that-man the to-live

Οὐ μοι δοκεῖ, ἀλλὰ κακόν, ἔφην ἐγώ.

not to-me it-seems but (an)-evil said I

Πῶς οὖν ἀγαθὸν ἐστὶ τὸ ζῆν, ἔφη, εἴπερ τούτῳ ἐστὶ

how then (a)-good is the to-live he-said if-indeed for-this-man it-is

κακόν;

(an)-evil

Ὅτι τοῖς μὲν κακῶς ζῶσι κακόν μοι δοκεῖ εἶναι, τοῖς

because to-those indeed badly living (an)-evil to-me seems to-be to-those

δὲ καλῶς ἀγαθόν. Καὶ κακὸν ἄρα λέγεις τὸ ζῆν καὶ

and nobly (a)-good and (an)-evil then sayest-thou the to-live and

ἀγαθὸν εἶναι; Ἐγώ γε.

(a)-good to-be for-my-part

XXXVII • THE SAME THING CANNOT BE BOTH

The same thing cannot be both good and evil, or it would be beneficial and harmful, and to be chosen and to be shunned, all at once. What is an evil is living badly, not living, and the two are not the same. If living itself were the evil, then an evil would belong to those who live nobly too, since living belongs to them as well.

Μὴ οὖν ἀπιθάνως λέγε. ἀδύνατον τὸ αὐτὸ πρᾶγμα κακόν

not then implausibly speak impossible the same thing evil

καὶ ἀγαθόν εἶναι. τοῦτο μὲν γὰρ καὶ ὠφέλιμον καὶ βλαβερὸν

and good to-be this indeed for both beneficial and harmful

ἂν εἴη καὶ αἰρετὸν καὶ φευκτὸν τὸ αὐτὸ πρᾶγμα ἀεί.

— would-be and choiceworthy and to-be-shunned the same thing always

- 2 Ἀπίθανον μέν. ἀλλὰ πῶς οὐχὶ τὸ κακῶς ζῆν, ᾧ ἂν
implausible indeed but how not the badly to-live to-whom (ever)
 ὑπάρχει, κακὸν τι αὐτῷ ὑπάρχει; οὐκοῦν εἰ κακὸν τι
it-belongs (an)-evil something to-him belongs therefore if (an)-evil something
 ὑπάρχει αὐτῷ, κακὸν αὐτὸ τὸ ζῆν ἐστιν. Ἄλλ' οὐ ταυτό,
belongs to-him (an)-evil itself the to-live is but not the-same
 ἔφη, ὑπάρχει τὸ ζῆν καὶ τὸ κακῶς ζῆν. ἢ οὐ σοι φαίνεται;
he-said is the to-live and the badly to-live or not to-thee does-it-appear
 Ἀμέλει οὐδ' ἐμοὶ δοκεῖ ταὐτὸ εἶναι.
doubtless nor to-me does-it-seem the-same to-be
- 3 Τὸ κακῶς τοίνυν ζῆν κακὸν ἐστι, τὸ δὲ ζῆν οὐ κακόν.
the badly therefore to-live (an)-evil is the and to-live not (an)-evil
 ἐπεὶ εἰ ἦν κακόν, τοῖς ζώσι καλῶς κακὸν ἂν ὑπῆρχεν,
since if it-were (an)-evil to-those living nobly (an)-evil — would-belong
 ἐπεὶ τὸ ζῆν αὐτοῖς ὑπῆρχεν, ὅπερ ἐστὶ κακόν.
since the to-live to-them belonged which-very is (an)-evil
 Ἀληθῇ μοι δοκεῖς λέγειν.
true to-me thou-seemest to-speak

XXXVIII · LIVING, DYING, HEALTH, AND SICKNESS

Since living belongs to those who live well and to those who live badly alike, it is in itself neither a good nor an evil, any more than cutting and cauterizing are in themselves sickening or healing: everything turns on how the thing is done. Asked whether he would rather live badly or die nobly and like a man, the visitor chooses the death — so dying is not an evil either, being often the more choiceworthy of the two. The same argument covers health and sickness, since circumstances arise in which being well does a man no good.

Ἐπεὶ τοίνυν ἀμφοτέροις συμβαίνει τὸ ζῆν, καὶ τοῖς 1
since therefore to-both belongs the to-live and to-those

καλῶς ζῶσι καὶ τοῖς κακῶς, οὐκ ἂν εἴη οὔτε ἀγαθὸν
nobly living and to-those badly not — it-would-be either (a)-good
 εἶναι τὸ ζῆν οὔτε κακόν· ὥσπερ οὐδὲ τὸ τέμνειν καὶ
to-be the to-live or (an)-evil just-as neither the to-cut and
 καίειν ἐν τοῖς ἀρρωστοῦσιν ἐστὶ νοσερὸν καὶ ὑγιεινόν,
to-cauterize in the sick is disease-making and health-making
 ἀλλὰ τὸ πῶς τέμνειν, οὐκοῦν οὕτω καὶ ἐπὶ τοῦ
but the how to-cut therefore so also in-the-case-of the
 ζῆν οὐκ ἔστι κακόν αὐτὸ τὸ ζῆν ἀλλὰ τὸ κακῶς ζῆν.
to-live not is (an)-evil itself the to-live but the badly to-live

Ἔστι ταῦτα. 2
it-is so

Εἰ τοίνυν οὕτως ἔχει, θεώρησον, πότερον ἂν βούλοιο
if therefore so it-is consider whether — thou-wouldst-wish
 ζῆν κακῶς ἢ ἀποθανεῖν καλῶς καὶ ἀνδρείως.
to-live badly or to-die nobly and manfully

Ἀποθανεῖν ἔγωγε καλῶς.

to-die for-my-part nobly

Οὐκοῦν οὐδὲ τὸ ἀποθανεῖν κακόν ἐστίν, εἴπερ αἰρετώτερόν 3
therefore neither the to-die (an)-evil is if-indeed more-choice-worthy
 ἐστὶ πολλάκις τὸ ἀποθανεῖν τοῦ ζῆν.
is often the to-die than-the to-live

Ἔστι ταῦτα.

it-is so

Οὐκοῦν ὁ αὐτὸς λόγος καὶ περὶ τοῦ ὑγιαίνειν καὶ νοσεῖν. 4
therefore the same argument also about the to-be-healthy and to-be-sick
 πολλάκις γὰρ οὐ συμφέρει ὑγιαίνειν, ἀλλὰ τοῦναντίον,
often for not it-profit to-be-healthy but the-contrary

ὅταν ᾗ περίστασις τοιαύτη.

when there-may-be (a)-circumstance such

Ἀληθῇ λέγεις.

true thou-speakest

XXXIX · WEALTH

Many men are to be seen who have wealth and live badly and wretchedly with it, so wealth is no help to them toward living well; they are worthless in themselves. What makes a man excellent is Education, not money, and being rich does not profit those who do not know how to use riches. Nothing that so often fails to profit its owner can be judged a good: a man who knows how to use wealth well and skillfully will live well, and one who does not will live badly.

- 1 Ἄγε δὴ σκεψώμεθα καὶ περὶ τοῦ πλουτεῖν οὕτως,
 come indeed let-us-consider also about the to-be-rich thus
 εἶγε θεωρεῖν ἔστιν — ὥς πολλάκις ἔστιν ἰδεῖν
 if-indeed to-behold it-is-possible as often (it)-is-possible to-see
 — ὑπάρχοντά τινι πλοῦτον, κακῶς δὲ ζῶντα τοῦτον
 belonging to-someone wealth badly and living this-man
 καὶ ἀθλίως.
 and wretchedly
 Νῇ Δία, πολλοὺς γε.
 by Zeus many at-least
- 2 Οὐκοῦν οὐδὲν τούτοις ὁ πλοῦτος βοηθεῖ εἰς τὸ ζῆν
 therefore in-nothing to-these the wealth helps toward the to-live
 καλῶς;
 nobly
 Οὐ φαίνεται αὐτοῖ γὰρ φαῦλοί εἰσιν.
 not it-appears themselves for worthless are
- 3 Οὐκοῦν τὸ σπουδαίους εἶναι οὐχ ὁ πλοῦτος ποιεῖ, ἀλλὰ
 therefore the excellent to-be not the wealth makes but
 ἡ Παιδεία.
 — Education

Εἰκός γε.

likely at-least

Ἐκ τούτου ἄρα τοῦ λόγου οὐδὲ ὁ πλοῦτος ἀγαθόν ἐστιν,
from this then the argument neither the wealth (a)-good is
εἴπερ οὐ βοηθεῖ τοῖς ἔχουσιν αὐτὸν εἰς τὸ βελτίους
if-indeed not it-helps those having it toward the better
εἶναι.

to-be

Φαίνεται οὕτως.

it-appears so

Οὐδὲ συμφέρεי ἄρα ἐνίοις πλουτεῖν, ὅταν μὴ ἐπίστωνται 4
neither does-it-profit then to-some to-be-rich when not they-know
τῷ πλούτῳ χρῆσθαι.

the wealth to-use

Δοκεῖ μοι.

it-seems to-me

Πῶς οὖν τοῦτο ἂν τις κρίνοι ἀγαθὸν εἶναι, ὃ
how then this — anyone would-judge (a)-good to-be which
πολλάκις οὐ συμφέρει ὑπάρχειν;
often not it-profits to-belong

Οὐδαμῶς.

5

in-no-way

Οὐκοῦν εἰ μὲν τις ἐπίσταται τῷ πλούτῳ χρῆσθαι καλῶς
therefore if indeed anyone knows the wealth to-use nobly
καὶ ἐμπείρως, εὖ βιώσεται, εἰ δὲ μή, κακῶς. Ἀληθέστατά
and skillfully well he-will-live if but not badly most-truly
μοι δοκεῖς τοῦτο λέγειν.

to-me thou-seemest this to-say

The whole trouble lies in honoring these things as goods and dishonoring them as evils. A man who thinks happiness lies in them alone will endure anything to get them, and will not refuse even the most impious and shameful acts. He suffers this through ignorance of the good, not knowing that no good comes out of evils — and many are to be seen who got their wealth out of evil and shameful deeds: betrayal, plunder, murder, informing, fraud, and much else of the kind.

- 1 Καὶ τὸ σύνολον δέ, ἔστι τὸ τιμᾶν ταῦτα ὡς ἀγαθὰ
and (on)-the whole moreover there-is the to-honor these as goods
 ὄντα ἢ ἀτιμάζειν ὡς κακά, τοῦτο δέ ἐστι τὸ ταραττον
being or to-dishonor(-them) as evils this and is the (thing)-troubling
 τοὺς ἀνθρώπους καὶ βλάπτων, ὅτι ἐὰν τιμῶσιν αὐτὰ
the men and harming(-them) because if they-should-honor them
 καὶ οἴωνται διὰ τούτων μόνων εἶναι τὸ εὐδαιμονεῖν, πάνθ'
and should-think through these alone to-be the to-be-happy all-things
 ὑπομένουσι πράττειν ἔνεκα τούτων καὶ τὰ ἀσεβέστατα
they-endure to-do for-the-sake of-these and the most-impious
 καὶ τὰ αἰσχρότατα δοκοῦντα εἶναι οὐ παραιτοῦνται.
and the most-shameful seeming to-be not they-refuse
- 2 ταῦτα δὲ πάσχουσι διὰ τὴν τοῦ ἀγαθοῦ ἄγνοιαν.
these and they-suffer through the of-the good ignorance
 ἀγνοοῦσι γὰρ ὅτι οὐ γίνεται ἐκ κακῶν ἀγαθόν.
they-know-not for that not comes from evils (a)-good
- 3 πλοῦτον δὲ ἔστι πολλοὺς κτησαμένους ἰδεῖν ἐκ
wealth and it-is-possible many having-got to-see from
 κακῶν καὶ αἰσchrῶν ἔργων, οἷον λέγω ἐκ τοῦ
evil and shameful deeds as-for-instance I-mean from the
 προδιδόναι καὶ ληΐζεσθαι καὶ ἀνδροφονεῖν καὶ συκοφαντεῖν
to-betray and to-plunder and to-murder and to-inform
 καὶ ἀποστερεῖν καὶ ἐξ ἄλλων πολλῶν καὶ μοχθηρῶν.
and to-defraud and from other many and wicked(-deeds)

Ἔστι ταῦτα.

it-is so

XLI · WISDOM ALONE IS GOOD

If no good comes out of evil, and wealth does come out of evil deeds, then wealth is not a good. Wisdom and just dealing cannot be got from wicked acts, nor wrongdoing and folly from noble ones, and neither pair can belong to the same man at the same time. Wealth, repute, and victory, on the other hand, can perfectly well be had alongside a great deal of vice — so they are neither goods nor evils, and to be wise is the only good and to be senseless the only evil.

Εἰ τοίνυν γίνεται ἐκ κακοῦ ἀγαθὸν μηδέν, ὥσπερ εἰκός, 1

if therefore comes from evil (a)-good none just-as (is)-likely

πλοῦτος δὲ γίνεται ἐκ κακῶν ἔργων, ἀνάγκη μὴ εἶναι
wealth and comes from evil deeds (it-is)-necessity not to-be

ἀγαθὸν τὸν πλοῦτον. Συμβαίνει οὕτως ἐκ τούτου τοῦ λόγου.

(a)-good the wealth it-follows so from this the argument

Ἄλλ' οὐδὲ τὸ φρονεῖν γε οὐδὲ δικαιοπραγεῖν οὐκ 2

but neither the to-be-wise at-least nor to-act-justly —

ἔστι κτήσασθαι ἐκ κακῶν ἔργων, ὡσαύτως δὲ οὐδὲ

(it)-is-possible to-get from evil deeds likewise and neither

τὸ ἀδικεῖν καὶ ἀφρονεῖν ἐκ καλῶν ἔργων, οὐδὲ ὑπάρχειν

the to-do-wrong and to-be-senseless from noble deeds nor to-belong

ἅμα τῷ αὐτῷ δύναται.

at-once to-the same it-is-possible

πλοῦτον δὲ καὶ δόξαν καὶ τὸ νικᾶν καὶ τὰ λοιπὰ 3

wealth moreover and repute and the to-conquer and the rest

ὅσα τούτοις παραπλήσια οὐδὲν κωλύει ὑπάρχειν τινι

as-many-as to-these closely-like nothing hinders to-belong to-someone

ἅμα μετὰ κακίας πολλῆς. ὥστε οὐκ ἂν εἴη

at-the-same-time with vice much so-that not — would-be

ταῦτα ἀγαθὰ οὔτε κακά, ἀλλὰ τὸ φρονεῖν μόνον ἀγαθόν,

these goods or evils but the to-be-wise alone (is)-a-good

τὸ δὲ ἀφρονεῖν κακόν.

the and to-be-senseless (an)-evil

4 Ἰκανῶς μοι δοκεῖς λέγειν, ἔφην.

sufficiently to-me thou-seemest to-speak said-I