NOTES

[C. G. S. refers to A Companion to Greek Studies (ed. L. Whibley: Cambridge University Press);
L. and S. refers to Liddell and Scott's Greek Lexicon.]

OIKONOMIKOS sc. λόγος, 'Theory of Household Management.'

Chapter I

§ 1, l. 1. αὐτό is Socrates. Some commentators consider that Xenophon's Oeconomicus, Memorabilia, and Symposium formed one complete work, and that this abrupt beginning is due to the Oeconomicus following continuously at the end of the Memorabilia.

τοῦτο; τοῦτος, like ὅς, generally refers to something following, τοῦτοτος, like ὅτος (but v. vii. 12, l. 75 n.), to something preceding.

3. Critobulus is an interlocutor of Socrates in the Symposium also.

ἀρα corresponds to num in so far that it implies anxiety or impatience on the part of the questioner. Here, of course, it anticipates an affirmative reply, cp. iv. 4, l. 27 n.

γε, often translatable only by a tone of voice, makes the question more definite and emphatic.

4. ἐπιστήμης, 'science' or 'branch of knowledge.'

ἱστημή sc. τέχνη.

6. ἔργον δοκεῖ sc. ἡ οἰκονομία ἐπιστήμης τινὸς δόμου εἶναι. The grammar of conversational sentences is frequently, as here, explainable only by reference to the words of the preceding speaker.

§ 2, 7. ὅ implies a special interest on the part of the questioner. It can be rendered by the tone of the voice or, sometimes, by 'pray?' or 'can it be that...' or 'really.' καὶ is used to emphasize the shape of the sentence, being picked up by καὶ in l. 8, cp. vi. 3, l. 14.

ἐχομεν ἀν. ἔχειν here means 'to be able.' The optative with ἀν here and in l. 9 is due to the suppression of the protasis of the conditional sentence, which might be ei toûτε τροπέχομεν τῶν νοῦν. In many cases it is impossible to say what the protasis would have been; the construction is then called 'potential.'

8. ἐργαν, 'function.' ὅ τι ἐργον ἐκάστης sc. ἐστίν.

9. αὐτής, in apposition to τῆς οἰκονομίας, is added for the sake of clearness.
10. οἰκονόμου ἀγαθῶν, 'the function of a good manager.'
11. οἰκεῖ, 'to manage,' 'to administer.' δοικεῖ is frequent in this sense. οἶκος is the whole household and estate, including οἰκία, the actual house.

§ 3. καλ...γε emphasizes ἄλλοι in contrast with ἐαυτοῦ, cp. iv. 18, l. 127.

14. ὁ μὲν γάρ...ἐπιστάμενος. There is no contrasting clause with δὲ. μὲν γάρ without δὲ is frequent in Homer. Cp. xix. 11, l. 66, iii. 8, l. 61 n.

16. ὁ τιτέρ καὶ ἐαυτῷ sc. δοῦναι ἐργάζεσθαι.

17. καὶ οἰκονομικός γ'). ἀν ὅσαντως sc. δοῦναι ἀν ἄλλω ἐργάζεσθαι ὁ τιτέρ καὶ ἐαυτῷ. Some editors assign these words to Crito.ulus.

§ 4. 19. ἀρα must not be confused with ἀρα (v. l. 3). It is not, like ἀρα, itself an interrogative, but emphasizes the question, expressing a sense of emphasis, 'is it possible'—notice the accent.

ταύτην (v. l. 1 τοῦτος n.), i.e. τὴν οἰκονομίαν.

20. καλ, 'even.' τίχοι ἔχων, 'should actually have'; note the difference from τίχοι ἔχεις, 'should happen to have.' τυγχάνω with the participle of another verb, together forming one finite verb, can often be translated 'just then,' cp. ii. 12, l. 844, etc.

ἐπιστάμενος...οἰκονομίαν. The dative at the beginning of the sentence has lost its force by the time the speaker reaches the end of the sentence. But the dative in such phrases is frequently ignored in the construction, cp. vi. 16, l. 844, xii. 23, l. 144.

23. γε, 'yes.'

24. φέρων ἄν, 'would earn.' The use of the middle voice μεθυθον φέρεσθαι in the sense of μεθυθον φέρειν being unknown, some edd. read φερον τά, i.e. τοι ἄν.

τέλειν, 'to pay.'

25. περιεύχαν, 'a surplus.'

§ 5. 26. ἀρα ὅπερ οἰκία. The sentence in full would be ἄρα οἰκος δοκεῖ ἢμι ταυτῷ εἶναι ὅπερ οἰκία ἐστίν;

27. καλ, 'as well.'

τοῦ οἰκοῦ is partitive genitive and the predicate, 'are all these things part of the household?'

29. δοκε...εἴναι. As this is equivalent to ἐϊγ ἄν, the hypothetical form of the protasis is quite natural.

30. τῇ αὐτῇ...τῷ κεκτημένῳ, 'the same city as the possessor.'

For the dative of resemblance cp. xvi. 7, l. 36.

§ 6. 32. οἰκεῖ, a strengthened οὐκ ἔχω with no negative force, to be distinguished from οἰκου, where the negative force of οὐκ remains, cp. 9, ii. 55, 58, etc.

36. μετὰν, i.e. μετὰ ἄν, cp. xi. 4, l. 17.

37, 38. ὅτι, 'I ask this question because...' Our conversational equivalent would be 'Well, you know....'

39. κτήμα, 'possessions' = κτήματα.

40. γε has here a restrictive force; the sentence in which it occurs limits the preceding statement, cp. 10, l. 68, iii. 12, l. 97.

41. ἐ τι κακόν sc. κεκτημένα. ἐ γε ὅτι, cp. ix. 9, l. 51. κτήμα is predicate, and must not be taken with τοῦτο.

43. οῦ εἰκός. Some edd. supply ὅ after σο for a connexion. But in the hasty cross-fire of conversation the connective particle is occasionally omitted, cp. 12, l. 81, 17, l. 120 etc.

44. πάνυ μὲν οὐ, 'certainly I do,' cp. vii. 37, l. 202 n. ἐ γε introduces a substantiation of the preceding statement, cp. xvii. 2, l. 11.

45. χρήματα denotes κτήματα ('possessions') which a man can use (χρῄματα) to his advantage.

§ 8. 46. καν, i.e. καλάν. ἀρα, 'then,' consequently,' cp. 10, l. 62, xi. 5, l. 26 n.

49. ἐπερ...γε, 'on the assumption that,' cp. 14, l. 98, 19, l. 136.

50. οὐδε...πειδίουm.

51. ἐργάζειν, 'cultivates,' cp. iv. 15, l. 116, iv. 10, l. 84 n.

53. οὐδε μέντοι καὶ οὐδες. μέντοι affirms the statement of the previous speaker (μέντοι = εὐθὺς).

54. πεινή, infin. of πεινάω, like ἔσσω an exception to the general rule for verbs like πιμάω. πεινή παρακατεύχει sc. οὖν, 'causes him to starve.' For this use of the infinitive of consequence cp. x. 5, l. 42, and v. iv. 6, l. 52 n.

§ 9. 55. οὐκοῦν, οὐκουν, v. 6, l. 32 n.

58. οὐκοῦν ἐμοι γε δοκεῖ sc. τὰ πρᾶξεια χρήματα τούτα εἶναι ἄν.

60. οὐ χρήματα must be taken as one phrase, the negative contrast (as μὲν...δὲ shews) of χρήματα (v. 7, l. 45 n.).

61. οὕτως sc. ἔχειν, 'it is so.'
§ 10, 62. ‘Things then, though they are the same, are property to the man who understands their several uses, but....’

63. μη is used instead of ου because the phrase is hypothetical, cp. 11, 1. 70 n.

64. ὠστε γε, ‘as for example.’ αὐλός was a wind-instrument like a clarinet; it may be translated ‘flute.’

65. ἄξιος λόγον (lit. ‘in a way worth mentioning’), ‘tolerably well,’ cp. iii. 16, 1. 115.

66. οὖν is adverbial accusative, ‘in no wise,’ cp. 11, 1. 75, iii. 8, l. 62. ἀκριβεῖον λόγον sc. χρήματα εἰσω.

68. εἰ μη κτλ., ‘Yes, unless he were to sell them.’ For γε restrictive cp. 7, 1. 40.

§ 11, 70. μη ἀποδιδομένους, ‘if they don’t sell them.’ μη with the participle in classical Greek almost always can be resolved into an if-clause, cp. 1 l. 74 and 10, 1. 63 n.

71. οὐ sc. χρήματα εἰσω. It is accented because it is at the end of a clause. τοῖς μη ἐπιστημεῖν includes both categories just mentioned.

72. ὁμολογούμενος =convenientier, ‘consistently.’ ὁ λόγος ἡμών χαρεῖ, ‘our argument is progressing’; ἡμῶν is the ‘ethical’ dative, cp. xi. 16, 1. 97.

74. μη πωλοῦμενον, ν. l. 70 n.

75. οὖν, adverbial accusative, cp. 10, 1. 66.

§ 12, 78. ἡμ ἐπίστηται γε πωλεῖν, ‘Yes (they are property), if he (the owner) understands how to sell them.’ Cpr. 7, 1. 40.

πρὸς τοῦτο γι’... ‘against’ or ‘in exchange for a thing which....’

§ 13, 83. καὶ emphasizes στό. ἄφ’ ὠν κτλ. sc. the antecedent ταύτα, cp. 18, 130.

85. ὀστε... ἕξω. χρύσιτο καὶ ἕξω are both dependent on εἰ, ὀστε merely introducing the particular instance and not affecting the construction, cp. iv. 3, 1. 20 n. κακίων is predicative.

89. εἰ μη περ γε introduces a statement which is absurd (an extension of the construction in 10, 1. 68), cp. vii. 17, 1. 99.

89. ὅσκεμον, ‘henbane,’ Hyoscyamus niger, a very poisonous plant whose leaves and seeds produce a powerful narcotic occasionally used for medicinal purposes. It belongs to the same family as the Deadly Nightshade (Atropa belladonna).

90. ὑφ’ οὐ κτλ., ‘under the influence of which those who have eaten it become mad.’

§ 14, 92. μεν δι’ implies a positive certainty, or, in answers, an unqualified assent, cp. iv. 7, 1. 62.

93. ἀποδεῖξα μετα may be either passive or middle (with τις as subject).

94. οἳ δὲ φιλοί κτλ. The sentence starts by mentioning the real subject in the nominative, but the nominative finds no place in the grammatical construction (nominativus pendens), cp. xi. 10, 1. 61.

98. ἤν... γε, ‘on the assumption that,’ cp. 8, 1. 49, 12, 1. 78.

§ 15, 100. ἀρα of inference, cp. 8, 1. 46, etc. κατὰ γε τοῦ σὸν λόγον, cp. 12, 1. 80.

101. ἄφθασθαι, ‘derive benefit,’ cp. v. 6, 1. 28.

Plutarch twice refers to this passage: Moralia 40 C συν γάρ ὁ Ἑυστόφορος φροντὶς τῶν οἰκονομικῶν καὶ ἀπὸ τῶν φιλῶν ὀφειλόντας καὶ ἀπὸ τῶν ἐγκυρῶν. 86 C (τῶς ἀν τις πτ’ ἐγκυρῶν ἄφθασθαι δεῖκε μῖα τὰ τε ἄλλα περὶ ἐγκυρῶν τῷ πολιτικῷ διεσκέψασθαι προσέκλειε, καὶ τῶν Ἑυστόφορος άκριβῶς μὴ παράγεις εἰσόδος, ὅτι τῶν νομί ξενότος οἶκοι καὶ ἀπὸ τῶν ἐγκυρῶν ἄφθασθαι.

104. οἰκονόμον... εἶτιν ἀγαθόν, ‘it is the business of a good manager,’ cp. 3, 1. 10. καὶ, ‘even,’ goes closely with τῶν ἐγκυρῶν.

107. ἵσυστατα γε = maxime vero, ‘Yes, most assuredly.’ Some editors have thought that a gap in the text occurs at this point, as the sense is not continuous.


109. ἱδιώτων, ‘private individuals.’ ἵδιωτες is used in contrast with the state, an official, or a professional (or skilled) man, cp. iii. 9, 1. 69.

110. ήσιμάνου εἰστι, ‘have been exalted,’ ‘have gained in position.’


110. τυράννων, ν. xxii. 12, 1. 76 n.

§ 16, 111. ἄλλα γάρ in Attic generally introduces an objection founded on something preceding (as at enim in Latin). Here it marks (as ἄλλα alone frequently does) a quick transition to a new argument.

τά μὲν = ταύτα μὲν, referring to what precedes, cp. 1. 1, 1. 1 n.

112. ἐκεῖνο, ‘with regard to what follows.’

113. ἐπιστήμης, ‘scientific knowledge,’ cp. 1. 1. 4.
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114. ἀφορμᾶς, ‘means to start with,’ ‘resources.’

116. ταύτα...ποιεῖν, ‘to do so.’ ταύτα refers to what has gone before (cp. l. 111 n.), i.e. ἐργαζόμενοι...οἰκοι.

117. ὁλοκ tι (sc. ἐστι) ἦ (lit. ‘is it anything else than’), ‘is it not that...’ cp. XVII. 1, l. 4.

119. τὰ κτήματα refers to the ἀφορμᾶς mentioned above.

§ 17, 122. καὶ πάνω ἐπιτριθῶν ἐνὶ γε, a conversational shortening of διὰλεγόμενο περὶ ἐνὶ γε δοκίμων ἐνὶ καὶ πάνω ἐπιτριθῶν, ‘I am talking of men of whom some at least are said to be of quite the highest rank.’ Before the establishment of the democracy at Athens, the free population fell into three classes, ἐπιτριθῶν (nobles), γεωμόροι (small-holders), and δημούργοι (artisans and traders). Like the patricians at Rome, the noble class continued in later times to exercise certain priestly offices.


126. ὁς μὲν ἦγος οἴκει, δι' αὐτοῦ τοῦτο ἔτη..., ‘for this very reason, as I believe, that...’

§ 18, 128. καὶ πῶς ἄν...οὐκ ἤξοιγε, ‘and how, pray, can they be said not to have...’ The potential optative (v. 2, l. 7 n.) in this sense followed by an indicative in the protasis recalls the French use of the conditional comment n’auraient-ils pas... CP. III. 6, l. 45.

129. εἰσχύνειν, ‘in spite of their anxious desire to;’ ἐπειτα (l. 130) expresses antithesis, ‘nevertheless.’

130. ἀθύν ἄν ἤξοιγε sc. the antecedent ταύτα, cp. 13, l. 83. The optative expresses purpose, cp. XX. 25, l. 136.

131. τοιεῖν ταύτα, ‘to do so,’ cp. 16, l. 116 n.

132. ἄρξοντον. ἄρχειν, meaning ‘to be first,’ whether in time (i.e., to begin) or place (i.e., to rule), generally takes the genitive case.

§ 19, 134. μᾶ Δ Aristotle. v. II. 2, l. 15 n.

135. καὶ πάνω φανερῶ, ‘very clearly perceptible indeed.’ καὶ has an intensive force, cp. II. 14, l. 104.

καὶ πάνω λαμβάνοντον, ‘moreover it does not escape your notice that they are very bad (rulers) indeed.’ For the personal construction cp. Memorabilia III. 5, 24 οἱ λαμβάνει οἱ ὁμοῦ οἱ καὶ συντοιχίας ταύτα λέγει. CP. also VII. 8, l. 55, etc.

136. ἐπερ...γε, ‘if at least,’ cp. 8, l. 49.

§ 20, 140. κυβεῖαi, ‘dice-playing.’ The use of abstract nouns in the plural is characteristic of Xenophon, cp. 22, ll. 152 sq. II. 6, l. 41.

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123. ἀνωφελεῖς ἀνθρώπων ὁμώλαι, ‘profitless associations of men.’

132. καταφανεῖς γίγνονται, cp. 19, l. 135 n.

133. λύπαι ἄρα ἤσον, ‘they are really pains.’ ἄρα is frequently used with the imperfect of ἔλθαι to express the discovery of reality contrary to a preconceived notion, cp. VI. 16, l. 81.

περιπετευμένα from περιπέτειες, a word whose original meaning is ‘to break (bread) hard all round,’ but which survives only in metaphorical usage, as ‘to crust over,’ ‘to disguise.’

145. κρατοῦσα, ‘by their power over them.’

§ 21, 147. μὲν answers to ὅτι δὲ at the beginning of the next sentence. Translate by ‘although.’

148. φοβόροι ἔχουσι, ‘are earnestly disposed,’ cp. VIII. 13, l. 86 etc. μηχανώταται προσόδους, ‘to procure an income,’ cp. II. 7, l. 49, μηχανώταται χρήματα.

149. τοὺς οἰκοὺς κατατρίβουσι, ‘they wear away their estates.’

150. ἁμαρτίας συνέχονται, ‘become entangled in difficulties.’

§ 22, 151. καὶ εὗτοι, ‘these too.’

152. οἱ μὲν λιχνέων κτλ., ‘some of greediness, some of lechery, some of drunkenness, and some of foolish and costly ambition, passions which so cruelly rule over the men over whom they have once gained the mastery.’ For the plurals cp. 20, l. 140 n.

154. ἂ; all the antecedents having been feminine, at ἤχονων might have been used, but a neuter relative is generally used to refer to inanimate antecedents. The plural number is however reverted to in ἐπικρατήσων.

157. ἐργάσονται; ἐργάζομαι here means ‘to earn by working,’ cp. XVII. 14, l. 103.

158. τελεύτως εἰς, ‘to spend it on.’

160. ἀπολείπουσι κτλ., ‘they abandon them to a miserable old age.’ This infinitive expressing the consequence is almost an infinitive of purpose, cp. IV. 6, l. 52 n. on πέμπει ἐπισκοπεῖν.

161. ἄλλοι...διὸ κρήμναι, ‘to make others their slaves.’

§ 23, 162. Notice the force of the compound διαμάχεσθαι, ‘to fight to a finish.’ ἰδία in compounds also frequently implies distribution, cp. XIII. 12, l. 67.

163. σὺν ὀπλῷ: σὺν of the instrument is not an Attic prose usage, but Xenophon uses it several times, cp. V. 7, l. 35.

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165. μὲν γὰρ, cp. xix. 6, l. 32. An alternative reading is μὲν ὁδὸν (in which case the two words must not be taken closely together as one phrase).

166. ἡμάγγασαν is ‘gnomic aorist,’ used in a statement summarising a general experience, cp. v. 18, l. 92.

167. συφρονείωται. Most MSS. have the accusative, but the meaning of συφρονεῖσθαι is ‘to make στήρα, to recall a person to his senses.’

ρέντι βιοτεύει κτλ., ‘to live in easier circumstances for the rest of their time.’ For the accusative of extent of time (‘time during which’) cp. xvii. 1, l. 5.

168. αἰκίζωμεν...οὕποτε λήγοντων, ‘never cease plaguing.’

170. ἢστ’ ἄν ἄρχωσιν αὐτῶν, ‘so long as they have power over them.’ Notice the present tense; the aorist ἄρχωσιν would make the clause mean ‘until they gain dominion over them,’ cp. viii. 38, l. 180 n. On the genitive vi. 18, l. 133 n.

Chapter II

§ 1, l. ἐκ τούτων, ‘thereupon,’ cp. iv. 12, l. 94. ὅδε, ‘as follows.’

§ 2. ἀρκοῦντος must be taken closely with ἀκροβηλα.

4. ἐπεικεῖσθαι, ‘having a reasonable degree of control over such temptations.’ For ἔκπειρασίδες of self-control cp. vii. 27, l. 147.

6. ὃ τι ἄν ποιῶν ἀέρομεν, ‘what I should do to increase.’

The true predicative force lies in the participle (which, grammatically, represents the protasis ei ποιῶν), cp. iv. 25, l. 169, vi. 1, l. 9, and many other instances in this book.

οὐκ ἄν μοι δοκᾶ...κολύσσει; ἄν goes with κολύσσει and not with δοκᾶ. ἄν is frequently brought to the beginning of a sentence in order to indicate from the outset that it will take a hypothetical turn, cp. 1, l. 18., iv. 18, l. 128, vii. 11, l. 57.

7. ὃ κτλ. A double attraction for ὃ ὁδὸν ἐποίησαν καλεῖς. For the attraction of the relative into the case of its antecedent cp. iv. 8, l. 69.

8. θαρρῶν συμβουλεύει κτλ., ‘take heart and give whatever good advice you can.’ θαρρῶν is frequently used in this adverbial sense, cp. Plato, Phaedr. 243 b λέγε τοῖς θαρρῶν.

ἐξείσι—δύνασαι συμβουλεύειν.

9. κατέγνωκας ἥμων...ικανῶς πλούσιν, ‘have you decided about us that we are rich enough?’ καταγγέλλομαι means ‘to remark’ or ‘to decide,’ almost always in an unfavourable sense. Its colourless use is exemplified in 18, l. 126.

10. οὐδὲν is adverbial, cp. 1. 10, l. 66.

προσεδεόταν...χρημάτων, ‘to be in want of any further property.’ Notice the force of the compound. Cpe. ix. 14, l. 82, xiv. 1, l. 4.

§ 2. οὐκοῦσσαι...τε ζησέω, vi. 6, l. 32 n.

15. μᾶ is used in strong affirmations (with accusative of the god invoked) either positively or negatively according as val or oū is prefixed or implied, cp. 1. 19, l. 134, iii. 3, l. 23, etc.

ἐστὶν ὅτε, ‘there are times when,’ ‘sometimes,’ cp. xx. 18, l. 93.

16. The pronouns are put in an emphatic position at the end of the sentence.

§ 3. 18. ἄν...εὔρῃ represents ἄν εὔρῃ in Oratio Recta. Translate ‘would fetch.’ For the position of ἄν cp. 1. 1, l. 6 n.

19. παλαιότερα represents ei παλαιότερα, the protasis of ἄν εὔρῃ, cp. iv. 5, l. 35, etc.

22. The μᾶ or mina contained 100 drachmae and was one-sixtieth of a talent. Its value would be about £4. 13. 3d. in gold.

Socrates is no doubt exaggerating his poverty when he says that all his possessions were worth only just over twenty pounds.

μέντοι takes the place of ἕτε after μᾶ in l. 20, cp. xviii. 8, l. 49.

23. ἐκατονταπλασίων τοῦτον, ‘a hundred times as much as this.’

The word does not occur elsewhere. τοῦτον is genitive of comparison, cp. viii. 22, l. 137.

§ 4, 25. κατὰ = καὶ εἰρά. Except in this case καὶ in erasism with a diphthong leaves the vowels forming that diphthong unaltered, e.g. καταγγέλλομαι. ἐγκοσμοῦσι is the perfect participle.

26. ἐπὶ τῇ πενήντῃ, ‘for my poverty.’ This causal use of ἐπὶ with the dative is frequent with verbs expressing feeling, such as ἁγάλλεσθαι, ἐπιθυμεῖν, κακοβούλεῖν, etc. cp. iii. 8, l. 60, iv. 17, l. 125 etc.

27. γάρ, ‘Yes, for...’ cp. 10, l. 72, etc.

28. εἰς τὸ σῶν κτλ., ‘for the style which you have assumed.’

The accusative after the passive verb is due to the fact that this verb in the middle voice may take two accusatives, e.g., Ἡδ. 1. 163 τεῖχος περιβάλλεθαι πόλιν. The more remote of the two is unaffected by the change of the verb into the passive voice, e.g. Plato,
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Theaet. 174 ε περιβεβλημένος τὸ τεῖχος, ‘having his wall about him,’
cp. III. 11, l. 87, VI. 7, l. 35, etc.

29. οὕτω ‘εἰ πρὸς κτλ., ‘not even if there were added to your
possessions three times as much as you now possess.’ The antecedent
of ὅσα (τοσαῦτα) is understood, cp. I. 13, l. 83.

30. οὕτως. The accent distinguishes this demonstrative use,
which in Attic is confined to the phrases οὕτως ὅσα, οὕτως ὅσα, and καὶ ὅσα
and to the use with ὅσοι in comparisons (Lat. sic...ut). ἄν, cp. I, l. 6 n.

§ 5, 34. ἁνακγήν θῶσαν θῶν κτλ., ‘that you are obliged to offer
many large sacrifices.’ ‘Sacrifice, actual or symbolical, was
the central and essential point of all acts of worship in Greece’
(C. G. S. ch. v. § 2), cp. v. 3, l. 14, 19, l. 98, VII. 7, l. 48, IX. 6, l. 34.

35. η ὁ τευχεύν...ἄν ἀνασχέσει, ‘or neither gods nor men,
I suppose, would bear with you.’ As it was the custom to distribute
among the people what remained of sacrificial victims, abstention
from public sacrificing, on the part of a man of good position, would
cause his unpopularity.

37. καί ποτέ τό μεγαλοπρέπον, ‘and that too in magnificent style.’
Notice the idiom, cp. VIII. 23, l. 143 n.

38. δευτερεύον καί εὖ ποιεῖν, ‘to entertain and be a benefactor to...’
This refers to the ἁριάτεις, the giving by a citizen of a public
dinner to his fellow-tribesmen, which was one of the regular
λειτουργίας (v. note on 6, l. 41, χορηγίας).

§ 6, 40. τὸ μέν. The correlative is δὲ in l. 42. ἂν thus means
‘in the present time of peace.’

41. τελείω is frequently used in the sense of paying taxes or
spending money on state duties, cp. Hell. v. 3, 21 τελείω σῶτον, ‘to
pay one’s contribution of corn.’

ὑποτροφίας; for the plural cp. I. 30, l. 140 n. Rich citizens
were expected to keep horses for racing or for the service of the state.

χορηγίας. The owner of a property amounting to at least three
talents (v. 3, l. 22 n.) was liable to the λειτουργία, or compulsory
public services. These may be divided into three classes: (i) regular
annual services (ὑπολειτουργία), including χορηγία, γυμνασίαρχα (l. 42 n.),
and ἁριάτεις (5, l. 38 n.); (ii) duties occurring at rarer periods,
including θεωρία (state missions to games, etc.); (iii) extraordinary,
e.g. missions to the Delphic oracle. There was also the τριπτηρία
(l. 43 n.), whose incidence was irregular. The chief λειτουργία under
head (i) was the χορηγία; the citizen to whom it fell had to provide and
maintain the choruses for the solemn public dramatic contests. The
cost of this duty might be as much as 5000 drachmae (v. 3, l. 22 n.).

42. γυμνασίαρχας; the duty of the γυμνασίαρχος was to superintend
the παλαίτατραi (public wrestling-schools) and to pay the trainers.

προστατείας; the more regular word is προστασία, the ‘patronage’
of a citizen which had to be obtained by every foreign resident
(μετώκους) at Athens.

43. τριπτηρία consisted in fitting out a trireme (apart from the
equipment provided by the state), in maintaining the ship in good
condition for a year, and in either taking command in person or
paying a substitute. A law passed in 340 B.C. distributed the burden
of the τριπτηρία so that no man was liable to maintain a trireme at
his sole charge unless he possessed 50 talents (v. 3, l. 22 n.).

44. εἰσφοράς, ‘property-tax,’ specially imposed to meet the expenses
of war. It was first introduced in the third year of the
Peloponnesian War.

45. ἦπολαρες, ‘you will bear the burden of...’

46. εὔνις, ‘defectively,’ the opposite of ἐκατον.

47. εἰ...λάβων sc. the apodos ἔκρησαντο ᾗν.

κλέπτοντα sc. se.

§ 7, 49. μουσανάσβαι, cp. I. 21, l. 148.

50. ἄρρητο εὖν σοι, ‘as though it were permissible for you to do
so.’ The accusative absolute is used instead of the genitive when
the verb is impersonal, cp. XI. 6, l. 28, XX. 10, l. 49.

51. οἰκτίρω σε μη...πάθης, ‘I pity you in case you should suffer
some irremediable misfortune.’

§ 8, 53. ‘And as for me, if I should want anything in addition
(to what I have), you know as well as I do, I am sure, that there are
those who would so help me that by contributing only a very little
they would make my life overflow with plenty.’

54. εἶπεν οὐ=ἐπεί, cp. XX. 6, l. 28 ἐστιν ἐν οἷς; 2, l. 15 ἐστιν δὲ.

55. τολὴ goes closely with μᾶλλον: ‘though they have means far
more sufficient for their style of living than you have for yours.’

58. ωφελησομένου. For the future middle used in the passive
sense cp. IV. 9, l. 77, IX. 11, l. 66, etc.
optative with ἄν is potential, cp. xvi. 9, l. 44, xix. 2, l. 10. For other constructions after ἐπιμελέσθη在校, v. vii. 34, l. 183 n.
§ 10, 75. γερ., ‘Yes, for...’, cp. 4, l. 27, etc.
ἐν τι πλουτρίν κτλ., ‘that you understand one function to do with wealth, namely, the creation of a surplus.’
74. περιποιοῦντα, i.e. περιουσίαν ποιοῦντα.
ἀπίστω, ‘I suppose.’
ἀν ποιήσα in Oratio Recta would be ἄν ποιήσῃ (potential).
§ 11, 76. οὐ νο, v. l. 6, l. 32 n.
οὐδ’ ἀναγράφειν, ‘to say not a syllable.’ γράφειν is literally to make the noise γρ (v. L. and S.).
77. λέγων refers to i. § 8 sq.
79. οὐδ’ ἂ γη sc. τῷ μῆ κεισταμένῳ τῇ γῇ χρῆσθαι.
81. ἢ μὲν οὖν, ‘and yet.’
πρόσωπο, ‘profits,’ ‘revenues.’
83. τὴν ἄρχην οὖν, ‘absolutely none.’ τὴν ἄρχην is an adverbial accusative, cp. viii. 2, l. 131; ἄρχην without the article is more frequent in this sense. Compare the similar phrase τὴν πρώτην in xi. 1, l. 3.
§ 12, 84. τὸκοι ἄνων, cp. l. 4, l. 20 n.
86. καλ σέ, ‘you as much as other people.’
87. ὅπερ τῆ Διὰ, ‘the very same thing which...’
88. μὴ ἔστως κτλ., ‘and (if) no-one else provided him with an opportunity of learning on his flutes.’
90. οὕτω...ἔμοι ἔξει, ‘so it is with me,’ cp. l. 21, l. 148, viii. 4, l. 29, etc.
§ 13, 91. ‘For neither have I been in possession of money as an instrument to learn upon.’
93. ἀλλ’ ὡς, ‘except that.’ νυν, cp. xx. 24, l. 131. The -l is ‘deictic’ or demonstrative. For its use with ωνως cp. iii. 1, l. 3 n.
94. δήπω, ‘I suppose,’ ‘of course’ (Lat. salicet, nimirum).
95. κιθαρίζειν...τὰς λύρας. The κιθάρα and the λύρα were originally the names of two similar but distinct instruments; the κιθάρα (whence guitar) had seven strings, and later nine or eleven, while the lyre had originally four strings, but later seven. The distinction does not however seem to have been carefully observed. κιθαρίζειν is used several times of playing the λύρα, cp. Xen. Syr. III. 1 συνηρμοσμένη τῇ λύρα πρὸς τὸν αὐλὸν ἐκθάρισεν,
NOTES

97. ἂν is put as soon as possible to indicate that the sentence takes a hypothetical or conditional turn, and is then repeated in close connexion with καταλυμάναμεν, cp. 15, l. 105, IV. 5, l. 35, etc.

§ 14, 100. 'You readily, it seems, try to escape giving me any help towards....'

103. οἷς ἔγωγε sc. πειρώματος ἀποφέγμαι κτλ.

104. καὶ πάνυ, cp. l. 19, l. 135 n.

§ 15, 105. ἂν must not of course be taken with ὑμαῖς; it anticipates the ἂν with ἐμφάνην, cp. 13, l. 97 n. and 1, l. 6 n. Similarly εἰ in l. 105 and εἰ in l. 106 do not introduce two separate conditional clauses; the second εἰ is inserted to recall that the clause began with εἰ, though the genitive absolute has separated it from its verb, cp. VIII. 17, l. 113 n.

ἔπι πῦρ, 'to fetch fire,' cp. IV. 16, l. 118, XX. 27, l. 151. μὴ ὄντως, sc. πυρὸς.

106. παρ' ἐμοὶ, 'in my house.' σοι ἐλή, 'you might be able.'

107. 'and supposing you had asked me for water, and I had none, and so had guided you to another place for this too.'

110. βουλομένου...σοῦ...σοι. Greek is very ready to use the genitive absolute construction even when the grammar of the sentence makes it unnecessary, cp. VIII. 1, l. 6.

112. 'and who would be grateful to you if you expressed your willingness to take lessons from them.'

113. ταῦτα ποιεῖται (ἐν l. 1, l. 1 n.), 'for so doing,' i.e. διέξαντι κτλ.

114. οὖν ἄν sc. μεταφορᾶ. γε is restrictive, cp. 1, l. 7, l. 40, 12, l. 80.

§ 16, 116. πολλά must be taken with δευτερότατον.

118. έκαστα ἐπιστημονικότατον, 'most skilled in their several occupations.' For the (adverbial) accusative cp. Xen. Cyr. III. 3, 9 επιστημονικὸν ἥπαι τὰ προσθέκωντα.

§ 17, 122. ὅ τι ἐλή τοῦτο, 'what was the meaning of this.'

§ 18, 124. ταῦτα, i.e. τὰ ἔργα.

125. συντεταμένῃ is a perfect passive participle of συντείνω, meaning literally 'in a state of tension.' Translate 'with serious purpose,' cp. XX. 22, l. 115 συντεταμένοις.

126. κατέγνων, v. 1, l. 9 n. Here the κατὰ- has no particular force and the construction is that of the uncompounded verb.

πράγματις sc. αὐτά (i.e. τὰ ἔργα).

II 18–III 3]

NOTES

127. παρ' ἄν ὑμᾶι κτλ., v. 13, l. 97 n., 15, l. 105 n.

εἰ βούλομαι is the protasis of the apodosis contained in μαθεία, εἰ...μὴ ἐνάντιον is the protasis of the apodosis contained in ἐν γενέσθαι. Translate 'and I think that by taking a lesson from these, supposing you wished to do so, you would become—if God did not stand in your way—a very skilful man of business.'

Chapter III

§ 1, 3. πρὶν ἄν...ἀποδέξθης, v. II. 9, l. 67 n. on the constructions of πρὶν. Notice the aerist, 'until you have shewn me.'

τουτων. The 'deictic' suffix -t (cp. II. 13, l. 93 n., Xxi. 12, l. 73) represents a gesture indicating persons who are actually present. We infer that this conversation between Critobulus and Socrates had an audience of bystanders, and from 1, l. 1 (ἡκοῦσα δὲ τοῖς αὐτῶ...διάλεγομένου) it appears that Xenophon himself was one of them.

5. τί σιν...ἡ, 'what (would you say) if...?' 'well, supposing...?' Cp. VI. 12, l. 60, XVII. 14, l. 100.

6. τοὺς μὲν κτλ., 'that some build useless houses at great expense, while others...'

9. ἐν τι κτλ., 'to be giving you, in this, one specimen of the principles of household management.'

11. καὶ πάνυ γε, 'Yes, certainly,' sc. διαφέσως κτλ. Cp. III. 1, l. 51.

§ 2, 12. ἀκολούθων is more usually found with the dative, but cp. XI. 12, l. 73 for another example of the genitive.

13. τοὺς μὲν corresponds to τοὺς δέ in l. 17.

14. ἐπιστὰ αν denotes moveable furniture and utensils as opposed to fixtures. The ἐπιστὰ αν of the house of Ischomachus are catalogued in IX. 6 and 7. καὶ, 'and yet,' cp. 8, l. 62.

15. μὴ is used because the sentence is hypothetical.

σῶα = integra.

16. πολλά μὲν and πολλὰ δέ are adverbial accusatives.

19. χρησταί is epegegetic of ἐτοιμα, 'ready for use.' It should be distinguished from the ordinary infinitive after ἐτοιμα, as ἐτοιμα ποιεῖσθαι, cp. 18, l. 87 ἀδύνατα προσκοπεῖσθαι.

§ 3, 21. τοὺς μὲν and τοὺς δέ are datives of the agent as used with perfect passive verbs (κειμέναι being regularly used as the perfect passive of τίθημι, cp. VIII. 1, l. 16), cp. IV. 9, l. 78, VI. 13, l. 74, XV. 1, l. 12.
NOTES

III 6-10

οἵ oúi εἰς τάναγκαια κτλ., 'who have not enough to spend even on absolute necessaries, while they assert that they are farmers.'

45. τί δὲ εἶ η is a more polite question than τί εἴποι, and implies deference, cp. i. 18, l. 128 n.

48. ἦν δύναμις γε σε καταμαθάδεαν.

§ 7, 49. οὖκ οὖν, v. i. 6, l. 32 n. ei γνῶσει, 'to see whether you will learn.'

50. ἐπὶ κομμωδῶν θέαν, 'to get a sight of actors in the comedies,' cp. ii. 15, l. 105 and viii. 11, l. 71.

53. συνθετάδεα, 'to accompany you to the spectacle.'

τοὐοῦτον ἐργον refers to § 6.

§ 8, 56. Before σαυτῷ δὲ κτλ. we must understand ἐμοὶ μέν γε γελοῖος φανεῖ.

60. ἐπί, causal, cp. ii. 4, l. 26 n.

61. μέν, not followed by the usual contrasting clause with ἄλλα, presents an idea the opposition to which is implied but not mentioned, cp. i. 3, l. 14 n., iv. 17, l. 123. καὶ εἴγοι, 'I too,' ἐκατέρους, 'both kinds of men.'


οὐδὲν τι μάλλον, 'not a bit more.' οὐδὲν τι is an adverbial accusative, cp. i. 10, l. 74, xv. 7, l. 46.

§ 9, 64. θέα is 2nd pers. sing. pres. indic. of θεάωμαι. ἤπερ, 'just as,' cp. ix. 1, l. 6.

66. ἰδοῦς, 'derive pleasure from...'

68. ἑκτική (ἐκ τήνη) δὲ τάναγκαιαν χρησάθαι, 'but since you are compelled to concern yourself with horses,' v. ii. 6, l. 41 n. on ἑκτικήασ.

69. ἤδωτης, 'unskilled,' v. i. 15, l. 109 n.

70. ἄλλος τι καὶ κτλ., 'especially as...,' cp. x. 12, l. 83, xv. 13, l. 77, and iv. 20, l. 143 n.

71. τὰ should properly follow ἄγαθῶν, cp. 4, l. 31 n.

§ 10, 73. πωλοῦμεν ἐκ τε κελεύεις, 'are you telling me to break in horses?'

74. οὐδέν τι μάλλον, cp. 8, l. 62 n.

75. κατασκευάζειν ἐκ τε κελεύω, 'not a bit more than I am telling you to buy children and train them as husbandmen.'

78. ἐκο, 'I can.'

88. συμμείζειν, 'join in improving,' cp. vii. 16, l. 64, x. 12, l. 79.
NOTES

III 10–13

tóis δὲ sc. αὐταῖς οὖν ἥρων χρωμένους, 'while others treat their wives in a way by which they do great injury to them (their households).

§ 11, 84. πρόβατον, originally meaning any four-legged animal, is in Attic almost always restricted to mean 'sheep.' It is the subject of ἔχω, placed outside the clause ἐν... ἔχω for greater emphasis.

85. ὃς ἐπὶ τὸ πολὺ, 'for the most part' (cp. III. 1, 11, IX. 5, 1; XI. 29, XI. 20, I. 121), is to be taken with αἰτιώμεθα, not with κατά.

87. τεῖς γυναικός, 'but as regards a wife.' The genitive has no place in the grammatical construction. The writer had some such word as κατηγοροῦμεν in mind when he began the sentence.

διασκόμεναι...ταγάθα. The accusative after the passive verb is due to the fact that διάσκοκεν may take two accusatives, v. III. 4, l. 28 n.

88. κακοποιεῖ, 'manages badly.'

89. διαστὰκων sc. αὐτῆς.

91. ἤχρωτα, 'if he should find her to be...' cp. XIII. 10, l. 54.

§ 12, 91. πάντως, 'at all events,' 'in any case,' cp. VII. 37, l. 201 n.

93. ἐστιν ἄντων ἀλλω, 'is there anyone else to whom?' ἀλλω is attracted into the relative clause, the phrase being a more idiomatic form of ἅρτων ἄλλως τις φω'; cp. VII. 11, l. 66 n.

τῶν σπουδαίων, 'serious business.'

95. σύδεν sc. τῶν σπουδαίων πλεῖον ἐνιστρέφω ἢ τῇ γυναίκι.

97. εἰ δὲ κῆ, σὺ πάλλον γε, 'Not many, if there are any at all.' Fully expanded, the phrase would mean, 'if it is not true to imply that there is no-one with whom I discuss less than I do with my wife, at any rate there are very few.' For this restrictive force of γε cp. I. 7, l. 40.

§ 13, 98. παίδα νέαν μάλιστα. The marriageable age of an Athenian girl was between fifteen to twenty; an ideal match might be between a girl of eighteen and a husband of thirty-two.

ός δὲναι καλάστα = ὁς καλάστα 'as little as possible.' "The nearer she comes to marriageable age the more regard she must have to modesty of deportment. Theoretically the unmarried girl must not be seen outside the middle door, which separates the women's quarters from those of the more open house... There was thus little opportunity among the well-to-do classes for falling in love, whether at first sight or at any time" (Tucker, Life in Ancient Athens).

NOTES

III 13–IV 2]

100. μάλιστα answers affirmatively the whole of the previous question.

101. βαμμαστότερον sc. ἄν ἐπι. ἄν = τοῦτων ἢ; The relative is attracted into the case of its (omitted) antecedent, cp. VII. 7, l. 45; IX. 1, l. 2.

§ 14, 105. οἶδαν οἶνον τὸ ἐπισκόπεύειον; 'there is nothing like looking into a matter oneself.' Notice the force of the middle voice.

συντίθεμαι...ςοι, 'I will introduce to you.'

106. Ἀσπασία, the famous mistress of Pericles, whose influence on Athenian affairs was much exaggerated by the comic poets. A woman of her class might, however, in contrast to the respectable Athenian wife, be well educated and competent to discuss affairs of state. In the Menexenus, a dialogue whose authorship is ascribed to Plato, Aspasia is a teacher of rhetoric, among whose pupils are Pericles and Socrates. She was of Milesian origin, and was therefore not allowed to be married to an Athenian citizen.

§ 15, 108. πάντων ἄντιρροπον, 'quite equivalent.'

110. τὰ κτήματα is the subject of ἔρχεται and δαπανᾶται.

ός ἐπὶ τὸ πολὺ, cp. I. 11, l. 85 n.

112. τὰ πλῆθοτα is an adverbial accusative, with the same meaning as ὅς ἐπὶ τὸ πολὺ above, cp. IV. 13, l. 103, etc. A similar variation, to avoid monotony, is γεγορούμενοι...πρατομένων below.

§ 16, 114. οἷαι δὲ σοι κτλ., 'And I think I should be able to point out to you men who practise...each of the other branches of knowledge also.'

115. ἀτείων λόγου, cp. I. 10, l. 65 n. ἐργαζομένου, cp. I. 17, l. 125.

Chapter IV

§ 1, 1. πάσας sc. τὰς τέχνες.

3. μάθων sc. εἴσι. δει sc. κτήσομαι.

4. οἴνον τὲ sc. εἴτι.

5. ἐμι πρότειν αὐτὸν κτλ. The appropriate relative (ὅν, governed by ἐπιμελημένον) is omitted.

6. ἐπιμελημένος. The infinitive is the more usual construction after πρότειν.

αὐτὸς (I. 6) and αὐτῆς (I. 8) are ἐπισκέπτεσ and ἐπισκέπτεσ, αὐτὰς (I. 7) is ἐπισκέπτεσ, αὐτὸν (I. 7) is ἐπισκέπτεσ, αὐτῆς (I. 7) is ἐπισκέπτεσ, αὐτός (I. 7) is ἐπισκέπτεσ.

§ 2, 11. βακανικαί. The word occurs again in VI. 5, l. 26.
The original meaning of βάρνασσας was 'working by the fire'; stay-at-home occupations being despised among warlike peoples, the term came to imply contempt. τέχνη βάρνασσας, a 'mere mechanical art,' came to mean 'a base, ignoble art,' cp. Xen. Symp. Ill. 4 πότερειν τέχνην των μακαρισκόν καλοκαγαθίαν διδάσκων; ἐπιρρήτου, 'infamous.'

12. μάντοι is emphatic, cp. 25, I. 167. πρὸς τῶν πόλεων, 'in the eyes of city-states.' The meaning is not identical with that of ὑπὸ τῶν πόλεων, cp. vi. 10, I. 47.

14. τῶν ἐπίμελομένων, 'those in charge,' 'the overseers.'

15. καθήσθαι, 'to lead a sedentary life,' cp. x. 10, I. 68. The Greeks, partly no doubt owing to their climate, regarded an outdoor life as almost essential, except for women, cp. v. 1, I. 6 n.

16. πρὸς τὸν ἡμερεῖον, 'to spend the whole day before a fire.'

§ 3, 18. ἀσχολία κτλ., 'involve also lack of time to care for friends and state.' τῶν συνεπιμέλεσθαι would be more natural than the plain infinitive, though ἀσχολιῶν παρέχειν is found with the infinitive, vi. 9, I. 43.

20. ὅστε is often found at the beginning of a sentence, meaning 'and so;' 'consequently.' In this use it does not affect the construction, cp. vii. 23, I. 130, xiii. I. 29, and i. 13, I. 85.

κακοὶ κτλ., 'bad both at dealing with their friends and at protecting their countries.' For the exephegetical infinitive with κακός (a poetical construction) cp. 16, I. 130 ἄριστος κατασκευαζέων.

22. ἐν εὐθέα τῶν πόλεων κτλ. Sparta is an example of a state in which the citizens were not allowed to be artisans or tradesmen, cp. v. 1, I. 6 n.

§ 4, 25. ποίας sc. τέχνας.

27. ἀρα (v. I, I, I. 3 n.) does not by itself indicate whether the reply expected is positive or negative. We sometimes however find ἀρα oβ definitely expecting a positive, and ἀρα μὴ a negative reply.

αἰσχυνθομεν is a dubitative or deliberative subjunctive, 'surely we are not to be ashamed.'

βασιλεύσα τῶν Περσῶν. After the Persian wars βασιλεύς without the article was used to connote the King of the Persians, but when Περσῶν is added Xenophon frequently inserts the article, cp. Hell. vi. I, 12 βασιλεύς τῶν Περσῶν πλουσιότατοι ἀρρητῶν έστιν.

28. From Xenophon's personal history (v. Introduction § 1) we can readily understand the frequent references to Persian life and customs throughout his writings.

γάρ, cp. 5, I. 37 n.

30. γεωργίαν τε; we should expect τῶν τε γεωργίαν, but Xenophon's use of the article with nouns of this kind is not consistent, cp. vi. 8, I. 38.

§ 5, 34. τι, 'at all,' is the adverbial accusative.

35. ἄν δὲ ἄν...ἐπισκοπῆνες ἢ...ἀν...κατάμαχομεν. The participle represents the protasis ei δὲ ἐπισκοπῆνες, cp. ii. 3, I. 19. For the double ἄν cp. ii. 13, I. 97 n.

37. γάρ is frequently used to introduce an expansion or explanation of what has gone before (in this case ἄν), and should, when so used, usually be omitted in translation, cp. 4, I. 28, xi. 8, I. 37, etc.

39. τέταχε is from τάσω, ἄρχοντε, 'civil governor.'

41. σφενδονίτης, 'slingers,' a regular part of the Persian army.

γεροφόρος, 'targeteers.' γέρον is anything made of wicker-work, and, in particular, an oblong shield covered with ox-hide, used by the Persians.

οὕτω...ἐσονταί, 'in order that they may be.' ὅτι, ὅστις, and relative adverbs are regularly used with the future indicative to express purpose, cp. v. 13, I. 61.

§ 6, 44. φυλακᾶς (from φυλακῆ, distinguished by its accent from φυλακας the accus. pl. of φυλαχ), 'garrisons.' Similarly in Latin the abstract noun custodia is used of persons = custodes.

46. βασιλεύς, v. 4, I. 27 n.

48. ὀπλίσθαι, 'to be under arms;' notice the force of the perfect tense.

50. ἐνθα...ὁ σύλλογος καλεται is a compressed way of saying 'where what is called the muster of forces takes place.'

52. πιστοῖς was an official title in Persia given to counsellors of the King, cp. 'Our right trusty and well-beloved' in British officers' commissions etc.

ἐπισκοπεῖν is an infinitive of purpose, a development from the expehegetical or explanatory infinitive and the infinitive of consequence. Stages in the development of the use are illustrated by 3, I. 19, I. 5, I. 54, I. 22, I. 160, viii. 18, I. 117. It is fairly frequent
in prose after verbs signifying to choose, to bring, and to send, cp. Thuc. vi. 50 déka dé τῶν κυρίων προσπερναν...κατασκέφασθαι καὶ κηρυχθαι κτλ.

§ 7, 52. φαίνονται...έχοντες, 'are found to have.' The mere appearance of having would be implied in φαίνονται έχειν, cp. viii. 22, l. 140, xvii. 3, l. 3.

φρουράρχων, 'garrison commanders.' χειλάρχων, 'commanders of a thousand.' Both were under the στρατάπεδο or viceroys of provinces (except those in the newly-subdued provinces of Cyprus).

55. ἐκπλέον (accus. sing.), 'quite complete.'

toúta refers to the troops implied in τῶν ἄρματων.

δικήνοις, 'approved.'

56. παρέξοντι, cp. 8, l. 67.

57. ταῖς τιμαῖς. As the article implies, there was in the Persian kingdom a regular scale of honours and rewards.

τῶν ἄρχοντων is partitive genitive after φθάνεται, cp. 1, l. 5.

καταμελόντας, 'neglecting.'

κατακερδοῦντας, 'making wrongful profit,' a word not found elsewhere.

61. πάλαγι τῆς ἄρχης, 'removing from their commands.' For the genitive of separation cp. xii. 17, l. 94, xiv. 8, l. 35, etc.

62. μὲν ἃς, v. 1, l. 67.

§ 8, 63. The original μὲν corresponding to δὲ here is that in 5, l. 37, which was picked up by μὲν ἀδή in 62. Socrates passes from the consideration of the Great King's military organisation to that of his agricultural organisation.

ὁποιαίνη τῆς χώρας i.e. ὁποιαίνη χώραν, cp. 7, l. 59, xv. 4, l. 32.

διελαίουν sc. τιπυν, 'while riding,' cp. viii. 6, l. 40 n.

δοκίματι, 'scrutinises,' cp. vii. 8, l. 37 n.

65. πιστοεις, cp. 6, l. 52 n.

67. παρεχομένους, 'present,' 'exhibit,' cp. xii. 12, l. 64, xiv. 1, l. 2.

68. ἑνεργοῦ, 'in work,' 'productive.'

69. δένδρων. δένδρων most frequently means 'a fruit-tree,' as opposed to ὄλος, 'timber.'

ὅ ἐκάστη φέρει, 'which each region produces.' The relative is attracted into the case of its antecedent, cp. 23, l. 158, vii. 32, l. 174.

καρπῶν, 'fruits of the earth,' 'crops,' 'produce.'
§ 15. ἵσκαλεν, 'summons to the presence.'

§ 112. τοῖς...γεγονότας, 'those who have been.'

οὖθεν ὅφελος ἄν ἐν ἑαυτῷ

§ 113. πολλάκις, adverbial, 'frequently,' cp. 13, l. 103.

οἱ ἀρίστοι, 'men to give protection,' cp. VIII. 21, l. 135 n.

κατασκευαζόμενα ἀρίστα, 'lay out, maintain in the best condition.'

§ 115. Λέγωνα agrees with βασίλεα, the implied subject of ἵσκαλεν, cp. XIII. 9, l. 45.

οἱ ἐργαζόμενοι, 'labourers,' v. 10, l. 84 n.

§ 116. Κύρος; Cyrus the Great, who in the sixth century B.C., as leader of the Medes and Persians, conquered Croesus king of Lydia, captured Babylon, and extended his dominion as far as what is now called Afghanistan.

§ 117. οὐδὲκιμώτατος δή, 'most illustrious of all.' δή intensifies a superlative, e.g. μέγιστος δή, 'quite the greatest,' cp. xxi. 11, l. 72.

πρὶν τὰ δώρα, cp. 9, l. 78, II. 15, l. 105.

§ 118. ἀμφιθέρων, i.e. τῶν τε πολέμων ἄγαθων γεγονότων καὶ τῶν κατασκευαζόμενων τὰ χώρας ἀρίστα κτλ.

§ 119. κατασκευαζόμενος is epegegetical infinitive after ἀριστος, cp. 3, l. 20 n. This is an extension of the infinitive after such adjectives as ἀριστός.

τοῖς κατασκευαζόμενοι, 'what had been laid out and put into management.'

§ 121. For μὲν with no corresponding δὲ cp. III. 8, l. 61 n.

§ 122. τοῖς, causal, cp. 31, l. 151, II. 4, l. 26 n.

§ 123. καὶ...γε, cp. l. 3, l. 12; ναῦ μά Δί', cp. II. 2, l. 15 n.

§ 124. Κύρος here refers to the younger Cyrus, son of Darius II and friend of Lysander, who in 401 B.C. revolted against his elder brother Artaxerxes II, the successor of Darius. The Anabasis is the history of the adventures of the Greek mercenaries, including Xenophon, who took part in this revolt. Cyrus was killed at the battle of Cunaxa, and the Greek troops, who were victorious in the battle, refusing to surrender to the Persians, made their way to the Black Sea. v. Introd. § 1.

§ 125. ἀριστος ἀν δοκεῖ κτλ., cp. II. 1, l. 6 n.

§ 126. καὶ, 'and in particular,' cp. 20, l. 143 n.

§ 127. τῷ ἄδελφῳ, 'against his brother' Artaxerxes, v. l. 127 n.

§ 128. Παρὰ Κύρου, 'from the side of Cyrus.'

§ 129. ἐν τοῖς...αὐτῷ, 'to stand by him when in danger.'

§ 130. Αριστος; Cyrus the Great, who commanded the barbarians on his side at the battle of Cunaxa (v. 18, l. 127 n.). He marched in company with the Greeks in the earlier part of their retreat, but was later treacherous to them.

§ 131. ἐπεξεργάζοντος, cp. l. 41, l. 20 n.

§ 132. εὐφωνίας. The original meaning of εὐφωνίας is 'of good name,' 'honoured,' whence it came to mean 'well-omened.' As bad omens, to a Greek augur looking northwards, came from the left, ἀριστερός, 'on the left,' came to mean 'ominous' (cp. sinister) and εὐφωνίας is used by euphemism for 'left.'

§ 133. τοῖς resumes after the digression (from l. 127). Some scholars have regarded this digression as an interpolation.

§ 134. δυσανδρόφος. Lysander was the Spartan commander who brought the Peloponnesian War (431—404 B.C.) to its close by the victory of Aegeopatomi (in the Dardanelles). He gained great influence over Cyrus by the fact that he was proof against bribes; in fact, when Cyrus was called to his father's bedside, he entrusted the temporary charge of his province to Lysander, there being no Persian noble whom he thought he could trust so far. The co-operation of Persia, due to this influence, was of great advantage to Sparta in the later stages of the war. After the death of Cyrus war broke out between Persia and Sparta, who was also opposed by Athens and Thebes; Lysander was killed at the siege of Haliartus in Boeotia (394 B.C.).

§ 135. ἀλλα τε φιλοφρονεῖται, 'shewed him other marks of favour.'

§ 136. Μεγάλος, 'Megara,' a small state in the Northern part of the isthmus joining the Peloponnesian to Attica, which was allied with Sparta in the Peloponnesian War.

§ 137. καὶ, 'and in particular,' cp. 18, l. 129 and the phrase ἄλλος τε καὶ, III. 9, l. 70.

§ 138. Σάρδεων, 'Sardis,' the capital of Croesus, captured by Cyrus the Great in 546 B.C. (v. 16, l. 117 n.), and made the capital of a satrapy. It was thus the official residence of the younger Cyrus as satrap of Ionia and Lydia.
aivtov agrees with Kýrōn understood, εφι having changed the construction to the accusative and infinitive.

§ 21. 146. διὰ ίσων, 'at equal intervals.'
149. περιπταγότοι (participle), 'as they walked about.'
151. επί τῶ κάλλες, 'for their beauty,' cp. 17, l. 125, 11. 4, l. 26 n.
154. ἀγαμεῖ τοῦ καταμετρήσαντος, 'I admire the man who measured out...,' cp. vii. 38, l. 205 n.

§ 22. 153. ἴδοναι, the principal verb of the sentence, in Orationis Obliqua governed by εφι (l. 144). The whole of § 21 is the subordinate clause after ἐπεί, and δὲ here is superfluous.
155. ἐστι δ' αὐτῶν...ἀ, 'some of them,' cp. ii. 8, l. 54.
156. φαναι in the Orationis Obliqua represents εφι in Orationis Recta which is frequently inserted in a speech even when εἰπεν or εφι has introduced the speech.

§ 23. 157. ἀποθέλεσαι, v. 11, l. 58 n.
158. ὥν for ὃ, attracted into the case of its antecedent, cp. 8, l. 69.
159. στρεπτόν, 'collars of precious metal. ψαλων, anklets,' a favourite ornament among the Persians. These Oriental trappings would be in sharp contrast to Lysander's upbringings at Sparta.
160. κόσμου, 'fine raiment.' οὗ, cp. ὅν in l. 158.

§ 24. 161. ἕοις σώ, 'did you really...?' Cp. l. 2, l. 7 n.
162. ἀποκρίνασθαι, still after εφι (l. 144).
163. τοῦ Μῆθηρ, 'by Mithras,' a Persian god of light, legends of whom bear a close relation to many Bible stories.
164. μην ἐπισάρκησαι, 'that I never yet sat down to dinner.'

§ 25. 165. μή is regularly used instead of ὥν in Orationis Obliqua (even with an independent clause in Orationis Recta in Homer and Aristophanes) after verbs of sneering, cp. ii. 9, l. 68 n.
166. ἐν γέ τί φιλοτιμούμενος, 'pursuing some object of ambition.'

169. αὐγάσθω γὰρ ὃν ἀνήρ εὐδαιμονεῖ, 'for you are an example of a good man who is fortunate.' 
170. ἂνγασθω is the real predicate, cp. ii. 1, l. 6 n. Thuc. i. 20, 2 'Ἀθιναῖον τὸ πλῆθος Ἡππαρχον οὖν τούτων δικαίως ἔπεμψεν.'

This story of Cyrus and Lysander is quoted by Cicero, de Senectute,
22. ἐν ὧρᾳ, ‘at a fixed and proper time.’

πράξεις, ‘operations.’

§ 5. 23. σύν ἐπιφάνεια, cp. 7, l. 35, l. 63, l. 23, l. 163 n.

24. ἐπιφάνεια, cp. 7, l. 35, l. 63, l. 23, l. 163 n.

25. ἐπιφάνεια, cp. 7, l. 35, l. 63, l. 23, l. 163 n.

26. ἐπιφάνεια, cp. 7, l. 35, l. 63, l. 23, l. 163 n.

27. ἐπιφάνεια, ‘facilities for...’

§ 6. 28. αἱ κόνις. Hounds in Greek are usually feminine.

общеумена ἀπὸ τῆς γεωργίας, cp. 1, l. 15, l. 101.

29. τὸν κυδόμενον, lit. ‘the one who is concerned or responsible’ (sc. for him); trs. ‘his master.’

30. τῆς ἐπιφάνειας, cp. 7, l. 35, l. 63, l. 23, l. 163 n.

31. ἔφοιταν παράξειν, ‘providing him with the means.’

32. καρτίν καὶ κρατάτων, objective genitives after λήμψις.

33. τῇ ἱματίᾳ, ‘for solitary places.’

§ 7. 34. παρομόια, ‘stimulates,’ ti, ‘to some extent’ (adverbial accusative), cp. 1, l. 11, l. 89.

35. σύν ὤπλοις, cp. 7, l. 35, l. 63, l. 23, l. 163 n.

36. ἐν τῷ μέσῳ, Lat. in medio, means ‘quite exposed,’ open to all’ to fight for. τὸ κρατών τῶν λαμβάνον; the infinitive is epegeitical of ἐν τῷ μέσῳ, cp. 11, l. 42.

§ 8. 37. βαλέιν, ‘to throw’ sc. the spear.

38. πλείω (accusative plural) ἀντιχαρτεῖται, ‘makes greater returns.’

39. δέχεται, ‘welcomes.’

40. προτείνουσα sc. αἰτίῳ.

§ 9. 43. βέροις λουτροῖς. Baths were to be found in all the better-class Athenian houses, and most citizens bathed daily, whether at home or in the public bath-houses. Frequent bathing in hot water was regarded as effeminate.

εὐμάρεια, ‘comfortable provision for...’

44. ἐν χώρῃ τῷ, ‘in some country retreat.’

45. ἐν χώρῃ τῷ, ‘in some country retreat.’

46. πνεύματα, ‘breezes.’ καὶ ἄγραν. For the omission of the article cp. 11, l. 91.
NOTES [V 18–VI 2]

§ 18, 86. ὃτι δὲ κτλ. There is no principal verb to govern this clause. Some editors have suspected that some words are missing after προνοησια (l. 87). There is more probably an anacolouthon, the vivid series of instances in ll. 88, 89 causing the speaker to forget how the sentence began. 87. προνοησια. The infinitive is constantly used to limit the meaning of an adjective to a particular action, the omitted subject of the infinitive being distinct from that of the adjective, cp. III. 2, l. 19 n. etc.

§ 89. ἐξαιτια (lit. ‘beyond what is ordained’), ‘extraordinary,’ ‘abnormal.’

§ 90. ἐπίτησια, ‘epidemics of blight’ on corn etc. The word refers particularly to a parasitic disease of crops known to farmers as ‘red rust.’

§ 91. κάλλιστα and κακίστα are adverbs.

§ 92. ἀπώλεσεν is ‘gnomic’ aorist, cp. l. 23, l. 166 n., xx. 18, l. 93.

§ 19, 94. ἐλθόναι, ‘realised.’

§ 95. κύριος, ‘in control.’

§ 98. ἔφασκομενον, cp. 3, l. 14. ἀποκειμον, cp. II. 5, l. 34 n.

§ 100. οἰονος, ‘omens’ drawn from the flight or cry of birds.

§ 20, 101. οἱ σώφρονες, ‘sensible men,’ cp. VII. 14, l. 87 n.

§ 102. ἤγρων καρπῶν would include grapes, olives, and figs, ἤγρων cereals (barley was most cultivated) and vegetables such as beans.

§ 103. γε emphasizes πάντων. καὶ δὴ is frequently used, as here to end a series with some inclusive term.

§ 104. θεραπεύοντω, cp. 12, l. 54.

Chapter VI

§ 1, 3. ἀρχεσθαι, ‘embark upon.’ ἔργου, ‘activity.’ ὡς, ‘because, as you say.’

§ 5. ταῦτα ποιεῖν, cp. l. 16, l. 116 n.

§ 7. τὰ τοῦτον ἐξήμενα, ‘what follows closely on this subject.’

§ 8. μᾶλλον τι ἐνδιαφέρων, ‘that I already see somewhat more clearly.’

§ 9. δι τι ἡρεί ποιοῦντα βιοτείες, ‘what a man (or ‘I’) must do to gain a livelihood.’ For the use of the participle as the true predicate cp. II. 1, l. 6 n.

§ 2, 10. ἄρα, cp. I. 4, l. 19 n. τί ὁν... ἄρα εἰ... ἐπαναλθουμεν, ‘suppose, then, we were to recapitulate?’ Cp. III. 1, l. 5 n.

VI 2–7]

NOTES

12. ἤν πῶς, if ἵνα δεινωμένα were omitted, would mean, idiomatically, ‘in the hope that by some means,’ cp. 15, l. 80 εἰ πῶς ἴδομεν. It has been suggested therefore that ἵνα δεινωμένα is not part of the original text, but a marginal explanation (‘gloss’) which has crept in through a抄ist’s error.

§ 3, 14. γοῦν emphasizes ἡδον. ἀλληρε καί... ὑπερ καί, cp. 1, 2, l. 7 n. ‘Even as it is pleasant for those who are associated in money matters to get through their business without dispute, so it is pleasant for us who are associated in discussion to be in agreement as we complete the examination of our subject.’ συναντολογούνται is predicative, cp. I, l. 9, etc.

§ 4, 17. οὐκόν, cp. I. 6, l. 32 n.

18. ἕδεξαν ἠδίκα. The conclusions of Chapter I. §§ 1–15 are here recapitulated.

19. ἐφαίνετο sc. ὀδε ἐπιστήμη, cp. IV. 7, l. 53 n. For the omission of the participle cp. VII. 39, l. 216.

21. ἐπερ. cp. I. 5, l. 26 n.

22. ἐν is the Oratio Obliqua of ἄντι or of ἅν ἢ (indefinite).

§ 5, 25. ὑπερ... σε (l. 26) frequently occurs (Latin neque... ali). ὅτι τι εἰς ἐκατ. ἐδικεῖ refers to Chapter IV. § 1. συναντολογούνται τις ταῖς πόλεις, ‘we agreed with states in rejecting as unworthy.’ The reference is to Chapter IV. §§ 2, 3. For δομάκειν v. 8, l. 37 n.

26. βαπτιστικά, cp. IV. 2, l. 10 n.

§ 6, 29. γενέσθαι αὖ represents γένοιτο αὖ in Oratio Recta. ἐφαμέν. But the statements of §§ 6 and 7 have not occurred earlier in the dialogue. Either, then, (i) there is a gap to be supplied in Chapter IV, or (ii) these two sections are spurious or misplaced, or (iii) the argument ceases at this point to be a recapitulation and we should read φαμέν here and ἐδοκέθη in l. 34.

31. ἔκατερος, ‘each of the two classes.’ χωρίς, ‘separately.’

32. ὁμολογοῦν τις γής, ‘abandoning the open country,’ an example of the genitive of separation, cp. IV. 7, l. 51 n.

§ 7, 33. For the double ἄν cp. II. 13, l. 97 n.

34. ἄρα γῆν ἔχοντας. This use of an adverbial phrase with ἔχον is an extension of the use of an adverb with ἔχον as in I. 21, l. 148, 11. 12, l. 90, etc., cp. X. 10, l. 74. ἄν ψηφίζοιται represents ἄν...
NOTES

[VI 7–11]

ψήφιστον in Oratio Recta. The prothesis, implied in ὅτως, is that of the preceding sentence, cp. xvi. 14, l. 67.

35. ἡ μάχεσθαι depends on τὶν ψήφιστον.

36. ὅτι: the antecedent of this relative clause is the whole phrase καθεδρίας...κατοικεῖται, cp. vii. 6, l. 42. For the accusative governed by the passive verb cp. ππ. 4, l. 28 n.

36. μήτε may be translated 'without.'

§ 8, 37. ἐδοκιμάσασα; this verb means either 'scrutinise' or 'test' as in iv. 8, l. 64, or 'approve as the result of a scrutinising or test,' as here. It is the second meaning which gives rise to the meaning of ἐποδοκίμασαν (v. 5, l. 25), 'to reject after scrutiny.'

v. ix. 15, l. 89 n. on δοκιμάσα.

άνδρι καλῷ τῷ κάγαθῳ, 'for the true gentleman.' καλὸς in this phrase refers primarily to moral beauty or nobility, but in Athens a less sharp distinction was drawn between moral and aesthetic values than is now customary, cp. 15, l. 78 n.

38. γεωργίαν is placed at the end for emphasis. For omission of the article cp. iv. 4, l. 29.

§ 9, 40. μαθεῖν τῷ βάστῃ ἔδογκε. Nothing has in fact been said, in the earlier part of the dialogue, about agriculture being easy to learn, cp. 6, l. 29 n. Some editors therefore omit μαθεῖν τῷ βάστῃ καλ.

The rest of the section and the next refer back to Chapter v. §§ 1–13.

41. ἐργάζεσθαι, 'to practise' (cp. v. 17, l. 125). For this infinitive and μαθεῖν in v. 40 cp. v. 18, l. 87 n.

42. ἀσχολίαν παρέχει συνετισμελεσθαί, cp. iv. 3, l. 18 n.

§ 10, 44. τῷ, 'to some extent,' cp. iv. 5, l. 34, etc.

46. φύσιν τῷ καλῷ κατεσχοῦσα, v. v. 3, l. 12 n.

τὸν ἐργαζόμενον is the object of συμπαραφένειν.

47. διὰ ταύτα may refer to what precedes or to what follows. εἰσοδοτάσθη εἶναι πρὸς τῶν πάλαιων, 'to be most highly esteemed in the eyes of city-states,' cp. 17, l. 86, iv. 2, l. 12 n.

49. τῷ κοινῷ, 'to the community,' after εὐνοοῦστάτους.

§ 11, 50. καὶ ὁ Κριτόβουλος, sc. ἐφή.

51. κάλλιστον sc. ἐστὶ.

52. τὸν βλέπον ποιεῖσθαι, 'to make one's living.'

53. ἐφηστά κτλ. refers to Chapter xii. § 5.

VI 11–15]

NOTES

56. ὡς = ὅτι, cp. xi. 6, l. 33, l. 85.

57. ταύτα...ἐκάστηρα, 'the cause in each of these two cases.'

ἀν...δοκῶ...δοκοῦν, cp. ii. 1, l. 6 n.

§ 12, 60. τῷ οὖν...γιν, cp. 2, l. 10, iii. 1, l. 5 n.

61. συνεγενόμην, 'held converse with.'

62. εἰναι τῷ ὅγι οὐτῶν τῶν ἄνδρων, 'to be in reality one of those men.'

63. δὲ καλεῖται, 'by which he is called.' 'To call someone a certain name' is καλεῖν τὶν ὄνομα τι: in the passive the person becomes the subject, the more remote accusative is unchanged, cp. 14, l. 76, ii. 4, l. 28 n.

65. For the reduplication of ἄν cp. ii. 13, l. 97 n.

66. ὡς, 'since.'

§ 13, 69. αὐτός, i.e. τοῦτον τὸ ὄνοματος.

71. καὶ τάλλα τὰ ποιεῖται, 'and so on.' Holden quotes Xen. Cyr. 1, 6, 17 πλεῖστα τὰ ἐσχόντα ἐν στρατῷ καὶ other instances of the neuter plural referring to numbers of persons. All these accusatives are governed by περιελθέων.

73. τέ, according to the strict rule, is misplaced, cp. iii. 4, l. 31 n.

But the meaning would be less clear here if τῇ were placed at any other point in the sentence.

διδοκιμάσμα, cp. 8, l. 37 n.

74. αὐτοῖς, dative of the agent with διδοκιμάσμα, cp. iii. 3, l. 21 n.

§ 14. τοὺς ἐχοντας. The subject of a noun-clause is frequently taken out of the subordinate clause and made the object of the principal verb. This is known as the 'anticipatory' accusative, cp. ix. 4, l. 22, xiii. 3, l. 12. There is a similar use where the principal verb governs some other case, cp. vii. 34, l. 184.

75. τὸ καλὸς τῇ κάγαθῳ, a further description of τὸ ὄνομα τοῦτο, the word καλός τῇ κάγαθῳ being considered in itself as an object. Inverted commas make this clear in translation, cp. vii. 3, l. 16.

76. τῇ ποτ' ἐργαζόμενοι τοῦτ' ἐξειρώντο καλεῖσθαι, 'what ever they did to make them thought worthy to be called by this name,' cp. ii. 1, l. 6 n. For τοῦτο καλεῖσθαι cp. 12, l. 63 n.

§ 15, 78. τὸ καλὸς means 'the word καλὸς,' cp. l. 75 above. We might have had τῷ ἄγαθῳ in l. 79. For the meaning of καλὸς in the phrase καλὸς κάγαθὸς v. 8, l. 37 n. It is doubtless true that physical
imperfections were more prejudicial to a man in Athens than they are under modern conditions, and Socrates is not making an absurd mistake in beginning his investigation with persons of physical beauty.

79. καλόν, 'beautiful,' physically. προσέθεν is 1st person singular of the imperfect of πρόσχημα (ἐγρο, ἐδο) used as the imperfect of προσέχομαι.

80. εἰ ποτι ἔθους, 'if haply I might see,' cp. 2, l. 12 n.
81. προστραμμένον, 'attached to,' from προστρατόω.

§ 16. οὐκ ἄρα ἔχειν ὁταν, 'it turned out not to be so after all,' note on ἄρα πάντα, l. 20, l. 143.
83. τὰς μορφὰς (closely with καλόν) and τὰς ψυχὰς (with μορφοῦς) are accusatives of respect, cp. v. 13, l. 59, etc.
84. ἔδοξεν σὺν μοι ἀπέμακτον, cp. 1, l. 4, l. 20 n.
85. αὐτὸν τίνα...τῶν καλομένων, 'one of the actual persons who are called.'

§ 17, 86. τὸν Ἰσχωμαχον. Nothing is known of Ischomachus as a historical character outside this book.

προσπάντων (Lat. coram omnibus), 'in the mouths of all,' cp. 10, l. 47.

Chapter VII

§ 1, l. η. τῇ τοῦ Διός τοῦ Ἐλευθερίου στοά, 'the colonnade of the temple of Zeus Eleutherios.' 'These structures played a conspicuous part in Greek life. What the Greeks called a στοά is not a porch, but a covered colonnade, a glorified verandah. Those who know the famous loggia at Florence will have some, though not a strictly accurate, conception of its character. In its simplest form it consisted of a roof supported in front by a row of columns, and at the back by a wall. You could thus obtain a covered walk or lounge, open to the air and warmth, but protected from rain and wind. Whichever way the sun shone or the wind blew, your Athenian could always find a portico facing so that he could walk or sit in comfort....

The porticoes served as lounges, walks, places of resort for conversation and philosophical discussion; they were sometimes used for law courts at fresco, or as halls of meeting' (Tucker, Life in Ancient Athens.) The temple of Zeus Eleutherios was near the ἄγορα and thus convenient for the discourses of Socrates; the dialogue with Theages, narrated by Plato, took place there. Cp. xi. 15, l. 94 n. on ἔνατος.

5. τὰ...πλείοντα is adverbial accusative, cp. iii. 15, l. 112, etc.
6. τάνυ must be taken closely with σχολάζοντα, 'entirely at leisure.'

§ 2, 8. ἐξώρας sc. ἐμε τάνυ σχολάζοντα ἐν τῇ ἁγορᾷ.

§ 11. διατρίβεις sc. χρόνον, 'pass the time,' cp. iv. 13, l. 103 n.
12. γάρ τοι, 'for surely,' cp. 18, l. 101.

τὶ ποτι πράττων...κέκλησα, 'for this use of the participle cp. vi. 14, l. 76, 11, l. 6 n.

13. ἔνδον διατρίβεις, 'lead an indoor life,' cp. l. 11.
14. τοιαύτη, i.e. that of a man who leads an indoor life.

15. καταφεύγεις sc. χρόνα, cp. vi. 4, l. 19.

§ 3, 16. ἐπὶ τῷ τῇ πολικ...κέκλησα, 'at the question "What is it that you do to gain the name of..."' cp. vi. 14, l. 75 n., 76 n.
19. εἰ, 'whether.'

20. καλοῦσκε με τούτο τὸ δύναμι, cp. vi. 12, l. 63 n.

γάρ δὴ, 'for, you know,' 'for certainly.' This phrase often introduces an answer, 'yes, certainly.' Cp. καὶ γάρ δή, l. 26.

21. εἰς ἀντίδοσον καλοῦται, 'challenge to an exchange.' An Athenian citizen charged with a λητουργία (v. ii. 6, l. 41 n. on χορηγίας) had the right of challenging any other citizen, upon whom he thought the burden should more justly have fallen by reason of his greater wealth, either to take over the duty or to submit to an exchange of properties. This process was called ἀντίδοσις.

τριμεμαρχίας, v. ii. 6, l. 43 n.
22. χορηγίας, v. ii. 6, l. 41 n.

23. πατρόσκο, 'adding my father's name,' cp. Plato, Legg. 753 c γράφειν τὸν θυσίαν πατρόσκο καὶ φυλὸς καὶ δῆμον. The official name of the Athenian citizen (as contrasted with slaves and foreign residents) included his father's name. Ischomachus would be called, for example, Ἰσχωμαχος Φιλοπαρνατου.

25. ὅ με ἐπίηντω, 'with regard to the question which you asked me.' An antecedent in the adverbial accusative has to be supplied, cp. xv. 6, l. 38.

26. καὶ γάρ δὴ, ep. i. 15, l. 108. τάνυ with ίκανή, καὶ αὐτὴ, 'even by herself.'

§ 4. 'Her youthful training was therefore directed towards her
domestic duties. She (the Athenian girl) learned spinning and weaving and working embroidery, so that she might do these things in her own household, and also teach and direct her female slaves in these arts. She also learned plain cooking and domestic management; for she would eventually be called upon to conduct a household of both male and female servants and to control the storeroom. But beyond this her (formal) education did not go.” (Tucker, Life in Ancient Athens.)

§ 5, 33. καὶ τί ἄν ἐπισταμένη αὐτὴν παρέλαβον, ‘what knowledge, pray, was it possible that she should have when I took her to wife?’ The participle is the true predicate (cp. II. 1, l. 6 n.), but the potential force which properly belongs to it is transferred with ἄν to the main verb. For the ‘potential’ construction v. I. 2, I. 7 n., and for the indicative cp. II, l. 66.

34 et sqq. v. III. 13, l. 98 n.
36. ὅπως...δύοντο. This is an object-clause after ἐπιμελείας. In primary sequence a subjunctive would be used, where Attic Greek would normally have the future indicative, cp. 34, l. 183 n.
37. ἠρωτεῖτο is the MSS. reading; as a future optative would be more natural, ἠρωτεύομαι and ἠρωτεύτο (from ἠρωτέω) have been conjectured.

§ 6, 38. ἀγαπητον...εἰ, ‘a matter to be acquiesced in that...’ cp. v. II, l. 50 n.

μόνον with ἐπισταμένη.

39. ἀποδίδει, ‘to produce,’ cp. v. 10, l. 47.
40. ἔργα ταλάντα, ‘tasks of wool-spinning.’
41. τά ἀμφὶ γαστρὰ...πεπάδευμεν. The passive of παύειν πώληται is πώληται (accusative) παύεται, cp. II, 4, l. 28 n.
42. ἐπερ κτλ., cp. VI. 7, l. 33 n.

§ 7, 45. ἂν =τοίς ὅτι, cp. III. 13, l. 101 n.
47. οὐ μὴ Δ’, cp. II, 2, l. 15 n. For the constructions of πρῶτον v. II, 9, l. 67 n.

48. ἔθνος, cp. II, 5, l. 34 n. ἔμε. The subject of the infinitive being the same as that of the verb on which it depends, we should expect the nominative (αὐτοῖς) rather than the accusative. It is probable that the accusative is used to balance ἔκείνης.

49. μανθάνων sc. τεχνάσεων, cp. I, 4, l. 20 n.

§ 8, 51. οὐκοίν, v. I. 6, l. 32 n. οἰ is governed by οὐ in the compound verbs.

53. καὶ μάλα γε sc. μοι συνέθεσε κτλ., ‘Yes, indeed she did.’ ὑποσχομένη...γενέσθαι. The most usual tense of the infinitive after verbs of promising is the future, but in Xenophon the aorist frequently occurs. ὑποσχόμαι with the present infinitive means ‘I profess.’

55. εὐθύς ἦν κτλ., ‘it was evident that she...’ The personal construction is frequently used instead of the impersonal (as in Latin), cp. II, l. 71, l. 19, l. 135.

§ 9, 56. τί, the direct interrogative, is used instead of δεῖ, which we might expect after δεῖγμα.

57. ταιύτ τέ δοῦνον σου διηγομένου ἀκούομαι, ‘I would rather listen to you describing this.’ The protasis is suppressed, unless it is to be found in σοί διηγομένου =τε δείγμα, cp. I, 2, l. 7 n.

58. γυμνικὸν ἦ τυπικὸν ἄγυμα. ‘In the athletic competitions (at the ‘Panathenaea’ there were included running, jumping, wrestling, spear-throwing, discus-throwing, and a foot-race of men in full armour...Horse-racing and chariot-racing were great features of the meeting, and every inducement was held out to Athenians of means to breed horses and practise driving and horsemanship. But be it said in passing that classical Athens despaired the professional athlete and pot-hunter, who, nevertheless, ultimately managed to ruin the competitions’ (Tucker, Life in Ancient Athens). A visit to one of the public gymnasia was a part of the regular daily programme of the Athenian citizen, and keen interest in athletic performances was general.

§ 10, 61. τί δ; cp. XII, 15, l. 78. Translate ‘Well, then.’

χειροπέδης and ἔτεσθαιεν are metaphors from the taming of an animal.

63. ἀδεὶ πως, ‘somewhat as follows,’ cp. II, l. 1.
64. ἀπο, cp. I, l. 3 n.

§ 11, 66. ὅτι μὲν γὰρ κτλ. is governed by καταφανὲς τοὐτό ἢ τάτι, οὐκ ἀπορία ἢ μὲν ὅτιν ἀλλού ἐκεῖνον νῦν, ‘there was no lack of someone else with whom we might have now been living in wedlock.’ ἀλλοῦ, the antecedent of μεθ᾽ ὅτι, is put inside the relative clause—a very frequent usage, cp. III, 12, l. 93 n. For the ‘potential’ past indicative with ἐπερ cp. 5, l. 33 n.

69. οἱ σοὶ γυναῖκες ὑπὲρ σοῦ; the woman of course took no part herself in the arrangement of the marriage; her presence was not
even necessary at the betrothal, which was a legal agreement between
the man and the male members of the woman’s family.

71. ὅσοι ἔοικασαν, the personal for the impersonal construction, cp.
8, l. 55 n.

ἐκ τῶν δύνατῶν. The best sense would be ‘from among those who
were available,’ but τῶν δύνατῶν is almost certainly neuter, the
phrase meaning ‘according to the best of their ability’ as in Xen.
Anab. iv. 2, 23, cp. 15, l. 91 n.

§ 12, 73. ὅτι βλέπονται, ‘as well as possible,’ cp. 15, l. 91, 18, l. 104.

75. τότε here refers to what follows. οὗτος often has a simple
demonstrative force, irrespective of whether its relative clause pre-
cedes or follows.

συμμάχων καὶ γνησίωσιν. The Greeks regarded children as
having incurred a debt to their parents for their upbringing, which
they were under a strong obligation to repay by maintaining their
parents in their old age, cp. 19, l. 107.

§ 13, 78. ἐς τὸ κοινὸν ἀποφαίνω, ‘I pay into the common fund.’
Demosthenes frequently uses ἀποφαίνω of payments of which ac-
counts are kept, especially of public officers, paying in money to the
treasury.

79. κατέθηκας also means ‘paid,’ but the wife’s payment was
made on the single occasion when her dowry was handed over to
the husband, while the husband is paying in from time to time the
proceeds of his estates.

tότε, as in l. 75, refers to what follows.

80. ἀριθμῷ, ‘in amount,’ dative of the respect of difference with
πλῆθος, cp. xiii. 8, l. 39, xx. 18, l. 94.

συμβεβηκαί, ‘has contributed.’

82. τὰ πλεόνασαν ἔχα, cp. 17, l. 99, 41, l. 227.

§ 14, 85. σαι συμπρᾶξα, cp. 8, l. 51 n.

86. ἐν σοὶ ἐστιν, ‘depend on you.’

87. σωφρονεῖν is ‘to be discreet’ or ‘to shew self-control.’ This
advice recalls “Be good, sweet maid, and let who can be clever.”

Cp. § 4 n.

§ 15, 88. καὶ μᾶ Δί’, cp. 11, 2, l. 15 n.

καὶ γὰρ ἔστι σοι. ἐάν σωφρονεῖν. καὶ goes closely with ἔστι.

VII 15-19] 89. σωφρόνων ἔστι καὶ ἀνδρός καὶ γυναικός, ‘it is the charac-
teristic of discreet persons, whether it be a man or a woman.’ For
the partitive apposition cp. 28, l. 154.

90. βλέπων is an adverb with ἔκειν.

91. ὅτι πλείστα, cp. 12, l. 73. ἐκ τῶν καλῶν τι καὶ δικαίων, ‘by
fair and just means,’ cp. 11, l. 74, xiv. 3, l. 13.

§ 16, 93. ὅτι ἐγὼ ποιοῦσα συναισθήματα, cp. ii. 1, l. 6 n.

94. συναισθήματα, ‘join in improving,’ cp. iii. 10, l. 80, ix. 12, l. 70.

95. ἃ δυνατὰ sc. ποιεῖν, cp. v. 1, l. 5 n.

96. συνεργαίνεται, ‘agrees in approving.’

§ 17, 99. ταξιδεύοντος ἔχα, cp. 13, l. 83.

100. ἐν τῷ ἐντυμνεῖν ἐγκυμονέω μελίτα. The Greeks regarded the
queen-bee and queen-wasp as masculine, and Xenophon himself
uses ὁ ἐγκυμονός in Cyr. v. 1, 24 and Hell. iii. 2, 28 (cp. Shakespeare,
K. Henry V, “They have a king and emperor of sorts”). But here
and elsewhere in this chapter the comparison between the queen-
bee and the woman in the house is being emphasised.

§ 18, 103. ἐφὶ φάνα, ‘he told me he said.’

πολὺ is an adverb modifying διασκεδάζω, ‘after much careful
consideration.’

103. μελίτα...δῶς, ‘chiefly with the view that.’ ἐγγος, ‘couple.’

104. ὅτι ἐφελμόσατον, cp. 12, l. 73.

105. αὐτῷ, ‘to itself,’ i.e. ‘the couple.’

§ 19. This and the following sections on the purposes and ad-
vantages of marriage are quoted by Cicero, ap. Colum. xii. praef.

106. τοῦ μῆ ἐκλειπεῖν ζωῶν γένη, ‘to the intent that the various
kinds of living creatures may not die out.’ The genitive of the
article with the infinitive—to+iinfinitive being equivalent to an
abstract substantive—and, more rarely, the genitive of an abstract
substantive are occasionally used to express purpose. Cp. Thuc. i. 4
τὸ λαμπεῖν καθότι τὸ τὰς προοίμια καλλιέναι αὐτῷ (compare in
Latin the final use of the genitive of the gerundive, e.g. Tac. Ann.
ii. 59, 1 As. proficiscer cognoscere antiquitatis).

107. ἀλλήλων refers to οἱ ἐν χώραντες implied in τὸ ἐγγος.

γνησίωσιν, ν. 12, l. 75 n. τὸ γ. κεκτήσαται ἐναύσος is the sub-
ject of ποίησαται.

S. XEN.
NOTES [VII 19–24]

109. γον. The first reason given above applies to all living creatures, the second to the human race only. For a similar use of γον. pointing out a particular instance of a general statement cp. xiii. 7, l. 35.

111. εν υπαίθρῳ, 'in the open air,' cp. ix. 3, l. 15 εν ἀχυρῳ.

δῆλον ὅτι, 'obviously,' cp. xiii. 5, l. 26. Originally for δῆλον ἔστιν ὅτι, the phrase is frequently used parenthetically with no effect on the construction. It is sometimes written δηλοῦστι.

§ 20. 112. 'Now men who are going to have produce to take into their buildings need someone to work at....'

113. εἰσφέρωσιν is deliberative subjunctive, not the indefinite construction, which would require ἄν.

114. νιατός (ἀπ. λεγ.), 'ploughing up of fallow land.'

115. υπαίθρια ἔργα, 'out-of-doors occupations.' υπαίθριος, not υπαίθριος (19, l. 111), is the Attic form.

§ 21. 118. ταύτα, i.e. τὰ ἐπιτήδεια. καί, 'as well.'

ἐν τῶν στεγῶν κτλ., 'operations which there are for which shelter is needed,' cp. ix. 3, l. 18.

121. σιτοποιεῖ (ἀπ. λεγ.), 'bread-making.' For the plural cp. l. 20, l. 140 n.

καρποῦ, 'corn,' cp. iv. 8, l. 69.

άστατος δὲ sc. στεγῶν δεῖται.

§ 22. 125. φαναί sc. ἐφη, cp. 18, l. 102, 23, l. 132.

εἴδος, 'in the beginning.'

παρεσκεύασε...ἐπὶ, 'adapted for...'

§ 23. 129. δυνασθαι is an infinitive of purpose, cp. iv. 6, l. 52 n.

130. ὅποι, 'and so,' not affecting the construction, cp. iv. 3, l. 20 n.

131. ἓττον...δυνατὸν πρὸς ταύτα, 'less able to perform those tasks,' i.e. τὰ ἕρω.

132. φαναί ἐφη, cp. 18, l. 102.

133. μοι with δοκεῖ.

§ 24. 134. καὶ ἐνέφυσε καὶ προσέταξε (sc. ὁ θεός) κτλ., 'he both provided the natural ability and assigned the duty of nourishing new-born children.'

135. τοῦ στέργειν is partitive genitive after πλείον, 'a larger share of parental affection.'

VII 24–31] NOTES 131

136. ἐδάσατο from δαστεμαι, 'to share out,' and hence 'to give a share of,' a poetical word.

§ 25. 137. τὰ ἑσπέραθεντα, cp. 20, l. 113 εἰσφέρωσιν.

138. τοῦ κακῶν ἔστι, 'it is not on the whole a bad thing,' or, in our own slang, 'it is not too bad a thing.' Even as the superlative degree of an adjective may mean 'very' as well as 'most,' so the comparative may merely indicate a degree of intensity, 'rather.'

139. φοβερὰν, here in the passive sense, 'timid.' The word is more frequent in the active sense 'formidable,' in which it occurs in viii. 8, l. 48.

§ 26. 145. εἰς τὸ μέσον ἄμφιστορος καταθηκεν, 'he gave a common share to both of them.' ὅποι, cp. 23, l. 130, iv. 3, l. 20 n.

οὐκ ἄν ἔχουσ' you would not be able.' For the potential construction v. 1, 2, 1. 7 n.

146. ἔννοι, 'sex.'

147. τοῦτων πλεονεκτεί, 'has the larger share of these.'

§ 27. 151. καὶ τὸ ἐγκρατεῖ εἶναι, 'self-control also,' cp. ii. 1, l. 4, ix. 11, l. 62.

150. πλεῖον φέρεσθαι τοῦτου τοῦ ἀγαθοῦ i.e. τοῦ ἐγκρατῆ εἶναι, 'gain (for himself or herself) a larger share of this benefit.'

§ 28. 152. ἄμφιστορος with τὴν φύσιν.

154. ἐαυτῷ, 'to itself,' i.e. the 'couple,' cp. 18, l. 105.

τὸ ἔρημον (the second time the words occur) is in partitive apposition to τὸ ἐρημὸς, 'the one (member) having ability in respects in which the other is deficient,' cp. xvii. 8, l. 50. δυναμοῦν sc. ποιεῖν, cp. 16, l. 95, v. 1, l. 5 n.

§ 29. 155. ταύτα is the object of εἰσδότας.

157. ὅποις βέλτιστα = ὃς βέλτιστα, cp. 16, l. 96. The MSS. reading is ὅποιος ὃς βέλτιστος.

158. ἐκάτερον ἡμῶν is in partitive apposition to ἡμᾶς, cp. 28, l. 154 n.

§ 30. συνεπαινέει, cp. 16, l. 96. ἐφη φάναι, cp. 18, l. 102.

163. ο...δυνασθαι sc. ποιεῖν, cp. 28, l. 154.

164. καλλίον sc. ἐστί.

165. θυρακλείν, 'to live in the open.' ἀνοχίον sc. ἐστι, 'it is less honourable.'

§ 31. 166. παρ' ὃ θεός ἐφυγε, 'contrary to the natural disposition which God has given him.'
NOTES

168. ἡθεῖ = λαβθάνει. ἀμελῶν, 'for neglecting.'
169. πράττων κτλ., 'for minding his wife's proper business.'
§ 32, 170. ἐφην. Observe the transition to direct narrative, instead of ἐφην φάναι as above.

η τῶν μελιτῶν ἡγεμόν, cp. 17, l. 100 n.
171. διαπονείσθαι, 'toil constantly at.' For the force of διά in compound words cp. 1, 23, l. 162 n. on διαμακχσθαί.
173. τοια ἰπ ρηγα ἰχόσσα κτλ., 'what tasks, pray, has the queen-bee that she is likened to (me in respect of) the tasks which it is my duty to undertake?' For the participle containing the true predicative meaning cp. 11, 1, l. 6 n. etc. Notice the irregular comparison, the queen-bee being grammatically compared to the wife's tasks, instead of to the wife in respect of her tasks. This resembles the compendious comparison, which is not uncommon, e.g. Iliad xvii. 51 κομάλ Ἰαπτεσσαν ἄκωθα, 'hair like (that of) the Graces.' Cp. xiii. 11, l. 62 n.
174. οἶς for ἃ, attracted into the case of its antecedent, cp. iv. 8, l. 69 etc.
§ 33, 177. μὲν here has no correlative, cp. 1, 3, 1, 14 n.
180. ἐττ ἂν δultipart, 'until it becomes necessary.' The aorist tense is usual when ἐττ ἂν is to mean 'until,' cp. xiii. 7, l. 38 and note on 1, 23, l. 170.
181. διανέμεται διὰ καθολος ἐκάστης, 'she apportions to each its fair share.'
§ 34, 182. ἐπὶ τοῖς ἐνδον ἑπαναλέμενναι κηροῖς ἐφέστηκεν, 'she takes charge of the construction (the compound verb implies 'and completion') of the honeycombs in the hive.'
183. ὥσ... ὕψανοιτα. Here Attic Greek would normally have ὅσωs with the future indicative as in iii. 9, l. 69 etc. But after verbs of caring the subjunctive with ὅσωs or ὅσωs (not a final clause but an object-clause) is frequently found in Xenophon, cp. 5, l. 36, 36, l. 194.
184. τόκου, 'progeny.' The genitive is 'anticipatory,' cp. vi. 14, l. 74 n.
185. ἀξιοπρογοί, 'capable of work.'
186. ἀποκισείν, 'sends to found a colony (ἀποκισία). ἐπηγόνωs is not partitive genitive but objective genitive after ἡγεμόν.
§ 35, 187. ἦ, cp. i. 2, l. 7 n.
189. τῶν οἰκετῶn is partitive genitive depending on οἶς, cp. 37, l. 200, viii. 5, l. 34.

NOTES

190. ἐργαστῶν ὡς ὡς. The verbal, when used impersonally in the nominative singular neuter, may have an object like its verb. The agent is generally expressed by the dative (ośs), cp. xiii. 1, l. 4.
191. τοῦτων σοι ἐπιστατητῆς ὡς ὡς, 'you must superintend these.'
§ 36, 192. αὐτῶν, i.e. τῶν εἰσφερομένων.
193. περιττευέν, 'to remain as a reserve.'
194. κειμένη, 'which is laid down.'
195. ὄς... δαπανάται, cp. 34, l. 183 n.
196. οἶς ὅς would be, in full, τοῦτοις οἶς δὲ Ἰαπτεσσαν ἄκωθα.
197. γίγνεται, 'be made.' σῖτος, 'grain.' καλῶς ἔδωκες, 'in good condition for eating.'
§ 37, 199. ἀρχαρότορον, either 'less pleasing (than those which I have mentioned)' or 'rather unpleasant' (cp. 25, l. 138 n.).
200. κάρυς, 'is ill.' τῶν οἰκετῶn with ὅς, cp. 35, l. 189.
201. τοῦτων... πάντων. The reading of the MSS. is τοῦτων... πάντων, but the transition from singular (ὁς) to plural (τοῦτων πάντων) and back to singular (θεραπεύεται) seems too harsh to be the correct reading. The text as printed (with Cobet's emendations) is not without difficulty, for πάντωs has not elsewhere any meaning which exactly fits the sense here; after Homer πάντωs means 'at all events' or 'above all' or 'yes certainly,' cp. iii. 12, l. 91, xii. 11, l. 55. Possibly the correct reading is to omit ὅς and τοῖς σοι ἐπιμεληθήτων πάντων altogether; the clause ὅς θεραπεύεται would then depend on ἐπιμεληθέτων.

ἐπιμεληθέτων. This verb here governs a genitive as well as taking the construction mentioned in 34, l. 183 n., cp. xx. 8, l. 41.
θεραπεύεται, 'may be nursed,' cp. Xen. Cyr. iii. 2, 12 τοὺς δὲ τερρωμένους ὅταν καλέσας θεραπεύεις ἐκδέχεσαι.
202. ἐπιχαριστώτατον μὲν οὖν ὡς δὲς εἶναί. μὲν οὖν in replies either implies strong affirmation (as in 1, 7, l. 44) or, as here, to concede more than was asked, thus correcting the statement, 'nay rather,' cp. xvi. 14, l. 70.
§ 38, 205. ἀγαθός (from ἀγαθὸς), 'admiring,' with accusative as in xxi. 10, l. 62. ἀγαθός governing the genitive occurs in iv. 21, l. 151.
207. ἐν ἰς, cp. 1, 1, l. 3 n.
208. ἡ... ἡγεμόν, 'on the part of the queen-bee.'
NOTES [VII 38-41]

οὔτος διατίθενται πρὸς αὐτήν, 'are so disposed toward her.'

209. ἐκλίθυς ἢ τὸ σῷγος.

210. ἀπολειπτέον εἶναι, 'that they must leave her,' cp. 36, l. 190 n. Compare with this passage Vergil's description (Georgics IV. 210 sqq.) of the attachment of bees to their leader.

§ 39, 213. εἶ μὴ πρὸς σὲ τέινου, 'if they did not refer to you.'

215. διανομῇ, cp. 33, l. 181, 36, l. 193.

γελᾶν τις, 'a ridiculous sort of thing,' i.e. 'particularly ridiculous,' cp. Aesch. P. V. 666 φόβου πλὴν τις εἶ, 'you are very full of fear,' cp. VIII. 3, l. 21, VIII. 13, l. 82.

216. φαίνοντο ὡς οὖσα, 'would prove to be,' cp. 41, l. 233, VI. 4, l. 19, IV. 7, l. 53 n.

217. εἰσφέροντο. We should expect εἰσφέρηται, cp. 34, l. 183 n.

This is one of the very few examples in Greek prose (all but one of which occur in Xenophon) of the optative in an object clause after an optative in protasis referring to the future.

§ 40, 219. σάξου. The future indicative would be the normal construction, but it is attracted into the optative by the other optative verbs in this sentence, and particularly by εἰσφέροντο in the last, cp. XX. 13, l. 66.

220. τετρημένον (the present tense used is τετραίνω), 'with holes bored in it.' The proverb εἰς τὸν τετρημένον πίθον ἄνθέλω, of labour in vain, refers to the daughters of Danaus (except Hypermenstra) who having slain their husbands during the night after their marriage were punished for their crime in Hades by being compelled everlastingly to pour water into a vessel full of holes; cp. Theophrastus, Char., XI. 15.

221. ὡς belongs before εἰς τὸν κτήλι. in l. 220.

223. καὶ γὰρ, 'for in truth.'

224. τοῦτο...ποιοῦν, cp. l. 16, l. 116 n.

§ 41, 225. ἄλλως, i.e. in addition to that of tending the sick.

227. διπλασίων σοι ἄξια γένηται, 'she becomes worth twice as much to you as she was,' cp. 13, l. 82, XX. 24, l. 128 τολμαπλασίων ἄξιον.

229. διακοίνως, 'service.'

230. παντὸς ἄξιον, 'worth any amount,' cp. 13, l. 82 etc.

232. τῷ σῷ οἶκῳ with ὀφελίμοις, ἐξή σοι, 'you have the power to.'

Chapter VIII

§ 1, l. 1. ἤ, cp. l. 2, l. 17 n.

τι is adverbial accusative with κεκαμακός.

ἐκ τοῦτον, 'as the result of this,' i.e. of the conversation reported in the last chapter, cp. l. 1, l. 1 n.

2. τὴν ἐπίμελεα, 'her duties of superintending.'

4. καὶ μᾶλλον, 'farther.'

§ 2, 9. μὲν τι, adverbial accusative, cp. III. 8, l. 62.

10. αὐτῶν τοῦκαθά, The combination of τοῦκαθά with the participle of another verb can often only be rendered by an adverb, 'just now,' cp. l. 4, l. 20 n.

ἐστὶν...πενία αὕτη σαφῆς, 'this is manifest poverty,' αὕτη is for τοῦτο, but is attracted to the gender of its complement. This construction is quite regular in Greek, but the similar attraction in Latin occurs less regularly, e.g. Verg. Aen. VI. 128 sed revocare gradum... hie labor, hoc opus est.

11. τὸ...χρήσθαι is in apposition to πενία. δεόμενον agrees with
the implied indefinite subject of χρήσθην. Similarly τό ζητοῦντα...
λαβέω below.

13. τὴν ἀρχὴν μηδὲ ζητέων, ‘not to look for it at all,’ cp. ii. 11, l. 83 n.
14. ἀλλὰ γὰρ, ‘but the truth is,’ v. l. 16, l. 111 n.
15. ἀλλ' εὖ γ' οὐ τάξας σοι παρέδωκα κτλ., ‘but I (am to blame)
for not giving directions, when I handed over to you.” In τάξας
rather than in παρέδωκα lies the predicative force, cp. ii. 1, l. 6 n. etc.
16. κεῖται is regularly used as the perfect passive of τίθεναι, cp.
iii. 3, l. 21.

§ 3, 10. καλ γὰρ, ‘for instance.’ χόρος, a chorus in tragedy or
comedy, whose duties included organized movement and singing.
20. τύχη sc. ποιῶν, cp. 2, l. 10 n.
This passage is quoted by Cic. ap. Colum. xii. 5.
22. ἀδιοίκητοι, cp. iii. 4, l. 32.

§ 4, 25. ἀτάκτος μὲν is contrasted with τεσσαράκτης ἤ in l. 36.

23. ταραχῳδέστατον (sc. ἔστι), the predicate, is in apposition with
στρατιά ἀτάκτος οὖς, cp. x. 7, l. 51, xii. 15, l. 83.
24. ἐγείρωμετόστατόν, ‘very easy to overcome.’
25. ἐπέκτειναι is epekei nai after ἐνδοτάτου,

§ 5, 34. ἀνάγκη φεύγειν refers to the σκευοφόρος. But in hand-to-hand
fighting only the hoplite was of first-rate importance, and in battles
such as those at Plataea and Delium, where large numbers of light-
armed troops were present, there is little mention of the achieve-
ments of any but the heavy-armed troops. The ψηλότων, then, may
also be referred to here.

§ 6, 36. κάλλαστον sc. ἐστί, cp. 4, l. 25.
37. ἵδειν, cp. 4, l. 27.
57. διευκρινημένος, ‘properly sorted,’ cp. 6, l. 41.
§ 10, 58. σύ belongs inside the protasis el...διδώναι, δοκιμασμένα being the principal verb. el with the optative in the protasis, with the jussive subjunctive (or imperative) in the apodosis, is an unusual combination.
59. ἀκριβῶς with εἰδέναι.
60. τὸν ὄντον is partitive genitive after ὄντω, cp. 5, l. 34.
61. ἐν χάριτι διδώναι, ‘to oblige me by giving.’
62. δοκιμασμένα, cp. vi. 8, l. 37 n. The middle is not found elsewhere, except in a doubtful reading in Menander.

τὴν προσήκουσαν ἐκάστος ἔχει = ἵν προσήκει ἐκάστος ἔχειν. For the use of the personal instead of the impersonal construction cp. vii. 8, l. 55 n.
66. τά μῆ sc. σῶα ὄντα. The conditional meaning (‘if any are not there’) accounts for the use of μή rather than οὐ, cp. xi. 12, l. 78.

ή γὰρ χώρα αὐτῆς τὸ μῆ ήν ποθῆσαι, ‘for the place itself will miss anything which is not there,’ i.e. will betray its absence.
67. ἡ ὑπόσ is ‘the sense of sight.’ Translate ‘one’s eyes.’
68. τὸ εἰδέναι ὄντων ἐκάστον ἔστιν, ‘the knowledge where everything is.’
69. ἐγχειρεῖ, ‘will put it into our hands.’
70. ἀπορεῖν χρησταί, ‘be in difficulties about their use.’
§ 11, 70. σκέψων, ‘implements,’ ‘gear.’
71. ἐπὶ θέαν, ‘to see it,’ cp. iii. 7, l. 50.

The Phoenicians were a great maritime-trading people, whose galleys were to be found all over the Mediterranean and even in the Atlantic. The navies of Tyre and Sidon were at the disposal of the Great King. πλοῖον refers to a merchantman, not to a ship of war.
73. διάκεκρισμένα, ‘put in separate places,’ cp. ix. 7, l. 42.
§ 12, 74. θυλών, e.g. oars, rudders, and masts.
κλειστόν, i.e. sails and ropes.
75. ἀνάγεται, ‘puts to sea.’
κρεμαστῶν, ‘rigging.’
78. τούς ἀνδράσις ευμεταρχεῖ, ‘carries about with it for the crew.’
79. συστίτα, ‘mess.’
80. παρὰ πάντα sc. ταῦτα, ‘besides all these things.’
φορτίων, ‘cargo.’

81. ναύκληρος, ‘the owner,’ ‘shipmaster,’ who commonly acted as skipper. Notice the force of the middle ἄγεται, ‘takes with him.’
§ 13, 82. πολλῷ τινι is dative of the measure of difference qualifying μελίου, cp. vii. 42, l. 237. For this emphatic use of τις cp. vii. 39, l. 215 n.
83. ἐν δεκακλίνῳ στέγῃ συμμέτρῳ, ‘in a room which would hold ten dining-couches comfortably.’ The Athenian ate his dinner reclining on a couch, his left arm and shoulder being propped on cushions and his right free to help himself to food or wine.
84. ὁς is the relative corresponding to the demonstrative ὅτως.
85. μαστέυτω (ἀπ. λεγ.), ‘someone to make a search’ (μαστεύειν 16, l. 101).
86. ἀνυποκεύεστα (ἀπ. λεγ.), ‘not properly arranged.’
87. ἄνθρωπος is governed by χρήσαι.
§ 14, 88. κυβερνήτου. The helmsman was in charge of the navigation, and next in command was the προπολεμός (‘boatswain’) who had charge of the crew in the forecastle and whose duties included keeping the look-out. διάκονον, ‘mate.’
90. καλά προς ἐν ἐν εἰς, the protasis of ἐν εἰς, cp. ii. 3, l. 19, etc.
91. γράφαμα, ‘letters.’
92. Σωκράτους καλόντα γράφαμα (sc. ἐστί) κτλ., ‘how many letters there are in the word ‘Socrates,’ and in what relative positions they are arranged,’ cp. Xen. Mem. iv. iv, 7, where the same illustration is used.
§ 15, 94. τοῦτον αὐτῶν, ‘this man (i.e. the boatswain) in person.’
ἐν τῇ σχολῇ, ‘in his spare time,’ i.e. while still in harbour.
95. ἀρα δει, ‘it is likely to be necessary.’ ἀρα implies an inference, cp. i. 8, l. 46.
96. τί for δ τί, cp. xix. 14, l. 92.
97. εἰ τί συμβαίνοι γίγνεσθαι, ‘in case anything (untoward) were to happen.’
99. εἰ τί ἀποστατεῖ, ‘whether anything is missing.’
§ 16, 100. οὐκ ἔχωρε; impersonal, 'there is no time.'

102. διδόναι, 'to hand out.' ὁ θεός, i.e. the one referred to in l. 100.

103. βάλκας, 'careless.' The idea is that of our slang word 'slackers.'

ἀπολέσης sc. ὁ θεός.

104. πάντα ἀγαπητὸν sc. ἐστίν ἡμῶν, 'we must be very well content.'

105. χάρις sc. ἐστίν or ὑψηληκται τοῖς θεοῖς, 'thanks to the gods,' cp. Xen. Anab. III. 3, 14 τοῖς οὖν θεοῖς χάρις διὰ κτλ.

§ 17, 108. ἡμῶν, 'on our part.' οἱ μὲν...ἡμεῖς δὲ, 'while they...yet we...'

109. καὶ μικρὸς οὖν, 'though they are small,' — even small ones—.

χάρις εὑρίσκουσιν, either 'find places for things' or, more probably, 'find their own places,' in reference to § 8.

σαλεύσας ἱσχυρῶς, 'though they are severely tossed.'

111. τὸ δέον λαμβάνειν, 'that which it is necessary to get.'

112. διηρκήσασιν ἐκάστοις θηκοῖς, 'though places for putting each thing away separately are provided.'

113. δαπέδω, 'terra firma,' a poetical word.

εἶναι is not needed, μὴ εὑρίσκομεν being the verb of the protasis introduced by εἰ in l. 108. But the protasis has grown so long that a second εἰ is inserted to pick up the thread (cp. II. 15, l. 103 n.) and a second apodosis (πῶς οὖν ἄν κτλ.) roughly equivalent in meaning to the first (πάντα ἂν ἡμῶν εἴρξε τὰ βαλκάκια) is added.

§ 18, 115. μὲν δὲ, cp. I. 14, l. 92 n.

116. ἀγαθὸν sc. ἐστὶ. τεταχθαὶ σκευῶν κατασκευήν, 'that an orderly arrangement of chattels should have been made.'

117. χώραν ἐκάστοις αὐτῶν εὑρίσκει...θεῖαι, 'to find for each of them a place to put them in.' θεῖαι illustrates a stage in the development of the infinitive of purpose from the epexegetical infinitive, cp. IV. 6, l. 52 n.

ὡς ἐκάστοις συμφέρει, 'as suits each.'

§ 19, 118. ὡς καλὸν, exclamatory.

119. κεῖσαι is the only form of the subjunctive of κεῖσαι which is found.

καν ὀποῖα ᾗ = καὶ ὀποῖα ἄν ᾗ, 'of whatever kind they are.'

'Though the sandal was common wear, there were also worn various sorts of slippers, shoes, half-shoes, and boots. The boots, which were supple and graceful, were worn in travelling, running, and hunting; while low shoes, black, white, or red, were often used in town.' (Tucker, Life in Ancient Athens.)

120. ίματα κεκορφισμένα. The ordinary dress, both of men and women, consisted of two garments, the χεῖτον (tunic or frock) and the ίματον (mantle). Though both garments were more or less stereotyped in shape, there was considerable diversity in material, adornment, and colour. ίματα is frequently used as the general term 'clothes,' Lat. vestes, cp. xiii. 10, l. 56.

121. στρώματα, 'rugs' or 'mattresses,' whether for beds or for dining-couches (v. 13, l. 83 n.).

τὸ ἀμφι πρατεῖα, 'the appointments of tables,' cp. IX. 7, l. 41. The Athenian did not manipulate his food with a knife and fork, but used his fingers and a piece of bread for the most part, though spoons were occasionally necessary for gravy, etc. The practice of dining on couches at separate small tables would involve a considerable supply of dishes. Table-napkins were unknown, bread being used for wiping the fingers.

122. διὰ; καταγελάω usually governs the genitive.

πάντων goes with μᾶλστα.

123. σεμνός, 'solemn,' 'grave.' κομψός, 'witty.'

124. εὐφυής, 'graceful.' It is the description of domestic utensils by such a word that would be found amusing. ἡμῖν, a due proportion or symmetry of parts, in anything from music to a cooking-pot, was a dominant feature of the Greek ideal (and as to the Greeks ethic and aesthetic were interwoven, it becomes a moral virtue of character). 'Their mere household crockery, their common pots and pans, are cast in shapes so exquisitely graceful, and painted in designs so admirably drawn and composed, that any one of them has a higher artistic value than the whole contents of the Royal Academy.' (G. Lowes Dickinson, The Greek View of Life.)

εὐρυμάθεια, 'arranged in an orderly manner.'

§ 20, 125. τοῦ, 'I suppose,' 'you will admit,' cp. xvii. 2, l. 9.

τούτου, i.e. τῶν εὐρυμάτων κείσαι.
NOTES [VIII 20–23]

126. χορός γάρ σικεύων ἐκαστα φαίνεται, ‘for each set appears as an ordered row of utensils.’

127. τὸ μέσον τοιτων, ‘the space between these sets.’

129. κύκλωσ χορός, ‘a cyclic chorus,’ was one whose dancing was in a ring round an altar; the phrase generally referred to the dithyrambic choruses associated with the worship of Dionysus, as distinct from the dramatic choruses, which were arranged in a square.

130. καπαρόν, ‘clear,’ ‘open.’

§ 21, 131. εἶ, ‘as to whether.’

132. πείραν λαμβάνειν, ‘to make trial of,’ ‘to test,’ cp. xvii. 1, l. 6, xx. 13, l. 67.

133. τι, adverbial accusative, cp. iv. 5, l. 34.

134. συν ποῦτο, ‘not about this either,’ accusative of respect with ἀδικήσαι.

135. τὸν μαθητόμενον, ‘someone who will learn.’ An idea of purpose is implied, cp. iv. 15, l. 113.

§ 22, 137. δητού, cp. xvii. 12, l. 83 n. μυροπλάσα τὰ ἡμῶν ἀπαντα ἐχει, ‘has in all ten thousand times as much as we have,’ cp. ii. 3, l. 23.

138. τῶν οἰκετῶν. Only the poorest Athenian women went to market themselves. Sometimes the husband made the purchases, but more often it was a slave. In Theophrastus the Stupid Man quarrels with his slave for not having bought cucumbers, and the Distrustful Man, having sent his slave to market, sends another to ascertain what price he gave; the Shameless Man, the Gross Man, and the Pennurious Man, on the other hand, do their own marketing.

140. οὐδέσι τῶν οἰκετών.

εἰδὼς φανείται, ‘will be found to know,’ cp. iv. 7, l. 53 n.

δινοί χρη ἐθεύμα παῦν ἡμῶν ἐκαστα. ‘The buyer knows exactly where to go to find bread or fish or green cheese or vegetables or oil.... Each kind of commodity has its own stand or ‘ring.’’ (Tucker, Life in Ancient Athens.)

142. κεῦται sc. ἐκαστα.

§ 23, 143. καὶ ταῦτα ἐνιστο ἀντίστροποντα, ‘and that sometimes when he is at the same time looking for you.’ καὶ ταῦτα or καὶ τοῦτο (the accusative, standing for a part of the sentence previously expressed,

NOTES [VIII 23–IX 3]

as here for ἀνθρωπον ἔσται) in this use is frequent and idiomatic, cp. xi. 3, l. 15, xvii. 6, l. 37, xx. 28, l. 154, and ii. 5, l. 37.

145. πρόν, cp. v. 11, l. 17 n. ἀπεισοῦ, ‘give it up.’

146. τὸ μὴ εἶναι τεταγμένον, ‘the fact of its not having been arranged.’

Chapter IX

§ 1, l. 1. καὶ τέ δή, ‘well, and what was the result?’

2. ὡν = τοῖς ἄθροις, cp. iii. 13, l. 101 n. ἐποιεῖσθαι διδάσκων, ‘you were so earnest in teaching her.’

3. τῇ δε (sc. ἀλλα) εἰ μὴ γε is a way of introducing a stronger statement than the plain affirmative answer to the question. In 2, l. 9 it has a less emphatic meaning.

4. φανερα ἦν ἴδομένη, personal for impersonal construction, cp. i. 19, l. 135, vii. 8, l. 55 n.

ἰσχυρός, ‘m mightily,’ ‘exceedingly.’

5. εὐπορούν, ‘solution.’

6. ἦπερ, ‘as,’ cp. iii. 9, l. 64.

§ 2, 9. τῇ δέ, εἰ μὴ γε, cp. i. 1, l. 3 n. τὴν δύναμιν, ‘the capacities.’

10. ποικιλὰσι, ‘of decorative fixture there was little. Beyond the patterns in the cement floor there was scarcely anything except stucco ornaments and coloured traceries on the ceiling.’ (Tucker, Life in Ancient Athens.) It is to the stucco ornamentation on cornices that ποικιλασι probably refers.

11. οἰκήματα, ‘rooms.’

12. πρὸς αὐτὸ τοῦτο ὅπως κτλ., ‘with this special object, that they may be receptacles (cp. viii. 11, l. 72) as convenient as possible for....’

14. ὅστε αὐτά ἐκάλει κτλ., ‘so that the very rooms invited what was appropriate to each one of them.’

§ 3, 15. γάρ introduces the particular instances of the general statement previously made, v. iv. 5, l. 37 n.

θάλαμος, ‘room-room.’

ἐν ὀχυρῷ ὄν, ‘being secure’ because it was in the interior of the house, cp. vii. 19, l. 111.

τὰ πλεῖστα τῶν ἡμια, cp. vii. 13, l. 82.

16. στρώματα, cp. viii. 19, l. 124 n.

17. οἴοιον, ‘grain’ or ‘flour,’ cp. vii. 36, l. 197.
NOTES

§ 4, 19. διασπηρία (ἀπ. λεγ.), ‘living-rooms.’

§ 20. κεκαλλωπισμένα, in contrast with the store-rooms, which had no adornment, v. 2, l. 10 n.

τοῦ θέρους, ‘in summer,’ cp. x. 9, l. 62 n., XVI. II, l. 59.

Practically identical words are found in Xen. Mem. III. 8, of the construction of a house.

22. τὴν οἰκίαν, anticipatory accusative, cp. vi. 14, l. 74 n.

23. ἄναπέπταται (from ἀναπέπτωμα), ‘lies open.’ In Mem. III. 8, 9 Xenophon makes Socrates say ἐν ταῖς πρὸς μεσομήριαν βλεποῦσαι οἰκίαι τῶν μὲν χειμώνοις ὄ φῶς εἰς τὰς παστάδας (colonnade or piazza) ὑπάλληλος, τοῦ δὲ θέρους ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενοι σκιῶν παρέχει. οἰκοδομεῖ δὲν ὑψηλότερα μὲν τὰ πρὸς μεσομήριαν (i.e. the parts on the north side of the court), ἵνα δὲ χειμώνοις φῶς µὴ ἀποκλείσθηται, χαμαλαβότερα δὲ τὰ πρὸς ἄρκτον, ἵνα οἱ ψυχρὰ µὴ ἐμπίπτοσιν ἄνεμοι. ‘These instructions bring home to us the difference between a Greek and a modern house; while we think of the external aspects, and the windows that face outward on each side, a Greek regards a house from inside, and thinks of the various sides that face into the court in the middle’ (Prof. E. A. Gardner in C. G. S.).

§ 5. γυναικεῖαι, ‘women’s quarters’ There are differences of opinion among scholars as to whether the women’s quarters occupied the inner court, and, indeed, as to whether the Greek house normally consisted of two courts or not.

βαλανωτή, ‘locked with a bolt-pin.’ βάλανος, an iron peg, passed through a hole in the wooden bar (μύχλος) which was put across the inside of the door and went into a hole in the door-post (βαλανωδόκη), so that the bar could not be removed until the peg was taken out. This was done with a hook (βαλανάγρα) shaped to catch the head of the peg.

§ 28. γνώμη, ‘consent.’ οἱ µὲν...οἱ δὲ, ‘while the good ones, etc.’ cp. viii. 17, l. 108.

§ 29. εὐυόνυστερος καὶ γλυκροτερα, ‘become more loyal.’

ως επὶ τὸ πόλε, cp. III. 11, l. 85.

§ 30. εὐπορώτεροι, ‘readier,’ ‘more prone.’

§ 6, 32. ἡδη κατὰ φυλάξ διεκρίνομεν, ‘we at once set about sorting into classes.’

§ 33. ἐπιστά, cp. iii. 2, l. 14 n.

ηρχήκερα...ἀθροίζοντες. ἀρχομαί with the infinitive implies the intention to do a thing not already begun; with the participle it refers to a continued action already begun, cp. xi. 8, l. 42.

§ 34. ἀμφί θυσίας, cp. ii. 5, l. 34 n. Good Attic would use περὶ, but Xenophon frequently uses Ionic idioms. The sacrificial implements would include the bowl for the purifying water, the flat basket in which barley was brought to be sprinkled on the victim’s head, and perhaps the club which was used to stun the victim.

§ 36. στρώματα, cp. viii. 19, l. 121 n.

§ 37. ὑπόδημα, cp. viii. 19, l. 119 n.

§ 7. ταλασσωργυκών, cp. vii. 6, l. 40.

συσπουκών, *i.e.* for grinding corn into flour, cp. 3, l. 17 n.

§ 38. ὑποσπουκών, cp. VIII. 9, l. 56 n.

§ 39. τῶν ἀμφί λουτρόν. These would include oil-flasks (cp. n. on xix. 13, l. 81) and scrapers made of bronze, together with vessels for pouring water.

§ 41. ἀμφί is short for τῶν ἀμφί. τὰ ἀμφί μάκρας are ‘kneading-troughs.’ ἀμφί τραπέζα, cp. viii. 19, l. 121 n.

§ 43. διεχωρίσεως, cp. VIII. 11, l. 72.

ἀξί, ‘regularly.’

§ 44. θουατικά (ἀπ. λεγ.), ‘for feasts.’

§ 8. τὰ κατὰ µήνα δαπανώμενα, ‘the things which are consumed month by month.’

§ 45. τὰ εἰς ἐναντίον ἀπολογειομένα, ‘what had been estimated to last for a year.’

§ 46. κατέθεμεν, ‘we put aside,’ cp. io, l. 59.

§ 47. ὅπως πρὸς τὸ τέλος ἐκβῆσαται, ‘how they will turn out at the end (of the year).’

§ 48. διενέγκαμεν from διαφέρειν, ‘to carry different ways.’

§ 49. καθ’ ἡμέραν, ‘day by day.’

§ 51. τῷ...τός τούτου, sc. ἐς τὸν ἄρχοντα.

§ 52. αὐτοῖς τοῖς χρωμένους, ‘to the actual users.’

§ 53. διὰ...χρόνου, ‘at intervals.’

§ 55. ταμία, ‘housekeeper.’

S. XEN.
persons holding official positions kept strictly within the law. There were seven νομοφόλακες at Athens, chosen annually by lot.

§ 15, 85. νομίζα...καὶ αὐτὴν νομοφόλακα...ἐναὶ, 'to regard herself also as being a νομοφόλακα.'

§ 88. φρονεταρχος, cp. IV. 7, l. 53.

§ 89. δοκιμάζειν, 'to test whether,' cp. VI. 8, l. 37 n.

καλὸς ἔξει, cp. I. 21, l. 148, etc.

ἡ βουλή, 'the Council' of the Five Hundred (after the reforms of Cleisthenes: it originally had 400 members, cp. XIV. 4, l. 15 n.) at Athens, appointed by lot from among citizens over thirty years of age, fifty from each tribe. One of its most important functions was that of δοκιμασία ('scrutiny'); it scrutinised the archons and the candidates chosen for the new Council, looked after the building and repair of the fleet, inspected public buildings, and reviewed the cavalry, with powers to reject unsuitable men or horses.

§ 91. βασιλισσάτων, a later form for βασιλεία, not approved by Attic writers (except as meaning the wife of the ἄρχων βασιλείας).

ἀπὸ τῆς παρούσης δυνάμεως, 'from the resources at her disposal.'

§ 93. δεόμενον, 'deserving.'
NOTES

107. εἰ οἷον εὐαλπή ἐπιτάττειν διδάσκων, 'if I thought I was imposing a troublesome task in telling her....'
108. χαλεπτόυτον ἄν οὖ. ἐπέτατον. 
109. ἔφη φάνα, 'he said she told him,' cp. VII. 18, l. 102.
110. τῶν οἴκεων ἀγαθῶν, 'the property which belonged to the house.'

§ 19. τρικάτσιον, ἡμιον, 'to be naturally more pleasant.'

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Chapter X

§ 1, 3. εἰ τῇ τίν "Πην, cp. xi. 19, l. 112.
αὐτή, 'the one.'
5. τοῦτον, 'as well,' cp. v. 2, l. 8.
6. μεγαλόφρονα αὐτής, 'high-minded points in her character.'
7. τὰ ποιῆ: The article is frequently used with ποιῶ when the question implies a noun which is defined by the context, cp. xix. 2, l. 14.
8. Ζεύς of Heraclen, who lived at the end of the fifth century B.C., was one of the first Greek painters to develop the study of perspective, to give relief to his subjects by means of light and shade, and to paint with a view to the production of a beautiful picture rather than to the illustration of a mythological story. He won great fame for his paintings of female figures, a picture of Helen in the temple of Hera at Croton being particularly renowned for its beauty.
10. γραφή. This word was used to refer to any kind of representation by means of lines, i.e. to drawing no less than to writing.
11. ἔντριβε, 'thereupon,' cp. xi. 1, l. 1.
12. ἐντριβῶν, ἐπερημένον πολλὰ ψυμβόλα. 'anointed with much lead carbonate.'
13. νάρκιζον, 'to rub in,' especially used of unguints or cosmetics.
14. ψυμβόλο (Lat. cerussa), 'carbonate of lead,' was regularly used as a white pigment for the skin: cp. Aristoph. Eccl. 878 ἐν ὁ ἐς καταπλασμόν ψυμβόλῳ ὕστηκα: ibid. 929, 1072.

NOTES

15. ἐγχούση, 'dyer's bugloss' or 'alkanet,' a plant of the family Boraginaceae whose roots yield a red dye. It is related to the garden-flower Anchusa. The use of its dye as a cosmetic is referred to in Aristoph. Eccl. 929, Lys. 48.
16. τῆς ἀλήθειας, 'than reality.'

§ 17. μεῖκον, 'taller.'

§ 18. ποστήρους, 'in which of the two cases.'

§ 19. αἰνοφλιτοῦρα, 'worthy to be loved.'

§ 20. αὐτὰ τὰ δώτα, 'my actual possessions.'

§ 21. πλείω τῶν δώτων, 'more than I really have.'

§ 22. κυβηδοῦν, 'counterfeit,' 'spurious,' cp. xix. 16, l. 110.

§ 23. ἔρμους ὑποεύλος, 'collars of wood coated with gold,' i.e. pretending to be gold, but only shams. Gold necklets were frequently worn as ornaments by Greek women.

§ 24. πορφυρίδες ἐχθῆλος, 'purple garments that will fade,' i.e. not coloured with the genuine purple dye.

§ 25. πορφυρίδες ἐχθῆλος, 'purple garments that will fade,' i.e. not coloured with the genuine purple dye.

§ 26. εὑρῆμα, 'hush!' The word εὑρῆμα, meaning originally 'to use words of good omen,' came to mean 'to avoid using ill-omened words' and hence, as the safest way of ensuring this, 'to keep silence.' εὑρῆμα, the cry of the heralds at the beginning of a religious festival. In conversation εὑρῆμα indicates that the speaker is shocked by the words he has heard, cp. Aristoph. Nub. 398.

§ 27. γένους, the pure optative, expressing a wish.

§ 28. αὐτῷ ἄπωγα θεών τῆς ψυχῆς, 'to cleave to you with all my heart.'

§ 29. ὑποκούον, cp. i. 6, l. 32 n.

§ 30. ὑποκούον, cp. i. 6, l. 32 n.

§ 31. ὑποκούον, cp. i. 6, l. 32 n.

§ 32. ὑποκούον, cp. i. 6, l. 32 n.

§ 33. ὑποκούον, cp. i. 6, l. 32 n.

§ 34. ὑποκούον, cp. i. 6, l. 32 n.

§ 35. ὑποκούον, cp. i. 6, l. 32 n.

§ 36. ὑποκούον, cp. i. 6, l. 32 n.

§ 37. ἔρωμον, cp. xi. 10, l. 64, 20, l. 121, v. 17, l. 80 n.

§ 38. ἔντριβε, 'in reality,' cp. ii. 9, l. 61.

§ 39. μῦλτρα, 'red lead' or 'ochre.'

§ 40. ἀνδρίκλεψ, 'flesh-coloured pigment.' But it was customary for women to rub lamp-black or sulphuret of antimony under their eyes and on their eyebrows, and ἀνδρίκλεψ would not naturally be
used for the eyes. Bekker in consequence wishes to read μίλτον ἒ ἀνέμελεος ἀλευρόμενος καὶ τοῦ ὀφθαλμοῦ ὑπαλειφόμενον, and this is supported by 6, II. 43-45.

§ 41. συνεήν sc. σοι. παρέχων ὃς καὶ ἀπεσθαί, ‘presenting to your sight and touch,’ cp. I. 8, I. 54 n.

§ 6, 43. οὔτ εἶ μίλτον ἀποτιμήν ἢ διὸν ἢ σοῦ, cp. VII. 9, I. 57 n.

§ 45. ὑπαληλιμένοντας ὑπαλειφόμενον, cp. VII. 18, I. 102, etc.

§ 51. ἦδουτον. For the neuter adjective as predicate cp. VIII. 4, I. 25.

§ 52. καθαρῶν, ‘genuine,’ ‘unmixed,’ ‘in its natural state,’ cp. XVIII. 8, I. 57.

§ 8, I. 54. σύναντ ’ ἄν, potential, cp. I. 2, I. 7 n.

§ 55. ἀνέδελτος, ‘without being questioned.’

§ 56. σαγηνήκως, ἀλλιθα, ‘are inevitably found out.’

§ 57. πρῶτος παρασκευάςσαν, ‘before they have got ready,’ ‘dressed,’ cp. II. 9, I. 67 n. on the constructions of πρῶτος.

§ 58. θυσαλοθελετοῦται, ‘they are convicted’ (by the tears washing off the cosmetic). θυσαλοθελετοῦσιν is literally ‘to rub upon the touchstone’ (θύσαλος).

αὐθεναύς καταπτερίδησαν, ‘they are discovered in their true state.’

The aorist is ‘gnomic,’ cp. I. 23, I. 166 n.

§ 9, 62. τί δὲ, εἰ μὴ γε, cp. IX. 1, I. 3 n.

τοῦ λουτροῦ sc. χρόνον, ‘for the future.’ This genitive of time within which is partitive in origin, cp. IX. 4, I. 20, XVI. 11, I. 50.

§ 63. ἐπραγματεύσατο, ‘busied herself about,’ ‘practised.’

§ 64. προφορᾶς ἑκούσαν, ‘in a befitting condition,’ cp. I. 21, I. 148, etc.

§ 65. ἔχωμι, ‘I could.’

§ 66. ὡς, ‘how.’ ἄν φαίνοντο (sc. ὁδὴν, cp. VI. 4, I. 19 n., IV. 7, I. 53 n.) is potential.

§ 10, 68. καθῆκα, ‘to lead a sedentary life,’ cp. IV. 2, I. 15 n.

§ 69. δέσποινίκος, ‘like a mistress,’ in contrast with διώκοις.

§ 71. ἐπιστάμενον. The optative is that of the indefinite construction in past time, cp. VIII. 9, I. 55.
5. ἐὰν oĩc, 'the circumstances by reason of which.' The antecedent is omitted. For the causal use of ἐπὶ, cp. ii. 4, l. 26 n.
8. εἰδο, subjunctive of οἴδα. For χάρυν oĩdα, cp. ii. 15, l. 112, vii. 37, l. 203.

§ 2, 10. πολύν διατελῶ, 'am continually doing,' cp. 22, l. 132.
11. μεταρρυθμίζω, 'reform,' v. viii. 19, l. 124 n. on ῥόθυμος.

§ 3, 13. πῶς ἄν δικαίως μεταρρυθμίσωμι, 'what right have I to correct?' The protasis is contained in the adverb, cp. vi. 7, l. 34.


15. καὶ ταῦτα ἄν, 'especially as I am,' cp. viii. 23, l. 143 n.

διοδοσχεῖν δοκῆ, 'have the reputation of being garrulous.' Eupolis, the contemporary and rival of Aristophanes, refers to Socrates thus (fr. inc. X. Meimn. 1. 553): μοῶ 6 ἕγο καὶ Σωκράτην τῶν πτωχῶν διοδοσχεῖν, ἀν τάλα ἡμῖν πεφροτίκην, ὁποῖον ἐκατοφαγεῖν έχοι τοῦτον καταμεθέληκεν; and Lucian (Voi. Hist. 17) uses a similar phrase: εἶθεν δὲ καὶ Σωκράτην τῶν Σωφρονισκοῦ διοδοσχεῖν μετὰ Νέατερα καὶ Παλαμήδας.

16. ἀερομετρεῖν (ἀπ. λεγ.), 'to measure the air,' i.e. to lose oneself in vague speculations. Aristophanes, satirising Socrates in The Clouds, introduces him suspended in a basket, saying ἀεροβατῶ καὶ περιφορῶ τὸν ἡλίουν. One of the accusations against Socrates at his trial was that of being τὰ μετέφερα φροντιστή, one who speculates on transcendental matters (v. Introd. pp. xx, xxii).

τὸ πάντων δὴ αἰνητότατον δοκοῦν εἶναι ἐγκλημα, an 'accusative in apposition to the sentence,' cp. viii. 42, l. 233 n.

17. πένθες καλοῦμαι, cp. the quotation from Eupolis in note on l. 15.

§ 4. μεντα, i.e. μέντον ἀν, cp. 1. 6, l. 36.

18. τῷ ἔπικλήματι τοῖσι is the causal dative, cp. 5, l. 24.

19. πολλῷ λόγῳ ἐχόμενον, 'holding much discussion.'

20. καὶ δῆτα, 'actually' (otherwise than in answering a question) expresses surprise, indignation, or irony.

23. ἐλ, 'whether.'

§ 5. 24. ἀν ὦδε ἑγάνηντα τῷ ἔφωτήματι, 'as though I were not of sound mind to ask such a question.'

τῷ ἔφωτήματι is causal dative, cp. 4, l. 18.

26. ἀνέκυψα, 'I lifted my head again,' or, as we should say, 'I breathed again.'

ἀρα is frequently used of oblique inference, as here, from the words of another, and generally in this use implies surprise, cp. 1. 8, l. 46, xviii. 9, l. 61 n.

§ 6, 28. ὁ θεῖον ἔννοιακτικον, accusative absolute, cp. ii. 7, l. 50 n.

29. ἀν ἄν δύνωμαι κτλ., 'in whatever respect I can....' The antecedent τοῦτο (adverbial accusative with μεπεθαύνω) is to be understood.

31. ἀπὸ τῆς αὐρήνης μετὰς ἀρδάμενος.

32. τάτα τήμα. Socrates is probably alluding ironically to the superstitions of the Athenians that certain days were lucky and certain days unlucky.

§ 6, 33. ὦς = ὡς, cp. vi. i. 11, l. 56.

34. μέν, translate by 'although,' cp. ix. 16, l. 96 n.

§ 7, 35. ἐγὼ περικλείμαι κτλ., 'the principles which I try to follow as I pass through life.' For the participle containing the principal predicative meaning cp. ii. 1, l. 6 n. ὅσον δύναμιν, cp. 22, l. 133.

§ 8, 37. γάρ, cp. iv. 5, l. 37 n.

39. ἐπιμελεῖται. The article τοῖν must be supplied.

39. ὅτοι ταῦτα περιῆλθαν, cp. vii. 24, l. 183 n.

39. οἱ διετοῦσα, 'impossible.'

40. φρονίμοιον ὀνειρεῖμαι includes both τοῖς μέν and τοῖς δὲ in l. 41.

40. ἄνω δὴ introduces the principal sentence, all that precedes being the subordinate clause introduced by ἐπεὶ κατασταθήκησα δοκῶ.

42. ἄρχομαι....θεραπεύων, 'I begin by worshipping,' cp. ix. 6, l. 332.

43. ἀν with the indefinite construction, 'in whatsoever way.'

44. καλῆς σωτηρίας, 'preservation without dishonour.'

46. πλούτου καλὸς αὐξημένον, 'increase of wealth by honourable means.'

§ 9, 48. γάρ δὴ, 'really,' cp. vii. 3, l. 20.

49. φρονίμοιον ὀνειρεῖτο, cp. 8, l. 39.

51. καὶ πάντα γ', cp. iii. 1, l. 11.

52. ἀν ὦδε, attracted into the case of the antecedent, cp. iv. 8, l. 69 n.

54. μὴ δὲ καὶ τὸ κατ' ἐμὲ ('so far as I am concerned') are both adverbial accusatives.
§ 10, 56. kal γάρ, ‘indeed.’

57. δυνατόν γε ἵσχυρόν αὐθρός, ‘befitting a really influential man.’ The genitive is partitive.

πῶς γάρ οὖ; ‘how could it be otherwise?’

59. ἀνευ τοῦ ἄλλων δεῖ γε, ‘independently of (lit. ‘without needing’) others.’

60. ἀγαπάων, ‘are content,’ cp. viii. 16, l. 104.

61. οἵ δυναμένοι is a nominativus pendens, cp. l. 14, l. 94 n.

62. περισσότερον, ‘to accumulate a surplus.’

63. ἐπικουρίαν, ‘to support.’ The word is used in its literal sense of ‘lifting up’ in xvii. 13, l. 97.

64. βαθεῖς (from the meaning ‘deep,’ ‘abundant’), ‘rich.’

65. ερωμένον, cp. 20, l. 121, v. 17, l. 80 n.

§ 11, 67. ἄφ’ ἄν περ ἡρά. The antecedent ἄπο τοῦτον has to be supplied, cp. iii. 5, l. 40. This refers back to the speech of Ischomachus in § 8.

68. δήμος is sometimes indeclinable, like ἐνα. Here it is used as the accusative with ἐνα as after ἐπιθελεῖ understood. ἐπιθελεῖν in this dialogue is more frequently followed by an object-clause with ὡς or ὅτας than by the infinitive (as in 8, l. 39 for example), but cp. 17, l. 106.

69. καλῶς σφόδρα, ‘to escape alive without dishonour,’ cp. 8, l. 45. χρηματίσεως, ‘money-making.’ The word occurs with this meaning only here and in xx. 22, l. 116.

70. περὶ occurs only in the margin of one MS.

§ 12, 73. ἀκόλουθα ἄλληλον, ‘consequent one upon another,’ cp. iii. 2, l. 12 n.

74. ἐκπονοεῖται, ‘if he works it off.’ ἐκπονεῖν is used elsewhere in Xenophon of assisting the digestion by physical exercise.

77. κάλλους ς. ἐστί, ‘it is comparatively honourable,’ cp. vii. 25, l. 138 n.

78. μὴ καταραλακτομένος, ‘if he does not become effeminate.’ αὐ with the participial would mean ‘for a man who is in fact becoming...’ Cρ. viii. 10, l. 66.

§ 13, 80. μέχρι τούτου...οὕτ..φής, ‘so far...in that you say.’

81. ἐκπονοεῖται κτλ., ‘that it is by working...that a man gets...’ cp. ii. 1, l. 6 n.

83. ὅποιον πόνον χρῆ πρὸς τὴν εὐεξίαν, ‘what kind of work you make use of with a view to the attainment of a good state of health.’

84. ὡς, ‘how.’

85. ὅς for ὡς, cp. 6, l. 33, vi. 11, l. 56.

86. ἐπιστήσωσα, ‘to strengthen,’ only here in this transitive sense.

§ 14, 88. τούθν, ‘well then,’ assenting to a request.

89. ἔδοξα from ἔδωκα.

ηἴκ’ ἄν κτλ., ‘at an hour when I should still find at home anyone whom I happened to want to see.’

91. κατὰ πόλιν, ‘in town.’ The omission of the article in such phrases is common: cp. v. 9, l. 45 κατ’ ἄγραν, and 16, l. 96, 18, l. 108.

92. ταύτα πραγματευόμενον κτλ., ‘in transacting this business I take this opportunity of a walk’ or ‘make this serve as a walk.’

§ 15, 94. ὅ παις, ‘my servant.’ The word in this meaning (like our ‘stable-lad’ and the French garçon) may be applied to a person irrespective of age.

προάγει, ‘takes on ahead.’

ἔγω δὲ περιπάτω χρώμα κτλ., ‘I make the road into the country serve as a walk with perhaps better results than if I were to take my walk in the colonnade.’ ὁ ἐγγέρθη was a covered colonnade on the south side of the gymnasium, probably so called by reason of its polished (ἐγγέρθη) floor, where athletes used to take their exercise in winter, v. note on ὁσικα, vii. 1, l. 1.

§ 16, 96. ἐπειδὴν ἑλθο, ‘after I have arrived,’ cp. 18, l. 107, xv. 1, l. 1.

97. ἢν τὲ μοι φυτεύουσεν τυχαίως, ‘whether I happen to find them planting.’

μοι is the ‘ethic’ dative, cp. i. 11, l. 72, xii. 13, l. 65. For the participle with τυχαίως cp. 1. 4, l. 26 n.

98. νεόποιοιντες, ‘working on fallow land.’ The word refers to the preparation of a field for the sowing of corn, by taking a green crop off it and thus freshening it, cp. xvi. 5 sqq.

99. ὅσος ἔκαστα γίγνεται, ‘in what way each of these things is being done.’

100. μεταρρυθμίζω, cp. 2, ii. 11, 13.
NOTES [XI 16–19]

§ 17, 101. ὃσ τὰ πολλά, ‘generally,’ an adverbial accusative, cp. III. 15, l. 112 n.

102. ἵπποσαμήνεσις is the aorist of a thing of regular and frequent occurrence, similar to the ‘gnomic’ aorist (v. l. 23, l. 166 n.), cp. xx. 28, l. 157.

ὡς ἀν ἐγὼ δύναμαι qualifies ὑμιστήπην, ‘as nearly like as I can make it.’

104. πλαγίων refers to going obliquely across a hill, κατάντων to going straight down it.

105. ὄχετοι, ‘water-course.’

ὡς μέντοι δύνατον, ‘though as far as possible.’

106. ἀποκολλέσαι, ‘to lame severely.’ Notice the force of the compound.

§ 18, 107. ἵπποσαμήνεσις διὰ ταύτα γένηται, ‘and after these things have been done,’ cp. 16, l. 96.

ἐκλαίγομαι is from ἐκλάισε (which however does not occur except in this aorist participle and in the perfect).

108. ἀπὸ χέρου...εἰς ὀστήν, cp. 14, l. 91 n.

109. τὰ μὲν βάδην τὰ δὲ ἀποδράμων ὀρκάδε, ‘going home partly walking, partly running.’ ἀποδράμων = ἀπάργον ἀπίλων.

110. ἀποτελείγεισιν, ‘I always scrape myself clean’ with a metal scraper (στρεγγίσκε) and oil: cp. x. 7, l. 40 n. on τῶν ἄρματος ἀλουμονῶν. For the aorist v. 17, l. 101 n.

111. ἀριστῶ ὁσα...δημιοῦργην, ‘I have for lunch enough to go through the day.’ This meal, taken about mid-day or rather before, corresponds to the French déjeuner. On getting up in the morning the Athenian ate no more than a few mouthfuls of bread dipped in wine, and after the substantial mid-day meal he did not eat again before dinner in the evening.

The infinitive is consecutive, as if after τοσοῦτα ὄστε, cp. xv. 13, l. 73.

§ 19, 113. νῆ σιν Ὑπατος, cp. x. 1, l. 3.

114. μου with ἀρεσκόμενοι.

τὸ ἐν τῷ αὐτῷ χρόνῳ συνεκεκισμένοις χρήσται...παρασκευά-

σαμαι καὶ κτλ., ‘the employment of means to...and of...simultaneously provided.’ παρασκευάσαμαι (ἀτ. λεγ.); lit. ‘apparatus.’

NOTES [XI 20–23]

§ 20, 120. παρέχει, ‘you exhibit,’ cp. iv. 18, l. 129.

121. ἐρρωμένον, cp. 10, l. 64. ὡς εἶπ τὸ πολὺ, cp. iii. 11, l. 85.

122. ἐν τοῖς ἱπποκτάτοις...λεγόμενον, ‘reckoned among the best horsemen.’

§ 21, 124. ταύτα πολὺν, ‘such being my manner of life.’

125. πάντα συκοφαντόμενα, ‘I am very much an object of slander.’ The Greek word συκοφάντης is never used in the modern sense of ‘sycophant.’

§ 22, 129. ὅπως δύνη, cp. vii. 34, l. 183 n.

132. διατέλεσα μελετῶν, cp. 2, l. 10. ἀπολογεῖσαι μὲν...κατηγορεῖν δὲ are in apposition to αὖτα ταύτα.

133. ὅσον ἐν δύναμι, cp. 7, l. 35.

134. οὐ δοκῶ σοι μελετῶν could be omitted without altering the sense; it is inserted for clearness. κατηγορεῖν is governed by μελετῶν.

135. καὶ ἢδη πολλοί καὶ τὴν πόλιν are objects of ἀδικοῦντας, and οὖθεν is the object of ὦ ποιεῖται.

§ 23, 137. εἰ καὶ ἐρμηνεύειν τοιαῦτα μελετῶ, ‘whether it is your practice to put such things (i.e. ἀπολογεῖσαι καὶ κατηγορεῖν) into words.’

139. ὀδέν (adverbial accusative) is stronger than ὦ, cp. 1. 10, l. 66. λέγειν μελετῶν, ‘making it my practice to speak.’

141. ἔλεγχειν, ‘to disprove’ or ‘to cross-examine.’

142. διαλλάττω, ‘I am reconciling.’

143. ἔπτητειν, ‘friends’ (Lat. necessarius).

144. συμβρέχει αὐτοῖς φίλους εἶναι, cp. 1. 4, l. 20 n.

145. στρατηγὸς συμπαρόντες, ‘when associated with him as general.’ The ten στρατηγοὶ were the most important officers in the Athenian state. They were elected annually from among the whole body of citizens, but it was so arranged that there were rarely two from the same tribe. ‘They were not merely commanders-in-chief, they controlled the military and naval administration, provided for the defence of the land and the provisioning of the city. They conducted the levy, nominated trierarchs (v. ii. 6, l. 43 n.) and superintended the raising of the property-tax (ibid. 1. 44 n.), and presided in suits connected with these duties as well as in trials for military offences. As the chief magistrates they took a prominent part in negotiations and in the ratification of treaties with other
states. They had a right of access to the Council (v. 11. 15, l. 89 n.) and could submit motions to be brought before the Assembly. In all Assemblies they could claim precedence for their proposals.”

(L. Whibley in C. G. S.)

§ 24. 147. κατηγοροῦμεν sc. πυῶν.

§ 25. 151. διειλημμένος, ‘precisely,’ is the adverb of διειλήμμενος (which some edd. read here), the perfect participle passive of διαλαμβάνω.

152. ὁ τι χρὴ πάθειν ἢ ἀποτίσαι was the legal formula used in considering, after judgment had been given against the accused, what penalty should be imposed. πάθειν refers to a personal, ἀποτίσαι to a pecuniary penalty, cp. Plato, Apol. 36 b.

153. τοῦ = τίνος interrogative.

156. ἀδικεῖ; ‘do you plead your case?’

157. ἐπισκόπως, ‘reasonably.’

158. τὸν ἠττο λόγον...οὗ δύναμαι κρείττω ποιεῖν, ‘I cannot make the worse appear the better cause.’ The accusation of perverting the truth by argument was constantly levelled against the sophists and against Socrates himself, who frequently resorted to paradox in his discussions (v. Introd. § v). In Plato, Apol. 23 D Socrates mentions as charges made against himself: τὰ μετέωρα (v. 3, l. 16 n.) καὶ τὰ ἐπὶ γῆς καὶ θεοῦ μη ῥομίζει καὶ τὸν ἠττο λόγον κρείττω ποιεῖν.

Chapter XII

§ 1. l. 1. μὴ σε κατακαλῶ, ‘I am afraid I am detaining you.’ μὴ is frequently used with the subjunctive to make a polite suggestion of hesitation or apprehension, a verb of fearing being understood.

3. μᾶ Δι’ (cp. ll. 2, l. 1 l. 15 n.) occurs frequently in this Chapter. οὐ is understood from the sense.

4. πρὶν ἄν...λυθη, v. ll. 9, l. 67 n.

πληθοῦσας ἄροσας was the phrase commonly used to connote the hours from r.o.m. to noon; hence Ischomachus means that he does not intend to go away until it is time for the mid-day meal.

§ 2, l. ὅκελθόθεραι is in apposition to τὴν ἐπιφυλάξ.

7. πολλῶν...τῶν ἐπιμελείας δεσμιών, ‘many things which need attention.’

8. συνέθου, cp. v. 7, l. 8.

9. ἵνα μὴ ῥεῖσθῃ, ‘that you may not be found to have broken your word.’ Notice the force of the aorist.

§ 3. 14. ἐπιτροπευτικὸς (ἐπιτρ. λέγ.), ‘qualified as a manager.’

16. εὐ αἴτι ἀτι is here almost, sometimes entirely, parenthetical.

τεκτονικὸν sc. ἀνδρόπα.

§ 4. 20. μελλει, ‘is going to.’

21. καὶ is emphatic, ‘what need at all is there.’

22. ἀπερ ἐγώ sc. ἐπίσταμαι.

ἐπερ often introduces a statement which the speaker knows to be true, but which becomes conditional for purposes of argument or irony: cp. εἰ μὴ πέρ γε l. 13, l. 89 n.

23. ἀν δυναῖμην. δύναμαι would be grammatically correct, but the optative gives a more ironical flavour, ‘surely I can be expected to be able.’

§ 5. 27. παρὼν sc. ὁ ἐπιτροπός, a variation for ὅταν σὺ ἀπῆς, which would have followed from l. 21.

καὶ ὅποια τινὸς οὖν, ‘of whatever kind it is’ = καὶ ὅποια τις οὖν ἔστιν.

τῆς ὁδοῖος...ἐπιτροπῆς ἐπιστήμης γίγνεται; ‘what is the use of a steward’s knowledge?’

30. εὐνοεῖν = εὐνοεῖν ἔχειν.

§ 6. 34. εὐεργετῶν, ‘by shewing kindness.’ Compare the treat- ment of the housekeeper, ll. 12, l. 72 τῆς εὐπραγιᾶς αὐτῆς μετα- δίδοντες.

§ 7. 36. τοῦτο οὖν λέγεις ὅτι, ‘do you then mean by this that...?’

37. ἀγαθὸν τι πράττειν, ‘prosper.’

39. τούτο, i.e. τὸ ἀπολαθέν τῶν ἐμῶν ἀγαθῶν.

γέρ. ‘Yes, for,’ cp. ll. 4, l. 27, etc.

ἡγομονεῖν, ‘instrument.’ We should probably use a different metaphor, ‘basis.’

§ 8. 42. ἦ, cp. ll. 2, l. 7 n.

ἐπιτροπεύειν = ἐπιτροποῦειν.

43. πάντες κτλ. is a nominativus pendens (cp. ll. 14, l. 94 n.), unless it be explained as in apposition with πολλοί, the whole with the part. We should expect either πάντων κτλ. or πάντες μὲν... πολλοί δὲ.
§ 78, _épomoukós ἔχουσι_, 'are passionately in love with,' cp. 1. 21, l. 148.
79. ἔσι, 'with a view to.'
80. τούτων, _i.e._ τῶν κατ' ἄγραφον ἔργων.
81. οὐδὲν γὰρ ἄλλα (ἐς τοιεῖν) δὲ ἡ δείξα μόνον, 'you need do nothing beyond showing.'

_κερδαλέον._ For the neuter adjective as predicate, in apposition with a feminine noun, cp. viii. 4, l. 25, x. 7, l. 51.

§ 86, _οὐ σὺ κελεύεις in full would be τούτων οὐ σὺ κελεύεις αὐτῶς ἐγκατεστάθη._
87. _μετρέως ἔχουσιν_, cp. 15, l. 78 n.
88. οὐκ ἔχεις _βουλέω_
89. _ὑποτα τὶς αὐτῶς, 'the kind of things that will sting them,' _i.e._ 'hurt their feelings.' Purpose is implied in this construction, cp. iv. 5, l. 31 n.

§ 17, 94. τοῦ λόγου, genitive of separation, cp. iv. 7, l. 61.
95. _εἰ_, 'whether.'
96. _οὐκ ἐστί_, 'it is possible,' cp. 9, l. 53.
97. _ἀμελής αὐτῶν ὡντα ἄλλοις ποιεῖν ἐπιμέλειας, 'for a man who is himself careless to make others careful.'
98. _οὐδὲν γε καλλον σς, οὐδὲν τὶς ἐστί_. _οὐδέν is the adverbial accusative, _i.e._ 'nothing.'
99. _ἀμουσον and μουσικός_ refer to all the arts, not specially to music.

100. _ὑποδεικνύω_, 'setting a pattern or example.'
101, 103. _ὡς δὲ συντονος εἶπεν_, cp. 8, l. 43, iii. 4, l. 29 n.
102. _μέντοι_ is used instead of _δὲ_ because the sentence containing _μέν_, to which it is in opposition, is itself introduced by _δὲ_, cp. ii. 3, l. 22.

103. _διήλθον_, 'without being punished,' or 'without losing by it.' _ἐπιμελητικός_, 'capable of supervising.'
104. _ἐφορατικόν_ (ἀρ. λεγ.), 'capable of overseeing.' The use of adjectives ending in _-ες_, common in the conversation of young Athenian fops, is satirised by Aristophanes (Ep. 1378 sqq.). A similar habit of coining words in _-ες_ is now current in frivulous English.

105. _τῶν καλῶς τελουμένων, 'for tasks well carried out._

S. XEN.
Diē̄n mē̄ ókνoῡnta tīn ē̄ξaν ἐπιθεῖναι tō̄ ἀμελεύντω̣, 'to impose upon the careless one, without shrinking, the penalty which is due.'

§ 20, 111. καλὸ̣ς ἕχειν, cp. 15, l. 78, etc.

112. ἐ̄ τοῦ̄ βαρβάρου λεγομένη ἀπόκρισις, 'the reply of the foreigner which is related.' βαρβάρος was used to denote anyone who was not a Greek, whether he was 'barbarian' in our sense of the word or not. Here it refers to a Persian.

The same story is told in [Aristotle] Oeconomicus 1. 6, p. 1345a.

113. βασιλεὺ̄ς, v. 1v. 4, l. 27 n.

ἀρα = scilicet, nimirum.

ἐπιτυχάν, 'having come into possession of.'

115. τῶ̣ν δεινῶ̣ν ἀμφὶ̣ ἐπονοῦ̄ν δοκοῦτω̣ν, 'of those who had a reputation for skill with horses.'

117. ὅ̄τι introduces the direct quotation, and need not be translated except by inverted commas.

118. τάλλα, 'in all other respects,' generally, an adverbial accusative, cp. πίθ. 15, l. 112.

Chapter XIII

§ 1, 1. παραστή̣σ̣ε̣ς τῑν τοῦ̄, 'you have brought this home to a man.'

3. βουλὴ̄ sc. αὐ̄τὸν ἐπιμελεύσθαί̄.

ἡ̄, cp. 1, 2, 1. 7 n.

τούτω̄ν, i.e. who has had this brought home to him.

4. καὶ̄, 'also.'

προσμαθητέ̣ο̣ν. Notice the force of the compound, 'must he learn in addition,' cp. πίθ. 1, l. 10. For αὐ̄τῷ̄, dative of the agent with the verbal, cp. πίθ. 35, l. 190 n.

eī μέ̄λλεῑ ἔσεσθαῑ, 'if he is to be,' cp. πίθ. 13, l. 61.

§ 2, 6. νᾱῡ μὲ̄ Δῆ̄, cp. πίθ. 2, l. 15 n.

μέ̄ντο̄ν = ε̄ρο̄, cp. 1, 8, l. 53 n.

8. eī δὲ̄ μη̄ sc. γνώ̄σθαῑ γρο̄θο̄σθαῑ.

ἀνεῡ τούτω̄ν after eī δὲ̄ μη̄ is a pleonasm.

9. δε̄φελο̄ς sc. ἀν ε̄λὴ̄ ο̄ ε̄τή̄.

κάμῑνο̄ντο̄ς, 'ill,' cp. πίθ. 9, l. 53.

10. συμφέρον ε̄λὴ̄ = συμφέροντα.

§ 3, 12. τᾱ ἔργα is the anticipatory accusative, cp. πίθ. 14, l. 74 n.

13. προσδη̄στε̄ται, 'will he need in addition,' cp. 1, l. 4.

ἀποτελεσμένο̄ς, 'perfect,'

14. σο̄ῑ, 'in your judgment,' the 'ethic' dative, cp. πίθ. 11, l. 72.

15. ἄρχεῑν, cp. 1, 18, l. 133 n.

§ 4, 20. τὸ̄ ἄρχῑκοῑο̄ς ε̄λναῑ παιδε̄ε̄ε̄ῡ, cp. πίθ. 12, l. 70.

ἄρχῑκοῑο̄ς, 'capable of ruling,' governs the genitive as ἄρχεῑν does.

22. φαλά̄ῡ, 'easily.'

23. ἀκού̄ν̄= ε̄λ ἀκού̄ν̄, cp. πίθ. 3, l. 19, etc.

§ 5, 24. ο̄ ν μὲ̄ν δὴ̄ ἄξιον κτ̄λ., 'it is certainly not a matter to laugh at.'

25. γᾱρ το̄ῑ, cp. πίθ. 2, l. 12.

26. δὴ̄λο̄ν δτ̄, cp. πίθ. 19, l. 111 n.

28. δῑσποτικο̄ῖο̄ς sc. δώ̄σταῑ ποιε̄ν̄.

καὶ̄, 'also,' 'even.'

29. ἀντε̄, cp. πίθ. 3, l. 20 n.

30. τούτο̄ ποιε̄ν̄, i.e. ἄρχῑκοῑο̄ς ε̄λναῑ ἀνθρώ̄πο̄ν παιδε̄ε̄ε̄ῡ.

§ 6, 31. ο̄ῡκο̄δν̄, cp. πίθ. 6, l. 32 n.

μὲ̄ν. The corresponding δὲ̄ is in l. 44.

32. τούτω̄ν here refers to what follows.

τὸ̄ πε̄θε̄ο̄σθαῑ, 'obedience.'

μαθάνομε̄ν̄. Notice the plural verb after a neuter plural subject where the singular is the rule. The use of the plural in such cases is not uncommon in Xenophon, where emphasis is laid on the plurality of the subject or where the neuter subject is given a personal character: cp. Αναθ. 1, vii, 17 φανερά ἡ̄μαν καὶ̄ ε̄πιο̄ν καὶ̄ ἀνθρώ̄πο̄ν ἑ̄χω̄ντα πολλ̄.

το̄ῑ with κολά̄ζη̄σθαῑ, the adverbial clause coming, as an adverb would, between the article and the infinitive.

§ 7, 35. γούν̄, cp. πίθ. 19, l. 100. παλαδάμαῑνς, cp. πίθ. 10, l. 73.

36. τῶ̄ ὅτᾱν μὲ̄ν πε̄θε̄ο̄στατο̄ τῶ̄ν ἥ̄με̄ν τᾱύ̄το̄ῑ γκύ̄ν̄ε̄σθαῑ, 'by the fact that whenever they obey there happens to them something that they like.'

37. πράγματα ἔχε̄ῑν, 'get into trouble.'

38. ἔστ̄ ἀν ὑπερηπήσ̄ε̄ωσ̄, cp. πίθ. 33, l. 180.

κατ̄ᾱ γνῶ̄μη̄, 'according to his wishes.'

§ 8, 39. τῆ̄ γνώ̄μη̄, 'in respect of their intelligence,' cp. πίθ. 13, l. 80.
when need be obtain rewards exactly similar to their own' (lit. 'to themselves,' a compendious comparison, cp. vii. 32, l. 173 n.).

§ 12, 65. ἵνα ἐπιστρέφωμαι is a strong negative, 'in no way whatever.'

66. τὰς κακίας is dative after ἵνα. The comparison is strictly with what the worse servants get, not with the worse servants themselves, cp. 11, l. 62 n.

67. διαδοκώκτας, 'that they have distributed.' Notice the force of the compound, cp. viii. 33, l. 181 διανέμες, l. 23, l. 162 n.

69. προτιμώμενον, 'advanced in favour.'

ἀνωφελής, 'unprofitable,' 'idle,' i.e. useless to the carrying out of the work.

70. ἐπιμάχομαι, lit. 'I strike at,' is generally used of reproving with words.

71. ἵνα αὐτῷ, 'not even to himself,' i.e. such things are ἄνωφελῆ to the steward as well as to the work.

Chapter XIV

§ 1, 1. 2. πελαμώνων παρέχομαι, 'to make others obedient,' cp. xii. 12, l. 64.

3. ἀποτελεσμένον, cp. xiii. 3, l. 13.

ἡγεῖ ἐπιτροπον sc. εἰμι. 4. προσδέεται, cp. xiii. 3, l. 13.

§ 2, 5, ναὶ μὰ Δί', cp. ii. 2, l. 15 n. τοῦ γε ἀπέχεσθαι sc. προσ-

§ 5. 6. τῶν διονύσιων sc. χρημάτων, cp. ix. 16, l. 97.

τοὺς καρποὺς, 'the produce,' v. iv. 8, l. 69, vii. 21, l. 121.

7. ὥσπερ μὴ λείπεις λυτοποιούμενος τοῦ ἐργοῦ, 'so as not to leave as much as will make the work profitable.'

8. ὅρελος is predicative, τὸ... γεωργεῖν the subject.

§ 3, 10. ἢ σὺ ὑπεύθυνε διδάσκει, 'do you take it upon yourself to teach,' cp. l. 2, l. 7 n. ἢ.

12. καὶ πάνυ sc. ὑπόλοιποι διδάσκειν κτλ., cp. l. 7, l. 44.

γε emphasises the whole clause, not any single word in it.

13. ἐς ἐτοίμον, cp. vii. 15, l. 91.

§ 4, 14. ἕκ τῶν Δράκωνυς νόμων. Economic development in the seventh century had caused great discontent at Athens against
a system under which all power was in the hands of the nobles; finally the nobles felt compelled to make concessions, and in 621 B.C. Draco was appointed to draw up a constitution, which did not however remedy the social disorders. From the legend that he prescribed the death-penalty for almost all offences originates the word ' draconian,' which is used to describe severe legislation.

15. ἐκ τῶν Σὸλωνος. In 594 B.C. Solon was appointed to make new laws to relieve distress at Athens. He repealed Draco's laws, cancelled debts, ransomed citizens who had been sold as slaves, set up magistracies the holders of which were chosen by a combination of lot and election, and instituted the Council of Four Hundred (βουλή, v. IX. 15, l. 89 n.), as well as giving considerable democratic power to the public Assembly (ἐκκλησία).

16. ἐρμῆβαξεν is the ‘factitive’ verb corresponding to ἐμβάλειν.

17. οὗτοι οἱ ἄνδρες, i.e. Draco and Solon.

18. εἰ γεγραπταί, ‘it is enacted.’ γράφω introduces an expansion or explanation of what has been said in the preceding sentence, cp. IV. 5. l. 37 n., IX. 3, l. 15 n., XIII. 10, l. 56, etc.

γεγραπταί έπι τούς κλέμασι, ‘that men should be punished for acts of theft.’ For γέρι with the dative in this sense cp. XII. 4, l. 26 n.

20. ποιῶν, ‘in the act.’

21. τοίνυν εἴχερομυντα is the subject of both διδασκαλία and θεαρτώθατε, and ἔν τις ἀλλ' ποιῶν applies equally to both. Solon's law on the subject of theft is quoted by Demosthenes, in Timeocratem, 113.

24. τούτων sc. τῶν νόμων, partitive genitive.

25. προσφέρομεν, ‘by bringing forward,’ ‘by citing.’

26. περὶ τὰ διαχειριζόμενα, ‘in matters concerning what they have in hand,’ ‘as regards the things they are managing.’

27. εἴκονι, i.e. those of Draco and Solon.

30. οὕτοι, ‘and so,’ not affecting the construction, cp. IV. 3, l. 20 n.

31. τῶν ἀδίκων is genitive of comparison after πλουσιωτέρους.

32. εἰ μάλα ἔπιμαζον τῷ μὴ ἀδίκειν, ‘continue very firmly in the policy of refraining from dishonesty.’

33. δῷ καὶ εἴ πάσχοντας ἐτί ἀδίκειν περιμένειν, ‘still attempting to be dishonest in spite of being well treated.’

34. ἀνηκέτους πλεονέκτας, ‘incurably greedy.’

35. τῆς χρήσεως ἀποπαθῶ, ‘I dismiss from my employ.’ For the genitive (of separation) cp. IV. 7, l. 61.

§ 9. τῷ πλούσιν ἰτέων is the instrumental dative. It and ἐπιθυμοῦντα κτλ. are both reasons for ἐπιθυμοῦντα δικαίου εἶναι. If the second reason had been parallel in construction with the first, an awkward combination of infinitives (τῷ ἐπιθυμεῖσθαι ἐπιθυμεῖσθαι) would have been the result; hence the construction is varied.

39. χρώμαι, ‘I treat.’

41. τοῦτο is the dative of the measure of difference or of respect of difference, cp. VII. 13, l. 80, VIII. 42, l. 237.

42. ἄνδρος φιλοκερδοῦς, genitive of comparison (or separation) after διαφέρειν, cp. XVIII. 5, l. 39, XXI. 2, l. 11.

τῷ ἐδέιξεν κτλ. is in apposition with τοῦτο.

Chapter XV

§ 1, 1. ἐπειδὴν ἐμποτήτης, cp. XI. 16, l. 96. τὸ βουλευτῆς σοι εἶναι τάγαθα, ‘the wish that you may have prosperity.’

3. ὅσω...ἐπιτελητής, cp. VII. 34, l. 183 n.

tάητα, i.e. τάγαθα.

4. ὅσ, ‘in what manner.’

5. ποιούμενον τῇ τοῦτον, cp. I. 11, 11, l. 46, II. 3, l. 19, etc.

7. εἴ τε τούτοις τάσι, ‘and over and above all this.’

8. ἀποδεικτέοις, cp. V. 10, l. 47 n.

9. ἐπί πλείστα, cp. VII. 12, l. 73.

10. ἀντι εἰς σαμωτάτα ς. ἤδον ἐν ἀποδεικτέοις.

9. ἀντικεῖται begins the apodosis, all that precedes having been subordinate clauses governed by ἐπειδή.

11. ἐλ, ‘whether.’

10. προσδέθεται, cp. XIII. 3, l. 13.

11. ἀντεῖλἐ, cp. I. 1, l. 5.

τοιοῦτος, ‘possessed of all these good points,’ cp. I. 1, l. 1 n.
12. "ἡμεῖς is dative of the agent with the perfect passive verb, cp. 111. 3, 1. 21 n.

13. "ἀργύτατα, 'least thoroughly.'

τού λόγου is partitive genitive after ἐκένω, 'that part of our discussion which....'

§ 2, 14. τὸ παῖδον; cp. x. i, 1. 8 n.

15. διήνυσον, 'you will remember,' v. xvii. 12, l. 83 n. The point of the discussion from which the thread is now picked up is xiii. 2.

18. α. δεί. There is a strong inclination in Greek towards the 'vivid' construction instead of the ordinary historic sequence. Here it is particularly noticeable in view of the preceding optative, after which δεόν would have followed naturally.

§ 3, 22. γάρ, 'Yes, for.'

24. πολλά πονούντας, concessive, 'though they toil much,' cp. xvi. 5, l. 20, etc.

άπόρως βιοτείνειν, cp. l. 23, l. 167.

§ 4, 27. γάρ introduces the explanation or expansion of φιλαρκοστιάν, cp. iv. 5, l. 37 n.

The whole phrase from τὸ to μαθεῖν is the subject of γενναίον ἔστι in l. 31. τὸ belongs to the infinitive εἶναι, the implied subject of which is ταύτην τὴν τέχνην.

28. ἐργαζόμενοι (cp. l. 17, l. 125) and μαθαίνει are epegegetic infinitives, cp. v. 18, l. 87 n., vi. 9, l. 41.

31. διήνυσον, 'you know,' 'I suppose,' cp. 2, l. 15.

32. τῶν ζων οπότα, cp. iv. 8, l. 63.

33. προσ, 'gentle,' 'kindly.' The nominative masculine singular in Attic is πρόσ, but προσ supplies the feminine singular and some other forms.

§ 5, 35. ἔ is very frequently used by Xenophon with the same meaning as ὤς.

καθά ἐ is sometimes written as one word καθά (Lat. quemadmodum), cp. Xen. Mem. iv. 6, 5; Hell. 1. 7, 29.

37. ἀρχικόν, cp. xiii. 4, l. 20.

§ 6, 38. δ ἔσται ὅσος κτλ., 'but as for your statement that,'

cp. vii. 3, l. 25 n.

39. ἐπιμελεύοντας after μελεύνω. The future infinitive after μελεύνω is more usual, cp. 7, l. 43; xvi. 2, l. 5.

10. καί...καί, 'both...and.'

40. ὅς, 'how.' δεῖ σε ποιεῖν.

41. ἀργοτέρον τις, 'not very thoroughly.' For the comparative meaning 'rather' cp. vii. 25, l. 138 n.

§ 7, 43. τὰ ὑπαγορεύομενα γράφειν, 'to write from dictation.'

44. ἀναγράφοντες, 'to read.'

45. ὅτι μὲν δεῖ κτλ., 'I should, it is true (μὲν), have heard that it was necessary for me to know my letters, but I do not think I should actually know my letters a bit better through being aware of that fact.'

46. ἠμικήκειν ἄν. The use of the pluperfect tense of the indicative in an unfulfilled condition in past time is rare. The protasis is in the participle ἀκούσας = ἐλήκων. Similarly εἰδός = εἰ εἰδέρω, cp. l. 1. 5. εἰδώς. Notice the distinction between εἰδέρας, 'to know (a fact),' and ἐπιστασθαί, 'to understand,' 'to be skilled in,' cp. 8, l. 50.

οὐδέν τι μάλλον, 'not a bit the more,' cp. 8, l. 50, xliii. 8, l. 62 n.

§ 8, 49. μέντοι takes the place of δὲ after μὲν in the preceding line, cp. ii. 3, l. 22.

50. ὅτως, 'how,' 'by what methods.'

§ 9, 51. εἰ μοι δοξάσα, 'if I were to decide to.'

52. ἂν goes with ἔρως, representing ἂν ἔρως in Oratio Recta. For its position in the sentence cp. ii. 1, l. 6 n.

53. ἐπισκοποῦντι, 'inspecting,' 'visiting,' cp. iv. 6, l. 52.

τοὺς κάμηντας, 'his patients,' cp. xiii. 2, l. 9.

54. τοιοῦτος, 'like him,' cp. 1. 1, l. 1 n.

55. αὐτὰ τὰ ἔργα, 'the actual processes.'

§ 10, 57. καταρβηθήμα μαθάνοντας, 'for people to wear themselves out with learning.'

58. πρῶν, cp. ii. 9, l. 67 n.

ἀξιὰ τῆς τροφῆς σε ἐργά, 'work which earns his keep.'

τὸν διδασκόμενον refers to each of the individuals who are the subject of μαθάνοντας.

59. δόσκολος, 'troublesome.' μαθαίνει, cp. 4, l. 28 n.

60. ἄν is reduplicated to emphasise ἔδων and to intimate at once that the clause is potential, cp. ii. 13, l. 97 n.

62. λεπτόν πολλά σε αὐτὸν ἐπιστάμενον, 'that you know plenty without realising that you do so.'
NOTES

§ 11. καὶ γαρ δή, cp. l. 15, l. 108.
64. μέν; translate by means of a subordinate clause introduced by 'while.'

§ 12. τὰ ἡθη, accusative of respect with γενναιοτάτης.
70. τοὺς αὐτὴν συνόντας, 'those who have to do with it.'

§ 13. μέν. The idea of προωμον is in contrast with that of διέξετι (l. 75) to which δέ is attached.

§ 14, 72. μέν. It is difficult to make one after hearing it abandon the enquiry,' cp. xi. 18, l. 111 n.

§ 15, 74. μάθην sc. αὐτήν, i.e. τὴν γεωργίαν.
77. ἡλικίως το καὶ εἰ, 'especially if,' cp. iii. 9, l. 70.

Chapter XVI

§ 1, 1. πρῶτον μέν has no δέ following, cp. xii. 11, l. 57.
2. οἱ χαλεπῶν ἐστιν (sc. εἰκεῖον) κτλ., 'that point in farming which they say is most intricate is not difficult.'
3. τῆς γεωργίας is partitive genitive after δέ, cp. xv. 1, l. 13.
4. ἐγεραζόμενοι, a variation on the usual ἐργα δέ contrasted with θάρση μέν. Translate θάρση, 'in theory,' ἐγεραζόμενοι, 'by practical experience.'

§ 2, 5. γαρ, epeh exgetic of the point referred to in the last section, cp. iv. 5, l. 37 n.

§ 3, 10. οὐκοῦν, cp. l. 6, l. 32 n.
§ 3, 11. ἀλλοτρίας γῆς is partitive genitive after τοῦτο, which is expanded by the two δτι clauses.

§ 12. τοὺς καρποὺς καὶ τά δένδρα, cp. iv. 8, l. 69 n.
13. θεομαχεῖν, 'to contend against providence.'
14. ἄν, anticipatory of ἄν ἐχεῖν, cp. xv. 10, l. 60, l. 13, l. 97 n.
15. ἢ τοὺς καὶ φυτεῖν.
16. ήτοι το κτλ. The subject of the varying propensities of different soils is dealt with by Vergil in Georg. i. 54 sqq., 178 sqq.

§ 4, 17. δύναμιν, 'capacity.'
19. ἀληθέστερα, cp. vii. 25, l. 138 n.

§ 5, 20. χερσεύουσα, concessive, cp. xv. 3, l. 24. For χερσεύω cp. v. 17, l. 81.
22. θεραπευομένη, 'if carefully treated.' Cp. Vergil, Georg. 11. 182 indicio est, tractu surgens oleaster eodem plurimum, et strati baccis silvestris ab agris.
23. καλά, predicative. μέν δή, cp. l. 14, l. 92 n.
24. μὴ πάνω, 'not at all.' For μὴ cp. l. 7 n.

§ 6, 26. τοῦτο...ἀποτελεσματίκαν (from ἀποτελεσματίκαν) ὡς..., 'to have gained full assurance on this point, namely that....'

28. φοβοῦμεν μὴ οὐ. 'I am afraid that a thing may happen' is φοβοῦμαι μὴ τῇ γένεται: 'I am afraid that a thing may not happen' is accordingly φοβοῦμαι μὴ οὐ τῇ γένεται: cp. Lat. vereor ne and vereor ut (=ne non).

§ 7, 20. ἀνεμοςτικὴν τὸ τῶν ἄλεοι, 'I am reminded of what fishermen do.'
30. ὡς, 'namely, that.' ὡντες, concessive, cp. 5, l. 20.

καταστησάντες is transitive. The ship must be understood as the object.
31. ἔπιθεν, 'for the view;' 'to look around them,' cp. iii. 7, l. 59 n.
32. παραπέρευστε ἀμα, 'all the time as they are going rapidly past.'
33. καρπων, cp. 3, l. 12, iv. 8, l. 69 n.
ἀποσφαιρισθαί sc. γράφω, 'to express an opinion.' This use, with γράφω omitted, occurs several times in Plato.
36. τοῖς ἐπεύροις is the dative of resemblance after κατὰ ταύτα, cp. 1, 5, l. 30.
37. τὰ πλατάτα, 'in most cases,' cp. iii. 15, l. 112 n.
§ 8, 39. βούλει is grammatically parenthetical. ἀρξομαι is the dubitative or deliberative subjunctive, cp. iv. 4, l. 27.
40. ἐπισταμένω. The participle, not the main verb, contains the predicative emphasis of the sentence: cp. iv. 25, l. 169 n. Translate, 'I know that in you it is to one who understands a very great deal... that I shall be telling....'
§ 9, 1. 42. ἐκεῖνο anticipates the clause ὅπως ἢς ἡγό κτλ.
43. ἀν μανδάνευεν represents the potential ἀν μανθάνωμεν in Oratio Recta.

§ 10, 47. ὁικοῦν, cp. 3, l. 10.
For μέν not followed by δὲ cp. 1, l. 1, iii. 8, l. 61 n.
τὸ στορνειον νέον ῥυπαγαίσθαι, 'to prepare fallow land for sowing,' cp. xx. 3, l. 16.
§ 11, 49. οἶδα γάρ, 'Yes, I do know it.'
50. εἰ ἄρχοιμεθα; Some interrogative apodosis, such as τι ἢν γέγονο, has to be supplied, cp. xviii. 8, l. 50.
χειμαίνω, cp. ix. 4, l. 20 n.
51. τηλός, 'mud.'
52. δοκεῖ sc. ἄρχοσθαι ὁδὸν τὴν γῆν.
53. κυνεῖν, 'to stir,' 'to turn up,' expegegetic of σκληρᾶ, cp. v. 18, l. 87 n.
τῷ τεύχει, 'with the team' of oxen which drew the plough, and so 'with the plough.'

§ 12, 54. κυδυνεύει, from meaning 'there is a risk that,' comes to mean 'it may be that,' or 'it is probable that,' cp. xviii. 3, l. 24.
εἶπαὶ ἀρχοὺς = ἀρχοσθαι δε γνῶ, cp. vii. 35, l. 190 n.
56. γάρ, 'Yes, for.' χείσθαι, 'crumbles,' Lat. laxisari.
58. καὶ sc. εἰκὸς ἐστὶ.
59. κόπτων τῇ γῇ παρέχειν, 'furnishes manure for the soil.'
60. καρπον, 'seed.' The reference is to the rank grasses which have grown up since the harvest.
§ 13, 61. ἐτι, 'in addition.'
62. ἀνὴς καθαρὰν, 'clear of undergrowth.' ἀνὴς is genitive of separation, cp. iv. 7, l. 61.
ἀνὴ is used frequently in the latter part of the book to denote rank vegetation or weeds, not timber.
63. ὅπῃ τὸν ἡμῖν, 'burned' or 'baked in the sun,' cp. Verg. Georg. 1. 65 globas inducest | pulverulentas coquat maturis solibus aestas.

§ 14, 67. ἄλλος πως contains the suppressed protasis of ἀν γέγονειν (ἀν γέγονεν in Oratio Recta), cp. vi. 7, l. 34 n.
68. ὅτι πλευτάκεις, 'as many times as possible,' cp. 13, l. 63.
69. μεταβαλλείς, 'were to turn over,' i.e. 'plough,' Lat. novare.
70. μέν εὖ, cp. vii. 37, l. 202 n.
ἀν must be taken with all the three optatives which follow.
71. ἐπισταλάξας, 'lie on the surface.'
73. αὐτής, i.e. τὴν γῆν.
74. τῷ τεύχει, cp. ii. 1, l. 53.
§ 15, 75. σκάπτοντες, 'by digging' or 'hoeing' (instead of by ploughing with a team).
τὴν νέον ποιοῖν, 'prepared their fallow land' for sowing, cp. xi. 16, l. 98 n.
76. οὐκ εὐθηλον sc. ἐστιν.
καὶ belongs to δίχα δει ποιεῖν.
78. γάρ, 'Yes.' καταβάλλειν sc. εὐθηλον ἐστιν ὅτι δει.
79. ἐπιπολήσε. The word ἐπιπολής, 'surface,' is used by good
writers in the genitive only, in an adverbial (or prepositional)
sense, cp. xix. 4, 1. 24.


80. ὄμη, 'unbaked,' 'not exposed to the sun.'

αὐτῇς, i.e. τῆς γῆς, paritive genitive.

Chapter XVII

§ 1, l. 3. δοκεῖ ἵνα τρίτον ἁμφοτέρους ἡμῖν.

γὰρ οὖν expresses assent, cp. xix. 1, l. 3.

4. μέντοι for δὲ in contrast to μέν (l. 1), cp. 10, l. 72, ii. 3, l. 22.

τοῦ σπόρου ὄρας. When two substantives, one dependent on the
other, are used to express what is practically a single idea, it
frequently happens in Greek poetry that only one article instead of
two is used. This usage is rare in prose.

ἄλλο τι...ἡ, cp. i. 16, l. 117 n.

5. τὴν ὄραν σπέιρεν sc. δεδομένη, 'that it is necessary to sow in the
season.' For the accusative cp. i. 23, l. 167.

6. πείραν λαβόντες, cp. v. 21, l. 132.

7. οἱ νῦν sc. ἄνθρωποι, 'the men of the present day.'

§ 2, 8. γὰρ, cp. iv. 5, l. 37 n.

9. ποιοῦ, 'surely,' 'you will admit,' cp. v. 20, l. 125.

πρὸς τὸν θεὸν ἀποβλέπουσιν, cp. ii. 8, l. 58 n.

10. ὡς ἡ βρέχει...ὑπήργου, 'to see when,' 'in expectation of
the time when he will send rain and let them...,' cp. iv. 5, l. 31 n.

βρέχει, is not used in Attic in this sense.

ἀφίσαι, 'will allow,' 'will give an opportunity of.' Pliny refers
to this passage in N.H. XVIII. 25, 60.

11. δὲ γ', cp. 7, l. 45, l. 7, l. 44 n.

τὸ μή ἐν ἔρῳ (sc. γῆ) σπέιρον ἐκόνομεν εἶναι, 'that they must not
sow in dried-up soil if they can help it.' The phrase ἐκὼν ἐκόναι ἐκὼν
(the infinitive is limitative) occurs several times in prose, almost
always in a negative sentence.

13. δίξιον ὅτι, cp. vii. 19, l. 111 n.

14. πρὶν κελευσθήσῃ, cp. ii. 9, l. 67 n.

§ 3, 15. οὐκοῦν, cp. i. 6, l. 32 n. ταῦτα μὲν, cp. xvi. i, l. 17.

17. γὰρ, 'Yes, for.'

γίνεται ὁμονοεῖν, 'it comes about that men think alike.'

XVII 3-8] NOTES

18. οἴλον, 'for example.'

19. γλαύκα, 'clothing,' cp. viii. 19, l. 120 n.

§ 4. 21. ἐν τῷ δὲ, anticipating πόρον κτλ.

23. πρῶτος sc. σπόρος. Though all agree not to sow before the
rain comes, there are differences of opinion as to what part of the
rainy season is most suitable.

24. καὶ γ', 'Yes, and....'

οὐ τεταγμένοις τὸ ἔτος ἄγει, 'does not bring on the years quite
uniformly.'

25. τὸ μὲν ὅτι, κάλλιστα (adverb) sc. ἄγει.

§ 5. 28. χρήσθαι ἐκλεξάμενον, 'that a man should choose and
keep to.'

29. εἶν τε...εἶν τε, 'whether...or;' Lat. sine...sine.

§ 6. 32. κράτηστων is superlative of κράτησθον (l. 27).

33. παντὸς μετέχειν τοῦ σπόρου, 'to take part in the whole period of
sowing,' i.e. to sow some part during each of the three divisions
of seed-time.

35. ποτὲ μὲν...ποτὲ δὲ, 'in one season...in another.'

μηδ' ἵκανον sc. οὔτων λαμβάνειν.

37. καὶ ταῦτα, cp. viii. 23, l. 143 n.

§ 7. 39. τι γάρ; 'well then.'

40. ποικίλα, 'complicated.'

41. πάντως, 'by all means,' cp. vii. 37, l. 201 n.

43. καὶ σὸν ποιεῖ, 'even you, I suppose,' ironically referring to
Socrates's earlier professions of ignorance: cp. 2, l. 9.

44. καὶ γάρ, 'Yes, for....'

45. δὲ γας, cp. 2, l. 11.

48. ὁσπερ τοῖς κιβάρισταίς, 'as it does for lyre-players,' dativus
commodi. For κιβαρίσατω cp. note on 11. 13, l. 95.

ὅπως δύνηται after μελέτης, cp. xx. 16, l. 85, vii. 34, l. 183 n.

49. τῇ γνώμῃ, 'the will,' cp. xx. 8, l. 50.

§ 8. 50. πάντως μὲν οὖν, cp. l. 7, l. 44, vii. 37, l. 202 n.

ην δὲ γας κτλ. For this form of question cp. xvi. 11, l. 50 n.

η μὲν...ηδὲ are in paritive apposition to ἂν γας, cp. vii. 28
l. 154, etc.

51. λεπτοτέρα, 'comparatively poor,' cp. vii. 25, l. 138 n.

52. ἀρά γας, cp. l. 1, l. 3 n.
83. δήποτε is frequently used in stating an obvious truth for argumentative purposes, cp. VIII. 22, l. 137.
85. τι γιάφ οὐ, 'most certainly,' lit. 'how should I not?' sc. εἰδέναι, cp. XVIII. 1, l. 6.
86. οὐκόν, cp. I. 6, l. 32 n.
88. ξένος, 'let us assume that.'
του στότου is partitive genitive after των, 'some part of the grain.'
87. αὐτών, i.e. τῶν ὄβρων.
89. τὸ, the mud or sediment left when a flood subsides.
90. ής, 'weeds,' cp. XVI. 13, l. 62 n.
91. δήποτε, 'you know,' cp. l. 83.
92. τὸ στότο is governed by τὴν στηρὶ, which is from σφεζομαι.
93. οὐκόν, cp. I. 15, l. 107, l. 6, l. 32 n. ἐνταῦθα, 'at that point.'
94. πᾶν μὲν οὖν sc. δοκεῖ μοι δεῖσθαι, cp. 8, l. 50.
95. καταλύεται σε στήρι.
96. τὸ πολλύτερον κτλ. The true predicate or idea lies in the participle, which contains the protasis εἰ δοκεῖ, cp. II. 1, l. 6 n. For the reduplication of ἄν cp. III. 13, l. 97 n.
97. σου must be taken with δοκοῦσι. ἂν ἐπικυρήσῃ is for ἂν ἐπικυρήσειν in Oratio Recta.
98. ἐπικυρήσεις τήν γην, 'by lifting up the soil.' sc. ἄν δεκάδοις ἂν ἐπικυρήσῃ τῷ στήρι ἐπικυρίσειν is used in a metaphorical sense in XI. 10, l. 63.
99. ἄν αὐτοῖς, accusative of respect.
100. τοῖς, κτλ. as in l. 95.
101. τὰς κτλ., accusative of respect.
102. ἄν αὐτοῖς, κτλ. as in l. 96. recalls that the sentence is conditional.
103. τροφῆνα, κτλ. as in l. 96. recalls that the sentence is conditional.
104. τοῖς, κτλ. as in l. 95.
§ 15, 107. ἐμβαλεῖν sc. τῷ στύγῃ, v. 12, l. 82.

110. οἴνον ἐστὶ τῷ εὖ τάς εἰκόνας ἐπάγεσθαι, ‘what a (good) thing it is to introduce one’s similes (images) aptly.’

111. πρὸς, ‘in comparison with.’

Chapter XVIII

§ 1, 1. ἐκ τούτου, ‘after that,’ ‘next.’

1. ἄρα, cp. l. 8, l. 46.

2. ἔχεις sc. δίδαξεν.

καὶ εἰς τοῦτο, ‘on this subject also.’

3. ἢ μὴ γε φανήσῃ ἢπιστάμενος, ‘Yes, unless you prove to understand.’ For the participle with διανοοῦμαι cp. iv. 7, l. 53 n.

παῦται ἐρεί, cp. l. 5, l. 30 n.

4. μὲν is merely emphatic (it is a weak form of μόνον) and is not to be taken closely with ὁδόν.

6. τῷ δὲ οὕτω μέλλω sc. εἰδέναι, ‘how am I not likely to know?’ ‘of course I know,’ cp. xvii. 12, l. 85, xix. 9, l. 54.

7. ἔνδικταν τοῖς ἐν τοῖς τοῖς προέκ. ‘on the side from which the wind is blowing,’ i.e. with one’s back to the wind, to windward.

8. ἀντίοις, ‘facing.’

10. αὐτοῖς ἄχρωμα καὶ ἄθερων, i.e. facing the direction in which they fall or are blown by the wind. ἄχρωμα generally means the chaff left over from threshing; here it must refer to the stalks.

§ 2, 12. ἀκροτομοῦσιν ἄν, ‘would you cut off the tips?’

14. κάλαμος, ‘stalk.’

16. ὅρθος ἀν τοικὲς μεσοτομὼν, ‘that I should be doing right if I cut it half-way up.’ For the participle representing the protasis ἐν μεσοτομων cp. ll. 3, l. 19, etc.

Varro, de Re Rustica l. 50, mentions three methods of reaping, including that of cutting the stalks in the middle, holding the tops with the left hand; the remaining stubble was cut later.

17. μοχθὸς περὶ πιποῦν...οὖν οὐδὲν προσθεῖονται, ‘may have unnecessary work over what they do not need at all.’

20. κατακαυθεῖν = eι κατακαυθεῖν.
39. οὐδὲν is adverbal, as in 1. 10, l. 66, etc.
λείπειν is 2nd person singular, 'you fall short of,' 'are inferior to,' and ἑμαῖν is the genitive of comparison (or separation), cp. xiv. 10, l. 42.
§ 6, 42. καθαροῦμεν τῶν στόν, i.e. separate the grain from the husks etc. which have not blown away from the threshing-floor.
43. καὶ...γε, 'Yes, and....'
44. ἡ, cp. 1. 2, l. 7 n.
προσηνέμου, 'towards the wind,' 'windward,' i.e. the side from which the wind is blowing.
45. ἄρχη sc. λακμάν.
οἴσαται, future middle used as passive, cp. 5, l. 33, ii. 8, l. 58.
σοι is the 'ethic' dative, 'your husks will be carried, etc.', cp. 1. 11, l. 72.
46. ἀνάγκη γάρ, 'it must be so.'
§ 7, 47. αὖτα, i.e. τὰ ἄχυρα.
49. γάρ, 'Yes, for....' πολὺ ἔστων, 'it is of much importance.'
51. ἐκ τοῦ ὑπηνέμου sc. μέρους τῆς ἄλος, 'at the leeward side,' that which is under the wind of the other side, the opposite of προσηνέμου in 1. 44.
52. ἄχυροδόκη, 'the place for the chaff,' i.e. the empty part of the floor to leeward reserved for the chaff.
§ 8, 54. τοῦ ἱέμεσος is the neuter substantive and governs τῆς ἄλος.
55. εὐθὺς...λυκήσεις, 'will you at once go on to winnow.'
κεκυμένου, 'scattered about.'
56. συνώσας, in contrast to εὐθὺς κτλ., 'only after pushing together.'
57. τὸν καθαρὸν (sc. στότων), cp. x. 7, l. 52.
τὸν πόλον. The meaning is doubtful. πόλος generally contains the idea of an axis or pivot, but the centre of the threshing-floor can scarcely be meant here. Some editors take the meaning to be the 'circumference' or 'outer margin' of the floor. L. and S. translate 'land turned up with the plough,' but although that may be the ultimate destination of the chaff it can hardly be the right meaning here.
58. συνώσας sc. λυκῆσω.

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59. μοι, cp. 6, l. 45 n. on σοι.
§ 9, 61. μὲν δή, cp. i. 14, l. 92. ἄρα conveys an inference, often with an ironical flavour, cp. 1. 8, l. 46, xi. 5, l. 26 n.
ὁς, 'how,' after διδάσκειν.
στόν, anticipatory accusative, cp. vi. 14, l. 74 n.
60. καὶ καὶ δὲ, the καὶ going closely with ἄλλον.
ἀν δύναι is 'potential,' cp. 1. 2, l. 7 n.
64. ἐλελήθη ἡμαῖν κατόπταιμος, 'I had forgotten that I knew.'
65. τάλαι ἔνδοου, 'I have been thinking for a long time.' τάλαι is frequently used with a present tense to denote an action which started in the past and has continued up to the present. Similarly it is used with an imperfect tense to denote an action which is both pluperfect and imperfect.
εἰ, 'whether.' ἄρα is ironical, v. 9, l. 61 n.
λαληθα sc. ἡμαῖν.
67. ταῦτα, i.e. χριστοῦ δεικνύω κτλ.
68. ὅρσ 6' ὀστερ γεωργοῦντας κτλ. The argument is: I have never been taught farming, yet I prove to have knowledge of it through observation; have I then no knowledge of these other sciences, though I have as great opportunities of observing them as of observing farming?
§ 10, 70. ἔλεγον...πάλαι is not the idiom referred to in n. on l. 66. It means, 'I was saying a little time ago,' i.e. in xv. 4.
71. καὶ ταῦτα, 'in this particular respect,' cp. xxii. 4, l. 21.
72. The text from here to the end of the chapter seems to be corrupt, and several editors omit the passage as an interpolation. Jacob conjectures δὲ γε δὴ κτλ. τὰ μὲν γάρ κτλ., the first sentence then meaning 'yes (it is easy), at least what I know of it.'

Chapter XIX

§ 1, 1. τέχνης is the partitive genitive, used predicatively with ἐστι.
3. γάρ οὖν, cp. xvii. 1, l. 3 n.
4. Notice the contrast between the 'potential' optative with ἔσται and the indicative, 'how is it possible that I should understand... while I certainly do not understand...?'
§ 2, 6. ἐπιστασαι sc. τὰ ἄμφω τὴν φωτεινα.
7. ὁσις is generic (Latin quippe qui), cp. xxI. 10, l. 59.

8. ὁπότον βάθος, accusative of extent, cp. IX. 16, l. 97.

9. τῷ φυτῷ, 'for the plant.' It is to the young vine in particular that this conversation refers.

10. ὁπέως ἐν τῷ γῇ κτλ., 'in what manner it must be put in the soil to grow best.' For the reduplicated ἐν cp. II. 13, l. 97 n., and for the participle containing the true predicative notion of the sentence cp. II. 1, l. 6 n. For ὁπέως with ἐν and the optative cp. II. 9, l. 70 n.

§ 3, 12. μὴ is used as the negative in relative clauses where a condition or generality is implied, cp. 2, l. 7 n. If τὸῦ δὲ took the place of the indefinite δὲ τι, the negative would be ὀσις.

14. οἶδ᾽ ὅτι, 'certainly,' parenthetical, cp. II. 1, l. 67.

15. καὶ πολλὰ καὶ ἐγώ cp. ΧVII. 2, l. 11.

16. τριτόπου cp. βρώμου. The Greek foot-measure, varied, but the Attic standard was equal to 295.7 millimetres, or about 11.64 inches.

17. οὐδὲ μᾶ Δί', cp. II. 2, l. 15 n.

18. τῷ δὲ, 'well then,' 'again.' τὸ πλῆθος is accusative of respect.

§ 4, 21. τὸ βάθος, cp. τὸ πλῆθος in l. 18.

23. ἐξορύσσων ἐπὶ σκαπτόμενα, 'they would be uprooted when having the soil loosened around them.' For the process of loosening the soil around vines cp. Verg. Georg. II. 398 sqq. omne quotannis | terque quaterque solum scindendum glabrique versis | ac tinctoria bidentibus.

24. λίγῳ οὖν ἐπιτολῆς, 'so much too close to the surface,' cp. XVII. 15, l. 79.

§ 5, 25. τοῦτο μὲν, cp. XVII. 10, l. 47 n.

19. βιδύτερον cp. βρώμου. πεντήμποτέρον cp. βρώμου.

28. γάρ, 'Yes, for.'

§ 6, 30. εὐροτέραν, 'comparatively dry' (or 'light'), cp. VII. 25, l. 138 n.

32. μὲν γοῦν, cp. I. 23, l. 165.

33. τὸν Δυσκαβεττόν. Mount Lyceabettus was outside the walls of Athens, about a mile north-east of the Acropolis.

34. τῷ Φαληρικῷ ἄλι, 'the low ground at Phalerum.' The hill of Munychia projected into the sea five miles south-west of Athens; to each side of it was one of the ports of Athens, the city itself being inland. On the east was the open bay of Phalerum, on the west the narrower and deeper inlet of Peiraecus. The bay of Phalerum was between the Long Walls joining Athens to the sea.

§ 7, 38. ὁπότων = εἰς ὁπότων, cp. II. 3, l. 19, etc. βρώμου cp. βρώμου.

39. ἐπὶ φυτεύειν, 'to go on planting.'

41. ὀπεκομία, 'at what season,' more precise than ὁπότε.

42. ἐκατάρχα sc. τῆς, cp. XVII. 2, l. 11.

43. μάλιστά sc. εἰδών, cp. III. 13, l. 101 n.

§ 8, 45. ὑποβαλῶν = εἰς ὑποβάλλον, cp. 7, l. 38, etc. ὑποβαλῶν τῆς γῆς τῆς εἰργασίας must only be taken with the first member of the disjunctive question. For the position of ἐν cp. II. 1, l. 6 n.

47. μαλακῆς, i.e. εἰργασίμης. εἰς τὸ σκληρὸν, 'through into hard ground' is to be taken with διὰ τῆς μαλακῆς as well as with διὰ τῆς ἀργοῦ. ἀργοῦ, 'untilled.'

48. διήλθον (sc. ἐκτὸς) ὅτι, cp. XVII. 19, l. 131 n.

§ 9, 50. τῷ φυτῷ. The dative is governed by the preposition in ὑποβάλλειν. Here the verbal is used with the personal construction, not as in XVII. 35, l. 190 etc.

51. τῷ θεῷ οὐ μέλλει sc. ὑποβάλλεσθαι, cp. XVII. 1, l. 6.

52. τιθέοι = εἰς τιθέοι, cp. 7, l. 38, etc.

53. πρὸς τὸν αὐτόν μεν ἄρχων cp. βλέπων.

55. ἐπὶ καὶ πλαγίῳ τῷ κτλ., 'or would you lay some of it obliquely beneath the soil which is thrown into the hole, so that it lies in the shape of a Gamma upside down,' i.e. J.

§ 10, 56. οὕτω, 'in the latter way.' πλεῦσε, predicative, 'in greater number.' ὑποβάλλειν, 'buds' (cp. our expression 'eyes' of potatoes).

57. ὁ πάνω, 'above ground,' emphasised by καὶ even as καὶ in the next line emphasises the contrasted τὸν κατὰ τὴν γῆς.

59. οὖν, not καὶ, is the connexion between this sentence and the last.
61. ταχύ. The adjective ταχύς is frequently used with verbs where we should use the adverb.

§ 11, 64. ἐμὺ, cp. 13, l. 74, XVIII, 1, l. 3.

ταχύαις with the participle, cp. I, 4, l. 20n.

τὴν γῆν and περὶ τὸ φυτὸν must be taken with both verbs.

65. καὶ, ‘also.’

66. μὲν γὰρ has no corresponding clause with ἐν, cp. 1, 3, l. 14n.

67. συσταγμένον. τὸ φυτὸν must be the subject, though ὁ γύνος is the object of σάξας ἐν in 65, and therefore of σάξας ἐν in 66. Possibly however the construction is impersonal.

68. εὗ ὀδί, cp. 3, l. 14n.

69. μέχρι βεβου, ‘to a considerable depth.’ κύδυνος ἐν ἐν, ὑπὸ μὲν τοῦ ὑδατος, though in the MSS. is probably an interpolation.

71. ἤγουν καυνὸτητα is not required by the sense, and is probably, like the words above, interpolated from an explanatory note in the margin.

§ 12, 73. ἀμπελῶν. It is to the vine in particular that all the preceding conversation refers, though the chapter began with a mention of trees in general.

76. συκῆν. The fig-tree is still extensively cultivated in Greece and Asia Minor. It is also found growing wild throughout southern Europe.

77. ἀκρόδρυα, ‘fruit-trees.’ It is thought that the word may refer particularly to hard-shelled fruits, such as the acorn and chestnut. The walnut is not a native of Greece, but was introduced in very early times, and is mentioned by Sophocles. Other fruits commonly cultivated in Greece, both now and in ancient times, are the pomegranate, the quince, the medlar, the apple, and the pear.

78. καλὸς ἔχοντων, cp. IX, 15, l. 89. The genitive is partitive after τι.

79. ἀποδοκιμάσας, ‘reject as unworthy,’ cp. VI, 8, l. 37n.

§ 13, 81. ἐλαίαν. The Attic form ἐλαια is restored by Dindorf. The olive-tree is a characteristic feature of most parts of Greece. The fruit was used for the obtaining of oil (ἐλαιων) and for eating; the principal uses of olive-oil were for anointing the body after the bath (cp. IX, 7, 40) and for lamps.

83. ἀποτείρῃ μου, ‘you are merely testing me.’

84. βαθύτερος ἐν, τῇ ἄμπελῳ ὑπέτειναι.

85. καὶ γὰρ κελ. explains the previous statement ὁρῆς κελ.

86. παρὰ τῶν ὀδοίων, ‘by the roadsides.’

88. τῶν φυτῶν after τῶν κεφαλὰς.

88. πῆλον, ‘clay,’ was smeared thickly over the stump to protect it from rotting through rain and sun.

89. ῥεγασμένον, ‘roofed over,’ ‘covered’ with a pot (δαστρακων, l. 92) or similar protection.

§ 14, 91. καὶ ὄρων δὴ κελ., ‘and which of all these things (ὄρων refers to τῶν πάντων in l. 90) do you not understand from actually seeing them?’

τὸ δαστρακων, anticipatory accusative, cp. VI, 14, l. 74n.

92. πῶς for ὡς, cp. VIII, 14, l. 96.

94. ὥσ τῶν Δι’, cp. II, 2, l. 15n.

95. τὰλας, ‘again.’ A conjecture is τὰλας which would have the same meaning as in XVIII, 9, l. 65.

96. συλλήβθην, ‘collectively,’ ‘generally,’ contrasted with καθ’ ἐν ἐκαστοις in l. 98.

97. οὐ γὰρ ἐδοκοῦν κελ., ‘for I did not believe I should have anything at all to say about how planting must be done.’

§ 15, 100. ἄρα, cp. I, 1, l. 3n.

101. διδασκαλία, ‘method of teaching.’ The asking of questions was of course the method of teaching adopted by Socrates himself.

102. ἄρτι γὰρ δὴ καταμανθάνω, ‘for since lately, you see, I am beginning to learn.’

103. γὰρ, cp. IV, 5, l. 37n. ὡστ’ ὀβεν τῶν ἄν, cp. 14, l. 94.

105. οἴμαι, parenthetical.
§ 16. ἐρωτῶν = ἐρωτήσης, cp. 7, l. 38, etc. For the reduplication of ἄν cp. 2, l. 10, 1l. 13, l. 97 n.  
καλὸν sc. ἐστίν ἁργόρων. Ischomachus is referring in this section to the remarks of Socrates in xviii. 9.  
109. διαδοκιμαζέω, cp. vi. 8, l. 37 n. on the meaning of δοκιμαζέω.  
111. περὶ αὐλητῶν sc. ἐρωτῶν se.  
112. ἤσος ἃν sc. δίναι μὴ πεσά.  
γεμρεγένει, after ἐπιστήμων ἐκείνη as though it were ἐπιστάλμην, cp. xx.  
16, l. 85.  
§ 17, 116. σὺν ἦστι ταῦτ, ‘this is impossible.’  
117. πάλαι σοὶ ἐλέον, cp. 14, l. 95. The reference is to xv. 10.  
119. ἐπιστήμων, predicative.  
§ 18, 120. ὡς, ‘how.’ ἃν χρόνο, potential.  
121. αὐτίκα, ‘to begin with,’ ‘for example.’  
123. ἴσταναι, ‘to set up,’ ‘to prop.’  
περιπετειανούσα τὰ ὀνόμα, ‘by spreading its leaves round (the clusters of grapes).’  
124. ἀπαλλοῖ, ‘fresh,’ ‘tender.’  
125. παύσιν τὴν ὄραν, ‘during that season,’ i.e. while the clusters are tender. For the accusative cp. 1, 23, l. 167, xvii. 1, l. 5.  
§ 19, 127. ἐντῆν is the object of ψάλεω, the indefinite object of διδάσκει being omitted as in § 18.  
128. προαίνει, ‘to ripen,’ ‘to bring to perfection.’  
CompatActivity, from meaning ‘autumn,’ the season of fruit, comes to mean the ‘fruit’ itself.  
τόλμηροι, ‘productiveness.’  
130. ἐμφανές, ‘comparatively unripe,’ cp. 6, l. 30.  
131. τὸ ὁργόν ἄρε, ‘that which becomes ripe from time to time,’ in partitive apposition with ἐντῆς, the object of τριγάν.  

Chapter XX  
§ 1, 2. γε, ‘as it appears,’ ‘as you say.’  
3. μαθαίνει; for this infinitive cp. vi. 9, l. 41 n.  
4. πράττοντι ὑμόλος, ‘fare alike.’  
6. περιπτα ἔχουσιν, ‘have a surplus,’ cp. 11. 10, l. 73 περιουσίαν ποιεῖν.  

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NOTES  
7. περιέσθαι, ‘provide for themselves.’  
καὶ προσφείλοντι, ‘fall into debt as well.’  
§ 2, 9. γάρ, introducing the expansion of the preceding sentence, should not be translated, cp. iv. 5, l. 37 n.  
οἱ γάρ... ἢ ποιοῦσα, ‘it is not... which causes.’  
§ 3, 11. οὐδὲ ἃν ἀκούσας, ‘you are not likely to hear,’ an extension of the suppressed protasis, cp. 1, 2, l. 7 n.  
λόγου διαθέσθω, ‘the tale circulating,’ ‘the explanation going about.’  
12. διότι, ‘because.’  
13. ὁμαλῶς, cp. xvii. 7, l. 45. ὀρθῶς, ‘straight.’  
14. τὴν γήν φέρουσαν ἀμπέλους is the reading of the MSS., but this cannot give the required meaning ‘the soil which is vine-bearing,’ which would require τὴν γῆν τὴν φέρουσαν. The MSS. reading would mean after ἄργοκας, ‘that the soil bears vines.’ The best solution of the difficulty is the omission of γῆν, which may easily have crept into the MSS. by the error of a copyist with his eye on τῆν. γῆν will then have to be understood with τὴν φέρουσαν ἀμπέλους; but such an omission is of frequent occurrence, cp. xviii. 2, l. 11, xix. 7, l. 42.  
15. ἐν ἀφόροι sc. γῆ, ‘in a soil which is not vine-bearing’ or ‘not suited for vines.’  
16. The first ὅτι is ‘because,’ the second ‘that’ after ἡγνώσθω.  
τὸ σπέρμα νῦν προεργάζεσθαι, cp. xvi. 10, l. 47.  
17. προεργάζεσθαι, ‘to prepare beforehand.’  
§ 4, 19. ἐστιν, ‘it is possible,’ ‘one is likely.’  
ἀντίκ is the beginning of Oratio Recta. Ischomachus is making the point that failures in farming are not due to lack of ἐπιστήμη, but to lack of ἐπιμέλεια.  
20. ὡς σπείρηται, cp. vii. 34, l. 183 n. σπείρηται is passive (impersonal).  
21. γνωρίζεται sc. αὐτῶ (τοί ἁργῶ).  
22. αἰ ὄντα, ‘those (vines) which there are,’ ‘which he has,’ belongs inside the clause ὑπὸς φέρουσαν.  
§ 5, 25. τοιαύτ’ ἢ τίνι ἄ, ‘such are the respects in which.’  
26. ἀλληλοίων. For the genitive of comparison (or separation) cp. xiv. 10, l. 42.  
27. σοφόν τι, ‘some clever method.’
52. ὦλην, 'weeds,' cp. xvi. 13, l. 62 n.
54. ἐκποτῶν ἄναμενεται, 'takes up and carries out of the way.'
55. αὐτός, 'by itself.'
Δν ποιοῦ (sc. ταῦτα) οἷς ἡ γῆ ἥξεται, 'would produce what the soil takes pleasure in.' For the omission of the antecedent cp. l. 13, l. 83.
§ 12, 58. ὀπόσα, 'to what extent,' cp. xi. 7, l. 35 ὅσον δύναμαι.
61. ἡ ἀλήθη κολάζεται μεγαλομένη πάντα τοῖς ἀνάλυμοις, 'the salty quality is corrected by mixture with all substances free from salt.'
ἀνάλυμοι is ἀπ. λεγ.
§ 13, 63. ἀλλὰ takes the place of the δὲ which would naturally follow μὲν in l. 69, cp. iii. 6, l. 43.
65. ἔχου, 'were able.'
κατόν, cp. iv. 8, l. 69 n.
66. ἅταν ἄκούσας...ἔχου, 'were to have no means of hearing.'
ἀκούσαι is optative by attraction to ἔχου, cp. vii. 40, l. 219.
67. οὖν...πεῖραν λαμβάνων, cp. viii. 21, l. 132.
70. ἀ τε δώναται καὶ ἀ μὴ (sc. δώναται) are governed by σαφῆς τε καὶ ἀληθείας. With δώναται an infinitive must be understood, cp. v. 1, l. 5 n.
§ 14, 71. το ἐγγυόστα καὶ εὐμαθή πάντα παρέχεται, 'by offering all that it has in a form easy to learn and know.'
72. ἀριστα, adverbial. ἐξετάζειν is governed by δοκεῖ.
74. ἔστι, 'it is possible.'
75. γῆ, anticipatory accusative, cp. 10, l. 46.
ἐπὶ πάροχουσα ἐπὶ ποιεῖ, 'treats well those who treat it well.'
§ 15, 77. ὃς, 'that.' ἄν δύνατο, 'potential,' cp. l. 2, l. 7 n.
78. οὔτε διότοι αὐτὸς αὐτον πείθει, 'no one succeeds in convincing himself of this.' τοῦτο refers to what precedes, cp. i. 1, 1. 1 n.
81. φανερόν sc. ἐστίν. κλεπτῶν...βιοτεύχω, 'to make a livelihood by stealing,' cp. vi. 1, l. 9.
προσομετω, 'by begging.'
82. ἀλόγιστος, 'unreasoning,' 'senseless.'
§ 16, 83. μέγα διαφέρει, 'it makes a great difference.'
λυσιτεύειν, cp. vi. 11, l. 56.
84. δύναντον ἐγκαθήμερος καὶ πλεόνων, 'when there are labourers
even comparatively numerous." For ἐργασθῆτων cp. xiii. 10, l. 57 n.
For this use of the comparative cp. vii. 25, l. 138 n.
85. ἐχθο εὐπλέειαῖν governs an object-clause as if it were
ἐπιμελήται, cp. xix. 16, l. 113.
τὴν ἁραν, 'during the proper time,' cp. xix. 18, l. 125.
87. εἰς παρὰ τοῖς δεκα, 'one man in a total of ten.'
88. διαφέρει, 'makes a difference.'
τό...ἐργαζομαι is the instrumental dative.
§ 17, 90. ἐδιαμορφοῖτο, 'to take things easily.'
τοῖς ἄνθρωποι, the workmen, is the object of ἐργάζομαι.
§ 18, 92. παρὰ σταδία διακόσια τοῖς ἐκάτον σταδίων, 'by one
hundred stadía in a distance of two.' σταδίων is the dative of the
measure of difference, cp. vii. 42, l. 237 n. The σταδίων was 600 feet
(v. xix. 3, l. 16 n.)
93. ἐχθον ὅτε, 'sometimes,' 'on occasions,' cp. ii. 2, l. 15.
διήνεκας is the 'gnomic' aorist, cp. i. 23, l. 166 n.
94. τὸ τέχνει, dative of the respect of difference, cp. vii. 13, l. 80 n.
95. ἐπὶ ὑπὸ ἁμηται (sc. the antecedent τοῖς), 'that for which
he has started.'
96. βαδίζων, 'by walking steadily.'
98. θεωμένος, 'looking at things about him.'
ἀπὸς ἄρηφειν μαλάκας means that he is tempted to linger in parts of
the course where there is a breeze or to leave the shorter route in
favour of the cooler.
§ 19, 99. τοῖς ἐργῶ, 'farm-work,' cp. iv. 10, l. 84 n.
§ 20, 103. τοσοῦτον διαφέρει δοσον sc. διαφέρει, 'makes as much
difference as,' 'are as far apart as.'
105. οἶον, 'for example,' cp. 7, l. 34.
σκάπτωσιν is genitive absolute, the indefinite subject being
omitted, cp. viii. 7, l. 44. The grammar of the sentence does not
require the absolute construction, cp. ii. 15, l. 110 n.
άληγος, cp. ii. 11, l. 52.
106. οὕτω σκάπτωσιν ὡσε κτλ., i.e. they merely loosen the soil
instead of completely digging up the weeds.
107. οὕτως contains the protasis, cp. vi. 7, l. 34 n.
108. ἀργόν sc. το σκάπτειν.
§ 21, 109. ταύτα, i.e. unpunctuality, idleness, etc., cp. 15, l. 78.

110. ἀνεπιστημοσύναι. For the plural cp. i. 20, l. 140 n.
τὸ γὰρ τὸς μὲν δαπάνας κτλ., 'the fact that, while the out-going
expenses remain at their full amount, the farming does not bring
enough return to pay for its own cost.'
112. ταύτα picks up τὸ...δαπάνα, the subject of παρέχεται. The
plural is not unnatural in view of the two separate conditions after τῶ.
§ 22, 115. συντεταμένοις, cp. ii. 18, l. 125 n.
ἀντικωτάηται, 'most rapid' or 'most effective.'
116. χρημάτωιν, 'means of making money,' cp. xi. 11, l. 69 n.
117. χόρον ἐξαργυράγετον, 'a piece of ground in full cultivation.'
119. ἀργός, cp. iv. 8, l. 70.
§ 23, 121. ἐξαργυράγετον sc. χόρος.
πολλὸν ἀργυρῶν is the genitive of price or value, similar to that
used with ἄδοσ in 24, l. 128, etc.
122. ἐπίδοσιν οὐκ ἔχειν, 'do not give opportunities for
improvement in value.'
124. τὸ ἐπὶ τὸ βλεπον ὅν, 'which is on the road to improvement.'
126. ἐς ἀργοῖ τἀμαθερος γνωρίμετος, 'which from being idle
becomes universally productive.'
§ 24, 127. τῆς ἀρχαίας τιμῆς is genitive of comparison after
πολλαπλασίου (which is itself governed by ἄδοσ, cp. 23, l. 121 n.
and vii. 41, l. 227 διαπλασίου ἄδοσ).
130. ἐνθυμη, 'device.'
131. μαθεῖν; for this infinitive after ἔρμον cp. i. 3. ἐστὶ must
be understood with πολλὸν ἄδοσ and ἔρμον.
132. ἐμνε is dative of resemblance with ἕμνοι.
§ 25, 134. μεριμνη, 'by anxious study' (present participle).
136. ὧπος ἔχοι κτλ., 'that in it he should at the same time have
some occupation and derive pleasure from making profit thereby,'
ὁ τι ποιοδι κτλ. is a final relative clause, cp. i. 15, l. 129.
§ 26, 141. ἐκείνητε, 'used he to keep in his possession.'
ἀπεδίδοτο, 'used he to sell.'
143. εἰ...εὑρίσκει is the indefinite construction in past time, cor-
responding to εἰ...εὑρίσκει in present time: cf. viii. 9, l. 55, etc.
145. ἀλλον sc. χόρια τινα.
ἀργόν δέ, cp. 22, l. 119.
\textbf{Chapter XXI}

1. \textit{άταρ γε} is used to introduce a sudden change of subject.

2. \textit{τῇ υποθέτει}, 'your proposition,' \textit{i.e.} that γεωργία is \textit{ράση μαθείων κτλ.} The proposition is stated in xv. §§ 4, 10.


4. \textit{δὲν} for \textit{ἀ}, attracted into the case of its antecedent, cp. iv. 8, l. 69 n.
NOTES

36. ὑπό, 'by the agency of,' not 'under.'
38. πουστικός agrees with the implied subject of ὁρθόνυμα.
§ 7, 39. δύσινα...οὖς. Though the relative clause is singular, its generic nature makes the plural demonstrative not unnatural, cp. 8, l. 47 and the MSS. reading in vii. 37, l. 301. διατεθήκασιν ὁντος, 'are this way disposed,' 'take this attitude.'
41. μᾶ Δί', cp. 11, 2, l. 17 n.
οἶ ἂν αὐτῶν ἄριστα (adv.) τὸ σώμα τῶν στρατιῶτων ἔχωσιν, 'such of them as have the best physical endowment of all the soldiers.'
42. ἀκούτησιν sc. ἰδροτο.  
43. ὡς ἱππικάταστα is adverbial, 'in the most horsemanship like style possible,' 'in the manner of the best possible horsemen.'
44. προκειμένους, 'are in the forefront of the danger,' i.e. 'of the battle.'
45. ἐμποτίσασι τοῖς στρατιώταις, 'instil into their soldiers.'
ἀκουτήθητον, cp. vii. 35, l. 190 n.
46. διὰ πυρὸς, a proverbial phrase, like our 'to go through fire and water.' Cobet would omit καὶ διὰ πυρὸς κυνόναυ as an interpolated marginal explanation of καὶ διὰ πυρὸς.
§ 8, 47. τῶν τούτων...ὦ ἄν, cp. 7, l. 39 n. The dative is required with τοῦτο (dative of resemblance, cp. l. 5, l. 30 n.) as well as with ἐπιτούρα.
49. προκαίρως, in the sense of a band of soldiers (cp. Lat. manus).
There is a play on the word ἁρπα here and in the next line, where it refers to the holding up of hands in token of assent or choice.
50. γνώμη, 'will,' as in xvi. 7, l. 49.
51. τῷ ὀντὶ, 'really,' 'in established fact,' cp. xx. 27, l. 147.
52. γνώμη...ῥομὴ, 'will-power...bodily strength.'
§ 9, 53. ἰδίος, 'private,' as distinct from state enterprises such as the army and navy.
ἄν τε...ἄν τε = σίνε...σίνε.
54. ἐπιτρόπος...ἐπιτραπέζις. The latter was in the higher position, as the clerk of the works is above the foreman of a building enterprise.
55. ἐπιτραπέζις, cp. 11, 18, l. 125 n. on συνεταμένος.
παρεῖνθεσθαι, cp. 4, l. 23.
56. συνεχεῖς, 'persevering.'
οἴ ἂν ὑπότους ἐπὶ... ‘those who succeed in making their way to...'
57. τοπλήθυς is predicative. περιουσίαν, cp. l. 4, l. 25 n.
§ 10, 59. ἔτι τὸ ἔργον, 'at the work,' 'on the scene of the labour.' ἔτος = quīpe qui, cp. xix. 2, l. 7.
60. τὸν ἐργατὸν, partitive genitive.
61. εἰ μὴ ἔδει τοπούς τοὺς οὐσιούς, 'if they do no remarkable work,' 'make no special effort.' The partitive absolute τὸν δεσπότον ἐπιφανέστηκαν κτλ. belongs within the conditional clause.
62. αὐτόν, i.e. τὸν δεσπότην. For the accusative after ἡγάμαι cp. vii. 38, l. 205 n.
65. φίλοτμος κρατιστεύεται ἐκάστῳ, 'ambition to be the best in each respect,' or ἐκάστῳ may be a repetition of ἐκάστῳ in l. 63, after ἐπιστῆτο. The infinitive is epexegetical (or limitative) of φίλοτμος.
66. ἑθος, partitive genitive after τί.
§ 11, 67. ὅτε τιν.  
68. καὶ emphases ἐν γεωργίᾳ, δὲ being the connecting particle.
69. ἐναι, 'it is possible.'
71. ταῦτα δυνατοτέρα, cp. v. 1, l. 5 n.
φύσεως ἀγαθῆς ὑπάρχει sc. δὲ τί, 'the must be endowed with good natural qualities.' φύσεως ἀγαθῆς is a genitive of quality; this is one of the numerous uses of the genitive to which the ablative corresponds in Latin.
72. τὸ μέγαστον δῆ (cp. iv. 16, l. 117 n. for the force of δῆ) is an accusative in apposition to the phrase θείου γεννήσαν, cp. the 'accusative in apposition to the sentence' in xi. 3, l. 16, vii. 42, l. 233 n. For θείου cp. 5, l. 28 n.
§ 12, 73. δοθῆναι...ἀνδροποινοῦν ἐναι, 'to be wholly human.'
τοῦτ. The ἢ is 'deictic' or demonstrative, cp. iii. 1, l. 3 n.
75. σωφρονίστην, 'goodness,' 'self-control,' cp. vii. 14, l. 87 n.
τετελεσμένως, 'fully initiated,' a metaphor from the "mysteries," sacred rites to which only those were admitted who had undergone due preparation and entered into a bond of secrecy. The best-known "mysteries" were those which took place at Eleusis.
76. τυραννεῖν implies the exercise of more coercion than ἀρχεῖν, but it does not carry the connotation of 'tyrannising,' τύραννος meant an 'unconstitutional ruler,' whether his rule was tyrannous or benign, cp. l. 15, l. 110.
διδάσκων sc. τι θείοι.

13—2
77. οὐς. The antecedent τοῦτος has to be supplied, cp. 1, 13, l. 83, etc.

78. ὄσπερ ὁ Τάνταλος λέγεται is for ὄσπερ ὁ Τάνταλος δὲ λέγεται. Tantalus, a son of Zeus and the father of Pelops and Niobe, was admitted to the table of the gods, but abused the privilege and was cast into the nether world. His punishment there consisted of standing in water which ebbed away when he stooped to drink it, with bunches of fruit which he could not reach suspended "tantalisingly" above his head.

ἐν Ἄδου. Hades or Pluto, brother of Zeus and Poseidon, was god of the nether world. From Homer onwards the genitive Ἀδος is frequently used after ἐν or εἰς, ὄλεων or ὄλεον being understood.

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