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**CLASSICAL EDITOR: B. J. HAYES, M.A.**



## **PLATO: LACHES.**



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*Albert L. Crockett*





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Albert L. Crockett

## INTRODUCTION.

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§ 1. **Plato**, the *deus philosophorum*, as Cicero calls him, was born at Athens, or possibly Aegina, in the year 428 B.C. His parentage was noble: his father's family traced its line back to Codrus, whilst on his mother's side, Plato claimed descent from Solon. It is said that his real name was Aristocles, and that it was either his fluency of speech or the breadth of his chest which won him the name of *Plato*. He was carefully educated, and was reputed a keen scholar. His life falls naturally into three divisions.

(1) *Period of Discipleship*, 428-399 B.C.—He was at first deeply impressed with the views of Heraclitus, and was drifting, it is said, into scepticism, when in his twentieth year he fell under the influence of Socrates, and, like his brothers Glaucon and Adimantus, sat at the feet of that teacher till the latter's execution in 399 B.C. There is little doubt that this act completed the disgust with which the unsettled state of politics at Athens since 415 B.C. had already inspired Plato, and contributed to turn his thoughts to the excogitation of an ideal state which should be free from the faults of the constitutions which he saw around him.

(2) *Period of Travel and Development*, 399-387 B.C.—On the death of his master he lived for some time at Megara with Euclides, a disciple of Socrates, who dwelt almost exclusively on the logical side of the Socratic teaching. In the course of his wanderings thence he reached Cyrene, and there acquired a dislike to the theory which Aristippus, the head of the *Cyrenaic School*, had wrung from the teaching of Socrates—that, as our feelings are the only thing we can be sure of, pleasure is the end of life. In *Magna Graecia* he found flourishing two pre-Socratic schools

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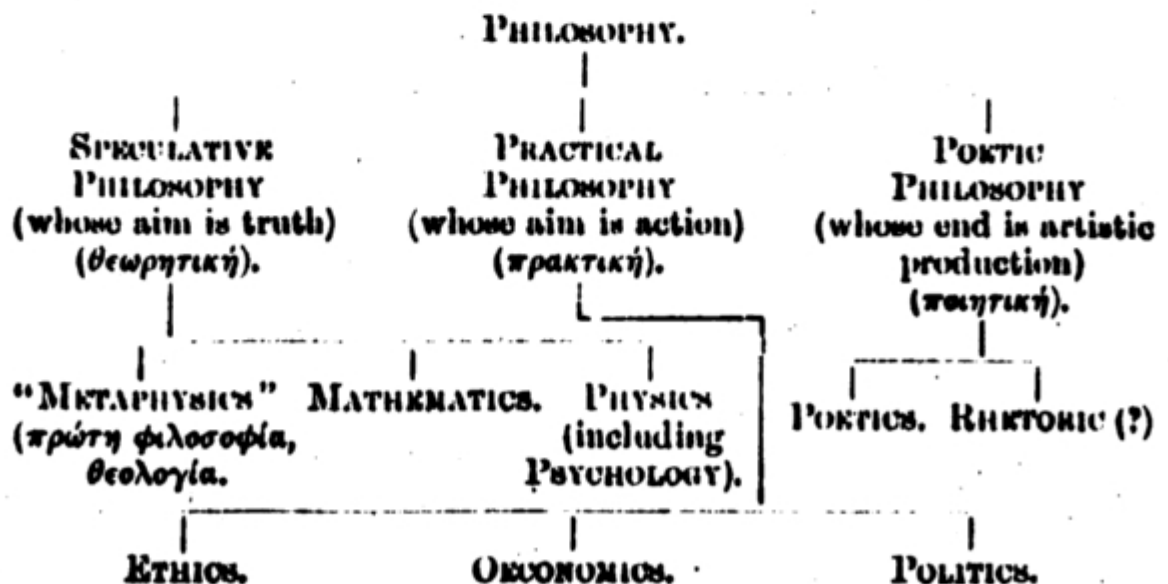


of thought, both of which influenced his mind very considerably. To the *Pythagoreans* is due not only much of Plato's mysticism, but also of his fondness for mathematics. To the *Eleatics* he was indebted for the conception of the reality, τὸ ὄν, underlying that ceaseless flux, τὸ γιγνόμενον, which was, in Heraclitus's view, the only form of existence. It was under these influences that Plato conjoined to the ethical ideas he had drawn from Socrates the beginnings of a system of logic, physics and metaphysics, which he gradually blended together into an harmonious whole.

(3) *Period of Professorship at Athens, 387-347 B.C.*—During most of this time he gave free public lectures, both in the garden of his own house at Colonus, and in the Academy, a gymnasium about a mile to the north-west of the city, whence his followers took the name of the *Academic School*, or the *Academy*. These were not exactly formal lectures, but rather conversations like those in which Socrates sought to "bring men's thoughts to the birth by means of question and answer" (cf. *Phaedo*, 75 v). Probably his deeper teaching at home to his more intimate disciples, some twenty-eight in number, took more of the shape of that professorial discourse which his writings, at first pure dialogues, tended more and more to assume. Amongst this inner circle of his disciples were Spousippus, his nephew, who succeeded him as head of the *Academy*, and Aristotle, whom Plato called "the Intellect of his School," and who, after his master's death, founded the School which was called the *Peripatetic*. Plato's residence at Athens was interrupted by two visits to Sicily, which he had seemingly already once visited during the second period of his life. On the first occasion, in 387 B.C., he is said to have been at first kindly received at Syracuse by its despot, Dionysius the Elder, but to have been afterwards sold into slavery, from which he was liberated by Anniceris of Cyrene. He, however, made a great impression on Dion, the brother-in-law of the despot, who, on the death of the Elder Dionysius, in 367 B.C., invited Plato over in the hope that he would train up the despot's son and successor, the Younger Dionysius, upon the model of the philosopher-king of the *Republic*. The experiment, however, was not successful.

Dionysius grew impatient of control, banished Dion, and made it advisable that Plato should withdraw before the expiry of the year. Some years later, 361 B.C., he was induced to return, but was glad to make a hasty escape. Having thus proved to his sorrow the impracticability of his ideal state, "save in the heavens," he continued teaching at Athens till his death, 347 B.C.

§ 2. **The Writings of Plato.** There are extant, besides one book of *Letters* (almost certainly spurious), thirty-five dialogues ascribed to Plato. These have been classified in as many ways as the plays of Shakspeare. They may be arranged according to the subject-matter—ethics, physics, and metaphysics; they may be divided into dialogues of search (ζητητικοί), and of exposition (ἰσχυρητικοί); or they may be arranged, not exactly in chronological order, but in order of development. The second is the orthodox and time-honoured method: the last the most fruitful. The first must needs be arbitrary, as Plato himself did not either confine or express his thought in any such definite departments—that was left for Aristotle to do, and to do well. To Plato philosophy was one and indivisible: Aristotle, while accepting its unity, broke it up, for convenience of treatment, into the still recognised parts. Aristotle handled apart both *Logic*, and thereafter in succession those sciences for the study of which *Logic* provides principles and methods. His classification of these sciences may be shown thus:—



Doubtless many of Plato's works might be assigned to one or other of these divisions; but the more important it would be very difficult to locate. The *Republic*, for instance, may be mainly political, but it treats, not merely touches, every single one of the foregoing sciences. So, too, with the *Phaedo*, the *Laws*, etc.

(1) Accepting, then, the third method of classification, we find, corresponding to the first period of Plato's life, certain *Socratic Dialogues*, in which, with a view to learning what a given thing is, various opinions concerning it are compared, the accidentals are eliminated, and ultimately, in some cases, a general concept (*έννοια*) is arrived at. It is thus that the *Laches* deals with Courage, the *Charmides* with Temperance, the first book of the *Republic* with Justice, the *Lysis* with Friendship, the *Euthyphro* with Piety, the *Protagoras* with Virtue, etc. All these are Socratic, both in subject and in method, i.e., they deal with ethics, and they prove to the interlocutors, by means of question and answer (or "dialectic"), that they know neither what they are talking about, nor what they should and can know.

(2) Influenced by the various thinkers whom he met in the second period of his life, Plato went a step further by regarding these general conceptions not merely as thoughts in the mind, but as *ιδέαι*, *Ideas*, having an existence of their own. The ideas are separable (*χωριστά*) from things (*φαινόμενα*), which are, in fact, what they are, because of the ideas. He never quite explains the *how* of it: at first the ideas are present or immanent in things, and things participate in the ideas (*παρουσία, μέθεξις*); later the ideas are the exemplars or archetypes which things imitate (*παρδείγματα, μίμησις*). Only ideas can be *known*: things can only be seen, heard, felt, etc. This is because things *seem*, ideas *are*. Heraclitus is, in fact, right, so far as he goes: the phenomenal world is in a state of ceaseless flux and change (*πάντα ῥεῖ*), and the senses whereby we perceive it are equally unstable. But over and above this, there is an ideal world apprehended, not by the senses, but by the soul, which must be eternal, even as the ideas it comprehends. This ideal world is not continually changing (*γίγνεται*), but really exists (*ἔστι*). True, Parmenides was

wrong in thinking all that *really* exists to be one and the same ( $\tau\acute{o} \acute{o}\nu$  equivalent to  $\tau\acute{o} \acute{\epsilon}\nu$ ), but he was right thus far at least: there are many realities, existences ( $\alpha\upsilon\tau\acute{\alpha}\iota$ ), for there are many  $\acute{\iota}\delta\epsilon\alpha\iota$ ; but they are all subordinate to the one supreme reality, the  $\acute{\iota}\delta\epsilon\alpha$  τοῦ ἀγαθοῦ. Thus *Ethics*, closely interwoven with *Politics*, finds an abiding basis in *Metaphysics* (the knowledge of what really is), and is bound up closely with *Dialectic* (the instrument whereby its truths are discovered), and with *Psychology* which deals with the nature and function of the human soul—the only home of those truths.

All this is elaborated in the second and in the early part of the third period of Plato's life in Dialogues of the middle stage of Plato's thought. Amongst these Dialogues—the precise order is fertile matter for speculation—come the *Symposium*, treating of the lofty philosophic  $\acute{\epsilon}\rho\omega\varsigma$ , which impels to the pursuit of true beauty and beauteous truth; the *Meno*, which elaborates the theory that *knowledge* ( $\acute{\epsilon}\pi\iota\sigma\tau\acute{\eta}\mu\eta$ , not mere  $\delta\acute{o}\xi\alpha$ , *seeming*) is the reminiscence ( $\alpha\nu\acute{\alpha}\mu\eta\sigma\iota\varsigma$ ) of what the soul knew in a pre-existent state; the *Phaedo*, which asserts that the soul exists not only before birth, as is shown in the *Phaedrus*, but after death—thus, in fact, it is eternal; the *Gorgias*, which treats of pleasure, both on its ethical and on its psychological side; and the *Republic*—“that unsurpassable monument of genius,” which, purporting to discover what justice is, tells us, as it were by the way, how states rise, wax and wane, works out a magnificent theory of education, and almost exhausts the analogy of state and individual.

(3) Answering to the third period of Plato's life, but in strict chronology covering only his later years, are the Dialogues from which his Syracusan experiences have taken away that high hope of the betterment of things with which he started, and in which the mysticism of Pythagoras becomes more pronounced. Of these the chief are the *Timaeus*, containing a physical theory of the universe in which the agency of the ideas is more exactly depicted than elsewhere, and the *Laws*, which retraces, in a somewhat more conservative spirit, the ground already covered in the *Republic*. [A complete list of the Dialogues, and some



valuable hints on Plato generally, will be found in Mr. St. George Stock's edition of the *Meno*.]

§ 3. **Scope and Characters of the 'Laches.'**—The main thesis of the dialogue is the question, 'What is courage?' and the scene is laid in a school of arms at Athens. A certain Lysimachus, son of Aristides the Just, and his friend Melesias, son of the statesman Thucydides, are introduced as discussing with the famous generals Nicias and Laches the advisability of putting their sons, Aristides and Thucydides, under the tuition of an eminent *maître d'armes* named Stesilaus, and Socrates is invited to take part in the consultation. When Nicias and Laches cannot agree as to the value of Stesilaus' art, Socrates is asked to decide the matter; but he turns the conversation into a wider channel, and endeavours to draw out a clear idea of courage. Laches and Nicias each in turn give their definition of courage, only to find out that their ideas are either too narrow or too broad. Socrates by his dialectic method easily proves that they are ignorant of the real nature of the courage which they both possess, but he does not himself give any final definition of this quality.

The dialogue has considerable dramatic interest and power. The central figures are Laches, Nicias, and, above all, Socrates himself. In some of Plato's dialogues the characters are little more than intellectual ninopins, set up to be bowled down by the irresistible logic of Socrates; but in the *Laches* the different characteristics of the interlocutors are well brought out.

§ 4. Of Socrates himself only a brief account can be given here. His father, Sophroniscus, was a sculptor of the deme of Alopecce, close to Athens. Of his early days little is known, though he seems to have had a fair education, and to have profited by the lectures and conversation of the contemporary philosophers. Unique alike in physical and intellectual qualities, he soon became a well-known character in Athens. 'Short of stature, thick-necked, and somewhat corpulent, with prominent eyes, with nose upturned and nostrils outspread, with large mouth and coarse lips, he seemed the embodiment of sensuality and even stupidity.'\*

\* *Socrates*, 'Encycl. Brit.,' Dr. H. Jackson.

His constitution was robust, and he went barefoot at all seasons of the year, wearing the same clothing both in summer and winter. Thus he went about endeavouring at every opportunity to enlighten his hearers and awake in them a desire for self-knowledge. For he believed that he had a divine mission, in which he was controlled by a divine voice or sign within him, which he spoke of freely as δαιμόνιον τι or δαιμόνιον σημεῖον. He served with courage and distinction in several campaigns, and was present at the siege of Potidaea (432-429 B.C.), at Delium (424 B.C.), and at Amphipolis (422 B.C.). His upright and fearless character was strikingly shown on two important occasions. As President of the Prytanes during the trial of the generals after the battle of Arginusæ, 406 B.C., he persisted in refusing to put to the vote a motion in favour of a grossly illegal method of procedure. Again, in 404 B.C., when ordered by the Thirty Tyrants to go to Salamis to bring one of their victims, named Leon, for execution, he obstinately refused to take part in this disgraceful act. In 399 B.C. he was indicted by Meletus, Anytus, and Lycon, for not worshipping the gods worshipped by the State, but introducing other strange deities, and for corrupting the youth. The substance of his defence is no doubt given in Plato's famous *Apology*. The high tone he took in this defence seems to have irritated the judges, and, having been found guilty by a majority of five or six votes, he was condemned by 281 votes to 220 to drink the hemlock. The sentence was not carried out till thirty days afterwards. During this interval Socrates refused to escape, and went on conversing calmly with his friends. His wonderful converse on the day of his death is preserved by Plato in the *Phædo*, almost his last words being a reiteration of his belief in the immortality of the soul.

§ 5. Of Nicias Plato seems to have had a high opinion. In politics he was a staunch adherent of the aristocratic party during the Peloponnesian war. From his father, Niceratus, he inherited great wealth, and this, combined with his great prudence and proved integrity, gained him wide influence as a public man. He was often ridiculed\* for his excessive

\* Cf. *Laches*, Chapter XXIII., line 28, n. ; and Chapter XXVIII., lines 16, 17.

caution and old-fashioned belief in divination and omens, but he was highly respected, and nearly always successful as a general. After Cleon's death, in 422 B.C., Nicias took a leading part in the negotiations which resulted in the peace which bears his name, and when, in 415 B.C., the expedition to Sicily was proposed, he used all his influence to dissuade the Athenians from this fatal venture, but without success. He himself was appointed general, with Lamachus and Alcibiades; and as Alcibiades was recalled and Lamachus soon afterwards was slain, the whole responsibility for the siege of Syracuse devolved upon him. In this he was very near to success when Gylippus the Spartan arrived, and from that time disaster pursued the Athenian arms. When at last Nicias determined to retreat, an eclipse of the moon occurred, which the soothsayers told him was a sign that he should not retreat till the next full moon. Piously accepting the omen, he delayed till his escape by sea was cut off; and his retreat by land ended in the surrender of his army and his own execution (413 B.C.).

§ 6. Of the impetuous Laches, the son of Melanopus, from whom the dialogue takes its name, not much is known. He was an Athenian, commanded during the Peloponnesian war, and is first mentioned as sharing with Charoeades the command of twenty ships sent to Sicily in 427 B.C., to assist the Leontines against the Syracusans. When Charoeades had been slain, Laches made a successful attack upon the territory of Messene, and later on landed in Italy and defeated the Locrians. After some further unsuccessful operations he was recalled, 425 B.C., and, according to Plato, he served with valour as a hoplite in the battle of Delium, 424 B.C. Later he was appointed one of the commissioners to conclude peace with Sparta. In 418 he shared with Nicostratus the command of the troops sent to help Argos, and was slain with his colleague at the battle of Mantinea.

§ 7. Lysimachus, an aged man at the time of this dialogue, was the son of the famous Aristides. Nothing is known of him beyond what Plato tells us, namely, that he was anxious to have his son, named *Aristides* after his grandfather, educated in such a manner as to fit him to do honour to his great name.

§ 8. **Melesias** was the son of **Thucydides** the statesman, who, after being some years leader of the aristocratic party at Athens, was ostracized about 443 B.C. At the time of the dialogue, Melesias was an old man, and lived with his friend **Lysimachus**, and like him desired to have his own son *Thucydides* worthily educated. **Lysimachus** and **Melesias** soon subside into silence, and their two sons take quite a subordinate part. They serve to introduce the main subject at issue, and to give it a dramatic setting.

§ 9. **Date of the Dialogue.**—The date at which the dialogue is supposed to take place must be later than the battle of **Delium**, 424 B.C., mentioned in Ch. IV. 20, and earlier than the battle of **Mantineia**, 418 B.C., in which **Laches** was slain. Thus, at the time of the dialogue **Socrates** was between forty-five and fifty years of age, and the two Athenian generals somewhat older, while **Lysimachus** and **Melesias** were considerably advanced in years. But exactitude in these details is neither necessary nor possible, since **Plato** allows himself the freedom of a historical dramatist in composing his dialogues.

§ 10. **Analysis of the Dialogue.**—Ch. I.—IV.—**Lysimachus** and **Melesias**, confessing that they had not followed in the glorious footsteps of their fathers, owing to the neglect of their education, express their desire to give their sons every educational advantage, so that they may maintain the great names of their grandfathers, **Aristides** and **Thucydides**. They ask the advice of **Nicias** and **Laches** on the subject generally, and in particular on the advisability of sending the youths to a master-of-arms named **Stesilaus**. These experienced generals applaud the fathers' purpose, but recommend them to ask the advice of **Socrates**, who is highly praised for his personal valour.

Ch. V.—XI.—**Socrates**, however, as being younger and less experienced, requests **Nicias** and **Laches** to give their opinions first. This they proceed to do. **Nicias** approves such lessons as tending to make the youth an effective soldier and strategist. The view of **Laches**, however, is unfavourable to teachers like **Stesilaus**, who, he says, are not good soldiers, and are despised by the **Lacedaemonians**, who were the chief masters of the military art in Greece. He also relates an anecdote reflecting on the personal courage of



**Stesilaus.** Socrates is then asked to give the casting-vote; he, however, convinces his friends that the matter should not be decided by a mere plurality of votes, but by the opinion of some skilled specialist, just as if the matter had been a question of health. And he says that if he, and Nicias, and Laches are to give advice on the education of the young, they must first prove that they are competent to do so, either by showing that they have acquired the necessary skill from efficient teachers, or that they have trained pupils efficiently themselves. Socrates confesses his own incompetence, and says that Nicias and Laches, before giving the advice sought, ought to thoroughly satisfy Lysimachus and Melesias that they fulfil the conditions laid down.

**Ch. XII.—XVIII.**—Lysimachus approves of Socrates' plan, and requests Nicias and Laches to submit to cross-examination by him. Nicias says he know very well what was coming, and is quite ready to be thoroughly sifted. Laches, too, expresses his willingness to learn from so good and honest a teacher as Socrates, because he abhors above all things a man whose deeds are not consistent with his words. Socrates then gives a new turn to the discussion; instead of asking Nicias and Laches to prove their skill by citing the names of their masters or pupils, he makes them admit that to give advice on virtue, which it is the aim of education to produce, they must know what virtue is, and instead of inquiring with regard to the whole subject of virtue, he restricts himself to a part, namely courage. Laches readily defines a courageous man as one who remains at his post and fights, and does not run away. Socrates shows that the definition is too narrow by giving a number of other instances of courage.

**Ch. XIX.—XXV.**—Laches then defines courage more generally as a sort of endurance of the soul. Socrates next shows that this definition also is faulty, since unintelligent endurance is not always courage. Laches becomes somewhat irritated because he feels he knows what courage is, and yet cannot express it in words. Socrates then turns to Nicias, who describes courage as being the knowledge of things that are terrible and things that may be ventured upon both in war and in all other matters. Laches attacks this position

## ΗΛΑΤΩΝΟΣ

### ΛΑΧΗΣ.

3t. II.

P.

178 I. ΛΥ. Τεθέασθε μὲν τὸν ἄνδρα μαχόμενον ἐν ὕπλοις, ὃ 1

Νικία τε καὶ Λάχης· οὐ δ' ἐνεκα ὑμῶς ἐκελεύσαμεν συνθεῖσθαι ἐγὼ τε καὶ Μελησιῆας ὅδε, τότε μὲν οὐκ εἶπομεν, νῦν δ' ἐροῦμεν. ἡγούμεθα γὰρ χρῆναι πρὸς γε ὑμᾶς παρρησιάζεσθαι. εἰς γὰρ τινες οἱ τῶν τοιούτων καταγελῶσι, καὶ ἐάν τις 6

Ε αὐτοῖς συμβουλευσῇται, οὐκ ἂν εἶποιεν ἃ νοοῦσιν, ἀλλὰ στοχαζόμενοι τοῦ συμβουλευομένου ἄλλα λέγουσι παρὰ τὴν αὐτῶν δόξαν· ὑμᾶς δὲ ἡμεῖς ἡγησάμενοι καὶ ἱκανοὺς γινῶναι καὶ γνόντας ἀπλῶς ἂν εἰπεῖν ἃ δοκεῖ ὑμῖν, οὕτω παρελάβομεν ἐπὶ τὴν συμβουλὴν περὶ ὧν μέλλομεν ἀνακοινοῦσθαι. ἔστιν οὖν 10

179 τοῦτο, περὶ οὗ πάλαι τοσαῦτα προσιμιάζομαι, τύδε. ἡμῖν εἰσὶν νιεῖς οὗτοι, ὅδε μὲν τοῦδε, πάππου ἔχων ὄνομα Θουκυδίδης, ἐμὸς δὲ αὐτῷ ὅδε· παππῶν δὲ καὶ οὗτος ὄνομ' ἔχει τοῖμυι πατρός· Ἀριστείδην γὰρ αὐτὸν καλοῦμεν. ἡμῖν οὖν τοιούτων δέδοκται ἐπιμεληθῆναι ὥς οἶόν τε μάλιστα, καὶ μὴ ποιῆσαι 15 ὅπερ οἱ πολλοί, ἐπειδὴ μεράκια γέγονεν, ἀνεῖναι αὐτοὺς ὃ τι βούλονται ποιεῖν, ἀλλὰ νῦν δὴ καὶ ἄρχεσθαι αὐτῶν ἐπιμελεῖσθαι

Β καθ' ὅσον οἰοί τ' ἐσμέν. εἰδότες οὖν καὶ ὑμῖν νιεῖς ὄντας ἡγησάμεθα μεμεληκέναι περὶ αὐτῶν, εἴπερ τισὶν ἄλλοις, πῶς ἂν θεραπευθέντες γένοιντο ἄριστοι· εἰ δ' ἄρα πολλάκις μὴ προσ- 20 εσχῆκατε τὸν νοῦν τῇ τοιούτῃ, ὑπομνήσοντες ὅτι οὐ χρὴ αὐτοῦ

ΛΑΟΗ.

2

1 ἀμελεῖν, καὶ παρακαλοῦντες ὑμᾶς ἐπὶ τὸ ἐπιμέλειάν τινα ποιή- 179  
σασθαι τῶν υἱέων κοινῇ μεθ' ἡμῶν.

2 II. Ὅθεν δὲ ἡμῖν ταῦτ' ἔδοξεν, ὦ Νικία τε καὶ Λάχης, χρὴ  
ἀκούσαι, κἂν ἢ ὀλίγῳ μακρότερα, συσσιτοῦμεν γὰρ δὴ ἐγὼ τε  
καὶ Μελησσίας ὅδε, καὶ ἡμῖν τὰ μειράκια παρασιτεῖ. ὕπερ οὖν O  
καὶ ἀρχόμενος εἶπον τοῦ λόγου, παρρησιασόμεθα πρὸς ὑμᾶς.  
3 ἡμῶν γὰρ ἑκάτερος περὶ τοῦ ἑαυτοῦ πατρὸς πολλὰ καὶ καλὰ  
ἔργα ἔχει λέγειν πρὸς τοὺς νεανίσκους, καὶ ὅσα ἐν πολέμῳ  
εἰργάσαντο καὶ ὅσα ἐν εἰρήνῃ, διοικοῦντες τά τε τῶν συμμάχων  
καὶ τὰ τῆσδε τῆς πόλεως· ἡμέτερα δ' αὐτῶν ἔργα οὐδέτερος  
ἔχει λέγειν. ταῦτα δὴ ὑπαισχυνόμεθά τε τούσδε καὶ αἰτιώμεθα  
10 τοὺς πατέρας ἡμῶν, ὅτι ἡμᾶς μὲν εὖων τρυφᾶν, ἐπειδὴ μειράκια  
ἐγενόμεθα, τὰ δὲ τῶν ἄλλων πράγματα ἔπραττον· καὶ τοῖσδε D  
τοῖς νεανίσκοις αὐτὰ ταῦτα ἐνδεικνύμεθα, λέγοντες ὅτι, εἰ μὲν  
ἀμελήσοισιν ἑαυτῶν καὶ μὴ πείσονται ἡμῖν, ἀκλειεῖς γενήσον-  
ται, εἰ δ' ἐπιμελήσονται, τάχ' ἂν τῶν ὀνομάτων ἄξιοι γένοιτο  
15 ἃ ἔχουσιν. οὗτοι μὲν οἷν φασὶ πείσεσθαι· ἡμεῖς δὲ δὴ τοῦτο  
σκοποῦμεν, τί ἂν οὗτοι μαθόντες ἢ ἐπιτηδεύσαντες ὅ τι ἀριστοὶ  
γένοιτο. εἰσηγήσατο οὖν τις ἡμῖν καὶ τοῦτο τὸ μάθημα, ὅτι E  
καλὸν εἴη τῷ νέῳ μαθεῖν ἐν ὅπλοις μάχεσθαι· καὶ ἐπὶ τούτῳ  
ὃν νῦν ὑμεῖς ἐθεάσασθε ἐπιδεικνύμενον, κᾷτ' ἐκέλευε θεάσασθαι.  
20 ἔδοξε δὴ χρῆναι αὐτοὺς τε ἰλθεῖν ἐπὶ θέαν τὰνδρὸς καὶ ὑμᾶς  
συμπαραλαβεῖν ἅμα μὲν συνθεατάς, ἅμα δὲ συμβούλους τε  
καὶ κοινωνοὺς, εἴην βούλησθε, περὶ τῆς τῶν υἱέων ἐπιμελείας.  
ταῦτ' ἐστὶν ἃ ἐβουλόμεθα ὑμῖν ἀνακοινώσασθαι. ἤδη οὖν 180  
ὑμέτερον μέρος συμβουλεύειν καὶ περὶ τούτου τοῦ μαθήματος,  
25 εἴτε δοκεῖ χρῆναι μανθάνειν εἴτε μή, καὶ περὶ τῶν ἄλλων, εἴ τι  
ἔχετε ἐπαινᾶσαι μάθημα νέῳ ἀνδρὶ ἢ ἐπιτήδευμα, καὶ περὶ τῆς  
κοινωνίας λέγειν ὁποῖόν τι ποιήσετε.

3 III. NI. Ἐγὼ μὲν, ὦ Λυσίμαχε καὶ Μελησσία, ἐπαινώ τε  
ὑμῶν τὴν διάνοιαν καὶ κοινωνεῖν ἔτοιμος, οἶμαι δὲ καὶ Λάχητα  
τόνδε.

ΔΛ. Ἀληθῆ γὰρ οἶμι, ὦ Νικία. ὥς ὁ γε ἔλεγεν ὁ Λυσίμαχος B

180 ἄρτι περὶ τοῦ πατρὸς τοῦ αὐτοῦ τε καὶ τοῦ Μελησιίου, πάνυ μοι 8  
 δοκεῖ εὖ εἰρήσθαι καὶ εἰς ἐκείνους καὶ εἰς ἡμᾶς καὶ εἰς ἅπαντας 9  
 ὅσοι τὰ τῶν πόλεων πράττουσιν, ὅτι αὐτοῖς σχεδόν τι ταῦτα  
 συμβαίνει, ἃ οὗτος λέγει, καὶ περὶ παιδᾶς καὶ περὶ τᾶλλα ἴδια,  
 ὀλιγωρεῖσθαι τε καὶ ἀμελῶς διατίθεσθαι. ταῦτα μὲν οὖν καλῶς  
 λέγεις, ὦ Λυσίμαχε· ὅτι δ' ἡμᾶς μὲν συμβούλους παρακαλεῖς 10  
 3 ἐπὶ τὴν τῶν νεανίσκων παιδείαν, Σωκράτη δὲ τόνδε οὐ παρα-  
 καλεῖς, θαυμάζω, πρῶτον μὲν ὄντα δημότην, ἔπειτα ἐνταῦθα αἰὲ  
 τὰς διατριβὰς ποιούμενον, ὅπου τί ἐστὶ τῶν τοιούτων ὧν σὺ  
 ζητεῖς περὶ τοὺς νέους ἢ μάθημα ἢ ἐπιτήδευμα καλόν.

ΛΥ. Πῶς λέγεις, ὦ Λάχης; Σωκράτης γὰρ ὅδε τινὸς τῶν 15  
 τοιούτων ἐπιμέλειαν πεποιήται;

ΛΑ. Πάνυ μὲν οὖν, ὦ Λυσίμαχε.

ΝΙ. Τοῦτο μὲν σοι κἂν ἐγὼ ἔχοιμι εἰπεῖν οὐ χεῖρον Λάχητος·  
 καὶ γὰρ αὐτῷ μοι ἑναγχος ἄνδρα προὔξενεσε τῷ νιεί διδάσκαλον  
 D μουσικῆς, Ἀγαθοκλέους μαθητὴν Δάμωνα, ἀνδρῶν χαριέστατον 20  
 οὐ μόνον τὴν μουσικὴν, ἀλλὰ καὶ τᾶλλα ὅποσα βούλει ἄξιον  
 συνδιατρίβειν τηλικούτοις νεανίσκοις.

IV. ΛΥ. Οὗτοι τι, ὦ Σώκρατες τε καὶ Νικία καὶ Λάχης, οἱ 4  
 ἡλίοι ἐγὼ ἔτι γιγνώσκωμεν τοὺς νεωτέρους, ἅτε κατ' οἰκίαν τὰ  
 πολλὰ διατρίβοντες ὑπὸ τῆς ἡλικίας· ἀλλ' εἴ τι καὶ σύ, ὦ παῖ  
 Σωφρονίσκου, ἔχεις τῷδε τῷ σαντοῦ δημότῃ ἀγαθὸν συμβου-  
 E λεῦσαι, χρὴ συμβουλευεῖν. δίκαιος δ' εἴ· καὶ γὰρ πατρικὸς 5  
 ἡμῖν φίλος τυγχάνεις ὧν· αἰὲ γὰρ ἐγὼ καὶ ὁ σὸς πατήρ ἑταίρω  
 τε καὶ φίλῳ ἦμεν, καὶ πρότερον ἐκεῖνος ἐτελεύτησε, πρὶν τι  
 ἐμοὶ διενεχθῆναι. περιφέρει δέ τίς με καὶ μνήμη ἄρτι τῶνδε  
 λεγόντων· τὰ γὰρ μαιράκια τάδε πρὸς ἀλλήλους οἶκοι διαλεγό-  
 μνοι θαμὰ ἐπιμέμνηνται Σωκράτους καὶ σφόδρα ἐπαινοῦσιν· οὐ 10  
 μέντοι πώποτε αὐτοὺς ἀνηρώτησα, εἰ τὸν Σωφρονίσκου λέγοιεν.  
 181 ἀλλ' ὦ παῖδες, λέγετέ μοι, ὅδ' ἐστὶ Σωκράτης, περὶ οὗ ἐκάστοτε  
 μέμνησθε;

ΠΑΙ. Πάνυ μὲν οὖν, ὦ πάτερ, οὗτος.

ΛΥ. Εὖ γε νῆ τὴν Ἥραν, ὦ Σώκρατες, ὅτι ὀρθοῖς τὸν πατέρα, 15



4 ἄριστον ἀνδρῶν ὄντα, καὶ ἄλλως καὶ δὴ καὶ ὅτι οἰκεία τά τε σὰ 181  
ἡμῖν ἰπάρξει καὶ σοὶ τὰ ἡμέτερα.

ΛΑ. Καὶ μὴν, ὦ Λυσίμαχε, μὴ ἀφίεσό γε τὰνδρός· ὥς ἐγὼ  
καὶ ἄλλοθί γε αὐτὸν ἐθεασίμην οὐ μόνον τὸν πατέρα ἀλλὰ καὶ  
20 τὴν πατρίδα ὀρθοῦντα· ἐν γὰρ τῇ ἀπὸ Δηλίου φυγῇ μετ' ἐμοῦ Β  
συνανεχώρει, καὶ γὰρ σοὶ λέγω ὅτι εἰ οἱ ἄλλοι ἠθέλον τοιοῦτοι  
εἶναι, ὀρθὴ ἂν ἡμῶν ἢ πόλις ἦν καὶ οὐκ ἂν ἔπεσε τότε τοιοῦτον  
πτῶμα.

ΛΥ. Ὡς Σώκρατες, οἷτος μέντοι ὁ ἔπαινός ἐστι καλός, ὃν σὺ  
25 νῦν ἐπαινεῖ ὑπ' ἀνδρῶν ἀξίων πιστεῖσθαι καὶ εἰς ταῦτα εἰς ἃ  
οἷτοι ἐπαινοῦσιν. εὖ οὖν ἴσθι ὅτι ἐγὼ ταῦτα ἀκούων χαίρω ὅτι  
εἰδοκιμεῖς, καὶ σὺ δὲ ἡγοῦ με ἐν τοῖς γ' εὐνουστάτοις σοὶ εἶναι.  
χρὴν μὲν οὖν καὶ πρότερόν γε φοιτᾶν αὐτὸν παρ' ἡμῶς καὶ Ο  
οἰκείους ἡγεῖσθαι, ὥσπερ τὸ δίκαιον· νῦν δ' οὖν ἀπὸ τῆσδε τῆς  
30 ἡμέρας, ἐπειδὴ ἀνεγνωρίσαμεν ἀλλήλους, μὴ ἄλλως ποίει, ἀλλὰ  
σύνισθί τε καὶ γνῶριζε καὶ ἡμᾶς καὶ τοῦσδε τοὺς νεωτέρους,  
ὅπως ἂν διασώζητε καὶ ὑμεῖς τὴν ἡμετέραν φιλίαν. ταῦτα μὲν  
οὖν καὶ σὺ ποιήσεις καὶ ἡμεῖς σε καὶ αὐθις ὑπομνήσομεν· περὶ  
δὲ ὧν ἡρξάμεθα τί φατε; τί δοκεῖ; τὸ μάθημα τοῖς μεираκίοις  
35 ἐπιτίθειον εἶναι ἢ οἷ, τὸ μαθεῖν ἐν ὅπλοις μάχεσθαι;

5 Β. ΣΩ. Ἀλλὰ καὶ τούτων πέρι, ὦ Λυσίμαχε, ἔγωγε πειρά- D  
σομαι συμβουλεῖν ἂν τι δύνωμαι, καὶ αὖ ἃ προκαλεῖ πάντα  
ποιεῖν. δικαιοτάτον μέντοι μοι δοκεῖ εἶναι, ἐμὲ νεώτερον ὄντα  
τῶνδε καὶ ἀπειρότερον τούτων ἀκοίειν πρότερον τί λέγουσι καὶ  
6 μανθάνειν παρ' αὐτῶν· ἐὰν δ' ἔχω τι ἄλλο παρὰ τὰ ὑπὸ τούτων  
λεγόμενα, τότε ἤδη διδάσκειν καὶ πείθειν καὶ σὲ καὶ τούτους.  
ἀλλ', ὦ Νικία, τί οὐ λέγει πότερος ὑμῶν;

ΝΙ. Ἀλλ' οὐδὲν κωλύει, ὦ Σώκρατες. δοκεῖ γὰρ ἐμοὶ τοῦτο  
τὸ μάθημα τοῖς νέοις ὠφέλιμον εἶναι ἐπίστασθαι πολλαχῇ. Β  
10 καὶ γὰρ τὸ μὴ ἄλλοθι διατρίβειν, ἐν οἷς δὴ φιλοῦσιν οἱ νέοι  
τὰς διατριβὰς ποιεῖσθαι, ὅταν σχολὴν ἄγωσιν, ἀλλ' ἐν τούτῳ,  
εὖ ἔχει, ὅθεν καὶ τὸ σῶμα βέλτιον ἰσχεῖν ἀνάγκη—οὐδενὸς γὰρ  
τῶν γυμνασίων φαυλότερον οὐδ' ἐλάττω πόνον ἔχει—καὶ ἅμα 182

182 προσήκει μάλιστα ἐλευθέριον τοῦτό τε τὸ γυμνάσιον καὶ ἡ 5  
 ἱππική· οὐ γὰρ ἀγῶνος ἀθληταί ἐσμεν καὶ ἐν οἷς ἡμῖν ὁ ἀγὼν 15  
 πρόκειται, μόνοι οὗτοι γυμνάζονται· οἱ ἐν τοῖς τοῖς περὶ τὸν  
 πόλεμον ὀργάνοις γυμναζόμενοι. ἔπειτα ὀνίρει μὲν τι τοῦτο  
 τὸ μάθημα καὶ ἐν τῇ μάχῃ αὐτῇ, ὅταν ἐν τάξει δέῃ μάχεσθαι  
 μετὰ πολλῶν ἄλλων· μέγιστον μὲντοι αὐτοῦ ὄφελος, ὅταν  
 λυθῶσιν αἱ τάξεις καὶ ἦδη τι δέῃ μόνον πρὸς μόνον ἢ διώκοντα 20  
 ἀμυνομένην τινὶ ἐπιθέσθαι ἢ καὶ ἐν φηγῇ ἐπιτιθεμένου ἄλλου  
 Β ἀμύνεσθαι αὐτόν· οὐ τὰν ἰπὸ γε ἐνὸς εἰς ὁ τοῖτ' ἐπιστάμενος  
 οὐδὲν ἂν πάθοι, ἴσως δ' οὐδὲ ὑπὸ πλειόνων, ἀλλὰ πανταχῇ ἂν  
 ταύτῃ πλεονεκτοί. ἔτι δὲ καὶ εἰς ἄλλον καλοῦ μαθήματος  
 ἐπιθυμίαν παρακαλεῖ τὸ τοιοῦτον· πᾶς γὰρ ἂν μαθὼν ἐν ὅπλοις 25  
 μάχεσθαι ἐπιθυμήσειε καὶ τοῦ ἐξῆς μαθήματος τοῦ περὶ τὰς  
 τάξεις, καὶ ταῦτα λαβὼν καὶ φιλοτιμηθεὶς ἐν αὐτοῖς ἐπὶ πᾶν ἂν  
 Ο τὸ περὶ τὰς στρατηγίας ὀρμήσειε· καὶ ἦδη δῆλον ὅτι τὰ τούτων  
 ἐχόμενα καὶ μαθήματα πάντα καὶ ἐπιτηδεύματα πάντα καὶ  
 καλὰ καὶ πολλοῦ ἄξια ἀνδρὶ μαθεῖν τε καὶ ἐπιτηδεύσαι, ὧν 30  
 καθηγῆσται ἂν τοῦτο τὸ μάθημα. προσθήσομεν δ' αὐτῇ οὐ  
 σμικρὰν προσθήκην, ὅτι πάντα ἄνδρα ἐν πολέμῳ καὶ θαρρα-  
 λεώτερον καὶ ἀνδρειότερον ἂν ποιήσειεν αὐτὸν αὐτοῦ οὐκ ὀλίγη  
 αὕτη ἢ ἐπιστήμη. μὴ ἀτιμάσωμεν δὲ εἰπεῖν, εἰ καὶ τῷ σμικρό-  
 τερον δοκεῖ εἶναι, ὅτι καὶ εὐσχημονέστερον ἐνταῦθα οὐ χρὴ τὸν 35  
 Δ ἄνδρα εὐσχημονέστερον φαίνεσθαι, οὐ ἅμα καὶ δεινότερος τοῖς  
 ἐχθροῖς φανείται διὰ τὴν εὐσχημοσύνην. ἐμοὶ μὲν οὖν, ὦ  
 Λισίμαχε, ὥσπερ λέγω, δοκεῖ τε χρῆναι διδάσκειν τοὺς νεαν-  
 ῖσκους ταῦτα καὶ δι' ἃ δοκεῖ εἶρηκα· Λάχης δ', εἴ τι παρὰ  
 ταῦτα λέγει, κἂν αὐτὸς ἡδέως ἀκοῦσαιμι. 40

VI. ΛΑ. Ἄλλ' ἐστὶ μὲν, ὦ Νικίᾳ, χαλεπὸν λέγειν περὶ 6  
 ὁτονοῦν μαθήματος, ὡς οὐ χρὴ μανθάνειν· πάντα γὰρ ἐπίστασ-  
 θαι ἀγαθὸν δοκεῖ εἶναι. καὶ δὴ καὶ τὸ ὀπλιτικὸν τοῦτο, εἰ μὲν  
 ἐστὶ μάθημα, ὕπερ φασὶν οἱ διδάσκοντες, καὶ οἷον Νικίας λέγει,  
 χρὴ αὐτὸ μανθάνειν· εἰ δ' ἐστὶ μὲν μὴ μάθημα, ἀλλ' ἐξαπατῶ 6  
 σιν οἱ ὑπισχνούμενοι, ἢ μάθημα μὲν τυγχάνει ὄν, μὴ μὲντοι

- 6 πάνυ σπουδαῖον, τί καὶ δέοι ἂν αὐτὸ μαθάνειν; λέγω δὲ ταῦτα 182  
 περὶ αὐτοῦ εἰς τάδε ἀποβλέψας, ὅτι οἶμαι ἐγὼ τοῦτο, εἴ τι ἦν,  
 οὐκ ἂν λεληθέναι Λακεδαιμονίους, οἷς οὐδὲν ἄλλο μέλει ἐν τῷ  
 10 βίῳ ἢ τοῦτο ζητεῖν καὶ ἐπιτηδεύειν, ὃ τι ἂν μαθόντες καὶ ἐπι-  
 τηδεύσαντες πλεονεκτοῖεν τῶν ἄλλων περὶ τὸν πόλεμον. εἰ 183  
 δ' ἐκείνους ἐλελήθει, ἀλλ' οὐ τούτοις γε τοὺς διδασκάλους  
 αὐτοῦ λέληθεν αὐτὸ τοῦτο, ὅτι ἐκείνοι μάλιστα τῶν Ἑλλήνων  
 σπουδάζουσιν ἐπὶ τοῖς τοιούτοις καὶ ὅτι παρ' ἐκείνοις ἂν τις  
 15 τιμηθεῖς εἰς ταῦτα καὶ παρὰ τῶν ἄλλων πλείστ' ἂν ἐργάζοιτο  
 χρήματα, ὥσπερ γε καὶ τραγωδίας ποιητὴς παρ' ἡμῖν τιμηθεῖς.  
 τοιγάρτοι ὅς ἂν οἴηται τραγωδίαν καλῶς ποιεῖν, οὐκ ἔξωθεν  
 κύκλῳ περὶ τὴν Ἀττικὴν κατὰ τὰς ἄλλας πόλεις ἐπιδεικνύ- B  
 μενος περιέρχεται, ἀλλ' εὐθὺς δεῦρο φέρεται καὶ τοῖσδ' ἐπι-  
 20 δείκνυσιν εἰκότως· τοὺς δὲ ἐν ὅπλοις μαχομένους ἐγὼ τούτους  
 ὁρῶ τὴν μὲν Λακεδαίμονα ἡγουμένους εἶναι ἄβατον ἱερὸν καὶ  
 οὐδὲ ἄκρῳ ποδὶ ἐπιβαίνοντας, κύκλῳ δὲ περιιώντας αὐτὴν καὶ  
 πᾶσι μᾶλλον ἐπιδεικνυμένους, καὶ μάλιστα τούτοις οἱ κἂν  
 αὐτοὶ ὁμολογήσειαν πολλοὺς σφῶν προτέρους εἶναι πρὸς τὰ  
 25 τοῦ πολέμου.
- 7 VII. Ἐπειτα, ὦ Λισσίμαχε, οὐ πάνυ ὀλίγοις ἐγὼ τούτων O  
 παραγέγονα ἐν αὐτῷ τῷ ἔργῳ, καὶ ὁρῶ οἰοί εἶσιν. ἔξεστι δὲ καὶ  
 αὐτόθεν ἡμῖν σκέψασθαι. ὥσπερ γὰρ ἐπίτηδες οὐδεὶς πώποτε  
 εἰδόκιμος γέγονεν ἐν τῷ πολέμῳ ἀνὴρ τῶν τὰ ὀπλιτικὰ ἐπιτη-  
 5 δειψάντων. καίτοι εἰς γε τᾶλλα πάντα ἐκ τούτων οἱ ὀνομαστοὶ  
 γίνονται, ἐκ τῶν ἐπιτηδευσάντων ἕκαστα· οὗτοι δ', ὡς ἔοικε,  
 παρὰ τοὺς ἄλλους οὕτω σφόδρα εἰς τοῦτο δεδιυστυχήκασιν.  
 ἐπεὶ καὶ τοῦτον τὸν Στησίλεων, ὃν ὑμεῖς μετ' ἐμοῦ ἐν τοσοῦτῳ  
 ὄχλῳ ἐθεάσασθε ἐπιδεικνύμενον καὶ τὰ μεγάλα περὶ αὐτοῦ D  
 10 λέγοντα ἃ ἔλεγεν, ἐτέρωθι ἐγὼ κάλλιον ἐθεασάμην ἐν τῇ  
 ἀληθείᾳ ὡς ἀληθῶς ἐπιδεικνύμενον οὐχ ἐκόντα. προσβα-  
 λούσης γὰρ τῆς νεῶς ἐφ' ἣ ἐπεβάτευε πρὸς Ὀλκάδα τινά,  
 ἐμάχετο ἔχων δορυδρέπανον, διαφέρον δὴ ὕπλον ἅτε καὶ αὐτὸς  
 τῶν ἄλλων διαφέρων. τὰ μὲν οὖν ἄλλα οὐκ ἄξια λέγειν

- 183 περὶ τάνδρός, τὸ δὲ σόφισμα τὸ τοῦ δρεπάνου τοῦ πρὸς τῇ 7  
 Η λόγῃ οἷον ἀπέβη. μαχομένου γὰρ αὐτοῦ ἐνέσχετό που ἐν 16  
 τοῖς τῆς νεῶς σκεύεσι καὶ ἀντελάβετο· εἴλκεν οἷν ὁ Στησίλεως  
 βουλόμενος ἀπολῦσαι, καὶ οὐχ οἷός τ' ἦν· ἡ δὲ ναὺς τὴν ναῦν  
 παρῆι. τέως μὲν οὖν παρέθει ἐν τῇ νηϊ ἀντεχόμενος τοῦ  
 δόρατος· ἐπεὶ δὲ δὴ παρημέβετο ἡ ναὺς τὴν ναῦν καὶ ἐπέσπα 20  
 αὐτὸν τοῦ δόρατος ἐχόμενον, ἠφίει τὸ δόρυ διὰ τῆς χειρός.
- 184 ἕως ἄκρου τοῦ στύρακος ἀντελάβετο. ἦν δὲ γέλως καὶ κρότος  
 ὑπὸ τῶν ἐκ τῆς ὀλκάδος ἐπὶ τε τῷ σχήματι αὐτοῦ, καὶ ἐπειδὴ  
 βαλόντος τινὸς λίθω παρὰ τοὺς πόδας αὐτοῦ ἐπὶ τὸ κατὰ-  
 στρῆμα ἀφίεται τοῦ δόρατος, τότε ἤδη καὶ οἱ ἐκ τῆς τριήρους 25  
 οὐκέτι οἷοί τ' ἦσαν τὸν γέλωτα κατέχειν, ὀρῶντες αἰωροίμενον  
 ἐκ τῆς ὀλκάδος τὸ δοριδρέπανον ἐκείνο. ἤως μὲν οἷν εἴη ἄν  
 τι ταῦτα, ὥσπερ Νικίας λέγει· οἷς δ' οἷν ἐγὼ ἐντετύχηκα,  
 τοιαῦτ' ἄττα ἐστίν.

Β VIII. Ὁ οἷν καὶ ἐξ ἀρχῆς εἶπον, ὅτι εἴτε οὕτω σμικρὰς 8  
 ὠφελείας ἔχει μάθημα ὄν. εἴτε μὴ ὄν φασὶ καὶ προσποιοῦνται  
 αὐτὸ εἶναι μίθημα, οὐκ ἄξιον ἐπιχειρεῖν μανθάνειν. καὶ γὰρ  
 οἷν μοι δοκεῖ, εἰ μὲν δειλὸς τις ὢν οἷοιτο αὐτὸν ἐπίστασθαι,  
 θρασύτερος ἂν δι' αὐτὸ γενόμενος ἐπιφανέστερος γένοιτο οἷος 6  
 ἦν· εἰ δὲ ἀνδρείος, φιλαττόμενος ἂν ὑπὸ τῶν ἀνθρώπων, εἰ καὶ  
 σμικρὸν ἐξαμάρτοι, μεγάλως ἂν διαβολὰς ἴσχειν· ἐπίφθονος  
 Ο γὰρ ἡ προσποίησις τῆς τοιαύτης ἐπιστήμης, ὥστ' εἰ μὴ τι  
 θαυμαστὸν ὅσον διαφέρει τῇ ἀρετῇ τῶν ἄλλων, οὐκ ἔσθ' ὅπως  
 ἂν τις φύγοι τὸ καταγέλαστος γενέσθαι, φάσκων ἔχειν ταύτην 10  
 τὴν ἐπιστήμην. τοιαύτη τις ἔμοιγε δοκεῖ, ὦ Λισίμαχε, ἡ περὶ  
 τοῦτο τὸ μάθημα εἶναι σπουδή· χρὴ δ' ὅπερ σοι ἐξ ἀρχῆς  
 ἔλεγον, καὶ Σωκράτη τόνδε μὴ ἀφίεναι, ἀλλὰ δεῖσθαι συμ-  
 βουλεύειν ὅπῃ δοκεῖ αὐτῷ περὶ τοῦ προκειμένου.

ΛΥ. Ἀλλὰ δέομαι ἔγωγε, ὦ Σώκρατες· καὶ γὰρ ὥσπερ ἔτι 15  
 Δ τοῦ διακρινούντος δοκεῖ μοι δεῖν ἡμῖν ἡ βουλή. εἰ μὲν γὰρ  
 συνεφερέσθην τῷδε, ἦττον ἂν τοῦ τοιούτου ἔδει· νῦν δὲ τὴν  
 ἐναντίαν γάρ, ὥς ὁρᾷς, Λάχης Νικίᾳ ἔθετο. εἴ δὲ ἔχει ἀκοῦσαι  
 καὶ σοῦ, ποτέρῳ τοῖν ἀνδροῖν σύμψηφος εἴ.

9 IX. ΣΩ. Τί δαί, ὦ Λυσίμαχε; ὅποτερ' ἂν οἱ πλείους ἐπ- 184  
αινώσιν ἡμῶν, τούτοις μέλλεις χρήσθαι;

ΛΥ. Τί γάρ ἂν τις καὶ ποιῶι, ὦ Σώκρατες;

ΣΩ. Ἡ καὶ σύ, ὦ Μελησία, οὕτως ἂν ποιῶις; κἂν εἰ τις περὶ  
ἀγωνίας τοῦ νιέος σοι βουλή εἴη τί χρὴ ἀσκεῖν, ἄρα τοῖς  
πλείοσιν ἂν ἡμῶν πείθοιο, ἢ ἐκείνῳ ὅστις τιγχάνοι ὑπὸ παιδο-  
τρίβῃ ἀγαθῷ πεπαιδευμένος καὶ ἡσκηκώς;

ΜΕ. Ἐκείνῳ εἰκός γε, ὦ Σώκρατες.

ΣΩ. Αὐτῷ ἄρ' ἂν μᾶλλον πείθοιο ἢ τέτταρσιν οἷσιν ἡμῖν;

10 ΜΕ. Ἴσως.

ΣΩ. Ἐπιστήμη γάρ, οἶμαι, δεῖ κρίνεσθαι ἀλλ' οὐ πλῆθει τὸ  
μέλλον καλῶς κριθήσεσθαι.

ΜΕ. Πῶς γὰρ οὐ;

ΣΩ. Οὐκοῦν καὶ νῦν χρὴ πρῶτον αὐτὸ τοῦτο σκέψασθαι, εἰ  
15 ἔστι τις ἡμῶν τεχνικὸς περὶ οὗ βουλευόμεθα, ἢ οὔ· καὶ εἰ μὲν 185  
ἔστιν, ἐκείνῳ πείθεσθαι ἐνὶ ὄντι, τοὺς δ' ἄλλους εἶναι· εἰ δὲ μή,  
ἄλλον τινὰ ζητεῖν. ἢ περὶ σμικροῦ οἴεσθε νινὶ κινδυνεύειν καὶ  
σὸν καὶ Λυσίμαχος, ἀλλ' οὐ περὶ τούτου τοῦ κτήματος, ὃ τῶν  
ἡμετέρων μέγιστον ὄν τιγχάνει; νιέων γάρ που ἢ χρηστῶν ἢ  
20 τᾶναντία γενομένων καὶ πᾶς ὁ οἶκος ὁ τοῦ πατρὸς οἷτως οἰκῇ-  
σεται, ὅποιοι ἂν τινες οἱ παῖδες γένωνται.

ΜΕ. Ἀληθῇ λέγεις.

ΣΩ. Πολλὴν ἄρα δαῖ προμήθειαν αὐτοῦ ἔχειν.

ΜΕ. Πάνν γε.

25 ΣΩ. Πῶς οὖν, ὃ ἐγὼ ἄρτι ἔλεγον, ἐσκοποῦμεν ἂν, εἰ ἐβουλό- B  
μεθα σκέψασθαι τίς ἡμῶν περὶ ἀγωνίαν τεχνικώτατος; ἄρ' οὐχ  
ὁ μαθὼν καὶ ἐπιτηδεύσας, ὃ καὶ διδάσκαλοι ἀγαθοὶ γεγονότες  
ἦσαν αὐτοῦ τοίτου;

ΜΕ. Ἐμοιγε δοκεῖ.

30 ΣΩ. Οὐκοῦν ἔτι πρότερον, τίνος ὄντος τούτου οὗ ζητοῦμεν  
τοῖς διδασκάλοις;

ΜΕ. Πῶς λέγεις;

10 X. ΣΩ. Ὡς ἴσως μᾶλλον κατάδηλον ἔσται. οὔ μοι δοκεῖ



185 ἐξ ἀρχῆς ἡμῖν ὁμολογῆσθαι, τί ποτ' ἔστι περὶ οὗ βουλευόμεθα 10  
καὶ σκεπτόμεθα, ὅστις ἡμῶν τεχνικὸς καὶ τοῦτον ἕνεκα διδασ-  
C κάλους ἐκτίσματο, καὶ ὅστις μή.

ΝΙ. Οὐ γάρ, ὦ Σώκρατες, περὶ τοῦ ἐν ὕπλοις μάχεσθαι β  
σκοποῦμεν, εἴτε χρή αὐτὸ τοῖς νεανίσκουσιν μαρτάνειν εἴτε μή;

ΣΩ. Πάνυ μὲν οὖν, ὦ Νικία. ἀλλ' ὅταν περὶ φαρμάκων τις  
τοῦ πρὸς ὀφθαλμοῖς σκοπῇται, εἴτε χρή αὐτὸ ὑπαλείφεισθαι  
εἴτε μή, πότερον οἶε τότε εἶναι τὴν βουλὴν περὶ τοῦ φαρμάκου  
ἢ περὶ τῶν ὀφθαλμῶν; 10

ΝΙ. Περὶ τῶν ὀφθαλμῶν.

D ΣΩ. Οὐκοῦν καὶ ὅταν ἵππῳ χαλινὸν σκοπῇται τις εἰ προσ-  
οιστέον ἢ μή, καὶ ὁπότε, τότε που περὶ τοῦ ἵππου βουλευέται  
ἀλλ' οὐ περὶ τοῦ χαλινού;

ΝΙ. Ἀληθῆ.

15

ΣΩ. Οὐκοῦν ἐνὶ λόγῳ, ὅταν τίς τι ἕνεκά του σκοπῇ, περὶ  
ἐκείνου ἢ βουλὴ τυγχάνει οἷσα οὗ ἕνεκα ἐσκόπει, ἀλλ' οὐ περὶ  
τοῦ ὃ ἕνεκα ἄλλου ἐξήτει.

ΝΙ. Ἀνάγκη.

ΣΩ. Δεῖ ἄρα καὶ τὸν σύμβουλον σκοπεῖν, ἄρα τεχνικός ἐστιν 20  
εἰς ἐκείνου θεραπείαν, οὗ ἕνεκα σκοποῦμενοι σκοποῦμεν.

ΝΙ. Πάνυ γε.

ΣΩ. Οὐκοῦν νῦν φαμέν περὶ μαθήματος σκοπεῖν τῆς ψυχῆς  
E ἕνεκα τῆς τῶν νεανίσκων;

ΝΙ. Ναί.

25

ΣΩ. Εἴ τις ἄρα ἡμῶν τεχνικὸς περὶ ψυχῆς θεραπείαν καὶ οἷός  
τε καλῶς τοῦτο θεραπεύει, καὶ ὅτῃ διδύσκαλοι ἀγαθοὶ γεγό-  
νασι, τοῦτο σκεπτόμεν.

ΛΑ. Τί δέ, ὦ Σώκρατες; οὐπω ἰώρακας ἄνευ διδασκάλων  
τεχνικωτέρους γεγονότας εἰς ἓνια ἢ μετὰ διδασκάλων; 30

ΣΩ. Ἐγώ γε, ὦ Λάχης· οἷς γε σὺ οὐκ ἂν ἐθέλοις πιστεῖναι,  
εἰ φαῖεν ἀγαθοὶ εἶναι δημιουργοί, εἰ μή τί σοι τῆς αὐτῶν  
186 τέχνης ἔργον ἔχοιεν ἐπιδείξαι εὖ εἰργασμένον, καὶ ἐν καὶ πλείω.

ΛΑ. Τοῦτο μὲν ἀληθὴ λέγεις.

- 11 XI. ΣΩ. Καὶ ἡμᾶς ἄρα δεῖ, ὦ Λάχης τε καὶ Νικία, ἐπειδὴ 186  
 Λυσίμαχος καὶ Μελησιᾶς εἰς συμβουλήν πυρεκαλεσάτην ἡμᾶς  
 περὶ τοῖν υἱέοιν, προθυμούμενοι αὐτοῖν ὃ τι ἀρίστας γενέσθαι  
 τὰς ψυχὰς, εἰ μὲν φαμεν ἔχειν, ἐπιδείξαι αὐτοῖς καὶ διδασκάλους  
 5 οἵτινες ἡμῶν γεγόνασιν, οἱ αὐτοὶ πρῶτοι ἀγαθοὶ ὄντες καὶ  
 πολλῶν νέων τεθεραπευκότες ψυχὰς ἔπειτα καὶ ἡμᾶς διδάξαντες  
 φαίνονται· ἢ εἴ τις ἡμῶν αὐτῶν ἑαυτῷ διδύσκαλον μὲν οὐ φησι B  
 γεγονέναι, ἀλλ' οἷν ἔργα αὐτὸς αὐτοῦ ἔχει εἰπεῖν, καὶ ἐπιδείξαι,  
 τίνες Ἀθηναίων ἢ τῶν ξένων, ἢ δοῦλοι ἢ ἐλεύθεροι, δι' ἐκείνων  
 10 ὁμολογουμένως ἀγαθοὶ γεγόνασιν· εἰ δὲ μηδὲν ἡμῖν τούτων  
 ὑπάρχει, ἄλλους κελεύειν ζητεῖν καὶ μὴ ἐν ἐταίρων ἀνδρῶν νίεσι  
 κινδυνεῖν διαφθείροντας τὴν μεγίστην αἰτίαν ἔχειν ἰπὺ τῶν  
 οἰκειοτάτων. ἐγὼ μὲν οἶν, ὦ Λυσίμαχε τε καὶ Μελησιᾶ, πρῶτος  
 περὶ ἑαυτοῦ λέγω ὅτι διδύσκαλός μοι οὐ γέγονε τοῦτου πέρι.  
 15 καίτοι ἐπιθυμῶ γε τοῦ πράγματος ἐκ νέου ἀρξάμενος. ἀλλὰ O  
 τοῖς μὲν σοφισταῖς οὐκ ἔχω τελείν μισθοίς, οἷπερ μόνοι ἐπ-  
 ηγγέλλοντό με οἰοί τ' εἶναι ποιῆσαι καλὸν τε καὶ ἀγαθόν· αὐτὸς δ'  
 αὐ εἰρεῖν τὴν τέχνην ἀδυνατῶ ἔτι νυνί. εἰ δὲ Νικίας ἢ Λάχης  
 εἴρηκεν ἢ μεμίθηκεν, οὐκ ἂν θαυμάσιαίμι· καὶ γὰρ χρήμασιν  
 20 ἐμοῦ δυνατώτεροι, ὥστε μαθεῖν παρ' ἄλλων, καὶ ἅμα πρεσβύ-  
 τεροι, ὥστε ἤδη εὐρηκέναι. δοκοῦσι δὴ μοι δυνατοὶ εἶναι  
 παιδεῖσθαι ἄνθρωπον· οὐ γὰρ ἂν ποτε ἄδεως ἀπεφαίνοντο περὶ D  
 ἐπιτηδειμάτων νέφ χρηστῶν τε καὶ πονηρῶν, εἰ μὴ αὐτοῖς ἐπίω-  
 τευον ἱκανῶς εἰδέναι. τὰ μὲν οἶν ἄλλα ἔγωγε τούτοις πιστεύω·  
 25 ὅτι δὲ διαφέρεσθον ἀλλήλοιν, ἐθαύμασα. τοῦτο οἶν σου ἐγὼ  
 ἀντιδίομαι, ὦ Λυσίμαχε, καθάπερ ἄρτι Λάχης μὴ ἀφίσθαι σε  
 ἐμοῦ διεκελεύετο ἀλλὰ ἐρωτᾶν, καὶ ἐγὼ νῦν παρακελεύομαί σοι  
 μὴ ἀφίσθαι Λάχητος μηδὲ Νικίου, ἀλλ' ἐρωτᾶν λέγοντα, ὅτι E  
 ὁ μὲν Σωκράτης οὐ φησιν ἐπαίειν περὶ τοῦ πράγματος, οἷδ'  
 30 ἱκανὸς εἶναι διακρίναι ὁπότερος ὑμῶν ἀληθῆ λέγει· οὔτε γὰρ  
 εὐρετῆς οὔτε μαθητῆς οὐδενὸς περὶ τῶν τοιούτων γεγονέναι· σὺ  
 δ', ὦ Λάχης καὶ Νικία, εἶπετον ἡμῖν ἑκάτερος, τίνι δὴ δεινοτάτῳ  
 συγγεγόναι περὶ τῆς τῶν νέων τροφῆς, καὶ πότερα μαθόντε

186 παρά του ἐπίστασθον ἢ αὐτὸ ἐξευρόντε, καὶ εἰ μὲν μαθόντε, τίς 11  
 187 ὁ διδύσκαλος ἐκατέμῃ καὶ τίνες ἄλλοι ὁμότεχνοι αὐτοῖς, ἔν', ἂν 23  
 μὴ ὑμῖν σχολὴ ἢ ὑπὸ τῶν τῆς πόλεως πραγμάτων, ἐπ' ἐκείνους  
 ὤωμεν καὶ πείθωμεν ἢ δώροισι ἢ χάρισιν ἢ ἀμφοτέρω ἐπιμελη-  
 θῆναι καὶ τῶν ἡμετέρων καὶ τῶν ἡμετέρων παίδων, ὅπως μὴ  
 καταισχύνωσι τοῖς αὐτῶν προγόνοις φαῦλοι γενόμενοι· εἰ δ'  
 αὐτοὶ εἴρεται γεγονότε τοῦ τοιούτου, δότε παράδειγμα, τίνων 40  
 ἦδη ἄλλων ἐπιμεληθέντες ἐκ φαίλων καλοῖς τε κύγαθους ἐποιή-  
 B σατε. εἰ γὰρ νῦν πρῶτον ἄρξαιθε παιδεύειν, σκοπεῖν χρή μὴ  
 οὐκ ἐν τῷ Καρὶ ὑμῖν ὁ κίνδυνος κινδυνεύηται, ἀλλ' ἐν τοῖς νύεσι  
 τε καὶ ἐν τοῖς τῶν φίλων παισὶ, καὶ ἀτεχνῶς τὸ λεγόμενον κατὰ  
 τὴν παροιμίαν ὑμῖν συμβαίνειν ἐν πίθῳ ἢ κεραμεῖα γιγνομένη. 45  
 λέγετε οὖν, τί τοιούτων ἢ φατέ ὑμῖν ὑπάρχειν τε καὶ προπύκειν,  
 ἢ οὐ φατέ. ταῦτ', ὦ Λυσίμαχε, παρ' αὐτῶν πυνθάνου τε καὶ  
 μὴ μεθίει τοῖς ἀνδράς.

XII. ΛΥ. Καλῶς μὲν ἔμοιγε δοκεῖ, ὦ ἄνδρες, Σωκράτης 12  
 C λέγειν· εἰ δὲ βουλομένοις ὑμῖν ἐστὶ περὶ τῶν τοιούτων ἐρωτᾶσ-  
 θαί τε καὶ διδόναι λόγον, αὐτοῖς δὴ χρή γινώσκειν, ὦ Νικία  
 τε καὶ Λάχης. ἔμοι μὲν γὰρ καὶ Μελησίᾳ τῷδε δῆλον ὅτι ἡδο-  
 μένοις ἂν εἴη, εἰ πάντα, ὦ Σωκράτης ἐρωτᾷ, ἐθέλοιτε λόγῳ 8  
 διεξιέναι· καὶ γὰρ ἐξ ἀρχῆς ἐντεῦθεν ἡρχόμεν λέγων, ὅτι εἰς  
 συμβουλήν διὰ ταῦτα ὑμῶς παρακαλέσαιμεν, ὅτι μεμεληκέναι  
 ὑμῖν ἡγοίμεθα, ὡς εἰκός, περὶ τῶν τοιούτων, καὶ ἄλλως καὶ  
 D ἐπειδὴ οἱ παῖδες ὑμῖν ὀλίγου ὥσπερ οἱ ἡμέτεροι ἡλικίαν ἔχουσιν  
 παιδεύεσθαι. εἰ οὖν ὑμῖν μή τι διαφέρει, εἶπατε καὶ κοινῇ μετὰ 10  
 Σωκράτοις σκέψασθε, διδόντες τε καὶ δεχόμενοι λόγον παρ'  
 ἀλλήλων· εὐ γὰρ καὶ τοῦτο λέγει ὁδε, ὅτι περὶ τοῦ μεγίστου  
 νῦν βουλευόμεθα τῶν ἡμετέρων. ἀλλ' ὁρᾶτε εἰ δοκεῖ χρῆναι  
 οὕτω ποιεῖν.

ΝΙ. ὦ Λυσίμαχε, δοκεῖς μοι ὡς ἀληθῶς Σωκράτη πατρό- 15  
 θεν γινώσκειν μόνον, αὐτῷ δ' οὐ συγγεγονέναι ἀλλ' ἢ παιδὶ  
 E ὄντι, εἴ που ἐν τοῖς δημόταις μετὰ τοῦ πατρὸς ἀκολουθῶν ἐπλη-  
 σίαςέ σοι ἢ ἐν ἱερῷ ἢ ἐν ἄλλῃ τῇ συλλόγῃ τῶν δημοτῶν.



12 ἐπειδὴ δὲ πρεσβύτερος γέγονεν, οὐκ ἐντετυχηκὼς τῷ ἀνδρὶ 187  
 20 δῆλος εἶ.

ΛΥ. Τί μάλιστα, ὦ Νικία;

13 XIII. ΝΙ. Οὐ μοι δοκεῖς εἰδέναι ὅτι ὅς ἂν ἐγγύτατα Σω-  
 κράτους ἢ λόγῳ, ὥσπερ γένει, καὶ πλησιάζῃ διαλεγόμενος,  
 ἀνάγκη αὐτῷ, εἰ ἂν ἄρα καὶ περὶ ἄλλου του πρότερον ἄρξῃται  
 διαλέγεσθαι, μὴ παύεσθαι ὑπὸ τούτου περιηγόμενον τῷ λόγῳ,  
 5 πρὶν ἂν ἐμπέσῃ εἰς τὸ διδόναι περὶ αὐτοῦ λόγον, ὅντινα τρόπον  
 νῦν τε ζῇ καὶ ὅντινα τὸν παρεληλυθότα βίον βεβίωκεν· ἐπειδὴν 188  
 δ' ἐμπέσῃ, ὅτι οὐ πρότερον αὐτὸν ἀφήσει Σωκράτης, πρὶν ἂν  
 βασανίσῃ ταῦτα εὖ τε καὶ καλῶς ἅπαντα. ἐγὼ δὲ συνήθης τέ  
 εἰμι τῇδε καὶ οἶδ' ὅτι ἀνάγκη ὑπὸ τούτου πάσχειν ταῦτα, καὶ  
 10 ἔτι γε αὐτὸς ὅτι πείσομαι ταῦτα εὖ οἶδα· χαίρω γάρ, ὦ Λυ-  
 σίμαχε, τῷ ἀνδρὶ πλησιάζων, καὶ οὐδὲν οἶμαι κακὸν εἶναι τὸ  
 ὑπομνησέσθαι ὅ τι μὴ καλῶς ἢ πεποιήκαμεν ἢ ποιούμεν,  
 ἀλλ' εἰς τὸν ἔπειτα βίον προμηθέστερον ἀνάγκη εἶναι τὸν Β  
 ταῦτα μὴ φεύγοντα, ἀλλ' ἐθέλοντα κατὰ τὸ τοῦ Σόλωνος καὶ  
 15 ἀξιοῦντα μανθάνειν ὥσπερ ἂν ζῇ, καὶ μὴ οἰόμενον αὐτὸ τὸ  
 γῆρας νοῦν ἔχον προσιέναι. ἐμοὶ μὲν οἷν οὐδὲν ἄηθες οἶδ' αἶ  
 ἀηδὲς ὑπὸ Σωκράτους βασανίζεσθαι, ἀλλὰ καὶ πάλαι σχεδόν τι  
 ἡπυττάμην, ὅτι οὐ περὶ τῶν μεираκίων ἡμῖν ὁ λόγος ἔσοιτο  
 Σωκράτους παρόντος, ἀλλὰ περὶ ἡμῶν αὐτῶν. ὅπερ οἷν λέγω,  
 20 τὸ μὲν ἐμὸν οὐδὲν κωλύει Σωκράτει συνδιατρίβειν ὅπως οἶτος Ο  
 βοίλεται· Λάχητα δὲ τόνδε ὄρα ὅπως ἔχει περὶ τοῦ τοι-  
 ούτου.

14 XIV. ΛΛ. Ἀπλοῦν τό γ' ἐμόν, ὦ Νικία, περὶ λόγων ἐστίν·  
 εἰ δὲ βούλει, σίχ' ἀπλοῦν, ἀλλὰ διπλοῦν. καὶ γὰρ ἂν δόξαιμί  
 τῷ φιλόλογος εἶναι καὶ αἶ μισόλογος. ὅταν μὲν γὰρ ἀκοίῳ  
 ἀνδρὶ περὶ ἀρετῆς διαλεγόμενου ἢ περὶ τίνος σοφίας ὡς ἀληθῶς  
 5 ὄντος ἀνδρὶ καὶ ἀξίου τῶν λόγων ὧν λέγει, χαίρω ὑπερφινῶς, D  
 θεώμενος ἅμα τὸν τε λέγοντα καὶ τὰ λεγόμενα ὅτι πρέποντα  
 ἀλλήλοις καὶ ἀρμόττοντά ἐστι· καὶ κομιδῇ μοι δοκεῖ μουσικὸς  
 ὁ τοιοῦτος εἶναι, ἀρμονίαν καλλίστην ἡρμουςμένος οὐ λύραν οὐδὲ

188 παιδίας ὄργανα, ἀλλὰ τῇ ὄντι ζῆν ἡρμοσμένος αὐτὸς αὐτοῦ 14  
 τὸν βίον σίμφωνον τοῖς λόγοις πρὸς τὰ ἔργα, ἀτεχνῶς δωριστὶ 10  
 ἄλλ' οὐκ ἰαστί, οἶομαι δὲ οὐδὲ φρυγιστὶ οἶδὲ λιδιστί, ἄλλ' ἡπερ  
 μόνῃ Ἑλληνικῇ ἔστιν ἁρμονία. ὁ μὲν οὖν τοιοῦτος χαίρειν με  
 B ποιᾷ φθεγγόμενος καὶ δοκεῖν ὀτιοῦν φιλόλογον εἶναι· οἷτω  
 σφόδρα ἀποδέχομαι παρ' αὐτοῦ τὰ λεγόμενα· ὁ δὲ τὰναντία  
 τούτου πράττων λυπεῖ με, ὅστις ἂν δοκῇ ἄμεινον λέγειν, τοσοῦτῃ 15  
 μᾶλλον, καὶ ποιᾷ αὐτὸ δοκεῖν εἶναι μισόλογον. Σωκράτους δ' ἐγὼ  
 τῶν μὲν λόγων οὐκ ἔμπειρός εἰμι, ἀλλὰ πρότερον, ὥς ἔοικε, τῶν  
 ἔργων ἐπειράθην, καὶ ἐκεῖ αὐτὸν εἶρον ἄξιον ὄντα λόγων καλῶν

189 καὶ πάσης παρρησίας. εἰ οὖν καὶ τοῦτο ἔχει, συμβοῦίλομαι  
 τάνδρῃ, καὶ ἡδιστ' ἂν ἐξεταζοίμην ὑπὸ τοῦ τοιούτου, καὶ οὐκ ἂν 20  
 ἀχθοίμην μανθάνων, ἀλλὰ καὶ ἐγὼ τῇ Σόλῳ, ἐν μόνον προσ-  
 λαβών, ξυγχωρῶ· γηράσκων γὰρ πολλὰ διδάσκεισθαι ἐθέλω  
 ὑπὸ χρηστῶν μόνον. τοῦτο γάρ μοι συγχωρεῖτω, ἀγαθὺν καὶ  
 αὐτὸν εἶναι τὸν διδάσκαλον, ἵνα μὴ δυσμαθὴς φαίνομαι ἀηδῶς  
 μανθάνων· εἰ δὲ νεώτερος ὁ διδάσκων ἔσται ἢ μήπω ἐν δόξῃ ὢν 25  
 B ἢ ἢ τι ἄλλο τῶν τοιούτων ἔχων, οὐδέν μοι μέλει. σοὶ οὖν, ὦ  
 Σώκρατες, ἐγὼ ἐπαγγέλλομαι καὶ διδάσκειν καὶ ἐλέγχειν ἐμὲ  
 ὅ τι ἂν βούλῃ, καὶ μανθύνειν γε ὅ τι αὐτὸς ἐγὼ οἶδα· οὔτω σὺ  
 παρ' ἐμοὶ διάκεισαι ἅπ' ἐκείνης τῆς ἡμέρας, ἢ μετ' ἐμοῦ συν-  
 διακινδύνευσας καὶ ἔδωκας σπαντοῦ πείραν ἀρετῆς, ἣν χρή διδόναι 30  
 τὸν μέλλοντα δικαίως δώσειν. λέγ' οὖν ὅ τί σοι φίλον, μηδὲν  
 τὴν ἡμέτεραν ἡλικίαν ὑπόλογον ποιούμενος.

C XV. ΣΩ. Οὐ τὰ ὑμέτερα, ὥς ἔοικεν, αἰτωσόμεθα μὴ οὐχ 15  
 ἔτοιμα εἶναι καὶ συμβουλεύειν καὶ συσκοπεῖν.

ΛΥ. Ἄλλ' ἡμέτερον δὴ ἔργον, ὦ Σώκρατες· εἶνα γάρ σε  
 ἔγωγε ἡμῶν τίθημι· σκόπει οὖν ἄντ' ἐμοῦ ὑπὲρ τῶν νεανίσκων,  
 ὅ τι δεήματα παρὰ τῶνδε πυνθάνεσθαι, καὶ συμβούλευε δια- 5  
 λεγόμενος τούτοις. ἐγὼ μὲν γὰρ καὶ ἐπιλανθάνομαι ἡδὴ τὰ  
 πολλὰ διὰ τὴν ἡλικίαν ὣν ἂν διανοηθῶ ἐρέσθαι καὶ αὐτὸς ἂν  
 ἀκούσω· εἰ δὲ μεταξὺ ἄλλοι λόγοι γίνωνται, οὐ πάνυ μέμνη-  
 D μαι. ὑμαῖς οὖν λέγετε καὶ διέξτε πρὸς ὑμᾶς αὐτοὺς περὶ ὧν

15 προιθέμεθα· ἐγὼ δ' ἀκούσομαι καὶ ἀκούσας αὖ μετὰ Μελησίου 189  
 11 τοῦδε ποιήσω τοῦτο ὃ τι ἂν καὶ ὑμῖν δοκῇ.

ΣΩ. Πειστέον, ὦ Νικία τε καὶ Λάχης, Λυσίμαχῳ καὶ Με-  
 λησίῳ. ἃ μὲν οὖν νῦν δὴ ἐπεχειρήσαμεν σκοπεῖν, τίνες οἱ  
 διδάσκαλοι ἡμῖν τῆς τοιαύτης παιδείας γεγόνασιν ἢ τίνας  
 16 ἄλλους βελτίους πεποιήκαμεν, ἴσως μὲν οὐ κακῶς ἔχει ἐξετάζειν  
 καὶ τὰ τοιαῦτα ἡμᾶς αὐτούς· ἄλλ' οἶμαι καὶ ἡ τοιάδε σκέψις H  
 εἰς ταῦτόν φέρει, σχεδὸν δέ τι καὶ μᾶλλον ἐξ ἀρχῆς εἴη ἂν. εἰ  
 γὰρ τυγχάνομεν ἐπιστάμενοι ὅτουοῦν πέρι, ὅτι παραγενομένον  
 τῷ βέλτιον ποιῶν ἐκείνο ᾧ παρεγένετο, καὶ προσέτι οἰοί τέ  
 20 ἔσμεν αὐτὸ ποιῶν παραγίγνεσθαι ἐκείνῳ, δῆλον ὅτι αὐτό γε  
 ἴσμεν τοῦτο, οὐ πέρι σύμβουλοι ἂν γενοίμεθα ὥς ἂν τις αὐτὸ  
 ῥῆστα καὶ ἄριστ' ἂν κτήσαιο. ἴσως οὖν οὐ μανθάνετε μου ὃ τι  
 λέγω, ἀλλ' ὧδε ῥῆον μαθήσεσθε. εἰ τυγχάνομεν ἐπιστάμενοι,  
 ὅτι ὄψις παραγενομένη ὀφθαλμοῖς βελτίους ποιῶν ἐκείνους οἷς 190  
 25 παρεγένετο, καὶ προσέτι οἰοί τέ ἔσμεν ποιῶν αὐτὴν παρα-  
 γίγνεσθαι ὁμμασι, δῆλον ὅτι ὄψιν γε ἴσμεν αὐτὴν τί ποτ'  
 ἔστιν, ἥς πέρι σύμβουλοι ἂν γενοίμεθα ὥς ἂν τις αὐτὴν ῥῆστα  
 καὶ ἄριστα κτήσαιο. εἰ γὰρ μηδ' αὐτὸ τοῦτο εἰδείημεν, ὃ τί  
 ποτ' ἔστιν ὄψις ἢ ὃ τι ἔστιν ἀκοή, σχολῇ ἂν σύμβουλοί γε  
 30 ἄξιοι λόγου γενοίμεθα καὶ ἰατροὶ ἢ περὶ ὀφθαλμῶν ἢ περὶ  
 ὠτων, ὅντινα τρόπον ἀκοὴν ἢ ὄψιν κάλλιστ' ἂν κτήσαιο τις. H

ΛΑ. Ἀληθῇ λέγεις, ὦ Σώκρατες.

16 XVI ΣΩ. Οὐκοῦν, ὦ Λάχης, καὶ νῦν ἡμᾶς τῷδε παρακα-  
 λαῖτον εἰς συμβουλήν, τίν' ἂν τρόπον τοῖς νύεσιν αὐτῶν ἀρετὴ  
 παραγενομένη ταῖς ψυχαῖς ἀμείνους ποιήσειεν;

ΛΑ. Πάνυ γε.

17 ΣΩ. Ἄρ' οὖν τοῦτό γ' ὑπάρχειν δεῖ, τὸ εἰδέναι ὃ τί ποτ'  
 ἔστιν ἀρετὴ; εἰ γάρ που μηδ' ἀρετὴν εἰδείμεν τὸ παράπαν ὃ τί  
 ποτε τυγχάνει ὄν, τίν' ἂν τρόπον τούτου σύμβουλοι γενοίμεθα  
 ὄψοῦν, ὅπως ἂν αὐτὸ κάλλιστα κτήσαιο; C

ΛΑ. Οὐδένα, ἔμοιγε δοκεῖ, ὦ Σώκρατες.

18 ΣΩ. Φαμὲν ἄρα, ὦ Λάχης, εἰδέναι αὐτὸ ὃ τι ἔστιν.

- 190 ΛΑ. Φαμέν μέντοι.  
 ΣΩ. Οὐκοῦν ὃ γε ἴσμεν, κἂν εἴποιμεν δῆπου τί ἐστίν.  
 ΛΑ. Πῶς γὰρ οὐ;  
 ΣΩ. Μὴ τοίνυν, ὦ ἄρρωτε, περὶ ὅλης ἀρετῆς εὐθείως σκοπώ-  
 μεθα· πλεον γὰρ ἴσως ἔργον· ἀλλὰ μέρους τινὸς πέρι πρῶτον 15  
 ἴδωμεν, εἰ ἱκανῶς ἔχομεν πρὸς τὸ εἰδέναι· καὶ ἡμῖν, ὥς τὸ εἰκός,  
 ἢ ῥήμων ἢ σκέψις ἐσται.  
 ΛΑ. Ἄλλ' οὕτω ποιῶμεν, ὦ Σώκρατες, ὥς σὺ βούλει.  
 ΣΩ. Τί οὖν ἂν προελοίμεθα τῶν τῆς ἀρετῆς μερῶν; ἢ δῆλον  
 δὴ ὅτι τοῦτο εἰς ὃ τείνειν δοκεῖ ἢ ἐν τοῖς ὕπλοις μάθησις; δοκεῖ 20  
 δέ που τοῖς πολλοῖς εἰς ἀνδρείων. ἢ γάρ;  
 ΛΑ. Καὶ μάλα δὴ οὕτω δοκεῖ.  
 ΣΩ. Τοῦτο τοίνυν πρῶτον ἐπιχειρήσωμεν, ὦ Λάχης, εἰπεῖν,  
 ἀνδρεία τί ποτ' ἐστίν· ἔπειτα μετὰ τοῦτο σκεψόμεθα καὶ ὅτῃ ἂν  
 Β τρόπῳ τοῖς νεανίσκοις παραγένοιτο, καθ' ὅσον οἶόν τε ἐξ ἐπι- 25  
 τηδευμάτων τε καὶ μαθημάτων παραγενέσθαι. ἀλλὰ πειρῶ  
 εἰπεῖν ὃ λέγω, τί ἐστίν ἀνδρεία.  
 XVII. ΛΑ. Οὐ μὰ τὸν Δία, ὦ Σώκρατες, οὐ χαλεπὸν εἰπεῖν· 17  
 εἰ γάρ τις ἐθέλοι ἐν τῇ τάξει μένων ἀμύνεσθαι τοὺς πολεμίους  
 καὶ μὴ φεύγει, εὖ ἴσθι ὅτι ἀνδρείος ἂν εἴη.  
 ΣΩ. Εὖ μὲν λέγεις, ὦ Λάχης· ἀλλ' ἴσως ἐγὼ αἴτιος, οὐ  
 σαφῶς εἰπὼν, τὸ σὲ ἀποκρίνασθαι μὴ τοῦτο ὃ διανοούμενος 3  
 ἠρόμην, ἀλλ' ἕτερον.  
 ΛΑ. Πῶς τοῦτο λέγεις, ὦ Σώκρατες;  
 191 ΣΩ. Ἐγὼ φράσω, εἰάν οἷός τε γένωμαι ἀνδρείός που οὗτος,  
 ὃν καὶ σὺ λέγεις, ὅς ἂν ἐν τῇ τάξει μένων μάχεται τοῖς  
 πολεμίοις. 10  
 ΛΑ. Ἐγὼ γοῦν φημί.  
 ΣΩ. Καὶ γὰρ ἐγώ. ἀλλὰ τί αὖ ὅδε, ὅς ἂν φεύγων μάχεται  
 τοῖς πολεμίοις, ἀλλὰ μὴ μένων;  
 ΛΑ. Πῶς φεύγων;  
 ΣΩ. Ὡς περ που καὶ Σκύθαι λέγονται οὐχ ἡττον φεύγοντες ἢ 15  
 διώκοντες μάχεσθαι, καὶ Ὀμηρὸς που ἐπαινῶν τοὺς τοῦ Αἰνείου

17 ἵππους κραιπνὰ μῖλ' ἐνθα καὶ ἐνθα ἔφη αὐτοὺς ἐπίσταςθαι B  
διώκειν ἢ δὲ φέβασθαι· καὶ αὐτὸν τὸν Λινείαν κατὰ τοῦτ' ἐν- 191  
εκωμίασε, κατὰ τὴν τοῦ φόβου ἐπιστήμην, καὶ εἶπεν αὐτὸν  
20 εἶναι μῖστωρα φόβοιο.

ΛΑ. Καὶ καλῶς γε, ὦ Σώκρατες· περὶ ἁρμάτων γὰρ ἔλεγε·  
καὶ σὺ τὸ τῶν Σκυθῶν ἱππέων πέρι λέγεις. τὸ μὲν γὰρ ἱπ-  
πικὸν τὸ ἐκείνων οὔτω μάχεται, τὸ δὲ ὀπλιτικὸν τό γε τῶν  
'Ελλήνων, ὡς ἐγὼ λέγω.

25 ΣΩ. Πλὴν γ' ἴσως, ὦ Λάχης, τὸ Λακεδαιμονίων. Λακε- O  
δαιμονίους γὰρ φασιν ἐν Πλαταιαῖς, ἐπειδὴ πρὸς τοῖς γερρο-  
φόροις ἐγένοντο, οὐκ ἐθέλιν μένοντας πρὸς αὐτοὺς μάχεσθαι,  
ἀλλὰ φεύγειν, ἐπειδὴ δ' ἐλύθησαν αἱ τάξεις τῶν Περσῶν, ἀνα-  
στρεφομένους ὥσπερ ἱππέας μάχεσθαι καὶ οὔτω νικῆσαι τὴν  
30 ἐκεῖ μάχην.

ΛΑ. Ἀληθῆ λέγεις.

18 XVIII. ΣΩ. Τοῦτο τοίνυν αἷτιον ἔλεγον, ὅτι ἐγὼ αἷτιος μὴ  
καλῶς σε ἀποκρίνασθαι, ὅτι οὐ καλῶς ἠρόμην. βουλόμενος D  
γὰρ σου πυθέσθαι μὴ μόνον τοὺς ἐν τῷ ὀπλιτικῷ ἀνδρείους,  
ἀλλὰ καὶ τοὺς ἐν τῷ ἱππικῷ καὶ ἐν ξίμπαντι τῷ πολεμικῷ  
3 εἶδει, καὶ μὴ μόνον τοὺς ἐν τῷ πολέμῳ, ἀλλὰ καὶ τοὺς ἐν τοῖς  
πρὸς τὴν θάλατταν κινδύνοις ἀνδρείους ὄντας, καὶ ὅσοι γε πρὸς  
νόσους καὶ ὅσοι πρὸς πενίας ἢ καὶ πρὸς τὰ πολιτικὰ ἀνδρείοι  
εἰσι, καὶ ἔτι αὖ μὴ μόνον ὅσοι πρὸς λύπας ἀνδρείοι εἰσιν ἢ  
φόβους, ἀλλὰ καὶ πρὸς ἐπιθυμίας ἢ ἡδονὰς δεινοὶ μάχεσθαι, καὶ  
10 μένοντες ἢ ἀναστρέφοντες—εἰσὶ γὰρ πού τινες, ὦ Λάχης, καὶ E  
ἐν τοῖς τοιούτοις ἀνδρεῖοι.

ΛΑ. Καὶ σφόδρα, ὦ Σώκρατες.

ΣΩ. Οὐκοῦν ἀνδρεῖοι μὲν πάντες οὗτοί εἰσιν, ἀλλ' οἱ μὲν ἐν  
ἡδοναῖς, οἱ δ' ἐν λύπαις, οἱ δ' ἐν ἐπιθυμίαις, οἱ δ' ἐν φόβοις τὴν  
15 ἀνδρείαν κέκτηνται· οἱ δὲ γ', οἶμαι, δειλίαν ἐν τοῖς αὐτοῖς  
τούτοις.

ΛΑ. Πάνυ γε.

ΣΩ. Τί ποτε ὃν ἐκάτερον τούτων, τοῦτο ἐπυνθανόμην. πάλιν

191 οὖν πειρῶ εἰπεῖν ἀνδρείαν πρῶτον, τί ὃν ἐν πᾶσι τούτοις ταυτόν 18  
ἐστίν· ἢ οὐπω καταμανθάνεις ὃ λέγω ; 20

ΛΑ. Οὐ πάνυ τι.

192 ΧΙΧ. ΣΩ. Ἄλλ' ὧδε λέγω, ὥσπερ ἂν εἰ τάχος ἡρώτων τί 19  
ποτ' ἐστίν, ὃ καὶ ἐν τῷ τρέχειν τυγχάνει ὃν ἡμῖν καὶ ἐν τῷ  
κιθαρίζειν καὶ ἐν τῷ λέγειν καὶ ἐν τῷ μανθάνειν καὶ ἐν ἄλλοις  
πολλοῖς, καὶ σχεδόν τι αὐτὸ κεκτήμεθα, οὐ καὶ περί ἄξιον  
λέγειν, ἢ ἐν ταῖς τῶν χειρῶν πράξεσιν ἢ σκελῶν ἢ στόματός τε 5  
καὶ φωνῆς ἢ διανοίας· ἢ οὐχ οὕτω καὶ σὺ λέγεις ;

ΛΑ. Πάνυ γε.

ΣΩ. Εἰ τοίνυν τίς με ἔροιτο· ὦ Σώκρατες, τί λέγεις τοῦτο, ὃ  
ἐν πᾶσιν ὀνομάζεις ταχυτήτα εἶναι ; εἵποιμ' ἂν αὐτῷ, ὅτι τὴν  
B ἐν ὀλίγῳ χρόνῳ πολλὰ διαπραττομένην δύναμιν ταχυτήτα ἔγωγε 10  
καλῶ καὶ περὶ φωνὴν καὶ περὶ δρόμον καὶ περὶ τᾶλλα πάντα.

ΛΑ. Ὅρθῶς γε σὺ λέγων.

ΣΩ. Πειρῶ δὴ καὶ σύ, ὦ Λάχης, τὴν ἀνδρείαν οὕτως εἰπεῖν,  
τίς οἶσα δύναμις ἢ αὐτὴ ἐν ἡδονῇ καὶ ἐν λύπῃ καὶ ἐν ἅπασιν  
οἷς νῦν δὴ ἐλέγομεν αὐτὴν εἶναι, ἔπειτα ἀνδρεία κέκληται. 15

ΛΑ. Δοκεῖ τοίνυν μοι καρτερία τις εἶναι τῆς ψυχῆς, εἰ τό γε  
διὰ πάντων περὶ ἀνδρείας πεφυκὸς δεῖ εἰπεῖν.

Ο ΣΩ. Ἄλλὰ μὴν δεῖ, εἰ γε τὸ ἐρωτώμενον ἀποκρινόμεθα ἡμῖν  
αὐτοῖς. τοῦτο τοίνυν ἔμοιγε φαίνεται, ὅτι οὐ πᾶσά γε, ὥς  
ἐγώ μαι, καρτερία ἀνδρεία σοι φαίνεται· τεκμαίρομαι δὲ ἐνθένδε· 20  
σχεδὸν γάρ τι οἶδα, ὦ Λάχης, ὅτι τῶν πάνυ καλῶν πραγμάτων  
ἡγεῖ σὺ ἀνδρείαν εἶναι.

ΛΑ. Εὖ μὲν οὖν ἴσθι ὅτι τῶν καλλίστων.

ΣΩ. Οὐκοῦν ἢ μὲν μετὰ φρονήσεως καρτερία καλὴ κάγαθή ;

ΛΑ. Πάνυ γε. 25

D ΣΩ. Τί δ' ἢ μετ' ἀφροσύνης ; οὐ τούναντίον ταύτῃ βλαβερά·  
καὶ κακοῦργος ;

ΛΑ. Ναί.

ΣΩ. Καλὸν οὖν τι φήσεις σὺ εἶναι τὸ τοιοῦτον, ὃν κακοῦργόν  
τε καὶ βλαβερόν ; 30

ΛΑΟΗ.



19 ΛΑ. Οὐκουν δίκαιόν γε, ὦ Σώκρατες.

192

ΣΩ. Οὐκ ἄρα τὴν γε τοιαύτην καρτερίαν ἀνδρείῳ ὁμολογήσεις εἶναι, ἐπειδήπερ οὐ καλή ἐστιν, ἡ δὲ ἀνδρεία καλὴν ἐστίν.

25 ΛΑ. Ἀληθῆ λέγεις.

ΣΩ. Ἡ φρόνιμος ἄρα καρτερία κατὰ τὸν σὸν λόγον ἀνδρεία ἂν εἴη.

ΛΑ. Ἐοικεν.

20 ΧΧ. ΣΩ. Ἰδωμεν δὴ, ἡ εἰς τί φρόνιμος; ἡ ἡ εἰς ἅπαντα καὶ ἑ τὰ μεγάλα καὶ τὰ σμικρά; οἷον εἴ τις καρτερῇ ἀναλίσκων ἀργύριον φρονίμως, εἰδὼς ὅτι ἀναλώσας πλέον ἐκτίσεται, τοῦτον ἀνδρείον καλοῖς ἂν;

3 ΛΑ. Μὰ Δί' οὐκ ἔγωγε.

ΣΩ. Ἀλλ' οἷον εἴ τις ἰατρὸς ὢν, περιπλευμονίᾳ τοῦ νείους ἐχομένου ἢ ἄλλου τινὸς καὶ δεομένου πιεῖν ἢ φαγεῖν δοῦναι, μὴ 193 κάμπτοιτο ἀλλὰ καρτεροῖ;

ΛΑ. Οὐδ' ὅπωςτιοῦν οὐδ' αὕτη.

10 ΣΩ. Ἀλλ' ἐν πολέμῳ καρτεροῦντα ἄνδρα καὶ ἐθέλοντα μίχεσθαι, φρονίμως λογιζόμενον, εἰδότα μὲν ὅτι βοηθήσουσιν ἄλλοι αὐτῷ, πρὸς ἐλάττους δὲ καὶ φανλοτέρους μαχεῖται ἢ μεθ' ὧν αὐτός ἐστιν, ἔτι δὲ χωρία ἔχει κρείττω, τοῦτον τὸν μετὰ τῆς τοιαύτης φρονίσεως καὶ παρασκευῆς καρτεροῦντα ἀνδρειότερον 15 ἂν φαίης ἢ τὸν ἐν τῷ ἐναντίῳ στρατοπέδῳ ἐθέλοντα ὑπομένειν τε καὶ καρτερεῖν;

ΛΑ. Τὸν ἐν τῷ ἐναντίῳ, ἔμοιγε δοκεῖ, ὦ Σώκρατες.

H

ΣΩ. Ἀλλὰ μὴν ἀφρονεστέρα γε ἢ τοῦτον ἢ ἢ τοῦ ἑτέρου καρτερία.

20 ΛΑ. Ἀληθῆ λέγεις.

ΣΩ. Καὶ τὸν μετ' ἐπιστήμης ἄρα ἱππικῆς καρτεροῦντα ἐν ἱππομαχίᾳ ἦττον φήσεις ἀνδρείον εἶναι ἢ τὸν ἄνει ἐπιστήμης.

ΛΑ. Ἐμοιγε δοκεῖ.

ΣΩ. Καὶ τὸν μετὰ σφενδονητικῆς ἢ τοξικῆς ἢ ἄλλης τινὸς ο 25 τέχνης καρτεροῦντα.

193 ΛΑ. Πάνυ γε.

20

ΣΩ. Καὶ ὅσοι ἂν ἐθέλωσιν εἰς φρέαρ καταβαίνοντες καὶ κολιμβῶντες καρτερεῖν ἐν τούτῳ τῷ ἔργῳ, μὴ ὄντες δεινοί, ἢ ἐν τινὶ ἄλλῳ τοιούτῳ, ἀνδρειότερους φήσεις τῶν ταῦτα δεινῶν.

ΛΑ. Τί γὰρ ἂν τις ἄλλο φαίη, ὦ Σώκρατες;

30

ΣΩ. Οὐδέν, εἴπερ οἶοιτό γε οὕτως.

ΛΑ. Ἀλλὰ μὴν οἶμαί γε.

ΣΩ. Καὶ μὴν που ἀφρονεστέρας γε, ὦ Λάχης, οἱ τοιοῦτοι κινδυνεύουσιν τε καὶ καρτεροῦσιν ἢ οἱ μετὰ τέχνης αὐτὸ πράττοντες.

35

ΛΑ. Φαίνονται.

ΣΩ. Οὐκ οὖν αἰσχροὶ ἢ ἄφρων τόλμα τε καὶ καρτέρησις ἐν τῷ πρόσθεν ἐφάνη ἡμῖν οὔσα καὶ βλαβερὰ;

ΛΑ. Πάνυ γε.

ΣΩ. Ἡ δέ γε ἀνδρεία ὡμολογεῖτο καλὸν τι εἶναι.

40

ΛΑ. Ὡμολογεῖτο γάρ.

ΣΩ. Νῦν δ' αὖ πάλιν φαμέν ἐκείνο τὸ αἰσχρόν, τὴν ἄφρονα καρτέρησιν, ἀνδρείαν εἶναι.

ΛΑ. Ἐοίκαμεν.

ΣΩ. Καλῶς οὖν σοι δοκοῦμεν λέγειν;

45

ΛΑ. Μὰ τὸν Δί', ὦ Σώκρατες, ἐμοὶ μὲν οὔ.

XXI. ΣΩ. Οὐκ ἄρα που κατὰ τὸν σὺν λόγον δωριστὶ ἡρμόσμεθα ἐγὼ τε καὶ σύ, ὦ Λάχης· τὰ γὰρ ἔργα οὐ συμφωνεῖ ἡμῖν τοῖς λόγοις. ἔργῳ μὲν γάρ, ὡς ἔοικε, φαίη ἂν τις ἡμᾶς ἀνδρείας μετέχειν, λόγῳ δ', ὡς ἐγῶμαι, οὐκ ἂν, εἰ νῦν ἡμῶν ἀκούσκει διαλεγομένων.

5

ΛΑ. Ἀληθέστατα λέγεις.

ΣΩ. Τί οὖν; δοκεῖ καλὸν εἶναι οὕτως ἡμᾶς διακείσθαι;

ΛΑ. Οὐδ' ὀπωστιοῦν.

ΣΩ. Βούλει οὖν ᾧ λέγομεν πειθώμεθα τό γε τοσοῦτον;

ΛΑ. Τὸ ποῖον δὴ τοῦτο, καὶ τίνι τούτῳ;

10

194 ΣΩ. Τῷ λόγῳ ὅς καρτερεῖν κελεύει. εἰ οὖν βούλει, καὶ ἡμεῖς ἐπὶ τῇ ζητήσῃ ἐπιμεινόμεν τε καὶ καρτερίσωμεν, ἵνα καὶ μὴ



21 ἡμῶν αὐτὴ ἡ ἀνδρεία καταγελάσῃ, ὅτι οὐκ ἀνδρείως αὐτὴν 194  
ζητοῦμεν, εἰ ἄρα πολλάκις αὐτὴ ἡ καρτέρησις ἐστὶν ἀνδρεία.

15 ΛΑ. Ἐγὼ μὲν ἔτοιμος, ὦ Σώκρατες, μὴ προαφίστασθαι· καί-  
τοι ἀήθης γ' εἰμὶ τῶν τοιούτων λόγων· ἀλλὰ τίς με καὶ φιλο-  
νειακία εἴληφε πρὸς τὰ εἰρημένα, καὶ ὥς ἀληθῶς ἀγανακτῶ, εἰ B  
οὕτως ἂν νοῶ μὴ οἷός τ' εἰμὶ εἰπεῖν. νοεῖν μὲν γὰρ ἔμοιγε δοκῶ  
περὶ ἀνδρείας ὃ τι ἐστίν, οὐκ οἶδα δ' ὅπῃ με ἄρτι διέφυγεν, ὥστε  
20 μὴ ξυλλαβεῖν τῷ λόγῳ αὐτὴν καὶ εἰπεῖν ὃ τι ἐστίν.

ΣΩ. Οὐκοῦν, ὦ φίλε, τὸν ἀγαθὸν κυνηγέτην μεταθεῖν χρή  
καὶ μὴ ἀνιέναι;

ΛΑ. Παντάπασι μὲν οὖν.

ΣΩ. Βούλει οὖν καὶ Νικίαν τόνδε παρακαλῶμεν ἐπὶ τὸ κυνη-  
25 γέσιον, εἰ τι ἡμῶν εὐπορώτερός ἐστιν;

ΛΑ. Βούλομαι· πῶς γὰρ οὐ;

22 XXII. ΣΩ. Ἴθι δὴ, ὦ Νικία, ἀνδράσι φίλοις χειμαζομένοις  
ἐν λόγῳ καὶ ἀποροῦσι βοήθησον, εἰ τινα ἔχεις δύναμιν. τὰ  
μὲν γὰρ δὴ ἡμέτερα ὀρᾷς ὥς ἄπορα· σὺ δ' εἰπὼν ὃ τι ἡγεῖ  
ἀνδρείαν εἶναι, ἡμᾶς τε τῆς ἀπορίας ἐκλυσαι καὶ αὐτὸς ἂν νοεῖς  
3 τῷ λόγῳ βεβαίως.

ΝΙ. Δοκεῖτε τοίνυν μοι πάλαι οὐ καλῶς, ὦ Σώκρατες, ὀρί-  
ζεσθαι τὴν ἀνδρείαν· ὃ γὰρ ἐγὼ σοῦ ἤδη καλῶς λέγοντος  
ἀκήκοα, τούτῳ οὐ χρῆσθαι.

ΣΩ. Ποίῳ δὴ, ὦ Νικία;

10 ΝΙ. Πολλάκις ἀκήκοά σου λέγοντος, ὅτι ταῦτα ἀγαθὸς D  
ἕκαστος ἡμῶν, ἅπερ σοφός, ἂν δὲ ὑμαθής, ταῦτα δὲ κακός.

ΣΩ. Ἀληθῇ μέντοι νῆ Δία λέγεις, ὦ Νικία.

ΝΙ. Οὐκοῦν εἴπερ ὁ ἀνδρείος ἀγαθός, δῆλον ὅτι σοφός ἐστίν.

ΣΩ. Ἦκουσας, ὦ Λάχης;

15 ΛΑ. Ἐγωγε, καὶ οὐ σφόδρα γε μανθάνω ὃ λέγει.

ΣΩ. Ἀλλ' ἐγὼ δοκῶ μανθάνειν, καὶ μοι δοκεῖ ἀνὴρ σοφίαν  
τινὰ τὴν ἀνδρείαν λέγειν.

ΛΑ. Ποίαν, ὦ Σώκρατες, σοφίαν;

ΣΩ. Οὐκοῦν τόνδε τοῦτο ἐρωτᾷς;

- 194 ΛΑ. Ἐγωγε. 22  
 ΣΩ. Ἴθι δὴ, αὐτῷ εἰπέ, ὦ Νικία, ποία σοφία ἀνδρεία ἀν 21  
 εἶη κατὰ τὸν σὸν λόγον. οὐ γάρ που ἦ γε αὐλητική.  
 ΝΙ. Οὐδαμῶς.  
 ΣΩ. Οὐδὲ μὴν ἢ καθαριστική.  
 ΝΙ. Οὐ δῆτα. 25  
 ΣΩ. Ἀλλὰ τίς δὴ αὕτη ἢ τίνος ἐπιστήμη;  
 ΛΑ. Πάνυ μὲν οὖν ὀρθῶς αὐτὸν ἐρωτᾷς, ὦ Σώκρατες, καὶ  
 εἰπέτω γε τίνα φησὶν αὐτὴν εἶναι.  
 195 ΝΙ. Ταύτην ἔγωγε, ὦ Λάχης, τὴν τῶν δεινῶν καὶ θαρραλέων 30  
 ἐπιστήμην καὶ ἐν πολέμῳ καὶ ἐν τοῖς ἄλλοις ἀπασιν.  
 ΛΑ. Ὡς ἄτοπα λέγει, ὦ Σώκρατες.  
 ΣΩ. Πρὸς τί τοῦτ' εἶπες βλέψας, ὦ Λάχης;  
 ΛΑ. Πρὸς ὃ τι; χωρὶς δήπου σοφία ἐστὶν ἀνδρείας.  
 ΣΩ. Οὐκ οὖν φησὶ γε Νικίας.  
 ΛΑ. Οὐ μέντοι μὰ Δία· ταῦτά τοι καὶ ληρεῖ. 35  
 ΣΩ. Οὐκοῦν διδάσκωμεν αὐτόν, ἀλλὰ μὴ λοιδορῶμεν.  
 ΝΙ. Οὐκ, ἀλλὰ μοι δοκεῖ, ὦ Σώκρατες, Λάχης ἐπιθυμῆν  
 Β κάμει φανῆναι μηδὲν λέγοντα, ὅτι καὶ αὐτὸς ἄρτι τοιοῦτος 40  
 ἐφάνη.  
 ΧΧΙΙΙ. ΛΑ. Πάνυ μὲν οὖν, ὦ Νικία, καὶ πειράσομαί γε 23  
 ἀποφῆναι. οὐδὲν γὰρ λέγεις· ἐπεὶ αὐτίκα ἐν ταῖς νόσοις οὐχ  
 οἱ ἱατροὶ τὰ δεινὰ ἐπίστανται; ἢ οἱ ἀνδρεῖοι δοκοῦσί σοι ἐπί-  
 στασθαι; ἢ τοὺς ἱατροὺς σὺ ἀνδρείους καλεῖς;  
 ΝΙ. Οὐδ' ὅπωςτι οὖν. 45  
 ΛΑ. Οὐδέ γε τοὺς γεωργοὺς, οἶμαι. καίτοι τά γε ἐν τῇ  
 γεωργίᾳ δεινὰ οὗτοι δήπου ἐπίστανται, καὶ οἱ ἄλλοι δημιουργοὶ  
 ἀπάντες τὰ ἐν ταῖς αὐτῶν τέχναις δεινὰ τε καὶ θαρραλέα ἴσασιν·  
 Ο ἀλλ' οὐδὲν τι μᾶλλον οὗτοι ἀνδρεῖοί εἰσιν.  
 ΣΩ. Τί δοκεῖ Λάχης λέγειν, ὦ Νικία; ἔοικε μέντοι λέγειν τι. 10  
 ΝΙ. Καὶ γὰρ λέγει γέ τι, οὐ μέντοι ἀληθές γε.  
 ΣΩ. Πῶς δὴ;  
 ΝΙ. Ὅτι οἶται τοὺς ἱατροὺς πλεον τι εἰδέναι περὶ τοὺς κάμ-

23 νοντας ἢ τὸ ὑγιαίνειν εἰπεῖν οἷόν τε καὶ νοσῶδες. οἱ δὲ δήπου 195

15 τοσοῦτον μόνον ἴσασιν· εἰ δὲ δεινόν τῃ τοῦτό ἐστι τὸ ὑγιαίνειν μᾶλλον ἢ τὸ κάμνειν, ἡγεῖ σὺ τουτί, ὦ Λάχης, τοὺς ἰατροὺς ἐπίστασθαι; ἢ οὐ πολλοῖς οἶε ἐκ τῆς νόσου ἄμεινον εἶναι μὴ ἀναστῆναι ἢ ἀναστῆναι; τοῦτο γὰρ εἶπέ· σὺ πᾶσι φῆς ἄμεινον εἶναι ζῆν καὶ οὐ πολλοῖς κρεῖττον τεθνάναι; D

20 ΛΑ. Οἶμαι ἔγωγε τοῦτό γε.

ΝΙ. Οἷς οὖν τεθνάναι λυσιτελεῖ, ταῦτά οἶε δεινὰ εἶναι καὶ οἷς ζῆν;

ΛΑ. Οὐκ ἔγωγε.

ΝΙ. Ἀλλὰ τοῦτο δὴ σὺ δίδως τοῖς ἰατροῖς γιγνώσκειν ἢ  
25 ἄλλῃ τινὶ δημιουργῷ πλὴν τῷ τῶν δεινῶν καὶ μὴ δεινῶν ἐπι-  
στήμονι, ὃν ἐγὼ ἀνδρεῖον καλῶ;

ΣΩ. Κατανοεῖς, ὦ Λάχης, ὃ τι λέγει;

ΛΑ. Ἐγωγε, ὅτι γε τοὺς μάντεις καλεῖ τοὺς ἀνδρεῖους· τίς E  
γὰρ δὴ ἄλλος εἴσεται ὅτῃ ἄμεινον ζῆν ἢ τεθνάναι; καίτοι σύ,  
30 ὦ Νικία, πότερον ὁμολογεῖς μάντις εἶναι ἢ οὔτε μάντις οὔτε  
ἀνδρεῖος;

ΝΙ. Τί δαί; μάντει αὖ οἶε προσήκει τὰ δεινὰ γιγνώσκειν  
καὶ τὰ θαρραλέα;

ΛΑ. Ἐγωγε· τίνι γὰρ ἄλλῃ;

24 XXIV. ΝΙ. Ὡς ἐγὼ λέγω πολὺ μᾶλλον, ὦ βέλτιστε· ἐπεὶ  
μάντιν γε τὰ σημεῖα μόνον δεῖ γιγνώσκειν τῶν ἐσομένων, εἴτε  
τῇ Θάνατος εἴτε νόσος εἴτε ἀποβολὴ χρημάτων ἔσται, εἴτε νίκη 196  
εἴτε ἡττα ἢ πολέμου ἢ καὶ ἄλλης τινὸς ἀγωνίας· ὃ τι δὲ τῇ  
5 ἄμεινον τούτων ἢ παθεῖν ἢ μὴ παθεῖν, τί μᾶλλον μάντει προσ-  
ήκει κρίναι ἢ ἄλλῃ ὁτιοῦν;

ΛΑ. Ἀλλ' ἐγὼ τοῦτον οὐ μανθάνω, ὦ Σώκρατες, ὃ τι βού-  
λεται λέγειν· οὔτε γὰρ μάντιν οὔτε ἰατρὸν οὔτε ἄλλον οὐδένα  
δηλοῖ ὄντινα λέγει τὸν ἀνδρεῖον, εἰ μὴ εἰ θεόν τινα λέγει αὐτὸν  
10 εἶναι. ἐμοὶ μὲν οἷν φαίνεται Νικίας οὐκ ἐθέλειν γενναίως ὁμο- B  
λογεῖν ὅτι οὐδὲν λέγει, ἀλλὰ στρέφεται ἄνω καὶ κάτω ἐπι-  
κρυπτόμενος τὴν αὐτοῦ ἀπορίαν· καίτοι κἂν ἡμῖς οἱοί τε ἡμεν

196 ἄρτι ἐγὼ τε καὶ σὺ τοιαῦτα στρέφεσθαι, εἰ ἐβουλόμεθα μὴ 24  
δοκεῖν ἐναντία ἡμῖν αὐτοῖς λέγειν. εἰ μὲν οὖν ἐν δικαστηρίῳ  
ἡμῖν οἱ λόγοι ἦσαν, εἶχεν ἂν τινα λόγον ταῦτα ποιεῖν· νῦν δὲ 15  
τί ἂν τις ἐν ξυνουσίᾳ τοιᾷδε μάτην κενοῖς λόγοις αὐτὸς αὐτὸν  
κοσμοί;

Ο ΣΩ. Οὐδὲν οὐδ' ἐμοὶ δοκεῖ, ὦ Λάχης· ἀλλ' ὁρῶμεν μὴ Νικίας  
οἰεταί τι λέγειν καὶ οὐ λόγου ἔνεκα ταῦτα λέγει. αὐτοῦ οὖν  
σαφέστερον πυνθώμεθα τί ποτε νοεῖ· καὶ ἐάν τι φαίνεται λέγων, 20  
ξυγχωρησόμεθα, εἰ δὲ μή, διδάξομεν.

ΛΑ. Σὺ τοίνυν, ὦ Σώκρατες, εἰ βούλει πυνθάνεσθαι, πυν-  
θάνου· ἐγὼ δ' ἴσως ἱκανῶς πέπυσμαι.

ΣΩ. Ἄλλ' οὐδέν με κωλύει· κοινὴ γὰρ ἔσται ἡ πίστις ὑπὲρ  
ἐμοῦ τε καὶ σου. 25

ΛΑ. Πάνυ μὲν οὖν.

XXV. ΣΩ. Λέγε δὴ μοι, ὦ Νικία, μᾶλλον δ' ἡμῖν· κοινού 25  
μεθα γὰρ ἐγὼ τε καὶ Λάχης τὸν λόγον· τὴν ἀνδρείαν ἐπιστήμην  
D φῆς δεινῶν τε καὶ θαρραλέων εἶναι;

ΝΙ. Ἐγωγε.

ΣΩ. Τοῦτο δὲ οὐ παντὸς δὴ εἶναι ἀνδρὸς γινῶναι, ὅποτε γε 6  
μήτε ἰατρὸς μήτε μάντις αὐτὸ γινώσεται μηδὲ ἀνδρείος ἔσται,  
ἐὰν μὴ αὐτὴν ταύτην τὴν ἐπιστήμην προσλάβῃ· οὐχ οὕτως  
ἔλεγες;

ΝΙ. Οὕτω μὲν οὖν.

ΣΩ. Κατὰ τὴν παροιμίαν ἄρα τῷ ὄντι οὐκ ἂν πᾶσα ὥς γνοίῃ 10  
οὐδ' ἂν ἀνδρεία γένοιτο.

ΝΙ. Οὐ μοι δοκεῖ.

E ΣΩ. Δῆλον δὴ, ὦ Νικία, ὅτι οὐδὲ τὴν Κρομμωνίαν οὐ  
πιστεύεις σύ γε ἀνδρείαν γεγονέναι· τοῦτο δὲ λέγω οὐ παίζων,  
ἀλλ' ἀναγκαῖον οἶμαι τῇ ταῦτα λέγοντι μηδεὶς θηρίου ἀπο- 15  
δέχεσθαι ἀνδρείαν, ἢ ξυγχωρεῖν θηρίον τι οὕτω σοφὸν εἶναι,  
ὥστε ἂ ὀλίγοι ἀνθρώπων ἴσασι διὰ τὸ χαλεπὰ εἶναι γινῶναι,  
ταῦτα λέοντα ἢ πᾶρδαλιν ἢ τινα κύπριον φάναι εἰδέναί· ἀλλ'  
ἀνάγκη ὁμοίως λέοντα καὶ ἔλαφον καὶ ταῦρον καὶ πίθηκον πρὸς

25 ἀνδρείαν φάναι πεφυκέναι τὸν τιθέμενον ἀνδρείαν τοῦθ' ὕπερ σὺ 197  
 21 τίθεσθαι.

ΛΑ. Νῆ τοὺς θεοὺς, καὶ εὖ γε λέγεις, ὦ Σώκρατες. καὶ ἡμῖν  
 ὡς ἀληθῶς τοῦτο ἀπόκριναι, ὦ Νικία, πότερον σοφώτερα φῆς  
 ἡμῶν ταῦτα εἶναι τὰ θηρία, ἢ πάντες ὁμολογοῦμεν ἀνδρεία  
 25 εἶναι, ἢ πᾶσιν ἐναντιούμενος τολμᾶς μηδὲ ἀνδρεία αὐτὰ καλεῖν ;

ΝΙ. Οὐ γάρ τι, ὦ Λάχης, ἔγωγε ἀνδρεία καλῶ οὔτε θηρία  
 οὔτε ἄλλο οὐδὲν τὸ τὰ δεινὰ ὑπὸ ἀνοίας μὴ φοβούμενον, ἀλλ'  
 ἄφοβον καὶ μωρόν· ἢ καὶ τὰ παῖδιά πάντα οἶε με ἀνδρεία  
 καλεῖν, ἢ δι' ἀνοίαν οἷδεν δέδοικεν ; ἀλλ' οἶμαι τὸ ἄφοβον καὶ Β  
 30 τὸ ἀνδρεῖον οὐ ταυτόν ἐστιν. ἐγὼ δὲ ἀνδρείας μὲν καὶ προ-  
 μηθείας πάνυ τισὶν ὀλίγοις οἶμαι μετεῖναι, θρασύτητος δὲ καὶ  
 τόλμης καὶ τοῦ ἀφόβου μετὰ ἀπρομηθείας πάνυ πολλοῖς καὶ  
 ἀνδρῶν καὶ γυναικῶν καὶ παίδων καὶ θηρίων. ταῦτ' οὖν ἢ σὺ  
 καλεῖς ἀνδρεία καὶ οἱ πολλοί, ἐγὼ θρασεία καλῶ, ἀνδρεία δὲ τὰ Γ  
 35 φρόνιμα περὶ ὧν λέγω.

26 XXVI. ΛΑ. Θίωσαι, ὦ Σώκρατες, ὡς εὖ ὅδε ἑαυτὸν δῆ, ὡς  
 οἶται, κοσμεῖ τῇ λόγῳ· οὓς δὲ πάντες ὁμολογοῦσιν ἀνδρείους  
 εἶναι, τούτους ἀποστερεῖν ἐπιχειρεῖ ταύτης τῆς τιμῆς.

ΝΙ. Οὐκ οὖν ἔγωγε, ὦ Λάχης, ἀλλὰ θάρρει· φημὶ γάρ σε  
 3 εἶναι σοφόν, καὶ Λάμαχόν γε, εἴπερ ἐστὶ ἀνδρεῖοι, καὶ ἄλλους  
 γε συχνοὺς Ἀθηναίων.

ΛΑ. Οὐδὲν ἐρῶ πρὸς ταῦτα, ἔχων εἰπεῖν, ἵνα μὴ με φῆς ὡς  
 ἀληθῶς Αἰζωνία εἶναι.

ΣΩ. Μηδέ γε εἶπες, ὦ Λάχης· καὶ γάρ μοι δοκεῖς τόνδε μὴ Δ  
 10 ἡσθῆσθαι ὅτι ταύτην τὴν σοφίαν παρὰ Δάμωνος τοῦ ἡμετέρου  
 ἑταίρου παρείληφεν, ὃ δὲ Δάμων τῷ Προδίκῳ πολλὰ πλησιάζει,  
 ὃς δὴ δοκεῖ τῶν σοφιστῶν κάλλιστα τὰ τοιαῦτα ὀνόματα διαιρεῖν.

ΛΑ. Καὶ γὰρ πρέπει, ὦ Σώκρατες, σοφιστῇ τὰ τοιαῦτα  
 μᾶλλον κομψεύεσθαι ἢ ἀνδρὶ ὃν ἢ πόλις ἀξιοὶ αὐτῆς προ-  
 15 ὤσταναι.

ΣΩ. Πρέπει μέντοι, ὦ μακάριε, τῶν μεγίστων προκτατοῦντι καὶ  
 μεγίστης φρονήσεως μετέχειν· δοκεῖ δέ μοι Νικίας ἀξίος εἶναι

197 ἐπιωκέψως, ὅποι ποτὲ βλέπων τοῦνομα τοῦτο τίθησι τὴν ἀν- 26  
δρείαν.

ΛΑ. Αὐτὸς τοίνυν σκόπει, ὦ Σώκρατες. 29

ΣΩ. Τοῦτο μέλλω ποιεῖν, ὦ ἄριστε· μὴ μέντοι οἷον με  
ἀφήσειν σε τῆς κοινωνίας τοῦ λόγου, ἀλλὰ πρόσεχε τὸν νοῦν  
καὶ συσκόπει τὰ λεγόμενα.

ΛΑ. Ταῦτα δὲ ἔστω, εἰ δοκεῖ χρήναι.

XXVII. ΣΩ. Ἀλλὰ δοκεῖ. σὺ δέ, Νικία, λέγε ἡμῖν πάλιν 27

198 ἐξ ἀρχῆς· οὔθ' ὅτι τὴν ἀνδρείαν κατ' ἀρχὰς τοῦ λόγου ἐσκο-  
ποῖμεν ὡς μέρος ἀρετῆς σκοποῦντες;

ΝΙ. Πάνυ γε.

ΣΩ. Οὐκοῦν καὶ σὺ τοῦτο ἀπεκρίνω ὡς μόριον, ὄντων δὴ 8  
καὶ ἄλλων μερῶν, ἃ ξύμπαντα ἀρετὴ κέκληται;

ΝΙ. Πῶς γὰρ οὐ;

ΣΩ. Ἄρ' οὖν ἄπερ ἐγὼ καὶ σὺ ταῦτα λέγεις; ἐγὼ δὲ καλῶ  
πρὸς ἀνδρείῃ σωφροσύνην καὶ δικαιοσύνην καὶ ἄλλ' ἅττα ται-  
αῦτα. οὐ καὶ σὺ;

10

Β ΝΙ. Πάνι μὲν οὖν.

ΣΩ. Ἐχε δὴ· ταῦτα μὲν γὰρ ὁμολογοῦμεν, περὶ δὲ τῶν  
δεινῶν καὶ θαρμιλέων σκεψώμεθα, ὅπως μὴ σὺ μὲν ἄλλ' ἅττα  
ἡγῇ, ἡμεῖς δὲ ἄλλα. ἃ μὲν οὖν ἡμεῖς ἡγοῦμεθα, φράσομέν  
σοι· σὺ δὲ ἂν μὴ ὁμολογῇς, διδάξεις. ἡγοῦμεθα δ' ἡμεῖς δεινὰ 15  
μὲν εἶναι ἃ καὶ δέος παρέχει, θαρραλέα δὲ ἃ μὴ δέος παρέχει·  
δέος δὲ παρέχει οὐ τὰ γεγονότα οὐδὲ τὰ παρόντα τῶν κακῶν,  
ἀλλὰ τὰ προσδοκώμενα· δέος γὰρ εἶναι προσδοκίαν μέλλοντος  
κακοῦ· ἢ οὐχ οὕτω καὶ σοὶ δοκεῖ, ὦ Λάχης;

Γ ΛΑ. Πάνυ γε σφόδρα, ὦ Σώκρατες. 20

ΣΩ. Τὰ μὲν ἡμέτερα τοίνυν, ὦ Νικία, ἀκούεις· ὅτι δεινὰ μὲν  
τὰ μέλλοντα κακὰ φημεν εἶναι, θαρμιλέα δὲ τὰ μὴ κακὰ ἢ  
ἀγαθὰ μέλλοντα· σὺ δὲ ταύτῃ ἢ ἄλλῃ περὶ τούτων λέγεις;

ΝΙ. Ταύτῃ ἐγωγε.

ΣΩ. Τούτων δέ γε τὴν ἐπιστήμην ἀνδρείαν προσαγορεύεις; 25

ΝΙ. Κομιδῇ γε.



**28** XXVIII. ΣΩ. Ἐτι δὴ τὸ τρίτον σκεψώμεθα εἰ ξυνδοκεῖ σοί 198  
τε καὶ ἡμῖν.

ΝΙ. Τὸ ποῖον δὴ τοῦτο ;

D

ΣΩ. Ἐγὼ δὴ φράσω. δοκεῖ γὰρ δὴ ἐμοί τε καὶ τῷδε, περὶ  
• ὧν ἔστιν ἐπιστήμη, οὐκ ἄλλη μὲν εἶναι περὶ γεγονότος,  
εἰδέναι ὅπῃ γέγονεν, ἄλλη δὲ περὶ γιγνομένων, ὅπῃ γίγνεται,  
ἄλλη δὲ ὅπῃ ἂν κάλλιστα γένοιτο καὶ γενήσεται τὸ μήπω  
γεγονός, ἀλλ' ἢ αὕτη. οἷον περὶ τὸ ὑγμεινὸν εἰς ἅπαντας τοὺς  
χρόνους οὐκ ἄλλη τις ἢ ἡ ἱατρικὴ, μία οἶσα, ἐφορᾷ καὶ γιγνό-  
• • • • •  
10 • • • • • καὶ γεγνονότα καὶ γενησόμενα, ὅπῃ γενήσεται· καὶ περὶ τὰ •  
ἐκ τῆς γῆς αὐτὴ φύόμενα ἢ γεωργία ὡσαύτως ἔχει· καὶ δῆπον τὰ  
περὶ τὸν πόλεμον αὐτοὶ ἂν μαρτυρήσαιτε ὅτι ἡ στρατηγία  
κάλλιστα προμηθεῖται τὰ τε ἄλλα καὶ περὶ τὸ μέλλον ἔσεσθαι,  
οὐδὲ τῇ μαντικῇ οἶεται δεῖν ὑπηρετεῖν ἀλλὰ ἄρχειν, ὡς εἰδυῖα  
15 • • • • • τὰ περὶ τὸν πόλεμον καὶ γιγνόμενα καὶ γενησόμενα·  
καὶ ὁ νόμος οὕτω τάττει, μὴ τὸν μάντιν τοῦ στρατηγοῦ ἄρχειν, 199  
ἀλλὰ τὸν στρατηγὸν τοῦ μάντεως. φήσομεν ταῦτα, ὦ Λύχης ;

ΛΑ. Φήσομεν.

ΣΩ. Τί δέ ; σὺ ἡμῖν, ὦ Νικία, ξύμφης περὶ τῶν αὐτῶν τὴν  
20 αὐτὴν ἐπιστήμην καὶ ἔσομένων καὶ γιγνομένων καὶ γεγονότων  
ἐπαίειν ;

ΝΙ. Ἐγωγε· δοκεῖ γάρ μοι οὕτως, ὦ Σώκρατες.

ΣΩ. Οὐκοῦν, ὦ ἄριστε, καὶ ἡ ἀνδρεία τῶν δεινῶν ἐπιστήμη  
ἔστι καὶ θαρραλέων, ὡς φῆς· ἢ γάρ ;

B

25 ΝΙ. Ναί.

ΣΩ. Τὰ δὲ δεινὰ ὁμολόγηται καὶ τὰ θαρραλέα τὰ μὲν μέλ-  
λοντα ἀγαθὰ, τὰ δὲ μέλλοντα κακὰ εἶναι.

ΝΙ. Πάνυ γε.

ΣΩ. Ἡ δέ γ' αὐτὴ ἐπιστήμη τῶν αὐτῶν καὶ μελλόντων καὶ  
30 πάντως ἐχόντων εἶναι.

ΝΙ. Ἔστι ταῦτα.

ΣΩ. Οὐ μόνον ἄρα τῶν δεινῶν καὶ θαρραλέων ἢ ἀνδρείᾳ  
ἐπιστήμη ἔστιν· οὐ γὰρ μελλόντων μόνον πέρι τῶν ἀγαθῶν τε

190 καὶ κακῶν ἐπαίει, ἀλλὰ καὶ γιγνυμένων καὶ γεγονότων καὶ 28  
 ο πάντως ἐχόντων, ὥσπερ αἱ ἄλλαι ἐπιστήμαι. 25

ΝΙ. Ἐοικέ γε.

XXIX. ΣΩ. Μέρος ἄρα ἀνδρείας ἡμῖν, ὦ Νικία, ἀπεκρίνω 29  
 σχεδόν τι τρίτον· καίτοι ἡμεῖς ἡρωτῶμεν ὅλην ἀνδρείαν ὃ τι  
 εἷη. καὶ νῦν δὴ, ὡς ἔοικε, κατὰ τὸν σὺν λόγον οὐ μόνον δεινῶν  
 τε καὶ θαρραλέων ἐπιστήμη ἢ ἀνδρεία ἐστίν, ἀλλὰ σχεδόν τι ἡ  
 περὶ πάντων ἀγαθῶν τε καὶ κακῶν καὶ πάντως ἐχόντων, ὡς νῦν 5  
 D αὐτὸς ὁ σὸς λόγος, ἀνδρεία ἂν εἷη. οὕτως αὐτὸ μετατίθεσθαι ἢ πῶς  
 λέγεις, ὦ Νικία;

ΝΙ. Ἐμοιγε δοκεῖ, ὦ Σώκρατες.

ΣΩ. Δοκεῖ οὖν σοι, ὦ δαιμόνιε, ἀπολείπειν ἂν τι ὁ τοιοῦτος  
 ἀρετῆς, εἴπερ εἰδείη τά τε ἀγαθὰ πάντα καὶ παντάπασιν ὡς 10  
 γίγνεται καὶ γενήσεται καὶ γέγονε, καὶ τὰ κακὰ ὡσαύτως; καὶ  
 τοῦτον οἶε ἂν σὺ ἐνδεᾶ εἶναι σωφροσύνης ἢ δικαιοσύνης τε καὶ  
 ὁσιότητος, ᾧ γε μόνῳ προσήκει καὶ περὶ θεοῦ καὶ περὶ ἀν-  
 E θρώπων ἐξευλαβεῖσθαι τὰ δεινὰ καὶ τὰ μῆ, καὶ τὰγαθὰ  
 πορίζεσθαι, ἐπισταμένῳ ὀρθῶς πρόσομιλεῖν; 15

ΝΙ. Λέγειν τι, ὦ Σώκρατες, μοι δοκεῖς.

ΣΩ. Οὐκ ἄρα, ὦ Νικία, μόνιον ἀρετῆς ἂν εἷη τὸ νῦν σοι  
 λεγόμενον, ἀλλὰ σύμπασα ἀρετή.

ΝΙ. Ἐοικεν.

ΣΩ. Καὶ μὴν ἔφαμέν γε τὴν ἀνδρείαν μόνιον εἶναι ἐν τῶν τῆς 20  
 ἀρετῆς.

ΝΙ. Ἐφαμεν γάρ.

ΣΩ. Τὸ δέ γε νῦν λεγόμενον οὐ φαίνεται.

ΝΙ. Οὐκ ἔοικεν.

ΣΩ. Οὐκ ἄρα εὐρήκαμεν, ὦ Νικία, ἀνδρεία ὃ τι ἐστίν. 25

ΝΙ. Οὐ φαινόμεθα.

ΛΑ. Καὶ μὴν ἔγωγε, ὦ φίλε Νικία, ᾤμην σε εὐρήσειν, ἐπειδὴ  
 200 ἐμοῦ κατεφρόνησας Σωκράτει ἀποκριναμένον· πάνυ δὴ μεγάλην  
 ἐλπίδα εἶχον, ὡς τῇ παρὰ τοῦ Δάμωνος σοφίᾳ αὐτὴν ἀνευρήσεις.

XXX. ΝΙ. Εὖ γε, ὦ Λάχης, ὅτι οὐδὲν οἶε σὺ ἐτι πρᾶγμα 30



30 εἶναι, ὅτι αὐτὸς ἄρτι ἐφάνης ἀνδρείας πέρι οὐδὲν εἰδώς, ἀλλ' εἰ 200  
καὶ ἐγὼ ἕτερος τοιοῦτος ἀναφανήσομαι, πρὸς τοῦτο βλέπεις, καὶ  
οὐδὲν ἔτι διοίσεις, ὥς ἔοικε, σοὶ μετ' ἐμοῦ μηδὲν εἰδέναι ὦν  
5 προσήκει ἐπιστήμην ἔχειν ἀνδρὶ οἰομένῳ τι εἶναι. σὺ μὲν οὖν  
μοι δοκεῖς ὥς ἀληθῶς ἀνθρώπειον πρᾶγμα ἐργάζεσθαι, οὐδὲν B  
πρὸς αὐτὸν βλέπειν ἀλλὰ πρὸς τοὺς ἄλλους· ἐγὼ δ' οἶμαι ἐμοὶ  
περὶ ὦν ἐλέγομεν νῦν τε ἐπικεικῶς εἰρήσθαι, καὶ εἴ τι αὐτῶν μὴ  
ικανῶς εἴρηται, ὕστερον ἐπανορθώσεσθαι καὶ μετὰ Δάμωνος, οὐ  
10 σύ που οἶε καταγελαῖν καὶ ταῦτα οὐδὲ ἰδὼν πρόποτε τὸν Δάμωνα,  
καὶ μετ' ἄλλων· καὶ ἐπειδὰν βεβαιώσωμαι αὐτά, διδάξω καὶ  
σέ, καὶ οὐ φθονήσω· δοκεῖς γάρ μοι καὶ μάλα σφόδρα δεῖσθαι C  
μαθεῖν.

ΛΑ. Σοφὺς γάρ τοι σὺ εἰ, ὦ Νικία· ἀλλ' ὅμως ἐγὼ Λυσι-  
15 μάχῃ τῷδε καὶ Μελησίᾳ συμβουλεύω, σέ μὲν καὶ ἐμὲ περὶ τῆς  
παιδείας τῶν νεανίσκων χαίρειν ἔαν, Σωκράτη δὲ τουτονί, ὅπερ  
ἐξ ἀρχῆς ἔλεγον, μὴ ἀφιέναι· εἰ δὲ καὶ ἐμοὶ ἐν ἡλικίᾳ ἦσαν οἱ  
παῖδες, ταῦτά αὖν ταῦτ' ἐποίουν.

ΝΙ. Ταῦτα μὲν καὶ ἐγὼ ξυγχωρῶ, ἐάνπερ ἐθέλῃ Σωκράτης τῶν  
20 μειρακίων ἐπιμελεῖσθαι, μηδένα ἄλλον ζητεῖν· ἐπεὶ κἂν ἐγὼ τὸν D  
Νικήρατον τούτῳ ἡδιστα ἐπιτρέποιμι, εἰ ἐθέλοι οὗτος· ἀλλὰ  
γὰρ ἄλλους μοι ἐκάστοτε ξυνίστησιν, ὅταν τι αὐτῷ περὶ τούτου  
μνησθῶ, αὐτὸς δὲ οὐκ ἐθέλει. ἀλλ' ὅρα, ὦ Λυσίμαχε, εἴ τι σοῦ  
αὖν μᾶλλον ὑπακούοι Σωκράτης.

25 ΛΥ. Δίκαιόν γέ τοι, ὦ Νικία, ἐπεὶ καὶ ἐγὼ τούτῳ πολλὰ αὖν  
ἐθελήσοιμι ποιεῖν, ἃ οὐκ αὖν ἄλλοις πάνυ πολλοῖς ἐθέλοιμι.  
πῶς οὖν φῆς, ὦ Σώκρατες; ὑπακούσει τι καὶ ξυμπροθυμήσει ὥς  
βελτίστοις γενέσθαι τοῖς μειρακίοις;

31 XXXI. ΣΩ. Καὶ γὰρ αὖν δεινὸν εἶη, ὦ Λυσίμαχε, τοῦτό γε, E  
μὴ ἐθέλῃ τῳ ξυμπροθυμεῖσθαι ὥς βελτίστῳ γενέσθαι· εἰ μὲν  
οὔν ἐν τοῖς διαλόγοις τοῖς ἄρτι ἐγὼ μὲν ἐφάνην εἰδώς, τῷδε δὲ  
μὴ εἰδότες, δίκαιον αὖν ἦν ἐμὲ μάλιστα ἐπὶ τοῦτο τὸ ἔργον παρα-  
καλεῖν· νῦν δ' ὁμοίως γὰρ πάντες ἐν ἀπορίᾳ ἐγενόμεθα· τί οὖν  
αὖν τις ἡμῶν τινα προαιροῖτο; ἐμοὶ μὲν οὖν δὴ αὐτῷ δοκεῖ

201 οὐδένα· ἀλλ' ἐπειδὴ ταῦτα οὕτως ἔχει, σκέψασθε ἂν τι δόξω 31  
 συμβουλεύειν ὑμῖν. ἐγὼ γάρ φημι χρῆναι, ὦ ἄνδρες—οὐδεὶς  
 γὰρ ἑκφορος λόγου—κοινῇ πάντας ἡμᾶς ζητεῖν μάλιστα μὲν  
 ἡμῖν αὐτοῖς διδάσκαλον ὡς ἄριστον, δεόμεθα γάρ, ἔπειτα καὶ 10  
 τοῖς μειρακίοις, μήτε χρημάτων φειδομένους μήτε ἄλλου μη-  
 δενός· ἔαν δὲ ἡμᾶς αὐτοὺς ἔχειν, ὡς νῦν ἔχομεν, οὐ συμβουλεύω.

Β εἰ δέ τις ἡμῶν καταγελάσεται, ὅτι τηλικοῖδε ὄντες εἰς διδασ-  
 κάλων ἀξιοῦμεν φοιτᾶν, τὸν Ὅμηρον δοκεῖ μοι χρῆναι προ-  
 βάλλεσθαι, ὃς ἔφη οὐκ ἀγαθὴν εἶναι αἰδῶ κεχρημένῳ ἀνδρὶ 15  
 παρεῖναι καὶ ἡμεῖς οὖν ἐάσαντες χαίρειν εἴ τίς τι ἐρεῖ, κοινῇ  
 ἡμῶν αὐτῶν καὶ τῶν μειρακίων ἐπιμέλειαν ποιησώμεθα.

ΛΥ. Ἐμοὶ μὲν ἀρέσκει, ὦ Σώκρατες, ἃ λέγεις· καὶ ἐθέλω,  
 ὅσῳ περ γεραίτατός εἰμι, τοσούτῳ προθυμότατα μανθάνειν μετὰ  
 τῶν νεανίσκων. ἀλλὰ μοι οὕτως ποίησον· αὔριον ἔωθεν ἀφίκου 20  
 Ο οἴκαδε, καὶ μὴ ἄλλως ποιήσης, ἵνα βουλευσώμεθα περὶ αὐτῶν  
 τούτων· τὸ δὲ νῦν εἶναι τὴν συνουσίαν διαλύσωμεν.

ΣΩ. Ἀλλὰ ποιήσω, ὦ Λυσίμαχε, ταῦτα, καὶ ἤξω παρὰ σέ  
 αὔριον, ἔαν θεὸς ἐθέλῃ.

## NOTES.

References to the text are given by chapters and lines.  
An obelus (†) denotes that the reading is doubtful.  
V.l. = *varia lectio* = variant reading.  
ε.τ.λ. = *εἰ τὰ λοιπὰ* = *et cetera*.

See Introduction, §§ 4-8, for Lysimachus, Melesias, their sons  
Aristides and Thucydides, Nicias, Laches, and Socrates.

1. 1. τὸν ἄνδρα μαχόμενον ἐν ὅπλοις: "the man fighting in full armour." The reference is to a certain Stesilaus, who taught the art of fighting in the full equipment of a hoplite or heavy-armed soldier of Athens, i.e., shield, sword, spear, helmet, breastplate, and greaves. Such ὀπλομάχοι appear to have taught also the art of warfare generally.

3. ἐγώ: i.e., Lysimachus. τότε: "at the time" when the exhibition of the ὀπλομάχοι was going on.

4. πρὸς γε ὑμᾶς: "to you at any rate," with παρρησιάζεσθαι.

5. τῶν τοιούτων: genitive governed by κατα- in καταγελῶσι.

6. αὐτοῖς συμβουλευέσθαι: distinguish συμβουλεύειν τι, "to advise a person," from συμβουλεύεσθαι τι, "to ask a person's advice." οὐκ ἂν εἴποιεν: the optative with ἂν is hero potential, and is used in the place of a present indicative, and can, like λέγουσι, be used in the apodosis, since the protasis has εἰ with the subjunctive and the supposition is a general one. στοχαζόμενοι: lit. "aiming" or "guessing at," hence "guessing at the wishes of." Like other verbs denoting aim, στοχάζομαι takes a partitive genitive.

8. ἱκανοὺς γνῶναι: "capable of forming a judgment"; the infinitive limits the meaning of ἱκανοί.

9. ἀπλῶς ἂν εἰπεῖν: the regular equivalent in indirect discourse (after ἡγησάμενοι) for ἀπλῶς ἂν εἴποιτε (potential optative) of direct discourse. οὕτως: "accordingly," referring back to the causal participle ἡγησάμενοι, and emphasizing the causal relation.

10. περὶ ὧν: by assimilation for περὶ τούτων δ. A relative which would naturally be in the accusative is generally assimilated to the case of its antecedent if this be a genitive or dative.

11. πάσαις τρεῖσιν προσημιάζομαι: "I have so long been making all this preface." The present tense with πάσαις (as with *iam pridem* in Latin) is equivalent in meaning to a present and perfect combined.

12. **οὕτω**: the final *t* is often added to demonstrative pronouns and adverbs (cp. **οὕτως**, 21, 18) for emphasis. The word stands in apposition to **οὐκ**, and may be rendered, "there they are." **πάντων ... Θουκυδίδης**: it was customary at Athens for the eldest son to be named after his paternal grandfather. The Thucydides referred to was the son of Melesias, of the deme of Alopecce, *not* Thucydides the historian, the son of Olorus. After Cimon's death in 449 B.C. his relative Thucydides became the leader of the aristocratic party at Athens, which was opposed to Pericles' party. He was ostracized about 443 B.C.

13. **τοῦμοῦ πατρός**: this was the famous Aristides, "the Just," son of Lysimachus. He was the great political opponent of Themistocles. In 489 B.C. he was archon, and, though ostracized in 483 B.C., he did good service at Salamis, 480 B.C., and commanded the Athenians at Plataea, 479 B.C., and in 477 B.C. organized the Confederacy of Delos. He died a poor man about 468 B.C., but his daughters were dowered by the State, and his son Lysimachus received a grant of land and money.

15. **ὡς οἷόν τε μάλιστα**: supply **ἐστὶν ἐπιμεληθῆναι τούτων** with **οἷόν τε**, lit. "as it is possible to care for them in the greatest degree."

16. **ὅπερ οἱ πολλοί**: sc. **ποιοῦσι**. **ἐπειδὴ μαιράκια γέγονεν**: "when their sons have grown to boyhood." The number of **γέγονεν** here is due to the influence of the predicate, a construction which seems all the more natural as the subject is not expressed.

17. **καὶ ἀρχεσθαι**: **καὶ** emphasizes **ἀρχεσθαι**, "to make a genuine beginning."

18. **ὑμῖν**: possessive dative. **ὄντας**: with **οὐκ**, the accusative and participle construction regular with verbs of perception.

19. **μεμεληκέναι**: impersonal; sc. **ὑμῖν**.

20. **εἰ δ' ἄρα πολλάκις**: "but yet if perchance." **πολλάκις** with **εἰ**, **ἐάν**, often bears the meaning "perchance," especially in combination with **ἄρα**, as here.

21. **τῷ τοιούτῳ**: i.e., the training of the youths. **ἐπομνήσκοντες ... παρακαλοῦντες**: there is a break in the construction (anacoluthon) here. Plato uses these participles as if he had said before **ἤλθομεν πρὸς ὑμᾶς ἡγησάμενοι**, instead of **ἡγησάμεθα**.

22. **ἐπιμελεῖαν ... ποιήσασθαι**: the accusative of a substantive with **ποιεῖσθαι** is a common periphrasis for the corresponding verb (here **ἐπιμεληθῆναι**).

2. 2. **κἄν**: by crasis for **καὶ ἐάν**. **ὀλίγω μακρότερα**: lit. "in a small degree rather tedious," hence "somewhat tedious." The dative is that of measure of difference. **δή**: "as a matter of fact."

4. **ἀρχόμενος ... τοῦ λόγου**: "when I was beginning my remarks." Distinguish **ἀρχεῖν τοῦ λόγου**, "to be the one who begins the conversation."

6. **ἔργα ἔχει λέγειν**: either (1) "has deeds to talk about," or (2) "is able to talk about deeds." In (1) the infinitive limits the meaning of the substantive; in (2) it is the object of **ἔχει**.

7. **τῶν συμμάχων**: the members of the confederacy of Delos.

8. αὐτῶν : emphasizing *ἡμέτερα*.

9. ταῦτα δὲ ἐπαισχύνομεθ' αὐτοῖς : lit. "this is just what we feel somewhat ashamed of before them," the verb taking two accusatives. The force of *ἐπε-* in composition here exemplified is very common.

10. τρυφᾶν : "to live in luxurious idleness."

11. τὰ τῶν ἄλλων πράγματα : "the affairs of the rest of the world," "public affairs."

14. τάχ' ἂν ... γένοιτο : "they will probably become." This is an instance of the potential optative (with *ἂν*), equivalent to a mild future in meaning, and parallel to *γενήσονται* in the preceding line. This potential use is generally explained as being the apodosis of a conditional sentence of which the protasis is implied ; e.g., "if they were to try" might be supplied here.

16. τί ἂν ... γένοιτο : the *ἂν* goes with *γένοιτο* in construction, but *ἂν* is usually placed as near as possible to the beginning of the sentence to which it belongs. *ὥς τι ἄριστοι* : "as good as possible." This idiomatic use of *ὥς τι* is fairly common ; cp. *ὥς οἶόν τε μάλιστα*, 1, 15.

17. ὅτι καλὸν εἶη : a verb of saying must be supplied from *εἰσηγήσασθε*, "saying that it was an excellent thing, etc."

19. ἐπιδεικνόμενον : "giving a display (of his skill)." *κατ'* : by crasis for *καὶ εἶτα*. *ἐκέλευε* : *κελεύω*, like *ἰσχύω*, often means merely "to recommend," "advise."

20. ἐπὶ θέαν : *ἐπὶ* is frequently used of the object or purpose for which one goes. *τάνδρος* : by crasis for *τοῦ ἀνδρός*, objective genitive with *θέαν*.

25. καὶ περὶ τῶν ἄλλων, εἴ τι ἔχετε ... μάθημα : idiomatic English for this would be "and whether you have any other study, etc."

26. καὶ περὶ τῆς κοινωνίας ... ποιήσετε : lit. "and to state with regard to sharing (in our efforts) what sort of action you will adopt." This may be rendered idiomatically : "and to state how far you will go in sharing our efforts."

3. 2. Δάχητα τόνδε : sc. *ἐτοιμον εἶναι κοινωνεῖν*.

4. ἀληθῆ γὰρ οἶαι : "yes, you think rightly." *Γάρ* is formed from *γε ἄρα*, and was originally merely a particle of affirmation, as it is here and often elsewhere. *ὥς* : "since," "for."

6. εἰς : "with regard to."

7. ὅτι αὐτοῖς ... λέγει : "because, as a general rule, what he says is true of them," lit. "pretty nearly happens to them." *σχεδόν* (with or without *τι*, adverbial accusative) is often used to soften a positive statement. *ταῦτα* is explained by the infinitives *ἐλαγχεῖσθαι* and *διὰτριβεσθαι*.

11. ἐπὶ : "with a view to."

12. ὅντα δημότην : "though he is of the same deme as you," i.e., the deme of Alopecce, which adjoined Athens on the east. The demes or townships of Attica much resembled the parishes of England and the communes of France.

13. τὰς διατριβὰς ποιούμενον : *διατριβή* is often used with the mean-



ing "a way of life," "passing of time," hence the phrase may be rendered "passing his time." ὧν: for ᾧ, assimilated to the case of its antecedent τοιούτων, a partitive genitive.

15. Σωκράτης γάρ: γάρ may be rendered "why!" In questions it often adds emphasis, and indicates surprise.

17. πάνυ μὲν οὖν: "most certainly" or "certainly." In this phrase, which is very common in Plato, οὖν is a particle of affirmation, not of inference. For a different use of μὲν οὖν, cp. 19, 23.

18. κἂν ἐγὼ ἔχοιμι: construe: καὶ ἐγὼ ἔχοιμι ἄν, "I too could." οὐ χείρον Λάχης: "quite as well as Laches." This is an instance of litotes (a smoothing) or meiosis (a diminishing) of a stronger conception by a weaker statement, a very common figure in Greek.

19. προύξηνσε: "he recommended," lit. "he acted as a πρόξενος to." The πρόξενοι corresponded to the modern Consuls or Residents, except that they were always members of the foreign state in which they resided, not of the state which they represented; e.g., Alcibiades was πρόξενος of Sparta at Athens. It should be noted that the word takes two datives, μοι, dative of indirect object, and τῷ νεί, dative of advantage.

20. Ἀγαθοκλίου μαθητὴν Δάμωνα: Agathocles was a famous teacher of music at Athens. Damon, his pupil, was celebrated as a teacher of music and also as a sophist. He was a teacher of Pericles, with whom he was on intimate terms. Socrates also received instruction from him.

21. τὴν μουσικὴν: accusative of specification, as is also the following τάλλα. † τάλλα ... συνδιατρέβειν: "a worthy companion in any other study that you like to name." There is a v.l. ὁπόσου, genitive with δέξιον, "in other respects, worth any sum you like to name as a companion."

4. 1. οἱ ἡλίκοι ἐγώ: the full construction would be οἱ τηλικούτοι ἡλίκος ἐγὼ εἰμι, but ἡλίκος is assimilated to the number of its antecedent, which with ἐγὼ εἰμι is suppressed.

2. κατ' οἰκίαν: "at home."

4. Σωφρονίσκου: a stone-cutter, the father of Socrates. τῷδε τῷ σαντοῦ δημότῃ: i.e., ἐμοί; cp. ὅττα δημότην, 3, 12, κ. The use of ὅδε to denote the speaker is common in the tragic poets.

5. δίκαιος δ' εἰ: ac. τοῦτο ποιεῖν, "you are bound to do so." This personal construction is more idiomatic than the impersonal δίκαιόν ἐστὶ σε τοῦτο ποιεῖν.

6. τυγχάνεις ὧν: in English may be rendered "you are." The Greek idiom requires a less direct method of statement than the English, and consequently uses such modifying words as τυγχάνειν, κινδυνεύειν, thus giving a courteous tone to a discussion.

7. πρὶν τι ἐμοὶ διανεχθῆναι: "before having had any difference with me." The active διαφέρω means "to be different from," the passive διαφέρομαι, "to have a difference with."

8. περιφέρει δὲ εἰς ... λεγόντων: τῶν λεγόντων is genitive absolute,

LACH.



"and now that they mention (your name) a memory also carries me back."

9. τὰ γὰρ μαιράκια ... διαλεγόμενοι ... ἐπιμέμνηται ... ἐπαινοῦσιν : the regular construction would be διαλεγόμενα ... ἐπιμέμνηται, κ.τ.λ., but the meaning of the substantive here outweighs the form, and so, by a *constructio ad sensum*, τὰ μαιράκια is treated as a masculine plural noun.

11. τὸν Σωφρονίσκου; sc. παῖδα.

15. εὖ γε; sc. ἐστί. νῆ τήν "Ἡραν : in the Platonic dialogue oaths are constantly used, but in translating into modern English some less forcible expression should be employed, e.g., "indeed" here. ὀρθοῖς τὸν πατέρα : i.e., "you maintain the name of your father."

16. καὶ ἄλλως καὶ δὴ καὶ ὅτι : this modifies εὖ above; lit. "both otherwise and especially also because," i.e., "and above all because." οἰκεία ... τὰ ἡμέτερα : i.e., "there will be a renewal of mutual ties between our family and yours."

18. μὴ ἀφίσσέ γε τάνδρος : the middle ἀφίσσεται takes the genitive of the direct object, while the active ἀφίημι takes the accusative.

20. ἐν γὰρ τῇ ἀπὸ Δηλίου φυγῇ : at Delium, in the south-east of Boeotia, the Athenians, under Hippocrates, were routed by the Boeotians in 424 B.C.

21. εἰ ... ἤθελον ... ὀρθῇ ἂν ... ἦν ... καὶ οὐκ ἂν ἔπρεσσε ... πτώμα : a regular conditional sentence, the protasis stating a past supposition that is not fulfilled. The difference in the tenses of the apodosis should be noticed, "would (now) be safe, and would not then have met with so great a disaster." πτώμα is cognate accusative.

24. ὃν σὺ ... ἐπαινεῖ ... ἐπαινοῦσιν : ὃν is cognate accusative retained with the passive ἐπαινεῖ, and εἰς ταῦτα modifies ἐπαινεῖ, "which (praise) you are now receiving from ... and for those qualities for which they praise you." εἰς is strictly "with respect to."

27. καὶ σὺ δέ : in this combination καὶ emphasizes the pronoun, and δέ joins the sentence to the preceding one : "and you on your part."

28. μὲν οὖν : μέν is answered by δέ in δ' οὖν below, οὖν means "consequently." αὐτόν : "of your own accord."

29. οἰκείους ἡγεῖσθαι : sc. ἡμᾶς εἶναι, "to have considered us to be your friends." ὥσπερ τὸ δίκαιον : sc. ἐστί, "as justice is," "as is just," or "as we had a right to expect." νῦν δ' οὕτως : "as things stand, however."

31. σύνισθι : imperative of σύνειμι, "stay with us."

32. ὅπως ἂν διασώζηται : ὅπως ἂν is used in a final clause with practically the same force as ὅπως alone. ὑμεῖς : i.e., Socrates and the son of Lysimachus. τὴν ἡμετέραν φιλίαν : the friendship between Lysimachus and the father of Socrates.

33. ποιήσεις : the second person of the future indicative sometimes, as here, expresses a command.

34. τί φάται : the change of number should be marked in translation by the insertion of some such phrase as "my friends." Nicias and Laches are now addressed as well as Socrates. τὸ μάθημα ... εἶναι : accusative and infinitive with δεῖν understood.

5. 2. ἃ προκαλεῖ: sc. με ποιεῖν.

4. ἀπειρότερον τούτων: "more inexperienced in these matters." The genitive is objective.

5. εἰν δ' ἔχει τι ἄλλο παρὰ τὰ ἐπὶ τούτων λεγόμενα: (1) "if I have anything else beyond (or to add to) what they say"; or (2) παρὰ might mean "contrary to."

6. τότε ἤδη: like Lat. *tum demum*, "then only."

7. πότερος: this pronoun is generally interrogative, but is sometimes used, as here, with the force of *alteruter*, "one or other of two."

10. ἄλλοθι διατρίβειν: "to spend one's time in other pursuits." ἄλλοθι, being equivalent to ἐν ἄλλοις πράγμασι, is followed by ἐν οἷς φιλοῦσιν: Latin *solent*.

12. τὸ σῶμα βέλτιον ἔσχειν: either (1) "to have the body in a better condition," taking βέλτιον as an adjective, or (2) "for the body to be in a better condition," taking βέλτιον as an adverb and ἔσχειν as intransitive.

15. οὐ γὰρ ἀγῶνος ... γυμναζόμενοι: the antecedent of οὐ ἀγῶνος, if expressed, would be τοῦτον τὸν ἀγῶνα, the retained accusative with γυμνάζονται; and the antecedent of ἐν οἷς would be ἐν τούτοις. Render: "for only those persons who are trained in the use of these implements of war are trained in the athletic contest in which we have to engage, and in those details on which the contest before us depends."

21. ἐπιτιθεμένου ἄλλου: genitive absolute.

22. ἀμύνασθαι αὐτόν: "to stand on the defensive one's self." οὐ τὰν ... οὐδὲν ἂν πάθοι: for οὐ τοι ἄν, κ.τ.λ. The ἄν is often repeated in long sentences, as here, when it has been regularly put as near to the beginning as possible. For the potential optative, see 2, 14, n.

24. ταύτη: "thus," i.e., in consequence of his skill.

26. τοῦ ἐξῆς μαθήματος: "the science which comes next to it."

27. ταῦτα: i.e., τὰ περὶ τὰς τέξεις, also referred to in αὐτοῖς. πάν ... τὸ περὶ τὰς στρατηγίας: "the whole art of the general." The plural is used because that art is conceived of as displayed on various occasions.

28. τούτων ἐχόμενα: "connected with these (arts)." The genitive is commonly used with verbs signifying "to take hold of" or "touch."

31. τοῦτο τὸ μάθημα: i.e., ὁπλομαχία, which is again referred to in αὐτῷ in the same line.

33. ἀνδρειότερον ... αὐτὸν αὐτοῦ: lit. "more courageous ... himself than his (former) self," i.e., "more courageous than he ever was before." οὐκ ὀλίγῳ: dative of measure of difference.

34. εἰ καί: "though," "granting that." The regular distinction between εἰ καί and καὶ εἰ is that the former is used to express a condition which, though not disputed, is represented as of little moment, the latter meaning "even supposing that ...," to show that the speaker refrains from granting the alleged condition.

35. εὐσχημονέστερον: sc. πάντα ἄνδρα ἂν ποιήσειεν.

39. δι' ἃ δοκεῖ εἶρηκα: "I have given my reasons for this opinion." παρὰ: see 5, 5, n.

40. κἂν ... ἀκούσῃμι: construe: καὶ ἀκούσῃμι ἄν.

6. 4. μάθημα: "a genuine art."

6. οἱ ἐπισχνομένοι: "those who profess it," i.e., "the professed teachers of it."

7. τί καὶ δεῖαι ἄν: καὶ emphasizes δεῖαι, "what real necessity can there be, etc."

8. εἰς τάδε: explained by the following clause ὅτι οἶμαι. εἴ τι ἦν: "if it were of any importance." τις, τι, like Lat. *aliquid*, *aliquid*, are sometimes used emphatically, meaning "some great one," or "some great thing."

10. ὃ τι ἄν μαθόντες ... πλεονεκτοῖεν ... πόλεμον: ἄν goes with πλεονεκτοῖεν to form a potential optative. Render: "the acquirement and pursuit of which will give them an advantage over other peoples in war."

12. ἀλλά: introducing the apodosis, which would regularly have been οὐκ ἄν ἐλελήθει. The perfect without ἄν is substituted, in order to make a positive statement.

14. παρ' ἐκείνοις ἄν ... ἄν ἐργάζοιτο: for the repetition of ἄν, see 5, 22, π. The meaning is that a teacher of the art of warfare who had won honour among the Spartans would get a very great deal of money in fees from other peoples as well as the Spartans (καί).

19. δεῦρο: i.e., to Athens. φέρεται: "hurries" or "comes"; cp. Lat. *feror*.

23. εἰ κἄν αὐτοὶ ὁμολογήσειαν: κἄν is a crasis of καὶ ἄν, and the ἄν goes with ὁμολογήσειαν as a potential optative.

7. 1. οὐ πᾶν ὀλίγοις: "not altogether a few," i.e., "a fair number."

2. ἐν αὐτῷ τῷ ἔργῳ: "on the actual field of battle." καὶ αὐτόθεν: "on the spot."

4. τῶν τὰ ὀπλικά ἐπιτηδευσάντων: partitive genitive with οὗτοι ἀνὴρ.

5. καίτοι εἰς γὰρ τὰλλα πάντα: "yet in the case of all other (arts)."

7. παρὰ τοὺς ἄλλους: "as compared with other men." εἰς τοῦτο: i.e., "in the art of warfare."

10. ἐν τῇ ἀληθείᾳ: "in actual warfare"; cp. ἐν αὐτῷ τῷ ἔργῳ, above.

13. δορυδρέπανον: a kind of halbert.

14. τῶν ἄλλων: genitive with διαφέρων, a verb implying comparison.

15. τὸ δὲ σόφισμα τὸ τοῦ δρεπάνου ... εἶον ἀπίβη: sc. ἀξίων ἐστι λέγειν. This is a good instance of the common figure in Greek called antiptosis or anticipatory accusative, the subject (τὸ σόφισμα, κ.τ.λ.) of the subordinate clause being the object of the principal clause. So οἶδά σε ὅστις εἶ is the idiomatic Greek for "I know who you are." Render: "how the invention of the scythe-spear ... turned out."

19. τοῦ δόρατος: genitive with ἀντεχόμενοι, a verb signifying "to take hold of."

20. ἐπεὶ δὲ δὴ ... ναὸν: "but when at last the one ship was passing right by the other."

21. ἡφείη: imperfect of ἀφίημι with the temporal augment both on the preposition and on the verb.

22. στύρακος: the spiked metal ferule at the butt-end of the halbert. ἦν .. ὑπό: ὑπό denotes agency here. Render freely: "and the people on the transport vessel began to laugh and clap their hands."

23. τῶν ἐκ τῆς ὀλκάδος: "those on the transport vessel." ἐκ is often used where the Greek regarded the place *from which* the motion takes place, while we regard only the place *in or on which* the thing is (Liddell and Scott); cp. οἱ ἐκ τῆς τριήρους below.

24. βαλόντος τινὸς λίθω ... κατάστρωμα: "when somebody hit the deck with a stone close to his feet." βάλλω is often used intransitively, with an instrumental dative.

26. αἰωρούμενον ... τὸ δορυδρέπανον ἐκεῖνο: observe the graphic force of ἐκεῖνο, "his scythe-spear swaying *there* in the air."

27. εἴη ἂν τι: "may be some good"; cp. εἴ τι ἦν, 6, 8, π.

8. 1. δ οὖν ... ὅτι: supply τοῦτό ἐστι, "so what I meant at the beginning is this, that, etc."

3. καὶ γὰρ οὖν μοι δοκεῖ: this δοκεῖ is treated as parenthetical first, and is followed by ἂν ... γένοιτο (line 5); but in the following sentence ἂν ... ἴσχειν is used as being dependent on δοκεῖ.

4. αὐτὸν ἐπίστασθαι: the subject of the infinitive is generally omitted when it is the same as the subject or object of the leading verb, and adjective words and nouns which would agree with the omitted subject are assimilated to the preceding nominative. The insertion of αὐτὸν therefore is rather strange.

5. ἂν ... ἐπιφανίστιμος γένοιτο οἷος ἦν: "would display more clearly his true character."

6. φυλαττόμενος ἂν ... ἂν ... ἴσχειν: for the repetition of ἂν, see 5, 22, π.

8. εἰ μὴ τι θαυμαστὸν ὅσον διαφέρει: "unless a man be, I may say (τι), marvellously (θαυμαστὸν ὅσον) superior." θαυμαστὸν ὅσον is short for θαυμαστὸν ἐστὶν ὅσον, "it is marvellous how much," with which may be compared Lat. *mirum quantum*.

9. τῇ ἀρετῇ: dative of manner. ὅπως ἂν τις φύγοι: ἂν goes with φύγοι as a potential.

10. τὸ καταγέλαστος γενέσθαι: the whole phrase is the object of φύγοι. The nominative is used by assimilation to the preceding nominative τις; see rule in note on line 4 above.

11. ἡ περὶ τοῦτο τὸ μάθημα ... σπουδῇ: "the study of this art."

14. περὶ τοῦ προκειμένου: "concerning the question before us." πρόκειμαι is regularly used as the passive of προτίθημι.

16. τοῦ διακρινούontos: "the man who will give the casting-vote."

17. νῦν δὲ τὴν ἐναντίαν γὰρ ... Λάχης Νικίᾳ ἔθετο: γὰρ is simply asseverative, as in the phrase ἀλλὰ γὰρ, and it cannot be translated in English. νῦν δὲ ... γὰρ means "but as it is." With τὴν ἐναντίαν supply ψῆφον, "Laches gave his vote against Nicias." Νικίᾳ is dative after ἐναντίαν.

9. 3. τί γὰρ ἂν τις καὶ ποιεῖ; "why, what could one do?" γὰρ is often used, as here, to add emphasis to an interrogation, especially when surprise is expressed. καὶ is virtually untranslatable here; it adds some emphasis to ποιεῖ.

4. κἄν: this ἂν, as well as that in line 6, goes with ποιεῖς; cp. οὐ γὰρ ... ἂν πάθοι, 5, 22, n.

6. ἐπὶ παιδοτρέβῃ: "under, or under the eye of, an instructor." Simple agency is expressed by the genitive, not by the dative, with ὑπό.

8. ἐκείνῳ: "the latter."

16. εἰς: "to pay no regard to," a not uncommon meaning of the word.

20. πᾶς ὁ οἶκος ... γίνωνται: lit. "of whatever character the sons turn out to be, so will the father's whole household be managed," i.e., "the father's whole household will be managed in accordance with the character of the sons." οἰκέω is often used like διοικέω, meaning "to manage." οἰκῆσεται, though middle in form, is passive in meaning. Similarly: ἀδικήσομαι, "I shall be wronged"; ζημιώσομαι, "I shall be fined"; στερήσομαι, "I shall be deprived"; στυγήσομαι, "I shall be hated"; τιμήσομαι, "I shall be honoured"; φυλάξομαι, "I shall be guarded"; ὠφελήσομαι, "I shall be helped."

23. αὐτοῦ: i.e., τούτου τοῦ κτήματος.

25. ὁ ἐγὼ ἄρτι λέγων: i.e., in κἄν εἰ τις—ἡσκηκώς, lines 4-7 above.

28. αὐτοῦ τούτου: "of this particular thing," i.e., "of this particular art," i.e., ἀγωνία.

30. ἔτι πρότερον: sc. ἐσκοποῦμεν ἂν. τίνας ὄντος τούτου οὐ ζητοῦμεν τοὺς διδασκάλους: with τίνας ὄντος τούτου we may supply διδάσκαλοι ἀγαθοὶ γεγονότες ἦσαν αὐτῷ from the preceding question of Socrates, or we may say that the words are in apposition to αὐτοῦ τούτου in that question. Render: "should we not then even before this consider the nature of the art the teachers of which we are looking for?"

10. 3. ὅστις ... ἐκτήσατο: an indirect question depending on βουλεύομεθα καὶ σκεπτόμεθα. For περὶ with genitive further explained by an indirect question, cp. 9, 4 and 5. τεχνικός: sc. ἐστὶ, "has special knowledge," i.e., of the art we are considering. τούτου ἕνεκα: i.e., "for the purpose of acquiring that special knowledge," τούτου standing for τοῦ τεχνικοῦ εἶναι.

8. αὐτὸ ἐπαλείφεισθαι: "to apply it to himself"; ἐπαλείφεισθαι is middle voice.

12. ὅταν ... ὅποτε: with προσαιστέον supply ἐστίν, and with ὅποτε repeat προσαιστέον ἐστίν. χαλινόν is an anticipatory accusative governed by σκοπῆται; cp. 7, 15, n. προσαιστέον is the neuter verbal adjective used impersonally. The neuter plural προσαιστέα might have been used, or the personal construction, εἰ προσαιστέος (ἐστὶ χαλινός) ἢ μή.

18. τοῦ δ' ἕνεκα, κ.τ.λ.: the clause ὁ ἕνεκα ἄλλου ἐξήρει is regarded as an indeclinable substantive in the genitive case with the article τοῦ.

20. τὸν σύμβουλον: anticipatory accusative; cp. 7, 15, n.

23. οὐκοῦν νῦν φάμεν ... νεανίσκων; "then we now admit that we are considering an art for the sake of the soul of the young?"



27. *τοῦτο θεραπεύσαι*: *τοῦτο* stands for *ταύτην τὴν θεραπείαν*, and is cognate accusative with *θεραπεύσαι*.

30. *γεγονότας*: *acc. τινάς*, the regular accusative and participle construction in indirect discourse with a verb of perception (*εἶώρας*).

33. *ἔργον ... καὶ ἐν καὶ πλείω*: i.e., "one or more pieces of work." *καὶ* is often equivalent to English "or." The full construction would be *ἔργον ..., καὶ ἐν ἔργον καὶ πλείω ἔργα*.

11. The construction of lines 4-13 is somewhat difficult to follow. *Τὸ εἰ μὲν φάμεν ἔχειν* (*acc. ἐπιδείξαι*) corresponds to *εἰ δὲ μηδὲν*, *κ.τ.λ.* (line 10); *ἢ εἰ τις* (line 7) ... *γεγόνασιν* (line 10) comes in as a parenthesis; with *καὶ ἐπιδείξαι* (line 8) supply *αὐτόν*, and take *καὶ* as meaning "also"; *ἐπιδείξαι*, *κελεύειν* (line 11), and *κινδυνεύειν* (line 12) are all dependent on *δεῖ* understood from line 1.

5-7. *ἀγαθοὶ ὄντες ... φαίνονται*: "as it is clear that they were good men, etc." *φαίνομαι ὥν*, "I manifestly am," should be carefully distinguished from *φαίνομαι εἶναι*, "I appear to be."

7. *οὐ φησι γεγονέναι*: the negative must in translation be joined with the infinitive; cp. *πείθει σῆμαί*, "he says that there has not been."

15. *ἐπιθυμῶ γε ... ἐκ νέου ἀρξάμενος*: i.e., "I have been fond of the subject from my youth upwards." The present with expressions of past time, as here *ἐκ νέου ἀρξάμενος*, and very often with *πάσαι*, has the force of a present and perfect combined.

16. *τοῖς μὲν σοφισταῖς*: the term Sophists was applied especially to those teachers of "virtue" or "human excellence" who from about 450 B.C. travelled about Greece and taught for money. What they really taught was the art of getting on in the world and making one's way as a politician. This of course included the art of public speaking. The first of the sophists was Protagoras of Abdera, who appeared about 445 B.C., and it is probable that he originated the system of imparting instruction in "virtue" by means of lectures. The chief sophists after him were Gorgias of Leontini, Prodicus of Ceos, and Hippias of Elis. Protagoras' famous saying was, "Man is the measure of all things," i.e., truth is relative, not absolute. Gorgias devoted himself mainly to the art of rhetoric. In his philosophical views he was a sceptic. Hippias was famed for his scientific attainments, while Prodicus is best known for his moral apologue on the Choice of Hercules and for his careful study of synonyms and synonymous expressions. Damon, who is mentioned with respect in this dialogue, was another sophist, numbering among his pupils Pericles and even Socrates himself. At the time of Socrates the whole of the higher education of the youth of the better class was in the hands of the sophists. With the mass of the Athenians they seem to have become by degrees very unpopular, partly because of the "unsettling tendency" of their teaching, and partly because many of them taught rhetorical skill and cunning without any solid basis of reason and moral principle. Socrates, in the passage before us and elsewhere, speaks of them with gentle irony, and he sometimes attacks them vigorously, though he nevertheless had a great respect for some of them. The real charge Socrates



brought against them was that they talked about justice, temperance, law, etc., without knowing the real meaning of these terms. But he was nevertheless at one with the sophists in the fundamental assumption that (to quote Professor Sidgwick), "the right manner of life for human beings was a result obtainable through knowledge, and capable of being imparted by adequate instruction to properly qualified intellects." By the mass of the Athenians he seems to have been regarded as the chief of sophists, but he differed from them in two important points: (1) he never taught for money, (2) he overthrew existing errors only in order to construct a true philosophy, whereas the sophists' teaching tended to destroy the old beliefs without setting up anything in their place.

17. *καλόν τε κάγαθόν*: the term *καλοὶ κάγαθοι* seems originally to have been applied to "the nobles" or "gentlemen," like Lat. *optimales*, without necessarily referring to moral excellence; but later the phrase did convey some idea of moral excellence, as it seems to do here. Render: "a cultured gentleman."

18. *εἰ δὲ Νικίας ... θαυμάσαιμι*: "I should not be surprised if (or to hear that) Nicias or Laches has discovered or learned it." *οὐκ ἂν θαυμάσαιμι* is a potential clause. *εἰ* is quite regular with a verb of wondering instead of *ὅτι*.

21. *δὴ*: "thus" or "therefore."

22. *ἀποφαίνοντο*: the middle *ἀποφαίνομαι* often means "to declare one's opinion."

23. *αὐτοῖς ἐπίστευον ἱκανῶς εἰδέναι*: *ἐπίστευον* takes both the dative of the indirect object and the infinitive.

25. *ὅτι ... ἐθαύμασα*: this construction is not so common as *εἰ* with *θαυμάζω* exemplified in line 18 above. The aorist is used to refer to time just past, where in English the present is often employed. *τοῦτο οὖν σου ἐγὼ ἀντιδίδωμι*: "so I make this request of you in turn (*ἀντι*)." *ἀντι* is equivalent to *ἐάν* or *ἤν*.

31. *σὺ δ', ὦ Λάχης καὶ Νικία*: we might expect *ὑμεῖς*, but *καὶ Νικία* is added as an afterthought. The singular is rendered more natural here by the following *ἐκάτεροι*.

34. *εἰ μὲν μαθόντε*: sc. *ἐπίστασθον*.

35. *ἔν', ἂν μὴ ὑμῖν σχολὴ ᾖ*: in translating, a break in the long sentence should be made here, thus: "Our purpose is that, etc." *ἂν* is equivalent to *ἐάν* or *ἤν*.

36. *ὑμῖν*: the plural and dual are often interchanged; cp. line 40.

37. *ἀμφότερα*: adverb, "in both ways."

39. *† εἰ δ' αὐτοὶ εὔρεται γεγονότε τοῦ τοιούτου*: sc. *ἐπίστασθον*, the participle *γεγονότε* being parallel to *μαθόντε* in line 34. There is a *v.l.* *γεγόνετε*.

41. *καλοὺς τε κάγαθοὺς ἐποιήσατε*: supply *αὐτοῖς* from *τίνων ἄλλων* above.

42. *μὴ οὐκ ἐν τῷ Καρὶ ὑμῖν ὁ κίνδυνος κινδυνεύηται*: Carians hired themselves out as mercenaries, and were often used as forlorn hopes to spare the lives of citizens. Hence the proverb *ἐν Καρὶ κινδυνεύειν*, to run the risk, not in one's own person, but in the person of

a worthless Carian. Cp. the Latin *facere experimentum in corpore vili*.

44. ἀτεχνῶς: "exactly" or "precisely," with συμβαίνει. Distinguish ἀτεχνῶς, "without art." τὸ λεγόμενον κατὰ τὴν παροιμίαν: either (1) accusative in apposition with the following clause ὑμῖν ... γιγνομένη, or (2) subject of συμβαίνει, the words ἐν πίθῳ ... γιγνομένη being in apposition with τὸ λεγόμενον.

45. ὑμῖν συμβαίνει ἐν πίθῳ ἡ κεραμεία γιγνομένη: the proverb was ἐν πίθῳ τὴν κεραμείαν ἐπιχειρεῖν μαθάνειν, "to try to learn the potter's art by beginning with a wine-jar," of those who undertake the most difficult tasks without learning the elements of the art. Render freely: "and (lest) what the proverb says may precisely meet your case—you may be beginning to learn the potter's art by making a wine-jar."

12. 2. βουλομένοις ὑμῖν ἐστί: the participle agrees with the pronoun, which is dependent on ἐστί. Cp. τῷ πλήθει οὐ βουλομένῳ ἦν, "it was not the wish of the majority."

4. ἐμοὶ μὲν γὰρ καὶ Μελησίῳ τῷδε δῆλον ὅτι ἡδομένοις ἂν εἴη: for the idiom, see last note. With δῆλον supply ἐστίν. μὲν is often used without a corresponding δέ, especially with personal pronouns. Its effect is to suggest, without formally stating, a contrast.

6. ἐντεῦθεν: explained by the following clause ὅτι ... παιδεύεσθαι.

9. ὀλίγου ... ἡλικίαν ἔχουσι παιδεύεσθαι: "are almost of an age to be educated." With ὀλίγον supply δεῖν, which is an absolute infinitive. παιδεύεσθαι is an infinitive limiting the meaning of ἡλικίαν.

10. εἰ οὖν ὑμῖν μὴ τι διαφέρει: "if then it makes no difference to you," or "if you have no objection." ὑμῖν is dative with διαφέρει (impersonal), and τι is an adverbial accusative.

15. πατρόςθεν: "from what his father was."

16. ἀλλ' ἢ: "except." The form is perhaps best explained as being for ἄλλο ἢ, the accent of ἄλλο having been lost. The phrase is only used after negatives or questions implying a negative.

21. τί μάλιστα; "why especially?" or "tell me precisely why."

13. 1. ὅς ἂν ἐγγύτατα Σωκράτους ἢ λόγῳ, ὥσπερ γένει, καὶ πλησιάξῃ διαλεγόμενος: ὥσπερ γένει is added to explain the metaphor in ἐγγύτατα ἢ. As the words stand, we may translate: "whoever bears a close relationship to Socrates in conversation, and comes into contact with him in discussion." Some editors desire to alter this owing to its cumbrous fulness, but this fault may be set down to Nicias' anxiety to make his meaning quite clear.

3. ἀνάγκη αὐτῷ: sc. ἐστίν. ἐάν ἄρα καὶ ... ἀρξῇται: ἄρα is often used in hypotheticals to indicate the improbability of the supposition, "even though he actually begins, etc."

5. πρὶν ἂν ἐμπίσῃ: πρὶν ἂν with the subjunctive is regularly used here, as a negative precedes it. Render: "before he is entrapped into, etc."

7. ὅτι: this carries on the ὅτι of line 1 above.

9. ὅτι ἀνάγκη ὑπὸ τούτων πάσχειν ταῦτα: "that this is the treatment one must undergo at his hands." ὑπό is naturally used of agency with πάσχειν, which serves as the passive of ποιεῖν; cp. ἦν δὲ γέλως καὶ κρότος ὑπὸ τῶν ἐκ τῆς ὀλκάδος, 7, 22, π.

12. ὃ τι μὴ... πεποιήκαμεν: the negative μὴ (not οὐ) shows that the implied antecedent of ὃ τι is indefinite—"anything that we have not done."

14. κατὰ τὸ τοῦ Σόλωνος: sc. ῥήμα or the like. The allusion is to the pentameter verse, γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος, "as I grow old I am ever learning many things." The Solon referred to is the great Athenian legislator, who wrote several poems, fragments of which are still extant.

15. αὐτὸ τὸ γῆρας νοῦν ἔχον προσίναι: "that even old age, when it approaches, will bring wisdom with it." This (to us) inversion of the participle and the verb is very common in Greek, when the participle expresses the prominent notion in the sentence.

17. πάλαι... ἠπιστάμην: here simply "I knew long ago," not "I had long known."

18. ἔσσιτε: the regular equivalent in indirect discourse (after a historic verb) of ἔσται in direct discourse.

20. τὸ μὲν ἐμὸν: accusative of specification, "so far as regards my part," "so far as I am concerned." τὰ ἐμέ and τὸ ἐμὸν are often used in Attic as periphrases for ἐγώ and ἐμέ.

21. Δάχνητα δὲ τόνδε: anticipatory accusative; cp. 7, 15, π.

14. 1. ἀπλοῦν τό γ' ἐμὸν... περὶ λόγων ἐστίν: "I have only one mind (or feeling) about discussions."

5. ὧν: for δ, regularly assimilated to the case of its antecedent.

8. ἀρμονίαν: the word ἀρμονία may be translated "harmony" or "mode," though it really corresponds to the modern musical "scale" or "series of tones."

9. παιδιᾶς ὄργανα: "instruments of pleasant music." ἀλλὰ τῷ ὄντι [ἦν... πρὸς τὰ ἔργα: σύμφωνον is predicative, as is shown by the position of the article. Lit. "but in reality to live with his own life so attuned as to be harmonious in point of his words when compared to his deeds," i.e., "to live with his own life so attuned that his words harmonize with his deeds."

10. ἀτεχνῶς δωριστὶ ἀλλ' οὐκ ἰαστὶ, οἶομαι δὲ οὐδὲ φρυγιστὶ οὐδὲ λυδιστὶ: "simply in the Dorian mode, but not in the Ionian, and I think not even in the Phrygian or the Lydian." Of the octachord or octave scale in Greek music there were several species or modes, four of which are named here. The Dorian mode was steady and masculine, the Phrygian wild and stirring, the Ionian and Lydian soft and effeminate.

11. ἀλλ' ἥτις μόνη Ἑλληνικὴ ἐστὶν ἀρμονία: the antecedent, if expressed, would be τῆς Δωρίαν ἀρμονίας, cognate accusative after ἡμωσμέναι.

18. ἐκὰς αὐτὸν εἶπον ἄξιον... παρησίας: "in his deeds I found

him a man whom noble words and complete frankness in speech would well become." *ἐκεῖ* refers to τῶν ἔργων.

19. τοῦτο: "this advantage," i.e., τὸ καλῶς καὶ μετὰ παρρησίας λέγειν. συμβούλομαι τάνδρῃ: "I am in full accord with him."

21. τῷ Σόλωνι ... συγχωρῶ: cp. κατὰ τὸ τοῦ Σόλωνος, 13, 14, π.

23. τοῦτο γάρ μοι συγχωρεῖται: ac. ὁ Σόλων, "he (Solon) must grant me this point."

27. ἐπαγγέλλομαι καὶ διδάσκειν ... ἐμέ: i.e., "I promise that you may teach and ask me."

28. οὕτω σὺ παρ' ἐμοὶ διάκεισαι: "such is your character in my opinion."

29. ἀπ' ἐκείνης τῆς ἡμέρας: acc 4, 20, π.

31. μηδὲν τὴν ἡμετέραν ἡλικίαν ἐπύλογον ποιούμενος: "without taking our ages into consideration at all."

15. 1. τὰ ὑμέτερα: a periphrasis for ὑμᾶς; cp. τὸ μὲν ἐμὸν, 13, 20, π. μὴ οὐχ ἵτοιμα εἶναι: οὐχ is redundant: the rule is that when an infinitive which would be regularly negatived by μὴ depends on a verb with a negative, that infinitive generally takes μὴ οὐ.

3. ἵνα γάρ σε ἔγωγε ἡμῶν τίθῃμι: ac. εἶναι, "for I regard you as one of us."

5. συμβούλευε διαλεγόμενος τούτοις: "and discuss with them and help them to advise (us)."

7. ὦν: by assimilation for τούτων δ, τούτων being governed by ἐπιλανθάνομαι, a verb of forgetting. Such assimilation is the general usage in Greek, so that for δ in the same line we should expect ὦν. τὰ πολλά is an adverbial accusative.

8. οὐ πάνυ: "not altogether" or "not exactly," which by the figure litotes or meiosis comes to mean "not at all." The usual meaning is "not altogether," as in οὐ πάνυ ὀλίγοις, i.e., "a fair number," 7, 1, π.

9. περὶ ὧν προϋθέμεθα: by assimilation for περὶ τούτων δ προϋθέμεθα, "concerning the subjects we proposed to inquire into."

11. καὶ ὑμῖν: καὶ emphasizes ὑμῖν.

15. ἴσως ... οὐ κακῶς ἔχει ἐξετάζειν: "perhaps there is no harm in inquiring into."

16. ἀλλ' οἶμαι καὶ ἡ τοιάδε σκέψις εἰς ταῦτόν φέρει: instead of dealing further with the question: "Who have been our teachers and what persons have we made better men?" Socrates somewhat abruptly turns to a new inquiry as to the nature of virtue and how it would be best acquired, limiting his view to one form of virtue, viz., courage.

17. σχεδὸν δέ τι καὶ μᾶλλον ἐξ ἀρχῆς εἴη ἂν: "and will perhaps be even more likely to go back to first principles." εἰ γὰρ τυγχάνομεν, κ.τ.λ.: "for if we happen to know about anything whatever, that the addition of it to anything makes the thing to which it was added better."

21. εὖ περὶ σύμβουλοι ἂν γινώμεθα: "about which we should be giving advice." The position of the accent on πέρι is due to the fact that it follows its case. This "turning back" of the accent is called

anastrophe. *ἄν* goes with *γενόμεθα*, which is potential. *ὥς ἄν τις ... ἄριστ' ἄν κτήσαιο*: for the repetition of *ἄν*, see 5, 22, n. *ὥς* means "how," and the optative with *ἄν* is potential.

22. *οὐ μανθάνετέ μου ὃ τι λέγω*: "you do not understand my meaning." *μανθάνειν* sometimes takes the genitive of the person and the accusative of the thing.

26. *ὄψιν γε ἴσμεν αὐτὴν τί ποτ' ἔστιν*: lit. "we know at any rate sight itself what thing it is," with the usual anticipatory accusative construction; cp. 7, 15, n. According to Aristotle's *Categories*, there were only ten predications which could be made concerning a thing; the first was *τί ἐστὶ*; "what is it?" i.e., "what is its *οὐσία* (essence or nature)?" Similarly the meaning here is: "we know the nature of sight itself." *ποτε* adds an indefinite tone to the question, but is untranslatable.

31. *ἐντινα τρόπον*: "in what way," adverbial accusative; so *τίς ἄν τρόπον*, 16, 2.

16. 2. *τοῖς νόεσιν ... ταῖς ψυχαῖς*: the datives are in apposition, both governed by *παραγενομένη*.

5. *ἂρ' οὖν τοῦτό γ' ἐπάρχειν ... ἀρετή*; with *ἐπάρχειν* supply *ἡμῖν*, lit., "then must we not have this at any rate to start with, I mean a knowledge of the nature of virtue?"

6. *ἀρετὴν ... ὃ τί ποτε τυγχάνει ἄν*: the participle is assimilated in gender to the predicate *ὃ τι*, instead of agreeing with the subject of *τυγχάνει*, i.e., *ἀρετή*.

7. *τούτου*: objective genitive with *σύμβουλοι*; it is explained by the clause *ὅπως ἄν, κ.τ.λ.*

8. *αὐτό*: this refers to *ἀρετή* regarded as an indefinite entity; so *αὐτό* in line 10.

15. *πλέον γὰρ ἴσως ἔργον*: sc. *ἐστὶ*, "for that is perhaps too serious a task."

16. *εἰ ἱκανῶς ἔχομεν πρὸς τὸ εἰδέναι*: an adverb with *ἔχω* is equivalent to the corresponding adjective with *εἰμί*. Render: "if we are capable of understanding, etc." *ὥς τὸ εἰκός*: sc. *ἐστὶ*, "in all probability."

19. *ἢ δῆλον δὴ ὅτι τοῦτο*: sc. *ἄν προελοιμέθα*. *ἢ* (cp. Latin *an*) introduces a second question intended to anticipate Laches' answer to the first, really throwing out a hint of the speaker's own opinion. This use of *ἢ* is common enough.

20. *ἢ ἐν τοῖς ὅπλοις μάθης*: a variation for *τὸ μαθεῖν ἐν ὅπλοις μάχεσθαι*, 4, 35.

25. *εἰδέν τε*: sc. *ἐστὶ*, "it is possible."

17. 1. *οὐ μὰ τὸν Δία ... οὐ*: the negative is repeated for emphasis. For the translation of oaths in Plato, see 4, 15, n.

2. *ἐν τῇ τάξει μένων*: "remaining at his post," i.e., in the ranks of the phalanx.

4. *ἐγὼ αἴτιος ... τὸ εὖ ἀποκρίνασθαι*: after *αἴτιος* either the simple infinitive is used, or *τεθ* with the infinitive, or, as here, *τό* with the infinitive.



5. ὃ διανοούμενος ἡρόμην : i.e., "what I intended when I asked the question"; cp. 13, 15, κ.

12. καὶ γὰρ ἐγώ : sc. φημί, "yes, and so do I."

15. Σκύθαι : the nomad people who dwelt in the S.E. parts of Europe.

16. Ὅμηρός περ : the passage referred to is in *Iliad*, VIII. 105, foll. (the first three lines occurring also in *Iliad*, V. 221, foll.) :

ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσῃς, ὄφρα ἴδῃαι  
οἳ Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο  
κραιπνὰ μάλ' ἐνθα καὶ ἐνθα διωκόμεν ἤδ' ἐφεύγῃται,  
οὔτις ποτ' ἀπ' Αἰνείαν ἐλόμην, μῆστωρ φόβοιο.

These lines, spoken by Diomedes to Nestor, may be translated : "But come, mount upon my chariot, that thou mayst see what like are the steeds of Troy, skilled in pursuing and fleeing o'er the plain right swiftly this way and that, the steeds that erst I took from Aeneas, the contriver of fear."

20. μῆστωρ φόβοιο : "contriver of fear," i.e., one who inspired fear in his adversaries.

22. τὸ τῶν Σκυθῶν ἱππέων περὶ λέγεις : a brief expression (brachylogy) for τὸ τῶν Σκυθῶν λέγων περὶ ἱππέων λέγεις, "what you say about the Scythians refers to horsemen."

25. τὸ Λακεδαιμονίων : sc. ὀπλιτικόν. Λακεδαιμονίους γὰρ φασιν ἐν Πλαταιαῖς, κ.τ.λ. : at the battle of Plataea (479 B.C.) the Greeks under Pausanias won the crowning victory in the Persian war. No other writer mentions the stratagem here spoken of. According to Herodotus, the Persian γερροφόροι planted their γέρρα, large oblong wicker shields, in the ground to form a kind of breastwork.

29. τὴν ἐκεῖ μάχην : cognate accusative with ρικῆσαι.

18. 1. † τοῦτο τοίνυν αἴτιον ἔλεγον, ὅτι ἐγὼ αἴτιος : "this then I named as the reason (when I said) that I was the cause, etc," i.e., "this is what I meant when I said that I was the cause, etc." Some editors substitute ἄρτι for αἴτιον, but there seems to be no need for the alteration.

2. βουλόμενος γάρ : this has no finite verb to go with. Socrates breaks off suddenly at ἀναστρέφοντες (line 10).

3. μὴ μόνον : μὴ is the regular negative with the infinitive, except in indirect discourse, when οὐ is retained to represent οὐ of the direct discourse.

4. ἐν ἑμπαντι τῷ πολεμικῷ εἶδει : "in any kind of military service."

9. πρὸς ἐπιθυμίας ... δεινὸν μάχεσθαι : "formidable in the contest with desires." The infinitive limits the meaning of the adjective δεινός.

18. τί ποτε ὃν ἑκάτερον τούτων, τοῦτο ἐπυνθανόμην : with τί ποτε ὃν supply κέκτηνται from line 15, "I intended to ask what is each of these qualities that they possess." The force of the imperfect should be noted.

19. τί ὃν : we might expect οὐρα, but cp. 16, 6, κ. Lit. "being



what, it is the same under all these conditions." Render: "the nature of courage in so far as it is the same under all these conditions."

20. καταμανθάνεις: the force of κατα- is "thoroughly."

21. οὐ πάνυ τι: τι, adverbial accusative, modifies πάνυ. Render: "not quite perhaps."

19. 1. ὥσπερ ἂν εἰ τάχος ἡρώτων τί ποτ' ἐστίν: the complete construction would be ὥσπερ ἂν ἡρώτων, εἰ ἡρώτων, but ὥσπερ ἂν εἰ is commonly used as an equivalent of ὥσπερ εἰ. Render: "as if I were asking the nature of quickness."

2. δ... τυγχάνει δὲ ἡμῖν: "which we find exists." ἡμῖν is an ethio dative.

4. καὶ σχεδόν τι αὐτὸ κεκτήμεθα, οὐ καὶ περί τι δέξιον λέγειν: "and we may say that we possess the quality, so far as it is worth mentioning." σχεδόν τι (where τι is adverbial accusative) means "almost," "we may say." τοῦτο τὸ μέρος αὐτοῦ may be supplied as the antecedent of οὐ, which is governed by περί. With δέξιον supply ἐστίν.

8. δ... ὀνομάζεις ταχυτήτα εἶναι: εἶναι is often added pleonastically to ὀνομάζω. Translate: "the name of which you say is quickness."

12. ὀρθῶς γε σὺ λέγων: "yes, you would be quite correct."

13. τὴν ἀνδρείαν: anticipatory accusative.

14. τίς οὕσα δύναμις ἡ αὐτὴ... ἔπειτα ἀνδρεία κέκληται: lit. "being what quality, the same, etc., ... courage is therefore called courage," i.e., "what quality courage is, that is the same in pleasure and pain and all the cases in which we were saying just now that it existed, that it should therefore have received its name." It should be observed that the preposition ἐν is not repeated with οἷς.

16. τό γε διὰ πάντων περὶ ἀνδρείας πεφυκὸς θεὶ εἰπεῖν: "the essential characteristic of courage that pervades them all," i.e., all the conditions just mentioned by Socrates.

18. εἰ γε τὸ ἐρωτώμενον ἀποκρινόμεθα: "at least if we are to answer (future) the question."

20. ἐγώ μαι: by crasis for ἐγὼ οἶμαι.

21. τῶν πάνυ καλῶν πραγμάτων... εἶναι: the genitive is partitive, "belongs to the class of very noble qualities."

23. μὲν οὖν: "nay rather"; cp. Latin *immo vero*. This combination of particles is used in replies to correct the statement of the previous speaker. For another use, cp. 3, 17, κ. δεῖ τῶν καλλίστων: sc. ἐστίν, "that it is one of the very noblest."

26. ἡ μετ' ἀφροσύνης: sc. καρτερία.

29. τὸ τοιοῦτον: i.e., τὴν μετ' ἀφροσύνης καρτερίαν.

31. οὐκοῦν δίκαιόν γε: sc. εἴη ἂν τοῦτο λέγειν, "surely it would not be right to say that." οὐκοῦν, "not therefore," should be distinguished from οὐκοῦν, "therefore."

20. 1. ἴδωμεν δὲ, ἢ εἰς τί φρόνιμος: "let us then look to this point—endurance wise in what?" The full construction would be: ἢ εἰς τί φρόνιμος καρτερία ἀνδρεία ἐστίν; ἢ ἢ εἰς πάντα: "you mean perhaps wise in all things, etc.?" For this use of ἢ, cp. 16, 19, κ.

2. οἷον : "as," or "for instance."

3. † πλεονέκτησεται : "will possess more." ἐκτῆσεται of the future perfect of κτάομαι. V.L. πλεονέκτησεται, "advantage."

6. περιπνευμονία τοῦ νῆος ἔχοντων : "when his ... from inflammation of the lungs." περιπνευμονία is d ... strument. The genitive is genitive absolute.

9. οὐδ' ὅπωςτιοῦν οὐδ' αὐτῇ : sc. ἀνδρεία ἂν εἴη, " ... be courage either, not by any means."

10. καρτεροῦντα ἄνδρα, κ.τ.λ. : these accusatives are to τοῦτον (line 13), and governed by φαίης (line 15).

11. εἰδότες μὲν ὅτι βοηθήσουσιν : as each of the two fo ... is introduced not by εἰδότες δὲ ὅτι, but by δέ only, the ... the words would be εἰδότες ὅτι βοηθήσουσι μὲν. Such a ... μὲν is not uncommon.

12. μαχεῖται : future, "he will have to fight." ἡ ... ἔστιν : i.e., ἡ οὗτοι εἰσι μεθ' ὧν, κ.τ.λ.

13. χωρία : "(military) positions."

15. ἢ : "or."

17. τὸν ἐν τῷ ἐναντίῳ : sc. ἀνδρείοτερον ἂν φαίην.

18. τούτου : "the latter," i.e., τὸν ἐν τῷ ἐναντίῳ.

22. τὸν ἀνεῖς ἐπιστήμης : sc. καρτεροῦντα.

28. μὴ ὄντες δεινοί : "if they are not skilled in it ... being skilled in it." The negative μὴ is used because ... equivalent to εἰ μὴ ὡς δεινοί.

29. τῶν ταῦτα δεινῶν : "than those who are skilled in ... The genitive is one of comparison, the accusative one ... limiting the idea of δεινῶν.

31. οὐδέν : sc. ἂν ἄλλο φαίην.

32. ἀλλὰ μὴν οἶμά γε : "well, but that is my opinion."

36. φαίνονται : sc. ἀφρονεστέως κινδυνεύοντες τε καὶ κ ...

38. ἐφάνη ἡμῖν οὔσα : "was found by us to be." Dis ... εἶναι, "appeared to be."

41. ὁμολογεῖτε γάρ : "yes, that was admitted." γ ... merely.

44. εἰκόκαμεν : sc. φάναι.

46. μὰ τὸν Δί', ὃ Σώκρατες, ἐμοὶ μὲν οὐ : sc. καλῶς ... Render : "well I must say, Socrates, personally I don't."

21. 1. δωριστὶ ἡρμόσμεθα : cp. 14, 8-12.

2. τὰ γὰρ ἔργα οὐ συμφωνεῖ ἡμῖν τοῖς λόγοις : (1) "do not correspond to our words," taking ἡμῖν as dative (2) "for we find that our actions do not correspond to ... taking ἡμῖν as ethic dative.

3. ἔργῳ : this was proved by the conduct of Laches ... after the battle of Delium ; cp. 4, 20. ἔργῳ μὲν ... practice ... in theory."

4. οὐκ ἂν : sc. φαίη ἡμᾶς ἀνδρείας μετέχειν. εἰ νῦν ... διαλεγόμενων : "if he heard our present discussion." T

distinguished from *εἰ νῦν ἡμᾶς ἀκούσειε διαλεγόμενους*, "if he now heard that we were discussing."

9. *βούλει οὖν ... τό γε τοσοῦτον*; "do you then consent to our believing in the principle we hold, at least to this degree?" The construction *βούλει* with the interrogative subjunctive is common enough; the subjunctive is logically, though not grammatically, dependent on *βούλει*. When two principal sentences are thus put side by side (lit. "do you wish, are we to believe?"), the construction is called *parataxis* (i.e., co-ordination); cp. Latin *vixisse hoc videramus?* "do you wish us to see this?" *ὧ* is for *τούτῳ* *ὅ* by assimilation. *τό τοσοῦτον* is an adverbial accusative.

10. *τὸ ποῖον δὴ τοῦτο, καὶ τίτι τοῦτῳ*; "in what degree, pray, do you mean, and what is the principle?" *τὸ ποῖον δὴ τοῦτο* is in loose apposition with *τό γε τοσοῦτον* (line 9), and *τίτι τοῦτῳ* is in loose apposition with *τούτῳ*, the antecedent of *ὧ* (line 9).

11. *τῷ λόγῳ*: in apposition with *τούτῳ* (line 10).

12. *ἐπιμείνωμεν ... καρτερήσωμεν*: subjunctives of exhortation.

14. *εἰ ἄρα πολλάκις*: "if perchance after all"; cp. 1, 20, *κ*.

15. *προαφίστασθαι*: i.e., "to give up the quest prematurely."

16. *τῶν τοιούτων λόγων*: the regular genitive with *ἀήθης*, an adjective compounded with *ἀ-* privative. *ἀλλὰ τίς με καὶ φιλονεικία ἐληψε πρὸς τὰ εἰρημένα*: "but a spirit of controversy has seized me in consequence of what has been said." For the force of *πρὸς*, cp. *πρὸς ταῦτα*, "in consequence of these things," "therefore."

17. *ἀγανακτῶ, εἰ*: *εἰ* is quite regular after a verb expressing indignation; cp. 11, 18, *κ*.

18. *νοεῖν ... περὶ ἀνδρείας ὅ τι ἔστιν*: lit. "to know about courage, what it is," i.e., "to know the nature of courage"; cp. 15, 26, *κ*.

19. *οὐκ οἶδα ὅπῃ*: "in some way or other"; cp. Latin, *nescio quomodo*.

20. *ξυλλαβεῖν τῷ λόγῳ αὐτήν*: "to grasp it by my words," i.e., to express its meaning clearly.

22. *ἀνίεμαι*: from *ἀνίημι*, used absolutely, "to give up."

24. *βούλει ... παρακαλῶμεν*: for the construction, see 21, 9, *κ*.

25. *εἰ τι ἡμῶν εὐπορώτερός ἐστιν*: "in the hope that he is able to get on better than ourselves." *βούλει ... παρακαλῶμεν* is not the apodosis of this *εἰ*-clause; the real apodosis may be easily supplied, e.g., *ἵνα ἀκούσωμεν αὐτοῦ*, "that we may hear him." *εἰ* is often used thus idiomatically, meaning "in the hope that," "in case," and the like, the real apodosis consisting of an implied idea of purpose. This usage has been well called *εἰ*-objective.

22. 2. *τὰ μὲν γὰρ δὴ ἡμέτερα ... ἀπορα*: "you see, of course, that we are in great difficulties. *τὰ ... ἡμέτερα* is equivalent to *ἡμᾶς*; cp. *τὸ μὲν ἐμὸν*, 13, 20, *κ*.

4. *τῆς ἀπορίας*: genitive of separation with *ἐκλυσαι*. *αὐτὸς δὲ νοεῖς τῷ λόγῳ βεβαίως*: "confirm your own view by putting it into words." *τῷ λόγῳ* is instrumental dative.

6. *δοκέει ... μοι πάλαι*: "I have long been thinking"; cp. 1, 11, *κ*.

7. ὁ γὰρ ... χρῆσθαι: "you make no use of the excuse which I have before now heard you stating."

9. ποῖω δὲ; sc. οὐ χρώμεθα.

10. ταῦτα: accusative of specification limiting the main clause. Similarly should be explained the case of ἀπερ, εἰ, and

11. εἰ δὲ ἀμαθής, ταῦτα δὲ κακός: the second δὲ is not used. Use of δὲ is found chiefly (1) as here, with a demonstrative to a preceding relative, or (2) introducing the apodosis of a sentence.

14. ἤκουσας: for the use of the aorist, cp. 11, 25, n.

16. καὶ μοι δοκεῖ ἀνὴρ σοφίαν τινὰ τὴν ἀνδρείαν think our friend (ἀνὴρ for ὁ ἀνὴρ) calls courage a sort of

18. ποῖαν ... σοφίαν; sc. τὴν ἀνδρείαν λέγει; ποῖαν has a contemptuous force.

19. τόνδε τοῦτο ἐρωτᾷς: ἐρωτάω, like verbs of teaching etc., regularly takes two accusatives.

22. οὐ γὰρ πού τις γέ γε αὐλητική: "I suppose it is not on the flute." σοφία must be supplied here in its ordinary sense, skill or cleverness in an art or handicraft.

26. ἀλλὰ τίς δὲ ... ἐπιστήμη; "but, pray, what is it and of what?"

29. ταύτην ἔγωγε: sc. εἶναι φημι, "I say it is this." The definition is continued from the preceding words of Laches; ἐπιδεικνύμενη, and τὴν ... ἐπιστήμην stands in apposition with ἡ σοφία. "I define it thus, Laches: it is the knowledge." ὅτι applied to things, "that may be ventured on." Usually used of persons, "bold." τῶν θαρραλέων would be more correct. Plato occasionally omits the article with the second of two nouns when there is a contrast between them.

32. πρὸς τί τοῦτ' εἶπες βλέψας; "from what point of view say that?" This question is taken up by the following. "from what point of view?" ὅστις is regularly used to echo a question asked by τίς.

34. οὐκ οὐ φησὶ γέ Νικίας: sc. εἶναι, "well, Nicias says so," γέ emphasizes the whole phrase οὐκ οὐ φησὶ (= negat).

35. οὐ μέντοι: sc. φησὶν εἶναι. ταῦτα: accusative with ληρεῖ. καί: "really," emphasizing ληρεῖ.

38. καί: the καί here corresponds to the καί before ὅτι and need be translated. μηδὲν λέγοντα: "making wrong contrast." Contrast λέγω τι, "there is something in what I say," cp. λέγειν τι, 23, 10.

23. 2. οὐδὲν γὰρ λέγεις: cp. μηδὲν λέγοντα, 22, 3. "to take an instance." From the meaning "immediately" that of "to take the first example that occurs."

6. οὐδέ γε τοὺς γεωγούς: sc. ἀνδρείους καλεῖς.

9. ἀλλ' οὐδὲν τι μᾶλλον οἶτοι ἀνδρείοι εἰσιν: "but a whit more courageous (for that)," i.e., for that knowledge.

LACH

10. λέγειν τι : see note on μηδὲν λέγοντα, 22, 38.

14. τὸ ὑγιαίνον εἰπεῖν οἷόν τε καὶ νοσῶδες : the τε is in an unusual position. Construct τὸ ὑγιαίνον τε καὶ νοσῶδες εἰπεῖν οἷόν ἐστι, "to tell the nature of health and sickness."

15. τοῦτο ... τὸ ὑγιαίνειν : τὸ ὑγιαίνειν is in apposition with τοῦτο, which is introductory ; cp. ταύτην ἔγωγε, 22, 29, η.

16. τουτί : the demonstrative sums up the clause εἰ ... κάμνειν.

20. τοῦτο : equivalent to πολλοῖς κρεῖττον εἶναι τεθνάναι.

22. οἷς ἦν : sc. λισιτελεῖ.

24. τοῦτο δὴ σὺ εἰδὼς τοῖς ἰατροῖς γιγνώσκεις : "do you assign the knowledge of this to physicians?"

25. τῶν δεινῶν καὶ μὴ δεινῶν : objective genitive with ἐπιστήμονι.

28. τοὺς μάντεας καλεῖ τοὺς ἀνδρείους : the article with the predicate ἀνδρείους implies that soothsayers constitute the whole class of ἀνδρείοι. There may be here a contemptuous allusion to Nicias' well-known respect for the authority of soothsayers ; cp. Thucydides, VII. 50, ἦν γὰρ τι καὶ ἄγαν θειασμῷ τε καὶ τῷ τοιούτῳ προσκείμενος, "he was too much under the influence of divination and omens" (Jowett).

32. τί δαί ; this expresses surprise, "what!" οἷα προσήκει : οἷα is parenthetical.

24. 1. ὃ ἐγὼ λέγω : the relative is regularly assimilated to the case of its suppressed antecedent τοιούτῳ (sc. προσήκει).

3. εἴτε νίκη εἴτε ἥττα ἢ πολέμου ἢ καὶ ἄλλης τινὸς ἀγωνίας : the genitives may be classed as genitives of origin.

5. τούτων : partitive genitive with δ τι.

7. τοῦτον : anticipatory accusative ; cp. 7, 15, η.

9. εἰ μὴ εἰ : "except if," "unless" ; cp. Latin nisi si.

11. στρέφεται ἀνω καὶ κάτω ἐπικρυπτόμενος τὴν αὐτοῦ ἀπορίαν : "keeps on dodging up and down trying to hide his own difficulty." στρέφωμαι, like στροφή, is often used of twisting or dodging about in conversation, etc. The present participle is here used of an attempted action.

12. κἂν ἡμεῖς οἶοί τε ἡμεν : ἂν goes with ἡμεν, "we might have, etc."

14. ἐναντία ἡμῖν αὐτοῖς λέγειν : "he inconsistent."

15. εἶχεν ἂν τινα λόγον ταῦτα ποιεῖν : "there would have been some reason in doing this." The subject of εἶχεν is ταῦτα ποιεῖν.

18. οὐδὲν οὐδ' ἐμοὶ δοκεῖ : οὐδὲν answers and corresponds to τί in the preceding question. Render : "neither do I think there is any reason." ὁρῶμεν μὴ Νικίας οἰεῖται : μὴ with the present indicative expresses a fear that something is now going on. "Here," Goodwin remarks, "οἰεῖται would have meant 'lest Nicias may think'" (in the future).

19. λόγου ἕνεκα : "for the sake of talking." αὐτοῦ : emphatic, as its position at the beginning shows.

24. κοινὴ γὰρ ἔσται ἢ πίστις ἐπὶ ἐμοῦ τε καὶ σοῦ : "as my question will serve alike for me and for you."



**25. 1. μάλλον δέ: "or rather."**

5. τοῦτο δὲ σὺ παντὸς δὴ εἶναι ἀνδρὸς γινῶναι: put as if τοῦ τε δεινοῦ καὶ θαρραλέου had been used οὐ παντὸς δὴ, by the figure litotes or meiosis, is equivalent to πάντων δὴ, "indeed." ὅποτε γὰρ: partly causal and, as the following verse shows, partly conditional. Translate: "If, as you say

7. αὐτὴν ταύτην τὴν ἐπιστήμην: "this particular

10. κατὰ τὴν παροιμίαν... γίνετε: "then it is as every pig would not have knowledge, as the proverb either." The proverb is said to have been *καὶ κύων* "dog or a pig could tell," said of anything very easy. *τῷ ὄντι*: "in reality," *τὸ ὄν* meaning "that which" dative may be classed as local, or as dative of manner.

13. τὴν Κρομμύωνα ἔν: a sow which devoured  
Crommyon, a town of Megaris. It was slain by Thea-

15. μηδενὸς θηρίου ἀποδέχεται ἀνδρείαν: "to accept the part of no beast," i.e., "to admit that no beast possesses it." The genitive is possessive.

16. ξυνχωρεῖν ... εἶναι ... ὥστε ... φάναι εἰδέναι : merely ὥστε εἰδέναι ; the subject of φάναι is not λέγοντι referred to in τῷ ταῦτα λέγοντι, line 15. The insertion awkward, but it may be due to the pleonasm nature and to a desire on Socrates' part to impress upon his possession of such knowledge by beasts is a mere asse-

17. διὰ τὸ χαλεπὰ εἶναι γνῶναι: "because they know." γνῶναι is a limiting infinitive with the adjective χαλεπὰ.

19. *ὁμοίως ... τίθεσθαι*: τὸν τιθέμενον in the subject of the words *λέοντα ... πεφυκέναι* dep. ud. *ὁμοίως πρὸς δ* may be rendered, "are by nature equally prone to show"; *τιθέμενον*: both the active and middle of *τίθημι* are "to assume," "hold," "define."

25. *τολμᾶς μηδὲ ἀνδρεία αὐτὰ καλεῖν*; "do you refuse to call them courageous?"

26. οὐ γάρ τι ... ἔγωγε ... καλῶ : γάρ is asseverative, strengthens the negative. Translate : "for my part not call, etc."

28. ἡ καὶ τὰ παῖδιά πάντα οἶσι: "perhaps you  
children, etc.?" For the force of ἡ, cp. 16, 19, κ.

30. ἀνδρείας ... πάνυ τισὶν ὀλίγοις .. μετεῖναι: μετ-  
used with the partitive genitive and possessive dative.

**26. 5. Λάμαχος:** a brave Athenian general, colleague of Nicias and Alcibiades in the Sicilian expedition. He boldly proposed to attack Syracuse immediately after the Sicilian Expedition, but his advice was not taken. He fell during the Sicilian Expedition, 414 B.C.

7. ἔχων ἀπεῖν: "though I have something to say, have an answer ready." ἵνα μή με φῆς ὡς ἀληθῶς



"that you may not call me a real Aexonian." It appears that the people of the deme Aexone, to which Laches belonged, were notorious for their abusive language and their pride. Aexone lay to the south of Athens, on the shore of the Saronic Gulf.

9. τόνδε: anticipatory accusative; cp. 7, 15, π.

10. Δάμωνος: see 3, 20, π.

11. τῷ Προδίκῳ: the famous sophist of Ceos, who amassed a large fortune by his lectures in different Greek towns. Plato here and elsewhere ridicules his teaching on the correct use of words. For Plato's relation to the sophists generally, see note on 11, 16.

13. τὰ τοιαῦτα ... κομψεύσθαι: "to deal in refinements of that sort."

16. πρέτω ... μετέχειν: "it is fitting, my good friend, that a man who manages the greatest affairs should have very great wisdom." τῶν μεγίστων refers to affairs of state.

18. οἷοι ποτὶ βλέπων ... ἀνδρείαν: "what is Nicias' point of view in defining this term 'courage.'"

22. τῆς κοινωνίας τοῦ λόγου: cp. κοινὴ γὰρ ἔσται ἡ πίστις ὑπὲρ ἐμοῦ τε καὶ σοῦ, 24, 24.

27. 2. κατ' ἀρχὰς τοῦ λόγου: see 16, 14, π. 77.

5. σὺ τοῦτο ἀπεκρίνω ὡς μόριον: sc. ὅν, "did you make that reply of yours under the impression that it was a part?" The reply referred to is Nicias' definition of courage, which is still under discussion. μόριον ὅν is accusative absolute, which here, as often, is accompanied by ὡς. The use of ὡς with the participle shows that it expresses the idea in the mind of the subject of the leading verb (i.e., Nicias), without implying that it is also the idea of the speaker (i.e., Socrates).

6. ἀ ξύμπαντα ἀρετὴ κέκληται: "which, when combined, are called virtue."

8. ἐγὼ δὲ καλῶ: sc. μόρια.

12. ἔχε δῆ: "stay now" or "stop a moment."

15. διδάξεις: sc. ἡμᾶς.

16. ἀ καὶ δέος παρέχει: καὶ is untranslatable. The full meaning is, "which, as being terrible, naturally also inspire terror." ἀ μὴ δέος παρέχει: μὴ is used because the antecedent of ἀ is indefinite, so that this is really a conditional relative clause. The negative of such conditional relative clauses is always μὴ.

17. δέος δὲ παρέχει ... δέος γὰρ εἶναι: we should expect παρέχειν dependent on ἡγοῦμεθα, but Socrates states δέος δὲ παρέχει directly as a fact, and then resumes the indirect discourse dependent on ἡγοῦμεθα with δέος γὰρ εἶναι.

21. τὰ ... ἡμέτερα: almost equivalent to ἡμᾶς; cp. τὸ μὲν ἐμόν, 13, 20, π. It may be regarded as an anticipatory accusative. Render: "you hear our view—that terrible things, we say, are, etc."

26. κομδῇ γε: the adverb κομδῇ is by derivation the dative of κομδῆ, "care," and means lit. "with care," "exactly," "quite."

28. 3. τὸ ποῖον δὴ τοῦτο; ποῖον here, as often, has force, "pray, what is this?" τὸ here takes up the τὸ and cannot be rendered in English.

4. περὶ ὧν ἐστὶν ἐπιστήμη: "in all matters within the scope of science." The suppressed antecedent to τούτων.

6. εἰδέναι ὅπῃ γέγονεν: the infinitive is explanatory (ἐπιστήμη), and is understood with ὅπῃ γίγνεται and ὅλιστα, κ.τ.λ.

7. ἄλλη δὲ ὅπῃ ἐν κάλλιστα γένοιτο καὶ γενήσεται γονός: ἐν γονῷ with γένοιτο, a potential optative differing from the future γενήσεται. μήπω is used in the phrase because it is equivalent to a conditional relative clause. Translate: "whereby we can know how that which happened can or will best come to pass."

9. μία οὖσα: concessive, "though it is a single science."

10. καὶ γενησόμενα, ὅπῃ γενήσεται: i.e., "and how likely to turn out," γενησόμενα being an anticipatory accusative.

11. ὡσαύτως ἔχει: "is in the same position." τὰ μόν: this is the direct object of προμηθεύεται. In apposition with τὰ τε ἄλλα (line 13); then the construction changes from object to περὶ with the accusative. The clause from ἐσσεσθαι may be rendered: "and doubtless you yourself witness that the general's art provides in an excellent manner in the military affairs of the future as well as of other times."

16. καὶ ὁ νόμος οὕτω τάττει, κ.τ.λ.: possibly an allusion to Nicias' religious scruples; cp. 23, 28, n.

20. καὶ ... καὶ ... καί: "whether ... or ... or."

21. ἐπαίνει: with περὶ τῶν αὐτῶν, "has understanding of things."

26. τὰ μὲν μάλ्लιστα . τὰ δὲ μάλ्लιστα: for the force of the comparison, cp. 23, 28, n.

29. τῶν αὐτῶν καὶ μάλ्लόντων καὶ πάντως ἔχόντων: things both in the future and under all possible circumstances at any time whether future, past, or present.

30. εἶναι: sc. ὁμολόγηται.

34. † καὶ πάντως ἔχόντων: this seems superfluous, probably added by a copyist from lines 29, 30 above.

29. 1. μέρος ἄρα ... ἀπεκρίνω ... τρίτον: μέρος is specification with ἀπεκρίνω. σχεδόν τι may be translated "approximately." Render: "then, Nicias, you have about perhaps a third part of courage."

2. δλην ἀνδρείαν: anticipatory accusative.

4. ἢ περὶ πάντων ... ἔχόντων: sc. ἐπιστήμη, i.e., "in all things both good and evil at whatever time they may occur."

6. οὕτως αὖ μετατίθεσθαι: sc. λέγει from the following. "do you say that you make this modification (in the de-

8. ἔμοιγε δοκεῖ : κ. μετατίθεσθαι.

9. δοκεῖ οὖν σοι ... ἀπολείπειν ἄν τι ὁ τοιοῦτος ἀρετῆς : the infinitive with ἄν, depending on δοκεῖ, here represents the corresponding tense of the optative with ἄν in direct discourse (ἀπολείποι ἄν). Similarly below τοῦτον οἶε ἄν σὺ ἐνδεᾶ εἶναι implies the direct form οὗτος ἐνδεής ἄν εἴη. ἀρετῆς is the regular genitive of want with ἀπολείπειν. Render : "do you think then that such a man would be at all wanting in virtue?"

13. † ᾧ γε μόνῃ προσήκει ... ἐξευλαβεῖσθαι τι τὰ δεινὰ καὶ τὰ μῆ : "who alone is capable of dealing cautiously with things that are terrible or the reverse." If ἐξευλαβεῖσθαι be rendered thus, there is little objection to τὰ μῆ ; if it be rendered literally "to guard against," then καὶ τὰ μῆ must be looked upon as spurious, and omitted.

15. προσομιλεῖν : κ. θεοῖς καὶ ἀνθρώποις

17. τὸ νῦν σοι λεγόμενον : "the quality you now describe." σοί is dative of the agent. This dative is sometimes found with the perfect and pluperfect passive, but rarely with other passive tenses.

20. τῶν τῆς ἀρετῆς : κ. μορίων.

23. οὐ φαίνεται : κ. μόριον εἶναι ἐν τῶν τῆς ἀρετῆς.

28. ἐμοῦ κατεφρονήσας : καταφρονέω usually takes a genitive, but sometimes an accusative case.

29. Ἀπίδα εἶχον, ὡς ... ἀνευρήσας : in direct discourse ἀνευρήσεις would be used, and after a past tense in indirect discourse it can either be retained, as here, or changed to ἀνευρήσας. τῇ παρὰ τοῦ Δάμωνα σοφίᾳ : "the wisdom you were taught by Damon"; see 3, 20, κ.

30. οὐδὲν ... ἔτι πρᾶγμα εἶναι : "that it is no longer a matter of importance."

2. ἀλλ' εἰ καὶ ἐγὼ ... ἀναφανήσομαι ... βλέπεις : πρὸς τοῦτο is explained by the clause εἰ ... ἀναφανήσομαι, "but you are looking out for my being proved to be in about the same predicament as you (καί)." For the use of εἰ, cp. 21, 25, κ.

4. οὐδὲν ἔτι διόσει ... σοὶ μετ' ἐμοῦ : διόσει is impersonal and goes with σοί, which is accented because it is emphatic. ἐμοῦ also is emphatic, and is put next to σοί to bring out the contrast between σοί and ἐμοῦ.

5. ἀνδρὶ οἰομένῳ τι εἶναι : "a man who thinks himself of any importance." Both τις and the neuter τι are very often used thus, meaning "a somebody," "a man of importance."

6. ἀνθρώπων : "human," i.e., "that is consistent with human frailty."

7. ἐμοί : dative of the agent with εἰρήσθαι.

9. ἐπανερωθεῖσθαι : the subject of this infinitive is to be supplied from εἶμαι above. οὐ σὺ πον οἶε καταγελᾶν : "whom you, I suppose, think you can ridicule." οἶμαι, like ἡγέομαι and νομίζω, is sometimes used in the meaning "to think one may or can," "to think proper."

11. ἐπειδὴν βεβαιώσωμαι αὐτά : "when I have convinced myself of this."

14. σοφός γάρ τοι σὺ εἶ: γάρ is asseverative, and is somewhat ironical, "indeed I am sure you are a philosopher."

15. σὲ μὲν καὶ ἐμὲ... χαίρειν ἔαν: "to say good-bye to me," i.e., to have nothing more to do with us.

17. ἐν ἡλικίᾳ: "of a suitable age."

19. ταῦτα: explained by μηδένα ἄλλον ζητεῖν.

21. Νικήρατον: Nicias' son, subsequently one of the Thirty Tyrants in 404 B.C. ἀλλὰ γάρ: "but indeed," i.e., "is." In this phrase γάρ has its original asseverative force.

22. ἄλλους μοι... ἐνίστησιν: "he introduces (or suggests) other tutors to me." ὅταν τι αὐτῷ περὶ τούτου μνησθῶ I suggest this subject to him in any way." In the middle voice μνησθῶμαι with genitive means (1) "to remember," (2) "mention of," "suggest." With the second meaning the verb is used sometimes, as here, constructed with περὶ and the genitive instead of the dative alone. τι is an adverbial accusative; αὐτῷ dative of object.

23. εἰ... ἂν... ὑπακούοι: εἰ introduces the dependent clause, ἂν ὑπακούοι is potential.

25. δίκαιόν γέ τοι: sc. αὐτῷ ἐστὶν ἐμοῦ μᾶλλον ὑπέρ, dative of advantage.

27. συμπροθυμήσει ὥς βελτίστοις γενέσθαι τοῖς μετέωροις: "you zealously assist our youths to improve themselves as far as possible?"

31. 3. ἐν τοῖς διαλόγοις τοῖς ἄρτι: "in our present conversation."

5. νῦν δ' ὁμοίως γάρ... ἐγενόμεθα: γάρ is untranslated. Translate: "but as it is, it turned out that we were in the same perplexity." τί οὖν ἂν τις ἡμῶν τινα προαίρειται; then should anyone choose by preference anyone of us? τί οὖν ἂν τις ἡμῶν τινα προαίρειται; then should one of us be chosen in preference to another?

7. οὐδένα: sc. ἂν ἡμῶν τινα προαίρεισθαι. σκέψασθε (= ἐάν) never introduces a dependent question, εἰ being used for purpose even with the subjunctive. ἂν δόξω is a protasis to a suppressed apodosis containing a notion of purpose. ἵνα ἰθὺς ἂν μοι, "in order that you may take my advice," Cp. 21, 25, n. τι... συμβουλεύειν: like λέγειν τι, "to say something," this phrase means "to give some good advice."

8. † οὐδὲν γὰρ ἔκφορος λόγου: "for there is no noise this abroad," λόγου being objective genitive. V. can hardly bear the requisite meaning—"nothing that (to be) noised abroad"—and is no doubt incorrect.

12. ἔχειν, ὥς νῦν ἔχομεν: the verb is intransitive, as in the phrase καλῶς ἔχω.

13. εἰς διδασκάλων φοιτᾶν: sc. οἰκίας. For the dative, accusative, cp. εἰς Ἀίδου (sc. οἶκον), "to the home of Aides." Latin *ventum erat ad Vestae* (sc. *templum*), "we had come to the temple."

14. τὸν Ὅμηρον ... προβάλλεσθαι : "to quote the authority of Homer." The line is paraphrased from *Odyssey*, XVII. 347, which runs αἰδῶς δ' οὐκ ἀγαθὴ κεχρημένῳ ἀνδρὶ παρεῖναι. The infinitive παρεῖναι limits the meaning of the adjective ἀγαθὴν. κεχρημένῳ, "needy"; κέχρημαι (perf. of χράσμαι) is used with a genitive in poetry in the sense of "to need."

16. ἰάσαντες χαίρων εἰ τίς τι ἐρεῖ : "disregarding any remarks that may be made."

19. ὅσῳ περ γραιότερός εἰμι, τοσούτῳ προθυμότερα μανθάνειν : ὅσῳ περ and τοσούτῳ are datives of manner denoting the degree of difference.

20. ἀλλὰ μοι εὖ τῳ εἰπὲς : lit. "pray do thus for me," i.e., "pray grant me this favour." μοι is dative of advantage.

22. τὸ δὲ νῦν εἶναι : τὸ belongs to νῦν, and the infinite is used absolutely. In this and similar phrases εἶναι seems to be superfluous ; cp. τὸ τήμερον εἶναι, "to-day."

23. παρὰ εἰς : "to your house."

TEST PAPERS  
ON  
PLATO, LACHES



FIRST SERIES.

TEST PAPER 1. (Ch. 1-3.)

1. Translate:—(a) Ch. 1, lines 1-8, *τεθείασθε* . . . .  
(b) Ch. 2, lines 9-15, *ταῦτα δὴ* . . .

2. Parse fully, writing down the genitive singular of the nouns and the principal parts of the verbs:  
*εἰργάσαντο, σκοπούμεν, θέαν, εἰρήσθαι.*

3. Give the meaning of the following words and phrases:  
*δοσι γινώσκειν, (b) πάλαι ποταῦτα προσιμύζομαι, (c) εἰ δ' οὐκ ἀληθὲς.*

4. Write down the Greek for the following:

- (a) To take the greatest possible care of these.  
(b) To pass one's time.  
(c) Most certainly.

LACH.



## TEST PAPER 2. (Ch. 4-6.)

1. Translate:—(a) Ch. 4, lines 3-10, ἀλλ' εἴ τι . . . ἐπαινοῦσιν.  
(b) Ch. 5, lines 25-31, πᾶς γὰρ ἂν . . . μάθημα.
2. Parse: διανεχθῆναι, ἔπεσε, ἀγῶσι, ἐπιθέσθαι, ὑπασχνομένοι, ἐπιβαίνοντας.
3. Give the meaning of the following: (a) ὀρθοῖς τὸν πατέρα, (b) τὸν ἕδῃ, (c) ἀνδρείοτερον ἂν ποιήσειεν αὐτὸν αὐτοῦ οὐκ ὀλίγῃ αὐτῇ ἢ ἐπιστήμῃ. (d) Λάχης δ', εἴ τι παρὰ ταῦτα λέγει, κἂν αὐτὸς ἡδέως ἀκούσῃμι.
4. Write brief notes on the cases of the words spaced in the following:
  - (a) ὁ ἐπαινός ἐστι καλός, ὃν σὺ νῦν ἐπαινεῖ.
  - (b) ἐκεῖνοι μάλιστα τῶν Ἑλλήνων σπουδάζουσιν ἐπὶ τοῖς τοιούτοις.
  - (c) κἂν αὐτοὶ ὁμολογήσειαν πολλοὺς ρῶν προτέρους εἶναι πρὸς τὰ τοῦ πολέμου.

## TEST PAPER 3. (Ch. 7-10.)

1. Translate:—(a) Ch. 7, lines 14-22, τὰ μὲν οὖν ἄλλα . . . ἀντελάβετο.  
(b) Ch. 10, lines 23-30, οὐκοῦν νῦν . . . διδασκάλων.
2. Parse fully, giving the English: εἶλκεν, ἤφει, διακρινούντος, ἡσκηώς, ἐκτίσασθε, ὑπαλείφασθαι, προσιστέον.
3. Translate into Greek (using, as far as you can, expressions found in the *Laches*):
  - (a) I have come across a fair number of these gentlemen on the actual field of battle.
  - (b) Laches, as you see, gave his vote against Nicias.
4. Give the meaning of the following: (a) αὐτόθεν, (b) δορυδρέπανον, (c) παιδογρίβης, (d) πᾶς ὁ οἶκος ὁ τοῦ πατρὸς οὕτως οἰκῆσεται, ὅποιοι ἂν τινες οἱ παῖδες γένωνται, (e) τεχνικός, (f) περὶ ἐκείνου ἢ βουλὴ τυγχάνει ὅσα οὐ ἕνεκα ἐσκόπει, ἀλλ' οὐ περὶ τοῦ ὃ ἕνεκα ἄλλου ἐζητεῖ.

TEST PAPERS.

TEST PAPER 4. (Ch. 11-15.)

1. Translate :—(a) Ch. 11, lines 7-15, *ἡ εἰ τις . . .*

(b) Ch. 15, lines 17-22, *εἰ γὰρ τυγχάν*

2. Parse fully the following words: *ἐπηγγέλλον*  
*τυχηκῶς, βεβίωκεν, ἀχθοίμην, διανοηθῶ, μαθήσεσθε.*

3. Give the meaning of the following, with bri  
*καλὸς τε καὶ γαθός, (b) σκοπεῖν χρή μὴ οὐκ ἐν τῷ Κα*  
*κινδυνεύηται, ἀλλ' ἐν τοῖς υἱέσι τε καὶ ἐν τοῖς τῶν φίλων*  
*τὸ λεγόμενον κατὰ τὴν παροιμίαν ὑμῖν συμβαίνει ἐν*  
*γίγνομένη, (c) ὅψιν γε ἴσμεν αὐτὴν τί ποτ' ἔστιν.*

4. Account for the case usages in the following :

(a) *εἰ δὲ βουλομένοις ὑμῖν ἐστί.*

(b) *εἰ οὖν ὑμῖν μὴ τι διαφέρει.*

(c) *ἴσως οὖν οὐ μαθάνετε μου ὃ τι λέγω.*

TEST PAPER 5. (Ch. 16-20.)

1. Translate :—Ch. 16, lines 12-27, *οὐκοῦν . . . d*

2. Parse fully, giving the English: *ἀμύνησθαι,*  
*ἐπυνθανόμεν, πεφυκός, ἀναλίσκων, ὑπομένειν, καταβαίν*

3. Translate into Greek (using, as far as you can,  
in the *Laches*): (a) The knowledge of the nature of  
the cause of your not answering well, (c) Then  
according to your statement would be courage.

4. Give the meaning of the following, showing the  
prepositions: (a) *καταμανθάνειν, (b) τό γε διὰ πάν*  
*πεφυκός δεῖ εἰπεῖν, (c) ἐγκωμιάζειν.*

**TEST PAPER 6. (Ch. 21-25.)**

1. Translate:—(a) Ch. 21, lines 7-20, τί οὖν . . . . δ τι ἐστιν.  
(b) Ch. 24, lines 11-14, ἀλλὰ στρέφεται . . . . λέγειν.
2. Parse fully: πειθώμεθα, βεβαίωσαι, ἀναστήναι, ἐπικρυπτόμενοι, ἀποδέχεσθαι, δέδοικεν.
3. Give the meaning of the following words and phrases: (a) δωριστὶ ἡμῶσμεθα, (b) αὐτοὶ δ νοεῖς τῷ λόγῳ βεβαίωσαι, (c) αὐτίκα, (d) λέγειν τι, (e) εἶχεν ἂν τινα λόγον ταῦτα ποιεῖν.
4. Write notes on the syntax of the words spaced in the following:
  - (a) βούλει οὖν τόνδε παρακαλῶμεν ἐπὶ τὸ κυνηγέσιον, εἰ τι ἡμῶν εὐπορώτερός ἐστιν;
  - (b) ἐγὼ δὲ ἀνδρείας καὶ προμηθείας πάνυ τισὶν ὀλίγοις οἶμαι μετεῖναι.

**TEST PAPER 7. (Ch. 26-ond.)**

1. Translate:—(a) Ch. 26, lines 13-19, καὶ γὰρ . . . . τὴν ἀνδρείαν.  
(b) Ch. 30, lines 1-7, εἴ γε . . . . πρὸς τοὺς ἄλλους.
2. Parse fully: ὑσθῆσθαι, διοίσει, δεῖσθαι, ἐπιτρέποιμι, ὑπακούσει, κεχηρμένῳ, ἀφίκον.
3. Give the Greek for the following:
  - (a) Wait a moment.
  - (b) Precisely so.
  - (c) Yes, and the same science is concerned with the same things both in the future and under all possible circumstances.
4. Write grammatical notes on the words spaced in the following:
  - (a) μέρος ἄρα ἀνδρείας ἡμῖν, ὦ Νικία, ἀπεκρίνω σχέδον τι τρίτον.
  - (b) ἀλλὰ μοι οὕτωςι ποίησον.

TEST PAPERS.

SECOND SERIES.

TEST PAPER 8. (Ch. 1-3.)

1. Translate:—(a) Ch. 2, lines 15-22, ἡμεῖς δὲ .  
(b) Ch. 3, lines 4-9, ἀληθῆ γὰρ .

2. Parse fully: γνόντας, ἀνεῖναι, πείσονται, ὑπομνήσοντες.

3. Translate the following, with careful explanation of the words spaced:

(a) οὕτω (ὕμᾱς) παρελάβομεν ἐπὶ τὴν συμβουλήν  
ἀνακοινοῦσθαι.

(b) εἰδότες οὖν καὶ ὑμῖν νείεις ὄντας ἡγησάμενοι  
αὐτῶν.

(c) (ταῦτα) χρὴ ἀκοῦσαι, κὰν ἢ ὀλίγῃ μακρότερον.

4. Give some account of Thucydides and Demosthenes.  
Chapters.

TEST PAPER 9. (Ch. 4-6)

1. Translate:—(a) Ch. 5, lines 10-17, καὶ γὰρ .  
(b) Ch. 6, lines 5-11, εἰ δ' ἔστι .

2. Parse: ἐπίστασθαι, ἀφίεσο, φανεῖται, λεληθέναι.

3. Explain the construction of the words spaced in the following extracts (which are not to be translated):

(a) οὗτοι τι . . . . οἱ ἡλίκοι ἐγὼ ἔτι γιγνώσκω.

(b) οὐ μέντοι πώποτε αὐτοὺς ἀνθρωπώτητα, εἰς τὸν λόγον λέγοιεν.

(c) μέγιστον μέντοι αὐτοῦ ὄφελος, ὅταν ἐπιτιθεμένου ἄλλου ἀμύνασθαι αὐτόν.

4. Translate the following, and carefully explain them:

(a) ἐν γὰρ τῇ ἀπὸ Δηλίου φυγῇ μετ' ἐμοῦ συνήλθον.

(b) παρ' ἐκείνοις ἂν τις τιμηθεῖς εἰς ταῦτα πλείστ' ἂν ἐργάζοιτο χρήματα, ὥς ποιεῖται παρ' ἡμῖν τιμηθεῖς.

## TEST PAPER 10. (Ch. 7-10.)

1. Translate:—Ch. 8, lines 1-14, *ὁ οὖν . . . τοῦ προκειμένου.*

2. Translate the following, and comment on the construction of the words spaced :

(a) *ἐπότερ' ἂν οἱ πλείονι ἐπαινῶσιν ἡμῶν, τούτοις μέλλαι χρῆσθαι;*

(b) *εὐκοῦν καὶ ὅταν ἵππῳ χαλινὸν σκοπῇται τις εἰ προσοιστέον ἢ μή, καὶ ὅποτε, τότε περὶ τοῦ ἵππου βουλεύεται ἄλλ' οὐ περὶ τοῦ χαλινού;*

(c) *οἷς γε σὺ οὐκ ἂν ἐθέλοις πιστεῦσαι, εἰ φαῖεν ἀγαθοὶ εἶναι δημιουργοί.*

3. Write accents and breathings on the following: *καὶ εἰ τις περὶ αγωνίας τοῦ νεοῖ σοι βουλή εἴη τι χρὴ ἀσκεῖν, ἀρὰ τοῖς πλείουσιν ἂν ἡμῶν πειθοία, ἢ ἐκείνῳ ὅστις τυγχάνοι ὑπὸ παιδοτριβῇ ἀγαθῷ πεπαιδευμένος καὶ ψακῆκται;*

4. Summarise the opinions of Laches concerning the art taught by Stesilaus.

## TEST PAPER 11. (Ch. 11-15.)

1. Translate:—(a) Ch. 14, lines 7-16, *καὶ κομίδῃ . . . μισόλογον.*

(b) Ch. 15, lines 13-17, *ἃ μὲν οὖν . . . εἴη ἂν.*

2. Comment on the grammatical construction of the spaced words in the following, adding a translation and quoting, where possible, from the *Laches* passages where similar constructions occur :

(a) *οὐ τὰ ὑμέτερα, ὡς ἔοικεν, αἰτιασόμεθα μὴ οὐχ ἔτοιμα εἶναι καὶ συμβουλεύειν καὶ συσκοπεῖν.*

(b) *ἀνάγκη ὑπὸ τούτου πάσχειν ταῦτα.*

(c) *οἱ παῖδες ὑμῖν ὀλίγου ὥσπερ οἱ ἡμέτεροι ἡλικίαν ἔχουσι παιδεύεσθαι.*

3. Explain carefully the uses of the moods in the following: *εἰ δὲ Νικίας ἢ Λάχης εὗρηκεν ἢ μαμάθηκεν, οὐκ ἂν θαυμάσαιμι.*

4. (a) Explain carefully the allusion in: *ἀλλὰ τοῖς μὲν σοφισταῖς οὐκ ἔχω τελεῖν μισθοῖς.*

(b) What allusions to Solon's poems are there in Ch. 11-15?

TEST PAPERS.

TEST PAPER 12. (Ch. 16-20.)

1. Translate:—(a) Ch. 18, lines 2-11, βουλόμενοι γάρ.  
(b) Ch. 19, lines 13-17, πειρῶ δὲ . . .
2. Translate the following, and comment on anything in the grammatical construction :  
(a) ἀλλ' ὥδε λέγω, ὥσπερ ἂν εἰ τάχος ἡρώτων τί ποτ'  
(b) (τούτους) ἀνδρειότερους φήσεις τῶν ταῦτα δεινῶν.
3. Illustrate from Chapters 16-20 Plato's use of: (a) μὲν οὖν, (c) ἢ (in questions).
4. (a) Explain the allusions in the following passages (to be translated):  
(i.) καὶ αὐτὸν τὸν Αἰνείαν κατὰ τοῦτ' ἐνεκωμίασε, φόβου ἐπιστήμην, καὶ εἶπεν αὐτὸν εἶναι μῆστον  
(ii.) Λακεδαιμονίους γὰρ φασιν ἐν Πλαταιαῖς, ἐπεὶ γερροφόροις ἐγένοντο, οὐκ ἐθέλειν μένονταί μάχεσθαι.  
(b) What is the first definition of courage given by Plato? How faulty is this definition?

TEST PAPER 13. (Ch. 21-25.)

1. Translate:—(a) Ch. 22, lines 32-39, πρὸς τί . . . ἐφ'  
(b) Ch. 25, lines 13-21, δῆλον δὲ . . .
2. Translate the following, explain the syntax of the verbs, and illustrate from Ch. 21-25 of the *Laches*:  
(a) θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν ὀργίζεται.  
(b) δίδωκα μὴ πληγῶν δεῖν.  
(c) χαίρουσιν ἐξεταζόμενοι τοῖς οἰομένοις εἶναι σοφοῖς· ἔστι γὰρ οὐκ ἀηδέες.
3. Account for the use of the negatives in the following:  
(a) ἀλλὰ τοῦτο δὲ σὺ δίδως . . . γινώσκεις . . . τὰ καὶ μὴ δεινῶν ἐπιστήμονι;  
(b) ἢ οὐ πολλοῖς οἰεῖ ἐκ τῆς νόσου ἀμεινὸν εἶναι μὴ ἀναστῆναι;
4. Give some account of Nicias' character, and briefly of the part he takes in this dialogue.



**TEST PAPER 14. (Ch. 20-end.)**

1. Translate:—(a) Ch. 20, lines 4-11, ἐγὼ δὲ φράσω . . . ἔχει.  
 (b) Ch. 31, lines 2-8, εἰ μὲν οὖν . . . ὑμῖν.

2. Translate the following passages, explaining the cases or moods of the words spaced; quote also passages from the *Laches* where similar constructions occur:

(a) τὸ τήμερον εἶναι.

(b) πολλὰι θεραπείαι τοῖς ἰατροῖς εὐρηνται.

3. Explain carefully the syntax of the words spaced in the following passages (which are not to be translated):—

(a) μηδέ γε εἶπης, ὦ Λάχης· καὶ γὰρ μοι δοκεῖς τόνδε μὴ ἡσθῆσθαι ὅτι ταύτην τὴν σοφίαν παρὰ Δάμωνα τοῦ ἡμετέρου ἐταῖρον παρεῖληφεν.

(b) συμπερομῆσει ὡς βελτίστοις γενέσθαι τοῖς μαιρακίοις;

4. (a) Translate, and explain carefully the allusions in the following:

(i.) ὁ δὲ Δάμων τῷ Προδίκῳ πολλὰ πλησιάζει, διὸ δὲ δοκεῖ τῶν σοφιστῶν κάλλιστα τὰ τοιαῦτα ὀνόματα διαίρειν.

(ii.) εἰ δέ τις ἡμῶν καταγελάσεται, ὅτι τηλικοῖδε ὄντες εἰς διδασκάλων ἀξιοθμεν φοιτῶν, τὸν Ὅμηρον δοκεῖ μοι χρῆσαι προβάλλεσθαι.

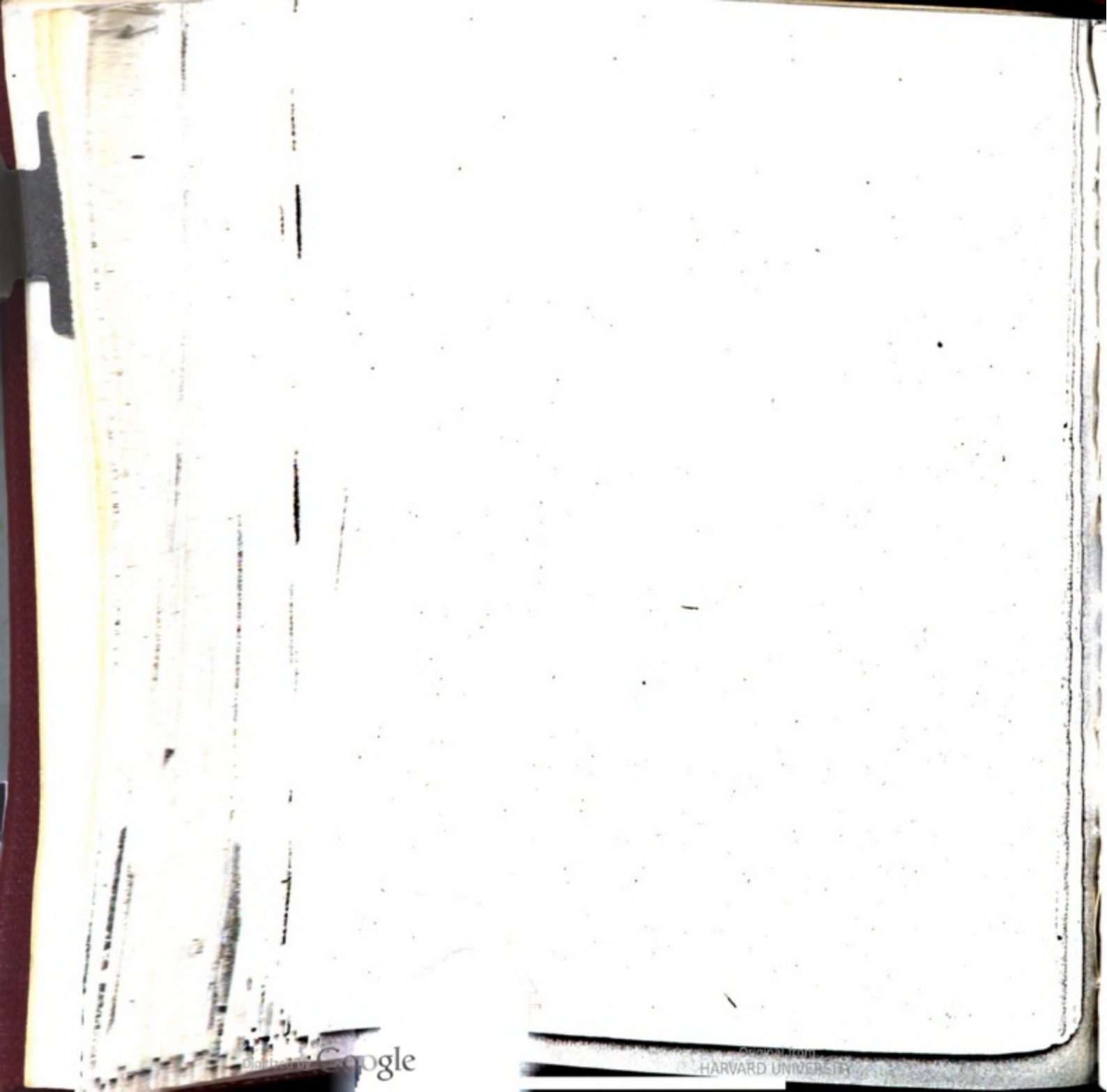
or

(b) Give a brief summary of the last six chapters of the dialogue.

# VOCABULARY

1. 1. τρέφω ..... τρέφω, τρέφω, τρέφω, τρέφω, (to feed  
up), etc.  
τρέφω ..... τρέφω, τρέφω, τρέφω, τρέφω, (to feed),  
etc.  
τρέφω ..... τρέφω, τρέφω, τρέφω, τρέφω, (to feed),  
etc.
2. 2. τρέφω ..... τρέφω, τρέφω, τρέφω, τρέφω, (to feed),  
etc.
3. 3. τρέφω ..... τρέφω, τρέφω, τρέφω, τρέφω, (to feed),  
etc.
4. 4. τρέφω ..... τρέφω, τρέφω, τρέφω, τρέφω, (to feed),  
etc.
5. 5. τρέφω ..... τρέφω, τρέφω, τρέφω, τρέφω, (to feed),  
etc.
6. 6. τρέφω ..... τρέφω, τρέφω, τρέφω, τρέφω, (to feed),  
etc.
7. 7. τρέφω ..... τρέφω, τρέφω, τρέφω, τρέφω, (to feed),  
etc.
8. 8. τρέφω ..... τρέφω, τρέφω, τρέφω, τρέφω, (to feed),  
etc.
9. 9. τρέφω ..... τρέφω, τρέφω, τρέφω, τρέφω, (to feed),  
etc.
10. 10. τρέφω ..... τρέφω, τρέφω, τρέφω, τρέφω, (to feed),  
etc.
11. 11. τρέφω ..... τρέφω, τρέφω, τρέφω, τρέφω, (to feed),  
etc.
12. 12. τρέφω ..... τρέφω, τρέφω, τρέφω, τρέφω, (to feed),  
etc.
13. 13. τρέφω ..... τρέφω, τρέφω, τρέφω, τρέφω, (to feed),  
etc.
14. 14. τρέφω ..... τρέφω, τρέφω, τρέφω, τρέφω, (to feed),  
etc.
15. 15. τρέφω ..... τρέφω, τρέφω, τρέφω, τρέφω, (to feed),  
etc.
16. 16. τρέφω ..... τρέφω, τρέφω, τρέφω, τρέφω, (to feed),  
etc.

1. 16. ἀνείναι ..... ἀν-ίημι, -ήσω, -ήκα, -εῖκα, -εῖμαι, -εῖθην, (to send up), allow.
17. ἀρχεσθαι ..... ἀρχω, ἀρξω, ἄρξα, ἄρχα, ἄρχμαι, ἄρχθην, to begin (before another), to rule; mid. to begin.
18. εἰδότες ..... partic. of εἶδα (2 perf. as pres.), pluperf. ᾔδει or ᾔδειν, fut. εἴσομαι, to know; 2 aor. εἶδον, saw.
19. μεμεληκέναι ..... μέλει, μελήσει, ἐμέλησε, μεμέληκε, impers. ἔ concerns.
20. θεραπευθέντες ..... θεραπεύω, -εύσω, (to serve), train.  
πολλάκις ..... adv., (often), after εἰ, perhaps.  
προσεσχέκατε ..... προσ-έχω, imperf. -εῖχον, -έξω, -έσχον, -έσχηκα, to bring to.
21. ὑπομνήσκοντες ..... ὑπο-μιμνήσκω, -μνήσω, ὑπ-έμνησα, to remind.
22. ἀμελεῖν ..... ἀμελέω, -ήσω, to neglect.  
παρακαλοῦντες ... παρα-καλέω, -καλῶ, παρ-εκάλεσα, παρα-κέκληκα, παρα-κέκλημαι, to invite.
2. 1. ὁθεν ..... adv., whence.
2. συσσιτοῦμεν ..... συσ-σιτίω, -σιτήσομαι, (to mess together), live together.
3. παρασιτεῖν ..... παρα-σιτέω, -σιτήσομαι, to live with.
5. ἐκάτερος ..... ἐκάτερος, -α, -ον, each of two.
6. νεανίσκου ..... νεανίσκος, -ου, m., youth.
7. εἰργάσαντο ..... ἐργάζομαι, ἐργάσομαι, ἐργασάμην, ἐργασμαι, ἐργάσθην, (to work), achieve.  
εἰρήνη ..... εἰρήνη, -ης, f., peace.  
διοικοῦντες ..... δι-οικέω, -οικήσω, -έκησα, -έκηκα, -έκημαι, to manage.
8. οὐδέτερος ..... οὐδέτερος, -α, -ον, neither.
9. ὑπαισχυνόμεθα ... ὑπ-αἰσχύνομαι, -αἰσχυνοῦμαι, to feel somewhat ashamed.
10. εἶων ..... εἶω, imperf. εἶων, εἶσω, εἶσα, εἶκα, εἶμαι, εἶαθην, to allow.  
τρυφᾶν ..... τρυφᾶω, to live in luxury.
12. ἐνδεικνόμεθα ..... ἐν-δείκνυμι, -δείξω, -έδειξα, -δέδειχα, -δέδειγμαι, -εδείχθην, to point out.
13. πείσονται ..... πείθω, πείσω, ἔπεισα, πέπεικα, πείσμαι, ἐπείσθην, 2 perf. πέπειθα, to persuade; mid. to obey.
- ἁκλεεῖς ..... ἁκλεής, -ές, unflinching.
14. τάχα ..... adv., perhaps.
16. ἐπιτηδεύοντες ... ἐπιτηδεύω, ἐπιτηδεύω, ἐπιτήδευσα, ἐπιτετήδευκα, ἐπιτετήδευμαι, to practise.
18. ἐπῆναι ..... ἐπ-αινέω, -αινέσω and -αινέσομαι, -ῆνσα, -ῆνκα, -ῆνμαι, -ῆνέθην, to praise.
19. ἐπιδεικνόμενον ..... ἐπι-δείκνυμι, -δείξω, to exhibit.
20. θέαν ..... θέα, -ας, f., sight.
21. συνθεατής ..... συνθεατής, -οῦ, m., fellow-spectator.
24. μέρος ..... μέρος, -ους, n., part.  
μαθήματος ..... μάθημα, -ατος, n., branch of study.

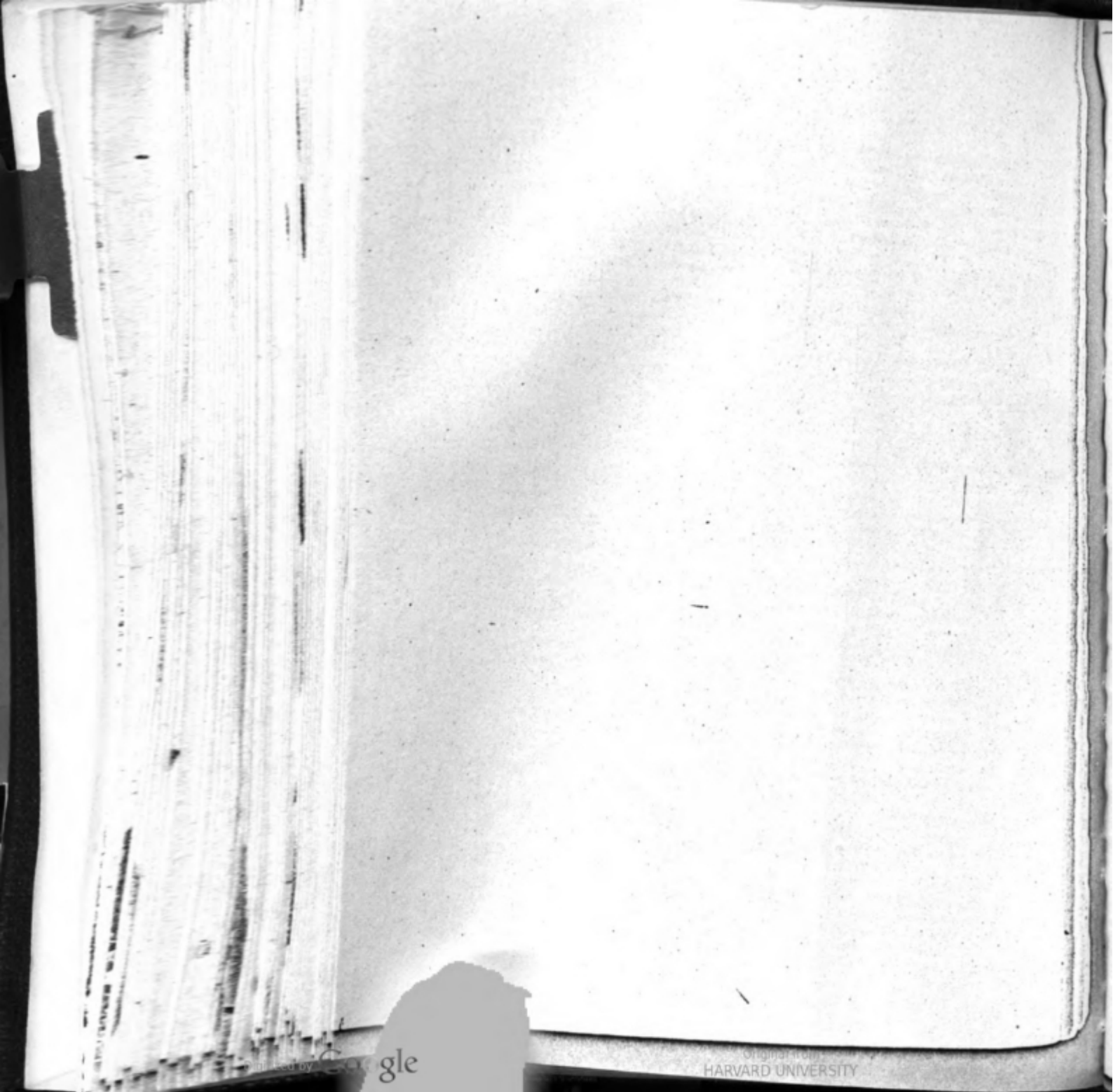




2. 26. ἐπιτήδευμα ... ἐπιτήδευμα, -ατος, n., *pursuit*.  
 27. ὁποῖον ..... ὁποῖος, -α, -ον, *of what nature*.
3. 2. διάνοιαν ..... διάνοια, -ας, f., *purpose*.  
 ἔτοιμος ..... ἔτοιμος, -η, -ον, or -ος, -ον, *ready*.  
 6. πάν ..... ἀν., *altogether*.  
 8. τὰλλα ..... crasis for τὰ ἄλλα, *the other things*.  
 ἴδια ..... ἴδιος, -α, -ον, *private*.  
 9. ὀλιγωρεῖσθαι ..... ὀλιγωρέω, -ήσω, *to neglect*.  
 ἀμελῶς ..... ἀν., *carelessly*.  
 διατίθεσθαι ..... δια-τίθημι, -θήσω, δι-έθηκα, δια-τίθηκα, -τίθειμαι, δι-ετέθη, (to dispose), *manage*.
12. θαυμάζω ..... θαυμάζω, θαυμάσομαι, *to wonder at*.  
 δημότην ..... δημότης, -ου, m., *fellow-demeotman (member of the same township)*.
13. διατριβάς ..... διατριβή, -ης, f., *a spending (of one's time)*.  
 14. ζητεῖς ..... ζητέω, ζητήσω, (to seek), *inquire about*.  
 18. χεῖρον ..... ἀν., *worse*.  
 19. ἑσχατος ..... ἀν., *lately*.  
 προὔξενσε ..... προ-ξενέω, -ξενήσω, προὔξενσα, προὔξενκα, (to be one's patron), *to recommend*.  
 διδάσκαλον ..... διδάσκαλος, -ου, m. and f., *teacher*.
20. χαρίεστατον ..... χαρίεις, -εσσα, -εν, (graceful), *accomplished*.  
 22. συνδιατρίβειν ..... συν-δια-τρίβω, -τρίψω, *to study with*.  
 τηλικούτοις ..... τηλικούτος, -αύτη, -οὔτων, (of such size), *of such an age*.
4. 2. ἡλίοι ..... ἡλίκος, -η, -ον, (as great as), *as old as*.  
 3. ἡλικίας ..... ἡλικία, -ας, f., *age*.  
 7. ἐτελεύτησε ..... τελευτάω, -ήσω, (to end), *die*.  
 8. διενεχθῆναι ..... δια-φέρω, δι-οίω and δι-οίσομαι, δι-ήνεγκα or δι-ήνεγκον, -ηνέχθη, *to carry different ways; pass, to disagree*.  
 περιφέρει ..... περι-φέρω, -οίω, *to bring round or back*.  
 μνήμη ..... μνήμη, -ης, f., *memory*.
10. θαμά ..... ἀν., *often*.  
 ἐπιμνησθῆναι ..... ἐπι-μνήσκομαι, -μνήσομαι, -μέμνημαι, ἐπ-μνήσθην, *to mention*.
11. πώποτε ..... ἀν., *ever yet*.  
 ἀνηρώτησα ..... ἀν-ερωτάω, -ήσω, *to ask*.  
 12. ἐκάστοτε ..... ἀν., *each time*.  
 15. ὀρθοῖς ..... ὀρθώω, -ώσω, (to set straight), *maintain the name of*.  
 16. οἰκίᾳ ..... οἰκίος, -α, -ον, and -ος, -ον, *οἶον*.  
 17. ὑπάρξει ..... ὑπ-άρχω, -άρξω, -ἤρξα, -ἤρξαι, (to begin), *be*.  
 18. ἀφίεσο ..... ἀφ-ίημι, ἀφ-ήσω, *to let go*.  
 19. ἄλλοθι ..... ἀν., *elsewhere*.  
 20. πατρίδα ..... πατρίς, -ίδος, f., *native land*.  
 21. συνανεχώρει ..... συν-ανα-χωρέω, -ήσω, *to march back with*.  
 23. πτώμα ..... πτώμα, -ατος, n., *disaster*.  
 25. πιστεύεσθαι ..... πιστεύω, -εύσω, *to trust*.



4. 27. εὐδοκιμεῖς ..... εὐδοκιμέω, -ήσω, to be famous.  
 εὐνουστάτοις ..... εὐνοος, -ον, well-disposed.
28. φοιτᾶν ..... φοιτάω, -ήσω, to visit.
30. ἀναγνώρισαμεν ..... ἀνα-γνώρίζω, -ιῶ, to recognise.
31. σύνισθι ..... σύν-ειμι, -έσομαι, to be with.  
 γνώριζε ..... γνωρίζω, -ιῶ, ἐγνώρικα, ἐγνώρισμαι, to make  
 acquaintance with.
32. διασώζητε ..... δια-σώζω, -σώσω, to preserve.
35. ἐπιτήδειον ..... ἐπιτήδειος, -α, -ον, suitable.
5. 1. πειράσομαι ..... πειράω, -άσω, and dep. πειράομαι, -άσομαι, to  
 endeavour.
2. προκαλεῖ ..... προ-καλέω, -έσω, to call forth; mid. to invite.
4. ἀπειρότερον ..... ἀπειρος, -ον, inexperienced.
6. διδάσκειν ..... διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαί,  
 ἐδιδάχθην, to teach.
7. πότερος ..... πότερος, -α, -ον, one of two.
8. κωλύει ..... κωλύω, -ύσω, to hinder.
9. ὠφέλιμον ..... ὠφέλιμος, -ον, useful.  
 πολλαχῶ ..... adv., in many ways.
11. σχολήν ..... σχολή, -ῆς, f., leisure.
12. ἴσχειν ..... ἴσχω (= ἔχω), defective verb, to have.
13. φαυλότερον ..... φαῦλος, -η, -ον, insignificant.  
 ἐλάττω ..... ἐλάττων, -ον, less.  
 πόνον ..... πόνος, -ου, m., labour.
14. προσήκει ..... προσήκω, to belong to; impers. to befit.
15. ἀγῶνες ..... ἀγών, -ῶνος, m., contest.  
 ἀθληταί ..... ἀθλητής, -εῦ, m., trained athlete.
17. ὄργανοις ..... ὄργανον, -ου, n., implement.  
 ὀνήσει ..... ὀνήνημι, ὀνήσω, ὤνησα, 1 aor. pass. ὠνήθην, to  
 benefit.
20. διώκοντα ..... διώκω, διώξω and διώξομαι, to pursue.
21. ἀμυνομένῳ ..... ἀμύνω, ἀμυνῶ, ἤμυνα, to ward off; mid. to defend  
 oneself.
24. πλεονεκτοῖ ..... πλεονεκτέω, -ήσω, to get the advantage.
25. ἐπιθυμίαν ..... ἐπιθυμία, -ας, f., desire.
26. ἐξῆς ..... adv., next in order.
27. φιλοτιμηθεῖς ..... φιλοτιμέομαι, -ήσομαι, πεφιλοτίμημαι, ἐφιλοτι-  
 μήθην, (to be ambitious), pride oneself.
28. στρατηγίας ..... στρατηγία, -ας, f., generalship.  
 ὀρμήσει ..... ὀρμάω, -ήσω, to be eager.
29. ἐχόμενα ..... ἔχω, ἔξω and σχήσω, ἔσχω, ἔσχηκα, ἔσχημαι,  
 to have; mid. to be joined with.
30. ἄξια ..... ἄξιος, -α, -ον, worthy.
31. καθηγῆσαιτο ..... καθ-ηγέομαι, -ηγήσομαι, (to lead the way), begin.
32. σμικρὰν ..... σμικρός, -ά, -όν, small.  
 θαρραλέωτερον ..... θαρραλέος, -α, -ον, bold.
34. ἀτιμάσωμεν ..... ἀτιμάζω, -άσω, to esteem lightly.
35. εὐσχημονέστερον... compar. of εὐσχήμων, -ον, of fine appearance.





6. 2. *δοιούν* ..... *δοτίζω, δοιούν, any who ever, anything whatever.*  
 5. *ἐξαπατάω* ..... *ἐξ-απατάω, -ήσω, to deceive utterly.*  
 6. *ὑποσχεόμενοι* ..... *ὑπο-σχέομαι, ὑπ-έσχημαι, ὑπ-εσχόμεν, (to promise), to profess.*  
 7. *πάνν* ..... *adv., exceedingly.*  
*σπουδαῖον* ..... *σπουδαῖος, -α, -ον, important.*  
 8. *ἀποβλέψας* ..... *ἀπο-βλέπω, -βλέψομαι, ἀπ-έβλεψα, to regard.*  
 9. *ἀληθεύειν* ..... *ἀληθεύω, λήσω, ἐλαθον, λήθηα, λήθημαι, to escape the notice of.*  
 14. *σπουδάζουσιν* ..... *σπουδάζω, -άζομαι, to be eager after.*  
 16. *τραγωδίας* ..... *τραγωδία, -ας, f., tragedy.*  
*ποιητής* ..... *ποιητής, -οῦ, m., poet.*  
 17. *ἐξωθεν* ..... *adv., (from outside,) outside.*  
 18. *κύκλω* ..... *κύκλος, -ου, m., circle.*  
 19. *φέρεται* ..... *φέρω, ὀσσω, ἤνεγκα or ἤνεγκον, ἐνήνοχα, ἐνήνεγμαι, ἤνέχθη, to bear; pass. to hasten.*  
 21. *ἄβατον* ..... *ἄβατος, -ον (untrodden), inviolable.*  
*ιερόν* ..... *ιερόν, -οῦ, n., temple.*  
 24. *ὁμολογήσειαν* ..... *ὁμολογέω, -ήσω, to agree, confess.*  
 7. 3. *αὐτόθεν* ..... *adv., from the very spot.*  
*σκέψασθαι* ..... *σκέπτομαι (σκοπέω), σκέψομαι, ἔσκεμαι, ἐσκεψάμην, to consider.*  
*ἐπίτηδες* ..... *adv., on purpose.*  
 4. *εὐδόκιμος* ..... *εὐδόκιμος, -ον, renowned.*  
 5. *ὀνομαστοί* ..... *ὀνομαστός, -ή, -όν, celebrated.*  
 7. *σφόδρα* ..... *adv., exceedingly.*  
*δευστυχήκασιν* ..... *δυστυχέω, -ήσω, to be unfortunate.*  
 9. *ὄχλῳ* ..... *ὄχλος, -ου, m., crowd.*  
 10. *ἐτέρῳ* ..... *adv., elsewhere.*  
 11. *ἐκόντα* ..... *ἐκόν, -ούσα, -όν, willing.*  
 12. *ἐπεβάτενε* ..... *ἐπιβατεύω, -εύσω, to serve as a marine.*  
*ὀλκάδα* ..... *ὀλκάς, -άδος, f., (merchantman), transport.*  
 13. *δορυδρέπανον* ..... *δορυδρέπανον, -ου, n., halbert.*  
 15. *δρεπάνον* ..... *δρέπανον, -ου, n., scythe.*  
 16. *λόγχῃ* ..... *λόγχη, -ης, f., lance.*  
*ἀπέβη* ..... *ἀπο-βαίνω, -βήσομαι, ἀπ-έβην, ἀπο-βέβηκα, (to go from), turn out.*  
*ἐνέσχετο* ..... *ἐν-έχω, ἐν-έξω and ἐν-σχέσω, to hold within; pass. with fut. and aor. mid., to be entangled in.*  
 17. *σκεύει* ..... *σκεῦος, -ους, n., implement; plur. tackling.*  
*ἀντελάβετο* ..... *ἀντι-λαμβάνω, -λήψομαι, ἀντ-έλαβον, -έληφα, -έλημαι, -ελέφθη, to receive instead of; mid. (to lay hold of), hold fast.*  
*εἴλκεν* ..... *εἴλω, εἴλω, εἴλωκα, εἴλωμαι, εἴλκυσθην, to haul.*  
 19. *τίως* ..... *adv., for a while.*  
*παρίθει* ..... *παρα-τίω, -τεύσομαι, to run along.*  
*ἀντεχόμενος* ..... *ἀντ-έχω, ἀνθ-έξω, to hold against; mid. to cling to.*

- 7.. 20. παρημείβετο ... παρ-αμείβω, -ψω, to change slightly; mid. to pass by.  
 ἐπέσκα..... ἐπι-σπάω, -σπάσω, to draw after.
22. στύρακος ..... στύραξ, -ακος, m., spike at butt-end of spear.  
 κρότος ..... κρότος, -ου, m., clapping.
23. σχήματι ..... σχῆμα, -ατος, n., figure.
24. κατάστρωμα..... κατάστρωμα, -ατος, n., deck.
26. αἰωρούμενον..... αἰωρίω, -ήσω, to raise; pass. to be suspended.
29. ἄττα..... (= τινά), τις, τι, someone, something.
8. 2. προσποιούνται ... προσ-ποιέω, -ήσω, to add to; mid. to claim.  
 3. ἐπιχειρεῖν ..... ἐπι-χειρέω, ήσω, to try.  
 4. δειλός ..... δειλός, -ή, -όν, cowardly.  
 6. φυλαττόμενος ..... φυλάττω, φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμαι, ἐφυλάχθην, to watch.  
 7. ἐξαμάρτοι..... ἐξ-αμαρτάνω, -αμαρτήσομαι, -ήμαρτον, -ημάρτηκα, -ημάρτημαι, -ημαρτήθην, to make a mistake.  
 διαβολάς ..... διαβολή, -ῆς, slander.  
 ἐπίφθορος ..... ἐπίφθορος, -ον, liable to envy.
8. προσποιήσεις..... προσποιήσεις, -εως, f., claims.
10. καταγέλαστος ..... καταγέλαστος, -ον, ridiculous.  
 φάσκω ..... φάσκω, to assert.
12. σπουδή..... σπουδή, -ῆς, f., (sagerness), study.
16. διακρινόντες ..... δια-κρίνω, -κρινῶ, δι-έκρινα, δια-κέκρικα, δια-κέκριμαι, δι-εκρίθην, to decide.
17. συνεφερίσθην ..... συμ-φέρω, συν-οίω, to bring together; pass. to agree.
19. σύμφητος ..... σύμφητος, -ον, voting in agreement with.
9. 1. δαί ..... (= δῆ), particle expressing surprise.
5. ἀγωνίας ..... ἀγωνία, -ας, f., gymnastic exercise.  
 ἀσκεῖν ..... ἀσκέω, -ήσω, to practise.
6. παιδοτρίβη ..... παιδοτρίβης, -ου, m., trainer of boys.
8. εἰκός ..... εἰκός, -ότος, neut. partic. of 2 perf. εἶκα, 2 pluperf. ἐφίκη, probable.
9. τέτταρσι ..... τέτταρες, -α, four.
12. κριθέσθαι..... κρίνω, κρινῶ, (to judge), decide.
15. τεχνικός..... τεχνικός, -ή, -όν, skilled.
16. εἰς ..... εἰς, εἰσώ, (to leave alone), disregard.
17. κινδυνεύειν ..... κινδυνεύω, -εύω, to run a risk.
18. κτήματος ..... κτήμα, -ατος, n., possession.
19. χρηστῶν ..... χρηστός, -ή, -όν, good.
20. τὰναντία ..... (crasis for τὰ ἐναντία), ἐναντίος, -α, -ον, opposite.
23. προμήθειαν ..... προμήθεια, -ας, f., forethought.
25. ἐσκοπούμεν ..... σκοπέω, σκέψομαι, (to view), consider.
10. 1. κατάδηλον..... κατάδηλος, -ον, manifest.  
 2. ὁμολογῆσθαι ..... perf. infin. mid. of ὁμολογέω, -ήσω, to agree.  
 4. ἐκτήσατο..... κτάομαι, κτήσομαι, ἐκτησάμην, κέκτημαι, ἐκτήθην, to possess.  
 7. φάρμακον..... φάρμακον, -ον, n., healing remedy.  
 8. ὀφθαλμοί ..... ὀφθαλμός, -οῦ, m., eye.







10. 8. ὑπαλείφεισθαι... ὑπ-αλείφω, -αλείψω, -ήλειψα, -αλήλιφα, -αλήλιμ-  
μαι, -ηλείφθην, to anoint.
12. χαλινόν ..... χαλινός, -οῦ, m., bridle.
- προσσιστόν ..... προσ-φέρω, -οίσω, to supply.
21. θεραπείαν ..... θεραπεία, -ας, f., tending.
29. ἰώρακα ..... ὁράω, imperf. ἰώρων, ὀψομαι, εἶδον, ἰώρακα or  
ἰώρακα, ἰώραμαι or ὤρμαι, ὤφθην, to see.
30. ἔνια ..... ἔνιοι, -αι, -α, some.
32. δημιουργοί ..... δημιουργός, -οῦ, m., craftsman.
33. πλείω ..... (= πλείονα), πλείων, -ον, more.
11. 2. παρεκαλεσάτην. παρα-καλέω, -καλῶ, to invite.
3. προθυμούμενοι ..... προθυμέομαι, -ήσομαι, προθυμήθην, to be eager.
4. ἔχειν ..... ἔχω, ἔξω and σχήσω, (to have), be able.
6. θεραπευκότες ... θεραπεύω, -εύσω, (to serve), train.
10. ὁμολογουμένως ... adv., confessedly.
11. ὑπάρχει ..... ὑπ-άρχω, -άρξω, to belong.
- ἑταίρων ..... ἑταῖρος, -ον, m., comrade.
12. διαφθείροντας ..... δια-φθείρω, -φθερῶ, δι-έφθειρα, δι-έφθακα,  
δι-έφθαμαι, 2 aor. pass. δι-εφθάρην, (to des-  
troy), corrupt.
- αἰτίαν ..... αἰτία, -ας, f., accusation.
15. ἐπιθυμῶ ..... ἐπι-θυμέω, -ήσω, to desire, be fond of.
16. σοφισταῖς ..... σοφιστής, -οῦ, m., sophist.
- τελεῖν ..... τελίω, τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι,  
ἐτελέσθην, (to finish), pay.
- ἐπηγγέλλοντο ..... ἐπ-αγγέλλω, -ἀγγελῶ, -ήγγειλα, -ήγγεκα,  
-ήγγεμαι, -ηγγέλθην, to proclaim; mid. to  
profess.
18. εὐρεῖν ..... εὐρίσκω, εὐρήσω, εὕρον or ηὔρον, εὕρηκα or  
ηὔρηκα, εὕρημαι or ηὔρημαι, εὐρέθην or ηὔρέθην,  
to find.
- ἀδυνατῶ ..... ἀδυνατέω, -ήσω, to be unable.
20. πρεσβύτεροι ..... πρεσβύτερος, -α, -ον, older.
22. ἀδελῶς ..... adv., fearlessly.
26. ἀντιδέομαι ..... ἀντι-δέομαι, -δεήσομαι, to entreat in return.
- ἀφίσταται ..... pres. inf. mid. of ἀφίημι, -ήσω, to let go.
29. ἐπαίειν ..... ἐπ-αῖω, (to listen to), to profess knowledge.
32. δεινотάτῃ ..... δεινός, -ή, -όν, (dreadful), clever.
33. πότερα ..... conj., whether.
35. ὁμότεχνος ..... ὁμότεχνος, -ον, practising the same art.
37. χάρισιν ..... χάρις, -ιτος, f., favour.
39. κατασχύνωσι ..... κατ-αισχύνω, -αισχυνῶ, -ήσχυνα, -ησχύνθην, to  
disgrace.
- προγόνους ..... πρόγονος, -ου, m., ancestor.
40. παράδειγμα ..... παράδειγμα, -ατος, n., example.
43. Καρί ..... Κάρι, Καρός, m., Carian.
44. ἀτεχνῶς ..... adv., precisely.
45. παροιμίαν ..... παροιμία, -ας, f., proverb.
- πίθω ..... πίθος, -ου, m., wine-jar.

11. 45. κεραμεία ..... κεραμεία, -ας, f., pottery.  
 47. πυνθάνου ..... πυνθάνομαι, πεύσομαι, πέπυσμαι, ἐπυνθόμην, to enquire.
12. 6. διεξιέναι..... δι-έξ-εἰμι, (to go out through), to state in full.  
 9. ὀλίγου ..... ὀλίγος, -η, -ον, little; ὀλίγου (so. δεῖν), almost.  
 11. δεχόμενοι ..... δέχομαι, δέξομαι, ἐδεξάμην, δέδεγμαι, ἐδέχθην, to receive.  
 15. πατρόθεν ..... adv., from one's father.  
 17. ἐπλησίασε ..... πλησιάζω, -άσω, (to be near), to associate with.  
 18. συλλέγῃ ..... σύλλογος, -ον, m., gathering.  
 19. ἐντετυχηκώς ..... ἐν-τυγχάνω, -τεύσομαι, ἐν-έτυχον, ἐν-τετέχηκα, to meet with.
13. 2. διαλεγόμενος... δια-λέγω, -λέξω, to pick out; mid. to converse.  
 4. περιηγόμενον ..... περι-άγω, -άξω, -ήγαγον, -ήγα, -ήγμαι, -ήχθην, to carry round.  
 6. βεβίωκεν ..... βιώω, βιώσομαι, ἐβίω, βεβίωκα, to live.  
 8. βασανίσῃ ..... βασανίζω, βασανιῶ, ἐβασάνισα, to test.  
 συνήθης ..... συνήθης, -ες, (living together), accustomed to.  
 12. ὑπομνησέσθαι... ὑπο-μνησκω, ὑπο-μνήσω, ὑπ-έμνησα, to remind.  
 13. ἔπειτα ..... adv., afterwards.  
 προμηθέστερον ... compar. of προμηθής, -ές, provident.  
 15. ἀξιούστα ..... ἀξιώω, -ώσω, ἤξιωκα, to think a thing right.  
 οἶόμενον ..... οἶομαι, οἴησομαι, φήθην, to think.  
 16. ἤθες ..... ἀήθης, -ες, unseemly.  
 17. ἀηδής ..... ἀηδής, -ές, unpleasing.  
 20. συνδιατρίβειν ..... συν-δια-τρίβω, -τρίψω, to converse with.
14. 1. ἀπλοῦν ..... ἀπλός, -η, -ον, single.  
 2. διπλοῦν ..... διπλός, -η, -ον, double.  
 3. φιλόλογος ..... φιλόλογος, -ον, fond of discussion.  
 μισόλογος..... μισόλογος, -ον, hating discussion.  
 5. ὑπερφυῶς ..... adv., exceedingly.  
 6. πρέποντα ..... πρέπω, πρέψω, ἐπρέψα, to befit.  
 7. ἀρμόττοντα ..... ἀρμόττω, ἀρμόσω, ἤρμοσα, ἤρμοκα, ἤρμοσμαι, ἤρμόσθην, to fit in with.  
 κομιδῇ ..... adv., exactly.  
 8. ἤρμοσμένοι ..... pf. part. mid. of ἀρμόττω.  
 9. παιδιᾷς ..... παιδί, -ᾱς, f., childish play.  
 10. σύμφωνον ..... σύμφωνος, -ον, harmonious.  
 δωριστί..... adv., in Dorian fashion.  
 11. ἰαστί..... adv., in Ionian fashion.  
 φρυγιστί ..... adv., in Phrygian fashion.  
 λυδιστί ..... adv., in Lydian fashion.  
 13. φθεγγόμενοι ..... φθέγγομαι, φθέγγομαι, ἐφθεγμαι, ἐφθεγγάμην, to utter a sound.  
 14. ἀποδέχομαι ..... ἀπο-δέχομαι, -δέξομαι, ἀπο-δέδεγμαι, ἀπ-εδεξάμην, to receive.  
 17. ἔμπειρος ..... ἔμπειρος, -ον, experienced.

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14. 18. ἐπειράθην..... πειράσμαι, πειράσομαι, 1 aor. pass. ἐπειράθην, (as in active, to try),  
to have experience of.
19. παρησίαις..... παρησία, -ας, f., frankness.
20. ἐξεταζοίμην..... ἐξ-ετάζω, -ετάσω, -ήτασα, -ήτασαι, -ήτασμαι, -ητάσθην, to examine.
21. ἀχθοίμην..... ἀχθόμαι, ἀχθείσομαι, ἡχθέσθην, to be annoyed.
22. προσλαβών..... προσ-λαμβάνω, -λήψομαι, to take in addition.
22. ξυγχωρῶ..... ξυγ-χωρέω, -χωρήσω, to agree with.
22. γηράσκων..... γηράσκω, γηράσκει and γηράσομαι, ἐγήρασα, γεγήρακα, to grow old.
24. δυσμαθής..... δυσμαθής, -ές, not apt to learn.
27. ἐλέγχειν..... ἐλέγγω, ἤλεγξα, ἐλέγγομαι, ἐλέγχθην, to question.
29. δικάσσαι..... δικά-κειμαι, -κείσομαι, to be disposed.
- συνδικοινδυνεύσας..... συν-δια-κινδυνεύω, -κινδυνεύσω, to be in great peril with.
30. πείραν..... πείρα, -ας, f., (trial), proof.
32. ὑπόλογον..... ὑπόλογος, -ον, taken into consideration.
15. 1. αἰτιασόμεθα..... αἰτιδομαι, -άσομαι, to accuse.
6. ἐπιλανθάνομαι..... ἐπι-λανθάνομαι (mid. of ἐπι-λήθω, to cause to forget), ἐπι-λήσομαι, ἐπι-λήθησμαι, ἐπι-ελαθόμην, to forget.
7. διανοηθῶ..... δια-νοέομαι, -νεύομαι, δι-ενεσθῆναι, to intend.
- ἐρέσθαι..... ἐρομαι, ἐρήσομαι, ἠρόμην, to ask.
8. μέμνημαι..... μινύσκω, μνήσω, ἐμνήσα, to remind; μέμνημαι, ἐμνήσθην, to remember.
9. διέξιτε..... pres. imper. of δι-έξ-εμι, to discuss thoroughly.
10. προϋθέμεθα..... 2 aor. indic. mid. of προ-τίθημι, -θήσω, to set before.
12. πειστέον..... verb. adj. of πείθομαι, to obey.
19. προσέτι..... adv., further.
22. ῥᾶστα..... superl. of ῥαδίως, easily.
24. ὄψις..... ὄψις, -εως, f., sight.
26. ὄμμασι..... ὄμμα, -ατος, n., eye.
28. εἰδείμεν..... 1 pl. opt. of οἶδα, to know.
29. ἀκοή..... ἀκοή, -ῆς, f., hearing.
- σχολῇ..... adv., (at leisure), hardly.
30. ἰατροί..... ἰατρός, -οῦ, m., physician.
16. 1. τῶδε..... dual of ἵδε, this.
6. πού..... adv., perchance.
- τὸ παράπαν..... adv. phr., altogether.
14. τοίνυν..... adv., then, well.
- ὅλος..... ὅλος, -η, -ον, whole.
- εὐθέως..... adv., immediately.
19. προελοίμεθα..... προ-αἰρέω, -αἰρήσω, -εἶλον, -ῆρακα, -ῆραμαι, -πρέθην, to bring forth; mid. to choose something rather than another.



16. 20. τείνειν..... τείνω, τενῶ, ἔτεινα, τέτακα, τέταμαι, ἐτάθην, (to stretch), tend.
21. ἀνδρείαν ..... ἀνδρεία, -ας, f., courage.
26. πειρῶ ..... pres. imperat. of πειράομαι, to try.
17. 1. χαλεπὸν..... χαλεπός, -ή, -όν, difficult.
2. τάξει..... τάξις, -ews, f., rank.
- μένων ..... μένω, μενῶ, ἔμεινα, μεμένηκα, to remain.
4. αἷτιος ..... αἷτιος, -α, -ον, to be blamed.
5. σαφῶς ..... ἀδῶ, clearly.
6. ἡρόκην ..... 2 aor. of ἱρομαι, ἐρήσομαι, to ask.
8. φράσω ..... φράζω, φράσω, ἔφρασα, πέφρακα, πέφρασμαι, ἐφράσθην, to tell.
17. κραιπνὰ ..... κραιπνός, -ή, -όν, swift.
- ἐπίστασθαι ..... ἐπίσταμαι, ἐπιστήσομαι, ἐπιστήθην, (to understand), know.
18. ἡδέ ..... οὐκ., and.
- φέβεσθαι ..... φέβομαι, to flee affrighted.
- ἐνεκωμίασε ..... ἐγ-κωμιάω, -κωμιάω, ἐν-εκωμίασα, ἐγ-κεκωμίακα, to eulogize.
19. ἐπιστήμην ..... ἐπιστήμη, -ης, f., knowledge.
20. μῆστορα ..... μῆστωρ, -ωρος, m., (counsellor), contriver.
- φόβοιο ..... Homeric gen. of φόβος, -ου, m., fear.
21. ἀρμάτων ..... ἄρμα, -ατος, n., chariot.
22. ἵπκων ..... ἵπκεύς, -έως, m., horseman.
23. ὁπλιτικόν..... (ac. στρατεύμα), heavy-armed infantry.
26. γερροφόροις ..... γερροφόροι, -ων, m., troops with wicker shields.
28. ἀναστρεφόμενους... ἀνα-στρέφω, -στρέψω, ἀν-έστρεψα, -έστρεψα, -έστραμαι, -έστράφη, to turn about.
18. 5. εἶδει ..... εἶδος, -ους, n., form.
6. θάλατταν..... θάλαττα, -ης, f., sea.
- κινδύνοις ..... κίνδυνος, -ου, m., peril.
7. νόσους ..... νόσος, -ου, f., disease.
- πενίας ..... πενία, -ας, f., poverty.
8. λύπας ..... λύπη, -ης, f., pain.
9. ἡδονάς ..... ἡδονή, -ῆς, f., pleasure.
15. δειλίαν..... δειλία, -ας, f., cowardice.
20. καταμανθάνεις..... κατα-μανθάνω, -μαθήσομαι, κατα-έμαθον, κατα-μεμάθηκα, (to learn fully), understand fully.
19. 1. τάχος ..... τάχος, -ους, n., quickness.
- ἡρώτων ..... ἡρώτω, -ήσω, to ask.
2. τρέχειν ..... τρέχω, δραμοῦμαι, ἔδραμον, δεδράμηκα, to run.
3. κιθαρίζειν..... κιθαρίζω, -ίσω, to play on the lyre.
5. σκελῶν..... σκέλος, -ους, n., leg.
- στόματος..... στόμα, -ατος, n., mouth.
6. φωνῆς ..... φωνή, -ῆς, f., voice.
- διανοίας ..... διάνοια, -ας, f., thought.
9. ταχυτήτα..... ταχυτής, -ῆτος, f., swiftness.
10. διαπραγμαίνην ... δια-πράττω, -πράξω, δι-έπραξα, δια-πέπραχα, -πέπραγμα, δι-επράχθην, to accomplish.





# VOCABULARY.

19. 11. δρόμον..... δρόμος, -ον, m., running.
15. κέκληται ..... perf. pass. of καλέω, to call.
16. καρτερία ..... καρτερία, -ας, f., endurance.
17. πεφυκός ..... φύω, φύσω, ἔφυσα, to produce  
be by nature; 2 aor. ἔφυν
18. ἰρωτώμενον ..... pres. part. pass. of ἰρωτάω,
20. ἐγῆμαι..... crasis for ἐγὼ οἶμαι (= ἐγὼ οἶμαι  
τεκμαίρομαι..... τεκμαίρομαι, τεκμαροῦμαι, ἐγ  
daim), to infer.
- ἐνθενδε..... adv., from this quarter.
24. καγαθή..... crasis for καὶ ἀγαθή, and good.
26. ἀφροσύνης ..... ἀφροσύνη, -ης, f., foolishness.
- βλαβερὰ ..... βλαβερός, -ά, -όν, harmful.
27. κακοῦργος ..... κακοῦργος, -ον, mischievous.
36. λόγον ..... λόγος, -ου, m., statement.
20. 2. ἀναλίσκων..... ἀναλίσκω, ἀναλώσω, ἀνήλω  
ἀνήλωκα and ἀνέλωκα, ἀνήλ  
ἀηλώθην and ἀναλώθην, to
- ἀργύριον ..... ἀργύριον, -ον, n., money.
3. ἐκθήσεται ..... fut. perf. of κτάσμαι, to gain.
6. περιπνευμονία ..... περιπνευμονία, -ας, f., inflammation.
8. κάμπτετο ..... κάμπτω, κάμψω, ἔκαμψα, κέκ  
δεῖν.
9. ὅπωςτιον ..... adv., by any means.
11. λογιζόμενον..... λογίζομαι, λογιόμαι, λελόγ  
to calculate.
- βοηθήσουσιν..... βοηθέω, -ήσω, to help.
13. χωρία ..... χωρίον, -ον, n., position.
- κρίττω ..... κρίττων, -ον, better.
14. φρονήσεως ..... φρόνησις, -εως, f., (μηροσε),  
παρασκευῆς ..... παρασκευή, -ης, f., preparation.
15. στρατοπέδω ..... στρατόπεδον, -ον, n., camp.
- ὑπομένειν..... ὑπο-μένω, -μενῶ, ὑπ-έμαινα, to
18. ἀφροεστέρα ..... compar. of ἀφρων, -ον, foolish.
22. ἵππομαχία ..... ἵππομαχία, -ας, f., cavalry eng.
24. σφενδονητικῆς..... σφενδονητική (sc. τέχνη), art  
τοξικῆς..... τοξική (sc. τέχνη), archery.
27. φρέαρ ..... φρέαρ, φρέατος, n., well.
28. κολυμβῶντες ..... κολυμβάω, to dive.
33. ἀφροεστέρως ..... adv., more foolishly.
37. αἰσχρά ..... αἰσχύρος, -ά, -όν, disgraceful.
- καρτέρησις ..... καρτέρησις, -εως, f., endurance.
21. 2. συμφωνεῖ ..... συμ-φωνέω, -ήσω, to be in har
4. μετέχειν ..... μετ-έχω, μεθ-έξω, to share.
12. ζητήσει ..... ζήτησις, -εως, f., inquiry.
- ἐπιμένωμεν..... ἐπι-μένω, -μενῶ, ἐπ-έμαινα, to
15. προαφίστασθαι ... προ-αφ-ίσταμαι, 2 aor. aor. π  
προ-αφ-έστηκα, (to desist /  
from prematurely.

21. 16. φιλονεικία ... φιλονεικία, -ας, f., contentiousness.  
 17. ἀγανακτῶ ..... ἀγανακτέω, -ήσω, to be irritated.  
 19. ὅπρ ..... adv., in what way.  
 20. ξυλλαβεῖν ..... ξυλ-λαμβάνω, -λήψομαι, to grasp.  
 21. κυνηγέτης ..... κυνηγέτης, -ου, m., huntsman.  
 μεταθεῖν ..... μετα-θέω, -θεύσομαι, to turn after.  
 22. ἀνιέναι ..... ἀν-ίημι, -ήσω, to give up.  
 23. παντάπασι ..... adv., by all means.  
 24. κυνηγέσιον ..... κυνηγέσιον, -ου, n., (hunting-establishment), hunt.  
 25. εὐπορώτερος ..... compar. of εὐπορος, -ον, able to get on easily.  
 22. 1. χειμαζόμενοι ..... χειμάζω, -άσω, to expose to rough weather.  
 2. ἀποροῦσι ..... ἀπορέω, -ήσω, to be in difficulties.  
 5. βεβαίωσαι ..... βεβαιῶ, -ώσω, to confirm.  
 6. δρίζεσθαι ..... δρίζω, δριῶ, δρισα, δρικά, δρισμαι, δρίσθην, (to divide), define.  
 7. ἀκήκοα ..... ἀκούω, ἀκούσομαι, ἤκουσα, ἀκήκοα, ἤκουσθην, to hear.  
 18. ποίαν ..... ποῖος, -α, -ον, of what kind?  
 22. αὐλητική ..... αὐλητικός, -ή, -όν, pertaining to flute-playing.  
 24. κιθαριστική ..... κιθαριστικός, -ή, -όν, pertaining to lyre-playing.  
 25. δῆτα ..... adv., indeed.  
 31. ἄτοπα ..... ἄτοπος, -ον, strange.  
 32. βλέψας ..... βλέπω, βλέψομαι, ἔβλεψα, to see.  
 33. χωρίς ..... adv., apart.  
 δῆπου ..... adv., I suppose, surely.  
 35. ληρεῖ ..... ληρέω, -ήσω, to talk foolishly.  
 36. λοιδορῶμεν ..... λοιδορέω, -ήσω, to revile.  
 23. 2. ἀποφῆναι ..... ἀπο-φαίνω, -φανῶ, ἀπ-έφηνα, ἀπο-πέφαγκα, -πέφασμαι, ἀπ-εφάνην, to show forth.  
 αὐτίκα ..... adv., (immediately), for instance.  
 6. γεωργούς ..... γεωργός, -οῦ, m., husbandman.  
 13. κάμνοντας ..... κάμνω, καμῶμαι, ἔκαμον, κέκμηκα, (to labour), be sick.  
 14. ὑγιεινόν ..... ὑγιεινός, -ή, -όν, healthy; as neut. subst. health.  
 νοσῶδες ..... νοσῶδης, -ες, sick; as neut. subst. sickness.  
 15. ἴσασιν ..... 3 pl. of εἶδα, to know.  
 19. τεθνάναι ..... 2 perf. infin. of θνήσκω, θανεῖμαι, ἔθανον, τέθνηκα, to die.  
 21. λυσittelei ..... λυσitteλέω, to pay what is due; impers., it is profitable.  
 24. δίδως ..... δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἔδωθην, to give.  
 25. ἐπιστήμονι ..... ἐπιστήμων, -ον, knowing, skilful.  
 27. κατανοεῖς ..... κατα-νοέω, -νοήσω, to understand.  
 28. μάντις ..... μάντις, -ews, m., soothsayer.  
 29. εἴσεται ..... fut. of εἶδα, to know.  
 30. πέτερον ..... conj. whether.  
 24. 1. βέλτιστε ..... βέλτιστος, -η, -ον, (best), excellent.

14. 18. ἐπειράθην..... πειράομαι, πειράσομαι, ἐπειρασάμην, πειράμαι, 1 aor. pass. ἐπειράθην, (as in active, to try), to have experience of.
19. παρρησίας..... παρρησία, -ας, f., frankness.
20. ἐξεταζοίμην..... ἐξ-ετάζω, -ετάσω, -ήτασα, -ήτακα, -ήτασμαι, -ητάσθην, to examine.
21. ἀχθοίμην..... ἄχθομαι, ἀχθέσομαι, ἠχθέσθην, to be annoyed.  
προσλαβών..... προσ-λαμβάνω, -λήψομαι, to take in addition.
22. ξυγχωρῶ..... ξυγ-χωρέω, -χωρήσω, to agree with.  
γηράσκων..... γηράσκω, γηράσω and γηράσομαι, ἐγήρασα, γεγήρακα, to grow old.
24. δυσμαθής..... δυσμαθής, -ές, not apt to learn.
27. ἐλέγχειν..... ἐλέγχω, ἐλέγξω, ἤλεγξα, ἐλέγχεμαι, ἐλέγχθην, to question.
29. δικάεισαι..... δικά-κειμαι, -κείσομαι, to be disposed.  
συνδικοκινδυνεύσας..... συν-δια-κινδυνεύω, -κινδυνεύσω, to be in great peril with.
30. πείραν..... πείρα, -ας, f., (trial), proof.
32. ὑπόλογον..... ὑπόλογος, -ον, taken into consideration.
15. 1. αἰτιασόμεθα... αἰτιόομαι, -άσομαι, to accuse.
6. ἐπιλανθάνομαι..... ἐπι-λανθάνομαι (mid. of ἐπι-λήθω, to cause to forget), ἐπι-λήσομαι, ἐπι-λέλησμαι, ἐπελαθόμην, to forget.
7. διανοηθῶ..... δια-νοέομαι, -νοήσομαι, -νευθήμαι, δι-ενεήθην, to intend.  
ἐρέσθαι..... ἔρομαι, ἐρήσομαι, ἠρόμην, to ask.
8. μέμνημαι..... μιμνήσκω, μνήσω, ἔμνησα, to remind; μέμνημαι, ἐμνήσθην, to remember.
9. διέξιτε..... pres. imper. of δι-έξ-εἰμι, to discuss thoroughly.
10. προῦθέμεθα..... 2 aor. indic. mid. of προ-τίθημι, -θήσω, to set before.
12. πειστέον..... verb. adj. of πείθομαι, to obey.
19. προσέτι..... adv., further.
22. ῥᾶστα..... superl. of ῥαδίως, easily.
24. ὄψις..... ὄψις, -ews, f., sight.
26. ὄμμασι..... ὄμμα, -ατος, n., eye.
28. εἰδείημεν..... 1 pl. opt. of οἶδα, to know.
29. ἀκοή..... ἀκοή, -ῆς, f., hearing.  
σχολῇ..... adv., (at leisure), hardly.
30. ἰατροί..... ἰατρός, -οῦ, m., physician.
16. 1. τῷδε..... dual of ὅδε, this.
6. πού..... adv., perchance.  
τὸ παράπαν..... adv. phr., altogether.
14. τοίνυν..... adv., then, well.  
ὅλος..... ὅλος, -η, -ον, whole.  
εὐθέως..... adv., immediately.
19. προελοίμεθα..... προ-αἰρέω, -αἰρήσω, -εἶλον, -ῆρηκα, -ῆρημαι, -ῆρεθην, to bring forth; mid. to choose something rather than another.



16. 20. τείνειν..... τείνω, τενῶ, ἔτεινα, τέτακα, τέταμαι, ἐτάθην, (to stretch), tend.
21. ἀνδρείαν ..... ἀνδρεία, -ας, f., courage.
26. πειρῶ ..... pres. imperat. of πειράσσομαι, to try.
17. 1. χαλεπὸν..... χαλεπός, -ή, -όν, difficult.
2. τάξει..... τάξις, -ews, f., rank.
- μίνων ..... μίνω, μινῶ, ἔμεινα, μεμνήμηκα, to remain.
4. αἴτιος ..... αἴτιος, -α, -ον, to be blamed.
5. σαφῶς ..... adv., clearly.
6. ἡρόμην ..... 2 aor. of ἑρομαι, ἐρήσομαι, to ask.
8. φράσω ..... φράζω, φράσω, ἔφρασα, πέφρακα, πέφρασμαι, ἐφράσθην, to tell.
17. κραιπνὰ ..... κραιπνός, -ή, -όν, swift.
- ἐπίστασθαι ..... ἐπίσταμαι, ἐπιστήσομαι, ἐπιστήθην, (to understand), know.
18. ἡδέ ..... οὐκ., and.
- φέβεσθαι ..... φέβομαι, to flee affrighted.
- ἐνεκωμίασε ..... ἐγ-κωμιάζω, -κωμιάσω, ἐν-εκωμίασα, ἐγ-κεκωμίακα, to eulogize.
19. ἐπιστήμην ..... ἐπιστήμη, -ης, f., knowledge.
20. μήστωρα ..... μήστωρ, -ωρος, m., (counsellor), contriver.
- φόβοιο ..... Homeric gen. of φόβος, -ου, m., fear.
21. ἁρμάτων ..... ἄρμα, -ατος, n., chariot.
22. ἱππέων ..... ἱππεύς, -έως, m., horseman.
23. ὀπλιτικόν..... (sc. στράτευμα), heavy-armed infantry.
26. γερροφόροις ..... γερροφόροι, -ων, m., troops with wicker shields.
28. ἀναστρεφόμενους... ἀνα-στρέφω, -στρέψω, ἀν-έστρεψα, -έστρεφα, -έστραμμαι, -εστράφη, to turn about.
18. 5. εἶδει ..... εἶδος, -ους, n., form.
6. θάλατταν..... θάλαττα, -ης, f., sea.
- κινδύνοις ..... κίνδυνος, -ου, m., peril.
7. νόσους..... νόσος, -ου, f., disease.
- πενίας ..... πενία, -ας, f., poverty.
8. λύπας ..... λύπη, -ης, f., pain.
9. ἡδονάς ..... ἡδονή, -ῆς, f., pleasure.
15. δειλίαν..... δειλία, -ας, f., cowardice.
20. καταμανθάνεις ..... κατα-μανθάνω, -μαθήσομαι, κατα-έμαθον, κατα-μαμάθηκα, (to learn fully), understand fully.
19. 1. τάχος ..... τάχος, -ους, n., quickness.
- ἡρώτων ..... ἑρωτάω, -ήσω, to ask.
2. τρέχειν ..... τρέχω, δραμοῦμαι, ἔδραμον, δεδράμηκα, to run.
3. κιθαρίζειν..... κιθαρίζω, -ίσω, to play on the lyre.
5. σκελῶν..... σκέλος, -ους, n., leg.
- στόματος..... στόμα, -ατος, n., mouth.
6. φωνῆς ..... φωνή, -ῆς, f., voice.
- διανοίας ..... διάνοια, -ας, f., thought.
9. ταχυτήτα..... ταχυτής, -ῆτος, f., swiftness.
10. διαπρατταμένην ... δια-πράττω, -πράξω, δι-έπραξα, δια-πέπραχα, -πέπραγμα, δι-επράχθην, to accomplish.





19. 11. δρόμον..... δρόμος, -ου, m., *running*.  
 15. κέκληται ..... perf. pass. of καλέω, to call.  
 16. καρτερία ..... καρτερία, -ας, f., *endurance*.  
 17. πεφυκός ..... φύω, φύσω, ἔφυσα, to produce; perf. πέφυκα, to be by nature; 2 aor. ἔφυν, to be, be born.  
 18. ἐρωτώμενον ..... pres. part. pass. of ἐρωτάω, -ήσω, to ask.  
 20. ἐγῶμαι..... crasis for ἐγὼ οἶμαι (= ἐγὼ οἶομαι), I think.  
     τεκμαίρομαι..... τεκμαίρομαι, τεκμαρεύμαι, ἐτεκμηράμην (to ordain), to infer.  
     ἐνθένδε..... adv., from this quarter.  
 24. καγαθή..... crasis for καὶ ἀγαθή, and good.  
 26. ἀφροσύνης ..... ἀφροσύνη, -ης, f., *foolishness*.  
     βλαβερά ..... βλαβερός, -ά, -όν, *harmful*.  
 27. κακοῦργος ..... κακοῦργος, -ον, *mischievous*.  
 36. λόγον ..... λόγος, -ου, m., *statement*.  
 20. 2. ἀναλίσκων..... ἀναλίσκω, ἀναλώσω, ἀνήλωσα and ἀνάλωσα, ἀνήλωκα and ἀνέλωκα, ἀνήλωμαι and ἀνάλωμαι, ἀνηλώθην and ἀναλώθην, to expend.  
     ἀργύριον ..... ἀργύριον, -ου, n., *money*.  
 3. ἐκθήσεται ..... fut. perf. of κτάσμαι, to gain.  
 6. περιπλευμονία ..... περιπλευμονία, -ας, f., *inflammation of the lungs*.  
 8. κάμπτοιο ..... κάμπτω, κάμψω, ἔκαμψα, κέκαμμαι, ἐκάμφθην, to bend.  
 9. ὅπωςτιοῦν ..... adv., by any means.  
 11. λογιζόμενον..... λογιζομαι, λογιόμαι, λελόγισμαι, ἐλογισάμην, to calculate.  
     βοηθήσουσιν..... βοηθέω, -ήσω, to help.  
 13. χωρία ..... χωρίον, -ου, n., *position*.  
     κρίττω ..... κρίττων, -ον, *critter*.  
 14. φρονήσεως ..... φρόνησις, -εως, f., (*phronese*), *wisdom*.  
     παρασκευής ..... παρασκευή, -ης, f., *preparation*.  
 15. στρατοπέδω ..... στρατόπεδον, -ου, n., *camp*.  
     ὑπομένειν..... ὑπο-μένω, -μενῶ, ὑπ-έμεινα, to remain behind.  
 18. ἀφρονεστέρα ..... compar. of ἀφρων, -ον, *foolish*.  
 22. ἵππομαχία ..... ἵππομαχία, -ας, f., *cavalry engagement*.  
 24. σφενδονητικῆς..... σφενδονητική (sc. τέχνη), art of slinging.  
     τοξικῆς..... τοξική (sc. τέχνη), *archery*.  
 27. φρέαρ ..... φρέαρ, φρέατος, n., *well*.  
 28. κολυμβῶντες ..... κολυμβάω, to dive.  
 33. ἀφρονεστέως ..... adv., more foolishly.  
 37. αἰσχρά ..... αἰσχρός, -ά, -όν, *disgraceful*.  
     καρτέρησις ..... καρτέρησις, -εως, f., *endurance*.  
 21. 2. συμφωνεῖ ..... συμ-φωνέω, -ήσω, to be in harmony with.  
     4. μετέχειν ..... μετ-έχω, μεθ-έξω, to share.  
 12. ζητήσῃ ..... ζήτησις, -εως, f., *inquiry*.  
     ἐπιμένωμεν..... ἐπι-μένω, -μενῶ, ἐπ-έμεινα, to persist.  
 15. προαφίστασθαι ... προ-αφ-ίσταμαι, 2 aor. aot. προ-απ-έστην, perf. προ-αφ-έστηκα, (to desist from before), desist from prematurely.

21. 16. φιλονεικία ... φιλονεικία, -ας, f., contentiousness.  
 17. ἀγανακτῶ..... ἀγανακτέω, -ήσω, to be irritated.  
 19. ὅπρ ..... ἄν., in what way.  
 20. ξυλλαβεῖν ..... ξυλ-λαμβάνω, -λήψομαι, to grasp.  
 21. κυνηγέτην ..... κυνηγέτης, -ου, m., huntsman.  
     μεταθεῖν ..... μετα-θείω, -τεύσομαι, to run after.  
 22. ἀνιέναι ..... ἀν-ίημι, -ήσω, to give up.  
 23. παντάπασι ..... ἄν., by all means.  
 24. κυνηγέσιον ..... κυνηγέσιον, -ου, n., (hunting-establishment), hunt.  
 25. εὐπορώτερος..... compar. of εὐπορος, -ον, able to get on easily.  
 22. 1. χειμαζομένοις.. χειμάζω, -άσω, to expose to rough weather.  
     2. ἀπορούσι ..... ἀπορέω, -ήσω, to be in difficulties.  
     5. βεβαίωσαι ..... βεβαιῶ, -ώσω, to confirm.  
     6. ὀρίζεσθαι ..... ὀρίζω, ὀρίω, ὀρισα, ὀρικα, ὀρισμαι, ὀρίσθην, (to divide), define.  
     7. ἀκήκοα ..... ἀκούω, ἀκούσομαι, ἤκουσα, ἀκήκοα, ἤκουσθην, to hear.  
 18. ποῖαν ..... ποῖος, -α, -ον, of what kind?  
 22. αὐλητική ..... αὐλητικός, -ή, -όν, pertaining to flute-playing.  
 24. κιθαριστική ..... κιθαριστικός, -ή, -όν, pertaining to lyre-playing.  
 25. ὅητα..... ἄν., indeed.  
 31. ἄτοπα ..... ἄτοπος, -ον, strange.  
 32. βλέψας..... βλέπω, βλέψομαι, ἔβλεψα, to see.  
 33. χωρίς ..... ἄν., apart.  
     δήπου ..... ἄν., I suppose, surely.  
 35. ληρεῖ ..... ληρέω, -ήσω, to talk foolishly.  
 36. λοιδορῶμεν ..... λοιδορέω, -ήσω, to revile.  
 23. 2. ἀποφῆναι ..... ἀπο-φαίνω, -φανῶ, ἀπ-έφηνα, ἀπο-πέφαγκα, -πέφασμαι, ἀπ-εφάνην, to show forth.  
     αὐτίκα ..... ἄν., (immediately), for instance.  
     6. γεωργούς ..... γεωργός, -οῦ, m., husbandman.  
 13. κάμνοντας ..... κάμνω, καμῶμαι, ἔκαμον, κέκμηκα, (to labour), be sick.  
 14. ὑγιεινόν ..... ὑγιεινός, -ή, -όν, healthy; as neut. subst. health.  
     νοσῶδες ..... νοσῶδης, -ες, sick; as neut. subst. sickness.  
 15. ἴσασιν ..... 3 pl. of οἶδα, to know.  
 19. τεθνάναι ..... 2 perf. infin. of θνήσκω, θανεῖμαι, ἔθανον, τέθνηκα, to die.  
 21. λυσittelei..... λυσitteλείω, to pay what is due; impers., it is profitable.  
 24. δίδως ..... δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἔδωθην, to give.  
 25. ἐπιστήμονι ..... ἐπιστήμων, -ον, knowing, skilful.  
 27. κατανοεῖς..... κατα-νοέω, -νεήσω, to understand.  
 28. μάντις..... μάντις, -ως, m., soothsayer.  
 29. εἴσεται ..... fut. of οἶδα, to know.  
 30. πότερον ..... conj. whether.  
 24. 1. βέλτιστε ..... βέλτιστος, -η, -ον, (best), excellent.







24. 2. σημεία ..... σημείον, -ον, n., sign.  
 ἰσομένων ..... fut. part. of εἰμί, ἴσθαι, to be.  
 3. ἀποβολή ..... ἀποβολή, -ῆς, f., loss.  
 4. ἡττα ..... ἡττα, -ης, f., defeat.  
 7. μαθάνω ..... μαθάνω, μαθήσομαι, ἔμαθον, μεμάθηκα, to learn, understand.  
 9. δηλοῖ ..... δηλώω, -ώσω, to show.  
 10. γενναῖως ..... adv., generously.  
 11. στρέφεται ..... στρέφω, στρέψω, ἔστρεψα, 2 perf. ἔστρεφα, ἔστραμμαι, ἐστράφη, to turn; mid. to twist about, shuffle.  
 ἐπικρυπτόμενος ... ἐπι-κρύπτω, -κρύψω, ἐπ-έκρυπον, to cloak over.  
 12. ἀπορίαν ..... ἀπορία, -ας, f., difficulty.  
 14. δικαστήριον ..... δικαστήριον, -ον, n., jury-court.  
 16. ξυνουσία ..... ξυνουσία, -ας, f., company.  
 μάτην ..... adv., vainly.  
 κενοῖς ..... κενός, -ή, -όν, empty.  
 17. κοσμοῖ ..... κοσμέω, -ήσω, to adorn.  
 21. ξυγχωρήσομεθα ... ξυγ-χωρέω, -ήσω, to agree with.  
 24. πύστις ..... πύστις, -ews, f., inquiry.  
 25. 1. κοινούμεθα ..... κοινώω, -ώσω, to impart; mid. to share with one another.  
 10. ὕς ..... ὕς, ὄς, c., pig.  
 γνολή ..... 2 aor. opt. of γιγνώσκω, γνώσομαι, to learn.  
 14. παίζων ..... παίζω, παιζέσθαι, ἔπαισα, πέπαικα, πέπαισμαι, (to play like a child), to jest.  
 15. ἀποδέχεσθαι ..... ἀπο-δέχομαι, -δέχομαι, (to receive), admit.  
 18. πάρδαλις ..... πάρδαλις, -ews, f., leopard.  
 κάπρον ..... κάπρος, -ου, m., wild boar.  
 19. ἔλαφον ..... ἔλαφος, -ου, o., deer.  
 ταῦρον ..... ταῦρος, -ου, m., bull.  
 πίθηκον ..... πίθηκος, -ου, m., monkey.  
 20. τιθέμενον ..... τίθημι, θήσω, (to place), lay down, express.  
 23. ἀπέκριναι ..... 1 aor. imperat. mid. of ἀπο-κρίνω, -κρινῶ, ἀπ-έκρινα, ἀπο-κέκρικα, -κέκριμαι, ἀπ-εκρίθην, to separate; mid. to answer.  
 25. ἐναντιούμενος ..... ἐναντιόομαι, -ώσομαι, to set oneself against.  
 τολμᾷς ..... τολμάω, -ήσω, to venture.  
 27. ἀνοίας ..... ἀνοία, -ας, f., want of understanding.  
 28. ἀφοβον ..... ἀφοβος, -ον, fearless.  
 μωρόν ..... μωρός, -α, -ον, foolish.  
 29. δέδοικεν ..... δίδω, δέισομαι, ἔδεια, δέδοικα, 2 pf. δέδια, to fear.  
 31. μετεῖναι ..... μέτ-ειμι, to be among or with.  
 θρασύτης ..... θρασύτης, -ητος, f., boldness.  
 32. ἀπρομηθείας ..... ἀπρομήθεια, -ας, f., lack of forethought.  
 34. θρασία ..... θρασύς, -εῖα, -ύ, bold.  
 26. 3. ἀποστερεῖν ..... ἀπο-στερέω, -ήσω, to deprive.  
 4. θαρρεῖ ..... θαρρέω, -ήσω, to be of good cheer.

26. 6. *συχνεύς* ..... *συχνός*, -ή, -όν, *considerable*; pl. *many*.  
 8. *Λίξωνία* ..... *Λίξωνεύς*, -έως, m., a man of *Aexone*.  
 10. *ᾤσθῆσθαι* ..... pf. infin. of *αἰσθάνομαι*, *αἰσθήσομαι*, *ᾤσθημαι*, *ᾤσθόμην*, to perceive.  
 12. *διαίρειν*..... δι-αιρέω, -αιρήσω, (to divide up), *define*.  
 14. *κομψεύεσθαι* ..... κομψεύω, -εύσω, to refine upon.  
*προϊστάναι* ..... προ-ίστημι, -στήσω, προύστησα, to set at the head of; in pass. and in 2 aor. act. προύστην and pf. act. προ-ίστηκα, to be at the head of.  
 16. *μακάριε*..... μακάριος, -α, -ον, or -ος, -ον, *blessed*; in voc., my dear sir.  
 18. *ἐπισκέψεως* ..... ἐπίσκεψις, -εως, f., *enquiry*.  
 22. *κοινωνίας* ..... κοινωνία, -ας, f., *sharing*.  
 23. *συσκόπει* ..... συ-σκέπew, -σκέψομαι, to consider along with.  
 27. 5. *μόριον* ..... μόριον, -ον, n., *part*.  
 6. *ξύμπαντα*..... ξύμπας, -πασα, -παν, *all together*.  
 9. *σωφροσύνην*..... σωφροσύνη, -ης, f., *temperance*.  
*δικαιοσύνην* ..... δικαιοσύνη, -ης, f., *justice*.  
 16. *δέος* ..... δέος, -ους, n., *fear*.  
 18. *προσδοκώμενα* ..... προσ-δοκάω, -ήσω, to expect.  
*προσδοκίαν* ..... προσδοκία, -ας, f., *expectation*.  
 25. *προσαγορεύεις* ..... προσ-αγορεύω, -εύσω, to call.  
 28. 1. *ξυνδοκεῖ*..... ξυν-δοκέω, -δόξω, to seem good also.  
 7. *μήπω* ..... adv., not yet.  
 9. *έφορξ* ..... έφ-οράω, έπ-όψομαι, έπ-είδον, to observe.  
 11. *γεωργία* ..... γεωργία, -ας, f., *husbandry*.  
*ώσαύτως* ..... adv., likewise.  
 12. *μαρτυρήσατε* ..... μαρτυρέω, -ήσω, to bear witness.  
 13. *προμηθεῖται*..... προ-μηθέομαι, προ-μηθήσομαι, προύμηθήθην, to provide for.  
 14. *μαντικῇ* ..... μαντική (sc. τέχνη), art of soothsaying.  
*ἐπηρετεῖν*..... ἐπ-ηρετέω, ήσω, to serve.  
*εἰδύια* ..... fem. of εἰδώς, perf. part. of εἶδα, to know.  
 16. *τάττει* ..... τάττω, τάξω, έταξα, τέταχα, τέταγμα, έτάχθην, (to arrange), appoint.  
 19. *ξύμφης* ..... ξύμ-φημι, -φήσω, ξυν-έφησα, 2 aor. ξυν-έφην, to agree.  
 30. *πάντως*..... adv., in every way.  
 29. 6. *μετατίθεσθαι*... μετα-τίθημι, -θήσω, to change; mid., to change for oneself.  
 9. *δαιμόνιε* ..... δαιμόνιος, -α, -ον, or -ος, -ον, (sent by a δαίμων); in voc., you wretch or my dear sir, &c. (deriving its colour from context).  
*ἀπολείπειν* ..... ἀπο-λείπω, -λείψω, ἀπ-έλιπον, ἀπο-λέλειμμαι, ἀπ-ελείφθην, to leave behind; intr., to be wanting.  
 12. *ένδεῖα* ..... ένδεής, -ές, lacking.  
 13. *δσιότητος*..... δσιότης, -ητος, f., holiness.  
 14. *έξευλαβεῖσθαι* ..... έξ-ευλαβέομαι, -ήσομαι, to take great precautions.





29. 15. *πορίζεσθαι* ... *πορίζω, πορίω, ἐπόρισα, πεπόρικα, πεπόρισται, ἐπορίσθην, to provide.*  
*ἐπισταμένῃ* ..... *pres. part. of ἐπίσταμαι, ἐπιστήσομαι, ἠπιστήθην, to understand.*  
*προσομιλεῖν* ..... *προσ-ομιλέω, -ήσω, to hold intercourse with.*
27. *φῆμην* ..... *impf. of εἶμαι (= εἶομαι), to think.*
28. *κατεφρόνησας* ..... *κατα-φρονέω, -ήσω, disregard.*  
*ἀποκριναμένου* ..... *1 aor. part. of ἀπο-κρίνομαι, -κρινεῖμαι, to answer.*
29. *ἐλπίδα* ..... *ἐλπίς, -ίδος, f., hope.*  
*ἀνευρήσεις* ..... *ἀν-ευρίσκω, -εὐρήσω, to discover.*
30. 3. *ἀναφανήσομαι*... *2 fut. pass. of ἀνα-φαίνω, -φανῶ, to show forth; pass. to appear plainly.*
4. *διόισι* ..... *fut. of δια-φέρω, δι-είσω, to differ; impera. it makes a difference.*
8. *ἐπιεικῶς* ..... *adv., fairly.*
9. *ἰκανῶς* ..... *adv., sufficiently.*  
*ἐπανορθώσεσθαι* ... *ἐπ-αν-ορθόω, -ώσω, to set right again.*
10. *πώποτε* ..... *adv., ever yet.*
11. *βεβαιώσωμαι* ..... *βεβαιόω, -ώσω, (to confirm), convince.*
12. *φθονήσω* ..... *φθονέω, -ήσω, to grudge.*
16. *χαίρειν* ..... *χαίρω, χαίρησιν, κεχάρηκα, κεχάρημαι and κέχαρμαι, 2 aor. pass. ἐχάρην, to rejoice; with εἶναι, to renounce (from χαῖρε, farewell).*
19. *ἐυχωρῶ* ..... *ἐυγ-χωρέω, -ήσω, (to go with), agree.*
21. *ἐπιτρέποιμι* ..... *ἐπι-τρέπω, -τρέψω, ἐπ-έτρεψα, ἐπι-τέτραμμαι, ἐπ-ετράπην, to entrust.*
22. *ξυνίστησω* ..... *ξυν-ίστημι, ξυ-στήσω, (to bring together), recommend.*
23. *μνησθῶ* ..... *1 aor. subj. pass. of μίμνησκω, μνήσω, to remind; mid. and pass. to remember, mention.*
24. *ὁπακοῦσι* ..... *ὁπ-ακούω, -ακούσομαι, to hearken unto.*
27. *ξυμπροθυμήσει* ..... *2 sing. fut. indic. of ξυμ-προ-θυμέομαι, -ήσομαι, to help zealously.*
31. 3. *διαλόγοις* ..... *διάλογος, -ου, m., discussion.*  
*ἄρτι* ..... *adv., just now.*
6. *προαιρεῖτε* ..... *προ-αίρέω, -αίρήσω, to take before; mid. to choose before.*
8. *χρῆναι* ..... *infin. of χρή, imperf. ἐχρῆν or χρῆν, there is need.*
9. *ἐκφορῶς* ..... *ἐκφορῶς, -ον, (to be divulged), divulging.*
11. *φειδομένους* ..... *φείδομαι, φείσομαι, ἐφείσάμην, to spare.*
13. *τηλικόιδε* ..... *τηλικόσδε, τηλικήδε, τηλικόνδε, of such an age.*
14. *φοιτᾶν* ..... *φοιτάω, -ήσω, (to go to and fro), resort to (for instruction).*  
*προβάλλεσθαι* ..... *προ-βάλλω, -βαλῶ, -βέβληκα, -βέβλημαι, to put forward; mid. to put in front of oneself, quote as an example.*
15. *αἰδῶ* ..... *αἰδέω, -εῖς, f., modesty.*



31. 15. *πεχρημένῳ* ... *χρόμαι, χρήσομαι, ἐχρησάμην, to use; perf. πέχρημαι, to be needy.*
16. *παρεῖναι* ..... *παρ-εἶμι, -έσομαι, to be with.*
17. *ἐπιμέλειαν* ..... *ἐπιμέλεια, -as, f., care.*
18. *ἀρίσκει*..... *ἀρίσκω, ἀρίσω, ἤρεσα, ἤρεσθην, to please.*
19. *γεραιότες* ..... *superl. of γεραιός, -ά, -όν, old.*  
*προθυμέτατα* ..... *superl. of προθύμως, eagerly.*
20. *αὔριον* ..... *adv., to-morrow.*  
*ἔωθεν* ..... *adv., (from dawn), early.*  
*ἀφίκου* ..... *2 aor. imper. of ἀφ-ικνέομαι, -ίξομαι, -ικέμην, -ῖγμαι, to come to.*
21. *οἶκαδε* ..... *adv., to the house.*  
*βουλευσάμεθα* ..... *βουλεύω, -έω, to take counsel.*
22. *συνουσίαν*..... *συνουσία, -as, f., company.*  
*διαλύσωμεν* ..... *δια-λύω, -λύω, (to dissolve), dismiss.*

# PLATO: LACHES.

## A TRANSLATION.

### Characters of the Dialogue.

LYSIMACHUS, son of Aristides.  
MELESIAS, son of Thucydides.  
ARISTIDES, son of Lysimachus.  
THUCYDIDES, son of Melesias.

NICIAS LACHES	} Athenian generals.
SOCRATES, the philosopher.	

1. LYSIMACHUS. Nicias and Laches, you have seen the man fighting in full armour. But though I and Melesias here did not tell you at the time why we recommended you to join us in seeing him, we will proceed to tell you now, for we think it our duty to speak out plainly, at any rate to you. Now, there are some people who laugh at conduct of this sort, and if anybody asks their advice, they will not say what they mean, but they guess at the wishes of the person who consults them, and give answers that are quite contrary to their own opinion. But, as we considered that you are capable of forming a judgment, and that, when you have formed a judgment, you would say exactly what you think, we have, accordingly, taken you into our counsels on the matters which we shall now communicate to you. Well, then, the matter about which I have so long been making all this preface is just this. We have two sons; there they are. This is Melesias' son, and he bears the name of his grandfather, Thucydides; and that is my son. He, too, bears the name of his grandfather, that is, of my father; for we call him Aristides. Now, we have determined to take the greatest possible care of these youths, and not to do what most men do, when their sons have grown to boyhood—I mean, to let them do what they like—but to make a genuine beginning at once in looking

LACH.

after them as far as we can. Knowing, therefore, that you also both have sons, we thought that you, above all others, had carefully studied the means of training them to be the best men. But yet if you perchance have not paid attention to a question of this sort, we will remind you that you ought not to neglect it, and will invite you to bestow some care on your sons in company with us.

2. You must now let me tell you, Nicias and Laches, how we came to think of this, even though it may be somewhat tedious. The fact is, I and Melesias here live together, and the boys live along with us; so, as I said when I was beginning my remarks, we will speak out plainly to you. There are many noble deeds done by our fathers which both of us can talk about to the lads, many deeds achieved in war, and many in peace, while they were managing the affairs of the allies and those of this city; but neither of us has any deeds of his own to talk about. This is just what makes us somewhat ashamed before these lads, and we blame our fathers because they allowed us to live in luxurious idleness, when we had reached the days of youth, while they were busied with public affairs. And this is just what we point out to these lads, telling them that if they take no trouble about themselves and do not obey us, they will not grow up to be honoured men, but that if they do take trouble about themselves, they will probably become worthy of the names they bear. Well, now, they say they will obey us, while we on our part are considering by what studies or pursuits they are likely to be formed into the best possible men. Now, someone recommended us this course of study, saying that it was an excellent thing for a young man to learn to fight in full armour, and he began to praise that man whom you have just seen giving a display of his skill, and then to advise us to go and see him. So we decided that we ought to go ourselves to see the man, and take you with us, partly to see him too, and partly to share our deliberations and efforts, if you will, for carrying out the education of our sons. This is what we desired to talk with you about. Now, therefore, it is your part to join in our deliberations as to whether it seems proper that this course of study should be taken up or not, and whether you have any other study or pursuit to recommend

for a young man, and to state how far you will go in sharing in our efforts.

3. NICIAS. For my part, Lysimachus and Melesias, I commend your purpose, and I am ready to join in your efforts, and I think that our friend Laches is, too.

LACHES. Yes, you think rightly, Nicias. For that remark at any rate, which Lysimachus was making just now, about his own father and the father of Melesias, I think is very good and applicable to them and to us, and to all who have to deal with public affairs; for, as a general rule, what he says is true of them, both with regard to children and their private affairs generally, namely, that they are neglected and carelessly managed. Well, these remarks of yours, Lysimachus, are quite right; but I am surprised that you call upon us to deliberate with you about the education of the lads, and do not call upon our friend Socrates, though, in the first place, he is of the same deme as you, and then, again, he is always passing his time in places where young men are engaged in any noble study or pursuit such as you are inquiring about.

LYS. What do you mean, Laches? Why, has our friend Socrates ever given attention to any affair of this sort?

LACH. Most certainly, Lysimachus.

NIC. Of that point I, too, could assure you just as well as Laches. As a matter of fact, he lately recommended to no other person than myself a music-master for my son, Damon, a pupil of Agathocles, who is not only the most accomplished of men in music, but is a worthy companion for youths of their age in any other study that you like to name.

4. LYS. Men of my years, I assure you, Socrates and Nicias and Laches, have no longer any acquaintance with the younger generation, since we generally have to spend our time at home owing to our years. But if you, too, son of Sophroniscus, can give any good advice to your own fellow-demosmen here, you ought to give it; nay, you are bound to do so, for you are a friend of ours, as your father used to be. Your father and I were always comrades and friends, and he died before having had any difference with me. And now that they mention your name, a memory also carries me back: these lads, while talking to one another at home, have often made mention of

Socrates, and speak of him in terms of the highest praise ; but I have never yet asked them whether they meant the son of Sophroniscus. Come, tell me, boys, is this the Socrates whom you have spoken of on each occasion ?

SONA. Certainly, father, this is the man.

LYS. Indeed, I am very glad, Socrates, that you maintain the name of your father, who was one of the best of men, and above all, because there will be a renewal of mutual ties between our family and yours.

LACH. Certainly, Lysimachus, do not let the man go, for I have seen him in other places as well maintaining not only his father's but also his country's name ; for he marched back with me in the retreat from Delium, and I assure you that, had the rest been willing to act like him, our country would now be safe, and would not then have met with so great a disaster.

LYS. Socrates, this is indeed high praise, which you are now receiving from men who deserve to be trusted, and for those qualities for which they praise you. Let me, then, assure you that, when I hear this, I am rejoiced at your good reputation, and I would further request you to regard me as one of your very best friends ; consequently, you ought to have visited us long ere this of your own accord, and reckoned us among your friends, as we had a right to expect. As things stand, however, from this day forward, now that we have come to be acquainted with one another, do not do anything else, but stay with us and make acquaintance both with us and with these younger men, that you and my son may keep up my friendship with your father. So, then, I must request you to do this, and we shall remind you of it afterwards. But, my friends, what do you say about the matter of which we first spoke ? What is your opinion ? Do you think the study, I mean learning to fight in full armour, is suitable for youths or not ?

5. SOC. Well, Lysimachus, I will try to give you any advice I can on this subject as well, and afterwards to do everything you invite me to do. However, as I am younger than these gentlemen and less experienced in these matters, it seems to me the fairest course that I should first hear what they say and learn from them ; and if I have anything to



add to what is said by them, then only to teach and persuade you and them. Come, Nicias, why does not one of you speak?

NIC. Well, Socrates, there is no objection. I think this study is useful for young men to pursue from many points of view. For it is an advantage that young men, when they are at leisure, should not spend their time in the other pursuits in which, as you know, they are fond of spending it, but in this exercise, from which too they must derive physical benefit; for it is a more serious business and involves more labour than any gymnastic exercise; and besides, this gymnastic exercise, as well as horsemanship, is most appropriate for a freeman. For only those persons who are trained in the use of these implements of war are trained in the athletic contest in which we have to engage, and in those details on which the contest before us depends. Moreover, the acquirement of this art will be of some value in actual conflict, when a man has to fight in rank with many others; the greatest advantage, however, will be derived from it when the ranks are broken and he has at last to engage in single combat, either in pursuit, when he has to attack a man who tries to defend himself, or again, in flight, when he has to stand on the defensive himself against another's attacks. I assure you, any one man acquainted with this art would not meet with any harm from a single opponent, and I may say not even from several; on the contrary, he would thus have the advantage in every way. And, further, the knowledge of this art encourages us to set our desires on another noble pursuit. For everyone who has learned to fight in full armour will further conceive a desire for the science which comes next to it, the science which is concerned with the arrangement of troops; and when he has acquired this knowledge and has come to take pride in it, he will be eager to acquire the whole art of the general. And it is now clear that the knowledge and practice of all studies and pursuits which are connected with these arts is good and of great value to a man, and to these the art we have spoken of will form a beginning. And to it we will add a very important advantage, that this science will render every man much bolder and more courageous in war than he ever was before. And do not let us disdain to



mention (though someone may think it too insignificant a matter) the fact that it will give the man a better appearance at the very time when that is necessary, when, too, his fine appearance will make him appear more formidable to the enemy. In my opinion, therefore, Lysimachus, as I say, we are bound to instruct our young men in these subjects, and I have given my reasons for this opinion. But if Laches has anything to say against this, I, on my part, shall be glad to hear him.

6. LACH. Well, Nicias, it is a hard thing to say of any art whatever, that one ought not to learn it, since all knowledge is popularly believed to be good. And further, if this art of fence is a genuine art, as its teachers allege, and is as valuable as Nicias declares it to be, then it must be learned. But if it is not an art, and those who profess it deceive us, or if it is an art, but not however a very important one, what real necessity can there be for learning it? I say this about it in view of my opinion that, if it were of any importance, it would not have been overlooked by the Lacedaemonians, whose sole object in life is to seek and to practise that art, the acquirement and pursuit of which will give them an advantage over other peoples in war. And if it had been overlooked by them, these teachers of the art at any rate have not overlooked the fact that they devote more earnest attention to such pursuits than any other of the Greeks, and that a teacher who has won honour among them for such arts would get a very great deal of money from other peoples also, just as a tragic poet who has won honour among ourselves. And this is why a man who thinks he can write a good tragedy does not go round about Attica exhibiting his play in all the other cities, but hurries straight here and, as is very natural, exhibits to our own citizens. I observe, however, that those who practise the art of fence regard Lacedaemon as an inviolable sanctuary and do not set even the tip of their foot upon it, but they go round it in a circuit and exhibit to anyone else, and especially to those persons who would of their own accord admit that there are many persons superior to themselves in the art of war.

7. Further, Lysimachus, I have come across a fair number of these gentlemen on the actual field of battle, and can see

their quality. We may consider the subject on the spot. Just as if it were of set purpose, none of the men who have practised the art of fence has ever yet won renown in war. Yet in all other arts those who make a reputation come from among the men who have practised the various arts. They, as it seems to me, have been so very unfortunate in this as compared with other men. For of this man Stesilaus, whom you and I saw giving an exhibition before that great crowd, and using the boastful language about himself that he did, I once had a finer view on another occasion in actual warfare, making a real exhibition of himself sorely against his will. For when the ship on board which he was serving as a marine rammed a transport vessel, he was fighting with a kind of halbert, a weapon that was very singular, as he himself was singular compared with other men. Well, it is not worth while to relate the other stories about the man, but only the story of how the invention of the scythe on the lance turned out. As he was fighting, it caught somewhere in the rigging of the ship and held fast. So Stesilaus began to tug hard, wishing to disentangle it, and he could not. Meanwhile the ships were passing each other. So for a little while he ran along on board the ship clinging to the spear; but when at last the one ship was getting clear of the other and began to draw him after it as he held fast to the spear, he kept letting the weapon slip through his hand till he grasped the end of the ferule. The people on the transport vessel began to laugh and clap their hands at the figure he made, and when somebody hit the deck with a stone close to his feet and he let go the spear, then at last even those on board the trireme could no longer refrain from laughing, when they saw the scythe-spear dangling there from the merchant vessel. Well now, possibly these acquirements may be some good, as Nicias says; my own experience, however, is of the kind that I have described.

8. So what I meant at the beginning is this, that whether this is an art and possesses such trifling advantages, or whether it is not an art, though people declare and claim that it is, it is not worth while to try to acquire it. For indeed, in my opinion, if a man who thought he understood the art were a coward, he would be emboldened by it and

reveal more clearly his true character ; but if he were a courageous man, so sharp a watch would people keep upon him, that, if he were to make even a small slip, he would be the subject of very malicious remarks. For claims to such skill arouse jealousy, so that unless a man is, I may say, marvelously superior to the rest of the world in valour, he will certainly not escape becoming a laughing-stock, if he pretends to possess this art. Such I think to be the nature of the study of this art, Lysimachus. But, as I told you at first, you must not let our friend Socrates go, but request him to tell you his opinion on the question before us.

LYS. Well, I do request you, Socrates. For, so to speak, our council, I think, still requires someone to give the casting-vote. Had these two gentlemen agreed, such an expedient would not have been so necessary ; but as it is, Laches, as you see, gave his vote against Nicias. It would therefore be well to hear with which of the two gentlemen you give your vote.

9. SOC. What, Lysimachus, do you intend to adopt the opinion that has the support of the majority of us ?

LYS. Why, what could one do, Socrates ?

SOC. Would you also do so, Melesias ? And if you were deliberating about your son's gymnastic exercise, what he ought to practise, would you take the advice of the majority of us or of that man who has been educated and trained under a good instructor ?

MEL. The advice of the latter, and quite naturally too, Socrates.

SOC. So you would rather listen to him than to us four ?

MEL. Possibly.

SOC. Yes, because, I suppose, the decision that is to be a good one must depend upon skill and not upon numbers.

MEL. Of course.

SOC. Then we ought in the present instance also to consider first of all precisely this point—whether there is any of us who has some special knowledge of the subject about which we are deliberating, or not ; and if there is, we ought to take his advice, though he is but one man, while we pay no regard to the rest ; but if there is not such a man, we ought to look for someone else. Or do you and Lysimachus think that you

have now but a small matter at stake, and not that possession, which is the greatest of all your possessions? For I suppose, when sons turn out good or the contrary, the father's whole household will be managed in accordance with the character of the sons.

MEL. Quite true.

Soc. Then, great care must be taken about the matter beforehand.

MEL. Certainly.

Soc. How then, as I was saying just now, should we have considered, had we desired to consider which of us has the most special knowledge of gymnastic training? Surely it would be the man who had learned and practised the art, and who had good teachers in this particular art.

MEL. That is *my* opinion.

Soc. Should we not, then, even before this, consider the nature of the art, the teachers of which we are looking for?

MEL. What do you mean?

10. Soc. Perhaps it will be clearer if stated thus: I do not think we are agreed, to begin with, what the subject is with reference to which we are discussing and considering which of us has special knowledge, and has had teachers in order to acquire special knowledge, and which of us has not.

NIC. Why, Socrates, are we not considering whether our young men ought or ought not to learn the art of fighting in full armour?

Soc. Certainly, Nicias; but when a man is considering whether he ought or ought not to anoint himself with a salve for the eyes, do you think he is then consulting about the salve or about the eyes?

NIC. About the eyes.

Soc. So also, when a man considers whether he ought to apply a bridle to a horse or not, and when he ought to apply it, surely he is then deliberating about the horse and not about the bridle?

NIC. True.

Soc. Therefore, in a word, when a man considers one thing for the sake of another thing, his deliberation centres round the thing for the sake of which he was considering, and

not round the thing which he was seeking for the sake of something else.

NIC. Necessarily so.

SOC. Then we must further consider whether our adviser has special skill in treating that object on account of which we are making the inquiry on which we are engaged.

NIC. Certainly.

SOC. Then we now admit that we are considering an art for the sake of the soul of the young?

NIC. Yes.

SOC. Then we must consider whether any one of us has special knowledge of the treatment of the soul, and can apply this treatment well, and which of us has had good teachers.

LACH. Why, Socrates? Have you not noticed yet that people have become more skilful in some things without teachers than with them?

SOC. Yes, I have, Laches: men whom you would not readily believe, if they claimed to be good workmen, unless they could show you one or more pieces of good work produced by their own skill.

LACH. What you say is true.

11. SOC. And so, Laches and Nicias, since Lysimachus and Melesias, in their eagerness that the souls of their sons should be made as excellent as possible, have invited us to give advice about them, we too, if we say that we can do so, ought to let them know who our teachers have been, as it is clear that they were good men to begin with, and trained the souls of many young men, and afterwards instructed us. Or if anyone of us declares that he had no teacher for himself, but still can show works of his own, then he ought to point out also what Athenians or foreigners, whether slaves or free men, are generally acknowledged to have been made good men by him. But if we have none of these advantages, we ought to tell them to look for others, and not to run a risk of spoiling our friends' sons, and so render ourselves liable to the greatest accusation that can be brought against us by those who are nearest and dearest to them. Very well, Lysimachus and Melesias, I am the first to admit with regard to myself that I have never had a teacher in this subject. And yet I have been very fond of the subject from my young



days. But I cannot pay fees to the sophists, who are the only persons who professed to be able to make a cultured gentleman of me; and, on the other hand, I am even now unable to discover the art for myself. But I should not be surprised if Nicias or Laches has discovered or learned it. For they are wealthier than I, so that they may have learned from others; and at the same time they are older, so that they may have discovered the art by this time. Thus it seems to me that they are qualified to educate a man. For they would never have declared their opinions so boldly about the pursuits which are good and bad for a young man, unless they had been confident that they possessed an adequate knowledge. Accordingly, in all other respects I have confidence in them; but I am surprised that they differ from one another. So I in turn make this request of you, Lysimachus, just as Laches was strongly urging you just now not to let me go, but to ask me questions, so I now advise you not to let Laches and Nicias go, but to ask them questions, and say, 'Socrates declares he has no knowledge of the subject, and is not able to decide which of you speaks the truth; for he says he is neither a discoverer nor a pupil of anyone in such subjects. But do you, Laches and Nicias, tell us—each of you—who is the cleverest educator of the young you have met, and whether you acquired your knowledge of the art from any person or discovered it yourselves; and if you learned it, who were your respective teachers, and what other persons practise the same art as they did? If you have no leisure, owing to public business, our purpose is to go to them and persuade them with gifts or with favours, or in both ways, to take charge both of our children and of yours, that they may not become bad men and bring shame upon their ancestors. But if you know the subject because you yourselves have been discoverers of such an art, show us what other persons you have already taken charge of and made them cultured gentlemen instead of bad men. For if you are going to begin to educate now for the first time, you must beware lest you make the experiment not on the proverbially worthless Carian, but on your own sons and the sons of your friends, and what the proverb says may precisely meet your case—you may be beginning to learn the potter's



art by making a wine-jar. Tell me, then, which of these qualities you say belongs and appertains to yourselves, and which you say does not.' Make these inquiries of them, Lysimachus, and do not let your men go.

12. LYS. I think Socrates' remarks are very good, my friends; but you, Nicias and Laches, must yourselves determine whether you desire to be questioned on the subject and give explanations. For I and my friend Melesias would of course be pleased if you would consent to make a full statement on all the points on which Socrates questions you. Indeed, I originally began by saying that the reason why we invited you to our counsels was because we thought you had paid attention to matters of this sort, as might naturally be expected, especially as your sons, like ours, are almost of an age to be educated. So, if you have no objection, discuss and consider along with Socrates, giving and receiving explanations from one another. For he has well said that we are now deliberating about the most important of our affairs. Kindly consider whether you think you ought to do so.

NIC. Lysimachus, it seems to me you really only know Socrates from what his father was, and have had no acquaintance with the man himself, except when he was a boy, when perhaps he was following his father among his fellow-demesmen and was in your company either in a temple or some other gathering of demesmen; but it is evident that you have never met the man since he has grown older.

LYS. Tell me precisely why, Nicias.

13. NIC. It seems to me that you do not know that whoever bears a close relationship to Socrates in conversation, and comes into contact with him in discussion, is forced, even though he actually begins to talk about some other matter, to be carried round and round by him in the argument without intermission, until he is entrapped into giving an account of the way in which he is now living and in which he has lived his past life; and further that, when he is entrapped, Socrates will not let him go, before he has thoroughly well tested all these details. I am well acquainted with him, and I know that this is the treatment one must undergo at his hands, and still more, I know very well that I shall be treated thus myself. For I take pleasure, Lysimachus, in

the man's company, and I think it no bad thing to be reminded in what we have not acted or are not acting well, but a man will necessarily take more thought for his future life, if he does not avoid such reproof, but is willing, as Solon says, and thinks it right to learn, as long as he lives, and does not think that even old age, when it approaches, will bring wisdom with it. So for me it is in no way unusual, nor yet disagreeable, to be cross-examined by Socrates, but I was pretty certain long ago that, if Socrates were present, the argument would not be about our boys, but about ourselves. So, as I say, so far as I am concerned, there is no objection to conversing with Socrates as he wishes. But see what our friend Laches' feelings are on this subject.

14. LACH. I, Nicias, have only one mind about discussions, or, if you like, not one, but two minds; for a man might take me to be a lover, or, again, a hater, of discussion. When I hear a man talking about virtue or any sort of wisdom, if he is really a man and worthy of the arguments he brings forward, I am very highly pleased, observing, as I do, that the speaker and his words correspond and harmonize with one another. And such a one seems to me to be a true musician, and to have tuned to the best of harmonies not a lyre nor instruments of pleasant music, but actually to live with his own life so attuned that his words are in accord with his deeds, that is, simply in the Dorian mode, and not in the Ionian, and I think not even in the Phrygian or the Lydian, but in that mode which alone is truly Hellenic. Therefore such a man makes me delighted when he utters his voice, and makes everybody think I am a lover of discussion, so eagerly do I listen to the words that fall from his lips. But the man who does the opposite of this causes me annoyance—the more so, the better he seems to speak, and he makes people think I am a hater of discussion. Of Socrates' words I have no experience, but on a former occasion, I think, I had experience of his deeds, and in his deeds I found him a man whom noble words and complete frankness in speech would well become. If then he possesses this advantage also, I am in full accord with him, and I should be very glad to be questioned by a man like him, and I shall not be annoyed at being taught, but I too agree with

Solon, if I may make one addition only, for 'I wish as old age comes on to be taught many things' by good men only. He must grant me this point, that the teacher himself also is a good man, that I may show myself no inapt pupil learning without pleasure. But if the teacher is comparatively young, or is not yet in repute, or labours under any other disadvantage of the kind, it makes no difference to me. Therefore, Socrates, I promise that you may teach and ask me whatever you like, and that you on your part may learn what I know. Such is your character, as I have judged it since that day on which you were my comrade in great peril and you gave proof of your courage, such as a man ought to give, if he means to give it in proper fashion. So say what you please, without taking our ages into consideration at all.

15. Soc. I shall not have to accuse *you*, it seems, of not being ready to give advice and take part in the inquiry.

Lys. Well, that is certainly our business, Socrates; for I regard you as one of us. Inquire therefore in my place what we want to learn from these gentlemen for the sake of the young men, and discuss with them and help them to advise us. For, owing to my age, I really forget in most cases the questions I intend to ask and also the things I hear; and if any other arguments come up by the way, my memory goes entirely. You, therefore, must do the talking and discuss between yourselves the subjects we proposed to inquire into; and I will listen, and when all has been said, I and my friend Melesias will act upon any conclusion at which *you* arrive.

Soc. Nicias and Laches, we must comply with the request of Lysimachus and Melesias. Well, then, as to the points we just now made an attempt to inquire into—who have been our teachers in that form of instruction, and what other persons we have made better men?—perhaps there is no harm in investigating even points like these ourselves. But, I think, even the following mode of inquiry leads up to the same point, and will perhaps be even more likely to go back to first principles. For if we happen to know about anything whatever, that the addition of it to anything makes the thing to which it was added better, and further are able to cause the former to be added to the latter, clearly we

know the thing itself about which we should be giving advice as to how it can be most easily and most satisfactorily attained. Now, perhaps, you do not grasp my meaning, but you will grasp it more easily as follows. If we happen to know that the addition of sight to eyes makes the eyes to which it was added better, and further are able to cause sight to be added to eyes, it is clear that we know the nature of sight itself, concerning which we are going to give advice as to how it can be most easily and most satisfactorily attained. For if we did not even know the nature of sight or the nature of hearing, we should hardly prove valuable counsellors or medical advisers, with regard to the eyes or ears, as to the means by which hearing or sight might be best attained.

LACH. Quite true, Socrates.

16. SOC. Well, then, Laches, are not our two friends here calling upon us to consider in what way virtue may be imparted to the souls of their sons and so improve them?

LACH. Certainly.

SOC. Then must we not have to start with a knowledge of the nature of virtue? For if we chanced to be altogether ignorant even of its nature, in what way could we advise anyone about the best means of attaining it?

LACH. In no way, I think, Socrates.

SOC. Then we admit, Laches, that we know its nature.

LACH. Certainly we do.

SOC. Then we shall be able, I presume, to tell the nature of that which we know.

LACH. Of course.

SOC. Well, my good friend, do not let us consider forthwith the whole subject of virtue; for that is perhaps too serious a task; but let us first of all see if we are capable of understanding a part of it; and we shall, in all probability, find our inquiry easier.

LACH. Well, Socrates, let us do as you wish.

SOC. Then which of the parts of virtue shall we choose? Clearly, I think, that one to which skill in the use of arms is supposed to lead; and the common opinion, I presume, is that it leads to courage. Is that not so?

LACH. Yes, that is precisely the popular opinion.



Soc. Let us then first of all endeavour, Laches, to define the nature of courage. Next after that we shall consider how it can be imparted to our youths, so far as it can be imparted by pursuits and studies. Come, try to give the definition of courage that I speak of.

17. LACH. I can assure you, Socrates, it is very easy to give it. You may be certain that any man may be called courageous who will remain at his post and defend himself against the enemy and will not run away.

Soc. Well said, Laches. But perhaps it is my fault, because I did not make my meaning clear, that you did not give the answer which I intended you to give when I asked the question, but a different one.

LACH. What do you mean, Socrates?

Soc. I will explain, if I can. I presume he is a courageous man, as you say yourself, who remains at his post and fights with the enemy.

LACH. I, at any rate, say so.

Soc. Yes, and so do I. But what of the man who fights with the enemy while fleeing instead of remaining?

LACH. How fleeing?

Soc. Just as the Scythians, I presume, are said to fight as well while fleeing as while pursuing; and Homer, I think, said in praise of the horses of Aeneas, that they knew how to pursue and flee right swiftly hither and thither. And Aeneas himself he eulogized on this point—I mean on his knowledge of fear—and said that he was a contriver of fear.

LACH. And rightly so, Socrates; for he was speaking of chariots, and what you say about the Scythians refers to horsemen; for their cavalry fight in this manner, but our heavy-armed Greek troops fight as I say.

Soc. Yes, except perhaps the Lacedaemonian troops, Laches; for it is said that the Lacedaemonians at Plataea, when they had to deal with the Persian troops with wicker shields, would not remain at their posts and fight them, but fled, and when the Persian ranks were broken, they turned like horsemen and fought, and so won the battle there.

LACH. Quite true.

18. Soc. This, then, is what I meant when I said that I

was to blame for your not answering well, in that I did not put my questions well. For I wished to inquire of you not only about those who are courageous when fighting as heavy-armed infantry, but also about those who are courageous when performing cavalry service or any kind of military service; and not only about those who are courageous in war, but about those who are courageous amidst the perils of the sea, and about all who are courageous in the face of sickness or poverty, or in politics; and still further, not only about all those who are courageous in the face of pain or fear, but also about those who are formidable in the contest with desires or pleasures, and are so, whether remaining at their post or turning back upon the enemy—for I presume there are some, Laches, who are courageous also under such conditions.

LACH. Yes, certainly, Socrates.

SOC. Therefore all these men are courageous, but some have courage in pleasure, some in pain, some in desires, some in fears. Others, however, I suppose, show cowardice under the same conditions.

LACH. Certainly so.

SOC. The question I intended to put was, What is each of these qualities that they possess? Try again, then, first to describe the nature of courage in so far as it is the same under all these conditions. Perhaps you do not yet fully understand my meaning.

LACH. Not quite, perhaps.

19. SOC. Well, I mean the same thing as if I were asking the nature of quickness, which we find exists both in running, and in playing the lyre, and in speaking, and in learning, and in many other things; and we may say that we possess the quality, so far as it is worth mentioning, in the movements of the hands, or the legs, or the mouth and voice, or the mind. Don't you also say this?

LACH. Certainly I do.

SOC. Now, if anyone were to put to me this question, 'Socrates, how do you define that quality the name of which in all these different manifestations you say is quickness?' I should answer him thus, 'The power that accomplishes many things in a short time I call quickness with regard to speaking or running or anything else.'

LACH.



LACH. Yes, you would be quite correct.

SOC. Do you also, Laches, try in this way to say what quality courage is, that is the same in pleasure and pain and all the cases in which we were saying just now that it existed, that it should therefore have received its name.

LACH. Well, I think it is a sort of endurance of the soul, if one must state the essential characteristic of courage that pervades them all.

SOC. Why, certainly we must, at least if we are to give ourselves an answer to the question. This, then, is my opinion, that, in your opinion, not *all* endurance, I imagine, is courage. And the consideration from which I draw my inference is this: I am pretty sure, Laches, that you think courage belongs to the class of very noble qualities.

LACH. Nay, I assure you, I think it is one of the noblest qualities.

SOC. Then, is not endurance combined with wisdom a good and noble quality?

LACH. Certainly it is.

SOC. And what of endurance combined with foolishness? Is it not the opposite of this, namely, hurtful and evil?

LACH. Yes.

SOC. Now, will you say that such a thing is noble, when it is evil and hurtful?

LACH. Surely it would not be right to say that, Socrates.

SOC. Then you will not admit that such endurance is courage, inasmuch as it is not noble, whereas courage is a noble quality.

LACH. True.

SOC. Then wise endurance, according to your statement, would be courage?

LACH. Apparently so.

20. SOC. Let us then look to this point—endurance wise in what? You mean, perhaps, endurance wise in all things both great and small? For instance, if a man endures in spending money wisely, though he knows that by spending he will possess more—would you call that man courageous?

LACH. No, certainly I should not.

SOC. Well, for another example, suppose a physician, when his son or some other patient is suffering from inflammation

of the lungs, and asks him to give him something to eat or drink, were not to yield, but steadfastly refuse?

LACH. That would not be courage either, not by any means.

SOC. But take a man who shows endurance in war and is willing to fight, prudently calculating, knowing that others will help him, and that those he will have to fight with are fewer and weaker than those on his own side, and also that he has more advantageous positions—would you say that this man who shows endurance with such wisdom and preparation is more courageous, or the man in the enemy's camp who is willing to remain and endure at his post?

LACH. The man in the enemy's camp, I think, Socrates.

SOC. Well, but surely the endurance of the latter is more foolish than the endurance of the other?

LACH. True.

SOC. And you will say, then, that the man who, possessing a knowledge of horsemanship, endures in a cavalry engagement, is less courageous than the man who endures, possessing no such knowledge.

LACH. I think so.

SOC. And so with the man who endures when possessed of the art of slinging or archery or any other art?

LACH. Certainly.

SOC. And you will admit that all those who are willing to go down a well or dive, and show endurance in this or any other similar performance without being skilled in it, are more courageous than those who are skilled in these things?

LACH. Why, what else could one say, Socrates?

SOC. Nothing, if indeed that were his opinion.

LACH. Well, but that is my opinion.

SOC. And, further, I think, Laches, such men encounter danger and show endurance more foolishly than those who do it with the help of art.

LACH. Obviously.

SOC. Then, was foolish daring and endurance found by us before to be disgraceful and harmful?

LACH. Certainly.

SOC. Yes; but courage was admitted to be a noble quality.

LACH. Yes, that was admitted.

SOC. But now, on the contrary, we say that that disgraceful thing, foolish endurance, is courage.

LACH. It seems so.

SOC. Then, do you think we speak correctly?

LACH. Well, I must say, Socrates, personally I don't.

21. SOC. Then, after all, it seems that you and I, Laches, are not attuned to the Dorian mode of which you spoke, for our actions do not correspond to our words. In our actions, I think, any man would say we have our share of courage, but in our words, it seems to me, he would not, if he heard our present discussion.

LACH. Very true.

SOC. What then? Do you think it is well that we should be in this condition?

LACH. No, not at all.

SOC. Do you then consent to our believing in the principle we hold, at least to this degree?

LACH. In what degree, pray, do you mean, and what is that principle?

SOC. The principle which bids us to show endurance. Now, if you consent, let us persevere and endure in our inquiry, that courage itself may not laugh us to scorn, because we do not seek it courageously, if perchance after all endurance itself is courage.

LACH. I am prepared, Socrates, not to give up the quest prematurely. Yet I am quite unused to discussions of this sort. But a spirit of controversy has seized me in consequence of what has been said, and I am really annoyed at being so incapable of saying what I know. For it seems to me that I do know the nature of courage, but somehow or other it has just slipped away from me, so that I cannot grasp it by my words and state its nature.

SOC. Then, my friend, ought the good huntsman to continue the chase and not give up?

LACH. Yes, certainly.

SOC. Shall we then invite Nicias here to join in the hunt, in the hope that he is able to get on better than ourselves?

LACH. I consent. Of course I do.

22. SOC. Come, then, Nicias, and help friends who are

tossing in sore distress on the waves of argument, if you can. You see, of course, that we are in great difficulties ; do you give your opinion as to the nature of courage, and thereby extricate us from our difficulty, and confirm your own view by putting it into words.

NIC. Well, Socrates, I have long been thinking that you and Laches do not give a good definition of courage. You make no use of the excellent proposition which I have before now heard you stating.

SOC. Pray, what proposition, Nicias ?

NIC. I have often heard you saying that everyone of us is good in those things in which he is wise, and bad in those things in which he is ignorant.

SOC. Well, that is certainly true, Nicias.

NIC. Then, since the courageous man is good, it is clear that he is wise.

SOC. Do you hear that, Laches ?

LACH. I do, and I don't quite understand what he means.

SOC. Well, I think I understand. It seems to me our friend calls courage a kind of wisdom.

LACH. What sort of wisdom, Socrates ?

SOC. Won't you ask him that question ?

LACH. I will.

SOC. Come, then, tell him, Nicias, what sort of wisdom courage would be according to your account. I suppose it is not skill in playing the flute ?

NIC. By no means.

SOC. Nor yet skill in playing the lyre ?

NIC. No, indeed.

SOC. But, pray, what is this knowledge, and of what ?

LACH. You certainly put the question to him in the right way, Socrates ; let him say how he defines it.

NIC. I define it thus, Laches : it is the knowledge of things that are terrible and things that may be ventured on both in war and in all other matters.

LACH. How strangely he is talking, Socrates !

SOC. From what point of view do you say that, Laches ?

LACH. From what point of view ? Why, surely wisdom is distinct from courage.

SOC. Well, Nicias says it is not.

LACH. Indeed he does. That is just where he really shows his foolishness.

SOC. Then, let us instruct him and not abuse him.

NIC. No ; it seems to me, Socrates, that Laches wants me to be proved making wrong statements, because he himself was just now proved to be doing so.

23. LACH. I certainly do, Nicias, and I will at any rate try to prove it. You are wrong ; for, to take an instance, in diseases do not physicians know the things that are terrible ? Or do you think courageous men know them ? Or do you call physicians courageous ?

NIC. No, not at all.

LACH. Nor yet husbandmen, I suppose. And yet they, I presume, understand the things that are terrible in husbandry, and all other craftsmen know the things that are terrible and the things that may be ventured on in their own crafts. But they are not a whit more courageous for that.

SOC. What do you think Laches is saying, Nicias ? There certainly seems to be something in what he says.

NIC. Yes, there is something in what he says, but it is not true.

SOC. How so ?

NIC. Because he thinks that physicians know something more about the sick than how to tell the nature of health and sickness. Doubtless they know so much only. But do you think, Laches, that physicians know whether this—I mean health—is more terrible to a man than sickness ? Don't you think it would be better for many men not to get up from a sick-bed at all ? Tell me this : do you assert that for all persons life is preferable and that death is not for many the better of the two ?

LACH. I think that for some death is preferable.

NIC. Then, do you think the same things are terrible to those for whom death is advantageous, and to those for whom life is advantageous ?

LACH. No, I do not.

NIC. But do you assign the knowledge of this to physicians or to any other craftsman except him who is skilled in the things that are terrible and the things that are not—the man whom I call courageous ?



SOC. Do you fully understand his meaning, Laches?

LACH. I understand, at least, that by courageous men he means soothsayers. For who else, pray, will know for whom life or death is preferable? And yet, Nicias, do you admit that you yourself are a soothsayer, or that you are neither a soothsayer nor courageous?

NIC. What? do you now think that a soothsayer ought to know the things that are terrible and the things that may be ventured upon?

LACH. I do. Who else should know them?

24. NIC. Much rather, I should say, my good friend, the man of whom I speak. For a soothsayer ought only to know the signs of things that are about to happen, whether anyone is about to meet with death, or disease, or loss of property, or victory or defeat either in war or any other contest. But why should a soothsayer rather than anyone else decide which of these things it is better for a man to suffer or not to suffer?

LACH. Well, I don't understand, Socrates, what our friend means to imply; for the man whom he calls the courageous man he represents as being neither a soothsayer nor a physician nor any other person, unless he means that he is a god. Now, Nicias appears to me to be reluctant to make an honest admission that he is wrong, but keeps on dodging up and down trying to hide his own difficulty. Yet you and I too might have twisted about like this just now, if we had desired not to appear to be inconsistent. Now, if we had been arguing in a law-court, there would have been some reason in doing this. But, as it is, why should a man frivolously dress himself out with empty words in a company like this?

SOC. Neither do I think there is any reason, Laches. But let us be cautious, lest Nicias thinks there is something in what he says, and is not talking thus merely for the sake of talking. Therefore, let us learn from himself more clearly what he means. And if there proves to be something in what he says, we will agree with him; but if not, we will instruct him.

LACH. Well, you may ask him, if you like to ask him, Socrates. I have perhaps made enough inquiries.



SOC. Well, there is nothing to hinder me, as my question will serve alike for me and for you.

LACH. Certainly.

25. SOC. Kindly tell me, Nicias, or rather us—for I and Laches are going shares in the argument—do you assert that courage is knowledge of things terrible and things that may be ventured on?

NIC. I do.

SOC. And that this can be known by very few, if, as you say, neither a physician nor a soothsayer can know it, nor can be courageous unless he gains this particular knowledge. Is not this what you meant?

NIC. Yes, it is.

SOC. Then it is really a fact that every pig would not have knowledge, as the proverb says, nor courage either.

NIC. I think not.

SOC. Then, Nicias, it is clear that you at any rate believe that even the pig of Crommyon was not courageous. I do not say this as a joke, but I think it is necessary for the person who holds such principles to admit that no beast possesses courage, or else to allow that some beast is so wise that he has to assert that some lion or leopard or boar knows those things which few men know owing to the difficulty of acquiring such knowledge. But he who defines courage as you do must necessarily assert that a lion, a deer, a bull, and a monkey are by nature equally prone to show courage.

LACH. By Heaven, well said, Socrates. And you must give us a true answer to this question, Nicias: Do you assert that these beasts, which we all admit to be courageous, are wiser than us, or do you stand out against all the world and venture even to refuse to call them courageous?

NIC. For my part, Laches, I certainly do not call either beasts or any other creature that feels no fear of terrible things owing to ignorance courageous, but fearless and foolish. Perhaps you really suppose that I call all children courageous who fear nothing owing to ignorance? But I imagine fearlessness and courage are not identical. I am of the opinion that only a very few people possess courage combined with forethought, while quite a large number of men and women and children and beasts possess boldness and daring and

fearlessness without any forethought. So those actions which you and most people call courageous I call bold, while I call the wise actions about which I speak courageous.

26. LACH. Behold, Socrates, how well, as he thinks, he dresses himself out with words! But those whom all agree are courageous he attempts to rob of that honour.

NIC. No, I do not, Laches; pray be of good cheer. I say that you are wise, and Lamachus too, since you are both courageous, and so with many other Athenians.

LACH. I will say nothing in reply to this, though I have an answer ready, lest you should say that I am a real Aexonian.

SOC. Pray don't answer, Laches. The fact is, I don't think you are aware that he has derived this wisdom from our friend Damon, and Damon is constantly with Prodicus, who of course has the reputation of interpreting terms of this sort better than any other sophist.

LACH. Indeed, Socrates, it is fitting that a sophist should deal in refinements of that sort rather than a man whom the State thinks proper to make her leader.

SOC. It is certainly fitting, my good friend, that a man who manages the greatest affairs should have very great wisdom. And I think that it is worth inquiring what is Nicias' point of view in defining this term 'courage.'

LACH. Then you must inquire yourself, Socrates.

SOC. I am going to do so, my dear sir. You must not, however, suppose that I will let you off your share in the argument, but pay attention and consider the arguments along with me.

LACH. So be it, if you think it right.

27. SOC. Well, I do. Come, Nicias, tell it us over again from the beginning. You know that when we were considering courage at the beginning of our argument, we considered it as a part of virtue?

NIC. Certainly.

SOC. Then did you make that reply of yours under the impression that it was a part, while there were other parts besides, which, when combined, are called virtue?

NIC. Certainly so.

SOC. Do you then speak of the parts that I do? I call

temperance, and justice, and other such qualities parts, as well as courage. Don't you also ?

NIC. Certainly.

SOC. Stay, now. On these points we are agreed ; now let us consider things terrible and things to be ventured on, that you may not have one opinion and we another. We will tell you, therefore, what we think, and if you do not agree, you shall instruct us. We think that things terrible are those which cause terror, and things to be ventured on are those which do not. And terror is caused not by past nor by present, but by expected evils. For terror, we hold, is the expectation of future evil. Don't you share this opinion, Laches ?

LACH. Most assuredly, Socrates.

SOC. So, Nicias, you hear our view—that terrible things, we say, are the evils of the future, and that things to be ventured on are the good or not evil things of the future. Do you make this or some other assertion on this subject ?

NIC. Just this.

SOC. And do you call the knowledge of these things courage ?

NIC. Exactly so.

28. SOC. Further, let us consider whether you and we agree on the third point.

NIC. Pray, what is that ?

SOC. Well, I will explain. Laches and I think that in all matters that fall within the scope of science there is not one science of the past, whereby we can know how it has passed, and another of the present, whereby we can know how it is passing, and yet another, whereby we can know how that which has not yet happened can or will best come to pass, but the same science for all. For example, with regard to health at all times no other science except that of medicine, though it is a single science, considers both the present and the past and how the future is likely to turn out. And husbandry is in the same position with regard to the fruits of the earth. And doubtless you yourselves would bear witness that the general's art provides in an excellent manner for military affairs of the future as well as of other times, and it thinks that it is not the servant but the master of soothsaying,

as having a better knowledge of the things that are happening and are likely to happen in war. Moreover, the law enacts that the soothsayer is not to rule the general, but the general the soothsayer. Are we to say this, Laches?

LACH. Yes.

SOC. Again, do you agree with us, Nicias, that the same science has understanding of the same things whether future, present, or past?

NIC. I do; that is my opinion, Socrates.

SOC. Then, my good friend, courage is the knowledge of things terrible and things to be ventured on, as you say—is it not?

NIC. Yes.

SOC. And it has been agreed that things terrible and things to be ventured on are future good and future evil respectively.

NIC. Certainly.

SOC. Yes, and that the same science is concerned with the same things both in the future and under all possible circumstances.

NIC. That is so.

SOC. Therefore courage is not merely a knowledge of things terrible and things to be ventured upon; for it understands not merely about things good and things evil in the future, but also in the present and in the past, and under all possible circumstances, just like the other sciences.

NIC. Apparently so.

29. SOC. Then, Nicias, you have answered us about perhaps a third part of courage. We were asking, however, the nature of courage as a whole. And now, apparently, according to your view, not only is courage a knowledge of things terrible and things to be ventured upon, but, I may say, the knowledge of all things both good and evil, at whatever time they happen, according to your present argument, must be courage. Do you say that you make this modification or not, Nicias?

NIC. I think I do make it, Socrates.

SOC. Do you think, then, my good friend, that such a man would be at all wanting in virtue, if he knew all things good, and precisely how they are, and will be, and have been

produced, and so with things evil ? And do you think that man would lack temperance, and righteousness, and holiness, who alone is capable of dealing cautiously with things that are terrible or the reverse, whether with reference to gods or men, and of providing himself with good things, because he knows how to deal rightly with gods and men ?

NIC. I think you are right, Socrates.

SOC. So, Nicias, the quality you now describe will not be a part of virtue, but the whole of it.

NIC. Apparently so.

SOC. And, further, we said that courage is one of the parts of virtue.

NIC. Yes, we did.

SOC. But the quality you now describe is apparently not so.

NIC. Apparently not.

SOC. So we have not found out, Nicias, the nature of courage.

NIC. It seems not.

LACH. And yet, my good friend Nicias, I thought you would find it out, since you paid little heed to me when I answered Socrates. Indeed, I had quite high hopes that you would discover it by means of the wisdom you were taught by Damon.

30. NIC. You are to be congratulated, Laches, for thinking it to be no longer a matter of importance that you have just been proved to know nothing about courage yourself, but are looking out for my being proved to be in about the same predicament as you ; and it seems to me you will no longer be concerned at all at being ignorant (provided it is in my company) of those things which a man who thinks himself of any importance ought to know. Very well, then, you seem to me to be doing what is really very human—not looking at one's self at all, but at one's neighbours. But I consider that on the present occasion I have spoken at reasonable length on the subjects under discussion, and that, if any point has not been adequately discussed, I can set it right afterwards with Damon's help (whom you, I suppose, think you can ridicule, and that, too, though you have never yet even seen Damon), and with the help of others as well. And



when I have convinced myself of this, I will ungrudgingly teach you too. For, it seems to me, you are very much in need of learning.

LACH. Indeed, I'm sure you are a philosopher, Nicias. But nevertheless I advise Lysimachus here and Melesias to pay no heed to you and me in connection with the education of our young men, but to hold fast to Socrates here, as I said at the beginning. Had I sons of a suitable age, I would pursue this same course myself.

NIC. I, too, agree to this—if Socrates consents to look after the boys—not to seek for another tutor. For I too would very gladly put Niceratus under his charge, if he would consent. But the fact is he recommends other tutors to me, whenever I suggest this subject to him in any way, and refuses himself. But do you, Lysimachus, see if Socrates will be more ready to comply with your request.

LYS. Well, he certainly ought to, Nicias, for I would do many things for him which I would not do for a great many others. What do you say, then, Socrates? Will you consent and zealously assist our youths to improve themselves as much as possible?

31. SOC. Indeed, it would be a shameful thing to refuse to assist anyone zealously in improving himself as much as possible. If, then, in our present discussion I had proved to possess the knowledge, whereas these two gentlemen proved not to possess it, it would have been right to invite me rather than any other person to this task. But as it is, it turned out that we were all in the same perplexity. Why, then, should one of us be chosen in preference to another? I certainly think no such preference should be made. But since this is so, just consider, in case you think I am giving you any good advice. I say that we ought, my friends,—there is no one who need noise this abroad—all of us alike to seek first of all the best possible teacher for ourselves, for we need one, and then a teacher for our lads, sparing neither money nor anything else. I do not advise that we allow ourselves to remain in our present condition. And if anyone ridicules us for consenting to go, at our age, to schoolmasters' class-rooms, I think I ought to quote the authority of Homer, who said that modesty is not a good companion for a poor



man. And we therefore, disregarding any remarks that may be made, must take pains alike with ourselves and our lads.

LYS. I approve of your suggestion, Socrates, and as I am the oldest, so I am also the most eager to learn with our young men. Pray grant me this favour. Come to my house early to-morrow morning—be sure you do—that we may discuss these very points. But for the present let us dismiss the company.

SOC. Well, I will do so, Lysimachus ; I will be at your house to-morrow, God willing.





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