

Epictetus' *Encheiridion* :  
A Handbook to the Handbook

*prepared by John Tingley*



## TABLE OF CONTENTS

Preface	i
Abbreviations	viii
Authors and Works	ix
A Historical List of English Translations	x
The Encheiridion	1
Appendix: Concordance of Translation Equivalents	139
Index of Concepts	143
Index of Names	144
Bibliography	145



## PREFACE

Stoicism has been experiencing something of a revival lately. Wherever you turn these days, there it is — in books coaching you on how to “unleash your inner Stoic”<sup>1</sup> or “how to *be* a Stoic”<sup>2</sup>, books extolling the benefits of Stoicism for managers<sup>3</sup>, for entrepreneurs building their startups<sup>4</sup>, and even for drummers<sup>5</sup> — not to mention the *2021 Daily Stoic Page-A-Day Calendar* (“based on the #1 Bestselling Book”).<sup>6</sup> All things Stoic are decidedly *in!* Nor does it look like the Stoic floodgates will be closing any time soon, now, as we emerge from a global pandemic, with all its attendant uncertainties and anxieties, when the vast extent of our powerlessness has been brought home to us daily as never before. What other philosophy has been so relentless in confronting us with our fatal dependence on things over which we have no control, or so dogged in its insistence that, in fact, nothing less than our *entire happiness* hinges on our grasping the apparently simple distinction between the things that are in our control and those that are not? If any philosophy is *tailor-made* for our present situation, it is surely Stoicism. So this may be an opportune moment to step back from the hype and hear what a Stoic *himself* had to say.

The *Encheiridion* (Ἐγχειρίδιον) is — or purports to be — the words of the Stoic philosopher Epictetus in his instructions to his pupils. As Epictetus himself wrote nothing (following the example of his great role-models, Socrates and Musonius Rufus), all the works that have come down to us in his name — the four extant *Discourses* (Διατριβαί, from the original eight), the *Encheiridion*, and various fragments — were written by his pupil, the historian and administrator Arrian (or, to give him his full name, Lucius Flavianus Arrianus [c. 86 — c. 146/160 A.D.]). In his Preface to the *Discourses*, Arrian writes: “I have not composed (συγγράφειν) these *Words of Epictetus* as one can be said to “compose” books of this kind [...]; indeed, I acknowledge that I have not “composed” them at all. But whatever I heard him say I used to write down (γράφειν), word for word (αὐτοῖς ὀνόμασιν), as best I could, endeavouring to preserve it as a memorial, for my own future use, of his way of speaking and the frankness of his speech. They are, accordingly, as you might expect, such remarks as one man might make off-hand to another, not such as he would compose for men to read in after time.”<sup>7</sup> Though today we may be tempted to view this claim as little more than a pious literary convention, the distinction Arrian draws here between works “composed” and those “written” is one fully borne out by his own works, for everything Arrian “composed” in his own name, such as his famous account of Alexander the Great’s campaigns, is in the Attic dialect, while the *Discourses* and the *Encheiridion* are written in the more simplified Koine that was spoken by Epictetus, and the latter show “such marked differences in style, especially in the use of several of the prepositions, ... that one is clearly dealing with another personality.”<sup>8</sup> Thus, even if we may hesitate to go so far as to call Arrian’s report “a stenographic record of the *ipsissima verba* of the master”,<sup>9</sup> there is ample reason to believe that the *Discourses* and the *Encheiridion* speak to us in something very much approaching the authentic voice of Epictetus.

What we actually know about Epictetus (c. 50/60 — c. 135 A.D.) is precious little.<sup>10</sup> And the mystery begins right at the outset — with the name. For “Epictetus” (Ἐπίκτητος) simply means “gained in addition”, “acquired”, or “newly acquired” (from the verb ἐπικτάομαι).<sup>11</sup> In his *Laws* (924a), Plato uses the term to designate property one has gained in addition to one’s inherited property.<sup>12</sup> Was Epictetus, then, his real name, or just what a master might be inclined to call the son of one of his slaves — a “bonus acquisition”? The question is — like so many relating to his life — a disputed one.<sup>13</sup>

What is fairly certain, however, is that he was born the son of a slave-woman in Hierapolis, Phrygia (present-day Pamukkale in southwest Turkey), and that it was as a slave that Epictetus first came to Rome, where he entered the service of Epaphroditus, a freedman and the administrative secretary to Nero.

This experience of slavery was central to Epictetus’ life and thought, and when he speaks about “the things not in our power” (τὰ οὐχ ἐφ’ ἡμῶν), we would do well to bear in mind that, as an ὄργανον ἔμψυχον, a “living tool” whose body and labour were the property of his master,<sup>14</sup> Epictetus knew what he was talking about, and the word “freedom”, on his lips, is anything but a pale abstraction. As Kurt Steinmann writes: “for the slave — and later freedman — Epictetus, freedom becomes the key concept of his life and the guiding theme of all his instruction and lectures”.<sup>15</sup> The words “freedom” and “free” (both as adjective and verb) occur with remarkable frequency in Epictetus — all in all, about 130 times. That is, by comparison, six times their occurrence in the entire New Testament, and twice that in Marcus Aurelius.<sup>16</sup>

His lameness and general poor health are generally attested, though as soon as we scratch the surface and try to discover the cause of his lameness, we find ourselves once again on uncertain ground, and accounts differ as to whether this was a condition he developed late in life or the result of ill-treatment he suffered at the hands of a brutal master in his early years. Nonetheless, the very frequency with which Epictetus refers to the power of a master or tyrant to cause injury by various violent means (chains, the sword, the rack, scourging, or — at *Ench.* 32.3 — mutilation) can hardly fail to impress the reader, and these so outnumber any references to the infirmities brought on by nature or old age that “it is altogether reasonable to think of his imagination having been profoundly affected during his impressionable years by a personal experience of this very sort”.<sup>17</sup>

It was while still a slave in the service of Epaphroditus that Epictetus was permitted to attend the lectures of Musonius Rufus. Musonius, who was considered to be “the greatest Stoic teacher of his age”,<sup>18</sup> espoused a practically-oriented variety of “Stoicism tinged with Cynicism”,<sup>19</sup> and his influence would prove to be the dominant one in Epictetus’ life. Though it is hard for us to imagine it today, when the name of Musonius has faded into almost total obscurity while that of Socrates still remains a household word, in antiquity the two were often uttered in the same breath. When Origen, a generation later, wished to single out figures from the pagan world who had succeeded in becoming “models of the most excellent

life” (παράδειγμα τοῦ ἀρίστου βίου), the two historical names he immediately lighted upon (apart from such mythical figures as Heracles and Odysseus) were precisely those of Socrates and Musonius,<sup>20</sup> and the juxtaposition of these two figures as preeminent examples of a life lived according to the highest principles was so indelibly rooted in the popular consciousness of the time that Musonius has come to be known as “the Roman Socrates”.<sup>21</sup>

It appears that Epictetus was granted his freedom not very long after taking up his studies with Musonius,<sup>22</sup> and his own teaching career began — probably under Musonius’ patronage — while he was still in Rome. In any event, by 95 A.D. at the latest, he had gained enough of a reputation to be included in the expulsion of all philosophers from Italy that was decreed by the emperor Domitian, who regarded them as a potential threat to his power.<sup>23</sup>

As a result of his banishment, Epictetus settled in Nicopolis on the northwest shore of Greece. As its name “victory city” suggests, the city owed its founding to a battle — the emperor Augustus’ decisive victory over the forces of Antony and Cleopatra at nearby Actium in 31 B.C — and by the time Epictetus settled here towards the end of the first century, Nicopolis had become “a large and resplendent city”,<sup>24</sup> the most important centre in the region and the capital of the province of Epirus.<sup>25</sup> The school of philosophy which Epictetus established here went on to achieve some renown, and at one time was even visited by the emperor Hadrian.<sup>26</sup> Apart from the odd visit to Athens and Olympia, it appears that Epictetus remained in Nicopolis until his death sometime around the year 135 A.D.<sup>27</sup>

### About the *Encheiridion*

The word *encheiridion* (ἐγχειρίδιον) means, quite literally, “a little something” (-ίδιον is a diminutive neuter suffix) that you can hold *in* (ἐν) your *hand* (χείρ). In its earliest appearance, the term refers to a hand-knife or dagger (this is the meaning it has, for instance, in Herodotus and Thucydides).<sup>28</sup> By the time Arrian took up the term, however, it had already been used by an Epicurean philosopher to designate “a ‘handy’ collection of subject matter”.<sup>29</sup> Though it is certainly this adjectival meaning that is primarily intended here (with *βιβλίον*, *book*, being understood),<sup>30</sup> we should never entirely lose sight of that earlier meaning, which resonates like a musical harmonic in Arrian’s choice of title in a way that the harmless English renderings “Manual” and “Handbook” completely fail to capture. Thus the injunction to keep Epictetus’ message “at hand” (πρόχειρον) that we encounter again and again in the *Encheiridion*.<sup>31</sup> Far from being a mere book, its words are a weapon always ready to hand to defend us in times of need.<sup>32</sup>

The *Encheiridion* is the Stoic popularizer before all other popularizers. In it Arrian produced a concise distillation of Epictetus’ philosophy, summarizing in accessible and memorable form the main ideas of the *Discourses* for readers with little time on their hands.<sup>33</sup> As a result, however, the *Encheiridion* inevitably dispenses with many of the features that are characteristic of the *Discourses*. Thus we find little here in the way of extended argument or of the dialogical style that is so typical of the *Discourses* (chapter 24 represents something of an exception here, while

Chapter 29 reproduces *Discourses* 3.15 almost verbatim). This has given rise to charges of “sententiousness”, “aridity” and “formalism”,<sup>34</sup> and to the view that the Epictetus of the *Encheiridion* is “more ... a ‘moralizer’ than an authentic philosopher.”<sup>35</sup> Though there is certainly something to this, the philosophy — if not always explicit — is usually not far off in the background. As A. A. Long writes, “when the sections are read in sequence, a consistent philosophy of life emerges, grounded in the initial postulates concerning the kind of freedom made available by the Stoic view of nature.”<sup>36</sup> And we should always bear in mind just what philosophy was for Epictetus — far from being a matter of armchair theoretical reflection or the specialized academic discipline it has become today, its end was *practice*. Certainly, we know that the curriculum he taught also included logic, and perhaps even physics in broad strokes (what we today would call “philosophy of nature”).<sup>37</sup> These, however, were never intended to be subjects of disinterested study, but were inextricably intertwined with and subordinate to ethics and practice. The whole *purpose* of understanding nature and reason, for Epictetus (and physics includes both the nature around us and our own *human* nature, just as logos is *our* physics — what makes us distinctly *human*) was that we may *act* in accordance with nature (note the ever recurring phrase *κατὰ φύσιν*), and, by so acting, free ourselves from the thrall of the passions to achieve happiness, the good life for man. But the temptation to make of philosophy a specialized intellectual pursuit and to study the niceties of logic as an end in itself has been a perennial one, and in *Ench.* 52 we find Epictetus combatting this very tendency in his own pupils:

“The third area of study [i.e., logic] is necessary, then, because of the second, and the second because of the first [i.e., ethics], but the most necessary, and that on which we should dwell, is the first. But we do the opposite; for we spend our time on the third area of study, and employ all our efforts on that, while wholly neglecting the first. And so it comes about that we lie, while having at hand all the arguments that show why we oughtn’t to lie.”<sup>38</sup>

In putting together his selection, Arrian — at the risk of “sententiousness” — placed practice front and centre, never allowing us to lose sight of what, for Epictetus, is most necessary (*ὁ ἀναγκαιότατος*). Thus the constantly recurring intrusions from the rough and tumble of everyday life, extending from the banal to the tragic — whether it’s breaking our favourite jug or experiencing the death of a wife or child (*Ench.* 3, 26), seeking an audience with an influential person and then finding ourselves shut out or ignored (33.12), or going to the public baths only to be splashed, jostled and robbed (4), or being sent into exile (21). For Epictetus, these — and not the armchair — are the real arena of philosophy.

### **About this Edition and How to Use It**

All too often, when attempting to read a work in Greek, we find ourselves hampered by a multitude of obstacles, both large and small. We don’t know the meaning of a word or the sense of a particle, we don’t grasp the intricacies of a grammatical construction or why a particular word is in the dative, etc. Each of these questions sets us off on its own little quest, requiring its own special resources in order to be solved. And these resources are legion! There’s Liddell and Scott’s *Greek-English Lexicon*, Smyth’s or Goodwin’s *Greek Grammar*, Denniston’s



*Greek Particles*, to name just a few. Certainly, the sense of satisfaction we feel on resolving such puzzles is undeniable. However, while we're busying ourselves combing through their pages, any semblance of "reading Epictetus" has gotten hopelessly lost in the shuffle.

This handbook grew out of the desire to have, gathered together in *one convenient location*, answers to the various questions that confront us when reading Epictetus in the original.<sup>39</sup> Its aim, therefore, is to provide readers, not with a philosophical commentary, but with an aid to actually *reading the text*. To that end, it brings together dictionary entries, grammatical analyses, as well as a broad sampling of translations. Though the grammatical aid provided here is on the generous side, it is intended to be there *where needed*, and not to replace the effort of reading the Greek. When confronting a difficulty, the reader would do well to go over a passage several times, trying to understand as much as possible on their own, and only then to consult the notes. At the same time, expert commentary may be required to grasp the particular resonance a specific term had for Epictetus, or for Stoicism in general, or to fill in a missing historical context without which a passage may remain baffling (as, for example, Epictetus' admonition against "embracing statues" at *Ench.* 47). The notes of A. A. Long, Rainer Nickel, Kurt Steinmann, Christopher Gill, and W. A. Oldfather can be most helpful here. Finally, I have brought together a broad sampling of translations, which I have organized, where space permits, in order of their first publication. Whether highlighting the different shades of meaning inherent in a concept, variously unpacking the ambiguity of a pronoun, or even providing a free paraphrase of Epictetus' message, these translations — in all their variety — make for rewarding study.<sup>40</sup>

A concordance of translations of Epictetus' central concepts can be found in the Appendix.

A Note on the Dictionary Entries : Unless otherwise indicated, all dictionary entries are taken either from Liddell and Scott's *Greek-English Lexicon (LSJ)*, their *Intermediate Greek-English Lexicon (LS)*, or, in most cases, a combination of the two (entries from **LSJ** can generally be identified by their exact source references (e.g. [Il. 6.382, Od. 13.254]), while the references provided in **LS** are of a more general nature (e.g. [Hom., Hes., Attic])). In most cases, I have included more than one dictionary entry. Not only can this help us better understand the various choices made by translators, but I believe that a concept's primary meanings often illuminate its more figurative senses in important ways, and resonate with it (as we have already seen in the case of the work's very title: *Encheiridion*). Dictionary entries highlighted in bold indicate references to the passage in the *Encheiridion* in question, or to one very close in meaning to it.

Note on the Greek Text & German Translations :

The Greek text I have followed is that of the Loeb Classical Library edition prepared by W. A. Oldfather (London, 1926). Translations from the German of the notes of Rainer Nickel and Kurt Steinmann are my own.

## Footnotes

1. Andrew Kite. *Stoic* (Independently published, 2020).
2. Massimo Pigliucci. *How to be a Stoic : Ancient Wisdom for Modern Living* (London: Rider, 2017).
3. Dale Mcleo. *Stoicism : Mindfulness and Wisdom for Leaders ; Learn Self-Control and How to be Stronger Using Modern Concepts for Managers* (Independently published, 2020); R. Stevens. *Stoicism for Business : Ancient Stoic Wisdom and Practical Advice for Building Mental Toughness, Productivity Habits and Success in Modern Management* (Independently published, 2019).
4. William B. Irvine. *The Stoic Challenge : A Philosopher's Guide to becoming Tougher, Calmer, and More Resilient* (N.Y.: Norton, 2019), p. 132 ff, as well as Netscape co-founder Marc Andreessen's endorsement on the back cover.
5. José Mendeles. *The Stoic Drummer* (Independently published, 2019).
6. found on Amazon.com. The "#1 Bestselling Book" in question is Ryan Holiday & Stephen Hanselman's *The Daily Stoic: 366 Meditations on Wisdom, Perseverance, and the Art of Living* (London: Portfolio Books, 2016). Another bestseller in the recent spate of books on Stoicism is Jonas Salzgeber's *The Little Book of Stoicism : Timeless Wisdom to Gain Resilience, Confidence, and Calmness* (Jonas Salzgeber, 2019).
7. Oldfather translation.
8. Oldfather, vol. 1, p. xiii.
9. Ibid.
10. Much of the biographical material in the following is taken from W. A. Oldfather's highly informative introduction to his translation of Epictetus' works in the Loeb edition (Cambridge, Mass.: Harvard University Press, 1956 [orig. ed. 1925]).
11. See entries for **ἐπίκτητος** and **ἐπικτῶμαι** in LSJ.
12. Entry for **ἐπίκτητος** in LSJ.
13. According to John Sellars, "we don't even know" Epictetus' real name [*Lessons In Stoicism*, p. 5], while Oldfather sees no reason for doubting the name to be genuine, stating that "the designation is by no means restricted to slaves" [vol. 1, p. vii, footnote 2].
14. Aristotle. *Politics* I, 1253b28.
15. Kurt Steinmann. *Epiktet. Handbüchlein der Moral* (Stuttgart: Reclam, 2017), p. 94.
16. Oldfather, vol. 1, p. xvii ; Steinmann (p. 95) and Nickel (p. 77) incorrectly give the number of these terms' occurrence in Marcus Aurelius as only twice.
17. Oldfather, vol. 1, footnote 1, p. ix- x. The account of Epictetus' early ill-treatment is championed by Oldfather, who argues that the authorities are overwhelmingly in its favour, (ix, note 1); Long is non-committal on the subject, merely stating that "Christian sources attribute [his lameness] to the cruelty of a master" (Long 2013, p. 10). The condition is alluded to in *Ench.* 9 and 17.
18. Oldfather, vol. 1, p. viii.
19. Steinmann, p. 96.
20. *Contra Celsum*, Book III, Ch. 66.
21. The expression was coined by the German classical scholar Rudolf Hirzel in *Der Dialog* (Leipzig, 1895, II, p. 239); see Cora E. Lutz. *Musonius Rufus, "The Roman Socrates"* [<https://www.stoictherapy.com/resources-lectures#note0.4>].
22. Long 2013, p. 10.
23. The dates of the banishment are variously given as 89 A.D. (Nickel, p. 78; Steinmann, p. 96; Christopher Gill in Hard, p. viii), 89 or 92 A.D. (Oldfather, vol. 1, p. x), and 95 A.D. (Long 2013, p. 10 ; John Sellars (2006), p. xviii). Long 2013, p. 10.
24. Long 2013, p. 10.
25. Clyde E. Fant & Mitchell G. Reddish. *A Guide to Biblical Sites in Greece and Turkey* (Oxford: O.U.P., 2003), p. 87.
26. Long 2013, p. 11; Sellars 2006, p. 16.
27. An exact date for Epictetus' death is not known. I take this date from Long 2013, p. 11 ; other rough dates that have been proposed include c. 120 A.D. (Oldfather, vol. 1, p. xii ; Nickel, p. 78 ; Steinmann, p. 96) and c. 130 A.D. (Sellars 2006, p. 16).
28. See LSJ, **ἐγχειρίδιον 1**.
29. Long 2018, Introduction, p. 1.
30. Oldfather, vol. 1, note 3, pp. xii - xiii; Nickel, p. 79.
31. Long 2018, Introduction, p. 1.

32. Oldfather and Steinmann point to another striking instance of the metaphor of the word as a weapon — *Hebrews* 4.12 : “Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart” (New Revised Standard Version) (Oldfather, vol. 1, p. xii, note 3; Steinmann, p. 98).
33. “für eilige Leser”, Nickel, p. 79 ; Steinmann, p. 98.
34. Long 2018, p. 262 ; Oldfather, vol. 2, p. 479.
35. Dobbin, pp. xxiii-xxiv.
36. Long 2018, p. lii.
37. The classic disciplines of the Stoic curriculum were physics, logic, and ethics. “Physics” here refers to the study of *physis* (φύσις), and thus includes theology as well as subjects we would today classify under natural science. In practice, Stoic physics tended more towards a broad speculation on nature — “philosophy of nature” more than “natural science”. Logic, as the study of *logos* (λόγος) in its two-fold aspects of speech and reason, embraced semantics and grammar as much as formal logic and the theory of knowledge. Though these were the traditional disciplines of Stoicism, their emphasis varied from one Stoic to another, so that Aristo of Chios could even dispense with physics and logic altogether to focus entirely on ethics. Judging from the *Discourses*, Epictetus does not seem to have dealt with physics in any great detail, apart from enunciating general truths about nature, though it is clear that he taught logic. See Long 1986, pp. 118-119; Long 2013, pp. 19-20.
38. Robin Hard translation.
39. It can also be of use to students of philosophy who wish to gain a better understanding of Epictetus’ key concepts and see how these have been handled by translators over the years, ever since Elizabeth Carter’s groundbreaking English edition of Epictetus in 1758.
40. Every so often, translators — who, after all, have to deal with texts in a much more direct and concrete way than scholars — may even help fill in significant gaps in the dictionaries, as I suspect to be the case with Epictetus’ use of χρῆσις [e.g at *Ench.* 10]. In his fascinating study of Socratic irony, Gregory Vlastos has demonstrated how a closer examination of translations can even lead us to dispel long-held misconceptions of scholarship — in Vlastos’ case, this concerns the meaning of Socratic *eirōneia* (εἰρωνεία) (Gregory Vlastos, ‘Socratic Irony’, in *Socrates: Ironist and Moral Philosopher* (Ithaca, New York: Cornell University Press, 1991), p. 21 ff.).

## ABBREVIATIONS

☛ = refers to my notes

κτλ. = καὶ τὰ λοιπὰ, “and the rest” (= “etc.”)

GG = William W. Goodwin. *A Greek Grammar*. revised and enlarged edition (Richmond, Surrey: Tiger Xenophon, 2008 [orig. ed. 1892]).

GMT = William W. Goodwin. *Syntax of the Moods and Tenses of the Greek Verb* (London: Bristol Classical Press, 2001 [orig. ed. 1875]).

GP = J. D. Denniston. *The Greek Particles*, 2nd edition (Oxford: Clarendon Press, 1981 [orig. ed. 1934]).

LS = Liddell & Scott. *An Intermediate Greek-English Lexicon* [abridged version of LSJ, below] (Oxford: Clarendon Press, 2002).

LSJ = Liddell & Scott. *A Greek-English Lexicon*, revised and augmented by Sir Henry Stuart Jones (Oxford: Clarendon Press, 1958).

S = Herbert Weir Smyth. *Greek Grammar* (revised by Gordon M. Messing) (Harvard: Harvard University Press, 1984 [orig. ed. 1920]).

SVF = *Stoicorum Veterum Fragmenta*, ed. H. von Arnim, 3 vols. (Leipzig, 1903 - 05). This is the standard collection for early Stoicism.

1 = first person

2 = second person

3 = third person

abs. = absolute

acc. = accusative ; according

act. = active voice

adj. = adjective

adv. = adverb

al. = alibi (i.e. elsewhere in the same author)

aor. = aorist

ap. = apud (quoted in)

art. = article

cf. = confer, conferatur (compare)

cod., codd. = codex, codices

comp. = comparative

cond. = conditional

conj. = conjunction

constr. = construction

contr. = contracted, contraction

dat. = dative

dep. = deponent verb

dim. = diminutive

Dor. = Doric

e.g. = exempli gratia (for example)

Ep. = Epic

esp. = especially

f, fem. = feminine

freq. = frequently

fut. = future

gen = genitive

ib., ibid. = ibidem (i.e. in the same work)

Id. = Idem

i.e. = id est (that is)

imperat. = imperative

imperf. = imperfect

impers. = impersonal

ind. = indicative

inf. = infinitive

interrog. = interrogative

intr. = intransitive

Ion. = Ionic

Lat. = Latin

m, masc. = masculine

MP = Middle/Passive

MS / MSS = manuscript / manuscripts

metaph. = metaphorically, metaphorical

n, neut. = neuter

neg. = negative

neut. = neuter (also: n)

nom. = nominative

opp. = opposite

opt. = optative

part. = participle

pass. = passive voice

perf. = perfect

pers. = person

philos. = philosophy

pl. = plural

pluperf. = pluperfect

poet. = Poet, poetical

poss. = possessive

prep. = preposition

pres. = present

pron. = pronoun

prop. = properly

relat. = relative

sc. = scilicet (that is to say)

sg., sing. = singular

sts. = sometimes

subj. = subjunctive

subst. = substantive

sup. = superlative

tr. = translation

Trag. = Tragedy

trans. = transitive

usu. = usually

v. = vide (see, refer to)

voc. = vocative

## AUTHORS & WORKS

A. D. = <b>Apollonius Dyscolus</b> Grammaticus	ii A.D.	Greg. Cor. = <b>Gregorius Corinthius</b> Grammaticus	xii A.D.
Aen. Tact. = <b>Aeneas Tacticus</b>	iv B.C.	<i>h. Ap.</i> = <i>hymn to Apollo</i> , etc.	
Aesch. = <b>Aeschylus</b> Tragicus	vi / v B.C.	h. Hom. = Homeric hymns	
Aeschin. = <b>Aeschines</b> Orator	iv B.C.	Hdn. = <b>Herodianus</b> Historicus	iii A.D.
Alc. = <b>Alcaeus</b> Lyricus	vii / vi B.C.	Hdt. = <b>Herodotus</b> Historicus	v B.C.
Alciphr. = <b>Alciphro</b> Epistolographus	iv A.D.	Heraclit. = <b>Heraclitus</b> Philosophus	vi / v B.C.
Alex. = <b>Alexis</b> Comicus	iv B.C.	<b>Hero</b> Mechanicus	ii / i B.C. (?)
Anacr. = <b>Anacreon</b> Lyricus	vi B.C.	Herm. = <b>Hermias Alexandrinus</b> Philosophus	v A.D.
Anaxag. = <b>Anaxagoras</b> Philosophus	v B.C.	Herod. = <b>Herodas</b> Mimographus	iii B.C.
And. = <b>Andocides</b> Orator	v / iv B.C.	Hes. = <b>Hesiod</b> (Hesiodus) Epicus	
<i>AP</i> = <b>Anthologia Graeca</b> : <i>Anthologia Palatina</i> , ed. F. Dübner, Paris 1864-72		Hierocl. = <b>Hierocles Stoicus</b> Philosophus	i / ii A.D.
Apollon. Cit. = <b>Apollonius Citiensis</b> Medicus	i B.C.	Hipparch. = <b>Hipparchus</b> Philosophus Pythagoreus	
Apollon. Perg. = <b>Apollonius Pergaeus</b> Geometra	iii / ii B.C.	Hld. = <b>Heliodorus</b> Scriptor Eroticus	iii A.D.
App. = <b>Appianus</b> Historicus	ii A.D.	Hom. = <b>Homer</b>	
Ar. = <b>Aristophanes</b> Comicus	v / iv B.C.	Hp. = <b>Hippocrates</b> Medicus	v B.C.
Archil. = <b>Archilochus</b> Lyricus	vii B.C.	Hyp. = <b>Hyperides</b> Orator	iv B.C.
Archim. = <b>Archimedes</b> Geometra	iii B.C.	Iamb. = <b>Iamblichus</b> Philosophus	iv A.D.
Aret. = <b>Aretaeus</b> Medicus	ii A.D.	Il. = Iliad	
Aristaenet. = <b>Aristaenetus</b> Rhetor		Is. = <b>Isaeus</b> Orator	iv B.C.
Aristid. = <b>Aristides</b> Rhetor	129-189 A.D.	Isoc. = <b>Isocrates</b> Orator	v / iv B.C.
Arr. = <b>Arrianus</b> Historicus	ii A.D.	J. = <b>Josephus</b> Historicus	i A.D.
Arist. = <b>Aristotle</b> Philosophus	iv B.C.	Jul. = <b>Julianus Imperator</b>	iv A.D.
Ath. = <b>Athenaeus</b> Grammaticus	ii B.C.	Lib. = <b>Libanius</b> Sophista	iv A.D.
B. = <b>Bacchylides</b> Lyricus	v B.C.	Longin. = <b>Longinus</b> Rhetor	(iii A.D.)
Call. = <b>Callimachus</b> Epicus	iii B.C.	Luc. = <b>Lucianus</b> Sophista	ii A.D.
<b>Charon</b> Historicus	v B.C.	Lycurg. = <b>Lycurgus</b> Orator	iv B.C.
Charond. = <b>Charondas</b> Philosophus	(vii B.C.)	Lys. = <b>Lysias</b> Orator	v B.C.
Chrysipp. <i>Stoic.</i> = <b>Chrysippus</b> Stoicus	281-208 B.C.	M. Ant. = <b>Marcus Antoninus</b> Imperator	ii A.D.
Cic. = <b>Cicero, M. Tullius</b> Orator et Philosophus	i B.C.	Max. = <b>Maximus</b> Astrologus	i B.C. (?)
Cleant. <i>Stoic.</i> = <b>Cleantes</b> Stoicus	331-233 B.C.	Meliss. = <b>Melissus</b> Philosophus	v B.C.
Clem. Al. = <b>Clemens Alexandrinus</b> Theologus	ii/iii A.D.	Memn. = <b>Memnon</b> Historicus	i A.D.
<i>Com. Aesp.</i> = <b>Comica Aesopota</b>		Men. = <b>Menander</b> Comicus	iv / iii B.C.
Corn. = <b>Cornutus</b> Philosophus	i A.D.	Metrod. = <b>Metrodorus</b> Philosophus	iv / iii B.C.
Cratin. = <b>Cratinus</b> Comicus	v B.C.	Mnesim. = <b>Mnesimachus</b> Comicus	iv B.C.
D. C. = <b>Dio Cassius</b> Historicus	ii / iii A.D.	Muson. = <b>Musonius</b> Philosophus	i A.D.
D. Chr. = <b>Dio Chrysostomus</b> Sophista	i / ii A.D.	Nic. = <b>Nicias</b> Epigrammaticus	iii B.C.
D. H. = <b>Dionysius Halicarnassensis</b>	i B.C.	Od. = Odyssey	
D. L. = <b>Diogenes Laertius</b>	iii A.D. (?)	Orib. = <b>Oribasius</b> Medicus	iv A.D.
D. S. = <b>Diodorus Siculus</b> Historicus	i B.C.	Parm. = <b>Parmenides</b> Poeta Philosophus	vi / v B.C.
Dam. = <b>Damascius</b> Philosophus	v / vi A.D.	Paus. = <b>Pausanias</b> Periegeta	ii A.D.
Dem. = <b>Demosthenes</b> Orator	384-322 B.C.	Ph. = <b>Philo</b> Mechanicus	iii / ii B.C.
Demetr. = <b>Demetrius</b> Astrologus		Pherecr. = <b>Pherecrates</b> Comicus	v B.C.
Demetr. Lac. = <b>Demetrius Lacon</b> Philosophus		Philem. = <b>Philemo</b> Comicus	iv / iii B.C.
Democr. = <b>Democritus</b> Philosophus	v B.C.	Pilippid. = <b>Philippides</b> Comicus	iv / iii B.C.
Dicaearch. = <b>Dicaearchus</b> Geographus	iv B.C.	Philol. = <b>Philolaus</b> Philosophus	v / iv B.C.
Diocl. = <b>Diocles</b> Epigrammaticus	i A.D.	Philostr. = <b>Philostratus</b> Sophista	ii / iii A.D.
Diocl. Com. = <b>Diocles</b> Comicus	v B.C.	Phld. = <b>Philodemus</b> Philosophus	i B.C.
Diog. = <b>Diogenes Cynicus</b> Philosophus	iv B.C.	Phoc. = <b>Phocylides</b> Lyricus	vi B.C.
Dsc. = <b>Dioscorides</b> Medicus	i A.D.	Phryn. = <b>Phrynichus</b> Atticista	ii A.D.
Emp. = <b>Empedocles</b> Poeta Philosophus	v B.C.	Phryn. Com. = <b>Phrynichus</b> Comicus	v B.C.
Epich. = <b>Epicharmus</b> Comicus	v B.C.	Pi. = <b>Pindar</b> Lyricus	v B.C.
Epict. = <b>Epictetus</b> Philosophus	i / ii A.D.	Pl. Com. = <b>Plato</b> Comicus	v / iv B.C.
Epicur. = <b>Epicurus</b> Philosophus	iv / iii B.C.	Pl. = <b>Plato</b> Philosophus	v / iv B.C.
Eun. = <b>Eunapius</b> Historicus	iv / v A.D.	<i>Placit.</i> = Placita Philosophorum	
Eup. = <b>Eupolis</b> Comicus	v B.C.	Plb. = <b>Polybius</b> Historicus	ii B.C.
Eur. = <b>Euripides</b> Tragicus	v B.C.	Plot. = <b>Plotinus</b> Philosophus	iii A.D.
Eust. = <b>Eustathius</b> Episcopus Thessalonicus	xii A.D.	Polem. = <b>Polemo Sophista</b>	i / ii A.D.
Gal. = <b>Galenus</b> Medicus	ii A.D.	Polyaen. = <b>Polyaenus, Julius</b> Epigrammaticus	i B.C. (?)
Gorg. = <b>Gorgias</b> Rhetor et Sophista	v B.C.	Plut. = <b>Plutarch</b> Biographus et Philosophus	i / ii A.D.
		Porph. = <b>Porphyrius Tyrius</b> Philosophus	iii A.D.

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Protag. = <b>Protagoras</b> Philosophus	v B.C.	Suid. = <b>Suidas</b> Lexicographus	x A.D.
S. E. = <b>Sextus Empiricus</b> Philosophus	ii A.D.	<b>Teles</b> Philosophicus	iii B.C.
Sapph. = <b>Sappho</b> Lyrica	vii / vi B.C.	Th. = <b>Thucydides</b> Historicus	v B.C.
Semon. = <b>Semonides</b> Iambographus	vii / vi B.C. (?)	Them. = <b>Themistius</b> Sophista	iv A.D.
Simon. = <b>Simonides</b> Lyricus	vi / v B.C.	Theoc. = <b>Theocritus</b> Poeta Bucolicus	iii B.C.
Simp. = <b>Simplicius</b> Philosophus	vi A.D.	Thgn. = <b>Theognis</b> Elegiacus	vi B.C.
Sol. = <b>Solon</b> Lyricus	vi B.C.	Thgn. = <i>Theogony</i> [Hesiod]	
Soph. = <b>Sophocles</b> Tragicus	v B.C.	Thphr. = <b>Theophrastus</b> Philosophus	iv / iii B.C.
Sotad. Com. = <b>Sotades</b> Comicus		Ti. Locr. = <b>Timaeus Locrus</b> Philosophus	
Sphaer. <i>Stoic.</i> = <b>Sphaerus</b> Stoicus	iii B.C.	Timocl. = <b>Timocles</b> Comicus	iv B.C.
Stesich = <b>Stesichorus</b> Lyricus	vii / vi B.C.	Tyrt. = <b>Tyrtaeus</b> Elegiacus	vii B.C.
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		Zeno <i>Stoic.</i> = <b>Zeno Citieus</b> Stoicus	iv / iii B.C.

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*PTeb.* = *Tebtunis Papyri*, ed. B. P. Grenfell, A. S. Hunt, J. G. Smyly, E. J. Goodspeed, London & New York, 3 vols., 1902-1938

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## EPICTETUS — ENCHEIRIDION

## 1

- 1** - τῶν ὄντων τὰ μὲν ἔστιν ἐφ’ ἡμῖν = Prep. ἐπί = **B.** with DAT.: **I. 1. g.** *in dependence upon, in the power of*, τὰ δ’ οὐκ ἐπ’ ἀνδράσι κεῖται [Pi. P. 8.76]; ἐ. τινὶ ἐστι it is *in his power* to do, + INF [Hdt. 8.29, etc.]; ἐ. σοὶ ἔστιν ἀναζωπυρεῖν [M. Ant. 7.2]; ἐ. τῷ πλήθει *in their hands* [Soph. OC 66; cf. Th. 2.84]; τὸ ἐπ’ ἐμοί, τὸ ἐ. ἐκείνῳ, etc., as far as is *in my power*, etc. [Xen. Cyr. 5.4.11; Isoc. 4.142, etc.].  
Carter, Matheson: ‘some are in our power’ Oldfather: ‘some things are under our control’  
Dobbin: ‘we are responsible for some things’ Hard: ‘some things are within our power’  
Long: ‘some things in the world are up to us’ Steinmann: ‘über das eine gebieten wir’  
Nickel: ‘das eine steht in unserer Macht’
- ἡ ὑπόληψις -εως (ὕπολαμβάνω) = **I.** *a taking up, esp. taking up the cue, taking up the matter* where another leaves off [Pl.] **II.** *taking in a certain sense, assumption, notion* [Pl. Def. 413a sq] **4.** *estimate, plan* [Epict. Ench. 1.1].  
Carter: ‘opinion’ Matheson: ‘thought’ Oldfather: ‘conception’ Dobbin: ‘our judgement’ Hard: ‘opinion’  
Long: ‘our faculties of judgement’ Steinmann: ‘unser Begreifen’ Nickel: ‘Annehmen und Auffassen’
- ἡ ὄρμη = **II. 1.** *impulse* to do a thing, *effort* [Hom., Hdt., Attic] **2.** in Stoic philosophy, *appetition*, including reasoned choice and irrational impulse [Stoic. 3.40, al.].  
Long: MOTIVATION. Technical term, often translated by “impulse”, for the mental faculty that prompts performance of actions, and depends on assent to impressions. (2018, p.160)  
Nickel: On the particularly important concept of ‘desiring to act’ (ὄρμη): “If something is judged to be desirable and worthy of my pursuit, this judgement is accompanied by an impulse to act, ὄρμη”.  
M. Forschner. *Die stoische Ethik. Über den Zusammenhang von Natur-, Sprach- und Moralphilosophie im altstoischen System* [Stuttgart, 1981], p. 116. (2006, p. 87 n. 1)  
☛ see also the note of Steinmann, below (ἡ ἔκκλισις).  
Carter: ‘pursuit’ Matheson, Dobbin: ‘(our) impulse’ Oldfather: ‘choice’ Hard, Long: ‘motivation’  
Steinmann: ‘unser Antrieb zum Handeln’ Nickel: ‘Handeln-Wollen’
- ἡ ὄρεξις -εως (ὄρέγω) = general word for all kinds of **I.** *appetite, conation*, including ἐπιθυμία, θυμός, βούλησις [Arist. De An. 414b2; Stoic. 3.40; Epicur. Fr. 202]; opp. φυγή [Arist. De An. 431a2]; opp. ἔκκλισις [Arr. Epict. 1.4.1].  
Long: DESIRE. Technical term for a strong acquisitive attitude toward what appears good. (2018, p.157)  
☛ see also the note of Steinmann, below.  
Carter, Oldfather, Dobbin, Hard, Long: ‘(our) desire’ Matheson: ‘will to get’ Steinmann, Nickel: ‘(unser) Begehren’
- ἡ ἔκκλισις -εως (ἐκκλίνω) = **III.** *avoidance, refusal*, opp. αἴρεσις [Cleanth. Stoic. 1.129 (pl.)]; opp. ἐκλογή [Stoic. 3.190]; opp. ὄρεξις [Epict. Ench. 2].  
Long: AVERSION. Technical term for a strongly negative attitude toward what appears bad. (2018, p.156)  
Steinmann: Innovating over his Stoic predecessors, Epictetus divided ethics into three levels (Topoi). The first of these provides the student intent on making moral progress with guidelines for achieving the appropriate kinds of desire (ὄρεξις) and aversion (ἐκκλισις), leading to liberation from all πάθη, since, for Epictetus, πάθος only arises when one fails to attain something one desires or fails to escape what one wishes to avoid. The second level offers instruction on appropriate action (ὄρμη) and refraining from action (ἀφορμη). The first level, then, deals with one’s attitude towards goods, while the second concerns the καθήκον or doctrine of duties. The third level, attained only by the sage, is tantamount to absolute infallibility in judgement (συγκατάθεσις) regarding what is good and bad (see M. Billerbeck, *Epiktet, Vom Kynismus*, Ed. and tr. with a commentary [Leiden, 1978], p. 91). (1992, p. 81 n.1)  
Carter, Oldfather, Dobbin, Hard, Long: ‘aversion’ Matheson: ‘will to avoid’ Steinmann: ‘unser Meiden’  
Nickel: ‘Ablehnen’
- ἡ κτήσις -εως (κτάομαι) = **II.** (from perf.) *possession*, λέχους, πλούτου, etc. [Soph., Th., etc.] **2.** as collective = κτήματα, *possessions, property* [Hom.].  
Carter, Matheson, Oldfather, Hard, Long: ‘(our) property’ Dobbin: ‘material possessions’  
Steinmann, Nickel: ‘unser Besitz’
- δόξαι = Noun (Nom, f, pl): ἡ δόξα (δοκέω, δέκομαι) = **III.** *the opinion which others have of one, repute*, first in Sol. 13.4 ἀνθρώπων δόξαν ἔχειν ἀγαθὴν **2.** mostly, *good repute, honour, glory* [Alc. Supp. 25.11; Aesch. Eu. 373; Pi. O. 8.64, etc.].  
Carter, Matheson, Oldfather, Dobbin, Hard: ‘(our) reputation’ Long: ‘our reputations’  
Steinmann: ‘unser Ansehen’ Nickel: ‘unser gesellschaftliches Ansehen’

## 1

- 1 - **ἄρχαί** = Noun (Nom, f, pl): **ἡ ἀρχή (ἄρχω)** = **II. 2.** in Prose, *a magistracy, office* [Hdt., Attic].  
 Carter: ‘command’ Matheson, Oldfather, Hard: ‘(our) office’ Dobbin: ‘our status’  
 Long: ‘our official positions’ Steinmann: ‘unsere Machtstellung’ Nickel: ‘unsere Stellung’
- 2 - **φύσει** = Noun (Dat, f, sg): **ἡ φύσις, φύσεως (φύω)** = **III.** *nature, the regular order of nature, τύχη ...*  
 ἀβέβαιος, φ. δὲ αὐτάρκης [Democr. 176]; κατὰ φύσιν [Pl. R. 444d, etc.]; τρίχες κατὰ φύσιν πεφυκυῖαι  
 growing *naturally* [Hdt. 2.38]: freq. in DAT, **φύσει** *by nature, naturally*, opp *τύχη, τέχνη* [Pl. Lg. 889b,  
 cf. R. 381b]; opp. **νόμῳ** (by convention) [Philol. 9; Archelaus ap. D.L. 2.16; Pl. Grg. 482e, cf. Prt. 337e].  
 Nickel: For Epictetus, ‘by nature’ can also mean ‘in accordance with divine providence’, ‘in conformity  
 with the divine plan of creation’, or ‘in harmony with man’s rational nature’. (2006, p. 87 n. 2)
- **ἐλεύθερα** = Adj. (Nom, n, pl): **ἐλεύθερος -α -ον** = **I.** *free*; Homer has the word only in *Il.* in two phrases,  
 ἐλεύθερον ἡμᾶρ the day of *freedom*, i.e. *freedom* [Il. 6.455, 16.831, al.]; and κρητὴρ ἐλεύθερος the cup  
 drunk *to freedom* [Il. 6.528]; of persons [Alc. Supp. 25.11; Hdt. 1.6; Aesch. Pr. 50; Soph. Aj. 1020; Th.  
 8.15, etc.].  
 Carter, Matheson, Oldfather, Dobbin, Hard, Long: ‘free’ Steinmann, Nickel: ‘frei’
- **ἄκώλυτα** = Adj. (Nom, n, pl): **ἄκώλυτος -ον** = *unhindered* [Luc. Tim. 18]; *τύχη*, of death [Epigr. Gr. 149.8  
 (Rheneia), etc.].  
 Carter: ‘unrestrained’ Matheson, Oldfather: ‘unhindered’ Dobbin: ‘unconstrained’ Hard: ‘immune to hindrance’  
 Long: ‘unimpeded’ Steinmann: ‘kann nicht gehindert ... werden’  
 Nickel: ‘und läßt sich von einem Außenstehenden nicht behindern’
- **ἀπαρὰ πόδιστα (παρὰ ποδίζω)** = Adj. (Nom, n, pl): **ἀπαρὰ πόδιστος -ον** = *free from embarrassment or  
 interference* [Arr. Epict. 1.1.10, al.; BGU 1124.44 (i B.C.)].  
 Note: **παρὰ ποδίζω** = *to entangle the feet*; generally, *to impede* [Polyb.]:—Passive, *to be ensnared* [Pl.].  
 Carter: ‘unhindered’ Matheson: ‘untrammelled’ Oldfather, Dobbin: ‘unimpeded’  
 Hard: ‘immune to obstruction’ Long: ‘unconstrained’  
 Nickel: ‘und läßt sich von einem Außenstehenden nicht stören’ Steinmann: ‘kann nicht ... gehemmt werden’
- **ἀσθενῆ** = Adj. (Nom, n, pl): **ἀσθενής -ές (σθένος)** = **I.** *without strength, weak* [Hdt., etc.].  
 Carter, Matheson, Oldfather, Hard: ‘weak’ Dobbin: ‘frail’ Long: ‘powerless’ Steinmann: ‘kraftlos’  
 Nickel: ‘ohne Kraft’
- **δοῦλα** = Adj. (Nom, n, pl): **δοῦλος -η -ον** = **I.** ὁ δοῦλος, *born bondman or slave*, opp. *one made a slave*, τὰ  
 ἀνδράποδα πάντα καὶ δοῦλα καὶ ἐλεύθερα [Th. 8.28]; then, generally, *bondman, slave*, opp. *δεσπότης*  
 [Aesch. Ag. 1326; Xen. Cyr. 5.1.4; Pl. R. 395e, etc.] **II. 1.** Adj. **δοῦλος -η -ον**, *slavish, servile, subject*,  
 δ. πόλις [Soph. OC 917; Xen. Mem. 4.2.29]; γνώμασι δούλαις [Soph. Tr. 53]; δ. ἔχειν βίον [Soph. Tr. 302];  
 σῶμα δ., opp. νοῦς ἐλεύθερος [Soph. Fr. 940].  
 Carter, Hard: ‘slavish’ Matheson, Oldfather, Long: ‘servile’ Dobbin: ‘inferior’ Steinmann: ‘abhängig’  
 Nickel: ‘unfrei’
- **κωλύτά** = Adj. (Nom, n, pl): **κωλύτός -ή -όν (κωλύω)** = *to be hindered* [Arr. Epict. 2.5.8, al.]; ὑπό τινος  
 [Arr. Epict. 1.17.27].  
 Carter: ‘restrained’ Matheson, Oldfather: ‘subject to hindrance’ Dobbin: ‘subject to restraint’ Long: ‘impeded’  
 Hard: ‘subject to hindrance’ Steinmann: ‘kann gehindert werden’ Nickel: ‘läßt sich von außen behindern’
- 3 - **μémνησο** = Perf. Imperat. MP (2, sg): **μμνήσκω** = **B. I. 1.** Middle and Passive, *to remind oneself of a thing,*  
*call to mind*, sts. + ACC, *remember* [Il. 6.222, Od. 14.168; Soph. OT 1057; Pl. Lg. 633d]: more freq.  
 + GEN, φίλου μμνήσομ’ ἑταίρου [Il. 22.390]; τοῦ ποτε μμνήσεσθαι ὄμομαι [Od. 19.581].  
 Nickel: The person addressed here is a fictitious conversational partner, a philosophical amateur wishing to  
 be directed along the right path. Epictetus, however, also frequently speaks with himself — a typical  
 characteristic of the diatribe. (2006, p. 87 n. 3)
- **οἰθηῆς** = Aor. Subj. Pass. (2, sg): **οἶομαι**
- **ἐμποδισθήση** = Fut. Ind. Pass. (2, sg): **ἐμποδίζω** = **I.** *put the feet in bonds*: hence, *put in bonds, fetter*,  
 τοὺς μαντίας [Hdt. 4.69] **II. 1.** generally, *hinder, thwart*, τὸ θεῖον ἐνεπόδιζέ με [Ar. Av. 965; cf. Lys. 359;  
 Xen. Cyr. 2.3.10]; τοὺς τῆς πόλεως καιρούς [Aeschin. 3.233]; ἐ. τοῦ ἰέναι *to hinder from ...* [Pl. Cra.  
 419c]:—Passive, Χαί σοφαί γνῶμαι ... ἐμποδίζονται θαμὰ [Soph. Ph. 432]; ἐμποδίζοιτο ἄν μὴ πράττειν  
*would be hindered from doing* [Pl. Smp. 183a].  
 Carter: ‘you will be hindered’ Matheson, Oldfather: ‘you will be hampered’ Hard: ‘—’  
 Dobbin: ‘you will meet with disappointment’ Long: ‘you will be frustrated’  
 Steinmann: ‘so wird man dein Pläne durchkreuzen’ Nickel: ‘dann wirst du dir selbst im Wege stehen’



## 1

- 3 - **πενθήσεις** = Fut. Ind. Act. (2, sg): **πενθέω** = **I. 1. bewail, lament**, esp. for persons, νέκυν πενθῆναι [Il. 19.225] **2. of things**, π. κακά [Soph. *OT* 1320; Lys. 2.2]; **πήματα** [Soph. *OC* 739]; **τύχας** [Eur. *Med.* 268].  
Carter: 'you will lament' Matheson: 'you will mourn' Oldfather: 'you ... will grieve'  
Dobbin: 'you'll meet with ... grief' Hard: 'you'll have cause to lament' Long: 'you will be ... pained'  
Steinmann: 'du wirst klagen' Nickel: 'dann wirst du ... Grund zum Klagen haben'
- **ταραχθήση** = Fut. Ind. Pass. (2, sg): **ταράσσω**, Attic **-ττω** = **I. 1. stir, trouble**, in a physical sense, **σύναγεν νεφέλας ἐτάραξε δὲ πόντον** (Ποσειδῶν) [Od. 5.291] **2. trouble the mind, agitate, disturb**, με δεινὸς ὀρθομαντείας πόνος στροβεῖ ταράσσων [Aesch. *Ag.* 1216]; τὸ σῶμα τ. τὴν ψυχὴν [Pl. *Phd.* 66a, cf. 103c];—**Passive** [Pl. *Phd.* 100d, etc.]; **περὶ τι** [Pl. *Sph.* 242c]; **διὰ τι** [Dem. 4.3]; **ταράσσομαι φρένας** [Soph. *Ant.* 1095].  
Carter: 'you will be disturbed' Matheson: 'you will be put to confusion' Oldfather: 'you ... will be in turmoil'  
Dobbin: 'you will meet with ... worry' Hard: 'you'll have a troubled mind' Long: 'you will be ... troubled'  
Steinmann: 'du wirst ... die Fassung verlieren' Nickel: 'dann wirst du ... dich aufregen'
- **μέμψη καὶ θεοῦ καὶ ἀνθρώπων** = Fut. Ind. Middle (2, sg): **μέμφομαι** = **I. to blame, censure**, first in Hesiod (though ἐπιμέμφομαι occurs in Homer): **1. + ACC pers.**, μέμψονται δ' ἄρα τοὺς [Hes. *Op.* 186; cf. *Thgn.* 797; Pi. *N.* 7.64; Soph. *El.* 384, etc.]; **μ. τύχην** [Aesch. *Pr.* 1073]; **μ. τὸν θέντα τὸν νόμον** [And. 4.3]; **μ. τινὰ πρὸς τοὺς φίλους** [Xen. *Oec.* 11.23]; **μ. τινὰ εἰς τι** [Xen. *An.* 2.6.30].  
Carter: 'you will find fault both with gods and men' Matheson, Oldfather: '(you) will blame (both) gods and men'  
Dobbin: 'and be at odds with God and man' Hard: 'and you'll find fault with both gods and human beings'  
Long: 'and you will find fault with gods and men' Steinmann: 'und mit Gott und Welt hadern'  
Nickel: 'und aller Welt Vorwürfe machen'
- **οὐδεὶς σε ἀναγκάσει** = Fut. Ind. Act. (3, sg): **ἀναγκάζω** = **1. to force, compel**, mostly + ACC pers. & INF, ἄ. τινὰ κτείνειν, πόλισμα, συνθήκας ποιεῖσθαι, etc. [Hdt. 1.11, 98, 6.42] **2. + ACC pers. only, constrain a person**, τὸ συνδρῶν σ' ἀναγκάσει χρέος [Eur. *Andr.* 337]; esp. by argument, opp. ῥητορικῶς ἐλέγχειν [Pl. *Grg.* 472b]; **δεινοῖς ἀναγκασθεῖς under compulsion** [Th. 6.22, 8.99].  
Carter: 'no one will ever compel you' Matheson: 'no one will ever put compulsion on you'  
Oldfather: 'no one will ever be able to exert compulsion upon you' Dobbin: 'you will never be subject to force'  
Hard: 'no one will ever be able to coerce' Long: 'no one will ever put pressure on you'  
Steinmann: 'dann wird niemand je dich nötigen' Nickel: 'dann wird niemand jemals Zwang auf dich ausüben'
- **οὐδεὶς σε κωλύσει** = Fut. Ind. Act. (3, sg): **κωλύω** = **4. + ACC pers., hinder** [Th. 1.35]; **τοὺς δρῶντας μοχθηρά** [Arist. *EN* 1113b26].  
Carter: 'no one will restrain you' Matheson: 'no one will ever put hindrance on you'  
Oldfather, Hard: 'no one will hinder you' Dobbin: 'you will never be subject to hindrance'  
Long: 'no one will impede you' Steinmann: 'dann wird niemand dich hindern'  
Nickel: 'niemand wird dich behindern'
- **οὐ μέμψη οὐδένα** = Fut. Ind. Middle (2, sg): **μέμφομαι** = see above.  
Oldfather: 'you will blame no one' Dobbin: 'you will never blame anyone' Hard: 'you'll find fault with no one'  
Long: 'you will not reproach anyone' Steinmann: 'du wirst niemanden schelten'  
Nickel: 'du brauchst niemandem Vorwürfe zu machen'
- **οὐκ ἐγκαλέσεις τινί** = Fut. Ind. Act. (2, sg): **ἐγκαλέω** = **II. 1. bring a charge or accusation against a person**:—Constr.: + DAT pers. & ACC rei, **charge something against one**, φόνους ἐ. τινί [Soph. *El.* 778]; freq. + DAT pers. only, **accuse** [Antipho 4.2.2, etc.].  
Oldfather: 'you ... will find fault with no one' Dobbin: 'you will never ... criticize anyone'  
Hard: 'you'll accuse no one' Long: 'you will not blame anyone'  
Steinmann: 'du wirst ... niemandem die Schuld geben'  
Nickel: 'du brauchst niemandem ... die Schuld an etwas zu geben'
- **ἄκων πράξεις οὐδὲ ἔν** = Adj. (Nom, m, sg): **ἄέκων**, Ep. and Ion.; Attic and Trag. contr. **ἄκων** = **I. involuntary, constrained**, of persons, ἀέκοντος ἐμεῖο [Il. 1.310]; ἐκὼν ἀέκοντί γε θυμῷ [Il. 4.43]; opp. βουλόμενος [Hp. *VC* 11] **II. Poet., like ἀκούσιος, of acts or their consequences, involuntary, κακὰ ἐκόντα κοῦκ ἄ.** [Soph. *OT* 1230].  
Carter: 'you will do no one thing against your will' Dobbin: 'and everything you do will be done willingly'  
Matheson, Oldfather: 'you will do (absolutely) nothing against your will'  
Hard: 'you'll do nothing whatever against your will' Long: 'you will not do a single thing reluctantly'  
Steinmann: 'du wirst ... nie etwas wider Willen tun' Nickel: 'wirst nichts gegen deinen Willen tun'

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- 3 - οὐδὲ γὰρ βλαβερόν τι πείση = Adj. (Acc, n, sg): βλαβερός -ά -όν (βλάβη, βλάπτω) = *harmful*, β. τὸ θύρηφιν [Hes. *Op.* 365]; opp. συμφέρον [Democr. 237]; opp. ὠφέλιμος [Xen. *Cyr.* 8.8.14]; β. καὶ ζημιῶδες [Pl. *Cra.* 417d].  
 Carter: 'for you will suffer no harm' Dobbin: 'because you will be proof against harm of any kind'  
 Oldfather: 'for neither is there any harm that can touch you' Matheson: 'for no harm can touch you'  
 Hard: 'because no harm can affect you' Long: 'because nothing harmful will happen to you'  
 Steinmann: 'denn du kannst überhaupt keinen Schaden erleiden'  
 Nickel: 'denn es gibt nichts, was dir Schaden zufügen könnte'
- πείση = Fut. Ind. Middle (2, sg): **πάσχω**
- 4 - Τηλικούτων ... ἐφιέμενος = Pres. Part. Middle (Nom, m, sg): ἐφίημι = **B.** Middle **II. 1.** + GEN, *aim at*, καλῶν [Isoc. 2.25]; ἀγαθοῦ τινος [Arist. *EN* 1094a2, etc.] **2.** *long for, desire*, τί μοι τῶν δυσφόρων ἐφίη; [Soph. *El.* 143]; τῶν ἀλλοτριῶν [Antipho 5.79].  
 Carter: 'Aiming therefore at such great things' Matheson: 'Aiming then at these high matters'  
 Oldfather: 'With such high aims' Dobbin: 'With rewards this substantial'  
 Hard: 'Since you're aiming ... at such great things' Long: 'if you want to achieve such great goals'  
 Steinmann: 'Wenn du nun nach so hohen Zielen strebst' Nickel: 'Wenn du nach einem so hohen Ziel strebst'
- οὐ δεῖ μετρίως κекινημένον = Adv., from Adj. μέτριος -α -ον = **B.** Adv. μετρίως *moderately, within due limits* [Hdt. 2.161]; *in due measure, neither exaggerating nor depreciating*, εἰπεῖν [Th. 2.35] **3.** *modestly, temperately*, χαίρειν [Eur. *IA* 921].  
 Carter: 'you must not allow yourself to be carried, even with a slight tendency, towards the attainment of the others'  
 Matheson: 'to attain them requires more than an ordinary effort'  
 Oldfather: 'you must bestir yourself with no slight effort' Dobbin: 'a casual effort is not sufficient'  
 Hard: 'you'll have to exert no small effort' Long: 'you have to be highly motivated'  
 Steinmann: 'nicht mit nur mäßigem Bemühen' Nickel: 'daß dies mit erheblicher Anstrengung verbunden ist'
- κекινημένον = Perf. Part. Pass. (Acc, m, sg): κινέω = **B.** Passive, *to be put in motion, go* [Il. 1.47]: generally, *to be moved, stir*, κινήθη ἀγορή, ἐκίνηθεν φάλαγγες [Il. 2.144, 16.280] **2.** of persons, *to be moved, stirred*, ὁ κекινημένος *one who is agitated, excited* [Pl. *Phdr.* 245b] **4.** *move forward*, of soldiers [Soph. *OC* 1371; Eur. *Rh.* 139, *Ph.* 107].
- ἄπτεσθαι αὐτῶν = Pres. Inf. Middle: ἄπτω = **II.** more freq. in Middle, ἄπτομαι, *to fasten oneself to, cling to, hang on by, lay hold of, grasp, touch*, + GEN, ἄψασθαι γούνων [Il. 512]: metaph., *take hold of, cleave to* [Pl. *Lg.* 967c] **III. 6.** *attain*, τῆς ἀληθείας [Pl. *Phd.* 65b]; τοῦ τέλους [Pl. *Smp.* 211b].  
 ➡ note that Carter, in contrast to other translators, takes αὐτῶν here to refer to the things that are *not* 'up to us' (τὰ φύσει δοῦλα, τὰ ἀλλότρια), and not to τηλικούτων — the high aims (just described) that result from our focusing on what *is* within our power. For her, the idea expressed here is that one must not make even the slightest of efforts towards attaining such slavish ends (for her full translation, see above [οὐ δεῖ μετρίως κекινημένον]). All other translations, however, take this passage to mean that no small effort is required to attain the *noble* ends attaching to τὰ ἐφ' ἡμῖν — the obvious rendering, given that τηλικούτων is the most immediate antecedent of αὐτῶν.  
 Carter: 'towards the attainment of the others' Matheson: 'to attain them' Oldfather: 'to lay hold of them'  
 Dobbin: '—' Hard: 'to attain them' Long: 'if you want to achieve such great goals'  
 Steinmann: 'nach ihnen greifen' Nickel: '—'
- τὰ μὲν ἀφιέναι παντελῶς = Pres. Inf. Act.: ἀφίημι = **II. 2.** of things, *get rid of, ἀφέτην πολυκαγκέα δίψαν* [Il. 11.642]: inProse, *give up, leave off, μόχθον* [Hdt. 1.206]; *ξυμμαχίαν, σπονδάς* [Th. 5.78, 115, etc.].  
 Carter: 'you must entirely quit some of them' Matheson, Oldfather: 'you will have to give up some things entirely'  
 Dobbin: 'Other ambitions will have to be sacrificed, altogether or ...'  
 Hard: 'and that you'll have to renounce some things altogether'  
 Long: 'You will have to forego some things completely' Steinmann, Nickel: 'du mußt auf manches ganz verzichten'
- παντελῶς (ἀφιέναι) = Adv., from Adj. παντελής -ές (τέλος) = **III. 1.** Adv. παντελῶς, Ion. -έως, *altogether, utterly*, with Verbs, διῶρυξ π. πεποιημένη [Hdt. 7.37]; παντελέως εἶχε τὸ οἶκημα *it was quite finished* [Hdt. 4.95].
- τὰ δ' ὑπερτίθεσθαι πρὸς τὸ παρόν = Pres. Inf. Middle: ὑπερτίθημι = **II. 5.** Middle also, *put off, defer* [*PEleph.* 11.5 (iii B. C.), etc.]; ὑ. τὴν ἐπανόρθωσιν ποιῆσαι [Epict. *Ench.* 51.1]; εἰς ἄλλον καιρὸν ἐπιτηδειότερον [Phld. *Rh.* 1.212S].  
 Carter: 'and for the present postpone the rest' Matheson: 'and put off others for the moment'  
 Oldfather: 'and defer others for the time being' Hard, Long: 'while postponing / and postpone others for the present'  
 Dobbin: 'Other ambitions will have to be sacrificed, ... or at least for now'  
 Steinmann: 'manches vorläufig aufschieben' Nickel: 'und manches zeitweilig aufgeben'

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- 4 - **πρὸς τὸ παρόν** = Pres. Part. Act. (Acc, n, sg): **πάρειμι** = **II.** of things, *to be by*, i.e. *ready* or *at hand* [Od., etc.]; of Time, ὁ παρὼν νῦν χρόνος [Soph. *El.* 1293]: Adverbial phrases, **τὸ παρόν** *just now*, τὸ π. εἵπομεν [Pl. *Lg.* 693b]; τὰ πάροντα [Soph. *El.* 215]: in Prose, ἐκ τῶν π. according to *present circumstances* [Th. 5.40, etc.]; ἐν τῷ π., opp. τὸ ἔπειτα [Th. 5.63, etc.]; **πρὸς τὸ παρόν** [Isoc. 15.94]; ἐπὶ τοῦ π. for *the present* [IG 9(2).517.6 (Epist. Philipp.); Epict. *Ench.* 2.2].  
Carter, Hard, Long: ‘for the present’ Matheson: ‘for the moment’ Oldfather: ‘for the time being’  
Dobbin: ‘at least for now’ Steinmann: ‘vorläufig’ Nickel: ‘zeitweilig’
- **καὶ ταῦτ’ ἐθέλης** = sc. **τηλικούτων**.
- **ἄρχειν** = Pres. Inf. Act.: **ἄρχω** = **II.** in point of Place or Station, *rule, govern, command*, **3.** abs., *rule*, ὅσον τό τ’ ἄρχειν καὶ τὸ δουλεύειν δίχα [Aesch. *Pr.* 927, cf. *Pers.* 774]; esp. *hold a magistracy*, ὁκοῖόν τε εἶη ἄρχειν μετὰ τὸ βασιλεύειν [Hdt. 6.67].  
Carter: ‘command’ Matheson, Oldfather: ‘office’ Dobbin: ‘power’ Hard: ‘public office’  
Long: ‘prominence’ Steinmann, Nickel: ‘(die) Macht’
- **τυχόν** = Adv., Aor. Part. Act. (Nom, n, sg): **τυγχάνω** = **A. I.** neut Part. **τυχόν** used abs. like ἐξόν, παρόν, etc., **b.** as Adv., *perchance, perhaps* [Isoc. 4.171; Xen. *An.* 6.1.20; Pl. *Alc.* 2. 140a, 150c; Dem. 18.221, 21.41].
- **οὐδ’ αὐτῶν τούτων τεύξῃ** = Fut. Ind. Middle (2, sg): **τυγχάνω** = **B. II.** *hit upon, light upon*, **2.** *attain, obtain* a thing, + GEN, πομπῆς καὶ νόστοιο [Od. 6.290]; ξυγγνώμης [Th. 7.15]; τῆς ἀξίας [Ar. *Av.* 1223].
- **διὰ τὸ καὶ τῶν προτέρων ἐφίεσθαι** = Pres. Inf. Middle: **ἐφίημι** = **B. Middle II. 1.** + GEN, *aim at, καλῶν* [Isoc. 2.25]; ἀγαθοῦ τινος [Arist. *EN* 1094a2, etc.] **2.** *long for, desire*, τί μοι τῶν δυσφόρων ἐφίη; [Soph. *El.* 143]; τῶν ἀλλοτριῶν [Antipho 5.79].
- **πάντως** = Adv. **πάντως (πᾶς)** = **I.** *altogether*; in Hom., always **πάντως οὐ**, *in no wise, by no means, not at all [II. 8.450, Od. 19.91, al.] **II. 1.** in strong affirmations, *at all events, at any rate* [Aesch. *Pr.* 16; Hdt. 5.111; Pl. *Ap.* 33d; *I. Ep. Cor.* 9.22, etc.]; π. δήπου [Ar. *Th.* 805]; *assuredly*, opp. ἴσως [Jul. *Or.* 7.222a].  
Carter: ‘absolutely’ Matheson, Oldfather, Hard, Long: ‘certainly’ Dobbin: ‘altogether’  
Steinmann: ‘Auf alle Fälle’ Nickel: ‘Auf keinen Fall’*
- **ἐκεῖνων** = Adj. (Gen, n, pl): **ἐκεῖνος, ἐκεῖνη, ἐκεῖνο** = **I. 1.** *the person there, that person or thing* [Hom., etc.]; generally with reference to what has gone immediately before [Pl. *Phd.* 106c; Xen. *Cyr.* 1.6.9, etc.]; but when **οὗτος** and **ἐκεῖνος** refer to two things before mentioned, **ἐκεῖνος** prop. belongs to *the more remote*, in time, place, or thought, **οὗτος** to *the nearer* [Pl. *Euthd.* 271b, etc.]; but **ἐκεῖνος** sts. = *the latter* [Xen. *Mem.* 1.3.13; Dem. 8.72; Arist. *Pol.* 1325a7, etc.].  
Carter, Oldfather, Hard, Long: ‘the former’ Matheson: ‘those things which alone bring freedom and happiness’  
Dobbin: ‘the rewards of freedom and happiness’ Steinmann: ‘das ..., woraus allein Freiheit und Glück hervorgehen’  
Nickel: ‘das ..., wodurch allein Freiheit und Glück möglich sind’
- **ἀποτεύξῃ (ἐκεῖνων)** = Fut. Ind. Middle (2, sg): **ἀποτυγχάνω**, Fut. **ἀποτεύξομαι** = **I. 1.** *fail in hitting or gaining, τινός* [Hr. *VM* 2; Pl. *Lg.* 744a; Xen. *Mem.* 4.2.27, etc.]; τοῦ ὠφελιμωτάτου [Pl. *Th.* 179a].
- **δι’ ὧν ... περιγίνεται** = Pres. Ind. MP (3, sg): **περιγίγνομαι** = **II. 3.** of things, *to be left over*: hence, *to be a result or consequence*, ἐκ τῶν μεγίστων κινδύνων καὶ πόλει καὶ ιδιώτη μέγιστα τιμαὶ π. [Th. 1.144]; ἡ ἠθικὴ ἐξ ἔθους π. [Arist. *EN* 1103a17].
- 5 - **πάση φαντασίᾳ** = Noun (Dat, f, sg): **ἡ φαντασία**, verbal noun of **φαντάζομαι** and (in sense) of **φαίνομαι** = **I. 1.** *appearing, appearance* = **τὸ φαίνεσθαι**, πάντες ἐφίενται τοῦ φαινομένου ἀγαθοῦ, τῆς δὲ φ. οὐ κύριοι do not control the *appearing* [Arist. *EN* 1114a32]; usu. with less verbal force, *appearance, presentation* to consciousness, whether immediate or in memory, whether true or illusory, φαίνεται μὲν ὁ ἥλιος ποδιαῖος, ἀντίφῃσι δὲ πολλὰκις ἕτερόν τι πρὸς τὴν φ. [Arist. *Insomn.* 460b19]; κατοπτρικὴ φ. *image* reflected in a mirror [Placit. 3.1.2]; also of other sense-perceptions, φ. καὶ αἰσθησις ταῦτὸν ἐν τε θερμοῖς καὶ πᾶσι τοῖς τοιούτοις *appearance* is the same as perception, whether we are talking of hot things or anything else like them [Pl. *Th.* 152c; cf. Chrysipp. *Stoic.* 2.21] **2.** *imagination*, i.e. the *re-presentation* of appearances or images, primarily derived from sensation (cf. **αἰσθησις II**), ὅταν μὴ καθ’ αὐτὸ ἀλλὰ δι’ αἰσθήσεως παρῆ τιμι τὸ τοιοῦτον αὐ πάθος (sc. δόξα) ἄρ’ οἷον τε ὀρθῶς εἰπεῖν ἕτερόν τι πλὴν φ.; ... “φαίνεται” δὲ ὁ λέγομεν (i.e. φαντασία) σύμμειξις αἰσθήσεως καὶ δόξης [Pl. *Sph.* 264a, 264b].  
Long: IMPRESSION. Technical term (Greek *phantasia*), sometimes translated by “appearance,” for whatever is immediately present to the mind, either as a sense experience or as a thought. Epictetus likes to describe the Stoic project as learning how to “use” and “interpret” impressions correctly. (2018, p. 160)

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5 - **πάση φαντασίᾳ** (cont'd)

Nickel: "Impression" (*Eindruck*) here renders φαντασία. The picture one conceives of something need not correspond with what is actually given in fact. "The φαντασία is the mental image that a thing or event evokes in us through the affection of our senses, the result of an involuntary process" (M. Forscher. *Die stoische Ethik. Über den Zusammenhang von Natur-, Sprach- und Moralphilosophie im altstoischen System* [Stuttgart, 1981], p. 97). (2006, p. 87 n. 5)

Carter: 'appearance' Matheson, Dobbin, Hard: 'impression' Oldfather: 'external impression'  
Long: 'thought or impression' Steinmann, Nickel: 'Eindruck'

- **τραχεία** = Adj. (Dat, f, sg): **τραχός -εἶα -ύ** = **I. 1.** *rugged, rough* [Hom., etc.]; as epithet of Ithaca [Od. 9.27, 10.417] **4.** of persons, their acts, feelings, or conditions, *rough, harsh, savage*, τ. ἔφεδρος [Pi. N. 4.96]; τ. καὶ τεθηγγμένους λόγους [Aesch. Pr. 313]; λείον καὶ τ. πάθημα [Pl. Ti. 63e].

Carter, Matheson, Oldfather: 'harsh' Dobbin: 'strong' Hard: 'disagreeable' Long: 'jarring'  
Steinmann: 'ärgerlich' Nickel: 'unangenehm'

- **μελέτα ἐπιλέγειν ὅτι ...** = Pres. Imperat. Act. (2, sg): **μελετάω** = **I. 1.** *take thought or care for*, + GEN, βίου, ἔργου [Hes. Op. 316, 443] **II. 1.** *pursue, exercise*, μ. τοῦτο (sc. ἡμεροδρόνην εἶναι) [Hdt. 6.105]; μ. σοφίαν [Ar. Pl. 511] **2.** + INF, μετρίως ἀλγεῖν μελετᾷ σοφία *practices moderation in grief* [Eur. Fr. 46]; also μ. τοξεύειν καὶ ἀκοντίζειν [Xen. Cyr. 1.2.12; Antipho 3.2.3]; μ. ποιεῖν καὶ λέγειν [Lys. 10.9].  
Carter: 'Study, therefore, to be able to say to every ...' Matheson: 'Make it your study then to confront every ...'  
Oldfather: 'make it your study ... to say to every ...'

Dobbin: 'make a practice .. of saying to every strong impression ...'

Hard: 'Practise, then ... to say to every disagreeable impression ...'

Long: 'make it your habit to tell every jarring thought ...'

Steinmann: 'Bemühe dich daher, jedem ärgerlichen Eindruck sofort entgegenzuhalten : ...'

Nickel: 'Bemühe dich daher, jedem unangenehmen Eindruck sofort mit den Worten zu begegnen : ...'

- **ἐπιλέγειν (πάση φαντασίᾳ ... ὅτι ...)** = Pres. Inf. Act.: ἐπιλέγω = **I. 1.** *say in connection with an action*, etc. [Hdt. 2.35, 64, etc.]; ποιεῖν τι καὶ ἐπιλέγειν *say while or after doing it* [Hdt. 4.65]; παίζουσιν ἐπιλέγοντες [Hdt. 5.4]. ➡ see translations above.

- **οὐ πάντως** = Adv. **πάντως (πᾶς)** = **I. altogether**; in Hom., always πάντως οὐ, *in no wise, by no means, not at all* [Il. 8.450, Od. 19.91, al.].

- **τὸ φαινόμενον** = Pres. Part. Pass. (Nom, n, sg): **φαίνομαι** = **B. Passive, to come to light, be seen, appear** [Hom.] **II. 1.** *to appear to be so and so*, + INF, ἥτις ἀρίστη φαίνεται εἶναι [Od.]; also + **PART**, but φαίνεσθαι + INF indicates that a thing *appears to be so and so*, + **PART**. states the fact that it *manifestly is so and so*, ἐμοὶ σὺ πλουτέειν μέγα φαίνειαι *you appear to me to be very rich* [Hdt. 1.32]; but εὐνοος ἐφαίνετο ἔων *he was manifestly well-inclined* [Hdt. 7.173] **2.** in Philosophy, **φαίνομαι** (abs.) is sts. used of what *appears to the senses*, φαίνεται δ' οὐδὲν *is observed* [Arist. Ph. 204b35, cf. Cael. 312b30]; sts. of what *is mentally manifest* [Arist. EN 1175a29]; *to be evident* [Arist. APr. 24b24]; esp. in **PART**, **φαινόμενος -η -ον**: **a.** *appearing in sense experience*, τὰ φ. κατὰ τὴν αἴσθησιν [Arist. Cael. 303a22]; τὰ φ. *sense-data* [Ar. PA 639b8] **b.** *mentally apparent*, opp. ὄντα τῇ ἀληθείᾳ [Pl. R. 596e; cf. Arist. Top. 100b24]; τὰ οὖν ἐμοὶ φαινόμενα οὕτω φαίνεται [Pl. R. 517b].

Carter: 'the "thing you appear to be"' Matheson: 'what you seem to be' Oldfather, Hard: 'what you appear to be'  
Dobbin: 'the source of the impression' Long: 'the real thing' Steinmann, Nickel: 'das, was du zu sein scheinst'

- **ἐξετάζει αὐτήν** = Pres. Imperat. Act. (2, sg): **ἐξετάζω** = **I. 1.** *examine well or closely, scrutinize, review*, ἐ. φίλους, ὄντιν' ἔχουσιν νόον [Thgn. 1016]; τὴν ὑπάρχουσαν ξυμμαχίαν ἐ. [Th. 2.7]; ἐ. τί καὶ πῶς λέγουσι [Pl. Phdr. 261a].

- **δοκίμαζε** = Pres. Imperat. Act. (2, sg): **δοκιμάζω (δόκιμος)** = **I. 1.** *assay, test*, πορφύραν καὶ χρυσόν [Isoc. 12.39]; τοὺς οἴνους [Arist. EN 1118a28]; τὰ νομίσματα [Arist. HA 491a21].

- **τοῖς κανόσι τούτοις οἷς ἔχεις** = Noun (Dat, m, pl): **ὁ κανὼν -όνος (κάννα)** = **I. any straight rod or bar**, esp. to keep a thing straight: **II. 1.** *metaph., rule, standard*, κανόνι τοῦ καλοῦ μαθῶν [Eur. Hec. 602]; ὁ σπουδαῖος ... ὥσπερ κ. καὶ μέτρον αὐτῶν (καλῶν καὶ ἡδέων) ὦν [Arist. EN 1113a33; cf. Arr. Epict. 3.4.5].

Carter: 'by those rules which you have'  
Oldfather, Long: 'by these rules that you have'  
Steinmann: 'nach den Regeln, die du kennst'

Matheson, Hard: 'by these / those rules that you possess'  
Dobbin: 'with your criteria'  
Nickel: 'nach den Regeln, die du beherrscht'

## 1

- 5 - **πρόχειρον ἔστω τὸ διότι ...** = Adj. (Nom, n, sg): **πρόχειρος -ον (χείρ)** = **I. 1.** *at hand* [Hp. *Art.* 11]; π. ἄχθος a *handy* burden [Soph. *El.* 1116]; of a drawn sword or knife [Soph. *Ph.* 747; Eur. *Hel.* 1564, *El.* 696; Xen. *Cyr.* 4.2.32]; (τὴν ἐπιστήμην) π. οὐκ εἶχε τῇ διανοίᾳ [Pl. *Th.* 198d].  
**Nickel:** “Tell yourself immediately” (« ...sag dir sofort ») renders πρόχειρον ἔστω —literally, ‘may it be at hand for you’, ‘may it be at your disposal.’ This is reminiscent of the the title of the “Handbook”, ἐγχειρίδιον. (2006, p.87 n.6)  
 Carter: ‘be prepared to say, that ...’ Matheson: ‘be ready with the answer that ...’  
 Oldfather: ‘have ready to hand the answer, ...’ Dobbin: ‘be ready with the reaction, ...’  
 Hard: ‘be ready to reply, ...’ Long: ‘have the following response to hand : ...’  
 Steinmann: ‘dann habe die Antwort zur Hand : ...’ Nickel: ‘dann sag dir sofort : ...’
- **ἔστω** = Pres. Imperat. Act. (3, sg): **εἰμί**
- **τὸ διότι “οὐδὲν πρὸς ἐμέ”** = Conj. **διότι**, for **διὰ τοῦτο ὅτι ...** = **II.** = **ὅτι**, *that* [Hdt. 2.43, 50; Isoc. 4.48; Dem. 12.18; Arist. *Metaph.* 1062a6, al.]; **τὸ διότι** [Arist. *APr.* 53b9].  
 Carter: ‘to say, that ...’ Matheson: ‘the answer that ...’ Oldfather: ‘the answer’ Dobbin: ‘the reaction’  
 Hard: ‘to reply, ...’ Long: ‘the response’ Steinmann: ‘die Antwort’ Nickel: ‘dann sag dir ...’
- **οὐδὲν πρὸς ἐμέ**  
 Carter, Matheson: ‘it is nothing to you’ Oldfather: ‘It is nothing to me’ Dobbin: ‘Then it’s none of my concern’  
 Hard: ‘That’s nothing to me’ Long: ‘Not my business’ Steinmann, Nickel: ‘Es geht mich nichts an’

## 2

- 1 - **μémνησο, ὅτι ...** = Perf. Imperat. MP (2, sg): **μémνησکو** = **B. I. 1.** Middle and Passive, *to remind oneself of a thing, call to mind*, sts. + ACC, *remember* [Il. 6.222, Od. 14.168; Soph. *OT* 1057; Pl. *Lg.* 633d]; more freq. + GEN, φίλου μemνήσομ’ εταίρου [Il. 22.390]; also **μémνησο ἐκεῖνο, ὅτι ...** [Xen. *Cyr.* 2.4.25].
- **ὀρέξεως** = Noun (Gen, f, sg): **ἡ ὀρέξις -εως (ὀρέγω)** = general word for all kinds of **I.** *appetite, conation*, including ἐπιθυμία, θυμός, βούλησις [Arist. *de An.* 414b2; *Stoic.* 3.40; Epicur. *Fr.* 202]; opp. φυγή [Arist. *De. An.* 431a2]; opp. ἐκκλισις [Arr. *Epict.* 1.4.1].  
 ➤ see note of Long at 1.1 above.
- **ἐπαγγελία (ὀρέξεως)** = Noun (Nom, f, sg): **ἡ ἐπαγγελία (ἐπαγγέλλω)** = **3.** *offer, promise, profession, undertaking* [Dem. 21.14]; τὰς ὑπερβολὰς τῶν ἐ. [Arist. *EN* 1164a29; cf. Phld. *Herc.* 1251.20]; ἐπαγγελίας ποιῆσθαι τι [Plb. 1.726].  
 Carter, Hard, Long: ‘desire promises ...’ Matheson: ‘the will to get promises ...’  
 Oldfather: ‘the promise of desire is ...’ Dobbin: ‘The faculty of desire purports to aim at...’  
 Steinmann: ‘Begehren verheißt ...’ Nickel: ‘Begehren zielt darauf, daß ...’
- **ἐπιτυχία, οὗ ὀρεγη** = Noun (Nom, f, sg): **ἡ ἐπιτυχία (ἐπαγγέλλω)** = **2.** *success*, opp. ἀποτυχία [Democr. 275]; ἐν ταῖς μάχαις [Plb. 1.6.4]; τῶν μαντευμάτων [D.H. 3.70]; ἔργων [OGI 678.2 (Egypt, ii. A.D.)].  
 Carter: ‘the attainment of that of which you are desirous’ Matheson: ‘attainment of what you will’  
 Oldfather: ‘the attainment of what you desire’ Dobbin: ‘securing what you want’  
 Hard: ‘the attaining of what you desire’ Long: ‘your getting what you want’  
 Steinmann: ‘die Erreichung des Begehrten’ Nickel: ‘daß man das, was man begehrt, auch bekommt’
- **οὗ ὀρεγη** = Pres. Ind. MP (2, sg): **ὀρέγω** = **II.** Middle and Passive, **2.** + GEN, *reach at or to a thing, grasp at*, οὗ παιδὸς ὀρέξατο ‘he reached out to his child [Il. 6.466, cf. Od. 11.392] **b.** metaph., *reach after, grasp at, yearn for*, γάμων [Eur. *Ion* 842]; τῶν μεγίστων [Eur. *Fr.* 240]: freq. in Attic Prose [Antipho 2.2.12; Th. 3.42; Pl. *R.* 439b, 485d, etc.]; ὁ. τοῦ πρώτου ἕκαστος γίγνεσθαι [Th. 2.65].
- **ἐκκλίσεως** = Noun (Gen, f, sg): **ἡ ἐκκλισις -εως (ἐκκλίνω)** = **III.** *avoidance, refusal*, opp. αἴρησις [Cleanth. *Stoic.* 1.129 (pl.)]; opp. ἐκλογή [Stoic. 3.190]; opp. ὀρέξις [Epict. *Ench.* 2].
- **τὸ μὴ περιπεσεῖν ἐκεῖνω** = Aor. Inf. Act.: **περιπίπτω** = **II. 1.** *fall in with* [Hdt., Xen.]; of ships meeting by chance at sea [Hdt., Th.] **3.** metaph., *fall in with, fall into*, mostly of evil, + DAT, π. ἀδίκουσι γνώμησι *fall in with, encounter* unjust judgements [Hdt. 1.96]; π. τουαύτησι τύχησι, δουλοσύνη [Hdt. 6.16, 106]; νοῦσοις, νοσήμασι [Hp. *VM* 3; Xen. *Cyr.* 6.2.27]; αἰσχροῦ τύχη [Eur. *Hec.* 498].
- **ὁ ἐκκλίνεται** = Pres. Ind. Pass. (3, sg): **ἐκκλίνω** = **II.** intr., *turn away*, ἀπό τινος [Th. 5.73] **2.** + ACC, *avoid, shun*, ἐ. τι καὶ μὴ πράττειν [Pl. *Lg.* 746c]; τὴν τῶν θηρίων ἔφοδον [Plb. 1.34.4]:—**Passive** [Epict. *Ench.* 2].  
 Carter: ‘that to which you are averse’ Matheson: ‘what you avoid’ Oldfather: ‘what is avoided’  
 Dobbin, Long: ‘what you don’t [want]’ Hard: ‘what you want to avoid’  
 Steinmann: ‘[das], was gemieden wird’ Nickel: ‘das, was man ablehnt’
- **ὁ ... ἐν ὀρέξει ἀποτυγχάνων** = Pres. Part. Act. (Nom, m, sg): **ἀποτυγχάνω** = **II.** abs., *miss one’s object, fail* [Xen. *HG* 7.5.14]; τυγχάνειν καὶ ἄ. κατὰ τι [Arist. *Po.* 1450a3]; ἐν ταῖς ἐπιβολαῖς [Plb. 5.98.6].

## 2

- 1 - **ἀτυχής** = Adj. (Nom, m, sg): **ἀτυχής -ές (τυγχάνω)** = **I. unfortunate** [Antipho 2.2.1 (Sup.)]; οὐ γὰρ οὕτως ἄφρων οὐδ' ἄ. εἰμι [Dem. 3.21].  
Carter: 'disappointed' Matheson, Oldfather, Dobbin, Hard, Long: 'unfortunate' Steinmann, Nickel: 'unglücklich'
- **ὁ ... ἐν ἐκκλίσει περιπίπτω** = Pres. Part. Act. (Nom, m, sg): **περιπίπτω** = **II. 3. metaph., fall in with, fall into**, mostly of evil, + DAT, π. ἀδίκουσι γνώμησι *fall in with, encounter* unjust judgements [Hdt. 1.96]; with a Prep., **ἐν σφίσι κατα τὰς ἰδίας διαφορὰς π.** [Th. 2.65]; abs., *come to grief* [Plb. 8.36.4].
- **δυστυχής** = Adj. (Nom, m, sg): **δυστυχής -ές (τύχη)** = **1. unlucky, unfortunate**, of persons and things [Th. 7.87; Pl. *Lg.* 832a, etc.]; freq. in Trag., *δυστυχή πρᾶσσειν* [Aesch. *Th.* 339]; δ. βίος [Soph. *El.* 602]; σ. εἶς τι [Eur. *Ph.* 1642].  
Carter: 'wretched' Matheson, Long: 'miserable' Oldfather, Hard: 'experiences / suffers misfortune'  
Dobbin: 'unhappy' Steinmann, Nickel: 'unglücklich'
- **ἄν ... ἐκκλίνης τὰ παρὰ φύσιν τῶν ...** = Pres. Subj. Act. (2, sg): **ἐκκλίνω** = see above (**ὁ ἐκκλίνεται**).
- **τὰ παρὰ φύσιν τῶν ἐπὶ σοί** = Noun (Acc, f, sg): **ἡ φύσις, φύσεως (φύω)** = **III. nature, the regular order of nature**, τύχη ... ἀβέβαιος, φ. δὲ αὐτάρκης [Democr. 176]; *κατὰ φύσιν* [Pl. *R.* 444d, etc.]; *τρίχες κατὰ φύσιν πεφυκυῖαι* growing *naturally* [Hdt. 2.38]; *κατὰ φ. ποιεῖν* [Heraclit. 112]; opp. **παρὰ φύσιν** [Eur. *Ph.* 395; Th. 6.17, etc.].  
**Long:** THINGS CONTRARY TO NATURE Technical phrase (Greek *ta para physin*) for anything in Stoicism that conflicts with optimal human well-being. The expression often refers to such conditions as bodily sickness and poverty, which we are naturally motivated to try to avoid. Because successful avoidance of such things is not simply "up to us," Epictetus restricts the scope of the term here to aberrant mental states. He takes these states (e.g., pathological emotions and unethical motivations) to be contrary to the rational norms of human nature, entirely "up to us," and therefore fully avoidable. (2018, pp. 163-164)  
**Nickel:** The meaning of τὰ παρὰ φύσιν ('what is contrary to nature') is best understood against the background of the early Stoic formula of ὁμολογουμένως τῷ φύσει ζῆν — that is to say, 'living in harmony with the cosmic order', or even 'living in conformity with the rational nature of man'. (2006, p.87 n.7)  
Carter: 'those objects ..., which are contrary to the natural use of your faculties'  
Matheson: 'what is unnatural in the region within your control'  
Oldfather: 'what is unnatural among those things which are under your control'  
Dobbin: 'things that are under your control and alien to your nature'  
Hard: 'what is contrary to nature among those things that are within your own power'  
Long: 'among the things contrary to nature ... those that are up to you'  
Steinmann: 'was gegen die Natur ist unter den Dingen, die wir meistern'  
Nickel: 'von den Dingen, die in deiner Macht stehen, das, was gegen die Natur ist'
- **τῶν ἐπὶ σοί** = 'among those things which are under your control' [Oldfather].
- **ἐκκλίνεις** = Pres. Ind. Act. (2, sg): **ἐκκλίνω** = see above (**ὁ ἐκκλίνεται**).
- **περιπεσῆ (οὐδενί)** = Fut. Ind. Middle (2, sg): **περιπίπτω** = **II. 3. metaph., fall in with, fall into**, mostly of evil, + DAT, π. ἀδίκουσι γνώμησι *fall in with, encounter* unjust judgements [Hdt. 1.96]; π. τοιαύτησι τύχησι, *δουλοσύνη* [Hdt. 6.16, 106]; *νοῦσοις, νοσήμασι* [Hr. *VM* 3; Xen. *Cyr.* 6.2.27]; *αἰσχυρᾷ τύχη* [Eur. *Hec.* 498].
- **νόσον δ' ἄν ἐκκλίνης** = Pres. Subj. Act. (2, sg): **ἐκκλίνω** = see above (**ὁ ἐκκλίνεται**).
- **δυστυχήσεις** = Fut. Ind. Act. (2, sg): **δυστυχέω** = *to be unlucky, unfortunate* [Hdt. 8.105, etc.].
- 2 - **ἄρον ... τὴν ἐκκλίσειν ἀπὸ πάντων ...** = Aor. Imperat. Act. (2, sg): **ἄειρω**, Ep., Ion., and poet.; **αἶρω**, Attic and Trag. = **III. 1. lift and take away, remove, ἀπό με τιμᾶν ἤραν** [Aesch. *Eu.* 847]; *τινὰ ἐκ τῆς πόλεως* [Pl. *R.* 578e].  
Carter: 'Remove aversion, then, from all things that ...'  
Matheson: 'Therefore, let your will to avoid have no concern with what ...'  
Oldfather: 'Withdraw, therefore, your aversion from all the matters that ...'  
Dobbin: 'Remove it [your resentment] from anything ...'  
Hard: 'Remove your aversion, then, from everything that ...' Long: 'So move aversion away from everything that ...'  
Steinmann: 'Zieh also deine Abneigung von allen Dingen zurück, die ...'  
Nickel: 'Hüte dich also vor Abneigung gegenüber allen Dingen, die ...'
- **τὴν ἐκκλίσειν** = Noun (Acc, f, sg): **ἡ ἐκκλίσις -εως** = **III. avoidance, refusal**, opp. αἴρεσις [Cleanth. *Stoic.* 1.129 (pl.)]; opp. ἐκλογή [Stoic. 3.190]; opp. ὄρεξις [Epict. *Ench.* 2].  
➡ see Long note at 1.1 above, with translations.  
Carter, Oldfather, Hard, Long: '(your) aversion' Matheson: 'your will to avoid' Dobbin: 'your resentment'  
Steinmann, Nickel: '(deine) Abneigung'

## 2

- 2 - **μετάθες ἐπὶ τὰ παρὰ φύσιν** = Aor. Imperat. Act. (2, sg): **μετατίθημι** = **II.** *place differently*, **1.** in local sense, *transpose, change the place of*, τὰ αἰδοῖα εἰς τὸ πρόσθεν [Pl. *Smp.* 191b]; εἰς βελτίω τόπον [Pl. *Lg.* 903d].  
Carter, Oldfather, Hard, Long: 'transfer it to ...' Matheson, Dobbin: 'direct it to / toward ...'  
Steinmann: 'und übertrage sie auf ...' Nickel: 'und gib ihr [der Abneigung] nur nach gegenüber den Dingen, die ...'
- **τὴν ὄρεξιν** = Noun (Acc, f, sg.): **ἡ ὄρεξις -εως (ὄρέγω)** = general word for all kinds of **I.** *appetite, conation*, including ἐπιθυμία, θυμός, βούλησις [Arist. *de An.* 414b2; *Stoic.* 3.40; Epicur. *Fr.* 202]; opp. φυγή [Arist. *De. An.* 431a2]; opp. **ἔκκλισις** [Arr. *Epicr.* 1.4.1].  
☛ see Long note at **1.1** above, with translations.
- **παντελῶς ... ἄνελε** = Adv., from Adj. **παντελής -ές (τέλος)** = **III. 1.** Adv. **παντελῶς**, Ion. **-έως**, *altogether, utterly*, with Verbs, διῶρυξ π. πεποιημένη [Hdt. 7.37]; παντελέως εἶχε τὸ οἶκημα *it was quite finished* [Hdt. 4.95].
- **ἐπὶ τοῦ παρόντος** = Pres. Part. Act. (Gen, n, sg): **πάρειμι** = **II.** of things, *to be by*, i.e. *ready or at hand* [Od., etc.]; of Time, ὁ παρὼν νῦν χρόνος [Soph. *El.* 1293]; Adverbial phrases, **τὸ παρόν** *just now*, τὸ π. εἵπομεν [Pl. *Lg.* 693b]; τὰ πάροντα [Soph. *El.* 215]; in Prose, ἐκ τῶν π. according to *present circumstances* [Th. 5.40, etc.]; ἐν τῷ π., opp. τὸ ἔπειτα [Th. 5.63, etc.]; **ἐπὶ τοῦ π.** for *the present* [IG 9(2).517.6 (Epist. Philipp.); **Epicr. Ench. 2.2**].
- **ἄνελε (τὴν ὄρεξιν ... παντελῶς)** = Aor. Imperat. Act. (2, sg): **ἀναιρέω** = **II. 1.** *make away with, destroy*, of men, *kill* [Hdt. 4.66] **2.** of things, *abrogate, annul*, ὄρους ἀνεῖλον πολλαχῆ πεπηγότας [Sol. 36.4]; νόμον [Aeschin. 3.39]; ἀταξίαν [Dem. 3.35, etc.]; τηλικαύτην ἀνελόντας μαρτυρίαν [Dem. 28.5]; *abolish*, τὰς τῶν παρανόμων γραφάς [Arist. *Ath.* 29.4].  
Carter: 'totally suppress desire' Matheson: 'utterly remove the will to get' Oldfather: 'remove utterly your desire'  
Dobbin: 'As for desire, suspend it completely' Hard: 'suppress your desires completely'  
Long: 'As for desire, give it up completely' Steinmann: 'Das Begehren aber gib ... ganz auf'  
Nickel: 'Das Begehren aber laß ... ganz sein'
- **ἄν ... ὄρηγῃ ... τινος** = Pres. Subj. MP (2, sg): **ὄρέγω** = **II.** Middle and Passive, **2.** + GEN, *reach at or to* a thing, *grasp at*, οὗ παιδὸς ὄρέξατο *he reached out to his child* [Il. 6.466, cf. Od. 11.392] **b.** metaph., *reach after, grasp at, yearn for*, γάμων [Eur. *Ion* 842]; τῶν μεγίστων [Eur. *Fr.* 240]; freq. in Attic Prose [Antipho 2.2.12; Th. 3.42; Pl. *R.* 439b, 485d, etc.]; ὁ τοῦ πρώτου ἕκαστος γίνεσθαι [Th. 2.65].
- **ἀτυχεῖν** = Pres. Inf. Act.: **ἀτυχέω** = **1.** *to be unfortunate, fail, miscarry* [Ar. *Nu.* 427; Th. 1.32, etc.].
- **ἀνάγκη (ἀτυχεῖν)** = Noun (Nom, f, sg): **ἡ ἀνάγκη** = **I. 1.** *force, constraint, necessity* [Hom., etc.]; ἀνάγκη ἐστὶ, + INF, *it must be that ..., is necessary that ...* [Hom., etc.].  
Carter: 'you must necessarily be disappointed' Dobbin: 'you are bound to be disappointed'  
Matheson, Oldfather, Hard, Long: 'you are / you're bound to be unfortunate'  
Steinmann: 'so wirst du notgedrungen unglücklich' Nickel: 'dann wirst du zwangsläufig unglücklich'
- **ὄσων ὀρέγεσθαι** = Pres. Inf. MP (2, sg): **ὀρέγω** = see above (**ἄν ... ὀρέγη ... τινος**).
- **καλὸν ἄν (ὀρέγεσθαι)** = Adj. (Nom, n, sg): **καλός -ή -όν** = **III. 1.** in a moral sense, *beautiful, noble, honourable*, in Hom. only in neut., οὐ καλὸν εἶπες [Od. 8.166]; freq. **καλόν** (ἐστὶ) + INF, κ. τοι σὺν ἔμοι τὸν κήδειν ὅς κ' ἐμὲ κήδη [Il. 9.615]; οὐ γὰρ ἔμοιγε κ. (sc. ἄρχειν) [Il. 21.440]; οὐ κ. ἀτέμβειν οὐδὲ δίκαιον [Od. 20.294].  
Carter: 'which it would be laudable to desire' Matheson: 'that you could honourably will'  
Oldfather: 'which it would be excellent for you to desire' Long: 'which it would be fine to desire'  
Dobbin: 'which under other circumstances would be deserving of our desire'  
Hard: 'which it would be right for you to desire' Steinmann: 'und die du begehren solltest'  
Nickel: 'und die du gern begehren könntest'
- **οὐδὲν οὐδέπω σοι πάρεστι** = Pres. Ind. Act. (3, sg): **πάρειμι** = **II.** of things, *to be by*, i.e. *ready or at hand*, τὰ τε δώμεσσι πάρεστι [Od. 14.80, etc.]; εἰ μοι δύναμὶς γε παρείη *if power were at my command* [Od. 2.62].  
Carter: 'nothing is yet in your possession' Matheson: 'none of the things ... is yet within your reach'  
Oldfather: 'not one of the things ... is within your grasp' Long: 'while none of the things ... will be available to you'  
Dobbin: 'and even things we do control ... are not yet within our power to attain'  
Hard: 'while those that are within our power ... aren't yet within our reach'  
Steinmann: 'und von den Dingen, die ..., hast du noch keinen rechten Begriff'  
Nickel: 'und von den Dingen, die ..., weißt du noch nichts'

## 2

- 2 - **τῷ ὀρμᾶν** = Pres. Inf. Act.: **ὀρμάω** = A. Act., **I. 1.** causal, set in motion, *urge on, cheer on, urge on, cheer on* [Il., Hdt., Attic] **II.** intr., *to make a start, hasten on*, **3.** abs., *to start, begin* [Pl].  
 ➡ on **ὀρμή**, see the notes of Long and Nickel at 1.1 above (**ἡ ὀρμή**).  
 Carter: ‘pursuit’ Matheson: ‘impulse to act’ Oldfather, Dobbin: ‘choice’ Hard: ‘your motives to act’  
 Long: ‘motivation’ Steinmann: ‘das Wollen’ Nickel: ‘den Willen zum Handeln’
- **(τῷ) ἀφορμᾶν** = Pres. Inf. Act.: **ἀφορμάω** = **II. 2.** *feel aversion*, opp. **ὀρμάω** [Arr. *Epict.* 1.4.14; Simp. *in Epict.* p.22D].  
 Carter: ‘avoidance’ Matheson: ‘impulse not to act’ Oldfather, Dobbin: ‘refusal’ Hard: ‘your motives ... not to act’  
 Long: ‘disinclination’ Steinmann: ‘das Nichtwollen’ Nickel: ‘den Willen, nicht zu handeln’
- **χρῶ (τῷ ὀρμᾶν καὶ ἀφορμᾶν)** = Pres. Imperat. Middle (2, sg): **χράω (B)** = C. Middle **χράομαι**, Attic **χρώμαι II.** *to use*, once in Hom., abs. [Il. 23.834]; later mostly + DAT [Pi., Hdt.].  
 Carter, Hard: ‘use only ...’ Matheson: ‘these are your concern’ Oldfather: ‘But employ only ...’  
 Dobbin: ‘Restrict yourself to ...’ Long: ‘Confine yourself to ...’ Steinmann, Nickel: ‘Beschränke dich auf ...’
- **κούφως (χρῶ)** = Adv. **κούφως**, from Adj. **κούφος -η -ον** = **II. 1.** Adv. **-φως** *lightly, nimbly*, κ. ὀροῦσαι [Aesch. *Eu.* 112]; κ. ἐσκευσμένοι, of soldiers [Th. 4.33]; ὀπλισμένοι [Xen. *Mem.* 3.5.26, etc.] **2.** metaph., *lightly, with light heart*, κουφότερον μετεφώνεε [Od. 8.201]; κ. νοῆσαι [Sapph. *Supp.* 5.14]; κ. φέρειν, opp. δεινῶς φ. [Eur. *Med.* 449, 1018]; ὡς κουφότατα φέρειν [Hdt. 1.35].  
 Carter, Hard: ‘and [use] even these lightly’ Matheson: ‘yet exercise them gently’  
 Oldfather: ‘and [employ] these too but lightly’ Dobbin: ‘and exercise them carefully’  
 Long: ‘and apply these attitudes lightly’ Steinmann: ‘doch [beschränke dich auf ...] nicht verbissen’  
 Nickel: ‘doch [beschränke dich auf ...] nicht verkrampft’
- **μεθ’ ὑπεξαίρεσεως** = Noun (Gen, f, sg): **ἡ ὑπεξαίρεσις -εως** = **1.** *removal*, τοῦ ἀλγοῦντος [Epicur. *Sent.* 3]; **μεθ’ ὑπεξαίρεσεως** with a reservation [Epict. *Ench.* 2.2; M. Ant. 4.1; Stoic. 3.149; cf. D.S. 12.21 (pl.)].  
 Oldfather: See M. Aurelius, 1, 4, where Mr. Haines (in *L.C.L.*) suggests that the reference is to some such reservations as recommended in James iv. 15 : “For that ye ought to say is, If the Lord will, we shall live, and do this, or that.” (1928, pp. 486-487 n. 1)  
 Long: RESERVATION a technical term (Greek *hypexairesis*) for the way rational agents should qualify or “hold back” their inclinations and disinclinations, in order to adjust them to the future’s uncertainty. (2018, p. 162)  
 Carter, Long: ‘with reservation’ Matheson: ‘provisionally’ Oldfather, Hard: ‘(and) with reservations’  
 Dobbin: ‘with discipline’ Steinmann: ‘sondern mit Vorbehalt’ Nickel: ‘sondern mit Zurückhaltung’
- **ἀνειμένως** = Adv. **ἀνειμένως**, Perf. Part. Pass. of **ἀνίημι** = **1.** *at ease, carelessly*, ἀργῶς καὶ ἄ. [Xen. *Mem.* 2.4.7]; ἄ. διατῆσθαι *without restraint, freely* [Th. 2.39]; πίνειν [Xen. *Cyr.* 4.5.8]; ζῆν [Arist. *EN* 1114a5]; ἄ. ποιῆσθαι τοὺς λόγους *frankly* [Isoc. 8.41]; κατηγορίαν τινὸς ποιῆσθαι ἄ. *openly* [Aristid. 2.116J]; *in a milder form* [Dsc. 2.153, 5.159].  
 Dobbin: To exercise choice and (its opposite) refusal with ‘detachment’ means with an awareness that success in either case is not ours to guarantee. (2008, p. 276 n. 1)  
 Carter: ‘and with gentleness’ Matheson: ‘and without strain’ Oldfather, Hard, Long: ‘and without straining’  
 Dobbin: ‘with detachment’ Steinmann: ‘sondern mit ... Gleichmut’ Nickel: ‘sondern mit ... Gelassenheit’



## 3

- ἐφ' ἐκάστου τῶν ψυχαγωγούντων = Pres. Part. Act. (Gen, n, pl): **ψυχαγωγέω (ψυχαγωγός)** = **I. lead departed souls to the nether world**, esp. of Hermes [Luc. *D. Deor.* 7.4, 24.1] **II. 1. evoke or conjure up the dead by sacrifice**; hence metaph., *lead or attract the souls of the living, win over, persuade, allure*, ψ. μὲν πολλοὺς τῶν ζώντων, τοὺς δὲ τεθνεῶτας φάσκοντες ψυχαγωγεῖν [Pl. *Lg.* 909b]; ψ. διὰ τῆς ὄψεως τοὺς ἀνθρώπους [Xen. *Mem.* 3.10.6]; διὰ τῆς μελωδίας [D.S. 4.4]; τὰ μέγιστα, οἷς ψυχαγωγεῖ ἡ τραγωδία [Arist. *Po.* 1450a33] **2. in bad sense, lead away, inveigle, delude**, ψ. τοὺς ἀκροωμένους [Isoc. 2.49].  
Carter: 'With regard to whatever objects ... delight the mind' Matheson: 'When anything ... is attractive'  
Oldfather: 'With everything which entertains you' Dobbin: 'In the case of particular things that delight you'  
Hard: 'With regard to everything that is a source of delight to you' Long: 'In the case of everything that attracts you'  
Steinmann: 'Bei allem, was deine Seele verlockt' Nickel: 'Bei allem, was dir Freude macht'
- **στεργομένων** = Pres. Part. Pass. (Gen, n, pl): **στέργω** = **I. 1. love, feel affection**, freq. of the mutual love of parents and children [Soph. *OT* 1023, *OC* 1529; Demetr. *Lac. Herc.* 1012.46, etc.]; παῖς στέργει τε καὶ στέργεται ὑπὸ τῶν γεννησάντων [Pl. *Lg.* 754b]; σ. τὰ νεογνὰ βρέφη [Xen. *Oec.* 7.24]; πατέρα, τοὺς γονεάς [Eur. *El.* 1102; Dem. 25.65; cf. Arist. *EN* 1161b18] **2. less freq. of the love of husband and wife** [Hdt. 2.181, 7.69; Soph. *Tr.* 577, *Aj.* 212] **II. generally, to be fond of, show affection for**, μὴ μ' ἔπεσιν μὲν στέργε [Thgn. 87]: also of things, μακρὰν γε ... ῥῆσιν οὐ σ. πόλις [Aesch. *Supp.* 273, cf. *Th.* 717]; ὕβριν γὰρ οὐ σ. οὐδὲ δαίμονες [Soph. *Tr.* 280]; τὴν ἀλήθειαν [Pl. *R.* 485c, etc.].  
Carter: 'whatever objects ... are loved with fond affection' Oldfather, Hard: 'everything ... of which you are fond'  
Matheson: 'When anything ... is ... an object of affection' Long: 'everything ... that you are fond of'  
Dobbin: 'particular things ... to which you have grown attached' Steinmann: 'Bei allem, ... was du lieb hast'  
Nickel: 'Bei allem, ... was du gern hast'
- **ἐπιλέγειν** = Pres. Inf. Act.: **ἐπιλέγω** = **I. 1. say in connection with an action**, etc. [Hdt. 2.35, 64, etc.]; ποιεῖν τι καὶ ἐπιλέγειν *say while or after doing it* [Hdt. 4.65]; παίζουσιν ἐπιλέγοντες [Hdt. 5.4].
- ἄν ... **στέργης** = Pres. Subj. Act. (2, sg): **στέργω** = see above.
- **χύτραν** = Noun (Acc, f, sg): **ἡ χύτρα** = **I. 1. earthen pot, pipkin** [Ar. *Ach.* 284, *Av.* 43, al.; Xen. *HG* 4.5.4; Antiph. 70; Thphr. *Char.* 10.5, etc.].
- **στέργω** = Pres. Ind. Act. (1, sg): **στέργω** = see above.
- **καταεγείσεις ... αὐτῆς** = Aor. Part. Pass. (Gen, f, sg): **κατάγνυμι** = **I. 1. break into pieces, shatter** [Hom., Attic] **II. Passive, with perf. Act., to be broken, δόρατα κατηγότα** [Hdt. 7.224]; ὄστεα [Hp. *Fract.* 8].
- **οὐ παραχθήση** = Fut. Ind. Pass. (2, sg): **ταράσσω**, Attic **-ττω** = **I. 1. stir, trouble**, in a physical sense, σύναγεν νεφέλας ἐτάραξε δὲ πόντον (Ποσειδῶν) [Od. 5.291] **2. trouble the mind, agitate, disturb**, με δεινὸς ὀρθομαντείας πόνος στροβεῖ ταράσσω [Aesch. *Ag.* 1216]; τὸ σῶμα τ. τὴν ψυχὴν [Pl. *Phd.* 66a, cf. 103c]; —**Passive** [Pl. *Phd.* 100d, etc.]; περὶ τι [Pl. *Sph.* 242c]; διὰ τι [Dem. 4.3]; ταράσσομαι φρένας [Soph. *Ant.* 1095].  
Steinmann: **παραχθήση**: compare the Stoic evaluative concept of 'imperturbability' (ἀταράξια). A person embodying ἀταράξια can not be upset or flustered by anything. (1992, pp. 81-82 n. 5)
- ἄν ... **καταφιλής** = Pres. Subj. Act. (2, sg): **καταφιλέω** = **kiss, caress**, δίφρον [Xen. *Cyr.* 6.4.10]; χεῖρας καὶ πόδας τινός [Xen. *Cyr.* 7.5.32; cf. Men. *Epit.* 56; Arr. *Epict.* 4.10.20].
- **καταφιλεῖς** = Pres. Ind. Act. (2, sg): **καταφιλέω**
- **ἀποθανόντος** = Aor. Part. Act. (Gen, m, sg): **ἀποθνήσκω** = **I. strengthened form of θηήσκω, die** [Hom., Pi. *O.* 1.27].

## 4

- **ἄπτεισθαί τινος ἔργου** = Pres. Inf. MP: **ἄπτω** = **II. more freq. in Middle, ἄπτομαι, fasten oneself to, grasp**, + GEN, ἄψασθαι γούνων [Il. 1.512] **III. 1. metaphor., engage in, undertake, βουλευμάτων** [Soph. *Ant* 179]; ἀγῶνος [Eur. *Supp.* 317]; πολέμου *prosecute it vigorously* [Th. 5.61]; ψυχὴ ἡμίση φόνων [Pl. *Phd.* 108b]; so ἄ. τῆς μουσικῆς καὶ φιλοσοφίας [Pl. *R.* 411c]; ἐπιτηδεύματος [Pl. *R.* 497e]; γεωμετρίας [Pl. *Plt.* 266a].
- **μέλλης** = Pres. Subj. Act. (2, sg): **μέλλω** = **II. to be about to**, in purely temporal sense, + fut. INF, ἔκτορα δῖον ἔτετμεν ἀδελφεόν, εὐτ' ἄρ' ἔμελλε στρέψεσθ' ἐκ χώρης [Il. 6.515]; + **pres. INF**, τί μέλλεις δρᾶν; [Ar. *V.* 1379, *Th.* 215, cf. *Ec.* 760, *Ach.* 493, *Av.* 498, al.].
- **ὑπομίμησκε σεαυτὸν** = Pres. Imperat. Act. (2, sg): **ὑπομνήσκω** = **I. Act., 1. + ACC pers, put one in mind or remind one of, ὑπέμνησέν τέ ἐ πατρός** [Od. 1.321, cf. 15.3; Th. 6.19]; also ὑ. τοὺς Ἀθηναίους τάδε [Th. 7.64; cf. Xen. *Cyr.* 3.3.37; Pl. *Criti.* 108a, etc.].  
Carter, Matheson, Oldfather, Hard, Long: 'remind yourself' Dobbin: 'mentally rehearse what ...'  
Steinmann, Nickel: 'dann (so) mach dir klar, ...'

- **λουσόμενος ἀπίης** = Fut. Part. Middle (Nom, m, sg): **λούω** = **II. 1.** Middle and Passive, *bathe*, λουῖσθαι ποταμοῖο ῥοῆσι [Od. 6.216]; λούεσθαι ποταμοῖο *bathe* in the river [Il. 6.508]; so ἀπό (κρήνης) λουόμενοι [Hdt. 3.23, etc.].
- S 2065. Purpose or Object.** — The future (sometimes the present) participle is used to denote purpose, especially after verbs denoting *to come, go, send, summon*, etc. Thus, *προπέμψαντες κήρυκα πόλεμον προερόντα having sent a herald in advance to proclaim war* [Thuc. 1.29], *ὁ βάρβαρος ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἦλθεν the barbarians proceeded against Greece with the purpose of enslaving it* [Thuc. 1.18], *συνεκάλεσαν ἀπὸ τῶν πόλεων ἀπασῶν ἀκουσομένων τῆς παρὰ βασιλέως ἐπιστολῆς they summoned from all the cities men to listen to the letter from the king* [Xen. *Hell.* 7.1.39].
- **ἀπίης (λουσόμενος)** = Pres. Subj. Act. (2, sg): **ἄπειμι (B) (εἴμι ibo)** = **1.** serving as Future of **ἀπέρχομαι**, *go away, depart* [Od., etc.].
- **πρόβαλλε σεαυτῷ τὰ γινόμενα ἐν ...** = Pres. Imperat. Act. (2, sg): **προβάλλω** = **A. I.** *throw or lay before, throw to*, Νότος Βορρὴ προβάλεσκε (σχεδὶν) φέρεσθαι [Or. 5.331] **II. 1.** *put forward*, π. πρόβλημα [Pl. *Sph.* 261a]: **metaph.**, ἀγαθὴν ἐλπίδα π. σεαυτῷ [Men. 572].  
Carter: ‘represent to yourself the things, which usually happen ...’ Dobbin: ‘picture to yourself ...’  
Matheson, Oldfather: ‘put before your mind what happens ...’ Hard: ‘set before your mind ...’  
Long: ‘picture what happens ...’ Steinmann, Nickel: ‘stell dir vor, wie ...’
- **ἐν βαλανείῳ** = Noun (Dat, n, sg): **τὸ βαλανεῖον** = **1.** *bath, bathing-room* [Ar. *Nu.* 837, 1054, etc.]: more freq. in pl. [Ar. *Nu.* 991, *Eq.* 1401].
- **τοὺς ἀπορραίνοντας** = Pres. Part. Act. (Acc, m, pl): **ἀπορραίνω** = **II.** *sprinkle, douche* [Eriect. *Ench.* 4]: — esp. in Middle, *sprinkle* by way of lustration [JG 1.121, al.].  
Carter: ‘some persons dashing the water’ Matheson: ‘water pouring over some’ Dobbin: ‘people splashing’  
Oldfather: ‘those who splash you with water’ Hard: ‘that people splash you’ Long: ‘the people there who splash you’  
Steinmann: ‘wie sie mit Wasser spritzen’ Nickel: ‘wie sie dich naßspritzen’
- **τοὺς ἐγκρουμένους** = Pres. Part. MP (Acc, m, pl): **ἐγκρούω** = **I.** *knock or hammer in*, παττάλους εἰς τὸν τοῦχον [Ar. *V.* 130]; *strike*, ἐγκρούουσα ποσὶ λάλους πτέρυγας, of the locust [AP 7.195.4 (Mel.)].  
Carter: ‘some pushing and crowding’ Matheson: ‘others being jostled’ Oldfather: ‘those who jostle against you’  
Dobbin: ‘people ... pushing’ Hard: ‘that people knock up against you’ Long: ‘the people there who ... jostle you’  
Steinmann: ‘wie sie ... einander anrempeln’ Nickel: ‘wie sie dich ... hin und her stoßen’
- **τοὺς λοιδοροῦντας** = Pres. Part. Act. (Acc, m, pl): **λοιδορέω** = **I.** *abuse, revile*, τινα [Hdt. 3.145]; θεοῦς [Pl. *O.* 9.37; cf. Ar. *Nu.* 1140; Xen. *An.* 3.4.49, etc.]: abs. [Eur. *Med.* 873, etc.]; sts. simply, *rebuke* [Xen. *Cyr.* 1.4.9].  
Carter: ‘others giving abusive language’ Matheson: ‘some reviling’ Oldfather: ‘those who vilify you’  
Dobbin: ‘people ... yelling’ Hard: ‘—’ Long: ‘the people there who ... talk rudely’  
Steinmann: ‘wie sie ... einander ... beschimpfen’ Nickel: ‘wie sie dich ... beschimpfen’
- **τοὺς κλέπτοντας** = Pres. Part. Act. (Acc, m, pl): **κλέπτω**  
Carter: ‘others stealing [the clothes]’ Matheson: ‘others stealing’ Oldfather: ‘those who ... rob you’  
Dobbin: ‘people ... pinching your clothes’ Hard: ‘that people steal from you’  
Long: ‘the people there who ... steal your things’ Steinmann: ‘wie sie ... einander ... bestehlen’  
Nickel: ‘wie sie dich ... bestehlen’
- **καὶ οὕτως ἀσφαλέστερον ἄνε τοῦ ἔργου** = Comp. Adv., from Adj. **ἀσφαλής -ές (σφάλλομαι, σφαλῆναι)** = **I. 3.** *assured from danger, safe, secure* [Soph., etc.] **III.** Adv. **ἀσφαλῶς (-έως)** is used in all senses of the Adj.: Comp. **-έστερον** [Hdt. 2.161; Pl. *Phd.* 85d].  
Carter: ‘you will more safely go about the action’ Matheson: ‘you will set to work more securely’  
Oldfather: ‘you will set about your undertaking more securely’  
Dobbin: ‘You will complete the act with more composure’ Long: ‘you will be more prepared to start on the activity’  
Hard: ‘And you’ll thus undertake the action in a surer manner’  
Steinmann: ‘Und so wirst du dich mit größerer Sicherheit an dein Unternehmen machen’  
Nickel: ‘Du wirst daher mit größerer Ruhe und Sicherheit hingehen’
- **ἄνε τοῦ ἔργου** = Fut. Ind. Middle (2, sg): **ἄπτο** = **II.** more freq. in Middle, **ἄπτομαι**, *to fasten oneself to, cling to, hang on by, lay hold of, grasp, touch*, + GEN, ἄψασθαι γούνων [Il. 512] **III. 1.** *metaphor., engage in, undertake*, βουλευμάτων [Soph. *Ant.* 179]; ἀγῶνος [Eur. *Supp.* 317]; πολέμου *prosecute it vigorously* [Th. 5.61]; ψυχῆ ἡμμένη φόνων [Pl. *Phd.* 108b]; so ἅ. τῆς μουσικῆς καὶ φιλοσοφίας [Pl. *R.* 411c]; ἐπιτηδεύματος [Pl. *R.* 497e]; γεωμετρίας [Pl. *Plt.* 266a].
- **ἐὰν ἐπιλέγῃς** = Pres. Subj. Act. (2, sg): **ἐπιλέγω** = **I. 1.** *say in connection with an action*, etc. [Hdt. 2.35, 64, etc.]; *ποιεῖν τι καὶ ἐπιλέγειν say while or after doing it* [Hdt. 4.65]; *παίζουσιν ἐπιλέγοντες* [Hdt. 5.4].  
Carter, Matheson, Oldfather, Hard: ‘if (...) you say to yourself ...’ Dobbin: ‘if you say ...’  
Long: ‘by telling yourself ...’ Steinmann, Nickel: ‘wenn du dir ... sagst’

- εὐθύς = Adv., from Adj. εὐθύς -εἶα -ύ = **B.** as Adv. **II.** εὐθύς, of Time, *straightway, forthwith, at once* [Aesch., etc.].  
 Matheson: ‘at once’ Oldfather, Dobbin, Hard, Long: ‘at the outset’ Steinmann, Nickel: ‘von vornherein’
- λούσασθαι = Aor. Inf. Middle: λούω = **II. 1.** Middle and Passive, *bathe*, λούσθαι ποταμοῖο ῥοῆσι [Od. 6.216]; λούεσθαι ποταμοῖο *bathe* in the river [Il. 6.508]; so ἀπό (κρήνης) λουόμενοι [Hdt. 3.23, etc.].
- τὴν ἐμᾶντοῦ προαίρεσιν = Noun (Acc, f, sg): ἡ προαίρεσις -εως = **1.** *choosing* one thing *before* another [Pl. *Prm.* 143c]; *purpose, resolution*, π. καὶ πρᾶξις ἀνάγκη ἐκ π. καὶ βουλήσεως [Dem. 44.57; cf. Arist. *PA* 657b1]; ἡ κατὰ π. κίνησις [Arist. *Metaph.* 1015a33]; τὰ κατὰ π. ἀδικήματα *wrongs done from malice preperse* [Lycurg. 148]; παρὰ τὴν π. *contrary to one’s purpose* [Arist. *Metaph.* 1015a27]; ἡ π. βουλευτικὴ ὄρεξις τῶν ἐφ’ ἡμῖν [Arist. *EN* 1113a10, cf. 1139a23]; *inclination*, χρῶ ὡς βούλει τῇ σεαυτοῦ π. [Epicur. *Sent.* V at 51]; *motive*, κατὰ προαίρεσιν δακρύειν [Hr. *Aph.* 4.52].  
 Long: WILL. A favorite term in Epictetus (Greek *prohairesis*) for a human being’s power of self-determination and mental disposition. The word is sometimes translated by choice, purpose, volition, or decision, but in my opinion “will” is the most natural English expression for what Epictetus seeks to convey with it. (2018, p. 164)  
 Nickel: “Ethical decision” (“Sittliche Entscheidung”) (προαίρεσις). Epictetus elevated “ethical decision” or “moral purpose” to the status of the key concept in his ethics. See M. Pohlenz: *Die Stoa*, 2 Vols. (Göttingen 1978/80), I, pp. 331-334. προαίρεσις refers to our fundamental pre-decision regarding those things we should consider as good and useful to us and those we should not. Prohairesis “is the presupposition for every individual decision — not as an individual act, but as the firm spiritual and mental disposition from which all our individual deeds flow.... For the correct Prohairesis consists precisely in our limiting our desires and impulses to those things that are under our control. It is Prohairesis which makes us free. For when it is limited to what is of our own doing, no one — neither emperor nor god — can hinder it. ... It is the fundamental mental and spiritual bearing of the moral person, it’s Arete, and thus the source of its happiness” (Pohlenz, p. 333). (2006, pp. 86-87 n. 10)
- The classic Stoic term designating the human mind, the seat of rationality, and the centre of the person, is Hegemonikon (ἡγεμονικόν), the “commanding faculty”. For the early Stoics, it also embraced the faculties of assent and impulse, and thus constituted a person’s epistemic and moral disposition (Long 2013, p. 211). Epictetus also adopts the concept (as at 29.7 below), though his preferred term for the purposive and self-conscious centre of a person is Proairesis (προαίρεσις). From its position of relative insignificance in earlier Stoic theory, Epictetus elevated proairesis to the status of a central concept — if not *the* central concept — in his philosophy. Prior to this, the earliest extant discussion of proairesis had been its classic treatment in Aristotle’s ethics [*EN* III. 1111b — 1115a], where it is defined as “deliberate desire of things in our own power” (Ross tr.) [*EN* 1113a10]. Though it seems unlikely that Epictetus ever studied Aristotle’s writings at first hand [Long 2013, p. 213], their understanding of *proairesis* share significant points in common. For both, proairesis is a form of practical reason concerned with “what is up to us” that integrates thought and desire [loc. cit.]. For Epictetus, it is proairesis which “examines impressions” (φαντασίαι). Are proairesis and hegemonikon, then, synonymous for Epictetus? Though he frequently uses the two terms in identical ways, Long detects an important distinction. Hegemonikon in Epictetus appears to be the broader concept, embracing not only the domains of judgement, assent, and impulse (*like* proairesis), but also — *unlike* proairesis — the mind in its capacity to receive impressions (see Chrysippus’ metaphor of the hegemonikon as the spider sensing the fly by means of the threads of its web at 29.7 below [τὸ ἡγεμονικόν ... τὸ σεαυτοῦ]). That capacity, however, is not autonomous, but dependent on impressions — something that is not “up to us”. Thus, the hegemonikon is a faculty that we share in common with animals. Proairesis, by contrast, is the human — or divine — mind in precisely those capacities that are “up to us” (it is God’s special gift to man, the divine element in us). Epictetus’ use of proairesis is entirely directed to pointing out those aspects of the *human* mind where we are autonomous : judgement and assent, “making a correct use of impressions” [Long 2013, pp. 211-212].  
 Carter: ‘my mind’ Matheson, Dobbin, Long: ‘my will’ Oldfather: ‘my moral purpose’  
 Hard: ‘my choice’ Steinmann: ‘meine sittliche Grundsätze’ Nickel: ‘meine sittliche Entscheidung’

- **κατὰ φύσιν ἔχουσιν** = Noun (Acc, f, sg): **ἡ φύσις, φύσεως (φύω)** = **III. nature, the regular order of nature**, τύχη ... ἀβέβαιος, φ. δὲ αὐτάρκης [Democr. 176]; **κατὰ φύσιν** [Pl. *R.* 444d, etc.]; τρίχες κατὰ φύσιν πεφυκυῖαι *growing naturally* [Hdt. 2.38]; κατὰ φ. ποιεῖν [Heraclit. 112]; opp. *παρὰ φύσιν* [Eur. *Ph.* 395; Th. 6.17, etc.].  
**Long:** HARMONY WITH NATURE. Technical phrase for the Stoic's goal — to behave in conformity both to one's human nature as a rational animal and to one's predetermined and god-given circumstances. (2018, p. 159)  
 Carter: 'conformable to nature' Matheson, Oldfather, Hard, Long: 'in harmony with nature'  
 Dobbin: 'aligned with nature' Steinmann: 'in Übereinstimmung mit der Natur'  
 Nickel: 'in Übereinstimmung mit der menschlichen Vernunftnatur'
- **τηρήσαι (τὴν ... προαίρεσιν κατὰ φύσιν ἔχουσιν)** = Aor. Inf. Act.: **τηρέω (τηρός)** = **I. 2. τ. ὅπως ... ἔσται** *take care that ...* [Arist. *Pol.* 1309b16, etc.] **II. 1. give heed to, watch narrowly, observe**, τὰς ἀμαρτίας [Th. 4.60] **2. watch for** a person or thing, with a PART., *παρασείχοντα τηρήσας* [Soph. *OT* 808]; ἔνδον ὄντα τηρήσαντες αὐτόν *having watched for* his being within [Th. 1.134]; τ. τινὰ ἀνιόντα *watch for* one's coming up [Dem. 53.17].  
 Carter: 'to preserve my mind in a state conformable to nature'  
 Matheson, Long: 'to keep my will in harmony with nature' Dobbin: 'to keep my will in line with nature'  
 Oldfather: 'to keep my moral purpose in harmony with nature' Hard: 'to keep my choice in harmony with nature'  
 Steinmann: '[ich wollte] auch meine sittliche Grundsätze in Übereinstimmung mit der Natur bewahren'  
 Nickel: '[ich wollte] auch meiner sittlichen Entscheidung *treu bleiben*, durch die ich mich in Übereinstimmung mit der menschlichen Vernunftnatur befinde'
- **ἄν ... γένηται** = Aor. Subj. Middle (3, sg): **γίγνομαι**
- **τι πρὸς τὸ λούσασθαι ἐμποδόν** = Adv. **ἐμποδόν** = **1. before the feet, in the way, in one's path** [Hdt., etc.] **2. in one's way**, i.e. *presenting a hindrance*, ὁ θεὸς ... (οἱ) ἐ. ἔστηκε [Hdt. 6.82]; οὐδὲν ἐ. (ἔστ) [Aesch. *Pr.* 13]; *παρεῖναι* [Soph. *OT* 445]; σὺ δ' ἡμῖν μηδὲν ἐ. γένη [Eur. *Hec.* 372].  
 Oldfather: 'anything ... to hinder you in your bathing' Dobbin: 'something ... to spoil your bath'  
 Hard: 'anything gets in your way while you're taking a bath' Long: 'anything ... that gets in the way of your bathing'
- **πρόχειρον ἔσται διότι** = Adj. (Nom, n, sg): **πρόχειρος -ον (χείρ)** = **I. 1. at hand** [Hp. *Art.* 11]; π. ἄχθος *a handy burden* [Soph. *El.* 1116]; of a drawn sword or knife [Soph. *Ph.* 747; Eur. *Hel.* 1564, *El.* 696; Xen. *Cyr.* 4.2.32]; (τὴν ἐπιστήμην) π. οὐκ εἶχε τῆ διανοίᾳ [Pl. *Th.* 198d].  
 ➤ see also the note of Nickel at **1.5** above (**πρόχειρον ἔστω τὸ διότι ...** ).  
 Carter: 'you will have it ready to say ...' Matheson, Oldfather: 'you will be ready to say ...'  
 Dobbin: 'you will have ready the thought, ...' Hard: 'you'll be ready to tell yourself, ...'  
 Long: 'you will have the following response available : ...'  
 Steinmann: 'wirst du alsdann den Satz zur Hand haben : ...' Nickel: 'wirst du dir sagen können : ...'
- **διότι** = Conj. for **διὰ τοῦτο ὅτι ...** = **II. = ὅτι, that** [Hdt. 2.43, 50; Isoc. 4.48; Dem. 12.18; Arist. *Metaph.* 1062a6, al.]; τὸ διότι [Arist. *APr.* 53b9].
- **ἤθελον** = Imperf. Ind. Act. (1, sg): **ἐθέλω**
- **οὐ τηρήσω δέ** = Fut. Ind. Act. (1, sg): **τηρέω** = see above (**τηρήσαι**).
- **ἐὰν ἀγανακτῶ πρὸς τὰ γιγνώμενα** = Pres. Subj. Act. (1, sg): **ἀγανακτέω** = **II. 1. metaph., to be displeased, vexed**, μηδ' ἀγανάκτει [Ar. *V.* 287]; esp., *show outward signs of grief*, κλάων καὶ ἄ. [Pl. *Phd.* 117d] **2. + DAT rei, to be vexed at** a thing, θανάτῳ [Pl. *Phd.* 63b, etc.]; ὑπέρ τινος [Pl. *Euthd.* 283e, etc.]; περί τινος [Pl. *Ep.* 349d.]; διά τι [Pl. *Phd.* 63c]; **πρός τι** [**Epict. Ench.** 4; M. Ant. 7.66].

## 5

- **ταράσσει τοὺς ἀνθρώπους** = Pres. Ind. Act. (3, sg): **ταράσσω**, Attic **-ττω** = **I. 1.** *to stir, stir up, trouble*, in a physical sense, *σύναγεν νεφέλας ἐτάραξε δὲ πόντον* (Ποσειδῶν) [Od. 5.291] **2.** *trouble the mind, agitate, disturb*, με δεινὸς ὀρθομαντείας στροβεῖ ταράσσω [Aesch. *Ag.* 1216]; δεινὰ (adverbial) τ. (με) [Soph. *OT* 483]; ὅταν ταράξῃ Κύπρις ἠβῶσαν φρένα [Eur. *Hipp.* 969]; τ. καρδίαν [Eur. *Ba.* 1321]; esp. of fear [Aesch. *Ch.* 289; Ar. *Eq.* 66, etc.]; ἄν τις φόβος τ. [Xen. *Mem.* 2.4.6].  
Oldfather, Dobbin, Hard, : ‘disturb people’ Long: ‘trouble people’ Nickel, Steinmann: ‘beunruhigen die Menschen’
- **τὰ περὶ τῶν πραγμάτων δόγματα** = Noun (Nom, n, pl): **τὸ δόγμα -ατος (δοκέω)** = **I. 1.** *that which seems to one, opinion or belief* [Pl. *R.* 538c]; δ. πόλεως κοινόν [Pl. *Lg.* 644d, etc.]; esp. of philosophical *doctrines* [Epicur. *Nat.* 14.7, 15.28; Str. 15.1.59; Ph. 1.204, etc.]; *notion* [Pl. *Th.* 158d, al.] **2.** *decision, judgement* [Pl. *Lg.* 926d (pl.)].  
Nickel: “Judgements and opinions” translates τὰ δόγματα in contrast to τὰ πράγματα. “Judgements” determine the value and meaning that things have for a person. Epictetus repeats this idea at several points in his argumentation. (2006, p.88 n.11)  
Carter: ‘the principles and notions, which they form concerning things’ Matheson: ‘their judgments on events’  
Oldfather: ‘their judgements about things’ Dobbin: ‘their judgements concerning them [events]’  
Hard: ‘the judgements that they form about them [things]’ Long: ‘opinions about things’  
Steinmann: ‘ihre Meinungen und Urteile über die Dinge’ Nickel: ‘ihre Urteile und Meinungen über sie [die Dinge]’
- **ἐπεὶ καὶ Σωκράτει ἂν ἐφαίνετο** = Conj. **ἐπεὶ** = **B.** Causal, *since, seeing that*, freq. from Homer downwards : **1.** freq. with past tenses with ἂν, ἐπεὶ οὐποτ’ ἂν στόλον ἐπλεύσατ’ ἂν [Soph. *Ph.* 1037]; esp. in the sense, *for otherwise ...* [Pl. *O.* 9.29; Soph. *OT* 433; Xen. *Mem.* 2.7.14, etc.].
- **καὶ Σωκράτει** = Noun (Dat, m, sg): **ὁ Σωκράτης**, gen. **Σωκράτους**  
Long: SOCRATES (470—399 BC). Athenian philosopher, executed on charges of impiety and corrupting the young, and treated by Epictetus as the ideal human being. In *Enchiridion* 32 Epictetus alludes to an anecdote reported by Xenophon in his *Memorabilia of Socrates* 1, 1, 7, and in 46 he seems to refer to the beginning of Plato’s dialogue *Protagoras*. (2018, p. 163)
- **(ἐπεὶ ἂν ...) ἐφαίνετο** = Imperf. Ind. MP (3, sg): **φαίνομαι** = see note on ἐπεὶ above.
- **διότι δεινόν** = Conj. for **διὰ τοῦτο ὅτι ...** = **II.** = **ὅτι**, *that* [Hdt. 2.43, 50; Isoc. 4.48; Dem. 12.18; Arist. *Metaph.* 1062a6, al.]; τὸ διότι [Arist. *APr.* 53b9].
- **ἐμποδιζόμεθα** = Pres. Subj. Pass. (1, pl): **ἐμποδίζω** = **I.** *put the feet in bonds* : hence, *put in bonds, fetter*, τὸς μαντίας [Hdt. 4.69] **II. 1.** generally, *hinder, thwart*, τὸ θεῖον ἐνεπόδιζέ με [Ar. *Av.* 965; cf. Lys. 359; Xen. *Cyr.* 2.3.10]; τοὺς τῆς πόλεως καιρούς [Aeschin. 3.233]; ἐ. τοῦ ἰέναι *to hinder from ...* [Pl. *Cra.* 419c];—Passive, Χαῖ σοφαὶ γνῶμαι ... ἐμποδίζονται θαμὰ [Soph. *Ph.* 432]; ἐμποδιζοίτο ἂν μὴ πράττειν *would be hindered from doing* [Pl. *Smp.* 183a].  
Carter, Matheson, Oldfather: ‘we are hindered’ Dobbin, Long: ‘we are frustrated’ Hard: ‘we’re impeded’  
Steinmann: ‘Wenn wir ... auf Hindernisse stoßen’ Nickel: ‘Wenn wir ... in Schwierigkeiten geraten’
- **ταρασσώμεθα** = Pres. Subj. Pass. (1, pl): **ταράσσω**, Attic **-ττω** = **I. 1.** *stir, trouble*, in a physical sense, *σύναγεν νεφέλας ἐτάραξε δὲ πόντον* (Ποσειδῶν) [Od. 5.291] **2.** *trouble the mind, agitate, disturb*, με δεινὸς ὀρθομαντείας πόνος στροβεῖ ταράσσω [Aesch. *Ag.* 1216]; τὸ σῶμα τ. τὴν ψυχὴν [Pl. *Phd.* 66a, cf. 103c];—Passive [Pl. *Phd.* 100d, etc.]; περὶ τι [Pl. *Sph.* 242c]; διὰ τι [Dem. 4.3]; ταράσσομαι φρένας [Soph. *Ant.* 1095].  
Carter, Matheson, Oldfather, Hard: ‘we are ... disturbed’ Dobbin: ‘we are ... angry’ Long: ‘we are ... troubled’  
Steinmann, Nickel: ‘Wenn wir ... beunruhigt ... werden’
- **λυπώμεθα** = Pres. Subj. Pass. (1, pl): **λυπέω** = **II.** Passive, with future Middle, *to be grieved, distressed*, λυπεῖσθαι φρένα [Thgn. 593 codd.].  
Carter, Oldfather: ‘we are grieved’ Matheson, Hard: ‘we are / we’re distressed’ Dobbin: ‘we are unhappy’  
Long: ‘we are pained’ Steinmann: ‘Wenn wir gekränkt werden’ Nickel: ‘Wenn wir betrübt werden’
- **μηδέποτε ἄλλον αἰτιώμεθα, ἀλλ’ ἑαυτούς** = Pres. Ind. MP (1, pl): **αἰτιόμαι (αἰτία)** = **I. 1.** *accuse, censure*, + ACC pers., τάχα κεν καὶ ἀναίτιον αἰτιόφτο [Il. 11.654; cf. Od. 20.135]; ἀναίτιον αἰτιάσθαι [Il. 13.775]; θεοὺς βροτοὶ αἰτιῶνται [Od. 1.32; cf. Eur. *Fr.* 254]; καὶ μ’ ἠτιάσθε ἕκαστος [Il. 16.202; cf. Soph. *OT* 608; Lys. 7.38, etc.]; αἰ. ὡς μιαρῶς [Pl. *R.* 562d].
- **τοῦτ’ ἔστι τὰ ἑαυτῶν δόγματα** = Noun (Nom, n, pl): **τὸ δόγμα -ατος (δοκέω)** = see above (τὰ περὶ τῶν πραγμάτων δόγματα).  
Carter: ‘that is, to our own principles’ Matheson: ‘that is, on our own judgments’  
Oldfather: ‘that means, our own judgements’ Dobbin: ‘—that is, our judgements—’  
Hard: ‘that is to say, our judgements’ Long: ‘meaning our own opinions’  
Steinmann, Nickel: ‘das heißt unseren Meinungen und Urteilen’

## 5

- **ἀπαιδέυτου ἔργον** = Adj. (Gen, m, sg): **ἀπαιδέυτος -ον (παιδέω)** = **I. 1. uneducated**, παιδεύσωμεν τὸν ἄ. [Eur. *Cyc.* 493; cf. Pl. *Th.* 175d]; πιθανότεροι οἱ ἄ. τῶν πεπαιδευμένων ἐν τοῖς ὄχλοις [Arist. *Rh.* 1395b27]; cf. Eur. *Hipp.* 989] **2. boorish, rude** [Pl. *Grg.* 510b, etc.]; ῥῆμα ἄ. [Pl. *Phdr.* 269b]; ἄ. βίος [Alex. 284].  
Carter: ‘It is the action of an uninstructed person’ Matheson: ‘is a sign of want of education’  
Oldfather: ‘it is the part of an uneducated person to ...’ Dobbin: ‘An ignorant person is inclined to ...’  
Hard: ‘It is the act of an ill-educated person to ...’ Long: ‘Uneducated people blame ...’  
Steinmann: ‘Ein Ungebildeter verrät sich dadurch, daß ...’ Nickel: ‘Ein Ungebildeter pflegt ...’
- **τὸ ἄλλοις ἐγκαλεῖν, ἐφ’ οἷς αὐτὸς πράσσει κακῶς** = Pres. Inf. Act.: **ἐγκαλέω** = **II. 1. bring a charge or accusation against** a person :—Constr.: + DAT pers. & ACC rei, *charge something against one*, φόνους ἐ. τινί [Soph. *El.* 778]; freq. + **DAT pers. only**, *accuse* [Antipho 4.2.2, etc.]; ἐ. περί τινων [Inscr. *Prien.* 28.8 (ii B.C.)]; **ἐπὶ τοῖς διωκημένοις** [ib. 37.128 (ii B.C.)].
- **ἠργμένου παιδεύεσθαι** = Perf. Part. MP (Gen, m, sg): **ἄρχω**  
Carter: ‘... of one entering upon instruction’ Matheson: ‘... shows that one’s education has begun’  
Oldfather: ‘... is the part of one whose education has begun’ Long: ‘Those whose education is underway blame ...’  
Dobbin: ‘... is proof of progress’ Hard: ‘one who has taken the first step towards becoming properly educated’  
Steinmann, Nickel: ‘ein Anfänger in der philosophischen Bildung’
- **τὸ ἑαυτῷ** = sc. ἐγκαλεῖν.
- **πεπαιδευμένον** = Perf. Part. MP (Gen, m, sg): **παιδεύω** = **I. to bring up or rear a child** [Soph.] **II. opp.** τρέφω or ἐκτρέφω [Pl. *Cri.* 54a, al.], *to train and teach, educate*, παῖδας, etc. [Soph. *Tr.* 451; Eur. *Supp.* 917]; τοὺς νέους [Pl. *Ap.* 24e, etc.]; **οἱ πεπαιδευμένοι** *educated, cultured persons*, opp. ἀμαθεῖς [Democr. 185]; τὴν Ἑλλάδα πεπαιδεύκεν ... ὁ ποιητής [Pl. *R.* 606e]:—in Passive, + ACC rei, *to be taught* a thing, παιδεύεσθαι τέχνην [Pl. *Lg.* 695a, al.]: esp. in perf. part. Passive **πεπαιδευμένος**, *educated, trained, expert* [Xen. *Cyr.* 5.2.17]; opp. ἀπαιδέυτος [Pl. *Lg.* 654d]; π. also, *well-bred* [Arist. *EN* 1128a21].  
Carter: ‘... of one perfectly instructed’ Matheson: ‘... shows that one’s education is complete’  
Oldfather: ‘is the part of one whose education is already complete’ Long: ‘a fully educated person blames neither ...’  
Dobbin: ‘the wise man never has to blame ...’ Hard: ‘one who is fully educated casts blame neither on ...’  
Steinmann: ‘der gründlich Gebildete schiebt die Schuld weder auf ...’  
Nickel: ‘der wirklich Gebildete schiebt die Schuld weder auf ...’
- **τὸ μήτε ἄλλω μήτε ἑαυτῷ** = sc. ἐγκαλεῖν.

## 6

- **ἐπὶ μηδενὶ ἄλλοτρίῳ προτερήματι (ἐπαρθῆς)** = Noun (Dat, n, sg): **τὸ προτέρημα** = **I. 1. advantage, superiority**, in pl. [Plb. 1.51.3, 16.20.6]; π. φυσικά [Phld. *Rh.* 2.87S; D.S. 15.39]; less freq. in sg., **ἐπὶ μηδενὶ ἐπαρθῆς ἄλλοτρίῳ π.** [Epict. *Ench.* 6].
- **ἐπαρθῆς (ἐπὶ μηδενὶ ἄλλοτρίῳ προτερήματι)** = Aor. Subj. Pass. (2, sg): **ἐπαίρω** = **I. 1. to lift, raise** [Il., Soph., etc] **II. 1. to stir up, excite**, πολλά τέ μιν καὶ μεγάλα τὰ ἐπαείροντα ... ἦν [Hdt. 1.204]; τίς σ’ ἐπῆρε δαιμόνων; [Soph. *OT* 328]:—Passive, *to be roused, led on, excited*, τῷ μαντηῖω [Hdt. 1.90]; πλοῦτῳ, τιμῇ [Pl. *R.* 434b, 608b]; τῇ ἐλπίδι ὡς ... [Th. 1.81; cf. Lys. 9.21] **2. Passive, also, to be elated at** a thing εὐδαιμονίῃ μεγάλῃ [Hdt. 5.81]; **ἐπὶ πλοῦτῳ** [Xen. *Mem.* 1.2.25]; πρὸς τι [Th. 6.11].  
Carter, Matheson, Oldfather: ‘Be not elated on / at ...’ Dobbin, Hard: ‘Don’t pride yourself on ...’  
Long: ‘Don’t preen yourself on ...’ Steinmann: ‘Sei auf keinen Vorzug stolz’  
Nickel: ‘Sei nicht stolz auf einen Vorzug’
- **ἐπαιρόμενος** = Pres. Part. Pass. (Nom, m, sg): **ἐπαίρω** = see above.  
Oldfather: ‘in his elation’ Long: ‘the preening horse’ Dobbin: ‘if it bragged of ...’ Hard: ‘in its pride’  
Steinmann, Nickel: ‘in seinem Stolz’
- **οἰστὸν ἂν ἦν** = Adj. (Nom, n, sg): **οἰστός -ῆ -όν**, verbal Adj. of **φέρω** = *that can be borne, endurable*, **οἰστὸν ἂν ἦν** [Th. 1.122].  
Carter: ‘it would be supportable’ Oldfather: ‘it could be endured’ Dobbin: ‘We could put up with ...’  
Hard: ‘that would be bearable’ Long: ‘it would be acceptable’ Steinmann, Nickel: ‘so wäre das noch erträglich’
- **ἐπὶ ἵππου ἀγαθῷ ἐπαίρη** = Pres. Ind. Pass. (2, sg): **ἐπαίρω** = see above.
- **χρησις φαντασιῶν** = Noun (Nom, f, sg): **ἡ χρησις -εως (χράομαι)** = **I. 1. employment, use** made of a thing, ἀνέμων [Pi. *O.* 11(10).2]; χρημάτων [Democr. 282].  
Nickel: ‘Use of impressions’: the χρησις φαντασιῶν is the only thing that lies within our power. It is on this that our judgements of things depend. See also the conclusion of *Ench.* 1.  
Carter: ‘the use of the appearance of things’ Matheson: ‘the way you deal with your impressions’  
Oldfather: ‘the use of external impressions’ Dobbin: ‘the intelligent use of impressions’  
Hard: ‘the use of impressions’ Long: ‘the management of impressions’  
Steinmann: ‘der Gebrauch deiner Vorstellungen’ Nickel: ‘der Gebrauch deiner Eindrücke’

## 6

- **φαντασιῶν** = Noun (Gen, f, pl): **ἡ φαντασία**, verbal noun of **φαντάζομαι** and (in sense) of **φαίνομαι** = **I. 1. appearing, appearance** = **τὸ φαίνεσθαι**, πάντες ἐφίενται τοῦ φαινομένου ἀγαθοῦ, τῆς δὲ φ. οὐ κύριοι do not control the *appearing* [Arist. *EN* 1114a32]; usu. with less verbal force, *appearance, presentation* to consciousness, whether immediate or in memory, whether true or illusory, φαίνεται μὲν ὁ ἥλιος ποδιαῖος, ἀντίφησι δὲ πολλακίς ἕτερόν τι πρὸς τὴν φ. [Arist. *Insomn.* 460b19]; κατοπρική φ. *image* reflected in a mirror [*Placit.* 3.1.2]; also of other sense-perceptions, φ. καὶ αἰσθησις ταῦτόν ἐν τε θερμοῖς καὶ πᾶσι τοῖς τοιοῦτοις *appearance* is the same as perception, whether we are talking of hot things or anything else like them [Pl. *Tht.* 152c; cf. Chrysipp. *Stoic.* 2.21] **2. imagination**, i.e. the *re-presentation* of appearances or images, primarily derived from sensation (cf. **αἰσθησις II**), ὅταν μὴ καθ' αὐτὸ ἀλλὰ δι' αἰσθήσεως παρῆ τι τὸ τοιοῦτον αὐτῷ πάθος (sc. δόξα) ἄρ' οἷον τε ὀρθῶς εἰπεῖν ἕτερόν τι πλὴν φ.; ... “φαίνεται” δὲ ὃ λέγομεν (i.e. φαντασία) σύμμειξις αἰσθήσεως καὶ δόξης [Pl. *Sph.* 264a, 264b].
- see also the notes of Long and Nickel at **1.5** above (**πάση φαντασίᾳ**).  
 Carter: ‘the appearance of things’ Matheson, Dobbin, Hard, Long: ‘impressions’  
 Oldfather: ‘external impressions’ Steinmann: ‘Vorstellungen’ Nickel: ‘Eindrücke’
- **ὅταν ἐν χρήσει φαντασιῶν κατὰ φύσιν σχῆς** = Aor. Subj. Act. (2, sg): **ἔχω** = **B. I. 1. intr., hold oneself**, i.e. *keep* so and so, ἔχον (οὕτως), ὡς τε τάλαντα γυνή (ἔχει) *kept balanced*, like the scales which ... [Il. 12.433]; ἔξω δ' ὡς ὅτε τις στερεὴ λίθος *I will keep unmoved*, as a stone ... [Od. 19.494, cf. Il. 13.679]; ἔξειν κατὰ χώραν [Ar. *Ra.* 793] **II. 1. simply, be**, ἐκάς εἶχον [Od. 12.435]; ἔ. κατ' οἴκου [Hdt. 6.39]; ἔ. ἐν ἀνάγκαισι [Eur. *Ba.* 88]; ὅπου συμφορᾶς ἔχεις [Eur. *El.* 238]; ἐκποδῶν ἔχειν [Eur. *IT* 1226, etc.].  
 Nickel: i.e., when you follow your ethical decision. (2006, p.88 n. 13)  
 Carter: ‘when you behave conformably to nature, in the use of these appearances’  
 Matheson: ‘when you deal with your impressions in accord with nature’  
 Oldfather: ‘when you are in harmony with nature in the use of external impressions’  
 Dobbin: ‘If you use impressions as nature prescribes’  
 Hard: ‘when you’re in harmony with nature through the right use of impressions’  
 Long: ‘whenever you are in harmony with nature in the way you perform this function [management of impressions]’  
 Steinmann: ‘Wenn du also beim Gebrauch deiner Vorstellungen dich in Übereinstimmung mit der Natur verhältst’  
 Nickel: ‘Wenn du dich ... beim Gebrauch deiner Eindrücke im Einklang mit der menschlichen Vernunftnatur befindest’
- **τηνικαῦτα** = Adv., commoner form for **τηνίκα**, answering to a Relat., **I. 1. at that time, then** [Hdt., Soph., Xen.] **II.** without reference to Time, *under these circumstances, in this case*, τί τ. δρωμεν; [Ar. *Pax* 1142; cf. Pl. *Lg.* 792b; Xen. *Mem.* 3.11.14].
- **ἐπάρθητι (τηνικαῦτα)** = Aor. Imperat. Pass. (2, sg): **ἐπαίρω** = see above.
- **ἐπὶ σὼ τινὶ ἀγαθῷ ἐπαρθήση** = Fut. Ind. Pass. (2, sg): **ἐπαίρω** = see above.

- **καθάπερ** = Adv. **καθά**, for **καθ' ἅ** = **I.** *according as, just as* [Xen.] **II.** also **καθάπερ** [Philol. 14; Democr. 164; Hdt. 1.182, al.; Ar. *Eq.* 8, *Ec.* 61, al.; Dem. 16, etc.].
- **ἐν πλῶ** = Noun (Dat, m, sg): **ὁ πλόος**, Attic contr. **πλοῦς** = **I.** *sailing, voyage* [Od. 3.169.; Hdt. 2.29, etc.]; **πλοῦν** στείλαι, ποιεῖσθαι [Soph. *Aj.* 1045, *Ph.* 552].
- **τοῦ πλοίου** = Noun (Gen, n, sg): **τὸ πλοῖον (πλέω)** = *floating vessel*: hence, generally, *ship* [Aesch. *Th.* 602, *Ag.* 625; Hdt. 1.168, etc.].
- **καθορμισθέντος (τοῦ πλοίου)** = Aor. Part. Pass. (Gen, n, sg): **καθορμίζω** = **I.** *bring a ship into harbour, bring to anchor* [Plut.]:— Passive, with aor. Middle, *come into harbour, put in*, ἐς τὴν Ἐφεσον [Th. 3.32, cf. 6.97, etc.].
- **εἰ ἐξέλθοις** = Aor. Opt. Act. (2, sg): **ἐξέρχομαι** = **I. 1.** *go or come out of*, + GEN loci, *τείχεος, πυλάων, πόλῃος* [II. 22.237, 413, 417] **c.** abs., *march out, go forth* [Th. 2.11, etc.].
- **ὑδρεύσασθαι** = Pres. Inf. Middle: **ὑδρεύω** = **I.** *draw, fetch, or carry water* [Od. 10.105; Thgn. 264]:—freq. in Middle, *draw water for oneself*, (κρήνην) ὄθεν ὑδρεύοντο πολῖται [Od. 7.131, 17.206; cf. Hdt. 7.193; Eur. *Tr.* 205]; ὕδωρ ἀνασπᾶσαντας ὑδρεύεσθαι [Th. 4.97].
- **ὁδοῦ ... πάρεργον** = Subst., from Adj. **πάρεργος -ον (ἔργον)** = **II.** as Subst., *τὸ πάρεργον, subordinate or secondary business, πόνων* [Eur. *Or.* 610]; *πάρεργ' ὁδοῦ a secondary purpose of my journey* [Eur. *El.* 509].  
Oldfather, Hard, Long: 'on the way' Dobbin: 'along the way' Steinmann: 'nebenher' Nickel: 'unterwegs'
- **κογλίδιον** = Noun (Acc, n, sg): **τὸ κογλίδιον** = Dim. of **κόχλος 2** (**I.** *shell-fish with a spiral shell, used for dyeing purple*, Lat. *murex* [Arist. *HA* 528a1, *AP* 5.227] **2.** *land snail* [Arist. *Mir.* 846b13]) [*BGU* 1118.15 (i B.C.); **Epict. Ench.** 7].  
☛ according to LSJ, **κογλίδιον** is a diminutive of **κόχλος 2**, which is a 'land snail'. Translations, however, generally opt for **κόχλος 1**, 'shellfish'.  
Carter: 'a shellfish' Matheson, Oldfather: 'a small shell-fish' Dobbin: 'shellfish (pl.)'  
Hard, Long: 'a little shellfish' Steinmann: 'ein Schalentier' Nickel: 'eine Muschel'
- **ἀναλέξει και βολβάριον** = Aor. Subj. Middle (2, sg): **ἀναλέγω** = **I.** *pick up, gather up*, ὅσπερ ἀλλέξει [II. 21.321]:—Middle, *pick up for oneself*, τοὺς στατήρας [Hdt. 3.130]; (σκόληκας) ἄ. τῆ γλώττη, of the woodpecker [Arist. *HA* 614b1].
- **βολβάριον** = Noun (Acc, n, sg): **τὸ βολβάριον** = Dim. of **βολβός** [**Epict. Ench.** 7].  
☛ **ὁ βολβός** = *purse-tassels, Muscari comosum* [Ar. *Ec.* 1092; Pl. *R.* 372c; Arist. *Pr.* 926a6; Thphr. *HP* 7.13.8]; freq. in Co. [Pl. *Com.* 173.9, etc.]; also of other bulbous plants [Dsc. 4.156].  
☛ **τὸ βολβίδιον** = *small cuttle-fish, with a strong smell* [Hp. *Mul.* 2.133].  
Carter: 'an onion' Matheson: 'a truffle' Oldfather: 'a little bulb' Long: 'a vegetable' Dobbin: 'greens'  
Hard: 'a bulb' Steinmann: 'eine Meerzwiebel' Nickel: 'einen kleinen Tintenfisch'
- **τετάσθαι δὲ δεῖ τὴν διάνοιαν ἐπὶ τὸ πλοῖον** = Perf. Inf. MP: **τείνω** = **I. 4.** *aim at, direct towards* a point, prop. from the bow, ἐπὶ Τροίᾳ τ. τὰ θεῶν ἀμάχητα βέλη [Soph. *Ph.* 198]: metaph., ἐς τινα τ. φόνον *aim, design* death to one [Eur. *Hec.* 263]; τ. λόγον εἰς τινα [Pl. *Phd.* 63a].  
Carter: 'but your thoughts ought to be bent towards the ship'  
Matheson: 'but you must keep your attention fixed on the ship'  
Oldfather: 'but you have to keep your attention fixed on the ship'  
Dobbin: 'But you always have to remember the ship'  
Hard: 'but you have to to keep your attention directed towards the ship'  
Long: 'but you need to keep your mind fixed on the boat'  
Steinmann, Nickel: 'aber deine Aufmerksamkeit muß auf das Schiff gerichtet bleiben'
- **τὴν διάνοιαν (τετάσθαι ἐπὶ τὸ πλοῖον)** = Noun (Acc, f, sg): **ἡ διάνοια** (from **διανοέομαι**) = **I. 1.** *thought, i.e. intention, purpose* [Hdt. 1.46, 90; And. 4.35, etc.] **II.** *process of thinking, thought*, ὁ ἐντὸς τῆς ψυχῆς πρὸς αὐτὴν διάλογος ... ἐπωνομάσθη δ. [Pl. *Sph.* 263d] **III.** *thinking faculty, intelligence, understanding*, ὡς μεταξύ τι καὶ νοῦ τὴν δ. οὔσαν [Pl. *R.* 511d, al.]; opp. **σῶμα** [Pl. *Lg.* 916a, cf. *R.* 395b].  
Carter: 'your thoughts' Matheson, Oldfather, Hard: 'your attention' Long: 'your mind'  
Steinmann, Nickel: 'deine Aufmerksamkeit'
- **συνεχῶς** = Adv., from Adj. **συνεχής -ές** = **B.** Adv. **συνεχῶς**, Ep. and Ion. **-έως**: **I. 1.** mostly of Time, *continually, continuously, unremittingly* [Hes. *Th.* 636; Hdt. 7.16.γ; Eur. *IA* 1008; *IG* 12.57.54, etc.]; ξ. πολεμεῖν [Th. 2.1, cf. 1.11, 5.24; Antipho 6.44].
- **ἐπιστρέφεισθαι, μὴ ποτε ὁ κυβερνήτης καλέση** = Pres. Inf. MP: **ἐπιστρέφω** = **II. 1.** Middle and Passive, *turn oneself round, turn about*, ἧε ἐπιστρεφόμενος *constantly turning*, as if to look behind one [Hdt. 3.156].



- **μη ποτε ὁ κυβερνήτης καλέσει** = Aor. Subj. Act. (3, sg): **καλέω** = object clause in the Subjunctive following a verb of fear and caution in a primary tense (with **ἐπιστρέφεσθαι** here functioning as a verb of caution :— ‘and turn about frequently *for fear lest* the captain should call’ [Oldfather]).
- S 2221.** Object clauses after verbs of fear and caution are introduced by **μη** *that, lest*, **μη οὐ** *that ... not, lest ... not*.  
**a.** **μη** clauses denote a fear that something *may* or *might* happen; **μη οὐ** clauses denote a fear that something *may not* or *might not* happen. Observe that the verb is negated by **οὐ** and not by **μη**, which expresses an apprehension that the result will take place. **μη** is sometimes, for convenience, translated by *whether*; but it is not an indirect interrogative in such cases.
- S 2225.** Object clauses after verbs of fear and caution take the **Subjunctive** after primary tenses, the **Optative** (or **Subjunctive**, **2226**) after secondary tenses.
- |  |                                      |
|--|--------------------------------------|
| <i>φοβοῦμαι μη γένηται</i>                         | <i>I fear it may happen.</i>         |
| <i>φοβοῦμαι μη οὐ γένηται</i>                      | <i>I fear it may not happen.</i>     |
| <i>ἐφοβοῦμην μη γένοιτο (οἱ γένηται)</i>           | <i>I feared it might happen.</i>     |
| <i>ἐφοβοῦμην μη οὐ γένοιτο (regularly γένηται)</i> | <i>I feared it might not happen.</i> |
- Carter: ‘lest the captain should call’  
 Oldfather: ‘for fear lest the captain should call’  
 Hard: ‘in case the captain calls you back’  
 Steinmann: ‘ob nicht etwa der Steuermann ruft’
- Matheson: ‘to see if the Helmsman calls you’  
 Dobbin: ‘and listen for the captain’s signal to return’  
 Long: ‘in case the captain calls’  
 Nickel: ‘der Steuermann könnte ja rufen’
- **ὁ κυβερνήτης-ου (κυβερνάω)** = **1. a steersman, helmsman, pilot**, Lat. *gubernator* [Hom., etc.].  
 Long: CAPTAIN. Metaphor for the Stoic’s providential divinity. (2018, p. 156)  
 Steinmann: See also the interpretation of this chapter in Wilhelm Kamlah, *Der Ruf des Steuermanns*, Stuttgart 1953. (1992, p. 82 n. 7)  
 Carter, Oldfather, Dobbin, Hard, Long: ‘the captain’ Matheson: ‘the Helmsman’ Steinmann, Nickel: ‘der Steuermann’
- **πάντα ἐκεῖνα ἀφίεναι** = Pres. Inf. Act.: **ἀφίημι** = **A. III. 1. leave alone, pass by** [Hdt. 3.95, etc.]; *neglect*, τὰ θεῖα [Soph. *OC* 1537]; τὸν καιρόν [Dem. 1.8]; λέκτρων εὐνάς [Aesch. *Pers.* 544].
- **ἵνα μη ... ἐμβληθῆς** = Aor. Subj. Pass. (2, sg): **ἐμβάλλω** = **I. 1. throw in**, τινὰ πόντῳ [Il. 14.258]; ἐ. τινὰ εἰς τὸ βάραθρον [Ar. *Ra.* 574, *Nu.* 1450]; εἰς τὸ δεσμοτήριον [Dem. 53.14]; ἐ. τινὰ εἰς συμφοράς [Antipho 3.4.10] **III. Middle 4. put on board ship** [*PHib.* 1.152 (iii B.C.); *POxy.* 1292.3 (i A.D.); Luc. *VH* 1.5, etc.].
- |  |  |
|--|--|
| Carter: ‘that you may not be thrown into the vessel’                       | Oldfather: ‘if you would escape being thrown on board’ |
| Dobbin: ‘otherwise you could be ... thrown on board’                       | Hard: ‘if you don’t want to be thrown on board’        |
| Long: ‘to avoid being ... stowed on board’                                 |  |
| Steinmann, Nickel: ‘damit du nicht ... auf / in das Schiff geworfen wirst’ |  |
- **δεδεμένος** = Perf. Part. Pass. (Nom, m, sg): **δέω** = **I. 1. bind, tie, fetter**, δεσμῶ τινα δῆσαι [Il. 10.443].
- **ἐὰν δίδωται** = Pres. Subj. Pass. (3, sg): **δίδωμι**
- **γυναικάριον καὶ παιδίον** = Noun (Acc, n, sg): **τὸ γυναικάριον** = Dim. of **γυνή** (**II. wife, spouse**) [Diocl. *Com.* 11; *Epict. Ench.* 7; 2. *Ep. Ti.* 3.6; M. *Ant.* 5.11].  
 Steinmann: The diminutives *γυναικάριον* and *παιδίον* here have a pejorative connotation. In Epictetus this use of the diminutive form is by far the most common. Oldfather (1978) translates : ‘a little wife and child’. (1992, p.82 n.8)  
 Carter, Dobbin: ‘a wife’ Matheson: ‘a dear wife’ Oldfather, Hard, Long: ‘a little wife’  
 Steinmann, Nickel: ‘eine Frau’
- **οὐδὲν κωλύσει** = Fut. Ind. Act. (3, sg): **κωλύω** = **6. freq. in 3 pers., οὐδὲν κωλύει there is nothing to hinder**, + ACC & INF, ὁμόμηγον τὸν Ἀργεῖον εἶναι κ. οὐδὲν [Hdt. 7.149]; οὐδὲν σε κωλύσει σεαυτὸν ἐμβάλειν ἐς τὸ βάραθρον [Ar. *Nu.* 1448; cf. Pl. *Phdr.* 268e]; **οὐδὲν κωλύει**, abs., as a form of assent, *be it so* [Ar. *Eq.* 723, 972; Pl. *Euthd.* 272d, etc.].
- |   |   |
|---|---|
| Carter: ‘there is no objection’                 | Matheson: ‘they are very well in their way’                           |
| Oldfather: ‘there will be no objection to that’ | Dobbin: ‘so much the better’ Hard: ‘there is nothing wrong with that’ |
| Long: ‘that will not be a problem’              | Steinmann, Nickel: ‘so wird dies kein Hindernis sein’                 |
- **τρέχε ἐπὶ τὸ πλοῖον** = Pres. Imperat. Act. (2, sg): **τρέχω** = **I. 1. to run**, the Verb is not common in Homer, who has pres. in Il. 23.520, Od. 9.386; in Il. 18.599, 602, Ion. Iterat. θρέξασκον ; but the common aorist was ἔδραμον [Il. 23.393, Od. 23.207, al.]; τρέχει Ὀρκος ἅμα ... δῆισιν [Hes. *Op.* 219]; βαδίζειν καὶ τ. [Pl. *Grg.* 468a].
- **ἀφεις ἐκεῖνα ἅπαντα** = Aor. Part. Act. (Nom, m, sg): **ἀφίημι** = **A. III. 1. leave alone, pass by** [Hdt. 3.95, etc.]; *neglect*, τὰ θεῖα [Soph. *OC* 1537]; τὸν καιρόν [Dem. 1.8]; λέκτρων εὐνάς [Aesch. *Pers.* 544].
- **μηδὲ ἐπιστρεφόμενος** = Pres. Part. MP (Nom, m, sg): **ἐπιστρέφω** = **II. 1. Middle and Passive, turn oneself round, turn about**, ἦτε ἐπιστρεφόμενος *constantly turning*, as if to look behind one [Hdt. 3.156].
- **ἐὰν δὲ γέρων ἦς** = Pres. Subj. Act. (2, sg): **εἰμί**

## 7

- **μηδὲ ἀπαλλαγῆς ποτε τοῦ πλοίου μακράν** = Aor. Subj. Pass. (2, sg): **ἀπαλλάσσω**, Attic: **-άττω** = **B. Passive & Middle, II. 1. remove, depart from**, ἐκ τῆς χώρας, ἐξ Αἰγύπτου [Hdt. 1.61, 2.139, al.]; *μαντικῶν μυχῶν* [Aesch. *Eu.* 180]; γῆς ἀπαλλάσσεσθαι πόδα [Eur. *Med.* 729]; δόξης, δέου [Th. 2.42].
- **μακράν (ἀπαλλαγῆς τοῦ πλοίου)** = Acc. fem. of **μακρός** used as Adv. = **I. 1. far**, μ. ἀνωτέρω θακῶν [Aesch. *Pr.* 314]; μ. λελειμμένος left *far* behind [ib. 857]; + GEN, *far from*, βαρβάρου χθονός [Eur. *IT* 629]; τῶν πολεμίων [Plb. 3.50.8].
- **μή ποτε ... ἐλλίπης** = Aor. Subj. Act. (2, sg): **ἐλλείπω** = **I. 1. leave behind**, οὐδ' ἐλλέλοιπας ἐλπίδα [Eur. *El.* 609]; τοῖόν σφιν ἐνέλλιπε θέλκτρον ἀιοιδῆς [A.R. 1.525] **3. intr., fall short, fail**, οὐ μὴν Τρίοπος γ' ἐνέλειπεν [h.Ap. 213]; ἄτας οὐδὲν ἐλλείπει [Soph. *Ant.* 584]; ἐν τῷ ἔργῳ [Th. 1.120].
- ☛ subjunctive in an object clause following a verb of fear in a primary tense (here the aorist **ἀπαλλαγῆς**, as a prohibitive subjunctive, points to the future and is therefore regarded as a primary tense, **S 1858 a**); see S 2221 and S 2225 above.
- ☛ though the passive may seem more appropriate here ('being left behind'), the active is used in the intransitive sense of 'falling short' — i.e., 'being lacking', 'missing'. Jebb, in his commentary on *Antigone* 584, **ἄτας οὐδὲν ἐλλείπει**, writes: '(for these men [...]) no sort of calamity is wanting.'  
Carter: 'you should be unable to come in time' Matheson: 'you may not fail to appear'  
Oldfather: 'you may be missing' Dobbin: 'or you won't make it back' Hard: 'so as not to be missing'  
Long: 'in case you are missing' Steinmann: 'damit du nicht etwa ausbleibst' Nickel: 'damit du nicht zurückbleibst'
- **καλοῦντος** = Pres. Part. Act. (Gen, m, sg): **καλέω** = gen. abs.: 'when he calls'.  
Nickel: See the interpretation of *Ench.* 7 in Wilhelm Kamlah, *Der Ruf des Steuermanns* (Stuttgart, 1953). (2006, p. 88 n. 14)

## 8

- **Μὴ ζῆται τὰ γινόμενα γίνεσθαι ὡς θέλεις** = Pres. Imperat. Act. (2, sg): **ζητέω** = **II. 2. + ACC & INF, seek or desire that** [Pl. *R.* 443b, *Chrm.* 172c].
- **τὰ γινόμενα** = Pres. Part. MP (Acc, n, pl): **γίγνομαι** = **I. 3. of events, take place, come to pass**, and in past tenses, *to be*, καὶ σφιν ἄχος κατὰ θυμὸν ἐγένετο [II. 13.86, etc.]: in neut. part., **τὸ γινόμενον** *the event, the fact* [Th. 6.54]; *τὰ γινόμενα* *the facts* [Xen. *Cyr.* 3.1.9, etc.]; **τὸ γινόμενον** [Pl. *Th.* 161b, etc.].  
Carter, Long: 'things' Matheson, Dobbin: 'events' Oldfather: 'everything that happens'  
Hard: 'all that comes about' Steinmann: 'das, was geschieht' Nickel: 'alles, was geschieht'
- **θέλε** = Pres. Imperat. Act. (2, sg): **ἐθέλω** or **θέλω**
- **καὶ εὐροήσεις** = Fut. Ind. Act. (2, sg): **εὐροέω (εὔροος)** = **I. flow well or abundantly** [Thphr. *CP* 5.6.4] **II. metaph., go on well, be favourable**, ὅταν δ' ὁ δαίμων εὐροῇ [Aesch. *Pers.* 601]; τῶν πραγμάτων αὐτῷ εὐροούντων [Plb. 4.48.11]; τῆς τύχης εὐροούσης [D.S. 2.45]; of men, *to be prosperous* [Arr. *Epict.* 1.1.22, 3.10.10].  
Nickel: "to be happy" here renders εὐροεῖν, which literally means "to flow well". For the Stoics (and in several passages in Epictetus), this 'smooth flowing' (εὔροια) is equated with Eudaimonia (happiness) (Stoicorum Veterum Fragmenta [SVF] I, 184 ; cf. M. Pohlenz : *Stoa und Stoiker. Die Gründer · Panaitios · Poseidonios*, Zürich 1950, p. 109. See also Seneca's formulation, *beata vita secundo defluens cursu* ["the happy life that flows smoothly on its course", tr. M. Graver & A. A. Long], *Letters* 120.11). (2006, p. 88 n.15)  
Carter: 'and you will go on well' Matheson: 'and you shall have peace' Oldfather: 'and your life will be serene'  
Dobbin: 'this is the path to peace' Hard: 'and then you'll have a calm and happy life'  
Long: 'and you will be all right' Steinmann: 'und dein Leben wird heiter dahinströmen'  
Nickel: 'und du wirst glücklich sein'

## 9

- **ἐμπόδιον (σώματος)** = Adj. (Nom, n, sg): **ἐμπόδιος -ον** = **1.** *at one's feet* [Pl. *Th.* 201a]; *coming in the way, meeting* [Eleg. ap. Plu. *Rom.* 21] **2.** commonly, *in the way, presenting an obstacle, impeding*, + DAT pers. & rei, ἢ Βαρβυλῶν οἱ ἦν ἐ. [Hdt. 1.153, cf. 2.158] **3.** + GEN rei, εἰρήνης [Th. 1.139]; ἐ. γίνεσθαι τοῦ μὴ ἀσκεῖν [Pl. *Lg.* 832b].
- **προαιρέσεως** = Noun (Gen, f, sg): **ἡ προαίρεσις -εως** = **1.** *choosing one thing before another* [Pl. *Prm.* 143c]; *purpose, resolution*, π. καὶ πρᾶξις ἀνάγκη ἐκ π. καὶ βουλήσεως [Dem. 44.57; cf. Arist. *PA* 657b1]; ἢ κατὰ π. κίνησις [Arist. *Metaph.* 1015a33]; τὰ κατὰ π. ἀδικήματα *wrongs done from malice prepense* [Lycurg. 148]; παρὰ τὴν π. *contrary to one's purpose* [Arist. *Metaph.* 1015a27]; ἢ π. βουλευτικὴ ὄρεξις τῶν ἐφ' ἡμῖν [Arist. *EN* 1113a10, cf. 1139a23]; *inclination*, χρῶ ὡς βούλει τῆ σεαυτοῦ π. [Epicur. *Sent.* V at 51]; *motive*, κατὰ προαίρεσιν δακρύειν [Hr. *Aph.* 4.52].
- ☛ see notes at 4 above (**τὴν ἐμαντοῦ προαίρεσιν**).
- |                                      |                            |  |
|--------------------------------------|----------------------------|--|
| Carter: 'the faculty of choice'      | Matheson, Long: 'the will' | Oldfather: 'the moral purpose'         |
| Dobbin: 'the mind'                   | Hard: 'choice'             | Steinmann: 'die sittlichen Grundsätze' |
| Nickel: 'die sittliche Entscheidung' |                            |  |
- **χόλανσις** = Noun (Nom, f, sg): **ἡ χόλανσις -εως** = *lameness* [Epicur. *Ench.* 9]: metaph., in metric, of *a halting line* [Eust. 400.3].  
Nickel: Epictetus may be alluding here to his own infirmity. Cf. *Anth. Pal.* 7, 676: "I, Epictetus, was a slave, and physically a cripple. I was as poor as Iros and dear to the gods." (2006, p. 88 n.16)
- **σχέλος** = Noun (Gen, n, sg): **τὸ σκέλος -εως** = **I. 1.** *the leg from the hip downwards* [Hdt., etc.].
- **ἐφ' ἐκάστου τῶν ἐπιπτόντων** = Pres. Part. Act. (Gen, n, pl): **ἐπιπίτω** = **1.** *fall in or on*, + DAT, πῦρ ἔμπεσε νηυσίν *fire fell upon them* [Il. 16.113] **2.** *fall upon, attack*, ἐν δ' ἔπεσον προμάχοις [Od. 24.526]; στρατῶ [Eur. *Rh.* 1278] **3.** of evils, diseases, etc., *fall on one, attack*, κακὸν ἔμπεσε οἴκῳ [Od. 2.45]; λῶξ τοῖς πλέοσιν ἐνέπιπτε κενή [Th. 2.49]; νόσημα ἐμπέπτωκεν εἰς τὴν Ἑλλάδα [Dem. 19.259]; ὕπνος ἐ. [Pl. *Ti.* 45e]: of passions, of frames of mind, *χόλος, δέος ἔμπεσε θυμῷ* [Il. 9.436, 17.625]  
Carter: 'every thing that happens' Matheson: 'each event that happens' Oldfather: 'each thing that befalls you'  
Long: 'every occurrence' Dobbin: 'whatever the circumstance' Hard: 'everything that happens to you'  
Steinmann, Nickel: 'bei allem, was dir zustöbt'
- **ἐπιλέγε (τοῦτο ἐφ' ἐκάστου τῶν ἐπιπτόντων)** = Pres. Imperat. Act. (2, sg): **ἐπιλέγω** = **I. 1.** *say in connection with an action, etc.* [Hdt. 2.35, 64, etc.]; ποιεῖν τι καὶ ἐπιλέγειν *say while or after doing it* [Hdt. 4.65]; παίζουσιν ἐπιλέγοντες [Hdt. 5.4].
- **ἄλλου τινος ἐμπόδιον** = Adj. (Nom, n, sg): **ἐμπόδιος -ον** = see above.  
Carter, Oldfather: 'an impediment to something else' Matheson: 'it hinders something else'  
Dobbin: 'the problem pertains to something else' Hard: 'it acts as an impediment to something else'  
Long: 'the impediment is to something else' Steinmann, Nickel: 'daß es für (irgend) etwas anderes hinderlich ist'
- **σόν** = Poss. Adj. (Acc, n, sg): **σός -ἢ -όν** = possessive Adj. of 2 pers. sg. (**σύ**), the alternative Ep. and Dor. form being **τεός**, **I. 1.** *thy, thine* [Il. 8.420, etc.]; σ. δέμας, σ. ἔργον, λέχος σ., etc. [Aesch. *Pr.* 146, 635, 557, etc.]; σ. ἐταῖρος *a friend of yours* [Pl. *Ly.* 204a, etc.].

- **ἐφ' ἐκάστου τῶν προσπιπτόντων** = Pres. Part. Act. (Gen, n, pl): **προσπίπτω** = **II.** of things, **1.** of events, accidents, etc., *come suddenly upon, befall* one, **τινι** [Eur. *Med.* 225, *IT* 1229; Antipho 3.38; Pl. *Cra.* 396d]; αἱ συμφοραὶ προσπίπτουσαι misfortunes *by befalling* [Hdt. 7.46; cf. Isoc. *Ep.* 5.4]; αἱ π. χρεῖαι [PCair. *Zen.* 31.7 (iii B.C.)]; τὰ προσπεσόντα [Eur. *Fr.* 505]; **πρὸς τὰ προσπίπτοντα** according to *circumstances* [Arist. *Pol.* 1286a11].  
Carter: 'Upon every accident' Matheson: 'When anything happens to you'  
Oldfather: 'In the case of everything that befalls you' Dobbin: 'For every challenge'  
Hard: 'With regard to everything that happens to you' Long: 'In all circumstances'  
Steinmann: 'Bei allem, was dir widerfährt' Nickel: 'Bei allem, was dir passiert'
- **μέμνησο ... ζητεῖν** = Perf. Imperat. MP (2, sg): **μιμνήσκω** = **B. I. 1.** Middle and Passive, *to remind oneself* of a thing, *call to mind*, sts. + ACC, *remember* [Il. 6.222, Od. 14.168; Soph. *OT* 1057; Pl. *Lg.* 633d]  
**2.** + INF, μέμνηντο γὰρ αἰεὶ ἀλλήλοις ... ἀλεξέμεναι [Il. 17.364]; μέμνησο δ' εἴκειν [Aesch. *Supp.* 202]; μέμνησο δάκνειν, διαβάλλειν [Ar. *Eq.* 495].
- **ἐπιστρέφω ἐπὶ σεαυτὸν** = Pres. Part. Act. (Nom, m, sg): **ἐπιστρέφω** = **I. 2.** *turn towards*, νόημα [Thgn. 1083]; τινὰ πρὸς τι, εἰς ἑαυτὸν [Plu. 2.21c, 69f]; οἱ τὴν Ἑλλάδα ἐπεστροφότες ἐπὶ σοφίαν [Diog. *Ep.* 34.1]  
**b.** intr., *turn (oneself) towards* [Xen. *Eq.* 8.12, etc.]; ἐ. εἰς or πρὸς ἑαυτὸν, of νοῦς, *reflect* [Plot. 5.3.1; Procl. *Inst.* 15].  
Carter: '(remember) to turn towards yourself' Oldfather: '(remember) to turn to yourself'  
Dobbin: '(remember) the resources you have within you' Hard: '(remember) to look inside yourself'  
Long: '(keep in mind) to turn in to yourself' Steinmann: '(denke daran), dich dir selbst zuzuwenden'  
Nickel: '(denke daran), in dich zu gehen'
- **τίνα δύναμιν ἔχεις πρὸς ... ;** = Noun (Acc, f, sg): **ἡ δύναμις -εως (δύναμαι)** = **I. 1.** *power, might*, in Hom., esp. of *bodily strength*, εἴ μοι δ. γε παρῆη [Od. 2.62] **2.** *outward power, influence, authority* [Aesch. *Pers.* 174, *Ag.* 779]; ἐν δ. εἶναι, γενέσθαι [Xen. *HG* 4.4.5; Dem. 13.29] **5.** *means*, κατὰ δύναμιν [Arist. *EE* 1243b12] **II. 1.** *power, faculty, capacity*, αἱ ἄμφω τὸ σῶμα δ. [Hp. *VM* 14] αἱ τοῦ σώματος δυνάμεις [Pl. *Tht.* 185e]; ἡ τῆς ὄψεως δ. [Pl. *R.* 532a].  
Carter: 'what powers' Matheson, Oldfather: 'what faculty' Dobbin: 'the resources' Hard: 'what capacity'  
Long: 'what resources' Steinmann, Nickel: 'welche Kraft'
- **πρὸς τὴν χρῆσιν αὐτοῦ** = Noun (Acc, f, sg): **ἡ χρῆσις -εως (χράομαι)** = **I. 1.** *employment, use* made of a thing, ἀνέμων [Pi. *O.* 11(10).2]; χρημάτων [Democr. 282]; τὴν κατ' ἀξίαν χ. ποιοῦνται ἐκάστω [Iamb. *Protr.* 5]; *use, practice* [Hp. *VM* 4].  
☛ though its literal meaning is 'employment', 'use', **χρήσις** in Epictetus frequently has the more figurative sense of 'dealing with', 'coping with' unforeseen events and circumstances. I have not found this meaning in any of the dictionaries, although — almost invariably — translators do not hesitate to render it thus where appropriate (Carter being perhaps the sole exception here). They do this, in fact, with good reason, since the verb **χρησθαι**, from which **χρήσις** derives, often does have this sense (see LSJ **χράω (B) III. 4. b**). For an example of this use of the verb, see **τὸ χρήσασθαι προσηκόντως τῷ ἐμπροσθέντι** at 33.12 below. An interesting case of a scholar "taking translations seriously" can be found in Gregory Vlastos' study of Socratic irony, which makes extensive use of translations to put in question some all-too-sweeping generalizations of Classical scholarship, and so enriches our understanding of Socratic *eirōneia* (ειρωνεία) (Gregory Vlastos, 'Socratic Irony', in *Socrates: Ironist and Moral Philosopher* (Ithaca, New York: Cornell University Press, 1991), p. 21 ff.).  
Carter: 'for making a proper use of it' Matheson, Oldfather: 'to deal with it' Dobbin: 'to cope with it'  
Hard: 'to enable you to deal with it' Long: 'for dealing with these things'  
Steinmann: 'dich mit ihm auseinanderzusetzen' Nickel: 'um richtig darauf zu reagieren'
- **ἐγκράτειαν** = Noun (Acc, f, sg): **ἡ ἐγκράτεια** = **I. mastery over**, ἐ. ἑαυτοῦ *self-control* [Pl. *R.* 390b]; ἐ. ἡδονῶν καὶ ἐπιθυμιῶν *control over* them [Pl. *R.* 430e; cf. Xen. *Mem.* 2.1.1; Isoc. 1.21]; περὶ τι [Arist. *EN* 1149a21, al.] **II. abs., self-control** [Xen. *Mem.* 1.5.1; Isoc. 3.44; Arist. *EN* 1145b8, al.; *Act. Ap.* 24.25, etc.].  
☛ see Steinmann note below (**καρτερίαν**).  
Carter, Matheson, Oldfather: 'continence' Dobbin: 'self-restraint' Hard, Long: 'self-control'  
Steinmann, Nickel: 'Selbstbeherrschung'
- **ἐὰν πόνος προσφέρηται** = Pres. Ind. Pass. (3, sg): **προσφέρω** = **B. Passive, II.** *προσφέρεσθαι* τινι *to be put or imposed upon* one, τὰ προσφερόμενα πρήγματα [Hdt. 2.173]. (this senses only in Middle Liddell).  
Carter: 'if pain be presented to you' Matheson: 'if trouble is laid on you' Oldfather: 'if hard labour is laid upon you'  
Dobbin: 'Faced with pain' Hard: 'if hard work lies in store for you' Long: 'if pain afflicts you'  
Steinmann: 'mutet man dir eine schwere Strapaze zu' Nickel: 'erwartet dich eine schwere Anstrengung'

## 10

- **καρτερίαν** = Noun (Acc, f, sg): **ἡ καρτερία** = *patient endurance, perseverance*, opp. **μαλακία** [Xen. *Cyr.* 8.8.15; cf. Pl. *La.* 192b, al.]; κ. ἡ περὶ τοὺς πόνους [D.H. 2.28]; distinguished from **ἐγκράτεια** (self-control) [Arist. *EN* 1150b1].  
**Steinmann**: ἐγκράτεια “self-mastery”, καρτερία “endurance”, and ἀνεξικακία “equanimity”, are among the cardinal virtues of the Cynic-Stoic sage. (1992, p. 82 n. 10)  
 Carter: ‘fortitude’ Matheson, Oldfather, Hard: ‘endurance’ Dobbin: ‘the power of endurance’  
 Long: ‘patience’ Steinmann, Nickel: ‘Ausdauer’
- **ἄν λουιδωρία** = Noun (Nom, f, sg): **ἡ λουιδωρία (λουιδωρέω)** = *railing abuse, reproach* [Antipho 2.1.4; Ar. *Fr.* 346; Th. 2.84; Pl. *Euthd.* 288b; Phld. *Lib.* p. 29 O., etc.]; εἰς γέλωτα καὶ λ. ἐμβαλόντες [Dem. 10.75]: pl. [Lys. 21.8; Pl. *Th.* 174c].  
 ➤ **προσφέρηται** understood.  
 Carter: ‘ill-language’ Matheson: ‘ribaldry’ Oldfather: ‘reviling’ Hard: ‘vilification’ Long: ‘rudeness’  
 Dobbin: ‘If you are insulted’ Steinmann: ‘beleidigt man dich’ Nickel: ‘eine Beleidigung’
- **ἀνεξικακίαν** = Noun (Acc, f, sg): **ἡ ἀνεξικακία (ἀνεξικακέω)** = *forbearance* [Plu. 2.90e; Luc. *Par.* 53; Hld. 10.12]; ἄ. πόνων *patient endurance under* ... [Hdn. 3.8; cf. Eun. *Hist.* p. 258D].  
 ➤ see the note of Steinmann above (**καρτερίαν**).  
 Carter, Matheson, Dobbin, Long: ‘patience’ Oldfather: ‘patience to bear evil’ Hard: ‘forbearance’  
 Steinmann: ‘Gleichmut’ Nickel: ‘Duldsamkeit’
- **οὕτως ἐθιζόμενον** = Pres. Part. Pass. (Acc, m, sg): **ἐθίζω** = **I. Passive, to be or become accustomed to**, + INF [Hp. *Art.* 41; Ar. *V.* 512; Lys. 14.31; Th. 1.77, etc.].  
 Carter: ‘thus habituated’ Matheson: ‘And if you train yourself in this habit’  
 Oldfather: ‘And if you habituate yourself in this fashion’ Dobbin: ‘In time, you will grow to be confident that ...’  
 Hard: ‘And if you get into the habit of following this course’ Long: ‘By developing these habits, ...’  
 Steinmann, Nickel: ‘Wenn du dich daran gewöhnt hast, ...’
- **σε οὐ συναρπάσουσιν αἱ φαντασίαι** = Fut. Ind. Act. (3, pl): **συναρπάζω** = **1. snatch and carry away with one, carry clean away** [Soph. *OC* 819; Eur. *Or.* 1493; Xen. *Mem.* 1.4.8, etc.]; ξ. (τινὰ) βία [Aesch. *Pers.* 195]; βία ἐκ τῆς ὁδοῦ σ. τινάς [Lys. 3.46; cf. 12.96]: metaph., *carry away with one* (by persuasive arguments), *ξυναρπάσας στρατόν* [Eur. *IA* 531; cf. Call. *Epigr.* 32.5; Longin. 16.2]:—Passive, *to be seized and carried off*, βία *ξυναρπασθεῖσαν* [Soph. *Aj.* 498]; σ. βουκόλων ὑπο [Soph. *Fr.* 659]; by death [Phld. *Mort.* 37].  
 ➤ In the *Encheiridion*, **συναρπάζειν** is the verb that is everywhere associated with “impressions” (φαντασίαι). It is a pairing that far outnumbers the two instances of the one other verb that occasionally occurs in their company, the more neutral **λαμβάνειν** (“receive impressions”— 34, 45). Epictetus is at pains to underline the potentially deceptive nature of the impressions, and to warn us to be forever on our guard, as we are liable to be “carried away” by them. For other instances, see below: 16 (**πρόσχε μὴ σε ἡ φαντασία συναρπάσει**), 18 (**μὴ συναρπαζέτω σε ἡ φαντασία**), 19.2 (**ὑπὸ τῆς φαντασίας συναρπασθεῖς**), 20 (**ὑπὸ τῆς φαντασίας μὴ συναρπασθῆνα**), 34 (**φύλασσε σεαυτὸν, μὴ συναρπασθῆς ὑπ’ αὐτῆς**).  
 Carter: ‘the appearances of things will not hurry you away along with them’  
 Matheson: ‘your impressions will not carry you away’  
 Oldfather: ‘your external impressions will not run away with you’  
 Dobbin: ‘there is not a single impression that you will not have the moral means to tolerate’  
 Hard: ‘you won’t get swept away by your impressions’ Long: ‘you will not be carried away by your first impressions’  
 Steinmann: ‘werden dich die Eindrücke und (falschen) Vorstellungen nicht mehr hinreißen’  
 Nickel: ‘werden dich die (falschen) Vorstellungen und Eindrücke nicht mehr beherrschen’
- **αἱ φαντασίαι** = Noun (Nom, f, pl): **ἡ φαντασία**, verbal noun of **φαντάζομαι** and (in sense) of **φαίνομαι** = for the definition, and notes of Long and Nickel, see 1.5 above (**πάση φαντασία**). On this frequent combination of **φαντασία** with **συναρπάζειν**, see above.  
 Carter: ‘the appearances of things’ Matheson, Dobbin, Hard: ‘your impressions’  
 Oldfather: ‘your external impressions’ Long: ‘your first impressions’  
 Steinmann, Nickel: ‘die (falschen) Vorstellungen und Eindrücke’

## 11

- **ἀπώλεσα αὐτό** = Aor. Ind. Act. (1, sg): **ἀπόλλυμι** = **A. II. lose, πατέρ’ ἐσθλὸν ἀπώλεσα** [Od. 2.46; cf. Il. 18.82]; θυμὸν οὐκ ἀπώλεσεν *loses not his spirit* [Soph. *El.* 26]; freq. of things, ἡ τοῦ πλεονος ἐπιθυμῆ τὸ παρεὸν ἀπόλλυσι [Democr. 224].  
 Carter, Oldfather, Hard, Long: ‘I have lost it’ Matheson: ‘I lost it’ Dobbin: ‘I have lost something’  
 Steinmann, Nickel: ‘Ich habe sie verloren’

- **ἀπέδωκα** = Aor. Ind. Act. (1, sg): **ἀποδίδωμι** = **I. give up or back, restore, return**, τινί τι [Hom., etc.]: esp. *render what is due, pay*, as debts, penalties, submission, honour, etc., τοκεῦσι θρέπτρα [II. 4.478]; ἄ. τὴν ὁμοίην τινί [Hdt. 4.119]; ἀμοιβάς [Democr. 92]; κακὸν ἀντ' ἀγαθοῦ [Democr. 93]; ἄ. τὸ μόρσιμον *pay the debt of fate* [Pi. N. 7.44]:—Passive, ἕως κ' ἀπὸ πάντα δοθεῖη [Od. 2.78]; ἄ. μισθός, χάριτες [Ar. Eq. 1066; Th. 3.63].  
Carter: 'I have restored it' Matheson: 'I gave it back' Oldfather, Hard: 'I have given it back'  
Dobbin, Long: 'I (have) returned it' Steinmann, Nickel: 'Ich habe sie zurückgegeben'
- **τὸ παιδίον ἀπέθανεν** = Aor. Ind. Act. (3, sg): **ἀποθνήσκω** = **I. strengthened form of θηήσκω, die** [Hom., Pi. O. 1.27].  
Nickel: If Epictetus was unmarried and had no children, he cannot be speaking to himself here, but to a fictitious addressee. (2006, p. 88 n. 19)
- **ἀπεδόθη** = Aor. Ind. Pass. (3, sg): **ἀποδίδωμι** = see above.
- **τὸ χωρίον** = Noun (Acc, n, sg): **τὸ χωρίον**, Dim. (only in form) of **χῶρος** and **χώρα** = **1. place, spot, district**, very freq. in Prose from Hdt. downwards [Hdt. 2.8, 10, 29; Th. 2.54] **3. landed property, estate** [Th. 1.106; Pl. Lg. 844b; cf. Lys. 28.7, etc.].  
Carter, Matheson: 'your estate' Oldfather, Hard: 'my farm' Dobbin, Long: 'my land'  
Steinmann, Nickel: 'mein Grundstück'
- **τὸ χωρίον ἀφαιρέθη** = Aor. Ind. Pass. (1, sg): **ἀφαιρέω** = **III. 1. Passive, to be robbed or deprived of a thing**, τι [Aesch. Ch. 962; Hdt. 3.137, etc.].  
Carter: 'Is your estate taken away?' Matheson: 'Has your estate been taken from you?'  
Oldfather: 'I have had my farm taken away' Dobbin: 'My land was confiscated'  
Hard: 'My farm has been taken from me' Long: 'I have been robbed of my land'  
Steinmann: 'Man hat mir mein Grundstück gestohlen' Nickel: 'Ich habe mein Grundstück verloren'
- **ἀλλὰ κακὸς ὁ ἀφελόμενος** = Aor. Part. Middle (Nom, m, sg): **ἀφαιρέω** = **II. 1. Middle**:—from Homer downwards more freq. than Act., *take away for oneself*:—Constr. like Act., ἀφαιρεῖσθαι τί τι, as καὶ δὴ μοι γλερας ... ἀφαιρήσεσθαι ἀπειλεῖς [II. 1.161]; τί τινος [II. 5.673, 691, 9.335; Th. 3.58; Lys. 24.13, etc.].  
Carter: 'But he who took it away is a bad man' Matheson: 'He who took it from me is wicked'  
Oldfather: 'Yet it was a rascal who took it away' Dobbin: 'But the person who took it was a thief'  
Hard: 'My farm has been taken from me' Long: 'But it was a bad person who stole it'  
Steinmann: 'Aber es ist doch ein Schuft, der es mir gestohlen hat'  
Nickel: 'Aber es ist doch ein Verbrecher, der es mir gestohlen hat'
- **ὁ δούς** = Aor. Part. Act. (Nom, m, sg): **δίδωμι**  
Long: DONOR. Metaphor for the Stoics' providential divinity. (2018, p. 157)
- **ἀπήτησε** = Aor. Ind. Act. (3, sg): **ἀπαιτέω** = **I. 1. to demand back, demand to have returned**, esp. of things forcibly taken or rightfully belonging to one [Hdt. 1.2]; εἰ μὲν βούλεσθε, αἰτῶ, εἰ δὲ μὴ βούλεσθε, ἀπαιτῶ [And. 2.22]; ἄ. τινὰ τι *demand something of one* [Hdt. 8.122; Eur. Hel. 963; Ar. Av. 554; Dem. 1.22].  
Carter: 'What is it to you, by whose hands He who gave it hath demanded it back again?'  
Matheson: 'What does it matter to you through whom the Giver asked it back?'  
Oldfather: 'But what concern is it of yours by whose instrumentality the Giver called for its return?'  
Dobbin: 'Why concern yourself with the means by which the original giver effects its return?'  
Hard: 'What does it matter to you through what person the one who gave it to you demanded it back?'  
Long: 'Why are you bothered about the individual the donor used to demand its return?'  
Steinmann: 'Was schert es dich, durch wen es der Geber von dir zurückforderte?'  
Nickel: 'Was geht es dich an, durch wen es der, der es dir einst gab, von dir zurückforderte?'
- **μέχρι δ' ἂν διδῶ** = Conj. **μέχρι** = **III. 2. as long as, whilst**, + Ind. [Th. 3.10, 98; Plb. 1.62.4]; **μέχρι ἂν** + Subj., μέχρῃς ἂν ζῶσιν πονεῖν [Men. 633]; μέχρῃς ἂν ἐνδημῶσιν οἱ πρέσβεις [Aen. Tact. 10.11; cf. Epict. Ench. 11].
- **διδῶ** = Pres. Subj. Act. (3, sg): **δίδωμι**
- **ὡς ἄλλοτρίου αὐτοῦ ἐπιμελοῦ** = Pres. Imperat. MP (2, sg): **ἐπιμελέομαι** = **1. take care of, have charge or management of**, rare in Poets [as Eur. Ph. 556], freq. in Prose: + GEN objecti [Hdt. 1.98, 5.29; Ar. Av. 154, Pl. 1117; Th. 3.25; Isoc. 4.38; Pl. R. 331d, etc.].
- **τοῦ πανδοχείου** = Noun (Gen, n, sg): **τὸ πανδοκεῖον** = *inn* [Ar. Ra. 550; Dem. 19.158; Aeschin. 2.97; Plb. 2.15.5]:—later **πανδοχεῖον** [Thphr. Lap. 53 codd.; Aen. Tact. 10.10 codd.; Str. 5.3.9, 12.8.17, etc.]; condemned by Phryn. 276.
- **οἱ παριόντες** = Pres. Part. Act. (Nom, m, pl): **πάρευμι (εἶμι ibo)** = **I. 1. pass by, pass**, παριών [Od. 4.527, 17.233] **2. + ACC loci, pass by** [Hdt. 7.109]; τὸν χῶρον [Hdt. 1.167]; τὴν οἰκίαν [And. 1.146] **III. 1. pass on**, esp. in the sense of *entering*, π. ἐς τὰ βασιλῆϊα [Hdt. 3.84, cf. 72, 77; Pl. Phd. 59e]; ἔσω π. [Eur. Hel. 451]; βία εἰς οἰκίαν παριέναι [Xen. Cyr. 1.2.2].  
Carter: 'passengers' Oldfather, Dobbin, Hard, Long: 'travellers / a traveller' Steinmann, Nickel: 'die Reisenden'

## 12

- 1 - εἰ προκόψαι θέλεις** = Aor. Inf. Act.: **προκόπτω** = **I. cut** one's way forward, only metaph., π. διὰ τῆς λεωφόρου *advance* by the high-road [Anon. ap. Suid.] **II. 1.** with neut. Adjs., προκόψομεν οὐδέν *shall make no progress, advance* not at all [Alc. 35] **3.** esp. in Philos., of moral and intellectual progress [Zeno. *Stoic.* 1.56; Chrysipp. *ib.* 2.337; Plu. 2.543e; Arr. *Epict.* 1.4.1, 3.2.5, etc.].  
**Long:** PROGRESS. Technical term (Greek *prokopē*) for persons who have committed themselves to Stoicism as their philosophy of life and who make every effort to improve their performance. (2018, p. 161)  
**Nickel:** "Moral progress" (προκοπή) is considered by the Stoics to be a humanly achievable evolution to the better, from the fool to the wise man. Cf. SVF I, 234; 3, 530—543; Seneca, *Epist.* 75, 8-14.  
 The Stoics regarded education — and, above all, self-education — as the method for bringing about this ethical progress. This is also the basis for Epictetus's belief in the effectiveness of his diatribes. On this issue, cf. O. Luschkat: Das Problem des ethischen Fortschritts in der alten stoa, in: *Philologus* 102, 1958, pp.178 - 214. (2006, pp. 88-89 n. 20)  
**Steinmann:** Ethics, for the Stoics, was in principle an all-or-nothing affair: the sole good is virtue, which aids us in achieving happiness — and nothing else. Man is either a sage (φιλόσοφος) or a fool (ιδιώτης). In spite of this sharp division, however, the Stoics did recognize (for pedagogical reasons, if for no other) the possibility of "moral progress" (προκοπή), one's development towards becoming a sage by means of education — and, above all, self-education. (1992, p. 82 n11)  
 Carter: 'If you would improve' Matheson, Oldfather: 'If you wish to make progress'  
 Dobbin, Hard, Long: 'If you want to make progress'  
 Steinmann, Nickel: 'Wenn du moralische Fortschritte machen willst'
- ἄφες τοὺς ... ἐπιλογισμούς** = Aor. Imperat. Act. (2, sg): **ἀφήμι** = **A. II. 2.** of things, *get rid of*, ἀφέτην πολυκαγκέα δίδωσαν [Il. 11.642]; ἀ. ὀργήν *put away* wrath [Aesch. *Pr.* 317]: in Prose, *give up, leave off, μόχθον* [Hdt. 1.206]; *ξυμμαχίαν, σπονδάς* [Th. 5.78, 115, etc.].  
 Carter: 'lay aside' Matheson: 'abandon' Oldfather, Long: 'dismiss ...' Dobbin: 'drop reflections like: ...'  
 Hard: 'reject such thoughts as ...' Steinmann: 'gib Erwägungen wie... auf'  
 Nickel: 'mußt du Gedanken wie ... abwerfen'
- τοὺς τοιοῦτους ἐπιλογισμούς** = Noun (Acc, m, pl): **ὁ ἐπιλογισμός** = **I. 1.** *reckoning, calculation* [Arist. *Pol.* 1322b35 codd. (pl.)]; of dates [D.H. 1.74 (pl.)]: generally, *reflection, consideration*, opp. ἀπόδειξις [Epicur. *Ep.* 1p.25U., cf. *Sent.* 20; Phld. *Ir.* p. 92W (pl.)].  
 Carter: 'such reasonings as these' Matheson, Oldfather: '(all) reasoning of this sort' Dobbin: 'reflections like: ...'  
 Hard: 'such thoughts as these: ...' Long: 'this kind of reasoning' Steinmann: 'Erwägungen wie die folgenden ...'  
 Nickel: 'Gedanken wie die folgenden ...'
- ἐὰν ἀμελήσω τῶν ἐμῶν** = Aor. Subj. Act. (1, sg): **ἀμελέω (ἀμελής)** = **I. 1.** *to have no care for, be neglectful of*, + GEN, in Hom. always + neg. (not in Od.), οὐδ' ὡς Μενελάου ἐφημοσύνης ἀμέλησεν [Il. 17.697]:— after Homer, with or without neg, εἰ τοῦτων ἀμελήσει [Hdt. 2.121.γ; cf. Ar. *Nu.* 989; Th. 3.40; Pl. *Lg.* 900b, al.]; ἀμελήσας ὑμῶν [Dem. 21.167].
- οὐχ ἔξω διατροφάς** = Noun (Acc, f, pl): **ἡ διατροφή** = *sustenance and support* [Xen. *Vect.* 4.49; D.S. 1.74]: pl., *means of subsistence* [I *Ep.* *Ti.* 6.8].
- ἐὰν μὴ κολάσω τὸν παῖδα** = Aor. Subj. Act. (1, sg): **κολάζω** = **I.** Properly, *to curtail, dock, prune*: then, like Lat. *castigare, to keep within bounds, check, correct*, τὰς ἐπιθυμίας [Pl. *Grg.* 491e] **2.** *chastise, punish, τινα* [Eur. *Ba.* 1322; Ar. *Nu.* 7, etc.].
- τὸν παῖδα** = Noun (Acc, m, sg): **ὁ, ἡ παῖς, παιδός** = **I.** in relation to Descent, *a child*, whether son or daughter [Il.] **III.** in relation to Condition, *slave, servant, man or maid* (of all ages), παῖ, παῖ [Aesch. *Ch.* 653; cf. Ar. *Ach.* 395; Epicur. 5.2, etc.].  
 Carter: 'my servant' Matheson: 'my son' Oldfather, Hard: 'my slave-boy' Long, Dobbin: 'my slave'  
 Steinmann: 'meinen Sklaven' Nickel: 'meinen Diener'
- πονερός ἔσται** = Adj. (Nom, m, sg): **πονηρός -ά -όν** = **II.** *in bad case, in sorry plight, useless, good-for-nothing*, σύμμαχοι [Ar. *Pl.* 220]; στράτευμα [Xen. *An.* 3.4.34]; *ιατρός* [Antipho 4.2.4]; π. σῶμα, opp. χρηστόν [Pl. *Prt.* 313a, cf. *R.* 341e]; π. πράγματα *a bad state of things* [Th. 8.97] **III. 1.** in moral sense, *bad, worthless, knavish* [Aesch., Eur.]; τὰ π. *wickedness* [Xen. *Cyr.* 2.2.25].  
 Carter: 'he will be good for nothing' Matheson: 'he will be wicked' Oldfather: 'he will turn out bad'  
 Dobbin: 'he'll wind up good for nothing' Hard: 'he'll turn out badly' Long: 'he will be no good'  
 Steinmann: 'wird er ein Nichtsnutz' Nickel: 'wird er ein Taugenichts'
- κρείσσον ... ἀποθανεῖν ... ἢ ζῆν ...** = Comp. Adj. (Nom, n, sg): **κρείσσον -ον**, gen. **-ονος** = **I. 1.** *stronger, mightier, more powerful* [Il., etc.] **2.** freq. as Comp. of **ἀγαθός**, *better*, οἱ κρέσσονες *one's betters*, esp. in point of rank [Pi. *O.* 10(11).39, *N.* 10.72] **3.** **κρείσσον ἐστί** + INF, 'tis *better* to ..., κ. γάρ ἐστιν εἰσάπαξ θανεῖν ἢ ... πάσχειν κακῶς [Aesch. *Pr.* 750, cf. 624; Hdt. 3.52, etc.]; τὸ μὴ εἶναι κ. ἢ τὸ ζῆν κακῶς [Soph. *Fr.* 488].

## 12

- 1 - λιμῶ ἀποθανεῖν = Noun (Dat, m, sg): ὁ λιμός -οῦ = **I.** *hunger, famine*, δίψα τε καὶ λ. [Il. 19.166]; λιμῶ θανεῖν [Od. 12.342].
- ἄλυπον = Adj. (Acc, m, sg): ἄλυπος -ον (λύπη) = **I.** *without pain*, freq. in Trag. (not Aesch.) [Eur. *IA* 163, etc.].
- ☛ see Nickel and Steinmann notes below (ἄφοβον).
- |                              |                            |   |
|------------------------------|----------------------------|---|
| Carter: 'exempt from grief'  | Matheson: 'free from pain' | Oldfather: 'in a state of freedom from grief' |
| Dobbin: 'free of grief'      | Hard: 'free from distress' | Long: 'in a calm state of mind'               |
| Steinmann: 'frei von Kummer' | Nickel: 'ohne Sorgen'      |   |
- ἄφοβον = Adj. (Acc, m, sg): ἄφοβος -ον = *without fear*, and so : **1.** *fearless, intrepid* [Pi. *I.* 5(4).40; Soph. *OC* 1325, etc.].
- Nickel: "Worries and fear", according to Stoic doctrine, are diseases of the soul. They are an obstacle to Eudaimonia. See M. Pohlenz: *Stoa und Stoiker. Die Gründer · Panaitios · Poseidonios* (Zürich, 1950), note 15, and pp.148–162. (2006, p. 89 n. 21)
- Steinmann: "Sorrow/ distress" (λύπη) and "fear" (φόβος), together with "pleasure" (ἡδονή) and "desire" (ἐπιθυμία), belong to the four main affects of Stoicism. "The affects are not natural, but rather symptoms of a disordered Logos which render it incapable of action. One should not delude oneself into thinking that one can control them. The ultimate goal can only be their eradication [...]. Thus, the only true therapy for affects consists in the prophylaxis which prevents them from arising in the first place, and one of the main elements of such therapy is a ready mental preparation for all the vicissitudes of fate" (M. Pohlenz: *Stoa und Stoiker. Die Gründer · Panaitios · Poseidonios*, [5th ed., Göttingen, 1978], p. 150f.). (1992, p. 82 n. 12)
- |                             |                                |  |
|-----------------------------|--------------------------------|--|
| Carter: 'exempt from fear'  | Matheson: 'free from fear'     | Oldfather: 'in a state of freedom from fear' |
| Hard: 'free from fear'      | Dobbin: 'free of apprehension' | Long: 'in a confident state of mind'         |
| Steinmann: 'frei von Angst' | Nickel: 'ohne Angst'           |  |
- ἐν ἀφθόνοις (ζῆν) = Adj. (Dat, n, pl): ἄφθονος -ον = *without envy* : hence, **I. 1.** Act., *free from envy* [Pi. *O.* 6.7] **II. 1.** more freq. (esp. in Prose) *not grudging, plentiful*, ἄ. πάντα παρέσται [h.*Ap.* 536]; ἐν ἀφθόνοις βιοτεῦν to live *in plenty* [Xen. *An.* 3.2.25]; ἐν ἀφθόνοις τραφεῖς [Dem. 18.256].
- |                                   |  |   |
|-----------------------------------|--|---|
| Carter: 'to live in affluence'    | Matheson, Oldfather, Hard: 'to live in plenty' | Dobbin: 'to live affluent'              |
| Long: 'to live ... amidst plenty' | Steinmann: '—'                                 | Nickel: 'im Überfluß [gelebt zu haben]' |
- ταρασσόμενον = Pres. Part. Pass. (Acc, m, sg): ταράσσω, Attic -ττω = **I. 2.** *trouble the mind, agitate, disturb*, με δεινὸς ὀρθομαντείας πόνος στροβεῖ ταράσσω [Aesch. *Ag.* 1216]; ὅταν ταράξῃ Κύπρις ἡβρώσαν φρένα [Eur. *Hipp.* 969]; τὸ σῶμα τ. τὴν ψυχὴν [Pl. *Phd.* 66a, cf. 103c]: abs., *cause confusion* [Pl. *R.* 564b, *Hp. Mi.* 373b]:—**Passive** [Pl. *Phd.* 100d, etc.]; ταράσσομαι φρένας [Soph. *Ant.* 1095].
- |  |   |                              |
|--|---|------------------------------|
| Carter: 'to live .. with perturbation'             | Matheson, Oldfather: '(to be) troubled in mind'         | Dobbin: 'to live ... uneasy' |
| Hard: 'to live ... with a troubled mind'           | Long: 'to live anxiously'                               |                              |
| Steinmann: 'ständig innerlich aufgewühlt zu leben' | Nickel: 'aber in ständiger Aufregung [gelebt zu haben]' |                              |
- σε κακοδαίμονα = Adj. (Acc, m, sg): κακοδαίμων -ον, gen. -ονος = **I.** *possessed by an evil genius* [Antipho 5.43]; ὁ κ. Σωκράτης [Ar. *Nu.* 104]; *ill-starred* [Eur. *Hipp.* 1362]: freq. in Com., ὦ κακόφαιμον *poor devil!* [Ar. *Pl.* 386].
- Nickel: "Unhappy" — κακοδαίμων, in contrast to "happy", εὐδαίμων. (2006, p. 89 n. 22)
- |  |                       |                                  |
|--|-----------------------|----------------------------------|
| Carter, Oldfather, Dobbin, Hard, Long: 'unhappy' | Matheson: 'miserable' | Steinmann, Nickel: 'unglücklich' |
|--|-----------------------|----------------------------------|
- 2 - ἄρξαι τοιγαροῦν ἀπὸ τῶν σμικρῶν = Aor. Imperat. Middle (2, sg): ἄρχω
- Nickel: Epictetus has already stated this demand to begin with smaller and easier things at Ench. 3. Whoever decides to set out on the path to happiness must proceed from the easy to the more difficult. The most important thing, however, is that one "begin". (2006, p. 89 n. 23)
- τοιγαροῦν = Participle τοιγάρ = **I.** *therefore, accordingly, well then* [Hom., Attic] **II.1.** strengthened by other Particles, τοιγαροῦν, *for that very reason, therefore* [Hdt. 4.149; Pl. *Sph.* 234e, 246b; Xen. *An.* 1.9.9, al.; Dem. 18.40; Arist. *Pol.* 1271b3, etc.].
- ἐκχεῖται τὸ ἐλάδιον = Pres. Ind. Pass. (3, sg): ἐκχέω = **I. 1.** *pour out*, prop. of liquids, οἶνον [Il. 3.296] **b.** *pour away* : hence, *spill*, a vessel, ποδάνυκτρον [Ar. *Fr.* 306]:—**Passive**, *to be drained*, εἰς (διώρυγα) [PRyl. 154.18 (i A.D.)].
- τὸ ἐλάδιον = Noun (Nom, n, sg): τὸ ἐλάδιον, Dim. of ἐλάα = **II.** *a little oil* [Teles p.41H; Sotad. Com. 1.7].
- κλέπτεται τὸ οἰνάριον = Pres. Ind. Pass. (3, sg): κλέπτω
- τὸ οἰνάριον = Noun (Nom, n, sg): τὸ οἰνάριον, Dim. of οἶνος = **II.** *a little wine* [Diocl. *Fr.* 141; Epict. *Ench.* 12].
- ἐπίλεγε ὅτι ... = Pres. Imperat. Act. (2, sg): ἐπιλέγω = **I. 1.** *say in connection with an action*, etc. [Hdt. 2.35, 64, etc.]; ποιεῖν τι καὶ ἐπιλέγειν *say while or after doing it* [Hdt. 4.65]; παίζουσιν ἐπιλέγοντες [Hdt. 5.4].



## 12

- 2 - **τοσοῦτου (πωλεῖται)** = Adj. (Gen, n, sg): **τοσοῦτος -αῦτη -οῦτο** = **II.** neut. as Subst., *so much, thus much*, referring to what precedes, *τοσαῦτα ... εἰρήσθω* [Hdt. 3.113]; *τοσαῦτ' ἔλεξε* [Aesch. *Pers.* 372, cf. *Pr.* 621, *Ag.* 680, etc.].  
**S 1245.** οὔτος (τοιούτος, τοσοῦτος, and οὔτως) generally refers to what precedes, ὄδε (τοιόσδε, τοσόσδε, τηλικόσδε, and ὄδε) to what follows. Thus, *τοιάδε ἔλεξεν* *he spoke as follows*, but *τοιαῦτα (τοσαῦτα) εἰπόν* *after speaking thus*. Cp. ὁ Κῦρος ἀκούσας τοῦ Γωβρύου τοιαῦτα τοιάδε πρὸς αὐτὸν ἔλεξε *Cyrus, after hearing these words of Gobryas answered him as follows* [Xen. *Cyr.* 5.2.31].
- **πωλεῖται (τοσοῦτου)** = Pres. Ind. MP (3, sg): **πωλέω** = **I.** *sell* or *offer for sale*, opp. ὠνεῖσθαι [Hdt. 1.165, 196, etc.]: + **GEN pretii**, ἐπώλεε ἐς Σάρδις χρημάτων μεγάλων *sold* at a high price for exportation to Sardis [Hdt. 8.105; cf. Ar. *Fr.* 543]:—Passive, *to be sold* or *offered for sale*, εἰν ἀγορῇ πωλεύμενα [Hom. *Epiqr.* 14.5].  
Carter, Matheson, Oldfather: 'This is the purchase paid for ...' Dobbin: 'For such a small price I buy ...'  
Hard: 'Such is the price at which equanimity is bought' Long: 'This is the price one pays for ...'  
Nickel, Steinmann: 'Das ist der Preis für ...'
- **ἀπάθεια** = Noun (Nom, f, sg): **ἡ ἀπάθεια** (from ἀπαθής) = **II.** of persons, *insensibility, apathy* [Arist. *EN* 1104b24, *de An.* 429a29]; ἄ. τῶν κακῶν *insensibility to ...* [Thphr. *HP* 9.15.1]; ἄ. περί τι [Arist. *APo.* 97b23, *Rh.* 1383b16] **2.** as Stoic term, *freedom from emotion* [Dionys. *Stoic.* 3.35; cf. Arr. *Epict.* 4.6.34, al.; Plu. 2.82f].  
Long: TRANQUILITY. The ideal Stoic mentality, expressed by two catch words of Hellenistic philosophy, *apatheia* (literally "being unaffected") and *ataraxia* (literally "being undisturbed"). (2018, p. 164)  
Nickel: For Epictetus, "equanimity" or "freedom from passion" (ἀπάθεια), together with "inner peace" or "freedom from agitation and disturbance" (ἀταραξία), are both the preconditions and the marks of happiness. Cf. Pohlenz, *Die Stoa* I, p. 331, und II, p. 163. Whoever enjoys these conditions is truly "free" (and happy); he is in command of the "smooth flow of life" (see *Ench.* 8). (2006, p. 89 n. 24)  
Carter: 'apathy' Matheson: 'freedom from passion' Oldfather: 'a calm spirit' Dobbin: 'tranquility'  
Hard: 'equanimity' Long: 'not getting worked up' Steinmann, Nickel: 'Gleichmut'
- **ἀταραξία** = Noun (Nom, f, sg): **ἡ ἀταραξία (ταράσσω)** = *impassiveness, calmness* [Democr. ap. Stob. 2.7.3i; Hp. *Ep.* 12; Epicur. *Ep.* 1p.30U; Phld. *Oec.* p.63J; Cic. *Fam.* 15.19.2; Hero *Bel.* 71.2; Plu. 2.101b; Plot. 1.4.1, etc.].  
☛ see the notes of Long and Nickel above (ἀπάθεια).  
Carter, Long: 'tranquility' Matheson: 'a quiet mind' Oldfather, Dobbin, Hard: 'peace of mind'  
Steinmann, Nickel: 'innere Ruhe'
- **προῖκα δὲ οὐδὲν περιγίνεται** = Adv., from Noun (Acc, f, sg): **ἡ προῖξ, προικός** = **I. 1.** *a gift, present* [Od.] **II.** In Attic, acc. **προῖκα** was used as an Adv., *as a free gift, freely, at one's cost* [Ar. *Eq.* 577, 679, *Nu.* 1462]; π. ἐργάζεσθαι [Pl. *R.* 346e].  
Carter: 'Nothing is to be had for nothing' Oldfather: 'Nothing is got without a price'  
Dobbin: 'But nothing is completely free' Hard: 'For nothing can be acquired at no cost at all'  
Long: 'Nothing comes free of charge' Steinmann, Nickel: 'Umsonst bekommt man nichts'
- **περιγίνεται (προῖκα ... οὐδὲν)** = Pres. Ind. MP (3, sg): **περιγίνομαι** = **I. 2.** of things, ἦν τι περιγίγνηται αὐτοῖς τοῦ πολέμου *if they gain any advantage* in the war [Th. 6.8]; π. ἡμῖν μὴ προκάμνειν *we have the advantage* in not ... [Th. 2.39].  
☛ see translations above.
- **ὅταν καλῆς τὸν παῖδα** = Pres. Ind. Act. (2, sg): **καλέω**
- **ἐνθυμοῦ, ὅτι ...** = Pres. Imperat. MP (2, sg): **ἐνθυμέομαι** = **I. 1.** *lay to heart, ponder* [Aesch., Th., etc.] **c.** followed by a relative, **ἔ. ὅτι ...** *notice or consider that ...* [Ar. *Nu.* 820; Th. 5.111, etc.].
- **δύναται μὴ ὑπακοῦσαι** = Pres. Ind. MP (3, sg): **δύναμαι** = **III.** impers., οὐ δύναται, + aor. INF, *it cannot be, is not to be*, τοῖσι Σπαρτιήτησι καλλιερεῖσθαι οὐκ ἐδόνατο [Hdt. 7.134, cf. 9.45]; **δύναται** *it is possible* [Plu. 2.440e].  
Carter: 'it is possible he may not come at your call' Oldfather: 'it is possible he may not heed you'  
Dobbin: 'the possibility that he might ignore you' Hard: 'he may not obey'  
Long: 'he is quite capable of not responding' Steinmann, Nickel: 'daß er dich vielleicht nicht hören kann'
- **μὴ ὑπακοῦσαι** = Aor. Inf. Act.: **ὑπακούω** = **I. 1.** abs., *to listen, hearken, give ear*, θεοὶ δ' ὑπὸ πάντες ἄκουον [Il. 8.4]: ὁ δ' ἄρ' ἐμμαπέως ὑπάκουσε [Od. 14.485]; + GEN, ὅστις ... πλάσιον ἄδου φωνείσας ὑπακούει [Sapph. 2.4]; ὑμῶν [Ar. *V.* 318] **2.** *answer* (by voice or act) when called, ἢ ἐξεληθέμεναι ἢ ἔνδοθεν αἰψ' ὑπακοῦσαι [Od. 4.283; Eur. *Alc.* 400].
- **ὑπακούσας** = Aor. Part. Act. (Nom, m, sg): **ὑπακούω** = see above.

## 12

2 - **ἀταραξία** = Noun (Nom, f, sg): **ἡ ἀταραξία (ταράσσω)** = *impassiveness, calmness* [Democr. ap. Stob. 2.7.3i; Hp. *Ep.* 12; Epicur. *Ep.* 1p.30U; Phld. *Oec.* p.63J; Cic. *Fam.* 15.19.2; Hero *Bel.* 71.2; Plu. 2.101b; Plot. 1.4.1, etc.].

- **ἀλλ' οὐχ οὕτως ἐστὶν αὐτῷ καλῶς, ἵνα ...** = Adv. **καλῶς**, from Adj. **καλός -ή -όν** = **C. II. 1.** reg. Adv. **καλῶς**, *well, rightly*, οὐδ' ἔτι κ. οἶκος ἐμὸς διόλωλε [Od. 2.64] **2.** of good fortune, *well, happily*, κ. πράσσειν = εὖ π. [Aesch. *Pr.* 979; Soph. *Ant.* 271]; κ. ἔχειν to be *well* [Aesch. *Th.* 799, etc.]; κ. ἔχει σοι [Ar. *Ach.* 946]; οὔτε τοῖς θεοῖς ἔφη κ. ἔχειν, εἰ ... [Xen. *Mem.* 1.3.3].

**Nickel**: i.e., the servant would soon feel the effects most painfully, were his master's s master's "inner peace" to depend on his conduct and not on the attitude of the master himself. (2006, p. 89 n. 25).

➤ **Nickel's** interpretation diverges considerably from that of other translators here. While they generally take this passage to mean that the servant does not, in fact, find himself in so fortunate a position that his master's inner peace depends on him (agreeing that this *would* be a fortunate situation if it *were* the case), **Nickel** interprets Epictetus to be saying that this situation would, in fact, be the servant's *misfortune*, and that it is a good thing for him that it is *not* the case. The key difference between **Nickel** and the other interpretations is that he interprets **ἐπ' ἐκείνῳ** to mean "dependent on the servant's *conduct*" (his good or bad *behaviour* — and thus carrying with it the possible threat of punishment), and not "dependent on him" (his wishes and desires — which would obviously exclude that threat).

Carter: 'But he is by no means of such importance that it should be in his power to give you any disturbance'

Matheson: 'But he is not so well off that it rests with him to give you peace of mind'

Oldfather: 'But he is not in so happy a condition that your peace of mind depends upon him'

Dobbin: 'He is not worth entrusting with your peace of mind'

Hard: 'but he is hardly so well placed that it depends on him whether you're to enjoy peace of mind'

Long: 'In any case he is too unimportant for your own tranquility to depend on him'

Steinmann: 'Aber sein Einfluß ist nicht so groß, daß deine innere Ruhe von ihm abhängt'

**Nickel**: 'Aber er befände sich in keiner besonders glücklichen Lage, wenn deine innere Ruhe von ihm abhinge'

- **ἵνα ἐπ' ἐκείνῳ ἢ τὸ ...** = Pres. Subj. Act. (3, sg): **εἰμί** = a result clause introduced by **ἵνα**. See translations above

➤ Though most often preceding a final or purpose clause (S 2193, 2196), **ἵνα** may also — particularly in the Koine Greek common to Epictetus and the New Testament writers — introduce a result clause (translated by "that", "so that" or "with the result that", and, in Classical Greek, generally introduced by **ὅπως**). The verb in such a clause (as **ἢ** here) is in the subjunctive. Thus, the sentence means "he is not in such a happy condition *that* your peace of mind would depend on him" and not "*in order that* your peace of mind should depend on him". His being in such a position does not intentionally *aim* at such dependence (as a final clause would indicate), but would quite naturally *result* in it. Similarly, in John 9.2 we find: 'Ραββί, τίς ἤμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆ'; "Rabbi, who sinned, this man or his parents, *that* he was born blind?" [New Revised Standard Version] Whoever sinned here, it was clearly not done *in order for* him to be born blind, but with the *result* that he was so born. Again, in the First Letter of John, at 1.9, we read: ἐὰν ὁμολογῶμεν τὰς ἀμαρτίας, πιστός ἐστιν καὶ δίκαιος, ἵνα ἀφῆ ἡμῖν τὰς ἀμαρτίας. "If we confess our sins, He who is faithful and just will forgive us our sins" [New Revised Standard Version] God is obviously not faithful and just *in order to* forgive us our sins, but, being faithful and just, he will quite naturally [*as a result*] forgive them. For this use of **ἵνα**, see Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, Michigan, 1996), p. 677.

- **ἐπ' ἐκείνῳ** = Prep. **ἐπί** = **B.** with DAT.: **I. 1. g.** in dependence upon, in the power of, τὰ δ' οὐκ ἐπ' ἀνδράσι κεῖται [Pi. *P.* 8.76]; ἐ. τινί ἐστι it is in his power to do, + INF [Hdt. 8.29, etc.]; ἐ. σοί ἐστιν ἀναζωπυρεῖν [M. *Ant.* 7.2]; ἐ. τῷ πλήθει in their hands [Soph. *OC* 66; cf. *Th.* 2.84]; τὸ ἐπ' ἐμοί, τὸ ἐ. ἐκείνῳ, etc., as far as is in my power, etc. [Xen. *Cyr.* 5.4.11; Isoc. 4.142, etc.].

- **τὸ σὲ μὴ ταραχθῆναι** = Aor. Inf. Pass.: **ταράσσω** = **ταράσσω**, Attic **-ττω** = **I. 2.** trouble the mind, agitate, disturb, με δεινὸς ὀρθομαντείας πόνος στροβεῖ ταράσσω [Aesch. *Ag.* 1216]; ὅταν ταραξῆ Κύπρις ἠβρώσαν φρένα [Eur. *Hipp.* 969]; τὸ σῶμα τ. τὴν ψυχὴν [Pl. *Phd.* 66a, cf. 103c]; abs., cause confusion [Pl. *R.* 564b, *Hp. Mi.* 373b]:—**Passive** [Pl. *Phd.* 100d, etc.]; ταράσσομαι φρένας [Soph. *Ant.* 1095].

Carter: 'to give you any disturbance'

Matheson: 'to give you peace of mind'

Oldfather, Dobbin, Hard: '(your) peace of mind'

Long: 'your own tranquility'

Steinmann, **Nickel**: 'deine innere Ruhe'

## 13

- **εἰ προκόψαι θέλεις** = Aor. Inf. Act.: **προκόπτω** = **I. cut** one's way *forward*, only metaph., π. διὰ τῆς λεωφόρου *advance* by the high-road [Anon. ap. Suid.] **II. 1.** with neut. Adjs., προκόψομεν οὐδέν *shall make no progress, advance* not at all [Alc. 35] **3.** esp. in Philos., of moral and intellectual progress [Zeno *Stoic.* 1.56; Chrysipp. *ib.* 2.337; Plu. 2.543e; Arr. *Epict.* 1.4.1, 3.2.5, etc.].  
 see the identical formulation at 12.1 above, with translations and the notes of Long and Nickel.  
 Nickel: 'Progress' — e.g. in distinguishing between those things that are within our control and those that are not. (2006, p. 89 n. 26)  
 Carter: 'improve' Matheson, Oldfather, Dobbin, Hard, Long: 'to make progress'  
 Steinmann: 'Fortschritte machen' Nickel: 'moralische Fortschritte machen'
- **ὑπόμεινον ... ἀνόητος δόξας** = Aor. Imperat. Act. (2, sg): **ὑπομένω** = **II. 5.** with Part. relating to the subject, οὐχ ὑπομένει ὠφελούμενος *he submits* not to be helped [Pl. *Grg.* 505c]; πολυπόδες ὑ. τεμνόμενοι [Arist. *HA* 534b28].  
 Carter: 'be content to be thought ...' Oldfather: 'be content to appear ...' Dobbin: 'put up with being perceived as ...'  
 Hard: 'put up with being thought ...' Long: 'don't mind appearing ...'  
 Steinmann: 'so ertrage es, daß man dich ... für unverständlich ... hält'  
 Nickel: 'dann halte es aus, daß man dich ... für töricht ... hält'
- **ἔνεκα τῶν ἐκτός** = Adv. **ἐκτός (ἐκ)** = *without, outside*, opp. **ἐντός** : **II. abs., ἄ δ' ἐκτός** *external things* [Eur. *Ion.* 231; cf. Plb. 2.4.8, etc.].  
 Carter: 'with regard to externals' Matheson: 'in external matters' Oldfather: 'in externals'  
 Dobbin: 'in worldly matters' Hard: 'with regard to external things' Long: 'where outward things are concerned'  
 Steinmann: 'in Hinsicht auf die äußeren Dinge' Nickel: 'wegen äußerer Dinge'
- **ἀνόητος** = Adj. (Nom, m, sg): **ἀνόητος -ον (νοέω)** = **II. 1.** Act., *not understanding, unintelligent, senseless, silly* [Hdt. 1.87, 8.24]; ὃ ἀνόητοι *oh fools!* [Ar. *Lys.* 572]; opp. *προνοητικός* [Xen. *Mem.* 1.3.9]; opp. τὸ νοῦν ἔχον [Pl. *Ti.* 30b]; τῷ θνητῷ καὶ ἄ. [Pl. *Phd.* 80b]; τὸ ἄ. (τῆς ψυχῆς) [Pl. *R.* 605b].  
 Carter, Hard, Long: 'foolish' Matheson: 'a fool' Oldfather: 'senseless' Dobbin: 'ignorant'  
 Steinmann: 'unverständlich' Nickel: 'töricht'
- **δόξας (ἀνόητος ... καὶ ἠλίθιος)** = Aor. Part. Act. (Nom, m, sg): **δοκέω**
- **ἠλίθιος** = Adj. (Nom, m, sg): **ἠλίθιος -α -ον (ἠλιθα)** = **I. idle, vain, χόλος** [Pi. P. 3.11] **II. 1. foolish, silly, εὐηθία** [Hdt. 1.60]; ἠλίθιον θάρρος θαρρεῖν [Pl. *Phd.* 95c]; freq. of persons [Eur. *Cyc.* 537; Ar. *Ach.* 443, etc.].  
 Carter: 'stupid' Matheson: 'a simpleton' Oldfather: 'foolish' Dobbin: 'naive'  
 Hard, Long: 'silly' Steinmann: 'narrisch' Nickel: 'einfältig'
- **βούλου** = Pres. Imperat. MP (2, sg): **βούλομαι**
- **κἄν δόξης ... τισιν** = Conj. **κἄν** = **II. καὶ ἄν (= ἔάν)**, *even if*, with the same moods as **ἔάν** [Soph. *Aj.* 15; Pl. *Prt.* 319c, etc.].  
**S 2283.** With the subjunctive mood, **εἰ** commonly takes **ἄν**. **a.** There are three forms, **ἔάν, ἦν, ἄν**. **ἔάν** is the ordinary form in Attic prose and inscriptions; **ἦν** appears in Ionic and in the older Attic writers (the tragic poets and Thucydides); **ἄν**, generally, in later writers (sometimes together with **ἔάν**), very rarely in Attic inscriptions. In Plato **ἄν** is commoner than **ἔάν**. Xenophon has all three forms.
- **δόξης ... τισιν** = Aor. Subj. Act. (2, sg): **δοκέω**
- **τις εἶναι** = Indef. Pron. (Nom, m, sg): **τις, τι** = **A. II.** Special usages : **5. τις, τι** may be opposed, expressly or by implication, to οὐδεὶς, οὐδέν, and mean *somebody, something*, by meiosis for *some great one, some great thing*, ἠῤυχεις τις εἶναι *you boasted that you were somebody* [Eur. *El.* 939]; εἰσὶν ὁμως τινὲς οἱ εὐδοκμοῦντες [Arist. *Pol.* 1293b13]; τὸ δοκεῖν τινὲς εἶναι [Dem. 21.213]; κήγῶν τις φαίνομαι ἡμεν *after all I too am somebody* [Theoc. 11.79; cf. *Act. Ap.* 5.36].  
 Carter: 'and though you should appear to be somebody to others'  
 Oldfather: 'and if some people think you to be an important personage'  
 Dobbin: 'If you do impress others as somebody' Long: 'Even if some people think you are somebody'  
 Hard: 'and if some people come to think that you're somebody of note'  
 Steinmann: 'und wenn du einigen als etwas Besonderes erscheinst'  
 Nickel: 'und wenn andere es von dir glauben [etwas zu verstehen]'
- **ἀπίσται σεαυτῷ** = Pres. Imperat. Act. (2, sg): **ἀπιστέω** = *to be ἄπιστος*, and so : **I. 1. to disbelieve, distrust**, ἐγὼ τὸ μὲν οὐ ποτ' ἀπίστεον [Od. 13.339]; τύχην ἄ. [Eur. *Alc.* 1130] **2. + DAT pers, κρατεύουσιν** [Emp. 5.1; cf. Th. 8.83; Pl. *Prt.* 319b, etc.].  
 Carter, Matheson, Oldfather, Long: 'distrust yourself' Dobbin: 'don't altogether believe it'  
 Hard: 'regard yourself with distrust' Nickel, Steinmann: 'mißtraue dir selbst'

## 13

- **τὴν προαίρεσιν τὴν σεαυτοῦ** = Noun (Acc, f, sg): **ἡ προαίρεσις -εως** = **I. choosing one thing before another** [Pl. *Prm.* 143c]; *purpose, resolution*, π. καὶ πρᾶξις ἀνάγκη ἐκ π. καὶ βουλήσεως [Dem. 44.57; cf. Arist. *PA* 657b1]; ἡ κατὰ π. κίνησις [Arist. *Metaph.* 1015a33]; τὰ κατὰ π. ἀδικήματα wrongs done from malice prepense [Lycurg. 148]; παρὰ τὴν π. contrary to one's purpose [Arist. *Metaph.* 1015a27]; ἡ π. βουλευτικὴ ὄρεξις τῶν ἐφ' ἡμῖν [Arist. *EN* 1113a10, cf. 1139a23]; *inclination*, χρῶ ὡς βούλει τῇ σεαυτοῦ π. [Epicur. *Sent.* V at 51]; *motive*, κατὰ προαίρεσιν δακρῦειν [Hp. *Aph.* 4.52].  
 ➤ see notes at 4 above (**τὴν ἐμαυτοῦ προαίρεσιν**).  
 Carter: 'your faculty of choice' Matheson, Dobbin, Long: 'your (own) will' Oldfather: 'your moral purpose'  
 Hard: 'your choice' Steinmann: 'deine sittlichen Grundsätze' Nickel: 'seine moralische Entscheidung'
- **κατὰ φύσιν ἔχουσιν (τὴν προαίρεσιν)** = see Long note, 4 above (**κατὰ φύσιν ἔχουσιν**).
- **φυλάξαι καὶ τὰ ἐκτός** = Aor. Inf. Act.: **φυλάσσω** Attic **-ττω** = **B. trans. 3. metaph., preserve, maintain, cherish, (χόλον)** [Il. 16.30]; φ. ἔπος *observe a command* [Il. 16.686]; φ. ῥῆμα [Pi. *I.* 2.9]; νόμον [Soph. *Tr.* 616]; τοὺς νόμους [Pl. *Plt.* 292a, cf. *Grg.* 461d, etc.]; τὸ σὸν πιστόν [Soph. *OC* 26]; λόγον πρὸς τινα [PFlor. 56. 21]; φ. σκασιόναν *cling to it, foster it* [Soph. *OC* 1213].  
 Carter: 'and (to secure) externals' Matheson: 'keep outward things' Oldfather, Dobbin: 'to keep (...) externals'  
 Hard: 'hold onto externals' Long: 'secure outward things' Steinmann: 'die äußeren Dinge ernst zu nehmen'  
 Nickel: 'die äußeren Dinge zu berücksichtigen'
- **τοῦ ἐτέρου ἐπιμελούμενον** = Pres. Part. MP (Acc, m, sg): **ἐπιμελέομαι** = **I. to take care of, have charge or management of, rare in Poets** [Eur. *Ph.* 556], but freq. in Prose, + GEN obj. [Hdt. 1.98, 5.29; Ar. *V.* 154, *Pl.* 1117; Th. 3.25; Isoc. 4.38; Pl. *R.* 331d, etc.]; abs., *give heed, attend* [Hdt. 2.2] **3. to be engaged in, cultivate any pursuit, art, etc.,** δυοῖν τέχναιν [Dem. 27. 31]; τῆς ἀρετῆς [Xen. *Cyr.* 5.71, cf. *Mem.* 4.5.10].  
 Carter: 'while you are careful about the one' Matheson: 'if you attend to one' Dobbin: 'Caring about the one'  
 Oldfather: 'the man who devotes his attention to one of these two things' Long: 'If you care about the one'  
 Hard: 'if you apply your attention to one of those things' Steinmann, Nickel: 'wer sich um das eine kümmert'
- **τοῦ ἐτέρου ἀμελήσαι** = Aor. Inf. Act.: **ἀμελέω** = **ἀμελέω (ἀμελής) = I. 1. to have no care for, be neglectful of, + GEN, in Hom. always + neg. (not in Od.), οὐδ' ὡς Μενελάου ἐφημοσύνης ἀμελήσεν** [Il. 17.697];— after Homer, with or without neg, εἰ τούτων ἀμελήσει [Hdt. 2.121.γ; cf. Ar. *Nu.* 989; Th. 3.40; Pl. *Lg.* 900b, al.]; δόξης ἀμελήσαι [Dem. 18.227]; ἀμελήσας ὑμῶν [Dem. 21.167].  
 Carter, Matheson, Oldfather, Hard, Long: '(to) neglect the other' Dobbin: 'you are going to shortchange the other'  
 Steinmann: 'vernachlässigt ... das andere' Nickel: 'das andere vernachlässigen'
- **πᾶσα ἀνάγκη (τοῦ ἐτέρου ἀμελήσαι)** = Noun (Nom, f, sg): **ἡ ἀνάγκη** = **I. force, constraint, necessity** [Hom., etc.];— ἀνάγκη ἐστί, + INF, *it must be that ... , is necessary that ...* [Hom., etc.]; **πᾶσα ἄ. ἐστί ὕσα** [Hdt. 2.22]; τρέφειν τοὺς τοκέας τοῖσι μὲν παισὶν οὐδεμία ἄ., τῆσι δὲ θυγατράσι **πᾶσα ἄ.** [Hdt. 2.35].  
 Carter: 'you must of necessity neglect ...' Matheson: 'you must needs neglect ...'  
 Oldfather: 'must inevitably neglect ...' Dobbin: 'inevitably means you are going to shortchange ...'  
 Hard: 'you're bound to neglect ...' Long: 'you are completely bound to neglect ...'  
 Steinmann: 'vernachlässigt zwangsläufig ...' Nickel: 'muß das andere vernachlässigen'

## 14

- I** - **τὰ τέκνα σου** = Noun (Acc, n, pl): **τὸ τέκνον (τίκτω)** = **1. that which is borne or born, a child** (cf. Scottish *bairn*, from Anglo-S. *beran, to bear*) [Hom., etc.].
- **πάντοτε**, Adv. = *always* [Philem. 187; Arist. *EN* 1166a28; Men. *Mon.* 324, 720, etc.].
- **ἡλίθιος εἶ** = Adj. (Nom, m, sg): **ἡλίθιος -α -ον (ἡλιθα)** = **I. idle, vain, χόλος** [Pi. *P.* 3.11] **II. 1. foolish, silly, εὐηθία** [Hdt. 1.60]; ἡλίθιον θάρρος θαρρεῖν [Pl. *Phd.* 95c]; freq. of persons [Eur. *Cyc.* 537; Ar. *Ach.* 443, etc.].
- **κἂν τὸν παῖδα θέλης μὴ ...** = Conj. **κἂν** = **II. for καὶ ἂν or καὶ ἑάν, and if, even if, although** [Soph., Ar., etc.].
- **θέλης** = Pres. Subj. Act. (2, sg): **ἔθελω**
- **μὴ ἀμαρτάνειν** = Pres. Inf. Act.: **ἀμαρτάνω** = **I. 1. to miss, miss the mark, esp. of spear thrown, + GEN, ἐκὼν ἡμάρτανε φωτός he missed the man on purpose** [Il. 10.372] **2. generally, fail of one's purpose, go wrong, abs.** [Od. 21.155; Aesch. *Ag.* 1194, etc.] **II. 1. abs., to fail, do wrong, err, sin** [Il. 9.501; Semon. 7.111; Aesch. *Pr.* 262; Soph. *El.* 1207, etc.]; ἄκοντες ἡμαρτάνομεν [Pl. *R.* 336e, cf. 340e, etc.].  
 Carter: 'to be without fault' Matheson, Long: 'to make no mistakes' Oldfather: 'be free from faults'  
 Dobbin: 'be honest' Hard: 'never to commit a fault' Steinmann, Nickel: 'keinen Fehler machen'

## 14

- 1 - **μωρός** εἶ = Adj. (Nom, m, sg): **μωρός -ά -όν**, Att. **μῶρος** = **I. 2.** of persons, *dull, stupid*, μωροῦ φωτὸς ἄδε βουλά [Simon. 57.6; cf. Soph. *Ant.* 220, 470, etc.].
- **τὴν κακίαν** = Noun (Acc, f, sg): **ἡ κακία (κακός)** = **I. I.** *badness* in quality, opp. ἀρετή (*excellence*) [Thgn. 322; Soph. *OT* 512; Pl. *Smp.* 181e, R. 348c, etc.]; κακία ἠνιόχων by their *incapacity* [Pl. *Phdr.* 248b]; pl, κακία *defects* [Luc. *Hist. Conscr.* 6] **2.** *cowardice, faint-heartedness* [Th. 2.87; Pl. R. 556d]; κ. καὶ ἀνανδρία [Pl. *Cri.* 46a] **3.** *moral badness, wickedness, vice*, μετ' ἀρετῆς ἀλλ' οὐ μετὰ κακίας [And. 1.56]; ἡ ἀρετή, ὡσαύτως δὲ ... καὶ ἡ κ. [Pl. *Men.* 72a, etc.]; personified in the Fable of Prodicus [Xen. *Mem.* 2.1.26].
- ☛ **Θέλεις γὰρ τὴν κακίαν μὴ εἶναι κακίαν**  
Carter, Matheson: 'for you wish / want vice not to be vice'  
Oldfather: 'for you are making it your will that vice be not vice' Dobbin: 'it amounts to asking that vice be not vice'  
Hard: 'because you're wanting badness not to be badness' Long: 'for you are wanting inferiority not to be a flaw'  
Steinmann: 'denn du willst, daß das Laster kein Laster sei' Nickel: 'denn du willst, daß der Fehler kein Fehler sei'
- **ὀρεγόμενος** = Pres. Part. MP (Nom, m, sg): **ὀρέγω** = **II.** Middle and Passive, **1.** abs., *stretch oneself out, stretch forth one's hand* [Hom.] **2.** + GEN, *reach at or to a thing, grasp at*, οὗ παιδὸς ὀρέξατο he *reached out to his child* [Il. 6.466, cf. Od. 11.392] **b.** metaph., *reach after, grasp at, yearn for*, γάμων [Eur. *Ion* 842]; freq. in Attic Prose [Antipho 2.2.12; Th. 3.42; Pl. R. 439b, 485d, etc.]; also, abs., *yearn, desire, πάσησιν ὀρλεξατο πραπίδεσιν* [Emp. 129.4]; ὀρεγόμεθα κατὰ τὴν βούλευσιν [Arist. *EN* 1113a12].
- **μὴ ἀποτυγχάνειν** = Pres. Inf. Act.: **ἀποτυγχάνω** = **I. 1.** *fail in hitting or gaining*, τινός [Hr. *VM* 2; Pl. *Lg.* 744a; Xen. *Mem.* 4.2.27, etc.] **II.** abs., *miss one's object, fail* [Xen. *HG* 7.5.14]; τυγχάνειν καὶ ἄ. κατὰ τι [Arist. *Po.* 1450a3]; ἐν ταῖς ἐπιβολαῖς [Plb. 5.98.6].
- ☛ **ὀρεγόμενος μὴ ἀποτυγχάνειν**  
Carter: 'to have your desires undisappointed' Matheson: 'not to be disappointed in your will to get'  
Oldfather: 'not to fail in what you desire' Dobbin: 'avoid meeting with disappointment in your desires'  
Hard: 'not to fail in your desires' Long: 'not to be frustrated in your desires'  
Steinmann: 'das Ziel deines Strebens nicht zu verfehlen' Nickel: 'dein Ziel nicht zu verfehlen'
- **τοῦτο δύνασαι** = Pres. Ind. MP (2, sg): **δύναμαι**
- **τοῦτο οὖν ἄσκει, ὃ δύνασαι** = Pres. Imperat. Act. (2, sg): **ἄσκέω** = **II.** *practise, exercise, train*, esp. in Prose and Com., properly of athletic exercise, **2.** + ACC of the thing practised, ἄ. τέχνην, πεντάεθλον [Hdt. 3.125, 9.33]; λόγους [Democr. 53a, 110]; μανθάνειν καὶ ἄ. τι [Pl. *Grg.* 509e]; ἄ. παγκράτιον, στάδιον, etc. [Pl. *Lg.* 795b, *Thg.* 128e]; metaph., ἄ. τὴν ἀληθείην, δικαιοσύνην [Hdt. 7.209, 1.96]; δίκαια [Soph. *OC* 913]; ἀρετὴν [Eur. *Fr.* 853; Pl. R. 407a]; κακότητα [Aesch. *Pr.* 1066]; ἀσεβίαν [Eur. *Ba.* 476].  
Nickel: Epictetus's aim is not to transmit knowledge, but rather to urge us to adopt particular attitudes and habits. That is the point of the imperative. The addressee should "want something", "remind himself of something", "practice something", "tell himself something", "let something be", "get used to something", etc. (2006, p. 89 n. 27)  
Steinmann: Though Epictetus requires that the philosopher undergo a thorough theoretical education, "the first and most necessary area of philosophy is the application of its principles" (Ch. 52), the χρῆσις τῶν θεωρημάτων — or, in other words, ἄσκησις. Just what this consists of is spelled out in *Dissertationes* (diss.) 3,12 : one must seek to overcome one's earlier false habits by adopting a mode of life diametrically opposed to these (δεῖ τῷ ἔθει τούτῳ ἐναντίον ἔθος ἀντιθεῖναι). (1992, pp. 82-83 n. 14)  
Carter: 'Exercise, therefore, what is in your power' Matheson: 'Exercise yourself then in what lies in your power'  
Oldfather: 'exercise yourself in that which is in your power'  
Dobbin: 'focus on this, then, since it is in the scope of your capacities'  
Hard: 'So exercise yourself in that which you can achieve' Long: 'Train yourself, then, in this power that you do have'  
Steinmann: 'In dem also übe dich, was dir möglich ist' Nickel: 'Übe dich einfach in dem, was dir möglich ist'
- 2 - **κύριος ἐκάστου** = Noun (Nom, m, sg): **ὁ κύριος**, from Adj. **κύριος -α -ον** = **B. 1.** Subst. **ὁ κύριος**, *lord, master*, τοῖσι κ. δωμάτων [Aesch. *Ch.* 658, cf. 689; Soph. *Aj.* 734, etc.].

## 14

- 2 - ἔχων τὴν ἐξουσίαν εἰς τὸ περιποιῆσαι ἢ ἀφελῆσθαι = Noun (Acc, f, sg): ἡ ἐξουσία (ἔξεστι) = **I. 1.** *power, authority* to do a thing,+ INF [Th., Xen.]; ἐπι τῆ τῆς εἰρήνης ἐ. with the *freedom permitted* by peace [Dem. 18.44]; ἐ. τινός *power over, licence in* a thing, τοῦ λέγειν [Pl. *Grg.* 461e]; ἐν μεγάλῃ ἐ. τοῦ ἀδικεῖν [Grg. 526a, cf. R. 554c]: abs., *power, authority* [Eur. *Fr.* 784]  
 Carter: ‘who is able to confer, or remove, whatever that person wishes either to have, or to avoid’  
 Matheson: ‘who has authority over what he wishes or does not wish’  
 Oldfather: ‘who has the power over what the man wishes or does not wish, so as to secure it, or take it away’  
 Dobbin: ‘who wields authority over the things we either desire or detest’  
 Hard: ‘who has power over what he wants or doesn’t want, as one who is in a position to confer it or take it away’  
 Long: ‘who has the power to implement or prevent the things that we want or don’t want’  
 Steinmann: ‘der die Macht hat, das, was der andere will oder nicht will, ihm zu gewähren oder ihn davon zu befreien’  
 Nickel: ‘der die Möglichkeit hat, ihm das zu geben, was er haben will, und ihn von dem zu befreien, was er nicht haben will’
- εἰς τὸ περιποιῆσαι (τῶν ὑπ’ ἐκείνου θελομένων) = Aor. Inf. Act.: περιποιέω = **I. 4.** generally, *procure, secure, achieve, lay up*, αἰσχύνῃν τῇ πόλει [Isoc. 15.301]; π. τῇ πόλει τὰ εἰς τιμὴν ἀνήκοντα [Milet. 3 No. 146.84 (iii B. C.)].
- (εἰς τὸ) ἀφελῆσθαι (τῶν ὑπ’ ἐκείνου θελομένων) = Aor. Inf. Act.: ἀφαιρέω = **I. 1.** *take away from* :—  
 Constr.: mostly ἄ. τί τινι, σῖτον μὲν σφιν ἀφείλε *took it from* him [Od. 14.455; cf. Aesch. *Eu.* 360]; + ACC only, ἀπελὼν τὰ ἄχθεα *having taken them off* [Hdt. 1.80]; βασιλέων ... ὀργὰς ἀφῆρουν *took away* [Eur. *Med.* 455; cf. Ar. *Pl.* 22, *Ra.* 518].
- μήτε θελέτω ... τι τῶν ἐπ’ ἄλλοις = Pres. Imperat. Act. (3, sg): ἐθέλω
- μήτε φευγέτω τι τῶν ἐπ’ ἄλλοις = Pres. Imperat. Act. (3, sg): φεύγω
- δουλεύειν ἀνάγκη = Pres. Inf. Act.: δουλεύω (δοῦλος) = **I.** *to be a slave* [Hdt. 2.56; And. 1.138; Pl. *Lg.* 777d, etc.] **2.** *serve, be subject*, τό τ’ ἄρχειν καὶ τὸ δ. δίχα [Aesch. *Pr.* 927, etc.]; δ. ζεύγλαις [Aesch. *Pr.* 463]; τοῖς ἄρχουσι καὶ τοῖς νόμοις [Pl. *Lg.* 698b]; ἡδονῇ [Pl. *Phdr.* 238e, etc.]; δ. γαστρί, ὕπνω, λαγνεῖα [Xen. *Mem.* 1.6.8].  
 Carter: ‘he must necessarily be a slave’ Matheson, Hard, Long: ‘he / one is bound to be a slave’  
 Oldfather: ‘he is necessarily a slave’ Dobbin: ‘you must serve as their slave’  
 Steinmann, Nickel: ‘Sonst wird er zwangsläufig zum Sklaven’
- ἀνάγκη (δουλεύειν) = Noun (Nom, f, sg): ἡ ἀνάγκη = **I.** *force, constraint, necessity* [Hom., etc.]:—  
 ἀνάγκη ἐστὶ, + INF, *it must be that ... , is necessary that ...* [Hom., etc.]; πᾶσα ἄ. ἐστὶ ὕσαι [Hdt. 2.22];  
 τρέφειν τοὺς τοκέας τοῖσι μὲν παισὶν οὐδεμία ἄ., τῆσι δὲ θυγατράσι πᾶσα ἄ. [Hdt. 2.35].

## 15

- **μémnhso, óti ...** = Perf. Imperat. MP (2, sg): **μimnhéskw** = **B. I. 1.** Middle and Passive, *to remind oneself of a thing, call to mind*, sts. + ACC, *remember* [Il. 6.222, Od. 14.168; Soph. *OT* 1057; Pl. *Lg.* 633d]; more freq. + GEN, φίλου μemnhéskom' éταιρου [Il. 22.390]; also **μémnhso ékείno, óti ...** [Xen. *Cyr.* 2.4.25].
- **έν συμποσίω** = Noun (Dat, n, sg): **τό συμπόσιον (συμπίνω)** = **I.** *drinking-party, symposium* [Thgn. 298, 496; Phoc. 11; Alc. *Supp.* 23.3; Pi. *N.* 9.48, al.; Hdt. 2.78; Xen. *Cyr.* 8.8.10, etc.].
- **άναστρέφesθai** = Pres. Inf. Pass.: **άναστρέφω** = **B.** Passive, **II.** *dwelt in a place* [Od.]: generally, *conduct oneself, behave*, ώς δεσπότης [Xen. *An.* 2.5.14]; ούτωσί [Arist. *EN* 1103b20]; ώς τά παιδία [Epict. *Ench.* 29.3].
- **περιφερόμενον** = Pres. Part. Pass. (Nom, n, sg): **περιφέρω** = **I. 1.** *carry round* [Hdt.]:—Passive, + ACC loci, περινειχθέντος τοῦ λέοντος τὸ τεῖχος *being carried round the wall* [Hdt. 1.84]: abs., πίνειν ... σκύφον περιφερόμενον [Arist. *Pol.* 1324b18].  
Carter: 'Is any thing brought round to you?' Matheson: 'A dish is handed round'  
Oldfather: 'as something is being passed around' Dobbin: 'when the food or drink comes around'  
Hard: 'something is being passed around' Long: 'something comes around'  
Steinmann, Nickel: 'Es wird etwas herumgereicht'
- **γέγονέ τι κατά σέ** = Prep. **κατά** = **B.** + ACC, **I. 3.** *opposite, over against*, κ. Σινώπην πόλιν [Hdt. 1.76, cf. 2.148; Th. 2.30, etc.]; άνήρ κατ' άνδρα [Aesch. *Th.* 505]; **έν συμποσίω ..., περίμενε, μέχρις άν γένηται κατά σέ** [Epict. *Ench.* 15; cf. D.L. 7.108].  
Oldfather: 'it comes to you' Hard: 'and arrives in front of you' Steinmann, Nickel: 'und du kommst an die Reihe'
- **έκτείνε τήν χείρα** = Aor. Part. Act. (Nom, m, sg): **έκτείνω** = **I.** *stretch out, χείρ' επ' έκφορῶ νεκρού* [Aesch. *Ch.* 9]; τὰς χείρας επί τι *for something* [Plb. 1.3.6].
- **κοσμίως (μετάλαβε)** = Adv. **κοσμίως**, from Adj. **κόσμιος -α -ον (κόσμος)** = **I. 2.** of persons, *orderly, well-behaved* [Ar., Pl., etc.]: Adv. **κοσμίως** *regularly, decently* [Ar. *Pl.* 709, 978, al.]; κ. έχειν [Pl. *Phd.* 68c]; κ. ήκομεν *as befits us* [Pl. *Sph.* 216a]; κ. βιοῦν [Lys. 3.6].
- **κοσμίως μετάλαβε** = Aor. Imperat. Act. (2, sg): **μεταλαμβάνω** = **I. 1.** *have or get a share of, partake of*, + GEN rei, λήτης, καμάτου, μιαρίας [Hdt. 4.64; Pi. *N.* 10.79; Antipho 3.3.12]; άμείνονος μοίρας [Pl. *Phdr.* 248e] **3.** + ACC rei, ήν μη μετάλαβη τουπίπεμπον [Ar. *Fr.* 201].  
Carter: 'and take your share, with moderation' Matheson: 'and take it politely' Dobbin: 'and take some politely'  
Oldfather: 'and take a portion of it politely' Hard: 'and take your share politely' Long: 'and politely take a portion'  
Steinmann: 'und nimm bescheiden deine Portion' Nickel: 'und nimm dir ein bißchen'
- **παρέρχεται** = Pres. Ind. MP (3, sg): **παρέρχομαι** = **I. 1.** *go by, beside, or past, pass by*, of a ship [Od. 16.357]; of persons [Aesch. *Supp.* 1004, etc.].
- **μη κάτεχε** = Pres. Imperat. Act. (2, sg): **κατέχω** = **A. I. 1.** trans., *hold fast, b. hold back, withhold*, εἴ με βίη άέκοντα καθέξει [Il. 15.186]; *check, restrain, bridle*, έωυτόν [Hdt. 6.129; cf. Pl. *Chrm.* 162c]; *ιππικόν δρόμον* [Soph. *El.* 754]; *δάκρυ* [Aesch. *Ag.* 204] **c. detain**, κ. (αυτούς) ένιαυτόν [Hdt. 6.128, cf. 8.57; Th. 8.100]; κ. (αυτούς) ώστε μη άπιέναι [Xen. *Mem.* 2.6.11].  
Carter, Matheson: 'do not stop it' Oldfather: 'do not detain it' Dobbin: 'don't try pulling it back'  
Hard: 'don't try to hold it back' Long: 'don't try to stop it' Steinmann, Nickel: 'Halte es nicht zurück'
- **μη έπίβαλλε πόρρω τήν όρεξιν** = Pres. Imperat. Act. (2, sg): **έπιβάλλω** = **I. 1.** trans., *throw or cast upon*, θριζί ..., άς έπίβαλλον (sc. πυρί) [Il. 23.135]; έωυτόν ές τὸ πῦρ [Hdt. 7.107].  
Carter: 'Do not stretch forth your desire towards it' Matheson: 'do not be impatient to get it'  
Oldfather: 'do not project your desire to meet it' Dobbin: 'don't let your desire run ahead of you'  
Hard: 'don't project your desire towards it' Long: 'don't let your appetite run ahead'  
Steinmann: 'Richte nicht schon von weitem dein Verlangen darauf'  
Nickel: 'Richte dein Verlangen nicht weiter darauf'
- **πόρρω** = Adv. **πρόσω**, Ep., Ion., Trag.; later Att. **πόρρω** = **A.** abs.: **I.** of Place, generally with a notion of motion, *forwards, onwards*, π. άγειν, φέρειν [Il. 18.388; Od. 9.542, etc.].
- **τήν όρεξιν (μη έπίβαλλε)** = Noun (Acc, f, sg): **ή όρεξις -εως (όρέγω)** = general word for all kinds of **I.** *appetite, conation*, including *έπιθυμία, θυμός, βούλησις* [Arist. *de An.* 414b2; *Stoic.* 3.40; Epicur. *Fr.* 202]; opp. *φυγή* [Arist. *De An.* 431a2]; opp. **έκκλισις** [Arr. *Epict.* 1.4.1] **1.** + GEN obj., *longing or yearning after a thing, desire for it* [Democr. 219; Pl. *Def.* 414b; Arist. *EN* 1119b7, *de An.* 414b6, al.].  
☛ see the note of Long at **1.1** above (**ή όρεξις**).  
Carter, Oldfather, Dobbin, Hard: 'your desire' Long: 'your appetite' Steinmann, Nickel: 'dein Verlangen'
- **μέχρις άν γένηται κατά σέ** = Adv. **μέχρι** and **μέχρις** = **III. 1.** as Conj., *until, μέχρι άν + SUBJ* [Xen. *An.* 1.4.13, 2.3.24]; *μέχρις άν ήλιος δύη* [JG 12(5).647.17 (Ceos)].  
☛ on **κατά**, see above (**γέγονέ τι κατά σέ**).
- **γένηται** = Aor. Subj. Middle (3, sg): **γίγνομαι**

## 15

- **πρὸς τέκνα** = Noun (Acc, n, pl): **τὸ τέκνον (τίκτω)** = **I. that which is borne or born, a child** (cf. Scottish *bairn*, from Anglo-S. *beran, to bear*) [Hom., etc.].
- **πρὸς ἀρχάς** = Noun (Acc, f, pl): **ἡ ἀρχή (ἄρχω)** = **II. the first place of power, sovereignty, dominion, command** [Hdt., Attic] **3. magistracy, office, ἀρχὴν ἄρχειν, παραλαμβάνειν** [Hdt. 3.80, 4.147]; **καταστήσας τὰς ἀ. καὶ ἄρχοντας ἐπιστήσας** [Hdt. 3.89]; **καταστήσας τὰς ἀ. καὶ ἄρχοντας ἐπιστήσας** [Hdt. 3.89]; **εἰς ἀ. καθίστασθαι** [Th. 8.70]; **εἰς τὴν ἀ. εἰσιέναι** [Dem. 59.72]; **ἀ. λαχεῖν** to obtain *an office* [Dem. 57.25]; Ἐλληνοταμίαι τότε πρῶτον κατέστη ἀ. [Th. 1.96].  
Carter: ‘to public posts’ Matheson, Oldfather: ‘toward(s) office’ Dobbin: ‘with regard to status’  
Hard: ‘with regard to public office’ Long: ‘toward your public positions’  
Steinmann: ‘mit dem Verlangen nach Ämtern’ Nickel: ‘mit dem Wunsch nach einer angesehenen Stellung’
- **ἔση** = Fut. Ind. Act. (2, sg): **εἰμί**
- **συνπότης** = Noun (Nom, m, sg): **ὁ συνπότης -ου (συνπίνω)** = *fellow-drinker, boon-companion* [Pi. O. 1.61; Hdt. 2.78, 173; Eur. Alc. 343; Ar. Ach. 1135; Antipho 2.1.4; Pl. Prt. 347d, etc.].
- **ἄν ... μὴ λάβῃς** = Aor. Subj. Act. (2, sg): **λαμβάνω**
- **καὶ παρατεθέντων σοι** = Aor. Part. Pass. (Gen, n, pl): **παρατίθημι** = **A. 1. b. freq. of meals, set before, serve up, σφιν δαῖτ’ ἀγαθὴν παραθήσομεν** [Il. 23.810]; + GEN, τῷ νεκρῷ πάντων παρατριθεῖ [Hdt. 4.73, cf. 1.119 (Pass.)]; **παρετίθεσαν ἐπὶ τὴν τράπεζαν κρέα** [Xen. An. 4.5.31]; **τὰ παρατιθέμενα meats set before one** (with or without βρώματα) [Xen. Cyr. 2.1.30, 5.2.16].  
Matheson: ‘when they are set before you’ Oldfather: ‘even when they are set before you’  
Dobbin: ‘even when they are on offer’ Hard: ‘when they’re in front of you’ Long: ‘when they are put before you’  
Steinmann, Nickel: ‘was dir vorgesetzt wird’
- **ἀλλ’ ὑπερίδης** = Pres. Subj. Act. (2, sg): **ὑπεροράω** = **I. look over, look down upon, + ACC, τὴν θάλασσαν ὑπερορῶντα** [Hdt. 7.36] **II. 1. overlook, take no notice of, τοὺς πονηροὺς ὑπερορᾷ** [Lys. 2.77] **2. despise, disdain, ὑπεριδὼν Ἴωνας** [Hdt. 5.69]; **λόγους ὑπεριδεῖν** [Th. 4.62]; **σφῶν τὸ πλῆθος ὑπεριδῶν** [Th. 5.6, cf. 6.11]; **πλὴν ἀρετῆς πάντα ὑ.** [Pl. Criti. 120e]. ➡ Subjunctive with **ἄν** understood.  
Carter: ‘but are able even to despise them’ Matheson, Oldfather: ‘but despise them’ Dobbin: ‘—’  
Hard: ‘but view them with contempt’ Long: ‘but pass them by’  
Steinmann: ‘sondern es nicht beachtest’ Nickel: ‘sondern es unbeachtet läßt’
- **ἀλλὰ καὶ συνάρχων** = Subst., from Pres. Part. Act. (Nom, m, sg): **συνάρχω** = **I. 1. to rule jointly with, τινι** [Hdt. 8.130] **2. to be a colleague or partner in office, + DAT** [Th. 7.31]: **ὁ συνάρχων colleague in office** [Th. 6.25, 8.27; Lys. 12.52; Pl. R. 463b].  
Carter: ‘but (be a partner) of their empire also’ Matheson: ‘but shall share their rule’  
Oldfather: ‘but share also their rule’ Dobbin: ‘you will have a share in the gods’ power’  
Hard: ‘you’ll not only share in ..., but also in their rule’ Long: ‘but also share their rule’  
Steinmann: ‘sondern (wirst) auch ihr Mitregent’ Nickel: ‘sondern auch an ihrer Macht teilhaben’
- **Διογένης** =  
**Long:** DIOGENES (fl. mid fourth century BC) founder of Cynic philosophy and one of Epictetus’s iconic figures. (2018, p. 157)  
**Nickel:** Diogenes of Sinope, the Cynic, and Heracles, the son of Zeus, were regarded as models of frugality and modesty of lifestyle. Heracles was a key figure in Cynicism. On this, see R. Höistad : *Cynic Hero and Cynic King : Studies in the Cynic Conception of Man* (Lund, 1948). (2006, p. 89 n. 29)  
**Steinmann:** At the time of Alexander the Great, Diogenes of Sinope preached his message of a “return to Nature” by exemplifying in his life the ideal of frugality and snubbing all conventions of decency. By his provocations he aimed to deride the conduct of his fellow-men as marked by convention, but irrational. He was regarded as the prototype of the true Cynic. (1992, p. 83 n. 15)
- **Ἡράκλειτος** = Heraclitus (but considered a misreading by Long and Nickel, who read “Heracles”).  
See also the note of Nickel, above.  
**Long:** HERACLES. Mythical strong man and slayer of monsters, appropriated as a philosophical model by Cynics and Stoics. The manuscripts of Epictetus write the name Heraclitus at this point, but I follow Louis-André Dorion in thinking that this name should be emended to Heracles. (2018, p. 159)  
**Steinmann:** The philosopher Heraclitus (Acme 504/503 – 501/500) appears here side by side with Diogenes as a fellow voluntary adherent of a life of frugality. In their translations, W. Capelles (1948) and R. Nickels (1987) render this as “Heracles” instead of “Heraclitus”, based on the reading of B, Ἡρακλήτης, and the consideration that this hero of the Stoa served as a mythological example of successful endurance. (1992, p. 83 n. 15)



## 16

- **κλαίοντα ... τινά** = Pres. Part. Act. (Acc, m, sg): **κλαίω** = **I. 1.** intr., *wail, lament*, of any loud expression of pain or sorrow, κλαῖον δὲ λιγέως [Od. 10.201]; πρὸς οὐρανόν [Il. 8.364]; κλαίοντα καὶ ὀδυρόμενον [Pl. R. 388b, etc.]; for the dead [Il. 19.297, etc.].  
Carter, Oldfather, Hard: 'weeping' Matheson: 'shedding tears' Dobbin: 'in tears' Long: '—'  
Steinmann: 'weinen' Nickel: 'jammern'
- **ἐν πένθει** = Noun (Dat, n, sg): **τὸ πένθος -εος** = **I. 1.** *grief, sorrow* [Il. 11.658, etc.]; τινοῦ *for one* [Od. 18.324, etc.] **2.** esp. of *grief* for the dead, *mourning*, τοκεῦσι γόον καὶ π. ἔθηκας [Il. 17.37]; παιδὸς γάρ οἱ ἄλαστον ἐν φρεσὶ π. ἔκειτο [Od. 24.423]; π. ποιήσασθαι *make a public mourning* [Hdt. 2.1].  
Carter: 'for grief' Matheson, Oldfather, Hard: 'in sorrow' Dobbin: 'distracted' Long: 'grieving'  
Steinmann: 'in seiner Trauer' Nickel: 'klagen'
- **ἀποδημούντος τέκνου** = Pres. Part. Act. (Gen, n, sg): **ἀποδημέω** = **1.** *to be away from home, be abroad or on one's travels* [Hdt. 1. 29, 4.1, 152; Ar. Nu. 371, etc.].
- **ἀπολωλεκότα τὰ ἑαυτοῦ** = Perf. Part. Act. (Acc, m, pl): **ἀπόλλυμι** = **A. II.** *lose, πατέρ' ἐσθλὸν ἀπώλεσα* [Od. 2.46; cf. Il. 18.82]; θυμὸν οὐκ ἀπώλεσεν *loses not his spirit* [Soph. El. 26]; freq. of things, ἡ τοῦ πλέονος ἐπιθυμίη τὸ παρεὸν ἀπόλλυσι [Democr. 224].  
Carter: 'he hath suffered in his affairs' Matheson: 'for loss of property'  
Oldfather, Hard: 'he has lost his possessions' Dobbin: 'or have met with some material loss'  
Long: 'the loss of their property' Steinmann, Nickel: 'weil er sein Vermögen verloren hat'
- **πρόσεχε μὴ σε ... συναρπάση** = Pres. Imperat. Act. (2, sg): **προσέχω** = **I. 3.** *turn to or towards a thing* : mostly, π. τὸν νοῦν *turn one's mind, attention to a thing, be intent on it*, π. τὸν νοῦν μὴ ..., *take heed lest ...* [Pl. R. 432b, etc.] **4.** without τὸν νοῦν, π. ἑαυτοῖς ἀπὸ τινοῦ *to be on one's guard against* [Ev. Luc. 12.1]; πρόσεχ' οἷς φράζω *attend to what I shall tell you* [Mnesim. 4.21; cf. Dem. 10.3, etc.].  
☛ **πρόσεχε**, as a verb of caution in a primary tense, governs a verb in the subjunctive (see **συναρπάση** below).  
Carter: 'take heed, that ...' Matheson, Oldfather: 'beware that you are not / be not ...' Dobbin: 'be careful lest ...'  
Hard: 'take care that ...' Long: 'take care not to be' Steinmann: 'so gib acht, daß ...' Nickel: 'achte darauf, daß ...'
- **ἡ φαντασία** = Noun (Nom, f, sg): **ἡ φαντασία**, verbal noun of **φαντάζομαι** and (in sense) of **φαίνομαι**  
☛ for the definition, and notes of Long and Nickel, see **1.5** above (**πάση φαντασία**).  
Carter: 'the appearance' Matheson, Oldfather, Dobbin, Hard, Long: 'the impression (that ...)'  
Steinmann, Nickel: 'die Vorstellung'
- **συναρπάση (σε ἢ φαντασία)** = Aor. Subj. Act. (3, sg): **συναρπάζω** = **1.** *snatch and carry away with one, carry clean away* [Soph. OC 819; Eur. Or. 1493; Xen. Mem. 1.4.8, etc.]; ξ. (τινὰ) βία [Aesch. Pers. 195]; βία ἐκ τῆς ὁδοῦ σ. τινάς [Lys. 3.46; cf. 12.96]; metaph., *carry away with one* (by persuasive arguments), ξυναρπάσας στρατόν [Eur. IA 531; cf. Call. Epigr. 32.5; Longin. 16.2];—Passive, *to be seized and carried off*; βία ξυναρπασθεῖσαν [Soph. Aj. 498]; σ. βουκόλων ὕπο [Soph. Fr. 659]; by death [Phld. Mort. 37].  
☛ on this extremely frequent combination, see my note at 10 above (**σε οὐ συναρπάσουσιν αἱ φαντασίαι**). For other instances, see 10, 18, 19.2, 20 and 34.  
☛ Object clause in the Subjunctive following a verb of fear and caution in a primary tense (**πρόσεχε μὴ ...**).
- S 2221.** Object clauses after verbs of fear and caution are introduced by **μὴ that, lest, μὴ οὐ that ... not, lest ... not**.  
**a.** **μὴ** clauses denote a fear that something *may* or *might* happen; **μὴ οὐ** clauses denote a fear that something *may not* or *might not* happen. Observe that the verb is negated by **οὐ** and not by **μὴ**, which expresses an apprehension that the result will take place. **μὴ** is sometimes, for convenience, translated by *whether*; but it is not an indirect interrogative in such cases.
- S 2225.** Object clauses after verbs of fear and caution take the **Subjunctive** after primary tenses, the **Optative** (or **Subjunctive, 2226**) after secondary tenses.
- |                                   |                                  |
|-----------------------------------|----------------------------------|
| φοβοῦμαι μὴ γένηται               | <i>I fear it may happen.</i>     |
| φοβοῦμαι μὴ οὐ γένηται            | <i>I fear it may not happen.</i> |
| ἐφοβοῦμην μὴ γένοιτο (or γένηται) | <i>I feared it might happen.</i> |
- Carter: 'take heed, that the appearance may not hurry you away with it'  
Matheson, Oldfather: 'beware that you are / be not carried away by the impression that ...'  
Long: 'take care not to be carried away by the impression that ...'  
Dobbin: 'be careful lest the impression move you to believe that ...'  
Hard: 'take care that you're not carried away by the impression that ...'  
Steinmann: 'so gib acht, daß dich nicht die Vorstellung hinreißt, er sei ...'  
Nickel: 'achte darauf, daß du dich nicht von der Vorstellung hinreißen läßt, er sei ...'

## 16

- **ὡς ἐν κακοῖς ὄντος αὐτοῦ τοῖς ἐκτός**  
 Carter: ‘—’  
 Oldfather: ‘that the man is in the midst of external ills’  
 Hard: ‘that he is indeed in misfortune because of these external things’  
 Steinmann: ‘er sei aufgrund dieser äußeren Ereignisse wirklich im Unglück’  
 Nickel: ‘er sei aufgrund dieser äußeren Dinge tatsächlich im Unglück’  
 Matheson: ‘that it is outward ills that make him miserable’  
 Dobbin: ‘that their circumstances are truly bad’  
 Long: ‘that they are in dire straits’
- **ὄντος αὐτοῦ** = Gen. abs.
- **ἐκτός** = Adv. **ἐκτός (ἐκ)** = **I.** *without, outside*, opp. **ἐντός** : **1.** as Prep with GEN [Hom.]  
**II.** abs., **ἄ δ’ ἐκτός** *external things* [Eur. *Ion.* 231; cf. Plb. 2.4.8, etc.].
- **ἔστω** = Pres. Imperat. Act. (3, sg): **εἰμί**
- **πρόχειρον** = Adj. (Nom, n, sg): **πρόχειρος -ον (χείρ)** = **I. 1.** *at hand* [Hp. *Art.* 11]; π. ἄχθος *a handy burden* [Soph. *El.* 1116]; of a drawn sword or knife [Soph. *Ph.* 747; Eur. *Hel.* 1564, *El.* 696; Xen. *Cyr.* 4.2.32]; (τὴν ἐπιστήμην) π. οὐκ εἶχε τῇ διανοίᾳ [Pl. *Th.* 198d].
- **τοῦτον θλίβει** = Pres. Ind. Act. (3, sg): **θλίβω** = **II. 1.** *compress, straiten* [Pl. *Ti.* 60c] **2.** metaph., *oppress, afflict, distress*, ἀνάγκη ἔθλιπέ τινα [Call. *Del.* 35]; θ. καὶ λυμαινέσθαι τὸ μακάριον [Arist. *EN* 1100b28].
- **τὸ συμβεβηκός** = Perf. Part. Act. (Nom, n, sg): **συμβαίνω** = **III.** of events, *come to pass, happen* [Aesch., Pl., etc.];—impers., συνέβη μοι, + INF, *it happened to me to do a thing* [Hdt., etc.] **c.** **τὸ συμβεβηκός** *a chance event, contingency* [Pl. *Prm.* 128c]; τὰ συμβαινόντα [Xen. *Cyr.* 1.6.43]; hence, κατὰ συμβεβηκός *by accident, contingently*.  
 Carter: ‘the accident [itself]’  
 Steinmann, Nickel: ‘das, was passiert ist’  
 Matheson, Long: ‘the event’  
 Oldfather, Dobbin, Hard: ‘what (has) happened’
- **τὸ δόγμα τὸ περὶ τούτου** = Noun (Nom, n, sg): **τὸ δόγμα -ατος (δοκέω)** = **1.** *that which seems to one, opinion or belief* [Pl. *R.* 538c]; δ. πόλεως κοινόν [Pl. *Lg.* 644d, etc.]; esp. of philosophical *doctrines* [Epicur. *Nat.* 14.7, 15.28; Str. 15.1.59; Ph. 1.204, etc.]; *notion* [Pl. *Th.* 158d, al.] **2.** *decision, judgement* [Pl. *Lg.* 926d (pl.)].  
 Nickel: ‘Opinion’ (δόγμα): cf. Ench. 5, where we already find the distinction between the Dogmata and the Pragmata. (2006, p. 89 n. 30)  
 Carter: ‘the judgement, which he forms concerning it’  
 Oldfather: ‘his judgement about it’  
 Hard: ‘the judgement that he has formed about it’  
 Matheson: ‘his judgement on the event’  
 Dobbin: ‘their own view of the matter’  
 Steinmann, Nickel: ‘seine Meinung darüber’
- **μέχρι μέντοι λόγου** = Adv. **μέχρι** and **μέχρις** = **II.** Prep. + GEN, *even to, as far as*, **3.** of Measure or Degree, μ. τοῦ δικαίου *as far as consists with right* [Th. 3.82]; μ. τοῦ δυνατοῦ [Pl. *R.* 498e]; μ. ὑγιείας, μ. ἡδονῆς [Pl. *R.* 559a, *Grg.* 500b].  
 Carter, Hard: ‘As far as words go’  
 Dobbin: ‘at least with comforting words’  
 Matheson, Oldfather: ‘so far as words go’  
 Steinmann: ‘Soweit es nur auf Worte ankommt’  
 Long: ‘in words’  
 Nickel: ‘mit Worten’
- **μὴ ὀκνεῖν συμπεριφέρεσθαι αὐτῷ** = Pres. Imperat. Act. (2, sg): **ὀκνέω** = **I. 1.** *shrink from doing, scruple, hesitate* to do a thing, + INF, ὀκνεῖω ἵππων ἐπιβαινέμεν [Il. 5.255].—In Attic mostly with collat. sense of the feeling which causes the hesitation, and so, **2.** of pity, σὰς ὀκνῶ θρᾶξαι φρένας [Aesch. *Pr.* 628; cf. Soph. *El.* 1271].
- **συμπεριφέρεσθαι αὐτῷ** = Pres. Inf. Pass.: **συμπεριφέρω** = **II. 1.** Passive, *to be carried round together* [Pl. *R.* 617b] **2.** *συμπεριφέρεσθαι τινι go about with one, have intercourse with one, live in his society* [Plb. 2.17.12, etc.] **3.** of circumstances, *accommodate or adapt oneself to*, τοῖς καιροῖς σ. πρὸς τὸ κράτιστον [Aeschin. 2.164]: abs., *show indulgence* [IPE 12.32A31 (Olbia, iii B.C.): + **DAT pers** [PCair.Zen. 367.10 (iii B.C.)].  
 Carter: ‘to condescend to him’  
 Steinmann: ‘dein Mitgefühl zu bezeigen’  
 Matheson, Oldfather, Hard, Dobbin, Long: ‘to sympathize with him / them’  
 Nickel: ‘zu trösten’
- **συνεπιστενάξαι** = Aor. Inf. Act.: **συνεπιστενάξω** = *groan at or over together* [Epict. *Ench.* 16]; ταῖς ἀληθόσιν [Diog. *Oen.* 61].  
 Carter, Matheson, Oldfather: ‘to groan with him’  
 Hard: ‘to join in his lamentations’  
 Dobbin: ‘sharing outwardly in their grief’  
 Long: ‘share their groans’  
 Steinmann, Nickel: ‘mit ihm zu klagen’
- **πρόσεχε μέντοι μὴ ... στενάξῃς** = Pres. Imperat. Act. (2, sg): **προσέχω** = **I. 3.** *turn to or towards* a thing : mostly, π. τὸν νοῦν *turn one’s mind, attention to* a thing, *be intent on it*, π. τὸν νοῦν μὴ ..., *take heed lest ...* [Pl. *R.* 432b, etc.] **4.** without τὸν νοῦν, π. ἐαυτοῖς ἀπὸ τινος *to be on one’s guard* against [Ev. *Luc.* 12.1]; πρόσεχ’ οἷς φράξω *attend to what I shall tell you* [Mnesim. 4.21; cf. Dem. 10.3, etc.].  
 Carter: ‘Take heed, however, not to ...’  
 Oldfather: ‘but be careful not to ...’  
 Long: ‘but take care not to ...’  
 Matheson: ‘but take heed that you do not ...’  
 Dobbin: ‘but do not ...’  
 Steinmann: ‘nur gib acht, daß ...’  
 Hard: ‘but take care that you don’t ...’  
 Nickel: ‘aber hüte dich davor, ...’

## 16

- **καὶ ἔσωθεν** = Adv. **ἔσωθεν** = **1.** *from within* [Hdt. 7.36, 8.37; Aen. Tact. 32.7, etc.] **2.** *within, inside* [Hdt. 1.181, 2.36; Aesch. *Ag.* 991; Soph. *Tr.* 601].
- **μὴ ... στενάξει** = Aor. Subj. Act. (2, sg): **στενάζω** = **1.** *sigh deeply* : generally, *sigh, groan* [Aesch. *Pr.* 696, *Pers.* 1046, *Eu.* 788; Soph. *Ph.* 917].
- ☛ Object clause in the Subjunctive following a verb of fear and caution in a primary tense (**πρόσεχε μὴ ...**) : for S 221, S 225, see above (**συναρπάση**).
- Steinmann**: Pity, which Cicero (*Tusc.* 3,21) defines as *aegritudo ex alterius rebus adversis*, is an affect and consequently something to be condemned. In contrast to the implacable attitude of Chrysippus, however, the younger Stoics concede to the sage a certain kind of pity. But sympathy, according to Epictetus, may not overstep the bounds of Logos, and one's involvement must not become "inward", i.e. must not degenerate into a Pathos (cf. M. Billerbeck, *Epiktet, Vom Kynismus*, Ed. and tr. with a commentary [Leiden, 1978], p. 62 f.). (1992, p. 83, n. 16)
- Carter, Long: 'not to groan inwardly too / as well' Matheson: 'that you do not also groan in your inner being'
- Oldfather: 'not to groan also in the centre of your being'
- Dobbin: 'but do not commiserate with your whole heart and soul' Hard: 'that you don't also lament deep inside'
- Steinmann: 'daß du nicht auch innerlich ergriffen klagst' Nickel: 'auch mit innerer Anteilnahme zu jammern'

## 17

- **μémνησο, ὅτι ...** = Perf. Imperat. MP (2, sg): **μémνησκω** = **B. I. 1.** Middle and Passive, *to remind oneself of a thing, call to mind*, sts. + ACC, *remember* [Il. 6.222, Od. 14.168; Soph. *OT* 1057; Pl. *Lg.* 633d]: more freq. + GEN, φίλου μémνησομ' ἐταίρου [Il. 22.390]; also **μémνησο ἐκεῖνο, ὅτι ...** [Xen. *Cyr.* 2.4.25].
- **ὕποκριτής ... δράματος** = Noun (Nom, m, sg): **ὁ ὑποκριτής -οῦ (ὕποκρίνομαι)** = *anyone who answers* : **II. 1.** in Attic, *one who plays a part on the stage, actor* [Ar. *V.* 1279; Pl. *R.* 373b, *Chrm.* 162d, *Smp.* 194b; Xen. *Mem.* 2.2.9, etc.].
- Carter: 'an actor in a drama' Matheson, Oldfather, Dobbin, Hard, Long: 'an actor in a play'
- Steinmann: 'Darsteller eines Stücks' Nickel: 'ein Schauspieler in einem Drama'
- **δράματος** = Noun (Gen, n, sg): **τὸ δράμα -ατος (δράω)** = **I.** *deed, act*, opp. πάθος [Aesch. *Ag.* 533]; *office, business, duty* [Pl. *Th.* 150a, *R.* 451c] **II.** *action represented on the stage, drama, play* [Ar. *Ra.* 920; Arist. *Po.* 1444a28, etc.]; μὴ ἐν τῷ δ. not in *the action on the stage* [ib. 1460a31]; ἔξω τοῦ δ. [ib. 1453b32]; δ. ποιεῖν [Ar. *Ra.* 1021]; σατυρικὸν δ. [Pl. *Smp.* 222d (with play on I)].
- Steinmann**: The idea that life is like a drama in which each must play his allotted role to the best of his ability was a popular metaphor in the New Comedy and the Stoa (cf. W. Kranz, *Geschichte der Griechischen Literatur*, 4th ed. [Bremen, 1960], p. 389 f.). Even Marcus Aurelius concludes his 'Paths to Himself' by comparing a person with an actor in a drama directed by a foreign hand. "My friend, you have been a citizen of this great city. What difference if you live in it for five years or a hundred? For what is laid down in its laws is equitable for all. Where is the hardship, then, if it is no tyrant or unjust judge who sends you out of the city, but nature who brought you into it? It is just as if the director of a show, after first engaging an actor, were dismissing him from the stage. 'But I haven't played all five acts, only three!' Very well; but in life three can make up a full play. For the one who determines when it is complete is he who once arranged for your composition and now arranges for your dissolution, while you for your part are responsible for neither. So make your departure with a good grace, as he who is releasing you shows a good grace." (tr. Robin Hard, 2011). In *diss.* 3,22,5 f. Epictetus, who makes frequent use of this metaphor, even portrays stars and animals as recipients of roles (cf. M. Billerbeck *Epiktet, Vom Kynismus*, Ed. and tr. with a commentary [Leiden, 1978], p. 50 f.). (1992, p. 83 n. 17)
- **ὁ διδάσκαλος** = **I.** *teacher, master*, μαντεῖης [h.Merc. 556]; δ. τέχνης πάσης βροτοῖς [Aesch. *Pr.* 110] **II.** *trainer* of a dithyrambic or dramatic chorus, *producer* of a play, etc., ἴτω δὲ καὶ τραγωδίας ὁ Κλεομάχου δ. [Cratin. 256; cf. Ar. *Av.* 912, *Ach.* 628; Antipho 6.13, etc.].
- Long**: PRODUCER. Metaphor for the Stoics' providential divinity. (2018, p. 161)
- Nickel**: Gemeint ist wohl Gott, der jedem seine « Lebensrolle » zuteilt. (2006, p. 89 n. 31)
- Carter, Hard: 'the author' Matheson, Oldfather: 'the Playwright' Dobbin: 'the director'
- Long: 'the producer' Steinmann: 'der Autor' Nickel: 'der Schauspielersdirektor'
- **πτωκόν** = Adj. (Acc, m, sg): **πτωχός -ή -όν (πτώσσω)** = **I. 1.** *beggar* [Od. 14.400, 18.1; Hdt. 3.14, etc.].
- **ὕποκρίνασθαι (πτωκόν)** = Aor. Inf. Middle: **ὕποκρίνω** = **B. I.** Middle **ὕποκρίνομαι** **1.** *reply, make answer* [Il. 12.228] **II. 1.** Attic, *speak in dialogue, hence play a part on the stage, the part played being put in ACC, τὴν Ἀντιγόνην Σοφοκλέους ὑποκρίται* [Demosth. 19.246]: *abs., play a part, be an actor, οἱ ὑποκρινόμενοι* [Arist. *EN* 1147a23].

- **ἴνα καὶ τοῦτον εὐφυῶς ὑποκρίνη** = Conj. **ἴνα** = **ἴνα** + SUBJ here expresses an *imperative*, an *exhortation* (a verb of commanding is to be supplied before the conjunction): ‘see that you play it skilfully’ [Long].

**Thayer’s Greek Lexicon.** **ἴνα** = **II.** a final conj. **2.** In later Greek, and especially in Hellenistic writers, the final force of the particle **ἴνα** is more or less weakened, so that it is frequently used where the earlier Greeks employed the infinitive, yet so that the leading and the dependent sentence have each its own subject. **4.** The elliptical use of the particle : **b.** the weakened **ἴνα** (see **2** above) + **SUBJ** (or indicative fut.) denotes something one wishes to be done by another, so that before the **ἴνα** a verb of commanding (exhorting, wishing) must be mentally supplied (or, as is commonly said, it forms a periphrasis for the imperative) : ἴνα ... ἐπιθῆς τὰς χεῖρας αὐτῆ, *Mark* 5:23; ἡ γυνὴ ἴνα φοβῆται τὸν ἄνδρα, *Ephesians* 5:33; *Galatians* 2:10; ἴνα ἀναπαύσωνται, German *sie sollen ruhen* (A. V. *that they may rest*, etc.), *Revelation* 14.13; **Epictetus. Ench. 23 (17), Diss. 4, 1, 41**; among the earlier Greeks, once so, *Soph. OC* 155; in German stern commands: ‘*daß du gehst!*’ ‘*daß du nicht säumest!*’

Carter: ‘see that you act it naturally’

Matheson: ‘you must act the part with all your powers’

Oldfather: ‘remember to act even this role adroitly’

Hard: ‘act even that part with all your skill’

Dobbin: ‘the accomplished actor will accept and perform it with impartial skill’

Long: ‘see that you play it skilfully’

Steinmann: ‘so spiele auch diesen einfühlend’

Nickel: ‘so spiele auch diesen angemessen’

- **εὐφυῶς ὑποκρίνη** = Adv. **εὐφυῶς**, from Adj. **εὐφυής -ές (φυή)** = **III.** *naturally clever*, like εὐτράπελος, euphem. for βωμολόχος [Isoc. 7.49, 15.284]; σοφιστῆς εὐ. [Alex. 36.4; cf. 135.13]: Adv. **εὐφυῶς** *cleverly, skilfully* [Pl. R. 401c]; κολακεύειν [Antiph. 144.2]; ὀψοποιεῖν [Alex. 24.1].
- **ὑποκρίνη** = Pres. Subj. Middle (2, sg): **ὑποκρίνω** = see above.
- **χολών** = Adj. (Acc, m, sg): **χολός -ή -όν** = **I.** *lame in feet, halting, limping*, + ACC, χολός δ’ ἕτερον πόδα [II. 2.217, cf. 9.503, Od. 8.308]; χ. καὶ οὐκ ἀρτίπους [Hdt. 4.161].
- **ιδιώτην** = Noun (Acc, m, sg): **ὁ ιδιώτης -ου (ἴδιος)** = **I.** *a private person, an individual*, opp. the State, ζυμφέροντα καὶ πόλεσι καὶ ιδιώταις [Th. 1.124; Pl. *Smp.* 185b] **II.** *one in a private station*, opp. to one holding public office, or taking part in public affairs [Hdt. 1.59, 123, al.] **III.** *one who has no professional knowledge, layman*, καὶ ἱατρὸς καὶ ἰ. [Th. 2.48; cf. Hp. *VM* 4, Pl. *Th.* 178e]; ἰ. ἢ τινα τέχνην ἔχων [Pl. *Sph.* 221c]; opp. to a professed orator [Isoc. 4.11]; opp. ἀθλητῆς [Arist. *EN* 1116b13]; opp. a professed philosopher [Arist. *Pol.* 1266a31] **3.** generally, *a raw hand, ignoramus* [Dem. 4. 35] **4.** ‘average man’, opp. a person of distinction [Plu. 2. 1104a].  
Carter, Long: ‘a private person’ Matheson: ‘a plain man’ Oldfather: ‘a layman’ Dobbin: ‘a commoner’  
Hard: ‘a private citizen’ Steinmann: ‘ein gewöhnlicher Mensch’ Nickel: ‘ein Durchschnittsmensch’
- **δοθὲν (πρόσωπον)** = Aor. Part. Pass. (Acc, n, sg): **δίδομι**
- **τὸ δοθὲν πρόσωπον** = Noun (Acc, n, sg): **τὸ πρόσωπον**, pl. **πρόσωπα** = **III. 1.** = **προσωπεῖον, mask** [Dem. 19.287] **2.** *dramatic part, character* [Phld. *Rh.* 1.199S; Arr. *Epict.* 1.29.45 and 57]; κωφὸν π. [Cic. *Att.* 13.19.3]; *character* in a book, τὸ τῆς Ἑλλάδος ὄνομα καὶ π. [Plb. 8.11.5].  
Carter: ‘the character assigned you’ Matheson: ‘the character that is given you’ Oldfather: ‘the rôle assigned you’  
Dobbin: ‘whatever role is assigned’ Hard: ‘the rôle that is assigned to you’  
Long: ‘the rôle you have been given’ Steinmann, Nickel: ‘die dir zugeteilte Rolle’
- **ἐκλέξασθαι δ’ αὐτό** = Aor. Inf. Middle: **ἐκλέγω** = **I. 1.** *pick or single out* [Th. 4.59, etc.]; esp. of soldiers, rowers, etc. [Xen. *HG* 1.6.19; Pl. *R.* 535a];— Middle, *pick out for oneself, choose* [Hdt. 1.199, 3.38; Dem. 20.131]; τὰ κάλλιστα [Pl. *Smp.* 198d, al.]; ἐξ ἀπάντων [Isoc. 9.58] **3.** Middle, of God, *elect, choose* [LXX *De.* 4.37; *Ep. Eph.* 1.4, etc.].
- **ἄλλου** = Adj. (Gen, m, sg): **ἄλλος -η -ον**  
Oldfather: a reverent designation for God. (1928, p. 496 n. 1)  
Gill: *another’s* : i.e. God, conceived as source of providential fate. On playing your rôle in life properly, see *Disc.* 1.2, 2.10. (Hard 2014, p. 347 n. 17)

## 18

- **κόραξ** = Noun (Nom, m, sg): **ὁ κόραξ -ακος** = **I. 1.** *raven, Corvus corax* (not in Homer); πάντα τάδ' ἐν κοράκεσσι καὶ ἐν φθόρῳ 'food for crows' [Thgn. 833].
- **μὴ αἴσιον** = Adj. (Acc, n, sg): **αἴσιος -ον** = **I.** *auspicious, opportune, οἰδοπόρος* [Il. 24.376; cf. Aesch. *Ag.* 104; Soph. *OC* 34]:—freq. of omens, αἰσία ὄρνις [Pi. *N.* 9.18]; ἀετός [Xen. *Cyr.* 2.4.19]; ἄνεμος [App. *Mith.* 29].  
Carter: 'When a raven happens to croak unluckily' Matheson: 'When a raven croaks with evil omen'  
Oldfather, Hard: 'When a raven croaks inauspiciously' Dobbin: 'If you hear a raven croak inauspiciously'  
Long: 'Whenever a raven croaks ominously' Steinmann: 'Wenn ein Rabe unheilverkündend krächzt'  
Nickel: 'Wenn dir ein Rabe krächzend Unheil verkündet'
- **κεκράγη** = Perf. Subj. Act. (3, sg): **κράζω** = **I.** post-Hom., *croak*, of the raven [Soph. *Fr.* 208; Thphr. *Sign.* 52]; of frogs, κεκραζόμεσθα [Ar. *Ra.* 258].
- **μὴ συναρπάξέτω σε ἢ φαντασία** = Pres. Imperat. Act. (3, sg): **συναρπάζω** = **1.** *snatch and carry away with one, carry clean away* [Soph. *OC* 819; Eur. *Or.* 1493; Xen. *Mem.* 1.4.8, etc.]; ξ. (τινὰ) βία [Aesch. *Pers.* 195]; βία ἐκ τῆς ὁδοῦ σ. τινάς [Lys. 3.46; cf. 12.96]; metaph., *carry away with one* (by persuasive arguments), ξυναρπάσας στρατόν [Eur. *IA* 531; cf. Call. *Epigr.* 32.5; Longin. 16.2]:—Passive, *to be seized and carried off*, βία ξυναρπασθεῖσαν [Soph. *Aj.* 498]; σ. βουκόλων ὑπο [Soph. *Fr.* 659]; by death [Phld. *Mort.* 37].  
☛ on this extremely frequent combination, see my note at 10 above (**σε οὐ συναρπάσουσιν αἱ φαντασίαι**).  
For other instances, see 10, 16, 19.2, 20 and 34.  
Carter: 'let not the appearance hurry you away with it' Dobbin: 'don't be alarmed by the impression'  
Matheson, Oldfather: 'let not the (external) impression carry you away'  
Hard: 'don't allow yourself to be carried away by the impression' Long: 'don't let the impression carry you away'  
Nickel, Steinmann: 'laß dich nicht von deiner Vorstellung hinreißen'
- **ἢ φαντασία** = for the definition, and notes of Long and Nickel, see **1.5** above (**πάση φαντασίᾳ**).  
Carter: 'the appearance' Matheson, Dobbin, Hard, Long: 'the impression' Oldfather: 'the external impression'  
Steinmann, Nickel: 'deine Vorstellung'
- **διαίρει παρὰ σεαυτῶ** = Pres. Imperat. Act. (2, sg): **διαίρω** = **III. 1.** *distinguish*, τυραννίδος εἶδη δύο διείλομεν [Arist. *Pol.* 1295a8, etc.]; δ. πότερα ... [Xen. *Oec.* 7.26]; abs. [Ar. *Nu.* 742].  
Nickel: « Unterscheidung treffen » (διαίρειν). Die « Unterscheidung » (διαίρεσις) ist die Einteilung der Dinge in solche, die in unserer Macht stehen, und solche, die nicht in unserer Macht liegen. Vgl. *Ench.* 1. « Diese (Einteilung der Dinge), diese < διαίρεσις >, ist das Fundament von Epiktets Ethik, die große einfache Wahrheit, von der für ihn die Lebensführung abhängt ... » (Pohlenz, *Die Stoa I* 330). Auf der Dihairesis beruht die Prohairesis, die sittliche Entscheidung, nur die Dinge zu berücksichtigen, die in unserer Macht stehen. Damit ist der Kampf um eine gesellschaftliche angesehene Stellung gemeint. (2006, p. 89 n. 32)  
Carter: 'make the distinction to yourself' Matheson: 'distinguish in your mind'  
Oldfather: 'draw a distinction in your own mind' Dobbin: 'make a mental distinction'  
Hard: 'draw a distinction within your mind' Long: 'discriminate within yourself'  
Steinmann: 'kläre ... dein Denken' Nickel: 'triff sofort die Unterscheidung bei dir'
- **τούτων ἐμοὶ οὐδὲν ἐπισημαίνεται** = Pres. Ind. MP (3, sg): **ἐπισημαίω** = **III.** intr. *give signs, appear as a symptom* in a case [Hp. *Epid.* 1.18]; of weather-signs, *indicate a change of weather* [Thphr. *Sign.* 10, etc.]; **of omens**, τῶ Ῥώμῳ γῶπες ἐ. ἕξ [D.H. 1.86, etc.]; εἰς τὸ δημόσιον [Paus. 3.12.7].  
Carter: 'None of these things is portended to me' Matheson: 'These portents mean nothing to me'  
Oldfather: 'None of these portents are for me' Dobbin: 'These omens hold no significance for me'  
Hard: 'None of these omens apply to me' Long: 'None of this is a warning to me'  
Steinmann, Nickel: 'Keines dieser Vorzeichen gilt mir'
- **ἄλλ' ἢ ...** = Conj. **ἀλλά** = *otherwise*: used adversatively to limit or oppose words, sentences, or clauses, stronger than **δέ**: **I. 3.** sts. = **ἄλλ' ἢ**, *except, but*, οὔτι μοι αἴτιος ἄλλος, ἄ. ... τοκῆε no one else, *but* ... [Od. 8.312].
- **τῷ κτησειδίῳ μου** = Noun (Dat, n, sg): **τὸ κτησειδίον** = Dim. of **κτησίς** [Arr. *Epict.* 1.1.10].  
Carter, Dobbin: 'my property' Matheson: 'my bit of property' Oldfather: 'my paltry estate' Long: 'my tiny estate'  
Hard: 'my paltry possessions' Nickel: 'meinem bißchen Besitz' Steinmann: 'meinem dürftigen Besitz'
- **τῷ δοξασίῳ μου** = Noun (Dat, n, sg): **τὸ δοξάριον** = Dim. of **δόξα** [Arr. *Epict.* 2.22.11; Luc. *Pererg.* 8].  
Carter, Dobbin, Hard: 'my reputation' Matheson: 'my name' Oldfather: 'my paltry opinion'  
Long: 'my paltry reputation' Steinmann: 'meinem bißchen Ansehen' Nickel: 'meinem kümmerlichen Ansehen'
- **πάντα αἴσια** = Adj. (Nom, n, pl): **αἴσιος -ον** = see above.

## 18

- **σημαίνεται** = Pres. Ind. Pass. (3, sg): **σημαίνω** = **I. 1.** *show by a sign, indicate, point out* [Hom., etc.] **3.** of the Delphic oracle, οὔτε λέγει οὔτε κρύπτει ἀλλὰ σημαίνει [Heraclit. 93]; so **of omens** [Xen. *Mem.* 1.1.2, etc.]; σ. ἐν τοῖς ἱεροῖς [Xen. *An.* 6.1.31];—**Passive**, σημαίνεσθαι διὰ τῶν ἐμπύρων [Plu. 2.222f, etc.].  
Carter: ‘But to me all portents are lucky’ Matheson: ‘But for me all omens are favourable’  
Oldfather: ‘But for me every portent is favourable’ Dobbin: ‘For me every sign is auspicious’  
Hard: ‘But for me every omen is favourable’ Long: ‘But to myself all predictions are favorable’  
Steinmann: ‘Für mich gibt es nur glückverheißende Vorzeichen’  
Nickel: ‘Mir aber wird überhaupt nur Glück prophezeit’
- **ὅ τι γὰρ ἂν τούτων ἀποβαίῃ** = Pres. Subj. Act. (3, sg): **ἀποβαίω** = **A. II. 1.** of events, *issue, result from*, τὰ ἐμελλε ἀποβήσεσθαι ἀπὸ τῆς μάχης [Hdt. 9.66]; τὸ ἀποβαῖνον, contr. τῶποβαῖνον, *the issue, event* [Hdt. 2.82, etc.]; τὰ ἀποβαίνοντα, τὸ ἀποβάν *the results* [Th. 1.83, 2.87].  
Carter: ‘which-ever of these things happen’ Matheson: ‘whatever the issue may be’  
Oldfather: ‘whatever be the outcome’ Long: ‘the outcome, whatever it may be’ Dobbin: ‘whatever happens’  
Hard: ‘whatever may come about’ Steinmann, Nickel: ‘was auch immer davon eintreffen mag’
- **ὠφελήθηται ἀπ’ αὐτοῦ** = Aor. Inf. Pass.: **ὠφελέω** = **II.** *Passive, receive help or succour, derive profit or advantage*, πρὸς τινοσ *from a person or thing* [Hdt. 2.68]; ἐκ τινοσ [Aesch. *Pr.* 222, Antipho 3.2.3]; **ἀπὸ τινοσ** [Th. 3.64; Xen. *Oec.* 1.15]; ὑπὸ οἱ παρά τινοσ [Pl. *Grg.* 512a, *Amat.* 132d].

## 19

- 1 - **ἀνίκητος** = Adj. (Nom, m, sg): **ἀνίκητος -ον (νικάω)** = **I. unconquered, unconquerable** [Hes. *Th.* 489; Tyrt. 11.1; Thgn. 491; Pi. *P.* 4.91; Soph. *Ant.* 781, *Ph.* 78; Eur. *Andr.* 997, etc.].
- **δύνασαι** = Pres. Ind. MP (2, sg): **δύναμαι**
- **ἔαν εἰς μηδένα ἀγῶνα καταβαίῃς** = Pres. Subj. Act. (2, sg): **καταβαίω** = **I. 1.** *to step down, go or come down*, Lat. *descendere*, ἐξ ὄρεος *from the mountain* [II.] **3.** *go down into the scene of contest*, γυμνὸν ἐπὶ στάδιον κ. [Pi. *P.* 11.49]; κ. ἀπ’ αὐτὸ τοῦτο (sc. τὸ ἀεθλεύειν) [Hdt. 5.22].
- **εἰς μηδένα ἀγῶνα** = Noun (Acc, m, sg): **ὁ ἀγών -ῶνος (ἄγομαι)** = **II.** *assembly of the Greeks at the national games*, ὁ ἐν Ὀλυμπίῃ ἄ. [Hdt. 6.127];— hence, *contest for a prize at the games*, ἄ. γυμνικός, ἱππικός, μουσικός [Hdt. 2.91; Pl. *Lg.* 658a; Ar. *Pl.* 1163; cf. Th. 3.104] **III. 1.** generally, *struggle*, πολλοὺς ἄ. ἐξιόν, of Hercules [Soph. *Tr.* 159]; εἰς ἄ. τῶδε συμπεσὼν μάχης [Soph. *Tr.* 20, etc.] **2.** *battle, action* [Th. 2.89, etc.].  
Nickel: The “struggle” referred to here is the struggle for a respectable position in society.  
Carter: ‘combat’ Matheson, Oldfather, Dobbin, Hard: ‘a contest / contests’ Long: ‘competitions’  
Steinmann, Nickel: ‘ein Kampf’
- **ὄν οὐκ ἔστι ... νικῆσαι** = Pres. Ind. Act. (3, sg): **εἰμί** = **A. VI.** *ἔστι* impers., + INF, *it is possible*, ἔστι γὰρ ἀμφοτέροισιν ὄνειδεα μυθήσασθαι [II. 20.246].
- **ἐπὶ σοί (ἔστι ... νικῆσαι)** = Prep. **ἐπί** = **B.** with DAT **I. 1. g.** *in dependence upon, in the power of*, τὰ δ’ οὐκ ἐπ’ ἀνδράσι κεῖται [Pi. *P.* 8.76]; ἐ. τινὶ ἔστι *it is in his power to do*, + INF [Hdt. 8.29, etc.]; ἐ. σοί ἔστιν ἀναζῶπυρεῖν [M. *Ant.* 7.2]; ἐ. τῷ πλήθει *in their hands* [S. *OC* 66; cf. Th. 2.84]; τὸ ἐπ’ ἐμοί, τὸ ἐ. ἐκείνῳ, etc., as far as is *in my power*, etc. [X. *Cyr.* 5.4.11; Isoc. 4.142, etc.]; τὸ ἐ. τούτοις εἶναι [Lys. 18.14].
- **νικῆσαι** = Aor. Inf. Act.: **νικάω**
- 2 - **ὄρα** = Pres. Imperat. Act. (2, sg): **ὄραω**
- **μήποτε** = Adv. **μήποτε** or **μή ποτε**, Ion. **μή κοτε** = **I.** as Adv., *never, on no account **2.** in prohibition or warning, with aor. subj., μή ποτε καὶ σὺ ... ὀλέσσης [Od. 19.81].*
- **τινα προτιμώμενον** = Pres. Part. Pass. (Acc, m, sg): **προτιμάω** = **I. 1.** *honour one before or above another, prefer one to another*, τὴν σωτηρίαν τοῦ κέρδους, δίκην πλούτου [Antipho 2.2.5; Pl. *Lg.* 913b, etc.] **2.** + ACC only, *prefer in honour or esteem*, ταῦτα ἐγὼ π. [Heraclit. 55]; οὐ π. τι [Aesch. *Eu.* 739, etc., cf. *Ag.* 1415];—**Passive**, *to be so preferred* [Th. 6.9; Lys. 6.50, etc.]; προτιμᾶσθαι ἐς τὰ κοινὰ *to be preferred to public honours* [Th. 2.37].  
Carter: ‘any one eminent in honours’ Matheson: ‘a man raised to honour’  
Oldfather: ‘some person preferred to you in honour’ Dobbin: ‘someone with more prestige’  
Hard: ‘someone being preferred above you in the awarding of honours’ Long: ‘someone honored ahead of you’  
Steinmann: ‘jemanden, den man dir in der Ehre vorzieht’ Nickel: ‘jemanden, der hochgeehrt’
- **μέγα δυνάμενον** = Pres. Part. MP (Acc, m, sg): **δύναμαι** = **I. 1.** *to be able, strong enough to do*, + INF pres. & aor. [II. 19.163, 1.562, etc.]; **μέγα δυνάμενος** *very powerful, mighty* [Od. 1.276, cf. 11.414].  
Carter: ‘any one eminent in power’ Matheson: ‘a man raised to great power’ Dobbin: ‘someone with more power’  
Oldfather: ‘some person possessing great power’ Hard, Long: ‘someone holding great power’  
Steinmann: ‘jemanden, der großen Einfluß hat’ Nickel: ‘jemanden, der sehr mächtig’

## 19

- 2 - **ἄλλως εὐδοκιμοῦντα** = Pres. Part. Act. (Acc, m, sg): **εὐδοκιμέω** = **I. 1.** *to be of good repute, highly esteemed, popular* [Thgn. 587; Eur. *Fr.* 546; Ar. *Nu.* 1031; Pl. *Grg.* 515e, etc.].  
 Oldfather: 'or otherwise enjoying high repute' Long: 'or being highly esteemed in another way'  
 Dobbin: 'or with some other distinction' Hard: 'or enjoying high repute in any other way'  
 Steinmann: 'oder sonst hohes Ansehen genießt' Nickel: 'oder sonst in großem Ansehen steht'
- **μακαρίσης** = Aor. Subj. Act. (2, sg): **μακαρίζω** = *bless, deem or pronounce happy, congratulate*, τινα [Od. 15.538; Pi. *N.* 11.11; Hdt. 7.45; Soph. *OT* 1196; Antipho 2.4.4.; Eur. *Ba.* 911, etc.]; τινά τινος for a thing [Ar. *V.* 429; Lys. 2.81].  
 Carter: 'to pronounce him happy' Matheson: '—' Oldfather: 'and deem him happy'  
 Dobbin: 'thinking that someone with more prestige ... must on that account be happy' Hard: 'and count him as happy'  
 Long: 'and judge the person to be happy' Steinmann, Nickel: 'und preise ihn nicht glücklich'
- **ὑπό τῆς φαντασίας** = Noun (Gen, f, sg): **ἡ φαντασία** = for the definition, and notes of Long and Nickel, see 1.5 above (**πάση φαντασία**).  
 Carter: 'the appearance' Matheson, Long: 'your / the impression' Oldfather: 'the external impression'  
 Dobbin: 'outward appearances' Hard: 'the outward impression' Steinmann, Nickel: 'der äußere Eindruck'
- **ὑπό τῆς φαντασίας συναρπασθεῖς** = Aor. Part. Pass. (Nom, m, sg): **συναρπάζω** = **1.** *snatch and carry away with one, carry clean away* [Soph. *OC* 819; Eur. *Or.* 1493; Xen. *Mem.* 1.4.8, etc.]; ζ. (τινὰ) βία [Aesch. *Pers.* 195]; βία ἐκ τῆς ὁδοῦ σ. τινάς [Lys. 3.46; cf. 12.96]; metaph., *carry away with one* (by persuasive arguments), *ξυναρπάσας στρατόν* [Eur. *IA* 531; cf. Call. *Epigr.* 32.5; Longin. 16.2];—Passive, *to be seized and carried off*, βία *ξυναρπασθεῖσαν* [Soph. *Aj.* 498]; σ. βουκόλων ὑπο [Soph. *Fr.* 659]; by death [Phld. *Mort.* 37].  
 ➤ on this extremely frequent combination, see my note at 10 above (**σε οὐ συναρπάσουσιν αἱ φαντασίαι**).  
 For other instances, see 10, 16, 18, 20, and 34.  
 Carter: 'to be hurried away with the appearance' Matheson: 'let your impression carry you away'  
 Oldfather: 'you are ... carried away by the external impression'  
 Dobbin: 'let outward appearances mislead you into thinking...' Hard: 'get carried away by the outward impression'  
 Long: 'to be carried way by the impression' Steinmann, Nickel: 'von dem äußeren Eindruck blenden lassen'
- **ἡ οὐσία τοῦ ἀγαθοῦ** = Noun (Nom, f, sg): **ἡ οὐσία**, fem. part. of εἰμί = **I.** *that which is one's own, one's substance, property* [Hdt. 1.92, 6.86; Soph. *Tr.* 911; Pl. *R.* 551b, etc.] **II. 1.** in Philos., like Ion. φύσις (with which it is interchanged in various uses, e.g. *Philol.* 11; Pl. *R.* 359a, 359b.; Arist. *PA* 646a25, *Thphr.* *HP* 1.1), *stable being, immutable reality*, opp. γένεσις, ὅτιπερ πρὸς γένεσιν οὐσία, τοῦτο πρὸς πίστιν ἀλήθεια [Pl. *Ti.* 29c, cf. *Sph.* 232c]; ὁδὸς εἰς οὐσίαν [Ar. *Metaph.* 1003b7]; hence, *being in the abstract*, opp. non-being (τὸ μὴ εἶναι) [Pl. *Th.* 185c] **2.** *substance, essence*, opp. πάθη ('modes') [Pl. *Euthphr.* 11a]; πάθη οὐσίας [Arist. *Metaph.* 1003b7]; opp. συμβεβηκότα ('accidents') [Arist. *APo.* 83a24, *PA* 643a27] **3.** *true nature* of that which is a member of a kind, defined as ὁ τυγχάνει ἕκαστον ὄν [Pl. *Phd.* 65d]; as τὸ ὅ ἐστι [ib. 92d]; as τὸ τί ἐστι [Arist. *APo.* 90b30]; expressed in a formula or definition, ψυχῆς οὐ. τε καὶ λόγον [Pl. *Phdr.* 245e].  
 Carter: 'the essence of Good' Matheson: 'the reality of good' Oldfather: 'the true nature of the good'  
 Dobbin: 'the essence of the good' Hard: 'the nature of the good' Long: 'the essence of goodness'  
 Steinmann, Nickel: 'das wahre Wesen des Guten'
- **τοῦ ἀγαθοῦ** = Subst., from Adj. (Gen, n, sg): **ἀγαθός -ἡ -όν** = *good*: **II.** of things, **4.** τὸ ἀγαθόν, *good, blessing, benefit*, of persons or things, ὃ μέγα ἄ. σὺ τοῖς φίλοις [Xen. *Cyr.* 5.3.20]: τὸ ἀγαθόν or τὰ ἀγαθά, *the good* [Epich. 171.5; cf. Pl. *R.* 506b, 508e; Arist. *Metaph.* 1091a31, etc.].
- **φθόνος** = Noun (Nom, m, sg): **ὁ φθόνος** = **I. 1.** *ill-will or malice, esp. envy or jealousy* of the good fortune of others (Pl. *Def.* 416b; Arist. *Rh.* 1387b22) [Pi. *O.* 8.55, etc.]; φθόνῳ *through envy* [Hdt. 3.30, 9.71]; opp. εὐνοια [Pl. *Lg.* 635b]; opp. ἔπαινος [Lys. 24.1]; ἴσχει ὄλβος φθόνον *incurs envy* [Pi. *P.* 11.29; cf. Isoc. 5.68]; φ. (ἔστι) τοῖς ζῶσι πρὸς τὸ ἀντίπαλον [Th. 2.45]; κατὰ φθόνον [Aesch. *Eu.* 686; Pl. *Grg.* 457d].  
 Carter, Matheson, Oldfather, Hard, Long: 'envy' Dobbin: 'jealousy' Steinmann, Nickel: 'Neid'
- **ζηλοτυπία** = Noun (Nom, f, sg): **ἡ ζηλοτυπία** = *jealousy, rivalry, envy* [Aeschin. 3.81; Com. *Adesp.* 16.20D]; ζ. καὶ φθόνος τῆς δόξης [Plu. *Per.* 10]; ἡ κατὰ τὴν τέχνην ζ. [Luc. *Cal.* 2]; ζ. πρὸς τινα [Plu. 2.276b].  
 Carter: 'emulation' Matheson, Oldfather, Hard, Long: 'jealousy' Dobbin: 'envy' Steinmann, Nickel: 'Eifersucht'

## 19

- 2 - **χώραν ἔχει** = Noun (Acc, f, sg): **ἡ χώρα** = **I. 1.** *the space in which a thing is*, Lat. *locus* [Il.] **2.** generally, *place, spot* [Hom.] **3.** *the position, proper place* of a person or thing, ἐνὶ χώρῃ ἐξεται [Il. 23.349]; οὐκ ἂν ἔχοι χώραν νοήσεως ἡντινοῦν τὸ ἀγαθόν *the Good cannot have any possibility of thinking* [Plot. 5.6.6]; σοὶ ἄστρονομεῖν χ. *your province is astronomy* [Philostr. *VA* 5.15].  
Matheson: ‘there is no room for ...’ Oldfather, Dobbin: ‘there is no place for ...’ Hard: ‘there can be no place for ...’  
Long: ‘there is room for neither ...’ Steinmann, Nickel: ‘dann ist weder Neid noch Eifersucht am Platz(e)’
- **στρατηγός** = Noun (Nom, m, sg): **ὁ στρατηγός** = **I. 1.** *leader or commander of an army, general* [Archil. 58.1; Arist. *Ath.* 22.3, etc.] **II. 4.** σ. ὑπατος *consul* [IG 5(1).1165 (Gythium, ii B.C.), 9(2).338 (Cyretiae, ii B.C.); Plb. 1.52.5]; also σ. alone [Plb. 1.7.12, al.; SIG 685.20 (Crete, ii B.C.)]; σ. alone = *praetor* [D.H. 2.6; Arr. *Epict.* 2.1.26].  
Long: PRAETOR. A high-ranking position in Roman civil service and provincial administration. (2018, p. 161)  
Carter, Dobbin: ‘a general’ Matheson, Oldfather, Hard Long: ‘(a) praetor’ Steinmann: ‘ein Prätor’  
Nickel: ‘ein Feldherr’
- **πρύτανις** = Noun (Nom, m, sg): **ὁ πρύτανις -εως** = **I. 1.** *ruler, lord*, π. κύριε ... ἀγυῖαν καὶ στρατοῦ [Pi. *P.* 2.58; cf. B. 18.43]; στεροπᾶν κεραυνῶν τε π., of Zeus [Pi. *P.* 6.24]; ἵππων, of Poseidon [Stesich. 49] **II. 1.** at Athens, *member of the tribe presiding in βουλή or ἐκκλησία, τοὺς πρυτάνεις τοὺς τότε πρυτανεύσαντας* [And. 1.46] **3.** in other Greek states title of the a *chief magistrate* [IG 12(1).53, al. (Rhodes)]; at Miletus [Arist. *Pol.* 1305a18]; as title of a *chief priest* [*ib.* 1322b29] **c.** *president* of a council [POxy. 77.2 (iii A.D.)].  
Carter, Oldfather, Dobbin, Hard, Long: ‘a senator’ Matheson: ‘prefect’ Steinmann, Nickel: ‘ein Senator’
- **ὑπατος** = Subst., from Adj. (Nom, m, sg): **ὑπατος -η -ον** = **I. 1.** *highest, uppermost*, in Homer as epithet of Zeus, ὑπατε κρειόντων [Od. 1.45]; θεῶν ὑπατος [Il. 19.258] **III.** as Subst., **1. ὁ ὑπατος** = Lat., *consul* [Plb. 6.12.1, al.; D.H. 4.76, 6.1, 7.1, al.].  
Carter, Matheson, Oldfather, Dobbin, Hard, Long: ‘(a) consul’ Steinmann, Nickel: ‘ein Konsul’
- **καταφρόνησις τῶν οὐκ ἐφ’ ἡμῖν** = Noun (Nom, f, sg): **ἡ καταφρόνησις -εως** = *contempt, disdain* [Th. 1.122; Pl. *R.* 558b; Arist. *Rh.* 1378b14; D.S. 1.93, etc.]; *disregard, neglect* [PMasp. 94.13 (vi A.D.), etc.]; περὶ ἀλόγου κ., title of a work by Polystratus.  
Carter: ‘a contempt of things not in our power’ Matheson: ‘to despise what is not in our power’  
Oldfather: ‘to despise the things that are not under our control’ Dobbin: ‘to look down on externals’  
Hard: ‘to despise everything that doesn’t lie within our own power’  
Long: ‘by despising the things that are not up to us’  
Steinmann: ‘Alles zu verachten, worüber wir nicht gebieten’  
Nickel: ‘Alles gering zu schätzen, was nicht in unserer Macht steht’

## 20

- **ὁ λοιδορῶν** = Pres. Part. Act. (Nom, m, sg): **λοιδορέω** = **I.** *abuse, revile*, τινα [Hdt. 3.145]; θεοῦς [Pi. *O.* 9.37; cf. Ar. *Nu.* 1140; Xen. *An.* 3.4.49, etc.]; abs. [Eur. *Med.* 873, etc.]; sts. simply, *rebuke* [Xen. *Cyr.* 1.4.9].
- **ὁ τύπτων** = Pres. Part. Act. (Nom, m, sg): **τύπτω** = **I.** *to beat, strike, smite* [Il., etc.].
- **ὕβριζει** = Pres. Ind. Act. (3, sg): **ὕβριζω (ὑβρις)** = **II. 1.** trans., ὑ. τινά *treat him disrespectfully, outrage, insult, maltreat*, ἡμέας ὑβρίζοντες ἀτάσθαλα μηχανώοντο [Il. 11.695]: more freq. (esp. in Prose) ὑ εἰς τινα(ς) *commit an outrage upon or towards him (them)* [Eur. *Ph.* 620, *Hipp.* 1073] (acc. to Luc. *Sol.* 10, ὑ τινά *was to do one a personal injury*, ὑ εἰς τινα *to injure that which belongs to one*; but the distinction was not observed) **3.** in legal sense, *commit a physical outrage on one* (cf. **ὑβρις II. 2. 3**) [Lys. 14.26 24.18, etc.]; γυναῖκες καὶ παῖδες ὑβρίζονται [Th. 8.74]; ὑβρισθῆναι βία [Pl. *Lg.* 874c]; ὑβριζομένους ἀποθανεῖν *to die of ill-treatment* [Xen. *An.* 3.1.13].  
Carter: ‘affronts’ Matheson: ‘are (an) outrage’ Oldfather, Hard: ‘insults you’ Dobbin: ‘to be harmed’  
Long: ‘injures you’ Steinmann: ‘verletzt dich’ Nickel: ‘dich verletzen kann’
- **τὸ δόγμα τὸ περὶ τοῦτων ὡς ὑβρίζοντων** = Noun (Nom, n, sg): **τὸ δόγμα -ατος (δοκέω)** = **1.** *that which seems to one, opinion or belief* [Pl. *R.* 538c]; δ. πόλεως κοινόν [Pl. *Lg.* 644d, etc.]; esp. of philosophical doctrines [Epicur. *Nat.* 14.7, 15.28; Str. 15.1.59; Ph. 1.204, etc.]; *notion* [Pl. *Th.* 158d, al.] **2.** *decision, judgement* [Pl. *Lg.* 926d (pl.)].  
☛ see also the notes of Nickel at 5 and 16 above.  
Carter: ‘the principle, which represents these things as affronting’ Matheson: ‘your judgement that they are so’  
Oldfather: ‘your judgement that these men are insulting you’ Dobbin: ‘you must believe that you are being harmed’  
Hard: ‘your judgement that such people are insulting you’ Long: ‘your opinion that they are injuring you’  
Steinmann, Nickel: ‘deine Meinung, daß diese Leute dich verletzen’



## 20

- **ὡς ὑβρίζοντων** = Conj. **ὡς** = **C. I.** with Participles in the case of the Subject, to mark the reason or motive of the action, *as if, as*, **ὡς οὐκ ἄγοντι εὐοκῶς** [Pl. 23.430]; **ἀγανακτοῦσιν ὡς μεγάλων τινῶν ἀπεστερημένοι** (i.e. ἡγούμενοι μεγάλων τινῶν ἀπεστερηῆσθαι) [Pl. R. 329a].

**S 2086. (Circumstantial Participle) ὡς** with participles of Cause or Purpose, etc.: This particle sets forth the ground or belief on which the agent acts, and denotes the thought, assertion, real or presumed intention, in the mind of the subject of the principal verb or of some other person mentioned prominently in the sentence, without implicating the speaker or writer.

**b. ὡς** may be rendered *as if* (though there is nothing conditional in the Greek use, as is shown by the negative **οὐ**, not **μή**), *by in the opinion (belief) that, on the ground that, under pretence of, under the impression that, because as he said* (or *thought*).

**GMT 864. Ὡς** may be prefixed to participles denoting a *cause* or *ground* or a *purpose*, sometimes to other circumstantial participles. It shows that what is stated in the participle is stated as the thought or assertion of the subject of the leading verb, or as that of some other person prominent in the sentence, without implying that it is also the thought of the speaker or writer. E.g.

*Οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς ὡς πάντας νικῶντες, οἱ δ' ἀρπάζοντες ὡς ἤδη πάντες νικῶντες, one side pursuing those opposed to them, thinking that they were victorious over all; and the other side proceeding to plunder, thinking that they were all victorious* [Xen. An. i.10.4]. *Συλλαμβάνει Κῦρον ὡς ἀποκτενῶν, he seizes Cyrus with the (avowed) object of putting him to death* [Ib. i. 1. 3]. *Τὸν Περικλέα ἐν αἰτίᾳ εἶχον ὡς πείσαντα σφᾶς πολεμεῖν καὶ δι' ἐκεῖνον ταῖς ζυμφοραῖς περιπεπτωκότας, they found fault with Pericles, on the ground that he had persuaded them to engage in the war; and that through him they had become involved in the calamities* [Thuc. ii.59] (Here Thucydides himself is not responsible for the statements in the participles, as he would be if **ὡς** were omitted). *Ἀγανακτοῦσιν ὡς μεγάλων τινῶν ἀπεστερημένοι, they are indignant, because (as they allege) they have been deprived, etc.* [Plat. R. 329a].

- **ὑβρίζοντων** = Pres. Part. Act. (Gen, m, pl): **ὑβρίζω (ὑβρις)** = see above.
- **ὅταν ... ἐρεθίσῃ σέ τις** = Aor. Subj. Act. (3, sg): **ἐρεθίζω (ἐρέθω)** = *rouse to anger, rouse to fight* [Pl. 1.32]; *κερτομίους ἐπέεσσι* [Pl. 5.419]: generally, *excite, chafe*, φρλενας ἐ. φόβος [Aesch. Pr. 183]: metaph., ἐ. πλανάτας χοροῖσιν [Eur. Ba. 148]:—Passive, *to be provoked, excited*, ὑπό τινος [Hdt. 6.40; cf. Ar. V. 1104].  
Carter: 'When, therefore,, any one provokes you' Matheson: 'when any one makes you angry'  
Oldfather: 'when someone irritates you' Long: 'whenever someone provokes you'  
Dobbin: 'If someone succeeds in provoking you' Hard: 'whenever anyone irritates you'  
Steinmann, Nickel: 'Wenn dich also jemand reizt'
- **ἡ σή ... ὑπόληψις** = Noun (Nom, f, sg): **ἡ ὑπόληψις (ὑπολαμβάνω)** = **II. 1.** *taking in a certain sense, assumption, notion* [Pl. Def. 413a sq.; Arist. MM 1235a20 (pl.)]; ὑ. λαμβάνειν [Arist. Rh. 1417b10]; τῆς ὑπολήψεως διαφοραὶ ἐπιστήμη καὶ δόξα καὶ φρόνησις [Arist. deAn. 427b25]; but distd. from **νόησις** [ib. b17]; from **ἐπιστήμη** [Arist. Top. 149a10]; joined with **δόξα** [Arist. EN 1139b17; Epicur. Fr. 239]; ὑ. ψευδεῖς, μοχθηραὶ [Epicur. Ep. 3p.60U; Phld. Mus. p.49K]: Chrysipp. wrote *περὶ ὑπολήψεως* [Stoic. 2.9] **2.** *hasty judgement, prejudice, suspicion*, ὑ. εἰς τοὺς δικαστὰς οὐ δικαία [Hyp. Eux. 32; cf. Luc. Cal. 5].  
Nickel: "Opinion" (ὑπόληψις). Cf. *Ench.* 1. The concepts Hypolepsis, Dogma and Phantasia are clearly interchangeable. They refer to the first impression one has of things and events. (2006, p. 89 n. 30)  
Carter, Oldfather, Hard: 'your (own) opinion' Matheson: 'your own thought' Long: 'your own judgement'  
Dobbin: 'your mind is complicit in the provocation' Steinmann: 'deine eigene Vorstellung'  
Nickel: 'deine eigene Auffassung'
- **σε ... ἠρέθικε** = Perf. Ind. Act. (3, sg): **ἐρεθίζω (ἐρέθω)** = see above.
- **τοιγαροῦν** = Particle **τοιγάρ** = **I.** *therefore, accordingly, well then* [Hom., Attic] **II.1.** strengthened by other Particles, **τοιγαροῦν**, *for that very reason, therefore* [Hdt. 4.149; Pl. Sph. 234e, 246b; Xen. An. 1.9.9, al.; Dem. 18.40; Arist. Pol. 1271b3, etc.].
- **ἐν πρώτοις** = Sup. Adj. (Dat, n, pl): **πρότερος** and **πρώτος**, Comp. and Sup. formed from **πρό**, opp. **ὑστερος**, **ὑστατος** = **B.** Sup. **πρώτος -η -ον** : **I.** as Adj., **2.** of Order, serving as ordinal to **εἷς**, **ἐν πρώτοις** among *the first* [Is. 7.40]; hence, *above all, especially* [Hdt. 8.69; Pl. R. 522c].  
Carter: 'in the first place' Matheson, Oldfather: 'make it your first endeavour not to ...'  
Dobbin: 'it is essential that ...' Hard: 'above all' Long: 'Start, then, by ...' Steinmann, Nickel: 'vor allem'
- **πειρῶ** = Pres. Imperat. MP (2, sg): **πειράω** =
- **ὑπὸ τῆς φαντασίας** = Noun (Gen, f, sg): **ἡ φαντασία** = for the definition, and notes of Long and Nickel, see **1.5** above (**πάση φαντασίᾳ**).  
Carter: 'the appearance' Matheson, Dobbin: (your) impressions' Oldfather: 'the external impression'  
Hard, Long: 'the impression' Steinmann: 'der äußere Eindruck' Nickel: 'dein erster Eindruck'

## 20

- **ὑπὸ τῆς φαντασίας μὴ συναρπασθῆναι** = Aor. Inf. Pass.: **συναρπάζω** = **1.** *snatch and carry away with one, carry clean away* [Soph. *OC* 819; Eur. *Or.* 1493; Xen. *Mem.* 1.4.8, etc.]; ζ. (τινὰ) βία [Aesch. *Pers.* 195]; βία ἐκ τῆς ὁδοῦ σ. τινάς [Lys. 3.46; cf. 12.96]: metaph., *carry away with one* (by persuasive arguments), ξυναρπάσας στρατόν [Eur. *IA* 531; cf. Call. *Epigr.* 32.5; Longin. 16.2]:—Passive, *to be seized and carried off*, βία ξυναρπασθεῖσαν [Soph. *Aj.* 498]; σ. βουκόλων ὑπο [Soph. *Fr.* 659]; by death [Phld. *Mort.* 37].  
 ➤ on this extremely frequent combination, see my note at 10 above (**σε οὐ συναρπάσουσιν αἱ φαντασίαι**). For other instances, see 10, 16, 18, 19.2, and 34.  
 Carter: ‘not to be hurried away with the appearance’ Matheson: not to let your impressions carry you away’  
 Oldfather: ‘not to be carried away by the external impression’ Dobbin: ‘not respond impulsively to impressions’  
 Hard: ‘not to allow yourself to be carried away by the impression’ Long: ‘not to get carried away by the impression’  
 Steinmann: ‘dich vom äußern Eindruck nicht hinreißen lassen’  
 Nickel: ‘dich von deinem ersten Eindruck nicht hinreißen lassen’
- **ἄν γὰρ ἅπαξ χρόνου καὶ διατριβῆς τύχης** = Aor. Subj. Act. (2, sg): **τυγχάνω** = **B. II. 2.** *attain, obtain* a thing, + GEN, πομπῆς καὶ νόστοιο [Od. 6.290]; αἰδοῦς [Thgn. 253]; ξυγγνώμης [Th. 7.15]; τῆς ἀξίας [Ar. *Av.* 1223].  
 Carter: ‘For, if you once gain time and respite’ Matheson, Oldfather: ‘for if once you gain time and delay’  
 Dobbin: ‘take a moment before reacting’ Hard: ‘for if you delay things and gain time to think’  
 Long: ‘Once you pause and give yourself time’ Steinmann: ‘Hast du erst einmal Bedenkzeit gewonnen’  
 Nickel: ‘Denn wenn du dir Zeit zum Nachdenken nimmst’
- **ἅπαξ**, Adv. = **I. 1.** *once, once only, once for all*, like Lat. *semel* [Od., Hdt., Attic].
- **κρατήσεις σεαυτοῦ** = Fut. Ind. Act. (2, sg): **κρατέω** = *to be strong, powerful*: hence, **I. 3.** + GEN, *to be lord or master of, rule over*, πάντων Ἀργείων, πάντων [Il. 1.79, 288, cf. Od. 15.274]; κ. τοῦ βίου *to be master of ...* [And. 1.137]; αὐτοῦ κ. [Soph. *Aj.* 1099]; ἡδονῶν καὶ ἐπιθυμιῶν [Pl. *Smp.* 196c, etc.].  
 Carter: ‘command yourself’ Matheson, Long: ‘(to) control yourself’ Oldfather: ‘become master of yourself’  
 Dobbin: ‘to maintain control’ Hard: ‘to gain control of yourself’  
 Steinmann: ‘wirst du dich ... bemeistern’ Nickel: ‘wirst du die Dinge ... in den Griff bekommen’

## 21

- **φυγή** = Noun (Nom, f, sg): **ἡ φυγή** = **II. 1.** *banishment, exile* [Trag., Soph.].
- **πρὸ ὀφθαλμῶν ἔστω σοι** = Pres. Imperat. Act. (3, sg): **εἰμί**  
 Carter: ‘Let death, ... be daily before your eyes’ Matheson, Oldfather: ‘Keep before your eyes ...’  
 Dobbin: ‘Keep the prospect of death, ... before you’ Hard: ‘you must keep before your eyes ...’  
 Long: ‘Set before your eyes ...’ Steinmann, Nickel: ‘... halte dir ... vor Augen’
- **καθ’ ἡμέραν** = Noun (Acc, f, sg): **ἡ ἡμέρα** = **I. 1.** *day* [Hom., etc.] **III.** with Preps., **καθ’ ἡμέραν** *by day* [Aesch. *Ch.* 818]; but **καθ’ ἡμέραν** commonly means *day by day* [IG 12.84.40, etc.].  
 Carter: ‘daily’ Matheson: ‘from day to day’ Oldfather, Hard: ‘day by day’ Dobbin, Long: ‘every day’  
 Steinmann, Nickel: ‘täglich’
- **ταπεινὸν ἐνθυμηθῆση** = Adj. (Acc, n, sg): **ταπεινός -ῆ -όν** = *low*: **1.** of Place, *low-lying*, χώρα [Hdt. 4.191] **3.** of the spirits, *downcast, dejected*, δianoia [Th. 2.61]; τ. καὶ ἔρημοι συνεκάθηντο [Xen. *HG* 2.4.23, cf. 6.4.16] **4.** in moral sense, either bad, *mean, base, abject*, τ. καὶ ἀνελεύθερος [Pl. *Lg.* 791d; cf. Xen. *Mem.* 3.10.5; Isoc. 2.34, etc.]; or good, *lowly, humble* [Pl. *Lg.* 716a; Xen. *Cyr.* 5.1.5]; freq. in NT [Ev. *Matt.* 11.29; 2 *Ep. Cor.* 7.6, al.].  
 Carter, Oldfather, Dobbin: ‘any / an abject thought’ Matheson: ‘set your thoughts on what is low’  
 Hard, Long: ‘any mean thought’ Steinmann: ‘schäbige Gedanken’ Nickel: ‘kleinliche Gedanken’
- **ἐνθυμηθῆση** = Fut. Ind. MP (2, sg): **ἐνθυμέομαι (θυμός)** = **I. 1.** *lay to heart, ponder*, ἦτοι κρίνομέν γε ἢ ἐνθυμούμεθα ὀρθῶς τὰ πράγματα [Th. 2.40].  
 Carter: ‘entertain any ... thought’ Matheson: ‘set your thoughts on ...’ Hard: ‘harbour any ... thought’  
 Oldfather, Dobbin, Long: ‘have any/(a) ... thought’ Steinmann, Nickel: ‘... Gedanken haben’
- **ἄγαν (ἐπιθυμῆσεις τινός)** = Adv. **ἄγαν** = *very, very much* [Theogn., Attic (the word *λίην* being its equivalent in Epic and Ionic)]: in bad sense, *too much*, as in the famous μηδὲν ἄγαν, not *too much* of any thing [Theogn., etc.].  
 Carter: ‘too eagerly’ Matheson, Oldfather, Hard: ‘beyond (due) measure’ Dobbin: ‘to excess’  
 Long: ‘be too keen on anything’ Steinmann: ‘maßlos’ Nickel: ‘übermäßig’
- **ἐπιθυμῆσεις τινός** = Fut. Ind. Act. (2, sg): **ἐπιθυμέω (θυμός)** = *set one’s heart upon* a thing, *long for, covet, desire*, + GEN rei [Hdt. 2.66; Aesch. *Ag.* 216, etc.]: also + GEN pers. [Lys. 3.5; Xen. *An.* 4.1.14].  
 Carter: ‘covet any thing’ Matheson, Dobbin, Hard: ‘desire anything’ Oldfather: ‘yearn for anything’  
 Long: ‘be keen on anything’ Steinmann, Nickel: ‘etwas ... begehren’

- **εἰ φιλοσοφίας ἐπιθυμεῖς** = Pres. Ind. Act. (2, sg): **ἐπιθυμέω (θυμός)** = see **21** above (**ἐπιθυμήσεις τινός**).  
Carter: 'If you have an earnest desire of attaining to philosophy' Matheson: 'If you set your desire on philosophy'  
Oldfather: 'If you yearn for philosophy' Dobbin: 'If you commit to philosophy'  
Hard: 'If you set your desire on pursuing philosophy' Long: 'If you are keen on philosophy'  
Steinmann: 'Ist dir das Streben nach Weisheit ein echtes Bedürfnis' Nickel: 'Wenn du nach Weisheit strebst'
- **παρασκευάσου ... ὡς καταγελασθήσόμενος** = Pres. Imperat. Middle (2, sg): **παρασκευάζω** =  
**B. II. 1.** Middle, also abs., *prepare oneself, make preparations*, τῷ ναυτικῷ ... παρασκευασαμένῳ [Th. 2.80] **2.** freq. followed by **ὡς** with fut. part, *παρεσκευάσαντο ὡς πολιορκησόμενοι* [Hdt. 5.34];  
π. ὡς ναυμαχίησόντες (expressed just above by ὡς ἐπὶ ναυμαχίαν) [Th. 4.13]; ὡς προσβαλοῦντες [Th. 4.8];  
π. ὡς μάχης ἐσομένης [Xen. *HG* 4.2.18, cf. *Cyr.* 3.2.8].  
Oldfather: 'prepare ... to be met with ridicule' Dobbin: 'be prepared ... to be laughed at'  
Hard: 'prepare ... to be subject to ridicule' Long: 'be ready ... to be laughed at'  
Steinmann: 'so stelle dich ... darauf ein, daß ...' Nickel: 'so mach ... dich darauf gefaßt, daß ...'
- **αὐτόθεν** = Adv. **I.** of Place = ἐξ αὐτοῦ τοῦ τόπου, *from the very spot* [Hom., Attic] **2.** *from oneself, of one's own accord, spontaneously* [Demetr. *Eloc.* 32]; αὐ. εἰδέναι τι [Dam. *Pr.* 351] **II.** of Time, as we say *on the spot*, i.e. *at once, immediately* [Il. 20.120; Aesch. *Supp.* 102; Hdt. 8.64; Th. 1.141]; δῆλός ἐστιν αὐ. [Ar. *Eq.* 330, cf. *Ec.* 246; Pl. *Grg.* 470e]; λέγετε αὐ. [Pl. *Smp.* 213a].  
Oldfather, Dobbin: 'at once' Hard: 'from that moment' Long: 'at the outset' Steinmann, Nickel: 'von vornherein'
- **ὡς καταγελασθήσόμενος** = Fut. Part. Pass. (Nom, m, sg): **καταγελάω** = **1.** *to laugh at, jeer at*, + GEN [Hdt. 5.68; Ar. *Ach.* 1081; And. 4.29; Pl. *Grg.* 482d] **2.** + ACC, *to laugh down, deride* [Eur. *Ba.* 286]:  
— **Passive**, *to be derided*, ὑπό τινος [Aesch. *Ag.* 1271; Ar. *Ach.* 680]; τὸ εὔθες καταγελασθὲν ἠφανίσθη [Th. 3.83]; τὸ καταγελασθῆναι γὰρ πολλὸν αἰσχρόν ἐστί [Men. *Epit. Fr.* 7; cf. Pl. *Euthphr.* 3c, al.].  
Carter, Dobbin, Long: 'to be laughed at' Matheson: 'to meet with ridicule' Oldfather: 'to be met with ridicule'  
Hard: 'to be subject to ridicule' Steinmann, Nickel: 'daß man dich auslachen wird'
- **ὡς καταμωκησόμενων σου πολλῶν** = Fut. Part. MP (Gen, m, pl): **καταμωκάομαι** = *mock at*, + GEN [Plu. *Demetr.* 13; *Epict. Ench.* 22].
- **ὡς ἐροῦντων ὅτι ...** = Fut. Part. Act. (Gen, m, pl): **ἐρῶ**
- **ἄφνω**, Adv. = *unawares, of a sudden* [Aesch. *Fr.* 195; Eur. *Med.* 1205, *Alc.* 420, etc.]: in Prose [Th. 4.104, 7.37; Dem. 21.41; *Act. Ap.* 2.2, etc.].
- **ἡμῖν ἐπανεγήλυθε** = Perf. Ind. Act. (3, sg): **ἐπανερχομαι** = **I. 1.** *go back, return*, ἐκ ποταμοῦ [Anacr. 23]; ἐκ Πειραιεύς [And. 1.81; cf. Th. 4.16]; ἐς τὴν Κόρινθον [Th. 4.74].
- **πόθεν ἡμῖν αὕτη ἡ ὄφρυς ;** = Noun (Nom, f, sg): **ἡ ὄφρυς -ύος** : the accentuation **ὄφρυς, ὄφρύν** may be admitted in late writers = **I. 1.** *brow, eyebrow*, τὸν ... ὑπ' ὄφρυος οὐτα [Il. 14.493]; ἡ ὀ. ἡ δεξιὰ, ἡ ἀριστερά [Arist. *PA* 671b32, cf. *Pr.* 878b28]; in various phrases expressing emotions, of pride (cf. ὄφρυόομαι) [Dem. 19.314]; ὄφρυς ἔχειν [Ar. *Ra.* 925].  
**Steinmann:** Epictetus is attacking the pseudo-Cynics, who, behind a mask of profundity, concealed their own inner emptiness and moral corruption. "These people, coming mostly from the eastern Greek territories, were often little more than vagrants. Fitted out with the typical Cynic attributes of cloak, walking stick and haversack, they wandered from place to place and, under the pretext of the Cynic's freedom of expression, gave themselves licence to indulge in every conceivable form of insult." (M., *Epiktet, Vom Kynismus*, Ed. and tr. with a commentary [Leiden, 1978], p. 2). The sombre expression is another typical mark of the pseudo-Cynic (ibid., p. 111). (1992, p. 84 n. 20)  
Carter: 'Whence this supercilious look?' Matheson: 'Where has he got these proud looks?'  
Oldfather: 'where do you suppose he got that high brow?' Dobbin: 'What makes him so pretentious now?'  
Hard: 'Where do you suppose he picked up that supercilious air?' Long: 'Where did he get that superior look from?'  
Steinmann, Nickel: 'Wie kommt es, daß er (auf einmal) die Brauen so hochzieht?'
- **σὺ δὲ ὄφρυν μὲν μὴ σχῆς** = Aor. Subj. Act. (2, sg): **ἔχω** = Prohibitive Subjunctive; for **ὄφρυς ἔχειν**, see **ὄφρυς** above.  
**S 1800 Prohibitive Subjunctive.** — The subjunctive (in the second and third persons of the aorist) is often used to express prohibitions (negative **μὴ**). **a.** Usually in the second person : *μηδὲν ἀθυμήσητε do not lose heart* [Xen. *An.* 5.4.19]. For the aorist subjunctive the present imperative may be employed: *μὴ ποιήσης (or μὴ ποίει) ταῦτα do not do this* (not *μὴ ποιῆς*).  
Carter: 'Now, for your part, do not have a supercilious look indeed' Matheson: 'Nay, put on no proud looks?'  
Oldfather: 'But do you not put on a high brow?' Dobbin: 'Only *don't* be pretentious'  
Hard: 'You shouldn't assume an air of self-importance' Long: 'Don't look that way, then'  
Steinmann: 'Laß du nur das Stirnrunzeln' Nickel: 'Du brauchst aber die Brauen nicht hoch zu ziehen'

- οὐτως ἔχου (τῶν ... βελτίστων ...) = Pres. Imperat. Middle (2, sg): ἔχω = C. I. Middle, *hold oneself fast, cling closely* [Od. 12.433, cf. Il. 1.513, etc.]: mostly + GEN, *hold on by, cling to* [Hom., etc.] 2. metaph., *cleave, cling to*, ἔργου [Hdt. 8.11; Xen. *HG* 7.2.19]; βιοτᾶς, ἐλπίδος [Eur. *Ion* 491, *Fr.* 409]; τῆς αὐτῆς γνώμης [Th. 1.140]; *to be zealous for*, (μάχης) [Soph. *OC* 424]; ἀληθείας [Pl. *Lg.* 709c]; κοινῆ τῆς σωτηρίας [Xen. *An.* 6.3.17, etc.].  
Carter: 'keep steadily to those things which appear best to you' Matheson: 'hold fast to what seems best to you'  
Oldfather: 'and do you so hold fast to the things which to you seem best' Dobbin: 'just stick to your principles'  
Hard: 'but should hold fast to the things that seem best to you' Long: 'but stick to your views of what is best'  
Steinmann: 'An dem aber, was dir als das Beste erscheint, halte so fest'  
Nickel: 'Aber halte dich an das, was dir als das Beste erscheint'
- ὡς ὑπὸ τοῦ θεοῦ τεταγμένος εἰς ταύτην τὴν χώραν = Perf. Part. Pass. (Nom, m, sg): τάσσω, Attic -τω = II. 1. *appoint to any service, military or civil, the latter being metaph. from the former, ἄρχοντας* [Xen. *HG* 7.1.24].—Passive, οἱ τεταγμένοι βραβῆς [Soph. *El.* 709]; πρέσβεις ταχθέντες [Dem. 19.69]; τετάχθαι ἐπὶ τινὶ *to be appointed to a service* [Hdt. 1.191; Aesch. *Pers.* 298, etc.]  
4. *assign to a duty or class of dutiful persons, εἰς ὑπηρετικὴν αὐτοῦς τ.* [Pl. *Plt.* 289e]; τ. ἑμαυτὸν εἰς τάξιν τινά [Xen. *Mem.* 2.8].  
Carter: 'as one appointed by God to this station' Matheson: 'as a man who has been assigned by God to this post'  
Oldfather: 'as a man who has been assigned by God to this post'  
Matheson: 'in confidence that God has set you at this post'  
Dobbin: 'as if God had made you accept the role of philosopher'  
Hard: 'as one who has been appointed by God to this post'  
Long: 'as one who has been appointed to this place by God'  
Steinmann: 'als wärest du von Gott auf diesen Posten gestellt'  
Nickel: 'so als ob du von Gott auf diesen Posten gestellt wärest'
- εἰς ταύτην τὴν χώραν (τεταγμένος) = Noun (Acc, f, sg): ἡ χώρα = I. 3. *the position, proper place of a person or thing, ἐνὶ χώρῃ ἔξεται* [Il. 23.349]: esp. of a soldier's *post*, Ἄρης οὐκ ἐνὶ χώρᾳ is not at his *post* (or. perh. in the *land*, cf. Ar. *Lys.* 524) [Aesch. *Ag.* 78]; χώραν λιπεῖν, προλείπειν [Th. 4.126, 2.87]; σοὶ ἀστρονομεῖν γ. your *province* is astronomy [Philostr. *VA* 5.15] 4. metaph., *one's place in life, station, place, position, ἐν χώρᾳ τινὸς εἶναι to be in his position, be counted the same as he is* [Xen.] 5. in senses 3 and 4 freq. with a Prep., εἰς τὰς ἑαυτῶν γ. πάρεις are at their *posts* [Xen. *Cyr.* 1.2.4].
- μέμνησο = Perf. Imperat. MP (2, sg): μιμνήσκω = B. I. 1. Middle and Passive, *to remind oneself of a thing, call to mind*, sts. + ACC, *remember* [Il. 6.222, Od. 14.168; Soph. *OT* 1057; Pl. *Lg.* 633d]: more freq. + GEN, φίλου μεμνήσομ' ἐταίρου [Il. 22.390]; also μέμνησο ἐκεῖνο, ὅτι ... [Xen. *Cyr.* 2.4.25].
- διότι = Conj. for διὰ τοῦτο ὅτι ... = II. = ὅτι, *that* [Hdt. 2.43, 50; Isoc. 4.48; Dem. 12.18; Arist. *Metaph.* 1062a6, al.].
- ἐὰν μὲν ἐμμείνῃς τοῖς αὐτοῖς = Aor. Subj. Act. (2, sg): ἐμμένω = 2. *abide by, stand by, cleave to, be true to one's word, oath, etc., + DAT, τοῖς ὀρκίοις* [Hdt. 9.106]; πιστώμασι [Aesch. *Ch.* 977, etc.]; τῷ κηρύγματι [Soph. *OT* 351]; ὀρθῶ νόμῳ [Soph. *Aj.* 350]; ἐ. ταῖς συνθήκαις καὶ ταῖς σπονδαῖς [Th. 5.18; cf. Isoc. 7.81]; τοῖς νόμοις [Xen. *Mem.* 4.4.16]; τῷ τιμήματι [Pl. *Ap.* 39b]; τῇ ὁμολογίᾳ [Pl. *Th.* 145c]; ἐν τῇ φιλοσοφίᾳ [Isoc. 9.89].  
Carter: 'if you adhere to the same point' Matheson: 'if you abide where you are'  
Oldfather: 'if you abide by the same principles' Dobbin: 'if you remain true to them'  
Hard: 'if you hold true to the same principles' Long: 'if you stick to those same views'  
Steinmann: 'Wenn du treu bei deinen Grundsätzen bleibst' Nickel: 'Wenn du dabei bleibst'
- ἐὰν δὲ ἡττηθῆς αὐτῶν = Aor. Ind. MP (2, sg): ἡσσάομαι = I. 1. *to be less or weaker than, inferior to, + GEN pers.* [Eur. *Alc.* 697]; + GEN rei, τὸ μὴ δίκαιον τῆς δίκης -όμενον [Eur. *Ion* 1117] 4. *give way, yield, + GEN pers., οἱ φύσαντες ἡσσῶνται τέκνων* [Soph. *Fr.* 936]; εἰ παθῶν γε σοῦ τάδ' ἡσσηθήσομαι [Eur. *Hipp.* 976].  
☛ αὐτῶν here may refer to (1) his *views, principles* (τοῖς αὐτοῖς being prominent in the μὲν clause of which this is the δέ clause, this would seem the natural choice), or (2) to *the people* who mock him (οἱ καταγελῶντές σου). The translations are at odds, though the majority opt for (2).  
Carter: 'But, if you are conquered by them (by those very persons)' (2) Matheson: 'if you give way to them' (2)  
Oldfather: 'but if you are worsted by them (by the same principles)' (1) Long: 'but if you lapse from them' (1)  
Dobbin: 'if you let these people dissuade you from your choice' (2)  
Hard: 'if you allow these people to get the better of you' (2)  
Steinmann: 'Weichst du aber ihrem Druck' (2) Nickel: 'Wenn du dich aber von ihnen einschüchtern läßt' (2)
- διπλοῦν = Adj. (Acc, m, sg): διπλόος -η -ον = I. 1. *twofold, double, prop. of articles of dress* [Hom.] II. as Comp., *twice as much, large, etc., βίος* [Pl. *Ti.* 75b]; δίκη [Pl. *Lg.* 865c].

## 22

- **προσλήψη καταγέλωτα** = Fut. Ind. Middle (2, sg): **προσλαμβάνω**, fut. -λήψομαι = **I. 1.** *take or receive besides or in addition, get over and above*, ἄτρον προσέλαβε [Xen. *Mem.* 3.14.4]; πρὸς τοῖς παροῦσιν ἄλλα (κακά) [Aesch. *Pr.* 323]; **δόξαν γελοῖαν ἡμῖν** [Xen. *Smp.* 4.8]; ἄλλην εὐκλειαν πρὸς ἐκείνοισ [Xen. *An.* 7.6.32]; μισθὸν [ib. 7.3.13]; παιδείαν [Dem. 61.42].  
Carter: ‘you will incur a double ridicule’ Matheson: ‘you will get doubly laughed at’  
Oldfather: ‘you will get the laugh on yourself twice’ Dobbin: ‘you will earn their derision twice over’  
Hard: ‘you’ll merely be laughed at twice over’ Long: ‘you will be a laughingstock for a second time’  
Steinmann: ‘so wirst du doppelten Spott ernten’ Nickel: ‘dann wird man dich doppelt auslachen’
- **καταγέλωτα** = Noun (Acc, m sg): **ὁ κατάγελος -ωτος** = **I.** *derision*, τί δῆτ’ ἐμαυτῆς καταγέλωτ’ ἔχω τάδε; these ornaments *which bring ridicule* upon me? [Aesch. *Ag.* 1264; cf. *Ar. Ach.* 76]; **καταγέλωτος ἄξιος** [Xen. *Oec.* 13.5]; κ. πλατύς sheer *mockery* [Ar. *Ach.* 1126]; **κατάγελων ... φίλοις παρασχεθεῖν** [Ar. *Eq.* 319]; **διπλοῦν προσλήψη καταγέλωτα** [Epicr. *Ench.* 22]; κ. τῆς πράξεως *the crowning absurdity* of the matter [Pl. *Cri.* 45e].

## 23

- **ἔξω στραφήναι** = Aor. Inf. Pass.: **στρέφω** = **B.** *Passive and Middle, twist or turn oneself*, στρεφθεὶς *having turned face upward* [Od. 9.435]; *turn round or turn to and fro* [Il. 5.40, 575, etc.] **2.** *turn to or from an object, ἐμελλε στρέψεσθ’ ἐκ χώρας* [Il. 6.516, cf. Od. 16.352]; *στρεφθεὶς μετόπισθεν turning back* [Il. 15.645]; ποῖ στρέφει; *whither away?* [Ar. *Th.* 230, 610].  
Carter: ‘to turn your attention to externals’ Matheson: ‘to be diverted to things outside’  
Oldfather, Hard: ‘you turn to externals / external things’ Dobbin, Long: ‘looking / to look for outside approval’  
Steinmann: ‘daß du dich der Außenwelt zuwendest’ Nickel: ‘daß du dich den Äußerlichkeiten zuwendest’
- **ἀρέσαι τινί** = Aor. Inf. Act.: **ἀρέσκω** = **I. 3.** after Homer, + DAT pers., *please, satisfy*, οὔτε γάρ μοι Πολυκράτης ἤρεσκε δεσπύζων ... [Hdt. 3.142]; δεῖ μ’ ἀρέσκειν τοῖς κάτω [Soph. *Ant.* 75, cf. 89]; αἰεὶ δ’ ἀρέσκειν τοῖς κρατοῦσιν *to be obsequious to them* [Eur. *Fr.* 93; cf. Xen. *Mem.* 2.2.11].
- **ἴσθι ὅτι ...** = Pres. Imperat. Act. (2, sg): **οἶδα**
- **ἀπόλεσας τὴν ἔνστασιν** = Aor. Ind. Act. (2, sg): **ἀπόλλυμι** = **A. II.** *lose*, πατέρ’ ἐσθλὸν ἀπόλεσα [Od. 2.46; cf. Il. 18.82]; ἀπὸ υθμὸν ὀλέσσαι *loses one’s life* [Il. 16.861, Od. 12.350]; θυμὸν οὐκ ἀπόλεσεν *loses not his spirit* [Soph. *El.* 26]; freq. of things, ἡ τοῦ πλέονος ἐπιθυμία τὸ παρεὸν ἀπόλλυσι [Democr. 224].
- **τὴν ἔνστασιν (ἀπόλεσας)** = Noun (Acc, f, sg): **ἡ ἔνστασις -εως (ἐνίσταμαι)** = **I. 1.** *origin, beginning*, τῶν ὄλων πραγμάτων [Aeschin. 2.20]; τοῦ πολέμου [Plb. 4.62.3] **2.** ἔ. βίου *a way of life* [D.L. 6.103; cf. Jul. *Or.* 6.201a].  
Carter: ‘you have ruined your scheme of life’ Matheson: ‘you have lost your life’s plan’  
Oldfather, Hard: ‘you have / you’ve lost your plan of life / plan in life’ Long: ‘you have lost your way’  
Dobbin: ‘you have compromised your integrity’ Steinmann: ‘daß du deine Lebensmaxime verraten hast’  
Nickel: ‘du hast deinen Lebensplan aufgegeben’
- **ἀρκού ... τῷ εἶναι φιλόσοφος** = Pres. Imperat. Pass. (2, sg): **ἀρκέω** = **IV. 1.** *Passive, to be satisfied with*, + DAT rei [Poet. ap. Greg. *Cor.* p.425 S]; ἐφη οὐδέτι ἀρκέεσθαι τούτοις [Hdt. 9.33; cf. Pl. *Ax.* 369e; Arist. *EN* 1107b15, *AP* 6.329 (Leon.); Plot. 5.5.3].
- **εἰ δὲ καὶ δοκεῖν βούλει**  
Nickel: The Socratic opposition between “being” and “appearing” is clearly discernible here. (2006, p. 90 n. 37)  
Matheson: ‘if you wish to be regarded as one too’ Oldfather: ‘and if you wish also to be taken for one’  
Dobbin: ‘and if you need a witness in addition’ Hard: ‘and if you also want to be viewed as one’  
Long: ‘and if you want people to think of you that way as well’  
Steinmann: ‘willst du überdies als solcher gelten’ Nickel: ‘wenn du aber auch als solcher angesehen werden willst’
- **σαντῷ φαίνου** = Pres. Imperat. MP (2, sg): **φαίνο**
- **ἱκανὸς** = Adj. (Nom, m, sg): **ἱκανός -ή -όν (ικνεόμαι)** = *sufficing, becoming, befitting*; prose. Adj., used two or three times by Trag. : **I. 1.** of persons, *sufficient, competent to do a thing*, + INF [Hdt. 3.45; Antipho 1.15, etc.]; + DAT pers., *a match for, equivalent to*, εἷς ἔχων ἰατρικὴν πολλοῖς ἰ. ιδιώταις [Pl. *Prt.* 322c, cf. *Th.* 169a]; abs., ἰ. Ἀπόλλων [Soph. *OT* 377]; οἱ -ώτατοι τῶν πολιτῶν [Isoc. 12.132] **II.** of things, **2.** *sufficient, satisfactory*, ἰ. μαρτυρίαν παρέχεσθαι [Pl. *Smp.* 179b]. ➡ see Boter edition (**ἱκανὸν**) below.
- **ἱκανὸς ἔση** = Fut. Ind. Middle (2, sg): **εἰμί**  
➡ the edition of Boter, followed by Long, has **ἱκανὸν ἔστι** : ‘and that will be sufficient’ [Long].  
Carter: ‘and it will suffice you’ Matheson: ‘and you will be able to achieve it’  
Oldfather: ‘and you will be able to accomplish it’ Dobbin: ‘and you will be all the witness you could desire’  
Hard: ‘and you’ll be able to achieve that’ Steinmann: ‘das wird dir genügen’  
Nickel: ‘und du wirst zufrieden sein’

## 24

- 1 - οὔτοι ... οἱ διαλογισμοί = Noun (Nom, m, pl): ὁ διαλογισμός (διαλογίζομαι) = **I. balancing of accounts** [Dem. 36.23, etc.]: hence, **II. calculation, consideration** [Pl. Ax. 367a]; δ. λαβεῖν περὶ σφῶν αὐτῶν [Str. 5.3.7]; ὁ δ. οὗτος this *consideration* [Phld. D. 1.15] **III. debate, argument, discussion** [Epicur. Fr. 138 (pl.)], *Metrod.* 37].  
 Carter: ‘such considerations as these’ Matheson: ‘reflections such as these’ Oldfather: ‘these reflections’  
 Dobbin: ‘thoughts like the following’ Hard: ‘these thoughts’ Long: ‘by thinking, ...’  
 Steinmann: ‘Gedanken wie die folgenden’ Nickel: ‘Diese Gedanken’
- σε ... μὴ θλιβέτωσαν = Pres. Imperat. Act. (3, pl): **θλίβω** = **II. 1. compress, straiten** [Pl. Ti. 60c]  
 2. metaph., *oppress, afflict, distress*, ἀνάγκη ἐθλίψέ τινα [Call. Del. 35]; θ. καὶ λυμαινέσθαι τὸ μακάριον [Arist. EN 1100b28].
- ἄτιμος = Adj. (Nom, m, sg): **ἄτιμος -ον** = **I. 1. unhonoured, dishonoured** [Il., 1.171]; μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι [Il. 1.516].
- βιώσομαι = Fut. Ind. Middle (1, sg): **βιώω**, fut. **βιώσομαι** = **1. to live, pass one’s life** (opp. ζάω, *to live, exist*), βέλτερον ἢ ἀπολέσθαι ἓνα χρόνον ἢ ἐ βιώναι [Il. 15.511, cf. 10.174]; ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτω [Il. 8.429]; βίον βιοῦν [Pl. La. 188a, etc.].  
 ➤ note: **βιώω** has no active future, but uses the middle future in an active sense (S. 805, S 806).
- εἰ γὰρ ἡ ἀτιμία ἐστὶ κακόν  
 ➤ the edition of Boter, followed by Long, reads: εἰ γὰρ ἡ ἀτιμία ἐστὶ κακόν ὥσπερ ἐστὶν ‘If lack of honor is something bad, *as it is*’. This is in conflict with most readings, in which the notion of **ἀτιμία** being an evil is entertained here *purely hypothetically*, only to be proven decisively *false* in what follows. ἀτιμία, though commonly *regarded* as an evil, is a purely illusory one, since it doesn’t meet the basic condition for anything to be considered good or evil—that it is ἐφ’ ἡμῖν. Dobbin brings out the doubtfulness of this assertion even more unmistakably when he reads ἡ γὰρ (‘*Is lack of distinction bad?*’) for εἰ γὰρ. If, on the other hand — following Boter’s edition — ἀτιμία truly *is* an evil, then we should expect there to follow some kind of *re-interpretation* of the concept of ἀτιμία that would reveal how what we commonly *understand* to depend on others *actually* depends on us. Of course, no such reinterpretation is forthcoming, which renders ὥσπερ ἐστὶν doubtful. See the notes of Oldfather and Nickel below (ἐν αἰσχροῦ).  
 Carter: ‘For, if dishonour is an evil, ...’ Matheson, Oldfather: ‘for if lack of honour is an an evil, ...’  
 Dobbin: ‘Is lack of distinction bad? Because if it is, ...’ Hard: ‘For if it is a bad thing to be unhonoured, ...’  
 Long: ‘If lack of honor is something bad (as it is), ...’  
 Steinmann: ‘Falls das Ausbleiben von Ehren wirklich ein Unglück ist: ...’  
 Nickel: ‘Falls das Fehlen von Ansehen wirklich ein Unglück ist: ...’
- ἡ ἀτιμία = Noun (Nom, f, sg): ἡ ἀτιμία = **I. 1. dishonour, disgrace**, ἀτιμίησιν ἰάλλειν [Od. 13.142; Pi. O. 4.21; Soph. El. 1035, etc.]; ἐν ἀτιμίῃ τινὰ ἔχειν [Hdt. 3.3] **2. deprivation of privileges** [Aesch. Eu. 394]; esp. *of civic rights* [And. 1.74; Xen. Lac. 9.6; Dem. 9.44].  
 Carter: ‘dishonour’ Matheson, Oldfather, Long: ‘lack of honour’ Dobbin: ‘lack of distinction’  
 Hard: ‘to be unhonoured’ Steinmann: ‘das Ausbleiben von Ansehen’ Nickel: ‘das Fehlen von Ansehen’
- ἐν κακῷ εἶναι  
 Carter: ‘be involved in any evil’ Matheson: ‘involve you in evil’ Oldfather: ‘be in evil’ Dobbin, Long: ‘—’  
 Hard: ‘be in a bad state’ Steinmann, Nickel: ‘im Unglück ... leben / sein’
- ἐν αἰσχροῦ (εἶναι)  
 Oldfather: That is, every man is exclusively responsible for his own good or evil. But honour and the lack of it are things which are obviously not under a man’s control, since they depend upon the action of other people. It follows, therefore, that lack of honour cannot be an evil, but must be something indifferent. (1928, p. 500 n. 1)  
 Nickel: Reputation and disrepute come about through the agency of other people. Consequently, the lack of reputation can be neither a misfortune nor an evil. (2006, p. 90 n. 38)  
 Carter: ‘be engaged in anything base’ Matheson: ‘involve you in shame’ Oldfather: ‘be in shame’  
 Dobbin: ‘be the cause of another’s disgrace’ Hard: ‘be brought into shame’ Long: ‘in a shameful position’  
 Steinmann: ‘in Schande (sein)’ Nickel: ‘in Schande leben’

## 24

- 1 - μή τι οὐν σόν ἐστιν ἔργος τὸ ἀρχῆς τυχεῖν ἢ ... ; = Conj. μή = C. in Questions : I. in direct questions, a. with Indicative, implying a negative answer, *surely not, you don't mean to say that*, Lat. *num ?* whereas with οὐ an affirmative answer is expected, Lat. *nonne ?* ἄρ' οὐ τέθνηκε ; *surely he is dead, is he not?* ἄρα μὴ τέθνηκε ; *surely he is not dead, is he?*  
Carter: 'Is it any business of yours then, to get power ...?' Matheson: 'Is it your business to get office ...?'  
Oldfather: 'It is not your business, is it, to get office ...?'  
Dobbin: 'Is it solely at your discretion that you are elevated to office ...?'  
Hard: 'It is no business of yours, surely, to gain a public post ...?'  
Long: 'You don't really think it's your job to secure a public office, do you ...?'  
Nickel: 'Hängt es etwa von dir ab, ein Amt / Staatsamt zu bekommen / erlangen ...?'
- τὸ ἀρχῆς τυχεῖν = Aor. Inf. Act.: τυγχάνω = B. II. 2. *attain, obtain* a thing, + GEN, πομπῆς καὶ νόστοιο [Od. 6.290]; αἰδοῦς [Thgn. 253]; ξυγγνώμης [Th. 7.15]; τῆς ἀξίας [Ar. Av. 1223].
- παραληφθῆναι ἐφ' ἐστίασιν = Aor. Inf. Pass.: παραλαμβάνω = II. 1. + ACC pers. 2. *invite*, ἐπὶ ξείνια [Hdt. 4.154]; παραληφθεὶς ἐπὶ δεῖπνον [Alciph. 3.46]; ἐφ' ἐστίασιν παρειλημμένος [Plu. 2.40b].
- ἐφ' ἐστίασιν (παραληφθῆναι) = Noun (Acc, f, sg): ἡ ἐστίασις -εως = I. *feasting, banqueting, entertainment* [Th. 6.46 (pl.); Pl. R. 612a (pl.); Dem. 19.234] II. *public dinner given by a citizen to his fellow-citizens*, as a λειτουργία [Arist. Pol. 1321a37].  
Carter, Matheson: 'an entertainment' Oldfather, Hard: 'a dinner-party' Dobbin: 'a party' Long: 'a banquet'  
Steinmann: 'ein Festmahl' Nickel: 'ein Gastmahl'
- ὄν ... εἶναι τινα δεῖ = Relat. Pron. (Acc, m, sg): ὅς, ἣ, ὅ = Accusative governed by δεῖ.
- ἐν οἷς ἔξεστί σοι εἶναι πλείστου ἀξίω = Adj. (Dat, m, sg): ἄξιος -ία -ιον = I. 1. *weighing as much, of like value, worth as much as*, + GEN, so πολλοῦ ἄ. *worth much* [Xen. An. 4.1.28; Pl. Smp. 185b, etc.] II. after Homer, in moral relation, *worthy, estimable*, of persons and things [Hdt. 7.224, etc.]; οὐδὲν ἀξία *nothing worth* [Aesch. Ch. 445] 2. *worthy of, deserving*, mostly + GEN rei, ἀξιον φυγῆς, ἀξία στεναγμάτων, γέλωτος [Eur. Med. 1124, Or. 1326, Heracl. 507]; ἐγκωμίων τί ἀξιώτερον ἢ ...; [Xen. Ages. 10.3].  
Carter: 'in which you may be of the greatest consequence' Matheson: 'where you can achieve the highest worth'  
Oldfather: 'wherein you are privileged to be a man of the very greatest honour'  
Dobbin: 'where you have the ability to shine' Long: 'in them you can be a top person'  
Hard: 'in which it is possible for you to be a man of the highest worth'  
Steinmann: 'worin du der Bedeutendste sein darfst' Nickel: 'wo es dir möglich ist, am bedeutendsten zu sein'
- 2 - ἀβοήθητοι ἔσονται = Adj. (Nom, m, pl): ἀβοήθητος -ον (βοηθέω) = I. *admitting of no help, without remedy, incurable*, of disease [Hp. Acut. 33] II. of persons, *helpless* [LXX Ps. 87 (88).6; Plu. Arat. 2; Epict. Ench. 24].  
Oldfather: 'will be without assistance' Dobbin: 'will be helpless' Hard: 'will be left unhelped'  
Long: 'will lack support' Steinmann: 'werden ... ohne Hilfe bleiben' Nickel: 'und kannst ihnen nicht helfen'
- τί λέγεις τὸ ἀβοήθητοι ; = Pres. Ind. Act. (2, sg): λέγω (B) = III. 9. *wish to say, mean*, οὔτοι γυναῖκας ἀλλὰ Γοργόνας λέγω [Aesch. Eu. 48]; τί τοῦτο λέγει, πρὸ Πύλοιο *what does "πρὸ Πύλοιο" mean?* [Ar. Eq. 1059, cf. 1021, 1375, Ec. 989; Pl. Phd. 60e]; freq. in Platonic dialogue, πῶς λέγεις ; *how do you mean?* in what sense do you say this? [Ap. 24e, al.].
- ἔξουσι = Fut. Ind. Act. (3, pl): ἔχω
- κερμάτιον = Dim. Noun (Acc, n, sg): τὸ κερμάτιον = Diminutive of κέρμα (*coin*; collectively, *cash*) [Philippid. 23; Plu. Cim. 10; Arr. Epict. 3.2.8; Phld. Vit. p. 27 J (pl.)].  
Carter, Dobbin: 'money' Matheson: 'cash' Oldfather: 'paltry coin' Hard: 'any little payments'  
Long: 'a cash handout' Steinmann, Nickel: 'Geld'
- κτήσαι οὖν = Aor. Imperat. Act. Middle (2, sg): κτάομαι = I. pres., imperf., fut., and aor., 1. *procure for oneself, get, acquire*, κτήμασι τέρπεσθαι τὰ γέρον ἐκτίσατο Πηλεὺς [Il. 9.400, etc.]; (οἰκῆας) [Od. 14.4]; γῆν [Aesch. Eu. 289].
- 3 - κτήσασθαι = Aor. Inf. Middle: κτάομαι = see above.
- τηρῶν ἑμαυτὸν αἰδήμονα ... = Pres. Part. Act. (Nom, m, sg): τηρέω = I. 1. *watch over, take care of, guard*, δώματα [h.Cer. 142]; πόλιν [Pi. P. 2.88]; τ. τὴν ἀρχὴν *maintain* it [Plb. 21.32.2]; τὸ τῆς πόλεως ἀξίωμα [D.S. 17.15] III. 2. *preserve, retain*, τὰς αἰσθήσεις [dub. in Epicur. Ep. 1p.5U; cf. Demetr. Lac. Herc. 1055.9, 10]; ιδιότητας [Lys. 31.31]. ➡ see translations below.

## 24

- 3 - **ἑμαυτὸν αἰδήμονα** = Adj. (Acc, m, sg): **αἰδήμων -ον (αἰδέομαι)** = **I. bashful, modest** [Arist. *EN* 1108a32, etc.]: Adv. -μόνως [Xen. *Smp.* 4.58; Arr. *Epict.* 3.18.6] **II.** in bad sense, *ignominious, shameful*, θωή [Max. 576].  
 Nickel: “Restraint”, “Modesty”: Epictetus uses here the adjective αἰδήμων (modest, humble), which is related to the substantive αἰδώς. M. Pohlenz (*Die Stoa* [Göttingen 1978/80], Vol. I, p. 335) interprets the concept as follows: “Already in the early Stoa, Aidos was a movement of the soul in accordance with reason, the fear of justified reproach ... Epictetus could learn from Musonius that one is best shielded from such reproach when one harbours a moral reserve towards oneself. For Epictetus Aidos becomes the fundamental moral feeling — endowed in us by nature — that makes human beings (and only human beings) blush involuntarily whenever they say or hear anything indecent, that warns them against any moral wrongdoing and is a far more reliable safeguard against such wrongdoing than the unobserved seclusion one enjoys within one’s own four walls ... It is one’s respect for one’s own human dignity as something inviolably sacred.” (2006, p. 90 n. 39)  
 Carter: ‘with the preservation of my own honour’ Matheson: ‘keep my self-respect’  
 Oldfather: ‘keep myself self-respecting’ Dobbin: ‘while remaining honest’ Hard: ‘preserving my self-respect’  
 Long: ‘preserve my honor’ Steinmann: ‘ohne dabei meine Selbstachtung ... zu verlieren’  
 Nickel: ‘ohne dabei meine Zurückhaltung ... zu verlieren’
- **πιστόν** = Adj. (Acc, m, sg): **πιστός -ή -όν (πειθῶ)** = **A. Passive, to be trusted or believed**: **I. 1.** of persons, *faithful, trusty*, ἐταῖρος [Il. 15.331, etc.]; φύλακες [Hes. *Th.* 735]; μάρτυρες [Pi. *P.* 1.88].  
 Nickel: The adjective πιστός (credible, loyal, reliable) is related to the substantive πίστις: “While Aidos chiefly concerns a person’s inner life, the sphere of Pistis is that of one’s conduct towards one’s fellow-man. It, too, has its roots in a feeling, in man’s social impulse. In practice, however, it represents the ethical perfection of that impulse, denoting one’s proper attitude within society, one’s reliability in the fulfillment of one’s duties. It is an attitude that both elicits and bestows trust, and is the foundation of all social activity. While Aidos has its origins in age-old Hellenic feelings, Pistis betrays the unmistakable influence of the Roman *fides*” (Pohlenz, *Die Stoa*, vol. I, p. 335). (2006, p. 90 n. 40)  
 Carter: ‘with the preservation of my ... fidelity’ Matheson: ‘keep my ... honour’  
 Oldfather: ‘keep myself ... faithful’ Dobbin: ‘while remaining ... trustworthy’ Long: ‘preserve my ... integrity’  
 Hard: ‘while preserving my ... trustworthiness’ Steinmann: ‘ohne dabei meine ... Verlässlichkeit ... zu verlieren’  
 Nickel: ‘ohne dabei meine ... Zurverlässigkeit ... zu verlieren’
- **μεγαλόφρονα** = Adj. (Acc, m, sg): **ὁ, ἡ μεγαλόφρων -ονος (φρήν)** = **I. high-minded, generous** [Protag. 9]; Ἡσυχία [Ar. *Lys.* 1289 codd.; cf. Isoc. 2.25]; Comp. [Isoc. 12.60]; μ. εἰς δαπένην [Gal. 13.954]; τὸ μ. [Xen. *Ages.* 11.11].  
 Carter: ‘my ... greatness of mind’ Matheson: ‘my ... magnanimity’ Oldfather: ‘keep myself ... high-minded’  
 Dobbin: ‘remaining ... dignified’ Hard: ‘my ... generosity of mind’ Long: ‘my ... moral principles’  
 Steinmann: ‘mein ... hochgesinntes Wesen’ Nickel: ‘meine ... Großzügigkeit’
- **ἐμὲ ἄξιόυτε ... ἀπολέσαι** = Pres. Ind. Act. (2, pl): **ἀξιῶ** = **II. + ACC pers. & INF 2. think fit, expect, require that ...**, ἄ. τινα ἰέναι [Hdt. 2.162]; ἄ. τινα ἀληθῆ λέγειν [Antipho 2.3.4]; οὐκ ἄ. (ὕμῃς) τὰ μὴ δεινὰ ἐν ὄρωδιᾷ ἔχειν *we expect that you do not ...* [Th. 2.89, cf. 3.44]; simply, *ask, request* [PEleph. 19.18; Apollon. Perg. 1 *Praef.* (Pass.)].
- **τὰ ἀγαθὰ τὰ ἑμαυτοῦ** = Subst., from Adj. (Acc, n, pl): **ἀγαθός -ή -όν** = **good**: **II.** of things, **4. τὸ ἀγαθόν, good, blessing, benefit**, of persons or things, ὃ μέγα ἄ. σὺ τοῖς φίλοις [Xen. *Cyr.* 5.3.20]: **τὸ ἀγαθόν** or **τὰ ἀγαθὰ, the good** [Epich. 171.5; cf. Pl. *R.* 506b, 508e; Arist. *Metaph.* 1091a31, etc.].  
 Long: GOOD. In Stoicism “good” (*agathos* in Greek) applies only to what is “honorable” (*kalon* in Greek), meaning virtuous character and virtuous action. (2018, p. 159)  
 Carter: ‘my own proper good’ Matheson, Long: ‘the good things that are mine’  
 Oldfather: ‘the good things that belong to me’ Dobbin: ‘my own values’ Hard: ‘the good things that I have’  
 Steinmann: ‘diese meine Güter’ Nickel: ‘meine Güter’
- **ἀπολέσαι (τὰ ἀγαθὰ τὰ ἑμαυτοῦ)** = Aor. Inf. Act.: **ἀπόλλυμι** = **A. II. lose, πατέρ’ ἐσθλὸν ἀπόλεσα** [Od. 2.46; cf. Il. 18.82]; ἀπὸ υθμὸν ὀλέσσαι *loses one’s life* [Il. 16.861, Od. 12.350]; θυμὸν οὐκ ἀπόλεσεν *loses not his spirit* [Soph. *El.* 26]; freq. of things, ἡ τοῦ πλέονος ἐπιθυμία τὸ παρεὸν ἀπόλλυσι [Democr. 224].
- **ἵνα ὑμεῖς τὰ μὴ ἀγαθὰ περιποιήσασθε** = Aor. Subj. Middle (2, pl.): **περιποιέω** = **II. 1. Middle, keep or save for oneself**, (τὸ παιδίον) [Hdt. 1.110]; *compass, acquire, gain possession of*, δύναμιν, ἰσχύον [Th. 1.9, 15]; ἑαυτῷ ὄνομα καὶ δύναμιν [Xen. *An.* 5.6.17].



## 24

- 3 - **ἄνισοι** = Adj. (Nom, m, pl): **ἄνισος -ον** = *unequal, uneven* [Hp. *Fract.* 37; Pl. *Ti.* 36d, etc.]; τὸ ἄ. *inequality* [Arist. *EN* 1129b1, etc.]; ἄ πολιτεία, of an oligarchy [Aeschin. 1.30]: so of persons, οἱ ἄ. [Arist. *Pol.* 1280a13]; but also, *not content with equality or justice, unjust* [Arist. *EN* 1129a33, 1129b10]; *unfair, χεῖρες* [AP 9.263 (Antiphil.)].  
Carter: ‘unequitable’ Matheson, Oldfather, Dobbin, Hard, Long: ‘unfair’ Steinmann, Nickel: ‘ungerecht’
- **ἀγνώμενος** = Adj. (Nom, m, pl): **ἀγνώμων -ον**, gen. **-ονος (γνώμη)** = **I. 1.** *ill-judging, senseless* [Thgn. 1260 codd.; Pi. *O.* 8.60; Pl. *Phdr.* 275b]; *inconsiderate*, τὸ ἄ. καὶ θυμοειδές [Hp. *Aët.* 16] **3.** *unfeeling, hard-hearted*, Φοίβω τε κάμοι μὴ γένησθ’ ἀγνώμενες [Soph. *OC* 86]; of judges [Xen. *Mem.* 2.8.5]; joined with ἀχάριστος [Xen. *Cyr.* 8.3.49, cf. *Mem.* 2.10.97] **4.** *unknowing, in ignorance*, ἄ. πλανᾶσθαι [Hp. *Vict.* 1.6].  
Carter, Hard: ‘foolish’ Matheson, Dobbin: ‘thoughtless’ Oldfather: ‘inconsiderate’ Long: ‘ungenerous’ Steinmann: ‘unvernünftig’ Nickel: ‘unverständlich’
- **φίλον πιστόν** = Adj. (Acc, m, sg): **πιστός -ή -όν (πεῖθω)** = see above (**πιστόν**).  
Carter: ‘a friend of fidelity’ Matheson, Oldfather, Dobbin, Hard: ‘a faithful friend’ Long: ‘a trustworthy friend’ Steinmann, Nickel: ‘einen verlässlichen Freund’
- **φίλον ... αἰδήμονα** = Adj. (Acc, m, sg): **αἰδήμων -ον (αἰδέομαι)** = **I.** *bashful, modest* [Arist. *EN* 1108a32, etc.]: Adv. *-μόνως* [Xen. *Smp.* 4.58; Arr. *Epict.* 3.18.6].  
➤ see above (**ἑμαυτὸν αἰδήμονα**), with the note of Nickel.  
Carter: ‘a friend of honour’ Matheson: ‘a modest friend’ Oldfather, Hard: ‘a self-respecting friend’ Dobbin: ‘a worthy friend’ Long: ‘(an) honorable friend’ Steinmann: ‘einen seinem Gewissen verpflichteten Freund’ Nickel: ‘einen bescheidenen Freund’
- **εἰς τοῦτο μοι μᾶλλον συλλαμβάνετε** = Pres. Ind. Act. (2, pl): **συλλαμβάνω** = **VI. 1.** + DAT pers., *take part with another, assist him*, οὐ τοῖς ἀθύμοις ἢ τύχη ξ. [Soph. *Fr.* 927; cf. Eur. *Med.* 813; Hdt. 6.125, etc.]; τὰ δυνατὰ τῇ πόλει ξ. [Ar. *Ec.* 861]; σ. τισί τι *take part or assist them in a thing* [Ar. *Lys.* 540; Xen. *Cyr.* 7.5.49, etc.]: with a Prep., **συνέλαβε γὰρ ἄλλα ... ἐς τὸ πείθεσθαι** *contributed towards persuading* [Hdt. 7.6; cf. Xen. *Mem.* 2.6.28].
- **δι’ ὧν ἀποβαλῶ αὐτὰ ταῦτα** = Fut. Ind. Act. (1, sg): **ἀποβάλλω** = **2.** *throw away* [h. Merc. 388; Hdt. 3.40, etc.] **3.** *lose*, τὴν τυραννίδα [Hdt. 1.60]; βιοτάν [Soph. *Fr.* 593]; τὴν οὐσίαν [Ar. *Ec.* 811; Pl. *Cri.* 44e, etc.].
- 4 - **ἀβοήθητος** = Adj. (Nom, f, sg): **ἀβοήθητος -ον (βοηθέω)** = **II.** of persons, *helpless* [LXX *Ps.* 87 (88).6; Plu. *Arat.* 2; *Epict. Ench.* 24].  
➤ see 2 above (**ἀβοήθητοι ἔσονται**).
- **ποῖαν καὶ ταύτην βοήθειαν ;** = Noun (Acc, f, sg): **ἡ βοήθεια** = **I. 1.** *help, aid* [Th. 2.22, etc.].  
Oldfather: ‘what kind of assistance do you mean?’ Dobbin: ‘What kind of help do you have in mind?’  
Hard: ‘what kind of help do you mean?’ Long: ‘I repeat the question of what support you have in mind’  
Steinmann: ‘Hilfe welcher Art?’ Nickel: ‘Welche Art von Nutzen meinst du?’
- **στοάς** = Noun (Acc, f, pl): **ἡ στοά -ᾶς** = **I.** *roofed colonnade, cloister* [Hdt. 3.52; Th. 4.90, 8.90; Xen. *HG* 5.2.29, 7.4.31, etc.] **II.** at Athens, **2.** ἡ στοὰ ἢ βασιλείος *the court* where the βασιλεύς sat [Ar. *Ec.* 684]; ἢ τοῦ βασιλέως σ. [Pl. *Th.* 210d] **3.** ἡ στοὰ ἢ ποικίλη: also ἡ σ. alone [And. 1.85]; so οἱ ἀπὸ τῆς σ. of the Stoics (since Zeno taught there) [Placit. 1.5.1, etc.] **4.** of other porticoes, ἡ σ. ἢ τῶν Ἐρμῶν [Aeschin. 3.183]; ἢ μακρὰ σ. [Dem. 34.37].  
Carter: ‘porticos’ Matheson, Long: ‘colonnades’ Oldfather: ‘loggias’ Dobbin: ‘buildings’  
Hard: ‘arcades’ Steinmann, Nickel: ‘Säulenhallen’
- **βαλανεῖα** = Noun (Acc, n, pl): **τὸ βαλανεῖον** = **1.** *bath, bathing-room* [Ar. *Nu.* 837, 1054, etc.]: more freq. in pl. [Ar. *Nu.* 991, *Eq.* 1401, etc.].
- **ὑποδήματα** = Noun (Acc, n, pl): **τὸ ὑπόδημα -ατος** = *a sandal* [Od.].
- **διὰ τὸν χαλχέα** = Noun (Acc, m, sg): **ὁ χαλκεύς -έως** = **I. 1.** *coppersmith*, opp. τέκτων (joiner) [Pl. *R.* 370d] **2.** generally, *worker in metal*, of a goldsmith [Od. 3.432]; of a worker in iron [Od. 9.391]; hence later, *blacksmith, smith* [Arist. *Po.* 1461a29; Hdt. 1.68; Ar. *Av.* 490].
- **ὄπλα** = Noun (Acc, n, pl): **τὸ ὄπλον** = **III.** in pl., also, *implements of war, arms and armour*, Homer (only in Il.), αὐτὰρ ἐπεὶ πάνθ’ ὄπλα κάμε of the *arms* of Achilles [Il. 18.614, cf. 19.21].
- **διὰ τὸν σκυτέα** = Noun (Acc, m, sg): **ὁ σκυτεύς -έως** = **σκυτοτόμος** (*a leather-cutter*; esp. *a shoemaker, cobbler*) [Ar. *Av.* 491; Pl. *Grg.* 491a; Xen. *Ages.* 1.26, etc.].

## 24

- 4 - **ικανὸν δέ, ἐὰν ἕκαστος ἐκπληρώσῃ τὸ ἑαυτοῦ ἔργον** = Aor. Subj. Act. (3, sg): **ἐκπληρόω** = **I. 1. fill up** [Eur. *Ph.* 1135] **4. fulfil**, ἡ χάρις ἐκπεπλήρωται [Hdt. 8.144]; μοῖραν [Hp. *Vict.* 1.5]; εὐαγγελίαν [Act. *Ap.* 13.33].  
**Nickel**: One is a useful member of society when one serves it with one's own particular abilities and qualities. Service to the state should not require an individual to forfeit his personality or abandon his morality. Epictetus is neither a "dropout" nor a "conscientious objector". He merely asks that society grant the individual the right to develop and exercise his own unique capacities — for the good of the whole. In this respect, Epictetus stands appreciably closer to the Stoa than to Cynicism, as exemplified by Diogenes. (2006, p. 91 n. 41)
- **αὐτῇ** = sc. τῇ πατρίδει.  
- **κατασκευάζεις (ἄλλον τινὰ ... πολίτην)** = Imperf. Ind. Act. (2, sg): **κατασκευάζω** = **1. equip, furnish fully with ... (πᾶσι) κ. τὸ πλοῖον with all appliances** [Dem. 19.194] **3. generally, prepare, arrange, establish, κ. δημοκρατίαν** [Xen. *HG* 2.3.36]; ναύτας [Dem. 50.36]; κ. τινὰς μελέτη *train them* [Xen. *Cyr.* 8.1.43, etc.]; *turn out*, πολιτικούς [Phld. *Rh.* 2.264 S, al.].  
Carter, Long: 'And if you were to supply it / your country with ...' Dobbin: 'by adding another ... citizen to its rolls'  
Matheson, Oldfather: 'if you secured to / for it ...' Hard: 'if you provide your country with ...'  
Steinmann: 'Wenn du ihm (dem Vaterland) einen Mitmenschen zu einem verlässlichen ... Bürger heranbilden würdest'  
Nickel: 'Wenn du aus irgendeinem Mitmenschen einen zuverlässigen ... Mitbürger machtest'
- **πιστόν (πολίτην)** = Adj. (Acc, m, sg): **πιστός -ῆ -όν (πειθῶ)** = see 3 above (**πιστόν**).  
- **αἰδήμονα (πολίτην)** = Adj. (Acc, m, sg): **αἰδήμων -ον (αἰδέομαι)** = see 3 above (**ἑμαυτὸν αἰδήμονα**).  
- **αὐτὴν ὠφέλεις** = sc. τὴν πατρίδα.  
- **οὐδὲ σὺ αὐτὸς ἀνοφελὴς ἂν εἴης αὐτῇ** = Adj. (Nom, m, sg): **ἀνοφελής -ές (ὠφελέω)** = **1. unprofitable, useless, ἀβροσύναι** [Xenoph. 3.1]; γόοι [Aesch. *Pr.* 33]; ἄ. αὐτῷ τε καὶ τοῖς ἄλλοις [Pl. *R.* 496d, al.].  
- **τίνα οὖν ἔξω ... χώραν ἐν τῇ πόλει**; = Noun (Acc, f, sg): **ἡ χώρα** = **I. 3. the position, proper place** of a person or thing, ἐνὶ χώρῃ ἔζεται [Il. 23.349]: esp. of a soldier's *post*, Ἄρης οὐκ ἐνὶ χώρῃ is not at his *post* (or. perh. in the *land*, cf. Ar. *Lys.* 524) [Aesch. *Ag.* 78]; *χώραν λιπεῖν, προλείπειν* [Th. 4.126, 2.87]; σοὶ ἀστρονομεῖν *χ. your province is astronomy* [Philostr. *VA* 5.15].  
Carter: 'What place then, say you, shall I hold in the state?' Oldfather: 'What place, then, shall I have in the State?'  
Dobbin: 'what will my profession in the community be?' Hard: 'What place shall I hold in the state, then?'  
Long: 'What position, then, will I hold in it?'  
Steinmann, Nickel: 'Welche Stellung (...) werde ich (also) im Staat(e) einnehmen?'
- **ἦν ἂν δύνῃ** = Pres. Subj. MP (2, sg): **δύναμαι**  
- **φυλάττων ... τὸν πιστόν καὶ ...** = Pres. Part. Act. (Nom, m, sg): **φυλάσσω** Attic **-ττω** = **B. trans. 3. metaph., preserve, maintain, cherish, (χόλον)** [Il. 16.30]; φ. ἔπος *observe a command* [Il. 16.686]; φ. ῥῆμα [Pl. *I.* 2.9]; νόμον [Soph. *Tr.* 616]; τοὺς νόμους [Pl. *Plt.* 292a, cf. *Grg.* 461d, etc.]; τὸ σὸν πιστόν [Soph. *OC* 26]; λόγον πρὸς τινα [*PFlor.* 56. 21]; φ. τὸν θυμόν [Pl. *Lg.* 867a]; τὴν τιμωρίαν [Dem. 21.40]. *cling to it, foster it* [Soph. *OC* 1213].  
- **τὸν πιστόν** = Adj. (Acc, m, sg): **πιστός -ῆ -όν (πειθῶ)** = **A. Passive, to be trusted or believed**: **I. 1. of persons, faithful, trusty, ἐταῖρος** [Il. 15.331, etc.]; φύλακες [Hes. *Th.* 735]; μάρτυρες [Pl. *P.* 1.88].  
☛ see Nickel note at 3 above (**πιστόν**).  
Carter: 'your fidelity' Matheson: 'your character for honour' Oldfather: 'the man of fidelity ... that is in you'  
Dobbin: 'the man of trust' Hard: 'your trustworthiness' Long: 'your trustworthy ... character'  
Steinmann: 'in dir den Mann der Verlässlichkeit' Nickel: 'deine Zuverlässigkeit'
- **(τὸν) αἰδήμονα** = Adj. (Acc, m, sg): **αἰδήμων -ον (αἰδέομαι)** = **I. bashful, modest** [Arist. *EN* 1108a32, etc.]; Adv. **-μόνως** [Xen. *Smp.* 4.58; Arr. *Epict.* 3.18.6].  
☛ see Nickel note at 3 above (**ἑμαυτὸν αἰδήμονα**).  
Carter: 'your honour' Matheson: 'your character for self-respect' Oldfather: 'the man of self-respect that is in you'  
Dobbin: 'the man of integrity' Hard: 'your self-respect' Long: 'your ... honorable character'  
Steinmann: 'in dir den Mann der Selbstachtung' Nickel: 'deine ... Bescheidenheit'
- 5 - **γένεοι** = Aor. Opt. Middle (2, sg): **γίγνομαι**  
- **ἀναιδέης** = Adj. (Nom, m, sg): **ἀναιδής -ές (αἰδώς)** = **I. 1. shameless, of Agamemnon, ὦ μέγ' ἀναιδές** [Il. 1.158]; of Penelope's suitors [Od. 1.254, al.]; ὃ θρέμμι ἀναιδές [Soph. *El.* 622].  
Carter: 'void of shame' Matheson: 'being lost to shame' Oldfather, Dobbin, Hard: 'shameless'  
Long: 'dishonourable' Steinmann: 'schamlos' Nickel: 'unbescheiden'

## 24

- 5 - **ἄπιστος** = Adj. (Nom, m, sg): **ἄπιστος -ον** = **I. Passive**, *not to be trusted*, and so: **I. 1.** of persons and their acts, *not trusty, faithless* [Pl. 3.106]; ἄ. ὡς γυναικεῖον γένος [Eur. *IT* 1298]; ἄ. ποιεῖν τινά *mistrusted* [Hdt. 8.22]; *shifty, unreliable* [Pl. *Lg.* 775d].  
Carter: 'faithless' Matheson: 'being lost to honour' Oldfather: 'unfaithful' Dobbin: 'corrupt'  
Hard, Long: 'untrustworthy' Steinmann, Nickel: 'unzuverlässig'
- **ἀποτελεσθεῖς (ἀναιδῆς καὶ ἄπιστος)** = Aor. Part. Pass. (Nom, m, sg): **ἀποτελέω** = **I. 1.** *bring to an end, complete* a work [Hdt., Xen., etc.] **5.** *render* of a certain kind, τὴν πόλιν ἄ. εὐδαίμονα *make the state quite happy* [Pl. *Lg.* 718b]; ἀμείνους ἐκ χειρόνων ἄ. [Pl. *Plt.* 297b, cf. *Lg.* 823d];—Passive, τύραννος ἀντὶ προστάτου ἀποτετελεσμένος [Pl. *R.* 566d]; ἐνόπνιον τέλεον ἄ. *turns out ...* [ib. 443b].  
Carter: 'you are become ...' Matheson: 'you attain to the perfection of ...' Dobbin: 'you have been rendered ...'  
Oldfather, Hard: 'you(ve) turned out to be ...' Long: 'you end up ...' Steinmann, Nickel: 'du ... geworden bist'

## 25

- 1 - **προετιμήθη σού τις ἐν ἐστίασει** = Aor. Ind. Pass. (3, sg): **προτιμάω** = **I. 1.** *honour one before or above another, prefer one to another*; τὴν σωτηρίαν τοῦ κέρδους, δίκην πλοῦτου [Antipho 2.2.5; Pl. *Lg.* 913b, etc.].
- **ἐν ἐστίασει** = Noun (Dat, f, sg): **ἡ ἐστίασις -εως** = **I. feasting, banqueting, entertainment** [Th. 6.46 (pl.); Pl. *R.* 612a (pl.); Dem. 19.234] **II. public dinner given by a citizen to his fellow-citizens**, as a λειτουργία [Arist. *Pol.* 1321a37].
- **ἐν προσαγορεύσει** = Noun (Dat, f, sg): **ἡ προσαγόρευσις -εως** = *address, greeting* [Men. 381]; ἡ π. τῶν Ἀθηναίων [D.H. *Comp.* 25; cf. Epict. *Ench.* 25.1; Plu. *Fab.* 17, etc.].  
Nickel: Epictetus is referring to the Roman institution of the *salutatio*, the daily morning reception of clients in the house of the patron. Cf. Horace, *Epist.* 2, 1, 103 - 107; Seneca, *De brevitate vitae* 14, 3 - 4; Lucian, *Nigrin.* 22. (2006, p. 91 n. 42)
- **ἐν τῷ παραληφθῆναι εἰς συμβουλίαν** = Aor. Inf. Pass.: **παραλαμβάνω** = **II. 1.** + ACC pers., *take to oneself, associate with oneself*, as a wife or mistress [Hdt. 4.155] as a partner, auxiliary, or ally [Hdt. 1.76, 7.150; Th. 1.111, etc.]; **συμβούλους π.** [Arist. *EN* 1112b10]; μάρτυρας π. *call in witnesses* [Dem. 47.67].
- **εἰς συμβουλίαν** = Noun (Acc, f, sg): **ἡ συμβουλία** = **I. advice or counsel given**, esp. in public affairs [Hdt. 3.125, 4.97, al.; Xen. *Mem.* 1.3.4, *Cyr.* 1.6.2]; ἡ Περίανδρου Θρασυβούλω σ. [Arist. *Pol.* 1284a27].
- **ὅτι ἔτυγεν αὐτῶν ἐκεῖνος** = Aor. Ind. Act. (3, sg): **τυγχάνω** = **B. II. 2.** *attain, obtain* a thing, + GEN, πομπῆς καὶ νόστοιο [Od. 6.290]; αἰδοῦς [Thgn. 253]; ξυγγνώμης [Th. 7.15]; τῆς ἀξίας [Ar. *Av.* 1223].
- **μὴ ἄχθου, ὅτι ...** = Pres. Imperat. MP (2, sg): **ἄχθομαι** = **II.** mostly of mental oppression, *to be vexed, grieved*:— Constr.: abs., ἤχθετο γὰρ κῆρ [Il. 11.274; cf. Aesch. *Pr.* 392]; ἄ. τινί *at a thing, or with a person* [Hdt. 2.103, 3.1, al.; Ar. *Ach.* 62, *Pax* 119; Th. 6.28, etc.]; less freq. ἄ. ὅτι ... [Ar. *Pl.* 899; Xen. *Cyr.* 3.3.13; Pl. *R.* 549c].
- **σὺ αὐτῶν οὐκ ἔτυχες** = Aor. Ind. Act. (2, sg): **τυγχάνω** = see above (ὅτι ἔτυγεν αὐτῶν ἐκεῖνος).
- **οὐ δύνασαι ... τῶν ἴσων ἀξιοῦσθαι** = Pres. Inf. Pass.: **ἀξιώω** = *think, deem worthy*, **I. 1.** + ACC & GEN, whether in good sense, *think worthy of a reward*, ἡμᾶς ἀξιοῦλόγου [Eur. *Med.* 962]; εἰαυτὸν τῶν καλλίστων [Xen. *Mem.* 3.2.7]; or in bad, *of a punishment, γοργόρης* [Hdt. 3.145];— Passive, ἀξιεύμενος θυγατρὸς τῆς σῆς [Hdt. 9.111]; λέχη ... τυράννων ἠξιομένα *deemed worthy of kings* [Eur. *Hec.* 366]; ἀξιοῦσθαι κακῶν [Antipho 3.2.10]; τοῦ αὐτοῦ ὀνόματος [Pl. *Phd.* 103e, al.].  
Carter: 'you cannot ... expect to be thought worthy of an equal share of them'  
Matheson: 'you cannot earn the same reward as others' Dobbin: 'you cannot expect the same results'  
Oldfather: 'you cannot be considered worthy to receive an equal share with others'  
Hard: 'you can't lay claim to an equal share of them'  
Long: 'you cannot expect to get an equal share of the things that ...'  
Steinmann: 'kannst du nicht auf dasselbe Anspruch erheben' Nickel: 'daß du ... nicht dasselbe beanspruchen kannst'
- 2 - **ὁ μὴ φοιτῶν ἐπὶ θύρας τινός** = Pres. Part. Act. (Nom, m, sg): **φοιτάω** = **I. 4. b.** *resort to a person or place for any purpose, ἐφοίτων παρὰ τὸν Δηϊόκεα ... δικασόμενοι* [Hdt. 1.96]; **φοιτᾶν ἐπὶ τὰς θύρας τινός** *frequent, wait at a great man's door* [Hdt. 3.119; Xen. *Cyr.* 8.18; *HG* 1.6.10].  
Carter: 'he, who doth not frequent the door of any [great] man'  
Matheson: 'one who does not haunt the great man's door' Oldfather: 'a person who does not haunt some man's door'  
Dobbin: 'one who dances attendance on a superior' Hard: 'someone who doesn't hang around somebody's door'  
Long: 'If you don't hang out at someone's door' Nickel: 'einer, der nicht die Klinken eines Mächtigen putzt'  
Steinmann: 'einer, der nicht ständig vor den Türen eines Großen aufkreuzt'

## 25

- 2 - ὁ μὴ παραπέμπων = Pres. Part. Act. (Nom, m, sg): **παραπέμπω** = **I. 3. b.** *attend* a person, of Roman clients [Eriict. *Ench.* 25.2]; *escort, attend* to or from the forum [D. C. 43.22, 58.11].  
 Carter: 'he, who ... doth not attend him' Matheson: 'one who does not go in his train'  
 Oldfather: 'the man who does not do escort duty' Hard: 'if he doesn't join the man's retinue when he goes out'  
 Dobbin: 'one who dances attendance on a superior' Long: 'If you don't ... go around with him'  
 Steinmann: 'den, der ihn eskortiert' Nickel: 'den, der sich im Gefolge eines Mächtigen sehen läßt'
- ἄδικος οὖν ἔση ..., εἰ ... = Fut. Ind. Middle (2, sg): **εἰμί**
- καὶ ἀπληστος = Adj. (Nom, m, sg): **ἀπληστος -ον (πίμπλημι)** = **I. 1.** *insatiate, greedy* [Thgn. 109; Soph. *El.* 1336; Arist. *HA* 591b2, etc.].
- εἰ μὴ προΐεμενος ταῦτα = Pres. Part. Middle (Nom, m, sg): **προΐημι** = **B.** in Prose mostly in Middle (not found in Homer) **II. 3.** *give away, give freely*, ἔρανον τῆ πόλει [Th. 2.43]; τὰ ἑαυτῶν [Dem. 34.52] **c.** *pay*, in kind or in money [*PHib.* 1.76.2 (ii B.C.); *PAmh.* 61.11 (ii B.C.); *SIG* (Elea, ii B.C.)].  
 Carter: 'if you are unwilling to pay the price' Matheson: 'without paying the price' Long: 'If you don't pay the price'  
 Oldfather: 'while refusing to pay the price' Dobbin: 'to decline to pay the price' Hard: 'if you refuse to pay the price'  
 Steinmann: 'wenn du den üblichen Kaufpreis nicht entrichten ... willst' Nickel: 'ohne den Preis zu bezahlen'
- ἀνθ' ὧν ἐκεῖνα πιπράσκειται = Pres. Ind. Pass. (3, sg): **πέρνημι**; later pres. Act. **πιπράσκω** [first in Lucianus *Asin.* 32] = **I. 1.** *export for sale*, in Ep. usu. of exporting captives to foreign parts for sale as slaves [II. 21.102, cf. Od. 14.297]; later also of other merchandise [*Hippon.* 52] **2.** *simply, to sell* (as always in the Attic forms), τὰ κτήματα πέντε ταλάντων πεπρακότας [Is. 7.31];— Passive, *to be sold*, esp. for exportation [*Sol.* 36.7; Hdt. 1.156; Aesch. *Ch.* 915; Eur. *Ion* 310]; ὠνούμενα τε καὶ πιπρασκόμενα [interpol. in Pl. *Phd.* 69b].
- προῖκα = Adv., from Noun (Acc, f, sg): **ἡ προϊξ, προικός** = **I. 1.** *gift, present* [Od.] **II.** acc. **προῖκα** as Adv., *as a free gift, freely, at one's own cost* [Ar. *Eq.* 577, 679, *Nu.* 1426]; π. ἐργάζεσθαι [Pl. *R.* 346e].  
 ➡ for Adverbial Accusative, see S 1606, S 1608 at 4 below (τὸν αὐτὸν δὴ τρόπον ...).
- 3 - πόσου πιπράσκονται θριδάκες; = Interrog. Adj. (Gen, n, sg): **πόσος**, Ion. **κόσος -η -ον** = **I.** *of what quantity?* **4.** *of Value, how much?* πόσον δίδως; [Ar. *Pax* 1262]; πόσου *at what price?* [Ar. *Ach.* 812, 898; Pl. *Ap.* 20b, etc.].  
 S 1372. The genitive is used with verbs signifying *to buy, sell, cost, value, exchange*. The price for which one gives or does anything stands in the genitive. ἀργυρίου πρίασθαι ἢ ἀποδόσθαι ἵππον *to buy or sell a horse for money* [Pl. *R.* 333b], Θεμιστοκλέα τῶν μεγίστων δωρεῶν ἠξίωσαν *they deemed Themistocles worthy of the greatest gifts* [Isoc. 4.154], οὐκ ἀνταλλακτέον μοι τὴν φιλοτιμίαν οὐδενὸς κέρδους *I must not barter my public spirit for any price* [Dem. 19.223].
- πιπράσκονται (θριδάκες) = Pres. Ind Pass. (3, pl): **πέρνημι**; later pres. Act. **πιπράσκω** = see 2 above.
- θριδάκες = Noun (Nom, f, pl): **ἡ θριδάξ -ακος** = *lettuce* [Hdt., etc.].
- ὀβολοῦ = Noun (Gen, m, sg): **ὁ ὀβολός** = **I.** *obol*, used both as a weight and coin, at Athens = 1/6 of a δραχμή, rather more than three halfpence [*JG* 12.140.5, al.]; freq. in Ar. [*Nu.* 118, al.].  
 ➡ Genitive of Price and Value; see S 1372 above.
- προέμενος τὸν ὀβολόν = Aor. Part. Middle (Nom, m, sg): **προΐημι** = **B.** in Prose mostly in Middle (not found in Homer) **II. 3. c.** *pay*, in kind or in money [*PHib.* 1.76.2 (ii B.C.); *PAmh.* 61.11 (ii B.C.); *SIG* (Elea, ii B.C.)].
- ἔδωκας = Aor. Ind. Act. (2, sg): **δίδωμι**
- 4 - τὸν αὐτὸν δὴ τρόπον καὶ ἐνταῦθα = Noun (Acc, m, sg): **ὁ τρόπος (τρέπω)** = **II. 1.** *commonly, way, manner, fashion, guise* [Hdt.] **2.** *abs. in ACC, τίνα τρόπον; how?* [Aesch. *Pers.* 793]; τ. τινά *in a manner* [Eur. *Hipp.* 1300; Pl. *R.* 432e]; τοῦτον τὸν τ., τόνδε τὸν τ. [Pl. *Smp.* 199a; Xen. *An.* 1.1.9]; τ. τὸν αὐτόν [Aesch. *Ch.* 274].  
 S 1606. (ADVERBIAL ACCUSATIVE) Many accusatives marking limitations of the verbal action serve the same function as adverbs.  
 S 1608. **Manner.** — *τρόπον τινά in some way, τίνα τρόπον in what way? τόνδε (τοῦτον) τὸν τρόπον in this way, πάντα τρόπον in every way (also παντὶ τρόπῳ), τὴν ταχίστην (δόδον) in the quickest way, τὴν εὐθεΐαν (δόδον) straightforward, προῖκα, δωρεάν gratis.*  
 Carter: 'So, in the present case, ...' Matheson: 'The same principle holds good too in conduct'  
 Oldfather: 'Now it is the same way also in life' Dobbin: 'And it's much the same in our case'  
 Hard: 'Things follow the same course in the present case too'  
 Long: 'It's just the same in the cases we are considering' Steinmann: 'Und genauso ist es hier'  
 Nickel: 'Dasselbe ist auch hier der Fall'
- οὐ παρεκλήθης ἐφ' ἐστίασίν τινος = Aor. Ind. Pass. (2, sg): **παρακαλέω** = **II. 3.** *invite*, ἐπὶ δαῖτα [Eur. *Ba.* 1247]; εἰς θήραν [Xen. *Cyr.* 4.6.3].

## 25

- 4 - ἐφ' ἐστίασιν = Noun (Acc, f, sg): ἡ ἐστίασις -εως = **I.** *feasting, banqueting, entertainment* [Th. 6.46 (pl.); Pl. *R.* 612a (pl.); Dem. 19.234] **II.** *public dinner given by a citizen to his fellow-citizens, as a λειτουργία* [Arist. *Pol.* 1321a37].
- ἔδωκας = Aor. Ind. Act. (2, sg): δίδωμι
- τῷ καλοῦντι = Pres. Part. Act. (Dat, m, sg): καλέω = **I. 2.** *call to one's house or to a repast, invite* (not in II.) [Od. 10.231, 17.382, al.; 1 *Ep. Cor.* 10.27]; later usu. with a word added, κ. ἐπὶ δεῖπνον [Hdt. 9.16 (Pass.); Xen. *Cyr.* 2.1.30, etc.]; ἐς ἔρανον [Pl. *O.* 1.37]; ὁ κεκλημένος *the guest* [*Damox.* 2.26].
- ὅσου πωλεῖ τὸ δεῖπνον = Adj. (Gen, n, sg): ὅσος -η -ον = Relat. and Indirect Interrog. Adj.:— **I. 1.** of Quantity, *as much as, how much* [Hom., etc.].
- Genitive of Price and Value : see S 1372, 3 above (πόσου πιπράσκονται θρίδακες ;).
- πωλεῖ = Pres. Ind. Act. (3, sg): πωλέω = **1.** *sell or offer for sale, opp. ὠνεῖσθαι* [Hdt. 1.165, 196, etc.]: + GEN pretii, ἐπώλεε ἐς Σάρδις χρημάτων μεγάλων *sold at a high price for exportation to Sardis* [Hdt. 8.105]; πωλέω οὐδενὸς χρήματος *refuse to sell it at any price* [Hdt. 3.139].
- ἐπαινῶ δ' αὐτὸ πωλεῖ = Noun (Gen, m, sg): ὁ ἔπαινος = **I.** *approval, praise, commendation* [Simon. 4.3; Pl. *Fr.* 181]; ἔ. ἔχειν πρὸς τινοῦς [Hdt. 1.96]; freq. in Trag. and Attic, ἐπαινῶ τυχεῖν ἔκτινος [Soph. *Ant.* 665, etc.]; ἐπαινῶ ἐπαινεῖν [Pl. *La.* 181b]; pl., *praises* [Soph. *OC* 720, *El.* 976; Xen. *Mem.* 2.1.33]; τιμαὶ ... καὶ ἔ. [Pl. *R.* 516c, etc.].
- Genitive of Price and Value ; see S 1372, 3 above (πόσου πιπράσκονται θρίδακες ;).
- Carter: 'It is sold for praise' Matheson: 'He sells it for compliments'  
Oldfather, Hard: 'He sells it for praise' Long: 'He sells it for flattery'  
Dobbin: 'you wouldn't pay the host the price of admission, namely ... singing her praises'  
Steinmann: 'Um ein Kompliment verkauft er es' Nickel: 'Für ein Lob ... verkauft er es'
- θεραπεῖας πωλεῖ = Noun (Gen, f, sg): ἡ θεραπεία = **service, attendance** : **I.** of persons, θ. τῶν θεῶν *service paid to the gods* [Pl. *Euthphr.* 13d; cf. Eur. *El.* 744] **2.** *service done to gain favour, paying court, θ. τοῦ κοινοῦ καὶ τῶν αἰεὶ προεστώτων* [Th. 3.11]; *πάση θεραπείᾳ θεραπεύειν τινά* [Xen. *HG* 2.3.14].
- Genitive of Price and Value ; see S 1372, 3 above (πόσου πιπράσκονται θρίδακες ;).
- Carter: 'It is sold for attendance' Matheson: 'He sells it for attentions'  
Oldfather, Hard: 'he sells it for (personal) attention' Long: 'He sells it ... for getting attention'  
Dobbin: 'you wouldn't pay the host the price of admission, namely paying her court'  
Steinmann: 'Um ... eifrige Gefolgschaft [verkauft er es]' Nickel: 'Für... eine Aufmerksamkeit verkauft er es'
- δὲ ... τὸ διάφορον = Aor. Imperat. Act. (2, sg): δίδωμι
- τὸ διάφορον = Subst., from Adj. (Acc, n, sg): διάφορος -ον = **I. 1.** *different, unlike* [Hdt., Pl., etc.] **II.** as Subst., τὸ διάφορον, **4.** in reference to money-matters, *difference, balance* [Hyp. *Eux.* 17; cf. **Epict. Ench.** 25.4].
- εἰ σοὶ λυσιτελεῖ = Pres. Ind. Act. (3, sg): λυσιτελέω = *indemnify for expenses incurred, or pay what is due, and then 'pay', i.e. profit, avail, + DAT, I. 2.* mostly impersonal, λυσιτελεῖ μοι *it profits me, is better for me, + PART, πολλοῖς δὴ ἐλυσιτέλησεν ἀδικήσασαι* [Pl. *Alcibiades I.* 113d]; + INF, τεθνάναι νομίσασα λυσιτελεῖν ἢ ζῆν *thinking it better to be dead than alive* [And. 1.125]; + DAT pers., *it profits one to do so and so, ὅτι μοι λυσιτελεῖ ὥσπερ ἔχω ἔχειν* [Pl. *Ap.* 22e; cf. Xen. *Hier.* 7.13].
- ὅσου πωλεῖται = Adj. (Gen, n, sg): ὅσος -η -ον = Relat. and Indirect Interrog. Adj.:— **I. 1.** of Quantity, *as much as, how much* [Hom., etc.].
- πωλεῖται = Pres. Ind. Pass. (3, sg): πωλέω = **1.** *sell or offer for sale, opp. ὠνεῖσθαι* [Hdt. 1.165, 196, etc.]: + GEN pretii, ἐπώλεε ἐς Σάρδις χρημάτων μεγάλων *sold at a high price for exportation to Sardis* [Hdt. 8.105]; πωλέω οὐδενὸς χρήματος *refuse to sell it at any price* [Hdt. 3.139].
- μὴ προῖεσθαι = Pres. Inf. Middle: προίημι = **B.** in Prose mostly in Middle (not found in Homer) **II. 3. c.** *pay, in kind or in money* [*PHib.* 1.76.2 (ii B.C.); *PAmh.* 61.11 (ii B.C.); *SIG* (Elea, ii B.C.)].
- ἀπληστος = Adj. (Nom, m, sg): ἄπληστος -ον (πίμπλημι) = **I. 1.** *insatiate, greedy* [Thgn. 109; Soph. *El.* 1336; Arist. *HA* 591b2, etc.].
- Carter, Oldfather: 'insatiable' Matheson: 'nothing can satisfy you in your folly'  
Dobbin, Hard, Long: 'greedy' Steinmann: 'unersättlich' Nickel: 'unverschämt'
- ἀβέλτερος = Adj. (Nom, m, sg): ἀβέλτερος -ον = *silly, stupid* [Ar. *Nu.* 1201; Antiph. 324; Pl. *R.* 409c, etc.].
- Carter: 'a blockhead' Matheson: 'nothing can satisfy you in your folly' Oldfather: 'a simpleton'  
Dobbin: 'a fool' Hard: 'foolish' Long: 'stupid' Steinmann: 'ein Narr' Nickel: 'einfältig'

## 25

- 5 - οὐδὲν οὖν ἔχεις ἀντὶ τοῦ δείπνου ; = Prep. ἀντί, + GEN = **III. 1.** *instead, in place of*, Ἐκτορος ἀντὶ πεφάσθαι [Il. 24.254]; ἀντὶ γάμοιο τάφον [Od. 20.307]; so later πολέμιος ἀντὶ φίλου καταστῆναι [Hdt. 1.87] **3.** to denote exchange, *at the price of, in return for*, σοὶ δὲ θεοὶ τῶνδ' ἀντὶ χάριν ... δοεῖν [Il. 23.650]; νῆσον ἀντὶ χρημάτων παρέλαβον *for money paid* [Hdt. 3.59]; ἀμείβειν τι ἀντὶ τινοσ [Pi. P. 4.17; cf. Eur. Or. 646, 651]; ἀντὶ ποίας εὐεργεσίας; [Lys. 6.40, etc.].
- τοῦ δείπνου = Noun (Gen, n, sg): τὸ δείπνον (δάπτω) = **I. meal** [Hom., etc.].
- τὸ μὴ ἐπαινέσαι τοῦτον, ὃν οὐκ ἤθελεις = Aor. Inf. Act.: ἐπαινέω = **I. 2.** *to praise, commend* in any way (the usual sense in Attic and Trag.), τινά or τι [Alc. 37a; Hdt. 3.34, 6.130].
- τὸ μὴ ἀνασχέσθαι αὐτοῦ τῶν ἐπὶ τῆς εἰσόδου = Aor. Inf. Middle: ἀνέχω = **C. Middle II.** *hold oneself up, bear up*, οὐδέ σ' οἶω δηρὸν ἔτ' ἀνσχίσεσθαι [Il. 5.285]; ἀσχεο *be patient* [Il. 23.587] **2.** + ACC pers., οὐ γὰρ ξείνους ... ἀνέχονται *they do not suffer or bear with* strangers [Od. 7.32, cf. 17.13] **3.** + GEN, dub. in Hom., δουλοσύνης ἀνέχεσθαι [Od. 22.423]; so ἄπαντος ἀνδρὸς ἅ. [Pl. Prt. 323a; cf. Dem. 19.16]; *to be content with*, τοῦ ἐν σώματι κάλλους [Plot. 5.9.2].  
Nickel: A patron's clients were often not admitted at all — or, if they were admitted, it was frequently only with great difficulty and after a considerable wait. (2006, p. 91 n. 43)  
Carter: 'the not bearing with his behaviour at coming in'  
Matheson: 'you have not had to bear with the insults of his doorstep'  
Oldfather: 'you have not had to put up with the insolence of his doorkeepers'  
Dobbin: '(and won't have to put up with the insolence of his slaves)'  
Hard: 'you didn't have to suffer the insolence of the people at the door'  
Long: '[You don't have] to deal with the crowd around his door'  
Steinmann: 'und daß du dir von seinen Türwächtern nichts hast gefallen lassen müssen'  
Nickel: 'und du brauchtest dich nicht mit den Wächtern an seiner Tür auseinandersetzen'
- τῶν ἐπὶ τῆς εἰσόδου = Noun (Gen, f, sg): ἡ εἴσοδος = **I. place of entrance, entry** [Od. 10.90; Hdt. 1.9, etc.]; εἴσοδος Φοίβου *the entrance* to his temple [Eur. Ion 104].

## 26

- τὸ βούλημα τῆς φύσεως = Noun (Acc, n, sg): τὸ βούλημα -ατος = **I. 1. purpose** [Gorg. Hel. 6 (pl.); Ar. Av. 993; Isoc. 3.15; Dem. 18.49 (pl.); *intent*, τοῦ νομοθέτου [Pl. Lg. 769d, 802c (pl.), al.]; τὸ β. τῆς κρίσεως *intention* to judge [Pl. Phlb. 41e]; pl., βουλήμασι Μοίρης [IG 12(7).303].  
Long: NATURE'S PURPOSE. The phrase signifies things that are bound to happen, given the circumstances, and irrespective of their effects on the individuals involved. (2018, p. 161)  
Carter, Matheson, Oldfather, Dobbin, Hard: 'the will of nature / Nature' Long: 'Nature's purpose'  
Steinmann, Nickel: 'der Wille der Natur'
- καταμαθεῖν = Aor. Inf. Act.: καταμανθάνω = **2. learn, acquire knowledge of** [Pl. Tht. 198d, etc.] **3. perceive with the senses, observe** [Arist. Pr. 960a7]; more commonly with the mind, *understand, perceive, observe*, οὐκ ὀρθῶς κ. [Pl. Prm. 128a]; εἰ ἄρα μου καταμανθάνετε ὃ λέγω [Pl. Lg. 689c].
- οὐ διαφερόμεθα πρὸς ἀλλήλους = Pres. Ind. MP (1, pl): διαφέρω = **IV. Middle and Passive, be at variance, quarrel**, τινί [Heraclit. 72; cf. Amphis 32, etc.]; περί τινοσ [Hdt. 1.173; Pl. Euthphr. 7b]; πρὸς ἀλλήλους [Lys. 18.17; cf. Hyp. Oxy. 1607 Fr. 1 iii 60, etc.].
- ἄλλου παιδάριον = Noun (Nom, n, sg): τὸ παιδάριον, Dim. of παῖς = **I. little boy** [Ar. Av. 494, Pl. 536, etc.]; ἐκ παιδαρίου *from a child* [Pl. Smp. 207d]; also, *little girl* [Ar. Th. 1203] **II. young slave** [Ar. Pl. 823, 843; Xen. Ages. 1.21; PPetr. 2p.128 (iii B. C.), etc.].  
Carter: 'our neighbour's boy' Oldfather, Hard: 'some other person's / someone else's slave-boy' Dobbin: 'a friend'  
Long: 'someone else's slave' Steinmann: 'der junge Sklave eines andern' Nickel: 'der Diener eines anderen'
- ὅταν ... κατεάζη τὸ ποτήριον = Aor. Subj. Act. (3, sg): κατεάσσω, later form of κατάγνυμι = **break** [PAmh. 2.93.19 (ii A. D.)];—Passive [Arist. Mech. 852b22; Aesop. 179c].
- τὸ ποτήριον = Noun (Acc, n, sg): τὸ ποτήριον = **I. 1. drinking-cup, wine-cup** [Alc. 52; Sapph. Supp. 20a.10; Hdt. 2.37, 3.148; Ar. Eq. 120, 237, etc.].
- πρόχειρον εὐθὺς λέγειν ὅτι ... = Adj. (Nom, n, sg): πρόχειρος -ον (χείρ) = **I. 1. at hand** [Hp. Art. 11]; π. ἄχθος *a handy burden* [Soph. El. 1116]; of a drawn sword or knife [Soph. Ph. 747; Eur. Hel. 1564, El. 696; Xen. Cyr. 4.2.32]; (τὴν ἐπιστήμην) π. οὐκ εἶχε τῇ διανοίᾳ [Pl. Tht. 198d] **3. πρόχειρόν (ἔστι)** *it is easy*, + INF [Pl. Sph. 251b; Philem. 24].  
☛ see also the note of Nickel at 1.5 above (πρόχειρον ἔστω τὸ διότι ... ).  
Carter: 'we are presently ready to say' Oldfather: 'you are instantly ready to say ...'  
Dobbin: 'we are quick to say ...' Hard: 'we're ready at once to say ...' Long: 'one is instantly ready to say ...'  
Steinmann: 'dann ist man sogleich bereit zu sagen ...' Nickel: 'dann sagt man sogleich ...'

## 26

- **‘τῶν γιγνομένων ἐστίν’** = Pres. Part. MP (Gen, n, pl): **γίγνομαι** = **I. 3.** of events, *take place, come to pass*, and in past tenses, *to be*, καὶ σφιν ἄχος κατὰ θυμὸν ἐγίγνετο [Il. 13.86, etc.]: in neut. part., **τὸ γεγόμενον** *the event, the fact* [Th. 6.54]; τὰ γεγόμενα *the facts* [Xen. Cyr. 3.1.9, etc.]; **τὸ γιγνόμενον** [Pl. *Th.* 161b, etc.].  
Carter: ‘These are thing [sic.] that will happen’ Matheson: ‘Such things must happen’  
Oldfather: ‘That’s one of the things which happen’ Dobbin: ‘Oh, bad luck’ Hard: ‘That’s just one of those things’  
Long: ‘It’s just an accident’ Steinmann: ‘So etwas kann passieren’ Nickel: ‘Das kann schon einmal passieren’
- **ὅταν καὶ τὸ σὸν κατεαγῆ** = Aor. Subj. Pass. (3, sg): **κατεάσσω** = see above (**ὅταν ... κατεάξῃ ...**).  
- **οὕτω μετατίθει καὶ ἐπὶ τὰ μείζονα** = Pres. Imperat. Act. (2, sg): **μετατίθημι** = **II.** *place differently*,  
**I.** in local sense, *transpose, change the place of*, τὰ αἰδοῖα εἰς τὸ πρόσθεν [Pl. *Smp.* 191b]; εἰς βελτίω τόπον [Pl. *Lg.* 903d];—Passive [Arist. *Int.* 20b10]; *to be transferred* [OGI 338.20 (Pergam., ii B. C.)] **3.** *change, alter*, of a treaty [Th. 5.18]; τὸ νυνδὴ ῥηθέν [Pl. *Pl.* 297e]; ἐπὶ ὑὸς τὰς ἐπωνυμίας μ. *change their names and call them after swine* [Hdt. 5.68].  
Carter: ‘Transfer this, in like manner, to greater things’ Matheson: ‘Apply now the same principle to higher matters’  
Oldfather: ‘Apply now the same principle to the matters of greater importance’  
Dobbin: ‘Moving on to greater things: ...’ Hard: ‘Transfer the principle to greater matters too’  
Long: ‘Now apply this rule to more serious things’  
Steinmann, Nickel: ‘Übertrage dies / sie nun auch auf wichtigere Dinge’
- **τέκνον** = Noun (Nom, n, sg): **τὸ τέκνον (τίκτω)** = **1.** *that which is borne or born, a child* (cf. Scottish *bairn*, from Anglo-S. *beran, to bear*) [Hom., etc.].  
- **τέθνηκεν** = Perf. Ind. Act. (3, sg): **θνήσκω** = **I. 1.** in pres. and imperf., *die*, as well of natural as of violent death; in aor. and **perf.**, *to be dead* (cf. τί τοὺς θανόντας οὐκ ἔαυς τεθνηκέναι; Eur. 12.3 D.; τέθνηκ’ ἔγωγε πρὶν θανεῖν κακῶν ὑπο Eur. *Hec.* 431), ἢ ἤδη τέθνηκε [Od. 834]; ὡς ἄμεινον εἶη τεθνάναι μᾶλλον ἢ ζῶειν [Hdt. 1.31, cf. 7.46]; οἱ τεθνηκότες, οἱ θανόντες, *the dead* [Eur. *Hec.* 278].  
Carter, Matheson: ‘is dead’ Oldfather, Hard: ‘has died’ Long, Dobbin: ‘dies’ Nickel, Steinmann: ‘ist gestorben’
- **οὐδείς ἐστιν ὃς οὐκ ἂν εἴποι ὅτι ...**  
Carter: ‘There is no one who would not say, ...’ Matheson: ‘Not one of us but would say, ...’  
Oldfather: ‘no one but would say, ...’ Dobbin: ‘we all routinely say, ...’  
Hard: ‘there isn’t anyone who wouldn’t say, ...’ Long: ‘it’s normal to say ...’  
Steinmann, Nickel: ‘Es gibt keinen, der nicht sagen würde : ...’
- **“ἀνθρώπινον”** = Adj. (Nom, n, sg): **ἀνθρώπινος -η -ον**, also **-ος -ον** [Pl. *Lg.* 737b] = **I. 1.** *of, from, or belonging to man, human*, ἄ. βίος [Philol. 11; cf. Hdt. 7.46]; τὰνθρώπινα *human affairs* [Pl. *Th.* 170b; Arist. *EN* 1102b3]; **ἀνθρώπινόν τι παθεῖν** *die* [IG 5(2), 266.20 (Mantineia, i B.C.)].  
Carter: ‘This a human accident’ Matheson: ‘Such is the lot of man’ Oldfather: ‘Such is the fate of man’  
Dobbin: ‘Well, that’s part of life’ Hard: ‘Such is our human lot’ Long: ‘That’s just life’  
Steinmann, Nickel: ‘Das ist nun einmal das Los des Menschen’
- **τὸ αὐτοῦ τινος** = sc. τὸ τέκνον.  
- **ἀποθάνῃ** = Aor. Subj. Act. (3, sg): **ἀποθνήσκω** = **I.** strengthened form of **θνήσκω**, *die* [Hom.; Pi. *O.* 1.27].  
Carter: ‘happens to die’ Matheson, Oldfather, Hard, Long: ‘dies’ Dobbin: ‘is involved’ Steinmann, Nickel: ‘stirbt’
- **οἶμοι** = exclam. of pain, fright, pity, anger, grief, also of surprise, prop. **ὄ μοι** = *ah me! woe’s me!* [Thgn., Trag.].  
- **τάλας ἐγώ** = Adj. (Nom, m, sg): **τάλας, τάλαινα, τάλαν** = **I. 1.** *suffering, wretched*, ξεῖνε τάλαν [Od. 18.327, etc.]; **ὄ τάλας ἐγώ** [Soph. *OC* 1338, 1401, *Aj.* 981].  
- **ἐχρῆν δὲ μεμνήσθαι** = Imperf. Ind. Act. (3, sg): **χρῆ** = **I. 1.** + INF, *it must, must needs, one must or ought to do* [Hom., Attic].—The imperf. freq. expresses something that ought to have been, but is not, ἐνθάδ’ οὐ παρασταταεῖ, ὡς χρῆν, Ὀρέστης [Aesch. *Ag.* 879, cf. Soph. *Tr.* 1133]; and sts. stands for χρῆ, χρῆν τι λέγειν ὑμᾶς σοφὸν ὠ νικήσετε [Ar. *Pl.* 487].  
**S 1774. Unfulfilled Obligation (Propriety, Possibility).**—With the imperfect indicative of impersonal expressions denoting obligation, propriety, necessity, or possibility, the action of a dependent infinitive is usually not realized. (Examples 1775—1776).  
Such expressions are **χρῆν** (or **ἐχρῆν**), προσῆκε, καιρὸς ἦν, ἄξιον ἦν, εἰκὸς ἦν, δίκαιον ἦν, αἰσχροὺς ἦν, ἐξῆν, καλῶς εἶχεν, verbals in -τόν or -τέον with ἦν, etc.  
**S 1775. Present.**—Thus, *ἔδει σε τὰτα ποιεῖν you ought to be doing this* (but are not doing it), *τούσδε μὴ ζῆν ἔδει these men ought not to be alive* [Soph. *Ph.* 418], *τί σιγᾶς; οὐκ ἐχρῆν σιγᾶν why art thou silent? Thou shouldst not be silent* [Eur. *Hipp.* 297], *εἰκὸς ἦν ὑμᾶς ... μὴ μαλακῶς, ὥσπερ νῦν, ζυμμαχεῖν you should not be slack in your alliance, as you are at present* [Th. 6.78].  
Carter: ‘But it should be remembered, ...’ Matheson, Oldfather, Hard: ‘But we ought to remember ...’  
Dobbin: ‘We would do better to remember ...’ Long: ‘We should remember ...’  
Steinmann: ‘Wir sollten uns jedoch erinnern ...’ Nickel: ‘Aber es wäre nötig, daß wir bedenken ...’

## 27

- **σκοπός** = Noun (Nom, m/f, sg): **ὁ** (also **ἡ**) **σκοπός** (**σκέπτομαι**) = **II. 1.** *mark or object on which one fixes the eye, ἀπό σκοποῦ away from the mark* [Od. 11.344]; ἀπό σ. εἰρηκέναι, εἰρησθαι [Pl. *Tht.* 179c; Xen. *Smp.* 2.10]; σκοπῶ ἐπέχειν τόξον to aim at it [Pl. *O.* 2.89].
- **πρὸς τὸ ἀποτυχεῖν** = Prep. **πρός** = **C. + ACC, III. 3.** *in reference to or for a purpose, ἔστηκεν ... μῆλα π. σφαγῆς* [Aesch. *Ag.* 1057]; χρήσιμος, ἰκανός π. τι [Pl. *Grg.* 474d, *Prt.* 322b]; ὡς π. τί χρειᾶς; [Soph. *OT* 1174]; ἔτοιμος π. τι [Xen. *Mem.* 4.5.12].
- **τὸ ἀποτυχεῖν** = Aor. Inf. Act.: **ἀποτυγχάνω** = **I. 1.** *fail in hitting or gaining, τινός* [Hp. *VM* 2; Pl. *Lg.* 744a; Xen. *Mem.* 4.2.27, etc.].
- **οὐ τίθεται (σκοπὸς πρὸς τὸ ἀποτυχεῖν)** = Pres. Ind. Pass. (3, sg): **τίθημι** = **A. I.** *in local sense, to set, put, place, λίθον* [Pl. 21.405.].
- **οὐδὲ κακοῦ φύσις** = Noun (Nom, f, sg): **ἡ φύσις, φύσεως (φύω)** = **II.** *the natural form or constitution of a person or thing as the result of growth (οἶον ἕκαστόν ἐστι τῆς γενέσεως τελεσθείσης, ταύτην φαμέν τὴν φ. εἶναι ἕκαστοῦ Arist. Pol. 1252b33): hence, 1. nature, constitution, once in Hom. [Od. 10.303]; φ. τῆς χώρας* [Hdt. 2.5]; ἡ τῶν ἀριθμῶν φ. [Pl. *R.* 525c] **5.** *freq. in periphrases, χθονὸς φ. [Aesch. Ag. 633]; esp. in Pl., ἡ φ. τῆς ἀσθενείας its natural weakness [Phd. 87e]; ἡ τοῦ δικαίου φ. [Lg. 862d, al.] III. nature, the regular order of nature, τύχη ... ἀβέβαιος, φ. δὲ αὐτάρκης [Democr. 176]; κατὰ φύσιν [Pl. *R.* 444d, etc.]; τρίχες κατὰ φύσιν πεφυκυῖαι growing naturally [Hdt. 2.38]: freq. in DAT, φύσει by nature, naturally, ὀρητύχη, τέχνη [Pl. *Lg.* 889b, cf. *R.* 381b]; φύσει τοιοῦτος [Ar. *Pl.* 275]; ὁ ἄνθρωπος φ. πολιτικὸν ζῶον ἐστι [Arist. *Pol.* 1253a3].*
- ☛ **κακοῦ φύσις** means, quite literally ‘the nature of evil’ (as in **II.1** above, and so translated by Carter and Oldfather), though the meaning would seem to be more in line with **III** (τὸ κατὰ φύσιν κακόν, or τὸ φύσει κακόν : what is evil by nature). Most translations opt for this reading.
- Oldfather: That is, it is inconceivable that the universe should exist in order that some things may go wrong ; hence, nothing natural is evil, and nothing that is by nature evil can arise. — Thus in effect Simplicius, and correctly, it seems. (1928, p. 506 n. 1)
- Long: BAD. In Stoicism, “bad” (*kakos*) applies only to what is morally at fault, meaning a flawed character and dishonourable action. The world as such, in its own nature, contains nothing bad. (2018, p. 156)
- Nickel: i.e. it is out of the question that the world, the Cosmos, was created in order to allow evil to exist. Thus, nothing in the world is evil by nature. Evil arises in the world only through the folly of human beings. Cf. the Hymn to Zeus of Cleanthes (SVF I, p. 537). For more on this question, cf. M. Forschner, *Die stoische Ethik*, Stuttgart 1981, pp. 160 -165. (2006, p. 91 n. 44)
- Carter, Oldfather: ‘neither does the nature of evil ...’ Matheson: ‘nothing intrinsically evil’  
 Dobbin: ‘evil is no natural part of the world’s design’ Hard: ‘nothing that is bad by nature’  
 Long: ‘nothing that ... is bad in its own nature as such’ Steinmann: ‘so wenig entsteht das Böse von Natur aus’  
 Nickel: ‘nichts von Natur aus Böses’
- **ἐν κόσμῳ** = Noun (Dat, m, sg): **ὁ κόσμος** = **I. 1.** *order, κατὰ κόσμον in order, duly* [Pl. 10.472, al.] **IV. 1.** *Philos., world-order, universe, first in Pythagoras [acc. to Placit. 2.1.1, D.L. 8.48] or Parmenides [acc. to Thrphr., D.L. 8.48]; κόσμον τόνδε οὔτε τις θεῶν οὔτε ἀνθρώπων ἐποίησεν, ἀλλ’ ἦν αἰεὶ καὶ ἔστιν καὶ ἔσται πῦρ [Heraclit. 30]; ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κ. [Xen. Mem. 1.1.11]: freq. in Pl. [Grg. 508a, Ti. 27a, al.]; but also, of earth, as opp. heaven, ὁ ἐπιχθόνιος κ. [Herm. ap. Stob. 1.49.44] 3. in later Gr. = οἰκουμένη, the known or inhabited world [OGI 458.40 (9 B. C.); Ep. Rom. 1.8, etc.]; ὁ τοῦ παντός κ. κύριος, of Nero [SIG 814.31]; ἐάν τὸν κ. ὄλον κερδήσῃ [Ev. Matt. 16.26].*
- Carter, Matheson, Long: ‘in the world’ Oldfather, Hard: ‘in the universe’ Dobbin: ‘of the world’s design’  
 Steinmann, Nickel: ‘in der Welt’
- **γίνεται** = Pres. Ind. MP (3, sg): **γίγνομαι**



- **ἐπέτρεπε (τὸ σῶμά σου ... τῷ ἀπαντήσαντι)** = Imperf. Ind. Act. (3, sg): **ἐπιτρέπω** = **I. 3.** *commit, entrust to another as trustee, guardian, or vicegerent, οἱ ... ἐπέτρεπεν οἶκον ἀπαντα* [Od. 2.226]; *θεοῖσι μῦθον ἐπιτρέψαι leave it to them* [Od. 22.289]; freq. in Prose, *ἐ. τινὶ τὰ πρήγματα* [Hdt. 6.26]; *τὴν πόλιν* [Hdt. 4.202]; *τὴν ἀρχὴν* [Xen. An. 6.1.31, etc.]; *Νάξον Λυγδάμι* [Hdt. 1.64]; *πλεῖστα τῷ ἀλογίστῳ* [Th. 5.99].  
Carter: 'If a person had delivered up your body to ...' Matheson: 'If any one trusted your body to ...'  
Oldfather, Hard: 'If someone handed over your body to ...' Dobbin: 'If your body was turned over to ...'  
Long: 'if someone ... were entrusted with your body'  
Steinmann: 'Wenn jemand dein Körper dem ersten besten ... ausliefern würde'  
Nickel: 'Wenn jemand dein Körper dem ersten besten ... übergeben würde'
- **τῷ ἀπαντήσαντι** = Aor. Part. Act. (Dat, m, sg): **ἀπαντάω** = **I. 1.** mostly of persons, *move from a place to meet a person, and generally, meet, encounter, τινί* [Hdt. 8.9; Eur. Supp. 772, etc.]; abs., **ὁ αἰὶ ἀπαντῶν** *any one that meets you, any chance person* [Pl. R. 563c]; οἱ ἀπαντῶντες [Dem. 36.45].  
Carter: 'any one' Matheson: 'the first man he met' Oldfather: 'any person who met you'  
Dobbin: 'just anyone' Hard: 'somebody whom you encountered' Long: 'someone in the street'  
Steinmann, Nickel: 'dem ersten besten, der dir begegnet'
- **ἠγανάκτεις ἄν** = Imperf. Ind. Act. (2, sg): **ἀγανακτέω** = **I.** *feel a violent irritation, of the effects of cold on the body* [Hp. Liqu. 2] **II. 1.** metaph., *to be displeased, vexed, μηδ' ἀγανάκτει* [Ar. V. 287]; esp. *show outward signs of grief, κλάων καὶ ἄ.* [Pl. Phd. 117d].  
Carter: 'you would certainly be angry' Matheson: 'you would be indignant' Oldfather: 'you would be vexed'  
Dobbin: 'you would doubtless take exception' Hard, Long: 'you would / you'd be furious'  
Steinmann: 'dann wärest du entrüstet' Nickel: 'dann wärest du empört'
- **τὴν γνώμην τὴν σεαυτοῦ** = Noun (Acc, f, sg): **ἡ γνώμη (γυγνώσκω)** = **II.** *the organ by which one perceives or knows, the mind, intelligence, hence: 1. thought, judgement, intelligence* [Soph]; *γνώμης ξυνέσις* [Th. 1.75] **2.** *will, disposition, inclination, εὐσεβεῖ γνώμα* [Pi. O. 3.41]; *πάση τῇ γ.* with all *one's zeal* [Th. 6.45] **III. 5.** *intention, purpose, resolve, ἀπὸ τοιαύδε γνώμης* with some such *purpose* as this [Th. 3.92].  
Carter, Matheson, Oldfather, Dobbin, Hard, Long: 'your (own) mind' Nickel: 'dein Herz' Steinmann: 'dein Denken'
- **ἐπιτρέπεις (τὴν γνώμην ... τῷ τυχόντι)** = Pres. Ind. Act. (2, sg): **ἐπιτρέπω** = see above.
- **τῷ τυχόντι** = Aor. Part. Act. (Dat, m, sg): **τυγχάνω** = **A. I. 2.** of events, and things generally, *happen to one, befall one, come to one's lot, + DAT pers., οὐνεκά μοι τύχε πολλά* because much *fell to me* [Il. 11.684] **b.** aor. part. **ὁ τυχών**, *the first one meets, any chance person* [Hes. Th. 973; Pl. R. 539d].
- **ἔαν λοιδορήσῃται σοι** = Aor. Subj. Middle (3, sg): **λοιδορέω** = **II.** Middle, with Aor. Passive in Active sense, + DAT pers., *rail at, τινι* [Ar. Eq. 1400, Pl. 456, Ec. 248; Pl. R. 395d, etc.].  
Carter: 'by anyone, who happens to give you ill-language' Matheson, Oldfather: 'if he revile(s) you'  
Dobbin: 'anyone who happens to criticize you' Hard: 'if he abuses you'  
Long: 'anyone around who happens to insult you' Steinmann: 'wenn er dich beleidigt'  
Nickel: 'wenn du beschimpft wirst'
- **ταραχθῆ ἐκεῖνη** = Aor. Subj. Pass. (3, sg): **ταράσσω**, Attic **-τιω** = **I. 1.** *stir, trouble, in a physical sense, συναγεν νεφέλας ἐτάραξε δὲ πόντον (Ποσειδῶν)* [Od. 5.291] **2.** *trouble the mind, agitate, disturb, με δεινὸς ὀρθομαντείας πόνοσ στροβεῖ ταράσσωσ* [Aesch. Ag. 1216]; *τὸ σῶμα τ. τὴν ψυχὴν* [Pl. Phd. 66a, cf. 103c];—**Passive** [Pl. Phd. 100d, etc.]; *περὶ τι* [Pl. Sph. 242c]; *διὰ τι* [Dem. 4.3]; *ταράσσομαι φρένας* [Soph. Ant. 1095].  
Carter: 'to be disconcerted' Matheson: 'to be disturbed' Oldfather: 'it is disturbed'  
Dobbin: 'it automatically becomes ... upset' Hard: 'it becomes disturbed' Long: 'and allow it to be troubled'  
Nickel: 'es sich ... aufregt' Steinmann: 'es beunruhigt ... wird'
- **ἐκεῖνη** = sc. **ἡ γνώμη.**
- **συγχυθῆ** = Aor. Subj. Pass. (3, sg): **συγγέω** = **I. 1.** *pour together, commingle, confound, συνέχευε ποσὶν καὶ χερσὶν (τὰ ἀθύρματα)* [Il. 15.364]; *τὰ διακεκριμένα* [Pl. Phlb. 46e] **3.** *confuse, blur, τὰ γράμματα* [Eur. IA 37] **II. 1.** of the mind, *confound, trouble, μή σοι σύγχει θυμόν* [Il. 9.612, cf. 13.808]; **συνεχέοντο αἱ γνώμαι τῶν φαιμένων** [Hdt. 7.142]; *ὁ βίος δι' ἀπιστίαν συγχυθήσεται* [Epicur. Sent. Vat. 57].  
Carter, Matheson: 'to be ... confounded' Oldfather: 'it is ... troubled' Dobbin: 'it automatically becomes confused'  
Hard: 'it becomes ... confused' Long: 'and allow it to be ... confused'  
Steinmann: 'es ... verstört wird' Nickel: 'es ... aus der Fassung gerät'
- **οὐκ αἰσχύνῃ ...;** = Pres. Ind. Pass. (2, sg): **αἰσχύνω** = **B. II. 1.** *to be ashamed, feel shame, abs.* [Od. 7.305, 18.12; Hdt. 1.10; Eur. Hipp. 1291].

## 29

**Oldfather** : This chapter is practically word for word identical with *Discourses* III. 15. Since it was omitted in Par., and not commented on by Simplicius, it may have been added in some second edition, whether by Arrian or not. (1928, p. 506 n. 2)

**1** - **ἐκάστου ἔργου** = Noun (Gen, n, sg): **τὸ ἔργον**

Carter: 'in every affair' Matheson: 'in everything you do' Oldfather: 'in each separate thing'  
Dobbin: 'every project' Hard: 'in each action' Long: 'in every undertaking'  
Steinmann: 'Bei allem, was du tust' Nickel: 'Bei jeder Tat'

- **σκόπει** = Pres. Imperat. Act. (2, sg): **σκοπέω** = **I. 2.** metaph., *look to or into, consider, examine* [Hdt., Attic].

- **τὰ καθηγούμενα (ἐκάστου ἔργου)** = Pres. Part. MP (Acc, n, pl): **καθηγέομαι** = **6.** in Logic, *to be antecedent* [Stoic. 2.72].

**Long**: ANTECEDENTS and CONSEQUENCES. Epictetus draws on the terminology Stoic logicians used for expressing the rule of inference called *modus ponens*, signifying "If this, then that." (2018, p. 155)

Carter: 'what precedes' Matheson: 'what comes first' Oldfather: 'the matters which come first'

Dobbin: 'its initial stages' Hard: 'what comes before' Long: 'its antecedents'

Steinmann, Nickel: 'ihre / die Voraussetzungen'

- **τὰ ἀκόλουθα (ἐκάστου ἔργου)** = Adj. (Acc, n, pl): **ἀκόλουθος -όν** = **2.** *following after*, + GEN, *πλάτα ...*

Νηρήδων [Soph. *OC* 719] **3.** *following, consequent upon, in conformity with*, + GEN, *τάκολουθα τῶν ῥακῶν* [Ar. *Ach.* 438; cf. Pl. *Phd.* 111c] **6.** in Logic, *consequent, περὶ ἀκολουθῶν*, title of work by Chrysippus [Stoic. 2.5, cf. 69]; *τοῦτο γὰρ ἄ. that follows* [Phld. *Ir.* p. 84 W].

Carter, Matheson: 'what follows' Oldfather: 'those which follow after' Dobbin: 'its subsequent stages'

Hard: 'what follows after' Long: 'their consequences' Steinmann, Nickel: 'ihre / die Folgen'

- **καὶ οὕτως ἔρχου ἐπ' αὐτό** = Pres. Imperat. MP (2, sg): **ἔρχομαι** = **B.** Post-Homeric phrases : **3.** **ἐπὶ πᾶν ἐλθεῖν** *try everything* [Xen. *An.* 3.1.18].

Carter: 'and then undertake it' Matheson: 'and so approach it' Oldfather: 'and only then approach the thing itself'

Dobbin: 'before taking it up' Hard, Long: 'and only then proceed to the act / action itself'

Steinmann: 'und geh erst dann ans Werk'

Nickel: 'und geh erst dann an sie heran'

- **τὴν μὲν πρώτην** = Sup. Adj. (Acc, f, sg): **πρόταρος -α -ον** (Comp.) = **B.** Sup. **πρώτος -η -ον** =

**III.** in Adverbial phrases, **1.** **τὴν πρώτην** (sc. **ῥωραν, ὀδόν**) *first, for the present, just now* [Hdt. 3.134; Ar. *Th.* 662; Dem. 3.2; Arist. *Metaph.* 1038a35, etc.].

- **προθύμως ἤξεις** = Adv., from Adj. **πρόθυμος -ον** = **III.** Adv. **προθύμως**, *readily, zealously, actively* [Hdt. 1.111, 5.13, etc.]; *προθύμως μάλλον ἢ φίλως with more zeal than kindness* [Aesch. *Ag.* 1591]; *π. λέγειν* [Pl. *Prt.* 327b]; *ἔρωτᾶν* [Dem. 8.38]; *μανθάνειν* [Pl. *La.* 201b]; *π. ἔχειν πρὸς τι* [Pl. *Smp.* 176c].

- **ἤξεις (προθύμως)** = Fut. Ind. Act. (2, sg): **ἦκω** = **I. 1.** *to have come, be present, prop. in a Perf. sense, with Imperf. ἦκον as Pluperfect, I had come, and fut. ἤξω as fut. perf. I shall have come* [Hom., etc.]: —Constr., mostly with εἰς [Hdt. 8.50; Aesch. *Ch.* 3, etc.]; *ἐπὶ τινα to set upon, attack* [Pl. *R.* 336b; Aeschin. 2.178].

Carter: 'you will begin with spirit'

Matheson: 'you will come to it with a good heart'

Oldfather: 'you will come to it enthusiastically'

Dobbin: 'you will likely tackle it enthusiastically'

Hard: 'you'll set about it with enthusiasm'

Long: 'you will start enthusiastically'

Steinmann: 'wirst du ... voll Begeisterung an die Sache herangehen'

Nickel: 'wirst du dich ... mit Begeisterung auf die Sache werfen'

- **(μηδὲν) τῶν ἐξῆς** = Adv. **ἐξῆς**, Ep. **ἐξείης** = **I. 1.** *one after another, in order, in a row* [Hom.]

**2.** *ἐ. διεξελεθῆναι, λέγειν, in a regular, consequential manner* [Pl. *Plt.* 257b, 286c]; *ὁ ἐ. λόγος the following argument* [Pl. *Ti.* 20b] **4.** of Time, *thereafter, next* [Aesch. *Fr.* 475; Ar. *Ec.* 638]; *τὸν ἐ. χρόνον* [Pl. *Plt.* 271b] **II.** + GEN, *next to, τινός* [Ar. *Ra.* 765]; of logical connexion [Pl. *Phlb.* 42c].

Carter, Matheson: '(any) of the consequences' Oldfather: 'any of the subsequent steps' Dobbin: 'what comes next'

Hard: 'the consequences that will follow' Long: 'any of the next stages' Nickel: 'ihre Folgen'

Steinmann: '(keine) der möglichen Entwicklungen'

- **ἐνθυμημένος (μηδὲν τῶν ἐξῆς)** = Perf. Part. MP (Nom, m, sg): **ἐνθυμέομαι** = **I. 1.** *lay to heart, ponder, ἦτοι κρίνομέν γε ἢ ἐνθυμούμεθα ὀρθῶς τὰ πράγματα* [Th. 2.40]; *ἄξιον ἐνθυμηθῆναι* [Antipho 6.20].

- **ἀναφανέντων δυσχερῶν τινῶν** = Aor. Part. Pass. (Gen, n, pl): **ἀναφαίνω** = **II.** Passive, *to be shown forth, appear plainly, ἀναφαίνεται ἀστήρ* [Il. 11.62]; *τὸ Δέλτα ἐστὶ νεωστὶ ἀναπεφηνός* [Hdt. 2.15]; *ἄ. ὁ βλάπτων* [Aesch. *Ch.* 328]. ➡ gen. absolute: 'when some difficulties appear' [Oldfather].

- **δυσχερῶν τινῶν** = Adj. (Gen, n, pl): **δυσχερής -ές (χείρ)** = *hard to take in hand or manage, opp. εὐχερής* : **I. 1.** of things, *annoying, vexatious, θεωρία* [Aesch. *Pr.* 802]; *πάσι θαῦμα δ.* [Soph. *Ant.* 254] **2.** *difficult* [Pl. *Hp. Mi.* 369b (Sup.), etc.]; *τύχη* [Lys. 24.6 (Sup.)]; *βίος* [Dem. 60.24]; *τὰ δυσχερῆ difficulties* [Dem. 10.58, al.].

Carter: 'some of them [the consequences]'

Matheson, Oldfather, Long: '(some) difficulties'

Dobbin: 'when things get difficult'

Hard: 'one or another of them [the consequences]'

Steinmann, Nickel: 'irgendwelche Schwierigkeiten'

## 29

- 1 - **αισχροῦς** = Adv., from Adj. **αισχροῦς -ά -όν** = **I. causing shame, dishonouring, reproachful** [Il.3.38, etc.]: Adv. **αισχροῦς**, ἐνέντισπεν [Il. 23,473] **II. opp. to καλός** **2. in moral sense, shameful, base** [Hdt. 3.155; Aesch. *Th.* 685, etc.]: Adv. **αισχροῦς**, *shamefully* [Soph. *El.* 989; Pl. *Smp.* 183d, etc.].
- **ἀποστήση** = Fut. Ind. Middle (2, sg): **ἀφεστήξω**, Attic intr. fut. from **ἀφέστηκα** = **I shall be absent from, away from**, τινός [Pl. *R.* 587b]; **I shall desert** [Xen. *An.* 2.4.5].  
Carter: ‘you will shamefully desist’ Matheson: ‘you will desist to your shame’  
Oldfather: ‘you will give up disgracefully’ Dobbin: ‘you’ll wind up quitting the project in disgrace’  
Hard: ‘you’ll give up in an ignominious fashion’ Long: ‘you will give up and be put to shame’  
Steinmann: ‘schmählich aufgeben’ Nickel: ‘dann wirst du aufgeben und Schimpf und Schande ernten’
- **Ὀλύμπια** = Noun (Acc, n, pl): **τὰ Ὀλύμπια** (sc. **ιερά**), *the Olympic games, or games in honour of Olympian Zeus* [Hdt. 1.59, etc.]: mostly without the Art., Ὀλύμπια ἄγειν [Hdt. 8.26]; also with the Art., ποιεῖν τὰ Ὀ. [Xen. *HG* 7.4.28]; στρέφεσθαι τὰ Ὀ. [Luc. *Merc. Cond.* 13]. (LSJ **Ὀλυμπία II**)
- **νικήσαι** = Aor. Inf. Act.: **νικάω**
- 2 - **κομψὸν γὰρ ἔστιν** = Adj. (Nom, n, sg): **κομψός -ή -όν (κομέω)** = **I. 2. smart, clever, ingenious, of persons or their words and acts** [Alex. 185]; κ. θεαταί [Cratin. 169]; κ. περί τι [Pl. *R.* 495d (Sup.)]; esp. in a sneering sense, *over-ingenious*, κομψός γ’ ὁ κήρυξ καὶ παρεργάτης λόγων [Eur. *Supp.* 426]; τὸ κ. *refinement, subtlety* [Arist. *Pol.* 1265a12] **3. more generally, nice, good, pleasant, πάντων δὲ κομψότατον τὸ τῆς πάσας** [Pl. *Phdr.* 230c].  
Carter, Hard: ‘—’ [here, Discourse 3.15. 1—13] Matheson, Oldfather: ‘a fine thing’  
Dobbin: ‘a glorious achievement’ Long: ‘a splendid thing’ Steinmann: ‘eine feine Sache’  
Nickel: ‘eine schöne Sache’
- **τὰ καθηγούμενα** = see 29.1 above, and Long note (**τὰ καθηγούμενα**).
- **τὰ ἀκόλουθα** = see 29.1 above (**τὰ ἀκόλουθα**), and the note of Long (**τὰ καθηγούμενα**).
- **οὕτως ἄπτου τοῦ ἔργου** = Pres. Imperat. MP (2, sg): **ἄπτω** = **II. more freq. in Middle, ἄπτομαι, to fasten oneself to, cling to, hang on by, lay hold of, grasp, touch, + GEN, ἄψασθαι γούνων** [Il. 512]  
**III. 1. metaphor., engage in, undertake, βουλευμάτων** [Soph. *Ant.* 179]; ἀγῶνος [Eur. *Supp.* 317]; πολέμου *prosecute it vigorously* [Th. 5.61]; ψυχῇ ἡμίμενη φόνων [Pl. *Phd.* 108b]; so ἄ. τῆς μουσικῆς καὶ φιλοσοφίας [Pl. *R.* 411c]; ἐπιτηδεύματος [Pl. *R.* 497e]; γεωμετρίας [Pl. *Plt.* 266a].  
Carter: ‘engage in the affair’ Matheson: ‘and so lay your hand to the work’ Oldfather: ‘put your hand to the task’  
Dobbin: ‘before committing to it’ Hard: ‘actually set to work’ Long: ‘and only go in for it after that’  
Steinmann: ‘und dann erst pack die Sache an’ Nickel: ‘und dann erst geh an die Sache heran’
- **εὐτακτεῖν** = Pres. Inf. Act.: **εὐτακτέω** = **I. to be orderly, behave, well** [Th. 8.1; Xen. *Mem.* 4.4.1, etc.]; of soldiers, *obey discipline* [Xen. *Mem.* 3.5.21]; εὐ. πρὸς ἀρχὴν *to be obedient towards ...* [Plu. *Cam.* 18]; *to be continent* [Epict. *Ench.* 29.2; D.L. 4.42].  
Carter: ‘conform to rules’ Matheson, Oldfather, Dobbin: ‘submit to discipline’ Hard: ‘accept the discipline’  
Long: ‘train’ Steinmann: ‘dich einer harten Disziplin unterwerfen’  
Nickel: ‘dich einer strengen Disziplin unterwerfen’
- **ἀναγκοτροφεῖν** = Pres. Inf. Act.: **ἀναγκοτροφέω (τρέφω)** = *eat perforce*: hence, *eat by regimen, not after one’s own appetite*, like athletes [Epict. *Ench.* 29.2].  
Carter, Hard: ‘submit to a diet’ Matheson: ‘eat to order’ Oldfather: ‘follow a strict diet’ Long: ‘keep a strict diet’  
Dobbin: ‘maintain a strict diet’ Steinmann: ‘eine strenge Diät befolgen’ Nickel: ‘eine Diät einhalten’
- **ἀπέχεσθαι πεμμάτων** = Pres. Inf. Middle: **ἀπέχω** = **II. 2. ἀπέχεσθαι τίνος hold oneself off a thing, abstain or desist from it, πολέμου** [Il. 8.35, al.]; βοῶν [Od. 12.321].
- **πεμμάτων** = Noun (Gen, n, pl): **τὸ πέμμα -ατος (πέσσω)** = *any kind of dressed food*: mostly in pl., *pastry, cakes, sweetmeats* [Stesich. 2; Panyas. 26; Hdt. 1.160; Antiph. 174.2]; Ἀττικὰ π. [Pl. *R.* 404d].
- **γυμνάζεσθαι πρὸς ἀνάγκην** = Noun (Acc, f, sg): **ἡ ἀνάγκη** = **I. 1. force, constraint, necessity** [Hom., etc.]; in act. sense, *forcibly, by force*, ἴσχειν, ἄγειν [Od. 4.557, 22.353]; **πρὸς ἀνάγκαν** [Aesch. *Pers.* 569 codd.; cf. Epict. *Ench.* 29.2].  
Carter: ‘exercise your body, whether you chuse [sic.] it or not’ Matheson, Oldfather: ‘train under compulsion’  
Dobbin: ‘exercise under compulsion’ Hard: ‘train under orders’ Long: ‘submit to a regular exercise regime’  
Steinmann: ‘auf Kommando trainieren’ Nickel: ‘mußt nach einem genauen Plan trainieren’
- **ἐν ὥρᾳ τεταγμένη** = Noun (Dat, f, sg): **ἡ ὥρα** = **A. any period, fixed by natural laws and revolutions, whether of the year, month, or day, νυκτός τε ὥραν καὶ μηνός καὶ ἐνιαυτοῦ** [Xen. *Mem.* 4.7.4]: hence, **II. 1. time of day, i.e. morning, noon, evening, and night** [Xen. *Mem.* 4.3.4] **2. day and night were prob. first divided into twenty-four hours by Hipparchus (about 150 B.C.): but the division of the natural day (from sunrise to sunset) into twelve parts is mentioned by Hdt. [2.109].**  
Carter, Matheson, Oldfather: ‘at a fixed hour’ Dobbin: ‘at set times’ Hard: ‘at a fixed time’  
Long: ‘a regular exercise regime each day’ Steinmann, Nickel: ‘zu festgesetzter Zeit’

## 29

- 2 - **τεταγμένη** = Perf. Part. Pass. (Dat, f, sg): **τάσσω**, Attic **τάττω** = **III. 5.** in perf. part. Passive, *fixed, settled, prescribed*, ὁ τεταγμένος χρόνος (like τακτός) [Hdt. 2.41, etc.]; **ῥορα** [Eur. *Ba.* 723]; ἡμέρα [Xen. *Cyr.* 1.2.4].
- **ἐν καύματι** = Noun (Dat, n, sg): **τὸ καύμα -ατος (καίω)** = **I. 1.** *burning heat*, esp. of the sun, καύματος ἕξ after *sun-heat* [Il. 5.865; cf. Hes. *Op.* 415.588; Soph. *Ant.* 417, etc.]; πρὶν ἂν τὸ κ. παρέλθῃ *the heat of the day* [Pl. *Phdr.* 242a, cf. *Ti.* 70d].  
Carter, Matheson, Oldfather, Hard: 'in heat' Dobbin: 'in weather hot or ...' Long: 'summer'  
Steinmann, Nickel: 'bei Hitze'
- **ἐν ψύχει** = Noun (Dat, n, sg): **τὸ ψύχος -εος (ψύχω)** = **I. cold** [Emp. 65.2]; opp. θάλλπος [Hr. *Aph.* 3.4]; opp. **καύματα** [Arist. *Mete.* 362b17]; **ἐν ψύχει** in *winter-time* [Soph. *Ph.* 17].  
Carter, Matheson, Oldfather, Hard: 'in cold' Dobbin: 'in weather ... or cold' Long: 'winter'  
Nickel, Steinmann: 'bei Kälte'
- **μὴ ψυχρὸν πίνειν** = Adj. (Acc, n, sg): **ψυχρός -ά -ον** = **I. cold**, χάλαζα, νιφάδες, χιών [Il. 15.171, 19.358, 22.152]; freq. of water, ψ. ὕδωρ [Od. 9.392; Th. 2.49]; ψυχρὸν (without ὕδωρ) [Thgn. 263].  
Oldfather: That is, *cold* water not at all; while wine may be drunk, but only at certain times, *i.e.*, probably with one's meals. Such prohibitions are still common in Europe, particularly in popular therapeutics. (1928, p. 507 n.3)  
Carter, Matheson, Oldfather, Hard, Long: 'cold water' Dobbin: 'water' Nickel, Steinmann: 'kaltes Wasser'
- **μὴ οἶνον, ὡς ἔτυχεν** = Aor. Ind. Act. (3, sg): **τυγχάνω** = **A. I. 3.** in 3 sg. aor. or imperf., impersonal (sts. also personal) in relat. clauses, as (when, where, etc.) *it (he, she, etc.) happened (may happen, etc.)*, *i.e. anyhow*, at *any* time, place, etc., καὶ ἀρχομένοις καὶ μεσοῦσι καὶ ὅπως ἔτυχέ τω at the beginning, middle, or *any* other point [Th. 5.20]; ὡς ἔτυχε ζημιουῖσθαι to be penalized just *anyhow* [Xen. *Mem.* 3.9.13]; ἀποτετριάσθω δύο τράματα ὡς ἔτυχεν let two segments be cut off *at random* [Archim. *Con. Sph.* 24].  
☛ see the note of Oldfather, above.
- **ἀπλῶς** = Adv. of **ἀπλοῦς** = **II. 2.** *simply, absolutely*, ἄ. ἀδύνατον [Th. 3.45]; τῶν νεῶν κατέδου οὐδεμία ἄ., no ship was *absolutely* sunk (though some were disabled) [Th. 7.34]; ἄ. *absolutely*, opp. κατὰ τι (*relatively*) [Arist. *Top.* 1151b12]; opp. πρὸς τι [APr. 41a5]; opp. πρὸς ἡμᾶς [APo. 72a3]; opp. ὅτιοῦν (*in some particular*) [Pol. 1301a29] **3. in a word** [Eur. *Rh.* 851; Xen. *Cyr.* 1.6.33, *Mem.* 1.3.2, etc.].  
Carter: 'In a word, ...' Oldfather: '... *precisely* as you would to a physician' Dobbin, Hard: 'in short, ...'  
Long: 'in other words, ...' Steinmann: 'kurz: ...' Nickel: '—'
- **παραδεδωκέναι σεαντόν τῷ ἐπιστάτῃ** = Perf. Inf. Act.: **παραδίδωμι** = **I. 2.** *give a city or person into another's hands*, τὴν Σάμον π. Συλοσῶντι [Hdt. 3.149]; esp. as hostage, or to an enemy, *deliver up, surrender*, ἐωυτόν Κροίσῳ [Hdt. 1.45, cf. 3.13; Th. 7.86]; τύχη αὐτόν π. *commit oneself to fortune* [Th. 5.16]; ταῖς ἡδοναῖς ἑαυτήν (τὴν ψυχὴν) [Pl. *Phd.* 84a]; ἑαυτοῦς (ἐπιθυμίας) [Pl. *Phd.* 82c].  
Carter, Hard: 'you must give yourself up to your master / trainer'  
Matheson: 'you must hand yourself over completely to your trainer'  
Oldfather: 'you must have turned yourself over to your trainer' Long: 'you have to surrender yourself to the trainer'  
Dobbin: 'you have to hand yourself over to your trainer' Steinmann: 'Du mußt dich deinem Trainer ... ausliefern'  
Nickel: 'Du hast dich dem Trainer ... auszuliefern'
- **τῷ ἐπιστάτῃ** = Noun (Dat, m, sg): **ὁ ἐπιστάτης -ου (ἐφίσταμαι)** = **II. 2.** *one who is set over, chief, commander* [Aesch. *Th.* 816 (815)]; *supervisor* of training [Pl. *R.* 412a; Xen. *Mem.* 3.5.18 (pl.)]; ἔ. τῶν παίδων [IG 12(1).43 (Rhodes)].  
Carter: 'your master' Matheson, Oldfather, Dobbin, Hard, Long: 'your / the trainer'  
Steinmann, Nickel: 'dem / deinem Trainer'
- **ἐν τῷ ἀγῶνι** = Noun (Dat, m, sg): **ὁ ἀγών -ῶνος (ἄγωμαι)** = **I. 2.** *a place of contest, lists, course*, βήτην ἐς μέσσον ἄ. [Il. 23.685, cf. 531, Od. 8.260; Hes. *Sc.* 312, and esp. Th. 5.50] **II. assembly** of the Greeks *at the national games*, ὁ ἐν Ὀλυμπίῃ ἄ. [Hdt. 6.127]:— hence, *contest for a prize* at the games, ἄ. γυμνικός, ἱππικός, μουσικός [Hdt. 2.91; Pl. *Lg.* 658a; Ar. *Pl.* 1163; cf. Th. 3.104]; ἄ. στεφανηφόρος or στεφανίτης *contest* where the prize is a crown [Hdt. 5.102; Arist. *Rh.* 1357a19].  
Carter: 'in the combat' Matheson, Oldfather: 'when the contest comes' Hard: 'when the time comes for the contest'  
Dobbin: 'there are digging contests to endure' Long: 'in the actual contest' Steinmann, Nickel: 'beim Wettkampf'

## 29

- 2 - **παρορούσσεσθαι** = Pres. Inf. Middle: **παρορούσσω**, Att. **-ττω** = **II. dig one against another** [D.L. 6.27]:  
—Middle [Arr. *Epict.* 3.15.4; **Epict. Ench.** 29.2].  
**Oldfather** (note, Discourses III. 15. 4): A technical term (Diog. Laert. 6, 27) of somewhat uncertain meaning, but probably referring to a preliminary wallowing in dust or mud before the wrestling match at the *pancratium*. (1928, p. 100 n.3)  
**Long**: DIG ALONGSIDE. The athletic activity envisioned by this word (Greek *parorussesthai*), supplied from the almost verbatim *Discourse* 3.15, is obscure. From the details that follow, Epictetus seems to envision a bout of wrestling in a pit dug up by the contestants. (2018, p. 157)  
**Gill**: *digging*: this seems to refer to covering yourself with dust or mud before a wrestling match (D. L. 6.27). (Hard 2014, p. 331, n. 3.15.4)  
Carter: ‘you may be thrown into a ditch’  
Oldfather: ‘you have to “dig in” beside your opponent’  
Hard: ‘you must set about digging’  
Steinmann: ‘Dann ... mußt du dich im Sand wälzen’  
Matheson: ‘you must risk getting hacked’  
Dobbin: ‘there are digging contests to endure’  
Long: ‘you have to dig in alongside the other contestants’  
Nickel: ‘Darauf mußt du dich ... auf der Erde wälzen’
- **χεῖρα ἐκβάλλειν** = Aor. Inf. Act.: **ἐκβάλλω** = **VII. put out a bone or joint** [Hp. *Fract.* 31, Art. 67]; **χεῖρα** [Arr. *Epict.* 3.15.4].  
Carter: ‘dislocate your arm’  
Oldfather, Dobbin, Hard, Long: ‘dislocate your wrist’  
Nickel: ‘Es kann auch vorkommen, daß du dir die Hand verrenkst’  
Matheson, Long: ‘dislocate your hand’  
Steinmann: ‘kannst dir den Arm ausrenken’
- **σφυρόν** = Noun (Acc, n, sg): **τὸ σφυρόν** = **I. the ankle** [II., Attic].
- **στρέψαι (σφυρόν)** = Aor. Inf. Act.: **στρέφω** = **A. I. to turn about or aside, turn** [Hom., etc.]  
**III. 1. σ. σφυρόν** *sprain or dislocate it* [Epict. *Ench.* 29.2; Arr. *Epict.* 3.15.4 (so στραφῆναι τὸν πόδα, Hdt. 3.129; cf. Pl. *Lg.* 789e)].
- **πολλὴν ἀφήν** = Noun (Acc, f, sg): **ἡ ἀφή (ἄπτω)** = **II. 1. (ἄπτομαι) touch** [Aesch. *Pr.* 850] **5. sand sprinkled over wrestlers**, to enable them to get a grip of one another [Arr. *Epict.* 3.15.4].
- **καταπιεῖν** = Aor. Inf. Act.: **καταπίνω** = **I. 1. gulp, swallow down**, both of liquids and solids [Hes., Hdt., Attic].
- **μαστιγωθήναι** = Aor. Inf. Pass.: **μαστιγώω** = *whip, flog* [Hdt. 1.114 (μαστιγέων codd.), 3.16, 7.54]:  
— Passive [Lys. 1.18, etc.]; *πληγὰς μαστιγούσθω let him be whipped* [Pl. *Lg.* 914b, cf. 845a].  
Carter, Dobbin, Hard: ‘be / get whipped’  
Long: ‘get flogged’  
Nickel: ‘manchmal bekommst du sogar Schläge’  
Matheson: ‘get a flogging’  
Steinmann: ‘manchmal auch Hiebe bekommen’  
Oldfather: ‘take a scourging’
- **νικηθῆναι** = Aor. Inf. Pass.: **νικάω** = **II. 3. Passive, to be vanquished**, Homer only in part. *νικηθεῖς*; *νικᾶσθαι ὕπνω, κέρδεσιν* [Aesch. *Ag.* 291, 342]; *ἠδονῆ* [Soph. *El.* 1272]; *συμφορᾶ* [Eur. *Med.* 1195]; also *ὑπὸ τοῦ κακοῦ* [Th. 2.51].
- 3 - **ταῦτα ἐπισκεψάμενος** = Aor. Part. MP (Nom, m, sg): **ἐπισκέπτομαι** = **1. = ἐπισκοπέω (1. look upon or at, inspect, observe 4. consider, reflect, meditate)** [Hp. *Prorrh.* 2.1; *Men.* 710; Plu. 2.129c, etc.].
- **ἔρχου ἐπὶ τὸ ἀθλεῖν** = Pres. Imperat. MP (2, sg): **ἔρχομαι**
- **ἐπὶ τὸ ἀθλεῖν** = Pres. Inf. Act.: **ἀθλέω** = **II. to be an athlete, contend in games** [Simon. 149; *CIG* 2810b (Aphrodisias)].  
Carter: ‘set about the combat’  
Dobbin: ‘then give athletics a go’  
Steinmann: ‘dann geh zum Wettkampf’  
Matheson: ‘then enter on the athlete’s course’  
Hard: ‘go on then to become an athlete’  
Nickel: ‘dann nimm an den Spielen teil’  
Oldfather: ‘go on into the games’  
Long: ‘go and compete’
- **τὰ παιδία** = Noun (Nom, n, pl): **τὸ παιδίον**, Dim. of **παῖς** (never in Trag.) = **I. little or young child** (up to 7 yrs., acc. to Hp. ap. Ph. 1.26) [Hdt. 110, 2,119; Ar. *Pax* 50].
- **ἀναστραφήση (ὡς τὰ παιδία)** = Fut. Ind. Pass. (2, sg): **ἀναστρέφω** = **B. Pass., II. 1. dwell in a place** [Od.]: generally, *conduct oneself, behave, ὡς δεσπότης* [Xen. *An.* 2.5.14]; *οὕτως* [Arist. *EN* 1103b20]; **ὡς τὰ παιδία** [Epict. *Ench.* 29.3].
- **παλαιστὰς παίζει** = Noun (Acc, m, pl): **ὁ παλαιστής (A) -οῦ (παλαίω)** = **1. wrestler** [Od. 8.246; Hdt. 3.137; Pl. *Lg.* 819b, etc.].
- **παίζει (παλαιστής)** = Pres. Ind. Act. (3, sg): **παίζω** = **I. 1. play like a child, sport** [Od., Hdt., etc.]  
**3. play (a game), σφαίρη π.** [Od. 6.100]: + ACC cogn., *κότταβον ἀγκύλη π.* [Anacr. 53 (dub.)]; *σφαῖραν* [Plu. *Alex.* 73]; *π. παιδιὰν πρὸς τινα* [Ar. *Pl.* 1055; cf. Pl. *Alc. I.* 110b]; *κύνα καὶ πόλιν π.*, of a game similar to our draughts [Cratin. 56].  
Carter, Oldfather: ‘(they) play wrestlers’  
Hard: ‘play at being athletes’  
Matheson: ‘play at wrestlers’  
Long: ‘play at wrestling’  
Dobbin: ‘playing at wrestler’  
Steinmann, Nickel: ‘Ringkampf spielen’

## 29

- 3 - **μονομάχος** = Noun, from Adj. (Acc, m, pl): **μονόμαχος -ον (μάχομαι)** = **I. fighting in single combat**, μ. προστάται [Aesch. *Th.* 798] **II. ὁ μονομάχος**, *gladiator*, freq. in pl. [Str. 5.1.7; J. *AJ* 14.10.6; Arr. *Epict.* 3.16.4; Luc. *Demon.* 57, etc.].  
 Nickel: For centuries, gladiatorial combat was the biggest mass entertainment in the Roman empire. Cf. Michael Grant, *Gladiators* (London 1967); K.-W. Weber, *Panem et circenses : Massenunterhaltung als Politik im antiken Rom* (Mainz 1994, 1999); F. Meijer, *Gladiatoren : Das Spiel um Leben und Tod* (Düsseldorf/ Zürich 2004). — Apart from Seneca, Epictetus was one of the very few who decisively rejected the gladiatorial games. (2006, p. 91 n. 45)
- **σαλπίζει** = Pres. Ind. Act. (3, sg): **σαλπίζω** = **I. sound the trumpet**, σάλπιξι ῥυθμούς σ. [Xen. *An.* 7.3.32].
- **τραγωδεῖ** = Pres. Ind. Act. (3, sg): **τραγωδέω** = **I. 1. act a tragedy** [Ar. *Nu.* 1091].
- **οὗτω καὶ σὺ νῦν μὲν ἀθλητής, νῦν δὲ ...** = Noun (Nom, m, sg): **ὁ ἀθλητής**, contr. from **ἀεθλητής -οῦ** = **I. 1. combatant, champion**; esp. in games [Pi. *N.* 5.49, 10.51 (in form **ἀεθλ-**); cf. Pl. *R.* 410b].  
 Carter: 'Thus you too will be, at one time, a wrestler; at another, ...'  
 Matheson: 'Like them you will be now an athlete, now ...' Oldfather: 'So you too are now an athlete, now ...'  
 Dobbin: 'And you — you're an athlete now, next ...' Long: 'That's what you are like too, now an athlete, now ...'  
 Hard: 'For your own part likewise, you're sometimes an athlete, sometimes ...'  
 Steinmann: 'So bist auch du heute ein Wettkämpfer, morgen ...' Nickel: 'So bist auch du heute ein Ringer, morgen ...'
- **ρήτωρ** = Noun (Nom, m, sg): **ὁ**, also **ἡ ῥήτωρ -ορος** = **I. 1. public speaker**, μύθων ῥήτορες [Eur. *Hec.* 124, cf. *Fr.* 597.4; Isoc. 8.129; Arist. *Top.* 149b25; Phld. *Rh.* 2.272S; Plu. 2.131a, etc.]; esp. at Athens, οἱ ῥήτορες **the public speakers in the ἐκκλησία** [Ar. *Ach.* 38, 680, *Eq.* 60, 358, al.; Th. 8.1, etc.].  
 Carter, Matheson, Dobbin, Hard, Long: '(an) orator' Oldfather: 'a rhetorician' Steinmann, Nickel: 'Redner'
- **ὅλη τῇ ψυχῇ**  
 Carter, Oldfather: 'with your whole soul' Matheson: 'with all your soul' Dobbin: 'with all your heart'  
 Hard: 'whole-heartedly' Long: 'in your self as a whole' Steinmann, Nickel: 'mit ganzer Seele'
- **πίθηκος** = Noun (Nom, m, sg): **ὁ πίθηκος** = **I. 1. ape, monkey** [Archil. 89.3, 91; Ar. *Ach.* 120; Arist. *HA* 502a17].
- **πᾶσαν θέαν** = Noun (Acc, f, sg): **ἡ θέα (θεάομαι)** = **II. 1. that which is seen, sight**, Ζηνὶ δυσκείης θ. [Aesch. *Pr.* 243]; μάλ' ἄζηλος θ. [Soph. *El.* 1455]; ὡς ἴδω πικράν θ. [Eur. *Hipp.* 809] **2. spectacle, performance**, in a theatre or elsewhere [Thphr. *Char.* 5.7, etc.].
- **ἴδης** = Aor. Subj. Act. (2, sg): **εἶδον**
- **μιμῆ** = Pres. Ind. MP (2, sg): **μιμέομαι** = **I. imitate, represent, portray**, φωνάς [h.Ap. 163]; γόον [Pi. *P.* 12.21]; γλώσσης ἀυτήν [Aesch. *Ch.* 564]; τινα [Thgn. 370; Hdt. 4.166; Th. 2.37; Eur. *El.* 1037, etc.]; μ. τινά τι **one in a thing** [Hdt. 5.67]; κατὰ φωνήν ἢ κατὰ σχῆμα [Pl. *R.* 393c].
- **ἄλλο ἐξ' ἄλλου** = Prep. **ἐκ**, before a vowel **ἐξ** = **II. 1. of TIME**, elliptic with Pron. relat. and demonstr., ἐξ οὗ (χρόνου) **since** [Il. 1.6, Od. 2.27, etc.]; in apod., ἐκ τοῦ **from that time** [Il. 8.296]; ἐκ τούτου [Xen. *An.* 5.8.15, etc.] (but ἐκ τοῦ **thereafter** [Il. 1.493], and ἐκ τούτων or ἐκ τῶνδε usu. **after this** [Xen. *Mem.* 2.9.4; Soph. *OT* 235]).  
 Carter, Matheson, Oldfather, Dobbin, Hard, Long: 'one thing after another' Steinmann: 'bald ... dieses, bald jenes'  
 Nickel: 'heute ... dieses, morgen jenes'
- **μετὰ σκέψεως** = Noun (Gen, f, sg): **ἡ σκέψις -εως (σκέπτομαι)** = **I. viewing, perception by the senses**, ἡ διὰ τῶν ὀμμάτων σ. [Pl. *Phd.* 83a] **II. 1. examination, speculation, consideration**, τὸ εὔρημα πολλῆς σκέψις [Hp. *VM* 4; cf. Pl. *Alc.* 1 130d]; βραχείας σ. [Pl. *Th.* 201a]; νέμειν σ. **take thought of a thing** [Eur. *Hipp.* 1323]; σ. ποιεῖσθαι [Pl. *Phdr.* 237d] **3. hesitation, doubt**, esp. of the Sceptic or Pyrrhonic philosophers [AP 7.576 (Jul.)].  
 Carter: 'considerately' Matheson: 'considering it' Oldfather: 'with circumspection'  
 Dobbin: 'approached anything attentively' Hard: 'after due consideration' Long: 'with due consideration'  
 Steinmann: 'ohne sie dir vorher überlegt ... zu haben' Nickel: 'ohne Überlegung'
- **περιοδεύσας** = Aor. Part. Act. (Nom, m, sg): **περιοδεύω** = **I. 1. go all round**, τὴν γῆν [LXX *Za.* 1.10] **2. in military sense, patrol** [Aen. *Tact.* 22.10] **II. metaph., go systematically through**, βίον τινός [Plu. 2.87b]; τὸν περὶ τῶν οὐρανίων λόγον [Placit. 3 *Prooem.*]; **study diligently** [Epicur. *Ep.* 2 p.35 U; Demetr. *Lac. Herc.* 1013.18, 1055.23 (Pass.); **Epict. Ench.** 29.3].  
 Carter: 'after having viewed the whole matter on all sides' Matheson: 'looking at it all round'  
 Oldfather: 'after you had examined it all over' Dobbin: 'thought things through' Long: 'after thorough review'  
 Hard: 'after having subjected it to proper examination' Nickel: 'ohne gründliche Prüfung'  
 Steinmann: 'ohne sie ... von allen Seiten in Augenschein genommen zu haben'
- **εἰκῆ** = Adv., **I. without plan or purpose, at random, at a venture** [Xenoph. 2.13; Heraclit. 47; Hp. *Epid.* 7.9; Aesch. *Pr.* 450, 885; Ar. *Eq.* 431]; εἰ ζῆν [Soph. *OT* 979]; πράττειν [Pl. *Prt.* 326d]; λέγεσθαι [Pl. *Ap.* 17c, etc.].

## 29

- 3 - **κατὰ ψυχράν ἐπιθυμίαν** = Adj. (Acc, f, sg): **ψυχρός -ά -ον** = **I. cold, chill** [Il.] **II. metaph., 2. of feelings**, ψ. τέρψις, ἐλπὶς [Eur. *Alc.* 353, *IA* 1014].  
Carter: ‘with a cold inclination’ Matheson, Oldfather: ‘half-heartedly’ Hard: ‘in a half-hearted fashion’  
Dobbin: ‘your approach to projects is capricious’ Long: ‘and don’t put your heart into things’  
Steinmann: ‘dich treibt nur ... ein frostiges Verlangen’ Nickel: ‘Du folgst bedenkenlos jede zufällige Laune’
- **ἐπιθυμίαν** = Noun (Acc, f, sg): **ἡ ἐπιθυμία (ἐπιθυμέω)** = **I. 1. desire, yearning**, ἐ. ἐκτελέσεια [Hdt. 1.32]; ἐπιθυμία *by passion*, opp. προνοία [Th. 6.13]: generally, *appetite* [Pl. *Cra.* 419d, etc.]; αἰ κατὰ τὸ σῶμα ἐ. [Pl. *Phd.* 82c]; esp. *sexual desire, lust* [Democr. 234 (pl.); Pl. *Phdr.* 232b, etc.]; αἰ πρὸς τοὺς παῖδας ἐ. [Xen. *Lac.* 2.14] **2. + GEN, longing after a thing, desire of or for it, ὕδατος, τοῦ πεινῆ** [Th. 2.52]; τοῦ πλέονος [Democr. 224]; τῆς τιμωρίας [Antipho 2.1.7].
- 4 - **ὡς Εὐφράτης λέγει**  
**Long**: EUPHRATES (late first-century AD). a Stoic philosopher renowned for his lecturing skill. He is mentioned twice by Epictetus in the *Discourses*, and editors generally supply his name here as a correction to the MSS that write the more familiar name Socrates. (2018, p. 158)  
**Nickel**: Euphrates was a renowned Stoic philosopher who was also praised by Pliny, Epist. I, 10. He was, like Epictetus, a student of Musonius and died in advanced years in 119 through suicide. Epictetus refers to the philosopher and orator in Diss. 4, 8, 18 - 21. (2006, p. 91 n. 46)  
**Steinmann**: Euphrates was a highly respected Stoic who was active in Syria and, later, in Rome. Like Epictetus, he was a student of Musonius. In advanced years, he died by suicide in 119. Pliny praises him in the most glowing terms in Epist. 1, 10. (1992, p. 85 n. 28)
- **καίτοι** = Partic. **καίτοι** = **II. and yet**, to mark an objection [Aesch., Soph., etc.]:— also, strengthened, *καίτοι γε* [Ar.].
- **φιλοσοφεῖν** = Pres. Inf. Act.: **φιλοσοφέω** = **I. love knowledge, pursue it**, φιλοσοφῶν γῆν πολλήν ... ἐπελήλυθας (sc. Solon) [Hdt. 1.30]; φιλοσοφοῦμεν ἄνευ μαλακίας [Th. 2.40]; φιλοσοφήσετε καὶ σκέψεσθε τί ... [Isoc. 8.116, cf. 12.236]; θεῶν οὐδεὶς φιλοσοφεῖ οὐδ’ ἐπιθυμεῖ σοφὸς γενέσθαι, ἔστι γάρ [Pl. *Smp.* 204a]; ὑπέλαβον φιλοσοφούντά με δεῖν ζῆν, says Socrates [Pl. *Ap.* 28e]; φ. περὶ τῆς ἀληθείας [Arist. *Metaph.* 983b2]; περὶ τοὺς ποιητάς [Isoc. 15.45] **b.** in bad sense, quibble, *περὶ τινος* [Lys. 8.11] **2. teach philosophy**, οἱ παιδεύοντες καὶ φιλοσοφούντες [Isoc. 3.9]; *νοητετεῖς καὶ φιλοσοφεῖς* you are lecturing me [Isoc. 69b] **3. lead a well regulated life** [Gal. 5.462] **II. 1. + ACC, discuss, investigate, study, μελετᾶν καὶ φ. τι** [Isoc. 8.5]; φιλοσοφεῖν φιλοσοφίαν δι’ ἧς ... *pursue a philosophy* ... [Xen. *Mem.* 4.2.23]; φιλοσοφίαν καινὴν ... οὗτος φ. (sc. Zeno) [Philem. 85]; τὴν πολιτικὴν φ. [Arist. *EN* 1152b2]; *treat scientifically*, *θαλάσσιας* [Philostr. *VA* 4.24].  
Carter: ‘be a philosopher’ Matheson, Oldfather: ‘to be philosophers’ Dobbin, Hard: ‘to become philosophers’  
Long: ‘to go in for philosophy’ Steinmann, Nickel: ‘Philosophen sein’
- 5 - **ἄνθρωπε** = Noun (Voc, m, sg): **ὁ ἄνθρωπος**
- **ἐπίσκεψαι** = Aor. Imperat. MP (2, sg): **ἐπισκέπτομαι** = **1. = ἐπισκοπέω (1. look upon or at, inspect, observe 4. consider, reflect, meditate)** [Hp. *Prorrh.* 2.1; *Men.* 710; Plu. 2.129c, etc.].
- **κατάμαθε (τὴν σεαυτοῦ φύσιν)** = Aor. Imperat. Act. (2, sg): **καταμανθάνω** = **1. observe well, examine closely**, τὴν στρατιήν [Hdt. 7.146]; τὸν Οἰνέα [Timocl. 6.16]; τὸ τραῦμα [Plu. *Dio.* 34] **2. learn, acquire knowledge of** [Pl. *Th.* 198d, etc.] **3. perceive with the senses, observe** [Arist. *Pr.* 960a7]: more commonly with the mind, *understand, perceive, observe*, οὐκ ὀρθῶς κ. [Pl. *Prm.* 128a]; εἰ ἄρα μου καταμανθάνετε ὁ λέγω [Pl. *Lg.* 689c].  
Oldfather: ‘and then learn your own natural ability’ Matheson: ‘then look at your own powers’  
Dobbin: ‘then assess your capacity to fill [the role]’ Hard: ‘and then [consider] your own nature too’  
Long: ‘and then study your own nature’ Steinmann: ‘Dann prüfe die Ausstattung deiner Natur’  
Nickel: ‘Dann prüfe deine eigenen Fähigkeiten’
- **βαστάσαι** = Aor. Inf. Act.: **βαστάζω** = **II. 4. bear, endure**, οὐκέτι βαστάζω τὴν σεῖο διαζυγίην [AP 5.8 (Rufin)].
- **πένταθλος** = Noun (Nom, m, sg): **ὁ πένταθλος** = **I. one who practises the πένταθλον or conquers therein** [B. 8.27; Arist. *Rh.* 1361b10].
- **παλαιστής** = Noun (Nom, m, sg): **ὁ παλαιστής (Α) -οῦ (παλαίω)** = **1. wrestler** [Od. 8.246; Hdt. 3.137; Pl. *Lg.* 819b, etc.].
- **ἴδε** = Aor. Imperat. Act. (2, sg): **εἶδον**
- **τοὺς βραχίονας** = Noun (Acc, m, pl): **ὁ βραχίον -ονος** = **arm** (opp. **πῆχυς** (*forearm*)) [Pl. *Ti.* 75a], but = **πῆχυς** [Arist. *MA* 698b82] [Il. 13.529; Hdt. 5.12; Xen. *Eq.* 12.5; Arist. *HA* 493b26, etc.].
- **τοὺς μηρούς** = Noun (Acc, m, pl): **ὁ μηρός** = **1. thigh, Lat. femur** [Hom.].
- **τὴν ὀσφύν** = Noun (Acc, f, sg): **ἡ ὀσφύς** = **the loin or loins, the lower part of the back** [Hdt., Aesch., etc.].
- **κατάμαθε (τὴν ὀσφύν)** = Aor. Imperat. Act. (2, sg): **καταμανθάνω** = see above.

## 29

- 6 - **ἄλλος γὰρ πρὸς ἄλλο πέφυκε** = Perf. Ind. Act. (3, sg): **φύω** = **B. II. 1.** the Perf. and sometimes the Aor. 2 take a present sense — *to be so and so by nature* [Trag., etc.]; so, οἱ καλῶς πεφυκότες [Soph.] **3.** with Preps., γυνῆ ... ἐπὶ δακρύοις ἔφυ *is by nature prone to tears* [Eur. *Med.* 928]; most freq. **πρὸς τι**, οἱ ἄνθρωποι πρὸς τὸ ἀληθές πεφύκασιν [Arist. *Rh.* 1355a16]; πρὸς πόλεμον μᾶλλον ... ἢ πρὸς εἰρήνην [Pl. *R.* 547e]; κάλλιστα φ. πρὸς τι [Xen. *HG* 7.1.3, etc.].  
Carter: 'For different persons are made for different things' Matheson: 'For different men are born for different tasks'  
Oldfather: 'For one man has a natural talent for one thing, another for another'  
Dobbin: 'We are not all cut out for the same thing' Hard: 'for different people are made for different things'  
Long: 'People differ in what they are naturally suited to'  
Steinmann: 'Denn der eine ist für dieses, der andere für jenes geschaffen'  
Nickel: 'Denn der eine ist für dieses, der andere für jenes geeignet'
- **δοκεῖς, ὅτι ...** = Pres. Ind. Act. (2, sg): **δοκέω** = **I. expect** (Iterat. of **δέκομαι**, cf. **δέχομαι II.3**): hence, *think, suppose, imagine* (opp. φρονέω [Soph. *Aj.* 942; Pherecr. 146.4]).
- **ταῦτα ποιῶν** = Pres. Part. Act. (Nom, m, sg): **ποιέω**  
Nickel: 'In this activity': i.e., if you have chosen philosophy.  
Carter: 'and be a philosopher' Matheson: 'if you do this' Oldfather: '—' Dobbin: 'as a philosopher'  
Hard: 'and yet be a philosopher' Long: 'go in for philosophy' Steinmann: 'als Philosoph'  
Nickel: 'bei dieser Tätigkeit'
- **ὡσαύτως** = Adv. **ὡσαύτως (ὅς, αὐτός)** = *in like manner, just so* [Hom., etc.; also in Hdt. 1.215, al.; Pl. *Phd.* 102e]; **ὡσαύτως καὶ ...** *in like manner as ...* [Hdt. 7.86, etc.].
- **ἔσθιεν** = Pres. Inf. Act.: **ἔσθίω** = **1. to eat** [Hom., etc.].
- **ὁμοίως ὀρέγεσθαι** = Pres. Inf. MP: **ὀρέγω** = **II. Middle and Passive, 1. abs., stretch oneself out, stretch forth one's hand** [Hom.] **2. + GEN, reach at or to a thing, grasp at, οὐ παιδὸς ὀρέξατο** he reached out to his child [Il. 6.466, cf. Od. 11.392] **b. metaph., reach after, grasp at, yearn for, γάμων** [Eur. *Ion* 842]: freq. in Attic Prose [Antipho 2.2.12; Th. 3.42; Pl. *R.* 439b, 485d, etc.]: also, abs., *yearn, desire, πάσῃσιν ὀρλεξατο πραπίδεσσιν* [Emp. 129.4]; *ὀρεγόμεθα κατὰ τὴν βούλευσιν* [Arist. *EN* 1113a12].  
Long, following the Boter edition (1999), reads: **ὀργίζεσθαι** = Pres. Inf. Pass. (3, pl): **ὀργίζω** = **I. to make angry, provoke to anger, irritate** [Ar., Pl.] **II. more freq. in Passive** [Pl. *Phdr.* 267d, etc.].  
Carter: 'be angry' [**ὀργίζεσθαι**: see note above] Matheson: 'indulge desire' Oldfather: 'give way to impulse'  
Dobbin: 'exercise desire' Hard: 'lose your temper as you do' [**ὀργίζεσθαι**] Long: 'get angry' [**ὀργίζεσθαι**]  
Steinmann: 'deiner Lust frönen' Nickel: 'die gleichen Wünsche haben'
- **ὁμοίως δυσαρρεστεῖν** = Pres. Inf. Act.: **δυσαρρεστέω** = **I. suffer annoyance** [Arist. *HA* 560b24]; *to be displeased, τινί at a thing* [Plb. 4.22.9; D.S. 5.9].  
Carter: 'be discontented' Matheson: 'indulge discontent' Oldfather: 'give way to irritation'  
Dobbin: 'exercise aversion' Hard: 'be as irritable as you are' Long: 'get irritated'  
Steinmann: 'deiner Unlust frönen' Nickel: 'die gleichen Abneigungen haben'
- **ἀγρυπνήσαι** = Aor. Inf. Act.: **ἀγρυπνέω** = **1. lie awake, pass sleepless nights** [Thgn. 471; Hp. *Prog.* 2; Pl. *Lg.* 695a, etc.]; opp. *καθεύδω* [Xen. *Cyr.* 8.3.42].  
Nickel: The capacity to do without sleep and endure ordeals is already demanded by Epictetus' great model, Socrates (Xenophon, *Mem.* 2, 1, 1). (2006, p. 91 n. 48)  
Carter: 'watch' Matheson: 'sit up late' Oldfather: 'keep vigils' Dobbin, Hard: 'stay up nights / at night'  
Long: 'to do without sleep' Steinmann, Nickel: auf Schlaf verzichten'
- **πονῆσαι** = Aor. Inf. Act.: **πονέω** = **A. in early Greek only Middle πονέομαι B. after Homer, the act. form πονέω prevails: I. 1. intr., toil, labour, περὶ λήτιον** [Hdt. 2.14]; **ἔς ἄκαιρα πονεῖν** [Thgn. 919] **2. + ACC cogn., π. πόνον go through, suffer toil** [Aesch. *Pers.* 682; Eur. *Hec.* 779, etc.]: abs., *labour under sickness, suffer* [Hp. *VM* 8]; also, *suffer pain, ἀεὶ π. τὸ ζῶον* [Anaxag. ap Arist. *EN* 1154b7].  
Carter: 'labour' Matheson, Oldfather: 'work hard' Dobbin: 'put up with pain' Hard: 'toil away'  
Long: 'work really hard' Steinmann: 'hart arbeiten' Nickel: 'Anstrengungen auf dich nehmen'
- **ἀπὸ τῶν οἰκεῖων ἀπελθεῖν** = Adj. (Gen, m, pl): **οἰκεῖος -ά -όν, also -ος -ον** = **A. II. 1. of persons, of the same household, family, or kin, related, ὡς οἱ ἐόντες οἰκῆϊοι** as being *akin* to him [Hdt. 4.65]; **οἱ ἐωυτοῦ οἰκηϊότατοι** his own *nearest kinsmen* [Hdt. 3.65]  
Carter: 'quit your acquaintance' Matheson, Oldfather: 'abandon your own people' Dobbin: 'leave your family'  
Hard: 'become separated from those who are close to you' Long: 'stay away from friends and family'  
Steinmann, Nickel: 'die / deine Angehörigen verlassen'
- **ἀπελθεῖν** = Aor. Inf. Act.: **ἀπέρχομαι**



## 29

- 6 - **ὑπὸ παιδαρίου** = Noun (Gen, n, sg): **τὸ παιδάριον**, Dim. of **παῖς** = **I. little boy** [Ar. Av. 494, Pl. 536, etc.]; ἐκ παιδαρίου from a child [Pl. Smp. 207d]; also, *little girl* [Ar. Th. 1203] **II. young slave** [Ar. Pl. 823, 843; Xen. Ages. 1.21; PPetr. 2p.128 (iii B. C.), etc.].  
Carter: ‘by your servant’ Matheson: ‘by a mere slave’ Oldfather: ‘by a paltry slave’ Dobbin: ‘by slaves’  
Hard: ‘from a little slave’ Long: ‘by a young slave’ Steinmann: ‘von einem armseligen Sklaven’  
Nickel: ‘von einem Sklaven’
- **καταφρονηθῆναι (ὑπὸ παιδαρίου)** = Aor. Inf. Pass.: **καταφρονέω** = **I. 1. look down upon, think slightly of, τινοῦ** [Hdt. 4.134; Th. 7.63, etc.] **2. + ACC, regard slightly, despise** [Eur. Ba. 503]:—Passive, *to be despised*, ὑπὸ τινων [Pl. R. 556d].
- **ὑπὸ τῶν ἀπαντῶντων** = Pres. Part. Act. (Gen, m, pl): **ἀπαντάω** = **I. 1. mostly of persons, move from a place to meet a person, and generally, meet, encounter, τινί** [Hdt. 8.9; Eur. Supp. 772, etc.]: **abs., ὁ ἀεὶ ἀπαντῶν any one that meets you, any chance person** [Pl. R. 563c]; **οἱ ἀπαντῶντες** [Dem. 36.45].
- **καταγελασθῆναι (ὑπὸ τῶν ἀπαντῶντων)** = Aor. Inf. Pass.: **καταγελάω** = **1. to laugh at, jeer at, + GEN** [Hdt. 5.68; Ar. Ach. 1081; And. 4.29; Pl. Grg. 482d] **2. + ACC, to laugh down, deride** [Eur. Ba. 286]:— **Passive, to be derided**, ὑπὸ τινοῦ [Aesch. Ag. 1271; Ar. Ach. 680]; τὸ εὐθες καταγελασθὲν ἠφανίσθη [Th. 3.83]; τὸ καταγελάσθαι γὰρ πολὺ αἰσχίον ἐστὶ [Men. Epit. Fr. 7; cf. Pl. Euthphr. 3c, al.].
- **ἐν τιμῇ** = Noun (Dat, f, sg): **ἡ τιμή (τίω)** = **I. 1. worship, esteem, honour**, and in pl. *honours*, such as are accorded to gods or to superiors, or bestowed (whether by gods or men) as a reward for services [Hom., etc.] **3. a dignity, office, magistracy**, and in pl., *civic honours* (τιμὰς λέγομεν εἶναι τὰς ἀρχάς, Arist. Pol. 1281a31) [Hdt. 1.59, etc.]; ἐν ταῖς ἀρχαῖς καὶ ταῖς ἀλλαίς τ. [Pl. Ap. 35b, cf. Ti. 20a, etc.].  
Carter: ‘in honours’ Matheson: ‘in honour’ Dobbin: ‘in status’ Long: ‘in rank’  
Steinmann: ‘bei Ehren’ Nickel: ‘wenn es um eine Stellung ... geht’
- **ἐν ἀρχῇ** = Noun (Dat, f, sg): **ἡ ἀρχή** = **II. 3. magistracy, office, ἀρχὴν ἄρχειν, παραλαμβάνειν** [Hdt. 3.80, 4.147].  
Carter: ‘in magistracies’ Matheson, Oldfather, Long: ‘in office’ Dobbin, Hard: ‘in power’  
Steinmann: ‘bei Ämtern’ Nickel: ‘wenn es um ein Amt geht’
- **ἐν δίκῃ** = Noun (Dat, f, sg): **ἡ δίκη** = **IV. after Homer, of proceedings instituted to determine legal rights, hence, 1. lawsuit** [Pl. Euthphr. 2a, etc.]; prop. *private suit or action*, opp. γραφή [Lys. 1.44, etc.] **2. trial of the case, πρὸ δίκης** [Is. 5.10]; *court* by which it was tried, ἐν ὑμῖν ἐστὶ καὶ τῇ δίκῃ [Antipho 6.6].  
Carter: ‘in courts of judicature’ Matheson: ‘in justice’ Oldfather: ‘in court’ Dobbin: ‘in legal matters’  
Hard: ‘in the courts’ Long: ‘in ... courtroom’ Steinmann: ‘vor Gericht’ Nickel: ‘wenn du vor Gericht stehst’
- **ἐν πραγματίῳ παντί** = Noun (Dat, n, sg): **τὸ πραγματίον**, Dim. of **πρᾶγμα** = *trifling matter, petty lawsuit or business* [Ar. Nu. 197, 1004; Arr. Epict. 1.27.16, etc.].  
Carter, Hard: ‘—’ [Diss. III. 15] Matheson: ‘in every possible thing’ Oldfather: ‘in every paltry affair’  
Dobbin: ‘down to the last little thing’ Long: ‘everywhere in fact’ Nickel: ‘in jeder Hinsicht’  
Steinmann: ‘und bei jedem so belanglosen Geschäft’
- 7 - **ταῦτα ἐπίσκειναι** = Aor. Imperat. MP (2, sg): **ἐπισκέπτομαι** = **1. = ἐπισκοπέω (1. look upon or at, inspect, observe 4. consider, reflect, meditate)** [Hp. Prorrh. 2.1; Men. 710; Plu. 2.129c, etc.].
- **εἰ θέλεις ἀντικαταλλάξασθαι τούτων ἀπάθειαν, ...** = Aor. Inf. MP: **ἀντικαταλλάσσομαι** = **I. exchange one thing for another : 1. to give one thing for another, τί τινοῦ** [Dem.].  
Carter: ‘if, by parting with them, you have a mind to purchase apathy, ...’  
Matheson: ‘whether you are willing to pay this price for peace of mind, ...’  
Oldfather: ‘if you are willing at the price of these things to secure tranquility, ...’  
Dobbin: ‘whether you’re prepared to pay this price for ...’ Long: ‘whether you want to exchange it for calm, ...’  
Hard: ‘if you’re willing to give up all of this in exchange for serenity’  
Steinmann: ‘ob du um diesen Preis Gleichmut, ... gewinnen willst’  
Nickel: ‘Willst du um diesen Preis innere Ruhe, ... gewinnen?’
- **ἀπάθειαν** = Noun (Acc, f, sg): **ἡ ἀπάθεια** (from **ἀπαθής**) = **II. of persons, insensibility, apathy** [Arist. EN 1104b24, de An. 429a29]; ἄ τῶν κακῶν *insensibility to ...* [Thphr. HP 9.15.1]; ἄ. περί τι [Arist. APo. 97b23, Rh. 1383b16] **2. as Stoic term, freedom from emotion** [Dionys. Stoic. 3.35; cf. Arr. Epict. 4.6.34, al.; Plu. 2.82f].  
☛ see the notes of Long and Nickel at 12.2 above (**ἀπάθεια**).  
Carter: ‘apathy’ Matheson: ‘peace of mind’ Oldfather: ‘tranquility’ Dobbin, Hard: ‘serenity’  
Long: ‘calm’ Steinmann: ‘Gleichmut’ Nickel: ‘innere Ruhe’
- **ἐλευθερίαν** = Noun (Acc, f, sg): **ἡ ἐλευθερία (ἐλεύθερος)** = **1. freedom, liberty** [Pi. P. 1.61; Hdt. 1.62, 95]; ἐλευθερίας φῶς [Aesch. Ch. 809, cf. 863]; δι’ ἐλευθερίας μόλις ἐξῆλθες, i.e. μόλις ἠλευθερώθη [Soph. El. 1509] **2. licence, ἀκολασία καὶ ἔ.** [Pl. Grg. 492x]; of Diogenes [Jul. Or. 6.185c].  
Carter, Matheson, Oldfather, Dobbin, Hard, Long: ‘freedom’ Steinmann, Nickel: ‘Freiheit’

## 29

7 - **ἀταραξίαν** = Noun (Acc, f, sg): **ἡ ἀταραξία (ταράσσω)** = *impassiveness, calmness* [Democr. ap. Stob. 2.7.3i; Hp. *Ep.* 12; Epicur. *Ep.* 1p.30U; Phld. *Oec.* p.63J; Cic. *Fam.* 15.19.2; Hero *Bel.* 71.2; Plu. 2.101b; Plot. 1.4.1, etc.].

☛ see the notes of Long and Nickel at **12.2** above (**ἀπάθεια**).

Carter: 'tranquility' Oldfather, Dobbin: 'calm' Hard: 'peace of mind'  
Steinmann: 'innere Ruhe' Nickel: 'Ungestörtheit'

- **μὴ προσάγαγε** = Aor. Imperat. Act. (2, sg): **προσάγω** = **A. Π. 1.** seemingly intr. (sc. *ἑαυτὸν, στρατόν, etc.*), *draw near, approach* [Xen. *HG* 3.5.22]; *πρὸς τινας* [LXX 3 *Ki.* 18.21]; esp. in a hostile sense, *advance against, attack, π. πρὸς τὸ κέρασ* [Xen. *An.* 1.10.9, etc.]; *ποτάγε* (Dor. for *προσάγε*) *come on!* [Theoc. 1.62, 15.78].

Carter: 'do not come hither' Matheson, Hard: 'do not / don't come near' Oldfather: 'do not approach philosophy'  
Dobbin: 'then don't go near it' Long: 'don't go near philosophy'  
Steinmann: 'so laß dich nicht auf die Philosophie ein' Nickel: 'dann fang gar nicht erst an'

- **τελώνης** = Noun (Nom, m, sg): **ὁ τελώνης -ου** = *farmer or collector of tolls, customs, or taxes* [Ar. *Eq.* 248; Aeschin. 1.119; Herod. 6.64, etc.].

- **ἐπίτροπος Καίσαρος** = Adj. (Nom, m, sg): **ἐπίτροπος -ον** = **I. 1.** *one to whom the charge of anything is entrusted, steward, trustee, administrator*, + GEN rei, τῶν ἑωυτοῦ [Hdt. 1.108] **2.** = Lat. *procurator, Καίσαρος* ἔ. [Str. 3.4.20; Plu. 2.813e, etc.].

Carter: 'one of Caesar's officers' Matheson, Hard: 'one of Caesar's procurator's' Oldfather: 'a procurator of Caesar'  
Dobbin: 'politician' Long: 'an imperial official' Steinmann: 'kaiserlicher Prokurator' Nickel: 'Beamter des Kaisers'

- **ταῦτα οὐ συμφωνεῖ** = Pres. Ind. Act. (3, sg): **συμφωνέω** = **I.** *sound together, be in harmony or unison* (cf. *συμφωνία*), *ἐκ πασῶν μία ἄρμονία συμφωνεῖ* [Pl. *R.* 617b; cf. Thphr. *Sens.* 85; Arist. *Pr.* 919b2] **Π. 1.** *metaph., harmonize with, ποῖα ποίους σ. τῶν γενῶν* [Pl. *Sph.* 253b, cf. *Phd.* 101d; Arist. *EN* 1107a32]; *σ. τοῖς εἰρημένους* [Pl. *R.* 398c]; also *ταῦτα πρὸς ἄλληλα σ. συμφωνίαν τὴν ἀρίστην* [Arist. *Pol.* 1334b10]; *hold or express the same opinions, ταῦτα συμφωνοῦσι πάντες* [Thphr. *CP* 6.9.2].

Carter: 'These things are not consistent' Matheson: 'These callings do not agree'  
Dobbin: 'These roles don't mix' Oldfather, Hard: 'These thing do not / do not go together'  
Long: 'These professions don't match' Steinmann, Nickel: 'Das paßt nicht zusammen'

- **τὸ ἡγεμονικόν ... τὸ σαντοῦ** = Subst., from Adj. (Acc, n, sg): **ἡγεμονικός -ή -όν** = **Π. 1.** *capable of command, authoritative, ψυχή ἐν τοῖς ἡλιζι ἡ.* [Xen. *Smp.* 8.16]; *ἡγεμονικόν authoritative, of knowledge* [Pl. *Prt.* 352b]; **τὸ ἡγεμονικόν** *the authoritative part of the soul* (reason), esp. in Stoic philosophy [Zeno *Stoic.* 1.39, etc.]; but also, *the governing part of the universe, of the aether or sun* [Chrysipp. *Stoic.* 2.186, 192].

Long: COMMANDING-FACULTY. Technical term (Greek *hēgemonikon*) for the mind or principal part of the human soul, consisting in reason, whose function is to govern the self and authorize its behaviour. (2018, p. 156)

Steinmann: "For Epictetus, as for early Stoicism, the ἡγεμονικόν is the centre of of the entire mental life. In Epictetus it figures [...] predominantly as the seat of the will and feeling. Most often it refers to the inner person, the character, and might often be best translated as "heart" (A. Bonhöffer. *Epiktet und die Stoa. Untersuchungen zur stoischen Philosophie* [Stuttgart, 1890. reprint: Stuttgart-Bad Canstatt, 1968], p.95). Chrysippus writes: "Just as a spider, sitting in the middle of its web, senses — by means of its threads — when a fly stumbles into it, so too the Hegemonikon sits in the heart and, from there, perceives what the senses transmit" (after SVF 2, 879). According to Pohlenz (*Die Stoa: Geschichte einer geistigen Bewegung*, Vol. 1, 5th ed., 1978, p. 88), the Hegemonikon is the guiding central organ "that sees and hears, that processes the impressions, thinks and acts". (1992, p. 85 n. 29)

☛ though Epictetus often uses ἡγεμονικόν in ways that are identical to **προαίρεσις**, A. A. Long sees an important distinction between these concepts. See my note on **προαίρεσις** at **4** above (**τὴν ἑμαντοῦ προαίρεσιν**).

Carter: 'your own ruling faculty' Matheson: 'your Governing Principle' Dobbin: 'your mind'  
Oldfather: 'your own governing principle' Hard: 'your ruling centre' Long: 'your commanding-faculty'  
Steinmann: 'das leitende Prinzip in dir' Nickel: 'deine Seele'

- **ἐξεργάζεσθαι (τὸ ἡγεμονικόν)** = Pres. Inf. MP: **ἐξεργάζομαι** = **I. 1.** *work out, bring to completion* [Hdt. 1.93, 4.179 (Pass.), etc.] **2.** *accomplish, achieve, ἧδ' ἔστ' ἐκείνη τοῦργον ἡξεργασμένη* [Soph. *Ant.* 384] **4.** *work at*, esp. in Passive, *ἀγροὶ εὖ ἐξεργασμένοι well-cultivated lands* [Hdt. 5.29, cf. 6.137].

Carter: 'cultivate your own ruling faculty' Matheson: 'develop your Governing Principle'  
Oldfather: 'labour to improve your own governing principle' Dobbin: 'to care for your mind'  
Hard: 'devote your efforts to your ruling centre' Long: 'to work on your commanding-faculty'  
Steinmann: 'das leitende Prinzip in dir zu Vollendung bringen' Nickel: 'arbeitest du für deine Seele'

## 29

- 7 - ἢ περὶ τὰ ἔσω φιλοτεχνεῖν ἢ περὶ τὰ ἔξω = Pres. Inf. Act.: **φιλοτεχνέω** = **I. love art, practice an art**, of Athena and Hephaestus [Pl. *Prt.* 321e]; περὶ (ἐμπειρίας) [Phld. *Mus.* p. 89 K]; **περὶ τὰ ἔξω** [Eriict. *Ench.* 29.7].  
 Carter: ‘and apply yourself either to things within or without you’  
 Matheson: ‘you must study either your inner man, or outward things’  
 Oldfather: ‘you must work hard either on the inner man, or on things outside’  
 Dobbin: ‘specialize in what is within you or without’  
 Hard: ‘you must devote your efforts either to your ruling centre or external things’  
 Long: ‘Either the inner or the outer should be the focus of your efforts’  
 Steinmann: ‘Du mußt ... kunstvoll an der Innen- oder Außenwelt arbeiten’  
 Nickel: ‘Entweder bemühst du dich um das Innere oder um das Äußere’
- **φιλοσόφου τάξις** = Noun (Acc, f, sg): **ἡ τάξις -εως (τάσσω)** = **I. 5. post or place in the line of battle** [Hdt.]; λείπειν τὴν τάξις [And. 1.74; Pl. *Ap.* 29a; Dem. 13.34; 15.32; Aeschin. 3.159, etc.] **III. metaph.**, from **I. 5, post, rank, position, station**, ὑπὸ χθόνα τάξις ἔχουσα [Aesch. *Eu.* 396]; ἡ τῶν ἀκοντιζόντων τ. [Antipho 3.2.7]; ἰδία τοῦ βίου τ. [Isoc. 6.2].  
 Carter: ‘be ... a philosopher’ Matheson: ‘the position of a philosopher’ Hard: ‘the part of a philosopher’  
 Oldfather, Dobbin, Long: ‘the role of (a) philosopher’ Steinmann: ‘die Stelle eines Philosophen’  
 Nickel: ‘die Rolle eines Philosophen’
- **ἐπέχειν (φιλοσόφου τάξις)** = Pres. Inf. Act.: **ἐπέχω** = **VI. 1. have power over, occupy a country**, οἱ Σκύθαι τὴν Ἀσίην πᾶσαν ἐπέσχον [Hdt. 1.104; cf. Th. 2.101, etc.]; generally, *occupy*, τὴν κρατίστην μοῖραν ἐ. *hold the foremost place* [Longin. 9.1, cf. 44.12]; **ὑλῆς ἐ. τάξις** [Stoic. 3.27].
- **ιδιώτου (τάξις)** = Noun (Gen, m, sg): **ὁ ιδιώτης -ου (ἴδιος)** = **I. a private person, an individual**, opp. the State, ξυμφέροντα καὶ πόλεσι καὶ ιδιώταις [Th. 1. 124; Pl. *Smp.* 185b] **II. one in a private station**, opp. to one holding public office, or taking part in public affairs [Hdt. 1.59, 123, al.] **III. one who has no professional knowledge, layman**, καὶ ἰατρὸς καὶ ἰ. [Th. 2.48; cf. Hp. *VM* 4, Pl. *Th.* 178e]; ἰ. ἢ τινα τέχνην ἔχων [Pl. *Sph.* 221c] **3. generally, a raw hand, ignoramus** [Dem. 4. 35] **4. ‘average man’**, opp. a person of distinction [Plu. 2. 1104a].  
 Carter: ‘be ... one of the vulgar’ Matheson: ‘that [the position] of a mere outsider’  
 Oldfather, Dobbin, Hard: ‘that / the role / the part of (a) layman’ Long: ‘the role ... of an ordinary person’  
 Steinmann: ‘die Stelle ... eines Durchschnittsmenschen’ Nickel: ‘die Rolle ... eines gewöhnlichen Menschen’

## 30

- **τὰ καθήκοντα** = Pres. Part. Act. (n, pl): **καθήκω** = **I. 3.** *come in due course* to any one, καθήκεν ἐς ἡμᾶς ὁ λόγος the turn of speaking *came* to us [Aeschin. 2.5] **II. 1.** *to be meet, fit, proper*, τοῦ καθήκοντος χρόνου [Soph.] **2.** impers., καθήκει μοι *it belongs* to me, *is my duty*, + INF, οἷς καθήκει ἀθροίζεσθαι [Xen. An. 1.9.7, cf. Cyr. 8.1.4, etc.]: freq. in PART, **τὰ καθήκοντα** *one's due* or *duty* [Xen. Cyr. 1.2.5]: esp. in Stoic philosophy (from signif. **I. 3.** according to D.L. 7.108), περὶ τοῦ κ., title of work by Zeno [cf. *Stoic.* 1.55, etc.]: freq. in pl. [ib. 3.30, etc.].  
**Long:** APPROPRIATE ACTIONS. Technical term (Greek *kathêkonta*) for the behavior that conforms in general to the specific nature of living things. It covers both self-interested actions such as avoiding danger to oneself, and other-regarding behavior such as caring for offspring and community. (2018, p. 155)  
**Nickel:** Epictetus here uses a concept previously employed by Zeno: τὰ καθήκοντα (SVF 3, 491-499, 500-543). (2006, p. 91 n. 50)  
 Carter, Oldfather, Dobbin: '(our) duties' Matheson: 'appropriate acts' Hard, Long: 'appropriate actions'  
 Steinmann, Nickel: 'unsere Pflichten'
- **ὡς ἐπίπαν** = Adv. **ἐπίπαν** = **I. ἐπὶ, πᾶν**, adv. *upon the whole, in general, on the average* [Hdt., Th.]; **ὡς ἐπίπαν**, also τὸ ἐπ. and ὡς τὸ ἐπ. [Hdt.].
- **ταῖς σχέσεσι** = Noun (Dat, f, sg): **ἡ σχέσις -εως (ἔχω, σχεῖν)** = **I. 1.** *state, condition*, σ. τοῦ σώματος *habit* of body, much like διάθεσις, which is alterable, opp. ἔξις (constitution or temperament, which is permanent) [Hp. Art. 8] **4.** *relation* [Arist. Fr. 182; Zeno *Stoic.* 1.49, etc.]: also, *relationship* [Arr. *Epict.* 4.6.26].  
 Carter: 'relations' Oldfather, Hard, Long: 'our social relationships' Dobbin: 'social roles'  
 Steinmann, Nickel: 'unsere sozialen Beziehungen'
- **παραμετρεῖται** = Pres. Ind. Pass. (3, sg): **παραμετρέω** = **I. 1.** *measure* one thing *by* another, *compare*, τὰς δυνάμεις [Phld. Rh. 2.255 S; cf. Plu. 2.78f; Luc. Pr. Im. 21; Arr. *Epict.* 1.2.10]:—Middle, *compare oneself*, **τινι** *with* another thing [Pl. *Th.* 154b]:—Passive, εἰ τῷ μικρῷ παραμετροῖτο [Luc. *Prom.* 15]; **τὰ καθήκοντα ταῖς σχέσεσι π.** [Epict. *Ench.* 30].
- **ὑπαγορεύεται ἐπιμελεῖσθαι** = Pres. Ind. Pass. (3, sg): **ὑπαγορεύω** = **II.** *suggest*, ἐλπίδα, πρόφασιν [Str. 1.2.32, 39, etc.]: followed by INF [D.H. *Th.* 19]:—impers. in Passive [Epict. *Ench.* 30].  
 Carter: 'In this are implied ...' Matheson: 'This means you are called on to ...' Oldfather: 'one is called upon to ...'  
 Dobbin: 'the relationship demands from you ...' Hard: 'you're obliged to ...' Long: 'this involves ...'  
 Steinmann: 'es ist einem auferlegt, ...' Nickel: 'Man ist dazu verpflichtet, ...'
- **ἐπιμελεῖσθαι** = Pres. Inf. MP: **ἐπιμελέομαι** = **1.** *to take care of, have charge of, have the management of* a thing, + GEN [Hdt., Attic].  
 Carter: 'taking care of him' Matheson, Oldfather, Hard: 'to take care of him' Dobbin: 'support'  
 Long: 'looking after him' Steinmann, Nickel: 'sich um ihn zu kümmern'
- **παραχωρεῖν ἅπᾶντων** = Pres. Inf. Act.: **παραχωρέω** = **1. b.** *give way, yield, submit*, τινι to one [Pl. *Prt.* 336b]; **τινί τινος** in respect of ... [ib.].  
 Carter: 'submitting to him in all things' Matheson, Oldfather, Hard: 'to give way to him in all things / everything'  
 Dobbin: 'constant deference' Long: 'letting him have his way in everything'  
 Steinmann: 'ihm in allem den Vortritt zu geben' Nickel: 'ihm in allem nachzugeben'
- **ἀνέχεσθαι λοιδοροῦντος** = Pres. Inf. Middle: **ἀνέχω** = **C. Middle II.** *hold oneself up, bear up*, οὐδέ σ' οἶω δηρὸν ἔτ' ἀνσχήσεσθαι [Il. 5.285]; *be patient* [Il. 23.587] **4.** the dependent clause is mostly (always in Homer) in PART, οὐ μάν σε ... ἀνέξομαι ἄλγε' ἔχοντα *I will not suffer* thee to have ... [Il. 5.895]; οὐ γὰρ ἀεργὸν (ὄντα) ἀνέξομαι *I will not suffer* one (to be) ... [Od. 19.27]; καὶ γὰρ κ'... ἀνεχοίμην ἤμενος *for I would be content* to sit ... [Od. 4.595]: freq. in Prose, ἀ. τῶν οικείων ἀμελουμένων [Pl. *Ap.* 31b].  
 Carter: 'patiently receiving his reproaches' Matheson: 'bear with him if he reviles you'  
 Oldfather: 'to submit when he reviles ... you' Dobbin: 'constant ... tolerance for his verbal ... abuse'  
 Hard: 'to put up with it if he scolds you' Long: 'not making a fuss if he is abusive'  
 Steinmann, Nickel: 'es zu ertragen, wenn er schimpft'
- **λοιδοροῦντος** = Pres. Part. Act. (Gen, m, sg): **λοιδορέω** = **I.** *to abuse, revile*, τινα [Hdt. 3.145, Attic]; sometimes simply, *rebuke* [Xen. *Cyr.* 1.4.9].
- **παίοντος** = Pres. Part. Act. (Gen, m, sg): **παίω** = **I. 1.** poet. Verb (not in Homer, rare in Attic Prose), *strike, smite*, whether with the hand, or with a rod or other weapon, σκυτάλοισί τινας [Hdt. 3.137; cf. Aesch. *Ag.* 1384, etc.]: freq. with acc. omitted, παισθεῖς ἔπαισας [Aesch. *Th.* 957].

## 30

- **μή τι οὖν πρὸς ἀγαθὸν πατέρα φύσει ὀκειώθης ;** = Conj. **μή** = **C.** in Questions : **I.** in direct questions, **a.** with Indicative, implying a negative answer, *surely not, you don't mean to say that*, Lat. *num ?* whereas with **οὐ** an affirmative answer is expected, Lat. *nonne ?* ἄρ' οὐ τέθνηκε ; *surely he is dead, is he not?* ἄρα μή τέθνηκε ; *surely he is not dead, is he?*  
Carter: 'Is your natural tie then to a *good* father?' Matheson: 'Well, have you any claim to a good father?'  
Oldfather: 'Did nature, then, bring you into relationship with a good father?'  
Dobbin: 'Look, nature has endeared you to a father, not necessarily a good one'  
Hard: 'Do the ties of nature bind you, then, only to a good father?'  
Long: 'Do you think you have a natural affinity only to a good father?'  
Steinmann: 'Hat dich die Natur etwa mit einem *guten* Vater in Beziehung gebracht?'  
Nickel: 'Hast du dich etwa einem von Natur aus guten Vater anvertraut?'
- **φύσει (ἀγαθὸν πατέρα)** = Noun (Dat, f, sg): **ἡ φύσις, φύσεως (φύω)** = **III.** *nature, the regular order of nature*, τύχη ... ἀβέβαιος, φ. δὲ αὐτάρκης [Democr. 176]; κατὰ φύσιν [Pl. R. 444d, etc.]; τρίχες κατὰ φύσιν πεφυκυῖαι *growing naturally* [Hdt. 2.38]; freq. in DAT, **φύσει** *by nature, naturally*, ὁρρ τύχη, τέχνη [Pl. Lg. 889b, cf. R. 381b]; φύσει τοιοῦτος [Ar. Pl. 275]; ὁ ἄνθρωπος φ. πολιτικὸν ζῶν ἐστι [Arist. Pol. 1253a3].
- **ὀκειώθης (πρὸς ἀγαθὸν πατέρα)** = Aor. Ind. Pass. (2, sg): **οἰκειόω** = *make οἰκεῖος* : **I.** *make a person a kinsman* [Th. 3.65] **II.** mostly in Middle, **1.** + ACC pers., *make a person one's friend* [Hdt. 4.148; Pl. Lg. 738d]; *reconcile*, οἰ. ἕνα πρὸς ἕνα [Phld. Rh. 2.222 S];—Passive, *to be made friendly*, ὁρρ. πολεμοῦσθαι [Th. 1.36; cf. Arist. Pol. 1336b30] **b.** in Stoic Philos., *to be endeared by nature* [Chrysipp. Stoic. 3.43] **2.** + ACC rei, *make or claim as one's own, appropriate*, τὴν Ἀσίην οἰκειῶνται οἱ Πέρσαι [Hdt. 1.4]; Αἰγύπτιοι οἰ. Καμβυσέα *claim him as their own* [Hdt. 3.2] **3.** Act., *adapt, make fit or suitable*, τι πρὸς τι [Plb. 9.1.2];—Passive, *to be familiarized to, ταῖς ψυχαῖς* [Pl. Prt. 326b]; *become familiar with* [Pl. Prm. 128a].  
**Long:** NATURAL AFFINITY. Technical term (Greek *oikeiōsis*) for the self-preservative and social instincts of living creatures, which serves as the naturalistic foundation of ethics in Stoicism. (2018, p. 160).  
**Nickel:** The verb “confide”, “entrust” (οἰκειοῦσθαι) is related to the substantive Oikeiosis (οἰκειώσις), “appropriation”, “familiarity”, “establishing trust”. Oikeiosis is a fundamental concept in Stoic anthropology. It refers to an individual's natural tendency towards everything that is beneficial and essentially related to it (Zeno in Diogenes Laertius 7, 85-89). Oikeiosis is also at the heart of the development of all social relationships and of universal philanthropy — our outreach to humanity as a whole. Our duties towards others have their natural impetus in Oikeiosis. (2006, p. 91 n. 51)  
**Steinmann:** “In relation to things, the verb οἰκειοῦν means “to appropriate”. In relation to persons it signifies - in its active sense - “to win over to one's side”; in the passive, “being familiar or acquainted with” (M. Forscher: *Die stoische Ethik*, Stuttgart 1981, p. 145). The nominalized form of the verb, οἰκειώσις, is a fundamental concept of Stoic anthropology, denoting “a specific relation of something (or someone) to something (someone), which may be characterized as a “familiarity with”, an “interested orientation towards” and “concern for” something (or someone)” (ibid.). The term refers to every being's natural attentiveness to itself for the purposes of self-preservation and self-realization. However, this devotion, instilled in us by nature, is not only concerned with our own being, but also with that of our offspring and relatives. From there, it “extends in ever widening circles until it embraces all of mankind, since we can recognize in every rational being a “relative” to whom we feel bound not merely by the external equality of shared living conditions, but by a natural feeling of kinship” (Pohlenz, *Die Stoa: Geschichte einer geistigen Bewegung*, Vol. 1, 5th ed., 1978, p. 115). (1992, p. 85 n. 30)
- ☛ see translations above (**μή τι οὖν ...**).
- **τήρει ... τὴν τάξιν ...** = Pres. Imperat. Act. (2, sg): **τηρέω** = **III. 2.** *preserve, retain*, τὰς αἰσθήσεις [dub. in Epicur. Ep. 1p. 5 U; cf. Demetr. Lac. Herc. 1055.9, 10]; ; ἰδιότητος [Phld. Rh. 1.154 S].
- **τοιγαροῦν** = Particle **τοιγάρ** = **I.** *therefore, accordingly, well then* [Hom., Attic] **II.1.** strengthened by other Particles, **τοιγαροῦν**, *for that very reason, therefore* [Hdt. 4.149; Pl. Sph. 234e, 246b; Xen. An. 1.9.9, al.; Dem. 18.40; Arist. Pol. 1271b3, etc.].  
Oldfather, Hard: 'Very well, (then)' Long: 'In that case' Dobbin: 'Well then' Steinmann, Nickel: 'Gut, aber ...'

## 30

- **τὴν τάξιν τὴν σεαυτοῦ πρὸς αὐτόν** = Noun (Acc, f, sg): **ἡ τάξις -εως (τάσσω)** = **I. 5.** *post or place in the line of battle* [Hdt.]; *λείπειν τὴν τάξιν* [And.1.74; Pl. *Ap.* 29a; Dem. 13.34; 15.32; Aeschin. 3.159, etc.] **III.** *metaph.*, from **I. 5.** *post, rank, position, station*, *ὑπὸ χθόνα τάξιν ἔχουσα* [Aesch. *Eu.* 396]; *ἡ τῶν ἀκοντιζόντων τ.* [Antipho 3.2.7]; *ἰδία τοῦ βίου τ.* [Isoc. 6.2].  
Carter: ‘your own situation towards him’  
Oldfather, Hard: ‘the relation that you have toward(s) him’  
Long: ‘your fraternal relationship to him’  
Nickel: ‘dein Verhalten ihm gegenüber’  
Matheson: ‘the relation you hold to him’  
Dobbin: ‘your side of the relationship’  
Steinmann: ‘deine Einstellung ihm gegenüber’
- **σοὶ ποιήσαντι** = Aor. Part. Act. (Dat, m, sg): **ποιέω**  
☛ the dative here is a dative of Advantage or Disadvantage, denoting the beneficiary of the action. So, quite literally: “but what — *for* you having done it — will your will / choice (**προαίρεσις**) be in harmony with nature?”  
**GG 1165.** (Dative of Advantage or Disadvantage) The person or thing for whose *advantage* or *disadvantage* anything is or is done is put in the dative (*dativus commodi et incommodi*). This dative is generally introduced in English by *for*.  
☛ **ἀλλὰ τί σοὶ ποιήσαντι κατὰ φύσιν ἢ σὴ ἔξει προαίρεσις**  
Carter: ‘but what *you* are to do, to keep your faculty of choice conformable to nature’  
Matheson: ‘but what you must do if your purpose is to keep in accord with nature’  
Oldfather: ‘but what you will have to do, if your moral purpose is to be in harmony with nature’  
Dobbin: ‘only with what you must do to keep your will in tune with nature’  
Hard: ‘but [look] to what you must do if you are to keep your choice in harmony with nature’  
Long: ‘but [think] about what you need to do to keep your will in harmony with nature’  
Steinmann: ‘was du tun mußt, wenn deine sittliche Grundsätze mit der Natur übereinstimmen soll’  
Nickel: ‘was du tun mußt, wenn deine sittliche Entscheidung in Übereinstimmung mit der Vernunftnatur bleiben soll’
- **ἡ σὴ ... προαίρεσις** = Noun (Nom, f, sg): **ἡ προαίρεσις -εως** = **1.** *choosing one thing before another* [Pl. *Prm.* 143c]; *purpose, resolution*, π. καὶ πράξις ἀνάγκη ἐκ π. καὶ βουλήσεως [Dem. 44.57; cf. Arist. *PA* 657b1]; *ἡ κατὰ π. κίνησις* [Arist. *Metaph.* 1015a33]; *τὰ κατὰ π. ἀδικήματα* wrongs done *from malice preperse* [Lycurg. 148]; *παρὰ τὴν π.* contrary to *one’s purpose* [Arist. *Metaph.* 1015a27]; *ἡ π. βουλευτική ὄρεξις τῶν ἐφ’ ἡμῖν* [Arist. *EN* 1113a10, cf. 1139a23]; *inclination*, *χρῶ ὡς βούλει τῇ σεαυτοῦ π.* [Epicur. *Sent.* V at 51]; *motive*, *κατὰ προαίρεσιν δακρύνειν* [Hr. *Aph.* 4.52].  
☛ see notes at 4 above (**τὴν ἑμαιοῦ προαίρεσιν**).  
Carter: ‘your own faculty of choice’ Matheson: ‘your purpose’ Oldfather: ‘your moral purpose’ Hard: ‘your choice’ Dobbin, Long: ‘your will’ Steinmann: ‘deine sittlichen Grundsätze’ Nickel: ‘deine sittliche Entscheidung’
- **ἔξει** = Fut. Ind. Act. (3, sg): **ἔχω** = **B. I. 1.** *intr.*, *hold oneself*, i.e. *keep so and so*, *ἔχον* (οὕτως), *ὡς τε τάλαντα γυνή* (sc. *ἔχει*) *kept balanced*, like the scales which ... [Il. 12.433]; *ἔξω δ’ ὡς ὅτε τις στερεὴ λίθος* I *will keep unmoved*, as a stone ... [Od. 19.494]; *σχῆς οὐπερ εἶ* *keep where thou art* [Soph. *OC* 1169]; *ἔχε ἡρέμα* *keep still* [Pl. *Cra.* 399e, etc.] **B. II. 1.** *simply be*, *ἐκάς εἶχον* [Od. 24.245]; *ἔ. κατ’ οἴκους* [Hdt. 6.39]; *περὶ πολλῶν ἔ. πραγμάτων* [Hdt. 3.128]; *ἔ. ἐν ἀνάγκαισι* [Eur. *Ba.* 88]; *ὅπου συμφορᾶς ἔχεις* [Eur. *El.* 238].
- **σὲ γὰρ ἄλλος οὐ βλάψει** = Fut. Ind. Act. (3, sg): **βλάπτω**
- **ἔση** = Fut. Ind. Middle (2, sg): **εἰμί**
- **βεβλαμμένος** = Perf. Part. Pass. (Nom, m, sg): **βλάπτω**
- **ὅταν ὑπολάβης βλάπτεσθαι** = Aor. Subj. Act. (2, sg): **ὑπολαμβάνω** = **I. 3.** *in discourse, take up what is said, interpret or understand it in a certain way*, *ταῦτη ὑπολαμβάνεις ἢ ἂν καγουργήσαις μάλιστα τὸν λόγον* [Pl. *R.* 338d] **II. 1.** *take up a notion, assume, suppose*, freq. of an ill-grounded opinion, *ὕ. θεῖον εἶναι τὸ ἀπαγγελλόμενον* [Hdt. 2.55]: *an Adv. is freq. added to give the word a good sense, ὀρθῶς ὕ.* [Pl. *Grg.* 458e; Arist. *EN* 1145b21]; + **INF**, *τῇ φιλανθρωπία ἦν ἔχειν ὑπείληψαι παρὰ τοῖς ἀνθρώποις* [Isoc. *Ep.* 4.9; cf. Arist. *Rh.* 1383b8]; *ὑπολαμβάνεται δεδωκέναι* *is understood to have granted* [Arist. *SE* 178a20].  
Carter: ‘when you think you are hurt’ Matheson, Oldfather: ‘when you think you are harmed’  
Dobbin: ‘you believe yourself to be [hurt]’ Hard: ‘when you suppose that you’ve been harmed’  
Long: ‘when you think you are being harmed’ Steinmann, Nickel: ‘wenn du annimmst, daß du geschädigt wirst’
- **βλάπτεσθαι** = Pres. Inf. Pass.: **βλάπτω**

## 30

- **ἀπὸ τοῦ γείτονος** = Noun (Gen, m / f, sg): **ὁ, ἡ γείτων -ονος** = **I. neighbour, borderer**, γείτονες ἡδὲ ἔται Μεγελάου [Od. 4.16, cf. 9.48; Hes. *Op.* 346, etc.].

☛ our interpretation of ‘what is appropriate’ (**τὸ καθήκον**) below will depend on how we read this. If **ἀπὸ τοῦ γείτονος, ἀπὸ τοῦ πολίτου, ἀπὸ τοῦ στρατηγοῦ** is taken to mean **(1)** ‘from *the idea* of a neighbour, a citizen, a general’ [Carter] or ‘from *the title* of neighbour, etc.’ [Dobbin], ‘the appropriate action’ this entails may be either my neighbour’s duties towards me and/or mine towards my neighbour. Carter’s reading is agnostic, leaving the question open to both possibilities. Dobbin takes it to refer to the implications for my neighbour — his “functions” (as he translates **τὸ καθήκον**) in that role. For Long, on the other hand, it clearly means *my* duties towards my neighbour, my commanding officer, etc. — “the appropriate thing [for me] to do”. He seems to be the sole translator to adopt this interpretation, but he gets some solid support from the fact that all the examples Epictetus has just given of determining **τὰ καθήκοντα** from our “relations” (σχέσεις) hinge on the question of how *we* are to act towards *them* — towards, for example, a bad father or an unjust brother (fathers and brothers who precisely *do not* fulfill “the idea of a father”, etc.) — and not on the question of *their* parental or filial duties towards *us*. On the other hand, if we take **ἀπὸ τοῦ γείτονος** to mean - as it literally *does* mean - **(2)** ‘from the neighbour’, **τὸ καθήκον** will naturally refer to my neighbours’ duties towards *me*, the ‘appropriate actions’ I can expect *from* him. Almost all translators follow this path. And yet, though this reading has the merit of literalness, one can’t help feeling that it strikes a jarring note totally uncharacteristic of Epictetus’ whole philosophy. How is it possible that this chapter, which has throughout focused entirely on *my* actions, *my* duties towards a father or brother, suddenly ends here (literally in its *last sentence!*) by talking about *their* duties towards me? Wasn’t Epictetus’ whole point, in choosing precisely a “bad father” and “unjust brother”, to make me realize how it is appropriate for *me* to act — *regardless* of such “externals”? After all, the question of whether they in fact fulfill their paternal or filial obligations towards me is ultimately not “up to me”, and Epictetus’ interest at every stage of his argument is always to draw our attention to those things that *are* ἐφ’ ἡμῖν. Long’s reading is consistent with this — as is Carter’s, in its less committed way.

Carter: ‘you will find, *from* [the idea of] a neighbour, ... the [corresponding] duties’ **(1 and / or 2)**

Matheson: ‘You will only discover what is proper to expect *from* neighbour, ...’ **(2)**

Oldfather: ‘what duty to expect *of* your neighbour’ **(2)**

Dobbin: ‘The titles of neighbour, ... will likewise suggest to you what functions they entail’ **(2)**

Hard: ‘you’ll discover the appropriate actions to expect *from* a neighbour, ...’ **(2)**

Long: ‘make a habit of studying your social relationships — with neighbours, ... — and then you will find the appropriate thing to do’ **(1)**

Steinmann: ‘So wirst du auch die Pflichten deines Nachbarn, ... dir gegenüber erkennen’ **(2)**

Nickel: ‘So wirst du auch erkennen, was du *von* deinem Nachbarn, ... zu erwarten hast’ **(2)**

- **ἀπὸ τοῦ πολίτου** = Noun (Gen, m, sg): **ὁ πολίτης -ου** = **I. a member of a city or state (πόλις), a citizen, freeman** [Hom., etc.].

- **ἀπὸ τοῦ στρατηγοῦ** = Noun (Gen, m, sg): **ὁ στρατηγός -ου** = **I. the leader or commander of an army, a general** [Hdt., Attic]: generally, *a commander, governor* [Soph.].

- **τὸ καθήκον** = Pres. Part. Act. (Acc, n, sg): **καθήκω** = **I. 3. come in due course** to any one, καθῆκεν ἐς ἡμᾶς ὁ λόγος the turn of speaking *came* to us [Aeschin. 2.5] **II. 1. to be meet, fit, proper**, τοῦ καθήκοντος χρόνου [Soph.] **2. impers., καθήκει μοι it belongs to me, is my duty**, + INF, οἷς καθήκει ἀθροίζεσθαι [Xen. *An.* 1.9.7, cf. *Cyr.* 8.1.4, etc.]: freq. in PART, **τὰ καθήκοντα one’s due or duty** [Xen. *Cyr.* 1.2.5]; **ποιεῖν τὸ κ.** [Men. 575]: esp. in Stoic philosophy (from signif. **I. 3.** according to D.L. 7.108), **περὶ τοῦ κ.**, title of work by Zeno [cf. *Stoic.* 1.55, etc.]: freq. in pl. [*ib.* 3.30, etc.].

☛ as noted above (**ἀπὸ τοῦ γείτονος**), interpretations vary slightly here as to whether **τὸ καθήκον** refers to our duties to our neighbour, fellow-citizen, and commanding officer, or to their duties towards us. On **τὸ καθήκον / τὰ καθήκοντα** as technical terms in Stoic philosophy, see the notes of Long and Nickel above (**τὰ καθήκοντα**).

Carter: ‘the [corresponding] duties’ Matheson: ‘what is proper to expect’ Oldfather: ‘what duty to expect’

Dobbin: ‘what functions they [the titles of neighbour, citizen, etc.] entail’ Hard: ‘the appropriate actions to expect’

Long: ‘the appropriate thing to do’ Steinmann: ‘die Pflichten deines Nachbarn, ... dir gegenüber’

Nickel: ‘was du ... zu erwarten hast’

## 30

- **τὰς σχέσεις** = Noun (Acc, f, sg): **ἡ σχέσις -εως (ἔχω, σχεῖν)** = **I. 1.** *state, condition*, σ. τοῦ σώματος *habit* of body, much like διάθεσις, which is alterable, opp. ἔξις (constitution or temperament, which is permanent) [Hp. *Art.* 8] **4. relation** [Arist. *Fr.* 182; Zeno. *Stoic.* 1.49, etc.]: also, *relationship* [Arr. *Epict.* 4.6.26].  
Carter: ‘the [several] relations’ Matheson: ‘the relations implied by each’ Oldfather: ‘your social relations with them’  
Dobbin: ‘social relations’ Hard: ‘your social relationships’ Long: ‘your social relationships’  
Steinmann, Nickel: ‘deine sozialen Beziehungen zu ihnen’
- **ἐθίζη θεωρεῖν (τὰς σχέσεις)** = Pres. Ind. Pass. (2, sg): **ἐθίζω** = **I.** Passive, *to be or become accustomed to*, + INF [Hp. *Art.* 41; Ar. *V.* 512; Lys. 14.31; Th. 1.77, etc.].  
Carter: ‘you accustom yourself to contemplate the ... relations’ Matheson: ‘you get into the habit of looking at ...’  
Oldfather: ‘you acquire the habit of looking at ...’  
Dobbin: ‘you begin to give social relationships their due in your daily deliberations’  
Hard: ‘you get in the habit of examining ...’ Long: ‘make a habit of studying ...’  
Steinmann: ‘du dich daran gewöhnst, deine sozialen Beziehungen zu ihnen richtig zu sehen’  
Nickel: ‘du dich daran gewöhnst, deine sozialen Beziehungen zu ihnen zu berücksichtigen’

## 31

- 1** - **τῆς περι τοὺς θεοὺς εὐσεβείας** = Noun (Gen, f, sg): **ἡ εὐσέβεια** = **1.** *reverence towards the gods or parents, piety or filial respect*, εὐ. εἰς θεοὺς καὶ γονέας [Pl. *R.* 615c, etc.]; *μαϊνῶν εὐσέβειαν Ἄρης* [Aesch. *Th.* 344]; εὐ. Ζηνός *towards him* [Soph. *El.* 1097]; εὐ. πρὸς, **περὶ τοὺς θεοὺς** [Pl. *Smp.* 193d; Isoc. 12.124, cf. 10.58].  
Carter, Matheson, Oldfather, Hard: ‘piety towards the gods’ Long: ‘reverence concerning the gods’  
Steinmann, Nickel: ‘die Frömmigkeit gegenüber den Göttern’
- **τὸ κυριώτατον** = Sup. Adj. (Nom, n, sg): **κύριος -α -ον, also -ος -ον** = **A. II. 1.** of things, ὁ τῆς ὥρας τῆς καταρχῆς κ. (ἀστήρ) [Serapio in *Cat.Cod. Astr.* 1.99]: but usu. abs., *authoritative, decisive*, δίκαι [Eur. *Heracl.* 143; And. 1.88; Pl. *Cri.* 50b]; *important, principal*, κ. δόξα, of certain doctrines of Epicurus [Phld. *Ir.* p. 86 W]; τὰ -ώτατα μέρη τῆς φύσεως [Epicur. *Sent.* 9]; **τὰ -ώτατα** the *principal* organs [Gal. 1.385 (but, the *most important matters*, Epicur. *Sent.* 16)].  
Carter: ‘the essential property’ Oldfather: ‘the chief element’ Dobbin: ‘the chief duty’  
Hard: ‘the most important point’ Long: ‘the essence of reverence concerning the gods’  
Steinmann: ‘daß es hauptsächlich darauf ankommt, ...’ Nickel: ‘daß es am wichtigsten ist, ...’
- **ὀρθὰς ὑπολήψεις περὶ αὐτῶν ἔχειν** = Noun (Acc, f, pl): **ἡ ὑπόληψις (ὑπολαμβάνω)** = **II. 1.** *taking in a certain sense, assumption, notion* [Pl. *Def.* 413a sq.; Arist. *MM* 1235a20 (pl.)]; ὑ. λαμβάνειν [Arist. *Rh.* 1417b10]; τῆς ὑπολήψεως διαφοραὶ ἐπιστήμη καὶ δόξα καὶ φρόνησις [Arist. *deAn.* 427b25]; but distd. from νόησις [ib. b17]; from ἐπιστήμη [Arist. *Top.* 149a10]; joined with δόξα [Arist. *EN* 1139b17; Epicur. *Fr.* 239]; ὑ. ψευδεῖς, μοχθηραὶ [Epicur. *Ep.* 3p.60U; Phld. *Mus.* p.49K]; Chrysipp. wrote περὶ ὑπολήψεως [Stoic. 2.9].  
☛ see also the note of Nickel at 20 above (ἡ σή ... ὑπόληψις).  
Carter: ‘to form right opinions concerning them’ Matheson, Oldfather: ‘to have right opinions about them’  
Long: ‘to hold correct beliefs concerning their existence’ Dobbin: ‘to hold the correct beliefs about them’  
Hard: ‘to hold correct opinions about them’ Steinmann, Nickel: ‘richtige Vorstellungen über sie zu haben’
- **διοικούντων τὰ ὅλα καλῶς καὶ δικαίως** = Pres. Part. Act. (Gen, m, pl): **διοικέω** = **I. 1.** *keep house*: hence, generally, *control, manage, administer*, τὴν πόλιν [Th. 8.21, etc.]; τὰ τῆς πόλεως [Ar. *Ec.* 305]; τὰς τε οἰκίας καὶ τὰς πόλεις [Pl. *Men.* 91a]; τὸν κόσμον [Pl. *Phdr.* 246c]; τὸν οὐρανόν [Pl. *Lg.* 896e]; τὰ ἀνθρώπινα [ib. 713c]; τὸν αὐτοῦ βίον [Isoc. 1.10].
- **τὰ ὅλα** = Subst., from Adj. (Acc, n, pl): **ὅλος -η -ον** = **II. 1.** as Subst., **τὸ ὅλον** the *universe* [Pl. *Grg.* 508a, *Ly.* 214b, etc.]; differing from **τὸ πᾶν**, as implying a definite order [Arist. *Metaph.* 1024a3; cf. Pl. *Th.* 204a sq.] **2. τὰ ὅλα** *one’s all*, τὰ ὅ. πεπρακέναι [Dem. 18.28]; τοῖς ὅ. ἠττάσθαι *lose one’s all*, be *utterly* ruined [Dem. 9.64]; in full τοῖς ὅ. πράγμασιν ἐσφαλμένος [Plb. 18.331.1, etc.].  
Carter, Matheson, Oldfather, Hard, Long: ‘the universe’ Dobbin: ‘the world’ Steinmann: ‘das Weltall’  
Nickel: ‘die ganze Welt’



## 31

- 1 - **σαυτὸν εἰς τοῦτο κατατεταχέναι** = Perf. Inf. Act.: **κατατάσσω**, Attic -**ττω** = **I. 2. appoint**, ἐπί τι to do a thing [Dem. 25.13]; **κ. τινὰ εἰς τάξιν ἤντιν οὖν** [Pl. *Lg.* 945a]; **κ. τινὰ εἰς ...** *appoint* one to go to a place [Plb. 3.33.12].

☛ Dobbin — following the suggestion of Schweighäuser — reads **κατατεταχόντων** here (Perfect Part. Act. [Gen, m, pl]: **κατατάσσω**), with the sense of “and have appointed you to ...”, referring to the gods.  
Carter: ‘fix yourself in this resolution, to obey them’ Matheson, Oldfather: ‘to have set yourself to obey them’  
Dobbin: ‘and that they have put you here [**κατατεταχόντων**] for one purpose— to obey them’  
Hard: ‘to have made up your mind to obey them’ Long: ‘to position yourself to obey them’  
Steinmann: ‘daß du die Bereitschaft haben mußt, ihnen zu gehorchen’  
Nickel: ‘daß du dich darauf einstellen mußt, ihnen zu gehorchen’

- **εἶκιν πᾶσι τοῖς γινομένοις** = Pres. Inf. Act.: **εἶκω** = **I. 1. + DAT, make way for**, οὐρεῦσι [Il. 24.716]

**4. give way to any passion or impulse**, ᾧ θυμῷ εἶξας [Il. 9.598]; **of circumstances**, πενήνῃ εἶκω [Od. 14.157]; **κακοῖς** [Aesch. *Pr.* 322]; **ἀνάγκη** [Aesch. *Ag.* 1071]; **ξυμφοραῖς** [Th. 1.84].

Carter: ‘yield to them ... in all events’ Matheson: ‘to give way to all that happens’  
Oldfather: ‘to submit to everything that happens’ Dobbin: ‘welcome whatever happens’  
Hard: ‘submit to everything that comes about’ Long: ‘accept whatever happens’  
Steinmann, Nickel: ‘und dich allem, was geschieht, zu fügen’

- **ἀκολουθεῖν (τοῖς γινομένοις)** = Pres. Inf. Act.: **ἀκολουθεῖω** = **II. 1. metaph., follow, be guided by**, τῇ γνώμῃ τινός [Th. 3.38]; **τοῖς πράγμασιν, τοῖς τοῦ πολέμου καιροῖς** [Dem. 4.39, 24.95]; **obey, τοῖς νόμοις** [And. 4.9].

- **ὥς ... ἐπιτελουμένοις (τοῖς γινομένοις)** = Pres. Part. Pass. (Dat, n, pl): **ἐπιτελέω** = **I. 1. complete, finish, accomplish**, ἐ. τὰ ἐπιτασόμενα [Hdt. 1.115, cf. 51, 90]; **τὰς ἐντολάς** [Hdt. 1.157]; **ἐ. ἔργω ἅ. ἂν γνῶσιν** [Th. 1.70]; esp. of *the fulfilment* of oracles, visions, etc. [Hdt. 1.13 (Pass.), al.]—Passive, ὅπως ἂν ἡ εἰρήνη ἐπιτελεσθῇ that it *may be brought to pass* [Decr. ap. Dem. 18.29].

**S 2086. (Circumstantial Participle)** ὥς with participles of Cause or Purpose, etc.: This particle sets forth the ground or belief on which the agent acts, and denotes the thought, assertion, real or presumed intention, in the mind of the subject of the principal verb or of some other person mentioned prominently in the sentence, without implicating the speaker or writer.

**b. ὥς** may be rendered *as if* (though there is nothing conditional in the Greek use, as is shown by the negative οὐ, not μή), *by in the opinion (belief) that, on the ground that, under pretence of, under the impression that, because as he said (or thought)*.

**GMT 864.** Ὡς may be prefixed to participles denoting a *cause* or *ground* or a *purpose*, sometimes to other circumstantial participles. It shows that what is stated in the participle is stated as the thought or assertion of the subject of the leading verb, or as that of some other person prominent in the sentence, without implying that it is also the thought of the speaker or writer. E.g.

*Οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς ὥς πάντας νικῶντες, οἱ δ' ἀρπάζοντες ὥς ἤδη πάντες νικῶντες, one side pursuing those opposed to them, thinking that they were victorious over all; and the other side proceeding to plunder, thinking that they were all victorious* [Xen. *An.* i.10.4]. *Συλλαμβάνει Κῆρον ὥς ἀποκτενῶν, he seizes Cyrus with the (avowed) object of putting him to death* [Ib. i. 1. 3]. *Τὸν Περικλέα ἐν αἰτίᾳ εἶχον ὥς πείσαντα σφᾶς πολεμεῖν καὶ δι' ἐκεῖνον ταῖς ξυμφοραῖς περιπεπωκότες, they found fault with Pericles, on the ground that he had persuaded them to engage in the war, and that through him they had become involved in the calamities* [Thuc. ii.59] (Here Thucydides himself is not responsible for the statements in the participles, as he would be if ὥς were omitted). *Ἀναγκασθῆναι ὥς μεγάλων τινῶν ἀπεστερημένοι, they are indignant, because (as they allege) they have been deprived, etc.* [Plat. *R.* 329a].

Carter: ‘as produced by ...’ Matheson: ‘in the belief that they are fulfilled by ...’  
Oldfather: ‘in the belief that it is being fulfilled by ...’ Dobbin: ‘in the conviction that it is a product of ...’  
Hard: ‘as something that has been brought to pass by ...’  
Long: ‘on the understanding that what comes to pass has been ordained by ...’  
Steinmann: ‘in der Überzeugung, daß es von ... zum Ziel geführt wird’  
Nickel: ‘in der Überzeugung, daß es von ... vollzogen wurde’

- **ὕπὸ τῆς ἀρίστης γνώμης** = Noun (Gen, f, sg): **ἡ γνώμη (γυγνώσκω)** = **II. the organ by which one perceives or knows, the mind, intelligence**, hence: **1. thought, judgement, intelligence** [Soph]; **γνώμης ξυνέσις** [Th. 1.75] **2. will, disposition, inclination, εὐσεβεῖ γνώμη** [Pi. *O.* 3.41]; **ἐμπιπλάναι τὴν γ. τινός** satisfy his *wishes* [Xen. *An.* 1.7.8, cf. *HG* 6.1.15 (pl.)] **III. 1. judgement, opinion, βροτῶν γ.** [Parm. 8.61] **b. verdict, ἡ τοῦ δικαστοῦ γ.** [IG 4.364 (Corinth, iv A.D.)] **5. intention, purpose, resolve, ἀπὸ τοῦαυτοῦ γνώμης** with some such *purpose* as this [Th. 3.92].

Carter: ‘by the most perfect understanding’  
Oldfather, Dobbin, Hard: ‘by / of the highest intelligence’  
Steinmann: ‘von der vollkommensten Einsicht’

Matheson: ‘by the highest mind’  
Long: ‘by their most excellent decision’  
Nickel: ‘von der höchsten Vernunft’

## 31

- 1 - οὐ μέμψη ποτὲ τοὺς θεοὺς = Fut. Ind. Middle (2, sg): **μέμφομαι** = **I. to blame, censure**, first in Hesiod (though ἐπιμέμφομαι occurs in Homer): **1.** + ACC pers., μέμψονται δ' ἄρα τοὺς [Hes. *Op.* 186; cf. Thgn. 797; Pi. *N.* 7.64; Soph. *El.* 384, etc.]; μ. τύχην [Aesch. *Pr.* 1073]; μ. τὸν θέντα τὸν νόμον [And. 4.3]; μ. τινὰ πρὸς τοὺς φίλους [Xen. *Oec.* 11.23]; μ. τινὰ εἷς τι [Xen. *An.* 2.6.30].
- ἐγκαλέσεις ὡς ἀμελούμενος = Fut. Ind. Act. (2, sg): **ἐγκαλέω** = **II. 1. bring a charge or accusation against a person**: —Constr.: + DAT pers. & ACC rei, *charge something against one*, φόνους ἐ. τινί [Soph. *El.* 778]: followed by a relat. clause, ἐ. τινί ὅτι ... [Xen. *An.* 7.5.7].  
Carter, Matheson: 'accuse them as / of neglecting you' Oldfather: 'find fault with them for neglecting you'  
Long: 'nor will you charge them with neglect' Dobbin: 'or charge them with neglect'  
Hard: 'or accuse them of having neglected you' Steinmann: 'und ihnen vorwerfen, sie kümmerten sich nicht um dich'  
Nickel: 'und ihnen vorwerfen, daß sie sich nicht um dich kümmern'
- ὡς ἀμελούμενος = Pres. Part. Pass. (Nom, m, sg): **ἀμελέω (ἀμελής)** = **I. 1. to have no care for, be neglectful of**, + GEN, in Hom. always + neg. (not in Od.), οὐδ' ὡς Μενελάου ἐφημοσύνης ἀμέλησεν [II. 17.697]:— after Homer, with or without neg, εἰ τούτων ἀμελήσει [Hdt. 2.121.γ; cf. Ar. *Nu.* 989; Th. 3.40; Pl. *Lg.* 900b] **II.** Passive, *to be slighted, overlooked* [Eur. *IA* 1094; Th. 1.68]; ἐκφεύγει τὰμελούμενον [Soph. *OT* 111]; οἱ ἡμελημένοι ἄνθρωποι [Th. 2.49].
- ➡ a circumstantial participle of cause, as above (ὡς ... ἐπιτελουμένοις).
- 2 - ἐὰν μὴ ἄρης ἀπὸ τῶν οὐκ ἐφ' ἡμῖν ... τὸ ἀγαθὸν καὶ ... = Aor. Subj. Act. (2, sg): **αἶρω**, Ep., Ion., and poet.; **αἶρω**, Attic and Trag. = **III. 1. lift and take away, remove, ἀπό με τιμᾶν ἤραν** [Aesch. *Eu.* 847]; τινὰ ἐκ τῆς πόλεως [Pl. *R.* 578e].  
Carter: 'by withdrawing yourself from things not in our own power'  
Matheson: 'and not [apply your conception of good and evil] to those [things] which are out of our power'  
Oldfather: 'by withdrawing your idea of the good and the evil from the things which are not under our control'  
Dobbin: 'you stop applying 'good' and 'bad' to externals'  
Hard: 'by withdrawing your conception of good and bad from the things that are not within our power'  
Long: 'you remove goodness and badness from the things not up to us'  
Steinmann: 'wenn du die Begriffe Gut und Böse von allem trennst, worüber wir nicht gebieten'  
Nickel: 'wenn du deine Vorstellung von Gut und Böse nicht aus dem gewinnst, was nicht in unserer Macht steht'
- ἐν τοῖς ἐφ' ἡμῖν μόνοις θῆς τὸ ἀγαθὸν καὶ ... = Aor. Subj. Act. (2, sg): **τίθημι**
- ἂν γέ τι ἐκείνων ὑπολάβης ἀγαθὸν ἢ κακόν = Aor. Subj. Act. (2, sg): **ὑπολαμβάνω** = **I. 3. in discourse, take up what is said, interpret or understand it in a certain way, ταύτη ὑπολαμβάνεις ἢ ἂν καγουργήσῃς μάλιστα τὸν λόγον** [Pl. *R.* 338d] **II. 1. take up a notion, assume, suppose**, freq. of an ill-grounded opinion, ὅ. θεῖον εἶναι τὸ ἀπαγγελλόμενον [Hdt. 2.55]: an Adv. is freq. added to give the word a good sense, ὀρθῶς ὅ. [Pl. *Grg.* 458e; Arist. *EN* 1145b21].
- πᾶσα ἀνάγκη ... μέμψασθαί σε = Noun (Nom, f, sg): **ἡ ἀνάγκη** = **I. force, constraint, necessity** [Hom., etc.]:— ἀνάγκη ἐστί, + INF, *it must be that ... , is necessary that ...* [Hom., etc.]; **πᾶσα ἄ. ἐστί ὕσαι** [Hdt. 2.22]; τρέφειν τοὺς τοκέας τοῖσι μὲν παῖσιν οὐδεμία ἄ., τῆσι δὲ θυγατρᾶσι **πᾶσα ἄ.** [Hdt. 2.35].
- ἀποτυγχάνης ὧν θέλεις = Pres. Subj. Act. (2, sg): **ἀποτυγχάνω** = **I. 1. fail in hitting or gaining**, τινός [Hr. *VM* 2; Pl. *Lg.* 744a; Xen. *Mem.* 4.2.27, etc.].
- περιπίπτῃς οἷς μὴ θέλεις = Pres. Subj. Act. (2, sg): **περιπίπτω** = **II. 3. metaph., fall in with, fall into**, mostly of evil, + DAT, π. ἀδίκοισι γνώμησι *fall in with, encounter unjust judgements* [Hdt. 1.96]; π. τοιαύτησι τύχησι, δουλοσύνη [Hdt. 6.16, 106]; νοῦσοις, νοσήμασι [Hr. *VM* 3; Xen. *Cyr.* 6.2.27]; αἰσχυρᾷ τύχη [Eur. *Hec.* 498].
- μέμψασθαί σε ... τοὺς αἰτίους = Aor. Inf. Middle: **μέμφομαι** = **I. to blame, censure**, first in Hesiod (though ἐπιμέμφομαι occurs in Homer): **1.** + ACC pers., μέμψονται δ' ἄρα τοὺς [Hes. *Op.* 186; cf. Thgn. 797; Pi. *N.* 7.64; Soph. *El.* 384, etc.]; μ. τύχην [Aesch. *Pr.* 1073]; μ. τὸν θέντα τὸν νόμον [And. 4.3]; μ. τινὰ πρὸς τοὺς φίλους [Xen. *Oec.* 11.23]; μ. τινὰ εἷς τι [Xen. *An.* 2.6.30].
- 3 - πέφυκε ... πᾶν ζῶον ... φεύγειν = Perf. Ind. Act. (3, sg): **φύω** = **B. II. 1. the Perf. and sometimes the Aor. 2 take a present sense — to be so and so by nature** [Trag., etc.]; so, οἱ καλῶς πεφυκότες [Soph.] **2.** + INF, *to be disposed by nature to do so and so*, τὰ δεύτερα πέφυκε κρατεῖν [Pi. *Fr.* 279]; φύσει μὴ πεφυκῶτα τοιαῦτα φωνεῖν *not formed by nature so to speak* [Soph. *Ph.* 79]; πεφύκασι δ' ἅπαντες ... ἁμαρτάνειν [Th. 3.45].
- πρὸς τοῦτο = Prep. **πρός** = **C. + ACC, III. of Relation between two objects, 2. in reference to, in consequence of**, πρὸς τοῦτο τὸ κήρυγμα [Hdt. 3.52, cf. 4.161]; π. τὴν φήμην *in view of ...* [Hdt. 3.153; cf. Th. 8.39]; χαλεπαίνειν π. τι [Th. 2.59]; π. ταῦτα *therefore, this being so* [Hdt. 5.9, 40; Aesch. *Pr.* 915, 992; Soph. *OT* 426, etc.].
- ➡ this is not rendered in translations.

## 31

- 3 - **ἐκτρέπεσθαι (τὰ ... βλαβερὰ φαινόμενα)** = Pres. Inf. MP: **ἐκτρέπω** = **I. 2.** *turn a person off the road, order him out of the way* [Soph. *OT* 806];— Passive and Middle, *ἐκτρέπεσθαι τινα get out of one's way* [Dem. 19.225; cf. Ar. *Pl.* 837; Luc. *Tim.* 5]; *avoid, τὸν ἐλεγχον* [Plb. 35.4.14]; *τὴν φιλοσοφίαν* [Jul. *Or.* 7.223d].
- **τὰ ὠφέλιμα** = Adj. (Acc, n, pl): **ὠφέλιμος -ον** = *helping, aiding, useful, serviceable, beneficial, sts. of persons* [Pl. *Men.* 98, R. 461b; Xen. *Mem.* 2.7.9]; but more freq. of things [Th. 2.46, etc.]: **τὸ ὠ.** as Subst. [Pl. *R.* 457d]; τὸ ὑμῖν ὠ. [Th. 1.76].
- **μετιέναι (τὰ ... ὠφέλιμα)** = Pres. Inf. Act.: **μέτειμι (εἶμο ibo)**, Attic fut. of **μετέρχομαι** = **II. 2.** + ACC, *follow, ταῦτ' ἴχνος* [Pl. *Phdr.* 276d] **b.** *go to seek or fetch, go in quest of, μετήϊσαν ἄξοντες* [Hdt. 3.28]; *τὸν παῖδα εἶρον οἱ μετιόντες* [Hdt. 3.15]; *τὰ ἐπιτήδεια ἐκ Σηστοῦ μετιόντας* [Xen. *HG* 2.1.25]; *metaph., search after, pursue, τέχνην* [Pl. *Phdr.* 263b]; *ἐκάστας (τὰς ἀρχὰς) ἢ πεφύκασιν* [Arist. *EN* 1098b4]; *μ. τὸν λόγον* [Pl. *Men.* 74d, *Sph.* 252b].  
Carter, Matheson, Hard, Long: '(to) pursue ...' Oldfather: 'to pursue after ...' Dobbin: 'it ... gravitates toward ...'  
Steinmann, Nickel: 'dem Nützlichen ... nachzugehen'
- **τεθηπέναι (τὰ ... ὠφέλιμα)** = Perf. Inf. Act.: **τέθηπα**, perf. with pres. sense = **2.** + ACC, *wonder or be amazed at* [Plu. 2.24e; Luc. *Tim.* 28, 56, etc.].  
Carter, Matheson, Oldfather, Hard, Long: '(to) admire ...' Dobbin: 'it loves ...'  
Steinmann, Nickel: 'es zu bewundern'
- **ἀμήχανον ... τινα ... χαιρῖν** = Adj. (Nom, n, sg): **ἀμήχανος -ον (μηχανή)** = **I.** *without means or resources, helpless* [Od] **II.** more freq. in Passive sense, *allowing of no means* : **1.** *impracticable, unmanageable*, + INF, *ἀμήχανός ἐστι πιθέσθαι* [Il. 13.726] **b.** of things, *hard, impossible, τοῦτο μ' ἄνωγας ἀμήχανον ἄλλο τελέσσαι* [Il. 14.262]; *τοῦτο δ' ἄ. εὐρεῖν* [Pi. *O.* 7.25]; *ὁδὸς ἄ. εἰσελθεῖν road hard or impossible to enter on* [Xen. *An.* 1.2.21]; *ἄ. ἐστὶ γενέσθαι* [Emp. 12; cf. Hdt. 1.48, 204; Soph. *Ant.* 175, etc.].
- S 1972.** In general the subject of the infinitive, if expressed at all, stands in the *accusative* ; when the subject of the infinitive is the same as the subject or object of the governing verb, or when it has already been made known in the sentence, it is not repeated with the infinitive. (see also **GG § 895**).
- **ἀμήχανον οὖν βλάπτεσθαι τινα οἰόμενον χαιρῖν τῷ δοκοῦντι βλάπτειν, ὥσπερ καὶ ...**  
Carter: 'It is impracticable then, that one who supposes himself to be hurt, should rejoice in the person who, he thinks, hurts him; just as ...'  
Matheson: 'It is not possible then for one who thinks he is harmed to take pleasure in what he thinks is the author of the harm any more than ...'  
Oldfather: 'Therefore, it is impossible for a man who thinks he is being hurt to take pleasure in that which he thinks is hurting him, just as ...'  
Dobbin: 'Anyone who imagines that they are being wronged can no more love the offender than ...'  
Hard: 'Accordingly, it is impossible for someone who thinks that he is suffering harm to take pleasure in what he thinks to be responsible for that harm, just as ...'  
Long: 'If you think you are being injured, you can no more enjoy what seems to be injuring you than you can ...'  
Steinmann: 'Es ist also unvorstellbar, daß sich einer, der sich geschädigt glaubt, über den, der ihn seiner Meinung nach schädigt, freut, wie ...'  
Nickel: 'Es ist undenkbar, daß sich einer, der sich geschädigt glaubt, über den vermeintlichen Urheber des Schadens freut, wie ...'
- **χαιρῖν τῷ δοκοῦντι βλάπτειν** = Pres. Inf. Act.: **χαίρω** = **I. 1.** + DAT rei, *rejoice at, take pleasure in a thing, νίκη* [Il. 7.312]; *φήμη* [Od. 2.35]; *δῶρω* [Hes. *Op.* 358]+ DAT pers., *χαῖρε ... ἀνδρὶ δικαίῳ* [Od. 3.52].
- **τὸ αὐτῇ τῇ βλάβῃ χαιρῖν** = Noun (Dat, f, sg): **ἡ βλάβῃ (βλάπτω)** = **1.** *harm, damage* [Aesch. *Pr.* 763; *IG* 12.18, etc.]; *πεπονθέναι ... ἐς βλάβην φέρον* [Soph. *OT* 517].  
Carter: 'to rejoice in the hurt itself' Matheson: 'to take pleasure in the harm itself' Dobbin: 'love ... the offence'  
Oldfather: 'to take pleasure in the hurt itself' Hard: 'to take pleasure in the harm itself'  
Long: 'enjoy the injury itself' Steinmann, Nickel: 'daß man sich über den Schaden selbst freut'
- 4 - **ἐνθεν** = Adv. = **I.** Demonstr., *thence*, **2.** of Time, *thereupon, thereafter* [Il. 13.741]; *τὰ δ' ἐνθεν what follows* [Aesch. *Ag.* 248]; *τὸ δ' ἐνθεν* [Soph. *OC* 476] **3.** of occasion, *thence, from that point* [Od. 8.500]; *from that cause or circumstance* [Eur. *Tr.* 951].  
Carter: 'Hence, also, ...' Matheson: 'That is why ...' Oldfather: 'Hence it follows that ...' Long: '—'  
Dobbin: 'And so we find ...' Hard: 'And so it comes about that ...' Steinmann, Nickel: 'Daher ...'
- **πατήρ ὑπὸ υἱοῦ λοιδορεῖται** = Pres. Ind. Pass. (3, sg): **λοιδορέω** = **I.** *to abuse, revile, τινα* [Hdt. 3.145, Attic]; sometimes simply, *rebuke* [Xen. *Cyr.* 1.4.9];—Passive, *λοιδοροῦντας ἢ λοιδορουμένους reviling or reviled* [Isoc. 2.47]; *λελοιδορημένος ὑπὸ ..., rebuked ...* [Xen. *HG* 5.4.29]; *οὐκ ἐν δίκῃ λοιδορηθεῖς* [Pl. *Phdr.* 275e, cf. *Grg.* 457d].

## 31

- 4 - ὅταν ... τῷ παιδί μὴ μεταδιδῶ (τῶν δοκούντων ἀγαθῶν εἶναι) = Pres. Subj. Act. (3, sg): μεταδίδωμι = I. *give part of, give a share*, + GEN rei, τοῦ μεταδοῦν [Thgn. 104]; μ. τινί τινος [Thgn. 925; Hdt. 1.143; Ar. *Ach.* 961]; γῆς (sc. αὐτοῖσι) [Hdt. 4.145]; τῆς ἀρχῆς (sc. αὐτοῖσι) [Hdt. 7.150]; τῷ πλήθει τῆς πολιτείας [Arist. *Pol.* 1306a25].
- Πολυνείκην = Noun (Acc, m, sg): ὁ Πολυνείκης  
Long: ETEOCLES and POLYNEICES. The sons of Oedipus who had been cursed by him to kill one another and later quarrelled over succession to their father's throne. (2018, pp. 157-158)  
Nickel: Polynices and Eteocles, sons of Oedipus and Jocasta. They were cursed by their father for the the ill treatment he received at their hands after his fall from the throne. The brothers agreed that each would rule Thebes in turn for a period of one year, but, as Eteocles did not hold his part of the bargain, it came to war. The brothers killed each other in battle. (2006, p. 92 n. 53)
- Ἐτεοκλέα = Noun (Acc, m, sg): ὁ Ἐτεοκλῆς = see notes above.
- τοῦτ' = the subject of ἐποίησε, explained by τὸ ἀγαθὸν οἰεσθαι τὴν τυραννίδα.
- τὴν τυραννίδα = Noun (Acc, f, sg): ἡ τυραννίς -ίδος (τύραννος) = I. *kingly power, sovereignty* [Pi., Trag.] II. *absolute power, despotic rule*, obtained by force or fraud, *tyranny* [Hdt., Attic]; τ. ὑμῶν *lordship* over you [Dem. 2.30]: metaph., ἡ ἐπιθυμιῶν ἐν ψυχῇ τ. [Pl. *Lg.* 863e].
- ὁ γεωργός = Subst., from Adj. (Nom, m, sg): γεωργός -όν (γῆ, ἔργον) = *tilling the ground* [Ar.]:—as Subst., ὁ γεωργός, *husbandman* [Hdt. 4.18; Ar. *Pax* 296; Pl. *Phdr.* 276b, etc.].  
Carter: 'the husbandman' Matheson, Oldfather, Dobbin, Hard, Long: 'the / a farmer / farmers' Nickel: 'der Bauer'
- λοιδορεῖ τοὺς θεοὺς = Pres. Ind. Act. (3, sg): λοιδορέω = see above.
- ὁ ἔμπορος = Subst., from Adj. (Nom, m, sg): ἔμπορος -όν (ἐν, πόρος) = I. *one who goes on ship-board as a passenger* [Od. 2.319, 24.300] III. *merchant, trader* [Semon. 16; Hdt. 2.39; Th. 6.31, etc.]; distinguished from the *retail-dealer* (κάπηλος) by his making voyages and importing goods himself [Pl. *Prt.* 313d, R. 371a; Arist. *Pol.* 1291a16].  
Carter, Matheson, Oldfather, Hard, Long: 'the merchant / merchants' Dobbin: 'traders' Nickel: 'der Kaufmann'
- οἱ τὰς γυναῖκας καὶ τὰ τέκνα ἀπολλύντες = Pres. Part. Act. (Nom, m, pl): ἀπόλλυμι = A. II. *lose, πατέρ' ἐσθλὸν ἀπόλεσα* [Od. 2.46; cf. II. 18.82]; ἀπὸ θυμὸν ὀλέσσαι *loses one's life* [II. 16.861, Od. 12.350]; θυμὸν οὐκ ἀπόλεσεν *loses not his spirit* [Soph. *El.* 26]; freq. of things, ἡ τοῦ πλέονος ἐπιθυμίη τὸ παρεὸν ἀπόλλυσι [Democr. 224].
- ὅπου γὰρ τὸ συμφέρον, ἐπεὶ καὶ τὸ εὐσεβές = Adv. ὅπου, Ion. ὄκου, Relat., indirect interrog., and indefinite Adv. of Place, correlat. to ποῦ = I. I. as a Relat., ἔσθ' ὅπου *in some places* [Aesch. *Eu.* 517]: with other Particles, ὄκου δὴ *somewhere or other* [Hdt. 3.129]; ὅπου ἄν *wherever*, with SUBJ [IG 12.76.11, etc.]; in Trag. the ἄν may be omitted, as ὅπου δ' Ἀπόλλων σκαιὸς ἦ, τίνες σοφοί; [Eur. *El.* 972, etc. (never in Att. Prose)]; ὅπουπερ + OPT, *wherever* [Xen. *Cyr.* 3.3.5]; ὅπου πότε [Soph. *OC* 12].  
Carter: 'For where interest is, there too is piety placed'  
Matheson: 'For men's religion is bound up with their interest'  
Oldfather: 'For where a man's interest lies, there is also his piety'  
Dobbin: 'Piety cannot exist apart from self-interest' Hard: 'For where a person's interest lies, there too lies his piety'  
Long: 'Wherever people's interest lies, that's also the site of their reverence'  
Steinmann, Nickel: 'Denn wo Nutzen ist, dort / da ist auch Frömmigkeit'
- τὸ συμφέρον = Subst., from Pres. Part. Act. (Nom, n, sg): συμφέρω = A. II. 3. PART. συμφέρον -οντος, *useful, expedient, fitting* [Soph., etc.]: in neut. as Subst., τὸ συμφέρον -οντος, *use, profit, advantage* [Soph. *Ph.* 926; Antiphon 5.50, etc.]; τὸ σ. τινός [Pl. *R.* 338c, 340c, al.]; τὸ σ. τινί [Pl. *R.* 341d, 342b; Dem. 18.139].  
Carter, Matheson, Oldfather, Hard, Long: 'interest' Dobbin: 'self-interest' Steinmann, Nickel: 'Nutzen'
- ἐκεῖ = Adv. (not in Hom.) = I. I. *there, in that place*, opp. ἐνθάδε [Th. 6.83]; οἱ ἐ. [Soph. *El.* 685, etc.]; τὰκεῖ *what is or happens there, events there* [Eur. *Fr.* 578.5; Th. 1.90].
- τὸ εὐσεβές = Subst., from Adj. (Nom, n, sg): εὐσεβής -ές (σέβω) = II. of acts, things, etc., *holy, sacred* ταῦτά μουστὶν εὐσεβῆ θεῶν πάρα [Aesch. *Ch.* 122]; τὸ εὐσεβές = εὐσέβεια, *reverence towards the gods or parents, piety or filial respect* [Soph. *OC* 1125; Eur. *Tr.* 43]; τὸ ὑμέτερον εὔ. [Antiphon. 5.96]; τοῦμὸν εὔ. [Eur. *Hipp.* 656].  
Carter, Oldfather, Dobbin, Hard: 'piety' Matheson: 'men's religion' Long: 'their reverence'  
Steinmann, Nickel: 'Frömmigkeit'

## 31

- 4 - ὅστις ἐπιμελεῖται τοῦ ὀρέγεσθαι ὡς δεῖ καὶ ἐκκλίνειν = Pres. Ind. MP (3, sg): ἐπιμελέομαι = 3. *to be engaged in, cultivate* any pursuit, art, etc., δυοῖν τέχναῖν [Dem. 27.31]; τῆς ἀρετῆς [Xen. Cyr. 7.5.71, cf. Mem. 4.5.10].  
 Carter: 'whoever is careful to regulate his desires and aversions as he ought'  
 Matheson: 'he who makes it his concern rightly to direct his will to get and his will to avoid'  
 Oldfather: 'whoever is careful to exercise desire and aversion as he should'  
 Dobbin: 'when you practise using desire and aversion correctly'  
 Hard: 'whoever takes care to exercise his desires and aversions as he ought'  
 Long: 'If you are careful, then, to focus your desires and aversions where you should'  
 Steinmann: 'Wer sich daher bemüht, zu begehren und zu meiden, wie es sich gehört'  
 Nickel: 'Wer daher das Richtige erstrebt oder meidet'
- τοῦ ὀρέγεσθαι = Pres. Inf. MP: ὀρέγω = II. Middle and Pass., 2. + GEN, *reach at or to a thing, grasp at, οὐ παιδὸς ὀρέξατο* he *reached out to* his child [Il. 6.466, cf. Od. 11.392] b. metaph., *reach after, grasp at, yearn for*, γάμων [Eur. Ion 842]: freq. in Attic Prose [Antipho 2.2.12; Th. 3.42; Pl. R. 439b, 485d, etc.]: also, abs., *yearn, desire, πάσησιν ὀρλεξαίτο πραπίδεςσιν* [Emp. 129.4]; ὀρεγόμεθα κατὰ τὴν βούλευσιν [Arist. EN 1113a12].  
 Carter, Hard, Long: 'his / your desires' Matheson: 'his will to get' Oldfather, Dobbin: 'desire'  
 Steinmann: 'zu begehren' Nickel: 'erstrebt'
- (τοῦ) ἐκκλίνειν = Pres. Inf. Act.: ἐκκλίνω = II. 2. + ACC, *avoid, shun*, ἐ. τι καὶ μὴ πράττειν [Pl. Lg. 746c]; τὴν τῶν θηρίων ἐφοδὸν [Plb. 1.34.4]:—Passive [Epict. Ench. 2].  
 Carter, Hard, Long: 'his / your aversions' Matheson: 'his will to avoid' Oldfather, Dobbin: 'aversion'  
 Steinmann: 'zu meiden' Nickel: 'meidet'
- ἐν τῷ αὐτῷ = Adj. (Dat, n, sg): αὐτός, αὐτή, αὐτό = III. with Article, ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *the very one, the same*, Lat. *idem* [Hom., Hdt., Attic].  
 Carter: 'by the very same means' Matheson: 'thereby' Oldfather, Hard: 'at the same time' Dobbin: '—'  
 Long: 'will be equally ...' Steinmann: 'zugleich' Nickel: 'der ist auch ...'
- 5 - σπένδειν = Pres. Inf. Act.: σπένδω = I. 1. *make a drink-offering* (because before drinking wine a portion was poured on the table, hearth, or altar), σπεῖσάν τ' ἐπιόν θ' ὅσον ἤθελε θυμός [Il. 9.177]; ἐπὶν σπείσης τε καὶ εὔξεια [Od. 3.45; cf. Xenoph. 1.15; Soph. Ph. 1033; Eur. Ba. 313, etc.]: + DAT of the god to whom the libation was made, σέπας ἐλὼν σπείσασκε θεοῖσιν [Od. 8.89].  
 Carter, Hard: 'to offer libations' Matheson, Oldfather: 'to make libation(s)' Dobbin: 'to pour libations'  
 Long: 'to perform religious rituals' Steinmann, Nickel: 'Trankopfer darzubringen'
- θύειν = Pres. Inf. Act.: θύω = I. 1. Act., *offer by burning* meat or drink to the gods [Hom.] 2. *to sacrifice, slay a victim*, (τῷ ἡλίῳ) θ. ἵππους [Hdt. 1.216]; ταῦρον [Pl. O. 13.69]; αὐτοῦ παῖδα [Aesch. Ag. 1417]; ἱερεῖα [Th. 1.126, etc.].  
 Carter, Hard: 'to offer sacrifices' Matheson, Oldfather, Dobbin: 'to make sacrifice(s)'  
 Long: 'to make customary offerings' Steinmann: 'Rauchopfer darzubringen' Nickel: 'Brandopfer darzubringen'
- ἀπάρχεσθαι = Pres. Inf. MP: ἀπάρχομαι = II. 2. *offer the firstlings or first fruits*, πάντων of all sacrifices [Hdt. 3.24]: abs., *begin a sacrifice* [Ar. Ach. 244, Pax 1056, etc.]; ἄ. τοῖς θεοῖς [Xen. Hier. 4.2].  
 Carter, Matheson, Dobbin, Hard: 'to offer first fruits' Oldfather: 'to give of the firstfruits'  
 Long: 'to make customary offerings' Steinmann, Nickel: 'die Erstlingsgaben darzubringen'
- κατὰ τὰ πάτρια = Subst., from Adj. (Acc, n, pl): πάτριος -α -ον (πατήρ) = II. τὰ πάτρια *ancestral customs*, κατὰ τὰ πάτρια [IG 12.76.4; Ar. Ach. 1000; Th. 2.2, etc.].
- ἐκάστοτε = Adv. (ἐκάστος) = *each time, on each occasion* [Hdt., etc.].
- προσήκει (σπένδειν ... καὶ θύειν καὶ ...) = Pres. Ind. Act. (3, sg): προσήκω = II. 2. impers. b. + DAT pers. & INF, *it belongs to, beseems*, οἷς προσήκε πενθῆσαι [Aesch. Ch. 173]; οὐ σοι προσήκει τήνδε προσφωνεῖν φάτιν [Soph. El. 1213]; ἀγαθοῖς ὑμῖν π. εἶναι [Xen. An. 3.2.11; cf. Pl. Phdr. 233a].  
 Long, following the Boter edition (1999), supplies the DAT pers.: ἐκάστοις, 'for everyone'.
- καθαρῶς = Adv., from Adj. καθαρός -ά -όν = II. 1. Adv. καθαρῶς, *purely, ἀγνῶς καὶ καθαρῶς* [h. Ap. 121; Hes. Op. 337] 2. *with clean hands, honestly*, σὺν δίκῃ ... καὶ κ. [Thgn. 198]; δικαίως καὶ κ. [Dem. 9.62]; κ. τε καὶ μετρίως τὸν βίον διεξελθεῖν [Pl. Phd. 108c].  
 Carter, Matheson, Oldfather, Hard: 'with purity' Dobbin: '—' Long: 'with a pure heart'  
 Steinmann, Nickel: 'mit reinem Herzen'
- καὶ μὴ ἐπισεσυρμένως = Adv., from Perf. Part. Pass.: ἐπισύρω = II. + ACC, *do in a slovenly, careless way, slur over, evade intentionally*, τὰ πράγματα [Lys. 26.3]; ἐ. ἐν ταῖς πράξεσι *to be negligent* [M. Ant. 8.51]: in this sense freq. in perf. part. Passive, *slurred over, neglected* [Plb. 16.20.3]: Adv. ἐπισεσυρμένως *carelessly* [Epict. Ench. 31; Sch. Ar. Ra. 1545].
- ἀμελῶς = Adv., from Adj. ἀμελής -ές (μέλει) = I. 1. *careless, negligent* [Ar. Lys. 882; Xen. Mem. 2.6.19]: Adv. ἀμελῶς *carelessly* [Th. 6.100].

## 31

- 5 - **μηδέ γε γλίσχρως** = Adv., from Adj. **γλίσχρος -α -ον (γλίχομαι)** = **I. sticky** [Hp. *VC* 14] **II. metaph., 2. penurious, niggardly** [Arist. *EN* 1121b22]: Adv. **γλίσχρως**, γ. καὶ κατὰ μικρὸν φειδόμενος [Pl. *R.* 553c; cf. Xen. *Cyr.* 8.3.37]; φαύλως καὶ γ. παρείχοντο χρήματα [Hell. *Oxy.* 14.2]; γ. ζῆν, opp. τρυφᾶν [Arist. *Pol.* 1266b26]; γ. λαμβάνειν, opp. ἀφθόνως διδόναι [ib. 1314b3].  
Carter: ‘nor sparingly’ Matheson: ‘without meanness’ Oldfather: ‘nor, indeed, in a niggardly way’  
Dobbin: ‘and you neither offer too little nor ...’ Hard: ‘and neither stingily nor ...’ Long: ‘and not meanly’  
Steinmann, Nickel: ‘nicht (zu) knausrig’
- **ὑπὲρ δύναμιν** = Prep. **ὑπὲρ** = **B. + ACC, II. 1.** of Measure, above, exceeding, beyond, ὑ. τὸν ἀλαθῆ λόγον [Pi. *O.* 1.28]; ὑ. **δύναμιν** [Th. 6.16].  
Carter: ‘beyond his ability’ Matheson: ‘(without) extravagance’ Oldfather, Dobbin: ‘beyond our / your means’  
Hard: ‘beyond what we can afford’ Long: ‘extravagantly’ Steinmann: ‘über unsere Mittel hinaus’  
Nickel: ‘über unsere Möglichkeiten hinaus’ =
- **δύναμιν** = Noun (Acc, f, sg): **ἡ δύναμις -εως (δύναμαι)** = **I. 5. means**, κατὰ δύναμιν [Arist. *EE* 1243b12]; opp. παρὰ δ. [2. *Ep. Cor.* 8.3].

## 32

- 1 - **ὅταν μαντικῆ προσίης** = Pres. Subj. Act. (2, sg): **πρόσειμι (εἴμι ibo)** = used in Attic as fut. of **προσέρχομαι**, and **προσῆειν** as imperf. **I. 1. go to or towards, approach**, abs. in Hom. and Hes. in dat. and acc. of part., **χάρι δ’ ἄρα οἱ προσιόντι** [Il. 5.682]; + **DAT pers.**, **approach** one [Hdt. 1.62, etc.]; **apply to a person for help** [*PStrassb.* 57.6 (ii A. D.)]; π. Σωκράτει **visit** him as teacher [Xen. *Mem.* 1.2.47].  
Carter, Oldfather: ‘When you have recourse to divination’ Matheson: ‘When you make use of prophecy’  
Dobbin: ‘In your approach to divination’ Hard: ‘When you take recourse to divination’  
Long: ‘Whenever you have your fortune taken’ Steinmann: ‘Wenn du zur Wahrsagekunst Zuflucht nimmst’  
Nickel: ‘Wenn du zu einem Orakel gehst’
- **μαντικῆ** = Adj. (Dat, f, sg): **μαντικός -ῆ -όν** = **I. 1. of or for a soothsayer or his art, prophetic, oracular** [Trag.] **2. τέχνη μ.** faculty of **divination, prophecy** [Soph. *OT* 709; Arist. *Pol.* 1274a28, etc.]; more freq. **ἡ μαντικῆ** alone [Hdt. 2.49, 4.68]; ἡ ... μ. ἡ τοῦ δαιμονίου, of Socrates [Pl. *Ap.* 40a].  
Nickel: The art of interpreting an oracle or divine sign is called Mantikê. For the Stoics, the rationale behind this art stems from their belief in divine providence. If God has planned the future in its entirety, then he, in his benevolence and goodness, can also provide human beings with signs through which they may reveal future events.
- **τί ... ἀποβήσεται** = Fut. Ind. Middle (3, sg): **ἀποβαίνο** = Fut. Ind. Middle (3, sg): **ἀποβαίνο** = **A. II. 1.** of events, **issue, result from**, τὰ ἐμελλε ἀποβήσασθαι ἀπὸ τῆς μάχης [Hdt. 9.66]; τάναντία ἀπέβη **resulted** [Pl. *Phlb.* 39a, cf. *Lg.* 782e]; **ὅ τι ἀποβήσεται** [Pl. *Prt.* 318a, etc.].
- **ὡς παρὰ τοῦ μάντεως αὐτὸ πεισόμενος** = Fut. Part. Middle (Nom, m, sg): **πυνθάνομαι** = **I. to learn**, whether by hearsay or inquiry: constr., **1. π. τί τινος learn something from** a person [Il. 17.408, Od. 10.537; Aesch. *Ag.* 599, etc.]; also π. τι ἀπὸ τινος [Aesch. *Ch.* 737]; freq. **παρὰ τινος** [Hdt. 2.91, etc.].
- **παρὰ τοῦ μάντεως** = Noun (Gen, m, sg): **ὁ μάντις -εως** = **I. 1. diviner, seer, prophet** [Hom., etc.].
- **ἐλήλυθας** = Perf. Ind. Act. (2, sg): **ἔρχομαι**
- **εἰδώς** = Perf. Part. Act. (Nom, m, sg): **οἶδα**
- **πᾶσα ἀνάγκη μήτε ἀγαθὸν αὐτὸ εἶναι μήτε ...** = Noun (Nom, f, sg): **ἡ ἀνάγκη** = **I. force, constraint, necessity** [Hom., etc.];— **ἀνάγκη ἐστί, + INF, it must be that ... , is necessary that ...** [Hom., etc.]; **πᾶσα ἄ. ἐστί ὕσαι** [Hdt. 2.22]; τρέφειν τοὺς τοκέας τοῖσι μὲν παισὶν οὐδεμία ἄ., τῆσι δὲ θυγατράσι **πᾶσα ἄ.** [Hdt. 2.35].
- 2 - **μὴ φέρε ...** = Imperat. Ind. Act. (2, sg): **φέρω**
- **ὄρεξιν** = Noun (Acc, f, sg): **ἡ ὄρεξις -εως (ὀρέγω)** = general word for all kinds of **I. appetite, conation**, including ἐπιθυμία, θυμός, βούλησις [Arist. *de An.* 414b2; *Stoic.* 3.40; Epicur. *Fr.* 202]; opp. φυγή [Arist. *de An.* 431a2]; opp. **ἔκκλισις** [Arr. *Epict.* 1.4.1] **1. + GEN obj., longing or yearning after a thing, desire for it** [Democr. 219; Pl. *Def.* 414b; Arist. *EN* 1119b7, *de An.* 414b6, al.].  
☛ see the note of Long at **1.1** above (ἡ ὄρεξις).  
Carter, Oldfather, Dobbin, Hard, Long: ‘desire’ Matheson: ‘the will to get’ Steinmann: ‘Wünsche dafür’  
Nickel: ‘ein Wunsch’
- **ἔκκλισιν** = Noun (Acc, f, sg): **ἡ ἔκκλισις -εως** = **III. avoidance, refusal**, opp. αἴρεσις [Cleanth. *Stoic.* 1.129 (pl.)]; opp. ἐκλογή [*Stoic.* 3.190]; opp. ὄρεξις [Epict. *Ench.* 2].  
☛ see the note of Long at **1.1** above (ἡ ἔκκλισις).  
Carter, Oldfather, Dobbin, Hard, Long: ‘aversion’ Matheson: ‘the will to avoid’ Steinmann: ‘Wünsche dagegen’  
Nickel: ‘Ablehnung’

## 32

- 2 - **τρέμων** = Pres. Part. Act. (Nom, m, sg): **τρέμω** = **I. tremble, quake, quiver**, τρέμε δ' οὔρεα μακρὰ καὶ ὕλη ποσσὶν ὑπ' ἀθανάτοισι [Il. 13.18] **II. 1. esp. tremble with fear**, ὑπὸ δ' ἔτρεμε γυῖα [Il. 10.390, cf. Od. 11.527]; φόβῳ, φόβικη τ. [Eur. *Ion* 1452, *Tr.* 1026]: then, simply, *tremble, be afraid*, δεδιώς καὶ τ. [Dem. 18.263].
- **αὐτῷ πρόσσει** = Pres. Ind. Act. (2, sg): **πρόσειμι (εἶμι ibo)** = used in Attic as fut. of **προσέρχομαι**, and **προσῆειν** as imperf. **I. 1. go to or towards, approach**, abs. in Hom. and Hes. in dat. and acc. of part., χάρη δ' ἄρα οἱ προσιόντι [Il. 5.682]: + **DAT pers.**, *approach* one [Hdt. 1.62, etc.]; *apply to a person for help* [*PStrassb.* 57.6 (ii A. D.)]; π. Σωκράτει *visit* him as teacher [Xen. *Mem.* 1.2.47].
- **ἀλλὰ διεγνώκως, ὅτι ...** = Perf. Part. Act. (Nom, m, sg): **διαγιγνώσκω** = **I. 2. discern exactly, perceive, descry**, τι [Soph. *El.* 1186]; **δ. ὅτι ...** [Isoc. 3.47] **II. 1. to resolve, vote to do**, + INF [Hdt.]:—Pass., impers. διέγνωστο *it had been resolved* [Th.].  
Carter: 'but first acquire a distinct knowledge, that ...' Oldfather: 'but first having made up your mind that ...'  
Matheson: 'but with your mind made up, that ...' Dobbin: 'in the assurance that ...'  
Hard: 'but as one who fully recognizes that ...' Long: 'but go in the understanding that ...'  
Steinmann, Nickel: 'sondern in der Überzeugung, daß ...'
- **πάν τὸ ἀποβησόμενον** = Fut. Part. Middle (Nom, n, sg): **ἀποβαίνω** = **A. II. 1. of events, issue, result from**, τὰ ἐμελλε ἀποβήσασθαι ἀπὸ τῆς μάχης [Hdt. 9.66]; ὅ τι ἀποβήσεται [Pl. *Prt.* 318a, etc.]; τὸ ἀποβαῖνον, contr. τῶποβαῖνον, *the issue, event* [Hdt. 2.82, etc.]; τὰ ἀποβαίνοντα, τὸ ἀποβάν *the results* [Th. 1.83, 2.87]; **τὰ ἀποβησόμενα** *the probable results* [Th. 3.38].  
Carter: 'every event' Matheson: 'the whole issue' Oldfather: 'every issue' Dobbin: 'the future, per se'  
Hard, Long: 'every outcome' Steinmann: 'jeder Ausgang' Nickel: 'alles, was geschehen wird'
- **ἀδιάφορον** = Adj. (Nom, n, sg): **ἀδιάφορος -ον** = **I. 1. not different** [Arist. *Rh.* 1373a33]; *indistinguishable*, ὅμοιον καὶ ἄ. [Epicur. *Nat.* 15 G] **II. indifferent**; in Stoic philosophy, **τὰ ἀδιάφορα** things *neither good nor bad* [Zeno *Stoic.* 1.47, 48; cf. Cic. *Fin.* 3.16.53; **Epict. Ench. 32**, etc.].  
Long: INDIFFERENT. Technical term (Greek *adiaphoros*) for things that are neither good nor bad, taken by themselves, but are susceptible to good or bad use by those who experience them. (2018, p. 160)  
Nickel: The Stoics distinguish between the good, the bad, and the indifferent (ἀδιάφορον): everything that exists is either good, evil or neither of these (adiaphoron). The only good is the morally good; the only evil, the morally evil. Everything else is indifferent, neither good nor bad, since it contributes neither to human happiness nor to unhappiness (SVF I, 191-196; 559-562; 3, 117-168). (2006, p. 92 n. 55)  
Carter, Matheson, Oldfather, Dobbin, Hard, Long: 'indifferent' Steinmann, Nickel: 'gleichgültig'
- **ἔσται ... χρήσασθαι** = Fut. Ind. Act. (3, sg): **εἰμί** = **A. VI. ἔστι** impers., + INF, *it is possible*, ἔστι γὰρ ἀμφοτέροισιν ὄνειδεα μυθήσασθαι [Il. 20.246].
- **αὐτῷ χρήσασθαι καλῶς** = Aor. Inf. Middle: **χράω (B)** = **C. Middle χράομαι**, Attic **χρῶμαι** **II. to use**, once in Hom., abs. [Il. 23.834]; later mostly + DAT [Pi., Hdt.].  
Carter: 'to make a right use of it' Matheson, Hard: 'to make good use of it' Oldfather: 'to turn it to good use'  
Dobbin: 'You can make use of it' Long: 'to be put to excellent use'  
Steinmann: 'davon einen guten Gebrauch machen' Nickel: 'einen guten Gebrauch davon zu machen'
- **θαρρῶν ... ἔρχου (ἐπὶ ... τοὺς θεούς)** = Pres. Part. Act. (Nom, m, sg): **θαρσέω**, Attic **θαρρέω** = **θαρσέω**, Attic **θαρρέω (θάρσος)** = **I. to be of good courage**, τεθαρσῆκασι λαοί [Il. 9.420, etc.]; in bad sense, *to be over-bold*, ὕβρει [Th. 2.65]:—Constr.: **1. abs.** [Il. 9.420, etc.]; θάρσει *fear not!* [Il. 4.184; Aesch. *Supp.* 732, etc.]; **θαρρῶν** [Pl. *Phdr.* 243e]; θαρρῶν πλείονα ἔθυνεν ἢ ὀκνῶν ἠῦχετο [Xen. *Ages.* 11.2].  
Carter: 'Then come with confidence to the gods' Matheson: 'With confidence then approach the gods'  
Oldfather: 'go, then with confidence to the gods' Dobbin: 'Approach the gods with a dignified attitude'  
Hard: 'So approach the gods with confidence' Long: 'Go to the gods then ... and go confidently'  
Steinmann: 'Mutig wende dich also an die Götter' Nickel: 'Wende dich mutig an die Götter'
- **ὡς ἐπὶ συμβούλους** = Noun (Acc, m, pl): **ὁ σύμβουλος (βουλή)** = **I. advisor, counsellor**, in public or private affairs [Hdt. 5.24, 7.50; Soph. *Ph.* 1321; Th. 3.42; *IG* 22.832.16 (iii B. C.); *Ep. Rom.* 11.34, etc.]; σ. πονηρός [Antipho 5.71].
- **ἔρχου (ἐπὶ ... τοὺς θεούς)** = Pres. Imperat. MP (2, sg): **ἔρχομαι**
- **καὶ λοιπόν** = Adj. (Nom, n, sg): **λοιπός -ή -όν** = **4. τὸ λ. and τὰ λ. the rest** [Aesch. *Pr.* 476, 697, 699, etc.]; also **λοιπόν** without the Art., as Adv., *for the rest, further*, and so freq., = ἤδη, *already*, λ. δὴ [Pl. *Prt.* 321c] **5. λοιπόν**, Adv. *then, well then* [Plb. 1.15.11, al.; Arr. *Epict.* 1.24.1] **b. finally**, λοιπόν, ἀδελφοί, χαίρετε [2. *Ep. Cor.* 13.11].  
Carter: 'and afterwards' Matheson: 'and further' Oldfather: 'and after that' Dobbin: '—'  
Hard: 'and afterwards' Long: 'And next' Steinmann, Nickel: 'und dann'

## 32

- 2 - **ὅταν τί σοι συμβουλευθῆ** = Aor. Subj. Pass. (3, sg): **συμβουλεύω** = **I. 1.** *advise, counsel*, + DAT pers. & INF, *advise* one to do a thing [Hdt. 1.53, 59, 2.107; Th. 1.65, etc.] **2.** without INF, σ. τινί τι [Hdt. 1.71, etc.]:—Passive, *συμβουλεύεται* τι *advice is given* [Pl. *Ep.* 330d]; τὰ παρὰ τῶν θεῶν συμβουλευόμενα [Xen. *Cyr.* 1.6.2].
- **τίνας συμβούλους παρέλαβες** = Aor. Ind. Act. (2, sg): **παραλαμβάνω** = **II. 1.** + ACC pers., *take to oneself, associate with oneself*, as a wife or mistress [Hdt. 4.155] as a partner, auxiliary, or ally [Hdt. 1.76, 7.150; Th. 1.111, etc.]; **συμβούλους π.** [Arist. *EN* 1112b10]; *μάρτυρας π.* *call in witnesses* [Dem. 47.67].
- **τίνων παρακούσεις** = Fut. Ind. Act. (2, sg): **παρακούω** = **IV. 1.** *hear carelessly, take no heed of*, τῆς παραγγελάσης φύσεως [Epicur. *Fr.* 200]; τῶν γραφομένων [Plb. 24.9.1, etc.] **2.** + GEN pers. [*PHib.* 1.170 (iii B. C.); Plb. 2.8.3, 3.15.2; *Ev. Matt.* 18.17]. **3.** *disobey*, τοῦ θεοῦ [J. *AJ* 1.10.4].
- **ἀπειθήσας** = Aor. Part. Act. (Nom, m, sg): **ἀπειθέω** = **1.** *to be disobedient, refuse compliance* [Aesch. *Ag.* 1049]; opp. *πειθόμεαι* [Pl. *Phdr.* 217b]; freq. + DAT, *disobey*, οὐκ ἀπειθήσας θεῶ [Eur. *Or.* 31].
- 3 - **ἔρχου ... ἐπὶ τὸ μαντεύεσθαι** = Pres. Imperat. MP (2, sg): **ἔρχομαι**  
Carter: ‘Come to divination, as ...’ Matheson: ‘And consult the oracle, as ...’ Oldfather: ‘But go to divination as ...’  
Dobbin: ‘Make use of divination the way ...’ Hard: ‘Resort to divination as ...’  
Long: ‘Proceed to fortune-telling in the way ...’ Steinmann, Nickel: ‘(Aber) wende dich ... an das Orakel ...’
- **τὸ μαντεύεσθαι** = Pres. Inf. MP: **μαντεύομαι** = **I. 1.** *to divine, prophesy, presage* [Hom., etc.] **II.** *consult an oracle, seek divinations* [Pi. *O.* 7.31; Hdt. 1.46, 4.172, etc.].
- **καθάπερ** = Adv. **καθά**, for **καθ’ ἃ** = **I.** *according as, just as* [Xen.] **II.** also **καθάπερ** [Philol. 14; Democ. 164; Hdt. 1.182, al.; Ar. *Eq.* 8, *Ec.* 61, al.; Dem. 16, etc.].
- **ἡξιόω** = Imperf. Ind. Act. (3, sg): **ἄξιόω** = *think, deem worthy*, **II.** + ACC pers. & INF **2.** *think fit, expect, require that ...*, ἃ. τινὰ ἰέναι [Hdt. 2.162]; ἃ. τινὰ ἀληθῆ λέγειν [Antipho 2.3.4] **III. 1.** + INF only **2.** *think fit, expect, consent, resolve, etc.*, and so in various senses, ἄξιόω θανεῖν *I consent to die* [Soph. *OT* 944]:— also in Middle (not in Attic Prose), φρονεὺς γὰρ εἶναι ἡξιώσατο *thought fit to be* [Aesch. *Eu.* 425].
- ☛ the infinitive is to be supplied from **ἔρχου**.  
Carter: ‘as Socrates prescribed’ Matheson: ‘as Socrates *thought* men *should*’  
Oldfather: ‘as Socrates *thought* that men *should* go’ Dobbin: ‘the way Socrates *thought* it *should* be used’  
Hard: ‘as Socrates *thought* right’ Long: ‘in the way Socrates *judged* to be right’  
Steinmann: ‘nach *der Weisung* des Sokrates’ Nickel: ‘nach *dem Vorbild* des Sokrates’
- **ἐφ’ ὧν** = Prep. **ἐπὶ** = **A.** + GEN : **I.** of Place, **2.** in various relations not strictly local, **f.** with Verbs of perceiving, observing, judging, etc., *in the case of*, ὅρᾶν τι ἐπὶ τινος [Xen. *Mem.* 3.9.3]; τὴν γνώμην ἔχειν ἐπὶ τινος [Hyp. *Eux.* 32]; οὐδεὶς ἐφ’ αὐτοῦ τὰ κακὰ συνορᾷ [Men. 631]; ἀγνοεῖν τι ἐπὶ τινος [Xen. *Mem.* 2.3.2].  
Carter: ‘in cases, of which ...’ Matheson: ‘only when ...’ Oldfather: ‘in cases where ...’  
Dobbin: ‘i.e. solely when it’s a matter of ...’ Hard: ‘in matters in which ...’ Long: ‘for handling situations where ...’  
Steinmann: ‘nur in solchen Fällen ..., bei denen ...’ Nickel: ‘nur in solchen Fällen ..., wo ...’
- **ἡ πᾶσα σκέψις** = **ἡ σκέψις -εως (σκέπτομαι)** = **II. 1.** *examination, speculation, consideration*, τὸ εὔρημα πολλῆς σκέψιος [Hr. *VM* 4; cf. Pl. *Alc.* 1 130d]; βραχείας σ. [Pl. *Th.* 201a]; νέμειν σ. *take thought of* a thing [Eur. *Hipp.* 1323]; σ. ποιεῖσθαι [Pl. *Phdr.* 237d].  
Carter: ‘the whole consideration’ Matheson: ‘the whole question’ Oldfather: ‘the whole inquiry’  
Dobbin: ‘solely when it’s a matter of learning ...’ Hard: ‘the enquiry relates exclusively to ...’  
Long: ‘the whole point of the inquiry’ Steinmann, Nickel: ‘die ganze Befragung’
- **τὴν ἀναφορὰν ... ἔχει (εἰς τὴν ἑκβάσιν)** = Noun (Acc, f, sg): **ἡ ἀναφορά (ἀναφέρομαι)** = **II. 1.** *(ἀναφέρω)* *carrying back, reference of a thing to a standard*, διὰ τὸ γίνεσθαι ἐπαίνους δι’ ἀναφορᾶς [Arist. *EN* 1101b20]; ἃ. ἔχειν πρὸς or ἐπὶ τι to be *referable* to ... [Epicur. *Fr.* 409; Plb. 4.28.3; Plu. 2.290e, al.]; τούτων εἰς Κυναίγειρον ποιήσασθαι τὴν ἀναφορὰν *assign to, give credit for ...* [Polem. *Call.* 23].  
Carter: ‘relates to the event’ Matheson: ‘turns upon the issue of events’ Oldfather: ‘has reference to the outcome’  
Dobbin: ‘it’s a matter of learning the future’ Hard: ‘relates exclusively to the outcome’  
Steinmann: ‘sich ... auf den Ausgang bezieht’ Nickel: ‘sich ... auf den Ausgang des Geschehens richtet’
- **εἰς τὴν ἑκβάσιν** = Noun (Acc, f, sg): **ἡ ἑκβάσις (ἐκβαίνω)** = **I. 1.** *a way out of, esp. out of the sea* [Od. 5.410] **II.** *issue, event* [Men. 696; Arr. *Epict.* 2.7.9 (pl.)]; *fulfilment* of divination [Zeno *Stoic.* 1.44].  
Carter: ‘the event’ Matheson: ‘the issue of events’ Oldfather, Hard: ‘the outcome’ Dobbin: ‘the future’  
Long: ‘what’s going to happen’ Steinmann: ‘der Ausgang’ Nickel: ‘der Ausgang des Geschehens’
- **ἐκ τέχνης τινὸς ἄλλης** = Indef. Pron. (Gen, f, sg): **τις**



## 32

- 3 - **ἀφορμαί** (πρὸς τὸ συνιδεῖν τὸ προκειμένον) = Noun (Nom, f, pl): **ἡ ἀφορμή** = **I. 1.** *starting-point*, esp. in war, *base of operations* [Th. 1.90; cf. Plb. 1.41.6, etc.] **3.** *means with which one begins a thing, resources*, ἂ. τοῦ βίου [Lys. 24.24]; εἰς τὸν βίον [Xen. Mem. 3.12.4]; τίνας εἶχεν ἀφορμὰς ἢ πόλεις; [Dem. 18.233]; πίστις ἂ. μεγίστη πρὸς χρηματισμόν *good faith is the best asset for business* [Dem. 36.44, cf. 11.16].  
Carter, Matheson: ‘opportunities for ...’ Oldfather: ‘means for ...’ Hard: ‘the means that are required to ...’  
Steinmann: ‘Anhaltspunkte zur ...’
- **δίδονται** = Pres. Ind. Pass. (3, pl): **δίδωμι**
- **πρὸς τὸ συνιδεῖν τὸ προκειμένον** = Pres. Inf. Act.: **συνοράω** = **I.** *to be able to see, have within the range of one’s vision*, πρὰ ἕκαιον καὶ συνεώρων ἀλλήλους [Xen. An. 4.1.11] **II. 1.** *see, comprehend, ταῦτα πάντα* [Pl. Lg. 904b; Dem. 1.28]; *τὰ πολλαχῆ διεσπαρμένα* [Pl. Phdr. 265d, cf. Lg. 965b]; *πράγματα συνιδεῖν ἱκανός* [Memn. 3.2]; *δεινὴ φύσιν μικρῶν παιδῶν συνιδεῖν εὐπρεπῆ* *clever at picking out or detecting ...* [Dem. 59.18]; *μάχην οὗτος οὐ συνορᾷ* *he doesn’t see any contradiction* [Arr. Epict. 1.5.8, cf. 2.19.1]; *τὸ αἴτιον ἐκ τῶν νῦν λεχθέντων σ.* [Arist. GA772b11].  
Carter, Hard: ‘to discover ...’ Matheson, Oldfather: ‘for discovering ...’ Long: ‘can tell you what ...’  
Steinmann: ‘zur Klärung des ...’ Nickel: ‘die anstehenden Fragen zu klären’
- **τὸ προκειμένον** = Pres. Part. MP (Acc, n, sg): **πρόκειμαι**, used as Passive of **προτίθημι** = **I. 3. b.** *metaph., to be set before one, proposed, γνῶμαι τρεῖς προεκέατο* *three opinions were set forth* [Hdt. 3.83]; freq. in PART, *ὁ προκειμένος ἀεθλος* *the task set* [Hdt. 1.126; cf. Aesch. Pr. 259, 755]; **τὸ π. ἐν τῷ λόγῳ** or **τὸ π., the question** under discussion [Pl. Grg. 457, La. 184c, etc.].  
Carter: ‘the thing proposed to be learned’ Matheson: ‘what lies in front of you’ Oldfather: ‘the matter in question’  
Hard: ‘the point in question’ Long: ‘what you are facing’ Steinmann: ‘der vorliegende Fall’  
Nickel: ‘die anstehenden Fragen’
- **ὅταν δεῖσῃ συγκινδυνεύσαι ...** = Aor. Subj. Middle (2, sg): **δέω** = **II.** Dep. **δέομαι** **1. b.** *stand in need of, want, + GEN* [Hdt. 1.36, etc.]; + **INF**, *τοῦτο ἐτι δέομαι μαθεῖν* [Pl. R. 392d, cf. Euthd. 275d, etc.]; *τὰ πράττεσθαι δεόμενα* *things needing to be done* [Xen. Cyr. 2.3.3].  
Carter, Matheson, Oldfather, Hard: ‘when it is your / our duty to ...’ Dobbin: ‘if you are duty-bound to ...’  
Long: ‘when there’s a need for you to ...’ Steinmann: ‘Wenn es also gilt, ...zu ...’  
Nickel: ‘Wenn es also nötig ist, ...zu ...’
- **συγκινδυνεύσαι φίλῳ ἢ πατρίδι** = Aor. Inf. Act.: **συγκινδυνεύω** = *incur danger along with others, τσι* [Th. 8.22; Plu. Art. 8, etc.].
- **πατρίδι** = Noun (Dat, f, sg): **ἡ πατρίς -ίδος** = **II.** Subst., = **πάτρα I**, *fatherland, native land* [Il. 5.213, Od. 4.586, 9.34; Hdt. 3.140; Th. 6.69, etc.].
- **εἰ συγκινδυνεύτῳ** = Impersonal Verbal Adj. (Nom, n, sg) of **συγκινδυνεύω**  
**GG 1594.** [VERBAL ADJECTIVES IN -τέος AND -τέον] The verbal in -τέος has both a *personal* and an *impersonal* construction, of which the latter is more common.  
**GG 1597.** In the personal construction the verbal is in the neuter of the nominative singular (sometimes plural), with **ἐστί** expressed or understood. The expression is equivalent to **δεῖ**, (*one*) *must*, with the infinitive. It is practically active in sensed, and allows transitive verbals to have an object like their verbs. The agent is generally expressed by the dative, sometimes by the accusative. E.g.  
*Ταῦτα ἡμῖν* (or *ἡμᾶς*) *ποιητέον ἐστίν*, *we must do this* (equivalent to *ταῦτα ἡμᾶς δεῖ ποιῆσαι*). *Οἰστέον τὰδε*, *we must bear these things* (sc. *ἡμῖν*), Eur. Or. 769. *Τί ἂν ἀντὶ ποιητέον εἴη*; *what would he be obliged to do?* (= *τί δεοὶ αὐτὸν ποιῆσαι*), Xen. Mem. 1, 7<sup>2</sup>.  
Carter: ‘whether we shall share it [danger] with them’ Matheson: ‘whether you should risk your life’  
Oldfather: ‘whether you must share the danger’ Hard: ‘whether you should share that danger’  
Steinmann: ‘ob du es tun sollst’ Nickel: ‘ob du Hilfe leisten sollst’
- **προεῖπῃ σοι** = Aor. Subj. Act. (3, sg): **προεῖπον** = **I.** *foretell* [Pl. Euthphr. 3c, al.; Gal. 14.601].
- **φαῦλα γεγονέναι τὰ ἱερά** = Adj. (Acc, n, pl): **φαῦλος -η -ον** = **I.** of things, **3.** *mean, bad*, πρῆξις [Democr. 177]; *λόγοι* [Eur. Andr. 870]; *τὰ πράγματ’ ἐστὶ φ.* [Dem. 19.30]; *τὸ φ.* *evil* [Eur. IT 390]; *τὰ φ., opp. τὰ ἀγαθὰ* [Xen. Smp. 4.47]; *τύχη φ., opp. ἀγαθὴ* [Arist. Ph. 197a26, cf. Metaph. 1065a35].  
Carter, Matheson, Oldfather, Dobbin, Hard: ‘unfavourable’ Long: ‘inauspicious’  
Steinmann: ‘seien schlecht ausgefallen’ Nickel: ‘etwas Schlimmes’
- **τὰ ἱερά** = Subst., from Adj. (Acc, n, pl): **ἱερός -ά -όν** = **III.** as Subst., **1.** **τὰ ἱερά**, Ion. **ἱρά**, *offerings, victims, ἱερά ῥέζας* [Il. 1.147, etc.] **b.** after Homer, *omens afforded by sacrifice, τὰ ἱερά οὐ προεχώρει χρηστά* [Hdt. 5.44]; *τὰ ἱερά καλὰ (ἦν)* [Xen. An. 1.8.15]; simply *οὐκ ἐγίνετο τὰ ἱ.* [Xen. An. 2.2.3].  
Carter: ‘the victims’ Matheson: ‘the sacrifice’ Oldfather: ‘the omens of sacrifice’  
Dobbin, Long: ‘the omens’ Hard: ‘the omens from the sacrifice’ Steinmann, Nickel: ‘die Opferzeichen’

## 32

- 3 - **θάνατος σημαίνεται** = Pres. Ind. Pass. (3, sg): **σημαίνο** = **A. I. 1.** *show by a sign, indicate, point out*, τέρατα [II. 23.358] 3. of the Delphic oracle, οὔτε λέγει οὔτε κρύπτει ἀλλὰ σημαίνει [Heraclit. 93]; so of omens [Xen. Mem. 1.1.2, etc.]; σ. ἐν τοῖς ἱεροῖς [Xen. An. 6.1.31]:—Passive, σημαίνεσθαι διὰ τῶν ἐμπύρων [Plu. 2.222f, etc.].  
Carter, Oldfather, Hard: ‘death is portended’ Matheson: ‘this means death’  
Dobbin: ‘which ... could spell ... even death’ Long: ‘what is ... forecast is no more than death’  
Steinmann: ‘so zeigt das ... Tod ... an’ Nickel: ‘daß Tod, ... angekündigt werden’
- **πήρωσις μέρους τινὸς τοῦ σώματος** = Noun (Nom, f, sg): **ἡ πήρωσις -εως (πηρόω)** = *maiming, disabling* in the limbs or senses, γῆρας ὀλόκληρός ἐστι π. [Democr. 296; cf. Arist. EN 1131a9]; πήρωσις τῶν ὀφθαλμῶν [Plu. 2.633c; Luc. DMar. 2.4]; ἀκοῆς [Plu. 2.167c]; generally, π. τινὸς αἰθέσιος [Aret. SD 1.4].  
Carter: ‘mutilation’ Matheson: ‘injury to some part of your body’ Dobbin: ‘physical injury’  
Oldfather: ‘the injury of some member of your body’ Hard: ‘mutilation of some part of your body’  
Long: ‘bodily injury’ Steinmann: ‘Verstümmelung eines Körperteils’ Nickel: ‘schwerer körperlicher Schaden’
- **μέρους τινὸς τοῦ σώματος** = Noun (Gen, n, sg): **τὸ μέρος -εως**
- **φυγή** = Noun (Nom, f, sg): **ἡ φυγή** = **II. 1.** *banishment, exile* [Trag., Soph.].
- **αἰρεῖ ὁ λόγος** = Pres. Ind. Act. (3, sg): **αἰρέω** = **A. II. 5.** **ὁ λόγος αἰρέει** *reason or the reason of the thing proves* [Hdt. 2.33]; + ACC pers., *reason persuades* one, i.e. *it seems* good to one [Hdt. q1.132, 7.41]; ὡς ἐμὴ γνώμη αἰ. [Hdt. 2.43]; ὅπη ὁ λόγος αἰ. βέλτιστ’ ἂν ἔχειν [Pl. R. 604c, cf. Lg. 663d].  
Carter: ‘it [reason] directs ... to ...’ Matheson, Oldfather, Hard, Long: ‘reason requires (...) that ...’  
Dobbin: ‘reason demands that ...’ Steinmann, Nickel: ‘Die Vernunft ... gebietet ...’
- **παρίστασθαι τῷ φίλῳ** = Pres. Inf. Pass.: **παρίστημι** = **B.** *Passive, with aor. 2, perf. and pluperf. Act., intr.: I. 2.* *stand by, i.e. help, defend*, **τινι** [II. 10.279, etc.]; Ὀδυσῆϊ π. ἡδ’ ἐπαρήγει [II. 23.783]; π. τινὶ χερσὶ [Soph. Aj. 1384].  
Carter: ‘to stand by our friend’ Matheson: ‘you must stand by your friend’  
Oldfather: ‘you are to stand by your friend’ Dobbin: ‘you stick by your friend’  
Hard, Long: ‘you should support your friend’ Steinmann, Nickel: ‘dem Freund zu helfen’
- **τῷ μείζονι μάντι προέσχε** = Noun (Dat, m, sg): **ὁ μάντις -εως** = **I. 1.** *diviner, seer, prophet* [Hom., etc.].  
Carter, Oldfather, Hard: ‘the / that greater diviner’ Matheson: ‘the greater prophet’  
Dobbin: ‘the greatest prophet of all’ Long: ‘the greater fortune-teller’ Steinmann, Nickel: ‘der größere Wahrsager’
- **προέσχε (τῷ μείζονι μάντι)** = Pres. Imperat. Act. (2, sg): **προσέχω** = **I. 3.** *turn to or towards* a thing : mostly, π. τὸν νοῦν *turn* one’s mind, *attention to* a thing, *be intent on* it, π. τὸν νοῦν μὴ ..., *take heed* lest ... [Pl. R. 432b, etc.] 4. without τὸν νοῦν, π. ἐαυτοῖς ἀπὸ τινος *to be on one’s guard* against [Ev. Luc. 12.1]; *προσέχ’ οἷς φράζω attend to* what I shall tell you [Mnesim. 4.21; cf. Dem. 10.3, etc.]; π. τοῖς νόμοις [Arist. Fr. 539].
- **τῷ Πυθίῳ** = Adj. (Dat, m, sg): **Πύθιος -α -ον** = *Pythian, i.e. Delphian*, epith. of Apollo [h. Ap 373; Pi. O. 14.11, etc.].  
Long: PYTHIAN APOLLO. Epictetus refers to the god Apollo in his function as source of the oracles delivered at his Delphic shrine. The point of the anecdote is that you don’t need an oracle to decide whether to go to the assistance of a friend in danger. (2018, pp. 161-2)  
Steinmann: Apollo’s epithet “Pythian” derives from a python, a giant female snake with prophetic powers who was the original mistress of the oracle site. She was slain by Apollo, and the legend of that battle with the dragon reflects the god’s seizure of a chthonic oracle. Thus, Delphi was also known as Pytho, and the priestess and prophetess of Apollo bore the name “Pythia”. (1992, p. 87 n. 34)  
Carter: ‘the Pythian God’ Matheson, Oldfather, Hard, Long: ‘(the) Pythian Apollo’ Dobbin: ‘Apollo’  
Steinmann, Nickel: ‘der pythische Apollon / Apoll’
- **ἐξέβαλε τοῦ ναοῦ τὸν ...** = Aor. Ind. Act. (3, sg): **ἐκβάλλω** = **I.** *throw or cast out of*, + GEN, Ὀδίων μέγαν ἔκβαλε δίφρου [II. 5.39, etc.].
- **τοῦ ναοῦ** = Noun (Gen, m, sg): **ὁ ναός** = **I.** *temple* [II. 1.39, al.; Pi. O. 13.21 (pl.), etc.].
- **ἀναιρουμένῳ τῷ φίλῳ** = Pres. Part. Pass. (Dat, m, sg): **ἀναιρέω** = **II. 1.** *make away with, destroy*, of men, *kill* [Hdt. 4.66]; πολλοὺς ἀναιρῶν [Aesch. Ch. 990].

## 33

- 1** - **τάζον τινα ... χαρακτήρα σαυτῷ καὶ τύπον** = Aor. Imperat. Act. (2, sg): **τάσσω** = **III. 1.** + ACC rei, *place in a certain order*, χωρὶς τ. τι [Hdt.] **2.** *appoint, ordain, order, prescribe*, τ. τὰ περὶ τὰ τέκνα [Arist. *Pol.* 1262b6]: abs., ὁ νόμος οὕτω τ. [Pl. *La.* 199a]; οὕτω τ. ὁ λόγος [Arist. *EN* 1119b17];—Passive, τὸ ταπτόμενον [Ar. *Ec.* 766]; **τῆς τροφῆς ἢ βελτίστη τέτακται τοῖς ἐλευθέροις** [Arist. *GA* 744b18].  
Carter: ‘prescribe some character ... to yourself’ Matheson: ‘Lay down for yourself ... a definite stamp’  
Oldfather: ‘Lay down for yourself ... a certain stamp’ Dobbin: ‘Settle on the type of person you want to be’  
Hard: ‘Lay down ... a certain character ... for yourself’ Long: ‘Draw up ... a definite character ... for yourself’  
Steinmann: ‘Setz für dich ... ein festes Gepräge und ... fest’  
Nickel: ‘Gib ... deiner Persönlichkeit ein dauerhaftes Gepräge’
- **τινὰ ... χαρακτήρα** = Noun (Acc, m, sg): **ὁ χαρακτήρ -ῆρος (χαράσσω)** = **I. 3.** *die, stamp* [IG 22.1013.64, 1408.11] **II. 1.** *mark engraved, impress, stamp* on coins and seals, ἀργύρου λαμπρὸς χ. [Eur. *El.* 559; cf. Pl. *Plt.* 289b; Arist. *Pol.* 1257a40] **3.** *metaph., distinctive mark or token impressed (as it were) on a person or thing, by which it is known from others, characteristic, character, χ. γλώσσης*, of a particular dialect [Hdt. 1.57, 142]: freq. of persons, *feature*, ὁ χ. τοῦ προσώπου [Hdt. 1.116]; εἰληφέναι χαρακτήρα ἑκατέρου τοῦ εἶδους [Pl. *Phdr.* 263b]; ἀνδρῶν οὐδεὶς χ. ἐμπέφυκε σώματι [Eur. *Med.* 519]; ἠθικοὶ χ., title of work by Theophrastus.  
Carter: ‘some character’ Matheson: ‘a definite stamp ... of conduct’ Oldfather: ‘a certain stamp ... of character’  
Dobbin: ‘the type of person you want to be’ Hard: ‘a certain character’ Long: ‘a definite character’  
Steinmann: ‘ein festes Gepräge’ Nickel: ‘ein dauerhaftes Gepräge [deiner Persönlichkeit]’
- **τινὰ ... τύπον** = Noun (Acc, m, sg): **ὁ τύπος (τύπτω)** = **I. a blow** [Orac. ap. Hdt. 1.67] **II. the effect of a blow or of pressure**: **1.** *the impression* of a seal [Eur. *Hipp.* 862; cf. Pl. *Th.* 192a] **IV. figure worked in relief**, whether made by moulding, modelling, or sculpture, αἵμασιτῆ ἐγγεγλυμμένη τύποισι [Hdt. 2.138] **VI. form, shape**, οὐλῆς [Arist. *GA* 721b32]; σώματος [Arist. *Phgn.* 806a32]; προσώπου [Arist. *Mir.* 832b15] **VII. 1. archetype, pattern, model**, capable of exact repetition in numerous instances, αὐτὸν ἐκμάπτειν ... εἰς τοὺς τῶν κακίωνων τ. [Pl. *R.* 396e] **2. character recognizable in a number of instances, general character, type**, πάντα ὅσα τοῦ τ. τούτου [Pl. *Th.* 171e]; τοῦ αὐτοῦ μετέχοντα τύπου [Pl. *R.* 402d]; τοῦτον τὸν τ. ἔχοντα [Pl. *Phlb.* 51d].  
Carter: ‘some form [of behaviour]’ Matheson: ‘style of conduct’ Oldfather: ‘a certain ... type of character’  
Dobbin: ‘the type of person you want to be’ Hard: ‘a certain ... pattern of behaviour’ Long: ‘a definite ... identity’  
Steinmann: ‘ein festes ... Muster’ Nickel: ‘ein dauerhaftes Gepräge [deiner Persönlichkeit]’
- **ὄν φυλάξεις** = Fut. Ind. Act. (2, sg): **φυλάσσω**, Attic **-ττω** = **B. 3.** *metaph., preserve, maintain, cherish*, (χόλον) [Il. 16.30]; αἰδῶ καὶ φιλότιτα [Il. 24.111]; φ. ἔρπος *observe* a command [Il. 16.686]; τοὺς νόμους [Pl. *Plt.* 292a, cf. *Grg.* 461d, etc.]; τὸ σὸν πιστόν [Soph. *OC* 626]; φ. σιγῆν [Eur. *IA* 542]; φ. σκαιοσύναν *cling to it, foster* it [Soph. *OC* 1213]; ἄξια ἦθη [Eur. *Ion* 736]; φ. τὸν θυμὸν [Pl. *Lg.* 867a]; τὰ γαθὰ, opp. κτήσασθαι [Dem. 1.23].  
Carter: ‘which you may preserve’ Matheson: ‘which you will maintain’ Oldfather: ‘which you are to maintain’  
Dobbin: ‘and stick to it’ Hard: ‘which you are to preserve’ Long: ‘one that you intend to stick to’  
Steinmann: ‘an dem du festhalten willst’ Nickel: ‘das du bewahrst’
- **ἐπί ... σεαυτοῦ ὄν** = Prep. **ἐπί** = **A.** + GEN: **I.** of Place, **2.** in various relations not strictly local, **c.** with the personal and reflexive Pron., once in Homer, εὐχεσθε ... διγῆ ἐφ’ ὑμείων [Il. 7.195]; later mostly with 3rd pers., ἐφ’ ἑωυτῶν κείσθαι *by themselves* [Hdt. 2.2, cf. 8.32]; ἐ. σφῶν αὐτῶν αὐτόνομοι οἰκεῖν [Th. 2.63]; ἐφ’ ἑαυτῶν πλεῖν [Th. 8.8]; ἐφ’ ὑμέων αὐτῶν βαλέσθαι *consider it by yourselves* [Hdt. 3.71., etc.].  
Carter: ‘alone’ Matheson, Hard: ‘when you are / you’re alone’ Oldfather, Long: ‘you are by yourself’  
Dobbin: ‘whether alone or ...’ Steinmann: ‘ob du mit dir allein bist oder ...’  
Nickel: ‘ob du nun für dich allein oder ... bist’
- **σεαυτοῦ** = Reflex. Pron. (Gen, 2, sg): **σεαυτοῦ -ῆς**, contr. **σαυτοῦ -ῆς** = reflexive Pron. of 2nd pers., *of thyself*, only in gen., dat. and acc. sing., masc. and fem.:— in pl. always separated, ὑμῶν αὐτῶν, etc.
- **ἀνθρώποις ἐντυγχάνων** = Pres. Part. Act. (Nom, m, sg): **ἐντυγχάνω** = **I. 1.** *light upon, fall in with, meet with*, + DAT pers. [Hdt. 1.134, al.; Ar. *Nu.* 689, etc.]; ὀλίγοι τινὲς ὧν ἐντετύχηκα (i.e. τοῦτων οἷς ...) [Pl. *R.* 531e, cf. *Grg.* 509a, *Prt.* 361e].  
Carter, Dobbin, Long: ‘and/or in company’ Oldfather: ‘or are meeting with people’  
Hard: ‘when you’re with others’ Steinmann: ‘oder [du] dich mit andern Leuten triffst’  
Nickel: ‘oder [du] mit anderen zusammen bist’

## 33

- 2 - **σιωπή ... ἔστω** = Noun (Nom, f, sg): **ἡ σιωπή** = **I. 1.** *silence* [Soph. *OT* 1075, *Fr.* 928; Eur. *Hipp.* 911]; ἦν σ. there was a *hush* or *calm* [Soph. *OC* 1623; Aeschin. 2.35].  
Carter: 'Be for the most part silent' Matheson, Oldfather: 'be silent for the most part'  
Dobbin: 'Let silence be your goal for the most part' Hard: 'Remain silent for the most part'  
Long: 'Stay mainly silent' Steinmann: 'Für gewöhnlich herrsche Schweigen' Nickel: 'Schweige meistens'
- **τὸ πολὺ** = Adj. (Nom, n, pl): **πολύς, πολὺ** = **III.** Adverbial usages: **a.** neut. **πολύ** : with the Art., **τὸ πολὺ** *for the most part* [Pl. *Prt.* 315a, etc.]; ὡς τὸ πολὺ [Xen. *Mem.* 1.1.10, etc.].
- **ἔστω** = Pres. Imperat. Act. (3, sg): **εἰμί**
- **λαλεῖσθω τὰ ἀναγκαῖα** = Pres. Imperat. Pass. (3, sg): **λαλέω (λάλος)** = **I. 1.** *talk, chat, prattle* [Ar., etc.]  
**2.** *talk of, τινα* [Alciphr. *Fr.* 5.2];—Passive, *πράγμα κατ' ἀγορὰν λαλούμενον* [Ar. *Th.* 578].
- **δι' ὀλίγων** = Adj. (Gen, n, pl): **ὀλίγος -η -ον** = **IV.** special Phrases : **2. b.** **δι' ὀλίγων** *in few words* [Pl. *Phlb.* 31d, etc.].
- **σπανίως** = Adv., from Adj. **σπάνιος -α -ον** = **III.** **σπανίως** *seldom* [Xen. *Ages.* 9.1; Arist. *HA* 488b6; Plb. 2.15.6].
- **ποτε καιροῦ παρακαλοῦντος ἐπὶ τὸ λέγειν** = Pres. Part. Act. (Gen, m, sg): **παρακαλέω** = **II. 1.** *call in, send for, summon* [Hdt. 1.77; Ar. *V.* 215, etc.]; π. τινα ἐς τὸν πόλεμον [Hdt. 7.205; cf. Dem. 18.24]; τινὰς εἰς συμβουλήν [Pl. *La.* 186a] **3.** *invite, ἐπὶ δαῖτα* [Eur. *Ba.* 1247]; ἐπὶ τὸ βῆμα π. *invite him to mount the tribune* [Aeschin. 3.72] **III. 1.** *exhort, encourage, τινα ἐπὶ τὰ κάλλιστα ἔργα* [Xen. *An.* 3.1.24] **IV.** *demand, require, ὁ θάλαμος σκευὴ π.* [Xen. *Oec.* 9.3].  
Carter: 'when occasion calls for it' Matheson: 'when occasion calls you'  
Oldfather: 'and when occasion requires you to talk' Dobbin: 'when you're called upon to speak'  
Hard: 'when the occasion demands' Long: 'when the situation calls for it'  
Steinmann: 'und nur, wenn besondere Umstände dich zum Reden auffordern'  
Nickel: 'und nur, wenn die Umstände dich zum Reden veranlassen'
- **ποτε καιροῦ (παρακαλοῦντος)** = Noun (Gen, m, sg): **ὁ καιρός** = **I.** *due measure, proportion, fitness* [Hes., etc.] **III. 1.** more freq. of Time, *exact or critical time, season, opportunity, Χρόνου κ.* [Soph. *El.* 1292]; usu. alone, κ. (ἔστιν) ἐν ᾧ χρόνος οὐ πολὺς κτλ. [Hp. *Praec.* 1]; κ. πρὸς ἀνθρώπων βραχὺ μέτρον ἔχει 'time and tide wait for no man' [Pi. *P.* 4.286]; καιρὸν παριέναι to let *the time* go by [Th. 4.27]; κ. ἔχειν τοῦ εὖ οἰκεῖν to be *the chief cause* of ... [Pl. *R.* 421a].  
☛ see note at 6 below (**ἐὰν δέ ποτε γίνηται καιρός**).  
Carter, Matheson, Oldfather, Hard: '(the) occasion' Long: 'the situation' Steinmann: 'besondere Umstände'  
Nickel: 'die Umstände'
- **λέξον** = Aor. Imperat. Act. (2, sg): **λέγω**
- **ἀλλὰ περὶ οὐδενὸς τῶν τυχόντων** = Aor. Part. Act. (Gen, n, pl): **τυγχάνω** = **A. I. 2.** of events, and things generally, *happen to one, befall one, come to one's lot, + DAT pers., οὐνεκά μοι τύχε πολλά* because much *fell to me* [Il. 11.684] **b.** aor. part. **ὁ τυχών**, *the first one meets, any chance person* [Hes. *Th.* 973; Pl. *R.* 539d]; οἱ τ. *everyday men, the vulgar* [Xen. *Mem.* 3.9.10]; οὐχ ὁ τ. λόγος no *common* discourse [Pl. *Lg.* 723e]; οἱ τ. φόβοι *trifling* fears [Lycurg. 37].  
Carter: 'but not on any of the common subjects' Matheson: 'but do not talk of ordinary things'  
Oldfather: 'but about no ordinary topics' Dobbin: 'but never about banalities'  
Hard: 'but not about any of the usual topics' Long: 'but not about trite topics'  
Steinmann: 'doch nicht über die landläufigen Themen' Nickel: 'aber nicht über die üblichen Themen'
- **περὶ μονομαχιῶν** = Noun (Gen, f, pl): **ἡ μονομαχία** = **I.** *single combat* [Hdt. 5.1, 6.92] **II.** *gladiatorial show* [Plb. 31.28.5].
- **περὶ ἵπποδρομιῶν** = Noun (Gen, f, pl): **ἡ ἵπποδρομία** = *horse-race or chariot-race* [Pi. *P.* 4.67, *I.* 3.13; Xen. *Smp.* 1.2; Pl. *Ion* 537a; Arist. *Ath.* 60.1].
- **περὶ ἀθλητῶν** = Noun (Gen, m, pl): **ὁ ἀθλητής**, contr. from **ὁ ἀεθλητής -οῦ** = **I. 1.** *combatant, champion* ; esp. in games [Pi. *N.* 5.49, 10.51; cf. Pl. *R.* 410b; *IG* 4.1508B (Epid), etc.]; of Christian martyrs [Epist. *Gall.* ap. Jul. 454d].
- **περὶ βρωμάτων** = Noun (Gen, n, pl): **τὸ βρῶμα -ατος (βιβρώσκω)** = **I.** *that which is eaten, food, meat* [Hp. *VM* 6; Th. 4.26, al.].
- **περὶ ... πομάτων** = Noun (Gen, n, pl): **τὸ πῶμα -ατος** = **I.** *drink, draught* [Aesch. *Eu.* 266; Soph. *Ph.* 715; Eur. *Hec.* 392, *Ba.* 279; Pl. *R.* 406a, etc.].
- **τῶν ἐκασταχοῦ** = Adv. **ἐκασταχοῦ** = *everywhere* [Th. 3.82; Pl. *Phdr.* 257e, al.].
- **ψέφων (περὶ ἀνθρώπων)** = Pres. Part. Act. (Nom, m, sg): **ψέγω (Α)** = *blame, censure, τινα* [Thgn. 611; Aesch. *Ag.* 186, 1403]; τι [Soph. *OC* 977, etc.].

## 33

- 2 - **συγκρίνων (περὶ ἀνθρώπων)** = Pres. Part. Act. (Nom, m, sg): **συγκρίνω** = **II. compare**, τι πρὸς τι [Arist. *Rh.* 1368a21, *Pol.* 1295a27; cf. Thphr. *CP* 1.8.2]; τὰ λεγόμενα *compare and examine* them [Plb. 14.3.7; cf. Arist. *EN* 1165a32].
- 3 - **ἄν ... οἴός τε ἦς** = Adj. (Nom, m, sg): **οἴος, οἶα, οἶον (ῶς)** = **III. 1. οἴος** + INF implies fitness or ability for a thing, οὐ γὰρ ἦν ὥρα οἶα τὸ πεδίον ἄρδεν *fit* for watering [Xen. *An.* 2.3.13; cf. Pl. *Grg.* 487d] **2.** more freq. **οἴός τε** + INF, *to be fit* or *able* to do, λέγειν οἴός τε κάγω [Ar. *Eq.* 343; cf. Th. 3.16, etc.] **3.** without INF, πάνυ προθύμως ὡς οἴός τ' ἦν ἐπήπραξεν [Pl. *Prt.* 314d].
- **ἦς** = Pres. Subj. Act. (2, sg): **εἰμί**
- **μετάγαγε τοῖς σοῖς λόγοις καὶ τοὺς τῶν συνόντων ἐπὶ τὸ προσήκον** = Aor. Imperat. Act. (2, sg): **μετάγω** = **I. 1. convey from one place to another, transfer**, τινὰ εἰς Βαβυλῶνα [LXX *I Es.* 1.45]: Medic, *divert*, τὰ ρεύματα [Gal. 17(1).965]: metaph., τοὺς πολίτας εἰς σωφρονεστέραν βίον τάξιν μ. [Plu. 2.225f; cf. **Epict. Ench.** 33.3]; ψυχὴν ἐπ' εὐφοροσύνην [AP 10.77 (Pall.)].  
Carter: 'by your own conversation bring over that of your company to proper subjects'  
Matheson: 'turn the conversation of your company by your talk to some fitting subject'  
Oldfather: 'by your own conversation bring over that of your companions to what is seemly'  
Long: 'By your own conversation, ... guide your friends' talk in a fitting direction'  
Dobbin: 'Try to influence your friends to speak appropriately by your example'  
Hard: 'through the manner of your own conversation bring that of your companions round to what is fit and proper'  
Steinmann: 'so lenke durch dein Gespräch das der übrigen Teilnehmer auf einen schicklichen Gegenstand'  
Nickel: 'so lenke das gemeinsame Gespräch durch deinen Beitrag auf einen wertvollen Gegenstand'
- **τῶν συνόντων** = Pres. Part. Act. (Gen, m, pl): **σύνειμι** = **II. 1. have intercourse with, live with, οἱ συνόντες τινί**, of fellow-travellers [Act. *Ap.* 22.11] **3. attend, associate with**, a teacher [Xen. *Mem.* 1.2.8, 24, etc.]; **οἱ συνόντες followers, partisans, associates, disciples** [Antipho 5.68; Pl. *Ap.* 25e; *Th.* 168a, al.]; **guests** [Ar. *V.* 1300; Xen. *Smp.* 1.15, etc.]; **comrades** in war [Xen. *Cyr.* 8.2.2].  
Carter, Matheson: 'your company' Oldfather, Hard: 'your companions' Dobbin, Long: 'your friends'  
Steinmann: 'die übrigen Teilnehmer'
- **ἐπὶ τὸ προσήκον** = Subst., from Pres. Part. Act. (Acc, n, sg): **προσήκω** = **III. freq. in Part. as Adj., 2. befitting, proper, meet**, ἢ π. σωτερία [Th. 6.83]; τὸ π. ἐκάστω ἀποδιδόναι [Pl. *R.* 332c]; τὰ π. *what is fit, seemly*, εἰπεῖν περὶ Κύρου τὰ π. [Xen. *Cyr.* 3.3.1]; τὰ π. πράττειν *to do one's duty* [Xen. *Mem.* 1.1.12]; also **τὸ προσήκον fitness, propriety**, ἐκτὸς τοῦ π. [Eur. *Heracl.* 214]; **πέρα τοῦ π.** [Antipho 5.1]; **μακρότερα τοῦ π.** [Pl. *Cra.* 413a]; **μᾶλλον τοῦ π.** [Pl. *Lg.* 697c]; **παρὰ τὸ π.** [Pl. *Phlb.* 36d; Thphr. *Char.* 17.1]; **κατὰ τὸ π.** [Plu. 2.122a].  
Carter: 'to proper subjects' Matheson: 'to some fitting subject' Oldfather: 'to what is seemly'  
Dobbin: 'to speak appropriately' Hard: 'to what is fit and proper' Long: 'in a fitting direction'  
Steinmann: 'auf einen schicklichen Gegenstand' Nickel: 'auf einen wertvollen Gegenstand'
- **ἐν ἀλλοφύλοις** = Adj. (Dat, m, pl): **ἀλλόφυλος -ον (φυλή)** = **of another tribe, foreign** [Hp. *Aēr.* 12]; ἐς ἀλλόφυλον ... χθόνα [Aesch. *Eu.* 851]; ἀνθρώποι [Th. 1.102; Pl. *Lg.* 629].  
Carter, Matheson, Hard, Long: 'strangers' Oldfather: 'aliens' Dobbin: 'unfamiliar company'  
Nickel, Steinmann: 'unter Fremden'
- **ἀποληφθεῖς (ἐν ἀλλοφύλοις ... τύχοις)** = Aor. Part. Pass. (Nom, m, sg): **ἀπολαμβάνω** = **III. take apart or aside**, of persons, ἄ. τινὰ μόνον [Hdt. 1.209]; αὐτὸν μόνον [Ar. *Ra.* 78]:—Passive, οἱ ἀπειλημμένοι those *set apart, recluses* [UPZ 60.10 (ii B. C.)].  
Matheson: 'if you chance to be isolated' Oldfather: 'if you happen to be left alone'  
Dobbin: 'if you find yourself in unfamiliar company' Hard: 'if you happen to find yourself alone'  
Long: 'if you find yourself all alone' Steinmann: 'Findest du dich aber isoliert' Nickel: 'Bist du aber allein'
- **τύχοις (ἀποληφθεῖς)** = Aor. Opt. Act. (2, sg): **τυγχάνω** = **A. II. 1. joined with a Participle of another Verb** to express a coincidence, τύχησε γὰρ ἐρχομένη νηὺς a ship *happened to be*, i.e. *was just then*, starting [Od. 14.334]; τὰ νοέων τυγχάνων what I *happen* to have, i.e. have *at this moment*, in my mind [Hdt. 1.88]; ὁ τυγχάνω μαθὼν which I have *just* learnt [Soph. *Tr.* 370]; ἐτυχον στρατευόμενοι they were *just then* engaged in an expedition [Th. 1.104]; ἐτυχε κατὰ τοῦτο καιροῦ ἐλθὼν he came *just* at this point in time [Th. 7.2].
- **σιώπα** = Pres. Imperat. Act. (2, sg): **σιωπάω** = **I. 1. keep silence**, σιωπᾶν λαὸν ἀνώγει [II. 2.280, cf. 23.568, Od. 17.513; Hdt. 7.10, etc.]: imperat. **σιώπα hush! be still!** [Soph. *Fr.* 81; Ar. *Lys.* 529, etc.].
- 4 - **γέλως μὴ πολὺς ἔστω** = Noun (Nom, m, sg): **ὁ γέλως**, gen. **γέλωτος** = **I. 1. laughter**, γέλω ἐκθανον [Od. 18.100]; γέλω ... παρέχουσαι [Od. 20.8]; γέλωτος ἄξια *ridiculous* [Eur. *Heracl.* 507]; **πολὺς γ.** loud *laughter* [Xen. *Cyr.* 2.3.18, etc.].  
Carter: 'Let not your laughter be much' Matheson, Oldfather, Hard, Long: 'Do not / Don't laugh much'  
Dobbin: 'Keep laughter to a minimum' Steinmann: 'Lach nicht viel' Nickel: 'Lach nicht zu oft'
- **ἔστω** = Pres. Imperat. Act. (3, sg): **εἰμί**

## 33

- 4 - **μηδὲ ἀνειμένους** = Perf. Part. MP (Nom, m, sg): **ἀνίημι** = **II. 6.** *let go free, leave untilled*, of ground dedicated to a god [Th. 4.116]; *στέλεχος ἀνειμένον allowed to run wild* [LXX Ge. 49.21];— but this sense mostly in Passive, *devote oneself, give oneself up*, ἐς τὸ ἐλεύθερον [Hdt. 7.103]: hence metaph., ἀνειμένους εἰς τι *devoted to a thing, wholly engaged in it*, e.g. ἐς τὸν πόλεμον [Hdt. 2.167]; ἐς τὸ κέρδος λῆμι ἀνειμένον *given up to ...* [Eur. *Heracl.* 3]: hence perf. part. Passive **ἀνειμένους** as Adj., *going free, left to one's own will and pleasure, at large* [Soph. *Ant.* 579, *El.* 516]; *πέπλοι ἀνειμένοι let hang loose* [Eur. *And.* 598]; **τὸ εἰς ἀδικίαν καὶ πλεονεξίαν ἀνειμένον unrestrained propensity to ...** [Plu. *Num.* 16].  
Carter: 'nor profuse' Matheson: 'nor without restraint' Oldfather: 'nor boisterously'  
Dobbin: 'or too loud' Long: 'and keep it down' Hard: 'or without restraint'  
Steinmann: 'und nicht hemmungslos' Nickel: 'und nicht ungehemmt'
- 5 - **ὄρκον** = Noun (Acc, m, sg): **ὁ ὄρκος** = **I. 2.** *an oath* [Hom., etc.].  
- **παραίτεσαι (ὄρκον)** = Aor. Imperat. Act. (2, sg): **παραιτέομαι** = **II. 1.** + ACC rei **2.** *decline, deprecate, χάριν* [Pi. *N.* 10.30]; *τοὺς πότους* [Plu. *Them.* 3]; *refuse, βρώσεις* [Philostr. *VA* 1.8; cf. Porph. *Abst.* 4.7].  
- **εἰς ἅπαν** = Adj. (Acc, n, sg): **ἅπας, ἅπασα, ἅπαν** = **I. 1.** strengthened for **πᾶς**, *quite all, the whole*, and in pl., *all together*, freq. from Homer downwards **II.** after Homer in sg., *every one*, neut. *everything* [Pl. *Phd.* 108b]; τὸ ἅπαν, as Adv., *altogether* [Pl. *Phdr.* 241b]; καθ' ἅπαν as *a whole* [Ti. *Loqr.* 96d]; ἐς ἅπαν [Th. 5.103]; **εἰς ἅπαν at all** [Lib. *Or.* 18.266].  
Carter: 'Avoid swearing ... altogether' Oldfather, Hard: 'refuse to take / swear an oath at all'  
Dobbin: 'refuse altogether to ...' Long: 'refuse completely to ...' Steinmann: 'unter allen Umständen'  
Nickel: 'ganz ablehnen'
- **ἐκ τῶν ἐνότων** = Pres. Part. Act. (Gen, n, pl): **ἐνεμι** (ειμί, *sum*) = **II. 1.** *to be possible, τῶνδ' ἄρνησις οὐκ ἔ. μοι* [Soph. *El.* 527] **4. τὰ ἐνότα** *all things possible*: τὸ πλῆθος τῶν ἐ. εἰπεῖν *the possible materials* for his speech [Isoc. 5.110]; τῶν ἐ. ... ἐν τῷ πράγματι [Pl. *Phdr.* 235b]; **ἐκ τῶν ἐνότων** *as well as on can under the circumstances* [Dem. 18.256].
- 6 - **ἐστιάσεις τὰς ἔξω** = Noun (Acc, f, pl): **ἡ ἐστιάσις -εως** = **I. 1.** *feasting, banqueting, entertainment* [Th. 6.46 (pl.); Pl. *R.* 612a (pl.); Dem. 19.234].  
Carter: 'public entertainments' Matheson: 'the entertainments of strangers'  
Oldfather: 'entertainments given by outsiders' Dobbin: '(—)' Hard: 'parties that are hosted by outsiders'  
Long: 'dinner parties given by people outside your circle' Nickel: 'Einladungen bei Andersgesinnten'  
Steinmann: 'Einladungen zu Gastmählern bei Wesensfremden'
- **τὰς ἔξω (ἐστιάσεις)** = Adv. **ἔξω** = Adv. of **ἐξ**, as **εἴσω** of **εἰς**: **I. 2.** without any sense of motion, *outside* [Od. 10.95, etc.]; τὸ ἔ. *the outside* [Th. 7.69]; τὰ ἔ. *things outside* the walls or house [Th. 2.5; Xen. *Oec.* 7.30]; οἱ ἔ. *those outside* [Th. 5.14]; of exiles [Th. 4.66; cf. Soph. *OC* 444 (but in *NT*, *the heathen*, 1 *Ep. Cor.* 5.12)]. ➤ see translations above.
- **ἰδιωτικός (ἐστιάσεις)** = Adj. (Acc, f, pl): **ἰδιωτικός -ῆ -όν (ἰδιώτης)** = **I. 1.** *of or for a private person, private, σίτος καὶ ἔωυτοῦ καὶ ἰ.* [Hdt. 1.21]; opp. δημόσιος, *ιερά* [SIG 1015.9 (Halic.)]; opp. κοινός, *οἰκία* [ib. 987.5 (Chios, iv B. C.)]; opp. πολιτικόν [Pl. *Phdr.* 258d] **II.** *not done by rules of art, unprofessional, amateurish* [Pl. *Euthd.* 282d]; of language, *commonplace, everyday*, τὸ ἰ. [Arist. *Po.* 1458a21, 32; cf. D. L. 10.13 (Sup.)]; but also, *vulgar* [Phld. *Po.* 2.71; Longin. 43.1] **III.** of persons, *unprofessional* [Apollon. *Cit.* 3].  
**Long:** PEOPLE OUTSIDE YOUR CIRCLE. The Greek expression (*idiōtai*) covers "ordinary people," as I translate it in other passages of the *Encheiridion*, but Epictetus also uses it to mark off nonphilosophers. (2018, p. 161)  
Carter: 'vulgar entertainments' Matheson: 'entertainments of the vulgar'  
Oldfather: '... by persons ignorant of philosophy' Dobbin: '... with non-philosophers'  
Hard: 'hosted by people who have no knowledge of philosophy' Long: '... given by people outside your circle'  
Steinmann: '... bei in Philosophie Ahnungslosen' Nickel: '... bei philosophisch Ungebildeten'
- **διακροῦου (ἐστιάσεις τὰς ἔξω)** = Pres. Imperat. Middle (2, sg): **διακροῦω** = **II. Middle, drive from oneself, get rid of**, τὸς Ἑλληνας [Hdt. 7.168]; *διακροῦεσθαι τὸ δίκην δοῦναι* [Dem. 21.128]; δ. τινά *evade* his creditor *by delays*, of a debtor [Dem. 34.13]; δ. τοὺς λοιδοροῦντας [Plu. 2.70d]; δ. τὸν παρόντα χρόνον [Dem. 19.33]; *evade, slur over* a difficult question, *ψιλῆ παρατηρήσει* [A.D. *Pron.* 41.8]; abs., *practise evasions and delays* [Dem. 21.186, 201].  
Carter, Oldfather, Hard: 'Avoid entertainments / parties ...'  
Dobbin: 'Avoid fraternizing with ...'  
Steinmann: 'Einladungen ... schlage aus'  
Matheson: 'Refuse the entertainments of ...'  
Long: 'Excuse yourself from attending ...'  
Nickel: 'Lehne Einladungen ... ab'

## 33

- 6 - **ἐὰν δέ ποτε γίνηται καιρός** = Noun (Nom, m, sg): **ὁ καιρός** = **I. due measure, proportion, fitness** [Hes., etc.] **III. 1.** more freq. of Time, *exact or critical time, season, opportunity*, Χρόνου κ.[Soph. *El.* 1292]; usu. alone, κ. (ἔστιν) ἐν ᾧ χρόνος οὐ πολὺς κτλ. [Hp. *Praec.* 1]; κ. πρὸς ἀνθρώπων βραχὺ μέτρον ἔχει ‘time and tide wait for no man’ [Pi. *P.* 4.286]; καιρὸν παριέναι to let *the time* go by [Th. 4.27]; κ. ἔχειν τοῦ εὖ οἰκεῖν to be *the chief cause* of ... [Pl. *R.* 421a].
- ➡ in Epictetus **καιρός** frequently has a negative tinge — used of an unavoidable circumstance rather than a favourable opportunity. See also 10 below (**εἰ δέ ποτε καιρός εἴη**).
- Carter: ‘but, if ever an occasion calls you to them’ Matheson: ‘but if occasion arise to accept them’  
 Oldfather: ‘but if an appropriate occasion arises for you to attend’ Dobbin: ‘if you must, though’  
 Hard: ‘but if you do have occasion to attend them’ Long: ‘But if you have to’  
 Steinmann: ‘Ist deine Teilnahme aber einmal unvermeidlich’ Nickel: ‘Sollte es aber einmal unumgänglich sein’
- **ἐντετάσθω σοι ἢ προσοχή** = Perf. Imperat. Pass. (3, sg): **ἐντείνω** = **I. stretch or strain tight**, esp. of any operation performed with straps or cords, **2. stretch** a bow *tight, bend it* for shooting [Aesch. *Fr.* 83]  
**b.** of the strings of the lyre [Arist. *Pr.* 921b27] **II. 1.** metaph., *strain, exert*, τὰς ἀκοάς [Polyaen. 1.21.2]; ἑαυτὸν [Plu. 2.795f]:—Passive, πρόθυμοι καὶ ἐντεταμένοι εἰς τὸ ἔργον *braced up* for action [Xen. *Oec.* 21.0]; τῇ διανοίᾳ περί τι [Plb. 10.3.1].  
 Carter: ‘keep your attention upon the stretch, that you may not ...’ Matheson: ‘strain every nerve to ...’  
 Oldfather: ‘be on the alert to ...’ Dobbin, Long: ‘be (very) careful not to ...’ Hard: ‘take great care that ...’  
 Steinmann: ‘so gib angestrengt darauf acht, daß ...’ Nickel: ‘stell dich voll darauf ein, daß ...’
- **ἡ προσοχή** = **I. 1. attention** [Chrysipp. *Stoic.* 3.41; LXX *Si. Prol.* 13; **Epict. *Ench.* 33.6**; Plu. 2.514e].
- **μήποτε ... ὑπορρηγῆς εἰς ἰδιωτισμόν** = Aor. Subj. Pass. (2, sg): **ὑπορρέω** = **I. 1. flow under or beneath** [Arist. *Mir.* 843a21] **II.** metaph., **1. slip or glide into unperceived**, παρανομία ἡρέμα ὑπορρεῖ πρὸς τὰ ἥθη [Pl. *R.* 424d] **2. slip away**, ἐρείσματα ἐκ μέσου ὑπορρέοντα [Pl. *Lg.* 793c]: of persons, ὁ εἰς τινα *sink to the level of* ... [Plu. *Nic.* 1]; ὁ **εἰς ἰδιωτισμόν fall into** ... [**Epict. *Ench.* 33.6**].  
 Carter: ‘that you may not imperceptibly slide into vulgar manners’  
 Matheson: ‘to avoid lapsing into the state of the vulgar’  
 Oldfather: ‘to avoid lapsing into the behaviour of such laymen’ Dobbin: ‘not to sink to their level’  
 Hard: ‘that you don’t fall back into a layman’s state of mind’ Long: ‘not to slip into their ways’  
 Steinmann: ‘daß du nicht ihre Unbildung annimmst’ Nickel: ‘daß du niemals das Benehmen solcher Leute annimmst’
- **εἰς ἰδιωτισμόν (ὑπορρηγῆς)** = Noun (Acc, m, sg): **ὁ ἰδιωτισμός** = **1. way or fashion of a common person** [**Epict. *Ench.* 33.6**; S.E. *M.* 1.67]. ➡ see translations above.
- **ἴσθι γάρ, ὅτι ...** = Pres. Imperat. Act. (2, sg): **οἶδα**
- **μειλοσμένος** = Perf. Part. Pass. (Nom, m, sg): **μολώνω** = **I. 1. stain, sully, defile**, τὴν ὑπήνην [Ar. *Eq.* 1286]:—Passive, *become vile, disgrace oneself* [Isoc. 5.81]; ὥσπερ θηρίον ὕειον ἐν ἀμαθίᾳ μολύνεσθαι *wallow in ignorance* [Pl. *R.* 535e]; ὁ μολυνόμενος ὑπὸ τοῦ ὄψου [Muson. *Fr.* 18b p.101 H].  
 Carter: ‘if his companion be infected’ Matheson: ‘if your companion have a stain on him’  
 Oldfather, Dobbin: ‘if a (man’s) companion be dirty’ Hard: ‘if your companion is polluted’  
 Long: ‘a companion’s crudeness’ Steinmann: ‘Wenn der Freund ein Schmutzfink ist’  
 Nickel: ‘Hat man einen verkommenen Freund’
- **τὸν συνανατριβόμενον αὐτῷ** = Pres. Part. MP (Acc, m, sg): **ἀνατρίβω** = **1. rub, chafe**, τὸν ὄμον [Hp. *Art.* 9]:—Passive, sense obscure [Ar. *Ach.* 1149].  
 Carter: ‘he who converses with him’ Matheson: ‘he that associates with him’  
 Oldfather: ‘the person who keeps close company with him’ Dobbin: ‘his friends’  
 Hard: ‘anyone who rubs up against him’ Long: ‘the one he is with’  
 Steinmann: ‘der, der mit ihm engen Kontakt hat’ Nickel: ‘wenn man engen Umgang mit ihm pflegt’
- **συμμολύεσθαι** = Pres. Inf. Pass.: **συμμολύω** = *defile or disgrace together*, ἑαυτὸν καὶ τὴν αἵρεσιν [Phld. *Herc.* 1289 p.60 V.]:—Passive [Lxx *Da.* 1.8; Iamb. *Comm. Math.* 4].  
 Carter: ‘will be infected likewise’ Matheson: ‘must needs share the stain’  
 Oldfather: ‘must of necessity get a share of his dirt’ Dobbin: ‘cannot help but get a little dirty too’  
 Hard: ‘is bound to become polluted too’ Long: ‘a companion’s crudeness is bound to rub off on the one he is with’  
 Steinmann: ‘so wird sich auch der ... unweigerlich beschmutzen’ Nickel: ‘so muß man ebenso verkommen’
- **καθαρός** = Adj. (Nom, m, sg): **καθαρός -ά -όν** = **I. 1. physically clean, spotless** (not in Pl.), εἶματα [Od. 6.61; cf. Eur. *Cyc.* 35, 562, etc.] **2. clear of admixture, clear, pure**, esp. of water, κ. ὕδατα [Eur. *Hipp.* 209]; of metals, etc., σίδηρος [Sammelb. 4481.13 (v. A.D.), etc.]; ἄκρατος καὶ κ. νοῦς [Xen. *Cyr.* 8.7.30]  
**3. b.** metaph., *free, clear of debt, liability, etc.* [BGU 197.14 (i. A. D.)]; in moral sense, *free from pollution, καθαρῶ θανάτῳ an honourable death* [Od. 22.462]; freq. *free from guilt or defilement, pure, χεῖρες* [Aesch. *Eu.* 313].  
 Carter: ‘sound’ Matheson, Oldfather, Dobbin, Hard: ‘clean’ Long: ‘refined’ Steinmann: ‘sauber’  
 Nickel: ‘unverdorben’

## 33

- 7 - **τὰ περὶ τὸ σῶμα** = ‘in things that pertain to the body’ [Oldfather].
- **μέχρι τῆς χρείας ψιλῆς** = Adj. (Gen, f, sg): **ψιλός -ῆ -όν** = **IV. 1.** λόγος ψ. *bare language*, i.e. *prose*, opp. to poetry, which is clothed in the garb of metre [Pl. *Mx.* 239c] **V. mere, simple** (cf. supr. **IV. 1**), ὕδωρ ψ., opp. σὺν οἴνῳ [Hp. *Int.* 35]; ψ. ἄνδρες, i.e. *men without women* [Antip. *Stoic.* 3.254]:—Oedipus calls Antigone his ψιλὸν ὄμμα, as being *the one poor eye* left him [Soph. *OC* 866].  
Carter: ‘no farther than mere use’ Matheson: ‘just so much as your bare need requires’  
Oldfather, Hard: ‘only as much as your bare need requires’ Dobbin: ‘only what is strictly necessary’  
Long: ‘only what you need’ Steinmann: ‘nur das nackte Bedürfnis’  
Nickel: ‘nur so weit, wie es unbedingt notwendig ist’
- **παραλαμβάνει** = Pres. Imperat. Act. (2, sg): **παραλαμβάνω** = **I. 2.** *take to oneself, admit, employ*, π. ἐν ταῖς μάχαις τὸν θυμόν [Plu. 2.988e].  
Carter: ‘provide’ Matheson, Oldfather, Dobbin, Hard, Long: ‘take’  
Steinmann, Nickel: ‘befriedige [das nackte Bedürfnis / die körperlichen Bedürfnisse]’
- **τροφάς** = Noun (Acc, f, pl): **ἡ τροφή (τρέφω)** = **I. 1.** *nourishment, food, victuals* [Hdt. 3.48; Soph. *Ph.* 32, 953; Th. 1.5; Ev. *Matt.* 3.4, etc.].
- **πόμα** = Noun (Acc, n, sg): **τὸ πόμα** = **I. = πῶμα (B) -ατος (πίνω, πέπωκα)**, *drink, draught* [Trag., Pl., etc.].
- **ἀμπεχόνη** = Noun (Acc, f, sg): **ἡ ἀμπεχόνη (ἀμπέχω)** = **2.** *clothing* [Xen. *Mem.* 1.2.5, etc.].
- **οἰκίαν** = Noun (Acc, f, sg): **ἡ οἰκία (οἰκέω)** = **I. 1.** *a building, house, dwelling* [Hdt. 1.17, 114, etc.].
- **οἰκετίαν** = Noun (Acc, f, sg): **ἡ οἰκετία** = **I. 1.** *household of slaves* [Str. 14.5.2; Luc. *Merc. Cond.* 14]:  
— later written **οἰκετία** [Epict. *Ench.* 33.7].  
Carter: ‘family’ Matheson, Long: ‘servants’ Oldfather, Dobbin, Hard: ‘household slaves’  
Steinmann, Nickel: ‘Bedienung’
- **τὸ ... πρὸς δόξαν ... ἅπαν** = Noun (Acc, f, sg): **ἡ δόξα (δοκέω, δέχομαι)** = **III. 1.** *the opinion which others have of one, estimation, repute*, first in Sol. 13.4, ἀνθρώπων δόξαν ἔχειν ἀγαθὴν [cf. 34]; δ. ἐπ’ ἀμφοτέρα φέρεσθαι [Th. 2.11] **2.** mostly, *good repute, honour, glory* [Alc. *Supp.* 25.11; Aesch. *Eu.* 373; Pi. *O.* 8.64, etc.]; δόξαν φύσας [Hdt. 5.91]; δόξαν σχεῖν τινός *for a thing* [Eur. *HF* 157] **IV.** of external appearance, *glory, splendour*, esp. of the Shechinah [LXX *Ex.* 16.10, al.]; δ. τοῦ φωτός [Act. *Ap.* 22.11]: generally, *magnificence, ploucton* καὶ δ. [LXX *Ge.* 31.16; cf. Ev. *Matt.* 4.8, al.].  
Carter: ‘every thing related to show’ Matheson: ‘all that tends to ... outward show’  
Oldfather: ‘everything which is for outward show’ Long, Hard: ‘everything that is for show’  
Dobbin: ‘Cut out ... ostentation altogether’ Nickel: ‘meide ganz, was äusseren Glanz verleiht’  
Steinmann: ‘was nur auf äusseren Glanz ... abzielt, das klammere völlig aus’
- **τὸ ... πρὸς τρυφήν ἅπαν** = Noun (Acc, f, sg): **ἡ τρυφή (θύρω)** = **I.** *softness, delicacy, daintiness* [Eur. *Fr.* 892.4; Pl. *Lg.* 900e, etc.]; στολίδος; κροκόεσσαν ... τρυφάν [Eur. *Ph.* 1492]: pl., *luxuries, daintinesses*, τ. Τρωϊκαί [Eur. *Or.* 1113].  
Carter: ‘delicacy’ Matheson, Oldfather, Dobbin, Hard, Long: ‘luxury’ Steinmann, Nickel: ‘der Luxus’
- **περίγραφε** = Pres. Imperat. Act. (2, sg): **περιγράφω** = **I. 1.** *draw a line round, mark round*, Lat. *circumscribo* [Hdt.] **II.** *draw in outline, trace or sketch, delineate*, τοὺς θεοὺς [Phld. *Piet.* 81] **III. 1.** *enclose as it were within brackets, cancel, annul* (cf. **διαγράφω**) [Demonic. 1.3; Plu. 2.334c]; τὸ φιλεῖν [AP 5.67 (Lucill. or Polemo Rex)]; **τὸ πρὸς δόξαν ἢ τρυφήν ἅπαν π.** [Epict. *Ench.* 33.7].  
Carter: ‘reject’ Matheson, Oldfather: ‘cut down’ Dobbin, Long: ‘cut out’ Hard: ‘exclude’  
Steinmann: ‘klammere völlig aus’ Nickel: ‘meide ganz’
- 8 - **περὶ ἀφροδίσια** = Subst., from Adj (Acc, n, pl): **Ἀφροδίσιος -α -ον** = **I.** *belonging to the goddess of love*, ἔργον [Semon. 7.48]; ἄγρα [Soph. *Fr.* 166]; ὄρκος [Pl. *Smp.* 183b] **II.** τὰ Ἀφροδίσια, *sexual pleasures* [Hp. *Mochl.* 36]; freq. in Pl. [as *Phd.* 81b, al.].  
Carter: ‘familiarities with women’ Matheson: ‘—’ Oldfather: ‘in your sex-life’ Dobbin: ‘concerning sex’  
Hard: ‘as regards sexual relations’ Long: ‘as for sex’ Steinmann: ‘geschlechtliche Beziehungen’  
Nickel: ‘in geschlechtlicher Hinsicht’
- **εἰς δύναμιν** = Noun (Acc, f, sg): **ἡ δύναμις -εως (δύναμαι)** = **I. 1.** *power, might*, in Hom., esp. of *bodily strength*, εἴ μοι δ. γε παρείη [Od. 2.62]: generally, *strength, power, ability* to do anything, πὰρ δύναμιν beyond one’s *strength* [Il. 13.787]; in Prose, παρὰ δ. τολμηταί [Th. 1.70, etc.]; ὑπὲρ δ. [Dem. 18.193]; opp. κατὰ δ. as far as *lies in one* [Hdt. 3.1432, etc.]; **εἰς δύναμιν** [Cratin. 172; Pl. *R.* 458e, etc.].
- **πρὸ γάμου** = Noun (Gen, m, sg): **ὁ γάμος** = **I.** *wedding* [Il. 5.4.29, al.] **II.** *marriage, wedlock* [Il. 13.382, etc.].



## 33

8 - **καθαρευτέον** = Impers. Verbal Adj. (Nom, n, sg): **καθαρευτέον** = *one must keep oneself clean*, τινος *from a thing* [Luc. *Hist. Consecr.* 6]; **περὶ ἀφροδίσια** [Epict. *Ench.* 33.8].

➡ for verbal adjectives, see 32.3 above (**εἰ συγκινδυνευτέον**).

Carter: 'preserve yourself pure from familiarities with women'

Matheson: 'Avoid impurity'

Oldfather: 'preserve purity' Dobbin: 'stay as chaste as you can'

Hard: 'keep yourself pure'

Long: 'abstain [from sex]' Steinmann: 'verzichte auf geschlechtliche Beziehungen' Nickel: 'übe Zurückhaltung'

- **ἀπτομένω δὲ** = Pres. Part. Middle (Dat, m, sg): **ἀπτω** = **II.** more freq. in Middle, **ἀπτομαι**, *to fasten oneself to, grasp*, + GEN, ἄψασθαι γούνων [Il. 1.512] **III. 1.** metaph., *engage in, undertake*, βουλευμάτων [Soph. *Ant.* 179]; *πολέμων prosecute it vigorously* [Th. 5.61]; ἵπται τοῦ πράγματος [Dem. 21.155]; τῶν μεγίστων ἀσεβημάτων [Plb. 7.13.6]; so ἄ. τῆς μουσικῆς καὶ φιλοσοφίας [Pl. *R.* 411c].

➡ τῶν ἀφροδισίων is understood (ὧν here is governed by **μεταληπτέον**); dative of agent with the verbal adjective **μεταληπτέον** (see 32.3 above (**εἰ συγκινδυνευτέον**)).

Carter: 'if you indulge them [familiarities with women]'

Matheson: 'if you indulge your passion'

Oldfather, Dobbin, Hard: 'if you (do) indulge'

Long: 'if you do go in for it'

Nickel: 'Wenn du dich dennoch / aber darauf einläßt'

- **νόμιμόν ἐστι** = Adj. (Nom, n, sg): **νόμιμος -η -ον (νόμος)** = **I. 1.** *conformable to custom, usage, or law, customary, prescriptive, established, lawful, rightful* [Eur.]:—νόμιμόν (ἐστί) τινι ποιεῖν τι [Xen. *Cyr.* 8.8.8].

- **μεταληπτέον (ὧν νόμιμόν ἐστι)** = Impers. Verbal Adj. (Nom, n, sg): **μεταληπτέον (μεταλαμβάνω)** = *one must have a share of*, + GEN, τῷ ἐνὶ μ. οὐσίας [Pl. *Prm.* 163d].

➡ for verbal adjectives, see 32.3 above (**εἰ συγκινδυνευτέον**).

Carter: 'let it be lawful' Matheson: 'let it be done lawfully' Oldfather: 'take only those privileges which are lawful'

Dobbin: 'engage only in licit liaisons'

Hard: 'confine yourself to what is lawful'

Long: 'do nothing that is socially unacceptable'

Steinmann, Nickel: 'so bleibe / tue es im Rahmen des gesetzlich Erlaubten'

- **μὴ μέντοι ἐπαχθῆς γίνου τοῖς χρωμένοις** = Adj. (Nom, m, sg): **ἐπαχθῆς -ές (ἄχθος)** = **I.** *heavy, ponderous, ῥήματα* [Ar. *Ra.* 940] **II. 1.** metaph., *burdensome, grievous*, ἅπαντ' ἐπαχθῆ (so Stanley for ἐπάχθη) [Aesch. *Pr.* 49]; εἰ μὴ ἐπαχθῆς ἐστὶν εἰπεῖν [Pl. *Phd.* 87a]; ἵνα μὴδὲν ἐπαχθῆς λέγω *not to say anything offensive* [Dem. 18.10] **2.** of persons, ἐ. ἦν ἐς τοὺς πολλοὺς [Th. 6.54; cf. Pl. *Men.* 90a]; κινδυνεῖε τὸ λῖαν εὐτυχεῖν ... ἐπαχθεῖς ποιεῖν [Dem. 21.205].

Carter: 'do not be troublesome to ...'

Matheson: 'do not be offensive to ...'

Oldfather: 'do not make yourself offensive to ...'

Dobbin: 'Don't be harsh towards ...'

Hard: 'Don't make yourself tiresome to ...'

Long: 'don't interfere with ...'

Steinmann: 'Denen, die ..., falle jedoch nicht mit Vorwürfen zur Last'

Nickel: 'Beschimpfe ... auf jeden Fall nicht diejenigen, die ...'

- **γίνου** = Pres. Imperat. MP (2, sg): **γίγνομαι**

- **τοῖς χρωμένοις** = Pres. Part. Middle (Dat, m, pl): **χρᾶω** = **C.** Middle **χράομαι**, Attic **χρῶμαι**, **II.** *use*, pres. once in Homer, abs. [Il. 23.834]; later mostly + DAT, ἀκμαζούση τῇ ῥώμῃ τῶν χειρῶν χρώμενος [Antipho 4.3.3]; χρώμενοι τῇ πόλει *taking a part in politics* [Eur. *Ion* 602] **IV. 1.** of persons, χρῆσθαι τινι ὡς ... *treat him as ...* [Hdt. 7.209]; also without ὡς, οὐ σφόδρα ἐχρώμην Αὐκίνω φίλω [Antipho 5.63] **b.** χρῆσθαι τινι (without φίλω) *to be intimate with a man* [Xen. *Hier.* 5.2; *Mem.* 4.8.11]; χρῆσθαι καὶ συνεῖναι τισι [And. 1.49] **2.** esp. of sexual intercourse, γυναιξὶ ἐχράτο [Hdt. 2.181; cf. Xen. *Mem.* 1.2.29, 2.1.30; Is. 3.10; Dem. 59.67].

Carter: 'those who use these liberties' Matheson: 'those who indulge it' Oldfather, Hard: 'those who (do) indulge'

Dobbin: 'others who have sex'

Steinmann: 'denen, die sich sexuell betätigen'

Nickel: 'diejenigen, die sich dem Geschlechtsgenuß hingeben'

- **ἐλεγκτικός** = Adj. (Nom, m, sg): **ἐλεγκτικός -ῆ -όν (ἐλέγχω)** = **1.** *fond of cross-questioning or examining* [Pl. *Sph.* 216b]; ὁ ἐ. ἐκεῖνος *that cross-questioner* [Pl. *Th.* 200a]; *fond of reproving, critical*, τῶν ἀμαρτανομένων [Arist. *Rh.* 1381a31; cf. Longin. 4.1 (Sup.)]; ἐ. βίος [Jul. *Or.* 6.191a].

Carter: 'full of reproofs'

Matheson, Oldfather: 'censorious'

Dobbin: 'judgemental'

Hard: 'over-critical'

Long: 'or criticize them'

Steinmann: 'Denen ... falle jedoch nicht mit Vorwürfen zur Last'

Nickel: 'tadle'

- **τὸ ὅτι αὐτὸς οὐ χρῆ** = Pres. Ind. Middle (2, sg): **χρᾶω** = see above (**τοῖς χρωμένοις**).

Carter: 'that you yourself do not [use these liberties]'

Matheson: 'your own chastity'

Oldfather: 'the fact that you do not yourself indulge'

Dobbin: 'if you are celibate yourself'

Hard: 'the fact that you don't behave like them'

Long: 'your own abstinence'

Steinmann: 'deine Enthaltbarkeit'

Nickel: 'daß du dies nicht tust'

## 33

- 8 - **παράφερε** = Pres. Imperat. Act. (2, sg): **παραφέρω** = **I. 1.** *bring to one's side*, esp. of meats, *serve, set before* one [Hdt. 1.119; Xen. *Cyr.* 1.3.6, etc.]; **π. ποτήρια** [Ar. *Fr.* 466]; **τάς κεφαλὰς π.** *exhibit* them [Hdt. 4.65]; **μάγιστάς τε καὶ κέντρα π.** ἐς μέσον *to bring out* scourges and goads for him [Godley tr.] [Hdt. 3.130]  
**2.** *bring forward, allege, cite*, νόμον [Antipho 3.4.8]; **π. καινὰ καὶ παλαιὰ ἔργα** [Hdt. 9.26].
- ☛ **μηδὲ πολλαχοῦ τὸ ὅτι αὐτὸς οὐ χρῆ παράφερε**  
 Carter: 'nor frequently boast that ...' Matheson: 'and do not always be bringing up ...'  
 Oldfather: 'and do not make frequent mention of the fact that ...' Dobbin: 'don't advertise the fact'  
 Long: 'and don't broadcast ...' Hard: 'and don't constantly call attention to the fact that ...'  
 Steinmann: 'Erwähne auch nicht überall ...' Nickel: 'Erzähle auch nicht überall, daß ...'
- 9 - **ἐὰν τίς σοι ἀπαγγέλλῃ ὅτι ...** = Aor. Subj. Act. (3, sg): **ἀπαγγέλλω** = **I. 1.** of a messenger, *bring tidings, report*, τίτι τι [Il. 9.626, etc.; Pi. *P.* 6.18; Hdt. 3.25, etc.]: followed by a relat. clause, ἐκέλευε τὸν ἄγγελον ἀπαγγέλλειν ὅτι ... [Hdt. 1.127; cf. Xen. *An.* 2.3.5].
- **ὁ δεῖνά σε κακῶς λέγει** = Noun (Nom, m, sg): **ὁ, ἡ, τὸ δεῖνα -ος** = **I.** *such an one, so-and-so*, always with Art., **ὁ δεῖνα** [Ar. *Ra.* 918, etc.]; **ἃ ἂν ὁ δεῖνα ἦ ὁ δεῖνα εἶπη** [Dem. 2.31].  
 Carter: 'such a person' Matheson, Oldfather: 'so and so' Dobbin, Long: 'someone'  
 Hard: 'a certain person' Steinmann: 'der oder jener' Nickel: 'jemand'
- **σε κακῶς λέγει** = Pres. Ind. Act. (3, sg): **λέγω (B)** = **III. 3.** *λέγειν τινά τι say something of another*, esp. **κακὰ λ. τινά** *speak ill of him, revile him* [Hdt. 8.61]; **ἀγαθὰ λ. τινάς** [Ar. *Ec.* 435]; also **εἶ** or **κακῶς λ. τινά** [Aesch. *Ag.* 445; Soph. *El.* 524, cf. 1028].  
 Carter, Matheson: 'speaks ill of you' Oldfather, Dobbin, Hard: 'is speaking ill of you'  
 Long: 'is talking badly of you' Steinmann: 'sage Schlechtes über dich' Nickel: 'dir sage jemand Böses nach'
- **μὴ ἀπολογοῦ πρὸς τὰ λεχθέντα** = Pres. Imperat. MP (2, sg): **ἀπολογέομαι** = **I.** *speak in defence, defend oneself*, opp. κατηγορεῖν, **περί τινος** *about a thing* [Antipho 5.7; Th. 1.72]; **πρὸς τὴν μαρτυρίαν** *in reference or answer to the evidence* [Antipho 2.4.3; cf. Th. 6.29].
- **τὰ λεχθέντα** = Aor. Part. Pass. (Acc, n, pl): **λέγω**
- **ἀποκρίνου διότι ...** = Pres. Imperat. MP (2, sg): **ἀποκρίνω**
- **διότι ...** = Conj. for **διὰ τοῦτο ὅτι ...** = **II.** = **ὅτι**, *that* [Hdt. 2.43, 50; Isoc. 4.48; Dem. 12.18; Arist. *Metaph.* 1062a6, al.].
- **ἠγνόει ... τὰ ἄλλα τὰ ... κακά** = Imperf. Ind. Act. (3, sg): **ἠγνόεω** = **I.** mostly + ACC, *to be ignorant of* [Hdt. 4.156; Soph. *Tr.* 78]; **πάντα** [Pl. *Smp.* 216d].
- **τὰ προσόντα μοι κακά** = Pres. Part. Act. (Acc, n, pl): **πρόσειμι (εἰμί)** = **I.** *to be added to, τινι* [Hdt. 2.99, 7.173, etc.]; *to be attached to, belong to* [IG 12.290]; **ἀνδρὶ χρεῶν μνήμην προσεῖναι** [Soph. *Aj.* 521]; **οὐχ ἅπαντα τῷ γήρα κακὰ π.** [Eur. *Ph.* 529; cf. Isoc. 12.115]; **δυσβουλία τῇ πόλει π.** [Ar. *Nu.* 588]; **τῇ βίᾳ π. ἔχθραι καὶ κίνδυνοι** [Xen. *Mem.* 1.2.10]; **τὰ προσόνθ' ἑαυτῶ** *one's own attributes* [Dem. 18.276].
- **ἐπεὶ οὐκ ἂν ... ἔλεγεν** = Conj. **ἐπεὶ** = **B.** CAUSAL, *since, seeing that*, freq. from Homer downwards :  
**1.** freq. with past tenses with **ἂν**, **ἐπεὶ οὐποτ' ἂν στόλον ἐπλεῦσαι' ἂν** [Soph. *Ph.* 1037]: esp. in the sense, *for otherwise ...* [Pi. *O.* 9.29; Soph. *OT* 433; Xen. *Mem.* 2.7.14; Herod. 2.72, etc.].  
 Carter: 'else he would not have mentioned only these' Matheson: 'or he would not have mentioned these alone'  
 Oldfather: 'if he had, these would not have been the only ones he mentioned'  
 Long: 'or he would have mentioned them as well' Dobbin: 'because he could have said more'  
 Hard: 'or else those wouldn't have been the only ones that he mentioned'  
 Steinmann: 'denn sonst würde er nicht diese allein anführen'  
 Nickel: 'denn sonst würde er nicht nur diese hier erwähnen'
- 10 - **εἰς τὰ θέατρα** = Noun (Acc, n, pl): **τὸ θέατρον (θεάομαι)** = **1.** *place for seeing*, esp. for dramatic representation, *theatre* [Hdt. 6.67; IG 22.1176, al.]; **θ. κωνηγετικόν**, of the Roman *amphitheatre* [D.C. 43.22] **3.** = **θέαμα**, *spectacle*, **θ. ἐγενήθημεν τῷ κόσμῳ** [I. *Ep. Cor.* 4.9].  
 Nickel: e. g. gladiatorial games in the amphitheatre, chariot races, theatrical productions. Cf. note at § 29. 3 (**μονομάχος**). (2006, p. 92 n. 57)  
 Oldfather, Hard: '(the) public shows' Long, Dobbin: 'the public games' Nickel, Steinmann: 'die öffentlichen Spiele'
- **τὸ πολὺ** = Adj. (Nom, n, pl): **πολύς, πολὺ** = **III.** Adverbial usages: **a.** neut. **πολύ** : with the Art., **τὸ πολὺ** *for the most part* [Pl. *Prt.* 315a, etc.]; **ὡς τὸ πολὺ** [Xen. *Mem.* 1.1.10, etc.].
- **παριέναι (εἰς τὰ θέατρα)** = Pres. Inf. Act.: **πάρειμι (εἰμί sum)** **I. 1.** *to be by or present*, **ὕμεις θεαί ἐστε** **πάρεστέ τε ἴστε τε πάντα** [Il. 2.485, etc.] **5.** *παρεῖναι εἰς ... to have arrived at*, **εἰς κοῖτον** [Hdt. 1.9].  
 Carter: 'to appear at' Matheson, Oldfather, Hard: 'to go to ...' Dobbin: 'to be a regular at ...'  
 Long: 'to put in ... an appearance at ...' Steinmann, Nickel: 'zu den öffentlichen Spielen zu gehen'

## 33

- 10 - **εἰ δέ ποτε καιρὸς εἴη** = Noun (Nom, m, sg): **ὁ καιρὸς** = **I. due measure, proportion, fitness** [Hes., etc.] **III. 1.** more freq. of Time, *exact or critical time, season, opportunity*, χρόνου κ. [Soph. *El.* 1292]; usu. alone, κ. (ἔστιν) ἐν ᾧ χρόνος οὐ πολὺς κτλ. [Hr. *Praec.* 1]; κ. πρὸς ἀνθρώπων βραχὺ μέτρον ἔχει ‘time and tide wait for no man’ [Pi. *P.* 4.286]; καιρὸν παριέναι to let *the time* go by [Th. 4.27]; κ. ἔχειν τοῦ εὐ οἰκεῖν to be *the chief cause* of ... [Pl. *R.* 421a].
- ☛ see note at 6 above (**ἐὰν δέ ποτε γίνηται καιρὸς**).
- Carter: ‘but if ever there is a proper occasion for you to be there’ Matheson: ‘but if you should have occasion to go’  
 Oldfather: ‘If, however, a suitable occasion ever arises’ Dobbin: ‘But if the occasion should arise’  
 Hard: ‘but if you ever have occasion to do so’ Long: ‘but if the occasion arises’  
 Steinmann: ‘Kommt es aber doch einmal dazu’ Nickel: ‘Wenn sich einmal die Gelegenheit dazu ergibt’
- **μηδενὶ σπουδάζων ... ἢ σεαυτῷ** = Pres. Part. Act. (Nom, m, sg): **σπουδάζω** = **I. 1.** *to be busy, eager* to do a thing, + INF [Soph. *OC* 1143; Eur. *Hec.* 817, etc.]; + **DAT**, σ. γάμω [Aristaenet. 2.3] **3.** *to be serious or earnest* [Ar. *Ra.* 813]; freq. in Plato, σπουδάζει ταῦτα ἢ παίζει; [Grg. 481b, etc.]; σπουδάζοντα τοῖς πράγμασι τοῖς ὀνόμασι παίζειν [D.H. *Lys.* 14]; μάλα ἐσπουδακότη τῷ προσώπῳ with a very *grave* face [Xen. *Smp.* 2.17]. ☛ see translations below.
- **φαίνου (σπουδάζων)** = Pres. Imperat. Pass. (2, sg): **φαίνο** = **B.** Passive, *to come to light, be seen, appear* [Hom.] **II.** *to appear to be* so and so, + INF, ἥτις ἄριστη φαίνεται εἶναι [Od.]: also + **PART**, but φαίνεσθαι + INF indicates that a thing *appears to be* so and so, + **PART**. states the fact that it *manifestly is* so and so, ἐμοὶ σὺ πλουτέειν μέγα φαίνειαι you *appear* to me to be very rich [Hdt. 1.32]; but εὐνοοσ ἐφαίνετο ἑών he was *manifestly* well-inclined [Hdt. 7.173]; οὐκ ἄκαιρα φαίνεται λέγειν he *appears* to be speaking ... [Aesch. *Pr.* 1036]; but φανεόνται λέγοντες οὐδέν it *will be manifest* that they talk nonsense [Hdt. 3.35]; ἐφάνησαν πεπονθότες [Pl. *Ap.* 22c]: with **PART** omitted, Κάρες ἐφ.ανησαν (sc. ὄντες) *they were seen* to be Carians [Th. 1.8].
- Carter: ‘do not appear more solicitous for any one, than for ...’ Matheson: ‘show that your first concern is for ...’  
 Oldfather: ‘show that your principle concern is for ...’ Dobbin: ‘don’t be seen siding with anyone except...’  
 Hard: ‘show yourself as not taking sides for ...’ Long: ‘don’t let people see you supporting any side but ...’  
 Steinmann: ‘dann zeige dich auf nichts besonders konzentriert außer ...’  
 Nickel: ‘dann zeige dich für niemanden besonders interessiert außer ...’
- **θέλε** = Pres. Imperat. Act. (2, sg): **ἔθελω**
- **οὐκ ἐμποδοισθήσῃ** = Fut. Ind. Pass. (2, sg): **ἐμποδίζω** = **I.** *put the feet in bonds* : hence, *put in bonds, fetter*, τοὺς μαντίας [Hdt. 4.69] **II. 1.** generally, *hinder, thwart*, τὸ θεῖον ἐνεπόδιζέ με [Ar. *Av.* 965; cf. *Lys.* 359; Xen. *Cyr.* 2.3.10]; τοὺς τῆς πόλεως καιροὺς [Aesch. 3.233]; ἐ. τοῦ ἰέναι *to hinder from* ... [Pl. *Cra.* 419c]:—Passive, Χαὶ σοφαὶ γινῶμαι ... ἐμποδίζονται θαμὰ [Soph. *Ph.* 432]; ἐμποδίζοιτο ἂν μὴ πράττειν *would be hindered from* doing [Pl. *Smp.* 183a].
- Steinmann: For the Stoic, the principle of submitting to the necessary course of things also has its application at the theatre. In his *Confessiones* (6, 7f.), St. Augustine describes the violence with which the “mad craze for circus games” took hold of his friend Alypius, and how he was eventually cured of it. (1992, p. 87 n. 37)
- Carter, Hard: ‘you will / you’ll meet with no hindrance’ Matheson, Oldfather: ‘you will suffer no hindrance’  
 Dobbin: ‘you won’t be unhappy’ Long: ‘you won’t be disappointed’  
 Nickel: ‘So gerätst du nämlich nicht aus der Fassung’  
 Steinmann: ‘so nämlich wirst du nicht dein seelisches Gleichgewicht verlieren’
- **βοῆς (ἀπέχου)** = Noun (Gen, f, sg): **ἡ βοή** = **I.** *loud cry, shout*, in Homer mostly *battle-cry*, βοὴν ἀγαθός [II. 2.408, al.]; later of prayer [Aesch. *Th.* 269]; κακοφάτιδα β. *cry* of mourning [Aesch. *Pers.* 936]; *shout, murmur* of a crowd [Pl. *Lg.* 700c (pl.)]; θόρυβος καὶ β. [Pl. *Ti.* 70e].
- **τοῦ ἐπιγελαῖν τι (ἀπέχου)** = Pres. Inf. Act.: **ἐπιγελάω** = **I. 1.** *laugh approvingly*, γέλασαν δ’ ἐπὶ πάντες Ἀχαιοί [II. 23.840; cf. Pl. *Phd.* 62a; Xen. *Ap.* 28, etc.]; ἐ. χορείαις *smile upon* [Ar. *Th.* 979]; τινὶ σκώσαντι [Thphr. *Char.* 2.4].
- **ἐπὶ πολὺ συγκινεῖσθαι (ἀπέχου)** = Pres. Inf. Pass.: **συγκινέω** = **I.** *stir up or excite* [Plb. 15.17; *Act. Ap.* 6.12]; *stir up* a mixture [Gal. 13.1041]:—Passive, *move along with or together* [Arist. *Top.* 113a30, *Pr.* 921b28; Gal. 16.520, etc.]; τὸ συγκεκινημένον *sympathetic emotion* [Longin. 15.2]; συγκεκ. λόγοι [Longin. 29.2] **II.** apparently intr. [Arist. *Pr.* 949a19].
- Carter: ‘violent emotions’ Matheson: ‘prolonged excitement’ Oldfather: ‘great excitement’  
 Dobbin: ‘excessive agitation’ Hard: ‘getting over-excited’ Long: ‘getting strongly involved’  
 Steinmann: ‘starke Gemütsbewegungen’ Nickel: ‘dich zu sehr aufzuregen’
- **παντελῶς** = Adv., from Adj. **παντελής -ές (τέλος)** = **III. 1.** Adv. **παντελῶς**, Ion. **-έως**, *altogether, utterly*, with Verbs, διώρουζ π. πεποιτημένη [Hdt. 7.37]; παντελῶς εἶχε τὸ οἶκημα it was *quite finished* [Hdt. 4.95].

## 33

- 10 - **ἀπέχου** = Pres. Imperat. Middle (2, sg): **ἀπέχω** = **Π. 2. ἀπέχεσθαι τινος** *hold oneself off a thing, abstain or desist from it*, πολέμου [Il. 8.35, al.]; **βοῶν** [Od. 12.321].
- **τὸ ἀπαλλαγῆναι** = Aor. Inf. Pass.: **ἀπαλλάσσω**, Attic: **-άττω** = **B. Passive & Middle, Π. 1. remove, depart from**, ἐκ τῆς χώρας, ἐξ Αἰγύπτου [Hdt. 1.61, 2.139, al.]; μαντικῶν μυχῶν [Aesch. *Eu.* 180]; γῆς ἀπαλλάσσεσθαι πόδα [Eur. *Med.* 729]: **abs.** [Hdt. 2.93, al.; Aen. *Tact.* 10.19, 15.9].
- **διαλέγου (περὶ τῶν γεγενημένων)** = Pres. Imperat. MP (2, sg): **διαλέγω** = **B. as Dep. διαλέγομαι**, *hold converse with*, + DAT pers. [Il., etc.]; δ. τί τινι or πρὸς τινα, *discuss a question with another* [Xen. *Mem.* 2.10.1; 1.6.1]; **δ. περί τινος** [Isoc. 3.8; Dem. 18.252].
- **ὅσα μὴ φέρει πρὸς τὴν σὴν ἐπανόρθωσιν** = Pres. Ind. Act. (3, sg): **φέρω** = **VII. 3. metaph., lead to or towards, be conducive to**, ἐς αἰσχύνην φέρει [Hdt. 1.10]: esp. in good sense, *tend, conduce to one's interest*, ἐπ' ἀμφοτέρα τοι φέρει (impers.) ταῦτα ποιέειν [Hdt. 3.134]; so **τὰ πρὸς τὸ ὑγιαίνειν φέροντα** [Xen. *Mem.* 4.2.31]; τροφαὶ μέγα φ. εἰς ἀρετάν [Eur. *IA* 562].
- **τὴν σὴν ἐπανόρθωσιν** = Noun (Acc, f, sg): **ἡ ἐπανόρθωσις -εως** = *setting right, correcting*, τὰς ψυχᾶς [Ti. *Locr.* 104b]; κόλασις εἰς ἐπανόρθωσιν φέρουσα [Jul. *Or.* 2.80c]; *revision, νόμων* [Lex ap. Dem. 24.22]; ἐ. ἔχειν *to be capable of improvement*, opp. ἀνίατον εἶναι [Arist. *EN* 1165b18].  
Carter: 'your own amendment' Matheson, Oldfather, Hard, Long: 'your (own) improvement'  
Dobbin: 'to get it out of your system' Steinmann: 'du würdest davon innerlich bereichert'  
Nickel: 'dein eigener Vorteil'
- **ἐμφαίνεται ... ἐκ τοῦ τοιούτου, ὅτι ...** = Pres. Ind. MP (3, sg): **ἐμφαίνομαι** = **Π. Middle or Passive, 1. to be seen in a mirror, reflected** [Pl., Xen.] **2. become visible, be manifested** [Xen. *Cyr.* 1.4.3]; ἐν ἅπασιν ἐμφαίνεται τὸ ἄρχον καὶ τὸ ἀρχόμενον [Arist. *Pol.* 1254a30]; **ἐμφαίνεται** impers., *it is manifest* [Plu. 2.953e].
- **ἐθαύμασας τὴν θεάν** = Aor. Ind. Act. (2, sg): **θαυμάζω**
- **τὴν θεάν** = Noun (Acc, f, sg): **ἡ θεά (θεάομαι)** = **Π. 1. that which is seen, sight**, Ζητὴ δυσκλεῆς θ. [Aesch. *Pr.* 243]; μάλλ' ἄζηλος θ. [Soph. *El.* 1455] **2. spectacle, performance**, in a theatre or elsewhere [Thphr. *Char.* 5.7, etc.]; ἐν ταῖς θ. καὶ ἐν ταῖς πομπαῖς [CIG 3068 A22 (Teos); cf. Plu. *Caes.* 55, *Brut.* 21]; μεγάλαι θ. = *Ludi Magni* [Plu. *Cam.* 5].  
Carter: 'the show' Matheson, Oldfather, Hard, Long: 'the spectacle' Dobbin: 'the experience'  
Steinmann, Nickel: das Schauspiel'
- 11 - **εἰς ἀκροάσεις τινῶν** = Noun (Acc, f, pl): **ἡ ἀκροάσις -εως (ἀκροάομαι)** = **I. 1. hearing, hearkening or listening to** [Antipho 5.4; Th. 1.21, 22, etc.] **Π. thing listened to, recitation, lecture** [Hp. *Praect.* 12; Plb. 32.2.5; *IG* 2.466, etc.].  
**Long:** PUBLIC LECTURES. It was common practice at the time of Epictetus for poets, philosophers, and orators to exhibit their work in public readings. (2018, p. 161)  
**Nickel:** This is how new literary works were presented to the public. (2006, p. 92 n. 59)  
Carter: 'the rehearsals of any [authors]' Matheson: 'lectures' Oldfather, Hard: 'people's public readings'  
Dobbin: 'other people's lectures' Long: 'public lectures' Steinmann, Nickel: 'öffentliche Autorenlesungen'
- **εἰκῆ** = Adv., **I. without plan or purpose, at random, at a venture** [Xenoph. 2.13; Heraclit. 47; Hp. *Epid.* 7.9; Aesch. *Pr.* 450, 885; Ar. *Eq.* 431]; εἰ ζῆν [Soph. *OT* 979]; πράττειν [Pl. *Prt.* 326d]; λέγεσθαι [Pl. *Ap.* 17c, etc.].
- **ῥαδίως** = Adv., from Adj. **ῥάδιος -α -ον** = **B. I. 1. Adv. ῥαδίως, easily, readily** [Il. 4.390, al.; Hes. *Op.* 43; Hdt. 9.2, etc.]; in Trag. and Attic freq. **ῥαδίως φέρειν** bear *lightly or with equanimity*, make *light* of a thing [Eur. *Andr.* 747, etc.]; ῥ. ἀπολείπειν *to leave not unwillingly* [Th. 1.2]; ῥαδίως ἀπαλλάττοντο αὐτῶν [Pl. *Phd.* 63a].
- **πάρηθι (εἰς ἀκροάσεις τινῶν)** = Pres. Imperat. Act. (2, sg): **πάρειμι (εἰμί sum)** = **I. 1. to be by or present**, ὑμεῖς θεαί ἐστε πάρεστέ τε ἴστε τε πάντα [Il. 2.485, etc.] **5. παρῆναι εἰς ... to have arrived at**, εἰς κοῖτον [Hdt. 1.9].
- **παριῶν δέ** = Pres. Part. Act. (Nom, m, sg): **πάρειμι (εἰμί sum)** = see above.
- **τὸ σεμνόν (φύλασσε)** = Subst., from Adj. (Acc, n, sg): **σεμνός -ῆ -όν (σέβομαι)** = *reverend, august, holy* : **I. 1. prop. of gods**, e.g. Demeter [h.Cer. 1.486]; Hecate [Pi. *P.* 3.79]; Apollo [Aesch. *Th.* 800] **Π. 1. of human or half-human beings, reverend, august**, ἐν θρόνῳ σεμνῶ σεμνὸν θωκέοντα [Hdt. 2.173; cf. Aesch. *Ch.* 975; Eur. *Supp.* 384, al.]; σ. θάλος Ἀλκαϊδᾶν [Pi. *O.* 6.68]; τὸ σχῆμα σεμνός κού ταπεινός [Eur. *Fr.* 688]; αἱ φαυλότεραι ... παρὰ τὰς σεμνάς καθεδοῦνται *beside the great ladies* [Ar. *Ec.* 617; cf. Isoc. 3.42]; οἱ σεμνότατοι ἐν ταῖς πόλεσιν [Pl. *Phdr.* 257d].  
Carter: 'preserve your gravity' Matheson: 'maintain your gravity' Oldfather: 'maintain your own dignity'  
Dobbin: 'remain serious' Hard: 'preserve your dignity' Long: 'behave decently'  
Steinmann, Nickel: 'so bewahre deine Würde'

## 33

**11 - τὸ εὐσταθές (φύλασσε)** = Subst., from Adj. (Acc, n, sg): **εὐσταθής -ές (ἵσταμαι)** = **I. well-based, well-built** [Hom.] **II. 1** metaph., *steadfast, tranquil*, ψυχαί [Democr. 191]; ἀνήρ [Plu. 2.44q]; γνώμη [Aret. SA 1.10] **2.** of the body, *sound, healthy*, σαρκὸς εὐσταθές κατάστημα [Epicur. Fr. 68]; of persons, *healthy, sound* [Ath. Med. ap. Orib. inc. 7.1].

**Nickel:** “Restraint”, in Greek εὐστάθεια — literally “firmness”, “reliability”, and, for the Epicureans, above all “the good state of the body”. For Epictetus Eustatheia is one of the preconditions of happiness. (2006, p. 92 n. 60)

**Steinmann:** “Serenity”, in Greek εὐστάθεια — literally “reliability”, “firmness”, and, for the Epicureans, above all “the good state of the body”. It is the precondition for εὐροια, the “smooth flow of life”, and thus for Eudaimonia. (1992, p. 87 n. 39).

Carter: ‘preserve your sedateness’ Matheson: ‘maintain your dignity’ Oldfather: ‘maintain your own gravity’

Dobbin: ‘remain ... reserved’ Hard: ‘preserve your composure’ Long: ‘behave seriously’

Steinmann: ‘so bewahre deine Ausgeglichenheit’ Nickel: ‘so bewahre deine Zurückhaltung’

- **ἀνεπαχθές (φύλασσε)** = Subst., from Adj. (Acc, n, sg): **ἀνεπαχθής -ές** = **I. not burdensome, without offence** [Plu. Cat.Mi. 8, Pomp. 1]; σκώμματα [Luc. Ep. Sat. 34].

**Nickel:** “Don’t be disagreeable or tiring to anyone” — conduct that should be viewed in connection with Aidos. Cf. note at 24.3 (ἐμαντὸν αἰδήμονα). (2006, p. 92 n. 61)

Carter: ‘avoid being morose’

Matheson: ‘do not make yourself offensive’

Oldfather: ‘be careful not to make yourself disagreeable’

Dobbin: ‘without being disagreeable’

Hard: ‘taking care ... not to make yourself disagreeable’

Long: ‘and without causing offence’

Steinmann: ‘ohne die andern vor den Kopf zu stoßen’

Nickel: ‘und Sorge dafür, daß du niemandem lästig wirst’

- **φύλασσε (τὸ σεμνόν κτλ.)** = Pres. Imperat. Act. (2, sg): **φυλάσσω**, Attic **-ττω** = **B. 3.** metaph., *preserve, maintain, cherish*, (χόλον) [Il. 16.30]; αἰδῶ καὶ φιλότιτα [Il. 24.111]; φ. ἔρπος *observe a command* [Il. 16.686]; τοὺς νόμους [Pl. Plt. 292a, cf. Grg. 461d, etc.]; τὸ σὸν πιστόν [Soph. OC 626]; φ. σιγήν [Eur. IA 542]; φ. σκαιοσύναν *cling to it, foster it* [Soph. OC 1213]; ἄξια ἦθη [Eur. Ion 736]; φ. τὸν θυμὸν [Pl. Lg. 867a]; τὰγαθά, opp. κτήσασθαι [Dem. 1.23].

**12 - ὅταν τινὲ μέλλῃς συμβαλεῖν** = Pres. Subj. Act. (2, sg): **μέλλω** = Periphrastic Future with **μέλλω** + INF.

**S 1959. PERIPHRASTIC FUTURE.** — A periphrastic future is formed by **μέλλω** *I am about to, intend to, am (destined) to, am likely to* (strictly *think*) with the Present or Future (rarely the Aorist) Infinitive. Thus ἂ μέλλω λέγειν σοὶ πάλα δοκεῖ *what I am going to say has long been your opinion* [Xen. Cyr. 3.3.13], Κλέανδρος μέλλει ἤξειν *Cleander is on the point of coming* [Xen. An. 6.4.8], θήσειν ἐμελλεν ἄλγεα *he purposed to inflict suffering* [B 39], ἐμελλον ὄλιβιος εἶναι *I was destined to be happy* [σ 138], εἴ ποτε πορεύοιτο καὶ πλεῖστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο *if ever Cyrus was on the march and many were likely to catch sight of him, he summoned his friends and engaged them in earnest talk* [X. An. 1.9.28]

- **συμβαλεῖν** = Fut. Inf. Act.: **συμβάλλω** = **II. 3.** Middle, *fall in with one, meet him*, + DAT, freq. in Homer [Il. 14.27, cf. 39, Od. 7.204] **4.** so in Act., συμβαλῶν *having met* [Aesch. Ch. 677]; οἱ συμβάλλοντες *those who come into contact with one* [Plu. Marc. 20]; φιλοσόφῳ σ. [Art. Epict. 3.9.13, cf. 12; POxy. 1063 (ii/iii A. D.)].

- **τῶν ἐν ὑπεροχῇ δοκούντων** = Noun (Dat, f, sg): **ἡ ὑπεροχή** = **II. 1.** metaph., *pre-eminence, superiority, ἡ ἰσχὺς καὶ ἡ ὕψ.* [Arist. Pol. 1297b18] **3.** alone, *supremacy, authority, dignity* [Plb. 1.64.1]; οἱ ἐν ὑπεροχαῖς νεανίσκοι [D.S. 4.41]; οἱ ἐν ὑπεροχῇ ὄντες [PTeb. 734.24 (ii B. C.); I Ep. Ti. 2.2]; ἀνὴρ ἐν ὑ. κείμενος [LXX 2 Ma. 3.11].

Carter: ‘those in a superior station’

Matheson: ‘some man of reputed eminence’

Oldfather: ‘one of those men who are held in very high esteem’

Dobbin: ‘someone deemed important’

Hard: ‘one who is regarded with high respect’

Long: ‘someone thought to be important’

Steinmann, Nickel: ‘wenn es sich um eine (angesehene,) hochgestellte Persönlichkeit handelt’

- **πρόβαλε σαντῶ, τί ἂν ἐποίησεν ...** = Aor. Imperat. Act. (2, sg): **προβάλλω** = **A. II. 1.** *put forward*, π. πρόβλημα [Pl. Sph. 261a]; metaph., ἀγαθὴν ἐλπίδα π. σαντῶ [Men. 572] **5.** *propound a question, task, problem, riddle* (cf. **πρόβλημα IV**) [Ar. Nu. 757; Pl. R. 536d]; αἴνigma, γριῖφον [Pl. Chrm. 162b; Antiph. 74.5]; ἀπορίαν [Arist. Pol. 1283b35]; later followed by interrog. clause, **πρόβαλε σαντῶ τί ἂν ἐποίησεν ἐν τούτῳ Σωκράτης** [Epict. Ench. 33.12].

- **Ζήνων**

**Steinmann:** Zeno of Citium, c. 335—262 B.C., is regarded as the founder of Stoic philosophy. His teaching activity began shortly before 300 in Athens. He taught in the *Stoa Poikile*, a public hall in the Agora, from which the philosophical school gained its name. Zeno divided philosophy into logic (theory of knowledge, grammar, rhetoric, logic), physics (ontology, cosmology, psychology, theology), and ethics. (1992, p. 87 n. 40)

## 33

- 12 - οὐκ ἀπορήσεις τοῦ χρήσασθαι ... = Fut. Ind. Act. (2, sg): ἀπορέω (B) (ἄπορος) = I. *to be without means or resource*; and so, I. *to be at a loss, to be in doubt, be puzzled*, mostly followed by a relative clause, ἀπ. ὅπως διαβήσεται *to be at a loss how he shall cross* [Hdt. 1.75] II. + GEN rei, *to be at a loss for, in want of*, ἀπορεῖς δὲ τοῦ σύ; [Soph. Ph. 898]; πάντων [Ar. Pl. 531]; τροφῆς [Th. 8.81]; ξυμμάχων [Xen. Cyr. 4.2.39]; τοσαύτης δαπάνης [Xen. Mem. 1.3.5]; λόγων [Pl. Smp. 193e].  
Carter, Oldfather: 'you will not be at a loss to make ...' Matheson, Dobbin: 'you will not / won't fail to ...'  
Hard: 'you'll have no difficulty in making ...' Long: 'you will have no difficulty in handling ...'  
Steinmann: 'und du wirst nicht verlegen sein, wie du ...' Nickel: 'und du wirst genau wissen, wie du ...'
- τοῦ χρήσασθαι ... τῷ ἐμπεσόντι = Aor. Inf. Middle: χράω = C. Middle χράομαι, Attic χρώμαι, II. *use*, pres. once in Homer, abs. [Il. 23.834]; later mostly + DAT, ἀκμαζούση τῇ ῥώμῃ τῶν χειρῶν χρώμενος [Antipho 4.3.3]; χ. ἀργυρίω *make use of money* [Pl. R. 333b]; χ. ἵπποις *manage them* [Xen. Smp. 2.10] III. 4. b. *treat, deal with*, παραδίδωμι χρᾶσθαι αὐτῷ τοῦτο ὅ τι σὺ βούλει [Hdt. 1.210; cf. Ar. Nu. 439; Isoc. 12.107]; εἰ τύχοι (sc. γυνή) μὴ ἐπιτηδεῖα γενομένη, τί χρητὴ συμφορᾷ χρῆσθαι; [Antipho Soph. 49]; ἀπορέων ὅ τι χρήσεται τῷ παρέοντι πρήγματι *not knowing what to make of it* [Hdt. 7.213]; ἠπόρει ὅτι χρήσαιτο [Pl. Prt. 321c].  
Carter: 'to make proper use of whatever may occur' Dobbin: 'to get on, whatever happens'  
Matheson, Oldfather, Hard: 'to make / in making proper use of the occasion'  
Long: 'in handling the situation appropriately' Steinmann: 'wie du der Herausforderung angemessen begegnest'  
Nickel: 'wie du die Situation angemessen meistern kannst'
- προσηκόντως, Adv. = *suitably, fitly*, π. τῇ πόλει *as befits* the dignity of the state [Th. 2.43; cf. Pl. Lg. 659b; Isoc. 3.27, 6.70, etc.].
- τῷ ἐμπεσόντι (χρήσασθαι) = Aor. Part. Act. (Dat, n, sg): ἐμπίπτω = I. *fall in or on*, + DAT, πῦρ ἔμπεσε νηυσὶν *fire fell upon them* [Il. 16.113] 3. of evils, diseases, etc., *fall on one, attack*, κακὸν ἔμπεσε οἴκῳ [Od. 2.45]; λυγρὰ τοῖς πλέουσιν ἐνέπιπτε κενὴ [Th. 2.49]; νόσημα ἐμπέπτωκεν εἰς τὴν Ἑλλάδα [Dem. 19.259]; ὕψος ἐ. [Pl. Ti. 45e] 9. of circumstances, *happen, occur* [Paus. 7.8.4].  
Carter: 'whatever may occur' Matheson, Oldfather, Hard: 'the occasion' Dobbin: 'whatever happens'  
Long: 'the situation' Steinmann: 'die Herausforderung' Nickel: 'die Situation'
- 13 - ὅταν φοιτᾷς πρὸς τινα τῶν ... = Pres. Subj. Act. (2, sg): φοιτάω = I. 4. *resort to a person as a friend*, φ. παρά τινα *visit him* [Pl. Phd. 59d, Euthd. 295d, La. 181c, etc.]; πρὸς τὴν συνουσίαν τινός [Pl. Lg. 624a] b. *resort to a person or place for any purpose*, ἐφοίτων παρὰ τὸν Δηϊόκεα ... δικασόμενοι [Hdt. 1.96]; φ. πρὸς τοὺς Ἀθηναίους, of embassies from the subject states [Th. 1.95]; φοιτᾶν ἐπὶ τὰς θύρας τινός *frequent, wait at a great man's door* [Hdt. 3.119; Xen. Cyr. 1.8, HG 1.6.10].
- τινα τῶν μέγα δυναμένων = Pres. Part. MP (Gen, m, pl): δύναμαι, Dep. = I. *to be able, capable, strong enough* to do, + INF [Hom., etc.]; μέγα δυνάμενος *very powerful, mighty* [Od. 1.276, cf. 11.414].  
Carter: 'any of the people in power' Matheson: 'some great man' Dobbin: 'someone influential'  
Oldfather: 'one of those men who have great power' Hard: 'some very powerful man' Long: 'some high official'  
Steinmann: 'ein sehr einflussreicher Mann' Nickel: 'ein mächtiger und bedeutender Mann'
- πρόβαλε, ὅτι ... = Aor. Imperat. Act. (2, sg): προβάλλω = A. II. 1. *put forward*, π. πρόβλημα [Pl. Sph. 261a]; metaph., ἀγαθὴν ἐλπίδα π. σαυτῷ [Men. 572] 5. *propound a question, task, problem, riddle* (cf. πρόβλημα IV) [Ar. Nu. 757; Pl. R. 536d]; αἰνίγμα, γρίφον [Pl. Chrm. 162b; Antiph. 74.5]; ἀπορίαν [Arist. Pol. 1283b35]; later followed by interrog. clause, πρόβαλε σαυτῷ τί ἂν ἐποίησεν ἐν τούτῳ Σωκράτης [Epict. Ench. 33.12].  
Carter: 'represent to yourself, that ...' Matheson: 'prepare your mind by thinking that ...'  
Oldfather: 'propose to yourself the thought that ...' Dobbin: 'tell yourself that ...' Long: 'imagine that ...'  
Hard: 'put the thought to yourself that ...' Steinmann: 'so stell dir vor: du ...' Nickel: 'dann mach dir klar, du ...'
- ἔνδον, Adv. = I. 1. *within* [Il. 11.98, etc.]; *at home* [Pl. Prt. 310e, etc.].
- ἀποκλεισθήσῃ = Fut. Ind. Pass. (2, sg): ἀποκλείω = I. 1. *shut off from or out of*, τινὰ τῶν πυλῶν [Hdt. 5.104]; δωμάτων [Aesch. Pr. 670]; ἄ. τινά *shut her out* [Theoc. 15.43, 77];—Passive, ἄ. τῶν πυλῶν [Ar. Lys. 423 codd.]; τῆς θύρας [Timocl. 23].  
Carter: 'you will not be admitted [into the house]' Matheson, Oldfather, Hard, Long: 'you will / you'll be shut out'  
Dobbin: 'you will be locked out' Steinmann: 'man wird dich nicht vorlassen' Nickel: 'man läßt dich nicht vor'
- ἐντιναχθήσονται σοι αἱ θύραι = Fut. Ind. Pass. (3, pl): ἐντινάσσω = I. *hurl against*, δοκόν τινα [D.L. 6.41; cf. LXX 1 Ma. 2.36, 2 Ma. 4.41; Aesop 357].  
Carter: 'the doors [of his apartment] will not be opened to you' Hard: 'the door will be closed in your face'  
Matheson, Oldfather, Dobbin, Long: 'the door(s) will be slammed in your face'  
Steinmann: 'man wird dir die Tür vor der Nase zuschlagen' Nickel: 'die Tür wird dir vor der Nase zugeschlagen'
- αἱ θύραι = Noun (Nom, f, pl): ἡ θύρα = I. 1. *a door* [Hom.]; freq. in pl. of *double or folding doors*, in full δικλίδες θύραι [Od.]; rarely for *πύλαι, gates* [Plu. Cat. Mi. 65].

## 33

- 13 - οὐ φροντιεῖ σου = Fut. Ind. Act. (3, sg): φροντίζω (from ἡ φροντίς, *thought*) = **II.** with an object,  
**2. + GEN, take thought for, give heed to** a thing, *regard* it, mostly with a negative expressed or implied,  
 Περσέων οὐδὲν φ. [Hdt. 3.97]; Πενθέως οὐ φροντίσας [Eur. *Ba.* 637]; οὐδὲ τῶν νόμων φροντίζουσι  
 [Pl. *R.* 563d]; τὸ παράπαν θεῶν μὴ φ. [Pl. *Lg.* 701c]; conversely, τοὺς θεοὺς φ. οὐδὲν τῶν ἀνθρωπίνων  
 [ib. 888c].  
 Carter: 'he will take no notice of you' Matheson, Hard: 'he will / he'll pay no heed to you'  
 Dobbin: 'they won't give you the time of day' Long: 'he will ignore you'  
 Steinmann, Nickel: 'er wird dich überhaupt nicht / gar nicht beachten'
- κᾶν ... ἐλθεῖν καθήκη = Pres. Subj. Act. (3, sg): καθήκω (ἤκω) = **I. 1. come or go down**, esp. to fight  
 [Aesch. *Ch.* 455] **3. come in due course** to any one, καθήκεν ἐς ἡμᾶς ὁ λόγος the turn of speaking *came* to  
 us [Aesch. 2.25] **II. 1. to be meet, fit, proper**, τοῖς κ. (νομίοις) [Arist. *Pol.* 1325a13] **2. impers., καθήκει**  
 μοι *it belongs to me, is my duty*, + INF, οἷς καθήκει ἀθροίζεσθαι [Xen. *An.* 1.9.7, cf. *Cyr.* 8.1.4, etc.]: freq.  
 in PART, τὰ καθήκοντα *one's due or duty* [Xen. *Cyr.* 1.2.5]; ποιεῖν τὸ κ. [Men. 575]: esp. in Stoic philos.  
 (from signif. **I.3** acc. to D.L. 7.108), περὶ τὸ κ., title of work by Zeno [cf. *Stoic.* 1.55, etc.].  
 Carter: 'If ... it be your duty to go' Matheson: 'And if ... you find it fitting to go'  
 Oldfather, Hard: 'And if ... it is your duty to go' Dobbin: 'And .. if it's the right thing to go'  
 Long: 'But if ... you really have to go' Steinmann, Nickel: 'Und wenn du ... hingehen muß'
- φέρε τὰ γινόμενα = Pres. Imperat. Act. (2, sg): φέρω = **A. III. 1. endure, suffer**, λυγρὰ [Od. 18.135];  
 ἄτην [Hdt. 1.32]; πημονάς, τύχας [Aesch. *Pers.* 293; Eur. *Or.* 1024]; ξυμφοράς [Th. 2.60].
- οὐκ ἦν τοσοῦτου = Genitive of Value.  
 S 1336. [GENITIVE OF VALUE] The genitive expresses value.  
 ἰερά τριῶν ταλάντων χιλίων δραχμῶν δίκην φεύγω *I am defendant in an action involving a thousand drachmas*  
 [Dem. 55.25].  
 S. 1337. **Predicate Use** : τοὺς αἰχμαλώτους τοσοῦτον χρημάτων λύεσθαι *to ransom the captives at so high a price*  
 [Dem. 19.222].  
 Carter: 'It was not worth so much' Matheson, Long: 'It was not worth all this / all that'  
 Oldfather: 'It was not worth all the trouble' Dobbin: 'It wasn't worth it' Hard: 'It wasn't worth the trouble'  
 Steinmann, Nickel: 'Das hat sich nicht gelohnt!'
- ἰδιωτικὸν = Adj. (Nom, n, sg): ἰδιωτικός -ῆ -όν (ἰδιότης) = **II. not done by rules of art, unprofessional,**  
*amateurish* [Pl. *Euthd.* 282d]; of language, *commonplace, everyday*, τὸ ἰ. [Arist. *Po.* 1458a21, 32;  
 cf. D. L. 10.13 (Sup.)]; but also, *vulgar* [Phld. *Po.* 2.71; Longin. 43.1] **III. of persons, unprofessional**  
 [Apollon. Cit. 3].  
 Carter: 'this is vulgar' Matheson: 'that shows a vulgar mind' Oldfather: 'this is characteristic of the layman'  
 Dobbin: 'That's the mark of a conventional person' Hard: 'That is the mark of a layman'  
 Long: 'That's what an ordinary person would do' Steinmann: 'das wäre unphilosophisch'  
 Nickel: 'das bewiese eine unphilosophische ... Einstellung gegenüber den äußeren Dingen'
- διαβεβλημένον πρὸς τὰ ἐκτός = Perf. Part. Pass. (Nom, n, sg): διαβάλλω = **III. 1. set at variance**, ἐμὲ  
 καὶ Ἀγάθωνα [Pl. *Smp.* 222c, cf. *R.* 498c];—Passive, *be at variance with*, τινί [Pl. *Phd.* 67e]; πρὸς τινα  
 [Hdt. 8.22; Arist. *Rh.* 1404b21; Plb. 30.19.2]; τοὺς διαβεβλημένους πρὸς τὴν φιλοσοφίαν [Isoc. 15.175].  
 Carter: 'and like a man disconcerted by externals' Matheson: 'and one [a mind] at odds with outward things'  
 Oldfather: '[this is characteristic of] a man who is vexed at externals'  
 Dobbin: 'That's the mark of a ... person at odds with life'  
 Hard: 'That is the mark ... of someone who can be upset by externals'  
 Long: '[That's what] someone upset by mere circumstances [would do]'  
 Steinmann: 'das ... verriete ein gestörtes Verhältnis zu den äußeren Dingen'  
 Nickel: 'das bewiese eine ... verkehrte Einstellung gegenüber den äußeren Dingen'
- πρὸς τὰ ἐκτός = Adv. ἐκτός (ἐκ) = **I. without, outside**, opp. ἐντός : **1. as Prep with GEN** [Hom.]  
**II. abs., ἄ δ' ἐκτός external things** [Eur. *Ion.* 231; cf. Plb. 2.4.8, etc.].  
 Nickel: Gemeint sind die Dinge, die nicht in unserer Macht stehen und unserem Einfluß entzogen sind.  
 Carter, Oldfather, Hard: 'externals' Matheson: 'outward things' Dobbin: 'life' Long: 'mere circumstances'  
 Steinmann, Nickel: 'die äußeren Dingen'
- 14 - ἐν ταῖς ὀμιλίαις = Noun (Dat, f, pl): ἡ ὀμιλία = **I. 1. intercourse, company**, ἔσθ' ὀμιλίας κακῆς κάκιον  
 οὐδὲν [Aesch. *Th.* 599]; also in pl., ἀνθρώπων κακῶν ὀμιλία [Hdt. 7.16.a'; cf. **Epict. *Ench.* 33.14**, etc.].
- ἀπέστω τὸ ... μεμνήσθαι = Pres. Imperat. Act. (3, sg): ἄπειμι (A) (εἰμί) = **1. to be away or far from**,  
 + GEN, ὁπότε πάτρης ἦς ἀνὴρ [Od. 19.169, cf. 20.155, al.]; ἄ. ἀπὸ τῶν ἰδίων [Th. 1.141]; but mostly,  
**2. abs., to be away or absent**, and of things, *to be wanting*, οἱ τ' ὄντες οἱ τ' ἀπόντες, i.e. all that are, every  
 one [Soph. *Ant.* 1109]; τὰς οὔσας τέ μου καὶ τὰς ἀπο'θσας ἐλπίδας [Soph. *El.* 306].  
 Carter, Matheson, Oldfather, Hard: 'avoid ...' Dobbin, Long: 'don't ...' Steinmann, Nickel: 'vermeide es, ...'

## 33

- 14 - ἐπὶ πολὺ (μεμνήσθαι) = Adj. (Acc, n, sg): πολὺς, πολὺ = IV. with Preps., 4. ἐπὶ πολὺ, a. *over a great space, far*, οὐκ ἐπὶ πολλόν [Hdt. 2.32]; *to a great extent* [Th. 1.6, 18, 3.83].  
Oldfather: 'at great length' Long, Hard: 'at length' Dobbin: 'at excessive length'  
Steinmann: 'weitschweifig' Nickel: 'zu ausführlich'
- ἀμέτρως (μεμνήσθαι) = Adv., from Adj. ἄμετρος -ον = I. 1. *without or beyond measure, immense, κακόν* [Simon. 37.16 codd.]: Adv. ἀμέτρως [Pl. *Phd.* 86c, etc.].  
Carter: 'excessive' Matheson: 'disproportionate' Oldfather: 'excessively' Dobbin: 'at excessive length'  
Hard: 'overmuch' Long: '—' Steinmann: 'maßlos' Nickel: 'zu ausgiebig'
- τὸ μεμνήσθαι (τινῶν ἔργων ἢ κινδύνων) = Perf. Inf. MP: μιμνήσκω = B. I. Middle and Passive μιμνήσκομαι II. *make mention of*, + GEN, τῶν νῦν μοι μνήσαι [Od. 4.331]; Μοῦσαι, μνησαίθ' ὅσοι ὑπὸ Ἴλιον ἦλθον (i. e. τῶν, ὅσαι) [Il. 2.492].
- τῶν σοῖ συμβεβηκότων = Perf. Part. Act. (Gen, m, pl): συμβαίνω = III. of events, *come to pass, happen* [Aesch., Pl., etc.]:—impers., συνέβη μοι (+ INF) *it happened to me to do a thing* [Hdt., etc.]  
c. τὸ συμβεβηκός *a chance event, contingency* [Pl. *Prm.* 128c]; τὰ συμβαινόντα [Xen. *Cyr.* 1.6.43].  
Carter: 'your own actions' Matheson: 'your own doings' Oldfather: 'your adventures'  
Dobbin: 'your exploits' Hard: 'everything that has happened to you' Long: 'what has happened to you'  
Steinmann: 'deine Erlebnisse' Nickel: 'was du überstanden hast'
- 15 - ἀπέστω δὲ καὶ τὸ ... = Pres. Imperat. Act. (3, sg): ἄπειμι (A) (εἰμί) = see 14 above.
- τὸ γέλωτα κινεῖν = Pr4es. Inf. Act.: κινέω = A. II. 2. *set going, cause, call forth*, φθέγματα [Soph. *El.* 18]; μῦθον [Eur. *El.* 302]; κ. ὀδύνην [Soph. *Tr.* 974]; κακά [Soph. *OT* 636]; πάθος [Phld. *Mus.* p. 4 K]; πόλεμον, πολέμους [Th. 6.34; Pl. *R.* 566e]. ➡ see below.
- γέλωτα (κινεῖν) = Noun (Acc, m, sg): ὁ γέλως, gen. γέλωτος = I. 1. *laughter*, γέλω ἐκθανον [Od. 18.100]; γέλωτα ποιεῖν, μηχανᾶσθαι, κινεῖν [Xen. *Cyr.* 2.2.11 and 14, *Smp.* 1.14].
- ὀλισθηρός ... εἰς ἰδιωτισμόν = Adj. (Nom, m, sg): ὀλισθηρός -ά -όν = I. *slippery*, οἴμος [Pi. *P.* 2.96 (metaph.)] II. 2. *liable to slip*, πόδες [AP 7.542 (Stat. *Flacc.*): metaph., πρὸς ὀργήν ὁ. [Plu. *Cat.Mi.* 1].  
Carter: 'a slippery point, which may throw you into ...' Matheson: 'that easily slips into ...'  
Oldfather: 'that slips easily into ...' Dobbin: 'for that way ... lies' Hard: 'that can easily slip into ...'  
Long: 'that easily lapses into ...' Steinmann: 'entartet leicht zu...' Nickel: 'wirkt schnell gewöhnlich'
- ὁ τρόπος (τρέπω) = II. 1. commonly, *way, manner, fashion, guise* [Hdt.] III. 1. of persons, *a way of life, habit, custom* [Pi. *N.* 1.29; Ar. *Av.* 109] 2. a man's *ways, habits, character, temper, temper*, τρόπου ἡσυχίου of a quiet *temper* [Hdt. 1.107]; φιλανθρώπου τ. [Aesch. *Pr.* 11].  
Matheson: 'a habit' Oldfather, Hard, Long: '(a kind of) behaviour' Dobbin: '—'  
Steinmann: 'diese Neigung' Nickel: 'ein derartiges Verhalten'
- εἰς ἰδιωτισμόν (ὀλισθηρός) = Noun (Acc, m, sg): ὁ ἰδιωτισμός = 1. *way or fashion of a common person* [Epict. *Ench.* 33.6; S.E. *M.* 1.67]; in language, *homely, vulgar phrase* [Phld. *Po.* 2.71; Longin. 31.1; D. L. 7.59].  
Carter: 'vulgar manners' Matheson, Oldfather, Dobbin, Hard, Long: 'vulgarity'  
Steinmann: 'Stillosigkeit' Nickel: 'wirkt schnell gewöhnlich'
- τὴν αἰδῶ τὴν πρὸς σέ = Noun (Acc, f, sg): ἡ αἰδώς -ός, contr. -οῦς = I. 1. *reverence, awe, respect* for the feeling or opinion of others or for one's own conscience, and so *shame, self-respect* (in full ἑαυτοῦ αἰδώς, Hierocl. in *CA* 9p.433 M), *sense of honour*, αἰδῶ θέσθ' ἐνὶ θυμῷ [Il. 15.561]; αἰ. σωφροσύνης πλεῖστον μετέχει, αἰσχύνης δὲ εὐψυχία [Th. 1.84; cf. Eur. *Supp.* 911; Arist. *EN* 1108a32, etc.] 2. *regard for others, respect, reverence*, αἰδοῦς οὐδεμιῆς ἔτυχον [Thgn. 1266; cf. Eur. *Heracl.* 460]; αἰ. τοκέων *respect for them* [Pi. *P.* 4.218]; τὴν ἐμὴν αἰδῶ *respect for me* [Aesch. *Pers.* 699]; *regard for friends*, αἰδοῦς ἀχαλκεῦτοισιν ἔξευκται πέδαις [Eur. *Fr.* 595]. ➡ see translations below (ἀνιέναι).
- τῶν πλησίον = Adv. πλησίον, from Adj. πλησίος -α -ον = II. Adv. πλησίον, 2. with the Art., ὁ πλησίον (sc. ὦν), *one's neighbour* [Thgn. 221, 611; Eur. *Hec.* 996 (pl.); Antipho *Soph.* 58; Arist. *Pol.* 1267a25, etc.].
- ἀνιέναι (τὴν αἰδῶ τὴν πρὸς σέ τῶν πλησίον) = II. 1. *let go*, from Homer downwards a very common sense, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν, i.e. *left me* [Il. 2.71, etc.; cf. Pl. *Prt.* 310d].  
Carter: 'to lessen you in the esteem of your acquaintance' Matheson: 'to lessen your neighbour's respect'  
Oldfather: 'to lessen the respect which your neighbours have of you'  
Dobbin: 'to lower you in your friends' estimation' Hard: 'to cause your neighbours to view you with less respect'  
Long: 'to make your neighbors think less well of you'  
Steinmann: 'die Achtung deiner Mitmenschen vor dir zu schmälern'  
Nickel: 'daß deine Mitmenschen die Achtung vor dir verlieren'



## 33

- 16 - **ἐπισφαλές ... τὸ εἰς αἰσχρολογίαν προελθεῖν** = Adj. (Nom, n, sg): **ἐπισφαλής -ές (σφάλλομαι)** = **I. prone to fall, unstable, precarious**, τὰ μεγάλα πάντα ἐπισφαλῆ [Pl. R. 497d] **II. 1. (σφάλλω) making to fall, misleading**, εἰς βλάβην [Plu. 2.653d, etc.] **2. dangerous, νόσημα** [Hp. VM 9]; καιροί [Plb. 1.166.12]; **ἐπισφαλές (ἔστι) παρακοῦσαι** [Epicur. Fr. 200].  
Carter: '... are likewise dangerous' Matheson, Oldfather, Hard: 'It is dangerous ... to ...'  
Dobbin: 'It is also not a good idea to ...' Long: 'Be warned, too, against ...'  
Steinmann, Nickel: 'Gefährlich ist es auch, ...'
- **τὸ εἰς αἰσχρολογίαν προελθεῖν** = Aor. Inf. Act.: **προέρχομαι** = **I. 1. go forward, advance** [Hdt. 1.207, 9.14] **4. metaph., (τὰ Περσέων πρήγματα) ἐς τοῦτο προελθόντα** the power of the Persians *having advanced* to this height [Hdt. 7.50]; freq. in bad sense, εἰς πᾶν π. μοχθηρίας [Dem. 3.3]; οὕτως αἰσchrῶς π. [Dem. 23.204]; εἰς τοῦτ' ἀναισθησίας καὶ τόλμης προεληλύθασιν [Dem. 24.182]; πόρρω προεληλύθασαι φυλακῆς they *are far gone* in cautiousness [Xen. Hier. 4.4].  
Carter: 'approaches to indecent discourse' Matheson, Oldfather: 'to lapse into foul language'  
Dobbin: 'to venture into profanity' Hard: 'to engage in smutty talk' Long: 'encouraging lewd conversation'  
Steinmann: 'sich zotige Reden auszusetzen' Nickel: 'in ein Gespräch über unanständige Dinge verwickelt zu werden'
- **εἰς αἰσχρολογίαν** = Noun (Acc, f, sg): **ἡ αἰσχρολογία** = **I. 1. foul language, obscenity** [Xen. Lac. 5.6; Arist. EN 1128a23]. ➡ see translations above.
- **ὅταν ... τι συμβῆ τοιοῦτον** = Aor. Subj. Act. (3, sg): **συμβαίνω** = **III. of events, come to pass, fall out, happen**, συμβαίνει δ' οὐ τὰ μὲν, τὰ δ' οὐ [Aesch. Pers. 802]; ἐὰν μὴ θεία τις σ. τύχη [Pl. R. 592a]; αἱ αἰεὶ συμβαίνουσαι τύχαι [Pl. Criti. 120e]; εἰ καιρὸς σ. [Xen. Eq. Mag. 2.5]; χρηστόν τι σ. παρὰ θεῶν [Dem. 1.11].
- **ἂν μὲν εὐκαιρον ᾗ** = Adj. (Nom, n, sg): **εὐκαιρος -ον** = **I. well-timed, seasonable, λόγος** [Philem. 113]; θάνατος [Com. Adesp. 116]; ὕδατα (rainfall) [Thphr. HP 8.7.6]; + INF, χῶ τι σοι λέγειν εὐκαιρόν ἐστι [Soph. OC 32; cf. Epicur. Nat. 28.4].  
Carter: 'if there be a proper opportunity' Matheson: 'if the occasion allow' Oldfather: 'if the occasion be suitable'  
Dobbin: 'and you aren't out of line' Hard: 'if the occasion presents itself' Long: 'if you can find the right moment'  
Steinmann: 'falls sich eine passende Gelegenheit bietet' Nickel: 'falls die Situation es zuläßt'
- **καὶ ἐπιπλήξον τῷ προελθόντι** = Aor. Imperat. Act. (2, sg): **ἐπιπλήσω**, Attic **-ττω** = **II. 1. punish, chastise**, esp. with words, *rebuke, reprove*, + ACC pers. [Il. 23.580; cf. Pl. Prt. 327a]; + DAT, "Ἐκτῶρ, αἰεὶ μὲν πῶς μοι ἐπιπλήσσεις [Il. 12.211; cf. Isoc. 1.31]; ἔμαντῶ [Pl. Lg. 805b; cf. I. Ep. Ti. 5.1, etc.]; ἐπὶ τινι *for a thing* [Pl. Plt. 286b].
- **τῷ προελθόντι** = Aor. Part. Act. (Dat, m, sg): **προέρχομαι** = sc. **εἰς αἰσχρολογίαν** (see above).  
Carter: 'him who advances that way' Matheson: 'the offender' Oldfather: 'the person who has made such a lapse'  
Dobbin: 'a person who indulges in it' Hard: 'the person who has resorted to such talk'  
Long: 'the person who has started it' Steinmann: 'derjenige, der so weit gegangen ist'  
Nickel: 'derjenige, der es so weit hat kommen lassen'
- **τῷ ... ἀποσιωπῆσαι** = Aor. Inf. Act.: **ἀποσιωπάω** = **I. maintain silence** [Isoc. 12.215; Plb. 30.19.9, etc.]; *cease speaking and be silent*, μεταξὺ λέγων ἅ. [Plu. Alc. 10]. ➡ Dative of means.
- GG 1181. (CAUSAL AND INSTRUMENTAL DATIVE)** The dative is used to denote *cause, manner, and means or instrument*. E.g. MEANS or INSTRUMENT: Ὀρῶμεν τοῖς ὀφθαλμοῖς *we see with our eyes*; κακοῖς ἰᾶσθαι κακά, *to cure evils by evils*, Soph. frag. 75; οὐδεὶς ἔπαινον ἡδοναῖς ἐκτίσαστο, *no one gains praise by pleasure*, Stobaeus 29, 31.
- **τῷ ... ἐρυθριᾶσθαι** = Aor. Inf. Act.: **ἐρυθρίαώ** = **1. blush, colour up** [Pl. Prt. 312a; Dem. 18.128]; ἀστεῖόν γε ... ὅτι ἐρυθριᾶς [Pl. Ly. 204c]. ➡ Dative of means.
- **τῷ ... σκυθρωπάσαι** = Aor. Inf. Act.: **σκυθρωπάζω** = **1. look angry or sullen, be of a sad countenance** [Ar. Lys. 7, Pl. 756]; Aor. 1, ἐσκυθρόπασαν ἀκούσαντες [Xen. Cyr. 6.2.21]; σφόδρα πάνυ σκυθρωπάσας [Aeschin. 2.36; cf. Thphr. Char. 14.7]. ➡ Dative of means.
- **δηλὸς γίνου** = Pres. Imperat. MP (2, sg): **γίγνομαι**
- **δυσχεραίνων τῷ λόγῳ** = Pres. Part. Act. (Nom, m, sg): **δυσχεραίνω** = **I. 2. mostly intr., feel dislike, disgust or annoyance, to be displeased**, περί τινος [And. 3.35]; **τινί** at a thing [Dem. 55.11].

- **φαντασίαν (ἡδονῆς τινος)** = Noun (Acc, f, sg): **ἡ φαντασία**, verbal noun of **φαντάζομαι** and (in sense) of **φαίνομαι** = **I. 1. appearing, appearance** = **τὸ φαίνεσθαι**, πάντες ἐφίενται τοῦ φαινομένου ἀγαθοῦ, τῆς δὲ φ. οὐ κύριοι do not control the *appearing* [Arist. *EN* 1114a32]; usu. with less verbal force, *appearance, presentation* to consciousness, whether immediate or in memory, whether true or illusory, φαίνεται μὲν ὁ ἥλιος ποδιαῖος, ἀντίφησι δὲ πολλάκις ἕτερόν τι πρὸς τὴν φ. [Arist. *Insomn.* 460b19]; κατοπρική φ. *image* reflected in a mirror [*Placit.* 3.1.2]; also of other sense-perceptions, φ. καὶ αἴσθησις ταῦτόν ἐν τε θερμοῖς καὶ πᾶσι τοῖς τοιοῦτοις *appearance* is the same as perception, whether we are talking of hot things or anything else like them [Pl. *Th.* 152c; cf. Chrysipp. *Stoic.* 2.21] **2. imagination**, i.e. the *re-presentation* of appearances or images, primarily derived from sensation (cf. **αἴσθησις II**), ὅταν μὴ καθ' αὐτὸ ἀλλὰ δι' αἰσθήσεως παρῆ τι τὸ τοιοῦτον αὖ πάθος (sc. δόξα) ἄρ' οἷον τε ὀρθῶς εἰπεῖν ἕτερόν τι πλὴν φ.; ... “φαίνεται” δὲ ὁ λέγομεν (i.e. φαντασία) σύμμιξις αἰσθήσεως καὶ δόξης [Pl. *Sph.* 264a, 264b].
- ➡ for the notes of Long and Nickel, see **1.5** above (**πάση φαντασίᾳ**).
- Carter: ‘the appearance of any promised pleasure’ Matheson: ‘When you imagine some pleasure’  
 Oldfather: ‘an external impression of some pleasure’ Dobbin: ‘an impression of something pleasurable’  
 Hard, Long: ‘the / an impression of some pleasure’ Steinmann: ‘die Vorstellung einer sinnlichen Lust’  
 Nickel: ‘Wenn du dir eines Lustgefühls bewußt wird’
- **λάβης (φαντασίαν)** = Aor. Subj. Act. (2, sg): **λαμβάνω** = **A. II. 1. receive**, **3.** of persons conceiving feelings and the like, λ. θυμόν *take heart* [Od. 10.461]; freq. in periphrasis, λ. φόβον = φοβεῖσθαι [Soph. *OC* 729]; αἰδῶ λ. = αἰδεῖσθαι [Soph. *Aj.* 345]; λ. ὀργήν = ὀργίζεσθαι [Eur. *Supp.* 1050]; so generally λ. ὕψος, ἐπίδοσιν, αὔξησιν = ὕψουσθαι, ἐπιδιδόναι, αὐξάνεσθαι [Th. 1.91; Isoc. 4.10; Arist. *GA* 732b25, etc.]; λ. κακόν τι [Ar. *Nu.* 1310]; λ. νοσόν *take a disease* [Pl. *R.* 610d].
- Carter: ‘you are struck by the appearance of ...’ Matheson: ‘When you imagine some pleasure’  
 Oldfather, Dobbin: ‘you get an (external) impression ...’ Hard: ‘you receive an impression ...’  
 Long: ‘the impression ... comes to your mind’ Steinmann: ‘Hat dich die Vorstellung ... erfaßt’  
 Nickel: ‘Wenn du dir eines Lustgefühls bewußt wird’
- **φύλασσε σεαυτόν, μὴ (συναρπασθῆς ...)** = Pres. Imperat. Act. (2, sg): **φυλάσσω**, Attic **-ττω** = **B. 1. trans.**, *watch, guard, defend*, ἀθανάτων ὅστις σε φυλάσσει [Od. 15.35, cf. Il. 10.417, al.]; φ. τινὰ ἀπὸ τῶν δυσχωριῶν *guard one from ...* [Xen. *Cyr.* 1.4.7] (but τὴν γραῦν φ. ἀπὸ τῶν κεραμίων *keep away from ...* [Men. *Sam.* 87]): followed by a relat. clause, φ. ἐάντων ὅπως μὴ ἀδικήσει [Pl. *Grg.* 480a]; φύλαττε με μὴ παρακρούσωμαί σε [Pl. *Cra.* 393c].
- Carter, Oldfather, Long: ‘guard yourself against ...’ Matheson: ‘beware that it does not ...’ Hard: ‘take care not to ...’  
 Dobbin: ‘watch yourself so that you are not ...’ Steinmann, Nickel: ‘dann hüte dich, ...’
- **συναρπασθῆς ὑπ' αὐτῆς** = Aor. Subj. Pass. (2, sg): **συναρπάζω** = **1. snatch and carry away with one, carry clean away** [Soph. *OC* 819; Eur. *Or.* 1493; Xen. *Mem.* 1.4.8, etc.]; ξ. (τινὰ) βία [Aesch. *Pers.* 195]; βία ἐκ τῆς ὁδοῦ σ. τινάς [Lys. 3.46; cf. 12.96]: metaph., *carry away with one* (by persuasive arguments), ξυναρπάσας στρατόν [Eur. *IA* 531; cf. Call. *Epigr.* 32.5; Longin. 16.2]:—Passive, *to be seized and carried off*, βία ξυναρπασθεῖσαν [Soph. *Aj.* 498]; σ. βουκόλων ὕπο [Soph. *Fr.* 659]; by death [Phld. *Mort.* 37].
- ➡ on this frequent use of **συναρπάζειν** with **φαντασία**, see my note at 10 above (**σε οὐ συναρπάσουσιν αἱ φαντασίαι**). For other instances, see 10, 16, 18, 19.2, and 20.
- Carter: ‘being hurried away by it’ Matheson: ‘it does not carry you away’ Oldfather, Long: ‘being carried away by it’  
 Dobbin: ‘you are not carried away by it’ Hard: ‘to get carried away by it’  
 Steinmann: ‘daß du von ihm hingerissen wirst’ Nickel: ‘dich von ihm überwältigen zu lassen’
- **ἀλλ' ἐκδεξάσθω σε τὸ πρῶγμα** = Aor. Imperat. Middle (3, sg): **ἐκδέχομαι** = **I.** mostly of persons, **4. wait for, expect**, κείνον ἐνθάδ' ἐ. [Soph. *Ph.* 123]; ἀλλήλους [I *Ep.Cor.* 11.33]; ἐ. μεθ' ἡσυχίας ἕως ... [D.H. 6.67].
- Carter: ‘but let the affair wait your leisure’ Matheson: ‘wait a while’  
 Oldfather: ‘nay, let the matter wait upon your leisure’ Dobbin: ‘let the matter wait on you’  
 Hard: ‘but rather, make it wait for you’ Long: ‘Let the thing wait a bit’  
 Steinmann: ‘Laß vielmehr die Sache auf dich warten’ Nickel: ‘Laß vielmehr die Sache nicht gleich an dich heran’
- **καὶ ἀναβολὴν τινα παρὰ σεαυτοῦ λάβε** = Noun (Acc, f, sg): **ἡ ἀναβολή (ἀναβάλλω)** = **II.** of actions **2. putting off, delaying**, οὐκέτι ἐς ἀναβολὰς ἐποιεῦντο τὴν ἀποχώρησιν [Hdt. 8.21]; ἀναβολὴν τινος ποιεῖσθαι [Th. 2.42]; **ἀναβολὰν λαβόντες ἔτι τρία** [IG 9(2).205.22 (Thess.)].
- Carter: ‘and procure yourself some delay’ Matheson, Long: ‘and give yourself (a) pause’  
 Oldfather: ‘and give yourself a little delay’ Dobbin: ‘Take a minute’ Hard: ‘and allow yourself some slight delay’  
 Steinmann: ‘und ring dir eine gewisse Atempause ab’ Nickel: ‘Halte dich noch ein Weilchen zurück’

## 34

- **μνήσθητι ἀμφοτέρων τῶν χρόνων** = Aor. Imperat. Pass. (2, sg): **μμνήσκω** = **B. I. 1.** Middle and Passive, *to remind oneself of* a thing, *call to mind*, sts. + ACC, *remember* [II. 6.222, Od. 14.168; Soph. *OT* 1057; Pl. *Lg.* 633d]: more freq. + GEN, φίλου μεμνήσομ' ἐταίρου [II. 22.390]; also μέμνησο ἐκεῖνο, ὅτι ... [Xen. *Cyr.* 2.4.25].
- **καθ' ὄν** = Prep. **κατά** = **B.** + ACC, **VII.** of Time, *during* or *in the course of* a period, κ. τὸν πόλεμον [Hdt. 7.137]; καθ' ἡμέραν, κατ' ἡμᾶρ *by day* [Aesch. *Ch.* 818, *Ag.* 688] **2.** *about*, κ. τὸν αὐτὸν τοῦτον χρόνον [Hdt. 3.131, etc.].
- **ἀπολαύσεις τῆς ἡδονῆς** = Fut. Ind. Act. (2, sg): **ἀπολαύω** = fut. **-λαύομαι** [Ar. *Av.* 177; Pl. *Chrm.* 172b, etc.]; later **-λαύσω** [D.H. 6.4; Plu. *Pyrrh.* 13, etc.] **I.** *to have enjoyment of* a thing, *to have benefit of it*, *enjoy* it, + GEN rei, τῆς σῆς δικαιοσύνης [Hdt. 6.86]; ἅ. τῶν σιτίων [Hp. *VM* 11; cf. Pl. *R.* 354b]; ἰχθύων, λαχάνων, ἐδεσμάτων, etc., *enjoy* them [Amphis 26; Aristopho 10.3; Antiph. 8]; ποτῶν, ὄσμων [Xen. *Cyr.* 7.5.81, *Hier.* 1.24, etc.]; τῶν ἀγαθῶν [Isoc. 1.9; Pl. *Grg.* 492b]; σχολῆς [Pl. *Lg.* 781e].
- **ἀπολαύσας** = Aor. Part. Act. (Nom, m, sg): **ἀπολαύω**
- **μετανοήσεις** = Fut. Ind. Act. (2, sg): **μετανοέω** = **1.** *perceive afterwards* or *too late*, opp. προνοέω [Epich. [280]] **2.** *change one's mind* or *purpose* [Pl. *Euthd.* 279c; Men. *Epit.* 72] **3.** *repent* [Antiphro 2.4.12]; ἐν τοῖς ἀνηκέστοις [Antiphro 5.91]: freq. in LXX and NT [*Si.* 48.15, al.]; ἀπὸ τῆς κακίας [Act. *Ap.* 8.22].  
Carter, Matheson, Oldfather: 'you will repent' Dobbin: '—' Hard: 'you'll come to repent'  
Long: 'you will be sorry' Steinmann, Nickel: 'alles bereuen wirst'
- **αὐτὸς σεαυτῷ λοιδορήσῃ** = Fut. Ind. Middle (2, sg): **λοιδορέω** = **II.** Middle with aor. Passive in act. sense, + DAT pers., *rail at*, **τινι** [Ar. *Eq.* 1400, Pl. 456, *Ec.* 248; Pl. *R.* 395d, etc.]. — Act. never has DAT exc. in later Gr. [LXX *Ex.* 17.2; 2 *Ma.* 12.14; **Epict. Ench.** 34].  
↳ LSJ mistakenly identifies **λοιδορήσῃ** here as Active. This could only be possible if it were Aor. Subj. Act. (3, sg), but here it is clearly the *second* person singular.  
Carter, Hard: 'you will reproach yourself' Matheson: 'you will revile yourself'  
Oldfather: 'you will revile your own self' Dobbin: 'you will beat yourself up over it'  
Long: 'you will be angry with yourself' Steinmann: 'und dir selber Vorwürfe machen wirst'  
Nickel: 'und dir Vorwürfe machst'
- **τούτοις ἀντίθετος ὅπως ...** = Aor. Imperat. Act. (2, sg): **ἀντιτίθημι** = **I. 1.** *set against* or *so as to oppose*, θαλασσαιαῖσι δίναις ἀντιθέντα μένος στάλας [Simon. 57] **b.** *set against so as to balance, contrast, or compare*, τὸν αὐτὸν ἀντιθήσω ἐκεῖνω [Hdt. 1.207, cf. 8.66]; δύο γὰρ ἀντίθετος δυοῖν [Eur. *Or.* 551].
- **ἀποσχόμενος** = Aor. Part. Middle (Nom, m, sg): **ἀπέχω** = **II. 2.** **ἀπέχεσθαι τινος** *hold oneself off* a thing, *abstain* or *desist from* it, πολέμου [II. 8.35, al.]; βοῶν [Od. 12.321].
- **ἐὰν δέ σοι καιρὸς φανῇ ἄψασθαι τοῦ ἔργου** = Aor. Subj. Pass. (3, sg): **φαίνω**
- **ἄψασθαι τοῦ ἔργου** = Aor. Inf. Middle: **ἄπτω** = **II.** more freq. in Middle, **ἄπτομαι**, *to fasten oneself to*, *grasp*, + GEN, ἄψασθαι γούνων [II. 1.512] **III. 1.** metaph., *engage in, undertake*, βουλευμάτων [Soph. *Ant.* 179]; πολέμου *prosecute* it *vigorously* [Th. 5.61]; ἥπται τοῦ πράγματος [Dem. 21.155]; τῶν μεγίστων ἀσεβημάτων [Plb. 7.13.6]; so ἅ. τῆς μουσικῆς καὶ φιλοσοφίας [Pl. *R.* 411c].
- **προσέχε, μὴ ἡττήσῃ σε ...** = Pres. Imperat. Act. (2, sg): **προσέχω** = **I. 3.** *turn to* or *towards* a thing : mostly, π. τὸν νοῦν *turn one's mind, attention to* a thing, *be intent on* it, π. τὸν νοῦν μὴ ..., *take heed* lest ... [Pl. *R.* 432b, etc.] **4.** without τὸν νοῦν, π. ἐαυτοῖς ἀπὸ τινος *to be on one's guard* against [Ev. *Luc.* 12.1]; πρόσεχ' οἷς φράζω *attend to* what I shall tell you [Mnesim. 4.21; cf. Dem. 10.3, etc.].  
Carter, Matheson: 'take heed (,) that ...' Oldfather: 'be careful not to ...' Dobbin: 'take extra care that ...'  
Hard: 'take care that ...' Long: 'do beware that ...' Steinmann: 'so paß auf, daß ...' Nickel: 'so achte darauf, daß ...'
- **μὴ ἡττήσῃ σε τὸ προσηνὲς αὐτοῦ** = Aor. Subj. Act. (3, sg): **ἡσάομαι**, Attic **ἡττάομαι** = **II.** later in Act. **ἡττάω**, *overcome*, **τινα** [Corn. *ND* 9; **Arr. Epict.** 2.22.6, al.]: aor. 1 **ἡττησα**, τὰς ψυχὰς τῶν ὑπεναντίων [Plb. 1.75.3]; ταῖς ψυχαῖς τοὺς ὑπεναντίους [Plb. 3.18.5].  
Carter: 'that its enticing ... force may not seduce you' Oldfather: 'not to allow its enticement, ... to overcome you'  
Matheson, Dobbin, Hard: 'that you be / you are / you're not overcome by ...'  
Long: 'that you are not being overwhelmed by ...' Steinmann: 'daß dich nicht das Einlullende, ... daran überwältigt'  
Nickel: 'daß dich ihre Verlockung, ... nicht überwältigen'
- **τὸ προσηνὲς αὐτοῦ (ἡττήσῃ σε)** = Subst., from Adj. (Nom, n, sg): **προσηνής -ές** = **I. 1.** *soft, gentle* [Emp. 130, etc.]; ξενία [Pi. *P.* 10.64]; *προσανέα* πίνειν *drink soothing draughts* [Pi. *P.* 3.52; cf. Hp. *Acut.* 21] **3.** of persons, *gentle, kind*, οὐδ' ἀστοῖσι π. [Anacr. 15]; τοῖς φίλοις οὐ π. οὐδὲ ἡδύς [Plu. *Nic.* 5]; also π. ὄψις [Men. 584]; **τὸ π. αὐτοῦ** *the enticement of it* [**Epict. Ench.** 34].  
Carter: 'its enticing ... force' Matheson: 'the winning sweetness of it' Oldfather: 'its enticement' Hard: 'its allure'  
Dobbin: 'its seductiveness' Long: 'its charm' Steinmann: 'das Einlullende ... daran' Nickel: 'ihre Verlockung'

## 34

- τὸ ... ἐπαγωγόν (αὐτοῦ) = Subst., from Adj. (Nom, n, sg): ἐπαγωγός -όν = **II.** *attractive, alluring*, τὰ ἐπαγωγότατα λέγειν [Hdt. 3.53; cf. Th. 4.88]; ἀκούσαντες ... ἐπαγωγὰ καὶ οὐκ ἀληθῆ [Th. 6.8]; ἐπαγωγόν ἐστὶ, + INF, it is *a temptation* to ... [Xen. *Mem.* 2.5.5]; τὸ ἐπαγωγόν *seductiveness* [Pl. *Phlb.* 44c].  
Carter: 'its enticing ... force'      Matheson: 'the *winning* sweetness of it'      Oldfather: 'its attractiveness'  
Dobbin, Long: 'its allure'      Hard: 'the attraction of it'      Steinmann: 'das ... Verführerische daran'  
Nickel: 'ihre Anziehung'
- ἀντιτίθει = Pres. Imperat. Act. (2, sg): ἀντιτίθημι = as above (τούτοις ἀντίθεος ὅπως ...).
- τὸ συνειδέναι σεαυτῷ ... νενικηκότι = Perf. Inf. Act.: σύννοια = **2.** ἐαυτῷ συνειδέναι τι *to be conscious of* a thing [Ar., Pl., etc.]:—with PART., which may be: **a.** in NOM., οὔτε μέγα οὔτε σμικρὸν σύννοια ἐμαυτῷ σοφὸς ὢν [Pl. *Ap.* 21b] **b.** in DAT, σύννοια ἐμαυτῷ ἀντιλέγειν οὐ δυναμένῳ [Pl. *Smp.* 216b] [LS].
- ταύτην τὴν νίκην νενικηκότι = Perf. Part. Act. (Dat, m, sg): νικάω = **I. 1.** abs., *conquer, prevail* in battle, in the games or in any contest [II. 3.439, etc.]: generally + ACC cogn., νίκην **v.** *win* a victory [Eur. *Supp.* 1060; Pl. *R.* 465, etc.].

## 35

- ὅταν τι ... ποιῆς = Pres. Subj. Act. (2, sg): ποιέω
- διαγνούς, ὅτι ... = Aor. Part. Act. (Nom, m, sg): διαγιγνώσκω = **I. 1.** *know one from the other, distinguish, discern*, εὖ διαγιγνώσκοντες [II. 23.240]; δ. εἰ ὅμοιοι εἰσι *to distinguish* whether they are equals or no [Hdt. 1.134] **2.** *discern exactly, perceive, descry*, τι [Soph. *El.* 1186]; δ. ὅτι ... [Isoc. 3.47].
- ποιητέον ἐστὶ = Impersonal Verbal Adj. (Nom, n, sg) of ποιέω = ποιητέον, *one must make* or *do* [And. 3.16; Onos. 22.2, etc.].  
☛ for verbal adjectives, see 32.3 above (εἰ συγκινδυνευτέον).
- φύγης ὀψθῆναι πράσσων αὐτό = Aor. Subj. Act. (2, sg): φεύγω = **I. 4.** + INF, *shun* or *shrink from* doing [Hdt. 4.76; Antipho 1.13; Pl. *Ap.* 26a].
- ὀψθῆναι πράσσων αὐτό = Aor. Inf. Pass.: ὀράω
- ἀλλοῖόν τι ... περὶ αὐτοῦ ὑπολαμβάνειν = Adj. (Acc, n, sg): ἀλλοῖος -α -ον (ἄλλος) = **I. 1.** *of another sort* or *kind, different* [II. 4.258, 5.638, Od. 16.181, etc.]; ἀλλοῖόν τι, euphem. for κακόν τι, *other than good* [Hdt. 5.40].  
Carter: 'make a wrong supposition about it'      Matheson: 'the opinion of ... is going to condemn you'  
Oldfather: 'to think unfavourably about it'      Dobbin: 'disapprove'      Hard: 'view it with disapproval'  
Long: 'disapprove of it'      Steinmann: 'darüber die Nase rümpft'      Nickel: 'schlecht darüber zu denken'
- ὑπολαμβάνειν (ἀλλοῖόν τι ... περὶ αὐτοῦ) = Pres. Inf. Act.: ὑπολαμβάνω = **I. 3.** in discourse, *take up* what is said, *interpret* or *understand* it in a certain way, ταύτη ὑπολαμβάνεις ἢ ἂν καγουργήσας μάλιστα τὸν λόγον [Pl. *R.* 338d] **II. 1.** *take up* a notion, *assume, suppose*, freq. of an ill-grounded opinion, ὅ. θεῖον εἶναι τὸ ἀπαγγελόμενον [Hdt. 2.55]: an Adv. is freq. added to give the word a good sense, ὀρθῶς ὅ. [Pl. *Grg.* 458e; Arist. *EN* 1145b21].
- μέλλωσιν οἱ πολλοὶ ... ὑπολαμβάνειν = Pres. Subj. Act. (3, pl): μέλλω = Periphrastic Future with μέλλω + INF. For S 1959, see 33.12 above (ὅταν τινὶ μέλλης συμβαλεῖν).
- αὐτὸ τὸ ἔργον φεύγε = Pres. Imperat. Act. (2, sg): φεύγω = **II. 1.** + ACC, *flee, avoid, escape* [Hom., etc.].  
Carter: 'shun the action itself'      Matheson: 'avoid doing it altogether'      Hard: 'avoid doing it in the first place'  
Oldfather: 'avoid the deed itself altogether'      Dobbin: 'then you should shrink from doing it altogether'  
Long: 'just don't do it at all'      Steinmann: 'so laß es überhaupt sein'      Nickel: 'dann laß es sein'
- τοὺς ἐπιπλήξοντασ = Fut. Part. Act. (Acc, m, pl): ἐπιπλήσσω, Attic -ττω = **II. 1.** *punish, chastise*, esp. with words, *rebuke, reprove*, + ACC pers. [II. 23.580; cf. Pl. *Prt.* 327a]: + DAT, Ἐκτωρ, ἀεὶ μὲν πῶς μοι ἐπιπλήσσεις [II. 12.211; cf. Isoc. 1.31]; ἐμαυτῷ [Pl. *Lg.* 805b; cf. *I. Ep.Ti.* 5.1, etc.].

## 36

- **πρὸς ... τὸ διεξευγμένον** = Perf. Part. Pass. (Acc, n, sg): **διαξεύγνυμι** = **I. 1. part, separate**, λίθους ἀλλήλων [Lib. Or. 30.38]; *disjoin, distinguish*, τί τινος [Ph. 2.298, etc.]:— but more freq. Passive, *to be disjoined, parted*, τινός *from one* [Aeschin. 2.179]; **διεξευγμένον** (sc. **ἀξίωμα**) *disjunctive proposition* [Chrysipp. Stoic. 2.5.71, etc. (with **ἀξίωμα** in full, Gell. 16.8.12)].  
**Long**: CONJUNCTIVE and DISJUNCTIVE STATEMENT. Axioms of Stoic logic. In *Encheiridion* 36, Epictetus mentions them in order to play on the Greek word *axia*, meaning both logical validity and human value. (2018, pp. 156-157)  
 Carter: ‘a disjunctive argument’ Matheson, Hard: ‘if / when taken separately’ Oldfather: ‘when separated’  
 Dobbin: ‘disjunctive propositions’ Long: ‘a disjunctive statement’  
 Steinmann: ‘die Verbindung der beiden Sätze mit »oder«’ Nickel: ‘wenn sie nicht miteinander verbunden sind’
- **μεγάλην ἔχει ἀξίαν (πρὸς τὸ διεξευγμένον)** = Noun (Acc, f, sg): **ἡ ἀξία (ἄξιος)** = **I. 1. worth, value**, τῶν φορτίων ἢ ἄ. τοῦ δούλου [Pl. Lg. 936d]; then simply, *money-value, price, amount*, τῆς ἄ. τιμᾶσθαι estimate the penalty *at the real amount* [Pl. Ap. 36b]; κατὰ τὴν τῆς ὀλιγορίας ἄ. according to *the amount* of his neglect [Decr. ap. Dem. 18.74]; ἢ κατ’ ἄ. ἰσότης *proportionate equality* [Arist. Pol. 1302a8]; τὸ κατ’ ἄ. ἴσον [ib. 1301b30]; παρὰ τὴν ἄ. [Arist. EN 1122b29, al.] **2. of persons, reputation, dignity** [Th. 6.68; Dem. 13.18] **3. generally, a man’s due, merit, desserts**, τὴν μὲν ἄ. οὐ λάμβανει, ἐλάσσω δὲ τῆς ἀξίης [Hdt. 7.39]; κατ’ ἀξίαν according to *desert or merit, duly* [Eur. Hec. 374; Pl. R. 496, cf. Phd. 113e, al.]; ὑπὲρ τὴν ἄ. beyond *desert, undeservedly* [Eur. HF 146; Dem. 2.3].  
 ➡ though I have not found this usage in any dictionaries, **ἀξία**, according to Long, refers not only to human value, but also to logical validity (see note above).  
 Carter: ‘is extremely proper’ Matheson: ‘mean a great deal’ Oldfather: ‘are full of meaning’  
 Dobbin: ‘contribute much to disjunctive propositions’ Hard: ‘are entirely meaningful’  
 Long: ‘valid’ Steinmann, Nickel: ‘sehr sinnvoll ist / sind’
- **πρὸς ... τὸ συμπεπλεγμένον** = Perf. Part. Pass. (Acc, n, sg): **συμπλέκω** = **I. 1. twine or plait together**, συνδεῖν καὶ σ. [Pl. Plt. 309b]; στέφανον [Plu. Eum. 6] **2. combine** notions logically under one term, σ. εἰς τὸ αὐτὸ κίνησιν καὶ ἀριθμόν [Arist. deAn. 409b11, cf. EN 1119b30]; *join* words so as to form a proposition, σ. τὰ ῥήματα τοῖς ὀνόμασι [Pl. Sph. 262d, cf. Th. 202b]:—Passive, ἕκ τινος [Pl. R. 533c]; of words, opp. ἀπλῶς λέγεσθαι (to be used singly) [Arist. Ph. 195b15, cf. Metaph. 1014a13]; κατηγορίαί συμπεπλεγμένα *complex*, opp. ἀπλᾶ [Arist. APr. 49a8, cf. Int. 16a23, PA 643b30]; **περὶ τοῦ συμπεπλεγμένου** on the *compound sentence*, title of work by Chrysipp. [Stoic. 2.68].  
 Carter: ‘in a conjunctive one [argument]’ Matheson: ‘if combined’ Oldfather: ‘if united’  
 Dobbin: ‘conjunctive ones [propositions]’ Hard: ‘when joined into one’ Long: ‘the conjunctive statement’  
 Steinmann: ‘[die Verbindung der beiden Sätze] mit »und«’ Nickel: ‘wenn sie miteinander verknüpft sind’
- **ἀπαξίαν (ἔχει)** = Noun (Acc, f, sg): **ἡ ἀπαξία (ἄξιος)** = opp. **ἀξία**, *disvalue* [Zeno Stoic. 1.48; cf. Antip. Stoic. 3.251; Arr. Epict. 1.2.10].  
 ➡ see Long note above (**πρὸς ... τὸ διεξευγμένον**) on the logical connotation of **ἀξία** and **ἀπαξία**.  
 Carter: ‘quite improper’ Matheson: ‘have no meaning’ Oldfather: ‘[are] meaningless’ Hard: ‘become meaningless’  
 Dobbin: ‘[contribute] nothing to conjunctive ones [propositions]’ Long: ‘is completely invalid’  
 Steinmann: ‘absurd ist’ Nickel: ‘keinen Sinn ergeben’
- **τὸ ... ἐκλέξασθαι** = Aor. Inf. Middle: **ἐκλέγω** = **I. 1. pick or single out** [Th. 4.59, etc.]:—Middle, *pick out for oneself, choose* [Hdt. 1.199, 3.38]; τὰ κάλλιστα [Pl. Smp. 198d, al.]; ἐξ ἀπάντων [Isoc. 9.58].
- **τὴν μείζω μερίδα** = Noun (Acc, f, sg): **ἡ μερίς -ίδος (μέρος)** = **I. 1. part, portion** [Pl. Sph. 266a, etc.]; τὴν μ. τὴν ἐξ Ἀρείου πάγου *portion of sacrificial meat* allotted to a member of the court [Din. 1.56].
- **ἔχετω ἀξίαν** = Pres. Imperat. Act. (3, sg): **ἔχω** = see **μεγάλην ἔχει ἀξίαν** above.
- **πρὸς ... τὸ φυλάζει (τὸ κοινωρικὸν ἐν ἐστιώσει, οἷον δεῖ)** = Aor. Inf. Act.: **φυλάσσω**, Attic **-ττω** = **B. 3. metaph., preserve, maintain, cherish**, (χόλον) [Il. 16.30]; αἰδῶ καὶ φιλότητα [Il. 24.111]; φ. ἔρπος *observe a command* [Il. 16.686]; τοὺς νόμους [Pl. Plt. 292a, cf. Grg. 461d, etc.]; τὸ σὸν πιστόν [Soph. OC 626]; φ. σιγὴν [Eur. IA 542]; φ. σκαιοσύναν *cling to it, foster it* [Soph. OC 1213]; ἀξία ἦθη [Eur. Ion 736]; φ. τὸν θυμόν [Pl. Lg. 867a]; τάγαθά, opp. κτήσασθαι [Dem. 1.23].  
 Oldfather: ‘for the maintenance of ...’ Matheson: ‘to maintain ...’ Dobbin: ‘it contributes ... to ...’  
 Hard: ‘with regard to the maintenance of ...’ Long: ‘for maintaining ...’ Nickel: ‘im Blick auf ...’

## 36

- **πρὸς δὲ τὸ κοινωνικὸν ἐν ἐστίασει, οἶον δεῖ** = Subst., from Adj. (Acc, n, sg): **κοινωνικός -ή -όν** = **I. 1.** *held in common*, τὰ κ. property held by corporations [Dem. 14.16] **2.** *social*, ἰσότης κοινωνική (ἡ δικαιοσύνη) [Pl. Def. 411e]; κ. ἀρετή [Arist. Pol. 1283a38] **3.** *sociable*, κ. καὶ φιλικὴ διάθεσις [Plb. 2.44.1]; φύσει ἐσμὲν κ. [Epicur. Fr. 525; cf. Arr. Epict. 3.13.5]; **τὸ κοινωνικόν sociability** [J. BJ 2.8.3].  
Carter: ‘the social spirit of an entertainment’ Matheson: ‘social decencies’  
Oldfather: ‘the proper kind of social feeling’ Dobbin: ‘the common spirit that a dinner party should typify’  
Hard: ‘proper social feeling’ Long: ‘the sociability the occasion requires’  
Steinmann: ‘die in Gesellschaft gebotene Selbstbescheidung’  
Nickel: ‘die in Gesellschaft notwendige Zurückhaltung und Bescheidenheit’
- **ἐν ἐστίασει** = Noun (Dat, f, sg): **ἡ ἐστίασις -εως** = **I.** *feasting, banqueting, entertainment* [Th. 6.46 (pl.); Pl. R. 612a (pl.); Dem. 19.234] **II.** *public dinner given by a citizen to his fellow-citizens, as a λειτουργία* [Arist. Pol. 1321a37].
- **ἀπαξίαν ἔχει** = see above.  
Carter: ‘(is) utterly inconsistent with ...’ Matheson: ‘it is worthless’  
Oldfather: ‘it is bad for the maintenance of ...’ Long: ‘it has negative value for maintaining ...’  
Dobbin: ‘it contributes nothing to ...’ Hard: ‘it makes no sense at all with regard to the maintenance of ...’  
Steinmann: ‘ist dieses Benehmen jedoch charakterlos’ Nickel: ‘ist dieses Benehmen jedoch würdelos’
- **ὅταν ... συνεσθίης ἐτέρῳ** = Pres. Subj. Act. (2, sg): **συνεσθίω** = *eat together* [Charon 10; Arist. EE 1245a13]; + DAT [Pl. Lg. 881d; Ev. Luc. 15.2].
- **τὴν πρὸς τὸ σῶμα ἀξίαν τῶν ...** = Noun (Acc, f, sg): **ἡ ἀξία (ἄξιος)** = see above (**μεγάλῃν ἔχει ἀξίαν**).  
Matheson, Long: ‘the value of ... for the body’ Oldfather: ‘the value for your body of ...’  
Dobbin: ‘what the food ... can do for your health’ Hard: ‘the value that the dishes ... will have for your body’  
Steinmann: ‘den Wert der ... Speisen für deinen Körper’ Nickel: ‘den Wert der ... Speisen’
- **τῶν παρακειμένων** = Pres. Part. MP (Gen, n, pl): **παρακείμαι** = **I. 1.** used as Passive to **παρατίθημι**, *to lie beside or before*, ἔτι καὶ παρέκειτο τράπεζα [Il. 24.476].  
Carter: ‘those things which are set before you’ Matheson: ‘what is set before you’ Oldfather: ‘what lies before you’  
Dobbin: ‘the food on offer’ Hard: ‘the dishes set before you’ Long: ‘the dishes’  
Steinmann, Nickel: ‘die aufgetragenen Speisen’
- **τὴν πρὸς τὸν ἐστιάτορα αἰδῶ (φυλάξαι)** = Noun (Acc, f, sg): **ἡ αἰδώς -όος**, contr. **-οῦς** = **I. 2.** *regard for others, respect, reverence*, αἰδοῦς οὐδεμιῆς ἔτυχον [Thgn. 1266; cf. Eur. Heracl. 460]; αἰ. τοκέων *respect for them* [Pi. P. 4.218]; τὴν ἐμὴν αἰδῶ *respect for me* [Aesch. Pers. 699]; *regard for friends*, αἰδοῦς ἀγαλλεῦτοις ἐζευκται πέδαις [Eur. Fr. 595].  
**Nickel:** On the meaning of “decency”, “civility” (αἰδώς), see the note at 24.3 (ἐμαυτὸν αἰδήμονα). (2006, p. 93 n. 64)  
Carter: ‘that behaviour, which ought to be observed towards the person who gives the entertainment’  
Matheson: ‘your self-respect before your host’ Oldfather, Long: ‘(your) respect for your host’  
Dobbin: ‘consideration for your host’s good health’ Hard: ‘proper respect for your host’  
Steinmann: ‘dem Gastgeber gegenüber der gebührende Anstand’  
Nickel: ‘gegenüber dem Gastgeber Anstand und Zurückhaltung’
- **πρὸς τὸν ἐστιάτορα** = Noun (Acc, m, sg): **ὁ ἐστιάτωρ -ορος (ἐστιάω)** = **I. 1.** *one who gives a banquet, host* [Pl. R. 421b, Ti. 17a; Charond. ap. Stob. 4.2.24; Ph. 2.70; Them. Or. 24.301a].
- **φυλάξαι** = Aor. Inf. Act.: **φυλάσσω**, Attic **-ττω** = **B. 3.** *metaph., preserve, maintain, cherish*, (χόλον) [Il. 16.30]; αἰδῶ καὶ φιλότιτα [Il. 24.111]; φ. ἔρπος *observe a command* [Il. 16.686]; τοὺς νόμους [Pl. Plt. 292a, cf. Grg. 461d, etc.]; τὸ σὸν πιστόν [Soph. OC 626]; φ. σιγὴν [Eur. IA 542].

## 37

- **ἐὰν ... ἀναλάβῃς τι πρόσωπον** = Aor. Subj. Act. (2, sg): **ἀναλαμβάνω** = **I. 3.** *take upon oneself, assume*, τὴν προξενίαν [Th. 6.89]; ἐσθῆτα [Plu. Arist. 21]; **πρόσωπον**, σχῆμα [Luc. Nig. 11, Somn. 13].
- **ὑπὲρ δύναμιν** = Noun (Acc, f, sg): **ἡ δύναμις -εως (δύναμαι)** = **I. 1.** *power, might*, in Hom., esp. of *bodily strength*, εἴ μοι δ. γε παρείη [Od. 2.62]; generally, *strength, power, ability to do anything*, πᾶρ δυναμιν beyond one’s *strength* [Il. 13.787]; in Prose, *παρὰ δ. τολμηταί* [Th. 1.70, etc.]; **ὑπὲρ δ.** [Dem. 18.193]; opp. *κατὰ δ.* as far as *lies in one* [Hdt. 3.1432, etc.]; εἰς δύναμιν [Cratin. 172; Pl. R. 458e, etc.].

## 37

- **τι πρόσωπον** = Noun (Acc, n, sg): **τὸ πρόσωπον**, pl. **πρόσωπα** = **III. 1.** = **προσωπεῖον**, *mask* [Dem. 19.287] **2.** *dramatic part, character* [Phld. *Rh.* 1.199S; Arr. *Epict.* 1.29.45 and 57]; *κωφὸν π.* [Cic. *Att.* 13.19.3]; *character* in a book, τὸ τῆς Ἑλλάδος ὄνομα καὶ π. [Plb. 8.11.5] **IV. 1.** *person* [Phld. *Rh.* 1.52S (pl.)]; *ποιεῖν* or *πληροῦν* τὸ π. τινός *to represent a person* [PRein. 56.31 (iv A. D.)].  
**Long:** ROLE. This word (Greek *prosōpon*, meaning theatrical part or person) is Epictetus's favorite term to express the individual identity or character people reveal in the way they perform their familial and social positions. (2018, p. 162)  
Carter: 'any character' Matheson: 'a part' Oldfather, Dobbin, Hard, Long: 'a role' Steinmann, Nickel: 'eine Rolle'
- **ἡσχημόνησας** = Aor. Ind. Act. (2, sg): **ἄσχημονέω** = *behave unseemly, disgrace oneself* [Eur. *Hec.* 407; Pl. *R.* 506d, etc.].
- **ὁ ἐδύνασο ἐκπληρώσαι** = Aor. Inf. Act.: **ἐκπληρώω** = **I. 1.** *fill up*, ἑκατὸν ἐχίδναις ἀσπίδ' ἐ. [Eur. *Ph.* 1135] **4.** *fulfil*, ἡ χάρις ἐκπεπλήρωται [Hdt. 8.144]; *μοῖραν* [Hp. *Vict.* 1.5]; *εὐαγγελίαν* [Act. *Ap.* 13.33].
- **παρέλιπες** = Aor. Ind. Act. (2, sg): **παράλειπω** = **III. 2.** *neglect* [Eur. *Tr.* 43; Ar. *Ra.* 1494, *Av.* 456 (Pass.)]; *opportunities, duties, etc.* [Dem. 2.23; PHib. 1.82.21 (iii B. C.), etc.].

## 38

- **ἐν τῷ περιπατεῖν** = Pres. Inf. Act.: **περιπατέω** = **1.** *walk up and down*, as in a cloister, opp. *βαδίζειν* (take a walk), ἐν ταῖς στοαῖς [Dicaearch. ap. Plu. 2.796d]; *walk about* [Ar. *Eq.* 744, *V.* 237].
- **καθάπερ ..., οὕτω ...** = Adv. **καθά**, for **καθ' ἃ** = **I.** *according as, just as* [Xen.] **II.** also **καθάπερ** [Philol. 14; Democr. 164; Hdt. 1.182, al.; Ar. *Eq.* 8, *Ec.* 61, al.; Dem. 16, etc.].
- **προσέχεις, μὴ ...** = Pres. Ind. Act. (2, sg): **προσέχω** = **I. 3.** *turn to or towards* a thing : mostly, π. τὸν νοῦν *turn one's mind, attention to a thing, be intent on it*, π. τὸν νοῦν μὴ ..., *take heed lest ...* [Pl. *R.* 432b, etc.] **4.** without **τὸν νοῦν**, π. ἑαυτοῖς ἀπὸ τινος *to be on one's guard* against [Ev. *Luc.* 12.1]; *πρόσεχ' οἷς φράζω attend to what I shall tell you* [Mnesim. 4.21; cf. Dem. 10.3, etc.].
- **ἐπιβῆς ἤλω** = Aor. Subj. Act. (2, sg): **ἐπιβαίνω** = **A.** in these tenses, intr., *go upon* : **I. 1.** + GEN, *set foot on, tread, walk upon*, γαίης, ἡπείρου [Od. 9.83; h. Cer. 127] **II.** + DAT **3.** *trample on*, λὰξ ἐπίβα δῆμον [Thgn. 847].
- **ἤλω** = Noun (Dat, m, sg): **ὁ ἤλος** = **I. 1.** *nail-head, stud*, as an ornament [Il.] **2.** after Homer, *nail* [Pi. *P.* 4.71]; ἤλοι σιδηροὶ καὶ ξύλινοι [Xen. *Cyr.* 9.12, etc.].
- **στρέψης τὸν πόδα σου** = Aor. Subj. Act. (2, sg): **στρέφω** = **A. I.** *to turn about or aside, turn* [Hom., etc.] **III. 1.** σ. σφυρόν *sprain or dislocate it* [Epict. *Ench.* 29.2; Arr. *Epict.* 3.15.4 (so **στραφήναι τὸν πόδα**, Hdt. 3.129; cf. Pl. *Lg.* 789e)].
- **πρόσεχε, μὴ ...** = Pres. Imperat. Act. (2, sg): **προσέχω** = **I. 3.** *turn to or towards* a thing : mostly, π. τὸν νοῦν *turn one's mind, attention to a thing, be intent on it*, π. τὸν νοῦν μὴ ..., *take heed lest ...* [Pl. *R.* 432b, etc.] **4.** without **τὸν νοῦν**, π. ἑαυτοῖς ἀπὸ τινος *to be on one's guard* against [Ev. *Luc.* 12.1]; *πρόσεχ' οἷς φράζω attend to what I shall tell you* [Mnesim. 4.21; cf. Dem. 10.3, etc.].
- **τὸ ἡγεμονικὸν ... τὸ σεαυτοῦ** = Subst., from Adj. (Acc, n, sg): **ἡγεμονικός -ῆ -όν** = **II. 1.** *capable of command, authoritative*, ψυχῇ ἐν τοῖς ἡλιξί ἡ. [Xen. *Smp.* 8.16]; ἡγεμονικόν *authoritative, of knowledge* [Pl. *Prt.* 352b]; **τὸ ἡγεμονικόν** *the authoritative part of the soul* (reason), esp. in Stoic philosophy [Zeno *Stoic.* 1.39, etc.]; but also, *the governing part of the universe, of the aether or sun* [Chrysipp. *Stoic.* 2.186, 192].  
**Nickel:** "The commanding principle", the Hegemonikon, is a concept already common in the early Stoa. It refers to the highest-ranking mental-spiritual "organ" of man, the highest Reason, "the guiding central organ", which embraces all the higher functions of the soul. According to Chrysippus (SVF 2, 879), just as the spider sitting in its web senses when a fly has run afoot of its web by means of the threads, so too the Hegemonikon sits in the heart, from where it perceives what the senses transmit. "It is the Hegemonikon that sees and hears, that processes the impressions, thinks and acts". (M. Pohlenz, *Die Stoa*, Vol. I, p. 88). As a Stoic, Epictetus conceived the essence of man as a dichotomy (see A. Bonhöffer: *Epictet und die Stoa. Untersuchungen zur stoischen Philosophie*, Stuttgart 1890, pp. 29 ff.): Man consists of body and soul. Cf. Diss. I, 3, 3. (2006, p. 93 n. 65)

☛ see notes at 29.7 above.

Carter: 'the ruling faculty of your mind' Matheson, Oldfather: 'your Governing Principle / governing principle'  
Long: 'your commanding-faculty' Dobbin: 'your character' Hard: 'your ruling centre'  
Steinmann, Nickel: 'das leitende Prinzip in dir'

- **βλάβης** = Aor. Subj. Act. (2, sg): **βλάπτω**

## 38

- **τοῦτο ... παραφυλάσσωμεν** = Pres. Subj. Act. (1, pl): **παραφυλάσσω** = **I. 1.** *watch, guard closely*, of soldiers in garrison [Plb. 4.3.7, etc.]; metaph., π. τὴν ἐλευθερίαν [Plb. 2.58.2]; τισὶ τὸ ἀνεπηρέαστον *protect, maintain* their immunity [POxy. 1106.4 (vi A. D.)].  
Carter: 'And if we were to guard against this' Matheson: 'And if we guard this'  
Oldfather, Hard: 'and if we observe this rule' Dobbin: 'Exercise such caution' Long: 'If we stick to this rule'  
Steinmann: 'Und wenn wir diese Regel ... beachten' Nickel: 'Und wenn wir diese Regel ... einhalten'
- **ἀσφαλέστερον (ἀνόμμεθα τοῦ ἔργου)** = Comp. Adv., from Adj. **ἀσφαλής -ές (σφάλλομαι, σφαλῆναι)** = **I. 3.** *assured from danger, safe, secure* [Soph., etc.] **III.** Adv. **ἀσφαλῶς (-έως)** is used in all senses of the Adj., -έως βεβηκῶς ποσσί [Archil. 58.4]; *in safety, with certainty* [Soph. OT 613]; ἄ. βουλεύειν [And. 3.34]: Comp. **-έστερον** [Hdt. 2.161; Pl. Phd. 85d].  
Carter: 'we should undertake the action with the greater safety' Matheson: 'we shall set to work more securely'  
Oldfather: 'we shall be more secure in setting about it' Dobbin: 'we will perform the act with less risk of injury'  
Hard: 'we'll undertake the task in a more secure fashion' Long: 'we shall perform what we are doing more securely'  
Steinmann: 'dann werden wir mit größerer Sicherheit ans Werk gehen'  
Nickel: 'dann werden wir mit größerer Sicherheit an die Sache herangehen'
- **ἀνόμμεθα τοῦ ἔργου** = Fut. Ind. Middle (1, pl): **ἄπτω** = **II.** more freq. in Middle, **ἄπτομαι**, *to fasten oneself to, grasp*, + GEN, ἄψασθαι γούνων [II. 1.512] **III. 1.** metaph., *engage in, undertake*, βουλευμάτων [Soph. Ant. 179]; *prosecute it vigorously* [Th. 5.61]; ἦπται τοῦ πράγματος [Dem. 21.155]; τῶν μεγίστων ἀσεβημάτων [Plb. 7.13.6]; so ἄ. τῆς μουσικῆς καὶ φιλοσοφίας [Pl. R. 411c].

## 39

- **μέτρον κτήσεως τὸ σῶμα ἐκάστω** = Noun (Nom, n, sg): **τὸ μέτρον** = **I.** *that by which anything is measured*: **1.** *measure, rule*, μέτρ' ἐν χερσίν ἔχοντες [II. 12.422]; ἄνδρα πάντων χρημάτων μ. εἶναι *is a measure* of all things [Pl. Th. 183c, cf. Protag. ap. Arist. *Metaph.* 1053a36]; μ. αὐτῷ οὐχ ἡ υψυχῆ, ἀλλ' ὁ νόμος [Xen. Cyr. 1.3.18] **4.** *due measure or limit, proportion*, μέτρα φυλάσσεσθαι [Hes. Op. 694]; χρῆ κατ' αὐτὸν παντὸς ὄραν μέτρον [Pi. P. 2.34]; μέτρα μὲν γνώμα διώκων, μέτρα δὲ καὶ κατέχων [Pi. I. 6 (5).71]; κατὰ μέτρον [Hes. Op. 720]; πίνειν ὑπὲρ μέτρον [Thgn. 498]; μ. ἔχει *have a moderating power* [Pl. Lg. 836]; *πλέον πίνειν τοῦ μέτρον* [Pl. R. 621a] μ. ἔχειν [Pl. Lg. 957a].  
Oldfather: That is, property, which is of use only for the body, should be adjusted to a man's actual bodily needs, just as a shoe is (or at least should be) adjusted to the actual needs of a man's foot. The comparison seems to have been a commonplace; see Demophilus, *Similitudines*, 20 (Mullach); Horace, *Epist.* I. 7, 98 and 10, 42 f. (1928, p. 524 n. 1)  
Carter: 'The body is to every one the measure of the possessions proper for it'  
Matheson, Oldfather: 'Every / Each man's body is a measure for his property'  
Dobbin: 'Each man's body defines the limit of his material needs'  
Hard: 'Each person's body is the measure for his property'  
Long: 'The body is the proper measure for each person's acquisitive needs'  
Steinmann: 'Der Körper diene jedem als Maß für den Besitz'  
Nickel: 'Bei jedem Menschen ist der Körper ein Maß für den Umfang seines materiellen Besitzes'
- **ὁ ποῦς** = **I. 1.** *a foot* [Hom., etc.].
- **ὑποδήματος** = Noun (Gen, n, sg): **τὸ ὑπόδημα -ατος (ὑποδέω)** = *a sole bound under the foot with straps, a sandal* [Od.].
- **ἐὰν ... ἐπὶ τούτου στήξ** = Aor. Subj. Act. (2, sg): **ἴστημι** = **B. II. 2.** metaph., *stand firm* [Xen. HG 5.2.23]; τῇ διανοίᾳ [Plb. 21.11.3].  
Carter: 'If ... you stop at this' Matheson: 'If you stick to this limit' Dobbin: 'Observe this principle'  
Oldfather, Hard: 'if (...) you abide by this principle' Long: 'If you stick to this rule'  
Nickel: 'Wenn du dich von diesem Prinzip leiten läßt' Steinmann: 'Hältst du treu an diesem Prinzip fest'
- **φυλάξεις τὸ μέτρον** = Fut. Ind. Act. (2, sg): **φυλάσσω**, Attic **-ττω** = **B. 3.** metaph., *preserve, maintain, cherish*, (χόλον) [II. 16.30]; αἰδῶ καὶ φιλότιτα [II. 24.111]; φ. ἔρπος *observe a command* [II. 16.686]; τοὺς νόμους [Pl. Plt. 292a, cf. Grg. 461d, etc.]; τὸ σὸν πιστόν [Soph. OC 626]; φ. σιγῆν [Eur. IA 542].
- **ἐὰν ... ὑπερβῆς** = Aor. Subj. Act. (2, sg): **ὑπερβαίνω** = **I. 2.** *overstep, transgress*, μέτρα [Heraclit. 94]; νόμους τοὺς Περσέων [Hdt. 3.83; cf. Soph. Ant. 449, al.]; τοὺς ὄρκους [Dem. 11.2]; τὸν τῶν ἀναγκαίων ὄρον [Pl. R. 373d].



## 39

- **κατὰ κρημονοῦ (φέρεσθαι)** = Noun (Gen, m, sg): **ὁ κρημόνος (A)** = **1.** *overhanging bank*, in Homer (only in Il.) of the *bank* of a river, *edge* of a trench [Il. 12.54, 21.175; cf. Pi. *O.* 3.22]; later, *beetling cliff, crag*, ἀπὸ τοῦ κ. ὠθέειν [Hdt. 4.103]; **κατὰ τῶν κ. ἄλλεσθαι** down from the *cliffs* of Epipolae [Th. 7.45]; **κατὰ κ. ριφέντες** [Pl. *Lg.* 944a].  
Carter, Matheson: ‘down a precipice’ Oldfather: ‘over a precipice’ Long, Hard: ‘over a cliff’  
Dobbin: ‘off a virtual cliff’ Steinmann, Nickel: ‘in den / einen Abgrund’
- **λοιπόν** = Adv., from Adj. (Nom, n, sg): **λοιπός -ή -όν (λείπω)** = **5.** **λοιπόν**, Adv. **b.** *finally*, λ., ἀδελφοί, χαίρετε [2 *Ep. Cor.* 13.11].  
Carter, Dobbin, Hard: ‘—’ Matheson, Oldfather, Long: ‘in the end’ Nickel: ‘eines Tages’ Steinmann: ‘zuletzt’
- **φέρεσθαι (κατὰ κρημονοῦ)** = Pres. Inf. Pass.: **φέρω** = **B.** Passive **I. 1.** *to be borne or carried involuntarily*, esp. *to be borne along* by waves or winds, *to be swept away*, φέρεσθαι ἀνέμοισι, θυέλλη [Od. 9.82, 10.54; cf. Aesch. *Pers.* 276, etc.]; πᾶν δ’ ἡμᾶρ φερόμην, of Hephaestus *falling* from Olympus [Il. 1.592].
- **κατάχρυσον ὑπόδημα** = Adj. (Nom, n, sg): **κατάχρυσος -ον** = **1.** *overlaid with gold-leaf, gilded* [IG 12.280.78, 22.1388.75; Luc. *Alex.* 13] **4.** metaph., *spurious* [Phld. *Po.* 5.15].
- **πορφυροῦν** = Adj. (Nom, n, sg): **πορφύρεος -η -ον** = **II. 1.** *purple*, of stuff, cloths, etc., π. φᾶρος [Il. 8.221]; πέπλοι [Il. 24.796].
- **κεντητόν** = Adj. (Nom, n, sg): **κεντητός -ή -όν** = *embroidered*, **ὑπόδημα** [Epict. *Ench.* 39].
- **τοῦ γὰρ ἅπαξ ὑπὲρ τὸ μέτρον** = Adv. **ἅπαξ** = **I. 1.** *once, once only, once for all*, first in Od., ὅτε τ’ ἄλλοι ἄ. θνήσκουσ’ ἄνθρωποι [Od. 12.22] **2.** + GEN, ἅπαξ τοῦ ἐνιαυτοῦ *once* in the year [Hdt. 2.59]; ἔτεος ἐκάστου ἅπαξ [Hdt. 4.105].
- **ὑπὲρ τὸ μέτρον** = Noun (Nom, n, sg): **τὸ μέτρον** = see above.  
Carter: ‘For to that which one exceeds a due measure, ...’ Dobbin: ‘... once the natural limit has been exceeded’  
Matheson, Oldfather: ‘For (when) once you go beyond the measure ...’  
Hard: ‘for as soon as you’ve passed beyond the measure, ...’ Long: ‘Once you exceed the measure, ...’  
Steinmann: ‘Ist erst einmal das Maß gesprengt, ...’ Nickel: ‘Denn wenn du erst einmal das Maß überschritten hast, ...’
- **ὄρος οὐθείς ἐστιν** = Noun (Nom, m, sg): **ὁ ὄρος** = **I. 1.** *boundary, landmark*, and in pl. *bounds, boundaries* [Il., etc.] **2.** metaph., ὄροι θεσπεσίας ὁδοῦ [Aesch. *Ag.* 1154].  
Carter: ‘there is no bound’ Matheson, Oldfather, Hard, Long: ‘there is no limit’  
Dobbin: ‘the natural limit has been exceeded’ Steinmann, Nickel: ‘dann gibt es keine Grenze mehr’
- **οὐθείς ἐστιν (ὄρος)** = Adj. (Nom, m, sg): **οὐθείς, οὐθέν**, later form for **οὐδέεις, οὐδέεν**, *not one, i.e. no one, none*, found in Attic Inscr. from 378 B. C. onwards along with **οὐδέεις**, which it supersedes entirely from about 325 B. C. to 100 B. C.

## 40

- **ἀπὸ τεσσαρεσκαίδεκα ἐτῶν** = Numeral (Gen, n, pl): **τεσσαρεσκαίδεκα, οἱ, αἱ, τά** = *fourteen*, the first part remaining unaltered even with a neut. Subst., as ἔτα τεσσαρεσκαίδεκα [Hdt. 1.86]; or with a GEN, μέχρι τῶν τεσσαρεσκαίδεκα [Hp. *Morb.* 3.16].
- **κυρία** = Subst., from Adj. (Nom, f, pl): **κύριος -α -ον** = **B. 1.** Subst. **ὁ κύριος**, *lord, master*, Lat. *dominus*, of gods [Pind., Soph., etc.]; *the head* of a family, *master* of a house [Aesch., etc.] **2.** fem. **ἡ κυρία**, *mistress, lady of the house* [Philem. LXX *Is.* 24.2, etc.]; in voc., *madam* [D.C. 48.44]; applied to women from fourteen years upwards [Epict. *Ench.* 40].  
Carter, Hard: ‘mistresses’ Matheson: “‘madam’” Oldfather, Dobbin, Long: ‘ladies’ Steinmann, Nickel: ‘Damen’
- **τοιγαροῦν** = Particle **τοιγάρ** = **I.** *therefore, accordingly, well then* [Hom., Attic] **II.1.** strengthened by other Particles, **τοιγαροῦν**, *for that very reason, therefore* [Hdt. 4.149; Pl. *Sph.* 234e, 246b; Xen. *An.* 1.9.9, al.; Dem. 18.40; Arist. *Pol.* 1271b3, etc.].
- **ὀρώσι, ὅτι ...** = Pres. Part. Act. (Nom, f, pl): **ὀράω**
- **αὐταῖς πρόσεστι** = Pres. Ind. Act. (3, sg): **πρόσεμι (εἰμί)** = **1.** *to be added to, τινι* [Hdt. 2.99, 7.173, etc.]; *to be attached to, belong to* [IG 12.290]; ἀνδρὶ χρεῶν μνήμην προσεῖναι [Soph. *Aj.* 521]; οὐχ ἅπαντα τῶ γήρα κακὰ π. [Eur. *Ph.* 529; cf. Isoc. 12.115]; δυσβουλία τῇ πόλει π. [Ar. *Nu.* 588]; τῇ βίᾳ π. ἔχθραι καὶ κίνδυνοι [Xen. *Mem.* 1.2.10]; τὰ προσόνθ’ ἑαυτῶ one’s own *attributes* [Dem. 18.276].
- **συκοιμώνται τοῖς ἀνδράσι** = Pres. Ind. MP (3, pl): **συκοιμάομαι** = **I.** *sleep with, lie with*, of the man, **τινι** [Hdt. 3.69; Lys. *Fr.* 4]; of the woman [Aesch. *Ag.* 1258; Soph. *El.* 274; Eur. *Ph.* 54].
- **καλλωπίζεσθαι** = Pres. Inf. Middle: **καλλωπίζω (ᾧψ)** = **II. 1.** Middle, *to adorn oneself, make oneself fine or smart* [Pl. *Smp.* 174a].

## 40

- **καὶ ἐν τούτῳ πάσας ἔχειν τὰς ἐλπίδας** = Noun (Acc, f, pl): **ἡ ἐλπίς -ιδος (ἔλπω)** = **I. hope, expectation** [Od.] **2. object of hope, a hope**, Ὁρέστης, ἐ. δόμων [Aesch. Ch. 776]; ὑμεῖς, ἡ μόνη ἐ. [Th. 3.57]; Εὐτυχος, ἡ γονέων ἐ. [Pl. Phd. 67b, Lg. 898d].  
Carter: ‘and in that to place all their hopes’ Matheson: ‘and to set all their hopes in this’  
Oldfather, Hard: ‘and put / place all their hopes in that’  
Dobbin: ‘they become preoccupied with their appearance to the exclusion of everything else’  
Long: ‘and place all their hopes on their looks’ Steinmann, Nickel: ‘und darauf all ihre Hoffnung zu setzen’
- **προσέχειν οὖν ἄξιον, ἴνα ...** = Pres. Inf. Act.: **προσέχω** = **I. 3. turn to or towards** a thing : mostly, π. τὸν νοῦν **turn one’s mind, attention to a thing, be intent on it**, π. τὸν νοῦν μὴ ..., **take heed lest ...** [Pl. R. 432b, etc.] **4. without τὸν νοῦν, προσέχ’ οἷς φράζω attend to what I shall tell you** [Mnesim. 4.21; cf. Dem. 10.3, etc.]; π. ἴνα μὴ **μαστιγωθῆς** [LXX 2 Ch. 25.16].  
Carter: ‘It is worth while, therefore, to fix our attention on making them ...’  
Matheson: ‘We must take pains then to ...’ Oldfather: ‘It is worth while for us to take pains, therefore, to ...’  
Dobbin: ‘They must be made to realize that ...’ Hard: ‘It is worth our while, then, to ...’  
Long: ‘They need to understand that ...’ Steinmann: ‘Es empfiehlt sich daher, ihnen begreiflich zu machen, daß ...’  
Nickel: ‘Es ist also angebracht, ihnen bewußt zu machen, daß ...’
- **ἄξιον (προσέχειν)** = Adj. (Nom, n, sg): **ἄξιος -ία -ιον** = **II. 4. ἄξιόν (ἔστω) ’tis meet, fit, due**, ἄξιον εἶναι τρεῖς ἐνὸς ἀντὶ πεφάσθαι [Il. 13.446]; ἄ. μνήμην ἔχειν [Hdt. 1.14]. ➡ see translations above
- **ἴνα αἰσθόνται, διότι ...** = Pres. Subj. MP (3, pl): **αἰσθάνομαι** = **I. perceive, apprehend by the senses, to see, hear, feel** [Hdt., Attic] **2. of mental perception, perceive, understand**, τῆ γνώμη αἰσθέσθαι [Hp. Off. 1]; τὸ πραχθέν [Lys. 9.4; cf. Th. 3.36, etc.].  
Carter: ‘on making them sensible that ...’ Matheson, Oldfather: ‘to make them understand that ...’  
Dobbin: ‘They must be made to realize that ...’ Hard: ‘to make them aware that ...’  
Long: ‘They need to understand that ...’ Steinmann: ‘ihnen begreiflich zu machen, daß ...’  
Nickel: ‘ihnen bewußt zu machen, daß ...’
- **τιμώνται (ἐπ’ οὐδενὶ ἄλλω ... ἢ ...)** = Pres. Ind. Pass. (3, pl): **τιμάω**
- **τῷ κόσμῳ φαίνεσθαι** = Adj. (Nom, f, pl): **κόσμος -α -ον (κόσμος)** = **I. 2. of persons, orderly, well-behaved**, δίκαιοι καὶ σοφοὶ καὶ κ. [Ar. Pl. 89]; κ. καὶ σώφρων [Lys. 21.19]; κ. καὶ εὐκολοὶ [Pl. R. 329d]; κ. καὶ φρόνιμος ψυχῆ [Pl. Phd. 108a]; freq. in Oratt., of *honest, orderly* citizens [Lys. 26.3, etc.]; *modest*, ὀμλία [Xen. Mem. 3.1114 (Sup.)]; τὸ κ. *decency, order* [Soph. El. 872; Pl. Lg. 802e].  
Carter: ‘the appearance of a decent ... behaviour’ Matheson: ‘a modest ... life’ Dobbin: ‘cultivate ... self-respect’  
Oldfather: ‘for appearing ... self-respecting’ Hard: ‘being self-respecting’ Long: ‘to appear refined’  
Steinmann: ‘auf Anstand [beruht]’ Nickel: ‘wenn sie ... zurückhaltend sind’
- **αἰδήμονες** = Adj. (Nom, f, pl): **αἰδήμων -ον, gen -ονος (αἰδέομαι)** = **I. bashful, modest** [Arist. EN 1108a32, etc.].  
Carter: ‘the appearance of a ... modest, and discreet behaviour’ Matheson: ‘a modest life’  
Oldfather, Long: ‘for appearing / to appear modest’ Dobbin: ‘cultivate modesty’ Hard: ‘being modest’  
Steinmann: ‘auf Treue zu ihrem Gewissen [beruht]’ Nickel: ‘wenn sie bescheiden ... sind’

## 41

- **ἀφύιας σημεῖον** = Noun (Gen, f, sg): **ἡ ἀφύια** = *want of natural power or faculty*, τῆς κάμψεως [Arist. PA 659a29]; φωνητηρίων ὀργάνων [Str. 14.2.28]; ψυχῆς [Plu. 2.104c]; ἄ. πρὸς τὸ ἠδέως ζῆν *natural unfitness for ...* [Plu. 2.1088b].  
Carter: ‘It is a mark of want of genius’ Matheson: ‘It is a sign of a dull mind’  
Oldfather: ‘It is a mark of an ungifted man’ Dobbin: ‘It shows a lack of refinement’  
Hard: ‘It is a sign of lack of natural aptitude’ Long: ‘It is the mark of a crude disposition’  
Steinmann: ‘Es verrät geistige Armut’ Nickel: ‘Es ist ein Zeichen mangelhafter Begabung’
- **σημεῖον (ἀφύιας)** = Noun (Nom, n, sg): **τὸ σημεῖον (σήμα)** = **I. a sign, mark** by which a thing is known [Hdt. 2.38]; σήμεια τῶν δεδικασμένων ..., σημεῖα πάντων ὧν ἐπραξαν [Pl. R. 614c] **II. 1. sign, token, indication** of anything that is or is to be [Soph. OT 1059; Eur. Ph. 1332]; σ. φαίνεις ἐσθλὸς ... γεγώς [Soph. El. 24, cf. OT 710]; τέχνης σ. τῆς ἐμῆς [Soph. Ant. 998]; so later τὰ σ. τῶν καιρῶν [Ev. Matt. 16.3, etc.] **3. b. in Stoic and Epicurean philos., sign as observable basis of inference to the unobserved or unobservable** [Epicur. Ep. 2p.43U, al.; S. E. M. 8.142, al.]; περὶ σημεῖων (dub. sens.), title of work by Zeno [Stoic. 1.14] **4. Medic., symptom** [Hp. Morb. 3.6, 15; Aret. SD 1.9; Gal. 1.313, 18 (2).306].

## 41

- **τὸ ἐνδιατρίβειν τοῖς περὶ τὸ σῶμα** = Pres. Inf. Act.: **ἐνδιατρίβω** = **I.** *spend or consume in doing*, χρόνον [Ar. *Ra.* 714; Th. 2.18] **II.** abs. (sc. χρόνον or βίον), *spend time in a place*, αὐτόθι [Dem. 33.5]  
**3.** *continue in the practice of a thing*, τοῖς ἡθάσι ... τοῖς ἀρχαίοις [Ar. *Ec.* 585; cf. Pl. *Grg.* 484c, *R.* 487d];  
 ἐ. λόγοις καὶ ἔργοις *linger fondly on them* [Luc. *Nigr.* 7]; esp.  *dwell upon a point* (in speaking) [Aeschin. 3.201; cf. Arist. *Pol.* 1258b35].  
 Carter, Hard: 'to spend much time in / on things relating to the body' Matheson: 'to dwell upon the cares of the body'  
 Oldfather: 'to spend a great deal of time in what concerns his body' Dobbin: 'to spend a lot of time exercising'  
 Long: 'to spend most of one's time on bodily functions' Steinmann: 'sich dauernd mit dem Körper zu beschäftigen'  
 Nickel: 'wenn man sich zu ausgiebig mit körperlichen Dingen beschäftigt'
- **ἐπὶ πολὺ** = Adj. (Acc, n, sg): **πολύς, πολὺ** = **IV.** with Preps., **4.** **ἐπὶ πολὺ**, **a.** *over a great space, far*, οὐκ ἐπὶ πολλόν [Hdt. 2.32]; *to a great extent* [Th. 1.6, 18, 3.83].
- **γυμνάζεσθαι** = Pres. Inf. MP: **γυμνάζω** = **I. 1.** *train naked, train in gymnastic exercise* : generally, *train, exercise*, τὸ σῶμα, τὴν ψυχὴν [Isoc. 2.11]:— **Middle**, *exercise for oneself, practise*, γυμνάσασθαι τέχνην [Pl. *Grg.* 514e]; *practise gymnastic exercises* [Thgn. 1335; Hdt. 7.208; Th. 1.6, etc.].
- **ἀποπατεῖν** = Pres. Inf. Act.: **ἀποπατέω (ἀπόπατος)** = **I.** *retire to ease oneself* [Cratin. 49; Ar. *Ec.* 354]  
**II.** *pass with the excrement, void*, τι [Ar. *Ec.* 351].  
 Oldfather: 'much evacuating of the bowels' Long, Dobbin: 'defecating'  
 Hard: 'spending too much time emptying one's bowels' Steinmann: 'zu oft sein Notdurft zu verrichten'  
 Nickel: 'zu oft zur Toilette rennt, um sich zu entleeren'
- **ὀχεύειν** = Pres. Inf. Act.: **ὀχεύω** = of male animals, **I.** *cover*, τὸ μὲν θῆλυ τίκτειν, τὸ δὲ ἄρρεν ὀχεύειν [Pl. *R.* 454d; cf. Hdt. 3.85]:— the Act. being used of the male, the Pass. of the female, ὀχεύει καὶ ὀχεύεται [Arist. *HA* 575a22]:—Middle, of both sexes, *copulate* [Hdt. 2.64 (of birds); cf. Thphr. *Sign.* 25, al.]  
**II. 1.** + ACC, *mount, cover*, τὴν κῶνα [Pl. *Euthd.* 298e, etc.] **2.** of the groom, *put the horse to the mare* [Arist. *GA* 748a19].—It seems to have been the generic word for all animals [v. *Ath.* 8.353e]; but was not prop. used of mankind, though in Pl. *R.* 568a it is used of men like beasts [cf. Ph. 2.307; M. Ant. 10.19].  
 Carter: 'in the discharge of other animal functions' Matheson: 'and other bodily functions'  
 Oldfather: 'much copulating' Dobbin, Hard, Long: 'copulating'  
 Steinmann: 'seinem Sexualtrieb freien Lauf zu lassen' Nickel: 'zu oft den Beischlaf ausführt'
- **ἐν παρέργῳ** = Subst., from Adj. (Dat, n, sg): **πάρεργος -ον (ἔργον)** = **I.** *beside the main point, subordinate, incidental*, ὁ λόγος π. ὧν [Pl. *Ti.* 38d] **II.** as Subst., **τὸ πάρεργον**, *subordinate or secondary business, πόνων* [Eur. *Or.* 610]; **ἐν παρέργῳ** *as a by-work, as subordinate or secondary* [Th. 6.69, etc.].  
 Carter, Dobbin, Long: '(just) incidentally' Matheson: 'by the way' Oldfather, Hard: 'in passing'  
 Steinmann, Nickel: 'nur nebenbei'
- **περὶ ... τὴν γνώμην** = Noun (Acc, f, sg): **ἡ γνώμη (γυγνώσκω)** = **II.** *the organ by which one perceives or knows, the mind, intelligence*, hence: **1.** *thought, judgement, intelligence* [Soph]; γνώμης ξυνέσις [Th. 1.75].  
 Carter: 'the understanding' Matheson, Oldfather, Hard, Long: 'the / your mind'  
 Dobbin: 'the mind and its functions' Steinmann: 'die Entfaltung der geistigen Anlagen'  
 Nickel: 'die Entfaltung der Vernunft'
- **ἡ πᾶσα ... ἐπιστροφή** = Noun (Nom, f, sg): **ἡ ἐπιστροφή (ἐπιστρέφω)** = **I. 1.** *a turning about, twisting* [Pl.]  
**II. 3.** *attention paid to a person or thing (ἐπιστρέφω II.3)*, ξενοτίμους δωμάτων ἐ. *respect for guests* [Aesch. *Eu.* 548]; πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐ. [Soph. *OT* 134]; ὧν ἐ. τις ἦν *to whom any regard was due* [Eur. *IT* 671]; so *ἐπιστροφῆς ἄξιον* [Xen. *HG* 5.2.9]; ἐ. ἔχειν τινός [Men. 836].  
 Carter, Oldfather: 'our / your whole attention' Matheson, Long: 'all your attention' Hard: 'undivided attention'  
 Dobbin: 'the bulk of our attention' Steinmann: 'die ganze Aufmerksamkeit' Nickel: 'die ganze Fürsorge'
- **ἔστω** = Pres. Imperat. Act. (3, sg): **εἰμί**

- **μémνησο, ὄτι ...** = Perf. Imperat. MP (2, sg): **μimnḗsko** = **B. I. 1.** Middle and Passive, *to remind oneself of a thing, call to mind*, sts. + ACC, *remember* [Il. 6.222, Od. 14.168; Soph. *OT* 1057; Pl. *Lg.* 633d]; more freq. + GEN, φίλου μεμνήσομ' ἐταίρου [Il. 22.390]; also μέμνησο ἐκεῖνο, ὄτι ... [Xen. *Cyr.* 2.4.25].
- **καθήκειν αὐτῷ** = Pres. Inf. Act.: **καθήκω (ἤκω)** = **I. 3.** *come in due course* to any one, καθῆκεν ἐς ἡμᾶς ὁ λόγος the turn of speaking *came* to us [Aeschin. 2.25] **II. 1.** *to be meet, fit, proper*, τοῖς κ. (νομίμοις) [Arist. *Pol.* 1325a13] **2.** impers., **καθήκει μοι** *it belongs to me, is my duty*, + INF, οἷς καθῆκει ἀθορίζεσθαι [Xen. *An.* 1.9.7, cf. *Cyr.* 8.1.4, etc.]; freq. in PART, τὰ καθήκοντα *one's due or duty* [Xen. *Cyr.* 1.2.5]; ποιεῖν τὸ κ. [Men. 575]; esp. in Stoic philos. (from signif. **I.3** acc. to D.L. 7.108), περὶ τὸ κ., title of work by Zeno [cf. *Stoic.* 1.55, etc.].  
Carter: 'its being his duty' Matheson: 'it is fitting for him' Oldfather: 'it is incumbent upon him'  
Dobbin: 'what ... is right' Hard: 'as being the proper thing for him to do' Long: 'what ... is appropriate for them'  
Steinmann, Nickel: 'er müsse es tun'
- **οἴομενος (καθήκειν αὐτῷ)** = Pres. Part. MP (Nom, m, sg): **οἴομαι** = **I. 1.** *to suppose, think, deem, imagine*, + ACC & INF, mostly in INF fut. [Hom.] **2.** + INF, when both verbs have the same subject, as κινήσεσθαι σε ὄτω *I think to catch*, i. e. *I think I shall ...* [Il. 6.341].
- **οὐχ οἷόν τε ... ἀκολουθεῖν αὐτὸν τῷ ...** = Adj. (Nom, n, sg): **οἶος, οἶα, οἶον** = **III. 1.** **οἶος** + INF implies fitness or ability for a thing, οὐ γὰρ ἦν ὄρα οἶα τὸ πεδίον ἄρδειν *fit for watering* [Xen. *An.* 2.3.13; cf. Pl. *Grg.* 487d]; οἶοι φιλεῖν, μισεῖν, etc. [Dem. 25.2, etc.] **2.** more freq. **οἷός τε** + INF, *to be fit or able to do*, λέγειν οἷός τε κἀγώ [Ar. *Eq.* 343; cf. Th. 3.16; Isoc. 8.69, etc.]; most freq. in neut. sg. and pl., **οἷόν τε (ἔστι)** *it is possible to ...* [Th. 1.80, etc.].
- **ἀκολουθεῖν ... τῷ σοὶ φαινομένῳ** = Pres. Inf. Act.: **ἀκολουθέω** = **I. 1.** *follow one, go after or with him*, freq. of soldiers and slaves:— mostly + DAT pers. [Ar., etc.] **II. 1.** metaph., *follow, be guided by*, τῇ γνώμῃ τινός [Th. 3.38]; τοῖς πράγμασιν, τοῖς τοῦ πολέμου καιροῖς [Dem. 4.39, 24.95]; obey, τοῖς νόμοις [And. 4.19] **2.** *follow the thread* of a discourse [Pl. *Phd.* 107b, etc.].
- **τῷ σοὶ φαινομένῳ** = Pres. Part. Pass. (Dat, n, sg): **φαίνω** = **B. Passive II. 2.** in Philosophy, φαίνομαι (abs.) is sts. used of what *appears* to the senses, φαίνεται δ' οὐδὲν *is observed* [Arist. *Ph.* 204b35]; sts. of what is mentally *manifest* [Arist. *EN* 1175]; *to be evident* [Arist. *APr.* 24b24]; esp. in part., **φαινόμενος -η -ον** : **b.** mentally *apparent*, opp. ὄντα τῇ ἀληθείᾳ [Pl. *R.* 596e; cf. Arist. *Top.* 100b24, *EN* 1113a24]; τὰ οὖν ἐμοὶ φαινόμενα οὕτω φαίνεται [Pl. *R.* 517b]; τὸ φ. εἰπεῖν *to express one's opinion* [Plu. 2.158c] **3. b.** later impers. + DAT pers. & INF, *it seems good*, ἐάν σοι φαίνεται [Wilcken Chr. 304.11 (iii B. C.); cf. PCair.Zen. 44.7, 16 (iii B. C.), etc.].  
Carter, Hard: 'what appears / seems right to you' Matheson, Oldfather: 'what seems / appears good to you'  
Dobbin: 'your views' Long: 'your opinion' Steinmann: 'deine Sicht der Dinge' Nickel: 'was du für richtig hältst'
- **εἰ κακῶς αὐτῷ φαίνεται** = Pres. Ind. Pass. (3, sg): **φαίνω** = see above.  
Carter: 'if he judges from a wrong appearance' Matheson: 'if his opinion is wrong'  
Oldfather: 'if he gets a wrong view of thing' Dobbin: 'if their views are wrong' Hard: 'if he judges wrongly'  
Long: 'if their opinion is incorrect' Steinmann, Nickel: 'wenn er die Dinge falsch sieht'
- **ἐκεῖνος βλέπεται** = Pres. Ind. Pass. (3, sg): **βλάπτω**
- **ἐξηπάτηται** = Perf. Ind. Pass. (3, sg): **ἐξαπατάω** = *to deceive or beguile, deceive thoroughly* [Hom., Hdt., etc.];—Passive, ὡς ἐξαπατηθεὶς [Hdt. 9.94]; ἐνόμιζον ἐξηπατησθαι [Th. 5.42]; ἦδει ὑπὸ τῆς μητρύιας ἐξαπατωμένη [Antipho 1.19].
- **τὸ ἀληθὲς συμπεπλεγμένον** = Perf. Part. MP (Acc, n, sg): **συμπλέκω** = **I. 1.** *twine or plait together*, συνδεῖν καὶ σ. [Pl. *Plt.* 309b]; στέφανον [Plu. *Eum.* 6] **2.** *combine* notions logically under one term, σ. εἰς τὸ αὐτὸ κίνησιν καὶ ἀριθμόν [Arist. *deAn.* 409b11, cf. *EN* 1119b30]; *join* words so as to form a proposition, σ. τὰ ῥήματα τοῖς ὀνόμασι [Pl. *Sph.* 262d, cf. *Thi.* 202b];—Passive, ἐκ τινος [Pl. *R.* 533c]; of words, opp. ἀπλῶς λέγεσθαι (to be used singly) [Arist. *Ph.* 195b15, cf. *Metaph.* 1014a13]; **κατηγορίαι συμπεπλεγμένα** *complex*, opp. ἀπλαῖ [Arist. *APr.* 49a8, cf. *Int.* 16a23, *PA* 643b30]; **περὶ τοῦ συμπεπλεγμένου** on the *compound sentence*, title of work by Chrysipp. [*Stoic.* 2.68].  
**Nickel:** An example for the correct connection of statements is the union of the propositions "It is day, and it is bright" or "The sun is shining, and it is warm". An example of a false connection is given by Epictetus himself in *Ench.* 36 : "It is day, and it is night". See also Diogenes Laertius 7, 72. (2006, p. 93 n. 69)  
➤ see also the note of Long on 'conjunctive statements' at 36 above [**πρὸς ... τὸ διεξυγμένον**].  
Carter: 'a true proposition' Matheson: 'a composite judgement which is true'  
Oldfather, Hard: 'a true composite judgement' Dobbin: 'a true conjunctive proposition'  
Long: 'a true conjunctive statement' Steinmann: 'eine logische Verknüpfung von Urteilen'  
Nickel: 'eine richtige Verknüpfung von Aussagen'
- **ὁ ἐξαπατηθεὶς** = Aor. Part. Pass. (Nom, m, sg): **ἐξαπατάω** = see above (**ἐξηπάτηται**).

## 42

- **ἀπὸ τούτων οὖν ὀρμώμενος** = Pres. Part. MP (Nom, m, sg): **ὀρμάω** = **A. Act., II.** more freq. intr., *start*  
**B.** Middle and Passive, like the intr. Act., **A. II** : **2. b.** the starting-point is expressed by **ἐκ**, ὀρμάτ' ἐκ  
θαλάμοιο [Il. 3.142, cf. 9.178, etc.]; or **ἀπὸ** [Soph. *Tr.* 156; Pl. *Phd.* 101d, etc.]; ἀπ' ἐλασσόνων ὀρμώμενος  
*setting out, beginning* with smaller means [Th. 2.65, cf. 1.144].  
Carter: 'Setting out then from these principles, ...' Matheson: 'If you act on this principle ...'  
Oldfather: 'If, therefore, you start from this point of view, ...' Dobbin: 'With this in mind, ...'  
Hard: 'If you start out, then, from this way of thinking, ...' Long: 'If you start out from this position, ...'  
Steinmann: 'Gehst du von dieser Einsicht aus, ...' Nickel: 'Wenn du das bedenkst, ...'
- **πράως ἔξεις πρὸς τὸν λοιδοροῦντα** = Adv., from Adj. **πρῶος -ον** = **III.** Adv. **πράως**, *mildly, gently*, πρῶως  
πεῖθειν τινά, φέρειν τι [Pl. *R.* 589c, *Cri.* 43b]; **πράως ἔχειν πρὸς τι** [Pl. *Ly.* 211e].  
Carter: 'you will meekly bear a person who reviles you' Matheson: 'you will be gentle to him who reviles you'  
Oldfather: 'you will be gentle with the man who reviles you' Long: 'you will be indulgent to your critics'  
Dobbin: 'you will treat your critic with more compassion' Hard: 'you'll be gentle with someone who abuses you'  
Steinmann: 'wirst du deinem Beleidiger gelassen begegnen'  
Nickel: 'wirst du nachsichtig gegenüber dem, der dich beschimpft'
- **ἔξεις** = Fut. Ind. Act. (2, sg): **ἔχω** =
- **τὸν λοιδοροῦντα** = Pres. Part. Act. (Acc, m, sg): **λοιδορέω** = **I.** *to abuse, revile*, τινα [Hdt. 3.145]; θεοῦς  
[Pi. *O.* 9.37; cf. Ar. *Nu.* 1140; Xen. *An.* 3.4.49, etc.]; sometimes simply, *rebuke* [Xen. *Cyr.* 1.4.9].
- **ἐπιφθέγγου ... ἐφ' ἐκάστῳ ὅτι ...** = Pres. Imperat. MP (2, sg): **ἐπιφθέγγομαι** = **I. 1.** *utter after or in*  
*accordance* [Aesch. *Ch.* 457]; *utter during or in connexion with*, φωνὰς ἐπὶ τῇ καθιερώσει [Plu. *Publ.* 14];  
μικρὰ ταῖς σπονδαῖς [Id. 2.150d].

## 43

- **λαβάς** = Noun (Acc, f, pl): **ἡ λαβή (λαβεῖν)** = **I.** *handle, haft*, λάβαν τὸ ξίφος [Alc. 33.2; cf. Dem. 27.20, etc.]; λαβαὶ ἀμφιστομοί, of a cup [Soph. *OC* 473; cf. Ar. *Pax* 1258] **II.** as a pugilistic term, *grip, hold*, βελτίων οὐκ ἔστιν ἐν μάχαις λ. πώγωνος [Alexander Magnus ap. Plu. 2.180b; cf. Plu. *Thes.* 5]; metaph., τὰς λ. τοῦ φαρμάκου [Gal. 11.426] **III.** metaph., *handle, occasion*, μὴ μεθῆς τὸν ἄνδρ', ἐπειδὴ σοι λ. δέδωκεν [Ar. *Eq.* 841]; ὡς ἅπαξ παρέδωκεν λ. [Ar. *Nu.* 551]; ὡσπερ παλαζιστὴς τὴν αὐτὴν λ. παρέχε [Pl. *R.* 544b]; ὁ λόγος ἡμῖν οἶον λ. ἀποδίδωσιν [Pl. *Lg.* 682e].  
Carter, Matheson, Oldfather, Dobbin, Hard, Long: 'two handles' Steinmann, Nickel: 'zwei Henkel'
- **τὴν μὲν φορητὴν** = Adj. (Acc, f, sg): **φορητός -ῆ -όν** = **I. 2.** *to be carried, moveable*, οἰκίαι [Ph. 2.238]; ἱερὸν [ib. 146]; metaph., (φύσις) μετὰβολος καὶ φ. [Plu. 2.428b]; τὸ τῆς φύσεως φ. [Hieroc. in *CA* 7 p.429M].  
Carter: 'the one, by which it may be borne' Matheson: 'one by which you can carry it'  
Oldfather: 'by one of which it ought to be carried' Long: 'one making it supportable'  
Dobbin: 'with one of which you can hold it' Hard: 'and it may be carried by one of these handles'  
Steinmann: 'an dem einen kann man es tragen' Nickel: 'An dem einen kann man es anfassen'
- **ἀφόρητον** = Adj. (Acc, f, sg): **ἀφόρητος -ον** = **I.** *unendurable*, κρυμνός [Hdt. 4.28]; μεγέθει βοῆς ἀφόρητοι [Th. 4.126]; ἄ. κακόν [Arist. *EN* 1126a13] **II.** *not worn, new* [censured by Luc. *Lex.* 9; Ath. 3.98a].  
☛ NOTE: the meaning that would seem most obvious here, and which is followed by almost all translators: 'not to be carried', 'not moveable' — *literally* 'not bearable' (as the contrary to **φορητὴν**), does not appear in LSJ, Middle Liddell, or in any of the other dictionaries I have consulted. Dobbin appears to be the only translator to follow the standard dictionary definition. Perhaps there is a play on words here.  
Carter: 'the other, by which it cannot [be borne]' Matheson: 'the other by which you cannot [carry it]'  
Oldfather: 'and by the other not [it ought not to be carried]' Dobbin: 'while with the other conditions are insupportable'  
Hard: 'but [may] not [be carried] by the other' Long: 'and the other [making it] insupportable'  
Steinmann: 'an dem andern [kann man es] nicht [tragen]' Nickel: 'An dem anderen [kann man es] nicht [anfassen]'
- **ἐντεῦθεν** = Adv. (related to **ἐνθεν**, as **ἐνταῦθα** to **ἐνθα**): **I.** of Place, *hence*, or *thence* [Od. 19.568; Hdt. 1.2, al.; Aesch. *Pr.* 836, *Pers.* 488; Th. 8.42, etc.]; τὸ γένος ἐ. ποθεν ἐκ Χίου [Pl. *Euthd.* 271c].
- **οὐ φορητή** = Adj. (Nom, f, sg): **φορητός -ῆ -όν** = see above.
- **ἐκεῖθεν** = Adv. **I. 1.** *from that place, thence*, opp. **ἐκεῖσε** [Soph. *Ph.* 490, etc.].
- **ὅτι σύντροφος** = Adj. (Nom, m, sg): **σύντροφος -ον (συντρέφω)** = **I.** *feed together* or *besides*, ἵππον [Xen. *Oec.* 5.5, cf. *Mem.* 4.3.6] **II.** Passive, *to be brought up together* [Pl. *Lg.* 752c]; ἐν τῷ αὐτῷ [Xen. *Cyr.* 6.4.14].  
Carter, Matheson, Hard: '(that he was) brought up with you' Oldfather: 'that you were brought up together'  
Dobbin: 'that you two grew up together' Long: 'that he is ... the boy you were raised with'  
Steinmann, Nickel: 'daß er ... mit dir aufwuchs'
- **λήψη αὐτό** = Fut. Ind. Middle (2, sg): **λαμβάνω**
- **καθ' ὃ φορητόν** = Prep. **κατά** = **B. + ACC, IV. 1.** of fitness or conformity, *in accordance with*, κατὰ θυμόν [Il. 1.136]; καθ' ἡμέτερον νόον *after* our liking [Il. 9.108]; κ. μοῖραν *as is* meet and right [Il. 1.268]; κατὰ νόμον [Hes. *Th.* 417]; καθ' ἡδονὴν τι δρᾶν, ποιεῖν, do *as* one pleases [Th. 2.37, 53]; κ. τρόπον διοικεῖν *arrange suitably* [Isoc. 2.6, al.].  
Carter: 'as it is to be borne' Matheson: 'that you can carry by' Oldfather: 'by which it ought to be carried'  
Dobbin: 'then you'll find that you can bear it' Hard: 'by which it can be carried'  
Long: 'in the way that makes it supportable' Steinmann: 'wo man sie tragen kann' Nickel: 'wo er sich fassen läßt'

## 44

- **οὔτοι οἱ λόγοι** = Noun (Nom, m, pl): **ὁ λόγος** = verbal noun of **λέγω (B)**, with senses corresponding to **λέγω (B) II and III** : **III. 2.** *statement of a theory, argument*, οὐκ ἔμευ ἄλλὰ τοῦ λ. ἀκούσαντες [prob. in Heraclit. 50] **c.** in Logic, *proposition*, whether as premiss or conclusion, *πρότασις ἐστὶ λ. καταφατικὸς ἢ ἀποφατικὸς τινος κατὰ τινος* [Arist. *APr.* 24a16] **VII.** *a particular utterance, saying* : **3.** *assertion*, opp. oath [Soph. *OC* 651].  
Carter: ‘these reasonings’ Matheson: ‘to reason thus’ Oldfather: ‘the following statements’  
Dobbin: ‘the following’ Hard: ‘the following assertions’ Long: ‘these inferences’  
Steinmann: ‘Folgende Schlüsse’ Nickel: ‘Folgende Aussagen’
- **ἀσύνακτοι** = Adj. (Nom, m, pl): **ἀσύνακτος -ον** = *incompatible, incoherent, illogical* [Phld. *Sign.* 14; **Epict. Ench. 44**; S. E. P. 2.137].  
Carter: ‘... are unconnected’ Matheson: ‘It is illogical to ...’ Oldfather: ‘constitute a non sequitur’  
Dobbin: ‘... are non-sequiturs’ Hard: ‘... don’t form a coherent argument’ Long: ‘... are invalid’  
Steinmann: ‘... sind falsch’ Nickel: ‘... sind unvereinbar’
- **πλουσιώτερος** = Comp. Adj. (Nom, m, sg): **πλούσιος -α -ον (πλοῦτος)** = **I. 1.** *wealthy, opulent*, opp. *πένης*, *πεινιχρός* [Hes. *Op.* 22; *h. Merc.* 171; Thgn. 171 621, etc.].
- **ἐγὼ σου ἄρα κρείσσω** = Comp. Adj. (Nom, m, sg): **κρείσσω -ον**, gen. **-ονος** = **I. 1.** Comp. of **κρατός**, *stronger, mightier*, κ. βασιλεύς, ὅτε χώρεται ἀνδρὶ χέρηϊ [Il. 1.80]; esp. in battle, κρείσσωσιν ἴφι μάχεσθαι [Il. 21.486]; hence, *having the upper hand, superior*, ὀπότερος δέ κε νικήσῃ κ. τε γένηται [Il. 3.71]; κ. ἀρετῇ τε βίῃ τε [Il. 23.578] **2.** freq. as Comp. of **ἀγαθός**, *better*, κρείσσωσες one’s *bettors*, esp. in point of rank [Pi. *O.* 10 (11).39, *N.* 10.72 (but also, *the stronger, more powerful*, Eur. *Or.* 710; Th. 1.8, etc.)]; ἐς τοὺς τοκέας καὶ ἐς τοὺς κρέσσονας τεθυμῶσθαι [Hdt. 3.52].  
Carter: ‘therefore I am better’ Matheson, Oldfather, Dobbin: ‘therefore (I am) superior to you’  
Hard, Long: ‘therefore I am / I’m better than you’ Steinmann, Nickel: ‘also bin ich dir überlegen’
- **ἄρα** = **A.** EARLIER USAGE, expressing consequence, *then*, or mere succession, *there and then*, and in many derived uses **B. 1.** LATER USAGE, always with inferential force: in drawing conclusions (more subjective than **οὖν**), *then, therefore*, ἄριστον ἄ. ἢ εὐδαιμονία [Arist. *EN* 1099a24]:—esp. by way of informal inference, *as it seems*, οὐκ ἄ. σοί γε πατήρ ἦν Πηλεὺς [Il. 16,33]; μάτην ἄρ’ ἤκομεν *so then* we have come in vain [Soph. *El.* 772].  
Carter, Matheson, Oldfather, Dobbin, Hard, Long: ‘therefore’ Steinmann, Nickel: ‘also’
- **λογιώτερος** = Comp. Adj. (Nom, m, sg): **λόγιος -α -ον (λόγος)** = *of or belonging to λόγοι* : **I. 1.** *versed in tales or stories* (cf. **λόγος V**), *λόγιοι καὶ αἰοῖδοι* [Pi. *P.* 1.94, cf. *N.* 6.45]; hence of chroniclers (opp. poets), Περσέων οἱ λόγιοι [Hdt. 1.1] **2.** generally, *learned, erudite* [Democr. 30, etc.]; λ. περὶ τὴν ὄλην φύσιν [Arist. *Pol.* 1267b28] **II.** *skilled in words, eloquent*, τὸ μεγαλοπρεπὲς ὅπερ νῦν καὶ λόγιον ὀνομάζουσιν [Demetr. *Eloc.* 38, etc.]; Aristotle is said to have made Theophrastus (τὸν) *λογιώτατον* (of his disciples) [Str. 13.2.4]; λ. ἐξ ἀφώνου γενόμενος [Plu. *Pomp.* 51]; epith. of Hermes, as the god of eloquence [Luc. *Apol.* 2, *Gall.* 2 (Sup.); Jul. *Or.* 4.132a]; οἱ λ. θεοὶ [Jul. *Ep.* 80].  
Carter, Matheson, Oldfather, Hard, Long: ‘I am / I’m more eloquent than you (are)’  
Dobbin: ‘I am a better speaker ... than you’ Steinmann, Nickel: ‘Ich kann besser reden als du’
- **μᾶλλον συνακτικοί** = Adj. (Nom, m, pl): **συνακτικός -ή -όν** = **I.** *able to bring together*, τὸ σ. καὶ κρουστικὴ *power of accumulation* in oratory, of Demosthenes [Luc. *Dem. Enc.* 32] **II.** *conclusive*, *λόγιοι* [Epict. *Ench.* 44; cf. *Stoic.* 2.78; Phld. *Rh.* 2.98S].  
Carter: ‘The connexion is rather this: ...’ Matheson: ‘It is more logical to reason, ...’  
Oldfather: ‘the following conclusions are better: ...’ Dobbin: ‘These statements, on the other hand, are cogent: ...’  
Hard: ‘no, it is these that do: ...’ Long: ‘the following inferences are more cogent: ...’  
Steinmann: ‘Folgerichtiger sind die Sätze: ...’ Nickel: ‘Folgende Aussagen passen besser zusammen: ...’
- **ἡ ἐμὴ ... κτήσις** = Noun (Nom, f, sg): **ἡ κτήσις -εως (κτάομαι)** = **I.** *acquisition* [Th., Pl.] **II. 1.** (from perf.) *possession, λέχος*, *πλοῦτος*, etc. [Soph. *Tr.* 162, *El.* 960, etc.] **2.** as collective = **κτήματα**, *possessions, property*, διὰ κτήσιν δατέοντο [Il. 5.158]; *πατρώα κ.* [Soph. *El.* 1290]; *μετρίας κτήσιος ἐπιμέλεσθαι* [Democr. 285].  
Carter, Matheson, Oldfather, Long: ‘my property’ Dobbin: ‘my wealth’ Hard: ‘my possessions’  
Steinmann, Nickel: ‘mein Besitz’
- **ἡ ἐμὴ ... λέξις** = Noun (Nom, f, sg): **ἡ λέξις -εως (λέγω B)** = **I.** *speech*, opp. *ῥῆμα* [Pl. *Lg.* 816d]; λ. ἢ πρᾶξις *speech or action* [Pl. *R.* 396c]; ὁ τρόπος τῆς λ. [Pl. *R.* 400d] **2.** *diction, style*, ἡ ἐνθάδε λ. *the style used here* (in courts of justice) [Pl. *Ap.* 17d]; Μούσης λ. *poetical diction* [Pl. *Lg.* 795e; cf. Arist. *Rh.* 1410b28, *Po.* 1450b13, etc.]; *περὶ Λέξεως*, title of work by Ephorus [Theon *Prog.* 2].  
Carter: ‘my style’ Matheson: ‘my speech’ Oldfather: ‘my elocution’ Dobbin, Long: ‘my diction’  
Hard: ‘my way of speaking’ Steinmann: ‘meine Redekunst’ Nickel: ‘also bin ich ein besserer Redner als du’

- **λούεται** = Pres. Ind. MP (3, sg): **λούω** = **II. 1.** Middle and Passive, *bathe*, λουῖσθαι ποταμοῖο ῥοῆσι [Od.6.216].
- **μὴ εἴπῃς ὅτι ...** = Aor. Subj. Act. (2, sg): **εἶπον**
- **οἶνον** = Noun (Acc, m, sg): **ὁ οἶνος** = **I. 1.** *wine* [Hom., etc.].
- **πρὶν γὰρ διαγνῶναι τὸ δόγμα** = Aor. Inf. Act.: **διαγινῶσκω** = **I. 1.** *know one from the other, distinguish, discern*, εὐ διαγινῶσκοντες [Pl. 23.240]; δ. εἰ ὅμοιοί εἰσι *to distinguish* whether they are equals or no [Hdt. 1.134] **2.** *discern exactly, perceive, descry*, **τι** [Soph. *El.* 1186]; δ. ὅτι ... [Isoc. 3.47].  
Carter: ‘unless you perfectly understand ...’ Matheson, Oldfather: ‘till / until you have decided ...’  
Dobbin, Long: ‘until you know ...’ Hard: ‘until you’ve determined ...’  
Steinmann: ‘bevor du den Grund seiner Handlungsweise durchschaust’  
Nickel: ‘bevor du dir deine Meinung bilden kannst’
- **τὸ δόγμα** = Noun (Acc, n, sg): **τὸ δόγμα -ατος (δοκέω)** = **1.** *that which seems to one, opinion or belief* [Pl. *R.* 538c]; δ. πόλεως κοινόν [Pl. *Lg.* 644d, etc.]; esp. of philosophical *doctrines* [Epicur. *Nat.* 14.7, 15.28; Str. 15.1.59; Ph. 1.204, etc.]; *notion* [Pl. *Th.* 158d, al.] **2.** *decision, judgement* [Pl. *Lg.* 926d (pl.)].  
Carter: ‘the principle [from which any one acts]’ Matheson, Oldfather: ‘what judgement prompts him’  
Dobbin, Long: ‘their reasons’ Hard: ‘from what judgement he is proceeding’  
Steinmann, Nickel: ‘der Grund seiner Handlungsweise’ Nickel: ‘deine Meinung’
- **πόθεν οἴσθα, εἰ ...** = Adv. **πόθεν** = interrog. Adv. *whence? I. 4.* of the cause, *whence? wherefore?* π. χαῖς ἐπεμψεν; ἐκ τίνος λόγου; [Aesch. *Ch.* 515].
- **οὕτως οὐ συμβήσεται σοι ... λαμβάνειν** = Fut. Ind. Middle (3, sg): **συμβαίω** = **III.** of events, *come to pass, fall out, happen*, συμβαίνει δ’ οὐ τὰ μέν, τὰ δ’ οὐ [Aesch. *Pers.* 802]; ἐὰν μὴ θεία τις σ. τύχη [Pl. *R.* 592a]; αἰ ἀεὶ συμβαίνουσαι τύχαι [Pl. *Criti.* 120e] **b.** mostly impers., sts. + **DAT & INF**, αὐτῷ Ὀλυμπιάδα ἀνελέσθαι συνέβη [Hdt. 6.103, cf. 3.50; Th. 1.1]; συμβαίνει τῷ πλοίῳ ἀργεῖν [PCair. *Zen.* 650.2 (iii B. C.)].  
Carter: ‘Thus you will not *run the hazard* of assenting to ...’  
Oldfather: ‘And thus *the final result will not be* that you receive ...’ Dobbin: ‘This will save you from perceiving ...’  
Long: ‘This way you will not combine ...’ Hard: ‘And so in that way *it won’t come about* that you receive ...’  
Steinmann, Nickel: ‘So *wird es dir nicht passieren*, daß du ...’
- **ἄλλων μὲν φαντασίας ... λαμβάνειν** = Noun (Acc, f, pl): **ἡ φαντασία**, verbal noun of **φαντάζομαι** and (in sense) of **φαίνομαι** = **I. 1.** *appearing, appearance* = **τὸ φαίνεσθαι**, πάντες ἐφίενται τοῦ φαινομένου ἀγαθοῦ, τῆς δὲ φ. οὐ κύριοι do not control the *appearing* [Arist. *EN* 1114a32]; usu. with less verbal force, *appearance, presentation* to consciousness, whether immediate or in memory, whether true or illusory, φαίνεται μὲν ὁ ἥλιος ποδιαῖος, ἀντίφρησι δὲ πολλὰκις ἕτερόν τι πρὸς τὴν φ. [Arist. *Insomn.* 460b19]; κατοπρικὴ φ. *image* reflected in a mirror [Placit. 3.1.2]; also of other sense-perceptions, φ. καὶ αἰσθησις ταῦτόν ἔν τε θερμοῖς καὶ πᾶσι τοῖς τοιούτοις *appearance* is the same as perception, whether we are talking of hot things or anything else like them [Pl. *Th.* 152c; cf. Chrysipp. *Stoic.* 2.21] **2.** *imagination*, i.e. the *re-presentation* of appearances or images, primarily derived from sensation (cf. **αἰσθησις II**), ὅταν μὴ καθ’ αὐτὸ ἀλλὰ δι’ αἰσθήσεως παρῆ τι τὸ τοιοῦτον αὐ πάθος (sc. δόξα) ἄρ’ οἶον τε ὀρθῶς εἰπεῖν ἕτερόν τι πλὴν φ.; ... “φαίνεται” δὲ ὁ λέγομεν (i.e. φαντασία) σύμμειξίς αἰσθήσεως καὶ δόξης [Pl. *Sph.* 264a, 264b].  
☛ for the notes of Long and Nickel, see **1.5** above (**πάση φαντασίᾳ**), and below.  
Oldfather: ‘you receive ... sense-impressions of some things’ Dobbin: ‘perceiving one thing’  
Hard: ‘you receive ... impressions of some things’ Nickel: ‘du daß von einigen Dingen eine ... Vorstellung gewinnst’  
Steinmann: ‘daß du von einigen Dingen ... Sinneseindrücke gewinnst’
- **καταληπτικός (φαντασίας)** = Adj. (Acc, f, pl): **καταληπτικός -ῆ -όν (καταλαβεῖν)** = **2.** *converging direct apprehension* of an object, **κ. φαντασία** [Stoic. 2.26, etc.]; κ. λόγος [Phld. *Rh.* 2.120 S]; τὸ καταληπτικόν [M. Ant. 4.22]; Adv. -κῶς *by direct apprehension* [Stoic. 2.27].  
Long: INDUBITABLE IMPRESSIONS. Technical phrase (*phantasiai katalēptikai*) for sense experiences or thoughts that self-evidently represent things as they truly are. (2018, p. 160)  
Carter: ‘such [appearances] as you fully comprehend’ Matheson: ‘your *apprehensive* impressions’  
Oldfather, Hard: ‘convincing (sense-) impressions’ Dobbin: ‘perceiving one thing *clearly*’  
Long: ‘indubitable impressions’ Steinmann: ‘untrügliche Sinneseindrücke’ Nickel: ‘eine richtige Vorstellung’



## 45

- **ἄλλοις δὲ συγκατατίθεσθαι** = Pres. Inf. Middle: **συγκατατίθημι** = 2. Middle, σ. τινὶ τὴν αὐτὴν δόξαν περὶ τινος (where δόξαν represents ψῆφον), *put down the same vote or opinion with another, agree entirely with him* [Pl. *Grg.* 501c]: + **DAT only**, *agree with, assent or conform to*, ταῖς δόξαις [Epicur. *Sent. Vat.* 29]; τοῖς παρακαλουμένοις [Philipp. ap. Dem. 18.166]; ταῖς ἐπιβολαῖς σ. τινί [Plb. 3.71.5, etc.]: σ. ὅτι ... *agree that ...* [Arist. *Top.* 116a11]: abs., *assent* [Sphaer. *Stoic.* 1.141; Phld. *Sign.* 38, etc.].  
**Long**: ENDORSEMENT /ASSENT. Technical term (Greek *synkatathesis*) for the mental faculty that constitutes a person's capacity to approve or disapprove the truth and value of impressions, and issue corresponding motivations or impulses. In Stoic sources (e.g., Cicero, *De fato*) assent is called "the principal cause" of human action and the locus of agency and autonomy. (2018, p. 155)  
**Nickel**: συγκατατίθεσθαι or Synkatáthesis is our "assent" — based on a free decision — to the φαντασία that involuntarily enter our consciousness. Cf. *Fragm.* 9. On the concept of "assent" see also Pohlenz, *Die Stoa* I, 55. Synkatáthesis presupposes that a Phantasia has previously been tested. "As soon as the Phantasia arises, the Logos (in a human being) comes into play, forming a judgement, which — while not, in itself, deciding on the impression's objective truth content — does decide on its validity. It tests the impression, gives it its "assent" ..., or it rejects it, or withholds its judgement. Only after the Logos has assented to it by means of 'Synkatathesis' does the impression become effective for ones knowledge and action. If it rejects the impression, that impression is rendered meaningless." On the earlier terminological use of Synkatathesis in Zeno, see SVF I, 60 - 61. (2006, p. 93 n. 70)  
**Steinmann**: The impressions (φαντασίαι) are transmitted partially through the senses, and partially arise from the δῖα νοῦα. All impressions must come before the authority of the Logos, which either accepts them by means of assent (συγκατάθεσις), or rejects them. "An impression that enables us to genuinely grasp an object is called cataleptic; in this case assent leads to true knowledge (κατάληψις). However, συγκατάθεσις to an acataleptic impression, i.e. one that does not lead to true knowledge of the object, is pathological, a Doxa. It is the cause of affects. Thus it is decisive for ethical conduct that one makes conscientious use of one's capacity to distinguish between impressions in thought. This rational use of impressions is the ὀρθὴ χρῆσις τῶν φαντασιῶν, and is ἐφ' ἡμῖν". (M. Billerbeck, *Epiktet, Vom Kynismus*, Ed. and tr. with a commentary [Leiden, 1978], p. 74f.). (1992, p. 88 n. 45) (1992, p. 88 n. 45)  
Carter: 'assenting to any appearances' Oldfather: 'but give your assent to others'  
Dobbin: 'but then assenting to something different' Hard: 'but give your assent to others'  
Long: 'an endorsement of something else that lacks this certainty'  
Steinmann: 'ändern aber voreilig deine Zustimmung gibst' Nickel: 'anderen aber unüberlegt deine Zustimmung gibst'

## 46

- 1** - **μηδαμοῦ**, Adv. = *nowhere* [Th. 1.35; Pl. *Lg.* 958d]; μ. ἄλλοθι [Pl. *Phd.* 68a].  
- **λάλει ... περὶ τῶν ...** = Pres. Imperat. Act. (2, sg): **λαλέω (λάλος)** = **I. 1.** *talk, chat, prattle* [Ar., etc.] **2.** *talk of, tina* [Alciph. *Fr.* 5.2] **3.** in later writers, = **λέγω, speak, λαλεῖ οὐδὲν τῶν ἄλλων ζῶων πλὴν ἀνθρώπου** [Arist. *Pr.* 899a1]; πρὸς τινα [Act. *Ap.* 3.22, etc.]; **περὶ τῆς λέξεως** [Phld. *Po.* 5.32, cf. *Rh.* 1.189 S, al.].  
- **ἐν ιδιώταις** = Noun (Dat, m, pl): **ὁ ιδιώτης -ου (ιδίος)** = **I.** *a private person, an individual, opp. the State, ξυμφέροντα καὶ πόλεσι καὶ ιδιώταις* [Th. 1. 124; Pl. *Smp.* 185b] **II.** *one in a private station, opp. to one holding public office, or taking part in public affairs* [Hdt. 1.59, 123, al.] **III.** *one who has no professional knowledge, layman, καὶ ἰατρὸς καὶ ἰ.* [Th. 2.48; cf. Hp. *VM* 4, Pl. *Th.* 178e]; ἰ. ἢ τινα τέχνην ἔχων [Pl. *Sph.* 221c] **3.** generally, *a raw hand, ignoramus* [Dem. 4. 35] **4.** 'average man', opp. a person of distinction [Plu. 2. 1104a].  
Carter: 'among the unlearned' Matheson: 'among the multitude' Oldfather, Hard: 'among laymen'  
Dobbin: 'to non-philosophers' Long: 'among ordinary people' Steinmann: 'unter Ungebildeten'  
Nickel: 'mit den Leuten'  
- **περὶ τῶν θεωρημάτων** = Noun (Gen, n, pl): **τὸ θεώρημα -ατος** = **I. 1.** *sight, spectacle, λόγοι καὶ θεωρήματα* [Dem. 18.68]: generally, *festival, ὅσα Μουσῶν ὧσιν ἔχεται θεωρήματα* [Pl. *Lg.* 953a] **2.** *object of contemplation, τὸ ἐν ἡμῖν φάντασμα δεῖ ὑπολαβεῖν ... εἶναι θ.* [Arist. *Mem.* 450b25]; *intuition* [Chrysipp. *Stoic.* 3.72, al; cf. Phld. *Po.* 5.25 (pl.)] **II. 1.** of the mind, *speculation, theory* [Arist. *Metaph.* 1083b18, *Top.* 104b1]; τὰ κατὰ φυσιολογίαν θ. [Metrod. *Herc.* 831.8]; *speculative proposition* [M. Ant. 1.8] **c.** Math., *theorem* [Archim. *Sph. Cyl. 1 Prooem.*, al.].  
Carter: 'theorems' Matheson, Dobbin: 'your principles' Oldfather: 'your philosophic principles'  
Hard: 'your philosophical principles' Long: 'philosophical principles'  
Steinmann: 'die philosophischen Lehrsätze' Nickel: 'philosophische Überzeugungen'  
- **τὸ ἀπὸ τῶν θεωρημάτων**  
Oldfather: 'what follows from your principles' Long: 'what the principles prescribe'

## 46

- 1 - ἐν συμποσίῳ = Noun (Dat, n, sg): τὸ συμπόσιον (συμπίνω) = **I. drinking-party, symposium** [Thgn. 298,496; Phoc. 11; Alc. *Supp.* 23.3; Pl. *N.* 9.48, al.; Hdt. 2.78; Xen. *Cyr.* 8.8.10, etc.].
- ἐσθίειν = Pres. Inf. Act.: ἐσθίω = **1. to eat** [Hom., etc.].
- ἔσθιε = Pres. Imperat. Act. (2, sg): ἐσθίω
- ἀφηρήκει ... τὸ ἐπιδεικτικόν = Pluperf. Ind. Act. (3, sg): ἀφαιρέω = **I. 1. take away from** :— Constr.: mostly ἄ. τί τι [Od., etc.]: + **ACC only**, ἀπελὼν τὰ ἄχθεα *having taken them off* [Hdt. 1.80]; βασιλέων ... ὀργὰς ἀφήρουν *took away* [Eur. *Med.* 455; cf. Ar. *Pl.* 22, *Ra.* 518] **2. b. exclude, separate**, τὸ Ἑλληνικὸν ὡς ἐν ἀπὸ πάντων ἀφαιροῦντες χωρὶς [Pl. *Plt.* 262d]; opp. προστιθέναι [Pl. *Phd.* 95e, etc.].  
Carter: ‘avoided all ostentation’ Matheson: ‘had ... got rid of the thought of display’  
Oldfather: ‘eliminated the thought of ostentation’ Dobbin: ‘Socrates so effaced himself that ...’  
Hard: ‘renounced all outward show’ Long: ‘Socrates was so unostentatious that ...’  
Steinmann: ‘jedes Zurschaustellen seines Wissens ... versagt hat’ Nickel: ‘auf äußere Selbstdarstellung verzichtete’
- πανταχόθεν, Adv. = **II. from every side**, i.e. *in every way*, π. ἢ Ἑλλὰς κατείχετο μὴ ... [Th. 1.17]; π. καλῶς ὑπάρχον πολεμῖν [Th. 1.124; cf. Xen. *Mem.* 2.1.25].  
Carter: ‘universally avoided ...’ Matheson: ‘had so completely got rid of ...’ Long: ‘was so unostentatious that ...’  
Oldfather, Hard: ‘so completely eliminated / renounced ...’ Dobbin: ‘Socrates so effaced himself that ...’  
Steinmann: ‘so völlig versagt hat’ Nickel: ‘so vollständig auf ... verzichtete’
- τὸ ἐπιδεικτικόν = Subst., from Adj (Acc, n, sg): ἐπιδεικτικός -ῆ -όν = **1. fit for displaying or showing off**, ἦθους καὶ πάθους [Luc. *Salt.* 35]; ἡ ἐπιδεικτικὴ *display* [Pl. *Sph.* 224b] **2. ἐ. λόγοι** speeches for *display, set orations* [Dem. 61.2]; ἐ. γένος λόγων [Arist. *Rh.* 1358b8]; ὁ ἐ. *declamatory speaker* [Arist. *Rh.* 1359a15; cf. Plu. *Comp. Dem. Cic.* 1].  
Carter: ‘ostentation’ Matheson: ‘the thought of display’ Oldfather: ‘the thought of ostentation’  
Dobbin: ‘Socrates so effaced himself that ...’ Hard: ‘all outward show’  
Long: ‘Socrates was so unostentatious that ...’ Steinmann: ‘jedes Zurschaustellen seines Wissens’  
Nickel: ‘äußere Selbstdarstellung’
- ἤρχοντο πρὸς αὐτόν = Imperf. Ind. MP (3, pl): ἔρχομαι
- φιλοσόφους ὑπ’ αὐτοῦ συσταθῆναι = Aor. Inf. Pass.: συνίστημι = **A. IV. bring together as friends**, *introduce or recommend one to another*, τινὰς τι [Pl. *La.* 200d; cf. Xen. *Smp.* 4.63]; ἵνα τῶ τῶν ... σοφιστῶν ... συστήσω τουτονί, as a pupil [Pl. *Thg.* 122a]:—Passive, συνεστάθη Κύρω [Xen. *An.* 3.1.8]; Κύρω συσταθεσόμενος [ib. 6.1.23].
- κάκεινος ἀπήγεν αὐτούς = Imperf. Ind. Act. (3, sg): ἀπάγω = **I. 1. lead away, carry off**, ἄ. τινὰ ἐκτόπιον [Soph. *OT* 1340, cf. 1521, etc.].  
Carter: ‘he took and recommended them’ Matheson: ‘he took them to be introduced’  
Oldfather: ‘and he used to bring them along’ Dobbin: ‘and he would graciously escort them’  
Hard: ‘he would take them along and introduce them’ Long: ‘and he took them along’  
Steinmann: ‘und er führte sie einfach hin’ Nickel: ‘und er sie weiterempfahl’
- οὕτως ἠνείχετο παρορώμενος = Imperf. Ind. MP (3, sg): ἀνέχω = **C. Middle II. hold oneself up, bear up** [II.] **4.** the dependent clause is mostly (always in Homer) in PART, οὐ μὴν σε ... ἀνέξομαι ἄλγε’ ἔχοντα *I will not suffer thee to have ...* [Il. 5.895]; καὶ γὰρ κ’ ... ἀνεχομένη ἡμενος *for I would be content to sit ...* [Od. 4.595]; freq. in Prose [Hdt. 1.80, 206, 5.19, al.; Th. 2.74, etc.] ἄποτος ἄ. [Arist. *HA* 596a2].  
Carter: ‘so well did he bear being overlooked’ Matheson: ‘so patient of neglect was he’  
Oldfather: ‘So well did he submit to being overlooked’ Long: ‘so little did he mind being unacknowledged himself’  
Dobbin: ‘that’s how careless he was of the slight’ Hard: ‘so readily did he submit to being overlooked’  
Steinmann: ‘So wenig machte er sich daraus, übersehen zu werden’  
Nickel: ‘So leicht fiel es ihm, übersehen zu werden’
- παρορώμενος = Pres. Part. MP (Nom, m, sg): παρορώω = **II. 1. look past**, i.e. *overlook* a thing [Arist. *HA* 602b3 (Pass.)] **2. disregard**, τοὺς νόμους [Antipho 1.24; cf. Xen. *HG* 7.4.21, etc.]:—Passive, τυγχάνει παρεωραμένον [Arist. *Metaph.* 995a27; cf. LXX *Ec.* 12.14].
- 2 - κἄν περὶ θεωρημάτων τινος ... ἐμπίπτη λόγος = Pres. Subj. Act. (3, sg): ἐμπίπτω = **3. b. of words**, καὶ μοι ἔπος ἔμπεσε θυμῷ *came into my mind* [Od. 12.266]; λόγος ἐμπέπτωκεν ἀρτίως ἐμοί *came to my ears* [Soph. *OC* 1150]; κἄν περὶ ἀνδρῶν γ’ ἐμπέση λόγος τις *a report arose* [Ar. *Lys.* 858; cf. Pl. *R.* 354b, *Lg.* 799d; Thphr. *Char.* 2.2].  
Carter: ‘So that if ever any talk should happen ...’ Matheson: ‘And if a discussion arise ...’  
Oldfather: ‘And if talk ... arises’ Dobbin, Long: ‘If (the) conversation turns to ...’  
Hard: ‘And accordingly, if any talk should arise ...’ Steinmann: ‘Und wenn ... die Rede auf ... kommt’  
Nickel: ‘Und wenn ... die Sprache auf ... kommt’

## 46

- 2 - **περὶ θεωρήματός τινος** = Noun (Gen, n, sg): **τὸ θεώρημα -ατος** = see 46.1 above.  
 Carter: '[philosophic] theorems' Matheson: 'some principle' Oldfather, Hard: 'some philosophic(al) principle'  
 Dobbin: 'a philosophical topic' Long: 'a philosophical point' Steinmann: 'irgendein philosophischer Lehrsatz'  
 Nickel: 'irgendein philosophisches Thema'
- **ἐν ιδιώταις** = see 46.1 above.
- **σιώπα** = Pres. Imperat. Act. (2, sg): **σιωπάω** = **I. 1.** *keep silence*, σιωπᾶν λαὸν ἀνώγει [Il. 2.280, cf. 23.568, Od. 17.513; Hdt. 7.10, etc.]: imperat. **σιώπα** *hush! be still!* [Soph. *Fr.* 81; Ar. *Lys.* 529, etc.].
- **τὸ πολὺ** = Adj. (Nom, n, pl): **πολύς, πολὺ** = **III.** Adverbial usages: **a.** neut. **πολύ**: with the Art., **τὸ πολὺ** *for the most part* [Pl. *Prt.* 315a, etc.]; ὡς τὸ πολὺ [Xen. *Mem.* 1.1.10, etc.].
- **εὐθὺς ἐξεμέσαι, ὃ οὐκ ...** = Aor. Inf. Act.: **ἐξεμέω** = **1.** *vomit forth, disgorge*, of Charybdis, ὄτ' ἐξεμέσαιε... [Od. 12.237]; ἐ. τὸ νόσημα [Pl. *R.* 406d]; πάντα ἐ. ἀκριβῶς [Diocl. *Fr.* 139]; λώπιον μεστὸν ὦν ἐξήμεσε κακῶν [IG 4.952.128 (Epid.)].  
 Gill: *vomit*: for this image, used for speaking with superficial understanding, see also *Disc.* 3.12.2.  
 (Hard 2014, p. 347 n. 46.2)  
 Carter: 'immediately throwing out what ...' Matheson: 'blurring out some ...'  
 Oldfather: 'that you will spew up immediately what ...' Dobbin: 'of spewing forth a lot of ...'  
 Hard: 'that you'll simply vomit up what ...' Long: 'that you will immediately spew up what ...'  
 Steinmann: 'daß du sogleich wieder von dir gibst, was ...' Nickel: 'daß du gleich wieder etwas hervorbringst, was ...'
- **ὃ οὐκ ἔπεψας** = Aor. Ind. Act. (2, sg): **πέσσω** = *soften, ripen, or change* by means of heat: **III. 1.** by the action of the stomach, *digest*, κοιλία πέσσουσι [Hr. *VM* 11; cf. Arist. *GA* 718b21, *PA* 677b31, al.].  
 Carter, Oldfather: 'what you have not digested' Matheson: 'some undigested thought'  
 Dobbin: 'a lot of ill-digested information' Hard: 'what you haven't properly digested'  
 Long: 'what you haven't fully absorbed' Steinmann, Nickel: 'was du noch nicht verdaut hast'
- **ὅταν εἶπῃ σοὶ τις, ὅτι ...** = Aor. Subj. Act. (3, sg): **εἶπον**
- **καὶ σὺ μὴ δηγθῆς** = Aor. Subj. Pass. (2, sg): **δάκνω** = **III.** of the mind, *bite, sting*, δάκε δὲ φρένας Ἴκτορι μῦθος [Il. 5.493; cf. Hes. *Th.* 567]:—freq. in Passive, δεχθεῖσα κέντροις ... ἠράσθη [Eur. *Hipp.* 1303]; of vexation, δάκνομαι ψυχὴν [Thgn. 910]; συμφορᾷ δεδαγμένοι [Pi. *P.* 8.87]; ὑπὸ τῶν ἐν φιλοσοφίᾳ λόγων [Pl. *Smp.* 218a].  
 Carter: 'you are not nettled at it' Matheson: 'you do not let it provoke you' Oldfather: 'you ... are not hurt'  
 Dobbin: 'it doesn't upset you' Hard: 'you ... aren't upset by that' Long: 'you don't react'  
 Steinmann: 'du dich dadurch nicht gekränkt fühlst' Nickel: 'du dich dadurch nicht verletzt fühlst'
- **ἄρχῃ τοῦ ἔργου** = Pres. Ind. MP (2, sg): **ἄρχω** = **I.** in Time, *begin, make a beginning*, Act. and Middle (in Homer the Act. is more frequent, in Attic Prose the Middle, esp. where personal action is emphasized), πολέμου ἄρχειν *to be the aggressor* [Th. 1.53]; π. ἄρχεσθαι *to begin one's operations* [Xen. *HG* 6.3.6]; ἄρχειν τοῦ λόγου *to open a conversation* [Xen. *An.* 1.6.6]; ἄρχεσθαι τοῦ λόγου *to begin one's speech* [Xen. *An.* 3.2.7]. **1.** mostly + GEN, *make a beginning of*, ἄρχειν πολέμοιο [Il. 4.335]; μύθων [Od. 3.68].  
 Carter: 'you have begun your business' Matheson: 'you are really on the right road'  
 Oldfather: 'you are making a beginning with the work you have undertaken'  
 Dobbin: 'you have begun to be a philosopher' Hard: 'you're making a start on your work as a philosopher'  
 Long: 'you have made a real start on the philosophical enterprise' Steinmann: 'daß du den ersten Schritt getan hast'  
 Nickel: 'daß du ein Anfang gemacht hast'
- **ἐπεὶ καὶ τὰ πρόβατα ... ἐπιδεικνύει** = Conj. **ἐπεὶ** = **B.** CAUSAL, *since, seeing that*, freq. from Homer downwards: **1.** with Ind. (after both present and past tenses), ἐ. οὐδὲ ἔοικε [Il. 1.119, cf. 153, 278; Pi. *O.* 4.16; Xen. *Mem.* 2.3.4]; ἐπειδὴ [Th. 8.80]; ἐπειδὴ οὐκ ἐθέλεις [Pl. *Prt.* 335c].
- **χόρτον** = Noun (Acc, m, sg): **ὁ χόρτος** = **II. 1.** *fodder, provender*, esp. for horses and cattle [Hdt. 5.16 (of fish)]; θηρῶν ὀρειῶν χόρτον, οὐχ ἵππων λέγεις [Eur. *Alc.* 495]; *grass* [Hes. *Op.* 606; Eur. *Rh.* 771]; χ. κοῦφος *hay* [Xen. *An.* 1.5.10]: opp. σῖτος (food for man) [Hdt. 9.41; Xen. *Cyr.* 8.6.12].  
 Carter, Dobbin: '(the) grass' Matheson, Oldfather, Hard, Long: 'their fodder' Steinmann, Nickel: 'Futter'
- **τοῖς ποιμέσιν (φέροντα)** = Noun (Dat, m, pl): **ὁ ποιμὴν -ένος** = **I.** *herdsman*, whether of sheep or oxen [Od., 10. 82-5, al.] **2.** after Homer, always *shepherd*, βουκόλοι καὶ π. [Eur. *Ba.* 714].
- **ἐπιδεικνύει πόσον ἔφαγεν** = Pres. Ind. Act. (3, sg): **ἐπιδείκνυμι** = **I. 1.** *exhibit as a specimen* [Ar. *Ach.* 765]: generally, *display, exhibit*, βίαν [Pi. *N.* 11.14]; τεκμήρια [Aesch. *Supp.* 53, etc.]; πᾶσαν τὴν Ἑλλάδα τινὶ [Hdt. 3.135]; ἐ τὸ στράτευμά τινι *parade it before ...* [Xen. *An.* 1.2.14, cf. *Cyr.* 5.5.5]; of speeches, compositions, etc., ἐπιδειξάτω τῇ βουλῇ *he shall exhibit his draft* [IG 12.76.60]; ῥαψωδίαν [Pl. *Lg.* 658b]; σοφίαν [Pl. *Euthd.* 274a; Xen. *Smp.* 3.3].  
 Carter, Hard: 'to show the shepherds how much they have eaten' Oldfather, Long: 'show how much they have eaten'  
 Dobbin: 'to prove to them how much they have eaten' Nickel: 'um ihnen zu zeigen, wieviel sie gefressen haben'

## 46

- 2 - **ἔφαγεν** = Aor. Ind. Act. (3, sg): **ἔσθίω** = **I. 1.** *to eat* [Hom., etc.].
- **τὴν νόμην** = Noun (Acc, f, sg): **ἡ νομή (νέμω)** = **I. 1.** *a pasturage, pasturage* [Hdt., Soph.] **2.** *food from pasturing, food, fodder* [Pl. *Criti.* 111c, etc.]; αἶμα ν. σαρκῶν [Pl. *Ti.* 80e]; ἡ προσήκουσα ψυχῆς ν. [Pl. *Phdr.* 248b].
- **ἔσω πέμψαντα** = Aor. Part. Act. (Nom, n, pl): **πέσσω** = *soften, ripen, or change by means of heat*: **III. 1.** by the action of the stomach, *digest*, κοιλία πέσσουσι [Hp. *VM* 11; cf. Arist. *GA* 718b21, *PA* 677b31, al.].
- **ἔρια ἔξω φέρει** = Noun (Acc, n pl): **τὸ ἔριον (ἔρος, εἶρος)** = *wool*, in sg. and pl. [Hom., Attic].
- **ἔξω φέρει (ἔρια)** = Pres. Ind. Act. (3, sg): **φέρω** = **A. V.** *bring forth, produce*, whether of the earth or of trees, φ. ἄρουρα φάρμακα [Od. 4.229]; ἄμπελοι φ. οἶνον [Od. 9.110]; also of living beings, τόπος ἀνδρας φ. [Pl. *Ti.* 24c]; ἤνεγκεν αὐτὸν Λαοδίκεια [Philostr. *VS* 1.25.1].  
Carter: ‘they outwardly produce wool ...’ Matheson: ‘and then produce it in the form of wool and ...’  
Oldfather, Long: ‘and on the outside produce wool and ...’ Dobbin: ‘and outwardly bring forth milk and ...’  
Hard: ‘and produce wool ... on the outside’ Steinmann, Nickel: ‘und liefern dann (außen) Wolle und ...’
- **γάλα** = Noun (Acc, n sg): **τὸ γάλα, gen. γάλακτος** = **I. 1.** *milk* [Hom.].
- **ἐπιδείκνυε (τὰ θεωρήματα τοῖς ιδιώταις)** = Pres. Imperat. Act. (2, sg): **ἐπιδείκνυμι** = see above (ἐπιδεικνύει πόσον ...).
- **ἀπ’ αὐτῶν πεφθέντων τὰ ἔργα** = Aor. Part. Pass. (Gen, n, pl): **πέσσω** = *often, ripen, or change by means of heat*: **III. 1.** by the action of the stomach, *digest*, κοιλία πέσσουσι [Hp. *VM* 11; cf. Arist. *GA* 718b21, *PA* 677b31, al.];—Passive, τὸ σηπτὸν περιττώμα τοῦ πεφθέντος ἐστίν [Arist. *GA* 762a15, cf. *Mete.* 381b12] **3.** metaph., also, mostly in bad sense, *χόλον πέσσειν nurse, brood over one’s wrath, ἀλλ’ ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει* [Il. 4.513 (but, *digest*, i.e. allow to cool down, in Arist. *EN* 1126a24)].  
Carter: ‘the actions produced by them, after they have been digested’  
Matheson: ‘the results of the principles you have digested’  
Oldfather: ‘the results which come from these principles when digested’  
Dobbin: ‘[show them] by your actions what you have absorbed’  
Hard: ‘the actions that result from those principles when they’ve been properly digested’  
Long: ‘the actions that come from them once the principles have been absorbed’  
Steinmann: ‘[laß sie] deren Wirkungen [sehen], nachdem du sie verarbeitet hast’  
Nickel: ‘[sondern zeig] Taten, nachdem du die Lehren der Philosophen verarbeitet hast’

## 47

- **ὅταν εὐτελῶς ἡρμοσμένος ᾖς κατὰ τὸ σῶμα** = Adv., from Adj. **εὐτελής -ές (τέλος)** = **I. 1.** *easily paid for, cheap* [Hdt. 2.86 (Comp. and Sup.) [Pl. *Cri.* 45a, etc.]; Adv. **-λῶς** *at a cheap rate* [Xen. *Smp.* 4.49]  
**II.** *thrifty, frugal, διαίτα* [Xen. *Mem.* 1.3.5].  
Carter: ‘When you have brought yourself to supply the necessities of your body, at a small price’  
Matheson: ‘When you have adopted the simple life’ Dobbin: ‘When your body gets used to simple living’  
Oldfather: ‘When you have become adjusted to simple living in regard to your bodily wants’  
Hard: ‘When you’ve become adapted to a simple way of life in bodily matters’  
Long: ‘When you have accustomed your body to a frugal regime’  
Steinmann: ‘Bist du, was deine körperlichen Bedürfnisse betrifft, anspruchslos geworden’  
Nickel: ‘Wenn du dein Körper an ein einfaches Leben gewöhnt hat’
- **ἡρμοσμένος ... κατὰ τὸ σῶμα** = Perf. Part. MP (Nom, m, sg): **ἀρμόζω** = **II.** intr., **2.** *suit, be adapted for*, τινί [Soph. *OT* 902, *El.* 1293; And. 4.6]; τόδ’ οὐκ ἐπ’ ἄλλον ἀρμόσει shall not be adapted to another [Soph. *Ant.* 1318]; κἂν ἐπὶ τῶν θηρίων ἀρμόσειε λόγος [Arist. *Pol.* 1281b19]; πρὸς τὰς συνουσίας [Isoc. 2.34].
- **μὴ καλλωπίζον ἐπὶ τούτῳ** = Pres. Imperat. MP (2, sg): **καλλωπίζω (ῶψ)** = **II. 1.** Middle, *to adorn oneself, make oneself fine or smart* [Pl. *Smp.* 174a] **2.** metaph., *pride oneself in or on* a thing, τινί [Pl. *Phdr.* 252a; Xen. *Ages.* 11.11]; **ἐπὶ τινι** [Pl. *R.* 405b].
- **ἐκ πάσης ἀφορμῆς** = Noun (Gen, f, sg): **ἡ ἀφορμή** = **I. 2.** generally, *starting-point, origin, occasion or pretext*, ἀφορμαὶ λόγων [Eur. *Hec.* 1239, *Ph.* 199]; ἀφορμὴν παρέχειν [Dem. 18.156]; λαβεῖν ἄ. [Isoc. 4.61; *Ep. Rom.* 7.8].  
Carter, Matheson, Oldfather: ‘(up)on every occasion’ Dobbin: ‘don’t take every opportunity to ...’  
Hard: ‘at every opportunity’ Long: ‘all the time’ Steinmann, Nickel: ‘bei jeder Gelegenheit’

- **κἄν ἄσκησαι πότε πρὸς πόνον θέλης** = Aor. Inf. Act.: **ἄσκέω** = **II. practise, exercise, train**, esp. in Prose and Com., properly of athletic exercise, **1. + ACC pers. or thing**, ἄ. τὸν υἴον τὸν ἐπιχόριον τρόπον [Ar. Pl. 47]; ἄ. τὰ σώματα εἰς ἰσχύον [Xen. Cyr. 2.1.20, cf. Mem. 1.2.19]; ἐν παιδείᾳ [D. C. 60.2]; **πρὸς τι** [D. S. 2.54].  
Carter: 'But if at any time you would enure yourself by exercise to labour'  
Matheson: 'And if you ever want to train laboriously'  
Oldfather: 'And if ever you want to train to develop physical endurance'  
Dobbin: 'If you want to train for physical austerities' Long: 'And if ever you want to go in for endurance training'  
Hard: 'And if at any time you want to train yourself to endure hardship'  
Steinmann: 'Wenn du dich einmal abhärten willst' Nickel: 'Wenn du dich im Ertragen von Strapazen üben willst'
- **πρὸς πόνον (ἄσκησαι)** = Noun (Acc, m, sg): **ὁ πόνος (πένομαι)** = **I. 1. work**, esp. *hard work, toil*, in Hom. mostly of *the toil of war*, μάχης π. *the toil of battle* [Il. 16.568] **2. generally, toil, labour**, ἐπεὶ παύσαντο πόνου [Il. 1.467, al.]; π. λαβόντας incurring *toil* [Hdt. 7.24]; π. παρλεγειν μανθάνοντι [Pl. R. 526c] **3. of special kinds of labour, bodily exertion, exercise**, στρατιωτικοὶ π. [Xen. Cyr. 3.3.9]; of *exertions* in the games [Hes. Sc. 305; Pi. N. 4.1, etc.]; γυμνάσια ..., νεανίαν (prob.) πόνον *the scene of youthful labours* [Eur. Hel. 211] **II. 1. stress, trouble, distress, suffering** [Il. 19.227]; Τρώεσσι πόνον καὶ κήδε' ἔθηκεν [Il. 21.525]; παῦροι ἐν πόνῳ πιστοὶ [Pi. N. 10.78]: freq. in Trag., πόνος πόνῳ πόνον φέρει [Soph. Aj. 866] **2. pain**, esp. physical, δύο π. ἅμα γενομένων, μὴ κατὰ τὸν αὐτὸν τρόπον, ὁ σφοδρότερος ἀμαθροὶ τὸν ἕτερον [Hp. Aph. 2.46].  
Carter: 'to labour' Matheson: 'to train laboriously' Oldfather: 'to develop physical endurance'  
Dobbin: 'for physical austerities' Long: 'go in for endurance training' Hard: 'to endure hardship'  
Steinmann: 'dich abhärten' Nickel: 'im Ertragen von Strapazen'
- **τοῖς ἔξω** = Adv. **ἔξω** = Adv. of **ἐξ**, as **εἴσω** of **εἰς**: **I. 2. without any sense of motion, outside** [Od. 10.95, etc.]; τὸ ἔ. *the outside* [Th. 7.69]; **οἱ ἔ.** those *outside* [Th. 5.14]; of exiles [Th. 4.66; cf. Soph. OC 444 (but in NT, *the heathen*, 1 Ep. Cor. 5.12)].  
Carter: 'for the world' Matheson: 'make a show of it' Oldfather, Dobbin: 'for outsiders (to behold)'  
Long: 'for the world to see' Hard: 'for others' Steinmann: 'für die Zuschauer' Nickel: 'vor anderen'
- **μὴ τοὺς ἀνδριάντας περιλάμβανε** = Pres. Imperat. Act. (2, sg): **περιλαμβάνω** = **I. 1. embrace, τινα** [Xen. An. 7.4.10, Smp. 9.4; LXX Ge. 29.13, etc.].  
Long: EMBRACING STATUES. Epictetus deprecates the Cynics' practice of nakedly embracing statues in cold weather as a way of displaying hardness. (2018, p. 157)  
Gill (note on Discourse 3.12.7): [this practice], (done naked in cold weather) is ascribed to Diogenes the Cynic as a way of hardening himself (D. L. 6.23). (Hard 2014, pp. 329-330, n. 3.12.2)  
Carter: 'do not grasp statues' Matheson, Dobbin, Hard: 'do not / don't embrace (marble) statues'  
Oldfather: 'do not throw your arms around statues' Long: 'Don't [be seen outside] embracing statues'  
Steinmann: 'Umarme nicht (vor aller Augen) die (eiskalten) Standbilder'  
Nickel: 'Umarme nicht die kalten Standbilder in aller Öffentlichkeit'
- **τοὺς ἀνδριάντας** = Noun (Acc, m, pl): **ὁ ἀνδριάς**, gen. **-άντος (ἀνήρ)** = *image of a man, statue* [Pi. P. 5.40; Hdt. 1.183, 2.91; Ar. Pax 1183; Th. 1.134, etc.]; esp. of portrait-statues, ἄ. εἰκονικός [Plu. Lys. 1]; of female figures [Ath. 10.425f, etc.]; of men, opp. ἀγάλματα of the gods [Gorg. Hel. 18; Plb. 21.29.9]; rarely of the gods [GDI 5421 (Delos)]; ἀπαθής ὡς ἄ. [Arr. Epict. 3.2.4]
- **διψῶν ποτε σφοδρῶς** = Pres. Part. Act. (Nom, m, sg): **διψῶ** = **1. to thirst** [Od. 11.584, etc.].
- **ἐπίσπασαι ψυχροῦ ὕδατος** = Aor. Imperat. Middle (2, sg): **ἐπισπῶ** = **I. 6. Middle, absorb**, τὰ σιτία ἐπισπᾶται τὴν ὑρότητα [Arist. Pr. 868b30]; *quaff*, of a drinker, ἀπνευστί ἐ. [Gal. 15.500; cf. Luc. DDeor. 5.4]; of infants, *suck*, γάλα [Sor. 1.88].  
the Genitive here is Partitive, governed by a verb of drinking, indicating that one is taking *some* of the liquid ('take *some* cold water into your mouth' [Hard tr.]).
- § 66 **The Partitive Genitive** c) Verbs of *eating* and *drinking* govern the Genitive in the sense of taking some of the article of food specified: *πίνειν οἴνον*, to drink *some* wine; *πίνειν οἴνον*, to drink wine (not water or some other liquid); *ἐσθίειν κρεῶν*, to eat *some* flesh; *ἐσθίειν κρέα*, to live on animal food.  
[Thomas Kerchever Arnold. *A Practical Introduction to Greek Prose Composition*, Part 1 (London, 1849)]  
(see also: **S 1355 a, GG 1102**)
- **ἔκπυσον** = Aor. Imperat. Act. (2, sg): **ἐκπτύω** = **I. spit out**, στόματος δ' ἐξέπτυσεν ἄλμην [Od. 5.322; cf. AP 5.196 (Mel.)].
- **μηδενὶ εἴπης** = Aor. Subj. Act. (2, sg): **εἴπων** = Prohibitive subjunctive.  
**S 1800 Prohibitive Subjunctive.** — The subjunctive (in the second and third persons of the aorist) is often used to express prohibitions (negative **μή**). **a.** Usually in the second person: *μηδὲν ἀθυμήσητε* do not lose heart [Xen. An. 5.4.19]. For the aorist subjunctive the present imperative may be employed: *μὴ ποιήσης* (or *μὴ ποίει*) ταῦτα do not do this (not *μὴ ποιῆς*).

## 48

- 1 - **ιδιώτου στάσις καὶ ...** = Noun (Gen, m, sg): **ὁ ιδιώτης -ου (ἴδιος)** = **II. one in a private station**, opp. to one holding public office, or taking part in public affairs [Hdt. 1.59, 123, al.] **III. 1. one who has no professional knowledge, layman**, καὶ ἰατρὸς καὶ ἰ. [Th. 2.48; cf. Hp. *VM* 4, Pl. *Th.* 178e]; ἰ. ἢ τινα τέχνην ἔχων [Pl. *Sph.* 221c]; opp. to a professed orator [Isoc. 4.11]; to a trained soldier [Xen. *Eq. Mag.* 8.1]; opp. ἀθλητῆς [Arist. *EN* 1116b13]; **opp. a professed philosopher** [Arist. *Pol.* 1266a31] **3. generally, a raw hand, ignoramus** [Dem. 4. 35] **4. 'average man'**, opp. a person of distinction [Plu. 2. 1104a].  
Carter: 'a vulgar person' Matheson: 'the ignorant man' Oldfather, Hard: 'a layman' Dobbin: 'the ordinary man' Long: 'ordinary persons' Steinmann: 'ein Ungebildeter' Nickel: 'ein Durchschnittsmensch'
- **στάσις (ιδιώτου)** = Noun (Nom, f, sg): **ἡ στάσις -εως (ἴστημι)** = **B. I. 3. position, state, condition** of a person, ἐν τῇ καλλίονι στάσει εἶναι [Pl *Phdr.* 253d]; esp. of moral, social, political *position*, μειρακιώδης [Plb. 10.33.6]; **ιδιώτου** [Epict. *Ench.* 48]; φιλοσόφου [Arr. *Epict.* 3.15.13]; σ. ἔχειν ἐν τῷ βίῳ [Arr. *Epict.* 1.21.1].  
Carter, Hard: 'the condition of ...' Matheson: 'the ignorant man's position' Oldfather: 'the position of ...' Dobbin: 'the attitude of ...' Long: 'the stance of ...' Steinmann, Nickel: 'Zustand eines ...'
- **χαρακτήρ (ιδιώτου)** = Noun (Nom, m, sg): **ὁ χαρακτήρ -ῆρος (χαράσσω)** = **I. 3. die, stamp** [IG 22.1013.64, 1408.11] **II. 1. mark engraved, impress, stamp** on coins and seals, ἀργύρου λαμπρὸς χ. [Eur. *El.* 559; cf. Pl. *Plt.* 289b; Arist. *Pol.* 1257a40] **3. metaph., distinctive mark or token impressed** (as it were) *on* a person or thing, by which it is known from others, *characteristic, character, χ. γλώσσης*, of a particular dialect [Hdt. 1.57, 142]; freq. of persons, *feature*, ὁ χ. τοῦ προσώπου [Hdt. 1.116]; εἰληφέναι χαρακτῆρα ἐκατέρου τοῦ εἶδους [Pl. *Phdr.* 263b]; ἀνδρῶν οὐδεὶς χ. ἐμπέφυκε σώματι [Eur. *Med.* 519]; ἠθικοὶ χ., title of work by Theophrastus.  
Carter: 'the characteristic of ...' Matheson: 'the ignorant man's character' Oldfather, Hard: 'the character of ...' Dobbin: 'the mark of ...' Long: 'the hallmark of ...' Steinmann, Nickel: 'Charakter eines ...'
- **προσδοκᾶ ὠφέλειαν ἢ ...** = Pres. Ind. Act. (3, sg): **προσδοκάω** = **1. expect**, whether in hope or fear; mostly + INF fut., *expect* that one *will do* or that a thing *will be* [Hdt., etc.] **3. + ACC rei, expect, look for** a thing [Aesch. *Pr.* 1026; Soph. *Ph.* 784; Ar. *V.* 56; Antipho 5.19; Xen. *Eq.* 8.14, etc.].
- **ὠφέλειαν** = Noun (Acc, f, sg): **ἡ ὠφέλεια (ὠφέλεω)** = **I. help, aid, succour, assistance**, esp. in war [Th. 1.26, cf. 39]; ὠ. ἀνδρὶ φέρειν [Eur. *Fr.* 78] **II. 1. utility, use, profit, advantage, benefit** [Hdt., Soph.]; τὴν κοινὴν ὠ. φυλάξαι the common *interest* of all [Th. 6.80]; τίς ἂν εἴη ἡμῖν ὠ. εἰδόσιν αὐτό; [Pl. *Chrm.* 167b]; opp. **βλάβη** [Xen. *Cyr.* 6.2.13].  
Carter, Matheson, Hard: 'benefit' Oldfather, Long, Dobbin: 'help' Steinmann, Nickel: 'Nutzen'
- **βλάβην** = Noun (Acc, f, sg): **ἡ βλάβη (βλάπτω)** = **1. harm, damage** [Aesch. *Pr.* 763; IG 12.18, etc.]; πεπονθέναι ... ἐς βλάβην φέρον [Soph. *OT* 517].  
Carter: 'hurt' Matheson, Oldfather, Dobbin, Hard, Long: 'harm' Steinmann, Nickel: 'Schaden'
- **πᾶσαν ὠφελίαν καὶ βλάβην ἐξ ἑαυτοῦ προσδοκᾶ**  
Nickel: *He expects all benefit and harm from himself.* i.e. he considers himself to be responsible for whatever benefits or harms him, since he himself determines what circumstances have an effect upon him and are relevant to him.
- 2 - **σημεῖα προκόπτοντος** = Noun (Nom, n, pl): **τὰ σημεῖον (σήμα)** = **I. a sign, mark** by which a thing is known [Hdt. 2.38]; σημεῖα τῶν δεδικασμένων ..., σημεῖα πάντων ὧν ἔπραξαν [Pl. *R.* 614c] **II. 1. sign, token, indication** of anything that is or is to be [Soph. *OT* 1059; Eur. *Ph.* 1332]; σ. φαίνεις ἐσθλὸς ... γεγώς [Soph. *El.* 24, cf. *OT* 710]; τέχνης σ. τῆς ἐμῆς [Soph. *Ant.* 998]; so later τὰ σ. τῶν καιρῶν [Ev. *Matt.* 16.3, etc.] **3. b. in Stoic and Epicurean philos., sign** as observable basis of inference to the unobserved or unobservable [Epicur. *Ep.* 2p.43U, al.; S.E. *M.* 8.142, al.]; περὶ σημεῖων (dub. sens.), title of work by Zeno [Stoic. 1.14] **4. Medic., symptom** [Hp. *Morb.* 3.6, 15; Aret. *SD* 1.9; Gal. 1.313, 18 (2).306].  
Carter: 'the marks of ...' Matheson, Oldfather, Dobbin, Hard, Long: '(the) signs of ...' Steinmann, Nickel: 'Kennzeichen eines Menschen, der ...'

## 48

- 2 - **προκόπτοντος** = Pres. Part. Act. (Gen, m, sg): **προκόπτω** = **I. cut one's way forward**, only metaph., π. διὰ τῆς λεωφόρου *advance* by the high-road [Anon. ap. Suid.] **II. 1.** with neut. Adjs., *προκόψομεν οὐδέν shall make no progress, advance not at all* [Alc. 35] **3.** esp. in Philos., of moral and intellectual progress [Zeno. *Stoic.* 1.56; Chrysipp. *ib.* 2.337; Plu. 2.543e; Arr. *Epict.* 1.4.1, 3.2.5, etc.]; κατὰ φιλοσοφίαν π. [Phld. *Mort.* 17]. ➡ see translations above.  
 Nickel: *The sign of a person who is on the right path.* i.e. who is making moral progress and thus finds himself somewhere between the average man and the philosopher. See note at 12.1. (2006, p. 94 n. 73)  
 Steinmann: On his path to moral progress, the **προκόπτον** finds himself situated between the **ιδιώτης** (the “uneducated”, the “average person”) and the **φιλόσοφος**. See note at 12.1. (1992, p. 89 n. 47)  
 Carter: ‘a proficient’ Matheson, Oldfather, Hard: ‘one who is making progress’  
 Dobbin, Long: ‘a person making progress’ Steinmann: ‘ein Mensch, der Fortschritte macht’  
 Nickel: ‘ein Mensch, der auf dem richtigen Weg ist’
- **οὐδένα ψέγει** = Pres. Ind. Act. (3, sg): **ψέγω (A)** = *blame, censure, τινα* [Thgn. 611; Aesch. *Ag.* 186, 1403]; τι [Soph. *OC* 977, etc.].
- **οὐδένα μέμφεται** = Pres. Ind. MP (3, sg): **μέμφομαι** = **I. to blame, censure**, first in Hesiod (though ἐπιμέμφομαι occurs in Homer): **1.** + ACC pers., μέμπονται δ’ ἄρα τοὺς [Hes. *Op.* 186; cf. Thgn. 797; Pi. *N.* 7.64; Soph. *El.* 384, etc.]; μ. τύχην [Aesch. *Pr.* 1073]; μ. τὸν θέντα τὸν νόμον [And. 4.3]; μ. τινὰ πρὸς τοὺς φίλους [Xen. *Oec.* 11.23]; μ. τινὰ εἰς τι [Xen. *An.* 2.6.30].
- **οὐδενὶ ἐγκαλεῖ** = Pres. Ind. Act. (3, sg): **ἐγκαλέω** = **II. 1. bring a charge or accusation against** a person :— Constr.: + DAT pers. & ACC rei, *charge something against* one, φόνους ἐ. τινί [Soph. *El.* 778]: freq. + DAT pers. only, *accuse* [Antipho 4.2.2, etc.]; ἐ. περί τινων [Inscr. Prien. 28.8 (ii B.C.)].
- **οὐδὲν περὶ ἑαυτοῦ λέγει ὡς ὄντος τινός ἢ εἰδότος τι** = **ὡς** with circumstantial participles (in gen. abs.) expressing the belief of the agent.  
**S 2086.** (Circumstantial Participle) **ὡς** with participles of Cause or Purpose, etc.: This particle sets forth the ground or belief on which the agent acts, and denotes the thought, assertion, real or presumed intention, in the mind of the subject of the principal verb or of some other person mentioned prominently in the sentence, without implicating the speaker or writer.  
**b. ὡς** may be rendered *as if* (though there is nothing conditional in the Greek use, as is shown by the negative οὐ, not μή), by *in the opinion (belief) that, on the ground that, under pretence of, under the impression that, because as he said (or thought)*.  
**GMT 864.** **Ὡς** may be prefixed to participles denoting a *cause* or *ground* or a *purpose*, sometimes to other circumstantial participles. It shows that what is stated in the participle is stated as the thought or assertion of the subject of the leading verb, or as that of some other person prominent in the sentence, without implying that it is also the thought of the speaker or writer. E.g.  
*Οἱ μὲν διάκοντες τοὺς καθ’ αὐτοὺς ὡς πάντας νικῶντες, οἱ δ’ ἀρπάζοντες ὡς ἤδη πάντες νικῶντες, one side pursuing those opposed to them, thinking that they were victorious over all; and the other side proceeding to plunder, thinking that they were all victorious* [Xen. *An.* i.10.4]. *Συλλαμβάνει Κῦρον ὡς ἀποκτενῶν, he seizes Cyrus with the (avowed) object of putting him to death* [Ib. i. 1. 3]. *Τὸν Περικλέα ἐν αἰτίᾳ εἶχον ὡς πείσαντα σφᾶς πολεμεῖν καὶ δι’ ἐκείνον ταῖς ζυμφοραῖς περιπεπωκότες, they found fault with Pericles, on the ground that he had persuaded them to engage in the war; and that through him they had become involved in the calamities* [Thuc. ii.59] (Here Thucydides himself is not responsible for the statements in the participles, as he would be if **ὡς** were omitted). *Ἀνακτοδσιν ὡς μεγάλων τινῶν ἀπεστερημένοι, they are indignant, because (as they allege) they have been deprived, etc.* [Plat. *R.* 329a].  
 Carter: ‘says nothing concerning himself, as being any body, or knowing any thing’  
 Matheson: ‘never speaks of himself as if he were somebody, or as if he knew anything’  
 Oldfather: ‘says nothing about himself as though he were somebody or knew something’  
 Dobbin: ‘or represents himself as knowing or amounting to anything’  
 Hard: ‘and never speaks of himself as being anyone of importance, or as anyone who has any knowledge’  
 Long: ‘and saying nothing about oneself to indicate being someone or knowing something’  
 Steinmann: ‘spricht nicht von sich selbst, als ob er etwas Besonderes sei oder wüßte’  
 Nickel: ‘spricht nicht von sich selbst, als ob er etwas sei oder etwas wüßte’
- **ὡς ὄντος τινός** = Pres. Part. Act. (Gen, m, sg): **εἰμί** = **B. 1. εἶναι τις** or **τι**, *to be* somebody, something, *be* of some consequence, οὐδὲν εἶναι [Pl. *R.* 562d, etc.]. ➡ circumstantial participle in genitive absolute.
- **48.2 ... εἰδότος τι** = Perf. Part. Act. (Gen, m, sg): **οἶδα** = circumstantial participle in genitive absolute.
- **ὅταν ἐμποδισθῇ τι** = Aor. Subj. Pass. (3, sg): **ἐμποδίζω** = **I. put the feet in bonds** : hence, *put in bonds, fetter*, τοὺς μαντίας [Hdt. 4.69] **II. 1.** generally, *hinder, thwart*, τὸ θεῖον ἐνεπὸδιζέ με [Ar. *Av.* 965; cf. Lys. 359; Xen. *Cyr.* 2.3.10]; τοὺς τῆς πόλεως καιροὺς [Aeschin. 3.233]; ἐ. τοῦ ἰέναι *to hinder from* ... [Pl. *Cra.* 419c]:—Passive, Χαί σοφαί γινῶμαι ... ἐμποδίζονται θαμά [Soph. *Ph.* 432]; ἐμποδίζοιτο ἂν μὴ πράττειν *would be hindered from doing* [Pl. *Smp.* 183a].

## 48

- 2 - **τι** (ἐμποδισθῆ) = Pron. (Acc, n, sg): **τις, τι** = **A. II.** the neut **τι** is used, **c.** joined with Verbs, *somewhat, in any degree, at all*, ἢ ῥά τί μοι κεχομώσσαι [Il. 5.421]; παρεθλαρρυνέ τι αὐτούς [Xen. HG 6.4.7, etc.].  
**GG 1060.** An accusative in certain expressions has the force of an Adverb. E.g. [...] **τι**, *in any respect, at all* [...].
- **κωλυθῆ** = Aor. Subj. Pass. (3, sg): **κωλύω**  
- **ἑαυτῷ ἐγκαλεῖ** = Pres. Ind. Act. (3, sg): **ἐγκαλέω** = see above (**οὐδενὶ ἐγκαλεῖ**).  
- **καταγελά τοῦ ἐπαινοῦντος αὐτὸς παρ' ἑαυτῷ** = Pres. Ind. Act. (3, sg): **καταγελάω** = **1.** *to laugh at, jeer at*, + GEN [Hdt. 5.68; Ar. Ach. 1081; And. 4.29; Pl. Grg. 482d].  
Carter: 'he secretly laughs at the person who praises him' Matheson: 'he laughs in himself at his compliment'  
Oldfather: 'he smiles to himself at the person complimenting' Dobbin: 'he's more amused than elated'  
Hard: 'he laughs within at the person who is praising him'  
Long: 'he laughs to himself at the one paying the compliment'  
Steinmann: 'so lächelt er im Stillen über den Lobspender' Nickel: 'lacht er im Stillen über den, der ihn lobt'
- **κᾶν ψέγη** = Pres. Subj. Act. (3, sg): **ψέγω (A)** = *blame, censure*, τινα [Thgn. 611; Aesch. Ag. 186, 1403].  
- **περίεισι** = Pres. Ind. Act. (3, pl): **περίειμι (εἶμι ibo)** = **I. 1. b.** *go about* [Hp. Fract. 15, Gland. 12];  
βούλεσθε περιόντες πυνθάνεσθαι [Dem. 4.10, etc.]; κατὰ τὴν ἀγορὰν π. [Phryn. Com. 3.4].  
- **καθάπερ οἱ ἄρρωστοι** = Adj. (Nom, m, pl): **ἄρρωστος -ον (ῥώννυμι)** = **1.** *weak, sickly* [Arist. HA 634b14; Plu. 2.465c] **2.** in moral sense, *weak, feeble*, τὴν ψυχὴν [Xen. Ap. 30, cf. Oec. 4.2 (Comp.)].  
- **εὐλαβόμενός τι κινήσαι τῶν καθισταμένων, πρὶν ...** = Pres. Part. MP (Nom, m, sg): **εὐλαβέομαι** = **I. 1.** *to be discreet, cautious, beware*, followed by **μὴ** ἢ **ὅπως μὴ** with SUBJ., εὐ. μὴ φανῆς κακὸς γεγώς [Soph. Tr. 1129; cf. Eur. Hipp. 100; Pl. Phd. 89c, etc.]: + **INF**, εὐλαβουμένῳ πεσεῖν [Soph. OT 616]; εὐ. λέγειν [Pl. Phd. 101c].  
Carter: 'dreading to move any thing that is set right'  
Matheson: 'careful not to disturb his constitution on its road to recovery'  
Oldfather: 'being careful not to disturb ... any part which is getting well'  
Dobbin: 'careful not to move a healing limb' Hard: 'taking care not to disturb any part of him that is getting better'  
Long: 'taking care not to injure any of his recovering limbs'  
Steinmann: 'und hütet sich, etwas von dem, was gerade in die richtige Lage gebracht wird, zu bewegen'  
Nickel: 'und paßt auf, daß er nicht etwas bewegt, was noch nicht richtig in Ordnung ist'
- **τι κινήσαι τῶν ...** = Aor. Inf. Act.: **κινέω**  
- **τι ... τῶν καθισταμένων** = Pres. Part. Pass. (Gen, n, pl): **καθίστημι** = **A. I. 2.** *bring down* to a place [Od., etc.]; *to restore*, ἐς φῶς σὸν κ. βίον [Eur. Alc. 362]; τὸ σῶμα *restore* the general health [Hp. Mul. 2.133].  
☛ see translations above.
- **πρὶν πῆξιν λαβεῖν** = Noun (Acc, f, sg): **ἡ πῆξις -εως (πήγγνυμι)** = **I. 1.** *fixing, putting together*, esp. of woodwork [Pl. Plt. 280d (pl)] **II. 1.** *solidity, πῆξιν λαβεῖν* [D.S. 1.7 (but metaph., acquire *fixity*, Chrysipp. Stoic. 3.138; cf. Dam. Pr. 56)].  
Carter: 'before it is perfectly fixed' Matheson: 'until it has got firm hold' Oldfather: 'before it has grown firm'  
Dobbin: 'before it's at full strength' Hard: 'until he has achieved lasting recovery'  
Long: 'before they are fully firm' Steinmann: 'ehe es endgültig fixiert ist' Nickel: '—'
- 3 - **ὄρεξιν ἅπασαν** = Noun (Acc, f, sg): **ἡ ὄρεξις -εως (ὀρέγω)** = general word for all kinds of **I. appetite, conation**, including ἐπιθυμία, θυμός, βούλησις [Arist. de An. 414b2; Stoic. 3.40; Epicur. Fr. 202]; opp. φυγή [Arist. de An. 431a2]; opp. ἔκκλισις [Arr. Epict. 1.4.1] **1.** + GEN obj., *longing or yearning after a thing, desire for it* [Democr. 219; Pl. Def. 414b; Arist. EN 1119b7, de An. 414b6, al.]  
**2.** abs., *propension, appetency*, ὁ. βουλευτική [Arist. EN 1113a11]; ὁ. διανοητική [Arist. EN 1139b5]; (ἐπιθυμῖαι τινές) εὐδιάχτων τὴν ὁ. ἔχουσιν [Epicur. Sent. 26].  
Carter, Dobbin, Long: 'all desire' Matheson: 'the will to get' Oldfather, Hard: '(his) every desire'  
Steinmann: 'jegliches Begehren' Nickel: 'jedes Verlangen'
- **ἦρκεν ἐξ ἑαυτοῦ (ὄρεξιν ἅπασαν)** = Perf. Ind Act. (3, sg): **αἶρω**, Ep., Ion., and poet.; **αἶρω**, Attic and Trag. = **III. 1.** *lift and take away, remove*, ἀπό με τιμᾶν ἦραν [Aesch. Eu. 847]; generally, *take away, put an end to*, κακά [Eur. El. 942]; τραπέζας αἶ. *clear away* dinner [Men. 273]; ἀρθέντος τοῦ αἰτίου [Arist. Pr. 920b11] **2.** *make away with, destroy* [Ev. Matt. 24.39]; ἄρον, ἄρον *away with him!* [Ev. Jo. 19.15]; ἐκ τῶν ζώντων αἶ. [Tab. Defix. Aud. 1.18].  
Carter: 'he suppresses all desire in himself' Matheson: 'He has got rid of the will to get'  
Oldfather: 'he has put away from himself his every desire' Dobbin: 'he has expunged all desire'  
Hard: 'he has rid himself of every desire' Long: 'he has banished all desire'  
Steinmann: 'Jedliches Begehren hat er aus seinem Wesen verbannt' Nickel: 'Jedes Verlangen hat er verdrängt'
- **τὴν ἔκκλισιν εἰς ... μετατέθεικεν** = Noun (Acc, f, sg): **ἡ ἔκκλισις -εως** = **III. avoidance, refusal**, opp. αἶρεσις [Cleanth. Stoic. 1.129 (pl.)]; opp. ἐκλογή [Stoic. 3.190]; opp. ὄρεξις [Epict. Ench. 2].  
Carter, Oldfather, Dobbin, Hard, Long: 'his aversion' Matheson: 'his will to avoid'  
Steinmann: 'seine Abneigung' Nickel: 'seine Ablehnung'



## 48

- 3 - **μόνα τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν** = Noun (Acc, f, sg): **ἡ φύσις, φύσεως (φύω)** = **III. nature, the regular order of nature, τύχη ... ἀβεβαιος, φ. δὲ αὐτάρκης** [Democr. 176]; **κατὰ φύσιν** [Pl. *R.* 444d, etc.]; **τρίχες κατὰ φύσιν πεφυκυῖαι** growing *naturally* [Hdt. 2.38]; **κατὰ φ. ποιεῖν** [Heraclit. 112]; opp. **παρὰ φύσιν** [Eur. *Ph.* 395; Th. 6.17, etc.].
- ☛ see the notes of Long and Nickel at 2.1 (**τὰ παρὰ φύσιν τῶν ἐπὶ σοί**).  
Carter: 'those things only, which thwart the proper use of our own faculty of choice'  
Matheson: 'what is in our power and contrary to nature'  
Oldfather: 'those things only, of what is under our control, which are contrary to nature'  
Dobbin: 'the things that are contrary to nature and in his control'  
Hard: 'those things alone that are contrary to nature among the things that are within our own power'  
Long: 'the naturally disagreeable things that are up to us'  
Steinmann: 'das, was widernatürlich ist von den Dingen, über die wir gebieten'  
Nickel: 'allein die widernatürlichen Dingen, die in unserer Macht stehen'
- **μετατέθεικεν (τὴν ἐκκλίσειν εἰς ...)** = Perf. Ind Act. (3, sg): **μετατίθημι** = **II. place differently, I. in local sense, transpose, change the place of, τὰ αἰδοῖα εἰς τὸ πρόσθεν** [Pl. *Smp.* 191b]; **εἰς βελτίω τόπον** [Pl. *Lg.* 903d] **4. c. μ. (τὸν φόβον) transfer one's fear** [Dem. 18.177].  
Carter: 'he transfers his aversion to ...' Matheson: 'his will to avoid is directed ... to ...'  
Oldfather, Hard, Long: 'and (he) has transferred his aversion to ...'  
Dobbin: 'and made the things that ... the sole target of his aversion'  
Steinmann: 'und seine Abneigung [hat er] auf das beschränkt, was ...'  
Nickel: 'Seine Ablehnung gilt allein den ... Dingen, die ...'
- **ὄρμη πρὸς ἅπαντα** = Noun (Dat, f, sg): **ἡ ὄρμη** = **II. 1. impulse to do a thing, effort** [Hom., Hdt., Attic]: + GEN obj., **eager desire of or for a thing** [Th. 7.43, etc.]: so with a Prep., ἡ ὄρμη, ἦν ὄρμᾶς ἐπὶ τοῦς λόγους [Pl. *Prm.* 135d, cf. 130b]; **ἔχειν ὄρμην πρὸς τι** [Arist. *MM* 1185a31, al.] **2. in Stoic philosophy, appetition, including reasoned choice and irrational impulse** [Stoic. 3.40, al.].
- ☛ **ὄρμη πρὸς ἅπαντα ἀνειμένη χρεῖται**  
Carter: 'the exertion of his active powers towards any thing is very gentle'  
Matheson: 'In all things he exercises his will without strain' Dobbin: 'Impulse he only uses with detachment'  
Oldfather: 'He exercises no pronounced choice in regard to anything'  
Hard: 'He is moderate in his motives whatever they may be directed towards'  
Long: 'He is relaxed in all his motivations' Steinmann: 'Für nichts zeigt er eine ausgeprägte Leidenschaft'  
Nickel: 'Allem gegenüber übt er größte Zurückhaltung'
- **ἀνειμένη (ὄρμη)** = Perf. Part. Pass. (Dat, f, sg): **ἀνίημι** = **II. 7. slacken, relax, opp. ἐπιτείνω or ἐντείνω, of a bow or stringed instrument, unstring** [Hdt. 3.22; cf. Pl. *R.* 442, etc.] **b. Passive, freq. in perf. part. ἀνειμένος as an Adj., ἐν τῷ ἀνειμένῳ τῆς γνώμης** when their minds are *not strung up for action* [Th. 5.9]; **ἀνειμένη τῇ διαίτη** relaxed, unconstrained, of the Athenians [Th. 1.6].
- **χρεῖται (ὄρμη πρὸς ἅπαντα ἀνειμένη)** = Pres. Ind. Middle (3, sg): **χράω (B)** = **C. Middle χράομαι, Attic χρώμαι, II. use, pres. once in Homer, abs. [II. 23.834]: later mostly + DAT, ἀκμαζούση τῇ ῥώμῃ τῶν χειρῶν χρώμενος** [Antiphon 4.3.3]; **χ. ἀργυρίῳ** make use of money [Pl. *R.* 333b]; **χ. ὑπποίς** manage them [Xen. *Smp.* 2.10]; **χρώμενοι τῇ πόλει** taking a part in politics [Eur. *Ion* 602]; **τοῖς πράγμασι καὶ τοῖς καιροῖς** administer them [Isoc. 6.50].
- ☛ note the idea of 'using' or 'exercising' one's impulses and desires, and the possibility of taking a distance to them which this implies.
- **ἡλίθιος** = Adj. (Nom, m, sg): **ἡλίθιος -α -ον (ἡλιθα)** = **I. idle, vain, χόλος** [Pi. P. 3.11] **II. 1. foolish, silly, εὐηθία** [Hdt. 1.60]; **ἡλίθιον θάρρος** θαρρεῖν [Pl. *Phd.* 95c]; freq. of persons [Eur. *Cyc.* 537; Ar. *Ach.* 443, etc.].
- **ἀμαθής** = Adj. (Nom, m, sg): **ἀμαθής -ές (μαθεῖν)** = **I. 1. ignorant, stupid** [Hdt. 1.33; Democr. 169, etc.].
- **πεφρόντηκεν** = Perf. Ind Act. (3, sg): **φροντίζω** (from **ἡ φροντίς, thought**) = **I. abs., consider, reflect, take thought, φροντίζων εὐρίσκω** [Hdt. 5.24; cf. Aesch. *Pr.* 1034, *Supp.* 418; Ar. *Nu.* 75, al.]; **ζητεῖν καὶ φ. καὶ βουλευέσθαι** [Isoc. 9.41]; **give heed, pay attention** [Pl. *R.* 558a].
- **ἐνὶ ... λόγῳ** = Noun (Dat, m, sg): **ὁ λόγος**, verbal noun of **λέγω (B)** = **VI. b. sg., expression, phrase, πρὶν εἰπεῖν ἐσθλὸν ἢ κακὸν λ.** [Soph. *Ant.* 1245]; **ἐνὶ λόγῳ** to sum up, in a brief phrase [Pl. *Phdr.* 241e, *Phd.* 65d]; **concisely** [Arist. *EN* 1103b21].
- **ὡς ἐχθρόν** = Subst., from Adj. (Acc, m, sg): **ἐχθρός -ά -ον (ἐχθοος)** = **I. hated, hateful, of persons or things** [Hom., etc.] **III. as Subst., ὁ ἐχθρός, enemy** [Hes. *Op.* 342, Pi. P. 2.84, etc.].

## 48

- 3 - **ἑαυτὸν παραφυλάσσει** = Pres. Ind. Act. (3, sg): **παραφυλάσσω** = **I. 1.** *watch, guard closely*, of soldiers in garrison [Plb. 4.3.7, etc.]: metaph., π. τὴν ἐλευθερίαν [Plb. 2.58.2]; τισὶ τὸ ἀνεπηρέαστον *protect, maintain* their immunity [POxy. 1106.4 (vi A. D.)] **2.** *watch, observe narrowly*, τὸν φαῦλον παραφυλάττειν δεῖ, μὴ ..... [Democr. 87]; ἀπ' ὀφθαλμοῦ π. (τινά) *keep one in sight*, of a dog following and watching a person [Plu. 2.969f].  
Carter: 'he watches himself' Matheson: 'he keeps watch and guard on himself'  
Oldfather, Hard: 'he keeps guard against himself' Dobbin: 'he keeps an eye on himself'  
Long: 'he keeps watch on himself' Steinmann: 'Vor sich selber ist er auf der Hut'  
Nickel: 'beobachtet er sich selbst mit Argwohn'
- **ἐπίβουλον (ἐχθρόν)** = Adj. (Acc, m, sg): **ἐπίβουλος -ον (ἐπί, βουλή)** = *plotting against*, τοῖς καλοῖς [Pl. Smp. 203d]: abs., *treacherous*, νόσοι [Aesch. Supp. 587]; of persons [Xen. Cyr. 1.6.27; Thphr. Char. 1.7].  
Carter: 'as an enemy, and one in ambush' Matheson: 'as his own enemy, lying in wait for him'  
Oldfather: 'as though he were his own enemy lying in wait' Dobbin: 'as if he were his own enemy lying in ambush'  
Hard: 'as though he were an enemy lying in ambush for himself'  
Long: 'as though he were his own enemy plotting an attack' Steinmann: 'wie vor einem hinterlistigen Feind'  
Nickel: 'wie ein Feind, der ihm ständig auflauert'

## 49

- **ὅταν τις ἐπὶ τῷ νοεῖν ... δόνασθαι τὰ Χρυσίππου βιβλία σεμνύνται** = Pres. Subj. Middle (3, sg): **σεμνύω** = **II.** Middle, with aor. ἐσεμνυνάμην, *to be grave, solemn*, esp. *affect a grave and solemn air* [Eur. Fr. 924]; also **σ. ἐπὶ πάντε καὶ εἴκοσι καταλόγῳ προγόνων** *to be proud of ... , pique oneself* on it [Pl. Tht. 175a; cf. Isoc. 16.29; Dem. 19.235]; ἐν τινι [Dem. 18.258].  
Carter: 'When any one shows himself vain, on being able to ...' Matheson: 'When a man prides himself on ...'  
Oldfather: 'When a person gives himself airs because ...' Dobbin: 'Whenever someone prides himself on ...'  
Hard: 'Whenever someone is filled with pride because ...' Long: 'Whenever people take pride in ...'  
Steinmann: 'Wenn jemand sich brüstet, er könne ...' Nickel: 'Wenn jemand stolz darauf ist, daß ...'
- **ἐπὶ τῷ νοεῖν ... δόνασθαι τὰ Χρυσίππου βιβλία** = Pres. Inf. Act.: **νοέω** = **I. 2.** *perceive by the mind, apprehend*, τὸν δὲ ἰδὼν ἐνόησε [Pl. 11.599]: freq. in Philos., of thought, μάλιστα εἰκεν ἴδιον (ψυχῆς) τὸ ν. [Arist. de An. 403a8].  
Carter, Matheson, Dobbin: 'on being able to understand ...'  
Oldfather, Hard: 'because he can / is able to understand ...' Long: 'in their ability to understand ...'  
Steinmann: 'er könne die Bücher ... verstehen' Nickel: 'daß er die Schriften ... versteht'
- **ἐπὶ τῷ ... ἐξηγεῖσθαι δόνασθαι τὰ Χρυσίππου βιβλία** = Pres. Inf. MP: **ἐξηγέομαι** = **II. 3.** *expound, interpret*, ἐ. τὸ οὔνομα καὶ τὴν θυσίην [Hdt. 2.49]; τὸν ποιητὴν [Pl. Cra. 407a]; ἂ Ὀμηρος λέγει [Pl. Ion 531a]; τὰ νόμια [Dem. 47.69].  
Carter, Matheson, Oldfather, Hard: '(to) interpret' Dobbin: 'to comment on ...' Long: 'to explain'  
Steinmann, Nickel: 'erklären'
- **λέγε αὐτὸς πρὸς ἑαυτὸν ὅτι ...** = Pres. Imperat. Act. (2, sg): **λέγω**  
Carter, Matheson, Oldfather, Long, Hard: 'say to yourself' Dobbin: 'think to yourself'  
Steinmann: 'so sage zu dir selbst: ...' Nickel: 'dann sprich zu dir selbst: ...'
- **ἄσαφῶς ἐγεγράφει** = Adv., from Adj. **ἄσαφής -ές** = **II.** Adv. **ἄσαφῶς** *obscurely* [Pl. Cra. 427d].
- **ἐγεγράφει (ἄσαφῶς)** = Pluperf. Ind. Act. (3, sg): **γράφω**
- **ἐφ' ᾧ ἐσεμνύνετο** = Imperf. Ind. Middle (3, sg): **σεμνύω** = see above.
- **καταμαθεῖν τὴν φύσιν** = Aor. Inf. Act.: **καταμανθάνω** = **2.** *learn, acquire knowledge of* [Pl. Tht. 198d, etc.] **3.** *perceive with the senses, observe* [Arist. Pr. 960a7]: more commonly with the mind, *understand, perceive, observe*, οὐκ ὀρθῶς κ. [Pl. Prm. 128a]; εἰ ἄρα μου καταμανθάνετε ὃ λέγω [Pl. Lg. 689c]; κ. ὅποσα θνητῇ φύσει δυνατά [Pl. Epin. 986c]; κ. ὅτι ... [Hp. Art. 8].  
Carter, Matheson, Hard, Long: 'to understand nature / Nature' Oldfather: 'to learn nature'  
Dobbin: 'understanding nature' Steinmann: 'die Natur verstehen lernen' Nickel: 'die Vernunftnatur erkennen'
- **τὴν φύσιν** = Noun (Acc, f, sg): **ἡ φύσις, φύσεως (φύω)** = **II.** *the natural form or constitution* of a person or thing *as the result of growth* (οἷον ἕκαστόν ἐστι τῆς γενέσεως τελεσθείσης, ταύτην φάμεν τὴν φ. εἶναι ἕκαστοῦ Arist. Pol. 1252b33): hence, **1.** *nature, constitution*, once in Hom. [Od. 10.303]; φ. τῆς χώρας [Hdt. 2.5]; ἡ τῶν ἀριθμῶν φ. [Pl. R. 525c] **III.** *nature, the regular order of nature, τύχη ... ἀβέβαιος, φ. δὲ αὐτάρκης* [Democr. 176]; κατὰ φύσιν [Pl. R. 444d, etc.].  
Nickel: On the concept of "rational nature" cf. 2.1 and note (τὰ παρὰ φύσιν).  
Carter, Oldfather, Dobbin, Hard, Long: 'nature' Matheson: 'Nature' Steinmann: 'die Natur'  
Nickel: 'die Vernunftnatur'
- **ταύτη ἔπεισθαι** = Pres. Inf. Middle: **ἔπω (B)**, only in Middle, **ἔπομαι** = *to be or come after*, **I. 7.** *follow, obey*, νόμῳ [Hdt. 5.18; Th. 2.35]; τῷ ζυγῷ [Heraclit. 2]; μνηστῆρος φραδαῖς [Aesch. Eu. 245].

## 49

- ὁ ἐξηγούμενος = Pres. Part. MP (Nom, m, sg): ἐξηγέομαι = see above.  
Carter: 'who interprets her [nature]' Matheson: 'some one who interprets her [Nature]'  
Oldfather: 'someone to interpret her [nature]' Dobbin, Long: 'someone to interpret nature for me'  
Hard: 'someone who can interpret it [nature]' Steinmann: 'einer, der sie [die Natur] mir erklärt'  
Nickel: 'wer sie [die Vernunftnatur] mir erklärt'
- οὐ νοῶ τὰ γεγραμμένα = Pres. Ind. Act. (1, sg): νοέω = I. 2. *perceive by the mind, apprehend*, τὸν δὲ ἰδὼν ἐνόησε [Pl. 11.599]: freq. in Philos., of thought, μάλιστα ἔοικεν ἴδιον (ψυχῆς) τὸ ν. [Arist. *de An.* 403a8].  
Carter, Matheson, Oldfather, Hard, Long: 'understand' Dobbin: '—' Steinmann, Nickel: 'verstehen'
- τὰ γεγραμμένα = Perf. Part. Pass. (Acc, n, pl): γράφο  
Oldfather: 'what he has written' Carter, Matheson, Hard, Long: 'his writings' Dobbin: '—'  
Steinmann, Nickel: 'seine Schriften'
- σεμνὸν οὐδὲν = Adj. (Nom, n, sg): σεμνός -ή -όν (σέβομαι) = *reverend, august, holy* : I. 1. prop. of gods, e.g. Apollo [Aesch. *Th.* 800] II. 2. of human things, *august, stately, majestic*, θάκοι [Aesch. *Ag.* 519]; ἰμάτια [Ar. *Pl.* 940]; οὐδὲν σ. nothing *very wonderful* [Arist. *EN* 1146a15]; so τί ἂν εἴη τὸ σ. (sc. τοῦ νοῦ) [Arist. *Metaph.* 1074b18]; *worthy of respect* [Eur. *IA* 996].  
Carter: 'there is nothing to value myself upon' Matheson, Hard: 'there is nothing to be proud of'  
Oldfather: 'there is nothing to justify pride' Dobbin: 'I have no cause for conceit'  
Long: 'there is nothing for me to take pride in' Steinmann, Nickel: 'besteht ... kein Grund, stolz zu sein'
- ἀπολείπεται χρῆσθαι τοῖς ... = Pres. Ind. Pass. (3, sg): ἀπολείπω = C. Passive, 3. *remain to be done* [Plb. 3.39.12]: impers., ἀπολείπεται λέγειν, διδάσκειν [D. L. 7.85; S. E. M. 7.1].
- χρῆσθαι τοῖς παρηγγελμένοις = Perf. Part. Pass. (Dat, n, pl): παραγγέλλω = II. 1. *give orders, give the word of command*, esp. of a general [Aesch. *Pers.* 469; Hdt. 7.147, etc.]:— Passive, τὰ παραγγελλόμενα *orders* [Th. 2.11; Arist. *Pol.* 1298a18]; κατὰ τὰ παρηγγελλόμενα [Xen. *An.* 2.28] 2. *recommend, exhort* (not so strong as κελεύω), π. τινὶ πράσσειν τι [Soph. *Ph.* 1178] 4. of a physician, *prescribe*, τι [Arist. *Pr.* 885b27] 5. τὰ παρηγγελλόμενα *the points we have enjoined* [Arist. *Top.* 153a5].  
Carter: 'to make use of his instructions' Matheson: 'to act on his precepts' Dobbin: 'to act on his suggestions'  
Oldfather, Long: 'to put his / the precepts into practice' Hard: 'to apply his precepts'  
Steinmann: 'die Vorschriften auch anzuwenden' Nickel: 'die Lehren auch anzuwenden'
- τὸ ἐξηγεῖσθαι = Pres. Inf. MP: ἐξηγέομαι = II. 3. *expound, interpret*, ἐ. τὸ οὔνομα καὶ τὴν θυσίην [Hdt. 2.49]; τὸν ποιητὴν [Pl. *Cra.* 407a]; ἅ Ὀμηρος λέγει [Pl. *Ion* 531a]; τὰ νόμιμα [Dem. 47.69].
- θαυμάσω (τὸ ἐξηγεῖσθαι) = Aor. Subj. Act. (1, sg): θαυμάζω
- γραμματικός = Subst., from Adj. (Nom, m, sg): γραμματικός -ή -όν (γράμματα) = I. 1. *knowing one's letters, a good scholar* [Xen. *Mem.* 4.2.20; Pl. *Th.* 207b; Arist. *EN* 1105a21] II. Subst., ὁ γραμματικός 2. *one who occupies himself with literary texts, grammarian, critic* [Plb. 32.2.5; D. L. 3.61; D. Chr. 53.1; IG 14.1183, etc.]; first used of Apollodorus of Cyrene, acc. to Clem. Al. *Strom.* 1.16.79].  
Carter, Matheson, Oldfather: 'a grammarian' Dobbin: 'a literary critic' Hard, Long: 'a literary scholar'  
Steinmann, Nickel: 'ein Philologe'
- ἀποτελέσθην = Aor. Ind. Pass. (1, sg): ἀποτελέω = I. 5. *render of a certain kind*, τὴν πόλιν ἅ. εὐδαίμονα *make the state quite happy* [Pl. *Lg.* 718b]:—Passive, τύραννος ἀντὶ προστάτου ἀποτετελεσμένος [Pl. *R.* 566d]; ἐνύπνιον τέλειον ἅ. *turns out ...* [Pl. *R.* 443b].  
Carter: 'what do I become more than a ...?' Matheson: 'I am turned into a ...'  
Oldfather, Dobbin: '[I have] turned into a ...' Hard: 'to have become a ...' Long: 'I have ended up as a ...'  
Steinmann: 'was bin ich zuletzt anderes als ein ...?' Nickel: 'dann wäre ich höchstens ein ...'
- μᾶλλον οὖν ... ἐρυθριῶ, ὅταν ... = Comp. Adv. of μάλα, *very, exceedingly* = II. Comp. μᾶλλον, *more, rather* [Pl. 5.231, Od. 1.351, al.]: mostly followed by ἤ, but in Prose by a GEN, μ. τοῦ δέοντος [Pl. *Grg.* 487b; Xen. *Mem.* 4.3.8 (sts. expressed by μᾶλλον alone, Pl. *Phd.* 63d)].  
☛ a number of translations here (Oldfather, Long, Hard) add —or make explicit — an (implied) object of comparison : 'rather than feeling any pride' [Hard].  
Carter: 'I rather blush, when ...' Matheson: 'I am rather inclined to blush'  
Oldfather: 'Far from being proud, therefore, ..., I blush the rather, when ...'  
Long: 'Rather than showing pride, therefore, ... I blush at ...' Dobbin: 'I only feel shame that ...'  
Hard: 'I blush rather than feeling any pride, when ...' Steinmann: 'Ich erröte daher noch mehr ..., wenn ...'  
Nickel: 'Daher erröte ich noch mehr ..., wenn ...'
- ἐπανάγνωθί μοι Χρῦσιππον = Aor. Imperat. Act. (2, sg): ἀναγινώσκω = I. 1. *know well, know certainly*, [Od. 1.216, cf. 21.205, Il. 13.734] 2. *know again, recognize* [Od. 4.250] II. after Homer, of written characters, *know them again*, and so, *read*, first in Pindar [O. 10(11).1; cf. Ar. *Eq.* 118; Th. 3.49; And. 1.47, etc. (never in Trag.)].
- ἐρυθριῶ, ὅταν μὴ ... = Pres. Ind. Act. (1, sg): ἐρυθρίαω = 1. *blush, colour up* [Pl. *Prt.* 312a; Dem. 18.128]; ἀστεῖὸν γε ... ὅτι ἐρυθρίαξ [Pl. *Ly.* 204c]

## 49

- **ὅταν μὴ δύνωμαι ...** = Adv. **ὅταν**, for **ὄτ' ἄν (ὅτε ἄν)** = adverb of Time, *whenever*, Lat. *quandocumque*, followed by Subjunctive [Hom., etc.].
- **μὴ δύνωμαι ... ἐπιδεικνύειν** = Pres. Subj. MP (1, sg): **δύναμαι**  
 Carter: 'when I cannot show my actions agreeable, and consonant to his discourse'  
 Matheson: 'when I cannot point to actions which are in harmony and correspondence with his teaching'  
 Oldfather: 'when I am unable to show him such deeds as match and harmonize with his words'  
 Long: '[I blush] at my inability to exhibit the sort of actions that would match his statements'  
 Dobbin: '[I only feel shame] that my actions don't meet or measure up to what he says'  
 Hard: 'when I'm unable to show that my actions match up to his words and are consistent with them'  
 Steinmann: 'wenn ich nicht imstande bin, die Taten aufzuweisen, die seinen Worten entsprechen und mit ihnen übereinstimmen'  
 Nickel: 'wenn ich nicht in der Lage bin, die Taten aufzuweisen, die den Worten entsprechen'
- **σύμφωνα (τὰ ἔργα τοῖς λόγοις)** = Adj. (Acc, n, pl): **σύμφωνος -ον (φωνή)** = **I. 1.** *agreeing in sound, harmonious* [Ar. Av. 221, 659] **2.** as musical term, *in concord or unison with* [Pl. Ti. 80a, Lg. 812d] **II.** metaph. *harmonious, in harmony or proportion*, τίνας σ. ἀριθμοί, καὶ τίνες οὐ [Pl. R. 531c] **2. σ. τινί** *in harmony or agreement with*, σ. αὐτὰ αὐτοῖς [Pl. R. 380c]; σύμφωνα οἷς ἔλεγες [Pl. Grg. 457e]; σ. τῷ ὀνόματι [Pl. Cra. 395e]; ἡδοναὶ ... σ. τοῖς ὀρθοῖς λόγοις [Pl. Lg. 696c; cf. Thphr. CP 6.11.14]; esp. *concordant*, of theory with observed fact [Thphr. Ign. 61]; σ. τοῖς φαινομένοις [Epicur. Ep. 2p.52U, Nat. 11.10 (Comp.), al.].  
 Nickel: The preeminence of deeds before words corresponds to the Stoic valuation of ethics in comparison with the two other philosophical disciplines, logic and physics. Cf. A. Bonhöffer, *Epictet u. die Stoa. Untersuchungen zur stoischen Philosophie*, Stuttgart 1890, pp.13 - 28. (see note, 38 [τὸ ἡγεμονικὸν ...]). (2006, p. 94 n. 76)
- **ἐπιδεικνύειν (ὄμοια τὰ ἔργα καὶ σύμφωνα τοῖς λόγοις)** = Pres. Inf. Act.: **ἐπιδείκνυμι** = **I. 1.** *exhibit as a specimen* [Ar. Ach. 765]; generally, *display, exhibit*, βίαν [Pl. N. 11.14]; τεκμήρια [Aesch. Supp. 53, etc.]; πᾶσαν τὴν Ἑλλάδα τινί [Hdt. 3.135]; ἐ τὸ στράτευμά τι *parade* it before ... [Xen. An. 1.2.14, cf. Cyr. 5.5.5]; of speeches, compositions, etc., ἐπιδειξάτω τῇ βουλῇ *he shall exhibit his draft* [IG 12.76.60]; ῥαψωδίαν [Pl. Lg. 658b]; σοφίαν [Pl. Euthd. 274a; Xen. Smp. 3.3].

## 50

- **ὅσα** = Adj. (Nom, n, pl): **ὅσος -η -ον** = Relat. and Indirect Interrog. Adj.:— **I. 1.** of Number, *as many as, how many* [Hom., etc.].
- **ὅσα προτίθεται** = Pres. Ind. Pass. (3, sg): **προτίθημι** = **I. 5.** *appoint as a task or duty*, τινί τι [Soph. Tr. 1049]; νεωτέρω τοῦτο βαστάζειν πρόθεος [Soph. Ant. 216]:—Middle, *propose to oneself* as a task or object, ὅπερ προϋθέμεθα σκέψασθαι [Pl. Phdr. 259e, R. 352d, cf. Sph. 221a, Tht. 169c]; π. ψέγειν αὐτὸ ἢ ἐπαινεῖν [Pl. Lg. 638c; cf. Arist. EN 1142b19 (dub.); Hipparch. 1.1.6; Luc. Nec. 19].  
 Carter: 'Whatever rules you have deliberately proposed to yourself [for the conduct of life]'  
 Matheson: 'Whatever principles you put before you' Oldfather: 'Whatever principles are set before you'  
 Dobbin: 'Whatever your mission' Hard: 'Whatever rules of conduct are set for you'  
 Long: 'In all your projects' Steinmann: 'die Vorschriften der Philosophie' Nickel: 'deine Vorsätzen'
- **τούτοις ὡς νόμοις ... ἔμμενε** = Pres. Imperat. Act. (2, sg): **ἐμμένω** = **2.** *abide by, stand by, cleave to, be true to one's word, oath, etc.*, + DAT, τοῖς ὀρκίοις [Hdt. 9.106]; πιστώμασι [Aesch. Ch. 977, etc.]; τῷ κηρύγματι [Soph. OT 351]; ὀρθῷ νόμῳ [Soph. Aj. 350]; ἐ. ταῖς συνθήκαις καὶ ταῖς σπονδαῖς [Th. 5.18; cf. Isoc. 7.81]; **τοῖς νόμοις** [Xen. Mem. 4.4.16]; τῷ τιμήματι [Pl. Ap. 39b]; τῇ ὁμολογίᾳ [Pl. Tht. 145c].
- **ὡς ἀσεβήσων, ἂν παραβῆς** = Fut. Part. Act. (Nom, m, sg): **ἀσεβέω** = **1.** *to be impious, act profanely, commit sacrilege* [Hdt. 1.159]; opp. ἀδικέω [Ar. Th. 367]; ἄ. ἐς τὸν νηόν [Hdt. 8.129; cf. Eur. Ba. 490; Antipho 5.93]; περὶ τὰ ἱρά, τοὺς θεοὺς [Hdt. 2.139; Antipho 4.1.2; cf. Xen. Ap. 22, etc.].
- ➡ **ὡς** with a circumstantial participle, expressing the belief of the agent. For S 2086 and GMT 864, see 48.2 above (**οὐδὲν περὶ ἑαυτοῦ λέγει ὡς ὄντος τινός ...**).  
 Carter: 'and as if you would be guilty of impiety in transgressing any of them'  
 Matheson: '(as laws) which it will be impious to transgress' Oldfather: 'feeling that it would be impiety for you to ...'  
 Dobbin: 'and you would be committing sacrilege to ...' Hard: 'as if it would be an act of impiety for you to ...'  
 Long: 'as laws that it would be totally wrong to ...'  
 Steinmann: 'und sei überzeugt, daß du dich schwer vergehst, wenn du ...'  
 Nickel: 'in der Überzeugung, daß du eine gottlose Tat begehst, wenn du ...'

## 50

- **ἄν παραβῆς** = Aor. Subj. Act. (2, sg): **παραβαίω** = **I. to go by the side of, + DAT [Il.] II. 1. to overstep, transgress, τὰ νόμια** [Hdt. 1.65]; δίκην [Aesch. Ag. 789]; θεοῦ νόμον [Eur. Ion 230]; **οὐ τοὺς νόμους μόνον, ἀλλὰ καὶ τὸν καιρὸν τῆς ἀναρρήσεως καὶ τὸν τόπον** [Aeschin. 3.204]; τὰς σπονδάς [Ar. Av. 461]: abs., παραβάντες *transgressors* [Aesch. Ag. 59].
- **ὄ τι ἂν ἐρῆ τις περὶ σοῦ** = Pres. Subj. Act. (3, sg): **ἐρῶ**
- **μὴ ἐπιστρέφου (ὄ τι ἂν ἐρῆ τις ...)** = Pres. Imperat. MP (2, sg): **ἐπιστρέφω** = **II. 1. Middle and Passive, turn oneself round, turn about, ἦτε ἐπιστρεφόμενος constantly turning, as if to look behind one** [Hdt. 3.156] **3. turn the mind towards, pay attention to, regard, τινός** [Anacr. 96; Soph. Ph. 599]: abs., *return to oneself, pay attention, ἐπιστραφεῖς* [Hdt. 1.88]; οὐκ ἦλθες, ... οὐδ' ἐπεστράφης [Eur. Rh. 400]; οὐκ ἐπεστράφε = οὐκ ἐφρόντισε [Dem. 23.136, cf. 10.9].  
Carter: 'And do not regard what any one says of you' Matheson, Oldfather: 'But pay no attention to what ...'  
Dobbin: 'Pay no attention to whatever people might say' Hard: 'pay no heed to it' Long: 'ignore it'  
Steinmann, Nickel: 'kummere dich nicht darum'
- **τοῦτο γὰρ οὐκ ἔτ' ἔστι σόν** = Adv. **ἔτι** = **I. of Time, 4. with a negative, no longer, οὐδὲ ... ἔτι παρέμειναν** [D. H. 5.46].  
Carter: 'for this, after all, is no concern of yours' Matheson: 'for this is something beyond your own control'  
Oldfather: 'for this is, at length, not under your control' Dobbin: 'this no longer should influence you'  
Hard: 'since in the end that is not your concern' Long: 'because it doesn't belong to you'  
Steinmann: 'denn das entzieht sich nun deinem Einfluß' Nickel: 'denn das ist nicht mehr deine Sache'

## 51

- 1 - **ἀναβάλλη τὸ ... ἀξιοῦν (εἰς ποῖον ἔτι χρόνον)** = Pres. Ind. Middle (2, sg): **ἀναβάλλω** = **A. II. 1. put back, put off, μηκέτι νῦν ἀνάβαλλε ... ἄεθλον** [Od. 19.584] **B. more freq. in Middle II. 1. put off, delay a thing in which oneself is concerned** (see **II** above), μηδ' ἔτι δηρὸν ἀμβαλλόμεθα ἔργον [Il. 2.436; cf. Hes. Op. 410; Pi. O. 1.80, N. 9.29; Hdt. 3.85]; εἰσαῦθις ἀναβεβλήμεθα [Ar. Ec. 983]; **εἰς τὴν ὕστεραίαν ἀναβαλέσθαι (τὴν δίαιταν)** *to adjourn till the morrow* [Dem. 21.84; cf. Pl. Mx. 234b].
- **τὸ τῶν βελτίστων ἀξιοῦν σεαυτὸν** = Pres. Inf. Act.: **ἀξιοῦ** = *think, deem worthy, I. 1. + ACC & GEN, whether in good sense, think worthy of a reward, ἡμᾶς ἀξιοῦλόγου* [Eur. Med. 962]; *εαυτὸν τῶν καλλίστων* [Xen. Mem. 3.2.7]; or in bad, *of a punishment, γοργόρης* [Hdt. 3.145]; κακοῦ [Pl. Ap. 38a].  
Carter: 'to think yourself worthy of the noblest improvements' Matheson: 'to think yourself worthy of the highest'  
Oldfather: 'to think yourself worthy of the best things' Dobbin: 'you demand the best of yourself'  
Hard: 'you think yourself worthy of what is best' Long: 'thinking yourself worthy of the best'  
Steinmann: 'dich der Erfüllung höchster sittlicher Ansprüche für wert zu erachten'  
Nickel: 'dich zu dem höchsten moralischen Ziel zu bekennen'
- **ἐν μηδενὶ παραβαίνειν τὸν διαιροῦντα λόγον** = Pres. Inf. Act.: **παραβαίω** = **I. to go by the side of, + DAT [Il.] II. 1. to overstep, transgress, τὰ νόμια** [Hdt. 1.65]; δίκην [Aesch. Ag. 789]; θεοῦ νόμον [Eur. Ion 230]; οὐ τοὺς νόμους μόνον, ἀλλὰ καὶ τὸν καιρὸν τῆς ἀναρρήσεως καὶ τὸν τόπον [Aeschin. 3.204]; τὰς σπονδάς [Ar. Av. 461]: abs., παραβάντες *transgressors* [Aesch. Ag. 59].
- **τὸν διαιροῦντα λόγον** = Pres. Part. Act. (Acc, n, sg): **διαίρω** = **I. take apart, cleave in twain, divide** [Il., Hdt.] **II. 1. divide, δύο μοίρας Λυδῶν the Lydians into two parts** [Hdt. 1.94] **III. 1. distinguish, τυραννίδος εἶδη δύο διείλομεν** [Arist. Pol. 1295a8, etc.]; **δ. πότερα ...** [Xen. Oec. 7.26] **3. define expressly** [Hdt. 7.16.γ and 103] **IV. in Logic, divide, δ. κατ' εἶδη τὰ ὄντα** [Pl. Phdr. 273e]; *divide a genus into its species* [Arist. APo. 96b15, al.].  
**Nickel:** "Distinction" (Dihairesis): cf. 18 above (**διαίρει παρὰ σεαυτῶ**), with note. (2006, p. 94 n. 77)  
Carter: 'the distinctions of reason' Matheson: 'the clear pronouncement of reason'  
Oldfather: 'the distinctions set up by the reason' Dobbin: 'trust reason to determine what is best'  
Hard: 'the distinctions that reason imposes' Long: 'making reason your decisive principle'  
Steinmann: 'die Vernunft ..., die die grundlegende Unterscheidung der Dinge erlaubt'  
Nickel: 'die Vernunft ..., die die richtige Unterscheidung ermöglicht'
- **παρείληφας τὰ θεωρήματα** = Perf. Ind. Act. (2, sg): **παραλαμβάνω** = **I. 1. receive from another, esp. of persons succeeding to an office, etc., (τὴν βασιληίην)** [Hdt. 2.120; cf. Th. 1.9]; **π. τὴν ἀρχὴν** [Pl. Lg. 698e]; **τῆς πόλεως τὰ πράγματα** [Ar. Ec. 107]; **τὴν ἐπιμέλειάν τινος** [Aeschin. 1.143]; **νόμον ὄντα παραλαβόντες, opp. θέντες** [Th. 5.105]; of inherited rites of customs [Hdt. 2.51]: generally, *receive, ἔρια παραλαβοῦσα ἱμάτιον ἀποδείξει* [Xen. Oec. 7.6].

## 51

- 1** - **τὰ θεωρήματα** = Noun (Acc, n, pl): **τὸ θεώρημα -ατος** = **I. 1.** *sight, spectacle*, λόγοι καὶ θεωρήματα [Dem. 18.68]: generally, *festival*, ὅσα Μουσῶν ὧσιν ἔχεται θεωρήματα [Pl. *Lg.* 953a] **2.** *object of contemplation*, τὸ ἐν ἡμῖν φάντασμα δεῖ ὑπολαβεῖν ... εἶναι θ. [Arist. *Mem.* 450b25]; *intuition* [Chrysipp. *Stoic.* 3.72, al; cf. Phld. *Po.* 5.25 (pl.)] **II. 1.** of the mind, *speculation, theory* [Arist. *Metaph.* 1083b18, *Top.* 104b1]; τὰ κατὰ φυσιολογίαν θ. [Metrod. *Herc.* 831.8]; *speculative proposition* [M. Ant. 1.8] **c.** Math., *theorem* [Archim. *Sph. Cyl. 1 Prooem.*, al.].  
 Nickel: “Philosophical principles” (θεωρήματα). Theoretical training is for Epictetus only a means to an end. What is most important is conduct. See A. Bonhöffer, *Epictet und die Stoa. Untersuchungen zur stoischen Philosophie*, Stuttgart 1890. See also the note at 38 (τὸ ἡγεμονικόν), 7 - 10, and 46. (2006, p. 94 n. 78)  
 Carter: ‘the philosophic theorems’ Matheson: ‘the precepts’ Oldfather, Hard: ‘the philosophical principles’  
 Dobbin: ‘the essential doctrines’ Long: ‘the principles’ Steinmann, Nickel: die philosophischen Lehren’
- **οἷς ἔδει σε συμβάλλειν** = Pres. Inf. Act.: **συμβάλλω** = **IV.** *agree, arrange*, καθάπερ ξυνέβαλον ἢ διέθεντο [IG 12.46.14]; πρὸς ἐμὲ πάντες συμβάλλετε [Xen. *Cyr.* 6.2.41]:—Middle, *agree upon, fix, settle, ἔδει σε, καθότι συνεβάλου ἡμῖν, Ἡρακλείδην ... ἀπεσταλκέναι* [PCair.Zen. 314.1 (iii B. C.)].  
 the dictionaries don’t seem to account for this use of συμβάλλειν in the active, but only in the middle.  
 Carter: ‘with which you ought to be conversant’ Matheson, Oldfather, Hard: ‘which / that you ought to accept’  
 Dobbin: ‘and claim to understand them’ Long: ‘you ought to endorse’  
 Steinmann: ‘denen du zustimmen mußt’ Nickel: ‘die du anerkennen mußt’
- **καὶ συμβέβληκας** = Perf. Ind. Act. (2, sg): **συμβάλλω** = see above.  
 Carter: ‘and you have been conversant with them’ Matheson, Oldfather, Hard: ‘and (you) have accepted them’  
 Dobbin: ‘—’ Long: ‘and you have endorsed them’ Steinmann: ‘und du hast ihnen zugestimmt’  
 Nickel: ‘und du hast sie anerkannt’
- **ποῖον ... διδάσκαλον** = Noun (Acc, m, sg): **ὁ διδάσκαλος** = **I.** *teacher, master*, μαντείης [h.Merc. 556]; δ. τέχνης πάσης βροτοῖς [Aesch. *Pr.* 110].
- **ἔτι ... προσδοκῆς (ποῖον διδάσκαλον)** = Pres. Ind. Act. (2, sg): **προσδοκάω** = **1.** *expect*, whether in hope or fear; mostly + INF fut., *expect* that one *will do* or that a thing *will be* [Hdt., etc.] **3.** + ACC rei, *expect, look for* a thing [Aesch. *Pr.* 1026; Soph. *Ph.* 784, etc.]; **π. τινά** *expect, wait for* a person [Eur. *Alc.* 363; Xen. *HG* 3.1.20, etc.]; σωτήρας σφῶν π. [Pl. *Th.* 170b].  
 Carter: ‘what other master then do you wait for ...?’ Matheson: ‘Why, then, do you still wait for a master ...?’  
 Oldfather: ‘What sort of teacher, then, do you still wait for ...?’  
 Dobbin: ‘So what kind of teacher are you waiting for ...?’  
 Hard, Long: ‘What sort / kind of teacher, then, are you still waiting for ...?’  
 Steinmann: ‘Auf was für einen Lehrer wartest du jetzt noch ...?’  
 Nickel: ‘Auf welchen Lehrer wartest du jetzt noch ...?’
- **εἰς ἐκεῖνον ὑπερῆν τὴν ἐπανόρθωσιν ποιῆσαι τὴν σεαυτοῦ** = Aor. Subj. Middle (2, sg): **ὑπερτίθημι** = **II.** metaph., **2.** *hand over* or *communicate* a thing to another [Hdt.]:—so in Middle, esp. in order to ask advice, Γύγη τὰ σπουδαιέστερα τῶν πρηγμάτων [Hdt. 1.8]; ἐπεῖτε ἐμοὶ ὑπερέθεσθε (ταῦτα) [Hdt. 3.71, cf. 5.24] **5.** Middle also, *put off, defer* [PEleph. 11.5 (iii B. C.), etc.]; **ὑ. τὴν ἐπανόρθωσιν ποιῆσαι** [Epict. *Ench.* 51.1]; εἰς ἄλλον καιρὸν ἐπιτηδειότερον [Phld. *Rh.* 1.212S].  
 Carter: ‘to throw upon that the delay of reforming yourself’  
 Matheson: ‘that you may delay the amendment of yourself till he comes’  
 Oldfather: ‘that you should put off reforming yourself until he arrives’  
 Dobbin: ‘that you delay putting these principles into effect until he comes’  
 Hard: ‘that you should delay any effort to reform yourself until he appears’  
 Long: ‘so that you can transfer the correction of yourself to him’  
 Steinmann: ‘um ihm die Aufgabe zu übertragen, deine sittliche Besserung zu bewirken’  
 Nickel: ‘um ihm die Aufgabe anzuvertrauen, deine moralische Besserung herbeizuführen’
- **τὴν ἐπανόρθωσιν ... τὴν σεαυτοῦ** = Noun (Acc, f, sg): **ἡ ἐπανόρθωσις -εως** = *setting right, correcting*, τᾶς ψυχᾶς [Ti. *Locr.* 104b]; κόλασις εἰς ἐπανόρθωσιν φέρουσα [Jul. *Or.* 2.80c]; *revision, νόμων* [Lex ar. Dem. 24.22]; ἐ. ἔχειν to be capable of *improvement*, opp. ἀνίατον εἶναι [Arist. *EN* 1165b18].  
 see translations above (εἰς ἐκεῖνον ...).
- **μειράκιον** = Noun (Nom, n, sg): **τὸ μειράκιον**, in form Dim. of **μειράξ** = **1.** *lad, strapping* [Antipho 3.3.11; Ar. *Nu.* 917; Pl. *R.* 497e, *Prt.* 315d]; παῖς, μ., νεανίσκος [Arr. *Epict.* 3.9.8]; *under twenty-one* [Plu. *Brut.* 27].  
 Carter, Long: ‘a boy’ Matheson, Hard: ‘a youth’ Oldfather: ‘a lad’ Dobbin: ‘a child’  
 Steinmann: ‘ein Knabe’ Nickel: ‘ein Kind’

## 51

- 1 - **άνηρ ... τέλειος** = Adj. (Nom, m, sg): **τέλειος -α -ον** = **I. 2.** of animals, *full-grown* [Xen., etc.]: of human beings, *full-grown, adult* [Pl. *Lg.* 929c; Xen. *Cyr.* 1.2.4, 12, 14, etc.].  
Carter, Dobbin: 'a grown man' Matheson, Oldfather, Hard, Long: 'a full-grown man'  
Steinmann, Nickel: 'ein erwachsener Mann'
- **ἄν ... ἀμελήσης** = Aor. Subj. Act. (2, sg): **ἀμελέω** = **I. 2.** abs., *to be careless, negligent* [Hes. *Op.* 400]; freq. in Attic [Isoc. 9.78, etc.].
- **ῥαθυμίας** = Aor. Subj. Act. (2, sg): **ῥαθυμέω** = **1.** *leave off work, take a holiday* [Plb. 10.20.2] **2.** mostly in bad sense, *to be remiss, be idle* [Xen. *An.* 2.6.6; Isoc. 1.9, etc.].
- **καὶ ἀεὶ προθέσεις ἐκ προιέσεως ποιῆ** = Noun (Acc, f, sg): **ἡ πρόθεσις -εως (προτίθημι)** = **II. 1.** *purpose, end proposed, ἐπαινώ* σὴν π. [SIG 22.14; Arist. *APr.* 47a5; Plb. 5.35.2; Arr. *Epict.* 1.21.2, etc.].  
Carter: 'and always add procrastination to procrastination' Matheson: 'and are always putting off'  
Oldfather: 'and always making one delay after another' Dobbin: 'making excuse after excuse'  
Hard: 'and are constantly making one delay after another' Long: 'and always procrastinating'  
Steinmann, Nickel: 'immer nur einen Vorsatz nach dem anderen / andern faßt'
- **ἐκ προιέσεως** = Noun (Gen, f, sg): **ἡ πρόθεσις -εως (προτίθημι)** = see above.
- **ὀρίξης (ἡμέρας ἄλλας ἐπ' ἄλλαις)** = Pres. Subj. Act. (2, sg): **ὀρίζω** = **III. 1.** *ordain, determine, lay down, ἡμῖν ὄρισεν σωτηρίαν* [Eur. *IT* 979]; (τὸν χρόνον) ὁ νόμος ὁ. [Pl. *Lg.* 864e]; ὀρίσατέ μοι μέχρι πόσων ἐτῶν δεῖ νομίζεσθαι νέους [Xen. *Mem.* 1.2.35].
- **προσέξει σεαυτῷ** = Fut. Ind. Act. (2, sg): **προσέχω** = **I. 3.** *turn to or towards* a thing : mostly, π. τὸν νοῦν *turn one's mind, attention to* a thing, *be intent on* it, τοῖς ἀναπαίστοις [Ar. *Eq.* 503]; ἐμοί [ib. 1014] **4.** without τὸν νοῦν, *πρόσεχ'* οἷς φράζω *attend to* what I shall tell you [Mnesim. 4.21; cf. Dem. 10.3, etc.] **b.** *devote oneself to* a thing, + DAT, γυμνασίοισι [Hdt. 9.33]; τοῖς ἔργοις [Ar. *Pl.* 553]; τῷ πολέμῳ [Th. 7.4]; πλοῦτῳ [Pl. *Alc.1* 122d].  
Carter: 'you will attend to yourself' Matheson: 'you mean to begin attending to yourself'  
Oldfather: 'you will pay attention to yourself' Dobbin, Long: 'you will (finally) take yourself in hand'  
Hard: 'you'll devote proper attention to yourself' Steinmann: 'du auf dich achten willst'  
Nickel: 'an dir arbeiten zu wollen'
- **λήσεις σεαυτὸν οὐ προκόψας** = Fut. Ind. Act. (2, sg): **λανθάνω** = **A.** in most Act. tenses, *escape notice* (freq. joined with a neg.)—Constr.: **2.** most often with a participle added, in which case we usually translate the part. by a verb, and express λανθάνω by an Adv., *unawares, without being observed, unseen, unknown*; and this, either: **a.** + ACC pers., ἄλλον τινὰ λήθω μαρνάμενος *I am unseen* by others while fighting, i.e. *I fight unseen* by them [Il. 13.273]; πάντας ἐλάνθανε δάκρυα λείβων [Od. 8.93; Pi. *O.* 1.64; Hdt. 8.25]; freq. in Trag. and Attic, μὴ λάθῃ με προσπεσῶν *lest he come on unseen* by me [Soph. *Ph.* 46].  
☛ see the notes of Nickel and Steinmann at 48.2 above (**προκόπτοντος**).  
Carter: 'you will insensibly continue without proficiency' Oldfather: 'without realizing it you will make no progress'  
Matheson: 'you will make no progress but will continue unawares' Dobbin: 'your lack of progress will go unnoticed'  
Hard: 'you'll fail to appreciate that you're making no progress'  
Long: 'you will fail to see that you are making no progress'  
Steinmann, Nickel: 'dann wirst du, ohne es zu merken, keine Fortschritte machen'
- **οὐ προκόψας (λήσεις)** = Aor. Part. Act. (Nom, m, sg): **προκόπτω** = **I.** *cut one's way forward, only metaph., π. διὰ τῆς λεωφόρου advance* by the high-road [Anon. ap. Suid.] **II. 1.** with neut. Adjs., *προκόψομεν οὐδέν shall make no progress, advance not at all* [Alc. 35] **3.** esp. in Philos., of moral and intellectual progress [Zeno. *Stoic.* 1.56; Chrysipp. *ib.* 2.337; Plu. 2.543e; Arr. *Epict.* 1.4.1, 3.2.5, etc.]; κατὰ φιλοσοφίαν π. [Phld. *Mort.* 17].
- **ιδιώτης** = Noun (Nom, m, sg): **ὁ ιδιώτης -ου (ἴδιος)** = **II.** *one in a private station*, opp. to one holding public office, or taking part in public affairs [Hdt. 1.59, 123, al.] **III. 1.** *one who has no professional knowledge, layman, καὶ ἰατρὸς καὶ ἰ.* [Th. 2.48; cf. Hp. *VM* 4, Pl. *Th.* 178e]; ἰ. ἢ τινα τέχνην ἔχων [Pl. *Sph.* 221c]; opp. to a professed orator [Isoc. 4.11]; to a trained soldier [Xen. *Eq. Mag.* 8.1]; opp. ἀθλητής [Arist. *EN* 1116b13]; **opp. a professed philosopher** [Arist. *Pol.* 1266a31] **3.** generally, *a raw hand, ignoramus* [Dem. 4.35] **4.** *'average man'*, opp. a person of distinction [Plu. 2.1104a].  
Carter: 'one of the vulgar' Matheson: 'in ignorance' Oldfather, Hard: 'a layman' Dobbin: 'unenlightened'  
Long: 'an ordinary person' Steinmann: 'ein Ignorant' Nickel: 'als Durchschnittsmensch'
- **ιδιώτης διατελέσεις καὶ ζῶν καὶ ἀποθνήσκων** = Fut. ind. Act. (2, sg): **διατελέω** = **II.** abs., **1.** mostly + PART, *continue being or doing* so and so, τὸ λοιπὸν τῆς ζῆς δ. ἐόντα τυφλόν [Hdt. 6.117]; δ. ἐόντες ἐλεύθεροι [Hdt. 7.11, cf. 1.32, etc.]; δ. τὸν λοιπὸν βίον δουλεύοντες [And. 1.38]; δ. καθεύδοντες [Pl. *Ap.* 31a]; μινυρίζων δ. τὸν βίον ὄλον [Pl. *R.* 411a].

## 51

- 2 - **ἀξίωσον σεαυτὸν βιοῦν ὡς τέλειον καὶ ...** = Aor. Imperat. Act. (2, sg): **ἀξιόω** = **II. 1.** + ACC pers. & INF, *think one worthy* to do or be, *σέ τοι ἤξιωσε ναίειν* [Eur. *Alc.* 572]; *οὐκ ἀξιῶ ἐγὼ ἐμαυτὸν ἰσχυρίν μέγα* [Ar. *Eq.* 182]; *τί σεαυτὸν ἀποτινείν ἀξιοῖς*; [Pherecr. 93] 2. *think fit, expect, require that ...*, *ἀ. τινὰ ἰέναι* [Hdt. 2.162]; *ἀ. τινὰ ἀληθῆ λέγειν* [Antiphon 2.3.4].  
Carter: 'think yourself worthy of living as a man grown up, and ...'  
Matheson: 'make up your mind ... to live as one who is mature and ...'  
Oldfather: 'Make up your mind ... that the fitting thing for you to do is to live as a mature man who ...'  
Dobbin: 'Finally decide that you are an adult who ...' Long: 'think yourself worthy to live as a grown-up ...'  
Hard: 'You should think fit ... to live as an adult and ...'  
Steinmann: 'Traue es dir doch endlich zu, wie ein erwachsener Mann zu leben, der ...'  
Nickel: 'Entschließe dich endlich, wie ein erwachsener Mann zu leben, der ...'
- **βιοῦν** = Pres. Inf. Act.: **βιώω** = **I. 1.** *to live, pass one's life* (opp. **ζῶω**, *to live, exist*), *βέλτερον ἢ ἀπολέσθαι ἕνα χρόνον ἢ ἐβίῶναι* [II. 15.511, cf. 10.174]; *ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτω* [II. 8.429]; *βίον βιοῦν* [Pl. *La.* 188a, etc.].
- **τέλειον** = Adj. (Acc, m, sg): **τέλειος -α -ον** = **I. 2.** of animals, *full-grown* [Xen., etc.]: of human beings, *full-grown, adult* [Pl. *Lg.* 929c; Xen. *Cyr.* 1.2.4, 12, 14, etc.].
- **προκόπτοντα** = Pres. Part. Act. (Acc, m, sg): **προκόπτω** = see 51.1 above (**οὐ προκόψας**) and notes at 48.2.  
Carter: 'a proficient' Matheson: 'who is ... proficient' Oldfather, Hard, Long: '(who is) making progress'  
Dobbin: 'who is going to devote the rest of your life to making progress'  
Steinmann: 'der moralische Fortschritte machst' Nickel: 'der auf seinem Weg vorankommt'
- **ἔστω** = Pres. Imperat. Act. (3, sg): **εἰμί**
- **νόμος ἀπαράβατος** = Adj. (nom, m, sg): **ἀπαράβατος -ον (παραβαίνω)** = **I. 1.** *unalterable*, *εἰρμὸς αἰτιῶν* [Stoic. 2.266]; *ἐπιποκῆ*, of causation [Chrysipp ib. 293] 2. *inviolable*, *κύρια καὶ ἀ.* [P<sub>er</sub>yl. 65.18 (i B. C.)].  
Carter, Dobbin, Hard: 'an inviolable law' Matheson: 'a law that you cannot transgress'  
Oldfather: 'a law that must not be transgressed' Long: 'the rule that you never transgress'  
Steinmann, Nickel: 'ein unverbrüchliches Gesetz'
- **ἐπίπονον τι** = Adj. (Nom, n, sg): **ἐπίπονος -ον** = **I. 1.** *painful*, *θάνατοι* [Phld. *Ir.* p. 30W]; *ἐπιθυμία* [Epicur. *Fr.* 457]; *toilsome, laborious, λατρεία* [Soph. *Tr.* 829]; *ἀσχολία, ἄσκησις, φυλακῆ* [Th. 1.70, 2.39, 8.11].  
Carter: 'any instance of pain' Matheson: 'anything troublesome' Oldfather: 'anything that is laborious'  
Dobbin: 'anything painful' Hard: 'anything that requires an effort' Long: 'whatever ... that is painful'  
Steinmann: 'etwas Aufreibendes' Nickel: 'etwas Beschwerliches'
- **ἔνδοξον (τι)** = Adj. (Nom, n, sg): **ἔνδοξος -ον (δόξα)** = **I. 2.** of things, *notable*, *πράγματα* [Aeschin. 3.231]; *generally approved*, *τὸ καλὸν = τὸ ἔ.* [Epicur. *Fr.* 513]; *glorious, ταφαί* [Plu. *Per.* 28].  
Carter: 'any instance of glory' Matheson, Hard: 'anything (that is) glorious'  
Oldfather: 'anything that is held in high repute' Dobbin: 'anything bringing glory'  
Long: 'whatever ... that is popular' Steinmann, Nickel: 'etwas Ruhmvolles'
- **ἄδοξον (τι)** = Adj. (Nom, n, sg): **ἄδοξος -ον (δόξα)** = **I.** without **δόξα**, *inglorious*, [Dem. 5.5]; *disreputable, τέχνη* [Xen. *Smp.* 4.56].  
Carter: 'any instance of disgrace' Matheson, Hard: 'anything (that is) inglorious'  
Oldfather: 'anything that is held in no repute' Dobbin: 'anything bringing disrepute'  
Long: 'whatever ... that is unpopular' Steinmann, Nickel: 'etwas Ruhmloses'
- **προσάγεται** = Pres. Subj. Pass. (3, sg): **προσάγω** = **A. I. 1.** *bring to* or *upon*, *τίς δαίμων τόδε πῆμα προσεγήγαγε*; [Od. 17.446; cf. Eur. *Med.* 993]; *θυσίας τινί* [Hdt. 3.24] 3. *bring to, move towards, apply*, *μὴ π. τὴν χειρὰ μοι lay it not on me* [Ar. *Lys.* 893] 6. in military sense, *bring up* for the attack, *move on towards*, *π. πύλαις λόχον* [Eur. *Ph.* 1104] 7. metaph., *π. βίαν τοῖς πολεμίοις* [D.S. 15.68; cf. P<sub>er</sub>teb. 61(b).33 (ii B.C. Pass.), etc.]; *τὰς ἀνάγκας* [Th. 1.99].  
Carter: 'if any instance of pain ... be set upon you' Matheson: 'if you encounter anything troublesome'  
Oldfather: 'if you meet anything that is laborious' Dobbin: 'When faced with anything painful'  
Hard: 'if you come up against anything that requires an effort' Long: 'whatever you encounter that is painful'  
Steinmann, Nickel: 'wenn dir etwas Aufreibendes / Beschwerliches ... begegnet'
- **ὁ ἀγών** = Noun (Nom, m, sg): **ὁ ἀγών -ωνος (ἀγομαί)** = **I. 2.** *a place of contest, lists, course*, *βήτην ἐς μέσσον ἀ.* [II. 23.685, cf. 531, Od. 8.260; Hes. *Sc.* 312, and esp. Th. 5.50] **II.** *assembly of the Greeks at the national games*, *ὁ ἐν Ὀλυμπίῃ ἀ.* [Hdt. 6.127]:— hence, *contest for a prize at the games*, *ἀ. γυμνικός, ἵππικός, μουσικός* [Hdt. 2.91; Pl. *Lg.* 658a; Ar. *Pl.* 1163; cf. Th. 3.104]; *ἀ. στεφανηφόρος* or *στεφανίτης* *contest* where the prize is a crown [Hdt. 5.102; Arist. *Rh.* 1357a19].
- **πάρεστι (ὁ ἀγών)** = Pres. Ind. Act. (3, sg): **πάρεμι** = **I. 1.** *to be by* or *present*, *ὁμεῖς θεαί ἐστε πάρεστε τεῖστε τε πάντα* [II. 2.485, etc.].



## 51

- 2 - τὰ Ὀλύμπια = Noun (Nom, n, pl): τὰ Ὀλύμπια (sc. *ιερά*), *the Olympic games*, or *games in honour of Olympian Zeus* [Hdt. 1.59, etc.]: mostly without the Art., Ὀλύμπια ἄγειν [Hdt. 8.26]: also with the Art., ποιεῖν τὰ Ὀ. [Xen. *HG* 7.4.28]; στρέφεσθαι τὰ Ὀ. [Luc. *Merc. Cond.* 13]. (LSJ Ὀλυμπία II)
- οὐκ ἔστιν ἀναβάλλεσθαι οὐκέτι = Pres. Inf. Middle: ἀναβάλλω = A. II. 1. *put back, put off*, μηκέτι νῦν ἀνάβαλλε ... ἄεθλον [Od. 19.584] B. more freq. in Middle II. 1. *put off, delay a thing in which oneself is concerned* (see II above), μηδ' ἔτι δηρὸν ἀμβαλλώμεθα ἔργον [Il. 2.436; cf. Hes. *Op.* 410; Pi. *O.* 1.80, *N.* 9.29; Hdt. 3.85]; εἰσαῦθις ἀναβεβλήμεθα [Ar. *Ec.* 983].
- οὐκέτι = Adv. οὐκέτι or οὐκ ἔτι = *no more, no longer, no further*: and generally, *not now*, opp. οὐπω *not yet* [freq. in Hom., Hes., Hdt].
- παρὰ μίαν ἡμέραν καὶ ἐν πράγμα ἀπόλλυται προκοπή καὶ σώζεται = Prep. παρὰ = C. + ACC, III. 7. of the margin *by* which an event occurs, of the necessary and sufficient cause or motive (τὸ μὴ π. τοῦτο γίνεσθαι τότε λέγομεν, ὅταν ἀναιρεθέντος τοῦτου μηδὲν ἦττον περαίνηται ὁ συλλογισμὸς Arist. *APr.* 65b6, cf. 48a24, al.), ἕκαστος οὐ π. τὴν ἑαυτοῦ ἀμέλειαν οἶεται βλάψειν *each thinks that his own negligence will not suffice to cause injury* [Th. 1.141; cf. Isoc. 3.48]; π. τὴν αὐτοῦ ἀμαρτίαν *all through his own fault* [Antipho 3.4.5]; οὐδεὶς παρ' ἑαυτὸν ἔστι βασιλεύς *thanks to himself alone* [Aristeas 224]; εἶναι π. τοῦτο σωτηρίαν τε πόλει καὶ τὸναντίον, i.e. *on this depends ...* [Pl. *Lg.* 715d; cf. Xen. *Eq.Mag.* 1.5]; π. μίαν ἡμέραν καὶ ἐν πράγμα ἀπόλλυται προκοπή καὶ σώζεται [Epict. *Ench.* 51.2].  
Carter: 'and that, by once being worsted, and giving way, proficiency is lost, or [by the contrary] preserved'  
Matheson: 'and that one day and one action determines whether the progress you have achieved is lost or maintained'  
Oldfather: 'and that it depends on a single day and a single action, whether progress is lost or saved'  
Dobbin: 'that the chance for progress, to keep or lose, turns on the events of a single day'  
Hard: 'and that it depends on a single day and a single action whether progress is to be lost or secured'  
Long: 'and that your progress is saved or ruined by a single day and a single action'  
Steinmann: 'und an einem einzigen Tag, durch eine einzige Handlung wird der erzielte Fortschritt zerstört oder bewahrt'  
Nickel: 'und daß es von einem einzigen Tag und einer einzigen Tat abhängt, ob der Fortschritt bestehen bleibt oder zerbricht'
- παρὰ ... ἐν πράγμα = Noun (Acc, n, sg): τὸ πρᾶγμα -ατος = I. *deed, act*, the concrete of πρᾶξις, but freq. approaching to the abstract sense [Thgn. 116, al.]; opp. λόγοι [Dem. 2.12, etc.]; πραγμάτων ὀρθὰν ὁδὸν [Pi. *O.* 7.46]; γυναίου π. ἐποίει *did the act of a woman* [Dem. 25.57, cf. 18.24, etc.].
- ἀπόλλυται προκοπή = Pres. Ind. Middle (3, sg): ἀπόλλυμι = B. I. 1. Middle, ἀπόλλυμαι, *perish, die* [Il. 1.117, etc.]; *cease to exist*, opp. γίνεσθαι [Meliss. 8; Pl. *Prm.* 156b, etc.]; simply, *to be undone*, αὐτῶν ... ἀπωλόμεθ' ἀφραδίῃσιν [Od. 10.27]; ἀπωλώλει τῷ φόβῳ μὴ ... [Xen. *Cyr.* 6.1.2]: freq. in Attic, esp. in perf., ἀπόλωλας *you are lost* [Ar. *Nu.* 1077] II. *to be lost*, ὕδωρ ἀπολέσκει' (of the water eluding Tantalus) [Od. 11.586]; γέλως ἐξ ἀνθρώπων ἀπόλωλεν [Xen. *Smp.* 1.15]; ἀπολόμενον ἀργύριον [Antipho *Soph.* 54].
- προκοπή = Noun (Nom, f, sg): ἡ προκοπή = 1. *progress on a journey* [Plu. 2.76d] 2. generally, *progress, advance*, τὴν οἴησιν ἔλεγε προκοπῆς ἐγκοπήν *that opinion forming was the stoppage of progress* [Bion ap. D. L. 4.50]; π. σχεῖν, ποιεῖσθαι, λαμβάνειν [Plb. 2.37.10, 2.13.1, 8.15.6]; ἡ ἐπὶ τὸ βέλτιον π. [Plb. 1.12.7]; opp. ἡ ἐπὶ τὸ χεῖρον π. [J. *AJ* 4.4.1]; freq. of moral progress [Stoic. 3.31, al.]; παλίντροπος π. *progress in a contrary direction* [Plb. 5.16.9]; ἐν παιδείᾳ π. [LXX *Si.* 51.17]; *proficiency*, ἐν τοῖς λόγοις [Phld. *Piet.* 107]; ἐν φιλοσοφίᾳ [D. S. 16.6; cf. Cic. *Att.* 15.16]; π. τοῦ εὐαγγελίου [Ep. *Phil.* 1.12] b. *success, prosperity*, δόξα καὶ π. παρὰ τισιν ὑπάρκει [Aristeas 242; cf. *OGI* 627.2 (Bostra)].  
☛ for this key Stoic concept, see the notes of Long, Nickel, and Steinmann at *Ench.* 12.1 above (εἰ προκόψαι θέλεις).
- σώζεται (προκοπή) = Pres. Ind. MP (3, sg): σώζω (σῶς) = I. 2. of things, *keep safe, preserve*, rare in Homer, σώω μὲν ταῦτα, σώω δ' ἐμέ [Od. 13.230]; σ. πόλιν *preserve the city or the state* [Hdt. 8.34; Aesch. *Th.* 749; *Soph. Ant.* 1058; Pl. *R.* 417a, cf. *Grg.* 512b, etc.];—Passive, τὸ ἄπραγμον οὐ σώζεται *is not secure* [Th. 2.63]; ἡ ... πόλις οὐκ ἂν ἐσώζετο; [Ar. *Ec.* 219]; *to be preserved, extant*, of books [Longin. ap. Porph. *Plot.* 20; Gal. 15.705; D.C. 70.2] 3. *keep, observe, maintain* laws, etc., τὸν παρόντα νοῦν [Aesch. *Pr.* 394]; τὰ πρὸς τοὺς κατοίκους δίκαια [BGU 562.19 (ii A. D.)];—Passive, *to be maintained*, τοῦ μήκουσ σωζομένου [Arist. *Met.* 386a2]; ἐφ' ᾧ τοῖς θεοῖς τὰ ἱερά σωθήσεσθαι [PHib. 1.77.7 (iii. B. C.)].  
Carter: 'proficiency is ... preserved' Matheson: 'the progress you have achieved is ... maintained'  
Oldfather: 'progress is ... saved' Dobbin: 'to keep [progress]' Hard: 'progress is to be ... secured'  
Long: 'your progress is saved' Steinmann: 'wird der erzielte Fortschritt ... bewahrt'  
Nickel: 'der Fortschritt bestehen bleibt'

## 51

- 3 - **Σώκράτης οὕτως ἀποτελέσθη** = Aor. Ind. Pass. (3, sg): **ἀποτελέω** = **1.** *bring to an end, complete* a work [Hdt. 5.92.ή; Xen. *HG* 3.2.10; Pl. *Plt.* 308e, etc.];— Pass. [Th. 4.69]: perf. Part. ἀποτετελεσμένος *perfect, ἐπίτροπος* [Xen. *Oec.* 13.3].  
 Carter: ‘Thus Socrates became perfect’ Matheson: ‘This was how Socrates attained perfection’  
 Oldfather: ‘This is the way Socrates became what he was’ Dobbin: ‘That’s how Socrates got to be the person he was’  
 Hard: ‘It was in this way that Socrates became the man he was’ Long: ‘That’s how Socrates perfected himself’  
 Steinmann: ‘So wurde Sokrates, wie er war’ Nickel: ‘Auf diese Weise wurde Sokrates so, wie er war’
- **ἐπὶ πάντων τῶν προσαγομένων αὐτῷ** = Pres. Part. Pass. (Gen, n, pl): **προσάγω** = **A. I. 1.** *bring to or upon*, τίς δαίμων τότε πῆμα προσεήγαγε; [Od. 17.446; cf. Eur. *Med.* 993]; θυσίας τινί [Hdt. 3.24] **3.** *bring to, move towards, apply*, μὴ π. τὴν χειρὰ μοι *lay it not on me* [Ar. *Lys.* 893] **6.** in military sense, *bring up* for the attack, *move on towards*, π. πύλαις λόχον [Eur. *Ph.* 1104] **7.** metaph., π. βίαν τοῖς πολεμίοις [D.S. 15.68; cf. *PTeb.* 61(b).33 (ii B.C. **Pass.**), etc.]; τὰς ἀνάγκας [Th. 1.99].  
 Carter: ‘(improving himself) by every thing’ Matheson: ‘in all that he encountered’  
 Oldfather, Long: ‘in everything he encountered’ Dobbin: ‘to meet his every challenge’  
 Hard: ‘in everything that he had to deal with’ Steinmann: ‘bei allem, was ihm begegnete’  
 Nickel: ‘bei allem, womit er zu tun hatte’
- **μηδενὶ ἄλλῳ προσέχων ἢ τῷ λόγῳ** = Pres. Part. Act. (Nom, m, sg): **προσέχω** = **I. 3.** *turn to or towards* a thing : mostly, π. τὸν νοῦν *turn one’s mind, attention to* a thing, *be intent on* it, τοῖς ἀναπαίστοις [Ar. *Eq.* 503]; ἐμοί [ib. 1014]; π. τὸν νοῦν τι *give heed to him, pay court to him* [Xen. *Cyr.* 5.5.40]; ἐαυτῷ π. τὸν νοῦν *to be thinking with himself, in a fit of abstraction* [Pl. *Smp.* 174d] **4.** without **τὸν νοῦν**, πρόσεχ’ οἷς φράζω *attend to* what I shall tell you [Mnesim. 4.21; cf. Dem. 10.3, etc.] **b.** *devote oneself to* a thing, + DAT, γυμνασίοισι [Hdt. 9.33]; τοῖς ἔργοις [Ar. *Pl.* 553]; τῷ πολέμῳ [Th. 7.4]; πλούτῳ [Pl. *Alc. I* 122d].  
 Carter, Hard, Long: ‘(by) attending to nothing but / other than reason’ Matheson: ‘paying heed to nothing but reason’  
 Oldfather: ‘by paying attention to nothing but his reason’ Dobbin: ‘by depending on reason to ...’  
 Steinmann, Nickel: ‘auf nichts anderes achtete als auf die die Vernunft’
- **μήπω** = Adv. **μήπω** or **μήπω** = **I.** as Adv., *not yet* [Od. 22.431, etc.].
- **ὀφείλεις βιοῦν (ὡς Σωκράτης εἶναι βουλόμενος)** = Pres. Ind. Act. (2, sg): **ὀφείλω** = **II. 1.** + INF, *to be bound, to be obliged to do*, ὀφέλλετε ταῦτα πένεσθαι *ye are bound, ye ought to ...* [Il. 19.200; cf. Hdt. 1.41, 42, al.; Eur. *Alc.* 682, 712, etc.]; and of things, *ought to be*, ὁ λόγος οὐκ ἀκριβῶς ὁ. λέγεσθαι [Arist. *EN* 1104a2].  
 Carter: ‘you ought however to live as one desirous of becoming a Socrates’  
 Matheson: ‘yet ought you to live as one who would wish to be a Socrates’  
 Oldfather: ‘you ought to live as one who wishes to be a Socrates’  
 Dobbin: ‘but you can still live as if you want to be him’  
 Hard: ‘you ought to live like someone who does in fact wish to be a Socrates’  
 Long: ‘You yourself too ... ought to live as someone who wants to be a Socrates’  
 Steinmann, Nickel: ‘Du aber ... solltest so leben, als ob du einer sein wolltest’

## 52

- 1** - **ὁ πρῶτος ... τόπος ... ἐν φιλοσοφίᾳ** = Noun (Nom, m, sg): **ὁ τόπος** = **II. 1. topic** [Isoc. 5.109, 10.38; Aeschin. 3.216; Plb. 21.19.2, etc.] **2. c.** generally, *sphere*, ὁ πραγματικὸς τ. [Phld. *Rh.* 1.119S, etc.].  
Carter: ‘the first topic in philosophy’ Matheson: ‘the first department of philosophy’  
Oldfather: ‘the first division in philosophy’ Dobbin: ‘the first field of philosophy’  
Hard: ‘the first area of study in philosophy’ Long: ‘the first area of philosophy’  
Steinmann, Nickel: ‘der erste Bereich der Philosophie’
- **ἀναγκαιότητα** = Sup. Adj. (Nom, m, sg): **ἀναγκαῖος -α -ον**, in Attic also **-ος -ον (ἀνάγκη)** = *of, with, or by force*: **II. Passive, constrained, forced**, πολεμιστὰ ἄ. soldiers *perforce* [Od. 24.499] **2. necessary** (physically or morally), οὐκ ἄ. *unnecessary* (on its different senses in philosophy v. Arist. *Metaph.* 1015a20ff.), ἄ. (ἐστὶ) *it is necessary to ...* [Soph. *Ph.* 1317, etc.]; γίνεται μοι ἀναγκαιότητα, + INF [Hdt. 3.65]; ἄ. κακόν a *necessary* evil [Men. 651].  
Carter, Matheson, Oldfather, Hard, Long: ‘most necessary’ Dobbin: ‘most important’  
Steinmann, Nickel: ‘der ... notwendigste Bereich der Philosophie’
- **ὁ (τόπος) τῆς χρήσεως τῶν θεωρημάτων** = Noun (Gen, f, sg): **ἡ χρήσις -εως (χράομαι)** = **I. 1. employment, use** made of a thing, ἀνέμων [Pi. *O.* 11(10).2]; χρημάτων [Democr. 282]; *use, practice* [Hp. *VM* 4].  
Carter: ‘is, that of the use of [practical] theorems’ Matheson: ‘deals with the application of principles’  
Oldfather: ‘is that which has to do with the application of the principles’  
Dobbin, Long: ‘is (the) application of the principles’ Hard: ‘is the one that deals with the application of principles’  
Steinmann: ‘ist der von der Anwendung ihrer Lehren’ Nickel: ‘umfaßt die Anwendung ihrer Lehren’
- **τῶν θεωρημάτων** = Noun (Gen, n, pl): **τὸ θεώρημα -ατος** = **I. 1. sight, spectacle**, λόγοι καὶ θεωρήματα [Dem. 18.68]: generally, *festival*, ὅσα Μουσῶν ὧσιν ἔχεται θεωρήματα [Pl. *Lg.* 953a] **2. object of contemplation**, τὸ ἐν ἡμῖν φάντασμα δεῖ ὑπολαβεῖν ... εἶναι θ. [Arist. *Mem.* 450b25]; *intuition* [Chrysipp. *Stoic.* 3.72, al.; cf. Phld. *Po.* 5.25 (pl.)] **II. 1. of the mind, speculation, theory** [Arist. *Metaph.* 1083b18, *Top.* 104b1]; τὰ κατὰ φυσιολογίαν θ. [Metrod. *Herc.* 831.8]; *speculative proposition* [M. Ant. 1.8] **c. Math., theorem** [Archim. *Sph. Cyl. I Prooem.*, al.].  
➡ see the note of Nickel at *Ench.* 51.1 above (τὰ θεωρήματα).  
Carter: ‘[practical] theorems’ Matheson, Hard: ‘principles’ Oldfather, Dobbin, Long: ‘the principles’  
Steinmann, Nickel: ‘ihrer [= der Philosophie] Lehren’
- **τὸ μὴ ψεύδσθαι** = Pres. Inf. MP: **ψεύδω** = **B.** earlier and more common is the Dep. **ψεύδομαι**, **I. 1. abs., lie, speak false, play false** [Hom., etc.].
- **ὁ (τόπος) τῶν ἀποδείξεων** = Noun (Gen, f, pl): **ἡ ἀπόδειξις -εως (ἀποδείκνυμι)** = **I. 3. proof** [Hdt., Attic]; esp. by words, ἀποδείξεις εὐρίσκειν τινός [Isoc. 10.3]; ἄ. λέγειν [Pl. *Th.* 162e]: in pl., *proofs, or arguments in proof of*, τινός [Dem. 18.300; cf. Pl. *Phd.* 73a] **b.** in the Logic of Aristotle, *demonstration*, i.e. *deductive proof by syllogism* [Apo. 7b17, al.; cf. Epicur. *Ep.* 1p.25U; *Stoic.* 2.89]; opp. inductive proof (**ἐπαγωγή**) [Arist. *Apo.* 81040]:—sts. in a loose sense, ἄ. ῥητορικὴ ἐνθύμημα [Arist. *Rh.* 1355a6].  
Carter: ‘the second is, that of demonstrations’  
Matheson, Oldfather, Hard: ‘The second deals with (the) demonstrations’ Dobbin: ‘Next come the proofs’  
Long: ‘the second area treats their proofs’ Steinmann, Nickel: ‘Der zweite handelt von den Beweisen’
- **οἷον πόθεν ὅτι οὐ δεῖ ψεύδσθαι** = Adv. **πόθεν** = interrog. Adv. *whence?* **I. 4.** of the cause, *whence? wherefore?* π. χῶς ἐπεμψεν; ἐκ τίνος λόγου; [Aesch. *Ch.* 515].  
Carter: ‘as, whence it is, that we ought not to lie’ Matheson, Oldfather: ‘How comes it that we / one ought not to lie?’  
Dobbin: ‘such as why we should not lie’ Long: ‘such as grounds for the principle that one should not lie’  
Hard: ‘How is it that we oughtn’t to lie?’ Steinmann, Nickel: ‘aus welchem Grund man nicht lügen darf’
- **ὁ αὐτῶν τούτων βεβαιωτικός** = Adj. (Nom, m, sg): **βεβαιωτικός -η -ον** = **I. confirmatory** [Epiet. *Ench.* 52; S.E. *P.* 1.169, etc.].  
➡ the reference of **αὐτῶν τούτων** is slightly ambiguous. It may refer either to **1)** the first two fields of philosophy (ὁ τόπος τῆς χρήσεως τῶν θεωρημάτων and ὁ τόπος τῶν ἀποδείξεων) or to **2)** the specific proofs (αἱ ἀποδείξεις) of the second field. The translations differ accordingly.  
Carter: ‘the third, that which gives strength ... to the other two’ **(1)**  
Matheson: ‘The third is concerned with establishing ... these processes’ **(1)**  
Oldfather: ‘The third confirms ... these processes’ **(1)** Hard: ‘The third confirms ... the other two’ **(1)**  
Dobbin: ‘The third field supports ... the proofs’ **(2)** Long: ‘Third comes the field that confirms ... the proofs’ **(2)**  
Steinmann: ‘Der dritte begründet ... diese Beweise’ **(2)**  
Nickel: ‘Der dritte bezieht sich auf die Begründung ... dieser Beweise’ **(2)**

## 52

- 1 - **ὁ αὐτῶν τούτων ... διαρθρωτικός** = Adj. (Nom, m, sg): **διαρθρωτικός -η -ον** = *explanatory* [Epict. *Ench.* 52; S.E. *M.* 1.300].  
 Carter: ‘the third, that which gives ... articulation to the other two’  
 Matheson: ‘The third is concerned with ... analyzing these processes’  
 Oldfather: ‘The third ... discriminates between these processes’ Dobbin: ‘The third field ... articulates the proofs’  
 Hard: ‘The third ... analyses the other two’ Long: ‘Third comes the field that ... analyzes the proofs’  
 Steinmann: ‘Der dritte ... zergliedert diese Beweise’  
 Nickel: ‘Der dritte bezieht sich auf die ... Gliederung dieser Beweise’
- **πόθεν ὅτι τοῦτο ἀπόδειξις ;** = see **οἷον πόθεν ὅτι οὐ δεῖ ψεῦδῆσθαι** and **ὁ τῶν ἀποδείξεων** above.  
 Carter: ‘as, whence this is a demonstration’ Matheson: ‘How comes it that this is a demonstration?’  
 Oldfather: ‘How does it come that this is a proof?’ Dobbin: ‘How does this prove it?’  
 Hard: ‘How is this a demonstration?’ Long: ‘such as investigating what makes this a proof’  
 Steinmann: ‘Woraus ergibt sich, daß dies ein Beweis ist?’ Nickel: ‘Wie kommt es, daß dies ein Beweis ist?’
- **τί ἀκολουθία ...;** = Noun (Nom, f, sg): **ἡ ἀκολουθία (ἀκολουθέω)** = **IV.** in Logic, *consequence* [Ph. 2.497; Chrysipp. *Stoic.* 2.68, al.].  
 Carter, Matheson: ‘consequence’ Oldfather, Hard: ‘logical consequence’ Dobbin: ‘logical inference’  
 Long: ‘validity’ Steinmann, Nickel: ‘eine logische Folgerung’
- **τί μάχη ...;** = Noun (Nom, f, sg): **ἡ μάχη (μάχομαι)** = **I. 1.** *battle, combat*, freq. in Homer, usu. of armies [Il. 13.789, etc.] **3.** *struggle* [Xen. *Cyr.* 7.5.38] **IV.** in Logic, *contradiction, inconsistency* [Epict. *Ench.* 52.1; S.E. *M.* 7.392].  
 Carter, Matheson, Oldfather, Dobbin, Hard, Long: ‘contradiction’ Steinmann, Nickel: ‘ein Widerspruch’
- **τί ἀληθές ...;** = Adj. (Nom, n, sg): **ἀληθής -ές (λήθω = λανθάνω)** = **A.** *unconcealed, so true, real*, opp. *false, apparent* : **I. 1.** in Hom, opp. *ψευδής*, in phrases *ἀληθέα μυθήσασθαι, εἰπεῖν, ἀγορεύειν, ἀληθές ἐνισπεῖν* [Il. 6.382, Od. 13.254, 3.254, 247, al.].  
 Carter, Oldfather, Dobbin, Hard, Long: ‘truth’ Matheson: ‘What is true?’ Steinmann, Nickel: ‘Was ist wahr?’
- **τί ψεῦδος ...;** = Noun (Nom, n, sg): **τὸ ψεῦδος -εος (ψεύδω)** = **I. 1.** *falsehood, lie, ψεύδεα ... ἐτύμοισιν ὁμοῖα* [Od. 19.203; Hes. *Th.* 27]; *ψεῦδος κεν φαῖμεν* [Il. 2.81] **2.** in Logic, *false conclusion, fallacy, συλλογισμὸς τοῦ ψεῦδος* [Arist. *APr.* 61b3]; *συμβαίνει ψ.* [ib. 37a36].  
 Carter, Oldfather, Dobbin, Hard, Long: ‘falsehood’ Matheson: ‘what is false?’ Steinmann, Nickel: ‘Was ist falsch?’
- 2 - **ὅπου** = rel. Adv. of Place, properly gen. of obsol. Pron. **ὅπως**, correlat. to **ποῦ** = **I. 1.** as a relat. [Hdt., Attic]. **S 2498.** Local clauses are introduced by the relative adverbs **οὗ, ὅπως, ἐνθα, ἴνα** (usually poetic, but sometimes in Plato) *where, [...]*.
- **καὶ ὅπου ἀναπαύεσθαι δεῖ** = Pres. Inf. MP: **ἀναπαύω** = **II. 1.** Middle and Passive, *take rest, ἀναπαύου κακῶν take rest from ...* [Cratin. 297]; esp. of troops, *halt, rest* [Xen. *Cyr.* 2.4.3, etc.] **3.** *rest or settle* upon an object, *τὸ τοῦ Θεοῦ πνεῦμα ἐφ’ ἡμᾶς ἀναπαύεται* [1 *Ep.Petr.* 4.14; cf. LXX *Is.* 11.2]; of shadows [Iamb. *Comm.Math.* 8].  
 Nickel: The “areas” of philosophy distinguished here correspond only partially with the three philosophical disciplines of ethics, logic, and physics. The basic point is Epictetus’s conviction that what is most important is practice, and not theory. (2006, p. 94 n. 79)  
 Steinmann: The first topos (τόπος) of philosophy, ὁ τῆς χρήσεως τῶν θεωρημάτων, corresponds to ethics, while the third, ὁ αὐτῶν τούτων βεβαιωτικός καὶ διαρθρωτικός, parallels logic. The second topos, however, ὁ τῶν ἀποδείξεων, “while not completely corresponding to physics, does approach it closely [...]. For Epictetus, the justification for the prohibition of lying clearly belongs in the domain of physics, which also investigates the essence of man, his place in the cosmos and relation to his fellow-man” (A. Bonhöffer, *Epictet und die Stoa. Untersuchungen zur stoischen Philosophie*, Stuttgart 1890, p. 19). (1992, p. 89 n. 50)  
 Gill: The criticism of focusing on more sophisticated types of study when we have not grasped the more basic or fundamental is close to *Disc.* 3.2.6-7, where he is also concerned with the ethical consequences of making this mistake. But the philosophical topics he discusses here are different from those of *Disc.* 3.2.1-5, and seem to fall wholly within logic (though they have ethical implications). (Hard 2014, p. 348 n. 52)  
 Carter: ‘and whereon we ought to rest’ Matheson: ‘and that in which we must rest’  
 Oldfather: ‘and the one in which we ought to rest’ Dobbin: ‘the one that should occupy most of our time’  
 Hard: ‘and that on which we should dwell’ Long: ‘and the one where we ought to stay’  
 Steinmann: ‘bei dem man verweilen soll’ Nickel: ‘mit dem man sich vor allem befassen soll’

## 52

- 2 - **ἡμεῖς δὲ ἔμπαλιν ποιούμεν** = Adv. **ἔμπαλιν**, in Trag. and Prose freq. with Art., **τὸ ἔμπαλιν** or **τοῦμπαλιν**, **τὰ ἔμπαλιν** (as always in Hdt.) or **τᾶμπαλιν** = **I. backwards, back** [h. Hom., Hes., etc.] **II. 1. contrariwise, the opposite way**, τοῦ. σπεύδειν, κραινείν [Aesch. *Pr.* 204, *Ag.* 1424]; λέγειν [Soph. *Tr.* 358].  
Carter: 'But we act just on the contrary' Matheson: 'But we reverse the order'  
Oldfather, Dobbin, Hard: 'But we do (just) the opposite' Long: 'In fact, though, we do the opposite'  
Steinmann: 'Wir hingegen machen es genau umgekehrt' Nickel: 'Wir machen es aber genau umgekehrt'
- **ἐν ... τῷ τρίτῳ τόπῳ διατρίβομεν** = Pres. Ind. Act (1, pl): **διατρίβω** = **II. 1. spend**, of Time, **θερείην** [Hdt. 1.189]; freq. χρόνον δ. [Lys. 3.11] **2. abs. (without χρόνον) waste time**, οὐ μὴ διατρίβεις ...; **make no more delay** [Ar. *Ra.* 462]; δ. ἐν γυμνασίοις **pass all one's time there** [Ar. *Nu.* 1002]; hence, **busy, employ oneself**, ἐν ζητήσῃ [Pl. *Ap.* 29c]; ἐν φιλοσοφίᾳ [Pl. *Th.* 173c]; περί τι [Pl. *Phd.* 90c; Isoc. 1.4].  
Carter: 'For we spend all our time on the third topic' Matheson: 'we occupy ourselves with the third'  
Oldfather: 'for we spend our time in the third division' Dobbin: 'We are preoccupied with the third field'  
Hard: 'for we spend our time on the third area of study' Long: 'We spend our time on the third area'  
Steinmann, Nickel: 'Denn wir verbringen unsere Zeit mit dem dritten Bereich'
- **περὶ ἐκεῖνόν ἐστιν ἡμῖν ἢ πᾶσα σπουδή** = Noun (Nom, f, sg): **ἡ σπουδή (σπεύδω)** = **II. 1. zeal, pains, trouble, effort**, ἄτερ σπουδῆς [Od. 21.309]; σπουδῆς οὐκ ἄξια [Soph. *OT* 778; cf. Pl. *R.* 604c, etc.]; + GEN, σπουδῆν τιος ποιήσασθαι **make much ado about ...** [Hdt. 1.4]; σπουδαὶ λόγων κατατεινομένων **zeal for the conflicting arguments** [Eur. *Hec.* 130]; **σ. γίγνεται περὶ τι** [Pl. *Phdr.* 276e]; **σ. ἐστι περὶ πραγμάτων** [Dem. 8.2] **III. 1. earnestness**, σ. ἔχειν, ποιεῖσθαι = σπουδάζειν [Eur. *Ph.* 901] **2. object of attention, serious engagement or pursuit**, σπουδῆν ἐπ' ἄλλην Ἡρακλῆς ὀρμώμενος [Eur. *Supp.* 1199]: pl., ἐν τε παιδίαῖς καὶ ἐν σπουδαῖς [Pl. *Lg.* 647d, cf. 732d, al.].  
Carter: 'and employ all our diligence about that' Matheson: 'and make that our whole concern'  
Oldfather: 'and all our zeal is devoted to it' Dobbin: 'and give that all our attention'  
Hard: 'and employ all our efforts on that' Long: 'concentrating all our enthusiasm on it'  
Steinmann: 'und ihm gilt unser ganzer Einsatz' Nickel: 'und ihm gilt unser ganzer Eifer'
- **παντελῶς** = Adv., from Adj. **παντελής -ές (τέλος)** = **III. 1. Adv. παντελῶς**, Ion. **-έως, altogether, utterly**, with Verbs, διῶρυξ π. πεποιημένη [Hdt. 7.37]; παντελῶς εἶχε τὸ οἶκημα **it was quite finished** [Hdt. 4.95].
- **ἀμελοῦμεν (τοῦ πρώτου)** = Pres. Ind. Act. (1, pl): **ἀμελέω (ἀμελής)** = **I. 1. to have no care for, be neglectful of**, + GEN, in Hom. always + neg. (not in Od.), οὐδ' ὡς Μενελάου ἐφημοσύνης ἀμελήσεν [Il. 17.697];— after Homer, with or without neg, εἰ τούτων ἀμελήσει [Hdt. 2.121.γ; cf. Ar. *Nu.* 989; Th. 3.40; Pl. *Lg.* 900b, al.]; δόξης ἀμελήσαι [Dem. 18.227]; ἀμελήσας ὑμῶν [Dem. 21.167].
- **τοιγαροῦν ψευδόμεθα μὲν** = Particle **τοιγάρ** = **I. therefore, accordingly, well then** [Hom., Attic] **II.1. strengthened by other Particles, τοιγαροῦν, for that very reason, therefore** [Hdt. 4.149; Pl. *Sph.* 234e, 246b; Xen. *An.* 1.9.9, al.; Dem. 18.40; Arist. *Pol.* 1271b3, etc.].  
Carter: 'Therefore, at the same time that we lie, ...' Matheson: 'Wherefore we lie'  
Oldfather: 'Wherefore, we lie, indeed' Dobbin: 'The result is that that we lie' Hard: 'And so it comes about that we lie'  
Long: 'The result is that we do tell lies' Steinmann, Nickel: 'Deshalb lügen wir zwar'
- **πῶς δὲ ἀποδείκνυται ὅτι ...** = Pres. Ind. Pass. (3, sg): **ἀποδείκνυμι** = **I. 6. show by argument, prove, demonstrate** [Ar. *Nu.* 1334; Arist. *APo.* 75b37, etc.]; ἄ. σαφεῖς τὰς ἀποδείξεις [And. 2.3]; ἄ. ὡς ... [Ar. *V.* 548; Pl. *R.* 472d]; **ὅτι ...** [Pl. *Prt.* 323c, etc.].
- **πρόχειρον ἔχομεν** = Adj. (Acc, n, sg): **πρόχειρος -ον (χείρ)** = **I. 1. at hand** [Hp. *Art.* 11]; π. ἄχθος a **handy burden** [Soph. *El.* 1116]; of a drawn sword or knife [Soph. *Ph.* 747; Eur. *Hel.* 1564, *El.* 696; Xen. *Cyr.* 4.2.32]; (τὴν ἐπιστήμην) π. οὐκ εἶχε τῇ διανοίᾳ [Pl. *Th.* 198d]; οὗς π. εἶχον μῦθους [Pl. *Phd.* 61b].  
Carter: 'we are mighty ready to show how it is demonstrated, that ...'  
Matheson: 'but are ready enough with the demonstration that ...'  
Oldfather: 'but are ready with the arguments which ...' Dobbin: 'but have no difficulty proving ...'  
Hard: 'while having at hand all the arguments that show ...' Long: 'while we are ready to advance the proofs that ...'  
Steinmann: 'wie man aber beweist, daß ..., ist uns geläufig' Nickel: 'Wie man aber beweist, daß ..., ist uns vertraut'

## 53

- 1** - **ἐπί παντός** = Prep. **ἐπί** = **A.** + GEN, **III.** in various causal senses : **3.** of occasions, circumstances, and conditions, οὐκ ἐ. τοῦτου μόνον, ἀλλ' ἐ. πάντων, *on all occasions* [Dem. 21.38, cf. 183]; ἐφ' ἐκάστῳ [Pl. *Phlb.* 25e]; ἐφ' ἑκατέρου [Pl. *Th.* 158c].  
Carter: 'Upon all occasions' Matheson, Hard, Long: 'On every occasion' Oldfather: 'Upon every occasion'  
Dobbin: 'In every circumstance' Steinmann: 'Bei allem, was geschieht' Nickel: 'Bei jeder Gelegenheit'
- **πρόχειρα ἐκτέον ταῦτα** = Adj. (Acc, n, pl): **πρόχειρος -ον (χείρ)** = see 52.2 above (**πρόχειρον ἔχομεν**).  
Carter: 'we ought to have these maxims ready at hand' Matheson: 'we must have these thoughts at hand'  
Oldfather: 'we ought to have the following thoughts at our command'  
Dobbin: 'we should have the following sentiments handy' Hard: 'we should have these arguments at hand'  
Long: 'we should have the following quotations to hand'  
Steinmann: 'sollten uns folgende Kernsätze stets abrufbar sein' Nickel: 'müssen wir uns folgendes vergegenwärtigen'
- **ἐκτέον ταῦτα** = Adj. (Acc, n, sg): **ἐκτέος -α -ον (ἔχω)** = **I.** *to be held* [Ar. *Ach.* 259] **II.** **1.** **ἐκτέον**, *one must have, χάριν τινί* [Xen. *Mem.* 3.11.2]; *πρόνοιαν* [Aen. *Tact. Praef.* 3]; *πλέον ἐ.* = *πλεονεκτικέον* [Pl. *Grg.* 490c].
- **ἄγου δέ μ', ὦ Ζεῦ** = Pres. Imperat. MP (2, sg): **ἄγω**  
Gill: quotation from Cleanthes, *Hymn to Zeus*. (Hard 2014, p. 348 n. 53.1)  
Nickel: The text is by Cleanthes, who directed the Stoic school from the Stoic school from 264 - 232 B.C (SVF I, 527). A Latin version can be found in Seneca, *Epist.* 107, 10. (2006, p. 94 n. 80)
- **ἡ Πεπρωμένη** = Subst., from Perf. Part. Pass. (Nom, f, sg): **πέρω** = assumed as pres. to aor. Act. **ἔπορον** and perf. Pass. **πέπρωμαι** **I.** **1.** *furnish, offer, present, give*, of things [Hom., Hes.] **II.** **1.** perf. **πέπρωμαι**, *it has or had been (is or was) fated*, + ACC pers. & INF, ἄμφω γὰρ πέπρωται ... γαῖαν ἐρεῦσαι [II. 18.329] **2.** Part. as Adj., of persons, *destined to a thing*, ὁμῆ πεπρωμένον αἴση [II. 15.209] **b.** abs., *destined*, π. βασιλεύς [Pi. *P.* 4.61]; βίος π. one's *natural life* [Pi. *P.* 6.27]; **ἡ πεπρωμένη** (with and without **μοῖρα**) *appointed lot, Fate, Destiny* [Hdt. 1.91; Eur. *Hec.* 43, etc.]; twice in Isoc. [1.43, 10.61].  
Oldfather, Matheson, Long, Dobbin, Hard: 'Destiny' Steinmann: 'allmächtiges Schicksal' Nickel: 'mein Schicksal'
- **ὅποι ποθ'** = **ὅποι**, Adv. correl. to **ποῖ** = **1.** Relat., *to which place, whither*, ἐκεῖσ' ὄ. πορευτέον [Soph. *Aj.* 690].
- **εἰμι διατεταγμένος** = Perf. Part. Pass. (Nom, m, sg): **διατάσσω**, Attic **-ττω** = **I.** **1.** *appoint or ordain severally, dispose*, εὐ δὲ ἕκαστα ἀθανάτοις διέταξε [Hes. *Th.* 74]; *ἀνθρώποισι νόμον δ.* [Hes. *Op.* 276]; *appoint to separate offices*, δ. τοῦς μὲν οἰκίας οἰκοδομέειν, τοῦς δὲ δορυφόρους εἶναι [Hdt. 1.114]; — Pass., *to be appointed, constituted* [Pl. *Lg.* 932a].
- ☛ **ἄγου δέ μ', ὦ Ζεῦ ... ὅποι ποθ' ὑμῖν εἰμι διατεταγμένος**  
Carter: 'Conduct me ... Where-ever your decrees have fix'd my station'  
Matheson: 'Lead me ... Whither ordained is by your decree'  
Oldfather: 'Lead thou me on ... To that goal long ago to me assigned'  
Dobbin: 'Lead me ... To the goal I was long ago assigned'  
Hard: 'Guide me ... To wheresoever you have assigned me' Long: 'Lead me ... Wherever you have ordained for me'  
Steinmann: 'führt mich zu jenem Ziel, das mir einst von euch bestimmt wurde'  
Nickel: 'führt mich an den Platz, der mir einst von euch bestimmt wurde'
- **ἐνομαι** = Fut. Ind. Middle (1, sg): **ἔπω (B)** = only in Middle, **ἔπομαι**, *to be or come after, follow*, **I.** **1.** of Persons, whether *after* or *in company with*, abs. ὁ μὲν, ἦρχ', ὁ δ' ἄμ' ἔσπετο [II. 11.472]: —Constr., + DAT, *νιέτι σῶ* [II. 3.174, cf. 9.428, etc.] **7.** *follow, obey, νόμῳ* [Hdt. 5.18; Th. 2.35]; τῶ ξυνῶ [Heraclit. 2]: abs. [Aesch. *Ag.* 1053; Hdt. 9.16].
- **ἄοκνος** = Adj. (Nom, m, sg): **ἄοκνος -ον** = *without hesitation, resolute*, ἀνήρ [Hes. *Op.* 495]; φύλακα τροφῆς ἄοκνον [Soph. *Aj.* 563]; ἄ. πρὸς μελλητάς [Th. 1.70]; **ἐνομαι γ' ἄοκνος** [Cleanth. *Stoic.* 1.118]; πρὸς τὰς ἀναγκαίαις χρήσεις [Epicur. *Ep.* 3p.64U].  
Carter: 'cheerfully' Matheson: 'doubting not' Oldfather: 'and not falter' Dobbin: 'without hesitation'  
Hard: 'unwaveringly' Long: 'unflinching' Steinmann: 'ohne Zaudern' Nickel: 'ohne Zögern'
- **οὐδὲν ἥττον ἐνομαι** = Adv. use of Adj (Nom, n, sg): **ἥσσω, ἥσσω**, gen. **-ονος**, Attic **ἥττων** = **III.** neut. **ἥσσω, ἥττων** as Adv., *less, ὀλίγον δὲ τί μ' ἥσσω ἐτίμα* [Od. 15.365; cf. Eur. *Hipp.* 264]: with neg., οὐχ ἥσσω, οὐδ' ἥσσω, *not a whit less, just as much* [Aesch. *Ch.* 181, 708; Th. 1.8]; **οὐδὲν ἥσσω, μηδὲν ἥσσω** [Soph. *Aj.* 276, 1329].  
Carter: 'I must follow still' Matheson: 'I shall follow still' Oldfather: 'still I'll follow on'  
Long, Hard: 'I will / I'll follow none the less' Dobbin: 'I will have to follow none the less'  
Steinmann: 'und müßte doch euch folgen' Nickel: 'und müßte euch trotzdem folgen'

## 53

- 2 - ὅστις ἀνάγκη συγκεχώρηκεν καλῶς = Perf. Ind. Act. (3, sg): **συγχωρέω** = **Π. 1.** *get out of the way, make way, τιμι* [Ar. *V.* 1516]; *give way, yield, defer to, τιμι* [Ar. *Lys.* 1111; Th. 1.140; Pl. *Th.* 191c, etc.]; **ταῖσι κατὰ τὸν βίον ἀναγκαις** [Democr. 289; cf. **Eur. Fr. 965**].  
 Gill: quotation from Euripides fragment 965 in Nauck's edition. (Hard 2014, p. 348 n. 53.2)  
 Carter: 'Who-e'er yields properly to fate' Matheson: 'Who rightly with necessity complies'  
 Oldfather: 'Whoso has rightly with necessity complied' Hard: 'Whoever rightly yields to necessity'  
 Dobbin: 'Whoever yields to necessity graciously' Long: 'Whosoever complies nobly with necessity'  
 Steinmann: 'Wer dem unausweichlichen Schicksal sich in rechter Weise fügt'  
 Nickel: 'Wer sich dem unausweichlichen Schicksal auf rechte Weise fügt'
- τὰ θεῶν ἐπίσταται = Pres. Ind. MP (3, sg): **ἐπίσταμαι** = **Π. 1.** + ACC, *understand a matter, know, be versed in or acquainted with, πολλὰ δ' ἐπίστατο ἔργα* [Il. 23.705, cf. Od. 2.117]; τὸ μέλλον [Aesch. *Pers.* 373]; τὰς φύσεις ὑμῶν [Th. 7.14]; πάσας τὰς δημιουργίας [Pl. *R.* 598c].  
 Carter: 'and knows the laws of heaven' Matheson: 'In things divine we count him skilled'  
 Oldfather: 'skilled in things divine' Hard: 'wise in God's ways' Dobbin: 'learned in things divine'  
 Long: 'knowing things divine' Steinmann: 'und kennt der Götter Walten' Nickel: 'und kennt das Göttliche'
- 3 - ἀλλ', ὦ Κρίτων, ... = quotation from Plato, *Crito* 43d (modified).  
 - ταύτη γενέσθω = Aor. Imperat. Middle (3, sg): **γίγνομαι**
- 4 - ἐμὲ δὲ ἄνυτος ... = quotation from Plato, *Apology* 30c - d.  
 - ἀποκτείνειν = Aor. Inf. Act.: **ἀποκτείνω**  
 - βλάψαι δ' οὐ = Aor. Inf. Act.: **βλάπτω**





APPENDIX: CONCORDANCE OF TRANSLATIONS (dates refer to first publication)

GREEK	CARTER 1758	MATHESON 1916	OLDFATHER 1925	DOBBIN 2008	HARD 2014	A. A. LONG 2018	STEINMANN 1992	NICKEL 2006
ἀγαθός ( <i>agathos</i> ) / τὸ ἀγαθόν	good	good / notion of good	good / the good	good / 'good'	good / conception of good	good / goodness	gut / der Begriff Gut	gut / Vorstellung von Gut
ἀδιάφορος ( <i>adiaphoros</i> )	indifferent	indifferent	indifferent	indifferent	indifferent	indifferent	gleichgültig	gleichgültig
αἰδώς ( <i>aidôs</i> )	esteem	respect, self-respect	respect	estimation, consideration	respect	respect	Achtung, Anstand	Achtung, Anstand
ἀκόλυτος ( <i>akolutos</i> )	unrestrained	unhindered	unhindered	unconstrained	immune to hindrance	unimpeded	kann nicht gehindert werden	läßt sich nicht behindern
ἀπάθεια ( <i>apatheia</i> )	apathy	freedom from passion, peace of mind	a calm spirit, tranquility	tranquility, serenity	equanimity, serenity	not getting worked up, calm	Gleichmut	Gleichmut, innere Ruhe
ἀπαρᾰπόδιστος ( <i>aparapodistos</i> )	unhindered	untrammelled	unimpeded	unimpeded	immune to obstruction	unconstrained	kann nicht gehemmt werden	läßt sich nicht stören
ἀποδείξις ( <i>apodeixis</i> )	a demonstration	a demonstration	a proof, demonstration	a proof	a demonstration	a proof	ein Beweis	ein Beweis
ἀταραξία ( <i>ataraxia</i> )	tranquility	a quiet mind, tranquility	peace of mind, calm	peace of mind, calm	peace of mind	tranquility	innere Ruhe	innere Ruhe, Ungestörtheit
γνώμη ( <i>gnômê</i> )	mind, understanding	mind	mind, intelligence	mind	mind, intelligence	mind, decision	Denken, Einsicht, geistige Anlagen	Herz, Vernunft
διάνοια ( <i>dianoia</i> )	thoughts	attention	attention	—	attention	mind	Aufmerksamkeit	Aufmerksamkeit

GREEK	CARTER 1758	MATHESON 1916	OLDFATHER 1925	DOBBIN 2008	HARD 2014	A. A. LONG 2018	STEINMANN 1992	NICKEL 2006
δόγμα ( <i>dogma</i> ) / δόγματα	judgement, principle / principles and notions	judgement	judgement	judgement, reason	judgement	opinion, reason	Urteil und Meinung, Grund einer Handlungsweise	Urteil und Meinung
ἔκκλησις ( <i>ekkklisis</i> )	aversion	(the) will to avoid	aversion	aversion, resentment	aversion	the faculty of aversion, aversion	Meiden, Abneigung,	Ablehnen, Ablehnung, Abneigung
ἐλευθερία ( <i>euleutheria</i> ) / ἐλεύθερος	freedom / free	freedom / free	freedom / free	freedom / free	freedom / free	freedom / free	Freiheit / frei	Freiheit / frei
εὐδαιμονία ( <i>eudaimonia</i> )	happiness	happiness	happiness	happiness	happiness	happiness	Glück	Glück
εὐσεβεία ( <i>eusebeia</i> ) / τὸ εὐσεβές	piety	piety / religion	piety	the duty we owe to the gods, piety	piety	reverence	Frömmigkeit	Frömmigkeit
ἐφ' ἡμῖν ( <i>eph' hēmin</i> )	in our power	in our power	under our control	we are responsible for, under our control	within our power	up to us	worüber wir gebeten	in unserer Macht, wo wir freie Verfügbungsmacht haben
τὸ ἡγεμονικόν ( <i>hēgemonikon</i> )	ruling faculty, ruling faculty of your mind	Governing Principle	governing principle	mind, character	ruling centre	commanding- faculty	leitendes Prinzip	Seele, leitendes Prinzip
θεωρήματα ( <i>theōrēmata</i> )	the philosophic theorems, practical theorems, theorems	(your) principles, the precepts	(your / the) philosophic(al) principles, principles	(your) principles, the essential doctrines	philosophical principles, principles	(your) philosophical principles, the principles	philosophische Lehrsätze, die philosophischen Lehren, Lehren	philosophische Überzeugungen, die philosophischen Lehren, Lehren
καθῆκον ( <i>kathēkon</i> ) / τὰ καθήκοντα	duties	what is proper to expect from s.o. / appropriate acts	duty / duties	duties / functions	appropriate actions	the appropriate thing to do / appropriate actions	Pflicht / Pflichten	was du von jemandem zu erwarten hast / Pflichten
κακία ( <i>kakia</i> )	vice	vice	vice	vice	badness	inferiority, flaw	Laster	Fehler

κακός ( <i>kakos</i> ) / τὸ κακόν	bad, evil (both as adj. & noun)	bad, evil / your notion of evil	bad, evil / the evil	bad / 'bad' (i.e. as a concept)	bad	bad / badness	schlecht / der Begriff Böse	schlecht / deine Vorstellung von Böse
κανόν ( <i>kanōn</i> ) / κανόνες	rules	rules	rules	criteria	rules	rules	Regeln	Regeln
λόγος ( <i>logos</i> )	reason	reason	reason	reason	reason	reason	Nachdenken, Vernunft	vernünftige Überlegung, Vernunft
νόμος ( <i>nomos</i> ) / νόμοι	law / laws	law / laws	law / laws	law	law / laws	the rule / laws	Gesetz / Gesetze	Gesetz / Gesetze
ὄρεξις ( <i>orexis</i> )	desire	(the) will to get	desire	desire, faculty of desire	desire, desires	the faculty of desire, desire, appetite	Begehren, Verlangen, Wünsche dafür	Begehren, Verlangen, ein Wunsch
ὁρμή ( <i>hormē</i> ); τὸ ὁρμᾶν (to <i>hormān</i> )	pursuit, (the requisite acts of) pursuit, the exertion of one's active powers	impulse, impulse to act, will	choice	impulse, choice	motivation, motives, motives to act	the faculty of motivation, motivation	Antrieb zum Handeln, das Wollen, Leidenschaft	Handeln-Wollen, der Wille zum Handeln
οὐκ ἐφ' ἡμῶν ( <i>ouk eph' hēmōn</i> )	not in our (own) power	not in our power	not under our control	we cannot be held responsible for, external(s)	not within our power	not up to us	worüber wir nicht gebieten	nicht in unserer Macht
προαίρεσις ( <i>prohairesis</i> )	mind, faculty of choice	will, purpose	moral purpose	will, mind	choice	will (2018), volition (2002)	sittliche Grundsätze	sittliche Entscheidung / moralische Entscheidung
προκοπή ( <i>prokopē</i> )	proficiency	progress	progress	progress	progress	progress	Fortschritt	Fortschritt

GREEK	CARTER 1758	MATHESON 1916	OLDFATHER 1925	DOBBIN 2008	HARD 2014	A. A. LONG 2018	STEINMANN 1992	NICKEL 2006
προκόπτειν ( <i>prokoptein</i> )	improve	make progress	make progress	make progress	make progress	make progress	(moralische) Fortschritte machen	(moralische) Fortschritte machen / auf dem richtigen Weg sein
πρόσωπον ( <i>prosōpon</i> )	the character (that is given you), a part	the character (that is given you), a part	rôle	role	role	role	Rolle	Rolle
συμφέρον ( <i>sympheron</i> )	interest	interest	interest	self-interest	interest	interest	Nutzen	Nutzen
σχέσις ( <i>schesis</i> ) / σχέσεις	the [several] relations	relations	social relations, social relationships	social roles, social relationships	social relationships	social relationships	soziale Beziehungen	soziale Beziehungen
ὑπόληψις ( <i>hypolēpsis</i> )	opinion, an opinion	thought, a thought, an opinion	conception, an opinion	judgement, your mind, a belief	opinion, an opinion	the faculty of judgement, a judgment, a belief	Begreifen, Vorstellung	Annehmen und Auffassen, Auffassung, Vorstellung
φαντασία ( <i>phantasia</i> ) / φαντασίου	an appearance, the appearance / the appearances of things	an impression / imaginings	an external impression, sense-impression, impression	an impression / outward appearances	an impression, outward impression	a thought or impression, an appearance / first impressions	Eindruck, Vorstellung, äußerer Eindruck, Sinnesindruck / Eindrücke und (falsche) Vorstellungen	Eindruck, Vorstellung, äußerer Eindruck, erster Eindruck / (falsche) Vorstellungen und Eindrücke
φύσις ( <i>physis</i> )	nature, the nature of sth, what one's nature is able to bear	nature, Nature, one's powers	nature, the nature of sth, one's natural ability	nature, one's capacity to do sth	nature, one's nature	nature, one's nature,	Natur, die Ausstattung seiner Natur	Natur, die menschliche Vernunftnatur, die Vernunftnatur, seine Fähigkeiten
χρήσις ( <i>chrēsis</i> )	the use of sth, making a proper use of sth	the way you deal with sth, to deal with sth, the application of sth	the use of sth., to deal with sth, the application of sth	the intelligent use of sth, to cope with sth, the application of sth	the use of sth., to deal with sth, the application of sth	the management of sth, dealing with sth, the application of sth	der Gebrauch von etw., sich mit etw. auseinanderzu- setzen, die Anwendung von etw.	der Gebrauch von etw., auf etw. richtig zu reagieren, die Anwendung von etw.

## INDEX OF CONCEPTS

The numbers indicate chapters and sections in the *Encheiridion* where a particular concept appears. The presence of notes is indicated in **bold**.

- ἀγαθός (*agathos*), *good* 29.7, 31.2, 32.1  
ἀδιάφορος (*adiaphoros*), *indifferent* **32.2**  
αἰδώς (*aidôs*), *respect* 33.15, **36**  
ἀκώλυτος (*akólutos*), *unimpeded* 1.2 (see also ἀπαραπόδιστος)  
ἀπάθεια (*apatheia*), *serenity* **12.2**, 29.7  
ἀπαραπόδιστος (*aparapodistos*), *unimpeded* 1.2 (see also ἀκώλυτος)  
ἀπόδειξις (*apodeixis*), *proof* 52.1  
ἀταραξία (*ataraxia*), *tranquility* **12.2**, 29.7
- γνώμη (*gnômê*), *intelligence* 28, 31.1, 41
- διάνοια (*dianoia*), *mind* 7 (see also ἡγεμονικόν)  
δόγμα (*dogma*), δόγματα, *judgement* 5, **16**, 45
- ἔκκλισις (*ekklisis*), *aversion* 1.1, 2.1, 2.2, 32.2, 48.3  
ἐλεγκτικός (*elenktikos*), *refutative* 33.8  
ἐλευθερία (*eleutheria*), *freedom* 1.4, 29.7  
— ἐλεύθερος (*eleutheros*), *free* 1.2, 14.2  
ἐπιθυμία (*epithymia*), *passion* 29.3  
ἔργον (*ergon*), *act, deed, undertaking, function* 4, 5, 24.1, 24.2, 24.4, 29.1, 35, 46.2, 49  
εὐδαιμονία (*eudaimonia*), *happiness* 1.4  
εὐροεῖν (*euroein*), *to flow smoothly* **8**  
εὐσέβεια (*eusebeia*) οἱ τὸ εὐσεβές (*to eusebes*), *piety* 31.1, 31.4  
ἐφ' ἡμῖν (*eph' hēmin*), *up to us* 1.1 ; 31.2 ; 48.3 (see also οὐκ ἐφ' ἡμῖν)
- ἡγεμονικόν (*to hēgemonikon*), *governing faculty, mind* **29.7, 38** (see also διάνοια)
- θεωρεῖν (*theôrein*), *study* 30  
θεώρημα, θεωρήματα (*theôrēmata*), *principle, principles* 46.1, 46.2, **51.1**, 52.1
- καθῆκον (*kathēkon*), *appropriate* **30**  
κακία (*kakia*), *vice, badness* 14.1  
κακός (*kakos*) / τὸ κακόν, *bad, evil / an evil* 29.7, 31.2, 32.1  
καλός (*kalos*), *honourable* 2.2, 12.2 (adv. καλῶς)  
κανών (*kanôn*), *standard* 1.5
- λόγος (*logos*), *rationality* 32.3, 51.3
- μάχη (*machê*), *conflict, contradiction* 52.1  
νόμος (*nomos*), νόμοι, *law* 50, 51.2
- οἰκειῶσις (*oikeiôsis*), *appropriation, familiarity, affinity* — here as verb: οἰκειῶ **30**
- ὄρεξις (*orexis*), *desire* **1.1**, 2.1, 2.2, 15, 32.2, 48.3  
ὁρμή (*hormê*), τὸ ὁρμᾶν (*to hormân*), *positive impulse, motivation, choice* **1.1, 2.2**, 48.3
- οὐκ ἐφ' ἡμῖν (*ouk eph' hēmin*), *not up to us* 1.1, 31.2
- προαίρεσις (*prohairesis*), *volition, will, choice* 4, 9, 13, 30  
προκοπή (*prokopê*), *progress* 51.2  
— related verb: προκόπτειν (*prokoptein*), *make progress* **12.1**, 13, **48.2**, 51.1  
πρόσωπον (*prosôpon*), *role* 17, **37**

## INDEX OF CONCEPTS (cont'd)

συγκατάθεσις (συγκατατίθημι) (*synkatathesis*), *assent* — here as verb: **συγκατατίθημι** 45  
συμφέρον (*sympheron*), *interest* 31.4  
σχέσις (*schesis*), *social relationship* 30

ὑπόληψις (*hypolēpsis*), *opinion, judgement* 1.1, 20, 31.1

φαντασία (*phantasia*), φαντασίαι *impression* 1.5, 6, 10, 16, 18, 19.2, 20, 34, 45  
φύσις (*physis*), *nature* 1.2, 4, 13, 26, 27, 29.5, 30, 48.3, 49

χρῆσις (*chrēsis*), *use* 6, 10, 52

— related verb: **χράομαι** (*xraomai*), *to use, deal with* 2.2, 32.2, 33.8, 33.12, 48.3

## INDEX OF NAMES

Anytus (Ἄνυτος) 53.4

Apollo (here referred to as ὁ Πύθιος, “the Pythian”, patron god of the oracle at Delphi) 32.3

Chrysippus (Χρύσιππος) 49

Crito (Κρίτων) 53.3

Diogenes (Διογένης) 15

Eteocles (Ἐτεοκλῆς) 31.4

Heraclitus (Ἡράκλειτος) 15

Homer (Ὅμηρος) 49

Meletus (Μέλιτος) 53.4

Polynices (Πολυνείκης) 31.4

Socrates (Σωκράτης) 5 [L], 32.3, 33.12, 46.1, 51.3

Zeno (Ζήνων) 33.12

Zeus (Ζεύς) 53.1

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