

LOEB CLASSICAL LIBRARY

EPICTETUS
DISCOURSES
BOOKS 3-4
FRAGMENTS
THE ENCHEIRIDION



Translated by
W. A. OLDFATHER

EPICTETUS

THE DISCOURSES

BOOKS I-IV
江苏工业学院图书馆

FRAGMENTS · ENCHEIRIDION

藏书章

WITH AN ENGLISH TRANSLATION BY

W. A. OLDFATHER



HARVARD UNIVERSITY PRESS

CAMBRIDGE, MASSACHUSETTS

LONDON, ENGLAND

First published 1928
Reprinted 1952, 1960, 1966, 1978, 1985,
1996, 2000

LOEB CLASSICAL LIBRARY® is a registered trademark
of the President and Fellows of Harvard College

ISBN 0-674-99240-7

*Printed in Great Britain by St Edmundsbury Press Ltd,
Bury St Edmunds, Suffolk, on acid-free paper.*
Bound by Hunter & Foulis Ltd, Edinburgh, Scotland.

CONTENTS

DISCOURSES

BOOK III 1

BOOK IV 243

FRAGMENTS 439

ENCHEIRIDION 479

INDEX 539

ARRIAN'S DISCOURSES
OF EPICTETUS

ΑΡΡΙΑΝΟΥ ΤΩΝ ΕΠΙΚΤΗΤΟΥ ΔΙΑΤΡΙΒΩΝ

Α Β Γ Δ

Γ

ΚΕΦΑΛΑΙΑ ΤΟΥ Γ ΒΙΒΛΙΟΥ

- α'. Περὶ καλλωπισμοῦ.
 β'. Περὶ τίνα ἀσκεῖσθαι δεῖ τὸν προκόψοντα καὶ ὅτι τῶν κυριωτά-
 των ἀμελοῦμεν.
 γ'. Τίς ὕλη τοῦ ἀγαθοῦ καὶ πρὸς τί μάλιστα ἀσκητέον.
 δ'. Πρὸς τὸν ἀκόσμως ἐν θεάτρῳ σπουδάζοντα.
 ε'. Πρὸς τοὺς διὰ νόσον ἀπαλλαττομένους.¹
 ς'. Σποράδην τινά.
 ζ'. Πρὸς τὸν διορθωτὴν τῶν ἐλευθέρων πόλεων, Ἐπικούρειοι
 ἔντα.
 η'. Πῶς πρὸς τὰς φαντασίας γυμναστέον ;
 θ'. Πρὸς τίνα ῥήτορα ἀνιόντα εἰς Ῥώμην ἐπὶ δίκη.
 ι'. Πῶς φέρειν δεῖ τὰς νόσους ;²
 ια'. Σποράδην τινά.
 ιβ'. Περὶ ἀσκήσεως.
 ιγ'. Τί ἐρημία καὶ ποῖος ἔρημος.
 ιδ'. Σπορίδην τινά.

¹ s : πλαττομένους S.

² The entire title supplied from Ch. X. by s.

ARRIAN'S DISCOURSES
OF EPICTETUS
IN FOUR BOOKS
BOOK III

Chapters of the Third Book

- I. Of personal adornment.
- II. The fields of study in which the man who expects to make progress will have to go into training ; and that we neglect what is most important.
- III. What is the subject-matter with which the good man has to deal ; and what should be the chief object of our training ?
- IV. To the man who took sides, in an undignified manner, while in a theatre.
- V. To those who leave school because of illness.
- VI. Some scattered sayings.
- VII. A conversation with the Imperial Bailiff of the Free Cities, who was an Epicurean.
- VIII. How ought we to exercise ourselves to deal with the impressions of our senses ?
- IX. To a certain rhetorician who was going to Rome for a law-suit.
- X. How ought we to bear our illnesses ?
- XI. Some scattered sayings.
- XII. Of training.
- XIII. The meaning of a forlorn state, and the kind of person a forlorn man is.
- XIV. Some scattered sayings.

ARRIAN'S DISCOURSES OF EPICTETUS

- ιε'. "Οτι δεῖ περιεσκεμμένως ἔρχεσθαι ἐφ' ἕκαστα.
ις'. "Οτι εὐλαβῶς δεῖ συγκαθιέναι εἰς συμπεριφοράν.
ιζ'. Περὶ προνοίας.
ιη'. "Οτι οὐ δεῖ πρὸς τὰς ἀγγελίας ταρασσέσθαι.
ιθ'. Τίς στάσις ἰδιώτου καὶ φιλοσόφου ;
κ'. "Οτι ἀπὸ πάντων τῶν ἐκτὸς ἔστιν ὠφελεῖσθαι.
κα'. Πρὸς τοὺς εὐκόλως ἐπὶ τὸ σοφιστεῦναι ἐρχομένους.
κβ'. Περὶ Κυνισμοῦ.
κγ'. Πρὸς τοὺς ἀναγινώσκοντας καὶ διαλεγομένους ἐπιδεικτικῶς.
κδ'. Περὶ τοῦ μὴ δεῖν προσπάσχειν τοῖς οὐκ ἐφ' ἡμῖν.
κε'. Πρὸς τοὺς ἀποπίπτοντας ὧν προέθεντο.
κς'. Πρὸς τοὺς τὴν ἀπορίαν δεδοικότας.

Γ

α'. Περὶ καλλωπισμοῦ.

- 1 Εἰσιόντος τινὸς πρὸς αὐτὸν νεανίσκου ῥητορικοῦ
περιεργότερον ἡρμωσμένου τὴν κόμην καὶ τὴν
ἄλλην περιβολὴν κατακοσμοῦντος Εἰπέ μοι, ἔφη,
εἰ οὐ δοκοῦσίν σοι κύνες τ' εἶναι καλοί τινες καὶ
ἵπποι καὶ οὕτως τῶν ἄλλων ζώων ἕκαστον ;—
2 Δοκοῦσιν, ἔφη.—Οὐκοῦν καὶ ἄνθρωποι οἱ μὲν
καλοί, οἱ δ' αἰσχροί ;—Πῶς γὰρ οὐ ;—Πότερον
οὖν κατὰ τὸ αὐτὸ ἕκαστα τούτων ἐν τῷ αὐτῷ
γένει καλὰ προσαγορεύομεν ἢ ἰδίως ἕκαστον ;
3 οὕτως δ' ὄψει αὐτό. ἐπειδὴ πρὸς ἄλλο μὲν ὀρώ-
μεν κύνα πεφυκότα, πρὸς ἄλλο δ' ἵππον, πρὸς

BOOK III. 1. 1-3

- XV. That we ought to approach each separate thing with circumspection.
- XVI. That one should enter cautiously into social intercourse.
- XVII. Of Providence.
- XVIII. That we ought not to allow any news to disturb us.
- XIX. What is the position of the layman, and what that of the philosopher?
- XX. That it is possible to derive advantage from everything external.
- XXI. To those who enter light-heartedly upon the profession of lecturing.
- XXII. On the calling of a Cynic.
- XXIII. To those who read and discuss for the purpose of display.
- XXIV. That we ought not to yearn for the things which are not under our control.
- XXV. To those who fail to achieve their purposes.
- XXVI. To those who fear want.

CHAPTER I

Of personal adornment

ONCE, when he was visited by a young student of rhetoric whose hair was somewhat too elaborately dressed, and whose attire in general was highly embellished, Epictetus said : Tell me if you do not think that some dogs are beautiful, and some horses, and so every other creature.—I do, said the young man.—Is not the same true also of men, some of them are handsome, and some ugly?—Of course.—Do we, then, on the same grounds, pronounce each of these creatures in its own kind beautiful, or do we pronounce each beautiful on special grounds? I shall show you what I mean. Since we see that a dog is born to do one thing, and a horse another, and, if you will, a nightingale for something else, in general

ARRIAN'S DISCOURSES OF EPICTETUS

ἄλλο δ' εἰ οὕτως τύχοι ἀηδόνα, καθόλου μὲν οὐκ ἀτόπως ἀποφάναιτ' ἂν τις ἕκαστον τηνικαῦτα καλὸν εἶναι, ὁπότε κατὰ τὴν αὐτοῦ φύσιν κράτιστ' ἔχοι· ἐπεὶ δ' ἡ φύσις ἑκάστου διάφορός ἐστιν, διαφόρως εἶναί μοι δοκεῖ ἕκαστον αὐτῶν καλόν·
 4 ἡ γὰρ οὐ;—Ὡμολόγει.—Οὐκ οὖν ὅπερ κύνα ποιεῖ καλόν, τοῦτο ἵππον αἰσχρόν, ὅπερ δ' ἵππον καλόν, τοῦτο κύνα αἰσχρόν, εἴ γε διάφοροι αἱ
 5 φύσεις εἰσὶν αὐτῶν;—Ἐοικεν.—Καὶ γὰρ τὸ παγκρατιαστὴν οἶμαι ποιοῦν καλὸν τοῦτο παλαισ-
 στὴν οὐκ ἀγαθὸν ποιεῖ, δρομέα δὲ καὶ γελοιότα-
 6 πόν· καὶ ὁ πρὸς πενταθλίαν καλὸς ὁ αὐτὸς οὗτος πρὸς πάλην αἰσχιστος;—Οὕτως, ἔφη.—Τί οὖν ποιεῖ ἄνθρωπον καλόν ἢ ὅπερ τῷ γένει καὶ κύνα καὶ ἵππον;
 —Τοῦτο, ἔφη.—Τί οὖν ποιεῖ κύνα καλόν; ἡ ἀρετὴ ἢ κυνὸς παροῦσα. τί ἵππον; ἡ ἀρετὴ ἢ
 7 ἵππου παροῦσα. τί οὖν ἄνθρωπον; μὴ ποθ' ἡ ἀρετὴ ἢ ἀνθρώπου παροῦσα; καὶ σὺ οὖν εἰ θέλεις καλὸς εἶναι, νεανίσκε, τοῦτο ἐκπύνει, τὴν ἀρετὴν
 8 τὴν ἀνθρωπικὴν.—Τίς δ' ἐστὶν αὕτη;—Ὅρα, τίνας αὐτὸς ἐπαινεῖς, ὅταν δίχα πάθους τινὰς ἐπαινῇς· πότερα τοὺς δικαίους ἢ τοὺς ἀδίκους;—Τοὺς δικαίους.—Πότερον τοὺς σώφρονας ἢ τοὺς ἀκολάστους;
 —Τοὺς σώφρονας.—Τοὺς ἐγκρατεῖς δ'
 9 ἡ τοὺς ἀκρατεῖς;—Τοὺς ἐγκρατεῖς.—Οὐκοῦν τοιοῦτόν τινα ποιῶν σαυτὸν ἴσθι ὅτι καλόν

¹ ἡ added by s.

¹ One who specialized in the *pancratium*, a combination of boxing, wrestling, and plain "fighting."

it would not be unreasonable for one to declare that each of them was beautiful precisely when it achieved supreme excellence in terms of its own nature; and, since each has a different nature, each one of them, I think, is beautiful in a different fashion. Is that not so?—He agreed.—Does it not follow, then, that precisely what makes a dog beautiful, makes a horse ugly, and precisely what makes a horse beautiful, makes a dog ugly, if, that is, their natures are different?—So it appears.—Yes, for, to my way of thinking, what makes a pancratiast¹ beautiful does not make a wrestler good, and, more than that, makes a runner quite absurd: and the same man who is beautiful for the pentathlon² is very ugly for wrestling?—That is so, said he.—What, then, makes a man beautiful other than just that which makes a dog or a horse beautiful in its kind?—Just that, said he.—What is it, then, that makes a dog beautiful? The presence of a dog's excellence. What makes a horse beautiful? The presence of a horse's excellence. What, then, makes a man beautiful? Is it not the presence of a man's excellence? Very well, then, young man, do you too, if you wish to be beautiful, labour to achieve this, the excellence that characterizes a man.—And what is that?—Observe who they are whom you yourself praise, when you praise people dispassionately; is it the just, or the unjust?—The just;—is it the temperate, or the dissolute?—The temperate;—and is it the self-controlled, or the uncontrolled?—The self-controlled.—In making yourself that kind of person, therefore, rest assured that you will be making your-

² An all-round competition in running, jumping, wrestling, and hurling the discus and the javelin.

ARRIAN'S DISCOURSES OF EPICTETUS

ποιήσεις· μέχρις δ' ἂν τούτων ἀμελῇς, αἰσχροὺς
σ' εἶναι ἀνάγκη, καὶ πάντα μηχανᾷ ὑπὲρ τοῦ
φαίνεσθαί σε¹ καλόν.

- 10 Ἐντεῦθεν οὐκέτι ἔχω σοι πῶς εἶπω· ἂν τε γὰρ
λέγω ἂ φρονῶ, ἀνιάσω σε καὶ ἐξελθὼν τάχα οὐδ'
εἰσελεύσῃ· ἂν τε μὴ λέγω, ὅρα οἷον ποιήσω, εἰ
σὺ μὲν ἔρχῃ πρὸς ἐμὲ ὠφεληθησόμενος, ἐγὼ² δ'
οὐκ ὠφελήσω σ' οὐδέν, καὶ σὺ μὲν ὥς πρὸς
φιλόσοφον, ἐγὼ δ' οὐδέν ἐρῶ σοι ὥς φιλόσοφος.
- 11 πῶς δὲ καὶ οὐκ³ ὁμόν ἐστι πρὸς αὐτόν σε τὸ
περιδεῖν ἀνεπανόρθωτον; ἂν ποθ' ὕστερον
- 12 φρένας σχῆς, εὐλόγως μοι ἐγκαλέσεις· “τί εἶδεν
ἐν ἐμοὶ ὁ Ἐπίκτητος, ἵνα βλέπων με τοιοῦτον
εἰσερχόμενον πρὸς αὐτὸν οὕτως αἰσχροῶς ἔχοντα
περίδῃ καὶ⁴ μηδέποτε μηδὲ ῥῆμα εἶπη; οὕτως
- 13 μου ἀπέγνω; νέος οὐκ ἦμην; οὐκ ἦμην λόγου
ἀκουστικός; πόσοι δ' ἄλλοι νέοι ἐφ' ἡλικίας πολ-
- 14 λὰ τοιαῦτα διαμαρτάνουσιν; τινά ποτ' ἀκούω
Πολέμωνα ἐξ ἀκολαστοτάτου νεανίσκου τοσαύ-
την μεταβολὴν μεταβαλεῖν. ἔστω, οὐκ ᾤετό με
Πολέμωνα ἔσεσθαι· τὴν μὲν κόμην ἡδύνατό μου
διορθῶσαι, τὰ μὲν περιάμματά μου περιελεῖν,
ψιλούμενόν με παῦσαι ἡδύνατο, ἀλλὰ βλέπων
- 15 με—τίνος εἶπω;—σχῆμα ἔχοντα ἐσιώπα.” ἐγὼ
οὐ λέγω, τίνος ἐστὶ τὸ σχῆμα τοῦτο· σὺ δ' αὐτὸ

¹ Or perhaps γε, Oldfather.

³ οὐκ added by Koraes.

² s: ἐργωι S.

⁴ καὶ supplied by s.

¹ Once when drunk he burst in upon Xenocrates, but was converted by him and eventually succeeded him in the head-

BOOK III. 1. 9-15

self beautiful; but so long as you neglect all this, you must needs be ugly, no matter if you employ every artifice to make yourself look beautiful.

Beyond that I know not what more I can say to you; for if I say what I have in mind, I shall hurt your feelings, and you will leave, perhaps never to return; but if I do not say it, consider the sort of thing I shall be doing. Here you are coming to me to get some benefit, and I shall be bestowing no benefit at all; and you are coming to me as to a philosopher, and I shall be saying nothing to you as a philosopher. Besides, is it anything but cruel for me to leave you unreformed? If some time in the future you come to your senses, you will have good reason to blame me: "What did Epictetus observe in me," you will say to yourself, "that, although he saw me in such a condition and coming to him in so disgraceful a state, he should let me be so and say never a word to me? Did he so completely despair of me? Was I not young? Was I not ready to listen to reason? And how many other young fellows make any number of mistakes of the same kind in their youth? I am told that once there was a certain Polemo¹ who from being a very dissolute young man underwent such an astonishing transformation. Well, suppose he did not think that I should be another Polemo; he could at least have set my hair right, he could have stripped me of my ornaments, he could have made me stop plucking my hairs; but although he saw me looking like—what shall I say?—he held his peace." As for me, I do not say what it is you look

ship of the Academy. See below IV. 11, 30; Diogenes Laertius, 4, 16; and Horace, *Sat.* II. 3, 253-7.

ARRIAN'S DISCOURSES OF EPICTETUS

ἐρεῖς τόθ', ὅταν εἰς σαυτὸν ἔλθῃς, καὶ γνῶσῃ, οἷόν ἐστι καὶ τίνες αὐτὸ ἐπιτηδεύουσιν.

- 16 Τοῦτό μοι ὕστερον ἂν ἐγκαλῇς, τί ἔξω ἀπολογήσασθαι; ναί· ἀλλ' ἐρῶ καὶ οὐ πεισθήσεται. τῷ γὰρ Ἀπόλλωνι ἐπείσθη ὁ Λαῖος; οὐκ ἀπελθὼν καὶ μεθυσθεὶς χαίρειν εἶπεν τῷ χρησμῷ; τί οὖν; παρὰ τοῦτο οὐκ εἶπεν αὐτῷ ὁ Ἀπόλλων τὰς
- 17 ἀληθείας; καίτοι ἐγὼ μὲν οὐκ οἶδα οὗτ' εἰ πεισθήσῃ μοι οὗτ' εἰ μή· ἐκεῖνος δ' ἀκριβέστατα ἤδει,
- 18 ὅτι οὐ πεισθήσεται, καὶ ὅμως εἶπεν.—Διὰ τί δ' εἶπεν;—Διὰ¹ τί δὲ Ἀπόλλων ἐστίν; διὰ τί δὲ χρησμφδεῖ; διὰ τί δ' εἰς ταύτην τὴν χώραν ἑαυτὸν κατατέταχεν, ὥστε μάντις εἶναι καὶ πηγὴ τῆς ἀληθείας καὶ πρὸς αὐτὸν ἔρχεσθαι τοὺς ἐκ τῆς οἰκουμένης; διὰ τί δὲ προγέγραπται τὸ γνῶθι σαυτὸν μηδενὸς αὐτὸ νοοῦντος;
- 19 Σωκράτης πάντας ἔπειθε τοὺς προσιόντας² ἐπιμελεῖσθαι ἑαυτῶν; οὐδὲ τὸ χιλιοστὸν μέρος. ἀλλ' ὅμως ἐπειδὴ εἰς ταύτην τὴν τάξιν ὑπὸ τοῦ δαιμονίου, ὥς φησιν αὐτός, κατετάχθη, μηκέτι ἐξέλιπεν. ἀλλὰ καὶ πρὸς τοὺς δικαστὰς τί
- 20 λέγει; “ἂν μ' ἀφῆτε,” φησὶν, “ἐπὶ τούτοις, ἵνα μηκέτι ταῦτα πράσσω ἅ νῦν, οὐκ ἀνέξομαι οὐδ' ἀνήσω· ἀλλὰ καὶ νέω καὶ πρεσβυτέρῳ καὶ ἀπλῶς ἀεὶ τῷ ἐντυγχάνοντι προσελθὼν πεύσομαι ταῦτα ἅ καὶ νῦν πυνθάνομαι, πολὺ δὲ μάλιστα ὑμῶν,

¹ διὰ supplied by s.

² s: προσίοντας or προσανότας S.

¹ Who warned him not to beget a son, the ill-starred Oedipus.

like, but *you* will say it, when you come to yourself, and will realize what it is and the kind of people those are who act this way.

If you bring this charge against me some day, what shall I be able to say in my own defence? Yes; but suppose I speak and he not obey. And did Laius obey Apollo?¹ Did he not go away and get drunk and say good-bye to the oracle? What then? Did that keep Apollo from telling him the truth? Whereas I do not know whether you will obey me or not. Apollo knew perfectly well that Laius would not obey, and yet he spoke.—But why did he speak?—And why is he Apollo? And why does he give out oracles? And why has he placed himself in this position,² to be a prophet and a fountain of truth, and for the inhabitants of the civilized world to come to him? And why are the words “Know thyself” carved on the front of his temple, although no one pays attention to them?

Did Socrates succeed in prevailing upon all his visitors to keep watch over their own characters? No, not one in a thousand. Nevertheless, once he had been assigned this post, as he himself says, by the ordinance of the Deity,³ he never abandoned it. Nay, what does he say even to his judges? “If you acquit me,” he says, “on these conditions, namely, that I no longer engage in my present practices, I will not accept your offer, neither will I give up my practices, but I will go up to young and old, and, in a word, to everyone that I meet, and put to him the same question that I put now, and beyond all others I will especially interrogate you,” he says, “who are

² For the expression compare II. 4, 3; IV. 10, 16.

³ Based upon the *Apology*, 28 E.

ARRIAN'S DISCOURSES OF EPICTETUS

- φησί, τῶν πολιτῶν, ὅτι ἐγγυτέρω μου γένει ἐστέ.”
- 21 οὕτως περιέργος εἶ, ὦ Σώκρατες, καὶ πολυπράγμων; τί δέ σοι μέλει, τί ποιούμεν; “οἶον καὶ λέγεις; κοινωνός μου ὦν καὶ συγγενῆς ἀμελεῖς σεαυτοῦ καὶ τῇ πόλει παρέχεις πολίτην κακὸν
- 22 καὶ τοῖς συγγενέσι συγγενῇ καὶ τοῖς γείτοσι γείτονα.” “σὺ οὖν τίς εἶ;” ἐνταῦθα μέγα ἐστὶ τὸ εἰπεῖν ὅτι “οὗτός εἰμι, ᾧ δεῖ μέλειν ἀνθρώπων.” οὐδὲ γὰρ λέοντι τὸ τυχόν βοῖδιον τολμᾶ ἀντιστῆναι αὐτῷ. ἂν δ’ ὁ ταῦρος προσελθὼν ἀνθίστηται, λέγε αὐτῷ, ἂν σοι δόξη, “σὺ δὲ τίς εἶ;” καὶ “τί σοὶ μέλει;” ἄνθρωπε,
- 23 ἐν παντὶ γένει φύεται τι ἐξαίρετον· ἐν βουσίν, ἐν κυσίν, ἐν μελίσσαις, ἐν ἵπποις. μὴ δὲ λέγε τῷ ἐξαιρέτῳ “σὺ οὖν τίς εἶ;” εἰ δὲ μή, ἐρεῖ σοι φωνήν ποθεν λαβὼν “ἐγὼ εἰμι τοιοῦτον οἶον ἐν ἱματίῳ πορφύρα· μή μ’ ἀξίου ὅμοιον εἶναι τοῖς ἄλλοις ἢ τῇ φύσει μου ¹ μέμφου, ὅτι με διαφέροντα παρὰ τοὺς ἄλλους ἐποίησεν.”
- 24 Τί οὖν; ἐγὼ τοιοῦτος; πόθεν; σὺ γὰρ τοιοῦτος οἶος ἀκούειν τἀληθῆ; ὥφελεν. ἀλλ’ ὅμως ἐπεὶ πως κατεκρίθην πώγωνα ἔχειν πολὺν καὶ τρίβωνα καὶ σὺ εἰσέρχῃ πρὸς ἐμὲ ὡς πρὸς φιλόσοφον, οὐ χρήσομαί σοι ὡμῶς οὐδ’ ἀπογνωστικῶς,

¹ Deleted by Kronenberg, and “nature” rather than “my nature” would seem to be more logical here (cf. Grant’s note on Aristotle’s *Ethics*, 2.1.3). But *μου* is supported by the precisely similar *σου* of § 30, which is if anything even more illogical. In the original remark of Diogenes, whom Epictetus is clearly quoting in § 30 (see the note at that point), *ἐγκαλεῖν τῇ φύσει* is used as it is normally in Greek. Apparently we have in these two locutions a form of expression peculiar to Epictetus.

my fellow-citizens, inasmuch as you are nearer akin to me.”¹ Are you so inquisitive, O Socrates, and meddlesome? And why do you care what we are about? “Why, what is that you are saying? You are my partner and kinsman, and yet you neglect yourself and provide the State with a bad citizen, and your kin with a bad kinsman, and your neighbours with a bad neighbour.” “Well, who are you?” Here it is a bold thing to say, “I am he who must needs take interest in men.” For no ordinary ox dares to withstand the lion himself;² but if the bull comes up and withstands him, say to the bull, if you think fit, “But who are you?” and “What do you care?” Man, in every species nature produces some superior individual, among cattle, dogs, bees, horses. Pray do not say to the superior individual, “Well, then, who are you?” Or if you do, it will get a voice from somewhere and reply to you, “I am the same sort of thing as red in a mantle;³ do not expect me to resemble the rest, and do not blame my nature⁴ because it has made me different from the rest.”

What follows? Am I that kind of person? Impossible. Are you, indeed, the kind of person to listen to the truth? I would that you were! But nevertheless, since somehow or other I have been condemned to wear a grey beard and a rough cloak,⁵ and you are coming to me as to a philosopher, I shall not treat you cruelly, nor as though I despaired of

¹ A free paraphrase of the *Apology*, 29 C, E, and 30 A. Compare also I. 9, 23.

² Compare I. 2, 30.

³ Compare I. 2, 17 (and note, where read “bright red”) and 22; the reference is to the stripe in the *toga praetexta*.

⁴ See critical note.

⁵ External symbols of a philosopher.