

Classical Series

THE
LACHES OF PLATO

WITH INTRODUCTION AND NOTES

BY

M. T. TATHAM, M.A.
OF BALLIOL COLLEGE, OXFORD.

London:
MACMILLAN AND CO.
AND NEW YORK

1891

179 A have ceased to be children, but rather to make this the very time for beginning to look after them to the best of our power.'

μειράκια γέγονεν. The neut. plur. predicate here attracts the verb into the singular, the more easily, perhaps, because the subject is understood and not expressed.

B μεμεληκέναι, impersonal. Supply ὑμῖν. (Strictly the ὑμῖν in the sentence is constructed both with *οντας* and μεμεληκέναι.)

εἴπερ τισὶν ἄλλοις, a common Greek phrase. Cf. such English expressions as 'I saw fifty *if* I saw one.' Here translate, 'We thought you as likely as any men' (meaning 'more likely than any other men') 'to have considered.'

πὼς ἂν θεραπευθέντες γένειντο ἀριστοί, lit. 'being how trained they would become best,' i.e. 'what sort of training would make the best men out of them.' There is a stiffness and cumbrousness about interrogative sentences in English which makes their management difficult, especially in translation.

εἰ δ' ἄρα πολλάκις, 'but if by any chance.' *ἄρα* conveys the idea of a result discovered, *πολλάκις* implies that the result is within the bounds of possibility: cf. 194 A.

ὑπομνήσοντες and παρακαλοῦντες. These participles are (as Jacobs says) used as if *ἤλθομεν πρὸς ὑμᾶς ἡγησάμενοι* had occurred in the preceding paragraph. Anacoluthon is unfortunately frequent in Plato, but this instance is particularly harsh. *παρακαλοῦντες* is fut. here.

CAP. II.

δή, 'you must know that.'

C παρασιτεῖ. This verb and the substantive *παράσιτος* had not yet acquired a bad sense at the time when Plato wrote.

ἔπερ. It may be said that the antecedent to this is the clause *παρρησιασόμεθα πρὸς ὑμᾶς*. Translate 'As.'

ἡμέτερα ... αὐτῶν, 'nostra ipsorum.'

ταῦτα δὴ ὑπαισχυνόμεθά τε τοῦσδε. The verb is constructed with a double accusative. 'Well, we feel rather ashamed of this before them.'

ὅτι ἡμᾶς μὲν εἶων τρυφᾶν, κ.τ.λ., 'because they allowed us to take life easily, as soon as we were out of our boyhood, while

they devoted themselves to the affairs of other people,' i.e. to 179 C public life. Lysimachus means no more than that Aristides and Thucydides never made their sons take any part in war or politics; for in other subjects they gave them an excellent education. Plato says in the *Meno*, p. 94 A, ἄλλον δὲ δὴ σκεψώμεθα, 'Αριστείδην τὸν Λυσιμάχου ... οὐκοῦν καὶ οὗτος τὸν υἱὸν τὸν αὐτοῦ Λυσίμαχον, ὅσα μὲν διδασκάλων εἶχετο, κάλλιστα 'Αθηναίων ἐπαίδευσεν; 'Let us take another,—Aristides, the son of Lysimachus: ... did not he train his son Lysimachus better than any other Athenian in all that could be done for him by the help of masters?' (Jowett); and in the same dialogue, 94 C, he says, Θουκυδίδης αὐτὸν δύο υἱεῖς ἔθρεψε, Μελησίαν καὶ Στέφανον, καὶ τοὺτους ἐπαίδευσεν ὅσα τε ἄλλα εὐ καὶ ἐπάλαισάν κάλλιστα 'Αθηναίων. This training would however cease with their boyhood. That education should extend through life is an idea that runs through the whole of the *Laches*.

οὗτοι μὲν οὖν, κ.τ.λ. 'Well, they say that they will comply D with our wishes, but we, as I was saying (δή),' etc.

τί ἂν οὗτοι μαθόντες ἢ ἐπιτηδεύσαντες ὃ τι ἀριστοὶ γένοιτο. The form of the sentence is exactly like that of πῶς ἂν θεραπευθέντες γένοιτο ἀριστοὶ above, 179 B, on which see note.

ἐσηγήσατο οὖν τις ἡμῖν, κ.τ.λ. 'Well, somebody recommended to us this course of instruction, (telling us) that it was a good thing for a young man to learn to fight in heavy armour.' For the irregularity of the construction see note on the Language of the Dialogue.

ἐπιδεικνύμενον, 'displaying his art.'

E

ἐκέλευε, 'advised us.' When a man is said κελεύειν in Greek, it merely implies that he used, as it were, the imperative mood, not necessarily that he adopted an authoritative tone. The person in question might have said, 'You go and see Stesilaus, and judge for yourselves.'

ἔδοξε δὲ, 'so we thought.'

συμβούλους τε καὶ κοινωνούς, 'advisers and fellow-inquirers.'

ὑμέτερον μέρος. Supply ἐστίν.

180 A

καὶ περὶ τῶν ἄλλων. Lysimachus does not wish to confine the inquiry to the ὀπλομαχία; yet he has no notion of determining scientifically what the best training for his sons would be, but is content with the empirical method of collecting opinions on the value of this or that exercise. In other words, he has formed no definite ideas of the qualities he would like to see developed, or of the nature of the subjects in which he would have them developed, and consequently has no data