

*Plato*  
Elementary Classics.

125

THE EUTHYPHRO  
AND  
MENEXENUS OF PLATO

Edited for the Use of Schools

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## CHAPTER II.

Socrates praises the powers of the public speakers in a strain of ironical exaggeration.

1. καὶ μὴν—‘well, in truth’. For the idiomatic uses of μὴν see Madv. *Greek Syntax*, § 231 sq. πολλαχῇ, ‘in many points’. κινδυνεύει εἶναι, lit. ‘runs the chance of being’, i.e. probably is.

3. καὶ εἰάν—‘even if’, referring to the preceding clause: the two next clauses are similarly connected—the poor man is magnificently buried; the bad man elaborately praised. For the position of καὶ cf. 20. 49: so *Gorg.* 509 A, καὶ εἰ ἀγροικότερόν τι εἰπεῖν ἐστί, ‘even if it be somewhat rude to assert’.

The difference between καὶ εἰ and εἰ καὶ is thus stated by Madvig, *Greek Syntax*, § 317: ‘καὶ εἰ, is *even if*: the καὶ emphasizes the condition, marks it as improbable, extreme, or as the most unfavourable that can well be conceived. In εἰ καὶ, the καὶ gives emphasis, not to the condition, but to the thing supposed. καὶ εἰ λέγω, *even supposing I say*, i.e. *go so far as to suppose that I say*. εἰ καὶ λέγω, *supposing I even say*, i.e. *suppose I go so far as to say*’. Thus it will be seen that in καὶ εἰ the καὶ emphasizes the whole clause which follows, while in εἰ καὶ the καὶ emphasizes the particular word or words with which it is immediately connected.

4. ἔτυχε—the *gnomic* aorist, used to give a vivid statement of a general truth. It implies that what has occurred before occurs again in similar cases. Goodwin, *Moods and Tenses*, § 30, quotes other instances in which this aorist is joined with the present: e.g. *Plat. Symp.* 188 A, ὅταν ὁ Ἔρως ἐγκρατέστερος γένηται διαφθείρει τε πολλὰ καὶ ἡδίκησεν.

5. ὑπ’ ἀνδρῶν—as ἐπαίνου ἔτυχε is equivalent to a passive verb, it is constructed accordingly. Similarly ὑπό is used with other virtual passives such as κακῶς ἀκούω (=to be reviled), πληγὰς λαμβάνω (=to be beaten).

ib. εἰκῇ—‘at haphazard’, *temere*, i.e. without due preparation. Isocrates, *Paneg.* 43 § 12, says that his speech is

addressed πρὸς τοὺς οὐδὲν ἀποδεχομένους τῶν εἰκῇ λεγομένων. Socrates here laughs at the elaborate preparation of the speakers and their exaggerated flattery, and no less at the vanity and credulity of the audience, who looked for and delighted in such fulsome eulogies.

6. λόγους παρεσκευασμένων—‘having got speeches ready’, pf. mid.: the same form is pass. 3. 7.

8. κάλλιστα...ποικίλλοντες—‘with every possible embellishment of language’. τὰ πρὸς. καὶ τὰ μὴ is the object of ποικ. ὀνόματα in the technical language of grammarians are nouns as opposed to ῥήματα, verbs; Lat. nomina, verba.

9. γοητεύουσιν—‘they bewitch’, fr. γόης ‘a wizard’, usually in bad sense, a juggler or cheat: *Symp.* 203 D, γοῆς καὶ φαρμακεὺς καὶ σοφιστής.

13. γεν. πάνυ διατίθεται—‘am brought into a right noble frame of mind’. The act. διατίθω means to dispose, i.e. to bring into such and such a state; it is commonly constructed with an adverb: Dem. *Lept.* 463, ἅπαντας ἀπίστωσ πρὸς ἡμᾶς αὐτοὺς διάθωμεν; ‘are we to make all men distrustful of us?’ The perf. passive is supplied by διάκειται: *Protag.* 309 B, πῶς πρὸς σε διάκειται; ‘how is he disposed towards you?’

For the use of γενναῖος with a possible tinge of irony, cf. *Euthyphr.* 1. 21.

14. ἔστηκε ἀκρόωμενος—‘stand listening spell-bound’. Valckenaer suggested αἰωρούμενος, comparing 20. 21; but no correction is required.

15. κηλούμενος—‘charmed, enchanted’, esp. by sound: *Protag.* 315 A, κηλῶν τῇ φωνῇ ὥσπερ Ὀρφεύς, hence in bad sense, wheedled, beguiled: *Legg.* 885 D, ὑπὸ δῶρων κηλούμενοι.

16. μείζων—‘taller’. Stallbaum compares Xen. *Cyr.* v. 2. 36, ἡμεῖς δὲ καὶ μέζονες νῦν ἐπεὶ νενικήκαμεν. The old dicast of Aristophanes exclaims in his delight at a speech, ἡὔξανόμην ἀκούων, ‘I felt myself grow taller as I listened’, *Vesp.* 638.

17. οἷα δὴ τὰ πολλά—‘most commonly’=ὡς τὰ πολλά. The full meaning is, ‘as (happens) for the most part’: so in Lat. we have *ut plerumque*.