FOUR NOTES ON THE TEXT OF XENOPHON, MEMORABILIA

(I) 1.2.24 (ed. Hude, 1934) ... 'Αλκιβιάδης δ' αὖ διὰ μὲν κάλλος ὑπὸ πολλῶν καὶ σεμνῶν γυναικῶν θηρόμενος, διὰ δὲ δύναμιν τὴν ἐν τῇ πόλει καὶ τοῖς συμμάχοις ὑπὸ πολλῶν καὶ δυνατῶν [κολακεύειν] ἀνθρώπων διαθρυπτόμενος, ὑπὸ δὲ τοῦ δήμου τιμώμενος καὶ βαθίως πρωτεύων ...

Κολακεύειν om. Y, del. Ernesti (1737), Dindorf (1862), Schenkl (1876), Hude, alii. But I think κολακεύειν is only misplaced, and a third διὰ is missing. Thus read: διὰ μὲν κάλλος ... διὰ δὲ δύναμιν ... ὑπὸ πολλῶν καὶ δυνατῶν ἀνθρώπων διαθρυπτόμενος, ὑπὸ δὲ τοῦ δήμου <διὰ τὸ> κολακεύειν τιμώμενος κτλ., and cf. 1.1.18 χαρίσασθαι τοῖς δήμῳ; Plato, Alcib. 1, 120 b 5 κολακεύοντες τὴν πόλιν.

(II) 2.6.5 Οἶμαι μὲν, δοστὶς τάναντία τούτων ἐγκρατῆς μὲν εἰη τῶν διὰ τοῦ σώματος ἤδονῶν, εὐοικὸς δὲ καὶ εὐσύμβολος ὃν τυγχάνοι καὶ φιλόνικος πρὸς τὸ μῆ ἑλλεῖτεσθαι εὑ ποιῶν τοὺς εὐεργετῶντας αὐτὸν, ὡστε λυσιτελεῖν τοῖς χρωμένοις.

εὐοικὸς BZ: εὐορκὸς MORXY: εὐνοὺς A. εὐοικὸς cannot yield the meaning of 'who is truly hospitable' (as E. C. Marchant, in Loeb, 1923, has it). It could mean 'good economist' (so W. Gilbert; cf. Dio Cass. 44.39.1), but this sense seems to be out of place here.

On the other hand, εὐνοὺς of the best ms. A (Par. 1302 s. XIII), adopted by Dindorf, Schenkl, and others, gives the required sense of 'well-disposed', 'benevolus', but cannot account for the transmitted εὐοικὸς. Finally, R. Kühner (1858) preferred εὐφροκός, 'h. e. iustus', which 'optime videtur opponi avaro § 4 descripto'. But 'faithful to his oath' is not the same as 'iustus'.

Thus read εὐνοικὸς for εὐοικός, as opposed to 2.6.4 στασιώδης, 'quarrelsome person', and to 2.6.3 δυσσύμβολος, and cf. εὐνοικὸς for εὐνοὺς in Demosthen. 57.1; Amphis Com. 1 Kock; Lucian, Timon 15. εὐνοικὸς appears 11 times in Xenophon (in Memorabilia ad 2.2.12; 2.6.34; 3.11.10).

(III) 2.6.9 ... ἔχεις εἰπεῖν ὅπως οὖν εὐθρήτους; Μὰ Δί', ἔφη (sc. Socrates), οὐ κατὰ πόδας ὡσπέρ ὁ λαγὸς οὖν ἀπάτη ὡσπέρ αἱ δρνίθες οὖθε βιαὶ ὡσπέρ οἱ τὸ ἕχθροι. τὸ ἄχοντα γὰρ φίλον ἐλεῖν ἐργώδεις.

In 1737 Ernesti suggested κάπροι for ἕχθροι, to be adopted by Dindorf, Schenkl, and others, while Hude took ἕχθροι for a corruption.
I think Kühner (in 1858) was right when defending ἔχθροι as sound and referring to 4.4.17 s. f. (where ἔχθροι = πολέμιοι). But Kühner apparently was not aware of the fact that already Fr.-W. Sturz, in his Lexicon Xenophontenum (II, p. 535; Leipzig, 1802) had defended the transmitted ἔχθροι, while referring to Anab. 5.1.9... ἦττον ἐν δύναι ντο ἡμᾶς θηραίν οἱ πολέμιοι. For θηρέων, 'hunt, 'hase, persue', with 'men' as the object cf. Herodotus 4.183.4. Consequently, ἔχθροι should be kept as sound.

(IV) 3.5.13 Ἐγὼ μὲν, ἤρη, οὔμαι, ὁ Σωκράτης, ὠσπερ καὶ ἀθληταὶ τινες διὰ τὸ πολὺ ὑπερενεγκείν καὶ κρατιστεύσαι καταραθυμήσαντες ὑστερίζουσι τῶν ἀντιπάλων, οὕτω καὶ Ἀθηναίοις πολὺ διενεγκόντες ἀμελήσαι ἑαυτῶν καὶ διὰ τούτῳ χείρους γεγονέναι.

ἀθληταί is Weiske’s (1798—1804) and Schneider’s (1901—05) conjecture for the transmitted ἀλλοί. Weiske’s ἀθληταί was then adopted by the editors (with the exception of Kühner, who printed the senseless ἀλλοί), who referred to 1.2.24 (the same simile, with οἱ τῶν γυμνικῶν ἄγων ἄθληταί), and to Cyrop. 1.5.10 (the same comparison, with καὶ εἴ τίς γε ἀσκητῆς).

On his part, A. Delatte (Le troisième livre des souvenirs Socratiques de Xénophon, Liège-Paris, 1933, p. 56, n. 4) suggested ἄνθρωποι for the transmitted ἄλλοι, while commenting: »Le phénomène observé dans la vie des cités serait comparé à celui qu’on remarque chez les individus.« However, Ἀθηναίοι is not quite the same thing as πόλις, nor are ἄνθρωποι to be identified with ἰδιώται: cf. 2.6.18.

Consequently, read τυγμαχοί for ἄλλοι. Xenophon uses other kinds of sport as well: cf. 3.10.6 δρομέας τε καὶ παλαιστάς καὶ πύκτας καὶ παγκρατιστάς; 3.5.21 οὐδὲ παλαιστῶν οὐδὲ παγκρατιστῶν. For τυγμάχος cf. Odyssey 8.246.