

EASY  
SELECTIONS  
FROM  
PLATO

ARTHUR SIDGWICK

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# EASY SELECTIONS

FROM

# PLATO

BY

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## PREFACE

THE reading of Plato at schools is usually confined to the highest form ; and hardly anything is read but the *Apology*, and one or two of the easier dialogues. It seems a pity that the greatest genius among the Greek Prose-writers should not be more widely read at school ; but the length of the dialogues, the difficulty of the subject-matter, and the want of suitable editions, no doubt stand in the way. Under these circumstances, it is hoped that this volume of Selections may be useful. There are many boys who could not profitably be set to read the *Theaitetos* or *Philebus*, who yet are thoroughly capable of understanding and enjoying the anecdotes, the banter, the wit, the imaginativeness, the pathos, and something of the suggestiveness and serious meaning, of many isolated passages ; while the literary charm of Plato's unique style is an education in itself, and can hardly be missed by the youngest

reader who knows enough Greek to make a beginning.

The Selections have been intentionally made as various as possible, from a large number of dialogues. The commentary I have endeavoured to keep within the narrowest limits, heading each section with such a brief statement of the subject or context as was necessary to make the drift intelligible, and in the Notes explaining as shortly as possible the allusions, drawing attention to the grammatical points, and giving a little help towards translation of hard or unusual phrases.

The books of which I have made most use are naturally Grote, Jowett, and Stallbaum. I also am under obligation to the few English editions of separate dialogues which have appeared, such as Cope's and Wagner's *Phaedo*, and Wayte's *Protagoras*.

A. SIDGWICK.

OXFORD, June 1888.

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## SELECTIONS FROM PLATO.

§ I. *Sokrates' unknown accusers.*

[*Apology*, 18 A.]

Πρώτον μὲν οὖν δίκαιός εἰμι ἀπολογήσασθαι, ὧ  
ἄνδρες Ἀθηναῖοι, πρὸς τὰ πρῶτά μου ψευδῆ κατη-  
γορημένα καὶ τοὺς πρώτους κατηγορούς, ἔπειτα δὲ πρὸς  
τὰ ὕστερα καὶ τοὺς ὑστέρους. ἐμοῦ γὰρ πολλοὶ κατή-  
γοροι γεγόνασι πρὸς ὑμᾶς καὶ πάσαι πολλὰ ἤδη ἔτη 5  
καὶ οὐδὲν ἀληθὲς λέγοντες, οὓς ἐγὼ μᾶλλον φοβοῦμαι  
ἢ τοὺς ἀμφὶ Ἄνυτον, καίπερ ὄντας καὶ τούτους δεινούς·  
ἀλλ' ἐκείνοι δεινότεροι, ὧ ἄνδρες, οἳ ὑμῶν τοὺς πολλοὺς  
ἐκ παίδων παραλαμβάνοντες ἔπειθόν τε καὶ κατηγοροῦν  
ἐμοῦ μᾶλλον οὐδὲν ἀληθές, ὡς ἔστι τις Σωκράτης, 10  
σοφὸς ἀνὴρ, τά τε μετέωρα φροντιστῆς καὶ τὰ ὑπὸ γῆς  
ἅπαντα ἀνεζητηκῶς καὶ τὸν ἥττω λόγον κρείττω ποιῶν.  
οὗτοι, ὧ ἄνδρες Ἀθηναῖοι, οἳ ταύτην τὴν φήμην κατα-  
σκεδάσαντες, οἳ δεινοὶ εἰσὶ μου κατήγοροι· οἳ γὰρ ἀκού-  
οντες ἠγοῦνται τοὺς ταῦτα ζητούντας οὐδὲ θεοὺς νομί- 15  
ζειν. ἔπειτά εἰσιν οὗτοι οἳ κατήγοροι πολλοὶ καὶ  
πολὺν χρόνον ἤδη κατηγορηκότες, ἔτι δὲ καὶ ἐν ταύτῃ  
τῇ ἡλικίᾳ λέγοντες πρὸς ὑμᾶς, ἐν ἧ ἂν μάλιστα ἐπι-  
στεύσατε, παῖδες ὄντες, ἔνιοι δ' ὑμῶν καὶ μεράκια,  
ἀτεχνῶς ἐρήμην κατηγοροῦντες ἀπολογουμένου οὐδενός. 20  
ὃ δὲ πάντων ἀλογώτατον, ὅτι οὐδὲ τὰ ὀνόματα οἶόν τε

αὐτῶν εἰδέναι καὶ εἰπεῖν, πλὴν εἴ τις κωμωδιοποιὸς  
 τυγχάνει ὧν ὅσοι δὲ φθύνω καὶ διαβολῇ χρώμενοι  
 ὑμᾶς ἀνέπειθον, οἱ δὲ καὶ αὐτοὶ πεπεισμένοι ἄλλους  
 25 πείθοντες, οὗτοι πάντες ἀπορώτατοί εἰσιν· οὐδὲ γὰρ  
 ἀναβιβάσασθαι οἷόν τ' ἐστὶν αὐτῶν ἐνταυθοῖ οὐδ'  
 ἐλέγξαι οὐδένα, ἀλλ' ἀνάγκη ἀτεχνῶς ὥσπερ σκιαμα-  
 χεῖν ἀπολογούμενόν τε καὶ ἐλέγχειν μηδενὸς ἀποκρινο-  
 μένου. ἀξιῶσατε οὖν καὶ ὑμεῖς, ὥσπερ ἐγὼ λέγω,  
 30 διπτούς μου τοὺς κατηγοροὺς γεγονέναι, ἑτέροισ μὲν  
 τοὺς ἄρτι κατηγορήσαντας, ἑτέροισ δὲ τοὺς πάλαι, οὓς  
 ἐγὼ λέγω, καὶ οἰήθητε δεῖν πρὸς ἐκείνους πρῶτόν με  
 ἀπολογήσασθαι· καὶ γὰρ ὑμεῖς ἐκείνων πρότερον ἠκού-  
 σατε κατηγορούντων, καὶ πολὺ μᾶλλον ἢ τῶνδε τῶν  
 35 ὕστερον.

## § 2.

*Socrates the wisest of men.*[*Apology*, 20 E.]

Χαιρεφῶντα γὰρ ἴστε πού. οὗτος ἐμός τε ἐταῖρος ἦν  
 ἐκ νέου, καὶ ὑμῶν τῶ πλῆθει ἐταῖρός τε καὶ ξυνέφυγε  
 τὴν φυγὴν ταύτην καὶ μεθ' ὑμῶν κατήλθε. καὶ ἴστε  
 δὴ οἷος ἦν Χαιρεφῶν, ὡς σφοδρὸς ἐφ' ὃ τι ὀρμήσειε.  
 5 καὶ δὴ ποτε καὶ εἰς Δελφοὺς ἐλθὼν ἐτόλμησε τοῦτο  
 μαντεύσασθαι· καί, ὅπερ λέγω, μὴ θορυβεῖτε, ὦ ἄνδρες·  
 ἤρετο γὰρ δὴ, εἴ τις ἐμοῦ εἴη σοφώτερος. ἀνεῖλεν οὖν  
 ἡ Πυθία μηδένα σοφώτερον εἶναι. καὶ τούτων περὶ ὃ  
 ἀδελφὸς ὑμῖν αὐτοῦ οὐτοσί μαρτυρήσει, ἐπειδὴ ἐκείνος  
 10 τετελεύτηκεν.

Σκέψασθε δὲ ὧ ἐνεκα ταῦτα λέγω· μέλλω γὰρ ὑμᾶς  
 διδάξειν, ὅθεν μοι ἡ διαβολὴ γέγυκε. ταῦτα γὰρ ἐγὼ  
 ἀκούσας ἐνεθυμούμην οὕτως· τί ποτε λέγει ὁ θεός, καὶ



τί ποτε αἰνίττεται ; ἐγὼ γὰρ δὴ οὔτε μέγα οὔτε σμικρὸν  
 ξυνοῖδα ἐμαυτῷ σοφὸς ὢν· τί οὖν ποτὲ λέγει φάσκων 15  
 ἐμὲ σοφώτατον εἶναι ; οὐ γὰρ δήπου ψεύδεται γὰρ οὐ  
 γὰρ θέμις αὐτῷ. καὶ πολλὸν μὲν χρόνον ἠπόρουν, τί  
 ποτε λέγει, ἔπειτα μόγις πάνυ ἐπὶ ζήτησι αὐτοῦ τοιαύ-  
 την τιὰ ἐτραπόμην. ἦλθον ἐπὶ τινα τῶν δοκούντων  
 σοφῶν εἶναι, ὡς ἐνταῦθα, εἴ πέρ που, ἐλέγξων τὸ μαν- 20  
 τείον καὶ ἀποφανῶν τῷ χρησμῷ ὅτι οὔτοσι ἐμοῦ σοφώ-  
 τερός ἐστι, σὺ δ' ἐμὲ ἔφησθα. διασκοπῶν οὖν τούτου—  
 ὀνόματι γὰρ οὐδὲν δέομαι λέγειν, ἦν δέ τις τῶν πολι-  
 τικῶν, πρὸς ὃν ἐγὼ σκοπῶν τοιοῦτόν τι ἔπαθον, ὧ  
 ἄνδρες Ἀθηναῖοι—καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι 25  
 οὗτος ὁ ἀνὴρ δοκεῖν μὲν εἶναι σοφὸς ἄλλοις τε πολλοῖς  
 ἀνθρώποις καὶ μάλιστα ἑαυτῷ, εἶναι δ' οὐ· κἄπειτα  
 ἐπειρώμην αὐτῷ δεικνύναι, ὅτι οἷοιτο μὲν εἶναι σοφός,  
 εἶη δ' οὐ. ἐντεῦθεν οὖν τούτῳ τε ἀπηχθόμην καὶ  
 πολλοῖς τῶν παρόντων, πρὸς ἐμαυτὸν δ' οὖν ἀπιῶν 30  
 ἐλογιζόμην ὅτι τούτου μὲν τοῦ ἀνθρώπου ἐγὼ σοφώ-  
 τερός εἰμι· κινδυνεύει μὲν γὰρ ἡμῶν οὐδέτερος οὐδὲν  
 καλὸν κἀγαθὸν εἰδέναί, ἀλλ' οὗτος μὲν οἶεται τι εἰδέναί  
 οὐκ εἰδώς, ἐγὼ δέ, ὡσπερ οὖν οὐκ οἶδα, οὐδὲ οἶομαι  
 ἔοικα γοῦν τούτου γε σμικρῷ τιμὴ αὐτῷ τούτῳ σοφώ- 35  
 τερος εἶναι, ὅτι ἂ μὴ οἶδα οὐδὲ οἶομαι εἰδέναί. ἐντεῦθεν  
 ἐπ' ἄλλον ἦα τῶν ἐκείνου δοκούντων σοφωτέρων εἶναι,  
 καὶ μοι ταῦτα ταῦτα ἔδοξε· καὶ ἐνταῦθα κἀκείνῳ καὶ  
 ἄλλοις πολλοῖς ἀπηχθόμην.

Μετὰ ταῦτ' οὖν ἤδη ἐφεξῆς ἦα, αἰσθανόμενος μὲν καὶ 40  
 λυπούμενος καὶ δεδιὼς ὅτι ἀπηχθανόμην, ὅμως δὲ ἀναγ-  
 καῖον ἔδοκει εἶναι τὸ τοῦ θεοῦ περὶ πλείστου ποιεῖσθαι  
 ἰτέον οὖν σκοποῦντι τὸν χρησμόν, τί λέγει, ἐπὶ ἅπαντας  
 τοὺς τι δοκούντας εἰδέναί. καὶ νῆ τὸν κύνα, ὧ ἄνδρες  
 Ἀθηναῖοι· δεῖ γὰρ πρὸς ὑμᾶς τάληθῆ λέγειν· ἦ μὴν 45

ἐγὼ ἔπαθόν τι τοιοῦτον· οἱ μὲν μάλιστα εὐδοκιμοῦντες  
 ἔδοξάν μοι ὀλίγου δεῖν τοῦ πλείστου ἐνδεεῖς εἶναι ζη-  
 τούντι κατὰ τὸν θεόν, ἄλλοι δὲ δοκοῦντες φαυλότεροι  
 ἐπιεικέστεροι εἶναι ἄνδρες πρὸς τὸ φρονίμως ἔχειν. δεῖ  
 50 δὴ ὑμῖν τὴν ἐμὴν πλάνην ἐπιδειῖξαι ὥσπερ πόνους τινὰς  
 πονοῦντος, ἵνα μοι καὶ ἀνέλεγκτος ἢ μαντεία γένοιτο.  
 μετὰ γὰρ τοὺς πολιτικούς ἦα ἐπὶ τοὺς ποιητὰς τοὺς τε  
 τῶν τραγωδιῶν καὶ τοὺς τῶν διθυράμβων καὶ τοὺς  
 ἄλλους, ὡς ἐνταῦθα ἐπ' αὐτοφώρῳ καταληψόμενος  
 55 ἐμαντὸν ἀμαθέστερον ἐκείνων ὄντα. ἀναλαμβάνων οὖν  
 αὐτῶν τὰ ποιήματα, ἃ μοι ἐδόκει μάλιστα πεπραγ-  
 ματεῦσθαι αὐτοῖς, διηρώτων ἂν αὐτοὺς τί λέγοιεν, ἵν'  
 ἅμα τι καὶ μανθάνοιμι παρ' αὐτῶν. αἰσχύνομαι οὖν  
 ὑμῖν εἰπεῖν, ὦ ἄνδρες, τᾶληθῆ· ὁμως δὲ ῥητέον. ὡς  
 60 ἔπος γὰρ εἰπεῖν, ὀλίγου αὐτῶν ἅπαντες οἱ παρόντες ἂν  
 βέλτιον ἔλεγον περὶ ὧν αὐτοὶ ἐπεποιήκεσαν. ἔγνω  
 οὖν καὶ περὶ τῶν ποιητῶν ἐν ὀλίγῳ τοῦτο, ὅτι οὐ σοφία  
 ποιοῖεν ἃ ποιοῖεν, ἀλλὰ φύσει τινὶ καὶ ἐνθουσιάζοντες,  
 ὥσπερ οἱ θεομάντεις καὶ οἱ χρησμοῦδοι· καὶ γὰρ οὗτοι  
 65 λέγουσι μὲν πολλὰ καὶ καλὰ, ἴσασι δὲ οὐδὲν ὧν λέγουσι.  
 τοιοῦτόν τι μοι ἐφάνησαν πάθος καὶ οἱ ποιηταὶ πεπον-  
 θότες· καὶ ἅμα ἦσθόμην αὐτῶν διὰ τὴν ποίησιν οἰομένων  
 καὶ τᾶλλα σοφωτάτων εἶναι ἀνθρώπων, ἃ οὐκ ἦσαν.  
 ἀπῆα οὖν καὶ ἐντεῦθεν τῷ αὐτῷ οἰόμενος περιγεγονέναι,  
 70 ὥσπερ καὶ τῶν πολιτικῶν.

Τελευτῶν οὖν ἐπὶ τοὺς χειροτέχνους ἦα· ἐμαντῷ γὰρ  
 ξυνηΐδειν οὐδὲν ἐπισταμένῳ, ὡς ἔπος εἰπεῖν, τούτους δέ  
 γ' ἦδειν ὅτι εὐρήσοιμι πολλὰ καὶ καλὰ ἐπισταμένους.  
 καὶ τούτου μὲν οὐκ ἐψεύσθη, ἀλλ' ἠπίσταντο ἃ ἐγὼ  
 75 οὐκ ἠπιστάμην καὶ μου ταύτῃ σοφώτεροι ἦσαν. ἀλλ',  
 ὦ ἄνδρες Ἀθηναῖοι, ταῦτόν μοι ἔδοξεν ἔχειν ἀμάρτημα,  
 ὅπερ καὶ οἱ ποιηταί, καὶ οἱ ἀγαθοὶ δημιουργοί· διὰ τὸ τὴν

τέχνην καλῶς ἐξεργάζεσθαι ἕκαστος ἡξίου καὶ τὰλλα  
 τὰ μέγιστα σοφώτατος εἶναι, καὶ αὐτῶν αὕτη ἢ πλημ-  
 μέλεια ἐκείνην τὴν σοφίαν ἀπέκρυπτεν· ὥστ' ἐμὲ ἑμαυτὸν 80  
 ἀνερωτᾶν ὑπὲρ τοῦ χρησμοῦ, πότερα δεξαίμην ἂν οὕτως  
 ὥσπερ ἔχω ἔχειν, μήτε τι σοφὸς ὦν τὴν ἐκείνων σοφίαν.  
 μήτε ἀμαθὴς τὴν ἀμαθίαν, ἢ ἀμφότερα ἂ ἐκείνοι ἔχουσιν  
 ἔχειν. ἀπεκρινάμην οὖν ἑμαυτῷ καὶ τῷ χρησμῷ, ὅτι  
 μοι λυσιτελοῖ ὥσπερ ἔχω ἔχειν. 85

§ 3. *Sokrates compares himself to a gadfly.*

[*Apology*, 30 D.]

Νῦν οὖν, ὦ ἄνδρες Ἀθηναῖοι, πολλοὺ δέω ἐγὼ ὑπὲρ  
 ἑμαυτοῦ ἀπολογεῖσθαι, ὡς τις ἂν οἴοιτο, ἀλλὰ ὑπὲρ  
 ὑμῶν, μή τι ἕξαμάρτητε περὶ τὴν τοῦ θεοῦ δόσιν ὑμῖν  
 ἐμοῦ καταψηφισάμενοι. εἰ γὰρ ἐμὲ ἀποκτείνητε, οὐ  
 ῥαδίως ἄλλον τοιοῦτον εὐρήσετε, ἀτεχνῶς, εἰ καὶ γε- 5  
 λιοῦτερον εἰπεῖν, προσκείμενον τῇ πόλει ὑπὸ τοῦ θεοῦ,  
 ὥσπερ ἵππῳ μεγάλῳ μὲν καὶ γενναίῳ, ὑπὸ μεγέθους δὲ  
 νωθεστέρῳ καὶ δεομένῳ ἐγείρεσθαι ὑπὸ μύωπος τινος·  
 οἶον δὴ μοι δοκεῖ ὁ θεὸς ἐμὲ τῇ πόλει προστεθεικέναι  
 τοιοῦτόν τινα, ὃς ὑμᾶς ἐγείρων καὶ πείθων καὶ ὄνειδίζων 10  
 ἕνα ἕκαστον οὐδὲν παύομαι τὴν ἡμέραν ὅλην πανταχοῦ  
 προσκαθίζων. τοιοῦτος οὖν ἄλλος οὐ ῥαδίως ὑμῖν  
 γενήσεται, ὦ ἄνδρες, ἀλλ' εἰ ἂν ἐμοὶ πείθησθε, φείσεσθέ  
 μου· ὑμεῖς δ' ἴσως τάχ' ἂν ἀχθόμενοι, ὥσπερ οἱ νυστά-  
 ζοντες ἐγειρόμενοι, κρούσαντες ἂν με, πειθόμενοι Ἀνύτῳ, 15  
 ῥαδίως ἂν ἀποκτείναιτε, εἴτα τὸν λοιπὸν βίον καθεύ-  
 δοντες διατελοῖτε ἂν, εἰ μή τινα ἄλλον ὁ θεὸς ὑμῖν  
 ἐπιπέμφειεν κηδόμενος ὑμῶν. ὅτι δ' ἐγὼ τυγχάνω ὦν  
 τοιοῦτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόςθαι, ἐνθένδε  
 ἂν κατανοήσαίτε· οὐ γὰρ ἀνθρωπίνῳ ἔοικε τὸ ἐμὲ τῶν 20

μὲν ἑαυτοῦ ἀπάντων ἡμεληκέαι καὶ ἀνέχεσθαι τῶν  
 οἰκείων ἀμελουμένων τοσαῦτα ἤδη ἔτη, τὸ δὲ ὑμέτερον  
 πράττειν αἰεὶ, ἰδίᾳ ἐκάστῳ προσιόντα ὡσπερ πατέρα  
 ἢ ἀδελφὸν πρεσβύτερον, πείθοντα ἐπιμελεῖσθαι ἀρετῆς.  
 25 καὶ εἰ μὲν τι ἀπὸ τούτων ἀπέλαυον καὶ μισθὸν λαμ-  
 βάνων ταῦτα παρεκελεύομην, εἶχον ἄν τινα λόγον· νῦν  
 δὲ ὄρατε δὴ καὶ αὐτοί, ὅτι οἱ κατήγοροι τᾶλλα πάντα  
 ἀναισχύντως οὕτω κατηγοροῦντες τοῦτό γε οὐχ οἰοί τε  
 ἐγένοντο ἀπαναισχυντήσαι· παρασχόμενοι μάρτυρα, ὡς  
 30 ἐγὼ ποτέ τινα ἢ ἐπραξάμην μισθὸν ἢ ἤτησα. ἱκανὸν  
 γάρ, οἰμῆαι, ἐγὼ παρέχομαι τὸν μάρτυρα, ὡς ἀληθῆ  
 λέγω, τὴν πευίαν.

## § 4.

*Sokrates' respect for law.*[*Apology*, 32 B.]

Ἐγὼ γάρ, ὦ Ἀθηναῖοι, ἄλλην μὲν ἀρχὴν οὐδεμίαν  
 πώποτε ἤρξα ἐν τῇ πόλει, ἐβούλευσα δέ· καὶ ἔτυχεν  
 ἡμῶν ἢ φυλῆ Ἀντιοχίς πρυτανεύουσα, ὅτε ὑμεῖς τοὺς  
 δέκα στρατηγούς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς  
 5 ναυμαχίας ἐβούλεσθε ἀθρόους κρίνειν, παρανόμως, ὡς  
 ἐν τῷ ὑστέρω χρόνῳ πᾶσιν ὑμῖν ἔδοξε. τότε ἐγὼ μόνος  
 τῶν πρυτάνεων ἠναντιώθην ὑμῖν μηδὲν ποιεῖν παρὰ  
 τοὺς νόμους καὶ ἐναντία ἐψηφισάμην· καὶ ἐτοίμων  
 ὄντων ἐνδεικνύμαι με καὶ ἀπάγειν τῶν ῥητόρων, καὶ  
 10 ὑμῶν κελευόντων καὶ βοώντων, μετὰ τοῦ νόμου καὶ τοῦ  
 δικαίου ὄμην μᾶλλον με δεῖν διακινδυνεύειν ἢ μεθ' ὑμῶν  
 γενέσθαι μὴ δίκαια βουλευομένων, φοβηθέντα δεσμὸν  
 ἢ θάνατον. καὶ ταῦτα μὲν ἦν ἔτι δημοκρατουμένης τῆς  
 πόλεως· ἐπειδὴ δὲ ὀλιγαρχία ἐγένετο, οἱ τριάκοντα αὖ  
 15 μεταπεμφάμενοί με πέμπτου αὐτὸν εἰς τὴν θόλον προσ-

έταξαν ἀγαγεῖν ἐκ Σαλαμίνος Λέοντα τὸν Σαλαμῖνιον, ἵνα ἀποθάνου· οἷα δὴ καὶ ἄλλοις ἐκεῖνοι πολλοῖς πολλὰ προσέταττον, βουλόμενοι ὡς πλείστους ἀναπλήσαι αὐτιῶν· τότε μέντοι ἐγὼ οὐ λόγῳ ἀλλ' ἔργῳ αὐ ἐν-  
 εδειξάμην, ὅτι ἐμοὶ θανάτου μὲν μέλει, εἰ μὴ ἀγροικό- 20  
 τερον ἦν εἰπεῖν, οὐδ' ὀτιοῦν, τοῦ δὲ μηδὲν ἄδικον μηδ' ἀνόσιον ἐργάζεσθαι, τούτου δὲ τὸ πᾶν μέλει. ἐμὲ γὰρ ἐκείνη ἡ ἀρχὴ οὐκ ἐξέπληξεν οὕτως ἰσχυρὰ οὔσα, ὥστε ἄδικόν τι ἐργάσασθαι, ἀλλ' ἐπειδὴ ἐκ τῆς θόλου ἐξήλ-  
 θομεν, οἱ μὲν τέτταρες ᾤχοντο εἰς Σαλαμίνα καὶ ἤγαγον 25  
 Λέοντα, ἐγὼ δὲ ᾠχόμενον ἀπιὼν οἴκαδε. καὶ ἴσως ἂν διὰ ταῦτα ἀπέθανον, εἰ μὴ ἡ ἀρχὴ διὰ ταχέων κατελύθη καὶ τούτων ὑμῖν ἔσονται πολλοὶ μάρτυρες.

§ 5. *Sokrates assesses his penalty.*

[*Apology*, 36 B.]

Τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου. εἶεν ἐγὼ δὲ δὴ τίνος ὑμῖν ἀντιτιμήσομαι, ὦ ἄνδρες Ἀθηναῖοι; ἢ δῆλον ὅτι τῆς ἀξίας; τί οὖν; τί ἄξιός εἰμι παθεῖν ἢ ἀπο-  
 τίσαι, ὃ τι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἤγον, ἀλλ' ἀμελήσας ὧν περ οἱ πολλοί, χρηματισμοῦ τε καὶ οἰκο- 5  
 νομίας καὶ στρατηγιῶν καὶ δημηγοριῶν καὶ τῶν ἄλλων ἀρχῶν καὶ ξυνωμοσιῶν καὶ στάσεων τῶν ἐν τῇ πόλει γιγνομένων, ἠγησάμενος ἑμαυτὸν τῷ ὄντι ἐπιεικέστερον εἶναι ἢ ὥστε εἰς ταῦτ' ἰόντα σφίζεσθαι, ἐνταῦθα μὲν οὐκ ἦα, οἱ ἐλθὼν μῆτε ὑμῖν μῆτε ἑμαυτῷ ἑμῶν μὴδὲν 10  
 ὄφελος εἶναι, ἐπὶ δὲ τὸ ἴδιον ἕκαστον ἰὼν εὐεργετεῖν τὴν μεγίστην εὐεργεσίαν, ὡς ἐγὼ φημι, ἐνταῦθα ἦα, ἐπιχειρῶν ἕκαστον ὑμῶν πείθειν μὴ πρότερον μῆτε τῶν ἑαυτοῦ μὴδενὸς ἐπιμελεῖσθαι, πρὶν ἑαυτοῦ ἐπιμεληθεῖν, ὅπως ὡς βέλτιστος καὶ φρονιμώτατος ἔσοιτο, μῆτε τῶν 15

τῆς πόλεως, πρὶν αὐτῆς τῆς πόλεως· τῶν τε ἄλλων οὕτω κατὰ τὸν αὐτὸν τρόπον ἐπιμελεῖσθαι τί οὖν εἰμι ἄξιος παθεῖν τοιοῦτος ὢν ; ἀγαθόν τι, ὧ ἄνδρες Ἀθηναῖοι, εἰ δεῖ γε κατὰ τὴν ἀξίαν τῇ ἀληθείᾳ τιμᾶσθαι·  
 20 καὶ ταῦτά γε ἀγαθὸν τοιοῦτον, ὅ τι ἂν πρόποι ἐμοί. τί οὖν πρόπει ἀνδρὶ πένητι εὐεργέτη, δεομένῳ ἄγειν σχολὴν ἐπὶ τῇ ὑμετέρα παρακελεύσει ; οὐκ ἔσθ' ὅ τι μᾶλλον, ὧ ἄνδρες Ἀθηναῖοι, πρόπει οὕτως, ὡς τὸν τοιοῦτον ἄνδρα ἐν πρυτανείῳ σιτείσθαι, πολὺ γε μάλ-  
 25 λου ἢ εἴ τις ὑμῶν ἵππῳ ἢ ξυνωρίδι ἢ ζεύγει νενίκηκεν Ὀλυμπίασιν. ὁ μὲν γὰρ ὑμᾶς ποιεῖ εὐδαίμονας δοκεῖν εἶναι, ἐγὼ δὲ εἶναι· καὶ ὁ μὲν τροφῆς οὐδὲν δεῖται, ἐγὼ δὲ δέομαι. εἰ οὖν δεῖ με κατὰ τὸ δίκαιον τῆς ἀξίας τιμᾶσθαι, τούτου τιμῶμαι, ἐν πρυτανείῳ σιτήσεως.

§ 6. *Death is perhaps a good thing.*

[*Apology*, 40 c.]

Ἐννοήσωμεν δὲ καὶ τῆδε, ὡς πολλὴ ἐλπίς ἐστὶν ἀγαθὸν αὐτὸ εἶναι. δυοῖν γὰρ θάτερόν ἐστι τὸ τεθνᾶναι· ἢ γὰρ οἶον μηδὲν εἶναι μηδὲ αἴσθησιν μηδεμίαν μηδενὸς ἔχειν τὸν τεθνεῶτα, ἢ κατὰ τὰ λεγόμενα μεταβολή τις  
 5 τυγχάνει οὔσα καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου τοῦ ἐνθένδε εἰς ἄλλον τόπον. καὶ εἴτε μηδεμία αἴσθησις ἐστὶν, ἀλλ' οἶον ὕπνος, ἐπειδὴν τις καθεύδων μηδ' ὄναρ μηδὲν ὄρα, θαυμάσιον κέρδος ἂν εἴη ὁ θάνατος. ἐγὼ γὰρ ἂν οἶμαι, εἴ τινα ἐκλεξάμενον δέοι ταύτην τὴν  
 10 νύκτα, ἐν ἣ οὕτω κατέδαρθεν, ὥστε μηδὲ ὄναρ ἰδεῖν, καὶ τὰς ἄλλας νύκτας τε καὶ ἡμέρας τὰς τοῦ βίου τοῦ ἑαυτοῦ ἀντιπαραθέντα ταύτῃ τῇ νυκτὶ δέοι σκεψάμενον εἰπεῖν, πόσας ἄμεινον καὶ ἄδιον ἡμέρας καὶ νύκτας

ταύτης τῆς νυκτὸς βεβίωκεν ἐν τῷ ἑαυτοῦ βίῳ, οἶμαι ἂν μὴ ὄτι ἰδιώτην τινά, ἀλλὰ τὸν μέγαν βασιλέα 15 εὐαριθμήτους ἂν εὐρεῖν αὐτὸν ταύτας πρὸς τὰς ἄλλας ἡμέρας καὶ νύκτας. εἰ οὖν τοιοῦτον ὁ θάνατός ἐστιν, κέρδος ἔγωγε λέγω· καὶ γὰρ οὐδὲν πλείων ὁ πᾶς χρόνος φαίνεται οὕτω δὴ εἶναι ἢ μία νύξ. εἰ δ' αὖ οἶον ἀποδημησαί ἐστιν ὁ θάνατος ἐνθένδε εἰς ἄλλον τόπον, καὶ 20 ἀληθῆ ἐστιν τὰ λεγόμενα, ὡς ἄρα ἐκεῖ εἰσιν ἅπαντες οἱ τεθνεώτες, τί μείζον ἀγαθὸν τούτου εἴη ἂν, ὃ ἄνδρες δικασταί; εἰ γὰρ τις ἀφικόμενος εἰς Ἄιδου, ἀπαλλαγείς τούτων τῶν φασκόντων δικαστῶν εἶναι, εὐρήσει τοὺς ἀληθῶς δικαστάς, οἵπερ καὶ λέγονται ἐκεῖ δικά- 25 ζειν, Μίνως τε καὶ Ῥαδάμανθους καὶ Αἰακὸς καὶ Τριπτόλεμος καὶ ἄλλοι ὅσοι τῶν ἡμιθέων δίκαιοι ἐγένοντο ἐν τῷ ἑαυτῶν βίῳ, ἄρα φαύλη ἂν εἴη ἢ ἀποδημία; ἢ αὖ Ὀρφεὶ ξυγγενέσθαι καὶ Μουσαίῳ καὶ Ἡσιόδῳ καὶ Ὀμηρῷ ἐπὶ πόσῳ ἂν τις δέξαιτ' ἂν ὑμῶν; ἐγὼ μὲν γὰρ 30 πολλάκις θέλω τεθνάναι, εἰ ταῦτ' ἐστιν ἀληθῆ· ἐπεὶ ἔμοιγε καὶ αὐτῷ θαυμαστῆ ἂν εἴη ἢ διατριβῆ αὐτόθι, ὅποτε ἐντύχοιμι Παλαμῆδει καὶ Αἴαντι τῷ Τελαμώνος καὶ εἴ τις ἄλλος τῶν παλαιῶν διὰ κρίσιν ἄδικον τέθνηκεν, ἀντιπαραβάλλοντι τὰ ἑαυτοῦ πάθη πρὸς τὰ 35 ἐκείνων, ὡς ἐγὼ οἶμαι, οὐκ ἂν ἀηδὲς εἴη. καὶ δὴ τὸ μέγιστον, τοὺς ἐκεῖ ἐξετάζοντα καὶ ἐρευνῶντα ὥσπερ τοὺς ἐνταῦθα διάγειν, τίς αὐτῶν σοφός ἐστιν καὶ τίς οἶεται μὲν, ἔστι δ' οὐ. ἐπὶ πόσῳ δ' ἂν τις, ὃ ἄνδρες δικασταί, δέξαιτο ἐξετάσαι τὸν ἐπὶ Τροίαν ἀγαγόντα 40 τὴν πολλὴν στρατιὰν ἢ Ὀδυσσεά ἢ Σίσυφον, ἢ ἄλλους μυρίους ἂν τις εἴποι καὶ ἄνδρας καὶ γυναῖκας; οἷς ἐκεῖ διαλέγεσθαι καὶ ξυνεῖναι καὶ ἐξετάζειν ἀμύχανον ἂν εἴη εὐδαιμονίας. πάντως οὐ δήπου τούτου γε ἔνεκα οἱ ἐκεῖ ἀποκτείνουσι· τά τε γὰρ ἄλλα εὐδαιμονέστεροί 45

εἰσιν οἱ ἐκεῖ τῶν ἐνθάδε, καὶ ἤδη τὸν λοιπὸν χρόνον ἀθάνατοί εἰσιν, εἶπερ γε τὰ λεγόμενα ἀληθῆ ἔστιν.

ἀλλὰ καὶ ὑμᾶς χρῆ, ὦ ἄνδρες δικασταί, εὐέλπιδας εἶναι πρὸς τὸν θάνατον, καὶ ἔν τι τοῦτο διανοεῖσθαι  
 5 ἀληθές, ὅτι οὐκ ἔστιν ἀνδρὶ ἀγαθῷ κακὸν οὐδὲν οὔτε ζῶντι οὔτε τελευτήσαντι, οὐδὲ ἀμελεῖται ὑπὸ θεῶν τὰ τούτου πράγματα· οὐδὲ τὰ ἐμὰ νῦν ἀπὸ τοῦ αὐτομάτου γέγονεν, ἀλλὰ μοι δῆλόν ἐστι τοῦτο, ὅτι ἤδη τεθνάναι καὶ ἀπηλλάχθαι πραγμάτων βέλτιον ἦν μοι.

## § 7.

*The laws rebuke Sokrates.*

[Kriton, 53 A.]

Σκόπει γὰρ δὴ, ταῦτα παραβὰς καὶ ἐξαμαρτάνων τι τούτων τί ἀγαθὸν ἐργάσει σαυτὸν ἢ τοὺς ἐπιτηδέιους τοὺς σαυτοῦ. ὅτι μὲν γὰρ κινδυνεύουσὶ γέ σου οἱ ἐπιτηδέιοι καὶ αὐτοὶ φεύγειν καὶ στερηθῆναι τῆς πό-  
 5 λεως ἢ τὴν οὐσίαν ἀπολέσαι, σχεδόν τι δῆλον· αὐτὸς δὲ πρῶτον μὲν ἔαν εἰς τῶν ἐγγύτατά τινα πόλεων ἔλθῃς, ἢ Θήβαζε ἢ Μέγαράδε—εὐνομοῦνται γὰρ ἀμφοτέραι—πολέμιος ἦξεις, ὦ Σώκρατες, τῇ τούτων πολιτείᾳ, καὶ ὅσοι περ κήδονται τῶν αὐτῶν πόλεων,  
 10 ὑποβλέψονται σε διαφθορέα ἡγούμενοι τῶν νόμων, καὶ βεβαιώσεις τοῖς δικασταῖς τὴν δόξαν, ὥστε δοκεῖν ὀρθῶς τὴν δίκην δικάσαι· ὅστις γὰρ νόμων διαφθορεὺς ἔστιν, σφόδρα που δόξειεν ἂν νέων γε καὶ ἀνοήτων ἀνθρώπων διαφθορεὺς εἶναι. πότερον οὖν φεύξει τὰς  
 15 τε εὐνομουμένας πόλεις καὶ τῶν ἀνδρῶν τοὺς κοσμιωτάτους; καὶ τοῦτο ποιοῦντι ἄρα ἄξιόν σοι ζῆν ἔσται; ἢ πλησιάζεις τούτοις καὶ ἀναισχυντήσεις διαλεγόμενος—τίνας λόγους, ὦ Σώκρατες; ἢ οὔσπερ ἐνθάδε, ὡς ἡ



ἀρετὴ καὶ ἡ δικαιοσύνη πλείστου ἄξιον τοῖς ἀνθρώποις  
καὶ τὰ νόμιμα καὶ οἱ νόμοι ; καὶ οὐκ οἶε ἄσχημον <sup>20</sup>  
φανείσθαι τὸ τοῦ Σωκράτους πρᾶγμα ; οἶεσθαί γε χρή.  
ἀλλ' ἐκ μὲν τούτων τῶν τόπων ἀπαρεῖς, ἤξεις δὲ εἰς  
Θετταλίαν παρὰ τοὺς ξένους τοὺς Κρίτωνος· ἐκεῖ γὰρ  
δὴ πλείστη ἀταξία καὶ ἀκολασία, καὶ ἴσως ἂν ἡδέως  
σου ἀκούοιεν, ὡς γελοῖως ἐκ τοῦ δεσμωτηρίου ἀπεδίδρα- <sup>25</sup>  
σκες σκευὴν τέ τινα περιθήμενος, ἢ διφθέραν λαβὼν  
ἢ ἄλλα οἷα δὴ εἰώθασιν ἐνσκευάζεσθαι οἱ ἀποδιδρά-  
σκοντες, καὶ τὸ σχῆμα τὸ σαυτοῦ μεταλλάξας· ὅτι δὲ  
γέρων ἀνὴρ σμικροῦ χρόνου τῷ βίῳ λοιποῦ ὄντος, ὡς τὸ  
εἶκος, ἐτόλμησας οὕτως αἰσχρῶς ἐπιθυμῆν ζῆν, νόμους <sup>30</sup>  
τοὺς μεγίστους παραβάς, οὐδεὶς ὃς ἐρεῖ ; ἴσως, ἂν μὴ  
τινα λυπῆς· εἰ δὲ μὴ, ἀκούσει, ὦ Σώκρατες, πολλὰ καὶ  
ἀνάξια σαυτοῦ. ὑπερχόμενος δὴ βιώσει πάντας ἀν-  
θρώπους καὶ δουλεύων—τί ποιῶν ; ἢ εὐωχούμενος ἐν  
Θετταλίᾳ, ὡσπερ ἐπὶ δεῖπνον ἀποδεδημηκῶς εἰς Θεττα- <sup>35</sup>  
λίαν ; λόγοι δὲ ἐκεῖνοι οἱ περὶ δικαιοσύνης τε καὶ τῆς  
ἄλλης ἀρετῆς ποῦ ἡμῖν ἔσονται ; ἀλλὰ δὴ τῶν παίδων  
ἔνεκα βούλει ζῆν, ἵνα αὐτοὺς ἐκθρέψῃς καὶ παιδεύσῃς ;  
τί δέ ; εἰς Θετταλίαν αὐτοὺς ἀγαγὼν θρέψεις καὶ παι-  
δεύσεις, ξένους ποιήσας, ἵνα καὶ τοῦτο ἀπολαύσωσιν ; <sup>40</sup>  
ἢ τοῦτο μὲν οὐ, αὐτοῦ δὲ τρεφόμενοι σοῦ ζῶντος βέλτιον  
θρέψονται καὶ παιδεύσονται, μὴ ξυνόντος σοῦ αὐτοῖς ;  
οἱ γὰρ ἐπιτήδειοι οἱ σοὶ ἐπιμελήσονται αὐτῶν. πότερον  
ἂν εἰς Θετταλίαν ἀποδημήσῃς, ἐπιμελήσονται, ἂν δὲ  
εἰς Αἰδου ἀποδημήσῃς, οὐχὶ ἐπιμελήσονται ; εἶπερ γέ <sup>45</sup>  
τι ὄφελος αὐτῶν ἐστὶν τῶν σοι φασκόντων ἐπιτηδείων  
εἶναι, οἶεσθαί γε χρή.

§ 8. *Sokrates a midwife of the Mind.*

[Theaitetos, 150 B.]

Τῇ δὲ γ' ἐμῇ τέχνῃ τῆς μαιεύσεως τὰ μὲν ἄλλα ὑπάρχει ὅσα ἐκείναις, διαφέρει δὲ τῷ τε ἀνδρας ἀλλὰ μὴ γυναικάς μαιεύεσθαι καὶ τῷ τὰς ψυχὰς αὐτῶν <sup>ΜΟΤΗΕΖ:</sup> τικτούσας ἐπισκοπεῖν ἀλλὰ μὴ τὰ σώματα. μέγιστον δὲ τοῦτ'

5 ἐνὶ τῇ ἡμετέρᾳ τέχνῃ, βασανίζειν δυνατόν εἶναι παντὶ τρόπῳ πότερον εἰδῶλον καὶ ψεῦδος ἀποτίκτει τοῦ νέου ἢ διάνοια ἢ γόνιμόν τε καὶ ἀληθές. ἐπεὶ τόδε γε καὶ ἐμοὶ ὑπάρχει, ὅπερ ταῖς μαίαις· ἀγνοῶς <sup>ΘΑΡΑΛΕΝ</sup> εἰμι σοφίας, καὶ ὅπερ ἤδη πολλοὶ μοι ὠνειδισαν, ὡς τοὺς μὲν ἄλλους

10 ἐρωτῶ, αὐτὸς δὲ οὐδὲν ἀποκρίνομαι περὶ οὐδενὸς διὰ τὸ μηδὲν ἔχειν σοφόν, ἀληθὲς ὠνειδίζουσι. τὸ δὲ αἴτιον τούτου τόδε· μαιεύεσθαί με ὁ θεὸς ἀναγκάζει, γεννᾶν δὲ ἀπεκώλυσεν. εἰμι δὴ οὖν αὐτὸς μὲν οὐ πάνυ τις σοφός, οὐδέ τί μοι ἔστιν εὖρημα τοιοῦτο, γεγονός τῆς ἐμῆς

15 ψυχῆς ἔκγονον· οἱ δ' ἐμοὶ ξυγγιγνόμενοι τὸ μὲν πρῶτον φαίνονται ἔνιοι μὲν καὶ πάνυ ἀμαθεῖς, πάντες δὲ προΐουσης τῆς ξυνουσίας, οἷσπερ ἂν ὁ θεὸς παρείκη, θυμαστὸν ὅσον ἐπιδιδόντες, ὡς αὐτοῖς τε καὶ τοῖς ἄλλοις

20 μαθόντες, ἀλλ' αὐτοὶ παρ' αὐτῶν πολλὰ καὶ καλὰ εὐρόντες τε καὶ κατέχοντες. τῆς μέντοι μαιείας ὁ θεὸς τε καὶ ἐγὼ αἴτιος. ὦδε δὲ δῆλον· πολλοὶ ἤδη τοῦτο ἀγνοήσαντες καὶ ἑαυτοὺς αἰτιασάμενοι, ἐμοῦ δὲ καταφρονήσαντες ἢ αὐτοὶ ἢ ὑπ' ἄλλων πεισθέντες ἀπήλθον

25 πρῶϊαίτερον τοῦ δέοντος, ἀπελθόντες δὲ τὰ τε λοιπὰ ἐξήμβλωσαν διὰ πονηρὰν ξυνουσίαν καὶ τὰ ὑπ' ἐμοῦ μαιευθέντα κακῶς τρέφοντες ἀπώλεσαν, ψευδῆ καὶ εἰδῶλα περὶ πλείονος ποιησάμενοι τοῦ ἀληθοῦς, τελευτώντες δ' αὐτοῖς τε καὶ τοῖς ἄλλοις ἔδοξαν ἀμαθεῖς

εἶναι. ὦν εἰς γέγονεν Ἀριστείδης ὁ Λυσιμάχου καὶ 30  
 ἄλλοι πάνυ πολλοί· οἷς, ὅταν πάλιν ἔλθωσιν δεόμενοι  
 τῆς ἐμῆς ξυνουσίας καὶ θαυμαστὰ δρῶντες, ἐνίοις μὲν  
 τὸ γιγνόμενόν μοι δαιμόνιον ἀποκωλύει ξυνεῖναι, ἐνίοις  
 δὲ ἔἴ, καὶ πάλιν οὗτοι ἐπιδιδόασιν. πάσχουσι δὲ δὴ οἱ  
 ἐμοὶ ξυγγιγνόμενοι καὶ τοῦτο ταῦτόν ταῖς τικτούσαις· 35  
 ὠδίνουσι γὰρ καὶ ἀπορίας ἐμπίπλυνται νύκτας τε καὶ  
 ἡμέρας πολὺ μᾶλλον ἢ ἐκεῖναι· ταύτην δὲ τὴν ὠδύνα  
 ἐγείρειν τε καὶ ἀποπαύειν ἢ ἐμῇ τέχνῃ δύναται. καὶ  
 οὗτοι μὲν δὴ οὕτως. ἐνίοτε δέ, ὦ Θεαίτητε, οἷ ἂν μοι  
 μὴ δόξωσί πως ἐγκύμονες εἶναι, γινούς ὅτι οὐδὲν ἐμοῦ 40  
 δέονται, πάνυ εὐμενῶς προμνῶμαι καί, ξὺν θεῷ εἰπεῖν,  
 πάνυ ἱκανῶς τοπάζω οἷς ἂν ξυγγεγόμενοι ὄναιτο· ὦν  
 πολλοὺς μὲν δὴ ἐξέδωκα Προδίκῳ, πολλοὺς δὲ ἄλλοις  
 σοφοῖς τε καὶ θεσπεσίοις ἀνδράσι.

## § 9.

*Alkibiades on Sokrates.*(1) His bravery. [*Symposium*, 219 E.]

Καὶ μετὰ ταῦτα στρατεία ἡμῖν εἰς Ποτίδαιαν ἐγένετο  
 κοινὴ καὶ συνεσιτοῦμεν ἐκεῖ. πρῶτον μὲν οὖν τοῖς  
 πόνοις οὐ μόνον ἐμοῦ περίη, ἀλλὰ καὶ τῶν ἄλλων  
 ἀπάντων. ὅπότε ἀναγκασθῆμεν ἀποληφθέντες που,  
 οἷα δὴ ἐπὶ στρατείας, ἀσιτεῖν, οὐδὲν ἦσαν οἱ ἄλλοι 5  
 πρὸς τὸ καρτερεῖν· ἐν τ' αὖ ταῖς εὐωχίαις μόνος ἀπο-  
 λαύειν οἷός τ' ἦν τά τ' ἄλλα καὶ πίνειν οὐκ ἐθέλων,  
 ὅπότε ἀναγκασθῆί, πάντας ἐκράτει, καὶ ὃ πάντων θαυ-  
 μαστότατον, Σωκράτη μεθύοντα οὐδεὶς πώποτε ἐώρακεν  
 ἀνθρώπων. τούτου μὲν οὖν μοι δοκεῖ καὶ αὐτίκα 10  
 ὁ ἔλεγχος ἔσσεσθαι· πρὸς δὲ αὖ τὰς τοῦ χειμῶνος καρτε-  
 ρήσεις—δεινοὶ γὰρ αὐτόθι χειμῶνες—θαυμάσια εἰρ-  
 γάζετο τά τε ἄλλα, καὶ ποτε ὄντος πάγου οἷου δεινο-

τάτου, καὶ πάντων ἢ οὐκ ἐξιόντων ἔνδοθεν, ἢ εἴ τις  
 15 ἐξίοι, ἡμφιεσμένων τε θαυμαστὰ δὴ ὅσα καὶ ὑποδεδε-  
 μένων καὶ ἐνειλιγμένων τοὺς πόδας εἰς πῖλους καὶ ἀρ-  
 νακίδας, οὗτος δ' ἐν τούτοις ἐξήει ἔχων ἰμάτιον μὲν  
 τοιοῦτον οἶον περ καὶ πρότερον εἰώθει φορεῖν, ἀνυπόδητος  
 δὲ διὰ τοῦ κρυστάλλου ῥᾶον ἐπορευέτο ἢ οἱ ἄλλοι ὑπο-  
 20 δεδεμένοι. οἱ δὲ στρατιῶται ὑπέβλεπον αὐτὸν ὡς κατα-  
 φρονούντα σφῶν.

Καὶ ταῦτα μὲν δὴ ταῦτα

οἶον δ' αὖ τὸδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ

ἐκεῖ ποτὲ ἐπὶ στρατείας, ἀξιὸν ἀκοῦσαι. ξυμνοήσας γὰρ  
 25 αὐτόθι ἔωθέν τι εἰστήκει σκοπῶν, καὶ ἐπειδὴ οὐ προῦ-  
 χῶρει αὐτῷ, οὐκ ἀνίει ἀλλὰ εἰστήκει ζητῶν. καὶ ἤδη  
 ἦν μεσημβρία, καὶ ἀνθρωποὶ ἠσθάνοντο, καὶ θαυμά-  
 ζοντες ἄλλος ἄλλῳ ἔλεγεν, ὅτι Σωκράτης ἐξ ἑωθινοῦ  
 φροντίζων τι ἔσθηκε. τελευτῶντες δέ τινες τῶν Ἰώνων,  
 30 ἐπειδὴ ἑσπέρα ἦν, δειπνήσαντες, καὶ γὰρ θέρος τότε γ'  
 ἦν, χαμεῦνια ἐξενεγκάμενοι ἅμα μὲν ἐν τῷ ψύχει καθ-  
 ηῦδον, ἅμα δὲ ἐφύλαττον αὐτὸν εἰ καὶ τὴν νύκτα  
 ἐστήξοι. ὁ δὲ εἰστήκει μέχρι ἕως ἐγένετο καὶ ἥλιος  
 ἀνέσχεν· ἔπειτα ὄχγετ' ἀπιὼν προσευξάμενος τῷ ἡλίῳ.  
 35 εἰ δὲ βούλεσθε ἐν ταῖς μάχαις· τοῦτο γὰρ δὴ δικαίον γε  
 αὐτῷ ἀποδοῦναι· ὅτε γὰρ ἡ μάχη ἦν, ἐξ ἧς ἐμοὶ καὶ  
 τᾶριστεῖα ἔδοσαν οἱ στρατηγοί, οὐδεὶς ἄλλος ἐμὲ ἔσωσεν  
 ἀνθρώπων ἢ οὗτος, τετρωμένον οὐκ ἐθέλων ἀπολιπεῖν,  
 ἀλλὰ συνδιέσωσε καὶ τὰ ὄπλα καὶ αὐτὸν ἐμέ. καὶ ἐγὼ  
 40 μὲν, ὦ Σώκρατες, καὶ τότε ἐκέλευον σοὶ διδόναι τᾶριστεῖα  
 τοὺς στρατηγούς, καὶ τοῦτό γέ μοι οὔτε μέμψει οὔτε  
 ἐρεῖς ὅτι ψεύδομαι· ἀλλὰ γὰρ τῶν στρατηγῶν πρὸς τὸ  
 ἐμὸν ἀξίωμα ἀποβλεπόντων καὶ βουλομένων ἐμοὶ δι-  
 δόναι τᾶριστεῖα, αὐτὸς προθυμότερος ἐγένου τῶν στρα-

τηγῶν ἐμὲ λαβεῖν ἢ σαυτὸν. ἔτι τοίνυν, ὦ ἄνδρες, ἄξιον 45  
 ἦν θεάσασθαι Σωκράτη, ὅτε ἀπὸ Δηλίου φυγῆ ἀνεχώρει  
 τὸ στρατόπεδον· ἔτυχον γὰρ παραγενόμενος ἵππον ἔχων,  
 οὗτος δὲ ὄπλα. ἀνεχώρει οὖν ἐσκεδασμένων ἤδη τῶν  
 ἀνθρώπων οὗτός τε ἅμα καὶ Λάχης· καὶ ἐγὼ περιτυγ-  
 χάνω, καὶ ἰδὼν εὐθύς παρακελεύομαι τε αὐτοῖν θαρρεῖν, 50  
 καὶ ἔλεγον ὅτι οὐκ ἀπολείψω αὐτῷ. ἐνταῦθα δὴ καὶ  
 κάλλιον ἐθεασάμην Σωκράτη ἢ ἐν Ποτιδαίᾳ· αὐτὸς γὰρ  
 ἦττον ἐν φόβῳ ἢ διὰ τὸ ἐφ' ἵππου εἶναι· πρῶτον μὲν  
 ὅσον περιῆν Λάχητος τῷ ἔμφρων εἶναι· ἔπειτα ἔμοιγε  
 ἐδόκει, ὦ Ἀριστόφανες, τὸ σὸν δὴ τοῦτο, καὶ ἐκεῖ διαπο- 55  
 ρεύεσθαι ὡσπερ καὶ ἐνθάδε, βρενθυόμενος καὶ τῷφθαλ-  
 μῷ παραβάλλον, ἠρέμα περισκοπῶν καὶ τοὺς φίλους  
 καὶ τοὺς πολεμίους, δῆλος ὢν παντὶ καὶ πάνυ πόρρωθεν,  
 ὅτι εἴ τις ἄψεται τούτου τοῦ ἀνδρός, μάλα ἐρρωμένως  
 ἀμνηεῖται. διὸ καὶ ἀσφαλῶς ἀπῆει καὶ οὗτος καὶ ὁ 60  
 ἕτερος· σχεδὸν γάρ τι τῶν οὕτω διακειμένων ἐν τῷ  
 πολέμῳ οὐδὲ ἄπτονται, ἀλλὰ τοὺς προτροπάδην φεύ-  
 γοντας διώκουσι. Πολλὰ μὲν οὖν ἂν τις καὶ ἄλλα ἔχοι  
 Σωκράτη ἐπαινέσαι καὶ θαυμάσια· ἀλλὰ τῶν μὲν ἄλ-  
 λων ἐπιτηδευμάτων τάχ' ἂν τις καὶ περὶ ἄλλου τοιαῦτα 65  
 εἴποι, τὸ δὲ μηδενὶ ἀνθρώπων ὅμοιον εἶναι, μήτε τῶν  
 παλαιῶν μήτε τῶν νῦν ὄντων, τοῦτο ἄξιον παντὸς θαύ-  
 ματος. οἷος γὰρ Ἀχιλλεὺς ἐγένετο, ἀπεικάσειεν ἂν τις  
 καὶ Βρασίδαυ καὶ ἄλλους, καὶ οἷος αὖ Περικλῆς, καὶ  
 Νέστορα καὶ Ἀντήνορα, εἰσὶ δὲ καὶ ἕτεροι· καὶ τοὺς 70  
 ἄλλους κατὰ ταῦτ' ἂν τις ἀπεικάξοι· οἷος δὲ οὕτοσὶ  
 γέγονε τὴν ἀτοπίαν ἀνθρώπος, καὶ αὐτὸς καὶ οἱ λόγοι  
 αὐτοῦ, οὐδ' ἐγγὺς ἂν εὔροι τις ζητῶν, οὔτε τῶν νῦν οὔτε  
 τῶν παλαιῶν, εἰ μὴ ἄρα εἰ οἷς ἐγὼ λέγω ἀπεικάξοι τις  
 αὐτόν, ἀνθρώπων μὲν μηδενί, τοῖς δὲ Σειληνοῖς καὶ 75  
 Σατύροις, αὐτόν καὶ τοὺς λόγους.

(2) The charm of his speech. [*Symp.* 215 A.]

Σωκράτη δ' ἐγὼ ἐπαινεῖν, ὦ ἄνδρες, οὕτως ἐπιχειρήσω,  
 δι' εἰκόνων. οὗτος μὲν οὖν ἴσως οἰήσεται ἐπὶ τὰ γελοῖο-  
 τερα, ἔσται δ' ἡ εἰκὼν τοῦ ἀληθοῦς ἕνεκα, οὐ τοῦ γελοίου.  
 80 φημί γὰρ δὴ ὁμοιότατον αὐτὸν εἶναι τοῖς Σειληνοῖς τού-  
 τοις τοῖς ἐν τοῖς ἔρμογλυφείοις καθημένοις, οὓς τινὰς  
 ἐργάζονται οἱ δημιουργοὶ σύριγγας ἢ αὐλοὺς ἔχοντας,  
 οἱ διχάδε διοιχθέντες φαίνονται ἔνδοθεν ἀγάλματα  
 ἔχοντες θεῶν. καὶ φημί αὐτοῖς εἰκέναι αὐτὸν τῷ Σατύρῳ  
 85 τῷ Μαρσῷ. ὅτι μὲν οὖν τό γε εἶδος ὁμοῖος εἶ τούτοις,  
 ὦ Σώκρατες, οὐδ' αὐτὸς δὴ ποῦ ἂν ἀμφισβητήσῃς· ὡς  
 δὲ καὶ τὰλλα εἰκας, μετὰ τοῦτο ἄκουε. ὑβριστῆς εἶ  
 ἢ οὐ; εἰάν γὰρ μὴ ὁμολογήσῃς, μάρτυρας παρέξομαι. ἀλλ'  
 οὐκ αὐλητῆς; πολὺ γὰρ θαυμασιώτερος ἐκείνου· ὁ μὲν  
 90 γὰρ δι' ὀργάνων ἐκλήλει τοὺς ἀνθρώπους τῇ ἀπὸ τοῦ  
 στόματος δυνάμει, καὶ ἔτι νυνὶ ὅς ἂν τὰ ἐκείνου αὐλῆ.  
 ἂν γὰρ Ὀλυμπος ἠὔλει, Μαρσίου λέγω, τούτου διδάξαν-  
 τος. τὰ οὖν ἐκείνου εἰάν τε ἀγαθὸς αὐλητῆς αὐλῆ εἰάν  
 τε φαύλη αὐλητρίς, μόνον κατέχεσθαι ποιεῖ καὶ δηλοῖ  
 95 τοὺς τῶν θεῶν τε καὶ τελετῶν δεομένους διὰ τὸ θεῖα  
 εἶναι. σὺ δ' ἐκείνου τοσοῦτον μόνον διαφέρεις, ὅτι ἄνευ  
 ὀργάνων ψιλοῖς λόγοις ταῦτόν τοῦτο ποιεῖς. ἡμεῖς  
 γοῦν ὅταν μὲν τοῦ ἄλλου ἀκούωμεν λέγοντος καὶ πάνν  
 ἀγαθοῦ ῥήτορος ἄλλους λόγους, οὐδὲν μέλει, ὡς ἔπος  
 100 εἰπεῖν, οὐδενί· ἐπειδὴν δὲ σοῦ τις ἀκούῃ ἢ τῶν σῶν  
 λόγων ἄλλου λέγοντος, κἂν πάνν φαῦλος ἢ ὁ λέγων,  
 εἰάν τε γυνὴ ἀκούῃ εἰάν τε ἀνὴρ εἰάν τε μείρακιον, ἐκπε-  
 πληγημένοι ἐσμεν καὶ κατεχομεθα. ἐγὼ γοῦν, ὦ ἄνδρες,  
 εἰ μὴ ἔμελλον κομιδῇ δόξειν μεθύειν, εἶπον ὁμοῦσας ἂν  
 105 ὑμῖν, οἷα δὴ πέπονθα αὐτὸς ὑπὸ τῶν τούτου λόγων καὶ  
 πάσχω ἔτι καὶ νυνί. ὅταν γὰρ ἀκούω, πολὺ μοι μᾶλλον

ἢ τῶν κορυβαντιῶντων ἢ τε καρδία πηδᾶ καὶ δάκρυα ἐκχεῖται ὑπὸ τῶν λόγων τῶν τούτου. ὀρώ δὲ καὶ ἄλλους παμπόλλους τὰ αὐτὰ πάσχοντας. Περικλέους δὲ ἀκούων καὶ ἄλλων ἀγαθῶν ῥητόρων εὖ μὲν ἠγούμην <sup>110</sup> λέγειν, τοιοῦτον δ' οὐδὲν ἔπασχον, οὐδὲ τεθορύβητό μου ἢ ψυχὴ οὐδ' ἠγανάκτει ὡς ἀνδραποδωδῶς διακειμένον ἀλλ' ὑπὸ τουτουὶ τοῦ Μαρσίου πολλάκις δὴ οὕτω διετέθην, ὥστε μοι δόξαι μὴ βιωτὸν εἶναι ἔχοντι ὡς ἔχω. καὶ ταῦτα, Σώκρατες, οὐκ ἐρεῖς ὡς οὐκ ἀληθῆ. <sup>115</sup> καὶ ἔτι γε νῦν ξύνοιδ' ἔμαντῶ, ὅτι εἰ ἐθέλοιμι παρέχειν τὰ ὄψα, οὐκ ἂν καρτερήσαιμι, ἀλλὰ ταῦτα ἂν πάσχοιμι. ἀναγκάζει γάρ με ὁμολογεῖν, ὅτι πολλοῦ ἐνδεὴς ὢν αὐτὸς ἔτι ἔμαντοῦ μὲν ἀμελῶ, τὰ δ' Ἀθηναίων πράττω. βία οὖν ὥσπερ ἀπὸ τῶν Σειρήνων ἐπισχό- <sup>120</sup> μενος τὰ ὄψα οἴχομαι φεύγων, ἵνα μὴ αὐτοῦ καθήμενος παρὰ τούτῳ καταγηράσω. πέπονθα δὲ πρὸς τοῦτον μόνον ἀνθρώπων, ὃ οὐκ ἂν τις οἴοιτο ἐν ἐμοὶ ἐνεῖναι, τὸ αἰσχύνεσθαι ὄντιν οὖν· ἐγὼ δὲ τοῦτον μόνον αἰσχύνομαι. ξύνοιδα γὰρ ἔμαντῶ ἀντιλέγειν μὲν οὐ δυναμένῳ, ὡς οὐ <sup>125</sup> δεῖ ποιεῖν ἂ οὗτος κελεύει, ἐπειδὰν δὲ ἀπέλθω, ἠττημένῳ τῆς τιμῆς τῆς ὑπὸ τῶν πολλῶν. δραπετεύω οὖν αὐτὸν καὶ φεύγω, καὶ ὅταν ἴδω, αἰσχύνομαι τὰ ὁμολογημένα. καὶ πολλάκις μὲν ἠδέως ἂν ἴδοιμι αὐτὸν μὴ ὄντα ἐν ἀνθρώποις· εἰ δ' αὖ τοῦτο γένοιτο, εὖ οἶδα ὅτι πολὺ μείζον <sup>130</sup> ἂν ἀχθοίμην, ὥστε οὐκ ἔχω ὅ τι χρήσομαι τούτῳ τῷ ἀνθρώπῳ.

## § 10.

*Sokrates' death.*

(1) Sokrates in prison writing verses. [*Phaidon*, 59 D.]

Ἐγὼ σοι ἐξ ἀρχῆς πάντα πειράσομαι διηγήσασθαι.  
 αἰεὶ γὰρ δὴ καὶ τὰς πρόσθεν ἡμέρας εἰώθειμεν φοιτᾶν  
 καὶ ἐγὼ καὶ οἱ ἄλλοι παρὰ τὸν Σωκράτη, συλλεγόμενοι  
 ἔωθεν εἰς τὸ δικαστήριον, ἐν ᾧ καὶ ἡ δίκη ἐγένετο·  
 5 πλησίον γὰρ ἦν τοῦ δεσμοτηρίου. περιεμένομεν οὖν  
 ἐκάστοτε, ἕως ἀνοιχθεῖν τὸ δεσμοτήριον, διατρίβοντες  
 μετ' ἀλλήλων· ἀνεψέγετο γὰρ οὐ πρῶ· ἐπειδὴ δὲ ἀνοι-  
 χθεῖν, εἰσῆειμεν παρὰ τὸν Σωκράτη καὶ τὰ πολλὰ  
 διημερεύομεν μετ' αὐτοῦ. καὶ δὴ καὶ τότε πρωϊαίτερον  
 10 ξυνηλέγημεν. τῇ γὰρ προτεραίᾳ ἡμέρᾳ ἐπειδὴ ἐξήλ-  
 θομεν ἐκ τοῦ δεσμοτηρίου ἐσπέρας, ἐπυθόμεθα ὅτι τὸ  
 πλοῖον ἐκ Δήλου ἀφυγμένον εἶη. παρηγγείλαμεν οὖν  
 ἀλλήλοις ἡκειν ὡς πρωϊαίτατα εἰς το εἰώθος. καὶ  
 ἡκομεν, καὶ ἡμῖν ἐξελθὼν ὁ θυρωρός, ὅσπερ εἰώθει  
 15 ὑπακούειν, εἶπεν ἐπιμένειν καὶ μὴ πρότερον παριέναι,  
 ἕως ἂν αὐτὸς κελεύσῃ· λύουσι γάρ, ἔφη, οἱ ἔνδεκα  
 Σωκράτη καὶ παραγγέλλουσιν ὅπως ἂν τῆδε τῇ ἡμέρᾳ  
 τελευτήσῃ. οὐ πολὺν δ' οὖν χρόνον ἐπισχῶν ἦκε καὶ  
 ἐκέλευεν ἡμᾶς εἰσιέναι. εἰσιόντες οὖν κατελαμβάνομεν  
 20 τὸν μὲν Σωκράτη ἄρτι λελυμένον, τὴν δὲ Ξανθίππην,  
 γιγνώσκεις γάρ, ἔχουσάν τε τὸ παιδίον αὐτοῦ καὶ παρα-  
 καθημένην. ὡς οὖν εἶδεν ἡμᾶς ἡ Ξανθίππη, ἀνευφή-  
 μησέ τε καὶ τοιαῦτ' ἄττα εἶπεν, οἷα δὴ εἰώθασιν αἰ-  
 γυναικες, ὅτι ᾧ Σώκρατες, ὕστατον δὴ σε προσεροῦσι  
 25 νῦν οἱ ἐπιτήδειοι καὶ σὺ τούτους. καὶ ὁ Σωκράτης  
 βλέψας εἰς τὸν Κρίτωνα, ᾧ Κρίτων, ἔφη, ἀπαγέτω τις  
 αὐτὴν οἴκαδε. καὶ ἐκείνην μὲν ἀπήγοντινες τῶν τοῦ  
 Κρίτωνος βοῶσάν τε καὶ κοπτομένην· ὁ δὲ Σωκράτης  
 ἀνακαθιζόμενος εἰς τὴν κλίνην συνέκαμψέ τε τὸ σκέλος



καὶ ἐξέτριψε τῇ χειρὶ, καὶ τρίβων ἅμα, ὧς ἄτοπον, ἔφη, 30  
 ὃ ἄνδρες, ἔοικέ τι εἶναι τοῦτο, ὃ καλοῦσιν οἱ ἄνθρωποι  
 ἡδύ· ὡς θαυμασίως πέφυκε πρὸς τὸ δοκοῦν ἐναντίον  
 εἶναι, τὸ λυπηρόν, τῷ ἅμα μὲν αὐτῷ μὴ ἐθέλειν παρα-  
 γίγνεσθαι τῷ ἀνθρώπῳ, ἐὰν δέ τις διώκῃ τὸ ἕτερον καὶ  
 λαμβάνῃ, σχεδὸν τι ἀναγκάζεσθαι λαμβάνειν καὶ τὸ 35  
 ἕτερον, ὡσπερ ἐκ μιᾶς κορυφῆς συνημμένῳ δὺ ὄντε.  
 καὶ μοι δοκεῖ, ἔφη, εἰ ἐνενόησεν αὐτὰ Αἰσωπος, μῦθον  
 ἂν συνθεῖναι, ὡς ὁ θεὸς βουλόμενος αὐτὰ διαλλάξαι  
 πολεμοῦντα, ἐπειδὴ οὐκ ἡδύνατο, ξυνήψεν εἰς ταῦτόν  
 αὐτοῖς τὰς κορυφάς, καὶ διὰ ταῦτα ᾧ ἂν τὸ ἕτερον 40  
 παραγένηται ἐπακολουθεῖ ὕστερον καὶ τὸ ἕτερον.  
 ὡσπερ οὖν καὶ αὐτῷ μοι ἔοικεν, ἐπειδὴ ὑπὸ τοῦ δεσμοῦ  
 ἦν ἐν τῷ σκέλει πρότερον τὸ ἀλγεινόν, ἤκειν δὴ φαί-  
 νεται ἐπακολουθοῦν τὸ ἡδύ.

Ὁ οὖν Κέβης ὑπολαβὼν Νῆ τὸν Δία, ὃ Σωκράτης, 45  
 ἔφη, εὖ γ' ἐποίησας ἀναμνήσας με. περὶ γάρ τοι τῶν  
 ποιημάτων ὧν πεποίηκας ἐντείνας τοὺς τοῦ Αἰσώπου  
 λόγους καὶ τὸ εἰς τὸν Ἀπόλλω προοίμιον καὶ ἄλλοι  
 τινές με ἤδη ἤροντο, ἀτὰρ καὶ Εὐνήνος πρόην, ὃ τί ποτε  
 διανοηθεῖς, ἐπειδὴ δεῦρο ἦλθες, ἐποίησας αὐτά, πρότερον 50  
 οὐδὲν πρόποτε ποιήσας. εἰ οὖν τί σοι μέλει τοῦ ἔχειν  
 ἐμὲ Εὐνήνῳ ἀποκρίνασθαι, ὅταν με αὖτις ἐρωτᾷ, εὖ οἶδα  
 γὰρ ὅτι ἐρήσεται, εἰπέ, τί χρῆ με λέγειν. Λέγε τοίνυν,  
 ἔφη, αὐτῷ, ὃ Κέβης, τάληθῆ, ὅτι οὐκ ἐκείνῳ βουλόμενος  
 οὐδὲ τοῖς ποιήμασιν αὐτοῦ ἀντίτεχνος εἶναι ἐποίησα 55  
 ταῦτα· ἦδειν γὰρ ὡς οὐ ῥάδιον εἶη· ἀλλ' ἐνυπνίων τινῶν  
 ἀποπειρώμενος τί λέγει, καὶ ἀφοσιούμενος εἰ ἄρα πολ-  
 λάκις ταύτην τὴν μουσικὴν μοι ἐπιτάττοι ποιεῖν. ἦν  
 γὰρ δὴ ἅττα τοιάδε· πολλάκις μοι φοιτῶν τὸ αὐτὸ  
 ἐνύπνιον ἐν τῷ παρελθόντι βίῳ, ἄλλοτ' ἐν ἄλλῃ ὄψει 60  
 φαινόμενον, τὰ αὐτὰ δὲ λέγον, ὃ Σωκράτης, ἔφη, μου-

σικὴν ποίει καὶ ἐργάζου. καὶ ἐγὼ ἔν γε τῷ πρόσθεν χρόνῳ ὅπερ ἔπραττον τοῦτο ὑπελάμβανον αὐτό μοι παρακελεύεσθαι τε καὶ ἐπικελεύειν, ὥσπερ οἱ τοῖς θεοῦσι  
 65 διακελευόμενοι, καὶ ἐμοὶ οὕτω τὸ ἐνύπνιον ὅπερ ἔπραττον τοῦτο ἐπικελεύειν, μουσικὴν ποιεῖν, ὡς φιλοσοφίας μὲν οὔσης μεγίστης μουσικῆς, ἐμοῦ δὲ τοῦτο πράττοντος· νῦν δ' ἐπειδὴ ἡ τε δίκη ἐγένετο καὶ ἡ τοῦ θεοῦ ἑορτὴ διεκώλλέ με ἀποθνήσκειν, ἔδοξε χρῆναι, εἰ ἄρα πολλάκις  
 70 μοι προστάττοι τὸ ἐνύπνιον ταύτην τὴν δημῶδη μουσικὴν ποιεῖν, μὴ ἀπειθῆσαι αὐτῷ, ἀλλὰ ποιεῖν. ἀσφαλέστερον γὰρ εἶναι μὴ ἀπιέναι πρὶν ἀφοσιώσασθαι ποιήσαντα ποιήματα καὶ πειθόμενον τῷ ἐνυπνίῳ. οὕτω δὲ πρῶτον μὲν εἰς τὸν θεὸν ἐποίησα, οὗ ἦν ἡ παρούσα  
 75 θυσία· μετὰ δὲ τὸν θεόν, ἐννοήσας ὅτι τὸν ποιητὴν δέοι, εἴπερ μέλλοι ποιητῆς εἶναι, ποιεῖν μύθους, ἀλλ' οὐ λόγους, καὶ αὐτὸς οὐκ ἦ μυθολογικός, διὰ ταῦτα δὲ οὐς προχείρους εἶχον καὶ ἠπιστάμην μύθους τοὺς Αἰσώπου, τούτους ἐποίησα, οἷς πρῶτοις ἐνέτυχον.

(2) Sokrates like a dying swan. [*Phaidon*, 84 c.]

80 Σιγῇ οὖν ἐγένετο ταῦτα εἰπόντος τοῦ Σωκράτους ἐπὶ πολλὸν χρόνον, καὶ αὐτὸς τε πρὸς τῷ εἰρημένῳ λόγῳ ἦν ὁ Σωκράτης, ὡς ἰδεῖν ἐφαίνετο, καὶ ἡμῶν οἱ πλείστοι. Κέβης δὲ καὶ Σιμμίας σμικρὸν πρὸς ἀλλήλω διελεγέσθην· καὶ ὁ Σωκράτης ἰδὼν αὐτῷ ἤρητο· Τί; ἔφη, ὑμῖν  
 85 τὰ λεχθέντα μὴν μὴ δοκεῖ ἐνδεῶς λέγεσθαι; πολλὰς γὰρ δὴ ἔτι ἔχει ὑποψίας καὶ ἀντιλαβάς, εἰ γε δὴ τις αὐτὰ μέλλει ἰκανῶς διεξιέναι. εἰ μὲν οὖν τι ἄλλο σκοπεῖσθον, οὐδὲν λέγω· εἰ δέ τι περὶ τούτων ἀπορεῖτον, μηδὲν ἀποκνήσητε καὶ αὐτοὶ εἰπεῖν καὶ διελθεῖν, εἰ πῃ  
 90 ὑμῖν φαίνεται βέλτιον λεχθῆναι, καὶ αὖ καὶ ἐμὲ ζυμ-

παραλαβεῖν, εἴ τι μᾶλλον οἴεσθε μετ' ἐμοῦ εὐπορήσειν.  
 καὶ ὁ Σιμμίας ἔφη· Καὶ μὴν, ὦ Σώκρατες, τᾶληθῆ σοι  
 ἐρῶ. πάλαι γὰρ ἡμῶν ἑκάτερος ἀπόρων τὸν ἕτερον  
 προωθεῖ καὶ κελεύει ἐρέσθαι διὰ τὸ ἐπιθυμεῖν μὲν ἀκού-  
 σαι, ὀκνεῖν δὲ ὄχλον παρέχειν, μὴ σοι ἀηδὲς ἢ διὰ τὴν 95  
 παρούσαν ξυμφοράν. καὶ ὃς ἀκούσας ἐγέλασέ τε ἡρέμα  
 καὶ φησι, Βαβαί, ὦ Σιμμία· ἢ που χαλεπῶς ἂν τοὺς  
 ἄλλους ἀνθρώπους πείσαιμι ὡς οὐ ξυμφορὰν ἡγοῦμαι  
 τὴν παρούσαν τύχην, ὅτε γε μῆδ' ὑμᾶς δύναμαι πείθειν,  
 ἀλλὰ φοβεῖσθε μὴ δυσκολώτερόν τι νῦν διάκειμαι ἢ ἐν 100  
 τῷ πρόσθεν βίῳ· καί, ὡς ἔοικε, τῶν κύκνων δοκῶ φαν-  
 λότερος ὑμῖν εἶναι τὴν μαντικὴν, οἱ ἐπειδὴν αἰσθωνται  
 ὅτι δεῖ αὐτοὺς ἀποθανεῖν, ἄδοντες καὶ ἐν τῷ πρόσθεν  
 χρόνῳ, τότε δὴ πλεῖστα καὶ μάλιστα ἄδουσι, γεγηθοτες  
 ὅτι μέλλουσι παρὰ τὸν θεὸν ἀπιέναι, οὐπερ εἰσὶ θερά- 105  
 ποντες. οἱ δὲ ἄνθρωποι διὰ τὸ αὐτῶν δέος τοῦ θανάτου  
 καὶ τῶν κύκνων καταψεύδονται, καὶ φασιν αὐτοὺς  
 θρηνοῦντας τὸν θάνατον ὑπὸ λύπης ἐξάδειν, καὶ οὐ  
 λογίζονται ὅτι οὐδὲν ὄρνεον ἄδει ὅταν πεινῆ ἢ ῥιγοῖ ἢ  
 τινα ἄλλην λύπην λυπῆται, οὐδὲ αὐτὴ ἢ τε ἀηδῶν καὶ 110  
 χελιδῶν καὶ ὁ ἔποψ, ἃ δὴ φασὶ διὰ λύπην θρηνοῦντα  
 ἄδειν· ἀλλ' οὔτε ταῦτά μοι φαίνεται λυπούμενα ἄδειν  
 οὔτε οἱ κύκνοι, ἀλλ' ἄτε, οἶμαι, τοῦ Ἀπόλλωνος ὄντες  
 μαντικοὶ τέ εἰσι καὶ προειδότες τὰ ἐν Ἄιδου ἀγαθὰ  
 ἄδουσι καὶ τέρπονται ἐκείνην τὴν ἡμέραν διαφερόντως 115  
 ἢ ἐν τῷ ἔμπροσθεν χρόνῳ. ἐγὼ δὲ καὶ αὐτὸς ἡγοῦμαι  
 ὁμόδουλός τε εἶναι τῶν κύκνων καὶ ἱερός τοῦ αὐτοῦ θεοῦ,  
 καὶ οὐ χεῖρω ἐκείνων τὴν μαντικὴν ἔχειν παρὰ τοῦ δεσ-  
 πότου, οὐδὲ δυσθυμότερον αὐτῶν τοῦ βίου ἀπαλλάτ-  
 τεσθαι. ἀλλὰ τούτου γε ἔνεκα λέγειν τε χρὴ καὶ 120  
 ἐρωτᾶν ὅ τι ἂν βούλησθε, ἕως ἂν οἱ Ἀθηναῖον ἐώσιν  
 ἄνδρες ἕνδεκα.

(3) Sokrates dies. [*Phaidon*, 116 A.]

Ταῦτ' εἰπὼν ἐκεῖνος μὲν ἀνίστατο εἰς οἴκημά τι ὡς  
 λουσόμενος, καὶ ὁ Κρίτων εἶπετο αὐτῷ, ἡμᾶς δ' ἐκέλευε  
 125 περιμένειν. περιεμένομεν οὖν πρὸς ἡμᾶς αὐτοὺς διαλε-  
 γόμενοι περὶ τῶν εἰρημένων καὶ ἀνασκοποῦντες, τοτὲ δ'  
 αὐτὸν περὶ τῆς ξυμφορᾶς διεξιόντες, ὅση ἡμῖν γεγυυῖα εἴη,  
 ἀτεχνῶς ἠγούμενοι ὡσπερ πατρὸς στερηθέντες διάξειν  
 ὄρφανοὶ τὸν ἔπειτα βίον. ἐπειδὴ δὲ ἐλούσατο καὶ  
 130 ἠνέχθη παρ' αὐτὸν τὰ παιδία—δύο γὰρ αὐτῷ υἱεῖς  
 μικροὶ ἦσαν, εἰς δὲ μέγας—καὶ αἱ οἰκείαι γυναῖκες  
 ἀφίκοντο, ἐκεῖναις ἐναντίον τοῦ Κρίτωνος διαλεχθεῖς  
 τε καὶ ἐπιστείλας ἅττα ἐβούλετο, τὰς μὲν γυναῖκας καὶ  
 τὰ παιδία ἀπιέναι ἐκέλευσεν, αὐτὸς δὲ ἦκε παρ' ἡμᾶς.  
 135 καὶ ἦν ἤδη ἐγγὺς ἡλίου δυσμῶν· χρόνον γὰρ πολὺν  
 διέτριψεν ἔνδον. ἐλθὼν δ' ἐκαθέζετο λελουμένος, καὶ  
 οὐ πόλλ' ἅττα μετὰ ταῦτα διελέχθη, καὶ ἦκεν ὁ  
 τῶν ἑνδεκα ὑπηρέτης καὶ στας παρ' αὐτόν, ὦ  
 Σώκρατες, ἔφη, οὐ καταγνώσομαι σοῦ ὅπερ ἄλλων  
 140 καταγινώσκω, ὅτι μοι χαλεπαίνουσι καὶ καταρῶνται,  
 ἐπειδὴν αὐτοῖς παραγγέλλω πίνειν τὸ φάρμακον  
 ἀναγκαζόντων τῶν ἀρχόντων. σὲ δ' ἐγὼ καὶ ἄλλως  
 ἔγνωκα ἐν τούτῳ τῷ χρόνῳ γενναιότατον καὶ πρᾶσοτατον  
 καὶ ἀριστον ἄνδρα ὄντα τῶν πρόποτε δεῦρο ἀφικομένων,  
 145 καὶ δὴ καὶ νῦν εὖ οἶδ' ὅτι οὐκ ἐμοὶ χαλεπαίνεις, γιγνώ-  
 σκεις γὰρ τοὺς αἰτίους, ἀλλ' ἐκείνοισι. νῦν οὖν, οἶσθα  
 γὰρ ἂν ἦλθον ἀγγέλλων, χαίρει τε καὶ πειρῶ ὡς ῥᾶστα  
 φέρειν τὰ ἀναγκαῖα. καὶ ἅμα δακρύνσας μεταστρεφό-  
 μενος ἀπῆει. καὶ ὁ Σωκράτης ἀναβλέψας πρὸς αὐτόν,  
 150 Καὶ σύ, ἔφη, χαίρει, καὶ ἡμεῖς ταῦτα ποιήσομεν. καὶ  
 ἅμα πρὸς ἡμᾶς, ὦς ἀστείος, ἔφη, ὁ ἄνθρωπος· καὶ  
 παρὰ πάντα μοι τὸν χρόνον προσῆει καὶ διελέγετο

ένιότε καὶ ἦν ἀνδρῶν λῶστος, καὶ νῦν ὡς γενναίως με ἀποδακρύει. ἀλλ' ἄγε δὴ, ὦ Κρίτων, πειθώμεθα αὐτῷ, καὶ ἐνεγκάτω τις τὸ φάρμακον, εἰ τέτριπται· εἰ δὲ μή, 155 τριψάτω ὁ ἄνθρωπος. καὶ ὁ Κρίτων, 'Ἄλλ' οἶμαι, ἔφη, ἔγωγε, ὦ Σώκρατες, ἔτι ἥλιον εἶναι ἐπὶ τοῖς ὄρεσι καὶ οὐπω δεδουκέναι. καὶ ἅμα ἐγὼ οἶδα καὶ ἄλλους πάνν ὄψε πίνοντας, ἐπειδὴν παραγγεληθῆ αὐτοῖς, δειπνήσαντάς τε καὶ πίνοντας εὖ μάλα, καὶ ξυγγενομένους γ' 160 ἐνίοις ὧν ἂν τύχωσιν ἐπιθυμοῦντες. ἀλλὰ μηδὲν ἐπειγού· ἔτι γὰρ ἐγγωρεῖ. καὶ ὁ Σωκράτης, Εἰκότως γ', ἔφη, ὦ Κρίτων, ἐκείνοι τε ταῦτα ποιούσιν, οὓς σὺ λέγεις, οἴονται γὰρ κερδανεῖν ταῦτα ποιήσαντες, καὶ ἔγωγε ταῦτα εἰκότως οὐ ποιήσω· οὐδὲν γὰρ οἶμαι κερ- 165 δανεῖν ὀλίγον ὕστερον πῶν ἄλλο γε ἢ γέλωτα ὀφλήσειν παρ' ἐμαυτῷ, γλιχόμενος τοῦ ζῆν καὶ φειδόμενος οὐδενὸς ἔτι ἐνότος. ἀλλ' ἴθι, ἔφη, πιθοῦ καὶ μὴ ἄλλως ποιεῖ.

Καὶ ὁ Κρίτων ἀκούσας ἔνευσε τῷ παιδὶ πλησίον 170 ἐστῶτι, καὶ ὁ παῖς ἐξεληθὼν καὶ συχρὸν χρόνον διατρίψας ἤκεν ἄγων τὸν μέλλοντα διδόναι τὸ φάρμακον, ἐν κύλικι φέροντα τετριμμένον· ἰδὼν δὲ ὁ Σωκράτης τὸν ἄνθρωπον, Εἶεν, ἔφη, ὦ βέλτιστε, σὺ γὰρ τούτων ἐπιστήμων, τί χρῆ ποιεῖν; Οὐδὲν ἄλλο, ἔφη, ἢ πιόντα 175 περιμένα, ἕως ἂν σου βάρος ἐν τοῖς σκέλεσι γένηται, ἔπειτα κατακεῖσθαι καὶ οὕτως αὐτὸ ποιήσει. καὶ ἅμα ὠρεξε τὴν κύλικα τῷ Σωκράτει καὶ ὃς λαβὼν καὶ μάλα ἱλεως, ὦ Ἐχέκρατες, οὐδὲν τρέσας οὐδὲ διαφθείρας οὔτε τοῦ χρώματος οὔτε τοῦ προσώπου, ἀλλ' ὥσπερ εἰώθει 180 ταυρηδὸν ὑποβλέψας πρὸς τὸν ἄνθρωπον, Τί λέγεις, ἔφη, περὶ τοῦδε τοῦ πόματος πρὸς τὸ ἀποσπείσαι τι; ἔξεστιν, ἢ οὔ; Τοσοῦτον, ἔφη, ὦ Σώκρατες, τρίβομεν, ὅσον οἰόμεθα μέτριον εἶναι πιεῖν. Μανθάνω, ἢ ὄσ'

185 ἄλλ' εὐχασθαι γέ που τοῖς θεοῖς ἕξεστί τε καὶ χρῆ, τὴν  
 μετοίκησιν τὴν ἐνθένδε ἐκείσε εὐτυχῆ γενέσθαι· ἃ δὴ καὶ  
 ἐγὼ εὐχομαί τε καὶ γένοιτο ταύτη. καὶ ἅμα εἰπὼν ταῦτα  
 ἐπισχόμενος καὶ μάλα εὐχερῶς καὶ εὐκόλως ἐξέπιε. καὶ  
 ἡμῶν οἱ πολλοὶ τέως μὲν ἐπιεικῶς οἰοί τε ἦσαν κατέχειν  
 190 τὸ μὴ δακρύνειν, ὡς δὲ εἶδομεν πίνοντά τε καὶ πεπωκότα,  
 οὐκέτι, ἀλλ' ἐμοῦ γε βία καὶ αὐτοῦ ἀστακτὶ ἐχώρει τὰ  
 δάκρυα, ὥστε ἐγκαλυψάμενος ἀπέκλαιον ἑμαυτόν· οὐ  
 γὰρ δὴ ἐκεῖνόν γε, ἀλλὰ τὴν ἑμαυτοῦ τύχην, οἷου ἀνδρὸς  
 ἐταίρου ἑστερημένος εἶην. ὁ δὲ Κρίτων ἔτι πρότερος  
 195 ἐμοῦ, ἐπειδὴ οὐχ οἴος τ' ἦν κατέχειν τὰ δάκρυα, ἐξ-  
 ἀνέστη. Ἀπολλόδωρος δὲ καὶ ἐν τῷ ἔμπροσθεν χρόνῳ  
 οὐδὲν ἐπαύετο δακρύνων, καὶ δὴ καὶ τότε ἀναβρυχησά-  
 μενος κλαίων καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέ-  
 κλασε τῶν παρόντων, πλὴν γε αὐτοῦ Σωκράτους.  
 200 ἐκεῖνος δέ, Οἴα, ἔφη, ποιεῖτε, ὦ θαυμάσιοι. ἐγὼ μέντοι  
 οὐχ ἦκιστα τούτου ἕνεκα τὰς γυναῖκας ἀπέπεμψα, ἵνα  
 μὴ τοιαῦτα πλημμελοῖεν· καὶ γὰρ ἀκήκοα, ὅτι ἐν εὐφη-  
 μίᾳ χρῆ τελευτᾶν. ἀλλ' ἡσυχίαν τε ἄγετε καὶ καρτε-  
 ρεῖτε. καὶ ἡμεῖς ἀκούσαντες ἡσυχύνθημέν τε καὶ  
 205 ἐπέσχομεν τοῦ δακρύνειν. ὁ δὲ περιελθὼν, ἐπειδὴ οἱ  
 βαρύνεσθαι ἔφη τὰ σκέλη, κατεκλίθη ὑπτίος· οὕτω γὰρ  
 ἐκέλευεν ὁ ἀνθρώπος· καὶ ἅμα ἐφαπτόμενος αὐτοῦ  
 οὗτος ὁ δοὺς τὸ φάρμακον, διαλιπὼν χρόνον ἐπεσκόπει  
 τοὺς πόδας καὶ τὰ σκέλη, κᾶπειτα σφόδρα πιέσας αὐτοῦ  
 210 τὸν πόδα ἤρετο, εἰ αἰσθάνοιτο· ὁ δ' οὐκ ἔφη· καὶ μετὰ  
 τούτου αὐθις τὰς κνήμας· καὶ ἐπανιῶν οὕτως ἡμῖν αὐτοῖς  
 ἐπεδείκνυτο, ὅτι ψύχοιτό τε καὶ πήγνυτο. καὶ αὐτὸς  
 ἤπτετο καὶ εἶπεν ὅτι, ἐπειδὴν πρὸς τῇ καρδίᾳ γένηται  
 αὐτῷ, τότε οἰχθήσεται. ἤδη οὖν σχεδόν τι αὐτοῦ ἦν τὰ  
 215 περὶ τὸ ἦτρον ψυχόμενα, καὶ ἐγκαλυψάμενος, ἕνεκε-  
 κάλυπτο γάρ, εἶπεν, ὃ δὴ τελευταῖον ἐφθέγγετο, ὦ Ω

Κρίτων, ἔφη, τῷ Ἀσκληπιῷ ὀφείλομεν ἀλεκτρούνα· ἀλλ' ἀπόδοτε καὶ μὴ ἀμελήσητε. Ἄλλὰ ταῦτα, ἔφη, ἔσται, ὁ Κρίτων· ἀλλ' ὄρα, εἴ τι ἄλλο λέγεις. ταῦτα ἐρομένου αὐτοῦ οὐδὲν ἔτι ἀπεκρίνατο, ἀλλ' ὀλίγον 220 χρόνον διαλιπὼν ἐκινήθη τε καὶ ὁ ἄνθρωπος ἐξεκάλυψεν αὐτόν, καὶ ὃς τὰ ὄμματα ἔστησεν· ἰδὼν δὲ ὁ Κρίτων ξυνέλαβε τὸ στόμα τε καὶ τοὺς ὀφθαλμούς. ἦδε ἡ τελευταία, ᾧ Ἐχέκρατες, τοῦ ἐταίρου ἡμῖν ἐγένετο, ἀνδρός, ὡς ἡμεῖς φαίμεν ἄν, τῶν τότε ὧν ἐπειράθημεν ἀρίστου 225 καὶ ἄλλως φρονιμωτάτου καὶ δικαιοτάτου.

## § II.

*Gyges' ring.*[*Republic*, ii. 359 c.]

Εἴη δ' ἂν οὕτω μάλιστα ἀνθρώποις ἐξουσία ποιεῖν ὅ,τι ἂν βούλωνται, εἰ αὐτοῖς γένοιτο οἷαν ποτέ φασι δύναμιν τῷ Γύγου τοῦ Λυδοῦ προγόνῳ γενέσθαι. εἶναι μὲν γὰρ αὐτὸν ποιμένα θητεύοντα παρὰ τῷ τότε Λυδίας ἄρχοντι, ὄμβρου δὲ πολλοῦ γενομένου καὶ σεισ- 5 μῶν ῥαγῆναι τι τῆς γῆς καὶ γενέσθαι χάσμα κατὰ τὸν τόπον ἧ ἔνεμεν· ἰδόντα δὲ καὶ θαυμάσαντα καταβῆναι, καὶ ἰδεῖν ἄλλα τε δὴ μυθολογοῦσι θαυμαστὰ καὶ ἵππον χαλκοῦν κοῖλον, θυρίδας ἔχοντα, καθ' ἃς ἐγκύψαντα ἰδεῖν ἐνόντα νεκρόν, ὡς φαίνεσθαι, μείζω ἢ κατ' ἀνθρω- 10 πον, τοῦτον δὲ ἄλλο μὲν οὐδέν, περὶ δὲ τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν, ὃν περιελόμενον ἐκβῆναι. συλλόγου δὲ γενομένου τοῖς ποιμέσιν εἰωθότος, ἵν' ἐξαγγέλλοιεν κατὰ μῆνα τῷ βασιλεῖ τὰ περὶ τὰ ποιμνία, ἀφικέσθαι καὶ ἐκεῖνον ἔχοντα τὸν δακτύλιον. καθήμενον οὖν μετὰ 15 τῶν ἄλλων τυχεῖν τὴν σφενδόνην τοῦ δακτυλίου περιαναγόντα πρὸς ἑαυτὸν εἰς τὸ εἶσω τῆς χειρός· τούτου δὲ

γενομένου ἀφανῆ αὐτὸν γενέσθαι τοῖς παρακαθημένοις, καὶ διαλέγεσθαι ὡς περὶ οἰχομένου. καὶ τὸν θαυμάζειν  
 20 τε καὶ πάλιν ἐπιψηλαφῶντα τὸν δακτύλιον στρέψαι ἔξω τὴν σφενδόνην, καὶ στρέψαντα φανερὸν γενέσθαι. καὶ τοῦτο ἐννοήσαντα ἀποπειρᾶσθαι τοῦ δακτυλίου, εἰ ταύτην ἔχει τὴν δύναμιν, καὶ αὐτῷ οὕτω ξυμβαίνειν, στρέφοντι μὲν εἴσω τὴν σφενδόνην ἀδήλω γίγνεσθαι, ἔξω  
 25 δὲ δῆλω. αἰσθόμενον δὲ εὐθύς διαπράξασθαι τῶν ἀγγέλων γενέσθαι τῶν παρὰ τὸν βασιλέα· ἐλθόντα δὲ καὶ τὴν γυναῖκα αὐτοῦ διαφθείραντα, μετ' ἐκείνης ἐπιθέμενον τῷ βασιλεῖ ἀποκτείνειν καὶ τὴν ἀρχὴν κατασχεῖν.

## § 12.

*The use of learning to fence.*

[Laches, 181 D.]

*Nikias.* Ἄλλ' οὐδὲν κωλύει, ὦ Σώκρατες. δοκεῖ γὰρ ἐμοὶ τοῦτο τὸ μάθημα τοῖς νέοις ὠφέλιμον εἶναι ἐπίστασθαι πολλαχῆ. καὶ γὰρ τὸ μὴ ἄλλοθι διατρίβειν, ἐν οἷς δὴ φιλοῦσιν οἱ νέοι τὰς διατριβὰς ποιεῖσθαι, ὅταν  
 5 σχολὴν ἄγωσιν, ἀλλ' ἐν τούτῳ, εὖ ἔχει, ὅθεν καὶ τὸ σῶμα βέλτιον ἴσχειν ἀνάγκη—οὐδενὸς γὰρ τῶν γυμνασίων φαυλότερον οὐδ' ἐλάττω πόνον ἔχει—καὶ ἅμα προσήκει μάλιστα ἐλευθέρῳ τοῦτό τε τὸ γυμνάσιον καὶ ἡ ἵππική· οὐ γὰρ ἀγῶνος ἀθληταὶ ἐσμεν καὶ ἐν οἷς ἡμῖν  
 10 ὁ ἀγὼν πρόκειται, μόνοι οὗτοι γυμνάζονται οἱ ἐν τούτοις τοῖς περὶ τὸν πόλεμον ὄργανοις γυμναζόμενοι. ἔπειτα ὀνήσει μὲν τι τοῦτο τὸ μάθημα καὶ ἐν τῇ μάχῃ αὐτῇ, ὅταν ἐν τάξει δέῃ μάχεσθαι μετὰ πολλῶν ἄλλων· μέγιστον μὲντοι αὐτοῦ ὄφελος, ὅταν λυθῶσιν αἱ τάξεις  
 15 καὶ ἤδη τι δέῃ μόνον πρὸς μόνον ἢ διώκοντα ἀμυνομένῳ τινὶ ἐπιθέσθαι ἢ καὶ ἐν φυγῇ ἐπιτιθεμένου ἄλλου ἀμυνασθαι αὐτόν· οὐ τὰν ὑπὸ γε ἐνὸς εἰς ὁ τοῦτ' ἐπιστά-



μενος οὐδὲν ἂν πάθοι, ἴσως δ' οὐδὲ ὑπὸ πλειόνων, ἀλλὰ πανταχῇ ἂν ταύτῃ πλεονεκτοί. ἔτι δὲ καὶ εἰς ἄλλου καλοῦ μαθήματος ἐπιθυμίαν παρακαλεῖ τὸ τοιοῦτον. 20 πᾶς γὰρ ἂν μαθὼν ἐν ὅπλοις μάχεσθαι ἐπιθυμήσειε καὶ τοῦ ἐξῆς μαθήματος τοῦ περὶ τὰς τάξεις, καὶ ταῦτα λαβὼν καὶ φιλοτιμηθεὶς ἐν αὐτοῖς ἐπὶ πᾶν ἂν τὸ περὶ τὰς στρατηγίας ὀρμήσειε· καὶ ἤδη δῆλον ὅτι τὰ τούτων ἐχόμενα καὶ μαθήματα πάντα καὶ ἐπιτηδεύματα πάντα 25 καὶ καλὰ καὶ πολλοῦ ἄξια ἀνδρὶ μαθεῖν τε καὶ ἐπιτηδεύσαι, ὧν καθηγήσαιντ' ἂν τοῦτο τὸ μάθημα. προσθήσομεν δ' αὐτῷ οὐ σμικρὰν προσθήκην, ὅτι πάντα ἄνδρα ἐν πολέμῳ καὶ θαρραλεώτερον καὶ ἀνδρειότερον ἂν ποιήσειεν αὐτὸν αὐτοῦ οὐκ ὀλίγῳ αὐτῇ ἢ ἐπιστήμῃ. 30 μὴ ἀτιμάσωμεν δὲ εἰπεῖν, εἰ καὶ τῷ σμικρότερον δοκεῖ εἶναι, ὅτι καὶ εὐσχημονέστερον ἐνταῦθα οὐ χρὴ τὸν ἄνδρα εὐσχημονέστερον φαίνεσθαι, οὐ ἅμα καὶ δεινότερος τοῖς ἐχθροῖς φανείται διὰ τὴν εὐσχημοσύνην. ἐμοὶ μὲν οὖν, ὦ Λυσίμαχε, ὥσπερ λέγω, δοκεῖ τε χρῆναι 35 διδάσκειν τοὺς νεανίσκους ταῦτα καὶ δι' ἃ δοκεῖ εἶρηκα· Λάχητος δ', εἴ τι παρὰ ταῦτα λέγει, κἄν αὐτὸς ἠδέως ἀκούσαιμι.

*Laches.* Ἄλλ' ἔστι μὲν, ὦ Νικία, χαλεπὸν λέγειν περὶ ὅτουοῦν μαθήματος, ὡς οὐ χρὴ μαυθάνειν· πάντα γὰρ 40 ἐπίστασθαι ἀγαθὸν δοκεῖ εἶναι. καὶ δὴ καὶ τὸ ὀπλιτικὸν τοῦτο, εἰ μὲν ἔστι μάθημα, ὅπερ φασὶν οἱ διδάσκοντες, καὶ οἷον Νικίας λέγει, χρὴ αὐτὸ μαυθάνειν· εἰ δ' ἔστι μὲν μὴ μάθημα, ἀλλ' ἐξαπατῶσιν οἱ ὑπισχνούμενοι, ἢ μάθημα μὲν τυγχάνει ὄν, μὴ μέντοι πάνυ σπου- 45 δαῖον, τί καὶ δέοι ἂν αὐτὸ μαυθάνειν; λέγω δὲ ταῦτα περὶ αὐτοῦ εἰς τὰδε ἀποβλέψας, ὅτι οἶμαι ἐγὼ τοῦτο, εἰ τί ἦν, οὐκ ἂν λεληθέναι Λακεδαιμονίους, οἷς οὐδὲν ἄλλο μέλει ἐν τῷ βίῳ ἢ τοῦτο ζητεῖν καὶ ἐπιτηδεύειν, ὃ τι ἂν

50 μαθόντες καὶ ἐπιτηδεύσαντες πλεονεκτοῖεν τῶν ἄλλων  
 περὶ τὸν πόλεμον. εἰ δ' ἐκείνους ἐλελήθει, ἄλλ' οὐ  
 τούτους γε τοὺς διδασκάλους αὐτοῦ λέληθεν αὐτὸ τοῦτο,  
 ὅτι ἐκείνοι μάλιστα τῶν Ἑλλήνων σπουδάζουσιν ἐπὶ  
 τοῖς τοιοῦτοις καὶ ὅτι παρ' ἐκείνοις ἂν τις τιμηθεὶς εἰς  
 55 ταῦτα καὶ παρὰ τῶν ἄλλων πλείστ' ἂν ἐργάζοιτο χρή-  
 ματα, ὥσπερ γε καὶ τραγωδίας ποιητῆς παρ' ἡμῖν τιμη-  
 θεὶς. τοιγάρτοι ὃς ἂν οἴηται τραγωδίαν καλῶς ποιεῖν,  
 οὐκ ἔξωθεν κύκλω περὶ τὴν Ἀττικὴν κατὰ τὰς ἄλλας  
 πόλεις ἐπιδεικνύμενος περιέρχεται, ἄλλ' εὐθύς δεῦρο  
 60 φέρεται καὶ τοῖσδ' ἐπιδείκνυσιν εἰκότως· τοὺς δὲ ἐν  
 ὄπλοις μαχομένους ἐγὼ τούτους ὁρῶ τὴν μὲν Λακεδαί-  
 μονα ἡγουμένους εἶναι ἄβατον ἱερόν καὶ οὐδὲ ἄκρω ποδὶ  
 ἐπιβαίνοντας, κύκλω δὲ περιούοντας αὐτὴν καὶ πᾶσι  
 μᾶλλον ἐπιδεικνυμένους, καὶ μάλιστα τούτοις οἱ κἂν  
 65 αὐτοὶ ὁμολογήσειαν πολλοὺς σφῶν προτέρους εἶναι  
 πρὸς τὰ τοῦ πολέμου.

## § 13.

*The story of Stesilaos.*

[Laches, 183 c.]

Ἐπειτα, ὦ Λυσίμαχε, οὐ πάνυ ὀλίγοις ἐγὼ τούτων παρα-  
 γέγονα ἐν αὐτῷ τῷ ἔργῳ, καὶ ὁρῶ οἰοῖ εἶσιν. ἔξεστι δὲ καὶ  
 αὐτόθεν ἡμῖν σκέψασθαι. ὥσπερ γὰρ ἐπίτηδες οὐδεὶς  
 πώποτ' εὐδόκιμος γέγονεν ἐν τῷ πολέμῳ ἀνὴρ τῶν τὰ  
 5 ὀπλιτικῶν ἐπιτηδευσάντων. καίτοι εἷς γε τᾶλλα πάντα  
 ἐκ τούτων οἱ ὀνομαστοὶ γίνονται, ἐκ τῶν ἐπιτηδευσάν-  
 των ἕκαστα· οὗτοι δ', ὡς ἔοικε, παρὰ τοὺς ἄλλους οὕτω  
 σφόδρα εἰς τοῦτο δεδυστυχήκασιν. ἐπεὶ καὶ τοῦτον τὸν  
 Στησίλειον, ὃν ὑμεῖς μετ' ἐμοῦ ἐν τοσοῦτῳ ὄχλῳ ἐθεά-  
 10 σασθε ἐπιδεικνύμενον καὶ τὰ μεγάλα περὶ αὐτοῦ λέ-

γοντα ἂ ἔλεγεν, ἐτέρωθι ἐγὼ κάλλιον ἐθεασάμην ἐν τῇ ἀληθείᾳ ὡς ἀληθῶς ἐπιδεικνύμενον οὐχ ἐκόντα. προσβαλούσης γὰρ τῆς νεῶς ἐφ' ἣ ἐπεβάτετε πρὸς ὀλκάδα τινά, ἐμάχετο ἔχων δορυδρέπανον, διαφέρων δὴ ὄπλον ἅτε καὶ αὐτὸς τῶν ἄλλων διαφέρων. τὰ μὲν οὖν ἄλλα 15 οὐκ ἄξια λέγειν περὶ τάνδρός, τὸ δὲ σόφισμα τὸ τοῦ δρεπάνου τοῦ πρὸς τῇ λόγχῃ οἶον ἀπέβη. μαχομένου γὰρ αὐτοῦ ἐνέσχετό που ἐν τοῖς τῆς νεῶς σκεύεσι καὶ ἀντελάβετο· εἶλκεν οὖν ὁ Σπησίλεως βουλόμενος ἀπολύσαι, καὶ οὐχ οἶός τ' ἦν· ἡ δὲ ναὺς τὴν ναῦν παρήει. 20 τῆς μὲν οὖν παρέθει ἐν τῇ νηϊ ἀντεχόμενος τοῦ δόρατος· ἐπεὶ δὲ δὴ παρημείβετο ἡ ναὺς τὴν ναῦν καὶ ἐπέσπα αὐτὸν τοῦ δόρατος ἐχόμενον, ἠφίει τὸ δόρυ διὰ τῆς χειρός, ἕως ἄκρου τοῦ στύρακος ἀντελάβετο. ἦν δὲ γέλως καὶ κρότος ὑπὸ τῶν ἐκ τῆς ὀλκάδος ἐπὶ τε τῷ 25 σχήματι αὐτοῦ, καὶ ἐπειδὴ βαλόντος τινὸς λίθω παρὰ τοὺς πόδας αὐτοῦ ἐπὶ τὸ κατάστρομα ἀφίεται τοῦ δόρατος, τότε ἤδη καὶ οἱ ἐκ τῆς τριήρους οὐκέτι οἰοί τ' ἦσαν τὸν γέλωτα κατέχειν, ὀρῶντες αἰωρούμενον ἐκ τῆς ὀλκάδος τὸ δορυδρέπανον ἐκείνο. 30

## § 14.

*The character of Theaitetos.*[*Theaitetos*, 142 A.]

*Eukleides.* Ἄρτι, ὦ Τερψίων, ἢ πάλαι ἐξ ἀγροῦ ;  
*Terpsion.* Ἐπιεικῶς πάλαι. καὶ σέ γε ἐζήτουν κατὰ ἀγορὰν καὶ ἐθαύμαζον, ὅτι οὐχ οἶός τ' ἦ εὐρεῖν.

*Eukleides.* Οὐ γὰρ ἦ κατὰ πόλιν.

*Terpsion.* Ποῦ μὴν ;

*Eukleides.* Εἰς λιμένα καταβαίνων Θεαιτήτῳ ἐνέτυχον φερομένῳ ἐκ Κορίνθου ἀπὸ τοῦ στρατοπέδου Ἀθήμαζε.

*Terpsion.* Ζῶντι ἢ τετελευτηκότι ;

*Eukleides.* Ζῶντι καὶ μάλα μόλις χαλεπῶς μὲν γὰρ  
10 ἔχει καὶ ὑπὸ τραυμάτων τινῶν, μᾶλλον μὴν αὐτὸν αἰρεῖ  
τὸ γεγονός δόσημα ἐν τῷ στρατεύματι.

*Terpsion.* Μῶν ἢ δυσεντερία ;

*Eukleides.* Ναί.

*Terpsion.* Οἶον ἄνδρα λέγεις ἐν κινδύνῳ εἶναι.

15 *Eukleides.* Καλόν τε καὶ ἀγαθόν, ὃ Τερψίων, ἐπεὶ τοι  
καὶ νῦν ἤκουόν τινων μάλα ἐγκωμιαζόντων αὐτὸν περὶ  
τὴν μάχην.

*Terpsion.* Καὶ οὐδέν γ' ἄτοπον, ἀλλὰ ποκῦ θαυμα-  
στότερον εἰ μὴ τοιοῦτος ἦν. ἀτὰρ πῶς οὐκ αὐτοῦ  
20 Μεγαροὶ κατέλυνε ;

*Eukleides.* Ἐπείγετο οἴκαδε· ἐπεὶ ἔγωγ' ἐδεόμην καὶ  
συνεβούλευον, ἀλλ' οὐκ ἠθέλεν. καὶ δῆτα προπέμφσας  
αὐτόν, ἀπιὼν πάλιν ἀνεμνήσθη καὶ ἐθαύμασα Σωκρά-  
τους, ὡς μαντικῶς ἄλλα τε δὴ εἶπε καὶ περὶ τούτου.  
25 δοκεῖ γάρ μοι ὀλίγον πρὸ τοῦ θανάτου ἐντυχεῖν αὐτῷ  
μειρακίῳ ὄντι, καὶ συγγενόμενός τε καὶ διαλεχθεὶς πάνυ  
ἀγασθῆναι αὐτοῦ τὴν φύσιν. καὶ μοι ἔλθόντι Ἀθήναζε  
τούς τε λόγους οὓς διελέχθη αὐτῷ διηγήσατο, καὶ μάλα  
ἀξιούς ἀκοῆς, εἶπέ τε ὅτι πᾶσα ἀνάγκη εἴη τοῦτον ἐλ-  
30 λόγιμον γενέσθαι, εἴπερ εἰς ἡλικίαν ἔλθοι.

*Terpsion.* Καὶ ἀληθῆ γε, ὡς ἔοικεν, εἶπεν. ἀτὰρ τίνας  
ἦσαν οἱ λόγοι ; ἔχouis ἂν διηγήσασθαι ;

*Eukleides.* Οὐ μὰ τὸν Δία, οὐκουν οὕτω γε ἀπὸ στό-  
ματος· ἀλλ' ἐγραψάμην μὲν τότε εὐθύς οἴκαδ' ἐλθὼν  
35 ὑπομνήματα, ὕστερον δὲ κατὰ σχολὴν ἀναμνησκό-  
μενος ἔγραφον, καὶ ὁσάκις Ἀθήναζε ἀφικοίμην, ἐπανη-  
ρώτων τὸν Σωκράτη δὲ μὴ ἐμνησθῆναι, καὶ δεῦρο ἐλθὼν  
ἐπηνωρθοῦμην· ὥστε μοι σχεδόν τι πᾶς λόγος γέ-  
γραπται.

40 *Terpsion.* Ἀληθῆ· ἤκουσά σου καὶ πρότερον, καὶ μὲν-

τοι αὐεὶ μέλλων κελεύσειν ἐπιδειῖξαι διατέτριφα δεῦρο. ἀλλὰ τί κωλύει νῦν ἡμᾶς διελθεῖν; πάντως ἔγωγε καὶ ἀναπαύσασθαι δέομαι, ὡς ἐξ ἀγροῦ ἦκων.

*Eukleides.* Ἄλλὰ μὲν δὴ καὶ αὐτὸς μέχρι Ἐρινοῦ Θεαίτητον προῦπεμψα, ὥστε οὐκ ἂν ἀηδῶς ἀναπαυοί- 45  
μην. ἀλλ' ἴωμεν, καὶ ἡμῖν ἅμα ἀναπαυομένοις ὁ παῖς ἀναγνώσεται.

## § 15.

*Quibbles.*

(1) Your father is a dog. [*Euthydemos*, 298 D.]

Καὶ πρὸς ἄρα σοι πατήρ ἐστι καὶ κύων. Καὶ γὰρ σοί, ἔφη. Αὐτίκα δέ γε, ἢ δ' ὃς ὁ Διονυσόδωρος, ἂν μοι ἀποκρίνη, ὦ Κτήσιππε, ὁμολογήσεις ταῦτα. εἶπε γάρ μοι, ἐστι σοι κύων; Καὶ μάλα πονηρός, ἔφη ὁ Κτήσιππος. Ἔστιν οὖν αὐτῷ κνιδία; Καὶ μαλ', ἔφη, ἕτερα 5  
τοιαῦτα. Οὐκοῦν πατήρ ἐστιν αὐτῶν ὁ κύων; Ναί, ἔφη. Τί οὖν; οὐ σός ἐστιν ὁ κύων; Πάνυ γ', ἔφη. Οὐκοῦν πατήρ ὢν σός ἐστιν, ὥστε σὸς πατήρ γίγνεται ὁ κύων καὶ σὺ κυναρίων ἀδελφός;

Καὶ αὖθις ταχὺ ὑπολαβὼν ὁ Διονυσόδωρος, ἵνα μὴ 10  
πρότερόν τι εἴποι ὁ Κτήσιππος, Καὶ ἔτι γέ μοι μικρόν, ἔφη, ἀπόκριναι τύπτεις τὸν κύνα τοῦτον; καὶ ὁ Κτήσιππος γελάσας, Νὴ τοὺς θεοὺς, ἔφη, οὐ γὰρ δύναμαι σέ. Οὐκοῦν τὸν σαυτοῦ πατέρα, ἔφη, τύπτεις; Πολὺ μέντοι, ἔφη, δικαιότερον ἂν τὸν ὑμέτερον πατέρα τύπ- 15  
τοιμι, ὃ τι μαθὼν σοφοὺς υἱεῖς οὕτως ἔφυσεν. Ἄλλ' ἢ πού, ὦ Εὐθύδημε, ἔφη ὁ Κτήσιππος, πόλλ' ἀγαθὰ ἀπὸ τῆς ὑμετέρας σοφίας ταύτης ἀπολέλαυκεν ὁ πατήρ ὁ ὑμέτερός τε καὶ ὁ τῶν κνιδίων.

(2) Relationships. [*Euthydemus*, 297 D.]

- 20 Ἀπόκριναι δὴ, ἔφη ὁ Διονυσόδωρος, ὅποτε σοι ταῦτα ὑμνηται. πότερον ὁ Ἰόλεως τοῦ Ἡρακλέους μᾶλλον ἢν ἀδελφιδοῦς ἢ σός; Κράτιστον τοίνυν μοι, ὦ Διονυσόδωρε, ἢν δ' ἐγώ, ἀποκρίνασθαί σοι. οὐ γὰρ μὴ ἀνῆς ἐρωτῶν, σχεδόν τι ἐγὼ τοῦτ' εὖ οἶδα, φθονῶν καὶ δια-
- 25 κωλύων, ἵνα μὴ διδάξῃ με Εὐθύδημος ἐκείνο τὸ σοφόν. Ἀποκρίνου δὴ, ἔφη. Ἀποκρινοῦμαι δὴ, εἶπον, ὅτι τοῦ Ἡρακλέους ἢν ὁ Ἰόλεως ἀδελφιδοῦς, ἐμὸς δ', ὡς ἐμοὶ δοκεῖ, οὐδ' ὀπωστιοῦν. οὐ γὰρ Πατροκλῆς ἢν αὐτῷ πατήρ, ὁ ἐμὸς ἀδελφός, ἀλλὰ παραπλήσιον μὲν τοῦνομα
- 30 Ἰφικλῆς, ὁ Ἡρακλέους ἀδελφός. Πατροκλῆς δέ, ἢ δ' ὅς, σός; Πᾶν γ', ἔφην ἐγώ, ὁμομήτριός γε, οὐ μέντοι ὁμοπάτριος. ἀδελφὸς ἄρα ἐστὶ σοὶ καὶ οὐκ ἀδελφός. οὐχ ὁμοπατριός γε, ὦ βέλτιστε, ἔφην· ἐκείνου μὲν γὰρ Χαιρέδημος ἢν πατήρ, ἐμὸς δὲ Σωφρονίσκος. Πατήρ δέ
- 35 ἢν, ἔφη, Σωφρονίσκος καὶ Χαιρέδημος; Πᾶν γ', ἔφην· ὁ μὲν γε ἐμὸς, ὁ δὲ ἐκείνου. Οὐκοῦν, ἢ δ' ὅς, ἕτερος ἢν Χαιρέδημος τοῦ πατρός; Τοῦμοῦ γ', ἔφην ἐγώ. Ἄρ' οὖν πατήρ ἢν ἕτερος ὢν πατρός; ἢ σὺν εἰ ὁ αὐτὸς τῷ λίθῳ; Δέδοικα μὲν ἔγωγ', ἔφην, μὴ φανῶ ὑπὸ σοῦ ὁ αὐτός·
- 40 οὐ μέντοι μοι δοκῶ. Οὐκοῦν ἕτερος εἶ, ἔφη, τοῦ λίθου; Ἔτερος μέντοι. Ἄλλο τι οὖν ἕτερος, ἢ δ' ὅς, ὢν λίθου οὐ λίθος εἶ; καὶ ἕτερος ὢν χρυσοῦ οὐ χρυσὸς εἶ; Ἔστι ταῦτα. Οὐκοῦν καὶ ὁ Χαιρέδημος, ἔφη, ἕτερος ὢν πατρός οὐκ ἂν πατήρ εἴη. Ἔοικεν, ἢν δ' ἐγώ, οὐ πατήρ
- 45 εἶναι. Εἰ γὰρ δήπου, ἔφη, πατήρ ἐστὶν ὁ Χαιρέδημος, ὑπολαβὼν ὁ Εὐθύδημος, πάλιν αὐτὸ ὁ Σωφρονίσκος ἕτερος ὢν πατρός οὐ πατήρ ἐστίν, ὥστε σύ, ὦ Σώκρατες, ἀπάτῳρ εἶ.

(3) How to treat the cook. [*Euthydemus*, 301 c.]

'Αλλ', ὦ Διονυσόδωρε, τοῦτο μὲν ἐκὼν παρήκας, ἐπεὶ  
 τὰ ἄλλα μοι δοκεῖτε ὡσπερ οἱ δημιουργοί, οἷς ἕκαστα 50  
 προσήκει ἀπεργάζεσθαι, καὶ ὑμεῖς τὸ διαλέγεσθαι παγ-  
 κάλως ἀπεργάζεσθαι. Οἴσθα οὖν, ἔφη, ὅ τι προσήκει  
 ἐκάστοις τῶν δημιουργῶν; πρῶτον τίνα χαλκεύειν  
 προσήκει, οἴσθα; Ἔγωγε· ὅτι χαλκία. Τί δὲ κερα-  
 μεύειν; Κεραμέα. Τί δὲ σφάττειν τε καὶ ἐκδέρειν καὶ 55  
 τὰ σμικρὰ κρέα κατακόψαντα ἔψειν καὶ ὀπτᾶν; Μά-  
 γειρον, ἦν δ' ἐγώ. Οὐκοῦν ἐάν τις, ἔφη, τὰ προσήκοντα  
 πράττη, ὀρθῶς πράξει; Μάλιστα. Προσήκει δέ γε, ὡς  
 φῆς, τὸν μάγειρον κατακόπτειν καὶ ἐκδέρειν; ὠμολόγη-  
 σας ταῦτα ἢ οὐ; Ὁμολόγησα, ἔφην, ἀλλὰ συγγνώμην 60  
 μοι ἔχε. Δῆλον τοίνυν, ἦ δ' ὅς, ὅτι ἂν τις σφάξας  
 τὸν μάγειρον καὶ κατακόψας ἐψήσῃ καὶ ὀπτῆσῃ, τὰ  
 προσήκοντα ποιήσει· καὶ ἐὰν τὸν χαλκία τις αὐτὸν  
 χαλκεύῃ καὶ τὸν κεραμέα κεραμεύῃ, καὶ οὗτος τὰ  
 προσήκοντα πράξει.

65

## § 16.

*The power of poetry.*[*Ion*, 535 A.]

ΣΩ. Ἡ οὐ δοκῶ σοι ἀληθῆ λέγειν, ὦ Ἴων;

ΙΩΝ. Ναὶ μὰ τὸν Δία, ἔμοιγε· ἄπτει γὰρ πῶς μου  
 τοῖς λόγοις τῆς ψυχῆς, ὦ Σώκρατες, καὶ μοι δοκοῦσι  
 θεῖα μοίρα ἡμῖν παρὰ τῶν θεῶν ταῦτα οἱ ἀγαθοὶ  
 ποιηταὶ ἐρμηνεύειν.

5

ΣΩ. Οὐκοῦν ὑμεῖς αὖ οἱ ῥαψῳδοὶ τὰ τῶν ποιητῶν  
 ἐρμηνεύετε;

ΙΩΝ. Καὶ τοῦτο ἀληθὲς λέγεις.

ΣΩ. Οὐκοῦν ἐρμηνέων ἐρμηνεῖς γίγνεσθε;

ΙΩΝ. Παντάπασί γε.

10

ΣΩ. Ἐχε δὴ καὶ μοι τόδε εἶπέ, ὦ Ἴων, καὶ μὴ ἀποκρύψῃ ὅ τι ἂν σε ἔρωμαι· ὅταν εὖ εἴπῃς ἔπη καὶ ἐκπλήξῃς μάλιστα τοὺς θεωμένους, ἢ τὸν Ὀδυσσεά ὅταν ἐπὶ τὸν οὐδὸν ἐφαλλόμενον ἄδῃς, ἐκφανῇ γιγνόμενου τοῖς μνηστῆρσι καὶ ἐκχέοντα τοὺς οἴστους πρὸ τῶν ποδῶν, ἢ Ἀχιλλέα ἐπὶ τὸν Ἑκτορα ὀρμώντα, ἢ καὶ τῶν περὶ Ἀνδρομάχην ἐλεεινῶν τι ἢ περὶ Ἑκάβην ἢ περὶ Πρίαμον, τότε πότερον ἔμφρων εἶ, ἢ ἔξω σαυτοῦ γίγνῃ καὶ παρὰ τοῖς πράγμασιν οἴεται σου εἶναι ἢ ψυχῇ οἷς λέγεις ἐνθουσιάζουσα, ἢ ἐν Ἰθάκῃ οὖσιν ἢ ἐν Τροίᾳ ἢ ὅπως ἂν καὶ τὰ ἔπη ἔχῃ ;

ΙΩΝ. Ὡς ἐναργές μοι τοῦτο, ὦ Σώκρατες, τὸ τεκμήριον εἶπες· οὐ γὰρ σε ἀποκρυψάμενος ἔρῶ. ἐγὼ γὰρ ὅταν ἐλεεινὸν τι λέγω, δακρύων ἐμπίπλανταί μοι οἱ ὀφθαλμοί· ὅταν τε φοβερὸν ἢ δεινόν, ὀρθαὶ αἱ τρίχες ἴστανται ὑπὸ φόβου καὶ ἡ καρδία πηδᾷ.

ΣΩ. Τί οὖν ; φῶμεν, ὦ Ἴων, ἔμφρονα εἶναι τότε τοῦτον τὸν ἄνθρωπον, ὃς ἂν κεκοσμημένος ἐσθῆτι ποικίλῃ καὶ χρυσοῖς στεφάνοις κλαίῃ τ' ἐν θυσίαις καὶ ἑορταῖς, μηδὲν ἀπολωλεκῶς τούτων, ἢ φοβῆται πλεον ἢ ἐν δισμυρίοις ἀνθρώποις ἐστηκῶς φιλίοις, μηδενὸς ἀποδύοντος ἢ ἀδικούντος ;

ΙΩΝ. Οὐ μὰ τὸν Δία, οὐ πάνυ, ὦ Σώκρατες, ὡς γε τὰληθές εἰρήσθαι.

ΣΩ. Οἴσθα οὖν ὅτι καὶ τῶν θεατῶν τοὺς πολλοὺς ταῦτὰ ταῦτα ὑμεῖς ἐργάζεσθε ;

ΙΩΝ. Καὶ μάλα καλῶς οἶδα· καθορῶ γὰρ ἐκάστοτε αὐτοὺς ἄνωθεν ἀπὸ τοῦ βήματος κλαίουτάς τε καὶ δεινὸν ἐμβλέποντας καὶ συνθαμβοῦντας τοῖς λεγομένοις. δεῖ γάρ με καὶ σφόδρ' αὐτοῖς τὸν νοῦν προσέχειν· ὡς ἔὰν μὲν κλαίουτας αὐτοὺς καθίσω, αὐτὸς γελάσομαι ἀργύριον λαμβάνων, ἔὰν δὲ κλάωντας, αὐτὸς κλαύσομαι ἀργύριον ἀπολλύς.



## § 17.

*Greek Education.*[*Protagoras*, 325 c.]

Ἐκ παίδων σμικρῶν ἀρξάμενοι, μέχρι οὐπερ ἂν ζῶσι, καὶ διδάσκουσι καὶ νουθετοῦσιν. ἐπειδὴν θάπτον συνήτις τὰ λεγόμενα, καὶ τροφὸς καὶ μήτηρ καὶ παιδαγωγὸς καὶ αὐτὸς ὁ πατήρ περὶ τούτου διαμάχονται, ὅπως βέλτιστος ἔσται ὁ παῖς, παρ' ἑαστον καὶ ἔργον καὶ λόγον διδάσκουτες καὶ ἐνδεικνύμενοι, ὅτι τὸ μὲν δίκαιον, τὸ δὲ ἄδικον, καὶ τότε μὲν καλόν, τότε δὲ αἰσχρόν, καὶ τότε μὲν ὄσιον, τότε δὲ ἀνόσιον, καὶ τὰ μὲν ποίει, τὰ δὲ μὴ ποίει· καὶ ἂν μὲν ἐκῶν πείθηται· εἰ δὲ μή, ὥσπερ ξύλον διαστρεφόμενον καὶ καμπτόμενον εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς. μετὰ δὲ ταῦτα εἰς διδασκάλων πέμποντες πολὺ μᾶλλον ἐντέλλονται ἐπιμελεῖσθαι εὐκοσμίας τῶν παίδων ἢ γραμμάτων τε καὶ κιθαρίσεως· οἱ δὲ διδάσκαλοι τούτων τε ἐπιμελοῦνται, καὶ ἐπειδὴν αὐτὰ γράμματα μάθωσι καὶ μέλλωσι συνήσειν τὰ γεγραμμένα, ὥσπερ τότε τὴν φωνήν, παρατιθέασιν αὐτοῖς ἐπὶ τῶν βάθρων ἀναγιγνώσκειν ποιητῶν ἀγαθῶν ποιήματα καὶ ἐκμανθάνειν ἀναγκάζουσιν, ἐν οἷς πολλαὶ μὲν νουθετήσεις ἔνεισι, πολλαὶ δὲ διέξοδοι καὶ ἔπαινοι καὶ ἐγκώμια παλαιῶν ἀνδρῶν ἀγαθῶν, ἵνα ὁ παῖς ζηλῶν μιμῆται καὶ ὀρέγηται τοιοῦτος γενέσθαι. οἳ τ' αὐτὰ κιθαρισταί, ἕτερα τοιαῦτα, σωφροσύνης τε ἐπιμελοῦνται καὶ ὅπως ἂν οἱ νέοι μηδὲν κακουργῶσι· πρὸς δὲ τούτοις, ἐπειδὴν κιθαρίζειν μάθωσιν, ἄλλων αὐτῶν ποιητῶν ἀγαθῶν ποιήματα διδάσκουσι μέλοποιῶν, εἰς τὰ κιθαρίσματα ἐντείνοντες, καὶ τοὺς ῥυθμούς τε καὶ τὰς ἀρμονίας ἀναγκάζουσιν οἰκειοῦσθαι ταῖς ψυχαῖς τῶν

παίδων, ἵνα ἡμερώτεροί τε ᾦσι, καὶ εὐρυθμότεροι καὶ  
 εὐαρμοστότεροι γιγνόμενοι χρήσιμοι ᾦσιν εἰς τὸ λέγειν  
 30 τε καὶ πράττειν· πᾶς γὰρ ὁ βίος τοῦ ἀνθρώπου εὐρυθ-  
 μίας τε καὶ εὐαρμοστίας δεῖται. ἔτι τοίνυν πρὸς τούτοις  
 εἰς παιδοτρίβου πέμπουσιν, ἵνα τὰ σώματα βελτίω  
 ἔχοντες ὑπηρετῶσι τῇ διανοίᾳ χρηστῇ οὔσῃ, καὶ μὴ  
 ἀναγκάζωνται ἀποδειλιᾶν διὰ τὴν πονηρίαν τῶν σω-  
 35 μάτων καὶ ἐν τοῖς πολέμοις καὶ ἐν ταῖς ἄλλαις πράξεσι·  
 καὶ ταῦτα ποιοῦσιν οἱ μάλιστα δυνάμενοι· μάλιστα δὲ  
 δύνανται οἱ πλουσιώτατοι· καὶ οἱ τούτων υἱεῖς, πρωϊαί-  
 τατα εἰς διδασκάλων τῆς ἡλικίας ἀρξάμενοι φοιτᾶν,  
 ὀψιαίτατα ἀπαλλάττονται. ἐπειδὴν δὲ ἐκ διδασκάλων  
 40 ἀπαλλαγῶσιν, ἡ πόλις αὐ τοὺς τε νόμους ἀναγκάζει  
 μανθάνειν καὶ κατὰ τούτους ζῆν κατὰ παράδειγμα, ἵνα  
 μὴ αὐτοὶ ἐφ' αὐτῶν εἰκῆ πράττωσιν, ἀλλ' ἀτεχνῶς ὥσ-  
 περ οἱ γραμματισταὶ τοῖς μήπω δεινοῖς γράφειν τῶν  
 παίδων ὑπογράψαντες γραμμὰς τῇ γραφίδι οὕτω τὸ  
 45 γραμματεῖον διδῶσιν καὶ ἀναγκάζουσι γράφειν κατὰ  
 τὴν ὑφήγησιν τῶν γραμμῶν, ὥς δὲ καὶ ἡ πόλις νόμους  
 ὑπογράψασα, ἀγαθῶν καὶ παλαιῶν νομοθετῶν εὐρή-  
 ματα, κατὰ τούτους ἀναγκάζει καὶ ἄρχειν καὶ ἄρχεσθαι  
 ὅς· δ' ἂν ἐκτὸς βαίῃ τούτων, κολάζει, καὶ ὄνομα τῇ  
 50 κολάσει ταύτῃ καὶ παρ' ἡμῶν καὶ ἄλλοθι πολλαχοῦ,  
 ὡς εὐθυνούσης τῆς δίκης, εὐθῆναι. τοσαύτης οὖν τῆς  
 ἐπιμελείας οὔσης περὶ ἀρετῆς ἰδίᾳ καὶ δημοσίᾳ, θαυ-  
 μάσεις, ᾧ Σώκρατες, καὶ ἀπορεῖς, εἰ διδακτόν ἐστιν  
 ἀρετῆ; ἀλλ' οὐ χρῆ θαυμάζειν, ἀλλὰ πολὺ μᾶλλον,  
 55 εἰ μὴ διδακτόν.

§ 18. *Why good men's sons turn out ill, if Virtue  
can be taught.*

[Protagoras, 326 E.]

Διὰ τί οὖν τῶν ἀγαθῶν πατέρων πολλοὶ υἱεῖς φαῦλοι  
γίγνονται; τοῦτο αὖ μάθε· οὐδὲν γὰρ θαυμαστόν, εἴπερ  
ἀληθῆ ἐγὼ ἐν τοῖς ἔμπροσθεν ἔλεγον, ὅτι τούτου τοῦ  
πράγματος, τῆς ἀρετῆς, εἰ μέλλει πόλις εἶναι, οὐδένα  
δεῖ ἰδιωτεύειν. εἰ γὰρ δὴ ὃ λέγω οὕτως ἔχει—ἔχει δὲ 5  
μάλιστα πάντων οὕτως—ἐνθυμήθητι ἄλλο τῶν ἐπιτη-  
δευμάτων ὅτιοῦν καὶ μαθημάτων προελόμενος. εἰ μὴ  
οἶόν τ' ἦν πόλιν εἶναι, εἰ μὴ πάντες αὐληταὶ ἦμεν,  
ὁποῖός τις ἐδύνατο ἕκαστος, καὶ τοῦτο καὶ ἰδίᾳ καὶ  
δημοσίᾳ πᾶς πάντα καὶ ἐδίδασκε καὶ ἐπέπληττε τὸν 10  
μὴ καλῶς αὐλοῦντα, καὶ μὴ ἐφθόνηι τούτου, ὥσπερ νῦν  
τῶν δικαίων καὶ τῶν νομίμων οὐδεὶς φθονεῖ οὐδ' ἀπο-  
κρύπτεται ὥσπερ τῶν ἄλλων τεχνημάτων· λυσιτελεῖ  
γάρ, οἶμαι, ἡμῖν ἢ ἀλλήλων δικαιοσύνη καὶ ἀρετή· διὰ  
ταῦτα πᾶς παντὶ προθύμως λέγει καὶ διδάσκει καὶ τὰ 15  
δίκαια καὶ τὰ νόμιμα· εἰ οὖν οὕτω καὶ ἐν αὐλήσει  
πᾶσαν προθυμίαν καὶ ἀφθονίαν εἶχομεν ἀλλήλους διδά-  
σκειν, οἶει ἂν τι, ἔφη, μάλλον, ὧ Σώκρατες, τῶν ἀγαθῶν  
αὐλητῶν ἀγαθοὺς αὐλητὰς τοὺς υἱεῖς γίγνεσθαι ἢ τῶν  
φαύλων; οἶμαι μὲν οὐ, ἀλλὰ ὅτου ἔτυχεν ὁ υἱὸς εὐ- 20  
φύεστατος γενόμενος εἰς αὐλησιν, οὗτος ἂν ἐλλόγιμος  
ἠϋξήθη, ὅτου δὲ ἀφυῆς, ἀκλεῆς· καὶ πολλάκις μὲν  
ἀγαθοῦ αὐλητοῦ φαῦλος ἂν ἀπέβη, πολλάκις δ' ἂν  
φαύλου ἀγαθός· ἀλλ' οὖν αὐληταὶ γοῦν πάντες ἦσαν  
ἱκανοὶ ὡς πρὸς τοὺς ἰδιώτας καὶ μηδὲν αὐλήσεως ἐπαί- 25  
οντας. οὕτως οἴου καὶ νῦν, ὅστις σοι ἀδικώτατος  
φαίνεται ἢ ἄνθρωπος τῶν ἐν νόμοις καὶ ἀνθρώποις τεθ-

ραμμένων, δίκαιον αὐτὸν εἶναι καὶ δημιουργὸν τούτου  
 τοῦ πράγματος, εἰ δέοι αὐτὸν κρίνεσθαι πρὸς ἀνθρώ-  
 30 πους, οἷς μήτε παιδεία ἐστὶ μήτε δικαστήρια μήτε νόμοι  
 μηδὲ ἀνάγκη μηδεμία διὰ παντὸς ἀναγκάζουσα ἀρετῆς  
 ἐπιμελεῖσθαι, ἀλλ' εἶεν ἄγριοί τινες, οἰοί περ οὖς πέρυσσι  
 Φερεκράτης ὁ ποιητῆς ἐδίδαξεν ἐπὶ Ληναίῳ. ἢ σφόδρα  
 ἐν τοῖς τοιούτοις ἀνθρώποις γενόμενος, ὥσπερ οἱ ἐν  
 35 ἐκείνῳ τῷ χορῷ μισάνθρωποι, ἀγαπήσαις ἄν, εἰ ἐν-  
 τύχοις Εὐρυβάτῳ καὶ Φρυνώνδῃ, καὶ ἀνολοφύρῳ ἄν  
 ποθῶν τὴν τῶν ἐνθάδε ἀνθρώπων πονηρίαν· νῦν δὲ  
 τρυφᾶς, ὧ Σώκρατες, διότι πάντες διδάσκαλοί εἰσιν  
 ἀρετῆς, καθ' ὅσον δύνανται ἕκαστος, καὶ οὐδεὶς σοι  
 40 φαίνεται εἶς· ὥσπερ ἂν εἰ ζητοῖς τίς διδάσκαλος τοῦ  
 ἑλληνίζειν, οὐδ' ἂν εἰς φανεῖη, οὐδέ γ' ἄν, οἶμαι, εἰ ζητοῖς  
 τίς ἂν ἡμῖν διδάξειε τοὺς τῶν χειροτεχνῶν υἱεῖς αὐτῆν  
 ταύτην τὴν τέχνην, ἣν δὴ παρὰ τοῦ πατρὸς μεμαθήκασι,  
 καθ' ὅσον οἶός τ' ἦν ὁ πατὴρ καὶ οἱ τοῦ πατρὸς φίλοι  
 45 ὄντες ὁμότεχνοι, τούτους ἔτι τίς ἂν διδάξειεν, οὐ ῥᾶδιον  
 οἶμαι εἶναι, ὧ Σώκρατες, τούτων διδάσκαλον φανῆναι,  
 τῶν δὲ ἀπείρων παντάπασι ῥᾶδιον, οὕτω δὲ ἀρετῆς καὶ  
 τῶν ἄλλων πάντων· ἀλλὰ κἂν εἰ ὀλίγον ἐστί τις ὅστις  
 διαφέρει ἡμῶν προβιβάσαι εἰς ἀρετὴν, ἀγαπητόν. ὦν  
 50 δὴ ἐγὼ οἶμαι εἰς εἶναι, καὶ διαφερόντως ἂν τῶν ἄλλων  
 ἀνθρώπων ὀνήσαι τινα πρὸς τὸ καλὸν καὶ ἀγαθὸν  
 γενέσθαι, καὶ ἀξίως τοῦ μισθοῦ ὃν πράττομαι, καὶ ἔτι  
 πλείονος, ὥστε καὶ αὐτῷ δοκεῖν τῷ μαθόντι. διὰ ταῦτα  
 καὶ τὸν τρόπον τῆς πράξεως τοῦ μισθοῦ τοιούτου πε-  
 55 ποίημαι· ἐπειδὴν γάρ τις παρ' ἐμοῦ μάθη, εἰάν μὲν  
 βούληται, ἀπέδωκεν ὃ ἐγὼ πράττομαι ἀργύριον· εἰάν  
 δὲ μή, ἔλθων εἰς ἱερόν, ὁμόσας, ὅσου ἂν φῆ ἄξια εἶναι  
 τὰ μαθήματα, τοσοῦτον κατέθηκεν.

§ 19. *Philosophy appropriate to the young.*

[Gorgias, 485 A.]

Φιλοσοφίας μὲν ὅσον παιδείας χάριν καλὸν μετέχειν, καὶ οὐκ αἰσχροὺς μεираκίῳ ὄντι φιλοσοφεῖν· ἐπειδὴν δὲ ἤδη πρεσβύτερος ὢν ἄνθρωπος ἔτι φιλοσοφῆ, καταγέλαστον, ὡς Σώκρατες, τὸ χρῆμα γίνεται, καὶ ἔγωγε ὁμοίωτατον πάσχω πρὸς τοὺς φιλοσοφοῦντας ὥσπερ 5 πρὸς τοὺς ψελλιζομένους καὶ παίζοντας. ὅταν μὲν γὰρ παιδίον ἴδω, ὃ ἔτι προσήκει διαλέγεσθαι οὕτω, ψελλιζόμενον καὶ παίζον, χαίρω τε καὶ χαριέην μοι φαίνεται· καὶ ἐλευθέριον καὶ πρέπον τῇ τοῦ παιδίου ἡλικίᾳ, ὅταν δὲ σαφῶς διαλεγόμενον παιδαρίου ἀκούσω, πικρὸν τί 10 μοι δοκεῖ χρῆμα εἶναι καὶ ἀνιᾶ μου τὰ ὄντα καὶ μοι δοκεῖ δουλοπρεπές τι εἶναι· ὅταν δὲ ἀνδρὸς ἀκούσῃ τις ψελλιζόμενον ἢ παίζοντα ὄρα, καταγέλαστον φαίνεται καὶ ἀνανδρον καὶ πληγῶν ἄξιον. ταῦτόν οὖν ἔγωγε τοῦτο πάσχω καὶ πρὸς τοὺς φιλοσοφοῦντας. παρὰ νέῳ 15 μὲν γὰρ μεираκίῳ ὁρῶν φιλοσοφίαν ἄγαμαι, καὶ πρέπειν μοι δοκεῖ, καὶ ἡγοῦμαι ἐλεύθερόν τινα εἶναι τοῦτον τὸν ἄνθρωπον, τὸν δὲ μὴ φιλοσοφοῦντα ἀνελεύθερον καὶ οὐδέποτε οὐδενὸς ἀξιῶσοντα ἑαυτὸν οὔτε καλοῦ οὔτε γενναίου πράγματος· ὅταν δὲ δὴ πρεσβύτερον ἴδω 20 ἔτι φιλοσοφοῦντα καὶ μὴ ἀπαλλαπτόμενον, πληγῶν μοι δοκεῖ ἤδη δεῖσθαι, ὡς Σώκρατες, οὗτος ὁ ἀνὴρ. ὃ γὰρ νῦν δὴ ἔλεγον, ὑπάρχει τούτῳ τῷ ἀνθρώπῳ, κὰν πάννυ εὐφύης ἦ, ἀνάνδρῳ γενέσθαι φεύγοντι τὰ μέσα τῆς πόλεως καὶ τὰς ἀγοράς, ἐν αἷς ἔφη ὁ ποιητῆς 25 τοὺς ἄνδρας ἀριπρεπεῖς γίνεσθαι, καταδεδυκότε δὲ τὸν λοιπὸν βίον βιώναι μετὰ μεираκίων ἐν γωνίᾳ τριῶν ἢ τεττάρων ψιθυρίζοντα, ἐλεύθερον δὲ καὶ μέγα καὶ νεανικὸν μηδέποτε φθέγγασθαι.

- 30 Ἐγὼ δέ, ὦ Σώκρατες, πρὸς σέ ἐπιεικῶς ἔχω φιλικῶς·  
κινδυνεύω οὖν πεπουθέναι νῦν ὅπερ ὁ Ζῆθος πρὸς τὸν  
Αμφίονα ὁ Εὐριπίδου, οὐπερ ἐμνήσθη. καὶ γὰρ ἐμοὶ  
τοιαῦτ' ἅττα ἐπέρχεται πρὸς σέ λέγειν, οἷάπερ ἐκείνος  
πρὸς τὸν ἀδελφόν, ὅτι ἀμελείς, ὦ Σώκρατες, ὧν δεῖ σε  
35 ἐπιμελεῖσθαι, καὶ φύσιν ψυχῆς ὧδε γενναίαν μαιρα-  
κιδῶδει τινὶ διαπρέπεις μορφώματι, καὶ οὐτ' ἐν δίκης  
βουλαῖσι προθεῖ' ἂν ὀρθῶς λόγον, οὐτ' εἰκὸς ἂν καὶ  
πιθανὸν λάβοις, οὐθ' ὑπὲρ ἄλλου νεανικὸν βούλευμα  
βουλεύσαιο. καίτοι, ὦ φίλε Σώκρατες—καὶ μοι μηδὲν  
40 ἀχθεσθῆς· εὐνοία γὰρ ἐρῶ τῇ σῇ—οὐκ αἰσχρὸν δοκεῖ  
σοι εἶναι οὕτως ἔχειν, ὡς ἐγὼ σέ οἶμαι ἔχειν καὶ τοὺς  
ἄλλους τοὺς πόρρω ἀεὶ φιλοσοφίας ἐλαύνοντας; νῦν  
γὰρ εἴ τις σοῦ λαβόμενος ἢ ἄλλου ὁτουοῦν τῶν τοιού-  
των εἰς τὸ δεσμωτήριον ἀπαγάγοι, φάσκων ἀδικεῖν  
45 μηδὲν ἀδικοῦντα, οἶσθ' ὅτι οὐκ ἂν ἔχοις ὃ τι χρήσαιο  
σαυτῷ, ἀλλ' ἰλιγγιγῆς ἂν καὶ χασμῷ οὐκ ἔχων ὃ τι  
εἴποις, καὶ εἰς τὸ δικαστήριον ἀναβιάς, κατηγοροῦ τυχῶν  
πάνυ φαύλου καὶ μοχθηροῦ, ἀποθάνοις ἂν, εἰ βούλοιτο  
θανάτου σοι τιμᾶσθαι. καίτοι πῶς σοφὸν τοῦτό ἐστιν,  
50 ὦ Σώκρατες, εἴ τις εὐφυῆ λαβοῦσα τέχνη φῶτα ἔθηκε  
χείρονα, μήτε αὐτὸν αὐτῷ δυνάμενον βοηθεῖν μηδ' ἐκ-  
σῶσαι ἐκ τῶν μεγίστων κινδύνων μήτε ἑαυτὸν μήτε  
ἄλλον μηδένα, ὑπὸ δὲ τῶν ἐχθρῶν περισυλᾶσθαι πᾶσαν  
τὴν οὐσίαν, ἀτεχνῶς δὲ ἀτιμον ζῆν ἐν τῇ πόλει; τὸν δὲ  
55 τοιοῦτον, εἴ τι καὶ ἀγροικότερον εἰρήσθαι, ἕξεστιν ἐπὶ  
κόρρης τύπτοντα μὴ διδόναι δίκην. ἀλλ' ὦ γαθέ, ἐμοὶ  
πεῖθου, παῦσαι δ' ἐλέγχων, πραγμάτων δ' εὐμουσίαν  
ἄσκει, καὶ ἄσκει ὁπόθεν δόξεις φρονεῖν, ἄλλοις τὰ  
κομψὰ ταῦτ' ἀφείς, εἴτε ληρήματα χρὴ φάναι εἶναι  
60 εἴτε φλυαρίας, ἐξ ὧν κενοῖσιν ἐγκατοικήσεις δόμοις·  
ζηλῶν οὐκ ἐλέγχοντας ἄνδρας τὰ μικρὰ ταῦτα, ἀλλ'  
οἷς ἔστι καὶ βίος καὶ δόξα καὶ ἄλλα πολλὰ ἀγαθὰ.

§ 20. *Is Happiness doing what you like?*

[Gorgias, 469 B.]

ΠΩΛ. Ἡ που ὃ γε ἀποθνήσκων ἀδίκως ἐλευεὸς τε καὶ ἄθλιός ἐστιν.

ΣΩ. Ἡττον ἢ ὁ ἀποκτινύς, ὦ Πῶλε, καὶ ἦττον ἢ ὁ δικαίως ἀποθνήσκων.

ΠΩΛ. Πῶς δῆτα, ὦ Σώκρατες ;

ΣΩ. Οὕτως, ὡς μέγιστον τῶν κακῶν τυγχάνει ὃν τὸ ἀδικεῖν.

ΠΩΛ. Ἡ γὰρ τοῦτο μέγιστον ; οὐ τὸ ἀδικεῖσθαι μείζον ;

ΣΩ. Ἡκιστά γε.

ΠΩΛ. Σὺ ἄρα βούλοιο ἂν ἀδικεῖσθαι μᾶλλον ἢ ἀδικεῖν ;

ΣΩ. Βουλοίμην μὲν ἂν ἔγωγε οὐδέτερα· εἰ δ' ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν.

ΠΩΛ. Σὺ ἄρα τυραννεῖν οὐκ ἂν δέξαιο ;

ΣΩ. Οὐκ, εἰ τὸ τυραννεῖν γε λέγεις ὅπερ ἐγώ.

ΠΩΛ. Ἄλλ' ἔγωγε τοῦτο λέγω ὅπερ ἄρτι, ἐξεῖναι ἐν τῇ πόλει, ὃ ἂν δοκῇ αὐτῷ, ποιεῖν τοῦτο, καὶ ἀποκτινύντι καὶ ἐκβάλλουσι καὶ πάντα πράττουσι κατὰ τὴν αὐτοῦ δόξαν.

ΣΩ. ὦ μακάριε, ἐμοῦ δὴ λέγοντος τῷ λόγῳ ἐπιλαβοῦ. εἰ γὰρ ἐγὼ ἐν ἀγορᾷ πληθούσῃ λαβὼν ὑπὸ μάλης ἐγχειρίδιον λέγοιμι πρὸς σέ ὅτι ὦ Πῶλε, ἐμοὶ δύνάμις τις καὶ τυραννὶς θαυμασία ἄρτι προσγένουεν· ἐὰν γὰρ ἄρα ἐμοὶ δόξη τινὰ τουτωνὶ τῶν ἀνθρώπων ὧν σὺ ὄρας αὐτίκα μάλα δεῖν τεθνάναι, τεθνήξει οὗτος ὃν ἂν δόξη· κἂν τινα δόξη μοι τῆς κεφαλῆς αὐτῶν κατεαγέναι δεῖν,

κατεαγὼς ἔσται αὐτίκα μάλα, κὰν θοιμάτιον διεσχί-  
 30 θαι, διεσχισμένον ἔσται· οὕτω μέγα ἐγὼ δύναμαι ἐν  
 τῆδε τῇ πόλει· εἰ οὖν ἀπιστοῦντί σοι δείξαιμι τὸ ἐγχει-  
 ρίδιον, ἴσως ἂν εἴποις ἰδὼν ὅτι ὦ Σώκρατες, οὕτω μὲν  
 πάντες ἂν μέγα δύναιτο, ἐπεὶ κὰν ἐμπρησθεῖη οἰκία  
 τούτῳ τῷ τρόπῳ ἠγτινά σοι δοκοῖ, καὶ τά γε Ἀθηναίων  
 35 νεώρια καὶ αἱ τριήρεις καὶ τὰ πλοῖα πάντα καὶ τὰ δη-  
 μόσια καὶ τὰ ἴδια· ἀλλ' οὐκ ἄρα τοῦτ' ἔστι τὸ μέγα  
 δύνασθαι, τὸ ποιεῖν ἃ δοκεῖ αὐτῷ· ἢ δοκεῖ σοι ;

ΠΩΛ. Οὐ δῆτα οὕτω γε.

ΣΩ. Ἐχεις οὖν εἰπεῖν δι' ὃ τι μέμφει τὴν τοιαύτην  
 40 δύναμιν ;

ΠΩΛ. Ἐγωγε.

ΣΩ. Τί δή ; λέγε.

ΠΩΛ. Ὅτι ἀναγκαῖον τὸν οὕτω πράττοντα ζημιού-  
 σθαί ἐστιν.

45 ΣΩ. Τὸ δὲ ζημιοῦσθαι οὐ κακόν ;

ΠΩΛ. Πάνυ γε.

ΣΩ. Οὐκοῦν, ὦ θαυμάσιε, τὸ μέγα δύνασθαι πάλιν  
 αὐ σοι φαίνεται, ἐὰν μὲν πράττοντι ἃ δοκεῖ ἔπῃται τὸ  
 ὠφελίμως πράττειν, ἀγαθόν τε εἶναι, καὶ τοῦτο, ὡς  
 50 ἔοικεν, ἐστὶ τὸ μέγα δύνασθαι· εἰ δὲ μή, κακὸν καὶ  
 σμικρὸν δύνασθαι ; σκεψώμεθα δὲ καὶ τόδε· ἄλλο τι  
 ἢ ὁμολογοῦμεν ἐνίοτε μὲν ἄμεινον εἶναι ταῦτα ποιεῖν  
 ἃ νῦν δὴ ἐλέγομεν, ἀποκτιννύναι τε καὶ ἐξελαύνειν  
 ἀνθρώπους καὶ ἀφαιρεῖσθαι χρήματα, ἐνίοτε δὲ οὐ ;

55 ΠΩΛ. Πάνυ γε.

ΣΩ. Τοῦτο μὲν δή, ὡς ἔοικε, καὶ παρὰ σοῦ καὶ παρ'  
 ἔμοῦ ὁμολογεῖται.

ΠΩΛ. Ναί.

ΣΩ. Πότε οὖν σὺ φῆς ἄμεινον εἶναι ταῦτα ποιεῖν ;  
 60 εἰπέ τίνα ὄρον ὀρίζει.



ΠΩΛ. Σὺ μὲν οὖν, ὦ Σώκρατες, ἀπόκριναι ταῦτό  
τούτο.

ΣΩ. Ἐγὼ μὲν τοίνυν φημί, ὦ Πῶλε, εἴ σοι παρ'  
ἐμοῦ ἡδίων ἐστὶν ἀκούειν, ὅταν μὲν δικαίως τις ταῦτα  
ποιῆ, ἄμεινον εἶναι, ὅταν δὲ ἀδίκως, κάκιον. 65

ΠΩΛ. Χαλεπὸν γέ σε ἐλέγξαι, ὦ Σώκρατες· ἀλλ'  
οὐχὶ καὶν παῖς σε ἐλέγξειεν, ὅτι οὐκ ἀληθῆ λέγεις;

ΣΩ. Πολλὴν ἄρα ἐγὼ τῷ παιδί χάριν ἔξω, ἴσην δὲ  
καὶ σοί, ἐάν με ἐλέγξης καὶ ἀπαλλάξης φλυαρίας.  
ἀλλὰ μὴ κάμης φίλον ἄνδρα εὐεργετῶν, ἀλλ' ἐλεγε. 70

ΠΩΛ. Ἄλλα μὴν, ὦ Σώκρατες, οὐδέν γέ σε δεῖ πα-  
λαιοῖς πράγμασιν ἐλέγχειν· τὰ γὰρ ἐχθρὰ καὶ πρῶην  
γεγονότα ταῦτα ἱκανά σε ἐξελέγξαι ἐστὶ καὶ ἀποδείξαι,  
ὡς πολλοὶ ἀδικοῦντες ἄνθρωποι εὐδαιμόνες εἰσιν.

ΣΩ. Τὰ ποῖα ταῦτα; 75

ΠΩΛ. Ἀρχέλαον δήπου τούτον τὸν Περδίκκου ὀρᾶς  
ἄρχοντα Μακεδονίας;

ΣΩ. Εἰ δὲ μή, ἀλλ' ἀκούω γε.

ΠΩΛ. Εὐδαιμόνων οὖν σοι δοκεῖ εἶναι ἢ ἄθλιος;

ΣΩ. Οὐκ οἶδα, ὦ Πῶλε· οὐ γάρ πω συγγέγονα τῷ 80  
ἀνδρὶ.

ΠΩΛ. Τί δέ; συγγενόμενος ἂν γνώσης, ἄλλως δὲ  
αὐτόθεν οὐ γιγνώσκεις ὅτι εὐδαιμονεῖ;

ΣΩ. Μὰ Δί' οὐ δήτα.

ΠΩΛ. Δῆλον δὴ, ὦ Σώκρατες, ὅτι οὐδὲ τὸν μέγαν 85  
βασιλέα γιγνώσκεις φήσεις εὐδαιμόνα ὄντα.

ΣΩ. Καὶ ἀληθῆ γε ἐρῶ· οὐ γάρ οἶδα παιδείας ὅπως  
ἔχει καὶ δικαιοσύνης.

ΠΩΛ. Τί δέ; ἐν τούτῳ ἢ πᾶσα εὐδαιμονία ἐστίν;

ΣΩ. Ὡς γε ἐγὼ λέγω, ὦ Πῶλε· τὸν μὲν γὰρ καλὸν 90  
κάγαθόν ἄνδρα καὶ γυναῖκα εὐδαιμόνα εἶναι φημι, τὸν  
δὲ ἄδικον καὶ πονηρὸν ἄθλιον.

ΠΩΛ. Ἄθλιος ἄρα οὗτός ἐστιν ὁ Ἀρχέλαος κατὰ τὸν σὸν λόγον ;

95 ΣΩ. Εἴπερ γε, ὦ φίλε, ἄδικος.

ΠΩΛ. Ἀλλὰ μὲν δὴ πῶς οὐκ ἄδικος ; ᾧ γε προσῆκε μὲν τῆς ἀρχῆς οὐδὲν ἦν νῦν ἔχει, ὄντι ἐκ γυναικὸς ἣ ἦν δούλη Ἀλκέτου τοῦ Περδίκκου ἀδελφοῦ, καὶ κατὰ μὲν τὸ δίκαιον δοῦλος ἦν Ἀλκέτου, καὶ εἰ ἐβούλετο τὰ  
 100 δίκαια ποιεῖν, ἐδούλευεν ἂν Ἀλκέτῃ καὶ ἦν εὐδαίμων κατὰ τὸν σὸν λόγον· νῦν δὲ θαυμασίως ὡς ἄθλιος γέγονεν, ἐπεὶ τὰ μέγιστα ἠδίκηκεν· ὅς γε πρῶτον μὲν τοῦτον αὐτὸν τὸν δεσπότην καὶ θεῖον μεταπεμφάμενος ὡς ἀποδώσω τὴν ἀρχὴν ἦν Περδίκκας αὐτὸν ἀφείλετο,  
 105 ξενίσας καὶ καταμεθύσας αὐτόν τε καὶ τὸν υἱὸν αὐτοῦ Ἀλέξανδρον, ἀνεψιὸν αὐτοῦ, σχεδὸν ἡλικιώτην, ἐμβάλων εἰς ἄμαξαν, νύκτωρ ἐξαγαγὼν ἀπέσφαξέ τε καὶ ἠφάνισεν ἀμφοτέρους· καὶ ταῦτα ἀδικήσας ἔλαθεν ἑαυτὸν ἀθλιώτατος γενόμενος καὶ οὐ μετεμέλησεν αὐτῷ,  
 110 ἀλλ' ὀλίγον ὕστερον τὸν ἀδελφόν, τὸν γνήσιον τοῦ Περδίκκου υἱόν, παῖδα ὡς ἑπταετῆ, οὗ ἡ ἀρχὴ ἐγίγνετο κατὰ τὸ δίκαιον, οὐκ ἐβουλήθη εὐδαίμων γενέσθαι δικαίως ἐκθρέψας καὶ ἀποδοὺς τὴν ἀρχὴν ἐκείνῳ, ἀλλ' εἰς φρέαρ ἐμβάλων καὶ ἀποπνίξας πρὸς τὴν μητέρα  
 115 αὐτοῦ Κλεοπάτραν χῆνα ἔφη διώκοντα ἐμπεσεῖν καὶ ἀποθανεῖν. τοιγάρτοι νῦν, ἅτε μέγιστα ἠδίκηκώς τῶν ἐν Μακεδονίᾳ, ἀθλιώτατός ἐστι πάντων Μακεδόνων, ἀλλ' οὐκ εὐδαιμονέστατος, καὶ ἴσως ἔστιν ὅστις Ἀθηναίων ἀπὸ σοῦ ἀρξάμενος δέξαιτ' ἂν ἄλλος ὅστισούν  
 120 Μακεδόνων γενέσθαι μᾶλλον ἢ Ἀρχέλαος.

## § 21.

*Are politics teachable?*

[Protagoras, 319 A.]

Ἄρ', ἔφην ἐγώ, ἔπομαί σου τῷ λόγῳ; δοκεῖς γάρ μοι λέγειν τὴν πολιτικὴν τέχνην καὶ ὑπισχνεῖσθαι ποιεῖν ἄνδρας ἀγαθοὺς πολίτας. αὐτὸ μὲν οὖν τοῦτό ἐστιν, ἔφη, ὧ Σώκρατες, τὸ ἐπάγγελμα, ὃ ἐπαγγέλλομαι.

Ἡ καλόν, ἦν δ' ἐγώ, τέχνημα ἄρα κέκτησαι, εἴπερ 5 κέκτησαι. οὐ γάρ τι ἄλλο πρὸς γε σέ εἰρήσεται ἢ ἄπερ νοῶ. ἐγὼ γὰρ τοῦτο, ὧ Πρωταγόρα, οὐκ ὦμην διδακτὸν εἶναι, σοὶ δὲ λέγοντι οὐκ ἔχω ὅπως ἀπιστῶ. ὅθεν δὲ αὐτὸ ἠγοῦμαι οὐ διδακτὸν εἶναι μῆδ' ὑπ' ἀνθρώπων παρασκευαστὸν ἀνθρώποις, δίκαιός εἰμι εἰπεῖν. ἐγὼ 10 γὰρ Ἀθηναίους, ὥσπερ καὶ οἱ ἄλλοι Ἕλληνες, φημι σοφοὺς εἶναι. ὁρῶ οὖν, ὅταν συλλεγῶμεν εἰς τὴν ἐκκλησίαν, ἐπειδὰν μὲν περὶ οἰκοδομίας τι δέη πρᾶξαι τὴν πόλιν, τοὺς οἰκοδόμους μεταπεμπόμενους συμβούλους περὶ τῶν οἰκοδομημάτων, ὅταν δὲ περὶ ναυπηγίας, τοὺς 15 ναυπηγούς, καὶ τᾶλλα πάντα οὕτως, ὅσα ἠγοῦνται μαθητά τε καὶ διδακτὰ εἶναι. ἐὰν δέ τις ἄλλος ἐπιχειρῇ αὐτοῖς συμβουλευεῖν, ὃν ἐκείνοι μὴ οἴονται δημιουργὸν εἶναι, κἂν πάνυ καλὸς ἦ καὶ πλούσιος καὶ τῶν γενναίων, οὐδέν τι μᾶλλον ἀποδέχονται, ἀλλὰ καταγελώσι 20 καὶ θορυβοῦσιν, ἕως ἂν ἡ αὐτὸς ἀποστῇ ὁ ἐπιχειρῶν λέγειν καταθορυβηθείς, ἢ οἱ τοξόται αὐτὸν ἀφελκῶσιν ἢ ἐξαίρωνται κελευόντων τῶν πρυτάνεων. περὶ μὲν οὖν ὧν οἴονται ἐν τέχνῃ εἶναι, οὕτω διαπράττονται. ἐπειδὰν δέ τι περὶ τῆς πόλεως διοικήσεως δέη βουλευ- 25 σασθαι, συμβουλεύει αὐτοῖς ἀνιστάμενος περὶ τούτων ὁμοίως μὲν τέκτων, ὁμοίως δὲ χαλκεύς, σκυτοτόμος,

ἔμπορος, ναύκληρος, πλούσιος, πένης, γενναῖος, ἀγεννής,  
 καὶ τούτοις οὐδεὶς τοῦτο ἐπιπλήττει ὥσπερ τοῖς πρό-  
 30 τερον, ὅτι οὐδαμῶθεν μαθῶν, οὐδὲ ὄντος διδασκάλου  
 οὐδενὸς αὐτῷ, ἔπειτα συμβουλεύειν ἐπιχειρεῖ· δῆλον  
 γάρ, ὅτι οὐχ ἡγούνται διδασκτὸν εἶναι. μὴ τοίνυν ὅτι  
 τὸ κοινὸν τῆς πόλεως οὕτως ἔχει, ἀλλὰ ἰδίᾳ ἡμῖν οἱ  
 σοφώτατοι καὶ ἄριστοι τῶν πολιτῶν ταύτην τὴν ἀρετὴν  
 35 ἣν ἔχουσιν οὐχ οἰοί τε ἄλλοις παραδιδόναι· ἐπεὶ Περικλῆς,  
 ὁ τουτωνῶν τῶν νεανίσκων πατήρ, τούτους ἃ μὲν  
 διδασκάλων εἶχετο καλῶς καὶ εὖ ἐπαίδευσεν, ἃ δὲ αὐτὸς  
 σοφός ἐστιν, οὔτε αὐτὸς παιδεύει οὔτε τῶν ἄλλων παρα-  
 δίδωσιν, ἀλλ' αὐτοὶ περιούντες νέμονται ὥσπερ ἄφειτοι,  
 40 εἰάν ποῦ αὐτόματοι περιτύχῃσι τῇ ἀρετῇ. εἰ δὲ βούλει,  
 Κλεινίαν, τὸν Ἀλκιβιάδου τουτουῖ νεώτερον ἀδελφόν,  
 ἐπιτροπεύων ὁ αὐτὸς οὗτος ἀνὴρ Περικλῆς, δεδιὼς περὶ  
 αὐτοῦ μὴ διαφθαρεῖ δὴ ὑπὸ Ἀλκιβιάδου, ἀποσπάσας  
 ἀπὸ τούτου, καταθέμενος ἐν Ἀρίφρονος ἐπαίδευσεν· καὶ  
 45 πρὶν ἕξ μῆνας γεγονέναι, ἀπέδωκε τούτῳ οὐκ ἔχων ὅ τι  
 χρήσαιτο αὐτῷ. καὶ ἄλλους σοὶ παμπόλλους ἔχω λέ-  
 γειν, οἱ αὐτοὶ ἀγαθοὶ ὄντες οὐδένα πάποτε βελτίω  
 ἐποίησαν οὔτε τῶν οἰκείων οὔτε τῶν ἀλλοτρίων. ἐγὼ  
 οὖν, ὦ Πρωταγόρα, εἰς ταῦτα ἀποβλέπων οὐχ ἡγούμαι  
 50 διδασκτὸν εἶναι ἀρετὴν· ἐπειδὴ δέ σου ἀκούω ταῦτα  
 λέγοντος, κάμπτομαι καὶ οἶμαί τί σε λέγειν διὰ τὸ  
 ἡγεῖσθαι σε πολλῶν μὲν ἔμπειρον γεγονέναι, πολλὰ δὲ  
 μεμαθηκέναι, τὰ δὲ αὐτὸν ἐξευρηκέναι. εἰ οὖν ἔχεις  
 ἐναργέστερον ἡμῖν ἐπιδείξαι, ὡς διδασκτὸν ἐστὶν ἢ ἀρετὴν,  
 55 μὴ φθονήσης, ἀλλ' ἐπίδειξον. ἀλλ', ὦ Σώκρατες, ἔφη,  
 οὐ φθονήσω.

§ 22. *The souls choosing new lives.*[*Republic*, x. 619 A.]

Ταύτην γὰρ δὴ ἔφη τὴν θεὰν ἀξίαν εἶναι ἰδεῖν, ὡς ἕκασται αἱ ψυχαὶ ἤρουντο τοὺς βίους· ἔλειπνῆν τε γὰρ ἰδεῖν εἶναι καὶ γελοῖαν καὶ θαυμασίαν· κατὰ συνήθειαν γὰρ τοῦ προτέρου βίου τὰ πολλὰ αἰρεῖσθαι. ἰδεῖν μὲν γὰρ ψυχὴν ἔφη τὴν ποτε Ὀρφέως γενομένην κύκνου 5 βίου αἰρουμένην, μίσει τοῦ γυναικείου γένους διὰ τὸν ὑπ' ἐκείνων θάνατον οὐκ ἐθέλουσαν ἐν γυναικί γεννηθεῖσαν γενέσθαι· ἰδεῖν δὲ τὴν Θαμύρου ἀηδόνας ἐλομένην· ἰδεῖν δὲ καὶ κύκνον μεταβάλλοντα εἰς ἀνθρωπίνου βίου αἵρεσιν, καὶ ἄλλα ζῶα μουσικὰ ὡσαύτως, εἰκοστὴν δὲ 10 λαχοῦσαν ψυχὴν ἐλέσθαι λέοντος βίου· εἶναι δὲ τὴν Αἴαντος τοῦ Τελαμωνίου, φεύγουσαν ἀνθρωπον γενέσθαι, μεμνημένην τῆς τῶν ὅπλων κρίσεως· τὴν δ' ἐπὶ τούτῳ Ἀγαμέμνονος· ἔχθρα δὲ καὶ ταύτην τοῦ ἀνθρωπίνου γένους διὰ τὰ πάθη αἰετοῦ διαλλάξαι βίον. ἐν 15 μέσοις δὲ λαχοῦσαν τὴν Ἀταλάντης ψυχὴν, κατιδοῦσαν μεγάλας τιμὰς ἀθλητοῦ ἀνδρός, οὐ δύνασθαι παρελθεῖν, ἀλλὰ λαβεῖν. μετὰ δὲ ταύτην ἰδεῖν τὴν Ἐπειοῦ τοῦ Πανοπέως εἰς τεχνικῆς γυναικὸς ἰοῦσαν φύσιν· πόρρω δ' ἐν ὑστάτοις ἰδεῖν τὴν τοῦ γελωτοποιοῦ Θερσίτου πί- 20 θηκου ἐνδυομένην· κατὰ τύχην δὲ τὴν Ὀδυσσεώς, λαχοῦσαν πασῶν ὑστάτην, αἰρησομένην ἵνα· μνήμη δὲ τῶν προτέρων πόνων φιλοτιμίας λελωφηκυῖαν ζητεῖν περι-ιοῦσαν χρόνον πολὺν βίον ἀνδρὸς ἰδιώτου ἀπράγμονος, καὶ μόγις εὐρεῖν κειμένον που καὶ παρημελημένον ὑπὸ 25 τῶν ἄλλων, καὶ εἰπεῖν ἰδοῦσαν, ὅτι τὰ αὐτὰ ἀν ἔπραξε καὶ πρώτη λαχοῦσα, καὶ ἀσμένην ἐλέσθαι. καὶ ἐκ τῶν

ἄλλων δὴ θηρίων ὡσαύτως εἰς ἀνθρώπους ἵεναι καὶ εἰς  
 ἄλληλα, τὰ μὲν ἄδικα εἰς τὰ ἄγρια, τὰ δὲ δίκαια εἰς  
 30 τὰ ἡμερα μεταβάλλοντα, καὶ πάσας μίξεις μίγνυσθαι.  
 ἐπειδὴ δ' οὖν πάσας τὰς ψυχὰς τοὺς βίους ἡρῆσθαι,  
 ὥσπερ ἔλαχον, ἐν τάξει προσιέναι πρὸς τὴν Λάχεσιν  
 ἐκείνην δ' ἐκάστω, ὃν εἴλετο δαίμονα, τοῦτον φύλακα  
 ξυμπέμπειν τοῦ βίου καὶ ἀποπληρωτὴν τῶν αἰρεθέντων.  
 35 ὃν πρῶτον μὲν ἄγειν αὐτὴν πρὸς τὴν Κλωθῶ ὑπὸ τὴν  
 ἐκείνης χεῖρά τε καὶ ἐπιστροφὴν τῆς τοῦ ἀτράκτου  
 δίνης, κυροῦντα ἦν λαχῶν εἴλετο μοῖραν ταύτης δ'  
 ἐφαψάμενον αὐθις ἐπὶ τὴν τῆς Ἀτρόπου ἄγειν νῆσιν,  
 ἀμετάστροφα τὰ ἐπικλωσθέντα ποιοῦντα· ἐντεῦθεν δὲ  
 40 δὴ ἀμεταστρεπτὶ ὑπὸ τὸν τῆς Ἀνάγκης ἵεναι θρόνου,  
 καὶ δι' ἐκείνου διεξελθόντα, ἐπειδὴ καὶ οἱ ἄλλοι διῆλθον,  
 πορεύεσθαι ἅπαντας εἰς τὸ τῆς Δήθης πεδῖον διὰ καύ-  
 ματός τε καὶ πνίγους δεινοῦ· καὶ γὰρ εἶναι αὐτὸ κενὸν  
 δένδρων τε καὶ ὅσα γῆ φύει· σκηναῖσθαι οὖν σφᾶς ἤδη  
 45 ἑσπέρας γιγνομένης παρὰ τὸν Ἀμέλητα ποταμόν, οὗ  
 τὸ ὕδωρ ἀγγεῖον οὐδὲν στέγειν. μέτρον μὲν οὖν τι τοῦ  
 ὕδατος πᾶσιν ἀναγκαῖον εἶναι πιεῖν, τοὺς δὲ φρονήσει  
 μὴ σωζομένους πλέον πίνειν τοῦ μέτρον· τὸν δὲ αἰεὶ  
 πίνοντα πάντων ἐπιλαυθάνεσθαι. ἐπειδὴ δὲ κοιμηθῆναι  
 50 καὶ μέσας νύκτας γενέσθαι, βροντὴν τε καὶ σεισμὸν  
 γενέσθαι, καὶ ἐντεῦθεν ἑξαπίνης ἄλλον ἄλλη φέρεσθαι  
 ἄνω εἰς τὴν γένεσιν, ἄπτουτας ὥσπερ ἀστέρας. αὐτὸς  
 δὲ τοῦ μὲν ὕδατος κωλυθῆναι πιεῖν· ὅπη μέντοι καὶ  
 ὅπως εἰς τὸ σῶμα ἀφίκοιτο, οὐκ εἰδέναί, ἀλλ' ἑξαίφνης  
 55 ἀναβλέψας ἰδεῖν ἕωθεν αὐτὰν κείμενον ἐπὶ τῇ πυρᾷ.

## § 23.

*Healing unhealthy men.*[*Republic*, iii. 407 c.]

Οὐκοῦν ταῦτα γιγνώσκοντα φῶμεν καὶ Ἀσκληπιῶν  
 τοὺς μὲν φύσει τε καὶ διαίτῃ ὑγιεινῶς ἔχοντας τὰ σώ-  
 ματα, νόσημα δέ τι ἀποκεκριμένον ἴσχοντας ἐν αὐτοῖς,  
 τούτοις μὲν καὶ ταύτῃ τῇ ἕξει καταδείξαι ἰατρικὴν,  
 φαρμάκοις τε καὶ τομαῖς τὰ νοσήματα ἐκβάλλοντα 5  
 αὐτῶν τὴν εἰωθυίαν προστάττειν δίαιταν, ἵνα μὴ τὰ  
 πολιτικὰ βλάβτοι, τὰ δ' εἴσω διὰ παντὸς νεοσηκότα  
 σώματα οὐκ ἐπιχειρεῖν διαίταις κατὰ σμικρὸν ἀπαντ-  
 λούντα καὶ ἐπιχέοντα μακρὸν καὶ κακὸν βίον ἀνθρώπων  
 ποιεῖν, καὶ ἔκγονα αὐτῶν, ὡς τὸ εἰκός, ἕτερα τοιαῦτα 10  
 φυτεύειν, ἀλλὰ τὸν μὴ δυνάμενον ἐν τῇ καθεστηκυίᾳ  
 περιόδῳ ζῆν μὴ οἴεσθαι δεῖν θεραπεύειν, ὡς οὔτε αὐτῷ  
 οὔτε πόλει λυσιτελεῖ; Πολιτικόν, ἔφη, λέγεις Ἀσκλη-  
 πιόν. Δῆλον, ἦν δ' ἐγὼ καὶ οἱ παῖδες αὐτοῦ, ὅτι  
 τοιοῦτος ἦν, οὐχ ὀρᾶς ὡς καὶ ἐν Τροίᾳ ἀγαθοὶ πρὸς 15  
 τὸν πόλεμον ἐφάνησαν, καὶ τῇ ἰατρικῇ, ὡς ἐγὼ λέγω,  
 ἐχρῶντο; ἢ οὐ μέμνησαι, ὅτι καὶ τῷ Μενέλεω ἐκ τοῦ  
 τραύματος οὐδ' ὁ Πάνδαρος ἔβαλεν

αἰμ' ἐκμυζήσαντ' ἐπὶ τ' ἦπια φάρμακ' ἔπασσον,

ὁ τι δ' ἐχρῆν μετὰ τοῦτο ἢ πιεῖν ἢ φαγεῖν οὐδὲν μᾶλλον 20  
 ἢ τῷ Εὐρύπυλῳ προσέταττον, ὡς ἰκανῶν ὄντων τῶν  
 φαρμάκων ἰάσασθαι ἄνδρας πρὸ τῶν τραυμάτων ὑγιει-  
 νούς τε καὶ κοσμίους ἐν διαίτῃ, κὰν εἰ τύχοιεν ἐν τῷ  
 παραχρῆμα κυκεῶνα πιόντες, νοσώδη δὲ φύσει τε καὶ  
 ἀκόλαστον οὔτε αὐτοῖς οὔτε τοῖς ἄλλοις ᾤοντο λυσι- 25  
 τελεῖν ζῆν, οὐδ' ἐπὶ τούτοις τὴν τέχνην δεῖν εἶναι, οὐδὲ  
 θεραπευτέον αὐτούς, οὐδ' εἰ Μίδου πλουσιώτεροι εἶεν.  
 Πάνν κομφυούς, ἔφη, λέγεις Ἀσκληπιοῦ παῖδας.

Πρέπει, ἦν δ' ἐγώ. καίτοι ἀπειθοῦντές γε ἡμῖν οἱ  
 30 τραγωδιοποιοί τε καὶ Πίνδαρος Ἀπόλλωνος μὲν φασιν  
 Ἀσκληπιὸν εἶναι, ὑπὸ δὲ χρυσοῦ πεισθῆναι πλούσιον  
 ἄνδρα θανάσιμον ἤδη ὄντα ἰάσασθαι, ὅθεν δὴ καὶ κεραυ-  
 νωθῆναι αὐτόν. ἡμεῖς δὲ κατὰ τὰ προειρημένα οὐ πει-  
 θόμεθα αὐτοῖς ἀμφότερα, ἀλλ' εἰ μὲν θεοῦ ἦν, οὐκ ἦν,  
 35 φήσομεν, αἰσχροκερδῆς, εἰ δ' αἰσχροκερδῆς, οὐκ ἦν θεοῦ.

## § 24.

*How they went to the banquet.*

[Symposium, 173 E.]

ΕΤΑΙ. Οὐκ ἄξιον περὶ τούτων, Ἀπολλόδωρε, νῦν  
 ἐρίζειν· ἀλλ' ὅπερ ἐδεόμεθά σου, μὴ ἄλλως ποιήσης,  
 ἀλλὰ διηγῆσαι, τίνας ἦσαν οἱ λόγοι.

ΑΠΟΔ. Ἦσαν τοίνυν ἐκεῖνοι τοιοῦδε τινές· μᾶλλον  
 5 δ' ἐξ ἀρχῆς ὑμῖν, ὡς ἐκεῖνος διηγείτο, καὶ ἐγὼ πειρά-  
 σομαι διηγῆσασθαι.

Ἔφη γάρ οἱ Σωκράτη ἐντυχεῖν λελουμένον τε καὶ  
 τὰς βλαύτας ὑποδεδεμένον, ἃ ἐκεῖνος ὀλιγάκις ἐποίει  
 καὶ ἐρέσθαι αὐτόν ὅποι ἴοι οὕτω καλὸς γεγεννημένος.  
 10 καὶ τὸν εἰπεῖν ὅτι Ἐπὶ δεῖπνον εἰς Ἀγάθωνος. χθὲς  
 γὰρ αὐτόν διέφυγον τοῖς ἐπινικίοις, φοβηθεὶς τὸν ὄχλον·  
 ὠμολόγησα δ' εἰς τήμερον παρέσεσθαι. ταῦτα δὴ  
 ἐκαλλωπισάμην, ἵνα καλὸς παρὰ καλὸν ἴω. ἀλλὰ σύ,  
 ἦ δ' ὅς, πῶς ἔχεις πρὸς τὸ ἐθέλειν ἂν ἵεναι ἄκλητος ἐπὶ  
 15 δεῖπνον; καὶ γὰρ, ἔφη, εἶπον ὅτι οὕτως ὅπως ἂν σὺ  
 κελεύης. Ἐπου τοίνυν, ἔφη, ἵνα καὶ τὴν παροιμίαν  
 διαφθεῖρωμεν μεταβάλλοντες, ὡς ἄρα καὶ ἀγαθῶν ἐπὶ  
 δαίτας ἴασιν αὐτόματοι ἀγαθοί. Ὅμηρος μὲν γὰρ κιν-  
 δυεύει οὐ μόνον διαφθεῖραι ἀλλὰ καὶ ὑβρίσαι εἰς  
 20 ταύτην τὴν παροιμίαν· ποιήσας γὰρ τὸν Ἀγαμέμνονα



διαφερόντως ἀγαθὸν ἄνδρα τὰ πολεμικά, τὸν δὲ Μενέ-  
 λεων μαλθακὸν αἰχμητήν, θυσίαν ποιουμένου καὶ ἐστι-  
 ῶντος τοῦ Ἀγαμέμνονος ἄκλητον ἐποίησεν ἐλθόντα  
 τὸν Μενέλεων ἐπὶ τὴν θοίην, χεῖρῳ ὄντα ἐπὶ τὴν τοῦ  
 ἀμείνονος. ταῦτ' ἀκούσας εἰπεῖν ἔφη Ἴσως μέντοι 25  
 κινδυνεύσω καὶ ἐγὼ οὐχ ὡς σὺ λέγεις, ὦ Σώκρατες,  
 ἀλλὰ καθ' Ὅμηρον φαῦλος ὢν ἐπὶ σοφοῦ ἀνδρὸς ἰέναι  
 θοίην ἄκλητος. ἄρ' οὖν ἄγων μέ τι ἀπολογήσῃ; ὡς  
 ἐγὼ μὲν οὐχ ὁμολογήσω ἄκλητος ἦκειν, ἀλλ' ὑπὸ σοῦ  
 κεκλημένος. Σύν τε δὺ', ἔφη, ἐρχομένῳ πρὸ ὁ τοῦ 30  
 βουλευσόμεθα ὅ τι ἐροῦμεν. ἀλλὰ ἴωμεν.—Τοιαῦτ'  
 ἄττα σφᾶς ἔφη διαλεχθέντας ἰέναι. τὸν οὖν Σωκράτη  
 ἑαυτῷ πῶς προσέχοντα τὸν νοῦν κατὰ τὴν ὁδὸν πορεύ-  
 εσθαι ὑπολειπόμενον, καὶ περιμένοντος οὐ κελεύειν  
 προῖεναι εἰς τὸ πρόσθεν. ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ 35  
 οἰκίᾳ τῇ Ἀγάθωνος, ἀνεωγμένην καταλαμβάνειν τὴν  
 θύραν, καὶ τι ἔφη αὐτόθι γελοῖον παθεῖν. οἱ μὲν γὰρ  
 εὐθύς παῖδά τινα ἔνδοθεν ἀπαντήσαντα ἄγειν οὐ κατέ-  
 κειντο οἱ ἄλλοι, καὶ καταλαμβάνειν ἤδη μέλλοντας  
 δειπνεῖν· εὐθύς δ' οὖν ὡς ἰδεῖν τὸν Ἀγάθωνα, ὦ, φάναι, 40  
 Ἀριστόδημε, εἰς καλὸν ἦκεις, ὅπως συνδειπνήσῃς· εἰ δ'  
 ἄλλου τινὸς ἔνεκα ἦλθες, εἰς αὐθις ἀναβαλοῦ, ὡς καὶ  
 χθὲς ζητῶν σε, ἵνα καλέσαιμι, οὐχ οἶός τ' ἦ ἰδεῖν.  
 ἀλλὰ Σωκράτη ἡμῖν πῶς οὐκ ἄγεις; καὶ ἐγώ, ἔφη,  
 μεταστρεφόμενος οὐδαμοῦ ὁρῶ Σωκράτη ἐπόμενον· 45  
 εἶπον οὖν, ὅτι καὶ αὐτὸς μετὰ Σωκράτους ἦκοιμι,  
 κληθεὶς ὑπ' ἐκείνου δεῦρ' ἐπὶ δεῖπνον. Καλῶς, ἔφη,  
 ποιῶν σύ· ἀλλὰ ποῦ ἔστιν οὗτος; Ὅπισθεν ἐμοῦ ἄρτι  
 εἰσῆει· ἀλλὰ θαυμάζω καὶ αὐτός, ποῦ ἂν εἴη. Οὐ  
 σκέψῃ, ἔφη, παῖ, φάναι τὸν Ἀγάθωνα, καὶ εἰσάξεις 50  
 Σωκράτη; σὺ δ', ἢ δ' ὅς, Ἀριστόδημε, παρ' Ἐρυξίμαχον  
 κατακλίνου.

Καὶ ἔ μὲν ἔφη ἀπονίζειν τὸν παῖδα, ἵνα κατακέοιτο·  
 ἄλλον δὲ τινα τῶν παίδων ἤκειν ἀγγέλλοντα, ὅτι Σω-  
 55 κράτης οὗτος ἀναχωρήσας ἐν τῷ τῶν γειτόνων προθύρῳ  
 ἔστηκε καὶ οὐ καλοῦντος οὐκ ἐθέλει εἰσιέναι. Ἄτοπόν  
 γ', ἔφη, λέγεις· οὐκ οὐν καλεῖς αὐτὸν καὶ μὴ ἀφήσεις ;  
 καὶ ὃς ἔφη εἰπεῖν Μηδαμῶς, ἀλλ' ἔατε αὐτὸν. ἔθος  
 γάρ τί τοῦτ' ἔχει· ἐνίοτε ἀποστὰς ὅποι ἂν τύχη ἔστηκεν.  
 60 ἤξει δὲ αὐτίκα, ὡς ἐγὼ οἶμαι. μὴ οὖν κινεῖτε, ἀλλ'  
 ἔατε. Ἄλλ' οὕτω χρὴ ποιεῖν, εἰ σοὶ δοκεῖ, φάναι τὸν  
 Ἀγάθωνα. ἀλλ' ἡμᾶς, ὦ παῖδες, τοὺς ἄλλους ἐστιᾶτε.  
 πάντως παρατίθετε ὅ τι ἂν βούλησθε, ἐπειδὴν τις ὑμῖν  
 μὴ ἐφεστήκη. ὃ ἐγὼ οὐδεπώποτε ἐποίησα· νῦν οὖν,  
 65 νομίζοντες καὶ ἐμὲ ὑφ' ὑμῶν κεκληθῆσθαι ἐπὶ δεῖπνον καὶ  
 τοῦσδε τοὺς ἄλλους, θεραπεύετε, ἵνα ὑμᾶς ἐπαινώμεν.—  
 Μετὰ ταῦτα ἔφη σφᾶς μὲν δειπνεῖν, τὸν δὲ Σωκράτη  
 οὐκ εἰσιέναι. τὸν οὖν Ἀγάθωνα πολλάκις κελεύειν  
 μεταπέμψασθαι τὸν Σωκράτη, ἔ δὲ οὐκ ἔαν. ἤκειν οὖν  
 70 αὐτὸν οὐ πολλὸν χρόνον, ὡς εἰώθει, διατρίψαντα, ἀλλὰ  
 μάλιστα σφᾶς μεσοῦν δειπνοῦντας. τὸν οὖν Ἀγάθωνα,  
 τυγχάνειν γὰρ ἔσχατον κατακείμενον μόνον, Δεῦρ', ἔφη  
 φάναι, Σώκρατες, παρ' ἐμὲ κατάκεισο, ἵνα καὶ τοῦ  
 σοφοῦ ἀπολαύσω, ὃ σοι προσέστη ἐν τοῖς προθύροις.  
 75 δῆλον γὰρ ὅτι εὖρες αὐτὸ καὶ ἔχεις· οὐ γὰρ ἂν προ-  
 πέστης. καὶ τὸν Σωκράτη καθίξασθαι καὶ εἰπεῖν ὅτι  
 Εὖ ἂν ἔχοι, φάναι, ὦ Ἀγάθων, εἰ τοιοῦτον εἴη ἡ σοφία,  
 ὥστ' ἐκ τοῦ πληρεστέρου εἰς τὸν κενώτερον ρεῖν ἡμῶν,  
 εἰάν ἀπτώμεθα ἀλλήλων, ὥσπερ τὸ ἐν ταῖς κύλιξιν ὕδωρ  
 80 τὸ διὰ τοῦ ἐρίου ῥέον ἐκ τῆς πληρεστέρας εἰς τὴν κενω-  
 τέραν. εἰ γὰρ οὕτως ἔχει καὶ ἡ σοφία, πολλοῦ τιμῶμαι  
 τὴν παρὰ σοὶ κατάκλισιν· οἶμαι γὰρ με παρὰ σοῦ  
 πολλῆς καὶ καλῆς σοφίας πληρωθῆσθαι. ἡ μὲν γὰρ  
 ἐμὴ φαύλη τις ἂν εἴη καὶ ἀμφισβητήσιμος, ὥσπερ ὄναρ

οὔσα, ἢ δὲ σὴ λαμπρά τε καὶ πολλὴν ἐπίδοσιν ἔχουσα, 85  
 ἢ γε παρὰ σοῦ νέου ὄντος οὔτω σφόδρα ἐξέλαμψε καὶ  
 ἐκφανῆς ἐγένετο πρώην ἐν μάρτυσι τῶν Ἑλλήνων πλέον  
 ἢ τρισμυριοῖς. Ἐβριστῆς εἶ, ἔφη, ὦ Σώκρατες, ὁ  
 Ἀγάθων. καὶ ταῦτα μὲν καὶ ὀλίγον ὕστερον διαδικα- 90  
 σόμεθα ἐγὼ τε καὶ σὺ περὶ τῆς σοφίας, δικαστῆ ἡρώ-  
 μνοι τῷ Διονύσῳ· νῦν δὲ πρὸς τὸ δεῖπνον πρώτα  
 τρέπου.

Μετὰ ταῦτα, ἔφη, κατακλινέντος τοῦ Σωκράτους καὶ  
 δειπνήσαντος καὶ τῶν ἄλλων, σπονδιάς τε σφᾶς ποιή-  
 σασθαι, καὶ ἄσαντας τὸν θεὸν καὶ τὰλλα τὰ νομιζόμενα 95  
 τρέπεσθαι πρὸς τὸν πότον· τὸν οὖν Πausανίαν ἔφη  
 λόγου τοιούτου τινὸς κατάρχειν. Εἶεν, ἄνδρες, φάναι,  
 τίνα τρόπον ῥᾶστα πίομεθα; ἐγὼ μὲν οὖν λέγω ὑμῖν,  
 ὅτι τῷ ὄντι πάνυ χαλετῶς ἔχω ὑπὸ τοῦ χθὲς πότου καὶ  
 δέομαι ἀναψυχῆς τινός, οἶμαι δὲ καὶ ὑμῶν τοὺς πολλοὺς· 100  
 παρήστε γὰρ χθὲς· σκοπεῖσθε οὖν, τίμινι τρόπῳ ἂν ὡς  
 ῥᾶστα πίνοιμεν, τὸν οὖν Ἀριστοφάνη εἰπεῖν, Τοῦτο  
 μέντοι εὐ λέγεις, ὦ Πausανία, τὸ παντὶ τρόπῳ παρα-  
 σκευάζεσθαι ῥαστώνην τινὰ τῆς πόσεως· καὶ γὰρ αὐτὸς  
 εἶμι τῶν χθὲς βεβαπτισμένων. ἀκούσαντα οὖν αὐτῶν 105  
 ἔφη Ἐρυξίμαχον τὸν Ἀκουμενοῦ, Ἡ καλῶς, φάναι,  
 λέγετε. καὶ ἔτι ἐνὸς δέομαι ὑμῶν ἀκοῦσαι, πῶς ἔχει  
 πρὸς τὸ ἐρρῶσθαι πίνειν Ἀγάθων. Οὐδαμῶς, φάναι,  
 οὐδ' αὐτὸς ἐρρωμαι. Ἐρμαιον ἂν εἴη ἡμῖν, ἢ δ' ὅς, ὡς  
 ἔοικεν, ἐμοὶ τε καὶ Ἀριστοδήμῳ καὶ Φαίδρῳ καὶ τοῖσδε, 110  
 εἰ ὑμεῖς οἱ δυνατώτατοι πίνειν νῦν ἀπειρήκατε· ἡμεῖς  
 μὲν γὰρ αἰεὶ ἀδύνατοι. Σωκράτῃ δ' ἐξαιρῶ λόγου·  
 ἰκανὸς γὰρ καὶ ἀμφότερα, ὥστ' ἐξαρκέσει αὐτῷ ὅποτερ'  
 ἂν ποιῶμεν. ἐπειδὴ οὖν μοι δοκεῖ οὐδεὶς τῶν παρόντων  
 προθύμως ἔχειν πρὸς τὸ πολλὴν πίνειν οἶνον, ἴσως ἂν 115  
 ἐγὼ περὶ τοῦ μεθύσκεσθαι, οἶον ἐστί, τάληθῆ λέγων

ἦπτον ἂν εἶην ἀηδής. ἐμοὶ γὰρ δὴ τοῦτό γε οἶμαι κατὰ  
 δηλον γεγονέναι ἐκ τῆς ἰατρικῆς, ὅτι χαλεπὸν τοῖς  
 ἀνθρώποις ἢ μέθη ἐστί· καὶ οὔτε αὐτὸς ἐκὼν εἶναι πόρρω  
 120 ἐθέλησαιμι ἂν πιεῖν οὔτε ἄλλω συμβουλεύσαιμι, ἄλλως  
 τε καὶ κραιπαλῶντα ἔτι ἐκ τῆς προτεραίας. Ἄλλα  
 μὴν, ἔφη φάναι ὑπολαβόντα Φαῖδρον τὸν Μυρρινούσιον,  
 ἔγωγέ σοι εἴωθα πείθεσθαι ἄλλως τε καὶ ἄτ' ἂν περὶ  
 ἰατρικῆς λέγῃς· νῦν δ', ἂν εὖ βουλευῶνται, καὶ οἱ  
 125 λοιποί. ταῦτα δὴ ἀκουσαντας συγχωρεῖν πάντας μὴ  
 διὰ μέθης ποιήσασθαι τὴν ἐν τῷ παρόντι συνουσίαν,  
 ἀλλ' οὔτω πίνοντας πρὸς ἡδονήν.

Ἐπειδὴ τοίνυν, φάναι τὸν Ἐρυξίμαχον, τοῦτο μὲν  
 δέδοκται, πίνειν ὅσον ἂν ἕκαστος βούληται, ἐπάναγκες  
 130 δὲ μηδὲν εἶναι, τὸ μετὰ τοῦτο εἰσηγοῦμαι τὴν μὲν ἄρτι  
 εἰσελθοῦσαν ἀληθρίδα χαίρειν ἔᾶν, ἀλλοῦσαν ἑαυτῇ ἢ  
 ἂν βούληται ταῖς γυναιξὶ ταῖς ἔνδον, ἡμᾶς δὲ διὰ λόγων  
 ἀλλήλοις συνεῖναι τὸ τήμερον· καὶ δι' οἴων λόγων, εἰ  
 βούλεσθε, ἐθέλω ὑμῖν εἰσηγήσασθαι. Φάναι δὴ πάντας  
 135 καὶ βούλεσθαι καὶ κελεύειν αὐτὸν εἰσηγεῖσθαι. εἰπεῖν  
 οὖν τὸν Ἐρυξίμαχον ὅτι Ἡ μὲν μοι ἀρχὴ τοῦ λόγου  
 ἐστὶ κατὰ τὴν Εὐριπίδου Μελανίππην· οὐ γὰρ ἐμὸς ὁ  
 μῦθος, ἀλλὰ Φαίδρου τοῦδε, ὃν μέλλω λέγειν. Φαῖδρος  
 γὰρ ἐκάστοτε πρὸς με ἀγανακτῶν λέγει Οὐ δεινόν,  
 140 φησίν, ὦ Ἐρυξίμαχε, ἄλλοις μὲν τισι θεῶν ὕμνους καὶ  
 παιῶνας εἶναι ὑπὸ τῶν ποιητῶν πεποιημένους, τῷ δὲ  
 Ἐρωτι, τηλικούτῳ ὄντι καὶ τοσοῦτῳ θεῷ, μηδὲ ἓνα πώ-  
 ποτε τοσοῦτων γεγονότων ποιητῶν πεποιηκέναι μηδὲν  
 ἐγκώμιον· εἰ δὲ βούλει αὐτὸ σκέψασθαι τοὺς χρηστοὺς  
 145 σοφιστάς, Ἡρακλέους μὲν καὶ ἄλλων ἐπαίνους κατα-  
 λογάδην ξυγγράφειν, ὥσπερ ὁ βέλτιστος Πρόδικος· καὶ  
 τοῦτο μὲν ἦπτον καὶ θαυμαστόν, ἀλλ' ἔγωγὲ ἤδη τιμὴν  
 ἐνέτυχον βιβλίῳ, ἐν ᾧ ἐνήσαν ἅλες ἔπαινον θαυ-

μάσιον ἔχοντες πρὸς ὠφέλειαν, καὶ ἄλλα τοιαῦτα συχνὰ  
 ἴδοις ἂν ἐγκεκωμιασμένα· τὸ οὖν τοιούτων μὲν περί 150  
 πολλήν σπουδὴν ποιήσασθαι, Ἐρωτα δὲ μηδένα πω  
 ἀνθρώπων τετολημκέναι εἰς ταυτηνὴ τὴν ἡμέραν ἀξίως  
 ὑμῆσαι· ἀλλ' οὕτως ἡμέληται τοσοῦτος θεός· ταῦτα  
 δὴ μοι δοκεῖ εὖ λέγειν Φαῖδρος. ἐγὼ οὖν ἐπιθυμῶ  
 ἅμα μὲν τούτῳ ἔρανον εἰσενεγκεῖν καὶ χαρίσασθαι, 155  
 ἅμα δ' ἐν τῷ παρόντι πρέπον μοι δοκεῖ εἶναι ἡμῖν  
 τοῖς παρούσι κοσμηῆσαι τὸν θεόν. εἰ οὖν ξυνδοκεῖ  
 καὶ ὑμῖν, γένοιτ' ἂν ἡμῖν ἐν λόγοις ἰκανὴ διατριβή·  
 δοκεῖ γάρ μοι χρῆναι ἕκαστον ἡμῶν λόγον εἰπεῖν  
 ἔπαινον Ἐρωτος ἐπὶ δεξιὰ ὡς ἂν δύνηται κάλλιστον, 160  
 ἄρχειν δὲ Φαῖδρον πρῶτον, ἐπειδὴ καὶ πρῶτος κατά-  
 κειται καὶ ἔστιν ἅμα πατὴρ τοῦ λόγου. Οὐδεὶς σοι,  
 ὦ Ἐρυξίμαχε, φάναι τὸν Σωκράτη, ἐναντία ψηφιεῖται.  
 οὔτε γὰρ ἂν που ἐγὼ ἀποφήσαιμι, ὃς οὐδέν φημι ἄλλο  
 ἐπίστασθαι ἢ τὰ ἐρωτικά, οὔτε που Ἀγάθων καὶ Παν- 165  
 σανίας, οὐδὲ μὴν Ἀριστοφάνης, ᾧ περὶ Διόνυσον καὶ  
 Ἀφροδίτην πᾶσα ἡ διατριβή, οὐδὲ ἄλλος οὐδεὶς τουτωνῶν  
 ὧν ἐγὼ ὀρώ. καίτοι οὐκ ἐξ ἴσου γίγνεται ἡμῖν τοῖς  
 ὑστάτοις κατακειμένοις· ἀλλ' ἐὰν οἱ πρόσθεν ἰκανῶς  
 καὶ καλῶς εἴπωσιν, ἐξαρκέσει ἡμῖν. ἀλλὰ τύχῃ ἀγαθῇ 170  
 καταρχέτω Φαῖδρος καὶ ἐγκωμιαζέτω τὸν Ἐρωτα.

## § 25.

*The praise of Love.*[*Symposium*, 195 A.]

Οὕτω δὴ τὸν Ἐρωτα καὶ ἡμᾶς δίκαιον ἐπαινέσαι  
 πρῶτον αὐτὸν οἶός ἐστιν, ἔπειτα τὰς δόσεις. φημὶ οὖν  
 ἐγὼ πάντων θεῶν εὐδαιμόνων ὄντων Ἐρωτα, εἰ θέμις  
 καὶ ἀνεμέσσητον εἰπεῖν, εὐδαιμονέστατον εἶναι αὐτῶν,

5 κάλλιστον ὄντα καὶ ἄριστον. ἔστι δὲ κάλλιστος ὢν τοιοῦσδε. πρῶτον μὲν νεώτατος θεῶν, ὃ Φαίδρε. μέγα δὲ τεκμήριον τῷ λόγῳ αὐτὸς παρέχεται, φεύγων φυγῆ, τὸ γῆρας, ταχὺ δὲν δῆλον ὅτι· θάπτον γοῦν τοῦ δέοντος ἡμῖν προσέρχεται. ὃ δὲ πέφυκεν Ἔρως μισεῖν καὶ οὐδ' 10 ἐντὸς πολλοῦ πλησιάζειν. μετὰ δὲ νέων αἰεὶ ξύνεστι τε καὶ ἔστιν· ὃ γὰρ παλαιὸς λόγος εὖ ἔχει, ὡς ὅμοιον ὁμοίῳ αἰεὶ πελάζει. ἐγὼ δὲ Φαίδρῳ πολλὰ ἄλλα ὁμολογῶν τοῦτο οὐχ ὁμολογῶ, ὡς Ἔρως Κρόνου καὶ Ἰαπετοῦ ἀρχαιότερός ἐστιν. ἀλλὰ φημὶ νεώτατον αὐτὸν εἶναι 15 θεῶν καὶ αἰεὶ νέον, τὰ δὲ παλαιὰ πράγματα περὶ θεοῦ, ἃ Ἡσίοδος καὶ Παρμενίδης λέγουσιν, Ἀνάγκη καὶ οὐκ Ἔρωτι γεγρονέαι, εἰ ἐκεῖνοι ἀληθῆ ἔλεγον· οὐ γὰρ ἂν ἐκτομαὶ οὐδὲ δεσμοὶ ἀλλήλων ἐγίγνοντο καὶ ἄλλα πολλὰ καὶ βίαια, εἰ Ἔρως ἐν αὐτοῖς ἦν, ἀλλὰ φιλία 20 καὶ εἰρήνη, ὡσπερ νῦν, ἐξ οὗ Ἔρως τῶν θεῶν βασιλεύει. νέος μὲν οὖν ἐστί, πρὸς δὲ τῷ νέῳ ἀπαλός· ποιητοῦ δ' ἔστιν ἐνδεῆς οἶος ἦν Ὀμηρος, πρὸς τὸ ἐπιδειξαι θεοῦ ἀπαλότητα. Ὀμηρος γὰρ Ἄτην θεὸν τέ φησιν εἶναι καὶ ἀπαλήν· τοὺς γοῦν πόδας αὐτῆς ἀπαλοὺς εἶναι, 25 λέγων

τῆς μὲν θ' ἀπαλοὶ πόδες· οὐ γὰρ ἐπ' οὐδεὸς

πίλνεται, ἀλλ' ἄρα ἢ γε κατ' ἀνδρῶν κράατα βαίνειν.

καλῶ οὖν δοκεῖ μοι τεκμηρίῳ τὴν ἀπαλότητα ἀποφαίνειν, ὅτι οὐκ ἐπὶ σκληροῦ βαίνει, ἀλλ' ἐπὶ μαλθακοῦ. 30 τῷ αὐτῷ δὲ καὶ ἡμεῖς χρῆσώμεθα τεκμηρίῳ περὶ Ἔρωτα ὅτι ἀπαλός. οὐ γὰρ ἐπὶ γῆς βαίνει οὐδ' ἐπὶ κρανίων, ἃ ἔστιν οὐ πᾶν μαλακά, ἀλλ' ἐν τοῖς μαλακωτάτοις τῶν ὄντων καὶ βαίνει καὶ οἰκεῖ. ἐν γὰρ ἤθεσι καὶ ψυχαῖς θεῶν καὶ ἀνθρώπων τὴν οἴκησιν ἴδρυται, καὶ οὐκ 35 αὐτὸ ἐξῆς ἐν πάσαις ταῖς ψυχαῖς, ἀλλ' ἦτινι ἂν σκληρὸν ἦθος ἐχούσῃ ἐντύχῃ, ἀπέρχεται, ἢ δ' ἂν μαλακόν

οικίζεται. ἀπτόμενον οὖν αἰεὶ καὶ ποσὶ καὶ πάντῃ ἐν μαλακωτάτοις τῶν μαλακωτάτων, ἀπαλώτατον ἀνάγκη εἶναι. νεώτατος μὲν δὴ ἔστι καὶ ἀπαλώτατος, πρὸς δὲ τούτοις ὑγρὸς τὸ εἶδος. οὐ γὰρ ἂν οἴος τ' ἦν πάντῃ 40 περιπτύσσεσθαι οὐδὲ διὰ πάσης ψυχῆς καὶ εἰσιῶν τὸ πρῶτον λαυθάνειν καὶ ἐξιῶν, εἰ σκληρὸς ἦν. συμμέτρου δὲ καὶ ὑγρᾶς ἰδέας μέγα τεκμήριον ἢ εὐσχημοσύνη, ὃ δὴ διαφερόντως ἐκ πάντων ὁμολογουμένως Ἔρωσ ἔχει· ἀσχημοσύνη γὰρ καὶ Ἔρωτι πρὸς ἀλλήλους αἰεὶ πόλεμος. 45 χροᾶς δὲ κάλλος ἢ κατ' ἀνθη δίαίτα τοῦ θεοῦ σημαίνει· ἀναυθεὶ γὰρ καὶ ἀπηνηθηκότι καὶ σώματι καὶ ψυχῇ καὶ ἄλλῳ ὄφρουν οὐκ ἐνίξει Ἔρωσ, οὐ δ' ἂν εὐανθῆς τε καὶ εὐώδης τόπος ἦ, ἐνταῦθα καὶ ἴζει καὶ μένει.

Περὶ μὲν οὖν κάλλους τοῦ θεοῦ καὶ ταῦθ' ἱκανὰ καὶ 50 ἔτι πολλὰ λείπεται, περὶ δὲ ἀρετῆς Ἔρωτος μετὰ ταῦτα λεκτέον, τὸ μὲν μέγιστον ὅτι Ἔρωσ οὐτ' ἀδικεῖ οὐτ' ἀδικεῖται οὐθ' ὑπὸ θεοῦ οὐτε θεόν, οὐθ' ὑπ' ἀνθρώπου οὐτε ἀνθρωπον. οὐτε γὰρ αὐτὸς βία πάσχει, εἴ τι πάσχει· βία γὰρ Ἔρωτος οὐχ ἄπτεται· οὐτε ποιῶν 55 ποιεῖ· πᾶς γὰρ ἐκὼν Ἔρωτι πᾶν ὑπηρετεῖ, ἃ δ' ἂν ἐκὼν ἐκόντι ὁμολογήσῃ, φασὶν οἱ πόλεως βασιλῆς νόμοι δίκαια εἶναι. πρὸς δὲ τῇ δικαιοσύνῃ σωφροσύνης πλείστης μετέχει. εἶναι γὰρ ὁμολογεῖται σωφροσύνη τὸ κρατεῖν ἡδονῶν καὶ ἐπιθυμιῶν, Ἔρωτος δὲ μηδεμίαν ἡδονὴν 60 κρείττω εἶναι· εἰ δὲ ἥπτους, κρατοῦντ' ἂν ὑπὸ Ἔρωτος, ὁ δὲ κρατοῖ, κρατῶν δὲ ἡδονῶν καὶ ἐπιθυμιῶν ὁ Ἔρωσ διαφερόντως ἂν σωφρονοῖ. καὶ μὴν εἰς γε ἀνδρείαν Ἔρωτι οὐδὲ Ἀρης ἀνθίσταται. οὐ γὰρ ἔχει Ἔρωτα Ἀρης, ἀλλ' Ἔρωσ Ἀρη, Ἀφροδίτης, ὡς λόγος· κρείττων δὲ ὁ 65 ἔχων τοῦ ἐχομένου· τοῦ δ' ἀνδρειοτάτου τῶν ἄλλων κρατῶν πάντων ἂν ἀνδρειότατος εἴη. περὶ μὲν οὖν δικαιοσύνης καὶ σωφροσύνης καὶ ἀνδρείας τοῦ θεοῦ

εἶρηται, περὶ δὲ σοφίας λείπεται· ὅσον οὖν δυνατόν,  
 70 πειρατέον μὴ ἑλλείπειν. καὶ πρῶτον μὲν, ἴν' αὖ καὶ ἐγὼ  
 τὴν ἡμετέραν τέχνην τιμήσω ὥσπερ Ἐρυξίμαχος τὴν  
 αὐτοῦ, ποιητῆς ὁ θεὸς σοφὸς οὕτως ὥστε καὶ ἄλλον  
 ποιῆσαι· πᾶς γοῦν ποιητῆς γίγνεται, κὰν ἄμουσος ἢ τὸ  
 πρῖν, οὐδ' ἂν Ἐρως ἀψήηται. ᾧ δὲ πρέπει ἡμᾶς μαρτυ-  
 75 ρίῳ χρῆσθαι, ὅτι ποιητῆς ὁ Ἐρως ἀγαθὸς ἐν κεφαλαίῳ  
 πᾶσαν ποίησιν τὴν κατὰ μουσικὴν· ἃ γὰρ τις ἢ μὴ ἔχει  
 ἢ μὴ οἶδεν, οὐτ' ἂν ἐτέρῳ δοίῃ οὐτ' ἂν ἄλλον διδάξειε.  
 καὶ μὲν δὴ τὴν γε τῶν ζώων ποίησιν πάντων τίς ἐναν-  
 τιώσεται μὴ οὐχὶ Ἐρωτος εἶναι σοφίαν, ἢ γίγνεται τε  
 80 καὶ φύεται πάντα τὰ ζῶα; ἀλλὰ τὴν τῶν τεχνῶν δη-  
 μιουργίαν οὐκ ἴσμεν, ὅτι οὐδ' ἂν ὁ θεὸς οὗτος δι-  
 δάσκαλος γένηται, ἐλλόγιμος καὶ φανὸς ἀπέβη, οὐδ'  
 ἂν Ἐρως μὴ ἐφάψηται, σκοτεινός; τοξικὴν γε μὴν καὶ  
 ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεύρεν ἐπιθυμίας  
 85 καὶ ἔρωτος ἡγεμονεύσαντος, ὥστε καὶ οὗτος Ἐρωτος  
 ἂν εἴη μαθητῆς, καὶ Μοῦσαι μουσικῆς καὶ Ἡφαιστος  
 χαλκείας καὶ Ἀθηναῖα ἰστοουργίας καὶ Ζεὺς κυβερνήσεως  
 θεῶν τε καὶ ἀνθρώπων. ὅθεν δὴ καὶ κατεσκευάσθη  
 τῶν θεῶν τὰ πράγματα Ἐρωτος ἐγγενομένου, δῆλον  
 90 ὅτι κάλλους· αἴσχει γὰρ οὐκ ἔνι Ἐρως· πρὸ τοῦ δέ,  
 ὥσπερ ἐν ἀρχῇ εἶπον, πολλὰ καὶ δεινὰ θεοῖς ἐγίγνετο,  
 ὡς λέγεται, διὰ τὴν τῆς Ἀνάγκης βασιλείαν· ἐπειδὴ  
 δ' ὁ θεὸς οὗτος ἔφυ, ἐκ τοῦ ἐραῖν τῶν καλῶν πάντ'  
 ἀγαθὰ γέγονε καὶ θεοῖς καὶ ἀνθρώποις. οὕτως ἐμοὶ  
 95 δοκεῖ, ὦ Φαῖδρε, Ἐρως πρῶτος αὐτὸς ὢν κάλλιστος  
 καὶ ἄριστος μετὰ τοῦτο τοῖς ἄλλοις ἄλλων τοιούτων  
 αἴτιος εἶναι. ἐπέρχεται δέ μοι τι καὶ ἔμμετρον εἰπεῖν,  
 ὅτι οὗτός ἐστιν ὁ ποιῶν

εἶρήνην μὲν ἐν ἀνθρώποις, πελάγει δὲ γαλήνην,  
 νηνεμίαν ἀνέμων, κοίτην δ' ὕπνον νηκηδῆ,



οὗτος δὲ ἡμᾶς ἀλλοτριότητος μὲν κενοῖ, οἰκειότητος δὲ  
 πληροῖ, τὰς τοιάσδε ξυνόδους μετ' ἀλλήλων πάσας  
 τιθεῖς ξυνιέναι, ἐν ἑορταῖς, ἐν χοροῖς, ἐν θυσίαις γιγνώ-  
 μενος ἡγεμών· πραότητα μὲν πορίζων, ἀγριότητα δ'  
 ἐξορίζων· φιλόδωρος εὐμενείας, ἄδωρος δυσμενείας· 105  
 ἴλεως ἀγαθοῖς, θεατὸς σοφοῖς, ἀγαστὸς θεοῖς· ζηλωτὸς  
 ἀμοίροις, κτητὸς εὐμοίροις· τρυφῆς, ἀβρότητας, χλιδῆς,  
 χαρίτων, ἡμέρου, πόθου πατῆρ' ἐπιμελῆς ἀγαθῶν,  
 ἀμελῆς κακῶν· ἐν πόνῳ, ἐν φόβῳ, ἐν πόθῳ, ἐν λόγῳ  
 κυβερνήτης, ἐπιβάτης, παραστάτης τε καὶ σωτῆρ 110  
 ἄριστος, ξυμπάντων τε θεῶν καὶ ἀνθρώπων κόσμος,  
 ἡγεμὼν κάλλιστος καὶ ἄριστος, ᾧ χρὴ ἔπεσθαι πάντα  
 ἄνδρα ἐφυμνούντα, καλῶς καλῆς φῶδῆς μετέχοντα, ἣν  
 ἄδει θέλων πάντων θεῶν τε καὶ ἀνθρώπων νόημα.  
 οὗτος, ἔφη, ὁ παρ' ἐμοῦ λόγος, ᾧ Φαῖδρε, τῷ θεῷ ἀνα- 115  
 κείσθω, τὰ μὲν παιδιᾶς, τὰ δὲ σπουδῆς μετρίας, καθ'  
 ὅσον ἐγὼ δύναμαι, μετέχων.

## § 26.

*Knowledge is remembrance.*

[Menon, 80 E.]

ΣΩ. Μανθάνω οἶον βούλει λέγειν, ᾧ Μένων. ὁρᾷς  
 τοῦτον ὡς ἔριστικὸν λόγον κατάγεις, ὡς οὐκ ἄρα ἔστι  
 ζητεῖν ἀνθρώπῳ οὔτε ὃ οἶδεν οὔτε ὃ μὴ οἶδεν ; οὔτε γὰρ  
 ἂν γε ὃ οἶδε ζητοῖ· οἶδε γάρ, καὶ οὐδὲν δεῖ τῷ γε τοιούτῳ  
 ζητήσεως· οὔτε ὃ μὴ οἶδεν· οὐδὲ γὰρ οἶδεν ὅ τι ζητήσῃ. 5

MEN. Οὐκουν καλῶς σοι δοκεῖ λέγεσθαι ὁ λόγος  
 οὗτος, ᾧ Σώκρατες ;

ΣΩ. Οὐκ ἔμοιγε.

MEN. Ἐχεις λέγειν ὅπη ;

ΣΩ. Ἐγωγε· ἀκήκοα γὰρ ἀνδρῶν τε καὶ γυναικῶν 10  
 σοφῶν περὶ τὰ θεῖα πράγματα—

MEN. Τίνα λόγον λεγόντων ;

ΣΩ. Ἀληθῆ, ἔμοιγε δοκεῖν, καὶ καλόν.

MEN. Τίνα τοῦτον, καὶ τίνες οἱ λέγοντες ;

- 15 ΣΩ. Οἱ μὲν λέγοντές εἰσι τῶν ἱερέων τε καὶ ἱερείων ὅσοις μεμέληκε περὶ ὧν μεταχειρίζονται λόγον οἷοις τ' εἶναι διδόναι· λέγει δὲ καὶ Πίνδαρος καὶ ἄλλοι πολλοὶ τῶν ποιητῶν, ὅσοι θεοὶ εἰσιν. ἃ δὲ λέγουσι, ταυτὶ ἐστίν· ἀλλὰ σκόπει, εἴ σοι δοκοῦσιν ἀληθῆ λέγειν.
- 20 φασὶ γὰρ τὴν ψυχὴν τοῦ ἀνθρώπου εἶναι ἀθάνατον, καὶ τοτὲ μὲν τελευτᾶν, ὃ δὲ ἀποθνήσκειν καλοῦσι, τοτὲ δὲ πάλιν γίγνεσθαι, ἀπόλλυσθαι δ' οὐδέποτε· δεῖν δὲ διὰ ταῦτα ὡς ὀσιώτατα διαβιώναι τὸν βίον·

- 25 οἷσι γὰρ ἂν Φερσεφόνα ποινὰν παλαιοῦ πένθεος δέξηται, εἰς τὸν ὑπερθεὺν ἄλιον κείνων ἐνάτω ἔπει ἀντιδοῖ ψυχὰς πάλιν, ἐκ τῶν βασιλῆες ἀγανοὶ καὶ σθένει κραιπνοὶ σοφίᾳ τε μέγιστοι ἄνδρες αὐξοῦντ'· ἐς δὲ τὸν λοιπὸν χρόνον ἥρωες ἀγνοὶ
- 30 πρὸς ἀνθρώπων καλεῦνται.

- Ἄτε οὖν ἡ ψυχὴ ἀθάνατός τε οὔσα καὶ πολλάκις γεγονυῖα, καὶ ἑωρακυῖα καὶ τὰ ἐνθάδε καὶ τὰ ἐν Ἄιδου καὶ πάντα χρήματα, οὐκ ἔστιν ὃ τι οὐ μεμάθηκεν· ὥστε οὐδὲν θαυμαστὸν καὶ περὶ ἀρετῆς καὶ περὶ ἄλλων οἷον
- 35 τε εἶναι αὐτὴν ἀναμνησθῆναι, ἃ γε καὶ πρότερον ἠπίστατο. ἄτε γὰρ τῆς φύσεως ἀπάσης συγγενοῦς οὔσης, καὶ μεμαθηκυῖας τῆς ψυχῆς ἅπαντα, οὐδὲν κωλύει ἐν μόνου ἀναμνησθέντα, ὃ δὲ μάθησιν καλοῦσιν ἀνθρωποὶ, τὰλλα πάντα αὐτὸν ἀνευρεῖν, ἐάν τις ἀνδρείος ἦ καὶ μὴ
- 40 ἀποκάμνη ζητῶν· τὸ γὰρ ζητεῖν ἄρα καὶ τὸ μαυθάνειν ἀνάμνησις ὅλον ἐστίν. οὐκ οὖν δεῖ πείθεσθαι τούτῳ τῷ ἐριστικῷ λόγῳ· οὗτος μὲν γὰρ ἂν ἡμᾶς ἀργοὺς ποιήσειε

καὶ ἔστι τοῖς μαλακοῖς τῶν ἀνθρώπων ἡδὺς ἀκοῦσαι, ὅδε δὲ ἐργαστικούς τε καὶ ζητητικούς ποιεῖ· ὃ ἔγῳ πιστεύων ἀληθεῖ εἶναι ἐθέλω μετὰ σοῦ ζητεῖν ἀρετὴν 45 ὃ τι ἔστιν.

§ 27. *Instances showing virtue unteachable.*

[*Menon*, 93 c.]

ΣΩ. Θεμιστοκλέα οὐκ ἀγαθὸν ἂν φαίης ἄνδρα γεγενῆσθαι ;

ΑΝ. Ἐγώ γε, πάντων γε μάλιστα.

ΣΩ. Οὐκοῦν καὶ διδάσκαλον ἀγαθόν, εἴπερ τις ἄλλος τῆς αὐτοῦ ἀρετῆς διδάσκαλος ἦν, κάκεινον εἶναι ; 5

ΑΝ. Οἶμαι ἔγωγε, εἴπερ ἐβούλετό γε.

ΣΩ. Ἄλλ', οἶει, οὐκ ἂν ἐβουλήθη ἄλλους τέ τινας καλοὺς καγαθοὺς γενέσθαι, μάλιστα δέ που τὸν υἱὸν τὸν αὐτοῦ ; ἢ οἶει αὐτὸν φθονεῖν αὐτῷ καὶ ἐξεπίτηδες οὐ παραδιδόναι τὴν ἀρετὴν, ἣν αὐτὸς ἀγαθὸς ἦν ; ἢ 10 οὐκ ἀκήκοας, ὅτι Θεμιστοκλῆς Κλεόφαντον τὸν υἱὸν ἱππέα μὲν ἐδιδάξατο ἀγαθόν ; ἐπέμενε γοῦν ἐπὶ τῶν ἵππων ὀρθός ἐστηκώς, καὶ ἠκόντιζεν ἀπὸ τῶν ἵππων ὀρθός, καὶ ἄλλα πολλὰ καὶ θαυμαστὰ εἰργάζετο, ἃ ἐκεῖνος αὐτὸν ἐπαιδεύσατο καὶ ἐποίησε σοφόν, ὅσα 15 διδασκάλων ἀγαθῶν εἶχετο, ἢ ταῦτα οὐκ ἀκήκοας τῶν πρεσβυτέρων ;

ΑΝ. Ἀκήκοα.

ΣΩ. Οὐκ ἂν ἄρα τὴν γε φύσιν τοῦ υἱέος αὐτοῦ ἠτιάσατ' ἂν τις εἶναι κακὴν. 20

ΑΝ. Ἴσως οὐκ ἂν.

ΣΩ. Τί δὲ τοδε ; ὡς Κλεόφαντος ὁ Θεμιστοκλέους ἄνηρ ἀγαθὸς καὶ σοφὸς ἐγένετο ἅπερ ὁ πατὴρ αὐτοῦ, ἤδη του ἀκήκοας ἢ νεωτέρου ἢ πρεσβυτέρου ;

25 AN. Οὐ δῆτα.

ΣΩ. Ἄρ' οὖν ταῦτα μὲν οἴομεθα βούλεσθαι αὐτὸν τὸν αὐτοῦ υἱὸν παιδεῦσαι, ἣν δὲ αὐτὸς σοφίαν ἦν σοφός, οὐδὲν τῶν γειτόνων βελτίω ποιῆσαι, εἶπερ ἦν γε διδασκτὸν ἢ ἀρετῇ ;

30 AN. Ἴσως μὰ Δι' οὔ.

ΣΩ. Οὗτος μὲν δὴ σοι τοιοῦτος διδάσκαλος ἀρετῆς, ὃν καὶ σὺ ὁμολογεῖς ἐν τοῖς ἄριστον τῶν προτέρων εἶναι ἄλλον δὲ δὴ σκεψώμεθα, Ἀριστείδην τὸν Λυσιμάχου· ἢ τοῦτον οὐχ ὁμολογεῖς ἀγαθὸν γεγονέναι ;

35 AN. Ἐγωγε, πάντως δήπου.

ΣΩ. Οὐκοῦν καὶ οὗτος τὸν υἱὸν τὸν αὐτοῦ Λυσίμαχον, ὅσα μὲν διδασκάλων εἶχετο, κάλλιστα Ἀθηναίων ἐπαίδευσεν, ἄνδρα δὲ βελτίω δοκεῖ σοι ὅτουοῦν πεποιηκέναι ; τούτῳ γάρ που καὶ συγγέγονας καὶ ὄρας οἶός 40 ἐστίν. εἰ δὲ βούλει, Περικλέα, οὕτω μεγαλοπρεπῶς σοφὸν ἄνδρα, οἷσθ' ὅτι δύο υἱεῖς ἔθρεψε, Πάραλον καὶ Ξάνθιππον ;

AN. Ἐγωγε.

ΣΩ. Τούτους μέντοι, ὡς οἴσθα καὶ σὺ, ἵππέας μὲν 45 ἐδίδαξεν οὐδενὸς χεῖρους Ἀθηναίων, καὶ μουσικὴν καὶ ἀγωνίαν καὶ τᾶλλα ἐπαίδευσεν, ὅσα τέχνης ἔχεται, οὐδενὸς χεῖρους· ἀγαθοὺς δὲ ἄρα ἄνδρας οὐκ ἐβούλετο ποιῆσαι ; δοκῶ μὲν, ἐβούλετο, ἀλλὰ μὴ οὐκ ἦ διδασκτόν. ἵνα δὲ μὴ ὀλίγους οἷη καὶ τοὺς φαυλοτάτους Ἀθηναίων 50 ἀδυνάτους γεγονέναι τοῦτο τὸ πρᾶγμα, ἐνθυμήθητι ὅτι Θουκυδίδης αὐτὸν δύο υἱεῖς ἔθρεψε, Μελησίαν καὶ Στέφανον, καὶ τούτους ἐπαίδευσεν τά τε ἄλλα εὖ καὶ ἐπάλαισαν κάλλιστα Ἀθηναίων· τὸν μὲν γὰρ Ξανθία ἔδωκε, τὸν δὲ Εὐδῶρφ· οὗτοι δὲ που ἐδόκουν τῶν τότε 55 κάλλιστα παλαίειν· ἢ οὐ μέμνησαι ;

AN. Ἐγωγε, ἀκοῆ.

ΣΩ. Οὐκοῦν δῆλον ὅτι οὗτος οὐκ ἂν ποτε, οὐ μὲν ἔδει δαπανώμενον διδάσκειν, ταῦτα μὲν ἐδίδαξε τοὺς παῖδας τοὺς αὐτοῦ, οὐ δὲ οὐδὲν ἔδει ἀναλώσαντα ἀγαθοὺς ἀνδρας ποιῆσαι, ταῦτα δὲ οὐκ ἐδίδαξεν, εἰ 60 διδακτὸν ἦν; ἀλλὰ γὰρ ἴσως ὁ Θουκυδίδης φαῦλος ἦν, καὶ οὐκ ἦσαν αὐτῷ πλείστοι φίλοι Ἀθηναίων καὶ τῶν συμμάχων; καὶ οἰκίας μεγάλης ἦν καὶ ἐδύνατο μέγα ἐν τῇ πόλει καὶ ἐν τοῖς ἄλλοις Ἑλλησιν, ὥστε εἴπερ ἦν τοῦτο διδακτὸν, ἐξευρεῖν ἂν ὅστις ἐμελλεν αὐτοῦ 65 τοὺς υἱεῖς ἀγαθοὺς ποιῆσειν, ἢ τῶν ἐπιχωρίων τις ἢ τῶν ξένων, εἰ αὐτὸς μὴ ἐσχόλαζε διὰ τὴν τῆς πόλεως ἐπιμέλειαν. ἀλλὰ γάρ, ὦ ἑταῖρε Ἄνυτε, μὴ οὐκ ἦ διδακτὸν ἀρετή.

## § 28.

*Grasshoppers.*[*Phaidros*, 258 E.]

ΦΑΙ. Ἐρωτᾶς εἰ δεόμεθα; τίνος μὲν οὖν ἕνεκα κἂν τις ὡς εἰπεῖν ζῶη, ἀλλ' ἢ τῶν τοιούτων ἡδονῶν ἕνεκα; οὐ γάρ που ἐκείνων γε ὧν προλυπηθῆναι δεῖ ἢ μηδὲ ἡσθῆναι, ὃ δὴ ὀλίγου πᾶσαι αἰ περὶ τὸ σῶμα ἡδοναὶ ἔχουσι· διὸ καὶ δικαίως ἀνδραποδώδεις κέκληνται. 5

ΣΩ. Σχολὴ μὲν δὴ, ὡς ἔοικε· καὶ ἅμα μοι δοκοῦσιν ὡς ἐν τῷ πνίγει ὑπὲρ κεφαλῆς ἡμῶν οἱ τέττιγες ἄδοντες καὶ ἀλλήλοις διαλεγόμενοι καθορᾶν. εἰ οὖν ἴδοιεν καὶ νῶ καθάπερ τοὺς πολλοὺς ἐν μεσημβρία μὴ διαλεγόμενους, ἀλλὰ νυστάζοντας καὶ κηλουμένους ὑφ' αὐτῶν 10 δι' ἀργίαν τῆς διανοίας, δικαίως ἂν καταγελῶεν, ἡγούμενοι ἀνδράποδα ἅττα σφίσιν ἐλθόντα εἰς τὸ καταγώγιον ὥσπερ προβάτια μεσημβριάζοντα περὶ τὴν κρήνην

εὔδειν· ἐὰν δὲ ὀρῶσι διαλεγομένους καὶ παραπλέοντάς  
 15 σφας ὥσπερ Σειρήνας ἀκηλήτους, ὃ γέρας παρὰ θεῶν  
 ἔχουσιν ἀνθρώποις διδόναι, τάχ' ἂν δοίεν ἀγασθέντες.

ΦΑΙ. Ἐχουσι δὲ δὴ τί τοῦτο; ἀνήκοος γάρ, ὡς  
 ἔοικε, τυγχάνω ὢν.

ΣΩ. Οὐ μὲν δὴ πρέπει γε φιλόμουσον ἄνδρα τῶν  
 20 τοιούτων ἀνήκοον εἶναι· λέγεται δ' ὡς ποτ' ἦσαν οὔτοι  
 ἄνθρωποι τῶν πρὶν Μούσας γεγενῆσθαι, γενομένων  
 δὲ Μουσῶν καὶ φανείσης ᾠδῆς οὕτως ἄρα τινὲς τῶν  
 τότε ἐξεπλάγησαν ὑφ' ἡδονῆς, ὥστε ἄδοντες ἡμέλησαν  
 σίτων τε καὶ ποτῶν, καὶ ἔλαθον τελευτήσαντες αὐτούς.  
 25 ἐξ ὧν τὸ τεττίγων γένος μετ' ἐκεῖνο φύεται, γέρας τοῦτο  
 παρὰ Μουσῶν λαβόν, μηδὲν τροφῆς δεῖσθαι γενόμενον,  
 ἀλλ' ἄσιτόν τε καὶ ἄποτον εὐθύς ἄδειν, ἕως ἂν τελευτή-  
 ση, καὶ μετὰ ταῦτα ἐλθὼν παρὰ Μούσας ἀπαγγέλλειν,  
 τίς τίνα αὐτῶν τιμᾶ τῶν ἐνθάδε. Τερψιχόρα μὲν οὖν  
 30 τοὺς ἐν τοῖς χοροῖς τετιμηκότας αὐτὴν ἀπαγγέλλοντες  
 ποιούσι προσφιλεστέρους, τῇ δὲ Ἐρατοῖ τοὺς ἐν τοῖς  
 ἐρωτικοῖς, καὶ ταῖς ἄλλαις οὕτω, κατὰ τὸ εἶδος ἐκάστης  
 τιμῆς· τῇ δὲ πρεσβυτάτῃ Καλλιόπῃ καὶ τῇ μετ' αὐτὴν  
 Οὐρανίᾳ τοὺς ἐν φιλοσοφίᾳ διάγοντάς τε καὶ τιμώντας  
 35 τὴν ἐκείνων μουσικὴν ἀγγέλλουσιν, αἱ δὲ μάλιστα τῶν  
 Μουσῶν περὶ τε οὐρανὸν καὶ λόγους οὔσαι θεῖους τε  
 καὶ ἀνθρωπίνους ἰᾶσι καλλίστην φωνήν. πολλῶν δὲ  
 οὖν ἕνεκεν λεκτέον τι καὶ οὐ καθευδητέον ἐν τῇ μεσημ-  
 βρίᾳ.

40 ΦΑΙ. Λεκτέον γὰρ οὖν.

## § 29.

*Talk in the country.*

[Phaidros, 228 E.]

ΦΑΙ. Ἀλλὰ ποῦ δὴ βούλει καθιζόμενοι ἀναγνῶμεν ;  
 ΣΩ. Δεῦρ' ἐκτραπόμενοι κατὰ τὸν Ἴλισσον ἴωμεν,  
 εἴτα ὅπου ἂν δόξη ἐν ἡσυχίᾳ καθιζησόμεθα.

ΦΑΙ. Εἰς καιρὸν, ὡς ἔοικεν, ἀνυπόδητος ἂν ἔτυχον  
 σὺ μὲν γὰρ δὴ αἰεὶ. ῥᾶστον οὖν ἡμῖν κατὰ τὸ ὑδάτιον 5  
 βρέχουσι τοὺς πόδας ἰέναι, καὶ οὐκ ἀηδές, ἄλλως τε  
 καὶ τήνδε τὴν ὥραν τοῦ ἔτους τε καὶ τῆς ἡμέρας.

ΣΩ. Προάγε δὴ, καὶ σκόπει ἅμα ὅπου καθιζησόμεθα.

ΦΑΙ. Ὅρας οὖν ἐκείνην τὴν ὑψηλοτάτην πλάτανον ;

ΣΩ. Τί μῆν ; 10

ΦΑΙ. Ἐκεῖ σκιά τ' ἐστὶ καὶ πνεῦμα μέτριον, καὶ πόα  
 καθίζεσθαι ἢ ἂν βουλόμεθα κατακλιθῆναι.

ΣΩ. Προάγοις ἄν.

ΦΑΙ. Εἰπέ μοι, ὦ Σώκρατες, οὐκ ἐνθένδε μέντοι  
 ποθὲν ἀπὸ τοῦ Ἴλισσοῦ λέγεται ὁ Βορέας τὴν Ὠρείθυιαν 15  
 ἀρπάσαι ;

ΣΩ. Λέγεται γάρ.

ΦΑΙ. Ἄρ' οὖν ἐνθένδε ; χαρίεστα γοῦν καὶ καθαρὰ  
 καὶ διαφανῆ τὰ ὑδάτια φαίνεται καὶ ἐπιτήδεια κόραις  
 παίζειν παρ' αὐτά. 20

ΣΩ. Οὐκ, ἀλλὰ κάτωθεν ὅσον δύο ἢ τρία στάδια,  
 ἢ πρὸς τὸ τῆς Ἄγρας διαβαίνομεν καὶ πού τις ἐστὶ  
 βωμὸς αὐτόθι Βορέου.

ΦΑΙ. Οὐ πάνυ νενόηκα· ἀλλ' εἰπέ πρὸς Διός, ὦ  
 Σώκρατες· σὺ τοῦτο τὸ μυθολόγημα πείθει ἀληθὲς 25  
 εἶναι ;

ΣΩ. Ἄλλ' εἰ ἀπιστοίην, ὥσπερ οἱ σοφοί, οὐκ ἂν  
 ἄτοπος εἴην· εἶτα σοφιζόμενος φαίην αὐτὴν πνεῦμα  
 Βορέου κατὰ τῶν πλησίον πετρῶν σὺν Φαρμακείᾳ παί-  
 30 ζουσαν ὧσαι, καὶ οὕτω δὴ τελευτήσασαν λεχθῆναι  
 ὑπὸ τοῦ Βορέου ἀνάρπαστον γεγεμέναι. ἢ ἐξ Ἀρείου  
 πάγου· λέγεται γὰρ αὐ καὶ οὗτος ὁ λόγος, ὡς ἐκείθεν  
 ἀλλ' οὐκ ἐνθένδε ἠρπάσθη. ἐγὼ δέ, ὦ Φαίδρε, ἄλλως  
 μὲν τὰ τοιαῦτα χαρίεντα ἠγοῦμαι, λίαν δὲ δεινοῦ καὶ  
 35 ἐπιπόνου καὶ οὐ πάνυ εὐτυχοῦς ἀνδρός, κατ' ἄλλο μὲν  
 οὐδέν, ὅτι δ' αὐτῷ ἀνάγκη μετὰ τοῦτο τὸ τῶν Ἴπποκεν-  
 ταύρων εἶδος ἐπανορθοῦσθαι, καὶ αὐθις τὸ τῆς Χιμαίρας,  
 καὶ ἐπιρρεῖ δὲ ὄχλος τοιούτων Γοργόνων καὶ Πηγάσων  
 καὶ ἄλλων ἀμηχάνων πλήθη τε καὶ ἀτοπίαι τερατο-  
 40 λόγων τινῶν φύσεων· αἷς εἴ τις ἀπιστῶν προσβιβᾶ  
 κατὰ τὸ εἰκὸς ἕκαστον, ἅτε ἀγροίκῳ τινὶ σοφία χρώ-  
 μενος, πολλῆς αὐτῷ σχολῆς δεήσει. ἐμοὶ δὲ πρὸς αὐτὰ  
 οὐδαμῶς ἐστὶ σχολή· τὸ δὲ αἷτιον, ὦ φίλε, τούτου τόδε·  
 οὐ δύναμαί πω κατὰ τὸ Δελφικὸν γράμμα γινῶναι  
 45 ἐμαντόν· γελοῖον δὴ μοι φαίνεται, τοῦτο ἔτι ἀγνοοῦντα  
 τὰ ἀλλότρια σκοπεῖν. ὅθεν δὴ χαίρειν ἐάσας ταῦτα,  
 πειθόμενος δὲ τῷ νομιζομένῳ περὶ αὐτῶν, ὃ νῦν δὴ  
 ἔλεγον, σκοπῶ οὐ ταῦτα ἀλλὰ ἐμαντόν, εἴτε τι θηρίον  
 τυγχάνω Τυφῶνος πολυπλοκώτερον καὶ μᾶλλον ἐπι-  
 50 τεθυμμένον, εἴτε ἡμερώτερόν τε καὶ ἀπλούστερον ζῶον,  
 θείας τινὸς καὶ ἀτύφου μοίρας φύσει μετέχον. ἀτάρ,  
 ὦ ἐταίρε, μεταξὺ τῶν λόγων, ἄρ' οὐ τόδε ἦν τὸ δένδρον,  
 ἐφ' ὅπερ ἦγες ἡμᾶς ;

ΦΑΙ. Τοῦτο μὲν οὖν αὐτό.

55 ΣΩ. Νῆ τὴν Ἥραν, καλὴ γε ἡ καταγωγὴ. ἢ τε γὰρ  
 πλάτανος αὐτῆ μάλ' ἀμφιλαφῆς τε καὶ ὑψηλῆ, τοῦ τε  
 ἄγνου τὸ ὕψος καὶ τὸ σύσκιον πάγκαλον, καὶ ὡς ἀκμὴν  
 ἔχει τῆς ἀνθης, ὡς ἂν εὐωδέστατον παρέχοι τὸν τόπον·



ἦ τε αὖ πηγὴ χαριεστάτη ὑπὸ τῆς πλατάνου ρεῖ μάλα  
 ψυχροῦ ὕδατος, ὥστε γε τῷ ποδὶ τεκμήρασθαι. Νυμφῶν 60  
 τέ τινων καὶ Ἀχελώου ἱερὸν ἀπὸ τῶν κορῶν τε καὶ  
 ἀγαλμάτων ἔοικεν εἶναι. εἰ δ' αὖ βούλει, τὸ εὔπνου  
 τοῦ τόπου ὡς ἀγαπητὸν καὶ σφόδρα ἡδύ· θερυνόν τε  
 καὶ λιγυρὸν ὑπηχεῖ τῷ τῶν τεττίγων χορῷ. πάντων  
 δὲ κομψότατον τὸ τῆς πόας, ὅτι ἐν ἡρέμα προσάντει 65  
 ἱκανὴ πέφυκε κατακλιέντι τὴν κεφαλὴν παγκάλως  
 ἔχειν. ὥστε ἄριστα σοι ἐξενάγηται, ὦ φίλε Φαῖδρε.

## § 30.

*The Legend of Solon.*[*Timaios*, 20 D—26 E.]

ΚΡ. Ἄκουε δὴ, ὦ Σώκρατες, λόγου μάλα μὲν ἀτό-  
 που, παντάπασί γε μὴν ἀληθοῦς, ὡς ὁ τῶν ἑπτὰ σοφώ-  
 τατος Σόλων ποτ' ἔφη. ἦν μὲν οὖν οἰκεῖος καὶ σφόδρα  
 φίλος ἡμῖν Δρωπίδου τοῦ προπάππου, καθάπερ λέγει  
 πολλαχοῦ καὶ αὐτὸς ἐν τῇ ποιήσει· πρὸς δὲ Κριτίαν που 5  
 τὸν ἡμέτερον πάππου εἶπεν, ὡς ἀπεμνημόνευεν αὐτὸς πρὸς  
 ἡμᾶς ὁ γέρον, ὅτι μεγάλα καὶ θαυμαστά τῆσδ' εἶη  
 παλαιὰ ἔργα τῆς πόλεως ὑπὸ χρόνου καὶ φθορᾶς ἀνθρώ-  
 πων ἠφανισμένα, πάντων δὲ ἐν μέγιστον, οὐ νῦν ἐπι-  
 μνησθεῖσι πρέπου ἀν ἡμῖν εἶη σοὶ τε ἀποδοῦναι χάριν 10  
 καὶ τὴν θεὸν ἅμα ἐν τῇ πανηγύρει δικαίως τε καὶ  
 ἀληθῶς οἰόντες ὑμνοῦντας ἐγκωμιάζειν.

ΣΩ. Εὖ λέγεις. ἀλλὰ δὴ ποῖον ἔργον τοῦτο Κριτίας  
 οὐ λεγόμενον μὲν, ὡς δὲ πραχθὲν οὕτως ὑπὸ τῆσδε τῆς  
 πόλεως ἀρχαῖον διηγείτο κατὰ τὴν Σόλωνος ἀκοήν; 15

ΚΡ. Ἐγὼ φράσω παλαιὸν ἀκηκοὺς λόγον οὐ νέου  
 ἀνδρός. ἦν μὲν γὰρ δὴ τότε Κριτίας, ὡς ἔφη, σχεδὸν

ἐγγὺς ἤδη τῶν ἐνενήκοντα ἐτῶν, ἐγὼ δὲ πη μάλιστα  
 δεκέτης· ἡ δὲ Κουρεῶτις ἡμῖν οὔσα ἐτύγχανεν Ἀπα-  
 20 τουρίων. τὸ δὴ τῆς ἐορτῆς σύνηθες ἐκάστοτε καὶ τότε  
 ξυνέβη τοῖς παισίν· ἄθλα γὰρ ἡμῖν οἱ πατέρες ἔθεσαν  
 ῥαψφδίας. πολλῶν μὲν οὖν δὴ καὶ πολλὰ ἐλέχθη  
 ποιητῶν ποιήματα, ἅτε δὲ νέα κατ' ἐκείνου τὸν χρόνον  
 ὄντα τὰ Σόλωνος πολλοὶ τῶν παίδων ἤσαμεν. εἶπεν  
 25 οὖν δὴ τις τῶν φρατέρων, εἴτε δὴ δοκοῦν αὐτῷ τότε εἴτε  
 καὶ χάριν τιὰ τῷ Κριτία φέρων, δοκεῖν οἱ τά τε ἄλλα  
 σοφώτατον γεγονέναι Σόλωνα καὶ κατὰ τὴν ποίησιν  
 αὐτῶν ποιητῶν πάντων ἐλευθεριώτατον. ὁ δὴ γέρων,  
 σφόδρα γὰρ οὖν μέμνημαι, μάλα τε ἤσθη καὶ δια-  
 30 μειδιάσας εἶπεν· Εἴ γε, ὦ Ἀμύνανδρε, μὴ παρέργω τῇ  
 ποιήσει κατεχρήσατο, ἀλλ' ἐσπουδάκει καθάπερ ἄλλοι,  
 τόν τε λόγον, ὃν ἀπ' Αἰγύπτου δεῦρο ἠνέγκατο, ἀπε-  
 τέλεσε καὶ μὴ διὰ τὰς στάσεις ὑπὸ κακῶν τε ἄλλων,  
 ὅσα εὔρεν ἐνθάδε ἤκων, ἠναγκάσθη καταμελῆσαι, κατὰ  
 35 γε ἐμὴν δόξαν οὔτε Ἡσίοδος οὔτε Ὀμηρος οὔτε ἄλλος  
 οὐδεὶς ποιητῆς εὐδοκιμώτερος ἐγένετο ἢ ποτε αὐτοῦ.  
 Τίς δ' ἦν ὁ λόγος, ἡ δ' ὅς, ὦ Κριτία; Ἡ περὶ μεγίστης,  
 ἔφη, καὶ ὀνομαστοτάτης πασῶν δικαιοτάτ' ἢ πράξεως  
 οὔσης, ἣν ἤδε ἡ πόλις ἔπραξε μὲν, διὰ δὲ χρόνον καὶ  
 40 φθορὰν τῶν ἐργασαμένων οὐ διήρκεσε δεῦρο ὁ λόγος.  
 Λέγε ἐξ ἀρχῆς, ἡ δ' ὅς, τί τε καὶ πῶς καὶ παρὰ τίνων  
 ὡς ἀληθῆ διακηκούσ ἔλεγεν ὁ Σόλων. Ἔστι τις κατ'  
 Αἰγυπτου, ἡ δ' ὅς, ἐν τῷ Δέλτα, περὶ ὃ κατὰ κορυφὴν  
 σχίζεται τὸ τοῦ Νεῖλου ρεῦμα, Σαῖτικὸς ἐπικαλούμενος  
 45 νομός, τούτου δὲ τοῦ νομοῦ μεγίστη πόλις Σαῖς, ὅθεν  
 δὴ καὶ Ἀμασις ἦν ὁ βασιλεύς· οἷς τῆς πόλεως θεὸς  
 ἀρχηγός τις ἐστίν, Αἰγυπτιστὶ μὲν τοῦνομα Νηῖθ,  
 Ἑλληνιστὶ δέ, ὡς ὁ ἐκείνων λόγος, Ἀθηνᾶ· μάλα δὲ  
 φιλαθήναιοι καὶ τινα τρόπον οἰκεῖοι τῶνδ' εἶναί φασιν.

οἱ δὴ Σόλων ἔφη πορευθεὶς σφόδρα τε γενέσθαι παρ' 50  
αὐτοῖς ἔντιμος, καὶ δὴ καὶ τὰ παλαιὰ ἀνερωτῶν τοὺς  
μάλιστα περὶ ταῦτα τῶν ἱερέων ἐμπείρους σχεδὸν οὔτε  
αὐτὸν οὔτε ἄλλον Ἑλληνα οὐδένα οὐδὲν ὡς ἔπος εἰπεῖν  
εἰδότα περὶ τῶν τοιούτων ἀνευρεῖν. καὶ ποτε προ-  
αγαγεῖν βουληθεὶς αὐτοὺς περὶ τῶν ἀρχαίων εἰς λόγους 55  
τῶν τῆδε τὰ ἀρχαιότατα λέγειν ἐπιχειρεῖν, περὶ  
Φορωνέως τε τοῦ πρώτου λεχθέντος καὶ Νιόβης, καὶ  
μετὰ τὸν κατακλυσμὸν αὐτὸν περὶ Δευκαλίωνος καὶ  
Πύρρας ὡς διεγένοντο μυθολογεῖν, καὶ τοὺς ἐξ αὐτῶν  
γενεαλογεῖν, καὶ τὰ τῶν ἐτῶν ὅσα ἦν οἷς ἔλεγε πει- 60  
ρᾶσθαι διαμνημονεύων τοὺς χρόνους ἀριθμεῖν· καὶ τινα  
εἰπεῖν τῶν ἱερέων εὖ μάλα παλαιόν· ὦ Σόλων, Σόλων,  
Ἑλληνες αἰεὶ παῖδες ἐστε, γέρον δὲ Ἑλληνα οὐκ ἔστιν.  
ἀκούσας οὖν, Πῶς; τί τοῦτο λέγεις; φάναί. Νέοι  
ἐστέ, εἰπεῖν, τὰς ψυχὰς πάντες· οὐδεμίαν γὰρ ἐν 65  
αὐταῖς ἔχετε δι' ἀρχαίαν ἀκοήν παλαιὰν δόξαν οὐδὲ  
μάθημα χρόνῳ πολὺν οὐδέν. τὸ δὲ τούτων αἴτιον  
τόδε. πολλαὶ καὶ κατὰ πολλὰ φθοραὶ γεγόνασιν  
ἀνθρώπων καὶ ἔσσονται, πυρὶ μὲν καὶ ὕδατι μέγιστα,  
μυρίοις δὲ ἄλλοις ἕτεροι βραχύτεραι. τὸ γὰρ οὖν καὶ 70  
παρ' ὑμῖν λεγόμενον, ὡς ποτε Φαέθων Ἥλιου παῖς  
τὸ τοῦ πατρὸς ἄρμα ζεύξας διὰ τὸ μὴ δυνατὸς εἶναι  
κατὰ τὴν τοῦ πατρὸς ὁδὸν ἐλαύνειν τὰ τ' ἐπὶ γῆς  
ξυνέκαυσε καὶ αὐτὸς κεραυνωθεὶς διεφθάρη, τοῦτο  
μύθου μὲν σχῆμα ἔχον λέγεται, τὸ δὲ ἀληθές ἐστι τῶν 75  
περὶ γῆν καὶ κατ' οὐρανὸν ἰόντων παράλλαξις καὶ διὰ  
μακρῶν χρόνων γυγνομένη τῶν ἐπὶ γῆς πυρὶ πολλῶ  
φθορά. τότε οὖν ὅσοι κατ' ὄρη καὶ ἐν ὑψηλοῖς τόποις  
καὶ ἐν ξηροῖς οἰκοῦσι, μᾶλλον διόλλυνται τῶν ποταμοῖς  
καὶ θαλάττῃ προσοικούντων· ἡμῖν δὲ ὁ Νεῖλος εἷς τε 80  
τὰ ἄλλα σωτῆρ καὶ τότε ἐκ ταύτης τῆς ἀπορίας σώζει

λυόμενος. ὅταν δ' αὖ οἱ θεοὶ τὴν γῆν ὑδασι καθαίροντες  
 κατακλύζωσιν, οἱ μὲν ἐν τοῖς ὄρεσι διασώζονται βου-  
 κόλοιο νομεῖς τε, οἱ δ' ἐν ταῖς παρ' ὑμῖν πόλεσιν εἰς  
 85 τὴν θάλατταν ὑπὸ τῶν ποταμῶν φέρονται, κατὰ δὲ  
 τῆνδε τὴν χώραν οὔτε τότε οὔτε ἄλλοτε ἄνωθεν ἐπὶ  
 τὰς ἀρούρας ὕδωρ ἐπιρρεῖ· τὸ δ' ἐναντίου κάτωθεν  
 ἐπανιέναι πέφυκεν. ὅθεν καὶ δι' ἄς αἰτίας τὰνθάδε  
 σωζόμενα λέγεται παλαιότατα. τὸ δὲ ἀληθὲς ἐν πᾶσι  
 90 τοῖς τόποις, ὅπου μὴ χειμῶν ἐξαίσιος ἢ καῦμα ἀπείργει,  
 πλέον, τοτὲ δὲ ἔλαττον αἰεὶ γένος ἐστὶν ἀνθρώπων·  
 ὅσα δὲ ἢ παρ' ὑμῖν ἢ τῆδε ἢ καὶ κατ' ἄλλον τόπον ὧν  
 ἀκοῇ ἴσμεν, εἴ πού τι καλὸν ἢ μέγα γέγονεν ἢ καὶ τινα  
 διαφορὰν ἄλλην ἔχον, πάντα γεγραμμένα ἐκ παλαιοῦ  
 95 τῆδ' ἐστὶν ἐν τοῖς ἱεροῖς καὶ σεσωσμένα. τὰ δὲ παρ'  
 ὑμῖν καὶ τοῖς ἄλλοις ἄρτι κατεσκευασμένα ἐκάστοτε  
 τυγχάνει γράμμασι καὶ ἄρασιν, ὁπόσων πόλεις δέονται,  
 καὶ πάλιν δι' εἰωθότων ἐτῶν ὥσπερ νόσημα ἦκει  
 φερόμενον αὐτοῖς ῥεύμα οὐράνιον καὶ τοὺς ἀγραμμάτους  
 100 τε καὶ ἀμούσους ἔλιπεν ὑμῶν, ὥστε πάλιν ἐξ ἀρχῆς  
 οἶον νέοι γίγνεσθε, οὐδὲν εἰδότες οὔτε τῶν τῆδε οὔτε τῶν  
 παρ' ὑμῖν, ὅσα ἦν ἐν τοῖς παλαιοῖς χρόνοις. τὰ γοῦν  
 νῦν δὴ γενεαλογηθέντα, ὧ Σόλων, περὶ τῶν παρ' ὑμῖν  
 ἢ διήλθες, παίδων βραχὺ τι διαφέρει μύθων, οἱ πρῶτον  
 105 μὲν ἓνα γῆς κατακλυσμὸν μέμνησθε πολλῶν ἔμπροσθεν  
 γεγονότων, ἔτι δὲ τὸ κάλλιστον καὶ ἄριστον γένος ἐπ'  
 ἀνθρώπους ἐν τῇ χώρᾳ τῆ παρ' ὑμῖν οὐκ ἴστε γεγονός,  
 ἐξ ὧν σύ τε καὶ πᾶσα ἡ πόλις ἔστι τὰ νῦν ὑμῶν,  
 περιλειφθέντος ποτὲ σπέρματος βραχέος, ἀλλ' ὑμᾶς  
 110 λέληθε διὰ τὸ τοὺς περιγενομένους ἐπὶ πολλὰς γενεὰς  
 γράμμασι τελευτᾶν ἀφώνους. ἦν γὰρ δὴ ποτε, ὧ  
 Σόλων, ὑπὲρ τὴν μεγίστην φθορὰν ὑδασιν ἢ νῦν  
 Ἀθηναίων οὕσα πόλις ἀρίστη πρὸς τε τὸν πόλεμον

καὶ κατὰ πάντα εὐνομωτάτη διαφερόντως· ἢ κάλλιστα  
 ἔργα καὶ πολιτεῖαι γενέσθαι λέγονται κάλλιστα πασῶν, 115  
 ὀπόσων νῦν ὑπὸ τὸν οὐρανὸν ἡμεῖς ἀκοὴν παρεδεξάμεθα.  
 Ἀκούσας οὖν ὁ Σόλων ἔφη θαυμάσαι καὶ πᾶσαν προ-  
 θυμίαν ἔχειν δεόμενος τῶν ἱερέων πάντα δι' ἀκριβείας  
 οἱ τὰ περὶ τῶν πάλαι πολιτῶν ἐξῆς διελθεῖν. τὸν  
 οὖν ἱερέα φάναι· Φθόνος οὐδεὶς, ὦ Σόλων, ἀλλὰ σου 120  
 τε ἔνεκα ἐρῶ καὶ τῆς πόλεως ὑμῶν, μάλιστα δὲ τῆς  
 θεοῦ χάριν, ἣ τήν τε ὑμετέραν καὶ τήνδε ἔλαχε καὶ  
 ἔθρεψε καὶ ἐπαίδευσε, προτέραν μὲν τὴν παρ' ὑμῖν  
 ἔτεσι χιλίοις, ἐκ Γῆς τε καὶ Ἑφαιστοῦ τὸ σπέρμα  
 παραλαβοῦσα ὑμῶν, τήνδε δὲ ὑστέραν. τῆς δὲ ἐνθάδε 125  
 διακοσμήσεως παρ' ἡμῖν ἐν τοῖς ἱεροῖς γράμμασιν ὀκτα-  
 κισχιλίων ἐτῶν ἀριθμὸς γέγραπται. περὶ δὴ τῶν  
 ἑνακισχίλια γεγονότων ἔτη πολιτῶν σοι δηλώσω διὰ  
 βραχέων νόμους, καὶ τῶν ἔργων αὐτοῖς ὁ κάλλιστον  
 ἐπράχθη· τὸ δ' ἀκριβὲς περὶ πάντων ἐφεξῆς εἰσαυθις 130  
 κατὰ σχολὴν αὐτὰ τὰ γράμματα λαβόντες διέξιμεν.  
 τοὺς μὲν οὖν νόμους σκόπει πρὸς τοὺς τῆδε. πολλὰ  
 γὰρ παραδείγματα τῶν τότε παρ' ὑμῖν ὄντων ἐνθάδε  
 νῦν ἀνευρήσεις, πρῶτον μὲν τὸ τῶν ἱερέων γένος ἀπὸ  
 τῶν ἄλλων χωρὶς ἀφωρισμένον, μετὰ δὲ τοῦτο τὸ τῶν 135  
 δημιουργῶν, ὅτι καθ' αὐτὸ ἕκαστου ἄλλω δὲ οὐκ ἐπι-  
 μιγνύμενον δημιουργεῖ, τό τε τῶν νομέων καὶ τὸ τῶν  
 θηρευτῶν τό τε τῶν γεωργῶν· καὶ δὴ καὶ τὸ μάχιμον  
 γένος ἦσθησαί που τῆδε ἀπὸ πάντων τῶν γενῶν κε-  
 χωρισμένον, οἷς οὐδὲν ἄλλο πλὴν τὰ περὶ τὸν πόλεμον 140  
 ὑπὸ τοῦ νόμου προσετάχθη μέλειν· ἔτι δὲ ἡ τῆς  
 ὀπλίσεως αὐτῶν σχέσις ἀσπίδων καὶ δοράτων, οἷς  
 ἡμεῖς πρῶτοι τῶν περὶ τὴν Ἀσίαν ὀπλίσαμεθα, τῆς  
 θεοῦ καθάπερ ἐν ἐκείνοις τοῖς τόποις παρ' ὑμῖν πρώτοις  
 ἐνδειξαμένης. τὸ δ' αὖ περὶ τῆς φρονήσεως, ὄρας που 145

- τὸν νόμον τῆδε ὄσσην ἐπιμέλειαν ἐποιήσατο εὐθύς κατ' ἀρχὰς περὶ τε τὸν κόσμον ἅπαντα, μέχρι μαντικῆς καὶ ἰατρικῆς πρὸς ὑγίειαν, ἐκ τούτων θείων ὄντων εἰς τὰ ἀνθρώπινα ἀνευρών, ὅσα τε ἄλλα τούτοις ἔπεται μαθή-
- 150 ματα πάντα κτησάμενος. ταύτην οὖν δὴ τότε ζύμπασαν τὴν διακόσμησιν καὶ σύνταξιν ἢ θεὸς προτέρους ὑμᾶς διακοσμήσασα κατόκισεν, ἐκλεξαμένη τὸν τόπον ἐν ᾧ γεγένησθε, τὴν εὐκρασίαν τῶν ὠρῶν ἐν αὐτῷ κατιδοῦσα, ὅτι φρονιμωτάτους ἀνδρας οἴσοι· ἄτε οὖν φιλοπόλεμός
- 155 τε καὶ φιλόσοφος ἢ θεὸς οὖσα τὸν προσφερεστάτους αὐτῇ μέλλοντα οἴσειν τόπον ἀνδρας, τούτου ἐκλεξαμένη πρῶτον κατόκισεν. ὠκείτε δὴ οὖν νόμοις τε τοιούτοις χρώμενοι καὶ ἔτι μᾶλλον εὐνομούμενοι πάσῃ τε πάντας ἀνθρώπους ὑπερβεβληκότες ἀρετῇ, καθάπερ εἰκὸς γεν-
- 160 νήματα καὶ παιδεύματα θεῶν ὄντας. πολλὰ μὲν οὖν ὑμῶν καὶ μεγάλα ἔργα τῆς πόλεως τῆδε γεγραμμένα θαυμάζεται, πάντων γε μὴν ἐν ὑπερέχει μεγέθει καὶ ἀρετῇ· λέγει γὰρ τὰ γεγραμμένα, ὄσσην ἢ πόλις ὑμῶν ἔπαυσέ ποτε δύναμιν ὑβρεῖ πορευομένην ἅμα ἐπὶ πᾶσαν
- 165 Εὐρώπην καὶ Ἀσίαν, ἐξῶθεν ὀρμηθεῖσαν ἐκ τοῦ Ἀτλαντικοῦ πελάγους. τότε γὰρ πορεύσιμον ἦν τὸ ἐκεῖ πέλαγος· νήσον γὰρ πρὸ τοῦ στόματος εἶχεν, ὃ καλεῖτε, ὡς φατε ὑμεῖς, Ἡρακλέους στηλάς· ἢ δὲ νήσος ἅμα Διβύης ἦν καὶ Ἀσίας μείζων, ἐξ ἧς ἐπιβατὸν ἐπὶ τὰς
- 170 ἄλλας νήσους τοῖς τότε ἐγίγνετο πορευομένοις, ἐκ δὲ τῶν νήσων ἐπὶ τὴν καταντικρὺ πᾶσαν ἠπειρον τὴν περὶ τον ἀληθινὸν ἐκεῖνον πόντον. τάδε μὲν γάρ, ὅσα ἐντὸς τοῦ στόματος οὐ λέγομεν, φαίνεται λιμὴν στενὸν τινα ἔχων εἰσπλουν· ἐκεῖνο δὲ πέλαγος ὄντως ἢ τε
- 175 περιέχουσα αὐτὸ γῆ παντελῶς ἀληθῶς ὀρθότατ' ἀν λέγοιτο ἠπειρος. ἐν δὲ δὴ τῇ Ἀτλαντίδι νήσῳ ταύτῃ μεγάλη συνέστη καὶ θαυμαστὴ δύναμις βασιλέων,

κρατούσα μὲν ἀπάσης τῆς νήσου, πολλῶν δὲ ἄλλων νήσων καὶ μερῶν τῆς ἠπείρου· πρὸς δὲ τούτοις ἔτι τῶν ἐντὸς τῆδε Λιβύης μὲν ἦρχον μέχρι πρὸς Αἴγυπτον, τῆς 180 δὲ Εὐρώπης μέχρι Τυρρηνίας. αὕτη δὴ πᾶσα ξυναθροισθεῖσα εἰς ἓν ἡ δύναμις τὸν τε παρ' ὑμῖν καὶ τὸν παρ' ἡμῖν καὶ τὸν ἐντὸς τοῦ στόματος πάντα τόπον μιᾷ ποτὲ ἐπεχείρησεν ὁρμῇ δουλοῦσθαι. τότε οὖν ὑμῶν, ὦ Σόλων, τῆς πόλεως ἡ δύναμις εἰς ἅπαντας ἀνθρώπους 185 διαφανῆς ἀρετῇ τε καὶ ῥώμῃ ἐγένετο· πάντων γὰρ προστάσα εὐψυχία καὶ τέχναις ὅσαι κατὰ πόλεμον, τὰ μὲν τῶν Ἑλλήνων ἠγουμένη, τὰ δ' αὐτῇ μονωθεῖσα ἐξ ἀνάγκης τῶν ἄλλων ἀποστάντων, ἐπὶ τοὺς ἐσχάτους ἀφικομένη κινδύνους, κρατήσασα μὲν τῶν ἐπιόντων τρόπαια ἔστησε, 190 τοὺς δὲ μήπω δεδουλωμένους διεκώλυσε δουλωθῆναι, τοὺς δ' ἄλλους, ὅσοι κατοικοῦμεν ἐντὸς ὄρων Ἡρακλείων, ἀφθόνως ἅπαντας ἠλευθέρωσεν. ὑστέρῳ δὲ χρόνῳ σεισμῶν ἐξαισιῶν καὶ κατακλυσμῶν γενομένων, μιᾷς ἡμέρας καὶ νυκτὸς χαλεπῆς ἐπελθούσης, τό τε παρ' 195 ὑμῖν μάχιμον πᾶν ἀθρόον ἔδν κατὰ γῆς, ἣ τε Ἀτλαντὶς νήσος ὡσαύτως κατὰ τῆς θαλάττης δῦσα ἠφανίσθη· διὸ καὶ νῦν ἄπορον καὶ ἀδιερεύνητον γέγονε τὸ ἐκεῖ πέλαγος, πηλοῦ κάρτα βαθέος ἐμποδὼν ὄντος, ὃν ἡ νήσος ἰζομένη παρέσχετο. 200

Τὰ μὲν δὴ ῥηθέντα, ὦ Σώκρατες, ὑπὸ τοῦ παλαιοῦ Κριτίου κατ' ἀκοὴν τὴν Σόλωνος, ὡς συντόμως εἰπεῖν, ἀκήκοας· λέγοντος δὲ δὴ χθὲς σοῦ περὶ πολιτείας καὶ τῶν ἀνδρῶν, οὓς ἔλεγες, ἐθαύμαζον ἀναμιμνησκόμενος αὐτὰ ἃ νῦν λέγω, κατανοῶν, ὡς δαιμονίως ἕκ τινος 205 τύχης οὐκ ἀπὸ σκοποῦ ξυνηνέχθης τὰ πολλὰ οἷς Σόλων εἶπεν. οὐ μὴν ἐβουλήθην παραχρῆμα εἰπεῖν· διὰ χρόνου γὰρ οὐχ ἱκανῶς ἐμεμνήμην· ἐνενόησα οὖν, ὅτι χρεῶν εἶη με πρὸς ἑμαυτὸν πρῶτον ἱκανῶς πάντα ἀνα-

- 210 λαβόντα λέγειν οὕτως. ὅθεν ταχὺ ξυνωμολόγησά σοι  
 τὰπιταχθέντα χθές, ἠγούμενος, ὅπερ ἐν ἅπασι τοῖς  
 τοιοῖσδε μέγιστον ἔργον, λόγον τινα πρέποντα τοῖς  
 βουλήμασιν ὑποθέσθαι, τούτου μετρίως ἡμᾶς εὐπορήσειν.  
 οὕτω δὴ, καθάπερ ὃδ' εἶπε, χθές τε εὐθύς ἐνθένδε ἀπιὼν  
 215 πρὸς τούσδε ἀνέφερον αὐτὰ ἀναμνησκόμενος, ἀπελθὼν  
 τε σχεδὸν τι πάντα ἐπισκοπῶν τῆς νυκτὸς ἀνέλαβον.  
 ὡς δὴ τοι, τὸ λεγόμενον, τὰ παιδῶν μαθήματα θαυμαστὸν  
 ἔχει τι μνημεῖον. ἐγὼ γάρ, ἃ μὲν χθές ἤκουσα, οὐκ  
 ἂν οἶδ' εἰ δυναίμην ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν·  
 220 ταῦτα δέ, ἃ πάμπολυν χρόνον διακῆκοα, παντάπασι  
 θαυμάσαιμ' ἂν εἴ τί με αὐτῶν διαπέφευγεν. ἦν μὲν  
 οὖν μετὰ πολλῆς ἡδονῆς καὶ παιδικῆς τότε ἀκουόμενα,  
 καὶ τοῦ πρεσβύτου προθύμως με διδάσκοντος, ἅτ' ἐμοῦ  
 πολλάκις ἐπανερωτῶντος, ὥστε οἶον ἐγκαύματα ἀνεκ-  
 225 πλύτου γραφῆς ἔμμονά μοι γέγονε· καὶ δὴ καὶ τοῖσδε  
 εὐθύς ἔλεγον ἔωθεν αὐτὰ ταῦτα, ἵνα εὐποροῖεν λόγων  
 μετ' ἐμοῦ. νῦν οὖν, οὐπερ ἔνεκα πάντα ταῦτα εἴρηται,  
 λέγειν εἰμὶ ἔτοιμος, ὦ Σώκρατες, μὴ μόνον ἐν κεφαλαίοις  
 ἀλλ' ὥσπερ ἤκουσα καθ' ἕκαστον· τοὺς δὲ πολίτας καὶ  
 230 τὴν πόλιν, ἣν χθές ἡμῖν ὡς ἐν μύθῳ διήμισθα σύ, νῦν  
 μετενεγκόντες ἐπὶ τάληθές δεῦρο θήσομεν ὡς ἐκείνην  
 τῆνδε οὖσαν, καὶ τοὺς πολίτας, οὓς διενεοῦ, φήσομεν  
 ἐκείνους τοὺς ἀληθινοὺς εἶναι προγόνους ἡμῶν, οὓς  
 ἔλεγεν ὁ ἱερεὺς. πάντως ἀρμόσουσι καὶ οὐκ ἀπασόμεθα  
 235 λέγοντες αὐτοὺς εἶναι τοὺς ἐν τῷ τότε ὄντας χρόνῳ·  
 κοινῇ δὲ διαλαμβάνοντες ἅπαντες πειρασόμεθα τὸ πρέ-  
 πον εἰς δύναμιν οἷς ἐπέταξας ἀποδοῦναι. σκοπεῖν οὖν  
 δὴ χρῆ, ὦ Σώκρατες, εἰ κατὰ νοῦν ὁ λόγος ἡμῖν οὗτος,  
 ἢ τινα ἔτ' ἄλλον ἀντ' αὐτοῦ ζητητέον.



## § 31.

*The Origin of Animals.*

[Timaios, 91 D—92 C.]

Γυναῖκες μὲν οὖν καὶ τὸ θῆλυ πᾶν οὕτω γέγονε· τὸ δὲ τῶν ὀρνέων φύλον μετερρυθμίζετο, ἀντὶ τριχῶν πτερὰ φύον, ἐκ τῶν ἀκάκων ἀνδρῶν, κούφων δέ, καὶ μετεωρολογικῶν μὲν, ἡγουμένων δὲ δι' ὄψεως τὰς περὶ τούτων ἀποδείξεις βεβαιοτάτας εἶναι δι' εὐθείαν. τὸ 5  
 δ' αὖ πεζὸν καὶ θηριῶδες γέγονεν ἐκ τῶν μηδὲν προσ-  
 χρωμένων φιλοσοφία μηδὲ ἀθρούντων τῆς περὶ τὸν οὐρανὸν φύσεως πέρι μηδέν, διὰ τὸ μηκέτι ταῖς ἐν τῇ κεφαλῇ χρῆσθαι περιόδοις, ἀλλὰ τοῖς περὶ τὰ στήθη τῆς ψυχῆς ἡγεμόσιμ ἐπεσθαι μέρεσιν. ἐκ τούτων οὖν 10  
 τῶν ἐπιτηδευμάτων τά τ' ἐμπρόσθια κῶλα καὶ τὰς κεφαλὰς εἰς γῆν ἐλκόμενα ὑπὸ ξυγγενείας ἤρρισαν, προμήκεις τε καὶ παντοίας ἔσχον τὰς κορυφάς, ὅπη συνεθλίφθησαν ὑπὸ ἀργίας ἐκάστων αἱ περιφοραὶ τετράπουν τε τὸ γένος αὐτῶν ἐκ ταύτης ἐφύετο καὶ 15  
 πολύπουν τῆς προφάσεως, θεοῦ βάσεις ὑποτιθέντος πλείους τοῖς μᾶλλον ἄφροσιν, ὡς μᾶλλον ἐπὶ γῆν ἔλκοιντο. τοῖς δ' ἀφρονεστάτοις αὐτῶν τούτων καὶ παντάπασιν πρὸς γῆν πᾶν τὸ σῶμα κατατεινομένοις ὡς οὐδὲν ἔτι ποδῶν χρείας οὔσης, ἀποδα αὐτὰ καὶ ἰλυσπώ- 20  
 μενα ἐπὶ γῆς ἐγέννησαν. τὸ δὲ τέταρτον γένος ἔνυδρον γέγονεν ἐκ τῶν μάλιστα ἀνοητοτάτων καὶ ἀμαθεστάτων, οὓς οὐδ' ἀναπνοῆς καθαρᾶς ἔτι ἠξίωσαν οἱ μεταπλάττοντες, ὡς τὴν ψυχὴν ὑπὸ πλημμελείας πάσης ἀκαθάρτως ἐχόντων, ἀλλ' ἀντὶ λεπτήσιν καὶ καθαρᾶς ἀνα- 25  
 πνοῆς ἀέρος εἰς ὕδατος θολερὰν καὶ βαθεῖαν ἔωσαν ἀνάπνευσιν· ὅθεν ἰχθύων ἔθνος καὶ τὸ τῶν ὀστρέων

ξυναπάντων τε ὅσα ἔνυδρα γέγονε, δίκην ἀμαθίας ἐσχάτης ἐσχάτας οἰκήσεις εἰληχότων. καὶ κατὰ ταῦτα  
 30 δὴ πάντα τότε καὶ νῦν διαμείβεται τὰ ζῶα εἰς ἄλληλα, νοῦ καὶ ἀνοίας ἀποβολῇ καὶ κτήσει μεταβαλλόμενα.

## § 32.

*How to cure a headache.*[*Charmides*, 155 E—158 E.]

“Ὅμως δὲ αὐτοῦ ἐρωτήσαντος, εἰ ἐπισταίμην τό τῆς κεφαλῆς φάρμακον, μόγις πως ἀπεκρινάμην ὅτι ἐπισταίμην. Τί οὖν, ἦ δ' ὅς, ἐστίν; καὶ ἐγὼ εἶπον ὅτι αὐτὸ μὲν εἶη φύλλον τι, ἐπὶ δὲ τις ἐπὶ τῷ φαρμάκῳ  
 5 εἶη, ἣν εἰ μὲν τις ἐπάδοι ἅμα καὶ χρῶτο αὐτῷ, παντάπασιν ὑγιᾶ ποιοῖ τὸ φάρμακον· ἄνευ δὲ τῆς ἐπὶ τῆς οὐδὲν ὄφελος εἶη τοῦ φύλλου. καὶ ὅς, Ἐπογράφομαι τοῖνυν, ἔφη, παρὰ σοῦ τὴν ἐπὶ τῆς. Πότερον, ἦν δ' ἐγώ, εἴαν με πείθης ἢ κἂν μὴ; γέλασας οὖν, Ἐάν σε πείθω,  
 10 ἔφη, ὦ Σώκρατες. Εἶεν, ἦν δ' ἐγώ, καὶ τοῦνομά μου σὺ ἀκριβοῖς; Εἰ μὴ ἀδικῶ γε, ἔφη· οὐ γάρ τι σοῦ ὀλίγος λόγος ἐστίν ἐν τοῖς ἡμετέροις ἡλικιώταις, μέμνημαι δὲ ἔγωγε καὶ παῖς ὢν Κριτία τῷδε ξυνόντα σε. Καλῶς γε σύ, ἦν δ' ἐγώ, ποιῶν· μᾶλλον γάρ σοι  
 15 παρρησιάσομαι περὶ τῆς ἐπὶ τῆς, οἷα τυγχάνει οἷσα· ἄρτι δ' ἠπόρουν, τίνι τρόπῳ σοι ἐνδειξαίμην τὴν δύναμιν αὐτῆς. ἔστι γάρ, ὦ Χαρμίδη, τοιαύτη οἷα μὴ δύνασθαι τὴν κεφαλὴν μόνον ὑγιᾶ ποιεῖν, ἀλλ' ὥσπερ ἴσως ἤδη καὶ σὺ ἀκήκοας τῶν ἀγαθῶν ἰατρῶν, ἐπειδὴ  
 20 τις αὐτοῖς προσέλθῃ τοὺς ὀφθαλμοὺς ἀλγῶν, λέγουσί που, ὅτι οὐχ οἷόν τε αὐτοὺς μόνους ἐπιχειρεῖν τοὺς ὀφθαλμοὺς ἰᾶσθαι, ἀλλ' ἀναγκαῖον εἶη ἅμα καὶ τὴν

κεφαλὴν θεραπεύειν, εἰ μέλλοι καὶ τὰ τῶν ὀμμάτων εὖ ἔχειν· καὶ αὐτὸ τὴν κεφαλὴν οἶσθαι ἄν ποθεν θεραπεύ-  
σαι αὐτὴν ἐφ' ἑαυτῆς ἄνευ ὄλου τοῦ σώματος πολλὴν 25  
ἄνοιαν εἶναι. ἐκ δὴ τούτου τοῦ λόγου διαίταις ἐπὶ πάν  
τὸ σῶμα τρεπόμενοι μετὰ τοῦ ὄλου τὸ μέρος ἐπιχει-  
ροῦσι θεραπεύειν τε καὶ ἰᾶσθαι ἢ οὐκ ἤσθησαι ὅτι  
ταῦτα οὕτως λέγουσί τε καὶ ἔχει; Πάνυ γε, ἔφη.  
Οὐκοῦν καλῶς σοι δοκεῖ λέγεσθαι καὶ ἀποδέχει τὸν 30  
λόγον; Πάντων μάλιστα, ἔφη.

Καγὼ ἀκούσας αὐτοῦ ἐπαινέσαντος ἀνεθάρρησά τε,  
καὶ μοι κατὰ σμικρὸν πάλιν ἢ θρασύτης ξυνηγίετο,  
καὶ ἀνεζωπυρούμενη· καὶ εἶπον Τοιοῦτον τοίνυν ἐστίν,  
ὦ Χαρμίδη, καὶ τὸ ταύτης τῆς ἐπιδῆς. ἔμαθον δ' 35  
αὐτὴν ἐγὼ ἐκεῖ ἐπὶ στρατείας παρά τινος τῶν Θρακῶν  
τῶν Ζαλμόξιδος ἰατρῶν, οἳ λέγονται καὶ ἀπαθανατίζειν.  
ἔλεγε δὲ ὁ Θραξ οὗτος, ὅτι ταῦτα μὲν ἰατροὶ οἱ Ἕλληνες,  
ἃ νῦν δὴ ἐγὼ ἔλεγον, καλῶς λέγοιεν· ἀλλὰ Ζάλμοξις,  
ἔφη, λέγει ὁ ἡμέτερος βασιλεύς, θεὸς ὢν, ὅτι ὥσπερ 40  
ὀφθαλμοὺς ἄνευ κεφαλῆς οὐ δεῖ ἐπιχειρεῖν ἰᾶσθαι οὐδὲ  
κεφαλὴν ἄνευ σώματος, οὕτως οὐδὲ σῶμα ἄνευ ψυχῆς,  
ἀλλὰ τούτο καὶ αἴτιον εἶη τοῦ διαφεύγειν τοὺς παρὰ  
τοῖς Ἕλλησιν ἰατροὺς τὰ πολλὰ νοσήματα, ὅτι τὸ ὄλον  
ἀγνοοῖεν οὗ δέοι τὴν ἐπιμέλειαν ποιεῖσθαι, οὗ μὴ καλῶς 45  
ἔχοντος ἀδύνατον εἶη τὸ μέρος εὖ ἔχειν. πάντα γὰρ  
ἔφη ἐκ τῆς ψυχῆς ὠρμῆσθαι καὶ τὰ κακὰ καὶ τὰ ἀγαθὰ  
τῷ σώματι καὶ παντὶ τῷ ἀνθρώπῳ, καὶ ἐκεῖθεν ἐπιρρεῖν  
ὥσπερ ἐκ τῆς κεφαλῆς ἐπὶ τὰ ὄμματα· δεῖν οὖν ἐκεῖνο  
καὶ πρῶτον καὶ μάλιστα θεραπεύειν, εἰ μέλλει καὶ τὰ 50  
τῆς κεφαλῆς καὶ τὰ τοῦ ἄλλου σώματος καλῶς ἔχειν.  
θεραπεύεσθαι δὲ τὴν ψυχὴν ἔφη, ὦ μακάριε, ἐπαυδαῖς  
τισί· τὰς δ' ἐπαυδάς ταύτας τοὺς λόγους εἶναι τοὺς  
καλοῦς· ἐκ δὲ τῶν τοιούτων λόγων ἐν ταῖς ψυχαῖς

55 σωφροσύνην ἐγγίγνεσθαι, ἧς ἐγγενομένης καὶ παρούσης  
 ῥάδιον ἤδη εἶναι τὴν ὑγίειαν καὶ τῇ κεφαλῇ καὶ τῷ  
 ἄλλῳ σώματι πορίζειν. διδάσκων οὖν με τό τε φάρμα-  
 κον καὶ τὰς ἐπωδάς, ὅπως, ἔφη, τῷ φαρμάκῳ τούτῳ  
 60 μὴ τὴν ψυχὴν πρῶτον παράσχη τῇ ἐπωδῇ ὑπὸ σοῦ  
 θεραπευθῆναι. καὶ γὰρ νῦν, ἔφη, τοῦτ' ἔστι τὸ ἀμάρ-  
 τημα περὶ τοὺς ἀνθρώπους, ὅτι χωρὶς ἑκατέρου,  
 σωφροσύνης τε καὶ ὑγείας, ἰατροὶ τινες ἐπιχειροῦσιν  
 εἶναι· καὶ μοι πάνυ σφόδρα ἐνετέλλετο μήτε πλούσιον  
 65 οὔτ' ἄλλῳ εἶναι μήτε γενναῖον μήτε καλόν, ὃς ἐμὲ  
 πείσει ἄλλως ποιεῖν. ἐγὼ οὖν—ἄμωσα γὰρ αὐτῷ, καὶ  
 μοι ἀνάγκη πείθεσθαι—πεισομαι οὖν, καὶ σοί, ἐὰν μὲν  
 βούλη κατὰ τὰς τοῦ ξένου ἐντολὰς τὴν ψυχὴν πρῶτον  
 παρασχεῖν ἐπάσαι ταῖς τοῦ Θρακὸς ἐπωδαῖς, προσοίσω  
 70 τὸ φάρμακον τῇ κεφαλῇ· εἰ δὲ μὴ, οὐκ ἂν ἔχοιμεν ὅ,τι  
 ποιούμεν σοι, ὦ φίλε Χαρμίδη.

Ἄκουσας οὖν μου ὁ Κριτίας ταῦτ' εἰπόντος, Ἐρ-  
 μαιον, ἔφη, ὦ Σώκρατες, γεγονὸς ἂν εἴη ἡ τῆς κεφαλῆς  
 ἀσθένεια τῷ νεανίσκῳ, εἰ ἀναγκασθῆσεται καὶ τὴν διά-  
 75 νοιαν διὰ τὴν κεφαλὴν βελτίων γενέσθαι. λέγω μέντοι  
 σοι, ὅτι Χαρμίδης τῶν ἡλικιωτῶν οὐ μόνον τῇ ιδέα  
 ἐδόκει διαφέρειν, ἀλλὰ καὶ αὐτῷ τούτῳ, οὗ σὺ φῆς  
 τὴν ἐπωδὴν ἔχειν· φῆς δὲ σωφροσύνης· ἢ γάρ; Πάνυ  
 γε, ἦν δ' ἐγώ. Εὖ τοίνυν ἴσθι, ἔφη, ὅτι πάνυ πολὺ δοκεῖ  
 80 σωφρονέστατος εἶναι τῶν νυνί, καὶ τὰλλα πάντα, εἰς  
 ὅσον ἡλικίας ἦκει, οὐδενὸς χείρων ὢν. Καὶ γάρ, ἦν δ'  
 ἐγώ, καὶ δίκαιον, ὦ Χαρμίδη, διαφέρειν σε τῶν ἄλλων  
 πᾶσι τοῖς τοιούτοις· οὐ γὰρ οἶμαι ἄλλον οὐδένα τῶν  
 ἐνθάδε ῥάδιως ἂν ἔχειν ἐπιδειξαι, ποῖαι δύο οἰκίαι  
 85 συνελθούσαι εἰς ταῦτόν τῶν Ἀθήνησιν ἐκ τῶν εἰκότων  
 καλλίω ἂν καὶ ἀμείνω γεννήσειαν ἢ ἐξ ὧν σὺ γέγονας.

ἢ τε γὰρ πατρῷα ὑμῖν οἰκία, ἢ Κριτίου τοῦ Δρωπίδου,  
 καὶ ὑπ' Ἀνακρέοντος καὶ ὑπὸ Σόλωνος καὶ ὑπ' ἄλλων  
 πολλῶν ποιητῶν ἐγκεκωμιασμένη παραδέδοται ἡμῖν,  
 ὡς διαφέρουσα κάλλει τε καὶ ἀρετῇ καὶ τῇ ἄλλῃ 90  
 λεγομένη εὐδαιμονία· καὶ αὖ ἢ πρὸς μητρὸς ὡσαύτως·  
 Πυριλάμπους γὰρ τοῦ σοῦ θείου οὐδεὶς τῶν ἐν τῇ  
 ἡπείρῳ λέγεται καλλίων καὶ μείζων ἀνὴρ δόξαι εἶναι,  
 ὁσάκις ἐκεῖνος ἢ παρὰ μέγαν βασιλέα ἢ παρ' ἄλλον  
 τινὰ τῶν ἐν τῇ ἡπείρῳ πρεσβέων ἀφίκετο, σύμπασα 95  
 δὲ αὕτη ἢ οἰκία οὐδὲν τῆς ἐτέρας ὑποδεεστέρα. ἐκ δὲ  
 τοιούτων γεγυῖντα εἰκός σε εἰς πάντα πρῶτον εἶναι.  
 τὰ μὲν οὖν ὀρώμενα τῆς ἰδέας, ὧ φίλε παῖ Γλαύκωνος,  
 δοκεῖς μοι οὐδένα τῶν πρὸ σοῦ ἐν οὐδενὶ κατασχύνειν·  
 εἰ δὲ δὴ καὶ πρὸς σωφροσύνην καὶ τὰλλα κατὰ τὸν 100  
 τοῦδε λόγον ἰκανῶς πέφυκας, μακάριόν σε, ἦν δ' ἐγώ,  
 ὧ φίλε Χαρμίδη, ἢ μήτηρ ἔτικτεν. ἔχει δ' οὖν οὕτως.  
 εἰ μὲν σοι ἤδη πάρεστιν, ὡς λέγει Κριτίας ὅδε, σωφρο-  
 σύνη καὶ εἰ σώφρων ἰκανῶς, οὐδὲν ἔτι σοι ἔδει οὔτε  
 τῶν Ζαλμόξιδος οὔτε τῶν Ἀβάριδος τοῦ Ὑπερβορέου 105  
 ἐπωδῶν, ἀλλ' αὐτό σοι ἂν ἤδη δοτέον εἴη τὸ τῆς κεφαλῆς  
 φάρμακον· εἰ δ' ἔτι τούτων ἐπιδεῆς εἶναι δοκεῖς, ἐπα-  
 στέον πρὸ τῆς τοῦ φαρμάκου δόσεως. αὐτὸς οὖν μοι  
 εἰπέ, πότερον ὁμολογεῖς τῷδε καὶ φῆς ἰκανῶς ἤδη καὶ  
 σωφροσύνης μετέχειν ἢ ἐνδεῆς εἶναι; Ἀνευθριάσας 110  
 οὖν ὁ Χαρμίδης πρῶτον μὲν ἔτι καλλίων ἐφάνη· καὶ  
 γὰρ τὸ αἰσχυντηλὸν αὐτοῦ τῇ ἡλικίᾳ ἔπρεψεν· ἔπειτα  
 καὶ οὐκ ἀγεννῶς ἀπεκρίνατο· εἶπε γὰρ ὅτι οὐ ῥάδιον  
 εἶη ἐν τῷ παρόντι οὔθ' ὁμολογεῖν οὔτε ἐξάρνω εἶναι τὰ  
 ἐρωτώμενα. εἰ μὲν γάρ, ἦ δ' ὅς, μὴ φῶ εἶναι σώφρων, 115  
 ἅμα μὲν ἄτοπον αὐτὸν καθ' ἑαυτοῦ τοιαῦτα λέγειν,  
 ἅμα δὲ καὶ Κριτίαν τόνδε ψευδῆ ἐπιδείξω καὶ ἄλλους  
 πολλούς, οἷς δοκῶ εἶναι σώφρων, ὡς ὁ τούτου λόγος·

ἐὰν δ' αὖ φῶ καὶ ἔμαυτὸν ἐπαινώ, ἴσως ἐπαχθὲς  
 120 φανείται· ὥστε οὐκ ἔχω ὅ,τι σοι ἀποκρίνωμαι. Καὶ  
 ἐγὼ εἶπον ὅτι μοι εἰκότα φαίνει λέγειν, ὦ Χαρμίδη,  
 καὶ μοι δοκεῖ, ἦν δ' ἐγώ, καινῇ ἂν εἶναι σκεπτόεν, εἴτε  
 κέκτησαι εἴτε μὴ ὁ πυνθάνομαι, ἵνα μήτε σὺ ἀναγκάζῃ  
 λέγειν ἅ μὴ βούλει, μήτ' αὖ ἐγὼ ἀσκέπτως ἐπὶ τὴν  
 125 ἱατρικὴν τρέπωμαι. εἰ οὖν σοι φίλον, ἐθέλω σκοπεῖν  
 μετὰ σοῦ· εἰ δὲ μή, ἔἂν. Ἄλλὰ πάντων μάλιστα, ἔφη,  
 φίλον· ὥστε τούτου γε ἔνεκα, ὅπῃ αὐτὸς οἶε βέλτιον  
 σκέψασθαι, ταύτῃ σκόπει.

## § 33.

*The investigation fails.*[*Charmides*, 175 A—end.]

Ὅρᾱς οὖν, ὦ Κριτία, ὡς ἐγὼ πάλαι εἰκότως ἐδεδοί-  
 κειν καὶ δικαίως ἔμαυτὸν ἠτιώμην ὅτι οὐδὲν χρηστὸν  
 περὶ σωφροσύνης σκοπῶ; οὐ γὰρ ἂν που ὁ γε κάλλισ-  
 τον πάντων ὁμολογεῖται εἶναι, τοῦτο ἡμῖν ἀνωφελὲς  
 5 ἐφάνη, εἴ τι ἐμοῦ ὄφελος ἦν πρὸς τὸ καλῶς ζητεῖν. νῦν  
 δέ—πανταχῇ γὰρ ἠττώμεθα, καὶ οὐ δυνάμεθα εὐρεῖν  
 ἐφ' ὅτῳ ποτὲ τῶν ὄντων ὁ ὀνοματοθέτης τοῦτο τοῦνομα  
 ἔθετο, τὴν σωφροσύνην. καίτοι πολλά γε ξυγκεχωρή-  
 καμεν οὐ ξυμβαίνουθ' ἡμῖν ἐν τῷ λόγῳ. καὶ γὰρ  
 10 ἐπιστήμην ἐπιστήμης εἶναι ξυνεχωρήσαμεν, οὐκ ἑῶντος  
 τοῦ λόγου οὐδὲ φάσκοντος εἶναι· καὶ ταύτῃ αὖ τῇ  
 ἐπιστήμῃ καὶ τὰ τῶν ἄλλων ἐπιστημῶν ἔργα γιγνώσκ-  
 κειν ξυνεχωρήσαμεν, οὐδὲ τοῦτ' ἑῶντος τοῦ λόγου, ἵνα  
 δὴ ἡμῖν γένοιτο ὁ σώφρων ἐπιστήμων ὧν τε οἶδεν, ὅτι  
 15 οἶδε, καὶ ὧν μὴ οἶδεν, ὅτι οὐκ οἶδε. τοῦτο μὲν δὴ καὶ  
 παντάπασι μεγαλοπρεπῶς ξυνεχωρήσαμεν, οὐδ' ἐπι-  
 σκεψάμενοι τὸ ἀδύνατον εἶναι, ἅ τις μὴ οἶδε μηδαμῶς,

ταῦτα εἰδέναι ἀμῶς γέ πως· ὅτι γὰρ οὐκ οἶδε, φησὶν αὐτὰ εἰδέναι ἢ ἡμετέρα ὁμολογία. καίτοι, ὡς ἐγῶμαι, οὐδενὸς ὅτου οὐχὶ ἀλογώτερον τοῦτ' ἂν φανείη. ἀλλ' 20 ὅμως οὕτως ἡμῶν εὐθητικῶν τυχοῦσα ἢ ζήτησις καὶ οὐ σκληρῶν, οὐδέν τι μᾶλλον εὑρεῖν δύναται τὴν ἀλήθειαν ἀλλὰ τοσοῦτον κατεγέλασεν αὐτῆς, ὥστε ὃ ἡμεῖς πάλα ξυνομολογοῦντες καὶ ξυμπλάττοντες ἐτιθέμεθα σωφροσύνην εἶναι, τοῦτο ἡμῖν πάνυ ὑβριστικῶς ἀνωφελὲς ὄν 25 ἀπέφαινε. τὸ μὲν οὖν ἐμὸν καὶ ἦπτον ἀγανακτῶ ὑπὲρ δὲ σοῦ, ἦν δ' ἐγώ, ὦ Χαρμίδη, πάνυ ἀγανακτῶ, εἰ σὺ τοιοῦτος ὢν τὴν ἰδέαν καὶ πρὸς τούτῳ τὴν ψυχὴν σωφρονέστατος, μηδὲν ὀνήσει ἀπὸ ταύτης τῆς σωφροσύνης μηδέ τί σ' ὠφελήσει ἐν τῷ βίῳ παρούσα. ἔτι 30 δὲ μᾶλλον ἀγανακτῶ ὑπὲρ τῆς ἐπωδῆς, ἦν παρὰ τοῦ Θρακῶς ἔμαθον, εἰ μηδενὸς ἀξίου πράγματος οὕσαν αὐτὴν μετὰ πολλῆς σπουδῆς ἐμάνθανον. ταῦτ' οὖν πάνυ μὲν οὐκ οἶομαι οὕτως ἔχειν, ἀλλ' ἐμὲ φαῦλον εἶναι ζητητὴν· ἐπεὶ τὴν γε σωφροσύνην μέγα τι ἀγαθὸν 35 εἶναι, καὶ εἴπερ γε ἔχεις αὐτό, μακάριον εἶναι σε. ἀλλ' ὄρα εἰ ἔχεις τε καὶ μηδὲν δέει τῆς ἐπωδῆς· εἰ γὰρ ἔχεις, μᾶλλον ἂν ἔγωγέ σοι συμβουλεύσαιμι ἐμὲ μὲν λήρον ἠγείσθαι εἶναι καὶ ἀδύνατον λόγῳ ὅτιοῦν ζητεῖν, σεαυτὸν δέ, ὅσῳ περ σωφρονέστερος εἶ, τοσοῦτῳ εἶναι καὶ εὐδαι- 40 μονέστερον.

Καὶ ὁ Χαρμίδης, Ἄλλὰ μὰ Δί', ἦ δ' ὅς, ἔγωγε, ὦ Σώκρατες, οὐκ οἶδα οὐτ' εἰ ἔχω οὐτ' εἰ μὴ ἔχω. πῶς γὰρ ἂν εἰδείην ὅ γε μηδ' ὑμεῖς οἰοί τέ ἐστε ἐξευρεῖν ὅτι ποτ' ἔστιν, ὡς φῆς σύ; ἐγὼ μέντοι οὐ πάνυ σοι πεί- 45 θομαι, καὶ ἐμαντόν, ὦ Σώκρατες, πάνυ οἶμαι δεῖσθαι τῆς ἐπωδῆς, καὶ τό γ' ἐμὸν οὐδὲν κωλύει ἐπάδασθαι ὑπὸ σοῦ ὅσαι ἡμέραι, ἕως ἂν φῆς σὺ ἰκανῶς ἔχειν. Εἶεν· ἀλλ', ἔφη ὁ Κριτίας, ὦ Χαρμίδη, δρᾶς τοῦτο ἔμοιγ'

50 ἔσται τούτο τεκμήριον ὅτι σωφρονεῖς, ἣν ἐπάδειν  
 παρέχῃς Σωκράτει καὶ μὴ ἀπολίπη τούτου μήτε μέγα  
 μήτε μικρόν. Ὡς ἀκολουθήσοντας, ἔφη, καὶ μὴ ἀπο-  
 λειψομένον· δεινὰ γὰρ ἂν ποιόην, εἰ μὴ πειθοίμην σοὶ  
 τῷ ἐπιτρόπῳ καὶ μὴ ποιόην ἃ κελεύεις. Ἄλλὰ μὴν,  
 55 ἔφη, κελεύω ἔγωγε. Ποιήσω τοίνυν, ἔφη, ἀπὸ ταυτησὶ  
 τῆς ἡμέρας ἀρξάμενος. Οὗτοι, ἦν δ' ἐγώ, τί βουλεύ-  
 εσθον ποιεῖν; Οὐδέν, ἔφη ὁ Χαρμίδης, ἀλλὰ βεβου-  
 λεύμεθα. Βιάσει ἄρα, ἦν δ' ἐγώ, καὶ οὐδ' ἀνάκρισιν  
 μοι δώσεις; Ὡς βιασομένου, ἔφη, ἐπειδήπερ ὅδε γε  
 60 ἐπιτάττει πρὸς ταῦτα σὺ αὖ βουλεύου ὅ,τι ποιήσεις.  
 Ἄλλ' οὐδεμία, ἔφην ἐγώ, λείπεται βουλή· σοὶ γὰρ  
 ἐπιχειροῦντι πράττειν ὅτιοῦν καὶ βιαζομένῳ οὐδεὶς  
 οἶός τ' ἔσται ἐναντιοῦσθαι ἀνθρώπων. Μὴ τοίνυν, ἦ  
 δ' ὅς, μηδὲ σὺ ἐναντιοῦ. Οὐ τοίνυν, ἦν δ' ἐγώ, ἐναν-  
 65 τιώσομαι.

## § 34.

*Parents enslaving their children.*

[Lysis, 207 c—210 a.]

Καὶ ἐγὼ πρὸς τὸν Μενέξενον ἀποβλέψας, ὦ παῖ  
 Δημοφῶντος, ἦν δ' ἐγώ, πότερος ὑμῶν πρεσβύτερος;  
 Ἀμφισβητοῦμεν, ἔφη. Οὐκοῦν καὶ ὀπότερος γενναϊό-  
 τερος, ἐρίζουτ' ἄν, ἦν δ' ἐγώ. Πάνυ γε, ἔφη. Καὶ μὴν  
 5 ὀπότερός γε καλλίων, ὡσαύτως. Ἐγελασάτην οὖν  
 ἄμφω. Οὐ μὴν ὀπότερός γε, ἔφην, πλουσιώτερος  
 ὑμῶν, οὐκ ἐρήσομαι· φίλω γὰρ ἔστων. ἦ γάρ; Πάνυ  
 γ', ἐφάτην. Οὐκοῦν κοινὰ τὰ γε φίλων λέγεται, ὥστε  
 τούτῳ γε οὐδὲν διοίσειτον, εἴπερ ἀληθῆ περι τῆς φιλίας  
 10 λέγετον. Συνεφάτην.



Ἐπεχείρουν δὴ μετὰ τοῦτο ἐρωτᾶν, ὁπότερος δικαιο-  
 τερος καὶ σοφώτερος αὐτῶν εἴη. μεταξὺ οὖν τις προσ-  
 ελθὼν ἀνέστησε τὸν Μενέξενον, φάσκων καλεῖν τὸν  
 παιδοτρίβην· ἐδόκει γάρ μοι ἱεροποιῶν τυγχάνειν.  
 ἐκείνος μὲν οὖν ὄχθετο· ἐγὼ δὲ τὸν Λύσιον ἠρόμην, Ἡ 15  
 που, ἦν δ' ἐγὼ, ὦ Λύσι, σφόδρα φιλεῖ σε ὁ πατὴρ καὶ ἡ  
 μήτηρ; Πάνυ γε, ἦ δ' ὅς. Οὐκοῦν βούλουτο ἂν σε  
 ὡς εὐδαιμονέστατον εἶναι; Πῶς γὰρ οὐ; Δοκεῖ δέ σοι  
 εὐδαίμων εἶναι ἄνθρωπος δουλεύων τε καὶ ᾧ μηδὲν  
 ἐξείη ποιεῖν ὧν ἐπιθυμοῖ; Μὰ Δί' οὐκ ἔμοιγε, ἔφη. 20  
 Οὐκοῦν εἴ σε φιλεῖ ὁ πατὴρ καὶ ἡ μήτηρ καὶ εὐδαίμονά  
 σε ἐπιθυμοῦσι γενέσθαι, τοῦτο παντὶ τρόπῳ δήλου ὅτι  
 προθυμούνται ὅπως ἂν εὐδαιμονοίης. Πῶς γὰρ οὐχί;  
 ἔφη. Ἐῶσιν ἄρα σε ἂ βούλει ποιεῖν, καὶ οὐδὲν ἐπι-  
 πλήττουσιν οὐδὲ διακωλύουσι ποιεῖν ὧν ἂν ἐπιθυμήης; 25  
 Ναὶ μὰ Δί' ἐμέ γε, ὦ Σώκρατες, καὶ μάλα γε πολλὰ  
 κωλύουσιν. Πῶς λέγεις; ἦν δ' ἐγὼ. Βουλόμενοί σε  
 μακάριον εἶναι διακωλύουσι τοῦτο ποιεῖν ὃ ἂν βούλη;  
 ὧδε δέ μοι λέγε. ἦν ἐπιθυμήσης ἐπὶ τινος τῶν τοῦ  
 πατρὸς ἀρμάτων ὀχεῖσθαι λαβὼν τὰς ἡνίας, ὅταν 30  
 ἀμιλλᾶται, οὐκ ἂν ἐφέν σε ἀλλὰ διακωλύοιεν; Μὰ Δί'  
 οὐ μέντοι ἂν, ἔφη, ἔφην. Ἄλλὰ τίνα μὴν; Ἔστι τις  
 ἡνίοχος παρὰ τοῦ πατρὸς μισθὸν φέρων. Πῶς λέγεις;  
 μισθωτῷ μᾶλλον ἐπιτρέπουσιν ἢ σοὶ ποιεῖν ὅ,τι ἂν  
 βούληται περὶ τοὺς ἵππους, καὶ προσέτι αὐτοῦ τούτου 35  
 ἀργύριον τελοῦσιν; Ἄλλὰ τί μὴν; ἔφη. Ἄλλὰ τοῦ  
 ὀρικοῦ ζεύγους, οἶμαι, ἐπιτρέπουσί σοι ἄρχειν, κὰν εἰ  
 βούλοιο λαβὼν τὴν μᾶστιγα τύπτειν, ἔφην ἂν. Πόθεν,  
 ἦ δ' ὅς, ἔφην; Τί δέ; ἦν δ' ἐγὼ· οὐδενὶ ἐξεστὶν αὐτοὺς  
 τύπτειν; Καὶ μάλα, ἔφη, τῷ ὀρεοκόμῳ. Δούλω ὄντι 40  
 ἢ ἐλευθέρῳ; Δούλω, ἔφη. Καὶ δούλον, ὡς ἔοικεν,  
 ἡγοῦνται περὶ πλείονος ἢ σὲ τὸν υἱόν, καὶ ἐπιτρέπουσι

τὰ ἑαυτῶν μάλλον ἢ σοί, καὶ ἐῷσι ποιεῖν ὅ,τι βούλεται, σὲ δὲ διακωλύουσι; καὶ μοι ἔτι τόδε εἶπέ· σὲ αὐτὸν  
 45 ἐῷσιν ἄρχειν σεαυτοῦ, ἢ οὐδὲ τοῦτο ἐπιτρέπουσί σοι; Πῶς γάρ, ἔφη, ἐπιτρέπουσιν; Ἄλλ' ἄρχει τίς σου; Ὅδε, παιδαγωγός, ἔφη. Μῶν δούλος ὢν; Ἄλλὰ τί μὴν; ἡμέτερός γε, ἔφη. Ἡ δεινόν, ἦν δ' ἐγώ, ἐλεύθερον ὄντα ὑπὸ δούλου ἄρχεσθαι. τί δὲ ποιῶν αὐ οὗτος ὁ  
 50 παιδαγωγός σου ἄρχει; Ἄγων δήπου, ἔφη, εἰς διδασκαλοῦ. Μῶν μὴ καὶ οὗτοί σου ἄρχουσιν, οἱ διδάσκαλοι; Πάντως δήπου. Παμπόλλους ἄρα σοι δεσπότης καὶ ἄρχοντας ἐκῶν ὁ πατήρ ἐφίστησιν. ἀλλ' ἄρα ἐπειδὴν οἴκαδε ἔλθης παρὰ τὴν μητέρα, ἐκείνη σε ἐᾷ ποιεῖν ὅ,τι  
 55 ἂν βούλη, ἕν' αὐτῇ μακάριος ἦς, ἢ περὶ τὰ ἔρια ἢ περὶ τὸν ἰστόν, ὅταν ὑφαίνῃ; οὐ τι γάρ που διακωλύει σε ἢ τῆς σπάθης ἢ τῆς κερκίδος ἢ ἄλλου του τῶν περὶ ταλασιουργίαν ὀργάνων ἄπτεσθαι. καὶ ὅς γελάσας, Μὰ Δία, ἔφη, ὦ Σώκρατες, οὐ μόνον γε διακωλύει,  
 60 ἀλλὰ καὶ τυπτοίμην ἂν εἰ ἀπτοίμην. Ἡράκλεις, ἦν δ' ἐγώ, μῶν μὴ τι ἡδίκηκας τὸν πατέρα ἢ τὴν μητέρα; Μὰ Δί' οὐκ ἔγωγε, ἔφη.

Ἄλλ' ἀντὶ τίνος μὴν οὕτω σε δεινῶς διακωλύουσιν εὐδαίμονα εἶναι καὶ ποιεῖν ὅ,τι ἂν βούλη, καὶ δι' ἡμέρας  
 65 ὅλης τρέφουσί σε αἰεὶ τῷ δουλεύοντα καὶ ἐνὶ λόγῳ ὀλίγου ὢν ἐπιθυμεῖς οὐδὲν ποιῶντα; ὥστε σοι, ὡς ἔοικεν, οὔτε τῶν χρημάτων τοσοῦτων ὄντων οὐδὲν ὄφελος, ἀλλὰ πάντες αὐτῶν μάλλον ἄρχουσιν ἢ σὺ, οὔτε τοῦ σώματος οὕτω γενναίου ὄντος, ἀλλὰ καὶ τοῦτο  
 70 ἄλλος ποιμαίνει καὶ θεραπεύει· σὺ δὲ ἄρχεις οὐδενός, ὦ Δύσι, οὐδὲ ποιεῖς οὐδὲν ὢν ἐπιθυμεῖς. Οὐ γάρ πω, ἔφη, ἡλικίαν ἔχω, ὦ Σώκρατες. Μὴ οὐ τοῦτό σε, ὦ παῖ Δημοκράτους, κωλύῃ, ἐπεὶ τό γε τοσόνδε, ὡς ἐγὼ μαι, καὶ ὁ πατήρ καὶ ἡ μήτηρ σοι ἐπιτρέπουσι καὶ οὐκ

ἀναμένουσιν ἕως ἂν ἡλικίαν ἔχῃς. ὅταν γὰρ βούλωνται 75  
 αὐτοῖς τινὰ ἀναγνωσθῆναι ἢ γραφῆναι, σέ, ὡς ἐγῶμαι,  
 πρῶτον τῶν ἐν τῇ οἰκίᾳ ἐπὶ τοῦτο τάττουσιν. ἢ γάρ ;  
 Πάνυ γ', ἔφη. Οὐκοῦν ἔξεστί σοι ἐνταῦθ' ὅ,τι ἂν  
 βούλη πρῶτον τῶν γραμμάτων γράφειν καὶ ὅ,τι ἂν  
 δεύτερον· καὶ ἀναγιγνώσκειν ὡσαύτως ἔξεστι. καὶ 80  
 ἐπειδάν, ὡς ἐγῶμαι, τὴν λύραν λάβῃς, οὐ διακωλύουσί  
 σε οὔθ' ὁ πατήρ οὔθ' ἡ μήτηρ ἐπιτεῖναι τε καὶ ἀνεῖναι  
 ἢν ἂν βούλη τῶν χορδῶν, καὶ ψῆλαι καὶ κρούειν τῷ  
 πλήκτρῳ. ἢ διακωλύουσιν ; Οὐ δῆτα. Τί ποτ' ἂν  
 οὖν εἴη, ὦ Λύσι, τὸ αἴτιον ὅτι ἐνταῦθα μὲν οὐ δια- 85  
 κωλύουσιν, ἐν οἷς δὲ ἄρτι ἐλέγομεν κωλύουσιν ; Ὅτι,  
 οἶμαι, ἔφη, ταῦτα μὲν ἐπίσταμαι, ἐκεῖνα δ' οὔ. Εἶεν,  
 ἦν δ' ἐγώ, ὦ ἄριστε· οὐκ ἄρα τὴν ἡλικίαν σου περι-  
 μένει ὁ πατήρ ἐπιτρέπειν πάντα, ἀλλ' ἢ ἂν ἡμέρα  
 ἠγήσῃται σε βέλτιον αὐτοῦ φρονεῖν, ταύτῃ ἐπιτρέψει 90  
 σοι καὶ αὐτὸν καὶ τὰ αὐτοῦ. Οἶμαι ἐγωγε, ἔφη. Εἶεν,  
 ἦν δ' ἐγώ· τί δέ ; τῷ γείτονι ἄρ' οὐχ ὁ αὐτὸς ὄρος  
 ὡσπερ τῷ πατρὶ περὶ σοῦ ; πότερον οἶει αὐτὸν ἐπι-  
 τρέφειν σοι τὴν αὐτοῦ οἰκίαν οἰκονομεῖν, ὅταν σε  
 ἠγήσῃται βέλτιον περὶ οἰκονομίας ἑαυτοῦ φρονεῖν, ἢ 95  
 αὐτὸν ἐπιστατήσειν ; Ἐμοὶ ἐπιτρέφειν οἶμαι. Τί δ' ;  
 Ἀθηναίους οἶει σοι οὐκ ἐπιτρέφειν τὰ αὐτῶν, ὅταν  
 αἰσθάνωνται ὅτι ἰκανῶς φρονεῖς ; Ἐγωγε. Πρὸς Διός,  
 ἦν δ' ἐγώ, τί ἄρα ὁ μέγας βασιλεύς ; πότερον τῷ  
 πρεσβυτάτῳ υἱεῖ, οὔ ἢ τῆς Ἀσίας ἀρχὴ γίγνεται, 100  
 μᾶλλον ἂν ἐπιτρέφειεν ἐψομένων κρεῶν ὅ,τι ἂν βού-  
 ληται ἐμβαλεῖν εἰς τὸν ζωμόν, ἢ ἡμῖν, εἰ ἀφικόμενοι  
 παρ' ἐκεῖνον ἐνδειξαίμεθα αὐτῷ, ὅτι ἡμεῖς κάλλιον  
 φρονούμεν ἢ ὁ υἱὸς αὐτοῦ περὶ ὄψου σκευασίας ; Ἡμῖν  
 δῆλον ὅτι, ἔφη. Καὶ τὸν μὲν γε οὐδ' ἂν σμικρὸν 105  
 εἰσέειεν ἐμβαλεῖν ἡμᾶς δέ, κἂν εἰ βουλοίμεθα δραξά-

μενοι τῶν ἀλῶν, ἐφῆ ἂν ἐμβαλεῖν. Πῶς γὰρ οὐ; Τί  
 δ' εἰ τοὺς ὀφθαλμοὺς ὁ υἱὸς αὐτοῦ ἀσθενοῖ, ἄρα ἐφῆ  
 ἂν αὐτὸν ἄπτεσθαι τῶν ἑαυτοῦ ὀφθαλμῶν, μὴ ἰατρὸν  
 110 ἠγούμενος, ἢ κωλύει ἄν; Κωλύει ἄν. Ἐμᾶς δέ γε εἰ  
 ὑπολαμβάνοι ἰατρικοὺς εἶναι, κὰν εἰ βουλοίμεθα δι-  
 ανοίγοντες τοὺς ὀφθαλμοὺς ἐμπάσαι τῆς τέφρας, οἶμαι,  
 οὐκ ἂν κωλύσειεν, ἠγούμενος ὀρθῶς φρονεῖν. Ἀληθῆ  
 λέγεις. Ἐὰρ οὖν καὶ τᾶλλα πάντα ἡμῖν ἐπιτρέποι ἂν  
 115 μᾶλλον ἢ ἑαυτῷ καὶ τῷ υἱεῖ, περὶ ὅσων ἂν δόξωμεν  
 αὐτῷ σοφώτεροι ἐκείνων εἶναι; Ἀνάγκη, ἔφη, ὦ Σώ-  
 κρατες.

## § 35.

*Funeral oration.*

[Menexenos, 246 A—247 C.]

Καὶ τὰ μὲν δὴ ἔργα ταῦτα τῶν ἀνδρῶν τῶν ἐνθάδε  
 κειμένων καὶ τῶν ἄλλων, ὅσοι ὑπὲρ τῆς πόλεως τετελ-  
 ευτήκασι, πολλὰ μὲν τὰ εἰρημένα καὶ καλὰ, πολὺ δ'  
 ἔτι πλείω καὶ καλλίω τὰ ὑπολειπόμενα· πολλαὶ γὰρ  
 5 ἂν ἡμέραι καὶ νύκτες οὐχ ἱκαναὶ γένοιτο τῷ τὰ πάντα  
 μέλλουσι περαίνειν. τούτων οὖν χρῆ μεμνημένους τοῖς  
 τούτων ἐκγόνοις πάντ' ἀνδρα παρακελεύεσθαι, ὥσπερ  
 ἐν πολέμῳ, μὴ λείπειν τὴν τάξιν τὴν τῶν προγόνων  
 μηδ' εἰς τοῦπίσω ἀναχωρεῖν εἰκοντας κάκη. ἐγὼ μὲν  
 10 οὖν καὶ αὐτός, ὦ παῖδες ἀνδρῶν ἀγαθῶν, νῦν τε  
 παρακελεύομαι καὶ ἐν τῷ λοιπῷ χρόνῳ, ὅπου ἂν τῷ  
 ἐντυγχάνω ὑμῶν, καὶ ἀναμνήσω καὶ διακελεύσομαι  
 προθυμείσθαι εἶναι ὡς ἀρίστους· ἐν δὲ τῷ παρόντι  
 δίκαιός εἰμι εἰπεῖν, ἃ οἱ πατέρες ἡμῖν ἐπέσκηπτον  
 15 ἀπαγγέλλειν τοῖς λειπομένοις, εἴ τι πάσχοιεν, ἠνίκα  
 κινδυνεύειν ἔμελλον. φράσω δὲ ὑμῖν, ἃ τε αὐτῶν

ἤκουσα ἐκείνων καὶ οἶα νῦν ἠδέως ἂν εἴποιεν ὑμῖν λαβόντες δύναμιν, τεκμαιρόμενος ἐξ ὧν τότε ἔλεγον. ἀλλὰ νομίζειν χρὴ αὐτῶν ἀκούειν ἐκείνων ἃ ἂν ἀπαγγέλλω· ἔλεγον δὲ τάδε.

20

ὦ παῖδες, ὅτι μὲν ἔστε πατέρων ἀγαθῶν, αὐτὸ μνηύει τὸ νῦν παρόν· ἡμῖν δὲ ἐξὸν ζῆν μὴ καλῶς, καλῶς αἰρούμεθα μᾶλλον τελευτᾶν, πρὶν ὑμᾶς τε καὶ τοὺς ἔπειτα εἰς ὄνειδῆ καταστῆσαι καὶ πρὶν τοὺς ἡμετέρους πατέρας καὶ πᾶν τὸ πρόσθεν γένος αἰσχῦναι, ἡγούμενοι 25 τῷ τοὺς αὐτοῦ αἰσχύνοντι ἀβίωτον εἶναι, καὶ τῷ τοιούτῳ οὔτε τινα ἀνθρώπων οὔτε θεῶν φίλον εἶναι οὔτ' ἐπὶ γῆς οὔθ' ὑπὸ γῆς τελευτήσαντι. χρὴ οὖν μεμνημένους τῶν ἡμετέρων λόγων, εἴαν τι καὶ ἄλλο ἀσκήτε, ἀσκεῖν μετ' ἀρετῆς, εἰδότας ὅτι τούτου λειπόμενα πάντα καὶ κτήμα- 30 τα καὶ ἐπιτηδεύματα αἰσχρὰ καὶ κακά. οὔτε γὰρ πλοῦτος κάλλος φέρει τῷ κεκτημένῳ μετ' ἀνανδρίας· ἄλλῳ γὰρ ὁ τοιοῦτος πλουτεῖ καὶ οὐχ ἑαυτῷ· οὔτε σώματος κάλλος καὶ ἰσχύς δειλῷ καὶ κακῷ ξυνοικοῦντα πρέποντα φαίνεται ἀλλ' ἀπρεπῆ, καὶ ἐπιφανέστερον 35 ποιεῖ τὸν ἔχοντα καὶ ἐκφαίνει τὴν δειλίαν· πᾶσά τε ἐπιστήμη χωριζομένη δικαιοσύνης καὶ τῆς ἄλλης ἀρετῆς πανουργία, οὐ σοφία φαίνεται. ὧν ἕνεκα καὶ πρῶτον καὶ ὕστατον καὶ διὰ παντὸς πᾶσαν πάντως προθυμίαν πειρᾶσθε ἔχειν, ὅπως μάλιστα μὲν ὑπερβαλεῖσθε καὶ 40 ἡμᾶς καὶ τοὺς πρόσθεν εὐκλεία· εἰ δὲ μὴ, ἴστε ὡς ἡμῖν, ἂν μὲν νικῶμεν ὑμᾶς ἀρετῆ, ἢ νίκη αἰσχύνῃ φέρει, ἢ δὲ ἦπτα, εἴαν ἠττώμεθα, εὐδαιμονίαν. μάλιστα δ' ἂν νικώμεθα καὶ ὑμεῖς νικῶητε, εἰ παρασκευάσαισθε τῇ τῶν προγόνων δόξῃ μὴ καταχρησόμενοι μηδ' ἀνα- 45 λώσοντες αὐτήν, γνόντες ὅτι ἀνδρὶ οἰομένῳ τί εἶναι οὐκ ἔστιν αἰσχίον οὐδὲν ἢ παρέχειν ἑαυτὸν τιμώμενον μὴ δι' ἑαυτὸν ἀλλὰ διὰ δόξαν προγόνων. εἶναι μὲν γὰρ

τιμὰς γονέων ἐκγόνοις καλὸς θησαυρὸς καὶ μεγαλο-  
 50 πρεπής· χρῆσθαι δὲ καὶ χρημάτων καὶ τιμῶν θησαυρῶ,  
 καὶ μὴ τοῖς ἐκγόνοις παραδιδόναι, αἰσχρὸν καὶ ἀνανδρον,  
 ἀπορία ἰδίῳν αὐτοῦ κτημάτων τε καὶ εὐδοξιῶν. καὶ  
 εἰ μὲν ταῦτα ἐπιτηδεύσητε, φίλοι παρὰ φίλους ἡμᾶς  
 ἀφίξεσθε, ὅταν ὑμᾶς ἢ προσήκουσα μοῖρα κομίση·  
 55 ἀμελήσαντας δὲ ὑμᾶς καὶ κακισθέντας οὐδεὶς εὐμενῶς  
 ὑποδέξεται. τοῖς μὲν οὖν παισὶ ταῦτ' εἰρήσθω.

## § 36.

*Derivations of names.*[*Kratylos*, 394 A—396 D.]

ΣΩ. Οὐκοῦν καὶ περὶ βασιλέως ὁ αὐτὸς λόγος ;  
 ἔσται γάρ ποτ' ἐκ βασιλέως βασιλεύς, καὶ ἐξ ἀγαθοῦ  
 ἀγαθός, καὶ ἐκ καλοῦ καλός, καὶ τᾶλλα πάντα οὕτως,  
 ἐξ ἐκάστου γένους ἕτερον τοιοῦτον ἔκγονον, εἰ μὴ  
 5 τέρας γίνηται· κλητέον δὴ τὰ αὐτὰ ὀνόματα. ποι-  
 κίλλειν δὲ ἔξεστι ταῖς συλλαβαῖς, ὥστε δόξαι ἂν τῷ  
 ἰδιωτικῶς ἔχοντι ἕτερα εἶναι ἀλλήλων τὰ αὐτὰ ὄντα·  
 ὥσπερ ἡμῖν τὰ τῶν ἰατρῶν φάρμακα, χρώμασιν ἢ  
 ὀσμαῖς πεποικιλμένα, ἄλλα φαίνεται τὰ αὐτὰ ὄντα, τῷ  
 10 δὲ γε ἰατρῷ, ἅτε τὴν δύναμιν τῶν φαρμάκων σκοπου-  
 μένω, τὰ αὐτὰ φαίνεται, καὶ οὐκ ἐκπλήττεται ὑπὸ τῶν  
 προσόντων. οὕτω δὲ ἴσως καὶ ὁ ἐπιστάμενος περὶ  
 ὀνομάτων τὴν δύναμιν αὐτῶν σκοπεῖ, καὶ οὐκ ἐκπλήττε-  
 ται, εἴ τι πρόσκειται γράμμα ἢ μετάκειται ἢ ἀφήρηται,  
 15 ἢ καὶ ἐν ἄλλοις παντάπασιν γράμμασιν ἔστιν ἢ τοῦ  
 ὀνόματος δύναμις. ὥσπερ ὁ νῦν δὴ ἐλέγομεν, Ἀστυνά-  
 ναξ τε καὶ Ἐκτωρ οὐδὲν τῶν αὐτῶν γραμμάτων ἔχει  
 πλὴν τοῦ τ, ἀλλ' ὅμως ταῦτόν σημαίνει. καὶ Ἀρχέπολις  
 γε τῶν μὲν γραμμάτων τί ἐπικοινωνεῖ ; δηλοῖ δὲ ὅμως

τὸ αὐτό· καὶ ἄλλα πολλά ἐστίν, ἃ οὐδὲν ἄλλ' ἢ βασιλέα 20  
σημαίνει· καὶ ἄλλα γε αὖ στρατηγόν, οἶον Ἅγισ καὶ  
Πολέμαρχος καὶ Εὐπόλεμος· καὶ ἰατρικά γε ἕτερα,  
Ἰατροκλῆς καὶ Ἀκεσίμβροτος· καὶ ἕτερα ἂν ἴσως  
συχνὰ εὔροιμεν ταῖς μὲν συλλαβαῖς καὶ τοῖς γράμμασι  
διαφωνοῦντα, τῇ δὲ δυνάμει ταῦτόν φθεγγόμενα. φαίν- 25  
εται οὕτως ἢ οὐ ;

ΕΡΜ. Πάνυ μὲν οὖν.

ΣΩ. Τοῖς μὲν δὴ κατὰ φύσιν γιγνομένοις τὰ αὐτὰ  
ἀποδοτέον ὀνόματα.

ΕΡΜ. Πάνυ γε.

30

ΣΩ. Τί δὲ τοῖς παρὰ φύσιν, οἳ ἂν ἐν τέρατος εἶδει  
γένωνται ; οἶον ὅταν ἐξ ἀνδρὸς ἀγαθοῦ καὶ θεοσεβοῦς  
ἀσεβῆς γένηται, ἅρ' οὐχ ὥσπερ ἐν τοῖς ἔμπροσθεν, κἂν  
ἵππος βοδὸς ἕκγονον τέκη, οὐ τοῦ τεκόντος δήπου ἔδει  
τὴν ἐπωνυμίαν ἔχειν, ἀλλὰ τοῦ γένους οὗ εἶη ;

35

ΕΡΜ. Πάνυ γε.

ΣΩ. Καὶ τῷ ἐκ τοῦ εὐσεβοῦς ἄρα γενομένῳ ἀσεβεῖ  
τὸ τοῦ γένους ὄνομα ἀποδοτέον.

ΕΡΜ. Ἔστι ταῦτα.

ΣΩ. Οὐ Θεόφιλον, ὡς ἔοικεν, οὐδὲ Μνησίθειον οὐδὲ 40  
τῶν τοιούτων οὐδέν, ἀλλ' ὅ,τι τὰναντία τούτοις σημαίνει,  
ἑάνπερ τῆς ὀρθότητος τυγχάνῃ τὰ ὀνόματα.

ΕΡΜ. Παντός γε μᾶλλον, ὦ Σώκρατες.

ΣΩ. Ὡσπερ γε καὶ ὁ Ὀρέστης, ὦ Ἐρμόγετες, κινδυ-  
νεύει ὀρθῶς ἔχειν, εἴτε τις τύχη ἔθετο αὐτῷ τὸ ὄνομα 45  
εἴτε καὶ ποιητῆς τις, τὸ θηριώδες τῆς φύσεως καὶ τὸ  
ἄγριον αὐτοῦ καὶ τὸ ὀρεινὸν ἐνδεικνύμενος τῷ ὀνόματι.

ΕΡΜ. Φαίνεται οὕτως, ὦ Σώκρατες.

ΣΩ. Ἔοικε δέ γε καὶ τῷ πατρὶ αὐτοῦ κατὰ φύσιν τὸ  
ὄνομα εἶναι.

50

ΕΡΜ. Φαίνεται.

ΣΩ. Κινδυνεύει γὰρ τοιοῦτός τις εἶναι ὁ Ἀγαμέμνων, οἷος ἂ δόξειεν αὐτῷ διαπονεῖσθαι καὶ καρτερεῖν, τέλος ἐπιτιθεῖς τοῖς δόξασι δι' ἀρετήν. σημεῖον δ' αὐτοῦ  
 55 ἢ ἐν Τροίᾳ μονὴ τοῦ πλήθους τε καὶ καρτερία. ὅτι οὖν ἀγαστὸς κατὰ τὴν ἐπιμονὴν οὗτος ὁ ἀνὴρ, ἐυσημαίνει τὸ ὄνομα ὁ Ἀγαμέμνων. ἴσως δὲ καὶ ὁ Ἄτρεὺς ὀρθῶς ἔχει. ὅ τε γὰρ τοῦ Χρυσίππου αὐτῷ φόνος καὶ ἂ πρὸς τὸν Θυέστην ὡς ὠμὰ διεπράττετο, πάντα ταῦτα ζημιώδη  
 60 καὶ ἀτηρὰ πρὸς ἀρετήν. ἢ οὖν τοῦ ὀνόματος ἐπωνυμία σμικρὸν παρακλίνει καὶ ἐπικεκάλυπται, ὥστε μὴ πᾶσι δηλοῦν τὴν φύσιν τοῦ ἀνδρός· τοῖς δ' ἐπαίτουσι περὶ ὀνομάτων ἱκανῶς δηλοῖ ὃ βούλεται ὁ Ἄτρεὺς. καὶ γὰρ κατὰ τὸ ἀτειρὲς καὶ κατὰ τὸ ἄτρεστον καὶ κατὰ  
 65 τὸ ἀτηρὸν πανταχῇ ὀρθῶς αὐτῷ τὸ ὄνομα κεῖται. δοκεῖ δέ μοι καὶ τῷ Πέλοπι τὸ ὄνομα ἐμμέτρως κείσθαι· σημαίνει γὰρ τοῦτο τοῦνομα τὸν τὰ ἐγγὺς ὀρώντα ἄξιον εἶναι ταύτης τῆς ἐπωνυμίας.

ΕΡΜ. Πῶς δὴ ;

70 ΣΩ. Οἷόν που καὶ κατ' ἐκείνου λέγεται τοῦ ἀνδρός ἐν τῷ τοῦ Μυρτίλου φόμφῳ οὐδὲν οἷου τε γενέσθαι προνοηθῆναι οὐδὲ προϊδεῖν τῶν πόρρω τῶν εἰς τὸ πᾶν γένος, ὄσης αὐτὸ δυστυχίας ἐνεπίμπλη, τὸ ἐγγὺς μόνον ὀρῶν καὶ τὸ παραχρῆμα—τοῦτο δ' ἐστὶ πέλας—ἠνίκα προ-  
 75 εθυμείτο λαβεῖν παντὶ τρόπῳ τὸν τῆς Ἴπποδαμείας γάμον. τῷ δὲ Ταντάλῳ καὶ πᾶς ἂν ἠγγήσαιτο τοῦνομα ὀρθῶς καὶ κατὰ φύσιν τεθῆναι, εἰ ἀληθῆ τὰ περὶ αὐτὸν λεγόμενα.

ΕΡΜ. Τὰ ποῖα ταῦτα ;

80 ΣΩ. Ἄ τέ που ἔτι ζῶντι δυστυχήματα ἐγένετο πολλὰ καὶ δεινά, ὧν καὶ τέλος ἢ πατρὶς αὐτοῦ ὅλη ἀνετράπετο, καὶ τελευτήσαντι ἐν Ἄιδου ἢ ὑπὲρ τῆς κεφαλῆς τοῦ λίθου τανταλεία θαυμαστῶς ὡς ξύμφωνος τῷ ὀνόματι·



καὶ ἀτεχνῶς ἔοικεν, ὥσπερ ἂν εἴ τις βουλόμενος ταλάν-  
 τaton ὀνομάσαι ἀποκρυπτόμενος ὀνομάσειε καὶ εἴποι 85  
 ἀντ' ἐκείνου Τάνταλον, τοιοῦτόν τι καὶ τούτῳ τὸ ὄνομα  
 ἔοικεν ἐκπορίσαι ἢ τύχη τῆς φήμης. φαίνεται δὲ καὶ  
 τῷ πατρὶ αὐτοῦ λεγομένῳ τῷ Διὶ παγκάλως τὸ ὄνομα  
 κείσθαι· ἔστι δὲ οὐ ῥάδιον κατανοῆσαι. ἀτεχνῶς γάρ  
 ἐστὶν οἶον λόγος τὸ τοῦ Διὸς ὄνομα· διελόντες δὲ αὐτὸ 90  
 διχῆ οἱ μὲν τῷ ἑτέρῳ μέρει, οἱ δὲ τῷ ἑτέρῳ χρώμεθα· οἱ  
 μὲν γὰρ Ζῆνα, οἱ δὲ Δία καλοῦσι· συντιθέμενα δ' εἰς ἓν  
 δηλοῖ τὴν φύσιν τοῦ θεοῦ, ὃ δὴ προσήκειν φαιμέν ὀνό-  
 ματι οἷῳ τε εἶναι ἀπεργάζεσθαι. οὐ γὰρ ἐστὶν ἡμῖν  
 καὶ τοῖς ἄλλοις πᾶσιν ὅστις ἐστὶν αἴτιος μᾶλλον τοῦ 95  
 ζῆν ἢ ὁ ἄρχων τε καὶ βασιλεὺς τῶν πάντων. συμβαίνει  
 οὖν ὀρθῶς ὀνομάζεσθαι οὗτος ὁ θεὸς εἶναι, δι' ὃν ζῆν  
 αἰεὶ πᾶσι τοῖς ζῶσιν ὑπάρχει. διείληπται δὲ δίχα,  
 ὥσπερ λέγω, ἐν ὃν τὸ ὄνομα, τῷ Διὶ καὶ τῷ Ζηνί.  
 τούτον δὲ Κρόνου υἱὸν εἶναι ὑβριστικὸν μὲν ἂν τις 100  
 δόξειεν εἶναι ἀκούσαντι ἐξαίφνης, εὐλογον δέ, μεγάλης  
 τινὸς διανοίας ἔκγονον εἶναι τὸν Δία· κόρον γὰρ ση-  
 μαίνει οὐ παῖδα, ἀλλὰ τὸ καθαρὸν αὐτοῦ καὶ ἀκήρατον  
 τοῦ νοῦ. ἔστι δὲ οὗτος Οὐρανοῦ υἱός, ὡς λόγος· ἢ δὲ  
 αὐτὸς ἐς τὸ ἄνω ὄψις καλῶς ἔχει τούτο τὸ ὄνομα καλεῖσθαι, 105  
 οὐρανια, ὀρώσα τὰ ἄνω, ὅθεν δὴ καὶ φασιν, ὧ Ἑρμό-  
 γενες, τὸν καθαρὸν νοῦν παραγίγνεσθαι οἱ μετεωρολόγοι,  
 καὶ τῷ οὐρανῷ ὀρθῶς τὸ ὄνομα κείσθαι· εἰ δ' ἐμεμνήμην  
 τὴν Ἑσιόδου γενεαλογίαν, τίνας ἔτι τοὺς ἀνωτέρω  
 προγόνους λέγει τούτων, οὐκ ἂν ἐπανόμην διεξιῶν, ὡς 110  
 ὀρθῶς αὐτοῖς τὰ ὀνόματα κείται, ἕως ἀπεπειράθην τῆς  
 σοφίας ταυτησι τί ποιήσει, εἰ ἄρα ἀπερεῖ ἢ οὐ, ἢ ἐμοὶ  
 ἐξαίφνης νῦν οὕτωςι προσπέπτωκεν ἄρτι οὐκ οἶδ' ὀπόθεν.

ΕΡΜ. Καὶ μὲν δὴ, ὦ Σώκρατες, ἀτεχνῶς γέ μοι  
 δοκεῖς ὥσπερ οἱ ἐνθουσιῶντες ἐξαίφνης χρησμοδεῖν. 115

## § 37.

*An angry disputant.*[*Republic*, 336 B—338 A.]

Καὶ ὁ Θρασύμαχος πολλάκις μὲν καὶ διαλεγόμενοι  
 ἡμῶν μεταξὺ ὄρμα ἀντιλαμβάνεσθαι τοῦ λόγου, ἔπειτα  
 ὑπὸ τῶν παρακαθημένων διεκωλύετο βουλομένων δια-  
 κοῦσαι τὸν λόγον· ὡς δὲ διεπαυσάμεθα καὶ ἐγὼ ταῦτ'  
 5 εἶπον, οὐκέτι ἡσυχίαν ἦγεν, ἀλλὰ συστρέφας ἑαυτὸν  
 ὥσπερ θηρίον ἤκεν ἐφ' ἡμᾶς ὡς διαρπασόμενος. καὶ  
 ἐγὼ τε καὶ ὁ Πολέμαρχος δείσαντες διεπτοήθημεν· ὁ δ'  
 εἰς τὸ μέσον φθεγξάμενος Τίς, ἔφη, ἡμᾶς πάλοι φλυαρία  
 ἔχει, ὦ Σώκρατες; καὶ τί εὐηθίζεσθε πρὸς ἀλλήλους  
 10 ὑποκατακλιόμενοι ὑμῖν αὐτοῖς; ἀλλ' εἶπερ ὡς ἀληθῶς  
 βούλει εἰδέναι τὸ δίκαιον ὅτι ἐστὶ, μὴ μόνου ἐρώτα  
 μηδὲ φιλοτιμοῦ ἐλέγχων, ἐπειδὴν τίς τι ἀποκρίνηται,  
 ἐγνωκῶς τοῦτο, ὅτι ῥᾶον ἐρωτᾶν ἢ ἀποκρίνεσθαι, ἀλλὰ  
 καὶ αὐτὸς ἀπόκριναί καὶ εἰπέ, τί φῆς εἶναι τὸ δίκαιον·  
 15 καὶ ὅπως μοι μὴ ἐρεῖς, ὅτι τὸ δέον ἐστὶ μηδ' ὅτι τὸ  
 ὠφέλιμον μηδ' ὅτι τὸ λυσιτελοῦν μηδ' ὅτι τὸ κερδαλέον  
 μηδ' ὅτι τὸ ξυμφέρον, ἀλλὰ σαφῶς μοι καὶ ἀκριβῶς  
 λέγε ὅτι ἂν λέγῃς· ὡς ἐγὼ οὐκ ἀποδέξομαι, ἐὰν ὕθλους  
 τοιούτους λέγῃς. καὶ ἐγὼ ἀκούσας ἐξεπλάγην καὶ  
 20 προσβλέπων αὐτὸν ἐφοβούμην, καὶ μοι δοκῶ, εἰ μὴ  
 πρότερος ἐωράκη αὐτὸν ἢ ἐκείνος ἐμέ, ἄφωνος ἂν γενέ-  
 σθαι. νῦν δὲ ἠνίκα ὑπὸ τοῦ λόγου ἤρχετο ἐξαγριαίνε-  
 σθαι, προσέβλεψα αὐτὸν πρότερος, ὥστε αὐτῷ οἷός τ'  
 ἐγενόμην ἀποκρίνασθαι, καὶ εἶπον ὑποτρέμων ὦ Θρα-  
 25 σύμαχε, μὴ χαλεπὸς ἡμῖν ἴσθι· εἰ γὰρ ἐξαμαρτάνομεν  
 ἐν τῇ τῶν λόγων σκέψει ἐγὼ τε καὶ ὅδε, εὖ ἴσθι ὅτι  
 ἄκουτες ἀμαρτάνομεν. μὴ γὰρ δὴ οἴου, εἰ μὲν χρυσίον  
 ἐζητοῦμεν, οὐκ ἂν ποτε ἡμᾶς ἐκόντας εἶναι ὑποκατα-

κλίνεσθαι ἀλλήλοις ἐν τῇ ζητήσει καὶ διαφθείρειν τὴν εὐρεσιν αὐτοῦ, δικαιοσύνην δὲ ζητοῦντας, πρᾶγμα πολ- 30  
λῶν χρυσίων τιμιώτερον, ἔπειθ' οὕτως ἀνοήτως ὑπέικειν ἀλλήλοις καὶ οὐ σπουδάζειν ὅτι μάλιστα φανῆναι αὐτό. οἶον γε σύ, ὦ φίλε· ἀλλ', οἶμαι, οὐ δυνάμεθα ἐλεεῖσθαι οὖν ἡμᾶς πολὺ μᾶλλον εἰκός ἐστί που ὑπὸ ἰμῶν τῶν δεινῶν ἢ χαλεπαίνεσθαι. 35

Καὶ ὃς ἀκούσας ἀνεκάγχασέ τε μάλα σαρδάνιον καὶ εἶπεν ὦ Ἡράκλεις, ἔφη, αὕτη κείνη ἢ εἰωθυῖα εἰρωνεία Σωκράτους, καὶ ταύτ' ἐγὼ ἤδη τε καὶ τούτοις προῦλεγον, ὅτι σὺ ἀποκρίνασθαι μὲν οὐκ ἐβελήσοις, εἰρωνεύσοιο δὲ καὶ πάντα μᾶλλον ποιήσοις ἢ ἀποκρινοῖο, εἴ τίς τί σε 40 ἐρωτᾷ. Σοφὸς γὰρ εἶ, ἦν δ' ἐγώ, ὦ Θρασύμαχε· εὐ οὖν ἤδησθα ὅτι, εἴ τινα ἔροιο ὅποσα ἐστί τὰ δώδεκα, καὶ ἐρόμενος προείποις αὐτῶ· ὅπως μοι, ὦ ἄνθρωπε, μὴ ἐρεῖς, ὅτι ἔστι τὰ δώδεκα δις ἕξ μηδ' ὅτι τρις τέτταρα μηδ' ὅτι ἑξάκις δύο μηδ' ὅτι τετράκις τρία· ὡς οὐκ 45 ἀποδέξομαι σου, ἐὰν τοιαῦτα φλυαρῆς· δῆλον, οἶμαι, σοὶ ἦν ὅτι οὐδεὶς ἀποκρινοῖτο τῷ οὕτω πυνθανομένῳ. ἀλλ' εἴ σοι εἶπεν· ὦ Θρασύμαχε, πῶς λέγεις; μὴ ἀποκρίνωμαι ὡν προείπες μηδέν; πότερον, ὦ θαυμάσιε, μηδ' εἰ τούτων τι τυγχάνει ὄν, ἀλλ' ἕτερον εἶπω τι τοῦ 50 ἀληθοῦς; ἢ πῶς λέγεις; τί ἂν αὐτῷ εἶπες πρὸς ταῦτα; Εἶεν, ἔφη· ὡς δὴ ὅμοιον τοῦτο ἐκείνῳ. Οὐδέν γε κωλύει, ἦν δ' ἐγώ· εἰ δ' οὖν καὶ μὴ ἔστιν ὅμοιον, φαίνεται δὲ τῷ ἐρωτηθέντι τοιοῦτον, ἥττόν τι αὐτὸν οἶει ἀποκρινεῖσθαι τὸ φαινόμενον ἑαυτῷ, ἐὰν τε ἡμεῖς 55 ἀπαγορεύωμεν ἐὰν τε μή; Ἄλλο τι οὖν, ἔφη, καὶ σὺ οὕτω ποιήσεις; ὡν ἐγὼ ἀπέειπον, τούτων τι ἀποκρινεῖ; Οὐκ ἂν θαυμάσαιμι, ἦν δ' ἐγώ, εἴ μοι σκεψαμένῳ οὕτω δόξειεν. Τί οὖν, ἔφη, ἂν ἐγὼ δείξω ἑτέραν ἀποκρισιν παρὰ πάσας ταύτας περὶ δικαιοσύνης βελτίω 60

τούτων ; τί ἀξιοῖς παθεῖν ; Τί ἄλλο, ἦν δ' ἐγώ, ἢ ὅπερ  
 προσήκει πάσχειν τῷ μὴ εἰδότι ; προσήκει δέ που  
 μαθεῖν παρὰ τοῦ εἰδότος· καὶ ἐγὼ οὖν τοῦτο ἀξιῶ  
 παθεῖν. Ἦδὺς γὰρ εἶ, ἔφη· ἀλλὰ πρὸς τῷ μαθεῖν καὶ  
 65 ἀπότισον ἀργύριον. Οὐκοῦν ἐπειδὴν μοι γένηται, εἶπον.  
 Ἄλλ' ἔστιν, ἔφη ὁ Γλαῦκων· ἀλλ' ἔνεκα ἀργυρίου, ὦ  
 Θρασύμαχε, λέγε· πάντες γὰρ ἡμεῖς Σωκράτει εἰσοίσο-  
 μεν. Πάνυ γε, οἶμαι, ἦ δ' ὅς, ἵνα Σωκράτης τὸ εἰωθὸς  
 διαπράξῃται, αὐτὸς μὲν μὴ ἀποκρίνηται, ἄλλου δ'  
 70 ἀποκρινομένου λαμβάνῃ λόγον καὶ ἐλέγχῃ. Πῶς γὰρ  
 ἂν, ἔφην ἐγώ, ὦ βέλτιστε, τίς ἀποκρίναιτο πρῶτον μὲν  
 μὴ εἰδὼς μηδὲ φάσκων εἰδέναί, ἔπειτα, εἴ τι καὶ οἶεται  
 περὶ τούτων, ἀπειρημένον αὐτῷ εἶη, ὅπως μηδὲν ἐρεῖ ὦν  
 ἡγεῖται, ὑπ' ἀνδρὸς οὐ φαύλου ; ἀλλὰ σὲ δὴ μᾶλλον  
 75 εἰκὸς λέγειν· σὺ γὰρ δὴ φῖς εἰδέναί καὶ ἔχειν εἰπεῖν.  
 μὴ οὖν ἄλλως ποιεῖ, ἀλλ' ἐμοί τε χαρίζου ἀποκρινό-  
 μενος καὶ μὴ φθονήσης καὶ Γλαῦκωνα τόνδε διδάξαι  
 καὶ τοὺς ἄλλους.

## NOTES

## NOTES

§ 1. [The point which Sokrates here makes in answering his accusers is that his real difficulty is the *prejudice in the minds of people generally*, including his judges: and the people who have created this prejudice he calls 'his first accusers.']

1. *δικαίως εἶμι*, regular personal construction, for the impersonal *δικαίον ἔσται*. He means 'it is right that I should.'
7. *τοὺς ἀμφὶ Ἄνυτον*, 'Anytos and his friends,' *i.e.* the three accusers of Sokrates, Anytos, Meletos, and Lykon. The charge was that of 'corrupting youth, rejecting the gods which the city worshipped, and worshipping new divinities' (*Apol.* 24 B).
10. *μᾶλλον*, 'more vehemently.'
11. *τὰ μετέωρα φροντιστής*: accusative governed by the *verbal* idea of *φροντιστής*; the phrase *τὰ μετέωρα φροντίζειν* is converted bodily into a substantive. The meaning is 'a student of things above.'  
These three charges of 'studying the heavens,' 'searching into the things beneath the earth,' 'making the weaker cause appear the stronger,' were some of the popular charges against the philosophers and Sophists (as they were called). They all appear (in burlesque form) in the comedy of the *Clouds*, by Aristophanes, produced 423 B.C., nearly a quarter of a century before this defence.
15. *θεοὺς νομίζειν*, 'to believe in gods.'
20. *ἀτεχνῶς*, lit. 'without artifice,' so 'actually,' 'veritably,' 'positively' used with startling or violent or unexpected expressions, or often with comparisons. So below, § 3. l. 5, of the gadfly. § 17, l. 42.

20. ἐρήμην κατηγοροῦντες. The noun understood is *δικην*, an *internal* or quasi-cognate accusative: ἐρήμη *δικη* is 'an undefended suit': ἐρήμην ὀφλεῖν 'to lose a case by default': ἐρήμην κατηγορεῖν 'to be accuser in an undefended action.' The ἀτεχνῶς is added because the metaphor is a little strong. 'They are positively accusing me in an undefended action.'
22. κωμωδιοποιός, 'comic poet,' refers probably to Aristophanes. See note on l. 11: though there were others who had written plays on Sokrates.
26. ἀναβιβάσασθαι ἐνταυθοῖ, 'make them come up here,' *i.e.* 'produce them in court.'
28. μηδενός, not οὐδ., because of the word ἀνάγκη.
29. ἀξιώσατε, 'consider.'

§ 2. [Sokrates tells how the oracle pronounced him the wisest of men: and how he went and questioned the wise men of all kinds, to prove the oracle wrong, and with what result.]

2. ξυνέφυγε τὴν φυγὴν ταύτην, 'accompanied you on this recent exile.' This refers to the events of 404-3 B.C. After the capture of Athens by Sparta, 404, the returned exiles swelled the oligarchical party, who set up what was practically a cruel tyranny of thirty men. These Thirty Tyrants began putting their enemies to death so relentlessly that the democrats fled in shoals to Boeotia. This is what Sokrates calls 'the exile of the people.' They seized a frontier fort called Phyle, organised themselves, and, after many struggles, under Thrasyboulos overthrew the Thirty, re-entered Athens, and re-established the democracy. This is what Sokrates calls the 'return of the people,' κατήλθε. ἑμῶν τῷ πλήθει, 'the great mass of you': for the judges were very numerous, and would mainly belong to the restored democracy.
4. ἐφ' ὧ,τι ὀρμήσειε. Indef. opt., 'in anything he took up, 'anything he was interested in.'
7. ἀνείλε, the technical word of the Delphic oracle, 'replied.'

8. **πέρι** : accented on the first syllable, because after its noun.
21. **οὔτοι . . . σὺ δέ** : he uses the direct form of speech as often after *ὅτι*.
24. **ἔπαθον**, as usual in a neutral sense, 'I felt,' 'this was the result to me.'
25. **ἔδοξέ μοι οὗτος** : this change of construction (anacoluthon) is common in the easy colloquial style of Plato.
31. **τούτου μὲν**, 'this man at any rate.' This sense of *μὲν* comes naturally from the suppression of the *δὲ*-clause : '[whatever others may be] *this* man . . .'
33. **καλὸν κάγαθόν** : a common collocation of adjectives, meaning 'superior,' 'valuable.'
35. **σικκρῶ τιμὶ αὐτῷ τούτῳ** : lit. 'by a very little, exactly this,' *i.e.* 'slightly wiser just in this point.'
36. **ἄ μὴ οἶδα** : *μὴ* generic, 'what I do not know.'
41. **ὅτι** belongs strictly to *αἰσθανόμενος* : but the other particles are naturally added. There is a further slight looseness in the *αἰσθανόμενος μὲν . . . ἐδδκει δέ*, which would be strictly *οἰόμενος δέ*. But the colloquial style of the *Apology*, which is of course an important part of the design of it, quite justifies such natural irregularities.
44. **νὴ τὸν κύνα**. Sokrates' favourite oath : in *Gorg.* 482 B he says, 'by the dog, the god of the Egyptians,' referring to the dog-headed Anubis.
47. **ὀλίγου δεῖν** : consec. inf., lit. 'so as to want but little'; *i.e.* equal to adverbial phrase 'almost.'
51. **γένοντο** : past sequence because *προοῦντος* refers to the past.
57. **διηρώτων ἄν**, the 'habitual' use of *ἄν* : 'I used to ask them.'
60. **ὡς ἔπος εἰπεῖν** [consec. inf., cf. l. 47] : apology for the strong and startling statement that is coming : 'If I may say so, nearly *all* . . .' So below, l. 72, *οὐδὲν ἐπισταμένῳ ὡς εἰ. εἴπ.*, 'that I knew, I may say, *nothing*.' So § 9, l. 99.
67. Usually *αἰσθάνομαι* has gen. of *object*, acc. of *object-clause* : *i.e.* the Greeks say *ἡσθόμην αὐτῶν* and *ἡσθόμην αὐτοῦσ οἰόμενος*. Here the part. is attracted to the *object* case.
68. **ἃ**, 'in which.'
79. **πλημμέλεια** : lit. 'being out of tune'; ironically mild word for 'error.'



§ 3. [Sokrates compares himself to a gadfly, sent by the god to arouse with his constant irritation the city, which is like a high-bred but sluggish horse.]

5. ἀτεχνῶς. § 1, l. 20.
6. The sentence would strictly have been προσκείμενον τῇ πόλει ὡςπερ ἵππῳ μύωπα: but μύωπα is deferred and comes in later in another connection.
10. τοιοῦτόν τινα, superfluously and colloquially repeating the relative οἶον.
15. Observe the three ἄν's, the two first anticipating and showing the hypothetical form of the sentence. All three of course belong to ἀποκτείναιτε.
- κρούσαντες, 'with a blow'; keeping the simile in view.
19. οἶος for the more ordinary ὡστε.
20. οὐ γὰρ ἀνθρώπινῳ ἔοικε, 'it is not like what men do,' and so you infer it is divinely ordered.
29. 'They have not ventured to carry their impudence so far as this, namely to bring a witness,' etc.

§ 4. [Sokrates' strict respect for law illustrated by two stories. (1) After the battle of Arginusae (406 B.C.) the floating wrecks were neglected, and many were drowned. The feeling at Athens was so strong against the generals for this neglect that a resolution was proposed to try them all together and condemn them at once. This was illegal, and Sokrates, one of the presidents of the assembly, refused to put it to the vote. He carried his point for the time, but next day another meeting was held, and the illegal vote was passed.

(2) The other incident tells its own tale. It happened in the time of the Thirty Tyrants; see § 2, l. 2.]

2. ἐβούλευσα δέ, 'but I once was senator': the president of the assembly being selected from the βουλευαὶ by rotation among the tribes.

7. μηδὲν ποιεῖν : expegetic of ἠναντιώθη, 'I opposed you, refusing to do anything.'
9. A president who refused to act properly was liable to ἐνδειξις, 'criminal information' or 'prosecution,' and to ἀπαγωγή, 'summary arrest.'
15. θόλος, 'the dome' or 'the Rotunda,'—the hall where the Thirty Tyrants daily feasted.
18. ἀναπλῆσαι αἰτιῶν : lit. 'to infect with crimes,' i.e. 'to make them accomplices.' ἀναπίμπλημι is regularly used of infection, either of disease, or, metaphorically, of wickedness.
22. τούτου δέ, this δέ is grammatically superfluous, and repeats the other.

§ 5. [In certain criminal trials, when a man was condemned, the penalty was not fixed by law, but had to be voted by the dikasts. They called on the prosecutor and defendant each to assess the penalty, and then chose between them. The prosecutor τιμᾶται, 'assesses,' and the convict ἀντιτιμᾶται.

Sokrates having been condemned has to assess his penalty; the accusers have demanded that he shall be put to death. Pursuant to the line he has hitherto taken, treating his life as an advantage to Athens, he says the just assessment would be the honour of public maintenance.

Afterwards, however, he yields to friends, and fixes a small fine.]

1. δ' οὖν, 'well now': particles used when a man comes to the point, reverts from a digression, dismisses a parenthetic remark, etc.
4. ὄ,τι μαθῶν. The origin of this phrase is best seen in the direct form: τί μαθῶν οὐκ ἤσυχίαν ἄγεις, lit. 'what having learnt do you not keep quiet?' 'what induces you not to keep quiet?'—a rather impatient way of saying 'why?' equivalent to 'why are you so perverse as to . . .?'

So the sense would be given here by translating 'what do I deserve in the way of penalty or fine for my perversity in not keeping quiet?' See a good instance, § 15, l. 16.

10. μήτε: generic, 'I did not turn to *anything* where I was not likely.'
11. ἰών is a difficulty. It is possible to construe it literally, 'To the course of going and benefiting each man privately . . . to this I turned': but more probably it is a loose anticipation of ἦα, slipped into the middle of the τὸ . . . εὐεργετῆν clause.
14. ἐπιμεληθείη: regular indefinite structure of πρὶν after negative.
20. καὶ ταῦτά γε, 'ay, and that too.'
23. ὥς: the natural ἦ after μᾶλλον converted into ὥς by the irregular intrusion of οὕτως.
25. ξυνωρίς, 'a pair.' ζεύγος here clearly 'a team' of more than two.

§ 6. [Sokrates, after the assessment of penalties by the two parties, was sentenced to death. After a few words to the majority who voted against him, he speaks to the minority who were in his favour: and he here shows reason for thinking death a good thing.]

3. οἶον for τοιοῦτον ὥστε, a not uncommon abridgment or attraction: not the same use as *inf.* l. 19.
15. μὴ ὄτι, 'not to mention' private men, 'not only' a private man. 'The great king' is the king of Persia, popularly regarded as the happiest man, since he has the greatest power.
16. αὐτόν, superfluous grammatically: a rather strange repetition.
19. οἶον, this time used *comparatively*, not *consecutively*: 'death is like leaving this place.'
26. Μίνος, Rhadamanthos, and Αἰάκος are the three judges in Hades. Τριπτόλεμος (son of Demeter, and worshipped at Eleusis) is not elsewhere mentioned as a *judge*; but there was a connection between the Mysteries (such as those at Eleusis) and the powers of Hades.
29. Ορφεὺς and Μουσαῖος, though constantly in later legend connected with Mysteries and the under-world, seem here referred to merely as poets: they were the mythical early bards.

30. μέν. See § 2, l. 31.
31. τεθνάναι, 'be dead.'
33. ὅποτε ἐντύχοιμι κ.τ.λ., 'whenever I should meet P. or A. or T. comparing my sufferings with theirs.' ἐντύχοιμι is indef. opt., the sequence following as usual the main verb, which is opt.
36. οὐκ ἂν ἀηδῆς εἶη is a repetition in another shape of θαυμαστήν ἂν εἶη ἢ διατριβή, almost as though he had forgotten how the sentence began.
33. *Palamedes*, a hero of the Trojan war, renowned for his wisdom, done to death by false charges of Odysseus, who envied him. The story was told in the lost Epic, *Κύπρια*, but is best known to us from *Aeneid* ii. 82.
43. ἀμήχανον εὐδαιμονίας, 'incredible happiness,' 'overpowering happiness.' The gen. is gen. of respect; lit. 'overpowering in respect of its happiness.'

§ 7. [Sokrates in prison is advised by his friends to escape: in reply he imagines the laws finding a voice and rebuking him. The passage selected is the end of this attack of the laws on Sokrates.]

1. ταῦτα, internal acc., 'transgressing thus.'
11. 'You will confirm the opinion of your judges,' who condemned him on the charge of corrupting youth, see § 1, l. 7.
16. ἄξιον, 'worth while': often in this sense with *dat.* of person.
20. ἂν is read before φανεῖσθαι by many mss.: if Plato wrote it, it is an exception to the ordinary rule that ἂν does not go with fut.
23. Θεσσαλίαν. The Thessalians were always regarded as being uncivilised compared with the other tribes of Greece: and Grote points out (ii. 20) that their low level of taste and intellect, as well as certain points in their costume, indicate that they were rather related to Macedonians or Epeirots than to Greeks proper.
27. ἐνσκευάζεσθαι, the regular word for 'dress up.'
33. ὑπερχόμενος, 'fawning on,' 'cringing to.'

37. ἀλλὰ δὴ, 'but forsooth.' The dramatic particle *δὴ* suggests here ironically a possible defence by Sokrates of his imaginary cowardice.
42. θρέφονται καὶ παιδεύονται : future passives of the older (so-called middle) form ; common in Attic with *old* verbs and verbs of vowel stems.

§ 8. [Sokrates playfully calls himself 'a midwife of the mind,' in allusion to his mother's profession : the obvious meaning is that he does not originate any thought or knowledge, but enables other minds to give birth to it.]

2. ἐκείναις, the midwives, understood from *μαιεύσεως*.
4. ἐπισκοπεῖν, 'look after.'
5. ἔνι for ἔνεστι.  
δυνατὸν εἶναι, masc. 'that one is able.'
14. εὕρημα τοιοῦτο, 'a treasure of this kind,' explained by the following words.
17. παρέικη : lit. 'gives way,' *i.e.* 'allows.'
18. θαυμαστὸν ὄσον, the common attraction (like *θαυμάστοι ὄσοι, θαυμαστῶς ὡς*, where the unattracted form would be *θαυμάσιόν ἐστιν ὄσοι, ὄσον, ὡς . . .*), 'to a wonderful extent.' So § 9, l. 15.
26. ἐξήμβλωσαν, 'have made abortive': the metaphor still kept up.
30. Ἀριστείδης ὁ Λυσιμάχου, the grandson of the great Aristeides, known as 'the Just.' In the *Laches* Plato introduces Lysimachos as an elderly man anxious about the education of this young Aristeides. He is also mentioned in the *Menon*, below, § 27, l. 33.
33. τὸ δαιμόνιον, referring to Sokrates' well-known statement (representing no doubt a sincere belief) that he had a divine inward monitor, which guided him so far that it often stopped him from doing what he intended, though it never prompted him to any action. He refers to it at the end of the *Apology*, where he quotes, as a sign that the death to which he was condemned was a good thing, the fact that during his defence τὸ δαιμόνιον had not once interfered to deter him from saying anything that he was going to say.

40. ἐγκύμων, 'pregnant': the same metaphor.
41. προμνήσθαι, 'to betroth,' 'to arrange a marriage for another': referring to the profession of the *προμνηστρίαί*, the women at Athens who arranged the preliminaries of an engagement.
43. *Prodikos* of Keos, the famous Sophist, who was constantly at Athens. He travelled about teaching for money like the other Sophists; and one of his lectures or 'moral tales' is preserved by Xenophon in the well-known story of the Choice of Herakles. His date is not accurately known; but he is mentioned in the *Clouds* of Aristophanes (423 B. C.), when he was already famous.

§ 9. [Plato in the *Symposium* gives an account of a (probably imaginary) banquet where were assembled Sokrates, Agathon the poet, Aristophanes the comedian, and others. The conversation turned on Love, which each guest praised: then in came Alkibiades flushed with wine, and insisted on praising Sokrates. The story he tells concerning the campaign before Potidaia belongs to the years 432-430, during which that town was blockaded by Athens; the second story to the year 426, when was fought the battle of Delion, which was disastrous to the Athenians.]

2. τοῖς πόνοις περιήν, 'be surpassed in endurance.'
10. αὐτίκα, because at this banquet they were all drinking deep.
13. πάγου οἴου δεινοτάτου, 'a most severe frost': lit. 'a frost such as was most severe,' with the usual attraction of οἴος.
17. οὗτος δέ, the familiar use of δέ with the principal verb after adverbial clauses; the particle being natural, though grammatically superfluous.
23. 'But what was this deed and daring of the valiant man.' A line from the *Odyssey*, iv. 242.
25. οὐ προύχῳρει, lit. 'it did not advance or prosper,' i.e. 'he could not settle it to his satisfaction.'
29. Ἰώνων. The Ionian subject allies of Athens, who would send contingents to this expedition.

33. ἐστήξω, fut. formed from perf. : ἔστηκα, 'I am standing'; ἐστήξω, 'I shall remain standing.' A similar formation is τεθνήξω, § 20, l. 27, and Ar. *Ach.* 325.
34. προσευξάμενος, the common religious practice at sunrise.
35. εἰ δὲ βούλεσθε ἐν ταῖς μάχαις, 'and in battle if you will —,' a vigorous colloquialism, somewhat resembling the English slang usage, e.g. 'and he was good, *if you like*, in battle.'
42. ἀλλὰ γάρ, 'but indeed,' 'but the fact was.'
46. Δηλίον. A place with a temple of Apollo on the coast of Boeotia, seized and fortified by the Athenians (424 B.C.): after a disastrous battle in which the Athenians were defeated, the fort at Delion was recaptured by the Boeotians. This was the greatest blow hitherto suffered by Athens in the Peloponnesian war.
49. Δάχης, friend and comrade of Sokrates, a distinguished soldier, who in 426 had command of a small expedition to Sicily.
52. κάλλιον ἔθεασάμην Σ., 'I saw a more splendid exhibition of Sokrates,' the point explained by two clauses below, πρῶτον μὲν . . . ἔπειτα . . .
53. ἦ, the proper Attic 1st sing. impf. of εἶμι.
54. τῷ ξμφρων εἶναι, 'in presence of mind.'
55. τὸ σὸν δὴ τοῦτο, 'I quote your phrase': the phrase being βρενθύμενος καὶ τῷφθαλμῷ παραβάλλων, quoted from Aristoph. *Clouds*, 362:  
 ὅτι βρενθύει τ' ἐν ταῖσιν ὁδοῖς καὶ τῷφθαλμῷ παραβάλλεις,  
 'Because you walk proudly in the streets, and glance from side to side.'  
 So below, § 10, l. 181, ταυρηδὸν ὑποβλέψας.
68. Βρασιδάς (the famous Spartan warrior killed at Amphipolis, 422) and others may be compared to Achilles: Perikles, the Athenian statesman, to the Homeric Nestor and Antenor: but Sokrates is unlike everybody.
72. ἑκτοπίαν, 'strangeness,' the 'extraordinary character.'
75. Σειληνοὶ καὶ Σάτυροι, the attendants of the god Dionysos—half-men half-goats: as he explains in the next Section, little figures of these were made hollow, and containing small images of gods within. An apt and humorous

comparison for the uncouth exterior and divine soul of Sokrates.

78. ἐπὶ τὰ γελοιότερα, *i.e.* ἐπαινέσθαι. 'Perhaps he will think it rather tends to the ridiculous.'
81. ἔρμογλυφεῖος. The commonest statues at Athens were little busts of Hermes—square posts with a head at the top of them—which were in all public places.  
Hence the statuary was called ἔρμογλυφεύς, 'the Hermes-carver,' and his shop was ἔρμογλυφεῖον.
85. *Marsyas*, a Satyr who challenged Apollo to contest with the flute: the god accepted, won the contest, and then flayed his rash competitor.
87. ὑβριστής, 'a violent person': playfully and metaphorically of Sokrates, who overpowers everybody by his speech.
92. ἂ γάρ . . . διδάξαντος, 'for the tunes which Olympos played I consider to be Marsyas', as he taught him them'; *i.e.* Olympos (mythical inventor of improvements in flute-playing, called 'the Phrygian' or 'the Mysian' Olympos) taught Marsyas; the latter being called sometimes the friend and sometimes the son of the former.
94. δηλοῦ τοὺς . . . δεομένους, 'reveal the persons who need the gods and divine rites': he means that this divine music so touches sensitive natures that they *declare themselves* by the religious enthusiasm to which they are wrought up.
99. ὡς ἔπος εἰπεῖν. § 2, l. 60.
104. 'If it were not that I should seem completely intoxicated.'
107. κορυβαντιῶ, 'to be a *Korybant*' or priest of Kybele, a Phrygian goddess, worshipped with wild rites of song and dance: the term is often used to describe any extreme form of frenzied behaviour.
- III. τεθούρητο, Attic pluperf. without augment.
120. Referring to the passage in the *Odyssey* (xii. 155). The Seirens were two maidens who lived on a flowery island, and sang sweetly, luring passing sailors to land, when they seized and devoured them. Odysseus being warned escaped by stopping his sailors' ears with wax, and having himself bound to the mast, till they had rowed past.



§ 10 [These passages containing the beautiful and pathetic account of Sokrates' death are from the *Phaidon*, where Plato reports the last long conversation of the master on the Immortality of the Soul.]

12. A vessel was sent on behalf of the State every year to the sacred festival at Delos. During its absence it was illegal to put any one to death; and Sokrates thus obtained thirty days' respite.
16. οἱ ἕνδεκα, 'the Eleven,' the Board at Athens who had charge of the prisons and the executions. They also had summary jurisdiction in the case of criminals taken in the act.
20. Ξανθίππη, the wife of Sokrates.
42. 'Just indeed as in my own case seems' . . . to have occurred, you expect him to say, but with colloquial ease and looseness he develops this into the full sentence, with ἤκειν φαίνεται for principal verb. Grammatically φαίνεται is superfluous, being a repetition of ἔοικεν.
47. ἐντέλω, lit. 'to stretch in,' 'to fit in': here used for 'to versify.'
49. ἀτὰρ καί, 'and particularly': often used in such cases where a climax is reached, or special instances selected.
- Εὐηγός, a Sophist of Paros, often referred to by Plato: he gave lectures on 'the virtue of men and states' (*Apol.* 20 B), also on rhetoric, into the study of which he introduced improvements (*Phaidon*, 267 A). From line 55 we gather that he was further a poet.
57. ἀφοσιούσθαι is 'to acquit one's-self of religious duty,' and is used where a person, having received an omen, taken an oath, had a dream, or in any other way knowing or suspecting that a divine monition or obligation is laid on him, proceeds to discharge the duty. Here we may translate 'doing my duty,' 'guarding myself from guilt.'
65. διακελεύεσθαι, 'cheer,' 'encourage.'
68. ἑορτή. See n. on l. 12.
70. δημόδη, 'popular,' 'common.'
82. ἦν πρόσ, lit. 'was close to,' *i.e.* 'was thinking of,' 'was wrapped up in.'

86. πολλὰς ὑποψίας καὶ ἀντιλαβὰς ἔχει, 'it has many points open to suspicion and attack,' 'much that is suspicious and assailable.'
- ἔχειν is here used as in *αἰτίαν ἔχειν*.
89. εἴ πῃ ὑμῖν φαίνεται βέλτιον λεχθῆναι, 'if you think it could be put better in any way'; the aor. λεχθῆναι (where we should expect λεχθήσεσθαι or λεχθήναι ἄν) might be defended as an instance of the idiom by which any verb of *saying* or *thinking* may have pres. or aor. after it with a future sense. So *Protag.* 316 C, οἰεταὶ οἱ μάλιστα τοῦτο γενέσθαι εἰ σοὶ ξυγγένοιτο ('thinks it *would be* most likely to happen,' etc.); *Soph. Phil.* 1329, ταύτην ὑμίξει τὴν πόλιν χρόνῳ ποτὲ . . . πεσεῖν. But the correction βέλτιον ἄν λεχθῆναι is easy and probable.
96. καὶ ὅς, 'and he': old use of ὅς surviving in a few Attic phrases, ἦ δ' ὅς, ὅς δ' ἔφη, καὶ ὅς, etc. So below, l. 178, § 15, l. 2.
99. ὅτε γε μῆδ', 'when I can't even . . .'; μῆ, because the specific case is put *generically*, as is always possible.
100. μή with *indic.* after 'fearing' verb, an idiom not uncommon. it is due to delicacy: the *thought* (*indic.*) is put as a *mis-giving*.
105. The superstition of the swan singing sweetly at his death is well known: so *Agam.* l. 1444, ἦ δέ τοι κόκρον δίκην τὸν ἔστατον μέλψασα θανάσιμον γόνον.  
τοῦ θεοῦ is Apollo, as the god of song.
134. ἦκε, 'came back,' its commonest meaning.
138. στὰς παρ' αὐτόν, acc. because movement is implied: pregnant construction.
167. φειδόμενος οὐδενὸς ἔτι ἐνόnton, 'saving it up, when there is none left.'
177. αὐτὸ ποιήσει, 'it will act of itself.'
179. διαφθείρας: we say 'to *lose* colour or countenance.'
181. ταυρηδὸν ὑποβλέψας, 'looking up like a bull,' *i.e.* with the head down and the eyes cast up showing the whites; a very vivid description.
189. ἐπιεικῶς, 'tolerably.'

198. οὐδένα ὄντινα οὐ, 'every single one': the regular attraction  
for οὐδεὶς ἦν ὄντινα οὐ.  
212. πήγνυτο, optat. pres.  
222. καὶ ὅς, Sokrates.

§ 11. [This story comes in the *Republic*, where they are discussing justice, and an argument is put forward, that if everybody could do exactly what they liked, just men and unjust alike would commit crimes.]

3. *Gyges*, a wealthy and powerful king of Lydia in the eighth century B.C. His riches were proverbial.  
8. μυθολογοῦσι, 'the story relates,' is grammatically needless, as after the first φασι the acc. inf. alone is quite enough. But it is quite naturally inserted.  
12. ὃν περιελόμενον ἐκβῆναι, 'which he (the shepherd) took off (the dead man's) finger and went out.' περιαιρεῖν used of taking away anything *that surrounds*: a girdle, a ring, a city wall, etc.  
16. σφενδόνη, 'the bezel,' the thick part of the ring containing the jewel or device. It is called σφενδόνη or 'sling' from its shape, the bezel being like the leather pad of the sling, and the rest of the ring like the strings.  
19. τόν: old use, as demonstr., only surviving in Attic in a few phrases, as ὁ μὲν, ὁ δέ, τὸ καὶ τὸ, πρὸ τοῦ, etc.  
25. διαπράξασθαι, 'managed,' 'arranged.'  
27. διαφθείραντα, 'corrupted.'

§ 12. [The discussion in the *Laches* is on the right education of youths: Nicias and Laches, as two eminent soldiers, discuss the use of fencing.]

9. οὐ γάρ, etc. 'That contest of which we are the athletes, and those points on which the struggle turns, these men alone are properly exercised in, who practise the use of the implements of war,' *i.e.* other athletes practise things which perhaps make them stronger and more active; but they are of no direct practical good: but those who practise fencing and riding are practising what we *actually have to do* in war. It is therefore, as he says, most fitting for a freeman.

29. ἀνδριότερον αὐτὸν αὐτοῦ : according to the regular Greek idiom, 'braver than he was before.'
32. εὐσχημονέστερον, *i.e.* ποιήσειεν ἄν understood.
- 51-57. The argument is, even if the Spartans had failed to see the use of fencing, at any rate Sparta was the natural place for a fencing-master to go to, as being more likely to get money from them.
59. There is very little difference here between ἐπιδεικνύμενος, middle, 'exhibiting his skill,' and the active ἐπιδείκνυσιν, 'exhibits *it*,' *i.e.* the play.

§ 13. [Continuation of the same subject.]

1. τούτων, fencing-masters.
3. αὐτόθεν, 'at once,' *i.e.* by the following conclusive argument. ὡςπερ ἐπίτηδες, 'as though it happened on purpose,' to prove the point.
6. ἐκ τούτων is explained by ἐκ τῶν ἐπιτηδευσάντων ἕκαστα.
7. οὔτοι, the fencing-masters.
14. διαφέρον, etc., 'a superior weapon, as he was a superior person.' Notice the delightful irony of the expression. δορυδρέπανον, 'a scythe-headed spear.'
24. στύρακος, 'the spike' at the end of the handle, by which the spear was planted in the ground.
26. λίθῳ, instrumental dat. where we should use accus.

§ 14. [An example from the *Theaitetos* of Plato's dramatic openings.]

10. After καὶ ὑπὸ τραυμάτων τρωῶν : the sentence would naturally have ended καὶ ὑπὸ τῆς νόσου, but the fuller statement is substituted.
20. κατέλυν, 'put up,' the object in all such phrases being omitted ; what you 'unloose' in Greek is properly 'the horses.'
21. ἐπέ, 'for,' *i.e.* '[it wasn't for want of asking] for . . .'
37. ὃ μὴ, generic : 'anything I did not remember.'
46. ὁ παῖς, 'the slave.'

§ 15. [The following are examples of the verbal quibbles of the Sophists. The quibbles are of the simplest and most puerile kind: 'This dog is *yours*, and he is a *father* (of puppies): therefore being *yours* and being *father*, he is your father'; or again, 'Your father is different from his father: he who differs from a thing is not that thing: therefore your father, differing from a father, is not a father: therefore you have no father.'

Probably the instances here given are intended rather as parodies of the Sophists' quibbles than as real examples of what they said. But with the fondness of the Greek for intellectual fencing of all sorts, the Sophists may have at times exhibited their skill merely for fun: and at times may have used seriously arguments resting on verbal quibbles less absurd but not more really sound than Plato's burlesque examples. We should remember too that in the days before grammar verbal differences would more generally and easily pass as real differences than now.]

1. πρὸς, 'besides,' often used colloquially thus as adverb.
2. αὐτίκα, 'in a moment.'
- ἦ δ' ὅς, 'said he,' used often, as here, with the addition of the name. See § 10, l. 96.
5. ἕτερα τοιαῦτα, lit. 'others such as he,' *i.e.* 'and they are bad too.'
10. ὑπολαβών, 'striking in.'
16. ὅ,τι μαθῶν ἔφυσεν. See § 5, l. 4: translate 'for being so misguided as to beget such clever sons.'
20. ὁπότε σοι ταῦτα ἔμνηται, 'now that you've finished your long story': for Sokrates had just been saying that he could not stand up against two, for he was no Herakles, and even Herakles had to call in the aid of Iolaos, his brother's son: and he, Sokrates, would have been glad of the help of *his* brother Patrokles.
23. οὐ μὴ ἀνῆς ἐρωτῶν, 'there's no chance of your ceasing to ask questions.'

41. μέντοι, affirmative, 'certainly.' This is its earliest meaning.  
 ἄλλο τι : see below, § 20, l. 51.
49. ἐκὼν παρήκας, 'you have intentionally let pass,' refers to a point in the previous discussion which Sokrates had just made.
52. ἀπεργάζεσθαι, 'to produce, execute': he means that dialectics (τὸ διαλέγεσθαι) was their trade, and they were perfect in their art.
55. We can get the same juggle in English if we say, 'To whom is slaughtering, flaying, mincing, boiling, and roasting appropriate? To the cook.'

§ 16. [Ion of Ephesus, a celebrated *rhapsode* or reciter of poetry, is introduced in the dialogue which bears his name discoursing about his profession. From the passage before us we see that the rhapsode when reciting Homer must have exhibited all the arts of a practised actor,—indeed even more than the Greek actor, as the latter had a mask on.]

1. What Sokrates had been saying was that poetry was not human but divine : and that poets were inspired or possessed by the divine power.
4. μῦθος, 'ordinance.'
13. Striking scenes from *Odyssey* and *Iliad*.
- (1) *Od.* xxii. 1. 'Then the wise Odysseus stripped off his rags and leaped upon the great threshold, and poured forth all the swift arrows before his feet,' when he was about to begin the slaughter of the suitors.
- (2) *Iliad* xxii. : the fight between Achilles and Hektor.
- (3) The beautiful passage at the end of *Iliad* vi., where Hektor parts from Andromache on the towers.
- (4) The lamentation for the dead Hektor between Priamos and Hekabe in *Iliad* xxiv.
19. παρὰ τοῖς πράγμασιν, 'present at the scenes.'
22. 'How clear is this proof you speak of': *i.e.* the rapture of sympathy with what he recites is a proof of Sokrates' doctrine of the *divine* character of poetry.

§ 17. [The question is 'whether virtue is teachable': this account of education comes in as one point in the reply of Protagoras the Sophist to Sokrates, when the former is maintaining that virtue *can* be taught.]

5. παρά, 'at': they *accompany* his words and deeds with admonition.
9. After πειθῆται supply 'well and good': this omission (*aphorosis*) is idiomatic in Greek in any sort of dialogue, as the gap is filled expressively with a gesture. So Hom. *Il.* i. 136: and *Rep.* 575 D, we have a very similar passage to this: καὶ ἐὰν μὲν ἐκόντες ὑπέκωσιν· ἐὰν δὲ μὴ ἐπιτρέπη ἢ πόλις, etc.
11. διδασκάλων: οἰκίας understood. So commonly ἐς "Αἰδοῦ.
12. ἐντέλλονται, 'request' the schoolmasters.
17. βᾶθρα, 'the benches' where the boys sat.
19. As διέξειμι is 'to go through'=to give a full account of, so διέξοδος means 'a full account.'
22. ἕτερα τοιαῦτα, in apposition to the sentence: 'just the same.'
25. ἐντείνω, here 'to set to music': not quite the same, though a parallel use, with that in § 10, l. 47.
44. ὑπογράψαντες γραμμάς, 'drawing strokes as patterns': the same use of ὑπὸ as in ὑφήγησις.  
οὔτω, often used after participles: 'first draw strokes . . . and *then* give him the tablet . . .'
51. εὐθύναι, properly used only of magistrates, who after their year of office is expired have to submit to this 'account' or 'scrutiny.' The connection of this word with εὐθύνω, 'to correct,' it is difficult to maintain in translating.

§ 18. [This is continuous with the last passage. Protagoras has to meet an obvious difficulty; why, if virtue can be taught, do good men's sons turn out ill? The answer is most ingenious. It is not, he says, as if good men were the experts of virtue, and bad men the outsiders: in a city we are *all* experts of virtue: the city can't exist otherwise. So it is just as if we were all of one trade: in that case, we should be all experts as compared with

outsiders, but we should differ from each other according to natural faculty, all being taught the trade. So with virtue: we are experts as compared with outsiders, *i.e.* savages: but we are all taught virtue, and differ by natural faculty.

The argument to which Protagoras is here replying will be found in another shape below, § 27, extracted from another dialogue.]

5. **ιδιώτης** is the 'outsider' or 'amateur' compared with *ἐμπειροὶ* or *δημοουργοὶ* and *διδάσκαλοι*, 'the experts and teachers' of an art.
10. **ἐπιπλήττω**, usually with dat.: here, perhaps owing to *ἐδίδασκε*, the acc. is kept.
11. **μὴ ἐφθόνει τούτου**, 'and did not grudge such instruction': gave it freely and openly, and had no trade secrets to conceal as in the other arts, as he goes on to say.
12. **δικαίων** and **νομίμων** are neuter.
22. **ἠϋξήθη**, 'grown up.'
30. **οἷς μήτε**: *μή* because it is generic.
32. **Φερεκράτης**, a comic poet, who produced in 421 B.C. a play called *Ἀγριοί*, 'the Savages,' in which some Athenians tired of Athens tried to better their lot by going to live with savages, and were presumably undeceived (Kock, *Com. Frag.* i. 146).  
**ἔδιδας**, the technical word for bringing a play on to the stage. The poet attended the rehearsals of the chorus, and 'instructed' them. The chorus here consisted of these *Ἀγριοί*.
- Ληναίω**, the January festival of Dionysos, one of the four Dionysiac festivals held in four consecutive months. The name is derived from *ληνός*, the winepress.  
At the *Lenaiæ*, and at the great city Dionysia in March, the plays were acted.
- εἶεν** is assimilated to the main verb *εἰ δέοι*, the supposition being continued on.
35. **ἀγαπήσαις ἄν**, 'you'd be glad enough.'
36. **Eurybatos** and **Phrynondas**: proverbial scoundrels. Eurybatos



betrayed his master Croesus, who sent him to get troops against Cyrus, by joining the foe.

36. *Phrynondas*.  
 37. ἐνθάδε, *i.e.* among civilised persons: the contention is that the worst civilised man is a saint compared with savages.  
 44. οἶός τ' ἦν, *i.e.* διδάσκειν.  
 48. ἄλλῳ belongs to διαφέρει, and is put to the front for emphasis.  
 49. διαφέρει, 'surpasses,' 'is better,' governing προβιβάσαι.  
 54. πῶξις, 'exaction,' from the special sense of πῶσσειν.  
 56-8. ἀπέδωκεν, κατέθηκεν, 'gnomic' aorists, expressing habit: 'he pays,' 'he deposits.'

§ 19. [These sentiments are in the *Gorgias* put into the mouth of Kallikles, a man of the world, who despises the Sophists, and also philosophy, which he says a young man may be expected to be interested in, but which a man ought to drop as he grows older. He treats Sokrates as a friend, but one who deserves mild censure for neglecting for the sake of philosophy the knowledge which is necessary for life and practical affairs.]

6. ψελλίζομαι, 'I lisp.'  
 14. ταῦτόν πάσχω, 'I feel the same.'  
 25. ὁ ποιητής, Hom. *Iliad* ix. 441:  
     οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσιν.  
 26. καταδευκότη, 'shrinking,' 'retiring,' 'hiding.'  
 29. νεανικόν, 'vigorous.'  
 32. This refers to a passage in the *Antiope*, a lost play of Euripides. *Antiope* was by Zeus the mother of Amphion and Zethos, and the wife of Lykos, king of Thebes. She was cruelly treated and thrust out, and her sons helped her to defeat Lykos and recapture Thebes. Amphion was gifted with a divine lyre and a power of song such that when he played the stones spontaneously came and made the wall of Thebes with no further trouble.  
     In the passage referred to here, Zethos is clearly rebuking

his brother for his unmanly devotion to music. The passage has been restored as follows from Plato and scholia and other sources :—

. . . ὦδε γενναίαν φύσιν  
 γυναικομίμῳ διαπρέπεις μορφώματι·  
 κοῦτ' ἐν δίκῃς βουλαῖσιν ὀρθῶς ἂν λόγον  
 προθεῖο πιθανόν, οὔτ' ἂν ἀσπίδος ποτέ  
 κύτει γ' ὁμιλήσειας οὔτ' ἄλλων ὑπερ  
 νεανικὸν βούλευμα βουλευσαίῃ τι.

37. 'Neither in the trials couldst thou plead aright, nor find probability nor proof, nor on behalf of another give vigorous counsel.'
42. πόρρω, 'far on in.'
49. τιμᾶσθαι, see § 5, 1. I.
50. Here he is quoting the poet again—

καὶ πῶς σοφὸν τόδ' ἐστίν, εἴ τις εὐφυνῆ  
 λαβούσα τέχνη φῶτ' ἔθηκε χεῖρονα.

53. ὑπὸ δὲ τῶν : the sentence ends as though τοιοῦτον ὄντα ὥστε had preceded, not δυνάμενον.  
 'Neither able to help himself nor save himself nor any other from the worst dangers, but *the sort of man to be robbed,*' etc.
54. ἄτιμον, 'degraded' from his position as a citizen.
55. 'Tho' it be rather a brutal thing to say.'
56. κόρρη, 'the cheek' or 'temple.' The whole phrase therefore is 'to box the ears.'
- ἀλλ' ὦ γαθέ. Here he begins again to quote Zethos' speech (with alterations to suit the case), which has been thus restored :—

ἀλλ' ἐμοὶ  
 πιθοῦ, κέχρησ' ὄπλοισι καὶ ῥίψον λύραν,  
 παῦσαι δ' αἰοιδῶν, πολεμίων δ' εὐμουσίαν  
 ἄσκει. τοιαῦτ' ἔειδε, καὶ δόξεις φρονεῖν,  
 ἄλλοις τὰ κομψὰ ταῦτ' ἀφείς σοφίσματα  
 ἐξ ὧν κενόισιν ἐγκατοικήσεις δόμοις.

57. πραγμάτων δ' εὐμουσίαν, 'the harmony of business': *i.e.* drop your tunes, and learn a better sort of tune, manly affairs.

58. ἄλλοις, 'leaving to others these—shall I say follies or humbug? —[both words in place of σοφίσματα, and fitting the metre] which will make you a dweller in an empty house,' *i.e.* will lead only to ruin.

§ 20. [An example of the dialectic method proper. Polos represents the ordinary view that the happiest man is he who can do what he pleases *with impunity*; therefore, the absolute despot is the happiest. Sokrates stoutly maintains that justice alone can make a man happy.]

3. ἀποκτινύς: the forms -κτιννυμι, -νύναι, -νύς are rather favourites with Plato.
22. *i.e.* 'let me give my view, and you reply with yours.'
23. ἐν ἀγορᾷ πληθούσῃ, 'in full market,' *i.e.* in the forenoon.
27. τεθνήξει, 'he shall be a dead man.' See note, § 9, l. 33.
28. τῆς κεφαλῆς κατεαγέναι. We say, 'to have their heads broken': the Greeks say, 'to be broken in the head,' the *gen.* being the old *local* use, of the *region*: thus in Homer, οὐκ Ἄργεος ἦεν, 'was not in Argos'; θέειν πεδίοιο, 'to race over the plain'; ποδὸς ἔλλαβε, 'seized him by the foot.'
44. ἤντινά σοι δοκοῖ, 'whatever house you preferred' [to be burnt, of course]. The *opt.*, according to the regular use, is *assimilated* to the main verb.
51. ἄλλο τι ἢ and ἄλλο τι (see § 15, l. 41) are both used to ask a question to which answer 'yes' is expected. Their origin is quite simple, though different in the two cases. ἄλλο τι ἢ νοσεῖς = 'anything else than—you are ill?' *i.e.* 'are you not ill?' ἄλλο τι νοσεῖς = 'anything else? you are ill?' really *two* questions, exactly like Fr. *n'est-ce pas, vous souffrez?* This, therefore, is also = 'are you not ill?' The pronouns are here used therefore just like the accusatives ταῦτα ἄρα, καὶ ταῦτα, ἕτερα τοιαῦτα, τοῦτο μὲν, τὸ σὸν δὴ, and many other expressions, in a sort of apposition to the clause. So ταῦτα δὴ, § 24, l. 12. Riddell has pointed out (*Dig.* 17) that these acc. pronouns stand for a clause, either unexpressed, or expressed before or after.

60. τίνα ὄρον ὀρίζεαι, 'what line you draw,' how you define it.
72. ἐχθές καὶ πρόην, 'yesterday or the day before,' proverbial expression for 'the other day.'
76. Archelaos was a ruler of ability: he improved the country with roads and fortresses, 'and in various ways,' says Thuc. (ii. 100). He also patronised art and literature: the poets Euripides and Agathon among others were entertained at his court. He was, however, evidently an unscrupulous usurper.
96. Polos admits that he was 'unjust': and then in a vein of humorous irony describes his various successful crimes, and how 'unhappy' (according to Sokrates) he must have become.
119. ἀπὸ σοῦ ἀρξάμενος, 'beginning with you,' would naturally be used after a negative: and of course his ironical ἴσως ἔστιν ὅστις is equivalent to saying 'there is *no* Athenian.' Translate, 'and perhaps you can find a man, among the Athenians including yourself, who . . .'

§ 21. [Sokrates argues that political art is unteachable: (1) because in *public* the assembly listens to experts on technical subjects, but to *anybody* on politics; (2) because the corresponding *private* virtue—possessed for example by Perikles—could not be taught to his sons or his ward, while all other accomplishments were carefully taught them.]

9. μηδέ, unusual for οὐδέ, after οὐ. The verbs of *perception* and *thought* occasionally take μή: εἶ ἴσμεν μὴ ἂν γενομένους, Thuc. i. 76; νομίσαντες μὴ ἂν ἱκανοὶ γενέσθαι, Thuc. vi. 102: and *both* negatives together as here, οἶμαι σοῦ κάκιον οὐδὲν ἂν τούτων κρατύνειν μηδ' ἐπιθύνειν χερσί.
20. ἀποδέχονται: lit. 'accept it from him,' i.e. 'allow it.'
22. τοξόται. Scythian slaves armed with bows, used as police.
30. ἔπειτα, logical, not temporal: 'nevertheless.'
32. μὴ ὅτι [lit. 'not (to mention) that,' 'let me not (say) that'] i.e. 'not merely.'
36. Perikles' two sons and Alkibiades were present.

37. εἶχετο, lit. 'held on to,' *i.e.* 'depended on,' 'concerned,' 'had to do with.'
39. Sacred animals turned loose to graze were called ἀφροί [lit. 'let loose'].
44. ἐν Ἀρίφρονος, like ἐν Ἀιδου, etc. : οἴκω understood.
45. ἀπέδωκε : *i.e.* Ariphton is called in another dialogue (*Alk.* i. 118 E) 'a wild man'—μαινόμενος ἄνθρωπος.

§ 22. [This passage is from the famous 'myth' of Er the Pamphylian with which the *Republic* ends. Er was buried with other corpses after a battle, and being disinterred, came to life and related what he had seen in the other world. The spectacle of the souls of those who had lived before choosing new lives was one incident. The lives were not only human lives of all sorts, but also the lives of all manner of animals.]

7. θάνατον : for Orpheus had been slain by Thracian women because for love of the lost Eurydice he scorned all other loves. Verg. *Georg.* iv. end.
8. *Thamyras* : an ancient mythical bard of Thrace, who challenged the Muses, and being defeated was made blind.
10. εἰκοστήν, '20th,' because the souls drew lots for order of choice.
13. κρίσις : for Odysseus and Aias, after the death of Achilles, competed for his armour, and it was adjudged to the former.
16. *Atalante* : a maiden who was to be won by her lover beating her in a race : but she outran them all, and was only won at last by Milanion, who dropped golden apples on the course, which she swerved to pick up.
18. *Epeios* built the wooden horse which took Troy.
20. *Thersites* : the buffoon of the *Iliad*.
31. ἐπειδή . . . ἤρησθαι. Greek idiom allows in *Oratio Obliqua* even *dependent* clauses, after relatives or conjunctions, to be acc. infin. See §§ 24, 35, 40.

33. *δαίμονα*, 'Destiny.'
35. *ὄν* is subject of *ἄγειν*: 'He, the Destiny, first led . . .'
36. *ἐπιστροφῆν*: for Klotho the Fate was twisting the Distaff which spun men's destinies.
39. 'Making the destinies spun [by Klotho] irreversible': for the meaning of Atropos is 'unturning.'
41. *διεξεληθόντα* is the *δαίμων*, but the addition of the second clause, *ἐπειδὴ καὶ οἱ ἄλλοι διήλθον*, makes the rest of the sentence naturally plural.
- 42, 45. 'the plain of Forgetfulness' and the 'river of Indifference' are naturally in the place of the dead.
46. *στέγειν*, 'holds': used equally of keeping out or keeping in.
52. *αὐτός*: *Er* the Pamphylian, who is telling the tale.

§ 23. [Sokrates is arguing for simplicity of life, and attacks the valetudinarianism or invalidism of the present day—the excessive care of the body, and the habit of being always in the doctor's hands: *this*, he says, is unworthy of a man, and the greatest obstacle to a man doing his duty and performing his part in life.

In the old days, he says, it was not so; and illustrates his point with a reference to Homer: first to the case of Eurypylos, to whom when wounded the sons of Asklepios (god and inventor of healing) gave a stimulant—a kill-or-cure drug: and secondly, in the passage before us, to the case of Menelaos, where simples were used, but no *regimen* prescribed as for an invalid.]

2. *δίαίτα* is 'manner of life.'
3. *ἀποκεκριμένον*, 'distinct,' 'definite,' 'specific.'
6. *τῆν εἰωθυίαν* . . . *δίαιταν*, *i.e.* made no special prescription for a change of manner of life, as to a chronic invalid.
8. *ἀπαντλοῦντα καὶ ἐπιχέοντα*, 'drawing out and pouring in': the protracted regimen would be slowly exhausting the bad humours and pouring in remedies—which he objects to.
10. *ἕτερα τοιαῦτα*, 'like himself.'

12. *περίοδος καθεστηκυία*, 'regular round of duties.'
14. *παῖδες*. The sons of Asklepios were Podaleirios and Machaon, the leeches of the *Iliad*, who were good soldiers too.
19. *ἐκμυζήσαντε*, dual, as often with plural verb, 'sucking out.' The line is from *Iliad* iv. 218.
24. The *κυκεών* or 'mixture' is described, *Iliad* xi. 639, as made of Pramnian wine with goat's cheese grated over it, and white barley-meal sprinkled on it; according to Plato, rather a 'feverish' drink for a wounded man.  
 [In the *Iliad*, the draught was not, as Plato evidently thinks, given to Eurypylos, who was tended by Patroklos; but Nestor and Machaon drank the *κυκεών*. Plato has confused the story. However, as Machaon was wounded when he drank the *κυκεών*, it would have done just as well for Sokrates' point.]
30. This refers to the story that Asklepios was killed by Zeus for restoring Glaukos to life. See *Agam.* 1022.

§ 24. [An example of Plato's dramatic openings—from the *Symposium* or 'banquet,'—giving an account, as related to the speaker by Aristodemos, a friend of Sokrates, of a great banquet once held at Agathon's house, where were present Agathon the poet, Aristophanes, Alkibiades, Sokrates, and others.]

5. *ἐκείνος*: Aristodemos, who told the story to Apollodoros.
10. *τόν*, 'he.' See above, § 11, l. 19.
11. *ἐπινίκια*, 'the celebration of his victory'—Agathon having won his first prize in the theatre by the exhibition of a tragedy.
2. *ταῦτα δή*, 'that is the reason, therefore, why I . . . '—a pronominal apposition. See § 20, l. 51.
7. 'Let us refute the proverb, changing it to *this*, that . . . etc.'  
 The proverb is *αὐτόματοι δ' ἀγαθοὶ δειλῶν ἐπὶ δαίτας ἴασιν*, *i.e.* 'good men go uninvited to the feasts of cowards'—a brave man is welcome anywhere. But Apollodoros proposes politely to substitute *ἀγαθῶν* for *δειλῶν*—with a playful reference to Agathon's name.

The Homeric allusion which follows is also playful. In *Iliad* ii. 408 Agamemnon makes a sacrifice and then 'Menelaos of the loud war-cry came to him unbidden' (*αὐτόματος*). Again in *Il.* xvii. 588 Apollo calls Menelaos *μαλθακὸς ἀλχημητής*, 'a feeble warrior.'

30. Another playful reference to Homer. Diomedes, about to attack the Trojan camp, asks for a comrade, quoting the proverb:—

σύν τε δὴ ἐρχομένω καὶ τε πρὸ ὁ τοῦ ἐνήθησεν :

'two going together,—and one sees before the other,' *i.e.*

'two heads are better than one' (*Iliad* x. 224).

32. ἄττα : Attic form for τινά.
33. ἑαυτῷ πως προσέχοντα, 'attending to himself,' a vivid phrase for 'wrapped up in his thoughts,' 'in a fit of abstraction.'
35. γενέσθαι : for inf. see § 22, l. 31.
36. καταλαμβάνειν, 'found.'
42. εἰς αὐθις, 'to some future time': preposition used like ἐξ ὅτε, and somewhat like ἕως ὁψέ.
45. καλῶς ποιῶν, colloquial: 'quite right too.'
53. ἀπονίζειν : before the guest reclined on the sofa for dinner, he sat down for the slave to take off his shoes and wash his feet.
58. καὶ ὁς ἔφη εἶπεῖν, 'and the other (Aristodemos) said he replied.'
63. παρατίθετε may be imperat., but it goes rather more naturally as indic. 'In any case you serve up what you please when no one gives orders—which I have never done. Now therefore . . .,' etc. The remark is parenthetic, nominally spoken to the slaves, but really describing his easy-going household arrangements playfully to his guests.
69. οὐκ ἔάν, 'dissuaded': the regular *mild* meaning of the phrase.
71. μάλιστα, 'about,' with μεσοῦν.
81. τιμῶμαι, 'I value.'
88. τρισμυρία, the conventional number of the Athenians. The total hoplite force of Athens at the beginning of the Peloponnesian war was 29,000, excluding 1200 knights. But at the plays there would be also boys present, and foreigners, and women: and the Dionysiac theatre is said to have been large enough for 50,000.



94. After the meal and before the drinking they poured libations (*σπονδαί*) and sang a paian (*ᾠσαντας*).
95. *ἄλλα* stands for the other participle which you expect here : 'after singing, and pouring libations, and — all else that was usual.' See § 20, l. 51.
104. *ῥαστώνην παρασκευάζεσθαι*, 'find some ease or rest from our drinking,' *i.e.* to escape from the rigid rule of deep drinking, the *ἐπάναγκες* mentioned l. 129.
105. *βαπτίζω*, 'to dip,' evidently slang for potations. It is also used of *debt*, and of a man overwhelmed with *questions*.
109. *Ἑρμαῖον*, 'a windfall' or 'godsend': from Hermes, god of luck.
116. *Ἐγχιμάχος* is a famous doctor.
126. *μὴ διὰ μέθης ποιήσασθαι τὴν συνουσίαν*, *i.e.* 'not to turn the gathering into a mere drinking-bout.'
131. The 'flute-girl' was a regular institution at dinner parties. Plato speaks contemptuously of them in *Prot.* 347; 'where the company is refined and superior, you won't see flute-girls, nor dancing-girls, nor harp-girls, but they are satisfied with each other's society.'
137. The line he is playfully referring to is quoted thus :  
*οὐκ ἐμὸς ὁ μῦθος ἀλλ' ἐμῆς μητρὸς πάρα.*  
 Plato elsewhere quotes or parodies this line, no doubt in ridicule of its prosaic simplicity (*Apol.* 20; *Alc.* i. 24).
146. *καταλογάδην*, *i.e.* 'in prose.'
147. *Πρόδικος*. See above, note on § 8, l. 43.
149. *i.e.* 'where I found salt extolled to the skies for its usefulness.' The orators and teachers used to practise themselves by writing encomiums and attacks on all manner of things, and this we may suppose is an extreme instance.
- 150-3. This sentence is exclamatory, and spoken with indignation : 'to think that . . .'
155. *ἔρανος* was 'a contribution' or 'subscription' for various purposes, private or public. It is here metaphorical : 'to give my contribution' = to assist or support.
160. *ἐπὶ δεξιὰ* : the guests reclined on couches, leaning on a cushion with their left arm. The man at the left of the couch thus overlapped his neighbour, and the left-hand man was thus *πρώτος*. Here Phaidros was *πρώτος*, and the turn passes *ἐπὶ δεξιὰ*, towards the right.

166. Διώνυσον καὶ Ἀφροδίτην. Aristophanes as comic poet is naturally a special worshipper of Dionysos, as it is at his feasts that he exhibits plays : and the festal god Dionysos is naturally connected with Aphrodite.
170. τύχη ἀγαθῆ, an expression of a wish : 'and good luck go with him !'

§ 25. [Agathon praises Love in his turn, at the same banquet described above. The drift is : Love is young, and beautiful, and soft, and graceful, and of fair complexion : and just, and temperate, and brave, and a poet, and the creator of life and origin of all good.]

7. φεύγειν φυγῆ is an idiom : 'to flee with all one's might.'
12. The proverb is first in the *Odyssey*, xvii. 218 : ὡς αἰεὶ τὸν ὁμοῖον ἀγει θεὸς ὡς τὸν ὅμοιον, i.e. 'birds of a feather flock together.'
13. Ἰαπετός was a Titan, son of Ouranos and Gaia ; and is often playfully spoken of, like Kronos, as a type of what is ancient. Phaidros had only said that Ἐρως was eldest of the gods.
16. *Phaidros* had said that Hesiod and Parmenides both testified to the age of Eros.
18. 'Mutilations and chains' refer to the treatment of Kronos by his son Zeus. Kronos, knowing it was fated he should be dethroned by a son, began devouring his children : Zeus escaped, and took violent measures against his father.
26. The quotation is from *Iliad* xix. 91 (Homer has τῆ, and οὔδει). The meaning there is that Destruction *walks softly* so as to come unseen on men : and 'steps on the heads of men,' i.e. destroys them.
40. ὑγρός, 'yielding,' 'flexible,' 'buxom.'
57. οἱ πόλεως βασιλῆς νόμοι, 'the laws which are kings of the city.'
60. Note the ingenious and graceful quibble by which Love is made out to be temperate and brave.

76. *πάσαν ποιήσιν* depends on *ἀγαθός*, 'accomplished in all manner of poetry.'
- τὴν κατὰ μουσικὴν* is added to limit the rather general word *ποίησιν* to artistic production. He immediately passes to another kind of *ποίησις*, the generation of animals.
82. *ἀπέβη*, gnomic aorist: 'turns out.'
84. Plato only means that Apollo acquired these because he desired them so much.
86. *Μοῦσαι μουσικῆς*: the sense is carried on from *Ἔρωτος ἀν εἰη μαθητῆς*: 'Apollo learnt [his arts] from Love, and must be the pupil of Love, and so the Muses (are pupils of Love) in music, Hephaistos in forging,' etc.
90. *κάλλους*, governed by *Ἔρωτος*.
96. *τοιούτων*, *i.e.* beautiful and good.
102. *τὰς τοιάσδε ξυνόδους . . . τιθεῖς ξυνιέναι*, acc. cognate: 'making us meet in all such gatherings as these.'
106. 'The joy of the good, the wonder of the wise, the amazement of gods' (Jowett).
110. *κυβερνήτης, ἐπιβάτης*, 'to guide you, to fight for you.' *ἐπιβάτης*, properly a soldier on board ship, and is no doubt suggested by *κυβερνήτης*, as it suggests *παραστάτης*, 'comrade.'

§ 27. [Menon and Sokrates are inquiring into the nature of virtue: neither of them knows what it is: Menon says, 'How will you inquire into what you do not know?' Sokrates replies (at the opening of our passage), that that argument would stop all inquiry: but meets it by saying that the soul *has lived before*, and seen truth, and only needs *reminding* of it.]

13. *δοκεῖν*: consec. inf., common in qualifying phrases, like *ὡς εἰπεῖν, ξυνελόντι εἰπεῖν*, etc.
15. The 'priests and priestesses who had taken pains to be able to give account of the subjects they treat of' would be people instructed in diverse mysteries, and specially in the theories of life in the other world.

- 24-30. A fragment of Pindar [frag. 98], literally rendered as follows:—  
 ‘For from whomsoever Persephone have received the payment for ancient sorrow [*i.e.* sin], of these the souls she gives back into the upper sunlight in the ninth year, and from these souls come great men—glorious kings, swift and strong, and mighty in wisdom,’ etc.
24. οἴσι, a dative after δέχομαι, an Epic use: ‘to take for a person,’ *i.e.* ‘receive from him.’
26. ἀντιδοῖ: Doric for ἀναδίδωσι.
38. δ δῆ: the antecedent to δ is ἀναμνησθέντα: ‘There is nothing to prevent a man, if he only is reminded (*which process men call learning*) of one thing, from finding out,’ etc.
45. ἀληθεῖ according to the regular idiom follows the case of φῖ.

§ 27. [For the doctrine cf. § 18 above. The argument is simple enough: it is that in so many cases the sons of men eminent for wisdom and virtue (the two are identified by Sokrates here as often elsewhere) are well taught in all that masters can teach, but have not learned the wisdom and virtue of their fathers—which they certainly would have been taught had it been teachable.]

12. ἐδιδάξατο, ‘had him taught to be,’ a common use of the middle. *ἰππέα ἀγαθὸν* is *proleptic*, *i.e.* gives the result of the teaching.
16. εἴχετο, lit. ‘held on to,’ *i.e.* ‘was connected with,’ ‘depended on.’
19. φύσιν, ‘natural aptitude.’
31. τοιοῦτος, *i.e.* ‘so bad.’
32. ἐν τοῖς ἀριστοῖν: a curious idiom common with superlatives: it always means ‘among the best,’ though it is difficult to see how it came to mean that. It almost looks like an attraction from ἐν τοῖς ἀριστοῖς ὄντα.
33. Ἀριστείδης, see § 8, l. 30.
48. μὴ οὐκ ἤ διδακτόν, ‘I fear it is not teachable,’ a common way of expressing a misgiving or fear, without any principal verb. The μὴ is enough to show the character of the sentence, and the verb of fearing is not required. Similarly

*ὅπως* with future is used, to express a caution or command, the verb *ἔρα* being equally easy to supply.

51. *Thukydides* son of Melesias is meant, a distinguished public man, contemporary and rival of Perikles.

54. *ἔδωκε*, *i.e.* 'to teach.'

57-60. The *μέν* and the *δέ* are each repeated twice, once in the relative and once in the principal clause, to keep the antithesis emphatically clear.

The sense is plain : he would never have taught them the less important things at some expense, and failed to teach the more important things which he could do for nothing. *οὐκ ἄν ποτε* influences the whole sentence.

68. 'But the fact is, my friend, I fear virtue is not teachable.'

§ 28. [A digression in the dialogue called *Phaidros*. Sokrates had just said that they must consider the question of how to write well ; and 'we require to question,' he said, 'Phaidros, or some other distinguished writer about this point.' Phaidros enthusiastically assents : such pleasures, he says (in the first line of our extract), are what makes life worth living. Sokrates then makes his remark about the crickets.]

3. *ὧν προλυπηθῆναι δεῖ ἢ μηδὲ ἡσθῆναι*, 'pleasures from which it is needful to receive pain first or else not to enjoy at all' : *i.e.* 'pleasures which we can only enjoy at the cost of previous pain.'

The grammar of *ὧν* is intricate : it is attracted into the genitive by *ἐκείνων*, from an accusative *ἄς*, cognate with *ἡσθῆναι*.

7. *ὡς ἐν τῷ πνίγει*, 'as usual in the sultry heat.'

15. *Σειρήνας* : see note § 9, l. 120.

21. *τῶν πρὶν Μούσας γεγενῆσθαι*, 'of those who lived before the birth of the Muses.'

29. The four names that follow are four Muses.

36. *οὔσαι . . . περὶ*, 'concerned with,' 'delighting in.'

§ 29. [One of the few beautiful descriptions of scenery in the classics.]

2. Ἰλισσόν: a small river north-east of Athens, then always flowing, now often dried up by irrigation of gardens, etc.
5. It was one instance of Sokrates' hardness that he never wore shoes. Most Athenians wore them for outdoor walking, though, as we see here, they often left them off in hot weather.
15. Oreithyia, daughter of Erechtheus, was carried off by Boreas, the north wind. The story is well known to English readers by Swinburne's magnificent chorus in his drama of *Erechtheus*.
22. Ἄρτα, a local name of Artemis, who had a temple here.
28. φαίην is still under the influence of the ἄν: cf. the well-known line of *Agamemnon* (1049), πελθοί' ἄν, εἰ πελθοί', ἀπειθοίης δ' ἴσως.
29. Φαρμακεία, a nymph with whom Oreithyia was sporting.
35. οὐ πάνυ εὐτυχούς ἀνδρός: i.e. the man who should give such a rational explanation of one myth would be forced to go on and explain them all, and so would be 'not a very fortunate person,' as Sokrates says with delightful irony.
37. *Chimaira* was, according to Homer, 'in front a lion and behind a snake, and a she-goat in the middle.'
40. αἰς, etc.: 'and if a man is to disbelieve these, and try to explain each case according to probability . . .'  
προσβιβάξω, lit. 'to bring over,' generally means 'to persuade': here it seems to mean 'accommodate to reason,' 'explain,' 'rationalise.'
44. Referring to the famous maxim written up on the temple at Delphi: γνῶθι σεαυτόν.
49. Τυφῶνος: Typhon or Typhoeus, the hundred-headed fire-breathing monster, son of Tartaros and Gaia, who rebelled against Zeus.
50. ἐπιτεθυμμένον, 'inflamed,' from ἐπι-τύφω, referring to the name Τυφῶν.
57. ἄγνος, a tall willow-like tree, *vitis*.
58. 'In what beautiful bloom it is, so as to make the place most fragrant,' lit. 'how it would make most fragrant.' ἄν παρέχοι

is the ordinary conditional, and *ὡς* is purely relative. So a still clearer instance in *Gorgias*, 453 C . . . *ἵνα οὕτω προῆ [ὁ λόγος] ὡς μάλιστα ἂν καταφανὲς ποιῶι περὶ ὅτου λέγεται.*

61. Ἀχελῷος, the river-god, from the famous river in Epeiros.

The *κόραι καὶ ἀγάλματα*, 'images and offerings,' would be in the little shrine near the fountain.

62. *εἰ δὲ βούλει*: see above, § 9. 35.

67. *ἐξενάγηται*, from *ξαναγέω*, 'to guide strangers.'

§ 30. [Kritias tells Sokrates the story which Solon told to the elder Kritias, grandfather of the speaker, who told it to his grandson and namesake, the present Kritias. The tale first describes how the Athenians have lost the history of ancient days, owing to various convulsions of nature, such as fire, floods, and earthquakes; a history which has survived by tradition in Egypt alone, where Solon learned it. He then proceeds to tell of the great power whose centre was the island of Atlantis, situated long ago outside the pillars of Herakles; this empire reached also far over the Mediterranean. But the Athenians of that day resisted the attempt of Atlantis to conquer Hellas and Egypt, and other lands bordering on the Mediterranean. They repelled the invader, and set free the lands inside the Pillars of Herakles. Soon after a great earthquake occurred, which destroyed both the Athenians of that day and the island of Atlantis.]

2. τῶν ἑπτὰ, 'the Seven Sages,' whose names were Bias, Cheilon, Kleoboulos, Pittakos, Periandros, Solon, Thales.

4. ἡμῖν ethical dative with *προπάππου*: 'a connection and intimate friend of Dropidas our great-grandfather.'

The Kritias who is speaking was the well-known disciple of Sokrates, a gifted, able, and unscrupulous man; after he had left Sokrates he became a violent oligarch, was one of the Thirty Tyrants, and was killed finally fighting against the democrats who had been expelled.

He was called (by a common Athenian custom) after his grandfather Kritias, the son of Dropidas.

6. εἶπεν, *i.e.* Solon.
7. ὁ γέρων, the elder Kritias: τῆσδε goes with τῆς πόλεως.
10. ἀποδοῦναι χάριν, 'pay our debt of gratitude,' for Sokrates, the day before, had been recounting to the company, of whom Kritias was one, the conversation about the Republic.
11. τὴν θεόν, Athene; for the dialogue is supposed to take place on the day of the Lesser Panathenaia, or festival of Athene.
12. οἰόνπερ ὑμνοῦντας 'as though singing,' *i.e.* as though it were a hymn in her honour.
14. λεγόμενον: *i.e.* 'not a mere tale.'
19. Κουρεῶτις. The Apatouria was an annual festival of the Phratries or Clans at Athens, celebrated for three days in October: and the third day was called κουρεῶτις or the 'Registration of Children,' as it was the day for the clans to formally register the children, born since last meeting, as members of one or other of these Phratries. [*φρατρία* is from the same stem as Lat. *frater*: and Ἀπατούρια is from *α-πατήρ* 'children of one father.']
22. ῥαψῳδία, 'recitation' of poetry.
25. δοκοῦν, acc. abs.: 'because he thought so.'
30. παρέργω, 'as secondary occupation': *i.e.* not the main business of his life, as other poets do.
33. στάσις: for after giving laws to Athens, Solon, according to the tradition, travelled for ten years, and on his return to Athens, found his laws disregarded, and the city distracted by faction: his relative Peisistratos conspiring to make himself tyrant.
36. ἐν with δικαιωτάτης οὔσης: 'a deed which would by rights have been most famous of all.'
40. διήρκεσε, 'survived.'
45. Σαῖς, according to Herodotus ii. 59 the most famous city of the Delta, known by a yearly festival to Neith, identified with Athene. Amasis king of Egypt in sixth cent. B.C. built a magnificent portico to the temple of Neith at Sais.
47. ἀρχηγός 'foundress.'
53. ὡς ἔπος εἰπεῖν with the negatives: see § 2, l. 60.



57. **Φορωνέως.** Phoroneus, a river god of Peloponnese, supposed inventor of many arts and ordinances of civilisation (hence called 'the first'), and father of Niobe.  
**Νιόβη,** not the great Niobe, but a nymph beloved by Zeus.
58. *Deucalion*, the Greek Noah, who, with his wife Pyrrha, survived the deluge which Zeus sent for the impiety of men, and afterwards repopled the earth.  
**διεγένοντο,** 'survived.'
60. **τὰ τῶν ἐτῶν ὅσα ἦν οἷς ἔλεγε,** [he attempted to count] 'the number of the years, how many had passed since the events he was telling of.'
66. **δι' ἀρχαίαν ἀκοὴν παλαιὰν δόξαν,** 'ancient opinion due to long tradition.'
76. **τῶν περὶ γῆν . . . φθορά :** 'a swerving of the bodies that move in heaven and round the earth, and destruction by fire of everything in the earth at long intervals,' *i.e.* the heavenly bodies at certain intervals leave their orbits and set fire to the earth.
79. **ποταμοῖς,** dat. after **προς-οικ.**
81. **τότε,** *i.e.* on occasion of these fires.
83. **λυόμενος :** 'setting us free.' In the literal use, the middle is used of the *ransomer* (who gets a prisoner released), the active of the *owner* (who releases): and thus the middle naturally used of the *rescuer* in the metaphorical sense, as here.
86. **ἀνωθεν,** 'from above,' *i.e.* from heaven: the water always comes 'from below,' from the Nile.  
 The general sense is: other countries suffer from *fire*, which affects the hill people, and those who dwell in 'dry' parts: and from *flood*, which destroys the people who dwell in vales by rivers and low lands by the sea. Egypt is free from both: the river preserves them from fire: and as they have no rain, they do not suffer from flood.
89. **τάνθαδε σωζόμενα λέγεται παλαιότατα,** not for **λέγεται εἶναι,** for it is *traditions* not *relics* he is thinking of: 'the stories preserved here are the oldest.' It is literally 'the [tales] preserved here are told most ancient.'

91. πλέον, τότε δὲ ἔλαττον, 'greater, or at other times less': sometimes one and sometimes the other.
96. ἄρτι . . . ἄπασι, 'have always been recently established, with written records and everything else required': *i.e.* always as soon as civilisation gets to the point of written records, down comes the flood again.
101. οἶον νέοι, 'like a new generation': all has to be learned afresh.
107. ἐπ' ἀνθρώπους, 'among all mankind,' goes with the superlatives (according to the regular Greek idiom, when the attribute consists of more than one element, of allowing part to be put after the subst.). The ἀνθρώπους is acc. of extension, and the use of ἐπὶ in this sense is as old as Homer: lit. 'over all mankind.'
108. τὰ νῦν, adv.
111. γράμμασι ἀφόνους, lit. 'speechless in respect of writings,' *i.e.* without written record.
112. ὑπέρ, 'beyond,' *i.e.* before.
119. Acc. inf. τὸν . . . φάναι, because Solon is repeating what the priest said.
122. ἢ τὴν ὑμετέραν . . . ἔλαχε, lit. 'who has got your land (γῆν understood) for her share,' *i.e.* 'who has under her protection. . . .'
123. προτέραν, 'earlier,' practically adverbial, as these adjectives of time or position so often are.
124. *Hephaistos* being the god of fire, this story no doubt means to suggest the philosophic idea that the living body was compact of earth and fire.
126. διακόσμησις, 'constitution': for in the teaching of the philosophers the mind of God 'orders' or 'constitutes' everything.
130. τὸ ἀκριβές, 'the particulars,' 'the details.'
132. τοὺς νόμους, *i.e.* 'the Athenian laws' of old. πρὸς, 'by the light of.'
136. ἕκαστον sc. γένος, 'each class.'
141. ἔτι δέ . . . δοράτων. The sense is obvious, and the grammar is most easy if we suppose the verb to be ἐστὶ: 'the fashion of their armour is one of spears and shields.'

144. καθάπερ ἐν . . . τόποις, 'as in those parts (Asia)': *i.e.* as she taught us first of all those in Asia [to which Egypt is here treated as belonging, though below, 180, to Libya], so she taught you first of Europeans.
146. ἐποιήσατο, *i.e.* ὁ νόμος.
147. περὶ τε . . . ἀνευρών, a difficult passage which seems to mean: 'Finding out everything connected with the constitution of things, down to prophecy and medicine, with a view to their health, adapting them from their divine character to human circumstances, and acquiring all other, etc.'
153. εὐκρασίαν, 'the proper tempering.'
162. γέ μὴν, 'however,' strongly adversative particles, always thus used.
164. ἔβρει πορευομένην, lit. 'advancing with violence'; 'threatening a violent invasion.'
168. The *στόμα* and the 'Pillars of Herakles' are the straits of Gibraltar.
169. ἐπιβατὸν ἐγγίγνετο, 'there was a passage' [lit. 'it was passable']. He does not explain whether he means literally that they were joined (in which case the word *islands* is out of place): or, what is more probable, that it was easy to pass by crossing a narrow strait.
172. 'The great sea' is the Atlantic, of which the Mediterranean is treated as a gulf.
181. Τυρρηγία, Tuscany or Etruria.
187. τὰ μὲν . . . τὰ δέ, 'sometimes . . . sometimes.'
206. οὐκ ἀπὸ σκοποῦ ξυνηχθῆς, lit. 'not off the mark you agreed,' *i.e.* you agreed very closely.
207. διὰ χρόνου, 'after the long interval' that had elapsed: 'after all that time.'
212. πρέποντα τοῖς βουλήμασι, 'suitable to their wishes.'  
τούτου, 'this,' is the whole sentence λόγον . . . ὑποθέσθαι, resumed in one word for the sake of clearness.  
ὑποθέσθαι, 'to submit,' 'to put before them.'
215. ἀνέφερον, 'repeated.'
216. ἐπισκοπῶν, 'considering.'

219. οὐκ ἂν οἶδ' εἰ δυναίμην : ἂν misplaced according to a well-known colloquial idiom for οὐκ οἶδα εἰ δυναίμην ἂν, 'I don't know if I should be able.' So *Alc.* 49, οὐ γὰρ οἶδ' ἂν εἰ πείσαιμι σε.
224. ἐγκαύματα ἀνεκπλύτου γραφῆς, 'the branding of indelible writing,' *i.e.* 'letters indelibly branded,' as we should rather say.
230. χθές, see note on 10.
234. ἀπάδειν, 'to be out of harmony with,' to be inconsistent : musical metaphors being common in Greek.
237. τὸ πρέπον οἷς ἐπέταξας ἀποδοῦναι : 'to respond suitably to your instructions' : the (attracted) dative οἷς being dependent on ἀποδοῦναι rather than on πρέπον : though either is grammatically possible.

§ 31. [Without going into the philosophy, the general idea of this extract from the *Timaios* may be explained as follows :—The air being the finer and higher element, the earth the grosser and lower, the animals which breathe air and live more in the heaven (*birds*) are of a higher class than those who walk on the ground. Of the latter, some have four legs ; some, still more earthly, have more than four (*insects*). Lower still come the *worms*, and reptiles without legs, entirely on the earth. Lowest of all come the *fishes*, who do not (according to Plato) breathe air at all, but water.

Now the spirits of men who have not lived lives of lofty and pure thoughts on earth, at their second birth pass into one or other of these. The best life of all is that of the real philosopher, who is devoted to lofty thoughts, and trained to the perception of Truth by inner faculties of the soul : those who are unable to do this, and trust too much in the external faculty of sight—whom he calls 'inoffensive and light-minded' men—become *birds*. Those who do not look up to high things at all, but have earthward

thoughts, become *quadrupeds* or *insects* with many feet, according as they are less or more earthly. Those who are still more senseless grovel completely on earth as *worms*. The most ignorant and low-minded of all are turned into *fishes*, who breathe no air, and so are absolutely devoid of the higher element.]

2. μετερρυθμίζετο, 'was changed in form,' *i.e.* underwent the change *into* birds.
3. ἄκακος, 'inoffensive': used in a slightly contemptuous sense, as the English word often is.
4. μετεωρολογικῶν μὲν, ἡγουμένων δέ, 'people who are concerned about heavenly things, but think . . .'

Plato is here attacking (playfully) the physicists or materialists, whose knowledge too much depends on the evidence of the senses. The true philosopher *also* 'is concerned about heavenly things,' but it is his soul, not his senses, from which he learns truth.

7. ἀθρούντων, 'considering.'
8. πέρι governs φύσεις: being accented on the first, because it follows its case.
9. ταῖς ἐν τῇ κεφαλῇ περιόδοις, 'the currents in the head, for Plato regards the activities of the soul as *currents* or *movements* in various parts of the body: the *rational* activity in the head, as the highest and noblest part, the *passion* and *appetite* in the lower parts.
10. ἡγεμόσιν is predicative: 'to follow *as guides* the parts of the soul which lie about the breast,' *i.e.* the lower movements, impulses, or activities of *passion* and *desire*.
12. εἰς γῆν . . . ἤρρισαν, 'they planted on the earth,' the legs *on* the ground, the head *towards* the ground, he means.

ξυγγενείας, because they are earthly and gross in their spirits.

13. προμήκεις, etc. The idea here is this: the human head is the noblest shape, spherical, and its 'current' was correspondingly noble. The lower animals have flattened and irregularly-shaped heads, with corresponding 'currents' or 'motions.'
15. ταύτης with τῆς προφάσεως.

16. βάσεις, 'props,' playful word for 'legs.'
20. οὐδὲν χρείας οὐσης, 'having no need,' the dative τοῖς ἀφρονεστάτοις depends in thought on χρείας οὐσης, the structure being a little loose and colloquial.  
ἰλυσπώμενα [ἰλύς, 'mud,' σπα-] 'wriggling in the mud.'
22. Notice the double superlative μάλιστα ἀνοητοτάτων, like our 'Most Highest.'
24. τὴν ψυχὴν, acc. respect after intransitive ἐχόντων.
29. ἐσχάτας, *i.e.* in the most out-of-the-way places.

§ 32. [Sokrates has expressed a wish to talk to Charmides; Kritias accordingly has sent a messenger to tell him to come to speak to a doctor about the headache he has been suffering from. Meanwhile Kritias suggests to Sokrates to assume the part of the doctor.

When the boy comes, Sokrates pretends at first to be bashful : finally recovers and talks to him as related.]

1. εἰ ἐπισταίμην, indirect question, 'whether I knew.'
7. ἀπογράψομαι, 'I will take a copy.'
11. ἀκριβοῖς, 'give accurately.'
18. οἶα μὴ δύνασθαι, see § 6, l. 3.
26. διαίταις, 'rules of life,' 'regimen': our word *diet* is narrower, being confined to food only.
29. λέγουσί τε καὶ ἔχει, ταῦτα being supplied again (nom.) to ἔχει.
37. Ζάμολξις or Ζάλμοξις, a king of Thrace, to whom divine honours were paid, and who was regarded as the inventor of diverse charms.
43. διαφεύγειν, 'escaped' the physicians: *i.e.* the latter were unable to deal successfully with them.
49. ὥσπερ ἐκ τῆς κεφαλῆς ἐπὶ τὰ ὄμματα, 'as from the head the eyes are affected' by pain or inflammation.
59. ὅπως μηδεὶς σε πείσει, the regular construction after verbs of precaution: the verb has here, as often, to be supplied: 'see that no one persuades you.'

62. χωρὶς ἑκατέρου, 'of each separately.'
65. μηδένα εἶναι, μὴ not οὐ, because it is a *charge*: 'that there must be no one.'
72. Hermes was the god of good luck; so Ἐρμαιοῖον is a 'windfall.'
74. τὴν διάνοιαν with βελτίων.
77. οὐ, 'to produce which,' gen. of relation with ἐπωδῆν.
79. Note the double superlative πλεῖστον σωφρονέστατος, § 31, l. 22.
82. διαφέρειν, lit. 'to differ,' used by a regular Greek understatement for 'to be superior to.' So again, l. 90.
85. ἐκ τῶν εἰκότων, 'probably.'
87. Δρωπίδου: see Introduction to § 30.
90. τῆ ἄλλῃ λεγομένη εὐδαιμονία, 'everything else that is usually considered to be happiness'; the whole expression by an idiom attracted into the gender of the predicate εὐδαιμονία.
91. πρὸς μητρός, 'on the mother's side,' the mother of Charmides being the sister of Pylilampes, a man famous for his splendid personal appearance.
93. ἠπίερω, Asia Minor.
105. Ἄβαρις, a famous mythical Scythian, supposed to have made a collection of oracles and charms.
114. τὰ ἐρωτώμενα, acc. after ἐξάρρω εἶναι, which is equivalent in sense to a verb, ἐξαρνεῖσθαι.
119. ἐπαχθές, 'bad taste.'
127. τούτου ἔνεκα, 'as far as that goes.'

§ 33. [The investigation as to the nature of σωφροσύνη, which the above dialogue prefaces, results in a series of tentative definitions all refuted by Sokrates. The latter then playfully blames himself for the failure.]

9. οὐ ξυμβαλόντα, 'which do not follow,' 'which are not valid.'
10. ἐπιστήμην ἐπιστήμης: for Kritias had said σωφροσύνη was 'to know yourself.' 'Then it is a knowledge,' said Sokrates; 'and what of?' 'Of itself and of ignorance,' said Kritias. 'Then it is a knowledge of a knowledge,' said Sokrates.
11. καὶ ταύτη αὐτῷ, etc. This refers to Sokrates' next quibble.

Admitting that *σωφροσύνη* is a knowledge of knowledge, he shows that you don't by its aid know any other particular knowledge: for a knowledge of *health* you require *ιατρική*, not *σωφροσύνη*, for a knowledge of *harmony* you require *μουσική*, not *σωφροσύνη*: so that you must add the functions of other *ἐπιστήμαι* (τὰ τῶν ἄλλων ἐπιστημῶν ἔργα) to make *σωφ.* any use.

30. μηδέ τί σ' ὠφελήσει, 'and if it shall not profit you at all.'  
 36. εἶναι, *i.e.* οἴομαι, carried on from line 34.  
 38. λήρον, 'rubbish,' 'nonsense.'  
 47. τὸ γ' ἐμὸν οὐδὲν κωλύει, 'as far as I am concerned there is no hindrance.'  
 51. παρέχης, *i.e.* σεαντόν.  
 54. Kritias was the guardian of Charmides.  
 58. οὐδ' ἀνάκρισίν μοι δώσεις, 'won't you ever allow me a preliminary inquiry?' a legal term for the investigation to see whether the action proposed would lie, an inquiry which it was the archon's duty to grant if he saw fit.  
 59. ὡς βιασομένου, lit. '[act] as though I were going to force you,' *i.e.* 'make up your mind I shall use force.'

§ 34. [Sokrates, talking to the youth Lysis, playfully adopts the line of showing him how little position and how little wisdom he has, to counteract the effect of the extravagant praises which Lysis gets from his other friends who are present.]

8. κοινὰ τὰ γε φίλων, 'common property between friends,' a proverb, first in Eurip. *Orest.* 735.  
 14. ἔδοκει γὰρ μοι ἱεροποιῶν τυγχάνειν: in the passage previous to the extract we are told that the boys had been sacrificing to Hermes.  
 19. ᾗ μηδὲν ἐξείη. The indefinite optative, instead of the normal subjunctive, with the primary principal verb (*δοκεῖ*), is occasionally found in absolutely general statements, as here. So Soph. *O. T.* 314, ἀνδρα δ' ὠφελεῖν ἀφ' ᾧ ἦν ἔχοι τε καὶ δύναιτο κάλλιστος πόνων: *O. T.* 979, εἰκὴ κράτιστον ζῆν ὅπως δύναιτό τις.



19. ἐπιθυμοῖ, assimilated often to ἐξέτη.
23. ὅπως ἂν εὐδαιμονοίης, 'as to how you might be happy,' the ἂν εὐδαιμ. being ordinary potential.
32. οὐ μέντοι, 'certainly not'; μέντοι confirmatory.
37. ὄρικοῦ ζεύγους, 'pair of mules.'
39. ἔφην, the ἂν being carried on in thought: see above, § 29, l. 28.
51. μῶν μή, used like μή or μῶν singly: 'Do they too . . .?'
55. ἴν' αὐτῇ μακάριος ἦς, αὐτῇ ethical dat. 'that she may see you happy.'
57. σπάθη, 'the weaver's stick,' the blade of wood with which the weaver drove home the threads, so as to make the stuff close.  
κέρκίς, 'shuttle.'
66. ὀλίγου, 'almost.'
68. οὐδὲν ὄφελος, with the gen. and without ἐστι, as usual: 'there is no use in your money,' 'your money is no use.'
72. μὴ οὐ τοῦτό σε κωλύη, 'I'm afraid it isn't this that stops you.' The construction of μὴ with subj. (or indic.), which naturally is used to express misgiving with verbs of fear or caution, is not unfrequently found, as here, without any verb. So e.g. Μενῶ 89 C, μὴ οὐκ ἐν τῷ ἔρτι μόνον δέη αὐτὸ δοκεῖν καλῶς λέγεσθαι, 'I fear it is not *just now* only that the statement must seem satisfactory . . .' Gorg. 462 E, μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν, 'perhaps it may be rather impolite to say the truth.' See §§ 27, 48.
73. τό γε τοσονδε, 'as far as this goes [which I am going to mention],' 'in the following instance': explained by ἔταν γὰρ βούλωνται.
76. τινά, neut. plur. 'some words,' 'a passage.'
83. ψάλλω is to play with the fingers, κρούω with the rod or plektron.
92. ὁ αὐτὸς ὄρος, lit. 'the same *definition* or *limit*': i.e. 'the same *rule* or *principle*.'
96. αὐτόν, subject, 'direct it himself.'
106. κὰν εἰ βουλοίμεθα δραξάμενοι τῶν ἁλῶν, lit. '[he would allow us] even if we wished taking handfuls of salt [to throw it in].' i.e. 'he would allow us to throw in the salt even by handfuls if we pleased.'

The *ân* of *κάν* belongs to *έψην*, but it is idiomatically placed with the *ει*; this sometimes occurs even though the principal verb does not want *ân*.

§ 35. [Sokrates professes to be reporting a speech, for the funeral of soldiers killed in battle, delivered to him by Aspasia, who taught rhetoric to many men (he says), and, among others, to Perikles and himself.]

21. *αὐτὸ τὸ νῦν παρόν*, *i.e.* the funeral: because it showed the children that their fathers had not spared their own lives.
30. *τούτου λειπόμενα*, 'apart from this,' 'without this.'
45. *καταχρησόμενοι*, 'to misuse': it would be a misuse of their fathers' glory to reap the benefit of it in being esteemed by others, if they added nothing to it themselves.
48. 'That there should be honours paid to their parents is a great treasure,' etc.
50. *καὶ χρημάτων καὶ τιμῶν*: idiomatic and compendious way of introducing a simile or comparison: we should say 'to use up a store of honour, *as of money*, is disgraceful,' etc.

§ 36. [Sokrates in this passage is half playfully exercising his ingenuity in explaining names. The Greeks had of course no glimmering of any real philological knowledge of their tongue: and the significance of names had great attraction for their curiosity and even superstition, as we see from the poets. At the same time Sokrates is no doubt satirising the theories about language which the philosophers were beginning to put forward.]

1. The extract begins rather abruptly and requires a word of explanation. He says that Homer had a meaning in calling the father Hector and the son Astyanax, both meaning 'the ruler.' Just as a lion's cub must be called 'lion,' the young of a horse, 'a horse,' and so forth, so a king's son will be naturally a king, and must be so called.
7. *τῷ ἰδιωτικῶς ἔχοντι*, 'to the unprofessional person' the difference of syllables may conceal the real identity of names.

15. 'or even if the meaning of the name is expressed in letters entirely different.'
17. Ἐκτωρ meaning 'he who *has* [ἔχειν] or rules,' so is equivalent to Ἀστυάναξ, 'king of the town,' or to Ἀρχέπολις, 'ruler of the city.'
28. κατὰ φύσιν γιγνομένοις, 'born in the natural course,' *i.e.* resembling their parents in qualities and characteristics.
44. Ὀρέστης he derives from ὄρος 'mountain': as being 'a *wild* man.'
52. Ἀγαμέμνων he derives from ἀγαμαι—μένω, 'the marvellously enduring man.'
53. οἶος, *c. inf.* See note on § 6, l. 3
57. Ἄτρεΰς he derives from ἄτη 'ruin,' 'fatality,' or from ἀπειρής or ἀπρεστος: the history of the family of Atreus was one horrid record of crime. Atreus slew his half-brother *Chrysippos* at the bidding of his mother: *Thyestes*, the brother of Atreus, committed adultery with *Aegrope*, wife of Atreus: and the latter, pretending reconciliation, asked his brother to a banquet where he served up to him his own son's flesh to eat.
61. παρακλίνει, lit. 'swerves or leans aside,' *i.e.* is inexact.
66. ἐμμέτρως, 'suitably.'

Πέλοψ is still more fancifully derived from πέλας 'near,' ὄψ- 'see,' because he *saw what was near*, his immediate advantage, and did not *see what was far*, the calamity his crime would bring on his family.

The crime was this: Pelops wished to marry Hippodameia daughter of Oinomaos, whose charioteer Myrtilos was the most skilful of all. Oinomaos, hearing an oracle that his daughter's husband would prove his death, ordered that all her suitors should race with him first in chariots. Pelops bribed Myrtilos, who drove Oinomaos in an old chariot which broke down and killed the king. Pelops therefore won, but rewarded Myrtilos by throwing him from a rock into the sea. All the other crimes of the family were punishment for this, according to the Greek poets.

81. ὦν καὶ τέλος ἡ πατρίς, etc. τέλος stands in apposition with all the rest of the sentence: 'the last of which (disasters) was that his whole country was overthrown.'

**ἀνεγράπτο** : an epic aorist passive (of the form in later Greek called middle) used here and Theocr. viii. 90 in its epic passive sense.

83. **τανταλεία**, 'balancing.'

*Tantalos'* sin is variously recorded : the commoner account is that he served up his son Pelops at a feast of the gods. His punishment is also variously recorded : to be eternally thirsty, and sit up to the chin in water which retires when he tries to drink : to reach at grapes close above him, which always elude him : to have a huge rock ever about to fall on him. The latter is the version adopted here.

The name is derived here from (1) *τανταλεία* 'balancing, (2) *ταλάντατος*, 'most wretched.'

92. **Δία** and **Ζήνα**, so called, he says, because he it is *owing to whom* (δι' οὗ) 'life' (ζῆν) is given to all.

104. **οὐρανία** he derives from ὄρ- 'look,' ἄνω 'up.'

105. 'The upward vision is rightly called this name *οὐρανία*,' the construction being, as frequently in Greek, attracted into the *personal*, instead of saying 'it is right that the upward vision,' etc.

III. **ἕως ἀπεπειράθην**, past indic., idiomatically assimilated to the principal verb *οὐκ ἂν ἐπαύμην* : 'I should not have stopped till I had made trial, etc.'

III2. **τί ποιήσῃ**, i.e. ἡ σοφία.

*ἀπερεῖ*, fut. of *ἀπέειπον*, 'whether it would grow weary.'

§ 37. [Sokrates and Polemarchos have been discussing Justice : and Thrasymachos, a hot-headed and confident man, has been listening with impatience to the questions of Sokrates and admissions of Polemarchos, and bursts in as the extract describes.]

2. **ἔπειτα**, in its logical sense 'nevertheless.' So again below, 32.

5. **συστρέψας ἑαυτόν**, 'gathering himself for a spring.'

7. Sokrates with his usual irony describes the terror he felt at Thrasymachos' demeanour and attack.
10. ὑποκατακλιόμενοι, 'trucking to each other,' 'grovelling before each other.'
15. ὅπως μοι μὴ ἔρεις, 'mind you don't tell me.' § 32, l. 59.
21. εἰ μὴ πρότερος ἑώρακη. Referring to the superstition that if a wolf caught sight of a man first, before the man saw him, the man was rendered speechless.  
Note the *Attic* form of pluperfect ἑώρακη.
27. General sense: 'if it was gold we were seeking, we should not give way to each other and so lose our object: so don't suppose we should do so when it is justice we are seeking after.'
33. οἶου γε σύ, κ.τ.λ. 'Think so if you like, my friend: but the fact is, we can't.'
36. σαρδάνιον, a 'bitter' laugh: Homeric word of uncertain origin.
48. μὴ ἀποκρίνωμαι, 'must I not answer?' A good example, showing how the deliberative subjunctive is really an interrogative form of the imperative.
52. ὡς δὴ ὅμοιον, 'just as if the cases were alike.' Literally, 'How like of course one is to the other.'
56. ἄλλο τι, see § 20, l. 51.
58. οὐκ ἂν θαυμάσαιμ', 'I should not be surprised if I did.'
60. παρά, 'besides': not very common but quite idiomatic sense.
64. ἡδύς, satirical as usual: 'you're a nice fellow!'
66. ἔνεκα ἀργυρίου, 'as far as money goes,' *i.e.* don't be uneasy on that score.
73. ἀπειρημένον, acc. absol.

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