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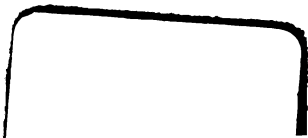
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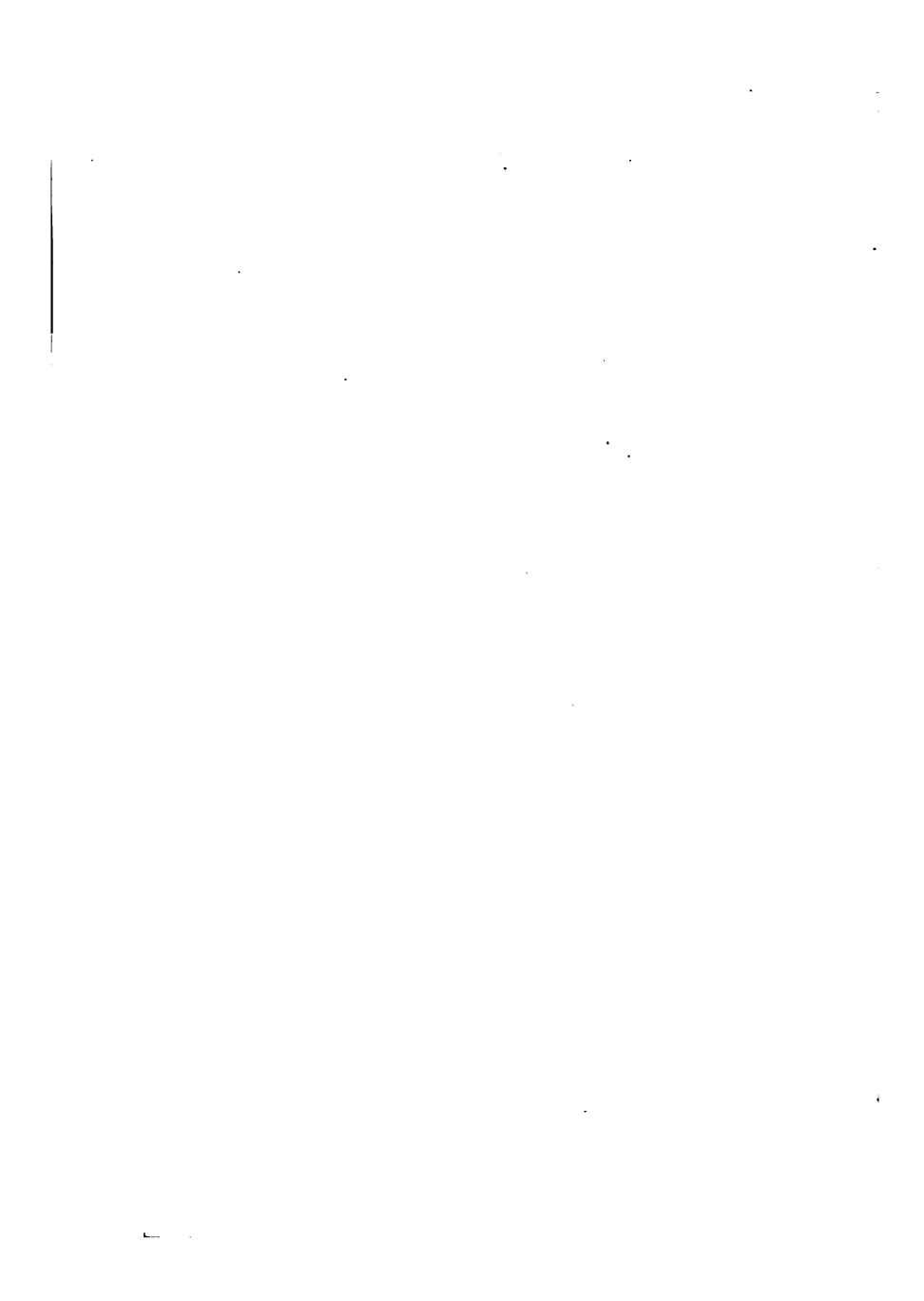
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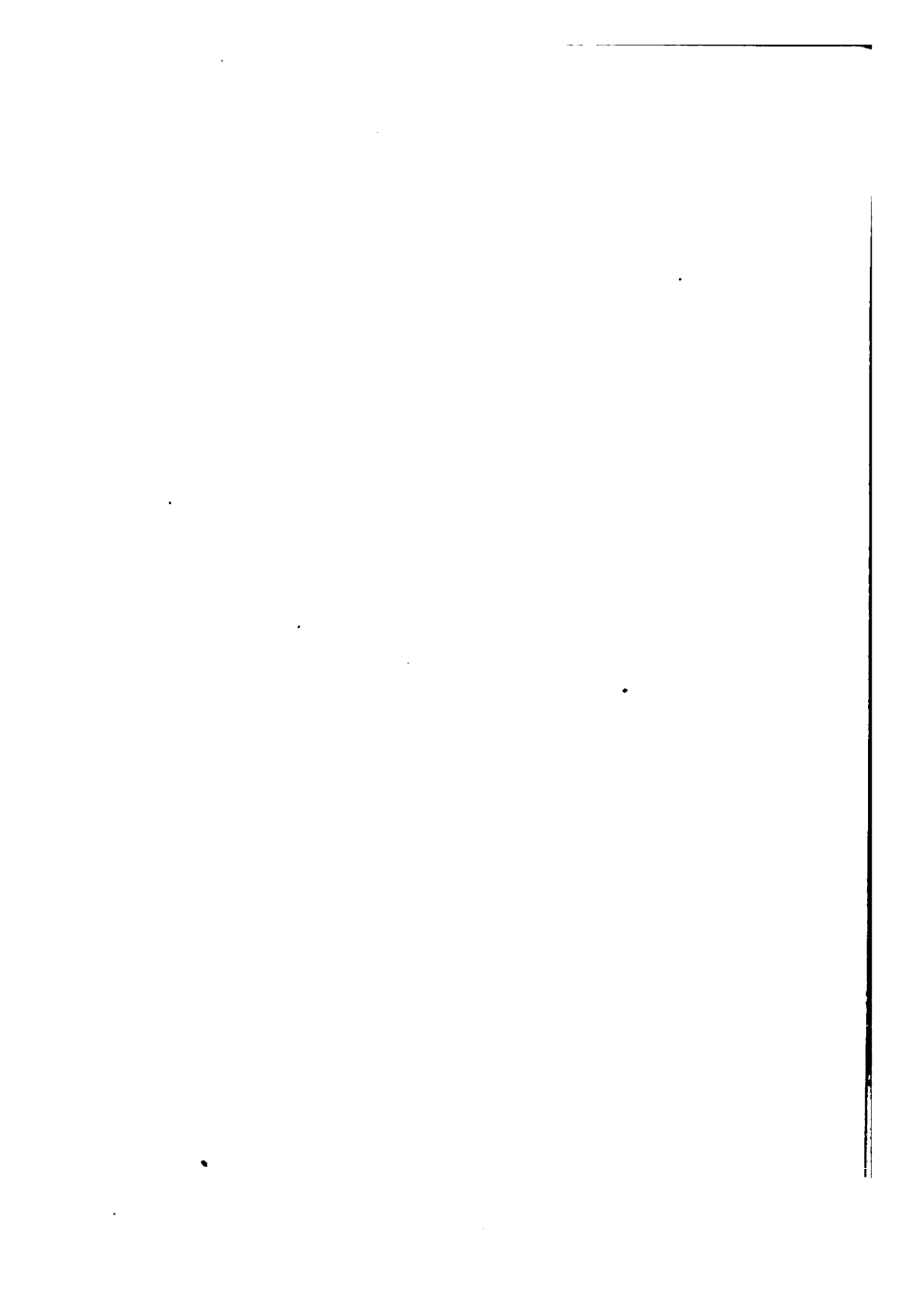
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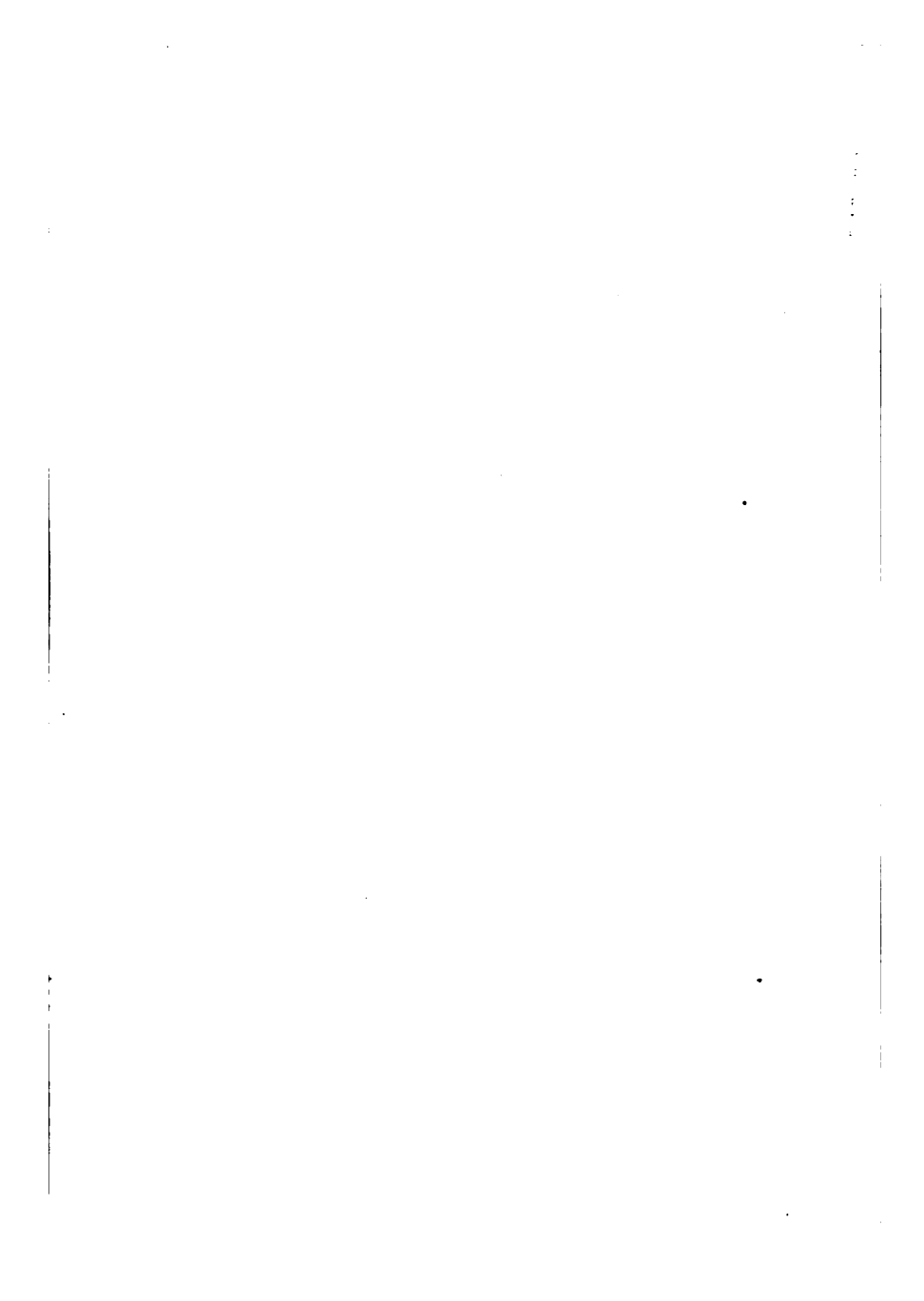
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FROM

PLATO

BY

ARTHUR SIDGWICK, M.A.

READER IN GREEK IN THE UNIVERSITY OF OXFORD, AND LATE
ASSISTANT MASTER AT RUGBY SCHOOL

NEW IMPRESSION

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*From the library of
Prof. Wm. H. Miller*

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, ὦ
ἄνδρες Ἀθηναῖοι, πρὸς τὰ πρῶτά μου ψευδῆ κατηγορημένα καὶ τοὺς πρώτους κατηγοροὺς, ἔπειτα δὲ πρὸς
τὰ ὕστερα καὶ τοὺς ὑστέρους. ἐμοῦ γὰρ πολλοὶ κατή-
γοροὶ γεγόνασι πρὸς ὑμᾶς καὶ πάλαι πολλὰ ἤδη ἔτη 5
καὶ οὐδὲν ἀληθές λέγοντες, οὓς ἐγὼ μᾶλλον φοβοῦμαι
ἢ τοὺς ἀμφὶ Ἄνυτον, καίπερ ὄντας καὶ τούτους δεινούς·
ἀλλ' ἐκείνοι δεινότεροι, ὦ ἄνδρες, οἱ ὑμῶν τοὺς πολλοὺς
ἐκ παίδων παραλαμβάνοντες ἐπειθόν τε καὶ κατηγοροῦν
ἐμοῦ μᾶλλον οὐδὲν ἀληθές, ὡς ἔστι τις Σωκράτης, 10
σοφὸς ἀνὴρ, τά τε μετέωρα φροντιστής καὶ τὰ ὑπὸ γῆς
ἅπαντα ἀνεξετηκῶς καὶ τὸν ἥττω λόγον κρείττω ποιῶν.
οὗτοι, ὦ ἄνδρες Ἀθηναῖοι, οἱ ταύτην τὴν φήμην κατα-
σκεδάσαντες, οἱ δεινοὶ εἰσὶ μου κατήγοροι· οἱ γὰρ ἀκού-
οντες ἠγοῦνται τοὺς ταῦτα ζητοῦντας οὐδὲ θεοὺς νομί- 15
ζειν. ἔπειτά εἰσιν οὗτοι οἱ κατήγοροὶ πολλοὶ καὶ
πολὸν χρόνον ἤδη κατηγορηκότες, ἔτι δὲ καὶ ἐν ταύτῃ
τῇ ἡλικίᾳ λέγοντες πρὸς ὑμᾶς, ἐν ᾗ ἂν μάλιστα ἐπι-
στεύσατε, παῖδες ὄντες, ἔνιοι δ' ὑμῶν καὶ μειράκια,
ἀτεχνῶς ἐρήμην κατηγοροῦντες ἀπολογουμένου οὐδενός. 20
ὃ δὲ πάντων ἀλογώτατον, ὅτι οὐδὲ τὰ ὀνόματα οἷόν τε

αὐτῶν εἶδέναι καὶ εἰπεῖν, πλὴν εἴ τις κωμωδιοποιὸς
 τυγχάνει ὧν ὅσοι δὲ φθόνῳ καὶ διαβολῇ χρώμενοι
 ὑμᾶς ἀνέπειθον, οἱ δὲ καὶ αὐτοὶ πεπεισμένοι ἄλλους
 25 πείθοντες, οὗτοι πάντες ἀπορώτατοί εἰσιν· οὐδὲ γὰρ
 ἀνάβιβάσασθαι οἷόν τ' ἐστὶν αὐτῶν ἐνταυθοῖ οὐδ'
 ἐλέγξαι οὐδένα, ἀλλ' ἀνάγκη ἀτεχνῶς ὥσπερ σκιαμα-
 χεῖν ἀπολογούμενόν τε καὶ ἐλέγχειν μηδεὸς ἀποκρινο-
 μένου. ἀξιώσατε οὖν καὶ ὑμεῖς, ὥσπερ ἐγὼ λέγω,
 30 διττοὺς μου τοὺς κατηγοροὺς γεγόνεναί, ἑτέρους μὲν
 τοὺς ἄρτι κατηγορήσαντας, ἑτέρους δὲ τοὺς πάλαι, οὓς
 ἐγὼ λέγω, καὶ οἰήθητε δεῖν πρὸς ἐκείνους πρῶτόν με
 ἀπολογήσασθαι· καὶ γὰρ ὑμεῖς ἐκείνων πρότερον ἤκού-
 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 ἑταῖρος ἦν
 ἐκ νέου, καὶ ὑμῶν τῷ πλήθει ἑταῖρός 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 εἶη σοφώτερος. ἀνεῖλεν οὖν
 ἢ Πυθία μηδένα σοφώτερον εἶναι. καὶ τούτων περὶ ὃ
 ἀδελφὸς ὑμῖν αὐτοῦ οὐτοσί μαρτυρήσει, ἐπειδὴ ἐκείνος
 10 τετελεύτηκεν.

Σκέψασθε δὲ ὧν ἕνεκα ταῦτα λέγω μέλλω γὰρ ὑμᾶς
 διδάξαι, ὅθεν μοι ἡ διαβολὴ γέγονε. ταῦτα γὰρ ἐγὼ
 ἕνεθυμούμην οὐτωςί· τί ποτε λέγει ὁ θεός, καὶ

τί ποτε αἰνίττεται ; ἐγὼ γὰρ δὴ οὔτε μέγα οὔτε σμικρὸν
 ξύνοῖδα ἐμαυτῷ σοφὸς ὢν· τί οὖν ποτὲ λέγει φάσκων 15
 ἐμὲ σοφώτατον εἶναι ; οὐ γὰρ δήπου ψεύδεται· γε· οὐ
 γὰρ θέμις αὐτῷ. καὶ πολὺν μὲν χρόνον ἠπόρουσιν, τί
 ποτὲ λέγει, ἔπειτα μόγις πάνυ ἐπὶ ζήτησιν αὐτοῦ τοιαύ-
 την τινα ἐτραπόμην. ἦλθον ἐπὶ τινα τῶν δοκούντων
 σοφῶν εἶναι, ὡς ἐνταῦθα, εἴ πέρ ποῦ, ἐλέγξωσιν τὸ μαν- 20
 τέιον καὶ ἀποφανῶν τῷ χρησμῷ ὅτι οὐτοσὶ ἐμοῦ σοφώ-
 τερός ἐστι, σὺ δ' ἐμὲ ἔφησθα. διασκοπῶν οὖν τούτον—
 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 ἀνήρ δοκεῖν μὲν εἶναι σοφὸς ἄλλοις τε πολλοῖς
 ἀνθρώποις καὶ μάλιστα ἑαυτῷ, εἶναι δ' οὐ· κάπειτα
 ἐπειρώμην αὐτῷ δεικνύναι, ὅτι οἶοιτο μὲν εἶναι σοφός,
 εἶη δ' οὐ. ἐντεῦθεν οὖν τούτῳ τε ἀπηχθόμην καὶ
 πολλοῖς τῶν παρόντων, πρὸς ἐμαυτὸν δ' οὖν ἀπιῶν 30
 ἐλογιζόμεν ὅτι τούτου μὲν τοῦ ἀνθρώπου ἐγὼ σοφώ-
 τερός εἰμι· κινδυνεύει μὲν γὰρ ἡμῶν οὐδέτερος οὐδὲν
 καλὸν κάγαθὸν εἰδέναι, ἀλλ' οὗτος μὲν οἶεται τι εἰδέναι
 οὐκ εἰδώς, ἐγὼ δέ, ὥσπερ οὖν οὐκ οἶδα, οὐδὲ οἶομαι·
 ἔοικα γοῦν τούτου γε σμικρῷ τινι αὐτῷ τούτῳ σοφώ- 35
 τερος εἶναι, ὅτι ἂ μὴ οἶδα οὐδὲ οἶομαι εἰδέναι. ἐντεῦθεν
 ἐπ' ἄλλον ἦα τῶν ἐκείνου δοκούντων σοφωτέρων εἶναι,
 καὶ μοι ταῦτα ταῦτα ἔδοξε· καὶ ἐνταῦθα κάκεινῳ καὶ
 ἄλλοις πολλοῖς ἀπηχθόμην.

Μετὰ ταῦτ' οὖν ἤδη ἐφεξῆς ἦα, αἰσθανόμενος μὲν καὶ 40
 λυπούμενος καὶ δεδιὼς ὅτι ἀπηχθανόμην, ὅμως δὲ ἀναγα-
 καῖον ἐδόκει εἶναι τὸ τοῦ θεοῦ περὶ πλείστου ποιείσθαι
 ἰτέον οὖν σκοποῦντι τὸν χρησμόν, τί λέγει, ἐπὶ ἅπαντας
 τούς τι δοκούντας εἰδέναι. καὶ νῆ τὸν κύνα, ὧ ἄνδρες
 Ἀθηναῖοι· δεῖ γὰρ πρὸς ὑμᾶς τάλθηθῆ λέγειν· ἢ 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 ἡ 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 ἔμαντὸν 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· ὁμῶς 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 ἢ ποιοῖεν, ἀλλὰ φύσει τινὲ καὶ ἐνθουσιάζοντες,
 ὥσπερ οἱ θεομάντεις καὶ οἱ χρησμοφδοί· καὶ γὰρ οὗτοι
 65 λέγουσι μὲν πολλὰ καὶ καλά, ἴσασι δὲ οὐδὲν ὧν λέγουσι.
 τοιοῦτόν τί μοι ἐφάνησαν πάθος καὶ οἱ ποιηταὶ πεπον-
 θότες· καὶ ἅμα ἠσθόμην αὐτῶν διὰ τὴν ποίησιν οἰομένων
 καὶ τᾶλλα σοφωτάτων εἶναι ἀνθρώπων, ἃ οὐκ ἦσαν.
 ἀπῆα οὖν καὶ ἐντεῦθεν τῷ αὐτῷ οἰόμενος περιγεγονέναι,
 70 ὥπερ καὶ τῶν πολιτικῶν.

Τελευτῶν οὖν ἐπὶ τοὺς χειροτέχνας ἦα· ἔμαντῷ γὰρ
 ξυνηδεῖν οὐδὲν ἐπισταμένῳ, ὡς ἔπος εἰπεῖν, τούτους δέ
 γ' ἦδειν ὅτι εὐρήσοιμι πολλὰ καὶ καλά ἐπισταμένους.
 καὶ τούτου μὲν οὐκ ἐψεύσθην, ἀλλ' ἠπίσταντο ἃ ἐγὼ
 75 οὐκ ἠπιστάμην καὶ μου ταύτῃ σοφώτεροι ἦσαν. ἀλλ',
 ὦ ἄνδρες Ἀθηναῖοι, ταυτόν μοι ἔδοξαν ἔχειν ἀμάρτημα,
 ὅπερ καὶ οἱ ποιηταί, καὶ οἱ ἀγαθοὶ δημιουργοί· διὰ τὸ τὴν

τέχνην καλῶς ἐξεργάζεσθαι ἕκαστος ἡξίου καὶ τᾶλλα τὰ μέγιστα σοφώτατος εἶναι, καὶ αὐτῶν αὕτη ἢ πλημμέλεια ἐκείνην τὴν σοφίαν ἀπέκρυπτεν· ὥστ' ἐμὲ ἐμαυτὸν 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 ἐμαυτῷ 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, πολλοῦ δέω ἐγὼ ὑπὲρ ἐμαυτοῦ ἀπολογεῖσθαι, ὥς τις ἂν οἴοιτο, ἀλλὰ ὑπὲρ ὑμῶν, μή τι ἐξαμάρτητε περὶ τὴν τοῦ θεοῦ δόσιν ὑμῖν ἐμοῦ καταψηφισάμενοι. ἐὰν γὰρ ἐμὲ ἀποκτείνητε, οὐ 5 ῥαδίως ἄλλον τοιοῦτον εὐρήσετε, ἀτεχνῶς, εἰ καὶ γελοϊότερον εἰπεῖν, προσκείμενον τῇ πόλει ὑπὸ τοῦ θεοῦ, ὥσπερ ἴππῳ μεγάλῳ μὲν καὶ γενναίῳ, ὑπὸ μεγέθους δὲ νωθεστέρω καὶ δεομένῳ ἐγείρεσθαι ὑπὸ μύωπος τινος· οἶον δὴ μοι δοκεῖ ὁ θεὸς ἐμὲ τῇ πόλει προσθετικῆναι 10 τοιοῦτόν τινα, δὲ ὑμᾶς ἐγείρων καὶ πείθων καὶ ὄνειδίζων ἓνα ἕκαστον οὐδὲν παύομαι τὴν ἡμέραν ὄλην πανταχοῦ προσκαθίζων. τοιοῦτος οὖν ἄλλος οὐ ῥαδίως ὑμῖν γενήσεται, ὦ ἄνδρες, ἀλλ' ἐὰν ἐμοὶ πείθησθε, φείσεσθέ μου· ὑμεῖς δ' ἴσως τάχ' ἂν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες ἄν με, πειθόμενοι Ἀντύφῳ, 15 ῥαδίως ἂν ἀποκτείναιτε, εἶτα τὸν λοιπὸν βίον καθεύδοντες διατελοῖτε ἄν, εἰ μή τινα ἄλλον ὁ θεὸς ὑμῖν ἐπιπέμψειεν κηδόμενος ὑμῶν. ὅτι δ' ἐγὼ τυγχάνω ὦν τοιοῦτος, οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι, ἐνθένδε ἂν κατανοήσαιτε· οὐ γὰρ ἀνθρωπίνῳ ἔοικε τὸ ἐμὲ τῶν 20

μὲν ἑμαυτοῦ ἀπάντων ἡμεληκῆναι καὶ ἀνέχεσθαι τῶν
 οἰκείων ἀμελουμένων τοσαῦτα ἤδη ἔτη, τὸ δὲ ὑμέτερον
 πράττειν αἰεὶ, ἰδία ἐκάστῳ προσιόντα ὥσπερ 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 ὁρᾶτε δὴ καὶ αὐτοί, ὅτι οἱ κατήγοροι τὰλλα πάντα
 ἀναισχύντως οὕτω κατηγοροῦντες τοῦτό γε οὐχ οἰοί τε
 ἐγένοντο ἀπαναισχυνηταί· παρασχόμενοι μάρτυρα, ὡς
 30 ἐγὼ ποτέ τινα ἢ ἐπραξάμην μισθὸν ἢ ἤτησα. ἱκανὸν
 γάρ, οἶμαι, ἐγὼ παρέχομαι τὸν μάρτυρα, ὡς ἀληθῆ
 λέγω, τὴν πενίαν.

§ 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 ἡ φυλὴ 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 ᾧ μὴ μᾶλλον με δεῖν διακινδυνεύειν ἢ μεθ' ὑμῶν
 γενέσθαι μὴ δίκαια βουλευομένων, φοβηθέντα δεσμῶν
 ἢ θάνατον. καὶ ταῦτα μὲν ἦν ἔτι δημοκρατουμένης τῆς
 πόλεως· ἐπειδὴ δὲ ὀλιγαρχία ἐγένετο, οἱ τριάκοντα αὐ
 15 μεταπεμφάμενοί με πέμπτον αὐτὸν εἰς τὴν θόλον προσ-

έταξαν ἀγαγεῖν ἐκ Σαλαμίνος Λέοντα τὸν Σαλαμίνιον, ἵνα ἀποθάνῃ· οἷα δὴ καὶ ἄλλοις ἐκείνοι πολλοῖς πολλὰ προσέταπτον, βουλόμενοι ὡς πλείστους ἀναπλήσαι αἰτιῶν· τότε μέντοι ἐγὼ οὐ λόγῳ ἀλλ' ἔργῳ αὐτὸν ἐδειξάμην, ὅτι ἐμοὶ θανάτου μὲν μέλει, εἰ μὴ ἀγροϊκό-
 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-
 25 θομεν, οἱ μὲν τέτταρες ᾤχοντο εἰς Σαλαμίνα καὶ ἦγαγον Σάλαμον, ἐγὼ δὲ φρόνησιν 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 τίνας ὑμῖν ἀντιτιμήσομαι, ὧ ἄνδρες Ἀθηναῖοι; ἢ δῆλον ὅτι τῆς ἀξίας; τί οὖν; τί ἀξιὸς εἶμι παθεῖν ἢ ἀπο-
 5 τίσαι, ὃ τι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἦγον, ἀλλ' ἀμελήσας ὧν περ οἱ πολλοί, χρηματισμοῦ τε καὶ οἰκονομίας καὶ στρατηγιῶν καὶ δημηγοριῶν καὶ τῶν ἄλλων ἀρχῶν καὶ ξυνομοσιῶν καὶ στάσεων τῶν ἐν τῇ πόλει γιγνομένων, ἡγησάμενος ἐμαυτὸν τῷ ὄντι ἐπιεικέστερον εἶναι ἢ ὥστε εἰς ταῦτ' ἴοντα σφίζεσθαι, ἐνταῦθα μὲν οὐκ ἦα, οἱ ἐλθὼν μῆτε ὑμῖν μῆτε ἐμαυτῷ ἔμελλον μηδὲν 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 μηδεὸς 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 ἐπιμελείσθαι· τί οὖν εἰμι ἄξιος παθεῖν τοιοῦτος ὢν; ἀγαθόν τι, ὡ ἄνδρες Ἀθηναῖοι, εἰ δεῖ γε κατὰ τὴν ἀξίαν τῇ ἀληθείᾳ τιμᾶσθαι·
 20 καὶ ταῦτά γε ἀγαθόν τοιοῦτον, ὃ τι ἂν πρέποι ἐμοί. τί οὖν πρέπει ἀνδρὶ πένητι εὐεργέτη, δεομένῳ ἄγειν σχολὴν ἐπὶ τῇ ὑμετέρα παρακελεύσει; οὐκ ἔσθ' ὃ τι μᾶλλον, ὡ ἄνδρες Ἀθηναῖοι, πρέπει οὕτως, ὡς τὸν τοιοῦτον ἄνδρα ἐν πρυτανείῳ σιτεῖσθαι, πολὺ γε μᾶλ-
 25 λον 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 πολλῇ ἐλπίς ἐστὶν ἀγαθὸν αὐτὸ εἶναι. δυοῖν γὰρ θάτερόν ἐστι τὸ τεθνᾶναι· ἢ γὰρ οἶον μὴδὲν εἶναι μὴδὲ αἰσθησὶν μὴδεμίαν μὴδενὸς ἔχειν τὸν τεθνεῶτα, ἢ κατὰ τὰ λεγόμενα μεταβολὴ τις
 5 τυγχάνει οὐσα καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου τοῦ ἐνθένδε εἰς ἄλλον τόπον. καὶ εἴτε μὴδεμία αἰσθησίς ἐστιν, ἀλλ' οἶον ὕπνος, ἐπειδὴν τις καθεύδων μὴδ' ὄναρ μὴδὲν ὄρα, θαυμάσιον κέρδος ἂν εἴη ὁ θάνατος. ἐγὼ γὰρ ἂν οἶμαι, εἴ τινα ἐκλεξάμενον δέοι ταύτην τὴν
 10 νύκτα, ἐν ἣ οὕτω κατέδαρθεν, ὥστε μὴδὲ 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 ὅτι 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 ἀπο-
 δημησαί 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, ὧ ἄνδρες
 δικασταί; εἰ γάρ τις ἀφικόμενος εἰς Ἄιδου, ἀπαλλα-
 γεῖς τούτων τῶν φασκόντων δικαστῶν εἶναι, εὐρήσει
 τοὺς ἀληθῶς δικαστάς, οἵπερ καὶ λέγονται ἐκεῖ δικά- 25
 ζειν, Μίνως τε καὶ Ῥαδάμανθους καὶ Αἰακὸς καὶ Τριπ-
 τόλεμος καὶ ἄλλοι ὅσοι τῶν ἡμιθέων δίκαιοι ἐγένοντο ἐν
 τῷ ἑαυτῶν βίῳ, ἄρα φαύλη ἂν εἴη ἢ ἀποδημία; ἢ αὖ
 Ὅρφεϊ ξυγγενέσθαι καὶ Μουσαίῳ καὶ Ἡσιόδῳ καὶ
 Ὅμηρῳ 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 διατριβὴ αὐτόθι,
 ὅποτε ἐντύχοιμι Παλαμῆδει καὶ Αἴαντι τῷ Τελαμώνος
 καὶ εἴ τις ἄλλος τῶν παλαιῶν διὰ κρίσιν ἄδικον τέθ-
 νηκεν, ἀντιπαραβάλλοντι τὰ ἑμαυτοῦ πάθη πρὸς τὰ 35
 ἐκεῖνων, 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, ὧ 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 ἀμήχανον ἂν
 εἴη εὐδαιμονίας. πάντως οὐ δῆπου τούτου γε ἕνεκα οἱ
 ἐκεῖ ἀποκτείνουσι· τά τε γὰρ ἄλλα εὐδαιμονέστεροί 45

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

ἀλλὰ καὶ ὑμᾶς χρεῖ, ὦ ἄνδρες δικασταί, εὐέλπιδας εἶναι πρὸς τὸν θάνατον, καὶ ἐν τι τοῦτο διανοεῖσθαι
 50 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 παραβάς καὶ ἔξαμαρτάνων τι τούτων τί ἀγαθὸν ἐργάσει σαυτὸν ἢ τοὺς ἐπιτηδείους τοὺς σαυτοῦ. ὅτι μὲν γὰρ κινδυνεύουσί γέ σου οἱ ἐπιτήδαιοι καὶ αὐτοὶ φεύγειν καὶ στερηθῆναι τῆς πό-
 5 λεως ἢ τὴν οὐσίαν ἀπολέσαι, σχεδόν τι δῆλον· αὐτὸς δὲ πρῶτον μὲν ἐὰν εἰς τῶν ἐγγύτατά τινα πόλεων ἔλθῃς, ἢ Θήβαζε ἢ Μέγαράδε—εὐνομοῦνται γὰρ ἀμ-
 10 φότεραι—πολέμιος ἦξεις, ὦ Σώκρατες, τῇ τούτων πολιτείᾳ, καὶ ὅσοιπερ κήδονται τῶν αὐτῶν πόλεων, ὑποβλέψονται σε διαφθορέα ἠγούμενοι 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 πλησιάσεις τούτοις καὶ ἀναισχυνησίεις 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 20
φανεῖσθαι 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 ἠδέως
σου ἀκούοιεν, ὡς γελοῖως ἐκ τοῦ δεσμοτηρίου ἀπεδίδρα- 25
σκες σκευὴν τέ τινα περιθέμενος, ἢ διφθέραν λαβὼν
ἢ ἄλλα οἷα δὴ εἰώθασιν ἐνσκευάζεσθαι οἱ ἀποδιδρά-
σκοντες, καὶ τὸ σχῆμα τὸ σαντοῦ μεταλλάξας· ὅτι δὲ
γέρων ἀνὴρ σμικροῦ χρόνου τῷ βίῳ λοιποῦ ὄντος, ὡς τὸ
εἰκόσ, ἐτόλμησας οὕτως αἰσχροῶς ἐπιθυμεῖν ζῆν, νόμους 30
τοὺς μεγίστους παραβάς, οὐδεὶς δὲ ἐρεῖ ; ἴσως, ἂν μὴ
τινα λυπῆς· εἰ δὲ μὴ, ἀκούσει, ὦ Σώκρατες, πολλὰ καὶ
ἀνάξια σαντοῦ. ὑπερχόμενος δὴ βιώσει πάντας ἀν-
θρώπους καὶ δουλεύων—τί ποιῶν ; ἢ εὐωχούμενος ἐν
Θετταλία, ὥσπερ ἐπὶ δεῖπνον ἀποδεδημηκῶς εἰς Θεττα- 35
λίαν ; λόγοι δὲ ἐκεῖνοι οἱ περὶ δικαιοσύνης τε καὶ τῆς
ἄλλης ἀρετῆς ποῦ ἡμῖν ἔσονται ; ἀλλὰ δὴ τῶν παιδῶν
ἔνεκα βούλει ζῆν, ἵνα αὐτοὺς ἐκθρέψῃς καὶ παιδεύσῃς ;
τί δέ ; εἰς Θετταλίαν αὐτοὺς ἀγαγὼν θρέψῃς καὶ παι-
δεύσεις, ξένους ποιήσας, ἵνα καὶ τοῦτο ἀπολαύσωσιν ; 40
ἢ τοῦτο μὲν οὐ, αὐτοῦ δὲ τρεφόμενοι σοῦ ζῶντος βέλτιον
θρέψονται καὶ παιδεύονται, μὴ ξυνόντος σοῦ αὐτοῖς ;
οἱ γὰρ ἐπιτηδεῖοι οἱ σοὶ ἐπιμελήσονται αὐτῶν. πότερον
ἂν εἰς Θετταλίαν ἀποδημήσῃς, ἐπιμελήσονται, ἂν δὲ
εἰς Ἄιδου ἀποδημήσῃς, οὐχὶ ἐπιμελήσονται ; εἴπερ γέ 45
τι ὄφελος αὐτῶν ἔστιν τῶν σοὶ φασκόντων ἐπιτηδείων
εἶναι, οἶεσθαί γε χρή.

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

[Theaitetos, 150 B.]

Τῇ δέ γ' ἐμῇ τέχνῃ τῆς μαιεύσεως τὰ μὲν ἄλλα ὑπάρχει ὅσα ἐκείναις, διαφέρει δὲ τῷ τε ἄνδρα ἀλλὰ μὴ γυναικας μαιεύεσθαι καὶ τῷ τὰς ψυχὰς αὐτῶν τικτούσας ἐπισκοπεῖν ἀλλὰ μὴ τὰ σώματα. μέγιστον δὲ τοῦτ' 5 ἐνὶ τῇ ἡμετέρᾳ τέχνῃ, βασανίζειν δυνατὸν εἶναι παντὶ τρόπῳ πότερον εἶδωλον καὶ ψεῦδος ἀποτίκει τοῦ νέου ἢ διάνοια ἢ γόνιμόν τε καὶ ἀληθές. ἐπεὶ τόδε γε καὶ ἐμοὶ ὑπάρχει, ὅπερ ταῖς μαλαῖς· ἀγονός εἰμι σοφίας, καὶ ὅπερ ἤδη πολλοὶ μοι ἀνείδισαν, ὡς τοὺς μὲν ἄλλους 10 ἐρωτῶ, αὐτὸς δὲ οὐδὲν ἀποκρίνομαι περὶ οὐδενὸς διὰ τὸ μηδὲν ἔχειν σοφόν, ἀληθὲς ὀνειδίζουσι. τὸ δὲ αἴτιον τούτου τόδε· μαιεύεσθαι με ὁ θεὸς ἀναγκάζει, γεννᾶν δὲ ἀπεκώλυσεν. εἰμὶ δὴ οὖν αὐτὸς μὲν οὐ πάνν τις σοφός, οὐδέ τί μοι ἔστιν εὖρημα τοιοῦτο, γεγονὸς τῆς ἐμῆς 15 ψυχῆς ἔκγονον· οἱ δ' ἐμοὶ ξυγγιγνόμενοι τὸ μὲν πρῶτον φαίνονται ἔνιοι μὲν καὶ πάνν ἀμαθεῖς, πάντες δὲ προΐούσης τῆς ξυνουσίας, οἷσπερ ἂν ὁ θεὸς παρὲκκη, θαυμαστὸν ὅσον ἐπιδιδόντες, ὡς αὐτοῖς τε καὶ τοῖς ἄλλοις δοκοῦσι· καὶ τοῦτο ἐναργὲς ὅτι παρ' ἐμοῦ οὐδὲν πώποτε 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 ἀπῆλθον 25 πρῶιαιτέρον τοῦ δέοντος, ἀπελθόντες δὲ τὰ τε λοιπὰ ἐξήμβλωσαν διὰ πονηρὰν ξυνουσίαν καὶ τὰ ὑπ' ἐμοῦ μαιευθέντα κακῶς τρέφοντες ἀπώλεσαν, ψευδῆ καὶ εἶδωλα 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 θαυμαστά δρῶντες, ἐνίοις μὲν
 τὸ γιγνόμενόν μοι δαιμόνιον ἀποκωλύει ξυνεῖναι, ἐνίοις
 δὲ ἑᾶ, καὶ πάλιν οὗτοι ἐπιδιδόασιν. πάσχουσι δὲ δὴ οἱ
 ἐμοὶ ξυγγυγνόμενοι καὶ τοῦτο ταῦτόν ταῖς τικτούσαις· 35
 ὠδίνουσι γὰρ καὶ ἀπορίας ἐμπίπλυνται νύκτας τε καὶ
 ἡμέρας πολὺ μᾶλλον ἢ ἐκείναι· ταύτην δὲ τὴν ὠδῖνα
 ἐγείρειν τε καὶ ἀποπαύειν ἢ ἐμῇ τέχνῃ δύναται. καὶ
 οὗτοι μὲν δὴ οὕτως. ἐνίστε δέ, ὦ Θεαίτητε, οἱ ἂν μοι
 μὴ δόξωσί πως ἐγκύμονες εἶναι, γνοὺς ὅτι οὐδὲν ἐμοῦ 40
 δέονται, πάνυ εὐμενῶς προμνῶμαι καί, ξὺν θεῷ εἰπεῖν,
 πάνυ ἱκανῶς τοπάξω 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. [*Symposion*, 219 E.]

Καὶ μετὰ ταῦτα στρατεία ἡμῖν εἰς Ποτίδαιαν ἐγένετο
 κοινὴ καὶ συνεσιτοῦμεν ἐκεῖ. πρῶτον μὲν οὖν τοῖς
 πόνοις οὐ μόνον ἐμοῦ περιῆν, ἀλλὰ καὶ τῶν ἄλλων
 ἰπάντων. ὅπότ' ἀναγκασθῆμεν ἀποληφθέντες που,
 οἷα δὴ ἐπὶ στρατείας, ἀσιτεῖν, οὐδὲν ἦσαν οἱ ἄλλοι 5
 πρὸς τὸ καρτερεῖν· ἔν τ' αὖ ταῖς εὐωχίαις μόνος ἀπο-
 λαύειν οἷός τ' ἦν τά τ' ἄλλα καὶ πίνειν οὐκ ἐθέλων,
 ὅποτε 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 οἴου 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 ἐξῆει ἔχων ἰμάτιον μὲν
 τοιοῦτον οἷον περ καὶ πρότερον εἰώθει φορεῖν, ἀνυπόδητος
 δὲ διὰ τοῦ κρυστάλλου ῥᾶον ἐπορεύετο ἢ οἱ ἄλλοι ὑπο-
 20 δεδεμένοι. οἱ δὲ στρατιῶται ὑπέβλεπον αὐτὸν ὡς κατα-
 φρονοῦντα σφῶν.

Καὶ ταῦτα μὲν δὴ ταῦτα·

οἶον δ' αὖ τόδ' ἔρεξε καὶ ἔτλη καρτερός ἀνὴρ

ἐκεῖ ποτὲ ἐπὶ στρατείας, ἄξιον ἀκοῦσαι. ξυνοήσας γὰρ
 25 αὐτόθι ἔωθεν τι εἰστήκει σκοπῶν, καὶ ἐπειδὴ οὐ προὐ-
 χῶρει αὐτῷ, οὐκ ἀνίει ἀλλὰ εἰστήκει ζητῶν. καὶ ἤδη
 ἦν μεσημβρία, καὶ ἄνθρωποι ἠσθάνοντο, καὶ θαυμά-
 ζοντες ἄλλος ἄλλῳ ἔλεγεν, ὅτι Σωκράτης ἐξ ἑωθινοῦ
 φροντίζων τι ἔστηκε. τελευτῶντες δὲ τινες τῶν Ἰώνων,
 30 ἐπειδὴ ἔσπερα ἦν, δειπνήσαντες, καὶ γὰρ θέρος τότε γ'
 ἦν, χαμεῦνια ἐξενεγκάμενοι ἅμα μὲν ἐν τῷ ψύχει καθ-
 ἠύδον, ἅμα δὲ ἐφύλαττον αὐτὸν εἰ καὶ τὴν νύκτα
 ἐστήξοι. ὁ δὲ εἰστήκει μέχρι ἔως ἐγένετο καὶ ἥλιος
 ἀνέσχεν· ἔπειτα ᾤχετ' 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
 τάριστεία 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 τάριστεία
 τοὺς στρατηγούς, καὶ τοῦτό γέ μοι οὔτε μέμφει οὔτε
 ἐρεῖς ὅτι ψεύδομαι· ἀλλὰ γὰρ τῶν στρατηγῶν πρὸς τὸ
 ἐμὸν ἀξίωμα ἀποβλεπόντων καὶ βουλομένων ἐμοὶ δι-
 δόναι τάριστεία, αὐτὸς προθυμότερος ἐγένου τῶν στρα-

τηγῶν ἐμὲ λαβεῖν ἢ σαυτόν. ἔτι τοίνυν, ὦ ἄνδρες, ἄξιον 45
 ἦν θεῖσασθαι Σωκράτη, ὅτε ἀπὸ Δηλίου φυγῆ ἀνεχώρει
 τὸ στρατόπεδον· ἔτυχον γὰρ παραγεγόμενος ἵππου ἔχων,
 οὗτος δὲ ὄπλα. ἀνεχώρει οὖν ἐσκεδασμένων ἤδη τῶν
 ἀνθρώπων οὗτός τε ἅμα καὶ Λάχης· καὶ ἐγὼ περιτυγ-
 χάνω, καὶ ἰδὼν εὐθὺς παρακελεύομαι τε αὐτοῖν θαρρεῖν, 50
 καὶ ἔλεγον ὅτι οὐκ ἀπολείψω αὐτό. ἐνταῦθα δὴ καὶ
 κάλλιον ἔθεασάμην 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 σὺν δὴ τοῦτο, καὶ ἐκεῖ διαπο- 55
 ρεύεσθαι ὡσπερ καὶ ἐνθάδε, βρενθυόμενος καὶ τῶφθαλ-
 μῷ παραβάλλων, ἡρέμα περισκοπῶν καὶ τοὺς φίλους
 καὶ τοὺς πολεμίους, δῆλος ὢν παντὶ καὶ πάνυ πόρρωθεν,
 ὅτι εἴ τις ἄψεται τούτου τοῦ ἀνδρός, μάλα ἐρρωμένως
 ἀμυνεῖται. διὸ καὶ ἀσφαλῶς ἀπήει 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 ἐπαινεῖσαι καὶ θαυμάσια· ἀλλὰ τῶν μὲν ἄλ-
 λων ἐπιτηδευμάτων τάχ' ἂν τις καὶ περὶ ἄλλου τοιαῦτα 65
 εἴποι, τὸ δὲ μηδενὶ ἀνθρώπων ὁμοῖον εἶναι, μήτε τῶν
 παλαιῶν μήτε τῶν νῦν ὄντων, τοῦτο ἄξιον παντὸς θαύ-
 ματος. οἷος γὰρ Ἀχιλλεὺς ἐγένετο, ἀπεικάσειεν ἂν τις
 καὶ Βρασίδαν καὶ ἄλλους, καὶ οἷος αὖ Περικλῆς, καὶ
 Νέστορα καὶ Ἀντήνορα, εἰσὶ δὲ καὶ ἕτεροι· καὶ τοὺς 70
 ἄλλους κατὰ ταῦτ' ἂν τις ἀπεικάζοι· οἷος δὲ οὕτοσὶ
 γέγονε τὴν ἀτοπίαν ἀνθρωπος, 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 ἀπεικάζοι 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, ὡ ἄνδρες, οὕτως ἐπιχειρήσω, δι' εἰκόνων. οὗτος μὲν οὖν ἴσως οἰήσεται ἐπὶ τὰ γελοιώτερα, ἔσται δ' ἡ εἰκὼν τοῦ ἀληθοῦς ἕνεκα, οὐ τοῦ γελοίου.

80 φημὶ γὰρ δὴ ὁμοιώτατον αὐτὸν εἶναι τοῖς Σειληνοῖς τούτοις τοῖς ἐν τοῖς ἐρμολυφείοις καθημένοις, οὓς τινὰς ἐργάζονται οἱ δημιουργοὶ σύριγγας ἢ αὐλοὺς ἔχοντας, οἱ διχάδε διοιχθέντες φαίνονται ἔνδοθεν ἀγάλματα ἔχοντες θεῶν. καὶ φημὶ αὐτοῖς εἰκέναι αὐτὸν τῷ Σατύρῳ

85 τῷ Μαρσῷ. ὅτι μὲν οὖν τό γε εἶδος ὁμοῖος εἰ τούτοις, ὡ Σώκρατες, οὐδ' αὐτὸς δὴ που ἂν ἀμφισβητήσῃς· ὡς δὲ καὶ τὰλλα εἰκας, μετὰ τοῦτο ἄκουε. ὕβριστῆς εἶ ἢ οὐ; ἔαν γὰρ μὴ ὁμολογήῃς, μάρτυρας παρέξομαι. ἀλλ' οὐκ αὐλητῆς; πολὺ γε θαυμασιώτερος ἐκείνου· ὁ μὲν

90 γε δι' ὀργάνων ἐκλήλει τοὺς ἀνθρώπους τῇ ἀπὸ τοῦ στόματος δυνάμει, καὶ ἔτι νυκτὶ ὅς ἂν τὰ ἐκείνου αὐλῇ. ἂ γὰρ Ὀλυμπος ἠϋλεῖ, Μαρσίου λέγω, τούτου διδάξαντος. τὰ οὖν ἐκείνου ἔαν τε ἀγαθὸς αὐλητῆς αὐλῇ ἔαν τε φαύλη αὐλητρίς, μόνα 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, ἔαν τε γυνὴ ἀκούῃ ἔαν τε ἀνὴρ ἔαν τε μειράκιον, ἐκπεπληγμένοι ἐσμέν καὶ κατεχόμεθα. ἐγὼ γοῦν, ὡ ἄνδρες, εἰ μὴ ἔμελλον κομιδῇ δόξειν μεθύειν, εἶπον ὁμόσας ἂν

105 ὑμῖν, οἷα δὴ πέπονθα αὐτὸς ὑπὸ τῶν τούτου λόγων καὶ πᾶσχω ἔτι καὶ νυκτὶ. ὅταν γὰρ ἀκούω, πολὺ μοι μᾶλλον

ἢ τῶν κορυβαντιῶντων ἢ τε καρδία πηδᾶ καὶ δάκρυα ἐκχεῖται ὑπὸ τῶν λόγων τῶν τούτου. ὁρῶ δὲ καὶ ἄλλους παμπόλλους τὰ αὐτὰ πάσχοντας. Περικλέους δὲ ἀκούων καὶ ἄλλων ἀγαθῶν ῥητόρων εὐ μὲν ἡγούμην 110 λέγειν, τοιοῦτον δ' οὐδὲν ἔπασχον, οὐδὲ τεθορύβητό μου ἢ ψυχῇ οὐδ' ἡγανάκτει ὡς ἀνδραποδωδῶς διακειμένον· ἀλλ' ὑπὸ τούτου τοῦ Μαρσίου πολλάκις δὴ οὕτω διετέθη, ὥστε μοι δόξαι μὴ βιωτὸν εἶναι ἔχοντι ὡς ἔχω. καὶ ταῦτα, Σώκρατες, οὐκ ἐρεῖς ὡς οὐκ ἀληθῆ. 115 καὶ ἔτι γε νῦν ξύνοιδ' ἔμαυτῷ, ὅτι εἰ ἐθέλοιμι παρέχειν τὰ ὧτα, οὐκ ἂν καρτερήσαιμι, ἀλλὰ ταῦτά ἂν πάσχοιμι. ἀναγκάζει γάρ με ὁμολογεῖν, ὅτι πολλοῦ ἐνδεὴς ἂν αὐτὸς ἔτι ἔμαυτοῦ μὲν ἀμελῶ, τὰ δ' Ἀθηναίων πράττω. βία οὖν ὥσπερ ἀπὸ τῶν Σειρήνων ἐπισχό- 120 μενος τὰ ὧτα οἴχομαι φεύγων, ἵνα μὴ αὐτοῦ καθήμενος παρὰ τούτῳ καταγηράσω. πέπουθα δὲ πρὸς τούτον μόνον ἀνθρώπων, ὃ οὐκ ἂν τις οἴοιτο ἐν ἐμοὶ ἐνεῖναι, τὸ αἰσχύνεσθαι ὄντιον· ἐγὼ δὲ τούτον μόνον αἰσχύνομαι. ξύνοιδα γὰρ ἔμαυτῷ ἀντιλέγειν μὲν οὐ δυναμένῳ, ὡς οὐ 125 δεῖ ποιεῖν ἂ οὗτος κελεύει, ἐπειδὰν δὲ ἀπέλθω, ἡττημένῳ 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, εὐ οἶδα ὅτι πολλὸ μείζον 130 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 διηγῆσασθαι. 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 πλῆσιον γὰρ ἦν τοῦ δεσμοτηρίου. περιεμένομεν οὖν ἐκάστοτε, ἕως ἀνοιχθείη τὸ δεσμοτήριον, διατρίβοντες μετ' ἀλλήλων· ἀνεώγετο γὰρ οὐ πρῶ· ἐπειδὴ δὲ ἀνοιχθείη, εἰσήμεν παρὰ τὸν Σωκράτη καὶ τὰ πολλὰ διημερεύομεν μετ' αὐτοῦ. καὶ δὴ καὶ τότε πρωϊαίτερον

10 ξυνελέγημεν. τῇ γὰρ προτεραίᾳ ἡμέρᾳ ἐπειδὴ ἐξήλθομεν ἐκ τοῦ δεσμοτηρίου ἑσπέρας, ἐπυθόμεθα ὅτι τὸ πλοῖον ἐκ Δήλου ἀφυγμένοι εἴη. παρηγγείλαμεν οὖν ἀλλήλοις ἦκειν ὡς πρωϊαίτατα εἰς το εἰωθός. καὶ ἦκομεν, 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 καταλαμβάνομεν

20 τὸν μὲν Σωκράτη ἄρτι λελυμένον, τὴν δὲ Ξανθίππην, γιγνώσκεις γάρ, ἔχουσάν τε τὸ παιδίον αὐτοῦ καὶ παρακαθημένην. ὡς οὖν εἶδεν ἡμᾶς ἡ Ξανθίππη, ἀνευφήμησέ τε καὶ τοιαῦτ' ἄττα εἶπεν, οἷα δὴ εἰώθασιν αἱ γυναῖκες, ὅτι ὦ Σώκρατες, ὕστατον δὴ σε προσερούσι

25 νῦν οἱ ἐπιτήδευοι καὶ σὺ τούτους. καὶ ὁ Σωκράτης βλέψας εἰς τὸν Κρίτωνα, ὦ Κρίτων, ἔφη, ἀπαγέτω τις αὐτὴν οὔκαδε. καὶ ἐκείνην μὲν ἀπήγόν τινας τῶν τοῦ Κρίτωνος βοῶσάν τε καὶ κοπτομένην· ὁ δὲ Σωκράτης ἀνακαθίζομενος εἰς τὴν κλίνην συνέκαμφέ τε τὸ σκέλος

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

Ὁ οὖν Κέβης ὑπολαβὼν Νῆ τὸν Δία, ὦ Σωκράτες, 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 ἤρουντο, ἀτὰρ καὶ Εὐνήνος πρῶην, ὃ τί ποτε
 διανοηθεῖς, ἐπειδὴ δεῦρο ἦλθες, ἐποίησας αὐτά, πρότερον 50
 οὐδὲν πώποτε ποιήσας. εἰ οὖν τί σοι μέλει τοῦ ἔχειν
 ἐμὲ Εὐνήνῳ ἀποκρίνασθαι, ὅταν με αὖθις ἐρωτᾷ, εὖ οἶδα
 γὰρ ὅτι ἐρήσεται, εἰπέ, τί χρή με λέγειν. Λέγε τοίνυν,
 ἔφη, αὐτῷ, ὦ 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, ὦ Σώκράτες, 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 διεκώλυε με ἀποθνήσκειν, ἔδοξε χρῆναι, εἰ ἄρα πολλάκις
 70 μοι προστάττοι τὸ ἐνύπνιον ταύτην τὴν δημόδη μουσικὴν ποιεῖν, μὴ ἀπειθῆσαι αὐτῷ, ἀλλὰ ποιεῖν. ἀσφαλέςτερον γὰρ εἶναι μὴ ἀπιέναι πρὶν ἀφοσιώσασθαι ποιήσαντα ποιήματα καὶ πειθόμενον τῷ ἐνυπνίῳ. οὕτω δὴ πρῶτον μὲν εἰς τὸν θεὸν ἐποίησα, οὐ 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 δὴ οὐδς προχείρους εἶχον καὶ ἠπιστάμην μύθους τοὺς Αἰσώπου, τούτους ἐποίησα, οἷς πρῶτοις ἐνέτυχον.

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

80 Σιγὴ οὖν ἐγένετο ταῦτα εἰπόντος τοῦ Σωκράτους ἐπὶ πολὺν 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 ἤρετο· Τί; ἔφη, ὑμῖν
 85 τὰ λεχθέντα μὴν μὴ δοκεῖ ἐνδεῶς λέγεσθαι; πολλὰς γὰρ δὴ ἔτι ἔχει ὑποψίας καὶ ἀντιλαβὰς, εἴ 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, εἴ περ
 90 ὑμῖν βέλτιον λεχθῆναι, καὶ αὐ καὶ ἐμὲ ξυμ-

παραλαβείν, εἴ τι μᾶλλον οἴεσθε μετ' ἐμοῦ εὐπορήσειν.
 καὶ ὁ Σιμμίας ἔφη· Καὶ μὴν, ὦ Σώκρατες, τάληθῆ σοι
 ἐρῶ. πάλαι γὰρ ἡμῶν ἐκάτερος ἀπορῶν τὸν ἕτερον
 προωθεῖ καὶ κελεύει ἐρέσθαι διὰ τὸ ἐπιθυμεῖν μὲν ἀκού-
 σαι, ὀκνεῖν δὲ ὄχλον παρέχειν, μὴ σοι ἀηδὲς ἢ διὰ τὴν 95
 παρούσαν ξυμφορὰν. 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 μηδ' 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 ἐπειδὰν αἰσθωνται
 ὅτι δεῖ αὐτοὺς ἀποθανεῖν, ἄδοντες καὶ ἐν τῷ πρόσθεν
 χρόνῳ, τότε δὴ πλείστα καὶ μάλιστα ἄδουσι, γεγηθοτες
 ὅτι μέλλουσι παρὰ τὸν θεὸν ἀπιέναι, οὐπερ εἰσὶ θερά- 105
 ποντες. οἱ δὲ ἀνθρωποὶ 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 χείρω ἐκείνων τὴν μαντικὴν ἔχειν παρὰ τοῦ δεσ-
 πότου, οὐδὲ δυσθυμότερον αὐτῶν τοῦ βίου ἀπαλλάτ-
 τεσθαι. ἀλλὰ τούτου γε ἕνεκα λέγειν τε χρὴ καὶ 120
 ἐρωτᾶν ὃ τι ἂν βούλησθε, ἕως ἂν οἱ Ἀθηναίων 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, ὄση ἡμῖν γεγυῖα εἴη,
 ἀτεχνῶς ἡγούμενοι ὡσπερ πατὴρ στερηθέντες διάξειν
 ὄρφανοὺς τὸν ἔπειτα βίον. ἐπειδὴ δὲ ἐλούσατο καὶ
 130 ἡμέχθη παρ' αὐτὸν τὰ παιδία—δύο γὰρ αὐτῷ υἱεῖς
 συμκροὶ ἦσαν, εἰς δὲ μέγας—καὶ αἱ οἰκείαι γυναῖκες
 ἀφίκοντο, ἐκείναις 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 πολλὸν
 διέτριψεν ἔνδον. ἐλθὼν δ' ἐκαθέζετο λελουμένος, καὶ
 οὐ πόλλ' ἅττα μετὰ ταῦτα διελέχθη, καὶ ἦκεν ὁ
 τῶν ἔνδεκα ὑπηρέτης καὶ στάς παρ' αὐτόν, ὦ
 Σώκρατες, ἔφη, οὐ καταγνώσομαι σοῦ ὅπερ ἄλλων
 140 καταγνώσκω, 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 πραότατον
 καὶ ἄριστον ἄνδρα ὄντα τῶν πώποτε δεῦρο ἀφικομένων,
 145 καὶ δὴ καὶ νῦν εὖ οἶδ' ὅτι οὐκ ἐμοὶ χαλεπαίνεις, γινώ-
 σκεις γὰρ τοὺς αἰτίους, ἀλλ' ἐκείνους. νῦν οὖν, οἴσθα
 γὰρ ἂν ἦλθον ἀγγέλλων, χαίρετέ τε καὶ πειρῶ ὡς βῆστα
 φέρειν τὰ ἀναγκαῖα. καὶ ἅμα δακρύσας μεταστρεφό-
 μενος ἀπῆει. καὶ ὁ Σωκράτης ἀναβλέψας πρὸς αὐτόν,
 150 Καὶ σύ, ἔφη, χαίρε, καὶ ἡμεῖς ταῦτα ποιήσομεν. καὶ
 ἅμα πρὸς ἡμᾶς, ὦς ἀστεῖος, ἔφη, ὁ ἄνθρωπος· καὶ
 παρὰ πάντα μοι τὸν χρόνον προσήει καὶ διελέγετο

ἐπίστε καὶ ἦν ἀνδρῶν λῶστος, καὶ νῦν ὡς γενναίως με ἀποδακρύνει. 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 πάνυ ὀψὲ πίνοντας, ἐπειδὴν παραγγεληῆ αὐτοῖς, δειπνήσαντάς τε καὶ πίνοντας εὖ μάλα, καὶ ξυγγενομένους γ' 160 ἐνίους ὧν ἂν τύχῳσι ἐπιθυμοῦντες. ἀλλὰ μηδὲν ἐπιγινώσκου ἔτι γὰρ ἐγχωρεῖ. καὶ ὁ Σωκράτης, εἰκότως γ', ἔφη, ὦ Κρίτων, ἐκεῖνοί τε ταῦτα ποιοῦσιν, οὓς σὺ λέγεις, οἶοντα γὰρ κερδανεῖν ταῦτα ποιήσαντες, καὶ ἔγωγε ταῦτα εἰκότως οὐ ποιήσω· οὐδὲν γὰρ οἶμαι κερ- 165 δανεῖν ὀλίγον ὕστερον πίων ἄλλο γε ἢ γέλωτα ὀφλήσειν παρ' ἑμαυτῷ, γλιχόμενος τοῦ ζῆν καὶ φειδόμενος οὐδενὸς ἔτι ἐνότος. ἀλλ' ἴθι, ἔφη, πιθοῦ καὶ μὴ ἄλλως ποίει.

Καὶ ὁ Κρίτων ἀκούσας ἔνευσε τῷ παιδί πλησίον 170 ἐστῶτι, καὶ ὁ παῖς ἐξελθὼν καὶ συχνὸν 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 χρὴ ποιεῖν; Οὐδὲν ἄλλο, ἔφη, ἢ πίνοντα 175 περιεῖναι, ἕως ἂν σου βᾶρος ἐν τοῖς σκέλεσι γένηται, ἔπειτα κατακεῖσθαι καὶ οὕτως αὐτὸ ποιήσει. καὶ ἅμα ὤρεξε τὴν κύλικα τῷ Σωκράτει· καὶ ὡς λαβὼν καὶ μάλα ἴλεως, ὦ Ἐχέκρατες, οὐδὲν τρέσας οὐδὲ διαφθειράς οὔτε τοῦ χρώματος οὔτε τοῦ προσώπου, ἀλλ' ὥσπερ εἴθιη 180 ταυρηδὸν ὑποβλέψας πρὸς τὸν ἄνθρωπον, Τί λέγεις, ἔφη, περὶ τούτου τοῦ πόματος πρὸς τὸ ἀποσπεῖσάί τι; ἔξεστιν, ἢ οὐ; Τοσοῦτον, ἔφη, ὦ Σώκρατες, τρίβομεν, ὅσον οἰόμεθα μέτριον εἶναι πιεῖν. Μανθάνω, ἢ δ' ὄσ'

185 ἄλλ' εὐχέσθαι γέ που τοῖς θεοῖς ἕξεστί τε καὶ χρή, τὴν
 μετοίκησιν τὴν ἐνθένδε ἐκέισε εὐτυχῆ γενέσθαι· ἃ δὴ καὶ
 ἐγὼ εὐχομαί τε καὶ γένοιτο ταύτη· ὁ καὶ ἅμα εἰπὼν ταῦτα
 ἐπισχόμενος καὶ μάλα εὐχερῶς καὶ εὐκόλως ἐξέπια· 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 ἑμαυτὸν· οὐ
 γὰρ δὴ ἐκείνόν γε, ἀλλὰ τὴν ἑμαυτοῦ τύχην, οἷον ἀνδρὸς
 ἐταίρου ἐστερημένος εἶην. ὁ δὲ Κρίτων ἔτι πρότερος
 195 ἐμοῦ, ἐπειδὴ οὐχ οἷός 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, πλήν γε αὐτοῦ Σωκράτους.
 200 ἐκείνος δέ, Οἶα, ἔφη, ποιεῖτε, ὦ θαυμάσιοι. ἐγὼ μέντοι
 οὐχ ἥκιστα τούτου ἕνεκα τὰς γυναῖκας ἀπέπεμψα, ἵνα
 μὴ τοιαῦτα πλημμυλοῖεν· καὶ γὰρ ἀκήκοα, ὅτι ἐν εὐφη-
 μίᾳ χρή τελευτᾶν. ἀλλ' ἡσυχίαν τε ἄγετε καὶ καρτε-
 ρεῖτε. καὶ ἡμεῖς ἀκούσαντες ἡσυχύνημέν τε καὶ
 205 ἐπέσχομεν τοῦ δακρύνειν. ὁ δὲ περιελθὼν, ἐπειδὴ οἱ
 βαρύνεσθαι ἔφη τὰ σκέλη, κατεκλίθη ὑπτίως· οὕτω γὰρ
 ἐκέλευεν ὁ ἄνθρωπος· καὶ ἅμα ἐφαπτόμενος αὐτοῦ
 αὐτὸς ὁ δούς τὸ φάρμακον, διαλιπὼν χρόνον ἐπεσκόπει
 τοὺς πόδας καὶ τὰ σκέλη, κἄπειτα σφόδρα πῖεσας αὐτοῦ
 210 τὸν πόδα ἤρετο, εἰ αἰσθάνοιτο· ὁ δ' οὐκ ἔφη· καὶ μετὰ
 τοῦτο αὐθις τὰς κνήμας· καὶ ἐπανιῶν οὕτως ἡμῖν αὐτοῖς
 ἐπεδείκνυτο, ὅτι ψύχοιτό τε καὶ πῆγγυτο. καὶ αὐτὸς
 ἤπτετο καὶ εἶπεν ὅτι, ἐπειδὴν πρὸς τῇ καρδίᾳ γένηται
 αὐτῷ, τότε οἰχῆσεται. ἤδη οὖν σχεδόν τι αὐτοῦ ἦν τὰ
 215 περὶ τὸ ἤτρον ψυχόμενα, καὶ ἐγκαλυψάμενος, ἕνεκε-
 κάλυπτο γάρ, εἶπεν, ὃ δὴ τελευταίου ἐφθέγγατο, ὦ

Κρίτων, ἔφη, τῷ Ἀσκληπιῷ ὀφείλομεν ἀλεκτρύονα· 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 τελευτή, 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, τι ἂν βούλωνται, εἰ αὐτοῖς γένοιτο οἷαν ποτέ φασι ἕνα μιν τῷ Γύγου τοῦ Λυδοῦ προγόνῳ γενέσθαι. ἔναι μὲν γὰρ αὐτὸν ποιμένα θητεύοντα παρὰ τῷ τότε 5 ὑδίας ἄρχοντι, ὄμβρου δὲ πολλοῦ γενομένου καὶ σεισμοῦ ῥαγήναί τι τῆς γῆς καὶ γενέσθαι χάσμα κατὰ τὸν ἵππον ἧ ἔνεμεν· ἰδόντα δὲ καὶ θαυμάσαντα καταβῆναι, εἰ ἰδεῖν ἄλλα τε δὴ μυθολογοῦσι θαυμαστά καὶ ἵππον εἰλοῦν κοῖλον, θυρίδας ἔχοντα, καθ' ἃς ἐγκύψαντα 10 ἐν ἐνότῳ νεκρῶν, ὡς φαίνεσθαι, μείζω ἢ κατ' ἄνθρωπον, τοῦτον δὲ ἄλλο μὲν οὐδέν, περὶ δὲ τῇ χειρὶ χρυσοῦν κτύλιον φέρειν, ὃν περιελόμενον ἐκβῆναι. συλλόγου γενομένου τοῖς ποιμέσιν εἰωθότος, ἵν' ἐξαγγέλλοιεν γὰρ μήνα τῷ βασιλεῖ τὰ περὶ τὰ ποιμνία, ἀφικέσθαι 15 ἐκεῖνον ἔχοντα τὸν δακτύλιον. καθήμενον οὖν μετὰ ἄλλων τυχεῖν τὴν σφενδόνην τοῦ δακτυλίου περιαιρόντα 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 ἀδήλῳ γίνεσθαι, ἔξω
 25 δὲ δῆλῳ. αἰσθόμενον δὲ εὐθύς διαπράξασθαι τῶν ἀγγέλων γενέσθαι τῶν παρὰ τὸν βασιλέα· ἐλθόντα δὲ καὶ τὴν γυναῖκα αὐτοῦ διαφθείραντα, μετ' ἐκείνης ἐπιθέμενον τῷ βασιλεῖ ἀποκτείνει 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 ἑλευθέρῳ τούτῳ 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 ὀργάνοις γυμναζόμενοι. ἔπειτα ὀνήσει μὲν τι τοῦτο τὸ μάθημα καὶ ἐν τῇ μάχῃ αὐτῇ, ὅταν ἐν τάξει δέῃ μάχεσθαι μετὰ πολλῶν ἄλλων μέγιστον μέντοι 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 ἀμύνασθαι αὐτόν· οὐ τᾶν ὑπὸ γε ἐνὸς εἰς ὁ τοῦτ' ἐπιστά-

μενος οὐδὲν ἂν πάθοι, ἴσως δ' οὐδὲ ὑπὸ πλειόνων, ἀλλὰ πανταχῇ ἂν ταύτη πλεονεκτοῖ. 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 καθηγήσασθαι 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 αὕτη ἢ ἐπιστήμη. 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 φανεῖται διὰ τὴν εὐσχημοσύνην. ἐμοὶ μὲν οὖν, ὧ Δυσίμαχε, ὥσπερ λέγω, δοκεῖ τε χρῆναι 35 διδάσκειν τοὺς νεανίσκους ταῦτα καὶ δι' ἃ δοκεῖ εἶρηκα· Λάχηςτος δ', εἴ τι παρὰ ταῦτα λέγει, κἂν αὐτὸς ἠδέως ἀκούσαιμι.

Laches. Ἄλλ' ἔστι μὲν, ὧ Νικία, χαλεπὸν λέγειν περὶ ἵτουοῦν μαθήματος, ὡς οὐ χρὴ μαθάνειν πάντα γὰρ 40 ἴπιστασθαι ἀγαθὸν δοκεῖ εἶναι. καὶ δὴ καὶ τὸ ὀπλικὸν τοῦτο, εἰ μὲν ἔστι μάθημα, ὅπερ φασὶν οἱ διδάσκοντες, καὶ οἶον Νικίας λέγει, χρὴ αὐτὸ μαθάνειν· εἰ ἔστι μὲν μὴ μάθημα, ἀλλ' ἐξαπατῶσιν οἱ ὑπισχνούενοι, ἢ μάθημα μὲν τυγχάνει ὄν, μὴ μέντοι πάνυ σπου- 45 αῖον, τί καὶ δέοι ἂν αὐτὸ μαθάνειν; λεγῶ δὲ ταῦτα ἐρὶ αὐτοῦ εἰς τάδε ἀποβλέψας, ὅτι οἶμαι ἐγὼ τοῦτο, εἰ ἴην, οὐκ ἂν λεληθέναι Λακεδαιμονίους, οἷς οὐδὲν ἄλλο ἔλει 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, ἀλλ' οὐ
τούτους γε τοὺς διδασκάλους αὐτοῦ λέληθεν αὐτὸ τοῦτο,
ὅτι ἐκείνοι μάλιστα τῶν Ἑλλήνων σπουδάζουσιν ἐπὶ
τοῖς τοιούτοις καὶ ὅτι παρ' ἐκείνους ἂν τις τιμηθεῖς εἰς
55 ταῦτα καὶ παρὰ τῶν ἄλλων πλείστ' ἂν ἐργάζοιτο χρή-
ματα, ὥσπερ γε καὶ τραγωδίας ποιητῆς παρ' ἡμῖν τιμη-
θεῖς. τοιγάρτοι ὃς ἂν οἴηται τραγωδίαν καλῶς ποιεῖν,
οὐκ ἔξωθεν κύκλω περὶ τὴν Ἀττικὴν κατὰ τὰς ἄλλας
πόλεις ἐπιδεικνύμενος περιέρχεται, ἀλλ' εὐθύς δεῦρο
60 φέρεται καὶ τοῖσδ' ἐπιδείκνυσιν εἰκότως· τοὺς δὲ ἐν
ὄπλοις μαχομένους ἐγὼ τούτους ὀρῶ τὴν μὲν Λακεδαί-
μονα ἡγουμένους εἶναι ἄβατον ἱερὸν καὶ οὐδὲ ἄκρῳ ποδὶ
ἐπιβαίνοντας, κύκλω δὲ περιιόντας 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 πᾶν ὀλίγοις ἐγὼ τούτων παρα-
γέγονα ἐν αὐτῷ τῷ ἔργῳ, καὶ ὀρῶ οἰοί εἰσιν. ἔξεστι δὲ καὶ
αὐτόθεν ἡμῖν σκέψασθαι. ὥσπερ γὰρ ἐπίτηδες οὐδεὶς
πώποτ' εὐδόκιμος γέγονεν ἐν τῷ πολέμῳ ἀνὴρ τῶν τὰ
5 ὀπλιτικὰ ἐπιτηδευσάντων. καίτοι εἰς γε τὰλλα πάντα
ἐκ τούτων οἱ ὀνομαστοὶ γίγνονται, ἐκ τῶν ἐπιτηδευσάν-
των ἕκαστα· οὗτοι δ', ὡς ἔοικε, παρὰ τοὺς ἄλλους οὕτω
σφόδρα εἰς τοῦτο δεδυστυχήκασιν. ἐπεὶ καὶ τοῦτον τὸν
Σητησίλεων, ὃν ὑμεῖς μετ' ἐμοῦ ἐν τοσοῦτῳ ὄχλῳ ἐθεά-
10 σασθε ἐπιδεικνύμενον καὶ τὰ μεγάλα περὶ αὐτοῦ λέ-

γοντα ἃ ἔλεγεν, ἐτέρωθι ἐγὼ κάλλιον ἐθεασάμην ἐν τῇ ἀληθείᾳ ὡς ἀληθῶς ἐπιδεικνύμενον οὐχ ἑκόντα. προσβαλούσης γὰρ τῆς νεῶς ἐφ' ἣ ἐπεβάτευε 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 σκευέσι καὶ ἀντελάβετο· εἶλκεν οὖν ὁ Στησίλεως βουλόμενος ἀπολύσαι, καὶ οὐχ οἷός τ' ἦν ἡ δὲ ναῦς τὴν ναῦν παρήει. 20 τῶς μὲν οὖν παρέθει ἐν τῇ νηὶ ἀντεχόμενος τοῦ δόρατος· ἐπεὶ δὲ δὴ παρημείβετο ἡ ναῦς 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 κατάστρωμα ἀφίεται τοῦ δόρατος, τότε ἤδη καὶ οἱ ἐκ τῆς τριήρους οὐκέτι οἰοί τ' ἦσαν τὸν γέλωτα κατέχειν, ὀρώντες αἰωρούμενον ἐκ τῆς ἰλκάδος τὸ δορυδρέπανον ἐκείνο. 30

14. *The character of Theaetetos.*[*Theaetetos*, 142 A.]*Eukleides.* Ἄρτι, ὦ Τερψίων, ἡ πάλαι ἐξ ἀγροῦ;*Terpsion.* Ἐπιεικῶς πάλαι. καὶ σέ γε ἐζήτουν κατοροῖν καὶ ἐθαύμαζον, ὅτι οὐχ οἷός τ' ἦ εὐρεῖν.*Eukleides.* Οὐ γὰρ ἡ κατὰ πόλιν.*Terpsion.* Ποῦ μὴν;*Eukleides.* Εἰς λιμένα καταβαίνων Θεαιτήτῳ ἐνέτυχον ἐρομένῳ ἐκ Κορίνθου ἀπὸ τοῦ στρατοπέδου Ἀθήναζε.*Terpsion.* Ζῶντι ἢ τετελευτηκότι;

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

Terpsion. Μῶν ἡ δυσεντερία ;

Eukleides. Ναί.

Terpsion. Οἶον ἄνδρα λέγεις ἐν κινδύνῳ εἶναι.

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

Terpsion. Καὶ οὐδέν γ' ἄτοπον, ἀλλὰ πολὺ θαυμα-
στότερον εἰ μὴ τοιοῦτος ἦν. ἀτὰρ πῶς οὐκ αὐτοῦ
20 Μεγαροῖ κατέλυσεν ;

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

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

Eukleides. Οὐ μὰ τὸν Δία, οὐκ οὖν 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
ἐπηνρωθούμην· ὥστε μοι σχεδὸν τι πᾶς λόγος γέ-
γραπται.

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

τοι αἰεὶ μέλλων κελεύσειν ἐπιδείξαι διατέτριφα δεῦρο. ἀλλὰ τί κωλύει νῦν ἡμᾶς διελθεῖν; πάντως ἔγωγε καὶ ἀναπαύσασθαι δέομαι, ὡς ἔξ 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 τοί, ἔφη. Αὐτίκα δέ γε, ἡ δ' ὄς ὁ Διονυσόδωρος, ἂν μοι ποκρίνη, ὦ Κτήσιππε, ὁμολογήσεις ταῦτα. εἰπέ γάρ οἱ, ἐστὶ σοι κύων; Καὶ μάλα πονηρός, ἔφη ὁ Κτήσιππος. Ἔστιν οὖν αὐτῷ κυνίδια; Καὶ μαλ', ἔφη, ἕτερα 5 οἰαῦτα. Οὐκοῦν πατήρ ἐστὶν αὐτῶν ὁ κύων; Ναί, βη. Τί οὖν; οὐ σός ἐστὶν ὁ κύων; Πάνυ γ', ἔφη. Ὑκοῦν πατὴρ ὦν σός ἐστιν, ὥστε σὸς πατὴρ γίγνεται κύων καὶ σὺ κυναρίων ἀδελφός;

Καὶ αὖθις ταχὺ ὑπολαβὼν ὁ Διονυσόδωρος, ἵνα μὴ 10 ῥοτερόν τι εἴποι ὁ Κτήσιππος, Καὶ ἔτι γέ μοι μικρόν, η, ἀπόκριναι τύπτεις τὸν κύνα τοῦτον; καὶ ὁ Κτήσιππος γελάσας, Νὴ τοὺς θεούς, ἔφη οὐ γὰρ δύναμαι. Οὐκοῦν τὸν σαντοῦ πατέρα, ἔφη, τύπτεις; Πολλὸν τοι, ἔφη, δικαιοτέρον ἂν τὸν ὑμέτερον πατέρα τύπ- 15 μι, ὃ τι μαθὼν σοφοὺς υἱεῖς οὕτως ἔφυσεν. Ἄλλ' ἦ υ, ὦ Εὐθύδημε, ἔφη ὁ Κτήσιππος, πόλλ' ἀγαθὰ ἀπὸ ὑμετέρας σοφίας ταύτης ἀπολέλαυκεν ὁ πατήρ ὁ ἕτερός τε καὶ ὁ τῶν κυνιδίων.

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

- 20 Ἀπόκριναι δὴ, ἔφη ὁ Διονυσόδωρος, ὅποτε σοι ταῦτα ὕμνηται. πότερον ὁ Ἴόλεως τοῦ Ἡρακλέους μᾶλλον ἢ ἀδελφιδοῦς ἢ σός; Κράτιστον τοίνυν μοι, ὦ Διονυσόδωρε, ἦν 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 ἐκεῖνο τὸ σοφόν. Ἀποκρίνου δὴ, ἔφη. Ἀποκρινούμαι δὴ, εἶπον, ὅτι τοῦ Ἡρακλέους ἦν ὁ Ἴόλεως ἀδελφιδοῦς, ἐμὸς δ', ὡς ἐμοὶ δοκεῖ, οὐδ' ὀπωστιοῦν. οὐ γὰρ Πατροκλῆς ἦν αὐτῷ πατήρ, ὁ ἐμὸς ἀδελφός, ἀλλὰ παραπλήσιον μὲν τοῦνομα
- 30 Ἰφικλῆς, ὁ Ἡρακλέους ἀδελφός. Πατροκλῆς δέ, ἡ δ' ὄς, σός; Πάνυ γ', ἔφην ἐγώ, ὁμομήτριός γε, οὐ μέντοι ὁμοπάτριος. ἀδελφὸς ἄρα ἐστί σοι καὶ οὐκ ἀδελφός. οὐχ ὁμοπατριὸς γε, ὦ βέλτιστε, ἔφην· ἐκείνου μὲν γὰρ Χαιρέδημος ἦν πατήρ, ἐμὸς δὲ Σωφρονίσκος. Πατήρ δὲ
- 35 ἦν, ἔφη, Σωφρονίσκος καὶ Χαιρέδημος; Πάνυ γ', ἔφην· ὁ μὲν γε ἐμὸς, ὁ δὲ ἐκείνου. Οὐκοῦν, ἡ δ' ὄς, ἕτερος ἦν Χαιρέδημος τοῦ πατρός; Τοῦμοῦ γ', ἔφην ἐγώ. Ἄρ' οὖν πατήρ ἦν ἕτερος ὢν πατρός; ἡ σὺ εἰ ὁ αὐτὸς τῷ λίθῳ; Δέδοικα μὲν ἐγωγ', ἔφην, μὴ φανῶ ὑπὸ σου ὁ αὐτός·
- 40 οὐ μέντοι μοι δοκῶ. Οὐκοῦν ἕτερος εἶ, ἔφη, τοῦ λίθου; Ἐτερος μέντοι. Ἄλλο τι οὖν ἕτερος, ἡ δ' ὄς, 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, ἦν δ' ἐγώ, οὐ πατήρ
- 45 εἶναι. Εἰ γὰρ δήπου, ἔφη, πατήρ ἐστὶν ὁ Χαιρέδημος, ὑπολαβὼν ὁ Εὐθύδημος, πάλιν αὖ ὁ Σωφρονίσκος ἕτερος ὢν πατρός οὐ πατήρ ἐστίν, ὥστε σύ, ὦ Σώκρατες, ἀπάτωρ εἶ.

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

Ἄλλ', ὦ Διονυσόδωρε, τοῦτο μὲν ἐκὼν παρήκας, ἐπεὶ
 ἂ ἄλλα μοι δοκεῖτε ὡσπερ οἱ δημιουργοί, οἷς ἕκαστά 50
 ροσῆκει ἀπεργάζεσθαι, καὶ ὑμεῖς τὸ διαλέγεσθαι παγ-
 ἴλως ἀπεργάζεσθαι. Οἶσθα οὖν, ἔφη, ὃ τι προσήκει
 κάστοις τῶν δημιουργῶν; πρῶτον τίνα χαλκευεῖν
 ροσῆκει, οἶσθα; Ἔγωγε· ὅτι χαλκία. Τί δὲ κερα-
 ευεῖν; Κεραμέα. Τί δὲ σφάττειν τε καὶ ἐκδέρειν καὶ 55
 ἔσμικρὰ κρέα κατακόψαντα ἔψειν καὶ ὀπτᾶν; Μά-
 λιστον, ἦν δ' ἐγώ. Οὐκοῦν ἐάν τις, ἔφη, τὰ προσήκοντα
 γάττη, ὀρθῶς πράξει; Μάλιστα. Προσῆκει δέ γε, ὡς
 ἴς, τὸν μάγειρον κατακόπτειν καὶ ἐκδέρειν; ὠμολόγη-
 ις ταῦτα ἢ οὐ; Ὁμολόγησα, ἔφην, ἀλλὰ συγγνώμην 60
 ἔχει. Δῆλον τοίνυν, ἦ δ' ὅς, ὅτι ἂν τις σφάξας
 ἢ μάγειρον καὶ κατακόψας ἐψήσῃ καὶ ὀπτῆσῃ, τὰ
 προσήκοντα ποιήσει· καὶ ἐάν τὸν χαλκία τις αὐτὸν
 λκεύῃ καὶ τὸν κεραμέα κεραμεύῃ, καὶ οὗτος τὰ
 προσήκοντα πράξει. 65

6.

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

ΞΩ. Ἡ οὐ δοκῶ σοι ἀληθῆ λέγειν, ὦ Ἴων;
 ΩΝ. Ναι μὰ τὸν Δία, ἔμουγε· ἄπει γάρ πῶς μου
 ἰ λόγοις τῆς ψυχῆς, ὦ Σώκρατες, καὶ μοι δοκοῦσι
 ἰ μοίρα ἡμῖν παρὰ τῶν θεῶν ταῦτα οἱ ἀγαθὸι
 ἠταὶ ἐρμηνεύειν. 5
 ΞΩ. Οὐκοῦν ὑμεῖς αὐ οἱ ῥαψῶδοι τὰ τῶν ποιητῶν
 ἠνεύετε;
 ΩΝ. Καὶ τοῦτο ἀληθὲς λέγεις.
 Ω. Οὐκοῦν ἐρμηνέων ἐρμηνεῖς γίγνεσθε;
 ΩΝ. Παντάσῃ γε. 10

ΣΩ. Ἐχε δὴ καὶ μοι τότε 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 γυγνό-
 15 μενον τοῖς μνηστῆρσι καὶ ἐκχέοντα τοὺς οἴστοὺς πρὸ τῶν ποδῶν, ἢ Ἀχιλλέα ἐπὶ τὸν Ἔκτορα ὀρμῶντα, ἢ καὶ τῶν περὶ Ἀνδρομάχην ἐλεεινῶν τι ἢ περὶ Ἐκάβην ἢ περὶ Πρίαμον, τότε πότερον ἔμφρων εἶ, ἢ ἔξω σαυτοῦ γίγνεται καὶ παρὰ τοῖς πράγμασιν οἶεται σου εἶναι ἢ
 20 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 ἐρῶ. ἐγὼ γὰρ ὅταν ἐλεεινὸν τι λέγω, δακρύων ἐμπίπλανταί μου
 25 οἱ ὀφθαλμοί· ὅταν τε φουβερὸν 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
 30 ἑορταῖς, μηδὲν ἀπολωλεκῶς τούτων, ἢ φοβῆται πλέον ἢ ἐν δισμυρίοις ἀνθρώποις ἐστηκῶς φίλοις, μηδενὸς ἀποδύοντος ἢ ἀδικούντος;

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

35 ΣΩ. Οἶσθα οὖν ὅτι καὶ τῶν θεατῶν τοὺς πολλοὺς ταυτὰ ταῦτα ὑμεῖς ἐργάζεσθε;

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

§ 17.

Greek Education.

L

[*Protagoras*, 325 c.]

Ἐκ παίδων σμικρῶν ἀρξάμενοι, μέχρι οὐπερ ἂν ζῶσι,
αἱ διδάσκουσι καὶ νουθετοῦσιν. ἐπειδὰν θάπτον συνιῆ
ις τὰ λεγόμενα, καὶ τροφὸς καὶ μήτηρ καὶ παιδαγωγὸς
αἱ αὐτὸς ὁ πατήρ περὶ τούτου διαμάχονται, ὅπως
ἔλτιστος ἔσται ὁ παῖς, παρ' ἕκαστον καὶ ἔργον καὶ 5
ὄγον διδάσκοντες καὶ ἐνδεικνύμενοι, ὅτι τὸ μὲν δίκαιον,
ὃ δὲ ἄδικον, καὶ τόδε μὲν καλόν, τόδε δὲ αἰσχρόν, καὶ
ἴδε μὲν ὄσιον, τόδε δὲ ἀνόσιον, καὶ τὰ μὲν ποιεῖ, τὰ δὲ
ἢ ποιεῖ καὶ ἂν μὲν ἐκὼν πείθεται· εἰ δὲ μή, ὥσπερ
ἴλον διαστρεφόμενον καὶ καμπτόμενον εὐθύνουσιν 10
γειλαιῖς καὶ πληγαῖς. μετὰ δὲ ταῦτα εἰς διδασκάλων
ἴμπουτες πολὺ μᾶλλον ἐντέλλονται ἐπιμελεῖσθαι εὐ-
σμίας τῶν παίδων ἢ γραμμάτων τε καὶ κιθαρῖσεως·
δὲ διδάσκαλοι τούτων τε ἐπιμελοῦνται, καὶ ἐπειδὰν
γράμματα μάθωσι καὶ μέλλωσι συνήσειν τὰ γεγραμ- 15
μα, ὥσπερ τότε τὴν φωνήν, παρατιθέασιν αὐτοῖς ἐπὶ
ν βάθρων ἀναγιγνώσκειν ποιητῶν ἀγαθῶν ποιήματα
ἐκμανθάνειν ἀναγκάζουσιν, ἐν οἷς πολλαὶ μὲν νου-
ήσεις ἔνεισι, πολλαὶ δὲ διέξοδοι καὶ ἔπαινοι καὶ
ώμια παλαιῶν ἀνδρῶν ἀγαθῶν, ἵνα ὁ παῖς ζηλῶν 20
ῆται καὶ ὀρέγηται τοιοῦτος γενέσθαι. οἳ τ' αὖ
ιρισταί, ἕτερα τοιαῦτα, σωφροσύνης τε ἐπιμελοῦν-
καὶ ὅπως ἂν οἱ νέοι μηδὲν κακουργῶσι· πρὸς δὲ
οις, ἐπειδὰν κιθαρίζειν μάθωσιν, ἄλλων αὖ ποιη-
ἀγαθῶν ποιήματα διδάσκουσι μελοποιῶν, εἰς τὰ 25
ρίσματα ἐντείνοντες, καὶ τοὺς ῥυθμούς τε καὶ τὰς
νίας ἀναγκάζουσιν οἰκειοῦσθαι ταῖς ψυχαῖς τῶν

παιδων, ἵνα ἡμερώτεροί τε ᾧσι, καὶ εὐρυθμότεροι καὶ
 εὐαρμοστότεροι γιγνόμενοι χρήσιμοι ᾧσιν εἰς τὸ λέγειν
 30 τε καὶ πράττειν· πᾶς γὰρ ὁ βίος τοῦ ἀνθρώπου εὐρυθ-
 μίας τε καὶ εὐαρμοστίας δεῖται. ἔτι τοῖνυν 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 ποιούσιν οἱ μάλιστα δυνάμενοι· μάλιστα δὲ
 δύνανται οἱ πλουσιώτατοι· καὶ οἱ τούτων νιεῖς, πρωϊαί-
 τατα εἰς διδασκάλων τῆς ἡλικίας ἀρξάμενοι φοιτᾶν,
 ὄφθαίτατα 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 ᾧσ-
 περ οἱ γραμματισταὶ τοῖς μήπω δεινοῖς γράφειν τῶν
 παιδων ὑπογράψαντες γραμμὰς τῇ γραφίδι οὕτω τὸ
 45 γραμματεῖον διδῶσιν καὶ ἀναγκάζουσι γράφειν κατὰ
 τὴν ὑφήγησιν τῶν γραμμῶν, ᾧς δὲ καὶ ἡ πόλις νόμους
 ὑπογράψασα, ἀγαθῶν καὶ παλαιῶν νομοθετῶν εὐρή-
 ματα, κατὰ τούτους ἀναγκάζει καὶ ἄρχειν καὶ ἄρχεσθαι
 50 δεῖ δ' ἂν ἐκτὸς βαίνειν τούτων, κολάζει, καὶ ὄνομα τῇ
 κολάσει ταύτῃ καὶ παρ' ἡμῖν καὶ ἄλλοθι πολλαχοῦ,
 ᾧς εὐθυνοῦσης τῆς δίκης, εὐθύναι. τοσαύτης οὖν τῆς
 ἐπιμελείας οὔσης περὶ ἀρετῆς ἰδίᾳ καὶ δημοσίᾳ, θαυ-
 μάξεις, ᾧ Σώκρατες, καὶ ἀπορεῖς, εἰ διδακτὸν ἐστὶν
 ἀρετῆ; ἀλλ' οὐ χρὴ θαυμάζειν, ἀλλὰ πολὺ μᾶλλον,
 55 εἰ μὴ διδακτὸν.

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 γρονται; τοῦτο αὐτὸ μάθε· οὐδὲν γὰρ θαυμαστόν, εἴπερ ἠθῆ ἐγὼ ἐν τοῖς ἔμπροσθεν ἔλεγον, ὅτι τούτου τοῦ ἀγαθοῦ, τῆς ἀρετῆς, εἰ μέλλει πόλις εἶναι, οὐδένα ἰδιωτεύειν. εἰ γὰρ δὴ ὃ λέγω οὕτως ἔχει—ἔχει δὲ 5
 λιστα πάντων οὕτως—ἐνθυμήθητι ἄλλο τῶν ἐπιτημάτων ὅτιοῦν καὶ μαθημάτων προελόμενος. εἰ μὴ ἢ τ' ἦν πόλιν εἶναι, εἰ μὴ πάντες αὐληταὶ ἦμεν, ἰὸς τις ἐδύνατο ἕκαστος, καὶ τοῦτο καὶ ἰδία καὶ οσία πᾶς πάντα καὶ ἐδίδασκε καὶ ἐπέπληττε τὸν 10
 καλῶς αὐλοῦντα, καὶ μὴ ἐφθόνηι τούτου, ὥσπερ νῦν δικαίων καὶ τῶν νομίμων οὐδεὶς φθονεῖ οὐδ' ἀποττεται ὥσπερ τῶν ἄλλων τεχνημάτων· λυσιτελεῖ οἶμαι, ἡμῖν ἢ ἀλλήλων δικαιοσύνη καὶ ἀρετή· διὰ α πᾶς παντὶ προθύμως λέγει καὶ διδάσκει καὶ τὰ 15
 ια καὶ τὰ νόμιμα· εἰ οὖν οὕτω καὶ ἐν αὐλήσει πν προθυμίαν καὶ ἀφθονίαν εἴχομεν ἀλλήλους διδά-, οἶει ἄν τι, ἔφη, μᾶλλον, ὃ Σώκρατες, τῶν ἀγαθῶν τῶν ἀγαθοῦς αὐλητὰς τοὺς υἱεῖς γίγνεσθαι ἢ τῶν ων; οἶμαι μὲν οὐ, ἀλλὰ ὅτου ἔτυχεν ὁ υἱὸς εὐ- 20
 τатος γενόμενος εἰς αὐλησιν, οὗτος ἂν ἐλλόγιμος θη, ὅτου δὲ ἀφύης, ἀκλεῆς· καὶ πολλάκις μὲν οὐ αὐλητοῦ φαῦλος ἂν ἀπέβη, πολλάκις δ' ἂν οὐ ἀγαθός· ἀλλ' οὖν αὐληταὶ γοῦν πάντες ἦσαν ἔως πρὸς τοὺς ἰδιώτας καὶ μηδὲν αὐλήσεως ἐπαί- 25
 . οὕτως οἶου καὶ νῦν, ὅστις σοι ἀδικώτατος γ ε 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
 ἐπιμελείσθαι, ἀλλ' εἰεν ἄγριοι τινες, οἰοί περ οὖς πέρυσι
 Φερεκράτης ὁ ποιητῆς ἐδίδαξεν ἐπὶ Ληναίῳ. ἡ σφόδρα
 ἐν τοῖς τοιούτοις ἀνθρώποις γενόμενος, ὥσπερ οἱ ἐν
 35 ἐκείνῳ τῷ χορῷ μισάνθρωποι, ἀγαπήσαις ἄν, εἰ ἐν-
 τύχοις Εὐρυβάτῳ καὶ Φρυωνῶδα, καὶ ἀνολοφύραι' ἂν
 ποθῶν τὴν τῶν ἐνθάδε ἀνθρώπων ποιηρίαν· νῦν δὲ
 τρυφᾶς, ὃ Σώκρατες, διότι πάντες διδάσκαλοι εἰσιν
 ἀρετῆς, καθ' ὅσον δύνανται ἕκαστος, καὶ οὐδεὶς σοι
 40 φαίνεται εἰς· ὥσπερ ἂν εἰ ζητοῖς τίς διδάσκαλος τοῦ
 ἐλληνίζειν, οὐδ' ἂν εἰς φανεῖη, οὐδέ γ' ἄν, οἶμαι, εἰ ζητοῖς
 τίς ἂν ἡμῖν διδάξειε τοὺς τῶν χειροτεχνῶν υἱεῖς αὐτὴν
 ταύτην τὴν τέχνην, ἣν δὴ παρὰ τοῦ πατρὸς μεμαθήκασι,
 καθ' ὅσον οἷός τ' ἦν ὁ πατὴρ καὶ οἱ τοῦ πατρὸς φίλοι
 45 ἦντες ὁμοτέχνοι, τούτους ἔτι τίς ἂν διδάξειεν, οὐ ῥάδιον
 οἶμαι εἶναι, ὃ Σώκρατες, τούτων διδάσκαλον φανήναι,
 τῶν δὲ ἀπείρων παντάπασι ῥάδιον, οὕτω δὲ ἀρετῆς καὶ
 τῶν ἄλλων πάντων· ἀλλὰ κἂν εἰ ὀλίγον ἔστι 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 ἂν 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 μάθῃ, ἐὰν μὲν
 βούληται, ἀπέδωκεν δ' ἐγὼ πράττομαι ἀργύριον· ἐὰν
 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, αἱ οὐκ αἰσχρὸν μειρακίῳ ὄντι φιλοσοφεῖν· ἐπειδὴν δὲ ἴδη πρεσβύτερος ὢν ἄνθρωπος ἔτι φιλοσοφῆ, καταέλαστον, ὡς Σώκρατες, τὸ χρῆμα γίγνεται, καὶ ἐγώ γε μοιότατον πάσχω πρὸς τοὺς φιλοσοφοῦντας ὥσπερ πρὸς τοὺς ψελλιζομένους καὶ παίζοντας. ὅταν μὲν γὰρ αἰδίου ἴδω, ᾧ ἔτι προσήκει διαλέγεσθαι οὕτω, ψελλιζόμενον καὶ παῖζον, χαίρω τε καὶ χαρίεν μοι φαίνεται αἰ ἐλευθέριον καὶ πρέπον τῇ τοῦ παιδίου ἡλικίᾳ, ὅταν σαφῶς διαλεγόμενον παιδαρίου ἀκούσω, πικρὸν τί οἱ δοκεῖ χρῆμα εἶναι καὶ ἀνῆ μου τὰ ὄντα καὶ μοι κεί δουλοπρεπές τι εἶναι· ὅταν δὲ ἀνδρὸς ἀκούσῃ τις ελλιζόμενου/ῆ παίζοντα ὄρᾳ, καταγέλαστον φαίνεται ἢ ἀνανδρον καὶ πληγῶν ἄξιον. ταῦτόν οὖν ἐγώ γε ὑπο πάσχω καὶ πρὸς τοὺς φιλοσοφοῦντας. παρὰ νέφιν γὰρ μειρακίῳ ὄρων φιλοσοφίαν ἄγαμαι, καὶ πρέπον μοι δοκεῖ, καὶ ἡγοῦμαι ἐλευθέρον τινα εἶναι τοῦτον ἢ ἄνθρωπον, τὸν δὲ μὴ φιλοσοφοῦντα ἀνελεύθερον ἢ οὐδέποτε οὐδενὸς ἀξιώσοντα ἑαυτὸν οὔτε καλοῦ τε γενναίου πράγματος· ὅταν δὲ δὴ πρεσβύτερον ἴδω φιλοσοφοῦντα καὶ μὴ ἀπαλλαττόμενον, πληγῶν οἱ δοκεῖ ἤδη δεῖσθαι, ὡς Σώκρατες, οὗτος ὁ ἀνήρ. ὅρῳ νῦν δὴ ἔλεγον, ὑπάρχει τούτῳ τῷ ἀνθρώπῳ, κἄν οὖν εὐφυῆς ἦ, ἀνάδρῳ γενέσθαι φεύγοντι τὰ μέσα πόλεως καὶ τὰς ἀγοράς, ἐν αἷς ἔφη ὁ ποιητῆς ἄνδρας ἀπρεπεῖς γίγνεσθαι, καταδεδυκότε δὲ τὸν πόνον βίον βιώναι μετὰ μειρακίων ἐν γωνίᾳ τριῶν γειττάρων ψιθυρίζοντα, ἐλεύθερον δὲ καὶ μέγα καὶ νικῶν μηδέποτε φθέγγασθαι.

30 Ἐγὼ δέ, ὦ Σώκρατες, πρὸς σέ ἐπικεικῶς ἔχω φιλικῶς·
 κινδυνεύω οὖν πεπουθέναι νῦν ὅπερ ὁ Ζήθος πρὸς τὸν
 Ἀμφίλονα ὁ Εὐριπίδου, οὐπερ ἐμνήσθην. καὶ γὰρ ἐμοὶ
 τοιαῦτ' ἄττα ἐπέρχεται πρὸς σέ λέγειν, οἷάπερ ἐκεῖνος
 πρὸς τὸν ἀδελφόν, ὅτι ἀμελεῖς, ὦ Σώκρατες, ὧν δεῖ σε
 35 ἐπιμελεῖσθαι, καὶ φύσιν ψυχῆς ὧδε γενναίαν μειρα-
 κιώδει τιλὶ διαπρέπεις μορφώματι, καὶ οὐτ' ἐν δίκῃς
 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 ὄτουσιν τῶν τοιού-
 των εἰς τὸ δεσμωτήριον ἀπαγάγοι, φάσκων ἀδικεῖν
 45 μηδὲν ἀδικοῦντα, οἷσθ' ὅτι οὐκ ἂν ἔχοις ὃ τι χρήσαιο
 σαυτῷ, ἀλλ' ἰλιγγιώης ἂν καὶ χασμῶ οὐκ ἔχων ὃ τι
 εἶποις, καὶ εἰς τὸ δικαστήριον ἀναβῆς, κατηγοροῦν 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
 χεῖρονα, 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 ἄτιμον ζῆν ἐν τῇ πόλει; τὸν δὲ
 55 τοιοῦτον, εἴ τι καὶ ἀγροικότερον εἰρήσθαι, ἔξεστιν ἐπὶ
 κόρρης τύπτοντα μὴ διδόναι δίκην. ἀλλ' ὦ ἴγαθέ, ἐμοὶ
 πείθου, παῦσαι δ' ἐλέγχων, πραγμάτων δ' εὐμουσίαν
 ἄσκει, καὶ ἄσκει ὀπόθεν δόξεις φρονεῖν, ἄλλοις τὰ
 κομψὰ ταῦτ' ἀφείς, εἴτε ληρήματα χρή φάναι εἶναι
 60 εἴτε φλυαρίας, ἐξ ὧν κενοῖσιν ἐγκατοικήσεις δόμοις·
 ζηλῶν οὐκ ἐλέγχοντας ἄνδρας. τὰ μικρὰ ταῦτα, ἀλλ'
 βίος καὶ δόξα καὶ ἄλλα πολλὰ ἀγαθά.

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

[Gorgias, 469 B.]

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

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

ΠΩΛ. Πῶς δῆτα, ὦ Σώκρατες;

5

ΣΩ. Οὕτως, ὡς μέγιστον τῶν κακῶν τυγχάνει δὴ τὸ δικεῖν.

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

ΣΩ. Ἡκιστά γε.

10

ΠΩΛ. Σὺ ἄρα βούλοιο ἂν ἀδικεῖσθαι μᾶλλον ἢ δικεῖν;

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

15

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 πόλει, ὃ ἂν δοκῇ αὐτῷ, ποιεῖν τοῦτο, καὶ ἀποκτιννύει καὶ ἐκβάλλουσι καὶ πάντα πράττουσι κατὰ τὴν τοῦ δόξαν.

ΣΩ. ὦ μακάριε, ἐμοῦ δὴ λέγοντος τῷ λόγῳ ἐπιλαβῆ. εἰ γὰρ ἐγὼ ἐν ἀγορᾷ πληθούσῃ λαβὼν ὑπὸ μάλῃς χειρίδιον λέγοιμι πρὸς σέ ὅτι ὦ Πῶλε, ἐμοὶ δύνამις καὶ τυραννίς θαυμασία ἄρτι προσγέγονεν· ἐὰν γὰρ ἐμοὶ δόξη τινα τούτων τῶν ἀνθρώπων ὧν σὺ ὀρέσκει καὶ μάλα δεῖν τεθνάναι, τεθνήξῃ οὗτος δὴ ἂν δόξη τινα δόξη μοι τῆς κεφαλῆς αὐτῶν καταγεῖναι· δεῖν,

25

κατεαγὼς ἔσται αὐτίκα μάλα, κὰν θοιμάτιον διεσχίσ-
 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
 35 τούτῳ τῷ τρόπῳ ἤντινά σοι δοκοῖ, καὶ τὰ γε Ἀθηναίων
 νεώρια καὶ αἱ τριήρεις καὶ τὰ πλοῖα πάντα καὶ τὰ δη-
 μόσια καὶ τὰ ἴδια· ἄλλ' 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 δῆ; λέγε.

ΠΩΛ. Ὅτι ἀναγκαῖον τὸν οὕτω πράττοντα ζημιού-
 σθαι ἔστιν.

45 ΣΩ. Τὸ δὲ ζημιούσθαι οὐ κακόν;

ΠΩΛ. Πάνυ γε.

ΣΩ. Οὐκοῦν, ὦ θαυμάσιε, τὸ μέγα δύνασθαι πάλιν
 αὐ σοι φαίνεται, ἐὰν μὲν πράττοντι ἃ δοκεῖ ἔπηται τὸ
 ὠφελίμως πράττειν, ἀγαθὸν τε εἶναι, καὶ τοῦτο, ὡς
 50 ἔοικεν, ἔστι 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 ἐξελάνειν
 ἀνθρώπους καὶ ἀφαιρεῖσθαι χρήματα, ἐνίοτε δὲ οὐ;

55 ΠΩΛ. Πάνυ γε.

ΣΩ. Τοῦτο μὲν δῆ, ὡς ἔοικε, καὶ παρὰ σοῦ καὶ παρ'
 ἐμοῦ ὁμολογεῖται.

ΠΩΛ. Ναί.

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

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

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

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

ΣΩ. Πολλὴν ἄρα ἐγὼ τῷ παιδί χάριν ἔξω, ἴσῃν δὲ
καὶ σοί, ἐάν με ἐλέγξης καὶ ἀπαλλάξης φλυαρίας.
ἰλλὰ μὴ κάμης φίλου ἀνδρα εὐεργετῶν, ἀλλ' ἔλεγχε. 70

ΠΩΛ. Ἄλλα μὴν, ὦ Σώκρατες, οὐδέν γέ σε δεῖ πα-
λαιοῖς πράγμασιν ἐλέγχειν· τὰ γὰρ ἐχθρὰ καὶ πρῶην
ἰεγονότα ταῦτα ἱκανά σε ἐξελέγξαι ἐστὶ καὶ ἀποδείξαι,
ὅς πολλοὶ ἀδικούντες ἀνθρωποὶ εὐδαιμόνες εἰσιν.

ΣΩ. Τὰ ποῖα ταῦτα; 75

ΠΩΛ. Ἀρχέλαον δῆπου τούτον τὸν Περδίκκου ὀρᾶς
ρχοντα Μακεδονίας;

ΣΩ. Εἰ δὲ μή, ἀλλ' ἀκούω γε.

ΠΩΛ. Εὐδαιμόνων οὖν σοι δοκεῖ εἶναι ἢ ἄθλιος;

ΣΩ. Οὐκ οἶδα, ὦ Πῶλε· οὐ γὰρ πω συγγέγονα τῷ 80
νδρί.

ΠΩΛ. Τί δέ; συγγενόμενος ἂν γνοίης, ἄλλως δὲ
ἰτόθεν οὐ γιγνώσκεις ὅτι εὐδαιμονεῖ;

ΣΩ. Μὰ Δί' οὐ δῆτα.

ΠΩΛ. Δῆλον δῆ, ὦ Σώκρατες, ὅτι οὐδὲ τὸν μέγαν 85
ισιλέα γιγνώσκεις φήσεις εὐδαιμόνα ὄντα.

ΣΩ. Καὶ ἀληθῆ γε ἐρῶ· οὐ γὰρ οἶδα παιδείας ὅπως
εἰ καὶ δικαιοσύνης.

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

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

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

95 ΣΩ. Εἴπερ γε, ὦ φίλε, ἄδικος.

ΠΩΛ. Ἄλλὰ μὲν δὴ πῶς οὐκ ἄδικος ; ὃ γε προσήκε μὲν τῆς ἀρχῆς οὐδὲν ἦν νῦν ἔχει, ὄντι ἐκ γυναικὸς ἢ ἦν δούλη Ἀλκέτου τοῦ Περδίκκου ἀδελφοῦ, καὶ κατὰ μὲν τὸ δίκαιον δούλος ἦν Ἀλκέτου, καὶ εἰ ἐβούλετο τὰ
100 δίκαια ποιεῖν, ἐδούλευεν ἂν Ἀλκέτῃ καὶ ἦν εὐδαίμων κατὰ τὸν σὸν λόγον· νῦν δὲ θαυμασιῶς ὡς ἄθλιος γέγονεν, ἐπεὶ τὰ μέγιστα ἠδίκηκεν· ὅς γε πρῶτον μὲν τούτου αὐτὸν τὸν δεσπότην καὶ θεῖον μεταπεμφάμενος ὡς ἀποδώσω τὴν ἀρχὴν ἦν Περδίκκας αὐτὸν ἀφείλετο,
105 ξενίσας καὶ καταμεθύσας αὐτὸν τε καὶ τὸν υἱὸν αὐτοῦ Ἀλέξανδρον, ἀνεψιὸν αὐτοῦ, σχεδὸν ἡλικιώτην, ἐμβάλων εἰς ἄμαξαν, νύκτωρ ἐξαγαγὼν ἀπέσφαξέ τε καὶ ἠφάνισεν ἀμφοτέροισι· καὶ ταῦτα ἀδικήσας ἔλαθεν ἑαυτὸν ἀθλιώτατος γενόμενος καὶ οὐ μετεμέλησεν αὐτῷ,
110 ἀλλ' ὀλίγον ὕστερον τὸν ἀδελφόν, τὸν γνήσιον τοῦ Περδίκκου υἱόν, παῖδα ὡς ἐπταετῆ, οὗ ἡ ἀρχὴ ἐγίνετο κατὰ τὸ δίκαιον, οὐκ ἐβουλήθη εὐδαίμων γενέσθαι δικαίως ἐκθρέψας καὶ ἀποδοῦς 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 ἐστὶν 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, ἔπομαι σου τῷ λόγῳ ; δοκεῖς γάρ μοι λέγειν τὴν πολιτικὴν τέχνην καὶ ὑπισχνεῖσθαι ποιεῖν ἰνδρας ἀγαθοὺς πολίτας. αὐτὸ μὲν οὖν τοῦτό ἐστιν, φη, ὦ Σώκρατες, τὸ ἐπάγγελμα, δ' ἐπαγγέλλομαι.

Ἡ καλόν, ἦν δ' ἐγώ, τέχνημα ἄρα κέκτησαι, εἴπερ 5
έκτησαι· οὐ γάρ τι ἄλλο πρὸς γε σέ εἰρήσεται ἢ ἄπερ
οῶ. ἐγὼ γὰρ τοῦτο, ὦ Πρωταγόρα, οὐκ ἔμην διδασκὸν
εἶναι, σοὶ δὲ λέγουσι οὐκ ἔχω ὅπως ἀπιστῶ. ὅθεν
ἐ αὐτὸ ἡγοῦμαι οὐ διδασκὸν εἶναι μῆδ' ὑπ' ἀνθρώπων
αρασκευαστὸν ἀνθρώποις, δίκαιός εἰμι εἰπεῖν. ἐγὼ 10
ἔρ Ἀθηναίους, ὡσπερ καὶ οἱ ἄλλοι Ἕλληνες, φημί
ροφούς εἶναι. ὁρῶ οὖν, ὅταν συλλεγῶμεν εἰς τὴν ἐκ-
ησιάν, ἐπειδὴν μὲν περὶ οἰκοδομίας τι δέη πράξαι τὴν
ίλιν, τοὺς οἰκοδόμους μεταπεμπομένους συμβούλους
ρι τῶν οἰκοδομημάτων, ὅταν δὲ περὶ ναυπηγίας, τοὺς 15
υπηγούς, καὶ τὰλλα πάντα οὕτως, ὅσα ἡγούνται
θητά τε καὶ διδασκὰ εἶναι· ἐὰν δέ τις ἄλλος ἐπιχειρῇ
τοῖς συμβουλευεῖν, ὃν ἐκείνοι μὴ οἴονται δημιουργόν
αι, κὰν πάνυ καλὸς ἦ καὶ πλούσιος καὶ τῶν γεν-
ών, οὐδέν τι μᾶλλον ἀποδέχονται, ἀλλὰ καταγελῶσι 20
θουρβοῦσιν, ἕως ἂν ἡ αὐτὸς ἀποστή ὁ ἐπιχειρῶν
ειν καταθουρβηθεῖς, ἢ οἱ τοξόται αὐτὸν ἀφελκύσω-
ἢ ἐξαίρωνται κελυόντων τῶν πρυτάνεων. περὶ μὲν
ὧν οἴονται ἐν τέχνῃ εἶναι, οὕτω διαπράττονται·
ιδὰν δέ τι περὶ τῆς πόλεως διοικήσεως δέη βουλευ- 25
θαι, συμβουλεύει αὐτοῖς ἀνιστάμενος περὶ τούτων
ίως μὲν τέκτων, ὁμοίως δὲ χαλκεύς, σκυτοτόμος,

ἔμπορος, ναύκληρος, πλούσιος, πένης, γενναῖος, ἀγεννής,
 καὶ τούτοις οὐδεὶς τούτο ἐπιπλήττει ὥσπερ τοῖς πρό-
 30 τερον, ὅτι οὐδαμῶθεν μαθῶν, οὐδὲ ὄντος διδασκάλου
 οὐδενὸς αὐτῷ, ἔπειτα συμβουλεύειν ἐπιχειρεῖ· δῆλον
 γάρ, ὅτι οὐχ ἡγούνται διδακτὸν εἶναι. μὴ τοίνυν ὅτι
 τὸ κοινὸν τῆς πόλεως οὕτως ἔχει, ἀλλὰ ἰδίᾳ ἡμῖν οἱ
 σοφώτατοι καὶ ἄριστοι τῶν πολιτῶν ταύτην τὴν ἀρετὴν
 35 ἦν ἔχουσιν οὐχ οἰοί τε ἄλλοις παραδιδόναι· ἐπεὶ Περι-
 κλῆς, ὁ τουτωνὶ τῶν νεανίσκων πατήρ, τούτους ἂ μὲν
 διδασκάλων εἶχετο καλῶς καὶ εὖ ἐπαίδευσεν, ἃ δὲ αὐτὸς
 σοφὸς ἐστίν, οὔτε αὐτὸς παιδεύει οὔτε τῷ ἄλλῳ παρα-
 δίδωσιν, ἀλλ' αὐτοὶ περιιόντες νέμονται ὥσπερ ἄφετοι,
 40 εἴαν που αὐτόματοι περιτύχῃσι τῇ ἀρετῇ. εἰ δὲ βούλει,
 Κλεινίαν, τὸν Ἀλκιβιάδου τουτουὶ νεώτερον ἀδελφόν,
 ἐπιτροπεύων ὁ αὐτὸς οὗτος ἀνὴρ Περικλῆς, δεδιὼς περὶ
 αὐτοῦ μὴ διαφθαρῆ δὴ ὑπὸ Ἀλκιβιάδου, ἀποσπάσας
 ἀπὸ τούτου, καταθέμενος ἐν Ἀρίφρονος ἐπαίδευσεν· καὶ
 45 πρὶν ἕξ μῆνας γεγονέναι, ἀπέδωκε τούτῳ οὐκ ἔχων ὃ τι
 χρήσαιτο αὐτῷ. καὶ ἄλλους σοὶ παμπόλλους ἔχω λέ-
 γειν, οἳ αὐτοὶ ἀγαθοὶ ὄντες οὐδένα πώποτε βελτίω
 ἐποίησαν οὔτε τῶν οικείων οὔτε τῶν ἀλλοτριῶν. ἐγὼ
 οὖν, ὦ Πρωταγόρα, εἰς ταῦτα ἀποβλέπων οὐχ ἡγούμαι
 50 διδακτὸν εἶναι ἀρετὴν· ἐπειδὴ δέ σου ἀκούω ταῦτα
 λέγοντος, κάμπτομαι καὶ οἴμαι τί σε λέγειν διὰ τὸ
 ἡγεῖσθαι σε πολλῶν μὲν ἔμπειρον γεγονέναι, πολλὰ δὲ
 μεμαθηκέναι, τὰ δὲ αὐτὸν ἐξευρηκέναι. εἰ οὖν ἔχεις
 ἐναργέστερον ἡμῖν ἐπιδειξαι, ὡς διδακτὸν ἐστὶν ἡ ἀρετὴ,
 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 θεάν ἀξίαν εἶναι ἰδεῖν, ὡς
 κασταὶ αἱ ψυχαὶ ἤρουντο τοὺς βίους· ἐλεεινὴν τε γὰρ
 δεῖν εἶναι καὶ γελοῖαν καὶ θαυμασίαν· κατὰ συνήθειαν
 ἂρ τοῦ προτέρου βίου· τὰ πολλὰ αἰρεῖσθαι. ἰδεῖν μὲν
 ἂρ ψυχὴν ἔφη τὴν ποτε Ὀρφέως γενομένην κύκνου 5
 ἰου αἰρουμένην, μίσει τοῦ γυναικείου γένους· διὰ τὸν
 τ' ἐκεῖνων θάνατον οὐκ ἐθέλουσαν ἐν γυναικί γεννη-
 εῖσθαι γενέσθαι· ἰδεῖν δὲ τὴν Θαμύρου ἀηδόνας ἐλομένην·
 εἶν δὲ καὶ κύκνον μεταβάλλοντα εἰς ἀνθρωπίνου βίου
 ῥέσιν, καὶ ἄλλα ζῶα μουσικὰ ὡσαύτως, εἰκοστὴν δὲ 10
 ἰχοῦσαν ψυχὴν ἐλέσθαι λέοντος βίου· εἶναι δὲ τὴν
 ἄνθρωπος τοῦ Τελαμωνίου, φεύγουσαν ἀνθρώπου γενέσ-
 θαι, μεμνημένην τῆς τῶν ὄπλων κρίσεως· τὴν δ' ἐπὶ
 ὑπὸ Ἀγαμέμνονος· ἔχθρα δὲ καὶ ταύτην τοῦ ἀνθρώ-
 που γένους διὰ τὰ πάθη αἰετοῦ διαλλάξαι βίου. ἐν 15
 τοῖς δὲ λαχοῦσαν τὴν Ἀταλάντης ψυχὴν, κατιδοῦσαν
 μάλας τιμὰς ἀθλητοῦ ἀνδρός, οὐ δύνασθαι παρελθεῖν,
 ἀλλὰ λαβεῖν. μετὰ δὲ ταύτην ἰδεῖν τὴν Ἐπειοῦ τοῦ
 νοπέως εἰς τεχνικῆς γυναικὸς ἰοῦσαν φύσιν· πόρρω
 ἢ ὑστάτοις ἰδεῖν τὴν τοῦ γελωτοποιοῦ Θερσίτου πί- 20
 στον ἐνδυομένην· κατὰ τύχην δὲ τὴν Ὀδυσσεως, λαχοῦ-
 σασῶν ὑστάτην, αἰρησομένην ἵεναι· μνημὴ δὲ τῶν
 τέρων πόνων φιλοτιμίας λελωφηκυῖαν ζητεῖν περι-
 γαν χρόνον πολὺν βίου ἀνδρός ἰδιώτου ἀπράγματος,
 μόγις εὖρεῖν κειμενόν που καὶ παρημελημένον ὑπὸ 25
 ἄλλων, καὶ εἰπεῖν ἰδοῦσαν, ὅτι τὰ αὐτὰ ἂν ἔπραξε
 πρῶτη λαχοῦσα, καὶ ἀσμένην ἐλέσθαι. καὶ ἐκ τῶν

ἄλλων δὲ θηρίων ὡσαύτως εἰς ἀνθρώπους ἰέναι 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 ἀποπληρωτῆν τῶν αἰρεθέντων.
 35 ὃν πρῶτον μὲν ἄγειν αὐτὴν πρὸς τὴν Κλωθῶ ὑπὸ τὴν
 ἐκείνης χεῖρά τε καὶ ἐπιστροφὴν τῆς τοῦ ἀτράκτου
 δίνης, κυροῦντα ἦν λαχὼν εἴλετο μοῖραν ταύτης δ'
 ἐφαφάμενον αὐθις ἐπὶ τὴν τῆς Ἀτρόπου ἄγειν νῆσιν,
 ἀμετάστροφα τὰ ἐπικλωσθέντα ποιοῦντα ἐντεῦθεν δὲ
 40 δὴ ἀμεταστρεπτὶ ὑπὸ τὸν τῆς Ἀνάγκης ἰέναι θρόνον,
 καὶ δι' ἐκείνου διεξελθόντα, ἐπειδὴ καὶ οἱ ἄλλοι διήλθον,
 πορεύεσθαι ἅπαντας εἰς τὸ τῆς Δήθης πεδίον διὰ καύ-
 ματός τε καὶ πυλῖγους δεινοῦ· καὶ γὰρ εἶναι αὐτὸ κενὸν
 δένδρων τε καὶ ὅσα γῆ φύει σκηναῖσθαι οὖν σφᾶς ἤδη
 45 ἐσπέρας γυγνομένης 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 ἀεὶ
 πιώντα πάντων ἐπιλαυθάνεσθαι. ἐπειδὴ δὲ κοιμηθῆναι
 50 καὶ μέσας νύκτας γενέσθαι, βροντῆν τε καὶ σεισμόν
 γενέσθαι, καὶ ἐντεῦθεν ἐξαπίνης ἄλλον ἄλλη φέρεσθαι
 ἄνω εἰς τὴν γένεσιν, ἄπτοντας ὥσπερ ἀστέρας. αὐτὸς
 δὲ τοῦ μὲν ὕδατος κωλυθῆναι πιεῖν· ὅπη μέντοι καὶ
 ὅπως εἰς τὸ σῶμα ἀφίκοιτο, οὐκ εἰδέναι, ἀλλ' ἐξαίφνης
 55 ἀναβλέψας ἰδεῖν ἔωθεν αὐτῶν κείμενον ἐπὶ τῇ πυρᾷ.

23.

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

Οὐκοῦν ταῦτα γιννώσκοντα φῶμεν καὶ Ἀσκληπιὸν
 ὅς μὲν φύσει τε καὶ διαίτη ὑγιεινῶς ἔχοντας τὰ σώ-
 ματα, νόσημα δὲ τι ἀποκεκριμένον ἴσχοντας ἐν αὐτοῖς,
 ὑτοῖς μὲν καὶ ταύτῃ τῇ ἔξει καταδείξαι ἰατρικὴν,
 φαρμάκοις τε καὶ τομαῖς τὰ νοσήματα ἐκβάλλοντα 5
 τῶν τὴν εἰθυΐαν προστάττειν δίαιταν, ἵνα μὴ τὰ
 λιτικὰ βλάβῃ, τὰ δ' εἴσω διὰ παντὸς νενοσηκότα
 ματα οὐκ ἐπιχειρεῖν διαίταις κατὰ σμικρὸν ἀπαν-
 τήντα καὶ ἐπιχέοντα μακρὸν καὶ κακὸν βίον ἀνθρώπων
 εἶναι, καὶ ἔκγονα αὐτῶν, ὡς τὸ εἰκός, ἕτερα τοιαῦτα 10
 τεύειν, ἀλλὰ τὸν μὴ δυνάμενον ἐν τῇ καθεστηκυίᾳ
 νόσῳ ζῆν μὴ οἶσθαι δεῖν θεραπεύειν, ὡς οὔτε αὐτῷ
 ἐ πόλει λυσιτελῆ; Πολιτικόν, ἔφη, λέγεις Ἀσκλη-
 πιν. Δῆλον, ἦν δ' ἐγὼ καὶ οἱ παῖδες αὐτοῦ, ὅτι
 οὗτος ἦν, οὐχ ὄρας ὡς καὶ ἐν Τροίᾳ ἀγαθοὶ πρὸς 15
 πόλεμον ἐφάνησαν, καὶ τῇ ἰατρικῇ, ὡς ἐγὼ λέγω,
 ὄντο; ἢ οὐ μέμνησαι, ὅτι καὶ τῷ Μενέλεω ἐκ τοῦ
 ὕματος οὐδ' Πάνδαρος ἔβαλεν

αἱμ' ἐκμυζήσαντ' ἐπὶ τ' ἤπια φάρμακ' ἔπασσον,

δ' ἐχρῆν μετὰ τοῦτο ἢ πιεῖν ἢ φαγεῖν οὐδὲν μᾶλλον 20
 ἢ Εὐρυπύλω προσέταπτον, ὡς ἰκανῶν ὄντων τῶν
 μάκρων ἰάσασθαι ἀνδρας πρὸ τῶν τραυμάτων ὑγιει-
 τε καὶ κοσμίους ἐν διαίτῃ, κὰν εἰ τύχοιεν ἐν τῷ
 πυχρῷ κυκεῶνα πίνοντες, νοσώδη δὲ φύσει τε καὶ
 πᾶστων οὔτε αὐτοῖς οὔτε τοῖς ἄλλοις ᾤοντο λυσι- 25
 ἴην ζῆν, οὐδ' ἐπὶ τούτοις τὴν τέχνην δεῖν εἶναι, οὐδὲ
 πευτέον αὐτούς, οὐδ' εἰ Μίδου πλουσιώτεροι εἴεν.
 οὐ κομψούς, 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 κερα-
 νωθῆναι αὐτόν. ἡμεῖς δὲ κατὰ τὰ προειρημένα οὐ πει-
 θόμεθα αὐτοῖς ἀμφότερα, ἀλλ' εἰ μὲν θεοῦ ἦν, οὐκ ἦν,
 35 φήσομεν, αἰσχροκερδής, εἰ δ' αἰσχροκερδής, οὐκ ἦν θεοῦ.

§ 24.

How they went to the banquet.

[Symposium, 173 E.]

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

ΑΠΟΛ. 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 γεγενημένος.
 10 καὶ τὸν εἰπεῖν ὅτι Ἐπὶ δεῖπνον εἰς Ἀγάθωνος. χθὲς
 γὰρ αὐτὸν διέφυγον τοῖς ἐπινικίοις, φοβηθεὶς τὸν ὄχλον
 ὠμολόγησα δ' εἰς τήμερον παρέσεσθαι. ταῦτα δὲ
 ἐκαλλωπισάμην, ἵνα καλὸς παρὰ καλὸν ἴω. ἀλλὰ σύ,
 ἦ δ' ὅς, πῶς ἔχεις πρὸς τὸ ἐθέλειν ἂν ἰέναι ἄκλητος ἐπὶ
 15 δεῖπνον; κἀγώ, ἔφη, εἶπον ὅτι Οὕτως ὅπως ἂν σὺ
 κελεύης. Ἔπου τοίνυν, ἔφη, ἵνα καὶ τὴν παροιμίαν
 διαφθείρωμεν μεταβάλλοντες, ὡς ἄρα καὶ ἀγαθῶν ἐπὶ
 δαίτας ἴασιν αὐτόματοι ἀγαθοί. Ὅμηρος μὲν γὰρ κιν-
 20 δυνεύει οὐ μόνον διαφθεῖραι ἀλλὰ καὶ ὑβρίσαι εἰς
 ταύτην τὴν παροιμίαν ποιήσας γὰρ τὸν Ἀγαμέμνονα

ιαφερόντως ἀγαθὸν ἄνδρα τὰ πολεμικά, τὸν δὲ Μενέ-
 κων μαλθακὸν αἰχμητήν, θυσίαν ποιουμένου καὶ ἐστι-
 ντος τοῦ Ἀγαμέμνονος ἄκλητον ἐποίησεν ἐλθόντα
 ὃν Μενέλεων ἐπὶ τὴν θοίην, χεῖρω ὄντα ἐπὶ τὴν τοῦ
 μείνονος. ταῦτ' ἀκούσας εἶπεῖν ἔφη Ἴσως μέντοι 25
 ἠδυνεύσω καὶ ἐγὼ οὐχ ὡς σὺ λέγεις, ὦ Σώκρατες,
 ἀλλὰ καθ' Ὁμηρον φαῦλος ὢν ἐπὶ σοφοῦ ἀνδρὸς ἰέναι
 ἰήνη ἄκλητος. ἄρ' οὖν ἄγων μέ τι ἀπολογήσῃ; ὡς
 ἢ μὲν οὐχ ὁμολογήσω ἄκλητος ἦκειν, ἀλλ' ὑπὸ σοῦ
 κλημένος. Σύν τε δὺ, ἔφη, ἐρχομένω πρὸ ὁ τοῦ 30
 ἠδυνεύσασθαι ὅ τι ἐροῦμεν. ἀλλὰ ἴωμεν.—Τοιαῦτ'
 ἔφη διαλεχθέντας ἰέναι. τὸν οὖν Σωκράτη
 ὑπὸ πῶς προσέχοντα τὸν νοῦν κατὰ τὴν ὁδὸν πορεύ-
 θαι ὑπολειπόμενον, καὶ περιμένοντος οὐ κελεύειν
 ἰοῦναι εἰς τὸ πρόσθεν. ἵ ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ 35
 εἰς τὴν Ἀγάθωνος, ἀνεφγμένην καταλαμβάνειν τὴν
 οἶον, καὶ τι ἔφη αὐτόθι γελοῖον παθεῖν. οἱ μὲν γὰρ
 ἴδοντες τὰ παῖδά τινα ἔνδοθεν ἀπαντήσαντα ἄγειν οὐ κατέ-
 ντο οἱ ἄλλοι, καὶ καταλαμβάνειν ἤδη μέλλοντας
 πνεῖν· εὐθὺς δ' οὖν ὡς ἰδεῖν τὸν Ἀγάθωνα, ὦ, φάναι, 40
 ἴστωδῆμε, εἰς καλὸν ἦκεις, ὅπως συνδειπνήσης· εἰ δ'
 λου τινὸς ἕνεκα ἦλθες, εἰς αὐθις ἀναβαλοῦ, ὡς καὶ
 ἐς ζητῶν σε, ἵνα καλέσαιμι, οὐχ οἶός τ' ἦ ἰδεῖν.
 ἵνα Σωκράτη ἡμῖν πῶς οὐκ ἄγεις; καὶ ἐγώ, ἔφη,
 ἀστρεφόμενος οὐδαμοῦ ὁρῶ Σωκράτη ἐπόμενον· 45
 οὖν οὖν, ὅτι καὶ αὐτὸς μετὰ Σωκράτους ἦκοιμι,
 ἵθις ὑπ' ἐκείνου δεῦρ' ἐπὶ δεῖπνον. Καλῶς, ἔφη,
 ὦν σὺ· ἀλλὰ ποῦ ἐστιν οὗτος; Ὅπισθεν ἐμοῦ ἄρτι
 ἵκει· ἀλλὰ θαυμάζω καὶ αὐτός, ποῦ ἂν εἴη. Οὐ
 ψεῖ, ἔφη, παῖ, φάναι τὸν Ἀγάθωνα, καὶ εἰσάξεις 50
 ἐράτη; σὺ δ', ἦ δ' ὅς, Ἰριστόδῆμε, παρ' Ἐρυξίμαχον
 ἀκλίνου.

Καὶ ἔ μὲν ἔφη ἀπονίζειν τὸν παῖδα, ἵνα κατακέοιτο· ἄλλον δὲ τινα τῶν παιδῶν 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 οὐ καλεῖς αὐτὸν καὶ μὴ ἀφήσεις ;
 καὶ ὅς ἔφη εἰπεῖν Μηδαμῶς, ἀλλ' ἐάτε αὐτὸν. ἔθος
 γάρ τί τοῦτ' ἔχει· ἐνίοτε ἀποστάς ὅποι ἂν τύχῃ ἔστηκεν.
 60 ἦξει δὲ αὐτίκα, ὡς ἐγὼ οἶμαι. μὴ οὖν κινεῖτε, ἀλλ'
 ἐάτε. 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, διατριψάντα, 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 σοὶ προσέστη ἐν τοῖς προθύροις.
 75 δῆλον γὰρ ὅτι εὖρες αὐτὸ καὶ ἔχεις· οὐ γὰρ ἂν προα-
 πέστης. καὶ τὸν Σωκράτη καθίζεσθαι καὶ εἰπεῖν ὅτι
 εὖ ἂν ἔχοι, φάναι, ὦ Ἀγάθων, εἰ τοιοῦτον εἴη ἡ σοφία,
 ὥστ' ἐκ τοῦ πληρεστέρου εἰς τὸν κενώτερον ῥεῖν ἡμῶν,
 ἐὰν ἀπτῶμεθα 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 πληρωθῆσεσθαι. ἡ μὲν γὰρ
 ἐμὴ φαύλη τις ἂν εἴη καὶ ἀμφισβητήσιμος, ὥσπερ ὄναρ

νῦσα, ἡ δὲ σὴ λαμπρά τε καὶ πολλὴν ἐπίδοσιν ἔχουσα, 85
 ἴγε παρὰ σοῦ νέου ὄντος οὕτω σφόδρα ἐξέλαμψε καὶ
 κφανῆς ἐγένετο πρώην ἐν μάρτυσι τῶν Ἑλλήνων πλέον
 τρισμυριοῖς. Ἐβριστῆς εἶ, ἔφη, ὦ Σώκρατες, ὁ
 Ἀγάθων. καὶ ταῦτα μὲν καὶ ὀλίγον ὑστερον διαδικα-
 ὀμεθα ἐγὼ τε καὶ σὺ περὶ τῆς σοφίας, δικαστῆ χρώ- 90
 νοι τῷ Διονύσῳ· νῦν δὲ πρὸς τὸ δεῖπνον πρῶτα
 ῥέπου.

Μετὰ ταῦτα, ἔφη, κατακλινέντος τοῦ Σωκράτους καὶ
 ἐπινήσαντος καὶ τῶν ἄλλων, σπονδάς τε σφᾶς ποιή-
 σθαι, καὶ ἄσαντας τὸν θεὸν καὶ τᾶλλα τὰ νομιζόμενα 95
 πέσθαι πρὸς τὸν πότον· τὸν οὖν Πausανίαν ἔφη
 ἴγου τοιοῦτου τινὸς κατάρχειν. Εἶεν, ἄνδρες, φάναι,
 να τρόπον ῥᾶστα πιόμεθα ; ἐγὼ μὲν οὖν λέγω ὑμῖν,
 ι τῷ ὄντι πάνυ χαλεπῶς ἔχω ὑπὸ τοῦ χθῆς πότου καὶ
 ομαι ἀναψυχῆς τινός, οἶμαι δὲ καὶ ὑμῶν τοὺς πολλοὺς· 100
 ῖρηστε γὰρ χθῆς· σκοπεῖσθε οὖν, τίνι τρόπῳ ἂν ὡς
 στα πίνοιμεν, τὸν οὖν Ἀριστοφάνη εἰπεῖν, Τοῦτο
 ντοι εὖ λέγεις, ὦ Πausανία, τὸ παντὶ τρόπῳ παρα-
 ευάζεσθαι ῥαστώνην τινὰ τῆς πόσεως· καὶ γὰρ αὐτὸς
 ι τῶν χθῆς βεβαπτισμένων. ἀκούσαντα οὖν αὐτῶν 105
 η Ἐρυξίμαχον τὸν Ἀκουμένου, Ἦ καλῶς, φάναι,
 ιετε. καὶ ἔτι ἐνὸς δέομαι ὑμῶν ἀκοῦσαι, πῶς ἔχει
 ῖς τὸ ἐρρῶσθαι πίνειν Ἀγάθων. Οὐδαμῶς, φάναι,
 ἄυτὸς ἐρρωμαι. Ἐρμαιον ἂν εἶη ἡμῖν, ἡ δ' ὅς, ὡς
 σεν, ἐμοὶ τε καὶ Ἀριστοδῆμῳ καὶ Φαίδρῳ καὶ τοῖσδε, 110
 ἰμεῖς οἱ δυνατώτατοι πίνειν νῦν ἀπειρήκατε· ἡμεῖς
 γὰρ αἰεὶ ἀδύνατοι. Σωκράτη δ' ἐξαιρῶ λόγου·
 νὸς γὰρ καὶ ἀμφοτέρα, ὥστ' ἐξαρκέσει αὐτῷ ὅπότερ'
 τοιῶμεν. ἐπειδὴ οὖν μοι δοκεῖ οὐδεὶς τῶν παρόντων
 θύμῳς ἔχειν πρὸς τὸ πολλὴν πίνειν οἶνον, ἴσως ἂν 115
 περὶ τοῦ μεθύσκεσθαι, οἷόν ἐστι, τάληθῆ λέγων

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

Ἐπειδὴ τοίνυν, φάναι τὸν Ἐρυξίμαχον, τοῦτο μὲν
 δέδοκται, πίνειν ὅσον ἂν ἕκαστος βούληται, ἐπάναγκες
 130 δὲ μὴδὲν εἶναι, τὸ μετὰ τοῦτο εἰσηγοῦμαι τὴν μὲν ἄρτι
 εἰσελθοῦσαν αὐλητρίδα χαίρειν ἔαν, αὐλοῦσαν 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 Φαῖδρον τοῦδε, ὃν μέλλω λέγειν. Φαῖδρος
 γὰρ ἐκάστοτε πρὸς με ἀγανακτῶν λέγει Οὐ δεινόν,
 140 φησὶν, ὦ Ἐρυξίμαχε, ἄλλοις μὲν τισὶ θεῶν ὕμνους καὶ
 παιῶνας εἶναι ὑπὸ τῶν ποιητῶν πεπονημένους, τῷ δὲ
 Ἐρωτι, τηλικούτῳ ὄντι καὶ τοσοῦτῳ θεῷ, μὴδὲ ἓνα πώ-
 ποτε τοσοῦτων γεγονότων ποιητῶν πεπονηκέναι μὴδὲν
 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 ἦττον καὶ θαυμαστόν, ἀλλ' ἔγωγε ἤδη τινὲ
 ἐνέτυχον βιβλίῳ, ἐν ᾧ ἐνήσαν ἅλες ἐπαινον θαυ-

ἰάσιον ἔχοντες πρὸς ὠφέλειαν, καὶ ἄλλα τοιαῦτα συχρὰ
 δοῖς ἂν ἐγκεκωμιασμένα· τὸ οὖν τοιούτων μὲν περὶ 150
 ὀλλήν σπουδὴν ποιήσασθαι, Ἐρωτα δὲ μηδένα πω
 νθρώπων τετολμηκέναι εἰς ταυτηνὶ τὴν ἡμέραν ἀξίως
 νῆσαι· ἀλλ' οὕτως ἡμέληται τοσοῦτος θεός· ταῦτα
 ἢ μοι δοκεῖ εὖ λέγειν Φαῖδρος. ἐγὼ οὖν ἐπιθυμῶ
 μα μὲν τούτῳ ἔρανον εἰσενεγκεῖν καὶ χαρίσασθαι, 155
 μα δ' ἐν τῷ παρόντι πρέπον μοι δοκεῖ εἶναι ἡμῖν
 ἵς παροῦσι κοσμήσαι τὸν θεόν. εἰ οὖν ξυδοκεῖ
 ἢ ὑμῖν, γένοιτ' ἂν ἡμῖν ἐν λόγοις ἰκανὴ διατριβή·
 κεῖ γάρ μοι χρῆναι ἕκαστον ἡμῶν λόγον εἰπεῖν
 ταινον Ἐρωτος ἐπὶ δεξιὰ ὡς ἂν δύνηται κάλλιστον, 160
 ἔχειν δὲ Φαῖδρον πρῶτον, ἐπειδὴ καὶ πρῶτος κατὰ
 ται καὶ ἔστιν ἅμα πατὴρ τοῦ λόγου. Οὐδεὶς σοι,
 Ἐρυξίμαχε, φάναι τὸν Σωκράτη, ἐναντία ψηφιεῖται.
 τε γὰρ ἂν που ἐγὼ ἀποφήσαιμι, δὲ οὐδὲν φημι ἄλλο
 ἴστασθαι ἢ τὰ ἐρωτικά, οὔτε που Ἀγάθων καὶ Παν- 165
 νίας, οὐδὲ μὴν Ἀριστοφάνης, φ' περὶ Διόνυσον καὶ
 φροδίτην πᾶσα ἢ διατριβή, οὐδὲ ἄλλος οὐδεὶς τουτωνῶν
 ἐγὼ ὀρώ. καίτοι οὐκ ἐξ ἴσου γίγνεται ἡμῖν τοῖς
 τάτοις κατακειμένοις· ἀλλ' ἐὰν οἱ πρόσθεν ἰκαυῶς
 ἢ καλῶς εἴπωσιν, ἐξαρκέσει ἡμῖν. ἀλλὰ τύχη ἀγαθῇ 170
 ταρχέτω Φαῖδρος καὶ ἐγκωμιαζέτω τὸν Ἐρωτά.

5.

The praise of Love.

[*Symposium*, 195 A.]

ὅττω δὴ τὸν Ἐρωτα καὶ ἡμᾶς δίκαιον ἐπαινέσαι
 ὅτον αὐτὸν οἶός ἐστιν, ἔπειτα τὰς δόσεις. φημὶ οὖν
 πάντων θεῶν εὐδαιμόνων ὄντων Ἐρωτά, εἰ θέμις
 ἀνεμέσητον εἰπεῖν. εὐδαιμονέστατον εἶναι αὐτῶν,

5 κάλλιστον ὄντα καὶ ἄριστον. ἔστι δὲ κάλλιστος ὢν τοιούσδε. πρῶτον μὲν νεώτατος θεῶν, ὦ Φαίδρε. μέγα δὲ τεκμηρίον τῷ λόγῳ αὐτὸς παρέχεται, φεύγων φυγῆ, τὸ γῆρας, ταχὺ ὃν δῆλον ὅτι· θάττον γοῦν τοῦ δέοντος ἡμῖν προσέρχεται. ὃ δὲ πέφυκεν Ἔρως μισεῖν καὶ οὐδ' 10 ἐντὸς πολλοῦ πλησιάζειν. μετὰ δὲ νέων ἀεὶ ξύνεστι τε καὶ ἔστιν· ὁ γὰρ παλαιὸς λόγος εὖ ἔχει, ὡς ὁμοιον ὁμοίῳ ἀεὶ πελάζει. ἐγὼ δὲ Φαίδρῳ πολλὰ ἄλλα ὁμολογῶν τούτο οὐχ ὁμολογῶ, ὡς Ἔρως Κρόνου καὶ Ἰαπετοῦ ἀρχαιότερός ἐστιν. ἀλλὰ φημὶ νεώτατον αὐτὸν εἶναι 15 θεῶν καὶ ἀεὶ νέον, τὰ δὲ παλαιὰ πράγματα περὶ θεοῦ, ἃ Ἡσίοδος καὶ Παρμενίδης λέγουσιν, Ἀνάγκη καὶ οὐκ Ἔρωτι γεγονέναι, εἰ ἐκείνοι ἀληθῆ ἔλεγον· οὐ γὰρ ἂν ἔκτομαι οὐδὲ δεσμοὶ ἀλλήλων ἐγίνοντο καὶ ἄλλα πολλὰ καὶ βίαια, εἰ Ἔρως ἐν αὐτοῖς ἦν, ἀλλὰ φιλία 20 καὶ εἰρήνη, ὥσπερ νῦν, ἐξ οὗ Ἔρως τῶν θεῶν βασιλεύει. νέος μὲν οὖν ἐστὶ, πρὸς δὲ τῷ νέῳ ἀπαλός· ποιητοῦ δ' ἔστιν ἐνδεὴς οἶος ἦν Ὀμηρος, πρὸς τὸ ἐπιδειξάει θεοῦ ἀπαλότητα. Ὀμηρος γὰρ Ἄτην θεόν τέ φησιν εἶναι καὶ ἀπαλήν· τοὺς γοῦν πόδας αὐτῆς ἀπαλοὺς εἶναι, 25 λέγων

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

πίλναται, ἀλλ' ἄρα ἢ γε κατ' ἀνδρῶν κράατα βαίνει.

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 ἐστὶν 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 αὐ ἐξῆς ἐν πάσαις ταῖς ψυχαῖς, ἀλλ' ἦτινι ἂν σκληρὸν ἦθος ἐχούσῃ ἐντύχῃ, ἀπέρχεται, ἢ δ' ἂν μαλακόν

ἰκίζεται. ἀπτόμενον οὖν αἰὲ καὶ ποσὶ καὶ πάντῃ ἐν
μαλακωτάτοις τῶν μαλακωτάτων, ἀπαλώτατον ἀνάγκη
ἵναι. νεώτατος μὲν δὴ ἐστὶ καὶ ἀπαλώτατος, πρὸς δὲ
ούτοις ἕγρος τὸ εἶδος. οὐ γὰρ ἂν οἶός τ' ἦν πάντῃ 40
επιπτύσσεσθαι οὐδὲ διὰ πάσης ψυχῆς καὶ εἰσιῶν τὸ
πρῶτον λανθάνειν καὶ ἐξιῶν, εἰ σκληρὸς ἦν. συμμέτρου
καὶ ἕγρος ἰδέας μέγα τεκμήριον ἢ εὐσχημοσύνη, δ
ἢ διαφερόντως ἐκ πάντων ὁμολογουμένως Ἔρως ἔχει
εὐσχημοσύνη γὰρ καὶ Ἔρωτι πρὸς ἀλλήλους αἰὲ πόλεμος. 45
κόσμος δὲ κάλλος ἢ κατ' ἀνθὴ δίαίτα τοῦ θεοῦ σημαίνει·
φανθεὶ γὰρ καὶ ἀπηνηθηκότι καὶ σώματι καὶ ψυχῇ καὶ
ἄλφ ὄψουσι οὐκ ἐνίξει Ἔρως, οὐ δ' ἂν εὐανθῆς τε καὶ
ᾠδῆς τόπος ἦ, ἐνταῦθα καὶ ἴζει καὶ μένει.

Περὶ μὲν οὖν κάλλους τοῦ θεοῦ καὶ ταυθ' ἱκανὰ καὶ 50
πολλὰ λείπεται, περὶ δὲ ἀρετῆς Ἔρωτος μετὰ ταῦτα
κτέον, τὸ μὲν μέγιστον ὅτι Ἔρως οὐτ' ἀδικεῖ οὐτ'
ικεῖται οὐθ' ὑπὸ θεοῦ οὔτε θεόν, οὐθ' ὑπ' ἀνθρώπου
γε ἀνθρωπον. οὔτε γὰρ αὐτὸς βία πάσχει, εἴ τι
σχει· βία γὰρ Ἔρωτος οὐχ ἄπτεται· οὔτε ποιῶν 55
εἰ· πᾶς γὰρ ἐκὼν Ἔρωτι πᾶν ὑπηρετεῖ, ἃ δ' ἂν ἐκὼν
νυτὶ ὁμολογήσῃ, φασὶν οἱ πόλεως βασιλῆς νόμοι δίκαια
εἶναι. πρὸς δὲ τῇ δικαιοσύνῃ σωφροσύνης πλείστης
ἔχει. εἶναι γὰρ ὁμολογεῖται σωφροσύνη τὸ κρατεῖν
νῶν καὶ ἐπιθυμιῶν, Ἔρωτος δὲ μηδεμίαν ἡδονὴν 60
ἴττω εἶναι· εἰ δὲ ἦττους, κρατοῦντ' ἂν ὑπὸ Ἔρωτος, ὁ
κρατοῖ, κρατῶν δὲ ἡδονῶν καὶ ἐπιθυμιῶν ὁ Ἔρως δια-
όντως ἂν σωφρονοῖ. καὶ μὴν εἰς γε ἀνδρείαν Ἔρωτι
ἢ Ἄρης ἀνθίσταται. οὐ γὰρ ἔχει Ἔρωτα Ἄρης,
ἢ Ἔρως Ἄρη, Ἀφροδίτης, ὡς λόγος· κρείττων δὲ ὁ 65
ν τοῦ ἐχομένου· τοῦ δ' ἀνδρειοτάτου τῶν ἄλλων
γῶν πάντων ἂν ἀνδρειότατος εἴη. περὶ μὲν οὖν
λοσύνης καὶ σωφροσύνης καὶ ἀνδρείας τοῦ θεοῦ

εἶρηται, περὶ δὲ σοφίας λείπεται· ὅσον οὖν δυνατὸν,
 70 πειρατέον μὴ ἐλλείπειν. καὶ πρῶτον μὲν, ἴν' αὐτὸ καὶ ἐγὼ
 τὴν ἡμετέραν τέχνην τιμήσω ὥσπερ Ἐρυξίμαχος τὴν
 αὐτοῦ, ποιητῆς ὁ θεὸς σοφὸς οὕτως ὥστε καὶ ἄλλον
 ποιῆσαι· πᾶς γοῦν ποιητῆς γίγνεται, κἂν ἄμουσος ἢ τὸ
 πρὶν, οὐδ' ἂν Ἔρως ἄψηται. ᾧ δὲ πρέπει ἡμᾶς μαρτυ-
 75 ρίῳ χρῆσθαι, ὅτι ποιητῆς ὁ Ἔρως ἀγαθὸς ἐν κεφαλαίῳ
 πᾶσαν ποίησιν τὴν κατὰ μουσικὴν· ἃ γὰρ τις ἢ μὴ ἔχει
 ἢ μὴ οἶδεν, οὐτ' ἂν ἐτέρῳ δοίη οὐτ' ἂν ἄλλον διδάξει.
 καὶ μὲν δὴ τὴν γε τῶν ζώων ποίησιν πάντων τίς ἐναν-
 τιώσεται μὴ οὐχὶ Ἔρωτος εἶναι σοφίαν, ἣ γίγνεται τε
 80 καὶ φύεται πάντα τὰ ζῶα; ἀλλὰ τὴν τῶν τεχνῶν δη-
 μιουργίαν οὐκ ἴσμεν, ὅτι οὐ μὲν ἂν ὁ θεὸς οὗτος δι-
 δάσκαλος γένηται, ἐλλόγιμος καὶ φανὸς ἀπέβη, οὐδ' ἂν
 ἔρως μὴ ἐφάψηται, σκοτεινός; τοξικὴν γε μὴν καὶ
 ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεύρειν ἐπιθυμίας
 85 καὶ ἔρωτος ἠγεμονεύσαντος, ὥστε καὶ οὗτος Ἔρωτος
 ἂν εἶη μαθητῆς, καὶ Μοῦσαι μουσικῆς καὶ Ἡφαιστος
 χαλκείας καὶ Ἀθηνᾶ ἰστοουργίας καὶ Ζεὺς κυβερνήσεως
 θεῶν τε καὶ ἀνθρώπων. ὅθεν δὴ καὶ κατεσκευάσθη
 τῶν θεῶν τὰ πράγματα Ἔρωτος ἐγγενομένου, δῆλον
 90 ὅτι κάλλους· αἴσχει γὰρ οὐκ ἐνὶ Ἔρωτος· πρὸ τοῦ δέ,
 ὥσπερ ἐν ἀρχῇ εἶπον, πολλὰ καὶ δεινὰ θεοῖς ἐγίγνετο,
 ὡς λέγεται, διὰ τὴν τῆς Ἀνάγκης βασιλείαν· ἐπειδὴ
 δ' ὁ θεὸς οὗτος ἔφν, ἐκ τοῦ ἐρᾶν τῶν καλῶν πάντ'
 ἀγαθὰ γέγονε καὶ θεοῖς καὶ ἀνθρώποις. οὕτως ἐμοὶ
 95 δοκεῖ, ὦ Φαῖδρε, Ἔρως 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

εἰρήνην μὲν ἐν ἀνθρώποις, πελάγει δὲ γαλήνην,

ὅτος δὲ ἡμᾶς ἀλλοτριότητος μὲν κενοῖ, οἰκειότητος δὲ
 ληροῖ, τὰς τοιάσδε ξυνόδους μετ' ἀλλήλων πάσας
 θεῖς ξυνιέναι, ἐν ἑορταῖς, ἐν χοροῖς, ἐν θυσίαις γιγνό-
 ενος ἡγεμῶν· πραότητα μὲν πορίζων, ἀγριότητα δ'
 ἔορίζων· φιλόδωρος εὐμενείας, ἄδωρος δυσμενείας· 105
 κωσ ἀγαθοῖς, θεατὸς σοφοῖς, ἀγαστὸς θεοῖς· ζηλωτὸς
 μοίροις, κτητὸς εὐμοίροις· τρυφῆς, ἀβρότητας, χλιδῆς,
 ἀρίτων, ἡμέρου, πόθου πατήρ· ἐπιμελῆς ἀγαθῶν,
 κελῆς κακῶν· ἐν πόνῳ, ἐν φόβῳ, ἐν πόθῳ, ἐν λόγῳ
 ἰβερνήτης, ἐπιβάτης, παραστάτης τε καὶ σωτήρ 110
 ἰστος, ξυμπάντων τε θεῶν καὶ ἀνθρώπων κόσμος,
 ἰεμὸν κάλλιστος καὶ ἄριστος, ᾧ χρὴ ἔπεσθαι πάντα
 ἴδρα ἐφυμνοῦντα, καλῶς καλῆς ἀδῆς μετέχοντα, ἦν
 εἰ θέλγων πάντων θεῶν τε καὶ ἀνθρώπων νόημα.
 τος, ἔφη, ὁ παρ' ἐμοῦ λόγος, ὦ Φαῖδρε, τῷ θεῷ ἀνα- 115
 ἴσθω, τὰ μὲν παιδιᾶς, τὰ δὲ σπουδῆς μετρίας, καθ'
 οὐ ἐγὼ δύναμαι, μετέχων.

6. Knowledge is remembrance.

[Menon, 80 E.]

ΣΩ. Μανθάνω οἶον βούλει λέγειν, ὦ Μένων. ὁρᾶς
 ἴτον ὡς ἔριστικὸν λόγον κατάγεις, ὡς οὐκ ἄρα ἔστι
 εἶν ἀνθρώπῳ οὔτε ὁ οἶδεν οὔτε ὁ μὴ οἶδεν; οὔτε γὰρ
 γε ὁ οἶδε ζητοῖ· οἶδε γάρ, καὶ οὐδὲν δεῖ τῷ γε τοιούτῳ
 ἡσεως· οὔτε ὁ μὴ οἶδεν· οὐδὲ γὰρ οἶδεν ὅ τι ζητήσει. 5
 ΜΕΝ. Οὐκ οὐν καλῶς σοι δοκεῖ λέγεσθαι ὁ λόγος
 ος, ὦ Σώκρατες;
 ΣΩ. Οὐκ ἔμοιγε.
 ΜΕΝ. Ἐχεις λέγειν ὅπη;
 ΣΩ. Ἐγώ γε· ἀκήκοα γὰρ ἀνδρῶν τε καὶ γυναικῶν 10
 ἰῶν περὶ τὰ θεῖα πράγματα—

ΜΕΝ. Τίνα λόγον λεγόντων ;

ΣΩ. Ἀληθῆ, ἔμοιγε δοκεῖν, καὶ καλόν.

ΜΕΝ. Τίνα τούτου, καὶ τίνες οἱ λέγοντες ;

- 15 ΣΩ. Οἱ μὲν λέγοντές εἰσι τῶν ἱερέων τε καὶ ἱερειῶν ὅσοις μεμέληκε περὶ ὧν μεταχειρίζονται λόγον οἷοις τ' εἶναι διδόναι· λέγει δὲ καὶ Πίνδαρος καὶ ἄλλοι πολλοὶ τῶν ποιητῶν, ὅσοι θεῖοί εἰσιν. ἃ δὲ λέγουσι, ταυτί ἐστιν· 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 γίνεσθαι, ἀπόλλυσθαι δ' οὐδέποτε· δεῖν δὴ διὰ ταῦτα ὡς ὀσιώτατα διαβιῶναι τὸν βίον·

- οἷσι γὰρ ἂν Φερσεφόνα ποινὰν παλαιοῦ πένθεος
25 δέξεται, εἰς τὸν ὑπερθεὺν ἄλιον κείνων ἐνάτῃ ἔτει
ἀντιδοὶ ψυχὰς πάλιν,
ἐκ τῶν βασιλῆες ἀγανοὶ
καὶ σθένει κραιπνοὶ σοφία τε μέγιστοι
ἄνδρες αὖξοντ'· ἐς δὲ τὸν λοιπὸν χρόνον ἥρωες ἀγνοὶ
30 πρὸς ἀνθρώπων καλεῦνται.

- Ἄτε οὖν ἡ ψυχὴ ἀθάνατός τε οὔσα καὶ πολλαίαις
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 οἴον
35 τε εἶναι αὐτὴν ἀναμνησθῆναι, ἃ γε καὶ πρότερον ἠπί-
στατο. ἄτε γὰρ τῆς φύσεως ἀπάσης συγγενοῦς οὔσης,
καὶ μεμαθηκυῖας τῆς ψυχῆς ἅπαντα, οὐδὲν καλῶν ἐν
μόνον ἀναμνησθέντα, ὃ δὲ μάθησιν καλοῦσιν ἀνθρωποὶ,
τᾶλλα πάντα αὐτὸν ἀνευρεῖν, ἕάν τις ἀνδρείος ; καὶ μὴ
40 ἀποκάμνη ζητῶν· τὸ γὰρ ζητεῖν ἄρα καὶ τὸ μαθάνειν
ἀνάμνησις ὅλον ἐστίν. οὐκ οὖν δεῖ πείθεσθαι τούτῃ τῷ
ἐριστικῷ λόγῳ· οὗτος μὲν γὰρ ἂν ἡμᾶς ἀργοὺς ποιήσειε

αἰ ἔστι τοῖς μαλακοῖς τῶν ἀνθρώπων ἡδὺς ἀκούσαι,
 δε δὲ ἐργαστικούς τε καὶ ζητητικούς ποιεῖ· φ' ἐγὼ
 ἰστεύων ἀληθεῖ εἶναι ἐθέλω μετὰ σοῦ ζητεῖν ἀρετὴν 45
 τι ἔστιν.

27. *Instances showing virtue unteachable.*

[Menon, 93 c.]

ΣΩ. Θεμιστοκλέα οὐκ ἀγαθὸν ἂν φαίης ἄνδρα γεγο-
 ναι;

ΑΝ. Ἐγώ γε, πάντων γε μάλιστα.

ΣΩ. Οὐκοῦν καὶ διδάσκαλον ἀγαθόν, εἴπερ τις ἄλ-
 λ' τῆς αὐτοῦ ἀρετῆς διδάσκαλος ἦν, κάκεινον εἶναι; 5

ΑΝ. Οἶμαι ἐγώ γε, εἴπερ ἐβούλετό γε.

ΣΩ. Ἄλλ', οἶε, οὐκ ἂν ἐβουλήθη ἄλλους τέ τινας
 τοὺς κἀγαθοὺς γενέσθαι, μάλιστα δέ που τὸν υἱὸν
 αὐτοῦ; ἢ οἶε αὐτὸν φθονεῖν αὐτῷ καὶ ἐξεπίτηδες
 παραδιδόναι τὴν ἀρετὴν, ἣν αὐτὸς ἀγαθὸς ἦν; ἢ 10
 ἀκήκοας, ὅτι Θεμιστοκλῆς Κλεόφαντος τὸν υἱὸν
 ἑα μὲν ἐδιδάξατο ἀγαθόν; ἐπέμενε γοῦν ἐπὶ τῶν
 ὀρθῶς ἐστηκώς, καὶ ἠκόντιζεν ἀπὸ τῶν ἵππων
 ὄς, καὶ ἄλλα πολλὰ καὶ θαυμαστὰ εἰργάζετο, ἃ
 νος αὐτὸν ἐπαιδεύσατο καὶ ἐποίησε σοφόν, ὅσα 15
 ἰσκάλων ἀγαθῶν εἶχετο, ἢ ταῦτα οὐκ ἀκήκοας τῶν
 τρυτέρων;

Ν. Ἀκήκοα.

Ω. Οὐκ ἂν ἄρα τὴν γε φύσιν τοῦ υἱέος αὐτοῦ
 σατ' ἂν τις εἶναι κακὴν. 20

Ν. Ἴσως οὐκ ἂν.

Ω. Τί δὲ τοδε; ὡς Κλεόφαντος ὁ Θεμιστοκλέους
 ἀγαθὸς καὶ σοφὸς ἐγένετο ἅπερ ὁ πατὴρ αὐτοῦ,
 οὐκ ἀκήκοας ἢ νεωτέρου ἢ πρεσβυτέρου;

25 AN. Οὐ δῆτα.

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

30 AN. Ἴσως μὰ Δί' οὐ.

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

35 AN. Ἐγωγε, πάντως δῆπου.

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

AN. Ἐγωγε.

ΣΩ. Τούτους μέντοι, ὡς οἴσθα καὶ σύ, ἵππείας 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 διδακτὸν. ἵνα δὲ μὴ ὀλίγους οἶη καὶ τοὺς φαυλοτάτους Ἀθηναίων
50 ἀδυνατάτους 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 Ξάνθια ἔδωκε, τὸν δὲ Εὐδώρῳ· 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
 εἰ δαπανώμενον διδάσκειν, ταῦτα μὲν ἐδίδαξε τοὺς
 κίδας τοὺς αὐτοῦ, οὐ δὲ οὐδὲν ἔδει ἀναλώσαντα
 γαθοὺς ἀνδρας ποιῆσαι, ταῦτα δὲ οὐκ ἐδίδαξεν, εἰ 60
 δακτὸν ἦν; ἀλλὰ γὰρ ἴσως ὁ Θουκυδίδης φαῦλος ἦν,
 ἢ οὐκ ἦσαν αὐτῷ πλείστοι φίλοι Ἀθηναίων καὶ τῶν
 ἰμμάχων; καὶ οἰκίας μεγάλης ἦν καὶ ἐδύνατο μέγα
 τῇ πόλει καὶ ἐν τοῖς ἄλλοις Ἑλλησιν, ὥστε εἴπερ
 τοῦτο διδακτὸν, ἐξευρεῖν ἂν ὅστις ἔμελλεν αὐτοῦ 65
 ἢς υἱεῖς ἀγαθοὺς ποιήσειν, ἢ τῶν ἐπιχωρίων τις ἢ
 ἢ ξένων, εἰ αὐτὸς μὴ ἐσχόλαζε διὰ τὴν τῆς πόλεως
 μέλειαν. ἀλλὰ γάρ, ὦ ἑταῖρε Ἄνυτε, μὴ οὐκ ἦ
 ἰακτὸν ἀρετή.

3.

Grasshoppers.

[Phaidros, 258 E.]

ΡΑΙ. Ἐρωτᾶς εἰ δεόμεθα; τίνος μὲν οὖν ἔνεκα κἄν
 ὡς εἰπεῖν ζῆ, ἀλλ' ἢ τῶν τοιούτων ἡδονῶν ἔνεκα;
 γάρ που ἐκείνων γε ὧν προλυπηθῆναι δεῖ ἢ μηδὲ
 ἦναι, ὃ δὴ ὀλίγου πᾶσαι αἰ περὶ τὸ σῶμα ἡδοναί
 νσι· διὸ καὶ δικαίως ἀνδραποδώδεις κέκληνται. 5
 Ω. Σχολὴ μὲν δὴ, ὡς ἔοικε· καὶ ἅμα μοι δοκοῦσιν
 ἐν τῷ πνίγει ὑπὲρ κεφαλῆς ἡμῶν οἱ τέττιγες ἄδοντες
 ἀλλήλοισι διαλεγόμενοι καθορᾶν. εἰ οὖν ἴδοιεν καὶ
 καθάπερ τοὺς πολλοὺς ἐν μεσημβρίᾳ μὴ διαλεγο-
 ντες, ἀλλὰ νυστάζοντας καὶ κηλουμένους ὑφ' αὐτῶν 10
 ἰργίαν τῆς διανοίας, δικαίως ἂν καταγελῶν, ἡγοῦ-
 ς ἀνδράποδα ἅττα σφίσιν ἐλθόντα εἰς τὸ καταγῶ-
 ῶσπερ προβάτια μεσημβριάζοντα περὶ τὴν κρήνην

εὔδειν· ἂν δὲ ὀρώσι διαλεγόμενους καὶ παραπλέοντάς
 15 σφας ὡσπερ Σειρήνας ἀκηλήτους, ὃ γέρας παρὰ θεῶν
 ἔχουσι 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 οὗτοι
 ἄνθρωποι τῶν πρὶν Μούσας γεγενῆσθαι, γενομένων
 δὲ Μουσῶν καὶ φανείσης ᾠδῆς οὕτως ἄρα τινὲς τῶν
 τότε ἐξεπλάγησαν ὑφ' ἡδονῆς, ὥστε ἄδοντες ἠμέλησαν
 σίτων τε καὶ ποτῶν, καὶ ἔλαθον τελευτήσαντες αὐτούς.
 25 ἔξ 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 ἔλθον παρὰ Μούσας ἀπαγγέλλειν,
 τίς τίνα αὐτῶν τιμᾶ τῶν ἐνθάδε. Τερψιχόρα μὲν οὖν
 30 τοὺς ἐν τοῖς χοροῖς τετιμηκότας αὐτὴν ἀπαγγέλλοντες
 ποιοῦσι 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 τιμῶντας
 35 τὴν ἐκείνων μουσικὴν ἀγγέλλουσι, αἱ δὲ μάλιστα τῶν
 Μουσῶν περὶ τε οὐρανὸν καὶ λόγους οὐσαι θεῖους τε
 καὶ ἀνθρωπίνους ἰᾶσι καλλίστην φωνήν. πολλῶν δὲ
 οὖν ἕνεκεν λεκτέον τι καὶ οὐ καθευδητέον ἐν τῇ μεση-
 βρίᾳ.

40 ΦΑΙ. Λεκτέον γὰρ οὖν.

29.

Talk in the country.

[Phaidros, 228 E.]

ΦΑΙ. Ἄλλὰ ποῦ δὴ βούλει καθιζόμενοι ἀναγνώμεν ;
ΣΩ. Δεῦρ' ἐκτραπόμενοι κατὰ τὸν Ἴλισσον ἴωμεν,
α ὅπου ἂν δόξη ἐν ἡσυχίᾳ καθιζησόμεθα.

ΦΑΙ. Εἰς καιρὸν, ὡς ἔοικεν, ἀνυπόδητος ὢν ἔτυχον
μὲν γὰρ δὴ αἰεὶ. ῥᾶστος οὖν ἡμῖν κατὰ τὸ ὑδάτιον 5
έχουσι τοὺς πόδας ἰέναι, καὶ οὐκ ἀηδές, ἄλλως τε
ἰ τήνδε τὴν ὄραν τοῦ ἔτους τε καὶ τῆς ἡμέρας.

ΣΩ. Πρόαγε δὴ, καὶ σκόπει ἅμα ὅπου καθιζησόμεθα.

ΦΑΙ. Ὅρας οὖν ἐκείνην τὴν ὑψηλοτάτην πλάτανον ;

ΣΩ. Τί μὴν ;

10

ΦΑΙ. Ἐκεῖ σκιά τ' ἐστὶ καὶ πνεῦμα μέτριον, καὶ πόα
ἰζεσθαι ἢ ἂν βουλώμεθα κατακλιθῆναι.

ΣΩ. Προάγοις ἄν.

ΦΑΙ. Εἰπέ μοι, ὦ Σώκρατες, οὐκ ἐνθένδε μέντοι
γεν ἀπὸ τοῦ Ἴλισσοῦ λέγεται ὁ Βορέας τὴν Ὠρεΐθυιαν 15
τάσαι ;

ΣΩ. Λέγεται γάρ.

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

ΣΩ. Οὐκ, ἀλλὰ κάτωθεν ὅσον δύο ἢ τρία στάδια,
πρὸς τὸ τῆς Ἄγρας διαβαίνομεν καὶ ποῦ τίς ἐστι
ἰὸς αὐτόθι Βορέου.

ΦΑΙ. Οὐ πάνυ νενόηκα· ἀλλ' εἶπε πρὸς Διός, ὦ
κρατες· σὺ τοῦτο τὸ μυθολόγημα πείθει ἀληθές 25
ι ;

ΣΩ. 'ΑΛΛ' εἰ ἀπιστοίην, ὥσπερ οἱ σοφοί, οὐκ ἂν
 ἄτοπος εἶην· εἶτα σοφιζόμενος φαίην αὐτὴν πνεῦμα
 Βορέου κατὰ τῶν πλησίον πετρῶν σὺν Φαρμακείᾳ παί-
 30 ζουσαν ὄσαι, καὶ οὕτω δὴ τελευτήσασαν λεχθῆναι
 ὑπὸ τοῦ Βορέου ἀνάρπαστον γεγονέναι. ἢ ἐξ Ἄρειου
 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 δεινὸν καὶ
 35 ἐπιτόνον καὶ οὐ πάνυ εὐτυχούς 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 τοιοῦτων 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 αἴτιον, ὦ φίλε, τούτου τόδε·
 οὐ δύναμαί πω κατὰ τὸ Δελφικὸν γράμμα γινῶναι
 45 ἔμαυτόν· 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 ἔμαυτόν, εἴτε τι θηρίου
 τυγχάνω Τυφῶνος πολυπλοκώτερον καὶ μᾶλλον ἐπι-
 50 τεθυμμένον, εἴτε ἡμερώτερόν τε καὶ ἀπλούστερον ζῶον,
 θείας τινὸς καὶ ἀτύφου μοίρας φύσει μετέχον. ἀτάρ,
 ὦ ἑταῖρε, 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 αὕτη μάλ' ἀμφιλαφῆς τε καὶ ὑψηλὴ, τοῦ τε
 ἄγνου τὸ ὕψος καὶ τὸ σύσκιον πάγκαλον, καὶ ὡς ἀκμὴν
 ἔχει τῆς ἄνθης, ὡς ἂν εὐωδέστατον παρέχοι τὸν τόπον·

τε αὐτὴ πηγὴ χαριστάτη ὑπὸ τῆς πλατάνου βεῖ μάλα
 νυχρῷ ὕδατος, ὥστε γε τῷ ποδὶ τεκμήρασθαι. Νυμφῶν 60
 ἰτινων καὶ Ἀχελφῶου ἱερὸν ἀπὸ τῶν κορῶν τε καὶ
 γαλμάτων ἔοικεν εἶναι. εἰ δ' αὖ βούλει, τὸ εὐπνουν
 ἢ τόπου ὡς ἀγαπητὸν καὶ σφόδρα ἡδύ· θερινὸν τε
 ἢ λιγυρὸν ὑπηχεῖ τῷ τῶν τεττίγων χορῷ. πάντων
 κομψότατον τὸ τῆς πόας, ὅτι ἐν ἡρέμα προσάντει 65
 ἀνὴ πέφυκε κατακλινέντι τὴν κεφαλὴν παγκάλως
 εἶναι. ὥστε ἀριστά σοι ἐξενάγηται, ὦ φίλε Φαῖδρε.

ιο.

The Legend of Solon.

[Timaios, 20 D—26 E.]

ΚΡ. Ἄκουε δὴ, ὦ Σώκρατες, λόγου μάλα μὲν ἀτό-
 υ, παντάπασί γε μὴν ἀληθοῦς, ὡς ὁ τῶν ἑπτὰ σοφώ-
 γος Σόλων ποτ' ἔφη. ἦν μὲν οὖν οἰκείος καὶ σφόδρα
 λος ἡμῖν Δρωπίδου τοῦ προπάππου, καθάπερ λέγει
 λαχοῦ καὶ αὐτὸς ἐν τῇ ποιήσει· πρὸς δὲ Κριτίαν που 5
 ἡμέτερον πάππον εἶπεν, ὡς ἀπεμνημόνευεν αὐτὸς πρὸς
 ἰς ὁ γέρον, ὅτι μεγάλα καὶ θαυμαστὰ τῆσδ' εἶη
 λαϊὰ ἔργα τῆς πόλεως ὑπὸ χρόνου καὶ φθορᾶς ἀνθρώ-
 ν ἠφανισμένα, πάντων δὲ ἐν μέγιστον, οὐ νῦν ἐπι-
 σθεῖσι πρέπον ἂν ἡμῖν εἴη σοί τε ἀποδοῦναι χάριν 10
 τὴν θεὸν ἅμα ἐν τῇ πανηγύρει δικαίως τε καὶ
 ἰθὺς οἴοντες ὑμνοῦντας ἐγκωμιάζειν.

Ω. Εὖ λέγεις. ἀλλὰ δὴ ποῖον ἔργον τοῦτο Κριτίας
 λεγόμενον μὲν, ὡς δὲ πραχθὲν ὄντως ὑπὸ τῆσδε τῆς
 εως ἀρχαίου διηγείτο κατὰ τὴν Σόλωνος ἀκοήν; 15

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

ἐγγὺς ἤδη τῶν ἐνευήκοντα ἐτῶν, ἐγὼ δὲ πη μάλιστα
 δεκέτης· ἡ δὲ Κουρεώτις ἡμῖν οὔσα ἐτύγχανεν Ἀπα-
 20 τουρίων. τὸ δὴ τῆς ἐορτῆς σὺνηθές ἐκάστοτε καὶ τότε
 ξυνέβη τοῖς παισίν· ἄθλα γὰρ ἡμῖν οἱ πατέρες ἔθεσαν
 ῥαψωδίας. πολλῶν μὲν οὖν δὴ καὶ πολλὰ ἐλέχθη
 ποιητῶν ποιήματα, ἅτε δὲ νέα κατ' ἐκείνον τὸν χρόνον
 ὄντα τὰ Σόλωνος πολλοὶ τῶν παίδων ἤσαμεν. εἶπεν
 25 οὖν δὴ τις τῶν φρατέρων, εἴτε δὴ δοκοῦν αὐτῷ τότε εἶτε
 καὶ χάριν τινὰ τῷ Κριτίᾳ φέρων, δοκεῖν οἱ τὰ τε ἄλλα
 σοφώτατον γεγενέσθαι Σόλωνα καὶ κατὰ τὴν ποιήσιν
 αὐτῶν ποιητῶν πάντων ἐλευθεριώτατον. ὁ δὲ γέρων,
 σφόδρα γὰρ οὖν μέμνημαι, μάλα τε ἤσθη καὶ δια-
 30 μειδιάσας εἶπεν· Εἰ 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 εὗρεν ἐνθάδε ἤκων, ἠναγκάσθη καταμελῆσαι, κατὰ
 35 γε ἐμὴν δόξαν οὔτε Ἡσίοδος οὔτε Ὀμηρος οὔτε ἄλλος
 οὐδέ τις ποιητῆς εὐδοκιμώτερος ἐγένετο ἂν ποτε αὐτοῦ.
 Τίς δ' ἦν ὁ λόγος, ἡ δ' ὅς, ὦ Κριτία; Ἡ περὶ μεγίστης,
 ἔφη, καὶ ὀνομαστοτάτης πασῶν δικαιοτάτ' ἂν 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 διακηκῶς ἔλεγεν ὁ Σόλων. Ἔστι τις κατ'
 Αἴγυπτον, ἡ δ' ὅς, ἐν τῷ Δέλτα, περὶ δὲ κατὰ κορυφὴν
 σχίζεται τὸ τοῦ Νείλου ρεῦμα, Σαῦτικὸς ἐπικαλούμενος
 45 νομός, τούτου δὲ τοῦ νομοῦ μεγίστη πόλις Σάϊς, ὅθεν
 δὴ καὶ Ἀμασις ἦν ὁ βασιλεύς· οἷς τῆς πόλεως θεὸς
 ἀρχηγός τις ἐστίν, Αἰγυπτιστὶ μὲν τοῦνομα Νηίθ,
 Ἑλληνιστὶ δέ, ὡς ὁ ἐκείνων λόγος, Ἀθηνᾶ· μάλα δὲ
 φιλαθήναιοι καὶ τινα τρόπον οἰκείοι τῶνδ' εἶναι φασιν.

δὴ Σόλων ἔφη πορευθεὶς σφόδρα τε γενέσθαι παρ' 50
 τοῖς ἔντιμος, καὶ δὴ καὶ τὰ παλαιὰ ἀνερωτῶν τοὺς
 ἱλιστά περὶ ταῦτα τῶν ἱερέων ἐμπείρους σχεδὸν οὔτε
 τὸν οὔτε ἄλλον Ἑλληνα οὐδένα οὐδὲν ὡς ἔπος εἰπεῖν
 ἴστα περὶ τῶν τοιούτων ἀνευρεῖν. καὶ ποτε προ-
 αγεῖν βουλευθεὶς αὐτοὺς περὶ τῶν ἀρχαίων εἰς λόγους 55
 ἢ τῆδε τὰ ἀρχαιότατα λέγειν ἐπιχειρεῖν, περὶ
 ἱρωνέως τε τοῦ πρώτου λεχθέντος καὶ Νιόβης, καὶ
 τὰ τὸν κατακλυσμὸν αὐτὸν περὶ Δευκαλίονος καὶ
 Ἰρρας ὡς διεγέγοντο μυθολογεῖν, καὶ τοὺς ἐξ αὐτῶν
 γελοιοῦν, καὶ τὰ τῶν ἐτῶν ὅσα ἦν οἷς ἔλεγε πει- 60
 τῆσαι διαμνημονεύων τοὺς χρόνους ἀριθμεῖν· καὶ τινα
 εἶναι τῶν ἱερέων εὖ μάλα παλαιόν· ὦ Σόλων, Σόλων,
 ἄλληλες ἀεὶ παῖδες ἐστε, γέρον δὲ Ἑλληνα οὐκ ἔστιν.
 οὐκ οὖν, Πῶς; τί τοῦτο λέγεις; φάναι. Νέοι
 εἶ, εἰπεῖν, τὰς ψυχὰς πάντες· οὐδεμίαν γὰρ ἐν 65
 ταῖς ἔχετε δι' ἀρχαίαν ἀκοήν παλαιάν δόξαν οὐδέ
 ἴσημα χρόνῳ πολλὸν οὐδέν. τὸ δὲ τοῦτων αἴτιον
 εἶ. πολλὰ καὶ κατὰ πολλὰ φθοραὶ γεγόνασιν
 ἰσχυρῶν καὶ ἔσσονται, πυρὶ μὲν καὶ ὕδατι μέγισται,
 οἷοις δὲ ἄλλοις ἕτεραι βραχύτεραι. τὸ γὰρ οὖν καὶ 70
 ἢ ὑμῖν λεγόμενον, ὡς ποτε Φαέθων Ἡλίου παῖς
 τοῦ πατρὸς ἄρμα ζεύξας διὰ τὸ μὴ δυνατὸς εἶναι
 ἀπὸ τῆν τοῦ πατρὸς ὁδὸν ἐλαύνειν τὰ τ' ἐπὶ γῆς
 ἔκαυσε καὶ αὐτὸς κεραυνωθεὶς διεφθάρη, τοῦτο
 οὐ μὲν σχῆμα ἔχον λέγεται, τὸ δὲ ἀληθές ἐστι τῶν 75
 ἰσχυρῶν καὶ κατ' οὐρανὸν ἰόντων παράλλαξις καὶ διὰ
 τῶν χρόνων γιγνομένη τῶν ἐπὶ γῆς πυρὶ πολλῇ
 ἰσχυρῇ. τότε οὖν ὅσοι κατ' ὄρη καὶ ἐν ὑψηλοῖς τόποις
 ἐν ξηροῖς οἰκοῦσι, μᾶλλον διόλλυνται τῶν ποταμοῖς
 θαλάττῃ προσοικούντων· ἡμῖν δὲ ὁ Νεῖλος εἰς τε 80
 ἄλλα σωτήρ 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-
 κόλοι 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 ὑδωρ ἐπιρρεῖ· τὸ δ' ἐναντίον κάτωθεν
 ἐπανιέναι πέφυκεν. ὅθεν καὶ δι' ἄς αἰτίας τὰνθάδε
 σωζόμενα λέγεται παλαιότατα. τὸ δὲ ἀληθὲς ἐν πᾶσι
 90 τοῖς τόποις, ὅπου μὴ χειμῶν ἐξαισίος ἢ καὶ ὑμῖν ἀπείργει,
 πλεον, τοτὲ δὲ ἔλαττον αἰεὶ γένος ἐστὶν ἀνθρώπων·
 ὅσα δὲ ἢ παρ' ὑμῖν ἢ τῆνδε ἢ καὶ κατ' ἄλλον τόπον ὧν
 ἀκοῆ 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 ἄπασιν, ὁπόσων πόλεις δέονται,
 καὶ πάλιν δι' εἰωθότων ἐτῶν ὥσπερ νόσημα ἤκει
 φερόμενον αὐτοῖς ῥεῦμα οὐράνιον καὶ τοὺς ἀγραμμάτους
 100 τε καὶ ἀμούσους ἔλιπεν ὑμῶν, ὥστε πάλιν ἐξ ἀρχῆς
 οἶον νέοι γίγνεσθε, οὐδὲν εἰδότες οὔτε τῶν τῆνδε οὔτε τῶν
 παρ' ὑμῖν, ὅσα ἦν ἐν τοῖς παλαιοῖς χρόνοις. τὰ γοῦν
 νῦν δὴ γενεαλογηθέντα, ὧ Σόλων, περὶ τῶν παρ' ὑμῖν
 ἃ διήλθες, παίδων βραχὺ τι διαφέρει μύθων, οἱ πρῶτον
 105 μὲν ἕνα γῆς κατακλυσμὸν μέμνησθε πολλῶν ἔμπροσθεν
 γεγονότων, ἔτι δὲ τὸ κάλλιστον καὶ ἄριστον γένος ἐπ'
 ἀνθρώπους ἐν τῇ χώρᾳ τῇ 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 ὑδασι ἢ νῦν
 Ἀθηναίων οὕσα πόλις ἀρίστη πρὸς τε τὸν πόλεμον

καὶ κατὰ πάντα εὐνομωτάτη διαφερόντως· ἡ κάλλιστα
 ἔργα καὶ πολιτεῖαι γενέσθαι λέγονται κάλλιστα πασῶν, 115
 ἰπόσων νῦν ὑπὸ τὸν οὐρανὸν ἡμεῖς ἀκοὴν παρεδεξάμεθα.
 Ακούσας οὖν ὁ Σόλων ἔφη θαυμάσαι καὶ πᾶσαν προ-
 λυμίαν ἔχειν δεόμενος τῶν ἱερέων πάντα δι' ἀκριβείας
 ἢ τὰ περὶ τῶν πάλαι πολιτῶν ἐξῆς διελθεῖν. τὸν
 ἦν ἱερέα φάναι· Φθόνος οὐδεὶς, ὦ Σόλων, ἀλλὰ σοῦ 120
 ἔνεκα ἔρῳ καὶ τῆς πόλεως ὑμῶν, μάλιστα δὲ τῆς
 ἑοῦ χάριν, ἣ τὴν τε ὑμετέραν καὶ τῆνδε ἔλαχε καὶ
 θρεψε καὶ ἐπαίδευσε, προτέραν μὲν τὴν παρ' ὑμῖν
 τεσεὶ χιλίοις, ἐκ Γῆς τε καὶ Ἑφαιστου τὸ σπέρμα
 ἀραλαβοῦσα ὑμῶν, τῆνδε δὲ ὑστέραν. τῆς δὲ ἐνθάδε 125
 ἰακοσμῆσεως παρ' ἡμῖν ἐν τοῖς ἱεροῖς γράμμασιν ὀκτα-
 ισχιλίων ἐτῶν ἀριθμὸς γέγραπται. περὶ δὴ τῶν
 νακισχιλία γεγονότων ἔτη πολιτῶν σοι δηλώσω διὰ
 ῥαχέων νόμους, καὶ τῶν ἔργων αὐτοῖς δὲ κάλλιστον
 πρᾶχθη· τὸ δ' ἀκριβὲς περὶ πάντων ἐφεξῆς εἰσαυθὺς 130
 ατὰ σχολὴν αὐτὰ τὰ γράμματα λαβόντες διέξιμεν.
 οὓς μὲν οὖν νόμους σκόπει πρὸς τοὺς τῆδε. πολλὰ
 ἄρ' παραδείγματα τῶν τότε παρ' ὑμῖν ὄντων ἐνθάδε
 ἦν ἀνευρήσεις, πρῶτον μὲν τὸ τῶν ἱερέων γένος ἀπὸ
 ἄλλων χωρὶς ἀφωρισμένον, μετὰ δὲ τοῦτο τὸ τῶν 135
 ἡμιουργῶν, ὅτι καθ' αὐτὸ ἕκαστον ἄλλω δὲ οὐκ ἐπι-
 γνύμενον δημιουργεῖ, τό τε τῶν νομέων καὶ τὸ τῶν
 ἡρευτῶν τό τε τῶν γεωργῶν· καὶ δὴ καὶ τὸ μάχιμον
 ἕνος ἦσθησαί που τῆδε ἀπὸ πάντων τῶν γενῶν κε-
 υρισμένον, οἷς οὐδὲν ἄλλο πλὴν τὰ περὶ τὸν πόλεμον 140
 τὸ τοῦ νόμου προσετάχθη μέλει· ἔτι δὲ ἡ τῆς
 γλίσεως αὐτῶν σχέσις ἀσπίδων καὶ δοράτων, οἷς
 ἰεῖς πρῶτοι τῶν περὶ τὴν Ἀσίαν ὀπλίσμεθα, τῆς
 οὐ καθάπερ ἐν ἐκείνοις τοῖς τόποις παρ' ὑμῖν πρώτοις
 δειξαμένης. τὸ δ' αὖ περὶ τῆς φρονήσεως, ὁρᾶς που

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 ζύμψασαν
 τὴν διακόσμησιν καὶ σύνταξιν ἢ θεὸς προτέρους ὑμᾶς
 διακοσμήσασα κατῴκισεν, ἐκλεξαμένη τὸν τόπον ἐν ᾧ
 γεγένησθε, τὴν εὐκρασίαν τῶν ὥρων ἐν αὐτῷ κατιδούσα,
 ὅτι φρονιμωτάτους ἀνδρας οἴσοι· ἅτε οὖν φιλοπόλεμος
 155 τε καὶ φιλόσοφος ἢ θεὸς οὔσα τὸν προσφερεστάτους
 αὐτῇ μέλλοντα οἴσειν τόπον ἀνδρας, τούτον ἐκλεξαμένη
 πρῶτον κατῴκισεν. ᾧκέετε δὴ οὖν νόμοις τε τοιοῦτοις
 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 ὑβρεὶ πορευομένην ἅμα ἐπὶ πᾶσαν
 165 Εὐρώπην καὶ Ἀσίαν, ἐξῶθεν ὀρμηθεῖσαν ἐκ τοῦ Ἀτλαν-
 τικοῦ πελάγους. τότε γὰρ πορεύσιμον ἦν τὸ ἐκεῖ
 πέλαγος· νῆσον γὰρ πρὸ τοῦ στόματος εἶχεν, ὃ καλεῖτε,
 ὧς φατε ὑμεῖς, Ἡρακλέους στηλάς· ἢ δὲ νῆσος ἅμα
 Λιβύης 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 τὸν ἀληθινὸν ἐκείνον 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,

ρατοῦσα μὲν ἀπάσης τῆς νήσου, πολλῶν δὲ ἄλλων
 ἦσων καὶ μερῶν τῆς ἠπείρου· πρὸς δὲ τούτοις ἔτι τῶν
 ντὸς τῆδε Διβύης μὲν ἦρχον μέχρι πρὸς Αἴγυπτον, τῆς 180
 ἐ Εὐρώπης μέχρι Τυρρηνίας. αὕτη δὴ πᾶσα ξυ-
 θροισθεῖσα εἰς ἓν ἡ δύναμις τὸν τε παρ' ὑμῖν καὶ τὸν
 ἀρ' ἡμῖν καὶ τὸν ἐντὸς τοῦ στόματος πάντα τόπον μᾶ
 στέ ἐπεχείρησεν ὀρμῇ δουλοῦσθαι. τότε οὖν ὑμῶν, ὦ
 ὄλων, τῆς πόλεως ἡ δύναμις εἰς ἅπαντας ἀνθρώπους 185
 ἀφανῆς ἀρετῇ τε καὶ ῥώμῃ ἐγένετο· πάντων γὰρ προσ-
 ἴσα εὐφυχία καὶ τέχναις ὅσαι κατὰ πόλεμον, τὰ μὲν τῶν
 Ἰλλήνων ἠγουμένη, τὰ δ' αὕτη μουωθείσα ἐξ ἀνάγκης
 ὄν ἄλλων ἀποστάτων, ἐπὶ τοὺς ἐσχάτους ἀφικομένη
 υδύνους, κρατήσασα μὲν τῶν ἐπιόντων τρόπαια ἔστησε, 190
 ὕς δὲ μήπω δεδουλωμένους διεκώλυσε δουλωθῆναι,
 ὕς δ' ἄλλους, ὅσοι κατοικοῦμεν ἐντὸς ὄρων Ἡρακλείων,
 βθόνως ἅπαντας ἠλευθέρωσεν. ὑστέρω δὲ χρόνω
 ἰσμῶν ἐξαισίων καὶ κατακλισμῶν γενομένων, μιᾶς
 ἰέρας καὶ νυκτὸς χαλεπῆς ἐπελθούσης, τό τε παρ' 195
 ἰν μάχιμον πᾶν ἀθρόον ἔδω κατὰ γῆς, ἣ τε Ἄτλαντι-
 σος ὡσαύτως κατὰ τῆς θαλάττης δῦσα ἠφανίσθη·
 ἰ καὶ νῦν ἄπορον καὶ ἀδιερεύνητον γέγονε τὸ ἐκεῖ
 λαγος, πηλοῦ κάρτα βαθέος ἐμποδῶν ὄντος, ὃν ἡ
 σος ἰζομένη παρέσχετο. 200

Τὰ μὲν δὴ ῥηθέντα, ὦ Σώκρατες, ὑπὸ τοῦ παλαιοῦ
 ιτίου κατ' ἀκοὴν τὴν Σόλωνος, ὡς συντόμως εἰπεῖν,
 ἠκοας· λέγοντος δὲ δὴ χθές σοῦ περὶ πολιτείας καὶ
 ν ἀνδρῶν, οὓς ἔλεγες, ἐθαύμαζον ἀναμιμνησκόμενος
 τὰ ἂ νῦν λέγω, κατανοῶν, ὡς δαιμονίως ἔκ τινος 205
 ρῆς οὐκ ἀπὸ σκοποῦ ξυνηνέχθης τὰ πολλὰ οἷς Σόλων
 εν. οὐ μὴν ἐβουλήθην παραχρῆμα εἰπεῖν διὰ
 ἰνου γὰρ οὐχ ἰκανῶς ἐμμενήμην· ἐνενόησα οὖν, ὅτι
 ὦν εἶη με πρὸς ἑμαυτὸν πρῶτον ἰκανῶς πάντα ἀνα-

210 λαβόντα λέγειν οὕτως. ὅθεν ταχὺ ξυνωμολόγησά σοι
 τὰπιταχθέντα χθές, ἡγούμενος, ὅπερ ἐν ἅπασι τοῖς
 τοιοῖσδε μέγιστον ἔργον, λόγον τινὰ πρόποντα τοῖς
 βουλήμασιν ὑποθέσθαι, τούτου μετρίως ἡμᾶς εὐπορήσειν.
 οὕτω δὴ, καθάπερ ὄδ' εἶπε, χθές τε εὐθύς ἐνθένδε ἀπίων
 215 πρὸς τοῖσδε ἀνέφερον αὐτὰ ἀναμιμνησκόμενος, 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 τὰυτα δέ, ἃ πάμπολυν χρόνον διακήκοα, παντάπασιν
 θαυμάσαιμ' ἂν εἴ τί με αὐτῶν διαπέφευγεν. ἦν μὲν
 οὖν μετὰ πολλῆς ἡδονῆς καὶ παιδικῆς τότε ἀκούμενα,
 καὶ τοῦ πρεσβύτου προθύμως με διδάσκοντος, ἅτ' ἐμοῦ
 225 πολλὰκις ἐπαυρωτῶντος, ὥστε οἶον ἐγκαύματα ἀνεκ-
 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 κεφαλαίῳς
 ἀλλ' ὥσπερ ἤκουσα καθ' ἕκαστον τοὺς δὲ πολίτας καὶ
 230 τῆν πόλιν, ἦν χθές ἡμῖν ὡς ἐν μύθῳ διήμισθα σύ, νῦν
 μετενεγκόντες ἐπὶ τάληθες δεῦρο θήσομεν ὡς ἐκείην
 τήνδε οὔσαν, καὶ τοὺς πολίτας, οὓς διενουοῦ, φήσομεν
 ἐκείνους τοὺς ἀληθινούς εἶναι προγόνους ἡμῶν, οὓς
 ἔλεγεν ὁ ἱερεύς. πάντως ἀρμόσουσι καὶ οὐκ ἀπασόμεθα
 235 λέγοντες αὐτοὺς εἶναι τοὺς ἐν τῷ τότε ὄντας χρόνῳ·
 κοινῇ δὲ διαλαμβάνοντες ἅπαντες πειρασόμεθα τὸ πρό-
 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' εὐήθειαν. 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 ἡγεμόσιν ἔπασθαι μέρεσιν. ἐκ τούτων οὖν 10
 τῶν ἐπιτηδευμάτων τὰ τ' ἐμπρόσθια κῶλα καὶ τὰς
 κεφαλὰς εἰς γῆν ἐλκόμενα ὑπὸ ξυγγενείας ἤρρισαν,
 προμήκεις τε καὶ παντοίας ἔσχον τὰς κορυφάς, ὅπη
 γυνεθλίφθησαν ὑπὸ ἀργίας ἐκάστων αἱ περιφοραί·
 ἑτράπουν τε τὸ γένος αὐτῶν ἐκ ταύτης ἐφύετο καὶ 15
 τολύπουν τῆς προφάσεως, θεοῦ βάσεις ὑποτιθέντος
 γλείους τοῖς μᾶλλον ἄφροσιν, ὡς μᾶλλον ἐπὶ γῆν
 λκοινο. τοῖς δ' ἀφρονεστάτοις αὐτῶν τούτων καὶ
 ἀντάπασι πρὸς γῆν πᾶν τὸ σῶμα κατατεινομένοις ὡς
 ὑδὲν ἔτι ποδῶν χρείας οὔσης, ἄποδα αὐτὰ καὶ ἰλυσπῶ- 20
 ενα ἐπὶ γῆς ἐγέννησαν. τὸ δὲ τέταρτον γένος ἔνυδρον
 ἐγονεν ἐκ τῶν μάλιστα ἀνοητοτάτων καὶ ἀμαθεστάτων,
 ὅς οὐδ' ἀναπνοῆς καθαρᾶς ἔτι ἤξιωσαν οἱ μεταπλάτ-
 ρυτες, ὡς τὴν ψυχὴν ὑπὸ πλημμελείας πάσης ἀκα-
 ῖρτως ἐχόντων, ἀλλ' ἀντὶ λεπτήσιν καὶ καθαρᾶς ἀνα- 25
 νοῆς ἀέρος εἰς ὕδατος θολερὰν καὶ βαθεῖαν ἔωσαν
 ἀπνευσιν· 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 τὸ τῆς κεφαλῆς φάρμακον, μόγις πῶς ἀπεκρινάμην ὅτι ἐπισταίμην. Τί οὖν, ἢ δ' ὅς, ἐστίν; καὶ ἐγὼ εἶπον ὅτι αὐτὸ μὲν εἶη φύλλον τι, ἐπωδὴ δέ τις ἐπὶ τῷ φαρμάκῳ
 5 εἶη, ἣν εἰ μὲν τις ἐπάδοι ἅμα καὶ χρῶτο αὐτῷ, παντάπασιν ὑγιᾶ ποιοῖ τὸ φάρμακον· ἄνευ δὲ τῆς ἐπωδῆς οὐδὲν ὄφελος εἶη τοῦ φύλλου. καὶ ὅς, Ἄπογοράφομαι τοίνυν, ἔφη, παρὰ σοῦ τὴν ἐπωδὴν. Πότερον, ἣν δ' ἐγώ, εἴαν με πείθης ἢ κἂν μὴ; γελάσας οὖν, Ἐάν σε πείθω,
 10 ἔφη, ὦ Σώκρατες. Εἶεν, ἣν δ' ἐγώ· καὶ τοῦνομά μου σὺ ἀκριβοῖς; Εἰ μὴ ἀδικῶ γε, ἔφη· οὐ γάρ τι σοῦ ὀλίγος λόγος ἐστὶν ἐν τοῖς ἡμετέροις ἡλικιώταις, μέμνημαι δὲ ἔγωγε καὶ παῖς ὢν Κριτία τῷδε ξυνόντα σε. Καλῶς γε σύ, ἣν δ' ἐγώ, ποιῶν μᾶλλον γάρ σοι
 15 παρρησιάσομαι περὶ τῆς ἐπωδῆς, οἶα τυγχάνει οὐσα ἄρτι δ' ἠπόρουν, τίνι τρόπῳ σοι ἐνδειξαίμην τὴν δύναμιν αὐτῆς. ἔστι γάρ, ὦ Χαρμίδη, τοιαύτη οἶα μὴ δύνασθαι τὴν κεφαλὴν μόνον ὑγιᾶ ποιεῖν, ἀλλ' ὥσπερ ἴσως ἤδη καὶ σὺ ἀκήκοας τῶν ἀγαθῶν ἰατρῶν, ἐπειδάν
 20 τις αὐτοῖς προσέλθῃ τοὺς ὀφθαλμοὺς ἀλγῶν, λέγουσίν που, ὅτι οὐχ οἶόν 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 ἂν ποθεν θεραπεύ-
 γαι αὐτὴν ἐφ' ἑαυτῆς ἄνευ ὄλου τοῦ σώματος πολλὴν 25
 ἴνοιαν εἶναι. ἐκ δὴ τούτου τοῦ λόγου διαίταις ἐπὶ πᾶν
 ὃ σῶμα τρεπόμενοι μετὰ τοῦ ὄλου τὸ μέρος ἐπιχει-
 οῦσι θεραπεύειν τε καὶ ἰᾶσθαι ἢ οὐκ ἦσθαι ὅτι
 αὐτὰ οὕτως λέγουσί τε καὶ ἔχει; Πάνυ γε, ἔφη.
 Ἰσχύει καλῶς σοι δοκεῖ λέγεσθαι καὶ ἀποδέχει τὸν 30
 ὄγον; Πάντων μάλιστα, ἔφη.

Καὶ γὰρ ἀκούσας αὐτοῦ ἐπαινέσαντος ἀνεθάρρησά τε,
 αἱ μοι κατὰ σμικρὸν πάλιν ἢ θρασύτης ξυνηγίετο,
 αἱ ἀνεξωपुरούμην· καὶ εἶπον Τοιοῦτον τοῖνον ἐστίν,
 Χαρμίδη, καὶ τὸ ταύτης τῆς ἐπφωδῆς. ἔμαθον δ' 35
 ἴτην ἐγὼ ἐκεῖ ἐπὶ στρατείας παρά τῶν Θρακῶν
 ὄν Ζαλμόξιδος ἰατρῶν, οὓς λέγονται καὶ ἀπαθανατίζειν.
 εγε δὲ ὁ Θραξ οὗτος, ὅτι ταῦτα μὲν ἰατροὶ οἱ Ἕλληνες,
 νῦν δὴ ἐγὼ ἔλεγον, καλῶς λέγοιεν· ἀλλὰ Ζάλμοξις,
 η, λέγει ὁ ἡμέτερος βασιλεύς, θεὸς ὢν, ὅτι ὥσπερ 40
 ἰθαλμοὺς ἄνευ κεφαλῆς οὐ δεῖ ἐπιχειρεῖν ἰᾶσθαι οὐδὲ
 φαλὴν ἄνευ σώματος, οὕτως οὐδὲ σῶμα ἄνευ ψυχῆς,
 λὰ τοῦτο καὶ αἴτιον εἶη τοῦ διαφεύγειν τοὺς παρὰ
 ἰς Ἕλλησιν ἰατροὺς τὰ πολλὰ νοσήματα, ὅτι τὸ ὄλον
 νοοῖεν οὐ δέοι τὴν ἐπιμέλειαν ποιεῖσθαι, οὐ μὴ καλῶς 45
 οντος ἀδύνατον εἶη τὸ μέρος εὖ ἔχειν. πάντα γὰρ
 η ἐκ τῆς ψυχῆς ὠρμῆσθαι καὶ τὰ κακὰ καὶ τὰ ἀγαθὰ
 σώματι καὶ παντὶ τῷ ἀνθρώπῳ, καὶ ἐκείθεν ἐπιρρεῖν
 περ ἐκ τῆς κεφαλῆς ἐπὶ τὰ ὄμματα· δεῖν οὖν ἐκεῖνο
 πρῶτον καὶ μάλιστα θεραπεύειν, εἰ μέλλει καὶ τὰ 50
 κεφαλῆς καὶ τὰ τοῦ ἄλλου σώματος καλῶς ἔχειν.
 ἀπεύεσθαι δὲ τὴν ψυχὴν ἔφη, ὦ μακάριε, ἐπφωδαῖς
 ἰ· τὰς δ' ἐπφωδὰς ταύτας τοὺς λόγους εἶναι τοὺς
 ούς· ἐκ δὲ τῶν τοιούτων λόγων ἐν ταῖς ψυχαῖς

55 σωφροσύνην ἐγγίγνεσθαι, ἧς ἐγγενομένης καὶ παρούσης
 ῥᾶδιον ἤδη εἶναι τὴν ὑγίειαν καὶ τῇ κεφαλῇ καὶ τῷ
 ἄλλῳ σώματι πορίζειν. διδάσκων οὖν με τό τε φάρμα-
 κον καὶ τὰς ἐπιδάς, ὅπως, ἔφη, τῷ φαρμάκῳ τούτῳ
 μηδεὶς σε πείσει τὴν αὐτοῦ κεφαλὴν θεραπεύειν, ὃς ἂν
 60 μὴ τὴν ψυχὴν πρῶτον παράσχη τῇ ἐπιδῇ 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 οὕτω μηδένα εἶναι μήτε γενναῖον μήτε καλόν, ὃς ἐμὲ
 πείσει ἄλλως ποιεῖν. ἐγὼ οὖν—ὥμοσα γὰρ αὐτῷ, καὶ
 μοι ἀνάγκη πείθεσθαι—πείσομαι οὖν, καὶ σοί, ἐὰν μὲν
 βούλη κατὰ τὰς τοῦ ξένου ἐντολὰς τὴν ψυχὴν πρῶτον
 παρασχεῖν ἐπάσαι ταῖς τοῦ Θρακὸς ἐπιδάϊς, προσοίσω
 70 τὸ φάρμακον τῇ κεφαλῇ· εἰ δὲ μὴ, οὐκ ἂν ἔχοιμεν ὅ,τι
 ποιοῦμέν σοι, ὦ φίλε Χαρμίδη.

Ἀκούσας 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, οὐ σὺ φῆς
 τὴν ἐπιδὴν ἔχειν· φῆς δὲ σωφροσύνης· ἢ γάρ; Πάνυ
 γε, ἦν δ' ἐγώ. Εὐ τοίνυν ἴσθι, ἔφη, ὅτι πάνυ πολὺ δοκεῖ
 80 σωφρονέστατος εἶναι τῶν νυνί, καὶ τὰλλα πάντα, εἰς
 ὅσον ἡλικίας ἦκει, οὐδενὸς χείρων ὄν. Καὶ γάρ, ἦν δ'
 ἐγώ, καὶ δίκαιον, ὦ Χαρμίδη, διαφέρειν σε τῶν ἄλλων
 πᾶσι τοῖς τοιούτοις· οὐ γὰρ οἶμαι ἄλλον οὐδένα τῶν
 ἐνθάδε ῥαδίως ἂν ἔχειν ἐπιδεῖξαι, ποῖαι δύο οἰκίαι
 85 συνελθοῦσαι εἰς ταῦτόν τῶν Ἀθηνησιν ἐκ τῶν εἰκότων
 καλλίῳ ἂν καὶ ἀμείνω γεννήσειαν ἢ ἐξ ὧν σὺ γέγονας.

τε γὰρ πατρώα ὑμῖν οἰκία, ἡ Κριτίου τοῦ Δρωπίδου,
 αἰ ὑπ' Ἀνακρέοντος καὶ ὑπὸ Σόλωνος καὶ ὑπ' ἄλλων
 ὀλλῶν ποιητῶν ἐγκεκωμισμένη παραδέδοται ἡμῖν,
 ἣ διαφέρουσα κάλλει τε καὶ ἀρετῇ καὶ τῇ ἄλλῃ 90
 εγομένη εὐδαιμονία· καὶ αὐτὴ ἡ πρὸς μητρὸς ὡσαύτως·
 [υριλάμπους γὰρ τοῦ σοῦ θείου οὐδεὶς τῶν ἐν τῇ
 πείρῳ λέγεται καλλίων καὶ μείζων ἀνὴρ δόξαι εἶναι,
 τάκεις ἐκεῖνος ἢ παρὰ μέγαν βασιλέα ἢ παρ' ἄλλον
 ἢ τῶν ἐν τῇ ἡπείρῳ πρεσβέων ἀφίκετο, σύμπασα 95
 αὕτη ἡ οἰκία οὐδὲν τῆς ἐτέρας ὑποδεεστέρα. ἐκ δὴ
 αὐτῶν γεγονότα εἰκός σε εἰς πάντα πρῶτον εἶναι.
 ἔμην οὖν ὀρώμενα τῆς ἰδέας, ὧ φίλε παῖ Γλαύκωνος,
 οὐκ εἶμι μοι οὐδένα τῶν πρὸ σοῦ ἐν οὐδενὶ κατασχύνειν·
 δὲ δὴ καὶ πρὸς σωφροσύνην καὶ τᾶλλα κατὰ τὸν 100
 οὐδε λόγον ἱκανῶς πέφυκας, μακάριόν σε, ἦν δ' ἐγώ,
 φίλε Χαρμίδη, ἡ μήτηρ ἔτικτεν. ἔχει δ' οὖν οὕτως.
 μὲν σοι ἤδη πάρεστιν, ὡς λέγει Κριτίας ὅδε, σωφρο-
 ῖνη καὶ εἰ σώφρων ἱκανῶς, οὐδὲν ἔτι σοι ἔδει οὔτε
 ἢν Ζαλμόξιδος οὔτε τῶν Ἀβάριδος τοῦ Ὑπερβορέου 105
 ὠδῶν, ἀλλ' αὐτό σοι ἂν ἤδη δοτέον εἴη τὸ τῆς κεφαλῆς
 ἴρμακον· εἰ δ' ἔτι τούτων ἐπιδεῆς εἶναι δοκεῖς, ἐπα-
 ῖον πρὸ τῆς τοῦ φαρμάκου δόσεως. αὐτὸς οὖν μοι
 τέ, πότερον ὁμολογεῖς τῷδε καὶ φῆς ἱκανῶς ἤδη καὶ
 σωφροσύνης μετέχειν ἢ ἐνδεὴς εἶναι; Ἀνευρυθριάσας 110
 ἢ ὁ Χαρμίδης πρῶτον μὲν ἔτι καλλίων ἐφάνη· καὶ
 ἢ τὸ αἰσχυντηλὸν αὐτοῦ τῇ ἡλικίᾳ ἐπρεψεν· ἔπειτα
 ἢ οὐκ ἀγεννώως ἀπεκρίνατο· εἶπε γὰρ ὅτι οὐ βᾶδιον
 ἢ ἐν τῷ παρόντι οὔθ' ὁμολογεῖν οὔτε ἐξάρνην εἶναι τὰ
 ἢν ὠτάμενα. εἰ μὲν γάρ, ἢ δ' ὅς, μὴ φῶ εἶναι σώφρων, 115
 ἢ α μὲν ἄτοπον αὐτὸν καθ' ἑαυτοῦ τοιαῦτα λέγειν,
 ἢ α δὲ καὶ Κριτίαν τόνδε ψευδῆ ἐπιδείξω καὶ ἄλλους
 ἢ αλλούς, οἷς δοκῶ εἶναι σώφρων, ὡς ὁ τούτου λόγος·

ἐὰν δ' αὖ φῶ καὶ ἔμαντὸν ἐπαινῶ, 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' ἐγὼ, κοινῇ ἂν εἶναι σκεπτέον, εἴτε
 κέκτησαι εἴτε μὴ ὁ πυνθάνομαι, ἵνα μήτε σὺ ἀναγκάζῃ
 λέγειν ἂ μὴ βούλει, μήτ' αὖ ἐγὼ ἀσκέπτως ἐπὶ τῇν
 125 ἰατρικὴν τρέπωμαι. εἰ οὖν σοι φίλον, ἐθέλω σκοπεῖν
 μετὰ σοῦ· εἰ δὲ μή, ἔῤῥην. Ἄλλὰ πάντων μάλιστα, ἔφη,
 φίλον· ὥστε τούτου γε ἔνεκα, ὅπῃ αὐτὸς οἶει βέλτιον
 σκέψασθαι, ταύτῃ σκόπει.

§ 33.

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

Ὅρᾶς οὖν, ὦ Κριτία, ὡς ἐγὼ πάλαι εἰκότως ἐδεδό-
 κειν καὶ δικαίως ἔμαντὸν ἠγιώμην ὅτι οὐδὲν χρηστὸν
 περὶ σωφροσύνης σκοπῶ; οὐ γὰρ ἂν που ὅ γε κάλλισ-
 του 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 πολλὰ γε ξυγκεχωρή-
 καμεν οὐ ξυμβαίνουθ' ἡμῖν ἐν τῷ λόγῳ. καὶ γὰρ
 10 ἐπιστήμην ἐπιστήμης εἶναι ξυνεχωρήσαμεν, οὐκ ἐῶντος
 τοῦ λόγου οὐδὲ φάσκοντος εἶναι· καὶ ταύτῃ αὖ τῇ
 ἐπιστήμῃ καὶ τὰ τῶν ἄλλων ἐπιστημῶν ἔργα γυγνώσ-
 κειν ξυνεχωρήσαμεν, οὐδὲ τοῦτ' ἐῶντος 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, ἃ τις μὴ οἶδε μηδαμῶς,

ἴτα εἰδέναι ἀμῶς γέ πως· ὅτι γὰρ οὐκ οἶδε, φησὶν ἴτα εἰδέναι ἢ ἡμετέρα ὁμολογία. καίτοι, ὡς ἐγῶμαι, ἰδενὸς ὅτου οὐχὶ ἀλογώτερον τοῦτ' ἂν φανεῖη. ἀλλ' 20 ὡς οὕτως ἡμῶν εὐθητικῶν τυχοῦσα ἢ ζήτησις καὶ οὐ κληρῶν, οὐδέν τι μᾶλλον εὐρεῖν δύναται τὴν ἀλήθειαν πλὰ τοσοῦτον κατεγέλασεν αὐτῆς, ὥστε ὃ ἡμεῖς πάλαι ἠομολογοῦντες καὶ ξυμπλάττοντες ἐτιθέμεθα σωφρο- ἴνην εἶναι, τοῦτο ἡμῖν πάνυ ὑβριστικῶς ἀνωφελές ὄν 25 γέφαινε. τὸ μὲν οὖν ἐμὸν καὶ ἥττον ἀγανακτῶ ὑπὲρ σοῦ, ἦν δ' ἐγώ, ὦ Χαρμίδη, πάνυ ἀγανακτῶ, εἰ σὺ οἷστος ὦν τὴν ἰδέαν καὶ πρὸς τούτῳ τὴν ψυχὴν οφροέστατος, μηδὲν ὀνήσει ἀπὸ ταύτης τῆς σωφρο- νης μηδέ τί σ' ὠφελήσει ἐν τῷ βίῳ παρούσα. ἔτι 30 μᾶλλον ἀγανακτῶ ὑπὲρ τῆς ἐπρωδῆς, ἦν παρὰ τοῦ γακὸς ἔμαθον, εἰ μηδενὸς ἀξίου πράγματος οὔσαν τὴν μετὰ πολλῆς σπουδῆς ἐμάνθανον. ταῦτ' οὖν ἴνυ μὲν οὐκ οἶομαι οὕτως ἔχειν, ἀλλ' ἐμὲ φαῦλον αὶ ζητητὴν· ἐπεὶ τὴν γε σωφροσύνην μέγα τι ἀγαθὸν 35 αὶ, καὶ εἴπερ γε ἔχεις αὐτό, μακάριον εἶναι σε. ἀλλ' εἰ εἰ ἔχεις τε καὶ μηδὲν δέει τῆς ἐπρωδῆς· εἰ γὰρ ἔχεις, λλον ἂν ἔγωγέ σοι συμβουλευσαίμι ἐμὲ μὲν λῆρον ἴσθαι εἶναι καὶ ἀδύνατον λόγῳ ὀτιοῦν ζητεῖν, σεαυτὸν ὀσφπερ σωφρονέστερος εἶ, τοσοῦτῳ εἶναι καὶ εὐδαι- 40 ἔστερον.

καὶ ὁ Χαρμίδης, 'Ἄλλὰ μὰ Δί', ἦ δ' ὅς, ἔγωγε, ὦ κρατες, οὐκ οἶδα οὔτ' εἰ ἔχω οὔτ' εἰ μὴ ἔχω. πῶς ἂν εἰδείην ὃ γε μὴδ' ὑμεῖς οἰοί τέ ἐστε ἐξευρεῖν ὅτι ' ἔστιν, ὡς φῆς σύ; ἐγὼ μέντοι οὐ πάνυ σοι πει- 45 αὶ, καὶ ἐμαυτὸν, ὦ Σώκρατες, πάνυ οἶμαι δεῖσθαι ἐπρωδῆς, καὶ τό γ' ἐμὸν οὐδὲν κωλύει ἐπάδεσθαι ὑπὸ ὄσαι ἡμέραι, ἕως ἂν φῆς σὺ ἰκανῶς ἔχειν. Εἶεν', ἔφη ὁ Κριτίας, ὦ Χαρμίδη, δρᾶς τοῦτο ἔμουγ'

50 ἔσται τοῦτο τεκμήριον ὅτι σωφρονεῖς, ἦν ἐπάδειν
 παρέχης Σωκράτει καὶ μὴ ἀπολίπη τούτου μήτε μέγα
 μήτε μικρόν. Ὡς ἀκολουθήσοντος, ἔφη, καὶ μὴ ἀπο-
 λειψομένου· δεινὰ γὰρ ἂν ποιοίην, εἰ μὴ πειθοίμην σοὶ
 τῷ ἐπιτρόπῳ καὶ μὴ ποιοίην 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 αὐτὸν βουλεύου ὅ,τι ποιήσεις.
 Ἄλλ' οὐδεμία, ἔφη 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, Ὁ παῖ
 Δημοφῶντος, ἦν δ' ἐγώ, πότερος ὑμῶν πρεσβύτερος;
 Ἀμφισβητοῦμεν, ἔφη. Οὐκοῦν καὶ ὀπότερος γενναιό-
 τερος, ἐρίζοιτ' ἄν, ἦν δ' ἐγώ. Πάνυ γε, ἔφη. Καὶ μὴν
 5 ὀπότερός γε καλλίων, ὡσαύτως. Ἐγελασάτην οὖν
 ἄμφω. Οὐ μὴν ὀπότερός γε, ἔφη, πλουσιώτερος
 ὑμῶν, οὐκ ἐρήσομαι· φίλω γάρ ἐστον. ἦ γάρ; Πάνυ
 γ', ἐφάτην. Οὐκοῦν κοινὰ τὰ γε φίλων λέγεται, ὥστε
 10 τούτῳ γε οὐδὲν διοίσετον, εἴπερ ἀληθῆ περὶ τῆς φιλίας
 λέγετον. Συνεφάτην.

Ἐπεχείρουν δὴ μετὰ τοῦτο ἐρωτᾶν, ὁπότερος δικαιο-
 ερος καὶ σοφώτερος αὐτῶν εἴη. μεταξὺ οὖν τις προσ-
 λθὼν ἀνέστησε τὸν Μενέξενον, φάσκων καλεῖν τὸν
 αἰδοτρίβην· ἐδόκει γάρ μοι ἱεροποιῶν τυγχάνειν.
 κείνος μὲν οὖν ᾤχετο· ἐγὼ δὲ τὸν Λύσιον ἠρόμην, Ἡ 15
 οὐ, ἦν δ' ἐγὼ, ὦ Λύσι, σφόδρα φιλεῖ σε ὁ πατὴρ καὶ ἡ
 ἡττηρ; Πάνυ γε, ἦ δ' ὅς. Οὐκοῦν βούλουτο ἄν σε
 εὐδαιμονέστατον εἶναι; Πῶς γὰρ οὐ; Δοκεῖ δέ σοι
 ἰδαίμων εἶναι ἄνθρωπος δουλεύων τε καὶ ᾧ μηδὲν
 εἰή ποιεῖν ὦν ἐπιθυμοῖ; Μὰ Δί' οὐκ ἔμοιγε, ἔφη. 20
 οὐκοῦν εἴ σε φιλεῖ ὁ πατὴρ καὶ ἡ μήτηρ καὶ εὐδαίμονά
 ἐπιθυμοῦσι γενέσθαι, τοῦτο παντὶ τρόπῳ δῆλον ὅτι
 κοθυμοῦνται ὅπως ἂν εὐδαιμονοίης. Πῶς γὰρ οὐχί;
 νη. Ἐώσιν ἄρα σε ἂ βούλει ποιεῖν, καὶ οὐδὲν ἐπι-
 λήττουςιν οὐδὲ διακωλύουσι ποιεῖν ὦν ἂν ἐπιθυμῆς; 25
 αὶ μὰ Δί' ἐμέ γε, ὦ Σώκρατες, καὶ μάλα γε πολλὰ
 ἰλύουσιν. Πῶς λέγεις; ἦν δ' ἐγὼ. Βουλόμενοί σε
 κάριον εἶναι διακωλύουσι τοῦτο ποιεῖν ἢ ἂν βούλῃ;
 εἰ δέ μοι λέγε. ἦν ἐπιθυμῆσης ἐπὶ τινος τῶν τοῦ
 πατρὸς ἀρμάτων ὀχεῖσθαι λαβὼν τὰς ἡνίας, ὅταν 30
 ἰλλᾶται, οὐκ ἂν ἐφῶν σε ἀλλὰ διακωλύοιεν; Μὰ Δί'
 μέντοι ἂν, ἔφη, ἐφῶεν. Ἄλλὰ τίνα μῆν; Ἔστι τις
 ὄχος παρὰ τοῦ πατρὸς μισθὸν φέρων. Πῶς λέγεις;
 γθωτῶ μᾶλλον ἐπιτρέπουσιν ἢ σοὶ ποιεῖν ὅ,τι ἂν
 ἴληται περὶ τοὺς ἵππους, καὶ προσέτι αὐτοῦ τούτου 35
 γύριον τελοῦσιν; Ἄλλὰ τί μῆν; ἔφη. Ἄλλὰ τοῦ
 κοῦ ζεύγους, οἶμαι, ἐπιτρέπουσί σοι ἄρχειν, κὰν εἰ
 ἴλοιο λαβὼν τὴν μᾶστιγα τύπτειν, ἐφῶεν ἂν. Πόθεν,
 ὅς, ἐφῶεν; Τί δέ; ἦν δ' ἐγὼ· οὐδενὶ ἔξεστιν αὐτοὺς
 τύπτειν; Καὶ μάλα, ἔφη, τῷ ὀρεοκόμῳ. Δούλῳ ὄντι 40
 ἰλευθέρῳ; Δούλῳ, ἔφη. Καὶ δούλον, ὡς ἔοικεν,
 ὄνται περὶ πλείονος ἢ σὲ τὸν υἱόν, καὶ ἐπιτρέπουσι

τὰ ἑαυτῶν μᾶλλον ἢ σοί, καὶ ἐῷσι ποιεῖν ὅ,τι βούλεται, σὲ δὲ διακωλύουσι; καὶ μοι ἔτι τόδε εἰπέ· 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
 μῆν; ἡμέτερός γε, ἔφη. Ἡ δεινόν, ἦν δ' ἐγώ, ἐλεύθερον
 ἔντα ὑπὸ δούλου ἄρχεσθαι. τί δὲ ποιῶν αὐ οὗτος ὁ
 50 παιδαγωγός σου ἄρχει; Ἄγων δήπου, ἔφη, εἰς διδασ-
 κάλου. Μῶν μὴ καὶ οὗτοί σου ἄρχουσιν, οἱ διδάσκαλοι;
 Πάντως δήπου. Παμπόλλους ἄρα σοι δεσπότης καὶ
 ἄρχοντας ἐκὼν ὁ πατήρ ἐφίστησιν. ἀλλ' ἄρα ἐπειδὴν
 οἴκαδε ἔλθῃς παρὰ τὴν μητέρα, ἐκείνη σε ἐᾶ ποιεῖν ὅ,τι
 55 ἂν βούλη, ἵν' αὐτῇ μακάριος ᾖς, 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 δὲ γελάσας,
 Μὰ Δία, ἔφη, ὦ Σώκρατες, οὐ μόνον γε διακωλύει,
 60 ἀλλὰ καὶ τυπτοίμην ἂν εἰ ἀπτοίμην. Ἡράκλεις, ἦν δ'
 ἐγώ, μὴν μὴ τι ἠδίκηκας 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 ἐπιθυμῆς οὐδὲν ποιοῦντα; ὥστε σοι, ὡς
 ἔοικεν, οὔτε τῶν χρημάτων τοσούτων ὄντων οὐδὲν
 ὄφελος, ἀλλὰ πάντες αὐτῶν μᾶλλον ἄρχουσιν ἢ σύ,
 οὔτε τοῦ σώματος οὕτω γενναίου ὄντος, ἀλλὰ καὶ τοῦτο
 70 ἄλλος ποιμαίνει καὶ θεραπεύει· σὺ δὲ ἄρχεις οὐδενός,
 ὦ Λύσι, οὐδὲ ποιεῖς οὐδὲν ὢν ἐπιθυμῆς. Οὐ γάρ πω,
 ἔφη, ἡλικίαν ἔχω, ὦ Σώκρατες. Μὴ οὐ τοῦτό σε, ὦ
 παῖ Δημοκράτους, κωλύῃ, ἐπεὶ τό γε τοσόνδε, ὡς ἐγώ μαι,
 καὶ ὁ πατήρ καὶ ἡ μήτηρ σοι ἐπιτρέπουσι καὶ οὐκ

αμένουσιν ἕως ἂν ἡλικίαν ἔχῃς. ὅταν γὰρ βούλωνται 75
 τοῖς τιμὰ ἀναγνωσθῆναι ἢ γραφῆναι, σέ, ὡς ἐγώμαι,
 ἰώτον τῶν ἐν τῇ οἰκίᾳ ἐπὶ τοῦτο τάττουσιν. ἡ γὰρ ;
 ἴνυ γ', ἔφη. Οὐκοῦν ἔξεστί σοι ἐνταῦθ' ὅ,τι ἂν
 ὕλη πρῶτον τῶν γραμμάτων γράφειν καὶ ὅ,τι ἂν
 ἴτερον· καὶ ἀναγνῶσκειν ὡσαύτως ἔξεστι. καὶ 80
 εἰδάν, ὡς ἐγώμαι, τὴν λύραν λάβης, οὐ διακωλύουσί
 οὐθ' ὁ πατὴρ οὐθ' ἡ μήτηρ ἐπιτεῖναι τε καὶ ἀνεῖναι
 ἂν βούλη τῶν χορδῶν, καὶ ψῆλαι καὶ κρούειν τῷ
 ἡκτρῳ. ἡ διακωλύουσιν ; Οὐ δῆτα. Τί ποτ' ἂν
 εἶη, ὦ Λύσι, τὸ αἴτιον ὅτι ἐνταῦθα μὲν οὐ δια- 85
 λούουσιν, ἐν οἷς δὲ ἄρτι ἐλέγομεν κωλύουσιν ; Ὅτι,
 αἰ, ἔφη, ταῦτα μὲν ἐπίσταμαι, ἐκεῖνα δ' οὐ. Εἶεν,
 δ' ἐγώ, ὦ ἄριστε· οὐκ ἄρα τὴν ἡλικίαν σου περι-
 εἰ ὁ πατὴρ ἐπιτρέπειν πάντα, ἀλλ' ἡ ἂν ἡμέρα
 σηταί σε βέλτιον αὐτοῦ φρονεῖν, ταύτῃ ἐπιτρέψει 90
 καὶ αὐτὸν καὶ τὰ αὐτοῦ. Οἶμαι ἐγωγε, ἔφη. Εἶεν,
 δ' ἐγώ· τί δέ ; τῷ γείτονι ἄρ' οὐχ ὁ αὐτὸς ὄρος
 ἔρ τῷ πατρὶ περὶ σοῦ ; πότερον οἶει αὐτὸν ἐπι-
 ρεῖν σοι τὴν αὐτοῦ οἰκίαν οἰκονομεῖν, ὅταν σε
 γηται βέλτιον περὶ οἰκονομίας ἑαυτοῦ φρονεῖν, ἢ 95
 ν ἐπιστατήσῃ ; Ἐμοὶ ἐπιτρέψειν οἶμαι. Τί δ' ;
 ναίους οἶει σοι οὐκ ἐπιτρέψειν τὰ αὐτῶν, ὅταν
 ἄνωγται ὅτι ἰκανῶς φρονεῖς ; Ἐγωγε. Πρὸς Διός,
 ἢ ἐγώ, τί ἄρα ὁ μέγας βασιλεὺς ; πότερον τῷ
 βυτάτῳ υἱεῖ, οὐ ἢ τῆς Ἀσίας ἀρχὴ γίγνεται, 100
 ον ἂν ἐπιτρέψειεν ἐφομένων κρεῶν ὅ,τι ἂν βού-
 νι ἐμβαλεῖν εἰς τὸν ζωμόν, ἢ ἡμῖν, εἰ ἀφικόμενοι
 ἐκείνου ἐνδειξαίμεθα αὐτῷ, ὅτι ἡμεῖς κάλλιον
 ὕμεν ἢ ὁ υἱὸς αὐτοῦ περὶ ὄψου σκευασίας ; Ἡμῖν
 ὅτι, ἔφη. Καὶ τὸν μὲν γε οὐδ' ἂν σμικρὸν 105
 ἐν ἐμβαλεῖν ἡμᾶς δέ, κἂν εἰ βουλοίμεθα δραξά-

μενοι τῶν ἄλῶν, ἐφῆ ἂν ἐμβαλεῖν. Πῶς γὰρ οὐ; Τί
 δ' εἰ τοὺς ὀφθαλμοὺς ὁ υἱὸς αὐτοῦ ἀσθενοῖ, ἄρα ἐφῆ
 ἂν αὐτὸν ἄπτεσθαι τῶν ἑαυτοῦ ὀφθαλμῶν, μὴ ἱατρὸν
 110 ἡγούμενος, ἢ κωλύει ἂν; Κωλύει ἂν. Ἡμᾶς δέ γε εἰ
 ὑπολαμβάνοι ἱατρικοὺς εἶναι, κἂν εἰ βουλοίμεθα δι-
 ανοίγοντες τοὺς ὀφθαλμοὺς ἐμπάσαι τῆς τέφρας, οἴμαι,
 οὐκ ἂν κωλύσειεν, ἡγούμενος ὀρθῶς φρονεῖν. Ἄληθῆ
 λέγεις. Ἄρ' 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 γένοιοντο τῷ τὰ πάντα
 μέλλοντι περαίνειν. τούτων οὖν χρὴ 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
 15 ἀπαρνητέλλειν τοῖς λειπομένοις, εἴ τι πάσχοιεν, ἡνίκα
 κ· ἔλλον. φράσω δὲ ὑμῖν, ἃ τε αὐτῶν

κουσα ἐκείνων καὶ οἶα νῦν ἠδέως ἂν εἶποιεν ὑμῖν
 ἄβροντες δύναμιν, τεκμαιρόμενος ἐξ ὧν τότε ἔλεγον.
 Ἄλλω νομίζειν χρῆ αὐτῶν ἀκούειν ἐκείνων ἢ ἂν ἀπαγα-
 ἴλλω· ἔλεγον δὲ τάδε.

20

ὦ παῖδες, ὅτι μὲν ἔστε πατέρων ἀγαθῶν, αὐτὸ
 γνύει τὸ νῦν παρόν· ἡμῖν δὲ ἐξὸν ζῆν μὴ καλῶς, καλῶς
 ρούμεθα μᾶλλον τελευτᾶν, πρὶν ὑμᾶς τε καὶ τοὺς
 εἴτα εἰς ὄνειδη καταστήσαι καὶ πρὶν τοὺς ἡμετέρους
 ἰτέρας καὶ πᾶν τὸ πρόσθεν γένος αἰσχύναι, ἡγούμενοι
 ἰ τοὺς αὐτοῦ αἰσχύνοντι ἀβίωτον εἶναι, καὶ τῷ τοιοῦτῳ
 τε τιμὰ ἀνθρώπων οὔτε θεῶν φίλον εἶναι οὔτ' ἐπὶ γῆς
 θ' ὑπὸ γῆς τελευτήσαντι. χρῆ οὖν μεμνημένους τῶν
 ἐτέρων λόγων, ἕαν τι καὶ ἄλλο ἀσκήτε, ἀσκεῖν μετ'
 ἐτῆς, εἰδότας ὅτι τούτου λειπόμενα πάντα καὶ κτήμα-

30

καὶ ἐπιτηδεύματα αἰσχρὰ καὶ κακὰ. οὔτε γὰρ
 οὗτος κάλλος φέρει τῷ κεκτημένῳ μετ' ἀνανδρίας·
 λῶ γὰρ ὁ τοιοῦτος πλουτεῖ καὶ οὐχ ἑαυτῷ· οὔτε
 ματος κάλλος καὶ ἰσχυρὸς δειλῶ καὶ κακῷ ξυνοικοῦντα
 ἐποντα φαίνεται ἀλλ' ἀπρεπῆ, καὶ ἐπιφανέστερον
 εἰ τὸν ἔχοντα καὶ ἐκφαίνει τὴν δειλίαν· πᾶσά τε
 στήμη χωριζομένη δικαιοσύνης καὶ τῆς ἄλλης ἀρετῆς
 βουργία, οὐ σοφία φαίνεται. ὧν ἕνεκα καὶ πρῶτον
 ὕστατον καὶ διὰ παντὸς πᾶσαν πάντως προθυμίαν
 οἰσθε ἔχειν, ὅπως μάλιστα μὲν ὑπερβαλεῖσθε καὶ
 ἰς καὶ τοὺς πρόσθεν εὐκλεία· εἰ δὲ μὴ, ἴστε ὡς ἡμῖν,
 μὲν νικῶμεν ὑμᾶς ἀρετῇ, ἢ νίκη αἰσχύνῃ φέρει, ἢ
 ἦττα, ἕαν ἦττώμεθα, εὐδαιμονίαν. μάλιστα δ' ἂν
 ὁμεθα καὶ ὑμεῖς νικῶητε, εἰ παρασκευάσαισθε τῇ
 προγόνων δόξῃ μὴ καταχρησόμενοι μηδ' ἀνα-
 οντες αὐτήν, γνόντες ὅτι ἀνδρὶ οἰομένῳ τὶ εἶναι οὐκ
 ν αἰσχιον οὐδὲν ἢ παρέχειν ἑαυτὸν τιμώμενον μὴ
 εἰ αὐτὸν ἀλλὰ διὰ δόξαν προγόνων. εἶναι μὲν γὰρ

45

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 ἰδίων 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 ἐκίγονον, εἰ μὴ
 5 τέρας γίγνηται· 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
 ὄσμαῖς πεποικιλμένα, ἄλλα φαίνεται τὰ αὐτὰ ὄντα, τῷ
 10 δέ γε ἰατρῷ, ἅτε τὴν δύναμιν τῶν φαρμάκων σκοπου-
 μένῳ, 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, Ἀστυά-
 ναξ τε καὶ Ἐκτωρ οὐδὲν τῶν αὐτῶν γραμμάτων ἔχει
 πλὴν τοῦ τ. ἀλλ' ὅμως ταῦτόν σημαίνει. καὶ Ἀρχέπολις
 γε τῶν ἄλλων ἔχει τὸ π. οὐ τί ἐπικοινωνεῖ ; δηλοῖ δὲ ὁμοῦ

ὁ αὐτό· καὶ ἄλλα πολλά ἐστίν, ἃ οὐδὲν ἄλλ' ἢ βασιλεία 20
 ἠμαίνεν καὶ ἄλλα γε αὐ στρατηγόν, οἷον Ἄγις καὶ
 Ἰολέμαρχος καὶ Εὐπόλεμος· καὶ ἰατρικά γε ἕτερα,
 Ἰατροκλῆς καὶ Ἀκεσίμβροτος· καὶ ἕτερα ἂν ἴσως
 ὑχνὰ εἴροιμεν ταῖς μὲν συλλαβαῖς καὶ τοῖς γράμμασι
 ἰαφωοῦντα, τῇ δὲ δυνάμει ταὐτὸν φθεγγόμενα. φαίν- 25
 γαι οὕτως ἢ οὐ ;

ΕΡΜ. Πάνυ μὲν οὖν.

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

ΕΡΜ. Πάνυ γε.

30

ΣΩ. Τί δὲ τοῖς παρὰ φύσιν, οἳ ἂν ἐν τέρατος εἶδει
 ἴωνται ; οἷον ὅταν ἐξ ἀνδρὸς ἀγαθοῦ καὶ θεοσεβοῦς
 γειῆς γένηται, ἄρ' οὐχ ὥσπερ ἐν τοῖς ἔμπροσθεν, κἂν
 πὸς βοῶς ἔκγονον τέκη, οὐ τοῦ τεκόντος δήπου ἔδει
 ν ἐπωνυμίαν ἔχειν, ἀλλὰ τοῦ γένους οὐ εἶη ; 35

ΕΡΜ. Πάνυ γε.

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

ΕΡΜ. Ἔστι ταῦτα.

ΣΩ. Οὐ Θεόφιλον, ὡς ἔοικεν, οὐδὲ Μνησίθεον οὐδὲ 40
 ν τοιοῦτων οὐδέν, ἀλλ' ὅ,τι τὰναντία τούτοις σημαίνει,
 ἠπερ τῆς ὀρθότητος τυγχάνη τὰ ὀνόματα.

ΕΡΜ. Παντός γε μᾶλλον, ὃ Σώκρατες.

ΣΩ. Ὡσπερ γε καὶ ὁ Ὀρέστης, ὃ Ἐρμόγενης, κινδύ-
 ει ὀρθῶς ἔχειν, εἴτε τις τύχη ἔθετο αὐτῷ τὸ ὄνομα 45
 ε καὶ ποιητῆς τις, τὸ θηριῶδες τῆς φύσεως καὶ τὸ
 μιον αὐτοῦ καὶ τὸ ὀρεινὸν ἐνδεικνύμενος τῷ ὀνόματι.

ΕΡΜ. Φαίνεται οὕτως, ὃ Σώκρατες.

ΣΩ. Ἔοικε δέ γε καὶ τῷ πατρὶ αὐτοῦ κατὰ φύσιν τὸ
 μα εἶναι. 50

ΕΡΜ. Φαίνεται.

ΣΩ. Κινδυνεύει γὰρ τοιοῦτός τις εἶναι ὁ Ἀγαμέμνων, οἷος ἂ δόξειεν αὐτῷ διαπονεῖσθαι καὶ καρτερεῖν, τέλος ἐπιτιθεῖς τοῖς δόξασι δι' ἀρετὴν. σημεῖον δ' αὐτοῦ
 55 ἢ ἐν Τροίᾳ μονὴ τοῦ πλήθους τε καὶ καρτερία. ὅτι οὖν ἀγαστὸς κατὰ τὴν ἐπιμονὴν οὗτος ὁ ἀνὴρ, ἐνσημαίνει τὸ ὄνομα ὁ Ἀγαμέμνων. ἴσως δὲ καὶ ὁ Ἄτρεὺς ὀρθῶς ἔχει. ὃ τε γὰρ τοῦ Χρυσίππου αὐτῷ φόνος καὶ ἂ πρὸς τὸν Θυέστην ὡς ὠμὰ διεπράττετο, πάντα ταῦτα ζημιώδη
 60 καὶ ἀτηρὰ πρὸς ἀρετὴν. ἢ οὖν τοῦ ὀνόματος ἐπωνυμία σμικρὸν παρακλίνει καὶ ἐπικεκάλυπται, ὥστε μὴ πᾶσι δηλοῦν τὴν φύσιν τοῦ ἀνδρός· τοῖς δ' ἐπαίουσιν περὶ ὀνομάτων ἰκανῶς δηλοῖ δ' βούλεται ὁ Ἄτρεὺς. καὶ γὰρ κατὰ τὸ ἀτειρὲς καὶ κατὰ τὸ ἄτρεστον καὶ κατὰ
 65 τὸ ἀτηρὸν πανταχῇ ὀρθῶς αὐτῷ τὸ ὄνομα κείται. 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 φόνῳ οὐδὲν οἷον 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 ἐθυμείτο 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 τὲ που ἔτι ζῶντι δυστυχήματα ἐγένετο πολλὰ καὶ δεινά, ὧν καὶ τέλος ἢ πατρίς 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
 αὐτ' ἐκείνου Τάνταλον, τοιοῦτόν τι καὶ τούτῳ τὸ ὄνομα
 ἔοικεν ἐκπορίσαι ἢ τύχῃ τῆς φήμης. φαίνεται δὲ καὶ
 τῷ πατρὶ αὐτοῦ λεγομένῳ τῷ Διὶ παγκάλως τὸ ὄνομα
 κείσθαι· ἔστι δὲ οὐ ῥάδιον κατανοῆσαι. ἀτεχνῶς γάρ
 ἔστιν οἶον λόγος τὸ τοῦ Διὸς ὄνομα· διελόντες δὲ αὐτὸ 90
 διχῆ οἱ μὲν τῷ ἐτέρῳ μέρει, οἱ δὲ τῷ ἐτέρῳ χρώμεθα· οἱ
 μὲν γὰρ Ζῆνα, οἱ δὲ Δία καλοῦσι· συντιθέμενα δ' εἰς ἓν
 ἠλοῖ τὴν φύσιν τοῦ θεοῦ, ὃ δὴ προσήκειν φαμὲν ὀνό-
 ιατι οἴῳ τε εἶναι ἀπεργάζεσθαι. οὐ γὰρ ἔστιν ἡμῖν
 αἰ τοῖς ἄλλοις πᾶσιν ὅστις ἔστιν αἴτιος μᾶλλον τοῦ 95
 ἦν ἢ ὁ ἄρχων τε καὶ βασιλεὺς τῶν πάντων. συμβαίνει
 ἔν ὀρθῶς ὀνομάζεσθαι οὗτος ὁ θεὸς εἶναι, δι' ἃν ζῆν
 εἰ πᾶσι τοῖς ζώσις ὑπάρχει. διείληπται δὲ δίχα,
 ἵσπερ λέγω, ἓν ἂν τὸ ὄνομα, τῷ Διὶ καὶ τῷ Ζηνί.
 οὗτον δὲ Κρόνου υἱὸν εἶναι ὑβριστικὸν μὲν ἂν τις 100
 ὀξείην εἶναι ἀκούσαντι ἐξαίφνης, εὐλογον δέ, μεγάλης
 ἰνὸς διανοίας ἔκγονον εἶναι τὸν Δία· κόρον γὰρ ση-
 αίνει οὐ παῖδα, ἀλλὰ τὸ καθαρὸν αὐτοῦ καὶ ἀκήρατον
 οὐ νοῦ. ἔστι δὲ οὗτος Οὐρανοῦ υἱός, ὡς λόγος· ἢ δὲ
 ἔς τὸ ἄνω ὄψις καλῶς ἔχει τοῦτο τὸ ὄνομα καλεῖσθαι, 105
 ἱρανία, ὀρώσα τὰ ἄνω, ὅθεν δὴ καὶ φασιν, ὧ Ἑρμό-
 νες, τὸν καθαρὸν νοῦν παραγίγνεσθαι οἱ μετεωρολόγοι,
 ἢ τῷ οὐρανῷ ὀρθῶς τὸ ὄνομα κείσθαι· εἰ δ' ἐμεμνήμη
 ἢν Ἡσιόδου γενεαλογίαν, τίνας ἔτι τοὺς ἀνωτέρω
 γογόνους λέγει τούτων, οὐκ ἂν ἐπανόμην διεξῶν, ὡς 110
 θῶς αὐτοῖς τὰ ὀνόματα κείται, ἕως ἀπεπειράθην τῆς
 φίας ταυτησὶ τί ποιήσει, εἰ ἄρα ἀπερεὶ ἢ οὐ, ἢ ἐμοὶ
 αἴφνης νῦν οὕτωςι προσπέπτωκεν ἄρτι οὐκ οἶδ' ὀπόθεν.
 EPM. Καὶ μὲν δὴ, ὧ Σώκρατες, ἀτεχνῶς γέ μοι
 κείς ὥσπερ οἱ ἐνθουσιῶντες ἐξαίφνης χρησημφδεῖν. 115

§ 37.

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

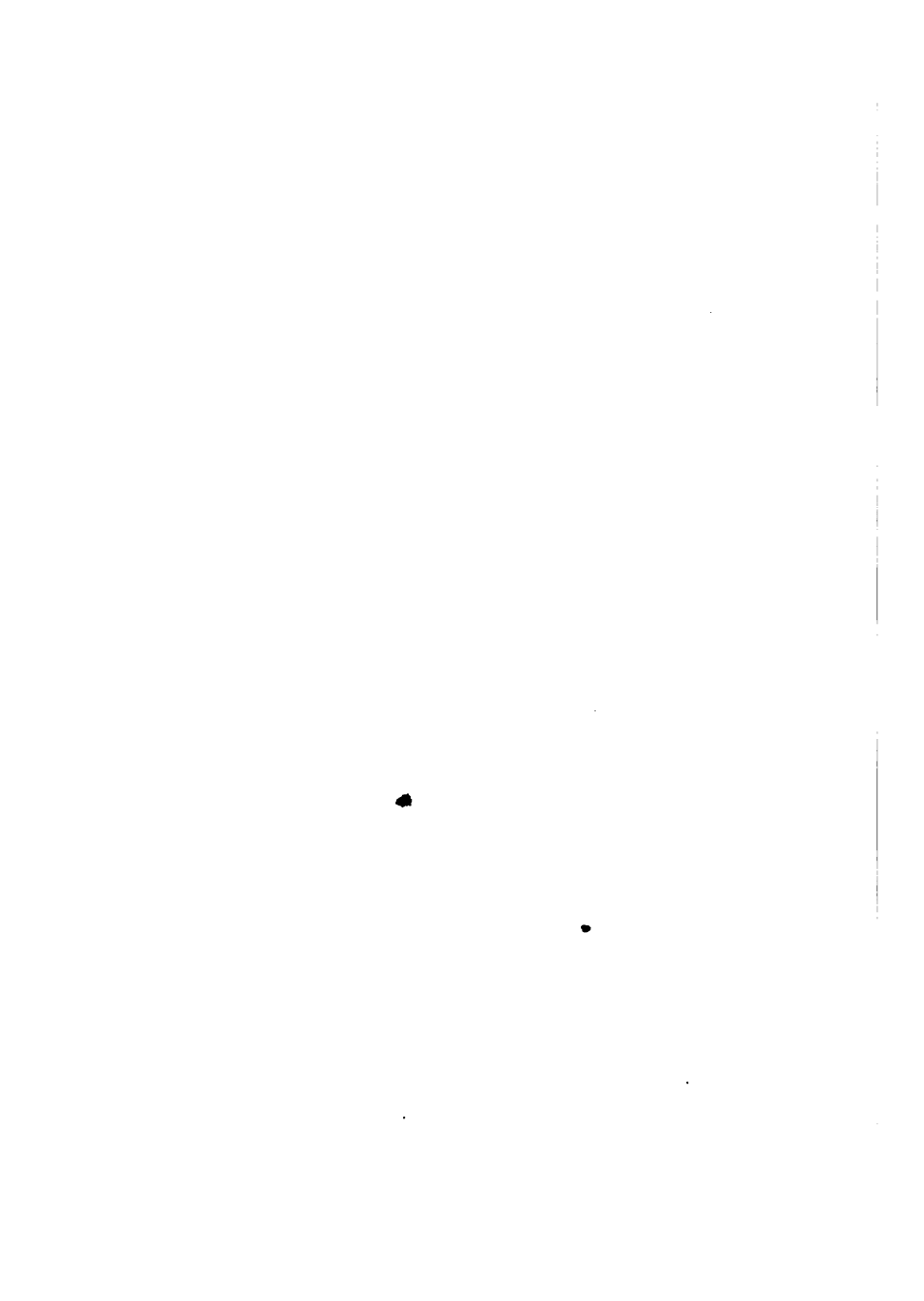
Καὶ ὁ Θρασύμαχος πολλάκις μὲν καὶ διαλεγομένῳ
 ἡμῶν μεταξὺ ὄρμα ἀντιλαμβάνεσθαι τοῦ λόγου, ἔπειτα
 ὑπὸ τῶν παρακαθημένων διεκωλύετο βουλομένων δια-
 κούσαι τὸν λόγον· ὡς δὲ διεπαυσάμεθα καὶ ἐγὼ ταῦτ'
 5 εἶπον, οὐκέτι ἡσυχίαν ἦγεν, ἀλλὰ συστρέψας ἑαυτὸν
 ὥσπερ θηρίον ἤκεν ἐφ' ἡμᾶς ὡς διαρπασόμενος. καὶ
 ἐγὼ τε καὶ ὁ Πολέμαρχος δέισαντες διεπτοήθημεν· ὁ δ'
 εἰς τὸ μέσον φθεγξάμενος Τίς, ἔφη, ἡμᾶς πάλαι φλυαρία
 ἔχει, ὦ Σώκратες; καὶ τί εὐηθίζεσθε πρὸς ἀλλήλους
 10 ὑποκατακλιόμενοι ὑμῖν αὐτοῖς; ἀλλ' εἴπερ ὡς ἀληθῶς
 βούλει εἰδέναι τὸ δίκαιον ὅ,τι ἐστί, μὴ μόνον ἐρώτα
 μηδὲ φιλοτιμοῦ ἐλέγχων, ἐπειδάν τις 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 ἐστί μηδ' ὅτι τὸ
 ἀφέλιμον μηδ' ὅτι τὸ λυσιτελοῦν μηδ' ὅτι τὸ κερδαλέον
 μηδ' ὅτι τὸ ξυμφέρον, ἀλλὰ σαφῶς μοι καὶ ἀκριβῶς
 λέγε ὅ,τι 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 ἡνίκα 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 ὄδε, εὐ ἴσθι ὅτι
 ἄκουτες ἀμαρτάνομεν. μὴ γὰρ δὴ οἷου, εἰ μὲν χρυσίον
 ἐξήτοῦ! ποτε ἡμᾶς ἐκόντας εἶναι ὑποκατα-

κλίεσθαι ἀλλήλοις ἐν τῇ ζητήσει καὶ διαφθείρειν τὴν
 εὖρεσιν 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·
 ἐλεείσθαι οὖν ἡμᾶς πολὺ μᾶλλον εἰκός ἐστί που ὑπό
 ἰμῶν τῶν δεινῶν ἢ χαλεπαίνεσθαι. 35

Καὶ ὁσ' ἀκούσας ἀνεκάγχασέ τε μάλα σαρδάνιον καὶ
 εἶπεν ὦ Ἡράκλεις, ἔφη, αὕτη ἡ κείνη ἢ εἰωθυῖα εἰρωνεία
 Σωκράτους, καὶ ταῦτ' ἐγὼ ἤδη τε καὶ τούτοις προύλεγον,
 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' ἐγὼ, ὦ Θρασύμαχε· εὐ οὖν
 ἤδησθα ὅτι, εἴ τινα ἔροιο ὀπόσα ἐστί τὰ δώδεκα, καὶ
 ἔρομενος προεῖποις αὐτῶ· ὅπως μοι, ὦ ἄνθρωπε, μὴ
 ἴρεις, ὅτι ἔστι τὰ δώδεκα δις ἕξ μῆδ' ὅτι τρις τέτταρα
 ἠδ' ὅτι ἐξάκις δύο μῆδ' ὅτι τετράκις τρία· ὡς οὐκ 45
 ἰποδέξομαι σου, ἐὰν τοιαῦτα φλυαρῆς· δῆλον, οἶμαι,
 τοῖ ἦν ὅτι οὐδεὶς ἀποκρινοῖτο τῷ οὕτω πυνθανομένῳ.
 ἰλλ' εἴ σοι εἶπεν ὦ Θρασύμαχε, πῶς λέγεις; μὴ
 ἰποκρίνωμαι ὧν προεῖπες μῆδέν; πότερον, ὦ θαυμάσιε,
 ἠδ' εἴ τούτων τι τυγχάνει ὄν, ἀλλ' ἕτερον εἶπω τι τοῦ 50
 ἄληθοῦς; ἢ πῶς λέγεις; τί ἂν αὐτῷ εἶπες πρὸς ταῦτα;
 ἴεν, ἔφη· ὡς δὴ ὅμοιον τοῦτο ἐκείνῳ. Οὐδέν γε
 ὠλύει, ἦν δ' ἐγὼ· εἴ δ' οὖν καὶ μὴ ἔστιν ὅμοιον,
 γίνεται δὲ τῷ ἐρωτηθέντι τοιοῦτον, ἠττόν τι αὐτὸν
 ἴει ἀποκρινεῖσθαι τὸ φαινόμενον ἑαυτῷ, ἐὰν τε ἡμεῖς 55
 παγορεύωμεν ἐὰν τε μὴ; Ἄλλο τι οὖν, ἔφη, καὶ σὺ
 ὕτω ποιήσεις; ὧν ἐγὼ ἀπέειπον, τούτων τι ἀποκρι-
 εῖ; Οὐκ ἂν θαυμάσαιμι, ἦν δ' ἐγὼ, εἴ μοι σκεψαμένῳ
 ὕτω δόξειεν. Τί οὖν, ἔφη, ἂν ἐγὼ δεῖξω ἑτέραν ἀπό-
 ρισιν παρὰ πάσας ταύτας περὶ δικαιοσύνης βελτίω 60

τούτων ; τί ἀξιοῖς παθεῖν ; Τί ἄλλο, ἦν δ' ἐγώ, ἢ ὅπερ
 προσήκει πάσχειν τῷ μὴ εἰδότε ; προσήκει δέ που
 μαθεῖν παρὰ τοῦ εἰδότες· καὶ ἐγὼ οὖν τοῦτο ἀξιῶ
 παθεῖν. Ἦδὺς γὰρ εἶ, ἔφη· ἀλλὰ πρὸς τῷ μαθεῖν καὶ
 65 ἀπότισον ἀργύριον. Οὐκοῦν ἐπειδάν μοι γένηται, εἶπον.
 Ἄλλ' ἔστιν, ἔφη ὁ Γλαύκων· ἀλλ' ἕνεκα 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 οἴεται
 περὶ τούτων, ἀπειρημένον αὐτῷ εἶη, ὅπως μηδὲν ἐρεῖ ὧν
 ἠγείται, ὑπ' ἀνδρὸς οὐ φαύλου ; ἀλλὰ σέ 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 Γλαύκωνα 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.']

- I. δίκαιός εἰμι, regular personal construction, for the impersonal δίκαιον ἔστι. He means 'it is right that I should.'
7. τοὺς ἄμφι 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 δίκη 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. κωμφοδιοποιός, 'comic poet,' refers probably to Aristophanes. See note on l. 11: though there were others who had written plays on Sokrates.
26. ἀναβιβάσασθαι ἐνταυθοί, '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.
- ὕμῶν τῷ πλήθει, 'the great mass of you': for the judges were very numerous, and would mainly belong to the restored democracy.
4. ἐφ' ὅ,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. *πῆρι*: accented on the first syllable, because after its noun.
21. *οὕτω* . . . *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 οὕτως*: 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 *δέ*-clause: '[whatever others may be] *this* man . . .'
33. *καλὸν κάγαθόν*: a common collocation of adjectives, meaning 'superior,' 'valuable.'
35. *σμικρῶ τιμὴ 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 *ἀσθανόμενος*: but the other participles are naturally added. There is a further slight looseness in the *ἀσθανόμενος μὲν* . . . *ἔδοκει δέ*, which would be strictly *οἴόμενος 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. *νῆ 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. *γένοιτο*: past sequence because *πονούτος* 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 ἐ. εἶπ.*, 'that I knew, I may say, *nothing*.' So § 9, l. 99.
67. Usually *ἀσθάνομαι* has gen. of *object*, acc. of *object-clause*: *i.e.* the Greeks say *ἡσθόμην ἀντῶν* and *ἡσθόμην αὐτοῦς οἰομένους*. 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 προσκειμενον 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 οἷον.

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. οἷος for the more ordinary ὥστε.

20. οὐ γὰρ ἀνθρώπινῳ ἔκει, '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. ἰβούλευσα δέ, 'but I once was senator': the president of the assembly being selected from the βουλευταὶ by rotation among the tribes.

7. μηδὲν ποιεῖν : expegetic of ἤναντιώθη, 'I opposed you, refusing to do anything.'
9. A president who refused to act properly was liable to ἐνδείξει, '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.

Socrates 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. δ,τι μαθῶν. The origin of this phrase is best seen in the direct form: τί μαθῶν οὐκ ἤσυχIAN εἰγεις, 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. ἴδω 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 . . . εὐεργετεῖν clause.
14. ἐπιμεληθείη: regular indefinite structure of πρὶν after negative.
20. καὶ ταυτά γε, 'ay, and that too.'
23. ὡς: the natural ἦ after μᾶλλον converted into ὡς by the irregular intrusion of οὕτως.
25. ξυνορίς, 'a pair.' [εὐγος here clearly 'a team' of more than two.

§ 6. [Socrates, 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 δεῖ, '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. *Minos*, *Rhadamanthos*, and *Aiakos* are the three judges in Hades. *Triptolemos* (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. *Orpheus* and *Mousaios*, 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 ἀηδὲς εἴη* is a repetition in another shape of *θαυμαστή ἂν εἴη 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 *φανείσθαι* by many mss.: if Plato wrote it, it is an exception to the ordinary rule that *ἂν* does not go with fut.
23. *Θετταλιαν*. 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. θρήψονται 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 *μαιεύσασαι*.
4. ἐπισκοπεῖν, 'look after.'
5. ἔνι for ἐνεστί.
- δυνατὸν εἶναι, masc. 'that one is able.'
14. εὕρημα τοιοῦτο, 'a treasure of this kind,' explained by the following words.
17. παρέκει: lit. 'gives way,' *i.e.* 'allows.'
18. θαυμαστὸν ὄσον, the common attraction (like *θαυμάστοι ὄσοι, θαυμαστῶς ὡς*, where the unattracted form would be *θαυμάσιον ἔστιν ὄσοι, ὄσον, ὡς . . .*), 'to a wonderful extent.' So § 9, l. 15.
26. ἐξήμβλωσαν, 'have made abortive': the metaphor still kept up.
30. Ἀριστείδης ὁ Δουσιμάχου, the grandson of the great Aristides, known as 'the Just.' In the *Laches* Plato introduces Lysimachos as an elderly man anxious about the education of this young Aristides. 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 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. προμνησθαι, 'to betroth,' 'to arrange a marriage for another': referring to the profession of the προμνηστριαί, 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. ἀέτιστα, because at this banquet they were all drinking deep.
13. πάγου ὄλου δεινοτάτου, 'a most severe frost': lit. 'a frost such as was most severe,' with the usual attraction of ὄλος.
17. οὐδὲν 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 προύχεται, lit. 'it did not advance or prosper,' i.e. 'he could not settle it to his satisfaction.'
29. Ἴώνων. The Ionian subject allies of Athens, who would send contingents to this expedition.

33. ἑστῆξω, fut. formed from perf. : ἑστηκα, 'I am standing'; ἑστήξω, 'I shall remain standing.' A similar formation is *τεθνήξω*, § 20, l. 27, and *Ar. Ach.* 325.
34. *προσευξόμενος*, 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. Δηλιον. 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 ἰθεασάμην 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 *εἰμί*.
54. τῷ ἡμῶν εἶναι, 'in presence of mind.'
55. τὸ σὸν δὴ τοῦτο, 'I quote your phrase': the phrase being *βρενθυόμενος καὶ τῶφθαλμῶ παραβάλλων*, quoted from *Aristoph. Clouds*, 362:
ὅτι βρενθύει τ' ἐν ταῖσιν ὁδοῖς καὶ τῶφθαλμῶ παραβάλλεις,
 'Because you walk proudly in the streets, and glance from side to side.'
 So below, § 10, l. 181, *ταυρηδὸν ὑποβλέψας*.
68. *Brasidas* (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. ἑκτοπιαν, '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 γελοιώτερα, *i.e.* ἐπαινεῖσθαι. 'Perhaps he will think it rather tends to the ridiculous.'

81. ἑρμογλυφεῖς. 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 ἑρμογλυφεύς, 'the Hermes-carver,' and his shop was ἑρμογλυφεῖον.

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. ὕβριστής, 'a violent person': playfully and metaphorically of Sokrates, who overpowers everybody by his speech.

92. & 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. θελοὶ 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. κορυβαντιάω, 'to be a *Korybans*' 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.

111. τεθορύβητο, 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. Ξανθόκληρα, 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 ἦκειν φαίνεται for principal verb. Grammatically φαίνεται is superfluous, being a repetition of εἶκεν.

47. ἐντείνω, lit. 'to stretch in,' 'to fit in': here used for 'to versify.'

49. ἄτοπ καί, 'and particularly': often used in such cases where a climax is reached, or special instances selected.

Εὐθύνοσ, 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. ἀφοσιόσθαι 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. ἐορτή. See n. on l. 12.

70. δημοδῆ, 'popular,' 'common.'

82. ἦν πρὸς, 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 λεχθῆναι 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 νόμιζε 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, ἡ 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. μῆ 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, ἡ δὲ τοι κύκνου δίκην τὸν θοτατον 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 ἐνόητος, '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. ἐπιεκῶς, 'tolerably.'

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

§ II. [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. μυθολογούσι, 'the story relates,' is grammatically needless, as after the first φασὶ 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.' περιαιπεῖν 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: Nikias 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*
 † it is therefore, as he says, most fitting for a freeman.

29. ἀνδρείοτερον 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 ἐπιδεικνόμενος, middle, 'exhibiting his skill,' and the active ἐπιδεικνυσιν, '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. ὥσπερ 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. ἄλλω, instrumental dat. where we should use accus.

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

10. After καὶ ὑπὸ τραυμάτων τῶν : the sentence would naturally have ended καὶ ὑπὸ τῆς νόσου, but the fuller statement is substituted.
20. κατέλυεν, 'put up,' the object in all such phrases being omitted; what you 'unloose' in Greek is properly 'the horses.'
21. ἐπεὶ, '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. *πρός*, 'besides,' often used colloquially thus as adverb.
2. *αὐτίκα*, 'in a moment.'
3. *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. *ὑπολαβόν*, 'striking in.'
16. *ὅ,τι μαθὼν ἔφυσεν*. See § 5, l. 4: translate 'for being so misguided as to beget such clever sons.'
20. *ὅποτε 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. μόρα, '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 πεῖθηται supply 'well and good': this omission (*aprosiopesis*) 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 πῶλις, etc.
11. διδασκάλων: *οἰκίας* understood. So commonly ἐς Ἄιδου.
12. ἐντέλλονται, 'request' the schoolmasters.
17. βῆθρα, 'the benches' where the boys sat.
19. As διέξομι is 'to go through'=to give a full account of, so διέξοδος means 'a full account.'
22. ἴτερα τοιαῦτα, in apposition to the sentence: 'just the same.'
25. ἐντέλλω, 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.
οὕτω, 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. **Ἰδιώτης** is the 'outsider' or 'amateur' compared with *ἐμπειροὶ* or *δημιουργοὶ* 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 ἐφθόνηι 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. **ἠέξθη**, 'grown up.'
 30. **οἷς μήτι**: *μή* because it is generic.
 32. **Φερεκράτης**, a comic poet, who produced in 421 B.C. a play called *Ἄγριοι*, '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).
- ἰδὲδαξε**, 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 *Ἄγριοι*.
- 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 *Lenaia*, 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. **ἀγαπήσαιο ἄν**, 'you'd be glad enough.'
 36. **Eurybatos** and **Phrymondas**: proverbial scoundrels. Eurybatos

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

36. *Phrynonidas*.
 37. ἐνθάδε, i.e. among civilised persons: the contention is that the worst civilised man is a saint compared with savages.
 44. οἷός τ' ἦν, i.e. διδάσκειν.
 48. ὄλιγον belongs to διαφέρει, and is put to the front for emphasis.
 49. διαφέρει, 'surpasses,' 'is better,' governing προβιβάσαι.
 54. πρᾶξις, 'exaction,' from the special sense of πράσσειν.
 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. ταύτῳ πάσχω, 'I feel the same.'
 25. ὁ ποιητής, Hom. *Iliad* ix. 441:
 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσιν.
 26. καταδεδυκότι, '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 :—

. . . ὧδε γενναίαν φύσιν
 γυναικομίμῳ διαπρέπει μορφώματι·
 κοῦτ' ἐν δίκῃς βουλαῖσιν ὀρθῶς ἂν λόγον
 προθεῖω πιθανόν, οὐτ' ἂν ἀσπίδος ποτέ
 κίττει γ' ὀμλήσειας οὐτ' ἄλλων ὑπερ
 νεανικὸν βούλευμα βουλεύσαυό 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, l. 1.

50. Here he is quoting the poet again—

καὶ πῶς σοφὸν τόδ' ἐστίν, εἰ τις εὐφυῆ
 λαβοῦσα τέχνη φῶτ' ἔθηκε χεῖρονα.

53. ἤπὸ 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. ἀτιμον, 'degraded' from his position as a citizen.

55. 'Tho' it be rather a brutal thing to say.'

56. κόρη, 'the cheek' or 'temple.' The whole phrase therefore is 'to box the ears.'

ἀλλ' ὁ γὰθέ. Here he begins again to quote Zethos' speech (with alterations to suit the case), which has been thus restored :—

ἀλλ' ἔμοι
 πιθοῦ, κέχηρσ' ὄπλοισι καὶ βίβον λύραν,
 παῦσαι δ' αἰδῶν, πολεμίων δ' εὐμουσίαν
 ἄσκει. τοιαῦτ' αἶειδε, καὶ δόξεις φρονεῖν,
 ἄλλοις τὰ κομψὰ ταῦτ' ἀφείλ σοφίσματα
 ἐξ ὧν κenoίσιw 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, -νύμαι, -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 κατεαγέσθαι. 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. ἥτινά 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 δρον ὀρίζε, 'what line you draw,' how you define it.
72. ἔχθες 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 ἀρχόμενος, 'beginning with you,' would naturally be used after a negative: and of course his ironical *ὅως ἔστιν ὄστις* 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. μῆδέ, unusual for οὐδέ, after οὐ. The verbs of *perception* and *thought* occasionally take μῆ: εἶ ἴσμεν μῆ ἂν γενόμενος, Thuc. i. 76; νομίσαντες μῆ ἂν ἴκανοὶ γενέσθαι, Thuc. vi. 102: and *both* negatives together as here, οἶμαι σοῦ κείων οὐδέν ἂν τούτων κρατύνειν μῆδ' ἐπιθύνειν χερσίν.
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. μῆ 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 Ἀρλόφρονος, like ἐν Ἄιδου, etc. : οἴκη understood.
45. ἀπέδωκε : *i.e.* Ariphron is called in another dialogue (*Alk. i.* 118 E) 'a wild man'—μωνωμένος ἀνθρώπος.

§ 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. κλέψας : 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. *ἐπιστροφήν*: 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 *Ατρός* is 'unturning.'
 41. *διαφελθόντα* is the *δαίμων*, but the addition of the second clause, *ἐπειδή 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. *τὴν εἰωθῆσαν . . . διαίταν*, *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. *ἑτερα τοιαῦτα*, 'like himself.'

12. περιόδῳ καθοστηκῆς, '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 κκεῶν 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 κκεῶν. Plato has confused the story. However, as Machaon was wounded when he drank the κκεῶν, 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. ἐκεῖνος : 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 nominal apposition. See § 20, l. 51.
7. 'Let us refute the proverb, changing it *to this*, that . . . etc.'
The proverb is ἀτόματοι δ' ἀγαθοὶ δειλῶν ἐπὶ δαίτας ἴασιν, *i.e.* 'good men go uninvited to the feasts of cowards'—a brave man is welcomed 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 αἰχμηγῆς*, 'a feeble warrior.'

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

σὺν τε δὴ ἔρχομένῳ καὶ τε πρὸ ὁ τοῦ ἐνόησεν :

'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. *ἐαυτῷ 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 ἀθῆς*, 'to some future time': preposition used like *ἐξ ὄψε*, and somewhat like *ἔως ὀψέ*.
45. *καλῶς ποιῶν*, colloquial : 'quite right too.'
53. *ἀπονίξιν* : 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 εἰπεῖν*, 'and the other (Aristodemus) 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 parenthetical, nominally spoken to the slaves, but really describing his easy-going household arrangements playfully to his guests.
69. *οὐκ εἶν*, 'dissuaded': the regular *mild* meaning of the phrase.
71. *μέλισσα*, 'about,' with *μεσοῦν*.
81. *τιμῶμαι*, 'I value.'
88. *τριμυριοίς*, 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 (*ἕσαντας*).
95. *τάλλα* 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. *ῥηστώνην 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. *Ἐρμαῖον*, 'a windfall' or 'godsend': from *Hermes*, god of luck.
116. *Ερυξιμάχος* 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. *ἕρανος* 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 δεξιᾷ* : 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 δεξιᾷ*, 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 ἀγαθῇ, 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 φυγῇ is an idiom : 'to flee with all one's might.'
12. The proverb is first in the *Odyssey*, xvii. 218 : ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον, i.e. 'birds of a feather flock together.'
13. Ἰανπερὸς 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 Ἔρως 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 οὐδαί). 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. *ἀπίβη*, gnomic aorist: 'turns out.'
84. Plato only means that Apollo acquired these because he desired them so much.
86. *Μούσαι μουσικῆς*: the sense is carried on from *Ἔρωτος ἀν εἴη 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. *δοκῆν*: 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 instructed in diverse mysteries, and specially in the 'life in the other world.'

- 24-30. A fragment of Pindar [frag. 98], literally rendered as follows:—
 'For from whomso'er 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. *οἷσι*, a dative after *δέχομαι*, an Epic use: 'to take for a person,' *i.e.* 'receive from him.'
26. *ἀνδίδωσι*: Doric for *ἀναδίδωσι*.
38. *δὲ δὴ*: 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 *φ*.

§ 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. *ἱππέα ἀγαθὴν* is *proleptic*, *i.e.* gives the result of the teaching.
16. *ἔχοντο*, lit. 'held on to,' *i.e.* 'was connected with,' 'depended on.'
19. *φύσει*, 'natural aptitude.'
31. *τοιούτους*, *i.e.* 'so bad.'
32. *ἐν τοῖς ἀρίστοις*: 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 ἀρίστοις ὄντα*.
33. *Ἀριστείδης*, see § 8, l. 30.
48. *μὴ οὐκ ἦ 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 *ὄρα* being equally easy to supply.

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

54. *ἴδωκε*, *i.e.* 'to teach.'

57-60. The *μὲν* and the *δὲ* 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 γεγονέναι*, 'of those who lived before the birth of the Muses.'

29. The four names that follow are four Muses.

36. *περί*, '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' hardiness 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), *κείθι' ἄν, εἰ κείθι', ἀπειθολὸς δ' ἴσως*.
29. *Φαρμακία*, a nymph with whom Oreithyia was sporting.
35. *οὐ πάντῃ εὐτυχούς ἀνδρός*: *i.e.* the man who should give such a rational explanation of one myth would be forced to do 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. *αἷς*, etc.: 'and if a man is to disbelieve these, and try to explain each case according to probability . . .'
προσβιβάζω, 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 σεαυτὸν*.
49. *Τυφῶνος*: Typhon or Typhoeus, the hundred-headed fire-breathing monster, son of Tartaros and Gaia, who rebelled against Zeus.
50. *ἐπινεθυμμένον*, 'inflamed,' from *ἐπι-τόφω*, 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 προῆγ [ὁ λόγος] ὡς μάλιστα ἂν καταφανέες ποιοῖ περι θου 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 *ξενάγέω*, '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. *ἡμῶν* ethical dative with *προπάππου*: 'a connection and intimate friend of Dripidas 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 γέρον*, 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. *τῆν θεόν*, Athene; for the dialogue is supposed to take place on the day of the Lesser Panathenaia, or festival of Athene.
12. *οἶδόν περ ἕμνοῦντας* '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. *παρέργον*, 'as secondary occupation': *i.e.* not the main business of his life, as other poets do.
33. *στάσεις*: 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. *ἄν* with *δικαιοσύνης ὄψης*: 'a deed which would by rights have been most famous of all.'
40. *διήκασε*, '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 εἰπέν* with the negatives: see § 2, l. 60.

57. **Φορωνεύς.** Phoroneus, a river god of Peloponnesus, 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 repeopled the earth.
διηγέοντο, '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 ἀκοήν 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 **πρὸς-οἷκ.**
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. πλείον, τότε δὲ ἕλαττον, 'greater, or at other times less': sometimes one and sometimes the other.
96. ἄρτι . . . ἀπασιν, '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' ἀνθρώπων, '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 ἀνθρώπων is acc. of extension, and the use of ἐπὶ in this sense is as old as Homer: lit. 'over all mankind.'
118. τὰ νῦν, adv.
111. γράμμασι ἀφώνους, 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. τὰ ἀκριβές, 'the particulars,' 'the details.'
132. τοὺς νόμους, *i.e.* 'the Athenian laws' of old. πρόσ, '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. περί 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. ἐκκρασίαν, 'the proper tempering.'
162. γε μὴν, 'however,' strongly adversative particles, always thus used.
164. ὄβρει 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. Τυρρηνία, Tuscany or Etruria.
187. τὰ μὲν . . . τὰ δέ, 'sometimes . . . sometimes.'
206. οὐκ ἀπὸ σκοποῦ ξυνηχέθης, lit. 'not off the mark you agreed,' *i.e.* you agreed very closely.
207. διὰ χρόνον, '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 λόγων . . . ὑποθέσθαι, resumed in one word for the sake of clearness.
ὑποθέσθαι, 'to submit,' 'to put before them.'
215. ἀνέφρον, '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. ἰγκαύματα ἀνεκπλύτου γραφῆς, 'the branding of indelible writing,' *i.e.* 'letters indelibly branded,' as we should rather say.
230. χθές, see note on 10.
234. ἀπέδειν, 'to be out of harmony with,' to be inconsistent: musical metaphors being common in Greek.
237. τὸ πρότερον οἷς ἐπέταξας ἀποδοῦναι : 'to respond suitably to your instructions': the (attracted) dative οἷς being dependent on ἀποδοῦναι rather than on πρότερον: 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. μεταρρυθμίζω, 'was changed in form,' *i.e.* underwent the change *into* birds.

3. ἀκακος, '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. περί governs φύσεως: 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 . . . ἤρπασαν, 'they planted on the earth,' the legs *on* the ground, the head *towards* the ground, he means.

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

13. προμήκας, 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.'

ἢ τῆς προφάσεως.

16. βάσεις, 'props,' playful word for 'legs.'
20. οὐδὲν χρείας οὐσης, 'having no need,' the dative τοῖς ἀφρονεσάτοις depends in thought on χρείας οὐσης, the structure being a little loose and colloquial.
- Ἰλοσπόμενα [Ἰλός, '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 ἐπιστάμην, 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. λέγουσὶ τε καὶ ἔχει, ταῦτα being supplied again (nom.) to ἔχει.
37. Ζάμοξις or Ζάλμοξις, a king of Thrace, to whom divine honours were paid, and who was regarded as the inventor of diverse charms.
43. ἀφεύγαν, 'escaped' the physicians: *i.e.* the latter were unable to deal successfully with them.
49. ὥσπερ ἐκ τῆς κεφαλῆς ἐπὶ τὰ δμματα, '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, μή not οὐ, because it is a *charge*: 'that there must be no one.'
72. Hermes was the god of good luck; so Ἑρμῆιον is a 'windfall.'
74. τὴν διάνοιαν with βελτίων.
77. οὐ, 'to produce which,' gen. of relation with ἐπιφθῆν.
79. Note the double superlative πλείστον 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. τῇ ἄλλῃ λεγομένη εὐδαιμονίᾳ, 'everything else that is usually considered to be happiness'; the whole expression by an idiom attracted into the gender of the predicate εὐδαιμονίᾳ.
91. πρὸς μητρός, 'on the mother's side,' the mother of Charmides being the sister of Pylampes, a man famous for his splendid personal appearance.
93. ἠπειρῶ, Asia Minor.
105. Ἄβαρις, a famous mythical Scythian, supposed to have made a collection of oracles and charms.
114. τὰ ἐρωτώμενα, acc. after ἐξάρσῃ 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 ταύτῃ αὖ, 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 *λατρική*, 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' ὀφελήσει, 'and if it shall not profit you at all.'
 36. εἶναι, *i.e.* οἴομαι, carried on from line 34.
 38. ληρον, 'rubbish,' 'nonsense.'
 47. τὸ γ' ἐμὸν οὐδὲν κωλύει, 'as far as I am concerned there is no hindrance.'
 51. παρέχης, *i.e.* σεαυτὸν.
 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. ἰδῶκει γάρ 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' ὀφελεῖν ἀφ' ᾧ ἔχει τε καὶ δύναιτο κάλλιστος πόρων: *O. T.* 979, εἰκὴ κράτιστον εἶην ὅπως δύ-
 ναιτό τις.

19. ἐπιθυμοί, assimilated often to ἐξέλη.
23. ὅπως ἂν εὐδαιμονοίης, 'as to how you might be happy,' the ἂν εὐδαιμ. being ordinary potential.
32. οὐ μέντοι, 'certainly not'; μέντοι confirmatory.
39. ὄρικόν 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. τῷ 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.
κερκίς, 'shuttle.'
66. ὀλίγου, 'almost.'
68. οὐδὲν ὀφελος, 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 infrequently found, as here, without any verb. So e.g. *Μενο* 89 c, μὴ οὐκ ἐν τῷ ἄρτι 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 τοσόνδε, 'as far as this goes [which I am going to mention],' 'in the following instance': explained by *ὅταν 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. κἂν 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 α of $\alpha\delta$ belongs to $\epsilon\phi\eta$, but it is idiomatically placed with the ϵ ; this sometimes occurs even though the principal verb does not want α .

§ 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. $\alpha\upsilon\tau\acute{o}$ τὸ νῦν παρόν, *i.e.* the funeral: because it showed the children that their fathers had not spared their own lives.
30. τοῦτου 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 Ἀστυνάξ, '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. Ἀτρεΐς he derives from ἀτη 'ruin,' 'fatality,' or from ἀτρείφης or ἀτρεστος: 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 Aerope, 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.'

Πίλοψ is still more fancifully derived from πέλας 'near,' ὄπ- '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. ὃν καὶ τέλος ἢ πατρις, etc. τέλος stands in apposition with all the rest of the sentence: 'the last of which (disasters) was that his whole country was overthrown.'

ἀνεγράφετο : 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* ' (δὲ δὲ) ' *life* ' (ζήν) is given to all.

104. **οὐρανός** 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.

111. **ὅς ἀπειράθη**, past indic., idiomatically assimilated to the principal verb *οὐκ ἂν ἐπαύθη* : 'I should not have stopped till I had made trial, etc.'

112. **τί ποιήσει, 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. *ἑποκατακλινόμενοι*, 'truckling to each other,' 'grovelling before each other.'
15. *ὄπως μοι μὴ ἔρῃς*, '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. *οἶον γε σὺ, 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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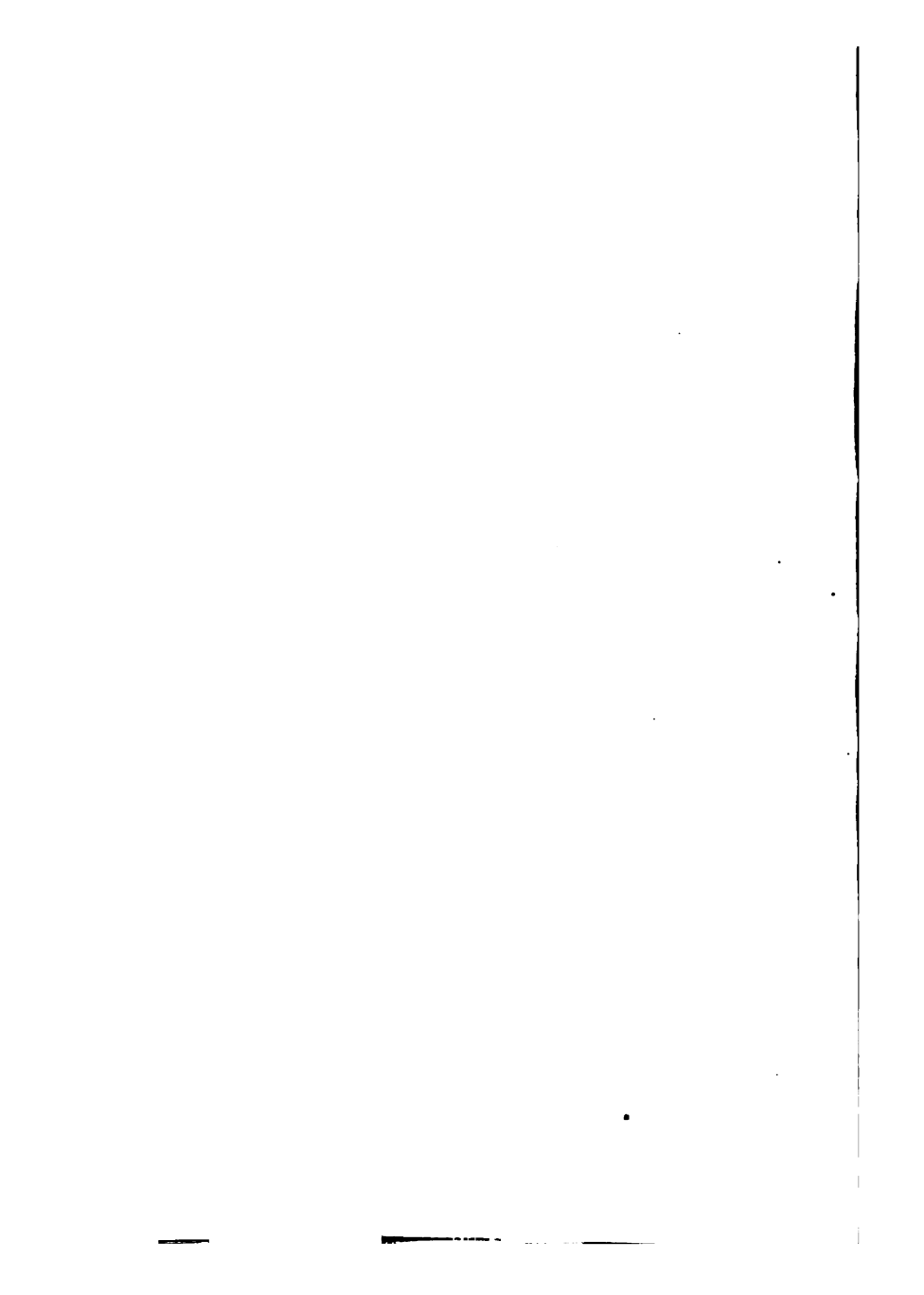
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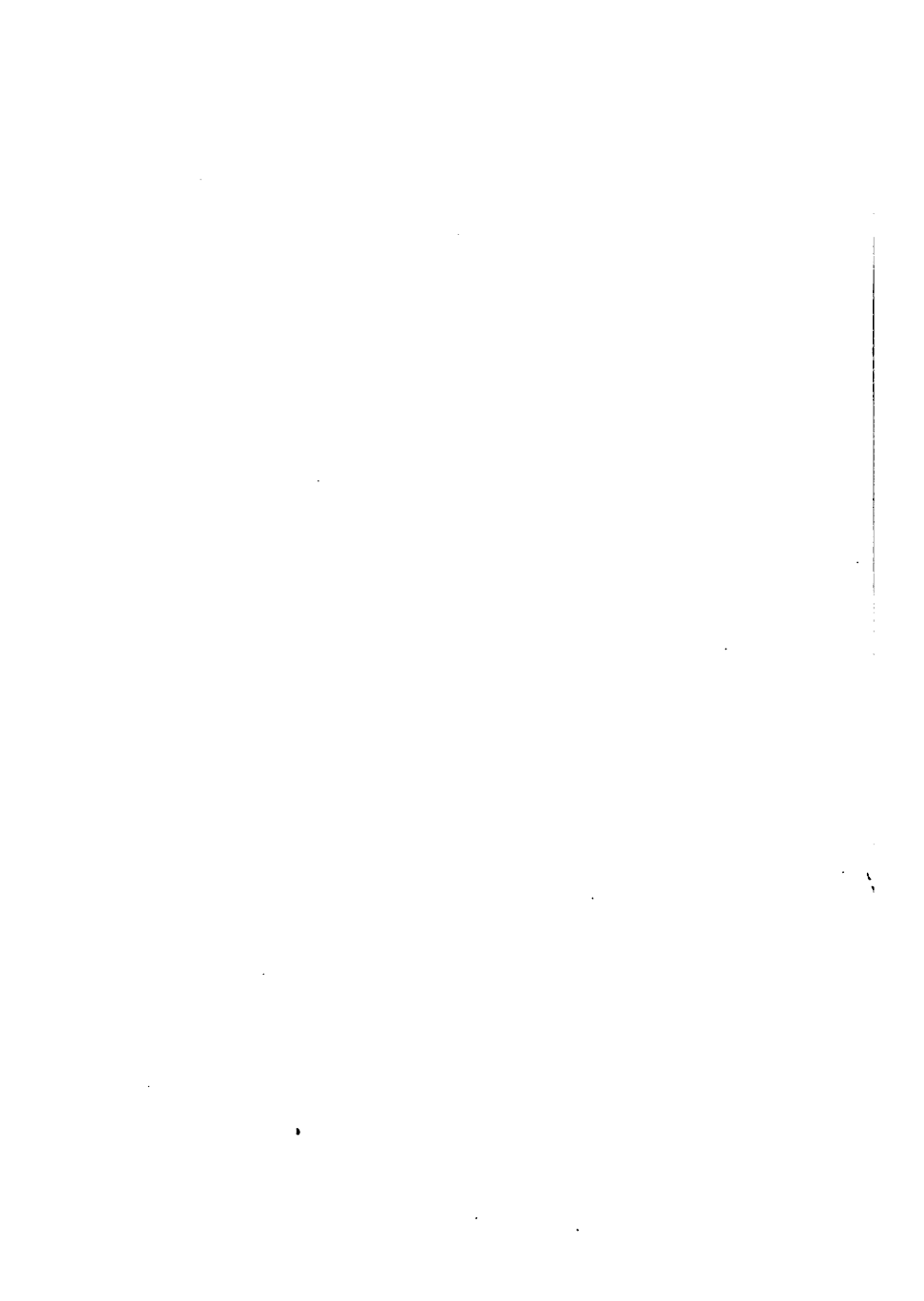
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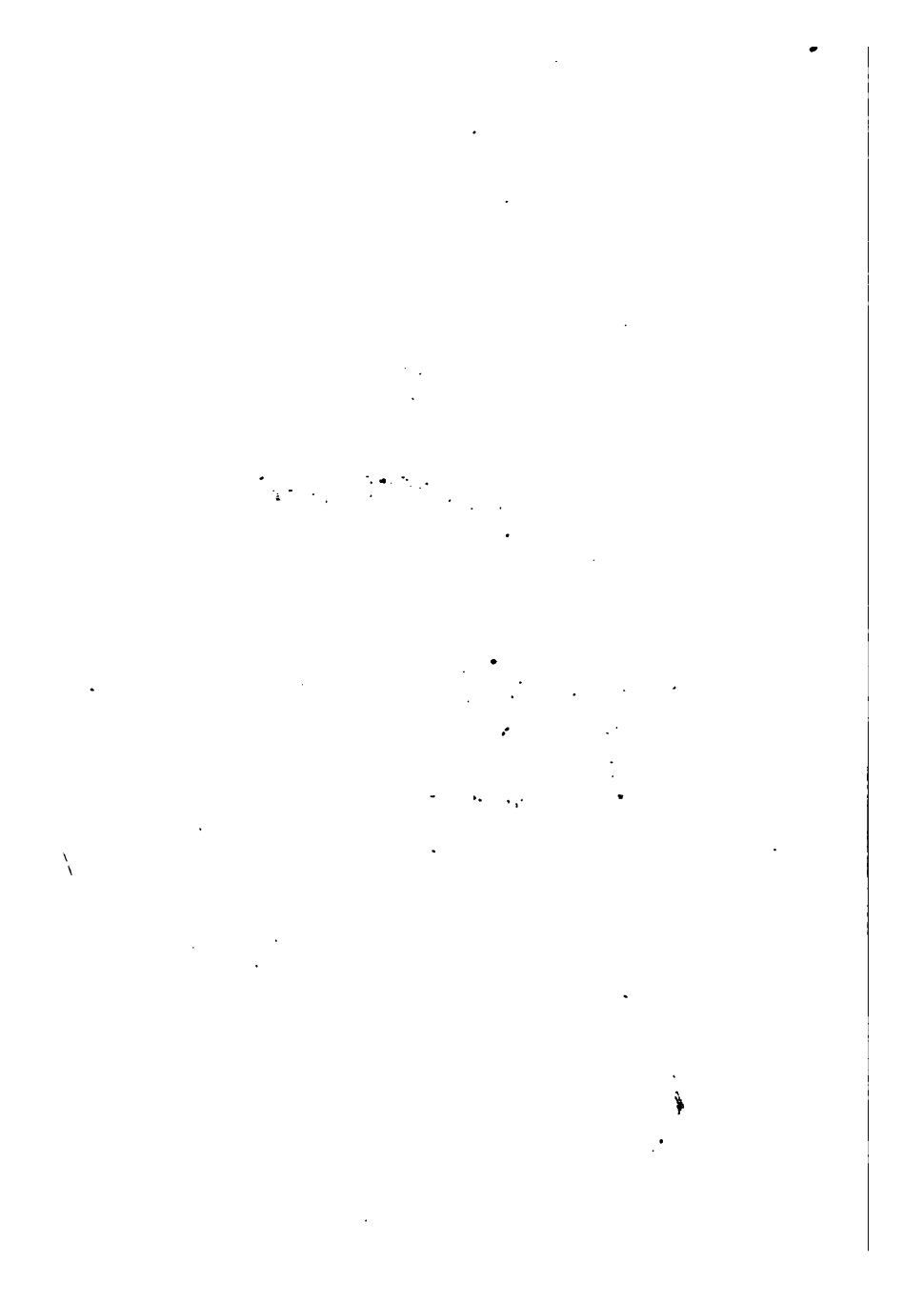
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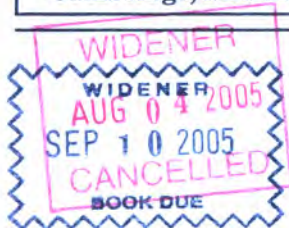
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