GREEK SERIES · VOLUME 29

Memorabilia

Xenophon

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ ΑΠΟΛΟΓΙΑ ΣΩΚΡΑΤΟΥΣ

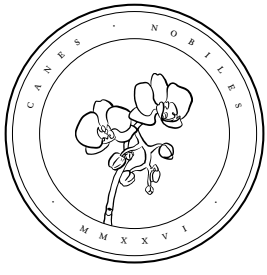
Memorabilia

Xenophon's Recollections of Socrates, with His Apology

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with a word-for-word interlinear English translation

preserving the original word order

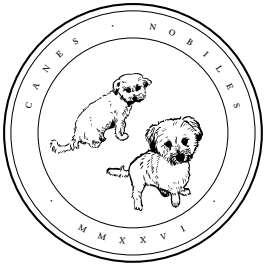


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The Greek text follows Gilbert's Teubner
Memorabilia and Dindorf's Teubner Apology

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Words the editors seclude are printed between their square brackets,
words they supply without marks; † marks a place they hold corrupt.

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XENOPHON

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ

Memorabilia

BOOK I

I · SOCRATES AND THE GODS

Xenophon wonders how the Athenians were persuaded that Socrates deserved death for not believing in the city's gods. He sacrificed openly, sent friends to divination for what the gods keep hidden, and his divine sign was no stranger than omens. Unlike the natural philosophers, he asked not how the heavens came to be but what piety, justice, courage, and the state are. As chairman he refused an unlawful vote, and he held that the gods know all things.

Πολλάκις ἐθαύμασα τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν 1
Often I-have-wondered by-what ever arguments the-Athenians persuaded
οἱ γραψάμενοι Σωκράτη ὡς ἄξιος εἴη θανάτου τῇ
the having-indicted Socrates that worthy he-was of-death by-the
πόλει. ἡ μὲν γὰρ γραφὴ κατ᾽ αὐτοῦ τοιάδε τις
city the indeed for indictment against him such some(-thing)
ἦν· ἀδικεῖ Σωκράτης οὓς μὲν ἡ πόλις νομίζει θεοὺς
was does-wrong Socrates whom indeed the city believes-in gods
οὐ νομίζων, ἕτερα δὲ καινὰ δαιμόνια εἰσφέρων· ἀδικεῖ
not believing-in other but new divinities introducing does-wrong
δὲ καὶ τοὺς νέους διαφθείρων.
and also the young corrupting
Πρῶτον μὲν οὖν ὡς οὐκ ἐνόμιζεν οὓς ἡ πόλις νομίζει 2
First indeed then that not he-believed-in whom the city believes-in
θεοὺς ποίῳ ποτ᾽ ἐχρήσαντο τεκμηρίῳ; θύων τε γὰρ
gods what-sort ever did-they-use proof sacrificing both for
φανερὸς ἦν πολλάκις μὲν οἴκοι, πολλάκις δὲ ἐπὶ τῶν
manifest he-was often indeed at-home often and at the
κοινῶν τῆς πόλεως βωμῶν, καὶ μαντικῇ χρώμενος οὐκ
common of-the city altars and divination using not
ἀφανὴς ἦν. διετεθρύλητο γὰρ ὡς φαίη Σωκράτης τὸ
unseen was it-had-been-noised-about for that said Socrates the

δαιμόνιον ἑαυτῷ σημαίνειν· ὅθεν δὴ καὶ μάλιστά μοι
divine-sign to-himself to-give-signs whence indeed also most to-me
δοκοῦσιν αὐτὸν αἰτιάσασθαι καινὰ δαιμόνια εἰσφέρειν.
they-seem him to-have-charged new divinities to-introduce

3 ὁ δ' οὐδὲν καινότερον εἰσέφερε τῶν ἄλλων, ὅσοι
he but nothing newer introduced than-the others as-many-as
μαντικὴν νομίζοντες οἰωνοῖς τε χρῶνται καὶ φήμαις καὶ
divination believing-in birds both use and utterances and
συμβόλοις καὶ θυσίαις. οὗτοί τε γὰρ ὑπολαμβάνουσιν
tokens and sacrifices these both for suppose
οὐ τοὺς ὄρνιθας οὐδὲ τοὺς ἀπαντῶντας εἰδέναι τὰ
not the birds nor the meeting(-them) to-know the
συμφέροντα τοῖς μαντευομένοις, ἀλλὰ τοὺς θεοὺς διὰ
advantageous-things for-the consulting but the gods through
τούτων αὐτὰ σημαίνειν, κἀκεῖνος δὲ οὕτως ἐνόμιζεν.
these them to-signify and-that-one and so believed

4 ἀλλ' οἱ μὲν πλεῖστοί φασιν ὑπό τε τῶν ὀρνίθων καὶ
but the indeed most say by both the birds and
τῶν ἀπαντώντων ἀποτρέπεσθαί τε καὶ προτρέπεσθαι·
the meeting(-them) to-be-turned-away both and to-be-urged-on
Σωκράτης δ' ὥσπερ ἐγίγνωσκεν, οὕτως ἔλεγε· τὸ δαιμόνιον
Socrates but as he-knew so he-spoke the divine-sign
γὰρ ἔφη σημαίνειν. καὶ πολλοῖς τῶν συνόντων
for he-said to-give-signs and to-many of-the associating(-with-him)
προηγόρευε τὰ μὲν ποιεῖν, τὰ δὲ μὴ ποιεῖν, ὡς
he-foretold the-things indeed to-do the-others but not to-do as
τοῦ δαιμονίου προσημαίνοντος· καὶ τοῖς μὲν πειθομένοις
the divine-sign giving-signs-beforehand and to-the indeed obeying
αὐτῷ συνέφερε, τοῖς δὲ μὴ πειθομένοις μετέμελε.
him it-was-advantageous to-the but not obeying it-was-regretted

καίτοι τίς οὐκ ἂν ὁμολογήσειεν αὐτὸν βούλεσθαι μήτ' 5
and-yet who not — would-agree him to-wish neither
ἠλίθιον μήτ' ἀλαζόνα φαίνεσθαι τοῖς συνοῦσιν;
foolish nor a-boaster to-appear to-the associating(-with-him)
ἐδόκει δ' ἂν ἀμφότερα ταῦτα, εἰ προαγορεύων ὡς
he-would-have-seemed but — both these-things if foretelling as
ὑπὸ θεοῦ φαινόμενα [καὶ] ψευδόμενος ἐφαίνετο· δῆλον οὖν
by god appearing and lying he-was-shown clear then
ὅτι οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν·
that not — he-would-have-foretold if not he-trusted to-be-going-to-speak-truly
ταῦτα δὲ τίς ἂν ἄλλῳ πιστεύσειεν ἢ θεῷ; πιστεύων
these-things but who — in-another would-trust than in-god trusting
δὲ θεοῖς πῶς οὐκ εἶναι θεοὺς ἐνόμιζεν; ἀλλὰ μὴν ἐποίει
but gods how not to-exist gods did-he-believe but surely he-did
καὶ τάδε πρὸς τοὺς ἐπιτηδείους.
also these-things to the intimates
τὰ μὲν γὰρ ἀναγκαῖα συνεβούλευε καὶ πράττειν, ὡς 6
the indeed for necessary-things he-advised also to-do as
νομίζοιεν ἄριστ' ἂν πραχθῆναι· περὶ δὲ τῶν ἀδήλων
they-might-think best — to-be-done about but the uncertain-things
ὅπως ἀποβήσοιτο μαντευσομένους ἔπεμπεν, εἰ ποιητέα.
how they-would-turn-out to-consult-the-oracle he-sent(-them) whether to-be-done
καὶ τοὺς μέλλοντας οἴκους τε καὶ πόλεις καλῶς οἰκήσειν 7
and the intending households both and cities finely to-manage
μαντικῆς ἔφη προσδεῖσθαι· τεκτονικὸν μὲν γὰρ ἢ
of-divination he-said to-need-besides carpentry indeed for or
χαλκευτικὸν ἢ γεωργικὸν [ἢ ἀνθρώπων ἀρχικὸν] ἢ τῶν
smithing or farming or of-men ruling or —
τοιούτων ἔργων ἐξεταστικὸν ἢ λογιστικὸν ἢ οἰκονομικὸν
of-such works examining or reckoning or household-managing

ἢ στρατηγικὸν γενέσθαι, πάντα τὰ τοιαῦτα μαθήματα καὶ
or generalship to-become all — such studies also
ἀνθρώπου γνώμῃ αἱρετὰ ἐνόμιζεν εἶναι·
of-man by-judgment to-be-chosen he-thought to-be
8 τὰ δὲ μέγιστα τῶν ἐν τούτοις ἔφη τοὺς θεοὺς ἑαυτοῖς
the but greatest-things of-the in these he-said the gods for-themselves
καταλείπεσθαι, ὧν οὐδὲν δῆλον εἶναι τοῖς ἀνθρώποις.
to-reserve of-which nothing clear to-be to-the men
οὔτε γὰρ τῷ καλῶς ἀγρὸν φυτευσαμένῳ δῆλον ὅστις
neither for to-the finely a-field having-planted clear who
καρπώσεται, οὔτε τῷ καλῶς οἰκίαν οἰκοδομησαμένῳ δῆλον
will-reap-the-fruit nor to-the finely a-house having-built clear
ὅστις ἐνοικήσει, οὔτε τῷ στρατηγικῷ δῆλον εἰ συμφέρει
who will-live-in(-it) nor to-the general-minded clear whether it-profits
στρατηγεῖν, οὔτε τῷ πολιτικῷ δῆλον εἰ συμφέρει τῆς
to-command nor to-the statesman clear whether it-profits the
πόλεως προστατεῖν, οὔτε τῷ καλὴν γήμαντι,
city to-lead nor to-the a-beautiful(-woman) having-married
ἵν' εὐφραίνηται, δῆλον εἰ διὰ ταύτην ἀνιάσεται,
so-that he-may-be-gladdened clear whether through her he-will-be-grieved
οὔτε τῷ δυνατοὺς ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον
nor to-the powerful in the city in-laws having-taken clear
εἰ διὰ τούτους στερήσεται τῆς πόλεως.
whether through them he-will-be-deprived of-the city
9 τοὺς δὲ μηδὲν τῶν τοιούτων οἰομένους εἶναι δαιμόνιον, ἀλλὰ
the but nothing — of-such thinking to-be divine but
πάντα τῆς ἀνθρωπίνης γνώμης, δαιμονᾶν ἔφη· δαιμονᾶν δὲ
all-things of-the human judgment to-be-possessed he-said to-be-possessed and
καὶ τοὺς μαντευομένους ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ
also the consulting-oracles what to-the men gave the gods
μαθοῦσι διακρίνειν, οἷον εἴ τις ἐπερωτῴη πότερον
having-learned to-decide for-instance if someone should-ask whether

ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζεῦγος λαβεῖν κρεῖττον ἢ μὴ
knowing to-drive-a-chariot for a-team to-take better or not
ἐπιστάμενον, ἢ πότερον ἐπιστάμενον κυβερνᾶν ἐπὶ τὴν
knowing or whether knowing to-steer for the
ναῦν κρεῖττον λαβεῖν ἢ μὴ ἐπιστάμενον, ἢ ἃ ἔξεστιν
ship better to-take or not knowing or what it-is-possible
ἀριθμήσαντας ἢ μετρήσαντας ἢ στήσαντας εἰδέναι, τοὺς τὰ
having-counted or having-measured or having-weighed to-know the —
τοιαῦτα παρὰ τῶν θεῶν πυνθανομένους ἀθέμιτα ποιεῖν
such-things from the gods inquiring unlawful-things to-do
ἡγεῖτο. ἔφη δὲ δεῖν, ἃ μὲν μαθόντας ποιεῖν ἔδωκαν
he-thought he-said and to-be-needful what indeed having-learned to-do gave
οἱ θεοί, μανθάνειν, ἃ δὲ μὴ δῆλα τοῖς ἀνθρώποις ἐστί,
the gods to-learn what but not clear to-the men is
πειρᾶσθαι διὰ μαντικῆς παρὰ τῶν θεῶν πυνθάνεσθαι·
to-try through divination from the gods to-inquire
τοὺς θεοὺς γὰρ οἷς ἂν ὦσιν ἵλεῳ σημαίνειν.
the gods for to-whom — they-are gracious to-give-signs
Ἀλλὰ μὴν ἐκεῖνός γε ἀεὶ μὲν ἦν ἐν τῷ φανερῷ· πρῴ 10
But surely that-one at-least always indeed was in the open early
τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ᾔει καὶ
both for to the walks and the gymnasia he-went and
πληθούσης ἀγορᾶς ἐκεῖ φανερὸς ἦν, καὶ τὸ λοιπὸν ἀεὶ τῆς
being-full of-the-market there visible he-was and the rest always of-the
ἡμέρας ἦν ὅπου πλείστοις μέλλοι συνέσεσθαι· καὶ ἔλεγε
day he-was where most he-was-likely to-be-with and he-spoke
μὲν ὡς τὸ πολύ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν.
indeed for the most-part to-the and wishing it-was-possible to-hear
οὐδεὶς δὲ πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον 11
no-one but ever of-Socrates anything impious or unholy
οὔτε πράττοντος εἶδεν οὔτε λέγοντος ἤκουσεν. οὐδὲ γὰρ
either doing saw or saying heard not-even for

περὶ τῆς τῶν πάντων φύσεως ἥπερ τῶν ἄλλων
about the of-the all-things nature in-the-way-that of-the others
οἱ πλεῖστοι διελέγετο σκοπῶν ὅπως ὁ καλούμενος ὑπὸ
the most did-he-converse examining how the so-called by
τῶν σοφιστῶν κόσμος ἔχει καὶ τίσιν ἀνάγκαις ἕκαστα
the sophists cosmos is and by-what necessities each-thing
γίγνεται τῶν οὐρανίων, ἀλλὰ καὶ τοὺς φροντίζοντας τὰ
comes-about of-the heavenly-things but even the pondering —
τοιαῦτα μωραίνοντας ἀπεδείκνυε.
such-things being-foolish he-showed(-to-be)

12 καὶ πρῶτον μὲν αὐτῶν ἐσκόπει πότερά ποτε νομίσαντες
and first indeed of-them he-examined whether ever thinking
ἱκανῶς ἤδη τἀνθρώπινα εἰδέναι ἔρχονται ἐπὶ τὸ περὶ τῶν
sufficiently already the-human-things to-know they-come to the about —
τοιούτων φροντίζειν, ἢ τὰ μὲν ἀνθρώπινα παρέντες, τὰ
such-things to-ponder or the indeed human-things having-let-pass the
δαιμόνια δὲ σκοποῦντες ἡγοῦνται τὰ προσήκοντα πράττειν.
divine-things but examining they-think the fitting-things to-do

13 ἐθαύμαζε δ' εἰ μὴ φανερὸν αὐτοῖς ἐστιν ὅτι ταῦτα
he-wondered and if not evident to-them it-is that these-things
οὐ δυνατόν ἐστιν ἀνθρώποις εὑρεῖν· ἐπεὶ καὶ τοὺς
not possible it-is for-men to-find since even the
μέγιστον φρονοῦντας ἐπὶ τῷ περὶ τούτων λέγειν οὐ
most priding-themselves on the about these to-speak not
ταὐτὰ δοξάζειν ἀλλήλοις, ἀλλὰ τοῖς μαινομένοις
the-same-things to-opine with-one-another but to-the mad
ὁμοίως διακεῖσθαι πρὸς ἀλλήλους.
alike to-be-disposed toward one-another

14 τῶν τε γὰρ μαινομένων τοὺς μὲν οὐδὲ τὰ δεινὰ
of-the both for mad the indeed not-even the dreadful-things
δεδιέναι, τοὺς δὲ καὶ τὰ μὴ φοβερὰ φοβεῖσθαι, καὶ τοῖς
to-fear the but even the not fearful-things to-fear and to-the

μὲν οὐδ᾽ ἐν ὄχλῳ δοκεῖν αἰσχρὸν εἶναι λέγειν ἢ ποιεῖν
indeed not-even in a-crowd to-seem shameful to-be to-say or to-do
ὁτιοῦν, τοῖς δὲ οὐδ᾽ ἐξιτητέον εἰς ἀνθρώπους εἶναι
anything-whatever to-the but not-even to-be-gone-out among men to-be
δοκεῖν, καὶ τοὺς μὲν οὔθ᾽ ἱερὸν οὔτε βωμὸν οὔτ᾽ ἄλλο
to-seem and the indeed neither temple nor altar nor other
τῶν θείων οὐδὲν τιμᾶν, τοὺς δὲ καὶ λίθους καὶ ξύλα
of-the divine-things anything to-honor the but even stones and woods
τὰ τυχόντα καὶ θηρία σέβεσθαι· τῶν τε περὶ τῆς τῶν
the chance and beasts to-revere of-the both about the of-the
πάντων φύσεως μεριμνώντων τοῖς μὲν δοκεῖν ἓν μόνον
all-things nature taking-thought to-the indeed to-seem one only
τὸ ὂν εἶναι, τοῖς δ᾽ ἄπειρα τὸ πλῆθος, καὶ τοῖς μὲν
the being to-be to-the but infinite the multitude and to-the indeed
ἀεὶ πάντα κινεῖσθαι, τοῖς δ᾽ οὐδὲν ἄν ποτε κινηθῆναι,
always all-things to-be-moved to-the but nothing — ever to-be-moved
καὶ τοῖς μὲν πάντα γίγνεσθαί τε καὶ ἀπόλλυσθαι, τοῖς
and to-the indeed all-things to-come-to-be both and to-perish to-the
δὲ οὔτ᾽ ἂν γενέσθαι ποτὲ οὐδὲν οὔτε ἀπολέσθαι.
but neither — to-come-to-be ever anything nor to-perish
ἐσκόπει δὲ περὶ αὐτῶν καὶ τάδε, ἆρ᾽ ὥσπερ οἱ 15
he-examined and about them also these-things whether as the
τἀνθρώπεια μανθάνοντες ἡγοῦνται τοῦθ᾽ ὅ τι ἂν
the-human-things learning think this what ever —
μάθωσιν ἑαυτοῖς τε καὶ τῶν ἄλλων ὅτῳ ἂν
they-learn for-themselves both and of-the others for-whomever —
βούλωνται ποιήσειν, οὕτω καὶ οἱ τὰ θεῖα ζητοῦντες
they-wish to-be-going-to-do so also the the divine-things seeking
νομίζουσιν, ἐπειδὰν γνῶσιν αἷς ἀνάγκαις ἕκαστα γίγνεται,
think when they-know by-what necessities each-thing comes-about
ποιήσειν, ὅταν βούλωνται, καὶ ἀνέμους καὶ ὕδατα
to-be-going-to-make whenever they-wish both winds and waters

καὶ ὥρας καὶ ὅτου ἂν ἄλλου δέωνται τῶν τοιούτων,
and seasons and whatever — else they-need — of-such
ἢ τοιοῦτον μὲν οὐδὲν οὐδ' ἐλπίζουσιν, ἀρκεῖ δ' αὐτοῖς
or such indeed nothing even they-hope it-suffices but for-them
γνῶναι μόνον ᾗ τῶν τοιούτων ἕκαστα γίγνεται.
to-know only how — of-such each-thing comes-about

16 περὶ μὲν οὖν τῶν ταῦτα πραγματευομένων τοιαῦτα
about indeed then the these-things busying-themselves-with such-things
ἔλεγεν· αὐτὸς δὲ περὶ τῶν ἀνθρωπείων ἀεὶ διελέγετο
he-said himself but about the human-things always conversed
σκοπῶν τί εὐσεβές, τί ἀσεβές, τί καλόν, τί αἰσχρόν,
examining what pious what impious what fine what shameful
τί δίκαιον, τί ἄδικον, τί σωφροσύνη, τί μανία, τί
what just what unjust what temperance what madness what
ἀνδρεία, τί δειλία, τί πόλις, τί πολιτικός, τί ἀρχὴ
courage what cowardice what a-city what a-statesman what rule
ἀνθρώπων, τί ἀρχικὸς ἀνθρώπων, καὶ περὶ τῶν ἄλλων,
of-men what one-fit-to-rule of-men and about the other-things
ἃ τοὺς μὲν εἰδότας ἡγεῖτο καλοὺς κἀγαθοὺς εἶναι,
which the indeed knowing he-thought fine and-good to-be
τοὺς δ' ἀγνοοῦντας ἀνδραποδώδεις ἂν δικαίως κεκλῆσθαι.
the but not-knowing slavish — justly to-be-called

17 Ὅσα μὲν οὖν μὴ φανερὸς ἦν ὅπως ἐγίγνωσκεν,
As-many-as indeed then not evident he-was how he-judged
οὐδὲν θαυμαστὸν ὑπὲρ τούτων περὶ αὐτοῦ παραγνῶναι
nothing wonderful about these concerning him to-misjudge
τοὺς δικαστάς· ὅσα δὲ πάντες ᾔδεσαν, οὐ θαυμαστὸν
the judges as-many-as but all knew not wonderful
εἰ μὴ τούτων ἐνεθυμήθησαν;
if not these-things they-considered

βουλεύσας γάρ ποτε καὶ τὸν βουλευτικὸν ὅρκον 18
having-been-councillor for once and the councillor's oath
ὀμόσας, ἐν ᾧ ἦν κατὰ τοὺς νόμους βουλεύσειν,
having-sworn in which it-was according-to the laws to-deliberate
ἐπιστάτης ἐν τῷ δήμῳ γενόμενος, ἐπιθυμήσαντος τοῦ
chairman in the assembly having-become having-desired the
δήμου παρὰ τοὺς νόμους [ἐννέα στρατηγοὺς] μιᾷ ψήφῳ
people contrary-to the laws nine generals by-one vote
τοὺς ἀμφὶ Θράσυλλον καὶ Ἐρασινίδην ἀποκτεῖναι πάντας,
the around Thrasyllus and Erasinides to-put-to-death all
οὐκ ἠθέλησεν ἐπιψηφίσαι, ὀργιζομένου μὲν αὐτῷ τοῦ
not he-was-willing to-put-to-the-vote being-angry indeed with-him the
δήμου, πολλῶν δὲ καὶ δυνατῶν ἀπειλούντων· ἀλλὰ περὶ
people many but and powerful threatening but about
πλείονος ἐποιήσατο εὐορκεῖν ἢ χαρίσασθαι τῷ δήμῳ
more he-made to-keep-his-oath than to-gratify the people
παρὰ τὸ δίκαιον καὶ φυλάξασθαι τοὺς ἀπειλοῦντας.
contrary-to the just and to-guard-against the threatening
καὶ γὰρ ἐπιμελεῖσθαι θεοὺς ἐνόμιζεν ἀνθρώπων οὐχ ὃν 19
and for to-care gods he-believed for-men not in-the
τρόπον οἱ πολλοὶ νομίζουσιν· οὗτοι μὲν γὰρ οἴονται
way the many believe these indeed for think
τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δ' οὐκ εἰδέναι·
the gods the-things indeed to-know the-others but not to-know
Σωκράτης δὲ πάντα μὲν ἡγεῖτο θεοὺς εἰδέναι, τά τε
Socrates but all-things indeed he-thought gods to-know the both
λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα,
said and done and the in-silence deliberated
πανταχοῦ δὲ παρεῖναι καὶ σημαίνειν τοῖς ἀνθρώποις περὶ
everywhere and to-be-present and to-give-signs to-the men about
τῶν ἀνθρωπείων πάντων.
the human-things all

20 Θαυμάζω οὖν ὅπως ποτὲ ἐπείσθησαν Ἀθηναῖοι Σωκράτη
I-wonder then how ever were-persuaded the-Athenians Socrates
περὶ θεοὺς μὴ σωφρονεῖν, τὸν ἀσεβὲς μὲν οὐδέν ποτε
about gods not to-be-sound-minded the impious indeed nothing ever
[περὶ τοὺς θεοὺς] οὔτ' εἰπόντα οὔτε πράξαντα, τοιαῦτα δὲ
about the gods either having-said or having-done such-things but
καὶ λέγοντα καὶ πράττοντα [περὶ θεῶν] οἷά τις ἂν καὶ
both saying and doing about gods such-as someone — both
λέγων καὶ πράττων εἴη τε καὶ νομίζοιτο εὐσεβέστατος.
saying and doing would-be both and would-be-thought most-pious

II · THE CHARGE OF CORRUPTING THE YOUNG

Socrates was the most self-controlled of men, took no fees, and taught by example. Against the accuser Xenophon answers: those who practice wisdom persuade rather than force; Critias and Alcibiades kept self-control while they were with him and went wrong only after leaving him. Socrates rebuked Critias' passion for Euthydemus, and the Thirty forbade him to talk with the young. Young Alcibiades' talk with Pericles on law shows what such men sought from him. The charges about fathers, kinsmen, and the poets are answered, and Socrates, who benefited all, deserved honor, not death.

1 Θαυμαστὸν δὲ φαίνεταί μοι καὶ τὸ πεισθῆναί τινας
Wonderful and appears to-me also the to-have-been-persuaded some
ὡς Σωκράτης τοὺς νέους διέφθειρεν, ὃς πρὸς τοῖς
that Socrates the young corrupted who besides the
εἰρημένοις πρῶτον μὲν ἀφροδισίων καὶ γαστρὸς πάντων
things-said first indeed of-sex and of-belly of-all
ἀνθρώπων ἐγκρατέστατος ἦν, εἶτα πρὸς χειμῶνα καὶ
men most-self-controlled was then toward winter and
θέρος καὶ πάντας πόνους καρτερικώτατος, ἔτι δὲ πρὸς
summer and all toils most-enduring further and toward

τὸ μετρίων δεῖσθαι πεπαιδευμένος οὕτως ὥστε πάνυ
the moderate-things to-need trained so so-that very
μικρὰ κεκτημένος πάνυ ῥᾳδίως ἔχειν ἀρκοῦντα.
little-things possessing very easily to-have enough
πῶς οὖν αὐτὸς ὢν τοιοῦτος ἄλλους ἂν ἢ ἀσεβεῖς ἢ 2
how then himself being such others — either impious or
παρανόμους ἢ λίχνους ἢ ἀφροδισίων ἀκρατεῖς ἢ πρὸς τὸ
lawless or gluttonous or of-sex uncontrolled or toward the
πονεῖν μαλακοὺς ἐποίησεν; ἀλλ᾽ ἔπαυσε μὲν τούτων
to-toil soft would-he-have-made but he-stopped indeed of-these
πολλούς, ἀρετῆς ποιήσας ἐπιθυμεῖν καὶ ἐλπίδας παρασχών,
many virtue having-made to-desire and hopes having-provided
ἂν ἑαυτῶν ἐπιμελῶνται, καλοὺς κἀγαθοὺς ἔσεσθαι·
if themselves they-take-care-of fine and-good to-be-going-to-be
καίτοι γε οὐδεπώποτε ὑπέσχετο διδάσκαλος εἶναι τούτου, 3
and-yet at-least never he-promised a-teacher to-be of-this
ἀλλὰ τῷ φανερὸς εἶναι τοιοῦτος ὢν ἐλπίζειν ἐποίει
but by-the evident to-be such being to-hope he-made
τοὺς συνδιατρίβοντας ἑαυτῷ μιμουμένους ἐκεῖνον τοιούτους
the spending-time-with him imitating that-one such
γενήσεσθαι.
to-be-going-to-become
ἀλλὰ μὴν καὶ τοῦ σώματος αὐτός τε οὐκ ἠμέλει τούς 4
but surely also the body himself both not neglected the
τ᾽ ἀμελοῦντας οὐκ ἐπῄνει· τὸ μὲν οὖν ὑπερεσθίοντα
both neglecting(-it) not praised the indeed then over-eating
ὑπερπονεῖν ἀπεδοκίμαζε, τὸ δέ, ὅσα ἡδέως ἡ ψυχὴ
to-over-toil he-disapproved the but as-much-as gladly the soul
δέχεται, ταῦτα ἱκανῶς ἐκπονεῖν ἐδοκίμαζε· ταύτην γὰρ
accepts this sufficiently to-work-off he-approved this for

τὴν ἕξιν ὑγιεινήν τε ἱκανῶς εἶναι καὶ τὴν τῆς ψυχῆς
— state healthy both sufficiently to-be and the of-the soul
ἐπιμέλειαν οὐκ ἐμποδίζειν ἔφη.
care not to-hinder he-said
5 [ἀλλ᾽ οὐ μὴν θρυπτικός γε οὐδὲ ἀλαζονικὸς ἦν οὔτ᾽
but not surely luxurious at-least nor pretentious he-was either
ἀμπεχόνῃ οὔθ᾽ ὑποδέσει οὔτε τῇ ἄλλῃ διαίτῃ.] οὐ μὴν
in-dress or in-footwear or in-the other way-of-life not surely
οὐδ᾽ ἐρασιχρημάτους γε τοὺς συνόντας ἐποίει. τῶν
even money-loving at-least the associating(-with-him) he-made of-the
μὲν γὰρ ἄλλων ἐπιθυμιῶν ἔπαυε, τοὺς δὲ ἑαυτοῦ
indeed for other desires he-stopped(-them) the but him
ἐπιθυμοῦντας οὐκ ἐπράττετο χρήματα.
desiring not he-exacted money
6 τούτου δ᾽ ἀπεχόμενος ἐνόμιζεν ἐλευθερίας ἐπιμελεῖσθαι·
from-this and abstaining he-thought for-freedom to-care
τοὺς δὲ λαμβάνοντας τῆς ὁμιλίας μισθὸν ἀνδραποδιστὰς
the but taking for-the company a-fee enslavers
ἑαυτῶν ἀπεκάλει διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι
of-themselves he-called because-of the necessary for-them to-be
διαλέγεσθαι παρ᾽ ὧν [ἂν] λάβοιεν τὸν μισθόν.
to-converse with whom — they-might-take the fee
7 ἐθαύμαζε δ᾽ εἴ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον
he-wondered and if someone virtue professing silver
πράττοιτο καὶ μὴ νομίζοι τὸ μέγιστον κέρδος ἕξειν
should-exact and not should-think the greatest gain to-be-going-to-have
φίλον ἀγαθὸν κτησάμενος, ἀλλὰ φοβοῖτο μὴ ὁ γενόμενος
a-friend good having-acquired but should-fear lest the having-become
καλὸς κἀγαθὸς τῷ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν
fine and-good to-the the greatest-things having-benefited not the
μεγίστην χάριν ἔξοι.
greatest gratitude would-have

Σωκράτης δὲ ἐπηγγείλατο μὲν οὐδενὶ πώποτε τοιοῦτον 8
Socrates but promised indeed to-no-one ever such
οὐδέν, ἐπίστευε δὲ τῶν συνόντων ἑαυτῷ τοὺς
anything he-trusted but of-the associating with-himself the
ἀποδεξαμένους ἅπερ αὐτὸς ἐδοκίμαζεν εἰς τὸν πάντα
having-accepted what-very he-himself approved for the whole
βίον ἑαυτῷ τε καὶ ἀλλήλοις φίλους ἀγαθοὺς ἔσεσθαι.
life to-himself both and to-one-another friends good to-be-going-to-be
πῶς ἂν οὖν ὁ τοιοῦτος ἀνὴρ διαφθείροι τοὺς νέους; εἰ
how — then — such man would-corrupt the young if
μὴ ἄρα ἡ τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστιν.
not then the of-the virtue care corruption is
Ἀλλὰ νὴ Δία, ὁ κατήγορος ἔφη, ὑπερορᾶν ἐποίει 9
But by Zeus the accuser said to-despise he-made
τῶν καθεστώτων νόμων τοὺς συνόντας, λέγων
the established laws the associating(-with-him) saying
ὡς μῶρον εἴη τοὺς μὲν τῆς πόλεως ἄρχοντας ἀπὸ
that foolish it-was the indeed of-the city rulers by
κυάμου καθιστάναι, κυβερνήτῃ δὲ μηδένα ἐθέλειν χρῆσθαι
bean to-appoint a-helmsman but no-one to-be-willing to-use
κυαμευτῷ μηδὲ τέκτονι μηδ' αὐλητῇ μηδ' ἐπ' ἄλλα
bean-chosen nor a-carpenter nor a-flute-player nor for other
τοιαῦτα, ἃ πολλῷ ἐλάττονας βλάβας ἁμαρτανόμενα
such-things which much smaller harms going-wrong
ποιεῖ τῶν περὶ τὴν πόλιν ἁμαρτανομένων· τοὺς δὲ
cause than-the about the city going-wrong — but
τοιούτους λόγους ἐπαίρειν ἔφη τοὺς νέους καταφρονεῖν
such arguments to-excite he-said the young to-despise
τῆς καθεστώσης πολιτείας καὶ ποιεῖν βιαίους.
the established constitution and to-make(-them) violent

10 ἐγὼ δ᾽ οἶμαι τοὺς φρόνησιν ἀσκοῦντας καὶ νομίζοντας
I but think the wisdom practicing and thinking(-themselves)
ἱκανοὺς ἔσεσθαι τὰ συμφέροντα διδάσκειν τοὺς πολίτας
able to-be-going-to-be the advantageous-things to-teach the citizens
ἥκιστα γίγνεσθαι βιαίους, εἰδότας ὅτι τῇ μὲν βίᾳ
least to-become violent knowing that to-the indeed violence
πρόσεισιν ἔχθραι καὶ κίνδυνοι, διὰ δὲ τοῦ πείθειν
attach enmities and dangers through but the persuading
ἀκινδύνως τε καὶ μετὰ φιλίας ταὐτὰ γίγνεται. οἱ
without-danger both and with friendship the-same-things come-about the
μὲν γὰρ βιασθέντες ὡς ἀφαιρεθέντες μισοῦσιν, οἱ δὲ
indeed for being-forced as having-been-robbed hate the but
πεισθέντες ὡς κεχαρισμένοι φιλοῦσιν. οὔκουν τῶν φρόνησιν
persuaded as having-been-gratified love not-then of-the wisdom
ἀσκούντων τὸ βιάζεσθαι, ἀλλὰ τῶν ἰσχὺν ἄνευ γνώμης
practicing the to-use-force but of-the strength without judgment
ἐχόντων [τὰ τοιαῦτα πράττειν] ἐστίν.
having — such-things to-do is

11 ἀλλὰ μὴν καὶ συμμάχων ὁ μὲν βιάζεσθαι τολμῶν δέοιτ᾽
but surely also allies the indeed to-use-force daring would-need
ἂν οὐκ ὀλίγων, ὁ δὲ πείθειν δυνάμενος οὐδενός· καὶ
— not few the but to-persuade able of-none and
γὰρ μόνος ἡγοῖτ᾽ ἂν δύνασθαι πείθειν. καὶ φονεύειν
for alone he-would-think — to-be-able to-persuade and to-murder
δὲ τοῖς τοιούτοις ἥκιστα συμβαίνει· τίς γὰρ ἀποκτεῖναί
and — to-such least it-happens who for to-kill
τινα βούλοιτ᾽ ἂν μᾶλλον ἢ ζῶντι πειθομένῳ χρῆσθαι;
someone would-wish — rather than living obedient to-use

12 Ἀλλ᾽, ἔφη γε ὁ κατήγορος, Σωκράτει ὁμιλητὰ
But said at-least the accuser with-Socrates associates
γενομένω Κριτίας τε καὶ Ἀλκιβιάδης πλεῖστα κακὰ
having-become-the-two Critias both and Alcibiades most evils

τὴν πόλιν ἐποιησάτην. Κριτίας μὲν γὰρ τῶν ἐν τῇ
the city the-two-did Critias indeed for of-the in the
ὀλιγαρχίᾳ πάντων πλεονεκτίστατός τε καὶ βιαιότατος
oligarchy of-all most-grasping both and most-violent
[καὶ φονικώτατος] ἐγένετο, Ἀλκιβιάδης δὲ αὖ τῶν ἐν τῇ
and most-murderous became Alcibiades but in-turn of-the in the
δημοκρατίᾳ πάντων ἀκρατέστατός τε καὶ ὑβριστότατος
democracy of-all most-uncontrolled both and most-insolent
[καὶ βιαιότατος].
and most-violent
ἐγὼ δ', εἰ μέν τι κακὸν ἐκείνω τὴν πόλιν ἐποιησάτην, 13
I but if indeed any evil those-two the city did
οὐκ ἀπολογήσομαι· τὴν δὲ πρὸς Σωκράτη συνουσίαν
not I-will-defend the but with Socrates association
αὐτοῖν ὡς ἐγένετο διηγήσομαι.
of-the-two how it-came-about I-will-relate
ἐγενέσθην μὲν γὰρ δὴ τὼ ἄνδρε τούτω φύσει 14
were indeed for indeed the two-men these-two by-nature
φιλοτιμοτάτω πάντων Ἀθηναίων, βουλομένω τε πάντα
most-ambitious of-all Athenians wishing both all-things
δι' ἑαυτῶν πράττεσθαι καὶ πάντων ὀνομαστοτάτω
through themselves to-be-done and of-all most-renowned
γενέσθαι. ᾔδεσαν δὲ Σωκράτη ἀπ' ἐλαχίστων μὲν
to-become they-knew but Socrates from the-least indeed
χρημάτων αὐταρκέστατα ζῶντα, τῶν ἡδονῶν δὲ πασῶν
means most-self-sufficiently living of-the pleasures but of-all
ἐγκρατέστατον ὄντα, τοῖς δὲ διαλεγομένοις αὐτῷ πᾶσι
most-self-controlled being the and conversing with-him all
χρώμενον ἐν τοῖς λόγοις ὅπως βούλοιτο.
using in the arguments as he-wished

15 ταῦτα δὲ ὁρῶντε καὶ ὄντε οἵω προείρησθον,
these-things and seeing-the-two and being-the-two such-as have-been-described-the-two
πότερόν τις αὐτὼ φῇ τοῦ βίου τοῦ Σωκράτους
whether someone them-two would-say the life — of-Socrates
ἐπιθυμήσαντε καὶ τῆς σωφροσύνης, ἣν ἐκεῖνος εἶχεν,
having-desired and the temperance which that-one had
ὀρέξασθαι τῆς ὁμιλίας αὐτοῦ, ἢ νομίσαντε, εἰ ὁμιλησαίτην
to-have-reached-for the company his or having-thought if they-two-associated
ἐκείνῳ, γενέσθαι ἂν ἱκανωτάτω λέγειν τε καὶ πράττειν;
with-that-one to-become — most-able to-speak both and to-act
16 ἐγὼ μὲν γὰρ ἡγοῦμαι, θεοῦ διδόντος αὐτοῖν ἢ ζῆν
I indeed for think god giving to-them-two either to-live
ὅλον τὸν βίον ὥσπερ ζῶντα Σωκράτη ἑώρων ἢ τεθνάναι,
whole the life as living Socrates they-saw or to-be-dead
ἑλέσθαι ἂν μᾶλλον αὐτὼ τεθνάναι. δήλω δ' ἐγενέσθην
to-have-chosen — rather them-two to-be-dead clear-the-two and became
ἐξ ὧν ἐπραξάτην· ὡς γὰρ τάχιστα κρείττονε τῶν
from what they-two-did as for quickly superior than-the
συγγιγνομένων ἡγησάσθην εἶναι, εὐθὺς ἀποπηδήσαντε
associates they-two-thought to-be straightway having-leapt-away
Σωκράτους ἐπραττέτην τὰ πολιτικά, ὥνπερ ἕνεκα
from-Socrates they-two-practiced the political-things of-which-very for-the-sake
Σωκράτους ὠρεχθήτην.
Socrates they-two-reached-for
17 Ἴσως οὖν εἴποι τις ἂν πρὸς ταῦτα ὅτι ἐχρῆν τὸν
Perhaps then would-say someone — to these-things that it-was-needful —
Σωκράτη μὴ πρότερον τὰ πολιτικὰ διδάσκειν τοὺς συνόντας
Socrates not first the political-things to-teach the associates
ἢ σωφρονεῖν. ἐγὼ δὲ πρὸς τοῦτο μὲν οὐκ ἀντιλέγω·
than to-be-temperate I but to this indeed not object
πάντας δὲ τοὺς διδάσκοντας ὁρῶ αὐτοὺς δεικνύντας τε τοῖς
all but the teaching I-see themselves showing both to-the

μανθάνουσιν ἥπερ αὐτοὶ ποιοῦσιν ἃ διδάσκουσι καὶ
learning how they-themselves do what they-teach and
τῷ λόγῳ προσβιβάζοντας. οἶδα δὲ καὶ Σωκράτη δεικνύντα
by-the argument bringing-on(-them) I-know and also Socrates showing
τοῖς συνοῦσιν ἑαυτὸν καλὸν κἀγαθὸν ὄντα καὶ διαλεγόμενον
to-the associates himself fine and-good being and conversing
κάλλιστα περὶ ἀρετῆς καὶ τῶν ἄλλων ἀνθρωπίνων.
most-finely about virtue and the other human-things
οἶδα δὲ κἀκείνω σωφρονοῦντε, ἔστε Σωκράτει 18
I-know and those-two-too being-temperate-the-two as-long-as with-Socrates
συνήστην, οὐ φοβουμένω μὴ ζημιοῖντο ἢ παίοιντο ὑπὸ
they-two-associated not fearing-the-two lest they-be-fined or be-beaten by
Σωκράτους, ἀλλ᾽ οἰομένω τότε κράτιστον εἶναι τοῦτο
Socrates but thinking-the-two then best to-be this
πράττειν.
to-do
Ἴσως οὖν εἴποιεν ἂν πολλοὶ τῶν φασκόντων φιλοσοφεῖν 19
Perhaps then would-say — many of-the claiming to-philosophize
ὅτι οὐκ ἄν ποτε ὁ δίκαιος ἄδικος γένοιτο, οὐδὲ ὁ
that not — ever the just unjust would-become nor the
σώφρων ὑβριστής, οὐδὲ ἄλλο οὐδὲν ὧν μάθησίς ἐστιν
temperate insolent nor other anything of-which learning there-is
ὁ μαθὼν ἀνεπιστήμων ἄν ποτε γένοιτο. ἐγὼ δὲ
the having-learned ignorant — ever would-become I but
περὶ τούτων οὐχ οὕτω γιγνώσκω· ὁρῶ γὰρ ὥσπερ τὰ
about these not so judge I-see for as the
τοῦ σώματος ἔργα τοὺς μὴ τὰ σώματα ἀσκοῦντας οὐ
of-the body works the not the bodies exercising not
δυναμένους ποιεῖν, οὕτω καὶ τὰ τῆς ψυχῆς ἔργα τοὺς
able to-do so also the of-the soul works the

μὴ τὴν ψυχὴν ἀσκοῦντας οὐ δυναμένους· οὔτε γὰρ ἃ
not the soul exercising not able neither for what
δεῖ πράττειν οὔτε ὧν δεῖ ἀπέχεσθαι δύνανται.
one-must do nor from-what one-must abstain they-are-able
20 διὸ καὶ τοὺς υἱεῖς οἱ πατέρες, κἂν ὦσι σώφρονες,
wherefore also the sons the fathers even-if they-be temperate
ὅμως ἀπὸ τῶν πονηρῶν ἀνθρώπων εἴργουσιν, ὡς τὴν
nevertheless from the wicked men keep(-them) as the
μὲν τῶν χρηστῶν ὁμιλίαν ἄσκησιν οὖσαν τῆς ἀρετῆς,
indeed of-the good company exercise being of-the virtue
τὴν δὲ τῶν πονηρῶν κατάλυσιν. μαρτυρεῖ δὲ καὶ τῶν
the but of-the wicked destruction bears-witness and also of-the
ποιητῶν ὅ τε λέγων·
poets the both saying

Ἐσθλῶν μὲν γὰρ ἀπ' ἐσθλὰ διδάξεαι· ἢν δὲ κακοῖσι
Good-men indeed for from good-things you-will-be-taught if but with-bad-men
συμμίσγῃς, ἀπολεῖς καὶ τὸν ἐόντα νόον,
you-mingle you-will-lose even the being mind

καὶ ὁ λέγων·
and the saying

Αὐτὰρ ἀνὴρ ἀγαθὸς τοτὲ μὲν κακός, ἄλλοτε δ' ἐσθλός.
But a-man good at-one-time indeed bad at-another but good

21 κἀγὼ δὲ μαρτυρῶ τούτοις· ὁρῶ γὰρ ὥσπερ τῶν ἐν μέτρῳ
and-I too bear-witness to-these I-see for as of-the in meter
πεποιημένων ἐπῶν τοὺς μὴ μελετῶντας ἐπιλανθανομένους,
composed verses the not practicing forgetting
οὕτω καὶ τῶν διδασκαλικῶν λόγων τοῖς ἀμελοῦσι
so also of-the instructive words for-the neglecting

λήθην ἐγγιγνομένην. ὅταν δὲ τῶν νουθετικῶν λόγων
forgetfulness arising when and of-the admonishing words
ἐπιλάθηταί τις, ἐπιλέλησται καὶ ὧν ἡ ψυχὴ πάσχουσα
forgets someone be-has-forgotten also what the soul experiencing
τῆς σωφροσύνης ἐπεθύμει· τούτων δ' ἐπιλαθόμενον οὐδὲν
the temperance desired these but having-forgotten nothing
θαυμαστὸν καὶ τῆς σωφροσύνης ἐπιλαθέσθαι.
wonderful also the temperance to-forget

ὁρῶ δὲ καὶ τοὺς εἰς φιλοποσίαν προαχθέντας καὶ τοὺς 22
I-see and also the into love-of-drinking led-on and the
εἰς ἔρωτας ἐγκυλισθέντας ἧττον δυναμένους τῶν τε
into love-affairs rolled-in less able of-the both
δεόντων ἐπιμελεῖσθαι καὶ τῶν μὴ δεόντων ἀπέχεσθαι.
needful-things to-take-care and from-the not needful-things to-abstain
πολλοὶ γὰρ καὶ χρημάτων δυνάμενοι φείδεσθαι, πρὶν
many for even money able to-spare before
ἐρᾶν, ἐρασθέντες οὐκέτι δύνανται· καὶ τὰ χρήματα
to-love having-fallen-in-love no-longer are-able and the money
καταναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν,
having-spent-up from-which before they-abstained gains
αἰσχρὰ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται.
shameful thinking to-be from-these not they-abstain

πῶς οὖν οὐκ ἐνδέχεται σωφρονήσαντα πρόσθεν αὖθις 23
how then not is-it-possible having-been-temperate before again
μὴ σωφρονεῖν καὶ δίκαια δυνηθέντα πράττειν αὖθις
not to-be-temperate and just-things having-been-able to-do again
ἀδυνατεῖν; πάντα μὲν οὖν ἔμοιγε δοκεῖ τὰ καλὰ καὶ
to-be-unable all indeed then to-me-at-least seems the fine-things and
τἀγαθὰ ἀσκητὰ εἶναι, οὐχ ἥκιστα δὲ σωφροσύνη.
the-good-things to-be-got-by-practice to-be not least and temperance
ἐν γὰρ τῷ αὐτῷ σώματι συμπεφυτευμέναι τῇ ψυχῇ αἱ
in for the same body planted-together with-the soul the

ἡδοναὶ πείθουσιν αὐτὴν μὴ σωφρονεῖν, ἀλλὰ τὴν ταχίστην
pleasures persuade it not to-be-temperate but the quickest
ἑαυταῖς τε καὶ τῷ σώματι χαρίζεσθαι.
to-themselves both and to-the body to-gratify

24 Καὶ Κριτίας δὴ καὶ Ἀλκιβιάδης, ἕως μὲν Σωκράτει
And Critias indeed and Alcibiades as-long-as indeed with-Socrates
συνήστην, ἐδυνάσθην ἐκείνῳ χρωμένω συμμάχῳ τῶν
they-two-associated the-two-were-able that-one using-the-two as-ally of-the
μὴ καλῶν ἐπιθυμιῶν κρατεῖν· ἐκείνου δ' ἀπαλλαγέντε,
not fine desires to-master that-one but having-been-parted-the-two
Κριτίας μὲν φυγὼν εἰς Θετταλίαν ἐκεῖ συνῆν ἀνθρώποις
Critias indeed having-fled into Thessaly there associated with-men
ἀνομίᾳ μᾶλλον ἢ δικαιοσύνῃ χρωμένοις, Ἀλκιβιάδης
lawlessness rather than justice using Alcibiades
δ' αὖ διὰ μὲν κάλλος ὑπὸ πολλῶν καὶ σεμνῶν
but in-turn through indeed beauty by many and august
γυναικῶν θηρώμενος, διὰ δύναμιν δὲ τὴν ἐν τῇ πόλει
women being-hunted through power but the in the city
καὶ τοῖς συμμάχοις ὑπὸ πολλῶν καὶ δυνατῶν [κολακεύειν]
and the allies by many and powerful to-flatter
ἀνθρώπων διαθρυπτόμενος, ὑπὸ δὲ τοῦ δήμου τιμώμενος
men being-spoiled by and the people being-honored
καὶ ῥᾳδίως πρωτεύων, ὥσπερ οἱ τῶν γυμνικῶν ἀγώνων
and easily being-first as the of-the gymnastic contests
ἀθληταὶ ῥᾳδίως πρωτεύοντες ἀμελοῦσι τῆς ἀσκήσεως,
athletes easily being-first neglect the training
οὕτω κἀκεῖνος ἠμέλησεν αὑτοῦ.
so also-that-one neglected himself

25 τοιούτων δὲ συμβάντων αὐτοῖν, καὶ ὠγκωμένω μὲν ἐπὶ
such and having-happened to-the-two and swollen-the-two indeed on
γένει, ἐπηρμένω δ' ἐπὶ πλούτῳ, πεφυσημένω δ' ἐπὶ δυνάμει,
birth elated-the-two and on wealth puffed-up-the-two and on power

διατεθρυμμένω δὲ ὑπὸ πολλῶν ἀνθρώπων, ἐπὶ δὲ πᾶσι
spoiled-the-two and by many men on and all
τούτοις [διεφθαρμένω] καὶ πολὺν χρόνον ἀπὸ Σωκράτους
these corrupted-the-two and long time from Socrates
γεγονότε, τί θαυμαστὸν εἰ ὑπερηφάνω ἐγενέσθην;
having-been-the-two what wonderful if arrogant-the-two became-the-two
εἶτα, εἰ μέν τι ἐπλημμεληsάτην, τούτου Σωκράτη ὁ 26
then if indeed anything they-two-offended for-this Socrates the
κατήγορος αἰτιᾶται; ὅτι δὲ νέω ὄντε αὐτώ, ἡνίκα καὶ
accuser blames that but young being-the-two them-two when both
ἀγνωμονεστάτω καὶ ἀκρατεστάτω εἰκὸς εἶναι, Σωκράτης
most-thoughtless-the-two and most-uncontrolled-the-two likely to-be Socrates
παρέσχε σώφρονε, οὐδενὸς ἐπαίνου δοκεῖ τῷ κατηγόρῳ
rendered temperate-the-two of-no praise seems to-the accuser
ἄξιος εἶναι; οὐ μὴν τά γε ἄλλα οὕτω κρίνεται.
worthy to-be not surely the at-least other-things so are-judged
τίς μὲν γὰρ αὐλητής, τίς δὲ κιθαριστής, τίς δὲ ἄλλος 27
what indeed for flute-player what and harp-player what and other
διδάσκαλος ἱκανοὺς ποιήσας τοὺς μαθητάς, ἐὰν πρὸς ἄλλους
teacher able having-made the pupils if to others
ἐλθόντες χείρους φανῶσιν, αἰτίαν ἔχει τούτου; τίς δὲ πατήρ,
having-gone worse they-appear blame has for-this what and father
ἐὰν ὁ παῖς αὐτοῦ συνδιατρίβων τῳ σωφρονῇ, ὕστερον
if the son his spending-time with-someone be-temperate later
δὲ ἄλλῳ τῳ συγγενόμενος πονηρὸς γένηται, τὸν
but with-another someone having-associated wicked becomes the
πρόσθεν αἰτιᾶται, ἀλλ᾽ οὐχ, ὅσῳ ἂν παρὰ τῷ ὑστέρῳ
earlier blames but not by-as-much-as — with the later
χείρων φαίνηται, τοσούτῳ μᾶλλον ἐπαινεῖ τὸν πρότερον;
worse he-appears by-so-much more praises the earlier

ἀλλ᾽ οἵ γε πατέρες αὐτοὶ συνόντες τοῖς υἱέσι, τῶν παίδων
but the at-least fathers themselves being-with the sons the children
πλημμελούντων, οὐκ αἰτίαν ἔχουσιν, ἐὰν αὐτοὶ σωφρονῶσιν.
erring not blame have if themselves they-are-temperate

28 οὕτω δὲ καὶ Σωκράτη δίκαιον ἦν κρίνειν· εἰ μὲν αὐτὸς
so and also Socrates just it-was to-judge if indeed he-himself
ἐποίει τι φαῦλον, εἰκότως ἂν ἐδόκει πονηρὸς
did something base reasonably — he-would-have-seemed wicked
εἶναι· εἰ δ᾽ αὐτὸς σωφρονῶν διετέλει, πῶς ἂν δικαίως
to-be if but he-himself being-temperate continued how — justly
τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι;
of-the not being-in him vice blame would-he-have

29 Ἀλλ᾽ εἰ καὶ μηδὲν αὐτὸς πονηρὸν ποιῶν ἐκείνους φαῦλα
But if even nothing himself wicked doing them base-things
πράττοντας ὁρῶν ἐπῄνει, δικαίως ἂν ἐπιτιμῷτο.
doing seeing he-praised justly — he-would-be-censured

[Κριτίαν μὲν τοίνυν αἰσθανόμενος ἐρῶντα Εὐθυδήμου
Critias indeed then perceiving loving Euthydemus
καὶ πειρῶντα χρῆσθαι, καθάπερ οἱ πρὸς τἀφροδίσια
and trying to-use(-him) like those for sexual-pleasures
τῶν σωμάτων ἀπολαύοντες, ἀπέτρεπε φάσκων
of-the bodies enjoying he-turned(-him)-away saying
ἀνελεύθερόν τε εἶναι καὶ οὐ πρέπον ἀνδρὶ καλῷ κἀγαθῷ
illiberal both to-be and not fitting for-a-man fine and-good
τὸν ἐρώμενον, ᾧ βούλεται πολλοῦ ἄξιος φαίνεσθαι,
the beloved to-whom he-wishes of-much worth to-appear
προσαιτεῖν ὥσπερ τοὺς πτωχοὺς ἱκετεύοντα καὶ δεόμενον
to-beg like the beggars entreating and asking
προσδοῦναι, καὶ ταῦτα μηδενὸς ἀγαθοῦ.
to-give and these-things for-nothing good

τοῦ δὲ Κριτίου τοῖς τοιούτοις οὐχ ὑπακούοντος οὐδὲ 30
— and Critias — to-such-things not obeying nor
ἀποτρεπομένου, λέγεται τὸν Σωκράτη ἄλλων τε πολλῶν
being-turned-away it-is-said — Socrates others both many
παρόντων καὶ τοῦ Εὐθυδήμου εἰπεῖν ὅτι ὑικὸν αὐτῷ δοκοίη
being-present and — Euthydemus to-say that swinish to-him seemed
πάσχειν ὁ Κριτίας, ἐπιθυμῶν Εὐθυδήμῳ προσκνῆσθαι
to-be-affected — Critias desiring against-Euthydemus to-rub-himself
ὥσπερ τὰ ὕδια τοῖς λίθοις.
as the piglets against-the stones
ἐξ ὧν δὴ καὶ ἐμίσει τὸν Σωκράτη ὁ Κριτίας, ὥστε 31
from which indeed also hated — Socrates — Critias so-that
καὶ ὅτε τῶν τριάκοντα ὢν νομοθέτης μετὰ Χαρικλέους
also when of-the Thirty being lawgiver with Charicles
ἐγένετο, ἀπεμνημόνευσεν αὐτῷ καὶ ἐν τοῖς νόμοις
he-became he-remembered(-it) against-him and in the laws
ἔγραψε λόγων τέχνην μὴ διδάσκειν, ἐπηρεάζων ἐκείνῳ
he-wrote of-words an-art not to-teach insulting that-one
καὶ οὐκ ἔχων ὅπῃ ἐπιλάβοιτο, ἀλλὰ τὸ κοινῇ τοῖς
and not having where he-might-take-hold but the in-common to-the
φιλοσόφοις ὑπὸ τῶν πολλῶν ἐπιτιμώμενον ἐπιφέρων αὐτῷ
philosophers by the many charged imputing to-him
καὶ διαβάλλων πρὸς τοὺς πολλούς· οὐδὲ γὰρ ἔγωγε οὔτ᾽
and slandering(-him) to the many not-even for I-at-least either
αὐτὸς τοῦτο πώποτε Σωκράτους ἤκουσα οὔτ᾽ ἄλλου του
myself this ever from-Socrates heard or of-another anyone
φάσκοντος ἀκηκοέναι ᾐσθόμην.]
claiming to-have-heard(-it) perceived
ἐδήλωσε δέ· ἐπεὶ γὰρ οἱ τριάκοντα πολλοὺς μὲν τῶν 32
it-became-clear and since for the Thirty many indeed of-the
πολιτῶν καὶ οὐ τοὺς χειρίστους ἀπέκτεινον, πολλοὺς
citizens and not the worst were-killing many

δὲ προετρέποντο ἀδικεῖν, εἶπέ που ὁ Σωκράτης
and they-were-urging-on to-do-wrong said somewhere — Socrates
ὅτι θαυμαστόν οἱ δοκοίη εἶναι, εἴ τις γενόμενος
that wonderful to-him it-seemed to-be if someone having-become
βοῶν ἀγέλης νομεὺς καὶ τὰς βοῦς ἐλάττους τε καὶ
of-cattle of-a-herd herdsman and the cows fewer both and
χείρους ποιῶν μὴ ὁμολογοίη κακὸς βουκόλος εἶναι, ἔτι
worse making not should-agree a-bad cowherd to-be still
δὲ θαυμαστότερον, εἴ τις προστάτης γενόμενος πόλεως
but more-wonderful if someone leader having-become of-a-city
καὶ ποιῶν τοὺς πολίτας ἐλάττους τε καὶ χείρους μὴ
and making the citizens fewer both and worse not
αἰσχύνεται μηδ' οἴεται κακὸς εἶναι προστάτης τῆς πόλεως.
is-ashamed nor thinks bad to-be leader of-the city

33 ἀπαγγελθέντος δὲ αὐτοῖς τούτου, καλέσαντε ὅ τε
having-been-reported and to-them this having-called-the-two — both
Κριτίας καὶ ὁ Χαρικλῆς τὸν Σωκράτη τόν τε νόμον
Critias and — Charicles — Socrates the both law
ἐδεικνύτην αὐτῷ καὶ τοῖς νέοις ἀπειπέτην μὴ
the-two-showed to-him and to-the young the-two-forbade(-him) not
διαλέγεσθαι. ὁ δὲ Σωκράτης ἐπήρετο αὐτώ, εἰ ἐξείη
to-converse — but Socrates asked them-two if it-were-permitted
πυνθάνεσθαι, εἴ τι ἀγνοοῖτο τῶν προαγορευομένων.
to-inquire if anything were-not-understood of-the things-proclaimed

34 τὼ δ' ἐφάτην. Ἐγὼ τοίνυν, ἔφη, παρεσκεύασμαι
they-two and said-the-two I then he-said am-prepared
μὲν πείθεσθαι τοῖς νόμοις· ὅπως δὲ μὴ δι' ἄγνοιαν
indeed to-obey the laws that but not through ignorance
λάθω τι παρανομήσας, τοῦτο βούλομαι σαφῶς
I-may-escape-notice something transgressing this I-wish clearly
μαθεῖν παρ' ὑμῶν, πότερον τὴν τῶν λόγων τέχνην σὺν τοῖς
to-learn from you whether the of-the words art with the

ὀρθῶς λεγομένοις εἶναι νομίζοντες ἢ σὺν τοῖς μὴ ὀρθῶς
rightly said-things being thinking or with the not rightly
ἀπέχεσθαι κελεύετε αὐτῆς. εἰ μὲν γὰρ σὺν τοῖς ὀρθῶς,
to-abstain you-bid from-it if indeed for with the rightly
δῆλον ὅτι ἀφεκτέον ἂν εἴη τοῦ ὀρθῶς λέγειν· εἰ δὲ
clear that to-be-abstained-from — would-be the rightly to-speak if but
σὺν τοῖς μὴ ὀρθῶς, δῆλον ὅτι πειρατέον ὀρθῶς λέγειν.
with the not rightly clear that one-must-try rightly to-speak
καὶ ὁ Χαρικλῆς ὀργισθεὶς αὐτῷ· Ἐπειδή, ἔφη, ὦ 35
and — Charicles having-been-angered at-him Since he-said O
Σώκρατες, ἀγνοεῖς, τάδε σοι εὐμαθέστερα ὄντα
Socrates you-are-ignorant these-things to-you easier-to-understand being
προαγορεύομεν, τοῖς νέοις ὅλως μὴ διαλέγεσθαι. καὶ
we-proclaim to-the young at-all not to-converse and
ὁ Σωκράτης· Ἵνα τοίνυν, ἔφη, μὴ ἀμφίβολον ᾖ
— Socrates So-that then he-said not ambiguous it-may-be
[ὡς ἄλλο τι ποιῶ ἢ τὰ προηγορευμένα], ὁρίσατέ
whether other something I-do than the things-proclaimed define
μοι μέχρι πόσων ἐτῶν δεῖ νομίζειν νέους εἶναι τοὺς
for-me up-to how-many years one-must consider young to-be the
ἀνθρώπους. καὶ ὁ Χαρικλῆς· Ὅσουπερ, εἶπε, χρόνου
men and — Charicles As-long-as he-said time
βουλεύειν οὐκ ἔξεστιν, ὡς οὔπω φρονίμοις οὖσι· μηδὲ
to-be-councillor not it-is-permitted as not-yet sensible being nor
σὺ διαλέγου νεωτέροις τριάκοντα ἐτῶν.
you converse with-younger-than thirty years
Μηδ' ἐάν τι ὠνῶμαι, ἔφη, ἢν πωλῇ νεώτερος 36
Not-even if something I-buy he-said if sells younger-than
τριάκοντα ἐτῶν, ἔρωμαι ὁπόσου πωλεῖ; Ναὶ τά γε
thirty years am-I-to-ask for-how-much he-sells Yes — at-least
τοιαῦτα, ἔφη ὁ Χαρικλῆς· ἀλλά τοι σύγε, ὦ
such-things said — Charicles but you-know you-at-least O

Σώκρατες, εἴωθας εἰδὼς πῶς ἔχει τὰ πλεῖστα ἐρωτᾶν·
Socrates are-accustomed knowing how is the most to-ask
ταῦτα οὖν μὴ ἐρώτα. Μηδ' ἀποκρίνωμαι οὖν, ἔφη, ἄν τίς
these then not ask Not-even am-I-to-answer then he-said if someone
με ἐρωτᾷ νέος, ἐὰν εἰδῶ, οἷον ποῦ οἰκεῖ Χαρικλῆς ἢ
me asks young if I-know for-instance where lives Charicles or
ποῦ ἐστι Κριτίας; Ναὶ τά γε τοιαῦτα, ἔφη ὁ Χαρικλῆς.
where is Critias Yes — at-least such-things said — Charicles
37 ὁ δὲ Κριτίας· Ἀλλὰ τῶνδέ τοί σε ἀπέχεσθαι,
— but Critias But from-these you-know you to-abstain
ἔφη, δεήσει, ὦ Σώκρατες, τῶν σκυτέων καὶ τῶν
he-said it-will-be-needful O Socrates the shoemakers and the
τεκτόνων καὶ τῶν χαλκέων· καὶ γὰρ οἶμαι αὐτοὺς ἤδη
carpenters and the smiths and for I-think them already
κατατετρῖφθαι διαθρυλουμένους ὑπὸ σοῦ. Οὐκοῦν, ἔφη ὁ
to-be-worn-out being-talked-about by you Therefore said —
Σωκράτης, καὶ τῶν ἑπομένων τούτοις, τοῦ τε δικαίου
Socrates also of-the following these the both just
καὶ τοῦ ὁσίου καὶ τῶν ἄλλων τῶν τοιούτων; Ναὶ μὰ
and the holy and the other — such Yes by
Δί', ἔφη ὁ Χαρικλῆς· καὶ τῶν βουκόλων γε· εἰ δὲ μή,
Zeus said — Charicles and of-the cowherds at-least if but not
φυλάττου ὅπως μὴ καὶ σὺ ἐλάττους τὰς βοῦς ποιήσῃς.
watch-out that not also you fewer the cows make
38 ἔνθα καὶ δῆλον ἐγένετο ὅτι ἀπαγγελθέντος αὐτοῖς τοῦ
whereupon also clear it-became that having-been-reported to-them the
περὶ τῶν βοῶν λόγου ὠργίζοντο τῷ Σωκράτει. Οἷα
about the cows argument they-were-angry — with-Socrates What-sort
μὲν οὖν ἡ συνουσία ἐγεγόνει Κριτίᾳ πρὸς Σωκράτη καὶ
indeed then the association had-been for-Critias with Socrates and
ὡς εἶχον πρὸς ἀλλήλους, εἴρηται.
how they-were toward one-another has-been-told

φαίην δ' ἂν ἔγωγε μηδενὶ μηδεμίαν εἶναι παίδευσιν 39
I-would-say and — I-at-least to-no-one any to-be education
παρὰ τοῦ μὴ ἀρέσκοντος. Κριτίας δὲ καὶ Ἀλκιβιάδης
from the not pleasing Critias and and Alcibiades
οὐκ ἀρέσκοντος αὐτοῖς Σωκράτους ὡμιλησάτην ὃν χρόνον
not pleasing them Socrates the-two-associated the time
ὡμιλείτην αὐτῷ, ἀλλ' εὐθὺς ἐξ ἀρχῆς ὡρμηκότε
they-two-associated with-him but straightway from beginning having-set-out-the-two
προεστάναι τῆς πόλεως. ἔτι γὰρ Σωκράτει συνόντες
to-lead the city still for with-Socrates being
οὐκ ἄλλοις τισὶ μᾶλλον ἐπεχείρουν διαλέγεσθαι ἢ τοῖς
not with-other any rather they-tried to-converse than with-the
μάλιστα πράττουσι τὰ πολιτικά.
most managing the political-things
λέγεται γὰρ Ἀλκιβιάδην, πρὶν εἴκοσιν ἐτῶν εἶναι, Περικλεῖ 40
it-is-said for Alcibiades before twenty years to-be with-Pericles
ἐπιτρόπῳ μὲν ὄντι ἑαυτοῦ, προστάτῃ δὲ τῆς πόλεως,
guardian indeed being his leader but of-the city
τοιάδε διαλεχθῆναι περὶ νόμων·
such-things to-have-conversed about laws
Εἰπέ μοι, φάναι, ὦ Περίκλεις, ἔχοις ἄν με διδάξαι 41
Tell me to-have-said O Pericles could-you — me to-teach
τί ἐστι νόμος; Πάντως δήπου, φάναι τὸν Περικλέα.
what is law Altogether surely to-have-said — Pericles
Δίδαξον δὴ πρὸς τῶν θεῶν, φάναι τὸν Ἀλκιβιάδην·
Teach indeed by the gods to-have-said — Alcibiades
ὡς ἐγὼ ἀκούων τινῶν ἐπαινουμένων, ὅτι νόμιμοι ἄνδρες
as I hearing some being-praised that law-abiding men
εἰσίν, οἶμαι μὴ ἂν δικαίως τούτου τυχεῖν τοῦ ἐπαίνου
they-are I-think not — justly this to-obtain the praise
τὸν μὴ εἰδότα τί ἐστι νόμος.
the not knowing what is law

42 Ἀλλ᾽ οὐδέν τι χαλεποῦ πράγματος ἐπιθυμεῖς, ὦ Ἀλκιβιάδη,
But nothing at-all of-a-difficult matter you-desire O Alcibiades
φάναι τὸν Περικλέα, βουλόμενος γνῶναι τί ἐστι νόμος·
to-have-said — Pericles wishing to-know what is law
πάντες γὰρ οὗτοι νόμοι εἰσίν, οὓς τὸ πλῆθος συνελθὸν
all for these laws are which the multitude having-come-together
καὶ δοκιμάσαν ἔγραψε, φράζον, ἅ τε δεῖ ποιεῖν καὶ ἃ
and having-approved wrote declaring what both one-must do and what
μή. Πότερον δὲ τἀγαθὰ νομίσαν δεῖν ποιεῖν ἢ τὰ κακά;
not Whether and the-good-things having-thought one-must do or the bad-things
Τἀγαθὰ νὴ Δία, φάναι, ὦ μειράκιον, τὰ δὲ κακὰ οὔ.
The-good-things by Zeus to-have-said O lad the but bad-things not
43 Ἐὰν δὲ μὴ τὸ πλῆθος, ἀλλ᾽, ὥσπερ ὅπου ὀλιγαρχία ἐστίν,
If and not the multitude but as where oligarchy is
ὀλίγοι συνελθόντες γράψωσιν ὅ τι χρὴ ποιεῖν, ταῦτα
few having-come-together write what ever one-must do these-things
τί ἐστι; Πάντα, φάναι, ὅσα ἂν τὸ κρατοῦν τῆς πόλεως
what is-it All-things to-have-said as-many-as — the ruling of-the city
βουλευσάμενον, ἃ χρὴ ποιεῖν, γράψῃ, νόμος καλεῖται.
having-deliberated what one-must do writes law is-called
Κἂν τύραννος οὖν κρατῶν τῆς πόλεως γράψῃ τοῖς πολίταις,
Even-if a-tyrant then ruling the city writes for-the citizens
ἃ χρὴ ποιεῖν, καὶ ταῦτα νόμος ἐστί; Καὶ ὅσα
what one-must do also these-things law is And as-many-as
τύραννος ἄρχων, φάναι, γράφει, καὶ ταῦτα νόμος καλεῖται.
a-tyrant ruling to-have-said writes also these-things law is-called
44 Βία δέ, φάναι, καὶ ἀνομία τί ἐστιν, ὦ Περίκλεις; ἆρ᾽ οὐχ
Violence and to-have-said and lawlessness what is-it O Pericles then not
ὅταν ὁ κρείττων τὸν ἧττω μὴ πείσας, ἀλλὰ βιασάμενος,
when the stronger the weaker not having-persuaded but having-used-force
ἀναγκάσῃ ποιεῖν ὅ τι ἂν αὐτῷ δοκῇ; Ἔμοιγε δοκεῖ,
compels to-do what ever — to-him seems To-me-at-least it-seems

φάναι τὸν Περικλέα. Καὶ ὅσα ἄρα τύραννος μὴ
to-have-said — Pericles And as-many-as then a-tyrant not
πείσας τοὺς πολίτας ἀναγκάζει ποιεῖν γράφων, ἀνομία
having-persuaded the citizens compels to-do writing lawlessness
ἐστί; Δοκεῖ μοι, φάναι τὸν Περικλέα· ἀνατίθεμαι γὰρ
is It-seems to-me to-have-said — Pericles I-retract for
τό, ὅσα τύραννος μὴ πείσας γράφει, νόμον εἶναι.
the as-many-as a-tyrant not having-persuaded writes law to-be
Ὅσα δὲ οἱ ὀλίγοι τοὺς πολλοὺς μὴ πείσαντες, ἀλλὰ 45
As-many-as and the few the many not having-persuaded but
κρατοῦντες γράφουσι, πότερον βίαν φῶμεν ἢ μὴ
ruling write whether violence are-we-to-say or not
φῶμεν εἶναι; Πάντα μοι δοκεῖ, φάναι τὸν Περικλέα,
are-we-to-say to-be All to-me seems to-have-said — Pericles
ὅσα τις μὴ πείσας ἀναγκάζει τινὰ ποιεῖν, εἴτε
as-many-as someone not having-persuaded compels someone to-do whether
γράφων εἴτε μή, βία μᾶλλον ἢ νόμος εἶναι. Καὶ ὅσα
writing or not violence rather than law to-be And as-many-as
ἄρα τὸ πᾶν πλῆθος κρατοῦν τῶν τὰ χρήματα ἐχόντων
then the whole multitude ruling the the money having
γράφει μὴ πεῖσαν, βία μᾶλλον ἢ νόμος ἂν εἴη;
writes not having-persuaded violence rather than law — would-be
Μάλα τοι, φάναι τὸν Περικλέα, ὦ Ἀλκιβιάδη, καὶ 46
Very you-know to-have-said — Pericles O Alcibiades also
ἡμεῖς τηλικοῦτοι ὄντες δεινοὶ τὰ τοιαῦτα ἦμεν· τοιαῦτα
we at-that-age being clever — at-such-things were such-things
γὰρ καὶ ἐμελετῶμεν καὶ ἐσοφιζόμεθα οἷάπερ καὶ σὺ νῦν
for also we-practiced and we-sophisticated such-as-very also you now
ἐμοὶ δοκεῖς μελετᾶν. τὸν δὲ Ἀλκιβιάδην φάναι· Εἴθε
to-me seem to-practice — and Alcibiades to-have-said Would-that

σοι, ὦ Περίκλεις, τότε συνεγενόμην ὅτε δεινότατος
with-you O Pericles then I-had-been-with(-you) when cleverest
ἑαυτοῦ [ταῦτα] ἦσθα.
than-yourself at-these-things you-were

47 Ἐπεὶ τοίνυν τάχιστα τῶν πολιτευομένων ὑπέλαβον
When then quickest of-the politicians they-supposed
κρείττονες εἶναι, Σωκράτει μὲν οὐκέτι προσῇσαν· οὔτε
superior to-be to-Socrates indeed no-longer did-they-come neither
γὰρ αὐτοῖς ἄλλως ἤρεσκεν, εἴ τε προσέλθοιεν, ὑπὲρ ὧν
for to-them otherwise was-be-pleasing if both they-came for what
ἡμάρτανον ἐλεγχόμενοι ἤχθοντο· τὰ δὲ τῆς πόλεως
they-erred being-refuted they-were-vexed the-things and of-the city
ἔπραττον, ὥνπερ ἕνεκεν καὶ Σωκράτει προσῆλθον.
they-did of-which-very for-the-sake also to-Socrates they-had-come

48 ἀλλὰ Κρίτων τε Σωκράτους ἦν ὁμιλητὴς καὶ Χαιρεφῶν
but Crito both of-Socrates was an-associate and Chaerephon
καὶ Χαιρεκράτης καὶ Ἑρμογένης καὶ Σιμμίας καὶ Κέβης
and Chaerecrates and Hermogenes and Simmias and Cebes
καὶ Φαιδώνδας καὶ ἄλλοι, οἳ ἐκείνῳ συνῆσαν, οὐχ ἵνα
and Phaedondas and others who with-that-one associated not so-that
δημηγορικοὶ ἢ δικανικοὶ γένοιντο, ἀλλ᾽ ἵνα καλοί τε
public-speakers or court-pleaders they-might-become but so-that fine both
κἀγαθοὶ γενόμενοι καὶ οἴκῳ καὶ οἰκέταις καὶ οἰκείοις καὶ
and-good having-become both household and servants and kin and
φίλοις καὶ πόλει καὶ πολίταις δύναιντο καλῶς χρῆσθαι.
friends and city and citizens they-might-be-able well to-use
καὶ τούτων οὐδεὶς οὔτε νεώτερος οὔτε πρεσβύτερος ὢν
and of-these no-one either younger or older being
οὔτ᾽ ἐποίησε κακὸν οὐδὲν οὔτ᾽ αἰτίαν ἔσχεν.
either did evil anything or blame incurred

Ἀλλὰ Σωκράτης γ', ἔφη ὁ κατήγορος, τοὺς πατέρας 49
But Socrates at-least said the accuser the fathers
προπηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς συνόντας
to-treat-with-contempt taught persuading indeed the associating
ἑαυτῷ σοφωτέρους ποιεῖν τῶν πατέρων, φάσκων
with-himself wiser to-make than-the fathers saying
δὲ κατὰ νόμον ἐξεῖναι παρανοίας ἑλόντι καὶ
and according-to law to-be-permitted of-madness having-convicted even
τὸν πατέρα δῆσαι, τεκμηρίῳ τούτῳ χρώμενος, ὡς τὸν
the father to-bind with-proof this using that the
ἀμαθέστερον ὑπὸ τοῦ σοφωτέρου νόμιμον εἴη δεδέσθαι.
more-ignorant by the wiser lawful it-is to-be-bound
Σωκράτης δὲ τὸν μὲν ἀμαθίας ἕνεκα δεσμεύοντα δικαίως 50
Socrates but the indeed of-ignorance for-the-sake binding justly
ἂν καὶ αὐτὸν ᾤετο δεδέσθαι ὑπὸ τῶν ἐπισταμένων ἃ
— also himself thought to-be-bound by the knowing what
μὴ αὐτὸς ἐπίσταται· καὶ τῶν τοιούτων ἕνεκα πολλάκις
not himself knows and — of-such for-the-sake often
ἐσκόπει, τί διαφέρει μανίας ἀμαθία· καὶ τοὺς μὲν
he-examined what differs from-madness ignorance and the indeed
μαινομένους ᾤετο συμφερόντως ἂν δεδέσθαι καὶ ἑαυτοῖς
mad he-thought advantageously — to-be-bound both for-themselves
καὶ τοῖς φίλοις, τοὺς δὲ μὴ ἐπισταμένους τὰ δέοντα
and for-the friends the but not knowing the needful-things
δικαίως ἂν μανθάνειν παρὰ τῶν ἐπισταμένων.
justly — to-learn from the knowing
ἀλλὰ Σωκράτης γε, ἔφη ὁ κατήγορος, οὐ μόνον τοὺς 51
but Socrates at-least said the accuser not only the
πατέρας ἀλλὰ καὶ τοὺς ἄλλους συγγενεῖς ἐποίει ἐν ἀτιμίᾳ
fathers but also the other kinsmen he-made in dishonor
εἶναι παρὰ τοῖς ἑαυτῷ συνοῦσι, λέγων ὡς οὔτε τοὺς
to-be among the with-himself associating saying that neither the

κάμνοντας οὔτε τοὺς δικαζομένους οἱ συγγενεῖς ὠφελοῦσιν,
sick nor the litigating the kinsmen benefit
ἀλλὰ τοὺς μὲν οἱ ἰατροί, τοὺς δὲ οἱ συνδικεῖν ἐπιστάμενοι.
but the indeed the doctors the but the to-plead-together knowing
52 ἔφη δὲ καὶ περὶ τῶν φίλων αὐτὸν λέγειν ὡς οὐδὲν ὄφελος
he-said and also about the friends him to-say that no benefit
εὔνους εἶναι, εἰ μὴ καὶ ὠφελεῖν δυνήσονται· μόνους δὲ
well-disposed to-be if not also to-benefit they-will-be-able only and
φάσκειν αὐτὸν ἀξίους εἶναι τιμῆς τοὺς εἰδότας τὰ δέοντα
to-say him worthy to-be of-honor the knowing the needful-things
καὶ ἑρμηνεῦσαι δυναμένους· ἀναπείθοντα οὖν τοὺς νέους
and to-explain able persuading then the young
αὐτὸν ὡς αὐτὸς εἴη σοφώτατός τε καὶ ἄλλους ἱκανώτατος
him that he-himself was wisest both and others most-able
ποιῆσαι σοφούς, οὕτω διατιθέναι τοὺς ἑαυτῷ συνόντας ὥστε
to-make wise so to-dispose the with-himself associating so-that
μηδαμοῦ παρ᾽ αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἑαυτόν.
nowhere with them the others to-be compared-with himself
53 ἐγὼ δ᾽ αὐτὸν οἶδα μὲν καὶ περὶ πατέρων τε καὶ τῶν
I but him know indeed also about fathers both and the
ἄλλων συγγενῶν [τε] καὶ περὶ φίλων ταῦτα λέγοντα·
other kinsmen both and about friends these-things saying
καὶ πρὸς τούτοις γε δὴ ὅτι τῆς ψυχῆς ἐξελθούσης,
and in-addition-to these at-least indeed that the soul having-gone-out
ἐν ᾗ μόνῃ γίγνεται φρόνησις, τὸ σῶμα τοῦ οἰκειοτάτου
in which alone comes-to-be prudence the body of-the dearest
ἀνθρώπου τὴν ταχίστην ἐξενεγκόντες ἀφανίζουσιν.
man the quickest having-carried-out they-make-disappear
54 ἔλεγε δ᾽, ὅτι καὶ ζῶν ἕκαστος ἑαυτοῦ, ὃν πάντων
he-said and that also living each himself which of-all
μάλιστα φιλεῖ, τοῦ σώματος ὅ τι ἂν ἀχρεῖον ᾖ καὶ
most loves of-the body what ever — useless be and

ἀνωφελές, αὐτός τε ἀφαιρεῖ καὶ ἄλλῳ παρέχει. αὐτοί τέ
unprofitable himself both removes and to-another hands-over themselves both
γε αὑτῶν ὄνυχάς τε καὶ τρίχας καὶ τύλους ἀφαιροῦσι
at-least their-own nails both and hair and calluses remove
καὶ τοῖς ἰατροῖς παρέχουσι μετὰ πόνων τε καὶ ἀλγηδόνων
and to-the doctors hand-over with pains both and agonies
καὶ ἀποτέμνειν καὶ ἀποκάειν, καὶ τούτου χάριν οἴονται
both to-cut-off and to-cauterize and for-this for-the-sake think
δεῖν αὐτοῖς καὶ μισθὸν τίνειν· καὶ τὸ σίαλον ἐκ τοῦ
to-be-needful to-them also a-fee to-pay and the spittle from the
στόματος ἀποπτύουσιν ὡς δύνανται πορρωτάτω, διότι
mouth spit-out as they-are-able farthest because
ὠφελεῖ μὲν οὐδὲν αὐτοὺς ἐνόν, βλάπτει δὲ πολὺ μᾶλλον.
it-benefits indeed nothing them being-in it-harms but much rather
ταῦτ' οὖν ἔλεγεν οὐ τὸν μὲν πατέρα ζῶντα κατορύττειν 55
these-things then he-said not the indeed father living to-bury
διδάσκων, ἑαυτὸν δὲ κατατέμνειν, ἀλλ' ἐπιδεικνύων, ὅτι
teaching himself but to-cut-up but showing that
τὸ ἄφρον ἄτιμόν ἐστι, παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς
the senseless dishonorable is he-urged to-take-care-of the as
φρονιμώτατον εἶναι καὶ ὠφελιμώτατον, ὅπως, ἐάν τε
most-prudent to-be and most-beneficial so-that whether —
ὑπὸ πατρὸς ἐάν τε ὑπὸ ἀδελφοῦ ἐάν τε ὑπ' ἄλλου
by father or — by brother or — by other
τινὸς βούληται τιμᾶσθαι, μὴ τῷ οἰκεῖος εἶναι πιστεύων
someone he-wishes to-be-honored not on-the kin to-be trusting
ἀμελῇ, ἀλλὰ πειρᾶται, ὑφ' ὧν ἂν βούληται τιμᾶσθαι,
he-may-neglect(-it) but tries by whom — he-wishes to-be-honored
τούτοις ὠφέλιμος εἶναι.
to-these beneficial to-be

56 Ἔφη δ' αὐτὸν ὁ κατήγορος καὶ τῶν ἐνδοξοτάτων ποιητῶν
Said and him the accuser also of-the most-famous poets
ἐκλεγόμενον τὰ πονηρότατα καὶ τούτοις μαρτυρίοις
selecting the most-wicked-things and these as-evidence
χρώμενον διδάσκειν τοὺς συνόντας κακούργους τε εἶναι
using to-teach the associates mischief-makers both to-be
καὶ τυραννικούς, Ἡσιόδου μὲν τὸ
and tyrannical of-Hesiod indeed the

Ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος·
Work but no reproach idleness but — reproach

τοῦτο δὴ λέγειν αὐτὸν ὡς ὁ ποιητὴς κελεύει μηδενὸς
this indeed to-say him that the poet bids from-no
ἔργου μήτ' ἀδίκου μήτ' αἰσχροῦ ἀπέχεσθαι, ἀλλὰ καὶ
work either unjust or shameful to-abstain but even
ταῦτα ποιεῖν ἐπὶ τῷ κέρδει.
these-things to-do for the gain

57 Σωκράτης δ' ἐπεὶ διομολογήσαιτο τὸ μὲν ἐργάτην εἶναι
Socrates but when he-had-agreed the indeed a-worker to-be
ὠφέλιμόν τε ἀνθρώπῳ καὶ ἀγαθὸν εἶναι, τὸ δὲ ἀργὸν
beneficial both to-a-man and good to-be the but idle
βλαβερόν τε καὶ κακόν, καὶ τὸ μὲν ἐργάζεσθαι ἀγαθόν,
harmful both and bad and the indeed to-work good
τὸ δ' ἀργεῖν κακόν, τοὺς μὲν ἀγαθόν τι ποιοῦντας
the but to-be-idle bad the indeed good something doing
ἐργάζεσθαί τε ἔφη καὶ ἐργάτας [ἀγαθοὺς] εἶναι, τοὺς δὲ
to-work both he-said and workers good to-be the but

κυβεύοντας ἤ τι ἄλλο πονηρὸν καὶ ἐπιζήμιον ποιοῦντας
dicing or some other wicked and ruinous doing
ἀργοὺς ἀπεκάλει. ἐκ δὲ τούτων ὀρθῶς ἂν ἔχοι τὸ
idle he-called from and these rightly — would-be the

Ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος.
Work but no reproach idleness but — reproach

τὸ δὲ Ὁμήρου ἔφη ὁ κατήγορος πολλάκις αὐτὸν λέγειν, 58
the and of-Homer said the accuser often him to-say
ὅτι Ὀδυσσεὺς
that Odysseus

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
Whatever indeed king and eminent man he-would-find
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
him — with-gentle words he-would-restrain standing-by
δαιμόνι', οὔ σε ἔοικε κακὸν ὣς δειδίσσεσθαι,
good-sir not you it-befits a-coward like to-be-frightened
ἀλλ' αὐτός τε κάθησο καὶ ἄλλους ἵδρυε λαούς.
but yourself both sit and others make-sit people
ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
whom but in-turn of-the-people — man he-would-see shouting — he-would-find
τὸν σκήπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·
him with-the-staff he-would-strike he-would-rebuke and with-word
δαιμόνι', ἀτρέμας ἧσο, καὶ ἄλλων μῦθον ἄκουε,
good-sir quietly sit and of-others the-word hear
οἳ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἄναλκις,
who than-you better are you but unwarlike and weak
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
neither ever in war counted nor in council

ταῦτα δὴ αὐτὸν ἐξηγεῖσθαι, ὡς ὁ ποιητὴς ἐπαινοίη
these-things indeed him to-expound as the poet praised
παίεσθαι τοὺς δημότας καὶ πένητας.
to-be-beaten the commoners and poor

59 Σωκράτης δ' οὐ ταῦτ' ἔλεγε· καὶ γὰρ ἑαυτὸν οὕτω
Socrates but not these-things said and for himself so
γ' ἂν ᾤετο δεῖν παίεσθαι· ἀλλ' ἔφη δεῖν
at-least — he-would-think it-needful to-be-beaten but he-said to-be-needful
τοὺς μήτε λόγῳ μήτ' ἔργῳ ὠφελίμους, ὄντας μήτε
the neither by-word nor by-deed beneficial being neither
στρατεύματι μήτε πόλει μήτε αὐτῷ τῷ δήμῳ, εἴ τι
to-army nor to-city nor itself to-the people if something
δέοι, βοηθεῖν ἱκανούς, ἄλλως τ' ἐὰν πρὸς τούτῳ
were-needed to-help able especially — if in-addition-to this
καὶ θρασεῖς ὦσι, πάντα τρόπον κωλύεσθαι, κἂν πάνυ
also insolent they-be in-every way to-be-restrained even-if very
πλούσιοι τυγχάνωσιν ὄντες.
rich they-happen being

60 ἀλλὰ Σωκράτης γε τἀναντία τούτων φανερὸς ἦν καὶ
but Socrates at-least the-opposite of-these evident was also
δημοτικὸς καὶ φιλάνθρωπος ὤν. ἐκεῖνος γὰρ πολλοὺς
popular and philanthropic being that-one for many
ἐπιθυμητὰς καὶ ἀστοὺς καὶ ξένους λαβὼν οὐδένα πώποτε
admirers both citizens and strangers having-got no ever
μισθὸν τῆς συνουσίας ἐπράξατο, ἀλλὰ πᾶσιν ἀφθόνως
fee for-the company exacted but to-all ungrudgingly
ἐπήρκει τῶν ἑαυτοῦ· ὧν τινες μικρὰ μέρη παρ' ἐκείνου
he-gave-help — from-his-own of-which some small parts from that-one
προῖκα λαβόντες πολλοῦ τοῖς ἄλλοις ἐπώλουν, καὶ οὐκ
free having-received for-much to-the others sold and not

ἦσαν ὥσπερ ἐκεῖνος δημοτικοί· τοῖς γὰρ μὴ ἔχουσι
were like that-one popular for-the for not having
χρήματα διδόναι οὐκ ἤθελον διαλέγεσθαι.
money to-give not they-were-willing to-converse
ἀλλὰ Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους 61
but Socrates at-least also toward the other men
κόσμον τῇ πόλει παρεῖχε, πολλῷ μᾶλλον ἢ Λίχας τῇ
credit to-the city provided much more than Lichas to-the
Λακεδαιμονίων, ὃς ὀνομαστὸς ἐπὶ τούτῳ γέγονε. Λίχας μὲν
of-Lacedaemonians who famous for this has-become Lichas indeed
γὰρ ταῖς γυμνοπαιδίαις τοὺς ἐπιδημοῦντας ἐν Λακεδαίμονι
for at-the Gymnopaediae the visiting in Lacedaemon
ξένους ἐδείπνιζε, Σωκράτης δὲ διὰ παντὸς τοῦ βίου τὰ
strangers entertained Socrates but through all the life —
ἑαυτοῦ δαπανῶν τὰ μέγιστα πάντας τοὺς βουλομένους
his-own spending the greatest-things all the wishing
ὠφέλει· βελτίους γὰρ ποιῶν τοὺς συγγιγνομένους ἀπέπεμπεν.
benefited better for making the associating he-sent-away
Ἐμοὶ μὲν δὴ Σωκράτης τοιοῦτος ὢν ἐδόκει τιμῆς ἄξιος 62
To-me indeed truly Socrates such being seemed of-honor worthy
εἶναι τῇ πόλει μᾶλλον ἢ θανάτου. καὶ κατὰ τοὺς
to-be for-the city rather than of-death and according-to the
νόμους δὲ σκοπῶν ἄν τις τοῦθ' εὕροι. κατὰ γὰρ τοὺς
laws but examining — someone this would-find according-to for the
νόμους, ἐάν τις φανερὸς γένηται κλέπτων ἢ λωποδυτῶν
laws if someone manifest becomes stealing or stripping-clothes
ἢ βαλλαντιοτομῶν ἢ τοιχωρυχῶν ἢ ἀνδραποδιζόμενος
or cutting-purses or housebreaking or kidnapping
ἢ ἱεροσυλῶν, τούτοις θάνατός ἐστιν ἡ ζημία· ὧν
or robbing-temples for-these death is the penalty from-which
ἐκεῖνος πάντων ἀνθρώπων πλεῖστον ἀπεῖχεν.
that-one of-all men farthest abstained

63 ἀλλὰ μὴν τῇ πόλει γε οὔτε πολέμου κακῶς συμβάντος
but surely to-the city at-least neither of-war badly having-gone
οὔτε στάσεως οὔτε προδοσίας οὔτε ἄλλου κακοῦ οὐδενὸς
nor of-faction nor of-treason nor of-other evil any
πώποτε αἴτιος ἐγένετο· οὐδὲ μὴν ἰδίᾳ γε οὐδένα πώποτε
ever the-cause was not-even surely privately at-least anyone ever
ἀνθρώπων οὔτε ἀγαθῶν ἀπεστέρησεν οὔτε κακοῖς περιέβαλεν,
of-men either of-goods deprived or into-evils cast
ἀλλ᾽ οὐδ᾽ αἰτίαν τῶν εἰρημένων οὐδενὸς πώποτ᾽ ἔσχε.]
but not-even blame of-the said-things any ever had
64 πῶς οὖν ἂν ἔνοχος εἴη τῇ γραφῇ; ὃς ἀντὶ μὲν
how then — liable would-he-be to-the indictment who instead-of indeed
τοῦ μὴ νομίζειν θεούς, ὡς ἐν τῇ γραφῇ ἐγέγραπτο,
the not to-believe-in gods as in the indictment it-had-been-written
φανερὸς ἦν θεραπεύων τοὺς θεοὺς μάλιστα πάντων
evident was serving the gods most of-all
ἀνθρώπων, ἀντὶ δὲ τοῦ διαφθείρειν τοὺς νέους, ὃ δὴ
men instead-of and the to-corrupt the young which indeed
ὁ γραψάμενος αὐτὸν ᾐτιᾶτο, φανερὸς ἦν τῶν συνόντων
the indicting him charged evident he-was of-the associates
τοὺς πονηρὰς ἐπιθυμίας ἔχοντας τούτων μὲν παύων, τῆς
the wicked desires having these indeed stopping to-the
δὲ καλλίστης καὶ μεγαλοπρεπεστάτης ἀρετῆς, ᾗ πόλεις
and finest and most-magnificent virtue by-which cities
τε καὶ οἶκοι εὖ οἰκοῦσι, προτρέπων ἐπιθυμεῖν· ταῦτα
both and households well are-managed urging to-desire these-things
δὲ πράττων πῶς οὐ μεγάλης ἄξιος ἦν τιμῆς τῇ πόλει;
and doing how not of-great worthy was-he honor for-the city

Socrates honored the gods as the Pythia bids, by the city's custom, prayed simply for good things, and offered small sacrifices from small means. He followed his signs over men's opinion. His diet was frugal, and he ate only from hunger and drank only from thirst. He warned against kissing a beauty: when Critobulus kissed Alcibiades' son, he told Xenophon such a kiss is worse than a spider's bite and advised Critobulus to go abroad for a year.

Ὡς δὲ δὴ καὶ ὠφελεῖν ἐδόκει μοι τοὺς συνόντας 1
How and indeed also to-benefit he-seemed to-me the associates
τὰ μὲν ἔργῳ δεικνύων ἑαυτὸν οἷος ἦν, τὰ δὲ
partly indeed by-deed showing himself what-sort he-was partly and
καὶ διαλεγόμενος, τούτων δὴ γράψω ὁπόσα ἂν
also conversing of-these indeed I-shall-write as-many-as —
διαμνημονεύσω. τὰ μὲν τοίνυν πρὸς τοὺς θεοὺς
I-recall the-things indeed then toward the gods
φανερὸς ἦν καὶ ποιῶν καὶ λέγων ᾗπερ ἡ Πυθία
evident he-was both doing and saying in-the-way-that the Pythia
ἀποκρίνεται τοῖς ἐρωτῶσι πῶς δεῖ ποιεῖν ἢ περὶ
answers to-those asking how it-is-needful to-do either about
θυσίας ἢ περὶ προγόνων θεραπείας ἢ περὶ ἄλλου τινὸς
sacrifice or about of-ancestors service or about other some-matter
τῶν τοιούτων· ἥ τε γὰρ Πυθία νόμῳ πόλεως ἀναιρεῖ
— of-such-things the both for Pythia by-the-law of-the-city answers
ποιοῦντας εὐσεβῶς ἂν ποιεῖν, Σωκράτης τε οὕτω καὶ
doing piously — to-do Socrates both thus also
αὐτὸς ἐποίει καὶ τοῖς ἄλλοις παρῄνει, τοὺς δὲ ἄλλως
himself did and to-the others he-advised those and otherwise
πως ποιοῦντας περιέργους καὶ ματαίους ἐνόμιζεν εἶναι.
somehow doing meddlesome and foolish he-thought to-be

2 καὶ ηὔχετο δὲ πρὸς τοὺς θεοὺς ἁπλῶς τἀγαθὰ διδόναι,
and he-prayed also to the gods simply the-good-things to-give
ὡς τοὺς θεοὺς κάλλιστα εἰδότας ὁποῖα ἀγαθά ἐστι· τοὺς
as the gods best knowing what-sort good-things are those
δ' εὐχομένους χρυσίον ἢ ἀργύριον ἢ τυραννίδα ἢ ἄλλο
and praying-for gold or silver or tyranny or other
τι τῶν τοιούτων οὐδὲν διάφορον ἐνόμιζεν εὔχεσθαι
something — of-such-things nothing different he-thought to-pray
ἢ εἰ κυβείαν ἢ μάχην ἢ ἄλλο τι εὔχοιντο τῶν
than if-for dicing or battle or other something they-prayed of-the
φανερῶς ἀδήλων ὅπως ἀποβήσοιτο.
evidently uncertain how it-would-turn-out

3 θυσίας δὲ θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι
sacrifices and offering small from small-means nothing he-thought to-fall-short
τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων.
of-those from many and great-means many and great-things sacrificing
οὔτε γὰρ τοῖς θεοῖς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλαις
neither for for-the gods he-said well to-be if in-the great
θυσίαις μᾶλλον ἢ ταῖς μικραῖς ἔχαιρον· πολλάκις γὰρ
sacrifices more than in-the small they-delighted often for
ἂν αὐτοῖς τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢ τὰ παρὰ
— for-them the from the wicked more than the from
τῶν χρηστῶν εἶναι κεχαρισμένα· οὔτ' ἂν τοῖς ἀνθρώποις
the good would-be welcome nor — for-the men
ἄξιον εἶναι ζῆν, εἰ τὰ παρὰ τῶν πονηρῶν μᾶλλον ἦν
worthy to-be to-live if the-things from the wicked more were
κεχαρισμένα τοῖς θεοῖς ἢ τὰ παρὰ τῶν χρηστῶν· ἀλλ'
welcome to-the gods than the-things from the good but

ἐνόμιζε τοὺς θεοὺς ταῖς παρὰ τῶν εὐσεβεστάτων τιμαῖς
he-thought the gods in-the from the most-pious honors
μάλιστα χαίρειν. ἐπαινέτης δ' ἦν καὶ τοῦ ἔπους τούτου·
most to-delight praiser and he-was also of-the verse this

Καδδύναμιν δ' ἔρδειν ἱέρ' ἀθανάτοισι θεοῖσι,
According-to-ability and to-do sacrifices to-the-immortal gods

καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην
and toward friends also and strangers and toward the other
δίαιταν καλὴν ἔφη παραίνεσιν εἶναι τὴν Καδδύναμιν δ'
way-of-life fine he-said exhortation to-be the According-to-ability and
ἔρδειν.
to-do
εἰ δέ τι δόξειεν αὐτῷ σημαίνεσθαι παρὰ τῶν θεῶν, 4
if and something it-seemed to-him to-be-signified from the gods
ἧττον ἂν ἐπείσθη παρὰ τὰ σημαινόμενα ποιῆσαι
less — he-would-have-been-persuaded against the signs to-act
ἢ εἴ τις αὐτὸν ἔπειθεν ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν
than if someone him tried-to-persuade of-the-road to-take guide blind
καὶ μὴ εἰδότα τὴν ὁδὸν ἀντὶ βλέποντος καὶ εἰδότος· καὶ
and not knowing the road instead-of one-seeing and knowing and
τῶν ἄλλων δὲ μωρίαν κατηγόρει, οἵτινες παρὰ τὰ ὑπὸ
of-the others also folly he-accused who against the-things by
τῶν θεῶν σημαινόμενα ποιοῦσί τι, φυλαττόμενοι τὴν
the gods signified do something guarding-against the
παρὰ τοῖς ἀνθρώποις ἀδοξίαν· αὐτὸς δὲ πάντα τἀνθρώπινα
among the men disrepute himself but all-things the-human
ὑπερεώρα πρὸς τὴν παρὰ τῶν θεῶν συμβουλίαν
looked-down-on compared-with the from the gods counsel

5 Διαίτῃ δὲ τήν τε ψυχὴν ἐπαίδευσε καὶ τὸ σῶμα ᾗ
By-a-regimen and the both soul he-trained and the body by-which
χρώμενος ἄν τις, εἰ μή τι δαιμόνιον εἴη, θαρραλέως
using — anyone if not something divine should-be confidently
καὶ ἀσφαλῶς διάγοι καὶ οὐκ ἂν ἀπορήσειε τοσαύτης
and safely would-live and not — would-be-at-a-loss for-so-much
δαπάνης. οὕτω γὰρ εὐτελὴς ἦν, ὥστ᾽ οὐκ οἶδ᾽ εἴ τις
expense so for frugal he-was that not I-know if anyone
οὕτως ἂν ὀλίγα ἐργάζοιτο ὥστε μὴ λαμβάνειν τὰ
so — little could-work as not to-earn the-things
Σωκράτει ἀρκοῦντα. σίτῳ μὲν γὰρ τοσούτῳ ἐχρῆτο,
for-Socrates sufficing with-food indeed for so-much he-used
ὅσον ἡδέως ἤσθιε, καὶ ἐπὶ τοῦτο οὕτω παρεσκευασμένος
as-much-as with-pleasure he-ate and to this so prepared
ᾔει ὥστε τὴν ἐπιθυμίαν τοῦ σίτου ὄψον αὐτῷ εἶναι· ποτὸν
he-went that the desire for-the food relish for-him to-be drink
δὲ πᾶν ἡδὺ ἦν αὐτῷ διὰ τὸ μὴ πίνειν, εἰ μὴ διψῴη.
and every pleasant was to-him because-of the not to-drink if not he-was-thirsty
6 εἰ δέ ποτε κληθεὶς ἐθελήσειεν ἐπὶ δεῖπνον ἐλθεῖν, ὃ
if and ever invited he-was-willing to dinner to-go which
τοῖς πλείστοις ἐργωδέστατόν ἐστιν, ὥστε φυλάξασθαι
for-the most most-laborious is so-as to-guard-against
τὸ ὑπὲρ τὸν κόρον ἐμπίμπλασθαι, τοῦτο ῥᾳδίως πάνυ
the beyond the fill to-be-stuffed this easily very
ἐφυλάττετο. τοῖς δὲ μὴ δυναμένοις τοῦτο ποιεῖν
he-guarded-against to-those and not able this to-do
συνεβούλευε φυλάττεσθαι τὰ πείθοντα μὴ πεινῶντας
he-advised to-guard-against the-things persuading not hungry
ἐσθίειν μηδὲ διψῶντας πίνειν· καὶ γὰρ τὰ λυμαινόμενα
to-eat nor thirsty to-drink also for the-things ruining
γαστέρας καὶ κεφαλὰς καὶ ψυχὰς ταῦτ᾽ ἔφη εἶναι.
bellies and heads and souls these-things he-said to-be

οἴεσθαι δ' ἔφη ἐπισκώπτων καὶ τὴν Κίρκην ὗς ποιεῖν 7
to-think and he-said joking also — Circe swine to-make
τοιούτοις πολλοῖς δειπνίζουσαν· τὸν δὲ Ὀδυσσέα Ἑρμοῦ
with-such many feasting — and Odysseus of-Hermes
τε ὑποθημοσύνῃ καὶ αὐτὸν ἐγκρατῆ ὄντα καὶ ἀποσχόμενον
both through-the-counsel and himself self-controlled being and having-abstained
τοῦ ὑπὲρ τὸν κόρον τῶν τοιούτων ἅπτεσθαι, διὰ
from-the beyond the fill — of-such-things to-touch because-of
ταῦτα οὐ γενέσθαι ὗν.
these-things not to-become a-swine
τοιαῦτα μὲν περὶ τούτων ἔπαιζεν ἅμα σπουδάζων. 8
such-things indeed about these-things he-jested at-the-same-time being-serious
Ἀφροδισίων δὲ παρῄνει τῶν καλῶν ἰσχυρῶς ἀπέχεσθαι·
from-sexual-pleasures and he-advised from-the beautiful strongly to-abstain
οὐ γὰρ ἔφη ῥᾴδιον εἶναι τῶν τοιούτων ἁπτόμενον
not for he-said easy to-be — such-things touching
σωφρονεῖν. ἀλλὰ καὶ Κριτόβουλόν ποτε τὸν Κρίτωνος
to-be-temperate but also Critobulus once the son-of-Crito
πυθόμενος, ὅτι ἐφίλησε τὸν Ἀλκιβιάδου υἱὸν καλὸν ὄντα,
having-learned that he-kissed the of-Alcibiades son beautiful being
παρόντος τοῦ Κριτοβούλου ἤρετο Ξενοφῶντα·
being-present — Critobulus he-asked Xenophon
Εἰπέ μοι, ἔφη, ὦ Ξενοφῶν, οὐ σὺ Κριτόβουλον ἐνόμιζες 9
Tell me he-said O Xenophon not you Critobulus thought
εἶναι τῶν σωφρονικῶν ἀνθρώπων μᾶλλον ἢ τῶν θρασέων
to-be of-the temperate men rather than of-the rash
καὶ τῶν προνοητικῶν μᾶλλον ἢ τῶν ἀνοήτων τε καὶ
and of-the prudent rather than of-the thoughtless both and
ῥιψοκινδύνων; Πάνυ μὲν οὖν, ἔφη ὁ Ξενοφῶν. Νῦν τοίνυν
reckless Certainly indeed then said — Xenophon Now then

νόμιζε αὐτὸν θερμουργότατον εἶναι καὶ λεωργότατον·
think him most-hot-headed to-be and most-unscrupulous
οὗτος κἂν εἰς μαχαίρας κυβιστήσειε κἂν εἰς πῦρ ἅλοιτο.
this-man even into swords would-tumble even into fire would-leap
10 Καὶ τί δή, ἔφη ὁ Ξενοφῶν, ἰδὼν ποιοῦντα τοιαῦτα
And what indeed said — Xenophon having-seen him-doing such-things
κατέγνωκας αὐτοῦ; Οὐ γὰρ οὗτος, ἔφη, ἐτόλμησε τὸν
have-you-condemned of-him Not for this-man he-said dared the
Ἀλκιβιάδου υἱὸν φιλῆσαι, ὄντα εὐπροσωπότατον καὶ
of-Alcibiades son to-kiss being most-fair-faced and
ὡραιότατον; Ἀλλ' εἰ μέντοι, ἔφη ὁ Ξενοφῶν, τοιοῦτόν
most-blooming But if however said — Xenophon such
ἐστι τὸ ῥιψοκίνδυνον ἔργον, κἂν ἐγὼ δοκῶ μοι τὸν
is the reckless deed even I seem to-myself the
κίνδυνον τοῦτον ὑπομεῖναι.
danger this to-undergo
11 Ὦ τλῆμον, ἔφη ὁ Σωκράτης, καὶ τί ἂν οἴει παθεῖν
O wretch said — Socrates and what — do-you-think to-suffer
καλὸν φιλήσας; ἆρ' οὐκ ἂν αὐτίκα μάλα δοῦλος μὲν
a-beauty having-kissed then not — at-once very slave indeed
εἶναι ἀντ' ἐλευθέρου, πολλὰ δὲ δαπανᾶν εἰς βλαβερὰς
to-be instead-of free many and to-spend on harmful
ἡδονάς, πολλὴν δὲ ἀσχολίαν ἔχειν τοῦ ἐπιμεληθῆναί
pleasures much and lack-of-leisure to-have for-the to-care-for
τινος καλοῦ κἀγαθοῦ, σπουδάζειν δ' ἀναγκασθῆναι ἐφ'
of-anything fine and-good to-be-eager and to-be-compelled for
οἷς οὐδ' ἂν μαινόμενος σπουδάσειεν;
things-which not-even — a-madman would-be-eager
12 Ὦ Ἡράκλεις, ἔφη ὁ Ξενοφῶν, ὡς δεινήν τινα λέγεις
O Heracles said — Xenophon how terrible a-certain you-say
δύναμιν τοῦ φιλήματος εἶναι. Καὶ τοῦτο, ἔφη ὁ Σωκράτης,
power of-the kiss to-be And this said — Socrates

θαυμάζεις; οὐκ οἶσθ' ὅτι τὰ φαλάγγια οὐδ' ἡμιωβελιαῖα
you-wonder-at not you-know that the spiders not-even half-obol-sized
τὸ μέγεθος ὄντα προσαψάμενα μόνον τῷ στόματι
in-the size being having-touched only with-the mouth
ταῖς τε ὀδύναις ἐπιτρίβει τοὺς ἀνθρώπους καὶ τοῦ
with-the both pains wear-out the men and from-the
φρονεῖν ἐξίστησι; Ναί μὰ Δί', ἔφη ὁ Ξενοφῶν· ἐνίησι
to-think drive Yes by Zeus said — Xenophon they-inject
γάρ τι τὰ φαλάγγια κατὰ τὸ δῆγμα.
for something the spiders through the bite
Ὦ μῶρε, ἔφη ὁ Σωκράτης, τοὺς δὲ καλοὺς οὐκ οἴει 13
O fool said — Socrates the and beautiful not you-think
φιλοῦντας ἐνιέναι τι, ὅτι σὺ οὐχ ὁρᾷς; οὐκ οἶσθ'
kissing to-inject anything because you not see not you-know
ὅτι τοῦτο τὸ θηρίον, ὃ καλοῦσι καλὸν καὶ ὡραῖον,
that this — beast which they-call beautiful and blooming
τοσούτῳ δεινότερόν ἐστι τῶν φαλαγγίων, ὅσῳ
by-so-much more-terrible is than-the spiders by-as-much-as
ἐκεῖνα μὲν ἁψάμενα, τοῦτο δὲ οὐδ' ἁπτόμενον, ἐάν
those indeed having-touched this but not-even touching if
τις αὐτὸ θεᾶται, ἐνίησί τι καὶ πάνυ πρόσωθεν
anyone it gazes-at injects something even very from-afar
τοιοῦτον ὥστε μαίνεσθαι ποιεῖν; [ἴσως δὲ καὶ οἱ ἔρωτες
such as to-be-mad to-make perhaps and also the Loves
τοξόται διὰ τοῦτο καλοῦνται, ὅτι καὶ πρόσωθεν οἱ
archers because-of this are-called because even from-afar the
καλοὶ τιτρώσκουσιν.] ἀλλὰ συμβουλεύω σοι, ὦ Ξενοφῶν,
beautiful wound but I-advise you O Xenophon
ὁπόταν ἴδῃς τινὰ καλόν, φεύγειν προτροπάδην. σοὶ δ',
whenever you-see some beauty to-flee headlong you and

ὦ Κριτόβουλε, συμβουλεύω ἀπενιαυτίσαι· μόλις γὰρ ἂν
O Critobulus I-advise to-go-abroad-a-year scarcely for —
ἴσως ἐν τοσούτῳ χρόνῳ [τὸ δῆγμα] ὑγιὴς γένοιο.
perhaps in so-much time from-the bite healthy you-would-become
14 οὕτω δὴ καὶ ἀφροδισιάζειν τοὺς μὴ ἀσφαλῶς ἔχοντας
thus indeed also to-indulge-in-sex those not safely being
πρὸς ἀφροδίσια ᾤετο χρῆναι πρὸς τοιαῦτα, οἷα μὴ
toward sexual-pleasures he-thought it-necessary with such-things as not
πάνυ μὲν δεομένου τοῦ σώματος οὐκ ἂν προσδέξαιτο
very indeed needing the body not — would-accept
ἡ ψυχή, δεομένου δὲ οὐκ ἂν πράγματα παρέχοι. αὐτὸς
the soul needing and not — trouble would-cause himself
δὲ πρὸς ταῦτα φανερὸς ἦν οὕτω παρεσκευασμένος ὥστε
but toward these-things evident was so prepared that
ῥᾷον ἀπέχεσθαι τῶν καλλίστων καὶ ὡραιοτάτων ἢ
more-easily to-abstain from-the most-beautiful and most-blooming than
οἱ ἄλλοι τῶν αἰσχίστων καὶ ἀωροτάτων.
the others from-the ugliest and most-unseasonable
15 [περὶ μὲν δὴ βρώσεως καὶ πόσεως καὶ ἀφροδισίων
about indeed truly eating and drinking and sexual-pleasures
οὕτω παρεσκευασμένος ἦν καὶ ᾤετο οὐδὲν ἂν
so prepared he-was and he-thought nothing —
ἧττον ἀρκούντως ἥδεσθαι τῶν πολλὰ ἐπὶ τούτοις
less sufficiently to-take-pleasure than-those much over these-things
πραγματευομένων, λυπεῖσθαι δὲ πολὺ ἔλαττον.]
busying-themselves to-be-pained but much less

Seeing that Aristodemus neither sacrificed nor used divination, Socrates asks whether makers of living things are more admirable than makers of images. The senses, the eyelids, the teeth, and the love of offspring all show design. Man alone stands upright and has hands, speech, a soul that knows the gods, and pleasures all year round. If the gods show they care by signs, Aristodemus should serve them and learn that the divine sees, hears, and cares for all at once.

Εἰ δέ τινες Σωκράτη νομίζουσιν, οἷς ἔνιοι γράφουσί τε 1
If and some Socrates think from-what some write both
καὶ λέγουσι περὶ αὐτοῦ τεκμαιρόμενοι, προτρέψασθαι μὲν
and say about him judging to-exhort indeed
ἀνθρώπους ἐπ᾽ ἀρετὴν κράτιστον γεγονέναι, προαγαγεῖν
men toward virtue most-able to-have-been to-lead-on
δ᾽ ἐπ᾽ αὐτὴν οὐχ ἱκανόν, σκεψάμενοι μὴ μόνον ἃ
but toward it not capable having-considered not only what
ἐκεῖνος κολαστηρίου ἕνεκα τοὺς πάντ᾽ οἰομένους εἰδέναι
that-man of-correction for-the-sake those all-things thinking to-know
ἐρωτῶν ἤλεγχεν, ἀλλὰ καὶ ἃ λέγων συνημέρευε τοῖς
questioning refuted but also what saying he-spent-the-day-with those
συνδιατρίβουσι, δοκιμαζόντων εἰ ἱκανὸς ἦν βελτίους
spending-time-with-him let-them-judge whether capable he-was better
ποιεῖν τοὺς συνόντας.
to-make the associates

λέξω δὲ πρῶτον ἅ ποτε αὐτοῦ ἤκουσα περὶ τοῦ 2
I-shall-tell and first what once from-him I-heard about the
δαιμονίου διαλεγομένου πρὸς Ἀριστόδημον τὸν μικρὸν
divine-sign conversing with Aristodemus the little
ἐπικαλούμενον. καταμαθὼν γὰρ αὐτὸν οὔτε θύοντα τοῖς
called having-observed for him neither sacrificing to-the
θεοῖς οὔτε μαντικῇ χρώμενον, ἀλλὰ καὶ τῶν ποιούντων
gods nor divination using but even those doing

ταῦτα καταγελῶντα· Εἰπέ μοι, ἔφη, ὦ Ἀριστόδημε, ἔστιν
these-things ridiculing Tell me he-said O Aristodemus are-there
οὕστινας ἀνθρώπους τεθαύμακας ἐπὶ σοφίᾳ; Ἔγωγ', ἔφη.
any men you-have-admired for wisdom I-at-least he-said
3 καὶ ὅς· Λέξον ἡμῖν, ἔφη, τὰ ὀνόματα αὐτῶν. Ἐπὶ μὲν τοίνυν
and he Tell us he-said the names of-them For indeed then
ἐπῶν ποιήσει Ὅμηρον ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ
of-epic poetry Homer I-at-least most have-admired for and
διθυράμβῳ Μελανιππίδην, ἐπὶ δὲ τραγῳδίᾳ Σοφοκλέα, ἐπὶ
dithyramb Melanippides for and tragedy Sophocles for
δὲ ἀνδριαντοποιίᾳ Πολύκλειτον, ἐπὶ δὲ ζωγραφίᾳ Ζεῦξιν.
and statue-making Polyclitus for and painting Zeuxis
4 Πότερά σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εἴδωλα ἄφρονά
Whether to-you seem those making images senseless
τε καὶ ἀκίνητα ἀξιοθαυμαστότεροι εἶναι ἢ οἱ ζῷα
both and motionless more-admirable to-be or those living-things
ἔμφρονά τε καὶ ἐνεργά; Πολὺ νὴ Δία οἱ ζῷα, εἴπερ
intelligent both and active Much by Zeus those living-things if
γε μὴ τύχῃ τινί, ἀλλ' ὑπὸ γνώμης ταῦτα γίγνεται.
at-least not by-chance some but by intelligence these-things come-about
Τῶν δὲ ἀτεκμάρτως ἐχόντων ὅτου ἕνεκά ἐστι καὶ
Of-the-things and without-sign being for-what for-the-sake is and
τῶν φανερῶς ἐπ' ὠφελείᾳ ὄντων πότερα τύχης καὶ
of-the-things evidently for benefit being whether of-chance and
πότερα γνώμης ἔργα κρίνεις; Πρέπει μὲν τὰ ἐπ'
whether of-intelligence works do-you-judge It-is-fitting indeed the-things for
ὠφελείᾳ γιγνόμενα γνώμης εἶναι ἔργα.
benefit coming-about of-intelligence to-be works
5 Οὐκοῦν δοκεῖ σοι ὁ ἐξ ἀρχῆς ποιῶν ἀνθρώπους ἐπ'
Therefore seems to-you he from the-beginning making men for
ὠφελείᾳ προσθεῖναι αὐτοῖς δι' ὧν αἰσθάνονται ἕκαστα,
benefit to-have-added to-them through which they-perceive each-thing

ὀφθαλμοὺς μὲν ὥσθ᾽ ὁρᾶν τὰ ὁρατά, ὦτα δὲ ὥστ᾽ ἀκούειν
eyes indeed so-as to-see the visible ears and so-as to-hear
τὰ ἀκουστά; ὀσμῶν γε μήν, εἰ μὴ ῥῖνες προσετέθησαν,
the audible of-smells at-least moreover if not noses had-been-added
τί ἂν ἡμῖν ὄφελος ἦν; τίς δ᾽ ἂν αἴσθησις ἦν
what — to-us use would-there-be what and — perception would-there-be
γλυκέων καὶ δριμέων καὶ πάντων τῶν διὰ στόματος
of-sweet-things and sharp-things and all the through mouth
ἡδέων, εἰ μὴ γλῶττα τούτων γνώμων ἐνειργάσθη;
pleasant-things if not a-tongue of-these judge had-been-wrought-in
πρὸς δὲ τούτοις οὐ δοκεῖ σοι καὶ τάδε προνοίας ἔργοις 6
in-addition and to-these not seems to-you also these-things of-forethought to-works
ἐοικέναι, τό, ἐπεὶ ἀσθενὴς μέν ἐστιν ἡ ὄψις, βλεφάροις
to-be-like the since weak indeed is the sight with-eyelids
αὐτὴν θυρῶσαι, ἅ, ὅταν μὲν αὐτῇ χρῆσθαί τι
it to-furnish-with-doors which whenever indeed it to-use for-something
δέῃ, ἀναπετάννυται, ἐν δὲ τῷ ὕπνῳ συγκλείεται, ὡς δ᾽
it-is-needful are-opened in and the sleep are-closed so-that and
ἂν μηδὲ ἄνεμοι βλάπτωσιν, ἡθμὸν βλεφαρίδας ἐμφῦσαι,
— not-even winds should-harm as-a-strainer eyelashes to-implant
ὀφρύσι τε ἀπογεισῶσαι τὰ ὑπὲρ τῶν ὀμμάτων, ὡς
with-eyebrows and to-eave the-parts above the eyes so-that
μηδ᾽ ὁ ἐκ τῆς κεφαλῆς ἱδρὼς κακουργῇ· τὸ δὲ τὴν ἀκοὴν
not-even the from the head sweat should-do-harm the and the hearing
δέχεσθαι μὲν πάσας φωνάς, ἐμπίμπλασθαι δὲ μήποτε· καὶ
to-receive indeed all sounds to-be-filled but never and
τοὺς μὲν πρόσθεν ὀδόντας πᾶσι ζῴοις οἵους τέμνειν
the indeed front teeth for-all living-things such-as to-cut
εἶναι, τοὺς δὲ γομφίους οἵους παρὰ τούτων δεξαμένους
to-be the and molars such-as from these having-received
λεαίνειν· καὶ στόμα μέν, δι᾽ οὗ ὧν ἐπιθυμεῖ τὰ ζῷα
to-grind and mouth indeed through which what desire the living-things

εἰσπέμπεται, πλησίον ὀφθαλμῶν καὶ ῥινῶν καταθεῖναι, ἐπεὶ
is-sent-in near eyes and noses to-place since
δὲ τὰ ἀποχωροῦντα δυσχερῆ, ἀποστρέψαι τοὺς τούτων
and the-things departing offensive to-turn-away the of-these
ὀχετοὺς [καὶ ἀπενεγκεῖν] ᾗ δυνατὸν προσωτάτω ἀπὸ
channels and to-carry-off where possible farthest from
τῶν αἰσθήσεων· ταῦτα οὕτω προνοητικῶς πεπραγμένα
the senses these-things so providently done
ἀπορεῖς πότερα τύχης ἢ γνώμης ἔργα ἐστίν;
are-you-at-a-loss whether of-chance or of-intelligence works are

7 Οὐ μὰ τὸν Δί᾽, ἔφη, ἀλλ᾽ οὕτω γε σκοπουμένῳ πάνυ
Not by — Zeus he-said but so at-least to-one-considering very
ἔοικε ταῦτα σοφοῦ τινος δημιουργοῦ καὶ φιλοζῴου
resemble these-things of-a-wise some craftsman and loving-living-things
τεχνήμασι. Τὸ δὲ ἐμφῦσαι μὲν ἔρωτα τῆς τεκνοποιίας,
contrivances The and to-implant indeed love of-the begetting-of-children
ἐμφῦσαι δὲ ταῖς γειναμέναις ἔρωτα τοῦ ἐκτρέφειν, τοῖς
to-implant and in-those having-given-birth love of-the to-rear in-those
δὲ τραφεῖσι μέγιστον μὲν πόθον τοῦ ζῆν, μέγιστον δὲ
and reared greatest indeed longing of-the to-live greatest and
φόβον τοῦ θανάτου; Ἀμέλει καὶ ταῦτα ἔοικε μηχανήμασί
fear of-the death Surely also these-things resemble contrivances
τινος ζῷα εἶναι βουλευσαμένου.
of-someone living-things to-be having-planned

8 Σὺ δ᾽ ἐν σαυτῷ φρόνιμόν τι δοκεῖς ἔχειν; Ἐρώτα
You and in yourself intelligent something seem to-have Ask
γοῦν καὶ ἀποκρινοῦμαι. Ἄλλοθι δὲ οὐδαμοῦ οὐδὲν οἴει
at-any-rate and I-shall-answer Elsewhere but nowhere anything you-think
φρόνιμον εἶναι; καὶ ταῦτ᾽ εἰδὼς ὅτι γῆς τε μικρὸν
intelligent to-be and these-things knowing that of-earth both small
μέρος ἐν τῷ σώματι πολλῆς οὔσης ἔχεις καὶ ὑγροῦ
part in the body much being you-have and of-moisture

βραχὺ πολλοῦ ὄντος καὶ τῶν ἄλλων δήπου μεγάλων ὄντων
a-little much being and of-the other surely great being
ἑκάστου μικρὸν μέρος λαβόντι τὸ σῶμα συνήρμοσταί
of-each small part having-taken the body has-been-fitted-together
σοι· νοῦν δὲ μόνον ἄρα οὐδαμοῦ ὄντα σε εὐτυχῶς πῶς
for-you mind but alone then nowhere being you by-luck how
δοκεῖς συναρπάσαι, καὶ τάδε τὰ ὑπερμεγέθη καὶ πλῆθος
you-think to-have-snatched and these — immense-things and in-number
ἄπειρα δι' ἀφροσύνην τινὰ οὕτως οἴει εὐτάκτως ἔχειν;
infinite through senselessness some thus you-think in-good-order to-be
Μὰ Δί' οὐ γὰρ ὁρῶ τοὺς κυρίους, ὥσπερ τῶν ἐνθάδε 9
By Zeus not for I-see the masters as of-the-things here
γιγνομένων τοὺς δημιουργούς. Οὐδὲ γὰρ τὴν σαυτοῦ
coming-about the craftsmen Not-even for — of-yourself
σύγε ψυχὴν ὁρᾷς, ἣ τοῦ σώματος κυρία ἐστίν·
you-at-least soul you-see which of-the body master is
ὥστε κατά γε τοῦτο ἔξεστί σοι λέγειν, ὅτι οὐδὲν
so-that according-to at-least this it-is-possible for-you to-say that nothing
γνώμῃ, ἀλλὰ τύχῃ πάντα πράττεις.
by-intelligence but by-chance all-things you-do
καὶ ὁ Ἀριστόδημος· Οὕτοι, ἔφη, ἐγώ, ὦ Σώκρατες, 10
and — Aristodemus Not-indeed he-said I O Socrates
ὑπερορῶ τὸ δαιμόνιον, ἀλλ' ἐκεῖνο μεγαλοπρεπέστερον
look-down-on the divine but that more-magnificent
ἡγοῦμαι ἢ ὡς τῆς ἐμῆς θεραπείας προσδεῖσθαι. Οὐκοῦν,
I-consider than so-as — of-my service to-need-besides Therefore
ἔφη, ὅσῳ μεγαλοπρεπέστερον ὂν ἀξιοῖ σὲ θεραπεύειν,
he-said by-as-much-as more-magnificent being it-deigns you to-serve
τοσούτῳ μᾶλλον τιμητέον αὐτό.
by-so-much more must-be-honored it

11 Εὖ ἴσθι, ἔφη, ὅτι, εἰ νομίζοιμι θεοὺς ἀνθρώπων τι
Well know he-said that if I-thought gods for-men anything
φροντίζειν, οὐκ ἂν ἀμελοίην αὐτῶν. Ἔπειτ᾽ οὐκ οἴει
to-care not — I-would-neglect them Then not do-you-think
φροντίζειν; οἳ πρῶτον μὲν μόνον τῶν ζῴων ἄνθρωπον
they-care who first indeed alone of-the living-things man
ὀρθὸν ἀνέστησαν· ἡ δὲ ὀρθότης καὶ προορᾶν πλέον ποιεῖ
upright set-up the and uprightness both to-see-ahead farther makes
δύνασθαι καὶ τὰ ὕπερθεν μᾶλλον θεᾶσθαι καὶ ἧττον
to-be-able and the-things above more to-view and less
κακοπαθεῖν· [καὶ ὄψιν καὶ ἀκοὴν καὶ στόμα ἐνεποίησαν·]
to-suffer-hurt and sight and hearing and mouth implanted
ἔπειτα τοῖς μὲν ἄλλοις ἑρπετοῖς πόδας ἔδωκαν, οἳ τὸ
then to-the indeed other creeping-things feet gave which the
πορεύεσθαι μόνον παρέχουσιν, ἀνθρώπῳ δὲ καὶ χεῖρας
to-walk only provide to-man but also hands
προσέθεσαν, αἳ τὰ πλεῖστα οἷς εὐδαιμονέστεροι ἐκείνων
they-added which the most-things by-which happier than-those
ἐσμὲν ἐξεργάζονται.
we-are accomplish

12 καὶ μὴν γλῶττάν γε πάντων τῶν ζῴων ἐχόντων,
and indeed tongue at-least all the living-things having
μόνην τὴν τῶν ἀνθρώπων ἐποίησαν οἵαν ἄλλοτε ἀλλαχῇ
alone the of-the men they-made such-as at-one-time in-one-place
ψαύουσαν τοῦ στόματος ἀρθροῦν τε τὴν φωνὴν καὶ
touching the mouth to-articulate both the voice and
σημαίνειν πάντα ἀλλήλοις ἃ βουλόμεθα. [τὸ δὲ καὶ
to-signify all-things to-one-another which we-wish the and also
τὰς τῶν ἀφροδισίων ἡδονὰς τοῖς μὲν ἄλλοις ζῴοις
the of-the sexual-pleasures pleasures to-the indeed other living-things

δοῦναι περιγράψαντας τοῦ ἔτους χρόνον, ἡμῖν δὲ συνεχῶς
to-give having-limited of-the year a-season to-us but continuously
μέχρι γήρως ταῦτα παρέχειν;]
until old-age these-things to-provide
οὐ τοίνυν μόνον ἤρκεσε τῷ θεῷ τοῦ σώματος ἐπιμεληθῆναι, 13
not then only it-sufficed for-the god of-the body to-take-care
ἀλλ', ὅπερ μέγιστόν ἐστι, καὶ τὴν ψυχὴν κρατίστην τῷ
but which greatest is also the soul strongest in-the
ἀνθρώπῳ ἐνέφυσε. τίνος γὰρ ἄλλου ζῴου ψυχὴ πρῶτα
man he-implanted of-what for other living-thing soul first
μὲν θεῶν τῶν τὰ μέγιστα καὶ κάλλιστα συνταξάντων
indeed of-gods of-those the greatest and finest-things having-ordered
ᾔσθηται ὅτι εἰσί; τί δὲ φῦλον ἄλλο ἢ ἄνθρωποι θεοὺς
has-perceived that they-are what and race other than men gods
θεραπεύουσι; ποία δὲ ψυχὴ τῆς ἀνθρωπίνης ἱκανωτέρα
serve what-sort and soul than-the human more-able
προφυλάττεσθαι ἢ λιμὸν ἢ δίψος ἢ ψύχη ἢ θάλπη, ἢ νόσοις
to-guard-against either hunger or thirst or cold or heat or diseases
ἐπικουρῆσαι, ἢ ῥώμην ἀσκῆσαι, ἢ πρὸς μάθησιν ἐκπονῆσαι, ἢ
to-remedy or strength to-train or for learning to-labor or
ὅσα ἂν ἀκούσῃ ἢ ἴδῃ ἢ μάθῃ ἱκανωτέρα ἐστὶ διαμεμνῆσθαι;
whatever — it-hears or sees or learns more-able is to-remember
οὐ γὰρ πάνυ σοι κατάδηλον ὅτι παρὰ τἆλλα ζῷα 14
not for very to-you plain that compared-with the-other living-things
ὥσπερ θεοὶ ἄνθρωποι βιοτεύουσι, φύσει καὶ τῷ σώματι
like gods men live by-nature both in-the body
καὶ τῇ ψυχῇ κρατιστεύοντες; οὔτε γὰρ βοὸς ἂν ἔχων
and in-the soul excelling neither for of-an-ox — having
σῶμα, ἀνθρώπου δὲ γνώμην ἐδύνατ' ἂν πράττειν ἃ
body of-a-man but mind could — do what
ἐβούλετο, οὔθ' ὅσα χεῖρας ἔχει, ἄφρονα δ' ἐστί, πλέον
he-wished nor whatever hands have senseless but are more

οὐδὲν ἔχει. σὺ δ' ἀμφοτέρων τῶν πλείστου ἀξίων
anything have you but both of-the-things most worth
τετυχηκὼς οὐκ οἴει σοῦ θεοὺς ἐπιμελεῖσθαι; ἀλλ' ὅταν
having-obtained not you-think of-you gods to-take-care but when
τί ποιήσωσι, νομιεῖς αὐτοὺς σοῦ φροντίζειν;
what they-do will-you-think them of-you to-care
15 Ὅταν πέμπωσιν, ὥσπερ σοὶ σὺ φὴς πέμπειν αὐτούς,
When they-send as to-you you say to-send them
συμβούλους ὅ τι χρὴ ποιεῖν καὶ μὴ ποιεῖν. Ὅταν
counselors what ever it-is-needful to-do and not to-do When
δὲ Ἀθηναίοις, ἔφη, πυνθανομένοις τι διὰ μαντικῆς
and to-the-Athenians he-said inquiring something through divination
φράζωσιν, οὐ καὶ σοὶ δοκεῖς φράζειν αὐτούς, οὐδ' ὅταν
they-tell not also to-you do-you-think to-tell them nor when
τοῖς Ἕλλησι τέρατα πέμποντες προσημαίνωσιν, οὐδ' ὅταν
to-the Greeks portents sending they-forewarn nor when
πᾶσιν ἀνθρώποις, ἀλλὰ μόνον σὲ ἐξαιροῦντες ἐν ἀμελείᾳ
to-all men but only you excepting in neglect
κατατίθενται;
they-put
16 οἴει δ' ἂν τοὺς θεοὺς τοῖς ἀνθρώποις δόξαν ἐμφῦσαι
do-you-think and — the gods in-the men belief to-have-implanted
ὡς ἱκανοί εἰσιν εὖ καὶ κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἦσαν,
that able they-are well and ill to-do if not able they-were
καὶ ἀνθρώπους ἐξαπατωμένους τὸν πάντα χρόνον οὐδέποτ'
and men deceived the all time never
ἂν αἰσθέσθαι; οὐχ ὁρᾷς, ὅτι τὰ πολυχρονιώτατα καὶ
— to-have-perceived not you-see that the most-long-lived and
σοφώτατα τῶν ἀνθρωπίνων, πόλεις καὶ ἔθνη, θεοσεβέστατά
wisest of-the human-things cities and nations most-god-fearing
ἐστι, καὶ αἱ φρονιμώταται ἡλικίαι θεῶν ἐπιμελέσταται;
are and the most-intelligent ages of-gods most-heedful

ὠγαθέ, ἔφη, κατάμαθε ὅτι καὶ ὁ σὸς νοῦς ἐνὼν τὸ σὸν 17
good-sir he-said learn that also — your mind being-in — your
σῶμα ὅπως βούλεται μεταχειρίζεται. οἴεσθαι οὖν χρὴ
body as it-wishes handles to-think then it-is-needful
καὶ τὴν ἐν τῷ παντὶ φρόνησιν τὰ πάντα, ὅπως ἂν
also the in the all intelligence the-things all as —
αὐτῇ ἡδὺ ᾖ, οὕτω τίθεσθαι, καὶ μὴ τὸ σὸν μὲν ὄμμα
to-it pleasant be so to-arrange and not — your indeed eye
δύνασθαι ἐπὶ πολλὰ στάδια ἐξικνεῖσθαι, τὸν δὲ τοῦ θεοῦ
to-be-able over many stades to-reach the but of-the god
ὀφθαλμὸν ἀδύνατον εἶναι ἅμα πάντα ὁρᾶν, μηδὲ τὴν σὴν
eye unable to-be at-once all-things to-see nor — your
μὲν ψυχὴν καὶ περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν
indeed soul both about the-things here and about the-things in
Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν, τὴν δὲ τοῦ
Egypt and in Sicily to-be-able to-think-about the but of-the
θεοῦ φρόνησιν μὴ ἱκανὴν εἶναι ἅμα πάντων ἐπιμελεῖσθαι.
god intelligence not capable to-be at-once of-all-things to-take-care
ἢν μέντοι, ὥσπερ ἀνθρώπους θεραπεύων γιγνώσκεις 18
if however as men serving you-recognize
τοὺς ἀντιθεραπεύειν ἐθέλοντας καὶ χαριζόμενος τοὺς
those to-serve-in-return willing and doing-favors those
ἀντιχαριζομένους καὶ συμβουλευόμενος καταμανθάνεις τοὺς
doing-favors-in-return and taking-counsel you-learn the
φρονίμους, οὕτω καὶ τῶν θεῶν πεῖραν λαμβάνῃς θεραπεύων,
prudent so also of-the gods trial you-take serving
εἴ τί σοι θελήσουσι περὶ τῶν ἀδήλων ἀνθρώποις
whether something to-you they-will-be-willing about the-things uncertain to-men
συμβουλεύειν, γνώσει τὸ θεῖον ὅτι τοσοῦτον καὶ τοιοῦτόν
to-counsel you-will-know the divine that so-great and such

ἐστιν ὥσθ᾽ ἅμα πάντα ὁρᾶν καὶ πάντα ἀκούειν καὶ
is as at-once all-things to-see and all-things to-hear and
πανταχοῦ παρεῖναι καὶ ἅμα πάντων ἐπιμελεῖσθαι.
everywhere to-be-present and at-once of-all-things to-take-care

19 ἐμοὶ μὲν οὖν ταῦτα λέγων οὐ μόνον τοὺς συνόντας
to-me indeed then these-things saying not only the associates
ἐδόκει ποιεῖν, ὁπότε ὑπὸ τῶν ἀνθρώπων ὁρῷντο,
he-seemed to-make whenever by the men they-were-seen
ἀπέχεσθαι τῶν ἀνοσίων τε καὶ ἀδίκων καὶ αἰσχρῶν,
to-abstain from-the unholy-things both and unjust and shameful
ἀλλὰ καὶ ὁπότε ἐν ἐρημίᾳ εἶεν, ἐπείπερ ἡγήσαιντο μηδὲν
but also whenever in solitude they-were since they-believed nothing
ἄν ποτε ὧν πράττοιεν θεοὺς διαλαθεῖν.
— ever of-what they-did gods to-escape-the-notice-of

V · SELF-CONTROL THE FOUNDATION

Socrates asks his companions whom they would choose as a general, a guardian of children, or a steward: not the man ruled by belly, wine, sex, or sleep. The uncontrolled man harms himself most of all, ruining his household, body, and soul, and is no pleasure as a companion. Self-control is the foundation of virtue, and Socrates showed it in deed, taking no money, since a man who takes it makes himself a slave.

1 [Εἰ δὲ δὴ καὶ ἐγκράτεια καλόν τε κἀγαθὸν ἀνδρὶ
If and indeed also self-control fine both and-good for-a-man
κτῆμά ἐστιν, ἐπισκεψώμεθα εἴ τι προυβίβαζε λέγων
possession is let-us-consider whether at-all he-led-on saying
εἰς ταύτην τοιάδε·] Ὦ ἄνδρες, εἰ πολέμου ἡμῖν γενομένου
toward it such-things O men if war for-us having-arisen
βουλοίμεθα ἑλέσθαι ἄνδρα, ὑφ᾽ οὗ μάλιστ᾽ ἂν αὐτοὶ μὲν
we-wished to-choose a-man by whom most — ourselves indeed

σῳζοίμεθα, τοὺς δὲ πολεμίους χειροίμεθα, ἆρ' ὅντινα
we-might-be-saved the and enemies we-might-subdue then whomever
αἰσθανοίμεθα ἥττω γαστρὸς ἢ οἴνου ἢ ἀφροδισίων [ἢ πόνου]
we-perceived weaker than-belly or wine or sexual-pleasures or toil
ἢ ὕπνου, τοῦτον ἂν αἱροίμεθα; καὶ πῶς ἂν οἰηθείημεν
or sleep this-man — would-we-choose and how — could-we-suppose
τὸν τοιοῦτον ἢ ἡμᾶς σῶσαι ἢ τοὺς πολεμίους κρατῆσαι;
— such-a-one either us to-save or the enemies to-overcome
εἰ δ' ἐπὶ τελευτῇ τοῦ βίου γενόμενοι βουλοίμεθά τῳ 2
if and at end of-the life having-come we-wished to-someone
ἐπιτρέψαι ἢ παῖδας ἄρρενας παιδεῦσαι ἢ θυγατέρας
to-entrust either children male to-educate or daughters
παρθένους διαφυλάξαι ἢ χρήματα διασῶσαι, ἆρ' ἀξιόπιστον
maiden to-guard or property to-preserve then trustworthy
εἰς ταῦθ' ἡγησαίμεθ' ἂν τὸν ἀκρατῆ; δούλῳ δ'
for these-things would-we-consider — the uncontrolled-man to-a-slave and
ἀκρατεῖ ἐπιτρέψαιμεν ἂν ἢ βοσκήματα ἢ ταμιεῖα ἢ
uncontrolled would-we-entrust — either flocks or storerooms or
ἔργων ἐπιστασίαν; διάκονον δὲ καὶ ἀγοραστὴν τοιοῦτον
of-works supervision a-servant and and buyer such
ἐθελήσαιμεν ἂν προῖκα λαβεῖν;
would-we-be-willing — for-nothing to-take
ἀλλὰ μὴν εἴ γε μηδὲ δοῦλον ἀκρατῆ δεξαίμεθ' ἄν, πῶς 3
but surely if at-least not-even a-slave uncontrolled we-would-accept — how
οὐκ ἄξιον αὐτόν γε φυλάξασθαι τοιοῦτον γενέσθαι; καὶ
not worth himself at-least to-guard-against such to-become and
γὰρ οὐχ ὥσπερ οἱ πλεονέκται τῶν ἄλλων ἀφαιρούμενοι
for not like the grasping-men from-the others taking-away
χρήματα ἑαυτοὺς δοκοῦσι πλουτίζειν, οὕτως ὁ ἀκρατὴς
property themselves seem to-enrich so the uncontrolled-man
τοῖς μὲν ἄλλοις βλαβερός, ἑαυτῷ δ' ὠφέλιμος, ἀλλὰ
for-the indeed others harmful to-himself but beneficial but

κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ πολὺ κακουργότερος,
evildoer indeed of-the others of-himself but much more-evildoing
εἴ γε κακουργότατόν ἐστι μὴ μόνον τὸν οἶκον τὸν
if at-least most-evildoing is not only the household —
ἑαυτοῦ φθείρειν, ἀλλὰ καὶ τὸ σῶμα καὶ τὴν ψυχήν.
his-own to-ruin but also the body and the soul
4 [ἐν συνουσίᾳ δὲ τίς ἂν ἡσθείη τῷ τοιούτῳ, ὃν
in company and who — would-be-pleased — with-such-a-one whom
εἰδείη τῷ ὄψῳ τε καὶ τῷ οἴνῳ χαίροντα μᾶλλον ἢ
he-knew in-the relish both and in-the wine delighting more than
τοῖς φίλοις καὶ τὰς πόρνας ἀγαπῶντα μᾶλλον ἢ τοὺς
in-the friends and the harlots cherishing more than the
ἑταίρους; ἆρά γε οὐ χρὴ πάντα ἄνδρα, ἡγησάμενον
comrades then at-least not it-is-needful every man considering
τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπῖδα, ταύτην πρῶτον ἐν
the self-control of-virtue to-be foundation this first in
τῇ ψυχῇ κατασκευάσασθαι;
the soul to-lay-down
5 τίς γὰρ ἂν ἄνευ ταύτης ἢ μάθοι τι ἀγαθὸν
who for — without this either could-learn anything good
ἢ μελετήσειεν ἀξιολόγως; ἢ τίς οὐκ ἂν ταῖς ἡδοναῖς
or could-practice worthily or who not — to-the pleasures
δουλεύων αἰσχρῶς διατεθείη καὶ τὸ σῶμα καὶ τὴν
being-enslaved shamefully would-be-disposed both the body and the
ψυχήν;] ἐμοὶ μὲν δοκεῖ νὴ τὴν Ἥραν [ἐλευθέρῳ μὲν ἀνδρὶ
soul to-me indeed it-seems by — Hera for-a-free indeed man
εὐκτὸν εἶναι μὴ τυχεῖν δούλου τοιούτου,] δουλεύοντα [δὲ]
desirable to-be not to-obtain a-slave such one-serving but
ταῖς τοιαύταις ἡδοναῖς ἱκετευτέον τοὺς θεοὺς δεσποτῶν
— such pleasures must-pray the gods masters
ἀγαθῶν τυχεῖν· οὕτω γὰρ ἂν μόνως ὁ τοιοῦτος σωθείη.
good to-obtain so for — only — such-a-one could-be-saved

[τοιαῦτα δὲ λέγων ἔτι ἐγκρατέστερον τοῖς ἔργοις ἢ τοῖς 6
such-things and saying still more-self-controlled by-the deeds than by-the
λόγοις ἑαυτὸν ἐπεδείκνυεν· οὐ γὰρ μόνον τῶν διὰ τοῦ
words himself he-showed not for only the through the
σώματος ἡδονῶν ἐκράτει, ἀλλὰ καὶ τῆς διὰ τῶν
body pleasures he-mastered but also the-pleasure through the
χρημάτων, νομίζων τὸν παρὰ τοῦ τυχόντος χρήματα
money thinking the-one from the chance-comer money
λαμβάνοντα δεσπότην ἑαυτοῦ καθιστάναι καὶ δουλεύειν
taking master of-himself to-set-up and to-serve
δουλείαν οὐδεμιᾶς ἧττον αἰσχράν.]
a-slavery than-none less shameful

VI · SOCRATES AND ANTIPHON

The sophist Antiphon taunts Socrates with his poor food, single cloak, and bare feet, and tells him he teaches unhappiness. Socrates answers that taking no fee leaves him free to talk with whom he pleases, that hunger makes plain food pleasant, and that training makes him strong. To need nothing is divine, to need little is nearest the divine. Wisdom sold for money is prostitution; he gives it to friends, and he serves the city best by making many fit for politics.

Ἄξιον δ' αὐτοῦ καὶ ἃ πρὸς Ἀντιφῶντα τὸν σοφιστὴν 1
Worth-while and of-him also what with Antiphon the sophist
διελέχθη μὴ παραλιπεῖν. ὁ γὰρ Ἀντιφῶν ποτε βουλόμενος
he-discussed not to-leave-out — for Antiphon once wishing
τοὺς συνουσιαστὰς αὐτοῦ παρελέσθαι προσελθὼν τῷ
the companions of-him to-draw-away having-approached —
Σωκράτει παρόντων αὐτῶν ἔλεξε τάδε·
to-Socrates being-present them he-said these-things

2 Ὦ Σώκρατες, ἐγὼ μὲν ᾤμην τοὺς φιλοσοφοῦντας
O Socrates I indeed thought those philosophizing
εὐδαιμονεστέρους χρῆναι γίγνεσθαι· σὺ δέ μοι δοκεῖς
happier it-was-needful to-become you but to-me seem
τἀναντία τῆς φιλοσοφίας ἀπολελαυκέναι. ζῇς γοῦν
the-opposite of-the philosophy to-have-reaped you-live at-any-rate
οὕτως ὡς οὐδ' ἂν εἷς δοῦλος ὑπὸ δεσπότῃ διαιτώμενος
so as not-even — one slave under a-master living
μείνειε· σιτία τε σιτεῖ καὶ ποτὰ πίνεις τὰ φαυλότατα, καὶ
would-remain food both you-eat and drinks you-drink the most-wretched and
ἱμάτιον ἠμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους
a-cloak you-wear not only wretched but the same in-summer
τε καὶ χειμῶνος, ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς.
both and in-winter unshod both and without-tunic you-continue
3 καὶ μὴν χρήματά γε οὐ λαμβάνεις, ἃ καὶ κτωμένους
and indeed money at-least not you-take which both those-acquiring
εὐφραίνει καὶ κεκτημένους ἐλευθεριώτερόν τε καὶ
delights and those-having-acquired more-liberally both and
ἥδιον ποιεῖ ζῆν. εἰ οὖν ὥσπερ καὶ τῶν ἄλλων
more-pleasantly makes to-live if then as also of-the other
ἔργων οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν
works the teachers the pupils imitators of-themselves
ἀποδεικνύουσιν, οὕτω καὶ σὺ τοὺς συνόντας διαθήσεις,
render so also you the associates will-dispose
νόμιζε κακοδαιμονίας διδάσκαλος εἶναι.
think of-unhappiness teacher to-be
4 καὶ ὁ Σωκράτης πρὸς ταῦτα εἶπε· Δοκεῖς μοι, ὦ Ἀντιφῶν,
and — Socrates to these-things said You-seem to-me O Antiphon
ὑπειληφέναι με οὕτως ἀνιαρῶς ζῆν, ὥστε πέπεισμαι σὲ
to-have-supposed me so distressingly to-live that I-am-persuaded you

μᾶλλον ἀποθανεῖν ἂν ἑλέσθαι ἢ ζῆν ὥσπερ ἐγώ. ἴθι
rather to-die — to-choose than to-live as I come
οὖν ἐπισκεψώμεθα τί χαλεπὸν ᾔσθησαι τοὐμοῦ βίου.
then let-us-consider what hard you-have-perceived of-my life
πότερον ὅτι τοῖς μὲν λαμβάνουσιν ἀργύριον ἀναγκαῖόν 5
whether that for-those indeed taking money necessary
ἐστιν ἀπεργάζεσθαι τοῦτο ἐφ' ᾧ ἂν μισθὸν λάβωσιν,
it-is to-perform this for which — a-wage they-take
ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγεσθαι ᾧ ἂν
for-me but not taking not necessity to-converse with-whom —
μὴ βούλωμαι; ἢ τὴν δίαιτάν μου φαυλίζεις ὡς ἧττον μὲν
not I-wish or the way-of-life of-me you-disparage as less indeed
ὑγιεινὰ ἐσθίοντος ἐμοῦ ἢ σοῦ, ἧττον δὲ ἰσχὺν παρέχοντα;
healthful-things eating me than you less and strength providing
ἢ ὡς χαλεπώτερα πορίσασθαι τὰ ἐμὰ διαιτήματα τῶν σῶν
or as harder to-procure — my provisions — than-yours
διὰ τὸ σπανιώτερά τε καὶ πολυτελέστερα εἶναι; ἢ ὡς
because-of the scarcer both and more-costly to-be or as
ἡδίω σοι ἃ σὺ παρασκευάζει ὄντα ἢ ἐμοὶ ἃ ἐγώ;
more-pleasant to-you what you provide being than to-me what I
οὐκ οἶσθ' ὅτι ὁ μὲν ἥδιστα ἐσθίων ἥκιστα ὄψου δεῖται, ὁ
not you-know that he indeed most-pleasantly eating least of-relish needs he
δὲ ἥδιστα πίνων ἥκιστα τοῦ μὴ παρόντος ἐπιθυμεῖ ποτοῦ;
and most-pleasantly drinking least of-the not being-present desires drink
τά γε μὴν ἱμάτια οἶσθ' ὅτι οἱ μεταβαλλόμενοι 6
the at-least moreover cloaks you-know that those changing
ψύχους καὶ θάλπους ἕνεκα μεταβάλλονται, καὶ ὑποδήματα
of-cold and heat for-the-sake change and shoes
ὑποδοῦνται, ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας
put-on so-that not because-of the-things paining the feet
κωλύωνται πορεύεσθαι· ἤδη οὖν ποτε ἦσθου ἐμὲ ἢ
they-be-hindered to-walk already then ever did-you-perceive me either

διὰ ψῦχος μᾶλλόν του ἔνδον μένοντα, ἢ διὰ
because-of cold more than-anyone indoors staying or because-of
θάλπος μαχόμενόν τῳ περὶ σκιᾶς, ἢ διὰ τὸ
heat fighting with-anyone about shade or because-of the
ἀλγεῖν τοὺς πόδας οὐ βαδίζοντα ὅποι ἂν βούλωμαι;
to-be-in-pain the feet not walking wherever — I-wish
7 οὐκ οἶσθ' ὅτι οἱ φύσει ἀσθενέστατοι τῷ σώματι
not you-know that those by-nature weakest in-the body
μελετήσαντες τῶν ἰσχυροτάτων ἀμεληsάντων κρείττους
having-practiced than-the strongest having-neglected-it stronger
τε γίγνονται πρὸς ἃ ἂν μελετήσωσι καὶ ῥᾷον αὐτὰ
both become in what — they-practice and more-easily them
φέρουσιν; ἐμοὶ δὲ ἄρα οὐκ οἴει, τῷ σώματι ἀεὶ
bear me but then not do-you-think in-the body always
τὰ συντυγχάνοντα μελετῶντι καρτερεῖν, πάντα ῥᾷον
the-things befalling practicing to-endure all-things more-easily
φέρειν σοῦ μὴ μελετῶντος;
to-bear than-you not practicing
8 τοῦ δὲ μὴ δουλεύειν γαστρὶ μηδ' ὕπνῳ καὶ λαγνείᾳ
of-the and not to-be-a-slave to-belly nor to-sleep and lust
οἴει τι ἄλλο αἰτιώτερον εἶναι ἢ τὸ ἕτερα ἔχειν
do-you-think anything other more-responsible to-be than the other-things to-have
τούτων ἡδίω, ἃ οὐ μόνον ἐν χρείᾳ ὄντα εὐφραίνει,
than-these more-pleasant which not only in use being delight
ἀλλὰ καὶ ἐλπίδας παρέχοντα ὠφελήσειν ἀεί; καὶ μὴν
but also hopes providing to-benefit always and indeed
τοῦτό γε οἶσθα, ὅτι οἱ μὲν οἰόμενοι μηδὲν εὖ πράττειν
this at-least you-know that those indeed thinking nothing well to-fare
οὐκ εὐφραίνονται, οἱ δὲ ἡγούμενοι καλῶς προχωρεῖν
not are-delighted those but believing well to-go-forward

ἑαυτοῖς ἢ γεωργίαν ἢ ναυκληρίαν ἢ ἄλλ᾽ ὅ τι ἂν
for-themselves either farming or shipping or other what ever —
τυγχάνωσιν ἐργαζόμενοι ὡς εὖ πράττοντες εὐφραίνονται·
they-happen working-at as well faring are-delighted
οἴει οὖν ἀπὸ πάντων τούτων τοσαύτην ἡδονὴν εἶναι 9
do-you-think then from all these-things so-great pleasure to-be
ὅσην ἀπὸ τοῦ ἑαυτόν τε ἡγεῖσθαι βελτίω γίγνεσθαι
as-great-as from the oneself both to-believe better to-become
καὶ φίλους ἀμείνους κτᾶσθαι; ἐγὼ τοίνυν διατελῶ ταῦτα
and friends better to-acquire I then continue these-things
νομίζων. ἐὰν δὲ δὴ φίλους ἢ πόλιν ὠφελεῖν δέῃ,
believing if and indeed friends or city to-benefit it-be-needful
ποτέρῳ ἡ πλείων σχολὴ τούτων ἐπιμελεῖσθαι, τῷ
for-which-of-the-two the more leisure these-things to-care-for for-the-one
ὡς ἐγὼ νῦν ἢ τῷ ὡς σὺ μακαρίζεις διαιτωμένῳ;
as I now or for-the-one as you call-happy living
στρατεύοιτο δὲ πότερος ἂν ῥᾷον, ὁ μὴ δυνάμενος
would-serve-in-the-field and which-of-the-two — more-easily he not able
ἄνευ πολυτελοῦς διαίτης ζῆν ἢ ᾧ τὸ παρὸν
without costly living to-live or he-for-whom the present
ἀρκοίη; ἐκπολιορκηθείη δὲ πότερος ἂν θᾶττον, ὁ
would-suffice would-be-starved-out and which-of-the-two — sooner he
τῶν χαλεπωτάτων εὑρεῖν δεόμενος, ἢ ὁ τοῖς ῥᾳστοις
of-the hardest-things to-find needing or he the easiest-things
ἐντυγχάνειν ἀρκούντως χρώμενος;
to-come-upon sufficiently using
ἔοικας, ὦ Ἀντιφῶν, τὴν εὐδαιμονίαν οἰομένῳ τρυφὴν 10
you-seem O Antiphon the happiness like-one-thinking luxury
καὶ πολυτέλειαν εἶναι· ἐγὼ δὲ νομίζω τὸ μὲν μηδενὸς
and extravagance to-be I but think the indeed of-nothing
δέεσθαι θεῖον εἶναι, τὸ δ᾽ ὡς ἐλαχίστων ἐγγυτάτω τοῦ
to-need divine to-be the and as of-fewest-things nearest to-the

θείου, καὶ τὸ μὲν θεῖον κράτιστον, τὸ δ' ἐγγυτάτω τοῦ
divine and the indeed divine strongest the and nearest to-the
θείου ἐγγυτάτω τοῦ κρατίστου.
divine nearest to-the strongest

11 Πάλιν δέ ποτε ὁ Ἀντιφῶν διαλεγόμενος τῷ Σωκράτει· Ὦ
Again and once — Antiphon conversing — with-Socrates O
Σώκρατες, ἐγώ τοί σε δίκαιον μὲν νομίζω, σοφὸν δὲ οὐδ'
Socrates I surely you just indeed consider wise but not-even
ὁπωστιοῦν· δοκεῖς δέ μοι καὶ αὐτὸς τοῦτο γιγνώσκειν·
in-any-way-whatever you-seem and to-me also yourself this to-know
οὐδένα γοῦν τῆς συνουσίας ἀργύριον πράττει. καίτοι τό
no-one at-any-rate for-the company money you-exact and-yet the
γε ἱμάτιον ἢ τὴν οἰκίαν ἢ ἄλλο τι ὧν κέκτησαι
at-least cloak or the house or other anything of-what you-possess
νομίζων ἀργυρίου ἄξιον εἶναι οὐδενὶ ἂν μὴ ὅτι προῖκα
thinking of-money worth to-be to-no-one — not to-speak-of for-nothing
δοίης, ἀλλ' οὐδ' ἔλαττον τῆς ἀξίας λαβών.
you-would-give but not-even less than-the worth taking

12 δῆλον δὴ ὅτι εἰ καὶ τὴν συνουσίαν ᾧου τινὸς
clear indeed that if also the company you-thought of-something
ἀξίαν εἶναι, καὶ ταύτης ἂν οὐκ ἔλαττον τῆς ἀξίας
worth to-be also for-this — not less than-the worth
ἀργύριον ἐπράττου. δίκαιος μὲν οὖν ἂν εἴης, ὅτι
money you-would-exact just indeed then — you-would-be because
οὐκ ἐξαπατᾷς ἐπὶ πλεονεξίᾳ, σοφὸς δὲ οὐκ ἄν, μηδενός
not you-deceive for gain wise but not — nothing
γε ἄξια ἐπιστάμενος.
at-least worth knowing

13 ὁ δὲ Σωκράτης πρὸς ταῦτα εἶπεν· Ὦ Ἀντιφῶν, παρ'
— and Socrates to these-things said O Antiphon among
ἡμῖν νομίζεται τὴν ὥραν καὶ τὴν σοφίαν ὁμοίως μὲν
us it-is-thought the beauty and the wisdom alike indeed

καλόν, ὁμοίως δὲ αἰσχρὸν διατίθεσθαι εἶναι. τήν τε γὰρ
honorable alike and shameful to-dispose-of to-be the both for
ὥραν ἐὰν μέν τις ἀργυρίου πωλῇ τῷ βουλομένῳ,
beauty if indeed someone for-money sells to-the one-wishing
πόρνον αὐτὸν ἀποκαλοῦσιν, ἐὰν δέ τις, ὃν ἂν γνῷ
a-prostitute him they-call if but someone whom — he-knows
καλόν τε κἀγαθὸν ἐραστὴν ὄντα, τοῦτον φίλον ἑαυτῷ
fine both and-good a-lover being this-one a-friend to-himself
ποιῆται, σώφρονα νομίζομεν· καὶ τὴν σοφίαν ὡσαύτως
makes temperate we-consider and the wisdom likewise
τοὺς μὲν ἀργυρίου τῷ βουλομένῳ πωλοῦντας σοφιστὰς
those indeed for-money to-the one-wishing selling sophists
[ὥσπερ πόρνους] ἀποκαλοῦσιν, ὅστις δέ, ὃν ἂν γνῷ
like prostitutes they-call whoever but whom — he-knows
εὐφυᾶ ὄντα, διδάσκων, ὅ τι ἂν ἔχῃ ἀγαθόν, φίλον
well-endowed being teaching what ever — he-has good a-friend
ποιεῖται, τοῦτον νομίζομεν, ἃ τῷ καλῷ κἀγαθῷ πολίτῃ
makes this-one we-consider what for-the fine and-good citizen
προσήκει, ταῦτα ποιεῖν.
befits these-things to-do
ἐγὼ δ' οὖν καὶ αὐτός, ὦ Ἀντιφῶν, ὥσπερ ἄλλος τις 14
I and then also myself O Antiphon just-as other someone
ἢ ἵππῳ ἀγαθῷ ἢ κυνὶ ἢ ὄρνιθι ἥδεται, οὕτω καὶ
either in-a-horse good or in-a-dog or in-a-bird takes-pleasure so also
ἔτι μᾶλλον ἥδομαι φίλοις ἀγαθοῖς, καὶ ἐάν τι ἔχω
still more take-pleasure in-friends good and if anything I-have
ἀγαθόν, διδάσκω, καὶ ἄλλοις συνίστημι παρ' ὧν ἂν
good I-teach and to-others I-introduce from whom —
ἡγῶμαι ὠφελήσεσθαί τι αὐτοὺς εἰς ἀρετήν· καὶ τοὺς
I-think to-be-benefited something them toward virtue and the
θησαυροὺς τῶν πάλαι σοφῶν ἀνδρῶν, οὓς ἐκεῖνοι κατέλιπον
treasures of-the old wise men which those left

ἐν βιβλίοις γράψαντες, ἀνελίττων κοινῇ σὺν τοῖς φίλοις
in books having-written unrolling in-common with the friends
διέρχομαι, κἄν τι ὁρῶμεν ἀγαθόν, ἐκλεγόμεθα· καὶ
I-go-through and-if anything we-see good we-pick-out and
μέγα νομίζομεν κέρδος, ἐὰν ἀλλήλοις φίλοι γιγνώμεθα.
great we-consider gain if to-one-another friends we-become
ἐμοὶ μὲν δὴ ταῦτα ἀκούοντι ἐδόκει αὐτός τε μακάριος
to-me indeed truly these-things hearing he-seemed himself both blessed
εἶναι καὶ τοὺς ἀκούοντας ἐπὶ καλοκἀγαθίαν ἄγειν.
to-be and those hearing toward nobility-and-goodness to-lead
15 Καὶ πάλιν ποτὲ τοῦ Ἀντιφῶντος ἐρομένου αὐτόν, πῶς
And again once — Antiphon having-asked him how
ἄλλους μὲν ἡγοῖτο πολιτικοὺς ποιεῖν, αὐτὸς δ' οὐ πράττοι
others indeed he-thought statesmen to-make himself but not did
τὰ πολιτικά, εἴπερ ἐπίσταιτο· Ποτέρως δ' ἄν, ἔφη,
the political-affairs if-indeed he-understood(-them) In-which-way and — he-said
ὦ Ἀντιφῶν, μᾶλλον τὰ πολιτικὰ πράττοιμι, εἰ μόνος
O Antiphon more the political-affairs would-I-do if alone
αὐτὰ πράττοιμι ἢ εἰ ἐπιμελοίμην τοῦ ὡς πλείστους
them I-did or if I-took-care of-the as many-as-possible
ἱκανοὺς εἶναι πράττειν αὐτά;
capable to-be to-do them

VII · AGAINST PRETENSION

Socrates turned his companions from pretense to real virtue. A man who wants to seem a good flute-player without being one must imitate the outward show, and will be exposed and ridiculed as soon as he plays. The pretended general or steersman ruins those he leads. Seeming rich, brave, or strong brings tasks beyond one's power, and the worst cheat is the man who persuades a city that he is fit to lead it.

Ἐπισκεψώμεθα δὲ εἰ καὶ ἀλαζονείας ἀποτρέπων τοὺς 1
Let-us-consider and whether also from-boastfulness turning-away the
συνόντας ἀρετῆς ἐπιμελεῖσθαι προέτρεπεν· ἀεὶ γὰρ ἔλεγεν,
associates virtue to-cultivate he-urged always for he-said
ὡς οὐκ εἴη καλλίων ὁδὸς ἐπ᾽ εὐδοξίαν, ἢ δι᾽
that not there-was finer road to good-repute than through
ἧς ἄν τις ἀγαθὸς τοῦτο γένοιτο, ὃ καὶ δοκεῖν
which — anyone good in-this would-become in-which also to-seem
βούλοιτο. ὅτι δ᾽ ἀληθῆ ἔλεγεν, ὧδ᾽ ἐδίδασκεν·
he-wished that and true-things he-said thus he-taught
Ἐνθυμώμεθα γάρ, ἔφη, εἴ τις μὴ ὢν ἀγαθὸς αὐλητὴς 2
Let-us-reflect for he-said if someone not being good flute-player
δοκεῖν βούλοιτο, τί ἂν αὐτῷ ποιητέον εἴη. ἆρ᾽ οὐ
to-seem wished what — for-him must-be-done would-be then not
τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς αὐλητάς;
the-things outside of-the art must-be-imitated the good flute-players
καὶ πρῶτον μέν, ὅτι ἐκεῖνοι σκευήν τε καλὴν κέκτηνται
and first indeed because those equipment both fine have-acquired
καὶ ἀκολούθους πολλοὺς περιάγονται, καὶ τούτῳ ταῦτα
and attendants many lead-about also for-this-man these-things
ποιητέον· ἔπειτα, ὅτι ἐκείνους πολλοὶ ἐπαινοῦσι, καὶ
must-be-done next because those many praise also
τούτῳ πολλοὺς ἐπαινέτας παρασκευαστέον. ἀλλὰ μὴν
for-this-man many praisers must-be-provided but indeed
ἔργον γε οὐδαμοῦ ληπτέον, ἢ εὐθὺς ἐλεγχθήσεται
a-performance at-least nowhere must-be-undertaken or at-once he-will-be-exposed
γελοῖος ὢν καὶ οὐ μόνον αὐλητὴς κακός, ἀλλὰ καὶ
ridiculous being and not only flute-player bad but also
ἄνθρωπος ἀλαζών. καίτοι πολλὰ μὲν δαπανῶν, μηδὲν δ᾽
a-man boastful and-yet much indeed spending nothing but

ὠφελούμενος, πρὸς δὲ τούτοις κακοδοξῶν πῶς οὐκ
being-benefited in-addition and to-these having-a-bad-name how not
ἐπιπόνως τε καὶ ἀλυσιτελῶς καὶ καταγελάστως βιώσεται;
laboriously both and unprofitably and ridiculously will-be-live

3 ὡς δ' αὕτως εἴ τις βούλοιτο στρατηγὸς ἀγαθὸς
in-the-same and way if someone wished general good
μὴ ὢν φαίνεσθαι ἢ κυβερνήτης, ἐννοῶμεν, τί ἂν αὐτῷ
not being to-appear or steersman let-us-consider what — to-him
συμβαίνοι. ἆρ' οὐκ ἄν, εἰ μὲν ἐπιθυμῶν τοῦ δοκεῖν
would-happen then not — if indeed desiring of-the to-seem
ἱκανὸς εἶναι ταῦτα πράττειν μὴ δύναιτο πείθειν, τοῦτ'
capable to-be these-things to-do not he-were-able to-persuade this
εἴη λυπηρόν, εἰ δὲ πείσειεν, ἔτι ἀθλιώτερον; δῆλον
would-be painful if but he-persuaded still more-wretched clear
γὰρ ὅτι κυβερνᾶν κατασταθεὶς ὁ μὴ ἐπιστάμενος ἢ
for that to-steer having-been-appointed he not knowing or
στρατηγεῖν ἀπολέσειεν ἂν οὓς ἥκιστα βούλοιτο καὶ
to-command would-destroy — those-whom least he-would-wish and
αὐτὸς αἰσχρῶς ἂν καὶ κακῶς ἀπαλλάξειεν.
himself shamefully — and badly would-come-off

4 ὡσαύτως δὲ καὶ τὸ πλούσιον καὶ τὸ ἀνδρεῖον καὶ
likewise and also the rich and the brave and
τὸ ἰσχυρὸν μὴ ὄντα δοκεῖν ἀλυσιτελὲς ἀπέφαινε·
the strong not being to-seem unprofitable he-showed
προστάττεσθαι γὰρ αὐτοῖς ἔφη μείζω ἢ κατὰ
to-be-assigned for to-them he-said greater-things than according-to
δύναμιν, καὶ μὴ δυναμένους ταῦτα ποιεῖν, δοκοῦντας
ability and not being-able these-things to-do seeming
ἱκανοὺς εἶναι, συγγνώμης οὐκ ἂν τυγχάνειν.
capable to-be of-pardon not — to-obtain

ἀπατεῶνα δ᾽ ἐκάλει οὐ μικρὸν μὲν οὐδ᾽ εἴ τις ἀργύριον
a-cheat and he-called not small indeed nor if someone money
ἢ σκεῦος παρά του πειθοῖ λαβὼν ἀποστεροίη, πολὺ
or vessel from someone by-persuasion having-received should-defraud by-far
δὲ μέγιστον ὅστις μηδενὸς ἄξιος ὢν ἐξηπατήκοι πείθων
but greatest whoever of-nothing worth being had-deceived persuading
ὡς ἱκανὸς εἴη τῆς πόλεως ἡγεῖσθαι. [ἐμοὶ μὲν οὖν
that capable he-was the city to-lead to-me indeed then
ἐδόκει καὶ τοῦ ἀλαζονεύεσθαι ἀποτρέπειν τοὺς συνόντας
he-seemed also from-the to-boast to-turn-away the associates
τοιάδε διαλεγόμενος.]
such-things conversing

BOOK II

I · THE CHOICE OF HERACLES

Socrates asks Aristippus how he would train one boy to rule and another never to seek rule; Aristippus wants neither ruling nor slavery but the free life of a stranger everywhere. Socrates shows that the weak are enslaved and that hardship borne willingly brings joy. He tells Prodicus' story: at the parting of the ways two women, Vice and Virtue, came to young Heracles, Vice promising easy pleasure and Virtue toil, honor, and lasting happiness.

[Ἐδόκει δέ μοι καὶ τοιαῦτα λέγων προτρέπειν τοὺς 1
He-seemed and to-me also such-things saying to-urge the
συνόντας ἀσκεῖν ἐγκράτειαν πρὸς ἐπιθυμίαν βρωτοῦ καὶ
associates to-practice self-control toward desire of-food and
ποτοῦ καὶ λαγνείας καὶ ὕπνου καὶ ῥίγους καὶ θάλπους καὶ
of-drink and of-lust and of-sleep and of-cold and of-heat and
πόνου.] γνοὺς δέ τινα τῶν συνόντων ἀκολαστοτέρως
of-toil having-learned and one of-the associates rather-intemperately
ἔχοντα [πρὸς τὰ τοιαῦτα]· Εἰπέ μοι, ἔφη, ὦ Ἀρίστιππε,
being toward — such-things Tell me he-said O Aristippus
εἰ δέοι σε παιδεύειν παραλαβόντα δύο τῶν νέων,
if it-were-needful you to-educate having-taken-over two of-the young
τὸν μέν, ὅπως ἱκανὸς ἔσται ἄρχειν, τὸν δ', ὅπως μηδ'
the one so-that capable he-will-be to-rule the other so-that not-even
ἀντιποιήσεται ἀρχῆς, πῶς ἂν ἑκάτερον παιδεύοις; βούλει
he-will-lay-claim rule how — each would-you-educate do-you-wish
σκοπῶμεν, ἀρξάμενοι ἀπὸ τῆς τροφῆς ὥσπερ ἀπὸ τῶν
we-consider beginning from the nurture as from the
στοιχείων; καὶ ὁ Ἀρίστιππος ἔφη· Δοκεῖ γοῦν μοι ἡ τροφὴ
letters and — Aristippus said It-seems at-least to-me the nurture
ἀρχὴ εἶναι· οὐδὲ γὰρ ζῴη γ' ἄν τις, εἰ μὴ τρέφοιτο.
beginning to-be not-even for could-live at-least — anyone if not he-were-nourished

2 Οὐκοῦν τὸ μὲν βούλεσθαι σίτου ἅπτεσθαι, ὅταν ὥρα ἥκῃ,
Therefore the indeed to-wish food to-touch when the-hour comes
ἀμφοτέροις εἰκὸς παραγίγνεσθαι; Εἰκὸς γάρ, ἔφη. Τὸ οὖν
in-both likely to-be-present Likely for he-said The then
προαιρεῖσθαι τὸ κατεπεῖγον μᾶλλον πράττειν ἢ τῇ γαστρὶ
to-choose the pressing-thing rather to-do than the belly
χαρίζεσθαι πότερον ἂν αὐτῶν ἐθίζοιμεν; Τὸν εἰς τὸ
to-gratify which-of-the-two — of-them would-we-accustom The-one for the
ἄρχειν, ἔφη, νὴ Δία παιδευόμενον, ὅπως μὴ τὰ τῆς
to-rule he-said by Zeus being-educated so-that not the-affairs of-the
πόλεως ἄπρακτα γίγνηται παρὰ τὴν ἐκείνου ἀρχήν. Οὐκοῦν,
city undone become during — his rule Therefore
ἔφη, καὶ ὅταν πιεῖν βούλωνται, τὸ δύνασθαι διψῶντα
he-said also when to-drink they-wish the to-be-able thirsting
ἀνέχεσθαι τῷ αὐτῷ προσθετέον; Πάνυ μὲν οὖν, ἔφη.
to-hold-out to-the same must-be-added Certainly indeed then he-said
3 Τὸ δὲ ὕπνου ἐγκρατῆ εἶναι, ὥστε δύνασθαι καὶ ὀψὲ
The and of-sleep master to-be so-as to-be-able both late
κοιμηθῆναι καὶ πρῲ ἀναστῆναι καὶ ἀγρυπνῆσαι, εἴ τι
to-go-to-bed and early to-rise and to-stay-awake if at-all
δέοι, ποτέρῳ ἂν προσθείημεν; Καὶ τοῦτο, ἔφη, τῷ
it-were-needful to-which-of-the-two — would-we-add And this he-said to-the
αὐτῷ. Τί δέ, ἔφη, τὸ ἀφροδισίων ἐγκρατῆ εἶναι, ὥστε μὴ
same What and he-said the of-sexual-pleasures master to-be so-as not
διὰ ταῦτα κωλύεσθαι πράττειν, εἴ τι δέοι; Καὶ
because-of these-things to-be-hindered to-act if at-all it-were-needful And
τοῦτο, ἔφη, τῷ αὐτῷ. Τί δέ; τὸ μὴ φεύγειν τοὺς πόνους,
this he-said to-the same What and the not to-flee the toils
ἀλλ' ἐθελοντὴν ὑπομένειν ποτέρῳ ἂν προσθείημεν;
but willingly to-endure to-which-of-the-two — would-we-add
Καὶ τοῦτο, ἔφη, τῷ ἄρχειν παιδευομένῳ. Τί δέ; τὸ
And this he-said to-the-one to-rule being-educated What and the

μαθεῖν, εἴ τι ἐπιτήδειόν ἐστι μάθημα πρὸς τὸ κρατεῖν τῶν
to-learn if any useful is study for the to-overcome the
ἀντιπάλων, ποτέρῳ ἂν προσθεῖναι μᾶλλον πρέποι;
opponents to-which-of-the-two — to-add rather would-it-befit
Πολὺ νὴ Δί', ἔφη, τῷ ἄρχειν παιδευομένῳ· καὶ γὰρ
Much by Zeus he-said to-the-one to-rule being-educated also for
τῶν ἄλλων οὐδὲν ὄφελος ἄνευ τῶν τοιούτων μαθημάτων.
of-the others no use without — such studies
[Οὐκοῦν ὁ οὕτω πεπαιδευμένος ἧττον ἂν δοκεῖ σοι ὑπὸ 4
Therefore he so educated less — seems to-you by
τῶν ἀντιπάλων ἢ τὰ λοιπὰ ζῷα ἁλίσκεσθαι; τούτων
the opponents than the other living-things to-be-caught of-these
γὰρ δήπου τὰ μὲν γαστρὶ δελεαζόμενα, καὶ μάλα ἔνια
for surely some indeed by-belly being-lured even very some
δυσωπούμενα, ὅμως τῇ ἐπιθυμίᾳ τοῦ φαγεῖν ἀγόμενα
being-shy nevertheless by-the desire of-the to-eat being-led
πρὸς τὸ δέλεαρ ἁλίσκεται, τὰ δὲ ποτῷ ἐνεδρεύεται.
to the bait are-caught others and by-drink are-ambushed
Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν καὶ ἄλλα ὑπὸ λαγνείας,
Certainly indeed then he-said Therefore also others by lust
οἷον οἵ τε ὄρτυγες καὶ οἱ πέρδικες, πρὸς τὴν τῆς θηλείας
as the both quails and the partridges toward the of-the female
φωνὴν τῇ ἐπιθυμίᾳ καὶ τῇ ἐλπίδι τῶν ἀφροδισίων
voice by-the desire and by-the hope of-the sexual-pleasures
φερόμενοι καὶ ἐξιστάμενοι τοῦ τὰ δεινὰ ἀναλογίζεσθαι
carried and losing-power of-the the dangers to-reckon
τοῖς θηράτροις ἐμπίπτουσι; Συνέφη καὶ ταῦτα.
into-the traps fall He-agreed also these-things
Οὐκοῦν δοκεῖ σοι αἰσχρὸν εἶναι ἀνθρώπῳ ταὐτὰ πάσχειν 5
Therefore seems to-you shameful to-be for-a-man the-same-things to-suffer
τοῖς ἀφρονεστάτοις τῶν θηρίων; ὥσπερ οἱ μοιχοὶ εἰσέρχονται
as-the most-senseless of-the beasts as the adulterers enter

εἰς τὰς εἰρκτάς, εἰδότες ὅτι κίνδυνος τῷ μοιχεύοντι
into the enclosures knowing that danger for-the one-committing-adultery
ἅ τε ὁ νόμος ἀπειλεῖ παθεῖν καὶ ἐνεδρευθῆναι καὶ
the-things both the law threatens to-suffer and to-be-ambushed and
ληφθέντα ὑβρισθῆναι· καὶ τηλικούτων μὲν ἐπικειμένων
having-been-caught to-be-outraged and so-great indeed lying-upon
τῷ μοιχεύοντι κακῶν τε καὶ αἰσχρῶν, ὄντων δὲ πολλῶν
the adulterer evils both and shames being but many
τῶν ἀπολυσόντων τῆς τῶν ἀφροδισίων ἐπιθυμίας ἐν
of-the-things that-will-free from-the of-the sexual-pleasures desire in
ἀδείᾳ, ὅμως εἰς τὰ ἐπικίνδυνα φέρεσθαι ἆρ᾽ οὐκ ἤδη
safety nevertheless into the dangerous-things to-rush then not already
τοῦτο παντάπασι κακοδαιμονῶντός ἐστιν;
this altogether of-one-possessed is

6 Ἔμοιγε δοκεῖ, ἔφη. Τὸ δὲ εἶναι μὲν τὰς ἀναγκαιοτάτας
To-me-at-least it-seems he-said The and to-be indeed the most-necessary
πλείστας πράξεις τοῖς ἀνθρώποις ἐν ὑπαίθρῳ, οἷον τάς
most actions for-the men in the-open-air as the
τε πολεμικὰς καὶ τὰς γεωργικὰς καὶ τῶν ἄλλων οὐ
both warlike and the agricultural and of-the others not
τὰς ἐλαχίστας, τοὺς δὲ πολλοὺς ἀγυμνάστως ἔχειν πρός
the least the but many untrained to-be toward
τε ψύχη καὶ θάλπη οὐ δοκεῖ σοι πολλὴ ἀμέλεια εἶναι;
both colds and heats not seems to-you great negligence to-be
Συνέφη καὶ τοῦτο. Οὐκοῦν δοκεῖ σοι τὸν μέλλοντα ἄρχειν
He-agreed also this Therefore seems to-you the one-about to-rule
ἀσκεῖν δεῖν καὶ ταῦτα εὐπετῶς φέρειν;
to-train to-be-needful also these-things easily to-bear

7 Πάνυ μὲν οὖν, ἔφη.] Οὐκοῦν εἰ τοὺς † ἐγκρατεῖς τούτων
Certainly indeed then he-said Therefore if those (corrupt) self-controlled in-these
ἁπάντων εἰς τοὺς ἀρχικοὺς τάττομεν, τοὺς ἀδυνάτους
all among the fit-to-rule we-place those unable

ταῦτα ποιεῖν εἰς τοὺς μηδ' ἀντιποιησομένους τοῦ ἄρχειν
these-things to-do among those not-even going-to-lay-claim to-the to-rule
τάξομεν; Συνέφη καὶ τοῦτο. Τί οὖν; ἐπειδὴ καὶ τούτων
shall-we-place He-agreed also this What then since also of-these
ἑκατέρου τοῦ φύλου τὴν τάξιν οἶσθα, ἤδη ποτ' ἐπεσκέψω, εἰς
each of-the class the rank you-know already ever did-you-consider into
ποτέραν τῶν τάξεων τούτων σαυτὸν δικαίως ἂν τάττοις;
which-of-the-two of-the ranks these yourself rightly — you-would-place
Ἔγωγ', ἔφη ὁ Ἀρίστιππος· καὶ οὐδαμῶς γε τάττω 8
I-at-least said — Aristippus and in-no-way at-least I-place
ἐμαυτὸν εἰς τὴν τῶν ἄρχειν βουλομένων τάξιν. καὶ γὰρ
myself into the of-those to-rule wishing rank and for
πάνυ μοι δοκεῖ ἄφρονος ἀνθρώπου εἶναι τό, μεγάλου
very to-me it-seems of-a-senseless man to-be the great
ἔργου ὄντος τοῦ ἑαυτῷ τὰ δέοντα παρασκευάζειν, μὴ
task being the for-oneself the necessities to-provide not
ἀρκεῖν τοῦτο, ἀλλὰ προσαναθέσθαι τὸ καὶ τοῖς ἄλλοις
to-suffice this but to-take-on-in-addition the also for-the other
πολίταις ὧν δέονται πορίζειν· καὶ ἑαυτῷ μὲν πολλὰ
citizens what they-need to-supply and for-himself indeed many-things
ὧν βούλεται ἐλλείπειν, τῆς δὲ πόλεως προεστῶτα, ἐὰν
of-what he-wishes to-lack of-the but city standing-at-the-head if
μὴ πάντα ὅσα ἡ πόλις βούλεται καταπράττῃ, τούτου
not all-things as-many-as the city wishes he-accomplish for-this
δίκην ὑπέχειν, τοῦτο πῶς οὐ πολλὴ ἀφροσύνη ἐστί;
penalty to-undergo this how not great folly is
καὶ γὰρ ἀξιοῦσιν αἱ πόλεις τοῖς ἄρχουσιν ὥσπερ ἐγὼ 9
and for claim the cities the rulers as I
τοῖς οἰκέταις χρῆσθαι. ἐγώ τε γὰρ ἀξιῶ τοὺς θεράποντας
the servants to-use I both for claim the attendants
ἐμοὶ μὲν ἄφθονα τὰ ἐπιτήδεια παρασκευάζειν, αὐτοὺς δὲ
for-me indeed abundant the necessities to-provide themselves but

μηδενὸς τούτων ἅπτεσθαι, αἵ τε πόλεις οἴονται χρῆναι
nothing of-these to-touch the both cities think it-is-needful
τοὺς ἄρχοντας ἑαυταῖς μὲν ὡς πλεῖστα ἀγαθὰ πορίζειν,
the rulers for-themselves indeed as most good-things to-provide
αὐτοὺς δὲ πάντων τούτων ἀπέχεσθαι. ἐγὼ οὖν τοὺς
themselves but all these-things to-abstain-from I then those
μὲν βουλομένους πολλὰ πράγματα ἔχειν αὐτούς τε καὶ
indeed wishing many troubles to-have themselves both and
ἄλλοις παρέχειν οὕτως ἂν παιδεύσας εἰς τοὺς ἀρχικοὺς
to-others to-provide thus — having-educated into the fit-to-rule
καταστήσαιμι· ἐμαυτόν γε μέντοι τάττω εἰς τοὺς
I-would-set myself at-least however I-place among those
βουλομένους ᾗ ῥᾷστά τε καὶ ἥδιστα βιοτεύειν.
wishing in-whatever-way most-easily both and most-pleasantly to-live
10 καὶ ὁ Σωκράτης ἔφη· Βούλει οὖν καὶ τοῦτο σκεψώμεθα,
and — Socrates said Do-you-wish then also this we-consider
πότεροι ἥδιον ζῶσιν, οἱ ἄρχοντες ἢ οἱ ἀρχόμενοι;
which-of-the-two more-pleasantly live the rulers or the ruled
Πάνυ μὲν οὖν, ἔφη. Πρῶτον μὲν τοίνυν τῶν ἐθνῶν
Certainly indeed then he-said First indeed then of-the nations
ὧν ἡμεῖς ἴσμεν ἐν μὲν τῇ Ἀσίᾳ Πέρσαι μὲν ἄρχουσιν,
which we know in indeed — Asia Persians indeed rule
ἄρχονται δὲ Σύροι καὶ Φρύγες καὶ Λυδοί· ἐν δὲ τῇ
are-ruled but Syrians and Phrygians and Lydians in and —
Εὐρώπῃ Σκύθαι μὲν ἄρχουσι, Μαιῶται δὲ ἄρχονται·
Europe Scythians indeed rule Maeotians and are-ruled
ἐν δὲ τῇ Λιβύῃ Καρχηδόνιοι μὲν ἄρχουσι, Λίβυες δὲ
in and — Libya Carthaginians indeed rule Libyans and
ἄρχονται. τούτων οὖν ποτέρους ἥδιον οἴει ζῆν;
are-ruled of-these then which-of-the-two more-pleasantly do-you-think to-live

ἢ τῶν Ἑλλήνων, ἐν οἷς καὶ αὐτὸς εἶ, πότεροί σοι
or of-the Greeks among whom also yourself you-are which-of-the-two to-you
δοκοῦσιν ἥδιον, οἱ κρατοῦντες ἢ οἱ κρατούμενοι, ζῆν;
seem more-pleasantly those prevailing or those prevailed-over to-live
Ἀλλ' ἐγώ τοι, ἔφη ὁ Ἀρίστιππος, οὐδὲ εἰς τὴν δουλείαν 11
But I surely said — Aristippus not-even into the slavery
ἐμαυτὸν τάττω, ἀλλ' εἶναί τίς μοι δοκεῖ μέση τούτων ὁδός,
myself place but to-be some to-me it-seems middle of-these road
ἣν πειρῶμαι βαδίζειν, οὔτε δι' ἀρχῆς οὔτε διὰ δουλείας,
which I-try to-walk neither through rule nor through slavery
ἀλλὰ δι' ἐλευθερίας, ἥπερ μάλιστα πρὸς εὐδαιμονίαν ἄγει.
but through freedom which most to happiness leads
Ἀλλ' εἰ μέν, ἔφη ὁ Σωκράτης, ὥσπερ οὔτε δι' ἀρχῆς 12
But if indeed said — Socrates as neither through rule
οὔτε διὰ δουλείας ἡ ὁδὸς αὕτη φέρει, οὕτω μηδὲ
nor through slavery the road this leads so not-even
δι' ἀνθρώπων, ἴσως ἄν τι λέγοις· εἰ μέντοι ἐν
through men perhaps — something you-would-say if however among
ἀνθρώποις ὢν μήτε ἄρχειν ἀξιώσεις μήτε ἄρχεσθαι μηδὲ
men being neither to-rule you-will-deign nor to-be-ruled nor
τοὺς ἄρχοντας ἑκὼν θεραπεύσεις, οἶμαί σε ὁρᾶν, ὡς
the rulers willingly will-serve I-think you to-see how
ἐπίστανται οἱ κρείττονες τοὺς ἥττονας καὶ κοινῇ καὶ
know-how the stronger the weaker both in-common and
ἰδίᾳ κλάοντας καθιστάντες δούλοις χρῆσθαι.
privately wailing setting-down as-slaves to-use
ἢ λανθάνουσί σε οἱ ἄλλων σπειράντων καὶ φυτευσάντων 13
or escape-the-notice-of you those of-others having-sown and having-planted
τόν τε σῖτον τέμνοντες καὶ δενδροκοποῦντες καὶ πάντα
the both grain cutting and cutting-down-trees and in-every
τρόπον πολιορκοῦντες τοὺς ἥττονας καὶ μὴ θέλοντας
way besieging the weaker and not willing

θεραπεύειν, ἕως ἂν πείσωσιν ἑλέσθαι δουλεύειν ἀντὶ
to-serve until — they-persuade to-choose to-be-slaves instead-of
τοῦ πολεμεῖν τοῖς κρείττοσι; καὶ ἰδίᾳ αὖ οἱ ἀνδρεῖοι
the to-make-war with-the stronger and privately in-turn the brave
καὶ δυνατοὶ τοὺς ἀνάνδρους καὶ ἀδυνάτους οὐκ οἶσθα
and powerful the unmanly and powerless not you-know
ὅτι καταδουλωσάμενοι καρποῦνται; Ἀλλ' ἐγώ τοι, ἔφη,
that having-enslaved they-reap-the-fruits But I surely he-said
ἵνα μὴ πάσχω ταῦτα, οὐδ' εἰς πολιτείαν ἐμαυτὸν
so-that not I-suffer these-things not-even into a-citizenship myself
κατακλείω, ἀλλὰ ξένος πανταχοῦ εἰμι.
I-shut-up but a-stranger everywhere I-am

14 καὶ ὁ Σωκράτης ἔφη· Τοῦτο μέντοι ἤδη λέγεις δεινὸν
and — Socrates said This indeed now you-say a-clever
πάλαισμα. τοὺς γὰρ ξένους, ἐξ οὗ ὅ τε Σίνις καὶ
wrestling-trick the for strangers from which-time — both Sinis and
ὁ Σκείρων καὶ ὁ Προκρούστης ἀπέθανον, οὐδεὶς ἔτι
— Sciron and — Procrustes died no-one any-longer
ἀδικεῖ; ἀλλὰ νῦν οἱ μὲν πολιτευόμενοι ἐν ταῖς πατρίσι καὶ
wrongs but now those indeed taking-part-in-politics in their fatherlands both
νόμους τίθενται, ἵνα μὴ ἀδικῶνται, καὶ φίλους πρὸς
laws make so-that not they-be-wronged and friends in-addition-to
τοῖς ἀναγκαίοις καλουμένοις ἄλλους κτῶνται βοηθούς,
the necessary so-called others acquire as-helpers
καὶ ταῖς πόλεσιν ἐρύματα περιβάλλονται, καὶ ὅπλα
and around-the cities walls they-throw and arms
κτῶνται οἷς ἀμύνονται τοὺς ἀδικοῦντας, καὶ πρὸς
acquire with-which they-ward-off those doing-wrong and in-addition-to
τούτοις ἄλλους ἔξωθεν συμμάχους κατασκευάζονται, καὶ
these others from-outside allies they-provide and
οἱ μὲν ταῦτα πάντα κεκτημένοι ὅμως ἀδικοῦνται,
they indeed these-things all having-acquired nevertheless are-wronged

σὺ δὲ οὐδὲν μὲν τούτων ἔχων, ἐν δὲ ταῖς ὁδοῖς, ἔνθα 15
you and none indeed of-these having in and the roads where
πλεῖστοι ἀδικοῦνται, πολὺν χρόνον διατρίβων, εἰς ὁποίαν
most are-wronged much time spending into whatever
δ' ἂν πόλιν ἀφίκῃ, τῶν πολιτῶν πάντων ἥττων ὤν,
and — city you-come than-the citizens all weaker being
καὶ τοιοῦτος, οἵοις μάλιστα ἐπιτίθενται οἱ βουλόμενοι
and such as-those-whom most attack those wishing
ἀδικεῖν, ὅμως διὰ τὸ ξένος εἶναι οὐκ ἂν οἴει
to-do-wrong nevertheless because-of the a-stranger to-be not — do-you-think
ἀδικηθῆναι; ἢ διότι αἱ πόλεις σοι κηρύττουσιν ἀσφάλειαν
to-be-wronged is-it because the cities to-you proclaim safety
καὶ προσιόντι καὶ ἀπιόντι, θαρρεῖς; ἢ διότι καὶ δοῦλος
both coming and going you-are-confident or because even a-slave
ἂν οἴει τοιοῦτος εἶναι οἷος μηδενὶ δεσπότῃ λυσιτελεῖν;
— you-think such to-be as for-no master to-be-profitable
τίς γὰρ ἂν ἐθέλοι ἄνθρωπον ἐν οἰκίᾳ ἔχειν πονεῖν μὲν
who for — would-wish a-man in house to-have to-toil indeed
μηδὲν ἐθέλοντα, τῇ δὲ πολυτελεστάτῃ διαίτῃ χαίροντα;
nothing wishing in-the but most-costly living delighting
σκεψώμεθα δὲ καὶ τοῦτο, πῶς οἱ δεσπόται τοῖς τοιούτοις 16
let-us-consider and also this how the masters — such
οἰκέταις χρῶνται. ἆρα οὐ τὴν μὲν λαγνείαν αὐτῶν τῷ λιμῷ
servants use then not the indeed lust of-them by-the hunger
σωφρονίζουσι; κλέπτειν δὲ κωλύουσιν ἀποκλείοντες ὅθεν ἄν
they-chasten to-steal but they-prevent locking-up whence —
τι λαβεῖν ᾖ; τοῦ δὲ δραπετεύειν δεσμοῖς ἀπείργουσι;
anything to-take it-be-possible the and to-run-away with-bonds they-restrain
τὴν ἀργίαν δὲ πληγαῖς ἐξαναγκάζουσιν; ἢ σὺ πῶς ποιεῖς,
the idleness and with-blows they-drive-out or you how do-you-do
ὅταν τῶν οἰκετῶν τινα τοιοῦτον ὄντα καταμανθάνῃς;
when of-the servants someone such being you-discover

17 Κολάζω, ἔφη, πᾶσι κακοῖς, ἕως ἂν δουλεύειν ἀναγκάσω.
I-punish he-said with-all evils until — to-be-a-slave I-compel
ἀλλὰ γάρ, ὦ Σώκρατες, οἱ εἰς τὴν βασιλικὴν τέχνην
but for O Socrates those for the kingly art
παιδευόμενοι, ἣν δοκεῖς μοι σὺ νομίζειν εὐδαιμονίαν
being-educated which you-seem to-me you to-think happiness
εἶναι, τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων,
to-be what do-they-differ from-those from necessity suffering-hardship
εἴ γε πεινήσουσι καὶ διψήσουσι καὶ ῥιγώσουσι καὶ
if at-least they-will-hunger and will-thirst and will-be-cold and
ἀγρυπνήσουσι καὶ τἆλλα πάντα μοχθήσουσιν ἑκόντες; ἐγὼ
will-lie-awake and the-other all-things will-toil willingly I
μὲν γὰρ οὐκ οἶδ' ὅ τι διαφέρει τὸ αὐτὸ δέρμα ἑκόντα
indeed for not know what ever differs the same skin willingly
ἢ ἄκοντα μαστιγοῦσθαι [ἢ ὅλως τὸ αὐτὸ σῶμα πᾶσι τοῖς
or unwillingly to-be-flogged or wholly the same body with-all —
τοιούτοις ἑκόντα ἢ ἄκοντα πολιορκεῖσθαι] ἄλλο γε ἢ
such-things willingly or unwillingly to-be-besieged other at-least than
ἀφροσύνη πρόσεστι τῷ θέλοντι τὰ λυπηρὰ ὑπομένειν.
folly is-attached to-the one-willing the painful-things to-endure

18 Τί δέ, ὦ Ἀρίστιππε; ὁ Σωκράτης ἔφη, οὐ δοκεῖ σοι
What and O Aristippus — Socrates said not seems to-you
τῶν τοιούτων διαφέρειν τὰ ἑκούσια τῶν ἀκουσίων, ᾗ
— of-such-things to-differ the willing-things from-the unwilling in-that
ὁ μὲν ἑκὼν πεινῶν φάγοι ἂν ὁπότε βούλοιτο καὶ ὁ
he indeed willingly hungering could-eat — whenever he-wished and he
ἑκὼν διψῶν πίοι καὶ τἆλλα ὡσαύτως, τῷ δ' ἐξ
willingly thirsting could-drink and the-other-things likewise for-the but from
ἀνάγκης ταῦτα πάσχοντι οὐκ ἔξεστιν ὁπόταν βούληται
necessity these-things suffering not it-is-possible whenever he-wishes
παύεσθαι; ἔπειτα ὁ μὲν ἑκουσίως ταλαιπωρῶν ἐπ' ἀγαθῇ
to-stop then he indeed willingly suffering-hardship on good

ἐλπίδι πονῶν εὐφραίνεται, οἷον οἱ τὰ θηρία θηρῶντες
hope toiling is-cheered as those the beasts hunting
ἐλπίδι τοῦ λήψεσθαι ἡδέως μοχθοῦσι·
in-hope of-the to-catch gladly toil
καὶ τὰ μὲν τοιαῦτα ἆθλα τῶν πόνων μικροῦ τινος ἄξιά 19
and — indeed such prizes of-the toils of-little some worth
ἐστι, τοὺς δὲ πονοῦντας, ἵνα φίλους ἀγαθοὺς κτήσωνται,
are those but toiling so-that friends good they-may-acquire
ἢ ὅπως ἐχθροὺς χειρώσωνται, ἢ ἵνα δυνατοὶ γενόμενοι
or so-that enemies they-may-subdue or so-that powerful becoming
καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς καὶ τὸν ἑαυτῶν οἶκον
both in-the bodies and in-the souls both — of-themselves household
καλῶς οἰκῶσι καὶ τοὺς φίλους εὖ ποιῶσι καὶ τὴν
well they-may-manage and the friends well they-may-treat and the
πατρίδα εὐεργετῶσι, πῶς οὐκ οἴεσθαι χρὴ τούτους
fatherland they-may-benefit how not to-think is-it-needful these
καὶ πονεῖν ἡδέως εἰς τὰ τοιαῦτα καὶ ζῆν εὐφραινομένους,
both to-toil gladly for — such-things and to-live cheered
ἀγαμένους μὲν ἑαυτούς, ἐπαινουμένους δὲ καὶ ζηλουμένους
admiring indeed themselves praised and and envied
ὑπὸ τῶν ἄλλων;
by the others
ἔτι δὲ αἱ μὲν ῥᾳδιουργίαι καὶ ἐκ τοῦ παραχρῆμα 20
further and the indeed easy-ways and of the moment
ἡδοναὶ οὔτε σώματι εὐεξίαν ἱκαναί εἰσιν ἐνεργάζεσθαι,
pleasures neither for-the-body good-condition able are to-produce
ὥς φασιν οἱ γυμνασταί, οὔτε ψυχῇ ἐπιστήμην ἀξιόλογον
as say the trainers nor for-the-soul knowledge worth-mention
οὐδεμίαν ἐμποιοῦσιν, αἱ δὲ διὰ καρτερίας ἐπιμέλειαι τῶν
any implant the but through endurance pursuits of-the

καλῶν τε κἀγαθῶν ἔργων ἐξικνεῖσθαι ποιοῦσιν, ὥς φασιν
fine both and-good deeds to-attain make as say
οἱ ἀγαθοὶ ἄνδρες. λέγει δέ που καὶ Ἡσίοδος·
the good men says and somewhere also Hesiod

Τὴν μὲν γὰρ κακότητα καὶ ἰλαδὸν ἔστιν ἑλέσθαι
— indeed for wickedness even in-a-throng it-is-possible to-choose
ῥηιδίως· λείη μὲν ὁδός, μάλα δ' ἐγγύθι ναίει.
easily smooth indeed the-road very and near she-dwells
τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν
of-the but virtue sweat the-gods before placed
ἀθάνατοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐς αὐτὴν
immortal long and and steep the-path to it
καὶ τρηχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηαι,
and rough at-the first when but to the-top you-come
ῥηιδίη δὴ ἔπειτα πέλει, χαλεπή περ ἐοῦσα.
easy indeed thereafter it-is hard though being

μαρτυρεῖ δὲ καὶ Ἐπίχαρμος ἐν τῷδε·
bears-witness and also Epicharmus in this

Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τἀγάθ' οἱ θεοί.
For-the toils sell to-us all the-good-things the gods

καὶ ἐν ἄλλῳ δὲ [τόπῳ φησίν]·
and in other and place he-says

Ὦ πονηρέ, μὴ τὰ μαλακὰ μῶσο, μὴ τὰ σκλήρ' ἔχῃς.
O wretch not the soft-things seek lest the hard-things you-get

καὶ Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ περὶ 21
and Prodicus also the wise in the treatise the about
Ἡρακλέους, ὅπερ δὴ καὶ πλείστοις ἐπιδείκνυται, ὡσαύτως
Heracles which indeed also to-very-many he-displays likewise
περὶ τῆς ἀρετῆς ἀποφαίνεται, ὧδέ πως λέγων, ὅσα
about the virtue declares thus somehow saying as-much-as
ἐγὼ μέμνημαι. φησὶ γὰρ Ἡρακλέα, ἐπεὶ ἐκ παίδων
I remember he-says for Heracles when from boyhood
εἰς ἥβην ὡρμᾶτο, ἐν ᾗ οἱ νέοι ἤδη αὐτοκράτορες
to youth he-was-setting-out in which the young now their-own-masters
γιγνόμενοι δηλοῦσιν εἴτε τὴν δι᾽ ἀρετῆς ὁδὸν τρέψονται
becoming show whether the through virtue road they-will-turn
ἐπὶ τὸν βίον εἴτε τὴν διὰ κακίας, ἐξελθόντα εἰς ἡσυχίαν
to the life or the through vice going-out into quiet
καθῆσθαι ἀποροῦντα ποτέραν τῶν ὁδῶν τράπηται·
to-sit being-at-a-loss which-of-the-two of-the roads he-should-turn
καὶ φανῆναι αὐτῷ δύο γυναῖκας προσιέναι μεγάλας, τὴν μὲν 22
and to-appear to-him two women to-approach tall the indeed
ἑτέραν εὐπρεπῆ τε ἰδεῖν καὶ ἐλευθέριον φύσει, κεκοσμημένην
one comely both to-see and free by-nature adorned
τὸ μὲν χρῶμα καθαρότητι, τὰ δὲ ὄμματα αἰδοῖ, τὸ
the indeed complexion with-purity the and eyes with-modesty the
δὲ σχῆμα σωφροσύνῃ, ἐσθῆτι δὲ λευκῇ, τὴν δ᾽ ἑτέραν
and figure with-temperance in-dress and white the but other
τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἁπαλότητα,
nurtured indeed to plumpness both and softness
κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα ὥστε λευκοτέραν
made-up and the indeed complexion so-as whiter
τε καὶ ἐρυθροτέραν τοῦ ὄντος δοκεῖν φαίνεσθαι, τὸ
both and ruddier than-the truth to-seem to-appear the
δὲ σχῆμα ὥστε δοκεῖν ὀρθοτέραν τῆς φύσεως εἶναι,
and figure so-as to-seem straighter than-the nature to-be

τὰ δὲ ὄμματα ἔχειν ἀναπεπταμένα, ἐσθῆτα δὲ ἐξ ἧς
the and eyes to-have wide-open dress and from which
ἂν μάλιστα ἡ ὥρα διαλάμποι· κατασκοπεῖσθαι δὲ
— most the youthful-bloom might-shine-through to-look-at and
θαμὰ ἑαυτήν, ἐπισκοπεῖν δὲ καὶ εἴ τις ἄλλος αὐτὴν
often herself to-watch and also if anyone else her
θεᾶται, πολλάκις δὲ καὶ εἰς τὴν ἑαυτῆς σκιὰν ἀποβλέπειν.
gazes-at often and also at — of-herself shadow to-glance

23 ὡς δ' ἐγένοντο πλησιαίτερον τοῦ Ἡρακλέους, τὴν μὲν
when and they-came nearer — to-Heracles the indeed
πρόσθεν ῥηθεῖσαν ἰέναι τὸν αὐτὸν τρόπον, τὴν δ' ἑτέραν
first mentioned to-go-on the same way the but other
φθάσαι βουλομένην προσδραμεῖν τῷ Ἡρακλεῖ καὶ εἰπεῖν·
to-get-ahead wishing to-run-up — to-Heracles and to-say
Ὁρῶ σε, ὦ Ἡράκλεις, ἀποροῦντα ποίαν ὁδὸν ἐπὶ τὸν βίον
I-see you O Heracles being-at-a-loss what-sort road to the life
τράπῃ. ἐὰν οὖν ἐμὲ φίλην ποιησάμενος, [ἐπὶ] τὴν ἡδίστην
you-should-turn if then me a-friend having-made to the most-pleasant
τε καὶ ῥᾴστην ὁδὸν ἄξω σε, καὶ τῶν μὲν τερπνῶν οὐδενὸς
both and easiest road I-will-lead you and of-the indeed delights of-none
ἄγευστος ἔσει, τῶν δὲ χαλεπῶν ἄπειρος διαβίωσει.
untasting you-will-be of-the but hardships inexperienced you-will-live-through

24 πρῶτον μὲν γὰρ οὐ πολέμων οὐδὲ πραγμάτων φροντιεῖς,
first indeed for not of-wars nor of-affairs will-you-think
ἀλλὰ σκοπούμενος † διέσει τί ἂν κεχαρισμένον
but considering (corrupt) you-will-pass-through what — agreeable
ἢ σιτίον ἢ ποτὸν εὕροις, ἢ τί ἂν ἰδὼν ἢ ἀκούσας
or food or drink you-might-find or what — having-seen or having-heard
τερφθείης ἢ τίνων ὀσφραινόμενος ἢ ἁπτόμενος
you-might-be-delighted or what smelling or touching
ἡσθείης, τίσι δὲ παιδικοῖς ὁμιλῶν μάλιστ' ἂν
you-might-be-pleased with-what and darlings consorting most —

εὐφρανθείης, καὶ πῶς ἂν μαλακώτατα καθεύδοις, καὶ
you-might-be-cheered and how — most-softly you-might-sleep and
πῶς ἂν ἀπονώτατα τούτων πάντων τυγχάνοις.
how — most-effortlessly these all you-might-obtain
ἐὰν δέ ποτε γένηταί τις ὑποψία σπάνεως ἀφ' ὧν 25
if and ever arise any suspicion of-scarcity from which
ἔσται ταῦτα, οὐ φόβος μή σε ἀγάγω ἐπὶ τὸ πονοῦντα
will-be these-things not fear lest you I-lead to the toiling
καὶ ταλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα
and suffering-hardship in-the body and in-the soul these-things
πορίζεσθαι, ἀλλ' οἷς ἂν οἱ ἄλλοι ἐργάζωνται, τούτοις σὺ
to-procure but what — the others work these you
χρήσει, οὐδενὸς ἀπεχόμενος ὅθεν ἂν δυνατὸν ᾖ τι
will-use from-nothing abstaining whence — possible it-be anything
κερδᾶναι. πανταχόθεν γὰρ ὠφελεῖσθαι τοῖς ἐμοὶ συνοῦσιν
to-gain from-everywhere for to-be-benefited to-those me consorting-with
ἐξουσίαν ἐγὼ παρέχω.
liberty I provide
καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα· Ὦ γύναι, ἔφη, ὄνομα δέ 26
and — Heracles having-heard these-things O lady he-said name and
σοι τί ἐστιν; ἡ δέ· Οἱ μὲν ἐμοὶ φίλοι, ἔφη, καλοῦσί
to-you what is she and — indeed my friends she-said call
με Εὐδαιμονίαν, οἱ δὲ μισοῦντές με [ὑποκοριζόμενοι]
me Happiness those and hating me nicknaming
ὀνομάζουσι Κακίαν.
name Vice
καὶ ἐν τούτῳ ἡ ἑτέρα γυνὴ προσελθοῦσα εἶπε· Καὶ ἐγὼ 27
and in this the other woman having-approached said Also I
ἥκω πρὸς σέ, ὦ Ἡράκλεις, εἰδυῖα τοὺς γεννήσαντάς σε καὶ
come to you O Heracles knowing those having-begotten you and
τὴν φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα, ἐξ ὧν

ἐλπίζω, εἰ τὴν πρὸς ἐμὲ ὁδὸν τράποιο, σφόδρ' ἄν σε τῶν
I-hope if the to me road you-should-turn very-much — you of-the
καλῶν καὶ σεμνῶν ἀγαθὸν ἐργάτην γενέσθαι καὶ ἐμὲ ἔτι
fine-things and august good worker to-become and me still
πολὺ ἐντιμοτέραν καὶ ἐπ' ἀγαθοῖς διαπρεπεστέραν φανῆναι.
much more-honored and for good-things more-distinguished to-appear
οὐκ ἐξαπατήσω δέ σε προοιμίοις ἡδονῆς, ἀλλ' ᾗπερ
not I-will-deceive and you with-preludes of-pleasure but in-the-way-that
οἱ θεοὶ διέθεσαν τὰ ὄντα διηγήσομαι μετ' ἀληθείας.
the gods ordained the-things being I-will-relate with truth
28 τῶν γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ
of-the for being good-things and fine-things nothing without toil and
ἐπιμελείας οἱ θεοὶ διδόασιν ἀνθρώποις, ἀλλ' εἴτε τοὺς
care the gods give to-men but whether the
θεοὺς ἵλεως εἶναί σοι βούλει, θεραπευτέον τοὺς θεούς, εἴτε
gods gracious to-be to-you you-wish you-must-serve the gods or
ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον,
by friends you-wish to-be-loved the friends you-must-benefit
εἴτε ὑπό τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν
or by some city you-desire to-be-honored the city
ὠφελητέον, εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ
you-must-help or by — Greece all you-think-fit for virtue
θαυμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν, εἴτε γῆν
to-be-admired — Greece you-must-try well to-treat or the-earth
βούλει σοι καρποὺς ἀφθόνους φέρειν, τὴν γῆν θεραπευτέον,
you-wish for-you fruits abundant to-bear the earth you-must-tend
εἴτε ἀπὸ βοσκημάτων οἴει δεῖν πλουτίζεσθαι, τῶν
or from flocks you-think it-is-needful to-be-enriched the
βοσκημάτων ἐπιμελητέον, εἴτε διὰ πολέμου ὁρμᾷς
flocks you-must-care-for or through war you-are-eager
αὔξεσθαι καὶ βούλει δύνασθαι τούς τε φίλους ἐλευθεροῦν
to-grow and you-wish to-be-able the both friends to-free

καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμικὰς τέχνας αὐτάς
and the enemies to-subdue the warlike arts themselves
τε παρὰ τῶν ἐπισταμένων μαθητέον καὶ ὅπως αὐταῖς
both from those knowing-them you-must-learn and how them
δεῖ χρῆσθαι ἀσκητέον· εἰ δὲ καὶ τῷ σώματι βούλει
it-is-needful to-use you-must-practice if and also in-the body you-wish
δυνατὸς εἶναι, τῇ γνώμῃ ὑπηρετεῖν ἐθιστέον τὸ
able to-be to-the mind to-be-subservient you-must-accustom the
σῶμα καὶ γυμναστέον σὺν πόνοις καὶ ἱδρῶτι.
body and you-must-train with toils and sweat
καὶ ἡ Κακία ὑπολαβοῦσα εἶπεν, ὥς φησι Πρόδικος· 29
and — Vice interrupting said as says Prodicus
Ἐννοεῖς, ὦ Ἡράκλεις, ὡς χαλεπὴν καὶ μακρὰν ὁδὸν
Do-you-perceive O Heracles how hard and long a-road
ἐπὶ τὰς εὐφροσύνας ἡ γυνή σοι αὕτη διηγεῖται; ἐγὼ δὲ
to the enjoyments the woman to-you this describes I but
ῥᾳδίαν καὶ βραχεῖαν ὁδὸν ἐπὶ τὴν εὐδαιμονίαν ἄξω σε.
easy and short road to the happiness will-lead you
καὶ ἡ Ἀρετὴ εἶπεν· Ὦ τλῆμον, τί δὲ σὺ ἀγαθὸν ἔχεις; ἢ 30
and — Virtue said O wretch what and you good have or
τί ἡδὺ οἶσθα μηδὲν τούτων ἕνεκα πράττειν ἐθέλουσα;
what pleasant know nothing of-these for-the-sake to-do being-willing
ἥτις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ
who not-even the of-the pleasant-things desire wait-for but
πρὶν ἐπιθυμῆσαι πάντων ἐμπίμπλασαι, πρὶν μὲν πεινῆν
before to-desire with-all-things fill-yourself before indeed to-be-hungry
ἐσθίουσα, πρὶν δὲ διψῆν πίνουσα, ἵνα μὲν ἡδέως
eating before and to-be-thirsty drinking so-that indeed pleasantly
φάγῃς, ὀψοποιίας μηχανωμένη, ἵνα δὲ ἡδέως πίῃς,
you-may-eat cookeries contriving so-that and pleasantly you-may-drink
οἴνους τε πολυτελεῖς παρασκευάζει καὶ τοῦ θέρους χιόνα
wines both costly provide and in-the summer snow

περιθέουσα ζητεῖς, ἵνα δὲ καθυπνώσῃς ἡδέως, οὐ μόνον
running-about you-seek so-that and you-may-sleep pleasantly not only
τὰς στρωμνὰς μαλακάς, ἀλλὰ καὶ [τὰς κλίνας καὶ] τὰ
the bedclothes soft but also the couches and the
ὑπόβαθρα ταῖς κλίναις παρασκευάζει· οὐ γὰρ διὰ τὸ
supports for-the couches provide not for because-of the
πονεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν ὅ τι ποιῇς ὕπνου
to-toil but because-of the nothing to-have what ever you-may-do sleep
ἐπιθυμεῖς· τὰ δ' ἀφροδίσια πρὸ τοῦ δέεσθαι ἀναγκάζεις,
you-desire the and sexual-pleasures before the needing you-force
πάντα μηχανωμένη καὶ γυναιξὶ τοῖς ἀνδράσι χρωμένη·
all-things contriving and as-women the men using
οὕτω γὰρ παιδεύεις τοὺς ἑαυτῆς φίλους, τῆς μὲν νυκτὸς
so for you-educate — your-own friends the indeed by-night
ὑβρίζουσα, τῆς δ' ἡμέρας τὸ χρησιμώτατον κατακοιμίζουσα.
outraging the but by-day the most-useful-part putting-to-sleep
31 ἀθάνατος δὲ οὖσα ἐκ θεῶν μὲν ἀπέρριψαι, ὑπὸ δὲ
immortal and being from gods indeed you-have-been-cast-out by and
ἀνθρώπων ἀγαθῶν ἀτιμάζει· τοῦ δὲ πάντων ἡδίστου
men good you-are-dishonored of-the and of-all most-pleasant
ἀκούσματος, ἐπαίνου σεαυτῆς, ἀνήκοος εἶ, καὶ τοῦ
hearing praise of-yourself unhearing you-are and of-the
πάντων ἡδίστου θεάματος ἀθέατος· οὐδὲν γὰρ πώποτε
of-all most-pleasant sight unseeing nothing for ever
σεαυτῆς ἔργον καλὸν τεθέασαι. τίς δ' ἄν σοι λεγούσῃ
of-yourself work fine have-you-beheld who and — you saying
τι πιστεύσειε; τίς δ' ἂν δεομένῃ τινὸς ἐπαρκέσειεν; ἢ
anything would-believe who and — needing anything would-assist or
τίς ἂν εὖ φρονῶν τοῦ σοῦ θιάσου τολμήσειεν εἶναι; οἳ
who — well thinking — of-your band would-dare to-be who
νέοι μὲν ὄντες τοῖς σώμασιν ἀδύνατοί εἰσι, πρεσβύτεροι δὲ
young indeed being in-the bodies powerless are older and

γενόμενοι ταῖς ψυχαῖς ἀνόητοι, ἀπόνως μὲν λιπαροὶ διὰ
having-become in-the souls senseless without-toil indeed sleek through
νεότητος τρεφόμενοι, ἐπιπόνως δὲ αὐχμηροὶ διὰ γήρως
youth nourished laboriously but squalid through old-age
περῶντες, τοῖς μὲν πεπραγμένοις αἰσχυνόμενοι, τοῖς δὲ
passing for-the indeed things-done ashamed by-the and
πραττομένοις βαρυνόμενοι, τὰ μὲν ἡδέα ἐν τῇ νεότητι
things-being-done weighed-down the indeed pleasant-things in the youth
διαδραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆρας ἀποθέμενοι.
having-run-through the but hard-things for the old-age having-laid-up
ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς 32
I and I-consort indeed with-gods I-consort and with-men the
ἀγαθοῖς· ἔργον δὲ καλὸν οὔτε θεῖον οὔτ' ἀνθρώπειον
good work and fine neither divine nor human
χωρὶς ἐμοῦ γίγνεται. τιμῶμαι δὲ μάλιστα πάντων
without me comes-about I-am-honored and most of-all
καὶ παρὰ θεοῖς καὶ παρὰ ἀνθρώποις οἷς προσήκει,
both among gods and among men to-whom it-is-fitting
ἀγαπητὴ μὲν συνεργὸς τεχνίταις, πιστὴ δὲ φύλαξ οἴκων
beloved indeed fellow-worker to-craftsmen faithful and guardian of-houses
δεσπόταις, εὐμενὴς δὲ παραστάτις οἰκέταις, ἀγαθὴ δὲ
to-masters kindly and helper to-servants good and
συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν
partner of-the in peace toils steadfast and of-the in
πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός.
war ally of-deeds best and of-friendship sharer
ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις ἡδεῖα μὲν καὶ ἀπράγμων 33
there-is and — indeed for-my friends pleasant indeed and untroubled
σίτων καὶ ποτῶν ἀπόλαυσις· ἀνέχονται γὰρ ἕως ἂν
of-foods and of-drinks enjoyment they-wait for until —
ἐπιθυμήσωσιν αὐτῶν. ὕπνος δ' αὐτοῖς πάρεστιν ἡδίων

ἢ τοῖς ἀμόχθοις, καὶ οὔτε ἀπολείποντες αὐτὸν ἄχθονται
than to-the toil-free and neither leaving it are-they-vexed
οὔτε διὰ τοῦτον μεθιᾶσι τὰ δέοντα πράττειν. καὶ
nor because-of this do-they-neglect the needful-things to-do and
οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις χαίρουσιν,
the indeed young in-the of-the elders praises delight
οἱ δὲ γεραίτεροι ταῖς τῶν νέων τιμαῖς ἀγάλλονται· καὶ
the and older in-the of-the young honors exult and
ἡδέως μὲν τῶν παλαιῶν πράξεων μέμνηνται, εὖ δὲ τὰς
pleasantly indeed the old deeds remember well and the
παρούσας ἥδονται πράττοντες, δι' ἐμὲ φίλοι μὲν θεοῖς
present they-are-pleased doing through me dear indeed to-gods
ὄντες, ἀγαπητοὶ δὲ φίλοις, τίμιοι δὲ πατρίσιν· ὅταν δ'
being beloved and by-friends honored and by-fatherlands when and
ἔλθῃ τὸ πεπρωμένον τέλος, οὐ μετὰ λήθης ἄτιμοι κεῖνται,
comes the destined end not with oblivion dishonored they-lie
ἀλλὰ μετὰ μνήμης τὸν ἀεὶ χρόνον ὑμνούμενοι θάλλουσι.
but with remembrance the always time hymned they-flourish
τοιαῦτά σοι, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἔξεστι
such-things to-you O child of-parents good Heracles it-is-possible
διαπονησαμένῳ τὴν μακαριστοτάτην εὐδαιμονίαν κεκτῆσθαι.
having-labored-through the most-blessed happiness to-possess
34 οὕτω πως † διώκει Πρόδικος τὴν ὑπ' Ἀρετῆς
so somehow (corrupt) pursues Prodicus the by Virtue
Ἡρακλέους παίδευσιν· ἐκόσμησε μέντοι τὰς γνώμας ἔτι
of-Heracles education he-adorned however the sentiments still
μεγαλειοτέροις ῥήμασιν ἢ ἐγὼ νῦν. σοὶ δ' οὖν ἄξιον,
with-more-magnificent words than I now for-you and then worth-while
ὦ Ἀρίστιππε, τούτων ἐνθυμουμένῳ πειρᾶσθαί τι καὶ
O Aristippus these-things pondering to-try something also
τῶν εἰς τὸν μέλλοντα χρόνον τοῦ βίου φροντίζειν.
of-the for the coming time of-the life to-think-about

Socrates finds his eldest son, Lamprocles, angry with his mother. Ingratitude is injustice, and no one owes more than children owe parents, who gave them life, nursed them through pain, and educated them. Lamprocles says her temper is unbearable; Socrates answers that her words mean him well, that the city punishes neglect of parents, and that he should ask the gods' pardon and serve her, or no one will befriend him.

Αἰσθόμενος δέ ποτε Λαμπροκλέα τὸν πρεσβύτατον υἱὸν 1
Having-perceived and once Lamprocles the eldest son
αὐτοῦ πρὸς τὴν μητέρα χαλεπαίνοντα· Εἰπέ μοι, ἔφη, ὦ
of-him with the mother being-angry Tell me he-said O
παῖ, οἶσθά τινας ἀνθρώπους ἀχαρίστους καλουμένους;
boy do-you-know any men ungrateful called
Καὶ μάλα, ἔφη ὁ νεανίσκος. Καταμεμάθηκας οὖν τοὺς
Yes very said the young-man Have-you-learned then those
τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; Ἔγωγ', ἔφη·
what doing the name this they-call I-at-least he-said
τοὺς γὰρ εὖ παθόντας, ὅταν δυνάμενοι χάριν ἀποδοῦναι
those for well treated when being-able gratitude to-repay
μὴ ἀποδῶσιν, ἀχαρίστους καλοῦσιν. Οὐκοῦν δοκοῦσί σοι
not they-repay ungrateful they-call Therefore seem to-you
ἐν τοῖς ἀδίκοις καταλογίζεσθαι τοὺς ἀχαρίστους;
among the unjust to-be-reckoned the ungrateful
Ἔμοιγε, ἔφη. Ἤδη δέ ποτ' ἐσκέψω εἰ ἄρα, ὥσπερ 2
To-me-at-least he-said Already and ever did-you-consider whether then as
τὸ ἀνδραποδίζεσθαι τοὺς μὲν φίλους ἄδικον εἶναι δοκεῖ,
the to-enslave the indeed friends unjust to-be seems
τοὺς δὲ πολεμίους δίκαιον, οὕτω καὶ τὸ ἀχαριστεῖν πρὸς
the but enemies just so also the to-be-ungrateful toward
μὲν τοὺς φίλους ἄδικόν ἐστι, πρὸς δὲ τοὺς πολεμίους
indeed the friends unjust is toward but the enemies

δίκαιον; Καὶ μάλα, ἔφη· καὶ δοκεῖ μοι, ὑφ' οὗ ἄν τις
just Yes very he-said and it-seems to-me by whom — anyone
εὖ παθὼν εἴτε φίλου εἴτε πολεμίου μὴ πειρᾶται χάριν
well treated whether friend or enemy not tries gratitude
ἀποδιδόναι, ἄδικος εἶναι.
to-repay unjust to-be

3 Οὐκοῦν, εἴ γ' οὕτως ἔχει τοῦτο, εἰλικρινής τις ἂν εἴη
Therefore if at-least so is this unmixed some — would-be
ἀδικία ἡ ἀχαριστία; συνωμολόγει. Οὐκοῦν ὅσῳ ἄν
injustice the ingratitude he-agreed Therefore by-as-much-as —
τις μείζω ἀγαθὰ παθὼν μὴ ἀποδιδῷ χάριν, τοσούτῳ
anyone greater good-things having-received not repays gratitude by-so-much
ἀδικώτερος ἂν εἴη; συνέφη καὶ τοῦτο. Τίνας οὖν, ἔφη,
more-unjust — would-he-be he-agreed also this Whom then he-said
ὑπὸ τίνων εὕροιμεν ἂν μείζω εὐεργετημένους ἢ παῖδας ὑπὸ
by whom could-we-find — greater benefited than children by
γονέων; οὓς οἱ γονεῖς ἐκ μὲν οὐκ ὄντων ἐποίησαν εἶναι,
parents whom the parents from indeed not being made to-be
τοσαῦτα δὲ καλὰ ἰδεῖν καὶ τοσούτων ἀγαθῶν μετασχεῖν,
so-many and fine-things to-see and of-so-many good-things to-share
ὅσα οἱ θεοὶ παρέχουσι τοῖς ἀνθρώποις· ἃ δὴ καὶ
as-many-as the gods provide to-the men which indeed also
οὕτως ἡμῖν δοκεῖ παντὸς ἄξια εἶναι, ὥστε πάντες τὸ
so to-us seem of-everything worth to-be that all the
καταλιπεῖν αὐτὰ πάντων μάλιστα φεύγομεν καὶ αἱ πόλεις
to-leave them of-all-things most we-flee and the cities
ἐπὶ τοῖς μεγίστοις ἀδικήμασι ζημίαν θάνατον πεποιήκασιν
for the greatest crimes penalty death have-made
ὡς οὐκ ἂν μείζονος κακοῦ φόβῳ τὴν ἀδικίαν παύσαντες.
as not — of-greater evil by-fear the injustice stopping

καὶ μὴν οὐ τῶν γε ἀφροδισίων ἕνεκα παιδοποιεῖσθαι 4
and indeed not the at-least of-sexual-pleasures for-the-sake to-beget-children
τοὺς ἀνθρώπους ὑπολαμβάνεις, ἐπεὶ τούτου γε τῶν
the men you-suppose since for-this at-least of-the-things
ἀπολυσόντων μεσταὶ μὲν αἱ ὁδοί, μεστὰ δὲ τὰ οἰκήματα.
that-will-relieve full indeed the streets full and the brothels
φανεροὶ δ' ἐσμὲν καὶ σκοπούμενοι, ἐξ ὁποίων ἂν γυναικῶν
evident and we-are also considering from what-sort — women
βέλτιστα ἡμῖν τέκνα γένοιτο· αἷς συνελθόντες
best for-us children might-be-born with-whom having-come-together
τεκνοποιούμεθα.
we-beget-children
καὶ ὁ μέν γε ἀνὴρ τήν τε συντεκνοποιήσουσαν 5
and the indeed at-least husband the both one-who-will-bear-children-together
ἑαυτῷ τρέφει καὶ τοῖς μέλλουσιν ἔσεσθαι παισὶ
with-himself supports and for-the being-about to-be children
προπαρασκευάζει πάντα, ὅσα ἂν οἴηται συνοίσειν
prepares-beforehand all-things as-many-as — he-thinks will-help
αὐτοῖς πρὸς τὸν βίον, καὶ ταῦτα ὡς ἂν δύνηται πλεῖστα·
them toward the life and these-things as — he-can most
ἡ δὲ γυνὴ ὑποδεξαμένη τε φέρει τὸ φορτίον τοῦτο,
the and wife having-conceived both bears the burden this
βαρυνομένη τε καὶ κινδυνεύουσα περὶ τοῦ βίου καὶ
weighed-down both and being-in-danger about the life and
μεταδιδοῦσα τῆς τροφῆς ᾗ καὶ αὐτὴ τρέφεται, καὶ
giving-a-share of-the nourishment by-which also herself is-nourished and
σὺν πολλῷ πόνῳ διενεγκοῦσα καὶ τεκοῦσα τρέφει
with much toil having-carried-it-through and having-given-birth nurtures
τε καὶ ἐπιμελεῖται, οὔτε προπεπονθυῖα οὐδὲν ἀγαθὸν οὔτε
both and cares-for neither having-first-received any good nor
γιγνῶσκον τὸ βρέφος, ὑφ' ὅτου εὖ πάσχει, οὐδὲ σημαίνειν
knowing the infant by whom well it-is-treated nor to-signify

δυνάμενον ὅτου δεῖται, ἀλλ᾽ αὐτὴ στοχαζομένη τά τε
able what it-needs but herself guessing the-things both
συμφέροντα καὶ τὰ κεχαρισμένα πειρᾶται ἐκπληροῦν, καὶ
beneficial and the pleasing tries to-fulfil and
τρέφει πολὺν χρόνον καὶ ἡμέρας καὶ νυκτὸς ὑπομένουσα
nurtures much time both by-day and by-night enduring
πονεῖν, οὐκ εἰδυῖα τίνα τούτων χάριν ἀπολήψεται.
to-toil not knowing what for-these-things gratitude she-will-receive

6 καὶ οὐκ ἀρκεῖ θρέψαι μόνον, ἀλλὰ καί, ἐπειδὰν δόξωσιν
and not it-suffices to-nurture only but also when they-seem
ἱκανοὶ εἶναι οἱ παῖδες μανθάνειν τι, ἃ μὲν ἂν αὐτοὶ
capable to-be the children to-learn something what indeed — themselves
ἔχωσιν οἱ γονεῖς ἀγαθὰ πρὸς τὸν βίον, διδάσκουσιν, ἃ δ᾽
have the parents good-things for the life they-teach what but
ἂν οἴωνται ἄλλον ἱκανώτερον εἶναι διδάξαι, πέμπουσι πρὸς
— they-think another more-capable to-be to-teach they-send to
τοῦτον δαπανῶντες, καὶ ἐπιμελοῦνται πάντα ποιοῦντες
this-one spending and they-take-care all-things doing
ὅπως οἱ παῖδες αὐτοῖς γένωνται ὡς δυνατὸν βέλτιστοι.
so-that the children for-them may-become as possible best

7 πρὸς ταῦτα ὁ νεανίσκος εἶπεν· Ἀλλά τοι εἰ καὶ πάντα
to these-things the young-man said But surely if even all
ταῦτα πεποίηκε καὶ ἄλλα τούτων πολλαπλάσια, οὐδεὶς ἂν
these-things she-has-done and other than-these many-times-more no-one —
δύναιτο αὐτῆς ἀνασχέσθαι τὴν χαλεπότητα. καὶ ὁ Σωκράτης·
could of-her endure the harshness and — Socrates
Πότερα δέ, ἔφη, οἴει θηρίου ἀγριότητα δυσφορωτέραν
Whether and he-said do-you-think of-a-beast savagery harder-to-bear
εἶναι ἢ μητρός; Ἐγὼ μὲν οἶμαι, ἔφη, μητρὸς τῆς γε
to-be or of-a-mother I indeed think he-said of-a-mother — at-least

τοιαύτης. Ἤδη πώποτε οὖν ἢ δακοῦσα κακόν τί σοι
such Already ever then either biting harm any to-you
ἔδωκεν ἢ λακτίσασα, οἷα ὑπὸ θηρίων ἤδη πολλοὶ ἔπαθον;
did-she-give or kicking such-as from beasts already many have-suffered
Ἀλλὰ νὴ Δία, ἔφη, λέγει ἃ οὐκ ἄν τις ἐπὶ τῷ 8
But by Zeus he-said she-says what not — anyone for the
βίῳ παντὶ βούλοιτο ἀκοῦσαι. Σὺ δὲ πόσα, ἔφη ὁ
life whole would-wish to-hear You and how-many-things said —
Σωκράτης, οἴει ταύτῃ [δυσάνεκτα] καὶ τῇ φωνῇ
Socrates do-you-think to-her hard-to-bear both with-the voice
καὶ τοῖς ἔργοις ἐκ παιδίου δυσκολαίνων καὶ ἡμέρας καὶ
and with-the deeds from childhood being-peevish both by-day and
νυκτὸς πράγματα παρασχεῖν, πόσα δὲ λυπῆσαι
by-night troubles to-have-given how-many-things and to-have-grieved
κάμνων; Ἀλλ' οὐδεπώποτε αὐτήν, ἔφη, οὔτ' εἶπα οὔτ'
being-sick But never her he-said neither I-said nor
ἐποίησα οὐδὲν ἐφ' ᾧ ᾐσχύνθη.
did anything at which she-was-ashamed
Τί δ'; οἴει, ἔφη, χαλεπώτερον εἶναί σοι ἀκούειν 9
What and do-you-think he-said harder to-be for-you to-hear
ὧν αὕτη λέγει ἢ τοῖς ὑποκριταῖς, ὅταν ἐν ταῖς
the-things-which she says or for-the actors when in the
τραγῳδίαις ἀλλήλους τὰ ἔσχατα λέγωσιν; Ἀλλ', οἶμαι,
tragedies to-one-another the extreme-things they-say But I-think
ἐπειδὴ οὐκ οἴονται τῶν λεγόντων οὔτε τὸν ἐλέγχοντα
since not they-think of-those speaking either the one-refuting
ἐλέγχειν ἵνα ζημιώσῃ οὔτε τὸν ἀπειλοῦντα ἀπειλεῖν ἵνα
to-refute so-that he-may-punish or the one-threatening to-threaten so-that
κακόν τι ποιήσῃ, ῥᾳδίως φέρουσι. Σὺ δ' εὖ εἰδώς, ὅτι ἃ
harm any he-may-do easily they-bear You but well knowing that what
λέγει σοι ἡ μήτηρ οὐ μόνον οὐδὲν κακὸν νοοῦσα λέγει,
says to-you the mother not only no harm intending she-says

ἀλλὰ καὶ βουλομένη σοι ἀγαθὰ εἶναι ὅσα οὐδενὶ ἄλλῳ,
but even wishing for-you good-things to-be as-many-as to-no other
χαλεπαίνεις; ἢ νομίζεις κακόνουν τὴν μητέρα σοι εἶναι;
are-you-angry or do-you-think ill-disposed the mother to-you to-be
10 Οὐ δῆτα, ἔφη· τοῦτό γε οὐκ οἶμαι. καὶ ὁ Σωκράτης·
Not indeed he-said this at-least not I-think and — Socrates
Οὐκοῦν, ἔφη, σὺ ταύτην, εὔνουν τέ σοι οὖσαν καὶ
Therefore he-said you her well-disposed both to-you being and
ἐπιμελομένην ὡς μάλιστα δύναται κάμνοντος ὅπως
caring as most she-can when-you-are-sick so-that
ὑγιάνῃς τε καὶ ὅπως τῶν ἐπιτηδείων μηδενὸς ἐνδεὴς
you-may-be-healthy both and so-that of-the necessities of-nothing in-want
ἔσει, καὶ πρὸς τούτοις πολλὰ τοῖς θεοῖς εὐχομένην
you-will-be and in-addition-to these many-things to-the gods praying
[ἀγαθὰ] ὑπὲρ σοῦ καὶ εὐχὰς ἀποδιδοῦσαν, χαλεπὴν
good-things on-behalf-of you and vows paying harsh
εἶναι φήις; ἐγὼ μὲν οἶμαι, εἰ τοιαύτην μὴ δύνασαι φέρειν
to-be you-say I indeed think if such not you-can bear
μητέρα, τἀγαθά σε οὐ δύνασθαι φέρειν.
a-mother the-good-things you not to-be-able to-bear
11 εἰπὲ δέ μοι, ἔφη, πότερον ἄλλον τινὰ οἴει δεῖν
tell and me he-said whether other anyone do-you-think it-is-needful
θεραπεύειν; ἢ παρεσκεύασαι μηδενὶ ἀνθρώπων πειρᾶσθαι
to-serve or are-you-prepared to-no-one of-men to-try
ἀρέσκειν μηδὲ πείθεσθαι μήτε στρατηγῷ μήτε ἄλλῳ
to-please nor to-obey neither general nor other
ἄρχοντι;
ruler
12 Ναὶ μὰ Δί᾽ ἔγωγε, ἔφη. Οὐκοῦν, ἔφη ὁ Σωκράτης,
Yes by Zeus I-at-least he-said Therefore said — Socrates
καὶ τῷ γείτονι βούλει σὺ ἀρέσκειν, ἵνα σοι καὶ πῦρ
also the neighbor do-you-wish you to-please so-that for-you both fire

ἐναύῃ, ὅταν τούτου δέῃ, καὶ ἀγαθοῦ τέ σοι γίγνηται
he-may-kindle when of-this you-need and in-good both to-you he-may-be
συλλήπτωρ κἄν τι σφαλλόμενος τύχῃς, εὐνοϊκῶς
helper and-if at-all stumbling you-happen kindly
ἐγγύθεν βοηθῇ σοι; Ἔγωγε, ἔφη. Τί δέ; συνοδοιπόρον
from-near-by he-may-help you I-at-least he-said What and a-fellow-traveler
ἢ σύμπλουν, ἢ εἴ τῳ ἄλλῳ ἐντυγχάνοις, οὐδὲν ἄν σοι
or a-fellow-voyager or if anyone other you-should-meet nothing — to-you
διαφέροι φίλον· ἢ ἐχθρὸν γενέσθαι, ἢ καὶ τῆς παρὰ
would-it-matter a-friend or an-enemy to-become or also of-the from
τούτων εὐνοίας οἴει δεῖν ἐπιμελεῖσθαι;
these goodwill do-you-think it-is-needful to-take-care
Ἔγωγε, ἔφη. Εἶτα τούτων μὲν ἐπιμελεῖσθαι παρεσκεύασαι, 13
I-at-least he-said Then of-these indeed to-take-care you-are-prepared
τὴν δὲ μητέρα τὴν πάντων μάλιστά σε φιλοῦσαν οὐκ
the but mother the of-all most you loving not
οἴει δεῖν θεραπεύειν; οὐκ οἶσθ' ὅτι καὶ ἡ πόλις
you-think it-is-needful to-serve not you-know that also the city
ἄλλης μὲν ἀχαριστίας οὐδεμιᾶς ἐπιμελεῖται οὐδὲ δικάζει,
of-other indeed ingratitude none takes-care nor tries
ἀλλὰ περιορᾷ τοὺς εὖ πεπονθότας χάριν οὐκ ἀποδιδόντας,
but overlooks those well treated gratitude not repaying
ἐὰν δέ τις γονέας μὴ θεραπεύῃ, τούτῳ δίκην τε
if but someone parents not he-serve on-this-man penalty both
ἐπιτίθησι καὶ ἀποδοκιμάζουσα οὐκ ἐᾷ ἄρχειν τοῦτον,
imposes and rejecting-at-scrutiny not allows to-hold-office this-man
ὡς οὔτε ἂν τὰ ἱερὰ εὐσεβῶς θυόμενα ὑπὲρ τῆς
as neither — the sacrifices piously offered on-behalf-of the
πόλεως τούτου θύοντος οὔτε ἄλλο καλῶς καὶ δικαίως
city this-man sacrificing nor other-thing finely and justly
οὐδὲν ἂν τούτου πράξαντος; καὶ νὴ Δία ἐάν τις τῶν
nothing — this-man having-done and by Zeus if someone of-the

γονέων τελευτησάντων τοὺς τάφους μὴ κοσμῇ, καὶ τοῦτο
parents having-died the tombs not adorns also this
ἐξετάζει ἡ πόλις ἐν ταῖς τῶν ἀρχόντων δοκιμασίαις.
examines the city in the of-the officials scrutinies
14 σὺ οὖν, ὦ παῖ, ἐὰν σωφρονῇς, τοὺς μὲν θεοὺς παραιτήσει
you then O boy if you-are-wise the indeed gods you-will-beg
συγγνώμονάς σοι εἶναι, εἴ τι παρημέληκας τῆς μητρός,
forgiving to-you to-be if anything you-have-neglected of-the mother
μή σε καὶ οὗτοι νομίσαντες ἀχάριστον εἶναι οὐκ ἐθελήσωσιν
lest you also these thinking ungrateful to-be not be-willing
εὖ ποιεῖν, τοὺς δὲ ἀνθρώπους φυλάξει μή σε
well to-treat the and men you-will-guard-against lest you
αἰσθόμενοι τῶν γονέων ἀμελοῦντα πάντες ἀτιμάσωσιν,
perceiving the parents neglecting all dishonor
εἶτα ἐν ἐρημίᾳ φίλων ἀναφανῇς. εἰ γάρ σε ὑπολάβοιεν
then in solitude of-friends you-appear if for you they-should-suppose
πρὸς τοὺς γονεῖς ἀχάριστον εἶναι, οὐδεὶς ἂν νομίσειεν εὖ
toward the parents ungrateful to-be no-one — would-think well
σε ποιήσας χάριν ἀπολήψεσθαι.
you having-treated gratitude to-receive

III · TWO QUARRELING BROTHERS

Socrates urges Chaerecrates to make peace with his brother Chaerephon. A brother is worth more than money, and men who buy slaves and seek friends as helpers neglect the brother nature gave them. Chaerecrates says his brother only vexes him; Socrates answers that he knows how to win others by doing them favors and should begin first with his brother, since brothers, like hands and feet, are made to help each other.

Χαιρεφῶντα δέ ποτε καὶ Χαιρεκράτη, ἀδελφὼ μὲν ὄντε 1
Chaerephon and once and Chaerecrates two-brothers indeed being
ἀλλήλοιν, ἑαυτῷ δὲ γνωρίμω, αἰσθόμενος διαφερομένω,
of-each-other to-himself and both-known having-perceived quarreling
ἰδὼν τὸν Χαιρεκράτη· Εἰπέ μοι, ἔφη, ὦ Χαιρέκρατες,
having-seen — Chaerecrates Tell me he-said O Chaerecrates
οὐ δήπου καὶ σὺ εἶ τῶν τοιούτων ἀνθρώπων, οἳ
not surely also you are — of-such men who
χρησιμώτερον νομίζουσι χρήματα ἢ ἀδελφούς; καὶ ταῦτα
more-useful think money than brothers and this
τῶν μὲν ἀφρόνων ὄντων, τοῦ δὲ φρονίμου, καὶ τῶν μὲν
the indeed senseless being the but sensible and the indeed
βοηθείας δεομένων, τοῦ δὲ βοηθεῖν δυναμένου, καὶ πρὸς
help needing the but to-help able and in-addition-to
τούτοις τῶν μὲν πλειόνων ὑπαρχόντων, τοῦ δὲ ἑνός.
these the indeed more being the but one
θαυμαστὸν δὲ καὶ τοῦτο, εἴ τις τοὺς μὲν ἀδελφοὺς 2
marvelous and also this if someone the indeed brothers
ζημίαν ἡγεῖται, ὅτι οὐ καὶ τὰ τῶν ἀδελφῶν κέκτηται,
a-loss considers because not also the-things of-the brothers he-possesses
τοὺς δὲ πολίτας οὐχ ἡγεῖται ζημίαν, ὅτι οὐ καὶ
the but citizens not considers a-loss because not also
τὰ τῶν πολιτῶν ἔχει· ἀλλ᾽ ἐνταῦθα μὲν δύνανται
the-things of-the citizens he-has but there indeed they-are-able
λογίζεσθαι, ὅτι κρεῖττον σὺν πολλοῖς οἰκοῦντα ἀσφαλῶς
to-reckon that better with many dwelling safely
τἀρκοῦντα ἔχειν ἢ μόνον διαιτώμενον τὰ τῶν
sufficiency to-have than alone living the-things of-the
πολιτῶν ἐπικινδύνως πάντα κεκτῆσθαι, ἐπὶ δὲ τῶν
citizens dangerously all to-possess in-the-case and of-the
ἀδελφῶν τὸ αὐτὸ τοῦτο ἀγνοοῦσι·
brothers the same this they-do-not-know

3 καὶ οἰκέτας μὲν οἱ δυνάμενοι ὠνοῦνται, ἵνα συνεργοὺς
and servants indeed those able buy so-that fellow-workers
ἔχωσι, καὶ φίλους κτῶνται, ὡς βοηθῶν δεόμενοι,
they-may-have and friends acquire as helpers needing
τῶν δ' ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ πολιτῶν μὲν
the but brothers they-neglect as-if from citizens indeed
γιγνομένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγνομένους.
becoming friends from brothers but not becoming

4 καὶ μὴν πρὸς φιλίαν μέγα μὲν ὑπάρχει τὸ ἐκ τῶν αὐτῶν
and indeed toward friendship great indeed is the from the same(-parents)
φῦναι, μέγα δὲ τὸ ὁμοῦ τραφῆναι, ἐπεὶ καὶ τοῖς θηρίοις
to-be-born great and the together to-be-raised since even in-the beasts
πόθος τις ἐγγίγνεται τῶν συντρόφων· πρὸς δὲ τούτοις
longing a-certain arises for-those reared-together in-addition and to-these
καὶ οἱ ἄλλοι ἄνθρωποι τιμῶσί τε μᾶλλον τοὺς συναδέλφους
also the other men honor both more those having-brothers
ὄντας τῶν ἀναδέλφων καὶ ἧττον τούτοις ἐπιτίθενται.
being than-those without-brothers and less these they-attack

5 καὶ ὁ Χαιρεκράτης εἶπεν· Ἀλλ' εἰ μέν, ὦ Σώκρατες, μὴ
and — Chaerecrates said But if indeed O Socrates not
μέγα εἴη τὸ διάφορον, ἴσως ἂν δέοι φέρειν τὸν
great were the quarrel perhaps — it-would-be-needful to-bear the
ἀδελφὸν καὶ μὴ μικρῶν ἕνεκα φεύγειν· ἀγαθὸν γάρ,
brother and not for-small-things for-the-sake to-shun good for
ὥσπερ καὶ σὺ λέγεις, ἀδελφὸς ὢν οἷον δεῖ· ὁπότε
as also you say a-brother being such-as he-should whenever
μέντοι παντὸς ἐνδέοι καὶ πᾶν τὸ ἐναντιώτατον εἴη,
however of-everything he-falls-short and all the most-contrary is
τί ἄν τις ἐπιχειροίη τοῖς ἀδυνάτοις;
what — anyone would-undertake the impossible-things

καὶ ὁ Σωκράτης ἔφη, Πότερα δέ, ὦ Χαιρέκρατες, οὐδενὶ 6
and — Socrates said Whether and O Chaerecrates no-one
ἀρέσαι δύναται Χαιρεφῶν, ὥσπερ οὐδὲ σοί, ἢ ἔστιν
to-please can Chaerephon as not-even you or there-are
οἷς καὶ πάνυ ἀρέσκει; Διὰ τοῦτο γάρ τοι, ἔφη, ὦ
whom even very he-pleases Because-of this for surely he-said O
Σώκρατες, ἄξιόν ἐστιν ἐμοὶ μισεῖν αὐτόν, ὅτι ἄλλοις
Socrates right it-is for-me to-hate him because others
μὲν ἀρέσκειν δύναται, ἐμοὶ δὲ ὅπου ἂν παρῇ πανταχοῦ
indeed to-please he-is-able to-me but wherever — he-is-present everywhere
καὶ ἔργῳ καὶ λόγῳ ζημία μᾶλλον ἢ ὠφέλειά ἐστιν.
both by-deed and by-word loss rather than benefit he-is
Ἆρ' οὖν, ἔφη ὁ Σωκράτης, ὥσπερ ἵππος τῷ ἀνεπιστήμονι 7
So then said — Socrates as a-horse to-the ignorant
μέν, ἐγχειροῦντι δὲ χρῆσθαι ζημία ἐστίν, οὕτω καὶ
indeed attempting but to-use a-loss is so also
ἀδελφός, ὅταν τις αὐτῷ μὴ ἐπιστάμενος ἐγχειρῇ
a-brother whenever someone him not knowing-how attempts
χρῆσθαι, ζημία ἐστί;
to-use a-loss is
Πῶς δ' ἂν ἐγώ, ἔφη ὁ Χαιρεκράτης, ἀνεπιστήμων εἴην 8
How and — I said — Chaerecrates ignorant could-be
ἀδελφῷ χρῆσθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ
a-brother to-use knowing-how at-least both well to-speak to-him well
λέγοντα καὶ εὖ ποιεῖν τὸν εὖ ποιοῦντα; τὸν μέντοι καὶ
speaking and well to-do to-him well doing him however both
λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνιᾶν οὐκ ἂν δυναίμην
by-word and by-deed trying me to-vex not — I-could
οὔτ' εὖ λέγειν οὔτ' εὖ ποιεῖν, ἀλλ' οὐδὲ πειράσομαι.
either well to-speak or well to-do but not-even shall-I-try

9 καὶ ὁ Σωκράτης ἔφη· Θαυμαστά γε λέγεις, ὦ
and — Socrates said Marvelous-things at-least you-say O
Χαιρέκρατες, εἰ κύνα μέν, εἴ σοι ἦν ἐπὶ προβάτοις
Chaerecrates if a-dog indeed if to-you there-were over sheep
ἐπιτήδειος ὢν καὶ τοὺς μὲν ποιμένας ἠσπάζετο, σοὶ
fit being and the indeed shepherds he-greeted you
δὲ προσιόντι ἐχαλέπαινεν, ἀμελήσας ἂν τοῦ ὀργίζεσθαι
but approaching he-snarled-at having-neglected — the to-be-angry
ἐπειρῶ εὖ ποιήσας πραΰνειν αὐτόν, τὸν δὲ ἀδελφὸν
you-would-try well having-treated to-tame him the but brother
φὴς μὲν μέγα ἀγαθὸν εἶναι ὄντα πρὸς σὲ οἷον δεῖ,
you-say indeed great good to-be being toward you such-as he-should
ἐπίστασθαι δὲ ὁμολογῶν καὶ εὖ ποιεῖν καὶ εὖ λέγειν οὐκ
to-know-how and agreeing both well to-do and well to-speak not
ἐπιχειρεῖς μηχανᾶσθαι ὅπως σοι ὡς βέλτιστος ᾖ.
you-attempt to-contrive how for-you as best he-may-be
10 καὶ ὁ Χαιρεκράτης· Δέδοικα, ἔφη, ὦ Σώκρατες, μὴ οὐκ
and — Chaerecrates I-fear he-said O Socrates lest not
ἔχω ἐγὼ τοσαύτην σοφίαν ὥστε Χαιρεφῶντα ποιῆσαι
I-have I so-much wisdom as Chaerephon to-make
πρὸς ἐμὲ οἷον δεῖ. Καὶ μὴν οὐδέν γε ποικίλον,
toward me such-as he-should And indeed nothing at-least intricate
ἔφη ὁ Σωκράτης, οὐδὲ καινὸν δεῖ ἐπ' αὐτόν, ὡς ἐμοὶ
said — Socrates nor novel is-needed upon him as to-me
δοκεῖ, μηχανᾶσθαι, οἷς δὲ καὶ σὺ ἐπίστασαι αὐτὸς
seems to-contrive by-what-things but also you know-how yourself
οἶομαι ἂν αὐτὸν ἁλόντα περὶ πολλοῦ ποιεῖσθαί σε.
I-think — him caught of much to-make you
11 Οὐκ ἂν φθάνοις, ἔφη, λέγων, εἴ τι ᾔσθησαί
Not — you-would-be-too-quick he-said saying if anything you-have-perceived
με φίλτρον ἐπιστάμενον ὃ ἐγὼ εἰδὼς λέληθα
me a-love-charm knowing which I knowing have-escaped-the-notice-of

ἐμαυτόν. Λέγε δή μοι, ἔφη, εἴ τινα τῶν γνωρίμων
myself Tell indeed me he-said if any of-the acquaintances
βούλοιο κατεργάσασθαι, ὁπότε θύοι, καλεῖν σε ἐπὶ
you-wished to-induce whenever he-sacrificed to-invite you to
δεῖπνον, τί ἂν ποιοίης; Δῆλον ὅτι κατάρχοιμ' ἂν τοῦ
dinner what — would-you-do Clear that I-would-begin — the
αὐτός, ὅτε θύοιμι, καλεῖν ἐκεῖνον.
myself when I-sacrificed to-invite him
Εἰ δὲ βούλοιο τῶν φίλων τινὰ προτρέψασθαι, ὁπότε 12
If and you-wished of-the friends someone to-urge whenever
ἀποδημοίης, ἐπιμελεῖσθαι τῶν σῶν, τί ἂν ποιοίης;
you-went-abroad to-take-care — of-yours what — would-you-do
Δῆλον ὅτι πρότερος ἂν ἐγχειροίην ἐπιμελεῖσθαι τῶν
Clear that first — I-would-undertake to-take-care —
ἐκείνου, ὁπότε ἀποδημοίη.
of-his whenever he-went-abroad
Εἰ δὲ βούλοιο ξένον ποιῆσαι ὑποδέχεσθαι σεαυτόν, ὁπότε 13
If and you-wished a-stranger to-make to-receive yourself whenever
ἔλθοις εἰς τὴν ἐκείνου, τί ἂν ποιοίης; Δῆλον ὅτι καὶ
you-came to — his what — would-you-do Clear that also
τοῦτον πρότερος ὑποδεχοίμην ἄν, ὁπότε ἔλθοι Ἀθήναζε·
this-one first I-would-receive — when he-came to-Athens
καὶ εἴ γε βουλοίμην αὐτὸν προθυμεῖσθαι διαπράττειν
and if at-least I-wished him to-be-eager to-accomplish
μοι ἐφ' ἃ ἥκοιμι, δῆλον ὅτι καὶ τοῦτο δέοι
for-me the-things-for which I-came clear that also this it-would-be-needful
ἂν πρότερον αὐτὸν ἐκείνῳ ποιεῖν.
— first myself for-him to-do
Πάντ' ἄρα σύγε τὰ ἐν ἀνθρώποις φίλτρα ἐπιστάμενος 14
All then you-at-least the among men love-charms knowing
πάλαι ἀπεκρύπτου· ἢ ὀκνεῖς, ἔφη, ἄρξαι, μὴ αἰσχρὸς
long-ago did-you-conceal or do-you-hesitate he-said to-begin lest base

φανῇς, ἐὰν πρότερος τὸν ἀδελφὸν εὖ ποιῇς; καὶ μὴν
you-appear if first the brother well you-treat and indeed
πλείστου γε δοκεῖ ἀνὴρ ἐπαίνου ἄξιος εἶναι, ὃς ἂν
of-most at-least seems a-man of-praise worthy to-be who —
φθάνῃ τοὺς μὲν πολεμίους κακῶς ποιῶν, τοὺς δὲ φίλους
anticipates the indeed enemies ill treating the but friends
εὐεργετῶν. εἰ μὲν οὖν ἐδόκει μοι Χαιρεφῶν ἡγεμονικώτερος
benefiting if indeed then seemed to-me Chaerephon more-fit-to-lead
εἶναι σοῦ πρὸς τὴν φιλίαν ταύτην, ἐκεῖνον ἂν ἐπειρώμην
to-be than-you toward the friendship this him — I-would-try
πείθειν πρότερον ἐγχειρεῖν τῷ σὲ φίλον ποιεῖσθαι· νῦν δέ
to-persuade first to-undertake the you a-friend to-make now but
μοι σὺ δοκεῖς ἡγούμενος μᾶλλον ἂν ἐξεργάσασθαι τοῦτο.
to-me you seem leading rather — to-accomplish this
15 καὶ ὁ Χαιρεκράτης εἶπεν· Ἄτοπα λέγεις, ὦ Σώκρατες,
and — Chaerecrates said Strange-things you-say O Socrates
καὶ οὐδαμῶς πρὸς σοῦ, ὅς γε κελεύεις ἐμὲ νεώτερον
and in-no-way like you who at-least bid me younger
ὄντα καθηγεῖσθαι· καίτοι τούτου γε παρὰ πᾶσιν
being to-lead and-yet of-this at-least among all
ἀνθρώποις τἀναντία νομίζεται, τὸν πρεσβύτερον ἡγεῖσθαι
men the-opposite is-held the elder to-lead
παντὸς καὶ λόγου καὶ ἔργου.
in-every both word and deed
16 Πῶς; ἔφη ὁ Σωκράτης· οὐ γὰρ καὶ ὁδοῦ παραχωρῆσαι
How said — Socrates not for also of-the-road to-give-way
τὸν νεώτερον πρεσβυτέρῳ συντυγχάνοντι πανταχοῦ
the younger to-an-elder meeting everywhere
νομίζεται καὶ καθήμενον ὑπαναστῆναι καὶ κοίτῃ μαλακῇ
is-held and sitting to-rise-up and with-a-bed soft
τιμῆσαι καὶ λόγων ὑπεῖξαι; ὠγαθέ, μὴ ὄκνει, ἔφη, ἀλλ’
to-honor and of-words to-yield good-sir not hesitate he-said but

ἐγχείρει τὸν ἄνδρα καταπραΰνειν, καὶ πάνυ ταχύ σοι
undertake the man to-soothe and very quickly to-you
ὑπακούσεται· οὐχ ὁρᾷς ὡς φιλότιμός ἐστι καὶ ἐλευθέριος;
he-will-respond not you-see how ambitious he-is and liberal
τὰ μὲν γὰρ πονηρὰ ἀνθρώπια οὐκ ἂν ἄλλως μᾶλλον
the indeed for base mannikins not — otherwise rather
ἕλοις ἢ εἰ δοίης τι, τοὺς δὲ καλοὺς κἀγαθοὺς
you-could-win than if you-gave something the but fine and-good
ἀνθρώπους προσφιλῶς χρώμενος μάλιστ' ἂν κατεργάσαιο.
men affectionately treating most — you-could-win-over
καὶ ὁ Χαιρεκράτης εἶπεν· Ἐὰν οὖν ἐμοῦ ταῦτα ποιοῦντος 17
and — Chaerecrates said If then me these-things doing
ἐκεῖνος μηδὲν βελτίων γίγνηται; Τί γὰρ ἄλλο, ἔφη ὁ
he nothing better becomes What for other said —
Σωκράτης, ἢ κινδυνεύσεις ἐπιδεῖξαι σὺ μὲν χρηστός
Socrates than you-will-risk to-show you indeed good
τε καὶ φιλάδελφος εἶναι, ἐκεῖνος δὲ φαῦλός τε καὶ οὐκ
both and loving-your-brother to-be he but base both and not
ἄξιος εὐεργεσίας; ἀλλ' οὐδὲν οἶμαι τούτων ἔσεσθαι· νομίζω
worthy of-kindness but nothing I-think of-these will-be I-believe
γὰρ αὐτόν, ἐπειδὰν αἴσθηταί σε προκαλούμενον ἑαυτὸν εἰς
for him when he-perceives you challenging himself into
τὸν ἀγῶνα τοῦτον, πάνυ φιλονικήσειν ὅπως περιγένηταί
the contest this very to-be-eager-to-win so-that he-may-surpass
σου καὶ λόγῳ καὶ ἔργῳ εὖ ποιῶν.
you both in-word and in-deed well doing
νῦν μὲν γὰρ οὕτως, ἔφη, διάκεισθον, ὥσπερ εἰ τὼ 18
now indeed for so he-said you-two-are-disposed as if the
χεῖρε, ἃς ὁ θεὸς ἐπὶ τῷ συλλαμβάνειν ἀλλήλοιν ἐποίησεν,
two-hands which the god for the to-help each-other made
ἀφεμένω τούτου τράποιντο πρὸς τὸ διακωλύειν ἀλλήλω, ἢ
having-let-go of-this should-turn to the to-hinder each-other or

εἰ τὼ πόδε θείᾳ μοίρᾳ πεποιημένω πρὸς τὸ συνεργεῖν
if the two-feet by-divine dispensation made for the to-work-together
ἀλλήλοιν, ἀμελήσαντε τούτου ἐμποδίζοιεν ἀλλήλω·
each-other having-neglected this should-impede each-other
19 οὐκ ἂν πολλὴ ἀμαθία εἴη καὶ κακοδαιμονία τοῖς
not — great ignorance would-it-be and misfortune the-things
ἐπ᾽ ὠφελείᾳ πεποιημένοις ἐπὶ βλάβῃ χρῆσθαι; καὶ μὴν
for benefit made for harm to-use and indeed
ἀδελφώ γε, ὡς ἐμοὶ δοκεῖ, ὁ θεὸς ἐποίησεν ἐπὶ μείζονι
two-brothers at-least as to-me it-seems the god made for greater
ὠφελείᾳ ἀλλήλοιν ἢ χεῖρέ τε καὶ πόδε καὶ ὀφθαλμὼ
benefit to-each-other than two-hands both and two-feet and two-eyes
καὶ τἆλλα ὅσα ἀδελφὰ ἔφυσεν ἀνθρώποις. χεῖρες
and the-other-things as-many-as as-pairs he-produced for-men hands
μὲν γάρ, εἰ δέοι αὐτὰς τὰ πλέον ὀργυιᾶς
indeed for if it-were-needful them the-things more than-a-fathom
διέχοντα ἅμα ποιῆσαι, οὐκ ἂν δύναιντο· πόδες δὲ οὐδ᾽
apart at-once to-do not — could feet and not-even
ἂν ἐπὶ τὰ ὀργυιὰν διέχοντα ἔλθοιεν ἅμα, ὀφθαλμοὶ δὲ
— to the-things a-fathom apart could-go at-once eyes and
οἱ δοκοῦντες ἐπὶ πλεῖστον ἐξικνεῖσθαι οὐδ᾽ ἂν τῶν
those seeming to farthest to-reach not-even — of-the-things
ἔτι ἐγγυτέρω ὄντων τὰ ἔμπροσθεν ἅμα καὶ τὰ
still nearer being the-things in-front at-once and the-things
ὄπισθεν ἰδεῖν δύναιντο· ἀδελφὼ δὲ φίλω ὄντε καὶ πολὺ
behind to-see could two-brothers but friends being even far
διεστῶτε πράττετον ἅμα ἐπ᾽ ὠφελείᾳ ἀλλήλοιν.
apart act at-once for benefit of-each-other

IV · THE WORTH OF FRIENDS

Socrates often said that a good friend is the best of possessions, yet most men care for houses, slaves, and flocks and neglect their friends: they nurse sick slaves but not sick friends, and cannot count their friends. A good friend stands in for whatever is lacking, helps in private and public affairs, rejoices with us and sets us right, serving as hands, eyes, ears, and feet.

Ἤκουσα δέ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγομένου ἐξ 1
I-heard and once him also about friends conversing from
ὧν ἔμοιγε ἐδόκει μάλιστ᾽ ἄν τις ὠφελεῖσθαι πρὸς
which to-me-at-least it-seemed most — anyone would-be-benefited toward
φίλων κτῆσίν τε καὶ χρείαν. τοῦτο μὲν γὰρ δὴ πολλῶν
of-friends acquisition both and use this indeed for indeed from-many
ἔφη ἀκούειν, ὡς πάντων κτημάτων κράτιστον [ἂν]
he-said to-hear that of-all possessions best —
εἴη φίλος σαφὴς καὶ ἀγαθός· ἐπιμελομένους δὲ παντὸς
would-be a-friend sure and good taking-care but of-everything
μᾶλλον ὁρᾶν ἔφη τοὺς πολλοὺς ἢ φίλων κτήσεως.
rather to-see he-said the many than of-friends acquisition
καὶ γὰρ οἰκίας καὶ ἀγροὺς καὶ ἀνδράποδα καὶ βοσκήματα καὶ 2
and for houses and fields and slaves and flocks and
σκεύη κτωμένους τε ἐπιμελῶς ὁρᾶν ἔφη καὶ τὰ ὄντα
furniture acquiring both carefully to-see he-said and the existing-things
σῴζειν πειρωμένους, φίλον δέ, ὃ μέγιστον ἀγαθὸν εἶναί
to-preserve trying a-friend but which greatest good to-be
φασιν, ὁρᾶν ἔφη τοὺς πολλοὺς οὔτε ὅπως κτήσωνται
they-say to-see he-said the many neither how they-may-acquire
φροντίζοντας οὔτε ὅπως οἱ ὄντες αὐτοῖς σῴζωνται.
taking-thought nor how the existing for-them may-be-preserved

3 ἀλλὰ καὶ καμνόντων φίλων τε καὶ οἰκετῶν ὁρᾶν τινας ἔφη
but also being-sick friends both and servants to-see some he-said
τοῖς μὲν οἰκέταις καὶ ἰατροὺς εἰσάγοντας καὶ τἆλλα
for-the indeed servants even doctors bringing-in and the-other-things
τὰ πρὸς ὑγίειαν ἐπιμελῶς παρασκευάζοντας, τῶν δὲ φίλων
the for health carefully providing the but friends
ὀλιγωροῦντας, ἀποθανόντων τε ἀμφοτέρων ἐπὶ μὲν τοῖς
neglecting having-died and both for indeed the
οἰκέταις ἀχθομένους τε καὶ ζημίαν ἡγουμένους, ἐπὶ δὲ τοῖς
servants grieving both and loss considering for but the
φίλοις οὐδὲν οἰομένους ἐλαττοῦσθαι, καὶ τῶν μὲν ἄλλων
friends nothing thinking to-be-diminished and of-the indeed other
κτημάτων οὐδὲν ἐῶντας ἀθεράπευτον οὐδ' ἀνεπίσκεπτον,
possessions none leaving untended nor unvisited
τῶν δὲ φίλων ἐπιμελείας δεομένων ἀμελοῦντας.
the but friends care needing neglecting

4 ἔτι δὲ πρὸς τούτοις ὁρᾶν ἔφη τοὺς πολλοὺς τῶν μὲν
further and in-addition-to these to-see he-said the many of-the indeed
ἄλλων κτημάτων καὶ πάνυ πολλῶν αὐτοῖς ὄντων τὸ πλῆθος
other possessions even very many to-them being the number
εἰδότας, τῶν δὲ φίλων ὀλίγων ὄντων οὐ μόνον τὸ πλῆθος
knowing of-the but friends few being not only the number
ἀγνοοῦντας, ἀλλὰ καὶ τοῖς πυνθανομένοις τοῦτο καταλέγειν
not-knowing but even to-those inquiring this to-list
ἐγχειρήσαντας, οὓς ἐν τοῖς φίλοις ἔθεσαν, πάλιν τούτους
having-undertaken whom among the friends they-placed again these
ἀνατίθεσθαι· τοσοῦτον αὐτοὺς τῶν φίλων φροντίζειν.
to-retract so-much they of-the friends to-take-thought

5 καίτοι πρὸς ποῖον κτῆμα τῶν ἄλλων παραβαλλόμενος
and-yet against what-sort-of possession of-the others compared
φίλος ἀγαθὸς οὐκ ἂν πολλῷ κρείττων φανείη; ποῖος
a-friend good not — by-much better would-appear what-sort-of

γὰρ ἵππος ἢ ποῖον ζεῦγος οὕτω χρήσιμον ὥσπερ ὁ
for horse or what-sort-of yoke so useful as the
χρηστὸς φίλος; ποῖον δὲ ἀνδράποδον οὕτως εὔνουν καὶ
good friend what-sort-of and slave so well-disposed and
παραμόνιμον; ἢ ποῖον ἄλλο κτῆμα οὕτω πάγχρηστον;
constant or what-sort-of other possession so all-useful
ὁ γὰρ ἀγαθὸς φίλος ἑαυτὸν τάττει πρὸς πᾶν τὸ ἐλλεῖπον 6
the for good friend himself sets for every the deficiency
τῷ φίλῳ καὶ τῆς τῶν ἰδίων κατασκευῆς καὶ τῶν
to-the friend both of-the of-the private provision and of-the
κοινῶν πράξεων, κἄν τέ τινα εὖ ποιῆσαι δέῃ,
public actions and-if both someone well to-treat it-be-needful
συνεπισχύει, ἐάν τέ τις φόβος ταράττῃ, συμβοηθεῖ, τὰ
he-helps-strengthen if and any fear troubles he-helps-rescue partly
μὲν συναναλίσκων, τὰ δὲ συμπράττων, καὶ τὰ μὲν
indeed spending-with partly and acting-with and partly indeed
συμπείθων, τὰ δὲ βιαζόμενος, καὶ εὖ μὲν πράττοντας
persuading-with partly and compelling and well indeed faring
πλεῖστα εὐφραίνων, σφαλλομένους δὲ πλεῖστα ἐπανορθῶν.
most cheering stumbling but most setting-right
ἃ δὲ αἵ τε χεῖρες ἑκάστῳ ὑπηρετοῦσι καὶ οἱ ὀφθαλμοὶ 7
what and the both hands for-each serve and the eyes
προορῶσι καὶ τὰ ὦτα προακούουσι καὶ οἱ πόδες
foresee and the ears forehear and the feet
διανύτουσι, τούτων φίλος εὐεργετῶν οὐδενὸς λείπεται·
accomplish in-these a-friend benefiting in-nothing falls-short
πολλάκις δὲ ἃ πρὸ αὑτοῦ τις ἢ οὐκ ἐξειργάσατο
often and what for himself someone either not accomplished
ἢ οὐκ εἶδεν ἢ οὐκ ἤκουσεν ἢ οὐ διήνυσε, ταῦθ' ὁ
or not saw or not heard or not achieved these-things the
φίλος πρὸ τοῦ φίλου ἐξήρκεσεν. ἀλλ' ὅμως ἔνιοι δένδρα
friend for the friend sufficed but nevertheless some trees

μὲν πειρῶνται θεραπεύειν τοῦ καρποῦ ἕνεκεν, τοῦ δὲ
indeed try to-tend of-the fruit for-the-sake-of the but
παμφορωτάτου κτήματος, ὃ καλεῖται φίλος, ἀργῶς καὶ
most-productive possession which is-called friend idly and
ἀνειμένως οἱ πλεῖστοι ἐπιμέλονται.
carelessly the most take-care

V · WHAT IS A FRIEND WORTH?

Seeing a companion neglect a friend in poverty, Socrates asks Antisthenes whether friends, like slaves, have a price. Antisthenes would value one friend above two minas and another not even at a half-mina. Each man should then ask what he is worth to his friends and try to be worth as much as possible, so that they will be less ready to betray him.

1 Ἤκουσα δέ ποτε καὶ ἄλλον αὐτοῦ λόγον, ὃς ἐδόκει μοι
I-heard and once also another of-him discourse which seemed to-me
προτρέπειν τὸν ἀκούοντα ἐξετάζειν ἑαυτὸν ὁπόσου τοῖς
to-urge the hearer to-examine himself of-how-much to-the
φίλοις ἄξιος εἴη. ἰδὼν γάρ τινα τῶν συνόντων
friends worth he-might-be having-seen for someone of-the associates
ἀμελοῦντα φίλου πενίᾳ πιεζομένου, ἤρετο Ἀντισθένη
neglecting a-friend by-poverty pressed he-asked Antisthenes
ἐναντίον τοῦ ἀμελοῦντος αὐτοῦ καὶ ἄλλων πολλῶν·
in-the-presence of-the neglecting-one himself and of-others many
2 Ἆρ', ἔφη, ὦ Ἀντίσθενες, εἰσί τινες ἀξίαι φίλων, ὥσπερ
Then he-said O Antisthenes are-there any values of-friends as
οἰκετῶν; τῶν γὰρ οἰκετῶν ὁ μέν που δυοῖν μναῖν
of-servants of-the for servants the-one indeed perhaps of-two minas
ἄξιός ἐστιν, ὁ δὲ [οὐδ'] ἡμιμναίου, ὁ δὲ πέντε
worth is the-other and not-even of-a-half-mina another and of-five

μνῶν, ὁ δὲ καὶ δέκα· Νικίας δὲ ὁ Νικηράτου λέγεται
minas another and even ten Nicias and the son-of-Niceratus is-said
ἐπιστάτην εἰς τἀργύρεια πρίασθαι ταλάντου· σκοποῦμαι
an-overseer for the-silver-mines to-have-bought for-a-talent I-consider
δὴ τοῦτο, ἔφη, εἰ ἄρα, ὥσπερ τῶν οἰκετῶν, οὕτω
indeed this he-said whether then as of-the servants so
καὶ τῶν φίλων εἰσὶν ἀξίαι.
also of-the friends there-are values
Ναὶ μὰ Δί᾽, ἔφη ὁ Ἀντισθένης· ἐγὼ γοῦν βουλοίμην 3
Yes by Zeus said — Antisthenes I at-any-rate would-wish
ἂν τὸν μέν τινα φίλον μοι εἶναι μᾶλλον ἢ δύο μνᾶς,
— the indeed one a-friend to-me to-be rather than two minas
τὸν δ᾽ οὐδ᾽ ἂν ἡμιμναίου προτιμησαίμην, τὸν δὲ καὶ
the and not-even — over-a-half-mina would-I-value the and even
πρὸ δέκα μνῶν ἑλοίμην ἄν, τὸν δὲ [πρὸ] πάντων
before ten minas I-would-choose — the and before all
χρημάτων καὶ πόνων πριαίμην ἂν φίλον μοι εἶναι.
money and toils I-would-buy — a-friend to-me to-be
Οὐκοῦν, ἔφη ὁ Σωκράτης, εἴ γε ταῦτα τοιαῦτά ἐστι, 4
Therefore said — Socrates if at-least these-things such are
καλῶς ἂν ἔχοι ἐξετάζειν τινὰ ἑαυτόν, πόσου ἄρα
well — it-would-be to-examine each himself of-how-much then
τυγχάνει τοῖς φίλοις ἄξιος ὤν, καὶ πειρᾶσθαι ὡς πλείστου
he-happens to-the friends worth being and to-try as of-most
ἄξιος εἶναι, ἵνα ἧττον αὐτὸν οἱ φίλοι προδιδῶσιν. ἐγὼ
worth to-be so-that less him the friends may-betray I
γάρ τοι, ἔφη, πολλάκις ἀκούων τοῦ μὲν ὅτι προύδωκεν
for surely he-said often hearing of-one indeed that betrayed
αὐτὸν φίλος ἀνήρ, τοῦ δ᾽ ὅτι μνᾶν ἀνθ᾽ ἑαυτοῦ
him a-friend man of-another but that a-mina instead-of himself
μᾶλλον εἵλετο ἀνήρ,
rather chose a-man

5 ὃν ᾤετο φίλον εἶναι, καὶ τὰ τοιαῦτα πάντα, σκοπῶ,
whom he-thought a-friend to-be and — such-things all I-consider
μή, ὥσπερ † ὅταν τις οἰκέτην πονηρὸν πωλῇ καὶ
lest as (corrupt) whenever someone a-servant bad sells and
ἀποδῶται τοῦ εὑρόντος, οὕτω καὶ τὸν πονηρὸν φίλον,
gives-up for-what it-fetches so also the bad friend
ὅταν ἐξῇ τὸ πλέον τῆς ἀξίας λαβεῖν, ἐπαγωγὸν
whenever it-is-possible the more than-the value to-get tempting
ᾖ ἀποδίδοσθαι· τοὺς δὲ χρηστοὺς οὔτε οἰκέτας πάνυ
it-be to-sell the but good neither servants very
τι πωλουμένους ὁρῶ οὔτε φίλους προδιδομένους.
at-all being-sold I-see nor friends being-betrayed

VI · TESTING AND WINNING FRIENDS

Socrates tells Critobulus to choose a friend who masters his appetites, is easy to live with and to deal with, and returns benefits, and to judge him by his past dealings, as a sculptor is judged by his statues. Friends are won not by force but by kindness and the incantations of praise, which work only on the good. Bad men cannot be friends, yet good men too quarrel; virtue still joins them. Socrates offers to help Critobulus hunt for good friends, praising him truly.

1 Ἐδόκει δέ μοι καὶ εἰς τὸ δοκιμάζειν φίλους ὁποίους
He-seemed and to-me also toward the to-test friends what-sort
ἄξιον κτᾶσθαι φρενοῦν τοιάδε λέγων· Εἰπέ μοι, ἔφη, ὦ
worth to-acquire to-instruct such-things saying Tell me he-said O
Κριτόβουλε, εἰ δεοίμεθα φίλου ἀγαθοῦ, πῶς ἂν ἐπιχειροίημεν
Critobulus if we-needed a-friend good how — would-we-undertake
σκοπεῖν; ἆρα πρῶτον μὲν ζητητέον, ὅστις ἄρχει γαστρός τε
to-consider then first indeed must-we-seek whoever masters belly both
καὶ φιλοποσίας καὶ λαγνείας καὶ ὕπνου καὶ ἀργίας; ὁ γὰρ
and love-of-drink and lust and sleep and idleness he for

ὑπὸ τούτων κρατούμενος οὔτ᾽ αὐτὸς ἑαυτῷ δύναιτ᾽ ἂν οὔτε
by these mastered neither himself for-himself could — nor
φίλῳ τὰ δέοντα πράττειν. Μὰ Δί᾽ οὐ δῆτα, ἔφη. Οὐκοῦν
for-a-friend the needful-things to-do By Zeus not indeed he-said Therefore
τοῦ μὲν ὑπὸ τούτων ἀρχομένου ἀφεκτέον δοκεῖ σοι εἶναι;
from-the indeed by these ruled must-keep-away seems to-you to-be
Πάνυ μὲν οὖν, ἔφη. Τί γάρ; ἔφη, ὅστις δαπανηρὸς 2
Certainly indeed then he-said What for he-said whoever extravagant
ὢν μὴ αὐτάρκης ἐστίν, ἀλλ᾽ ἀεὶ τῶν πλησίον δεῖται,
being not self-sufficient is but always of-the neighbors needs
καὶ λαμβάνων μὲν μὴ δύναται ἀποδιδόναι, μὴ λαμβάνων
and receiving indeed not can repay not receiving
δὲ τὸν μὴ διδόντα μισεῖ, οὐ δοκεῖ σοι καὶ οὗτος
and the-one not giving hates not seems to-you also this-one
χαλεπὸς φίλος εἶναι; Πάνυ γ᾽, ἔφη. Οὐκοῦν ἀφεκτέον
difficult friend to-be Certainly at-least he-said Therefore must-keep-away
καὶ τούτου; Ἀφεκτέον μέντοι, ἔφη.
also from-this-one Must-keep-away certainly he-said
Τί γάρ; ὅστις χρηματίζεσθαι μὲν δύναται, πολλῶν δὲ 3
What for whoever to-make-money indeed can much but
χρημάτων ἐπιθυμεῖ, καὶ διὰ τοῦτο δυσσύμβολός ἐστι, καὶ
money desires and because-of this hard-to-deal-with is and
λαμβάνων μὲν ἥδεται, ἀποδιδόναι δὲ μὴ βούλεται; Ἐμοὶ
receiving indeed is-pleased to-repay but not wishes To-me
μὲν δοκεῖ, ἔφη, οὗτος ἔτι πονηρότερος ἐκείνου εἶναι.
indeed seems he-said this-one still worse than-that-one to-be
Τί δ᾽; ὅστις διὰ τὸν ἔρωτα τοῦ χρηματίζεσθαι μηδὲ 4
What and whoever because-of the love of-the to-make-money not-even
πρὸς ἓν ἄλλο σχολὴν ποιεῖται ἢ ὁπόθεν αὐτός τι
for one other-thing leisure makes than whence himself something
κερδανεῖ; Ἀφεκτέον καὶ τούτου, ὡς ἐμοὶ δοκεῖ· ἀνωφελὴς
he-will-gain Must-keep-away also from-this-one as to-me seems useless

γὰρ ἂν εἴη τῷ χρωμένῳ. Τί δέ; ὅστις στασιώδης
for — he-would-be to-the one-using What and whoever factious
τέ ἐστι καὶ θέλων πολλοὺς τοῖς φίλοις ἐχθροὺς παρέχειν;
both is and willing many for-the friends enemies to-provide
Φευκτέον νὴ Δία καὶ τοῦτον. Εἰ δέ τις τούτων μὲν
Must-be-shunned by Zeus also this-one If and someone of-these indeed
τῶν κακῶν μηδὲν ἔχοι, εὖ δὲ πάσχων ἀνέχεται, μηδὲν
the evils nothing should-have well but being-treated endures nothing
φροντίζων τοῦ ἀντευεργετεῖν; Ἀνωφελὴς ἂν εἴη καὶ οὗτος.
thinking of-the to-do-good-in-return Useless — would-be also this-one
ἀλλὰ ποῖον, ὦ Σώκρατες, ἐπιχειρήσομεν φίλον ποιεῖσθαι;
but what-sort O Socrates shall-we-undertake a-friend to-make
5 Οἶμαι μέν, ὃς ἂν τἀναντία τούτων ἐγκρατὴς μὲν ᾖ τῶν
I-think indeed whoever — the-opposite of-these self-controlled indeed is of-the
τοῦ σώματος ἡδονῶν, εὔοικος δὲ καὶ εὐσύμβολος ὢν
of-the body pleasures easy-to-live-with and also easy-to-deal-with being
τυγχάνῃ καὶ φιλόνικος πρὸς τὸ μὴ ἐλλείπεσθαι εὖ ποιῶν
happens and eager-to-win toward the not to-fall-short well doing
τοὺς εὐεργετοῦντας αὐτόν, ὥστε λυσιτελεῖν τοῖς χρωμένοις.
those benefiting him so-as to-be-profitable to-those using-him
6 Πῶς οὖν ἂν ταῦτα δοκιμάσαιμεν, ὦ Σώκρατες, πρὸ τοῦ
How then — these-things could-we-test O Socrates before the
χρῆσθαι; Τοὺς μὲν ἀνδριαντοποιούς, ἔφη, δοκιμάζομεν οὐ
to-use The indeed sculptors he-said we-test not
τοῖς λόγοις αὐτῶν τεκμαιρόμενοι, ἀλλ' ὃν ἂν ὁρῶμεν
by-the words of-them judging but whomever — we-see
τοὺς πρόσθεν ἀνδριάντας καλῶς εἰργασμένον, τούτῳ
the earlier statues well having-made this-one
πιστεύομεν καὶ τοὺς λοιποὺς εὖ ποιήσειν.
we-trust also the remaining well will-make

Καὶ ἄνδρα δὴ λέγεις, ἔφη, ὃς ἂν τοὺς φίλους τοὺς 7
And a-man indeed you-say he-said whoever — the friends the
πρόσθεν εὖ ποιῶν φαίνηται, δῆλον εἶναι καὶ τοὺς ὕστερον
earlier well treating appears clear to-be also the later
εὐεργετήσοντα; Καὶ γὰρ ἵπποις, ἔφη, ὃν ἂν ὁρῶ
going-to-benefit And for with-horses he-said whomever — I-see
τοῖς πρόσθεν καλῶς χρώμενον, τοῦτον κἂν ἄλλοις οἶμαι
the earlier well using this-one also others I-think
καλῶς χρῆσθαι.
well to-use
Εἶεν, ἔφη· ὃς δ' ἂν ἡμῖν ἄξιος φιλίας δοκῇ εἶναι, πῶς 8
Very-well he-said whoever and — to-us worthy of-friendship seems to-be how
χρὴ φίλον τοῦτον ποιεῖσθαι; Πρῶτον μέν, ἔφη, τὰ
is-it-needful a-friend this-one to-make First indeed he-said the-things
παρὰ τῶν θεῶν ἐπισκεπτέον, εἰ συμβουλεύουσιν αὐτὸν
from the gods must-be-considered whether they-advise him
φίλον ποιεῖσθαι. Τί οὖν; ἔφη, ὃν ἂν ἡμῖν τε δοκῇ καὶ
a-friend to-make What then he-said whom — to-us both seems and
οἱ θεοὶ μὴ ἐναντιῶνται, ἔχεις εἰπεῖν ὅπως οὗτος θηρατέος;
the gods not oppose can-you say how this-one must-be-hunted
Μὰ Δί', ἔφη, οὐ κατὰ πόδας ὥσπερ ὁ λαγῶς οὐδ' ἀπάτῃ 9
By Zeus he-said not on-the heels as the hare nor by-deceit
ὥσπερ αἱ ὄρνιθες οὐδὲ βίᾳ ὥσπερ οἱ κάπροι. ἄκοντα
as the birds nor by-force as the boars unwilling
γὰρ φίλον ἑλεῖν ἐργῶδες· χαλεπὸν δὲ καὶ δήσαντα
for a-friend to-catch laborious hard and also having-bound
κατέχειν ὥσπερ δοῦλον· ἐχθροὶ γὰρ μᾶλλον ἢ φίλοι
to-hold as a-slave enemies for rather than friends
γίγνονται οἱ ταῦτα πάσχοντες. Φίλοι δὲ πῶς; ἔφη.
become those these-things suffering Friends and how he-said

10 Εἶναι μέν τινάς φασιν ἐπῳδάς, ἃς οἱ ἐπιστάμενοι
To-be indeed some they-say incantations which those knowing-them
ἐπᾴδοντες οἷς ἂν βούλωνται φίλους αὐτοὺς ποιοῦνται·
singing-over whomever — they-wish friends them make
εἶναι δὲ καὶ φίλτρα, οἷς οἱ ἐπιστάμενοι πρὸς οὓς
to-be and also love-charms which those knowing-them toward whomever
ἂν βούλωνται χρώμενοι φιλοῦνται ὑπ᾽ αὐτῶν.
— they-wish using are-loved by them

11 Πόθεν οὖν, ἔφη, ταῦτα μάθοιμεν ἄν; Ἃ μὲν αἱ
Whence then he-said these-things could-we-learn — What indeed the
Σειρῆνες ἐπῇδον τῷ Ὀδυσσεῖ, ἤκουσας Ὁμήρου, ὧν
Sirens sang — to-Odysseus you-heard of-Homer of-which
ἐστιν ἀρχὴ τοιάδε τις·
is the-beginning such some

Δεῦρ᾽ ἄγε δή, πολύαιν᾽ Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν.
Come-hither come indeed much-praised Odysseus great glory of-the-Achaeans

Ταύτην οὖν, ἔφη, τὴν ἐπῳδήν, ὦ Σώκρατες, καὶ τοῖς
This then he-said — incantation O Socrates also for-the
ἄλλοις ἀνθρώποις αἱ Σειρῆνες ἐπᾴδουσαι κατεῖχον, ὥστε
other men the Sirens singing held so-that
μὴ ἀπιέναι ἀπ᾽ αὐτῶν τοὺς ἐπᾳσθέντας;
not to-go-away from them those enchanted

12 Οὐκ ἀλλὰ τοῖς ἐπ᾽ ἀρετῇ φιλοτιμουμένοις οὕτως ἐπῇδον.
No but to-those for virtue being-ambitious so they-sang
Σχεδόν τι λέγεις τοιαῦτα χρῆναι ἑκάστῳ ἐπᾴδειν, οἷα
Nearly something you-say such-things it-is-needful to-each to-sing as
μὴ νομιεῖ ἀκούων τὸν ἐπαινοῦντα καταγελῶντα λέγειν;
not he-will-think hearing the praiser mocking to-say
Οὕτω μὲν γὰρ ἐχθίων τ᾽ ἂν εἴη καὶ ἀπελαύνοι τοὺς
So indeed for more-hateful both — he-would-be and would-drive-away the

ἀνθρώπους ἀφ᾽ ἑαυτοῦ, εἰ τὸν εἰδότα ὅτι μικρός τε καὶ
men from himself if the-one knowing that small both and
αἰσχρὸς καὶ ἀσθενής ἐστιν ἐπαινοίη λέγων ὅτι καλός τε καὶ
ugly and weak he-is should-praise saying that handsome both and
μέγας καὶ ἰσχυρός ἐστιν. Ἄλλας δέ τινας οἶσθα ἐπῳδάς;
tall and strong he-is Other and any do-you-know incantations
Οὐκ ἀλλ᾽ ἤκουσα μὲν ὅτι Περικλῆς πολλὰς ἐπίσταιτο, ἃς 13
No but I-heard indeed that Pericles many knew which
ἐπᾴδων τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὑτόν. Θεμιστοκλῆς
singing-over to-the city he-made it to-love himself Themistocles
δὲ πῶς ἐποίησε τὴν πόλιν φιλεῖν αὑτόν; Μὰ Δί᾽ οὐκ
but how did-he-make the city to-love himself By Zeus not
ἐπᾴδων, ἀλλὰ περιάψας τι ἀγαθὸν αὐτῇ.
singing-over but having-hung-on some good on-it
Δοκεῖς μοι λέγειν, ὦ Σώκρατες, ὡς, εἰ μέλλομεν ἀγαθόν 14
You-seem to-me to-say O Socrates that if we-are-about good
τινα κτήσεσθαι φίλον, αὐτοὺς ἡμᾶς ἀγαθοὺς δεῖ γενέσθαι
some to-acquire friend ourselves us good it-is-needful to-become
λέγειν τε καὶ πράττειν. Σὺ δ᾽ ᾠου, ἔφη ὁ Σωκράτης,
to-speak both and to-act You and thought said — Socrates
οἷόν τ᾽ εἶναι καὶ πονηρὸν ὄντα χρηστοὺς φίλους κτήσασθαι;
possible — to-be also wicked being good friends to-acquire
Ἑώρων γάρ, ἔφη ὁ Κριτόβουλος, ῥήτοράς τε φαύλους 15
I-saw for said — Critobulus orators both inferior
ἀγαθοῖς δημηγόροις φίλους ὄντας, καὶ στρατηγεῖν οὐχ
to-good public-speakers friends being and to-command not
ἱκανοὺς πάνυ στρατηγικοῖς ἀνδράσιν ἑταίρους.
able very skilled-in-command to-men comrades
Ἆρ᾽ οὖν, ἔφη, καί, περὶ οὗ διαλεγόμεθα, οἶσθά τινας 16
So then he-said also about what we-are-discussing do-you-know any
οἳ ἀνωφελεῖς ὄντες ὠφελίμους δύνανται φίλους ποιεῖσθαι;
who useless being useful can friends to-make

Μὰ Δί᾽ οὐ δῆτ᾽, ἔφη· ἀλλ᾽ εἰ ἀδύνατόν ἐστι πονηρὸν
By Zeus not indeed he-said but if impossible it-is wicked
ὄντα καλοὺς κἀγαθοὺς φίλους κτήσασθαι, ἐκεῖνο ἤδη μέλει
being fine and-good friends to-acquire that now concerns
μοι, εἰ ἔστιν αὐτὸν καλὸν κἀγαθὸν γενόμενον ἐξ
me whether it-is-possible oneself fine and-good having-become out-of
ἑτοίμου τοῖς καλοῖς κἀγαθοῖς φίλον εἶναι.
hand to-the fine and-good a-friend to-be

17 Ὃ ταράττει σε, ὦ Κριτόβουλε, ὅτι πολλάκις ἄνδρας καὶ
What troubles you O Critobulus (is)-that often men both
τὰ καλὰ πράττοντας καὶ τῶν αἰσχρῶν ἀπεχομένους
the fine-things doing and from-the shameful-things abstaining
ὁρᾷς ἀντὶ τοῦ φίλους εἶναι στασιάζοντας ἀλλήλοις καὶ
you-see instead-of the friends to-be quarreling with-one-another and
χαλεπώτερον χρωμένους τῶν μηδενὸς ἀξίων ἀνθρώπων.
more-harshly treating-each-other than-the of-nothing worth men

18 Καὶ οὐ μόνον γ᾽, ἔφη ὁ Κριτόβουλος, οἱ ἰδιῶται
And not only at-least said — Critobulus the private-men
τοῦτο ποιοῦσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν
this do but also cities the of-the both fine-things
μάλιστα ἐπιμελόμεναι καὶ τὰ αἰσχρὰ ἥκιστα προσιέμεναι
most caring and the shameful-things least admitting
πολλάκις πολεμικῶς ἔχουσι πρὸς ἀλλήλας.
often hostilely are-disposed toward one-another

19 ἃ λογιζόμενος πάνυ ἀθύμως ἔχω πρὸς τὴν τῶν φίλων
which-things reckoning very despondently I-am toward the of-the friends
κτῆσιν· οὔτε γὰρ τοὺς πονηροὺς ὁρῶ φίλους ἀλλήλοις
acquisition neither for the wicked I-see friends to-one-another
δυναμένους εἶναι· πῶς γὰρ ἂν ἢ ἀχάριστοι ἢ ἀμελεῖς
able to-be how for — either ungrateful or careless
ἢ πλεονέκται ἢ ἄπιστοι ἢ ἀκρατεῖς ἄνθρωποι δύναιντο
or grasping or faithless or uncontrolled men could

φίλοι γενέσθαι; οἱ μὲν οὖν πονηροὶ πάντως ἔμοιγε
friends become the indeed then wicked altogether to-me-at-least
δοκοῦσιν ἀλλήλοις ἐχθροὶ μᾶλλον ἢ φίλοι πεφυκέναι.
seem to-one-another enemies rather than friends to-be-by-nature
ἀλλὰ μήν, ὥσπερ σὺ λέγεις, οὐδ' ἂν τοῖς χρηστοῖς οἱ 20
but indeed as you say not-even — with-the good the
πονηροί ποτε συναρμόσειαν εἰς φιλίαν· πῶς γὰρ οἱ τὰ
wicked ever could-be-joined into friendship how for those the
πονηρὰ ποιοῦντες τοῖς τὰ τοιαῦτα μισοῦσι φίλοι γένοιντ'
wicked-things doing to-those — such-things hating friends could-become
ἄν; εἰ δὲ δὴ καὶ οἱ ἀρετὴν ἀσκοῦντες στασιάζουσί
— if and indeed also those virtue practicing quarrel
τε περὶ τοῦ πρωτεύειν ἐν ταῖς πόλεσι καὶ φθονοῦντες
both about the to-be-first in the cities and envying
ἑαυτοῖς μισοῦσιν ἀλλήλους, τίνες ἔτι φίλοι ἔσονται καὶ
one-another hate one-another who still friends will-be and
ἐν τίσιν ἀνθρώποις εὔνοια καὶ πίστις ἔσται;
among what men goodwill and trust will-be
Ἀλλ' ἔχει μέν, ἔφη ὁ Σωκράτης, ποικίλως πως ταῦτα, 21
But it-is indeed said — Socrates intricately somehow these-things
ὦ Κριτόβουλε. φύσει γὰρ ἔχουσιν οἱ ἄνθρωποι τὰ
O Critobulus by-nature for have the men partly
μὲν φιλικά· δέονταί τε γὰρ ἀλλήλων καὶ ἐλεοῦσι
indeed friendly-traits they-need both for one-another and pity
καὶ συνεργοῦντες ὠφελοῦσι καὶ τοῦτο συνιέντες χάριν
and working-together benefit and this understanding gratitude
ἔχουσιν ἀλλήλοις· τὰ δὲ πολεμικά· τά τε γὰρ αὐτὰ
have to-one-another partly and hostile-traits the-things both for same
καλὰ καὶ ἡδέα νομίζοντες ὑπὲρ τούτων μάχονται καὶ
fine and pleasant thinking for these-things they-fight and
διχογνωμονοῦντες ἐναντιοῦνται· πολεμικὸν δὲ καὶ ἔρις
disagreeing they-oppose hostile and both strife

καὶ ὀργή· καὶ δυσμενὲς μὲν ὁ τοῦ πλεονεκτεῖν ἔρως,
and anger and malevolent indeed the of-the to-get-more desire
μισητὸν δὲ ὁ φθόνος.
hateful and the envy

22 ἀλλ' ὅμως διὰ τούτων πάντων ἡ φιλία διαδυομένη
but nevertheless through these all the friendship slipping-through
συνάπτει τοὺς καλούς τε κἀγαθούς. διὰ γὰρ τὴν
joins the fine both and-good because-of for the
ἀρετὴν αἱροῦνται μὲν ἄνευ πόνου τὰ μέτρια κεκτῆσθαι
virtue they-choose indeed without toil the moderate-things to-possess
μᾶλλον ἢ διὰ πολέμου πάντων κυριεύειν, καὶ δύνανται
rather than through war of-all-things to-be-master and they-can
πεινῶντες καὶ διψῶντες ἀλύπως σίτου καὶ ποτοῦ κοινωνεῖν
hungering and thirsting without-pain of-food and drink to-share
καὶ τοῖς τῶν ὡραίων ἀφροδισίοις ἡδόμενοι καρτερεῖν,
and in-the of-the youthful sexual-pleasures taking-pleasure to-hold-out
ὥστε μὴ λυπεῖν οὓς μὴ προσήκει·
so-as not to-pain whom not it-is-fitting

23 δύνανται δὲ καὶ χρημάτων οὐ μόνον τοῦ πλεονεκτεῖν
they-can and also of-money not only from-the to-get-more
ἀπεχόμενοι νομίμως κοινωνεῖν, ἀλλὰ καὶ ἐπαρκεῖν ἀλλήλοις·
abstaining lawfully to-share but also to-help one-another
δύνανται δὲ καὶ τὴν ἔριν οὐ μόνον ἀλύπως, ἀλλὰ
they-can and also the strife not only painlessly but
καὶ συμφερόντως ἀλλήλοις διατίθεσθαι καὶ τὴν ὀργὴν
also profitably to-one-another to-settle and the anger
κωλύειν εἰς τὸ μεταμελησόμενον προϊέναι· τὸν δὲ φθόνον
to-prevent to the what-will-be-repented to-go-on the but envy
παντάπασιν ἀφαιροῦσι, τὰ μὲν ἑαυτῶν ἀγαθὰ τοῖς φίλοις
altogether they-remove — indeed their-own goods to-the friends
οἰκεῖα παρέχοντες, τὰ δὲ τῶν φίλων ἑαυτῶν νομίζοντες.
their-own providing the and of-the friends their-own considering

πῶς οὖν οὐκ εἰκὸς τοὺς καλοὺς κἀγαθοὺς καὶ τῶν πολιτικῶν 24
how then not likely the fine and-good also of-the political
τιμῶν μὴ μόνον ἀβλαβεῖς, ἀλλὰ καὶ ὠφελίμους ἀλλήλοις
honors not only harmless but also beneficial to-one-another
κοινωνοὺς εἶναι; οἱ μὲν γὰρ ἐπιθυμοῦντες ἐν ταῖς πόλεσι
sharers to-be those indeed for desiring in the cities
τιμᾶσθαί τε καὶ ἄρχειν, ἵνα ἐξουσίαν ἔχωσι χρήματά
to-be-honored both and to-rule so-that license they-may-have money
τε κλέπτειν καὶ ἀνθρώπους βιάζεσθαι καὶ ἡδυπαθεῖν, ἄδικοί
both to-steal and men to-force and to-live-luxuriously unjust
τε καὶ πονηροὶ ἂν εἶεν καὶ ἀδύνατοι ἄλλῳ συναρμόσαι.
both and wicked — would-be and unable with-another to-be-joined
εἰ δέ τις ἐν πόλει τιμᾶσθαι βουλόμενος, ὅπως αὐτός τε 25
if but someone in a-city to-be-honored wishing so-that himself both
μὴ ἀδικῆται καὶ τοῖς φίλοις τὰ δίκαια βοηθεῖν δύνηται,
not be-wronged and for-the friends the just-things to-help be-able
καὶ ἄρξας ἀγαθόν τι ποιεῖν τὴν πατρίδα πειρᾶται,
and having-ruled good something to-do the fatherland tries
διὰ τί ὁ τοιοῦτος ἄλλῳ τοιούτῳ οὐκ ἂν δύναιτο
because-of what — such-a-one with-another such not — could
συναρμόσαι; πότερον τοὺς φίλους ὠφελεῖν μετὰ τῶν
be-joined whether the friends to-benefit with the
καλῶν κἀγαθῶν ἧττον δυνήσεται; ἢ τὴν πόλιν εὐεργετεῖν
fine and-good less will-he-be-able or the city to-benefit
ἀδυνατώτερος ἔσται καλοὺς κἀγαθοὺς ἔχων συνεργούς;
more-unable will-he-be fine and-good having fellow-workers
ἀλλὰ καὶ ἐν τοῖς γυμνικοῖς ἀγῶσι δῆλόν ἐστιν, ὅτι, εἰ 26
but also in the gymnastic contests clear it-is that if
ἐξῆν τοῖς κρατίστοις συνθεμένους ἐπὶ τοὺς χείρους
it-were-possible for-the strongest having-combined against the weaker
ἰέναι, πάντας ἂν τοὺς ἀγῶνας οὗτοι ἐνίκων καὶ πάντα τὰ
to-go all — the contests these would-win and all the

ἆθλα οὗτοι ἐλάμβανον. ἐπεὶ οὖν ἐκεῖ μὲν οὐκ ἐῶσι τοῦτο
prizes these would-take since then there indeed not they-allow this
ποιεῖν, ἐν δὲ τοῖς πολιτικοῖς, ἐν οἷς οἱ καλοὶ κἀγαθοὶ
to-do in but the political-affairs in which the fine and-good
κρατιστεύουσιν, οὐδεὶς κωλύει μεθ' οὗ ἄν τις βούληται τὴν
excel no-one prevents with whom — anyone wishes the
πόλιν εὐεργετεῖν, πῶς οὐ λυσιτελεῖ τοὺς βελτίστους φίλους
city to-benefit how not is-it-profitable the best friends
κτησάμενον πολιτεύεσθαι, τούτοις κοινωνοῖς καὶ συνεργοῖς
having-acquired to-take-part-in-politics these as-partners and fellow-workers
τῶν πράξεων μᾶλλον ἢ ἀνταγωνισταῖς χρώμενον;
of-the actions rather than as-rivals using

27 ἀλλὰ μὴν κἀκεῖνο δῆλον, ὅτι κἂν πολεμῇ τίς τινι,
but indeed also-that clear that even-if makes-war someone with-someone
συμμάχων δεήσεται, καὶ τούτων πλειόνων, ἐὰν καλοῖς
allies he-will-need and these more if fine
κἀγαθοῖς ἀντιτάττηται· καὶ μὴν οἱ συμμαχεῖν ἐθέλοντες
and-good he-is-arrayed-against and indeed those to-be-allies willing
εὖ ποιητέοι, ἵν' ἐθέλωσι προθυμεῖσθαι· πολὺ δὲ
well must-be-treated so-that they-may-be-willing to-be-zealous much but
κρεῖττον τοὺς βελτίστους ἐλάττονας εὖ ποιεῖν ἢ τοὺς
better the best fewer well to-treat than the
χείρονας πλείονας ὄντας· οἱ γὰρ πονηροὶ πολὺ πλειόνων
worse more being the for wicked much more
εὐεργεσιῶν ἢ οἱ χρηστοὶ δέονται.
benefits than the good need

28 ἀλλὰ θαρρῶν, ἔφη, ὦ Κριτόβουλε, πειρῶ ἀγαθὸς
but taking-courage he-said O Critobulus try good
γίγνεσθαι, καὶ τοιοῦτος γενόμενος θηρᾶν ἐπιχείρει τοὺς
to-become and such having-become to-hunt undertake the
καλούς τε κἀγαθούς. ἴσως δ' ἄν τί σοι κἀγὼ
fine both and-good perhaps and — something you also-I

συλλαβεῖν εἰς τὴν τῶν καλῶν τε κἀγαθῶν θήραν ἔχοιμι
to-help for the of-the fine both and-good hunt could
διὰ τὸ ἐρωτικὸς εἶναι· δεινῶς γάρ, ὧν ἂν ἐπιθυμήσω
because-of the amorous to-be terribly for whomever — I-desire
ἀνθρώπων, ὅλος ὥρμημαι ἐπὶ τὸ φιλῶν τε αὐτοὺς
of-men wholly I-am-impelled to the loving both them
ἀντιφιλεῖσθαι ὑπ᾽ αὐτῶν καὶ ποθῶν ἀντιποθεῖσθαι καὶ
to-be-loved-in-return by them and longing to-be-longed-for-in-return and
ἐπιθυμῶν συνεῖναι [καὶ] ἀντεπιθυμεῖσθαι τῆς συνουσίας·
desiring to-be-with and to-be-desired-in-return of-the company
ὁρῶ δὲ καὶ σοὶ τούτων δεῆσον, ὅταν ἐπιθυμήσῃς 29
I-see and also for-you of-these going-to-need whenever you-desire
φιλίαν πρός τινας ποιεῖσθαι· μὴ οὖν ἀποκρύπτου με
friendship with some to-make not then hide-from me
οἷς ἂν βούλοιο φίλος γενέσθαι· διὰ γὰρ τὸ
with-whom — you-would-wish a-friend to-become because-of for the
ἐπιμελεῖσθαι τοῦ ἀρέσαι τῷ ἀρέσκοντί μοι οὐκ ἀπείρως
to-take-care of-the to-please the one-pleasing me not inexperiencedly
οἶμαι ἔχειν πρὸς θήραν ἀνθρώπων.
I-think to-be toward the-hunt of-men
καὶ ὁ Κριτόβουλος ἔφη· Καὶ μήν, ὦ Σώκρατες, τούτων 30
and — Critobulus said And indeed O Socrates these
ἐγὼ τῶν μαθημάτων πάλαι ἐπιθυμῶ ἄλλως τε καὶ εἰ
I of-the lessons long-since desire especially both and if
ἐξαρκέσει μοι ἡ αὐτὴ ἐπιστήμη ἐπὶ τοὺς ἀγαθοὺς τὰς
will-suffice for-me the same knowledge for the good the
ψυχὰς καὶ ἐπὶ τοὺς καλοὺς τὰ σώματα.
souls and for the beautiful the bodies
καὶ ὁ Σωκράτης ἔφη· Ἀλλ᾽, ὦ Κριτόβουλε, οὐκ ἔστιν 31
and — Socrates said But O Critobulus not there-is
ἐν τῇ ἐμῇ ἐπιστήμῃ τὸ τὰς χεῖρας προσφέροντα ποιεῖν
in — my knowledge the the hands applying to-make

ὑπομένειν τοὺς καλούς. πέπεισμαι δὲ καὶ ἀπὸ τῆς
to-stay the beautiful I-am-persuaded and also from —
Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώπους, ὅτι τὰς
Scylla because-of this to-flee the men because the
χεῖρας αὐτοῖς προσέφερε· τὰς δέ γε Σειρῆνας, ὅτι τὰς
hands to-them she-applied the but at-least Sirens because the
χεῖρας οὐδενὶ προσέφερον, ἀλλὰ πᾶσι πόρρωθεν ἐπῇδον,
hands to-no-one they-applied but to-all from-afar sang
πάντας φασὶν ὑπομένειν καὶ ἀκούοντας αὐτῶν κηλεῖσθαι.
all they-say to-stay and hearing them to-be-charmed

32 καὶ ὁ Κριτόβουλος ἔφη· Ὡς οὐ προσοίσοντος τὰς
and — Critobulus said As not about-to-apply the
χεῖρας, εἴ τι ἔχεις ἀγαθὸν εἰς φίλων κτῆσιν, δίδασκε.
hands if anything you-have good for of-friends acquisition teach
Οὐδὲ τὸ στόμα οὖν, ἔφη ὁ Σωκράτης, πρὸς τὸ στόμα
Not-even the mouth then said — Socrates to the mouth
προσοίσεις; Θάρρει, ἔφη ὁ Κριτόβουλος· οὐδὲ γὰρ τὸ
will-you-apply Take-courage said — Critobulus not-even for the
στόμα πρὸς τὸ στόμα προσοίσω οὐδενί, ἐὰν μὴ καλὸς
mouth to the mouth will-I-apply to-anyone if not beautiful
ᾖ. Εὐθύς, ἔφη, σύγε, ὦ Κριτόβουλε, τοὐναντίον τοῦ
he-be At-once he-said you-at-least O Critobulus the-opposite of-the
συμφέροντος εἴρηκας. οἱ μὲν γὰρ καλοὶ τὰ τοιαῦτα
advantageous you-have-said the indeed for beautiful — such-things
οὐχ ὑπομένουσιν· οἱ δὲ αἰσχροὶ καὶ ἡδέως προσίενται,
not endure the but ugly even gladly admit
νομίζοντες διὰ τὴν ψυχὴν καλοὶ καλεῖσθαι.
thinking because-of the soul beautiful to-be-called

33 καὶ ὁ Κριτόβουλος ἔφη· Ὡς τοὺς μὲν καλοὺς φιλήσοντός
and — Critobulus said As the indeed beautiful going-to-kiss
μου, τοὺς δ' ἀγαθοὺς καταφιλήσοντος, θαρρῶν δίδασκε
me the but good going-to-kiss-warmly confidently teach

τῶν φίλων τὰ θηρατικά. καὶ ὁ Σωκράτης ἔφη· Ὅταν οὖν,
of-the friends the hunting-arts and — Socrates said When then
ὦ Κριτόβουλε, φίλος τινὶ βούλῃ γενέσθαι, ἐάσεις
O Critobulus a-friend to-someone you-wish to-become will-you-allow
με κατειπεῖν σου πρὸς αὐτὸν ὅτι ἄγασαί τε αὐτοῦ
me to-denounce you to him that you-admire both him
καὶ ἐπιθυμεῖς φίλος αὐτοῦ εἶναι; Κατηγόρει, ἔφη ὁ
and you-desire a-friend of-him to-be Denounce said —
Κριτόβουλος· οὐδένα γὰρ οἶδα μισοῦντα τοὺς ἐπαινοῦντας.
Critobulus no-one for I-know hating those praising
Ἐὰν δέ σου προσκατηγορήσω, ἔφη, ὅτι διὰ τὸ ἄγασθαι 34
If and you I-further-accuse he-said that because-of the to-admire
αὐτοῦ καὶ εὐνοϊκῶς ἔχεις πρὸς αὐτόν, ἆρα μὴ διαβάλλεσθαι
him also well-disposed you-are toward him then not to-be-slandered
δόξεις ὑπ᾽ ἐμοῦ; Ἀλλὰ καὶ αὐτῷ μοι, ἔφη, ἐγγίγνεται
will-you-seem by me But even myself to-me he-said arises
εὔνοια πρὸς οὓς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ.
goodwill toward whom — I-suppose well-disposed to-be toward me
Ταῦτα μὲν δή, ἔφη ὁ Σωκράτης, ἐξέσται μοι λέγειν 35
These-things indeed truly said — Socrates it-will-be-possible for-me to-say
περὶ σοῦ πρὸς οὓς ἂν βούλῃ φίλους ποιήσασθαι· ἐὰν δέ
about you to whomever — you-wish friends to-make if but
μοι ἔτι ἐξουσίαν δῷς λέγειν περὶ σοῦ ὅτι ἐπιμελής τε
to-me further license you-give to-say about you that careful both
τῶν φίλων εἶ καὶ οὐδενὶ οὕτω χαίρεις ὡς φίλοις ἀγαθοῖς,
of-the friends you-are and in-nothing so you-rejoice as in-friends good
καὶ ἐπί τε τοῖς καλοῖς ἔργοις τῶν φίλων ἀγάλλει οὐχ
and in both the fine deeds of-the friends you-exult no
ἧττον ἢ ἐπὶ τοῖς ἑαυτοῦ καὶ ἐπὶ τοῖς ἀγαθοῖς τῶν φίλων
less than in — your-own and in the good-fortunes of-the friends
χαίρεις οὐδὲν ἧττον ἢ ἐπὶ τοῖς ἑαυτοῦ, ὅπως τε ταῦτα
you-rejoice nothing less than in — your-own so-that both these-things

γίγνηται τοῖς φίλοις οὐκ ἀποκάμνεις μηχανώμενος, καὶ
may-come-about for-the friends not you-tire contriving and
ὅτι ἔγνωκας ἀνδρὸς ἀρετὴν εἶναι νικᾶν τοὺς μὲν
that you-have-recognized of-a-man virtue to-be to-surpass the indeed
φίλους εὖ ποιοῦντα, τοὺς δ' ἐχθροὺς κακῶς, πάνυ ἂν οἶμαί
friends well doing the but enemies ill very — I-think
σοι ἐπιτήδειον εἶναί με σύνθηρον τῶν ἀγαθῶν φίλων.
for-you useful to-be me a-fellow-hunter of-the good friends

36 Τί οὖν, ἔφη ὁ Κριτόβουλος, ἐμοὶ τοῦτο λέγεις, ὥσπερ οὐκ
Why then said — Critobulus to-me this you-say as-if not
ἐπὶ σοὶ ὂν ὅ τι ἂν βούλῃ περὶ ἐμοῦ λέγειν; Μὰ Δί' οὐχ,
in you being what ever — you-wish about me to-say By Zeus not
ὡς ποτε ἐγὼ Ἀσπασίας ἤκουσα· ἔφη γὰρ τὰς ἀγαθὰς
as once I from-Aspasia heard she-said for the good
προμνηστρίδας μετὰ μὲν ἀληθείας τἀγαθὰ διαγγελλούσας
matchmakers with indeed truth the-good-points reporting
δεινὰς εἶναι συνάγειν ἀνθρώπους εἰς κηδείαν, ψευδομένας
clever to-be to-bring-together people into marriage lying
δ' οὐκ ἐθέλειν ἐπαινεῖν· τοὺς γὰρ ἐξαπατηθέντας ἅμα
but not to-be-willing to-praise those for deceived at-once
μισεῖν ἀλλήλους τε καὶ τὴν προμνησαμένην. ἃ δὴ
to-hate one-another both and the one-who-made-the-match which-things indeed
καὶ ἐγὼ πεισθεὶς ὀρθῶς ἔχειν ἡγοῦμαι οὐκ ἐξεῖναί μοι
also I persuaded right to-be consider not to-be-possible for-me
περὶ σοῦ λέγειν ἐπαινοῦντι οὐδὲν ὅ τι ἂν μὴ ἀληθεύω.
about you to-say praising anything what ever — not I-tell-truly

37 Σὺ μὲν ἄρα, ἔφη ὁ Κριτόβουλος, τοιοῦτός μοι φίλος εἶ,
You indeed then said — Critobulus such to-me a-friend are
ὦ Σώκρατες, οἷος, ἂν μέν τι αὐτὸς ἔχω ἐπιτήδειον
O Socrates as if indeed anything myself I-have useful
εἰς τὸ φίλους κτήσασθαι, συλλαμβάνειν μοι· εἰ δὲ μή,
toward the friends to-acquire to-help me if but not

οὐκ ἂν ἐθέλοις πλάσας τι εἰπεῖν ἐπὶ τῇ ἐμῇ
not — you-would-be-willing having-invented anything to-say for — my
ὠφελείᾳ. Πότερα δ' ἄν, ἔφη ὁ Σωκράτης, ὦ Κριτόβουλε,
benefit Whether and — said — Socrates O Critobulus
δοκῶ σοι μᾶλλον ὠφελεῖν σε τὰ ψευδῆ ἐπαινῶν ἢ
do-I-seem to-you more to-benefit you the false-things praising or
πείθων πειρᾶσθαί σε ἀγαθὸν ἄνδρα γενέσθαι;
persuading to-try you a-good man to-become
εἰ δὲ μὴ φανερὸν οὕτω σοι, ἐκ τῶνδε σκέψαι· εἰ γάρ σε 38
if but not evident so to-you from these-things consider if for you
βουλόμενος φίλον ποιῆσαι ναυκλήρῳ ψευδόμενος ἐπαινοίην,
wishing a-friend to-make to-a-shipowner lying I-should-praise
φάσκων ἀγαθὸν εἶναι κυβερνήτην, ὁ δέ μοι πεισθεὶς
claiming good to-be a-steersman he and me persuaded
ἐπιτρέψειέ σοι τὴν ναῦν μὴ ἐπισταμένῳ κυβερνᾶν, ἔχεις
should-entrust to-you the ship not knowing-how to-steer have-you
τινὰ ἐλπίδα μὴ ἂν σαυτόν τε καὶ τὴν ναῦν ἀπολέσαι;
any hope not — yourself both and the ship to-destroy
ἢ εἴ σοι πείσαιμι κοινῇ τὴν πόλιν ψευδόμενος ὡς
or if to-you I-should-persuade in-common the city lying as
ἂν στρατηγικῷ τε καὶ δικαστικῷ καὶ πολιτικῷ ἑαυτὴν
— to-one-fit-to-command both and fit-to-judge and fit-for-politics itself
ἐπιτρέψαι, τί ἂν οἴει σεαυτὸν καὶ τὴν πόλιν ὑπὸ
to-entrust what — do-you-think yourself and the city by
σοῦ παθεῖν; ἢ εἴ τινας ἰδίᾳ τῶν πολιτῶν πείσαιμι
you to-suffer or if some privately of-the citizens I-should-persuade
ψευδόμενος ὡς ὄντι οἰκονομικῷ τε καὶ ἐπιμελεῖ τὰ
lying as to-one-being a-good-manager both and careful —
ἑαυτῶν ἐπιτρέψαι, ἆρ' οὐκ ἂν πεῖραν διδοὺς ἅμα τε
their-own-affairs to-entrust then not — a-trial giving at-once both
βλαβερὸς εἴης καὶ καταγέλαστος φαίνοιο;
harmful you-would-be and ridiculous you-would-appear

39 ἀλλὰ συντομωτάτη τε καὶ ἀσφαλεστάτη καὶ καλλίστη
but shortest both and safest and finest
ὁδός, ὦ Κριτόβουλε, ὅ τι ἂν βούλῃ δοκεῖν ἀγαθὸς εἶναι,
road O Critobulus what ever — you-wish to-seem good to-be
τοῦτο καὶ γενέσθαι ἀγαθὸν πειρᾶσθαι· ὅσαι δ' ἐν
this also to-become good to-try as-many-as and among
ἀνθρώποις ἀρεταὶ λέγονται, σκοπούμενος εὑρήσεις πάσας
men virtues are-called considering you-will-find all
μαθήσει τε καὶ μελέτῃ αὐξανομένας. ἐγὼ μὲν οὖν, ὦ
by-learning both and practice increased I indeed then O
Κριτόβουλε, οἶμαι δεῖν ἡμᾶς τὰς ἀρετὰς μελετᾶν· εἰ δὲ
Critobulus I-think it-is-needful us the virtues to-practice if but
σύ πως ἄλλως γιγνώσκεις, δίδασκε. καὶ ὁ Κριτόβουλος,
you somehow otherwise you-judge teach and — Critobulus
Ἀλλ' αἰσχυνοίμην ἄν, ἔφη, ὦ Σώκρατες, ἀντιλέγων
But I-would-be-ashamed — he-said O Socrates contradicting
τούτοις· οὔτε γὰρ καλὰ οὔτε ἀληθῆ λέγοιμ' ἄν.
these-things neither for fine nor true-things would-I-say —

VII · ARISTARCHUS' HOUSEHOLD

Aristarchus is distressed: so many kinswomen have taken refuge with him in the civil strife that fourteen free people live in his house, and he cannot feed them. Socrates points out that others prosper by their slaves' crafts, and that the women know how to make bread and clothing. Aristarchus borrows capital and sets them to work; they become cheerful, and when they blame him for idleness, Socrates tells him the fable of the sheep and the dog.

1 Καὶ μὴν τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δι'
And indeed the perplexities at-least of-the friends those indeed through
ἄγνοιαν ἐπειρᾶτο γνώμῃ ἀκεῖσθαι, τὰς δὲ δι' ἔνδειαν
ignorance he-tried by-counsel to-heal those but through want

διδάσκων κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν. ἐρῶ δὲ καὶ
teaching according-to ability one-another to-help I-will-tell and also
ἐν τούτοις ἃ σύνοιδα αὐτῷ. Ἀρίσταρχον γάρ ποτε
in these what I-share-knowledge-of with-him Aristarchus for once
ὁρῶν σκυθρωπῶς ἔχοντα· Ἔοικας, ἔφη, ὦ Ἀρίσταρχε,
seeing gloomy being You-seem he-said O Aristarchus
βαρέως φέρειν τι. χρὴ δὲ τοῦ βάρους μεταδιδόναι
heavily to-bear something it-is-needful but of-the burden to-give-a-share
τοῖς φίλοις· ἴσως γὰρ ἄν τί σε καὶ ἡμεῖς κουφίσαιμεν.
to-the friends perhaps for — something you also we might-lighten
καὶ ὁ Ἀρίσταρχος· Ἀλλὰ μήν, ἔφη, ὦ Σώκρατες, ἐν 2
and — Aristarchus But indeed he-said O Socrates in
πολλῇ γέ εἰμι ἀπορίᾳ. ἐπεὶ γὰρ ἐστασίασεν ἡ πόλις,
much at-least I-am perplexity since for there-was-faction-in the city
πολλῶν φυγόντων εἰς τὸν Πειραιᾶ, συνεληλύθασιν ὡς ἐμὲ
many having-fled to the Piraeus have-come-together to me
καταλελειμμέναι ἀδελφαί τε καὶ ἀδελφιδαῖ καὶ ἀνεψιαὶ
left-behind sisters both and nieces and cousins
τοσαῦται ὥστ᾽ εἶναι ἐν τῇ οἰκίᾳ τέτταρας καὶ δέκα τοὺς
so-many that to-be in the house four and ten the
ἐλευθέρους. λαμβάνομεν δὲ οὔτε ἐκ τῆς γῆς οὐδέν· οἱ
free we-get but neither from the land anything the
γὰρ ἐναντίοι κρατοῦσιν αὐτῆς· οὔτ᾽ ἀπὸ τῶν οἰκιῶν·
for enemies control it nor from the houses
ὀλιγανθρωπία γὰρ ἐν τῷ ἄστει γέγονε. τὰ ἔπιπλα
scarcity-of-people for in the town there-has-been the furniture
δὲ οὐδεὶς ὠνεῖται· οὐδὲ δανείσασθαι οὐδαμόθεν ἔστιν
and no-one buys nor to-borrow from-anywhere it-is-possible
ἀργύριον, ἀλλὰ πρότερον ἄν τίς μοι δοκεῖ ἐν τῇ ὁδῷ
money but sooner — anyone to-me seems in the road
ζητῶν εὑρεῖν ἢ δανειζόμενος λαβεῖν. χαλεπὸν μὲν οὖν
seeking to-find than borrowing to-get hard indeed then

ἐστιν, ὦ Σώκρατες, τοὺς οἰκείους περιορᾶν ἀπολλυμένους,
it-is O Socrates the kinsfolk to-overlook perishing
ἀδύνατον δὲ τοσούτους τρέφειν ἐν τοιούτοις πράγμασιν.
impossible but so-many to-support in such circumstances
3 ἀκούσας οὖν ταῦτα ὁ Σωκράτης· Τί ποτέ ἐστιν, ἔφη, ὅ
having-heard then these-things — Socrates What ever is-it he-said that
τι Κεράμων μὲν πολλοὺς τρέφων οὐ μόνον ἑαυτῷ τε καὶ
ever Ceramon indeed many supporting not only for-himself both and
τούτοις τὰ ἐπιτήδεια δύναται παρέχειν, ἀλλὰ καὶ περιποιεῖται
for-these the necessities is-able to-provide but even saves
τοσαῦτα ὥστε καὶ πλουτεῖν, σὺ δὲ πολλοὺς τρέφων δέδοικας
so-much that even to-be-rich you but many supporting fear
μὴ δι᾽ ἔνδειαν τῶν ἐπιτηδείων ἅπαντες ἀπόλησθε; Ὅτι
lest through want of-the necessities all you-perish Because
νὴ Δί᾽, ἔφη, ὁ μὲν δούλους τρέφει, ἐγὼ δ᾽ ἐλευθέρους.
by Zeus he-said he indeed slaves supports I but free-persons
4 Καὶ πότερον, ἔφη, τοὺς παρὰ σοὶ ἐλευθέρους οἴει
And whether he-said those with you free do-you-think
βελτίους εἶναι ἢ τοὺς παρὰ Κεράμωνι δούλους; Ἐγὼ μὲν
better to-be or those with Ceramon slaves I indeed
οἶμαι, ἔφη, τοὺς παρ᾽ ἐμοὶ ἐλευθέρους. Οὐκοῦν, ἔφη, αἰσχρὸν
I-think he-said those with me free Therefore he-said shameful
τὸν μὲν ἀπὸ τῶν πονηροτέρων εὐπορεῖν, σὲ δὲ πολλῷ
the-one indeed from the worse to-prosper you but much
βελτίους ἔχοντα ἐν ἀπορίᾳ εἶναι; Νὴ Δί᾽, ἔφη, ὁ μὲν
better having in perplexity to-be By Zeus he-said he indeed
γὰρ τεχνίτας τρέφει, ἐγὼ δ᾽ ἐλευθερίως πεπαιδευμένους.
for craftsmen supports I but liberally educated-persons
5 Ἆρ᾽ οὖν, ἔφη, τεχνῖταί εἰσιν οἱ χρήσιμόν τι ποιεῖν
So then he-said craftsmen are those useful something to-make
ἐπιστάμενοι; Μάλιστά γ᾽, ἔφη. Οὐκοῦν χρήσιμά γ᾽
knowing-how Certainly at-least he-said Therefore useful at-least

ἄλφιτα; Σφόδρα γε. Τί δ' ἄρτοι; Οὐδὲν ἧττον. Τί
barley-meal Very at-least What and loaves Nothing less What
γάρ; ἔφη, ἱμάτιά τε ἀνδρεῖα καὶ γυναικεῖα καὶ χιτωνίσκοι
for he-said cloaks both men's and women's and tunics
καὶ χλαμύδες καὶ ἐξωμίδες; Σφόδρα γ', ἔφη, καὶ πάντα
and capes and sleeveless-tunics Very at-least he-said even all
ταῦτα χρήσιμα. Ἔπειτα, ἔφη, οἱ παρὰ σοὶ τούτων
these-things useful Then he-said those with you of-these
οὐδὲν ἐπίστανται ποιεῖν; Πάντα μὲν οὖν, ὡς ἐγῷμαι.
nothing know-how to-make All indeed then as I-think
Εἶτ' οὐκ οἶσθα ὅτι ἀφ' ἑνὸς μὲν τούτων, ἀλφιτοποιίας, 6
Then not you-know that from one indeed of-these barley-meal-making
Ναυσικύδης οὐ μόνον ἑαυτόν τε καὶ τοὺς οἰκέτας τρέφει,
Nausicydes not only himself both and the servants supports
ἀλλὰ πρὸς τούτοις καὶ ὗς πολλὰς καὶ βοῦς, καὶ
but in-addition-to these also pigs many and cattle and
περιποιεῖται τοσαῦτα ὥστε καὶ τῇ πόλει πολλάκις
saves so-much that even for-the city often
λειτουργεῖν, ἀπὸ δὲ ἀρτοποιίας Κύρηβος τήν τε οἰκίαν
to-perform-public-services from and bread-making Cyrebus the both household
πᾶσαν διατρέφει καὶ ζῇ δαψιλῶς, Δημέας δ' ὁ Κολλυτεὺς
all maintains and lives lavishly Demeas and the Collytian
ἀπὸ χλαμυδουργίας, Μένων δ' ἀπὸ χλανιδοποιίας,
from cape-making Menon and from cloak-making
Μεγαρέων δ' οἱ πλεῖστοι ἀπὸ ἐξωμιδοποιίας διατρέφονται;
of-the-Megarians and the most from sleeveless-tunic-making are-maintained
Νὴ Δί', ἔφη, οὗτοι μὲν γὰρ ὠνούμενοι βαρβάρους
By Zeus he-said these indeed for buying barbarian
ἀνθρώπους ἔχουσιν, ὥστ' ἀναγκάζειν ἐργάζεσθαι ἃ καλῶς
people have so-as to-compel to-work what fitly
ἔχει, ἐγὼ δ' ἐλευθέρους τε καὶ συγγενεῖς.
is I but free-persons both and kinsfolk

7 Ἔπειτ', ἔφη, ὅτι ἐλεύθεροί τ' εἰσὶ καὶ συγγενεῖς σοι,
Then he-said because free both they-are and kin to-you
οἴει χρῆναι αὐτοὺς μηδὲν ἄλλο ποιεῖν ἢ ἐσθίειν καὶ
do-you-think it-is-needful them nothing else to-do than to-eat and
καθεύδειν; πότερον καὶ τῶν ἄλλων ἐλευθέρων τοὺς οὕτω
to-sleep whether also of-the other free-persons those so
ζῶντας ἄμεινον διάγοντας ὁρᾷς καὶ μᾶλλον εὐδαιμονίζεις
living better faring do-you-see and more do-you-count-happy
ἢ τούς, ἃ ἐπίστανται χρήσιμα πρὸς τὸν βίον, τούτων
than those what they-know useful for the life these-things
ἐπιμελομένους; ἢ τὴν μὲν ἀργίαν καὶ τὴν ἀμέλειαν
caring-for or the indeed idleness and the carelessness
αἰσθάνει τοῖς ἀνθρώποις πρός τε τὸ μαθεῖν, ἃ προσήκει
do-you-perceive for-the men both for the to-learn what is-fitting
ἐπίστασθαι, καὶ πρὸς τὸ μνημονεύειν, ἃ ἂν μάθωσι, καὶ
to-know and for the to-remember what — they-learn and
πρὸς τὸ ὑγιαίνειν τε καὶ ἰσχύειν τοῖς σώμασι καὶ πρὸς τὸ
for the to-be-healthy both and to-be-strong in-the bodies and for the
κτήσασθαί τε καὶ σώζειν τὰ χρήσιμα πρὸς τὸν βίον ὠφέλιμα
to-acquire both and to-keep the useful-things for the life beneficial
ὄντα, τὴν δ' ἐργασίαν καὶ τὴν ἐπιμέλειαν οὐδὲν χρήσιμα;
being the but work and the care in-nothing useful
8 ἔμαθον δέ, ἃ φὴς αὐτὰς ἐπίστασθαι, πότερον ὡς
they-learned and what you-say they to-know whether as
οὔτε χρήσιμα ὄντα πρὸς τὸν βίον οὔτε ποιήσουσαι
neither useful being for the life nor going-to-do
αὐτῶν οὐδέν, ἢ τοὐναντίον ὡς καὶ ἐπιμελησόμεναι
of-them anything or the-opposite as also going-to-take-care
τούτων καὶ ὠφελησόμεναι ἀπ' αὐτῶν; ποτέρως γὰρ ἂν
of-these and going-to-benefit from them in-which-way for —
μᾶλλον ἄνθρωποι σωφρονοῖεν, ἀργοῦντες ἢ τῶν χρησίμων
more men would-be-temperate being-idle or the useful-things

ἐπιμελόμενοι; ποτέρως δ' ἂν δικαιότεροι εἶεν, εἰ
caring-for in-which-way and — more-just would-they-be if
ἐργάζοιντο ἢ εἰ ἀργοῦντες βουλεύοιντο περὶ τῶν ἐπιτηδείων;
they-worked or if being-idle they-deliberated about the necessities
ἀλλὰ καὶ νῦν μέν, ὡς ἐγῷμαι, οὔτε σὺ ἐκείνας φιλεῖς 9
but also now indeed as I-think neither you them love
οὔτ' ἐκεῖναι σέ, σὺ μὲν ἡγούμενος αὐτὰς ἐπιζημίους εἶναι
nor they you you indeed considering them burdensome to-be
σεαυτῷ, ἐκεῖναι δὲ σὲ ὁρῶσαι ἀχθόμενον ἐφ' ἑαυταῖς· ἐκ
to-yourself they but you seeing vexed at themselves from
δὲ τούτων κίνδυνος μείζω τε ἀπέχθειαν γίγνεσθαι καὶ τὴν
and these-things danger greater both hatred to-arise and the
προγεγονυῖαν χάριν μειοῦσθαι. ἐὰν δὲ προστατήσῃς ὅπως
previous gratitude to-be-diminished if but you-see-to-it that
ἐνεργοὶ ὦσι, σὺ μὲν ἐκείνας φιλήσεις, ὁρῶν ὠφελίμους
active they-be you indeed them will-love seeing useful
σεαυτῷ οὔσας, ἐκεῖναι δὲ σὲ ἀγαπήσουσιν, αἰσθόμεναι
to-yourself being they and you will-cherish perceiving
χαίροντα αὐταῖς, τῶν δὲ προγεγονυιῶν εὐεργεσιῶν ἥδιον
pleased with-them the and previous benefits more-pleasantly
μεμνημένοι τὴν ἀπ' ἐκείνων χάριν αὐξήσετε, καὶ ἐκ
remembering the from those gratitude you-will-increase and from
τούτων φιλικώτερόν τε καὶ οἰκειότερον ἀλλήλοις ἕξετε.
these more-friendly both and more-intimate to-one-another you-will-be
εἰ μὲν τοίνυν αἰσχρόν τι ἔμελλον ἐργάσεσθαι, 10
if indeed then shameful something they-were-about to-do
θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν· νῦν δὲ ἃ μὲν δοκεῖ
death instead-of it must-be-preferred was now but what indeed seem
κάλλιστα καὶ πρεπωδέστατα γυναικὶ εἶναι ἐπίστανται, ὡς
finest and most-becoming for-a-woman to-be they-know as
ἔοικε· πάντες δὲ ἃ ἐπίστανται ῥᾷστά τε καὶ τάχιστα
it-seems all and what they-know most-easily both and most-quickly

καὶ κάλλιστα καὶ ἥδιστα ἐργάζονται. μὴ οὖν ὄκνει, ἔφη,
and best and most-pleasantly do not then hesitate he-said
ταῦτα εἰσηγεῖσθαι αὐταῖς ἃ σοί τε λυσιτελήσει κἀκείναις·
these-things to-introduce to-them which for-you both will-be-profitable and-for-them
11 καί, ὡς εἰκός, ἡδέως ὑπακούσονται. Ἀλλὰ νὴ τοὺς θεούς,
and as is-likely gladly they-will-obey But by the gods
ἔφη ὁ Ἀρίσταρχος, οὕτω μοι δοκεῖς καλῶς λέγειν, ὦ
said — Aristarchus so to-me you-seem well to-speak O
Σώκρατες, ὥστε πρόσθεν μὲν οὐ προσιέμην δανείσασθαι,
Socrates that formerly indeed not I-admitted to-borrow
εἰδὼς ὅτι ἀναλώσας ὃ ἂν λάβω οὐχ ἕξω ἀποδοῦναι, νῦν
knowing that having-spent what — I-get not I-shall-have to-repay now
δέ μοι δοκῶ εἰς ἔργων ἀφορμὴν ὑπομενεῖν αὐτὸ ποιῆσαι.
but to-me I-seem for of-works a-starting-capital to-be-willing it to-do
12 Ἐκ τούτων δὲ ἐπορίσθη μὲν ἀφορμή, ἐωνήθη δὲ ἔρια·
From these and was-provided indeed capital was-bought and wool
καὶ ἐργαζόμεναι μὲν ἠρίστων, ἐργασάμεναι δὲ ἐδείπνουν,
and working indeed they-lunched having-worked and they-dined
ἱλαραὶ δὲ ἀντὶ σκυθρωπῶν ἦσαν· καὶ ἀντὶ ὑφορωμένων
cheerful and instead-of gloomy they-were and instead-of looking-askance-at
ἑαυτοὺς ἡδέως ἀλλήλους ἑώρων, καὶ αἱ μὲν ὡς κηδεμόνα
one-another gladly one-another they-saw and they indeed as guardian
ἐφίλουν, ὁ δὲ ὡς ὠφελίμους ἠγάπα. τέλος δὲ ἐλθὼν
loved-him he and as useful cherished-them finally and having-come
πρὸς τὸν Σωκράτη χαίρων διηγεῖτο ταῦτά τε καὶ ὅτι
to — Socrates rejoicing he-related these-things both and that
αἰτιῶνται αὐτὸν μόνον τῶν ἐν τῇ οἰκίᾳ ἀργὸν ἐσθίειν.
they-blame him alone of-those in the house idle to-eat
13 καὶ ὁ Σωκράτης ἔφη· Εἶτα οὐ λέγεις αὐταῖς τὸν τοῦ κυνὸς
and — Socrates said Then not do-you-tell them the of-the dog
λόγον; φασὶ γάρ, ὅτε φωνήεντα ἦν τὰ ζῷα, τὴν οἶν πρὸς
story they-say for when endowed-with-speech were the animals the sheep to

τὸν δεσπότην εἰπεῖν· Θαυμαστὸν ποιεῖς, ὃς ἡμῖν μὲν ταῖς
the master to-say Strange-thing you-do who to-us indeed the-ones
καὶ ἔριά σοι καὶ ἄρνας καὶ τυρὸν παρεχούσαις οὐδὲν δίδως
both wool to-you and lambs and cheese providing nothing give
ὅ τι ἂν μὴ ἐκ τῆς γῆς λάβωμεν, τῷ δὲ κυνί, ὃς οὐδὲν
what ever — not from the earth we-get to-the but dog who nothing
τοιοῦτόν σοι παρέχει, μεταδίδως οὗπερ αὐτὸς ἔχεις σίτου.
such to-you provides you-share of-which yourself you-have food
τὸν κύνα οὖν ἀκούσαντα εἰπεῖν· Ναὶ μὰ Δί· ἐγὼ γάρ εἰμι 14
the dog then having-heard to-say Yes by Zeus I for am
ὁ καὶ ὑμᾶς αὐτὰς σῴζων ὥστε μήτε ὑπ' ἀνθρώπων
the-one also you yourselves keeping-safe so-that neither by men
κλέπτεσθαι μήτε ὑπὸ λύκων ἁρπάζεσθαι· ἐπεὶ ὑμεῖς
to-be-stolen nor by wolves to-be-carried-off since you
γε, εἰ μὴ ἐγὼ προφυλάττοιμι ὑμᾶς, οὐδ' ἂν νέμεσθαι
at-least if not I should-guard you not-even — to-graze
δύναισθε, φοβούμεναι μὴ ἀπόλησθε. οὕτω δὴ λέγεται
could fearing lest you-perish so indeed is-said
καὶ τὰ πρόβατα συγχωρῆσαι τὸν κύνα προτιμᾶσθαι. καὶ
also the sheep to-have-conceded the dog to-be-preferred and
σὺ οὖν ἐκείναις λέγε ὅτι ἀντὶ κυνὸς εἶ φύλαξ καὶ
you then to-them tell that instead-of a-dog you-are guardian and
ἐπιμελητής, καὶ διὰ σὲ οὐδ' ὑφ' ἑνὸς ἀδικούμεναι
overseer and because-of you not-even by one being-wronged
ἀσφαλῶς τε καὶ ἡδέως ἐργαζόμεναι ζῶσιν.
safely both and pleasantly working they-live

Eutherus, who lost his property abroad in the war, is earning his living by manual labor. Socrates warns that his body will not last and advises him to become a rich man's steward. Eutherus balks at such servitude; Socrates answers that public officials are not thought slavish, and that every work brings blame, so he should serve fair-minded men and do his best.

1 Ἄλλον δέ ποτε ἀρχαῖον ἑταῖρον διὰ χρόνου ἰδών·
Another and once old comrade after a-time having-seen
Πόθεν, ἔφη, Εὔθηρε, φαίνει; Ὑπὸ μὲν τὴν κατάλυσιν
Whence he-said Eutherus do-you-appear At indeed the end
τοῦ πολέμου, ἔφη, ὦ Σώκρατες, ἐκ τῆς ἀποδημίας,
of-the war he-said O Socrates from the travels-abroad
νυνὶ μέντοι αὐτόθεν. ἐπειδὴ γὰρ ἀφῃρέθημεν τὰ ἐν τῇ
now however from-here-itself since for we-were-deprived-of the in the
ὑπερορίᾳ κτήματα, ἐν δὲ τῇ Ἀττικῇ ὁ πατήρ μοι οὐδὲν
across-the-border possessions in and — Attica the father to-me nothing
κατέλιπεν, ἀναγκάζομαι νῦν ἐπιδημήσας τῷ σώματι
left I-am-compelled now having-come-home with-the body
ἐργαζόμενος τὰ ἐπιτήδεια πορίζεσθαι. δοκεῖ δέ μοι τοῦτο
working the necessities to-procure it-seems and to-me this
κρεῖττον εἶναι ἢ δέεσθαί τινος ἀνθρώπων, ἄλλως τε
better to-be than to-need anyone of-men especially both
καὶ μηδὲν ἔχοντα ἐφ' ὅτῳ ἂν δανειζοίμην.
and nothing having on which — I-might-borrow

2 Καὶ πόσον ἂν χρόνον οἴει σοι, ἔφη, τὸ σῶμα ἱκανὸν
And how-long — time do-you-think for-you he-said the body able
εἶναι μισθοῦ τὰ ἐπιτήδεια ἐργάζεσθαι; Μὰ τὸν Δί', ἔφη,
to-be for-wages the necessities to-earn By — Zeus he-said
οὐ πολὺν χρόνον. Καὶ μήν, ἔφη, ὅταν γε πρεσβύτερος
not long time And indeed he-said when at-least older

γένῃ, δῆλον ὅτι δαπάνης μὲν δεήσει, μισθὸν δὲ οὐδείς
you-become clear that expenses indeed you-will-need wage but no-one
σοι θελήσει τῶν τοῦ σώματος ἔργων διδόναι.
to-you will-be-willing for-the of-the body works to-give
Ἀληθῆ λέγεις, ἔφη. Οὐκοῦν, ἔφη, κρεῖττόν ἐστιν αὐτόθεν 3
True-things you-say he-said Therefore he-said better it-is right-away
τοῖς τοιούτοις τῶν ἔργων ἐπιτίθεσθαι, ἃ καὶ πρεσβυτέρῳ
— to-such of-the works to-apply which even for-one-older
γενομένῳ ἐπαρκέσει, καὶ προσελθόντα τῳ τῶν πλείονα
having-become will-suffice and having-approached someone of-those more
χρήματα κεκτημένων, [τῷ] δεομένῳ τοῦ συνεπιμελησομένου,
money having-acquired the needing the one-who-will-help-take-care
ἔργων τε ἐπιστατοῦντα καὶ συγκομίζοντα καρποὺς καὶ
of-works both supervising and helping-gather crops and
συμφυλάττοντα τὴν οὐσίαν, ὠφελοῦντα ἀντωφελεῖσθαι.
helping-guard the property benefiting to-be-benefited-in-return
Χαλεπῶς ἄν, ἔφη, ἐγώ, ὦ Σώκρατες, δουλείαν ὑπομείναιμι. 4
Hardly — he-said I O Socrates slavery could-endure
Καὶ μὴν οἵ γε ἐν ταῖς πόλεσι προστατεύοντες καὶ
And indeed those at-least in the cities presiding and
τῶν δημοσίων ἐπιμελούμενοι οὐ δουλοπρεπέστεροι ἕνεκα
the public-affairs taking-care-of not more-slavish for-the-sake
τούτου, ἀλλ' ἐλευθεριώτεροι νομίζονται.
of-this but more-free are-thought
Ὅλως, ἔφη, ὦ Σώκρατες, τὸ ὑπαίτιον εἶναί τινι οὐ 5
At-all he-said O Socrates the liable-to-blame to-be to-someone not
πάνυ προσίεμαι. Καὶ μήν, ἔφη, Εὔθηρε, οὐ πάνυ γε
very I-accept And indeed he-said Eutherus not very at-least
ῥᾴδιόν ἐστιν εὑρεῖν ἔργον ἐφ' ᾧ οὐκ ἄν τις αἰτίαν
easy it-is to-find a-work at which not — anyone blame
ἔχοι. χαλεπὸν γὰρ οὕτω τι ποιῆσαι ὥστε μηδὲν
would-have hard for so anything to-do so-as nothing

ἁμαρτεῖν, χαλεπὸν δὲ καὶ ἀναμαρτήτως τι ποιήσαντα
to-err hard and also faultlessly anything having-done
μὴ ἀγνώμονι κριτῇ περιτυχεῖν· ἐπεὶ καὶ οἷς νῦν ἐργάζεσθαι
not an-unfair judge to-meet since even in-what now to-work
φὴς θαυμάζω εἰ ῥᾴδιόν ἐστιν ἀνέγκλητον διαγίγνεσθαι.
you-say I-wonder if easy it-is blameless to-come-through
6 χρὴ οὖν πειρᾶσθαι τοὺς φιλαιτίους φεύγειν καὶ τοὺς
it-is-needful then to-try the fault-finding to-shun and the
εὐγνώμονας διώκειν, καὶ τῶν πραγμάτων ὅσα μὲν
fair-minded to-pursue and of-the affairs as-many-as indeed
δύνασαι ποιεῖν ὑπομένειν, ὅσα δὲ μὴ δύνασαι φυλάττεσθαι,
you-can to-do to-undertake as-many-as but not you-can to-guard-against
ὅ τι δ' ἂν πράττῃς, τούτου ὡς κάλλιστα καὶ προθυμότατα
what ever and — you-do this as finely and most-zealously
ἐπιμελεῖσθαι. οὕτω γὰρ ἥκιστ' ἂν μέν σε οἶμαι ἐν αἰτίᾳ
to-take-care-of so for least — indeed you I-think in blame
εἶναι, μάλιστα δὲ τῇ ἀπορίᾳ βοήθειαν εὑρεῖν, ῥᾷστα
to-be most but for-the perplexity help to-find most-easily
δὲ καὶ ἀκινδυνότατα ζῆν καὶ εἰς τὸ γῆρας διαρκέστατα.
and and most-safely to-live and into the old-age most-sufficiently

IX · CRITO'S WATCHDOG

Crito complains that informers sue him because he would rather pay than fight. As he keeps dogs to guard his sheep, Socrates advises him to keep a man to guard him. Crito befriends the able and honest Archedemus, who turns on the informers and drives them off; soon Crito's friends want him too, and he becomes one of Crito's friends.

Οἶδα δέ ποτε αὐτὸν καὶ Κρίτωνος ἀκούσαντα, ὡς χαλεπὸν 1
I-know and once him also from-Crito having-heard how hard
ὁ βίος Ἀθήνησιν εἴη ἀνδρὶ βουλομένῳ τὰ ἑαυτοῦ
the life at-Athens was for-a-man wishing — his-own
πράττειν. Νῦν γάρ, ἔφη, ἐμέ τινες εἰς δίκας ἄγουσιν, οὐχ
to-mind Now for he-said me some into lawsuits bring not
ὅτι ἀδικοῦνται ὑπ' ἐμοῦ, ἀλλ' ὅτι νομίζουσιν ἥδιον
because they-are-wronged by me but because they-think more-gladly
ἄν με ἀργύριον τελέσαι ἢ πράγματα ἔχειν.
— me money to-pay than troubles to-have
καὶ ὁ Σωκράτης· Εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας 2
and — Socrates Tell me he-said O Crito dogs
δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων
and do-you-keep so-that for-you the wolves from the sheep
ἀπερύκωσι; Καὶ μάλα, ἔφη· μᾶλλον γάρ μοι λυσιτελεῖ
they-may-keep-off Yes very he-said more for for-me it-pays
τρέφειν ἢ μή. Οὐκ ἂν οὖν θρέψαις καὶ ἄνδρα,
to-keep-them than not Not — then would-you-keep also a-man
ὅστις ἐθέλοι τε καὶ δύναιτο σοῦ ἀπερύκειν τοὺς
who would-be-willing both and could from-you to-keep-off those
ἐπιχειροῦντας ἀδικεῖν σε;
attempting to-wrong you
Ἥδεως γ' ἄν, ἔφη, εἰ μὴ φοβοίμην ὅπως μὴ ἐπ' 3
Gladly at-least — he-said if not I-feared — lest against
αὐτόν με τράποιτο. Τί δ'; ἔφη, οὐχ ὁρᾷς ὅτι πολλῷ
myself me he-turn What and he-said not you-see that much
ἥδιόν ἐστι χαριζόμενον οἵῳ σοὶ ἀνδρὶ ἢ ἀπεχθόμενον
more-pleasant it-is gratifying such as-you a-man than incurring-hatred
ὠφελεῖσθαι; εὖ ἴσθ' ὅτι εἰσὶν ἐνθάδε τῶν τοιούτων
to-be-benefited well know that there-are here — of-such
ἀνδρῶν, οἳ πάνυ ἂν φιλοτιμηθεῖεν φίλῳ σοι χρῆσθαι.
men who very — would-be-ambitious as-a-friend you to-have

4 Καὶ ἐκ τούτων ἀνευρίσκουσιν Ἀρχέδημον, πάνυ μὲν
And from these they-find Archedemus very indeed
ἱκανὸν εἰπεῖν τε καὶ πρᾶξαι, πένητα δέ· οὐ γὰρ ἦν οἷος
able to-speak both and to-act poor but not for he-was such-as
ἀπὸ παντὸς κερδαίνειν, ἀλλὰ φιλόχρηστός τε καὶ ἔφη
from everything to-make-gain but honest both and he-said
ῥᾷστον εἶναι ἀπὸ τῶν συκοφαντῶν λαμβάνειν. τούτῳ
most-easy to-be from the informers to-take to-this-man
οὖν ὁ Κρίτων, ὁπότε συγκομίζοι ἢ σῖτον ἢ ἔλαιον
then — Crito whenever he-gathered-in either grain or oil
ἢ οἶνον ἢ ἔρια ἤ τι ἄλλο τῶν ἐν ἀγρῷ γιγνομένων
or wine or wool or some other of-the in field produced
χρησίμων πρὸς τὸν βίον, ἀφελὼν ἂν ἔδωκε· καὶ
useful-things for the life having-set-apart — he-would-give and
ὁπότε θύοι, ἐκάλει, καὶ τὰ τοιαῦτα πάντα ἐπεμελεῖτο.
whenever he-sacrificed he-invited and — such-things all he-attended-to
5 νομίσας δὲ ὁ Ἀρχέδημος ἀποστροφὴν οἱ τὸν
having-considered and — Archedemus a-refuge for-himself the
Κρίτωνος οἶκον μάλα περιεῖπεν αὐτόν. καὶ εὐθύς του
of-Crito house greatly courted him and at-once one
τῶν συκοφαντούντων τὸν Κρίτωνα ἀνευρίσκει πολλὰ μὲν
of-the informing-against — Crito he-finds-out many indeed
ἀδικήματα, πολλοὺς δ' ἐχθρούς· καὶ προσεκαλέσατο εἰς
crimes many and enemies and he-summoned-him to
δίκην δημοσίαν, ἐν ᾗ αὐτὸν ἔδει κριθῆναι ὅ τι
trial public in which him it-was-needful to-be-judged what ever
δεῖ παθεῖν ἢ ἀποτῖσαι.
he-must suffer or pay
6 ὁ δὲ συνειδὼς αὑτῷ πολλὰ καὶ πονηρὰ πάντ' ἐποίει
he and conscious for-himself of-many and wicked-things everything did
ὥστε ἀπαλλαγῆναι τοῦ Ἀρχεδήμου. ὁ δὲ Ἀρχέδημος οὐκ
so-as to-be-rid — of-Archedemus — but Archedemus not

ἀπηλλάττετο, ἕως τόν τε Κρίτωνα ἀφῆκε καὶ αὐτῷ
let-go until — both Crito he-let-alone and to-him
χρήματα ἔδωκεν.
money he-gave

ἐπεὶ δὲ τοῦτό τε καὶ ἄλλα τοιαῦτα ὁ Ἀρχέδημος 7
when and this both and other such-things — Archedemus
διεπράξατο, ἤδη τότε, ὥσπερ, ὅταν νομεὺς ἀγαθὸν κύνα
had-accomplished already then just-as when a-herdsman good dog
ἔχῃ, καὶ οἱ ἄλλοι νομεῖς βούλονται πλησίον αὐτοῦ τὰς
has also the other herdsmen wish near him the
ἀγέλας ἱστάναι, ἵνα τοῦ κυνὸς ἀπολαύωσιν, οὕτω δὴ
herds to-station so-that of-the dog they-may-benefit so indeed
καὶ Κρίτωνος πολλοὶ τῶν φίλων ἐδέοντο καὶ σφίσι
also of-Crito many of-the friends asked also for-themselves
παρέχειν φύλακα τὸν Ἀρχέδημον.
to-provide as-guardian — Archedemus

ὁ δὲ Ἀρχέδημος τῷ Κρίτωνι ἡδέως ἐχαρίζετο, καὶ οὐχ 8
— and Archedemus — to-Crito gladly gratified and not
ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι
that alone — Crito in quiet was but also the friends
αὐτοῦ. εἰ δέ τις αὐτῷ τούτων οἷς ἀπήχθετο ὀνειδίζοι
of-him if and someone to-him of-those whom he-had-offended reproached
ὡς ὑπὸ Κρίτωνος ὠφελούμενος κολακεύοι αὐτόν· Πότερον
that by Crito being-benefited he-flattered him Whether
οὖν, ἔφη ὁ Ἀρχέδημος, αἰσχρόν ἐστιν εὐεργετούμενον
then said — Archedemus shameful is-it being-benefited
ὑπὸ χρηστῶν ἀνθρώπων καὶ ἀντευεργετοῦντα τοὺς μὲν
by good men and benefiting-in-return — indeed
τοιούτους φίλους ποιεῖσθαι, τοῖς δὲ πονηροῖς διαφέρεσθαι,
such friends to-make with-the but wicked to-be-at-odds
ἢ τοὺς μὲν καλοὺς κἀγαθοὺς ἀδικεῖν πειρώμενον ἐχθροὺς
or the indeed fine and-good to-wrong trying enemies

ποιεῖσθαι, τοῖς δὲ πονηροῖς συνεργοῦντα πειρᾶσθαι φίλους
to-make with-the but wicked working-together trying friends
ποιεῖσθαι καὶ χρῆσθαι τούτοις ἀντ᾽ ἐκείνων; ἐκ δὲ
to-make and to-use these instead-of those from and
τούτου εἷς τε τῶν Κρίτωνος φίλων Ἀρχέδημος ἦν καὶ
this one both of-the of-Crito friends Archedemus was and
ὑπὸ τῶν ἄλλων Κρίτωνος φίλων ἐτιμᾶτο.
by the other of-Crito friends was-honored

X · DIODORUS AND HERMOGENES

Socrates asks Diodorus whether he would recover a runaway slave or nurse a sick one; then he should help his friend Hermogenes, who is in need and would repay him with service worth many slaves. Good friends are cheap at such a time. Diodorus goes himself to Hermogenes and for a small outlay gains a friend devoted to his good.

1 Οἶδα δὲ καὶ Διοδώρῳ αὐτὸν ἑταίρῳ ὄντι τοιάδε
I-know and also to-Diodorus him a-comrade being such-things
διαλεχθέντα· Εἰπέ μοι, ἔφη, ὦ Διόδωρε, ἄν τίς σοι τῶν
having-conversed Tell me he-said O Diodorus if any to-you of-the
οἰκετῶν ἀποδρᾷ, ἐπιμελεῖ ὅπως ἀνασώσει;
servants runs-away do-you-take-care how you-will-recover-him
2 Καὶ ἄλλους γε νὴ Δί᾽, ἔφη, παρακαλῶ, σῶστρα τούτου
And others at-least by Zeus he-said I-summon a-reward for-this
ἀνακηρύττων. Τί γάρ; ἔφη, ἐάν τίς σοι κάμνῃ τῶν
proclaiming What for he-said if any to-you is-sick of-the
οἰκετῶν, τούτου ἐπιμελεῖ καὶ παρακαλεῖς ἰατρούς, ὅπως
servants of-this do-you-take-care and summon doctors so-that
μὴ ἀποθάνῃ; Σφόδρα γ᾽, ἔφη. Εἰ δέ τίς σοι τῶν
not he-die Very at-least he-said If but any to-you of-the
γνωρίμων, ἔφη, πολὺ τῶν οἰκετῶν χρησιμώτερος ὢν
acquaintances he-said much than-the servants more-useful being

κινδυνεύει δι᾽ ἔνδειαν ἀπολέσθαι, οὐκ οἴει σοι
is-in-danger through want to-perish not do-you-think for-you
ἄξιον εἶναι ἐπιμεληθῆναι ὅπως διασωθῇ;
worthwhile to-be to-take-care so-that he-be-saved
καὶ μὴν οἶσθά γε ὅτι οὐκ ἀγνώμων ἐστὶν Ἑρμογένης, 3
and indeed you-know at-least that not unfeeling is Hermogenes
αἰσχύνοιτο δ᾽ ἄν, εἰ ὠφελούμενος ὑπὸ σοῦ μὴ
he-would-be-ashamed and — if being-benefited by you not
ἀντωφελοίη σε· καίτοι τὸ ὑπηρέτην ἑκόντα τε καὶ
should-benefit-in-return you and-yet the a-helper willing both and
εὔνουν καὶ παραμόνιμον [καὶ τὸ κελευόμενον ἱκανὸν ποιεῖν]
well-disposed and constant and the thing-bidden able to-do
ἔχειν καὶ μὴ μόνον τὸ κελευόμενον ἱκανὸν ὄντα ποιεῖν,
to-have and not only the thing-bidden able being to-do
ἀλλὰ δυνάμενον καὶ ἀφ᾽ ἑαυτοῦ χρήσιμον εἶναι καὶ προνοεῖν
but able also of himself useful to-be and to-foresee
καὶ προβουλεύεσθαι πολλῶν οἰκετῶν οἶμαι ἀντάξιον εἶναι.
and to-plan-ahead of-many servants I-think equal-in-worth to-be
οἱ μέντοι ἀγαθοὶ οἰκονόμοι, ὅταν τὸ πολλοῦ ἄξιον μικροῦ 4
the however good managers when the of-much worth for-little
ἐξῇ πρίασθαι, τότε φασὶ δεῖν ὠνεῖσθαι· νῦν δὲ
it-is-possible to-buy then they-say it-is-needful to-buy now but
διὰ τὰ πράγματα εὐωνοτάτους ἔστι φίλους ἀγαθοὺς
because-of the circumstances very-cheap it-is-possible friends good
κτήσασθαι.
to-acquire
καὶ ὁ Διόδωρος· Ἀλλὰ καλῶς γε, ἔφη, λέγεις, ὦ 5
and — Diodorus But well at-least he-said you-speak O
Σώκρατες, καὶ κέλευσον ἐλθεῖν ὡς ἐμὲ τὸν Ἑρμογένη.
Socrates and bid to-come to me — Hermogenes
Μὰ Δί᾽, ἔφη, οὐκ ἔγωγε· νομίζω γὰρ οὔτε σοὶ κάλλιον
By Zeus he-said not I-at-least I-think for neither for-you finer

εἶναι τὸ καλέσαι ἐκεῖνον τοῦ αὐτὸν ἐλθεῖν πρὸς ἐκεῖνον
to-be the to-summon him than-the yourself to-go to him
οὔτ᾽ ἐκείνῳ μεῖζον ἀγαθὸν τὸ πραχθῆναι ταῦτα ἢ σοί.
nor for-him greater good the to-be-done these-things than for-you
6 οὕτω δὴ ὁ Διόδωρος ᾤχετο πρὸς τὸν Ἑρμογένη· καὶ
so indeed — Diodorus went to — Hermogenes and
οὐ πολὺ τελέσας ἐκτήσατο φίλον, ὃς ἔργον εἶχε σκοπεῖν
not much having-paid acquired a-friend who his-business had to-consider
ὅ τι ἂν ἢ λέγων ἢ πράττων ὠφελοίη τε καὶ
what ever — either saying or doing he-might-benefit both and
εὐφραίνοι Διόδωρον.
might-cheer Diodorus

BOOK III

I · THE TEACHER OF GENERALSHIP

Dionysodorus comes to Athens professing to teach generalship, and Socrates urges an ambitious young man to learn it. When the young man returns, Socrates teases him and asks what he was taught: only tactics. A general must also provide supplies, be inventive, careful, and enduring, tell good soldiers from bad, and know when to use each formation; since Dionysodorus taught neither, he should go back and ask.

Ὅτι δὲ τοὺς ὀρεγομένους τῶν καλῶν ἐπιμελεῖς ὢν 1
That and those aspiring-to the fine-things careful of-what
ὀρέγοιντο ποιῶν ὠφέλει, νῦν τοῦτο διηγήσομαι. ἀκούσας γάρ
they-aspired-to making he-benefited now this I-shall-relate having-heard for
ποτε Διονυσόδωρον εἰς τὴν πόλιν ἥκειν ἐπαγγελλόμενον
once Dionysodorus to the city to-have-come professing
στρατηγεῖν διδάξειν, ἔλεξε πρός τινα τῶν συνόντων, ὃν
to-be-general to-teach he-spoke to one of-the associates whom
ᾐσθάνετο βουλόμενον τῆς τιμῆς ταύτης ἐν τῇ πόλει τυχεῖν·
he-perceived wishing of-the honor this in the city to-obtain
Αἰσχρὸν μέντοι, ὦ νεανία, τὸν βουλόμενον ἐν τῇ πόλει 2
Shameful surely O young-man the one-wishing in the city
στρατηγεῖν, ἐξὸν τοῦτο μαθεῖν, ἀμελῆσαι αὐτοῦ· καὶ
to-be-general it-being-possible this to-learn to-neglect it and
δικαίως ἂν οὗτος ὑπὸ τῆς πόλεως ζημιοῖτο πολὺ
justly — this-man by the city would-be-punished much
μᾶλλον ἢ εἴ τις ἀνδριάντας ἐργολαβοίη μὴ μεμαθηκὼς
more than if someone statues should-contract-for not having-learned
ἀνδριαντοποιεῖν.
to-make-statues

3 ὅλης γὰρ τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις
whole for the city in the of-war dangers
ἐπιτρεπομένης τῷ στρατηγῷ, μεγάλα τά τε ἀγαθὰ
being-entrusted to-the general great the both good-things
κατορθοῦντος αὐτοῦ καὶ τὰ κακὰ διαμαρτάνοντος εἰκὸς
succeeding him and the evils failing likely
γίγνεσθαι. πῶς οὖν οὐκ ἂν δικαίως ὁ τοῦ μὲν μανθάνειν
to-come-about how then not — justly the-one the indeed to-learn
τοῦτο ἀμελῶν, τοῦ δὲ αἱρεθῆναι ἐπιμελόμενος ζημιοῖτο;
this neglecting the but to-be-chosen caring-for would-be-punished
τοιαῦτα μὲν δὴ λέγων ἔπεισεν αὐτὸν ἐλθόντα μανθάνειν.
such-things indeed truly saying he-persuaded him having-gone to-learn
4 ἐπεὶ δὲ μεμαθηκὼς ἦκε, προσέπαιζεν αὐτῷ λέγων· Οὐ
when and having-learned he-came he-joked-with him saying Not
δοκεῖ ὑμῖν, ὦ ἄνδρες, ὥσπερ Ὅμηρος τὸν Ἀγαμέμνονα
does-it-seem to-you O men as Homer — Agamemnon
γεραρὸν ἔφη εἶναι, οὕτω καὶ ὅδε στρατηγεῖν μαθὼν
majestic said to-be so also this-man to-be-general having-learned
γεραρώτερος φαίνεσθαι; καὶ γάρ, ὥσπερ ὁ κιθαρίζειν
more-majestic to-appear and for as he to-play-the-lyre
μαθών, καὶ ἐὰν μὴ κιθαρίζῃ, κιθαριστής ἐστι, καὶ ὁ
having-learned even if not he-plays-the-lyre a-lyre-player is and he
μαθὼν ἰᾶσθαι, κἂν μὴ ἰατρεύῃ, ὅμως ἰατρός ἐστιν, οὕτω
having-learned to-heal even-if not he-practices nevertheless a-doctor is so
καὶ ὅδε ἀπὸ τοῦδε τοῦ χρόνου διατελεῖ στρατηγὸς ὤν, κἂν
also this-man from this — time continues general being even-if
μηδεὶς αὐτὸν ἕληται. ὁ δὲ μὴ ἐπιστάμενος οὔτε στρατηγὸς
no-one him chooses he but not knowing-how neither general
οὔτε ἰατρός ἐστιν, οὐδ' ἐὰν ὑπὸ πάντων ἀνθρώπων αἱρεθῇ.
nor doctor is not-even if by all men he-be-chosen

ἀτάρ, ἔφη, ἵνα καί, ἐὰν ἡμῶν τις ἢ ταξιαρχῇ 5
but he-said so-that also if of-us any either commands-a-regiment
ἢ λοχαγῇ σοι, ἐπιστημονέστεροι τῶν πολεμικῶν
or commands-a-company for-you more-knowing of-the matters-of-war
ὦμεν, λέξον ἡμῖν πόθεν ἤρξατό σε διδάσκειν τὴν
we-may-be tell us from-where he-began you to-teach the
στρατηγίαν. καὶ ὅς· Ἐκ τοῦ αὐτοῦ, ἔφη, εἰς ὅπερ καὶ
generalship and he From the same he-said into which also
ἐτελεύτα· τὰ γὰρ τακτικὰ ἐμέ γε καὶ ἄλλ᾽ οὐδὲν ἐδίδαξεν.
he-ended the for tactics me at-least and else nothing he-taught
Ἀλλὰ μήν, ἔφη ὁ Σωκράτης, τοῦτό γε πολλοστὸν μέρος 6
But indeed said — Socrates this at-least a-very-small part
ἐστὶ στρατηγίας. καὶ γὰρ παρασκευαστικὸν τῶν εἰς τὸν
is of-generalship and for capable-of-preparing of-the-things for the
πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ πoριστικὸν τῶν
war the general to-be it-is-needful and capable-of-providing of-the
ἐπιτηδείων τοῖς στρατιώταις καὶ μηχανικὸν καὶ ἐργαστικὸν
necessities for-the soldiers and inventive and hard-working
καὶ ἐπιμελῆ καὶ καρτερικὸν καὶ ἀγχίνουν καὶ φιλόφρονά τε
and careful and enduring and quick-witted and kindly both
καὶ ὠμὸν καὶ ἁπλοῦν τε καὶ ἐπίβουλον καὶ φυλακτικόν τε
and cruel and straightforward both and crafty and watchful both
καὶ κλέπτην καὶ προετικὸν καὶ ἅρπαγα καὶ φιλόδωρον καὶ
and a-thief and lavish and grasping and generous and
πλεονέκτην καὶ ἀσφαλῆ καὶ ἐπιθετικόν, καὶ ἄλλα πολλὰ καὶ
greedy and cautious and aggressive and other many-things both
φύσει καὶ ἐπιστήμῃ δεῖ τὸν εὖ στρατηγήσοντα ἔχειν.
by-nature and by-knowledge it-is-needful the-one well going-to-command to-have
καλὸν δὲ καὶ τὸ τακτικὸν εἶναι· πολὺ γὰρ διαφέρει 7
fine and also the skilled-in-tactics to-be much for differs
στράτευμα τεταγμένον ἀτάκτου, ὥσπερ λίθοι τε καὶ
an-army drawn-up from-a-disorderly-one as stones both and

πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως μὲν ἐρριμμένα
bricks and timbers and tiles in-disorder indeed thrown-down
οὐδὲν χρήσιμά ἐστιν, ἐπειδὰν δὲ ταχθῇ κάτω μὲν
in-no-way useful are when but they-are-arranged below indeed
καὶ ἐπιπολῆς τὰ μήτε σηπόμενα μήτε τηκόμενα, οἵ
and on-top the-things neither rotting nor dissolving the
τε λίθοι καὶ ὁ κέραμος, ἐν μέσῳ δὲ αἵ τε πλίνθοι καὶ
both stones and the tiles in middle and the both bricks and
τὰ ξύλα, ὥσπερ ἐν οἰκοδομίᾳ συντίθεται, τότε γίγνεται
the timbers as in house-building are-put-together then becomes
πολλοῦ ἄξιον κτῆμα, οἰκία.
of-much worth possession a-house

8 Ἀλλὰ πάνυ, ἔφη ὁ νεανίσκος, ὅμοιον, ὦ Σώκρατες,
But very said the young-man like O Socrates
εἴρηκας. καὶ γὰρ ἐν τῷ πολέμῳ τούς τε πρώτους
you-have-spoken and for in the war the both first
ἀρίστους δεῖ τάττειν καὶ τοὺς τελευταίους, ἐν μέσῳ
best it-is-needful to-station and the last in middle
δὲ τοὺς χειρίστους, ἵνα ὑπὸ μὲν τῶν ἄγωνται, ὑπὸ
but the worst so-that by indeed the-ones they-may-be-led by
δὲ τῶν ὠθῶνται.
and the-others they-may-be-pushed

9 Εἰ μὲν τοίνυν, ἔφη, καὶ διαγιγνώσκειν σε τοὺς ἀγαθοὺς
If indeed then he-said also to-distinguish you the good
καὶ τοὺς κακοὺς ἐδίδαξεν· εἰ δὲ μή, τί σοι ὄφελος
and the bad he-taught if but not what for-you use
ὧν ἔμαθες; οὐδὲ γὰρ εἴ σε ἀργύριον ἐκέλευσε πρῶτον
of-what you-learned not-even for if you money he-bade first
μὲν καὶ τελευταῖον τὸ κάλλιστον τάττειν, ἐν μέσῳ δὲ
indeed and last the finest to-place in middle and
τὸ χείριστον, μὴ διδάξας διαγιγνώσκειν τό τε καλὸν καὶ
the worst not having-taught to-distinguish the both fine and

τὸ κίβδηλον, οὐδὲν ἄν σοι ὄφελος ἦν. Ἀλλὰ μὰ
the counterfeit no — for-you use would-there-be But by
Δί', ἔφη, οὐκ ἐδίδαξεν· ὥστε αὐτοὺς ἂν ἡμᾶς δέοι
Zeus he-said not he-taught so-that ourselves — us it-would-be-needful
τούς τε ἀγαθοὺς καὶ τοὺς κακοὺς κρίνειν.
the both good and the bad to-judge
Τί οὖν οὐ σκοποῦμεν, ἔφη, πῶς ἂν αὐτῶν μὴ 10
Why then not do-we-consider he-said how — of-them not
διαμαρτάνοιμεν; Βούλομαι, ἔφη ὁ νεανίσκος. Οὐκοῦν, ἔφη,
we-might-be-mistaken I-wish said the young-man Therefore he-said
εἰ μὲν ἀργύριον δέοι ἁρπάζειν, τοὺς φιλαργυρωτάτους
if indeed money it-were-needful to-seize the most-avaricious
πρώτους καθιστάντες ὀρθῶς ἂν τάττοιμεν; Ἔμοιγε
first stationing rightly — would-we-dispose To-me-at-least
δοκεῖ. Τί δὲ τοὺς κινδυνεύειν μέλλοντας; ἆρα τοὺς
it-seems What and those to-run-risks being-about then the
φιλοτιμοτάτους προτακτέον; Οὗτοι γοῦν εἰσιν, ἔφη, οἱ
most-ambitious must-be-put-in-front These at-any-rate are he-said those
ἕνεκα ἐπαίνου κινδυνεύειν ἐθέλοντες. οὐ τοίνυν οὗτοί γε
for-the-sake of-praise to-run-risks willing not then these at-least
ἄδηλοι, ἀλλ' ἐπιφανεῖς πανταχοῦ ὄντες εὐεύρετοι ἂν εἶεν.
obscure but conspicuous everywhere being easy-to-find — would-be
Ἀτάρ, ἔφη, πότερά σε τάττειν μόνον ἐδίδαξεν, ἢ καὶ 11
But he-said whether you to-arrange only he-taught or also
ὅπῃ καὶ ὅπως χρηστέον ἑκάστῃ τῶν τάξεων; Οὐ πάνυ,
where and how must-be-used each of-the formations Not very
ἔφη. Καὶ μὴν πολλά γ' ἐστὶ πρὸς ἃ οὔτε τάττειν
he-said And indeed many at-least are against which neither to-arrange
οὔτε ἄγειν ὡσαύτως προσήκει. Ἀλλὰ μὰ Δί', ἔφη,
nor to-lead in-the-same-way is-fitting But by Zeus he-said
οὐ διεσαφήνιζε ταῦτα. Νὴ Δί', ἔφη, πάλιν τοίνυν
not he-made-clear these-things By Zeus he-said again then

ἐλθὼν ἐπανερώτα· ἢν γὰρ ἐπίστηται καὶ μὴ ἀναιδὴς
having-gone ask-further if for he-knows and not shameless
ᾖ, αἰσχυνεῖται ἀργύριον εἰληφὼς ἐνδεᾶ σε ἀποπέμψασθαι.
be he-will-be-ashamed money having-taken lacking you to-send-away

II · THE SHEPHERD OF THE PEOPLE

Socrates asks a newly elected general why Homer calls Agamemnon shepherd of the people: as a shepherd keeps his sheep safe and fed, a general must keep his soldiers safe and fed and win them victory. A king is chosen not to care for himself but to make his people happy, and so is a general.

1 Ἐντυχὼν δέ ποτε στρατηγεῖν ᾑρημένῳ τῳ· Τοῦ ἕνεκεν,
Having-met and once to-be-general chosen to-someone Of-what for-the-sake
ἔφη, Ὅμηρον οἴει τὸν Ἀγαμέμνονα προσαγορεῦσαι
he-said Homer do-you-think — Agamemnon to-have-called
ποιμένα λαῶν; ἆρά γε ὅτι, ὥσπερ τὸν ποιμένα δεῖ
shepherd of-the-people then at-least because just-as the shepherd it-is-needful
ἐπιμελεῖσθαι, ὅπως σῳαί τε ἔσονται αἱ οἷες καὶ τὰ ἐπιτήδεια
to-take-care that safe both will-be the sheep and the necessities
ἕξουσι καί, οὗ ἕνεκα τρέφονται, τοῦτο ἔσται,
they-will-have and that-for-which for-the-sake they-are-kept this will-be
οὕτω καὶ τὸν στρατηγὸν ἐπιμελεῖσθαι δεῖ, ὅπως σῳοί
so also the general to-take-care it-is-needful that safe
τε οἱ στρατιῶται ἔσονται καὶ τὰ ἐπιτήδεια ἕξουσι καί,
both the soldiers will-be and the necessities they-will-have and
οὗ ἕνεκα στρατεύονται, τοῦτο ἔσται; στρατεύονται
that-for-which for-the-sake they-serve this will-be they-serve
δέ, ἵνα κρατοῦντες τῶν πολεμίων εὐδαιμονέστεροι ὦσιν.
and so-that prevailing-over the enemies happier they-may-be

ἢ τί δήποτε οὕτως ἐπῄνεσε τὸν Ἀγαμέμνονα εἰπών· 2
or why ever thus did-he-praise — Agamemnon saying

Ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής;
Both king both good strong and spearman

ἆρά γε ὅτι αἰχμητής τε κρατερὸς ἂν εἴη, οὐκ εἰ
then at-least because spearman both strong — he-would-be not if
μόνος αὐτὸς εὖ ἀγωνίζοιτο πρὸς τοὺς πολεμίους, ἀλλ' εἰ
alone himself well he-fought against the enemies but if
καὶ παντὶ τῷ στρατοπέδῳ τούτου αἴτιος εἴη, καὶ βασιλεὺς
also for-all the army of-this the-cause he-were and king
ἀγαθός, οὐκ εἰ μόνον τοῦ ἑαυτοῦ βίου καλῶς προεστήκοι,
good not if only — of-his-own life well he-took-charge
ἀλλ' εἰ καί, ὧν βασιλεύοι, τούτοις εὐδαιμονίας αἴτιος εἴη;
but if also of-whom he-was-king for-these of-happiness the-cause he-were
καὶ γὰρ βασιλεὺς αἱρεῖται οὐχ ἵνα ἑαυτοῦ καλῶς 3
and for a-king is-chosen not so-that of-himself well
ἐπιμελῆται, ἀλλ' ἵνα καὶ οἱ ἑλόμενοι δι' αὐτὸν εὖ
he-may-take-care but so-that also those having-chosen through him well
πράττωσι· καὶ στρατεύονται δὲ πάντες, ἵνα ὁ βίος
may-fare and serve and all so-that the life
αὐτοῖς ὡς βέλτιστος ᾖ, καὶ στρατηγοὺς αἱροῦνται
for-them as best may-be and generals they-choose
τούτου ἕνεκα, ἵνα πρὸς τοῦτο αὐτοῖς ἡγεμόνες ὦσι.
of-this for-the-sake so-that to this for-them leaders they-may-be
δεῖ οὖν τὸν στρατηγοῦντα τοῦτο παρασκευάζειν τοῖς 4
it-is-needful then the one-commanding this to-provide for-those
ἑλομένοις αὐτὸν στρατηγόν· καὶ γὰρ οὔτε κάλλιον τούτου
having-chosen him general and for neither finer than-this
ἄλλο ῥᾴδιον εὑρεῖν οὔτε αἴσχιον τοῦ ἐναντίου. καὶ
other-thing easy to-find nor more-shameful than-the opposite and

οὕτως ἐπισκοπῶν τίς εἴη ἀγαθοῦ ἡγεμόνος ἀρετὴ τὰ
thus examining what might-be of-a-good leader the-virtue the
μὲν ἄλλα περιῄρει, κατέλιπε δὲ τὸ εὐδαίμονας ποιεῖν
indeed other-things he-stripped-away he-left and the happy to-make
ὧν ἂν ἡγῆται.
whom — he-leads

III · THE CAVALRY COMMANDER

Socrates asks a new cavalry commander what he means to do. He must improve the horses and the riders, train them on rough ground, and make them obey. Men obey those they think know best, so he must be the best horseman and persuade them that obedience serves them, for which he needs skill in speaking. Athens excels in love of honor, and its cavalry could excel too.

1 Καὶ ἱππαρχεῖν δέ τινι ἠρημένῳ οἶδά ποτε αὐτὸν
And to-command-cavalry and to-someone chosen I-know once him
τοιάδε διαλεχθέντα· Ἔχοις ἄν, ἔφη, ὦ νεανία, εἰπεῖν ἡμῖν
such-things having-conversed Could-you — he-said O young-man say to-us
ὅτου ἕνεκα ἐπεθύμησας ἱππαρχεῖν; οὐ γὰρ δὴ τοῦ
of-what for-the-sake you-desired to-command-cavalry not for indeed for-the
πρῶτος τῶν ἱππέων ἐλαύνειν· καὶ γὰρ οἱ ἱπποτοξόται
first of-the horsemen to-ride and for the mounted-archers
τούτου γε ἀξιοῦνται· προελαύνουσι γοῦν καὶ τῶν
this at-least are-thought-worthy-of they-ride-ahead at-any-rate even of-the
ἱππάρχων. Ἀληθῆ λέγεις, ἔφη. Ἀλλὰ μὴν οὐδὲ τοῦ
cavalry-commanders True-things you-say he-said But indeed not-even for-the
γνωσθῆναί γε· ἐπεὶ καὶ οἱ μαινόμενοί γε ὑπὸ πάντων
to-be-known at-least since even the mad at-least by all
γιγνώσκονται.
are-known

Ἀληθές, ἔφη, καὶ τοῦτο λέγεις. Ἀλλ' ἆρα ὅτι τὸ ἱππικὸν 2
True he-said also this you-say But then because the cavalry
οἴει τῇ πόλει βέλτιον ἂν ποιήσας παραδοῦναι καί,
you-think to-the city better — having-made to-hand-over and
εἴ τις χρεία γίγνοιτο ἱππέων, τούτων ἡγούμενος ἀγαθοῦ
if any need arise of-horsemen these leading of-good
τινος αἴτιος γενέσθαι τῇ πόλει; Καὶ μάλα, ἔφη. Καὶ
some the-cause to-become for-the city Yes very he-said And
ἔστι γε νὴ Δί', ἔφη ὁ Σωκράτης, καλόν, ἐὰν δύνῃ
it-is at-least by Zeus said — Socrates fine if you-can
ταῦτα ποιῆσαι. ἡ δὲ ἀρχή που ἐφ' ἧς ᾑρησαι
these-things to-do the and office I-suppose to which you-have-been-chosen
ἵππων τε καὶ ἀμβατῶν ἐστιν. Ἔστι γὰρ οὖν, ἔφη.
of-horses both and of-riders is It-is for then he-said
Ἴθι δὴ λέξον ἡμῖν τοῦτο πρῶτον, ὅπως διανοεῖ τοὺς 3
Come indeed tell us this first how you-intend the
ἵππους βελτίους ποιῆσαι. καὶ ὅς· Ἀλλὰ τοῦτο μέν, ἔφη,
horses better to-make and he But this indeed he-said
οὐκ ἐμὸν οἶμαι τὸ ἔργον εἶναι, ἀλλὰ ἰδίᾳ ἕκαστον
not mine I-think the task to-be but privately each
δεῖν τοῦ ἑαυτοῦ ἵππου ἐπιμελεῖσθαι.
it-is-needful — of-his-own horse to-take-care
Ἐὰν οὖν, ἔφη ὁ Σωκράτης, παρέχωνταί σοι τοὺς ἵππους 4
If then said — Socrates they-present to-you the horses
οἱ μὲν οὕτω κακόποδας ἢ κακοσκελεῖς ἢ ἀσθενεῖς, οἱ
some indeed so bad-footed or bad-legged or weak others
δὲ οὕτως ἀτρόφους, ὥστε μὴ δύνασθαι ἀκολουθεῖν, οἱ
and so ill-fed so-as not to-be-able to-follow others
δὲ οὕτως ἀναγώγους ὥστε μὴ μένειν ὅπου ἂν σὺ τάξῃς,
and so unmanageable so-as not to-stay where — you station-them
οἱ δὲ οὕτω λακτιστὰς ὥστε μηδὲ τάξαι δυνατὸν εἶναι,
others and so given-to-kicking so-as not-even to-station possible to-be

τί σοι τοῦ ἱππικοῦ ὄφελος ἔσται; ἢ πῶς δυνήσει
what to-you of-the cavalry use will-there-be or how will-you-be-able
τοιούτων ἡγούμενος ἀγαθόν τι ποιῆσαι τὴν πόλιν; καὶ
such leading good any to-do the city and
ὅς· Ἀλλὰ καλῶς τε λέγεις, ἔφη, καὶ πειράσομαι τῶν
he But well both you-say he-said and I-will-try of-the
ἵππων εἰς τὸ δυνατὸν ἐπιμελεῖσθαι.
horses to the possible to-take-care

5 Τί δέ; τοὺς ἱππέας οὐκ ἐπιχειρήσεις, ἔφη, βελτίονας
What and the horsemen not will-you-undertake he-said better
ποιῆσαι; Ἔγωγ', ἔφη. Οὐκοῦν πρῶτον μὲν ἀναβατικωτέρους
to-make I-at-least he-said Therefore first indeed better-at-mounting
ἐπὶ τοὺς ἵππους ποιήσεις [αὐτούς]; Δεῖ γοῦν, ἔφη· καὶ
on the horses you-will-make them It-is-needful at-any-rate he-said and
γὰρ εἴ τις αὐτῶν καταπέσοι, μᾶλλον ἂν οὕτω σῴζοιτο.
for if any of-them should-fall more — so he-would-be-saved

6 Τί γάρ; ἐάν που κινδυνεύειν δέῃ, πότερον ἐπάγειν
What for if anywhere to-run-risks it-be-needful whether to-lure
τοὺς πολεμίους ἐπὶ τὴν ἄμμον κελεύσεις, ἔνθαπερ
the enemies to the sand will-you-bid where-precisely
εἰώθατε ἱππεύειν, ἢ πειράσει τὰς μελέτας ἐν τοιούτοις
you-are-accustomed to-ride or will-you-try the exercises in such
ποιεῖσθαι χωρίοις ἐν οἵοισπερ οἱ πόλεμοι γίγνονται;
to-make places in such-as the wars take-place

7 Βέλτιον γοῦν, ἔφη. Τί γάρ; τοῦ βάλλειν ὡς πλείστους
Better at-any-rate he-said What for of-the to-throw-javelins as many-as-possible
ἀπὸ τῶν ἵππων ἐπιμέλειάν τινα ποιήσει; Βέλτιον γοῦν,
from the horses care any will-you-take Better at-any-rate
ἔφη, καὶ τοῦτο. Θήγειν δὲ τὰς ψυχὰς τῶν ἱππέων καὶ
he-said also this To-whet and the souls of-the horsemen and

ἐξοργίζειν πρὸς τοὺς πολεμίους, ἅπερ ἀλκιμωτέρους ποιεῖ,
to-enrage against the enemies which-things more-valiant makes
διανενόησαι; Εἰ δὲ μή, ἀλλὰ νῦν γε πειράσομαι, ἔφη.
have-you-thought-of If and not but now at-least I-will-try he-said
Ὅπως δέ σοι πείθωνται οἱ ἱππεῖς πεφρόντικάς τι; ἄνευ 8
How and for-you may-obey the horsemen have-you-considered at-all without
γὰρ δὴ τούτου οὔτε ἵππων οὔτε ἱππέων ἀγαθῶν καὶ
for indeed this neither of-horses nor of-horsemen good and
ἀλκίμων οὐδὲν ὄφελος. Ἀληθῆ λέγεις, ἔφη· ἀλλὰ πῶς ἄν
valiant any use True-things you-say he-said but how —
τις μάλιστα, ὦ Σώκρατες, ἐπὶ τοῦτο αὐτοὺς προτρέψαιτο;
anyone most O Socrates to this them would-urge
Ἐκεῖνο μὲν δήπου οἶσθα, ὅτι ἐν παντὶ πράγματι οἱ 9
That indeed surely you-know that in every matter the
ἄνθρωποι τούτοις μάλιστα ἐθέλουσι πείθεσθαι οὓς ἂν
men those most are-willing to-obey whom —
ἡγῶνται βελτίστους εἶναι. καὶ γὰρ ἐν νόσῳ, ὃν ἂν ἡγῶνται
they-consider best to-be and for in sickness whom — they-consider
ἰατρικώτατον εἶναι, τούτῳ μάλιστα πείθονται, καὶ ἐν πλοίῳ
most-skilled-in-medicine to-be this-one most they-obey and in a-ship
[οἱ πλέοντες], ὃν ἂν κυβερνητικώτατον, καὶ ἐν γεωργίᾳ,
those sailing whom — most-skilled-at-steering and in farming
ὃν ἂν γεωργικώτατον. Καὶ μάλα, ἔφη. Οὐκοῦν εἰκός, ἔφη,
whom — most-skilled-at-farming Yes very he-said Therefore likely he-said
καὶ ἐν ἱππικῇ, ὃς ἂν μάλιστα εἰδὼς φαίνηται ἃ δεῖ
also in horsemanship whoever — most knowing appears what it-is-needful
ποιεῖν, τούτῳ μάλιστα ἐθέλειν τοὺς ἄλλους πείθεσθαι.
to-do this-one most to-be-willing the others to-obey
Ἐὰν οὖν, ἔφη, ἐγώ, ὦ Σώκρατες, βέλτιστος ὢν αὐτῶν 10
If then he-said I O Socrates best being of-them
δῆλος ὦ, ἀρκέσει μοι τοῦτο εἰς τὸ πείθεσθαι αὐτούς
evident I-am will-suffice for-me this for the to-obey them

ἐμοί; Ἐάν γε πρὸς τούτῳ, ἔφη, διδάξῃς αὐτοὺς ὡς
me If at-least in-addition-to this he-said you-teach them that
τὸ πείθεσθαί σοι κάλλιόν τε καὶ σωτηριώτερον αὐτοῖς
the to-obey you finer both and safer for-them
ἔσται. Πῶς οὖν, ἔφη, τοῦτο διδάξω; Πολὺ νὴ Δί', ἔφη,
will-be How then he-said this shall-I-teach Much by Zeus he-said
ῥᾷον ἢ εἴ σοι δέοι διδάσκειν ὡς τὰ κακὰ
more-easily than if for-you it-were-needful to-teach that the bad-things
τῶν ἀγαθῶν ἀμείνω καὶ λυσιτελέστερά ἐστι.
than-the good-things better and more-profitable are

11 Λέγεις, ἔφη, σὺ τὸν ἵππαρχον πρὸς τοῖς ἄλλοις
You-mean he-said you the cavalry-commander in-addition-to the other-things
ἐπιμελεῖσθαι δεῖν καὶ τοῦ λέγειν δύνασθαι; Σὺ δ' ᾠου,
to-take-care must also of-the to-speak to-be-able You and did-you-think
ἔφη, χρῆναι σιωπῇ ἱππαρχεῖν; ἢ οὐκ ἐντεθύμησαι, ὅτι,
he-said it-is-needful in-silence to-command-cavalry or not have-you-reflected that
ὅσα τε νόμῳ μεμαθήκαμεν κάλλιστα ὄντα, δι' ὧν
whatever both by-custom we-have-learned finest being through which
γε ζῆν ἐπιστάμεθα, ταῦτα πάντα διὰ λόγου ἐμάθομεν,
at-least to-live we-know these all through speech we-learned
καὶ εἴ τι ἄλλο καλὸν μανθάνει τις μάθημα, διὰ λόγου
and if any other fine learns anyone learning through speech
μανθάνει, καὶ οἱ ἄριστα διδάσκοντες μάλιστα λόγῳ
he-learns and those best teaching most speech
χρῶνται καὶ οἱ τὰ σπουδαιότατα [μάλιστα] ἐπιστάμενοι
use and those the most-serious-things most knowing
κάλλιστα διαλέγονται;
finest converse

12 ἢ τόδε οὐκ ἐντεθύμησαι, ὡς, ὅταν γε χορὸς εἷς ἐκ τῆσδε
or this not have-you-reflected that whenever at-least a-chorus one from this
τῆς πόλεως γίγνηται, ὥσπερ ὁ εἰς Δῆλον πεμπόμενος,
— city is-formed as the to Delos sent

οὐδεὶς ἄλλοθεν οὐδαμόθεν τούτῳ ἐφάμιλλος γίγνεται οὐδὲ
none from-elsewhere from-anywhere to-this rival becomes nor
εὐανδρία ἐν ἄλλῃ πόλει ὁμοία τῇ ἐνθάδε συνάγεται;
manliness in other city like to-the here is-assembled
Ἀληθῆ λέγεις, ἔφη. Ἀλλὰ μὴν οὔτε εὐφωνίᾳ τοσοῦτον 13
True-things you-say he-said But indeed neither in-fine-voice so-much
διαφέρουσιν Ἀθηναῖοι τῶν ἄλλων οὔτε σωμάτων μεγέθει
excel the-Athenians the others nor of-bodies in-size
καὶ ῥώμῃ, ὅσον φιλοτιμίᾳ, ἥπερ μάλιστα παροξύνει
and strength as-much-as in-love-of-honor which most spurs
πρὸς τὰ καλὰ καὶ ἔντιμα. Ἀληθές, ἔφη, καὶ τοῦτο.
to the fine-things and honorable True he-said also this
Οὐκοῦν οἴει, ἔφη, καὶ τοῦ ἱππικοῦ τοῦ ἐνθάδε εἴ τις 14
Therefore do-you-think he-said also of-the cavalry the here if someone
ἐπιμεληθείη, [ὡς] πολὺ ἂν καὶ τοῦτο διενεγκεῖν τῶν
should-take-care that much — also this would-surpass than-the
ἄλλων ὅπλων τε καὶ ἵππων παρασκευῇ καὶ εὐταξίᾳ καὶ
others of-arms both and of-horses in-equipment and in-discipline and
τῷ ἑτοίμως κινδυνεύειν πρὸς τοὺς πολεμίους, εἰ νομίσειαν
in-the readily to-run-risks against the enemies if they-thought
ταῦτα ποιοῦντες ἐπαίνου καὶ τιμῆς τεύξεσθαι;
these-things doing of-praise and of-honor to-obtain
Εἰκός γε, ἔφη. Μὴ τοίνυν ὄκνει, ἔφη, ἀλλὰ πειρῶ τοὺς 15
Likely at-least he-said Not then hesitate he-said but try the
ἄνδρας ἐπὶ ταῦτα προτρέπειν, ἀφ' ὧν αὐτός τε ὠφελήσει
men to these-things to-urge from which yourself both will-be-benefited
καὶ οἱ ἄλλοι πολῖται διὰ σέ. Ἀλλὰ νὴ Δία πειράσομαι, ἔφη.
and the other citizens through you But by Zeus I-will-try he-said

Nicomachides complains that the Athenians passed over him, a veteran with wounds, and chose Antisthenes, who knows only how to make money. Socrates answers that Antisthenes won every chorus he equipped by finding the best men, and that a good household manager has the same skills as a good general: to make men obedient, reward and punish, win allies, and guard what he has.

1 Ἰδὼν δέ ποτε Νικομαχίδην ἐξ ἀρχαιρεσιῶν ἀπιόντα
Having-seen and once Nicomachides from the-elections going-away
ἤρετο· Τίνες, ὦ Νικομαχίδη, στρατηγοὶ ᾑρηνται; καὶ ὅς·
he-asked Who O Nicomachides generals have-been-chosen and he
Οὐ γάρ, ἔφη, ὦ Σώκρατες, τοιοῦτοί εἰσιν Ἀθηναῖοι, ὥστε
Not for he-said O Socrates such are the-Athenians that
ἐμὲ μὲν οὐχ εἵλοντο, ὃς ἐκ καταλόγου στρατευόμενος
me indeed not they-chose who from the-muster-roll serving
κατατέτριμμαι καὶ λοχαγῶν καὶ ταξιαρχῶν καὶ
have-been-worn-out both commanding-a-company and commanding-a-regiment and
τραύματα ὑπὸ τῶν πολεμίων τοσαῦτα ἔχω — ἅμα
wounds from the enemies so-many I-have at-the-same-time
δὲ καὶ τὰς οὐλὰς τῶν τραυμάτων ἀπογυμνούμενος
and also the scars of-the wounds stripping
ἐπεδείκνυεν — Ἀντισθένη δέ, ἔφη, εἵλοντο τὸν οὔτε
he-showed Antisthenes but he-said they-chose the-one not-even
ὁπλίτην πω στρατευσάμενον ἔν τε τοῖς ἱππεῦσιν οὐδὲν
as-hoplite yet having-served in both the cavalry nothing
περίβλεπτον ποιήσαντα ἐπιστάμενόν τε ἄλλο οὐδὲν ἢ
remarkable having-done knowing-how both other nothing than
χρήματα συλλέγειν;
money to-collect

Οὐκοῦν, ἔφη ὁ Σωκράτης, τοῦτο μὲν ἀγαθόν, εἴ γε τοῖς 2
Therefore said — Socrates this indeed good if at-least for-the
στρατιώταις ἱκανὸς ἔσται τὰ ἐπιτήδεια πορίζειν; Καὶ γὰρ
soldiers capable he-will-be the necessities to-provide And for
οἱ ἔμποροι, ἔφη ὁ Νικομαχίδης, χρήματα συλλέγειν ἱκανοί
the merchants said — Nicomachides money to-collect capable
εἰσιν. ἀλλ' οὐχ ἕνεκα τούτου καὶ στρατηγεῖν δύναιντ' ἄν.
are but not for-the-sake of-this also to-be-general could —
καὶ ὁ Σωκράτης ἔφη· Ἀλλὰ καὶ φιλόνικος Ἀντισθένης 3
and — Socrates said But also eager-to-win Antisthenes
ἐστίν, ὃ στρατηγῷ προσεῖναι ἐπιτήδειόν ἐστιν· οὐχ ὁρᾷς
is which for-a-general to-belong suitable is not you-see
ὅτι καὶ ὁσάκις κεχορήγηκε πᾶσι τοῖς χοροῖς νενίκηκε;
that also as-often-as he-has-been-choregus with-all the choruses he-has-won
Μὰ Δί', ἔφη ὁ Νικομαχίδης, ἀλλ' οὐδὲν ὅμοιόν ἐστι
By Zeus said — Nicomachides but nothing like it-is
χοροῦ τε καὶ στρατεύματος προεστάναι.
a-chorus both and an-army to-take-charge-of
Καὶ μήν, ἔφη ὁ Σωκράτης, οὐδὲ ᾠδῆς γε ὁ Ἀντισθένης 4
And indeed said — Socrates not-even of-song at-least — Antisthenes
οὐδὲ χορῶν διδασκαλίας ἔμπειρος ὢν ὅμως ἐγένετο
nor of-choruses of-training experienced being nevertheless became
ἱκανὸς εὑρεῖν τοὺς κρατίστους ταῦτα. Καὶ ἐν τῇ στρατιᾷ
able to-find the best-at these-things And in the army
οὖν, ἔφη ὁ Νικομαχίδης, ἄλλους μὲν εὑρήσει τοὺς
then said — Nicomachides others indeed he-will-find those
τάξοντας ἀνθ' ἑαυτοῦ, ἄλλους δὲ τοὺς μαχουμένους.
who-will-draw-up instead-of himself others and those who-will-fight
Οὐκοῦν, ἔφη ὁ Σωκράτης, ἐάν γε καὶ ἐν τοῖς πολεμικοῖς 5
Therefore said — Socrates if at-least also in the matters-of-war
τοὺς κρατίστους, ὥσπερ ἐν τοῖς χορικοῖς, ἐξευρίσκῃ τε
the best as in the choral-matters he-finds both

καὶ προαιρῆται, εἰκότως ἂν καὶ τούτου νικηφόρος εἴη·
and chooses reasonably — also of-this victorious he-would-be
καὶ δαπανᾶν δ' αὐτὸν εἰκὸς μᾶλλον ἂν ἐθέλειν εἰς τὴν
and to-spend and him likely rather — to-be-willing on the
σὺν ὅλῃ τῇ πόλει τῶν πολεμικῶν νίκην ἢ εἰς τὴν σὺν
with whole the city of-the war-contests victory than on the with
τῇ φυλῇ τῶν χορικῶν.
the tribe of-the choral

6 Λέγεις σύ, ἔφη, ὦ Σώκρατες, ὡς τοῦ αὐτοῦ ἀνδρός ἐστι
You-mean you he-said O Socrates that of-the same man it-is
χορηγεῖν τε καλῶς καὶ στρατηγεῖν; Λέγω ἔγωγ', ἔφη,
to-be-choregus both well and to-be-general I-mean I-at-least he-said
ὡς, ὅτου ἄν τις προστατεύῃ, ἐὰν γιγνώσκῃ τε ὧν
that whatever — anyone presides-over if he-knows both what
δεῖ καὶ ταῦτα πορίζεσθαι δύνηται, ἀγαθὸς ἂν εἴη
is-needed and these-things to-provide is-able good — he-would-be
προστάτης, εἴτε χοροῦ εἴτε οἴκου εἴτε πόλεως εἴτε
president whether of-a-chorus or of-a-household or of-a-city or
στρατεύματος προστατεύοι.
of-an-army he-preside

7 καὶ ὁ Νικομαχίδης· Μὰ Δί', ἔφη, ὦ Σώκρατες, οὐκ ἄν
and — Nicomachides By Zeus he-said O Socrates not would
ποτε ᾠμην ἐγὼ σοῦ ἀκοῦσαι ὡς οἱ ἀγαθοὶ οἰκονόμοι
ever thought I from-you to-hear that the good household-managers
ἀγαθοὶ στρατηγοὶ ἂν εἶεν. Ἴθι δή, ἔφη, ἐξετάσωμεν τὰ
good generals — would-be Come indeed he-said let-us-examine the
ἔργα ἑκατέρου αὐτῶν, ἵνα εἰδῶμεν πότερον τὰ αὐτά
works of-each of-them so-that we-may-know whether the same
ἐστιν ἢ διαφέρει τι. Πάνυ γε, ἔφη.
are or differ at-all Certainly at-least he-said

Οὐκοῦν, ἔφη, τὸ μὲν τοὺς ἀρχομένους κατηκόους τε καὶ 8
Therefore he-said the indeed those ruled obedient both and
εὐπειθεῖς ἑαυτοῖς παρασκευάζειν ἀμφοτέρων ἐστὶν ἔργον; Καὶ
compliant to-themselves to-make of-both is the-work Yes
μάλα, ἔφη. Τί δέ; τὸ προστάττειν ἕκαστα τοῖς ἐπιτηδείοις
very he-said What and the to-assign each-task to-the fit
πράττειν; Καὶ τοῦτ', ἔφη. Καὶ μὴν τὸ τοὺς κακοὺς κολάζειν
to-do Also this he-said And indeed the the bad to-punish
καὶ τοὺς ἀγαθοὺς τιμᾶν ἀμφοτέροις οἶμαι προσήκειν.
and the good to-honor to-both I-think to-belong
Πάνυ μὲν οὖν, ἔφη. Τὸ δὲ τοὺς ὑπηκόους εὐμενεῖς 9
Certainly indeed then he-said The and the subjects well-disposed
ποιεῖσθαι πῶς οὐ καλὸν ἀμφοτέροις; Καὶ τοῦτ', ἔφη.
to-make how not fine for-both Also this he-said
Συμμάχους δὲ καὶ βοηθοὺς προσάγεσθαι δοκεῖ σοι
Allies and and helpers to-win seems to-you
συμφέρειν ἀμφοτέροις ἢ οὔ; Πάνυ μὲν οὖν, ἔφη. Ἀλλὰ
to-be-advantageous to-both or not Certainly indeed then he-said But
φυλακτικοὺς τῶν ὄντων οὐκ ἀμφοτέρους εἶναι προσήκει;
careful-guardians of-the possessions not both to-be is-it-fitting
Σφόδρα γ', ἔφη. Οὐκοῦν καὶ ἐπιμελεῖς καὶ φιλοπόνους
Very at-least he-said Therefore also careful and industrious
ἀμφοτέρους εἶναι προσήκει περὶ τὰ αὑτῶν ἔργα;
both to-be is-it-fitting about — their-own works
Ταῦτα μέν, ἔφη, πάντα ὁμοίως ἀμφοτέρων ἐστίν· ἀλλὰ 10
These-things indeed he-said all alike of-both are but
τὸ μάχεσθαι οὐκέτι ἀμφοτέρων. Ἀλλ' ἐχθροί γέ τοι
the to-fight no-longer of-both But enemies at-least surely
ἀμφοτέροις γίγνονται; Καὶ μάλα, ἔφη, τοῦτό γε. Οὐκοῦν
to-both arise Yes very he-said this at-least Therefore
τὸ περιγενέσθαι τούτων ἀμφοτέροις συμφέρει;
the to-prevail-over these to-both is-advantageous

11 Πάνυ γ', ἔφη· ἀλλ' ἐκεῖνο παριεῖς, ἂν δέῃ
Certainly at-least he-said but that you-pass-over if it-be-needful
μάχεσθαι, τί ὠφελήσει ἡ οἰκονομική; Ἐνταῦθα δήπου
to-fight what will-help the household-management There surely
καὶ πλεῖστον, ἔφη· ὁ γὰρ ἀγαθὸς οἰκονόμος, εἰδὼς
even most he-said the for good household-manager knowing
ὅτι οὐδὲν οὕτω λυσιτελές τε καὶ κερδαλέον ἐστίν, ὡς τὸ
that nothing so profitable both and gainful is as the
μαχόμενον τοὺς πολεμίους νικᾶν, οὐδὲ οὕτως ἀλυσιτελές
fighting the enemies to-defeat nor so unprofitable
τε καὶ ζημιῶδες, ὡς τὸ ἡττᾶσθαι, προθύμως μὲν τὰ
both and damaging as the to-be-defeated zealously indeed the-things
πρὸς τὸ νικᾶν συμφέροντα ζητήσει καὶ παρασκευάσεται,
for the to-win advantageous will-seek and will-prepare
ἐπιμελῶς δὲ τὰ πρὸς τὸ ἡττᾶσθαι φέροντα σκέψεται
carefully and the-things to the to-be-defeated leading will-consider
καὶ φυλάξεται, ἐνεργῶς δ', ἂν τὴν παρασκευὴν ὁρᾷ
and will-guard-against vigorously and if the preparation he-sees
νικητικὴν οὖσαν, μαχεῖται, οὐχ ἥκιστα δὲ τούτων, ἐὰν
victorious being he-will-fight not least and these-things if
ἀπαράσκευος ᾖ, φυλάξεται συνάπτειν μάχην.
unprepared he-be he-will-guard-against to-join battle

12 μὴ καταφρόνει, ἔφη, ὦ Νικομαχίδη, τῶν οἰκονομικῶν
not despise he-said O Nicomachides the household-managing
ἀνδρῶν· ἡ γὰρ τῶν ἰδίων ἐπιμέλεια πλήθει μόνον διαφέρει
men the for of-the private care in-quantity only differs
τῆς τῶν κοινῶν, τὰ δὲ ἄλλα παραπλήσια ἔχει, [τὸ
from-the of-the public the and other-things similar has the
δὲ μέγιστον, ὅτι οὔτε ἄνευ ἀνθρώπων οὐδετέρα γίγνεται
and greatest that neither without men either comes-about
οὔτε δι' ἄλλων μὲν ἀνθρώπων τὰ ἴδια πράττεται,
nor through other indeed men the private-things are-done

δι᾽ ἄλλων δὲ τὰ κοινά]. οὐ γὰρ ἄλλοις τισὶν ἀνθρώποις
through other but the public not for other any men
οἱ τῶν κοινῶν ἐπιμελόμενοι χρῶνται ἢ οἷσπερ οἱ
those of-the public-affairs taking-care use than those-whom those
τὰ ἴδια οἰκονομοῦντες· οἷς οἱ ἐπιστάμενοι χρῆσθαι
the private-things managing whom those knowing-how to-use
καὶ τὰ ἴδια καὶ τὰ κοινὰ καλῶς πράττουσιν, οἱ
both the private-things and the public-things well do those
δὲ μὴ ἐπιστάμενοι ἀμφοτέρωθι πλημμελοῦσι.
but not knowing-how in-both-places blunder

V · PERICLES AND THE ATHENIANS

Socrates tells the younger Pericles that Athens could regain its ancient virtue. The Athenians are as numerous and brave as the Boeotians, and fear now makes them more obedient. They should be reminded of their ancestors' deeds and imitate the Spartans or excel them. The young Pericles fears their disobedience, but Socrates points to their discipline in choruses and the navy, and advises him to learn generalship and hold the mountain passes.

Περικλεῖ δέ ποτε τῷ τοῦ πάνυ Περικλέους υἱῷ 1
To-Pericles and once the of-the great Pericles son
διαλεγόμενος· Ἐγώ τοι, ἔφη, ὦ Περίκλεις, ἐλπίδα ἔχω σοῦ
conversing I surely he-said O Pericles hope have you
στρατηγήσαντος ἀμείνω τε καὶ ἐνδοξοτέραν τὴν πόλιν
having-become-general better both and more-glorious the city
εἰς τὰ πολεμικὰ ἔσεσθαι καὶ τῶν πολεμίων κρατήσειν.
in the matters-of-war to-be and the enemies to-overcome
καὶ ὁ Περικλῆς· Βουλοίμην ἄν, ἔφη, ὦ Σώκρατες, ἃ
and — Pericles I-would-wish — he-said O Socrates what
λέγεις· ὅπως δὲ ταῦτα γένοιτ᾽ ἄν, οὐ δύναμαι
you-say how but these-things could-come-about — not I-can

γνῶναι. Βούλει οὖν, ἔφη ὁ Σωκράτης, διαλογιζόμενοι
know Do-you-wish then said — Socrates reasoning
περὶ αὐτῶν ἐπισκοπῶμεν ὅπου ἤδη τὸ δυνατόν ἐστι;
about them we-consider where already the possible is

2 Βούλομαι, ἔφη. Οὐκοῦν οἶσθα, ἔφη, ὅτι πλήθει μὲν οὐδὲν
I-wish he-said Therefore you-know he-said that in-number indeed in-no-way
μείους εἰσὶν Ἀθηναῖοι Βοιωτῶν; Οἶδα γάρ, ἔφη. Σώματα
fewer are the-Athenians than-the-Boeotians I-know for he-said Bodies
δὲ ἀγαθὰ καὶ καλὰ πότερον ἐκ Βοιωτῶν οἴει πλείω
and good and fine whether from Boeotians do-you-think more
ἂν ἐκλεχθῆναι ἢ ἐξ Ἀθηναίων; Οὐδὲ ταύτῃ μοι δοκοῦσι
— could-be-picked or from Athenians Not-even in-this to-me they-seem
λείπεσθαι. Εὐμενεστέρους δὲ ποτέρους ἑαυτοῖς εἶναι
to-be-behind Better-disposed and which-of-the-two to-themselves to-be
νομίζεις; Ἀθηναίους ἔγωγε· Βοιωτῶν μὲν γὰρ πολλοὶ
do-you-consider The-Athenians I-at-least of-the-Boeotians indeed for many
πλεονεκτούμενοι ὑπὸ Θηβαίων δυσμενῶς αὐτοῖς ἔχουσιν,
being-overreached by the-Thebans ill-disposed to-them are
Ἀθήνησι δὲ οὐδὲν ὁρῶ τοιοῦτον.
at-Athens but nothing I-see such

3 Ἀλλὰ μὴν φιλοτιμότατοί γε καὶ μεγαλοφρονέστατοι
But indeed most-ambitious at-least and most-high-minded
πάντων εἰσίν· ἅπερ οὐχ ἥκιστα παροξύνει κινδυνεύειν ὑπὲρ
of-all they-are which-very not least spur to-run-risks for
εὐδοξίας τε καὶ πατρίδος. Οὐδὲ ἐν τούτοις Ἀθηναῖοι μεμπτοί.
good-repute both and fatherland Not-even in these-things the-Athenians blameworthy
Καὶ μὴν προγόνων γε καλὰ ἔργα οὐκ ἔστιν οἷς μείζω
And indeed of-ancestors at-least fine deeds not there-are to-whom greater
καὶ πλείω ὑπάρχει ἢ Ἀθηναίοις· ᾧ πολλοὶ ἐπαιρόμενοι
and more belong than to-the-Athenians by-which many being-elated
προτρέπονταί τε ἀρετῆς ἐπιμελεῖσθαι καὶ ἄλκιμοι γίγνεσθαι.
are-urged both virtue to-cultivate and valiant to-become

Ταῦτα μὲν ἀληθῆ λέγεις πάντα, ὦ Σώκρατες· ἀλλ' ὁρᾷς, 4
These-things indeed true you-say all O Socrates but you-see
ὅτι, ἀφ' οὗ ἥ τε σὺν Τολμίδῃ τῶν χιλίων ἐν Λεβαδείᾳ
that from which the both with Tolmides of-the thousand at Lebadea
συμφορὰ ἐγένετο καὶ ἡ μεθ' Ἱπποκράτους ἐπὶ Δηλίῳ, ἐκ
disaster happened and the with Hippocrates at Delium from
τούτων τεταπείνωται μὲν ἡ τῶν Ἀθηναίων δόξα πρὸς
these has-been-humbled indeed the of-the Athenians reputation against
τοὺς Βοιωτούς, ἐπῆρται δὲ τὸ τῶν Θηβαίων φρόνημα πρὸς
the Boeotians has-been-raised and the of-the Thebans pride against
τοὺς Ἀθηναίους· ὥστε Βοιωτοὶ μέν, οἱ πρόσθεν οὐδ' ἐν τῇ
the Athenians so-that the-Boeotians indeed who before not-even in —
ἑαυτῶν τολμῶντες Ἀθηναίοις ἄνευ Λακεδαιμονίων τε καὶ
their-own-(land) daring the-Athenians without Lacedaemonians both and
τῶν ἄλλων Πελοποννησίων ἀντιτάττεσθαι, νῦν ἀπειλοῦσιν
the other Peloponnesians to-face now threaten
αὐτοὶ καθ' αὑτοὺς ἐμβαλεῖν εἰς τὴν Ἀττικήν, Ἀθηναῖοι δέ,
themselves by themselves to-invade into — Attica the-Athenians but
οἱ πρότερον [ὅτε Βοιωτοὶ μόνοι ἐγένοντο] πορθοῦντες τὴν
who formerly when the-Boeotians alone were ravaging —
Βοιωτίαν, φοβοῦνται, μὴ Βοιωτοὶ δῃώσωσι τὴν Ἀττικήν.
Boeotia are-afraid lest the-Boeotians lay-waste — Attica
καὶ ὁ Σωκράτης· Ἀλλ' αἰσθάνομαι μέν, ἔφη, ταῦτα 5
and — Socrates But I-perceive indeed he-said these-things
οὕτως ἔχοντα· δοκεῖ δέ μοι ἀνδρὶ ἀγαθῷ ἄρχοντι νῦν
so being it-seems and to-me for-a-man good ruler now
εὐαρεστοτέρως διακεῖσθαι ἡ πόλις. τὸ μὲν γὰρ θάρρος
more-satisfactorily to-be-disposed the city the indeed for confidence
ἀμέλειάν τε καὶ ῥᾳθυμίαν καὶ ἀπείθειαν ἐμβάλλει, ὁ
negligence both and slackness and disobedience casts-in the

δὲ φόβος προσεκτικωτέρους τε καὶ εὐπειθεστέρους καὶ
but fear more-attentive both and more-obedient and
εὐτακτοτέρους ποιεῖ.
more-disciplined makes

6 τεκμήραιο δ' ἂν τοῦτο καὶ ἀπὸ τῶν ἐν ταῖς ναυσίν· ὅταν
you-might-judge and — this also from those on the ships when
μὲν γὰρ δήπου μηδὲν φοβῶνται, μεστοί εἰσιν ἀταξίας·
indeed for surely nothing they-fear full they-are of-disorder
ἔστ' ἂν δὲ ἢ χειμῶνα ἢ πολεμίους δείσωσιν, οὐ μόνον
as-long-as — but either a-storm or enemies they-fear not only
τὰ κελευόμενα πάντα ποιοῦσιν, ἀλλὰ καὶ σιγῶσι
the-things ordered all they-do but also they-keep-silent
καραδοκοῦντες τὰ προσταχθησόμενα, ὥσπερ χορευταί.
waiting-for the-things to-be-ordered like chorus-members

7 Ἀλλὰ μήν, ἔφη ὁ Περικλῆς, εἴ γε νῦν μάλιστα
But indeed said — Pericles if at-least now most
πείθοιντο, ὥρα ἂν εἴη λέγειν, πῶς ἂν αὐτοὺς
they-would-obey time — it-would-be to-say how — them
προτρεψαίμεθα πάλιν ἀνερασθῆναι τῆς ἀρχαίας ἀρετῆς
we-might-urge again to-fall-in-love-with the ancient virtue
τε καὶ εὐκλείας καὶ εὐδαιμονίας.
both and good-fame and happiness

8 Οὐκοῦν, ἔφη ὁ Σωκράτης, εἰ μὲν ἐβουλόμεθα χρημάτων
Therefore said — Socrates if indeed we-wished money
αὐτοὺς ὧν οἱ ἄλλοι εἶχον ἀντιποιεῖσθαι, ἀποδεικνύντες
them which the others had to-lay-claim-to showing
αὐτοῖς ταῦτα πατρῷά τε ὄντα καὶ προσήκοντα μάλιστ'
them these-things ancestral both being and belonging most
ἂν οὕτως αὐτοὺς ἐξωρμῶμεν ἀντέχεσθαι τούτων· ἐπεὶ δὲ
— so them we-would-stir to-cling-to these since but
τοῦ μετ' ἀρετῆς πρωτεύειν αὐτοὺς ἐπιμελεῖσθαι βουλόμεθα,
of-the with virtue to-be-first them to-care-for we-wish

τοῦτ᾽ αὖ δεικτέον ἐκ παλαιοῦ μάλιστα προσῆκον αὐτοῖς,
this in-turn must-be-shown from of-old most belonging to-them
καὶ ὡς τούτου ἐπιμελόμενοι πάντων ἂν εἶεν κράτιστοι.
and that this caring-for of-all — they-would-be strongest
Πῶς οὖν ἂν τοῦτο διδάσκοιμεν; Οἶμαι μέν, εἰ τούς 9
How then — this might-we-teach I-think indeed if the
γε παλαιτάτους ὧν ἀκούομεν προγόνους αὐτῶν
at-least most-ancient of-whom we-hear ancestors of-them
ἀναμιμνήσκοιμεν αὐτοὺς ἀκηκοότας ἀρίστους γεγονέναι.
we-were-to-remind them having-heard best to-have-been
Ἆρα λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ 10
Then do-you-mean the of-the gods judgment which those around
Κέκροπα δι᾽ ἀρετὴν ἔκριναν; Λέγω γάρ, καὶ τὴν
Cecrops because-of virtue judged I-mean for and the
Ἐρεχθέως γε τροφὴν καὶ γένεσιν, καὶ τὸν πόλεμον τὸν
of-Erechtheus at-least nurture and birth and the war the
ἐπ᾽ ἐκείνου γενόμενον πρὸς τοὺς ἐκ τῆς ἐχομένης ἠπείρου
in his-time having-occurred against those from the adjoining mainland
πάσης, καὶ τὸν ἐφ᾽ Ἡρακλειδῶν πρὸς τοὺς
whole and the-(war) in-the-time-of the-Heraclidae against those
ἐν Πελοποννήσῳ, καὶ πάντας τοὺς ἐπὶ Θησέως
in Peloponnese and all the-(wars) in-the-time-of Theseus
πολεμηθέντας, ἐν οἷς πᾶσιν ἐκεῖνοι δῆλοι γεγόνασι τῶν
fought in which all those evident have-become of-the
καθ᾽ ἑαυτοὺς ἀνθρώπων ἀριστεύσαντες·
in their-own-time men having-excelled
εἰ δὲ βούλει, ἃ ὕστερον οἱ ἐκείνων μὲν ἀπόγονοι, οὐ 11
if and you-wish what later the of-those indeed descendants not
πολὺ δὲ πρὸ ἡμῶν γεγονότες ἔπραξαν, τὰ μὲν αὐτοὶ καθ᾽
long but before us having-been did partly indeed themselves by
αὐτοὺς ἀγωνιζόμενοι πρὸς τοὺς κυριεύοντας τῆς τε Ἀσίας
themselves contending against those ruling — both Asia

πάσης καὶ τῆς Εὐρώπης μέχρι Μακεδονίας καὶ πλείστην τῶν
all and — Europe as-far-as Macedonia and greatest of-the
προγεγονότων δύναμιν καὶ ἀφορμὴν κεκτημένους καὶ μέγιστα
previous power and resources having-acquired and greatest
ἔργα κατειργασμένους, τὰ δὲ καὶ μετὰ Πελοποννησίων
deeds having-accomplished partly and also with Peloponnesians
ἀριστεύοντες καὶ κατὰ γῆν καὶ κατὰ θάλατταν· οἳ δὴ καὶ
excelling both by land and by sea who indeed also
λέγονται πολὺ διενεγκεῖν τῶν καθ' αὑτοὺς ἀνθρώπων.
are-said far to-have-surpassed the in their-own-time men

12 Λέγονται γάρ, ἔφη. Τοιγαροῦν πολλῶν μὲν μεταναστάσεων
They-are-said for he-said Accordingly many indeed migrations
ἐν τῇ Ἑλλάδι γεγονυιῶν διέμειναν ἐν τῇ ἑαυτῶν, πολλοὶ
in — Greece having-occurred they-remained in — their-own-(land) many
δὲ ὑπὲρ δικαίων ἀντιλέγοντες ἐπέτρεπον ἐκείνοις, πολλοὶ
and about just-claims disputing referred-it to-them many
δὲ ὑπὸ κρειττόνων ὑβριζόμενοι κατέφευγον πρὸς ἐκείνους.
and by stronger-men outraged fled-for-refuge to them

13 καὶ ὁ Περικλῆς· Καὶ θαυμάζω γ', ἔφη, ὦ Σώκρατες,
and — Pericles And I-wonder at-least he-said O Socrates
ἡ πόλις ὅπως ποτ' ἐπὶ τὸ χεῖρον ἔκλινεν. Ἐγὼ μέν, ἔφη,
the city how ever to the worse inclined I indeed he-said
οἶμαι, ὁ Σωκράτης, ὥσπερ καὶ ἀθληταί τινες διὰ τὸ
think — Socrates as also athletes some because-of the
πολὺ ὑπερενεγκεῖν καὶ κρατιστεῦσαι καταρραθυμήσαντες
far to-have-excelled and to-have-been-strongest having-grown-slack
ὑστερίζουσι τῶν ἀντιπάλων, οὕτω καὶ Ἀθηναίους πολὺ
fall-behind the opponents so also the-Athenians far
διενεγκόντας ἀμελῆσαι ἑαυτῶν καὶ διὰ τοῦτο χείρους
having-surpassed to-have-neglected themselves and because-of this worse
γεγονέναι.
to-have-become

Νῦν οὖν, ἔφη, τί ἂν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν 14
Now then he-said what — doing might-they-recover the ancient
ἀρετήν; καὶ ὁ Σωκράτης· Οὐδὲν ἀπόκρυφον δοκεῖ
virtue and — Socrates Nothing hidden seems
μοι εἶναι, ἀλλ' εἰ μὲν ἐξευρόντες τὰ τῶν προγόνων
to-me to-be but if indeed having-discovered the of-the ancestors
ἐπιτηδεύματα μηδὲν χεῖρον ἐκείνων ἐπιτηδεύοιεν, οὐδὲν
practices no worse than-those they-were-to-practice nothing
ἂν χείρους ἐκείνων γενέσθαι· εἰ δὲ μή, τούς γε νῦν
would worse than-those to-become if but not the at-least now
πρωτεύοντας μιμούμενοι καὶ τούτοις τὰ αὐτὰ ἐπιτηδεύοντες,
pre-eminent imitating and these the same practicing
ὁμοίως μὲν τοῖς αὐτοῖς χρώμενοι οὐδὲν ἂν χείρους
alike indeed the same using nothing — worse
ἐκείνων εἶεν, εἰ δ' ἐπιμελέστερον, καὶ βελτίους.
than-those they-would-be if but more-carefully even better
Λέγεις, ἔφη, πόρρω που εἶναι τῇ πόλει τὴν 15
You-mean he-said far somewhere to-be for-the city the
καλοκαγαθίαν. πότε γὰρ οὕτως Ἀθηναῖοι ὥσπερ
nobility when for so the-Athenians as
Λακεδαιμόνιοι ἢ πρεσβυτέρους αἰδέσονται, οἳ ἀπὸ
the-Lacedaemonians either elders will-they-respect who from
τῶν πατέρων ἄρχονται καταφρονεῖν τῶν γεραιτέρων,
the fathers begin to-despise the older-men
ἢ σωμασκήσουσιν οὕτως, οἳ οὐ μόνον αὐτοὶ εὐεξίας
or will-they-train-the-body so who not only themselves good-condition
ἀμελοῦσιν, ἀλλὰ καὶ τῶν ἐπιμελομένων καταγελῶσι;
neglect but also those caring-for-it deride
πότε δὲ οὕτω πείσονται τοῖς ἄρχουσιν, οἳ καὶ ἀγάλλονται 16
when and so will-they-obey the rulers who even exult
ἐπὶ τῷ καταφρονεῖν τῶν ἀρχόντων; ἢ πότε οὕτως
in the to-despise the rulers or when so

ὁμονοήσουσιν, οἵ γε ἀντὶ μὲν τοῦ συνεργεῖν ἑαυτοῖς
will-they-agree who at-least instead-of indeed the to-work-together for-themselves
τὰ συμφέροντα ἐπηρεάζουσιν ἀλλήλοις καὶ φθονοῦσιν
the advantageous-things they-abuse one-another and envy
ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις, μάλιστα δὲ
themselves more than the other men most and
πάντων ἔν τε ταῖς ἰδίαις συνόδοις καὶ ταῖς κοιναῖς
of-all in both the private meetings and the public
διαφέρονται καὶ πλείστας δίκας ἀλλήλοις δικάζονται
they-quarrel and most lawsuits against-one-another bring
καὶ προαιροῦνται μᾶλλον οὕτω κερδαίνειν ἀπ᾽ ἀλλήλων ἢ
and prefer rather so to-gain from one-another than
συνωφελοῦντες αὑτούς, τοῖς δὲ κοινοῖς ὥσπερ ἀλλοτρίοις
benefiting-together themselves the and public-affairs as others'
χρώμενοι περὶ τούτων αὖ μάχονται καὶ ταῖς εἰς τὰ
using about these in-turn they-fight and in-the for —
τοιαῦτα δυνάμεσι μάλιστα χαίρουσιν;
such-things powers most delight

17 ἐξ ὧν πολλὴ μὲν ἀτηρία καὶ κακία τῇ πόλει ἐμφύεται,
from which much indeed mischief and evil in-the city grows
πολλὴ δὲ ἔχθρα καὶ μῖσος ἀλλήλων τοῖς πολίταις
much and enmity and hatred of-one-another in-the citizens
ἐγγίγνεται, δι᾽ ἃ ἔγωγε μάλα φοβοῦμαι ἀεί, μή τι
arises because-of which I-at-least very fear always lest some
μεῖζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῇ.
greater than so-as to-bear to-be-able evil to-the city befall

18 Μηδαμῶς, ἔφη ὁ Σωκράτης, ὦ Περίκλεις, οὕτως ἡγοῦ
By-no-means said — Socrates O Pericles so think
ἀνηκέστῳ πονηρίᾳ νοσεῖν Ἀθηναίους. οὐχ ὁρᾷς, ὡς
with-incurable wickedness to-be-sick the-Athenians not you-see how
εὔτακτοι μέν εἰσιν ἐν τοῖς ναυτικοῖς, εὐτάκτως δ᾽ ἐν τοῖς
disciplined indeed they-are in the naval-matters in-good-order and in the

γυμνικοῖς ἀγῶσι πείθονται τοῖς ἐπιστάταις, οὐδένων δὲ
gymnastic contests they-obey the presiding-officers than-none and
καταδεέστερον ἐν τοῖς χοροῖς ὑπηρετοῦσι τοῖς διδασκάλοις;
less in the choruses they-serve the trainers
Τοῦτο γάρ τοι, ἔφη, καὶ θαυμαστόν ἐστι, τὸ τοὺς μὲν 19
This for surely he-said also marvelous is the — indeed
τοιούτους πειθαρχεῖν τοῖς ἐφεστῶσι, τοὺς δὲ ὁπλίτας καὶ
such(-men) to-obey those set-over-them the but hoplites and
τοὺς ἱππεῖς, οἳ δοκοῦσι καλοκαγαθίᾳ προκεκρίσθαι
the cavalry who seem in-nobility to-have-been-preferred-above
τῶν πολιτῶν, ἀπειθεστάτους εἶναι πάντων.
the citizens most-disobedient to-be of-all
καὶ ὁ Σωκράτης ἔφη· Ἡ δὲ ἐν Ἀρείῳ πάγῳ βουλή, 20
and — Socrates said The and in of-Ares Hill council
ὦ Περίκλεις, οὐκ ἐκ τῶν δεδοκιμασμένων καθίσταται;
O Pericles not from the approved-men is-constituted
Καὶ μάλα, ἔφη. Οἶσθα οὖν τινας, ἔφη, κάλλιον ἢ
Yes very he-said Do-you-know then any he-said more-finely or
νομιμώτερον ἢ σεμνότερον ἢ δικαιότερον τάς τε δίκας
more-lawfully or more-august or more-justly the both lawsuits
δικάζοντας καὶ τἆλλα πάντα πράττοντας; Οὐ μέμφομαι,
judging and the-other-things all doing Not I-blame
ἔφη, τούτοις. Οὐ τοίνυν, ἔφη, δεῖ ἀθυμεῖν ὡς οὐκ
he-said these Not then he-said it-is-needful to-despair as not
εὐτάκτων ὄντων Ἀθηναίων.
disciplined being the-Athenians
Καὶ μὴν ἔν γε τοῖς στρατιωτικοῖς, ἔφη, ἔνθα μάλιστα 21
And indeed in at-least the military-matters he-said where most
δεῖ σωφρονεῖν τε καὶ εὐτακτεῖν καὶ πειθαρχεῖν, οὐδενὶ
it-is-needful to-be-temperate both and to-be-orderly and to-obey to-none
τούτων προσέχουσιν. Ἴσως γάρ, ἔφη ὁ Σωκράτης, ἐν
of-these they-attend Perhaps for said — Socrates in

τούτοις οἱ ἥκιστα ἐπιστάμενοι ἄρχουσιν αὐτῶν. οὐχ ὁρᾷς,
these those least knowing rule them not you-see
ὅτι κιθαριστῶν μὲν καὶ χορευτῶν καὶ ὀρχηστῶν οὐδὲ
that of-lyre-players indeed and of-chorus-members and of-dancers not-even
εἷς ἐπιχειρεῖ ἄρχειν μὴ ἐπιστάμενος, οὐδὲ παλαιστῶν οὐδὲ
one undertakes to-rule not knowing-how nor of-wrestlers nor
παγκρατιαστῶν; ἀλλὰ πάντες οἱ τούτων ἄρχοντες ἔχουσι
of-pancratiasts but all those of-these ruling are-able
δεῖξαι ὁπόθεν ἔμαθον ταῦτα ἐφ' οἷς ἐφεστᾶσι· τῶν δὲ
to-show from-where they-learned these-things over which they-preside of-the but
στρατηγῶν οἱ πλεῖστοι αὐτοσχεδιάζουσιν.
generals the most improvise

22 οὐ μέντοι σέ γε τοιοῦτον ἐγὼ νομίζω εἶναι, ἀλλ' οἶμαί
not however you at-least such I consider to-be but I-think
σε οὐδὲν ἧττον ἔχειν εἰπεῖν ὁπότε στρατηγεῖν ἢ ὁπότε
you no less to-be-able to-say when to-be-general or when
παλαίειν ἤρξω μανθάνειν. καὶ πολλὰ μὲν οἶμαί σε τῶν
to-wrestle you-began to-learn and many-things indeed I-think you of-the
πατρῴων στρατηγημάτων παρειληφότα διασῴζειν, πολλὰ
ancestral stratagems having-received to-preserve many
δὲ πανταχόθεν συνηχέναι, ὁπόθεν οἷόν τε ἦν μαθεῖν
and from-everywhere to-have-collected from-where possible — it-was to-learn
τι ὠφέλιμον εἰς στρατηγίαν.
anything useful for generalship

23 οἶμαι δέ σε πολλὰ μεριμνᾶν, ὅπως μὴ λάθῃς σεαυτὸν
I-think and you much to-be-anxious that not you-fail-to-notice yourself
ἀγνοῶν τι τῶν εἰς στρατηγίαν ὠφελίμων, καὶ
not-knowing anything of-the-things for generalship useful and
ἐάν τι τοιοῦτον αἴσθῃ σεαυτὸν μὴ εἰδότα, ζητεῖν
if anything such you-perceive yourself not knowing to-seek
τοὺς ἐπισταμένους ταῦτα, οὔτε δώρων οὔτε χαρίτων
those knowing these-things neither gifts nor favors

φειδόμενον, ὅπως μάθῃς παρ᾽ αὐτῶν ἃ μὴ ἐπίστασαι
sparing so-that you-may-learn from them what not you-know
καὶ συνεργοὺς ἀγαθοὺς ἔχῃς.
and helpers good you-may-have
καὶ ὁ Περικλῆς· Οὐ λανθάνεις με, ὦ Σώκρατες, 24
and — Pericles Not you-escape-the-notice-of me O Socrates
ἔφη, ὅτι οὐδ᾽ οἰόμενός με τούτων ἐπιμελεῖσθαι ταῦτα
he-said that not-even thinking me these-things to-care-for these-things
λέγεις, ἀλλ᾽ ἐγχειρῶν με διδάσκειν, ὅτι τὸν μέλλοντα
you-say but undertaking me to-teach that the one-about
στρατηγεῖν τούτων ἁπάντων ἐπιμελεῖσθαι δεῖ.
to-be-general these all to-care-for it-is-needful
ὁμολογῶ μέντοι κἀγώ σοι ταῦτα. Τοῦτο δ᾽, ἔφη, ὦ 25
I-agree however also-I with-you these-things This and he-said O
Περίκλεις, κατανενόηκας, ὅτι πρόκειται τῆς χώρας ἡμῶν
Pericles have-you-observed that lie-in-front-of the country of-us
ὄρη μεγάλα, καθήκοντα ἐπὶ τὴν Βοιωτίαν, δι᾽ ὧν εἰς
mountains great extending to — Boeotia through which into
τὴν χώραν εἴσοδοι στεναί τε καὶ προσάντεις εἰσί, καὶ ὅτι
the country entrances narrow both and steep are and that
μέση διέζωσται ὄρεσιν ἐρυμνοῖς; Καὶ μάλα, ἔφη.
in-the-middle it-is-belted with-mountains strong Yes very he-said
Τί δέ; ἐκεῖνο ἀκήκοας, ὅτι Μυσοὶ καὶ Πισίδαι ἐν 26
What and that have-you-heard that Mysians and Pisidians in
τῇ βασιλέως χώρᾳ κατέχοντες ἐρυμνὰ πάνυ χωρία καὶ
the king's country holding strong very places and
κούφως ὡπλισμένοι δύνανται πολλὰ μὲν τὴν βασιλέως
lightly armed are-able much indeed the king's
χώραν καταθέοντες κακοποιεῖν, αὐτοὶ δὲ ζῆν ἐλεύθεροι;
country overrunning to-harm themselves and to-live free
Καὶ τοῦτό γ᾽, ἔφη, ἀκούω.
Also this at-least he-said I-hear

27 Ἀθηναίους δ' οὐκ ἂν οἴει, ἔφη, μέχρι τῆς ἐλαφρᾶς
The-Athenians and not would do-you-think he-said up-to the nimble
ἡλικίας ὡπλισμένους κουφοτέροις ὅπλοις καὶ τὰ προκείμενα
age armed with-lighter arms and the lying-in-front
τῆς χώρας ὄρη κατέχοντας βλαβεροὺς μὲν τοῖς
of-the country mountains holding harmful indeed to-the
πολεμίοις εἶναι, μεγάλην δὲ προβολὴν τοῖς πολίταις τῆς
enemies to-be a-great and bulwark for-the citizens of-the
χώρας κατεσκευάσθαι; καὶ ὁ Περικλῆς· Πάντ' οἶμαι, ἔφη,
country to-have-been-made and — Pericles All I-think he-said
ὦ Σώκρατες, καὶ ταῦτα χρήσιμα εἶναι.
O Socrates also these-things useful to-be

28 Εἰ τοίνυν, ἔφη ὁ Σωκράτης, ἀρέσκει σοι ταῦτα, ἐπιχείρει
If then said — Socrates pleases you these-things take-in-hand
αὐτοῖς, ὦ ἄριστε· ὅ τι μὲν γὰρ ἂν τούτων καταπράξῃς,
them O best-man what ever indeed for — of-these you-accomplish
καὶ σοὶ καλὸν ἔσται καὶ τῇ πόλει ἀγαθόν· ἐὰν δέ
both for-you fine it-will-be and for-the city good if and
τι αὐτῶν ἀδυνατῇς, οὔτε τὴν πόλιν βλάψεις οὔτε
anything of-them you-are-unable-to-do neither the city will-you-harm nor
σαυτὸν καταισχυνεῖς.
yourself will-you-disgrace

VI · GLAUCON'S AMBITION

Glaucon, not yet twenty, wants to lead the city and is dragged from the platform. Socrates asks him how he will benefit it: he knows neither its revenues nor its expenses, nor its forces nor the enemy's, nor its garrisons, nor the silver mines, nor its grain supply. Socrates advises him first to manage his uncle's household, and to learn before he speaks, since men are admired for knowledge.

Γλαύκωνα δὲ τὸν Ἀρίστωνος, ὅτ' ἐπεχείρει δημηγορεῖν, 1
Glaucon and the son-of-Ariston when he-tried to-address-the-people
ἐπιθυμῶν προστατεύειν τῆς πόλεως οὐδέπω εἴκοσιν ἔτη
desiring to-be-at-the-head-of the city not-yet twenty years
γεγονώς, τῶν ἄλλων οἰκείων τε καὶ φίλων οὐδεὶς ἐδύνατο
having-become of-the other relatives both and friends no-one was-able
παῦσαι ἑλκόμενόν τε ἀπὸ τοῦ βήματος καὶ καταγέλαστον
to-stop being-dragged both from the platform and ridiculous
ὄντα· Σωκράτης δέ, εὔνους ὢν αὐτῷ διά τε Χαρμίδην
being Socrates but well-disposed being to-him because-of both Charmides
τὸν Γλαύκωνος καὶ διὰ Πλάτωνα, μόνος ἔπαυσεν.
the son-of-Glaucon and because-of Plato alone stopped-him
ἐντυχὼν γὰρ αὐτῷ πρῶτον μὲν εἰς τὸ ἐθελῆσαι ἀκούειν 2
having-met for him first indeed to the to-be-willing to-listen
τοιάδε λέξας κατέσχεν· Ὦ Γλαύκων, ἔφη, προστατεύειν
such-things having-said he-held-him O Glaucon he-said to-be-at-the-head
ἡμῖν διανενόησαι τῆς πόλεως; Ἔγωγ', ἔφη, ὦ Σώκρατες.
for-us have-you-resolved of-the city I-at-least he-said O Socrates
Νὴ Δί', ἔφη, καλὸν γάρ, εἴπερ τι καὶ ἄλλο τῶν
By Zeus he-said fine for if anything also other of-the-things
ἐν ἀνθρώποις. δῆλον γὰρ ὅτι, ἐὰν τοῦτο διαπράξῃ,
among men clear for that if this you-accomplish
δυνατὸς μὲν ἔσει αὐτὸς τυγχάνειν ὅτου ἂν ἐπιθυμῇς,
able indeed you-will-be yourself to-obtain whatever — you-desire
ἱκανὸς δὲ τοὺς φίλους ὠφελεῖν, ἐπαρεῖς δὲ τὸν πατρῷον
able and the friends to-benefit you-will-raise and the ancestral
οἶκον, αὐξήσεις δὲ τὴν πατρίδα, ὀνομαστὸς δ' ἔσει
house you-will-increase and the fatherland renowned and you-will-be
πρῶτον μὲν ἐν τῇ πόλει, ἔπειτα ἐν τῇ Ἑλλάδι, ἴσως
first indeed in the city then in — Greece perhaps
δ', ὥσπερ Θεμιστοκλῆς, καὶ ἐν τοῖς βαρβάροις·
and like Themistocles also among the barbarians

3 ὅπου δ' ἂν ᾖς, πανταχοῦ περίβλεπτος ἔσει. ταῦτ'
wherever and — you-be everywhere admired you-will-be these-things
οὖν ἀκούων ὁ Γλαύκων ἐμεγαλύνετο καὶ ἡδέως παρέμενε.
then hearing — Glaucon was-elated and gladly stayed
μετὰ δὲ ταῦτα ὁ Σωκράτης· Οὐκοῦν, ἔφη, τοῦτο μέν, ὦ
after and these-things — Socrates Therefore he-said this indeed O
Γλαύκων, δῆλον, ὅτι, εἴπερ τιμᾶσθαι βούλει, ὠφελητέα
Glaucon clear that if-indeed to-be-honored you-wish must-be-benefited
σοι ἡ πόλις ἐστί; Πάνυ μὲν οὖν, ἔφη. Πρὸς θεῶν,
by-you the city is Certainly indeed then he-said By gods
ἔφη, μὴ τοίνυν ἀποκρύψῃ, ἀλλ' εἶπον ἡμῖν ἐκ τίνος
he-said not then hide-it but tell us from what
ἄρξει τὴν πόλιν εὐεργετεῖν.
you-will-begin the city to-benefit

4 ἐπεὶ δὲ ὁ Γλαύκων διεσιώπησεν, ὡς ἂν τότε σκοπῶν
when and — Glaucon kept-silent as — then considering
ὁπόθεν ἄρχοιτο· Ἆρ', ἔφη ὁ Σωκράτης, ὥσπερ φίλου
from-where he-should-begin Then said — Socrates as of-a-friend
οἶκον εἰ αὐξῆσαι βούλοιο, πλουσιώτερον αὐτὸν ἐπιχειροίης ἂν
house if to-increase you-wished richer it you-would-try —
ποιεῖν, οὕτω καὶ τὴν πόλιν πειράσει πλουσιωτέραν ποιῆσαι;
to-make so also the city will-you-try richer to-make

5 Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν πλουσιωτέρα γ' ἂν εἴη
Certainly indeed then he-said Therefore richer at-least — it-would-be
προσόδων αὐτῇ πλειόνων γενομένων; Εἰκὸς γοῦν, ἔφη.
revenues for-it more having-become Likely at-any-rate he-said
Λέξον δή, ἔφη, ἐκ τίνων νῦν αἱ πρόσοδοι τῇ πόλει
Tell indeed he-said from what now the revenues for-the city
καὶ πόσαι τινές εἰσι; δῆλον γὰρ ὅτι ἔσκεψαι, ἵνα,
and how-great some are clear for that you-have-considered so-that
εἰ μέν τινες αὐτῶν ἐνδεῶς ἔχουσιν, ἐκπληρώσῃς, εἰ
if indeed some of-them deficiently are you-may-fill-up if

δὲ παραλείπονται, προσπορίσῃς. Ἀλλὰ μὰ Δί᾽, ἔφη ὁ
and they-are-neglected you-may-supply But by Zeus said —
Γλαύκων, ταῦτά γε οὐκ ἐπέσκεμμαι.
Glaucon these-things at-least not I-have-considered
Ἀλλ᾽ εἰ τοῦτο, ἔφη, παρέλιπες, τάς γε δαπάνας τῆς 6
But if this he-said you-passed-over the at-least expenses of-the
πόλεως ἡμῖν εἰπέ· δῆλον γὰρ ὅτι καὶ τούτων τὰς περιττὰς
city to-us tell clear for that also of-these the superfluous
ἀφαιρεῖν διανοεῖ. Ἀλλὰ μὰ τὸν Δί᾽, ἔφη, οὐδὲ πρὸς ταῦτά
to-remove you-intend But by — Zeus he-said not-even to these-things
πω ἐσχόλασα. Οὐκοῦν, ἔφη, τὸ μὲν πλουσιωτέραν τὴν
yet have-I-had-leisure Therefore he-said the indeed richer the
πόλιν ποιεῖν ἀναβαλούμεθα· πῶς γὰρ οἷόν τε μὴ εἰδότα γε
city to-make we-shall-postpone how for possible — not knowing at-least
τὰ ἀναλώματα καὶ τὰς προσόδους ἐπιμεληθῆναι τούτων;
the expenditures and the revenues to-take-care-of these
Ἀλλ᾽, ὦ Σώκρατες, ἔφη ὁ Γλαύκων, δυνατόν ἐστι καὶ ἀπὸ 7
But O Socrates said — Glaucon possible it-is also from
πολεμίων τὴν πόλιν πλουτίζειν. Νὴ Δία σφόδρα γ᾽, ἔφη
enemies the city to-enrich By Zeus very at-least said
ὁ Σωκράτης, ἐάν τις αὐτῶν κρείττων ᾖ· ἥττων δὲ ὢν
— Socrates if one than-them stronger be weaker but being
καὶ τὰ ὄντα προσαποβάλοι ἄν. Ἀληθῆ λέγεις, ἔφη.
even the-things existing he-would-lose-besides — True-things you-say he-said
Οὐκοῦν, ἔφη, τόν γε βουλευσόμενον, πρὸς οὕστινας 8
Therefore he-said the-one at-least going-to-deliberate against whomever
δεῖ πολεμεῖν, τήν τε τῆς πόλεως δύναμιν καὶ τὴν
it-is-needful to-make-war the both of-the city power and the
τῶν ἐναντίων εἰδέναι δεῖ, ἵνα, ἐὰν μὲν ἡ τῆς
of-the opponents to-know it-is-needful so-that if indeed the of-the

πόλεως κρείττων ᾖ, συμβουλεύῃ ἐπιχειρεῖν τῷ πολέμῳ,
city stronger be he-may-advise to-undertake the war
ἐὰν δὲ ἥττων τῶν ἐναντίων, εὐλαβεῖσθαι πείθῃ.
if but weaker than-the opponents to-be-cautious he-may-persuade
9 Ὀρθῶς λέγεις, ἔφη. Πρῶτον μὲν τοίνυν, ἔφη, λέξον ἡμῖν
Rightly you-say he-said First indeed then he-said tell us
τῆς πόλεως τήν τε πεζικὴν καὶ τὴν ναυτικὴν δύναμιν, εἶτα
of-the city the both land and the naval power then
τὴν τῶν ἐναντίων. Ἀλλὰ μὰ τὸν Δί᾽, ἔφη, οὐκ ἂν ἔχοιμί
the of-the opponents But by — Zeus he-said not — I-could
σοι οὕτω γε ἀπὸ στόματος εἰπεῖν. Ἀλλ᾽ εἰ γέγραπταί
to-you thus at-least from mouth say But if it-has-been-written
σοι, ἔνεγκε, ἔφη· πάνυ γὰρ ἡδέως ἂν τοῦτο ἀκούσαιμι.
by-you bring-it he-said very for gladly — this I-would-hear
Ἀλλὰ μὰ τὸν Δί᾽, ἔφη, οὐδὲ γέγραπταί μοί πω.
But by — Zeus he-said not-even has-it-been-written by-me yet
10 Οὐκοῦν, ἔφη, καὶ περὶ πολέμου συμβουλεύειν τήν γε
Therefore he-said also about war to-advise the at-least
πρώτην ἐπισχήσομεν· ἴσως γὰρ καὶ διὰ τὸ μέγεθος
first we-shall-hold-off perhaps for also because-of the magnitude
αὐτῶν ἄρτι ἀρχόμενος τῆς προστατείας οὔπω ἐξήτακας.
of-these just beginning the leadership not-yet have-you-examined
ἀλλά τοι περί γε φυλακῆς τῆς χώρας οἶδ᾽ ὅτι ἤδη
but surely about at-least guarding of-the country I-know that already
σοι μεμέληκε καὶ οἶσθα ὁπόσαι τε φυλακαὶ ἐπίκαιροί
to-you it-has-been-a-concern and you-know how-many both garrisons well-placed
εἰσι καὶ ὁπόσαι μή, καὶ ὁπόσοι τε φρουροὶ ἱκανοί εἰσι
are and how-many not and how-many both guards sufficient are
καὶ ὁπόσοι μή εἰσι· καὶ τὰς μὲν ἐπικαίρους φυλακὰς
and how-many not are and the indeed well-placed garrisons
συμβουλεύσεις μείζονας ποιεῖν, τὰς δὲ περιττὰς ἀφαιρεῖν.
you-will-advise larger to-make the and superfluous to-remove

Νὴ Δί᾽, ἔφη ὁ Γλαύκων, ἁπάσας μὲν οὖν ἔγωγε, ἕνεκά 11
By Zeus said — Glaucon all indeed then I-at-least for-the-sake
γε τοῦ οὕτως αὐτὰς φυλάττεσθαι ὥστε κλέπτεσθαι
at-least of-the so them to-be-guarded that to-be-stolen
τὰ ἐκ τῆς χώρας. Ἐὰν δέ τις ἀφέλῃ γ᾽, ἔφη, τὰς
the-things from the country If and someone removes at-least he-said the
φυλακάς, οὐκ οἴει καὶ ἁρπάζειν ἐξουσίαν ἔσεσθαι τῷ
garrisons not do-you-think also to-plunder license will-be for-the
βουλομένῳ; ἀτάρ, ἔφη, πότερον ἐλθὼν αὐτὸς ἐξήτακας
one-wishing but he-said whether having-gone yourself have-you-examined
τοῦτο, ἢ πῶς οἶσθα ὅτι κακῶς φυλάττονται; Εἰκάζω,
this or how do-you-know that badly they-are-guarded I-guess
ἔφη. Οὐκοῦν, ἔφη, καὶ περὶ τούτων, ὅταν μηκέτι
he-said Therefore he-said also about these-things when no-longer
εἰκάζωμεν, ἀλλ᾽ ἤδη εἰδῶμεν, τότε συμβουλεύσομεν;
we-guess but now we-know then shall-we-advise
Ἴσως, ἔφη ὁ Γλαύκων, βέλτιον. Εἴς γε μήν, ἔφη, 12
Perhaps said — Glaucon better To at-least indeed he-said
τἀργύρεια οἶδ᾽ ὅτι οὐκ ἀφῖξαι, ὥστ᾽ ἔχειν εἰπεῖν διότι
the-silver-mines I-know that not you-have-gone so-as to-be-able to-say why
νῦν ἐλάττω ἢ πρόσθεν προσέρχεται αὐτόθεν. Οὐ γὰρ
now less than before comes-in from-there Not for
οὖν ἐλήλυθα, ἔφη. Καὶ γὰρ νὴ Δί᾽, ἔφη ὁ Σωκράτης,
then I-have-gone he-said And for by Zeus said — Socrates
λέγεται βαρὺ τὸ χωρίον εἶναι, ὥστε, ὅταν περὶ τούτου
is-said unhealthy the place to-be so-that when about this
δέῃ συμβουλεύειν, αὕτη σοι ἡ πρόφασις ἀρκέσει.
it-be-needful to-advise this for-you the excuse will-suffice
Σκώπτομαι, ἔφη ὁ Γλαύκων.
I-am-being-mocked said — Glaucon

13 Ἀλλ᾽ ἐκείνου γέ τοι, ἔφη, οἶδ᾽ ὅτι οὐκ ἠμέληκας, ἀλλ᾽
But that at-least surely he-said I-know that not you-have-neglected but
ἔσκεψαι, πόσον χρόνον ἱκανός ἐστιν ὁ ἐκ τῆς χώρας
you-have-considered how-much time sufficient is the from the country
γιγνόμενος σῖτος διατρέφειν τὴν πόλιν, καὶ πόσου εἰς τὸν
produced grain to-support the city and how-much for the
ἐνιαυτὸν προσδέεται, ἵνα μὴ τοῦτό γε λάθῃ σέ ποτε
year it-needs-besides so-that not this at-least escape you ever
ἡ πόλις ἐνδεὴς γενομένη, ἀλλ᾽ εἰδὼς ἔχῃς ὑπὲρ τῶν
the city in-want having-become but knowing you-may-be-able about the
ἀναγκαίων συμβουλεύων τῇ πόλει βοηθεῖν τε καὶ σώζειν
necessities advising the city to-help both and to-save
αὐτήν. Λέγεις, ἔφη ὁ Γλαύκων, παμμέγεθες πρᾶγμα, εἴ
it You-mean said — Glaucon an-enormous matter if
γε καὶ τῶν τοιούτων ἐπιμελεῖσθαι δεήσει.
at-least also — of-such-things to-take-care it-will-be-needful

14 Ἀλλὰ μέντοι, ἔφη ὁ Σωκράτης, οὐδ᾽ ἂν τὸν ἑαυτοῦ ποτε
But however said — Socrates not-even — — his-own ever
οἶκον καλῶς τις οἰκήσειεν, εἰ μὴ πάντα μὲν εἴσεται ὧν
house well anyone could-manage if not all-things indeed he-will-know which
προσδέεται, πάντων δὲ ἐπιμελόμενος ἐκπληρώσει. ἀλλ᾽ ἐπεὶ
it-needs all and taking-care he-will-supply but since
ἡ μὲν πόλις ἐκ πλειόνων ἢ μυρίων οἰκιῶν συνέστηκε,
the indeed city of more than ten-thousand houses consists
χαλεπὸν δ᾽ ἐστὶν ἅμα τοσούτων οἴκων ἐπιμελεῖσθαι,
hard and it-is at-the-same-time so-many households to-take-care-of
πῶς οὐχ ἕνα τὸν τοῦ θείου πρῶτον ἐπειράθης αὐξῆσαι; δέεται
how not one the of-the uncle first did-you-try to-increase it-needs
δέ. κἂν μὲν τοῦτον δύνῃ, καὶ πλείοσιν ἐπιχειρήσεις· ἕνα δὲ
and and-if indeed this you-can also more you-will-undertake one but
μὴ δυνάμενος ὠφελῆσαι πῶς ἂν πολλούς γε δυνηθείης;
not being-able to-benefit how — many at-least could-you

ὥσπερ, εἴ τις ἓν τάλαντον μὴ δύναιτο φέρειν, πῶς οὐ
as if someone one talent not could carry how not
φανερὸν ὅτι πλείω γε φέρειν οὐδ' ἐπιχειρητέον αὐτῷ;
evident that more at-least to-carry not-even must-be-attempted by-him
Ἀλλ' ἔγωγ', ἔφη ὁ Γλαύκων, ὠφελοίην ἂν τὸν τοῦ θείου 15
But I-at-least said — Glaucon would-benefit — the of-the uncle
οἶκον, εἴ μοι ἐθέλοι πείθεσθαι. Εἶτα, ἔφη ὁ Σωκράτης,
house if me he-would-be-willing to-obey Then said — Socrates
τὸν θεῖον οὐ δυνάμενος πείθειν, Ἀθηναίους πάντας μετὰ
the uncle not being-able to-persuade Athenians all with
τοῦ θείου νομίζεις δυνήσεσθαι ποιῆσαι πείθεσθαί σοι;
the uncle do-you-think to-be-able to-make to-obey you
φυλάττου, ἔφη, ὦ Γλαύκων, ὅπως μὴ τοῦ εὐδοξεῖν 16
take-care he-said O Glaucon that not of-the to-be-well-thought-of
ἐπιθυμῶν εἰς τοὐναντίον ἔλθῃς. ἢ οὐχ ὁρᾷς, ὡς σφαλερόν ἐστι
desiring into the-opposite you-come or not you-see how dangerous it-is
τό, ἃ μὴ οἶδέ τις, ταῦτα ἢ λέγειν ἢ πράττειν; ἐνθυμοῦ
the what not knows someone these-things either to-say or to-do consider
δὲ τῶν ἄλλων, ὅσους οἶσθα τοιούτους, οἷοι φαίνονται καὶ
and of-the others as-many-as you-know such as appear both
λέγοντες ἃ μὴ ἴσασι καὶ πράττοντες, πότερά σοι δοκοῦσιν
saying what not they-know and doing whether to-you they-seem
ἐπὶ τοῖς τοιούτοις ἐπαίνου μᾶλλον ἢ ψόγου τυγχάνειν
for — such-things praise rather than blame to-obtain
καὶ πότερον θαυμάζεσθαι μᾶλλον ἢ καταφρονεῖσθαι·
and whether to-be-admired rather than to-be-despised
ἐνθυμοῦ δὲ καὶ τῶν εἰδότων ὅ τι τε λέγουσι καὶ 17
consider and also of-those knowing what ever both they-say and
ὅ τι ποιοῦσι· καί, ὡς ἐγὼ νομίζω, εὑρήσεις ἐν πᾶσιν
what ever they-do and as I think you-will-find in all
ἔργοις τοὺς μὲν εὐδοκιμοῦντάς τε καὶ θαυμαζομένους ἐκ
works those indeed well-reputed both and admired from

τῶν μάλιστα ἐπισταμένων ὄντας, τοὺς δὲ κακοδοξοῦντάς
those most knowing being those but ill-reputed
τε καὶ καταφρονουμένους ἐκ τῶν ἀμαθεστάτων.
both and despised from the most-ignorant
18 εἰ οὖν ἐπιθυμεῖς εὐδοκιμεῖν τε καὶ θαυμάζεσθαι ἐν τῇ
if then you-desire to-be-well-reputed both and to-be-admired in the
πόλει, πειρῶ κατεργάσασθαι ὡς μάλιστα τὸ εἰδέναι, ἃ
city try to-achieve as most the to-know what
βούλει πράττειν· ἐὰν γὰρ τούτῳ διενεγκὼν τῶν ἄλλων
you-wish to-do if for in-this having-surpassed the others
ἐπιχειρῇς τὰ τῆς πόλεως πράττειν, οὐκ ἂν θαυμάσαιμι
you-undertake the-affairs of-the city to-do not — I-would-wonder
εἰ πάνυ ῥᾳδίως τύχοις ὧν ἐπιθυμεῖς.
if very easily you-obtained what you-desire

VII · CHARMIDES' SHYNESS

Socrates urges the able Charmides to enter public life. Charmides says speaking in the assembly differs from private talk, but Socrates answers that he talks easily with the city's leaders yet fears an assembly of fullers, cobblers, and merchants. He should know himself and not neglect the city's affairs, which he could improve.

1 Χαρμίδην δὲ τὸν Γλαύκωνος ὁρῶν ἀξιόλογον μὲν ἄνδρα
Charmides and the son-of-Glaucon seeing worthy indeed man
ὄντα καὶ πολλῷ δυνατώτερον τῶν τὰ πολιτικὰ τότε
being and much more-capable than-those the political-affairs at-that-time
πραττόντων, ὀκνοῦντα δὲ προσιέναι τῷ δήμῳ καὶ τῶν
doing hesitating but to-come-before the people and of-the
τῆς πόλεως πραγμάτων ἐπιμελεῖσθαι· Εἰπέ μοι, ἔφη, ὦ
of-the city affairs to-take-care Tell me he-said O
Χαρμίδη, εἴ τις, ἱκανὸς ὢν τοὺς στεφανίτας ἀγῶνας
Charmides if someone able being the crowned contests

νικᾶν καὶ διὰ τοῦτο αὐτός τε τιμᾶσθαι καὶ τὴν
to-win and because-of this himself both to-be-honored and the
πατρίδα ἐν τῇ Ἑλλάδι εὐδοκιμωτέραν ποιεῖν μὴ θέλοι
fatherland in — Greece more-glorious to-make not were-willing
ἀγωνίζεσθαι, ποῖόν τινα τοῦτον νομίζοις ἂν τὸν ἄνδρα
to-compete what-sort some this-one would-you-consider — the man
εἶναι; Δῆλον ὅτι, ἔφη, μαλακόν τε καὶ δειλόν.
to-be Clear that he-said soft both and cowardly
Εἰ δέ τις, ἔφη, δυνατὸς ὢν τῶν τῆς πόλεως πραγμάτων 2
If and someone he-said able being of-the of-the city affairs
ἐπιμελόμενος τήν τε πόλιν αὔξειν καὶ αὐτὸς διὰ
taking-care the both city to-increase and himself because-of
τοῦτο τιμᾶσθαι, ὀκνοίη δὴ τοῦτο πράττειν, οὐκ ἂν
this to-be-honored should-hesitate indeed this to-do not —
εἰκότως δειλὸς νομίζοιτο; Ἴσως, ἔφη· ἀτὰρ πρὸς τί
reasonably cowardly would-he-be-thought Perhaps he-said but to what
με ταῦτ' ἐρωτᾷς; Ὅτι, ἔφη, οἶμαί σε δυνατὸν ὄντα
me these-things do-you-ask Because he-said I-think you able being
ὀκνεῖν ἐπιμελεῖσθαι, καὶ ταῦτα ὧν ἀνάγκη σοι
to-hesitate to-take-care and these-things of-which necessity for-you
μετέχειν πολίτῃ γε ὄντι.
to-take-part citizen at-least being
Τὴν δὲ ἐμὴν δύναμιν, ἔφη ὁ Χαρμίδης, ἐν ποίῳ 3
— and my ability said — Charmides in what-sort
ἔργῳ καταμαθὼν ταῦτά μου καταγιγνώσκεις; Ἐν ταῖς
work having-observed these-things of-me do-you-condemn In the
συνουσίαις, ἔφη, ἃς σύνει τοῖς τὰ τῆς πόλεως
meetings he-said which you-have-with those the-affairs of-the city
πράττουσι· καὶ γὰρ ὅταν τι ἀνακοινῶνταί σοι, ὁρῶ
doing and for whenever anything they-consult you I-see

σε καλῶς συμβουλεύοντα, καὶ ὅταν τι ἁμαρτάνωσιν,
you well advising and whenever anything they-err
ὀρθῶς ἐπιτιμῶντα.
rightly criticizing

4 Οὐ ταὐτόν ἐστιν, ἔφη, ὦ Σώκρατες, ἰδίᾳ τε διαλέγεσθαι
Not the-same it-is he-said O Socrates privately both to-converse
καὶ ἐν τῷ πλήθει ἀγωνίζεσθαι. Καὶ μήν, ἔφη, ὅ γε
and in the crowd to-contend And indeed he-said he at-least
ἀριθμεῖν δυνάμενος οὐδὲν ἧττον ἐν τῷ πλήθει ἢ μόνος
to-count able no less in the crowd than alone
ἀριθμεῖ, καὶ οἱ κατὰ μόνας ἄριστα κιθαρίζοντες οὗτοι
counts and those by themselves best playing-the-lyre these
καὶ ἐν τῷ πλήθει κρατιστεύουσιν.
also in the crowd excel

5 Αἰδῶ δὲ καὶ φόβον, ἔφη, οὐχ ὁρᾷς ἔμφυτά τε ἀνθρώποις
Shame and and fear he-said not you-see innate both in-men
ὄντα καὶ πολλῷ μᾶλλον ἐν τοῖς ὄχλοις ἢ ἐν ταῖς
being and much more in the crowds than in the
ἰδίαις ὁμιλίαις παριστάμενα; Καὶ σέ γε διδάξων, ἔφη,
private meetings present And you at-least to-teach he-said
ὥρμημαι, ὅτι οὔτε τοὺς φρονιμωτάτους αἰδούμενος οὔτε
I-have-set-out that neither the most-sensible feeling-shame-before nor
τοὺς ἰσχυροτάτους φοβούμενος ἐν τοῖς ἀφρονεστάτοις
the strongest fearing among the most-senseless
τε καὶ ἀσθενεστάτοις αἰσχύνει λέγειν.
both and weakest you-are-ashamed to-speak

6 πότερον γὰρ τοὺς γναφεῖς αὐτῶν ἢ τοὺς σκυτεῖς ἢ τοὺς
whether for the fullers of-them or the cobblers or the
τέκτονας ἢ τοὺς χαλκεῖς ἢ τοὺς γεωργοὺς ἢ τοὺς ἐμπόρους
carpenters or the smiths or the farmers or the merchants
ἢ τοὺς ἐν τῇ ἀγορᾷ μεταβαλλομένους καὶ φροντίζοντας ὅ
or those in the market exchanging and thinking-about what

τι ἐλάττονος πριάμενοι πλείονος ἀποδῶνται αἰσχύνει;
ever for-less having-bought for-more they-may-sell are-you-ashamed-before
ἐκ γὰρ τούτων ἁπάντων ἡ ἐκκλησία συνίσταται.
from for these all the assembly is-composed
τί δὲ οἴει διαφέρειν ὃ σὺ ποιεῖς ἢ τῶν ἀσκητῶν 7
what and do-you-think to-differ what you do from of-the athletes
ὄντα κρείττω τοὺς ἰδιώτας φοβεῖσθαι; σὺ γὰρ τοῖς
being stronger the laymen to-fear you for with-those
πρωτεύουσιν ἐν τῇ πόλει, ὧν ἔνιοι καταφρονοῦσί σου,
being-first in the city of-whom some despise you
ῥᾳδίως διαλεγόμενος καὶ τῶν ἐπιμελομένων τοῦ τῇ
easily conversing and than-those taking-care of-the to-the
πόλει διαλέγεσθαι πολὺ περιών, ἐν τοῖς μηδεπώποτε
city to-converse far surpassing among those never
φροντίσασι τῶν πολιτικῶν μηδὲ σοῦ καταπεφρονηκόσιν
having-thought of-the political-affairs nor you having-despised
ὀκνεῖς λέγειν, δεδιὼς μὴ καταγελασθῇς.
you-hesitate to-speak fearing lest you-be-laughed-at
Τί δ'; ἔφη, οὐ δοκοῦσί σοι πολλάκις οἱ ἐν τῇ 8
What and he-said not seem to-you often those in the
ἐκκλησίᾳ τῶν ὀρθῶς λεγόντων καταγελᾶν; Καὶ γὰρ οἱ
assembly those rightly speaking to-laugh-at And for the
ἕτεροι, ἔφη· διὸ καὶ θαυμάζω σου εἰ, ἐκείνους, ὅταν
others he-said therefore also I-wonder at-you if those whenever
τοῦτο ποιῶσι, ῥᾳδίως χειρούμενος, τούτοις μηδένα τρόπον
this they-do easily subduing these in-no way
οἴει δυνήσεσθαι προσενεχθῆναι.
you-think you-will-be-able to-deal-with
ὠγαθέ, μὴ ἀγνόει σεαυτόν, μηδὲ ἁμάρτανε ἃ οἱ 9
good-sir not be-ignorant-of yourself nor make-the-mistake which the
πλεῖστοι ἁμαρτάνουσιν· οἱ γὰρ πολλοὶ ὡρμηκότες ἐπὶ
most make the for many having-set-out to

τὸ σκοπεῖν τὰ τῶν ἄλλων πράγματα οὐ τρέπονται ἐπὶ
the to-consider the of-the others affairs not turn to
τὸ ἑαυτοὺς ἐξετάζειν. μὴ οὖν ἀπορῥᾳθύμει τούτου, ἀλλὰ
the themselves to-examine not then neglect this but
διατείνου μᾶλλον πρὸς τὸ σαυτῷ προσέχειν. καὶ μὴ ἀμέλει
strain rather to the to-yourself to-attend and not neglect
τῶν τῆς πόλεως, εἴ τι δυνατόν ἐστι διὰ σὲ βέλτιον
the-affairs of-the city if anything possible is through you better
ἔχειν· τούτων γὰρ καλῶς ἐχόντων οὐ μόνον οἱ ἄλλοι πολῖται,
to-be these for well being not only the other citizens
ἀλλὰ καὶ οἱ σοὶ φίλοι καὶ αὐτὸς σὺ οὐκ ἐλάχιστα ὠφελήσει.
but also — your friends and yourself you not least will-be-benefited

VIII · THE GOOD AND THE BEAUTIFUL

Aristippus tries to trap Socrates, asking whether he knows anything good; Socrates answers that good is always good for something. Beautiful things too are beautiful for a use, so a dung basket is beautiful and a golden shield ugly if each does or fails its work. The house most pleasant and useful faces south, high on the sunny side and low on the north, and temples should stand in plain view on untrodden ground.

1 Ἀριστίππου δὲ ἐπιχειροῦντος ἐλέγχειν τὸν Σωκράτη, ὥσπερ
Aristippus and attempting to-refute — Socrates as
αὐτὸς ὑπ᾽ ἐκείνου τὸ πρότερον ἠλέγχετο, βουλόμενος
himself by him the earlier had-been-refuted wishing
τοὺς συνόντας ὠφελεῖν ὁ Σωκράτης ἀπεκρίνατο οὐχ
the associates to-benefit — Socrates answered not
ὥσπερ οἱ φυλαττόμενοι μή πῃ ὁ λόγος ἐπαλλαχθῇ,
like those guarding-themselves lest somewhere the argument be-reversed
ἀλλ᾽ ὡς ἂν πεπεισμένος μάλιστα πράττειν τὰ δέοντα.
but as — persuaded most to-do the needful-things

ὁ μὲν γὰρ αὐτὸν ἤρετο, εἴ τι εἰδείη ἀγαθόν, ἵνα, εἴ τι 2
he indeed for him asked if anything he-knew good so-that if anything
εἴποι τῶν τοιούτων, οἷον ἢ σιτίον ἢ ποτὸν ἢ χρήματα ἢ
he-said — of-such-things as either food or drink or money or
ὑγίειαν ἢ ῥώμην ἢ τόλμαν, δεικνύοι δὴ τοῦτο κακὸν ἐνίοτε
health or strength or daring he-might-show indeed this bad sometimes
ὄν. ὁ δὲ εἰδώς, ὅτι, ἐάν τι ἐνοχλῇ ἡμᾶς, δεόμεθα τοῦ
being he but knowing that if anything troubles us we-need the
παύσοντος, ἀπεκρίνατο ᾗπερ καὶ ποιεῖν κράτιστον·
(thing)-going-to-stop-it answered in-the-way-that also to-do best
Ἆρά γε, ἔφη, ἐρωτᾷς με, εἴ τι οἶδα πυρετοῦ 3
Then at-least he-said are-you-asking me if anything I-know of-fever
ἀγαθόν; Οὐκ ἔγωγ', ἔφη. Ἀλλ' ὀφθαλμίας; Οὐδὲ τοῦτο.
good Not I-at-least he-said But of-ophthalmia Not-even this
Ἀλλὰ λιμοῦ; Οὐδὲ λιμοῦ. Ἀλλὰ μήν, ἔφη, εἴ γ' ἐρωτᾷς
But of-hunger Not-even of-hunger But indeed he-said if at-least you-ask
με, εἴ τι ἀγαθὸν οἶδα ὁ μηδενὸς ἀγαθόν ἐστιν,
me if anything good I-know which for-nothing good is
οὔτ' οἶδα, ἔφη, οὔτε δέομαι.
neither do-I-know he-said nor do-I-need
Πάλιν δὲ τοῦ Ἀριστίππου ἐρωτῶντος αὐτόν, εἴ τι 4
Again and — Aristippus asking him if anything
εἰδείη καλόν· Καὶ πολλά, ἔφη. Ἆρ' οὖν, ἔφη, πάντα ὅμοια
he-knew beautiful Even many he-said So then he-said all like
ἀλλήλοις; Ὡς οἷόν τε μὲν οὖν, ἔφη, ἀνομοιότατα ἔνια.
to-one-another As possible — indeed then he-said most-unlike some
Πῶς οὖν, ἔφη, τὸ τῷ καλῷ ἀνόμοιον καλὸν ἂν εἴη;
How then he-said the to-the beautiful unlike beautiful — would-be
Ὅτι νὴ Δί', ἔφη, ἔστι μὲν τῷ καλῷ πρὸς δρόμον
Because by Zeus he-said there-is indeed to-the beautiful for running
ἀνθρώπῳ ἄλλος ἀνόμοιος καλὸς πρὸς πάλην, ἔστι δὲ
man another unlike beautiful for wrestling there-is and

ἀσπὶς καλὴ πρὸς τὸ προβάλλεσθαι ὡς ἔνι ἀνομοιοτάτη
a-shield beautiful for the to-protect as possible most-unlike
τῷ ἀκοντίῳ, καλῷ πρὸς τὸ σφόδρα τε καὶ ταχὺ φέρεσθαι.
to-the javelin beautiful for the hard both and fast to-be-thrown
5 Οὐδὲν διαφερόντως, ἔφη, ἀποκρίνει μοι ἢ ὅτε σε
In-no-way differently he-said you-answer me than when you
ἠρώτησα εἴ τι ἀγαθὸν εἰδείης. Σὺ δ' οἴει, ἔφη,
I-asked if anything good you-knew You and do-you-think he-said
ἄλλο μὲν ἀγαθόν, ἄλλο δὲ καλὸν εἶναι; οὐκ οἶσθ' ὅτι
other indeed good other but beautiful to-be not do-you-know that
πρὸς ταὐτὰ πάντα καλά τε κἀγαθά ἐστι; πρῶτον
with-respect-to the-same-things all fine both and-good are first
μὲν γὰρ ἡ ἀρετὴ οὐ πρὸς ἄλλα μὲν ἀγαθόν,
indeed for the virtue not with-respect-to some-things indeed good
πρὸς ἄλλα δὲ καλόν ἐστιν, ἔπειτα οἱ ἄνθρωποι τὸ
with-respect-to others but fine is then the men the
αὐτό τε καὶ πρὸς τὰ αὐτὰ καλοί τε κἀγαθοὶ
same both and with-respect-to the same-things fine both and-good
λέγονται, πρὸς τὰ αὐτὰ δὲ καὶ τὰ σώματα τῶν
are-called with-respect-to the same and also the bodies of-the
ἀνθρώπων καλά τε κἀγαθὰ φαίνεται, πρὸς ταὐτὰ
men fine both and-good appear with-respect-to the-same-things
δὲ καὶ τἆλλα πάντα οἷς ἄνθρωποι χρῶνται καλά
and also the-other-things all which men use fine
τε κἀγαθὰ νομίζεται, πρὸς ἅπερ ἂν εὔχρηστα ᾖ.
both and-good are-thought with-respect-to which — useful they-be
6 Ἆρ' οὖν, ἔφη, καὶ κόφινος κοπροφόρος καλόν ἐστι; Νὴ Δί',
So then he-said also a-basket dung-carrying beautiful is By Zeus
ἔφη, καὶ χρυσῆ γε ἀσπὶς αἰσχρόν, ἐὰν πρὸς τὰ ἑαυτῶν
he-said and golden at-least a-shield ugly if for — their-own

ἔργα ὁ μὲν καλῶς πεποιημένος ᾖ, ἡ δὲ κακῶς.
works the-one indeed well made be the-other but badly
Λέγεις σύ, ἔφη, καλά τε καὶ αἰσχρὰ τὰ αὐτὰ εἶναι;
Do-you-mean you he-said beautiful both and ugly the same-things to-be
Καὶ νὴ Δί᾽ ἔγωγ᾽, ἔφη, ἀγαθά τε καὶ κακά· πολλάκις γὰρ 7
And by Zeus I-at-least he-said good both and bad often for
τό τε λιμοῦ ἀγαθὸν πυρετοῦ κακόν ἐστι καὶ τὸ πυρετοῦ
the both for-hunger good for-fever bad is and the for-fever
ἀγαθὸν λιμοῦ κακόν ἐστι· πολλάκις δὲ τὸ μὲν πρὸς δρόμον
good for-hunger bad is often and the indeed for running
καλὸν πρὸς πάλην αἰσχρόν, τὸ δὲ πρὸς πάλην καλὸν πρὸς
beautiful for wrestling ugly the but for wrestling beautiful for
δρόμον αἰσχρόν· πάντα γὰρ ἀγαθὰ μὲν καὶ καλά ἐστι πρὸς
running ugly all for good indeed and beautiful are for
ἃ ἂν εὖ ἔχῃ, κακὰ δὲ καὶ αἰσχρὰ πρὸς ἃ ἂν κακῶς.
which — well they-are bad and and ugly for which — badly
Καὶ οἰκίας δὲ λέγων τὰς αὐτὰς καλάς τε εἶναι καὶ 8
And houses and saying the same beautiful both to-be and
χρησίμους παιδεύειν ἔμοιγ᾽ ἐδόκει, οἵας χρή,
useful to-teach to-me-at-least he-seemed what-sort it-is-needful
οἰκοδομεῖσθαι. ἐπεσκόπει δὲ ὧδε· Ἆρά γε τὸν μέλλοντα
to-be-built he-considered and thus Then at-least the-one being-about
οἰκίαν, οἵαν χρή, ἔχειν τοῦτο δεῖ μηχανᾶσθαι,
a-house such-as it-is-needful to-have this it-is-needful to-contrive
ὅπως ἡδίστη τε ἐνδιαιτᾶσθαι καὶ χρησιμωτάτη ἔσται;
that most-pleasant both to-live-in and most-useful it-will-be
τούτου δὲ ὁμολογουμένου· Οὐκοῦν ἡδὺ μὲν θέρους 9
this and being-agreed Therefore pleasant indeed in-summer
ψυχεινὴν ἔχειν, ἡδὺ δὲ χειμῶνος ἀλεεινήν; ἐπειδὴ δὲ
cool to-have pleasant and in-winter warm when and
καὶ τοῦτο συμφαῖεν· Οὐκοῦν ἐν ταῖς πρὸς μεσημβρίαν
also this they-agreed Therefore in the toward south

βλεπούσαις οἰκίαις τοῦ μὲν χειμῶνος ὁ ἥλιος εἰς τὰς
facing houses in-the indeed winter the sun into the
παστάδας ὑπολάμπει, τοῦ δὲ θέρους ὑπὲρ ἡμῶν αὐτῶν
porticoes shines-in in-the and summer over us ourselves
καὶ τῶν στεγῶν πορευόμενος σκιὰν παρέχει. οὐκοῦν,
and the roofs traveling shade provides therefore
εἴ γε καλῶς ἔχει ταῦτα οὕτω γίγνεσθαι, οἰκοδομεῖν
if at-least well is these-things so to-happen to-build
δεῖ ὑψηλότερα μὲν τὰ πρὸς μεσημβρίαν, ἵνα ὁ
it-is-needful higher indeed the-parts toward south so-that the
χειμερινὸς ἥλιος μὴ ἀποκλείηται, χθαμαλώτερα δὲ τὰ
winter sun not be-shut-out lower and the-parts
πρὸς ἄρκτον, ἵνα οἱ ψυχροὶ μὴ ἐμπίπτωσιν ἄνεμοι·
toward north so-that the cold not fall-on winds
10 ὡς δὲ συνελόντι εἰπεῖν, ὅποι πάσας ὥρας αὐτός τε ἂν
as and for-one-summing-up to-say whither in-all seasons himself both —
ἥδιστα καταφεύγοι καὶ τὰ ὄντα ἀσφαλέστατα τιθοῖτο,
most-pleasantly might-retreat and the possessions most-safely might-store
αὕτη ἂν εἰκότως ἡδίστη τε καὶ καλλίστη οἴκησις
this — reasonably most-pleasant both and finest dwelling
εἴη· γραφαὶ δὲ καὶ ποικιλίαι πλείονας εὐφροσύνας
would-be paintings and and decorations more delights
ἀποστεροῦσιν ἢ παρέχουσι. — ναοῖς γε μὴν
take-away than provide for-temples at-least moreover
καὶ βωμοῖς χώραν ἔφη εἶναι πρεπωδεστάτην ἥτις
and altars site be-said to-be most-fitting which
ἐμφανεστάτη οὖσα ἀστιβεστάτη εἴη· ἡδὺ μὲν γὰρ
most-conspicuous being most-untrodden should-be pleasant indeed for
ἰδόντας προσεύξασθαι, ἡδὺ δὲ ἁγνῶς ἔχοντας προσιέναι.
having-seen to-pray pleasant and purely being to-approach

Asked whether courage is taught, Socrates answers that nature varies but practice improves it. Wisdom and temperance are one, and justice and every virtue are wisdom. Madness is the opposite of wisdom; ignorance is not madness, but not knowing oneself comes nearest to madness. Envy is pain at friends' success; men at play are at leisure, since they are free to turn to better things. True rulers are those who know how to rule, and the best pursuit is doing well, not good luck.

Πάλιν δὲ ἐρωτώμενος ἡ ἀνδρεία πότερον εἴη διδακτὸν 1
Again and being-asked the courage whether it-was teachable
ἢ φυσικόν· Οἶμαι μέν, ἔφη, ὥσπερ σῶμα σώματος
or natural I-think indeed he-said as body than-body
ἰσχυρότερον πρὸς τοὺς πόνους φύεται, οὕτω καὶ ψυχὴν
stronger for the toils grows so also soul
ψυχῆς ἐρρωμενεστέραν πρὸς τὰ δεινὰ φύσει γίγνεσθαι·
than-soul more-robust for the dangers by-nature to-become
ὁρῶ γὰρ ἐν τοῖς αὐτοῖς νόμοις τε καὶ ἔθεσι τρεφομένους
I-see for in the same laws both and customs reared
πολὺ διαφέροντας ἀλλήλων τόλμῃ.
much differing from-one-another in-daring
νομίζω μέντοι πᾶσαν φύσιν μαθήσει καὶ μελέτῃ πρὸς 2
I-think however every nature by-learning and practice toward
ἀνδρείαν αὔξεσθαι· δῆλον μὲν γὰρ ὅτι Σκύθαι καὶ
courage to-be-increased clear indeed for that Scythians and
Θρᾷκες οὐκ ἂν τολμήσειαν ἀσπίδας καὶ δόρατα λαβόντες
Thracians not — would-dare shields and spears having-taken
Λακεδαιμονίοις διαμάχεσθαι· φανερὸν δ' ὅτι Λακεδαιμόνιοι
with-Lacedaemonians to-fight evident and that Lacedaemonians
οὔτ' ἂν Θρᾳξὶ πέλταις καὶ ἀκοντίοις οὔτε Σκύθαις
neither — with-Thracians with-light-shields and javelins nor with-Scythians
τόξοις ἐθέλοιεν ἂν διαγωνίζεσθαι.
with-bows would-be-willing — to-contend

3 ὁρῶ δ᾽ ἔγωγε καὶ ἐπὶ τῶν ἄλλων πάντων ὁμοίως
I-see and I-at-least also in the other all-things alike
καὶ φύσει διαφέροντας ἀλλήλων τοὺς ἀνθρώπους
both by-nature differing from-one-another the men
καὶ ἐπιμελείᾳ πολὺ ἐπιδιδόντας. ἐκ δὲ τούτων δῆλόν
and by-care much advancing from and these-things clear
ἐστιν ὅτι πάντας χρὴ καὶ τοὺς εὐφυεστέρους καὶ
it-is that all it-is-needful both the better-endowed and
τοὺς ἀμβλυτέρους τὴν φύσιν, ἐν οἷς ἂν ἀξιόλογοι
the duller in-the nature in which-things — notable
βούλωνται γενέσθαι, ταῦτα καὶ μανθάνειν καὶ μελετᾶν.
they-wish to-become these-things both to-learn and to-practice
4 Σοφίαν δὲ καὶ σωφροσύνην οὐ διώριζεν, ἀλλὰ τῷ τὰ
Wisdom and and temperance not he-distinguished but by-the the
μὲν καλά τε κἀγαθὰ γιγνώσκοντα χρῆσθαι αὐτοῖς καὶ τῷ
indeed fine both and-good knowing to-use them and by-the
τὰ αἰσχρὰ εἰδότα εὐλαβεῖσθαι σοφόν τε καὶ σώφρονα
the shameful-things knowing to-beware-of wise both and temperate
ἔκρινε. προσερωτώμενος δέ, εἰ τοὺς ἐπισταμένους μὲν
he-judged being-further-asked and if those knowing indeed
ἃ δεῖ πράττειν, ποιοῦντας δὲ τἀναντία σοφούς τε
what it-is-needful to-do doing but the-opposite wise both
καὶ ἀκρατεῖς εἶναι νομίζοι· Οὐδέν γε μᾶλλον, ἔφη, ἢ
and uncontrolled to-be he-thought In-no-way at-least more he-said than
ἀσόφους τε καὶ ἀκρατεῖς· πάντας γὰρ οἶμαι προαιρουμένους
unwise both and uncontrolled all for I-think choosing
ἐκ τῶν ἐνδεχομένων, ἃ οἴονται συμφορώτατα αὐτοῖς
from the possible-things what they-think most-advantageous for-themselves
εἶναι, ταῦτα πράττειν· νομίζω οὖν τοὺς μὴ ὀρθῶς
to-be these-things to-do I-consider then those not rightly
πράττοντας οὔτε σοφοὺς οὔτε σώφρονας εἶναι.
doing neither wise nor temperate to-be

ἔφη δὲ καὶ τὴν δικαιοσύνην καὶ τὴν ἄλλην πᾶσαν ἀρετὴν 5
he-said and also the justice and the other all virtue
σοφίαν εἶναι. τά τε γὰρ δίκαια καὶ πάντα ὅσα ἀρετῇ
wisdom to-be the both for just-things and all as-many-as by-virtue
πράττεται καλά τε κἀγαθὰ εἶναι· καὶ οὔτ' ἂν τοὺς ταῦτα
are-done fine both and-good to-be and neither would those these-things
εἰδότας ἄλλο ἀντὶ τούτων οὐδὲν προελέσθαι οὔτε τοὺς μὴ
knowing other instead-of these anything to-choose nor those not
ἐπισταμένους δύνασθαι πράττειν, ἀλλὰ καὶ ἐὰν ἐγχειρῶσιν,
knowing to-be-able to-do but even if they-attempt
ἁμαρτάνειν· οὕτω [καὶ] τὰ καλά τε κἀγαθὰ τοὺς μὲν
to-err so also the fine both and-good-things the indeed
σοφοὺς πράττειν, τοὺς δὲ μὴ σοφοὺς οὐ δύνασθαι, ἀλλὰ καὶ
wise to-do the but not wise not to-be-able but even
ἐὰν ἐγχειρῶσιν, ἁμαρτάνειν. ἐπεὶ οὖν τά τε δίκαια καὶ τἆλλα
if they-attempt to-err since then the both just-things and the-other
καλά τε κἀγαθὰ πάντα † ἀρετῇ πράττεται, δῆλον
fine both and-good-things all (corrupt) by-virtue are-done clear
εἶναι ὅτι καὶ δικαιοσύνη καὶ ἡ ἄλλη πᾶσα ἀρετὴ σοφία ἐστί.
to-be that both justice and the other all virtue wisdom is
μανίαν γε μὴν ἐναντίον μὲν ἔφη εἶναι σοφίᾳ, οὐ μέντοι 6
madness at-least however opposite indeed he-said to-be to-wisdom not however
γε τὴν ἀνεπιστημοσύνην μανίαν ἐνόμιζε· τὸ δὲ ἀγνοεῖν
at-least the ignorance madness he-thought the but to-be-ignorant-of
ἑαυτὸν καί, ἃ μὴ οἶδε, δοξάζειν τε καὶ οἴεσθαι γιγνώσκειν
oneself and what not one-knows to-suppose both and to-think to-know
ἐγγυτάτω μανίας ἐλογίζετο εἶναι. τοὺς μέντοι πολλοὺς
nearest to-madness he-reckoned to-be the however many
ἔφη, ἃ μὲν οἱ πλεῖστοι ἀγνοοῦσι, τοὺς διημαρτηκότας
he-said what indeed the most are-ignorant-of those having-erred

τούτων οὐ φάσκειν μαίνεσθαι, τοὺς δὲ διημαρτηκότας
in-these not to-say to-be-mad those but having-erred
ὧν οἱ πολλοὶ γιγνώσκουσι μαινομένους καλεῖν·
in-what the many know mad to-call
7 ἐάν τε γάρ τις μέγας οὕτως οἴηται εἶναι ὥστε κύπτειν
if both for someone tall so think to-be as to-stoop-at
τὰς πύλας τοῦ τείχους διεξιών, ἐάν τε οὕτως ἰσχυρὸς ὥστ'
the gates of-the wall passing-through if both so strong as
ἐπιχειρεῖν οἰκίας αἴρεσθαι ἢ ἄλλῳ τῳ ἐπιθέσθαι τῶν πᾶσι
to-attempt houses to-lift or other any to-undertake of-the-things to-all
δήλων ὅτι ἀδύνατά ἐστι, τοῦτον μαίνεσθαι φάσκειν· [τοὺς
clear that impossible are this-one to-be-mad to-say those
δὲ μικρὸν διαμαρτάνοντας οὐ δοκεῖν τοῖς πολλοῖς μαίνεσθαι,
but slightly erring not to-seem to-the many to-be-mad
ἀλλ', ὥσπερ τὴν ἰσχυρὰν ἐπιθυμίαν ἔρωτα καλοῦσιν, οὕτω
but as the strong desire love they-call so
καὶ τὴν μεγάλην παράνοιαν μανίαν αὐτοὺς καλεῖν].
also the great derangement madness them to-call
8 Φθόνον δὲ σκοπῶν, ὅ τι εἴη, λύπην μέν τινα
Envy and considering what ever it-might-be a-pain indeed some
ἐξηύρισκεν αὐτὸν ὄντα, οὔτε μέντοι τὴν ἐπὶ φίλων
be-found it being not however the at friends'
ἀτυχίαις οὔτε τὴν ἐπ' ἐχθρῶν εὐτυχίαις γιγνομένην, ἀλλὰ
misfortunes nor the at enemies' good-fortunes arising but
μόνους ἔφη φθονεῖν τοὺς ἐπὶ ταῖς τῶν φίλων εὐπραξίαις
alone he-said to-envy those at the of-the friends successes
ἀνιωμένους. θαυμαζόντων δέ τινων εἴ τις φιλῶν τινα ἐπὶ
being-vexed wondering but some if anyone loving someone at
τῇ εὐπραξίᾳ αὐτοῦ λυποῖτο, ὑπεμίμνῃσκεν, ὅτι πολλοὶ
the success of-him should-be-pained be-reminded-them that many
οὕτω πρός τινας ἔχουσιν, ὥστε κακῶς μὲν πράττοντας μὴ
so toward some are-disposed that badly indeed faring not

δύνασθαι περιορᾶν, ἀλλὰ βοηθεῖν ἀτυχοῦσιν, εὐτυχούντων
to-be-able to-overlook but to-help them-in-misfortune fortunate
δὲ λυπεῖσθαι. τοῦτο μέντοι φρονίμῳ μὲν ἀνδρὶ οὐκ ἂν
but to-be-pained this however for-a-sensible indeed man not —
συμβῆναι, τοὺς ἠλιθίους δὲ ἀεὶ πάσχειν αὐτό.
would-happen the foolish but always to-suffer it
Σχολὴν δὲ σκοπῶν, τί εἴη, ποιοῦντας μέν τι 9
Leisure and considering what it-might-be doing indeed something
τοὺς πλείστους εὑρίσκειν ἔφη· καὶ γὰρ τοὺς πεττεύοντας
the most to-find he-said and for the draughts-players
καὶ τοὺς γελωτοποιοῦντας ποιεῖν τι· πάντας δὲ τούτους
and the buffoons to-do something all but these
ἔφη σχολάζειν· ἐξεῖναι γὰρ αὐτοῖς ἰέναι πράξοντας τὰ
he-said to-be-at-leisure to-be-possible for for-them to-go to-do the
βελτίω τούτων. ἀπὸ μέντοι τῶν βελτιόνων ἐπὶ τὰ χείρω
better-things than-these from however the better to the worse
ἰέναι οὐδένα σχολάζειν· εἰ δέ τις ἴοι, τοῦτον ἀσχολίας
to-go no-one to-be-at-leisure if and someone went this-one no-leisure
αὐτῷ οὖσης κακῶς ἔφη τοῦτο πράττειν.
for-him being badly he-said this to-do
Βασιλεῖς δὲ καὶ ἄρχοντας οὐ τοὺς τὰ σκῆπτρα ἔχοντας 10
Kings and and rulers not those the scepters holding
ἔφη εἶναι οὐδὲ τοὺς ὑπὸ τῶν τυχόντων αἱρεθέντας οὐδὲ
he-said to-be nor those by the chance-comers chosen nor
τοὺς κλήρῳ λαχόντας οὐδὲ τοὺς βιασαμένους οὐδὲ τοὺς
those by-lot having-obtained nor those having-used-force nor those
ἐξαπατήσαντας, ἀλλὰ τοὺς ἐπισταμένους ἄρχειν.
having-deceived but those knowing-how to-rule
ὁπότε γάρ τις ὁμολογήσειε τοῦ μὲν ἄρχοντος εἶναι τὸ 11
whenever for someone agreed of-the indeed ruler to-be the
προστάττειν ὅ τι χρὴ ποιεῖν, τοῦ δὲ ἀρχομένου τὸ
to-prescribe what ever it-is-needful to-do of-the but ruled the

πείθεσθαι, ἐπεδείκνυεν ἔν τε νηὶ τὸν μὲν ἐπιστάμενον
to-obey he-showed in both a-ship the indeed knowing
ἄρχοντα, τὸν δὲ ναύκληρον καὶ τοὺς ἄλλους τοὺς ἐν τῇ
ruling the and owner and the others the in the
νηὶ πάντας πειθομένους τῷ ἐπισταμένῳ, καὶ ἐν γεωργίᾳ
ship all obeying the one-knowing and in farming
τοὺς κεκτημένους ἀγρούς, καὶ ἐν νόσῳ τοὺς νοσοῦντας,
those possessing fields and in sickness those being-sick
καὶ ἐν σωμασκίᾳ τοὺς σωμασκοῦντας, καὶ τοὺς ἄλλους
and in body-training those training-the-body and the others
πάντας οἷς ὑπάρχει τι ἐπιμελείας δεόμενον, ἂν
all for-whom there-is anything care needing if
μὲν αὐτοὶ ἡγῶνται ἐπίστασθαι ἐπιμελεῖσθαι—· εἰ δὲ μή,
indeed themselves they-think to-know to-take-care if but not
τοῖς ἐπισταμένοις οὐ μόνον παροῦσι πειθομένους, ἀλλὰ
those knowing not only present obeying but
καὶ ἀπόντας μεταπεμπομένους, ὅπως ἐκείνοις πειθόμενοι
also absent sending-for so-that those obeying
τὰ δέοντα πράττωσιν· ἐν δὲ ταλασίᾳ καὶ τὰς γυναῖκας
the needful-things they-may-do in and wool-spinning also the women
ἐπεδείκνυεν ἀρχούσας τῶν ἀνδρῶν διὰ τὸ τὰς μὲν
he-showed ruling the men because-of the the indeed
εἰδέναι ὅπως χρὴ ταλασιουργεῖν, τοὺς δὲ μὴ εἰδέναι.
to-know how it-is-needful to-spin-wool the but not to-know

12 εἰ δέ τις πρὸς ταῦτα λέγοι, ὅτι τῷ τυράννῳ ἔξεστι
if and someone to these-things said that for-the tyrant it-is-possible
μὴ πείθεσθαι τοῖς ὀρθῶς λέγουσι· Καὶ πῶς ἄν, ἔφη,
not to-obey those rightly speaking And how — he-said
ἐξείη μὴ πείθεσθαι, ἐπικειμένης γε ζημίας, ἐάν
would-it-be-possible not to-obey lying-upon at-least a-penalty if
τις τῷ εὖ λέγοντι μὴ πείθηται; ἐν ᾧ γὰρ ἄν τις
someone the-one well speaking not obey in what for — someone

πράγματι μὴ πείθηται τῷ εὖ λέγοντι, ἁμαρτήσεται
matter not obeys the-one well speaking he-will-err
δήπου, ἁμαρτάνων δὲ ζημιωθήσεται.
surely erring and he-will-be-punished
εἰ δὲ φαίη τις τῷ τυράννῳ ἐξεῖναι καὶ ἀποκτεῖναι 13
if and should-say someone for-the tyrant to-be-possible even to-kill
τὸν εὖ φρονοῦντα· Τὸν δὲ ἀποκτείναντα, ἔφη, τοὺς
the-one well thinking The-one and having-killed he-said the
κρατίστους τῶν συμμάχων οἴει ἀζήμιον γίγνεσθαι ἢ ὡς
best of-the allies do-you-think unpunished to-be or as
ἔτυχε ζημιοῦσθαι; πότερα γὰρ ἂν μᾶλλον οἴει σῴζεσθαι
it-chanced to-be-punished which-of-two for — rather do-you-think to-be-saved
τὸν τοῦτο ποιοῦντα ἢ οὕτω καὶ τάχιστ' ἂν ἀπολέσθαι;
the-one this doing or so even most-quickly — to-perish
Ἐρομένου δέ τινος αὐτόν, τί δοκοίη αὐτῷ κράτιστον 14
Having-asked and someone him what seemed to-him best
ἀνδρὶ ἐπιτήδευμα εἶναι, ἀπεκρίνατο εὐπραξίαν. ἐρομένου
for-a-man pursuit to-be he-answered doing-well having-asked
δὲ πάλιν, εἰ καὶ τὴν εὐτυχίαν ἐπιτήδευμα νομίζοι εἶναι·
and again if also the good-luck a-pursuit he-thought to-be
Πᾶν μὲν οὖν τοὐναντίον ἔγωγ', ἔφη, τύχην καὶ πρᾶξιν
Quite indeed then the-opposite I-at-least he-said luck and doing
ἡγοῦμαι· τὸ μὲν γὰρ μὴ ζητοῦντα ἐπιτυχεῖν τινι τῶν
I-consider the indeed for not seeking to-hit-upon some of-the
δεόντων εὐτυχίαν οἶμαι εἶναι, τὸ δὲ μαθόντα τε καὶ
needful-things good-luck I-think to-be the but having-learned both and
μελετήσαντά τι εὖ ποιεῖν εὐπραξίαν νομίζω, καὶ οἱ
having-practiced something well to-do doing-well I-consider and those
τοῦτο ἐπιτηδεύοντες δοκοῦσί μοι εὖ πράττειν.
this pursuing seem to-me well to-do

15 καὶ ἀρίστους δὲ καὶ θεοφιλεστάτους ἔφη εἶναι ἐν μὲν
and best and and dearest-to-the-gods he-said to-be in indeed
γεωργίᾳ τοὺς τὰ γεωργικὰ εὖ πράττοντας, ἐν δ' ἰατρείᾳ
farming those the farming-things well doing in and medicine
τοὺς τὰ ἰατρικά, ἐν δὲ πολιτείᾳ τοὺς τὰ πολιτικά· τὸν
those the medical-things in and statecraft those the political-things the
δὲ μηδὲν εὖ πράττοντα οὔτε χρήσιμον οὐδὲν ἔφη εἶναι
but nothing well doing neither useful at-all he-said to-be
οὔτε θεοφιλῆ.
nor dear-to-the-gods

X · PAINTER, SCULPTOR, AND ARMORER

Socrates talks with craftsmen. With the painter Parrhasius he agrees that painting can show character through the face and posture. He asks the sculptor Cleiton how he makes his statues seem alive and agrees that the soul's work should show in the form. The armorer Pistias says his breastplates sell dear because they fit, and Socrates shows that fit means not chafing in use.

1 Ἀλλὰ μὴν καὶ εἴ ποτε τῶν τὰς τέχνας ἐχόντων καὶ
But indeed also if ever of-those the arts having and
ἐργασίας ἕνεκα χρωμένων αὐταῖς διαλέγοιτό τινι,
of-work for-the-sake using them he-conversed-with someone
καὶ τούτοις ὠφέλιμος ἦν. εἰσελθὼν μὲν γάρ ποτε
also to-these useful he-was having-gone-in indeed for once
πρὸς Παρράσιον τὸν ζωγράφον καὶ διαλεγόμενος αὐτῷ·
to Parrhasius the painter and conversing with-him
Ἆρα, ἔφη, ὦ Παρράσιε, ἡ γραφικὴ ἐστιν εἰκασία τῶν
Then he-said O Parrhasius the painting is a-likeness of-the
ὁρωμένων; τὰ γοῦν κοῖλα καὶ τὰ ὑψηλὰ καὶ τὰ
things-seen the at-any-rate hollow and the high and the

σκοτεινὰ καὶ τὰ φωτεινὰ καὶ τὰ σκληρὰ καὶ τὰ μαλακὰ
dark and the light and the hard and the soft
καὶ τὰ τραχέα καὶ τὰ λεῖα καὶ τὰ νέα καὶ τὰ παλαιὰ
and the rough and the smooth and the young and the old
σώματα διὰ τῶν χρωμάτων ἀπεικάζοντες ἐκμιμεῖσθε.
bodies through the colors representing you-imitate
Ἀληθῆ λέγεις, ἔφη. Καὶ μὴν τά γε καλὰ εἴδη 2
True-things you-say he-said And indeed the at-least beautiful forms
ἀφομοιοῦντες, ἐπειδὴ οὐ ῥᾴδιον ἑνὶ ἀνθρώπῳ περιτυχεῖν
copying since not easy for-one man to-meet-with
ἄμεμπτα πάντα ἔχοντι, ἐκ πολλῶν συνάγοντες τὰ ἐξ
faultless all-things having from many collecting the-things from
ἑκάστου κάλλιστα οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε
each most-beautiful so whole the bodies beautiful you-make
φαίνεσθαι.
to-appear
Ποιοῦμεν γάρ, ἔφη, οὕτω. Τί γάρ; ἔφη, τὸ πιθανώτατον 3
We-do for he-said so What for he-said the most-persuasive
καὶ ἥδιστον καὶ φιλικώτατον καὶ ποθεινότατον καὶ
and most-pleasant and most-friendly and most-longed-for and
ἐρασμιώτατον ἀπομιμεῖσθε τῆς ψυχῆς ἦθος; ἢ οὐδὲ
most-lovable do-you-imitate of-the soul character or not-even
μιμητόν ἐστι τοῦτο; Πῶς γὰρ ἄν, ἔφη, μιμητὸν εἴη,
imitable is this How for — he-said imitable would-it-be
ὦ Σώκρατες, ὃ μήτε συμμετρίαν μήτε χρῶμα μήτε
O Socrates what neither proportion nor color nor
ὧν σὺ εἶπας ἄρτι μηδὲν ἔχει μηδὲ ὅλως ὁρατόν ἐστιν;
of-what you said just-now anything has nor at-all visible is
Ἆρ' οὖν, ἔφη, γίγνεται ἐν ἀνθρώπῳ τό τε φιλοφρόνως 4
So then he-said arises in a-man the both kindly
καὶ τὸ ἐχθρῶς βλέπειν πρός τινας; Ἔμοιγε δοκεῖ,
and the hostilely to-look at some To-me-at-least it-seems

ἔφη. Οὐκοῦν τοῦτό γε μιμητὸν ἐν τοῖς ὄμμασι; Καὶ
he-said Therefore this at-least imitable in the eyes Yes
μάλα, ἔφη. Ἐπὶ δὲ τοῖς τῶν φίλων ἀγαθοῖς καὶ τοῖς
very he-said At and the of-the friends good-fortunes and the
κακοῖς ὁμοίως σοι δοκοῦσιν ἔχειν τὰ πρόσωπα οἵ τε
misfortunes alike to-you seem to-have the faces those both
φροντίζοντες καὶ οἱ μή; Μὰ Δί᾽ οὐ δῆτα, ἔφη· ἐπὶ μὲν
caring and those not By Zeus not indeed he-said at indeed
γὰρ τοῖς ἀγαθοῖς φαιδροί, ἐπὶ δὲ τοῖς κακοῖς σκυθρωποὶ
for the good-fortunes bright at but the misfortunes gloomy
γίγνονται. Οὐκοῦν, ἔφη, καὶ ταῦτα δυνατὸν ἀπεικάζειν;
they-become Therefore he-said also these-things possible to-represent
5 Καὶ μάλα, ἔφη. Ἀλλὰ μὴν καὶ τὸ μεγαλοπρεπές τε
Yes very he-said But indeed also the magnificent both
καὶ ἐλευθέριον καὶ τὸ ταπεινόν τε καὶ ἀνελεύθερον καὶ
and liberal and the mean both and illiberal and
τὸ σωφρονικόν τε καὶ φρόνιμον καὶ τὸ ὑβριστικόν τε
the temperate both and prudent and the insolent both
καὶ ἀπειρόκαλον καὶ διὰ τοῦ προσώπου καὶ διὰ
and vulgar both through the face and through
τῶν σχημάτων καὶ ἑστώτων καὶ κινουμένων ἀνθρώπων
the postures both standing and moving of-men
διαφαίνει. Ἀληθῆ λέγεις, ἔφη. Οὐκοῦν καὶ ταῦτα μιμητά;
shows-through True-things you-say he-said Therefore also these-things imitable
Καὶ μάλα, ἔφη. Πότερον οὖν, ἔφη, νομίζεις ἥδιον ὁρᾶν
Yes very he-said Whether then he-said do-you-think more-pleasant to-see
τοὺς ἀνθρώπους δι᾽ ὧν τὰ καλά τε κἀγαθὰ καὶ ἀγαπητὰ
the men through whom the fine both and-good and lovable
ἤθη φαίνεται ἢ δι᾽ ὧν τὰ αἰσχρά τε καὶ πονηρὰ
characters appear or through whom the shameful both and wicked
καὶ μισητά; Πολὺ νὴ Δί᾽, ἔφη, διαφέρει, ὦ Σώκρατες.
and hateful Much by Zeus he-said it-differs O Socrates

Πρὸς δὲ Κλείτωνα τὸν ἀνδριαντοποιὸν εἰσελθών ποτε 6
To and Cleiton the sculptor having-gone-in once
καὶ διαλεγόμενος αὐτῷ· Ὅτι μέν, ἔφη, ὦ Κλείτων,
and conversing with-him That indeed he-said O Cleiton
καλοί, οὓς ποιεῖς δρομεῖς τε καὶ παλαιστὰς καὶ πύκτας
beautiful-are whom you-make runners both and wrestlers and boxers
καὶ παγκρατιαστάς, ὁρῶ τε καὶ οἶδα· ὃ δὲ μάλιστα
and pancratiasts I-see both and know what but most
ψυχαγωγεῖ διὰ τῆς ὄψεως τοὺς ἀνθρώπους, τὸ ζωτικὸν
charms through the sight the men the lifelike
φαίνεσθαι, πῶς τοῦτο ἐνεργάζει τοῖς ἀνδριᾶσιν;
to-appear how this do-you-work-in to-the statues
ἐπεὶ δὲ ἀπορῶν ὁ Κλείτων οὐ ταχὺ ἀπεκρίνατο· 7
when and being-at-a-loss — Cleiton not quickly answered
Ἆρ', ἔφη, τοῖς τῶν ζώντων εἴδεσιν ἀπεικάζων τὸ ἔργον
Then he-said to-the of-the living forms likening the work
ζωτικωτέρους ποιεῖς φαίνεσθαι τοὺς ἀνδριάντας; Καὶ μάλα,
more-lifelike you-make to-appear the statues Yes very
ἔφη. Οὐκοῦν τά τε ὑπὸ τῶν σχημάτων κατασπώμενα
he-said Therefore the-parts both by the postures pulled-down
καὶ τἀνασπώμενα ἐν τοῖς σώμασι καὶ τὰ συμπιεζόμενα
and the-parts-pulled-up in the bodies and the-parts compressed
καὶ τὰ διελκόμενα καὶ τὰ ἐντεινόμενα καὶ τὰ
and the-parts drawn-apart and the-parts tensed and the-parts
ἀνιέμενα ἀπεικάζων ὁμοιότερά τε τοῖς ἀληθινοῖς καὶ
relaxed representing more-like both to-the real and
πιθανώτερα ποιεῖς φαίνεσθαι;
more-convincing you-make to-appear
Πάνυ μὲν οὖν, ἔφη. Τὸ δὲ καὶ τὰ πάθη τῶν ποιούντων 8
Certainly indeed then he-said The and also the feelings of-the doing
τι σωμάτων ἀπομιμεῖσθαι οὐ ποιεῖ τινα τέρψιν
something bodies to-imitate not does-it-produce some delight

τοῖς θεωμένοις; Εἰκὸς γοῦν, ἔφη. Οὐκοῦν καὶ τῶν μὲν
in-those viewing Likely at-any-rate he-said Therefore also of-the indeed
μαχομένων ἀπειλητικὰ τὰ ὄμματα ἀπεικαστέον, τῶν δὲ
fighting threatening the eyes must-be-represented of-the and
νενικηκότων εὐφραινομένων ἡ ὄψις μιμητέα; Σφόδρα
victorious rejoicing the look must-be-imitated Very
γ', ἔφη. Δεῖ ἄρα, ἔφη, τὸν ἀνδριαντοποιὸν τὰ τῆς
at-least he-said It-is-needful then he-said the sculptor the of-the
ψυχῆς ἔργα τῷ εἴδει προσεικάζειν.
soul workings to-the form to-liken

9 Πρὸς δὲ Πιστίαν τὸν θωρακοποιὸν εἰσελθών, ἐπιδείξαντος
To and Pistias the armorer having-gone-in having-shown
αὐτοῦ τῷ Σωκράτει θώρακας εὖ εἰργασμένους· Νὴ
he — to-Socrates breastplates well made By
τὴν Ἥραν, ἔφη, καλόν γε, ὦ Πιστία, τὸ εὕρημα τὸ
— Hera he-said fine at-least O Pistias the invention the
τὰ μὲν δεόμενα σκέπης τοῦ ἀνθρώπου σκεπάζειν τὸν
the-parts indeed needing covering of-the man to-cover the
θώρακα, ταῖς δὲ χερσὶ μὴ κωλύειν χρῆσθαι.
breastplate with-the and hands not to-hinder to-use

10 ἀτάρ, ἔφη, λέξον μοι, ὦ Πιστία, διὰ τί οὔτ'
but he-said tell me O Pistias because-of what neither
ἰσχυροτέρους οὔτε πολυτελεστέρους τῶν ἄλλων ποιῶν
stronger nor more-costly than-the others making
τοὺς θώρακας πλείονος πωλεῖς; Ὅτι, ἔφη, ὦ Σώκρατες,
the breastplates for-more do-you-sell Because he-said O Socrates
εὐρυθμοτέρους ποιῶ. Τὸν δὲ ῥυθμόν, ἔφη, πότερα
better-proportioned I-make-them The and proportion he-said whether
μέτρῳ ἢ σταθμῷ ἀποδεικνύων πλείονος τιμᾷ; οὐ γὰρ
by-measure or by-weight showing for-more do-you-price not for
δὴ ἴσους γε πάντας οὐδὲ ὁμοίους οἶμαί σε ποιεῖν, εἴ
indeed equal at-least all nor alike I-think you to-make if

γε ἁρμόττοντας ποιεῖς. Ἀλλὰ νὴ Δί', ἔφη, ποιῶ·
at-least fitting you-make-them But by Zeus he-said I-make-them
οὐδὲν γὰρ ὄφελός ἐστι θώρακος ἄνευ τούτου.
no for use is of-a-breastplate without this
Οὐκοῦν, ἔφη, σώματά γε ἀνθρώπων τὰ μὲν εὔρυθμά 11
Therefore he-said bodies at-least of-men some indeed well-proportioned
ἐστι, τὰ δὲ ἄρρυθμα; Πάνυ μὲν οὖν, ἔφη. Πῶς οὖν,
are others but ill-proportioned Certainly indeed then he-said How then
ἔφη, τῷ ἀρρύθμῳ σώματι ἁρμόττοντα τὸν θώρακα
he-said for-the ill-proportioned body fitting the breastplate
εὔρυθμον ποιεῖς; Ὥσπερ καὶ ἁρμόττοντα, ἔφη·
well-proportioned do-you-make Just-as also fitting he-said
ὁ ἁρμόττων γάρ ἐστιν εὔρυθμος. Δοκεῖς μοι, ἔφη ὁ 12
the fitting-one for is well-proportioned You-seem to-me he-said —
Σωκράτης, τὸ εὔρυθμον οὐ καθ' ἑαυτὸ λέγειν, ἀλλὰ
Socrates the well-proportioned not by itself to-mean but
πρὸς τὸν χρώμενον, ὥσπερ ἂν εἰ φαίης ἀσπίδα,
with-reference-to the user as — if you-said a-shield
ᾧ ἂν ἁρμόττῃ, τούτῳ εὔρυθμον εἶναι, καὶ χλαμύδα,
for-whom — it-fits for-him well-proportioned to-be and a-cape
καὶ τἆλλα ὡσαύτως ἔοικεν ἔχειν τῷ σῷ λόγῳ.
and the-other-things likewise it-seems to-be — by-your argument
ἴσως δὲ καὶ ἄλλο τι οὐ μικρὸν ἀγαθὸν τῷ ἁρμόττειν 13
perhaps and also other some not small good to-the fitting
πρόσεστι. Δίδαξον, ἔφη, ὦ Σώκρατες, εἴ τι ἔχεις.
is-attached Teach-me he-said O Socrates if anything you-have
Ἧττον, ἔφη, τῷ βάρει πιέζουσιν οἱ ἁρμόττοντες τῶν
Less he-said with-the weight press the fitting-ones than-the
ἀναρμόστων τὸν αὐτὸν σταθμὸν ἔχοντες. οἱ μὲν γὰρ
ill-fitting the same weight having those indeed for
ἀνάρμοστοι ἢ ὅλοι ἐκ τῶν ὤμων κρεμάμενοι ἢ καὶ
ill-fitting either wholly from the shoulders hanging or also

ἄλλο τι τοῦ σώματος σφόδρα πιέζοντες δύσφοροι καὶ
other some-part of-the body hard pressing burdensome and
χαλεποὶ γίγνονται· οἱ δὲ ἁρμόττοντες, διειλημμένοι τὸ
troublesome become those but fitting having-distributed the
βάρος τὸ μὲν ὑπὸ τῶν κλειδῶν καὶ ἐπωμίδων, τὸ
weight partly indeed by the collar-bones and shoulder-straps partly
δ' ὑπὸ τῶν ὤμων, τὸ δὲ ὑπὸ τοῦ στήθους, τὸ δὲ
and by the shoulders partly and by the chest partly and
ὑπὸ τοῦ νώτου, τὸ δὲ ὑπὸ τῆς γαστρός, ὀλίγου δεῖν
by the back partly and by the belly of-little to-lack
οὐ φορήματι, ἀλλὰ προσθήματι ἐοίκασιν.
not a-burden but an-attachment resemble

14 Εἴρηκας, ἔφη, αὐτὸ δι' ὅπερ ἔγωγε τὰ ἐμὰ ἔργα
You-have-said he-said it because-of which-very I-at-least — my works
πλείστου ἄξια νομίζω εἶναι· ἔνιοι μέντοι τοὺς ποικίλους καὶ
of-most worth think to-be some however the decorated and
τοὺς ἐπιχρύσους θώρακας μᾶλλον ὠνοῦνται. Ἀλλὰ μήν, ἔφη,
the gilded breastplates rather buy But indeed he-said
εἴ γε διὰ ταῦτα μὴ ἁρμόττοντας ὠνοῦνται, κακὸν
if at-least because-of these-things not fitting they-buy a-bad-thing
ἔμοιγε δοκοῦσι ποικίλον τε καὶ ἐπίχρυσον ὠνεῖσθαι.
to-me-at-least they-seem decorated both and gilded to-buy

15 ἀτάρ, ἔφη, τοῦ σώματος μὴ μένοντος, ἀλλὰ τοτὲ μὲν
but he-said the body not staying-still but at-one-time indeed
κυρτουμένου, τοτὲ δὲ ὀρθουμένου, πῶς ἂν ἀκριβεῖς
bending at-another and straightening how — exact
θώρακες ἁρμόττοιεν; Οὐδαμῶς, ἔφη. Λέγεις, ἔφη, ἁρμόττειν
breastplates would-fit In-no-way he-said You-mean he-said to-fit
οὐ τοὺς ἀκριβεῖς, ἀλλὰ τοὺς μὴ λυποῦντας ἐν τῇ χρείᾳ.
not the exact-ones but those not chafing in the use

Αὐτός, ἔφη, τοῦτο λέγεις, ὦ Σώκρατες, καὶ πάνυ ὀρθῶς
Yourself he-said this you-say O Socrates and very rightly
ἀποδέχει.
you-accept-it

XI · THEODOTE

Socrates and his companions visit Theodote, a beautiful courtesan, as she poses for a painter. He asks how she lives and learns that friends support her. Friends, he says, must be hunted with skill, like hares; her nets are her body and soul, and she should win friends by kindness and by making them hungry for her favors. She asks him to join her hunt, and he jokes that his own girlfriends keep him busy.

Γυναικὸς δέ ποτε οὔσης ἐν τῇ πόλει καλῆς, ᾗ ὄνομα ἦν 1
Woman and once being in the city beautiful whose name was
Θεοδότη, καὶ οἵας συνεῖναι τῷ πείθοντι, μνησθέντος
Theodote and such-as to-keep-company-with the one-persuading having-mentioned
αὐτῆς τῶν παρόντων τινὸς καὶ εἰπόντος, ὅτι κρεῖττον εἴη
her of-those present someone and having-said that greater was
λόγου τὸ κάλλος τῆς γυναικός, καὶ ζωγράφους φήσαντος
than-words the beauty of-the woman and painters having-said
εἰσιέναι πρὸς αὐτὴν ἀπεικασομένους, οἷς ἐκείνην
to-go-in to her to-portray-her to-whom she
ἐπιδεικνύειν ἑαυτῆς ὅσα καλῶς ἔχοι· Ἰτέον ἂν εἴη
to-show of-herself as-much-as finely is Must-go — it-would-be
θεασομένους, ἔφη ὁ Σωκράτης· οὐ γὰρ δὴ ἀκούσασί
to-view said — Socrates not for indeed having-heard
γε τὸ λόγου κρεῖττον ἔστι καταμαθεῖν. καὶ ὁ
at-least the-thing than-words greater it-is-possible to-learn and he
διηγησάμενος· Οὐκ ἂν φθάνοιτ', ἔφη, ἀκολουθοῦντες.
having-related Not — you-could-be-too-quick he-said following

2 οὕτω μὲν δὴ πορευθέντες πρὸς τὴν Θεοδότην καὶ
so indeed truly having-gone to — Theodote and
καταλαβόντες ζωγράφῳ τινὶ παρεστηκυῖαν ἐθεάσαντο.
having-found to-a-painter some standing-by they-viewed
παυσαμένου δὲ τοῦ ζωγράφου· Ὦ ἄνδρες, ἔφη ὁ Σωκράτης,
having-stopped and the painter O men said — Socrates
πότερον ἡμᾶς δεῖ μᾶλλον Θεοδότῃ χάριν ἔχειν, ὅτι
whether us it-is-needful rather to-Theodote gratitude to-have because
ἡμῖν τὸ κάλλος ἑαυτῆς ἐπέδειξεν, ἢ ταύτην ἡμῖν, ὅτι
to-us the beauty of-herself she-showed or her to-us because
ἐθεασάμεθα; ἆρ' εἰ μὲν ταύτῃ ὠφελιμωτέρα ἐστὶν ἡ ἐπίδειξις,
we-viewed then if indeed to-her more-beneficial is the display
ταύτην ἡμῖν χάριν ἑκτέον, εἰ δὲ ἡμῖν ἡ θέα, ἡμᾶς ταύτῃ;
her to-us gratitude must-have if but to-us the sight us to-her
3 εἰπόντος δέ τινος ὅτι δίκαια λέγοι· Οὐκοῦν, ἔφη, αὕτη
having-said and someone that just-things he-said Therefore he-said she
μὲν ἤδη τε τὸν παρ' ἡμῶν ἔπαινον κερδαίνει καί, ἐπειδὰν
indeed already both the from us praise gains and when
εἰς πλείους διαγγείλωμεν, πλείω ὠφελήσεται· ἡμεῖς δὲ
to more we-report more she-will-be-benefited we but
ἤδη τε ὧν ἐθεασάμεθα ἐπιθυμοῦμεν ἅψασθαι καὶ ἄπιμεν
already both what we-viewed desire to-touch and we-go-away
ὑποκνιζόμενοι καὶ ἀπελθόντες ποθήσομεν. ἐκ δὲ τούτων
tickled and having-gone-away we-shall-long from and these-things
εἰκὸς ἡμᾶς μὲν θεραπεύειν, ταύτην δὲ θεραπεύεσθαι. καὶ
likely us indeed to-court her but to-be-courted and
ἡ Θεοδότη· Νὴ Δί', ἔφη, εἰ τοίνυν ταῦθ' οὕτως ἔχει,
— Theodote By Zeus she-said if then these-things so are
ἐμὲ ἂν δέοι ὑμῖν τῆς θέας χάριν ἔχειν.
me — it-would-be-needful to-you for-the viewing gratitude to-have

ἐκ δὲ τούτου ὁ Σωκράτης ὁρῶν αὐτήν τε πολυτελῶς 4
from and this — Socrates seeing her both expensively
κεκοσμημένην, καὶ μητέρα παροῦσαν αὐτῇ ἐν ἐσθῆτί τε
adorned and a-mother present with-her in dress both
καὶ θεραπείᾳ οὐ τῇ τυχούσῃ, καὶ θεραπαίνας πολλὰς καὶ
and attendance not the ordinary and maidservants many and
εὐειδεῖς καὶ οὐδὲ ταύτας ἠμελημένως ἐχούσας, καὶ τοῖς
good-looking and not-even these neglectedly being and with-the
ἄλλοις τὴν οἰκίαν ἀφθόνως κατεσκευασμένην· Εἰπέ μοι,
other-things the house lavishly furnished Tell me
ἔφη, ὦ Θεοδότη, ἔστι σοι ἀγρός; Οὐκ ἔμοιγ', ἔφη.
he-said O Theodote is-there to-you land Not to-me-at-least she-said
Ἀλλ' ἄρα οἰκία προσόδους ἔχουσα; Οὐδὲ οἰκία, ἔφη. Ἀλλὰ
But then a-house revenues having Not-even a-house she-said But
μὴ χειροτέχναι τινές; Οὐδὲ χειροτέχναι, ἔφη. Πόθεν
not craftsmen some Not-even craftsmen she-said From-where
οὖν, ἔφη, τὰ ἐπιτήδεια ἔχεις; Ἐάν τις, ἔφη, φίλος
then he-said the necessities do-you-have If someone she-said a-friend
μοι γενόμενος εὖ ποιεῖν ἐθέλῃ, οὗτός μοι βίος ἐστί.
to-me having-become well to-treat is-willing this to-me livelihood is
Νὴ τὴν Ἥραν, ἔφη, ὦ Θεοδότη, καλόν γε τὸ κτῆμα 5
By — Hera he-said O Theodote fine at-least the possession
καὶ πολλῷ κρεῖττον ἢ οἰῶν τε καὶ αἰγῶν καὶ βοῶν,
and much better than of-sheep both and goats and cattle
φίλων ἀγέλην κεκτῆσθαι. ἀτάρ, ἔφη, πότερον τῇ τύχῃ
of-friends a-herd to-have-acquired but he-said whether to-the chance
ἐπιτρέπεις, ἐάν τίς σοι φίλος ὥσπερ μυῖα πρόσπτηται,
do-you-leave-it if any to-you friend like a-fly flies-up
ἢ καὶ αὐτή τι μηχανᾷ;
or also yourself something do-you-contrive

6 Πῶς δ᾽ ἄν, ἔφη, ἐγὼ τούτου μηχανὴν εὕροιμι; Πολὺ νὴ
How and — she-said I of-this a-contrivance could-find Much by
Δί᾽, ἔφη, προσηκόντως μᾶλλον ἢ αἱ φάλαγγες· οἶσθα
Zeus he-said more-fittingly rather than the spiders you-know
γὰρ ὡς ἐκεῖναι θηρῶσι τὰ πρὸς τὸν βίον· ἀράχνια
for how they hunt the-things for the life webs
γὰρ δήπου λεπτὰ ὑφηνάμεναι, ὅ τι ἂν ἐνταῦθα ἐμπέσῃ,
for surely fine having-woven what ever — there falls-in
τούτῳ τροφῇ χρῶνται.
this as-food they-use

7 Καὶ ἐμοὶ οὖν, ἔφη, συμβουλεύεις ὑφήνασθαί τι θήρατρον;
And for-me then she-said do-you-advise to-weave some trap
Οὐ γὰρ δὴ οὕτω γε ἀτέχνως οἴεσθαι χρὴ τὸ
Not for indeed so at-least artlessly to-think it-is-needful the
πλείστου ἄξιον ἄγρευμα, φίλους, θηράσειν. οὐχ ὁρᾷς ὅτι καὶ
of-most worth game friends to-hunt not you-see that even
τὸ μικροῦ ἄξιον, τοὺς λαγῶς, θηρῶντες πολλὰ τεχνάζουσιν;
the of-little worth the hares hunting many-tricks they-devise

8 ὅτι μὲν γὰρ τῆς νυκτὸς νέμονται, κύνας νυκτερευτικὰς
because indeed for by-the night they-feed dogs night-hunting
πορισάμενοι, ταύταις αὐτοὺς θηρῶσιν· ὅτι δὲ μεθ᾽
having-provided with-these them they-hunt because and by
ἡμέραν ἀποδιδράσκουσιν, ἄλλας κτῶνται κύνας, αἵτινες,
day they-run-away other they-get dogs which
ᾗ ἂν ἐκ τῆς νομῆς εἰς τὴν εὐνὴν ἀπέλθωσι, τῇ
by-whatever-way — from the pasture to the form they-go-back by-the
ὀσμῇ αἰσθανόμεναι εὑρίσκουσιν αὐτούς· ὅτι δὲ ποδώκεις
scent perceiving find them because and swift-footed
εἰσὶν ὥστε καὶ ἐκ τοῦ φανεροῦ τρέχοντες ἀποφεύγειν,
they-are so-as even from the open running to-escape
ἄλλας αὖ κύνας ταχείας παρασκευάζονται, ἵνα κατὰ
others in-turn dogs swift they-provide so-that on

πόδας ἁλίσκωνται· ὅτι δὲ καὶ ταύτας αὐτῶν τινες
foot they-may-be-caught because and also these of-them some
ἀποφεύγουσι, δίκτυα ἱστᾶσιν εἰς τὰς ἀτραπούς, ᾗ
escape nets they-set in the paths by-which
φεύγουσιν, ἵν' εἰς ταῦτα ἐμπίπτοντες συμποδίζωνται.
they-flee so-that into these falling they-may-be-entangled
Τίνι οὖν, ἔφη, τοιούτῳ φίλους ἂν ἐγὼ θηρῴην; Ἐὰν 9
With-what then she-said such friends — I could-hunt If
νὴ Δί', ἔφη, ἀντὶ κυνὸς κτήσῃ, ὅστις σοι ἰχνεύων
by Zeus he-said instead-of a-dog you-get one-who for-you tracking
μὲν τοὺς φιλοκάλους καὶ πλουσίους εὑρήσει, εὑρὼν δὲ
indeed the lovers-of-beauty and rich will-find having-found and
μηχανήσεται ὅπως ἐμβάλῃ αὐτοὺς εἰς τὰ σὰ δίκτυα.
will-contrive how he-may-drive them into — your nets
Καὶ ποῖα, ἔφη, ἐγὼ δίκτυα ἔχω; Ἓν μὲν δήπου, ἔφη, καὶ 10
And what-sort she-said I nets have One indeed surely he-said and
μάλα εὖ περιπλεκόμενον, τὸ σῶμα· ἐν δὲ τούτῳ ψυχήν,
very well entwining the body in and this a-soul
ᾗ καταμανθάνεις, καὶ ὡς ἂν ἐμβλέπουσα χαρίζοιο
with-which you-learn both how — by-looking you-might-please
καὶ ὅ τι ἂν λέγουσα εὐφραίνοις, καὶ ὅτι δεῖ τὸν
and what ever — by-saying you-might-cheer and that it-is-needful the
μὲν ἐπιμελόμενον ἀσμένως ὑποδέχεσθαι, τὸν δὲ τρυφῶντα
indeed one-caring gladly to-receive the but one-being-wanton
ἀποκλείειν, καὶ ἀρρωστήσαντός γε φίλου φροντιστικῶς
to-shut-out and having-fallen-ill at-least a-friend anxiously
ἐπισκέψασθαι καὶ καλόν τι πράξαντος σφόδρα
to-visit and fine something having-done greatly
συνησθῆναι καὶ τῷ σφόδρα σοῦ φροντίζοντι ὅλῃ τῇ
to-rejoice-with and the-one greatly for-you caring with-whole the
ψυχῇ κεχαρίσθαι· φιλεῖν γε μὴν εὖ οἶδ' ὅτι ἐπίστασαι
soul to-have-gratified to-love at-least moreover well I-know that you-know-how

οὐ μόνον μαλακῶς, ἀλλὰ καὶ εὐνοϊκῶς· καὶ ὅτι ἀρεστοί
not only softly but also kindly and that pleasing
σοί εἰσιν οἱ φίλοι, οἶδ᾽ ὅτι οὐ λόγῳ ἀλλ᾽ ἔργῳ ἀναπείθεις.
to-you are the friends I-know that not by-word but by-deed you-convince
Μὰ τὸν Δί᾽, ἔφη ἡ Θεοδότη, ἐγὼ τούτων οὐδὲν μηχανῶμαι.
By — Zeus said — Theodote I of-these nothing contrive
11 Καὶ μήν, ἔφη, πολὺ διαφέρει τὸ κατὰ φύσιν τε καὶ
And indeed he-said much it-matters the according-to nature both and
ὀρθῶς ἀνθρώπῳ προσφέρεσθαι. καὶ γὰρ δὴ βίᾳ μὲν
rightly a-man to-approach and for indeed by-force indeed
οὔτ᾽ ἂν ἕλοις οὔτε κατάσχοις φίλον, εὐεργεσίᾳ δὲ καὶ
neither — could-you-catch nor could-you-hold a-friend by-kindness but and
ἡδονῇ τὸ θηρίον τοῦτο ἁλώσιμόν τε καὶ παραμόνιμόν ἐστιν.
pleasure the beast this catchable both and constant is
12 Ἀληθῆ λέγεις, ἔφη. Δεῖ τοίνυν, ἔφη, πρῶτον μὲν
True-things you-say she-said It-is-needful then he-said first indeed
τοὺς φροντίζοντάς σου τοιαῦτα ἀξιοῦν, οἷα ποιοῦσιν
the caring-for you such-things to-ask as doing
αὐτοῖς μικρότατα μελήσει, ἔπειτα δὲ αὐτὴν ἀμείβεσθαι
for-them least will-be-a-concern then and yourself to-repay
χαριζομένην τὸν αὐτὸν τρόπον· οὕτω γὰρ ἂν μάλιστα
gratifying the same way so for — most
φίλοι γίγνοιντο καὶ πλεῖστον χρόνον φιλοῖεν καὶ
friends they-would-become and longest time would-love and
μέγιστα εὐεργετοῖεν.
greatest-things would-benefit
13 χαρίζοιο δ᾽ ἂν μάλιστα, εἰ δεομένοις δωροῖο τὰ
you-would-gratify and — most if to-those-needing you-gave the-things
παρὰ σεαυτῆς· ὁρᾷς γὰρ ὅτι καὶ τῶν βρωμάτων τὰ
from yourself you-see for that also of-the foods the
ἥδιστα, ἐὰν μέν τις προσφέρῃ πρὶν ἐπιθυμεῖν, ἀηδῆ
most-pleasant if indeed someone offers before to-desire unpleasant

φαίνεται, κεκορεσμένοις δὲ καὶ βδελυγμίαν παρέχει, ἐὰν
appear to-the-sated and even disgust provide if
δέ τις προσφέρῃ λιμὸν ἐμποιήσας, κἂν φαυλότερα ᾖ,
but someone offers hunger having-produced even-if more-common they-be
πάνυ ἡδέα φαίνεται.
very pleasant appear

Πῶς οὖν ἄν, ἔφη, ἐγὼ λιμὸν ἐμποιεῖν τῶν παρ' 14
How then — she-said I hunger to-produce in-those with
ἐμοὶ δυναίμην; Εἰ νὴ Δί', ἔφη, πρῶτον μὲν τοῖς
me could If by Zeus he-said first indeed to-the
κεκορεσμένοις μήτε προσφέροις μήτε ὑπομιμνήσκοις, ἕως
sated neither offer nor remind until
ἂν τῆς πλησμονῆς παυσάμενοι πάλιν δέωνται, ἔπειτα τοὺς
— of-the fullness having-ceased again they-need then those
δεομένους ὑπομιμνήσκοις ὡς κοσμιωτάτῃ τε ὁμιλίᾳ καὶ
needing remind as most-decorous both company and
τῷ μὴ φαίνεσθαι βουλομένῃ χαρίζεσθαι καὶ διαφεύγουσα,
the not to-appear wishing to-gratify and fleeing-off
ἕως ἂν ὡς μάλιστα δεηθῶσι· τηνικαῦτα γὰρ πολὺ διαφέρει
until — as most they-need at-that-time for much differ
τὰ αὐτὰ δῶρα ἢ πρὶν ἐπιθυμῆσαι διδόναι.
the same gifts than before to-desire to-give

καὶ ἡ Θεοδότη· Τί οὖν οὐ σύ μοι, ἔφη, ὦ Σώκρατες, 15
and — Theodote Why then not you to-me she-said O Socrates
ἐγένου συνθηρατὴς τῶν φίλων; Ἐάν γε νὴ Δί', ἔφη,
become fellow-hunter of-the friends If at-least by Zeus he-said
πείθῃς με σύ. Πῶς οὖν ἄν, ἔφη, πείσαιμί σε; Ζητήσεις,
you-persuade me you How then — she-said could-I-persuade you You-will-seek
ἔφη, τοῦτο αὐτὴ καὶ μηχανήσει, ἐάν τί μου δέῃ.
he-said this yourself and will-contrive if anything of-me you-need

16 Εἴσιθι τοίνυν, ἔφη, θαμινά. καὶ ὁ Σωκράτης ἐπισκώπτων
Come-in then she-said often and — Socrates making-fun-of
τὴν αὐτοῦ ἀπραγμοσύνην· Ἀλλ', ὦ Θεοδότη, ἔφη, οὐ πάνυ
— his-own idleness But O Theodote he-said not very
μοι ῥᾴδιόν ἐστι σχολάσαι· καὶ γὰρ ἴδια πράγματα πολλὰ
for-me easy it-is to-be-at-leisure and for private affairs many
καὶ δημόσια παρέχει μοι ἀσχολίαν· εἰσὶ δὲ καὶ φίλαι
and public provide me lack-of-leisure there-are and also girlfriends
μοι, αἳ οὔτε ἡμέρας οὔτε νυκτὸς ἀφ' αὑτῶν ἐάσουσί με
to-me who neither by-day nor by-night from themselves will-let me
ἀπιέναι, φίλτρα τε μανθάνουσαι παρ' ἐμοῦ καὶ ἐπῳδάς.
go-away love-charms both learning from me and incantations
17 Ἐπίστασαι γάρ, ἔφη, καὶ ταῦτα, ὦ Σώκρατες; Ἀλλὰ διὰ
Do-you-know-how for she-said also these-things O Socrates But because-of
τί οἴει, ἔφη, Ἀπολλόδωρόν τε τόνδε καὶ Ἀντισθένη
what do-you-think he-said Apollodorus both here and Antisthenes
οὐδέποτέ μου ἀπολείπεσθαι; διὰ τί δὲ καὶ Κέβητα καὶ
never from-me to-leave because-of what and also Cebes and
Σιμμίαν Θήβηθεν παραγίγνεσθαι; εὖ ἴσθι ὅτι ταῦτα οὐκ
Simmias from-Thebes to-be-present well know that these-things not
ἄνευ πολλῶν φίλτρων τε καὶ ἐπῳδῶν καὶ ἰύγγων ἐστί.
without many love-charms both and incantations and magic-wheels are
18 Χρῆσον τοίνυν μοι, ἔφη, τὴν ἴυγγα, ἵνα ἐπὶ σοὶ
Lend then to-me she-said the magic-wheel so-that at you
πρῶτον ἕλκω αὐτήν. Ἀλλὰ μὰ Δί', ἔφη, οὐκ αὐτὸς
first I-may-draw it But by Zeus he-said not myself
ἕλκεσθαι πρὸς σὲ βούλομαι, ἀλλὰ σὲ πρὸς ἐμὲ πορεύεσθαι.
to-be-drawn to you I-wish but you to me to-come
Ἀλλὰ πορεύσομαι, ἔφη· μόνον ὑποδέχου. Ἀλλ' ὑποδέξομαί
But I-will-come she-said only receive-me But I-will-receive
σε, ἔφη, ἐὰν μή τις φιλωτέρα σου ἔνδον ᾖ.
you he-said if not some dearer than-you inside be

XII · EPIGENES OUT OF CONDITION

Socrates urges the young Epigenes, who is in poor physical condition, to train. Good health saves men in war, honors them, and helps their minds, while weakness brings death, captivity, and disgrace. The city does not train men publicly, but each should train privately and not grow old without seeing how strong and fine his body could become.

Ἐπιγένη δὲ τῶν συνόντων τινὰ νέον τε ὄντα καὶ τὸ 1
Epigenes and of-the associates one young both being and the
σῶμα κακῶς ἔχοντα ἰδών· Ὡς ἰδιωτικῶς, ἔφη, τὸ σῶμα
body badly having having-seen How like-a-layman he-said the body
ἔχεις, ὦ Ἐπίγενες. καὶ ὅς· Ἰδιώτης γάρ, ἔφη, εἰμί, ὦ
you-have O Epigenes and he A-layman for he-said I-am O
Σώκρατες. Οὐδέν γε μᾶλλον, ἔφη, τῶν ἐν Ὀλυμπίᾳ
Socrates Not at-least more he-said than-those at Olympia
μελλόντων ἀγωνίζεσθαι· ἢ δοκεῖ σοι μικρὸς εἶναι ὁ
being-about to-compete or does-it-seem to-you small to-be the
περὶ τῆς ψυχῆς πρὸς τοὺς πολεμίους ἀγών, ὃν Ἀθηναῖοι
for the life against the enemies contest which the-Athenians
θήσουσιν, ὅταν τύχωσι;
will-hold whenever they-happen
καὶ μὴν οὐκ ὀλίγοι μὲν διὰ τὴν τοῦ σώματος 2
and indeed not few indeed because-of the of-the body
καχεξίαν ἀποθνῄσκουσί τε ἐν τοῖς πολεμικοῖς κινδύνοις
bad-condition die both in the of-war dangers
καὶ αἰσχρῶς σῴζονται· πολλοὶ δὲ δι' αὐτὸ τοῦτο
and shamefully are-saved many and because-of very this
ζῶντές τε ἁλίσκονται καὶ ἁλόντες ἤτοι δουλεύουσι
alive both are-caught and having-been-caught either are-slaves
τὸν λοιπὸν βίον, ἐὰν οὕτω τύχωσι, τὴν χαλεπωτάτην
the rest life if so they-happen the harshest

δουλείαν ἢ εἰς τὰς ἀνάγκας τὰς ἀλγεινοτάτας ἐμπεσόντες
slavery or into the straits the most-painful having-fallen
καὶ ἐκτίσαντες ἐνίοτε πλείω τῶν ὑπαρχόντων αὐτοῖς
and having-paid sometimes more than-the possessions for-them
τὸν λοιπὸν βίον ἐνδεεῖς τῶν ἀναγκαίων ὄντες καὶ
the rest life lacking the necessities being and
κακοπαθοῦντες διαζῶσι· πολλοὶ δὲ δόξαν αἰσχρὰν κτῶνται
suffering-hardship live-on many and repute shameful acquire
διὰ τὴν τοῦ σώματος ἀδυναμίαν δοκοῦντες ἀποδειλιᾶν.
because-of the of-the body weakness seeming to-play-the-coward
3 ἢ καταφρονεῖς τῶν ἐπιτιμίων τῆς καχεξίας τούτων, καὶ
or do-you-despise the penalties of-the bad-condition these and
ῥᾳδίως ἂν οἴει φέρειν τὰ τοιαῦτα; καὶ μὴν οἶμαί
easily — do-you-think to-bear — such-things and indeed I-think
γε πολλῷ ῥᾴω καὶ ἡδίω τούτων εἶναι, ἃ δεῖ
at-least much easier and more-pleasant than-these to-be what it-is-needful
ὑπομένειν τὸν ἐπιμελόμενον τῆς τοῦ σώματος εὐεξίας. ἢ
to-endure for-the one-taking-care of-the of-the body good-condition or
ὑγιεινότερόν τε καὶ εἰς τἆλλα χρησιμώτερον νομίζεις
healthier both and for the-other-things more-useful do-you-think
εἶναι τὴν καχεξίαν τῆς εὐεξίας, ἢ τῶν διὰ τὴν
to-be the bad-condition than-the good-condition or the through the
εὐεξίαν γιγνομένων καταφρονεῖς;
good-condition coming-about do-you-despise
4 καὶ μὴν πάντα γε τἀναντία συμβαίνει τοῖς εὖ τὰ σώματα
and indeed all at-least the-opposite befalls those well the bodies
ἔχουσιν ἢ τοῖς κακῶς. καὶ γὰρ ὑγιαίνουσιν οἱ τὰ σώματα
having than those badly and for are-healthy those the bodies
εὖ ἔχοντες καὶ ἰσχύουσι· καὶ πολλοὶ μὲν διὰ τοῦτο ἐκ
well having and are-strong and many indeed because-of this from
τῶν πολεμικῶν ἀγώνων σῴζονταί τε εὐσχημόνως καὶ τὰ
the of-war contests are-saved both honorably and the

δεινὰ πάντα διαφεύγουσι, πολλοὶ δὲ φίλοις τε βοηθοῦσι
dangers all escape many and friends both help
καὶ τὴν πατρίδα εὐεργετοῦσι καὶ διὰ ταῦτα χάριτός
and the fatherland benefit and because-of these-things gratitude
τε ἀξιοῦνται καὶ δόξαν μεγάλην κτῶνται καὶ τιμῶν
both are-thought-worthy-of and repute great acquire and honors
καλλίστων τυγχάνουσι καὶ [διὰ ταῦτα] τόν τε λοιπὸν
finest obtain and because-of these-things the both rest
βίον ἥδιον καὶ κάλλιον διαζῶσι καὶ τοῖς ἑαυτῶν
life more-pleasantly and more-finely live-on and — for-their-own
παισὶ καλλίους ἀφορμὰς εἰς τὸν βίον καταλείπουσιν.
children finer resources for the life leave
οὕτοι χρή, ὅτι οὐκ ἀσκεῖ δημοσίᾳ ἡ πόλις τὰ 5
not-indeed it-is-needful because not trains publicly the city the-things
πρὸς τὸν πόλεμον, διὰ τοῦτο καὶ ἰδίᾳ ἀμελεῖν, ἀλλὰ
for the war because-of this also privately to-neglect but
μηδὲν ἧττον ἐπιμελεῖσθαι. εὖ γὰρ ἴσθι ὅτι οὐδὲ ἐν ἄλλῳ
nothing less to-take-care well for know that not-even in other
οὐδενὶ ἀγῶνι οὐδὲ ἐν πράξει οὐδεμιᾷ μεῖον ἕξεις διὰ
any contest nor in action any less will-you-have because-of
τὸ βέλτιον τὸ σῶμα παρεσκευάσθαι· πρὸς πάντα γὰρ
the better the body to-have-been-prepared for all for
ὅσα πράττουσιν ἄνθρωποι χρήσιμον τὸ σῶμά ἐστιν·
as-many-as do men useful the body is
ἐν πάσαις δὲ ταῖς τοῦ σώματος χρείαις πολὺ διαφέρει
in all and the of-the body uses much it-matters
ὡς βέλτιστα τὸ σῶμα ἔχειν·
as best the body to-have
ἐπεὶ καὶ ἐν ᾧ δοκεῖ ἐλαχίστη σώματος χρεία εἶναι, ἐν 6
since even in what seems least of-body use to-be in
τῷ διανοεῖσθαι, τίς οὐκ οἶδεν ὅτι καὶ ἐν τούτῳ πολλοὶ
the thinking who not knows that even in this many

μεγάλα σφάλλονται διὰ τὸ μὴ ὑγιαίνειν τὸ σῶμα; καὶ
greatly stumble because-of the not to-be-healthy the body and
λήθη δὲ καὶ ἀθυμία καὶ δυσκολία καὶ μανία πολλάκις
forgetfulness and and despondency and peevishness and madness often
πολλοῖς διὰ τὴν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν
for-many because-of the of-the body bad-condition into the mind
ἐμπίπτουσιν οὕτως ὥστε καὶ τὰς ἐπιστήμας ἐκβάλλειν.
fall so as even the knowledge to-drive-out

7 τοῖς δὲ τὰ σώματα εὖ ἔχουσι πολλὴ ἀσφάλεια καὶ
for-those and the bodies well having much safety and
οὐδεὶς κίνδυνος διά γε τὴν τοῦ σώματος καχεξίαν
no danger because-of at-least the of-the body bad-condition
τοιοῦτόν τι παθεῖν, εἰκὸς δὲ μᾶλλον πρὸς τἀναντία
such any to-suffer likely and rather for the-opposite
τῶν διὰ τὴν καχεξίαν γιγνομένων [καὶ] τὴν εὐεξίαν
of-the-things through the bad-condition coming-about also the good-condition
χρήσιμον εἶναι· καίτοι τῶν γε τοῖς εἰρημένοις ἐναντίων
useful to-be and-yet of-the at-least to-the said-things opposite
ἕνεκα τί οὐκ ἄν τις νοῦν ἔχων ὑπομείνειεν;
for-the-sake what not — anyone sense having would-endure

8 αἰσχρὸν δὲ καὶ τὸ διὰ τὴν ἀμέλειαν γηρᾶναι, πρὶν ἰδεῖν
shameful and also the through the neglect to-grow-old before to-see
ἑαυτὸν ποῖος ἂν κάλλιστος καὶ κράτιστος τῷ σώματι
oneself what-sort — finest and strongest in-the body
γένοιτο· ταῦτα δὲ οὐκ ἔστιν ἰδεῖν ἀμελοῦντα· οὐ
he-might-become these-things but not it-is-possible to-see neglecting not
γὰρ ἐθέλει αὐτόματα γίγνεσθαι.
for they-are-willing of-themselves to-come-about

A collection of short replies. To a man angry that a greeting was not returned, Socrates says he would not be angry at someone with an ugly body. A man who eats without pleasure should stop eating. One who finds his water too warm or too cold is harder to please than his slaves. A man dreading the walk to Olympia walks as far at home, and one exhausted by a journey had carried less than his slave.

Ὀργιζομένου δέ ποτέ τινος, ὅτι προσειπών τινα χαίρειν 1
Being-angry and once someone because having-greeted someone to-rejoice
οὐκ ἀντιπροσερρήθη· Γελοῖον, ἔφη, τό, εἰ μὲν τὸ σῶμα
not he-was-greeted-in-return Laughable he-said the if indeed the body
κάκιον ἔχοντι ἀπήντησάς τῳ, μὴ ἂν ὀργίζεσθαι, ὅτι δὲ τὴν
worse having you-had-met someone not — to-be-angry that but the
ψυχὴν ἀγροικοτέρως διακειμένῳ περιέτυχες, τοῦτό σε λυπεῖ.
soul more-boorishly disposed you-met-with this you grieves
Ἄλλου δὲ λέγοντος, ὅτι ἀηδῶς ἐσθίοι· Ἀκουμενός, 2
Another and saying that without-relish he-ate Acumenus
ἔφη, τούτου φάρμακον ἀγαθὸν διδάσκει. ἐρομένου δέ·
he-said for-this remedy good teaches having-asked and
Ποῖον; Παύσασθαι ἐσθίοντα, ἔφη· καὶ ἥδιόν τε καὶ
What-sort To-stop eating he-said and more-pleasantly both and
εὐτελέστερον καὶ ὑγιεινότερον διάξειν παυσάμενον.
more-cheaply and more-healthily to-live having-stopped
Ἄλλου δ' αὖ λέγοντος, ὅτι θερμὸν εἴη παρ' ἑαυτῷ τὸ 3
Another and in-turn saying that warm was at his-home the
ὕδωρ ὃ πίνοι· Ὅταν ἄρ', ἔφη, βούλῃ θερμῷ λούσασθαι,
water which he-drank When then he-said you-wish warm to-bathe-in
ἕτοιμον ἔσται σοι. Ἀλλὰ ψυχρόν, ἔφη, ἐστὶν ὥστε
ready it-will-be for-you But cold he-said it-is so-as
λούσασθαι. Ἆρ' οὖν, ἔφη, καὶ οἱ οἰκέται σου ἄχθονται
to-bathe So then he-said also the servants of-you are-vexed

πίνοντές τε αὐτὸ καὶ λούμενοι αὐτῷ; Μὰ τὸν Δί᾽, ἔφη·
drinking both it and bathing in-it By — Zeus he-said
ἀλλὰ καὶ πολλάκις τεθαύμακα ὡς ἡδέως αὐτῷ πρὸς
but even often I-have-wondered how gladly it for
ἀμφότερα ταῦτα χρῶνται. Πότερον δέ, ἔφη, τὸ παρὰ
both these-things they-use Whether and he-said the at
σοὶ ὕδωρ θερμότερον πιεῖν ἐστιν ἢ τὸ ἐν Ἀσκληπιοῦ;
your-house water warmer to-drink is or the at Asclepius'
Τὸ ἐν Ἀσκληπιοῦ, ἔφη. Πότερον δὲ λούσασθαι ψυχρότερον
The at Asclepius' he-said Whether and to-bathe colder
τὸ παρὰ σοὶ ἢ τὸ ἐν Ἀμφιαράου; Τὸ ἐν Ἀμφιαράου,
the at your-house or the at Amphiaraus' The at Amphiaraus'
ἔφη. Ἐνθυμοῦ οὖν, ἔφη, ὅτι κινδυνεύεις δυσαρεστότερος
he-said Consider then he-said that you-risk harder-to-please
εἶναι τῶν τε οἰκετῶν καὶ τῶν ἀρρωστούντων.
to-be than-the both servants and the sick

4 Κολάσαντος δέ τινος ἰσχυρῶς ἀκόλουθον, ἤρετο τί
Having-punished and someone severely an-attendant he-asked why
χαλεπαίνοι τῷ θεράποντι. Ὅτι, ἔφη, ὀψοφαγίστατός τε
he-was-angry with-the servant Because he-said most-gluttonous both
ὢν βλακότατός ἐστι καὶ φιλαργυρώτατος ὢν ἀργότατος.
being most-sluggish he-is and most-avaricious being laziest
Ἤδη ποτὲ οὖν ἐπεσκέψω, πότερος πλειόνων πληγῶν
Already ever then did-you-consider which-of-the-two more blows
δεῖται, σὺ ἢ ὁ θεράπων;
needs you or the servant

5 Φοβουμένου δέ τινος τὴν εἰς Ὀλυμπίαν ὁδόν· Τί, ἔφη,
Fearing and someone the to Olympia journey Why he-said
φοβεῖ τὴν πορείαν; οὐ καὶ οἴκοι σχεδὸν ὅλην τὴν ἡμέραν
do-you-fear the journey not also at-home nearly whole the day
περιπατεῖς καὶ ἐκεῖσε πορευόμενος περιπατήσας ἀριστήσεις,
you-walk-about and there going having-walked you-will-lunch

περιπατήσας δειπνήσεις καὶ ἀναπαύσει; οὐκ οἶσθα ὅτι,
having-walked you-will-dine and you-will-rest not you-know that
εἰ ἐκτείναις τοὺς περιπάτους, οὓς ἐν πέντε ἢ ἓξ ἡμέραις
if you-extended the walks which in five or six days
περιπατεῖς, ῥᾳδίως ἂν Ἀθήνηθεν εἰς Ὀλυμπίαν ἀφίκοιο;
you-walk easily — from-Athens to Olympia you-would-arrive
χαριέστερον δὲ καὶ προεξορμᾶν ἡμέρᾳ μιᾷ μᾶλλον ἢ
pleasanter and also to-start-early by-a-day one rather than
ὑστερίζειν. τὸ μὲν γὰρ ἀναγκάζεσθαι περαιτέρω τοῦ
to-be-late the indeed for to-be-compelled beyond the
μετρίου μηκύνειν τὰς ὁδοὺς χαλεπόν, τὸ δὲ μιᾷ ἡμέρᾳ
moderate to-lengthen the stages hard the but by-one day
πλείονας πορευθῆναι πολλὴν ῥᾳστώνην παρέχει. κρεῖττον
more to-travel much ease provides better
οὖν ἐν τῇ ὁρμῇ σπεύδειν ἢ ἐν τῇ ὁδῷ.
then in the start to-hurry than in the road
Ἄλλου δὲ λέγοντος, ὡς παρετάθη μακρὰν ὁδὸν πορευθείς, 6
Another and saying that he-was-exhausted a-long road having-traveled
ἤρετο αὐτόν, εἰ καὶ φορτίον ἔφερε. Μὰ Δί᾽ οὐκ ἔγωγ᾽,
he-asked him if also a-load he-carried By Zeus not I-at-least
ἔφη, ἀλλὰ τὸ ἱμάτιον. Μόνος δ᾽ ἐπορεύου, ἔφη, ἢ καὶ
he-said but the cloak Alone and did-you-travel he-said or also
ἀκόλουθός σοι ἠκολούθει; Ἠκολούθει, ἔφη. Πότερον κενός,
an-attendant you followed He-followed he-said Whether empty
ἔφη, ἢ φέρων τι; Φέρων νὴ Δί᾽, ἔφη, τά τε στρώματα
he-said or carrying something Carrying by Zeus he-said the both bedding
καὶ τἆλλα σκεύη. Καὶ πῶς [τι], ἔφη, ἀπήλλαχεν ἐκ τῆς
and the-other gear And how something he-said has-be-come-off from the
ὁδοῦ; Ἐμοὶ μὲν δοκεῖ, ἔφη, βέλτιον ἐμοῦ. Τί οὖν; ἔφη,
road To-me indeed it-seems he-said better than-I What then he-said
εἰ τὸ ἐκείνου φορτίον ἔδει σε φέρειν, πῶς ἂν
if — his load it-had-been-needful you to-carry how would

οἴει διατεθῆναι; Κακῶς νὴ Δί᾽, ἔφη· μᾶλλον δὲ οὐδ᾽
do-you-think to-have-been-disposed Badly by Zeus he-said rather but not-even
ἂν ἐδυνήθην κομίσαι. Τὸ οὖν τοσούτῳ ἧττον τοῦ παιδὸς
— I-could-have to-carry-it The then by-so-much less than-the boy
δύνασθαι πονεῖν πῶς ἠσκημένου δοκεῖ σοι ἀνδρὸς εἶναι;
to-be-able to-toil how trained seems to-you of-a-man to-be

XIV · AT DINNER

At shared dinners Socrates had the small contributions pooled so that the rich would share theirs too. He teases a young man who eats relish without bread: such a man is the true relish-eater. A man who tastes many dishes with one mouthful spoils the cooks' art, and the Athenian word for feasting means eating what neither harms body nor soul.

1 Ὁπότε δὲ τῶν συνιόντων ἐπὶ δεῖπνον οἱ μὲν μικρὸν
Whenever and of-those coming-together for dinner some indeed little
ὄψον, οἱ δὲ πολὺ φέροιεν, ἐκέλευεν ὁ Σωκράτης τὸν
relish others but much brought ordered — Socrates the
παῖδα τὸ μικρὸν ἢ εἰς τὸ κοινὸν τιθέναι ἢ διανέμειν
slave the little either into the common to-put or to-distribute
ἑκάστῳ τὸ μέρος. οἱ οὖν τὸ πολὺ φέροντες ᾐσχύνοντο
to-each the portion those then the much bringing were-ashamed
τό τε μὴ κοινωνεῖν τοῦ εἰς τὸ κοινὸν τιθεμένου καὶ τὸ
the both not to-share of-the into the common being-put and the
μὴ ἀντιτιθέναι τὸ ἑαυτῶν· ἐτίθεσαν οὖν καὶ τὸ ἑαυτῶν
not to-put-in-return — their-own they-put then also — their-own
εἰς τὸ κοινόν. καὶ ἐπεὶ οὐδὲν πλέον εἶχον τῶν μικρὸν
into the common and since nothing more they-had than-those little
φερομένων, ἐπαύοντο πολλοῦ ὀψωνοῦντες.
bringing they-stopped much buying-relish

Καταμαθὼν δέ ποτε τῶν συνδειπνούντων τινὰ τοῦ μὲν 2
Having-observed and once of-those dining-together someone of-the indeed
σίτου πεπαυμένον, τὸ δὲ ὄψον αὐτὸ καθ' αὑτὸ ἐσθίοντα,
bread having-stopped the but relish itself by itself eating
λόγου ὄντος περὶ ὀνομάτων, ἐφ' οἵῳ ἔργῳ ἕκαστον
talk being about names for what-sort work each
εἴη· Ἔχοιμεν ἄν, ἔφη, ὦ ἄνδρες, εἰπεῖν, ἐπὶ ποίῳ
might-be Could-we — he-said O men to-say for what-sort
ποτὲ ἔργῳ ἄνθρωπος ὀψοφάγος καλεῖται; ἐσθίουσι μὲν
ever work a-man relish-eater is-called eat indeed
γὰρ δὴ πάντες ἐπὶ τῷ σίτῳ ὄψον, ὅταν παρῇ· ἀλλ'
for truly all with the bread relish when it-be-present but
οὐκ οἶμαί πω ἐπὶ τούτῳ γε ὀψοφάγοι καλοῦνται. Οὐ
not I-think yet for this at-least relish-eaters they-are-called Not
γὰρ οὖν, ἔφη τις τῶν παρόντων.
for then said one of-those present
Τί γάρ; ἔφη, ἐάν τις ἄνευ τοῦ σίτου τὸ ὄψον 3
What for he-said if someone without the bread the relish
αὐτὸ ἐσθίῃ, μὴ ἀσκήσεως, ἀλλ' ἡδονῆς ἕνεκα, πότερον
itself eat not of-training but of-pleasure for-the-sake whether
ὀψοφάγος εἶναι δοκεῖ ἢ οὔ; Σχολῇ γ' ἄν, ἔφη, ἄλλος
relish-eater to-be does-he-seem or not Hardly at-least — he-said another
τις ὀψοφάγος εἴη. καί τις ἄλλος τῶν παρόντων· Ὁ δὲ
anyone relish-eater could-be and some other of-those present He but
μικρῷ σίτῳ, ἔφη, πολὺ ὄψον ἐπεσθίων; Ἐμοὶ μέν, ἔφη ὁ
with-little bread he-said much relish eating-besides To-me indeed said —
Σωκράτης, καὶ οὗτος δοκεῖ δικαίως ἂν ὀψοφάγος καλεῖσθαι·
Socrates also this-man seems justly — relish-eater to-be-called
καὶ ὅταν γε οἱ ἄλλοι ἄνθρωποι τοῖς θεοῖς εὔχωνται
and whenever at-least the other men to-the gods pray-for
πολυκαρπίαν, εἰκότως ἂν οὗτος πολυοψίαν εὔχοιτο.
abundance-of-crops reasonably — this-man abundance-of-relish would-pray-for

4 ταῦτα δὲ τοῦ Σωκράτους εἰπόντος, νομίσας ὁ νεανίσκος
these-things and — Socrates having-said having-thought the young-man
εἰς αὑτὸν εἰρῆσθαι τὰ λεχθέντα τὸ μὲν ὄψον οὐκ
at himself to-have-been-said the-things spoken the indeed relish not
ἐπαύσατο ἐσθίων, ἄρτον δὲ προσέλαβε. καὶ ὁ Σωκράτης
stopped eating bread but took-in-addition and — Socrates
καταμαθών· Παρατηρεῖτ', ἔφη, τοῦτον οἱ πλησίον,
having-noticed Watch he-said this-man those near
ὁπότερα τῷ σίτῳ ὄψῳ ἢ τῷ ὄψῳ σίτῳ χρήσεται.
whether the bread as-relish or the relish as-bread he-will-use
5 Ἄλλον δέ ποτε τῶν συνδείπνων ἰδὼν ἐπὶ τῷ ἑνὶ
Another and once of-the fellow-diners having-seen with the one
ψωμῷ πλειόνων ὄψων γευόμενον· Ἆρα γένοιτ' ἄν, ἔφη,
morsel many relishes tasting Then could-there-be — he-said
πολυτελεστέρα ὀψοποιία ἢ μᾶλλον τὰ ὄψα λυμαινομένη,
more-extravagant cookery or more the relishes spoiling
ἢ ἣν ὀψοποιεῖται ὁ [ἅμα πολλὰ ἐσθίων
than which cooks he at-the-same-time many-things eating
καὶ] ἅμα παντοδαπὰ ἡδύσματα εἰς τὸ στόμα
and at-the-same-time all-kinds-of sauces into the mouth
λαμβάνων; πλείω μέν γε τῶν ὀψοποιῶν συμμιγνύων
taking more indeed at-least than-the cooks mixing
πολυτελέστερα ποιεῖ· ἃ δὲ ἐκεῖνοι μὴ συμμιγνύουσιν,
more-extravagant makes what but those not mix
ὡς οὐχ ἁρμόττοντα, ὁ συμμιγνύων, εἴπερ ἐκεῖνοι ὀρθῶς
as not fitting he mixing if-indeed those rightly
ποιοῦσιν, ἁμαρτάνει τε καὶ καταλύει τὴν τέχνην αὐτῶν·
do errs both and destroys the art of-them
6 καίτοι πῶς οὐ γελοῖόν ἐστι παρασκευάζεσθαι μὲν ὀψοποιοὺς
and-yet how not laughable is-it to-provide indeed cooks
τοὺς ἄριστα ἐπισταμένους, αὐτὸν δὲ μηδ' ἀντιποιούμενον
the best knowing-how himself but not-even laying-claim-to

τῆς τέχνης ταύτης τὰ ὑπ᾽ ἐκείνων ποιούμενα μετατιθέναι;
the art this the-things by them made to-change
καὶ ἄλλο δέ τι προσγίγνεται τῷ ἅμα πολλὰ
and other and some-thing befalls the-one at-the-same-time many-things
ἐπεσθίειν ἐθισθέντι· μὴ παρόντων γὰρ πολλῶν μειονεκτεῖν
to-eat-besides accustomed not being-present for many to-be-at-a-loss
ἄν τι δοκοίη ποθῶν τὸ σύνηθες· ὁ δὲ συνεθισθεὶς
— somewhat he-would-seem missing the accustomed he but accustomed
τὸν ἕνα ψωμὸν ἑνὶ ὄψῳ προπέμπειν, ὅτε μὴ παρείη
the one morsel with-one relish to-send-down when not there-were
πολλά, δύναιτ᾽ ἂν ἀλύπως τῷ ἑνὶ χρῆσθαι.
many could — without-pain the one to-use
Ἔλεγε δὲ καί, ὡς τὸ εὐωχεῖσθαι ἐν τῇ Ἀθηναίων 7
He-said and also that the to-feast in the of-the-Athenians
γλώττῃ ἐσθίειν καλοῖτο· τὸ δὲ εὖ προσκεῖσθαι ἔφη ἐπὶ
tongue to-eat was-called the and well to-be-added he-said for
τῷ ταῦτα ἐσθίειν, ἃ μήτε τὴν ψυχὴν μήτε τὸ σῶμα
the these-things to-eat which neither the soul nor the body
λυποίη μηδὲ δυσεύρετα εἴη· ὥστε καὶ τὸ εὐωχεῖσθαι
would-pain nor hard-to-find would-be so-that also the to-feast
τοῖς κοσμίως διαιτωμένοις ἀνετίθει.
to-those decorously living he-attributed

BOOK IV

I · SOCRATES' USEFULNESS

Socrates was useful to his companions in every matter, in jest as well as in earnest. He looked for good natures, quick to learn and remember and eager for learning. He taught that the best natures need education most, as spirited horses and dogs do, and that those who think wealth makes education needless are fools.

Οὕτω δὲ Σωκράτης ἦν ἐν παντὶ πράγματι καὶ πάντα 1
So and Socrates was in every matter and every
τρόπον ὠφέλιμος, ὥστε σκοπουμένῳ τῷ καὶ μετρίως
way useful that to-one-considering the-one even moderately
αἰσθανομένῳ φανερὸν εἶναι ὅτι οὐδὲν ὠφελιμώτερον ἦν
perceiving evident to-be that nothing more-useful was
τοῦ Σωκράτει συνεῖναι καὶ μετ' ἐκείνου διατρίβειν
than-the with-Socrates to-be-with and with him to-spend-time
ὁπουοῦν καὶ ἐν ὁτῳοῦν πράγματι· ἐπεὶ καὶ τὸ ἐκείνου
anywhere and in any-whatever matter since even the of-him
μεμνῆσθαι μὴ παρόντος οὐ μικρὰ ὠφέλει τοὺς εἰωθότας τε
to-remember not being-present not little benefited those accustomed both
αὐτῷ συνεῖναι καὶ ἀποδεχομένους ἐκεῖνον. καὶ γὰρ παίζων
him to-be-with and accepting him and for jesting
οὐδὲν ἧττον ἢ σπουδάζων ἐλυσιτέλει τοῖς συνδιατρίβουσι.
no less than being-serious he-was-profitable those spending-time-with-him
πολλάκις γὰρ ἔφη μὲν ἄν τινος ἐρᾶν, φανερὸς δ' 2
often for he-said indeed would someone to-love evident but
ἦν οὐ τῶν τὰ σώματα πρὸς ὥραν, ἀλλὰ τῶν τὰς
he-was not of-those the bodies for youthful-bloom but of-those the
ψυχὰς πρὸς ἀρετὴν εὖ πεφυκότων ἐφιέμενος. ἐτεκμαίρετο
souls for virtue well endowed aiming-at he-judged
δὲ τὰς ἀγαθὰς φύσεις ἐκ τοῦ ταχύ τε μανθάνειν οἷς
and the good natures from the quickly both to-learn what

προσέχοιεν καὶ μνημονεύειν ἃ μάθοιεν καὶ ἐπιθυμεῖν τῶν
they-attended-to and to-remember what they-learned and to-desire the
μαθημάτων πάντων δι᾽ ὧν ἔστιν οἰκίαν τε καλῶς
studies all through which it-is-possible a-household both well
οἰκεῖν καὶ πόλιν καὶ τὸ ὅλον ἀνθρώποις τε καὶ τοῖς
to-manage and a-city and the whole men both and the
ἀνθρωπίνοις πράγμασιν εὖ χρῆσθαι· τοὺς γὰρ τοιούτους
human affairs well to-use — for such
ἡγεῖτο παιδευθέντας οὐκ ἂν μόνον αὐτούς τε εὐδαίμονας
he-thought having-been-educated not — only themselves both happy
εἶναι καὶ τοὺς ἑαυτῶν οἴκους καλῶς οἰκεῖν, ἀλλὰ καὶ
to-be and — their-own households well to-manage but also
ἄλλους ἀνθρώπους καὶ πόλεις δύνασθαι εὐδαίμονας ποιεῖν.
other men and cities to-be-able happy to-make
3 οὐ τὸν αὐτὸν δὲ τρόπον ἐπὶ πάντας ᾔει, ἀλλὰ
not the same and way to all he-went but
τοὺς μὲν οἰομένους φύσει ἀγαθοὺς εἶναι, μαθήσεως δὲ
those indeed thinking by-nature good to-be learning but
καταφρονοῦντας ἐδίδασκεν ὅτι αἱ ἄριστα δοκοῦσαι εἶναι
despising he-taught that the best seeming to-be
φύσεις μάλιστα παιδείας δέονται, ἐπιδεικνύων τῶν τε
natures most education need showing of-the both
ἵππων τοὺς εὐφυεστάτους, θυμοειδεῖς τε καὶ σφοδροὺς
horses the best-endowed spirited both and vehement
ὄντας, εἰ μὲν ἐκ νέων δαμασθεῖεν, εὐχρηστοτάτους
being if indeed from young they-were-broken most-serviceable
καὶ ἀρίστους γιγνομένους, εἰ δὲ ἀδάμαστοι γένοιντο,
and best becoming if but unbroken they-became
δυσκαθεκτοτάτους καὶ φαυλοτάτους· καὶ τῶν κυνῶν τῶν
hardest-to-hold and worst and of-the dogs the
εὐφυεστάτων, φιλοπόνων τε οὐσῶν καὶ ἐπιθετικῶν τοῖς
best-endowed industrious both being and eager-to-attack the

θηρίοις, τὰς μὲν καλῶς ἀχθείσας ἀρίστας γίγνεσθαι πρὸς
wild-beasts the indeed well trained best to-become for
τὰς θήρας καὶ χρησιμωτάτας, ἀναγώγους δὲ γιγνομένας
the hunts and most-useful untrained but becoming
ματαίους τε καὶ μανιώδεις καὶ δυσπειθεστάτας.
useless both and frantic and most-disobedient
ὁμοίως δὲ καὶ τῶν ἀνθρώπων τοὺς εὐφυεστάτους, 4
likewise and also of-the men the best-endowed
ἐρρωμενεστάτους τε ταῖς ψυχαῖς ὄντας καὶ
most-robust both in-the souls being and
ἐξεργαστικωτάτους ὧν ἂν ἐγχειρῶσι, παιδευθέντας
most-effective of-what — they-undertake educated
μὲν καὶ μαθόντας, ἃ δεῖ πράττειν, ἀρίστους τε
indeed and having-learned what it-is-needful to-do best both
καὶ ὠφελιμωτάτους γίγνεσθαι· πλεῖστα γὰρ καὶ μέγιστα
and most-useful to-become most for and greatest
ἀγαθὰ ἐργάζεσθαι· ἀπαιδεύτους δὲ καὶ ἀμαθεῖς γενομένους
good-things to-accomplish uneducated but and ignorant having-become
κακίστους τε καὶ βλαβερωτάτους γίγνεσθαι· κρίνειν
worst both and most-harmful to-become to-judge
γὰρ οὐκ ἐπισταμένους, ἃ δεῖ πράττειν, πολλάκις
for not knowing-how what it-is-needful to-do often
πονηροῖς ἐπιχειρεῖν πράγμασι, μεγαλείους δὲ καὶ σφοδροὺς
wicked to-undertake matters high-minded and and vehement
ὄντας δυσκαθέκτους τε καὶ δυσαποτρέπτους εἶναι, διὸ
being hard-to-hold both and hard-to-turn-back to-be therefore
πλεῖστα καὶ μέγιστα κακὰ ἐργάζεσθαι.
most and greatest evils to-accomplish
τοὺς δ᾽ ἐπὶ πλούτῳ μέγα φρονοῦντας καὶ νομίζοντας οὐδὲν 5
those and on wealth greatly priding-themselves and thinking nothing
προσδεῖσθαι παιδείας, ἐξαρκέσειν δὲ σφίσι τὸν πλοῦτον
to-need-besides education to-suffice and for-them the wealth

οἰομένους πρὸς τὸ διαπράττεσθαί τε ὅ τι ἂν βούλωνται
supposing for the to-accomplish both what ever — they-wish
καὶ τιμᾶσθαι ὑπὸ τῶν ἀνθρώπων ἐφρένου λέγων,
and to-be-honored by the men be-brought-to-their-senses saying
ὅτι μῶρος μὲν εἴη, εἴ τις οἴεται μὴ μαθὼν τά τε
that a-fool indeed he-was if anyone thinks not having-learned the both
ὠφέλιμα καὶ τὰ βλαβερὰ τῶν πραγμάτων διαγνώσεσθαι,
useful-things and the harmful of-the affairs to-distinguish
μῶρος δ', εἴ τις μὴ διαγιγνώσκων μὲν ταῦτα, διὰ
a-fool and if anyone not distinguishing indeed these-things because-of
δὲ τὸν πλοῦτον ὅ τι ἂν βούληται ποριζόμενος οἴεται
but the wealth what ever — he-wishes procuring thinks
δυνήσεσθαι τὰ συμφέροντα πράττειν, ἠλίθιος δ', εἴ τις
to-be-able the advantageous-things to-do a-simpleton and if anyone
μὴ δυνάμενος τὰ συμφέροντα πράττειν εὖ τε πράττειν
not able the advantageous-things to-do well both to-fare
οἴεται καὶ τὰ πρὸς τὸν βίον αὐτῷ [ἢ καλῶς ἢ]
thinks and the-things for the life for-himself either finely or
ἱκανῶς παρεσκευάσθαι, ἠλίθιος δὲ καί, εἴ τις οἴεται
sufficiently to-have-been-provided a-simpleton and also if anyone thinks
διὰ τὸν πλοῦτον, μηδὲν ἐπιστάμενος, δόξειν τι
because-of the wealth nothing knowing to-be-thought somewhat
ἀγαθὸς εἶναι ἤ, μηδὲν ἀγαθὸς εἶναι δοκῶν, εὐδοκιμήσειν.
good to-be or in-no-way good to-be seeming to-be-well-reputed

II · EUTHYDEMUS HUMBLED

Euthydemus, proud of his collection of books, thinks he needs no teacher. Socrates mocks the speech he will give to the assembly and draws him into talk. He makes Euthydemus sort deeds into just and unjust and shows that lying and deceit can

be just toward enemies and even friends. Euthydemus, who knows nothing of himself, of good and evil, or of democracy, goes away in despair and from then on stays with Socrates.

Τοῖς δὲ νομίζουσι παιδείας τε τῆς ἀρίστης τετυχηκέναι 1
With-those and thinking education both the best to-have-obtained
καὶ μέγα φρονοῦσιν ἐπὶ σοφίᾳ ὡς προσεφέρετο, νῦν
and greatly priding-themselves on wisdom how he-dealt now
διηγήσομαι. καταμαθὼν γὰρ Εὐθύδημον τὸν καλὸν γράμματα
I-shall-relate having-learned for Euthydemus the handsome writings
πολλὰ συνειλεγμένον ποιητῶν τε καὶ σοφιστῶν τῶν
many having-collected of-poets both and sophists the
εὐδοκιμωτάτων καὶ ἐκ τούτων ἤδη τε νομίζοντα διαφέρειν
most-renowned and from these already both thinking to-surpass
τῶν ἡλικιωτῶν ἐν σοφίᾳ καὶ μεγάλας ἐλπίδας ἔχοντα
the contemporaries in wisdom and great hopes having
πάντων διοίσειν τῷ δύνασθαι λέγειν τε καὶ πράττειν,
all to-excel in-the to-be-able to-speak both and to-act
πρῶτον μέν, αἰσθανόμενος αὐτὸν διὰ νεότητα οὔπω εἰς
first indeed perceiving him because-of youth not-yet into
τὴν ἀγορὰν εἰσιόντα, εἰ δέ τι βούλοιτο διαπράξασθαι,
the agora entering if but anything he-wished to-get-done
καθίζοντα εἰς ἡνιοποιεῖόν τι τῶν ἐγγὺς τῆς ἀγορᾶς, εἰς
sitting in saddler's-shop some of-those near the agora to
τοῦτο καὶ αὐτὸς ᾔει τῶν μεθ' ἑαυτοῦ τινας ἔχων.
this also himself he-went of-those with himself some having
καὶ πρῶτον μὲν πυνθανομένου τινός, πότερον Θεμιστοκλῆς 2
and first indeed inquiring someone whether Themistocles
διὰ συνουσίαν τινὸς τῶν σοφῶν ἢ φύσει τοσοῦτον
through company of-someone of-the wise or by-nature so-much
διήνεγκε τῶν πολιτῶν, ὥστε πρὸς ἐκεῖνον ἀποβλέπειν
excelled the citizens that to him to-look

τὴν πόλιν, ὁπότε σπουδαίου ἀνδρὸς δεηθείη, ὁ Σωκράτης
the city whenever of-a-worthy man it-needed — Socrates
βουλόμενος κινεῖν τὸν Εὐθύδημον εὔηθες ἔφη εἶναι τὸ
wishing to-stir — Euthydemus simple he-said to-be the
οἴεσθαι τὰς μὲν ὀλίγου ἀξίας τέχνας μὴ γίγνεσθαι
to-think the indeed of-little worth arts not to-become
σπουδαίους ἄνευ διδασκάλων ἱκανῶν, τὸ δὲ προεστάναι
serious-practitioners without teachers competent the but to-preside-over
πόλεως, πάντων ἔργων μέγιστον ὄν, ἀπὸ ταὐτομάτου
a-city of-all works greatest being of itself
παραγίγνεσθαι τοῖς ἀνθρώποις.
to-come to-the men

3 πάλιν δέ ποτε παρόντος τοῦ Εὐθυδήμου, ὁρῶν αὐτὸν
again and once being-present — Euthydemus seeing him
ἀποχωροῦντα τῆς συνεδρίας καὶ φυλαττόμενον μὴ δόξῃ
withdrawing from-the gathering and guarding-himself lest he-seem
τὸν Σωκράτη θαυμάζειν ἐπὶ σοφίᾳ· Ὅτι μέν, ἔφη, ὦ
— Socrates to-admire for wisdom That indeed he-said O
ἄνδρες, Εὐθύδημος οὑτοσὶ ἐν ἡλικίᾳ γενόμενος, τῆς πόλεως
men Euthydemus here in age having-arrived the city
λόγον περί τινος προτιθείσης, οὐκ ἀφέξεται τοῦ
discussion about something proposing not will-hold-back from-the
συμβουλεύειν, εὔδηλόν ἐστιν ἐξ ὧν ἐπιτηδεύει· δοκεῖ δέ
to-advise quite-clear it-is from what he-pursues it-seems and
μοι καλὸν προοίμιον τῶν δημηγοριῶν παρασκευάσασθαι
to-me fine preface of-the public-speeches to-have-prepared
φυλαττόμενος μὴ δόξῃ μανθάνειν τι παρά του. δῆλον
guarding-himself lest he-seem to-learn anything from anyone clear
γὰρ ὅτι λέγειν ἀρχόμενος ὧδε προοιμιάσεται·
for that speaking beginning thus he-will-preface

“Παρ’ οὐδενὸς μὲν πώποτε, ὦ ἄνδρες Ἀθηναῖοι, οὐδὲν 4
From no-one indeed ever O men of-Athens anything
ἔμαθον, οὐδ’ ἀκούων τινὰς εἶναι λέγειν τε καὶ πράττειν
I-learned nor hearing some to-be to-speak both and to-act
ἱκανοὺς ἐζήτησα τούτοις ἐντυχεῖν, οὐδ’ ἐπεμελήθην τοῦ
able did-I-seek these to-meet nor did-I-take-care of-the
διδάσκαλόν τινά μοι γενέσθαι τῶν ἐπισταμένων, ἀλλὰ
a-teacher any for-me to-become of-those knowing but
καὶ τἀναντία· διατετέλεκα γὰρ φεύγων οὐ μόνον τὸ
even the-opposite I-have-continued for fleeing not only the
μανθάνειν τι παρά τινος, ἀλλὰ καὶ τὸ δόξαι. ὅμως δὲ
to-learn anything from anyone but also the to-seem nevertheless but
ὅ τι ἂν ἀπὸ ταὐτομάτου ἐπίῃ μοι συμβουλεύσω ὑμῖν.”
what ever — of itself occurs to-me I-will-advise you
ἁρμόσειε δ’ ἂν οὕτω προοιμιάζεσθαι καὶ τοῖς βουλομένοις 5
it-would-suit and — so to-preface also those wishing
παρὰ τῆς πόλεως ἰατρικὸν ἔργον λαβεῖν· ἐπιτήδειόν γ’
from the city medical work to-get suitable at-least
ἂν αὐτοῖς εἴη τοῦ λόγου ἄρχεσθαι ἐντεῦθεν· “Παρ’
— for-them would-be of-the speech to-begin from-here From
οὐδενὸς μὲν πώποτε, ὦ ἄνδρες Ἀθηναῖοι, τὴν ἰατρικὴν
no-one indeed ever O men of-Athens the medical
τέχνην ἔμαθον, οὐδ’ ἐζήτησα διδάσκαλον ἐμαυτῷ γενέσθαι
art I-learned nor did-I-seek a-teacher for-myself to-become
τῶν ἰατρῶν οὐδένα· διατετέλεκα γὰρ φυλαττόμενος οὐ
of-the doctors anyone I-have-continued for guarding-myself not
μόνον τὸ μαθεῖν τι παρὰ τῶν ἰατρῶν, ἀλλὰ καὶ
only the to-learn anything from the doctors but also
τὸ δόξαι μεμαθηκέναι τὴν τέχνην ταύτην. ὅμως δέ
the to-seem to-have-learned the art this nevertheless and
μοι τὸ ἰατρικὸν ἔργον δότε· πειράσομαι γὰρ ἐν ὑμῖν
to-me the medical work give I-will-try for on you

ἀποκινδυνεύων μανθάνειν.” πάντες οὖν οἱ παρόντες
venturing to-learn all then those present
ἐγέλασαν ἐπὶ τῷ προοιμίῳ.
laughed at the preface

6 ἐπεὶ δὲ φανερὸς ἦν ὁ Εὐθύδημος ἤδη μὲν οἷς ὁ
when and evident was — Euthydemus already indeed to-what —
Σωκράτης λέγοι προσέχων, ἔτι δὲ φυλαττόμενος αὐτός τι
Socrates said attending still but guarding-himself himself anything
φθέγγεσθαι καὶ νομίζων τῇ σιωπῇ σωφροσύνης δόξαν
to-utter and thinking by-the silence of-temperance reputation
περιβάλλεσθαι, τότε ὁ Σωκράτης βουλόμενος αὐτὸν παῦσαι
to-put-on then — Socrates wishing him to-stop
τούτου· Θαυμαστὸν γάρ, ἔφη, τί ποτε οἱ βουλόμενοι
from-this Marvelous for he-said why ever those wishing
κιθαρίζειν ἢ αὐλεῖν ἢ ἱππεύειν ἢ ἄλλο τι τῶν
to-play-the-lyre or to-play-the-flute or to-ride or other anything —
τοιούτων ἱκανοὶ γενέσθαι πειρῶνται ὡς συνεχέστατα ποιεῖν,
of-such-things capable to-become try as most-continuously to-do
ὅ τι ἂν βούλωνται δυνατοὶ γενέσθαι, καὶ οὐ καθ’ ἑαυτούς,
what ever — they-wish able to-become and not by themselves
ἀλλὰ παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, πάντα ποιοῦντες
but with those best seeming to-be all-things doing
καὶ ὑπομένοντες ἕνεκα τοῦ μηδὲν ἄνευ τῆς ἐκείνων
and enduring for-the-sake of-the nothing without — their
γνώμης ποιεῖν, ὡς οὐκ ἂν ἄλλως ἀξιόλογοι γενόμενοι· τῶν
judgment to-do as not would otherwise notable having-become of-those
δὲ βουλομένων δυνατῶν γενέσθαι λέγειν τε καὶ πράττειν τὰ
but wishing able to-become to-speak both and to-do the
πολιτικὰ νομίζουσί τινες ἄνευ παρασκευῆς καὶ ἐπιμελείας
political-affairs think some without preparation and care
αὐτόματοι ἐξαίφνης δυνατοὶ ταῦτα ποιεῖν ἔσεσθαι.
of-themselves suddenly able these-things to-do to-be-going-to-be

καίτοι γε τοσούτῳ ταῦτα ἐκείνων δυσκατεργαστότερα 7
and-yet at-least by-so-much these-things than-those harder-to-accomplish
φαίνεται, ὅσῳπερ πλειόνων περὶ ταῦτα πραγματευομένων
appear by-as-much-as more about these-things busying-themselves
ἐλάττους οἱ κατεργαζόμενοι γίγνονται. δῆλον οὖν ὅτι καὶ
fewer those accomplishing become clear then that also
ἐπιμελείας δέονται πλείονος καὶ ἰσχυροτέρας οἱ τούτων
care they-need more and stronger those of-these
ἐφιέμενοι ἢ οἱ ἐκείνων.
aiming-at than those of-those
κατ᾽ ἀρχὰς μὲν οὖν ἀκούοντος Εὐθυδήμου τοιούτους 8
at beginnings indeed then listening Euthydemus such
λόγους ἔλεγε Σωκράτης· ὡς δ᾽ ᾔσθετο αὐτὸν ἑτοιμότερον
words spoke Socrates when and he-perceived him more-readily
ὑπομένοντα, ὅτε διαλέγοιτο, καὶ προθυμότερον ἀκούοντα,
staying when he-conversed and more-eagerly listening
μόνος ἦλθεν εἰς τὸ ἡνιοποιεῖον, παρακαθεζομένου δ᾽ αὐτῷ
alone he-went into the saddler's-shop having-sat-beside and him
τοῦ Εὐθυδήμου· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, τῷ ὄντι,
— Euthydemus Tell me he-said O Euthydemus in reality
ὥσπερ ἐγὼ ἀκούω, πολλὰ γράμματα συνῆχας τῶν
as I hear many writings have-you-collected of-the
λεγομένων σοφῶν ἀνδρῶν γεγονέναι; καὶ ὁ Εὐθύδημος·
so-called wise men to-have-been and — Euthydemus
Νὴ τὸν Δί᾽, ἔφη, ὦ Σώκρατες· καὶ ἔτι γε συνάγω,
By — Zeus he-said O Socrates and still at-least I-collect
ἕως ἂν κτήσωμαι ὡς ἂν δύνωμαι πλεῖστα.
until — I-acquire as — I-can most
Νὴ τὴν Ἥραν, ἔφη ὁ Σωκράτης, ἄγαμαί γέ σου, διότι 9
By — Hera said — Socrates I-admire at-least you because
οὐκ ἀργυρίου καὶ χρυσίου προείλου θησαυροὺς κεκτῆσθαι
not of-silver and of-gold you-preferred treasures to-possess

μᾶλλον ἢ σοφίας· δῆλον γὰρ ὅτι νομίζεις ἀργύριον
rather than of-wisdom clear for that you-think silver
καὶ χρυσίον οὐδὲν βελτίους ποιεῖν τοὺς ἀνθρώπους, τὰς
and gold nothing better to-make the men the
δὲ τῶν σοφῶν ἀνδρῶν γνώμας ἀρετῇ πλουτίζειν τοὺς
but of-the wise men maxims with-virtue to-enrich those
κεκτημένους. καὶ ὁ Εὐθύδημος ἔχαιρεν ἀκούων ταῦτα,
possessing-them and — Euthydemus rejoiced hearing these-things
νομίζων δοκεῖν τῷ Σωκράτει ὀρθῶς μετιέναι τὴν σοφίαν.
thinking to-seem — to-Socrates rightly to-pursue the wisdom
ὁ δὲ καταμαθὼν αὐτὸν ἡσθέντα τῷ ἐπαίνῳ τούτῳ·
he and having-observed him pleased by-the praise this
10 Τί δὲ δὴ βουλόμενος ἀγαθὸς γενέσθαι, ἔφη, ὦ Εὐθύδημε,
What and indeed wishing good to-become he-said O Euthydemus
συλλέγεις τὰ γράμματα; ἐπεὶ δὲ διεσιώπησεν ὁ Εὐθύδημος
do-you-collect the writings when and kept-silent — Euthydemus
σκοπῶν ὅ τι ἀποκρίναιτο, πάλιν ὁ Σωκράτης· Ἆρα μὴ
considering what ever he-should-answer again — Socrates Then not
ἰατρός; ἔφη· πολλὰ γὰρ καὶ ἰατρῶν ἐστι συγγράμματα.
a-doctor he-said many for also of-doctors are treatises
καὶ ὁ Εὐθύδημος· Μὰ Δί', ἔφη, οὐκ ἔγωγε. Ἀλλὰ μὴ
and — Euthydemus By Zeus he-said not I-at-least But not
ἀρχιτέκτων βούλει γενέσθαι; γνωμονικοῦ γὰρ ἀνδρὸς καὶ
an-architect do-you-wish to-become of-a-sensible for man also
τοῦτο δεῖ. Οὔκουν ἔγωγ', ἔφη. Ἀλλὰ μὴ γεωμέτρης
this is-needed Not-then I-at-least he-said But not a-geometer
ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός, ὥσπερ ὁ Θεόδωρος;
do-you-desire he-said to-become good like — Theodorus
Οὐδὲ γεωμέτρης, ἔφη. Ἀλλὰ μὴ ἀστρολόγος, ἔφη, βούλει
Not-even a-geometer he-said But not an-astronomer he-said do-you-wish
γενέσθαι; ὡς δὲ καὶ τοῦτο ἠρνεῖτο· Ἀλλὰ μὴ ῥαψῳδός;
to-become when and also this he-denied But not a-rhapsode

ἔφη· καὶ γὰρ τὰ Ὁμήρου σέ φασιν ἔπη πάντα κεκτῆσθαι.
he-said and for the of-Homer you they-say epics all to-possess
Μὰ Δί᾽ οὐκ ἔγωγ᾽, ἔφη· τοὺς γάρ τοι ῥαψῳδοὺς οἶδα
By Zeus not I-at-least he-said the for surely rhapsodes I-know
τὰ μὲν ἔπη ἀκριβοῦντας, αὐτοὺς δὲ πάνυ ἠλιθίους ὄντας.
the indeed epics knowing-exactly themselves but very foolish being
καὶ ὁ Σωκράτης ἔφη· Οὐ δήπου, ὦ Εὐθύδημε, ταύτης τῆς 11
and — Socrates said Not surely O Euthydemus this —
ἀρετῆς ἐφίεσαι, δι᾽ ἣν ἄνθρωποι πολιτικοὶ γίγνονται καὶ
virtue do-you-aim-at through which men political become and
οἰκονομικοὶ καὶ ἄρχειν ἱκανοὶ καὶ ὠφέλιμοι τοῖς τε ἄλλοις
good-managers and to-rule able and useful to-the both other
ἀνθρώποις καὶ ἑαυτοῖς; καὶ ὁ Εὐθύδημος· Σφόδρα γ᾽,
men and to-themselves and — Euthydemus Very at-least
ἔφη, ὦ Σώκρατες, ταύτης τῆς ἀρετῆς δέομαι. Νὴ Δί᾽, ἔφη
he-said O Socrates this — virtue I-need By Zeus said
ὁ Σωκράτης, τῆς καλλίστης ἀρετῆς καὶ μεγίστης ἐφίεσαι
— Socrates the finest virtue and greatest you-aim-at
τέχνης· ἔστι γὰρ τῶν βασιλέων αὕτη καὶ καλεῖται βασιλική.
art it-is for of-the kings this and is-called kingly
ἀτάρ, ἔφη, κατανενόηκας, εἰ οἷόν τέ ἐστι μὴ ὄντα
but he-said have-you-considered whether possible — it-is not being
δίκαιον ἀγαθὸν ταῦτα γενέσθαι; Καὶ μάλα, ἔφη· καὶ οὐχ
just good in-these-things to-become Yes very he-said and not
οἷόν τέ γε ἄνευ δικαιοσύνης ἀγαθὸν πολίτην γενέσθαι.
possible — at-least without justice good citizen to-become
Τί οὖν; ἔφη, σὺ δὴ τοῦτο κατείργασαι; Οἶμαί γ᾽, 12
What then he-said you indeed this have-you-achieved I-think at-least
ἔφη, ὦ Σώκρατες, οὐδενὸς ἂν ἧττον φανῆναι δίκαιος. Ἆρ᾽
he-said O Socrates than-no-one — less to-appear just So
οὖν, ἔφη, τῶν δικαίων ἐστὶν ἔργα ὥσπερ τῶν τεκτόνων;
then he-said of-the just are works as of-the carpenters

Ἔστι μέντοι, ἔφη. Ἆρ' οὖν, ἔφη, ὥσπερ οἱ τέκτονες
There-are certainly he-said So then he-said as the carpenters
ἔχουσι τὰ ἑαυτῶν ἔργα ἐπιδεῖξαι, οὕτως οἱ δίκαιοι τὰ
are-able — their-own works to-show so the just —
αὑτῶν ἔχοιεν ἂν ἐξηγήσασθαι; Μὴ οὖν, ἔφη ὁ Εὐθύδημος,
their-own could — to-expound Not then said — Euthydemus
οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι;
not can-I I the of-the justice works to-expound
καὶ νὴ Δί' ἔγωγε τὰ τῆς ἀδικίας· ἐπεὶ οὐκ ὀλίγα ἔστι
and by Zeus I-at-least the of-the injustice since not few it-is-possible
καθ' ἑκάστην ἡμέραν τοιαῦτα ὁρᾶν τε καὶ ἀκούειν.
by each day such-things to-see both and to-hear

13 Βούλει οὖν, ἔφη ὁ Σωκράτης, γράψωμεν ἐνταυθοῖ μὲν
Do-you-wish then said — Socrates let-us-write here indeed
δέλτα, ἐνταυθοῖ δὲ ἄλφα, εἶτα ὅ τι μὲν ἂν δοκῇ ἡμῖν
D here and A then what ever indeed — seems to-us
τῆς δικαιοσύνης ἔργον εἶναι, πρὸς τὸ δέλτα τιθῶμεν,
of-the justice work to-be under the D let-us-put
ὅ τι δ' ἂν τῆς ἀδικίας, πρὸς τὸ ἄλφα; Εἴ τί
what ever and — of-the injustice under the A If anything
σοι δοκεῖ, ἔφη, προσδεῖν τούτων, ποίει ταῦτα. καὶ
to-you seems he-said to-be-needed-besides these do these-things and
ὁ Σωκράτης γράψας ὥσπερ εἶπεν· Οὐκοῦν, ἔφη, ἔστιν
— Socrates having-written as he-said Therefore he-said there-is
ἐν ἀνθρώποις ψεύδεσθαι;
among men to-lie

14 Ἔστι μέντοι, ἔφη. Ποτέρωσε οὖν, ἔφη, θῶμεν τοῦτο; Δῆλον
There-is certainly he-said On-which-side then he-said shall-we-put this Clear
ὅτι, ἔφη, πρὸς τὴν ἀδικίαν. Οὐκοῦν, ἔφη, καὶ ἐξαπατᾶν ἔστι;
that he-said under the injustice Therefore he-said also to-deceive there-is
Καὶ μάλα, ἔφη. Τοῦτο οὖν ποτέρωσε θῶμεν; Καὶ τοῦτο
Yes very he-said This then on-which-side shall-we-put And this

δῆλον ὅτι, ἔφη, πρὸς τὴν ἀδικίαν. Τί δὲ τὸ κλέπτειν;
clear that he-said under the injustice What and the to-steal
Καὶ τοῦτο, ἔφη. Τὸ δὲ ἀνδραποδίζεσθαι; Καὶ τοῦτο. Πρὸς
Also this he-said The and to-enslave Also this Under
δὲ τῇ δικαιοσύνῃ οὐδὲν ἡμῖν τούτων κείσεται, ὦ Εὐθύδημε;
but the justice none to-us of-these will-lie O Euthydemus
Δεινὸν γὰρ ἂν εἴη, ἔφη. Τί δ'; ἐάν τις στρατηγὸς 15
Terrible for — it-would-be he-said What and if someone general
αἱρεθεὶς ἄδικόν τε καὶ ἐχθρὰν πόλιν ἐξανδραποδίσηται,
chosen unjust both and hostile a-city should-enslave
φήσομεν τοῦτον ἀδικεῖν; Οὐ δῆτα, ἔφη. Δίκαια δὲ ποιεῖν
shall-we-say this-one to-do-wrong Not indeed he-said Just and to-do
οὐ φήσομεν; Καὶ μάλα. Τί δ'; ἐὰν ἐξαπατᾷ πολεμῶν
not shall-we-say Yes very What and if he-deceives warring
αὐτοῖς; Δίκαιον, ἔφη, καὶ τοῦτο. Ἐὰν δὲ κλέπτῃ τε καὶ
with-them Just he-said also this If and he-steals both and
ἁρπάζῃ τὰ τούτων, οὐ δίκαια ποιήσει; Καὶ μάλα, ἔφη·
plunders the-things of-these not just-things will-he-do Yes very he-said
ἀλλ' ἐγώ σε τὸ πρῶτον ὑπελάμβανον πρὸς τοὺς φίλους
but I you the first supposed with-respect-to the friends
μόνον ταῦτα ἐρωτᾶν. Οὐκοῦν, ἔφη, ὅσα πρὸς τῇ ἀδικίᾳ
only these-things to-ask Therefore he-said as-many-as under the injustice
ἐθήκαμεν, ταῦτα καὶ πρὸς τῇ δικαιοσύνῃ θετέον ἂν εἴη;
we-put these-things also under the justice must-be-put — it-would-be
Ἔοικεν, ἔφη. Βούλει οὖν, ἔφη, ταῦτα οὕτω θέντες 16
It-seems he-said Do-you-wish then he-said these-things so having-put
διορισώμεθα πάλιν πρὸς μὲν τοὺς πολεμίους δίκαιον
let-us-define again with-respect-to indeed the enemies just
εἶναι τὰ τοιαῦτα ποιεῖν, πρὸς δὲ τοὺς φίλους ἄδικον,
to-be — such-things to-do with-respect-to but the friends unjust
ἀλλὰ δεῖν πρός γε τούτους ὡς ἁπλούστατον εἶναι;
but to-be-needful toward at-least these as most-straightforward to-be

17 Πάνυ μὲν οὖν, ἔφη ὁ Εὐθύδημος. Τί οὖν; ἔφη ὁ
Certainly indeed then said — Euthydemus What then said —
Σωκράτης, ἐάν τις στρατηγὸς ὁρῶν ἀθύμως ἔχον τὸ
Socrates if any general seeing despondently being the
στράτευμα ψευσάμενος φήσῃ συμμάχους προσιέναι καὶ
army having-lied should-say allies to-be-approaching and
τῷ ψεύδει τούτῳ παύσῃ τῆς ἀθυμίας τοὺς στρατιώτας,
by-the lie this should-stop from-the despondency the soldiers
ποτέρωθι τὴν ἀπάτην ταύτην θήσομεν; Δοκεῖ μοι, ἔφη,
on-which-side the deception this shall-we-put It-seems to-me he-said
πρὸς τὴν δικαιοσύνην. Ἐὰν δέ τις υἱὸν ἑαυτοῦ δεόμενον
under the justice If and someone son of-himself needing
φαρμακείας καὶ μὴ προσιέμενον φάρμακον ἐξαπατήσας ὡς
medicine and not accepting medicine having-deceived as
σιτίον τὸ φάρμακον δῷ καὶ τῷ ψεύδει χρησάμενος
food the medicine should-give and the lie having-used
οὕτως ὑγιᾶ ποιήσῃ, ταύτην αὖ τὴν ἀπάτην ποῖ θετέον;
so healthy should-make this in-turn the deception where must-be-put
Δοκεῖ μοι, ἔφη, καὶ ταύτην εἰς τὸ αὐτό. Τί δ'; ἐάν
It-seems to-me he-said also this under the same What and if
τις, ἐν ἀθυμίᾳ ὄντος φίλου, δείσας, μὴ διαχρήσηται
someone in despondency being a-friend fearing lest be-kill
ἑαυτόν, κλέψῃ ἢ ἁρπάσῃ ἢ ξίφος ἢ ἄλλο τι
himself should-steal or should-seize either a-sword or other something
τοιοῦτον, τοῦτο αὖ ποτέρωσε θετέον; Καὶ τοῦτο νὴ
such this in-turn on-which-side must-be-put And this by
Δί', ἔφη, πρὸς τὴν δικαιοσύνην.
Zeus he-said under the justice

18 Λέγεις, ἔφη, σὺ οὐδὲ πρὸς τοὺς φίλους ἅπαντα δεῖν
You-mean he-said you not-even toward the friends in-all-things it-to-be-needful
ἁπλοίζεσθαι; Μὰ Δί' οὐ δῆτα, ἔφη· ἀλλὰ μετατίθεμαι
to-be-straightforward By Zeus not indeed he-said but I-retract

τὰ εἰρημένα, εἴπερ ἔξεστι. Δεῖ γέ τοι, ἔφη ὁ
the-things said if-indeed it-is-allowed It-is-needful at-least surely said —
Σωκράτης, ἐξεῖναι πολὺ μᾶλλον ἢ μὴ ὀρθῶς τιθέναι.
Socrates to-be-allowed much rather than not rightly to-place
τῶν δὲ δὴ τοὺς φίλους ἐξαπατώντων ἐπὶ βλάβῃ, 19
of-those and indeed the friends deceiving for harm
ἵνα μηδὲ τοῦτο παραλίπωμεν ἄσκεπτον, πότερος
so-that not-even this we-leave-out unexamined which-of-the-two
ἀδικώτερός ἐστιν, ὁ ἑκὼν ἢ ὁ ἄκων; Ἀλλ', ὦ Σώκρατες,
more-unjust is he willing or he unwilling But O Socrates
οὐκέτι μὲν ἔγωγε πιστεύω οἷς ἀποκρίνομαι· καὶ γὰρ τὰ
no-longer indeed I-at-least trust what I-answer and for the
πρόσθεν πάντα νῦν ἄλλως ἔχειν δοκεῖ μοι, ἢ ὡς ἐγὼ
earlier all now otherwise to-be seems to-me than as I
τότε ᾤμην· ὅμως δὲ εἰρήσθω μοι ἀδικώτερον εἶναι τὸν
then thought nevertheless but let-it-be-said by-me more-unjust to-be the
ἑκόντα ψευδόμενον τοῦ ἄκοντος.
willingly lying than-the unwilling
Δοκεῖ δέ σοι μάθησις καὶ ἐπιστήμη τοῦ δικαίου εἶναι ὥσπερ 20
Seems and to-you learning and knowledge of-the just to-be as
τῶν γραμμάτων; Ἔμοιγε. Πότερον δὲ γραμματικώτερον
of-the letters To-me-at-least Which-of-the-two and more-literate
κρίνεις, ὃς ἂν ἑκὼν μὴ ὀρθῶς γράφῃ καὶ ἀναγιγνώσκῃ
do-you-judge whoever — willingly not rightly writes and reads
ἢ ὃς ἂν ἄκων; Ὃς ἂν ἑκών, ἔγωγε· δύναιτο γὰρ ἄν,
or whoever — unwillingly Whoever — willingly I-at-least he-could for —
ὁπότε βούλοιτο, καὶ ὀρθῶς αὐτὰ ποιεῖν. Οὐκοῦν ὁ μὲν
whenever he-wished also rightly them to-do Therefore he indeed
ἑκὼν μὴ ὀρθῶς γράφων γραμματικὸς ἂν εἴη, ὁ δὲ ἄκων
willingly not rightly writing literate — would-be he but unwillingly
ἀγράμματος; Πῶς γὰρ οὔ; Τὰ δίκαια δὲ πότερον ὁ ἑκὼν
illiterate How for not The just-things and whether he willingly

ψευδόμενος καὶ ἐξαπατῶν οἶδεν ἢ ὁ ἄκων; Δῆλον ὅτι ὁ ἑκών.
lying and deceiving knows or he unwilling Clear that he willing
Οὐκοῦν γραμματικώτερον μὲν τὸν ἐπιστάμενον γράμματα
Therefore more-literate indeed the one-knowing letters
τοῦ μὴ ἐπισταμένου φὴς εἶναι; Ναί. Δικαιότερον δὲ τὸν
than-the not knowing you-say to-be Yes More-just and the
ἐπιστάμενον τὰ δίκαια τοῦ μὴ ἐπισταμένου; Φαίνομαι·
one-knowing the just-things than-the not knowing I-appear-(so)
δοκῶ δέ μοι καὶ ταῦτα οὐκ οἶδ' ὅπως λέγειν.
I-seem and to-myself also these-things not I-know how to-say
21 Τί δὲ δή, ὃς ἂν βουλόμενος τἀληθῆ λέγειν μηδέποτε
What and indeed whoever — wishing the-truth to-say never
ταὐτὰ περὶ τῶν αὐτῶν λέγῃ, ἀλλ' ὁδόν τε φράζων
the-same-things about the same-things says but a-road both telling
τὴν αὐτὴν τοτὲ μὲν πρὸς ἕω, τοτὲ δὲ πρὸς ἑσπέραν
the same at-one-time indeed to east at-another and to west
φράζῃ, καὶ λογισμὸν ἀποφαινόμενος τὸν αὐτὸν τοτὲ μὲν
tells and a-calculation declaring the same at-one-time indeed
πλείω, τοτὲ δ' ἐλάττω ἀποφαίνηται, τί σοι δοκεῖ ὁ
more at-another and less declares what to-you seems —
τοιοῦτος; Δῆλος νὴ Δί' εἶναι ὅτι ἃ ᾤετο εἰδέναι οὐκ οἶδεν.
such-a-one Clear by Zeus to-be that what he-thought to-know not he-knows
22 Οἶσθα δέ τινας ἀνδραποδώδεις καλουμένους; Ἔγωγε.
Do-you-know and any slavish called I-at-least
Πότερον διὰ σοφίαν ἢ δι' ἀμαθίαν; Δῆλον ὅτι δι'
Whether because-of wisdom or because-of ignorance Clear that because-of
ἀμαθίαν. Ἆρ' οὖν διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν τοῦ
ignorance So then because-of the of-the to-work-bronze ignorance of-the
ὀνόματος τούτου τυγχάνουσιν; Οὐ δῆτα. Ἀλλ' ἄρα διὰ
name this they-obtain Not indeed But then because-of
τὴν τοῦ τεκταίνεσθαι; Οὐδὲ διὰ ταύτην. Ἀλλὰ διὰ
the of-the to-be-a-carpenter Not-even because-of this But because-of

τὴν τοῦ σκυτεύειν; Οὐδὲ δι᾽ ἓν τούτων, ἔφη, ἀλλὰ
the of-the to-be-a-cobbler Not-even because-of one of-these he-said but
καὶ τοὐναντίον· οἱ γὰρ πλεῖστοι τῶν γε τὰ τοιαῦτα
even the-opposite the for most of-those at-least — such-things
ἐπισταμένων ἀνδραποδώδεις εἰσίν. Ἆρ᾽ οὖν τῶν τὰ καλὰ
knowing slavish are So then of-those the fine
καὶ ἀγαθὰ καὶ δίκαια μὴ εἰδότων τὸ ὄνομα τοῦτ᾽ ἐστίν;
and good and just not knowing the name this is
Ἔμοιγε δοκεῖ, ἔφη. Οὐκοῦν δεῖ παντὶ τρόπῳ 23
To-me-at-least it-seems he-said Therefore it-is-needful in-every way
διατειναμένους φεύγειν ὅπως μὴ ἀνδράποδα ὦμεν. Ἀλλὰ
exerting-ourselves to-flee so-that not slaves we-be But
νὴ τοὺς θεούς, ἔφη, ὦ Σώκρατες, πάνυ ᾤμην φιλοσοφεῖν
by the gods he-said O Socrates very I-thought to-pursue
φιλοσοφίαν δι᾽ ἧς ἂν μάλιστα ἐνόμιζον παιδευθῆναι
a-philosophy through which — most I-thought to-be-educated
τὰ προσήκοντα ἀνδρὶ καλοκαγαθίας ὀρεγομένῳ· νῦν
in-the-things befitting a-man nobility aspiring-to now
δὲ πῶς οἴει με ἀθύμως ἔχειν, ὁρῶντα ἐμαυτὸν διὰ
but how do-you-think me despondently to-be seeing myself through
μὲν τὰ προπεπονημένα οὐδὲ τὸ ἐρωτώμενον ἀποκρίνεσθαι
indeed the previous-toils not-even the question to-answer
δυνάμενον ὑπὲρ ὧν μάλιστα χρὴ εἰδέναι, ἄλλην δὲ ὁδὸν
able about what most it-is-needful to-know other and road
οὐδεμίαν ἔχοντα ἣν ἂν πορευόμενος βελτίων γενοίμην;
none having which — traveling better I-might-become
καὶ ὁ Σωκράτης· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε· εἰς 24
and — Socrates Tell me he-said O Euthydemus to
Δελφοὺς δὲ ἤδη πώποτε ἀφίκου; Καὶ δίς γε νὴ Δί᾽,
Delphi and already ever did-you-go Even twice at-least by Zeus
ἔφη. Κατέμαθες οὖν πρὸς τῷ ναῷ που γεγραμμένον
he-said Did-you-notice then on the temple somewhere written

τὸ Γνῶθι σαυτόν; Ἔγωγε. Πότερον οὖν οὐδέν σοι τοῦ
the Know thyself I-at-least Whether then nothing to-you of-the
γράμματος ἐμέλησεν ἢ προσέσχες τε καὶ ἐπεχείρησας
inscription mattered or did-you-attend both and did-you-try
σαυτὸν ἐπισκοπεῖν ὅστις εἶης; Μὰ Δί᾽ οὐ δῆτα, ἔφη· καὶ
yourself to-examine who you-were By Zeus not indeed he-said and
γὰρ δὴ πάνυ τοῦτό γε ᾤμην εἰδέναι· σχολῇ γὰρ ἂν
for indeed very this at-least I-thought to-know hardly for —
ἄλλο τι ᾔδη, εἴ γε μηδ᾽ ἐμαυτὸν ἐγίγνωσκον.
other anything I-would-know if at-least not-even myself I-knew
25 Πότερα δέ σοι δοκεῖ γιγνώσκειν ἑαυτόν, ὅστις τοὔνομα
Whether and to-you seems to-know himself who the-name
τὸ ἑαυτοῦ μόνον οἶδεν, ἢ ὅστις, ὥσπερ οἱ τοὺς ἵππους
— his-own only knows or who like those the horses
ὠνούμενοι οὐ πρότερον οἴονται γιγνώσκειν ὃν ἂν
buying not sooner think to-know whichever —
βούλωνται γνῶναι, πρὶν ἂν ἐπισκέψωνται, πότερον εὐπειθής
they-wish to-know before — they-have-examined whether obedient
ἐστιν ἢ δυσπειθής, καὶ πότερον ἰσχυρὸς ἢ ἀσθενής, καὶ
it-is or disobedient and whether strong or weak and
πότερον ταχὺς ἢ βραδύς, καὶ τἆλλα τὰ πρὸς τὴν τοῦ
whether swift or slow and the-other-things the for the of-the
ἵππου χρείαν ἐπιτήδειά τε καὶ ἀνεπιτήδεια ὅπως ἔχει, οὕτως
horse use suitable both and unsuitable how it-is so
ἑαυτὸν ἐπισκεψάμενος, ὁποῖός ἐστι πρὸς τὴν ἀνθρωπίνην
himself having-examined what-sort he-is for the human
χρείαν, ἔγνωκε τὴν αὑτοῦ δύναμιν; Οὕτως ἔμοιγε δοκεῖ,
use knows — his-own capacity So to-me-at-least it-seems
ἔφη, ὁ μὴ εἰδὼς τὴν αὑτοῦ δύναμιν ἀγνοεῖν ἑαυτόν.
he-said he not knowing — his-own capacity to-be-ignorant-of himself

Ἐκεῖνο δὲ οὐ φανερόν, ἔφη, ὅτι διὰ μὲν τὸ εἰδέναι 26
That and not evident he-said that because-of indeed the to-know
ἑαυτοὺς πλεῖστα ἀγαθὰ πάσχουσιν ἄνθρωποι, διὰ
themselves most good-things experience men because-of
δὲ τὸ ἐψεῦσθαι ἑαυτῶν πλεῖστα κακά; οἱ μὲν γὰρ
and the to-be-deceived about-themselves most evils those indeed for
εἰδότες ἑαυτοὺς τά τε ἐπιτήδεια ἑαυτοῖς ἴσασι καὶ
knowing themselves the both suitable-things for-themselves know and
διαγιγνώσκουσιν ἅ τε δύνανται καὶ ἃ μή· καὶ ἃ
distinguish the-things both they-can and what not and what
μὲν ἐπίστανται πράττοντες πορίζονταί τε ὧν δέονται
indeed they-understand doing procure both what they-need
καὶ εὖ πράττουσιν, ὧν δὲ μὴ ἐπίστανται ἀπεχόμενοι
and well fare from-what but not they-understand abstaining
ἀναμάρτητοι γίγνονται καὶ διαφεύγουσι τὸ κακῶς πράττειν·
blameless become and escape the badly to-fare
διὰ τοῦτο δὲ καὶ τοὺς ἄλλους ἀνθρώπους δυνάμενοι
because-of this and also the other men being-able
δοκιμάζειν καὶ διὰ τῆς τῶν ἄλλων χρείας τά τε ἀγαθὰ
to-test and through the of-the others use the both good-things
πορίζονται καὶ τὰ κακὰ φυλάττονται.
procure and the evils guard-against
οἱ δὲ μὴ εἰδότες, ἀλλὰ διεψευσμένοι τῆς ἑαυτῶν 27
those but not knowing but deceived — about-their-own
δυνάμεως πρός τε τοὺς ἄλλους ἀνθρώπους καὶ τἆλλα
capacity toward both the other men and the-other
ἀνθρώπινα πράγματα ὁμοίως διάκεινται, καὶ οὔτε ὧν
human affairs alike are-disposed and neither what
δέονται ἴσασιν οὔτε ὅ τι πράττουσιν οὔτε οἷς χρῶνται,
they-need know nor what ever they-do nor what they-use

ἀλλὰ πάντων τούτων διαμαρτάνοντες τῶν τε ἀγαθῶν
but all these erring the both good-things
ἀποτυγχάνουσι καὶ τοῖς κακοῖς περιπίπτουσι.
miss and into-the evils fall

28 καὶ οἱ μὲν εἰδότες ὅ τι ποιοῦσιν, ἐπιτυγχάνοντες ὧν
and those indeed knowing what ever they-do succeeding in-what
πράττουσιν, εὔδοξοί τε καὶ τίμιοι γίγνονται· καὶ οἵ τε
they-do well-reputed both and honored become and those both
ὅμοιοι τούτοις ἡδέως χρῶνται, οἵ τε ἀποτυγχάνοντες
like these gladly associate those both failing
τῶν πραγμάτων ἐπιθυμοῦσι τούτους ὑπὲρ αὑτῶν
of-the affairs desire these on-behalf-of themselves
βουλεύεσθαι, καὶ προϊστασθαί γε αὑτῶν τούτους, καὶ
to-deliberate and to-stand-at-the-head-of at-least themselves these and
τὰς ἐλπίδας τῶν ἀγαθῶν ἐν τούτοις ἔχουσι, καὶ διὰ
the hopes of-the good-things in these they-have and because-of
[πάντα] ταῦτα πάντων μάλιστα τούτους ἀγαπῶσιν.
all these-things of-all most these they-love

29 οἱ δὲ μὴ εἰδότες ὅ τι ποιοῦσι, κακῶς τε αἱρούμενοι
those but not knowing what ever they-do badly both choosing
καὶ οἷς ἂν ἐπιχειρήσωσιν ἀποτυγχάνοντες, οὐ μόνον ἐν
and in-what — they-undertake failing not only in
αὐτοῖς τούτοις ζημιοῦνταί τε καὶ κολάζονται, ἀλλὰ καὶ
very these-things are-penalized both and are-punished but also
ἀδοξοῦσι διὰ ταῦτα καὶ καταγέλαστοι γίγνονται καὶ
are-disreputed because-of these-things and ridiculous become and
καταφρονούμενοι καὶ ἀτιμαζόμενοι ζῶσιν. ὁρᾷς δὲ καὶ τῶν
despised and dishonored live you-see and also of-the
πόλεων ὅτι ὅσαι ἂν ἀγνοήσασαι τὴν ἑαυτῶν δύναμιν
cities that as-many-as — having-been-ignorant-of — their-own power

κρείττοσι πολεμήσωσιν, αἱ μὲν ἀνάστατοι γίγνονται,
with-stronger make-war some indeed ruined become
αἱ δ' ἐξ ἐλευθέρων δοῦλαι.
others but from free slaves
καὶ ὁ Εὐθύδημος· Ὡς πάνυ μοι δοκοῦν, ἔφη, ὦ Σώκρατες, 30
and — Euthydemus As very to-me seeming he-said O Socrates
περὶ πολλοῦ ποιητέον εἶναι τὸ ἑαυτὸν γιγνώσκειν, οὕτως
of much must-be-valued to-be the oneself to-know so
ἴσθι· ὁπόθεν δὲ χρὴ ἄρξασθαι ἐπισκοπεῖν ἑαυτόν, τοῦτο
know from-where but it-is-needful to-begin to-examine oneself this
πρὸς σὲ ἀποβλέπω εἴ μοι ἐθελήσαις ἂν ἐξηγήσασθαι.
to you I-look if to-me you-would-be-willing — to-explain
Οὐκοῦν, ἔφη ὁ Σωκράτης, τὰ μὲν ἀγαθὰ καὶ τὰ κακὰ 31
Therefore said — Socrates the indeed good-things and the bad-things
ὁποῖά ἐστι πάντως που γιγνώσκεις; Νὴ Δί', ἔφη, εἰ γὰρ μηδὲ
what-sort are altogether surely you-know By Zeus he-said if for not-even
ταῦτα οἶδα, καὶ τῶν ἀνδραπόδων φαυλότερος ἂν εἴην.
these-things I-know even than-the slaves worse — I-would-be
Ἴθι δή, ἔφη, καὶ ἐμοὶ ἐξήγησαι αὐτά. Ἀλλ' οὐ χαλεπόν,
Come indeed he-said also to-me explain them But not hard
ἔφη· πρῶτον μὲν γὰρ αὐτὸ τὸ ὑγιαίνειν ἀγαθὸν εἶναι νομίζω,
he-said first indeed for itself the to-be-healthy good to-be I-think
τὸ δὲ νοσεῖν κακόν· ἔπειτα καὶ τὰ αἴτια ἑκατέρου αὐτῶν
the and to-be-sick bad then also the causes of-each of-them
καὶ ποτὰ καὶ βρωτὰ καὶ ἐπιτηδεύματα τὰ μὲν πρὸς τὸ
both drinks and foods and practices the-ones indeed to the
ὑγιαίνειν φέροντα ἀγαθά, τὰ δὲ πρὸς τὸ νοσεῖν κακά.
to-be-healthy leading good the-ones but to the to-be-sick bad
Οὐκοῦν, ἔφη, καὶ τὸ ὑγιαίνειν καὶ τὸ νοσεῖν, ὅταν μὲν 32
Therefore he-said also the to-be-healthy and the to-be-sick whenever indeed
ἀγαθοῦ τινος αἴτια γίγνηται, ἀγαθὰ ἂν εἴη, ὅταν δὲ
of-good some causes they-become good — would-be whenever but

κακοῦ, κακά. Πότε δ' ἄν, ἔφη, τὸ μὲν ὑγιαίνειν κακοῦ
of-bad bad When and — he-said the indeed to-be-healthy of-bad
αἴτιον γένοιτο, τὸ δὲ νοσεῖν ἀγαθοῦ; Ὅταν νὴ Δί', ἔφη,
cause would-become the but to-be-sick of-good When by Zeus he-said
στρατείας τε αἰσχρᾶς καὶ ναυτιλίας βλαβερᾶς καὶ ἄλλων
of-an-expedition both shameful and of-a-voyage harmful and of-others
πολλῶν τοιούτων οἱ μὲν διὰ ῥώμην μετασχόντες
many such those indeed through strength having-taken-part
ἀπόλωνται, οἱ δὲ δι' ἀσθένειαν ἀπολειφθέντες σωθῶσιν.
perish those but through weakness left-behind are-saved
Ἀληθῆ λέγεις· ἀλλ' ὁρᾷς, ἔφη, ὅτι καὶ τῶν ὠφελίμων
True-things you-say but you-see he-said that also of-the beneficial-things
οἱ μὲν διὰ ῥώμην μετέχουσιν, οἱ δὲ δι' ἀσθένειαν
some indeed through strength take-part others but through weakness
ἀπολείπονται. Ταῦτα οὖν, ἔφη, ποτὲ μὲν ὠφελοῦντα,
are-left-out These-things then he-said at-times indeed benefiting
ποτὲ δὲ βλάπτοντα, τί μᾶλλον ἀγαθὰ ἢ κακά ἐστιν;
at-times but harming what more good than bad are
Οὐδὲν μὰ Δία φαίνεται κατά γε τοῦτον τὸν λόγον.
Nothing by Zeus appears according-to at-least this — argument
33 Ἀλλ' ἥ γέ τοι σοφία, ὦ Σώκρατες, ἀναμφισβητήτως
But the at-least surely wisdom O Socrates indisputably
ἀγαθόν ἐστι· ποῖον γὰρ ἄν τις πρᾶγμα οὐ βέλτιον
good is what-sort for — anyone matter not better
πράττοι σοφὸς ὢν ἢ ἀμαθής; Τί δέ; τὸν Δαίδαλον, ἔφη,
would-do wise being than ignorant What and — Daedalus he-said
οὐκ ἀκήκοας ὅτι ληφθεὶς ὑπὸ Μίνω διὰ τὴν σοφίαν
not have-you-heard that having-been-seized by Minos because-of the wisdom
ἠναγκάζετο ἐκείνῳ δουλεύειν καὶ τῆς τε πατρίδος ἅμα
he-was-compelled to-him to-be-a-slave and of-the both fatherland at-the-same-time
καὶ τῆς ἐλευθερίας ἐστερήθη καὶ ἐπιχειρῶν ἀποδιδράσκειν
and of-the freedom was-deprived and attempting to-run-away

μετὰ τοῦ υἱοῦ τόν τε παῖδα ἀπώλεσε καὶ αὐτὸς οὐκ ἐδυνήθη
with the son the both boy he-lost and himself not was-able
σωθῆναι, ἀλλ᾽ ἀπενεχθεὶς εἰς τοὺς βαρβάρους πάλιν ἐκεῖ
to-be-saved but carried-off to the barbarians again there
ἐδούλευε; Λέγεται νὴ Δί᾽, ἔφη, ταῦτα. Τὰ δὲ Παλαμήδους οὐκ
was-a-slave It-is-said by Zeus he-said these-things The and of-Palamedes not
ἀκήκοας πάθη; τοῦτον γὰρ δὴ πάντες ὑμνοῦσιν ὡς διὰ
have-you-heard sufferings this-one for indeed all sing that because-of
σοφίαν φθονηθεὶς ὑπὸ τοῦ Ὀδυσσέως ἀπόλλυται. Λέγεται
wisdom envied by — Odysseus be-perishes It-is-said
καὶ ταῦτα, ἔφη. Ἄλλους δὲ πόσους οἴει διὰ σοφίαν
also these-things he-said Others and how-many do-you-think because-of wisdom
ἀνασπάστους πρὸς βασιλέα γεγονέναι καὶ ἐκεῖ δουλεύειν;
carried-off to the-king to-have-been and there to-be-slaves
Κινδυνεύει, ἔφη, ὦ Σώκρατες, ἀναμφιλογώτατον ἀγαθὸν 34
It-is-likely he-said O Socrates most-indisputable good
εἶναι τὸ εὐδαιμονεῖν. Εἴ γε μή τις αὐτό, ἔφη, ὦ
to-be the to-be-happy If at-least not someone it he-said O
Εὐθύδημε, ἐξ ἀμφιλόγων ἀγαθῶν συντιθείη. Τί δ᾽ ἄν,
Euthydemus from disputable goods should-compose What and —
ἔφη, τῶν εὐδαιμονικῶν ἀμφίλογον εἴη; Οὐδέν, ἔφη, εἴ γε
he-said of-the things-making-happy disputable would-be Nothing he-said if at-least
μὴ προσθήσομεν αὐτῷ κάλλος ἢ ἰσχὺν ἢ πλοῦτον ἢ δόξαν
not we-shall-add to-it beauty or strength or wealth or repute
ἢ καί τι ἄλλο τῶν τοιούτων. Ἀλλὰ νὴ Δία προσθήσομεν,
or also some other — of-such-things But by Zeus we-shall-add
ἔφη· πῶς γὰρ ἄν τις ἄνευ τούτων εὐδαιμονοίη;
he-said how for — could-anyone without these be-happy
Νὴ Δί᾽, ἔφη, προσθήσομεν ἄρα, ἐξ ὧν πολλὰ καὶ 35
By Zeus he-said we-shall-add then from which many and
χαλεπὰ συμβαίνει τοῖς ἀνθρώποις· πολλοὶ μὲν γὰρ διὰ
hard-things befall the men many indeed for because-of

τὸ κάλλος ὑπὸ τῶν ἐπὶ τοῖς ὡραίοις παρακεκινηκότων
the beauty by those over the youthful having-gone-mad
διαφθείρονται, πολλοὶ δὲ διὰ τὴν ἰσχὺν μείζοσιν ἔργοις
are-ruined many and because-of the strength greater works
ἐπιχειροῦντες οὐ μικροῖς κακοῖς περιπίπτουσι, πολλοὶ δὲ
undertaking not small evils fall-into many and
διὰ τὸν πλοῦτον διαθρυπτόμενοί τε καὶ ἐπιβουλευόμενοι
because-of the wealth being-pampered both and plotted-against
ἀπόλλυνται, πολλοὶ δὲ διὰ δόξαν καὶ πολιτικὴν δύναμιν
perish many and because-of repute and political power
μεγάλα κακὰ πεπόνθασιν.
great evils have-suffered

36 Ἀλλὰ μήν, ἔφη, εἴ γε μηδὲ τὸ εὐδαιμονεῖν ἐπαινῶν
But indeed he-said if at-least not-even the to-be-happy praising
ὀρθῶς λέγω, ὁμολογῶ μηδ' ὅ τι πρὸς τοὺς θεοὺς
rightly I-speak I-confess not-even what ever to the gods
εὔχεσθαι χρὴ εἰδέναι. Ἀλλὰ ταῦτα μέν, ἔφη ὁ
to-pray it-is-needful to-know But these-things indeed said —
Σωκράτης, ἴσως διὰ τὸ σφόδρα πιστεύειν εἰδέναι οὐδ'
Socrates perhaps because-of the strongly to-be-confident to-know not-even
ἔσκεψαι· ἐπεὶ δὲ πόλεως δημοκρατουμένης παρασκευάζει
have-you-considered since but a-city democratically-governed you-prepare
προεστάναι, δῆλον ὅτι δημοκρατίαν γε οἶσθα τί ἐστι.
to-lead clear that democracy at-least you-know what it-is

37 Πάντως δήπου, ἔφη. Δοκεῖ οὖν σοι δυνατὸν εἶναι
Altogether surely he-said Seems then to-you possible to-be
δημοκρατίαν εἰδέναι μὴ εἰδότα δῆμον; Μὰ Δί' οὐκ ἔμοιγε.
democracy to-know not knowing the-people By Zeus not I-at-least
Καὶ δῆμον ἄρ' οἶσθα τί ἐστιν; Οἶμαι ἔγωγε. Καὶ τί
And the-people then do-you-know what it-is I-think I-at-least And what
νομίζεις δῆμον εἶναι; Τοὺς πένητας τῶν πολιτῶν ἔγωγε.
do-you-think the-people to-be The poor of-the citizens I-at-least

Καὶ τοὺς πένητας ἄρα οἶσθα; Πῶς γὰρ οὔ; Ἆρ' οὖν
And the poor then do-you-know How for not So then
καὶ τοὺς πλουσίους οἶσθα; Οὐδέν γε ἧττον ἢ καὶ
also the rich do-you-know No at-least less than also
τοὺς πένητας. Ποίους δὲ πένητας καὶ ποίους πλουσίους
the poor What-sort and poor and what-sort rich
καλεῖς; Τοὺς μέν, οἶμαι, μὴ ἱκανὰ ἔχοντας εἰς ἃ δεῖ
do-you-call Those indeed I-think not enough having for what it-is-needful
τελεῖν πένητας, τοὺς δὲ πλείω τῶν ἱκανῶν πλουσίους.
to-pay poor those but more than-the enough rich
Καταμεμάθηκας οὖν ὅτι ἐνίοις μὲν πάνυ ὀλίγα ἔχουσιν οὐ 38
Have-you-noticed then that to-some indeed very little having not
μόνον ἀρκεῖ ταῦτα, ἀλλὰ καὶ περιποιοῦνται ἀπ' αὐτῶν, ἐνίοις
only suffices these-things but also they-save from them to-some
δὲ πάνυ πολλὰ οὐχ ἱκανά ἐστι; Καὶ νὴ Δί', ἔφη ὁ Εὐθύδημος,
but very much not enough is And by Zeus said — Euthydemus
ὀρθῶς γάρ με ἀναμιμνήσκεις, οἶδα καὶ τυράννους τινάς, οἳ
rightly for me you-remind I-know also tyrants some who
δι' ἔνδειαν ὥσπερ οἱ ἀπορώτατοι ἀναγκάζονται ἀδικεῖν.
because-of want like the poorest are-compelled to-do-wrong
Οὐκοῦν, ἔφη ὁ Σωκράτης, εἴ γε ταῦτα οὕτως ἔχει, τοὺς 39
Therefore said — Socrates if at-least these-things so are the
μὲν τυράννους εἰς τὸν δῆμον θήσομεν, τοὺς δὲ ὀλίγα
indeed tyrants among the people we-shall-put those but little
κεκτημένους, ἐὰν οἰκονομικοὶ ὦσιν, εἰς τοὺς πλουσίους.
possessing if thrifty they-be among the rich
καὶ ὁ Εὐθύδημος ἔφη· Ἀναγκάζει με καὶ ταῦτα ὁμολογεῖν
and — Euthydemus said Compels me also these-things to-agree
δῆλον ὅτι ἡ ἐμὴ φαυλότης· καὶ φροντίζω μὴ κράτιστον
clear that — my worthlessness and I-consider whether best
ᾖ μοι σιγᾶν· κινδυνεύω γὰρ ἁπλῶς οὐδὲν εἰδέναι. καὶ
be for-me to-be-silent I-risk for simply nothing to-know and

πάνυ ἀθύμως ἔχων ἀπῆλθε καὶ καταφρονήσας ἑαυτοῦ
very despondently being he-went-away and having-despised himself
καὶ νομίσας τῷ ὄντι ἀνδράποδον εἶναι.
and having-thought in reality a-slave to-be
40 πολλοὶ μὲν οὖν τῶν οὕτω διατεθέντων ὑπὸ Σωκράτους
many indeed then of-those so treated by Socrates
οὐκέτι αὐτῷ προσῇσαν, οὓς καὶ βλακοτέρους ἐνόμιζεν·
no-longer to-him came whom also more-stupid he-thought
ὁ δὲ Εὐθύδημος ὑπέλαβεν οὐκ ἂν ἄλλως ἀνὴρ ἀξιόλογος
— but Euthydemus supposed not — otherwise a-man notable
γενέσθαι, εἰ μὴ ὅτι μάλιστα Σωκράτει συνείη· καὶ οὐκ
to-become if not as most with-Socrates he-associated and not
ἀπελείπετο ἔτι αὐτοῦ, εἰ μή τι ἀναγκαῖον εἴη·
he-left any-longer him if not something necessary there-were
ἔνια δὲ καὶ ἐμιμεῖτο ὧν ἐκεῖνος ἐπετήδευεν. ὁ δ',
some-things and also he-imitated of-what that-man practiced he and
ὡς ἔγνω αὐτὸν οὕτως ἔχοντα, ἥκιστα μὲν διετάραττεν,
when he-knew him so being least indeed he-troubled
ἁπλούστατα δὲ καὶ σαφέστατα ἐξηγεῖτο ἅ τε ἐνόμιζεν
most-simply and and most-clearly he-expounded what both he-thought
εἰδέναι δεῖν καὶ ἐπιτηδεύειν κράτιστα εἶναι.
to-know it-was-needful and to-practice best to-be

III · GRATITUDE TO THE GODS

Socrates taught his companions temperance toward the gods. To Euthydemus he shows the gods' care: light, night and stars, food and water, fire, the sun's course, animals, the senses, reason, and speech. The gods, like the soul, are unseen but known by their works. Since the god at Delphi bids men honor the gods by the city's custom, one should honor them as far as one can.

Τὸ μὲν οὖν λεκτικοὺς καὶ πρακτικοὺς [καὶ μηχανικοὺς] 1
The indeed then good-at-speaking and good-at-acting and inventive
γίγνεσθαι τοὺς συνόντας οὐκ ἔσπευδεν, ἀλλὰ πρότερον
to-become the associates not he-was-eager but before
τούτων ᾤετο χρῆναι σωφροσύνην αὐτοῖς ἐγγενέσθαι. τοὺς
these he-thought it-needful temperance in-them to-arise those
γὰρ ἄνευ τοῦ σωφρονεῖν ταῦτα δυναμένους ἀδικωτέρους
for without the to-be-temperate these-things able more-unjust
τε καὶ δυνατωτέρους κακουργεῖν ἐνόμιζεν εἶναι.
both and more-able to-do-mischief he-thought to-be
πρῶτον μὲν δὴ περὶ θεοὺς ἐπειρᾶτο σώφρονας ποιεῖν 2
first indeed truly about gods he-tried temperate to-make
τοὺς συνόντας. [ἄλλοι μὲν οὖν αὐτῷ πρὸς ἄλλους οὕτως
the associates others indeed then him with others thus
ὁμιλοῦντι παραγενόμενοι διηγοῦντο· ἐγὼ δέ, ὅτε πρὸς
conversing having-been-present related I but when with
Εὐθύδημον τοιάδε διελέγετο, παρεγενόμην.]
Euthydemus such-things he-conversed was-present
Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ἤδη ποτέ σοι ἐπῆλθεν 3
Tell me he-said O Euthydemus already ever to-you did-it-occur
ἐνθυμηθῆναι, ὡς ἐπιμελῶς οἱ θεοὶ ὧν οἱ ἄνθρωποι δέονται
to-reflect how carefully the gods what the men need
κατεσκευάκασι; καὶ ὅς· Μὰ τὸν Δί᾽, ἔφη, οὐκ ἔμοιγε.
have-provided and he By — Zeus he-said not to-me-at-least
Ἀλλ᾽ οἶσθά γ᾽, ἔφη, ὅτι πρῶτον μὲν φωτὸς δεόμεθα,
But you-know at-least he-said that first indeed light we-need
ὃ ἡμῖν οἱ θεοὶ παρέχουσι; Νὴ Δί᾽, ἔφη, ὅ γ᾽ εἰ μὴ
which to-us the gods provide By Zeus he-said which at-least if not
εἴχομεν, ὅμοιοι τοῖς τυφλοῖς ἂν ἦμεν ἕνεκά γε τῶν
we-had like the blind — we-would-be for-the-sake at-least —

ἡμετέρων ὀφθαλμῶν. Ἀλλὰ μὴν καὶ ἀναπαύσεώς γε
our eyes But indeed also rest at-least
δεομένοις ἡμῖν νύκτα παρέχουσι κάλλιστον ἀναπαυτήριον.
needing to-us night they-provide finest resting-time
4 Πάνυ γ', ἔφη, καὶ τοῦτο χάριτος ἄξιον. Οὐκοῦν καὶ
Certainly at-least he-said also this of-gratitude worthy Therefore also
ἐπειδὴ ὁ μὲν ἥλιος φωτεινὸς ὢν τάς τε ὥρας τῆς
since the indeed sun bright being the both hours of-the
ἡμέρας ἡμῖν καὶ τἆλλα πάντα σαφηνίζει, ἡ δὲ νὺξ
day to-us and the-other-things all makes-clear the and night
διὰ τὸ σκοτεινὴ εἶναι ἀσαφεστέρα ἐστίν, ἄστρα ἐν τῇ
because-of the dark to-be more-obscure is stars in the
νυκτὶ ἀνέφηναν, ἃ ἡμῖν τῆς νυκτὸς τὰς ὥρας ἐμφανίζει,
night they-made-shine which to-us of-the night the hours show
καὶ διὰ τοῦτο πολλὰ ὧν δεόμεθα πράττομεν; Ἔστι
and because-of this many-things of-what we-need we-do It-is
ταῦτα, ἔφη. Ἀλλὰ μὴν ἥ γε σελήνη οὐ μόνον τῆς
these-things he-said But indeed the at-least moon not only of-the
νυκτός, ἀλλὰ καὶ τοῦ μηνὸς τὰ μέρη φανερὰ ἡμῖν ποιεῖ.
night but also of-the month the parts evident to-us makes
5 Πάνυ μὲν οὖν, ἔφη. Τὸ δ', ἐπεὶ τροφῆς δεόμεθα, ταύτην
Certainly indeed then he-said The and since food we-need this
ἡμῖν ἐκ τῆς γῆς ἀναδιδόναι καὶ ὥρας ἁρμοττούσας πρὸς
to-us from the earth to-send-up and seasons fitting for
τοῦτο παρέχειν, αἳ ἡμῖν οὐ μόνον ὧν δεόμεθα πολλὰ καὶ
this to-provide which for-us not only of-what we-need many and
παντοῖα παρασκευάζουσιν, ἀλλὰ καὶ οἷς εὐφραινόμεθα;
all-kinds prepare but also in-what we-delight
6 Πάνυ, ἔφη, καὶ ταῦτα φιλάνθρωπα. Τὸ δὲ καὶ ὕδωρ
Certainly he-said also these-things kind-to-men The and also water
ἡμῖν παρέχειν οὕτω πολλοῦ ἄξιον, ὥστε συμφύειν τε καὶ
to-us to-provide so of-much worth that to-help-grow both and

συναύξειν τῇ γῇ καὶ ταῖς ὥραις πάντα τὰ χρήσιμα
to-help-increase with-the earth and the seasons all the useful-things
ἡμῖν, συντρέφειν δὲ καὶ αὐτοὺς ἡμᾶς καὶ μιγνύμενον
for-us to-help-nourish and also ourselves us and mixed
πᾶσι τοῖς τρέφουσιν ἡμᾶς εὐκατεργαστότερά τε καὶ
with-all the-things nourishing us easier-to-digest both and
ὠφελιμώτερα καὶ ἡδίω ποιεῖν αὐτά, καὶ ἐπειδὴ
more-beneficial and more-pleasant to-make them and since
πλείστου δεόμεθα τούτου, ἀφθονέστατον αὐτὸ παρέχειν
most we-need this most-abundantly it to-provide
ἡμῖν; Καὶ τοῦτο, ἔφη, προνοητικόν.
to-us Also this he-said provident
Τὸ δὲ καὶ τὸ πῦρ πορίσαι ἡμῖν, ἐπίκουρον μὲν ψύχους, 7
The and also the fire to-provide to-us a-helper indeed against-cold
ἐπίκουρον δὲ σκότους, συνεργὸν δὲ πρὸς πᾶσαν τέχνην καὶ
a-helper and against-darkness a-fellow-worker and for every art and
πάντα ὅσα ὠφελείας ἕνεκα ἄνθρωποι κατασκευάζονται;
all-things as-many-as of-benefit for-the-sake men make
ὡς γὰρ συνελόντι εἰπεῖν οὐδὲν ἀξιόλογον ἄνευ πυρὸς
as for for-one-summing-up to-say nothing notable without fire
ἄνθρωποι τῶν πρὸς τὸν βίον χρησίμων κατασκευάζονται.
men of-the-things for the life useful make
Ὑπερβάλλει, ἔφη, καὶ τοῦτο φιλανθρωπίᾳ.
It-surpasses he-said also this in-kindness-to-men
Τὸ δὲ τὸν ἥλιον, ἐπειδὰν ἐν χειμῶνι τράπηται, προσιέναι 8
The and the sun when in winter it-has-turned to-approach
τὰ μὲν ἀδρύνοντα, τὰ δὲ ξηραίνοντα, ὧν καιρὸς
the-things indeed ripening the-things and drying of-which the-time
διελήλυθε, καὶ ταῦτα διαπραξάμενον μηκέτι ἐγγυτέρω
has-passed and these-things having-accomplished no-longer nearer
προσιέναι, ἀλλ' ἀποτρέπεσθαι φυλαττόμενον μή τι ἡμᾶς
to-approach but to-turn-back guarding lest at-all us

μᾶλλον τοῦ δέοντος θερμαίνων βλάψῃ, καὶ ὅταν αὖ
more than-the needful warming it-harm and whenever in-turn
πάλιν ἀπιὼν γένηται, ἔνθα καὶ ἡμῖν δῆλόν ἐστιν ὅτι,
again departing it-comes where also to-us clear it-is that
εἰ προσωτέρω ἄπεισιν, ἀποπαγησόμεθα ὑπὸ τοῦ ψύχους,
if farther it-departs we-shall-be-frozen by the cold
πάλιν αὖ τρέπεσθαι καὶ προσχωρεῖν, καὶ ἐνταῦθα
again in-turn to-turn and to-approach and there
τοῦ οὐρανοῦ ἀναστρέφεσθαι ἔνθα ὢν μάλιστ' ἂν ἡμᾶς
of-the heaven to-turn-back where being most — us
ὠφελοίη; Νὴ τὸν Δί', ἔφη, καὶ ταῦτα παντάπασιν
it-would-benefit By — Zeus he-said also these-things altogether
ἔοικεν ἀνθρώπων ἕνεκα γιγνομένοις.
resemble of-men for-the-sake happening

9 Τὸ δ', ἐπειδὴ καὶ τοῦτο φανερὸν ὅτι οὐκ ἂν ὑπενέγκοιμεν
The and since also this evident that not — we-could-endure
οὔτε τὸ καῦμα οὔτε τὸ ψῦχος, εἰ ἐξαπίνης γίγνοιτο, οὕτω
either the heat or the cold if suddenly it-came so
μὲν κατὰ μικρὸν προσιέναι τὸν ἥλιον, οὕτω δὲ κατὰ
indeed by little to-approach the sun so and by
μικρὸν ἀπιέναι, ὥστε λανθάνειν ἡμᾶς εἰς ἑκάτερα τὰ
little to-depart so-that to-escape-the-notice-of us into each-of-the-two the
ἰσχυρότατα καθισταμένους; Ἐγὼ μέν, ἔφη ὁ Εὐθύδημος,
strongest being-brought I indeed said — Euthydemus
ἤδη τοῦτο σκοπῶ, εἰ ἄρα τί ἐστι τοῖς θεοῖς ἔργον
already this consider whether then any is for-the gods work
ἢ ἀνθρώπους θεραπεύειν· ἐκεῖνο δὲ μόνον ἐμποδίζει με,
than men to-serve that but only hinders me
ὅτι καὶ τἆλλα ζῷα τούτων μετέχει.
that also the-other living-things in-these share

Οὐ γὰρ καὶ τοῦτ', ἔφη ὁ Σωκράτης, φανερὸν ὅτι καὶ 10
Not for also this said — Socrates evident that also
ταῦτα ἀνθρώπων ἕνεκα γίγνεταί τε καὶ ἀνατρέφεται; τί
these of-men for-the-sake are-born both and reared what
γὰρ ἄλλο ζῷον αἰγῶν τε καὶ οἰῶν καὶ βοῶν καὶ ἵππων
for other living-thing of-goats both and of-sheep and of-cattle and of-horses
καὶ ὄνων καὶ τῶν ἄλλων ζῴων τοσαῦτα ἀγαθὰ ἀπολαύει
and of-asses and of-the other living-things so-many goods enjoys
ὅσα ἄνθρωποι; ἐμοὶ μὲν γὰρ δοκεῖ, πλείω ἢ τῶν
as-many-as men to-me indeed for it-seems more than of-the
φυτῶν· τρέφονται γοῦν καὶ χρηματίζονται οὐδὲν ἧττον
plants they-are-nourished at-any-rate and make-money no less
ἀπὸ τούτων ἢ ἀπ' ἐκείνων· πολὺ δὲ γένος ἀνθρώπων
from these than from those a-great and race of-men
τοῖς μὲν ἐκ τῆς γῆς φυομένοις εἰς τροφὴν οὐ χρῆται, ἀπὸ
the indeed from the earth growing-things for food not uses from
δὲ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέασι τρεφόμενοι
but cattle on-milk and cheese and meats being-nourished
ζῶσι· πάντες δὲ τιθασεύοντες καὶ δαμάζοντες τὰ χρήσιμα
live all and taming and breaking the useful
τῶν ζῴων εἴς τε πόλεμον καὶ εἰς ἄλλα πολλὰ συνεργοῖς
of-the animals for both war and for other many-things as-helpers
χρῶνται. Ὁμογνωμονῶ σοι καὶ τοῦτ', ἔφη· ὁρῶ γὰρ αὐτῶν
use I-agree with-you also this he-said I-see for of-them
καὶ τὰ πολὺ ἰσχυρότερα ἡμῶν οὕτως ὑποχείρια γιγνόμενα
even the much stronger than-us so subject becoming
τοῖς ἀνθρώποις ὥστε χρῆσθαι αὐτοῖς ὅ τι ἂν βούλωνται.
to-the men that to-use them what ever — they-wish
Τὸ δ', ἐπειδὴ πολλὰ μὲν καλὰ καὶ ὠφέλιμα, διαφέροντα 11
The and since many indeed fine-things and beneficial differing
δὲ ἀλλήλων ἐστί, προσθεῖναι τοῖς ἀνθρώποις αἰσθήσεις
but from-one-another are to-have-added to-the men senses

ἁρμοττούσας πρὸς ἕκαστα, δι᾽ ὧν ἀπολαύομεν πάντων
fitted to each through which we-enjoy all
τῶν ἀγαθῶν· τὸ δὲ καὶ λογισμὸν ἡμῖν ἐμφῦσαι, ᾧ
the good-things the and also reasoning in-us to-have-implanted by-which
περὶ ὧν αἰσθανόμεθα λογιζόμενοί τε καὶ μνημονεύοντες
about what we-perceive reasoning both and remembering
καταμανθάνομεν, ὅπῃ ἕκαστα συμφέρει, καὶ πολλὰ
we-learn how each-thing is-advantageous and many-things
μηχανώμεθα, δι᾽ ὧν τῶν τε ἀγαθῶν ἀπολαύομεν καὶ
we-contrive through which the both good-things we-enjoy and
τὰ κακὰ ἀλεξόμεθα·
the evils we-ward-off

12 τὸ δὲ καὶ ἑρμηνείαν δοῦναι, δι᾽ ἧς πάντων τῶν ἀγαθῶν
the and also expression to-have-given through which all the good-things
μεταδίδομέν τε ἀλλήλοις διδάσκοντες καὶ κοινωνοῦμεν
we-share both with-one-another teaching and we-take-part-together
καὶ νόμους τιθέμεθα καὶ πολιτευόμεθα; Παντάπασιν ἐοίκασιν,
and laws we-make and we-live-as-citizens Altogether they-seem
ὦ Σώκρατες, οἱ θεοὶ πολλὴν τῶν ἀνθρώπων ἐπιμέλειαν
O Socrates the gods much of-the men care
ποιεῖσθαι. Τὸ δὲ καί, ᾗ ἀδυνατοῦμεν τὰ συμφέροντα
to-take The and also in-what-way we-are-unable the advantageous-things
προνοεῖσθαι ὑπὲρ τῶν μελλόντων, ταύτῃ αὐτοὺς ἡμῖν
to-foresee for the future in-that-way them us
συνεργεῖν, διὰ μαντικῆς τοῖς πυνθανομένοις φράζοντας τὰ
to-help through divination to-those inquiring telling the
ἀποβησόμενα καὶ διδάσκοντας ᾗ ἂν ἄριστα γίγνοιτο;
outcomes and teaching how — best it-might-come-about
Σοὶ δ᾽, ἔφη, ὦ Σώκρατες, ἐοίκασιν ἔτι φιλικώτερον ἢ
To-you and he-said O Socrates they-seem even more-friendly than

τοῖς ἄλλοις χρῆσθαι, εἴ γε μηδὲ ἐπερωτώμενοι ὑπὸ σοῦ
to-the others to-deal if at-least not-even being-asked by you
προσημαίνουσί σοι ἅ τε χρὴ ποιεῖν καὶ ἃ μή.
they-indicate to-you the-things both it-is-needful to-do and what not
Ὅτι δέ γε ἀληθῆ λέγω, καὶ σὺ γνώσει, ἂν μὴ ἀναμένῃς 13
That and at-least true-things I-say also you will-know if not you-wait
ἕως ἂν τὰς μορφὰς τῶν θεῶν ἴδῃς, ἀλλ' ἐξαρκῇ σοι τὰ ἔργα
until — the forms of-the gods you-see but it-suffices you the works
αὐτῶν ὁρῶντι σέβεσθαι καὶ τιμᾶν τοὺς θεούς. [ἐννόει δὲ ὅτι
of-them seeing to-revere and to-honor the gods consider and that
καὶ αὐτοὶ οἱ θεοὶ οὕτως ὑποδεικνύουσιν· οἵ τε γὰρ ἄλλοι
also themselves the gods so indicate the both for others
ἡμῖν τἀγαθὰ διδόντες οὐδὲν τούτων εἰς τοὐμφανὲς ἰόντες
to-us the-good-things giving none of-these into the-open coming
διδόασι, καὶ ὁ τὸν ὅλον κόσμον συντάττων τε καὶ συνέχων,
give and he the whole universe ordering both and holding-together
ἐν ᾧ πάντα καλὰ καὶ ἀγαθά ἐστι, καὶ ἀεὶ μὲν χρωμένοις
in which all-things fine and good are and always indeed to-those-using
ἀτριβῆ τε καὶ ὑγιᾶ καὶ ἀγήρατα παρέχων, θᾶττον δὲ
unworn both and healthy and ageless providing quicker and
νοήματος ὑπηρετοῦντα ἀναμαρτήτως, οὗτος τὰ μέγιστα μὲν
than-thought serving unerringly this-one the greatest-things indeed
πράττων ὁρᾶται, τάδε δὲ οἰκονομῶν ἀόρατος ἡμῖν ἐστιν.]
doing is-seen these-things but managing invisible to-us is
ἐννόει δ' ὅτι καὶ ὁ πᾶσι φανερὸς δοκῶν εἶναι ἥλιος οὐκ 14
consider and that also the to-all evident seeming to-be sun not
ἐπιτρέπει τοῖς ἀνθρώποις ἑαυτὸν ἀκριβῶς ὁρᾶν, ἀλλ', ἐάν
permits to-the men itself exactly to-see but if
τις αὐτὸν ἀναιδῶς ἐγχειρῇ θεάσασθαι, τὴν ὄψιν ἀφαιρεῖται.
anyone him shamelessly attempt to-gaze-at the sight he-takes-away
καὶ τοὺς ὑπηρέτας δὲ τῶν θεῶν εὑρήσεις ἀφανεῖς ὄντας·
and the servants also of-the gods you-will-find invisible being

κεραυνός τε γὰρ ὅτι μὲν ἄνωθεν ἀφίεται, δῆλον, καὶ
thunderbolt both for that indeed from-above is-sent clear and
ὅτι οἷς ἂν ἐντύχῃ πάντων κρατεῖ, ὁρᾶται δ' οὔτ'
that whatever — it-meets all it-overpowers is-seen but neither
ἐπιὼν οὔτ' ἐγκατασκήψας οὔτε ἀπιών· καὶ ἄνεμοι αὐτοὶ
approaching nor striking nor departing and winds themselves
μὲν οὐχ ὁρῶνται, ἃ δὲ ποιοῦσι φανερὰ ἡμῖν ἐστι, καὶ
indeed not are-seen what but they-do evident to-us is and
προσιόντων αὐτῶν αἰσθανόμεθα. ἀλλὰ μὴν καὶ ἀνθρώπου
approaching them we-perceive but indeed also of-man
γε ψυχή, ἥ, εἴπερ τι καὶ ἄλλο τῶν ἀνθρωπίνων,
at-least soul which if-indeed anything also other of-the human-things
τοῦ θείου μετέχει, ὅτι μὲν βασιλεύει ἐν ἡμῖν, φανερόν,
of-the divine partakes that indeed it-reigns in us evident
ὁρᾶται δὲ οὐδ' αὐτή. ἃ χρὴ κατανοοῦντα μὴ
is-seen but not-even itself which-things it-is-needful considering not
καταφρονεῖν τῶν ἀοράτων, ἀλλ' ἐκ τῶν γιγνομένων
to-despise the invisible-things but from the-things happening
τὴν δύναμιν αὐτῶν καταμανθάνοντα τιμᾶν τὸ δαιμόνιον.
the power of-them learning to-honor the divine
15 Ἐγὼ μέν, ὦ Σώκρατες, ἔφη ὁ Εὐθύδημος, ὅτι μὲν
I indeed O Socrates said — Euthydemus that indeed
οὐδὲ μικρὸν ἀμελήσω τοῦ δαιμονίου, σαφῶς οἶδα· ἐκεῖνο
not-even a-little I-will-neglect the divine clearly I-know that
δὲ ἀθυμῶ, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας
but I-am-despondent-about that to-me it-seems the of-the gods benefits
οὐδ' ἂν εἷς ποτε ἀνθρώπων ἀξίαις χάρισιν ἀμείβεσθαι.
not-even — one ever of-men with-worthy thanks to-repay
16 Ἀλλὰ μὴ τοῦτο ἀθύμει, ἔφη, ὦ Εὐθύδημε· ὁρᾷς γὰρ
But not this be-despondent-about he-said O Euthydemus you-see for
ὅτι ὁ ἐν Δελφοῖς θεός, ὅταν τις αὐτὸν ἐπερωτᾷ πῶς
that the at Delphi god whenever someone him asks how

ἂν τοῖς θεοῖς χαρίζοιτο, ἀποκρίνεται· Νόμῳ πόλεως· νόμος
— to-the gods he-might-please answers By-the-law of-the-city law
δὲ δήπου πανταχοῦ ἐστι κατὰ δύναμιν ἱεροῖς θεοὺς
and surely everywhere is according-to ability with-offerings gods
ἀρέσκεσθαι. πῶς οὖν ἄν τις κάλλιον καὶ εὐσεβέστερον
to-propitiate how then — anyone more-finely and more-piously
τιμῴη θεοὺς ἤ, ὡς αὐτοὶ κελεύουσιν, οὕτω ποιῶν;
could-honor gods than as themselves bid so doing
ἀλλὰ χρὴ τῆς μὲν δυνάμεως μηδὲν ὑφίεσθαι· ὅταν 17
but it-is-needful of-the indeed ability nothing to-fall-short whenever
γάρ τις τοῦτο ποιῇ, φανερὸς δήπου ἐστὶ τότε οὐ τιμῶν
for someone this does evident surely is then not honoring
θεούς. χρὴ οὖν μηδὲν ἐλλείποντα κατὰ δύναμιν
gods it-is-needful then nothing falling-short according-to ability
τιμᾶν τοὺς θεοὺς θαρρεῖν τε καὶ ἐλπίζειν τὰ μέγιστα
to-honor the gods to-be-confident both and to-hope the greatest
ἀγαθά. οὐ γὰρ παρ᾽ ἄλλων γ᾽ ἄν τις μείζω ἐλπίζων
goods not for from others at-least — anyone greater hoping
σωφρονοίη ἢ παρὰ τῶν τὰ μέγιστα ὠφελεῖν δυναμένων,
would-be-wise than from those the greatest-things to-benefit able
οὐδ᾽ ἂν ἄλλως μᾶλλον ἢ εἰ τούτοις ἀρέσκοι· ἀρέσκοι
nor — otherwise rather than if these he-pleased he-would-please
δὲ πῶς ἂν μᾶλλον ἢ εἰ ὡς μάλιστα πείθοιτο αὐτοῖς;]
and how — rather than if as most he-obeyed them
τοιαῦτα μὲν δὴ λέγων τε καὶ αὐτὸς ποιῶν εὐσεβεστέρους 18
such-things indeed truly saying both and himself doing more-pious
τε καὶ σωφρονεστέρους τοὺς συνόντας παρεσκεύαζεν.
both and more-temperate the associates he-made

Socrates showed his justice in deeds, obeying the laws against the people's anger and against the Thirty, and refusing to beg at his trial. To Hippias, who mocks him for always saying the same things, he defines the just as the lawful. Laws may change, but obeying them makes cities strong and men trusted. The unwritten laws are the gods', and those who break them, as parents and children who unite, are punished.

1 [Ἀλλὰ μὴν καὶ περὶ τοῦ δικαίου γε οὐκ ἀπεκρύπτετο
But indeed also about the just at-least not he-concealed
ἣν εἶχε γνώμην, ἀλλὰ καὶ ἔργῳ ἀπεδείκνυτο, ἰδίᾳ τε
what he-had opinion but also by-deed he-showed privately both
πᾶσι νομίμως τε καὶ ὠφελίμως χρώμενος καὶ κοινῇ
with-all lawfully both and helpfully dealing and publicly
ἄρχουσί τε ἃ οἱ νόμοι προστάττοιεν πειθόμενος καὶ
the-rulers both what the laws commanded obeying both
κατὰ πόλιν καὶ ἐν ταῖς στρατείαις οὕτως ὥστε διάδηλος
in-the city and in the campaigns so that conspicuous
εἶναι παρὰ τοὺς ἄλλους εὐτακτῶν,
to-be beside the others being-orderly
2 καὶ ὅτε ἐν ταῖς ἐκκλησίαις ἐπιστάτης γενόμενος οὐκ
and when in the assemblies presiding having-become not
ἐπέτρεψε τῷ δήμῳ παρὰ τοὺς νόμους ψηφίσασθαι, ἀλλὰ
he-allowed the people contrary-to the laws to-vote but
σὺν τοῖς νόμοις ἠναντιώθη τοιαύτῃ ὁρμῇ τοῦ δήμου
with the laws he-opposed such an-impulse of-the people
ἣν οὐκ ἂν οἶμαι ἄλλον οὐδένα ἄνθρωπον ὑπομεῖναι·
which not — I-think other any man to-have-withstood
3 καὶ ὅτε οἱ τριάκοντα προσέταττον αὐτῷ παρὰ τοὺς νόμους
and when the Thirty ordered him contrary-to the laws
τι, οὐκ ἐπείθετο· τοῖς τε γὰρ νέοις ἀπαγορευόντων αὐτῶν
something not he-obeyed the both for young forbidding them

μὴ διαλέγεσθαι καὶ προσταξάντων ἐκείνῳ τε καὶ ἄλλοις
not to-converse and having-ordered him both and others
τισὶ τῶν πολιτῶν ἀγαγεῖν τινα ἐπὶ θανάτῳ, μόνος οὐκ
some of-the citizens to-bring someone for death alone not
ἐπείσθη, διὰ τὸ παρὰ τοὺς νόμους αὐτῷ προστάττεσθαι·
he-obeyed because-of the contrary-to the laws him to-be-ordered
καὶ ὅτε τὴν ὑπὸ Μελήτου γραφὴν ἔφευγε, τῶν ἄλλων 4
and when the by Meletus indictment he-defended of-the others
εἰωθότων ἐν τοῖς δικαστηρίοις πρὸς χάριν τε τοῖς
being-accustomed in the courts to favor both the
δικασταῖς διαλέγεσθαι καὶ κολακεύειν καὶ δεῖσθαι παρὰ
jurors to-speak and to-flatter and to-beg contrary-to
τοὺς νόμους, καὶ διὰ τὰ τοιαῦτα πολλῶν πολλάκις
the laws and because-of — such-things many often
ὑπὸ τῶν δικαστῶν ἀφιεμένων, ἐκεῖνος οὐδὲν ἠθέλησε
by the jurors being-acquitted he nothing was-willing
τῶν εἰωθότων ἐν τῷ δικαστηρίῳ παρὰ τοὺς νόμους
of-the customary-things in the court contrary-to the laws
ποιῆσαι, ἀλλὰ ῥᾳδίως ἂν ἀφεθεὶς ὑπὸ τῶν δικαστῶν,
to-do but easily would being-acquitted by the jurors
εἰ καὶ μετρίως τι τούτων ἐποίησε, προείλετο μᾶλλον
if even moderately any of-these he-had-done he-chose rather
τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν.
the laws abiding-by to-die than breaking-the-law to-live
καὶ ἔλεγε δὲ οὕτως καὶ πρὸς ἄλλους μὲν πολλάκις,] οἶδα 5
and he-spoke and so also to others indeed often I-know
δέ ποτε αὐτὸν καὶ πρὸς Ἱππίαν τὸν Ἠλεῖον περὶ τοῦ
and once him also with Hippias the Elean about the
δικαίου τοιάδε διαλεχθέντα. διὰ χρόνου γὰρ ἀφικόμενος
just such-things having-conversed after a-time for having-arrived
ὁ Ἱππίας Ἀθήναζε παρεγένετο τῷ Σωκράτει λέγοντι πρός
— Hippias to-Athens was-present-with — to-Socrates saying to

τινας, ὡς θαυμαστὸν εἴη τό, εἰ μέν τις βούλοιτο
some how marvelous it-was the if indeed someone wished
σκυτέα διδάξασθαί τινα ἢ τέκτονα ἢ χαλκέα ἢ ἱππέα, μὴ
a-cobbler to-have-taught someone or a-carpenter or a-smith or a-horseman not
ἀπορεῖν ὅποι ἂν πέμψας τούτου τύχοι· [φασὶ δέ τινες
to-be-at-a-loss where — sending of-this he-might-succeed they-say and some
καὶ ἵππον καὶ βοῦν τῷ βουλομένῳ δικαίους ποιήσασθαι
even a-horse and an-ox for-the one-wishing just to-make
πάντα μεστὰ εἶναι τῶν διδαξόντων·] ἐὰν δέ τις
all-things full to-be of-those who-will-teach if but someone
βούληται ἢ αὐτὸς μαθεῖν τὸ δίκαιον ἢ υἱὸν ἢ οἰκέτην
wishes either himself to-learn the just or a-son or a-servant
διδάξασθαι, μὴ εἰδέναι ὅποι ἂν ἐλθὼν τύχοι τούτου.
to-have-taught not to-know where — going he-might-succeed in-this

6 καὶ ὁ μὲν Ἱππίας ἀκούσας ταῦτα ὥσπερ ἐπισκώπτων
and — indeed Hippias having-heard these-things as-if mocking
αὐτόν· Ἔτι γὰρ σύ, ἔφη, ὦ Σώκρατες, ἐκεῖνα τὰ
him Still for you he-said O Socrates those —
αὐτὰ λέγεις ἃ ἐγὼ πάλαι ποτέ σου ἤκουσα; καὶ
same-things you-say which I long-ago once from-you heard and
ὁ Σωκράτης· Ὃ δέ γε τούτου δεινότερον, ἔφη, ὦ
— Socrates What and at-least than-this more-terrible he-said O
Ἱππία, οὐ μόνον ἀεὶ τὰ αὐτὰ λέγω, ἀλλὰ καὶ περὶ
Hippias not only always the same-things I-say but also about
τῶν αὐτῶν· σὺ δ' ἴσως διὰ τὸ πολυμαθὴς εἶναι περὶ
the same-things you but perhaps because-of the much-learned to-be about
τῶν αὐτῶν οὐδέποτε τὰ αὐτὰ λέγεις.
the same-things never the same-things say

7 Ἀμέλει, ἔφη, πειρῶμαι καινόν τι λέγειν ἀεί. Πότερον,
Certainly he-said I-try new something to-say always Whether
ἔφη, καὶ περὶ ὧν ἐπίστασαι; οἷον περὶ γραμμάτων ἐάν
he-said also about what you-know such-as about letters if

τις ἔρηταί σε, πόσα καὶ ποῖα Σωκράτους ἐστίν, ἄλλα
someone asks you how-many and what-sort of-Socrates are other
μὲν πρότερον, ἄλλα δὲ νῦν πειρᾷ λέγειν; ἢ περὶ ἀριθμῶν
indeed before others but now do-you-try to-say or about numbers
τοῖς ἐρωτῶσιν, εἰ τὰ δὶς πέντε δέκα ἐστίν, οὐ τὰ αὐτὰ
to-those asking if the twice five ten is not the same-things
νῦν ἃ καὶ πρότερον ἀποκρίνει; Περὶ μὲν τούτων, ἔφη,
now which also before do-you-answer About indeed these-things he-said
ὦ Σώκρατες, ὥσπερ σύ, καὶ ἐγὼ ἀεὶ τὰ αὐτὰ λέγω·
O Socrates as you also I always the same-things say
περὶ μέντοι τοῦ δικαίου πάνυ οἶμαι νῦν ἔχειν εἰπεῖν, πρὸς
about however the just very I-think now to-be-able to-say against
ἃ οὔτε σὺ οὔτ' ἂν ἄλλος οὐδεὶς δύναιτ' ἀντειπεῖν.
things-which neither you nor — other anyone could to-reply
Νὴ τὴν Ἥραν, ἔφη, μέγα λέγεις ἀγαθὸν ηὑρηκέναι, εἰ 8
By — Hera he-said great you-say a-good to-have-found if
παύσονται μὲν οἱ δικασταὶ δίχα ψηφιζόμενοι, παύσονται
will-stop indeed the jurors divided voting will-stop
δ' οἱ πολῖται περὶ τῶν δικαίων ἀντιλέγοντές τε καὶ
and the citizens about the just disputing both and
ἀντιδικοῦντες καὶ στασιάζοντες, παύσονται δ' αἱ πόλεις
going-to-law and quarreling will-stop and the cities
διαφερόμεναι περὶ τῶν δικαίων καὶ πολεμοῦσαι. καὶ ἐγὼ
differing about the just and making-war and I
μὲν οὐκ οἶδ' ὅπως ἂν ἀπολειφθείην σου πρὸ τοῦ
indeed not I-know how — I-could-be-parted from-you before the
ἀκοῦσαι τηλικοῦτον ἀγαθὸν ηὑρηκότος.
to-hear so-great a-good having-found
Ἀλλὰ μὰ Δί', ἔφη, οὐκ ἀκούσει, πρίν γ' ἂν αὐτὸς 9
But by Zeus he-said not you-will-hear before at-least — yourself
ἀποφήνῃ, ὅ τι νομίζεις τὸ δίκαιον εἶναι. ἀρκεῖ γάρ,
declare what ever you-think the just to-be it-suffices for

ὅτι τῶν ἄλλων καταγελᾷς ἐρωτῶν μὲν καὶ ἐλέγχων
that the others you-mock asking indeed and refuting
πάντας, αὐτὸς δ' οὐδενὶ ἐθέλων ὑπέχειν λόγον οὐδὲ
all yourself but to-no-one willing to-render account nor
γνώμην ἀποφαίνεσθαι περὶ οὐδενός.
opinion to-declare about anything

10 Τί δέ, ὦ Ἱππία; ἔφη, οὐκ ἤσθησαι, ὅτι ἐγὼ ἃ
What and O Hippias he-said not have-you-perceived that I what
δοκεῖ μοι δίκαια εἶναι οὐδὲν παύομαι ἀποδεικνύμενος;
seem to-me just to-be in-no-way I-cease showing
Καὶ ποῖος δή σοι, ἔφη, οὗτος ὁ λόγος ἐστίν; Εἰ δὲ
And what-sort indeed to-you he-said this — account is If but
μὴ λόγῳ, ἔφη, ἀλλ' ἔργῳ ἀποδείκνυμαι· ἢ οὐ δοκεῖ σοι
not by-word he-said but by-deed I-show or not seems to-you
ἀξιοτεκμαρτότερον τοῦ λόγου τὸ ἔργον εἶναι; Πολύ γε
more-worthy-of-evidence than-the word the deed to-be Much at-least
νὴ Δί', ἔφη· δίκαια μὲν γὰρ λέγοντες πολλοὶ ἄδικα
by Zeus he-said just-things indeed for saying many unjust-things
ποιοῦσι, δίκαια δὲ πράττων οὐδ' ἂν εἷς ἄδικος εἴη.
do just-things but doing not-even — one unjust would-be

11 Ἤισθησαι οὖν πώποτέ μου ἢ ψευδομαρτυροῦντος ἢ
Have-you-perceived then ever me either bearing-false-witness or
συκοφαντοῦντος ἢ φίλους ἢ πόλιν εἰς στάσιν ἐμβάλλοντος ἢ
informing or friends or city into faction casting or
ἄλλο τι ἄδικον πράττοντος; Οὐκ ἔγωγ', ἔφη. Τὸ δὲ τῶν
other any unjust-thing doing Not I-at-least he-said The and from-the
ἀδίκων ἀπέχεσθαι οὐ δίκαιον ἡγεῖ; Δῆλος εἶ, ἔφη, ὦ
unjust-things to-abstain not just do-you-think Clear you-are he-said O
Σώκρατες, καὶ νῦν διαφεύγειν ἐγχειρῶν τὸ ἀποδείκνυσθαι
Socrates also now to-escape attempting the to-declare

γνώμην, ὅ τι νομίζεις τὸ δίκαιον· οὐ γὰρ ἃ πράττουσιν
an-opinion what ever you-think the just not for what do
οἱ δίκαιοι, ἀλλ' ἃ μὴ πράττουσι, ταῦτα λέγεις.
the just but what not they-do these-things you-say
Ἀλλ' ὤμην ἔγωγ', ἔφη ὁ Σωκράτης, τὸ μὴ θέλειν 12
But I-thought I-at-least said — Socrates the not to-be-willing
ἀδικεῖν ἱκανὸν δικαιοσύνης ἐπίδειγμα εἶναι. εἰ δέ σοι
to-do-wrong sufficient of-justice proof to-be if but to-you
μὴ δοκεῖ, σκέψαι, ἐὰν τόδε σοι μᾶλλον ἀρέσκῃ· φημὶ γὰρ
not it-seems consider if this you more pleases I-say for
ἐγὼ τὸ νόμιμον δίκαιον εἶναι. Ἆρα τὸ αὐτὸ λέγεις, ὦ
I the lawful just to-be Then the same do-you-say O
Σώκρατες, νόμιμόν τε καὶ δίκαιον εἶναι;
Socrates lawful both and just to-be
Ἔγωγε, ἔφη. Οὐ γὰρ αἰσθάνομαί σου μᾶλλον ὁποῖον 13
I-at-least he-said Not for I-perceive from-you more what-sort
νόμιμον ἢ ποῖον δίκαιον λέγεις. Νόμους δὲ πόλεως, ἔφη,
lawful or what-sort just you-mean Laws and of-a-city he-said
γιγνώσκεις; Ἔγωγε, ἔφη. Καὶ τίνας τούτους νομίζεις; Ἃ
do-you-know I-at-least he-said And what these do-you-think What
οἱ πολῖται, ἔφη, συνθέμενοι ἅ τε δεῖ ποιεῖν καὶ
the citizens he-said having-agreed what both it-is-needful to-do and
ὧν ἀπέχεσθαι ἐγράψαντο. Οὐκοῦν, ἔφη, νόμιμος μὲν ἂν
from-what to-abstain wrote-down Therefore he-said lawful indeed —
εἴη ὁ κατὰ ταῦτα πολιτευόμενος, ἄνομος δὲ ὁ ταῦτα
would-be he according-to these living-as-a-citizen lawless and he these
παραβαίνων; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν καὶ δίκαια μὲν
transgressing Certainly indeed then he-said Therefore also just-things indeed
ἂν πράττοι ὁ τούτοις πειθόμενος, ἄδικα δ' ὁ τούτοις
— would-do he these obeying unjust-things and he these
ἀπειθῶν; Πάνυ μὲν οὖν. Οὐκοῦν ὁ μὲν τὰ δίκαια
disobeying Certainly indeed then Therefore he indeed the just-things

πράττων δίκαιος, ὁ δὲ τὰ ἄδικα ἄδικος; Πῶς γὰρ οὔ;
doing just he and the unjust-things unjust How for not
Ὁ μὲν ἄρα νόμιμος δίκαιός ἐστιν, ὁ δὲ ἄνομος ἄδικος.
He indeed then lawful just is he but lawless unjust
14 καὶ ὁ Ἱππίας· Νόμους δ', ἔφη, ὦ Σώκρατες, πῶς
and — Hippias Laws and he-said O Socrates how
ἄν τις ἡγήσαιτο σπουδαῖον πρᾶγμα εἶναι ἢ τὸ
— would-anyone think serious matter to-be or the
πείθεσθαι αὐτοῖς, οὕς γε πολλάκις αὐτοὶ οἱ θέμενοι
to-obey them which at-least often themselves the having-made
ἀποδοκιμάσαντες μετατίθενται; Καὶ γὰρ πόλεμον, ἔφη ὁ
rejecting change And for war said —
Σωκράτης, πολλάκις ἀράμεναι αἱ πόλεις πάλιν εἰρήνην
Socrates often having-taken-up the cities again peace
ποιοῦνται. Καὶ μάλα, ἔφη. Διάφορον οὖν τι οἴει
make Yes very he-said Different then at-all do-you-think
ποιεῖν, ἔφη, τοὺς τοῖς νόμοις πειθομένους φαυλίζων, ὅτι
to-do he-said those the laws obeying disparaging because
καταλυθείεν ἂν οἱ νόμοι, ἢ εἰ τοὺς ἐν τοῖς πολέμοις
might-be-abolished — the laws than if those in the wars
εὐτακτοῦντας ψέγοις, ὅτι γένοιτ' ἂν εἰρήνη; ἢ καὶ
being-orderly you-blamed because might-come — peace or also
τοὺς ἐν τοῖς πολέμοις ταῖς πατρίσι προθύμως βοηθοῦντας
those in the wars to-the fatherlands eagerly helping
μέμφει; Μὰ Δί' οὐκ ἔγωγ', ἔφη.
you-censure By Zeus not I-at-least he-said
15 Λυκοῦργον δὲ τὸν Λακεδαιμόνιον, ἔφη ὁ Σωκράτης,
Lycurgus and the Lacedaemonian said — Socrates
καταμεμάθηκας ὅτι οὐδὲν ἂν διάφορον τῶν ἄλλων πόλεων
have-you-noticed that nothing — different than-the other cities
τὴν Σπάρτην ἐποίησεν, εἰ μὴ τὸ πείθεσθαι τοῖς νόμοις
— Sparta he-would-have-made if not the to-obey the laws

μάλιστα ἐνειργάσατο αὐτῇ; τῶν δὲ ἀρχόντων ἐν ταῖς
most he-had-worked-into it of-the and rulers in the
πόλεσιν οὐκ οἶσθα ὅτι, οἵτινες ἂν τοῖς πολίταις αἰτιώτατοι
cities not you-know that whoever — for-the citizens most-responsible
ὦσι τοῦ τοῖς νόμοις πείθεσθαι, οὗτοι ἄριστοί εἰσι, καὶ
be of-the the laws to-obey these best are and
πόλις, ἐν ᾗ μάλιστα οἱ πολῖται τοῖς νόμοις πείθονται, ἐν
a-city in which most the citizens the laws obey in
εἰρήνῃ τε ἄριστα διάγει καὶ ἐν πολέμῳ ἀνυπόστατός ἐστιν;
peace both best lives and in war irresistible is
ἀλλὰ μὴν καὶ ὁμόνοιά γε μέγιστόν τε ἀγαθὸν δοκεῖ 16
but indeed also concord at-least greatest both good seems
ταῖς πόλεσιν εἶναι καὶ πλειστάκις ἐν αὐταῖς αἵ τε
for-the cities to-be and most-often in them the both
γερουσίαι καὶ οἱ ἄριστοι ἄνδρες παρακελεύονται τοῖς
councils-of-elders and the best men exhort the
πολίταις ὁμονοεῖν, καὶ πανταχοῦ ἐν τῇ Ἑλλάδι νόμος
citizens to-agree and everywhere in — Greece law
κεῖται τοὺς πολίτας ὀμνύναι ὁμονοήσειν, καὶ πανταχοῦ
is-laid-down the citizens to-swear to-agree and everywhere
ὀμνύουσι τὸν ὅρκον τοῦτον· οἶμαι δ' ἐγὼ ταῦτα γίγνεσθαι
they-swear the oath this I-think and I these-things to-happen
οὐχ ὅπως τοὺς αὐτοὺς χοροὺς κρίνωσιν οἱ πολῖται,
not so-that the same choruses may-judge the citizens
οὐδ' ὅπως τοὺς αὐτοὺς αὐλητὰς ἐπαινῶσιν, οὐδ' ὅπως
nor so-that the same flute-players they-may-praise nor so-that
τοὺς αὐτοὺς ποιητὰς αἱρῶνται, οὐδ' ἵνα τοῖς αὐτοῖς
the same poets they-may-choose nor so-that in-the same-things
ἥδωνται, ἀλλ' ἵνα τοῖς νόμοις πείθωνται. τούτοις
they-may-take-pleasure but so-that the laws they-may-obey these
γὰρ τῶν πολιτῶν ἐμμενόντων, αἱ πόλεις ἰσχυρόταταί τε
for the citizens abiding-by the cities strongest both

καὶ εὐδαιμονέσταται γίγνονται· ἄνευ δὲ ὁμονοίας οὔτ'
and happiest become without and concord neither
ἂν πόλις εὖ πολιτευθείη οὔτ' οἶκος καλῶς οἰκηθείη.
— a-city well could-be-governed nor a-household finely could-be-managed
17 ἰδίᾳ δὲ πῶς μὲν ἄν τις ἧττον ὑπὸ πόλεως ζημιοῖτο,
privately and how indeed — anyone less by a-city would-be-punished
πῶς δ' ἂν μᾶλλον τιμῷτο, ἢ εἰ τοῖς νόμοις πείθοιτο;
how and — more would-be-honored than if the laws he-obeyed
πῶς δ' ἂν ἧττον ἐν τοῖς δικαστηρίοις ἡττῷτο ἢ πῶς
how and — less in the courts would-be-defeated or how
ἂν μᾶλλον νικῴη; τίνι δ' ἄν τις μᾶλλον πιστεύσειε
— more would-win to-whom and — anyone more would-trust
παρακαταθέσθαι ἢ χρήματα ἢ υἱοὺς ἢ θυγατέρας; τίνα
to-deposit either money or sons or daughters whom
δ' ἂν ἡ πόλις ὅλη ἀξιοπιστότερον ἡγήσαιτο τοῦ νομίμου;
and — the city whole more-trustworthy would-think than-the lawful-man
παρὰ τίνος δ' ἂν μᾶλλον τῶν δικαίων τύχοιεν ἢ γονεῖς
from whom and — more the just-dues would-obtain either parents
ἢ οἰκεῖοι ἢ οἰκέται ἢ φίλοι ἢ πολῖται ἢ ξένοι; τίνι δ'
or relatives or servants or friends or citizens or strangers to-whom and
ἂν μᾶλλον πολέμιοι πιστεύσειαν ἢ ἀνοχὰς ἢ σπονδὰς
— more enemies would-trust either truces or treaties
ἢ συνθήκας περὶ εἰρήνης; τίνι δ' ἂν μᾶλλον ἢ τῷ
or agreements about peace to-whom and — rather than to-the
νομίμῳ σύμμαχοι ἐθέλοιεν γίγνεσθαι; τῷ δ' ἂν μᾶλλον
lawful-man allies would-be-willing to-become to-whom and — more
οἱ σύμμαχοι πιστεύσειαν ἢ ἡγεμονίαν ἢ φρουραρχίαν
the allies would-trust either leadership or command-of-a-garrison
ἢ πόλεις; τίνα δ' ἄν τις εὐεργετήσας ὑπολάβοι χάριν
or cities whom and — anyone having-benefited would-suppose gratitude
κομιεῖσθαι μᾶλλον ἢ τὸν νόμιμον; ἢ τίνα μᾶλλον ἄν τις
to-receive more than the lawful-man or whom more — anyone

εὐεργετήσειεν ἢ παρ᾽ οὗ χάριν ἀπολήψεσθαι νομίζει;
would-benefit than from whom gratitude to-get-back he-thinks
τῷ δ᾽ ἄν τις βούλοιτο μᾶλλον φίλος εἶναι ἢ τῷ
to-whom and — anyone would-wish more friend to-be than —
τοιούτῳ, ἢ τῷ ἧττον ἐχθρός; τῷ δ᾽ ἄν τις ἧττον
to-such-a-one or to-whom less enemy with-whom and — anyone less
πολεμήσειεν ἢ ᾧ μάλιστα μὲν φίλος εἶναι βούλοιτο,
would-make-war than with-whom most indeed friend to-be he-would-wish
ἥκιστα δ᾽ ἐχθρός, καὶ ᾧ πλεῖστοι μὲν φίλοι καὶ
least and enemy and with-whom most indeed friends and
σύμμαχοι βούλοιντο εἶναι, ἐλάχιστοι δ᾽ ἐχθροὶ καὶ πολέμιοι;
allies would-wish to-be fewest and enemies and foes
ἐγὼ μὲν οὖν, ὦ Ἱππία, τὸ αὐτὸ ἀποδείκνυμαι νόμιμόν τε 18
I indeed then O Hippias the same show lawful both
καὶ δίκαιον εἶναι· σὺ δ᾽ εἰ τἀναντία γιγνώσκεις, δίδασκε. καὶ
and just to-be you but if the-opposite you-think teach and
ὁ Ἱππίας· Ἀλλὰ μὰ τὸν Δί᾽, ἔφη, ὦ Σώκρατες, οὔ μοι
— Hippias But by — Zeus he-said O Socrates not to-myself
δοκῶ τἀναντία γιγνώσκειν οἷς εἴρηκας περὶ τοῦ δικαίου.
I-seem the-opposite to-think to-what you-have-said about the just
Ἀγράφους δέ τινας οἶσθα, ἔφη, ὦ Ἱππία, νόμους; Τούς 19
Unwritten and some do-you-know he-said O Hippias laws Those
γ᾽ ἐν πάσῃ, ἔφη, χώρᾳ κατὰ ταὐτὰ νομιζομένους.
at-least in every he-said country in-the same-way observed
Ἔχοις ἂν οὖν εἰπεῖν, ἔφη, ὅτι οἱ ἄνθρωποι αὐτοὺς ἔθεντο;
Could-you — then to-say he-said that the men them made
Καὶ πῶς ἄν, ἔφη, οἵ γε οὔτε συνελθεῖν ἅπαντες ἂν
And how — he-said who at-least neither to-come-together all —
δυνηθεῖεν οὔτε ὁμόφωνοί εἰσι; Τίνας οὖν, ἔφη, νομίζεις
could nor of-one-speech are Who then he-said do-you-think
τεθεικέναι τοὺς νόμους τούτους; Ἐγὼ μέν, ἔφη, θεοὺς οἶμαι
to-have-made the laws these I indeed he-said gods I-think

τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι· καὶ γὰρ
the laws these for-the men to-have-made and for
παρὰ πᾶσιν ἀνθρώποις. πρῶτον νομίζεται θεοὺς σέβειν.
among all men first it-is-held gods to-revere
20 Οὐκοῦν καὶ γονέας τιμᾶν πανταχοῦ νομίζεται; Καὶ τοῦτο,
Therefore also parents to-honor everywhere is-held And this
ἔφη. Οὐκοῦν καὶ μήτε γονέας παισὶ μίγνυσθαι μήτε
he-said Therefore also neither parents with-children to-have-intercourse nor
παῖδας γονεῦσιν; Οὐκέτι μοι δοκεῖ, ἔφη, ὦ Σώκρατες,
children with-parents No-longer to-me it-seems he-said O Socrates
οὗτος θεοῦ νόμος εἶναι. Τί δή; ἔφη. Ὅτι, ἔφη,
this of-god law to-be Why indeed he-said Because he-said
αἰσθάνομαί τινας παραβαίνοντας αὐτόν.
I-perceive some transgressing it
21 Καὶ γὰρ ἄλλα πολλά, ἔφη, παρανομοῦσιν· ἀλλὰ δίκην
And for other many-things he-said they-break-the-law but penalty
γέ τοι διδόασιν οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν
at-least surely pay those transgressing the by the gods
κειμένους νόμους, ἣν οὐδενὶ τρόπῳ δυνατὸν ἀνθρώπῳ
laid-down laws which in-no way possible for-man
διαφυγεῖν, ὥσπερ τοὺς ὑπ' ἀνθρώπων κειμένους νόμους
to-escape as the by men laid-down laws
ἔνιοι παραβαίνοντες διαφεύγουσι τὸ δίκην διδόναι, οἱ
some transgressing escape the penalty to-pay some
μὲν λανθάνοντες, οἱ δὲ βιαζόμενοι.
indeed escaping-notice others and using-force
22 Καὶ ποίαν, ἔφη, δίκην, ὦ Σώκρατες, οὐ δύνανται διαφεύγειν
And what-sort he-said penalty O Socrates not are-they-able to-escape
γονεῖς τε παισὶ καὶ παῖδες γονεῦσι μιγνύμενοι; Τὴν
parents both with-children and children with-parents having-intercourse The

μεγίστην νὴ Δί', ἔφη· τί γὰρ ἂν μεῖζον πάθοιεν ἄνθρωποι
greatest by Zeus he-said what for — greater could-suffer men
τεκνοποιούμενοι τοῦ κακῶς τεκνοποιεῖσθαι;
begetting-children than-the badly to-beget-children
Πῶς οὖν, ἔφη, κακῶς οὗτοι τεκνοποιοῦνται, οὓς γε οὐδὲν 23
How then he-said badly these beget-children whom at-least nothing
κωλύει ἀγαθοὺς αὐτοὺς ὄντας ἐξ ἀγαθῶν παιδοποιεῖσθαι;
prevents good themselves being from good to-beget-children
Ὅτι νὴ Δί', ἔφη, οὐ μόνον ἀγαθοὺς δεῖ τοὺς ἐξ
Because by Zeus he-said not only good it-is-needful those from
ἀλλήλων παιδοποιουμένους εἶναι, ἀλλὰ καὶ ἀκμάζοντας
one-another begetting-children to-be but also in-their-prime
τοῖς σώμασιν· ἢ δοκεῖ σοι ὅμοια τὰ σπέρματα εἶναι τὰ
in-the bodies or seems to-you alike the seeds to-be the
τῶν ἀκμαζόντων τοῖς τῶν μήπω ἀκμαζόντων ἢ τῶν
of-those in-their-prime to-those of-the not-yet in-their-prime or of-those
παρηκμακότων; Ἀλλὰ μὰ Δί', ἔφη, οὐκ εἰκὸς ὅμοια εἶναι.
past-their-prime But by Zeus he-said not likely alike to-be
Πότερα οὖν, ἔφη, βελτίω; Δῆλον ὅτι, ἔφη, τὰ τῶν
Which-of-the-two then he-said better Clear that he-said the-seeds of-those
ἀκμαζόντων. Τὰ τῶν μὴ ἀκμαζόντων ἄρα οὐ σπουδαῖα;
in-their-prime The-seeds of-those not in-their-prime then not good
Οὐκ εἰκὸς μὰ Δί', ἔφη. Οὐκοῦν οὕτω γε οὐ δεῖ
Not likely by Zeus he-said Therefore so at-least not it-is-needful
παιδοποιεῖσθαι; Οὐ γὰρ οὖν, ἔφη. Οὐκοῦν οἵ γε οὕτω
to-beget-children Not for then he-said Therefore those at-least so
παιδοποιούμενοι ὡς οὐ δεῖ παιδοποιοῦνται; Ἔμοιγε
begetting-children as not it-is-needful beget-children To-me-at-least
δοκεῖ, ἔφη. Τίνες οὖν ἄλλοι, ἔφη, κακῶς ἂν παιδοποιοῖντο,
it-seems he-said Who then others he-said badly — would-beget-children
εἴ γε μὴ οὗτοι; Ὁμογνωμονῶ σοι, ἔφη, καὶ τοῦτο.
if at-least not these I-agree with-you he-said also this

24 Τί δέ; τοὺς εὖ ποιοῦντας ἀντευεργετεῖν οὐ πανταχοῦ
What and those well doing to-benefit-in-return not everywhere
νόμιμόν ἐστι; Νόμιμον, ἔφη· παραβαίνεται δὲ καὶ τοῦτο.
lawful is Lawful he-said is-transgressed but also this
Οὐκοῦν καὶ οἱ τοῦτο παραβαίνοντες δίκην διδόασι, φίλων
Therefore also those this transgressing penalty pay of-friends
μὲν ἀγαθῶν ἔρημοι γιγνόμενοι, τοὺς δὲ μισοῦντας ἑαυτοὺς
indeed good bereft becoming those but hating themselves
ἀναγκαζόμενοι διώκειν; ἢ οὐχ οἱ μὲν εὖ ποιοῦντες
being-compelled to-pursue or not those indeed well doing
τοὺς χρωμένους ἑαυτοῖς ἀγαθοὶ φίλοι εἰσίν, οἱ δὲ μὴ
those using them good friends are those but not
ἀντευεργετοῦντες τοὺς τοιούτους διὰ μὲν τὴν ἀχαριστίαν
benefiting-in-return — such because-of indeed the ingratitude
μισοῦνται ὑπ' αὐτῶν, διὰ δὲ τὸ μάλιστα λυσιτελεῖν
are-hated by them because-of but the most to-be-profitable
τοῖς τοιούτοις χρῆσθαι τούτους μάλιστα διώκουσι; Νὴ τὸν
— such to-use these most they-pursue By —
Δί', ὦ Σώκρατες, ἔφη, θείοις ταῦτα πάντα ἔοικε· τὸ γὰρ
Zeus O Socrates he-said divine these-things all seem the for
τοὺς νόμους αὐτοὺς τοῖς παραβαίνουσι τὰς τιμωρίας ἔχειν
the laws themselves for-those transgressing the punishments to-have
βελτίονος ἢ κατ' ἄνθρωπον νομοθέτου δοκεῖ μοι εἶναι.
of-a-better than according-to man lawgiver seems to-me to-be
25 Πότερον οὖν, ὦ Ἱππία, τοὺς θεοὺς ἡγεῖ τὰ δίκαια
Whether then O Hippias the gods do-you-think the just-things
νομοθετεῖν ἢ ἄλλα τῶν δικαίων; Οὐκ ἄλλα μὰ
to-legislate or other-things than-the just-things Not other-things by
Δί', ἔφη· σχολῇ γὰρ ἂν ἄλλος γέ τις τὰ δίκαια
Zeus he-said hardly for — other at-least anyone the just-things
νομοθετήσειεν, εἰ μὴ θεός. Καὶ τοῖς θεοῖς ἄρα, ὦ Ἱππία, τὸ
would-legislate if not a-god And to-the gods then O Hippias the

αὐτὸ δίκαιόν τε καὶ νόμιμον εἶναι ἀρέσκει. [Τοιαῦτα λέγων
same just both and lawful to-be pleases Such-things saying
τε καὶ πράττων δικαιοτέρους ἐποίει τοὺς πλησιάζοντας.]
both and doing more-just he-made those approaching-him

V · SELF-CONTROL AND FREEDOM

Socrates made his companions more capable of action by teaching self-control. He shows Euthydemus that the uncontrolled man is a slave to the worst masters, cut off from wisdom, temperance, and even pleasure, which only self-control brings in full. Only the self-controlled can sort things into kinds by word and deed, and dialectic is named from this.

[Ὡς δὲ καὶ πρακτικωτέρους ἐποίει τοὺς συνόντας ἑαυτῷ, νῦν 1
How and also more-capable-of-action he-made the associates with-himself now
αὖ τοῦτο λέξω. νομίζων γὰρ ἐγκράτειαν ὑπάρχειν ἀγαθὸν
in-turn this I-shall-tell thinking for self-control to-exist good
εἶναι τῷ μέλλοντι καλόν τι πράξειν, πρῶτον μὲν
to-be for-the one-about fine something to-do first indeed
αὐτὸς φανερὸς ἦν τοῖς συνοῦσιν ἠσκηκὼς αὑτὸν μάλιστα
himself evident he-was to-the associates having-trained himself most
πάντων ἀνθρώπων, ἔπειτα διαλεγόμενος προετρέπετο
of-all men then conversing he-urged
πάντων μάλιστα τοὺς συνόντας πρὸς ἐγκράτειαν.
of-all most the associates toward self-control
ἀεὶ μὲν οὖν περὶ τῶν πρὸς ἀρετὴν χρησίμων αὐτός 2
always indeed then about the-things for virtue useful himself
τε διετέλει μεμνημένος καὶ τοὺς συνόντας πάντας
both continued remembering and the associates all
ὑπομιμνήσκων·] οἶδα δέ ποτε αὐτὸν καὶ [πρὸς Εὐθύδημον]
reminding I-know and once him also with Euthydemus

περὶ ἐγκρατείας τοιάδε διαλεχθέντα· Εἰπέ μοι, ἔφη, ὦ
about self-control such-things having-conversed Tell me he-said O
Εὐθύδημε, ἆρα καλὸν καὶ μεγαλεῖον νομίζεις εἶναι καὶ ἀνδρὶ
Euthydemus then fine and magnificent do-you-think to-be both for-a-man
καὶ πόλει κτῆμα ἐλευθερίαν; Ὡς οἷόν τέ γε μάλιστα, ἔφη.
and for-a-city a-possession freedom As possible — at-least most he-said
3 Ὅστις οὖν ἄρχεται ὑπὸ τῶν διὰ τοῦ σώματος ἡδονῶν καὶ
Whoever then is-ruled by the through the body pleasures and
διὰ ταύτας μὴ δύναται πράττειν τὰ βέλτιστα, νομίζεις
because-of these not is-able to-do the best-things do-you-think
τοῦτον ἐλεύθερον εἶναι; Ἥκιστα, ἔφη. Ἴσως γὰρ ἐλευθέριον
this-one free to-be Least he-said Perhaps for free
φαίνεταί σοι τὸ πράττειν τὰ βέλτιστα, εἶτα τὸ ἔχειν
appears to-you the to-do the best-things then the to-have
τοὺς κωλύσοντας τὰ τοιαῦτα ποιεῖν ἀνελεύθερον νομίζεις;
those who-will-prevent — such-things to-do unfree do-you-think
4 Παντάπασί γ', ἔφη. Παντάπασιν ἄρα σοι δοκοῦσιν οἱ
Altogether at-least he-said Altogether then to-you seem the
ἀκρατεῖς ἀνελεύθεροι εἶναι; Νὴ τὸν Δί' εἰκότως. Πότερα δέ
uncontrolled unfree to-be By — Zeus reasonably Whether and
σοι δοκοῦσιν οἱ ἀκρατεῖς κωλύεσθαι μόνον τὰ κάλλιστα
to-you seem the uncontrolled to-be-prevented only the finest-things
πράττειν ἢ καὶ ἀναγκάζεσθαι τὰ αἴσχιστα ποιεῖν;
to-do or also to-be-compelled the most-shameful-things to-do
Οὐδὲν ἧττον ἔμοιγ', ἔφη, δοκοῦσι ταῦτα ἀναγκάζεσθαι
No less to-me-at-least he-said they-seem these-things to-be-compelled
ἢ ἐκεῖνα κωλύεσθαι.
than those to-be-prevented
5 Ποίους δέ τινας δεσπότας ἡγεῖ τοὺς τὰ μὲν ἄριστα
What-sort and some masters do-you-think those the indeed best-things
κωλύοντας, τὰ δὲ κάκιστα ἀναγκάζοντας; Ὡς δυνατὸν νὴ
preventing the but worst-things compelling As possible by

Δί᾽, ἔφη, κακίστους. Δουλείαν δὲ ποίαν κακίστην νομίζεις
Zeus he-said worst Slavery and what-sort worst do-you-think
εἶναι; Ἐγὼ μέν, ἔφη, τὴν παρὰ τοῖς κακίστοις δεσπόταις.
to-be I indeed he-said the with the worst masters
Τὴν κακίστην ἄρα δουλείαν οἱ ἀκρατεῖς δουλεύουσιν;
The worst then slavery the uncontrolled serve
Ἔμοιγε δοκεῖ, ἔφη. Σοφίαν δὲ τὸ μέγιστον ἀγαθὸν οὐ 6
To-me-at-least it-seems he-said Wisdom and the greatest good not
δοκεῖ σοι ἀπείργουσα τῶν ἀνθρώπων ἡ ἀκρασία εἰς
seems to-you shutting-out from-the men the lack-of-self-control into
τοὐναντίον αὐτοὺς ἐμβάλλειν; ἢ οὐ δοκεῖ σοι προσέχειν
the-opposite them to-cast or not seems to-you to-attend
τε τοῖς ὠφελοῦσι καὶ καταμανθάνειν αὐτὰ κωλύειν,
both to-the beneficial-things and to-learn them to-prevent
ἀφέλκουσα ἐπὶ τὰ ἡδέα, καὶ πολλάκις αἰσθανομένους
dragging-away to the pleasant-things and often perceiving
τῶν ἀγαθῶν τε καὶ τῶν κακῶν ἐκπλήξασα ποιεῖν τὸ
the good-things both and the bad-things having-stunned to-make the
χεῖρον ἀντὶ τοῦ βελτίονος αἱρεῖσθαι; Γίγνεται τοῦτ᾽, ἔφη.
worse instead-of the better to-choose It-happens this he-said
Σωφροσύνης δέ, ὦ Εὐθύδημε, τίνι ἂν φαίημεν ἧττον ἢ 7
Of-temperance and O Euthydemus to-whom — would-we-say less than
τῷ ἀκρατεῖ προσήκειν; αὐτὰ γὰρ δήπου τὰ ἐναντία
to-the uncontrolled-man to-belong very for surely the opposite
σωφροσύνης καὶ ἀκρασίας ἔργα ἐστίν. Ὁμολογῶ καὶ
of-temperance and lack-of-self-control works are I-agree also
τοῦτο, ἔφη. [Τοῦ δ᾽ ἐπιμελεῖσθαι ὧν προσήκει οἴει
this he-said Of-the and to-care-for what is-fitting do-you-think
τι κωλυτικώτερον εἶναι ἀκρασίας; Οὔκουν ἔγωγ᾽,
anything more-hindering to-be than-lack-of-self-control Not-then I-at-least
ἔφη.] Τοῦ δὲ ἀντὶ τῶν ὠφελούντων τὰ βλάπτοντα
he-said The and instead-of the beneficial-things the harmful

προαιρεῖσθαι ποιοῦντος καὶ τούτων μὲν ἐπιμελεῖσθαι,
to-prefer making and these indeed to-care-for
ἐκείνων δὲ ἀμελεῖν πείθοντος καὶ τοῖς σωφρονοῦσι τὰ ἐναντία
those but to-neglect persuading and to-the temperate the opposite
ποιεῖν ἀναγκάζοντος οἴει τι ἀνθρώπῳ κάκιον εἶναι;
to-do compelling do-you-think anything for-a-man worse to-be
8 Οὐδέν, ἔφη. Οὐκοῦν τὴν ἐγκράτειαν τῶν ἐναντίων ἢ
Nothing he-said Therefore the self-control of-the opposite-things than
τὴν ἀκρασίαν εἰκὸς τοῖς ἀνθρώποις αἰτίαν εἶναι; Πάνυ
the lack-of-self-control likely for-the men cause to-be Certainly
μὲν οὖν, ἔφη. Οὐκοῦν καὶ τῶν ἐναντίων τὸ αἴτιον εἰκὸς
indeed then he-said Therefore also of-the opposite-things the cause likely
ἄριστον εἶναι; Εἰκὸς γάρ, ἔφη. Ἔοικεν ἄρ', ἔφη, ὦ
best to-be Likely for he-said It-seems then he-said O
Εὐθύδημε, ἄριστον ἀνθρώπῳ ἐγκράτεια εἶναι;
Euthydemus best for-a-man self-control to-be
9 Εἰκότως γάρ, ἔφη, ὦ Σώκρατες. Ἐκεῖνο δέ, ὦ Εὐθύδημε,
Reasonably for he-said O Socrates That and O Euthydemus
ἤδη πώποτε ἐνεθυμήθης; Ποῖον; ἔφη. Ὅτι καὶ ἐπὶ
already ever did-you-reflect-on What-sort he-said That even to
τὰ ἡδέα, ἐφ' ἅπερ μόνα δοκεῖ ἡ ἀκρασία τοὺς
the pleasant-things to which alone seems the lack-of-self-control the
ἀνθρώπους ἄγειν, αὐτὴ μὲν οὐ δύναται ἄγειν, ἡ δ'
men to-lead itself indeed not is-able to-lead the but
ἐγκράτεια πάντων μάλιστα ἥδεσθαι ποιεῖ. Πῶς; ἔφη. Ἡ
self-control of-all most to-take-pleasure makes How he-said The
μὲν ἀκρασία οὐκ ἐῶσα καρτερεῖν οὔτε λιμὸν οὔτε δίψος
indeed lack-of-self-control not allowing to-endure either hunger or thirst
οὔτε ἀφροδισίων ἐπιθυμίαν οὔτε ἀγρυπνίαν, δι' ὧν μόνων
or of-sexual-pleasures desire or sleeplessness through which alone
ἔστιν ἡδέως μὲν φαγεῖν τε καὶ πιεῖν καὶ ἀφροδισιάσαι,
it-is-possible pleasantly indeed to-eat both and to-drink and to-make-love

ἡδέως δ᾽ ἀναπαύσασθαί τε καὶ κοιμηθῆναι, περιμείναντας
pleasantly and to-rest both and to-sleep having-waited
καὶ ἀνασχομένους, ἕως ἂν ταῦτα ὡς ἔνι ἥδιστα γένηται,
and having-held-out until — these-things as possible most-pleasant become
κωλύει τοῖς ἀναγκαιοτάτοις τε καὶ συνεχεστάτοις ἀξιολόγως
prevents in-the most-necessary both and most-constant notably
ἥδεσθαι· ἡ δ᾽ ἐγκράτεια μόνη ποιοῦσα καρτερεῖν τὰ
to-take-pleasure the but self-control alone making to-endure the-things
εἰρημένα μόνη καὶ ἥδεσθαι ποιεῖ ἀξίως μνήμης ἐπὶ
said alone also to-take-pleasure makes worthily of-memory in
τοῖς εἰρημένοις. Παντάπασιν, ἔφη, ἀληθῆ λέγεις.
the-things said Altogether he-said true-things you-say
Ἀλλὰ μὴν τοῦ μαθεῖν τι καλὸν καὶ ἀγαθὸν καὶ τοῦ 10
But indeed of-the to-learn something fine and good and of-the
ἐπιμεληθῆναι τῶν τοιούτων τινός, δι᾽ ὧν ἄν τις καὶ
to-care-for — of-such-things any-of-them through which — anyone both
τὸ ἑαυτοῦ σῶμα καλῶς διοικήσειε καὶ τὸν ἑαυτοῦ οἶκον
— his-own body well might-manage and — his-own household
καλῶς οἰκονομήσειε καὶ φίλοις καὶ πόλει ὠφέλιμος γένοιτο
well might-administer and to-friends and to-a-city useful might-become
καὶ ἐχθροὺς κρατήσειεν, ἀφ᾽ ὧν οὐ μόνον ὠφέλειαι,
and enemies might-overcome from which not only benefits
ἀλλὰ καὶ ἡδοναὶ μέγισται γίγνονται, οἱ μὲν ἐγκρατεῖς
but also pleasures greatest arise the indeed self-controlled
ἀπολαύουσι πράττοντες αὐτά, οἱ δ᾽ ἀκρατεῖς οὐδενὸς
enjoy doing them the but uncontrolled of-nothing
μετέχουσι. τῷ γὰρ ἂν ἧττον φήσαιμεν τῶν τοιούτων
partake to-whom for — less would-we-say — of-such-things
προσήκειν, ἢ ᾧ ἥκιστα ἔξεστι ταῦτα πράττειν,
to-belong than to-whom least it-is-possible these-things to-do
κατεχομένῳ ἐπὶ τῷ σπουδάζειν περὶ τὰς ἐγγυτάτω ἡδονάς;
held-fast to the to-be-busied about the nearest pleasures

11 καὶ ὁ Εὐθύδημος· Δοκεῖς μοι, ἔφη, ὦ Σώκρατες, λέγειν
and — Euthydemus You-seem to-me he-said O Socrates to-say
ὡς ἀνδρὶ ἥττονι τῶν διὰ τοῦ σώματος ἡδονῶν πάμπαν
that to-a-man weaker-than the through the body pleasures altogether
οὐδεμιᾶς ἀρετῆς προσήκει. Τί γὰρ διαφέρει, ἔφη, ὦ
of-no virtue belongs What for differs he-said O
Εὐθύδημε, ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀμαθεστάτου;
Euthydemus a-man uncontrolled from-a-beast the most-ignorant
ὅστις γὰρ τὰ μὲν κράτιστα μὴ σκοπεῖ, τὰ ἥδιστα
whoever for the indeed best-things not considers the most-pleasant
δ' ἐκ παντὸς τρόπου ζητεῖ ποιεῖν, τί ἂν διαφέροι
but by every way seeks to-do what — would-he-differ
τῶν ἀφρονεστάτων βοσκημάτων; ἀλλὰ τοῖς ἐγκρατέσι
from-the most-senseless cattle but to-the self-controlled
μόνοις ἔξεστι σκοπεῖν τὰ κράτιστα τῶν πραγμάτων,
alone it-is-possible to-consider the best of-the things
καὶ λόγῳ καὶ ἔργῳ διαλέγοντας κατὰ γένη τὰ μὲν
and by-word and deed sorting according-to kinds the indeed
ἀγαθὰ προαιρεῖσθαι, τῶν δὲ κακῶν ἀπέχεσθαι.
good-things to-choose from-the but bad-things to-abstain

12 καὶ οὕτως ἔφη ἀρίστους τε καὶ εὐδαιμονεστάτους ἄνδρας
and so he-said best both and happiest men
γίγνεσθαι καὶ διαλέγεσθαι δυνατωτάτους· ἔφη δὲ καὶ
to-become and to-converse most-able he-said and also
τὸ διαλέγεσθαι ὀνομασθῆναι ἐκ τοῦ συνιόντας κοινῇ
the to-converse to-have-been-named from the coming-together in-common
βουλεύεσθαι διαλέγοντας κατὰ γένη τὰ πράγματα.
to-deliberate sorting according-to kinds the matters
[δεῖν οὖν πειρᾶσθαι ὅτι μάλιστα πρὸς τοῦτο ἑαυτὸν
it-was-needful then to-try as most for this oneself
ἕτοιμον παρασκευάζειν καὶ τούτου μάλιστα ἐπιμελεῖσθαι·
ready to-make and of-this most to-take-care

ἐκ τούτου γὰρ γίγνεσθαι ἄνδρας ἀρίστους τε καὶ
from this for to-become men best both and
ἡγεμονικωτάτους καὶ διαλεκτικωτάτους.]
most-fit-to-lead and most-skilled-in-dialectic

VI · DEFINITIONS WITH EUTHYDEMUS

Socrates trained his companions in dialectic by defining things. With Euthydemus he defines the pious man as one who knows the laws about the gods, the just man as one who knows those about men, wisdom as knowledge, the good and the beautiful as the useful, and courage as knowing how to deal with dangers. He also defines kingship, tyranny, and the constitutions, and when contradicted he led the argument back to its premise.

Ὡς δὲ καὶ διαλεκτικωτέρους ἐποίει τοὺς συνόντας, 1
How and also more-skilled-in-dialectic he-made the associates
πειράσομαι καὶ τοῦτο λέγειν. Σωκράτης γὰρ τοὺς μὲν
I-shall-try also this to-tell Socrates for those indeed
εἰδότας, τί ἕκαστον εἴη τῶν ὄντων, ἐνόμιζε καὶ τοῖς
knowing what each might-be of-the things-that-are he-thought also to-the
ἄλλοις ἂν ἐξηγεῖσθαι δύνασθαι· τοὺς δὲ μὴ εἰδότας οὐδὲν ἔφη
others — to-explain to-be-able those but not knowing nothing he-said
θαυμαστὸν εἶναι αὐτούς τε σφάλλεσθαι καὶ ἄλλους σφάλλειν·
marvelous to-be themselves both to-err and others to-mislead
ὧν ἕνεκα σκοπῶν σὺν τοῖς συνοῦσι, τί ἕκαστον
for-which for-the-sake considering with the associates what each
εἴη τῶν ὄντων, οὐδέποτ' ἔληγε. πάντα μὲν οὖν ᾗ
might-be of-the things-that-are never did-he-cease all indeed then how
διωρίζετο πολὺ ἔργον ἂν εἴη διεξελθεῖν· ἐν ὅσοις δὲ
he-defined much work — it-would-be to-go-through in as-many-as but
τὸν τρόπον τῆς ἐπισκέψεως δηλώσειν οἶμαι, τοσαῦτα λέξω.
the manner of-the examination to-show I-think so-many I-shall-tell

2 πρῶτον δὲ περὶ εὐσεβείας ὧδέ πως ἐσκόπει· Εἰπέ μοι,
first and about piety thus somehow he-considered Tell me
ἔφη, ὦ Εὐθύδημε, ποῖόν τι νομίζεις εὐσέβειαν εἶναι; καὶ
he-said O Euthydemus what-sort some do-you-think piety to-be and
ὅς· Κάλλιστον νὴ Δί᾽, ἔφη. Ἔχεις οὖν εἰπεῖν ὁποῖός τις ὁ
he Finest by Zeus he-said Can-you then say what-sort some the
εὐσεβής ἐστιν; Ἐμοὶ μὲν δοκεῖ, ἔφη, ὁ τοὺς θεοὺς τιμῶν.
pious-man is To-me indeed it-seems he-said he the gods honoring
Ἔξεστι δὲ ὃν ἄν τις βούληται τρόπον τοὺς θεοὺς τιμᾶν;
Is-it-possible and whatever — someone wishes way the gods to-honor
Οὐκ ἀλλὰ νόμοι εἰσὶ καθ᾽ οὓς δεῖ τοὺς θεοὺς τιμᾶν.
No but laws there-are according-to which it-is-needful the gods to-honor
3 Οὐκοῦν ὁ τοὺς νόμους τούτους εἰδὼς εἰδείη ἂν ὡς
Therefore he the laws these knowing would-know — how
δεῖ τοὺς θεοὺς τιμᾶν; Οἶμαι ἔγωγ᾽, ἔφη. Ἆρ᾽ οὖν
it-is-needful the gods to-honor I-think I-at-least he-said So then
ὁ εἰδὼς ὡς δεῖ τοὺς θεοὺς τιμᾶν οὐκ ἄλλως οἴεται
he knowing how it-is-needful the gods to-honor not otherwise thinks
δεῖν τοῦτο ποιεῖν ἢ ὡς οἶδεν; Οὐ γὰρ οὖν, ἔφη.
it-needful this to-do than as he-knows Not for then he-said
Ἄλλως δέ τις θεοὺς τιμᾷ ἢ ὡς οἴεται δεῖν;
Otherwise and does-anyone gods honor than as he-thinks it-needful
4 Οὐκ οἶμαι, ἔφη. Ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα
Not I-think he-said He then the-things concerning the gods lawful
εἰδὼς νομίμως ἂν τοὺς θεοὺς τιμῴη; Πάνυ μὲν οὖν. Οὐκοῦν
knowing lawfully — the gods would-honor Certainly indeed then Therefore
ὅ γε νομίμως τιμῶν ὡς δεῖ τιμᾷ; Πῶς γὰρ οὔ; Ὁ
he at-least lawfully honoring as it-is-needful honors How for not He
δέ γε ὡς δεῖ τιμῶν εὐσεβής ἐστι; Πάνυ μὲν οὖν,
and at-least as it-is-needful honoring pious is Certainly indeed then

ἔφη. Ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὀρθῶς
he-said He then the-things concerning the gods lawful knowing rightly
ἂν ἡμῖν εὐσεβὴς ὡρισμένος εἴη; Ἐμοὶ γοῦν, ἔφη, δοκεῖ.
— by-us pious defined would-be To-me at-any-rate he-said it-seems
Ἀνθρώποις δὲ ᾗ ἄρα ἔξεστιν ὃν ἄν τις τρόπον
With-men and then is-it-possible whatever — someone way
βούληται χρῆσθαι; Οὐκ ἀλλὰ καὶ περὶ τούτους [ὁ εἰδὼς ἅ]
wishes to-use No but also about these he knowing what
ἐστι νόμιμα, καθ' ἃ δεῖ [πρὸς ἀλλήλους χρῆσθαι,
are lawful according-to which it-is-needful toward one-another to-behave
νόμιμος ἂν εἴη]. Οὐκοῦν οἱ κατὰ ταῦτα χρώμενοι
lawful — would-be Therefore those according-to these-things dealing
ἀλλήλοις ὡς δεῖ χρῶνται; Πῶς γὰρ οὔ; Οὐκοῦν οἵ
with-one-another as it-is-needful deal How for not Therefore those
γε ὡς δεῖ χρώμενοι καλῶς χρῶνται; Πάνυ μὲν οὖν,
at-least as it-is-needful dealing well deal Certainly indeed then
ἔφη. Οὐκοῦν οἵ γε τοῖς ἀνθρώποις καλῶς χρώμενοι
he-said Therefore those at-least with-the men well dealing
καλῶς πράττουσι τἀνθρώπεια πράγματα; Εἰκός γ', ἔφη.
well do the-human affairs Likely at-least he-said
[Οὐκοῦν οἱ τοῖς νόμοις πειθόμενοι δίκαια οὗτοι ποιοῦσι;
Therefore those the laws obeying just-things these do
Πάνυ μὲν οὖν, ἔφη.] Δίκαια δὲ οἶσθα, ἔφη, ὁποῖα
Certainly indeed then he-said Just-things and do-you-know he-said what-sort
καλεῖται; Ἃ οἱ νόμοι κελεύουσιν, ἔφη. Οἱ ἄρα ποιοῦντες
are-called What the laws command he-said Those then doing
ἃ οἱ νόμοι κελεύουσι δίκαιά τε ποιοῦσι καὶ ἃ δεῖ;
what the laws command just-things both do and what is-needful
Πῶς γὰρ οὔ; Οὐκοῦν οἵ γε τὰ δίκαια ποιοῦντες δίκαιοί
How for not Therefore those at-least the just-things doing just
εἰσιν; Οἶμαι ἔγωγ', ἔφη. Οἴει οὖν τινας πείθεσθαι τοῖς
are I-think I-at-least he-said Do-you-think then any to-obey the

νόμοις μὴ εἰδότας ἃ οἱ νόμοι κελεύουσιν; Οὐκ ἔγωγ', ἔφη.
laws not knowing what the laws command Not I-at-least he-said
Εἰδότας δὲ ἃ δεῖ ποιεῖν οἴει τινὰς οἴεσθαι δεῖν
Knowing and what it-is-needful to-do do-you-think any to-think it-needful
μὴ ταῦτα ποιεῖν; Οὐκ οἶμαι, ἔφη. Οἶσθα δέ τινας ἄλλα
not these-things to-do Not I-think he-said Do-you-know and any other-things
ποιοῦντας ἢ ἃ οἴονται δεῖν; Οὐκ ἔγωγ', ἔφη. Οἱ ἄρα
doing than what they-think it-needful Not I-at-least he-said Those then
τὰ περὶ ἀνθρώπους νόμιμα εἰδότες οὗτοι τὰ δίκαια
the-things concerning men lawful knowing these the just-things
ποιοῦσι; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν οἵ γε τὰ δίκαια
do Certainly indeed then he-said Therefore those at-least the just-things
ποιοῦντες δίκαιοί εἰσι; Τίνες γὰρ ἄλλοι; ἔφη. Ὀρθῶς ἄν
doing just are Who for others he-said Rightly —
ποτε ἄρα ὁριζοίμεθα ὁριζόμενοι δικαίους εἶναι τοὺς εἰδότας
ever then would-we-define defining just to-be those knowing
τὰ περὶ ἀνθρώπους νόμιμα; Ἔμοιγε δοκεῖ, ἔφη.
the-things concerning men lawful To-me-at-least it-seems he-said
7 Σοφίαν δὲ τί ἂν φήσαιμεν εἶναι; εἰπέ μοι, πότερά σοι
Wisdom and what — would-we-say to-be tell me whether to-you
δοκοῦσιν οἱ σοφοί, ἃ ἐπίστανται, ταῦτα σοφοὶ εἶναι,
seem the wise what they-know in-these-things wise to-be
ἢ εἰσί τινες ἃ μὴ ἐπίστανται σοφοί; Ἃ ἐπίστανται
or are some what not they-know wise What they-know
δῆλον ὅτι, ἔφη· πῶς γὰρ ἄν τις, ἅ γε μὴ
clear that he-said how for — could-anyone what at-least not
ἐπίσταιτο, ταῦτα σοφὸς εἴη; Ἆρ' οὖν οἱ σοφοὶ ἐπιστήμῃ
he-knew in-these wise be So then the wise by-knowledge
σοφοί εἰσι; Τίνι γὰρ ἄν, ἔφη, ἄλλῳ τις εἴη σοφός,
wise are By-what for — he-said other anyone could-be wise
εἴ γε μὴ ἐπιστήμῃ; Ἄλλο δέ τι σοφίαν οἴει
if at-least not by-knowledge Other and anything wisdom do-you-think

εἶναι ἢ ᾧ σοφοί εἰσιν; Οὐκ ἔγωγε. Ἐπιστήμη ἄρα
to-be than that-by-which wise they-are Not I-at-least Knowledge then
σοφία ἐστίν; Ἔμοιγε δοκεῖ. Ἆρ' οὖν δοκεῖ σοι ἀνθρώπῳ
wisdom is To-me-at-least it-seems So then seems to-you for-a-man
δυνατὸν εἶναι τὰ ὄντα πάντα ἐπίστασθαι; Οὐδὲ μὰ Δί'
possible to-be the things-that-are all to-know Not-even by Zeus
ἔμοιγε πολλοστὸν μέρος αὐτῶν. Πάντα μὲν ἄρα σοφὸν
to-me-at-least a-very-small part of-them In-all indeed then wise
οὐχ οἷόν τε ἄνθρωπον εἶναι; Μὰ Δί' οὐ δῆτα, ἔφη. Ὃ ἄρα
not possible — a-man to-be By Zeus not indeed he-said What then
ἐπίσταται ἕκαστος, τοῦτο καὶ σοφός ἐστιν; Ἔμοιγε δοκεῖ.
knows each in-this also wise he-is To-me-at-least it-seems
Ἆρ' οὖν, ὦ Εὐθύδημε, καὶ τἀγαθὸν οὕτω ζητητέον ἐστί; 8
So then O Euthydemus also the-good thus to-be-sought is
Πῶς; ἔφη. Δοκεῖ σοι τὸ αὐτὸ πᾶσιν ὠφέλιμον εἶναι;
How he-said Seems to-you the same for-all beneficial to-be
Οὐκ ἔμοιγε. Τί δέ; τὸ ἄλλῳ ὠφέλιμον οὐ δοκεῖ
Not to-me-at-least What and the-thing for-one beneficial not seems
σοι ἐνίοτε ἄλλῳ βλαβερὸν εἶναι; Καὶ μάλα, ἔφη. Ἄλλο
to-you sometimes for-another harmful to-be Yes very he-said Other
δ' ἄν τι φαίης ἀγαθὸν εἶναι ἢ τὸ ὠφέλιμον;
and — anything would-you-say good to-be than the beneficial
Οὐκ ἔγωγ', ἔφη. Τὸ ἄρα ὠφέλιμον ἀγαθόν ἐστιν ὅτῳ
Not I-at-least he-said The then beneficial good is to-whomever
ἂν ὠφέλιμον ᾖ; Δοκεῖ μοι, ἔφη.
— beneficial it-be It-seems to-me he-said
Τὸ δὲ καλὸν ἔχοιμεν ἄν πως ἄλλως εἰπεῖν; ἢ ἔστιν, ὃ 9
The and beautiful could-we — somehow otherwise say or is-there what
ὀνομάζεις καλὸν ἢ σῶμα ἢ σκεῦος ἢ ἄλλ' ὁτιοῦν, ὃ
you-name beautiful either body or vessel or other anything-whatever which
οἶσθα πρὸς πάντα καλὸν ὄν; Μὰ Δί' οὐκ ἔγωγ', ἔφη. Ἆρ'
you-know for all-things beautiful being By Zeus not I-at-least he-said So

οὖν, πρὸς ὁ ἂν ἕκαστον χρήσιμον ᾖ, πρὸς τοῦτο ἑκάστῳ
then for whatever — each useful be for this for-each
καλῶς ἔχει χρῆσθαι; Πάνυ μὲν οὖν, ἔφη. Καλὸν δὲ πρὸς
well is-it to-use Certainly indeed then he-said Beautiful and for
ἄλλο τί ἐστιν ἕκαστον, ἢ πρὸς ὁ ἑκάστῳ καλῶς ἔχει
other anything is each than for what for-each well it-is
χρῆσθαι; Οὐδὲ πρὸς ἓν ἄλλο, ἔφη. Τὸ χρήσιμον ἄρα καλόν
to-use Not-even for one other-thing he-said The useful then beautiful
ἐστι πρὸς ὁ ἂν ᾖ χρήσιμον; Ἔμοιγε δοκεῖ, ἔφη.
is for whatever — it-be useful To-me-at-least it-seems he-said
10 Ἀνδρείαν δέ, ὦ Εὐθύδημε, ἆρα τῶν καλῶν νομίζεις εἶναι;
Courage and O Euthydemus then among-the fine-things do-you-think to-be
Κάλλιστον μὲν οὖν ἔγωγ', ἔφη. Χρήσιμον ἄρα οὐ πρὸς
Finest indeed then I-at-least he-said Useful then not for
τὰ ἐλάχιστα νομίζεις τὴν ἀνδρείαν; Νὴ Δί', ἔφη, πρὸς τὰ
the least-things do-you-think the courage By Zeus he-said for the
μέγιστα μὲν οὖν. Ἆρ' οὖν δοκεῖ σοι πρὸς τὰ δεινά
greatest-things indeed then So then seems to-you for the terrible-things
τε καὶ ἐπικίνδυνα χρήσιμον εἶναι τὸ ἀγνοεῖν αὐτά;
both and dangerous useful to-be the to-be-ignorant-of them
Ἥκιστά γ', ἔφη. Οἱ ἄρα μὴ φοβούμενοι τὰ τοιαῦτα
Least at-least he-said Those then not fearing — such-things
διὰ τὸ μὴ εἰδέναι τί ἐστιν οὐκ ἀνδρεῖοί εἰσι; Νὴ
because-of the not to-know what they-are not courageous are By
Δί', ἔφη, πολλοὶ γὰρ ἂν οὕτω γε τῶν τε μαινομένων
Zeus he-said many for — so at-least of-the both mad
καὶ τῶν δειλῶν ἀνδρεῖοι εἶεν. Τί δὲ οἱ καὶ τὰ μὴ
and the cowards courageous would-be What and those even the not
δεινὰ δεδοικότες; Ἔτι γε νὴ Δί' ἧττον, ἔφη. — Ἆρ'
terrible-things fearing Still at-least by Zeus less he-said So

οὖν τοὺς μὲν ἀγαθοὺς πρὸς τὰ δεινὰ καὶ ἐπικίνδυνα
then those indeed good toward the terrible-things and dangerous
ὄντας ἀνδρείους ἡγεῖ εἶναι, τοὺς δὲ κακοὺς δειλούς;
being courageous do-you-think to-be those but bad cowardly
Πάνυ μὲν οὖν, ἔφη. Ἀγαθοὺς δὲ πρὸς τὰ τοιαῦτα νομίζεις 11
Certainly indeed then he-said Good and toward — such-things do-you-think
ἄλλους τινὰς ἢ τοὺς δυναμένους αὐτοῖς καλῶς χρῆσθαι;
other any than those able them well to-use
Οὐκ ἀλλὰ τούτους, ἔφη. Κακοὺς δὲ ἄρα τοὺς οἵους τούτοις
No but these he-said Bad and then those such-as these
κακῶς χρῆσθαι; Τίνας γὰρ ἄλλους; ἔφη. Ἆρ' οὖν ἕκαστοι
badly to-use Whom for others he-said So then each
χρῶνται ὡς οἴονται δεῖν; Πῶς γὰρ ἄλλως; ἔφη. Ἆρ'
use as they-think it-needful How for otherwise he-said So
οὖν οἱ μὴ δυνάμενοι καλῶς χρῆσθαι ἴσασιν ὡς δεῖ
then those not able well to-use know how it-is-needful
χρῆσθαι; Οὐ δήπου γε, ἔφη. Οἱ ἄρα εἰδότες, ὡς δεῖ
to-use Not surely at-least he-said Those then knowing how it-is-needful
χρῆσθαι, οὗτοι καὶ δύνανται; Μόνοι γ', ἔφη. Τί δέ;
to-use these also are-able Alone at-least he-said What and
οἱ μὴ διημαρτηκότες ἆρα κακῶς χρῶνται τοῖς τοιούτοις;
those not having-erred then badly use — such-things
Οὐκ οἶμαι, ἔφη. Οἱ ἄρα κακῶς χρώμενοι διημαρτήκασιν;
Not I-think he-said Those then badly using have-erred
Εἰκός γ', ἔφη. Οἱ μὲν ἄρα ἐπιστάμενοι τοῖς δεινοῖς
Likely at-least he-said Those indeed then knowing-how the terrible-things
τε καὶ ἐπικινδύνοις καλῶς χρῆσθαι ἀνδρεῖοί εἰσιν, οἱ δὲ
both and dangerous well to-use courageous are those but
διαμαρτάνοντες τούτου δειλοί; Ἔμοιγε δοκοῦσιν, ἔφη.
erring in-this cowardly To-me-at-least they-seem he-said

12 Βασιλείαν δὲ καὶ τυραννίδα ἀρχὰς μὲν ἀμφοτέρας ἡγεῖτο
Kingship and and tyranny rules indeed both he-thought
εἶναι, διαφέρειν δὲ ἀλλήλων ἐνόμιζε. τὴν μὲν γὰρ
to-be to-differ but from-one-another he-thought the indeed for
ἑκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν
willing both of-the men and according-to laws of-the
πόλεων ἀρχὴν βασιλείαν ἡγεῖτο, τὴν δὲ ἀκόντων τε καὶ μὴ
cities rule kingship he-thought the but of-unwilling both and not
κατὰ νόμους, ἀλλ' ὅπως ὁ ἄρχων βούλοιτο, τυραννίδα.
according-to laws but as the ruler wished tyranny
καὶ ὅπου μὲν ἐκ τῶν τὰ νόμιμα ἐπιτελούντων αἱ ἀρχαὶ
and where indeed from those the lawful-things performing the offices
καθίστανται, ταύτην μὲν τὴν πολιτείαν ἀριστοκρατίαν
are-filled this indeed the constitution aristocracy
ἐνόμιζεν εἶναι, ὅπου δ' ἐκ τιμημάτων, πλουτοκρατίαν,
he-thought to-be where but from property-ratings plutocracy
ὅπου δ' ἐκ πάντων, δημοκρατίαν.
where and from all democracy

13 Εἰ δέ τις αὐτῷ περί του ἀντιλέγοι μηδὲν ἔχων σαφὲς
If and someone with-him about something contradicted nothing having clear
λέγειν, ἀλλ' ἄνευ ἀποδείξεως ἤτοι σοφώτερον φάσκων
to-say but without proof either wiser claiming
εἶναι ὃν αὐτὸς λέγοι, ἢ πολιτικώτερον ἢ ἀνδρειότερον ἢ
to-be whom himself he-meant or more-statesmanlike or braver or
ἄλλο τι τῶν τοιούτων, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν
other something — of-such-things to the hypothesis he-would-bring-back
ἂν πάντα τὸν λόγον ὧδέ πως·
— all the argument thus somehow

14 Φὴς σὺ ἀμείνω πολίτην εἶναι ὃν σὺ ἐπαινεῖς ἢ
You-say you better citizen to-be whom you praise than
ὃν ἐγώ; Φημὶ γὰρ οὖν. Τί οὖν οὐκ ἐκεῖνο πρῶτον
whom I I-say for indeed Why then not that first

ἐπεσκεψάμεθα, τί ἐστιν ἔργον ἀγαθοῦ πολίτου; Ποιῶμεν
did-we-consider what is the-work of-a-good citizen Let-us-do
τοῦτο. Οὐκοῦν ἐν μὲν χρημάτων διοικήσει κρατοίη ἂν ὁ
this Therefore in indeed of-money management would-prevail — he
χρήμασιν εὐπορωτέραν τὴν πόλιν ποιῶν; Πάνυ μὲν οὖν.
with-money more-prosperous the city making Certainly indeed then
Ἐν δέ γε πολέμῳ ὁ καθυπερτέραν τῶν ἀντιπάλων;
In and at-least war he superior than-the opponents
Πῶς γὰρ οὔ; Ἐν δὲ πρεσβείᾳ ἆρ᾽ ὃς ἂν φίλους
How for not In and an-embassy then whoever — friends
ἀντὶ πολεμίων παρασκευάζῃ; Εἰκός γε. Οὐκοῦν καὶ ἐν
instead-of enemies provides Likely at-least Therefore also in
δημηγορίᾳ ὁ στάσεις τε παύων καὶ ὁμόνοιαν ἐμποιῶν;
public-speaking he factions both stopping and concord producing
Ἔμοιγε δοκεῖ. οὕτω δὲ τῶν λόγων ἐπαναγομένων καὶ
To-me-at-least it-seems so and the arguments being-brought-back also
τοῖς ἀντιλέγουσιν αὐτοῖς φανερὸν ἐγίγνετο τἀληθές.
to-the contradicting themselves evident became the-truth
ὁπότε δὲ αὐτός τι τῷ λόγῳ διεξίοι, διὰ τῶν 15
whenever and himself anything in-the argument went-through through the
μάλιστα ὁμολογουμένων ἐπορεύετο, νομίζων ταύτην τὴν
most agreed-upon-things he-proceeded thinking this —
ἀσφάλειαν εἶναι λόγου. τοιγαροῦν πολὺ μάλιστα ὧν
safety to-be of-argument therefore much most of-whom
ἐγὼ οἶδα, ὅτε λέγοι, τοὺς ἀκούοντας ὁμολογοῦντας
I know when he-spoke the hearers agreeing
παρεῖχε. ἔφη δὲ καὶ Ὅμηρον τῷ Ὀδυσσεῖ ἀναθεῖναι τὸ
he-made he-said and also Homer — to-Odysseus to-have-ascribed the
ἀσφαλῆ ῥήτορα εἶναι, ὡς ἱκανὸν αὐτὸν ὄντα διὰ τῶν
safe speaker to-be as able him being through the
δοκούντων τοῖς ἀνθρώποις ἄγειν τοὺς λόγους.
seeming to-the men to-lead the arguments

Socrates made his companions self-sufficient. He taught geometry only as far as measuring land, and astronomy only as far as telling the hours and seasons, warning against Anaxagoras' speculations about the sun. Arithmetic too was to be learned only where useful. He urged them to care for their health, and to use divination for what human wisdom cannot know.

1 Ὅτι μὲν οὖν ἁπλῶς τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο
That indeed then simply — his-own opinion declared
Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, δοκεῖ μοι δῆλον
Socrates to those associating with-him seems to-me clear
ἐκ τῶν εἰρημένων εἶναι· ὅτι δὲ καὶ αὐτάρκεις ἐν ταῖς
from the-things said to-be that and also self-sufficient in the
προσηκούσαις πράξεσιν αὐτοὺς εἶναι ἐπεμελεῖτο, νῦν τοῦτο
fitting actions them to-be he-took-care now this
λέξω. πάντων μὲν γὰρ ὧν ἐγὼ οἶδα μάλιστα ἔμελεν
I-shall-tell of-all indeed for whom I know most it-concerned
αὐτῷ εἰδέναι, ὅτου τις ἐπιστήμων εἴη τῶν συνόντων
him to-know in-what anyone knowledgeable was of-the associates
αὐτῷ· ὧν δὲ προσήκει ἀνδρὶ καλῷ κἀγαθῷ εἰδέναι, ὅ τι
with-him of-what and it-befits a-man fine and-good to-know what ever
μὲν αὐτὸς εἰδείη, πάντων προθυμότατα ἐδίδασκεν· ὅτου δὲ
indeed himself knew of-all most-eagerly he-taught in-what but
αὐτὸς ἀπειρότερος εἴη, πρὸς τοὺς ἐπισταμένους ἦγεν αὐτούς.
himself more-inexperienced was to those knowing he-led them
2 ἐδίδασκε δὲ καὶ μέχρι ὅτου δέοι ἔμπειρον εἶναι
he-taught and also up-to what-point it-was-needful experienced to-be
ἑκάστου πράγματος τὸν ὀρθῶς πεπαιδευμένον. αὐτίκα
in-each matter the rightly educated for-instance
γεωμετρίαν μέχρι μὲν τούτου ἔφη δεῖν μανθάνειν,
geometry up-to indeed this he-said it-is-needful to-learn

ἕως ἱκανός τις γένοιτο, εἴ ποτε δεήσειε, γῆν μέτρῳ
until capable anyone became if ever it-should-be-needful land by-measure
ὀρθῶς ἢ παραλαβεῖν ἢ παραδοῦναι ἢ διανεῖμαι ἢ ἔργον
rightly either to-take-over or to-hand-over or to-divide or work
ἀποδείξασθαι· οὕτω δὲ τοῦτο ῥᾴδιον εἶναι μαθεῖν ὥστε τὸν
to-show so and this easy to-be to-learn that the
προσέχοντα τὸν νοῦν τῇ μετρήσει ἅμα τήν τε γῆν
attending the mind to-the measurement at-the-same-time the both land
ὁπόση ἐστὶν εἰδέναι καὶ ὡς μετρεῖται ἐπιστάμενον ἀπιέναι.
how-much is to-know and how it-is-measured knowing to-go-away
τὸ δὲ μέχρι τῶν δυσσυνέτων διαγραμμάτων γεωμετρίαν 3
the but up-to the hard-to-understand diagrams geometry
μανθάνειν ἀπεδοκίμαζεν. ὅ τι μὲν γὰρ ὠφελοίη ταῦτα,
to-learn he-disapproved what ever indeed for they-benefited these-things
οὐκ ἔφη ὁρᾶν· καίτοι οὐκ ἄπειρός γε αὐτῶν ἦν· ἔφη
not he-said to-see and-yet not inexperienced at-least of-them he-was he-said
δὲ ταῦτα ἱκανὰ εἶναι ἀνθρώπου βίον κατατρίβειν καὶ
and these-things sufficient to-be of-a-man life to-wear-away and
ἄλλων πολλῶν τε καὶ ὠφελίμων μαθημάτων ἀποκωλύειν.
from-other many both and useful studies to-hinder
ἐκέλευε δὲ καὶ ἀστρολογίας ἐμπείρους γίγνεσθαι, καὶ 4
he-bade and also of-astronomy experienced to-become and
ταύτης μέντοι μέχρι τοῦ νυκτός τε ὥραν καὶ μηνὸς καὶ
of-this however up-to the of-night both hour and of-month and
ἐνιαυτοῦ δύνασθαι γιγνώσκειν ἕνεκα πορείας τε καὶ πλοῦ
of-year to-be-able to-know for-the-sake of-journey both and voyage
καὶ φυλακῆς, καὶ ὅσα ἄλλα ἢ νυκτὸς ἢ μηνὸς ἢ
and watch and as-many-as other-things either by-night or by-month or
ἐνιαυτοῦ πράττεται, πρὸς ταῦτ᾽ ἔχειν τεκμηρίοις χρῆσθαι,
by-year are-done for these-things to-have signs to-use
τὰς ὥρας τῶν εἰρημένων διαγιγνώσκοντας· καὶ ταῦτα δὲ
the hours of-the said distinguishing and these-things and

ῥᾴδια εἶναι μαθεῖν παρά τε νυκτοθηρῶν καὶ κυβερνητῶν
easy to-be to-learn from both night-hunters and steersmen
καὶ ἄλλων πολλῶν, οἷς ἐπιμελὲς ταῦτα εἰδέναι.
and others many to-whom it-is-a-concern these-things to-know
5 τὸ δὲ μέχρι τούτου ἀστρονομίαν μανθάνειν, μέχρι τοῦ
the but up-to this astronomy to-learn up-to the
καὶ τὰ μὴ ἐν τῇ αὐτῇ περιφορᾷ ὄντα, καὶ τοὺς
also the-things not in the same revolution being and the
πλάνητάς τε καὶ ἀσταθμήτους ἀστέρας, γνῶναι καὶ
planets both and unstable stars to-know and
τὰς ἀποστάσεις αὐτῶν ἀπὸ τῆς γῆς καὶ τὰς περιόδους
the distances of-them from the earth and the periods
καὶ τὰς αἰτίας αὐτῶν ζητοῦντας κατατρίβεσθαι, ἰσχυρῶς
and the causes of-them seeking to-be-worn-out strongly
ἀπέτρεπεν. ὠφέλειαν μὲν γὰρ οὐδεμίαν οὐδ' ἐν τούτοις
he-dissuaded benefit indeed for none not-even in these-things
ἔφη ὁρᾶν· καίτοι οὐδὲ τούτων γε ἀνήκοος ἦν· ἔφη
he-said to-see and-yet not-even of-these at-least unacquainted he-was he-said
δὲ καὶ ταῦτα ἱκανὰ εἶναι κατατρίβειν ἀνθρώπου βίον
and also these-things sufficient to-be to-wear-away of-a-man life
καὶ πολλῶν καὶ ὠφελίμων ἀποκωλύειν.
and from-many and useful to-hinder
6 ὅλως δὲ τῶν οὐρανίων, ᾗ ἕκαστα ὁ θεὸς μηχανᾶται,
altogether and of-the heavenly-things how each the god contrives
φροντιστὴν γίγνεσθαι ἀπέτρεπεν· οὔτε γὰρ εὑρετὰ
a-thinker to-become he-dissuaded neither for discoverable
ἀνθρώποις αὐτὰ ἐνόμιζεν εἶναι οὔτε χαρίζεσθαι θεοῖς
by-men them he-thought to-be nor to-please the-gods
ἂν ἡγεῖτο τὸν ζητοῦντα ἃ ἐκεῖνοι σαφηνίσαι οὐκ
— he-considered the-one seeking what those to-make-clear not
ἐβουλήθησαν. κινδυνεῦσαι δ' ἂν ἔφη καὶ παραφρονῆσαι
wished to-run-the-risk and — he-said also to-go-mad

τὸν ταῦτα μεριμνῶντα οὐδὲν ἧττον ἢ Ἀναξαγόρας
the-one these-things pondering no less than Anaxagoras
παρεφρόνησεν ὁ μέγιστον φρονήσας ἐπὶ τῷ τὰς τῶν
went-mad he most having-prided-himself on the the of-the
θεῶν μηχανὰς ἐξηγεῖσθαι.
gods contrivances to-explain
ἐκεῖνος γὰρ λέγων μὲν τὸ αὐτὸ εἶναι πῦρ τε καὶ ἥλιον 7
that-one for saying indeed the same to-be fire both and sun
ἠγνόει, ὅτι τὸ μὲν πῦρ οἱ ἄνθρωποι ῥᾳδίως καθορῶσιν,
did-not-know that the indeed fire the men easily look-at
εἰς δὲ τὸν ἥλιον οὐ δύνανται ἀντιβλέπειν, καὶ ὑπὸ
at but the sun not are-able to-look-directly and by
μὲν τοῦ ἡλίου καταλαμπόμενοι τὰ χρώματα μελάντερα
indeed the sun shone-upon the complexions darker
ἔχουσιν, ὑπὸ δὲ τοῦ πυρὸς οὔ· ἠγνόει δὲ καί, ὅτι
they-have by but the fire not he-did-not-know and also that
τῶν ἐκ τῆς γῆς φυομένων ἄνευ μὲν ἡλίου αὐγῆς οὐδὲν
of-the from the earth growing-things without indeed of-sun light nothing
δύναται καλῶς αὔξεσθαι, ὑπὸ δὲ τοῦ πυρὸς θερμαινόμενα
can well grow by but the fire heated
πάντα ἀπόλλυται· φάσκων δὲ τὸν ἥλιον λίθον διάπυρον
all perish claiming and the sun a-stone red-hot
εἶναι καὶ τοῦτο ἠγνόει, ὅτι λίθος μὲν ἐν πυρὶ ὢν
to-be also this he-did-not-know that a-stone indeed in fire being
οὔτε λάμπει οὔτε πολὺν χρόνον ἀντέχει, ὁ δὲ ἥλιος τὸν
neither shines nor long time holds-out the but sun the
πάντα χρόνον πάντων λαμπρότατος ὢν διαμένει.
all time of-all brightest being remains
ἐκέλευε δὲ καὶ λογισμοὺς μανθάνειν. καὶ τούτων δὲ 8
he-bade and also calculations to-learn and of-these and
ὁμοίως τοῖς ἄλλοις ἐκέλευε φυλάττεσθαι τὴν μάταιον
likewise to-the others he-bade to-guard-against the vain

πραγματείαν, μέχρι δὲ τοῦ ὠφελίμου πάντα καὶ αὐτὸς
labor up-to and the useful all-things also himself
συνεσκόπει καὶ συνδιεξῄει τοῖς συνοῦσι.
examined-together and went-through-together with-the associates
9 προύτρεπε δὲ σφόδρα καὶ ὑγιείας ἐπιμελεῖσθαι τοὺς
he-urged and strongly also health to-care-for the
συνόντας παρά τε τῶν εἰδότων μανθάνοντας, ὅσα
associates from both the knowing learning as-much-as
ἐνδέχοιτο, καὶ ἑαυτῷ ἕκαστον προσέχοντα διὰ παντὸς
was-possible and to-himself each attending through all
τοῦ βίου, τί βρῶμα ἢ τί πῶμα ἢ ποῖος πόνος
the life what food or what drink or what-sort toil
συμφέροι αὐτῷ, καὶ πῶς τούτοις χρώμενος ὑγιεινότατ᾽
is-advantageous to-him and how these using most-healthily
ἂν διάγοι· τοῦ γὰρ οὕτω προσέχοντος ἑαυτῷ ἔργον
— he-might-live of-the for so attending to-himself a-task
ἔφη εἶναι εὑρεῖν ἰατρὸν τὰ πρὸς ὑγίειαν συμφέροντα
he-said it-was to-find a-doctor the-things for health advantageous
αὐτῷ μᾶλλον διαγιγνώσκοντα [αὐτοῦ].
to-him more distinguishing than-himself
10 [Εἰ δέ τις μᾶλλον ἢ κατὰ τὴν ἀνθρωπίνην σοφίαν
If and someone more than according-to the human wisdom
ὠφελεῖσθαι βούλοιτο, συνεβούλευε μαντικῆς ἐπιμελεῖσθαι.
to-be-benefited wished he-advised divination to-cultivate
τὸν γὰρ εἰδότα δι᾽ ὧν οἱ θεοὶ τοῖς ἀνθρώποις
the-one for knowing through which the gods to-the men
περὶ τῶν πραγμάτων σημαίνουσιν οὐδέποτ᾽ ἔρημον ἔφη
about the affairs signify never bereft he-said
γίγνεσθαι συμβουλῆς θεῶν.
to-become of-counsel of-gods

Socrates' divine sign did not fail him: he was old, and died with courage and gentleness after thirty days lived as cheerfully as before. Hermogenes reports that the sign opposed his preparing a defense, since the god judged it better for him to die before old age. Xenophon ends by describing him as pious, just, self-controlled, prudent, and the best and happiest of men.

Εἰ δέ τις, ὅτι φάσκοντος αὐτοῦ τὸ δαιμόνιον ἑαυτῷ 1
If and someone because claiming he the divine-sign to-himself
προσημαίνειν, ἃ τε δέοι καὶ ἃ μὴ δέοι
to-indicate-beforehand the-things both it-was-needful and what not it-was-needful
ποιεῖν, ὑπὸ τῶν δικαστῶν κατεγνώσθη θάνατος, οἴεται
to-do by the jurors was-decreed death thinks
αὐτὸν ἐλέγχεσθαι περὶ τοῦ δαιμονίου ψευδόμενον, ἐννοησάτω
him to-be-convicted about the divine-sign lying let-him-consider
πρῶτον μέν, ὅτι οὕτως ἤδη τότε πόρρω τῆς ἡλικίας ἦν,
first indeed that so already then far-along in-the age he-was
ὥστ', εἰ καὶ μὴ τότε, οὐκ ἂν πολλῷ ὕστερον τελευτῆσαι τὸν
that if even not then not — much later to-have-ended the
βίον· εἶτα ὅτι τὸ μὲν ἀχθεινότατον τοῦ βίου καὶ ἐν ᾧ
life then that the indeed most-burdensome of-the life and in which
πάντες τὴν διάνοιαν μειοῦνται ἀπέλιπεν, ἀντὶ δὲ τούτου
all the mind are-diminished he-left instead-of and this
τῆς ψυχῆς τὴν ῥώμην ἐπιδειξάμενος εὔκλειαν προσεκτήσατο,
of-the soul the strength having-displayed good-fame he-acquired-besides
τήν τε δίκην πάντων ἀνθρώπων ἀληθέστατα καὶ
the both trial of-all men most-truthfully and
ἐλευθεριώτατα καὶ δικαιότατα εἰπὼν καὶ τὴν κατάγνωσιν
most-freely and most-justly having-spoken and the sentence
τοῦ θανάτου πραότατα καὶ ἀνδρωδέστατα ἐνεγκών.
of-the death most-gently and most-manfully having-borne

2 ὁμολογεῖται γὰρ οὐδένα πω τῶν μνημονευομένων
it-is-agreed for no-one yet of-the remembered
ἀνθρώπων κάλλιον θάνατον ἐνεγκεῖν. ἀνάγκη μὲν γὰρ
men more-finely death to-have-borne necessity indeed for
ἐγένετο αὐτῷ μετὰ τὴν κρίσιν τριάκοντα ἡμέρας βιῶναι
there-was for-him after the trial thirty days to-live
διὰ τὸ Δήλια μὲν ἐκείνου τοῦ μηνὸς εἶναι, τὸν δὲ
because-of the Delia indeed of-that — month to-be the and
νόμον μηδένα ἐᾶν δημοσίᾳ ἀποθνῄσκειν ἕως ἂν ἡ
law no-one to-allow publicly to-die until — the
θεωρία ἐκ Δήλου ἐπανέλθῃ, καὶ τὸν χρόνον τοῦτον
sacred-embassy from Delos return and the time this
ἅπασι τοῖς συνήθεσι φανερὸς ἐγένετο οὐδὲν ἀλλοιότερον
to-all the intimates evident he-was in-nothing differently
διαβιοὺς ἢ τὸν ἔμπροσθεν χρόνον· καίτοι τὸν ἔμπροσθέν
living than the former time and-yet the former
γε πάντων ἀνθρώπων μάλιστα ἐθαυμάζετο ἐπὶ τῷ
at-least of-all men most he-was-admired for the
εὐθύμως τε καὶ εὐκόλως ζῆν.
cheerfully both and contentedly to-live

3 καὶ πῶς ἄν τις κάλλιον ἢ οὕτως ἀποθάνοι; ἢ ποῖος
and how — anyone more-finely than so could-die or what-sort
ἂν εἴη θάνατος καλλίων ἢ ὃν κάλλιστά τις ἀποθάνοι;
— would-be death finer than what most-finely one could-die
ποῖος δ' ἂν γένοιτο θάνατος εὐδαιμονέστερος τοῦ
what-sort and — might-be death happier than-the
καλλίστου; ἢ ποῖος θεοφιλέστερος τοῦ εὐδαιμονεστάτου;
finest or what-sort dearer-to-the-gods than-the happiest

4 Λέξω δὲ καὶ ἃ Ἑρμογένους τοῦ Ἱππονίκου ἤκουσα περὶ
I-shall-tell and also what from-Hermogenes the son-of-Hipponicus I-heard about
αὐτοῦ. ἔφη γάρ, ἤδη Μελήτου γεγραμμένου αὐτὸν τὴν
him he-said for already Meletus having-indicted him the

γραφήν, αὐτὸς ἀκούων αὐτοῦ πάντα μᾶλλον ἢ περὶ τῆς
indictment himself hearing him everything rather than about the
δίκης διαλεγομένου λέγειν αὐτῷ, ὡς χρὴ σκοπεῖν, ὅ τι
trial conversing to-say to-him that it-was-needful to-consider what ever
ἀπολογήσεται. τὸν δὲ τὸ μὲν πρῶτον εἰπεῖν· Οὐ γὰρ δοκῶ
he-would-say-in-defense him and the indeed first to-say Not for do-I-seem
σοι τοῦτο μελετῶν διαβεβιωκέναι; ἐπεὶ δὲ αὐτὸν ἤρετο,
to-you this practicing to-have-lived when and him he-asked
ὅπως, εἰπεῖν αὐτόν, ὅτι οὐδὲν ἄλλο ποιῶν διαγεγένηται ἢ
how to-say him that nothing else doing he-had-spent-his-life than
διασκοπῶν μὲν τά τε δίκαια καὶ τὰ ἄδικα, πράττων
examining indeed the both just-things and the unjust-things doing
δὲ τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχόμενος, ἥνπερ
and the just-things and from-the unjust-things abstaining which-very
νομίζοι καλλίστην μελέτην ἀπολογίας εἶναι.
he-thought finest practice of-defense to-be
αὐτὸς δὲ πάλιν εἰπεῖν· Οὐχ ὁρᾷς, ὦ Σώκρατες, ὅτι οἱ 5
himself and again to-say Not do-you-see O Socrates that the
Ἀθήνησι δικασταὶ πολλοὺς μὲν ἤδη μηδὲν ἀδικοῦντας
at-Athens jurors many indeed already nothing doing-wrong
λόγῳ παραχθέντες ἀπέκτειναν, πολλοὺς δὲ ἀδικοῦντας
by-speech misled put-to-death many and doing-wrong
ἀπέλυσαν; Ἀλλὰ νὴ τὸν Δία, φάναι αὐτόν, ὦ Ἑρμόγενες,
acquitted But by — Zeus to-say him O Hermogenes
ἤδη μου ἐπιχειροῦντος φροντίσαι τῆς πρὸς τοὺς δικαστὰς
already me attempting to-think-about the toward the jurors
ἀπολογίας ἠναντιώθη τὸ δαιμόνιον.
defense opposed-it the divine-sign
καὶ αὐτὸς εἰπεῖν· Θαυμαστὰ λέγεις. τὸν δέ· Θαυμάζεις, 6
and himself to-say Marvelous-things you-say him and Do-you-wonder
φάναι, εἰ τῷ θεῷ δοκεῖ βέλτιον εἶναι ἐμὲ τελευτᾶν τὸν
to-say if to-the god it-seems better to-be me to-end the

βίον ἤδη; οὐκ οἶσθ᾽ ὅτι μέχρι μὲν τοῦδε τοῦ χρόνου ἐγὼ
life now not you-know that up-to indeed this — time I
οὐδενὶ ἀνθρώπων ὑφείμην ἂν οὔτε βέλτιον οὔθ᾽ ἥδιον
to-no-one of-men would-yield — neither better nor more-pleasantly
ἐμοῦ βεβιωκέναι; ἄριστα μὲν γὰρ οἶμαι ζῆν τοὺς μάλιστα
than-me to-have-lived best indeed for I-think to-live those most
ἐπιμελομένους τοῦ ὡς βελτίστους γίγνεσθαι, ἥδιστα δὲ
taking-care of-the as best to-become most-pleasantly and
τοὺς μάλιστα αἰσθανομένους ὅτι βελτίους γίγνονται.
those most perceiving that better they-become

7 ἃ ἐγὼ μέχρι τοῦδε τοῦ χρόνου ἠσθανόμην ἐμαυτῷ
which I up-to this — time perceived for-myself
συμβαίνοντα, καὶ τοῖς ἄλλοις ἀνθρώποις ἐντυγχάνων καὶ
happening and with-the other men meeting and
πρὸς τοὺς ἄλλους παραθεωρῶν ἐμαυτὸν οὕτω διατετέλεκα
against the others comparing myself so I-have-continued
περὶ ἐμαυτοῦ γιγνώσκων· καὶ οὐ μόνον ἐγώ, ἀλλὰ καὶ οἱ
about myself thinking and not only I but also —
ἐμοὶ φίλοι οὕτως ἔχοντες περὶ ἐμοῦ διατελοῦσιν, οὐ διὰ
my friends so being-disposed about me continue not because-of
τὸ φιλεῖν ἐμέ, καὶ γὰρ οἱ τοὺς ἄλλους φιλοῦντες οὕτως
the to-love me and for those the others loving so
ἂν εἶχον πρὸς τοὺς ἑαυτῶν φίλους, ἀλλὰ διόπερ
— would-have-been-disposed toward — their-own friends but because
καὶ αὐτοὶ ἂν οἴονται ἐμοὶ συνόντες βέλτιστοι γίγνεσθαι.
also themselves — think with-me being-with best to-become

8 εἰ δὲ βιώσομαι πλείω χρόνον, ἴσως ἀναγκαῖον ἔσται
if and I-shall-live more time perhaps necessary it-will-be
τὰ τοῦ γήρως ἐπιτελεῖσθαι καὶ ὁρᾶν τε καὶ ἀκούειν
the-things of-the old-age to-be-accomplished and to-see both and to-hear
ἧττον καὶ διανοεῖσθαι χεῖρον καὶ δυσμαθέστερον ἀποβαίνειν
less and to-think worse and slower-to-learn to-turn-out

καὶ ἐπιλησμονέστερον, καὶ ὧν πρότερον βελτίων ἦν,
and more-forgetful and than-what before better I-was
τούτων χείρω γίγνεσθαι· ἀλλὰ μὴν ταῦτά γε μὴ
than-these worse to-become but indeed these-things at-least not
αἰσθανομένῳ μὲν ἀβίωτος ἂν εἴη ὁ βίος, αἰσθανόμενον
perceiving indeed unlivable — would-be the life perceiving
δὲ πῶς οὐκ ἀνάγκη χεῖρόν τε καὶ ἡδέστερον ζῆν;
but how not necessity worse both and more-unpleasantly to-live
ἀλλὰ μὴν εἴ γε ἀδίκως ἀποθανοῦμαι, τοῖς μὲν ἀδίκως 9
but indeed if at-least unjustly I-shall-die for-those indeed unjustly
ἐμὲ ἀποκτείνασιν αἰσχρὸν ἂν εἴη τοῦτο· εἰ γὰρ τὸ
me having-killed shameful — would-be this if for the
ἀδικεῖν αἰσχρόν ἐστι, πῶς οὐκ αἰσχρὸν καὶ τὸ ἀδίκως
to-do-wrong shameful is how not shameful also the unjustly
ὁτιοῦν ποιεῖν; ἐμοὶ δὲ τί αἰσχρὸν τὸ ἑτέρους μὴ
anything-whatever to-do to-me but what shameful the others not
δύνασθαι περὶ ἐμοῦ τὰ δίκαια μήτε γνῶναι μήτε ποιῆσαι;
to-be-able about me the just-things either to-recognize or to-do
ὁρῶ δ' ἔγωγε καὶ τὴν δόξαν τῶν προγεγονότων ἀνθρώπων 10
I-see and I-at-least also the repute of-the bygone men
ἐν τοῖς ἐπιγιγνομένοις οὐχ ὁμοίαν καταλειπομένην τῶν
among the later not alike left of-the
τε ἀδικησάντων καὶ τῶν ἀδικηθέντων. οἶδα δ' ὅτι
both having-done-wrong and of-those having-been-wronged I-know and that
καὶ ἐγὼ ἐπιμελείας τεύξομαι ὑπ' ἀνθρώπων, καὶ ἐὰν νῦν
also I attention will-obtain from men even if now
ἀποθάνω, οὐχ ὁμοίως τοῖς ἐμὲ ἀποκτείνασιν· οἶδα γὰρ
I-die not alike to-those me having-killed I-know for
ἀεὶ μαρτυρήσεσθαί μοι, ὅτι ἐγὼ ἠδίκησα μὲν οὐδένα
always they-will-bear-witness for-me that I wronged indeed no-one
πώποτε ἀνθρώπων οὐδὲ χείρω ἐποίησα, βελτίους δὲ ποιεῖν
ever of-men nor worse made better but to-make

ἐπειρώμην ἀεὶ τοὺς ἐμοὶ συνόντας. τοιαῦτα μὲν πρὸς
tried always those me associating-with such-things indeed with
Ἑρμογένη τε διελέχθη καὶ πρὸς τοὺς ἄλλους.]
Hermogenes both he-conversed and with the others
11 τῶν δὲ Σωκράτη γιγνωσκόντων, οἷος ἦν, οἱ ἀρετῆς
of-those and Socrates knowing what-sort he-was those virtue
ἐφιέμενοι πάντες ἔτι καὶ νῦν διατελοῦσι πάντων μάλιστα
aiming-at all still even now continue of-all most
ποθοῦντες ἐκεῖνον, ὡς ὠφελιμώτατον ὄντα πρὸς ἀρετῆς
longing-for him as most-helpful being for of-virtue
ἐπιμέλειαν. ἐμοὶ μὲν δή, τοιοῦτος ὢν οἷον ἐγὼ διήγημαι,
cultivation to-me indeed truly such being as I have-described
εὐσεβὴς μὲν οὕτως ὥστε μηδὲν ἄνευ τῆς τῶν θεῶν
pious indeed so that nothing without the of-the gods
γνώμης ποιεῖν, δίκαιος δὲ ὥστε βλάπτειν μὲν μηδὲ
judgment to-do just and so-as to-harm indeed not-even
μικρὸν μηδένα, ὠφελεῖν δὲ τὰ μέγιστα τοὺς χρωμένους
little anyone to-benefit but the greatest-things those associating-with
αὐτῷ, ἐγκρατὴς δὲ ὥστε μηδέποτε προαιρεῖσθαι τὸ
him self-controlled and so-as never to-choose the
ἥδιον ἀντὶ τοῦ βελτίονος, φρόνιμος δὲ ὥστε μὴ
more-pleasant instead-of the better prudent and so-as not
διαμαρτάνειν κρίνων τὰ βελτίω καὶ τὰ χείρω μηδὲ ἄλλου
to-err judging the better and the worse nor other
προσδέεσθαι, ἀλλ' αὐτάρκης εἶναι πρὸς τὴν τούτων γνῶσιν,
to-need-besides but self-sufficient to-be for the of-these knowledge
ἱκανὸς δὲ καὶ λόγῳ εἰπεῖν τε καὶ διορίσασθαι τὰ τοιαῦτα,
able and also by-word to-say both and to-define — such-things
ἱκανὸς δὲ καὶ ἄλλους δοκιμάσαι τε καὶ ἁμαρτάνοντας
able and also others to-test both and erring
ἐλέγξαι καὶ προτρέψασθαι ἐπ' ἀρετὴν καὶ καλοκαγαθίαν,
to-refute and to-urge toward virtue and nobility

ἐδόκει τοιοῦτος εἶναι οἷος ἂν εἴη ἄριστός τε ἀνὴρ
he-seemed such to-be as — would-be best both man
καὶ εὐδαιμονέστατος. [εἰ δέ τῳ μὴ ἀρέσκει ταῦτα,
and happiest if and to-anyone not pleases these-things
παραβάλλων τὸ ἄλλων ἦθος πρὸς ταῦτα οὕτω κρινέτω.]
comparing the of-others character with these-things so let-him-judge

XENOPHON

ΑΠΟΛΟΓΙΑ ΣΩΚΡΑΤΟΥΣ

Apology of Socrates

Xenophon writes to explain Socrates' lofty speech at his trial. Hermogenes saw him talking of everything but his defense and urged him to prepare; Socrates said his life had been his defense and that the divine sign twice opposed him. He had lived the best and happiest of lives, and the god perhaps granted him an easy death before old age.

Σωκράτους δὲ ἄξιόν μοι δοκεῖ εἶναι μεμνῆσθαι καὶ ὡς 1
Of-Socrates and worth to-me it-seems to-be to-remember also how
ἐπειδὴ ἐκλήθη εἰς τὴν δίκην ἐβουλεύσατο περί τε τῆς
when he-was-summoned to the trial he-deliberated about both the
ἀπολογίας καὶ τῆς τελευτῆς τοῦ βίου. γεγράφασι μὲν οὖν
defense and the end of-the life have-written indeed then
περὶ τούτου καὶ ἄλλοι καὶ πάντες ἔτυχον τῆς μεγαληγορίας
about this also others and all have-hit-upon the lofty-speech
αὐτοῦ· ᾧ καὶ δῆλον ὅτι τῷ ὄντι οὕτως ἐρρήθη ὑπὸ
of-him by-which also clear that in reality so it-was-spoken by
Σωκράτους. ἀλλ' ὅτι ἤδη ἑαυτῷ ἡγεῖτο αἱρετώτερον
Socrates but that already for-himself he-thought more-desirable
εἶναι τοῦ βίου θάνατον, τοῦτο οὐ διεσαφήνισαν· ὥστε
to-be than-the life death this not they-made-clear so-that
ἀφρονεστέρα αὐτοῦ φαίνεται εἶναι ἡ μεγαληγορία.
rather-foolish of-him appears to-be the lofty-speech
Ἑρμογένης μέντοι ὁ Ἱπποτίκου ἑταῖρός τε ἦν αὐτῷ καὶ 2
Hermogenes however the son-of-Hipponicus companion both was to-him and
ἐξήγγειλε περὶ αὐτοῦ τοιαῦτα ὥστε πρέπουσαν φαίνεσθαι
reported about him such-things that fitting to-appear
τὴν μεγαληγορίαν αὐτοῦ τῇ διανοίᾳ. ἐκεῖνος γὰρ ἔφη
the lofty-speech of-him to-the intention he for said

ὁρῶν αὐτὸν περὶ πάντων μᾶλλον διαλεγόμενον ἢ περὶ
seeing him about everything rather conversing than about
τῆς δίκης εἰπεῖν,
the trial to-say

3 Οὐκ ἐχρῆν μέντοι σκοπεῖν, ὦ Σώκρατες, καὶ ὅ τι
Not it-was-needful however to-consider O Socrates also what ever
ἀπολογήσει; τὸν δὲ τὸ μὲν πρῶτον ἀποκρίνασθαι, Οὐ
you-will-say-in-defense him and the indeed first to-answer Not
γὰρ δοκῶ σοι ἀπολογεῖσθαι μελετῶν διαβεβιωκέναι; ἐπεὶ
for do-I-seem to-you to-make-a-defense practicing to-have-lived when
δ' αὐτὸν ἐρέσθαι, Πῶς; Ὅτι οὐδὲν ἄδικον διαγεγένημαι
and him to-ask How Because nothing unjust I-have-continued
ποιῶν· ἥνπερ νομίζω μελέτην εἶναι καλλίστην ἀπολογίας.
doing which-very I-think practice to-be finest of-defense

4 ἐπεὶ δὲ αὐτὸν πάλιν λέγειν, Οὐχ ὁρᾷς τὰ Ἀθηναίων
when and him again to-say Not do-you-see the of-the-Athenians
δικαστήρια ὡς πολλάκις μὲν οὐδὲν ἀδικοῦντας λόγῳ
courts how often indeed nothing doing-wrong by-speech
παραχθέντες ἀπέκτειναν, πολλάκις δὲ ἀδικοῦντας ἢ ἐκ τοῦ
misled they-put-to-death often but doing-wrong either from the
λόγου οἰκτίσαντες ἢ ἐπιχαρίτως εἰπόντας ἀπέλυσαν; Ἀλλὰ
speech pitying or charmingly speaking they-acquitted But
ναὶ μὰ Δία, φάναι αὐτόν, καὶ δὶς ἤδη ἐπιχειρήσαντός μου
yes by Zeus to-say him and twice already having-attempted me
σκοπεῖν περὶ τῆς ἀπολογίας ἐναντιοῦταί μοι τὸ δαιμόνιον.
to-consider about the defense opposes me the divine-sign

5 ὡς δὲ αὐτὸν εἰπεῖν, Θαυμαστὰ λέγεις, τὸν δ' αὖ
when and him to-say Marvelous-things you-say him and in-turn
ἀποκρίνασθαι, Ἦ θαυμαστὸν νομίζεις εἰ καὶ τῷ θεῷ
to-answer Truly marvelous do-you-think if also to-the god
δοκεῖ ἐμὲ βέλτιον εἶναι ἤδη τελευτᾶν; οὐκ οἶσθα ὅτι
it-seems me better to-be now to-die not you-know that

μέχρι μὲν τοῦδε οὐδενὶ ἀνθρώπων ὑφείμην ἂν βέλτιον
up-to indeed this to-no-one of-men would-I-yield — better
ἐμοῦ βεβιωκέναι; ὅπερ γὰρ ἥδιστόν ἐστιν, ᾔδειν ὁσίως
than-me to-have-lived what-very for most-pleasant is I-knew piously
μοι καὶ δικαίως ἅπαντα τὸν βίον βεβιωμένον· ὥστε
by-me and justly all the life to-have-been-lived so-that
ἰσχυρῶς ἀγάμενος ἐμαυτὸν ταὐτὰ εὕρισκον καὶ τοὺς
strongly admiring myself the-same-things I-found and those
ἐμοὶ συγγιγνομένους γιγνώσκοντας περὶ ἐμοῦ.
me associating-with knowing about me
νῦν δὲ εἰ ἔτι προβήσεται ἡ ἡλικία, οἶδ' ὅτι ἀνάγκη ἔσται 6
now and if still advances the age I-know that necessity will-be
τὰ τοῦ γήρως ἀποτελεῖσθαι καὶ ὁρᾶν τε χεῖρον καὶ
the-things of-the old-age to-be-fulfilled and to-see both worse and
ἀκούειν ἧττον καὶ δυσμαθέστερον εἶναι καὶ ὧν ἔμαθον
to-hear less and slower-to-learn to-be and of-what I-learned
ἐπιλησμονέστερον. ἢν δὲ αἰσθάνωμαι χείρων γιγνόμενος
more-forgetful if and I-perceive worse becoming
καὶ καταμέμφωμαι ἐμαυτόν, πῶς ἄν, εἰπεῖν, ἐγὼ ἔτι ἂν
and I-blame myself how — to-say I still —
ἡδέως βιοτεύοιμι;
pleasantly could-live
ἴσως δέ τοι, φάναι αὐτόν, καὶ ὁ θεὸς δι' εὐμένειαν 7
perhaps and surely to-say him also the god through goodwill
προξενεῖ μοι οὐ μόνον τὸ ἐν καιρῷ τῆς ἡλικίας
provides for-me not only the in season of-the age
καταλῦσαι τὸν βίον, ἀλλὰ καὶ τὸ ᾗ ῥᾷστα. ἢν
to-end the life but also the in-what-way most-easily if
γὰρ νῦν κατακριθῇ μου, δῆλον ὅτι ἐξέσται μοι
for now sentence-is-passed against-me clear that it-will-be-possible for-me
τῇ τελευτῇ χρῆσθαι ᾗ ῥᾴστῃ μὲν ὑπὸ τῶν τούτου
the end to-use which most-easy indeed by those of-this

ἐπιμεληθέντων κέκριται, ἀπραγμονεστάτη δὲ τοῖς φίλοις,
taking-care has-been-judged least-troublesome and to-the friends
πλεῖστον δὲ πόθον ἐμποιοῦσα τοῦ τελευτῶντος. ὅταν
most and longing producing of-the dying-one whenever
γὰρ ἄσχημον μὲν μηδὲν μηδὲ δυσχερὲς ἐν ταῖς γνώμαις
for unseemly indeed nothing nor offensive in the minds
τῶν παρόντων καταλείπηται, ὑγιὲς δὲ τὸ σῶμα ἔχων
of-those present be-left healthy and the body having
καὶ τὴν ψυχὴν δυναμένην φιλοφρονεῖσθαι ἀπομαραίνηται,
and the soul able to-show-kindness be-wastes-away
πῶς οὐκ ἀνάγκη τοῦτον ποθεινὸν εἶναι;
how not necessity this-one longed-for to-be

8 ὀρθῶς δὲ οἱ θεοὶ τότε μου ἠναντιοῦντο, φάναι αὐτόν, τῇ
rightly and the gods then me opposed to-say him to-the
τοῦ λόγου ἐπισκέψει ὅτε ἐδόκει ἡμῖν ζητητέα εἶναι ἐκ
of-the speech examination when it-seemed to-us needing-to-be-sought to-be from
παντὸς τρόπου τὰ ἀποφευκτικά. εἰ γὰρ τοῦτο διεπραξάμην,
every way the means-of-acquittal if for this I-had-accomplished
δῆλον ὅτι ἡτοιμασάμην ἂν ἀντὶ τοῦ ἤδη λῆξαι τοῦ βίου
clear that I-would-have-prepared — instead-of the now to-cease from-the life
ἢ νόσοις ἀλγυνόμενος τελευτῆσαι ἢ γήρᾳ, εἰς ὃ πάντα
either by-diseases being-pained to-end or by-old-age into which all
τὰ χαλεπὰ συρρεῖ καὶ μάλα ἔρημα τῶν εὐφροσυνῶν.
the hardships flow-together and very bereft of-the cheerfulness

9 μὰ Δί', εἰπεῖν αὐτόν, ὦ Ἑρμόγενες, ἐγὼ ταῦτα οὐδὲ
By Zeus to-say him O Hermogenes I these-things not-even
προθυμήσομαι, ἀλλ' ὅσων νομίζω τετυχηκέναι καλῶν καὶ
will-be-eager-for but as-many-as I-think to-have-obtained goods both
παρὰ θεῶν καὶ παρ' ἀνθρώπων, καὶ ἣν ἐγὼ δόξαν ἔχω
from gods and from men and which I opinion have
περὶ ἐμαυτοῦ, ταύτην ἀναφαίνων εἰ βαρύνω τοὺς δικαστάς,
about myself this displaying if I-burden the jurors

αἱρήσομαι τελευτᾶν μᾶλλον ἢ ἀνελευθέρως τὸ ζῆν ἔτι
I-will-choose to-die rather than slavishly the to-live still
προσαιτῶν κερδᾶναι τὸν πολὺ χείρω βίον ἀντὶ θανάτου.
begging to-gain the much worse life instead-of death

II · THE DEFENSE

Socrates answers the charges: he sacrificed openly, and his divine voice is no stranger than omens. When the jurors protest, he tells them that the oracle at Delphi called him the freest, justest, and most temperate of men. He shows that he lived free, just, and wise, and that the young he influenced were not corrupted. Meletus says the young obey him over their parents; Socrates answers that in education, as in health, men obey the expert.

οὕτω δὲ γνόντα αὐτὸν ἔφη, ἐπειδὴ κατηγόρησαν αὐτοῦ 10
so and having-decided him he-said when they-accused him
οἱ ἀντίδικοι ὡς οὓς μὲν ἡ πόλις νομίζει θεοὺς οὐ
the opponents that whom indeed the city believes-in gods not
νομίζοι, ἕτερα δὲ καινὰ δαιμόνια εἰσφέροι καὶ τοὺς
he-believed-in other but new divinities he-introduced and the
νέους διαφθείροι, παρελθόντα εἰπεῖν,
young he-corrupted having-come-forward to-say
Ἀλλ' ἐγώ, ὦ ἄνδρες, τοῦτο μὲν πρῶτον θαυμάζω Μελήτου, 11
But I O men this indeed first marvel-at in-Meletus
ὅτῳ ποτὲ γνοὺς λέγει ὡς ἐγὼ οὓς ἡ πόλις νομίζει
by-what ever having-judged he-says that I whom the city believes-in
θεοὺς οὐ νομίζω· ἐπεὶ θύοντά γέ με ἐν ταῖς κοιναῖς
gods not believe-in since sacrificing at-least me in the common
ἑορταῖς καὶ ἐπὶ τῶν δημοσίων βωμῶν καὶ οἱ ἄλλοι οἱ
festivals and at the public altars both the others those
παρατυγχάνοντες ἑώρων καὶ αὐτὸς Μέλητος, εἰ ἠβούλετο.
happening-by saw and himself Meletus if he-wished

12 καινά γε μὴν δαιμόνια πῶς ἂν ἐγὼ εἰσφέροιμι
new at-least moreover divinities how — I could-introduce
λέγων ὅτι θεοῦ μοι φωνὴ φαίνεται σημαίνουσα ὅ τι
saying that of-god to-me a-voice appears signifying what ever
χρὴ ποιεῖν; καὶ γὰρ οἱ φθόγγοις οἰωνῶν καὶ οἱ
it-is-needful to-do and for those with-cries of-birds and those
φήμαις ἀνθρώπων χρώμενοι φωναῖς δήπου τεκμαίρονται.
with-utterances of-men using by-voices surely judge
βροντὰς δὲ ἀμφιλέξει τις ἢ μὴ φωνεῖν ἢ μὴ μέγιστον
thunders and will-dispute anyone either not to-speak or not greatest
οἰωνιστήριον εἶναι; ἡ δὲ Πυθοῖ ἐν τῷ τρίποδι ἱέρεια οὐ
omen to-be the and at-Pytho on the tripod priestess not
καὶ αὐτὴ φωνῇ τὰ παρὰ τοῦ θεοῦ διαγγέλλει;
also herself by-voice the-things from the god announces
13 ἀλλὰ μέντοι καὶ τὸ προειδέναι γε τὸν θεὸν τὸ μέλλον, καὶ
but however also the to-foreknow at-least the god the future and
τὸ προσημαίνειν ᾧ βούλεται, καὶ τοῦτο, ὥσπερ ἐγώ φημι,
the to-signify-beforehand to-whom he-wishes also this as I say
οὕτω πάντες καὶ λέγουσι καὶ νομίζουσιν. ἀλλ᾽ οἱ μὲν οἰωνούς
so all both say and believe but they indeed birds
τε καὶ φήμας καὶ συμβόλους τε καὶ μάντεις ὀνομάζουσι τοὺς
both and utterances and chance-meetings both and seers name the
προσημαίνοντας εἶναι, ἐγὼ δὲ τοῦτο δαιμόνιον καλῶ, καὶ
ones-signifying to-be I but this divine-sign call and
οἶμαι οὕτως ὀνομάζων καὶ ἀληθέστερα καὶ ὁσιώτερα λέγειν
I-think so naming both truer-things and holier-things to-say
τῶν τοῖς ὄρνισιν ἀνατιθέντων τὴν τῶν θεῶν δύναμιν.
than-those to-the birds attributing the of-the gods power
ὥς γε μὴν οὐ ψεύδομαι κατὰ τοῦ θεοῦ καὶ τοῦτ᾽ ἔχω
that at-least moreover not I-lie against the god also this I-have

τεκμήριον· καὶ γὰρ τῶν φίλων πολλοῖς δὴ ἐξαγγείλας τὰ
proof and for of-the friends to-many indeed having-reported the
τοῦ θεοῦ συμβουλεύματα οὐδεπώποτε ψευσάμενος ἐφάνην.
of-the god counsels never lying I-was-shown
ἐπεὶ δὲ ταῦτ' ἀκούοντες οἱ δικασταὶ ἐθορύβουν, οἱ μὲν 14
when and these-things hearing the jurors were-in-uproar the indeed
ἀπιστοῦντες τοῖς λεγομένοις, οἱ δὲ καὶ φθονοῦντες,
disbelieving the-things said the-others and even envying
εἰ καὶ παρὰ θεῶν μειζόνων ἢ αὐτοὶ τυγχάνοι, πάλιν
if even from gods greater than they he-obtained again
εἰπεῖν τὸν Σωκράτην, Ἄγε δὴ ἀκούσατε καὶ ἄλλα,
to-say — Socrates Come indeed hear also other-things
ἵνα ἔτι μᾶλλον οἱ βουλόμενοι ὑμῶν ἀπιστῶσι τῷ
so-that still more those wishing of-you may-disbelieve the
ἐμὲ τετιμῆσθαι ὑπὸ δαιμόνων. Χαιρεφῶντος γάρ ποτε
me to-have-been-honored by divinities Chaerephon for once
ἐπερωτῶντος ἐν Δελφοῖς περὶ ἐμοῦ πολλῶν παρόντων
inquiring at Delphi about me many being-present
ἀνεῖλεν ὁ Ἀπόλλων μηδένα εἶναι ἀνθρώπων ἐμοῦ μήτε
answered — Apollo no-one to-be of-men than-me either
ἐλευθεριώτερον μήτε δικαιότερον μήτε σωφρονέστερον.
more-free or more-just or more-temperate
ὡς δ' αὖ ταῦτ' ἀκούσαντες οἱ δικασταὶ ἔτι μᾶλλον 15
when and in-turn these-things having-heard the jurors still more
εἰκότως ἐθορύβουν, αὖθις εἰπεῖν τὸν Σωκράτην, Ἀλλὰ
reasonably were-in-uproar again to-say — Socrates But
μείζω μέν, ὦ ἄνδρες, εἶπεν ὁ θεὸς ἐν χρησμοῖς περὶ
greater-things indeed O men said the god in oracles about
Λυκούργου τοῦ Λακεδαιμονίοις νομοθετήσαντος ἢ περὶ
Lycurgus the for-the-Lacedaemonians having-given-laws than about
ἐμοῦ. λέγεται γὰρ εἰς τὸν ναὸν εἰσιόντα προσειπεῖν
me it-is-said for into the temple entering to-have-addressed

αὐτόν, Φροντίζω πότερα θεόν σε εἴπω ἢ ἄνθρωπον.
him I-ponder whether god you I-should-call or man
ἐμὲ δὲ θεῷ μὲν οὐκ εἴκασεν, ἀνθρώπων δὲ πολλῷ
me but to-a-god indeed not he-likened of-men but by-far
προέκρινεν ὑπερφέρειν. ὅμως δὲ ὑμεῖς μηδὲ ταῦτα
he-judged to-surpass nevertheless but you not-even these-things
εἰκῇ πιστεύσητε τῷ θεῷ, ἀλλὰ καθ' ἓν ἕκαστον
at-random believe the god but by one each
ἐπισκοπεῖτε ὧν εἶπεν ὁ θεός.
examine of-what said the god

16 τίνα μὲν γὰρ ἐπίστασθε ἧττον ἐμοῦ δουλεύοντα ταῖς τοῦ
whom indeed for do-you-know less than-me enslaved to-the of-the
σώματος ἐπιθυμίαις; τίνα δὲ ἀνθρώπων ἐλευθεριώτερον, ὃς
body desires whom and of-men more-free who
παρ' οὐδενὸς οὔτε δῶρα οὔτε μισθὸν δέχομαι; δικαιότερον
from no-one either gifts or pay accept more-just
δὲ τίνα ἂν εἰκότως νομίσαιτε τοῦ πρὸς τὰ παρόντα
and whom — reasonably could-you-think than-the-one to the present-things
συνηρμοσμένου, ὡς τῶν ἀλλοτρίων μηδενὸς προσδεῖσθαι;
adapted so-as of-the others' nothing to-need
σοφὸν δὲ πῶς οὐκ ἄν τις εἰκότως ἄνδρα φήσειεν εἶναι ὃς
wise and how not — anyone reasonably a-man would-say to-be who
ἐξ ὅτουπερ ξυνιέναι τὰ λεγόμενα ἠρξάμην οὐπώποτε
since when-ever to-understand the-things spoken I-began never
διέλιπον καὶ ζητῶν καὶ μανθάνων ὅ τι ἐδυνάμην ἀγαθόν;
ceased both seeking and learning what ever I-could good

17 ὡς δὲ οὐ μάτην ἐπόνουν οὐ δοκεῖ ὑμῖν καὶ τάδε
that and not in-vain I-toiled not seems to-you also these
τεκμήρια εἶναι, τὸ πολλοὺς μὲν πολίτας τῶν ἀρετῆς
proofs to-be the many indeed citizens of-those virtue
ἐφιεμένων, πολλοὺς δὲ ξένων, ἐκ πάντων προαιρεῖσθαι
aiming-at many and of-strangers from all-places to-choose

ἐμοὶ ξυνεῖναι; ἐκείνου δὲ τί φήσομεν αἴτιον εἶναι, τοῦ
with-me to-associate of-that and what shall-we-say cause to-be of-the
πάντας [μὲν] εἰδέναι ὅτι ἐγὼ ἥκιστ' ἂν ἔχοιμι χρήματα
all indeed to-know that I least — could money
ἀντιδιδόναι, ὅμως [δὲ] πολλοὺς ἐπιθυμεῖν ἐμοί τι
pay-in-return nevertheless but many to-desire to-me something
δωρεῖσθαι; τὸ δ' ἐμὲ μὲν μηδ' ὑφ' ἑνὸς αἰτεῖσθαι
to-give the and me indeed not-even by one to-be-asked-for
εὐεργεσίαν, ἐμοὶ δὲ πολλοὺς ὁμολογεῖν χάριτας ὀφείλειν;
a-favor-repaid to-me but many to-acknowledge gratitude to-owe
τὸ δ' ἐν τῇ πολιορκίᾳ τοὺς μὲν ἄλλους οἰκτείρειν 18
the and in the siege the indeed others to-pity
ἑαυτούς, ἐμὲ δὲ μηδὲν ἀπορώτερον διάγειν ἢ ὅτε τὰ
themselves me but in-nothing more-needy to-live than when the
μάλιστα ἡ πόλις εὐδαιμονεῖ; τὸ δὲ τοὺς ἄλλους μὲν
most the city prospers the and the others indeed
τὰς εὐπαθείας ἐκ τῆς ἀγορᾶς πολυτελεῖς πορίζεσθαι,
the comforts from the market costly to-procure
ἐμὲ δὲ ἐκ τῆς ψυχῆς ἄνευ δαπάνης ἡδίους ἐκείνων
me but from the soul without expense more-pleasant than-those
μηχανᾶσθαι; εἴ γε μὴν ὅσα εἴρηκα περὶ ἐμαυτοῦ,
to-contrive if at-least moreover as-many-as I-have-said about myself
μηδεὶς δύναιτ' ἂν ἐξελέγξαι με ὡς ψεύδομαι, πῶς οὐκ ἂν
no-one could — refute me that I-lie how not —
ἤδη δικαίως καὶ ὑπὸ θεῶν καὶ ὑπ' ἀνθρώπων ἐπαινοίμην;
already justly both by gods and by men would-I-be-praised
ἀλλ' ὅμως σύ με φής, ὦ Μέλητε, τοιαῦτα ἐπιτηδεύοντα 19
but nevertheless you me say O Meletus such-things practicing
τοὺς νέους διαφθείρειν; καίτοι ἐπιστάμεθα μὲν δήπου
the young to-corrupt and-yet we-know indeed surely
τίνες εἰσὶ νέων διαφθοραί· σὺ δὲ εἰπὲ εἴ τινα οἶσθα
what are of-the-young corruptions you but tell if anyone you-know

ὑπ᾽ ἐμοῦ γεγενημένον ἢ ἐξ εὐσεβοῦς ἀνόσιον ἢ ἐκ
by me having-become either from pious impious or from
σώφρονος ὑβριστὴν ἢ ἐξ εὐδιαίτου πολυδάπανον ἢ ἐκ
temperate insolent or from frugal extravagant or from
μετριοπότου οἰνόφλυγα ἢ ἐκ φιλοπόνου μαλακὸν ἢ ἄλλης
moderate-drinking a-drunkard or from industrious soft or by-other
πονηρᾶς ἡδονῆς ἡττημένον.
wicked pleasure overcome
20 Ἀλλὰ ναὶ μὰ Δί᾽, ἔφη ὁ Μέλητος, ἐκείνους οἶδα οὓς
But yes by Zeus said — Meletus those I-know whom
σὺ πέπεικας σοὶ πείθεσθαι μᾶλλον ἢ τοῖς γειναμένοις.
you have-persuaded you to-obey rather than the parents
Ὁμολογῶ, φάναι τὸν Σωκράτην, περί γε παιδείας·
I-agree to-say — Socrates about at-least education
τοῦτο γὰρ ἴσασιν ἐμοὶ μεμεληκός. περὶ δὲ ὑγιείας τοῖς
this for they-know to-me having-been-a-concern about and health the
ἰατροῖς μᾶλλον οἱ ἄνθρωποι πείθονται ἢ τοῖς γονεῦσι·
doctors rather the men obey than the parents
καὶ ἐν ταῖς ἐκκλησίαις γε πάντως οἱ Ἀθηναῖοι πάντες
and in the assemblies at-least altogether the Athenians all
δήπου τοῖς φρονιμώτατα λέγουσι πείθονται μᾶλλον ἢ
surely those most-sensibly speaking obey rather than
τοῖς προσήκουσιν. οὐ γὰρ δὴ καὶ στρατηγοὺς αἱρεῖσθε
the relatives not for indeed also generals you-choose
καὶ πρὸ πατέρων καὶ πρὸ ἀδελφῶν, καὶ ναὶ μὰ Δία
both before fathers and before brothers and yes by Zeus
γε ὑμεῖς πρὸ ὑμῶν αὐτῶν, οὓς ἂν ἡγῆσθε περὶ τῶν
at-least you before you yourselves whom — you-think about the
πολεμικῶν φρονιμωτάτους εἶναι; Οὕτω γάρ, φάναι τὸν
matters-of-war most-sensible to-be So for to-say —
Μέλητον, ὦ Σώκρατες, καὶ συμφέρει καὶ νομίζεται.
Meletus O Socrates both is-advantageous and is-customary

Οὔκουν, εἰπεῖν τὸν Σωκράτην, θαυμαστὸν καὶ τοῦτό 21
Not-then to-say — Socrates marvelous also this
σοι δοκεῖ εἶναι, τὸ ἐν μὲν ταῖς ἄλλαις πράξεσι μὴ
to-you seems to-be the in indeed the other affairs not
μόνον ἰσομοιρίας τυγχάνειν τοὺς κρατίστους, ἀλλὰ καὶ
only equal-share to-obtain the best but even
προτετιμῆσθαι, ἐμὲ δέ, ὅτι περὶ τοῦ μεγίστου ἀγαθοῦ
to-be-preferred me but because about the greatest good
ἀνθρώποις, περὶ παιδείας, βέλτιστος εἶναι ὑπό τινων
for-men about education best to-be by some
προκρίνομαι, τούτου ἕνεκα θανάτου ὑπὸ σοῦ διώκεσθαι;
I-am-preferred of-this for-the-sake of-death by you to-be-prosecuted

III · AFTER THE VERDICT

Xenophon says more was spoken than he reports: he meant only to show that Socrates held it all-important not to seem impious or unjust, and thought death nothing to beg against. Condemned, he refused to propose a penalty or to escape. He tells the court that the false witnesses must feel their guilt, but he has no cause to think less of himself, since he did none of the things that carry death. Like Palamedes, he will be praised, since he never wronged anyone and taught his friends freely.

Ἐρρήθη μὲν δῆλον ὅτι τούτων πλείονα ὑπό τε αὐτοῦ καὶ 22
Were-said indeed clear that than-these more by both him and
τῶν συναγορευόντων φίλων αὐτῷ. ἀλλ᾽ ἐγὼ οὐ τὰ πάντα
the advocating friends for-him but I not the all
εἰπεῖν τὰ ἐκ τῆς δίκης ἐσπούδασα, ἀλλ᾽ ἤρκεσέ μοι
to-tell the-things from the trial I-was-eager but it-sufficed for-me
δηλῶσαι ὅτι Σωκράτης τὸ μὲν μήτε περὶ θεοὺς ἀσεβῆσαι
to-show that Socrates the indeed neither toward gods to-be-impious
μήτε περὶ ἀνθρώπους ἄδικος φανῆναι περὶ παντὸς ἐποιεῖτο·
nor toward men unjust to-appear of all made-it

23 τὸ δὲ μὴ ἀποθανεῖν οὐκ ᾤετο λιπαρητέον εἶναι, ἀλλὰ
the and not to-die not he-thought must-be-begged to-be but
καὶ καιρὸν ἤδη ἐνόμιζεν ἑαυτῷ τελευτᾶν. ὅτι δὲ
even the-right-time already he-thought for-himself to-die that and
οὕτως ἐγίγνωσκε καταδηλότερον ἐγίγνετο, ἐπειδὴ ἡ δίκη
so he-judged more-evident it-became when the trial
κατεψηφίσθη. πρῶτον μὲν γὰρ κελευόμενος ὑποτιμᾶσθαι
was-decided-against first indeed for being-bidden to-propose-a-penalty
οὔτε αὐτὸς ὑπετιμήσατο οὔτε τοὺς φίλους εἴασεν, ἀλλὰ καὶ
neither himself proposed nor the friends allowed but even
ἔλεγεν ὅτι τὸ ὑποτιμᾶσθαι ὁμολογοῦντος εἴη ἀδικεῖν. ἔπειτα
said that the to-propose-a-penalty of-one-admitting was to-do-wrong then
τῶν ἑταίρων ἐκκλέψαι βουλομένων αὐτὸν οὐκ ἐφείπετο,
of-the companions to-steal-away wishing him not he-followed
ἀλλὰ καὶ ἐπισκῶψαι ἐδόκει, ἐρόμενος εἴ που εἰδεῖέν τι
but even to-jest he-seemed asking if anywhere they-knew any
χωρίον ἔξω τῆς Ἀττικῆς ἔνθα οὐ προσβατὸν θανάτῳ.
place outside — Attica where not accessible to-death

24 Ὡς δὲ τέλος εἶχεν ἡ δίκη, εἰπεῖν αὐτόν, Ἀλλ',
When and end had the trial to-say him But
ὦ ἄνδρες, τοὺς μὲν διδάσκοντας τοὺς μάρτυρας ὡς
O men those indeed instructing the witnesses that
χρὴ ἐπιορκοῦντας καταψευδομαρτυρεῖν ἐμοῦ καὶ τοὺς
it-is-needful perjuring-themselves to-bear-false-witness against-me and those
πειθομένους τούτοις ἀνάγκη ἐστὶ πολλὴν ἑαυτοῖς συνειδέναι
obeying these necessity is much for-themselves to-be-conscious-of
ἀσέβειαν καὶ ἀδικίαν· ἐμοὶ δὲ τί προσήκει νῦν μεῖον φρονεῖν
impiety and injustice for-me but why is-it-fitting now less to-think
ἢ πρὶν κατακριθῆναι, μηδὲν ἐλεγχθέντι ὡς πεποίηκά
than before to-be-condemned in-nothing convicted that I-have-done
τι ὧν ἐγράψατό με; οὔτε γὰρ ἔγωγε ἀντὶ Διὸς καὶ
any of-what he-indicted me neither for I-at-least instead-of Zeus and

Ἥρας καὶ τῶν σὺν τούτοις θεῶν οὔτε θύων τισὶ καινοῖς
Hera and the with them gods neither sacrificing to-some new
δαίμοσιν οὔτε ὀμνὺς οὔτε νομίζων ἄλλους θεοὺς ἀναπέφηνα.
divinities nor swearing nor believing-in other gods have-been-shown
τούς γε μὴν νέους πῶς ἂν διαφθείροιμι, καρτερίαν καὶ 25
the at-least moreover young how — could-I-corrupt endurance and
εὐτέλειαν προσεθίζων; ἐφ' οἷς γε μὴν ἔργοις κεῖται
frugality accustoming in what at-least moreover deeds is-laid-down
θάνατος ἡ ζημία, ἱεροσυλίᾳ, τοιχωρυχίᾳ, ἀνδραποδίσει,
death the penalty temple-robbery housebreaking enslaving
πόλεως προδοσίᾳ, οὐδ' αὐτοὶ οἱ ἀντίδικοι τούτων
of-a-city betrayal not-even themselves the opponents of-these
πρᾶξαί τι κατ' ἐμοῦ φασιν. ὥστε θαυμαστὸν ἔμοιγε
to-have-done any against me they-say so-that marvelous to-me-at-least
δοκεῖ εἶναι ὅπως ποτὲ ἐφάνη ὑμῖν τοῦ θανάτου ἔργον
seems to-be how ever appeared to-you of-the death deed
ἄξιον ἐμοὶ εἰργασμένον.
worthy by-me done
ἀλλ' οὐδὲ μέντοι ὅτι ἀδίκως ἀποθνήσκω, διὰ τοῦτο 26
but not-even however because unjustly I-die because-of this
μεῖον φρονητέον· οὐ γὰρ ἐμοὶ ἀλλὰ τοῖς καταγνοῦσι
less one-must-think not for for-me but for-those having-condemned
τοῦτο αἰσχρόν ἐστι. παραμυθεῖται δ' ἔτι με καὶ Παλαμήδης
this shameful is consoles and still me also Palamedes
ὁ παραπλησίως ἐμοὶ τελευτήσας· ἔτι γὰρ καὶ νῦν
the similarly to-me having-died still for even now
πολὺ καλλίους ὕμνους παρέχεται Ὀδυσσέως τοῦ ἀδίκως
much finer hymns he-provides than-Odysseus the-one unjustly
ἀποκτείναντος αὐτόν· οἶδ' ὅτι καὶ ἐμοὶ μαρτυρήσεται ὑπό
having-killed him I-know that also for-me it-will-be-witnessed by
τε τοῦ ἐπιόντος καὶ ὑπὸ τοῦ παρεληλυθότος χρόνου ὅτι
both the coming and by the past time that

ἠδίκησα μὲν οὐδένα πώποτε οὐδὲ πονηρότερον ἐποίησα,
I-wronged indeed no-one ever nor worse made
εὐεργέτουν δὲ τοὺς ἐμοὶ διαλεγομένους προῖκα διδάσκων
I-benefited and those with-me conversing for-free teaching
ὅ τι ἐδυνάμην ἀγαθόν.
what ever I-could good

IV · THE LAST WORDS

Socrates leaves the court cheerful and asks his weeping friends why they weep, since nature condemned him long ago. He jokes with Apollodorus and prophesies the ruin of Anytus' son, which comes true. Xenophon judges that Socrates won a god-favored lot and an easy death, and that whoever met a more helpful companion than Socrates is most worthy to be called blessed.

27 εἰπὼν δὲ ταῦτα μάλα ὁμολογουμένως δὴ τοῖς
having-said and these-things very consistently indeed with-the
εἰρημένοις ἀπῄει καὶ ὄμμασι καὶ σχήματι καὶ
things-said he-went-away both in-eyes and in-bearing and
βαδίσματι φαιδρός. ὡς δὲ ᾔσθετο ἄρα τοὺς παρεπομένους
in-gait bright when and he-perceived then those following
δακρύοντας, Τί τοῦτο; εἰπεῖν αὐτόν, ἢ ἄρτι δακρύετε; οὐ
weeping What (is)-this to-say him or just-now are-you-weeping not
γὰρ πάλαι ἴστε ὅτι ἐξ ὅτουπερ ἐγενόμην κατεψηφισμένος
for long-ago you-know that from when-ever I-was-born condemned
ἦν μου ὑπὸ τῆς φύσεως ὁ θάνατος; ἀλλὰ μέντοι
was against-me by the nature the death but however
εἰ μὲν ἀγαθῶν ἐπιρρεόντων προαπόλλυμαι, δῆλον ὅτι
if indeed good-things flowing-in I-perish-before clear that
ἐμοὶ καὶ τοῖς ἐμοῖς εὖνοις λυπητέον· εἰ δὲ χαλεπῶν
for-me and — for-my well-wishers there-must-be-grief if but hard-things

προσδοκωμένων καταλύω τὸν βίον, ἐγὼ μὲν οἶμαι ὡς
being-expected I-end the life I indeed think that
εὐπραγοῦντος ἐμοῦ πᾶσιν ὑμῖν εὐθυμητέον εἶναι.
faring-well me for-all you there-must-be-cheer to-be
παρὼν δέ τις Ἀπολλόδωρος, ἐπιθυμητὴς μὲν ἰσχυρῶς 28
being-present and a-certain Apollodorus an-admirer indeed ardently
αὐτοῦ, ἄλλως δ' εὐήθης, εἶπεν ἄρα, Ἀλλὰ τοῦτο ἔγωγε,
of-him otherwise but simple said then But this I-at-least
ὦ Σώκρατες, χαλεπώτατα φέρω ὅτι ὁρῶ σε ἀδίκως
O Socrates most-hardly bear that I-see you unjustly
ἀποθνήσκοντα. τὸν δὲ λέγεται καταψήσαντα αὐτοῦ τὴν
dying him and it-is-said having-stroked of-him the
κεφαλὴν εἰπεῖν, Σὺ δέ, ὦ φίλτατε Ἀπολλόδωρε, μᾶλλον
head to-say You but O dearest Apollodorus rather
ἂν ἐβούλου με ὁρᾶν δικαίως ἢ ἀδίκως ἀποθνήσκοντα;
— would-you-wish me to-see justly than unjustly dying
καὶ ἅμα ἐπιγελάσαι.
and at-the-same-time to-laugh
λέγεται δὲ καὶ Ἄνυτον παριόντα ἰδὼν εἰπεῖν, Ἀλλ' ὁ μὲν 29
it-is-said and also Anytus passing having-seen to-say But — indeed
ἀνὴρ ὅδε κυδρός, ὡς μέγα τι καὶ καλὸν διαπεπραγμένος,
man this proud as great something and fine having-accomplished
εἰ ἀπέκτονέ με, ὅτι αὐτὸν τῶν μεγίστων ὑπὸ τῆς πόλεως
if he-has-killed me because him of-the greatest by the city
ὁρῶν ἀξιούμενον οὐκ ἔφην χρῆναι τὸν υἱὸν περὶ βύρσας
seeing thought-worthy not I-said it-was-needful the son in hides
παιδεύειν. ὡς μοχθηρὸς οὗτος, ἔφη, ὃς οὐκ ἔοικεν εἰδέναι
to-educate how wretched this-one he-said who not seems to-know
ὅτι ὁπότερος ἡμῶν καὶ συμφορώτερα καὶ καλλίω εἰς
that whichever of-us both more-advantageous-things and finer for
τὸν ἀεὶ χρόνον διαπέπρακται, οὗτός ἐστι καὶ ὁ νικῶν.
the all time has-accomplished this-one is also the victor

30 ἀλλὰ μέντοι, φάναι αὐτόν, ἀνέθηκε μὲν καὶ Ὅμηρος
but however to-say him attributed indeed also Homer
ἔστιν οἷς τῶν ἐν καταλύσει τοῦ βίου προγιγνώσκειν
there-are to-whom of-those in end of-the life to-foreknow
τὰ μέλλοντα, βούλομαι δὲ καὶ ἐγὼ χρησμῳδῆσαί
the-things future I-wish and also I to-prophesy
τι. συνεγενόμην γάρ ποτε βραχέα τῷ Ἀνύτου υἱῷ,
something I-associated for once briefly with-the of-Anytus son
καὶ ἔδοξέ μοι οὐκ ἄρρωστος τὴν ψυχὴν εἶναι· ὥστε
and he-seemed to-me not feeble the soul to-be so-that
φημὶ αὐτὸν ἐπὶ τῇ δουλοπρεπεῖ διατριβῇ ἣν ὁ πατὴρ
I-say him in the slavish occupation which the father
αὐτῷ παρεσκεύακεν οὐ διαμενεῖν· διὰ δὲ τὸ μηδένα
for-him has-provided not to-remain because-of and the no-one
ἔχειν σπουδαῖον ἐπιμελητὴν προσπεσεῖσθαί τινι αἰσχρᾷ
to-have serious guardian to-fall-into some shameful
ἐπιθυμίᾳ, καὶ προβήσεσθαι μέντοι πόρρω μοχθηρίας.
desire and to-advance surely far in-depravity
31 ταῦτα δ' εἰπὼν οὐκ ἐψεύσατο, ἀλλ' ὁ νεανίσκος ἡσθεὶς
these-things and having-said not he-lied but the young-man delighting
οἴνῳ οὔτε νυκτὸς οὔτε ἡμέρας ἐπαύετο πίνων, καὶ τέλος
in-wine neither by-night nor by-day stopped drinking and finally
οὔτε τῇ ἑαυτοῦ πόλει οὔτε τοῖς φίλοις οὔτε αὑτῷ ἄξιος
neither — for-his-own city nor for-the friends nor for-himself worthy
οὐδενὸς ἐγένετο. Ἄνυτος μὲν δὴ διὰ τὴν τοῦ υἱοῦ
of-anything became Anytus indeed truly because-of the of-the son
πονηρὰν παιδείαν καὶ διὰ τὴν αὑτοῦ ἀγνωμοσύνην ἔτι
wicked education and because-of — his-own unreason still
καὶ τετελευτηκὼς τυγχάνει κακοδοξίας.
also having-died happens of-ill-repute

Σωκράτης δὲ διὰ τὸ μεγαλύνειν ἑαυτὸν ἐν τῷ 32
Socrates and because-of the to-exalt himself in the
δικαστηρίῳ φθόνον ἐπαγόμενος μᾶλλον καταψηφίσασθαι
court envy bringing-on rather to-condemn
ἑαυτοῦ ἐποίησε τοὺς δικαστάς. ἐμοὶ μὲν οὖν δοκεῖ
himself he-made the jurors to-me indeed then he-seems
θεοφιλοῦς μοίρας τετυχηκέναι· τοῦ μὲν γὰρ βίου τὸ
of-a-god-favored lot to-have-obtained of-the indeed for life the
χαλεπώτατον ἀπέλιπε, τῶν δὲ θανάτων τοῦ ῥᾴστου ἔτυχεν.
hardest-part he-left of-the but deaths the easiest he-obtained
ἐπεδείξατο δὲ τῆς ψυχῆς τὴν ῥώμην· ἐπεὶ γὰρ ἔγνω 33
he-displayed and of-the soul the strength since for he-knew
τοῦ ἔτι ζῆν τὸ τεθνάναι αὐτῷ κρεῖττον εἶναι, ὥσπερ
than-the still to-live the to-be-dead for-him better to-be as
οὐδὲ πρὸς τἆλλα τἀγαθὰ προσάντης ἦν, οὐδὲ πρὸς
not-even toward the-other good-things resistant he-was not-even toward
τὸν θάνατον ἐμαλακίσατο, ἀλλ' ἱλαρῶς καὶ προσεδέχετο
the death he-grew-soft but cheerfully both he-awaited
αὐτὸν καὶ ἐπετελέσατο.
it and he-accomplished-it
ἐγὼ μὲν δὴ κατανοῶν τοῦ ἀνδρὸς τήν τε σοφίαν καὶ 34
I indeed truly considering of-the man the both wisdom and
τὴν γενναιότητα οὔτε μὴ μεμνῆσθαι δύναμαι αὐτοῦ οὔτε
the nobility neither not to-remember can him nor
μεμνημένος μὴ οὐκ ἐπαινεῖν. εἰ δέ τις τῶν ἀρετῆς
remembering not not to-praise if and anyone of-those virtue
ἐφιεμένων ὠφελιμωτέρῳ τινὶ Σωκράτους συνεγένετο,
aiming-at with-a-more-helpful any than-Socrates associated
ἐκεῖνον ἐγὼ τὸν ἄνδρα ἀξιομακαριστότατον νομίζω.
that I the man most-worthy-to-be-called-blessed consider