GREEK SERIES · VOLUME 65

# Theaetetus and Sophist

Plato

# ΘΕΑΙΤΗΤΟΣ · ΣΟΦΙΣΤΗΣ

*Theaetetus and Sophist*

*Two Dialogues on Knowledge and What Is Not*

---

with a word-for-word interlinear English translation

preserving the original word order




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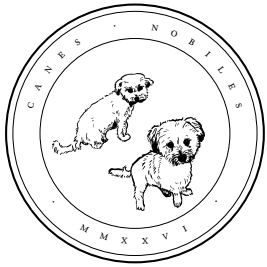


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The Greek text follows Burnet's Oxford Plato

Set from the Perseus Digital Library, with corrections

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Words Burnet secludes are not printed; words
he supplies are printed without their brackets.

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PLATO

# ΘΕΑΙΤΗΤΟΣ

*Theaetetus*

*At Megara Terpsion meets Euclides, who has just seen Theaetetus carried home from the army at Corinth, wounded and sick with dysentery. Socrates, shortly before his death, met the boy and foretold his fame, and Euclides wrote their talk down, corrected it with Socrates, and has his slave read it, without the narrator's words. Socrates asks Theodorus which young men show promise; Theodorus praises one, quick, gentle, and brave, who looks like Socrates: Theaetetus, son of Euphronius of Sunium. Called over, he hears Socrates ask whether one would trust that two lyres are tuned alike without asking if the speaker is musical.*

EUCL. ἄρτι, ὦ Τερψίων, ἢ πάλαι ἐξ ἀγροῦ; 142

*just-now O Terpsion or long-ago from (the)-country*

TERP. ἐπιεικῶς πάλαι. καὶ σέ γε ἐζήτουν κατ᾽ ἀγορὰν

*fairly long-ago and you at-least I-was-seeking through (the)-market-place*

καὶ ἐθαύμαζον ὅτι οὐχ οἷός τ᾽ ἦ εὑρεῖν.

*and I-was-wondering that not able — I-was to-find(-you)*

EUCL. οὐ γὰρ ἦ κατὰ πόλιν.

*not for I-was in town*

TERP. ποῦ μήν;

*where then*

EUCL. εἰς λιμένα καταβαίνων Θεαιτήτῳ ἐνέτυχον φερομένῳ

*to (the)-harbor going-down Theaetetus I-met being-carried*

ἐκ Κορίνθου ἀπὸ τοῦ στρατοπέδου Ἀθήναζε.

*from Corinth from the camp to-Athens*

TERP. ζῶντι ἢ τετελευτηκότι;

*living or having-died*

EUCL. ζῶντι καὶ μάλα μόλις· χαλεπῶς μὲν γὰρ ἔχει καὶ b

*living and very barely badly indeed for he-is also*

ὑπὸ τραυμάτων τινῶν, μᾶλλον μὴν αὐτὸν αἱρεῖ τὸ

*from wounds some more however him seizes the*

γεγονὸς νόσημα ἐν τῷ στρατεύματι.

*having-arisen disease in the army*

TERP. μῶν ἡ δυσεντερία;
*surely-not the dysentery*

EUCL. ναί.
*yes*

TERP. οἷον ἄνδρα λέγεις ἐν κινδύνῳ εἶναι.
*what-a man you-say in danger to-be*

EUCL. καλόν τε καὶ ἀγαθόν, ὦ Τερψίων, ἐπεί τοι καὶ νῦν
*fine both and good O Terpsion since surely also now*
ἤκουόν τινων μάλα ἐγκωμιαζόντων αὐτὸν περὶ τὴν μάχην.
*I-heard some very praising him about the battle*

c TERP. καὶ οὐδέν γ' ἄτοπον, ἀλλὰ πολὺ θαυμαστότερον εἰ
*and nothing at-least strange but much more-marvelous if*
μὴ τοιοῦτος ἦν. ἀτὰρ πῶς οὐκ αὐτοῦ Μεγαροῖ κατέλυεν;
*not such he-were but how not here at-Megara did-he-lodge*

d EUCL. ἠπείγετο οἴκαδε· ἐπεὶ ἔγωγ' ἐδεόμην καὶ
*he-was-hurrying homeward since I-for-my-part asked and*
συνεβούλευον, ἀλλ' οὐκ ἤθελεν. καὶ δῆτα προπέμψας
*advised(-him) but not he-was-willing and indeed having-escorted*
αὐτόν, ἀπιὼν πάλιν ἀνεμνήσθην καὶ ἐθαύμασα Σωκράτους
*him going-away again I-recalled and marveled-at Socrates*
ὡς μαντικῶς ἄλλα τε δὴ εἶπε καὶ περὶ τούτου.
*how prophetically other(-things) both indeed he-said and about this(-man)*
δοκεῖ γάρ μοι ὀλίγον πρὸ τοῦ θανάτου ἐντυχεῖν αὐτῷ
*he-seems for to-me a-little before his death to-have-met him*
μειρακίῳ ὄντι, καὶ συγγενόμενός τε καὶ διαλεχθεὶς πάνυ
*a-lad being and having-associated both and having-conversed very*
ἀγασθῆναι αὐτοῦ τὴν φύσιν. καί μοι ἐλθόντι Ἀθήναζε
*to-have-admired his the nature and to-me having-come to-Athens*
τούς τε λόγους οὓς διελέχθη αὐτῷ διηγήσατο καὶ μάλα
*the both conversations which he-held with-him he-related and very*

ἀξίους ἀκοῆς, εἶπέ τε ὅτι πᾶσα ἀνάγκη εἴη τοῦτον
*worthy of-hearing he-said and that all necessity would-be this(-man)*
ἐλλόγιμον γενέσθαι, εἴπερ εἰς ἡλικίαν ἔλθοι.
*notable to-become if-indeed into manhood he-should-come*
TERP. καὶ ἀληθῆ γε, ὡς ἔοικεν, εἶπεν. ἀτὰρ τίνες ἦσαν
*and true-things at-least as it-seems he-said but what were*
οἱ λόγοι; ἔχοις ἂν διηγήσασθαι;
*the conversations could-you — to-relate(-them)*
EUCL. οὐ μὰ τὸν Δία, οὔκουν οὕτω γε ἀπὸ στόματος· ἀλλ' 143
*not by — Zeus not-then so at-least from mouth but*
ἐγραψάμην μὲν τότ' εὐθὺς οἴκαδ' ἐλθὼν ὑπομνήματα,
*I-wrote-down indeed then at-once home having-come notes*
ὕστερον δὲ κατὰ σχολὴν ἀναμιμνῃσκόμενος ἔγραφον, καὶ
*later but at leisure recollecting I-wrote and*
ὁσάκις Ἀθήναζε ἀφικοίμην, ἐπανηρώτων τὸν Σωκράτη
*as-often-as to-Athens I-came I-questioned-again — Socrates*
ὃ μὴ ἐμεμνήμην, καὶ δεῦρο ἐλθὼν ἐπηνορθούμην· ὥστε
*what not I-remembered and here having-come I-corrected so-that*
μοι σχεδόν τι πᾶς ὁ λόγος γέγραπται.
*for-me nearly — all the conversation has-been-written*
TERP. ἀληθῆ· ἤκουσά σου καὶ πρότερον, καὶ μέντοι
*true-things I-heard from-you also before and indeed*
ἀεὶ μέλλων κελεύσειν ἐπιδεῖξαι διατέτριφα δεῦρο. ἀλλὰ
*always being-about to-bid(-you) to-show(-it) I-have-lingered here but*
τί κωλύει νῦν ἡμᾶς διελθεῖν; πάντως ἔγωγε καὶ
*what prevents now us to-go-through(-it) by-all-means I-for-my-part also*
ἀναπαύσασθαι δέομαι ὡς ἐξ ἀγροῦ ἥκων.
*to-rest need as from (the)-country having-come*

b EUCL. ἀλλὰ μὲν δὴ καὶ αὐτὸς μέχρι Ἐρινοῦ Θεαίτητον
*but indeed truly also myself as-far-as Erineum Theaetetus*
προύπεμψα, ὥστε οὐκ ἂν ἀηδῶς ἀναπαυοίμην. ἀλλ' ἴωμεν,
*escorted so-that not — unpleasantly I-would-rest but let-us-go*
καὶ ἡμῖν ἅμα ἀναπαυομένοις ὁ παῖς ἀναγνώσεται.
*and for-us at-the-same-time resting the boy will-read*
TERP. ὀρθῶς λέγεις.
*rightly you-speak*

c EUCL. τὸ μὲν δὴ βιβλίον, ὦ Τερψίων, τουτί· ἐγραψάμην
*the indeed indeed book O Terpsion this-here I-wrote*
δὲ δὴ οὑτωσὶ τὸν λόγον, οὐκ ἐμοὶ Σωκράτη διηγούμενον
*and indeed thus the conversation not to-me Socrates narrating*
ὡς διηγεῖτο, ἀλλὰ διαλεγόμενον οἷς ἔφη διαλεχθῆναι.
*as he-narrated but conversing with-whom he-said to-have-conversed*
ἔφη δὲ τῷ τε γεωμέτρῃ Θεοδώρῳ καὶ τῷ Θεαιτήτῳ.
*he-said and with-the both geometer Theodorus and — with-Theaetetus*
ἵνα οὖν ἐν τῇ γραφῇ μὴ παρέχοιεν πράγματα αἱ μεταξὺ
*so-that then in the writing not might-cause trouble the between*
τῶν λόγων διηγήσεις περὶ αὑτοῦ τε ὁπότε λέγοι ὁ
*the speeches narrations about himself both whenever might-say —*
Σωκράτης, οἷον "καὶ ἐγὼ ἔφην" ἢ "καὶ ἐγὼ εἶπον,"
*Socrates such-as and I said or and I said*
ἢ αὖ περὶ τοῦ ἀποκρινομένου ὅτι "συνέφη" ἢ "οὐχ
*or again about the(-one) answering that he-agreed or not*
ὡμολόγει," τούτων ἕνεκα ὡς αὐτὸν αὐτοῖς διαλεγόμενον
*assented these(-things) for-the-sake as himself with-them conversing*
ἔγραψα, ἐξελὼν τὰ τοιαῦτα.
*I-wrote(-it) having-removed the such(-phrases)*
TERP. καὶ οὐδέν γε ἀπὸ τρόπου, ὦ Εὐκλείδη.
*and nothing at-least out-of place O Euclides*
EUCL. ἀλλά, παῖ, λαβὲ τὸ βιβλίον καὶ λέγε.
*but boy take the book and read*

SOC. εἰ μὲν τῶν ἐν Κυρήνῃ μᾶλλον ἐκηδόμην, ὦ Θεόδωρε, d
*if indeed the(-things) in Cyrene more I-cared-about O Theodorus*
τὰ ἐκεῖ ἄν σε καὶ περὶ ἐκείνων ἀνηρώτων, εἴ τινες
*the(-things) there — you also about those(-things) I-would-be-asking whether some*
αὐτόθι περὶ γεωμετρίαν ἤ τινα ἄλλην φιλοσοφίαν εἰσὶ τῶν
*there about geometry or some other philosophy are of-the*
νέων ἐπιμέλειαν ποιούμενοι· νῦν δὲ ἧττον γὰρ ἐκείνους
*young-men care making now but less for them*
ἢ τούσδε φιλῶ, καὶ μᾶλλον ἐπιθυμῶ εἰδέναι τίνες ἡμῖν
*than these(-here) I-love and more I-desire to-know who for-us*
τῶν νέων ἐπίδοξοι γενέσθαι ἐπιεικεῖς. ταῦτα δὴ αὐτός
*of-the young-men likely to-become decent(-men) these-things indeed myself*
τε σκοπῶ καθ' ὅσον δύναμαι, καὶ τοὺς ἄλλους ἐρωτῶ
*both I-examine as-far as I-am-able and the others I-ask*
οἷς ἂν ὁρῶ τοὺς νέους ἐθέλοντας συγγίγνεσθαι. σοὶ
*with-whom — I-see the young-men wishing to-associate to-you*
δὴ οὐκ ὀλίγιστοι πλησιάζουσι, καὶ δικαίως· ἄξιος
*indeed not fewest come-near and justly worthy(-you-are)*
γὰρ τά τε ἄλλα καὶ γεωμετρίας ἕνεκα. εἰ δὴ οὖν
*for the both other(-things) and of-geometry for-the-sake if indeed then*
τινι ἐνέτυχες ἀξίῳ λόγου, ἡδέως ἂν πυθοίμην.
*any(-one) you-have-met worthy of-mention gladly — I-would-learn*
THEOD. καὶ μήν, ὦ Σώκρατες, ἐμοί τε εἰπεῖν καὶ σοὶ 144
*and indeed O Socrates for-me both to-tell and for-you*
ἀκοῦσαι πάνυ ἄξιον οἵῳ ὑμῖν τῶν πολιτῶν μειρακίῳ
*to-hear very worthy(-it-is) what-a for-you of-the citizens lad*
ἐντετύχηκα. καὶ εἰ μὲν ἦν καλός, ἐφοβούμην ἂν σφόδρα
*I-have-met and if indeed he-were handsome I-would-fear — vehemently*
λέγειν, μὴ καί τῳ δόξω ἐν ἐπιθυμίᾳ αὐτοῦ εἶναι. νῦν
*to-speak lest also to-someone I-seem in desire of-him to-be now*
δέ — καὶ μή μοι ἄχθου — οὐκ ἔστι καλός, προσέοικε
*but and do-not with-me be-annoyed not he-is handsome he-resembles*

δὲ σοὶ τήν τε σιμότητα καὶ τὸ ἔξω τῶν ὀμμάτων·
*but you in-the both snub-nose and the protrusion of-the eyes*
ἧττον δὲ ἢ σὺ ταῦτ᾽ ἔχει. ἀδεῶς δὴ λέγω. εὖ γὰρ
*less but than you these(-features) he-has fearlessly indeed I-speak well for*
ἴσθι ὅτι ὧν δὴ πώποτε ἐνέτυχον — καὶ πάνυ πολλοῖς
*know that of-whom indeed ever I-have-met and very many*
πεπλησίακα — οὐδένα πω ᾐσθόμην οὕτω θαυμαστῶς εὖ
*I-have-associated-with no-one yet I-perceived so marvelously well*
πεφυκότα. τὸ γὰρ εὐμαθῆ ὄντα ὡς ἄλλῳ χαλεπὸν
*natured the for quick-to-learn being as for-another hard*
πρᾷον αὖ εἶναι διαφερόντως, καὶ ἐπὶ τούτοις
*gentle again to-be exceptionally and in-addition-to these(-things)*
ἀνδρεῖον παρ᾽ ὁντινοῦν, ἐγὼ μὲν οὔτ᾽ ἂν ᾠόμην
*brave beside anyone-whatever I indeed neither — would-have-thought*
γενέσθαι οὔτε ὁρῶ γιγνόμενον· ἀλλ᾽ οἵ τε ὀξεῖς ὥσπερ
*to-happen nor I-see happening but the(-ones) both sharp as*
οὗτος καὶ ἀγχίνοι καὶ μνήμονες ὡς τὰ πολλὰ καὶ
*this(-one) and quick-witted and of-good-memory as the many(-times) also*
πρὸς τὰς ὀργὰς ὀξύρροποί εἰσι, καὶ ᾄττοντες φέρονται
*toward the passions quick-tipping are and darting are-carried-along*
ὥσπερ τὰ ἀνερμάτιστα πλοῖα, καὶ μανικώτεροι ἢ
*like the unballasted boats and more-mad than*
ἀνδρειότεροι φύονται, οἵ τε αὖ ἐμβριθέστεροι νωθροί
*more-brave are-born the(-ones) and again steadier sluggish*
πως ἀπαντῶσι πρὸς τὰς μαθήσεις καὶ λήθης γέμοντες.
*somehow meet toward the learnings and of-forgetfulness full*
ὁ δὲ οὕτω λείως τε καὶ ἀπταίστως καὶ ἀνυσίμως
*the(-one) but so smoothly both and unfalteringly and effectively*
ἔρχεται ἐπὶ τὰς μαθήσεις τε καὶ ζητήσεις μετὰ πολλῆς
*goes to the learnings both and inquiries with much*

πρᾳότητος, οἷον ἐλαίου ῥεῦμα ἀψοφητὶ ῥέοντος, ὥστε
*gentleness like of-oil a-stream noiselessly flowing so-that*
θαυμάσαι τὸ τηλικοῦτον ὄντα οὕτως ταῦτα διαπράττεσθαι.
*to-wonder the so-young being so these-things to-accomplish*
SOC. εὖ ἀγγέλλεις. τίνος δὲ καὶ ἔστι τῶν πολιτῶν;
*well you-announce of-whom and also is(-he) of-the citizens*
THEOD. ἀκήκοα μὲν τοὔνομα, μνημονεύω δὲ οὔ. ἀλλὰ γάρ c
*I-have-heard indeed the-name I-remember but not but for*
ἐστι τῶνδε τῶν προσιόντων ὁ ἐν τῷ μέσῳ· ἄρτι γὰρ
*he-is of-these the(-ones) approaching the(-one) in the middle just-now for*
ἐν τῷ ἔξω δρόμῳ ἠλείφοντο ἑταῖροί τέ τινες οὗτοι
*in the outer running-track were-anointing-themselves companions both some these*
αὐτοῦ καὶ αὐτός, νῦν δέ μοι δοκοῦσιν ἀλειψάμενοι
*of-him and himself now but to-me they-seem having-anointed-themselves*
δεῦρο ἰέναι. ἀλλὰ σκόπει εἰ γιγνώσκεις αὐτόν.
*hither to-come but look whether you-know him*
SOC. γιγνώσκω· ὁ τοῦ Σουνιῶς Εὐφρονίου ἐστίν, καὶ
*I-know the(-son) — of-the-Sunian of-Euphronius he-is and*
πάνυ γε, ὦ φίλε, ἀνδρὸς οἷον καὶ σὺ τοῦτον διηγῇ,
*very at-least O friend of-a-man such-as also you this(-one) you-describe*
καὶ ἄλλως εὐδοκίμου, καὶ μέντοι καὶ οὐσίαν μάλα πολλὴν
*and otherwise well-reputed and moreover also property very much*
κατέλιπεν. τὸ δ' ὄνομα οὐκ οἶδα τοῦ μειρακίου.
*he-left the and name not I-know of-the lad*
THEOD. Θεαίτητος, ὦ Σώκρατες, τό γε ὄνομα· τὴν d
*Theaetetus O Socrates the at-least name the*
μέντοι οὐσίαν δοκοῦσί μοι ἐπίτροποί τινες διεφθαρκέναι.
*however property seem to-me guardians some to-have-ruined*
ἀλλ' ὅμως καὶ πρὸς τὴν τῶν χρημάτων ἐλευθεριότητα
*but nevertheless also toward the of-the money liberality*
θαυμαστός, ὦ Σώκρατες.
*wonderful(-he-is) O Socrates*

SOC. γεννικὸν λέγεις τὸν ἄνδρα. καί μοι κέλευε αὐτὸν
*noble you-speak-of the man and for-me bid him*
ἐνθάδε παρακαθίζεσθαι.
*here to-sit-beside(-me)*

THEOD. ἔσται ταῦτα. Θεαίτητε, δεῦρο παρὰ Σωκράτη.
*it-shall-be these-things Theaetetus hither beside Socrates*

e SOC. πάνυ μὲν οὖν, ὦ Θεαίτητε, ἵνα κἀγὼ ἐμαυτὸν
*certainly indeed then O Theaetetus so-that I-too myself*
ἀνασκέψωμαι ποιόν τι ἔχω τὸ πρόσωπον· φησὶν γὰρ
*may-examine what-sort some I-have the face says for*
Θεόδωρος ἔχειν με σοὶ ὅμοιον. ἀτὰρ εἰ νῷν ἐχόντοιν
*Theodorus to-have me to-you like but if us-two having*
ἑκατέρου λύραν ἔφη αὐτὰς ἡρμόσθαι ὁμοίως, πότερον
*of-each a-lyre he-said them to-be-tuned alike whether*
εὐθὺς ἂν ἐπιστεύομεν ἢ ἐπεσκεψάμεθ' ἂν εἰ μουσικὸς
*at-once — we-would-believe or we-would-have-examined — whether musical*
ὢν λέγει;
*being he-speaks*

THEAET. ἐπεσκεψάμεθ' ἄν.
*we-would-have-examined —*

SOC. οὐκοῦν τοιοῦτον μὲν εὑρόντες ἐπειθόμεθ' ἄν, ἄμουσον
*therefore such indeed having-found we-would-trust — unmusical*
δέ, ἠπιστοῦμεν;
*but we-would-distrust*

THEAET. ἀληθῆ.
*true-things*

*Theodorus is no painter, so his word on their faces counts for little, but praise of a soul deserves testing. Learning is becoming wiser, and the wise are wise by wisdom, so wisdom and knowledge are the same; but what knowledge is, Socrates cannot grasp. Theaetetus lists geometry, shoemaking, and the other crafts, and is told that he gives many things for one. Asked about clay, one would simply say earth mixed with moisture. Theaetetus recalls Theodorus' proofs of the roots up to seventeen, and how he and young Socrates sought one name for them all, calling numbers equal times equal square.*

SOC. νῦν δέ γ', οἶμαι, εἴ τι μέλει ἡμῖν τῆς τῶν 145
*now but at-least I-think if at-all it-concerns to-us about-the of-the*
προσώπων ὁμοιότητος, σκεπτέον εἰ γραφικὸς ὢν
*faces likeness (one)-must-consider whether skilled-in-drawing being*
λέγει ἢ οὔ.
*he-speaks or not*

THEAET. δοκεῖ μοι.
*it-seems to-me*

SOC. ἦ οὖν ζωγραφικὸς Θεόδωρος;
*truly then skilled-in-painting(-is) Theodorus*

THEAET. οὔχ, ὅσον γέ με εἰδέναι.
*not as-far-as at-least me to-know*

SOC. ἆρ' οὐδὲ γεωμετρικός;
*so not-even skilled-in-geometry*

THEAET. πάντως δήπου, ὦ Σώκρατες.
*altogether surely O Socrates*

SOC. ἦ καὶ ἀστρονομικὸς καὶ λογιστικός τε καὶ
*truly also skilled-in-astronomy and skilled-in-calculation both and*
μουσικὸς καὶ ὅσα παιδείας ἔχεται;
*musical and as-many-things-as on-education depend*

THEAET. ἔμοιγε δοκεῖ.
*to-me-at-least it-seems*

SOC. εἰ μὲν ἄρα ἡμᾶς τοῦ σώματός τι ὁμοίους φησὶν
*if indeed then us of-the body some(-part) like he-says*
εἶναι ἐπαινῶν πῃ ἢ ψέγων, οὐ πάνυ αὐτῷ ἄξιον τὸν
*to-be praising somehow or blaming not very for-him worth the*
νοῦν προσέχειν.
*mind to-apply*
THEAET. ἴσως οὔ.
*perhaps not*
b SOC. τί δ' εἰ ποτέρου τὴν ψυχὴν ἐπαινοῖ πρὸς ἀρετήν
*what and if of-either-of-us the soul he-should-praise toward virtue*
τε καὶ σοφίαν; ἆρ' οὐκ ἄξιον τῷ μὲν ἀκούσαντι
*both and wisdom so not worth(-is-it) for-the indeed having-heard*
προθυμεῖσθαι ἀνασκέψασθαι τὸν ἐπαινεθέντα, τῷ δὲ
*to-be-eager to-examine the(-one) praised for-the but*
προθύμως ἑαυτὸν ἐπιδεικνύναι;
*eagerly himself to-show-forth*
THEAET. πάνυ μὲν οὖν, ὦ Σώκρατες.
*certainly indeed then O Socrates*
SOC. ὥρα τοίνυν, ὦ φίλε Θεαίτητε, σοὶ μὲν
*the-hour(-it-is) then O dear Theaetetus for-you indeed*
ἐπιδεικνύναι, ἐμοὶ δὲ σκοπεῖσθαι· ὡς εὖ ἴσθι ὅτι
*to-show-forth(-yourself) for-me but to-examine since well know that*
Θεόδωρος πολλοὺς δὴ πρός με ἐπαινέσας ξένους τε καὶ
*Theodorus many indeed to me having-praised foreigners both and*
ἀστοὺς οὐδένα πω ἐπῄνεσεν ὡς σὲ νυνδή.
*townsmen no-one ever-yet praised as you just-now*
c THEAET. εὖ ἂν ἔχοι, ὦ Σώκρατες· ἀλλ' ὅρα μὴ παίζων
*well — it-would-be O Socrates but see lest jesting*
ἔλεγεν.
*he-was-speaking*

SOC. οὐχ οὗτος ὁ τρόπος Θεοδώρου· ἀλλὰ μὴ ἀναδύου τὰ
*not this the way of-Theodorus but not back-out the(-things)*
ὡμολογημένα σκηπτόμενος παίζοντα λέγειν τόνδε,
*agreed alleging jesting to-be-speaking this(-man)*
ἵνα μὴ καὶ ἀναγκασθῇ μαρτυρεῖν — πάντως γὰρ οὐδεὶς
*so-that not also he-be-compelled to-testify altogether for no-one*
ἐπισκήψει αὐτῷ — ἀλλὰ θαρρῶν ἔμμενε τῇ ὁμολογίᾳ.
*will-impeach him but taking-courage abide-by the agreement*
THEAET. ἀλλὰ χρὴ ταῦτα ποιεῖν, εἰ σοὶ δοκεῖ.
*but (I)-must these-things to-do if to-you it-seems-good*
SOC. λέγε δή μοι· μανθάνεις που παρὰ Θεοδώρου
*tell then me you-learn perhaps from Theodorus*
γεωμετρίας ἄττα;
*of-geometry some-things*
THEAET. ἔγωγε.
*I-at-least*
SOC. καὶ τῶν περὶ ἀστρονομίαν τε καὶ ἁρμονίας καὶ d
*and of-the(-things) about astronomy both and harmonies and*
λογισμούς;
*calculations*
THEAET. προθυμοῦμαί γε δή.
*I-am-eager at-least truly*
SOC. καὶ γὰρ ἐγώ, ὦ παῖ, παρά τε τούτου καὶ παρ᾽
*and for I O boy from both this(-man) and from*
ἄλλων οὓς ἂν οἴωμαί τι τούτων ἐπαΐειν. ἀλλ᾽
*others whom-ever — I-think something of-these to-understand but*
ὅμως τὰ μὲν ἄλλα ἔχω περὶ αὐτὰ μετρίως, μικρὸν
*nevertheless the indeed other(-things) I-have about them moderately small*
δέ τι ἀπορῶ ὃ μετὰ σοῦ τε καὶ τῶνδε
*but some(-thing) I-am-at-a-loss-about which with you both and these(-men)*

σκεπτέον. καί μοι λέγε· ἆρ᾽ οὐ τὸ μανθάνειν ἐστὶν
*(one)-must-consider and to-me tell so not the learning is*
τὸ σοφώτερον γίγνεσθαι περὶ ὃ μανθάνει τις;
*the wiser becoming about what learns one*

THEAET. πῶς γὰρ οὔ;
*how for not*

SOC. σοφίᾳ δέ γ᾽ οἶμαι σοφοὶ οἱ σοφοί.
*by-wisdom and at-least I-think wise(-are) the wise*

THEAET. ναί.
*yes*

e SOC. τοῦτο δὲ μῶν διαφέρει τι ἐπιστήμης;
*this and surely-not differs at-all from-knowledge*

THEAET. τὸ ποῖον;
*the what-sort*

SOC. ἡ σοφία. ἢ οὐχ ἅπερ ἐπιστήμονες ταῦτα καὶ
*the wisdom or not what-things-exactly knowing(-they-are) these also*
σοφοί;
*wise(-they-are)*

THEAET. τί μήν;
*what indeed*

SOC. ταὐτὸν ἄρα ἐπιστήμη καὶ σοφία;
*the-same(-thing) then knowledge and wisdom*

THEAET. ναί.
*yes*

146 SOC. τοῦτ᾽ αὐτὸ τοίνυν ἐστὶν ὃ ἀπορῶ καὶ οὐ
*this itself then is what I-am-at-a-loss-about and not*
δύναμαι λαβεῖν ἱκανῶς παρ᾽ ἐμαυτῷ, ἐπιστήμη ὅτι
*I-am-able to-grasp sufficiently by myself knowledge whatever*
ποτὲ τυγχάνει ὄν. ἆρ᾽ οὖν δὴ ἔχομεν λέγειν αὐτό;
*ever it-happens being so then indeed are-we-able to-say it*
τί φατέ; τίς ἂν ἡμῶν πρῶτος εἴποι; ὁ δὲ
*what do-you-say who — of-us first would-speak the(-one) and*

ἁμαρτών, καὶ ὃς ἂν ἀεὶ ἁμαρτάνῃ, καθεδεῖται, ὥσπερ
*having-missed and whoever — ever misses will-sit(-as) as*
φασὶν οἱ παῖδες οἱ σφαιρίζοντες, ὄνος· ὃς δ' ἂν
*say the children the(-ones) playing-ball donkey whoever and —*
περιγένηται ἀναμάρτητος, βασιλεύσει ἡμῶν καὶ ἐπιτάξει
*survives without-a-miss will-be-king over-us and will-command*
ὅτι ἂν βούληται ἀποκρίνεσθαι. τί σιγᾶτε; οὔ τί
*whatever — he-wishes to-answer why are-you-silent not at-all*
που, ὦ Θεόδωρε, ἐγὼ ὑπὸ φιλολογίας ἀγροικίζομαι,
*perhaps O Theodorus I through love-of-argument am-being-boorish*
προθυμούμενος ἡμᾶς ποιῆσαι διαλέγεσθαι καὶ φίλους τε
*being-eager us to-make to-converse and friends both*
καὶ προσηγόρους ἀλλήλοις γίγνεσθαι;
*and on-speaking-terms with-one-another to-become*

THEOD. ἥκιστα μέν, ὦ Σώκρατες, τὸ τοιοῦτον ἂν εἴη b
*least indeed O Socrates the such — would-be*
ἄγροικον, ἀλλὰ τῶν μειρακίων τι κέλευέ σοι
*boorish but of-the lads some(-one) bid to-you*
ἀποκρίνεσθαι· ἐγὼ μὲν γὰρ ἀήθης τῆς τοιαύτης
*to-answer I indeed for unaccustomed(-am) to-the such*
διαλέκτου, καὶ οὐδ' αὖ συνεθίζεσθαι ἡλικίαν ἔχω. τοῖσδε
*conversation and nor again to-become-accustomed the-age I-have for-these*
δὲ πρέποι τε ἂν τοῦτο καὶ πολὺ πλέον ἐπιδιδοῖεν·
*but would-befit both — this and much more they-would-progress*
τῷ γὰρ ὄντι ἡ νεότης εἰς πᾶν ἐπίδοσιν ἔχει. ἀλλ',
*in-the for being the youth toward everything progress has but*
ὥσπερ ἤρξω, μὴ ἀφίεσο τοῦ Θεαιτήτου ἀλλ' ἐρώτα.
*as you-began not let-go — of-Theaetetus but ask*

SOC. ἀκούεις δή, ὦ Θεαίτητε, ἃ λέγει Θεόδωρος, ᾧ c
*you-hear then O Theaetetus what-things says Theodorus whom*
ἀπειθεῖν, ὡς ἐγὼ οἶμαι, οὔτε σὺ ἐθελήσεις, οὔτε θέμις περὶ
*to-disobey as I think neither you will-wish nor (is-it)-lawful about*

τὰ τοιαῦτα ἀνδρὶ σοφῷ ἐπιτάττοντι νεώτερον ἀπειθεῖν.
*the such-things a-man wise commanding a-younger(-man) to-disobey*
ἀλλ᾽ εὖ καὶ γενναίως εἰπέ· τί σοι δοκεῖ εἶναι ἐπιστήμη;
*but well and nobly say what to-you seems to-be knowledge*
THEAET. ἀλλὰ χρή, ὦ Σώκρατες, ἐπειδήπερ ὑμεῖς κελεύετε.
*but (I)-must O Socrates since-indeed you bid*
πάντως γάρ, ἄν τι καὶ ἁμάρτω, ἐπανορθώσετε.
*altogether for if at-all also I-err you-will-set-(me)-right*
SOC. πάνυ μὲν οὖν, ἄνπερ γε οἷοί τε ὦμεν.
*certainly indeed then if-indeed at-least able — we-be*
d THEAET. δοκεῖ τοίνυν μοι καὶ ἃ παρὰ Θεοδώρου ἄν
*it-seems then to-me also what-things from Theodorus —*
τις μάθοι ἐπιστῆμαι εἶναι, γεωμετρία τε καὶ ἃς νυνδὴ
*one would-learn knowledges to-be geometry both and which just-now*
σὺ διῆλθες, καὶ αὖ σκυτοτομική τε καὶ αἱ τῶν ἄλλων
*you went-through and again shoemaking both and the of-the other*
δημιουργῶν τέχναι, πᾶσαί τε καὶ ἑκάστη τούτων, οὐκ
*craftsmen arts all both and each of-these not*
ἄλλο τι ἢ ἐπιστήμη εἶναι.
*other anything than knowledge to-be*
SOC. γενναίως γε καὶ φιλοδώρως, ὦ φίλε, ἓν
*nobly at-least and generously O friend one(-thing)*
αἰτηθεὶς πολλὰ δίδως καὶ ποικίλα ἀντὶ ἁπλοῦ.
*having-been-asked many-things you-give and varied instead-of a-simple(-one)*
THEAET. πῶς τί τοῦτο λέγεις, ὦ Σώκρατες;
*how what this you-say O Socrates*
SOC. ἴσως μὲν οὐδέν· ὃ μέντοι οἶμαι, φράσω. ὅταν
*perhaps indeed nothing what however I-think I-will-explain whenever*
λέγῃς σκυτικήν, μή τι ἄλλο φράζεις ἢ ἐπιστήμην
*you-say shoemaking surely-not some other you-mean than knowledge*
ὑποδημάτων ἐργασίας;
*of-shoes of-making*

THEAET. οὐδέν.
*nothing*

SOC. τί δ' ὅταν τεκτονικήν; μή τι ἄλλο ἢ e
*what and whenever carpentry surely-not some other than*
ἐπιστήμην τῆς τῶν ξυλίνων σκευῶν ἐργασίας;
*knowledge of-the of-the wooden implements making*

THEAET. οὐδὲ τοῦτο.
*not-even this*

SOC. οὐκοῦν ἐν ἀμφοῖν, οὗ ἑκατέρα ἐπιστήμη, τοῦτο
*therefore in both of-what each knowledge(-is) this*
ὁρίζεις;
*you-define*

THEAET. ναί.
*yes*

SOC. τὸ δέ γ' ἐρωτηθέν, ὦ Θεαίτητε, οὐ τοῦτο
*the and at-least asked O Theaetetus not this*
ἦν, τίνων ἡ ἐπιστήμη, οὐδὲ ὁπόσαι τινές· οὐ
*was of-what-things the knowledge(-is) nor how-many some(-they-are) not*
γὰρ ἀριθμῆσαι αὐτὰς βουλόμενοι ἠρόμεθα ἀλλὰ γνῶναι
*for to-count them wishing we-asked but to-know*
ἐπιστήμην αὐτὸ ὅτι ποτ' ἐστίν. ἢ οὐδὲν λέγω;
*knowledge itself whatever ever it-is or nothing I-say*

THEAET. πάνυ μὲν οὖν ὀρθῶς.
*certainly indeed then rightly*

SOC. σκέψαι δὴ καὶ τόδε. εἴ τις ἡμᾶς τῶν φαύλων 147
*consider then also this if anyone us of-the common(-things)*
τι καὶ προχείρων ἔροιτο, οἷον περὶ πηλοῦ ὅτι
*something and ready-at-hand should-ask for-example about clay whatever*
ποτ' ἐστίν, εἰ ἀποκριναίμεθα αὐτῷ πηλὸς ὁ τῶν
*ever it-is if we-should-answer to-him clay the(-clay) of-the*

χυτρέων καὶ πηλὸς ὁ τῶν ἰπνοπλαθῶν καὶ πηλὸς
*potters and clay the(-clay) of-the oven-makers and clay*
ὁ τῶν πλινθουργῶν, οὐκ ἂν γελοῖοι εἶμεν;
*the(-clay) of-the brickmakers not — laughable would-we-be*
THEAET. ἴσως.
*perhaps*
b SOC. πρῶτον μέν γέ που οἰόμενοι συνιέναι ἐκ τῆς
*first indeed at-least perhaps thinking to-understand from the*
ἡμετέρας ἀποκρίσεως τὸν ἐρωτῶντα, ὅταν εἴπωμεν
*our answer the(-one) asking whenever we-say*
πηλός, εἴτε ὁ τῶν κοροπλαθῶν προσθέντες εἴτε
*clay whether the(-clay) of-the doll-makers adding or*
ἄλλων ὁντινωνοῦν δημιουργῶν. ἢ οἴει τίς τι
*of-other any-whatever craftsmen or do-you-think anyone at-all*
συνίησίν τινος ὄνομα, ὃ μὴ οἶδεν τί ἐστιν;
*understands of-anything the-name which not he-knows what it-is*
THEAET. οὐδαμῶς.
*in-no-way*
SOC. οὐδ' ἄρα ἐπιστήμην ὑποδημάτων συνίησιν ὁ
*nor then knowledge of-shoes understands the(-one)*
ἐπιστήμην μὴ εἰδώς.
*knowledge not knowing*
THEAET. οὐ γάρ.
*not for*
SOC. σκυτικὴν ἄρα οὐ συνίησιν ὃς ἂν ἐπιστήμην ἀγνοῇ,
*shoemaking then not understands whoever — knowledge is-ignorant-of*
οὐδέ τινα ἄλλην τέχνην.
*nor any other art*
THEAET. ἔστιν οὕτως.
*it-is so*

SOC. γελοία ἄρα ἡ ἀπόκρισις τῷ ἐρωτηθέντι ἐπιστήμη c
*laughable then the answer for-the(-one) asked knowledge*
τί ἐστιν, ὅταν ἀποκρίνηται τέχνης τινὸς ὄνομα. τινὸς
*what is whenever he-answers of-art some the-name of-something*
γὰρ ἐπιστήμην ἀποκρίνεται οὐ τοῦτ' ἐρωτηθείς.
*for knowledge he-answers not this having-been-asked*
THEAET. ἔοικεν.
*it-seems*
SOC. ἔπειτά γέ που ἐξὸν φαύλως καὶ βραχέως
*then at-least perhaps it-being-possible plainly and briefly*
ἀποκρίνασθαι περιέρχεται ἀπέραντον ὁδόν. οἷον καὶ ἐν τῇ
*to-answer he-goes-round an-endless road for-example also in the*
τοῦ πηλοῦ ἐρωτήσει φαῦλόν που καὶ ἁπλοῦν εἰπεῖν ὅτι γῇ
*of-the clay question plain(-it-is) perhaps and simple to-say that earth*
ὑγρῷ φυραθεῖσα πηλὸς ἂν εἴη, τὸ δ' ὅτου ἐᾶν χαίρειν.
*with-moisture mixed clay — would-be the and whose to-let fare-well*
THEAET. ῥᾴδιον, ὦ Σώκρατες, νῦν γε οὕτω φαίνεται· d
*easy O Socrates now at-least so it-appears*
ἀτὰρ κινδυνεύεις ἐρωτᾶν οἷον καὶ αὐτοῖς ἡμῖν ἔναγχος
*but you-are-likely to-be-asking such-as also ourselves to-us lately*
εἰσῆλθε διαλεγομένοις, ἐμοί τε καὶ τῷ σῷ ὁμωνύμῳ
*occurred conversing to-me both and to-the your namesake*
τούτῳ Σωκράτει.
*this Socrates*
SOC. τὸ ποῖον δή, ὦ Θεαίτητε;
*the what-sort then O Theaetetus*
THEAET. περὶ δυνάμεών τι ἡμῖν Θεόδωρος ὅδε ἔγραφε, τῆς e
*about powers something for-us Theodorus here was-drawing the*
τε τρίποδος πέρι καὶ πεντέποδος ὅτι μήκει οὐ σύμμετροι
*both three-foot(-square) about and five-foot that in-length not commensurable*
τῇ ποδιαίᾳ, καὶ οὕτω κατὰ μίαν ἑκάστην προαιρούμενος
*with-the one-foot(-line) and so by one each taking-up*

μέχρι τῆς ἑπτακαιδεκάποδος· ἐν δὲ ταύτῃ πως ἐνέσχετο.
*up-to the seventeen-foot(-square) in and this somehow he-got-stuck*
ἡμῖν οὖν εἰσῆλθέ τι τοιοῦτον, ἐπειδὴ ἄπειροι τὸ
*to-us then occurred something such since infinite in-the*
πλῆθος αἱ δυνάμεις ἐφαίνοντο, πειραθῆναι συλλαβεῖν εἰς
*number the powers appeared to-try to-gather into*
ἕν, ὅτῳ πάσας ταύτας προσαγορεύσομεν τὰς δυνάμεις.
*one by-which all these we-shall-call the powers*

SOC. ἦ καὶ ηὕρετέ τι τοιοῦτον;
*truly also did-you-find something such*

THEAET. ἔμοιγε δοκοῦμεν· σκόπει δὲ καὶ σύ.
*to-me-at-least we-seem(-to) look and also you*

SOC. λέγε.
*speak*

THEAET. τὸν ἀριθμὸν πάντα δίχα διελάβομεν· τὸν μὲν
*the number all in-two we-divided the(-one) indeed*
δυνάμενον ἴσον ἰσάκις γίγνεσθαι τῷ τετραγώνῳ
*able equal equally-many-times to-become to-the square*
τὸ σχῆμα ἀπεικάσαντες τετράγωνόν τε καὶ ἰσόπλευρον
*the shape having-likened square both and equilateral*
προσείπομεν.
*we-called*

SOC. καὶ εὖ γε.
*and well at-least*

*Numbers not square they called oblong, and the lines that square them powers, and Socrates praises them. But Theaetetus cannot so define knowledge, though he has often tried and cannot stop caring. He is in labor, says Socrates, son of the midwife Phaenarete and practicing her art. Midwives are past bearing, know who is pregnant, bring on and soothe the pains, cause miscarriage, and are the best matchmakers. His art delivers men's souls and tests whether the offspring is a phantom or true. He is barren of wisdom; the god makes him deliver but forbids him to beget; those who leave him too soon miscarry and lose what he delivered.*

THEAET. τὸν τοίνυν μεταξὺ τούτου, ὧν καὶ τὰ 148
*the(-number) then between this(-one) of-which also the*
τρία καὶ τὰ πέντε καὶ πᾶς ὃς ἀδύνατος ἴσος
*three and the five and every(-number) which (is)-unable equal*
ἰσάκις γενέσθαι, ἀλλ' ἢ πλείων ἐλαττονάκις ἢ
*equally-many-times to-become but either greater fewer-times or*
ἐλάττων πλεονάκις γίγνεται, μείζων δὲ καὶ ἐλάττων ἀεὶ
*less more-times becomes greater and and less always*
πλευρὰ αὐτὸν περιλαμβάνει, τῷ προμήκει αὖ σχήματι
*side it encloses to-the oblong again shape*
ἀπεικάσαντες προμήκη ἀριθμὸν ἐκαλέσαμεν.
*having-likened oblong number we-called(-it)*
SOC. κάλλιστα. ἀλλὰ τί τὸ μετὰ τοῦτο;
*most-finely but what the(-thing) after this*
THEAET. ὅσαι μὲν γραμμαὶ τὸν ἰσόπλευρον καὶ ἐπίπεδον b
*as-many-as indeed lines the equilateral and plane*
ἀριθμὸν τετραγωνίζουσι, μῆκος ὡρισάμεθα, ὅσαι δὲ
*number square length we-defined(-as) as-many-as but*
τὸν ἑτερομήκη, δυνάμεις, ὡς μήκει μὲν οὐ συμμέτρους
*the oblong(-number) powers as in-length indeed not commensurable*

ἐκείναις, τοῖς δ' ἐπιπέδοις ἃ δύνανται. καὶ περὶ τὰ
*with-those by-the but planes which they-are-capable-of and about the*
στερεὰ ἄλλο τοιοῦτον.
*solids other such(-a-thing)*

SOC. ἄριστά γ' ἀνθρώπων, ὦ παῖδες· ὥστε μοι δοκεῖ
*best at-least of-men O boys so-that to-me it-seems*
ὁ Θεόδωρος οὐκ ἔνοχος τοῖς ψευδομαρτυρίοις ἔσεσθαι.
*— Theodorus not liable to-the false-witness-charges to-be-going-to-be*

THEAET. καὶ μήν, ὦ Σώκρατες, ὅ γε ἐρωτᾷς περὶ
*and indeed O Socrates what at-least you-ask about*
ἐπιστήμης οὐκ ἂν δυναίμην ἀποκρίνασθαι ὥσπερ περὶ
*knowledge not — I-would-be-able to-answer as about*
τοῦ μήκους τε καὶ τῆς δυνάμεως. καίτοι σύ γέ μοι
*the length both and the power and-yet you at-least to-me*
δοκεῖς τοιοῦτόν τι ζητεῖν· ὥστε πάλιν αὖ φαίνεται
*seem such some(-thing) to-seek so-that back again appears*
ψευδὴς ὁ Θεόδωρος.
*false — Theodorus*

c SOC. τί δέ; εἴ σε πρὸς δρόμον ἐπαινῶν μηδενὶ οὕτω
*what and if you for running praising (to)-no-one so*
δρομικῷ ἔφη τῶν νέων ἐντετυχηκέναι, εἶτα διαθέων
*fast-in-running be-said of-the young to-have-met then running-a-race*
τοῦ ἀκμάζοντος καὶ ταχίστου ἡττήθης, ἧττόν τι
*by-the(-one) in-his-prime and fastest you-were-beaten less at-all*
ἂν οἴει ἀληθῆ τόνδ' ἐπαινέσαι;
*— do-you-think true-things this(-man) would-have-praised*

THEAET. οὐκ ἔγωγε.
*not I-at-least*

SOC. ἀλλὰ τὴν ἐπιστήμην, ὥσπερ νυνδὴ ἐγὼ ἔλεγον,
*but the knowledge as just-now I was-saying*
σμικρόν τι οἴει εἶναι ἐξευρεῖν καὶ οὐ τῶν πάντῃ
*a-small something do-you-think to-be to-find-out and not of-the in-every-way*
ἄκρων;
*topmost(-things)*
THEAET. νὴ τὸν Δί᾽ ἔγωγε καὶ μάλα γε τῶν ἀκροτάτων.
*by — Zeus I-at-least and very at-least of-the topmost*
SOC. θάρρει τοίνυν περὶ σαυτῷ καὶ τὶ οἴου Θεόδωρον d
*take-courage then about yourself and something think Theodorus*
λέγειν, προθυμήθητι δὲ παντὶ τρόπῳ τῶν τε ἄλλων
*to-say be-eager and in-every way of-the both other(-things)*
πέρι καὶ ἐπιστήμης λαβεῖν λόγον τί ποτε τυγχάνει ὄν.
*about and of-knowledge to-get an-account what ever it-happens being*
THEAET. προθυμίας μὲν ἕνεκα, ὦ Σώκρατες, φανεῖται.
*of-eagerness indeed for-the-sake O Socrates it-will-appear*
SOC. ἴθι δή — καλῶς γὰρ ἄρτι ὑφηγήσω — πειρῶ
*come then well for just-now you-led-the-way try*
μιμούμενος τὴν περὶ τῶν δυνάμεων ἀπόκρισιν, ὥσπερ
*imitating the about the powers answer as*
ταύτας πολλὰς οὔσας ἑνὶ εἴδει περιέλαβες, οὕτω καὶ
*these many being by-one form you-embraced so also*
τὰς πολλὰς ἐπιστήμας ἑνὶ λόγῳ προσειπεῖν.
*the many knowledges by-one account to-address*
THEAET. ἀλλ᾽ εὖ ἴσθι, ὦ Σώκρατες, πολλάκις δὴ e
*but well know O Socrates often indeed*
αὐτὸ ἐπεχείρησα σκέψασθαι, ἀκούων τὰς παρὰ σοῦ
*it I-attempted to-consider hearing the from you*
ἀποφερομένας ἐρωτήσεις. ἀλλὰ γὰρ οὔτ᾽ αὐτὸς δύναμαι
*reported questions but for neither myself am-I-able*
πεῖσαι ἐμαυτὸν ὡς ἱκανῶς τι λέγω οὔτ᾽ ἄλλου
*to-persuade myself that sufficiently anything I-say nor of-another*

ἀκοῦσαι λέγοντος οὕτως ὡς σὺ διακελεύῃ, οὐ μὲν δὴ
*to-hear speaking so as you urge not indeed indeed*
αὖ οὐδ' ἀπαλλαγῆναι τοῦ μέλειν.
*again nor-yet to-be-released from-the to-care*

SOC. ὠδίνεις γάρ, ὦ φίλε Θεαίτητε, διὰ τὸ μὴ κενὸς
*you-are-in-labor for O dear Theaetetus because-of the not empty*
ἀλλ' ἐγκύμων εἶναι.
*but pregnant to-be*

THEAET. οὐκ οἶδα, ὦ Σώκρατες· ὃ μέντοι πέπονθα
*not I-know O Socrates what however I-have-experienced*
λέγω.
*I-say*

149 SOC. εἶτα, ὦ καταγέλαστε, οὐκ ἀκήκοας ὡς ἐγώ εἰμι ὑὸς
*then O ridiculous(-one) not have-you-heard that I am son*
μαίας μάλα γενναίας τε καὶ βλοσυρᾶς, Φαιναρέτης;
*of-a-midwife very noble both and burly of-Phaenarete*

THEAET. ἤδη τοῦτό γε ἤκουσα.
*already this at-least I-have-heard*

SOC. ἆρα καὶ ὅτι ἐπιτηδεύω τὴν αὐτὴν τέχνην ἀκήκοας;
*then also that I-practice the same art have-you-heard*

THEAET. οὐδαμῶς.
*in-no-way*

SOC. ἀλλ' εὖ ἴσθ' ὅτι· μὴ μέντοι μου κατείπῃς πρὸς
*but well know that not however me denounce to*
τοὺς ἄλλους. λέληθα γάρ, ὦ ἑταῖρε, ταύτην ἔχων
*the others I-have-escaped-notice for O comrade this having*
τὴν τέχνην· οἱ δέ, ἅτε οὐκ εἰδότες, τοῦτο μὲν οὐ
*the art they and as not knowing this indeed not*
λέγουσι περὶ ἐμοῦ, ὅτι δὲ ἀτοπώτατός εἰμι καὶ ποιῶ
*they-say about me that but most-strange I-am and I-make*
τοὺς ἀνθρώπους ἀπορεῖν. ἦ καὶ τοῦτο ἀκήκοας;
*the men to-be-at-a-loss truly also this have-you-heard*

THEAET. ἔγωγε. b

*I-at-least*

SOC. εἴπω οὖν σοι τὸ αἴτιον;

*shall-I-tell then to-you the cause*

THEAET. πάνυ μὲν οὖν.

*certainly indeed then*

SOC. ἐννόησον δὴ τὸ περὶ τὰς μαίας ἅπαν ὡς ἔχει,

*consider then the(-business) about the midwives whole how it-stands*

καὶ ῥᾷον μαθήσῃ ὃ βούλομαι. οἶσθα γάρ που ὡς

*and more-easily you-will-learn what I-wish you-know for surely that*

οὐδεμία αὐτῶν ἔτι αὐτὴ κυϊσκομένη τε καὶ τίκτουσα

*none of-them still herself conceiving both and bearing*

ἄλλας μαιεύεται, ἀλλ' αἱ ἤδη ἀδύνατοι τίκτειν.

*others delivers but the(-ones) already unable to-bear*

THEAET. πάνυ μὲν οὖν.

*certainly indeed then*

SOC. αἰτίαν δέ γε τούτου φασὶν εἶναι τὴν Ἄρτεμιν, c

*cause and at-least of-this they-say to-be — Artemis*

ὅτι ἄλοχος οὖσα τὴν λοχείαν εἴληχε. στερίφαις

*because unwedded being the childbirth she-has-obtained-by-lot to-the-barren*

μὲν οὖν ἄρα οὐκ ἔδωκε μαιεύεσθαι, ὅτι ἡ ἀνθρωπίνη

*indeed then therefore not she-granted to-deliver because the human*

φύσις ἀσθενεστέρα ἢ λαβεῖν τέχνην ὧν ἂν ᾖ

*nature weaker(-is) than to-take an-art of-what-things — it-be*

ἄπειρος· ταῖς δὲ δι' ἡλικίαν ἀτόκοις προσέταξε

*inexperienced to-the(-ones) but through age childless she-assigned(-it)*

τιμῶσα τὴν αὑτῆς ὁμοιότητα.

*honoring the of-herself likeness*

THEAET. εἰκός.

*likely*

SOC. οὐκοῦν καὶ τόδε εἰκός τε καὶ ἀναγκαῖον, τὰς
*therefore also this likely both and necessary the(-women)*
κυούσας καὶ μὴ γιγνώσκεσθαι μᾶλλον ὑπὸ τῶν μαιῶν ἢ
*pregnant and not to-be-known more by the midwives than*
τῶν ἄλλων;
*by-the others*

THEAET. πάνυ γε.
*certainly at-least*

d SOC. καὶ μὴν καὶ διδοῦσαί γε αἱ μαῖαι φαρμάκια
*and indeed also giving at-least the midwives little-drugs*
καὶ ἐπᾴδουσαι δύνανται ἐγείρειν τε τὰς ὠδῖνας καὶ
*and singing-charms are-able to-rouse both the labor-pains and*
μαλθακωτέρας ἂν βούλωνται ποιεῖν, καὶ τίκτειν τε
*milder if they-wish to-make and to-bring-to-birth both*
δὴ τὰς δυστοκούσας, καὶ ἐὰν νέον ὂν δόξῃ
*indeed the(-women) having-hard-labor and if young being it-seem-good*
ἀμβλίσκειν, ἀμβλίσκουσιν;
*to-cause-miscarriage they-cause-miscarriage*

THEAET. ἔστι ταῦτα.
*it-is these-things*

SOC. ἆρ᾽ οὖν ἔτι καὶ τόδε αὐτῶν ἤσθησαι, ὅτι καὶ
*so then still also this of-them have-you-perceived that also*
προμνήστριαί εἰσι δεινόταται, ὡς πάσσοφοι οὖσαι περὶ
*matchmakers they-are most-clever as all-wise being about*
τοῦ γνῶναι ποίαν χρὴ ποίῳ ἀνδρὶ συνοῦσαν
*the to-know what-sort(-of-woman) must with-what-sort-of man consorting*
ὡς ἀρίστους παῖδας τίκτειν;
*so-as best children to-bear*

THEAET. οὐ πάνυ τοῦτο οἶδα.
*not quite this I-know*

SOC. ἀλλ' ἴσθ' ὅτι ἐπὶ τούτῳ μεῖζον φρονοῦσιν ἢ e
*but know that on this more they-pride-themselves than*
ἐπὶ τῇ ὀμφαλητομίᾳ. ἐννόει γάρ· τῆς αὐτῆς ἢ ἄλλης
*on the cutting-of-the-navel-cord consider for of-the same or other*
οἴει τέχνης εἶναι θεραπείαν τε καὶ συγκομιδὴν τῶν
*do-you-think art to-be tending both and gathering of-the*
ἐκ γῆς καρπῶν καὶ αὖ τὸ γιγνώσκειν εἰς ποίαν γῆν
*from earth fruits and again the to-know into what-sort-of earth*
ποῖον φυτόν τε καὶ σπέρμα καταβλητέον;
*what-sort-of plant both and seed (is)-to-be-cast*
THEAET. οὔκ, ἀλλὰ τῆς αὐτῆς.
*not but of-the same*
SOC. εἰς γυναῖκα δέ, ὦ φίλε, ἄλλην μὲν οἴει τοῦ
*to a-woman and O friend another indeed do-you-think of-the*
τοιούτου, ἄλλην δὲ συγκομιδῆς;
*such(-a-thing) another but of-gathering*
THEAET. οὔκουν εἰκός γε.
*not-then likely at-least*
SOC. οὐ γάρ. ἀλλὰ διὰ τὴν ἄδικόν τε καὶ ἄτεχνον 150
*not for but because-of the unjust both and unskilled*
συναγωγὴν ἀνδρὸς καὶ γυναικός, ἣ δὴ προαγωγία
*bringing-together of-man and of-woman to-which indeed procuring*
ὄνομα, φεύγουσι καὶ τὴν προμνηστικὴν ἅτε σεμναὶ
*(is)-the-name they-shun also the matchmaking as revered*
οὖσαι αἱ μαῖαι, φοβούμεναι μὴ εἰς ἐκείνην τὴν αἰτίαν
*being the midwives fearing lest into that the charge*
διὰ ταύτην ἐμπέσωσιν· ἐπεὶ ταῖς γε ὄντως μαίαις
*because-of this they-fall since to-the at-least really midwives*
μόναις που προσήκει καὶ προμνήσασθαι ὀρθῶς.
*alone surely it-belongs also to-make-matches rightly*
THEAET. φαίνεται.
*it-appears(-so)*

b SOC. τὸ μὲν τοίνυν τῶν μαιῶν τοσοῦτον, ἔλαττον δὲ
*the(-part) indeed then of-the midwives so-great (is)-less but*
τοῦ ἐμοῦ δράματος. οὐ γὰρ πρόσεστι γυναιξὶν ἐνίοτε
*than-the my drama not for it-belongs to-women sometimes*
μὲν εἴδωλα τίκτειν, ἔστι δ' ὅτε ἀληθινά, τοῦτο δὲ μὴ
*indeed phantoms to-bear it-is but when true(-ones) this but not*
ῥᾴδιον εἶναι διαγνῶναι. εἰ γὰρ προσῆν, μέγιστόν τε καὶ
*easy to-be to-distinguish if for it-belonged greatest both and*
κάλλιστον ἔργον ἦν ἂν ταῖς μαίαις τὸ κρίνειν τὸ
*finest work would-be — for-the midwives the to-judge the*
ἀληθές τε καὶ μή· ἢ οὐκ οἴει;
*true both and not(-true) or not do-you-think(-so)*
THEAET. ἔγωγε.
*I-at-least*
c SOC. τῇ δέ γ' ἐμῇ τέχνῃ τῆς μαιεύσεως τὰ μὲν ἄλλα
*to-the and at-least my art of-the midwifery the indeed other(-things)*
ὑπάρχει ὅσα ἐκείναις, διαφέρει δὲ τῷ τε ἄνδρας
*belong as-many-as to-those it-differs but in-the both men*
ἀλλὰ μὴ γυναῖκας μαιεύεσθαι καὶ τῷ τὰς ψυχὰς αὐτῶν
*but not women to-deliver and in-the the souls of-them*
τικτούσας ἐπισκοπεῖν ἀλλὰ μὴ τὰ σώματα. μέγιστον δὲ
*giving-birth to-examine but not the bodies greatest but*
τοῦτ' ἔνι τῇ ἡμετέρᾳ τέχνῃ, βασανίζειν δυνατὸν εἶναι παντὶ
*this is-in the our art to-test able to-be in-every*
τρόπῳ πότερον εἴδωλον καὶ ψεῦδος ἀποτίκτει τοῦ νέου
*way whether a-phantom and a-falsehood brings-forth of-the young(-man)*
ἡ διάνοια ἢ γόνιμόν τε καὶ ἀληθές. ἐπεὶ τόδε γε καὶ
*the thought or fertile both and true since this at-least also*
ἐμοὶ ὑπάρχει ὅπερ ταῖς μαίαις· ἄγονός εἰμι σοφίας, καὶ
*to-me belongs which-very to-the midwives barren I-am of-wisdom and*
ὅπερ ἤδη πολλοί μοι ὠνείδισαν, ὡς τοὺς μὲν ἄλλους
*which-very already many to-me reproached that the indeed others*

ἐρωτῶ, αὐτὸς δὲ οὐδὲν ἀποφαίνομαι περὶ οὐδενὸς διὰ
*I-question myself but nothing declare about anything because-of*
τὸ μηδὲν ἔχειν σοφόν, ἀληθὲς ὀνειδίζουσιν. τὸ δὲ αἴτιον
*the nothing to-have wise truly they-reproach the but cause*
τούτου τόδε· μαιεύεσθαί με ὁ θεὸς ἀναγκάζει, γεννᾶν
*of-this (is)-this to-deliver me the god compels to-beget*
δὲ ἀπεκώλυσεν. εἰμὶ δὴ οὖν αὐτὸς μὲν οὐ πάνυ τι
*but he-prevented I-am indeed then myself indeed not at-all somewhat*
σοφός, οὐδέ τί μοι ἔστιν εὕρημα τοιοῦτον γεγονὸς τῆς
*wise nor any to-me is discovery such having-been-born of-the*
ἐμῆς ψυχῆς ἔκγονον· οἱ δ' ἐμοὶ συγγιγνόμενοι τὸ μὲν
*my soul offspring those but with-me associating the indeed*
πρῶτον φαίνονται ἔνιοι μὲν καὶ πάνυ ἀμαθεῖς, πάντες δὲ
*first appear some indeed also very ignorant all but*
προϊούσης τῆς συνουσίας, οἷσπερ ἂν ὁ θεὸς παρείκῃ,
*advancing the association (to)-whom-ever — the god allow*
θαυμαστὸν ὅσον ἐπιδιδόντες, ὡς αὑτοῖς τε καὶ τοῖς
*wonderful how-much progressing as to-themselves both and to-the*
ἄλλοις δοκοῦσι· καὶ τοῦτο ἐναργὲς ὅτι παρ' ἐμοῦ οὐδὲν
*others they-seem and this (is)-clear that from me nothing*
πώποτε μαθόντες, ἀλλ' αὐτοὶ παρ' αὑτῶν πολλὰ καὶ
*ever having-learned but themselves from themselves many and*
καλὰ εὑρόντες τε καὶ τεκόντες.
*fine(-things) having-found both and having-brought-forth*
τῆς μέντοι μαιείας ὁ θεός τε καὶ ἐγὼ αἴτιος. ὧδε 151
*of-the however midwifery the god both and I (are)-cause thus*
δὲ δῆλον· πολλοὶ ἤδη τοῦτο ἀγνοήσαντες καὶ ἑαυτοὺς
*and (it-is)-clear many already this not-knowing and themselves*
αἰτιασάμενοι, ἐμοῦ δὲ καταφρονήσαντες, ἢ αὐτοὶ
*blaming me and despising either themselves*
ἢ ὑπ' ἄλλων πεισθέντες ἀπῆλθον πρῳαίτερον τοῦ
*or by others persuaded went-away earlier than-the*

δέοντος, ἀπελθόντες δὲ τά τε λοιπὰ ἐξήμβλωσαν διὰ
*needful having-gone-away and the both rest they-miscarried through*
πονηρὰν συνουσίαν καὶ τὰ ὑπ' ἐμοῦ μαιευθέντα κακῶς
*bad company and the(-things) by me delivered badly*
τρέφοντες ἀπώλεσαν, ψευδῆ καὶ εἴδωλα περὶ πλείονος
*rearing they-lost false(-things) and phantoms of more*
ποιησάμενοι τοῦ ἀληθοῦς, τελευτῶντες δ' αὑτοῖς τε
*making than-the true ending and to-themselves both*
καὶ τοῖς ἄλλοις ἔδοξαν ἀμαθεῖς εἶναι.
*and to-the others they-seemed ignorant to-be*

## IV · PERCEPTION AND THE MEASURE

*Aristides was one who left too soon; of those who return, the divine sign bars some and admits others, and those not pregnant Socrates sends to Prodicus. Theaetetus answers that knowledge is perception, which Socrates joins to Protagoras' man the measure: the same wind is cold to one who shivers and not to another, so perception is of what is and unerring. Protagoras' secret doctrine, held by all the wise but Parmenides, is that nothing is, but all becomes by motion, which preserves, as rest destroys. Color is neither in the eye nor outside it, and six dice are more than four and fewer than twelve, though nothing has grown.*

b ὧν εἷς γέγονεν Ἀριστείδης ὁ Λυσιμάχου καὶ ἄλλοι
*of-whom one has-become Aristides the(-son) of-Lysimachus and others*
πάνυ πολλοί· οὓς, ὅταν πάλιν ἔλθωσι δεόμενοι τῆς
*very many whom whenever again they-come begging-for the*
ἐμῆς συνουσίας καὶ θαυμαστὰ δρῶντες, ἐνίοις μὲν τὸ
*my company and wonderful(-things) doing (with)-some indeed the*
γιγνόμενόν μοι δαιμόνιον ἀποκωλύει συνεῖναι, ἐνίοις
*occurring to-me divine-sign prevents to-be-with(-them) (with)-some*
δὲ ἐᾷ, καὶ πάλιν οὗτοι ἐπιδιδόασι. πάσχουσι δὲ δὴ
*but allows and again these progress experience but indeed*

οἱ ἐμοὶ συγγιγνόμενοι καὶ τοῦτο ταὐτὸν ταῖς
*the(-ones) with-me associating also this the-same(-thing) as-the(-women)*
τικτούσαις· ὠδίνουσι γὰρ καὶ ἀπορίας ἐμπίμπλανται
*giving-birth they-are-in-labor for and with-perplexity are-filled*
νύκτας τε καὶ ἡμέρας πολὺ μᾶλλον ἢ ’κεῖναι· ταύτην δὲ
*nights both and days much more than those this and*
τὴν ὠδῖνα ἐγείρειν τε καὶ ἀποπαύειν ἡ ἐμὴ τέχνη δύναται.
*the labor-pain to-rouse both and to-stop the my art is-able*
καὶ οὗτοι μὲν δὴ οὕτως. ἐνίοις δέ, ὦ Θεαίτητε, οἳ ἄν
*and these indeed indeed so to-some but O Theaetetus who-ever —*
μοι μὴ δόξωσί πως ἐγκύμονες εἶναι, γνοὺς ὅτι οὐδὲν ἐμοῦ
*to-me not seem somehow pregnant to-be knowing that nothing of-me*
δέονται, πάνυ εὐμενῶς προμνῶμαι καί, σὺν θεῷ εἰπεῖν, πάνυ
*they-need very kindly I-make-matches and with god to-say very*
ἱκανῶς τοπάζω οἷς ἂν συγγενόμενοι ὄναιντο·
*sufficiently I-guess with-whom-ever — associating they-would-benefit*
ὧν πολλοὺς μὲν δὴ ἐξέδωκα Προδίκῳ, πολλοὺς δὲ
*of-whom many indeed indeed I-gave-away to-Prodicus many but*
ἄλλοις σοφοῖς τε καὶ θεσπεσίοις ἀνδράσι. ταῦτα δή σοι,
*to-others wise both and divine men these-things indeed to-you*
ὦ ἄριστε, ἕνεκα τοῦδε ἐμήκυνα· ὑποπτεύω σε, ὥσπερ
*O best-(of-men) for-the-sake of-this I-drew-out I-suspect you as*
καὶ αὐτὸς οἴει, ὠδίνειν τι κυοῦντα ἔνδον.
*also yourself think to-be-in-labor something carrying-in-the-womb within*
προσφέρου οὖν πρός με ὡς πρὸς μαίας υἱὸν καὶ αὐτὸν c
*present-yourself then to me as to of-a-midwife son and himself*
μαιευτικόν, καὶ ἃ ἂν ἐρωτῶ προθυμοῦ ὅπως οἷός τ’
*skilled-in-midwifery and what-things — I-ask be-eager as able —*
εἶ οὕτως ἀποκρίνασθαι· καὶ ἐὰν ἄρα σκοπούμενός τι
*you-are so to-answer and if then examining something*
ὧν ἂν λέγῃς ἡγήσωμαι εἴδωλον καὶ μὴ ἀληθές,
*of-what-things — you-say I-consider(-it) a-phantom and not true*

εἶτα ὑπεξαιρῶμαι καὶ ἀποβάλλω, μὴ ἀγρίαινε ὥσπερ
*then I-take-(it)-away-secretly and throw-(it)-away not be-savage as*
αἱ πρωτοτόκοι περὶ τὰ παιδία. πολλοὶ γὰρ ἤδη, ὦ
*the first-time-mothers about the little-children many for already O*
θαυμάσιε, πρός με οὕτω διετέθησαν, ὥστε ἀτεχνῶς δάκνειν
*wonderful(-one) toward me so were-disposed so-that simply to-bite*
ἕτοιμοι εἶναι, ἐπειδάν τινα λῆρον αὐτῶν ἀφαιρῶμαι,
*ready to-be whenever some nonsense from-them I-take-away*
καὶ οὐκ οἴονταί με εὐνοίᾳ τοῦτο ποιεῖν, πόρρω ὄντες
*and not they-think me with-goodwill this to-do far being*
τοῦ εἰδέναι ὅτι οὐδεὶς θεὸς δύσνους ἀνθρώποις, οὐδ'
*from-the knowing that no god (is)-ill-disposed to-men nor*
ἐγὼ δυσνοίᾳ τοιοῦτον οὐδὲν δρῶ, ἀλλά μοι ψεῦδός
*I with-ill-will such nothing do but for-me falsehood*
τε συγχωρῆσαι καὶ ἀληθὲς ἀφανίσαι οὐδαμῶς θέμις.
*both to-concede and truth to-obscure in-no-way (is)-lawful*
πάλιν δὴ οὖν ἐξ ἀρχῆς, ὦ Θεαίτητε, ὅτι ποτ' ἐστὶν
*again indeed then from the-beginning O Theaetetus what ever is*
ἐπιστήμη, πειρῶ λέγειν· ὡς δ' οὐχ οἷός τ' εἶ, μηδέποτ'
*knowledge try to-say that and not able — you-are never*
εἴπῃς. ἐὰν γὰρ θεὸς ἐθέλῃ καὶ ἀνδρίζῃ, οἷός τ' ἔσῃ.
*say if for god be-willing and you-play-the-man able — you-will-be*
e THEAET. ἀλλὰ μέντοι, ὦ Σώκρατες, σοῦ γε οὕτω
*but however O Socrates (with)-you at-least so*
παρακελευομένου αἰσχρὸν μὴ οὐ παντὶ τρόπῳ προθυμεῖσθαι
*urging (it-is)-shameful not not in-every way to-be-eager*
ὅτι τις ἔχει λέγειν. δοκεῖ οὖν μοι ὁ ἐπιστάμενός τι
*what one has to-say it-seems then to-me the(-one) knowing something*
αἰσθάνεσθαι τοῦτο ὃ ἐπίσταται, καὶ ὥς γε νυνὶ
*to-perceive this which he-knows and as at-least just-now*
φαίνεται, οὐκ ἄλλο τί ἐστιν ἐπιστήμη ἢ αἴσθησις.
*it-appears not other anything is knowledge than perception*

SOC. εὖ γε καὶ γενναίως, ὦ παῖ· χρὴ γὰρ οὕτως
*well at-least and nobly O boy (one)-must for so*
ἀποφαινόμενον λέγειν. ἀλλὰ φέρε δὴ αὐτὸ κοινῇ
*declaring to-speak but come then it in-common*
σκεψώμεθα, γόνιμον ἢ ἀνεμιαῖον τυγχάνει ὄν. αἴσθησις,
*let-us-consider fertile or wind-egg it-happens being perception*
φῄς, ἐπιστήμη;
*you-say(-is) knowledge*
THEAET. ναί.
*yes*
SOC. κινδυνεύεις μέντοι λόγον οὐ φαῦλον εἰρηκέναι περὶ 152
*you-are-likely however an-argument not common to-have-spoken about*
ἐπιστήμης, ἀλλ' ὃν ἔλεγε καὶ Πρωταγόρας. τρόπον
*knowledge but (one)-which used-to-speak also Protagoras in-manner*
δέ τινα ἄλλον εἴρηκε τὰ αὐτὰ ταῦτα. φησὶ γάρ που
*and some other he-has-said the same these-things he-says for somewhere*
"πάντων χρημάτων μέτρον" ἄνθρωπον εἶναι, "τῶν μὲν
*of-all things measure man to-be of-the indeed*
ὄντων ὡς ἔστι, τῶν δὲ μὴ ὄντων ὡς οὐκ ἔστιν."
*being(-things) that they-are of-the but not being(-things) that not they-are*
ἀνέγνωκας γάρ που;
*you-have-read(-it) for I-suppose*
THEAET. ἀνέγνωκα καὶ πολλάκις.
*I-have-read(-it) and often*
SOC. οὐκοῦν οὕτω πως λέγει, ὡς οἷα μὲν ἕκαστα
*therefore so somehow he-says that of-what-sort indeed each(-thing)*
ἐμοὶ φαίνεται τοιαῦτα μὲν ἔστιν ἐμοί, οἷα δὲ σοί,
*to-me appears such indeed it-is for-me of-what-sort but to-you*
τοιαῦτα δὲ αὖ σοί· ἄνθρωπος δὲ σύ τε κἀγώ;
*such but again for-you a-man and you both and-I*
THEAET. λέγει γὰρ οὖν οὕτω.
*he-says for indeed so*

b SOC. εἰκὸς μέντοι σοφὸν ἄνδρα μὴ ληρεῖν·
*likely however a-wise man not to-talk-nonsense*
ἐπακολουθήσωμεν οὖν αὐτῷ. ἆρ' οὐκ ἐνίοτε πνέοντος
*let-us-follow then him so not sometimes blowing*
ἀνέμου τοῦ αὐτοῦ ὁ μὲν ἡμῶν ῥιγῷ, ὁ δ'
*(with)-the-wind the same the(-one) indeed of-us shivers the(-other) but*
οὔ; καὶ ὁ μὲν ἠρέμα, ὁ δὲ σφόδρα;
*not and the(-one) indeed slightly the(-other) but violently*
THEAET. καὶ μάλα.
*and very(-much)*
SOC. πότερον οὖν τότε αὐτὸ ἐφ' ἑαυτοῦ τὸ πνεῦμα ψυχρὸν
*whether then at-that-time itself by itself the wind cold*
ἢ οὐ ψυχρὸν φήσομεν; ἢ πεισόμεθα τῷ Πρωταγόρᾳ
*or not cold shall-we-say or shall-we-be-persuaded — by-Protagoras*
ὅτι τῷ μὲν ῥιγῶντι ψυχρόν, τῷ δὲ μὴ οὔ;
*that to-the(-one) indeed shivering (it-is)-cold to-the(-other) but not not(-cold)*
THEAET. ἔοικεν.
*it-seems*
SOC. οὐκοῦν καὶ φαίνεται οὕτω ἑκατέρῳ;
*therefore also it-appears so to-each*
THEAET. ναί.
*yes*
SOC. τὸ δέ γε "φαίνεται" αἰσθάνεσθαί ἐστιν;
*the and at-least it-appears to-perceive is*
THEAET. ἔστιν γάρ.
*it-is for*
c SOC. φαντασία ἄρα καὶ αἴσθησις ταὐτὸν ἔν τε θερμοῖς
*appearance then and perception (are)-the-same in both hot(-things)*
καὶ πᾶσι τοῖς τοιούτοις. οἷα γὰρ αἰσθάνεται ἕκαστος,
*and all the such(-things) of-what-sort for perceives each(-man)*
τοιαῦτα ἑκάστῳ καὶ κινδυνεύει εἶναι.
*such(-things) for-each also are-likely to-be*

THEAET. ἔοικεν.
*it-seems*

SOC. αἴσθησις ἄρα τοῦ ὄντος ἀεί ἐστιν καὶ ἀψευδὲς ὡς
*perception then of-the being always is and unerring as*
ἐπιστήμη οὖσα.
*knowledge being*

THEAET. φαίνεται.
*it-appears(-so)*

SOC. ἆρ' οὖν πρὸς Χαρίτων πάσσοφός τις ἦν ὁ
*so then by the-Graces all-wise some(-one) was —*
Πρωταγόρας, καὶ τοῦτο ἡμῖν μὲν ᾐνίξατο τῷ πολλῷ
*Protagoras and this to-us indeed he-hinted to-the great*
συρφετῷ, τοῖς δὲ μαθηταῖς ἐν ἀπορρήτῳ τὴν ἀλήθειαν ἔλεγεν;
*rabble to-the but disciples in secret the truth he-told*

THEAET. πῶς δή, ὦ Σώκρατες, τοῦτο λέγεις; d
*how indeed O Socrates this you-say*

SOC. ἐγὼ ἐρῶ καὶ μάλ' οὐ φαῦλον λόγον, ὡς ἄρα e
*I will-say and very not a-common argument that then*
ἓν μὲν αὐτὸ καθ' αὑτὸ οὐδέν ἐστιν, οὐδ' ἄν τι
*one indeed itself by itself nothing is nor — anything*
προσείποις ὀρθῶς οὐδ' ὁποιονοῦν τι, ἀλλ' ἐὰν ὡς
*could-you-address rightly nor of-any-sort-whatever anything but if as*
μέγα προσαγορεύῃς, καὶ σμικρὸν φανεῖται, καὶ ἐὰν βαρύ,
*great you-call also small it-will-appear and if heavy*
κοῦφον, σύμπαντά τε οὕτως, ὡς μηδενὸς ὄντος ἑνὸς
*light all both so as nothing being one*
μήτε τινὸς μήτε ὁποιουοῦν· ἐκ δὲ δὴ φορᾶς τε καὶ
*neither something nor of-any-sort-whatever from but indeed movement both and*
κινήσεως καὶ κράσεως πρὸς ἄλληλα γίγνεται πάντα ἃ
*motion and mixture toward one-another become all-things which*
δή φαμεν εἶναι, οὐκ ὀρθῶς προσαγορεύοντες· ἔστι μὲν
*indeed we-say to-be not rightly addressing(-them) is indeed*

γὰρ οὐδέποτ᾽ οὐδέν, ἀεὶ δὲ γίγνεται. καὶ περὶ τούτου
*for never nothing always but becomes and about this*
πάντες ἑξῆς οἱ σοφοὶ πλὴν Παρμενίδου συμφερέσθων,
*all in-order the wise except Parmenides let-them-agree*
Πρωταγόρας τε καὶ Ἡράκλειτος καὶ Ἐμπεδοκλῆς, καὶ
*Protagoras both and Heraclitus and Empedocles and*
τῶν ποιητῶν οἱ ἄκροι τῆς ποιήσεως ἑκατέρας, κωμῳδίας
*of-the poets the topmost of-the poetry of-each of-comedy*
μὲν Ἐπίχαρμος, τραγῳδίας δὲ Ὅμηρος, ὃς εἰπών —
*indeed Epicharmus of-tragedy but Homer who having-said*

Ὠκεανόν τε θεῶν γένεσιν καὶ μητέρα Τηθύν
*Ocean both of-gods origin and mother Tethys*

πάντα εἴρηκεν ἔκγονα ῥοῆς τε καὶ κινήσεως· ἢ οὐ
*all-things has-said offspring of-flowing both and of-motion or not*
δοκεῖ τοῦτο λέγειν;
*does-he-seem this to-say*

THEAET. ἔμοιγε.
*to-me-at-least*

153 SOC. τίς οὖν ἂν ἔτι πρός γε τοσοῦτον στρατόπεδον
*who then — still against at-least so-great an-army*
καὶ στρατηγὸν Ὅμηρον δύναιτο ἀμφισβητήσας μὴ οὐ
*and general Homer would-be-able having-disputed not not*
καταγέλαστος γενέσθαι;
*laughable to-become*

THEAET. οὐ ῥᾴδιον, ὦ Σώκρατες.
*not easy O Socrates*

SOC. οὐ γάρ, ὦ Θεαίτητε. ἐπεὶ καὶ τάδε τῷ λόγῳ σημεῖα
*not for O Theaetetus since also these for-the argument signs*
ἱκανά, ὅτι τὸ μὲν εἶναι δοκοῦν καὶ τὸ γίγνεσθαι
*sufficient that the(-thing) indeed to-be seeming and the to-become*

κίνησις παρέχει, τὸ δὲ μὴ εἶναι καὶ ἀπόλλυσθαι ἡσυχία·
*motion provides the but not to-be and to-perish rest*
τὸ γὰρ θερμόν τε καὶ πῦρ, ὃ δὴ καὶ τἆλλα
*the for hot both and fire which indeed also the-other(-things)*
γεννᾷ καὶ ἐπιτροπεύει, αὐτὸ γεννᾶται ἐκ φορᾶς καὶ
*begets and governs itself is-begotten from movement and*
τρίψεως· τούτω δὲ κινήσεις. ἢ οὐχ αὗται γενέσεις πυρός;
*friction these-two and (are)-motions or not these generations of-fire*
THEAET. αὗται μὲν οὖν. b
*these indeed then*
SOC. καὶ μὴν τό γε τῶν ζῴων γένος ἐκ τῶν αὐτῶν
*and indeed the at-least of-the living-things kind from the same*
τούτων φύεται.
*these grows*
THEAET. πῶς δ' οὔ;
*how and not*
SOC. τί δέ; ἡ τῶν σωμάτων ἕξις οὐχ ὑπὸ ἡσυχίας μὲν
*what and the of-the bodies condition not by rest indeed*
καὶ ἀργίας διόλλυται, ὑπὸ γυμνασίων δὲ καὶ κινήσεως
*and idleness is-destroyed by exercises but and motion*
ἐπὶ πολὺ σῴζεται;
*for long is-preserved*
THEAET. ναί.
*yes*
SOC. ἡ δ' ἐν τῇ ψυχῇ ἕξις οὐχ ὑπὸ μαθήσεως μὲν c
*the and in the soul condition not by learning indeed*
καὶ μελέτης, κινήσεων ὄντων, κτᾶταί τε μαθήματα καὶ
*and practice motions being acquires both learnings and*
σῴζεται καὶ γίγνεται βελτίων, ὑπὸ δ' ἡσυχίας, ἀμελετησίας
*is-preserved and becomes better by but rest lack-of-practice*

τε καὶ ἀμαθίας οὔσης, οὔτε τι μανθάνει ἅ τε
*both and ignorance being neither anything learns what-things both*
ἂν μάθῃ ἐπιλανθάνεται;
*— it-learn forgets*

THEAET. καὶ μάλα.
*and very(-much)*

SOC. τὸ μὲν ἄρα ἀγαθὸν κίνησις κατά τε ψυχὴν καὶ
*the indeed then good(-is) motion in-respect-of both soul and*
κατὰ σῶμα, τὸ δὲ τοὐναντίον;
*in-respect-of body the but the-opposite*

THEAET. ἔοικεν.
*it-seems*

d SOC. ἔτι οὖν σοι λέγω νηνεμίας τε καὶ γαλήνας καὶ
*further then to-you I-speak-of windless-calms both and still-seas and*
ὅσα τοιαῦτα, ὅτι αἱ μὲν ἡσυχίαι σήπουσι καὶ
*as-many-things-as (are)-such that the indeed rests rot and*
ἀπολλύασι, τὰ δ' ἕτερα σῴζει; καὶ ἐπὶ τούτοις τὸν
*destroy the but others preserve and on these the*
κολοφῶνα, προσβιβάζω τὴν χρυσῆν σειρὰν ὡς οὐδὲν ἄλλο
*finishing-stroke I-bring-in the golden chain that nothing other*
ἢ τὸν ἥλιον Ὅμηρος λέγει, καὶ δηλοῖ ὅτι ἕως
*than the sun Homer means and he-makes-clear that as-long-as*
μὲν ἂν ἡ περιφορὰ ᾖ κινουμένη καὶ ὁ ἥλιος, πάντα ἔστι
*indeed — the revolution be moving and the sun all-things is*
καὶ σῴζεται τὰ ἐν θεοῖς τε καὶ ἀνθρώποις, εἰ δὲ
*and is-preserved the(-things) among gods both and men if but*
σταίη τοῦτο ὥσπερ δεθέν, πάντα χρήματ' ἂν διαφθαρείη
*it-should-stand this as bound all things — would-be-destroyed*
καὶ γένοιτ' ἂν τὸ λεγόμενον ἄνω κάτω πάντα;
*and would-come-about — the(-thing) said up down all-things*

THEAET. ἀλλ᾽ ἔμοιγε δοκεῖ, ὦ Σώκρατες, ταῦτα δηλοῦν
*but to-me-at-least it-seems O Socrates these-things to-make-clear*
ἅπερ λέγεις.
*which-very you-say*

SOC. ὑπόλαβε τοίνυν, ὦ ἄριστε, οὑτωσί· κατὰ τὰ ὄμματα e
*suppose then O best-(of-men) thus in-respect-of the eyes*
πρῶτον, ὃ δὴ καλεῖς χρῶμα λευκόν, μὴ εἶναι αὐτὸ ἕτερόν
*first what indeed you-call color white not to-be it other*
τι ἔξω τῶν σῶν ὀμμάτων μηδ᾽ ἐν τοῖς ὄμμασι μηδέ
*something outside of-the your eyes nor in the eyes nor*
τιν᾽ αὐτῷ χώραν ἀποτάξῃς· ἤδη γὰρ ἂν εἴη τε δήπου
*any to-it place assign already for — it-would-be both surely*
ἐν τάξει καὶ μένον καὶ οὐκ ἂν ἐν γενέσει γίγνοιτο.
*in order and remaining and not — in becoming it-would-come-to-be*

THEAET. ἀλλὰ πῶς;
*but how*

SOC. ἐπώμεθα τῷ ἄρτι λόγῳ, μηδὲν αὐτὸ καθ᾽ αὑτὸ ἓν ὂν 154
*let-us-follow the just-now argument nothing itself by itself one being*
τιθέντες· καὶ ἡμῖν οὕτω μέλαν τε καὶ λευκὸν καὶ ὁτιοῦν
*positing and to-us so black both and white and any-whatever*
ἄλλο χρῶμα ἐκ τῆς προσβολῆς τῶν ὀμμάτων πρὸς τὴν
*other color from the encounter of-the eyes with the*
προσήκουσαν φορὰν φανεῖται γεγενημένον, καὶ ὃ δὴ
*appropriate movement will-appear having-come-to-be and what indeed*
ἕκαστον εἶναί φαμεν χρῶμα οὔτε τὸ προσβάλλον οὔτε
*each to-be we-say color neither the(-thing) encountering nor*
τὸ προσβαλλόμενον ἔσται, ἀλλὰ μεταξύ τι ἑκάστῳ
*the(-thing) encountered will-be but between something for-each*
ἴδιον γεγονός· ἢ σὺ διισχυρίσαιο ἂν ὡς οἷον σοὶ φαίνεται
*private having-come-to-be or you would-maintain — that as to-you appears*
ἕκαστον χρῶμα, τοιοῦτον καὶ κυνὶ καὶ ὁτῳοῦν ζῴῳ;
*each color such(-it-is) also to-a-dog and to-any-whatever living-thing*

THEAET. μὰ Δί᾽ οὐκ ἔγωγε.
*by Zeus not I-at-least*

SOC. τί δέ; ἄλλῳ ἀνθρώπῳ ἆρ᾽ ὅμοιον καὶ σοὶ φαίνεται
*what and to-another man so like also to-you appears*
ὁτιοῦν; ἔχεις τοῦτο ἰσχυρῶς, ἢ πολὺ μᾶλλον ὅτι
*anything-whatever have-you this firmly or much rather that*
οὐδὲ σοὶ αὐτῷ ταὐτὸν διὰ τὸ μηδέποτε ὁμοίως αὐτὸν
*not-even to-you yourself the-same because-of the never alike yourself*
σεαυτῷ ἔχειν;
*to-yourself to-be*

THEAET. τοῦτο μᾶλλόν μοι δοκεῖ ἢ ἐκεῖνο.
*this rather to-me seems than that*

b SOC. οὐκοῦν εἰ μὲν ᾧ παραμετρούμεθα ἢ οὗ
*therefore if indeed (that)-by-which we-measure-ourselves or (that)-of-which*
ἐφαπτόμεθα μέγα ἢ λευκὸν ἢ θερμὸν ἦν, οὐκ ἄν ποτε
*we-touch large or white or hot were not — ever*
ἄλλῳ προσπεσὸν ἄλλο ἂν ἐγεγόνει, αὐτό γε
*(against)-another falling-against other — it-would-have-become itself at-least*
μηδὲν μεταβάλλον· εἰ δὲ αὖ τὸ παραμετρούμενον
*nothing changing if but again the(-thing) measuring*
ἢ ἐφαπτόμενον ἕκαστον ἦν τούτων, οὐκ ἂν αὖ ἄλλου
*or touching each were of-these not — again another*
προσελθόντος ἤ τι παθόντος αὐτὸ μηδὲν παθὸν
*having-approached or anything having-experienced itself nothing having-experienced*
ἄλλο ἂν ἐγένετο. ἐπεὶ νῦν γε, ὦ φίλε, θαυμαστά
*other — it-would-have-become since now at-least O friend wonderful(-things)*
τε καὶ γελοῖα εὐχερῶς πως ἀναγκαζόμεθα λέγειν,
*both and laughable(-things) readily somehow we-are-compelled to-say*
ὡς φαίη ἂν Πρωταγόρας τε καὶ πᾶς ὁ τὰ
*as would-say — Protagoras both and every(-one) the(-one) the*
αὐτὰ ἐκείνῳ ἐπιχειρῶν λέγειν.
*same(-things) as-he attempting to-say*

THEAET. πῶς δὴ καὶ ποῖα λέγεις;
*how indeed and what-sort(-of-things) you-say*

SOC. σμικρὸν λαβὲ παράδειγμα, καὶ πάντα εἴσῃ ἃ c
*a-small take example and all-things you-will-know which*
βούλομαι. ἀστραγάλους γάρ που ἕξ, ἂν μὲν τέτταρας
*I-wish dice for perhaps six if indeed four*
αὐτοῖς προσενέγκῃς, πλείους φαμὲν εἶναι τῶν τεττάρων
*to-them you-set-beside more we-say to-be than-the four*
καὶ ἡμιολίους, ἐὰν δὲ δώδεκα, ἐλάττους καὶ ἡμίσεις,
*and half-as-many-again if but twelve fewer and halves*
καὶ οὐδὲ ἀνεκτὸν ἄλλως λέγειν· ἢ σὺ ἀνέξῃ;
*and not-even (is-it)-bearable otherwise to-say or you will-bear(-it)*
THEAET. οὐκ ἔγωγε.
*not I-at-least*
SOC. τί οὖν; ἄν σε Πρωταγόρας ἔρηται ἤ τις ἄλλος·
*what then if you Protagoras should-ask or some other(-one)*
"ὦ Θεαίτητε, ἔσθ' ὅπως τι μεῖζον ἢ πλέον γίγνεται
*O Theaetetus is-it possible-that anything greater or more becomes*
ἄλλως ἢ αὐξηθέν;" τί ἀποκρινῇ;
*otherwise than having-been-increased what will-you-answer*
THEAET. ἐὰν μέν, ὦ Σώκρατες, τὸ δοκοῦν πρὸς τὴν d
*if indeed O Socrates the(-thing) seeming(-true) toward the*
νῦν ἐρώτησιν ἀποκρίνωμαι, ὅτι οὐκ ἔστιν· ἐὰν δὲ πρὸς
*present question I-answer that not it-is(-possible) if but toward*
τὴν προτέραν, φυλάττων μὴ ἐναντία εἴπω, ὅτι ἔστιν.
*the former(-one) guarding-against lest contrary(-things) I-say that it-is(-possible)*
SOC. εὖ γε νὴ τὴν Ἥραν, ὦ φίλε, καὶ θείως. ἀτάρ,
*well at-least by — Hera O friend and divinely but*
ὡς ἔοικεν, ἐὰν ἀποκρίνῃ ὅτι ἔστιν, Εὐριπίδειόν τι
*as it-seems if you-answer that it-is(-possible) Euripidean something*

συμβήσεται· ἡ μὲν γὰρ γλῶττα ἀνέλεγκτος ἡμῖν ἔσται,
*will-result the indeed for tongue unrefuted for-us will-be*
ἡ δὲ φρὴν οὐκ ἀνέλεγκτος.
*the but mind not unrefuted*

THEAET. ἀληθῆ.
*true-things*

e SOC. οὐκοῦν εἰ μὲν δεινοὶ καὶ σοφοὶ ἐγώ τε καὶ σὺ ἦμεν,
*therefore if indeed clever and wise I both and you were*
πάντα τὰ τῶν φρενῶν ἐξητακότες, ἤδη ἂν τὸ λοιπὸν
*all the(-things) of-the minds having-examined already — the rest*
ἐκ περιουσίας ἀλλήλων ἀποπειρώμενοι, συνελθόντες
*out-of abundance each-other testing having-come-together*
σοφιστικῶς εἰς μάχην τοιαύτην, ἀλλήλων τοὺς λόγους
*sophistically into battle such of-each-other the arguments*
τοῖς λόγοις ἐκρούομεν· νῦν δὲ ἅτε ἰδιῶται
*with-the arguments we-would-be-knocking-out now but inasmuch-as laymen*
πρῶτον βουλησόμεθα θεάσασθαι αὐτὰ πρὸς αὑτὰ τί
*first we-shall-wish to-behold them by themselves what*
ποτ' ἐστὶν ἃ διανοούμεθα, πότερον ἡμῖν ἀλλήλοις
*ever are what-things we-think whether to-us with-each-other*
συμφωνεῖ ἢ οὐδ' ὁπωστιοῦν.
*they-agree or not in-any-way-whatever*

THEAET. πάνυ μὲν οὖν ἔγωγε τοῦτ' ἂν βουλοίμην.
*certainly indeed then I-at-least this — would-wish*

*Three agreements fight in the soul: nothing becomes greater or less while equal to itself; nothing grows or shrinks unless added to or taken from; nothing is later what it was not without becoming. They clash over the dice, and over Socrates, who without shrinking will within a year be smaller than the growing Theaetetus. Theaetetus is dizzy with wonder, and Socrates calls wonder the beginning of philosophy. He then tells the mysteries of subtler men: all is motion, active and passive, and their intercourse begets twins, perception and the perceptible, sight and white, so nothing is one by itself.*

SOC. καὶ μὴν ἐγώ. ὅτε δ᾽ οὕτως ἔχει, ἄλλο τι ἢ ἠρέμα, 155
*and indeed I(-too) when and so it-is other anything than quietly*
ὡς πάνυ πολλὴν σχολὴν ἄγοντες, πάλιν ἐπανασκεψόμεθα,
*as very much leisure having again shall-we-re-examine*
οὐ δυσκολαίνοντες ἀλλὰ τῷ ὄντι ἡμᾶς αὐτοὺς ἐξετάζοντες,
*not being-irritable but in-the reality us ourselves examining*
ἄττα ποτ᾽ ἐστὶ ταῦτα τὰ φάσματα ἐν ἡμῖν; ὧν πρῶτον
*whatever ever are these the apparitions in us of-which first*
ἐπισκοποῦντες φήσομεν, ὡς ἐγὼ οἶμαι, μηδέποτε μηδὲν ἂν
*considering we-shall-say as I think never nothing —*
μεῖζον μηδὲ ἔλαττον γενέσθαι μήτε ὄγκῳ μήτε ἀριθμῷ,
*greater nor less to-become neither in-bulk nor in-number*
ἔως ἴσον εἴη αὐτὸ ἑαυτῷ. οὐχ οὕτως;
*as-long-as equal it be itself to-itself not so*
THEAET. ναί.
*yes*
SOC. δεύτερον δέ γε, ᾧ μήτε προστιθοῖτο μήτε
*second and at-least (that)-to-which neither be-added nor*
ἀφαιροῖτο, τοῦτο μήτε αὐξάνεσθαί ποτε μήτε φθίνειν, ἀεὶ
*be-taken-away this neither to-be-increased ever nor to-diminish always*
δὲ ἴσον εἶναι.
*and equal to-be*

THEAET. κομιδῇ μὲν οὖν.
*absolutely indeed then*

b SOC. ἆρ᾽ οὖν οὐ καὶ τρίτον, ὃ μὴ πρότερον ἦν, ὕστερον
*so then not also third what not before was later*
ἀλλὰ τοῦτο εἶναι ἄνευ τοῦ γενέσθαι καὶ γίγνεσθαι
*but this to-be without the to-have-become and to-become*
ἀδύνατον;
*(is)-impossible*

THEAET. δοκεῖ γε δή.
*it-seems at-least truly*

c SOC. ταῦτα δή, οἶομαι, ὁμολογήματα τρία μάχεται αὐτὰ
*these indeed I-think agreements three fight themselves*
αὑτοῖς ἐν τῇ ἡμετέρᾳ ψυχῇ, ὅταν τὰ περὶ τῶν
*with-themselves in the our soul whenever the(-things) about the*
ἀστραγάλων λέγωμεν, ἢ ὅταν φῶμεν ἐμὲ τηλικόνδε ὄντα,
*dice we-say or whenever we-say me of-such-an-age being*
μήτε αὐξηθέντα μήτε τοὐναντίον παθόντα, ἐν ἐνιαυτῷ
*neither having-grown nor the-opposite having-undergone in a-year*
σοῦ τοῦ νέου νῦν μὲν μείζω εἶναι, ὕστερον δὲ ἐλάττω,
*than-you the young(-one) now indeed bigger to-be later but smaller*
μηδὲν τοῦ ἐμοῦ ὄγκου ἀφαιρεθέντος ἀλλὰ σοῦ αὐξηθέντος.
*nothing of-the my bulk having-been-taken-away but you having-grown*
εἰμὶ γὰρ δὴ ὕστερον ὃ πρότερον οὐκ ἦ, οὐ γενόμενος·
*I-am for indeed later what before not I-was not having-become*
ἄνευ γὰρ τοῦ γίγνεσθαι γενέσθαι ἀδύνατον, μηδὲν δὲ
*without for the to-become to-have-become (is)-impossible nothing but*
ἀπολλὺς τοῦ ὄγκου οὐκ ἄν ποτε ἐγιγνόμην ἐλάττων. καὶ
*losing of-the bulk not — ever would-I-become smaller and*
ἄλλα δὴ μυρία ἐπὶ μυρίοις οὕτως ἔχει, εἴπερ καὶ
*other(-things) indeed countless on countless so stand if-indeed also*

ταῦτα παραδεξόμεθα. ἔπῃ γάρ που, ὦ Θεαίτητε· δοκεῖς
*these we-shall-accept you-follow for surely O Theaetetus you-seem*
γοῦν μοι οὐκ ἄπειρος τῶν τοιούτων εἶναι.
*at-any-rate to-me not inexperienced in-the such(-things) to-be*
THEAET. καὶ νὴ τοὺς θεούς γε, ὦ Σώκρατες, ὑπερφυῶς
*and by the gods at-least O Socrates extraordinarily*
ὡς θαυμάζω τί ποτ' ἐστὶ ταῦτα, καὶ ἐνίοτε ὡς ἀληθῶς
*how I-wonder what ever are these-things and sometimes as truly*
βλέπων εἰς αὐτὰ σκοτοδινιῶ.
*looking into them I-grow-dizzy*
SOC. Θεόδωρος γάρ, ὦ φίλε, φαίνεται οὐ κακῶς τοπάζειν d
*Theodorus for O friend appears not badly to-guess*
περὶ τῆς φύσεώς σου. μάλα γὰρ φιλοσόφου τοῦτο τὸ
*about the nature of-you very for of-a-philosopher this the*
πάθος, τὸ θαυμάζειν· οὐ γὰρ ἄλλη ἀρχὴ φιλοσοφίας
*experience the to-wonder not for other beginning of-philosophy*
ἢ αὕτη, καὶ ἔοικεν ὁ τὴν Ἶριν Θαύμαντος ἔκγονον
*than this and seems the(-one) — Iris of-Thaumas offspring*
φήσας οὐ κακῶς γενεαλογεῖν. ἀλλὰ πότερον μανθάνεις
*having-said not badly to-trace-the-genealogy but whether you-understand*
ἤδη δι' ὃ ταῦτα τοιαῦτ' ἐστὶν ἐξ ὧν τὸν
*already through what these-things such are from what-things —*
Πρωταγόραν φαμὲν λέγειν, ἢ οὔπω;
*Protagoras we-say to-say or not-yet*
THEAET. οὔπω μοι δοκῶ.
*not-yet to-me I-seem*
SOC. χάριν οὖν μοι εἴσῃ ἐάν σοι ἀνδρός, μᾶλλον e
*gratitude then to-me will-you-know if for-you of-a-man rather*
δὲ ἀνδρῶν ὀνομαστῶν τῆς διανοίας τὴν ἀλήθειαν
*and of-men renowned of-the thought the truth*
ἀποκεκρυμμένην συνεξερευνήσωμαι αὐτῶν;
*hidden-away I-help-search-out of-them*

THEAET. πῶς γὰρ οὐκ εἴσομαι, καὶ πάνυ γε πολλήν;
*how for not will-I-know and very at-least great*
SOC. ἄθρει δὴ περισκοπῶν μή τις τῶν ἀμυήτων ἐπακούῃ.
*look then looking-around lest any of-the uninitiated overhear*
εἰσὶν δὲ οὗτοι οἱ οὐδὲν ἄλλο οἰόμενοι εἶναι ἢ οὗ
*they-are and these the(-men) nothing other thinking to-be than what-ever*
ἂν δύνωνται ἁπρὶξ τοῖν χεροῖν λαβέσθαι, πράξεις δὲ
*— they-be-able tightly with-the-two hands to-grasp actions and*
καὶ γενέσεις καὶ πᾶν τὸ ἀόρατον οὐκ ἀποδεχόμενοι ὡς
*and becomings and all the invisible not accepting as*
ἐν οὐσίας μέρει.
*in of-being share*
156 THEAET. καὶ μὲν δή, ὦ Σώκρατες, σκληρούς γε λέγεις
*and indeed indeed O Socrates hard at-least you-speak-of*
καὶ ἀντιτύπους ἀνθρώπους.
*and repellent men*
b SOC. εἰσὶν γάρ, ὦ παῖ, μάλ' εὖ ἄμουσοι· ἆλλοι δὲ πολὺ
*they-are for O boy very well unmusical the-others and much*
κομψότεροι, ὧν μέλλω σοι τὰ μυστήρια λέγειν. ἀρχὴ
*more-refined of-whom I-am-about to-you the mysteries to-tell the-beginning*
δέ, ἐξ ἧς καὶ ἃ νυνδὴ ἐλέγομεν πάντα ἤρτηται, ἥδε
*and from which also what-things just-now we-were-saying all depends (is)-this*
αὐτῶν, ὡς τὸ πᾶν κίνησις ἦν καὶ ἄλλο παρὰ τοῦτο οὐδέν,
*of-them that the all motion was and other besides this nothing*
τῆς δὲ κινήσεως δύο εἴδη, πλήθει μὲν ἄπειρον ἑκάτερον,
*of-the and motion two forms in-number indeed infinite each*
δύναμιν δὲ τὸ μὲν ποιεῖν ἔχον, τὸ δὲ πάσχειν.
*power but the(-one) indeed to-act having the(-other) but to-be-acted-upon*
ἐκ δὲ τῆς τούτων ὁμιλίας τε καὶ τρίψεως πρὸς ἄλληλα
*from and the of-these intercourse both and friction with one-another*
γίγνεται ἔκγονα πλήθει μὲν ἄπειρα, δίδυμα δέ, τὸ
*become offspring in-number indeed infinite twins but the(-one)*

μὲν αἰσθητόν, τὸ δὲ αἴσθησις, ἀεὶ συνεκπίπτουσα
*indeed perceptible the(-other) but perception always coming-out-together*
καὶ γεννωμένη μετὰ τοῦ αἰσθητοῦ. αἱ μὲν οὖν αἰσθήσεις
*and being-born with the perceptible the indeed then perceptions*
τὰ τοιάδε ἡμῖν ἔχουσιν ὀνόματα, ὄψεις τε καὶ ἀκοαὶ καὶ
*the such for-us have names sights both and hearings and*
ὀσφρήσεις καὶ ψύξεις τε καὶ καύσεις καὶ ἡδοναί γε δὴ
*smellings and chillings both and burnings and pleasures at-least indeed*
καὶ λῦπαι καὶ ἐπιθυμίαι καὶ φόβοι κεκλημέναι καὶ ἄλλαι,
*and pains and desires and fears called and others*
ἀπέραντοι μὲν αἱ ἀνώνυμοι, παμπληθεῖς δὲ αἱ ὠνομασμέναι·
*boundless indeed the nameless very-numerous but the named*
τὸ δ' αὖ αἰσθητὸν γένος τούτων ἑκάσταις ὁμόγονον,
*the but again perceptible kind of-these with-each born-alike*
ὄψεσι μὲν χρώματα παντοδαπαῖς παντοδαπά, ἀκοαῖς
*with-sights indeed colors of-all-kinds of-all-kinds with-hearings*
δὲ ὡσαύτως φωναί, καὶ ταῖς ἄλλαις αἰσθήσεσι τὰ ἄλλα
*but likewise sounds and with-the other perceptions the other*
αἰσθητὰ συγγενῆ γιγνόμενα. τί δὴ οὖν ἡμῖν βούλεται οὗτος
*perceptibles akin becoming what indeed then for-us means this*
ὁ μῦθος, ὦ Θεαίτητε, πρὸς τὰ πρότερα; ἆρα ἐννοεῖς;
*the tale O Theaetetus with-respect-to the former(-things) then do-you-notice*
THEAET. οὐ πάνυ, ὦ Σώκρατες.
*not quite O Socrates*
SOC. ἀλλ' ἄθρει ἐάν πως ἀποτελεσθῇ. βούλεται γὰρ δὴ d
*but look if somehow it-be-completed it-wants for indeed*
λέγειν ὡς ταῦτα πάντα μὲν ὥσπερ λέγομεν κινεῖται, τάχος
*to-say that these all indeed as we-say are-moved swiftness*
δὲ καὶ βραδυτὴς ἔνι τῇ κινήσει αὐτῶν. ὅσον μὲν οὖν
*but and slowness is-in the motion of-them as-much-as indeed then*
βραδύ, ἐν τῷ αὐτῷ καὶ πρὸς τὰ πλησιάζοντα τὴν κίνησιν
*(is)-slow in the same and toward the(-things) approaching the motion*

ἴσχει καὶ οὕτω δὴ γεννᾷ, τὰ δὲ γεννώμενα οὕτω δὴ
*holds and so indeed begets the(-things) but begotten so indeed*
θάττω ἐστίν. φέρεται γὰρ καὶ ἐν φορᾷ αὐτῶν ἡ κίνησις
*quicker are they-are-carried for and in movement of-them the motion*
πέφυκεν. ἐπειδὰν οὖν ὄμμα καὶ ἄλλο τι τῶν τούτῳ
*naturally-consists when then an-eye and other some(-thing) of-the to-this*
συμμέτρων πλησιάσαν γεννήσῃ τὴν λευκότητά τε καὶ
*commensurable(-things) having-approached begets the whiteness both and*
αἴσθησιν αὐτῇ σύμφυτον, ἃ οὐκ ἄν ποτε ἐγένετο
*perception with-it born-together which not — ever would-have-come-to-be*
ἑκατέρου ἐκείνων πρὸς ἄλλο ἐλθόντος, τότε δὴ μεταξὺ
*of-each of-those to another having-gone then indeed in-between*
φερομένων τῆς μὲν ὄψεως πρὸς τῶν ὀφθαλμῶν, τῆς δὲ
*being-carried the indeed sight from the eyes the but*
λευκότητος πρὸς τοῦ συναποτίκτοντος τὸ χρῶμα, ὁ μὲν
*whiteness from the(-thing) helping-to-bring-forth the color the indeed*
ὀφθαλμὸς ἄρα ὄψεως ἔμπλεως ἐγένετο καὶ ὁρᾷ δὴ τότε
*eye then of-sight full became and sees indeed then*
καὶ ἐγένετο οὔ τι ὄψις ἀλλ' ὀφθαλμὸς ὁρῶν, τὸ δὲ
*and became not at-all sight but an-eye seeing the(-thing) but*
συγγεννῆσαν τὸ χρῶμα λευκότητος περιεπλήσθη καὶ ἐγένετο
*having-helped-beget the color with-whiteness was-filled-around and became*
οὐ λευκότης αὖ ἀλλὰ λευκόν, εἴτε ξύλον εἴτε λίθος εἴτε
*not whiteness again but white whether wood or stone or*
ὁτῳοῦν συνέβη χρῆμα χρωσθῆναι τῷ τοιούτῳ χρώματι.
*whatever-thing happened thing to-be-colored with-the such color*
157 καὶ τἆλλα δὴ οὕτω, σκληρὸν καὶ θερμὸν καὶ πάντα,
*and the-other(-things) indeed so hard and hot and all-things*
τὸν αὐτὸν τρόπον ὑποληπτέον, αὐτὸ μὲν καθ' αὑτὸ μηδὲν
*in-the same way (one)-must-suppose itself indeed by itself nothing*
εἶναι, ὃ δὴ καὶ τότε ἐλέγομεν, ἐν δὲ τῇ πρὸς ἄλληλα
*to-be which indeed also then we-were-saying in but the with one-another*

ὁμιλίᾳ πάντα γίγνεσθαι καὶ παντοῖα ἀπὸ τῆς κινήσεως, ἐπεὶ
*intercourse all-things to-become and of-all-kinds from the motion since*
καὶ τὸ ποιοῦν εἶναί τι καὶ τὸ πάσχον αὐτῶν ἐπὶ ἑνὸς
*even the acting to-be something and the being-acted-upon of-them for one*
νοῆσαι, ὥς φασιν, οὐκ εἶναι παγίως. οὔτε γὰρ ποιοῦν ἐστί
*to-conceive as they-say not to-be firmly neither for acting is*
τι πρὶν ἂν τῷ πάσχοντι συνέλθῃ, οὔτε πάσχον
*anything before — with-the being-acted-upon(-thing) it-come-together nor acted-upon*
πρὶν ἂν τῷ ποιοῦντι· τό τέ τινι συνελθὸν
*before — with-the acting(-thing) the both with-some(-thing) having-come-together*
καὶ ποιοῦν ἄλλῳ αὖ προσπεσὸν πάσχον ἀνεφάνη. ὥστε
*and acting on-another again having-fallen acted-upon appeared so-that*
ἐξ ἁπάντων τούτων, ὅπερ ἐξ ἀρχῆς ἐλέγομεν, οὐδὲν
*from all these which-very from the-beginning we-were-saying nothing*
εἶναι ἓν αὐτὸ καθ' αὑτό, ἀλλά τινι ἀεὶ γίγνεσθαι, τὸ
*to-be one itself by itself but for-something always to-become the*
δ' εἶναι πανταχόθεν ἐξαιρετέον, οὐχ ὅτι ἡμεῖς πολλὰ
*but to-be from-everywhere (is)-to-be-removed not that we many(-times)*
καὶ ἄρτι ἠναγκάσμεθα ὑπὸ συνηθείας καὶ ἀνεπιστημοσύνης
*even just-now were-compelled by habit and lack-of-knowledge*
χρῆσθαι αὐτῷ. τὸ δ' οὐ δεῖ, ὡς ὁ τῶν σοφῶν λόγος, οὔτε
*to-use it the but not must as the of-the wise argument neither*
τι συγχωρεῖν οὔτε του οὔτ' ἐμοῦ οὔτε τόδε οὔτ' ἐκεῖνο
*anything to-concede nor of-anyone nor of-me nor this nor that*
οὔτε ἄλλο οὐδὲν ὄνομα ὅτι ἂν ἱστῇ, ἀλλὰ κατὰ
*nor other no name whatever — makes-stand but according-to*
φύσιν φθέγγεσθαι γιγνόμενα καὶ ποιούμενα καὶ ἀπολλύμενα
*nature to-utter becoming and being-made and perishing*
καὶ ἀλλοιούμενα· ὡς ἐάν τί τις στήσῃ τῷ λόγῳ,
*and being-altered as if anything one makes-stand by-the argument*
εὐέλεγκτος ὁ τοῦτο ποιῶν. δεῖ δὲ καὶ κατὰ μέρος
*easily-refuted(-is) the(-one) this doing (one)-must but both in part*

οὕτω λέγειν καὶ περὶ πολλῶν ἀθροισθέντων, ᾧ δὴ
*so to-speak and about many gathered-together to-which indeed*
ἀθροίσματι ἄνθρωπόν τε τίθενται καὶ λίθον καὶ ἕκαστον
*aggregate man both they-give-the-name and stone and each*
ζῷόν τε καὶ εἶδος. ταῦτα δή, ὦ Θεαίτητε, ἆρ' ἡδέα
*living-thing both and form these-things indeed O Theaetetus so pleasant*
δοκεῖ σοι εἶναι, καὶ γεύοιο ἂν αὐτῶν ὡς ἀρεσκόντων;
*seem to-you to-be and would-you-taste — them as pleasing(-you)*

## VI · DREAMS AND MADNESS

*Socrates reminds Theaetetus that he only delivers and asks him to say whether he likes the doctrine that nothing is, but all becomes. Dreams, disease, and madness seem to refute it, for there perceptions are false; and no one can prove whether we are now asleep or awake, nor can the length of time decide which beliefs are true. The defender will answer that what is wholly other has no power the same: Socrates sick is unlike Socrates well, and the wine that is sweet to him healthy is bitter to him sick, since each pair of agent and patient begets something different.*

THEAET. οὐκ οἶδα ἔγωγε, ὦ Σώκρατες· καὶ γὰρ οὐδὲ περὶ
*not I-know I-at-least O Socrates and for not-even about*
σοῦ δύναμαι κατανοῆσαι πότερα δοκοῦντά σοι λέγεις
*you am-I-able to-make-out whether seeming(-true) to-you you-say*
αὐτὰ ἢ ἐμοῦ ἀποπειρᾷ.
*them or me you-are-testing*

d SOC. οὐ μνημονεύεις, ὦ φίλε, ὅτι ἐγὼ μὲν οὔτ' οἶδα οὔτε
*not do-you-remember O friend that I indeed neither know nor*
ποιοῦμαι τῶν τοιούτων οὐδὲν ἐμόν, ἀλλ' εἰμὶ αὐτῶν ἄγονος,
*make of-the such(-things) nothing mine but I-am of-them barren*
σὲ δὲ μαιεύομαι καὶ τούτου ἕνεκα ἐπᾴδω τε καὶ
*you but I-deliver and of-this for-the-sake I-sing-charms both and*

παρατίθημι ἑκάστων τῶν σοφῶν ἀπογεύσασθαι, ἕως ἂν εἰς
*set-before(-you) of-each of-the wise to-taste until — into*
φῶς τὸ σὸν δόγμα συνεξαγάγω· ἐξαχθέντος δὲ τότ'
*light the your opinion I-help-bring-out having-been-brought-out and then*
ἤδη σκέψομαι εἴτ' ἀνεμιαῖον εἴτε γόνιμον ἀναφανήσεται.
*already I-shall-consider whether wind-egg or fertile it-will-turn-out*
ἀλλὰ θαρρῶν καὶ καρτερῶν εὖ καὶ ἀνδρείως ἀποκρίνου
*but taking-courage and persevering well and manfully answer*
ἃ ἂν φαίνηταί σοι περὶ ὧν ἂν ἐρωτῶ.
*what-things — appear to-you about what-things — I-ask*

THEAET. ἐρώτα δή.
*ask then*

SOC. λέγε τοίνυν πάλιν εἴ σοι ἀρέσκει τὸ μή τι εἶναι
*say then again if to-you it-is-pleasing the not anything to-be*
ἀλλὰ γίγνεσθαι ἀεὶ ἀγαθὸν καὶ καλὸν καὶ πάντα ἃ
*but to-become always good and fine and all-things which*
ἄρτι διῆμεν.
*just-now we-went-through*

THEAET. ἀλλ' ἔμοιγε, ἐπειδὴ σοῦ ἀκούω οὕτω διεξιόντος,
*but to-me-at-least since you I-hear so going-through*
θαυμασίως φαίνεται ὡς ἔχειν λόγον καὶ ὑποληπτέον
*wonderfully it-appears as to-have reason and (it-is)-to-be-accepted*
ᾗπερ διελήλυθας.
*in-the-way-in-which you-have-gone-through(-it)*

SOC. μὴ τοίνυν ἀπολίπωμεν ὅσον ἐλλεῖπον αὐτοῦ. 158
*not then let-us-leave-out as-much-as (is)-lacking of-it*
λείπεται δὲ ἐνυπνίων τε πέρι καὶ νόσων τῶν τε ἄλλων
*remains and of-dreams both about and of-diseases the both others*
καὶ μανίας, ὅσα τε παρακούειν ἢ παρορᾶν ἤ
*and of-madness as-many-things-as and to-mishear or to-misperceive-by-sight or*
τι ἄλλο παραισθάνεσθαι λέγεται. οἶσθα γάρ που ὅτι ἐν
*any other to-misperceive is-said you-know for surely that in*

πᾶσι τούτοις ὁμολογουμένως ἐλέγχεσθαι δοκεῖ ὃν ἄρτι
*all these admittedly to-be-refuted seems which just-now*
διῆμεν λόγον, ὡς παντὸς μᾶλλον ἡμῖν ψευδεῖς
*we-went-through the-argument as of-everything rather to-us false*
αἰσθήσεις ἐν αὐτοῖς γιγνομένας, καὶ πολλοῦ δεῖ τὰ
*perceptions in them coming-to-be and much is-lacking the(-things)*
φαινόμενα ἑκάστῳ ταῦτα καὶ εἶναι, ἀλλὰ πᾶν τοὐναντίον
*appearing to-each these also to-be but all the-opposite*
οὐδὲν ὧν φαίνεται εἶναι.
*nothing of-what-things appears to-be*

THEAET. ἀληθέστατα λέγεις, ὦ Σώκρατες.
*most-truly you-speak O Socrates*

SOC. τίς δὴ οὖν, ὦ παῖ, λείπεται λόγος τῷ
*what indeed then O boy remains argument for-the(-one)*
τὴν αἴσθησιν ἐπιστήμην τιθεμένῳ καὶ τὰ φαινόμενα
*the perception knowledge positing and the(-things) appearing*
ἑκάστῳ ταῦτα καὶ εἶναι τούτῳ ᾧ φαίνεται;
*to-each these also to-be for-this(-one) to-whom it-appears*

b THEAET. ἐγὼ μέν, ὦ Σώκρατες, ὀκνῶ εἰπεῖν ὅτι οὐκ ἔχω
*I indeed O Socrates hesitate to-say that not I-have*
τί λέγω, διότι μοι νυνδὴ ἐπέπληξας εἰπόντι αὐτό.
*what I-am-to-say because to-me just-now you-rebuked having-said it*
ἐπεὶ ὡς ἀληθῶς γε οὐκ ἂν δυναίμην ἀμφισβητῆσαι ὡς
*since as truly at-least not — I-would-be-able to-dispute that*
οἱ μαινόμενοι ἢ ὀνειρώττοντες οὐ ψευδῆ δοξάζουσιν,
*the(-ones) raving or dreaming not false(-things) opine*
ὅταν οἱ μὲν θεοὶ αὐτῶν οἴωνται εἶναι, οἱ δὲ
*whenever the(-ones) indeed gods of-them think to-be the(-others) but*
πτηνοί τε καὶ ὡς πετόμενοι ἐν τῷ ὕπνῳ διανοῶνται.
*winged both and as flying in the sleep they-think*

SOC. ἆρ᾽ οὖν οὐδὲ τὸ τοιόνδε ἀμφισβήτημα ἐννοεῖς περὶ
*so then not-even the such dispute do-you-notice about*
αὐτῶν, μάλιστα δὲ περὶ τοῦ ὄναρ τε καὶ ὕπαρ;
*them most-of-all and about the dream both and waking*
THEAET. τὸ ποῖον;
*the what-sort*
SOC. ὃ πολλάκις σε οἶμαι ἀκηκοέναι ἐρωτώντων, τί c
*which often you I-think to-have-heard (of-men)-asking what*
ἄν τις ἔχοι τεκμήριον ἀποδεῖξαι, εἴ τις ἔροιτο νῦν
*— one would-have as-proof to-show if one should-ask now*
οὕτως ἐν τῷ παρόντι πότερον καθεύδομεν καὶ πάντα ἃ
*so at the present whether we-are-sleeping and all-things which*
διανοούμεθα ὀνειρώττομεν, ἢ ἐγρηγόραμέν τε καὶ ὕπαρ
*we-think we-are-dreaming or we-are-awake both and waking*
ἀλλήλοις διαλεγόμεθα.
*with-one-another are-conversing*
THEAET. καὶ μήν, ὦ Σώκρατες, ἄπορόν γε ὅτῳ χρὴ
*and indeed O Socrates (it-is)-perplexing at-least by-what (one)-must*
ἐπιδεῖξαι τεκμηρίῳ· πάντα γὰρ ὥσπερ ἀντίστροφα τὰ
*to-show proof all-things for as counterparts the*
αὐτὰ παρακολουθεῖ. ἅ τε γὰρ νυνὶ διειλέγμεθα
*same(-things) follow-along what-things both for just-now we-have-discussed*
οὐδὲν κωλύει καὶ ἐν τῷ ὕπνῳ δοκεῖν ἀλλήλοις
*nothing prevents also in the sleep to-seem with-one-another*
διαλέγεσθαι· καὶ ὅταν δὴ ὄναρ ὀνείρατα δοκῶμεν
*to-converse and whenever indeed in-a-dream dreams we-seem*
διηγεῖσθαι, ἄτοπος ἡ ὁμοιότης τούτων ἐκείνοις.
*to-relate strange the likeness of-these to-those*
SOC. ὁρᾷς οὖν ὅτι τό γε ἀμφισβητῆσαι οὐ χαλεπόν, d
*you-see then that the at-least to-dispute (is)-not hard*
ὅτε καὶ πότερόν ἐστιν ὕπαρ ἢ ὄναρ ἀμφισβητεῖται, καὶ
*when even whether it-is waking or dream is-disputed and*

δὴ ἴσου ὄντος τοῦ χρόνου ὃν καθεύδομεν ᾧ
*indeed equal being the time which we-sleep (to-the-time)-which*
ἐγρηγόραμεν, ἐν ἑκατέρῳ διαμάχεται ἡμῶν ἡ ψυχὴ τὰ
*we-are-awake in each fights-it-out of-us the soul the*
ἀεὶ παρόντα δόγματα παντὸς μᾶλλον εἶναι ἀληθῆ, ὥστε
*always present opinions of-everything rather to-be true so-that*
ἴσον μὲν χρόνον τάδε φαμὲν ὄντα εἶναι, ἴσον δὲ
*equal indeed time these(-things) we-say being to-be equal but*
ἐκεῖνα, καὶ ὁμοίως ἐφ' ἑκατέροις διισχυριζόμεθα.
*those and likewise on both we-strongly-maintain(-it)*

THEAET. παντάπασι μὲν οὖν.
*altogether indeed then*

SOC. οὐκοῦν καὶ περὶ νόσων τε καὶ μανιῶν ὁ αὐτὸς
*therefore also about diseases both and madnesses the same*
λόγος, πλὴν τοῦ χρόνου ὅτι οὐχὶ ἴσος;
*argument except the time that not equal(-it-is)*

THEAET. ὀρθῶς.
*rightly*

SOC. τί οὖν; πλήθει χρόνου καὶ ὀλιγότητι τὸ ἀληθὲς
*what then by-amount of-time and by-fewness the true*
ὁρισθήσεται;
*will-be-defined*

e THEAET. γελοῖον μεντἂν εἴη πολλαχῇ.
*laughable however-would it-be in-many-ways*

SOC. ἀλλά τι ἄλλο ἔχεις σαφὲς ἐνδείξασθαι ὁποῖα
*but some other do-you-have clear to-point-out which*
τούτων τῶν δοξασμάτων ἀληθῆ;
*of-these the opinions (are)-true*

THEAET. οὔ μοι δοκῶ.
*not to-me I-seem*

SOC. ἐμοῦ τοίνυν ἄκουε οἷα περὶ αὐτῶν ἂν
*me then hear what-sort-of-things about them —*
λέγοιεν οἱ τὰ ἀεὶ δοκοῦντα ὁριζόμενοι τῷ
*they-would-say the(-men) the(-things) always seeming defining for-the(-one)*
δοκοῦντι εἶναι ἀληθῆ. λέγουσι δέ, ὡς ἐγὼ οἶμαι, οὕτως
*seeming to-be true they-speak and as I think so*
ἐρωτῶντες· "ὦ Θεαίτητε, ὃ ἂν ἕτερον ᾖ παντάπασιν,
*asking O Theaetetus what-ever — other be altogether*
μή πῃ τινα δύναμιν τὴν αὐτὴν ἕξει τῷ
*surely-not in-any-way some power the same will-it-have as-the*
ἑτέρῳ; καὶ μὴ ὑπολάβωμεν τῇ μὲν ταὐτὸν εἶναι ὃ
*other and not let-us-suppose in-the(-one) indeed the-same to-be what*
ἐρωτῶμεν τῇ δὲ ἕτερον, ἀλλ' ὅλως ἕτερον."
*we-ask in-the(-other) but other but wholly other*
THEAET. ἀδύνατον τοίνυν ταὐτόν τι ἔχειν ἢ ἐν δυνάμει 159
*(it-is)-impossible then the-same anything to-have either in power*
ἢ ἐν ἄλλῳ ὁτῳοῦν, ὅταν ᾖ κομιδῇ ἕτερον.
*or in other anything-whatever whenever it-be absolutely other*
SOC. ἆρ' οὖν οὐ καὶ ἀνόμοιον ἀναγκαῖον τὸ τοιοῦτον
*so then not also unlike (is-it)-necessary the such(-thing)*
ὁμολογεῖν;
*to-agree(-to-be)*
THEAET. ἔμοιγε δοκεῖ.
*to-me-at-least it-seems*
SOC. εἰ ἄρα τι συμβαίνει ὁμοιόν τῳ γίγνεσθαι
*if then anything happens like to-something to-become*
ἢ ἀνόμοιον, εἴτε ἑαυτῷ εἴτε ἄλλῳ, ὁμοιούμενον μὲν
*or unlike whether to-itself or to-another being-made-like indeed*
ταὐτὸν φήσομεν γίγνεσθαι, ἀνομοιούμενον δὲ ἕτερον;
*the-same we-shall-say to-become being-made-unlike but other*
THEAET. ἀνάγκη.
*necessity*

SOC. οὐκοῦν πρόσθεν ἐλέγομεν ὡς πολλὰ μὲν εἴη τὰ
*therefore before we-were-saying that many indeed were the(-things)*
ποιοῦντα καὶ ἄπειρα, ὡσαύτως δέ γε τὰ πάσχοντα;
*acting and infinite likewise but at-least the(-things) being-acted-upon*

THEAET. ναί.
*yes*

SOC. καὶ μὴν ὅτι γε ἄλλο ἄλλῳ συμμειγνύμενον καὶ
*and indeed that at-least one(-thing) with-one being-mixed and*
ἄλλῳ οὐ ταὐτὰ ἀλλ᾽ ἕτερα γεννήσει;
*with-another not the-same(-things) but other(-things) will-beget*

b THEAET. πάνυ μὲν οὖν.
*certainly indeed then*

SOC. λέγωμεν δὴ ἐμέ τε καὶ σὲ καὶ τἆλλα ἤδη
*let-us-speak-of then me both and you and the-other(-things) now*
κατὰ τὸν αὐτὸν λόγον, Σωκράτη ὑγιαίνοντα καὶ Σωκράτη
*by the same argument Socrates being-healthy and Socrates*
αὖ ἀσθενοῦντα. πότερον ὅμοιον τοῦτ᾽ ἐκείνῳ ἢ ἀνόμοιον
*again being-sick whether like this to-that or unlike*
φήσομεν;
*shall-we-say(-it-is)*

THEAET. ἆρα τὸν ἀσθενοῦντα Σωκράτη, ὅλον τοῦτο λέγεις
*then the sick Socrates whole this you-mean*
ὅλῳ ἐκείνῳ, τῷ ὑγιαίνοντι Σωκράτει;
*to-whole that the healthy Socrates*

SOC. κάλλιστα ὑπέλαβες· αὐτὸ τοῦτο λέγω.
*most-finely you-took-up(-the-point) itself this I-mean*

THEAET. ἀνόμοιον δήπου.
*unlike surely*

SOC. καὶ ἕτερον ἄρα οὕτως ὥσπερ ἀνόμοιον;
*and other then thus as unlike*

THEAET. ἀνάγκη.
*necessity*

SOC. καὶ καθεύδοντα δὴ καὶ πάντα ἃ νυνδὴ διήλθομεν, c
*and sleeping indeed and all-things which just-now we-went-through*
ὡσαύτως φήσεις;
*likewise will-you-say*
THEAET. ἔγωγε.
*I-at-least*
SOC. ἕκαστον δὴ τῶν πεφυκότων τι ποιεῖν,
*each indeed of-the(-things) by-nature-able something to-act*
ἄλλο τι, ὅταν μὲν λάβῃ ὑγιαίνοντα Σωκράτη, ὡς
*other(-than) anything whenever indeed it-takes healthy Socrates as*
ἑτέρῳ μοι χρήσεται, ὅταν δὲ ἀσθενοῦντα, ὡς ἑτέρῳ;
*other me will-it-treat whenever but sick as other*
THEAET. τί δ' οὐ μέλλει;
*what and not is-it-going-to*
SOC. καὶ ἕτερα δὴ ἐφ' ἑκατέρου γεννήσομεν ἐγώ τε
*and other(-things) indeed on each we-shall-beget I both*
ὁ πάσχων καὶ ἐκεῖνο τὸ ποιοῦν;
*the(-one) being-acted-upon and that the(-thing) acting*
THEAET. τί μήν;
*what indeed*
SOC. ὅταν δὴ οἶνον πίνω ὑγιαίνων, ἡδύς μοι φαίνεται
*whenever indeed wine I-drink being-healthy pleasant to-me it-appears*
καὶ γλυκύς;
*and sweet*
THEAET. ναί.
*yes*
SOC. ἐγέννησε γὰρ δὴ ἐκ τῶν προωμολογημένων τό d
*it-begot for indeed from the(-things) previously-agreed the*
τε ποιοῦν καὶ τὸ πάσχον γλυκύτητά τε καὶ αἴσθησιν,
*both acting and the being-acted-upon sweetness both and perception*
ἅμα φερόμενα ἀμφότερα, καὶ ἡ μὲν αἴσθησις πρὸς τοῦ
*together being-carried both and the indeed perception from the*

πάσχοντος οὖσα αἰσθανομένην τὴν γλῶτταν ἀπηργάσατο,
*being-acted-upon being perceiving the tongue made*
ἡ δὲ γλυκύτης πρὸς τοῦ οἴνου περὶ αὐτὸν φερομένη
*the but sweetness from the wine about it being-carried*
γλυκὺν τὸν οἶνον τῇ ὑγιαινούσῃ γλώττῃ ἐποίησεν καὶ
*sweet the wine for-the healthy tongue made both*
εἶναι καὶ φαίνεσθαι.
*to-be and to-appear*

THEAET. πάνυ μὲν οὖν τὰ πρότερα ἡμῖν οὕτως ὡμολόγητο.
*certainly indeed then the former(-things) by-us so had-been-agreed*

SOC. ὅταν δὲ ἀσθενοῦντα, ἄλλο τι πρῶτον μὲν
*whenever and sick other(-than) anything first indeed*
τῇ ἀληθείᾳ οὐ τὸν αὐτὸν ἔλαβεν; ἀνομοίῳ γὰρ δὴ
*in-the truth not the same(-man) it-took unlike for indeed*
προσῆλθεν.
*it-approached*

THEAET. ναί.
*yes*

e SOC. ἕτερα δὴ αὖ ἐγεννησάτην ὅ τε τοιοῦτος
*other(-things) indeed again the-two-begot the both such*
Σωκράτης καὶ ἡ τοῦ οἴνου πόσις, περὶ μὲν τὴν γλῶτταν
*Socrates and the of-the wine drinking about indeed the tongue*
αἴσθησιν πικρότητος, περὶ δὲ τὸν οἶνον γιγνομένην καὶ
*perception of-bitterness about but the wine coming-to-be and*
φερομένην πικρότητα, καὶ τὸν μὲν οὐ πικρότητα ἀλλὰ
*being-carried bitterness and the(-wine) indeed not bitterness but*
πικρόν, ἐμὲ δὲ οὐκ αἴσθησιν ἀλλ' αἰσθανόμενον;
*bitter me but not perception but perceiving*

THEAET. κομιδῇ μὲν οὖν.
*absolutely indeed then*

## VII · THE NEWBORN CHILD

*Nothing is in itself; each is for someone, bound to its perceiver, and so my perception is true for me and I am judge of what is and is not for me. So Theaetetus' knowledge as perception, Protagoras' measure, and the flux of Homer and Heraclitus coincide, and this newborn child of Theaetetus is delivered, and must now be carried round the hearth and tested. Theodorus urges Socrates on, but Socrates wonders why Protagoras did not begin his Truth by saying that a pig or a baboon is the measure. If each is the judge of his own perceptions, Protagoras is no wiser than a tadpole, and the art of midwifery, and all discussion, would be idle nonsense.*

SOC. οὔκουν ἐγώ τε οὐδὲν ἄλλο ποτὲ γενήσομαι οὕτως 160
*not-then I both nothing other ever shall-become so*
αἰσθανόμενος· τοῦ γὰρ ἄλλου ἄλλη αἴσθησις, καὶ
*perceiving of-the for other(-thing) other(-is-the) perception and*
ἀλλοῖον καὶ ἄλλον ποιεῖ τὸν αἰσθανόμενον· οὔτ'
*of-other-sort and other makes the(-one) perceiving nor*
ἐκεῖνο τὸ ποιοῦν ἐμὲ μήποτ' ἄλλῳ συνελθὸν
*that the(-thing) acting-on me ever with-another having-come-together*
ταὐτὸν γεννῆσαν τοιοῦτον γένηται· ἀπὸ γὰρ ἄλλου ἄλλο
*the-same having-begotten such might-become from for another other*
γεννῆσαν ἀλλοῖον γενήσεται.
*having-begotten of-other-sort it-will-become*

THEAET. ἔστι ταῦτα.
*it-is these-things*

SOC. οὐδὲ μὴν ἔγωγε ἐμαυτῷ τοιοῦτος, ἐκεῖνό τε ἑαυτῷ
*nor indeed I-at-least for-myself such that both for-itself*
τοιοῦτον γενήσεται.
*such will-become*

THEAET. οὐ γὰρ οὖν.
*not for indeed*

b SOC. ἀνάγκη δέ γε ἐμέ τε τινὸς γίγνεσθαι, ὅταν
*necessity and at-least me both of-something to-become whenever*
αἰσθανόμενος γίγνωμαι· αἰσθανόμενον γάρ, μηδενὸς δὲ
*perceiving I-become perceiving for of-nothing and*
αἰσθανόμενον, ἀδύνατον γίγνεσθαι· ἐκεῖνό τε τινὶ
*perceiving (is)-impossible to-become that both for-someone*
γίγνεσθαι, ὅταν γλυκὺ ἢ πικρὸν ἤ τι τοιοῦτον
*to-become whenever sweet or bitter or anything such*
γίγνηται· γλυκὺ γάρ, μηδενὶ δὲ γλυκὺ ἀδύνατον γενέσθαι.
*it-becomes sweet for for-no-one and sweet (is)-impossible to-become*
THEAET. παντάπασι μὲν οὖν.
*altogether indeed then*
c SOC. λείπεται δὴ οἶμαι ἡμῖν ἀλλήλοις, εἴτ' ἐσμέν, εἶναι,
*it-remains indeed I-think for-us for-one-another whether we-are to-be*
εἴτε γιγνόμεθα, γίγνεσθαι, ἐπείπερ ἡμῶν ἡ ἀνάγκη τὴν
*or we-become to-become since-indeed of-us the necessity the*
οὐσίαν συνδεῖ μέν, συνδεῖ δὲ οὐδενὶ τῶν ἄλλων
*being binds-together indeed it-binds-together but to-none of-the others*
οὐδ' αὖ ἡμῖν αὐτοῖς. ἀλλήλοις δὴ λείπεται συνδεδέσθαι.
*nor again to-us ourselves to-one-another indeed it-remains to-be-bound-together*
ὥστε εἴτε τις εἶναί τι ὀνομάζει, τινὶ εἶναι ἢ
*so-that whether one to-be anything names for-something to-be or*
τινὸς ἢ πρός τι ῥητέον αὐτῷ, εἴτε γίγνεσθαι·
*of-something or in-relation-to something (it-is)-to-be-said by-him or to-become*
αὐτὸ δὲ ἐφ' αὑτοῦ τι ἢ ὂν ἢ γιγνόμενον οὔτε
*itself but by itself anything either being or becoming neither*
αὐτῷ λεκτέον οὔτ' ἄλλου λέγοντος ἀποδεκτέον, ὡς ὁ
*by-him (is)-to-be-said nor (of)-another saying (is)-to-be-accepted as the*
λόγος ὃν διεληλύθαμεν σημαίνει.
*argument which we-have-gone-through signifies*
THEAET. παντάπασι μὲν οὖν, ὦ Σώκρατες.
*altogether indeed then O Socrates*

SOC. οὐκοῦν ὅτε δὴ τὸ ἐμὲ ποιοῦν ἐμοί ἐστιν καὶ
*therefore when indeed the(-thing) me acting-on for-me is and*
οὐκ ἄλλῳ, ἐγὼ καὶ αἰσθάνομαι αὐτοῦ, ἄλλος δ' οὔ;
*not for-another I also perceive it another and not*
THEAET. πῶς γὰρ οὔ;
*how for not*
SOC. ἀληθὴς ἄρα ἐμοὶ ἡ ἐμὴ αἴσθησις — τῆς γὰρ ἐμῆς οὐσίας
*true then for-me the my perception of-the for my being*
ἀεί ἐστιν — καὶ ἐγὼ κριτὴς κατὰ τὸν Πρωταγόραν τῶν
*always it-is and I (am)-judge according-to — Protagoras of-the*
τε ὄντων ἐμοὶ ὡς ἔστι, καὶ τῶν μὴ ὄντων ὡς οὐκ ἔστιν.
*both being(-things) for-me that they-are and of-the not being(-things) that not they-are*
THEAET. ἔοικεν.
*it-seems*
SOC. πῶς ἂν οὖν ἀψευδὴς ὢν καὶ μὴ πταίων τῇ διανοίᾳ d
*how — then unerring being and not stumbling in-the thought*
περὶ τὰ ὄντα ἢ γιγνόμενα οὐκ ἐπιστήμων ἂν εἴην
*about the being(-things) or becoming(-things) not knowing — would-I-be*
ὥνπερ αἰσθητής;
*of-what-very-things (I-am)-perceiver*
THEAET. οὐδαμῶς ὅπως οὔ.
*in-no-way how not*
SOC. παγκάλως ἄρα σοι εἴρηται ὅτι ἐπιστήμη οὐκ ἄλλο e
*most-finely then by-you it-has-been-said that knowledge not other*
τί ἐστιν ἢ αἴσθησις, καὶ εἰς ταὐτὸν συμπέπτωκεν,
*anything is than perception and into the-same has-coincided*
κατὰ μὲν Ὅμηρον καὶ Ἡράκλειτον καὶ πᾶν τὸ τοιοῦτον
*according-to indeed Homer and Heraclitus and all the such*
φῦλον οἷον ῥεύματα κινεῖσθαι τὰ πάντα, κατὰ δὲ
*tribe like streams to-be-moved the all-things according-to but*
Πρωταγόραν τὸν σοφώτατον πάντων χρημάτων ἄνθρωπον
*Protagoras the wisest of-all things man*

μέτρον εἶναι, κατὰ δὲ Θεαίτητον τούτων οὕτως ἐχόντων
*measure to-be according-to but Theaetetus these so being*
αἴσθησιν ἐπιστήμην γίγνεσθαι. ἦ γάρ, ὦ Θεαίτητε;
*perception knowledge to-become truly for O Theaetetus*
φῶμεν τοῦτο σὸν μὲν εἶναι οἷον νεογενὲς παιδίον, ἐμὸν
*shall-we-say this yours indeed to-be like newborn little-child mine*
δὲ μαίευμα; ἢ πῶς λέγεις;
*but delivered-offspring or how do-you-say*

THEAET. οὕτως ἀνάγκη, ὦ Σώκρατες.
*so (it-is)-necessity O Socrates*

161 SOC. τοῦτο μὲν δή, ὡς ἔοικεν, μόλις ποτὲ ἐγεννήσαμεν,
*this indeed indeed as it-seems hardly ever we-brought-to-birth*
ὅτι δή ποτε τυγχάνει ὄν. μετὰ δὲ τὸν τόκον τὰ
*whatever indeed ever it-happens being after but the birth the*
ἀμφιδρόμια αὐτοῦ ὡς ἀληθῶς ἐν κύκλῳ περιθρεκτέον τῷ
*birth-feast-running of-it as truly in a-circle (is)-to-be-run-around in-the*
λόγῳ, σκοπουμένους μὴ λάθῃ ἡμᾶς οὐκ ἄξιον ὂν τροφῆς
*argument considering(-ourselves) lest escape us not worthy being of-rearing*
τὸ γιγνόμενον, ἀλλὰ ἀνεμιαῖόν τε καὶ ψεῦδος. ἢ σὺ οἴει
*the(-thing) being-born but wind-egg both and falsehood or you think*
πάντως δεῖν τό γε σὸν τρέφειν καὶ μὴ ἀποτιθέναι, ἢ
*in-every-way to-be-necessary the at-least yours to-rear and not to-expose or*
καὶ ἀνέξῃ ἐλεγχόμενον ὁρῶν, καὶ οὐ σφόδρα χαλεπανεῖς
*also will-you-bear being-refuted seeing(-it) and not very will-you-be-angry*
ἐάν τις σοῦ ὡς πρωτοτόκου αὐτὸ ὑφαιρῇ;
*if one from-you as first-bearing(-mother) it should-steal-away*

THEOD. ἀνέξεται, ὦ Σώκρατες, Θεαίτητος· οὐδαμῶς γὰρ
*will-bear(-it) O Socrates Theaetetus in-no-way for*
δύσκολος. ἀλλὰ πρὸς θεῶν εἰπὲ ἦ αὖ οὐχ οὕτως
*ill-tempered(-is-he) but by gods say in-what-way again not so*
ἔχει;
*it-is*

SOC. φιλόλογός γ' εἶ ἀτεχνῶς καὶ χρηστός, ὦ b
*fond-of-arguments at-least you-are simply and good O*
Θεόδωρε, ὅτι με οἴει λόγων τινὰ εἶναι θύλακον καὶ
*Theodorus that me you-think of-arguments some to-be a-bag and*
ῥᾳδίως ἐξελόντα ἐρεῖν ὡς οὐκ αὖ ἔχει οὕτω ταῦτα· τὸ δὲ
*easily having-taken-out to-say that not again it-is so these-things the and*
γιγνόμενον οὐκ ἐννοεῖς, ὅτι οὐδεὶς τῶν λόγων ἐξέρχεται παρ'
*happening not you-notice that none of-the arguments comes-out from*
ἐμοῦ ἀλλ' ἀεὶ παρὰ τοῦ ἐμοὶ προσδιαλεγομένου, ἐγὼ
*me but always from the(-one) with-me conversing I*
δὲ οὐδὲν ἐπίσταμαι πλέον πλὴν βραχέος, ὅσον λόγον
*but nothing know more except a-little as-much-as an-argument*
παρ' ἑτέρου σοφοῦ λαβεῖν καὶ ἀποδέξασθαι μετρίως. καὶ
*from another wise(-man) to-take and to-accept moderately and*
νῦν τοῦτο παρὰ τοῦδε πειράσομαι, οὔ τι αὐτὸς εἰπεῖν.
*now this from this(-boy) I-shall-try not at-all myself to-speak*
THEOD. σὺ κάλλιον, ὦ Σώκρατες, λέγεις· καὶ ποίει οὕτως.
*you better O Socrates speak and do so*
SOC. οἶσθ' οὖν, ὦ Θεόδωρε, ὃ θαυμάζω τοῦ ἑταίρου
*you-know then O Theodorus what I-wonder-at in-the companion*
σου Πρωταγόρου;
*of-you Protagoras*
THEOD. τὸ ποῖον; c
*the what-sort*
SOC. τὰ μὲν ἄλλα μοι πάνυ ἡδέως εἴρηκεν, ὡς d
*the indeed other(-things) to-me very pleasantly he-has-said that*
τὸ δοκοῦν ἑκάστῳ τοῦτο καὶ ἔστιν· τὴν δ' ἀρχὴν
*the(-thing) seeming to-each this also is the but beginning*
τοῦ λόγου τεθαύμακα, ὅτι οὐκ εἶπεν ἀρχόμενος τῆς
*of-the argument I-have-wondered-at that not he-said beginning of-the*
Ἀληθείας ὅτι "πάντων χρημάτων μέτρον ἐστὶν ὗς" ἢ
*Truth that of-all things measure is a-pig or*

"κυνοκέφαλος" ἤ τι ἄλλο ἀτοπώτερον τῶν ἐχόντων
*a-baboon or some other more-strange of-the(-things) having*
αἴσθησιν, ἵνα μεγαλοπρεπῶς καὶ πάνυ καταφρονητικῶς
*perception so-that magnificently and very contemptuously*
ἤρξατο ἡμῖν λέγειν, ἐνδεικνύμενος ὅτι ἡμεῖς μὲν
*he-would-have-begun for-us to-speak showing that we indeed*
αὐτὸν ὥσπερ θεὸν ἐθαυμάζομεν ἐπὶ σοφίᾳ, ὁ δ' ἄρα
*him as a-god were-admiring for wisdom he but then*
ἐτύγχανεν ὢν εἰς φρόνησιν οὐδὲν βελτίων βατράχου
*happened being in respect-of-wisdom nothing better than-a-frog*
γυρίνου, μὴ ὅτι ἄλλου του ἀνθρώπων. ἢ πῶς λέγωμεν,
*tadpole not to-say than-another any of-men or how are-we-to-say*
ὦ Θεόδωρε; εἰ γὰρ δὴ ἑκάστῳ ἀληθὲς ἔσται ὃ ἂν
*O Theodorus if for indeed for-each true will-be what-ever —*
δι' αἰσθήσεως δοξάζῃ, καὶ μήτε τὸ ἄλλου πάθος ἄλλος
*through perception he-opines and neither the of-another experience another*
βέλτιον διακρινεῖ, μήτε τὴν δόξαν κυριώτερος ἔσται
*better will-judge nor the opinion more-authoritative will-be*
ἐπισκέψασθαι ἕτερος τὴν ἑτέρου ὀρθὴ ἢ ψευδής,
*to-examine one the of-another(-whether) right or false*
ἀλλ' ὃ πολλάκις εἴρηται, αὐτὸς τὰ αὑτοῦ ἕκαστος
*but what often has-been-said himself the(-things) of-himself each*
μόνος δοξάσει, ταῦτα δὲ πάντα ὀρθὰ καὶ ἀληθῆ, τί
*alone will-opine these but all right and true why*
δή ποτε, ὦ ἑταῖρε, Πρωταγόρας μὲν σοφός, ὥστε καὶ
*indeed ever O comrade (is)-Protagoras indeed wise so-that even*
ἄλλων διδάσκαλος ἀξιοῦσθαι δικαίως μετὰ μεγάλων
*of-others teacher to-be-deemed-worthy justly with great*
μισθῶν, ἡμεῖς δὲ ἀμαθέστεροί τε καὶ φοιτητέον ἡμῖν ἦν
*fees we but more-ignorant both and (it-)must-be-gone by-us was*
παρ' ἐκεῖνον, μέτρῳ ὄντι αὐτῷ ἑκάστῳ τῆς αὑτοῦ σοφίας;
*to him measure being himself each of-the his-own wisdom*

ταῦτα πῶς μὴ φῶμεν δημούμενον λέγειν τὸν 162
*these-things how not shall-we-say playing-to-the-crowd to-say —*
Πρωταγόραν; τὸ δὲ δὴ ἐμόν τε καὶ τῆς ἐμῆς τέχνης
*Protagoras the and indeed mine both and of-the my art*
τῆς μαιευτικῆς σιγῶ ὅσον γέλωτα ὀφλισκάνομεν, οἶμαι
*of-the midwifery I-am-silent-on how-much laughter we-incur I-think*
δὲ καὶ σύμπασα ἡ τοῦ διαλέγεσθαι πραγματεία. τὸ γὰρ
*and also all-together the of-the conversing business the for*
ἐπισκοπεῖν καὶ ἐπιχειρεῖν ἐλέγχειν τὰς ἀλλήλων φαντασίας
*to-examine and to-attempt to-refute the of-one-another appearances*
τε καὶ δόξας, ὀρθὰς ἑκάστου οὔσας, οὐ μακρὰ μὲν καὶ
*both and opinions right of-each being not long indeed and*
διωλύγιος φλυαρία, εἰ ἀληθὴς ἡ Ἀλήθεια Πρωταγόρου
*loud-sounding nonsense(-is-it) if true the Truth of-Protagoras*
ἀλλὰ μὴ παίζουσα ἐκ τοῦ ἀδύτου τῆς βίβλου ἐφθέγξατο;
*but not playing from the inner-shrine of-the book uttered*

## VIII · SEEING AND REMEMBERING

*Theodorus, Protagoras' friend, will not wrestle, and Socrates turns back to Theaetetus, whose confidence has turned. Protagoras would answer that they bring in the gods and argue from likelihood, not proof. Socrates asks whether we know the speech of foreigners we hear, or letters we see and cannot read; Theaetetus says we know only shapes, colors, and pitches. Yet one who saw something remembers it with his eyes shut and does not see it, so if knowledge is perception, he knows and does not know. Socrates fears they crow too soon, like an ill-bred cock, and resolves to defend the orphaned theory himself.*

THEOD. ὦ Σώκρατες, φίλος ἀνήρ, ὥσπερ σὺ νυνδὴ εἶπες.
*O Socrates a-friend(-is) the-man as you just-now said*
οὐκ ἂν οὖν δεξαίμην δι' ἐμοῦ ὁμολογοῦντος ἐλέγχεσθαι
*not — then I-would-accept through me agreeing to-be-refuted*

Πρωταγόραν, οὐδ' αὖ σοὶ παρὰ δόξαν ἀντιτείνειν.
*Protagoras nor again with-you contrary-to opinion to-resist*
τὸν οὖν Θεαίτητον πάλιν λαβέ· πάντως καὶ νυνδὴ μάλ'
*— then Theaetetus again take(-up) in-every-way even just-now very*
ἐμμελῶς σοι ἐφαίνετο ὑπακούειν.
*harmoniously to-you he-seemed to-respond*
b SOC. ἆρα κἂν εἰς Λακεδαίμονα ἐλθών, ὦ Θεόδωρε, πρὸς
*then even-if to Lacedaemon having-come O Theodorus to*
τὰς παλαίστρας ἀξιοῖς ἂν ἄλλους θεώμενος
*the wrestling-schools would-you-think-it-right — others watching*
γυμνούς, ἐνίους φαύλους, αὐτὸς μὴ ἀντεπιδεικνύναι τὸ
*naked some poor(-ones) yourself not to-display-in-turn the*
εἶδος παραποδυόμενος;
*form stripping-beside(-them)*
THEOD. ἀλλὰ τί μὴν δοκεῖς, εἴπερ μέλλοιέν μοι ἐπιτρέψειν
*but what indeed do-you-think if-indeed they-were-going to-me to-permit*
καὶ πείσεσθαι; ὥσπερ νῦν οἶμαι ὑμᾶς πείσειν ἐμὲ μὲν ἐᾶν
*and to-be-persuaded as now I-think you to-persuade me indeed to-let*
θεᾶσθαι καὶ μὴ ἕλκειν πρὸς τὸ γυμνάσιον σκληρὸν ἤδη ὄντα,
*to-watch and not to-drag to the gymnasium stiff already being*
τῷ δὲ δὴ νεωτέρῳ τε καὶ ὑγροτέρῳ ὄντι προσπαλαίειν.
*with-the but indeed younger both and suppler being to-wrestle*
c SOC. ἀλλ' εἰ οὕτως, ὦ Θεόδωρε, σοὶ φίλον, οὐδ' ἐμοὶ
*but if so O Theodorus to-you (is)-dear nor-is-it to-me*
ἐχθρόν, φασὶν οἱ παροιμιαζόμενοι. πάλιν δὴ οὖν
*hateful say the(-men) quoting-proverbs again indeed then*
ἐπὶ τὸν σοφὸν Θεαίτητον ἰτέον. λέγε δή, ὦ Θεαίτητε,
*to the wise Theaetetus (one)-must-go speak then O Theaetetus*
πρῶτον μὲν ἃ νυνδὴ διήλθομεν, ἆρα οὐ σὺ θαυμάζεις
*first indeed what-things just-now we-went-through so not you wonder*
εἰ ἐξαίφνης οὕτως ἀναφανήσῃ μηδὲν χείρων εἰς σοφίαν
*if suddenly so you-will-turn-out nothing worse in wisdom*

ὁτουοῦν ἀνθρώπων ἢ καὶ θεῶν; ἢ ἧττόν τι οἴει τὸ
*than-any-whatever of-men or even of-gods or less at-all do-you-think the*
Πρωταγόρειον μέτρον εἰς θεοὺς ἢ εἰς ἀνθρώπους λέγεσθαι;
*Protagorean measure to gods or to men to-be-said*
THEAET. μὰ Δί᾽ οὐκ ἔγωγε· καὶ ὅπερ γε ἐρωτᾷς, πάνυ d
*by Zeus not I-at-least and which-very at-least you-ask very*
θαυμάζω. ἡνίκα γὰρ διῆμεν ὃν τρόπον λέγοιεν τὸ
*I-wonder when for we-went-through in-what way they-said the(-thing)*
δοκοῦν ἑκάστῳ τοῦτο καὶ εἶναι τῷ δοκοῦντι, πάνυ μοι
*seeming to-each this also to-be for-the(-one) seeming very to-me*
εὖ ἐφαίνετο λέγεσθαι· νῦν δὲ τοὐναντίον τάχα μεταπέπτωκεν.
*well it-seemed to-be-said now but the-opposite quickly it-has-changed*
SOC. νέος γὰρ εἶ, ὦ φίλε παῖ· τῆς οὖν δημηγορίας ὀξέως 163
*young for you-are O dear boy to-the then public-speech quickly*
ὑπακούεις καὶ πείθῃ. πρὸς γὰρ ταῦτα ἐρεῖ Πρωταγόρας
*you-listen and are-persuaded to for these-things will-say Protagoras*
ἤ τις ἄλλος ὑπὲρ αὐτοῦ· "ὦ γενναῖοι παῖδές τε καὶ
*or some other on-behalf-of him O noble boys both and*
γέροντες, δημηγορεῖτε συγκαθεζόμενοι, θεούς τε εἰς τὸ
*old-men you-make-speeches sitting-together gods both into the*
μέσον ἄγοντες, οὓς ἐγὼ ἔκ τε τοῦ λέγειν καὶ τοῦ γράφειν
*middle bringing whom I from both the speaking and the writing*
περὶ αὐτῶν ὡς εἰσὶν ἢ ὡς οὐκ εἰσίν, ἐξαιρῶ, καὶ ἃ
*about them that they-are or that not they-are I-remove and what-things*
οἱ πολλοὶ ἂν ἀποδέχοιντο ἀκούοντες, λέγετε ταῦτα, ὡς
*the many — would-accept hearing you-say these-things how*
δεινὸν εἰ μηδὲν διοίσει εἰς σοφίαν ἕκαστος τῶν
*terrible(-it-would-be) if in-nothing will-differ in wisdom each of-the*
ἀνθρώπων βοσκήματος ὁτουοῦν· ἀπόδειξιν δὲ καὶ ἀνάγκην
*men from-a-beast any-whatever demonstration but and necessity*
οὐδ᾽ ἡντινοῦν λέγετε ἀλλὰ τῷ εἰκότι χρῆσθε, ᾧ εἰ
*not any-whatever you-state but the likelihood you-use which if*

ἐθέλοι Θεόδωρος ἢ ἄλλος τις τῶν γεωμετρῶν χρώμενος
*were-willing Theodorus or other some of-the geometers using*
γεωμετρεῖν, ἄξιος οὐδ' ἑνὸς μόνου ἂν εἴη. σκοπεῖτε
*to-do-geometry worth not-even one alone — would-be-be consider*
οὖν σύ τε καὶ Θεόδωρος εἰ ἀποδέξεσθε πιθανολογίᾳ
*then you both and Theodorus whether you-will-accept by-plausible-talk*
τε καὶ εἰκόσι περὶ τηλικούτων λεγομένους λόγους."
*both and likelihoods about such-great-matters spoken arguments*
THEAET. ἀλλ' οὐ δίκαιον, ὦ Σώκρατες, οὔτε σὺ οὔτε ἂν
*but not just O Socrates neither you nor —*
ἡμεῖς φαῖμεν.
*we would-say*
SOC. ἄλλῃ δὴ σκεπτέον, ὡς ἔοικεν, ὡς ὅ τε σὸς καὶ
*otherwise indeed (one)-must-consider as it-seems as the both your and*
ὁ Θεοδώρου λόγος.
*the of-Theodorus argument(-says)*
THEAET. πάνυ μὲν οὖν ἄλλῃ.
*certainly indeed then otherwise*
SOC. τῇδε δὴ σκοπῶμεν εἰ ἄρα ἐστὶν ἐπιστήμη τε
*in-this-way then let-us-consider whether then is knowledge both*
καὶ αἴσθησις ταὐτὸν ἢ ἕτερον. εἰς γὰρ τοῦτό που
*and perception the-same(-thing) or other to for this surely*
πᾶς ὁ λόγος ἡμῖν ἔτεινεν, καὶ τούτου χάριν τὰ πολλὰ
*all the argument for-us tended and of-this for-the-sake the many*
καὶ ἄτοπα ταῦτα ἐκινήσαμεν. οὐ γάρ;
*and strange these-things we-stirred-up not for*
THEAET. παντάπασι μὲν οὖν.
*altogether indeed then*
b SOC. ἦ οὖν ὁμολογήσομεν, ἃ τῷ ὁρᾶν αἰσθανόμεθα
*truly then shall-we-agree what-things by-the seeing we-perceive*
ἢ τῷ ἀκούειν, πάντα ταῦτα ἅμα καὶ ἐπίστασθαι;
*or by-the hearing all these at-the-same-time also to-know*

οἷον τῶν βαρβάρων πρὶν μαθεῖν τὴν φωνὴν πότερον
*for-example of-the foreigners before learning the language whether*
οὐ φήσομεν ἀκούειν ὅταν φθέγγωνται, ἢ ἀκούειν τε
*not shall-we-say to-hear whenever they-speak or to-hear both*
καὶ ἐπίστασθαι ἃ λέγουσι; καὶ αὖ γράμματα μὴ
*and to-know what-things they-say and again letters not*
ἐπιστάμενοι, βλέποντες εἰς αὐτὰ πότερον οὐχ ὁρᾶν ἢ
*knowing looking at them whether not to-see or*
ἐπίστασθαι εἴπερ ὁρῶμεν διισχυριούμεθα;
*to-know if-indeed we-see shall-we-maintain*

THEAET. αὐτό γε, ὦ Σώκρατες, τοῦτο αὐτῶν, ὅπερ c
*itself at-least O Socrates this of-them which-very*
ὁρῶμέν τε καὶ ἀκούομεν, ἐπίστασθαι φήσομεν· τῶν μὲν
*we-see both and hear to-know we-shall-say of-the indeed*
γὰρ τὸ σχῆμα καὶ τὸ χρῶμα ὁρᾶν τε καὶ ἐπίστασθαι,
*for the shape and the color to-see both and to-know*
τῶν δὲ τὴν ὀξύτητα καὶ βαρύτητα ἀκούειν τε ἅμα
*of-the but the highness and lowness to-hear both at-the-same-time*
καὶ εἰδέναι· ἃ δὲ οἵ τε γραμματισταὶ περὶ αὐτῶν
*and to-know what-things but the both schoolmasters about them*
καὶ οἱ ἑρμηνῆς διδάσκουσιν, οὔτε αἰσθάνεσθαι τῷ ὁρᾶν
*and the interpreters teach neither to-perceive by-the seeing*
ἢ ἀκούειν οὔτε ἐπίστασθαι.
*or hearing nor to-know*

SOC. ἄριστά γ', ὦ Θεαίτητε, καὶ οὐκ ἄξιόν σοι πρὸς
*best at-least O Theaetetus and not worth(-it) for-you against*
ταῦτα ἀμφισβητῆσαι, ἵνα καὶ αὐξάνῃ. ἀλλ' ὅρα δὴ
*these-things to-dispute so-that also you-may-grow but see indeed*
καὶ τόδε ἄλλο προσιόν, καὶ σκόπει πῇ αὐτὸ διωσόμεθα.
*also this other(-thing) approaching and consider how it we-shall-thrust-off*

THEAET. τὸ ποῖον δή;
*the what-sort then*

d SOC. τὸ τοιόνδε· εἴ τις ἔροιτο· "ἆρα δυνατὸν ὅτου τις
*the such(-a-thing) if anyone should-ask then (is-it)-possible (of)-what one*
ἐπιστήμων γένοιτό ποτε, ἔτι ἔχοντα μνήμην αὐτοῦ τούτου
*knowing became ever still having memory of-it this*
καὶ σῳζόμενον, τότε ὅτε μέμνηται μὴ ἐπίστασθαι αὐτὸ
*and preserving(-it) at-that-time when he-remembers not to-know itself*
τοῦτο ὃ μέμνηται;" μακρολογῶ δέ, ὡς ἔοικε, βουλόμενος
*this which he-remembers I-talk-at-length and as it-seems wishing*
ἐρέσθαι εἰ μαθών τίς τι μεμνημένος μὴ οἶδε.
*to-ask whether having-learned anyone something remembering not knows(-it)*
THEAET. καὶ πῶς, ὦ Σώκρατες; τέρας γὰρ ἂν εἴη ὃ
*and how O Socrates a-monster for — it-would-be what*
λέγεις.
*you-say*
SOC. μὴ οὖν ἐγὼ ληρῶ; σκόπει δέ. ἆρα τὸ ὁρᾶν
*surely-not then I am-talking-nonsense consider and then the seeing*
οὐκ αἰσθάνεσθαι λέγεις καὶ τὴν ὄψιν αἴσθησιν;
*not to-perceive do-you-call and the sight perception*
THEAET. ἔγωγε.
*I-at-least*
e SOC. οὐκοῦν ὁ ἰδών τι ἐπιστήμων ἐκείνου γέγονεν
*therefore the(-one) having-seen something knowing of-that has-become*
ὃ εἶδεν κατὰ τὸν ἄρτι λόγον;
*which he-saw according-to the just-now argument*
THEAET. ναί.
*yes*
SOC. τί δέ; μνήμην οὐ λέγεις μέντοι τι;
*what and memory not do-you-call(-it) however something*
THEAET. ναί.
*yes*
SOC. πότερον οὐδενὸς ἢ τινός;
*whether of-nothing or of-something*

THEAET. τινὸς δήπου.
*of-something surely*

SOC. οὐκοῦν ὧν ἔμαθε καὶ ὧν ᾔσθετο, τοιουτωνί
*therefore of-what-things he-learned and of-what-things he-perceived of-such*
τινων;
*some(-things)*

THEAET. τί μήν;
*what indeed*

SOC. ὃ δὴ εἶδέ τις, μέμνηταί που ἐνίοτε;
*what indeed saw one he-remembers surely sometimes*

THEAET. μέμνηται.
*he-remembers*

SOC. ἦ καὶ μύσας; ἢ τοῦτο δράσας ἐπελάθετο;
*truly even having-shut-(his-eyes) or this having-done he-forgot*

THEAET. ἀλλὰ δεινόν, ὦ Σώκρατες, τοῦτό γε φάναι.
*but terrible(-it-is) O Socrates this at-least to-say*

SOC. δεῖ γε μέντοι, εἰ σώσομεν τὸν πρόσθε λόγον· 164
*it-is-necessary at-least however if we-are-to-save the former argument*
εἰ δὲ μή, οἴχεται.
*if but not it-is-gone*

THEAET. καὶ ἐγώ, νὴ τὸν Δία, ὑποπτεύω, οὐ μὴν ἱκανῶς
*and I by — Zeus suspect(-so) not however sufficiently*
γε συννοῶ· ἀλλ᾽ εἰπὲ πῇ.
*at-least I-understand but say how*

SOC. τῇδε· ὁ μὲν ὁρῶν ἐπιστήμων, φαμέν, τούτου
*thus the(-one) indeed seeing knowing we-say of-this*
γέγονεν οὗπερ ὁρῶν· ὄψις γὰρ καὶ αἴσθησις καὶ
*has-become of-which-very (he-is)-seeing sight for and perception and*
ἐπιστήμη ταὐτὸν ὡμολόγηται.
*knowledge the-same(-thing) has-been-agreed(-to-be)*

THEAET. πάνυ γε.
*certainly at-least*

SOC. ὁ δέ γε ὁρῶν καὶ ἐπιστήμων γεγονὼς οὗ
*the(-one) and at-least seeing and knowing having-become of-what*
ἑώρα, ἐὰν μύσῃ, μέμνηται μέν, οὐχ ὁρᾷ δὲ αὐτό.
*he-saw if he-shuts-(his-eyes) remembers indeed not sees but it*
ἦ γάρ;
*truly for*
THEAET. ναί.
*yes*
b SOC. τὸ δέ γε "οὐχ ὁρᾷ" "οὐκ ἐπίσταταί" ἐστιν, εἴπερ
*the and at-least not he-sees not he-knows is(-so) if-indeed*
καὶ τὸ "ὁρᾷ" "ἐπίσταται."
*also the he-sees he-knows*
THEAET. ἀληθῆ.
*true-things*
SOC. συμβαίνει ἄρα, οὗ τις ἐπιστήμων ἐγένετο, ἔτι
*it-results then of-what one knowing became still*
μεμνημένον αὐτὸν μὴ ἐπίστασθαι, ἐπειδὴ οὐχ ὁρᾷ· ὃ
*remembering him not to-know since not he-sees which*
τέρας ἔφαμεν ἂν εἶναι εἰ γίγνοιτο.
*a-monster we-said — to-be if it-should-happen*
THEAET. ἀληθέστατα λέγεις.
*most-truly you-speak*
SOC. τῶν ἀδυνάτων δή τι συμβαίνειν φαίνεται ἐάν
*of-the impossible(-things) indeed something to-result appears if*
τις ἐπιστήμην καὶ αἴσθησιν ταὐτὸν φῇ εἶναι.
*one knowledge and perception the-same say to-be*
THEAET. ἔοικεν.
*it-seems*
SOC. ἄλλο ἄρα ἑκάτερον φατέον.
*other then each (is)-to-be-said(-to-be)*
THEAET. κινδυνεύει.
*it-is-likely*

SOC. τί οὖν δῆτ' ἂν εἴη ἐπιστήμη; πάλιν ἐξ ἀρχῆς, c
*what then indeed — would-be knowledge again from the-beginning*
ὡς ἔοικεν, λεκτέον. καίτοι τί ποτε μέλλομεν, ὦ
*as it-seems (it-is)-to-be-said and-yet what ever are-we-going O*
Θεαίτητε, δρᾶν;
*Theaetetus to-do*
THEAET. τίνος πέρι;
*of-what about*
SOC. φαινόμεθά μοι ἀλεκτρυόνος ἀγεννοῦς δίκην πρὶν
*we-appear to-me of-a-cock ill-bred in-the-manner before*
νενικηκέναι ἀποπηδήσαντες ἀπὸ τοῦ λόγου ᾄδειν.
*to-have-won leaping-away from the argument to-crow*
THEAET. πῶς δή;
*how indeed*
SOC. ἀντιλογικῶς ἐοίκαμεν πρὸς τὰς τῶν ὀνομάτων d
*contentiously we-seem with-respect-to the of-the words*
ὁμολογίας ἀνομολογησάμενοι καὶ τοιούτῳ τινὶ
*agreements having-come-to-agreement and by-such some(-means)*
περιγενόμενοι τοῦ λόγου ἀγαπᾶν, καὶ οὐ φάσκοντες
*having-got-the-better-of the argument to-be-content and not claiming*
ἀγωνισταὶ ἀλλὰ φιλόσοφοι εἶναι λανθάνομεν ταὐτὰ
*contestants but philosophers to-be we-escape-notice the-same(-things)*
ἐκείνοις τοῖς δεινοῖς ἀνδράσιν ποιοῦντες.
*as-those the clever men doing*
THEAET. οὔπω μανθάνω ὅπως λέγεις.
*not-yet I-understand how you-mean*
SOC. ἀλλ' ἐγὼ πειράσομαι δηλῶσαι περὶ αὐτῶν ὅ
*but I will-try to-make-clear about them what*
γε δὴ νοῶ. ἠρόμεθα γὰρ δὴ εἰ μαθὼν καὶ
*at-least indeed I-think we-asked for indeed whether having-learned and*
μεμνημένος τίς τι μὴ ἐπίσταται, καὶ τὸν ἰδόντα
*remembering anyone something not knows and the(-man) having-seen*

καὶ μύσαντα μεμνημένον ὁρῶντα δὲ οὔ ἀποδείξαντες,
*and having-shut-(his-eyes) remembering seeing and not having-shown*
οὐκ εἰδότα ἀπεδείξαμεν καὶ ἅμα μεμνημένον· τοῦτο
*not knowing we-showed(-him) and at-the-same-time remembering this*
δ' εἶναι ἀδύνατον. καὶ οὕτω δὴ μῦθος ἀπώλετο ὁ
*and to-be impossible and so indeed (the)-tale perished the*
Πρωταγόρειος, καὶ ὁ σὸς ἅμα ὁ τῆς ἐπιστήμης
*Protagorean and the yours at-the-same-time the(-tale) of-the knowledge*
καὶ αἰσθήσεως ὅτι ταὐτόν ἐστιν.
*and perception that the-same it-is*

e THEAET. φαίνεται.
*it-appears(-so)*

SOC. οὔ τι ἄν, οἶμαι, ὦ φίλε, εἴπερ γε ὁ πατὴρ τοῦ
*not at-all — I-think O friend if-indeed at-least the father of-the*
ἑτέρου μύθου ἔζη, ἀλλὰ πολλὰ ἂν ἤμυνε·
*other tale were-living but many(-things) — he-would-have-defended*
νῦν δὲ ὀρφανὸν αὐτὸν ἡμεῖς προπηλακίζομεν. καὶ γὰρ
*now but orphaned it we treat-with-contempt and for*
οὐδ' οἱ ἐπίτροποι, οὓς Πρωταγόρας κατέλιπεν, βοηθεῖν
*not-even the guardians whom Protagoras left to-help*
ἐθέλουσιν, ὧν Θεόδωρος εἷς ὅδε. ἀλλὰ δὴ αὐτοὶ
*are-willing of-whom Theodorus (is)-one here but indeed ourselves*
κινδυνεύσομεν τοῦ δικαίου ἕνεκ' αὐτῷ βοηθεῖν.
*we-shall-venture of-the just for-the-sake him to-help*

*Theodorus says Callias, not he, is guardian of Protagoras' children, and asks Socrates to help; Socrates takes up the defense himself. A sharp questioner, covering one of your eyes with his hand, asks whether you see the cloak, so that you see and do not see it at once; such tricks would trap Theaetetus. Protagoras would protest that a memory is not the same experience as the one remembered, and that the one man becomes many as he changes. The wise man is not one who knows truer things but one who changes appearances from worse to better: the doctor with drugs, the sophist with words, and the wise orator who makes what is good seem just to a city. Protagoras asks only to be refuted fairly.*

THEOD. οὐ γὰρ ἐγώ, ὦ Σώκρατες, ἀλλὰ μᾶλλον Καλλίας ὁ 165
*not for I O Socrates but rather Callias the(-son)*
Ἱππονίκου τῶν ἐκείνου ἐπίτροπος· ἡμεῖς δέ πως θᾶττον
*of-Hipponicus of-the that(-man's) guardian(-is) we but somehow rather-quickly*
ἐκ τῶν ψιλῶν λόγων πρὸς τὴν γεωμετρίαν ἀπενεύσαμεν.
*from the bare arguments toward the geometry turned-aside*
χάριν γε μέντοι σοὶ ἕξομεν ἐὰν αὐτῷ βοηθῇς.
*gratitude at-least however to-you we-shall-have if him you-help*
SOC. καλῶς λέγεις, ὦ Θεόδωρε. σκέψαι οὖν τήν γ'
*well you-speak O Theodorus consider then the at-least*
ἐμὴν βοήθειαν. τῶν γὰρ ἄρτι δεινότερα ἄν τις
*my help than-the for just-now more-terrible(-things) — one*
ὁμολογήσειεν μὴ προσέχων τοῖς ῥήμασι τὸν νοῦν,
*would-agree not applying to-the words the mind*
ᾗ τὸ πολὺ εἰθίσμεθα φάναι τε καὶ
*in-the-way-in-which the most-part we-are-accustomed to-affirm both and*
ἀπαρνεῖσθαι. σοὶ λέγω ὅπῃ, ἢ Θεαιτήτῳ.
*to-deny to-you am-I-to-tell how or to-Theaetetus*

b THEOD. εἰς τὸ κοινὸν μὲν οὖν, ἀποκρινέσθω δὲ ὁ
*to the common(-ear) indeed then let-him-answer but the*
νεώτερος· σφαλεὶς γὰρ ἧττον ἀσχημονήσει.
*younger having-slipped for less he-will-disgrace-himself*
SOC. λέγω δὴ τὸ δεινότατον ἐρώτημα, ἔστι δὲ οἶμαι
*I-say then the most-terrible question it-is and I-think*
τοιόνδε τι· "ἆρα οἷόν τε τὸν αὐτὸν εἰδότα
*such some(-thing) then (is-it)-possible — the same(-man) knowing*
τι τοῦτο ὃ οἶδεν μὴ εἰδέναι;"
*something this which he-knows not to-know*
THEOD. τί δὴ οὖν ἀποκρινούμεθα, ὦ Θεαίτητε;
*what indeed then shall-we-answer O Theaetetus*
THEAET. ἀδύνατόν που, οἶμαι ἔγωγε.
*impossible surely I-think I-at-least*
c SOC. οὔκ, εἰ τὸ ὁρᾶν γε ἐπίστασθαι θήσεις. τί
*not(-so) if the seeing at-least to-know you-will-posit what*
γὰρ χρήσῃ ἀφύκτῳ ἐρωτήματι, τὸ λεγόμενον
*for will-you-do-with-the inescapable question the(-thing) said*
ἐν φρέατι συσχόμενος, ὅταν ἐρωτᾷ ἀνέκπληκτος ἀνήρ,
*in a-well caught whenever asks an-imperturbable man*
καταλαβὼν τῇ χειρὶ σοῦ τὸν ἕτερον ὀφθαλμόν, εἰ
*having-covered with-the hand of-you the one eye whether*
ὁρᾷς τὸ ἱμάτιον τῷ κατειλημμένῳ;
*you-see the cloak with-the covered(-one)*
THEAET. οὐ φήσω οἶμαι τούτῳ γε, τῷ μέντοι ἑτέρῳ.
*not I-shall-say I-think with-this at-least with-the however other*
SOC. οὐκοῦν ὁρᾷς τε καὶ οὐχ ὁρᾷς ἅμα ταὐτόν;
*therefore you-see both and not you-see at-the-same-time the-same(-thing)*
THEAET. οὕτω γέ πως.
*so at-least somehow*

SOC. οὐδὲν ἐγώ, φήσει, τοῦτο οὔτε τάττω οὔτ' ἠρόμην
*nothing I he-will-say this neither do-I-prescribe nor did-I-ask*
τὸ ὅπως, ἀλλ' εἰ ὃ ἐπίστασαι, τοῦτο καὶ οὐκ
*the how but whether what you-know this also not*
ἐπίστασαι. νῦν δὲ ὃ οὐχ ὁρᾷς ὁρῶν φαίνῃ. ὡμολογηκὼς
*you-know now but what not you-see seeing you-appear having-agreed*
δὲ τυγχάνεις τὸ ὁρᾶν ἐπίστασθαι καὶ τὸ μὴ ὁρᾶν μὴ
*and you-happen the seeing to-know and the not seeing not*
ἐπίστασθαι. ἐξ οὖν τούτων λογίζου τί σοι συμβαίνει.
*to-know from then these reckon what for-you results*
THEAET. ἀλλὰ λογίζομαι ὅτι τἀναντία οἷς ὑπεθέμην. d
*but I-reckon that the-opposite to-what I-supposed*
SOC. ἴσως δέ γ', ὦ θαυμάσιε, πλείω ἂν τοιαῦτ' e
*perhaps and at-least O wonderful(-one) more — such(-things)*
ἔπαθες εἴ τίς σε προσηρώτα εἰ ἐπίστασθαι
*you-would-have-suffered if anyone you had-further-asked whether to-know*
ἔστι μὲν ὀξύ, ἔστι δὲ ἀμβλύ, καὶ ἐγγύθεν μὲν
*it-is(-possible) indeed sharply it-is(-possible) but dimly and from-near indeed*
ἐπίστασθαι, πόρρωθεν δὲ μή, καὶ σφόδρα καὶ ἠρέμα τὸ
*to-know from-afar but not and intensely and slightly the*
αὐτό, καὶ ἄλλα μυρία, ἃ ἐλλοχῶν ἂν πελταστικὸς
*same(-thing) and other(-things) countless which lying-in-ambush — a-light-armed*
ἀνὴρ μισθοφόρος ἐν λόγοις ἐρόμενος, ἡνίκ' ἐπιστήμην καὶ
*man a-mercenary in arguments asking when knowledge and*
αἴσθησιν ταὐτὸν ἔθου, ἐμβαλὼν ἂν εἰς τὸ ἀκούειν καὶ
*perception the-same(-thing) you-posited having-attacked — into the hearing and*
ὀσφραίνεσθαι καὶ τὰς τοιαύτας αἰσθήσεις, ἤλεγχεν
*smelling and the such perceptions would-have-refuted(-you)*
ἂν ἐπέχων καὶ οὐκ ἀνιεὶς πρὶν θαυμάσας τὴν πολυάρατον
*— pressing-on and not letting-go until having-admired the much-prayed-for*
σοφίαν συνεποδίσθης ὑπ' αὐτοῦ, οὗ δή σε
*wisdom you-were-entangled by him at-which-point indeed you*

χειρωσάμενός τε καὶ συνδήσας ἤδη ἂν τότε ἐλύτρου
*having-subdued both and having-bound already — then he-would-ransom*
χρημάτων ὅσων σοί τε κἀκείνῳ ἐδόκει. τίν᾽ οὖν δὴ
*for-money as-much-as to-you both and-to-him seemed-good what then indeed*
ὁ Πρωταγόρας, φαίης ἂν ἴσως, λόγον ἐπίκουρον τοῖς
*— Protagoras you-would-say — perhaps argument as-an-auxiliary to-the*
αὑτοῦ ἐρεῖ; ἄλλο τι πειρώμεθα λέγειν;
*his-own(-things) will-say other(-than) anything let-us-try to-say(-it)*

THEAET. πάνυ μὲν οὖν.
*certainly indeed then*

166 SOC. ταῦτά τε δὴ πάντα ὅσα ἡμεῖς ἐπαμύνοντες αὐτῷ
*these-things both indeed all as-many-as we defending him*
λέγομεν, καὶ ὁμόσε οἶμαι χωρήσεται καταφρονῶν ἡμῶν
*say and to-close-quarters I-think he-will-come despising us*
καὶ λέγων· "οὗτος δὴ ὁ Σωκράτης ὁ χρηστός, ἐπειδὴ
*and saying this indeed — Socrates the good(-fellow) when*
αὐτῷ παιδίον τι ἐρωτηθὲν ἔδεισεν εἰ οἷόν τε
*for-him a-little-child something being-asked was-afraid whether possible(-it-is) —*
τὸν αὐτὸν τὸ αὐτὸ μεμνῆσθαι ἅμα καὶ μὴ
*the same(-man) the same(-thing) to-remember at-the-same-time and not*
εἰδέναι, καὶ δεῖσαν ἀπέφησεν διὰ τὸ μὴ δύνασθαι
*to-know and having-been-afraid said-no because-of the not to-be-able*
προορᾶν, γέλωτα δὴ τὸν ἐμὲ ἐν τοῖς λόγοις ἀπέδειξεν.
*to-foresee laughing-stock indeed the me in the arguments he-showed(-up)*
τὸ δέ, ὦ ῥᾳθυμότατε Σώκρατες, τῇδ᾽ ἔχει· ὅταν
*the(-truth) and O laziest Socrates thus stands whenever*
τι τῶν ἐμῶν δι᾽ ἐρωτήσεως σκοπῇς, ἐὰν μὲν ὁ
*anything of-the mine through questioning you-examine if indeed the(-one)*
ἐρωτηθεὶς οἷάπερ ἂν ἐγὼ ἀποκριναίμην ἀποκρινάμενος
*asked such-things-as — I would-answer having-answered*
σφάλληται, ἐγὼ ἐλέγχομαι, εἰ δὲ ἀλλοῖα, αὐτὸς ὁ
*slips I am-refuted if but other(-things) himself the(-one)*

ἐρωτηθείς. αὐτίκα γὰρ δοκεῖς τινά σοι συγχωρήσεσθαι
*asked(-is-refuted) at-once for do-you-think anyone to-you will-concede*
μνήμην παρεῖναί τῳ ὧν ἔπαθε, τοιοῦτόν
*a-memory to-be-present to-anyone of-what-things he-experienced such*
τι οὖσαν πάθος οἷον ὅτε ἔπασχε, μηκέτι
*some(-thing) being experience as when he-was-experiencing(-it) no-longer*
πάσχοντι; πολλοῦ γε δεῖ. ἢ αὖ ἀποκνήσειν ὁμολογεῖν
*experiencing far at-least it-lacks or again to-be-going-to-shrink to-agree*
οἷόν τ' εἶναι εἰδέναι καὶ μὴ εἰδέναι τὸν αὐτὸν τὸ
*possible — to-be to-know and not to-know the same(-man) the*
αὐτό; ἢ ἐάνπερ τοῦτο δείσῃ, δώσειν ποτὲ τὸν αὐτὸν
*same(-thing) or if-indeed this he-fear will-grant ever the same(-man)*
εἶναι τὸν ἀνομοιούμενον τῷ πρὶν ἀνομοιοῦσθαι ὄντι;
*to-be the(-one) becoming-unlike as-the(-one) before becoming-unlike being*
μᾶλλον δὲ τὸν εἶναί τινα ἀλλ' οὐχὶ τούς, καὶ τούτους c
*rather and the(-man) to-be anyone but not the(-men) and these*
γιγνομένους ἀπείρους, ἐάνπερ ἀνομοίωσις γίγνηται, εἰ
*becoming infinite if-indeed unlikening occur if*
δὴ ὀνομάτων γε δεήσει θηρεύσεις διευλαβεῖσθαι
*indeed of-names at-least it-will-be-necessary huntings-for to-guard-against*
ἀλλήλων; ἀλλ', ὦ μακάριε," φήσει, "γενναιοτέρως ἐπ'
*of-one-another but O blessed-(sir) he-will-say more-nobly to*
αὐτὸ ἐλθὼν ὃ λέγω, εἰ δύνασαι, ἐξέλεγξον ὡς
*it having-come which I-say if you-can refute(-it) that*
οὐχὶ ἴδιαι αἰσθήσεις ἑκάστῳ ἡμῶν γίγνονται, ἢ ὡς
*not private perceptions to-each of-us occur or that*
ἰδίων γιγνομένων οὐδέν τι ἂν μᾶλλον τὸ
*private(-ones) occurring not-at-all something — more the(-thing)*
φαινόμενον μόνῳ ἐκείνῳ γίγνοιτο, ἢ εἰ εἶναι δεῖ
*appearing alone to-that-one would-become or if to-be (one)-must*
ὀνομάζειν, εἴη ᾧπερ φαίνεται· ὗς δὲ δὴ καὶ
*to-name would-be (for-him)-to-whom-very it-appears pigs and indeed and*

κυνοκεφάλους λέγων οὐ μόνον αὐτὸς ὑηνεῖς, ἀλλὰ
*baboons speaking-of not only yourself you-act-the-swine but*
καὶ τοὺς ἀκούοντας τοῦτο δρᾶν εἰς τὰ συγγράμματά
*also the hearers this to-do toward the writings*
μου ἀναπείθεις, οὐ καλῶς ποιῶν. ἐγὼ γάρ φημι μὲν τὴν
*of-me you-persuade not well doing I for say indeed the*
ἀλήθειαν ἔχειν ὡς γέγραφα· μέτρον γὰρ ἕκαστον ἡμῶν
*truth to-be as I-have-written measure for each of-us*
εἶναι τῶν τε ὄντων καὶ μή, μυρίον μέντοι διαφέρειν
*to-be of-the both being(-things) and not(-being) countless however to-differ*
ἕτερον ἑτέρου αὐτῷ τούτῳ, ὅτι τῷ μὲν ἄλλα
*one from-another by-very this that for-the(-one) indeed other(-things)*
ἔστι τε καὶ φαίνεται, τῷ δὲ ἄλλα. καὶ σοφίαν
*are both and appear for-the(-other) but other(-things) and wisdom*
καὶ σοφὸν ἄνδρα πολλοῦ δέω τὸ μὴ φάναι εἶναι,
*and a-wise man far I-am-from the not to-say to-be(-such)*
ἀλλ' αὐτὸν τοῦτον καὶ λέγω σοφόν, ὃς ἄν τινι
*but himself this(-man) even I-call wise who-ever — for-someone*
ἡμῶν, ᾧ φαίνεται καὶ ἔστι κακά, μεταβάλλων ποιήσῃ
*of-us to-whom appear and are bad(-things) changing(-them) makes*
ἀγαθὰ φαίνεσθαί τε καὶ εἶναι. τὸν δὲ λόγον αὖ μὴ τῷ
*good(-things) to-appear both and to-be the but argument again not by-the*
ῥήματί μου δίωκε, ἀλλ' ὧδε ἔτι σαφέστερον μάθε τί λέγω.
*phrase of-me pursue but thus still more-clearly learn what I-say*
οἷον γὰρ ἐν τοῖς πρόσθεν ἐλέγετο ἀναμνήσθητι, ὅτι
*as for in the(-things) before it-was-said remember that*
τῷ μὲν ἀσθενοῦντι πικρὰ φαίνεται ἃ ἐσθίει καὶ
*to-the(-one) indeed being-sick bitter appear what-things he-eats and*
ἔστι, τῷ δὲ ὑγιαίνοντι τἀναντία ἔστι καὶ φαίνεται."
*are to-the(-other) but being-healthy the-opposite are and appear*

“σοφώτερον μὲν οὖν τούτων οὐδέτερον δεῖ ποιῆσαι — 167
*wiser indeed then of-these neither (one)-must to-make*
οὐδὲ γὰρ δυνατόν — οὐδὲ κατηγορητέον ὡς ὁ μὲν
*nor for (is)-possible nor (is)-to-be-charged that the(-one) indeed*
κάμνων ἀμαθὴς ὅτι τοιαῦτα δοξάζει, ὁ δὲ ὑγιαίνων
*being-ill (is)-ignorant because such-things he-opines the(-other) but being-healthy*
σοφὸς ὅτι ἀλλοῖα, μεταβλητέον δ’ ἐπὶ θάτερα· ἀμείνων
*wise because other(-things) (one)-must-change but to the-other(-state) better*
γὰρ ἡ ἑτέρα ἕξις. οὕτω δὲ καὶ ἐν τῇ παιδείᾳ ἀπὸ
*for the other condition(-is) so but also in the education from*
ἑτέρας ἕξεως ἐπὶ τὴν ἀμείνω μεταβλητέον· ἀλλ’ ὁ μὲν
*another condition to the better (one)-must-change but the indeed*
ἰατρὸς φαρμάκοις μεταβάλλει, ὁ δὲ σοφιστὴς λόγοις.
*physician with-drugs changes(-it) the but sophist with-arguments*
ἐπεὶ οὔ τί γε ψευδῆ δοξάζοντά τίς τινα ὕστερον
*since not at-all at-least false(-things) opining anyone someone later*
ἀληθῆ ἐποίησε δοξάζειν· οὔτε γὰρ τὰ μὴ ὄντα δυνατὸν
*true-things made to-opine neither for the not being(-things) (is)-possible*
δοξάσαι, οὔτε ἄλλα παρ’ ἃ ἂν πάσχῃ, ταῦτα δὲ
*to-opine nor other(-things) besides what-things — he-experiences these but*
ἀεὶ ἀληθῆ. ἀλλ’ οἶμαι πονηρᾶς ψυχῆς ἕξει δοξάζοντα
*always (are)-true but I-think (one)-of-a-wicked soul by-condition opining*
συγγενῆ ἑαυτῆς χρηστὴ ἐποίησε δοξάσαι ἕτερα
*akin(-things) to-itself a-good(-condition) made to-opine other(-things)*
τοιαῦτα, ἃ δή τινες τὰ φαντάσματα ὑπὸ ἀπειρίας
*such which indeed some the semblances through inexperience*
ἀληθῆ καλοῦσιν, ἐγὼ δὲ βελτίω μὲν τὰ ἕτερα τῶν
*true call I but better indeed the others than-the*
ἑτέρων, ἀληθέστερα δὲ οὐδέν. καὶ τοὺς σοφούς, ὦ φίλε
*others truer but in-no-way and the wise O dear*

Σώκρατες, πολλοῦ δέω βατράχους λέγειν, ἀλλὰ κατὰ
*Socrates far I-am-from frogs to-call but in-respect-of*
μὲν σώματα ἰατροὺς λέγω, κατὰ δὲ φυτὰ γεωργούς.
*indeed bodies physicians I-call(-them) in-respect-of but plants farmers*
c φημὶ γὰρ καὶ τούτους τοῖς φυτοῖς ἀντὶ πονηρῶν αἰσθήσεων,
*I-say for also these for-the plants instead-of bad perceptions*
ὅταν τι αὐτῶν ἀσθενῇ, χρηστὰς καὶ ὑγιεινὰς αἰσθήσεις τε
*whenever any of-them be-sick good and healthy perceptions both*
καὶ ἀληθεῖς ἐμποιεῖν, τοὺς δέ γε σοφούς τε καὶ ἀγαθοὺς
*and true to-produce the and at-least wise both and good*
ῥήτορας ταῖς πόλεσι τὰ χρηστὰ ἀντὶ τῶν πονηρῶν
*orators for-the cities the good(-things) instead-of the bad*
δίκαια δοκεῖν εἶναι ποιεῖν. ἐπεὶ οἷά γ' ἂν ἑκάστῃ
*just to-seem to-be to-make since what-sort-of-things at-least — to-each*
πόλει δίκαια καὶ καλὰ δοκῇ, ταῦτα καὶ εἶναι αὐτῇ, ἕως
*city just and fine seem these also to-be for-it as-long-as*
ἂν αὐτὰ νομίζῃ· ἀλλ' ὁ σοφὸς ἀντὶ πονηρῶν ὄντων
*— them it-holds but the wise(-man) instead-of bad being*
αὐτοῖς ἑκάστων χρηστὰ ἐποίησεν εἶναι καὶ δοκεῖν. κατὰ
*for-them each good(-things) made to-be and to-seem according-to*
δὲ τὸν αὐτὸν λόγον καὶ ὁ σοφιστὴς τοὺς παιδευομένους
*and the same argument also the sophist the(-ones) being-educated*
οὕτω δυνάμενος παιδαγωγεῖν σοφός τε καὶ ἄξιος πολλῶν
*so being-able to-train wise(-is) both and worthy of-much*
χρημάτων τοῖς παιδευθεῖσιν. καὶ οὕτω σοφώτεροί τέ
*money for-the(-ones) educated and thus wiser both*
εἰσιν ἕτεροι ἑτέρων καὶ οὐδεὶς ψευδῆ δοξάζει, καὶ σοί,
*are some than-others and no-one false(-things) opines and for-you*
ἐάντε βούλῃ ἐάντε μή, ἀνεκτέον ὄντι μέτρῳ· σῴζεται γὰρ
*whether you-wish or not (it-is)-to-be-borne being measure is-preserved for*
ἐν τούτοις ὁ λόγος οὗτος. ᾧ σὺ εἰ μὲν ἔχεις ἐξ
*in these the argument this to-which you if indeed you-are-able from*

ἀρχῆς ἀμφισβητεῖν, ἀμφισβήτει λόγῳ ἀντιδιεξελθών·
*the-beginning to-dispute dispute by-argument going-through-in-reply*
εἰ δὲ δι᾽ ἐρωτήσεων βούλει, δι᾽ ἐρωτήσεων· οὐδὲ
*if but through questions you-wish through questions not-even*
γὰρ τοῦτο φευκτέον, ἀλλὰ πάντων μάλιστα διωκτέον
*for this (is)-to-be-shunned but of-all most (is)-to-be-pursued*
τῷ νοῦν ἔχοντι. ποίει μέντοι οὑτωσί· μὴ ἀδίκει ἐν
*by-the(-man) sense having do however thus not do-wrong in*
τῷ ἐρωτᾶν. καὶ γὰρ πολλὴ ἀλογία ἀρετῆς φάσκοντα
*the questioning and for much unreason(-it-is) of-virtue claiming*
ἐπιμελεῖσθαι μηδὲν ἀλλ᾽ ἢ ἀδικοῦντα ἐν λόγοις διατελεῖν.”
*to-care nothing but than doing-wrong in arguments to-continue*
“ἀδικεῖν δ᾽ ἐστὶν ἐν τῷ τοιούτῳ, ὅταν τις μὴ χωρὶς 168
*to-do-wrong and is in the such(-matter) whenever one not separately*
μὲν ὡς ἀγωνιζόμενος τὰς διατριβὰς ποιῆται, χωρὶς δὲ
*indeed as competing the discussions makes separately but*
διαλεγόμενος, καὶ ἐν μὲν τῷ παίζῃ τε καὶ σφάλλῃ
*conversing and in indeed the(-one) plays both and trips-up*
καθ᾽ ὅσον ἂν δύνηται, ἐν δὲ τῷ διαλέγεσθαι σπουδάζῃ
*according-to as-much-as — he-be-able in but the conversing is-serious*
τε καὶ ἐπανορθοῖ τὸν προσδιαλεγόμενον, ἐκεῖνα μόνα
*both and sets-right the fellow-conversant those alone*
αὐτῷ ἐνδεικνύμενος τὰ σφάλματα, ἃ αὐτὸς ὑφ᾽ ἑαυτοῦ
*to-him pointing-out the slips which himself by himself*
καὶ τῶν προτέρων συνουσιῶν παρεκέκρουστο. ἂν μὲν γὰρ
*and by-the earlier associations had-been-led-astray if indeed for*
οὕτω ποιῇς, ἑαυτοὺς αἰτιάσονται οἱ προσδιατρίβοντές
*so you-do themselves will-blame the(-men) spending-time-with*
σοι τῆς αὑτῶν ταραχῆς καὶ ἀπορίας ἀλλ᾽ οὐ σέ, καὶ
*you for-the their-own confusion and perplexity but not you and*
σὲ μὲν διώξονται καὶ φιλήσουσιν, αὑτοὺς δὲ μισήσουσι
*you indeed they-will-pursue and will-love themselves but will-hate*

καὶ φεύξονται ἀφ᾽ ἑαυτῶν εἰς φιλοσοφίαν, ἵν᾽ ἄλλοι
*and will-flee from themselves into philosophy so-that other(-men)*
γενόμενοι ἀπαλλαγῶσι τῶν οἷ πρότερον ἦσαν· ἐὰν
*having-become they-may-be-rid-of of-those who before they-were if*
δὲ τἀναντία τούτων δρᾷς ὥσπερ οἱ πολλοί, τἀναντία
*but the-opposite of-these you-do as the many the-opposite*
συμβήσεταί σοι καὶ τοὺς συνόντας ἀντὶ φιλοσόφων
*will-result for-you and the(-ones) associating instead-of philosophers*
μισοῦντας τοῦτο τὸ πρᾶγμα ἀποφανεῖς ἐπειδὰν πρεσβύτεροι
*hating this the business you-will-render when older*
γένωνται. ἐὰν οὖν ἐμοὶ πείθῃ, ὃ καὶ πρότερον ἐρρήθη,
*they-become if then me you-obey what also before was-said*
οὐ δυσμενῶς οὐδὲ μαχητικῶς ἀλλ᾽ ἵλεῳ τῇ διανοίᾳ
*not with-hostility nor combatively but with-gracious the mind*
συγκαθεὶς ὡς ἀληθῶς σκέψῃ τί ποτε λέγομεν,
*condescending as truly you-will-consider what ever we-mean*
κινεῖσθαί τε ἀποφαινόμενοι τὰ πάντα, τό τε δοκοῦν ἑκάστῳ
*to-be-moved both declaring the all-things the both seeming to-each*
τοῦτο καὶ εἶναι ἰδιώτῃ τε καὶ πόλει. καὶ ἐκ τούτων
*this also to-be for-private-man both and for-city and from these*
ἐπισκέψῃ εἴτε ταὐτὸν εἴτε καὶ ἄλλο ἐπιστήμη καὶ
*you-will-examine whether the-same(-thing) or also other(-thing) knowledge and*
αἴσθησις, ἀλλ᾽ οὐχ ὥσπερ ἄρτι ἐκ συνηθείας ῥημάτων τε
*perception(-are) but not as just-now from habit of-phrases both*
καὶ ὀνομάτων, ἃ οἱ πολλοὶ ὅπῃ ἂν τύχωσιν ἕλκοντες
*and of-names which the many wherever — they-chance dragging*
ἀπορίας ἀλλήλοις παντοδαπὰς παρέχουσι.” ταῦτα, ὦ
*perplexities to-one-another of-all-kinds provide these-things O*
Θεόδωρε, τῷ ἑταίρῳ σου εἰς βοήθειαν προσηρξάμην
*Theodorus to-the companion of-you for help I-contributed*

κατ᾽ ἐμὴν δύναμιν σμικρὰ ἀπὸ σμικρῶν· εἰ δ᾽ αὐτὸς
*according-to my power small(-things) from small(-means) if but himself*
ἔζη, μεγαλειότερον ἂν τοῖς αὑτοῦ ἐβοήθησεν.
*he-were-living more-magnificently — to-the his-own(-things) he-would-have-helped*

## X · THE MEASURE TURNED ON ITSELF

*Protagoras demands that he be examined seriously, not by a boy's fears, and Theodorus is drawn into the discussion. All men think some wiser than themselves, and in dangers look to the ruler as to a god; they think wisdom true thought and ignorance false opinion. If Protagoras' measure holds, all opinions are true, including the opinion of the many who think his doctrine false; so by his own account he must concede that his Truth is false. Theodorus protests that they run down his friend. Even if hot and sweet are as they seem to each, not every woman, child, or beast knows how to heal itself.*

THEOD. παίζεις, ὦ Σώκρατες· πάνυ γὰρ νεανικῶς τῷ ἀνδρὶ
*you-jest O Socrates very for vigorously the man*
βεβοήθηκας.
*you-have-helped*
SOC. εὖ λέγεις, ὦ ἑταῖρε. καί μοι εἰπέ· ἐνενόησάς που d
*well you-speak O comrade and to-me tell did-you-notice perhaps*
λέγοντος ἄρτι τοῦ Πρωταγόρου καὶ ὀνειδίζοντος ἡμῖν
*saying just-now — Protagoras and reproaching us*
ὅτι πρὸς παιδίον τοὺς λόγους ποιούμενοι τῷ τοῦ παιδὸς
*that to a-little-child the arguments making by-the of-the child*
φόβῳ ἀγωνιζοίμεθα εἰς τὰ ἑαυτοῦ, καὶ χαριεντισμόν
*fear we-competed into the his-own(-things) and pleasantry*
τινα ἀποκαλῶν, ἀποσεμνύνων δὲ τὸ πάντων μέτρον,
*some(-thing) calling(-it) solemnly-exalting and the of-all measure*
σπουδάσαι ἡμᾶς διεκελεύσατο περὶ τὸν αὑτοῦ λόγον;
*to-be-serious us he-urged about the his-own argument*

THEOD. πῶς γὰρ οὐκ ἐνενόησα, ὦ Σώκρατες;
*how for not did-I-notice O Socrates*

SOC. τί οὖν; κελεύεις πείθεσθαι αὐτῷ;
*what then do-you-bid to-obey him*

THEOD. σφόδρα γε.
*strongly at-least*

e SOC. ὁρᾷς οὖν ὅτι τάδε πάντα πλὴν σοῦ παιδία ἐστίν. εἰ
*you-see then that these all except you children are if*
οὖν πεισόμεθα τῷ ἀνδρί, ἐμὲ καὶ σὲ δεῖ ἐρωτῶντάς
*then we-are-to-obey the man me and you (it-is)-necessary asking*
τε καὶ ἀποκρινομένους ἀλλήλοις σπουδάσαι αὐτοῦ περὶ
*both and answering one-another to-be-serious his about*
τὸν λόγον, ἵνα μὴ τοῦτό γε ἔχῃ ἐγκαλεῖν, ὡς
*the argument so-that not this at-least he-may-have to-charge that*
παίζοντες πρὸς μειράκια διεσκεψάμεθ' αὐτοῦ τὸν λόγον.
*jesting with lads we-examined his the argument*

THEOD. τί δ'; οὐ πολλῶν τοι Θεαίτητος μεγάλους πώγωνας
*what and not (than)-many surely Theaetetus great beards*
ἐχόντων ἄμεινον ἂν ἐπακολουθήσειε λόγῳ διερευνωμένῳ;
*having better — would-follow an-argument being-searched-out*

169 SOC. ἀλλ' οὔ τι σοῦ γε, ὦ Θεόδωρε, ἄμεινον. μὴ οὖν
*but not at-all than-you at-least O Theodorus better not then*
οἴου ἐμὲ μὲν τῷ σῷ ἑταίρῳ τετελευτηκότι δεῖν παντὶ
*think me indeed the your companion having-died to-be-obliged in-every*
τρόπῳ ἐπαμύνειν, σὲ δὲ μηδενί. ἀλλ' ἴθι, ὦ ἄριστε,
*way to-defend you but no-one but come O best-(of-men)*
ὀλίγον ἐπίσπου, μέχρι τούτου αὐτοῦ ἕως ἂν εἰδῶμεν εἴτε
*a-little follow up-to this itself until — we-know whether*
ἄρα σὲ δεῖ διαγραμμάτων πέρι μέτρον εἶναι, εἴτε
*then you (it-is)-necessary of-diagrams about measure to-be or*

πάντες ὁμοίως σοὶ ἱκανοὶ ἑαυτοῖς εἵς τε ἀστρονομίαν
*all equally (with)-you sufficient for-themselves in both astronomy*
καὶ τἆλλα ὧν δὴ σὺ πέρι αἰτίαν ἔχεις διαφέρειν.
*and the-other(-things) in-which indeed you about reputation have to-excel*
THEOD. οὐ ῥᾴδιον, ὦ Σώκρατες, σοὶ παρακαθήμενον μὴ b
*not easy O Socrates to-you (for-one)-sitting-beside not*
διδόναι λόγον, ἀλλ' ἐγὼ ἄρτι παρελήρησα φάσκων σε
*to-give an-account but I just-now talked-nonsense claiming you*
ἐπιτρέψειν μοι μὴ ἀποδύεσθαι, καὶ οὐχὶ ἀναγκάσειν
*to-be-going-to-permit me not to-strip and not to-be-going-to-compel*
καθάπερ Λακεδαιμόνιοι· σὺ δέ μοι δοκεῖς πρὸς τὸν Σκίρωνα
*like the-Lacedaemonians you but to-me seem toward — Sciron*
μᾶλλον τείνειν. Λακεδαιμόνιοι μὲν γὰρ ἀπιέναι ἢ ἀποδύεσθαι
*rather to-tend the-Lacedaemonians indeed for to-go-away or to-strip*
κελεύουσι, σὺ δὲ κατ' Ἀνταῖόν τί μοι μᾶλλον δοκεῖς
*bid you but after Antaeus somehow to-me rather seem*
τὸ δρᾶμα δρᾶν· τὸν γὰρ προσελθόντα οὐκ ἀνίης πρὶν
*the drama to-act the(-one) for having-approached not you-let-go before*
ἂν ἀναγκάσῃς ἀποδύσας ἐν τοῖς λόγοις προσπαλαῖσαι.
*— you-compel(-him) having-stripped(-him) in the arguments to-wrestle*
SOC. ἄριστά γε, ὦ Θεόδωρε, τὴν νόσον μου ἀπῄκασας· c
*best at-least O Theodorus the disease of-me you-likened*
ἰσχυρικώτερος μέντοι ἐγὼ ἐκείνων. μυρίοι γὰρ ἤδη
*more-stubborn however I(-am) than-those countless for already*
μοι Ἡρακλέες τε καὶ Θησέες ἐντυχόντες καρτεροὶ πρὸς
*me Heracleses both and Theseuses having-met strong at*
τὸ λέγειν μάλ' εὖ συγκεκόφασιν, ἀλλ' ἐγὼ οὐδέν τι
*the speaking very well have-beaten-soundly but I nothing at-all*
μᾶλλον ἀφίσταμαι· οὕτω τις ἔρως δεινὸς ἐνδέδυκε τῆς
*more stand-aside so some love terrible has-entered of-the*

περὶ ταῦτα γυμνασίας. μὴ οὖν μηδὲ σὺ φθονήσῃς
*about these-things exercise not then not-even you begrudge*
προσανατριψάμενος σαυτόν τε ἅμα καὶ ἐμὲ ὀνῆσαι.
*having-rubbed-against(-me) yourself both at-the-same-time and me to-benefit*
THEOD. οὐδὲν ἔτι ἀντιλέγω, ἀλλ᾽ ἄγε ὅπῃ ᾽θέλεις· πάντως
*nothing further I-gainsay but come where you-wish in-every-way*
τὴν περὶ ταῦτα εἱμαρμένην ἣν ἂν σὺ ἐπικλώσῃς δεῖ
*the about these-things destiny which — you spin(-for-me) (I)-must*
ἀνατλῆναι ἐλεγχόμενον. οὐ μέντοι περαιτέρω γε ὧν
*to-endure being-refuted not however further at-least than-what*
προτίθεσαι οἷός τ᾽ ἔσομαι παρασχεῖν ἐμαυτόν σοι.
*you-propose able — I-will-be to-provide myself to-you*
d SOC. ἀλλ᾽ ἀρκεῖ καὶ μέχρι τούτων. καί μοι πάνυ τήρει
*but it-suffices even up-to these and for-me very watch*
τὸ τοιόνδε, μή που παιδικόν τι λάθωμεν εἶδος τῶν
*the such(-thing) lest perhaps a-childish some(-sort) we-unwittingly form of-the*
λόγων ποιούμενοι, καί τις πάλιν ἡμῖν αὐτὸ ὀνειδίσῃ.
*arguments make and someone again to-us it reproach*
THEOD. ἀλλὰ δὴ πειράσομαί γε καθ᾽ ὅσον ἂν
*but indeed I-shall-try at-least according-to as-much-as —*
δύνωμαι.
*I-be-able*
SOC. τοῦδε τοίνυν πρῶτον πάλιν ἀντιλαβώμεθα οὗπερ τὸ
*this then first again let-us-take-hold-of which-very the*
πρότερον, καὶ ἴδωμεν ὀρθῶς ἢ οὐκ ὀρθῶς ἐδυσχεραίνομεν
*former(-time) and let-us-see rightly or not rightly we-were-displeased*
ἐπιτιμῶντες τῷ λόγῳ ὅτι αὐτάρκη ἕκαστον εἰς
*censuring the argument because self-sufficient each with-respect-to*
φρόνησιν ἐποίει, καὶ ἡμῖν συνεχώρησεν ὁ Πρωταγόρας
*wisdom it-made and to-us conceded — Protagoras*

περί τε τοῦ ἀμείνονος καὶ χείρονος διαφέρειν τινάς, οὓς
*about both the better and worse to-differ some whom*
δὴ καὶ εἶναι σοφούς. οὐχί;
*indeed also to-be wise not*
THEOD. ναί.
*yes*
SOC. εἰ μὲν τοίνυν αὐτὸς παρὼν ὡμολόγει ἀλλὰ μὴ e
*if indeed then himself being-present he-had-agreed but not*
ἡμεῖς βοηθοῦντες ὑπὲρ αὐτοῦ συνεχωρήσαμεν, οὐδὲν
*we helping on-behalf-of him had-conceded nothing*
ἂν πάλιν ἔδει ἐπαναλαβόντας βεβαιοῦσθαι· νῦν
— *again would-have-been-needed resuming to-confirm(-it) now*
δὲ τάχ᾽ ἄν τις ἡμᾶς ἀκύρους τιθείη τῆς ὑπὲρ
*but perhaps — someone us without-authority might-declare of-the on-behalf-of*
ἐκείνου ὁμολογίας. διὸ καλλιόνως ἔχει σαφέστερον
*him agreement therefore more-finely it-stands more-clearly*
περὶ τούτου αὐτοῦ διομολογήσασθαι· οὐ γάρ τι σμικρὸν
*about this itself to-agree-thoroughly not for at-all small*
παραλλάττει οὕτως ἔχον ἢ ἄλλως.
*it-differs so being or otherwise*
THEOD. λέγεις ἀληθῆ.
*you-say true-things*
SOC. μὴ τοίνυν δι᾽ ἄλλων ἀλλ᾽ ἐκ τοῦ ἐκείνου λόγου 170
*not then through others but from the that(-man's) argument*
ὡς διὰ βραχυτάτων λάβωμεν τὴν ὁμολογίαν.
*as through briefest(-means) let-us-take the agreement*
THEOD. πῶς;
*how*
SOC. οὑτωσί· τὸ δοκοῦν ἑκάστῳ τοῦτο καὶ εἶναί φησί
*thus the(-thing) seeming to-each this also to-be he-says*
που ᾧ δοκεῖ;
*surely to-whom it-seems*

THEOD. φησὶ γὰρ οὖν.
*he-says for indeed(-so)*

b SOC. οὐκοῦν, ὦ Πρωταγόρα, καὶ ἡμεῖς ἀνθρώπου, μᾶλλον
*therefore O Protagoras also we of-man or-rather*
δὲ πάντων ἀνθρώπων δόξας λέγομεν, καὶ φαμὲν οὐδένα
*and of-all men opinions we-state and we-say no-one*
ὅντινα οὐ τὰ μὲν αὑτὸν ἡγεῖσθαι τῶν ἄλλων
*who-ever not in-some(-things) indeed himself to-think than-the others*
σοφώτερον, τὰ δὲ ἄλλους ἑαυτοῦ, καὶ ἔν γε τοῖς
*wiser in-others(-things) but others than-himself and in at-least the*
μεγίστοις κινδύνοις, ὅταν ἐν στρατείαις ἢ νόσοις ἢ ἐν
*greatest dangers whenever in campaigns or diseases or at*
θαλάττῃ χειμάζωνται, ὥσπερ πρὸς θεοὺς ἔχειν τοὺς
*sea they-are-storm-tossed as toward gods to-be(-disposed) toward-the*
ἐν ἑκάστοις ἄρχοντας, σωτῆρας σφῶν προσδοκῶντας,
*in each-case rulers saviors of-themselves expecting(-them)*
οὐκ ἄλλῳ τῳ διαφέροντας ἢ τῷ εἰδέναι· καὶ πάντα
*not by-other anything differing than by-the knowing and all-things*
που μεστὰ τἀνθρώπινα ζητούντων διδασκάλους τε καὶ
*surely full the-human-world of-men-seeking teachers both and*
ἄρχοντας ἑαυτῶν τε καὶ τῶν ἄλλων ζῴων τῶν
*rulers of-themselves both and of-the other living-things of-the*
τε ἐργασιῶν, οἰομένων τε αὖ ἱκανῶν μὲν διδάσκειν,
*both works thinking both again able indeed to-teach*
ἱκανῶν δὲ ἄρχειν εἶναι. καὶ ἐν τούτοις ἅπασι τί ἄλλο
*able but to-rule to-be and in these all what other(-thing)*
φήσομεν ἢ αὐτοὺς τοὺς ἀνθρώπους ἡγεῖσθαι σοφίαν καὶ
*shall-we-say than themselves the men to-think wisdom and*
ἀμαθίαν εἶναι παρὰ σφίσιν;
*ignorance to-be among themselves*
THEOD. οὐδὲν ἄλλο.
*nothing other*

SOC. οὐκοῦν τὴν μὲν σοφίαν ἀληθῆ διάνοιαν ἡγοῦνται,
*therefore the indeed wisdom true thought they-think(-to-be)*
τὴν δὲ ἀμαθίαν ψευδῆ δόξαν;
*the but ignorance false opinion*
THEOD. τί μήν; c
*what indeed*
SOC. τί οὖν, ὦ Πρωταγόρα, χρησόμεθα τῷ λόγῳ; πότερον
*what then O Protagoras shall-we-do-with the argument whether*
ἀληθῆ φῶμεν ἀεὶ τοὺς ἀνθρώπους δοξάζειν, ἢ τοτὲ
*true-things shall-we-say always the men to-opine or sometimes*
μὲν ἀληθῆ, τοτὲ δὲ ψευδῆ; ἐξ ἀμφοτέρων γάρ που
*indeed true-things sometimes but false(-things) from both for surely*
συμβαίνει μὴ ἀεὶ ἀληθῆ ἀλλ' ἀμφότερα αὐτοὺς δοξάζειν.
*it-results not always true-things but both them to-opine*
σκόπει γάρ, ὦ Θεόδωρε, εἰ ἐθέλοι ἄν τις τῶν
*consider for O Theodorus whether would-wish — anyone of-the(-men)*
ἀμφὶ Πρωταγόραν ἢ σὺ αὐτὸς διαμάχεσθαι ὡς οὐδεὶς
*around Protagoras or you yourself to-fight-it-out that no-one*
ἡγεῖται ἕτερος ἑτέρου ἀμαθῆ τε εἶναι καὶ ψευδῆ δοξάζειν.
*thinks one another ignorant both to-be and false(-things) to-opine*
THEOD. ἀλλ' ἄπιστον, ὦ Σώκρατες.
*but (it-is)-incredible O Socrates*
SOC. καὶ μὴν εἰς τοῦτό γε ἀνάγκης ὁ λόγος ἥκει d
*and indeed to this at-least of-necessity the argument has-come*
ὁ πάντων χρημάτων μέτρον ἄνθρωπον λέγων.
*the(-one) of-all things measure man saying(-to-be)*
THEOD. πῶς δή;
*how indeed*
SOC. ὅταν σὺ κρίνας τι παρὰ σαυτῷ πρός με ἀποφαίνῃ
*whenever you having-judged something by yourself to me declare*
περί τινος δόξαν, σοὶ μὲν δὴ τοῦτο κατὰ τὸν ἐκείνου
*about something an-opinion for-you indeed indeed this according-to the his*

λόγον ἀληθὲς ἔστω, ἡμῖν δὲ δὴ τοῖς ἄλλοις περὶ τῆς σῆς
*argument true let-it-be for-us but indeed the others about the your*
κρίσεως πότερον οὐκ ἔστιν κριταῖς γενέσθαι, ἢ ἀεὶ σὲ
*judgment whether not is(-it-possible) judges to-become or always you*
κρίνομεν ἀληθῆ δοξάζειν; ἢ μυρίοι ἑκάστοτέ σοι μάχονται
*we-judge true-things to-opine or countless on-each-occasion with-you fight*
ἀντιδοξάζοντες, ἡγούμενοι ψευδῆ κρίνειν τε καὶ οἴεσθαι;
*opining-against(-you) thinking false(-things) to-judge both and to-think(-you)*
e THEOD. νὴ τὸν Δία, ὦ Σώκρατες, μάλα μυρίοι δῆτα,
*by — Zeus O Socrates very countless indeed*
φησὶν Ὅμηρος, οἵ γέ μοι τὰ ἐξ ἀνθρώπων πράγματα
*says Homer who indeed to-me the from men troubles*
παρέχουσιν.
*provide*
SOC. τί οὖν; βούλει λέγωμεν ὡς σὺ τότε σαυτῷ μὲν
*what then do-you-wish are-we-to-say that you then for-yourself indeed*
ἀληθῆ δοξάζεις, τοῖς δὲ μυρίοις ψευδῆ;
*true-things opine for-the but countless false(-things)*
THEOD. ἔοικεν ἔκ γε τοῦ λόγου ἀνάγκη εἶναι.
*it-seems from at-least the argument (it-is)-necessity to-be(-so)*
171 SOC. τί δὲ αὐτῷ Πρωταγόρᾳ; ἆρ' οὐχὶ ἀνάγκη, εἰ
*what and for-himself Protagoras then not (is-it)-necessity if*
μὲν μηδὲ αὐτὸς ᾤετο μέτρον εἶναι ἄνθρωπον μηδὲ οἱ
*indeed not-even himself thought measure to-be man nor the*
πολλοί, ὥσπερ οὐδὲ οἴονται, μηδενὶ δὴ εἶναι ταύτην
*many as indeed-not they-think for-no-one indeed to-be this*
τὴν ἀλήθειαν ἣν ἐκεῖνος ἔγραψεν; εἰ δὲ αὐτὸς μὲν
*the truth which he wrote if but himself indeed*
ᾤετο, τὸ δὲ πλῆθος μὴ συνοίεται, οἶσθ' ὅτι πρῶτον
*thought(-so) the but majority not thinks-with(-him) you-know that first*

μὲν ὅσῳ πλείους οἷς μὴ δοκεῖ ἢ οἷς δοκεῖ,
*indeed by-as-much-as more(-are-those) to-whom not it-seems than to-whom it-seems*
τοσούτῳ μᾶλλον οὐκ ἔστιν ἢ ἔστιν.
*by-so-much more not it-is than it-is*
THEOD. ἀνάγκη, εἴπερ γε καθ' ἑκάστην δόξαν ἔσται
*(it-is)-necessity if-indeed at-least according-to each opinion it-will-be*
καὶ οὐκ ἔσται.
*and not it-will-be*
SOC. ἔπειτά γε τοῦτ' ἔχει κομψότατον· ἐκεῖνος μὲν περὶ
*then at-least this it-has most-subtle he indeed about*
τῆς αὑτοῦ οἰήσεως τὴν τῶν ἀντιδοξαζόντων οἴησιν,
*the his-own belief the of-the(-men) opining-against(-him) belief*
ἣ ἐκεῖνον ἡγοῦνται ψεύδεσθαι, συγχωρεῖ που ἀληθῆ
*in-which him they-think to-be-false concedes surely true*
εἶναι ὁμολογῶν τὰ ὄντα δοξάζειν ἅπαντας.
*to-be agreeing the being(-things) to-opine all(-men)*
THEOD. πάνυ μὲν οὖν.
*certainly indeed then*
SOC. οὐκοῦν τὴν αὑτοῦ ἂν ψευδῆ συγχωροῖ, εἰ τὴν b
*therefore the his-own — false would-he-concede(-to-be) if the(-belief)*
τῶν ἡγουμένων αὐτὸν ψεύδεσθαι ὁμολογεῖ ἀληθῆ εἶναι;
*of-the(-men) thinking him to-be-false he-agrees true to-be*
THEOD. ἀνάγκη.
*necessity*
SOC. οἱ δέ γ' ἄλλοι οὐ συγχωροῦσιν ἑαυτοῖς ψεύδεσθαι;
*the and at-least others not concede themselves to-be-false*
THEOD. οὐ γὰρ οὖν.
*not for indeed*
SOC. ὁ δέ γ' αὖ ὁμολογεῖ καὶ ταύτην ἀληθῆ τὴν
*he and at-least again agrees also this true(-to-be) the*
δόξαν ἐξ ὧν γέγραφεν.
*opinion from what he-has-written*

THEOD. φαίνεται.
*it-appears(-so)*

c SOC. ἐξ ἁπάντων ἄρα ἀπὸ Πρωταγόρου ἀρξαμένων
*by all then from Protagoras beginning*
ἀμφισβητήσεται, μᾶλλον δὲ ὑπό γε ἐκείνου ὁμολογήσεται,
*it-will-be-disputed rather and by at-least him it-will-be-agreed*
ὅταν τῷ τἀναντία λέγοντι συγχωρῇ ἀληθῆ αὐτὸν
*whenever to-the(-one) the-opposite saying he-concedes true-things him*
δοξάζειν, τότε καὶ ὁ Πρωταγόρας αὐτὸς συγχωρήσεται
*to-opine then even — Protagoras himself will-concede*
μήτε κύνα μήτε τὸν ἐπιτυχόντα ἄνθρωπον μέτρον εἶναι
*neither a-dog nor the chance-met man measure to-be*
μηδὲ περὶ ἑνὸς οὗ ἂν μὴ μάθῃ. οὐχ οὕτως;
*not-even about one(-thing) which — not he-has-learned not so*
THEOD. οὕτως.
*so*
SOC. οὐκοῦν ἐπειδὴ ἀμφισβητεῖται ὑπὸ πάντων, οὐδενὶ ἂν
*therefore since it-is-disputed by all for-no-one —*
εἴη ἡ Πρωταγόρου Ἀλήθεια ἀληθής, οὔτε τινὶ ἄλλῳ
*would-be the of-Protagoras Truth true neither for-any other*
οὔτ' αὐτῷ ἐκείνῳ.
*nor for-himself him*
THEOD. ἄγαν, ὦ Σώκρατες, τὸν ἑταῖρόν μου καταθέομεν.
*too-much O Socrates the companion of-me we-run-down*
d SOC. ἀλλά τοι, ὦ φίλε, ἄδηλον εἰ καὶ παραθέομεν
*but surely O friend (it-is)-unclear whether also we-run-past*
τὸ ὀρθόν. εἰκός γε ἄρα ἐκεῖνον πρεσβύτερον ὄντα
*the right likely at-least then him older being*
σοφώτερον ἡμῶν εἶναι· καὶ εἰ αὐτίκα ἐντεῦθεν ἀνακύψειε
*wiser than-us to-be and if at-once from-here he-should-pop-up*
μέχρι τοῦ αὐχένος, πολλὰ ἂν ἐμέ τε ἐλέγξας
*as-far-as the neck many(-things) — me both having-refuted*

ληροῦντα, ὡς τὸ εἰκός, καὶ σὲ ὁμολογοῦντα, καταδὺς
*talking-nonsense as the likely(-thing) and you agreeing having-sunk*
ἂν οἴχοιτο ἀποτρέχων. ἀλλ᾽ ἡμῖν ἀνάγκη οἶμαι
*— he-would-be-gone running-off but for-us (it-is)-necessary I-think*
χρῆσθαι ἡμῖν αὐτοῖς ὁποῖοί τινές ἐσμεν, καὶ τὰ
*to-make-use-of us ourselves such-as some we-are and the(-things)*
δοκοῦντα ἀεὶ ταῦτα λέγειν. καὶ δῆτα καὶ νῦν ἄλλο
*seeming always these to-say and indeed also now other(-than)*
τι φῶμεν ὁμολογεῖν ἂν τοῦτό γε ὁντινοῦν, τὸ
*anything shall-we-say to-agree — this at-least anyone-whatever the*
εἶναι σοφώτερον ἕτερον ἑτέρου, εἶναι δὲ καὶ ἀμαθέστερον;
*to-be wiser one than-another to-be and also more-ignorant*
THEOD. ἐμοὶ γοῦν δοκεῖ.
*to-me at-any-rate it-seems*
SOC. ἦ καὶ ταύτῃ ἂν μάλιστα ἵστασθαι τὸν λόγον, ἦ e
*truly also in-this-way — most to-stand the argument in-which*
ἡμεῖς ὑπεγράψαμεν βοηθοῦντες Πρωταγόρᾳ, ὡς τὰ
*we sketched helping Protagoras that the(-things)*
μὲν πολλὰ ἦ δοκεῖ, ταύτῃ καὶ ἔστιν ἑκάστῳ, θερμά,
*indeed many as they-seem so also they-are for-each hot(-things)*
ξηρά, γλυκέα, πάντα ὅσα τοῦ τύπου τούτου· εἰ
*dry(-things) sweet(-things) all as-many-as of-the type this if*
δέ που ἔν τισι συγχωρήσεται διαφέρειν ἄλλον ἄλλου,
*but somewhere in some he-will-concede to-differ one from-another*
περὶ τὰ ὑγιεινὰ καὶ νοσώδη ἐθελῆσαι ἂν φάναι
*about the healthy and diseased(-things) to-be-willing — to-say(-be-would)*
μὴ πᾶν γύναιον καὶ παιδίον, καὶ θηρίον δέ, ἱκανὸν εἶναι
*not every little-woman and little-child and beast indeed competent to-be*
ἰᾶσθαι αὑτὸ γιγνῶσκον ἑαυτῷ τὸ ὑγιεινόν, ἀλλὰ ἐνταῦθα
*to-heal itself knowing for-itself the healthy but there*
δὴ ἄλλον ἄλλου διαφέρειν, εἴπερ που;
*indeed one from-another to-differ if-indeed anywhere*

THEOD. ἔμοιγε δοκεῖ οὕτως.
*to-me-at-least it-seems so*

## XI · THE DIGRESSION ON THE PHILOSOPHER

*On the just and holy a city's opinion is true for it while it holds, but on the advantageous one counselor is better than another. Men raised in the courts, pleading under the water clock before a master, are slaves beside the free men of philosophy. The philosopher does not know the way to the agora; like Thales, mocked by a Thracian girl when he fell into a well, he is laughed at, and he laughs at boasts of land and pedigree. Asked what justice itself is, the lawyer grows dizzy in turn. Evil cannot perish, so men must flee from here by becoming like god, just and holy with wisdom; god is in no way unjust.*

172 SOC. οὐκοῦν καὶ περὶ πολιτικῶν, καλὰ μὲν καὶ αἰσχρὰ
*therefore also about political(-matters) fine(-things) indeed and shameful(-things)*
καὶ δίκαια καὶ ἄδικα καὶ ὅσια καὶ μή, οἷα
*and just(-things) and unjust(-things) and holy(-things) and not(-holy) what-sort-of-things*
ἂν ἑκάστη πόλις οἰηθεῖσα θῆται νόμιμα αὑτῇ, ταῦτα
— *each city having-thought establishes (as)-lawful for-itself these*
καὶ εἶναι τῇ ἀληθείᾳ ἑκάστῃ, καὶ ἐν τούτοις μὲν οὐδὲν
*also to-be in-the truth for-each and in these indeed in-no-way*
σοφώτερον οὔτε ἰδιώτην ἰδιώτου οὔτε πόλιν πόλεως
*wiser neither private-man than-private-man nor city than-city*
εἶναι· ἐν δὲ τῷ συμφέροντα ἑαυτῇ ἢ μὴ συμφέροντα
*to-be in but the advantageous(-things) for-itself or not advantageous*
τίθεσθαι, ἐνταῦθ', εἴπερ που, αὖ ὁμολογήσει σύμβουλόν
*to-establish there if-indeed anywhere again he-will-agree counselor*
τε συμβούλου διαφέρειν καὶ πόλεως δόξαν ἑτέραν ἑτέρας
*both than-counselor to-differ and of-city opinion one than-another*
πρὸς ἀλήθειαν, καὶ οὐκ ἂν πάνυ τολμήσειε φῆσαι,
*with-respect-to truth and not — very he-would-dare to-assert*

ἃ ἂν θῆται πόλις συμφέροντα οἰηθεῖσα αὑτῇ,
*what-things — establishes a-city advantageous having-thought(-them) for-itself*
παντὸς μᾶλλον ταῦτα καὶ συνοίσειν· ἀλλ᾽ ἐκεῖ οὗ
*of-everything rather these also to-be-going-to-benefit(-it) but there where*
λέγω, ἐν τοῖς δικαίοις καὶ ἀδίκοις καὶ ὁσίοις καὶ ἀνοσίοις,
*I-mean in the just and unjust(-things) and holy and unholy(-things)*
ἐθέλουσιν ἰσχυρίζεσθαι ὡς οὐκ ἔστι φύσει αὐτῶν οὐδὲν
*they-are-willing to-maintain that not is by-nature of-them anything*
οὐσίαν ἑαυτοῦ ἔχον, ἀλλὰ τὸ κοινῇ δόξαν τοῦτο γίγνεται
*being of-itself having but the in-common seeming this becomes*
ἀληθὲς τότε, ὅταν δόξῃ καὶ ὅσον ἂν δοκῇ χρόνον. καὶ
*true then when it-seems and as-much-as — it-seems time and*
ὅσοι γε ἂν μὴ παντάπασι τὸν Πρωταγόρου λόγον
*as-many-as at-least — not altogether the of-Protagoras argument*
λέγωσιν, ὧδέ πως τὴν σοφίαν ἄγουσι. λόγος δὲ ἡμᾶς,
*speak thus somehow the wisdom they-carry-on an-argument but us*
ὦ Θεόδωρε, ἐκ λόγου μείζων ἐξ ἐλάττονος καταλαμβάνει.
*O Theodorus from argument greater from smaller overtakes*

THEOD. οὐκοῦν σχολὴν ἄγομεν, ὦ Σώκρατες;
*therefore leisure we-have O Socrates*

SOC. φαινόμεθα. καὶ πολλάκις μέν γε δή, ὦ δαιμόνιε,
*we-appear(-to) and often indeed at-least indeed O divine(-man)*
καὶ ἄλλοτε κατενόησα, ἀτὰρ καὶ νῦν, ὡς εἰκότως οἱ
*also at-other-times I-noticed but also now how naturally the(-men)*
ἐν ταῖς φιλοσοφίαις πολὺν χρόνον διατρίψαντες εἰς τὰ
*in the philosophies much time having-spent into the*
δικαστήρια ἰόντες γελοῖοι φαίνονται ῥήτορες.
*law-courts going laughable appear speakers*

THEOD. πῶς δὴ οὖν λέγεις;
*how indeed then do-you-mean*

d SOC. κινδυνεύουσιν οἱ ἐν δικαστηρίοις καὶ τοῖς τοιούτοις
*are-likely the(-men) in law-courts and the such(-places)*
ἐκ νέων κυλινδούμενοι πρὸς τοὺς ἐν φιλοσοφίᾳ καὶ
*from youth knocking-about compared-with the(-men) in philosophy and*
τῇ τοιᾷδε διατριβῇ τεθραμμένους ὡς οἰκέται πρὸς
*the such pursuit reared as household-slaves compared-with*
ἐλευθέρους τεθράφθαι.
*free(-men) to-have-been-reared*
THEOD. πῇ δή;
*how indeed*
173 SOC. ᾗ τοῖς μὲν τοῦτο ὃ σὺ εἶπες ἀεὶ
*in-that for-the(-ones) indeed this which you said always*
πάρεστι, σχολή, καὶ τοὺς λόγους ἐν εἰρήνῃ ἐπὶ σχολῆς
*is-present leisure and the arguments in peace at leisure*
ποιοῦνται· ὥσπερ ἡμεῖς νυνὶ τρίτον ἤδη λόγον ἐκ
*they-make as we now a-third already argument from*
λόγου μεταλαμβάνομεν, οὕτω κἀκεῖνοι, ἐὰν αὐτοὺς ὁ
*argument we-take-up so they-too if them the*
ἐπελθὼν τοῦ προκειμένου μᾶλλον καθάπερ
*coming-along(-argument) than-the(-one) set-before(-them) more as*
ἡμᾶς ἀρέσῃ· καὶ διὰ μακρῶν ἢ βραχέων μέλει οὐδὲν
*us it-please and through long(-ones) or short(-ones) it-matters nothing*
λέγειν, ἂν μόνον τύχωσι τοῦ ὄντος· οἱ δὲ ἐν ἀσχολίᾳ
*to-speak if only they-hit-upon the being the(-others) but in want-of-leisure*
τε ἀεὶ λέγουσι — κατεπείγει γὰρ ὕδωρ ῥέον — καὶ οὐκ
*both always speak urges-on for water flowing and not*
ἐγχωρεῖ περὶ οὗ ἂν ἐπιθυμήσωσι τοὺς λόγους ποιεῖσθαι,
*it-is-allowed about what-ever — they-desire the arguments to-make*
ἀλλ' ἀνάγκην ἔχων ὁ ἀντίδικος ἐφέστηκεν καὶ ὑπογραφὴν
*but necessity having the adversary stands-over(-them) and the-sworn-statement*
παραναγιγνωσκομένην ὧν ἐκτὸς οὐ ῥητέον· οἱ δὲ λόγοι
*read-alongside of-which outside not (is)-to-be-said the but arguments*

ἀεὶ περὶ ὁμοδούλου πρὸς δεσπότην καθήμενον, ἐν χειρί
*(are)-always about a-fellow-slave before a-master seated in hand*
τινα δίκην ἔχοντα, καὶ οἱ ἀγῶνες οὐδέποτε τὴν ἄλλως
*some suit holding and the contests never the(-race) at-random*
ἀλλ' ἀεὶ τὴν περὶ αὐτοῦ, πολλάκις δὲ καὶ περὶ ψυχῆς
*but always the(-race) about himself often but also about life*
ὁ δρόμος· ὥστ' ἐξ ἁπάντων τούτων ἔντονοι καὶ δριμεῖς
*the race so-that from all these tense and shrewd*
γίγνονται, ἐπιστάμενοι τὸν δεσπότην λόγῳ τε θωπεῦσαι
*they-become knowing the master by-word both to-flatter*
καὶ ἔργῳ ὑπελθεῖν, σμικροὶ δὲ καὶ οὐκ ὀρθοὶ τὰς ψυχάς.
*and by-deed to-cajole small but and not upright the souls*
τὴν γὰρ αὔξην καὶ τὸ εὐθύ τε καὶ τὸ ἐλευθέριον b
*the for growth and the straight both and the free*
ἡ ἐκ νέων δουλεία ἀφῄρηται, ἀναγκάζουσα πράττειν
*the from youth slavery has-taken-away compelling(-them) to-do*
σκολιά, μεγάλους κινδύνους καὶ φόβους ἔτι ἁπαλαῖς
*crooked(-things) great dangers and fears still to-tender*
ψυχαῖς ἐπιβάλλουσα, οὓς οὐ δυνάμενοι μετὰ τοῦ δικαίου
*souls applying which not being-able with the just*
καὶ ἀληθοῦς ὑποφέρειν, εὐθὺς ἐπὶ τὸ ψεῦδός τε καὶ τὸ
*and true to-bear at-once to the falsehood both and the*
ἀλλήλους ἀνταδικεῖν τρεπόμενοι πολλὰ κάμπτονται
*one-another to-wrong-in-return turning many(-ways) they-are-bent*
καὶ συγκλῶνται, ὥσθ' ὑγιὲς οὐδὲν ἔχοντες τῆς διανοίας
*and they-are-broken so-that sound nothing having of-the mind*
εἰς ἄνδρας ἐκ μειρακίων τελευτῶσι, δεινοί τε καὶ σοφοὶ
*into men from lads they-end-up clever both and wise*
γεγονότες, ὡς οἴονται. καὶ οὗτοι μὲν δὴ τοιοῦτοι, ὦ
*having-become as they-think and these indeed indeed such(-are) O*
Θεόδωρε· τοὺς δὲ τοῦ ἡμετέρου χοροῦ πότερον βούλει
*Theodorus the(-men) but of-the our chorus whether do-you-wish*

διελθόντες ἢ ἐάσαντες πάλιν ἐπὶ τὸν λόγον
*having-gone-through(-them) or having-let(-them-be) again to the argument*
τρεπώμεθα, ἵνα μὴ καί, ὃ νυνδὴ ἐλέγομεν, λίαν πολὺ
*are-we-to-turn so-that not also what just-now we-were-saying too much*
τῇ ἐλευθερίᾳ καὶ μεταλήψει τῶν λόγων καταχρώμεθα;
*the freedom and change of-the arguments we-abuse*

c THEOD. μηδαμῶς, ὦ Σώκρατες, ἀλλὰ διελθόντες.
*by-no-means O Socrates but having-gone-through(-them)*
πάνυ γὰρ εὖ τοῦτο εἴρηκας, ὅτι οὐχ ἡμεῖς οἱ ἐν
*very for well this you-have-said that not we the(-men) in*
τῷ τοιῷδε χορεύοντες τῶν λόγων ὑπηρέται, ἀλλ' οἱ
*the such dancing of-the arguments servants(-are) but the*
λόγοι ἡμέτεροι ὥσπερ οἰκέται, καὶ ἕκαστος αὐτῶν
*arguments ours as household-slaves and each of-them*
περιμένει ἀποτελεσθῆναι ὅταν ἡμῖν δοκῇ· οὔτε γὰρ
*waits to-be-completed whenever to-us it-seems-good neither for*
δικαστὴς οὔτε θεατὴς ὥσπερ ποιηταῖς ἐπιτιμήσων τε
*juror nor spectator as for-poets to-be-going-to-censure both*
καὶ ἄρξων ἐπιστατεῖ παρ' ἡμῖν.
*and to-be-going-to-rule presides among us*

174 SOC. λέγωμεν δή, ὡς ἔοικεν, ἐπεὶ σοί γε δοκεῖ, περὶ τῶν
*let-us-speak then as it-seems since to-you at-least it-seems-good about the*
κορυφαίων· τί γὰρ ἄν τις τούς γε φαύλως διατρίβοντας
*leaders what for — one the(-ones) at-least poorly spending-time*
ἐν φιλοσοφίᾳ λέγοι; οὗτοι δέ που ἐκ νέων πρῶτον μὲν
*in philosophy would-say these and surely from youth first indeed*
εἰς ἀγορὰν οὐκ ἴσασι τὴν ὁδόν, οὐδὲ ὅπου δικαστήριον
*to the-marketplace not know the way nor where (is)-a-law-court*
ἢ βουλευτήριον ἤ τι κοινὸν ἄλλο τῆς πόλεως συνέδριον·
*or council-house or any common other of-the city meeting-place*
νόμους δὲ καὶ ψηφίσματα λεγόμενα ἢ γεγραμμένα οὔτε
*laws but and decrees spoken or written neither*

ὁρῶσιν οὔτε ἀκούουσι· σπουδαὶ δὲ ἑταιριῶν ἐπ᾽ ἀρχὰς καὶ
*do-they-see nor hear eagernesses but of-clubs for offices and*
σύνοδοι καὶ δεῖπνα καὶ σὺν αὐλητρίσι κῶμοι, οὐδὲ ὄναρ
*meetings and dinners and with flute-girls revels not-even in-a-dream*
πράττειν προσίσταται αὐτοῖς. εὖ δὲ ἢ κακῶς τις γέγονεν
*to-do occurs to-them well but or badly one is-born*
ἐν πόλει, ἤ τί τῳ κακόν ἐστιν ἐκ προγόνων γεγονὸς ἢ
*in a-city or what to-anyone evil there-is from ancestors having-come or*
πρὸς ἀνδρῶν ἢ γυναικῶν, μᾶλλον αὐτὸν λέληθεν
*from men or women more it has-escaped-the-notice-of-him*
ἢ οἱ τῆς θαλάττης λεγόμενοι χόες. καὶ ταῦτα πάντ᾽
*than the of-the sea proverbial pitchers and these-things all*
οὐδ᾽ ὅτι οὐκ οἶδεν, οἶδεν· οὐδὲ γὰρ αὐτῶν ἀπέχεται
*not-even that not he-knows he-knows nor for from-them does-he-keep-away*
τοῦ εὐδοκιμεῖν χάριν, ἀλλὰ τῷ ὄντι τὸ σῶμα μόνον ἐν
*of-the being-well-thought-of for-the-sake but in-the reality the body only in*
τῇ πόλει κεῖται αὐτοῦ καὶ ἐπιδημεῖ, ἡ δὲ διάνοια, ταῦτα
*the city lies of-him and resides the but mind these-things*
πάντα ἡγησαμένη σμικρὰ καὶ οὐδέν, ἀτιμάσασα πανταχῇ
*all having-deemed small and nothing having-scorned(-them) everywhere*
πέτεται κατὰ Πίνδαρον "τᾶς τε γᾶς ὑπένερθε" καὶ τὰ
*flies according-to Pindar the both earth beneath and the*
ἐπίπεδα γεωμετροῦσα, "οὐρανοῦ θ᾽ ὕπερ" ἀστρονομοῦσα,
*planes measuring of-heaven and above star-gazing*
καὶ πᾶσαν πάντῃ φύσιν ἐρευνωμένη τῶν ὄντων ἑκάστου
*and all everywhere nature searching-out of-the beings of-each*
ὅλου, εἰς τῶν ἐγγὺς οὐδὲν αὑτὴν συγκαθιεῖσα.
*whole to of-the near(-things) nothing itself lowering*

THEOD. πῶς τοῦτο λέγεις, ὦ Σώκρατες;
*how this do-you-mean O Socrates*

b SOC. ὥσπερ καὶ Θαλῆν ἀστρονομοῦντα, ὦ Θεόδωρε, καὶ
*as also Thales star-gazing O Theodorus and*
ἄνω βλέποντα, πεσόντα εἰς φρέαρ, Θρᾷττά τις ἐμμελὴς
*upward looking having-fallen into a-well a-Thracian some witty*
καὶ χαρίεσσα θεραπαινὶς ἀποσκῶψαι λέγεται ὡς τὰ
*and charming servant-girl to-have-mocked is-said that the(-things)*
μὲν ἐν οὐρανῷ προθυμοῖτο εἰδέναι, τὰ δ' ἔμπροσθεν
*indeed in heaven he-was-eager to-know the(-things) but in-front-of*
αὐτοῦ καὶ παρὰ πόδας λανθάνοι αὐτόν. ταὐτὸν δὲ ἀρκεῖ
*him and beside(-his) feet escaped him the-same but suffices*
σκῶμμα ἐπὶ πάντας ὅσοι ἐν φιλοσοφίᾳ διάγουσι. τῷ
*jest for all as-many-as in philosophy pass(-their-lives) in-the*
γὰρ ὄντι τὸν τοιοῦτον ὁ μὲν πλησίον καὶ ὁ γείτων
*for reality the such(-man) the(-one) indeed near(-him) and the neighbor*
λέληθεν, οὐ μόνον ὅτι πράττει, ἀλλ' ὀλίγου καὶ εἰ
*has-escaped-notice not only what he-does but almost even whether*
ἄνθρωπός ἐστιν ἤ τι ἄλλο θρέμμα· τί δέ ποτ' ἐστὶν
*a-man he-is or some other creature what and ever is*
ἄνθρωπος καὶ τί τῇ τοιαύτῃ φύσει προσήκει διάφορον
*a-man and what to-the such nature it-belongs different(-from)*
τῶν ἄλλων ποιεῖν ἢ πάσχειν, ζητεῖ τε καὶ πράγματ' ἔχει
*the others to-do or to-suffer he-seeks both and trouble has*
διερευνώμενος. μανθάνεις γάρ που, ὦ Θεόδωρε· ἢ οὔ;
*searching-out(-it) you-understand for surely O Theodorus or not*
THEOD. ἔγωγε· καὶ ἀληθῆ λέγεις.
*I-at-least and true-things you-say*
c SOC. τοιγάρτοι, ὦ φίλε, ἰδίᾳ τε συγγιγνόμενος ὁ τοιοῦτος
*therefore O friend in-private both associating the such(-man)*
ἑκάστῳ καὶ δημοσίᾳ, ὅπερ ἀρχόμενος ἔλεγον, ὅταν ἐν
*with-each and in-public which-very beginning I-was-saying whenever in*
δικαστηρίῳ ἤ που ἄλλοθι ἀναγκασθῇ περὶ τῶν παρὰ
*a-law-court or somewhere elsewhere he-is-compelled about the(-things) beside*

πόδας καὶ τῶν ἐν ὀφθαλμοῖς διαλέγεσθαι, γέλωτα
*feet and the(-things) in eyes to-converse laughter*
παρέχει οὐ μόνον Θρᾴτταις ἀλλὰ καὶ τῷ ἄλλῳ ὄχλῳ, εἰς
*he-provides not only to-Thracian-girls but also to-the other crowd into*
φρέατά τε καὶ πᾶσαν ἀπορίαν ἐμπίπτων ὑπὸ ἀπειρίας,
*wells both and every perplexity falling through inexperience*
καὶ ἡ ἀσχημοσύνη δεινή, δόξαν ἀβελτερίας παρεχομένη·
*and the awkwardness (is)-terrible a-reputation of-silliness providing*
ἔν τε γὰρ ταῖς λοιδορίαις ἴδιον ἔχει οὐδὲν οὐδένα λοιδορεῖν,
*in both for the abusings private he-has nothing no-one to-abuse*
ἅτ' οὐκ εἰδὼς κακὸν οὐδὲν οὐδενὸς ἐκ τοῦ μὴ
*inasmuch-as not knowing evil nothing of-no-one from the not*
μεμελετηκέναι· ἀπορῶν οὖν γελοῖος φαίνεται. ἔν τε τοῖς
*to-have-practiced being-at-a-loss then laughable he-appears in both the*
ἐπαίνοις καὶ ταῖς τῶν ἄλλων μεγαλαυχίαις οὐ προσποιήτως
*praises and the of-the others boastings not pretendedly*
ἀλλὰ τῷ ὄντι γελῶν ἔνδηλος γιγνόμενος ληρώδης δοκεῖ
*but in-the reality laughing evident becoming silly he-seems*
εἶναι. τύραννόν τε γὰρ ἢ βασιλέα ἐγκωμιαζόμενον, ἕνα τῶν
*to-be a-tyrant both for or a-king being-eulogized one of-the*
νομέων, οἷον συβώτην ἢ ποιμένα ἤ τινα βουκόλον, ἡγεῖται
*herdsmen such-as a-swineherd or a-shepherd or some cowherd he-thinks*
ἀκούειν εὐδαιμονιζόμενον πολὺ βδάλλοντα· δυσκολώτερον
*to-hear deemed-happy much milking more-ill-tempered*
δὲ ἐκείνων ζῷον καὶ ἐπιβουλότερον ποιμαίνειν τε καὶ
*and than-those a-creature and more-treacherous to-tend both and*
βδάλλειν νομίζει αὐτούς, ἄγροικον δὲ καὶ ἀπαίδευτον ὑπὸ
*to-milk he-believes them boorish and and uneducated through*
ἀσχολίας οὐδὲν ἧττον τῶν νομέων τὸν τοιοῦτον ἀναγκαῖον
*want-of-leisure no less than-the herdsmen the such(-man) (is)-necessary*
γίγνεσθαι, σηκὸν ἐν ὄρει τὸ τεῖχος περιβεβλημένον. γῆς

δὲ ὅταν μυρία πλέθρα ἢ ἔτι πλείω ἀκούσῃ ὥς τις
*and whenever ten-thousand plethra or still more he-hears that someone*
ἄρα κεκτημένος θαυμαστὰ πλήθει κέκτηται, πάνσμικρα
*then possessing wonderful(-things) in-amount possesses very-small(-things)*
δοκεῖ ἀκούειν εἰς ἅπασαν εἰωθὼς τὴν γῆν βλέπειν.
*he-seems to-hear to all being-accustomed the earth to-look*
175 τὰ δὲ δὴ γένη ὑμνούντων, ὡς γενναῖός τις ἑπτὰ
*the and indeed families hymning that noble(-is) someone seven*
πάππους πλουσίους ἔχων ἀποφῆναι, παντάπασιν ἀμβλὺ
*grandfathers rich being-able to-show altogether dull*
καὶ ἐπὶ σμικρὸν ὁρώντων ἡγεῖται τὸν ἔπαινον, ὑπὸ
*and on a-small(-point) looking(-of-men) he-thinks the praise through*
ἀπαιδευσίας οὐ δυναμένων εἰς τὸ πᾶν ἀεὶ βλέπειν οὐδὲ
*lack-of-education not being-able to the whole always to-look nor*
λογίζεσθαι ὅτι πάππων καὶ προγόνων μυριάδες ἑκάστῳ
*to-reckon that of-grandfathers and ancestors tens-of-thousands to-each*
γεγόνασιν ἀναρίθμητοι, ἐν αἷς πλούσιοι καὶ πτωχοὶ καὶ
*have-been innumerable in which rich and beggars and*
βασιλῆς καὶ δοῦλοι βάρβαροί τε καὶ Ἕλληνες πολλάκις
*kings and slaves barbarians both and Greeks often*
μυρίοι γεγόνασιν ὁτῳοῦν· ἀλλ᾽ ἐπὶ πέντε καὶ εἴκοσι
*ten-thousands have-been to-anyone-whatever but on five and twenty*
καταλόγῳ προγόνων σεμνυνομένων καὶ ἀναφερόντων εἰς
*list of-ancestors (of-men)-priding-themselves and tracing-back to*
Ἡρακλέα τὸν Ἀμφιτρύωνος ἄτοπα αὐτῷ καταφαίνεται
*Heracles the(-son) of-Amphitryon strange(-things) to-him appear*
τῆς σμικρολογίας, ὅτι δὲ ὁ ἀπ᾽ Ἀμφιτρύωνος εἰς τὸ
*of-the pettiness that and the(-one) from Amphitryon into the*
ἄνω πεντεκαιεικοστὸς τοιοῦτος ἦν οἷα συνέβαινεν αὐτῷ
*upward twenty-fifth such was as happened to-him*
τύχη, καὶ ὁ πεντηκοστὸς ἀπ᾽ αὐτοῦ, γελᾷ οὐ δυναμένων
*fortune and the(-one) fiftieth from him he-laughs not being-able*

λογίζεσθαί τε καὶ χαυνότητα ἀνοήτου ψυχῆς ἀπαλλάττειν.
*to-reckon both and the-vanity of-a-senseless soul to-get-rid-of*
ἐν ἅπασι δὴ τούτοις ὁ τοιοῦτος ὑπὸ τῶν πολλῶν
*in all indeed these the such(-man) by the many*
καταγελᾶται, τὰ μὲν ὑπερηφάνως ἔχων, ὡς δοκεῖ,
*is-laughed-at the(-things) indeed arrogantly holding as he-seems*
τὰ δ' ἐν ποσὶν ἀγνοῶν τε καὶ ἐν ἑκάστοις ἀπορῶν.
*the(-things) but at feet not-knowing both and in each-thing being-at-a-loss*
THEOD. παντάπασι τὰ γιγνόμενα λέγεις, ὦ Σώκρατες.
*altogether the(-things) happening you-describe O Socrates*
SOC. ὅταν δέ γέ τινα αὐτός, ὦ φίλε, ἑλκύσῃ ἄνω, c
*whenever and indeed someone himself O friend he-draw upward*
καὶ ἐθελήσῃ τις αὐτῷ ἐκβῆναι ἐκ τοῦ "τί ἐγὼ σὲ
*and is-willing one with-him to-step-out from the what I you*
ἀδικῶ ἢ σὺ ἐμέ"; εἰς σκέψιν αὐτῆς δικαιοσύνης τε καὶ
*wrong or you me into inquiry itself of-justice both and*
ἀδικίας, τί τε ἑκάτερον αὐτοῖν καὶ τί τῶν πάντων
*injustice what both each of-them(-two) and in-what from-the all-things*
ἢ ἀλλήλων διαφέρετον, ἢ ἐκ τοῦ "εἰ βασιλεὺς
*or from-one-another the-two-differ or from the whether a-king*
εὐδαίμων," "κεκτημένος τ' αὖ χρυσίον," βασιλείας πέρι
*happy(-is) possessing both again gold of-kingship about*
καὶ ἀνθρωπίνης ὅλως εὐδαιμονίας καὶ ἀθλιότητος ἐπὶ
*and human altogether happiness and misery to*
σκέψιν, ποίῳ τέ τινε ἐστὸν καὶ τίνα τρόπον
*inquiry what-sort-of both some(-two) they-two-are and in-what way*
ἀνθρώπου φύσει προσήκει τὸ μὲν κτήσασθαι αὐτοῖν,
*of-man to-nature it-befits the(-one) indeed to-acquire of-them(-two)*
τὸ δὲ ἀποφυγεῖν — περὶ τούτων ἁπάντων ὅταν αὖ
*the(-other) but to-escape about these all whenever again*
δέῃ λόγον διδόναι τὸν σμικρὸν ἐκεῖνον τὴν ψυχὴν
*it-be-necessary an-account to-give the small that(-man) the soul*

καὶ δριμὺν καὶ δικανικόν, πάλιν αὖ τὰ ἀντίστροφα
*and keen and lawyerly back again the counter(-penalties)*
ἀποδίδωσιν· εἰλιγγιῶν τε ἀπὸ ὑψηλοῦ κρεμασθεὶς καὶ
*pays being-dizzy both from high hung and*
βλέπων μετέωρος ἄνωθεν ὑπὸ ἀηθείας ἀδημονῶν τε
*looking aloft from-above through unaccustomedness being-distressed both*
καὶ ἀπορῶν καὶ βατταρίζων γέλωτα Θρᾴτταις μὲν οὐ
*and being-at-a-loss and stammering laughter to-Thracian-girls indeed not*
παρέχει οὐδ' ἄλλῳ ἀπαιδεύτῳ οὐδενί, οὐ γὰρ αἰσθάνονται,
*he-provides nor to-other uneducated(-man) to-none not for they-perceive(-it)*
τοῖς δ' ἐναντίως ἢ ὡς ἀνδραπόδοις τραφεῖσι πᾶσιν.
*to-the but oppositely than as slaves reared to-all*
176 οὗτος δὴ ἑκατέρου τρόπος, ὦ Θεόδωρε, ὁ μὲν τῷ
*this indeed of-each way(-is) O Theodorus the(-one) indeed in-the*
ὄντι ἐν ἐλευθερίᾳ τε καὶ σχολῇ τεθραμμένου, ὃν δὴ
*reality in freedom both and leisure reared whom indeed*
φιλόσοφον καλεῖς, ᾧ ἀνεμέσητον εὐήθει δοκεῖν καὶ
*philosopher you-call for-whom (it-is)-no-blame simple to-seem and*
οὐδενὶ εἶναι ὅταν εἰς δουλικὰ ἐμπέσῃ διακονήματα, οἷον
*no-one to-be whenever into slavish he-fall services such-as*
στρωματόδεσμον μὴ ἐπισταμένου συσκευάσασθαι μηδὲ
*a-bedding-bundle not knowing-how to-pack nor*
ὄψον ἡδῦναι ἢ θῶπας λόγους· ὁ δ' αὖ τὰ μὲν
*a-relish to-sweeten or flattering words the(-other) but again the(-services) indeed*
τοιαῦτα πάντα δυναμένου τορῶς τε καὶ ὀξέως διακονεῖν,
*such all being-able smartly both and sharply to-perform*
ἀναβάλλεσθαι δὲ οὐκ ἐπισταμένου ἐπιδέξια ἐλευθερίως
*to-throw-his-cloak but not knowing-how right-to-left like-a-free-man*
οὐδέ γ' ἁρμονίαν λόγων λαβόντος ὀρθῶς ὑμνῆσαι θεῶν
*nor at-least harmony of-words having-taken rightly to-hymn of-gods*
τε καὶ ἀνδρῶν εὐδαιμόνων βίον.
*both and of-men happy the-life*

THEOD. εἰ πάντας, ὦ Σώκρατες, πείθοις ἃ λέγεις
*if all O Socrates you-should-persuade what you-say*
ὥσπερ ἐμέ, πλείων ἂν εἰρήνη καὶ κακὰ ἐλάττω κατ᾽
*as me more — peace and evils fewer among*
ἀνθρώπους εἴη.
*men would-be*

SOC. ἀλλ᾽ οὔτ᾽ ἀπολέσθαι τὰ κακὰ δυνατόν, ὦ Θεόδωρε — b
*but neither to-perish the evils (is)-possible O Theodorus*
ὑπεναντίον γάρ τι τῷ ἀγαθῷ ἀεὶ εἶναι ἀνάγκη — οὔτ᾽
*contrary for something to-the good always to-be (is)-necessity nor*
ἐν θεοῖς αὐτὰ ἱδρῦσθαι, τὴν δὲ θνητὴν φύσιν καὶ τόνδε
*among gods them to-be-established the and mortal nature and this*
τὸν τόπον περιπολεῖ ἐξ ἀνάγκης. διὸ καὶ πειρᾶσθαι χρὴ
*the region they-haunt from necessity therefore also to-try one-must*
ἐνθένδε ἐκεῖσε φεύγειν ὅτι τάχιστα. φυγὴ δὲ ὁμοίωσις θεῷ
*from-here thither to-flee as quickly-as-possible flight and (is)-likening to-god*
κατὰ τὸ δυνατόν· ὁμοίωσις δὲ δίκαιον καὶ ὅσιον μετὰ
*according-to the possible likening and just and holy with*
φρονήσεως γενέσθαι. ἀλλὰ γάρ, ὦ ἄριστε, οὐ πάνυ τι
*wisdom to-become but for O best-(of-men) not very at-all*
ῥᾴδιον πεῖσαι ὡς ἄρα οὐχ ὧν ἕνεκα οἱ πολλοί
*easy(-it-is) to-persuade that then not of-what(-reasons) for-the-sake the many*
φασι δεῖν πονηρίαν μὲν φεύγειν, ἀρετὴν δὲ διώκειν,
*say (one)-ought wickedness indeed to-flee virtue but to-pursue*
τούτων χάριν τὸ μὲν ἐπιτηδευτέον, τὸ δ᾽ οὔ, ἵνα
*of-these for-the-sake the(-one) indeed (is)-to-be-practiced the(-other) but not so-that*
δὴ μὴ κακὸς καὶ ἵνα ἀγαθὸς δοκῇ εἶναι· ταῦτα μὲν
*indeed not bad and so-that good he-may-seem to-be these-things indeed*
γάρ ἐστιν ὁ λεγόμενος γραῶν ὕθλος, ὡς ἐμοὶ φαίνεται·
*for are the so-called of-old-women babble as to-me it-appears*
τὸ δὲ ἀληθὲς ὧδε λέγωμεν. θεὸς οὐδαμῇ οὐδαμῶς ἄδικος,
*the but truth thus let-us-state god in-no-way in-no-manner (is)-unjust*

ἀλλ᾽ ὡς οἷόν τε δικαιότατος, καὶ οὐκ ἔστιν αὐτῷ ὁμοιότερον
*but as possible — most-just and not is to-him more-like*
οὐδὲν ἢ ὅς ἂν ἡμῶν αὖ γένηται ὅτι δικαιότατος.
*nothing than whoever — of-us again becomes as most-just(-as-possible)*
d περὶ τοῦτο καὶ ἡ ὡς ἀληθῶς δεινότης ἀνδρὸς καὶ οὐδενία
*about this also the as truly cleverness of-a-man and worthlessness*
τε καὶ ἀνανδρία. ἡ μὲν γὰρ τούτου γνῶσις σοφία καὶ
*both and unmanliness the indeed for of-this cognition (is)-wisdom and*
ἀρετὴ ἀληθινή, ἡ δὲ ἄγνοια ἀμαθία καὶ κακία ἐναργής·
*virtue true the but ignorance (is)-stupidity and vice manifest*
αἱ δ᾽ ἄλλαι δεινότητές τε δοκοῦσαι καὶ σοφίαι ἐν μὲν
*the but other clevernesses both seeming and wisdoms in indeed*
πολιτικαῖς δυναστείαις γιγνόμεναι φορτικαί, ἐν δὲ τέχναις
*political dominions arising (are)-vulgar in but arts*
βάναυσοι. τῷ οὖν ἀδικοῦντι καὶ ἀνόσια λέγοντι ἢ
*mechanical for-the(-one) then doing-wrong and impious(-things) saying or*
πράττοντι μακρῷ ἄριστ᾽ ἔχει τὸ μὴ συγχωρεῖν δεινῷ ὑπὸ
*doing by-far best it-stands the not to-concede clever through*
πανουργίας εἶναι· ἀγάλλονται γὰρ τῷ ὀνείδει καὶ οἴονται
*villainy to-be they-glory for in-the reproach and they-think*
ἀκούειν ὅτι οὐ λῆροί εἰσι, γῆς ἄλλως ἄχθη, ἀλλ᾽ ἄνδρες
*to-hear that not idiots they-are of-earth uselessly burdens but men*
οἵους δεῖ ἐν πόλει τοὺς σωθησομένους. λεκτέον
*such-as (one)-needs in a-city the(-ones) to-be-preserved (it-is)-to-be-said*
οὖν τἀληθές, ὅτι τοσούτῳ μᾶλλόν εἰσιν οἷοι οὐκ οἴονται,
*then the-truth that by-so-much more they-are such-as not they-think*
ὅτι οὐχὶ οἴονται· ἀγνοοῦσι γὰρ ζημίαν ἀδικίας,
*because not they-think they-are-ignorant-of for the-penalty of-injustice*
ὃ δεῖ ἥκιστα ἀγνοεῖν. οὐ γάρ ἐστιν ἣν
*which (one)-ought least to-be-ignorant-of not for is (the-one)-which*

δοκοῦσιν, πληγαί τε καὶ θάνατοι, ὧν ἐνίοτε πάσχουσιν
*they-think blows both and deaths of-which sometimes they-suffer*
οὐδὲν ἀδικοῦντες, ἀλλὰ ἣν ἀδύνατον ἐκφυγεῖν.
*nothing doing-wrong but (one)-which (it-is)-impossible to-escape*
THEOD. τίνα δὴ λέγεις;
*what indeed do-you-mean*

## XII · THE FLIGHT TO GOD

*Of two patterns, the divine and most happy and the godless and most wretched, wrongdoers grow like the second and pay for it in their life, and after death the place pure of evils will not receive them; yet in private argument their rhetoric withers until they seem no better than children. Returning from the digression, Socrates notes that a city legislates for the advantageous, which concerns the future, and on what will be the expert judges better than the layman: the physician on a fever, the farmer on wine, the musician on harmony, the cook on a feast, and Protagoras on what will persuade a court.*

SOC. παραδειγμάτων, ὦ φίλε, ἐν τῷ ὄντι ἑστώτων, τοῦ 177
*patterns O friend in the reality standing of-the(-one)*
μὲν θείου εὐδαιμονεστάτου, τοῦ δὲ ἀθέου ἀθλιωτάτου,
*indeed divine most-happy of-the(-other) but godless most-wretched*
οὐχ ὁρῶντες ὅτι οὕτως ἔχει, ὑπὸ ἠλιθιότητός τε καὶ
*not seeing that so it-stands through silliness both and*
τῆς ἐσχάτης ἀνοίας λανθάνουσι τῷ μὲν ὁμοιούμενοι
*the extreme folly they-fail-to-notice to-the(-one) indeed being-made-like*
διὰ τὰς ἀδίκους πράξεις, τῷ δὲ ἀνομοιούμενοι.
*through the unjust actions to-the(-other) but being-made-unlike*
οὗ δὴ τίνουσι δίκην ζῶντες τὸν εἰκότα βίον ᾧ
*of-which indeed they-pay the-penalty living the corresponding life to-which*
ὁμοιοῦνται· ἐὰν δ' εἴπωμεν ὅτι, ἂν μὴ ἀπαλλαγῶσι τῆς
*they-are-made-like if but we-say that if not they-are-rid-of the*

δεινότητος, καὶ τελευτήσαντας αὐτοὺς ἐκεῖνος μὲν ὁ τῶν
*cleverness also having-died them that indeed the of-the*
κακῶν καθαρὸς τόπος οὐ δέξεται, ἐνθάδε δὲ τὴν αὑτοῖς
*evils pure place not will-receive here but the to-themselves*
ὁμοιότητα τῆς διαγωγῆς ἀεὶ ἕξουσι, κακοὶ κακοῖς
*likeness of-the way-of-life always they-will-have evil(-men) with-evil(-men)*
συνόντες, ταῦτα δὴ καὶ παντάπασιν ὡς δεινοὶ καὶ
*associating these-things indeed also altogether as clever and*
πανοῦργοι ἀνοήτων τινῶν ἀκούσονται.
*villainous of-senseless some(-men) they-will-hear*

THEOD. καὶ μάλα δή, ὦ Σώκρατες.
*and very(-much) indeed O Socrates*

b SOC. οἶδά τοι, ὦ ἑταῖρε. ἓν μέντοι τι αὐτοῖς
*I-know surely O comrade one however some(-thing) to-them*
συμβέβηκεν· ὅταν ἰδίᾳ λόγον δέῃ δοῦναί τε καὶ
*has-happened whenever in-private an-account it-be-necessary to-give both and*
δέξασθαι περὶ ὧν ψέγουσι, καὶ ἐθελήσωσιν ἀνδρικῶς
*to-receive about what-things they-censure and they-are-willing manfully*
πολὺν χρόνον ὑπομεῖναι καὶ μὴ ἀνάνδρως φυγεῖν, τότε
*much time to-endure and not unmanfully to-flee then*
ἀτόπως, ὦ δαιμόνιε, τελευτῶντες οὐκ ἀρέσκουσιν αὐτοὶ
*strangely O divine(-man) in-the-end not they-please themselves*
αὑτοῖς περὶ ὧν λέγουσι, καὶ ἡ ῥητορικὴ ἐκείνη
*to-themselves about what-things they-say and the rhetoric that*
πως ἀπομαραίνεται, ὥστε παίδων μηδὲν δοκεῖν
*somehow withers-away so-that than-children in-nothing to-seem*
διαφέρειν. περὶ μὲν οὖν τούτων, ἐπειδὴ καὶ πάρεργα
*to-differ about indeed then these since also side-issues*
τυγχάνει λεγόμενα, ἀποστῶμεν — εἰ δὲ μή, πλείω ἀεὶ
*they-happen being-said let-us-stand-away if but not more(-things) always*

ἐπιρρέοντα καταχώσει ἡμῶν τὸν ἐξ ἀρχῆς λόγον —
*flowing-in will-bury of-us the from the-beginning argument*
ἐπὶ δὲ τὰ ἔμπροσθεν ἴωμεν, εἰ καὶ σοὶ δοκεῖ.
*to but the(-things) before let-us-go if also to-you it-seems-good*
THEOD. ἐμοὶ μὲν τὰ τοιαῦτα, ὦ Σώκρατες, οὐκ ἀηδέστερα
*to-me indeed the such(-things) O Socrates not more-unpleasant*
ἀκούειν· ῥᾴω γὰρ τηλικῷδε ὄντι ἐπακολουθεῖν. εἰ
*to-hear easier for for-one-of-such-an-age being to-follow if*
μέντοι δοκεῖ, πάλιν ἐπανίωμεν.
*however it-seems-good again let-us-go-back*
SOC. οὐκοῦν ἐνταῦθά που ἦμεν τοῦ λόγου, ἐν ᾧ d
*therefore here somewhere we-were of-the argument in which*
ἔφαμεν τοὺς τὴν φερομένην οὐσίαν λέγοντας, καὶ τὸ
*we-said the(-men) the moving being saying and the(-thing)*
ἀεὶ δοκοῦν ἑκάστῳ τοῦτο καὶ εἶναι τούτῳ ᾧ δοκεῖ,
*always seeming to-each this also to-be for-this(-one) to-whom it-seems*
ἐν μὲν τοῖς ἄλλοις ἐθέλειν διισχυρίζεσθαι καὶ οὐχ
*in indeed the other(-matters) to-be-willing to-maintain and not*
ἥκιστα περὶ τὰ δίκαια, ὡς παντὸς μᾶλλον ἃ ἂν
*least about the just(-things) that of-everything rather what-things —*
θῆται πόλις δόξαντα αὑτῇ, ταῦτα καὶ ἔστι δίκαια
*establishes a-city having-seemed(-good) to-itself these also are just*
τῇ θεμένῃ, ἕωσπερ ἂν κέηται· περὶ δὲ
*for-the(-city) having-established(-them) as-long-as — they-stand about but*
τἀγαθὰ οὐδένα ἀνδρεῖον ἔθ' οὕτως εἶναι ὥστε τολμᾶν
*the-good(-things) no-one brave still so to-be as to-dare*
διαμάχεσθαι ὅτι καὶ ἃ ἂν ὠφέλιμα οἰηθεῖσα
*to-fight-it-out that also what-things — beneficial having-thought(-them)*
πόλις ἑαυτῇ θῆται, καὶ ἔστι τοσοῦτον χρόνον ὅσον ἂν
*a-city for-itself establishes also are(-so) for-so-much time as —*

κέηται ὠφέλιμα, πλὴν εἴ τις τὸ ὄνομα λέγοι· τοῦτο
*they-stand beneficial except if one the name should-mean this*
δέ που σκῶμμ᾽ ἂν εἴη πρὸς ὃ λέγομεν. ἢ οὐχί;
*but surely a-jest — would-be with-respect-to what we-are-saying or not*

THEOD. πάνυ γε.
*certainly at-least*

e SOC. μὴ γὰρ λεγέτω τὸ ὄνομα, ἀλλὰ τὸ πρᾶγμα τὸ
*not for let-him-speak-of the name but the thing the(-thing)*
ὀνομαζόμενον θεωρείτω.
*named let-him-look-at*

THEOD. μὴ γάρ.
*not for*

SOC. ἀλλ᾽ ὃ ἂν τοῦτο ὀνομάζῃ, τούτου δήπου στοχάζεται
*but whatever — this it-names of-this surely it-aims-at*
νομοθετουμένη, καὶ πάντας τοὺς νόμους, καθ᾽ ὅσον
*legislating and all the laws according-to as-much-as*
οἴεταί τε καὶ δύναται, ὡς ὠφελιμωτάτους ἑαυτῇ τίθεται·
*it-thinks both and is-able as most-beneficial(-as-possible) to-itself it-establishes*
ἢ πρὸς ἄλλο τι βλέπουσα νομοθετεῖται;
*or to other anything looking does-it-legislate*

178 THEOD. οὐδαμῶς.
*in-no-way*

SOC. ἦ οὖν καὶ τυγχάνει ἀεί, ἢ πολλὰ καὶ
*truly then also does-it-hit(-the-mark) always or many(-times) also*
διαμαρτάνει ἑκάστη;
*misses each(-city)*

THEOD. οἶμαι ἔγωγε καὶ ἁμαρτάνειν.
*I-think I-at-least also to-miss*

SOC. ἔτι τοίνυν ἐνθένδε ἂν μᾶλλον πᾶς τις ὁμολογήσειεν
*further then from-here — rather every one would-agree(-to)*
ταὐτὰ ταῦτα, εἰ περὶ παντός τις τοῦ εἴδους ἐρωτῴη
*the-same these-things if about all one the form should-ask*

ἐν ᾧ καὶ τὸ ὠφέλιμον τυγχάνει ὄν· ἔστι δέ που καὶ
*in which also the beneficial happens being it-is and surely also*
περὶ τὸν μέλλοντα χρόνον. ὅταν γὰρ νομοθετώμεθα, ὡς
*about the future time whenever for we-legislate as*
ἐσομένους ὠφελίμους τοὺς νόμους τιθέμεθα εἰς τὸν
*going-to-be beneficial the laws we-establish(-them) for the*
ἔπειτα χρόνον· τοῦτο δὲ "μέλλον" ὀρθῶς ἂν λέγοιμεν.
*afterward time this and future rightly — we-would-call(-it)*
THEOD. πάνυ γε. b
*certainly at-least*
SOC. ἴθι δή, οὑτωσὶ ἐρωτῶμεν Πρωταγόραν ἢ ἄλλον τινὰ
*come then thus let-us-ask Protagoras or other some(-one)*
τῶν ἐκείνῳ τὰ αὐτὰ λεγόντων· "πάντων μέτρον
*of-the(-men) with-him the same(-things) saying of-all measure*
ἄνθρωπός ἐστιν," ὡς φατέ, ὦ Πρωταγόρα, λευκῶν
*man is as you-say O Protagoras of-white(-things)*
βαρέων κούφων, οὐδενὸς ὅτου οὐ τῶν τοιούτων· ἔχων γὰρ
*heavy(-things) light(-things) of-nothing of-what not of-the such(-things) having for*
αὐτῶν τὸ κριτήριον ἐν αὑτῷ, οἷα πάσχει τοιαῦτα
*of-them the criterion in himself such-things-as he-experiences such*
οἰόμενος, ἀληθῆ τε οἴεται αὑτῷ καὶ ὄντα. οὐχ οὕτω;
*thinking(-them) true-things both he-thinks for-himself and being(-things) not so*
THEOD. οὕτω.
*so*
SOC. ἦ καὶ τῶν μελλόντων ἔσεσθαι, φήσομεν, ὦ c
*truly also of-the(-things) going to-be shall-we-say O*
Πρωταγόρα, ἔχει τὸ κριτήριον ἐν αὑτῷ, καὶ οἷα
*Protagoras he-has the criterion in himself and such-things-as*
ἂν οἰηθῇ ἔσεσθαι, ταῦτα καὶ γίγνεται ἐκείνῳ τῷ
*— he-thinks to-be-going-to-be these also come-about for-that the(-one)*
οἰηθέντι; οἷον θερμή· ἆρ' ὅταν τις οἰηθῇ ἰδιώτης
*having-thought(-so) for-example hot then whenever someone thinks a-layman*

αὐτὸν πυρετὸν λήψεσθαι καὶ ἔσεσθαι ταύτην τὴν
*himself a-fever to-be-going-to-take and to-be-going-to-be this the*
θερμότητα, καὶ ἕτερος, ἰατρὸς δέ, ἀντοιηθῇ, κατὰ
*hotness and another a-physician and thinks-the-opposite according-to*
τὴν ποτέρου δόξαν φῶμεν τὸ μέλλον ἀποβήσεσθαι,
*the of-which-of-the-two opinion are-we-to-say the future to-turn-out*
ἢ κατὰ τὴν ἀμφοτέρων, καὶ τῷ μὲν ἰατρῷ οὐ θερμὸς
*or according-to the of-both and for-the indeed physician not hot*
οὐδὲ πυρέττων γενήσεται, ἑαυτῷ δὲ ἀμφότερα;
*nor feverish he-will-become for-himself but both*

THEOD. γελοῖον μεντἂν εἴη.
*laughable however-would it-be*

d SOC. ἀλλ᾽ οἶμαι περὶ οἴνου γλυκύτητος καὶ αὐστηρότητος
*but I-think about of-wine sweetness and dryness*
μελλούσης ἔσεσθαι ἡ τοῦ γεωργοῦ δόξα ἀλλ᾽ οὐχ ἡ τοῦ
*going to-be the of-the farmer opinion but not the of-the*
κιθαριστοῦ κυρία.
*lyre-player (is)-authoritative*

THEOD. τί μήν;
*what indeed*

SOC. οὐδ᾽ ἂν αὖ περὶ ἀναρμόστου τε καὶ εὐαρμόστου
*nor — again about out-of-tune both and in-tune*
ἐσομένου παιδοτρίβης ἂν βέλτιον δοξάσειεν μουσικοῦ, ὃ
*going-to-be a-gymnastic-trainer — better would-opine than-a-musician which*
καὶ ἔπειτα αὐτῷ τῷ παιδοτρίβῃ δόξει εὐάρμοστον εἶναι.
*also afterward himself to-the trainer will-seem in-tune to-be*

THEOD. οὐδαμῶς.
*in-no-way*

e SOC. οὐκοῦν καὶ τοῦ μέλλοντος ἑστιάσεσθαι μὴ
*therefore also of-the(-man) going to-be-feasted not*
μαγειρικοῦ ὄντος, σκευαζομένης θοίνης, ἀκυροτέρα ἡ
*skilled-in-cooking being being-prepared the-banquet less-authoritative the*

κρίσις τῆς τοῦ ὀψοποιοῦ περὶ τῆς ἐσομένης ἡδονῆς.
*judgment than-that of-the cook about the going-to-be pleasure*
περὶ μὲν γὰρ τοῦ ἤδη ὄντος ἑκάστῳ ἡδέος ἢ γεγονότος
*about indeed for the already being for-each pleasant or having-been*
μηδέν πω τῷ λόγῳ διαμαχώμεθα, ἀλλὰ περὶ τοῦ
*nothing yet in-the argument let-us-fight-it-out but about the(-thing)*
μέλλοντος ἑκάστῳ καὶ δόξειν καὶ ἔσεσθαι πότερον αὐτὸς
*going-to(-be) for-each both to-seem and to-be whether himself*
αὑτῷ ἄριστος κριτής, ἢ σύ, ὦ Πρωταγόρα, τό γε περὶ
*for-himself best judge or you O Protagoras the at-least about*
λόγους πιθανὸν ἑκάστῳ ἡμῶν ἐσόμενον εἰς δικαστήριον
*arguments persuasive for-each of-us going-to-be in a-law-court*
βέλτιον ἂν προδοξάσαις ἢ τῶν ἰδιωτῶν ὁστισοῦν;
*better — would-you-foresee than of-the laymen anyone-whatever*
THEOD. καὶ μάλα, ὦ Σώκρατες, τοῦτό γε σφόδρα
*and very(-much) O Socrates this at-least strongly*
ὑπισχνεῖτο πάντων διαφέρειν αὐτός.
*he-professed than-all to-excel himself*

## XIII · THE FLOWING AND THE STILL

*No one would have paid Protagoras much had he not persuaded his pupils that he judged the future better than any seer; so a wiser man is a measure, and Socrates, knowing nothing, is not. Present perception is harder to refute, so they must examine the moving being of Heraclitus' followers, who, Theodorus says, never answer a question. Melissus and Parmenides say instead that all is one and at rest. Caught between, they first examine the flowing men: motion is locomotion and alteration, and all must move in both. Then nothing can be named, nor seeing called seeing more than not, so perception is no more knowledge than not.*

179 SOC. νὴ Δία, ὦ μέλε· ἢ οὐδείς γ' ἂν αὐτῷ διελέγετο
*by Zeus O good-sir or no-one at-least — with-him would-converse*
διδοὺς πολὺ ἀργύριον, εἰ μὴ τοὺς συνόντας ἔπειθεν
*giving much silver if not the(-men) associating(-with-him) he-persuaded*
ὅτι καὶ τὸ μέλλον ἔσεσθαί τε καὶ δόξειν οὔτε μάντις
*that also the future going-to-be both and going-to-seem neither a-seer*
οὔτε τις ἄλλος ἄμεινον κρίνειεν ἂν ἢ αὐτός.
*nor any other better would-judge — than himself*
THEOD. ἀληθέστατα.
*most-truly*
SOC. οὐκοῦν καὶ αἱ νομοθεσίαι καὶ τὸ ὠφέλιμον περὶ τὸ
*therefore also the legislations and the beneficial about the*
μέλλον ἐστί, καὶ πᾶς ἂν ὁμολογοῖ νομοθετουμένην πόλιν
*future are and everyone — would-agree legislating a-city*
πολλάκις ἀνάγκην εἶναι τοῦ ὠφελιμωτάτου ἀποτυγχάνειν;
*often necessity to-be of-the most-beneficial to-miss*
THEOD. μάλα γε.
*very(-much) at-least*
b SOC. μετρίως ἄρα ἡμῖν πρὸς τὸν διδάσκαλόν σου
*fairly then by-us to the teacher of-you*
εἰρήσεται ὅτι ἀνάγκη αὐτῷ ὁμολογεῖν σοφώτερόν τε
*it-will-have-been-said that (it-is)-necessity for-him to-agree wiser both*
ἄλλον ἄλλου εἶναι καὶ τὸν μὲν τοιοῦτον μέτρον εἶναι,
*one than-another to-be and the(-one) indeed such measure to-be*
ἐμοὶ δὲ τῷ ἀνεπιστήμονι μηδὲ ὁπωστιοῦν ἀνάγκην
*for-me but the unknowing not-even in-any-way-whatever necessity*
εἶναι μέτρῳ γίγνεσθαι, ὡς ἄρτι με ἠνάγκαζεν ὁ ὑπὲρ
*to-be measure to-become as just-now me compelled the on-behalf-of*
ἐκείνου λόγος, εἴτ' ἐβουλόμην εἴτε μή, τοιοῦτον εἶναι.
*him argument whether I-wished or not such to-be*

THEOD. ἐκείνῃ μοι δοκεῖ, ὦ Σώκρατες, μάλιστα ἁλίσκεσθαι
*in-that(-way) to-me it-seems O Socrates most to-be-caught*
ὁ λόγος, ἁλισκόμενος καὶ ταύτῃ, ᾗ τὰς τῶν ἄλλων
*the argument being-caught also in-this(-way) in-which the of-the others*
δόξας κυρίας ποιεῖ, αὗται δὲ ἐφάνησαν τοὺς ἐκείνου
*opinions authoritative it-makes these and appeared the that(-man's)*
λόγους οὐδαμῇ ἀληθεῖς ἡγούμεναι.
*arguments in-no-way true thinking(-to-be)*

SOC. πολλαχῇ, ὦ Θεόδωρε, καὶ ἄλλῃ ἂν τό γε τοιοῦτον c
*in-many-ways O Theodorus also otherwise — the at-least such(-a-thing)*
ἁλοίη μὴ πᾶσαν παντὸς ἀληθῆ δόξαν εἶναι· περὶ δὲ τὸ
*might-be-caught not every of-everyone true opinion to-be about and the*
παρὸν ἑκάστῳ πάθος, ἐξ ὧν αἱ αἰσθήσεις καὶ αἱ κατὰ
*present to-each experience from which the perceptions and the according-to*
ταύτας δόξαι γίγνονται, χαλεπώτερον ἐλεῖν ὡς οὐκ ἀληθεῖς.
*these opinions arise (is)-harder to-catch as not true*
ἴσως δὲ οὐδὲν λέγω· ἀνάλωτοι γάρ, εἰ ἔτυχον, εἰσίν, καὶ
*perhaps and nothing I-say uncatchable for if they-happened they-are and*
οἱ φάσκοντες αὐτὰς ἐναργεῖς τε εἶναι καὶ ἐπιστήμας
*the(-men) claiming them evident both to-be and knowledges*
τάχα ἂν ὄντα λέγοιεν, καὶ Θεαίτητος ὅδε οὐκ ἀπὸ
*perhaps — being(-things) would-say and Theaetetus here not from*
σκοποῦ εἴρηκεν αἴσθησιν καὶ ἐπιστήμην ταὐτὸν θέμενος.
*the-mark has-spoken perception and knowledge the-same having-posited*
προσιτέον οὖν ἐγγυτέρω, ὡς ὁ ὑπὲρ Πρωταγόρου
*(one)-must-approach then nearer as the on-behalf-of Protagoras*
λόγος ἐπέταττε, καὶ σκεπτέον τὴν φερομένην ταύτην
*argument enjoined and (one)-must-examine the moving this*
οὐσίαν διακρούοντα εἴτε ὑγιὲς εἴτε σαθρὸν φθέγγεται·
*being knocking(-it)-through whether sound or unsound it-rings*
μάχη δ' οὖν περὶ αὐτῆς οὐ φαύλη οὐδ' ὀλίγοις γέγονεν.
*battle and then about it not slight nor among-few has-arisen*

THEOD. πολλοῦ καὶ δεῖ φαύλη εἶναι, ἀλλὰ περὶ μὲν τὴν
*far also it-is-from slight to-be but around indeed —*
Ἰωνίαν καὶ ἐπιδίδωσι πάμπολυ. οἱ γὰρ τοῦ Ἡρακλείτου
*Ionia even it-increases very-much the(-men) for — of-Heraclitus*
ἑταῖροι χορηγοῦσι τούτου τοῦ λόγου μάλα ἐρρωμένως.
*companions lead-the-chorus of-this the argument very vigorously*

e SOC. τῷ τοι, ὦ φίλε Θεόδωρε, μᾶλλον σκεπτέον
*therefore surely O dear Theodorus more (one)-must-examine(-it)*
καὶ ἐξ ἀρχῆς, ὥσπερ αὐτοὶ ὑποτείνονται.
*and from the-beginning as they-themselves propose*

180 THEOD. παντάπασι μὲν οὖν. καὶ γάρ, ὦ Σώκρατες,
*altogether indeed then and for O Socrates*
περὶ τούτων τῶν Ἡρακλειτείων ἤ, ὥσπερ σὺ λέγεις,
*about these the Heracliteans or as you say*
Ὁμηρείων καὶ ἔτι παλαιοτέρων, αὐτοῖς μὲν τοῖς
*Homerics and still more-ancient with-themselves indeed the(-men)*
περὶ τὴν Ἔφεσον, ὅσοι προσποιοῦνται ἔμπειροι, οὐδὲν
*around — Ephesus as-many-as profess(-to-be) experienced no*
μᾶλλον οἷόν τε διαλεχθῆναι ἢ τοῖς οἰστρῶσιν.
*more possible — to-converse than with-the(-men) stung-by-the-gadfly*
ἀτεχνῶς γὰρ κατὰ τὰ συγγράμματα φέρονται, τὸ δ'
*simply for according-to the writings they-are-carried the but*
ἐπιμεῖναι ἐπὶ λόγῳ καὶ ἐρωτήματι καὶ ἡσυχίως ἐν
*to-abide by an-argument and a-question and quietly in*
μέρει ἀποκρίνασθαι καὶ ἐρέσθαι ἧττον αὐτοῖς ἔνι ἢ τὸ
*turn to-answer and to-ask less in-them is than the*
μηδέν· μᾶλλον δὲ ὑπερβάλλει τὸ οὐδ' οὐδὲν πρὸς
*nothing rather but it-exceeds the not-even nothing with-respect-to*
τὸ μηδὲ σμικρὸν ἐνεῖναι τοῖς ἀνδράσιν ἡσυχίας. ἀλλ'
*the not-even small to-be-in the men of-quiet but*
ἄν τινά τι ἔρῃ, ὥσπερ ἐκ φαρέτρας ῥηματίσκια
*if anyone something you-ask as from a-quiver little-phrases*

αἰνιγματώδη ἀνασπῶντες ἀποτοξεύουσι, κἂν τούτου ζητῇς
*riddling drawing-up they-shoot(-them)-off and-if of-this you-seek*
λόγον λαβεῖν τί εἴρηκεν, ἑτέρῳ πεπλήξῃ καινῶς
*an-account to-get what he-has-said by-another you-will-be-struck newly*
μετωνομασμένῳ. περανεῖς δὲ οὐδέποτε οὐδὲν πρὸς
*re-named you-will-accomplish but never nothing with*
οὐδένα αὐτῶν· οὐδέ γε ἐκεῖνοι αὐτοὶ πρὸς ἀλλήλους,
*none of-them nor at-least they themselves with one-another*
ἀλλ᾽ εὖ πάνυ φυλάττουσι τὸ μηδὲν βέβαιον ἐᾶν εἶναι
*but well very they-guard the nothing firm to-allow to-be*
μήτ᾽ ἐν λόγῳ μήτ᾽ ἐν ταῖς αὑτῶν ψυχαῖς, ἡγούμενοι, ὡς
*neither in argument nor in the their-own souls thinking as*
ἐμοὶ δοκεῖ, αὐτὸ στάσιμον εἶναι· τούτῳ δὲ πάνυ πολεμοῦσιν,
*to-me it-seems it stationary to-be with-this but very they-wage-war*
καὶ καθ᾽ ὅσον δύνανται πανταχόθεν ἐκβάλλουσιν.
*and according-to as-much-as they-are-able from-everywhere they-expel(-it)*
SOC. ἴσως, ὦ Θεόδωρε, τοὺς ἄνδρας μαχομένους ἑώρακας,
*perhaps O Theodorus the men fighting you-have-seen*
εἰρηνεύουσιν δὲ οὐ συγγέγονας· οὐ γὰρ σοὶ ἑταῖροί
*at-peace and not you-have-been-with(-them) not for to-you companions*
εἰσιν. ἀλλ᾽ οἶμαι τὰ τοιαῦτα τοῖς μαθηταῖς ἐπὶ σχολῆς
*they-are but I-think the such(-things) to-the disciples at leisure*
φράζουσιν, οὓς ἂν βούλωνται ὁμοίους αὑτοῖς ποιῆσαι.
*they-explain whom-ever — they-wish like to-themselves to-make*
THEOD. ποίοις μαθηταῖς, ὦ δαιμόνιε; οὐδὲ γίγνεται c
*what-sort-of disciples O divine(-man) not-even becomes*
τῶν τοιούτων ἕτερος ἑτέρου μαθητής, ἀλλ᾽ αὐτόματοι
*of-the such(-men) one of-another disciple but self-sprung*
ἀναφύονται ὁπόθεν ἂν τύχῃ ἕκαστος αὐτῶν ἐνθουσιάσας,
*they-grow-up from-wherever — happens each of-them inspired*
καὶ τὸν ἕτερον ὁ ἕτερος οὐδὲν ἡγεῖται εἰδέναι. παρὰ μὲν
*and the one the other nothing thinks to-know from indeed*

οὖν τούτων, ὅπερ ἦ̓α ἐρῶν, οὐκ ἄν ποτε λάβοις
*then these which-very I-was-going to-say not — ever you-would-get*
λόγον οὔτε ἑκόντων οὔτε ἀκόντων· αὐτοὺς δὲ δεῖ
*an-account neither willing nor unwilling themselves but (one)-must*
παραλαβόντας ὥσπερ πρόβλημα ἐπισκοπεῖσθαι.
*taking(-it)-over as a-problem to-examine*

d soc. καὶ μετρίως γε λέγεις. τὸ δὲ δὴ πρόβλημα
*and fairly at-least you-speak the and indeed problem*
ἄλλο τι παρειλήφαμεν παρὰ μὲν τῶν ἀρχαίων μετὰ
*other(-than) anything have-we-received from indeed the ancients with*
ποιήσεως ἐπικρυπτομένων τοὺς πολλούς, ὡς ἡ γένεσις
*poetry concealing(-it) from-the many that the origin*
τῶν ἄλλων πάντων Ὠκεανός τε καὶ Τηθὺς ῥεύματα
*of-the others all Ocean both and Tethys streams*
ὄντα τυγχάνει καὶ οὐδὲν ἕστηκε, παρὰ δὲ τῶν ὑστέρων
*being happen and nothing stands from but the later(-men)*
ἄτε σοφωτέρων ἀναφανδὸν ἀποδεικνυμένων, ἵνα καὶ
*inasmuch-as wiser openly demonstrating(-it) so-that even*
οἱ σκυτοτόμοι αὐτῶν τὴν σοφίαν μάθωσιν ἀκούσαντες καὶ
*the shoemakers their the wisdom may-learn having-heard and*
παύσωνται ἠλιθίως οἰόμενοι τὰ μὲν ἑστάναι, τὰ
*may-cease foolishly thinking the(-things) indeed to-stand the(-things)*
δὲ κινεῖσθαι τῶν ὄντων, μαθόντες δὲ ὅτι πάντα κινεῖται
*but to-be-moved of-the beings having-learned but that all-things are-moved*
τιμῶσιν αὐτούς; ὀλίγου δὲ ἐπελαθόμην, ὦ Θεόδωρε, ὅτι
*may-honor them almost but I-forgot O Theodorus that*
ἄλλοι αὖ τἀναντία τούτοις ἀπεφήναντο,
*others again the-opposite to-these declared*

e †οἷον ἀκίνητον τελέθει τῷ παντὶ ὄνομ᾽ εἶναι†
*(corrupt)-such-as unmoved is for-the all the-name to-be-(corrupt)*

καὶ ἄλλα ὅσα Μέλισσοί τε καὶ Παρμενίδαι
*and other(-things) as-many-as Melissuses both and Parmenideses*
ἐναντιούμενοι πᾶσι τούτοις διισχυρίζονται, ὡς ἕν τε
*opposing all these maintain that one both*
πάντα ἐστὶ καὶ ἕστηκεν αὐτὸ ἐν αὑτῷ οὐκ ἔχον χώραν
*all-things is and it-stands itself in itself not having room*
ἐν ᾗ κινεῖται.
*in which it-is-moved*
τούτοις οὖν, ὦ ἑταῖρε, πᾶσι τί χρησόμεθα; κατὰ σμικρὸν 181
*with-these then O comrade all what shall-we-do by little*
γὰρ προϊόντες λελήθαμεν ἀμφοτέρων εἰς τὸ μέσον
*for advancing we-have-unwittingly of-both into the middle*
πεπτωκότες, καὶ ἂν μή πῃ ἀμυνόμενοι διαφύγωμεν,
*fallen and if not somehow defending-ourselves we-escape*
δίκην δώσομεν ὥσπερ οἱ ἐν ταῖς παλαίστραις διὰ
*penalty we-shall-pay as the(-boys) in the wrestling-schools across*
γραμμῆς παίζοντες, ὅταν ὑπ᾽ ἀμφοτέρων ληφθέντες
*the-line playing whenever by both seized*
ἕλκωνται εἰς τἀναντία. δοκεῖ οὖν μοι τοὺς ἑτέρους
*they-are-dragged into the-opposite(-ways) it-seems then to-me the others*
πρότερον σκεπτέον, ἐφ᾽ οὕσπερ ὡρμήσαμεν, τοὺς
*first (one)-must-examine to whom-very we-set-out the*
ῥέοντας, καὶ ἐὰν μέν τι φαίνωνται λέγοντες,
*flowing(-ones) and if indeed something they-appear saying*
συνέλξομεν μετ᾽ αὐτῶν ἡμᾶς αὐτούς, τοὺς ἑτέρους
*we-shall-drag-along with them us ourselves the others*
ἐκφυγεῖν πειρώμενοι· ἐὰν δὲ οἱ τοῦ ὅλου στασιῶται
*to-escape trying if but the(-men) of-the whole partisans*
ἀληθέστερα λέγειν δοκῶσι, φευξόμεθα παρ᾽ αὐτοὺς ἀπ᾽
*truer(-things) to-say seem we-shall-flee to them from*
αὖ τῶν τὰ ἀκίνητα κινούντων. ἀμφότεροι δ᾽ ἂν
*again the(-men) the unmoved(-things) moving both but if*

φανῶσι μηδὲν μέτριον λέγοντες, γελοῖοι ἐσόμεθα ἡγούμενοι
*they-appear nothing reasonable saying laughable we-shall-be thinking*
ἡμᾶς μὲν τὶ λέγειν φαύλους ὄντας, παμπαλαίους
*us indeed something to-say poor being very-ancient*
δὲ καὶ πασσόφους ἄνδρας ἀποδεδοκιμακότες. ὅρα οὖν, ὦ
*but and all-wise men having-rejected see then O*
Θεόδωρε, εἰ λυσιτελεῖ εἰς τοσοῦτον προϊέναι κίνδυνον.
*Theodorus whether it-profits into so-great to-advance danger*
THEOD. οὐδὲν μὲν οὖν ἀνεκτόν, ὦ Σώκρατες, μὴ οὐ
*nothing indeed then (is)-bearable O Socrates not not*
διασκέψασθαι τί λέγουσιν ἑκάτεροι τῶν ἀνδρῶν.
*to-examine-thoroughly what say each(-side) of-the men*
c SOC. σκεπτέον ἂν εἴη σοῦ γε οὕτω προθυμουμένου.
*(it-is)-to-be-examined — it-would-be you at-least so being-eager*
δοκεῖ οὖν μοι ἀρχὴ εἶναι τῆς σκέψεως κινήσεως
*it-seems then to-me the-beginning to-be of-the inquiry motion*
πέρι, ποιόν τί ποτε ἄρα λέγοντές φασι τὰ πάντα
*about what-sort-of some ever then meaning do-they-say the all-things*
κινεῖσθαι. βούλομαι δὲ λέγειν τὸ τοιόνδε· πότερον ἕν τι
*to-be-moved I-wish and to-say the such(-thing) whether one some*
εἶδος αὐτῆς λέγουσιν ἤ, ὥσπερ ἐμοὶ φαίνεται, δύο; μὴ
*form of-it they-mean or as to-me it-appears two not*
μέντοι μόνον ἐμοὶ δοκείτω, ἀλλὰ συμμέτεχε καὶ σύ, ἵνα
*however only to-me let-it-seem but share also you so-that*
κοινῇ πάσχωμεν ἄν τι καὶ δέῃ. καί μοι λέγε·
*in-common we-may-suffer if anything also it-be-necessary and to-me tell*
ἆρα κινεῖσθαι καλεῖς ὅταν τι χώραν ἐκ χώρας
*then to-be-moved do-you-call(-it) whenever something place from place*
μεταβάλλῃ ἢ καὶ ἐν τῷ αὐτῷ στρέφηται;
*changes or also in the same turns*
THEOD. ἔγωγε.
*I-at-least*

SOC. τοῦτο μὲν τοίνυν ἓν ἔστω εἶδος. ὅταν δὲ ᾖ μὲν d
*this indeed then one let-it-be form whenever but it-be indeed*
ἐν τῷ αὐτῷ, γηράσκῃ δέ, ἢ μέλαν ἐκ λευκοῦ ἢ σκληρὸν
*in the same grows-old but or black from white or hard*
ἐκ μαλακοῦ γίγνηται, ἤ τινα ἄλλην ἀλλοίωσιν ἀλλοιῶται,
*from soft it-becomes or some other alteration it-is-altered*
ἆρα οὐκ ἄξιον ἕτερον εἶδος φάναι κινήσεως;
*then not worthy(-is-it) another form to-call(-it) of-motion*
THEOD. ἀναγκαῖον μὲν οὖν.
*necessary indeed then*
SOC. δύο δὴ λέγω τούτω εἴδει κινήσεως, ἀλλοίωσιν, τὴν
*two indeed I-say these-two forms of-motion alteration the(-one)*
δὲ φοράν.
*and locomotion*
THEOD. ὀρθῶς γε λέγων.
*rightly at-least speaking*
SOC. τοῦτο τοίνυν οὕτω διελόμενοι διαλεγώμεθα ἤδη τοῖς e
*this then so having-divided let-us-converse now with-the(-men)*
τὰ πάντα φάσκουσιν κινεῖσθαι καὶ ἐρωτῶμεν· πότερον πᾶν
*the all-things claiming to-be-moved and let-us-ask whether everything*
φατε ἀμφοτέρως κινεῖσθαι, φερόμενόν τε καὶ ἀλλοιούμενον,
*you-say in-both-ways to-be-moved moving both and being-altered*
ἢ τὸ μέν τι ἀμφοτέρως, τὸ δ' ἑτέρως;
*or the(-one) indeed some in-both-ways the(-other) but in-one-of-the-two-ways*
THEOD. ἀλλὰ μὰ Δί' ἔγωγε οὐκ ἔχω εἰπεῖν· οἶμαι δ' ἂν —
*but by Zeus I-at-least not am-able to-say I-think and —*
φάναι ἀμφοτέρως.
*to-say(-they-would) in-both-ways*

SOC. εἰ δέ γε μή, ὦ ἑταῖρε, κινούμενά τε αὐτοῖς καὶ
*if but at-least not O comrade being-moved both to-them and*
ἑστῶτα φανεῖται, καὶ οὐδὲν μᾶλλον ὀρθῶς ἔξει
*standing they-will-appear and no more rightly it-will-be-possible*
εἰπεῖν ὅτι κινεῖται τὰ πάντα ἢ ὅτι ἕστηκεν.
*to-say that are-moved the all-things than that they-stand*
THEOD. ἀληθέστατα λέγεις.
*most-truly you-speak*
182 SOC. οὐκοῦν ἐπειδὴ κινεῖσθαι αὐτὰ δεῖ, τὸ δὲ μὴ
*therefore since to-be-moved them (it-is)-necessary the and not*
κινεῖσθαι μὴ ἐνεῖναι μηδενί, πάντα δὴ πᾶσαν κίνησιν
*to-be-moved not to-be-in in-nothing all-things indeed every motion*
ἀεὶ κινεῖται.
*always are-moved(-with)*
THEOD. ἀνάγκη.
*necessity*
b SOC. σκόπει δή μοι τόδε αὐτῶν· τῆς θερμότητος ἢ
*consider then for-me this of-them of-the hotness or*
λευκότητος ἢ ὁτουοῦν γένεσιν οὐχ οὕτω πως
*whiteness or of-anything-whatever the-generation not so somehow*
ἐλέγομεν φάναι αὐτούς, φέρεσθαι ἕκαστον τούτων ἅμα
*did-we-say to-say them to-move each of-these together-with*
αἰσθήσει μεταξὺ τοῦ ποιοῦντός τε καὶ πάσχοντος, καὶ
*perception between the acting both and being-acted-upon and*
τὸ μὲν πάσχον αἰσθητικὸν ἀλλ' οὐκ αἴσθησιν
*the(-one) indeed being-acted-upon perceptive but not perception*
γίγνεσθαι, τὸ δὲ ποιοῦν ποιόν τι ἀλλ' οὐ
*to-become the(-other) but acting of-a-certain-quality something but not*
ποιότητα; ἴσως οὖν ἡ "ποιότης" ἅμα ἀλλόκοτόν τε
*a-quality perhaps then the quality at-the-same-time outlandish both*
φαίνεται ὄνομα καὶ οὐ μανθάνεις ἁθρόον λεγόμενον· κατὰ
*appears a-word and not you-understand collectively said in*

μέρη οὖν ἄκουε. τὸ γὰρ ποιοῦν οὔτε θερμότης οὔτε
*parts then hear(-it) the for acting(-thing) neither hotness nor*
λευκότης, θερμὸν δὲ καὶ λευκὸν γίγνεται, καὶ τἆλλα
*whiteness hot but and white becomes and the-other(-things)*
οὕτω· μέμνησαι γάρ που ἐν τοῖς πρόσθεν ὅτι οὕτως
*so you-remember for surely in the(-things) before that so*
ἐλέγομεν, ἓν μηδὲν αὐτὸ καθ' αὑτὸ εἶναι, μηδ' αὖ τὸ
*we-said one nothing itself by itself to-be nor again the*
ποιοῦν ἢ πάσχον, ἀλλ' ἐξ ἀμφοτέρων πρὸς ἄλληλα
*acting or acted-upon but from both with one-another*
συγγιγνομένων τὰς αἰσθήσεις καὶ τὰ αἰσθητὰ ἀποτίκτοντα
*coming-together the perceptions and the perceptibles bringing-forth*
τὰ μὲν ποι' ἄττα γίγνεσθαι, τὰ δὲ αἰσθανόμενα.
*the(-ones) indeed of-a-quality some to-become the(-others) but perceiving*

THEOD. μέμνημαι· πῶς δ' οὔ;
*I-remember how and not*

SOC. τὰ μὲν τοίνυν ἄλλα χαίρειν ἐάσωμεν, εἴτε ἄλλως c
*the indeed then other(-things) to-fare-well let-us-let whether otherwise*
εἴτε οὕτως λέγουσιν· οὗ δ' ἕνεκα λέγομεν, τοῦτο
*or so they-say of-which but for-the-sake we-speak this*
μόνον φυλάττωμεν, ἐρωτῶντες· Κινεῖται καὶ ῥεῖ, ὥς φατε,
*only let-us-guard asking it-is-moved and flows as you-say*
τὰ πάντα; ἦ γάρ;
*the all-things truly for*

THEOD. ναί.
*yes*

SOC. οὐκοῦν ἀμφοτέρας ἃς διειλόμεθα κινήσεις, φερόμενά
*therefore both which we-distinguished motions moving*
τε καὶ ἀλλοιούμενα;
*both and being-altered*

THEOD. πῶς δ' οὔ; εἴπερ γε δὴ τελέως κινήσεται.
*how and not if-indeed at-least indeed completely it-will-be-moved*

SOC. εἰ μὲν τοίνυν ἐφέρετο μόνον, ἠλλοιοῦτο δὲ μή,
*if indeed then it-were-moving only it-were-altered but not*
εἴχομεν ἄν που εἰπεῖν οἷα ἅττα ῥεῖ τὰ φερόμενα·
*we-would-be-able — surely to-say of-what-sort some flow the moving(-things)*
ἢ πῶς λέγομεν;
*or how do-we-say*
THEOD. οὕτως.
*so*
d SOC. ἐπειδὴ δὲ οὐδὲ τοῦτο μένει, τὸ λευκὸν ῥεῖν τὸ
*since and not-even this stays the white to-flow the*
ῥέον, ἀλλὰ μεταβάλλει, ὥστε καὶ αὐτοῦ τούτου εἶναι
*flowing(-thing) but it-changes so-that also of-it this to-be*
ῥοήν, τῆς λευκότητος, καὶ μεταβολὴν εἰς ἄλλην χρόαν,
*a-flowing of-the whiteness and a-change into another color*
ἵνα μὴ ἁλῷ ταύτῃ μένον, ἆρά ποτε οἷόν τέ τι
*so-that not it-be-caught in-this-way staying then ever possible — anything*
προσειπεῖν χρῶμα, ὥστε καὶ ὀρθῶς προσαγορεύειν;
*to-name color so-as also rightly to-call(-it)*
THEOD. καὶ τίς μηχανή, ὦ Σώκρατες; ἢ ἄλλο γέ τι
*and what means O Socrates or other indeed anything*
τῶν τοιούτων, εἴπερ ἀεὶ λέγοντος ὑπεξέρχεται ἅτε
*of-the such(-things) if-indeed always (as-one)-is-speaking it-slips-away inasmuch-as*
δὴ ῥέον;
*indeed flowing*
e SOC. τί δὲ περὶ αἰσθήσεως ἐροῦμεν ὁποιασοῦν, οἷον
*what and about perception shall-we-say of-any-sort-whatever such-as*
τῆς τοῦ ὁρᾶν ἢ ἀκούειν; μένειν ποτὲ ἐν αὐτῷ τῷ ὁρᾶν
*the of-the seeing or hearing to-remain ever in itself the seeing*
ἢ ἀκούειν;
*or hearing*
THEOD. οὔκουν δεῖ γε, εἴπερ πάντα κινεῖται.
*not-then (it-is)-necessary at-least if-indeed all-things are-moved*

SOC. οὔτε ἄρα ὁρᾶν προσρητέον τι μᾶλλον ἢ μὴ
*neither then to-see (it-is)-to-be-called anything more than not*
ὁρᾶν, οὐδέ τιν' ἄλλην αἴσθησιν μᾶλλον ἢ μή, πάντων
*seeing nor any other perception more than not all*
γε πάντως κινουμένων.
*at-least altogether being-moved*
THEOD. οὐ γὰρ οὖν.
*not for indeed*
SOC. καὶ μὴν αἴσθησίς γε ἐπιστήμη, ὡς ἔφαμεν ἐγώ τε
*and indeed perception at-least (was)-knowledge as we-said I both*
καὶ Θεαίτητος.
*and Theaetetus*
THEOD. ἦν ταῦτα.
*it-was these-things*
SOC. οὐδὲν ἄρα ἐπιστήμην μᾶλλον ἢ μὴ ἐπιστήμην
*nothing then knowledge more than not knowledge*
ἀπεκρινάμεθα ἐρωτώμενοι ὅτι ἐστὶν ἐπιστήμη.
*we-answered being-asked what is knowledge*
THEOD. ἐοίκατε. 183
*you-seem(-to)*
SOC. καλὸν ἂν ἡμῖν συμβαίνοι τὸ ἐπανόρθωμα τῆς
*a-fine(-thing) — for-us would-result the correction of-the*
ἀποκρίσεως, προθυμηθεῖσιν ἀποδεῖξαι ὅτι πάντα κινεῖται,
*answer having-been-eager to-show that all-things are-moved*
ἵνα δὴ ἐκείνη ἡ ἀπόκρισις ὀρθὴ φανῇ. τὸ δ', ὡς
*so-that indeed that the answer right might-appear the and as*
ἔοικεν, ἐφάνη, εἰ πάντα κινεῖται, πᾶσα ἀπόκρισις,
*it-seems it-appeared(-that) if all-things are-moved every answer*
περὶ ὅτου ἄν τις ἀποκρίνηται, ὁμοίως ὀρθὴ εἶναι, οὕτω
*about whatever — one answers equally right to-be so*

τ᾽ ἔχειν φάναι καὶ μὴ οὕτω, εἰ δὲ βούλει, γίγνεσθαι,
*both to-be to-say and not so if but you-wish to-become*
ἵνα μὴ στήσωμεν αὐτοὺς τῷ λόγῳ.
*so-that not we-may-bring-to-a-standstill them in-the argument*
THEOD. ὀρθῶς λέγεις.
*rightly you-speak*
b SOC. πλήν γε, ὦ Θεόδωρε, ὅτι "οὕτω" τε εἶπον καὶ
*except at-least O Theodorus that so both I-said and*
"οὐχ οὕτω." δεῖ δὲ οὐδὲ τοῦτο τὸ "οὕτω"
*not so (it-is)-necessary and not-even this the so*
λέγειν — οὐδὲ γὰρ ἂν ἔτι κινοῖτο τὸ "οὕτω" —
*to-say not-even for — any-longer would-be-moved the so*
οὐδ᾽ αὖ "μὴ οὕτω" — οὐδὲ γὰρ τοῦτο κίνησις — ἀλλά
*nor again not so not-even for this (is)-motion but*
τιν᾽ ἄλλην φωνὴν θετέον τοῖς τὸν λόγον τοῦτον
*some other speech (is)-to-be-established for-those the argument this*
λέγουσιν, ὡς νῦν γε πρὸς τὴν αὑτῶν ὑπόθεσιν οὐκ
*saying as now at-least for the their hypothesis not*
ἔχουσι ῥήματα, εἰ μὴ ἄρα τὸ "οὐδ᾽ οὕτως" μάλιστα ἂν
*they-have words if not then the not-even so most —*
αὐτοῖς ἁρμόττοι, ἄπειρον λεγόμενον.
*for-them would-fit infinitely said*
THEOD. οἰκειοτάτη γοῦν διάλεκτος αὕτη αὐτοῖς.
*most-appropriate at-any-rate dialect this for-them*

*Socrates declares Protagoras' measure refuted for the unwise and the flux unable to make perception knowledge. Theodorus claims release from answering, and Theaetetus asks that the men who say the all stands be examined next, but Socrates, in awe of Parmenides, declines and turns back to Theaetetus. He asks whether we see with the eyes or through them. Each sense perceives its own objects and cannot perceive another's; but being and not being, sameness and difference, likeness, number, beautiful and ugly, good and bad are common to all, and the soul considers them itself, by reasoning, not through any organ. So knowledge is not perception.*

SOC. οὐκοῦν, ὦ Θεόδωρε, τοῦ τε σοῦ ἑταίρου ἀπηλλάγμεθα, c
*therefore O Theodorus of-the both your companion we-are-rid*
καὶ οὔπω συγχωροῦμεν αὐτῷ πάντ' ἄνδρα πάντων
*and not-yet do-we-concede to-him every man of-all*
χρημάτων μέτρον εἶναι, ἂν μὴ φρόνιμός τις ᾖ· ἐπιστήμην
*things measure to-be if not wise one be knowledge*
τε αἴσθησιν οὐ συγχωρησόμεθα κατά γε τὴν τοῦ πάντα
*both perception not we-shall-concede(-to-be) according-to at-least the of-the all-things*
κινεῖσθαι μέθοδον, εἰ μή πως ἄλλως Θεαίτητος ὅδε λέγει.
*to-be-moved method if not somehow otherwise Theaetetus here says*
THEOD. ἄριστ' εἴρηκας, ὦ Σώκρατες· τούτων γὰρ
*best you-have-spoken O Socrates these for*
περανθέντων καὶ ἐμὲ ἔδει ἀπηλλάχθαι σοι
*having-been-finished also me it-was-needed to-be-released for-you*
ἀποκρινόμενον κατὰ τὰς συνθήκας, ἐπειδὴ τὸ περὶ τοῦ
*answering according-to the agreements when the about the*
Πρωταγόρου λόγου τέλος σχοίη.
*of-Protagoras argument end should-have*

d THEAET. μὴ πρίν γ' ἄν, ὦ Θεόδωρε, Σωκράτης τε καὶ
*not before at-least — O Theodorus Socrates both and*
σὺ τοὺς φάσκοντας αὖ τὸ πᾶν ἑστάναι διέλθητε, ὥσπερ
*you the(-men) claiming again the all to-stand go-through as*
ἄρτι προύθεσθε.
*just-now you-proposed*
THEOD. νέος ὤν, ὦ Θεαίτητε, τοὺς πρεσβυτέρους ἀδικεῖν
*young being O Theaetetus the older(-men) to-wrong*
διδάσκεις ὁμολογίας παραβαίνοντας; ἀλλὰ παρασκευάζου
*do-you-teach agreements transgressing but prepare(-yourself)*
ὅπως τῶν ἐπιλοίπων Σωκράτει δώσεις λόγον.
*how of-the remaining(-things) to-Socrates you-will-give an-account*
THEAET. ἐάνπερ γε βούληται. ἥδιστα μεντἂν ἤκουσα
*if-indeed at-least he-wishes most-gladly however-would I-have-heard*
περὶ ὧν λέγω.
*about what-things I-say*
THEOD. "Ἱππέας εἰς πεδίον" προκαλῇ Σωκράτη εἰς λόγους
*horsemen into a-plain you-challenge Socrates to arguments*
προκαλούμενος· ἐρώτα οὖν καὶ ἀκούσῃ.
*challenging ask then and you-will-hear*
e SOC. ἀλλά μοι δοκῶ, ὦ Θεόδωρε, περί γε ὧν
*but to-me I-seem O Theodorus about at-least what-things*
κελεύει Θεαίτητος οὐ πείσεσθαι αὐτῷ.
*bids Theaetetus not to-be-going-to-obey him*
THEOD. τί δὴ οὖν οὐ πείσεσθαι;
*what indeed then not to-be-going-to-obey*
184 SOC. Μέλισσον μὲν καὶ τοὺς ἄλλους, οἳ ἓν ἑστὸς λέγουσι
*Melissus indeed and the others who one standing say*
τὸ πᾶν, αἰσχυνόμενος μὴ φορτικῶς σκοπῶμεν, ἧττον
*the all being-ashamed lest vulgarly we-examine(-them) less*
αἰσχύνομαι ἢ ἕνα ὄντα Παρμενίδην. Παρμενίδης δέ μοι
*I-am-ashamed than one being Parmenides Parmenides but to-me*

φαίνεται, τὸ τοῦ Ὁμήρου, "αἰδοῖός τέ μοι" εἶναι
*appears the(-phrase) — of-Homer revered both to-me to-be*
ἅμα "δεινός τε." συμπροσέμειξα γὰρ δὴ τῷ ἀνδρὶ πάνυ
*together terrible both I-met for indeed the man very*
νέος πάνυ πρεσβύτῃ, καί μοι ἐφάνη βάθος τι ἔχειν
*young (him)-very old and to-me he-appeared depth some to-have*
παντάπασι γενναῖον. φοβοῦμαι οὖν μὴ οὔτε τὰ λεγόμενα
*altogether noble I-fear then lest neither the(-things) said*
συνιῶμεν, τί τε διανοούμενος εἶπε πολὺ πλέον λειπώμεθα,
*we-understand what both meaning he-said much more we-may-fall-short*
καὶ τὸ μέγιστον, οὗ ἕνεκα ὁ λόγος ὥρμηται,
*and the greatest(-thing) of-which for-the-sake the argument has-started*
ἐπιστήμης πέρι τί ποτ' ἐστίν, ἄσκεπτον γένηται ὑπὸ τῶν
*of-knowledge about what ever it-is unexamined it-become by the*
ἐπεισκωμαζόντων λόγων, εἴ τις αὐτοῖς πείσεται· ἄλλως τε
*reveling-in arguments if one them will-obey otherwise both*
καὶ ὃν νῦν ἐγείρομεν πλήθει ἀμήχανον, εἴτε τις ἐν
*and (the-one)-which now we-rouse in-size (is)-unmanageable whether one as*
παρέργῳ σκέψεται, ἀνάξι' ἂν πάθοι, εἴτε ἱκανῶς,
*a-side-issue will-examine(-it) unworthy(-things) — it-would-suffer or adequately*
μηκυνόμενος τὸ τῆς ἐπιστήμης ἀφανιεῖ. δεῖ
*being-prolonged the(-matter) of-the knowledge it-will-obscure it-is-necessary*
δὲ οὐδέτερα, ἀλλὰ Θεαίτητον ὧν κυεῖ περὶ
*but neither but Theaetetus of-what-things he-is-pregnant about*
ἐπιστήμης πειρᾶσθαι ἡμᾶς τῇ μαιευτικῇ τέχνῃ ἀπολῦσαι.
*knowledge to-try us by-the midwife's art to-deliver*
THEOD. ἀλλὰ χρή, εἰ δοκεῖ, οὕτω ποιεῖν.
*but (one)-must if it-seems-good so to-do*

SOC. ἔτι τοίνυν, ὦ Θεαίτητε, τοσόνδε περὶ τῶν εἰρημένων
*still then O Theaetetus so-much about the(-things) said*
ἐπίσκεψαι. αἴσθησιν γὰρ δὴ ἐπιστήμην ἀπεκρίνω· ἦ
*examine perception for indeed knowledge you-answered(-is) truly*
γάρ;
*for*

THEAET. ναί.
*yes*

SOC. εἰ οὖν τίς σε ὧδ' ἐρωτῴη· "τῷ τὰ λευκὰ καὶ
*if then anyone you thus should-ask by-what the white(-things) and*
μέλανα ὁρᾷ ἄνθρωπος καὶ τῷ τὰ ὀξέα καὶ βαρέα
*black sees a-man and by-what the high(-things) and low*
ἀκούει;" εἴποις ἂν οἶμαι "ὄμμασί τε καὶ ὠσίν."
*hears you-would-say — I-think with-eyes both and with-ears*

THEAET. ἔγωγε.
*I-at-least*

c SOC. τὸ δὲ εὐχερὲς τῶν ὀνομάτων τε καὶ ῥημάτων καὶ μὴ
*the and ease of-the names both and phrases and not*
δι' ἀκριβείας ἐξεταζόμενον τὰ μὲν πολλὰ οὐκ
*with exactness being-examined in-the-case-of-the indeed many(-things) not*
ἀγεννές, ἀλλὰ μᾶλλον τὸ τούτου ἐναντίον ἀνελεύθερον,
*(is)-ignoble but rather the of-this opposite (is)-illiberal*
ἔστι δὲ ὅτε ἀναγκαῖον, οἷον καὶ νῦν ἀνάγκη
*it-is but when (it-is)-necessary for-example also now (it-is)-necessary*
ἐπιλαβέσθαι τῆς ἀποκρίσεως ἣν ἀποκρίνῃ, ᾗ οὐκ
*to-take-hold of-the answer which you-answer in-what-way not*
ὀρθή. σκόπει γάρ· ἀπόκρισις ποτέρα ὀρθοτέρα, ᾧ
*right(-it-is) consider for (as)-answer which-of-the-two more-right by-which*
ὁρῶμεν τοῦτο εἶναι ὀφθαλμούς, ἢ δι' οὗ ὁρῶμεν, καὶ
*we-see this to-be eyes or through which we-see and*
ᾧ ἀκούομεν ὦτα, ἢ δι' οὗ ἀκούομεν;
*by-which we-hear ears or through which we-hear*

THEAET. δι᾽ ὧν ἕκαστα αἰσθανόμεθα, ἔμοιγε δοκεῖ, ὦ
*through which each(-thing) we-perceive to-me-at-least it-seems O*
Σώκρατες, μᾶλλον ἢ οἷς.
*Socrates rather than by-which*
SOC. δεινὸν γάρ που, ὦ παῖ, εἰ πολλαί τινες ἐν d
*terrible(-would-it-be) for surely O boy if many some in*
ἡμῖν ὥσπερ ἐν δουρείοις ἵπποις αἰσθήσεις ἐγκάθηνται,
*us as in wooden horses perceptions sit-within*
ἀλλὰ μὴ εἰς μίαν τινὰ ἰδέαν, εἴτε ψυχὴν εἴτε ὅτι
*but not into one some form whether soul or whatever*
δεῖ καλεῖν, πάντα ταῦτα συντείνει, ᾗ διὰ τούτων
*(one)-must to-call(-it) all these converge by-which through these*
οἷον ὀργάνων αἰσθανόμεθα ὅσα αἰσθητά.
*as instruments we-perceive as-many-things-as (are)-perceptible*
THEAET. ἀλλά μοι δοκεῖ οὕτω μᾶλλον ἢ ἐκείνως.
*but to-me it-seems so rather than that-way*
SOC. τοῦδέ τοι ἕνεκα αὐτά σοι διακριβοῦμαι, εἴ e
*of-this surely for-the-sake them for-you I-make-precise whether*
τινι ἡμῶν αὐτῶν τῷ αὐτῷ διὰ μὲν ὀφθαλμῶν
*by-some of-us ourselves the same through indeed eyes*
ἐφικνούμεθα λευκῶν τε καὶ μελάνων, διὰ δὲ τῶν
*we-reach white(-things) both and black through but the*
ἄλλων ἑτέρων αὖ τινῶν· καὶ ἔξεις ἐρωτώμενος
*other(-organs) other(-things) again some and you-will-be-able being-asked*
πάντα τὰ τοιαῦτα εἰς τὸ σῶμα ἀναφέρειν; ἴσως δὲ
*all the such(-things) to the body to-refer perhaps but*
βέλτιον σὲ λέγειν αὐτὰ ἀποκρινόμενον μᾶλλον ἢ ἐμὲ
*better(-it-is) you to-say them answering rather than me*
ὑπὲρ σοῦ πολυπραγμονεῖν. καί μοι λέγε· θερμὰ καὶ
*on-behalf-of you to-busy-myself and to-me say hot(-things) and*

σκληρὰ καὶ κοῦφα καὶ γλυκέα δι᾽ ὧν αἰσθάνῃ, ἆρα
*hard and light and sweet through which you-perceive then*
οὐ τοῦ σώματος ἕκαστα τίθης; ἢ ἄλλου τινός;
*not of-the body each(-of-them) you-set or of-another something*
THEAET. οὐδενὸς ἄλλου.
*of-nothing other*
185 SOC. ἦ καὶ ἐθελήσεις ὁμολογεῖν ἃ δι᾽ ἑτέρας
*truly also will-you-be-willing to-agree what-things through one*
δυνάμεως αἰσθάνῃ, ἀδύνατον εἶναι δι᾽ ἄλλης ταῦτ᾽
*power you-perceive impossible to-be through another these-things*
αἰσθέσθαι, οἷον ἃ δι᾽ ἀκοῆς, δι᾽ ὄψεως, ἢ
*to-perceive for-example what-things through hearing through sight or*
ἃ δι᾽ ὄψεως, δι᾽ ἀκοῆς;
*what-things through sight through hearing*
THEAET. πῶς γὰρ οὐκ ἐθελήσω;
*how for not shall-I-be-willing*
SOC. εἴ τι ἄρα περὶ ἀμφοτέρων διανοῇ, οὐκ ἂν διά
*if something then about both you-think not — through*
γε τοῦ ἑτέρου ὀργάνου, οὐδ᾽ αὖ διὰ τοῦ ἑτέρου περὶ
*at-least the one instrument nor again through the other about*
ἀμφοτέρων αἰσθάνοι᾽ ἄν.
*both would-you-perceive —*
THEAET. οὐ γὰρ οὖν.
*not for indeed*
SOC. περὶ δὴ φωνῆς καὶ περὶ χρόας πρῶτον μὲν αὐτὸ
*about indeed sound and about color first indeed itself*
τοῦτο περὶ ἀμφοτέρων ἦ διανοῇ, ὅτι ἀμφοτέρω ἐστόν;
*this about both truly do-you-think that both-of-them are*
THEAET. ἔγωγε.
*I-at-least*

SOC. οὐκοῦν καὶ ὅτι ἑκάτερον ἑκατέρου μὲν ἕτερον, ἑαυτῷ
*therefore also that each of-the-other indeed (is)-other to-itself*
δὲ ταὐτόν;
*but the-same*
THEAET. τί μήν; b
*what indeed*
SOC. καὶ ὅτι ἀμφοτέρω δύο, ἑκάτερον δὲ ἕν;
*and that both-together (are)-two each and one*
THEAET. καὶ τοῦτο.
*and this*
SOC. οὐκοῦν καὶ εἴτε ἀνομοίω εἴτε ὁμοίω ἀλλήλοιν,
*therefore also whether unlike or like to-one-another*
δυνατὸς εἶ ἐπισκέψασθαι;
*able are-you to-examine*
THEAET. ἴσως.
*perhaps*
SOC. ταῦτα δὴ πάντα διὰ τίνος περὶ αὐτοῖν διανοῇ; c
*these-things indeed all through what about them-two do-you-think*
οὔτε γὰρ δι' ἀκοῆς οὔτε δι' ὄψεως οἷόν τε τὸ κοινὸν
*neither for through hearing nor through sight possible — the common*
λαμβάνειν περὶ αὐτῶν. ἔτι δὲ καὶ τόδε τεκμήριον περὶ
*to-grasp about them further and also this (is)-evidence about*
οὗ λέγομεν· εἰ γὰρ δυνατὸν εἴη ἀμφοτέρω σκέψασθαι
*what we-speak if for possible it-were both to-consider*
ἆρ' ἐστὸν ἁλμυρὼ ἢ οὔ, οἶσθ' ὅτι ἔξεις εἰπεῖν
*whether they-are salty or not you-know that you-will-be-able to-say*
ᾧ ἐπισκέψῃ, καὶ τοῦτο οὔτε ὄψις οὔτε ἀκοὴ
*by-what you-will-examine(-it) and this neither sight nor hearing*
φαίνεται, ἀλλά τι ἄλλο.
*appears but some other(-thing)*

THEAET. τί δ' οὐ μέλλει, ἤ γε διὰ τῆς γλώττης
*what and not is-it-going-to(-be) the at-least through the tongue*
δύναμις;
*power*

SOC. καλῶς λέγεις. ἡ δὲ δὴ διὰ τίνος δύναμις τό τ' ἐπὶ
*well you-speak the and indeed through what power the both on*
πᾶσι κοινὸν καὶ τὸ ἐπὶ τούτοις δηλοῖ σοι, ᾧ τὸ
*all common and the(-thing) on these makes-clear to-you by-which the*
"ἔστιν" ἐπονομάζεις καὶ τὸ "οὐκ ἔστι" καὶ ἃ νυνδὴ
*is you-name and the not is and what-things just-now*
ἠρωτῶμεν περὶ αὐτῶν; τούτοις πᾶσι ποῖα ἀποδώσεις
*we-were-asking about them to-these all what-sort-of will-you-assign*
ὄργανα δι' ὧν αἰσθάνεται ἡμῶν τὸ αἰσθανόμενον ἕκαστα;
*instruments through which perceives of-us the perceiving(-part) each(-of-them)*

d THEAET. οὐσίαν λέγεις καὶ τὸ μὴ εἶναι, καὶ ὁμοιότητα
*being you-mean and the not to-be and likeness*
καὶ ἀνομοιότητα, καὶ τὸ ταὐτόν τε καὶ ἕτερον, ἔτι δὲ
*and unlikeness and the same both and other further and*
ἕν τε καὶ τὸν ἄλλον ἀριθμὸν περὶ αὐτῶν. δῆλον δὲ
*one both and the other number about them (it-is)-clear and*
ὅτι καὶ ἄρτιόν τε καὶ περιττὸν ἐρωτᾷς, καὶ τἆλλα
*that also even both and odd you-ask and the-other(-things)*
ὅσα τούτοις ἕπεται, διὰ τίνος ποτὲ τῶν τοῦ
*as-many-as these follow through what ever of-the(-parts) of-the*
σώματος τῇ ψυχῇ αἰσθανόμεθα.
*body with-the soul we-perceive*

SOC. ὑπέρευ, ὦ Θεαίτητε, ἀκολουθεῖς, καὶ ἔστιν ἃ
*exceedingly-well O Theaetetus you-follow and (they)-are what*
ἐρωτῶ αὐτὰ ταῦτα.
*I-ask themselves these-things*

THEAET. ἀλλὰ μὰ Δία, ὦ Σώκρατες, ἔγωγε οὐκ ἂν ἔχοιμι e
*but by Zeus O Socrates I-at-least not — could*
εἰπεῖν, πλήν γ' ὅτι μοι δοκεῖ τὴν ἀρχὴν οὐδ' εἶναι
*to-say except at-least that to-me it-seems (at)-the outset not-even to-be*
τοιοῦτον οὐδὲν τούτοις ὄργανον ἴδιον ὥσπερ ἐκείνοις,
*such no for-these instrument (its)-own as for-those*
ἀλλ' αὐτὴ δι' αὑτῆς ἡ ψυχὴ τὰ κοινά μοι
*but itself through itself the soul the common(-things) to-me*
φαίνεται περὶ πάντων ἐπισκοπεῖν.
*appears about all to-examine*
SOC. καλὸς γὰρ εἶ, ὦ Θεαίτητε, καὶ οὐχ, ὡς ἔλεγε
*handsome for you-are O Theaetetus and not as said*
Θεόδωρος, αἰσχρός· ὁ γὰρ καλῶς λέγων καλός
*Theodorus ugly the(-one) for well speaking (is)-handsome*
τε καὶ ἀγαθός. πρὸς δὲ τῷ καλῷ εὖ ἐποίησάς με
*both and good besides and the handsome(-looks) well you-did me*
μάλα συχνοῦ λόγου ἀπαλλάξας, εἰ φαίνεταί σοι τὰ
*very of-a-long argument having-released(-me) if it-appears to-you the(-things)*
μὲν αὐτὴ δι' αὑτῆς ἡ ψυχὴ ἐπισκοπεῖν, τὰ δὲ
*indeed itself through itself the soul to-examine the(-things) but*
διὰ τῶν τοῦ σώματος δυνάμεων. τοῦτο γὰρ ἦν ὃ καὶ
*through the of-the body powers this for was what also*
αὐτῷ μοι ἐδόκει, ἐβουλόμην δὲ καὶ σοὶ δόξαι.
*to-myself to-me seemed(-so) I-wished but also to-you to-seem*
THEAET. ἀλλὰ μὴν φαίνεταί γε. 186
*but indeed it-appears(-so) at-least*
SOC. ποτέρων οὖν τίθης τὴν οὐσίαν; τοῦτο γὰρ
*of-which-of-the-two then do-you-set the being this for*
μάλιστα ἐπὶ πάντων παρέπεται.
*most on all accompanies*

THEAET. ἐγὼ μὲν ὧν αὐτὴ ἡ ψυχὴ καθ' αὑτὴν
*I indeed (to-those)-of-which itself the soul by itself*
ἐπορέγεται.
*reaches-out-for*
SOC. ἦ καὶ τὸ ὅμοιον καὶ τὸ ἀνόμοιον καὶ τὸ ταὐτὸν
*truly also the like and the unlike and the same*
καὶ ἕτερον;
*and other*
THEAET. ναί.
*yes*
SOC. τί δέ; καλὸν καὶ αἰσχρὸν καὶ ἀγαθὸν καὶ κακόν;
*what and beautiful and ugly and good and bad*
b THEAET. καὶ τούτων μοι δοκεῖ ἐν τοῖς μάλιστα πρὸς
*and of-these to-me it-seems in the(-things) most in-relation-to*
ἄλληλα σκοπεῖσθαι τὴν οὐσίαν, ἀναλογιζομένη ἐν ἑαυτῇ
*one-another to-examine the being calculating in itself*
τὰ γεγονότα καὶ τὰ παρόντα πρὸς τὰ μέλλοντα.
*the past(-things) and the present(-things) in-relation-to the future(-things)*
SOC. ἔχε δή· ἄλλο τι τοῦ μὲν σκληροῦ τὴν
*hold then other(-than) anything of-the indeed hard the*
σκληρότητα διὰ τῆς ἐπαφῆς αἰσθήσεται, καὶ τοῦ μαλακοῦ
*hardness through the touch will-it-perceive and of-the soft*
τὴν μαλακότητα ὡσαύτως;
*the softness likewise*
THEAET. ναί.
*yes*
SOC. τὴν δέ γε οὐσίαν καὶ ὅτι ἐστὸν καὶ τὴν
*the and at-least being and that they-two-are and the*
ἐναντιότητα πρὸς ἀλλήλω καὶ τὴν οὐσίαν αὖ τῆς
*oppositeness to one-another and the being again of-the*

ἐναντιότητος αὐτὴ ἡ ψυχὴ ἐπανιοῦσα καὶ συμβάλλουσα
*oppositeness itself the soul going-back-over and comparing*
πρὸς ἄλληλα κρίνειν πειρᾶται ἡμῖν.
*with one-another to-judge tries for-us*
THEAET. πάνυ μὲν οὖν.
*certainly indeed then*
SOC. οὐκοῦν τὰ μὲν εὐθὺς γενομένοις πάρεστι c
*therefore the(-things) indeed at-once (to-them)-having-been-born it-is-possible*
φύσει αἰσθάνεσθαι ἀνθρώποις τε καὶ θηρίοις, ὅσα διὰ
*by-nature to-perceive for-men both and for-beasts as-many-as through*
τοῦ σώματος παθήματα ἐπὶ τὴν ψυχὴν τείνει· τὰ δὲ περὶ
*the body experiences to the soul extend the(-things) but about*
τούτων ἀναλογίσματα πρός τε οὐσίαν καὶ ὠφέλειαν
*these calculations with-respect-to both being and benefit*
μόγις καὶ ἐν χρόνῳ διὰ πολλῶν πραγμάτων καὶ
*with-difficulty and in time through many troubles and*
παιδείας παραγίγνεται οἷς ἂν καὶ παραγίγνηται;
*education come-about (to-those)-in-whom-ever — also they-come-about*
THEAET. παντάπασι μὲν οὖν.
*altogether indeed then*
SOC. οἷόν τε οὖν ἀληθείας τυχεῖν, ᾧ μηδὲ
*possible — then of-truth to-hit-upon (for-that)-for-which not-even*
οὐσίας;
*of-being*
THEAET. ἀδύνατον.
*impossible*
SOC. οὗ δὲ ἀληθείας τις ἀτυχήσει, ποτὲ τούτου ἐπιστήμων
*of-what and of-truth one will-miss ever of-this knowing*
ἔσται;
*will-he-be*
THEAET. καὶ πῶς ἄν, ὦ Σώκρατες; d
*and how — O Socrates*

SOC. ἐν μὲν ἄρα τοῖς παθήμασιν οὐκ ἔνι ἐπιστήμη, ἐν δὲ
*in indeed then the experiences not is knowledge in but*
τῷ περὶ ἐκείνων συλλογισμῷ· οὐσίας γὰρ καὶ ἀληθείας
*the about those reasoning of-being for and of-truth*
ἐνταῦθα μέν, ὡς ἔοικε, δυνατὸν ἅψασθαι, ἐκεῖ δὲ ἀδύνατον.
*here indeed as it-seems (it-is)-possible to-lay-hold there but impossible*
THEAET. φαίνεται.
*it-appears(-so)*
SOC. ἦ οὖν ταὐτὸν ἐκεῖνό τε καὶ τοῦτο καλεῖς, τοσαύτας
*truly then the-same that both and this do-you-call so-great*
διαφορὰς ἔχοντε;
*differences (the-two)-having*
THEAET. οὔκουν δὴ δίκαιόν γε.
*not-then indeed just at-least*
SOC. τί οὖν δὴ ἐκείνῳ ἀποδίδως ὄνομα, τῷ ὁρᾶν
*what then indeed to-that do-you-assign as-name to-the seeing*
ἀκούειν ὀσφραίνεσθαι ψύχεσθαι θερμαίνεσθαι;
*hearing smelling being-cold being-hot*
e THEAET. αἰσθάνεσθαι ἔγωγε· τί γὰρ ἄλλο;
*perceiving I-at-least what for other*
SOC. σύμπαν ἄρ' αὐτὸ καλεῖς αἴσθησιν;
*all-together then it you-call perception*
THEAET. ἀνάγκη.
*necessity*
SOC. ᾧ γε, φαμέν, οὐ μέτεστιν ἀληθείας ἅψασθαι·
*to-which at-least we-say not belongs of-truth to-lay-hold*
οὐδὲ γὰρ οὐσίας.
*nor for of-being*
THEAET. οὐ γὰρ οὖν.
*not for indeed*
SOC. οὐδ' ἄρ' ἐπιστήμης.
*nor then of-knowledge*

THEAET. οὐ γάρ.
*not for*

SOC. οὐκ ἄρ' ἂν εἴη ποτέ, ὦ Θεαίτητε, αἴσθησίς τε καὶ
*not then — would-be ever O Theaetetus perception both and*
ἐπιστήμη ταὐτόν.
*knowledge the-same*

THEAET. οὐ φαίνεται, ὦ Σώκρατες. καὶ μάλιστά γε νῦν
*not it-appears O Socrates and most at-least now*
καταφανέστατον γέγονεν ἄλλο ὂν αἰσθήσεως ἐπιστήμη.
*most-manifest it-has-become other being than-perception knowledge*

## XV · FALSE OPINION

*Theaetetus now says that knowledge is true opinion, since opinion can be false. Socrates is troubled by false opinion itself. One either knows a thing or does not; no one can take what he knows for what he does not know, or for something else he knows, or what he does not know for anything. Nor can one opine what is not, for to opine is to opine something, and what is not is nothing. Perhaps false opinion is other-judging, taking one thing that is for another, as when one judges the ugly beautiful; Theaetetus agrees, and Socrates asks what he calls thinking.*

SOC. ἀλλ' οὔ τι μὲν δὴ τούτου γε ἕνεκα ἠρχόμεθα 187
*but not at-all indeed indeed of-this at-least for-the-sake we-began*
διαλεγόμενοι, ἵνα εὕρωμεν τί ποτ' οὐκ ἔστ' ἐπιστήμη,
*conversing so-that we-might-find what ever not is knowledge*
ἀλλὰ τί ἔστιν. ὅμως δὲ τοσοῦτόν γε προβεβήκαμεν,
*but what it-is nevertheless but so-far at-least we-have-advanced*
ὥστε μὴ ζητεῖν αὐτὴν ἐν αἰσθήσει τὸ παράπαν ἀλλ' ἐν
*so-as not to-seek it in perception the altogether but in*

ἐκείνῳ τῷ ὀνόματι, ὅτι ποτ᾽ ἔχει ἡ ψυχή, ὅταν αὐτὴ
*that the name whatever ever has the soul whenever itself*
καθ᾽ αὑτὴν πραγματεύηται περὶ τὰ ὄντα.
*by itself it-busies-itself about the beings*

THEAET. ἀλλὰ μὴν τοῦτό γε καλεῖται, ὦ Σώκρατες, ὡς
*but indeed this at-least is-called O Socrates as*
ἐγῷμαι, δοξάζειν.
*I-think to-opine*

b SOC. ὀρθῶς γὰρ οἴει, ὦ φίλε. καὶ ὅρα δὴ νῦν πάλιν ἐξ
*rightly for you-think O friend and see then now again from*
ἀρχῆς, πάντα τὰ πρόσθεν ἐξαλείψας, εἴ τι
*the-beginning all the(-things) before having-wiped-out whether anything*
μᾶλλον καθορᾷς, ἐπειδὴ ἐνταῦθα προελήλυθας. καὶ λέγε
*more you-see-clearly since here you-have-advanced and say*
αὖθις τί ποτ᾽ ἐστὶν ἐπιστήμη.
*again what ever is knowledge*

THEAET. δόξαν μὲν πᾶσαν εἰπεῖν, ὦ Σώκρατες, ἀδύνατον,
*opinion indeed all to-say O Socrates (is)-impossible*
ἐπειδὴ καὶ ψευδής ἐστι δόξα· κινδυνεύει δὲ ἡ ἀληθὴς
*since also false is opinion it-is-likely but the true*
δόξα ἐπιστήμη εἶναι, καί μοι τοῦτο ἀποκεκρίσθω. ἐὰν
*opinion knowledge to-be and for-me this let-it-have-been-answered if*
γὰρ μὴ φανῇ προϊοῦσιν ὥσπερ τὸ νῦν, ἄλλο τι
*for not it-appear (to-us)-going-forward as the now other something*
πειρασόμεθα λέγειν.
*we-shall-try to-say*

c SOC. οὕτω μέντοι χρή, ὦ Θεαίτητε, λέγειν προθύμως
*so however (one)-must O Theaetetus to-speak eagerly*
μᾶλλον, ἢ ὡς τὸ πρῶτον ὤκνεις ἀποκρίνεσθαι. ἐὰν
*rather than as the first you-hesitated to-answer if*
γὰρ οὕτω δρῶμεν, δυοῖν θάτερα, ἢ εὑρήσομεν ἐφ᾽
*for so we-do of-two-things one-of-the-two either we-shall-find to*

ὃ ἐρχόμεθα, ἢ ἧττον οἰησόμεθα εἰδέναι ὃ μηδαμῇ
*what we-are-going or less we-shall-think to-know what in-no-way*
ἴσμεν· καίτοι οὐκ ἂν εἴη μεμπτὸς μισθὸς ὁ τοιοῦτος.
*we-know and-yet not — would-be blameworthy a-wage the such*
καὶ δὴ καὶ νῦν τί φῂς; δυοῖν ὄντοιν ἰδέαιν δόξης,
*and indeed also now what do-you-say two being forms of-opinion*
τοῦ μὲν ἀληθινοῦ, ψευδοῦς δὲ τοῦ ἑτέρου, τὴν ἀληθῆ
*the(-one) indeed true false but the other the true*
δόξαν ἐπιστήμην ὁρίζῃ;
*opinion knowledge do-you-define(-as)*
THEAET. ἔγωγε· τοῦτο γὰρ αὖ νῦν μοι φαίνεται.
*I-at-least this for again now to-me appears*
SOC. ἆρ᾽ οὖν ἔτ᾽ ἄξιον περὶ δόξης ἀναλαβεῖν πάλιν —
*so then still (is-it)-worthwhile about opinion to-take-up again*
THEAET. τὸ ποῖον δὴ λέγεις;
*the what-sort indeed do-you-mean*
SOC. θράττει μέ πως νῦν τε καὶ ἄλλοτε δὴ πολλάκις, d
*troubles me somehow now both and at-other-times indeed often*
ὥστ᾽ ἐν ἀπορίᾳ πολλῇ πρὸς ἐμαυτὸν καὶ πρὸς ἄλλον
*so-that in perplexity much toward myself and toward another*
γεγονέναι, οὐκ ἔχοντα εἰπεῖν τί ποτ᾽ ἐστὶ τοῦτο τὸ
*to-have-been not being-able to-say what ever is this the*
πάθος παρ᾽ ἡμῖν καὶ τίνα τρόπον ἐγγιγνόμενον.
*experience in us and in-what way arising*
THEAET. τὸ ποῖον δή;
*the what-sort indeed*
SOC. τὸ δοξάζειν τινὰ ψευδῆ. σκοπῶ δὴ καὶ νῦν ἔτι
*the to-opine one false(-things) I-consider indeed also now still*
διστάζων, πότερον ἐάσωμεν αὐτὸ ἢ ἐπισκεψώμεθα ἄλλον
*doubting whether we-should-let it or should-we-examine(-it) another*
τρόπον ἢ ὀλίγον πρότερον.
*way than a-little before*

THEAET. τί μήν, ὦ Σώκρατες, εἴπερ γε καὶ ὁπῃτιοῦν
*what indeed O Socrates if-indeed at-least also in-any-way-whatever*
φαίνεται δεῖν; ἄρτι γὰρ οὐ κακῶς γε σὺ καὶ Θεόδωρος
*it-appears to-be-needful just-now for not badly at-least you and Theodorus*
ἐλέγετε σχολῆς πέρι, ὡς οὐδὲν ἐν τοῖς τοιοῖσδε κατεπείγει.
*were-saying leisure about that nothing in the such(-matters) presses*

e SOC. ὀρθῶς ὑπέμνησας· ἴσως γὰρ οὐκ ἀπὸ καιροῦ πάλιν
*rightly you-reminded(-me) perhaps for not out-of season again*
ὥσπερ ἴχνος μετελθεῖν. κρεῖττον γάρ που σμικρὸν εὖ ἢ
*as a-track to-go-after better for surely a-little well than*
πολὺ μὴ ἱκανῶς περᾶναι.
*much not sufficiently to-accomplish*

THEAET. τί μήν;
*what indeed*

SOC. πῶς οὖν; τί δὴ καὶ λέγομεν; ψευδῆ φαμεν ἑκάστοτε
*how then what indeed also do-we-mean false do-we-say each-time*
εἶναι δόξαν, καί τινα ἡμῶν δοξάζειν ψευδῆ, τὸν δ'
*to-be opinion and some of-us to-opine false(-things) the(-other) and*
αὖ ἀληθῆ, ὡς φύσει οὕτως ἐχόντων;
*again true-things as by-nature so being(-things)*

THEAET. φαμὲν γὰρ δή.
*we-say for indeed*

188 SOC. οὐκοῦν τόδε γ' ἔσθ' ἡμῖν περὶ πάντα καὶ καθ'
*therefore this at-least is for-us about all and according-to*
ἕκαστον, ἤτοι εἰδέναι ἢ μὴ εἰδέναι; μανθάνειν γὰρ καὶ
*each either to-know or not to-know to-learn for and*
ἐπιλανθάνεσθαι μεταξὺ τούτων ὡς ὄντα χαίρειν λέγω
*to-forget between these as being(-things) to-fare-well I-say*
ἐν τῷ παρόντι· νῦν γὰρ ἡμῖν πρὸς λόγον ἐστὶν οὐδέν.
*in the present now for to-us to the-argument is(-it) nothing*

THEAET. ἀλλὰ μήν, ὦ Σώκρατες, ἄλλο γ' οὐδὲν λείπεται
*but indeed O Socrates other at-least nothing remains*
περὶ ἕκαστον πλὴν εἰδέναι ἢ μὴ εἰδέναι.
*about each(-thing) except to-know or not to-know*
SOC. οὐκοῦν ἤδη ἀνάγκη τὸν δοξάζοντα δοξάζειν ἢ
*therefore now (it-is)-necessity the(-one) opining to-opine either*
ὧν τι οἶδεν ἢ μὴ οἶδεν;
*of-what-things something he-knows or not he-knows*
THEAET. ἀνάγκη.
*necessity*
SOC. καὶ μὴν εἰδότα γε μὴ εἰδέναι τὸ αὐτὸ ἢ μὴ b
*and indeed knowing at-least not to-know the same(-thing) or not*
εἰδότα εἰδέναι ἀδύνατον.
*knowing to-know (is)-impossible*
THEAET. πῶς δ' οὔ;
*how and not*
SOC. ἆρ' οὖν ὁ τὰ ψευδῆ δοξάζων, ἃ οἶδε,
*so then the(-one) the false(-things) opining what-things he-knows*
ταῦτα οἴεται οὐ ταῦτα εἶναι ἀλλὰ ἕτερα ἄττα ὧν
*these thinks not these to-be but other some(-things) of-what-things*
οἶδε, καὶ ἀμφότερα εἰδὼς ἀγνοεῖ αὖ ἀμφότερα;
*he-knows and both knowing is-ignorant-of again both*
THEAET. ἀλλ' ἀδύνατον, ὦ Σώκρατες.
*but (it-is)-impossible O Socrates*
SOC. ἀλλ' ἆρα, ἃ μὴ οἶδεν, ἡγεῖται αὐτὰ εἶναι ἕτερα
*but then what-things not he-knows does-he-think them to-be other*
ἄττα ὧν μὴ οἶδε, καὶ τοῦτ' ἔστι τῷ μήτε
*some(-things) of-what-things not he-knows and this is(-it) for-the(-one) neither*
Θεαίτητον μήτε Σωκράτη εἰδότι εἰς τὴν διάνοιαν λαβεῖν
*Theaetetus nor Socrates knowing into the mind to-take*
ὡς ὁ Σωκράτης Θεαίτητος ἢ Θεαίτητος Σωκράτης;
*that — Socrates (is)-Theaetetus or Theaetetus Socrates*

c THEAET. καὶ πῶς ἄν;

*and how —*

SOC. ἀλλ' οὐ μήν, ἅ γέ τις οἶδεν, οἴεταί που

*but not indeed what-things at-least one knows he-thinks surely*

ἃ μὴ οἶδεν αὐτὰ εἶναι, οὐδ' αὖ ἃ μὴ οἶδεν,

*what-things not he-knows them to-be nor again what-things not he-knows*

ἃ οἶδεν.

*what-things he-knows*

THEAET. τέρας γὰρ ἔσται.

*a-monster for it-will-be*

SOC. πῶς οὖν ἂν ἔτι ψευδῆ δοξάσειεν; ἐκτὸς γὰρ τούτων

*how then — still false(-things) would-he-opine outside for these*

ἀδύνατόν που δοξάζειν, ἐπείπερ πάντ' ἢ ἴσμεν ἢ οὐκ ἴσμεν,

*impossible surely to-opine since-indeed all-things either we-know or not we-know*

ἐν δὲ τούτοις οὐδαμοῦ φαίνεται δυνατὸν ψευδῆ δοξάσαι.

*in and these nowhere appears possible false(-things) to-opine*

THEAET. ἀληθέστατα.

*most-truly*

d SOC. ἆρ' οὖν οὐ ταύτῃ σκεπτέον ὃ ζητοῦμεν, κατὰ

*so then not in-this-way (one)-must-examine what we-seek by*

τὸ εἰδέναι καὶ μὴ εἰδέναι ἰόντας, ἀλλὰ κατὰ τὸ εἶναι καὶ

*the to-know and not to-know going but by the to-be and*

μή;

*not*

THEAET. πῶς λέγεις;

*how do-you-mean*

SOC. μὴ ἁπλοῦν ᾖ ὅτι ὁ τὰ μὴ ὄντα περὶ

*lest simple it-be that the(-one) the not being(-things) about*

ὁτουοῦν δοξάζων οὐκ ἔσθ' ὡς οὐ ψευδῆ δοξάσει,

*anything-whatever opining not it-is-possible that not false(-things) will-opine*

κἂν ὁπωσοῦν ἄλλως τὰ τῆς διανοίας ἔχῃ.

*even-if in-any-way-whatever otherwise the(-things) of-the mind be*

THEAET. εἰκός γ' αὖ, ὦ Σώκρατες.
*likely at-least again O Socrates*

SOC. πῶς οὖν; τί ἐροῦμεν, ὦ Θεαίτητε, ἐάν τις ἡμᾶς e
*how then what shall-we-say O Theaetetus if one us*
ἀνακρίνῃ· "δυνατὸν δὲ ὁτῳοῦν ὃ λέγεται, καί τις
*should-examine possible and for-anyone-whatever what is-said and any*
ἀνθρώπων τὸ μὴ ὂν δοξάσει, εἴτε περὶ τῶν ὄντων
*of-men the not being will-opine whether about of-the beings*
του εἴτε αὐτὸ καθ' αὑτό;" καὶ ἡμεῖς δή, ὡς ἔοικεν,
*something or itself by itself and we indeed as it-seems*
πρὸς ταῦτα φήσομεν· "ὅταν γε μὴ ἀληθῆ οἴηται
*to these-things shall-say whenever at-least not true-things he-thinks*
οἰόμενος·" ἢ πῶς ἐροῦμεν;
*thinking or how shall-we-say*

THEAET. οὕτως.
*so*

SOC. ἦ οὖν καὶ ἄλλοθί που τὸ τοιοῦτόν ἐστιν;
*truly then also elsewhere somewhere the such(-thing) is*

THEAET. τὸ ποῖον;
*the what-sort*

SOC. εἴ τις ὁρᾷ μέν τι, ὁρᾷ δὲ οὐδέν.
*if one sees indeed something sees but nothing*

THEAET. καὶ πῶς;
*and how*

SOC. ἀλλὰ μὴν εἴ ἕν γέ τι ὁρᾷ, τῶν ὄντων τι
*but indeed if one at-least something he-sees of-the beings something*
ὁρᾷ. ἢ σὺ οἴει ποτὲ τὸ ἓν ἐν τοῖς μὴ οὖσιν εἶναι;
*he-sees or you think ever the one among the not beings to-be*

THEAET. οὐκ ἔγωγε.
*not I-at-least*

SOC. ὁ ἄρα ἕν γέ τι ὁρῶν ὄν τι ὁρᾷ.
*the(-one) then one at-least something seeing being something sees*

THEAET. φαίνεται.

*it-appears(-so)*

189 SOC. καὶ ὁ ἄρα τι ἀκούων ἕν γέ τι ἀκούει

*and the(-one) then something hearing one at-least something hears*

καὶ ὄν.

*and being(-it)*

THEAET. ναί.

*yes*

SOC. καὶ ὁ ἁπτόμενος δή του ἑνός γέ του

*and the(-one) touching indeed something one at-least something*

ἅπτεται καὶ ὄντος, εἴπερ ἑνός;

*touches and being if-indeed one*

THEAET. καὶ τοῦτο.

*and this*

SOC. ὁ δὲ δὴ δοξάζων οὐχ ἕν γέ τι δοξάζει;

*the(-one) and indeed opining not one at-least something opines*

THEAET. ἀνάγκη.

*necessity*

SOC. ὁ δ' ἕν τι δοξάζων οὐκ ὄν τι;

*the(-one) and one something opining not being something*

THEAET. συγχωρῶ.

*I-concede(-it)*

SOC. ὁ ἄρα μὴ ὂν δοξάζων οὐδὲν δοξάζει.

*the(-one) then not being opining nothing opines*

THEAET. οὐ φαίνεται.

*not it-appears(-so)*

SOC. ἀλλὰ μὴν ὅ γε μηδὲν δοξάζων τὸ παράπαν

*but indeed the(-one) at-least nothing opining the altogether*

οὐδὲ δοξάζει.

*not-even opines*

THEAET. δῆλον, ὡς ἔοικεν.

*(it-is)-clear as it-seems*

SOC. οὐκ ἄρα οἷόν τε τὸ μὴ ὂν δοξάζειν, οὔτε περὶ τῶν b
*not then possible — the not being to-opine neither about the*
ὄντων οὔτε αὐτὸ καθ' αὑτό.
*beings nor itself by itself*
THEAET. οὐ φαίνεται.
*not it-appears(-so)*
SOC. ἄλλο τι ἄρ' ἐστὶ τὸ ψευδῆ δοξάζειν τοῦ τὰ
*other something then is the false(-things) to-opine than-the the*
μὴ ὄντα δοξάζειν.
*not being(-things) to-opine*
THEAET. ἄλλο ἔοικεν.
*other it-seems*
SOC. οὔτ' ἄρ' οὕτως οὔτε ὡς ὀλίγον πρότερον ἐσκοποῦμεν,
*neither then so nor as a-little before we-were-examining*
ψευδής ἐστι δόξα ἐν ἡμῖν.
*false is opinion in us*
THEAET. οὐ γὰρ οὖν δή.
*not for indeed indeed*
SOC. ἀλλ' ἆρα ὧδε γιγνόμενον τοῦτο προσαγορεύομεν;
*but then thus arising this do-we-call(-it)*
THEAET. πῶς;
*how*
SOC. ἀλλοδοξίαν τινὰ οὖσαν ψευδῆ φαμεν εἶναι δόξαν, c
*other-judging some being false we-say to-be opinion*
ὅταν τίς τι τῶν ὄντων ἄλλο αὖ τῶν ὄντων
*whenever one something of-the beings other again of-the beings*
ἀνταλλαξάμενος τῇ διανοίᾳ φῇ εἶναι. οὕτω γὰρ ὂν μὲν
*having-exchanged in-the mind says to-be so for being indeed*
ἀεὶ δοξάζει, ἕτερον δὲ ἀνθ' ἑτέρου, καὶ ἁμαρτάνων
*always he-opines one but instead-of another and missing*
οὗ ἐσκόπει δικαίως ἂν καλοῖτο ψευδῆ δοξάζων.
*what he-was-examining justly — he-would-be-called false(-things) opining*

THEAET. ὀρθότατά μοι νῦν δοκεῖς εἰρηκέναι. ὅταν γάρ τις
*most-rightly to-me now you-seem to-have-spoken whenever for one*
ἀντὶ καλοῦ αἰσχρὸν ἢ ἀντὶ αἰσχροῦ καλὸν δοξάζῃ,
*instead-of beautiful ugly or instead-of ugly beautiful opines*
τότε ὡς ἀληθῶς δοξάζει ψευδῆ.
*then as truly he-opines false(-things)*
SOC. δῆλος εἶ, ὦ Θεαίτητε, καταφρονῶν μου καὶ οὐ
*clear you-are O Theaetetus despising me and not*
δεδιώς.
*fearing(-me)*
THEAET. τί μάλιστα;
*what most(-of-all)*
d SOC. οὐκ ἂν οἶμαι σοὶ δοκῶ τοῦ ἀληθῶς ψευδοῦς
*not — I-think to-you I-seem the truly false*
ἀντιλαβέσθαι, ἐρόμενος εἰ οἷόν τε ταχὺ βραδέως ἢ κοῦφον
*to-take-hold-of having-asked whether possible — swift slowly or light*
βαρέως ἢ ἄλλο τι ἐναντίον μὴ κατὰ τὴν αὑτοῦ φύσιν
*heavily or other some opposite not according-to the of-itself nature*
ἀλλὰ κατὰ τὴν τοῦ ἐναντίου γίγνεσθαι ἑαυτῷ ἐναντίως.
*but according-to the of-the opposite to-become for-itself oppositely*
τοῦτο μὲν οὖν, ἵνα μὴ μάτην θαρρήσῃς, ἀφίημι. ἀρέσκει
*this indeed then so-that not in-vain you-may-take-courage I-let-go it-pleases*
δέ, ὡς φῄς, τὸ τὰ ψευδῆ δοξάζειν ἀλλοδοξεῖν εἶναι;
*but as you-say the the false(-things) to-opine to-other-judge to-be*
THEAET. ἔμοιγε.
*to-me-at-least*
SOC. ἔστιν ἄρα κατὰ τὴν σὴν δόξαν ἕτερόν τι
*it-is(-possible) then according-to the your opinion other something*
ὡς ἕτερον καὶ μὴ ὡς ἐκεῖνο τῇ διανοίᾳ τίθεσθαι.
*as other and not as that in-the mind to-set*
THEAET. ἔστι μέντοι.
*it-is(-possible) however*

SOC. ὅταν οὖν τοῦθ' ἡ διάνοιά του δρᾷ, οὐ καὶ e
*whenever then this the mind of-someone does not also*
ἀνάγκη αὐτὴν ἤτοι ἀμφότερα ἢ τὸ ἕτερον διανοεῖσθαι;
*(is-it)-necessity it either both or the other to-think(-of)*
THEAET. ἀνάγκη μὲν οὖν· ἤτοι ἅμα γε ἢ ἐν μέρει.
*necessity indeed then either together at-least or in turn*
SOC. κάλλιστα. τὸ δὲ διανοεῖσθαι ἆρ' ὅπερ ἐγὼ
*most-finely the and to-think then (is-it)-which-very I(-call-it)*
καλεῖς;
*do-you-call(-it)*
THEAET. τί καλῶν;
*what calling(-it)*

## XVI · THE BLOCK OF WAX

*Thinking is the soul's silent conversation with itself, and opinion its settled statement; since no one tells himself that one thing is another, other-judging fails. Socrates proposes a block of wax in every soul, the gift of Memory, mother of the Muses, stamped with what we perceive and wish to remember. Knowing Theodorus and Theaetetus and seeing them far off, one may fit the sight of one to the imprint of the other, like shoes on the wrong feet. Deep, smooth wax judges truly; shaggy, dirty, hard, or moist wax confuses the impressions. Socrates fears the reply that eleven held in thought alone could never be thought twelve, and Theaetetus grants it.*

SOC. λόγον ὃν αὐτὴ πρὸς αὑτὴν ἡ ψυχὴ διεξέρχεται περὶ 190
*a-discourse which itself to itself the soul goes-through about*
ὧν ἂν σκοπῇ. ὥς γε μὴ εἰδώς σοι ἀποφαίνομαι.
*what-things — it-examines as at-least not knowing to-you I-declare(-it)*
τοῦτο γάρ μοι ἐνδάλλεται διανοουμένη οὐκ ἄλλο τι
*this for to-me it-appears-like thinking not other anything*
ἢ διαλέγεσθαι, αὐτὴ ἑαυτὴν ἐρωτῶσα καὶ ἀποκρινομένη,
*than to-converse itself with-itself asking and answering*

καὶ φάσκουσα καὶ οὐ φάσκουσα. ὅταν δὲ ὁρίσασα,
*and affirming and not affirming whenever and having-determined*
εἴτε βραδύτερον εἴτε καὶ ὀξύτερον ἐπάξασα, τὸ αὐτὸ
*whether more-slowly or also more-sharply having-darted-on the same(-thing)*
ἤδη φῇ καὶ μὴ διστάζῃ, δόξαν ταύτην τίθεμεν αὐτῆς.
*now it-says and not doubts opinion this we-set(-as) of-it*
ὥστ' ἔγωγε τὸ δοξάζειν λέγειν καλῶ καὶ τὴν δόξαν
*so-that I-at-least the opining to-speak call(-it) and the opinion*
λόγον εἰρημένον, οὐ μέντοι πρὸς ἄλλον οὐδὲ φωνῇ, ἀλλὰ
*discourse spoken not however to another nor with-voice but*
σιγῇ πρὸς αὑτόν· σὺ δὲ τί;
*in-silence to oneself you but what*

THEAET. καὐγώ.
*I-too*

SOC. ὅταν ἄρα τις τὸ ἕτερον ἕτερον δοξάζῃ, καὶ φησίν,
*whenever then one the other(-thing) (as)-other opines also he-says*
ὡς ἔοικε, τὸ ἕτερον ἕτερον εἶναι πρὸς ἑαυτόν.
*as it-seems the other(-thing) other to-be to himself*

b THEAET. τί μήν;
*what indeed*

SOC. ἀναμιμνήσκου δὴ εἰ πώποτ' εἶπες πρὸς σεαυτὸν
*recall then whether ever you-said to yourself*
ὅτι παντὸς μᾶλλον τό τοι καλὸν αἰσχρόν ἐστιν ἢ τὸ
*that of-everything rather the surely beautiful ugly is or the*
ἄδικον δίκαιον. ἢ καί, τὸ πάντων κεφάλαιον, σκόπει εἴ
*unjust just or also the of-all chief-point consider whether*
ποτ' ἐπεχείρησας σεαυτὸν πείθειν ὡς παντὸς μᾶλλον τὸ
*ever you-attempted yourself to-persuade that of-everything rather the*
ἕτερον ἑτερόν ἐστιν, ἢ πᾶν τοὐναντίον οὐδ' ἐν ὕπνῳ
*other other is or all the-opposite not-even in sleep*

πώποτε ἐτόλμησας εἰπεῖν πρὸς σεαυτὸν ὡς παντάπασιν
*ever did-you-dare to-say to yourself that altogether*
ἄρα τὰ περιττὰ ἄρτιά ἐστιν ἤ τι ἄλλο τοιοῦτον.
*then the odd(-numbers) even are or some other such(-thing)*

THEAET. ἀληθῆ λέγεις.
*true-things you-say*

SOC. ἄλλον δέ τινα οἴει ὑγιαίνοντα ἢ μαινόμενον c
*another and anyone do-you-think healthy or mad*
τολμῆσαι σπουδῇ πρὸς ἑαυτὸν εἰπεῖν ἀναπείθοντα αὑτὸν
*to-have-dared in-earnest to himself to-say persuading himself*
ὡς ἀνάγκη τὸν βοῦν ἵππον εἶναι ἢ τὰ δύο ἕν;
*that (it-is)-necessity the ox a-horse to-be or the two one*

THEAET. μὰ Δί᾽ οὐκ ἔγωγε.
*by Zeus not I-at-least*

SOC. οὐκοῦν εἰ τὸ λέγειν πρὸς ἑαυτὸν δοξάζειν ἐστίν, d
*therefore if the speaking to oneself to-opine is*
οὐδεὶς ἀμφότερά γε λέγων καὶ δοξάζων ἐφαπτόμενος
*no-one both at-least saying and opining laying-hold-of*
ἀμφοῖν τῇ ψυχῇ εἴποι ἂν καὶ δοξάσειεν ὡς τὸ ἕτερον
*both with-the soul would-say — and would-opine that the other*
ἑτερόν ἐστιν. ἐατέον δὲ καὶ σοὶ τὸ ῥῆμα· λέγω
*other is (it-is)-to-be-let-pass and also by-you the phrase I-mean*
γὰρ αὐτὸ τῇδε, μηδένα δοξάζειν ὡς τὸ αἰσχρὸν καλὸν
*for it thus no-one to-opine that the ugly (is)-beautiful*
ἢ ἄλλο τι τῶν τοιούτων.
*or other anything of-the such(-things)*

THEAET. ἀλλ᾽, ὦ Σώκρατες, ἐῶ τε καί μοι δοκεῖ ὡς
*but O Socrates I-let(-it-pass) both and to-me it-seems as*
λέγεις.
*you-say*

SOC. ἄμφω μὲν ἄρα δοξάζοντα ἀδύνατον τό γε ἕτερον
*both indeed then opining (is)-impossible the at-least other*
ἕτερον δοξάζειν.
*other to-opine*
THEAET. ἔοικεν.
*it-seems*
SOC. ἀλλὰ μὴν τὸ ἕτερόν γε μόνον δοξάζων, τὸ δὲ
*but indeed the other at-least only opining the and*
ἕτερον μηδαμῇ, οὐδέποτε δοξάσει τὸ ἕτερον ἕτερον εἶναι.
*other in-no-way never will-he-opine the other other to-be*
THEAET. ἀληθῆ λέγεις· ἀναγκάζοιτο γὰρ ἂν ἐφάπτεσθαι
*true-things you-say he-would-be-compelled for — to-lay-hold-of*
καὶ οὗ μὴ δοξάζει.
*also of-what not he-opines*
e SOC. οὔτ' ἄρ' ἀμφότερα οὔτε τὸ ἕτερον δοξάζοντι ἐγχωρεῖ
*neither then both nor the other (for-one)-opining it-is-possible*
ἀλλοδοξεῖν. ὥστ' εἴ τις ὁριεῖται δόξαν εἶναι ψευδῆ τὸ
*to-other-judge so-that if one will-define opinion to-be false the*
ἑτεροδοξεῖν, οὐδὲν ἂν λέγοι· οὔτε γὰρ ταύτῃ οὔτε
*other-judging nothing — he-would-say neither for in-this-way nor*
κατὰ τὰ πρότερα φαίνεται ψευδὴς ἐν ἡμῖν οὖσα δόξα.
*according-to the former(-things) appears false in us being opinion*
THEAET. οὐκ ἔοικεν.
*not it-seems*
SOC. ἀλλὰ μέντοι, ὦ Θεαίτητε, εἰ τοῦτο μὴ φανήσεται ὄν,
*but however O Theaetetus if this not will-appear being*
πολλὰ ἀναγκασθησόμεθα ὁμολογεῖν καὶ ἄτοπα.
*many(-things) we-shall-be-compelled to-agree-to and strange(-things)*
THEAET. τὰ ποῖα δή;
*the what-sort indeed*

SOC. οὐκ ἐρῶ σοι πρὶν ἂν πανταχῇ πειραθῶ σκοπῶν. 191
*not I-will-tell to-you before — everywhere I-try examining*
αἰσχυνοίμην γὰρ ἂν ὑπὲρ ἡμῶν, ἐν ᾧ ἀποροῦμεν,
*I-would-be-ashamed for — on-behalf-of us in which we-are-at-a-loss*
ἀναγκαζομένων ὁμολογεῖν οἷα λέγω. ἀλλ' ἐὰν
*being-compelled to-agree-to such-things-as I-mean but if*
εὕρωμεν καὶ ἐλεύθεροι γενώμεθα, τότ' ἤδη περὶ τῶν
*we-find(-it) and free we-become then already about the*
ἄλλων ἐροῦμεν ὡς πασχόντων αὐτὰ ἐκτὸς τοῦ γελοίου
*others we-shall-speak as suffering these-things outside of-the ridiculous*
ἑστῶτες· ἐὰν δὲ πάντῃ ἀπορήσωμεν, ταπεινωθέντες
*standing if but in-every-way we-are-at-a-loss humbled*
οἶμαι τῷ λόγῳ παρέξομεν ὡς ναυτιῶντες πατεῖν
*I-think to-the argument we-shall-offer(-ourselves) like seasick(-men) to-trample*
τε καὶ χρῆσθαι ὅτι ἂν βούληται. ἦ οὖν ἔτι
*both and to-use(-us) whatever — it-may-wish in-what-way then still*
πόρον τινὰ εὑρίσκω τοῦ ζητήματος ἡμῖν, ἄκουε.
*a-path some I-find of-the inquiry for-us hear*
THEAET. λέγε μόνον.
*speak only*
SOC. οὐ φήσω ἡμᾶς ὀρθῶς ὁμολογῆσαι, ἡνίκα ὡμολογήσαμεν b
*not I-will-say us rightly to-have-agreed when we-agreed*
ἅ τις οἶδεν, ἀδύνατον δοξάσαι ἃ μὴ οἶδεν
*what-things one knows (it-is)-impossible to-opine what-things not he-knows*
εἶναι αὐτὰ καὶ ψευσθῆναι· ἀλλά πῃ δυνατόν.
*to-be them and to-be-deceived but somehow (it-is)-possible*
THEAET. ἆρα λέγεις ὃ καὶ ἐγὼ τότε ὑπώπτευσα, ἡνίκ'
*then you-mean what also I then suspected when*
αὐτὸ ἔφαμεν τοιοῦτον εἶναι, ὅτι ἐνίοτ' ἐγὼ γιγνώσκων
*it we-said such to-be that sometimes I knowing*
Σωκράτη, πόρρωθεν δὲ ὁρῶν ἄλλον ὃν οὐ γιγνώσκω,
*Socrates from-afar and seeing another whom not I-know*

ᾠήθην εἶναι Σωκράτη ὃν οἶδα; γίγνεται γὰρ δὴ ἐν
*I-thought to-be Socrates whom I-know it-happens for indeed in*
τῷ τοιούτῳ οἷον λέγεις.
*the such(-case) such-as you-mean*

SOC. οὐκοῦν ἀπέστημεν αὐτοῦ, ὅτι ἃ ἴσμεν ἐποίει
*therefore we-stood-away-from it because what-things we-know it-made*
ἡμᾶς εἰδότας μὴ εἰδέναι;
*us knowing not to-know*

THEAET. πάνυ μὲν οὖν.
*certainly indeed then*

c SOC. μὴ γὰρ οὕτω τιθῶμεν, ἀλλ' ὧδε· ἴσως πῃ ἡμῖν
*not for so let-us-posit(-it) but thus perhaps somehow to-us*
συγχωρήσεται, ἴσως δὲ ἀντιτενεῖ. ἀλλὰ γὰρ ἐν τοιούτῳ
*it-will-yield perhaps and it-will-resist but for in such(-a-plight)*
ἐχόμεθα, ἐν ᾧ ἀνάγκη πάντα μεταστρέφοντα λόγον
*we-are-held in which (it-is)-necessity all turning an-argument*
βασανίζειν. σκόπει οὖν εἰ τὶ λέγω. ἆρα ἔστιν
*to-test consider then whether anything I-say then is(-it-possible)*
μὴ εἰδότα τι πρότερον ὕστερον μαθεῖν;
*not knowing something before later to-learn(-it)*

THEAET. ἔστι μέντοι.
*it-is(-possible) however*

SOC. οὐκοῦν καὶ αὖθις ἕτερον καὶ ἕτερον;
*therefore also again another and another*

THEAET. τί δ' οὔ;
*what and not*

d SOC. θὲς δή μοι λόγου ἕνεκα ἐν ταῖς ψυχαῖς ἡμῶν
*posit then for-me of-argument for-the-sake in the souls of-us*
ἐνὸν κήρινον ἐκμαγεῖον, τῷ μὲν μεῖζον, τῷ δ'
*being-in a-waxen block for-the(-one) indeed larger for-the(-other) but*
ἔλαττον, καὶ τῷ μὲν καθαρωτέρου κηροῦ, τῷ
*smaller and for-the(-one) indeed of-purer wax for-the(-other)*

δὲ κοπρωδεστέρου, καὶ σκληροτέρου, ἐνίοις δὲ ὑγροτέρου,
*but of-dirtier and of-harder for-some but of-moister*
ἔστι δ' οἷς μετρίως ἔχοντος.
*there-are but (those)-for-whom moderately being*

THEAET. τίθημι.
*I-posit(-it)*

SOC. δῶρον τοίνυν αὐτὸ φῶμεν εἶναι τῆς τῶν Μουσῶν e
*a-gift then it let-us-say to-be of-the of-the Muses*
μητρὸς Μνημοσύνης, καὶ εἰς τοῦτο ὅτι ἂν βουληθῶμεν
*mother Memory and into this whatever — we-wish*
μνημονεῦσαι ὧν ἂν ἴδωμεν ἢ ἀκούσωμεν ἢ αὐτοὶ
*to-remember of-what-things — we-see or hear or ourselves*
ἐννοήσωμεν, ὑπέχοντας αὐτὸ ταῖς αἰσθήσεσι καὶ ἐννοίαις,
*conceive holding-under it to-the perceptions and thoughts*
ἀποτυποῦσθαι, ὥσπερ δακτυλίων σημεῖα ἐνσημαινομένους·
*to-imprint(-them) as of-signet-rings signs stamping-in*
καὶ ὃ μὲν ἂν ἐκμαγῇ, μνημονεύειν τε καὶ ἐπίστασθαι
*and what indeed — be-impressed to-remember both and to-know*
ἕως ἂν ἐνῇ τὸ εἴδωλον αὐτοῦ· ὃ δ' ἂν ἐξαλειφθῇ
*as-long-as — be-in(-it) the image of-it what but — be-wiped-out*
ἢ μὴ οἷόν τε γένηται ἐκμαγῆναι, ἐπιλελῆσθαί τε καὶ
*or not possible — become to-be-impressed to-have-forgotten both and*
μὴ ἐπίστασθαι.
*not to-know*

THEAET. ἔστω οὕτως.
*let-it-be so*

SOC. ὁ τοίνυν ἐπιστάμενος μὲν αὐτά, σκοπῶν δέ
*the(-man) then knowing indeed them examining but*
τι ὧν ὁρᾷ ἢ ἀκούει, ἄθρει εἰ ἄρα τοιῷδε
*something of-what-things he-sees or hears look whether then in-such*
τρόπῳ ψευδῆ ἂν δοξάσαι.
*way false(-things) — he-might-opine*

THEAET. ποίῳ δή τινι;
*in-what-sort indeed some(-way)*

SOC. ἃ οἶδεν, οἰηθεὶς εἶναι τοτὲ μὲν ἃ
*what-things he-knows having-thought to-be sometimes indeed what-things*
οἶδε, τοτὲ δὲ ἃ μή. ταῦτα γὰρ ἐν τοῖς πρόσθεν
*he-knows sometimes but what-things not these for in the(-things) before*
οὐ καλῶς ὡμολογήσαμεν ὁμολογοῦντες ἀδύνατα.
*not well we-agreed agreeing impossible(-things)*

THEAET. νῦν δὲ πῶς λέγεις;
*now but how do-you-say*

192 SOC. δεῖ ὧδε λέγεσθαι περὶ αὐτῶν ἐξ ἀρχῆς
*(it-is)-necessary thus to-be-spoken about them from the-beginning*
διοριζομένους ὅτι ὃ μέν τις οἶδεν, σχὼν αὐτοῦ μνημεῖον
*distinguishing that what indeed one knows having of-it a-memorial*
ἐν τῇ ψυχῇ, αἰσθάνεται δὲ αὐτὸ μή, οἰηθῆναι ἕτερόν τι
*in the soul perceives but it not to-think(-it) other something*
ὧν οἶδεν, ἔχοντα καὶ ἐκείνου τύπον, αἰσθανόμενον
*of-what-things he-knows having also of-that an-impression perceiving(-it)*
δὲ μή, ἀδύνατον. καὶ ὅ γε οἶδεν αὖ, οἰηθῆναι εἶναι
*but not (is)-impossible and what at-least he-knows again to-think to-be*
ὃ μὴ οἶδε μηδ' ἔχει αὐτοῦ σφραγῖδα· καὶ ὃ μὴ οἶδεν,
*what not he-knows nor has of-it a-seal and what not he-knows*
ὃ μὴ οἶδεν αὖ· καὶ ὃ μὴ οἶδεν, ὃ οἶδε· καὶ ὃ
*what not he-knows again and what not he-knows what he-knows and what*
αἰσθάνεταί γε, ἕτερόν τι ὧν αἰσθάνεται οἰηθῆναι
*he-perceives at-least other something of-what-things he-perceives to-think*
εἶναι· καὶ ὃ αἰσθάνεται, ὧν τι μὴ αἰσθάνεται·
*to-be and what he-perceives of-what-things some(-thing) not he-perceives*
καὶ ὃ μὴ αἰσθάνεται, ὧν μὴ αἰσθάνεται· καὶ ὃ
*and what not he-perceives of-what-things not he-perceives and what*
μὴ αἰσθάνεται, ὧν αἰσθάνεται. καὶ ἔτι γε αὖ
*not he-perceives of-what-things he-perceives and further at-least again*

καὶ ὃ οἶδε καὶ αἰσθάνεται καὶ ἔχει τὸ σημεῖον κατὰ
*also what he-knows and perceives and has the sign according-to*
τὴν αἴσθησιν, οἰηθῆναι αὖ ἕτερόν τι ὧν οἶδε
*the perception to-think again other something of-what-things he-knows*
καὶ αἰσθάνεται καὶ ἔχει αὖ καὶ ἐκείνου τὸ σημεῖον κατὰ
*and perceives and has again also of-that the sign according-to*
τὴν αἴσθησιν, ἀδυνατώτερον ἔτι ἐκείνων, εἰ οἷόν τε.
*the perception more-impossible still than-those if possible —*
καὶ ὃ οἶδε καὶ αἰσθάνεται ἔχων τὸ μνημεῖον ὀρθῶς, c
*and what he-knows and perceives having the memorial rightly*
ὃ οἶδεν οἰηθῆναι ἀδύνατον· καὶ ὃ οἶδε καὶ αἰσθάνεται
*what he-knows to-think (is)-impossible and what he-knows and perceives*
ἔχων κατὰ ταὐτά, ὃ αἰσθάνεται· καὶ ὃ αὖ μὴ
*having according-to the-same(-things) what he-perceives and what again not*
οἶδε μηδὲ αἰσθάνεται, ὃ μὴ οἶδε μηδὲ αἰσθάνεται·
*he-knows nor perceives what not he-knows nor perceives*
καὶ ὃ μὴ οἶδε μηδὲ αἰσθάνεται, ὃ μὴ οἶδε· καὶ
*and what not he-knows nor perceives what not he-knows and*
ὃ μὴ οἶδε μηδὲ αἰσθάνεται, ὃ μὴ αἰσθάνεται· πάντα
*what not he-knows nor perceives what not he-perceives all*
ταῦτα ὑπερβάλλει ἀδυναμίᾳ τοῦ ἐν αὐτοῖς ψευδῆ τινα
*these exceed in-impossibility of-the in them false some(-thing)*
δοξάσαι. λείπεται δὴ ἐν τοῖς τοιοῖσδε, εἴπερ που
*to-opine there-remains indeed in the such(-cases) if-indeed anywhere*
ἄλλοθι, τὸ τοιοῦτον γενέσθαι.
*elsewhere the such(-thing) to-happen*
THEAET. ἐν τίσι δή; ἐὰν ἄρα ἐξ αὐτῶν τι μᾶλλον
*in which-cases indeed if then from them something more*
μάθω· νῦν μὲν γὰρ οὐχ ἕπομαι.
*I-may-learn now indeed for not I-follow*

d SOC. ἐν οἷς οἶδεν, οἰηθῆναι αὐτὰ ἕτερ᾽ ἄττα εἶναι
*in (those)-which he-knows to-think them other some(-things) to-be*
ὧν οἶδε καὶ αἰσθάνεται· ἢ ὧν μὴ οἶδεν,
*of-what-things he-knows and perceives or of-what-things not he-knows*
αἰσθάνεται δέ· ἢ ὧν οἶδε καὶ αἰσθάνεται, ὧν
*perceives but or of-what-things he-knows and perceives of-what-things*
οἶδεν αὖ καὶ αἰσθάνεται.
*he-knows again and perceives*
THEAET. νῦν πολὺ πλέον ἀπελείφθην ἢ τότε.
*now much more I-was-left-behind than then*
SOC. ὧδε δὴ ἀνάπαλιν ἄκουε. ἐγὼ εἰδὼς Θεόδωρον καὶ
*thus indeed again hear I knowing Theodorus and*
ἐν ἐμαυτῷ μεμνημένος οἷός ἐστι, καὶ Θεαίτητον κατὰ
*in myself remembering what-sort he-is and Theaetetus according-to*
ταὐτά, ἄλλο τι ἐνίοτε μὲν ὁρῶ αὐτούς, ἐνίοτε
*the-same(-things) other(-than) anything sometimes indeed I-see them sometimes*
δὲ οὔ, καὶ ἅπτομαί ποτ᾽ αὐτῶν, τοτὲ δ᾽ οὔ, καὶ
*but not and I-touch sometimes them sometimes but not and*
ἀκούω ἤ τινα ἄλλην αἴσθησιν αἰσθάνομαι, τοτὲ δ᾽
*I-hear or some other perception I-perceive sometimes but*
αἴσθησιν μὲν οὐδεμίαν ἔχω περὶ ὑμῶν, μέμνημαι δὲ ὑμᾶς
*perception indeed none I-have about you I-remember but you*
οὐδὲν ἧττον καὶ ἐπίσταμαι αὐτὸς ἐν ἐμαυτῷ;
*no less and I-know myself in myself*
e THEAET. πάνυ μὲν οὖν.
*certainly indeed then*
SOC. τοῦτο τοίνυν πρῶτον μάθε ὧν βούλομαι δηλῶσαι,
*this then first learn of-what-things I-wish to-make-clear*
ὅτι ἔστι μὲν ἃ οἶδε μὴ αἰσθάνεσθαι, ἔστιν
*that it-is(-possible) indeed what-things one-knows not to-perceive it-is(-possible)*
δὲ αἰσθάνεσθαι.
*but to-perceive*

THEAET. ἀληθῆ.
*true-things*

SOC. οὐκοῦν καὶ ἃ μὴ οἶδε, πολλάκις μὲν ἔστι
*therefore also what-things not one-knows often indeed it-is(-possible)*
μηδὲ αἰσθάνεσθαι, πολλάκις δὲ αἰσθάνεσθαι μόνον;
*not-even to-perceive often but to-perceive only*

THEAET. ἔστι καὶ τοῦτο.
*it-is(-possible) also this*

SOC. ἰδὲ δὴ ἐάν τι μᾶλλον νῦν ἐπίσπῃ. Σωκράτης 193
*see then if something more now you-follow Socrates*
εἰ γιγνώσκει Θεόδωρον καὶ Θεαίτητον, ὁρᾷ δὲ μηδέτερον,
*if he-knows Theodorus and Theaetetus sees but neither*
μηδὲ ἄλλη αἴσθησις αὐτῷ πάρεστι περὶ αὐτῶν, οὐκ ἄν
*nor other perception to-him is-present about them not —*
ποτε ἐν ἑαυτῷ δοξάσειεν ὡς ὁ Θεαίτητός ἐστι Θεόδωρος.
*ever in himself he-would-opine that — Theaetetus is Theodorus*
λέγω τι ἢ οὐδέν;
*do-I-say anything or nothing*

THEAET. ναί, ἀληθῆ γε.
*yes true-things at-least*

SOC. τοῦτο μὲν τοίνυν ἐκείνων πρῶτον ἦν ὧν
*this indeed then of-those first was of-what-things*
ἔλεγον.
*I-was-saying*

THEAET. ἦν γάρ.
*it-was for*

SOC. δεύτερον τοίνυν, ὅτι τὸν μὲν γιγνώσκων ὑμῶν,
*second then that the(-one) indeed knowing of-you*
τὸν δὲ μὴ γιγνώσκων, αἰσθανόμενος δὲ μηδέτερον, οὐκ
*the(-other) but not knowing perceiving but neither not*
ἄν ποτε αὖ οἰηθείην ὃν οἶδα εἶναι ὃν μὴ οἶδα.
*— ever again I-would-think whom I-know to-be whom not I-know*

THEAET. ὀρθῶς.

*rightly*

b SOC. τρίτον δέ, μηδέτερον γιγνώσκων μηδὲ αἰσθανόμενος

*third and neither knowing nor perceiving*

οὐκ ἂν οἰηθείην ὃν μὴ οἶδα ἕτερόν τιν' εἶναι ὧν

*not — I-would-think whom not I-know other someone to-be of-whom*

μὴ οἶδα. καὶ τἆλλα τὰ πρότερα πάνθ' ἑξῆς νόμιζε

*not I-know and the-other(-things) the former(-cases) all in-order think*

πάλιν ἀκηκοέναι, ἐν οἷς οὐδέποτ' ἐγὼ περὶ σοῦ καὶ

*again to-have-heard in which never I about you and*

Θεοδώρου τὰ ψευδῆ δοξάσω, οὔτε γιγνώσκων οὔτε

*Theodorus the false(-things) shall-opine neither knowing nor*

ἀγνοῶν ἄμφω, οὔτε τὸν μέν, τὸν δ' οὐ γιγνώσκων·

*not-knowing both nor the(-one) indeed the(-other) but not knowing*

καὶ περὶ αἰσθήσεων κατὰ ταὐτά, εἰ ἄρα ἕπῃ.

*and about perceptions according-to the-same(-things) if then you-follow*

THEAET. ἕπομαι.

*I-follow*

c SOC. λείπεται τοίνυν τὰ ψευδῆ δοξάσαι ἐν τῷδε, ὅταν

*it-remains then the false(-things) to-opine in this(-case) whenever*

γιγνώσκων σὲ καὶ Θεόδωρον, καὶ ἔχων ἐν ἐκείνῳ τῷ

*knowing you and Theodorus and having in that the*

κηρίνῳ ὥσπερ δακτυλίων σφῷν ἀμφοῖν τὰ σημεῖα,

*waxen(-block) as of-signet-rings of-you-two both the signs*

διὰ μακροῦ καὶ μὴ ἱκανῶς ὁρῶν ἄμφω προθυμηθῶ,

*through a-long(-distance) and not sufficiently seeing both I-be-eager*

τὸ οἰκεῖον ἑκατέρου σημεῖον ἀποδοὺς τῇ οἰκείᾳ ὄψει,

*the own of-each sign assigning to-the own vision*

ἐμβιβάσας προσαρμόσαι εἰς τὸ ἑαυτῆς ἴχνος, ἵνα γένηται

*having-fitted to-adjust into the of-itself track so-that may-occur*

ἀναγνώρισις, εἶτα τούτων ἀποτυχὼν καὶ ὥσπερ οἱ

*recognition then of-these having-missed and as the(-men)*

ἔμπαλιν ὑποδούμενοι παραλλάξας προσβάλω τὴν ἑκατέρου
*backward putting-on-(shoes) having-interchanged I-apply the of-each*
ὄψιν πρὸς τὸ ἀλλότριον σημεῖον, ἢ καὶ οἷα τὰ ἐν
*vision to the foreign sign or also such-as the(-things) in*
τοῖς κατόπτροις τῆς ὄψεως πάθη, δεξιὰ εἰς ἀριστερὰ
*the mirrors of-the sight experiences right to left*
μεταρρεούσης, ταὐτὸν παθὼν διαμάρτω· τότε δὴ
*flowing-across the-same having-experienced I-miss then indeed*
συμβαίνει ἡ ἑτεροδοξία καὶ τὸ ψευδῆ δοξάζειν.
*occurs the other-judging and the false(-things) to-opine*
THEAET. ἔοικε γάρ, ὦ Σώκρατες. θαυμασίως ὡς λέγεις τὸ
*it-seems for O Socrates wonderfully as you-say the*
τῆς δόξης πάθος.
*of-the opinion experience*
SOC. ἔτι τοίνυν καὶ ὅταν ἀμφοτέρους γιγνώσκων τὸν
*further then also whenever both knowing the(-one)*
μὲν πρὸς τῷ γιγνώσκειν αἰσθάνωμαι, τὸν δὲ μή, τὴν
*indeed in-addition-to the knowing I-perceive the(-other) but not the*
δὲ γνῶσιν τοῦ ἑτέρου μὴ κατὰ τὴν αἴσθησιν ἔχω, ὃ ἐν
*and cognition of-the other not according-to the perception I-have which in*
τοῖς πρόσθεν οὕτως ἔλεγον καί μου τότε οὐκ ἐμάνθανες.
*the(-things) before so I-was-saying and me then not you-understood*
THEAET. οὐ γὰρ οὖν.
*not for indeed*
SOC. τοῦτο μὲν ἔλεγον, ὅτι γιγνώσκων τὸν ἕτερον καὶ e
*this indeed I-was-saying that knowing the one and*
αἰσθανόμενος, καὶ τὴν γνῶσιν κατὰ τὴν αἴσθησιν αὐτοῦ
*perceiving and the cognition according-to the perception of-him*
ἔχων, οὐδέποτε οἰήσεται εἶναι αὐτὸν ἑτερόν τινα ὃν
*having never will-he-think to-be him other someone whom*

γιγνώσκει τε καὶ αἰσθάνεται καὶ τὴν γνῶσιν αὖ καὶ
*he-knows both and perceives and the cognition again also*
ἐκείνου ἔχει κατὰ τὴν αἴσθησιν. ἦν γὰρ τοῦτο;
*of-that he-has according-to the perception was for this(-so)*
THEAET. ναί.
*yes*
194 SOC. παρελείπετο δέ γέ που τὸ νῦν λεγόμενον, ἐν ᾧ
*there-was-left-out and indeed surely the(-case) now spoken-of in which*
δή φαμεν τὴν ψευδῆ δόξαν γίγνεσθαι τὸ ἄμφω γιγνώσκοντα
*indeed we-say the false opinion to-arise the both knowing*
καὶ ἄμφω ὁρῶντα ἤ τινα ἄλλην αἴσθησιν ἔχοντα ἀμφοῖν
*and both seeing or some other perception having of-both*
τὼ σημείω μὴ κατὰ τὴν αὐτοῦ αἴσθησιν ἑκάτερον
*the-two signs not according-to the of-itself perception each*
ἔχειν, ἀλλ᾽ οἷον τοξότην φαῦλον ἱέντα παραλλάξαι τοῦ
*to-have but as an-archer bad shooting to-miss of-the*
σκοποῦ καὶ ἁμαρτεῖν, ὃ δὴ καὶ ψεῦδος ἄρα ὠνόμασται.
*mark and to-err which indeed also falsehood then has-been-named*
THEAET. εἰκότως γε.
*fittingly at-least*
b SOC. καὶ ὅταν τοίνυν τῷ μὲν παρῇ αἴσθησις
*and whenever then to-the(-one) indeed is-present perception*
τῶν σημείων, τῷ δὲ μή, τὸ δὲ τῆς ἀπούσης
*of-the signs to-the(-other) but not the(-sign) and of-the absent*
αἰσθήσεως τῇ παρούσῃ προσαρμόσῃ, πάντῃ ταύτῃ
*perception to-the present(-one) it-fits in-every-way in-this-way*
ψεύδεται ἡ διάνοια. καὶ ἑνὶ λόγῳ, περὶ ὧν μὲν μὴ
*is-deceived the mind and in-one word about what-things indeed not*
οἶδέ τις μηδ᾽ ἐπῄσθετο πώποτε, οὐκ ἔστιν, ὡς ἔοικεν,
*knows one nor perceived ever not it-is(-possible) as it-seems*
οὔτε ψεύδεσθαι οὔτε ψευδὴς δόξα, εἴ τι νῦν ἡμεῖς
*neither to-be-deceived nor false opinion if anything now we*

ὑγιὲς λέγομεν· περὶ δὲ ὧν ἴσμεν τε καὶ αἰσθανόμεθα,
*sound say about but what-things we-know both and perceive*
ἐν αὐτοῖς τούτοις στρέφεται καὶ ἑλίττεται ἡ δόξα ψευδὴς
*in very these turns and twists the opinion false*
καὶ ἀληθὴς γιγνομένη, καταντικρὺ μὲν καὶ κατὰ τὸ
*and true becoming straight-on indeed and according-to the*
εὐθὺ τὰ οἰκεῖα συνάγουσα ἀποτυπώματα καὶ τύπους
*straight the own(-things) bringing-together impressions and types*
ἀληθής, εἰς πλάγια δὲ καὶ σκολιὰ ψευδής.
*(it-is)-true into crosswise but and crooked false*

THEAET. οὐκοῦν καλῶς, ὦ Σώκρατες, λέγεται;
*therefore well O Socrates is-it-said*

SOC. ἔτι τοίνυν καὶ τάδε ἀκούσας μᾶλλον αὐτὸ ἐρεῖς. c
*further then also these-things having-heard more it you-will-say*
τὸ μὲν γὰρ τἀληθὲς δοξάζειν καλόν, τὸ δὲ ψεύδεσθαι
*the indeed for the-true to-opine (is)-fine the but to-be-false*
αἰσχρόν.
*shameful*

THEAET. πῶς δ' οὔ;
*how and not*

SOC. ταῦτα τοίνυν φασὶν ἐνθένδε γίγνεσθαι. ὅταν μὲν ὁ d
*these-things then they-say from-here to-arise whenever indeed the*
κηρός του ἐν τῇ ψυχῇ βαθύς τε καὶ πολὺς καὶ λεῖος καὶ
*wax of-someone in the soul deep both and much and smooth and*
μετρίως ὠργασμένος ᾖ, τὰ ἰόντα διὰ τῶν αἰσθήσεων,
*moderately kneaded be the(-things) coming through the perceptions*
ἐνσημαινόμενα εἰς τοῦτο τὸ τῆς ψυχῆς "κέαρ," ὃ ἔφη
*being-stamped into this the of-the soul heart which said*
Ὅμηρος αἰνιττόμενος τὴν τοῦ κηροῦ ὁμοιότητα, τότε μὲν
*Homer hinting-at the of-the wax likeness then indeed*
καὶ τούτοις καθαρὰ τὰ σημεῖα ἐγγιγνόμενα καὶ ἱκανῶς
*also in-these pure the signs arising and sufficiently*

τοῦ βάθους ἔχοντα πολυχρόνιά τε γίγνεται καὶ εἰσὶν οἱ
*of-the depth having long-lasting both become and are the*
τοιοῦτοι πρῶτον μὲν εὐμαθεῖς, ἔπειτα μνήμονες, εἶτα οὐ
*such(-men) first indeed quick-learners then retentive then not*
παραλλάττουσι τῶν αἰσθήσεων τὰ σημεῖα ἀλλὰ δοξάζουσιν
*they-interchange of-the perceptions the signs but they-opine*
ἀληθῆ. σαφῆ γὰρ καὶ ἐν εὐρυχωρίᾳ ὄντα ταχὺ διανέμουσιν
*true-things clear for and in spaciousness being quickly they-distribute(-them)*
ἐπὶ τὰ αὑτῶν ἕκαστα ἐκμαγεῖα, ἃ δὴ ὄντα καλεῖται,
*to the their-own each impressions which indeed beings are-called*
καὶ σοφοὶ δὴ οὗτοι καλοῦνται. ἢ οὐ δοκεῖ σοι;
*and wise indeed these(-men) are-called or not does-it-seem to-you(-so)*
THEAET. ὑπερφυῶς μὲν οὖν.
*extraordinarily indeed then*
e SOC. ὅταν τοίνυν λάσιόν του τὸ κέαρ ᾖ, ὃ δὴ
*whenever then shaggy of-someone the heart be which indeed*
ἐπῄνεσεν ὁ πάνσοφος ποιητής, ἢ ὅταν κοπρῶδες καὶ
*praised the all-wise poet or whenever dirty and*
μὴ καθαροῦ τοῦ κηροῦ, ἢ ὑγρὸν σφόδρα ἢ σκληρόν,
*not of-pure the wax or moist very or hard*
ὧν μὲν ὑγρὸν εὐμαθεῖς μέν, ἐπιλήσμονες δὲ
*(those)-of-whom indeed (it-is)-moist quick-learners indeed forgetful but*
γίγνονται, ὧν δὲ σκληρόν, τἀναντία. οἱ δὲ δὴ
*become (those)-of-whom but hard the-opposite those but indeed*
λάσιον καὶ τραχὺ λιθῶδές τι ἢ γῆς ἢ κόπρου
*shaggy and rough stony some(-thing) or of-earth or of-dung*
συμμιγείσης ἔμπλεων ἔχοντες ἀσαφῆ τὰ ἐκμαγεῖα ἴσχουσιν.
*mixed-in full having unclear the impressions hold*
195 ἀσαφῆ δὲ καὶ οἱ τὰ σκληρά· βάθος γὰρ οὐκ ἔνι.
*unclear and also the(-men) the hard(-ones) depth for not is-in(-them)*
ἀσαφῆ δὲ καὶ οἱ τὰ ὑγρά· ὑπὸ γὰρ τοῦ συγχεῖσθαι
*unclear and also the(-men) the moist(-ones) through for the to-be-confused*

ταχὺ γίγνεται ἀμυδρά. ἐὰν δὲ πρὸς πᾶσι τούτοις ἐπ᾽ ἀλλήλων
*quickly they-become faint if but besides all these on one-another*
συμπεπτωκότα ᾖ ὑπὸ στενοχωρίας, ἐάν του σμικρὸν
*fallen-together they-be through narrowness if of-someone small*
ᾖ τὸ ψυχάριον, ἔτι ἀσαφέστερα ἐκείνων. πάντες οὖν οὗτοι
*be the little-soul still more-unclear than-those all then these*
γίγνονται οἷοι δοξάζειν ψευδῆ. ὅταν γάρ τι ὁρῶσιν ἢ
*become such-as to-opine false(-things) whenever for something they-see or*
ἀκούωσιν ἢ ἐπινοῶσιν, ἕκαστα ἀπονέμειν ταχὺ ἑκάστοις οὐ
*hear or think-of each(-thing) to-assign quickly to-each not*
δυνάμενοι βραδεῖς τέ εἰσι καὶ ἀλλοτριονομοῦντες παρορῶσί
*being-able slow both they-are and assigning-wrongly they-misperceive*
τε καὶ παρακούουσι καὶ παρανοοῦσι πλεῖστα, καὶ καλοῦνται
*both and mishear and misthink most(-things) and are-called*
αὖ οὗτοι ἐψευσμένοι τε δὴ τῶν ὄντων καὶ ἀμαθεῖς.
*again these deceived both indeed in-the beings and ignorant*

THEAET. ὀρθότατα ἀνθρώπων λέγεις, ὦ Σώκρατες. b
*most-rightly of-men you-speak O Socrates*

SOC. φῶμεν ἄρα ἐν ἡμῖν ψευδεῖς δόξας εἶναι;
*are-we-to-say then in us false opinions to-be*

THEAET. σφόδρα γε.
*strongly at-least*

SOC. καὶ ἀληθεῖς δή;
*and true(-ones) indeed*

THEAET. καὶ ἀληθεῖς.
*and true(-ones)*

SOC. ἤδη οὖν οἰόμεθα ἱκανῶς ὡμολογῆσθαι ὅτι παντὸς
*already then do-we-think sufficiently to-have-been-agreed that of-everything*
μᾶλλον ἐστὸν ἀμφοτέρα τούτω τὼ δόξα;
*rather they-two-are both these-two the-two opinions*

THEAET. ὑπερφυῶς μὲν οὖν.
*extraordinarily indeed then*

SOC. δεινόν τε, ὦ Θεαίτητε, ὡς ἀληθῶς κινδυνεύει καὶ
*terrible both O Theaetetus as truly is-likely and*
ἀηδὲς εἶναι ἀνὴρ ἀδολέσχης.
*unpleasant to-be a-man garrulous*

THEAET. τί δέ; πρὸς τί τοῦτ' εἶπες;
*what and with-respect-to what this did-you-say*

c SOC. τὴν ἐμαυτοῦ δυσμαθίαν δυσχεράνας καὶ ὡς ἀληθῶς
*the of-myself slowness-of-learning being-annoyed-at and as truly*
ἀδολεσχίαν. τί γὰρ ἄν τις ἄλλο θεῖτο ὄνομα, ὅταν ἄνω
*garrulousness what for — one other would-give name whenever up*
κάτω τοὺς λόγους ἕλκῃ τις ὑπὸ νωθείας οὐ δυνάμενος
*down the arguments drags one through sluggishness not being-able*
πεισθῆναι, καὶ ᾖ δυσαπάλλακτος ἀφ' ἑκάστου λόγου;
*to-be-persuaded and is hard-to-be-rid-of from each argument*

THEAET. σὺ δὲ δὴ τί δυσχεραίνεις;
*you but indeed why are-you-annoyed*

d SOC. οὐ δυσχεραίνω μόνον ἀλλὰ καὶ δέδοικα ὅτι
*not I-am-annoyed only but also I-fear what*
ἀποκρινοῦμαι ἄν τις ἔρηταί με· "ὦ Σώκρατες, ηὕρηκας
*I-will-answer if one should-ask me O Socrates have-you-found*
δὴ ψευδῆ δόξαν, ὅτι οὔτε ἐν ταῖς αἰσθήσεσίν ἐστι
*indeed false opinion that neither in the perceptions it-is*
πρὸς ἀλλήλας οὔτ' ἐν ταῖς διανοίαις ἀλλ' ἐν τῇ
*toward one-another nor in the thoughts but in the*
συνάψει αἰσθήσεως πρὸς διάνοιαν;" φήσω δὲ ἐγὼ οἶμαι
*connection of-perception to thought I-will-say and I I-think*
καλλωπιζόμενος ὥς τι ηὑρηκότων ἡμῶν καλόν.
*priding-myself as something having-found us fine*

THEAET. ἔμοιγε δοκεῖ, ὦ Σώκρατες, οὐκ αἰσχρὸν εἶναι τὸ
*to-me-at-least it-seems O Socrates not shameful to-be the*
νῦν ἀποδεδειγμένον.
*now demonstrated(-thing)*

SOC. "οὐκοῦν," φησί, "λέγεις ὅτι αὖ τὸν ἄνθρωπον ὃν
*therefore he-says you-mean that again the man whom*
διανοούμεθα μόνον, ὁρῶμεν δ' οὔ, ἵππον οὐκ ἄν ποτε
*we-think-of only see but not (as)-a-horse not — ever*
οἰηθείημεν εἶναι, ὃν αὖ οὔτε ὁρῶμεν οὔτε ἁπτόμεθα,
*would-we-think to-be whom again neither we-see nor we-touch*
διανοούμεθα δὲ μόνον καὶ ἄλλ' οὐδὲν αἰσθανόμεθα περὶ
*we-think-of but only and other nothing we-perceive about*
αὐτοῦ;" ταῦτα οἶμαι φήσω λέγειν.
*him these-things I-think I-shall-say to-mean*
THEAET. καὶ ὀρθῶς γε.
*and rightly at-least*
SOC. "τί οὖν," φησί, "τὰ ἕνδεκα ἃ μηδὲν ἄλλο ἢ e
*what then he-says the eleven which nothing other than*
διανοεῖταί τις, ἄλλο τι ἐκ τούτου τοῦ λόγου οὐκ ἄν
*thinks-of one another something from this the argument not —*
ποτε οἰηθείη δώδεκα εἶναι ἃ μόνον αὖ διανοεῖται;"
*ever would-he-think twelve to-be which only again he-thinks-of*
ἴθι οὖν δή, σὺ ἀποκρίνου.
*come then indeed you answer*
THEAET. ἀλλ' ἀποκρινοῦμαι ὅτι ὁρῶν μὲν ἄν τις ἢ ἐφαπτόμενος
*but I-will-answer that seeing indeed — one or touching*
οἰηθείη τὰ ἕνδεκα δώδεκα εἶναι, ἃ μέντοι ἐν τῇ διανοίᾳ
*would-think the eleven twelve to-be which however in the mind*
ἔχει, οὐκ ἄν ποτε περὶ αὐτῶν ταῦτα δοξάσειεν οὕτως.
*he-has not — ever about them these-things he-would-opine so*

*Since numbers in thought can be confused, false opinion is not the mismatch of thought and perception. Socrates dares to say what knowing is. Having knowledge is not the same as possessing it: a man may keep wild birds in an aviary at home, possessing them all but holding only the one he catches. So the soul holds an aviary of knowledges, and false opinion is catching the wrong bird, the knowledge of eleven for that of twelve. But then one is ignorant by means of knowledge. Theaetetus adds birds of ignorance, so that one opines falsely when he catches an ignorance and truly when he catches a knowledge.*

196 SOC. τί οὖν; οἴει τινὰ πώποτε αὐτὸν ἐν αὑτῷ
*what then do-you-think anyone ever himself in himself*
πέντε καὶ ἑπτά, λέγω δὲ μὴ ἀνθρώπους ἑπτὰ καὶ πέντε
*five and seven I-mean and not men seven and five*
προθέμενον σκοπεῖν μηδ' ἄλλο τοιοῦτον, ἀλλ' αὐτὰ
*having-set-before(-him) to-consider nor other such(-thing) but themselves*
πέντε καὶ ἑπτά, ἅ φαμεν ἐκεῖ μνημεῖα ἐν τῷ ἐκμαγείῳ
*five and seven which we-say there memorials in the block*
εἶναι καὶ ψευδῆ ἐν αὐτοῖς οὐκ εἶναι δοξάσαι, ταῦτα
*to-be and false(-things) in them not to-be(-possible) to-opine these*
αὐτὰ εἴ τις ἀνθρώπων ἤδη πώποτε ἐσκέψατο λέγων
*themselves whether anyone of-men already ever considered speaking*
πρὸς αὑτὸν καὶ ἐρωτῶν πόσα ποτ' ἐστίν, καὶ ὁ μέν
*to himself and asking how-many ever they-are and the(-one) indeed*
τις εἶπεν οἰηθεὶς ἕνδεκα αὐτὰ εἶναι, ὁ δὲ δώδεκα,
*someone said having-thought eleven them to-be the(-other) but twelve*
ἢ πάντες λέγουσί τε καὶ οἴονται δώδεκα αὐτὰ εἶναι;
*or all say both and think twelve them to-be*

THEAET. οὐ μὰ τὸν Δία, ἀλλὰ πολλοὶ δὴ καὶ ἕνδεκα· b
*no by — Zeus but many indeed also eleven*
ἐὰν δέ γε ἐν πλείονι ἀριθμῷ τις σκοπῆται, μᾶλλον
*if but at-least in larger number one considers more*
σφάλλεται. οἶμαι γάρ σε περὶ παντὸς ἀριθμοῦ λέγειν.
*he-slips I-think for you about every number to-speak*
SOC. ὀρθῶς γὰρ οἴει· καὶ ἐνθυμοῦ μή τι τότε γίγνεται
*rightly for you-think and consider lest anything then happens*
ἄλλο ἢ αὐτὰ τὰ δώδεκα τὰ ἐν τῷ ἑκμαγείῳ ἕνδεκα
*other than themselves the twelve the(-ones) in the block eleven*
οἰηθῆναι.
*to-think(-to-be)*
THEAET. ἔοικέ γε.
*it-seems at-least*
SOC. οὐκοῦν εἰς τοὺς πρώτους πάλιν ἀνήκει λόγους; ὁ c
*therefore to the first again it-goes-back arguments the(-one)*
γὰρ τοῦτο παθών, ὃ οἶδεν, ἕτερον αὐτὸ οἴεται εἶναι
*for this having-experienced what he-knows other it he-thinks to-be*
ὧν αὖ οἶδεν, ὃ ἔφαμεν ἀδύνατον, καὶ τούτῳ αὐτῷ
*of-what-things again he-knows which we-said (was)-impossible and by-this itself*
ἠναγκάζομεν μὴ εἶναι ψευδῆ δόξαν, ἵνα μὴ τὰ αὐτὰ
*we-were-compelling not to-be false opinion so-that not the same(-things)*
ὁ αὐτὸς ἀναγκάζοιτο εἰδὼς μὴ εἰδέναι ἅμα.
*the same(-man) might-be-compelled knowing not to-know at-the-same-time*
THEAET. ἀληθέστατα.
*most-truly*
SOC. οὐκοῦν ἄλλ' ὁτιοῦν δεῖ ἀποφαίνειν τὸ τὰ
*therefore other anything-whatever (it-is)-necessary to-show-forth the the*
ψευδῆ δοξάζειν ἢ διανοίας πρὸς αἴσθησιν παραλλαγήν.
*false(-things) to-opine than of-thought with perception interchange*
εἰ γὰρ τοῦτ' ἦν, οὐκ ἄν ποτε ἐν αὐτοῖς τοῖς διανοήμασιν
*if for this it-were not — ever in themselves the thoughts*

ἐψευδόμεθα. νῦν δὲ ἤτοι οὐκ ἔστι ψευδὴς δόξα, ἢ
*we-would-have-been-deceived now but either not is false opinion or*
ἅ τις οἶδεν, οἷόν τε μὴ εἰδέναι. καὶ τούτων
*what-things one knows (it-is)-possible — not to-know and of-these*
πότερα αἱρῇ;
*which do-you-choose*

THEAET. ἄπορον αἵρεσιν προτίθης, ὦ Σώκρατες.
*a-perplexing choice you-set-before(-me) O Socrates*

d SOC. ἀλλὰ μέντοι ἀμφότερά γε κινδυνεύει ὁ λόγος οὐκ
*but however both at-least is-likely the argument not*
ἐάσειν. ὅμως δέ — πάντα γὰρ τολμητέον — τί
*to-be-going-to-allow nevertheless but all-things for (are)-to-be-dared what*
εἰ ἐπιχειρήσαιμεν ἀναισχυντεῖν;
*if we-should-attempt to-be-shameless*

THEAET. πῶς;
*how*

SOC. ἐθελήσαντες εἰπεῖν ποιόν τί ποτ' ἐστὶ τὸ ἐπίστασθαι.
*being-willing to-say of-what-sort some ever is the knowing*

THEAET. καὶ τί τοῦτο ἀναίσχυντον;
*and what (is)-this shameless*

SOC. ἔοικας οὐκ ἐννοεῖν ὅτι πᾶς ἡμῖν ἐξ ἀρχῆς ὁ
*you-seem not to-notice that all for-us from the-beginning the*
λόγος ζήτησις γέγονεν ἐπιστήμης ὡς οὐκ εἰδόσι τί
*argument a-search has-been for-knowledge as (for-men)-not knowing what*
ποτ' ἐστίν.
*ever it-is*

THEAET. ἐννοῶ μὲν οὖν.
*I-notice indeed then*

e SOC. ἔπειτ' οὐκ ἀναιδὲς δοκεῖ μὴ εἰδότας ἐπιστήμην
*then not shameless does-it-seem not knowing knowledge*
ἀποφαίνεσθαι τὸ ἐπίστασθαι οἷόν ἐστιν; ἀλλὰ γάρ,
*to-declare the knowing of-what-sort it-is but for*

ὦ Θεαίτητε, πάλαι ἐσμὲν ἀνάπλεῳ τοῦ μὴ καθαρῶς
*O Theaetetus long-since we-are full of-the not purely*
διαλέγεσθαι. μυριάκις γὰρ εἰρήκαμεν τὸ "γιγνώσκομεν"
*to-converse ten-thousand-times for we-have-said the we-recognize*
καὶ "οὐ γιγνώσκομεν," καὶ "ἐπιστάμεθα" καὶ "οὐκ
*and not we-recognize and we-know and not*
ἐπιστάμεθα," ὥς τι συνιέντες ἀλλήλων ἐν ᾧ ἔτι
*we-know as something understanding one-another in which still*
ἐπιστήμην ἀγνοοῦμεν· εἰ δὲ βούλει, καὶ νῦν ἐν τῷ
*knowledge we-are-ignorant-of if but you-wish even now in the*
παρόντι κεχρήμεθ' αὖ τῷ "ἀγνοεῖν" τε καὶ "συνιέναι,"
*present we-have-used again the to-be-ignorant both and to-understand*
ὡς προσῆκον αὐτοῖς χρῆσθαι εἴπερ στερόμεθα ἐπιστήμης.
*as fitting(-it-is) them to-use if-indeed we-are-deprived of-knowledge*
THEAET. ἀλλὰ τίνα τρόπον διαλέξῃ, ὦ Σώκρατες, τούτων
*but in-what way will-you-converse O Socrates from-these*
ἀπεχόμενος;
*keeping-away*
SOC. οὐδένα ὅν γε ὃς εἰμί, εἰ μέντοι ἦ ἀντιλογικός· 197
*in-no(-way) being at-least who I-am if however I-were a-contentious(-man)*
οἷος ἀνὴρ εἰ καὶ νῦν παρῆν, τούτων τ' ἂν ἔφη
*such-as a-man if even now he-were-present from-these both — he-would-say*
ἀπέχεσθαι καὶ ἡμῖν σφόδρ' ἂν ἃ ἐγὼ λέγω
*to-keep-away and us strongly — for-what-things I say*
ἐπέπληττεν. ἐπειδὴ οὖν ἐσμεν φαῦλοι, βούλει τολμήσω
*would-rebuke since then we-are poor(-ones) do-you-wish should-I-dare*
εἰπεῖν οἷόν ἐστι τὸ ἐπίστασθαι; φαίνεταί γάρ μοι
*to-say of-what-sort is the knowing it-appears for to-me*
προὔργου τι ἂν γενέσθαι.
*of-advantage something — to-be*

THEAET. τόλμα τοίνυν νὴ Δία. τούτων δὲ μὴ ἀπεχομένῳ
*dare then by Zeus from-these and not keeping-away*
σοι ἔσται πολλὴ συγγνώμη.
*to-you there-will-be much pardon*
SOC. ἀκήκοας οὖν ὃ νῦν λέγουσιν τὸ ἐπίστασθαι;
*have-you-heard then what now they-say the knowing(-is)*
THEAET. ἴσως· οὐ μέντοι ἔν γε τῷ παρόντι μνημονεύω.
*perhaps not however in at-least the present I-remember*
b SOC. ἐπιστήμης που ἕξιν φασὶν αὐτὸ εἶναι.
*of-knowledge surely a-having they-say it to-be*
THEAET. ἀληθῆ.
*true-things*
SOC. ἡμεῖς τοίνυν σμικρὸν μεταθώμεθα καὶ εἴπωμεν
*we then slightly let-us-change(-it) and let-us-say*
ἐπιστήμης κτῆσιν.
*of-knowledge a-possessing*
THEAET. τί οὖν δὴ φήσεις τοῦτο ἐκείνου διαφέρειν;
*what then indeed will-you-say this from-that to-differ*
SOC. ἴσως μὲν οὐδέν· ὃ δ' οὖν δοκεῖ ἀκούσας
*perhaps indeed nothing what but then it-seems having-heard(-it)*
συνδοκίμαζε.
*help-test*
THEAET. ἐάνπερ γε οἷός τ' ὦ.
*if-indeed at-least able — I-be*
SOC. οὐ τοίνυν μοι ταὐτὸν φαίνεται τῷ κεκτῆσθαι τὸ
*not then to-me the-same appears as-the to-possess the*
ἔχειν. οἷον ἱμάτιον πριάμενός τις καὶ ἐγκρατὴς ὢν
*to-have for-example a-cloak having-bought one and master being(-of-it)*
μὴ φορῶν, ἔχειν μὲν οὐκ ἂν αὐτὸν αὐτό, κεκτῆσθαί
*not wearing(-it) to-have indeed not — him it to-possess*
γε μὴν φαῖμεν.
*at-least indeed we-would-say*

THEAET. ὀρθῶς γε.
*rightly at-least*

SOC. ὅρα δὴ καὶ ἐπιστήμην εἰ δυνατὸν οὕτω κεκτημένον c
*see then also knowledge whether (it-is)-possible so possessing(-it)*
μὴ ἔχειν, ἀλλ' ὥσπερ εἴ τις ὄρνιθας ἀγρίας, περιστερὰς ἤ
*not to-have(-it) but as if one birds wild doves or*
τι ἄλλο, θηρεύσας οἴκοι κατασκευασάμενος περιστερεῶνα
*some other having-hunted at-home having-constructed a-dovecote*
τρέφοι, τρόπον μὲν ἄν πού τινα φαῖμεν αὐτὸν αὐτὰς
*should-keep in-a-way indeed — surely some we-would-say him them*
ἀεὶ ἔχειν, ὅτι δὴ κέκτηται. ἦ γάρ;
*always to-have because indeed he-possesses(-them) truly for*

THEAET. ναί.
*yes*

SOC. τρόπον δέ γ' ἄλλον οὐδεμίαν ἔχειν, ἀλλὰ δύναμιν μὲν d
*in-a-way and at-least other none to-have but a-power indeed*
αὐτῷ περὶ αὐτὰς παραγεγονέναι, ἐπειδὴ ἐν οἰκείῳ περιβόλῳ
*to-him about them to-have-come-about since in his-own enclosure*
ὑποχειρίους ἐποιήσατο, λαβεῖν καὶ σχεῖν ἐπειδὰν βούληται,
*under-his-hand he-made(-them) to-take and to-hold when he-wishes*
θηρευσαμένῳ ἣν ἂν ἀεὶ ἐθέλῃ, καὶ πάλιν ἀφιέναι,
*having-hunted which-ever — always he-wishes and again to-let-go*
καὶ τοῦτο ἐξεῖναι ποιεῖν ὁποσάκις ἂν δοκῇ αὐτῷ.
*and this to-be-possible to-do as-often-as — it-seems-good to-him*

THEAET. ἔστι ταῦτα.
*it-is these-things*

SOC. πάλιν δή, ὥσπερ ἐν τοῖς πρόσθεν κήρινόν τι
*again indeed as in the(-things) before a-waxen something*
ἐν ταῖς ψυχαῖς κατεσκευάζομεν οὐκ οἶδ' ὅτι πλάσμα,
*in the souls we-constructed not I-know what molded-thing*
νῦν αὖ ἐν ἑκάστῃ ψυχῇ ποιήσωμεν περιστερεῶνά τινα
*now again in each soul let-us-make a-dovecote some*

παντοδαπῶν ὀρνίθων, τὰς μὲν κατ᾽ ἀγέλας οὔσας
*of-all-sorts-of birds the(-ones) indeed in flocks being*
χωρὶς τῶν ἄλλων, τὰς δὲ κατ᾽ ὀλίγας, ἐνίας δὲ
*apart from-the others the(-others) but in small(-groups) some but*
μόνας διὰ πασῶν ὅπῃ ἂν τύχωσι πετομένας.
*alone through all wherever — they-chance flying*

e THEAET. πεποιήσθω δή. ἀλλὰ τί τοὐντεῦθεν;
*let-it-have-been-made indeed but what (is)-next*

SOC. παιδίων μὲν ὄντων φάναι χρὴ εἶναι τοῦτο τὸ ἀγγεῖον
*children indeed being to-say (one)-must to-be this the receptacle*
κενόν, ἀντὶ δὲ τῶν ὀρνίθων ἐπιστήμας νοῆσαι· ἣν
*empty instead-of but the birds knowledges to-think-of whichever*
δ᾽ ἂν ἐπιστήμην κτησάμενος καθείρξῃ εἰς τὸν περίβολον,
*but — knowledge having-acquired he-shuts-up into the enclosure*
φάναι αὐτὸν μεμαθηκέναι ἢ ηὑρηκέναι τὸ πρᾶγμα οὗ
*to-say him to-have-learned or to-have-found the thing of-which*
ἦν αὕτη ἡ ἐπιστήμη, καὶ τὸ ἐπίστασθαι τοῦτ᾽ εἶναι.
*was this the knowledge and the knowing this to-be*

THEAET. ἔστω.
*let-it-be*

198 SOC. τὸ τοίνυν πάλιν ἦν ἂν βούληται τῶν ἐπιστημῶν
*the then again whichever — he-wishes of-the knowledges*
θηρεύειν καὶ λαβόντα ἴσχειν καὶ αὖθις ἀφιέναι σκόπει τίνων
*to-hunt and having-taken to-hold and again to-let-go consider of-what*
δεῖται ὀνομάτων, εἴτε τῶν αὐτῶν ὧν τὸ πρῶτον ὅτε
*needs names whether the same as the first when*
ἐκτᾶτο εἴτε ἑτέρων. μαθήσῃ δ᾽ ἐνθένδε σαφέστερον
*he-was-acquiring or others you-will-learn and from-here more-clearly*
τί λέγω. ἀριθμητικὴν μὲν γὰρ λέγεις τέχνην;
*what I-mean arithmetic indeed for you-call an-art*

THEAET. ναί.
*yes*

SOC. ταύτην δὴ ὑπόλαβε θήραν ἐπιστημῶν ἀρτίου τε
*this then suppose (to-be)-a-hunt of-knowledges of-even both*
καὶ περιττοῦ παντός.
*and odd of-all*
THEAET. ὑπολαμβάνω.
*I-suppose(-it)*
SOC. ταύτῃ δὴ οἶμαι τῇ τέχνῃ αὐτός τε ὑποχειρίους τὰς b
*by-this then I-think the art himself both under-his-hand the*
ἐπιστήμας τῶν ἀριθμῶν ἔχει καὶ ἄλλῳ παραδίδωσιν
*knowledges of-the numbers has and to-another hands-over(-them)*
ὁ παραδιδούς.
*the(-one) handing-over*
THEAET. ναί.
*yes*
SOC. καὶ καλοῦμέν γε παραδιδόντα μὲν διδάσκειν,
*and we-call(-it) at-least (the-one)-handing-over indeed to-teach*
παραλαμβάνοντα δὲ μανθάνειν, ἔχοντα δὲ δὴ τῷ
*(the-one)-receiving but to-learn (the-one)-having but indeed by-the*
κεκτῆσθαι ἐν τῷ περιστερεῶνι ἐκείνῳ ἐπίστασθαι.
*possessing(-them) in the dovecote that to-know*
THEAET. πάνυ μὲν οὖν.
*certainly indeed then*
SOC. τῷ δὲ δὴ ἐντεῦθεν ἤδη πρόσσχες τὸν νοῦν. ἀριθμητικὸς
*to-the and indeed from-here now apply the mind an-arithmetician*
γὰρ ὢν τελέως ἄλλο τι πάντας ἀριθμοὺς ἐπίσταται;
*for being completely other(-than) anything all numbers does-he-know*
πάντων γὰρ ἀριθμῶν εἰσιν αὐτῷ ἐν τῇ ψυχῇ ἐπιστῆμαι.
*of-all for numbers there-are to-him in the soul knowledges*
THEAET. τί μήν;
*what indeed*

c SOC. ἦ οὖν ὁ τοιοῦτος ἀριθμοῖ ἄν ποτέ τι ἢ αὐτὸς
*truly then the such(-man) would-count — ever anything either himself*
πρὸς αὑτὸν αὐτὰ ἢ ἄλλο τι τῶν ἔξω ὅσα
*to himself them or other some(-thing) of-the(-things) outside as-many-as*
ἔχει ἀριθμόν;
*have number*
THEAET. πῶς γὰρ οὔ;
*how for not*
SOC. τὸ δὲ ἀριθμεῖν γε οὐκ ἄλλο τι θήσομεν τοῦ
*the and counting at-least not other anything we-shall-set(-it) than-the*
σκοπεῖσθαι πόσος τις ἀριθμὸς τυγχάνει ὤν.
*to-consider how-great some number happens being*
THEAET. οὕτως.
*so*
SOC. ὃ ἄρα ἐπίσταται, σκοπούμενος φαίνεται ὡς οὐκ
*what then he-knows examining he-appears as not*
εἰδώς, ὃν ὡμολογήκαμεν ἅπαντα ἀριθμὸν εἰδέναι.
*knowing(-it) whom we-have-agreed every number to-know*
ἀκούεις γάρ που τὰς τοιαύτας ἀμφισβητήσεις.
*you-hear for surely the such disputes*
THEAET. ἔγωγε.
*I-at-least*
d SOC. οὐκοῦν ἡμεῖς ἀπεικάζοντες τῇ τῶν περιστερῶν
*therefore we likening(-it) to-the of-the doves*
κτήσει τε καὶ θήρᾳ ἐροῦμεν ὅτι διττὴ ἦν ἡ θήρα, ἡ
*possession both and hunt shall-say that twofold was the hunt the(-one)*
μὲν πρὶν ἐκτῆσθαι τοῦ κεκτῆσθαι ἕνεκα, ἡ δὲ
*indeed before to-have-acquired of-the possessing for-the-sake the(-other) but*
κεκτημένῳ τοῦ λαβεῖν καὶ ἔχειν ἐν ταῖς χερσὶν
*for-the(-one)-having-acquired of-the taking and having in the hands*
ἃ πάλαι ἐκέκτητο. οὕτως δὲ καὶ ὧν πάλαι
*what-things long-ago he-had-acquired so but also of-what-things long-ago*

ἐπιστῆμαι ἦσαν αὐτῷ μαθόντι καὶ ἠπίστατο αὐτά, πάλιν
*knowledges were to-him having-learned and he-knew them again*
ἔστι καταμανθάνειν ταὐτὰ ταῦτα ἀναλαμβάνοντα
*it-is(-possible) to-learn the-same these-things taking-up-again*
τὴν ἐπιστήμην ἑκάστου καὶ ἴσχοντα, ἣν ἐκέκτητο μὲν
*the knowledge of-each and holding(-it) which he-had-acquired indeed*
πάλαι, πρόχειρον δ' οὐκ εἶχε τῇ διανοίᾳ;
*long-ago at-hand but not he-had in-the mind*
THEAET. ἀληθῆ.
*true-things*
SOC. τοῦτο δὴ ἄρτι ἠρώτων, ὅπως χρὴ τοῖς ὀνόμασι e
*this indeed just-now I-was-asking how (one)-must the names*
χρώμενον λέγειν περὶ αὐτῶν, ὅταν ἀριθμήσων ἴῃ ὁ
*using to-speak about them whenever going-to-count go the*
ἀριθμητικὸς ἤ τι ἀναγνωσόμενος ὁ γραμματικός,
*arithmetician or something going-to-read the grammarian*
ὡς ἐπιστάμενος ἄρα ἐν τῷ τοιούτῳ πάλιν ἔρχεται
*as knowing then in the such(-case) again comes*
μαθησόμενος παρ' ἑαυτοῦ ἃ ἐπίσταται;
*going-to-learn from himself what-things he-knows*
THEAET. ἀλλ' ἄτοπον, ὦ Σώκρατες.
*but (it-is)-strange O Socrates*
SOC. ἀλλ' ἃ οὐκ ἐπίσταται φῶμεν αὐτὸν ἀναγνώσεσθαι 199
*but what-things not he-knows shall-we-say him to-be-going-to-read*
καὶ ἀριθμήσειν, δεδωκότες αὐτῷ πάντα μὲν γράμματα
*and to-be-going-to-count having-granted to-him all indeed letters*
πάντα δὲ ἀριθμὸν ἐπίστασθαι;
*all but number to-know*
THEAET. ἀλλὰ καὶ τοῦτ' ἄλογον.
*but also this (is)-irrational*

SOC. βούλει οὖν λέγωμεν ὅτι τῶν μὲν ὀνομάτων οὐδὲν
*do-you-wish then that-we-say that of-the indeed names nothing*
ἡμῖν μέλει, ὅπῃ τις χαίρει ἕλκων τὸ ἐπίστασθαι καὶ
*to-us it-matters how one delights dragging the knowing and*
μανθάνειν, ἐπειδὴ δὲ ὡρισάμεθα ἕτερον μέν τι τὸ
*learning since but we-defined other indeed something the*
κεκτῆσθαι τὴν ἐπιστήμην, ἕτερον δὲ τὸ ἔχειν, ὃ μέν
*possessing the knowledge other but the having what indeed*
τις ἔκτηται μὴ κεκτῆσθαι ἀδύνατόν φαμεν εἶναι, ὥστε
*one has-acquired not to-possess impossible we-say to-be so-that*
οὐδέποτε συμβαίνει ὅ τις οἶδεν μὴ εἰδέναι, ψευδῆ μέντοι
*never it-happens what one knows not to-know false however*
δόξαν οἷόν τ' εἶναι περὶ αὐτοῦ λαβεῖν;
*opinion possible — to-be about it to-take*
b μὴ γὰρ ἔχειν τὴν ἐπιστήμην τούτου οἷόν τε, ἀλλ'
*not for to-have the knowledge of-this (is)-possible — but*
ἑτέραν ἀντ' ἐκείνης, ὅταν θηρεύων τινά πού ποτ'
*another instead-of that whenever hunting some somewhere ever*
ἐπιστήμην διαπετομένων ἀνθ' ἑτέρας ἑτέραν ἁμαρτὼν
*knowledge (of-them)-flying-about instead-of one another having-missed*
λάβῃ, τότε ἄρα τὰ ἕνδεκα δώδεκα ᾠήθη εἶναι, τὴν
*he-takes then then the eleven twelve he-thought to-be the*
τῶν ἕνδεκα ἐπιστήμην ἀντὶ τῆς τῶν δώδεκα λαβὼν
*of-the eleven knowledge instead-of the(-one) of-the twelve having-taken*
τὴν ἐν ἑαυτῷ οἷον φάτταν ἀντὶ περιστερᾶς.
*the(-one) in himself like a-ring-dove instead-of a-dove*
THEAET. ἔχει γὰρ οὖν λόγον.
*it-has for indeed reason*
c SOC. ὅταν δέ γε ἣν ἐπιχειρεῖ λαβεῖν λάβῃ,
*whenever and at-least (the-one)-which he-attempts to-take he-takes*
ἀψευδεῖν τε καὶ τὰ ὄντα δοξάζειν τότε, καὶ οὕτω δὴ
*to-be-undeceived both and the beings to-opine then and so indeed*

εἶναι ἀληθῆ τε καὶ ψευδῆ δόξαν, καὶ ὧν ἐν
*to-be true both and false opinion and (of-the-things)-which in*
τοῖς πρόσθεν ἐδυσχεραίνομεν οὐδὲν ἐμποδὼν γίγνεσθαι;
*the(-things) before we-were-annoyed-at nothing in-the-way to-arise*
ἴσως οὖν μοι συμφήσεις· ἢ πῶς ποιήσεις;
*perhaps then with-me you-will-agree or how will-you-do*

THEAET. οὕτως.
*so*

SOC. καὶ γὰρ τοῦ μὲν ἃ ἐπίστανται μὴ ἐπίστασθαι
*and for from-the indeed what-things they-know not to-know*
ἀπηλλάγμεθα· ἃ γὰρ κεκτήμεθα μὴ κεκτῆσθαι
*we-are-rid what-things for we-possess not to-possess*
οὐδαμοῦ ἔτι συμβαίνει, οὔτε ψευσθεῖσί τινος οὔτε μή.
*nowhere still happens neither (to-us)-deceived of-something nor not*
δεινότερον μέντοι πάθος ἄλλο παραφαίνεσθαί μοι δοκεῖ.
*more-terrible however experience another to-appear-alongside to-me it-seems*

THEAET. τὸ ποῖον;
*the what-sort*

SOC. εἰ ἡ τῶν ἐπιστημῶν μεταλλαγὴ ψευδὴς γενήσεταί
*if the of-the knowledges interchange false will-become*
ποτε δόξα.
*ever opinion*

THEAET. πῶς δή;
*how indeed*

SOC. πρῶτον μὲν τό τινος ἔχοντα ἐπιστήμην τοῦτο αὐτὸ d
*first indeed the of-something having knowledge this itself*
ἀγνοεῖν, μὴ ἀγνωμοσύνῃ ἀλλὰ τῇ ἑαυτοῦ ἐπιστήμῃ·
*to-be-ignorant-of not by-ignorance but by-the his-own knowledge*
ἔπειτα ἕτερον αὖ τοῦτο δοξάζειν, τὸ δ' ἕτερον τοῦτο,
*then other again this to-opine the but other this*
πῶς οὐ πολλὴ ἀλογία, ἐπιστήμης παραγενομένης
*how not much irrationality(-is-it) knowledge having-come-to(-it)*

γνῶναι μὲν τὴν ψυχὴν μηδέν, ἀγνοῆσαι δὲ πάντα;
*to-know indeed the soul nothing to-be-ignorant-of but all-things*
ἐκ γὰρ τούτου τοῦ λόγου κωλύει οὐδὲν καὶ ἄγνοιαν
*from for this the argument prevents nothing also ignorance*
παραγενομένην γνῶναί τι ποιῆσαι καὶ τυφλότητα
*having-come-to(-it) to-know something to-make and blindness*
ἰδεῖν, εἴπερ καὶ ἐπιστήμη ἀγνοῆσαί ποτέ τινα ποιήσει.
*to-see if-indeed also knowledge to-be-ignorant ever someone will-make*
e THEAET. ἴσως γάρ, ὦ Σώκρατες, οὐ καλῶς τὰς ὄρνιθας
*perhaps for O Socrates not well the birds*
ἐτίθεμεν ἐπιστήμας μόνον τιθέντες, ἔδει δὲ καὶ
*we-were-setting(-as) knowledges only positing it-was-necessary and also*
ἀνεπιστημοσύνας τιθέναι ὁμοῦ συνδιαπετομένας ἐν τῇ ψυχῇ,
*ignorances to-posit together flying-about-with(-them) in the soul*
καὶ τὸν θηρεύοντα τοτὲ μὲν ἐπιστήμην λαμβάνοντα,
*and the (one)-hunting sometimes indeed knowledge taking*
τοτὲ δ' ἀνεπιστημοσύνην τοῦ αὐτοῦ πέρι ψευδῆ μὲν
*sometimes but ignorance of-the same about false(-things) indeed*
δοξάζειν τῇ ἀνεπιστημοσύνῃ, ἀληθῆ δὲ τῇ ἐπιστήμῃ.
*to-opine by-the ignorance true-things but by-the knowledge*

## XVIII · TRUE OPINION AND ACCOUNT

*Catching an ignorance, one would think it knowledge, and a questioner will laugh at knowledges of knowledges in yet another aviary: they sought false opinion before knowledge, the wrong order. Theaetetus again proposes true opinion, but jurors persuaded by orators of what only an eyewitness knows judge rightly without knowledge. Theaetetus recalls that knowledge is true opinion with an account. Socrates tells it as a dream: the first elements have no account and can only be named, while syllables woven from them have accounts and are known. He doubts only that the elements should be unknown and the syllables known.*

SOC. οὐ ῥᾴδιόν γε, ὦ Θεαίτητε, μὴ ἐπαινεῖν σε· ὃ 200
*not easy at-least O Theaetetus not to-praise you what*
μέντοι εἶπες πάλιν ἐπίσκεψαι. ἔστω μὲν γὰρ ὡς λέγεις·
*however you-said again examine let-it-be indeed for as you-say*
ὁ δὲ δὴ τὴν ἀνεπιστημοσύνην λαβὼν ψευδῆ μέν,
*the(-one) but indeed the ignorance having-taken false(-things) indeed*
φῂς, δοξάσει. ἦ γάρ;
*you-say will-opine truly for*

THEAET. ναί.
*yes*

SOC. οὐ δήπου καὶ ἡγήσεταί γε ψευδῆ δοξάζειν.
*not surely also he-will-think at-least false(-things) to-opine*

THEAET. πῶς γάρ;
*how for*

SOC. ἀλλ' ἀληθῆ γε, καὶ ὡς εἰδὼς διακείσεται περὶ
*but true-things at-least and as knowing he-will-be-disposed about*
ὧν ἔψευσται.
*what-things he-has-been-deceived*

THEAET. τί μήν;
*what indeed*

SOC. ἐπιστήμην ἄρα οἰήσεται τεθηρευκὼς ἔχειν ἀλλ' οὐκ
*knowledge then he-will-think having-hunted to-have but not*
ἀνεπιστημοσύνην.
*ignorance*

THEAET. δῆλον.
*clear*

SOC. οὐκοῦν μακρὰν περιελθόντες πάλιν ἐπὶ τὴν πρώτην b
*therefore a-long-way having-gone-round again to the first*
πάρεσμεν ἀπορίαν. ὁ γὰρ ἐλεγκτικὸς ἐκεῖνος γελάσας
*we-have-come perplexity the for refuting that(-fellow) having-laughed*
φήσει· "πότερον," ὦ βέλτιστοι, "ἀμφοτέρας τις εἰδώς,
*will-say whether O best(-men) both one knowing*

ἐπιστήμην τε καὶ ἀνεπιστημοσύνην, ἣν οἶδεν, ἑτέραν
*knowledge both and ignorance which he-knows other*
αὐτὴν οἴεταί τινα εἶναι ὧν οἶδεν; ἢ οὐδετέραν εἰδώς,
*it thinks some to-be of-what-things he-knows or neither knowing*
ἣν μὴ οἶδε, δοξάζει ἑτέραν ὧν οὐκ οἶδεν; ἢ τὴν
*which not he-knows opines (as)-other of-what-things not he-knows or the(-one)*
μὲν εἰδώς, τὴν δ' οὔ, ἣν οἶδεν, ἣν μὴ οἶδεν; ἢ
*indeed knowing the(-other) but not which he-knows (as-that)-which not he-knows or*
ἣν μὴ οἶδεν, ἣν οἶδεν ἡγεῖται; ἢ πάλιν αὖ μοι
*which not he-knows (as-that)-which he-knows thinks(-it) or back again to-me*
ἐρεῖτε ὅτι τῶν ἐπιστημῶν καὶ ἀνεπιστημοσυνῶν εἰσὶν
*will-you-say that of-the knowledges and ignorances there-are*
αὖ ἐπιστῆμαι, ἃς ὁ κεκτημένος ἐν ἑτέροις τισὶ
*again knowledges which the(-one) having-acquired(-them) in other some*
γελοίοις περιστερεῶσιν ἢ κηρίνοις πλάσμασι καθείρξας,
*ridiculous dovecotes or waxen molded-things having-shut-up*
ἔωσπερ ἂν κεκτῆται ἐπίσταται, καὶ ἐὰν μὴ προχείρους
*as-long-as — he-possesses(-them) knows even if not at-hand*
ἔχῃ ἐν τῇ ψυχῇ; καὶ οὕτω δὴ ἀναγκασθήσεσθε εἰς
*he-has(-them) in the soul and so indeed you-will-be-compelled into*
ταὐτὸν περιτρέχειν μυριάκις οὐδὲν πλέον ποιοῦντες;"
*the-same to-run-around ten-thousand-times nothing more doing*
τί πρὸς ταῦτα, ὦ Θεαίτητε, ἀποκρινούμεθα;
*what to these-things O Theaetetus shall-we-answer*

THEAET. ἀλλὰ μὰ Δί', ὦ Σώκρατες, ἔγωγε οὐκ ἔχω τί
*but by Zeus O Socrates I-at-least not have what*
χρὴ λέγειν.
*(one)-must to-say*

d SOC. ἆρ' οὖν ἡμῖν, ὦ παῖ, καλῶς ὁ λόγος ἐπιπλήττει καὶ
*so then to-us O boy well the argument rebukes and*
ἐνδείκνυται ὅτι οὐκ ὀρθῶς ψευδῆ δόξαν προτέραν ζητοῦμεν
*points-out that not rightly false opinion first we-seek*

ἐπιστήμης, ἐκείνην ἀφέντες; τὸ δ' ἐστὶν ἀδύνατον γνῶναι
*than-knowledge that letting-go this but is impossible to-know*
πρὶν ἄν τις ἐπιστήμην ἱκανῶς λάβῃ τί ποτ' ἐστίν.
*before — one knowledge sufficiently grasps what ever it-is*
THEAET. ἀνάγκη, ὦ Σώκρατες, ἐν τῷ παρόντι ὡς λέγεις
*necessity O Socrates in the present as you-say*
οἴεσθαι.
*to-think(-so)*
SOC. τί οὖν τις ἐρεῖ πάλιν ἐξ ἀρχῆς ἐπιστήμην; οὐ
*what then one will-say again from the-beginning knowledge(-is) not*
γάρ που ἀπεροῦμέν γέ πω;
*for surely shall-we-give-up at-least yet*
THEAET. ἥκιστα, ἐάνπερ μὴ σύ γε ἀπαγορεύῃς.
*least(-of-all) if-indeed not you at-least give-up*
SOC. λέγε δή, τί ἂν αὐτὸ μάλιστα εἰπόντες ἥκιστ' ἂν
*say then what — it most having-said least —*
ἡμῖν αὐτοῖς ἐναντιωθεῖμεν;
*to-us ourselves would-we-contradict*
THEAET. ὅπερ ἐπεχειροῦμεν, ὦ Σώκρατες, ἐν τῷ e
*what-very we-were-attempting O Socrates in the(-things)*
πρόσθεν· οὐ γὰρ ἔχω ἔγωγε ἄλλο οὐδέν.
*before not for have I-at-least other nothing*
SOC. τὸ ποῖον;
*the what-sort*
THEAET. τὴν ἀληθῆ δόξαν ἐπιστήμην εἶναι. ἀναμάρτητόν
*the true opinion knowledge to-be unerring*
γέ πού ἐστιν τὸ δοξάζειν ἀληθῆ, καὶ τὰ ὑπ' αὐτοῦ
*at-least surely is the opining true-things and the(-things) by it*
γιγνόμενα πάντα καλὰ καὶ ἀγαθὰ γίγνεται.
*arising all fine and good become*

201 SOC. ὁ τὸν ποταμὸν καθηγούμενος, ὦ Θεαίτητε, ἔφη
*the(-man) the river leading-the-way O Theaetetus said*
ἄρα δείξειν αὐτό· καὶ τοῦτο ἐὰν ἰόντες ἐρευνῶμεν,
*then to-be-going-to-show it and this if going we-search*
τάχ' ἂν ἐμπόδιον γενόμενον αὐτὸ φήνειεν τὸ
*perhaps — in-the-way having-become it would-show the(-thing)*
ζητούμενον, μένουσι δὲ δῆλον οὐδέν.
*sought (for-men)-staying and clear(-is) nothing*
THEAET. ὀρθῶς λέγεις· ἀλλ' ἴωμέν γε καὶ σκοπῶμεν.
*rightly you-speak but let-us-go at-least and let-us-consider*
SOC. οὐκοῦν τοῦτό γε βραχείας σκέψεως· τέχνη γάρ σοι
*therefore this at-least (is)-of-brief inquiry an-art for to-you*
ὅλη σημαίνει μὴ εἶναι ἐπιστήμην αὐτό.
*whole signifies not to-be knowledge it*
THEAET. πῶς δή; καὶ τίς αὕτη;
*how indeed and what (is)-this*
b SOC. ἡ τῶν μεγίστων εἰς σοφίαν, οὓς δὴ καλοῦσιν
*the(-art) of-the greatest(-men) in wisdom whom indeed they-call*
ῥήτοράς τε καὶ δικανικούς. οὗτοι γάρ που τῇ ἑαυτῶν
*orators both and lawyers these for surely by-the their-own*
τέχνῃ πείθουσιν οὐ διδάσκοντες ἀλλὰ δοξάζειν ποιοῦντες
*art persuade not teaching but to-opine making(-them)*
ἃ ἂν βούλωνται. ἢ σὺ οἴει δεινούς τινας οὕτω
*what-things — they-wish or you think clever some so*
διδασκάλους εἶναι, ὥστε οἷς μὴ παρεγένοντό τινες
*teachers to-be that to-whom not were-present some(-witnesses)*
ἀποστερουμένοις χρήματα ἤ τι ἄλλο βιαζομένοις,
*(when-they-were)-robbed-of money or some other being-violently-treated*
τούτοις δύνασθαι πρὸς ὕδωρ σμικρὸν διδάξαι ἱκανῶς
*to-these to-be-able against water little to-teach sufficiently*
τῶν γενομένων τὴν ἀλήθειαν;
*of-the(-things) having-happened the truth*

THEAET. οὐδαμῶς ἔγωγε οἶμαι, ἀλλὰ πεῖσαι μέν.
*in-no-way I-at-least think but to-persuade indeed*
SOC. τὸ πεῖσαι δ' οὐχὶ δοξάσαι λέγεις ποιῆσαι;
*the to-persuade and not to-opine do-you-mean to-make*
THEAET. τί μήν;
*what indeed*
SOC. οὐκοῦν ὅταν δικαίως πεισθῶσιν δικασταὶ περὶ ὧν c
*therefore whenever justly are-persuaded jurors about what-things*
ἰδόντι μόνον ἔστιν εἰδέναι, ἄλλως δὲ μή, ταῦτα
*for-one-having-seen only it-is(-possible) to-know otherwise and not these-things*
τότε ἐξ ἀκοῆς κρίνοντες, ἀληθῆ δόξαν λαβόντες, ἄνευ
*then from hearsay judging true opinion having-taken without*
ἐπιστήμης ἔκριναν, ὀρθὰ πεισθέντες, εἴπερ εὖ ἐδίκασαν;
*knowledge they-judged rightly having-been-persuaded if-indeed well they-adjudged*
THEAET. παντάπασι μὲν οὖν.
*altogether indeed then*
SOC. οὐκ ἄν, ὦ φίλε, εἴ γε ταὐτὸν ἦν δόξα τε ἀληθὴς
*not — O friend if at-least the-same were opinion both true*
καὶ δικαστήρια καὶ ἐπιστήμη, ὀρθά ποτ' ἂν δικαστὴς
*and (in)-law-courts and knowledge rightly ever — juror*
ἄκρος ἐδόξαζεν ἄνευ ἐπιστήμης· νῦν δὲ ἔοικεν ἄλλο
*excellent would-opine without knowledge now but it-seems other*
τι ἑκάτερον εἶναι.
*something each to-be*
THEAET. ὅ γε ἐγώ, ὦ Σώκρατες, εἰπόντος του d
*which at-least I O Socrates (from)-having-said(-it) someone*
ἀκούσας ἐπελελήσμην, νῦν δ' ἐννοῶ· ἔφη δὲ τὴν μὲν
*having-heard I-had-forgotten now but I-recall he-said and the indeed*
μετὰ λόγου ἀληθῆ δόξαν ἐπιστήμην εἶναι, τὴν δὲ
*with an-account true opinion knowledge to-be the but*
ἄλογον ἐκτὸς ἐπιστήμης· καὶ ὧν μὲν μή ἐστι
*without-an-account outside of-knowledge and of-what-things indeed not is*

λόγος, οὐκ ἐπιστητὰ εἶναι, οὑτωσὶ καὶ ὀνομάζων, ἃ
*an-account not knowable to-be so also naming(-them) what-things*
δ' ἔχει, ἐπιστητά.
*but has(-one) knowable*

SOC. ἦ καλῶς λέγεις. τὰ δὲ δὴ ἐπιστητὰ ταῦτα καὶ
*truly well you-speak the and indeed knowables these and*
μὴ πῇ διῄρει, λέγε, εἰ ἄρα κατὰ ταὐτὰ
*not(-knowable) how he-distinguished say whether then according-to the-same(-things)*
σύ τε κἀγὼ ἀκηκόαμεν.
*you both and-I have-heard*

THEAET. ἀλλ' οὐκ οἶδα εἰ ἐξευρήσω· λέγοντος μεντἂν
*but not I-know whether I-shall-find-out(-it) (if)-speaking however-would*
ἑτέρου, ὡς ἐγῷμαι, ἀκολουθήσαιμ' ἄν.
*another as I-think I-would-follow —*

e SOC. ἄκουε δὴ ὄναρ ἀντὶ ὀνείρατος. ἐγὼ γὰρ αὖ ἐδόκουν
*hear then a-dream for a-dream I for again seemed*
ἀκούειν τινῶν ὅτι τὰ μὲν πρῶτα οἱονπερεὶ στοιχεῖα, ἐξ
*to-hear from-some that the indeed first as-it-were elements from*
ὧν ἡμεῖς τε συγκείμεθα καὶ τἆλλα, λόγον οὐκ ἔχοι.
*which we both are-composed and the-other(-things) an-account not would-have*
202 αὐτὸ γὰρ καθ' αὑτὸ ἕκαστον ὀνομάσαι μόνον εἴη,
*itself for by itself each to-name only would-be(-possible)*
προσειπεῖν δὲ οὐδὲν ἄλλο δυνατόν, οὔθ' ὡς ἔστιν, οὔθ'
*to-say-of(-it) and nothing other (is)-possible neither that it-is nor*
ὡς οὐκ ἔστιν· ἤδη γὰρ ἂν οὐσίαν ἢ μὴ οὐσίαν αὐτῷ
*that not it-is already for — being or not being to-it*
προστίθεσθαι, δεῖν δὲ οὐδὲν προσφέρειν, εἴπερ αὐτὸ
*to-be-added (it-is)-necessary and nothing to-bring-to(-it) if-indeed itself*
ἐκεῖνο μόνον τις ἐρεῖ. ἐπεὶ οὐδὲ τὸ "αὐτὸ" οὐδὲ τὸ
*that only one will-say since not-even the itself nor the*
"ἐκεῖνο" οὐδὲ τὸ "ἕκαστον" οὐδὲ τὸ "μόνον" οὐδὲ "τοῦτο"
*that nor the each nor the only nor this*

προσοιστέον οὐδ' ἄλλα πολλὰ τοιαῦτα· ταῦτα μὲν γὰρ
*(is)-to-be-applied nor others many such these indeed for*
περιτρέχοντα πᾶσι προσφέρεσθαι, ἕτερα ὄντα ἐκείνων
*running-around to-all to-be-applied other being than-those*
οἷς προστίθεται, δεῖν δέ, εἴπερ ἦν δυνατὸν αὐτὸ
*to-which they-are-added (it-is)-necessary but if-indeed it-were possible it*
λέγεσθαι καὶ εἶχεν οἰκεῖον αὑτοῦ λόγον, ἄνευ τῶν ἄλλων
*to-be-spoken and had a-proper of-itself account without the others*
ἁπάντων λέγεσθαι. νῦν δὲ ἀδύνατον εἶναι ὁτιοῦν τῶν
*all to-be-spoken now but impossible to-be any-whatever of-the*
πρώτων ῥηθῆναι λόγῳ· οὐ γὰρ εἶναι αὐτῷ ἀλλ' ἢ
*first to-be-spoken by-account not for to-be for-it(-anything) but than*
ὀνομάζεσθαι μόνον — ὄνομα γὰρ μόνον ἔχειν — τὰ δὲ
*to-be-named only a-name for only to-have the(-things) but*
ἐκ τούτων ἤδη συγκείμενα, ὥσπερ αὐτὰ πέπλεκται,
*from these already composed as they-themselves are-interwoven*
οὕτω καὶ τὰ ὀνόματα αὐτῶν συμπλακέντα λόγον
*so also the names of-them interwoven an-account*
γεγονέναι· ὀνομάτων γὰρ συμπλοκὴν εἶναι λόγου οὐσίαν.
*to-have-become of-names for an-interweaving to-be of-account the-being*
οὕτω δὴ τὰ μὲν στοιχεῖα ἄλογα καὶ ἄγνωστα εἶναι, c
*so indeed the indeed elements without-account and unknowable to-be*
αἰσθητὰ δέ· τὰς δὲ συλλαβὰς γνωστάς τε καὶ ῥητὰς
*perceptible but the but syllables knowable both and expressible*
καὶ ἀληθεῖ δόξῃ δοξαστάς. ὅταν μὲν οὖν ἄνευ λόγου
*and by-true opinion opinable whenever indeed then without an-account*
τὴν ἀληθῆ δόξαν τινός τις λάβῃ, ἀληθεύειν μὲν αὐτοῦ
*the true opinion of-something one takes to-be-truthful indeed of-him*
τὴν ψυχὴν περὶ αὐτό, γιγνώσκειν δ' οὔ· τὸν γὰρ μὴ
*the soul about it to-know but not the(-one) for not*
δυνάμενον δοῦναί τε καὶ δέξασθαι λόγον ἀνεπιστήμονα
*being-able to-give both and to-receive an-account unknowing*

εἶναι περὶ τούτου· προσλαβόντα δὲ λόγον δυνατόν
*to-be about this having-taken-in-addition but an-account able*
τε ταῦτα πάντα γεγονέναι καὶ τελείως πρὸς ἐπιστήμην
*both these-things all to-have-become and perfectly toward knowledge*
ἔχειν. οὕτως σὺ τὸ ἐνύπνιον ἢ ἄλλως ἀκήκοας;
*to-be(-disposed) so you the dream or otherwise have-you-heard(-it)*

THEAET. οὕτω μὲν οὖν παντάπασιν.
*so indeed then altogether*

SOC. ἀρέσκει οὖν σε καὶ τίθεσαι ταύτῃ, δόξαν ἀληθῆ
*does-it-please then you and do-you-set(-it) this-way opinion true*
μετὰ λόγου ἐπιστήμην εἶναι;
*with an-account knowledge to-be*

THEAET. κομιδῇ μὲν οὖν.
*absolutely indeed then*

d SOC. ἆρ', ὦ Θεαίτητε, νῦν οὕτω τῇδε τῇ ἡμέρᾳ εἰλήφαμεν
*so O Theaetetus now thus on-this the day have-we-grasped*
ὃ πάλαι καὶ πολλοὶ τῶν σοφῶν ζητοῦντες πρὶν εὑρεῖν
*what long-ago also many of-the wise seeking before to-find*
κατεγήρασαν;
*grew-old*

THEAET. ἐμοὶ γοῦν δοκεῖ, ὦ Σώκρατες, καλῶς λέγεσθαι
*to-me at-any-rate it-seems O Socrates well to-be-said*
τὸ νῦν ῥηθέν.
*the now spoken(-thing)*

SOC. καὶ εἰκός γε αὐτὸ τοῦτο οὕτως ἔχειν· τίς γὰρ ἂν
*and likely at-least itself this so to-be what for —*
καὶ ἔτι ἐπιστήμη εἴη χωρὶς τοῦ λόγου τε καὶ ὀρθῆς
*also still knowledge would-be apart-from the account both and right*
δόξης; ἓν μέντοι τί με τῶν ῥηθέντων ἀπαρέσκει.
*opinion one however some(-thing) me of-the(-things) said displeases*

THEAET. τὸ ποῖον δή;
*the what-sort indeed*

SOC. ὃ καὶ δοκεῖ λέγεσθαι κομψότατα, ὡς τὰ μὲν e
*what also seems to-be-said most-subtly that the indeed*
στοιχεῖα ἄγνωστα, τὸ δὲ τῶν συλλαβῶν γένος γνωστόν.
*elements (are)-unknowable the but of-the syllables kind knowable*
THEAET. οὐκοῦν ὀρθῶς;
*therefore rightly*
SOC. ἰστέον δή· ὥσπερ γὰρ ὁμήρους ἔχομεν τοῦ
*(it-is)-to-be-known indeed as for hostages we-have of-the*
λόγου τὰ παραδείγματα οἷς χρώμενος εἶπε πάντα
*account the examples (with)-which using he-said all*
ταῦτα.
*these-things*
THEAET. ποῖα δή;
*what-sort indeed*
SOC. τὰ τῶν γραμμάτων στοιχεῖά τε καὶ συλλαβάς. ἢ
*the of-the letters elements both and syllables or*
οἴει ἄλλοσέ ποι βλέποντα ταῦτα εἰπεῖν τὸν
*do-you-think elsewhere somewhere looking these-things to-have-said the(-man)*
εἰπόντα ἃ λέγομεν;
*having-said(-them) which we-mean*
THEAET. οὔκ, ἀλλ' εἰς ταῦτα.
*not(-so) but to these*

## XIX · LETTERS AND SYLLABLES

*The first syllable of Socrates' name is sigma and omega, and its letters have no account: sigma is a mere hiss, and beta not even a sound. If the syllable is its letters, one who knows it knows both and so must know each; if it is a single form arising from them, it has no parts. Six said any way is all six, so the all and the sum are one, and a whole from which nothing is missing is the sum: what has parts is all its parts. So either syllable and letter are both knowable and expressible, or both are without account and unknowable.*

203 SOC. βασανίζωμεν δὴ αὐτὰ ἀναλαμβάνοντες, μᾶλλον δὲ
*let-us-test then them taking(-them)-up-again or-rather and*
ἡμᾶς αὐτούς, οὕτως ἢ οὐχ οὕτως γράμματα ἐμάθομεν.
*us ourselves so or not so letters we-learned*
φέρε πρῶτον· ἆρ' αἱ μὲν συλλαβαὶ λόγον ἔχουσι, τὰ
*come first then the indeed syllables an-account have the*
δὲ στοιχεῖα ἄλογα;
*but elements (are)-without-account*
THEAET. ἴσως.
*perhaps*
SOC. πάνυ μὲν οὖν καὶ ἐμοὶ φαίνεται. Σωκράτους γοῦν
*certainly indeed then also to-me it-appears(-so) of-Socrates at-any-rate*
εἴ τις ἔροιτο τὴν πρώτην συλλαβὴν οὑτωσί· "ὦ Θεαίτητε,
*if one should-ask the first syllable thus O Theaetetus*
λέγε τί ἐστι ΣΩ"; τί ἀποκρινῇ;
*say what is SO what will-you-answer*
THEAET. ὅτι σῖγμα καὶ ὦ.
*that sigma and omega*
SOC. οὐκοῦν τοῦτον ἔχεις λόγον τῆς συλλαβῆς;
*therefore this you-have (as)-account of-the syllable*
THEAET. ἔγωγε.
*I-at-least*
b SOC. ἴθι δή, οὕτως εἰπὲ καὶ τὸν τοῦ σῖγμα λόγον.
*come then so tell also the of-the sigma account*
THEAET. καὶ πῶς τοῦ στοιχείου τις ἐρεῖ στοιχεῖα; καὶ
*and how of-the element one will-tell elements and*
γὰρ δή, ὦ Σώκρατες, τό τε σῖγμα τῶν ἀφώνων
*for indeed O Socrates the both sigma of-the voiceless(-ones)*
ἐστί, ψόφος τις μόνον, οἷον συριττούσης τῆς γλώττης·
*is a-noise some only as-of hissing the tongue*
τοῦ δ' αὖ βῆτα οὔτε φωνὴ οὔτε ψόφος, οὐδὲ τῶν
*of-the and again beta neither voice nor noise nor of-the*

πλείστων στοιχείων. ὥστε πάνυ εὖ ἔχει τὸ λέγεσθαι
*most elements so-that very well it-stands the to-be-said*
αὐτὰ ἄλογα, ὧν γε τὰ ἐναργέστατα αὐτὰ τὰ
*them without-account of-which at-least the clearest themselves the*
ἑπτὰ φωνὴν μόνον ἔχει, λόγον δὲ οὐδ' ὁντινοῦν.
*seven voice only have account and not any-whatever*

SOC. τουτὶ μὲν ἄρα, ὦ ἑταῖρε, κατωρθώκαμεν περὶ
*this indeed then O comrade we-have-set-right about*
ἐπιστήμης.
*knowledge*

THEAET. φαινόμεθα.
*we-appear(-to)*

SOC. τί δέ; τὸ μὴ γνωστὸν εἶναι τὸ στοιχεῖον ἀλλὰ τὴν c
*what and the not knowable to-be the element but the*
συλλαβὴν ἆρ' ὀρθῶς ἀποδεδείγμεθα;
*syllable then rightly have-we-shown(-it)*

THEAET. εἰκός γε.
*likely at-least*

SOC. φέρε δή, τὴν συλλαβὴν πότερον λέγομεν τὰ ἀμφότερα
*come then the syllable whether do-we-mean the both*
στοιχεῖα, καὶ ἐὰν πλείω ᾖ ἢ δύο, τὰ πάντα, ἢ μίαν
*elements and if more be than two the all or one*
τινὰ ἰδέαν γεγονυῖαν συντεθέντων αὐτῶν;
*some form having-come-to-be (when)-put-together them*

THEAET. τὰ ἅπαντα ἔμοιγε δοκοῦμεν.
*the all to-me-at-least we-seem(-to-mean)*

SOC. ὅρα δὴ ἐπὶ δυοῖν, σίγμα καὶ ὦ. ἀμφότερά
*see then in-the-case-of two sigma and omega both*
ἐστιν ἡ πρώτη συλλαβὴ τοῦ ἐμοῦ ὀνόματος. ἄλλο
*is the first syllable of-the my name other(-than)*
τι ὁ γιγνώσκων αὐτὴν τὰ ἀμφότερα γιγνώσκει;
*anything the(-one) knowing it the both knows*

d THEAET. τί μήν;
*what indeed*

SOC. τὸ σῖγμα καὶ τὸ ὦ ἄρα γιγνώσκει.
*the sigma and the omega then he-knows*

THEAET. ναί.
*yes*

SOC. τί δ'; ἑκάτερον ἄρ' ἀγνοεῖ καὶ οὐδέτερον εἰδὼς
*what and each then is-he-ignorant-of and neither knowing*
ἀμφότερα γιγνώσκει;
*both does-he-know*

THEAET. ἀλλὰ δεινὸν καὶ ἄλογον, ὦ Σώκρατες.
*but (it-is)-terrible and irrational O Socrates*

SOC. ἀλλὰ μέντοι εἴ γε ἀνάγκη ἑκάτερον γιγνώσκειν,
*but however if at-least (it-is)-necessity each to-know*
εἴπερ ἀμφότερά τις γνώσεται, προγιγνώσκειν τὰ στοιχεῖα
*if-indeed both one will-know to-know-beforehand the elements*
ἅπασα ἀνάγκη τῷ μέλλοντί ποτε γνώσεσθαι συλλαβήν,
*all necessity(-is) for-the(-one) going ever to-know a-syllable*
καὶ οὕτως ἡμῖν ὁ καλὸς λόγος ἀποδεδρακὼς οἰχήσεται.
*and so for-us the fine account having-run-away will-be-gone*

e THEAET. καὶ μάλα γε ἐξαίφνης.
*and very at-least suddenly*

SOC. οὐ γὰρ καλῶς αὐτὸν φυλάττομεν. χρῆν γὰρ
*not for well it we-guard it-was-necessary for*
ἴσως τὴν συλλαβὴν τίθεσθαι μὴ τὰ στοιχεῖα ἀλλ' ἐξ
*perhaps the syllable to-set not the elements but from*
ἐκείνων ἕν τι γεγονὸς εἶδος, ἰδέαν μίαν αὐτὸ αὑτοῦ
*those one some having-come-to-be form form one itself of-itself*
ἔχον, ἕτερον δὲ τῶν στοιχείων.
*having other and than-the elements*

THEAET. πάνυ μὲν οὖν· καὶ τάχα γ' ἂν μᾶλλον οὕτως
*certainly indeed then and perhaps at-least — rather so*
ἢ ᾽κείνως ἔχοι.
*than that-way it-would-be*
SOC. σκεπτέον καὶ οὐ προδοτέον οὕτως ἀνάνδρως
*(one)-must-consider(-it) and not must-betray so unmanfully*
μέγαν τε καὶ σεμνὸν λόγον.
*great both and august an-account*
THEAET. οὐ γὰρ οὖν.
*not for indeed*
SOC. ἐχέτω δὴ ὡς νῦν φαμεν, μία ἰδέα ἐξ ἑκάστων τῶν 204
*let-it-be then as now we-say one form from each of-the*
συναρμοττόντων στοιχείων γιγνομένη ἡ συλλαβή, ὁμοίως
*fitting-together elements arising the syllable alike*
ἔν τε γράμμασι καὶ ἐν τοῖς ἄλλοις ἅπασι.
*in both letters and in the others all*
THEAET. πάνυ μὲν οὖν.
*certainly indeed then*
SOC. οὐκοῦν μέρη αὐτῆς οὐ δεῖ εἶναι.
*therefore parts of-it not (it-is)-necessary to-be*
THEAET. τί δή;
*why indeed*
SOC. ὅτι οὗ ἂν ᾖ μέρη, τὸ ὅλον ἀνάγκη τὰ
*because of-what-ever — there-be parts the whole (it-is)-necessity the*
πάντα μέρη εἶναι. ἢ καὶ τὸ ὅλον ἐκ τῶν μερῶν λέγεις
*all parts to-be or also the whole from the parts do-you-say*
γεγονὸς ἕν τι εἶδος ἕτερον τῶν πάντων μερῶν;
*having-come-to-be one some form other than-the all parts*
THEAET. ἔγωγε.
*I-at-least*

b SOC. τὸ δὲ δὴ πᾶν καὶ τὸ ὅλον πότερον ταὐτὸν καλεῖς
*the and indeed sum and the whole whether the-same do-you-call*
ἢ ἕτερον ἑκάτερον;
*or other each*
THEAET. ἔχω μὲν οὐδὲν σαφές, ὅτι δὲ κελεύεις προθύμως
*I-have indeed nothing clear because but you-bid eagerly*
ἀποκρίνασθαι, παρακινδυνεύων λέγω ὅτι ἕτερον.
*to-answer running-the-risk I-say that (they-are)-other*
SOC. ἡ μὲν προθυμία, ὦ Θεαίτητε, ὀρθή· εἰ δὲ καὶ ἡ
*the indeed eagerness O Theaetetus (is)-right whether but also the*
ἀπόκρισις, σκεπτέον.
*answer (one)-must-consider*
THEAET. δεῖ γε δή.
*(one)-must at-least truly*
SOC. οὐκοῦν διαφέροι ἂν τὸ ὅλον τοῦ παντός, ὡς ὁ νῦν
*therefore would-differ — the whole from-the sum as the now*
λόγος;
*account(-says)*
THEAET. ναί.
*yes*
c SOC. τί δὲ δή; τὰ πάντα καὶ τὸ πᾶν ἔσθ' ὅτι
*what and indeed the all(-things) and the sum is-there (in-)what*
διαφέρει; οἷον ἐπειδὰν λέγωμεν ἕν, δύο, τρία, τέτταρα,
*it-differs for-example when we-say one two three four*
πέντε, ἕξ, καὶ ἐὰν δὶς τρία ἢ τρὶς δύο ἢ τέτταρά τε
*five six and if twice three or thrice two or four both*
καὶ δύο ἢ τρία καὶ δύο καὶ ἕν, πότερον ἐν πᾶσι τούτοις
*and two or three and two and one whether in all these*
τὸ αὐτὸ ἢ ἕτερον λέγομεν;
*the same or other do-we-mean*
THEAET. τὸ αὐτό.
*the same*

SOC. ἆρ᾽ ἄλλο τι ἢ ἕξ;
*then other anything than six*

THEAET. οὐδέν.
*nothing*

SOC. οὐκοῦν ἐφ᾽ ἑκάστης λέξεως πάντα ἓξ εἰρήκαμεν;
*therefore on each expression all-told six have-we-said*

THEAET. ναί.
*yes*

SOC. πᾶν δ᾽ οὐδὲν λέγομεν τὰ πάντα λέγοντες;
*sum and nothing do-we-say the all(-things) saying*

THEAET. ἀνάγκη.
*necessity*

SOC. ἦ ἄλλο τι ἢ τὰ ἕξ;
*truly other anything than the six*

THEAET. οὐδέν.
*nothing*

SOC. ταὐτὸν ἄρα ἔν γε τοῖς ὅσα ἐξ ἀριθμοῦ ἐστι d
*the-same then in at-least the(-things) as-many-as from number are*
τό τε πᾶν προσαγορεύομεν καὶ τὰ ἅπαντα;
*the both sum we-call and the all(-things)*

THEAET. φαίνεται.
*it-appears(-so)*

SOC. ὧδε δὴ περὶ αὐτῶν λέγωμεν. ὁ τοῦ πλέθρου ἀριθμὸς
*thus then about them let-us-speak the of-the plethron number*
καὶ τὸ πλέθρον ταὐτόν· ἦ γάρ;
*and the plethron (are)-the-same truly for*

THEAET. ναί.
*yes*

SOC. καὶ ὁ τοῦ σταδίου δὴ ὡσαύτως.
*and the(-number) of-the stade indeed likewise*

THEAET. ναί.
*yes*

SOC. καὶ μὴν καὶ ὁ τοῦ στρατοπέδου γε καὶ
*and indeed also the(-number) of-the army at-least and*
τὸ στρατόπεδον, καὶ πάντα τὰ τοιαῦτα ὁμοίως; ὁ γὰρ
*the army and all the such(-things) alike the for*
ἀριθμὸς πᾶς τὸ ὂν πᾶν ἕκαστον αὐτῶν ἐστιν.
*number all the being all each of-them is*
THEAET. ναί.
*yes*
e SOC. ὁ δὲ ἑκάστων ἀριθμὸς μῶν ἄλλο τι ἢ μέρη
*the and of-each number surely-not other anything than parts*
ἐστίν;
*is*
THEAET. οὐδέν.
*nothing*
SOC. ὅσα ἄρα ἔχει μέρη, ἐκ μερῶν ἂν εἴη;
*as-many-things-as then have parts of parts — would-be*
THEAET. φαίνεται.
*it-appears(-so)*
SOC. τὰ δέ γε πάντα μέρη τὸ πᾶν εἶναι ὡμολόγηται,
*the and at-least all parts the sum to-be has-been-agreed*
εἴπερ καὶ ὁ πᾶς ἀριθμὸς τὸ πᾶν ἔσται.
*if-indeed also the all number the sum will-be*
THEAET. οὕτως.
*so*
SOC. τὸ ὅλον ἄρ' οὐκ ἔστιν ἐκ μερῶν. πᾶν γὰρ ἂν
*the whole then not is from parts sum for —*
εἴη τὰ πάντα ὂν μέρη.
*it-would-be the all(-things) being parts*
THEAET. οὐκ ἔοικεν.
*not it-seems*

SOC. μέρος δ' ἔσθ' ὅτου ἄλλου ἐστὶν ὅπερ ἐστὶν
*a-part and is-it-possible-that of-anything else is which-very it-is*
ἢ τοῦ ὅλου;
*than of-the whole*
THEAET. τοῦ παντός γε.
*of-the sum at-least*
SOC. ἀνδρικῶς γε, ὦ Θεαίτητε, μάχῃ. τὸ πᾶν δὲ οὐχ 205
*manfully at-least O Theaetetus you-fight the sum and not*
ὅταν μηδὲν ἀπῇ, αὐτὸ τοῦτο πᾶν ἐστιν;
*whenever nothing is-lacking itself this sum is*
THEAET. ἀνάγκη.
*necessity*
SOC. ὅλον δὲ οὐ ταὐτὸν τοῦτο ἔσται, οὗ ἂν μηδαμῇ
*whole and not the-same this will-be from-which-ever — in-no-way*
μηδὲν ἀποστατῇ; οὗ δ' ἂν ἀποστατῇ, οὔτε ὅλον οὔτε
*nothing stands-away from-which and — stands-away neither whole nor*
πᾶν, ἅμα γενόμενον ἐκ τοῦ αὐτοῦ τὸ αὐτό;
*sum at-the-same-time becoming from the same(-thing) the same(-thing)*
THEAET. δοκεῖ μοι νῦν οὐδὲν διαφέρειν πᾶν τε καὶ ὅλον.
*it-seems to-me now nothing to-differ sum both and whole*
SOC. οὐκοῦν ἐλέγομεν ὅτι οὗ ἂν μέρη ᾖ, τὸ ὅλον
*therefore we-were-saying that of-what-ever — parts there-be the whole*
τε καὶ πᾶν τὰ πάντα μέρη ἔσται;
*both and sum the all parts will-be*
THEAET. πάνυ γε.
*certainly at-least*
SOC. πάλιν δή, ὅπερ ἄρτι ἐπεχείρουν, οὐκ, εἴπερ ἡ b
*again indeed what-very just-now I-was-attempting not(-so) if-indeed the*
συλλαβὴ μὴ τὰ στοιχεῖά ἐστιν, ἀνάγκη αὐτὴν μὴ ὡς
*syllable not the elements is (it-is)-necessity it not as*

μέρη ἔχειν ἑαυτῆς τὰ στοιχεῖα, ἢ ταὐτὸν οὖσαν αὐτοῖς
*parts to-have of-itself the elements or the-same being with-them*
ὁμοίως ἐκείνοις γνωστὴν εἶναι;
*alike with-those knowable to-be*

THEAET. οὕτως.
*so*

SOC. οὐκοῦν τοῦτο ἵνα μὴ γένηται, ἕτερον αὐτῶν αὐτὴν
*therefore this so-that not it-become other than-them it*
ἐθέμεθα;
*we-posited*

THEAET. ναί.
*yes*

SOC. τί δ'; εἰ μὴ τὰ στοιχεῖα συλλαβῆς μέρη ἐστίν, ἔχεις
*what and if not the elements of-syllable parts are can-you*
ἄλλ' ἄττα εἰπεῖν ἃ μέρη μέν ἐστι συλλαβῆς, οὐ
*other some(-things) to-say which parts indeed are of-syllable not*
μέντοι στοιχεῖά γ' ἐκείνης;
*however elements at-least of-it*

THEAET. οὐδαμῶς. εἰ γάρ, ὦ Σώκρατες, μόρι' ἄττ' αὐτῆς
*in-no-way if for O Socrates parts some of-it*
συγχωροίην, γελοῖόν που τὰ στοιχεῖα ἀφέντα ἐπ' ἄλλα
*I-should-concede ridiculous surely the elements letting-go to others*
ἰέναι.
*to-go*

c SOC. παντάπασι δή, ὦ Θεαίτητε, κατὰ τὸν νῦν λόγον
*altogether indeed O Theaetetus according-to the present account*
μία τις ἰδέα ἀμέριστος συλλαβὴ ἂν εἴη.
*one some form indivisible a-syllable — would-be*

THEAET. ἔοικεν.
*it-seems*

SOC. μέμνησαι οὖν, ὦ φίλε, ὅτι ὀλίγον ἐν τῷ πρόσθεν
*do-you-remember then O friend that a-little in the before*
ἀπεδεχόμεθα ἡγούμενοι εὖ λέγεσθαι ὅτι τῶν πρώτων οὐκ
*we-were-accepting thinking well to-be-said that of-the first(-things) not*
εἴη λόγος ἐξ ὧν τἆλλα σύγκειται, διότι αὐτὸ
*would-be an-account from which the-other(-things) are-composed because itself*
καθ' αὑτὸ ἕκαστον εἴη ἀσύνθετον, καὶ οὐδὲ τὸ "εἶναι"
*by itself each would-be incomposite and not-even the to-be*
περὶ αὐτοῦ ὀρθῶς ἔχοι προσφέροντα εἰπεῖν, οὐδὲ
*about it rightly would-be(-possible) applying to-say nor*
"τοῦτο," ὡς ἕτερα καὶ ἀλλότρια λεγόμενα, καὶ αὖτη
*this as other(-things) and foreign being-said and this*
δὴ ἡ αἰτία ἄλογόν τε καὶ ἄγνωστον αὐτὸ ποιοῖ;
*indeed the cause without-account both and unknowable it would-make*
THEAET. μέμνημαι.
*I-remember*
SOC. ἦ οὖν ἄλλη τις ἢ αὕτη ἡ αἰτία τοῦ μονοειδές τε d
*truly then other some than this the cause of-the single-in-form both*
καὶ ἀμέριστον αὐτὸ εἶναι; ἐγὼ μὲν γὰρ οὐχ ὁρῶ ἄλλην.
*and indivisible it to-be I indeed for not see another*
THEAET. οὐ γὰρ οὖν δὴ φαίνεται.
*not for indeed truly it-appears*
SOC. οὐκοῦν εἰς ταὐτὸν ἐμπέπτωκεν ἡ συλλαβὴ εἶδος
*therefore into the-same has-fallen the syllable form*
ἐκείνῳ, εἴπερ μέρη τε μὴ ἔχει καὶ μία ἐστὶν ἰδέα;
*with-that if-indeed parts both not it-has and one it-is form*
THEAET. παντάπασι μὲν οὖν.
*altogether indeed then*
SOC. εἰ μὲν ἄρα πολλὰ στοιχεῖα ἡ συλλαβή ἐστιν καὶ
*if indeed then many elements the syllable is and*
ὅλον τι, μέρη δ' αὐτῆς ταῦτα, ὁμοίως αἵ τε συλλαβαὶ
*whole something parts but of-it (are)-these alike the both syllables*

γνωσταὶ καὶ ῥηταὶ καὶ τὰ στοιχεῖα, ἐπείπερ τὰ πάντα
*(are)-knowable and expressible and the elements since-indeed the all*
μέρη τῷ ὅλῳ ταὐτὸν ἐφάνη.
*parts with-the whole the-same appeared*

e THEAET. καὶ μάλα.
*and very(-much)*

SOC. εἰ δέ γε ἕν τε καὶ ἀμερές, ὁμοίως μὲν συλλαβή,
*if but at-least one both and partless alike indeed syllable*
ὡσαύτως δὲ στοιχεῖον ἄλογόν τε καὶ ἄγνωστον· ἡ
*likewise but element without-account both and unknowable the*
γὰρ αὐτὴ αἰτία ποιήσει αὐτὰ τοιαῦτα.
*for same cause will-make them such*

THEAET. οὐκ ἔχω ἄλλως εἰπεῖν.
*not I-can otherwise to-say*

SOC. τοῦτο μὲν ἄρα μὴ ἀποδεχώμεθα, ὃς ἂν λέγῃ
*this indeed then not let-us-accept whoever — says*
συλλαβὴν μὲν γνωστὸν καὶ ῥητόν, στοιχεῖον δὲ τοὐναντίον.
*syllable indeed (is)-knowable and expressible element but the-opposite*

THEAET. μὴ γάρ, εἴπερ τῷ λόγῳ πειθόμεθα.
*not for if-indeed to-the argument we-obey*

## XX · THREE MEANINGS OF ACCOUNT

*Learning letters and music shows the elements are known more clearly than syllables. Account may be speech that shows one's thought, which everyone can give; the going through of a thing's elements, as Hesiod's hundred timbers of a wagon, yet a learner may spell Theaetetus rightly and Theodorus wrongly; or a sign by which the thing differs from all others. But Socrates could opine about Theaetetus only once he held his snubness as his own, so adding the difference is circular. Knowledge is neither perception, true opinion, nor true opinion with an account, and Socrates goes to face Meletus' indictment.*

SOC. τί δ' αὖ; τοὐναντίον λέγοντος ἆρ' οὐ μᾶλλον ἂν 206
*what and again the-opposite (one)-saying then not rather —*
ἀποδέξαιο ἐξ ὧν αὐτὸς σύνοισθα σαυτῷ ἐν τῇ
*would-you-accept from what-things yourself you-are-conscious-of in-yourself in the*
τῶν γραμμάτων μαθήσει;
*of-the letters learning*
THEAET. τὸ ποῖον;
*the what-sort*
SOC. ὡς οὐδὲν ἄλλο μανθάνων διετέλεσας ἢ τὰ στοιχεῖα
*that nothing else learning you-continued than the elements*
ἔν τε τῇ ὄψει διαγιγνώσκειν πειρώμενος καὶ ἐν τῇ ἀκοῇ
*in both the sight to-distinguish trying and in the hearing*
αὐτὸ καθ' αὑτὸ ἕκαστον, ἵνα μὴ ἡ θέσις σε ταράττοι
*itself by itself each so-that not the position you might-confuse*
λεγομένων τε καὶ γραφομένων.
*(of-them)-spoken both and written*
THEAET. ἀληθέστατα λέγεις.
*most-truly you-speak*
SOC. ἐν δὲ κιθαριστοῦ τελέως μεμαθηκέναι μῶν b
*in and (the-school)-of-the-lyre-player completely to-have-learned surely-not*
ἄλλο τι ἦν ἢ τὸ τῷ φθόγγῳ ἑκάστῳ δύνασθαι
*other anything was than the with-the note each to-be-able*
ἐπακολουθεῖν, ποίας χορδῆς εἴη· ἃ δὴ στοιχεῖα
*to-follow of-what-sort string it-was which indeed (as)-elements*
πᾶς ἂν ὁμολογήσειε μουσικῆς λέγεσθαι;
*everyone — would-agree of-music to-be-called*
THEAET. οὐδὲν ἄλλο.
*nothing other*
SOC. ὧν μὲν ἄρ' αὐτοὶ ἔμπειροί ἐσμεν στοιχείων καὶ
*of-what-things indeed then ourselves experienced we-are elements and*
συλλαβῶν, εἰ δεῖ ἀπὸ τούτων τεκμαίρεσθαι καὶ εἰς τὰ
*syllables if (one)-must from these to-judge also to the*

ἄλλα, πολὺ τὸ τῶν στοιχείων γένος ἐναργεστέραν τε τὴν
*others much the of-the elements kind clearer both the*
γνῶσιν ἔχειν φήσομεν καὶ κυριωτέραν τῆς συλλαβῆς
*cognition to-have we-shall-say and more-authoritative than-the syllable*
πρὸς τὸ λαβεῖν τελέως ἕκαστον μάθημα, καὶ ἐάν τις φῇ
*for the to-grasp perfectly each learning and if one says*
συλλαβὴν μὲν γνωστόν, ἄγνωστον δὲ πεφυκέναι στοιχεῖον,
*(a)-syllable indeed (is)-knowable unknowable but to-be-by-nature an-element*
ἑκόντα ἢ ἄκοντα παίζειν ἡγησόμεθ' αὐτόν.
*willingly or unwillingly to-jest we-shall-think him*
THEAET. κομιδῇ μὲν οὖν.
*absolutely indeed then*
c SOC. ἀλλὰ δὴ τούτου μὲν ἔτι κἂν ἄλλαι φανεῖεν ἀποδείξεις,
*but indeed of-this indeed still even other might-appear proofs*
ὡς ἐμοὶ δοκεῖ· τὸ δὲ προκείμενον μὴ ἐπιλαθώμεθα δι'
*as to-me it-seems the(-thing) but set-before(-us) not let-us-forget through*
αὐτὰ ἰδεῖν, ὅτι δή ποτε καὶ λέγεται τὸ μετὰ δόξης ἀληθοῦς
*them to-see what indeed ever also is-meant the with opinion true*
λόγον προσγενόμενον τὴν τελεωτάτην ἐπιστήμην γεγονέναι.
*an-account having-been-added the most-perfect knowledge to-have-become*
THEAET. οὐκοῦν χρὴ ὁρᾶν.
*therefore (one)-must to-see(-it)*
SOC. φέρε δή, τί ποτε βούλεται τὸν λόγον ἡμῖν σημαίνειν;
*come then what ever means the account to-us to-signify*
τριῶν γὰρ ἕν τί μοι δοκεῖ λέγειν.
*of-three for one something to-me it-seems to-mean*
THEAET. τίνων δή;
*of-what(-three) indeed*
d SOC. τὸ μὲν πρῶτον εἴη ἂν τὸ τὴν αὑτοῦ διάνοιαν
*the indeed first would-be — the the of-oneself thought*
ἐμφανῆ ποιεῖν διὰ φωνῆς μετὰ ῥημάτων τε καὶ
*manifest to-make through voice with phrases both and*

ὀνομάτων, ὥσπερ εἰς κάτοπτρον ἢ ὕδωρ τὴν δόξαν
*names as into a-mirror or water the opinion*
ἐκτυπούμενον εἰς τὴν διὰ τοῦ στόματος ῥοήν. ἢ οὐ
*stamping into the through the mouth stream or not*
δοκεῖ σοι τὸ τοιοῦτον λόγος εἶναι;
*does-it-seem to-you the such(-thing) an-account to-be*

THEAET. ἔμοιγε. τὸν γοῦν αὐτὸ δρῶντα λέγειν φαμέν.
*to-me-at-least the(-man) at-any-rate it doing to-speak we-say*

SOC. οὐκοῦν αὖ τοῦτό γε πᾶς ποιεῖν δυνατὸς θᾶττον e
*therefore again this at-least everyone to-do (is)-able more-quickly*
ἢ σχολαίτερον, τὸ ἐνδείξασθαι τί δοκεῖ περὶ ἑκάστου
*or more-slowly the to-show what he-thinks about each(-thing)*
αὐτῷ, ὁ μὴ ἐνεὸς ἢ κωφὸς ἀπ᾽ ἀρχῆς· καὶ οὕτως
*himself the(-one) not dumb or deaf from the-beginning and so*
ὅσοι τι ὀρθὸν δοξάζουσι, πάντες αὐτὸ μετὰ λόγου
*as-many-as anything right opine all it with an-account*
φανοῦνται ἔχοντες, καὶ οὐδαμοῦ ἔτι ὀρθὴ δόξα χωρὶς
*will-appear having and nowhere still right opinion apart-from*
ἐπιστήμης γενήσεται.
*knowledge will-come-to-be*

THEAET. ἀληθῆ.
*true-things*

SOC. μὴ τοίνυν ῥᾳδίως καταγιγνώσκωμεν τὸ μηδὲν εἰρηκέναι 207
*not then lightly let-us-condemn(-him) the nothing to-have-said*
τὸν ἀποφηνάμενον ἐπιστήμην ὃ νῦν σκοποῦμεν. ἴσως
*the(-man) having-declared knowledge(-to-be) what now we-examine perhaps*
γὰρ ὁ λέγων οὐ τοῦτο ἔλεγεν, ἀλλὰ τὸ ἐρωτηθέντα
*for the(-one) saying(-it) not this meant but the being-asked*
τί ἕκαστον δυνατὸν εἶναι τὴν ἀπόκρισιν διὰ τῶν
*what each(-thing-is) able to-be the answer through the*
στοιχείων ἀποδοῦναι τῷ ἐρομένῳ.
*elements to-give to-the(-one) asking*

THEAET. οἷον τί λέγεις, ὦ Σώκρατες;
*for-example what do-you-mean O Socrates*

SOC. οἷον καὶ Ἡσίοδος περὶ ἁμάξης λέγει τὸ "ἑκατὸν
*for-example also Hesiod about a-wagon says the hundred*
δέ τε δούραθ' ἁμάξης." ἃ ἐγὼ μὲν οὐκ ἂν δυναίμην
*and indeed timbers of-a-wagon which I indeed not — would-be-able*
εἰπεῖν, οἶμαι δὲ οὐδὲ σύ· ἀλλ' ἀγαπῷμεν ἂν ἐρωτηθέντες
*to-say I-think but nor you but we-would-be-content — being-asked*
ὅτι ἐστὶν ἅμαξα, εἰ ἔχοιμεν εἰπεῖν τροχοί, ἄξων, ὑπερτερία,
*what is a-wagon if we-could to-say wheels axle body*
ἄντυγες, ζυγόν.
*rims yoke*

THEAET. πάνυ μὲν οὖν.
*certainly indeed then*

b SOC. ὁ δέ γε ἴσως οἴοιτ' ἂν ἡμᾶς, ὥσπερ ἂν τὸ σὸν
*he and at-least perhaps would-think — us as — (if)-the your*
ὄνομα ἐρωτηθέντας καὶ ἀποκρινομένους κατὰ συλλαβήν,
*name being-asked and answering by syllable*
γελοίους εἶναι, ὀρθῶς μὲν δοξάζοντας καὶ λέγοντας ἃ
*laughable to-be rightly indeed opining and saying what-things*
λέγομεν, οἰομένους δὲ γραμματικοὺς εἶναι καὶ ἔχειν τε καὶ
*we-say thinking but grammarians to-be and to-have both and*
λέγειν γραμματικῶς τὸν τοῦ Θεαιτήτου ὀνόματος λόγον·
*to-say grammatically the — of-Theaetetus name account*
τὸ δ' οὐκ εἶναι ἐπιστημόνως οὐδὲν λέγειν, πρὶν ἂν
*the but not to-be(-possible) knowingly anything to-say before —*
διὰ τῶν στοιχείων μετὰ τῆς ἀληθοῦς δόξης ἕκαστον
*through the elements with the true opinion each(-thing)*
περαίνῃ τις, ὅπερ καὶ ἐν τοῖς πρόσθε που ἐρρήθη.
*accomplishes one which-very also in the(-things) before somewhere was-said*

THEAET. ἐρρήθη γάρ.
*it-was-said for*

SOC. οὕτω τοίνυν καὶ περὶ ἁμάξης ἡμᾶς μὲν ὀρθὴν ἔχειν c
*so then also about a-wagon us indeed right to-have*
δόξαν, τὸν δὲ διὰ τῶν ἑκατὸν ἐκείνων δυνάμενον
*opinion the(-one) but through the hundred those being-able*
διελθεῖν αὐτῆς τὴν οὐσίαν, προσλαβόντα τοῦτο, λόγον
*to-go-through its the being having-added this an-account*
τε προσειληφέναι τῇ ἀληθεῖ δόξῃ καὶ ἀντὶ δοξαστικοῦ
*both to-have-added to-the true opinion and instead-of opinionative*
τεχνικόν τε καὶ ἐπιστήμονα περὶ ἁμάξης οὐσίας γεγονέναι,
*skilled both and knowing about of-a-wagon being to-have-become*
διὰ στοιχείων τὸ ὅλον περάναντα.
*through elements the whole having-accomplished*
THEAET. οὐκοῦν εὖ δοκεῖ σοι, ὦ Σώκρατες;
*therefore well does-it-seem to-you O Socrates*
SOC. εἰ σοί, ὦ ἑταῖρε, δοκεῖ, καὶ ἀποδέχῃ τὴν διὰ d
*if to-you O comrade it-seems and you-accept the through*
στοιχείου διέξοδον περὶ ἑκάστου λόγον εἶναι, τὴν
*element going-through about each account to-be the(-going-through)*
δὲ κατὰ συλλαβὰς ἢ καὶ κατὰ μεῖζον ἔτι ἀλογίαν,
*and by syllables or even by larger still lack-of-account*
τοῦτό μοι λέγε, ἵν' αὐτὸ ἐπισκοπῶμεν.
*this to-me tell so-that it we-may-examine*
THEAET. ἀλλὰ πάνυ ἀποδέχομαι.
*but certainly I-accept(-it)*
SOC. πότερον ἡγούμενος ἐπιστήμονα εἶναι ὁντινοῦν
*whether thinking knowing to-be anyone-whatever*
ὁτουοῦν, ὅταν τὸ αὐτὸ τοτὲ μὲν τοῦ αὐτοῦ δοκῇ
*of-anything-whatever whenever the same sometimes indeed of-the same seem*
αὐτῷ εἶναι, τοτὲ δὲ ἑτέρου, ἢ καὶ ὅταν τοῦ αὐτοῦ
*to-him to-be sometimes but of-another or also whenever of-the same*
τοτὲ μὲν ἕτερον, τοτὲ δὲ ἕτερον δοξάζῃ;
*sometimes indeed one(-thing) sometimes but another he-opines*

THEAET. μὰ Δί᾽ οὐκ ἔγωγε.
*by Zeus not I-at-least*

SOC. εἶτα ἀμνημονεῖς ἐν τῇ τῶν γραμμάτων μαθήσει
*then do-you-not-remember in the of-the letters learning*
κατ᾽ ἀρχὰς σαυτόν τε καὶ τοὺς ἄλλους δρῶντας αὐτά;
*at the-beginning yourself both and the others doing them*

e THEAET. ἆρα λέγεις τῆς αὐτῆς συλλαβῆς τοτὲ μὲν ἕτερον,
*then you-mean of-the same syllable sometimes indeed one*
τοτὲ δὲ ἕτερον ἡγουμένους γράμμα, καὶ τὸ αὐτὸ τοτὲ μὲν
*sometimes but another thinking(-to-be) letter and the same sometimes indeed*
εἰς τὴν προσήκουσαν, τοτὲ δὲ εἰς ἄλλην τιθέντας συλλαβήν;
*into the proper(-syllable) sometimes but into another putting syllable*

SOC. ταῦτα λέγω.
*these-things I-mean*

THEAET. μὰ Δί᾽ οὐ τοίνυν ἀμνημονῶ, οὐδέ γέ πω ἡγοῦμαι
*by Zeus not then I-forget nor indeed yet do-I-think*
ἐπίστασθαι τοὺς οὕτως ἔχοντας.
*to-know the(-ones) so being*

208 SOC. τί οὖν; ὅταν ἐν τῷ τοιούτῳ καιρῷ "Θεαίτητον"
*what then whenever in the such time Theaetetus*
γράφων τις θῆτα καὶ εἶ οἴηταί τε δεῖν γράφειν
*writing one theta and epsilon thinks both (it-is)-necessary to-write*
καὶ γράψῃ, καὶ αὖ "Θεόδωρον" ἐπιχειρῶν γράφειν ταῦ
*and writes(-it) and again Theodorus attempting to-write tau*
καὶ εἶ οἴηταί τε δεῖν γράφειν καὶ γράψῃ, ἆρ᾽
*and epsilon thinks both (it-is)-necessary to-write and writes(-it) then*
ἐπίστασθαι φήσομεν αὐτὸν τὴν πρώτην τῶν ὑμετέρων
*to-know shall-we-say him the first of-the your*
ὀνομάτων συλλαβήν;
*names syllable*

THEAET. ἀλλ᾽ ἄρτι ὡμολογήσαμεν τὸν οὕτως ἔχοντα
*but just-now we-agreed the(-one) so being*
μήπω εἰδέναι.
*not-yet to-know*

SOC. κωλύει οὖν τι καὶ περὶ τὴν δευτέραν συλλαβὴν
*does-prevent then anything also about the second syllable*
καὶ τρίτην καὶ τετάρτην οὕτως ἔχειν τὸν αὐτόν;
*and third and fourth so to-be the same(-man)*

THEAET. οὐδέν γε.
*nothing at-least*

SOC. ἆρ᾽ οὖν τότε τὴν διὰ στοιχείου διέξοδον ἔχων
*so then at-that-time the through element going-through having*
γράψει "Θεαίτητον" μετὰ ὀρθῆς δόξης, ὅταν ἐξῆς
*will-be-write Theaetetus with right opinion whenever in-order*
γράφῃ;
*he-writes(-it)*

THEAET. δῆλον δή.
*clear indeed*

SOC. οὐκοῦν ἔτι ἀνεπιστήμων ὤν, ὀρθὰ δὲ δοξάζων, b
*therefore still unknowing being right(-things) and opining*
ὥς φαμεν;
*as we-say*

THEAET. ναί.
*yes*

SOC. λόγον γε ἔχων μετὰ ὀρθῆς δόξης. τὴν γὰρ
*an-account at-least having with right opinion the for*
διὰ τοῦ στοιχείου ὁδὸν ἔχων ἔγραφεν, ἣν δὴ λόγον
*through the element way having he-was-writing which indeed account*
ὡμολογήσαμεν.
*we-agreed(-to-be)*

THEAET. ἀληθῆ.
*true-things*

SOC. ἔστιν ἄρα, ὦ ἑταῖρε, μετὰ λόγου ὀρθὴ δόξα, ἣν
*there-is then O comrade with an-account right opinion which*
οὔπω δεῖ ἐπιστήμην καλεῖν.
*not-yet (one)-ought knowledge to-call*
THEAET. κινδυνεύει.
*it-is-likely*
SOC. ὄναρ δή, ὡς ἔοικεν, ἐπλουτήσαμεν οἰηθέντες ἔχειν
*in-a-dream indeed as it-seems we-became-rich having-thought to-have*
τὸν ἀληθέστατον ἐπιστήμης λόγον. ἢ μήπω κατηγορῶμεν;
*the truest of-knowledge account or not-yet let-us-accuse(-it)*
c ἴσως γὰρ οὐ τοῦτό τις αὐτὸν ὁριεῖται, ἀλλὰ τὸ λοιπὸν εἶδος
*perhaps for not this one it will-define but the remaining form*
τῶν τριῶν, ὧν ἕν γέ τι ἔφαμεν λόγον θήσεσθαι
*of-the three of-which one at-least something we-said account to-be-going-to-posit*
τὸν ἐπιστήμην ὁριζόμενον δόξαν εἶναι ὀρθὴν μετὰ λόγου.
*the(-man) knowledge defining opinion to-be right with an-account*
THEAET. ὀρθῶς ὑπέμνησας· ἔτι γὰρ ἓν λοιπόν. τὸ μὲν γὰρ
*rightly you-reminded(-me) still for one(-form) remains the indeed for*
ἦν διανοίας ἐν φωνῇ ὥσπερ εἴδωλον, τὸ δ' ἄρτι λεχθὲν διὰ
*was of-thought in voice as-it-were an-image the but just-now spoken through*
στοιχείου ὁδὸς ἐπὶ τὸ ὅλον· τὸ δὲ δὴ τρίτον τί λέγεις;
*element a-way to the whole the and indeed third what do-you-say*
SOC. ὅπερ ἂν οἱ πολλοὶ εἴποιεν, τὸ ἔχειν τι σημεῖον
*what-very — the many would-say the to-have some sign*
εἰπεῖν ᾧ τῶν ἁπάντων διαφέρει τὸ ἐρωτηθέν.
*to-tell by-which from-the all it-differs the(-thing) asked*
THEAET. οἷον τίνα τίνος ἔχεις μοι λόγον εἰπεῖν;
*for-example what of-what can-you to-me account tell*

SOC. οἷον, εἰ βούλει, ἡλίου πέρι ἱκανὸν οἶμαί σοι εἶναι d
*for-example if you-wish of-the-sun about sufficient I-think for-you to-be*
ἀποδέξασθαι, ὅτι τὸ λαμπρότατόν ἐστι τῶν κατὰ
*to-accept that the brightest it-is of-the(-things) in*
τὸν οὐρανὸν ἰόντων περὶ γῆν.
*the heaven going around earth*
THEAET. πάνυ μὲν οὖν.
*certainly indeed then*
SOC. λαβὲ δὴ οὗ χάριν εἴρηται. ἔστι δὲ ὅπερ ἄρτι
*grasp then of-what for-the-sake it-has-been-said it-is and which-very just-now*
ἐλέγομεν, ὡς ἄρα τὴν διαφορὰν ἑκάστου ἂν λαμβάνῃς
*we-were-saying that then the difference of-each if-ever you-grasp*
ᾗ τῶν ἄλλων διαφέρει, λόγον, ὥς φασί τινες,
*by-which from-the others it-differs an-account as say some*
λήψῃ· ἕως δ' ἂν κοινοῦ τινος ἐφάπτῃ, ἐκείνων
*you-will-grasp as-long-as and — common something you-lay-hold-of of-those*
πέρι σοι ἔσται ὁ λόγος ὧν ἂν ἡ κοινότης ᾖ.
*about to-you will-be the account to-which — the commonness belong*
THEAET. μανθάνω· καί μοι δοκεῖ καλῶς ἔχειν λόγον τὸ e
*I-understand and to-me it-seems well to-be(-said) account the*
τοιοῦτον καλεῖν.
*such to-call*
SOC. ὃς δ' ἂν μετ' ὀρθῆς δόξης περὶ ὁτουοῦν
*whoever and — with right opinion about anything-whatever*
τῶν ὄντων τὴν διαφορὰν τῶν ἄλλων προσλάβῃ, αὐτοῦ
*of-the beings the difference from-the others takes-in-addition of-it*
ἐπιστήμων γεγονὼς ἔσται οὗ πρότερον ἦν δοξαστής.
*knowing having-become he-will-be of-which before he-was opiner*
THEAET. φαμέν γε μὴν οὕτω.
*we-say at-least indeed so*

SOC. νῦν δῆτα, ὦ Θεαίτητε, παντάπασιν ἔγωγε, ἐπειδὴ
*now indeed O Theaetetus altogether I-at-least since*
ἐγγὺς ὥσπερ σκιαγραφήματος γέγονα τοῦ λεγομένου,
*near as of-a-shaded-painting I-have-come of-the(-thing) said*
συνίημι οὐδὲ σμικρόν· ἕως δὲ ἀφειστήκη πόρρωθεν,
*I-understand not-even a-little while and I-stood-away from-afar*
ἐφαίνετό τί μοι λέγεσθαι.
*it-appeared something to-me to-be-said*
THEAET. πῶς τί τοῦτο;
*how what (is)-this*
209 SOC. φράσω, ἐὰν οἷός τε γένωμαι. ὀρθὴν ἔγωγε ἔχων
*I-will-explain if able — I-become right I-at-least having*
δόξαν περὶ σοῦ, ἐὰν μὲν προσλάβω τὸν σὸν λόγον,
*opinion about you if indeed I-take-in-addition the your account*
γιγνώσκω δή σε, εἰ δὲ μή, δοξάζω μόνον.
*I-know indeed you if but not I-opine only*
THEAET. ναί.
*yes*
SOC. λόγος δέ γε ἦν ἡ τῆς σῆς διαφορότητος ἑρμηνεία.
*an-account and at-least was the of-the your difference interpretation*
THEAET. οὕτως.
*so*
SOC. ἡνίκ' οὖν ἐδόξαζον μόνον, ἄλλο τι ᾧ τῶν
*when then I-was-opining only other(-than) anything by-which from-the*
ἄλλων διαφέρεις, τούτων οὐδενὸς ἡπτόμην τῇ διανοίᾳ;
*others you-differ of-these none did-I-lay-hold-of with-the mind*
THEAET. οὐκ ἔοικε.
*not it-seems*
SOC. τῶν κοινῶν τι ἄρα διενοούμην, ὧν οὐδὲν
*of-the common(-things) some(-thing) then I-was-thinking-of of-which nothing*
σὺ μᾶλλον ἤ τις ἄλλος ἔχει.
*you more than any other has*

THEAET. ἀνάγκη. b
*necessity*

SOC. φέρε δὴ πρὸς Διός· πῶς ποτε ἐν τῷ τοιούτῳ σὲ
*come then by Zeus how ever in the such(-case) you*
μᾶλλον ἐδόξαζον ἢ ἄλλον ὁντινοῦν; θὲς γάρ με
*rather was-I-opining than another anyone-whatever suppose for me*
διανοούμενον ὡς ἔστιν οὗτος Θεαίτητος, ὃς ἂν ᾖ τε
*thinking that is this-man Theaetetus who-ever — is both*
ἄνθρωπος καὶ ἔχῃ ῥῖνα καὶ ὀφθαλμοὺς καὶ στόμα καὶ
*a-man and has a-nose and eyes and mouth and*
οὕτω δὴ ἓν ἕκαστον τῶν μελῶν. αὕτη οὖν ἡ διάνοια
*so indeed one each of-the limbs this then the thought*
ἔσθ' ὅτι μᾶλλον ποιήσει με Θεαίτητον ἢ Θεόδωρον
*is(-there) what more will-make me Theaetetus than Theodorus*
διανοεῖσθαι, ἢ τῶν λεγομένων Μυσῶν τὸν ἔσχατον;
*to-think-of or of-the so-called Mysians the last*

THEAET. τί γάρ;
*what for*

SOC. ἀλλ' ἐὰν δὴ μὴ μόνον τὸν ἔχοντα ῥῖνα καὶ ὀφθαλμοὺς c
*but if indeed not only the(-one) having a-nose and eyes*
διανοηθῶ, ἀλλὰ καὶ τὸν σιμόν τε καὶ ἐξόφθαλμον, μή
*I-think-of but also the(-one) snub-nosed both and pop-eyed surely-not*
τι σὲ αὖ μᾶλλον δοξάσω ἢ ἐμαυτὸν ἢ ὅσοι τοιοῦτοι;
*at-all you again more shall-I-opine than myself or as-many-as (are)-such*

THEAET. οὐδέν.
*nothing*

SOC. ἀλλ' οὐ πρότερόν γε, οἶμαι, Θεαίτητος ἐν ἐμοὶ
*but not sooner at-least I-think Theaetetus in me*
δοξασθήσεται, πρὶν ἂν ἡ σιμότης αὕτη τῶν ἄλλων
*will-be-opined before — the snubness this from-the other*
σιμοτήτων ὧν ἐγὼ ἑώρακα διάφορόν τι μνημεῖον παρ'
*snubnesses which I have-seen different some memorial with*

ἐμοὶ ἐνσημηναμένη κατάθηται — καὶ τἆλλα οὕτω
*me having-stamped-in deposits and the-other(-things) so*
ἐξ ὧν εἶ σύ — ἥ με, καὶ ἐὰν αὔριον ἀπαντήσω,
*from which are you which me even if tomorrow I-meet(-you)*
ἀναμνήσει καὶ ποιήσει ὀρθὰ δοξάζειν περὶ σοῦ.
*will-remind and will-make rightly to-opine about you*
THEAET. ἀληθέστατα.
*most-truly*
d SOC. περὶ τὴν διαφορότητα ἄρα καὶ ἡ ὀρθὴ δόξα ἂν
*about the difference then also the right opinion —*
εἴη ἑκάστου πέρι.
*would-be each about*
THEAET. φαίνεταί γε.
*it-appears(-so) at-least*
SOC. τὸ οὖν προσλαβεῖν λόγον τῇ ὀρθῇ δόξῃ τί ἂν
*the then to-take-in-addition an-account to-the right opinion what —*
ἔτι εἴη; εἰ μὲν γὰρ προσδοξάσαι λέγει ᾗ διαφέρει
*still would-be if indeed for to-opine-in-addition it-means by-which differs*
τι τῶν ἄλλων, πάνυ γελοία γίγνεται ἡ ἐπίταξις.
*something from-the others very laughable becomes the injunction*
THEAET. πῶς;
*how*
e SOC. ὧν ὀρθὴν δόξαν ἔχομεν ᾗ τῶν ἄλλων
*of-what-things right opinion we-have by-which from-the others*
διαφέρει, τούτων προσλαβεῖν κελεύει ἡμᾶς ὀρθὴν δόξαν
*they-differ of-these to-take-in-addition it-bids us right opinion*
ᾗ τῶν ἄλλων διαφέρει. καὶ οὕτως ἡ μὲν σκυτάλης
*by-which from-the others they-differ and so the indeed of-a-scytale*
ἢ ὑπέρου ἢ ὅτου δὴ λέγεται περιτροπὴ πρὸς
*or of-a-pestle or of-whatever indeed is-said the-turning in-comparison-with*
ταύτην τὴν ἐπίταξιν οὐδὲν ἂν λέγοι, τυφλοῦ δὲ
*this the injunction nothing — would-mean of-a-blind-man but*

παρακέλευσις ἂν καλοῖτο δικαιότερον· τὸ γάρ, ἃ
*exhortation — it-would-be-called more-justly the for what-things*
ἔχομεν, ταῦτα προσλαβεῖν κελεύειν, ἵνα μάθωμεν ἃ
*we-have these to-take-in-addition to-bid so-that we-may-learn what-things*
δοξάζομεν, πάνυ γενναίως ἔοικεν ἐσκοτωμένῳ.
*we-opine very nobly it-resembles (one)-in-darkness*

THEAET. εἰπὲ δὴ τί νυνδὴ ὡς ἐρῶν ἐπύθου;
*tell then what just-now as going-to-say did-you-inquire*

SOC. εἰ τὸ λόγον, ὦ παῖ, προσλαβεῖν γνῶναι κελεύει, 210
*if the an-account O boy to-take-in-addition to-know bids*
ἀλλὰ μὴ δοξάσαι τὴν διαφορότητα, ἡδὺ χρῆμ' ἂν
*but not to-opine the difference a-pleasant thing —*
εἴη τοῦ καλλίστου τῶν περὶ ἐπιστήμης λόγου. τὸ
*would-be of-the finest of-the(-ones) about knowledge account the*
γὰρ γνῶναι ἐπιστήμην που λαβεῖν ἐστιν· ἦ γάρ;
*for to-know knowledge surely to-take is truly for*

THEAET. ναί.
*yes*

SOC. οὐκοῦν ἐρωτηθείς, ὡς ἔοικε, τί ἐστιν ἐπιστήμη,
*therefore being-asked as it-seems what is knowledge*
ἀποκρινεῖται ὅτι δόξα ὀρθὴ μετὰ ἐπιστήμης διαφορότητος.
*he-will-answer that opinion right with knowledge of-difference*
λόγου γὰρ πρόσληψις τοῦτ' ἂν εἴη κατ' ἐκεῖνον.
*of-account for a-taking-in-addition this — would-be according-to him*

THEAET. ἔοικεν.
*it-seems*

SOC. καὶ παντάπασί γε εὔηθες, ζητούντων ἡμῶν b
*and altogether at-least (it-is)-simple seeking we*
ἐπιστήμην, δόξαν φάναι ὀρθὴν εἶναι μετ' ἐπιστήμης εἴτε
*knowledge opinion to-say right to-be with knowledge whether*
διαφορότητος εἴτε ὁτουοῦν. οὔτε ἄρα αἴσθησις, ὦ
*of-difference or of-anything-whatever neither then perception O*

Θεαίτητε, οὔτε δόξα ἀληθὴς οὔτε μετ' ἀληθοῦς δόξης
*Theaetetus nor opinion true nor with true opinion*
λόγος προσγιγνόμενος ἐπιστήμη ἂν εἴη.
*an-account being-added knowledge — would-be*
THEAET. οὐκ ἔοικεν.
*not it-seems*
SOC. ἦ οὖν ἔτι κυοῦμέν τι καὶ ὠδίνομεν, ὦ
*truly then still are-we-pregnant-with something and are-we-in-labor O*
φίλε, περὶ ἐπιστήμης, ἢ πάντα ἐκτετόκαμεν;
*friend about knowledge or all-things have-we-brought-forth*
THEAET. καὶ ναὶ μὰ Δί' ἔγωγε πλείω ἢ ὅσα εἶχον ἐν
*and yes by Zeus I-at-least more than what-things I-had in*
ἐμαυτῷ διὰ σὲ εἴρηκα.
*myself because-of you I-have-said*
SOC. οὐκοῦν ταῦτα μὲν πάντα ἡ μαιευτικὴ ἡμῖν τέχνη
*therefore these-things indeed all the midwifery for-us art*
ἀνεμιαῖά φησι γεγενῆσθαι καὶ οὐκ ἄξια τροφῆς;
*wind-eggs says to-have-been-born and not worth rearing*
THEAET. παντάπασι μὲν οὖν.
*altogether indeed then*
c SOC. ἐὰν τοίνυν ἄλλων μετὰ ταῦτα ἐγκύμων ἐπιχειρῇς
*if then of-others after these-things pregnant you-attempt*
γίγνεσθαι, ὦ Θεαίτητε, ἐάντε γίγνῃ, βελτιόνων ἔσῃ
*to-become O Theaetetus whether you-become of-better(-things) you-will-be*
πλήρης διὰ τὴν νῦν ἐξέτασιν, ἐάντε κενὸς ᾖς, ἧττον
*full through the present examination or empty you-be less*
ἔσῃ βαρὺς τοῖς συνοῦσι καὶ ἡμερώτερος σωφρόνως
*you-will-be burdensome to-the(-ones) with(-you) and gentler soberly*
οὐκ οἰόμενος εἰδέναι ἃ μὴ οἶσθα. τοσοῦτον γὰρ
*not thinking to-know what-things not you-know so-much for*
μόνον ἡ ἐμὴ τέχνη δύναται, πλέον δὲ οὐδέν, οὐδέ τι
*only the my art is-able more and nothing nor anything*

οἶδα ὧν οἱ ἄλλοι, ὅσοι μεγάλοι καὶ θαυμάσιοι
*do-I-know of-what-things the others as-many-as great and wonderful*
ἄνδρες εἰσί τε καὶ γεγόνασιν· τὴν δὲ μαιείαν ταύτην
*men are both and have-been the and midwifery this*
ἐγώ τε καὶ ἡ μήτηρ ἐκ θεοῦ ἐλάχομεν, ἡ μὲν
*I both and the mother from god obtained-by-lot the(-one) indeed*
τῶν γυναικῶν, ἐγὼ δὲ τῶν νέων τε καὶ γενναίων καὶ
*of-the women I but of-the young both and noble and*
ὅσοι καλοί. νῦν μὲν οὖν ἀπαντητέον μοι εἰς τὴν τοῦ
*as-many-as (are)-fine now indeed then (it-is)-to-appear by-me at the of-the*
βασιλέως στοὰν ἐπὶ τὴν Μελήτου γραφὴν ἥν με
*king portico for the of-Meletus indictment which against-me*
γέγραπται· ἔωθεν δέ, ὦ Θεόδωρε, δεῦρο πάλιν ἀπαντῶμεν.
*he-has-written at-dawn but O Theodorus here again let-us-meet*

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PLATO

# ΣΟΦΙΣΤΗΣ

*Sophist*

*Theodorus brings to Socrates a stranger from Elea, a companion of the followers of Parmenides and Zeno and a true philosopher. Socrates wonders if he is a god of refutation come to watch their poor arguments; Theodorus says he is no wrangler, though divine as all philosophers are. Philosophers are hard to tell apart: they appear now as statesmen, now as sophists, now as madmen. Socrates asks whether the stranger's people thought sophist, statesman, and philosopher one kind, two, or three. The stranger says three, though to define each is no small task; offered a long speech or questions, as Parmenides used, he accepts Socrates' choice of Theaetetus to question.*

THEOD. κατὰ τὴν χθὲς ὁμολογίαν, ὦ Σώκρατες, 216
*according-to the yesterday's agreement O Socrates*
ἥκομεν αὐτοί τε κοσμίως καὶ τόνδε τινὰ ξένον ἄγομεν,
*we-have-come ourselves both duly and this some stranger we-bring*
τὸ μὲν γένος ἐξ Ἐλέας, ἑταῖρον δὲ τῶν ἀμφὶ
*the indeed race from Elea a-companion but of-the(-men) around*
Παρμενίδην καὶ Ζήνωνα, μάλα δὲ ἄνδρα φιλόσοφον.
*Parmenides and Zeno very and a-man philosophical*
SOC. ἆρ' οὖν, ὦ Θεόδωρε, οὐ ξένον ἀλλά τινα θεὸν b
*so then O Theodorus not a-stranger but some god*
ἄγων κατὰ τὸν Ὁμήρου λόγον λέληθας; ὅς φησιν
*bringing according-to the of-Homer account you-are-unaware who says*
ἄλλους τε θεοὺς τοῖς ἀνθρώποις ὁπόσοι μετέχουσιν
*others both gods to-the men as-many-as partake*
αἰδοῦς δικαίας, καὶ δὴ καὶ τὸν ξένιον οὐχ ἥκιστα
*of-reverence just and indeed also the of-strangers not least*
θεὸν συνοπαδὸν γιγνόμενον ὕβρεις τε καὶ εὐνομίας τῶν
*god companion becoming outrages both and lawful-orders of-the*
ἀνθρώπων καθορᾶν. τάχ' οὖν ἂν καὶ σοί τις οὗτος τῶν
*men to-look-down-on perhaps then — also with-you some this(-one) of-the*

κρειττόνων συνέποιτο, φαύλους ἡμᾶς ὄντας ἐν τοῖς λόγοις
*mightier might-follow poor us being in the arguments*
ἐποψόμενός τε καὶ ἐλέγξων, θεὸς ὤν τις ἐλεγκτικός.
*going-to-watch both and going-to-refute a-god being some refuting(-god)*
c THEOD. οὐχ οὗτος ὁ τρόπος, ὦ Σώκρατες, τοῦ ξένου, ἀλλὰ
*not this the way O Socrates of-the stranger but*
μετριώτερος τῶν περὶ τὰς ἔριδας ἐσπουδακότων.
*more-moderate than-the(-men) about the disputes having-been-zealous*
καί μοι δοκεῖ θεὸς μὲν ἀνὴρ οὐδαμῶς εἶναι, θεῖος μήν·
*and to-me he-seems a-god indeed the-man in-no-way to-be divine however*
πάντας γὰρ ἐγὼ τοὺς φιλοσόφους τοιούτους προσαγορεύω.
*all for I the philosophers such address*
217 SOC. καὶ καλῶς γε, ὦ φίλε. τοῦτο μέντοι κινδυνεύει τὸ
*and well at-least O friend this however is-likely the*
γένος οὐ πολύ τι ῥᾷον ὡς ἔπος εἰπεῖν εἶναι διακρίνειν
*race not much at-all easier so a-word to-say to-be to-distinguish*
ἢ τὸ τοῦ θεοῦ· πάνυ γὰρ ἄνδρες οὗτοι παντοῖοι
*than the(-race) of-the god very for the-men these of-all-kinds*
φανταζόμενοι διὰ τὴν τῶν ἄλλων ἄγνοιαν ἐπιστρωφῶσι
*appearing through the of-the others ignorance haunt*
πόλεις, οἱ μὴ πλαστῶς ἀλλ' ὄντως φιλόσοφοι,
*cities the(-ones) not falsely but really philosophers*
καθορῶντες ὑψόθεν τὸν τῶν κάτω βίον, καὶ τοῖς
*looking-down from-on-high the of-the(-men) below life and to-the(-ones)*
μὲν δοκοῦσιν εἶναι τοῦ μηδενός, τοῖς δ' ἄξιοι τοῦ
*indeed they-seem to-be of-the nothing(-worth) to-the(-others) but worthy of-the*
παντός· καὶ τοτὲ μὲν πολιτικοὶ φαντάζονται, τοτὲ δὲ
*all and sometimes indeed statesmen they-appear sometimes but*
σοφισταί, τοτὲ δ' ἔστιν οἷς δόξαν παράσχοιντ'
*sophists sometimes but there-are (those)-to-whom the-impression they-would-give*
ἂν ὡς παντάπασιν ἔχοντες μανικῶς. τοῦ μέντοι ξένου
*— as altogether being madly from-the however stranger*

ἡμῖν ἡδέως ἂν πυνθανοίμην, εἰ φίλον αὐτῷ, τί
*for-us gladly — I-would-inquire whether dear(-it-is) to-him what*
ταῦθ' οἱ περὶ τὸν ἐκεῖ τόπον ἡγοῦντο καὶ ὠνόμαζον.
*these-things the(-men) about the there place thought and named*
THEOD. τὰ ποῖα δή;
*the what-sort indeed*
SOC. σοφιστήν, πολιτικόν, φιλόσοφον.
*sophist statesman philosopher*
THEOD. τί δὲ μάλιστα καὶ τὸ ποῖόν τι περὶ αὐτῶν
*what and most(-of-all) and the what-sort some(-thing) about them*
διαπορηθεὶς ἐρέσθαι διενοήθης;
*being-perplexed to-ask did-you-intend*
SOC. τόδε· πότερον ἓν πάντα ταῦτα ἐνόμιζον ἢ δύο, ἢ
*this whether one all these they-considered or two or*
καθάπερ τὰ ὀνόματα τρία, τρία καὶ τὰ γένη διαιρούμενοι
*as the names three three also the kinds dividing*
καθ' ἓν ὄνομα ἑκάστῳ προσῆπτον;
*according-to one name to-each they-attached*
THEOD. ἀλλ' οὐδείς, ὡς ἐγῷμαι, φθόνος αὐτῷ διελθεῖν
*but no as I-think reluctance(-is-there) for-him to-go-through*
αὐτά· ἢ πῶς, ὦ ξένε, λέγωμεν;
*them or how O stranger are-we-to-say*
STR. οὕτως, ὦ Θεόδωρε. φθόνος μὲν γὰρ οὐδεὶς οὐδὲ b
*so O Theodorus reluctance indeed for none nor*
χαλεπὸν εἰπεῖν ὅτι γε τρί' ἡγοῦντο· καθ' ἕκαστον
*hard to-say that at-least three they-thought(-them) according-to each*
μὴν διορίσασθαι σαφῶς τί ποτ' ἔστιν, οὐ σμικρὸν οὐδὲ
*however to-define clearly what ever it-is not a-small nor*
ῥᾴδιον ἔργον.
*easy task*

THEOD. καὶ μὲν δὴ κατὰ τύχην γε, ὦ Σώκρατες, λόγων
*and indeed indeed by chance at-least O Socrates arguments*
ἐπελάβου παραπλησίων ὧν καὶ πρὶν ἡμᾶς δεῦρ᾽
*you-took-hold-of similar-to (those)-which also before us here*
ἐλθεῖν διερωτῶντες αὐτὸν ἐτυγχάνομεν, ὁ δὲ ταὐτὰ
*to-come questioning him we-happened(-to-be) he but the-same(-things)*
ἅπερ πρὸς σὲ νῦν καὶ τότε ἐσκήπτετο πρὸς ἡμᾶς· ἐπεὶ
*which-very to you now also then pleaded toward us since*
διακηκοέναι γέ φησιν ἱκανῶς καὶ οὐκ ἀμνημονεῖν.
*to-have-heard-thoroughly at-least he-says sufficiently and not to-have-forgotten*
c SOC. μὴ τοίνυν, ὦ ξένε, ἡμῶν τήν γε πρώτην αἰτησάντων
*not then O stranger of-us the at-least first having-asked*
χάριν ἀπαρνηθεὶς γένῃ, τοσόνδε δ᾽ ἡμῖν φράζε. πότερον
*favor refusing be-(you) so-much and to-us declare whether*
εἴωθας ἥδιον αὐτὸς ἐπὶ σαυτοῦ μακρῷ λόγῳ
*you-are-accustomed more-pleasantly yourself by yourself in-long speech*
διεξιέναι λέγων τοῦτο ὃ ἂν ἐνδείξασθαί τῳ
*to-go-through saying this whatever — to-show to-anyone*
βουληθῇς, ἢ δι᾽ ἐρωτήσεων, οἷόν ποτε καὶ Παρμενίδῃ
*you-wish or through questions as once also with-Parmenides*
χρωμένῳ καὶ διεξιόντι λόγους παγκάλους παρεγενόμην
*using and going-through arguments very-fine I-was-present*
ἐγὼ νέος ὤν, ἐκείνου μάλα δὴ τότε ὄντος πρεσβύτου;
*I young being he very indeed then being old*
d STR. τῷ μέν, ὦ Σώκρατες, ἀλύπως τε καὶ εὐηνίως
*with-the(-one) indeed O Socrates without-trouble both and tractably*
προσδιαλεγομένῳ ῥᾷον οὕτω, τὸ πρὸς ἄλλον· εἰ δὲ μή,
*conversing more-easily so the with another if but not*
τὸ καθ᾽ αὑτόν.
*the(-way) by oneself*

SOC. ἔξεστι τοίνυν τῶν παρόντων ὃν ἂν βουληθῇς
*it-is-possible then of-the(-ones) present whom-ever — you-wish*
ἐκλέξασθαι, πάντες γὰρ ὑπακούσονταί σοι πρᾴως· συμβούλῳ
*to-choose all for will-obey you gently as-counselor*
μὴν ἐμοὶ χρώμενος τῶν νέων τινὰ αἱρήσῃ, Θεαίτητον
*however me using of-the young(-men) someone you-will-choose Theaetetus*
τόνδε, ἢ καὶ τῶν ἄλλων εἴ τίς σοι κατὰ νοῦν.
*here or also of-the others if any to-you according-to mind*
STR. ὦ Σώκρατες, αἰδώς τίς μ' ἔχει τὸ νῦν πρῶτον 218
*O Socrates shame some me holds the now first*
συγγενόμενον ὑμῖν μὴ κατὰ σμικρὸν ἔπος πρὸς ἔπος
*having-met with-you not according-to little word with word*
ποιεῖσθαι τὴν συνουσίαν, ἀλλ' ἐκτείναντα ἀπομηκύνειν
*to-make the conversation but having-stretched(-it)-out to-lengthen*
λόγον συχνὸν κατ' ἐμαυτόν, εἴτε καὶ πρὸς ἕτερον, οἷον
*a-speech long by myself or even to another as*
ἐπίδειξιν ποιούμενον· τῷ γὰρ ὄντι τὸ νῦν ῥηθὲν
*a-display making in-the for reality the now said(-thing)*
οὐχ ὅσον ὧδε ἐρωτηθὲν ἐλπίσειεν ἂν αὐτὸ εἶναί τις,
*not as-much-as so being-asked would-expect — it to-be one*
ἀλλὰ τυγχάνει λόγου παμμήκους ὄν. τὸ δὲ αὖ σοὶ
*but it-happens of-a-speech very-long being the and again you*
μὴ χαρίζεσθαι καὶ τοῖσδε, ἄλλως τε καὶ σοῦ λέξαντος
*not to-gratify and these(-men) otherwise both and you having-spoken*
ὡς εἶπες, ἄξενόν τι καταφαίνεταί μοι καὶ ἄγριον.
*as you-said inhospitable something appears to-me and savage*
ἐπεὶ Θεαίτητόν γε τὸν προσδιαλεγόμενον εἶναι δέχομαι
*since Theaetetus at-least the fellow-conversant to-be I-accept*
παντάπασιν ἐξ ὧν αὐτός τε πρότερον διείλεγμαι
*altogether from what-things myself both before I-have-conversed*
καὶ σὺ τὰ νῦν μοι διακελεύῃ.
*and you the(-things) now to-me urge*

*The stranger proposes to practice the method of division on something small, an angler, before the hard-to-hunt sophist. The angler has an art. Arts are productive, bringing what was not into being, or acquisitive, taking what is; acquisitive arts exchange willingly or take by force, openly by contest or secretly by hunting. Hunting is of lifeless or living things, the living on land or in water, the water creatures winged or aquatic; fishing takes them with enclosures or with blows, by night with fire or by day with hooks and tridents, and the hooking that strikes downward is trident-fishing, with one kind left to name.*

THEAET. δρᾶ τοίνυν, ὦ ξένε, οὕτω καὶ καθάπερ εἶπε
*do(-it) then O stranger so and as said*
Σωκράτης πᾶσιν κεχαρισμένος ἔσῃ.
*Socrates to-all having-gratified you-will-be*
STR. κινδυνεύει πρὸς μὲν ταῦτα οὐδὲν ἔτι λεκτέον
*it-is-likely toward indeed these-things nothing further (is)-to-be-said*
εἶναι, Θεαίτητε· πρὸς δὲ σὲ ἤδη τὸ μετὰ τοῦτο, ὡς
*to-be Theaetetus toward but you now the(-thing) after this as*
ἔοικε, γίγνοιτο ἂν ὁ λόγος. ἂν δ' ἄρα τι τῷ μήκει
*it-seems would-be — the argument if but then at-all at-the length*
πονῶν ἄχθῃ, μὴ ἐμὲ αἰτιᾶσθαι τούτων, ἀλλὰ τούσδε
*toiling you-be-burdened not me to-blame for-these but these*
τοὺς σοὺς ἑταίρους.
*the your companions*
b THEAET. ἀλλ' οἶμαι μὲν δὴ νῦν οὕτως οὐκ ἀπερεῖν· ἂν
*but I-think indeed indeed now so not to-be-going-to-give-up if*
δ' ἄρα τι τοιοῦτον γίγνηται, καὶ τόνδε παραληψόμεθα
*but then anything such happen also this we-shall-take-along*
Σωκράτη, τὸν Σωκράτους μὲν ὁμώνυμον, ἐμὸν δὲ
*Socrates the of-Socrates indeed namesake my but*

ἡλικιώτην καὶ συγγυμναστήν, ᾧ συνδιαπονεῖν μετ'
*age-mate and fellow-gymnast with-whom to-toil-together with*
ἐμοῦ τὰ πολλὰ οὐκ ἄηθες.
*me the many(-things) not (is)-unaccustomed*
STR. εὖ λέγεις, καὶ ταῦτα μὲν ἰδίᾳ βουλεύσῃ προϊόντος c
*well you-speak and these-things indeed privately you-will-deliberate (as)-advancing*
τοῦ λόγου· κοινῇ δὲ μετ' ἐμοῦ σοι συσκεπτέον ἀρχομένῳ
*the argument in-common but with me by-you (it-is)-to-be-considered beginning*
πρῶτον, ὡς ἐμοὶ φαίνεται, νῦν ἀπὸ τοῦ σοφιστοῦ, ζητοῦντι
*first as to-me it-appears now from the sophist seeking*
καὶ ἐμφανίζοντι λόγῳ τί ποτ' ἔστι. νῦν γὰρ δὴ σύ τε
*and making-manifest by-account what ever he-is now for indeed you both*
κἀγὼ τούτου πέρι τοὔνομα μόνον ἔχομεν κοινῇ, τὸ δὲ ἔργον
*and-I about this the-name only have in-common the but thing*
ἐφ' ᾧ καλοῦμεν ἑκάτερος τάχ' ἂν ἰδίᾳ παρ' ἡμῖν αὐτοῖς
*for which we-call(-him) each-of-us perhaps — privately among us ourselves*
ἔχοιμεν· δεῖ δὲ ἀεὶ παντὸς πέρι τὸ πρᾶγμα αὐτὸ
*would-have it-is-necessary but always of-everything about the thing itself*
μᾶλλον διὰ λόγων ἢ τοὔνομα μόνον συνωμολογῆσθαι
*rather through accounts than the-name only to-have-been-agreed-upon*
χωρὶς λόγου. τὸ δὲ φῦλον ὃ νῦν ἐπινοοῦμεν ζητεῖν οὐ
*without account the but tribe which now we-intend to-seek not*
πάντων ῥᾷστον συλλαβεῖν τί ποτ' ἔστιν, ὁ σοφιστής·
*of-all easiest to-grasp what ever is the sophist*
ὅσα δ' αὖ τῶν μεγάλων δεῖ διαπονεῖσθαι
*as-many-things-as but again of-the great(-things) (it-is)-necessary to-work-out*
καλῶς, περὶ τῶν τοιούτων δέδοκται πᾶσιν καὶ πάλαι
*well about the such(-things) it-has-been-resolved by-all even long-ago*
τὸ πρότερον ἐν σμικροῖς καὶ ῥᾴοσιν αὐτὰ δεῖν
*the before in small and easier(-things) them to-be-necessary*
μελετᾶν, πρὶν ἐν αὐτοῖς τοῖς μεγίστοις. νῦν οὖν, ὦ
*to-practice before in themselves the greatest now then O*

Θεαίτητε, ἔγωγε καὶ νῷν οὕτω συμβουλεύω, χαλεπὸν
*Theaetetus I-at-least also for-us-two so advise difficult*
καὶ δυσθήρευτον ἡγησαμένοις εἶναι τὸ τοῦ σοφιστοῦ γένος
*and hard-to-hunt (us)-having-thought to-be the of-the sophist kind*
πρότερον ἐν ἄλλῳ ῥᾴονι τὴν μέθοδον αὐτοῦ προμελετᾶν,
*before in another easier the method of-it to-practice-beforehand*
εἰ μὴ σύ ποθεν εὐπετεστέραν ἔχεις εἰπεῖν ἄλλην ὁδόν.
*if not you from-somewhere easier have to-tell another way*
THEAET. ἀλλ᾽ οὐκ ἔχω.
*but not I-have*
STR. βούλει δῆτα περί τινος τῶν φαύλων μετιόντες
*do-you-wish indeed about something of-the trivial(-things) going-after*
πειραθῶμεν παράδειγμα αὐτὸ θέσθαι τοῦ μείζονος;
*let-us-try as-a-pattern it to-set of-the greater*
e THEAET. ναί.
*yes*
STR. τί δῆτα προταξαίμεθ᾽ ἂν εὔγνωστον μὲν καὶ
*what indeed might-we-set-before(-us) — easily-known indeed and*
σμικρόν, λόγον δὲ μηδενὸς ἐλάττονα ἔχον τῶν μειζόνων;
*small account but than-none less having of-the greater(-things)*
οἷον ἀσπαλιευτής· ἆρ᾽ οὐ πᾶσί τε γνώριμον καὶ
*for-example an-angler then not to-all both known and*
σπουδῆς οὐ πάνυ τι πολλῆς τινος ἐπάξιον;
*of-seriousness not very at-all much some worthy*
THEAET. οὕτως.
*so*
219 STR. μέθοδον μὴν αὐτὸν ἐλπίζω καὶ λόγον οὐκ ἀνεπιτήδειον
*a-method indeed it I-hope and an-account not unsuitable*
ἡμῖν ἔχειν πρὸς ὃ βουλόμεθα.
*for-us to-have toward what we-wish*
THEAET. καλῶς ἂν ἔχοι.
*well — it-would-stand*

STR. φέρε δή, τῇδε ἀρχώμεθα αὐτοῦ. καί μοι λέγε·
*come then in-this-way let-us-begin of-it and to-me say*
πότερον ὡς τεχνίτην αὐτὸν ἤ τινα ἄτεχνον, ἄλλην δὲ
*whether as an-artisan him or some artless other and*
δύναμιν ἔχοντα θήσομεν;
*power having shall-we-set(-him)*
THEAET. ἥκιστά γε ἄτεχνον.
*least at-least artless*
STR. ἀλλὰ μὴν τῶν γε τεχνῶν πασῶν σχεδὸν εἴδη
*but indeed of-the at-least arts all nearly forms(-are)*
δύο.
*two*
THEAET. πῶς;
*how*
STR. γεωργία μὲν καὶ ὅση περὶ τὸ θνητὸν πᾶν σῶμα b
*farming indeed and as-much-as about the mortal all body*
θεραπεία, τό τε αὖ περὶ τὸ σύνθετον καὶ πλαστόν, ὃ
*(is)-tending the(-art) both again about the composite and molded which*
δὴ σκεῦος ὠνομάκαμεν, ἥ τε μιμητική, σύμπαντα
*indeed implement we-have-named the(-art) both imitative all*
ταῦτα δικαιότατ' ἂν ἑνὶ προσαγορεύοιτ' ἂν ὀνόματι.
*these most-justly — by-one would-be-called — name*
THEAET. πῶς καὶ τίνι;
*how and by-what*
STR. πᾶν ὅπερ ἂν μὴ πρότερόν τις ὂν ὕστερον εἰς
*all which-ever — not before one being later into*
οὐσίαν ἄγῃ, τὸν μὲν ἄγοντα ποιεῖν, τὸ δὲ ἀγόμενον
*being brings the(-one) indeed bringing to-make the(-other) but brought*
ποιεῖσθαί που φαμεν.
*to-be-made surely we-say*
THEAET. ὀρθῶς.
*rightly*

STR. τὰ δέ γε νυνδὴ ἃ διήλθομεν ἅπαντα εἶχεν
*the(-arts) and at-least just-now which we-went-through all had*
εἰς τοῦτο τὴν αὑτῶν δύναμιν.
*toward this the their power*
THEAET. εἶχε γὰρ οὖν.
*they-had for indeed*
STR. ποιητικὴν τοίνυν αὐτὰ συγκεφαλαιωσάμενοι
*productive(-art) then them having-summed-up*
προσείπωμεν.
*let-us-call*
C THEAET. ἔστω.
*let-it-be*
STR. τὸ δὴ μαθηματικὸν αὖ μετὰ τοῦτο εἶδος ὅλον
*the indeed learning again after this form whole*
καὶ τὸ τῆς γνωρίσεως τό τε χρηματιστικὸν καὶ
*and the(-form) of-the recognition the both money-making and*
ἀγωνιστικὸν καὶ θηρευτικόν, ἐπειδὴ δημιουργεῖ μὲν οὐδὲν
*combative and hunting since produces indeed none*
τούτων, τὰ δὲ ὄντα καὶ γεγονότα τὰ μὲν χειροῦται
*of-these the(-things) but being and having-become the(-ones) indeed it-subdues*
λόγοις καὶ πράξεσι, τὰ δὲ τοῖς χειρουμένοις οὐκ
*by-words and deeds the(-others) but to-the(-men) subduing(-them) not*
ἐπιτρέπει, μάλιστ' ἄν που διὰ ταῦτα συνάπαντα τὰ
*it-allows most — surely because-of these-things all-together the*
μέρη τέχνη τις κτητικὴ λεχθεῖσα ἂν διαπρέψειεν.
*parts an-art some acquisitive having-been-called — would-stand-out*
THEAET. ναί· πρέποι γὰρ ἄν.
*yes it-would-fit for —*

STR. κτητικῆς δὴ καὶ ποιητικῆς συμπασῶν οὐσῶν τῶν d
*of-acquisitive indeed and productive all being the*
τεχνῶν ἐν ποτέρᾳ τὴν ἀσπαλιευτικήν, ὦ Θεαίτητε,
*arts in which-of-the-two the angling O Theaetetus*
τιθῶμεν;
*are-we-to-set*

THEAET. ἐν κτητικῇ που δῆλον.
*in acquisitive surely (it-is)-clear*

STR. κτητικῆς δὲ ἆρ' οὐ δύο εἴδη; τὸ μὲν
*of-acquisitive and then not two forms(-are-there) the(-one) indeed*
ἑκόντων πρὸς ἑκόντας μεταβλητικὸν ὂν διά τε
*of-willing(-men) toward willing(-men) exchanging being through both*
δωρεῶν καὶ μισθώσεων καὶ ἀγοράσεων, τὸ δὲ λοιπόν,
*gifts and hirings and purchases the(-other) but remaining*
ἢ κατ' ἔργα ἢ κατὰ λόγους χειρούμενον σύμπαν,
*either according-to deeds or according-to words subduing all*
χειρωτικὸν ἂν εἴη;
*subjugating — would-be*

THEAET. φαίνεται γοῦν ἐκ τῶν εἰρημένων.
*it-appears at-any-rate from the(-things) said*

STR. τί δέ; τὴν χειρωτικὴν ἆρ' οὐ διχῇ τμητέον;
*what and the subjugating then not in-two (is-it)-to-be-cut*

THEAET. πῇ;
*how*

STR. τὸ μὲν ἀναφανδὸν ὅλον ἀγωνιστικὸν θέντας, τὸ δὲ e
*the indeed openly whole combative having-posited the but*
κρυφαῖον αὐτῆς πᾶν θηρευτικόν.
*secret of-it all hunting*

THEAET. ναί.
*yes*

STR. τὴν δέ γε μὴν θηρευτικὴν ἄλογον τὸ μὴ οὐ
*the and at-least indeed hunting (it-is)-irrational the not not*
τέμνειν διχῇ.
*to-cut in-two*
THEAET. λέγε ὅπῃ.
*say how*
STR. τὸ μὲν ἀψύχου γένους διελομένους, τὸ δ'
*the(-one) indeed of-lifeless kind having-divided the(-other) but*
ἐμψύχου.
*of-living*
THEAET. τί μήν; εἴπερ ἔστον γε ἄμφω.
*what indeed if-indeed they-two-are at-least both*
220 STR. πῶς δὲ οὐκ ἔστον; καὶ δεῖ γε ἡμᾶς
*how and not they-two-are and (it-is)-necessary at-least us*
τὸ μὲν τῶν ἀψύχων, ἀνώνυμον ὂν πλὴν κατ' ἔνια
*the indeed of-the lifeless(-things) nameless being except in some*
τῆς κολυμβητικῆς ἄττα μέρη καὶ τοιαῦτ' ἄλλα βραχέα,
*of-the diving(-art) certain parts and such others brief(-ones)*
χαίρειν ἐâσαι, τὸ δέ, τῶν ἐμψύχων ζῴων οὖσαν θήραν,
*to-fare-well to-let the but of-the living animals being hunt*
προσειπεῖν ζῳοθηρικήν.
*to-call animal-hunting*
THEAET. ἔστω.
*let-it-be*
STR. ζῳοθηρικῆς δὲ ἆρ' οὐ διπλοῦν εἶδος ἂν λέγοιτο ἐν δίκῃ,
*of-animal-hunting and then not double form — would-be-said in justice*
τὸ μὲν πεζοῦ γένους, πολλοῖς εἴδεσι καὶ ὀνόμασι διῃρημένον,
*the indeed of-walking kind in-many forms and names divided*
πεζοθηρικόν, τὸ δ' ἕτερον νευστικοῦ ζῴου πᾶν ἐνυγροθηρικόν;
*land-hunting the but other of-swimming animal all water-hunting*
THEAET. πάνυ γε.
*certainly at-least*

STR. νευστικοῦ μὴν τὸ μὲν πτηνὸν φῦλον ὁρῶμεν, τὸ b
*of-swimming indeed the indeed winged tribe we-see the(-other)*
δὲ ἔνυδρον;
*but aquatic*
THEAET. πῶς δ' οὔ;
*how and not*
STR. καὶ τοῦ πτηνοῦ μὴν γένους πᾶσα ἡμῖν ἡ θήρα
*and of-the winged indeed kind all for-us the hunt*
λέγεταί πού τις ὀρνιθευτική.
*is-called surely some fowling*
THEAET. λέγεται γὰρ οὖν.
*it-is-called for indeed*
STR. τοῦ δὲ ἐνύδρου σχεδὸν τὸ σύνολον ἁλιευτική.
*of-the and aquatic nearly the whole (is)-fishing*
THEAET. ναί.
*yes*
STR. τί δέ; ταύτην αὖ τὴν θήραν ἆρ' οὐκ ἂν κατὰ
*what and this again the hunt then not — by*
μέγιστα μέρη δύο διέλοιμεν;
*greatest parts two would-we-divide*
THEAET. κατὰ ποῖα;
*by what-sort*
STR. καθ' ἃ τὸ μὲν ἕρκεσιν αὐτόθεν ποιεῖται τὴν
*by which the(-one) indeed with-enclosures on-the-spot makes the*
θήραν, τὸ δὲ πληγῇ.
*hunt the(-other) but by-a-blow*
THEAET. πῶς λέγεις, καὶ πῇ διαιρούμενος ἑκάτερον;
*how do-you-mean and how dividing each*
STR. τὸ μέν, ὅτι πᾶν ὅσον ἂν ἕνεκα κωλύσεως c
*the(-one) indeed because everything as-much-as — for-the-sake-of hindrance*
εἴργῃ τι περιέχον, ἕρκος εἰκὸς ὀνομάζειν.
*encloses something surrounding (as)-an-enclosure (it-is)-reasonable to-name*

THEAET. πάνυ μὲν οὖν.
*certainly indeed then*

STR. κύρτους δὴ καὶ δίκτυα καὶ βρόχους καὶ πόρκους
*weels indeed and nets and nooses and creels*
καὶ τὰ τοιαῦτα μῶν ἄλλο τι πλὴν ἕρκη χρὴ
*and the such(-things) surely-not other anything than enclosures (one)-must*
προσαγορεύειν;
*to-call*

THEAET. οὐδέν.
*nothing*

STR. τοῦτο μὲν ἄρα ἑρκοθηρικὸν τῆς ἄγρας τὸ μέρος
*this indeed then enclosure-hunting of-the chase the part*
φήσομεν ἤ τι τοιοῦτον.
*we-shall-say or some such(-thing)*

THEAET. ναί.
*yes*

d STR. τὸ δὲ ἀγκίστροις καὶ τριόδουσι πληγῇ γιγνόμενον
*the(-other) and with-hooks and tridents by-a-blow arising*
ἕτερον μὲν ἐκείνου, πληκτικὴν δέ τινα θήραν ἡμᾶς
*other indeed than-that striking but some hunt us*
προσειπεῖν ἑνὶ λόγῳ νῦν χρεών· ἢ τί τις ἄν, ὦ
*to-call in-one word now (it-is)-needful or what one — O*
Θεαίτητε, εἴποι κάλλιον;
*Theaetetus would-say more-finely*

THEAET. ἀμελῶμεν τοῦ ὀνόματος· ἀρκεῖ γὰρ καὶ τοῦτο.
*let-us-not-care-about the name suffices for also this*

STR. τῆς τοίνυν πληκτικῆς τὸ μὲν νυκτερινὸν οἶμαι
*of-the then striking(-hunt) the(-part) indeed by-night I-think*
πρὸς πυρὸς φῶς γιγνόμενον ὑπ᾽ αὐτῶν τῶν περὶ τὴν
*by of-fire light occurring by themselves the(-men) about the*
θήραν πυρευτικὴν ῥηθῆναι συμβέβηκεν.
*hunt fire-fishing to-have-been-called has-happened*

THEAET. πάνυ γε.
*certainly at-least*

STR. τὸ δέ γε μεθημερινόν, ὡς ἐχόντων ἐν ἄκροις
*the and at-least by-day as having on tips*
ἄγκιστρα καὶ τῶν τριοδόντων, πᾶν ἀγκιστρευτικόν.
*hooks also of-the tridents all hook-fishing*

THEAET. λέγεται γὰρ οὖν. e
*it-is-called for indeed*

STR. τοῦ τοίνυν ἀγκιστρευτικοῦ τῆς πληκτικῆς τὸ μὲν
*of-the then hook-fishing of-the striking the(-part) indeed*
ἄνωθεν εἰς τὸ κάτω γιγνόμενον διὰ τὸ τοῖς τριόδουσιν
*from-above to the below occurring because-of the the tridents*
οὕτω μάλιστα χρῆσθαι τριοδοντία τις οἶμαι κέκληται.
*so mostly to-use trident-fishing some I-think has-been-called*

THEAET. φασὶ γοῦν τινές.
*say at-any-rate some*

STR. τὸ δέ γε λοιπόν ἐστιν ἓν ἔτι μόνον ὡς εἰπεῖν εἶδος.
*the and at-least remaining is one still only so to-speak form*

THEAET. τὸ ποῖον;
*the what-sort*

## III · THE HUNTER OF RICH YOUNG MEN

*Angling, the upward stroke with hook and rod from below, has been defined by both name and account. The sophist too is a hunter, of land animals rather than water ones. Of land animals some are tame and some wild, and man is tame; the hunting of men is by force, as piracy, kidnapping, tyranny, and war, or by persuasion, in courts, assemblies, and conversations. Persuasive hunting is public or private, and private hunting either gives gifts, which is the lover's art, or takes wages.*

221 STR. τὸ τῆς ἐναντίας ταύτῃ πληγῆς, ἀγκίστρῳ τε
*the(-part) of-the opposite to-this blow with-a-hook both*
γιγνόμενον καὶ τῶν ἰχθύων οὐχ ᾗ τις ἂν τύχῃ τοῦ
*arising and of-the fishes not where one — happens of-the*
σώματος, ὥσπερ τοῖς τριόδουσιν, ἀλλὰ περὶ τὴν κεφαλὴν
*body as with-the tridents but about the head*
καὶ τὸ στόμα τοῦ θηρευθέντος ἑκάστοτε, καὶ κάτωθεν
*and the mouth of-the(-fish) hunted each-time and from-below*
εἰς τοὐναντίον ἄνω ῥάβδοις καὶ καλάμοις ἀνασπώμενον·
*to the-opposite upward with-rods and reeds being-drawn-up*
οὗ τί φήσομεν, ὦ Θεαίτητε, δεῖν τοὔνομα λέγεσθαι;
*of-which what shall-we-say O Theaetetus (one)-must the-name to-be-called*
THEAET. δοκῶ μέν, ὅπερ ἄρτι προυθέμεθα δεῖν ἐξευρεῖν,
*I-think indeed which-very just-now we-set-before(-us) (one)-must to-find-out*
τοῦτ' αὐτὸ νῦν ἀποτετελέσθαι.
*this itself now to-have-been-completed*

b STR. νῦν ἄρα τῆς ἀσπαλιευτικῆς πέρι σύ τε κἀγὼ
*now then of-the angling about you both and-I*
συνωμολογήκαμεν οὐ μόνον τοὔνομα, ἀλλὰ καὶ τὸν λόγον
*have-agreed not only the-name but also the account*
περὶ αὐτὸ τοὔργον εἰλήφαμεν ἱκανῶς. συμπάσης γὰρ τέχνης
*about itself the-work we-have-grasped sufficiently of-all for art*
τὸ μὲν ἥμισυ μέρος κτητικὸν ἦν, κτητικοῦ δὲ χειρωτικόν,
*the indeed half part acquisitive was of-acquisitive but subjugating*
χειρωτικοῦ δὲ θηρευτικόν, τοῦ δὲ θηρευτικοῦ ζῳοθηρικόν,
*of-subjugating and hunting of-the and hunting animal-hunting*
ζῳοθηρικοῦ δὲ ἐννυγροθηρικόν, ἐννυγροθηρικοῦ δὲ τὸ κάτωθεν
*of-animal-hunting and water-hunting of-water-hunting and the from-below*
τμῆμα ὅλον ἁλιευτικόν, ἁλιευτικῆς δὲ πληκτικόν, πληκτικῆς
*section whole fishing of-fishing and striking of-striking*
δὲ ἀγκιστρευτικόν· τούτου δὲ τὸ περὶ τὴν κάτωθεν ἄνω
*and hook-fishing of-this and the(-part) about the from-below upward*

πληγὴν ἀνασπωμένην, ἀπ᾽ αὐτῆς τῆς πράξεως ἀφομοιωθὲν
*blow drawn-up from itself the action likened*
τοὔνομα, ἡ νῦν ἀσπαλιευτικὴ ζητηθεῖσα ἐπίκλην γέγονεν.
*the-name the now angling sought named has-become*
THEAET. παντάπασι μὲν οὖν τοῦτό γε ἱκανῶς δεδήλωται.
*altogether indeed then this at-least sufficiently has-been-shown*
STR. φέρε δή, κατὰ τοῦτο τὸ παράδειγμα καὶ τὸν
*come then according-to this the pattern also the*
σοφιστὴν ἐπιχειρῶμεν εὑρεῖν ὅτι ποτ᾽ ἔστιν.
*sophist let-us-try to-find whatever ever he-is*
THEAET. κομιδῇ μὲν οὖν.
*absolutely indeed then*
STR. καὶ μὴν ἐκεῖνό γ᾽ ἦν τὸ ζήτημα πρῶτον, πότερον
*and indeed that at-least was the question first whether*
ἰδιώτην ἤ τινα τέχνην ἔχοντα θετέον εἶναι τὸν
*a-layman or some art having (one)-must-set to-be the*
ἀσπαλιευτήν.
*angler*
THEAET. ναί.
*yes*
STR. καὶ νῦν δὴ τοῦτον ἰδιώτην θήσομεν, ὦ Θεαίτητε, ἢ d
*and now indeed this(-man) a-layman shall-we-set O Theaetetus or*
παντάπασιν ὡς ἀληθῶς σοφιστήν;
*altogether as truly a-sophist*
THEAET. οὐδαμῶς ἰδιώτην· μανθάνω γὰρ ὃ λέγεις, ὡς
*in-no-way a-layman I-understand for what you-mean that*
παντὸς δεῖ τοιοῦτος εἶναι τό γε ὄνομα τοῦτο ἔχων.
*of-everything he-lacks such to-be the at-least name this having*
STR. ἀλλά τινα τέχνην αὐτὸν ἡμῖν ἔχοντα, ὡς ἔοικε,
*but some art him by-us having as it-seems*
θετέον.
*(one)-must-set*

THEAET. τίνα ποτ᾽ οὖν δὴ ταύτην;
*what ever then indeed (is)-this*

STR. ἆρ᾽ ὦ πρὸς θεῶν ἠγνοήκαμεν τἀνδρὸς τὸν ἄνδρα
*then O by gods have-we-failed-to-recognize of-the-man the man*
ὄντα συγγενῆ;
*being akin*

THEAET. τίνα τοῦ;
*whom of-whom*

STR. τὸν ἀσπαλιευτὴν τοῦ σοφιστοῦ.
*the angler of-the sophist*

THEAET. πῇ;
*how*

STR. θηρευτά τινε καταφαίνεσθον ἄμφω μοι.
*hunters some-two appear both to-me*

e THEAET. τίνος θήρας ἄτερος; τὸν μὲν γὰρ ἕτερον
*of-what hunt the-other(-one) the(-one) indeed for the-other*
εἴπομεν.
*we-named*

STR. δίχα που νυνδὴ διείλομεν τὴν ἄγραν πᾶσαν, νευστικοῦ
*in-two surely just-now we-divided the chase all of-swimming*
μέρους, τὸ δὲ πεζοῦ τέμνοντες.
*part the(-other) and of-walking cutting*

THEAET. ναί.
*yes*

STR. καὶ τὸ μὲν διήλθομεν, ὅσον περὶ τὰ νευστικὰ
*and the(-one) indeed we-went-through as-much-as (is)-about the swimming(-ones)*
τῶν ἐνύδρων· τὸ δὲ πεζὸν εἰάσαμεν ἄσχιστον, εἰπόντες
*of-the aquatic the but walking we-let-be uncut having-said*
ὅτι πολυειδὲς εἴη.
*that many-formed it-was*

222 THEAET. πάνυ γε.
*certainly at-least*

STR. μέχρι μὲν τοίνυν ἐνταῦθα ὁ σοφιστὴς καὶ ἀσπαλιευτὴς
*up-to indeed then here the sophist and angler*
ἅμα ἀπὸ τῆς κτητικῆς τέχνης πορεύεσθον.
*together from the acquisitive art the-two-proceed*
THEAET. ἐοίκατον γοῦν.
*they-two-seem(-to) at-any-rate*
STR. ἐκτρέπεσθον δέ γε ἀπὸ τῆς ζῳοθηρικῆς, ὁ μὲν
*the-two-turn-aside and at-least from the animal-hunting the(-one) indeed*
ἐπὶ θάλαττάν που καὶ ποταμοὺς καὶ λίμνας, τὰ ἐν
*to sea somewhere and rivers and lakes the in*
τούτοις ζῷα θηρευσόμενος.
*these animals going-to-hunt*
THEAET. τί μήν;
*what indeed*
STR. ὁ δέ γε ἐπὶ γῆν καὶ ποταμοὺς ἑτέρους αὖ
*the(-other) and at-least to land and rivers other again*
τινας, πλούτου καὶ νεότητος οἷον λειμῶνας ἀφθόνους,
*some of-wealth and youth as-it-were meadows abundant*
τὰν τούτοις θρέμματα χειρωσόμενος.
*the(-ones)-in these creatures going-to-subdue*
THEAET. πῶς λέγεις; b
*how do-you-mean*
STR. τῆς πεζῆς θήρας γίγνεσθον δύο μεγίστω τινὲ μέρει.
*of-the walking hunt there-become two greatest some-two parts*
THEAET. ποῖον ἑκάτερον;
*what-sort each*
STR. τὸ μὲν τῶν ἡμέρων, τὸ δὲ τῶν ἀγρίων.
*the(-one) indeed of-the tame the(-other) but of-the wild*
THEAET. εἶτ' ἔστι τις θήρα τῶν ἡμέρων;
*then is(-there) some hunt of-the tame*

STR. εἴπερ γέ ἐστιν ἄνθρωπος ἥμερον ζῷον. θὲς δὲ ὅπῃ
*if-indeed at-least is man a-tame animal set(-it) and as*
χαίρεις, εἴτε μηδὲν τιθεὶς ἥμερον, εἴτε ἄλλο μὲν ἥμερόν
*you-please whether nothing setting tame or other indeed tame*
τι, τὸν δὲ ἄνθρωπον ἄγριον, εἴτε ἥμερον μὲν λέγεις αὖ
*something the but man wild or tame indeed you-say again*
τὸν ἄνθρωπον, ἀνθρώπων δὲ μηδεμίαν ἡγῇ θήραν· τούτων
*the man of-men but no you-think hunt of-these*
ὁπότερ' ἂν ἡγῇ φίλον εἰρῆσθαί σοι, τοῦτο ἡμῖν διόρισον.
*whichever — you-think dear to-have-been-said by-you this for-us define*

c THEAET. ἀλλ' ἡμᾶς τε ἥμερον, ὦ ξένε, ἡγοῦμαι ζῷον,
*but us both tame O stranger I-think animal(-to-be)*
θήραν τε ἀνθρώπων εἶναι λέγω.
*hunt both of-men to-be I-say*

STR. διττὴν τοίνυν καὶ τὴν ἡμεροθηρικὴν εἴπωμεν.
*twofold then also the tame-hunting let-us-call*

THEAET. κατὰ τί λέγοντες;
*according-to what saying(-it)*

STR. τὴν μὲν λῃστικὴν καὶ ἀνδραποδιστικὴν καὶ
*the(-one) indeed piratical and kidnapping and*
τυραννικὴν καὶ σύμπασαν τὴν πολεμικήν, ἓν πάντα, βίαιον
*tyrannical and all the warlike one all violent*
θήραν, ὁρισάμενοι.
*hunt having-defined*

THEAET. καλῶς.
*well*

d STR. τὴν δέ γε δικανικὴν καὶ δημηγορικὴν καὶ
*the(-other) and at-least forensic and public-speaking and*
προσομιλητικήν, ἓν αὖ τὸ σύνολον, πιθανουργικήν τινα
*conversational one again the whole persuasion-making some*
μίαν τέχνην προσειπόντες.
*one art calling(-it)*

THEAET. ὀρθῶς.
*rightly*

STR. τῆς δὴ πιθανουργικῆς διττὰ λέγωμεν γένη.
*of-the indeed persuasion-making twofold let-us-say kinds*

THEAET. ποῖα;
*what-sort*

STR. τὸ μὲν ἕτερον ἰδίᾳ, τὸ δὲ δημοσίᾳ γιγνόμενον.
*the indeed one in-private the(-other) but in-public occurring*

THEAET. γίγνεσθον γὰρ οὖν εἶδος ἑκάτερον.
*there-become for indeed (as)-form each*

STR. οὐκοῦν αὖ τῆς ἰδιοθηρευτικῆς τὸ μὲν μισθαρνητικόν
*therefore again of-the private-hunting the(-part) indeed wage-earning*
ἐστιν, τὸ δὲ δωροφορικόν;
*is the(-other) but gift-bringing*

THEAET. οὐ μανθάνω.
*not I-understand*

STR. τῇ τῶν ἐρώντων θήρᾳ τὸν νοῦν, ὡς ἔοικας, οὔπω
*to-the of-the lovers hunt the mind as you-seem not-yet*
προσέσχες.
*you-have-applied*

THEAET. τοῦ πέρι;
*of-what about*

STR. ὅτι τοῖς θηρευθεῖσι δῶρα προσεπιδιδόασιν. e
*that to-the(-ones) hunted gifts they-give-in-addition*

THEAET. ἀληθέστατα λέγεις.
*most-truly you-speak*

STR. τοῦτο μὲν τοίνυν ἐρωτικῆς τέχνης ἔστω εἶδος.
*this indeed then of-erotic art let-it-be a-form*

THEAET. πάνυ γε.
*certainly at-least*

*Wage-earning that flatters with pleasure is the art of pleasing; that which professes virtue and takes money is sophistry, the hunting of rich and reputable young men. But the sophist is many-sided. Acquisition also exchanges, by gift or by sale, of one's own work or of others'; wares for the soul, music, painting, and learning, are sold from city to city, and the sophist reappears as merchant of virtue and, settled in one city, as its retailer or maker-seller. Acquisition by contest is competing or fighting, by bodies or by words, forensic in public, contradiction in private; its artful kind, eristic, wastes money or makes it, and the money-maker is the sophist again.*

223 STR. τοῦ δέ γε μισθαρνητικοῦ τὸ μὲν προσομιλοῦν
*of-the and at-least wage-earning the(-part) indeed consorting*
διὰ χάριτος καὶ παντάπασι δι' ἡδονῆς τὸ δέλεαρ
*through favor and altogether through pleasure the bait*
πεποιημένον καὶ τὸν μισθὸν πραττόμενον τροφὴν ἑαυτῷ
*having-made and the wage exacting maintenance for-itself*
μόνον κολακικήν, ὡς ἐγῷμαι, πάντες φαῖμεν ἂν ἢ
*only flattering(-art) as I-think all we-would-say — or*
ἡδυντικήν τινα τέχνην εἶναι.
*pleasure-giving some art to-be*
THEAET. πῶς γὰρ οὔ;
*how for not*
STR. τὸ δὲ ἐπαγγελλόμενον μὲν ὡς ἀρετῆς ἕνεκα τὰς
*the(-part) and professing indeed as of-virtue for-the-sake the*
ὁμιλίας ποιούμενον, μισθὸν δὲ νόμισμα πραττόμενον, ἆρα
*associations making wage but coin exacting then*
οὐ τοῦτο τὸ γένος ἑτέρῳ προσειπεῖν ἄξιον ὀνόματι;
*not this the kind by-another to-call (is-it)-worthy name*
THEAET. πῶς γὰρ οὔ;
*how for not*
STR. τίνι δὴ τούτῳ; πειρῶ λέγειν.
*by-what indeed this try to-say*

THEAET. δῆλον δή· τὸν γὰρ σοφιστήν μοι δοκοῦμεν
*(it-is)-clear indeed the for sophist to-me we-seem*
ἀνηυρηκέναι. τοῦτ᾽ οὖν ἔγωγε εἰπὼν τὸ προσῆκον ὄνομ᾽
*to-have-found this then I-at-least saying the fitting name*
ἂν ἡγοῦμαι καλεῖν αὐτόν.
— *I-think to-call him*

STR. κατὰ δὴ τὸν νῦν, ὦ Θεαίτητε, λόγον, ὡς b
*according-to indeed the present O Theaetetus account as*
ἔοικεν, ἡ τέχνης οἰκειωτικῆς, χειρωτικῆς, θηρευτικῆς,
*it-seems the(-part) of-art appropriative subjugating hunting*
ζῳοθηρίας, χερσαίας, ἀνθρωποθηρίας, πιθανοθηρίας,
*animal-hunting on-land man-hunting persuasion-hunting*
ἰδιοθηρίας, νομισματοπωλικῆς, δοξοπαιδευτικῆς, νέων
*private-hunting selling-for-money of-seeming-education of-young*
πλουσίων καὶ ἐνδόξων γιγνομένη θήρα προσρητέον, ὡς
*rich and reputable arising (as)-hunt (is)-to-be-called as*
ὁ νῦν λόγος ἡμῖν συμβαίνει, σοφιστική.
*the present account for-us results sophistry*

THEAET. παντάπασι μὲν οὖν.
*altogether indeed then*

STR. ἔτι δὲ καὶ τῇδε ἴδωμεν· οὐ γάρ τι φαύλης c
*further and also in-this-way let-us-see not for at-all of-a-trivial*
μέτοχόν ἐστι τέχνης τὸ νῦν ζητούμενον, ἀλλ᾽ εὖ μάλα
*partaking is art the(-thing) now sought but well very*
ποικίλης. καὶ γὰρ οὖν ἐν τοῖς πρόσθεν εἰρημένοις
*of-a-varied(-one) and for indeed in the(-things) before said*
φάντασμα παρέχεται μὴ τοῦτο ὃ νῦν αὐτὸ ἡμεῖς φαμεν
*a-semblance it-offers not this which now it we say*
ἀλλ᾽ ἕτερον εἶναί τι γένος.
*but other to-be some kind*

THEAET. πῇ δή;
*how indeed*

STR. τὸ τῆς κτητικῆς τέχνης διπλοῦν ἦν εἶδός που, τὸ
*the of-the acquisitive art twofold was form surely the(-one)*
μὲν θηρευτικὸν μέρος ἔχον, τὸ δὲ ἀλλακτικόν.
*indeed hunting part having the(-other) but exchanging*
THEAET. ἦν γὰρ οὖν.
*it-was for indeed*
STR. τῆς τοίνυν ἀλλακτικῆς δύο εἴδη λέγωμεν, τὸ μὲν
*of-the then exchanging two forms let-us-say the(-one) indeed*
δωρητικόν, τὸ δὲ ἕτερον ἀγοραστικόν;
*gift-giving the but other selling*
THEAET. εἰρήσθω.
*let-it-have-been-said*
STR. καὶ μὴν αὖ φήσομεν ἀγοραστικὴν διχῇ τέμνεσθαι.
*and indeed again we-shall-say selling in-two to-be-cut*
d THEAET. πῇ;
*how*
STR. τὴν μὲν τῶν αὐτουργῶν αὐτοπωλικὴν διαιρουμένην,
*the(-one) indeed of-the self-producers self-selling divided*
τὴν δὲ τὰ ἀλλότρια ἔργα μεταβαλλομένην μεταβλητικήν.
*the(-other) but the of-others works exchanging trading*
THEAET. πάνυ γε.
*certainly at-least*
STR. τί δέ; τῆς μεταβλητικῆς οὐχ ἡ μὲν κατὰ
*what and of-the trading not the(-part) indeed within*
πόλιν ἀλλαγή, σχεδὸν αὐτῆς ἥμισυ μέρος ὄν, καπηλικὴ
*the-city exchange nearly of-it half part being retailing*
προσαγορεύεται;
*is-called*
THEAET. ναί.
*yes*

STR. τὸ δέ γε ἐξ ἄλλης εἰς ἄλλην πόλιν διαλλάττον
*the(-part) and at-least from one to another city exchanging*
ὠνῇ καὶ πράσει ἐμπορική;
*by-buying and selling (is)-merchandising*
THEAET. τί δ' οὔ;
*what and not*
STR. τῆς δ' ἐμπορικῆς ἆρ' οὐκ ἠσθήμεθα ὅτι τὸ μὲν e
*of-the and merchandising then not have-we-perceived that the(-part) indeed*
ὅσοις τὸ σῶμα τρέφεται καὶ χρῆται, τὸ δὲ
*(in-things)-by-which the body is-nourished and uses the(-part) but*
ὅσοις ἡ ψυχή, πωλοῦν διὰ νομίσματος ἀλλάττεται;
*(in-things)-by-which the soul selling through coin exchanges*
THEAET. πῶς τοῦτο λέγεις;
*how this do-you-mean*
STR. τὸ περὶ τὴν ψυχὴν ἴσως ἀγνοοῦμεν, ἐπεὶ τό
*the(-part) about the soul perhaps we-are-ignorant-of since the*
γε ἕτερόν που συνίεμεν.
*at-least other surely we-understand*
THEAET. ναί.
*yes*
STR. μουσικήν τε τοίνυν συνάπασαν λέγωμεν, ἐκ πόλεως 224
*music both then all let-us-say from city*
ἑκάστοτε εἰς πόλιν ἔνθεν μὲν ὠνηθεῖσαν, ἑτέρωσε δὲ
*each-time to city from-there indeed bought elsewhere but*
ἀγομένην, καὶ γραφικὴν καὶ θαυματοποιικὴν καὶ πολλὰ
*carried and painting and conjuring and many*
ἕτερα τῆς ψυχῆς, τὰ μὲν παραμυθίας, τὰ δὲ
*others of-the soul the(-things) indeed of-consolation the(-things) but*
καὶ σπουδῆς χάριν ἀχθέντα καὶ πωλούμενα, τὸν
*also of-seriousness for-the-sake carried and sold the(-man)*

ἄγοντα καὶ πωλοῦντα μηδὲν ἧττον τῆς τῶν σιτίων καὶ
*carrying and selling no less than-the of-the foods and*
ποτῶν πράσεως ἔμπορον ὀρθῶς ἂν λεγόμενον παρασχεῖν.
*drinks sale a-merchant rightly — being-called to-provide*

THEAET. ἀληθέστατα λέγεις.
*most-truly you-speak*

b STR. οὐκοῦν καὶ τὸν μαθήματα συνωνούμενον πόλιν
*therefore also the(-man) learnings buying-up city*
τε ἐκ πόλεως νομίσματος ἀμείβοντα ταὐτὸν προσερεῖς
*both from city for-coin exchanging(-them) the-same will-you-call*
ὄνομα;
*name*

THEAET. σφόδρα γε.
*strongly at-least*

STR. τῆς δὴ ψυχεμπορικῆς ταύτης ἆρ' οὐ τὸ μὲν
*of-the indeed soul-merchandising this then not the(-part) indeed*
ἐπιδεικτικὴ δικαιότατα λέγοιτ' ἄν, τὸ δὲ γελοίῳ
*display-art most-justly would-be-called — the(-part) but ridiculous*
μὲν οὐχ ἧττον τοῦ πρόσθεν, ὅμως δὲ μαθημάτων
*indeed no less than-the former nevertheless but of-learnings*
οὖσαν πρᾶσιν αὐτὴν ἀδελφῷ τινι τῆς πράξεως ὀνόματι
*being sale it (by)-a-sister some of-the action name*
προσειπεῖν ἀνάγκη;
*to-call (is)-necessity*

THEAET. πάνυ μὲν οὖν.
*certainly indeed then*

c STR. ταύτης τοίνυν τῆς μαθηματοπωλικῆς τὸ μὲν περὶ
*of-this then the learning-selling the(-part) indeed about*
τὰ τῶν ἄλλων τεχνῶν μαθήματα ἑτέρῳ, τὸ δὲ
*the of-the other arts learnings by-another(-name) the(-part) but*
περὶ τὸ τῆς ἀρετῆς ἄλλῳ προσρητέον.
*about the(-learning) of-the virtue by-another (is)-to-be-called*

THEAET. πῶς γὰρ οὔ;
*how for not*

STR. τεχνοπωλικὸν μὴν τό γε περὶ τἆλλα ἂν
*art-selling indeed the(-part) at-least about the-other(-things) —*
ἁρμόττοι· τὸ δὲ περὶ ταῦτα σὺ προθυμήθητι λέγειν
*would-fit the(-part) and about these you be-eager to-say*
ὄνομα.
*a-name*

THEAET. καὶ τί τις ἂν ἄλλο ὄνομα εἰπὼν οὐκ ἂν
*and what one — other name having-said not —*
πλημμελοίη πλὴν τὸ νῦν ζητούμενον αὐτὸ εἶναι τὸ
*would-err except the now sought itself to-be the*
σοφιστικὸν γένος;
*sophistic kind*

STR. οὐδὲν ἄλλο. ἴθι δὴ νῦν συναγάγωμεν αὐτὸ λέγοντες d
*nothing other come then now let-us-collect it saying*
ὡς τὸ τῆς κτητικῆς, μεταβλητικῆς, ἀγοραστικῆς,
*that the(-part) of-the acquisitive trading selling*
ἐμπορικῆς, ψυχεμπορικῆς περὶ λόγους καὶ μαθήματα
*merchandising soul-merchandising about words and learnings*
ἀρετῆς πωλητικὸν δεύτερον ἀνεφάνη σοφιστική.
*of-virtue selling second appeared sophistry*

THEAET. μάλα γε.
*very at-least*

STR. τρίτον δέ γ' οἶμαί σε, κἂν εἴ τις αὐτοῦ καθιδρυμένος ἐν
*third and at-least I-think you even if one here settled in*
πόλει, τὰ μὲν ὠνούμενος, τὰ δὲ καὶ τεκταινόμενος
*a-city the(-things) indeed buying the(-things) but also fabricating*
αὐτὸς μαθήματα περὶ τὰ αὐτὰ ταῦτα καὶ πωλῶν, ἐκ τούτου
*himself learnings about the same these and selling from this*
τὸ ζῆν προυτάξατο, καλεῖν οὐδὲν ἄλλο πλὴν ὅπερ νυνδή.
*the living has-set-for-himself to-call(-him) nothing other than which-very just-now*

THEAET. τί δ' οὐ μέλλω;

*what and not am-I-going-to*

e STR. καὶ τὸ κτητικῆς ἄρα μεταβλητικόν, ἀγοραστικόν,

*and the of-acquisitive then trading selling*

καπηλικὸν εἴτε αὐτοπωλικόν, ἀμφοτέρως, ὅτιπερ ἂν

*retailing or self-selling in-both-ways whatever —*

ᾖ περὶ τὰ τοιαῦτα μαθηματοπωλικὸν γένος, ἀεὶ σὺ

*it-be about the such(-things) learning-selling kind always you*

προσερεῖς, ὡς φαίνῃ, σοφιστικόν.

*will-call as you-appear sophistic*

THEAET. ἀνάγκη· τῷ γὰρ λόγῳ δεῖ συνακολουθεῖν.

*necessity to-the for argument (one)-must to-follow*

STR. ἔτι δὴ σκοπῶμεν εἴ τινι τοιῷδε προσέοικεν

*further indeed let-us-consider whether to-some such it-resembles*

ἄρα τὸ νῦν μεταδιωκόμενον γένος.

*then the now being-pursued kind*

225 THEAET. ποίῳ δή;

*to-what-sort indeed*

STR. τῆς κτητικῆς ἀγωνιστική τι μέρος ἡμῖν ἦν.

*of-the acquisitive combative(-art) some part for-us was*

THEAET. ἦν γὰρ οὖν.

*it-was for indeed*

STR. οὐκ ἀπὸ τρόπου τοίνυν ἐστὶ διαιρεῖν αὐτὴν δίχα.

*not off the-way then is(-it) to-divide it in-two*

THEAET. καθ' ὁποῖα λέγε.

*according-to what-sort say*

STR. τὸ μὲν ἁμιλλητικὸν αὐτῆς τιθέντας, τὸ δὲ

*the(-part) indeed competitive of-it positing the(-part) but*

μαχητικόν.

*fighting*

THEAET. ἔστιν.

*it-is(-so)*

STR. τῆς τοίνυν μαχητικῆς τῷ μὲν σώματι πρὸς
*of-the then fighting to-the(-part) indeed by-body against*
σώματα γιγνομένῳ σχεδὸν εἰκὸς καὶ πρέπον ὄνομα
*bodies occurring nearly (it-is)-reasonable and fitting a-name*
λέγειν τι τοιοῦτον τιθεμένους οἷον βιαστικόν.
*to-say some such setting such-as violent*

THEAET. ναί.
*yes*

STR. τῷ δὲ λόγοις πρὸς λόγους τί τις, ὦ Θεαίτητε, b
*to-the(-part) and by-words against words what one O Theaetetus*
ἄλλο εἴπῃ πλὴν ἀμφισβητητικόν;
*other would-call except disputative*

THEAET. οὐδέν.
*nothing*

STR. τὸ δέ γε περὶ τὰς ἀμφισβητήσεις θετέον
*the(-part) and at-least about the disputes (one)-must-set(-as)*
διττόν.
*twofold*

THEAET. πῇ;
*how*

STR. καθ' ὅσον μὲν γὰρ γίγνεται μήκεσί τε πρὸς
*according-to as-much-as indeed for it-occurs by-lengths both against*
ἐναντία μήκη λόγων καὶ περὶ δίκαια καὶ ἄδικα
*opposite lengths of-speeches and about just and unjust(-things)*
δημοσίᾳ, δικανικόν.
*publicly (it-is)-forensic*

THEAET. ναί.
*yes*

STR. τὸ δ' ἐν ἰδίοις αὖ καὶ κατακεκερματισμένον
*the(-part) and in private(-dealings) again and chopped-up*
ἐρωτήσεσι πρὸς ἀποκρίσεις μῶν εἰθίσμεθα καλεῖν
*by-questions against answers surely-not are-we-accustomed to-call*
ἄλλο πλὴν ἀντιλογικόν;
*other than contradiction-making*
THEAET. οὐδέν.
*nothing*
c STR. τοῦ δὲ ἀντιλογικοῦ τὸ μὲν ὅσον περὶ τὰ
*of-the and contradiction-making the(-part) indeed as-much-as about the*
συμβόλαια ἀμφισβητεῖται μέν, εἰκῇ δὲ καὶ ἀτέχνως περὶ
*contracts is-disputed indeed at-random but also artlessly about*
αὐτὸ πράττεται, ταῦτα θετέον μὲν εἶδος, ἐπείπερ αὐτὸ
*it is-done this (one)-must-set indeed (as)-a-form since-indeed it*
διέγνωκεν ὡς ἕτερον ὂν ὁ λόγος, ἀτὰρ ἐπωνυμίας οὔθ' ὑπὸ
*has-distinguished as other being the argument but a-name neither by*
τῶν ἔμπροσθεν ἔτυχεν οὔτε νῦν ὑφ' ἡμῶν τυχεῖν ἄξιον.
*the(-men) before did-it-obtain nor now by us to-obtain (is)-worthy*
THEAET. ἀληθῆ· κατὰ σμικρὰ γὰρ λίαν καὶ παντοδαπὰ
*true-things by small(-parts) for very and of-all-kinds*
διῄρηται.
*it-has-been-divided*
STR. τὸ δέ γε ἔντεχνον, καὶ περὶ δικαίων αὐτῶν
*the(-part) and at-least artful and about just(-things) themselves*
καὶ ἀδίκων καὶ περὶ τῶν ἄλλων ὅλως ἀμφισβητοῦν, ἆρ'
*and unjust and about the others generally disputing then*
οὐκ ἐριστικὸν αὖ λέγειν εἰθίσμεθα;
*not eristic again to-call are-we-accustomed*
THEAET. πῶς γὰρ οὔ;
*how for not*

STR. τοῦ μὴν ἐριστικοῦ τὸ μὲν χρηματοφθορικόν, d
*of-the indeed eristic the(-part) indeed money-wasting*
τὸ δὲ χρηματιστικὸν ὂν τυγχάνει.
*the(-part) but money-making being happens*
THEAET. παντάπασί γε.
*altogether at-least*
STR. τὴν ἐπωνυμίαν τοίνυν ἣν ἑκάτερον δεῖ καλεῖν
*the name then which each (one)-must to-call*
αὐτῶν πειραθῶμεν εἰπεῖν.
*of-them let-us-try to-say*
THEAET. οὐκοῦν χρή.
*therefore (one)-must*
STR. δοκῶ μὴν τό γε δι᾽ ἡδονὴν τῆς περὶ ταῦτα
*I-think indeed the(-part) at-least through pleasure of-the about these-things*
διατριβῆς ἀμελὲς τῶν οἰκείων γιγνόμενον, περὶ δὲ τὴν λέξιν
*pastime neglectful of-the own(-affairs) becoming about and the diction*
τοῖς πολλοῖς τῶν ἀκουόντων οὐ μεθ᾽ ἡδονῆς ἀκουόμενον
*to-the many of-the hearers not with pleasure heard*
καλεῖσθαι κατὰ γνώμην τὴν ἐμὴν οὐχ ἕτερον ἀδολεσχικοῦ.
*to-be-called according-to judgment the my not other than-garrulous*
THEAET. λέγεται γὰρ οὖν οὕτω πως.
*it-is-called for indeed so somehow*
STR. τούτου τοίνυν τοὐναντίον, ἀπὸ τῶν ἰδιωτικῶν ἐρίδων e
*of-this then the-opposite from the private disputes*
χρηματιζόμενον, ἐν τῷ μέρει σὺ πειρῶ νῦν εἰπεῖν.
*making-money in the turn you try now to-say*
THEAET. καὶ τί τις ἂν αὖ εἰπὼν ἕτερον οὐκ ἐξαμάρτοι
*and what one — again having-said other not would-err*
πλήν γε τὸν θαυμαστὸν πάλιν ἐκεῖνον ἥκειν αὖ
*except at-least the wonderful again that to-have-come again*
νῦν τέταρτον τὸν μεταδιωκόμενον ὑφ᾽ ἡμῶν σοφιστήν;
*now fourth the(-one) being-pursued by us sophist*

*The money-making eristic is the sophist once more. The stranger then turns to the separating arts, carding, sifting, and winnowing, and their purifying branch, which purges bodies within and without, and the soul. Vice in the soul is either disease, as injustice, cowardice, and licentiousness, or ugliness, which is ignorance; the worst ignorance, thinking one knows what one does not, is cured by education. Education is admonition, the old fathers' way, or refutation, which shows a man his opinions contradicting one another and so purges the conceit of wisdom; refutation is the greatest purification, and even the Great King unrefuted is impure.*

226 STR. οὐδὲν ἀλλ' ἢ τὸ χρηματιστικὸν γένος, ὡς ἔοικεν,
*nothing but than the money-making kind as it-seems*
ἐριστικῆς ὂν τέχνης, τῆς ἀντιλογικῆς, τῆς ἀμφισβητητικῆς,
*of-eristic being art of-the contradiction-making of-the disputative*
τῆς μαχητικῆς, τῆς ἀγωνιστικῆς, τῆς κτητικῆς ἔστιν, ὡς
*of-the fighting of-the combative of-the acquisitive is as*
ὁ λόγος αὖ μεμήνυκε νῦν, ὁ σοφιστής.
*the argument again has-revealed now the sophist*
THEAET. κομιδῇ μὲν οὖν.
*absolutely indeed then*
STR. ὁρᾷς οὖν ὡς ἀληθῆ λέγεται τὸ ποικίλον εἶναι τοῦτο
*you-see then how truly is-said the varied to-be this*
τὸ θηρίον καὶ τὸ λεγόμενον οὐ τῇ ἑτέρᾳ ληπτόν;
*the beast and the(-thing) said not with-the other(-hand) to-be-caught*
THEAET. οὐκοῦν ἀμφοῖν χρή.
*therefore with-both (one)-must*
b STR. χρὴ γὰρ οὖν, καὶ κατὰ δύναμίν γε οὕτω
*(one)-must for indeed and according-to power at-least so*
ποιητέον, τοιόνδε τι μεταθέοντας ἴχνος αὐτοῦ. καί μοι
*(it-is)-to-be-done such some running-after track of-him and to-me*
λέγε· τῶν οἰκετικῶν ὀνομάτων καλοῦμεν ἄττα που;
*tell of-the household names we-call some(-things) surely*

THEAET. καὶ πολλά· ἀτὰρ ποῖα δὴ τῶν πολλῶν πυνθάνῃ;
*also many but what-sort indeed of-the many do-you-ask*

STR. τὰ τοιάδε, οἷον διηθεῖν τε λέγομεν καὶ διαττᾶν καὶ
*the such(-ones) such-as to-filter both we-say and to-sift and*
βράττειν καὶ διακρίνειν.
*to-winnow and to-separate*

THEAET. τί μήν;
*what indeed*

STR. καὶ πρός γε τούτοις ἔτι ξαίνειν, κατάγειν,
*and besides at-least these further to-card to-spin*
κερκίζειν, καὶ μυρία ἐν ταῖς τέχναις ἄλλα τοιαῦτα ἐνόντα
*to-weave and countless in the arts other such(-things) being-in*
ἐπιστάμεθα. ἦ γάρ;
*we-know truly for*

THEAET. τὸ ποῖον αὐτῶν πέρι βουληθεὶς δηλῶσαι c
*the what-sort of-them about wishing to-make-clear*
παραδείγματα προθεὶς ταῦτα κατὰ πάντων ἤρου;
*examples having-set-forth these concerning all did-you-ask*

STR. διαιρετικά που τὰ λεχθέντα εἴρηται σύμπαντα.
*dividing surely the(-things) mentioned have-been-called all-together*

THEAET. ναί.
*yes*

STR. κατὰ τὸν ἐμὸν τοίνυν λόγον ὡς περὶ ταῦτα
*according-to the my then account as about these-things*
μίαν οὖσαν ἐν ἅπασι τέχνην ἑνὸς ὀνόματος ἀξιώσομεν
*one being in all an-art of-one name we-shall-deem-worthy*
αὐτήν.
*it*

THEAET. τίνα προσειπόντες;
*what having-called(-it)*

STR. διακριτικήν.
*separating(-art)*

THEAET. ἔστω.

*let-it-be*

STR. σκόπει δὴ ταύτης αὖ δύο ἄν πῃ δυνώμεθα

*consider then of-this again two if somehow we-may-be-able*

κατιδεῖν εἴδη.

*to-discern forms*

THEAET. ταχεῖαν ὡς ἐμοὶ σκέψιν ἐπιτάττεις.

*a-quick as to-me inquiry you-enjoin*

d STR. καὶ μὴν ἔν γε ταῖς εἰρημέναις διακρίσεσι τὸ

*and indeed in at-least the said separations the(-one)*

μὲν χεῖρον ἀπὸ βελτίονος ἀποχωρίζειν ἦν, τὸ δ'

*indeed worse from better to-separate was the(-other) but*

ὅμοιον ἀφ' ὁμοίου.

*like from like*

THEAET. σχεδὸν οὕτω νῦν λεχθὲν φαίνεται.

*nearly so now said(-it) appears*

STR. τῆς μὲν τοίνυν ὄνομα οὐκ ἔχω λεγόμενον· τῆς

*of-the(-one) indeed then a-name not I-have being-said of-the(-other)*

δὲ καταλειπούσης μὲν τὸ βέλτιον διακρίσεως, τὸ δὲ

*but leaving indeed the better separation the but*

χεῖρον ἀποβαλλούσης ἔχω.

*worse throwing-away I-have(-one)*

THEAET. λέγε τί.

*say what*

STR. πᾶσα ἡ τοιαύτη διάκρισις, ὡς ἐγὼ συννοῶ, λέγεται

*every the such separation as I understand is-called*

παρὰ πάντων καθαρμός τις.

*by all purification a-certain*

THEAET. λέγεται γὰρ οὖν.

*it-is-called for indeed*

STR. οὐκοῦν τό γε καθαρτικὸν εἶδος αὖ διπλοῦν ὂν e
*therefore the at-least purifying form again double being*
πᾶς ἂν ἴδοι;
*everyone — would-see*
THEAET. ναί, κατὰ σχολήν γε ἴσως· οὐ μὴν ἔγωγε
*yes at leisure at-least perhaps not however I-at-least*
καθορῶ νῦν.
*see-it now*
STR. καὶ μὴν τά γε περὶ τὰ σώματα πολλὰ εἴδη
*and indeed the at-least about the bodies many forms*
καθάρσεων ἑνὶ περιλαβεῖν ὀνόματι προσήκει.
*of-purifications by-one to-embrace name (it-is)-fitting*
THEAET. ποῖα καὶ τίνι;
*what-sort and by-what*
STR. τά τε τῶν ζῴων, ὅσα ἐντὸς σωμάτων ὑπὸ 227
*the(-ones) both of-the living-things as-many-as inside bodies by*
γυμναστικῆς ἰατρικῆς τε ὀρθῶς διακρινόμενα καθαίρεται καὶ
*gymnastics medicine both rightly separated are-purified and*
περὶ τἀκτός, εἰπεῖν μὲν φαῦλα, ὅσα βαλανευτικὴ
*about the-outside(-things) to-say indeed trivial(-ones) as-many-as bath-attending*
παρέχεται· καὶ τῶν ἀψύχων σωμάτων, ὧν γναφευτικὴ
*provides and of-the lifeless bodies of-which fulling*
καὶ σύμπασα κοσμητικὴ τὴν ἐπιμέλειαν παρεχομένη κατὰ
*and all adorning the care providing by*
σμικρὰ πολλὰ καὶ γελοῖα δοκοῦντα ὀνόματα ἔσχεν.
*small(-parts) many and laughable seeming names it-had*
THEAET. μάλα γε.
*very at-least*
STR. παντάπασι μὲν οὖν, ὦ Θεαίτητε. ἀλλὰ γὰρ τῇ τῶν b
*altogether indeed then O Theaetetus but for to-the of-the*
λόγων μεθόδῳ σπογγιστικῆς ἢ φαρμακοποσίας οὐδὲν ἧττον
*arguments method of-sponge-wiping or of-medicine-drinking no less*

οὐδέ τι μᾶλλον τυγχάνει μέλον εἰ τὸ μὲν σμικρά,
*nor at-all more happens to-matter whether the(-one) indeed small(-things)*
τὸ δὲ μεγάλα ἡμᾶς ὠφελεῖ καθαῖρον. τοῦ κτήσασθαι
*the(-other) but great(-things) us benefits purifying of-the to-acquire*
γὰρ ἕνεκα νοῦν πασῶν τεχνῶν τὸ συγγενὲς καὶ τὸ μὴ
*for for-the-sake mind of-all arts the akin and the not*
συγγενὲς κατανοεῖν πειρωμένη τιμᾷ πρὸς τοῦτο ἐξ ἴσου
*akin to-understand trying it-honors toward this from equal*
πάσας, καὶ θάτερα τῶν ἑτέρων κατὰ τὴν ὁμοιότητα
*all and the-ones than-the others according-to the likeness*
οὐδὲν ἡγεῖται γελοιότερα, σεμνότερον δέ τι τὸν διὰ
*in-no-way thinks more-laughable more-august but at-all the(-man) through*
στρατηγικῆς ἢ φθειριστικῆς δηλοῦντα θηρευτικὴν οὐδὲν
*generalship or louse-catching making-clear hunting in-no-way*
νενόμικεν, ἀλλ' ὡς τὸ πολὺ χαυνότερον. καὶ δὴ καὶ νῦν,
*it-has-considered but as the most-part more-inflated and indeed also now*
ὅπερ ἤρου, τί προσεροῦμεν ὄνομα συμπάσας δυνάμεις
*what-very you-asked what shall-we-call name all-together powers*
ὅσαι σῶμα εἴτε ἔμψυχον εἴτε ἄψυχον εἰλήχασι καθαίρειν,
*as-many-as body whether animate or inanimate have-obtained to-purify*
οὐδὲν αὐτῇ διοίσει ποῖόν τι λεχθὲν εὐπρεπέστατον
*nothing to-it it-will-matter of-what-sort some(-name) said most-seemly*
εἶναι δόξει· μόνον ἐχέτω χωρὶς τῶν τῆς ψυχῆς καθάρσεων
*to-be will-seem only let-it-hold apart-from the of-the soul purifications*
πάντα συνδῆσαν ὅσα ἄλλο τι καθαίρει. τὸν γὰρ
*all binding-together as-many-as other anything purifies the for*
περὶ τὴν διάνοιαν καθαρμὸν ἀπὸ τῶν ἄλλων ἐπικεχείρηκεν
*about the mind purification from the others it-has-attempted*
ἀφορίσασθαι τὰ νῦν, εἴ γε ὅπερ βούλεται μανθάνομεν.
*to-mark-off at-the present if at-least what-very it-means we-understand*

THEAET. ἀλλὰ μεμάθηκα, καὶ συγχωρῶ δύο μὲν εἴδη
*but I-have-understood and I-concede two indeed forms*
καθάρσεως, ἓν δὲ τὸ περὶ τὴν ψυχὴν εἶδος εἶναι,
*of-purification(-to-be) one but the about the soul form to-be*
τοῦ περὶ τὸ σῶμα χωρὶς ὄν.
*from-the(-form) about the body separate being*
STR. πάντων κάλλιστα. καί μοι τὸ μετὰ τοῦτο ἐπάκουε d
*of-all most-finely and to-me the(-thing) after this listen-to*
πειρώμενος αὖ τὸ λεχθὲν διχῇ τέμνειν.
*trying again the(-thing) said in-two to-cut*
THEAET. καθ' ὁποῖ' ἂν ὑφηγῇ πειράσομαί σοι
*according-to what-sort-ever — you-lead-the-way I-will-try with-you*
συντέμνειν.
*to-cut*
STR. πονηρίαν ἕτερον ἀρετῆς ἐν ψυχῇ λέγομέν τι;
*wickedness other(-than) virtue in soul do-we-call something*
THEAET. πῶς γὰρ οὔ;
*how for not*
STR. καὶ μὴν καθαρμός γ' ἦν τὸ λείπειν μὲν θάτερον,
*and indeed purification at-least was the to-leave indeed the-other*
ἐκβάλλειν δὲ ὅσον ἂν ᾖ πού τι φλαῦρον.
*to-throw-out but as-much-as — be somewhere anything bad*
THEAET. ἦν γὰρ οὖν.
*it-was for indeed*
STR. καὶ ψυχῆς ἄρα, καθ' ὅσον ἂν εὑρίσκωμεν
*and of-soul then according-to as-much-as — we-find*
κακίας ἀφαίρεσίν τινα, καθαρμὸν αὐτὸν λέγοντες ἐν μέλει
*of-vice a-removal some purification it calling in tune*
φθεγξόμεθα.
*we-shall-speak*
THEAET. καὶ μάλα γε.
*and very at-least*

STR. δύο μὲν εἴδη κακίας περὶ ψυχὴν ῥητέον.
*two indeed forms of-vice about soul (are)-to-be-named*

THEAET. ποῖα;
*what-sort*

228 STR. τὸ μὲν οἷον νόσον ἐν σώματι, τὸ δ' οἷον
*the(-one) indeed like disease in body the(-other) but like*
αἶσχος ἐγγιγνόμενον.
*ugliness occurring*

THEAET. οὐκ ἔμαθον.
*not I-understood*

STR. νόσον ἴσως καὶ στάσιν οὐ ταὐτὸν νενόμικας;
*disease perhaps and faction not the-same have-you-considered(-them)*

THEAET. οὐδ' αὖ πρὸς τοῦτο ἔχω τί χρή με
*nor again to this have-I what (it-is)-necessary me*
ἀποκρίνασθαι.
*to-answer*

STR. πότερον ἄλλο τι στάσιν ἡγούμενος ἢ τὴν τοῦ
*whether other anything faction thinking than the of-the*
φύσει συγγενοῦς ἔκ τινος διαφθορᾶς διαφοράν;
*by-nature akin out-of some corruption difference*

THEAET. οὐδέν.
*nothing*

STR. ἀλλ' αἶσχος ἄλλο τι πλὴν τὸ τῆς ἀμετρίας
*but ugliness other anything than the of-the lack-of-measure*
παντα χοῦ δυσειδὲς ἐνὸν γένος;
*everywhere unsightly being-in kind*

b THEAET. οὐδαμῶς ἄλλο.
*in-no-way other*

STR. τί δέ; ἐν ψυχῇ δόξας ἐπιθυμίαις καὶ θυμὸν ἡδοναῖς
*what and in soul opinions with-desires and spirit with-pleasures*
καὶ λόγον λύπαις καὶ πάντα ἀλλήλοις ταῦτα τῶν
*and reason with-pains and all with-one-another these-things of-the(-men)*
φλαύρως ἐχόντων οὐκ ἠσθήμεθα διαφερόμενα;
*badly being-disposed not have-we-perceived at-variance*
THEAET. καὶ σφόδρα γε.
*and very at-least*
STR. συγγενῆ γε μὴν ἐξ ἀνάγκης σύμπαντα γέγονεν.
*akin at-least indeed from necessity all-together have-become*
THEAET. πῶς γὰρ οὔ;
*how for not*
STR. στάσιν ἄρα καὶ νόσον τῆς ψυχῆς πονηρίαν λέγοντες
*faction then and disease of-the soul wickedness calling*
ὀρθῶς ἐροῦμεν.
*rightly we-shall-speak*
THEAET. ὀρθότατα μὲν οὖν.
*most-rightly indeed then*
STR. τί δ'; ὅσ' ἂν κινήσεως μετασχόντα καὶ c
*what and as-many-things-as — of-motion partaking and*
σκοπόν τινα θέμενα πειρώμενα τούτου τυγχάνειν καθ'
*a-mark some having-set trying this to-hit in*
ἑκάστην ὁρμὴν παράφορα αὐτοῦ γίγνηται καὶ ἀποτυγχάνῃ,
*each impulse swerving of-it become and miss*
πότερον αὐτὰ φήσομεν ὑπὸ συμμετρίας τῆς πρὸς ἄλληλα
*whether them shall-we-say through symmetry the toward one-another*
ἢ τοὐναντίον ὑπὸ ἀμετρίας αὐτὰ πάσχειν;
*or the-opposite through lack-of-measure them to-suffer(-this)*
THEAET. δῆλον ὡς ὑπὸ ἀμετρίας.
*(it-is)-clear that through lack-of-measure*

STR. ἀλλὰ μὴν ψυχήν γε ἴσμεν ἄκουσαν πᾶσαν πᾶν
*but indeed soul at-least we-know unwilling every(-soul) of-everything*
ἀγνοοῦσαν.
*being-ignorant*
THEAET. σφόδρα γε.
*strongly at-least*
d STR. τό γε μὴν ἀγνοεῖν ἐστιν ἐπ᾽ ἀλήθειαν ὁρμωμένης
*the at-least indeed to-be-ignorant is toward truth setting-out*
ψυχῆς, παραφόρου συνέσεως γιγνομένης, οὐδὲν ἄλλο πλὴν
*a-soul swerving understanding occurring nothing other than*
παραφροσύνη.
*derangement*
THEAET. πάνυ μὲν οὖν.
*certainly indeed then*
STR. ψυχὴν ἄρα ἀνόητον αἰσχρὰν καὶ ἄμετρον θετέον.
*soul then senseless (as)-ugly and unmeasured (one)-must-set*
THEAET. ἔοικεν.
*it-seems*
STR. ἔστι δὴ δύο ταῦτα, ὡς φαίνεται, κακῶν ἐν αὐτῇ
*there-are indeed two these as it-appears of-evils in it*
γένη, τὸ μὲν πονηρία καλούμενον ὑπὸ τῶν πολλῶν,
*kinds the(-one) indeed wickedness called by the many*
νόσος αὐτῆς σαφέστατα ὄν.
*disease of-it most-clearly being*
THEAET. ναί.
*yes*
STR. τὸ δέ γε ἄγνοιαν μὲν καλοῦσι, κακίαν δὲ
*the(-other) and at-least ignorance indeed they-call vice but*
αὐτὸ ἐν ψυχῇ μόνον γιγνόμενον οὐκ ἐθέλουσιν ὁμολογεῖν.
*it in soul alone arising not they-are-willing to-agree(-it-is)*

THEAET. κομιδῇ συγχωρητέον, ὃ νυνδὴ λέξαντος e
*absolutely (it-is)-to-be-conceded what just-now (you)-having-said*
ἠμφεγνόησά σου, τὸ δύο εἶναι γένη κακίας ἐν ψυχῇ,
*I-doubted you the two to-be kinds of-vice in soul*
καὶ δειλίαν μὲν καὶ ἀκολασίαν καὶ ἀδικίαν σύμπαντα
*and cowardice indeed and licentiousness and injustice all-together*
ἡγητέον νόσον ἐν ἡμῖν, τὸ δὲ τῆς πολλῆς καὶ
*(one)-must-consider disease in us the(-kind) but of-the much and*
παντοδαπῆς ἀγνοίας πάθος αἶσχος θετέον.
*manifold ignorance experience ugliness (one)-must-set*
STR. οὐκοῦν ἔν γε σώματι περὶ δύο παθήματε τούτω
*therefore in at-least body about two experiences these-two*
δύο τέχνα τινὲ ἐγενέσθην;
*two arts some-two came-into-being*
THEAET. τίνε τούτω;
*what these-two*
STR. περὶ μὲν αἶσχος γυμναστική, περὶ δὲ νόσον ἰατρική. 229
*about indeed ugliness gymnastics about but disease medicine*
THEAET. φαίνεσθον.
*they-two-appear(-so)*
STR. οὐκοῦν καὶ περὶ μὲν ὕβριν καὶ ἀδικίαν καὶ δειλίαν
*therefore also about indeed insolence and injustice and cowardice*
ἡ κολαστικὴ πέφυκε τεχνῶν μάλιστα δὴ πασῶν
*the punishing(-art) is-by-nature of-arts most indeed of-all*
προσήκουσα Δίκῃ.
*fitting to-Justice*
THEAET. τὸ γοῦν εἰκός, ὡς εἰπεῖν κατὰ τὴν
*the(-thing) at-any-rate likely so-to speak according-to the*
ἀνθρωπίνην δόξαν.
*human opinion*

STR. τί δέ; περὶ σύμπασαν ἄγνοιαν μῶν ἄλλην τινὰ
*what and about all ignorance surely-not other some*
ἢ διδασκαλικὴν ὀρθότερον εἴποι τις ἄν;
*than teaching(-art) more-rightly would-say one —*

THEAET. οὐδεμίαν.
*none*

b STR. φέρε δή· διδασκαλικῆς δὲ ἆρα ἓν μόνον γένος
*come then of-teaching and then one only kind*
φατέον ἢ πλείω, δύο δέ τινε αὐτῆς εἶναι μεγίστω;
*(is-it)-to-be-said or more two and some-two of-it to-be greatest*
σκόπει.
*consider*

THEAET. σκοπῶ.
*I-consider*

STR. καί μοι δοκοῦμεν τῇδε ἄν πῃ τάχιστα εὑρεῖν.
*and to-me we-seem in-this-way — somehow most-quickly to-find(-it)*

THEAET. πῇ;
*how*

STR. τὴν ἄγνοιαν ἰδόντες εἴ πῃ κατὰ μέσον αὑτῆς
*the ignorance seeing whether somehow down (the)-middle of-itself*
τομὴν ἔχει τινά. διπλῆ γὰρ αὕτη γιγνομένη δῆλον ὅτι
*a-cut it-has some double for this becoming (it-is)-clear that*
καὶ τὴν διδασκαλικὴν δύο ἀναγκάζει μόρια ἔχειν, ἓν ἐφ'
*also the teaching(-art) two compels parts to-have one for*
ἑνὶ τῶν αὑτῆς ἑκατέρῳ.
*one of-the its-own each*

THEAET. τί οὖν; καταφανές πῃ σοι τὸ νῦν ζητούμενον;
*what then (is)-manifest somehow to-you the now sought(-thing)*

STR. ἀγνοίας γοῦν μέγα τί μοι δοκῶ καὶ χαλεπὸν c
*of-ignorance at-any-rate great some to-me I-seem and hard*
ἀφωρισμένον ὁρᾶν εἶδος, πᾶσι τοῖς ἄλλοις αὐτῆς
*marked-off to-see form to-all the other of-it*
ἀντίσταθμον μέρεσιν.
*counterbalancing parts*
THEAET. ποῖον δή;
*what-sort indeed*
STR. τὸ μὴ κατειδότα τι δοκεῖν εἰδέναι· δι᾽ οὗ
*the not knowing something to-seem to-know through which*
κινδυνεύει πάντα ὅσα διανοίᾳ σφαλλόμεθα γίγνεσθαι
*it-is-likely all-things as-many-as in-mind we-trip to-arise*
πᾶσιν.
*for-all*
THEAET. ἀληθῆ.
*true-things*
STR. καὶ δὴ καὶ τούτῳ γε οἶμαι μόνῳ τῆς ἀγνοίας
*and indeed also to-this at-least I-think alone of-the ignorance*
ἀμαθίαν τοὔνομα προσρηθῆναι.
*stupidity the-name to-have-been-given*
THEAET. πάνυ γε.
*certainly at-least*
STR. τί δὲ δὴ τῷ τῆς διδασκαλικῆς ἄρα μέρει τῷ
*what and indeed to-the of-the teaching(-art) then part the(-part)*
τοῦτο ἀπαλλάττοντι λεκτέον;
*this ridding (is-it)-to-be-called*
THEAET. οἶμαι μέν, ὦ ξένε, τὸ μὲν ἄλλο δημιουργικὰς d
*I-think indeed O stranger the indeed other craftsmanly*
διδασκαλίας, τοῦτο δὲ ἐνθάδε γε παιδείαν δι᾽ ἡμῶν
*teachings this but here at-least education through us*
κεκλῆσθαι.
*to-have-been-called*

STR. καὶ γὰρ σχεδόν, ὦ Θεαίτητε, ἐν πᾶσιν Ἕλλησιν.
*and for nearly O Theaetetus in all Greeks*
ἀλλὰ γὰρ ἡμῖν ἔτι καὶ τοῦτο σκεπτέον, ἆρ' ἄτομον
*but for for-us still also this (is)-to-be-considered whether uncut*
ἤδη ἐστὶ πᾶν ἤ τινα ἔχον διαίρεσιν ἀξίαν ἐπωνυμίας.
*already it-is whole or some having division worthy of-name*
THEAET. οὐκοῦν χρὴ σκοπεῖν.
*therefore (one)-must to-consider*
STR. δοκεῖ τοίνυν μοι καὶ τοῦτο ἔτι πῃ σχίζεσθαι.
*it-seems then to-me also this still somehow to-be-split*
THEAET. κατὰ τί;
*according-to what*
e STR. τῆς ἐν τοῖς λόγοις διδασκαλικῆς ἡ μὲν τραχυτέρα
*of-the in the words teaching(-art) the(-way) indeed rougher*
τις ἔοικεν ὁδὸς εἶναι, τὸ δ' ἕτερον αὐτῆς μόριον λειότερον.
*some seems road to-be the but other of-it part smoother*
THEAET. τὸ ποῖον δὴ τούτων ἑκάτερον λέγομεν;
*the what-sort indeed of-these each do-we-mean*
230 STR. τὸ μὲν ἀρχαιοπρεπές τι πάτριον, ᾧ πρὸς τοὺς
*the(-one) indeed antique some ancestral which toward the*
ὑεῖς μάλιστ' ἐχρῶντό τε καὶ ἔτι πολλοὶ χρῶνται τὰ
*sons most they-used both and still many use at-the*
νῦν, ὅταν αὐτοῖς ἐξαμαρτάνωσί τι, τὰ μὲν
*present whenever to-them they-err in-anything the(-things) indeed*
χαλεπαίνοντες, τὰ δὲ μαλθακωτέρως παραμυθούμενοι·
*being-harsh the(-things) but more-gently exhorting*
τὸ δ' οὖν σύμπαν αὐτὸ ὀρθότατα εἴποι τις ἂν νουθετητικήν.
*the but then whole it most-rightly would-call one — admonishing(-art)*
THEAET. ἔστιν οὕτως.
*it-is so*

STR. τὸ δέ γε, εἴξασί τινες αὖ λόγον ἑαυτοῖς
*the(-other) and at-least seem some again an-account to-themselves*
δόντες ἡγήσασθαι πᾶσαν ἀκούσιον ἀμαθίαν εἶναι, καὶ
*having-given to-think every unwilling stupidity to-be and*
μαθεῖν οὐδέν ποτ' ἂν ἐθέλειν τὸν οἰόμενον εἶναι σοφὸν
*to-learn nothing ever — to-be-willing the(-man) thinking to-be wise*
τούτων ὧν οἴοιτο πέρι δεινὸς εἶναι, μετὰ δὲ πολλοῦ
*(in)-these of-which he-thinks about clever to-be with and much*
πόνου τὸ νουθετητικὸν εἶδος τῆς παιδείας σμικρὸν ἀνύτειν.
*toil the admonishing form of-the education little to-accomplish*
THEAET. ὀρθῶς γε νομίζοντες.
*rightly at-least thinking*
STR. τῷ τοι ταύτης τῆς δόξης ἐπὶ ἐκβολὴν ἄλλῳ b
*therefore surely of-this the opinion for expulsion by-another*
τρόπῳ στέλλονται.
*way they-set-out*
THEAET. τίνι δή;
*by-what indeed*
STR. διερωτῶσιν ὧν ἂν οἴηταί τίς τι πέρι c
*they-cross-question (the-things)-which-ever — thinks one something about*
λέγειν λέγων μηδέν· εἶθ' ἅτε πλανωμένων τὰς δόξας
*to-say saying nothing then inasmuch-as (of-men)-wandering the opinions*
ῥᾳδίως ἐξετάζουσι, καὶ συνάγοντες δὴ τοῖς λόγοις
*easily they-examine and bringing-together indeed by-the arguments*
εἰς ταὐτὸν τιθέασι παρ' ἀλλήλας, τιθέντες δὲ
*into the-same(-place) they-set(-them) beside one-another setting(-them) and*
ἐπιδεικνύουσιν αὐτὰς αὑταῖς ἅμα περὶ τῶν αὐτῶν
*they-show them to-themselves at-the-same-time about the same(-things)*
πρὸς τὰ αὐτὰ κατὰ ταὐτὰ ἐναντίας. οἱ
*in-relation-to the same(-things) in-respect-of the-same(-things) contrary the(-men)*
δ' ὁρῶντες ἑαυτοῖς μὲν χαλεπαίνουσι, πρὸς δὲ τοὺς
*and seeing with-themselves indeed are-angry toward but the*

ἄλλους ἡμεροῦνται, καὶ τούτῳ δὴ τῷ τρόπῳ τῶν
*others are-gentled and in-this indeed the way of-the*
περὶ αὑτοὺς μεγάλων καὶ σκληρῶν δοξῶν ἀπαλλάττονται
*about themselves great and hard opinions they-are-freed-from*
πασῶν ἀπαλλαγῶν ἀκούειν τε ἡδίστην καὶ τῷ
*of-all riddances to-hear both most-pleasant and for-the(-one)*
πάσχοντι βεβαιότατα γιγνομένην. νομίζοντες γάρ, ὦ παῖ
*undergoing(-it) most-securely occurring thinking for O boy*
φίλε, οἱ καθαίροντες αὐτούς, ὥσπερ οἱ περὶ
*dear the(-men) purifying them as the(-men) about*
τὰ σώματα ἰατροὶ νενομίκασι μὴ πρότερον ἂν τῆς
*the bodies physicians have-considered not before — of-the*
προσφερομένης τροφῆς ἀπολαύειν δύνασθαι σῶμα, πρὶν
*offered food to-benefit to-be-able a-body before*
ἂν τὰ ἐμποδίζοντα ἐντός τις ἐκβάλῃ, ταὐτὸν καὶ περὶ
*— the(-things) obstructing within one throws-out the-same also about*
ψυχῆς διενοήθησαν ἐκεῖνοι, μὴ πρότερον αὐτὴν ἕξειν
*soul thought those(-men) not before it to-be-going-to-have*
τῶν προσφερομένων μαθημάτων ὄνησιν, πρὶν ἂν ἐλέγχων
*from-the offered learnings benefit before — refuting*
τις τὸν ἐλεγχόμενον εἰς αἰσχύνην καταστήσας, τὰς τοῖς
*one the(-one) refuted into shame having-put the to-the*
μαθήμασιν ἐμποδίους δόξας ἐξελών, καθαρὸν ἀποφήνῃ καὶ
*learnings obstructive opinions having-removed pure shows(-him) and*
ταῦτα ἡγούμενον ἅπερ οἶδεν εἰδέναι μόνα, πλείω δὲ μή.
*these thinking which-very he-knows to-know only more but not*
ΘΕΑΑΤ. βελτίστη γοῦν καὶ σωφρονεστάτη τῶν ἕξεων
*best at-any-rate and most-temperate of-the states*
αὕτη.
*(is)-this*

STR. διὰ ταῦτα δὴ πάντα ἡμῖν, ὦ Θεαίτητε, καὶ τὸν e
*because-of these-things indeed all for-us O Theaetetus also the*
ἔλεγχον λεκτέον ὡς ἄρα μεγίστη καὶ κυριωτάτη τῶν
*refutation (is)-to-be-called that then greatest and most-authoritative of-the*
καθάρσεών ἐστι, καὶ τὸν ἀνέλεγκτον αὖ νομιστέον,
*purifications it-is and the unrefuted(-man) again (one)-must-consider*
ἂν καὶ τυγχάνῃ βασιλεὺς ὁ μέγας ὤν, τὰ μέγιστα
*if even he-happen king the great being in-the greatest(-things)*
ἀκάθαρτον ὄντα, ἀπαίδευτόν τε καὶ αἰσχρὸν γεγονέναι
*impure being uneducated both and ugly to-have-become*
ταῦτα ἃ καθαρώτατον καὶ κάλλιστον ἔπρεπε τὸν
*(in)-these in-which purest and finest it-befitted the(-man)*
ὄντως ἐσόμενον εὐδαίμονα εἶναι.
*really going-to-be happy to-be*
THEAET. παντάπασι μὲν οὖν.
*altogether indeed then*

## VI · THE NOBLE SOPHIST

*To call these refuters sophists may be too great an honor, for a dog resembles a wolf; still, let theirs be called the noble sophistry. The stranger sums up the six appearances: hunter, merchant, retailer, self-seller, eristic, purifier. So many names hide one art, contradiction about everything, gods, heaven, laws, and every craft, as the books of Protagoras show. No one can know everything, so his power is to seem wise to the young; as a painter who claims to make all things shows imitations, so the sophist shows images in words. He is a conjurer and imitator, and image-making divides first into likeness-making, which keeps the original's proportions.*

STR. τί δέ; τοὺς ταύτῃ χρωμένους τῇ τέχνῃ τίνας 231
*what and the(-men) this using the art who*
φήσομεν; ἐγὼ μὲν γὰρ φοβοῦμαι σοφιστὰς φάναι.
*shall-we-say(-they-are) I indeed for fear sophists to-call(-them)*

THEAET. τί δή;
*why indeed*

STR. μὴ μεῖζον αὐτοῖς προσάπτωμεν γέρας.
*lest greater to-them we-attach an-honor*

THEAET. ἀλλὰ μὴν προσέοικέ γε τοιούτῳ τινὶ τὰ
*but indeed resembles at-least such some(-thing) the(-things)*
νῦν εἰρημένα.
*now said*

b STR. καὶ γὰρ κυνὶ λύκος, ἀγριώτατον ἡμερωτάτῳ. τὸν δὲ
*and for to-a-dog a-wolf the-wildest to-the-tamest the and*
ἀσφαλῆ δεῖ πάντων μάλιστα περὶ τὰς ὁμοιότητας ἀεὶ
*cautious(-man) (one)-must of-all most about the likenesses always*
ποιεῖσθαι τὴν φυλακήν· ὀλισθηρότατον γὰρ τὸ γένος. ὅμως
*to-make the guard most-slippery for the kind nevertheless*
δὲ ἔστω· οὐ γὰρ περὶ σμικρῶν ὅρων τὴν ἀμφισβήτησιν
*but let-it-be(-so) not for about small boundaries the dispute*
οἴομαι γενήσεσθαι τότε ὁπόταν ἱκανῶς φυλάττωσιν.
*I-think will-arise then whenever sufficiently they-guard(-them)*

THEAET. οὔκουν τό γε εἰκός.
*not-then the at-least likely(-thing)*

STR. ἔστω δὴ διακριτικῆς τέχνης καθαρτική, καθαρτικῆς δὲ
*let-it-be then of-separating art purifying(-art) of-purifying(-art) and*
τὸ περὶ ψυχὴν μέρος ἀφωρίσθω, τούτου δὲ διδασκαλική,
*the about soul part let-it-be-marked-off of-this and teaching(-art)*
διδασκαλικῆς δὲ παιδευτική· τῆς δὲ παιδευτικῆς ὁ περὶ
*of-teaching(-art) and educating(-art) of-the and educating(-art) the about*
τὴν μάταιον δοξοσοφίαν γιγνόμενος ἔλεγχος ἐν τῷ νῦν
*the vain conceit-of-wisdom arising refutation in the present*
λόγῳ παραφανέντι μηδὲν ἄλλ' ἡμῖν εἶναι λεγέσθω
*argument having-appeared-alongside nothing other for-us to-be let-it-be-called*
πλὴν ἢ γένει γενναία σοφιστική.
*than the in-kind noble sophistry*

THEAET. λεγέσθω μέν· ἀπορῶ δὲ ἔγωγε ἤδη διὰ τὸ c
*let-it-be-called indeed I-am-perplexed but I-at-least now because-of the*
πολλὰ πεφάνθαι, τί χρή ποτε ὡς ἀληθῆ λέγοντα
*many(-forms) to-have-appeared what (one)-must ever as true-things saying*
καὶ διισχυριζόμενον εἰπεῖν ὄντως εἶναι τὸν σοφιστήν.
*and strongly-maintaining to-say really to-be the sophist*
STR. εἰκότως γε σὺ ἀπορῶν. ἀλλά τοι κἀκεῖνον
*fittingly at-least you being-perplexed but surely that-one-too*
ἡγεῖσθαι χρὴ νῦν ἤδη σφόδρα ἀπορεῖν ὅπῃ ποτὲ ἔτι
*to-think (one)-must now already strongly to-be-perplexed how ever still*
διαδύσεται τὸν λόγον· ὀρθὴ γὰρ ἡ παροιμία, τὸ
*he-will-slip-through the argument right for the proverb the(-saying)*
τὰς ἁπάσας μὴ ῥᾴδιον εἶναι διαφεύγειν. νῦν οὖν καὶ
*the all not easy to-be to-escape now then also*
μάλιστα ἐπιθετέον αὐτῷ.
*most (one)-must-attack him*
THEAET. καλῶς λέγεις.
*well you-speak*
STR. πρῶτον δὴ στάντες οἷον ἐξαναπνεύσωμεν, καὶ πρὸς d
*first indeed standing as-it-were let-us-get-our-breath and toward*
ἡμᾶς αὐτοὺς διαλογισώμεθα ἅμα ἀναπαυόμενοι, φέρε,
*us ourselves let-us-reckon at-the-same-time resting come*
ὁπόσα ἡμῖν ὁ σοφιστὴς πέφανται. δοκῶ μὲν γάρ, τὸ
*how-many(-forms) to-us the sophist has-appeared I-think indeed for the*
πρῶτον ηὑρέθη νέων καὶ πλουσίων ἔμμισθος θηρευτής.
*first be-was-found of-young and rich hired hunter*
THEAET. ναί.
*yes*
STR. τὸ δέ γε δεύτερον ἔμπορός τις περὶ τὰ τῆς
*the(-time) and at-least second a-merchant some about the of-the*
ψυχῆς μαθήματα.
*soul learnings*

THEAET. πάνυ γε.
*certainly at-least*

STR. τρίτον δὲ ἆρα οὐ περὶ αὐτὰ ταῦτα κάπηλος
*third and then not about the-same these-things a-retailer*
ἀνεφάνη;
*did-he-appear*

THEAET. ναί, καὶ τέταρτόν γε αὐτοπώλης περὶ τὰ
*yes and fourth at-least self-seller about the*
μαθήματα ἡμῖν ἦν.
*learnings to-us he-was*

e STR. ὀρθῶς ἐμνημόνευσας. πέμπτον δ' ἐγὼ πειράσομαι
*rightly you-remembered fifth and I will-try*
μνημονεύειν· τῆς γὰρ ἀγωνιστικῆς περὶ λόγους ἦν τις
*to-remember of-the for combative(-art) about words he-was some*
ἀθλητής, τὴν ἐριστικὴν τέχνην ἀφωρισμένος.
*athlete the eristic art having-marked-off(-for-himself)*

THEAET. ἦν γὰρ οὖν.
*he-was for indeed*

STR. τό γε μὴν ἕκτον ἀμφισβητήσιμον μέν, ὅμως δ'
*the at-least indeed sixth (was)-disputable indeed nevertheless but*
ἔθεμεν αὐτῷ συγχωρήσαντες δοξῶν ἐμποδίων μαθήμασιν
*we-set(-it) for-him having-conceded of-opinions obstructive to-learnings*
περὶ ψυχὴν καθαρτὴν αὐτὸν εἶναι.
*about soul purifier him to-be*

THEAET. παντάπασι μὲν οὖν.
*altogether indeed then*

232 STR. ἆρ' οὖν ἐννοεῖς, ὅταν ἐπιστήμων τις πολλῶν φαίνηται,
*so then do-you-notice whenever knowing one of-many appears*
μιᾶς δὲ τέχνης ὀνόματι προσαγορεύηται, τὸ φάντασμα
*of-one and art by-the-name is-called the semblance*
τοῦτο ὡς οὐκ ἔσθ' ὑγιές, ἀλλὰ δῆλον ὡς ὁ πάσχων
*this that not is sound but (it-is)-clear that the(-one) experiencing*

αὐτὸ πρός τινα τέχνην οὐ δύναται κατιδεῖν ἐκεῖνο αὐτῆς
*it in-regard-to some art not is-able to-discern that of-it*
εἰς ὃ πάντα τὰ μαθήματα ταῦτα βλέπει, διὸ καὶ πολλοῖς
*to which all the learnings these look(s) therefore also by-many*
ὀνόμασιν ἀνθ' ἑνὸς τὸν ἔχοντα αὐτὰ προσαγορεύει;
*names instead-of one the(-man) having them he-calls*
THEAET. κινδυνεύει τοῦτο ταύτῃ πῃ μάλιστα πεφυκέναι.
*it-is-likely this in-this-way somehow most to-be-by-nature*
STR. μὴ τοίνυν ἡμεῖς γε αὐτὸ ἐν τῇ ζητήσει δι' ἀργίαν b
*not then we at-least it in the search through laziness*
πάσχωμεν, ἀλλ' ἀναλάβωμεν ἓν πρῶτον τῶν περὶ
*let-us-suffer but let-us-take-up one first of-the(-things) about*
τὸν σοφιστὴν εἰρημένων. ἓν γάρ τί μοι μάλιστα
*the sophist said one for some(-thing) to-me most*
κατεφάνη αὐτὸν μηνῦον.
*appeared him revealing*
THEAET. τὸ ποῖον;
*the what-sort*
STR. ἀντιλογικὸν αὐτὸν ἔφαμεν εἶναί που.
*contradictor him we-said to-be surely*
THEAET. ναί.
*yes*
STR. τί δ'; οὐ καὶ τῶν ἄλλων αὐτοῦ τούτου διδάσκαλον
*what and not also of-the others itself of-this teacher*
γίγνεσθαι;
*to-become*
THEAET. τί μήν;
*what indeed*
STR. σκοπῶμεν δή, περὶ τίνος ἄρα καί φασιν οἱ τοιοῦτοι c
*let-us-consider then about what then also they-claim the such(-men)*
ποιεῖν ἀντιλογικούς. ἡ δὲ σκέψις ἡμῖν ἐξ ἀρχῆς ἔστω
*to-make contradictors the and inquiry for-us from the-beginning let-it-be*

τῇδέ πῃ. φέρε, περὶ τῶν θείων, ὅσ᾽ ἀφανῆ
*in-this-way somehow come about the divine(-things) as-many-as (are)-invisible*
τοῖς πολλοῖς, ἆρ᾽ ἱκανοὺς ποιοῦσι τοῦτο δρᾶν;
*to-the many then able do-they-make this to-do*

THEAET. λέγεται γοῦν δὴ περὶ αὐτῶν ταῦτα.
*it-is-said at-any-rate indeed about them these-things*

STR. τί δ᾽ ὅσα φανερὰ γῆς τε καὶ οὐρανοῦ καὶ
*what and as-many-things-as (are)-visible of-earth both and of-heaven and*
τῶν περὶ τὰ τοιαῦτα;
*of-the(-things) about the such(-things)*

THEAET. τί γάρ;
*what for*

STR. ἀλλὰ μὴν ἔν γε ταῖς ἰδίαις συνουσίαις, ὁπόταν
*but indeed in at-least the private gatherings whenever*
γενέσεώς τε καὶ οὐσίας πέρι κατὰ πάντων λέγηταί
*of-becoming both and of-being about in-respect-of all is-said*
τι, σύνισμεν ὡς αὐτοί τε ἀντειπεῖν δεινοὶ τούς τε
*anything we-know-well that themselves both to-gainsay (are)-clever the both*
ἄλλους ὅτι ποιοῦσιν ἅπερ αὐτοὶ δυνατούς;
*others that they-make what-very themselves able*

THEAET. παντάπασί γε.
*altogether at-least*

d STR. τί δ᾽ αὖ περὶ νόμων καὶ συμπάντων τῶν πολιτικῶν,
*what and again about laws and all the political(-things)*
ἆρ᾽ οὐχ ὑπισχνοῦνται ποιεῖν ἀμφισβητητικούς;
*then not do-they-promise to-make disputers*

THEAET. οὐδεὶς γὰρ ἂν αὐτοῖς ὡς ἔπος εἰπεῖν διελέγετο μὴ
*no-one for — with-them so a-word to-say would-converse not*
τοῦτο ὑπισχνουμένοις.
*this promising*

STR. τά γε μὴν περὶ πασῶν τε καὶ κατὰ μίαν
*the(-things) at-least indeed about all both and in-respect-of one*
ἑκάστην τέχνην, ἃ δεῖ πρὸς ἕκαστον αὐτὸν τὸν
*each art what-things (one)-must to each himself the*
δημιουργὸν ἀντειπεῖν, δεδημοσιωμένα που καταβέβληται
*craftsman to-gainsay published surely have-been-laid-down*
γεγραμμένα τῷ βουλομένῳ μαθεῖν.
*written for-the(-one) wishing to-learn*

THEAET. τὰ Πρωταγόρειά μοι φαίνῃ περί τε πάλης καὶ e
*the Protagorean(-writings) to-me you-appear about both wrestling and*
τῶν ἄλλων τεχνῶν εἰρηκέναι.
*the other arts to-have-spoken(-of)*

STR. καὶ πολλῶν γε, ὦ μακάριε, ἑτέρων. ἀτὰρ δὴ
*and of-many at-least O blessed-(sir) others but indeed*
τὸ τῆς ἀντιλογικῆς τέχνης ἆρ' οὐκ ἐν κεφαλαίῳ περὶ
*the(-power) of-the contradictory art then not in sum about*
πάντων πρὸς ἀμφισβήτησιν ἱκανή τις δύναμις ἔοικ' εἶναι;
*all-things for dispute sufficient some power it-seems to-be*

THEAET. φαίνεται γοῦν δὴ σχεδὸν οὐδὲν ὑπολιπεῖν.
*it-appears at-any-rate indeed nearly nothing to-leave-out*

STR. σὺ δὴ πρὸς θεῶν, ὦ παῖ, δυνατὸν ἡγῇ τοῦτο;
*you then by gods O boy possible do-you-think this*
τάχα γὰρ ἂν ὑμεῖς μὲν ὀξύτερον οἱ νέοι πρὸς αὐτὸ
*perhaps for — you indeed more-sharply the young at it*
βλέποιτε, ἡμεῖς δὲ ἀμβλύτερον.
*would-look we but more-dimly*

THEAET. τὸ ποῖον, καὶ πρὸς τί μάλιστα λέγεις; οὐ γάρ 233
*the what-sort and toward what most do-you-mean not for*
που κατανοῶ τὸ νῦν ἐρωτώμενον.
*surely I-understand the now asked(-thing)*

STR. εἰ πάντα ἐπίστασθαί τινα ἀνθρώπων ἐστὶ
*whether all-things to-know some(-one) of-men is*
δυνατόν.
*possible*

THEAET. μακάριον μεντἂν ἡμῶν, ὦ ξένε, ἦν τὸ γένος.
*blessed however-would of-us O stranger be the race*

STR. πῶς οὖν ἄν ποτέ τις πρός γε τὸν ἐπιστάμενον
*how then — ever one toward at-least the knowing(-man)*
αὐτὸς ἀνεπιστήμων ὢν δύναιτ' ἂν ὑγιές τι λέγων
*himself unknowing being would-be-able — sound anything saying*
ἀντειπεῖν;
*to-gainsay*

THEAET. οὐδαμῶς.
*in-no-way*

STR. τί ποτ' οὖν ἂν εἴη τὸ τῆς σοφιστικῆς δυνάμεως
*what ever then — would-be the of-the sophistic power*
θαῦμα;
*marvel*

THEAET. τοῦ δὴ πέρι;
*of-what indeed about*

b STR. καθ' ὅντινα τρόπον ποτὲ δυνατοὶ τοῖς νέοις
*in whatever way ever (they-are)-able to-the young*
δόξαν παρασκευάζειν ὡς εἰσὶ πάντα πάντων αὐτοὶ
*the-opinion to-provide that they-are in-all-things of-all themselves*
σοφώτατοι. δῆλον γὰρ ὡς εἰ μήτε ἀντέλεγον ὀρθῶς
*wisest (it-is)-clear for that if neither they-contradicted rightly*
μήτε ἐκείνοις ἐφαίνοντο, φαινόμενοί τε εἰ μηδὲν αὖ
*nor to-those they-appeared(-to) appearing both if nothing again*
μᾶλλον ἐδόκουν διὰ τὴν ἀμφισβήτησιν εἶναι φρόνιμοι,
*more they-seemed through the disputing to-be wise*

τὸ σὸν δὴ τοῦτο, σχολῇ ποτ' ἂν αὐτοῖς τις χρήματα
*the your indeed this scarcely ever — to-them anyone money*
διδοὺς ἤθελεν ἂν τούτων αὐτῶν μαθητὴς γίγνεσθαι.
*giving would-wish — of-these themselves a-pupil to-become*
THEAET. σχολῇ μεντἄν.
*scarcely however-would*
STR. νῦν δέ γ' ἐθέλουσιν;
*now but at-least they-wish*
THEAET. καὶ μάλα.
*and very(-much)*
STR. δοκοῦσι γὰρ οἶμαι πρὸς ταῦτα ἐπιστημόνως ἔχειν c
*they-seem for I-think toward these-things knowingly to-be(-disposed)*
αὐτοὶ πρὸς ἅπερ ἀντιλέγουσιν.
*themselves toward which-very they-contradict*
THEAET. πῶς γὰρ οὔ;
*how for not*
STR. δρῶσι δέ γε τοῦτο πρὸς ἅπαντα, φαμέν;
*they-do and at-least this toward all-things we-say*
THEAET. ναί.
*yes*
STR. πάντα ἄρα σοφοὶ τοῖς μαθηταῖς φαίνονται.
*in-all-things then wise to-the pupils they-appear*
THEAET. τί μήν;
*what indeed*
STR. οὐκ ὄντες γε· ἀδύνατον γὰρ τοῦτό γε ἐφάνη.
*not being(-so) at-least impossible for this at-least appeared*
THEAET. πῶς γὰρ οὐκ ἀδύνατον;
*how for not impossible*
STR. δοξαστικὴν ἄρα τινὰ περὶ πάντων ἐπιστήμην ὁ
*opinionative then some about all-things knowledge the*
σοφιστὴς ἡμῖν ἀλλ' οὐκ ἀλήθειαν ἔχων ἀναπέφανται.
*sophist to-us but not truth having has-been-revealed*

d THEAET. παντάπασι μὲν οὖν, καὶ κινδυνεύει γε τὸ νῦν
*altogether indeed then and is-likely at-least the now*
εἰρημένον ὀρθότατα περὶ αὐτῶν εἰρῆσθαι.
*said most-rightly about them to-have-been-said*
STR. λάβωμεν τοίνυν σαφέστερόν τι παράδειγμα περὶ
*let-us-take then clearer some example about*
τούτων.
*these*
THEAET. τὸ ποῖον δή;
*the what-sort indeed*
STR. τόδε. καί μοι πειρῶ προσέχων τὸν νοῦν εὖ μάλα
*this and for-me try applying the mind well very*
ἀποκρίνασθαι.
*to-answer*
THEAET. τὸ ποῖον;
*the what-sort*
STR. εἴ τις φαίη μὴ λέγειν μηδ' ἀντιλέγειν, ἀλλὰ ποιεῖν
*if one should-say not to-speak nor to-contradict but to-make*
καὶ δρᾶν μιᾷ τέχνῃ συνάπαντα ἐπίστασθαι πράγματα —
*and to-do by-one art all-together to-know things*
e THEAET. πῶς πάντα εἶπες;
*how all did-you-say*
STR. τὴν ἀρχὴν τοῦ ῥηθέντος σύ γ' ἡμῖν εὐθὺς
*the beginning of-the(-thing) said you at-least for-us at-once*
ἀγνοεῖς· τὰ γὰρ σύμπαντα, ὡς ἔοικας, οὐ μανθάνεις.
*are-ignorant-of the for all-together as you-seem not you-understand*
THEAET. οὐ γὰρ οὖν.
*not for indeed*
STR. λέγω τοίνυν σὲ καὶ ἐμὲ τῶν πάντων καὶ πρὸς ἡμῖν
*I-mean then you and me of-the all and besides us*
τἆλλα ζῷα καὶ δένδρα.
*the-other animals and trees*

THEAET. πῶς λέγεις;
*how do-you-mean*

STR. εἴ τις ἐμὲ καὶ σὲ καὶ τἆλλα φυτὰ πάντα ποιήσειν
*if one me and you and the-other plants all to-be-going-to-make*
φαίη —
*should-say*

THEAET. τίνα δὴ λέγων τὴν ποίησιν; οὐ γὰρ δὴ γεωργόν 234
*what indeed meaning the making not for indeed a-farmer*
γε ἐρεῖς τινα· καὶ γὰρ ζῴων αὐτὸν εἶπες
*at-least you-will-call some(-one) and for of-animals him you-said*
ποιητήν.
*(to-be)-a-maker*

STR. φημί, καὶ πρός γε θαλάττης καὶ γῆς καὶ οὐρανοῦ
*I-say(-so) and besides at-least of-sea and of-earth and of-heaven*
καὶ θεῶν καὶ τῶν ἄλλων συμπάντων· καὶ τοίνυν καὶ ταχὺ
*and of-gods and of-the others all and moreover also quickly*
ποιήσας αὐτῶν ἕκαστα πάνυ σμικροῦ νομίσματος ἀποδίδοται.
*having-made of-them each for-very small coin he-sells(-them)*

THEAET. παιδιὰν λέγεις τινά.
*play you-mean some*

STR. τί δέ; τὴν τοῦ λέγοντος ὅτι πάντα οἶδε
*what and the(-claim) of-the(-man) saying that all-things he-knows*
καὶ ταῦτα ἕτερον ἂν διδάξειεν ὀλίγου καὶ ἐν ὀλίγῳ
*and these-things another — would-teach for-little and in little*
χρόνῳ, μῶν οὐ παιδιὰν νομιστέον;
*time surely-not (is-it)-not play (one)-must-consider*

THEAET. πάντως που.
*entirely surely*

STR. παιδιᾶς δὲ ἔχεις ἥτι τεχνικώτερον ἢ καὶ χαριέστερον b
*of-play and have-you or any more-artful or also more-graceful*
εἶδος ἢ τὸ μιμητικόν;
*form than the imitative*

THEAET. οὐδαμῶς· πάμπολυ γὰρ εἴρηκας εἶδος εἰς ἓν
*in-no-way very-large for you-have-named a-form into one*
πάντα συλλαβὼν καὶ σχεδὸν ποικιλώτατον.
*all having-gathered and nearly most-varied*
STR. οὐκοῦν τόν γ' ὑπισχνούμενον δυνατὸν εἶναι μιᾷ
*therefore the(-man) at-least professing able to-be by-one*
τέχνῃ πάντα ποιεῖν γιγνώσκομέν που τοῦτο, ὅτι μιμήματα
*art all-things to-make we-know surely this that imitations*
καὶ ὁμώνυμα τῶν ὄντων ἀπεργαζόμενος τῇ γραφικῇ
*and namesakes of-the beings producing with-the painting*
τέχνῃ δυνατὸς ἔσται τοὺς ἀνοήτους τῶν νέων παίδων,
*art able be-will-be the senseless of-the young children*
πόρρωθεν τὰ γεγραμμένα ἐπιδεικνύς, λανθάνειν ὡς ὅτιπερ
*from-afar the drawings showing to-escape-notice that whatever*
ἂν βουληθῇ δρᾶν, τοῦτο ἱκανώτατος ὢν ἀποτελεῖν ἔργῳ.
— *be-wish to-do this most-sufficient being to-accomplish in-deed*
c THEAET. πῶς γὰρ οὔ;
*how for not*
STR. τί δὲ δή; περὶ τοὺς λόγους ἆρ' οὐ προσδοκῶμεν
*what and indeed about the words then not do-we-expect*
εἶναί τινα ἄλλην τέχνην, ᾗ αὖ δυνατὸν ὂν τυγχάνει
*to-be some other art by-which again possible being it-happens*
τοὺς νέους καὶ ἔτι πόρρω τῶν πραγμάτων τῆς ἀληθείας
*the young and still far from-the things of-the truth*
ἀφεστῶτας διὰ τῶν ὤτων τοῖς λόγοις γοητεύειν,
*standing-off through the ears with-the words to-bewitch*
δεικνύντας εἴδωλα λεγόμενα περὶ πάντων, ὥστε ποιεῖν
*showing images spoken about all-things so-as to-make*
ἀληθῆ δοκεῖν λέγεσθαι καὶ τὸν λέγοντα δὴ σοφώτατον
*true-things to-seem to-be-said and the(-man) speaking indeed wisest*
πάντων ἅπαντ' εἶναι;
*of-all in-all-things to-be*

THEAET. τί γὰρ οὐκ ἂν εἴη ἄλλη τις τοιαύτη τέχνη; d
*why for not — would-be other some such art*
STR. τοὺς πολλοὺς οὖν, ὦ Θεαίτητε, τῶν τότε ἀκουόντων e
*the many then O Theaetetus of-the(-men) then hearing*
ἆρ' οὐκ ἀνάγκη χρόνου τε ἐπελθόντος αὐτοῖς ἱκανοῦ καὶ
*then not (is-it)-necessity time both having-come-on for-them sufficient and*
προϊούσης ἡλικίας τοῖς τε οὖσι προσπίπτοντας ἐγγύθεν καὶ
*advancing age the both beings falling-upon from-near and*
διὰ παθημάτων ἀναγκαζομένους ἐναργῶς ἐφάπτεσθαι τῶν
*through experiences being-compelled clearly to-lay-hold-of the*
ὄντων, μεταβάλλειν τὰς τότε γενομένας δόξας, ὥστε σμικρὰ
*beings to-change the then having-arisen opinions so-that small*
μὲν φαίνεσθαι τὰ μεγάλα, χαλεπὰ δὲ τὰ ῥᾴδια, καὶ πάντα
*indeed to-appear the great(-things) hard but the easy(-things) and all*
πάντῃ ἀνατετράφθαι τὰ ἐν τοῖς λόγοις φαντάσματα
*in-every-way to-have-been-overturned the in the words semblances*
ὑπὸ τῶν ἐν ταῖς πράξεσιν ἔργων παραγενομένων;
*by the in the actions deeds having-come-about*
THEAET. ὡς γοῦν ἐμοὶ τηλικῷδε ὄντι κρῖναι. οἶμαι δὲ
*as at-any-rate to-me at-such-an-age being to-judge I-think and*
καὶ ἐμὲ τῶν ἔτι πόρρωθεν ἀφεστηκότων εἶναι.
*also me of-the(-men) still from-afar standing-off to-be*
STR. τοιγαροῦν ἡμεῖς σε οἵδε πάντες πειρασόμεθα καὶ 235
*therefore we you these all will-try also*
νῦν πειρώμεθα ὡς ἐγγύτατα ἄνευ τῶν παθημάτων
*now we-try as nearest(-as-possible) without the experiences*
προσάγειν. περὶ δ' οὖν τοῦ σοφιστοῦ τόδε μοι λέγε·
*to-bring(-you) about and then the sophist this to-me tell*
πότερον ἤδη τοῦτο σαφές, ὅτι τῶν γοήτων ἐστί
*whether already this (is)-clear that of-the wizards he-is*
τις, μιμητὴς ὢν τῶν ὄντων, ἢ διστάζομεν ἔτι μὴ
*some(-one) imitator being of-the beings or do-we-doubt still lest*

περὶ ὅσωνπερ ἀντιλέγειν δοκεῖ δυνατὸς εἶναι, περὶ
*about as-many-things-as-very to-contradict he-seems able to-be about*
τοσούτων καὶ τὰς ἐπιστήμας ἀληθῶς ἔχων τυγχάνει;
*so-many also the knowledges truly having he-happens*

THEAET. καὶ πῶς ἄν, ὦ ξένε; ἀλλὰ σχεδὸν ἤδη σαφὲς ἐκ
*and how — O stranger but nearly already clear from*
τῶν εἰρημένων, ὅτι τῶν τῆς παιδιᾶς μετεχόντων ἐστί
*the(-things) said that of-the of-the play partaking he-is*
τις μερῶν εἷς.
*some(-one) of-the-parts one*

STR. γόητα μὲν δὴ καὶ μιμητὴν ἄρα θετέον αὐτόν
*a-wizard indeed indeed and an-imitator then (one)-must-set him*
τινα.
*some*

THEAET. πῶς γὰρ οὐ θετέον;
*how for not (one)-must-set(-him)*

b STR. ἄγε δή, νῦν ἡμέτερον ἔργον ἤδη τὸν θῆρα μηκέτ'
*come then now our work already the beast no-longer*
ἀνεῖναι· σχεδὸν γὰρ αὐτὸν περιειλήφαμεν ἐν ἀμφιβληστρικῷ
*to-let-go nearly for him we-have-surrounded in a-net-like*
τινι τῶν ἐν τοῖς λόγοις περὶ τὰ τοιαῦτα ὀργάνων, ὥστε
*some of-the in the words about the such(-things) instruments so-that*
οὐκέτ' ἐκφεύξεται τόδε γε.
*no-longer he-will-escape this at-least*

THEAET. τὸ ποῖον;
*the what-sort*

STR. τὸ μὴ οὐ τοῦ γένους εἶναι τοῦ τῶν θαυματοποιῶν
*the not not of-the kind to-be of-the of-the conjurers*
τις εἷς.
*some(-one) one*

THEAET. κἀμοὶ τοῦτό γε οὕτω περὶ αὐτοῦ συνδοκεῖ.
*and-to-me this at-least so about him seems-too*

STR. δέδοκται τοίνυν ὅτι τάχιστα διαιρεῖν τὴν c
*it-has-been-resolved then as quickly-as-possible to-divide the*
εἰδωλοποικὴν τέχνην, καὶ καταβάντας εἰς αὐτήν, ἐὰν μὲν
*image-making art and having-gone-down into it if indeed*
ἡμᾶς εὐθὺς ὁ σοφιστὴς ὑπομείνῃ, συλλαβεῖν αὐτὸν κατὰ
*us at-once the sophist withstand to-seize him according-to*
τὰ ἐπεσταλμένα ὑπὸ τοῦ βασιλικοῦ λόγου, κἀκείνῳ
*the(-things) enjoined by the royal word and-to-that*
παραδόντας ἀποφῆναι τὴν ἄγραν· ἐὰν δ' ἄρα κατὰ
*having-handed(-him)-over to-show the catch if but then by*
μέρη τῆς μιμητικῆς δύηταί πῃ, συνακολουθεῖν αὐτῷ
*parts of-the imitative(-art) he-sink somehow to-follow-close him*
διαιροῦντας ἀεὶ τὴν ὑποδεχομένην αὐτὸν μοῖραν, ἕωσπερ
*dividing always the receiving him portion until*
ἂν ληφθῇ. πάντως οὔτε οὗτος οὔτε ἄλλο γένος οὐδὲν
— *he-be-caught in-every-way neither this(-man) nor other kind none*
μή ποτε ἐκφυγὸν ἐπεύξηται τὴν τῶν οὕτω δυναμένων
*not ever having-escaped will-boast-off(-it) the of-the(-men) so able*
μετιέναι καθ' ἕκαστά τε καὶ ἐπὶ πάντα μέθοδον.
*to-pursue according-to each both and over all method*
THEAET. λέγεις εὖ, καὶ ταῦτα ταύτῃ ποιητέον.
*you-say well and these-things in-this-way (are)-to-be-done*
STR. κατὰ δὴ τὸν παρεληλυθότα τρόπον τῆς διαιρέσεως d
*according-to indeed the past way of-the division*
ἔγωγέ μοι καὶ νῦν φαίνομαι δύο καθορᾶν εἴδη τῆς μιμητικῆς·
*I-at-least to-me also now appear two to-discern forms of-the imitative(-art)*
τὴν δὲ ζητουμένην ἰδέαν, ἐν ὁποτέρῳ ποθ' ἡμῖν οὖσα
*the and sought form in which-of-the-two ever for-us being*
τυγχάνει, καταμαθεῖν οὐδέπω μοι δοκῶ νῦν δυνατὸς εἶναι.
*it-happens to-learn not-yet to-me I-seem now able to-be*

THEAET. σὺ δ' ἀλλ' εἰπὲ πρῶτον καὶ δίελε ἡμῖν τίνε τὼ
*you but rather tell first and divide for-us what the*
δύο λέγεις.
*two you-mean*

e STR. μίαν μὲν τὴν εἰκαστικὴν ὁρῶν ἐν αὐτῇ τέχνην. ἔστι
*one indeed the likeness-making seeing in it art it-is*
δ' αὖτη μάλιστα ὁπόταν κατὰ τὰς τοῦ παραδείγματος
*but this most whenever according-to the of-the model*
συμμετρίας τις ἐν μήκει καὶ πλάτει καὶ βάθει, καὶ πρὸς
*proportions one in length and breadth and depth and besides*
τούτοις ἔτι χρώματα ἀποδιδοὺς τὰ προσήκοντα ἑκάστοις,
*these further colors rendering the fitting to-each*
τὴν τοῦ μιμήματος γένεσιν ἀπεργάζηται.
*the of-the imitation generation he-produces*
THEAET. τί δ'; οὐ πάντες οἱ μιμούμενοί τι τοῦτ'
*what and not all the(-ones) imitating something this*
ἐπιχειροῦσι δρᾶν;
*attempt to-do*

## VII · LIKENESS AND APPEARANCE

*Makers of great works do not keep the true proportions, or the upper parts would seem too small; theirs is appearance-making. The stranger cannot yet place the sophist, for to say that something appears and is not, or that falsehood is, seems to require that what is not be, which Parmenides forbade. What is not cannot be applied to anything that is, nor to something, so one who says what is not says nothing, or does not even speak. Nor can number be attached to it; yet to speak of what is not is already to make it one, and he has called it unthinkable, inexpressible, unutterable, and without account.*

STR. οὔκουν ὅσοι γε τῶν μεγάλων πού τι 236
*not-then as-many-as at-least of-the great surely something*
πλάττουσιν ἔργων ἢ γράφουσιν. εἰ γὰρ ἀποδιδοῖεν
*mold works or paint if for they-were-to-render*
τὴν τῶν καλῶν ἀληθινὴν συμμετρίαν, οἶσθ' ὅτι
*the of-the beautiful(-things) true proportion you-know that*
σμικρότερα μὲν τοῦ δέοντος τὰ ἄνω, μείζω δὲ τὰ
*smaller indeed than-the needful the upper(-parts) larger but the*
κάτω φαίνοιτ' ἂν διὰ τὸ τὰ μὲν πόρρωθεν,
*lower(-parts) would-appear — because-of the the(-ones) indeed from-afar*
τὰ δ' ἐγγύθεν ὑφ' ἡμῶν ὁρᾶσθαι.
*the(-others) but from-near by us to-be-seen*
THEAET. πάνυ μὲν οὖν.
*certainly indeed then*
STR. ἆρ' οὖν οὐ χαίρειν τὸ ἀληθὲς ἐάσαντες οἱ δημιουργοὶ
*so then not to-fare-well the truth having-let the craftsmen*
νῦν οὐ τὰς οὔσας συμμετρίας ἀλλὰ τὰς δοξούσας εἶναι
*now not the being proportions but the (ones)-going-to-seem to-be*
καλὰς τοῖς εἰδώλοις ἐναπεργάζονται;
*beautiful in-the images produce*
THEAET. παντάπασί γε.
*altogether at-least*
STR. τὸ μὲν ἄρα ἕτερον οὐ δίκαιον, εἰκός γε ὄν,
*the indeed then other(-one) (is-it)-not just like at-least being*
εἰκόνα καλεῖν;
*a-likeness to-call*
THEAET. ναί.
*yes*
STR. καὶ τῆς γε μιμητικῆς τὸ ἐπὶ τούτῳ μέρος κλητέον b
*and of-the at-least imitative(-art) the for this part (is)-to-be-called*
ὅπερ εἴπομεν ἐν τῷ πρόσθεν, εἰκαστικήν;
*which-very we-said in the before likeness-making*

THEAET. κλητέον.

*(it-is)-to-be-called*

STR. τί δέ; τὸ φαινόμενον μὲν διὰ τὴν οὐκ ἐκ

*what and the(-thing) appearing indeed through the not from*

καλοῦ θέαν ἐοικέναι τῷ καλῷ, δύναμιν δὲ εἴ τις

*fair(-position) viewing to-resemble the beautiful power but if one*

λάβοι τὰ τηλικαῦτα ἱκανῶς ὁρᾶν, μηδ' εἰκὸς ᾧ φησιν

*should-get the so-great(-things) sufficiently to-see not likely to-what it-claims*

ἐοικέναι, τί καλοῦμεν; ἆρ' οὐκ, ἐπείπερ φαίνεται μέν,

*to-resemble what do-we-call then not since-indeed it-appears indeed*

ἔοικε δὲ οὔ, φάντασμα;

*it-resembles but not a-semblance*

THEAET. τί μήν;

*what indeed*

c STR. οὐκοῦν πάμπολυ καὶ κατὰ τὴν ζωγραφίαν τοῦτο

*therefore very-large also in-respect-of the painting this*

τὸ μέρος ἐστὶ καὶ κατὰ σύμπασαν μιμητικήν;

*the part is and in-respect-of all imitative(-art)*

THEAET. πῶς δ' οὔ;

*how and not*

STR. τὴν δὴ φάντασμα ἀλλ' οὐκ εἰκόνα ἀπεργαζομένην

*the indeed a-semblance but not a-likeness producing*

τέχνην ἆρ' οὐ φανταστικὴν ὀρθότατ' ἂν προσαγορεύοιμεν;

*art then not appearance-making most-rightly — would-we-call*

THEAET. πολύ γε.

*much at-least*

STR. τούτω τοίνυν τὼ δύο ἔλεγον εἴδη τῆς εἰδωλοποικῆς,

*these-two then the two I-meant forms of-the image-making*

εἰκαστικὴν καὶ φανταστικήν.

*likeness-making and appearance-making*

THEAET. ὀρθῶς.

*rightly*

STR. ὃ δέ γε καὶ τότ᾽ ἠμφεγνόουν, ἐν ποτέρᾳ τὸν d
*what and at-least also then I-was-in-doubt in which-of-the-two the*
σοφιστὴν θετέον, οὐδὲ νῦν πω δύναμαι θεάσασθαι σαφῶς,
*sophist (one)-must-set nor now yet am-I-able to-see clearly*
ἀλλ᾽ ὄντως θαυμαστὸς ἀνὴρ καὶ κατιδεῖν παγχάλεπος,
*but really wonderful(-is) the-man and to-discern very-hard*
ἐπεὶ καὶ νῦν μάλα εὖ καὶ κομψῶς εἰς ἄπορον εἶδος
*since also now very well and cleverly into a-perplexing form*
διερευνήσασθαι καταπέφευγεν.
*to-search-out he-has-fled-for-refuge*

THEAET. ἔοικεν.
*it-seems*

STR. ἆρ᾽ οὖν αὐτὸ γιγνώσκων σύμφης, ἤ σε οἷον ῥύμη
*so then it knowing do-you-assent or you as-it-were a-rush*
τις ὑπὸ τοῦ λόγου συνειθισμένον συνεπεσπάσατο πρὸς τὸ
*some by the argument accustomed has-drawn-along to the*
ταχὺ συμφῆσαι;
*quickly to-assent*

THEAET. πῶς καὶ πρὸς τί τοῦτο εἴρηκας;
*how and to what this have-you-said*

STR. ὄντως, ὦ μακάριε, ἐσμὲν ἐν παντάπασι χαλεπῇ 237
*really O blessed-(sir) we-are in altogether difficult*
σκέψει. τὸ γὰρ φαίνεσθαι τοῦτο καὶ τὸ δοκεῖν, εἶναι δὲ
*inquiry the for to-appear this and the to-seem to-be and*
μή, καὶ τὸ λέγειν μὲν ἅττα, ἀληθῆ δὲ μή, πάντα
*not and the to-say indeed some(-things) true but not all*
ταῦτά ἐστι μεστὰ ἀπορίας ἀεὶ ἐν τῷ πρόσθεν χρόνῳ
*these-things are full of-perplexity always in the before time*
καὶ νῦν. ὅπως γὰρ εἰπόντα χρὴ ψευδῆ λέγειν ἢ
*and now how for (one)-saying (it-is)-necessary false(-things) to-say or*

δοξάζειν ὄντως εἶναι, καὶ τοῦτο φθεγξάμενον ἐναντιολογίᾳ
*to-opine really to-be and this having-uttered by-contradiction*
μὴ συνέχεσθαι, παντάπασιν, ὦ Θεαίτητε, χαλεπόν.
*not to-be-held-fast altogether O Theaetetus (is)-hard*

THEAET. τί δή;
*why indeed*

STR. τετόλμηκεν ὁ λόγος οὗτος ὑποθέσθαι τὸ μὴ ὂν
*has-dared the account this to-posit the not being*
εἶναι· ψεῦδος γὰρ οὐκ ἂν ἄλλως ἐγίγνετο ὄν. Παρμενίδης
*to-be falsehood for not — otherwise would-arise being Parmenides*
δὲ ὁ μέγας, ὦ παῖ, παισὶν ἡμῖν οὖσιν ἀρχόμενός τε καὶ
*and the great O boy to-children us being beginning both and*
διὰ τέλους τοῦτο ἀπεμαρτύρατο, πεζῇ τε ὧδε ἑκάστοτε
*through end this testified in-prose both thus each-time*
λέγων καὶ μετὰ μέτρων —
*saying and with meters*

Οὐ γὰρ μή ποτε τοῦτο δαμῇ, φησίν, εἶναι μὴ ἐόντα·
*Not for — ever this shall-be-subdued he-says to-be not being(-things)*
ἀλλὰ σὺ τῆσδ' ἀφ' ὁδοῦ διζήμενος εἶργε νόημα.
*but you this from road searching restrain thought*

b παρ' ἐκείνου τε οὖν μαρτυρεῖται, καὶ μάλιστά γε δὴ
*by him both then it-is-testified and most at-least indeed*
πάντων ὁ λόγος αὐτὸς ἂν δηλώσειε μέτρια βασανισθείς.
*of-all the account itself — would-show(-it) moderately tested*
τοῦτο οὖν αὐτὸ πρῶτον θεασώμεθα, εἰ μή τί σοι διαφέρει.
*this then itself first let-us-view if not at-all to-you it-matters*

THEAET. τὸ μὲν ἐμὸν ὅπῃ βούλει τίθεσο, τὸν δὲ λόγον
*the indeed mine as you-wish set the but account*
ᾗ βέλτιστα διέξεισι σκοπῶν αὐτός τε ἴθι κἀμὲ
*in-which best it-goes-through considering yourself both go and-me*
κατὰ ταύτην τὴν ὁδὸν ἄγε.
*along this the road lead*

STR. ἀλλὰ χρὴ δρᾶν ταῦτα. καί μοι λέγε· τὸ μηδαμῶς
*but (one)-must do these-things and to-me say the in-no-way*
ὂν τολμῶμέν που φθέγγεσθαι;
*being do-we-dare surely to-utter*

THEAET. πῶς γὰρ οὔ;
*how for not*

STR. μὴ τοίνυν ἔριδος ἕνεκα μηδὲ παιδιᾶς, ἀλλ' εἰ c
*not then of-strife for-the-sake nor of-play but if*
σπουδῇ δέοι συννοήσαντά τινα ἀποκρίνασθαι τῶν
*in-earnest it-were-necessary having-pondered someone to-answer of-the*
ἀκροατῶν ποῖ χρὴ τοὔνομ' ἐπιφέρειν τοῦτο, τὸ μὴ
*hearers to-what (one)-must the-name to-apply this the not*
ὄν, τί δοκοῦμεν ἂν εἰς τί καὶ ἐπὶ ποῖον αὐτόν τε
*being what do-we-think — to what and to what-sort himself both*
καταχρήσασθαι καὶ τῷ πυνθανομένῳ δεικνύναι;
*to-use(-it) and to-the(-one) inquiring to-show*

THEAET. χαλεπὸν ἤρου καὶ σχεδὸν εἰπεῖν οἵῳ γε
*a-hard(-thing) you-asked and nearly to-say for-such-as at-least*
ἐμοὶ παντάπασιν ἄπορον.
*me altogether perplexing*

STR. ἀλλ' οὖν τοῦτό γε δῆλον, ὅτι τῶν ὄντων ἐπί τι
*but then this at-least (is)-clear that of-the beings to any*
τὸ μὴ ὂν οὐκ οἰστέον.
*the not being not (is)-to-be-applied*

THEAET. πῶς γὰρ ἄν;
*how for —*

STR. οὐκοῦν ἐπείπερ οὐκ ἐπὶ τὸ ὄν, οὐδ' ἐπὶ τὸ τὶ
*therefore since not to the being nor to the something*
φέρων ὀρθῶς ἄν τις φέροι.
*applying(-it) rightly — one would-apply(-it)*
THEAET. πῶς δή;
*how indeed*
d STR. καὶ τοῦτο ἡμῖν που φανερόν, ὡς καὶ τὸ "τὶ" τοῦτο
*and this to-us surely (is)-manifest that also the something this*
ἐπ' ὄντι λέγομεν ἑκάστοτε· μόνον γὰρ αὐτὸ λέγειν, ὥσπερ
*of being we-say each-time alone for it to-say as-it-were*
γυμνὸν καὶ ἀπηρημωμένον ἀπὸ τῶν ὄντων ἁπάντων,
*naked and isolated from the beings all*
ἀδύνατον· ἦ γάρ;
*(is)-impossible truly for*
THEAET. ἀδύνατον.
*impossible*
STR. ἆρα τῇδε σκοπῶν σύμφης, ὡς ἀνάγκη τόν
*then in-this-way considering do-you-assent that (it-is)-necessity the(-one)*
τι λέγοντα ἕν γέ τι λέγειν;
*something saying one at-least something to-say*
THEAET. οὕτως.
*so*
STR. ἑνὸς γὰρ δὴ τό γε "τὶ" φήσεις σημεῖον εἶναι,
*of-one for indeed the at-least something you-will-say a-sign to-be*
τὸ δὲ "τινὲ" δυοῖν, τὸ δὲ "τινὲς" πολλῶν.
*the and some-two of-two the and some of-many*
THEAET. πῶς γὰρ οὔ;
*how for not*
e STR. τὸν δὲ δὴ μὴ τὶ λέγοντα ἀναγκαιότατον, ὡς
*the(-one) and indeed not something saying (it-is)-most-necessary as*
ἔοικε, παντάπασι μηδὲν λέγειν.
*it-seems altogether nothing to-say*

THEAET. ἀναγκαιότατον μὲν οὖν.
*most-necessary indeed then*

STR. ἆρ᾽ οὖν οὐδὲ τοῦτο συγχωρητέον, τὸ τὸν τοιοῦτον
*so then not-even this (is-it)-to-be-conceded the the such(-man)*
λέγειν μέν, λέγειν μέντοι μηδέν, ἀλλ᾽ οὐδὲ λέγειν
*to-speak indeed to-speak however nothing but not-even to-speak*
φατέον, ὅς γ᾽ ἂν ἐπιχειρῇ μὴ ὂν φθέγγεσθαι;
*(is-it)-to-be-said whoever at-least — attempts not being to-utter*

THEAET. τέλος γοῦν ἂν ἀπορίας ὁ λόγος ἔχοι.
*an-end at-any-rate — of-perplexity the argument would-have*

STR. μήπω μέγ᾽ εἴπῃς· ἔτι γάρ, ὦ μακάριε, ἔστι, καὶ 238
*not-yet big(-thing) say still for O blessed-(sir) there-is and*
ταῦτά γε τῶν ἀποριῶν ἡ μεγίστη καὶ πρώτη. περὶ
*these at-least of-the perplexities the greatest and first about*
γὰρ αὐτὴν αὐτοῦ τὴν ἀρχὴν οὖσα τυγχάνει.
*for very of-it the beginning being it-happens*

THEAET. πῶς φῄς; λέγε καὶ μηδὲν ἀποκνήσῃς.
*how do-you-say speak and in-no-way shrink*

STR. τῷ μὲν ὄντι που προσγένοιτ᾽ ἄν τι τῶν ὄντων
*to-the indeed being surely might-be-added — something of-the beings*
ἕτερον.
*other*

THEAET. πῶς γὰρ οὔ;
*how for not*

STR. μὴ ὄντι δέ τι τῶν ὄντων ἆρά ποτε προσγίγνεσθαι
*to-not being and anything of-the beings then ever to-be-added*
φήσομεν δυνατὸν εἶναι;
*shall-we-say possible to-be*

THEAET. καὶ πῶς;
*and how*

STR. ἀριθμὸν δὴ τὸν σύμπαντα τῶν ὄντων τίθεμεν.
*number indeed the all of-the beings we-set(-it)*

b THEAET. εἴπερ γε καὶ ἄλλο τι θετέον ὡς ὄν.
*if-indeed at-least also other anything (is)-to-be-set as being*
STR. μὴ τοίνυν μηδ᾽ ἐπιχειρῶμεν ἀριθμοῦ μήτε πλῆθος μήτε
*not then nor let-us-attempt of-number neither plurality nor*
ἓν πρὸς τὸ μὴ ὂν προσφέρειν.
*one to the not being to-apply*
THEAET. οὔκουν ἂν ὀρθῶς γε, ὡς ἔοικεν, ἐπιχειροῖμεν,
*not-then — rightly at-least as it-seems we-would-attempt(-it)*
ὥς φησιν ὁ λόγος.
*as says the argument*
STR. πῶς οὖν ἂν ἢ διὰ τοῦ στόματος φθέγξαιτο ἄν
*how then — either through the mouth would-utter —*
τις ἢ καὶ τῇ διανοίᾳ τὸ παράπαν λάβοι τὰ μὴ
*anyone or even with-the mind the altogether grasp the not*
ὄντα ἢ τὸ μὴ ὂν χωρὶς ἀριθμοῦ;
*being(-things) or the not being apart-from number*
THEAET. λέγε πῇ;
*say how*
c STR. μὴ ὄντα μὲν ἐπειδὰν λέγωμεν, ἆρα οὐ πλῆθος
*not being(-things) indeed when we-say then not plurality*
ἐπιχειροῦμεν ἀριθμοῦ προστιθέναι;
*do-we-attempt of-number to-add*
THEAET. τί μήν;
*what indeed*
STR. μὴ ὂν δέ, ἆρα οὐ τὸ ἓν αὖ;
*not being and then not the one again*
THEAET. σαφέστατά γε.
*most-clearly at-least*
STR. καὶ μὴν οὔτε δίκαιόν γε οὔτε ὀρθόν φαμεν ὂν
*and indeed neither just at-least nor right we-say(-it) being*
ἐπιχειρεῖν μὴ ὄντι προσαρμόττειν.
*to-attempt to-not being to-fit*

THEAET. λέγεις ἀληθέστατα.
*you-speak most-truly*

STR. συννοεῖς οὖν ὡς οὔτε φθέγξασθαι δυνατὸν ὀρθῶς οὔτ'
*do-you-understand then that neither to-utter (it-is)-possible rightly nor*
εἰπεῖν οὔτε διανοηθῆναι τὸ μὴ ὂν αὐτὸ καθ' αὑτό, ἀλλ' ἔστιν
*to-say nor to-think the not being itself by itself but it-is*
ἀδιανόητόν τε καὶ ἄρρητον καὶ ἄφθεγκτον καὶ ἄλογον;
*unthinkable both and inexpressible and unutterable and without-account*

THEAET. παντάπασι μὲν οὖν.
*altogether indeed then*

STR. ἆρ' οὖν ἐψευσάμην ἄρτι λέγων τὴν μεγίστην ἀπορίαν d
*so then did-I-lie just-now saying the greatest perplexity*
ἐρεῖν αὐτοῦ πέρι, τὸ δὲ ἔτι μείζω τινὰ λέγειν
*to-be-going-to-tell of-it about the(-fact) and still greater some to-tell*
ἄλλην ἔχομεν;
*other we-have*

THEAET. τίνα δή;
*what indeed*

STR. ὦ θαυμάσιε, οὐκ ἐννοεῖς αὐτοῖς τοῖς λεχθεῖσιν
*O wonderful(-one) not do-you-notice by-the-very the said(-things)*
ὅτι καὶ τὸν ἐλέγχοντα εἰς ἀπορίαν καθίστησι τὸ μὴ
*that also the(-one) refuting into perplexity puts the not*
ὂν οὕτως, ὥστε, ὁπόταν αὐτὸ ἐπιχειρῇ τις ἐλέγχειν,
*being so that whenever it attempts one to-refute*
ἐναντία αὐτὸν αὑτῷ περὶ ἐκεῖνο ἀναγκάζεσθαι λέγειν;
*contrary(-things) himself to-himself about that to-be-compelled to-say*

THEAET. πῶς φῄς; εἰπὲ ἔτι σαφέστερον.
*how do-you-say tell still more-clearly*

STR. οὐδὲν δεῖ τὸ σαφέστερον ἐν ἐμοὶ σκοπεῖν. ἐγὼ e
*not (one)-must the more-clearly in me to-look-for I*
μὲν γὰρ ὑποθέμενος οὔτε ἑνὸς οὔτε τῶν πολλῶν τὸ μὴ
*indeed for having-posited neither of-one nor of-the many the not*

ὂν δεῖν μετέχειν, ἄρτι τε καὶ νῦν οὕτως ἓν αὐτὸ
*being to-be-obliged to-partake just-now both and now so one it*
εἴρηκα· τὸ μὴ ὂν γὰρ φημί. συνίης τοι.
*I-have-called the not being for I-say(-it) you-understand surely*

THEAET. ναί.
*yes*

STR. καὶ μὴν αὖ καὶ σμικρὸν ἔμπροσθεν ἄφθεγκτόν τε
*and indeed again also a-little before unutterable both*
αὐτὸ καὶ ἄρρητον καὶ ἄλογον ἔφην εἶναι. συνέπῃ;
*it and inexpressible and without-account I-said to-be do-you-follow*

THEAET. συνέπομαι. πῶς γὰρ οὔ;
*I-follow how for not*

## VIII · THE UNUTTERABLE NOT-BEING

*The stranger owns that in applying being to it he contradicted himself, and Theaetetus declines to try. The sophist will exploit this: asked what an image is, Theaetetus would name reflections in water and mirrors; the sophist will feign blindness and demand what is common to them all. An image is not really what it resembles, yet it really is an image, so what is not must somehow be; and false opinion thinks what is not. The stranger asks Theaetetus not to think him a parricide: they must test the doctrine of father Parmenides, and force it to admit that what is not in some way is, and what is in some way is not.*

239 STR. οὐκοῦν τό γε εἶναι προσάπτειν πειρώμενος ἐναντία
*therefore the at-least to-be to-attach trying contrary(-things)*
τοῖς πρόσθεν ἔλεγον;
*to-the before(-things) I-was-saying*

THEAET. φαίνῃ.
*you-appear(-so)*

STR. τί δέ; τοῦτο προσάπτων οὐχ ὡς ἑνὶ διελεγόμην;
*what and this attaching not as to-one was-I-conversing*

THEAET. ναί.
*yes*

STR. καὶ μὴν ἄλογόν γε λέγων καὶ ἄρρητον καὶ
*and indeed without-account at-least calling(-it) and inexpressible and*
ἄφθεγκτον ὥς γε πρὸς ἓν τὸν λόγον ἐποιούμην.
*unutterable as at-least to one the account I-was-making*

THEAET. πῶς δ' οὔ;
*how and not*

STR. φαμὲν δέ γε δεῖν, εἴπερ ὀρθῶς τις λέξει, μήτε
*we-say and at-least (one)-ought if-indeed rightly one will-speak neither*
ὡς ἓν μήτε ὡς πολλὰ διορίζειν αὐτό, μηδὲ τὸ παράπαν
*as one nor as many to-define it nor the altogether*
αὐτὸ καλεῖν· ἑνὸς γὰρ εἴδει καὶ κατὰ ταύτην ἂν
*it to-call(-it) of-one for by-the-form also according-to this —*
τὴν πρόσρησιν προσαγορεύοιτο.
*the address it-would-be-called*

THEAET. παντάπασί γε.
*altogether at-least*

STR. τὸν μὲν τοίνυν ἐμέ γε τί τις ἂν λέγοι; καὶ b
*the(-man) indeed then me at-least what one — would-say and*
γὰρ πάλαι καὶ τὰ νῦν ἡττημένον ἂν εὕροι περὶ τὸν
*for long-ago and the now defeated — he-would-find about the*
τοῦ μὴ ὄντος ἔλεγχον. ὥστε ἐν ἔμοιγε λέγοντι, καθάπερ
*of-the not being refutation so-that in me-at-least speaking as*
εἶπον, μὴ σκοπῶμεν τὴν ὀρθολογίαν περὶ τὸ μὴ ὄν, ἀλλ'
*I-said not let-us-look-for the right-speech about the not being but*
εἶα δὴ νῦν ἐν σοὶ σκεψώμεθα.
*come-on indeed now in you let-us-look*

THEAET. πῶς φῄς;
*how do-you-say*

STR. ἴθι ἡμῖν εὖ καὶ γενναίως, ἅτε νέος ὤν, ὅτι
*come for-us well and nobly inasmuch-as young being as*
μάλιστα δύνασαι συντείνας πειράθητι, μήτε οὐσίαν μήτε
*most(-as-possible) you-are-able straining try neither being nor*
τὸ ἓν μήτε πλῆθος ἀριθμοῦ προστιθεὶς τῷ μὴ ὄντι,
*the one nor plurality of-number adding to-the not being*
κατὰ τὸ ὀρθὸν φθέγξασθαί τι περὶ αὐτοῦ.
*according-to the right to-utter anything about it*

c THEAET. πολλὴ μεντἄν με καὶ ἄτοπος ἔχοι προθυμία
*great however-would me and strange would-hold eagerness*
τῆς ἐπιχειρήσεως, εἰ σὲ τοιαῦθ' ὁρῶν πάσχοντα αὐτὸς
*of-the attempt if you such-things seeing suffering I-myself*
ἐπιχειροίην.
*should-attempt*

STR. ἀλλ' εἰ δοκεῖ, σὲ μὲν καὶ ἐμὲ χαίρειν ἐῶμεν·
*but if it-seems-good you indeed and me to-fare-well let-us-let(-go)*
ἕως δ' ἄν τινι δυναμένῳ δρᾶν τοῦτο ἐντυγχάνωμεν,
*until but — some able to-do this we-meet*
μέχρι τούτου λέγωμεν ὡς παντὸς μᾶλλον πανούργως
*up-to this let-us-say that of-everything rather villainously*
εἰς ἄπορον ὁ σοφιστὴς τόπον καταδέδυκεν.
*into a-perplexing the sophist place has-sunk*

THEAET. καὶ μάλα δὴ φαίνεται.
*and very indeed it-appears(-so)*

d STR. τοιγαροῦν εἴ τινα φήσομεν αὐτὸν ἔχειν φανταστικὴν
*accordingly if some we-shall-say him to-have appearance-making*
τέχνην, ῥᾳδίως ἐκ ταύτης τῆς χρείας τῶν λόγων
*art easily from this the use of-the words*
ἀντιλαμβανόμενος ἡμῶν εἰς τοὐναντίον ἀποστρέψει τοὺς
*taking-hold of-us into the-opposite he-will-turn-back the*
λόγους, ὅταν εἰδωλοποιὸν αὐτὸν καλῶμεν, ἀνερωτῶν
*words whenever image-maker him we-call asking*

τί ποτε τὸ παράπαν εἴδωλον λέγομεν. σκοπεῖν οὖν,
*what ever the altogether image we-mean to-consider then*
ὦ Θεαίτητε, χρὴ τί τις τῷ νεανίᾳ πρὸς τὸ
*O Theaetetus (one)-must what one to-the young-man toward the(-thing)*
ἐρωτώμενον ἀποκρινεῖται.
*asked will-answer*

THEAET. δῆλον ὅτι φήσομεν τά τε ἐν τοῖς ὕδασι καὶ
*clear that we-shall-say the both in the waters and*
κατόπτροις εἴδωλα, ἔτι καὶ τὰ γεγραμμένα καὶ τὰ
*mirrors images further also the painted(-ones) and the*
τετυπωμένα καὶ τἆλλα ὅσα που τοιαῦτ' ἔσθ' ἕτερα.
*stamped(-ones) and the-other(-things) as-many-as surely such are other*

STR. φανερός, ὦ Θεαίτητε, εἶ σοφιστὴν οὐχ ἑωρακώς. e
*manifest O Theaetetus you-are a-sophist not having-seen*

THEAET. τί δή;
*why indeed*

STR. δόξει σοι μύειν ἢ παντάπασιν οὐκ ἔχειν
*he-will-seem to-you to-shut-(his-eyes) or altogether not to-have*
ὄμματα.
*eyes*

THEAET. πῶς;
*how*

STR. τὴν ἀπόκρισιν ὅταν οὕτως αὐτῷ διδῷς ἐὰν ἐν 240
*the answer whenever so to-him you-give if in*
κατόπτροις ἢ πλάσμασι λέγῃς τι, καταγελάσεταί σου
*mirrors or moldings you-speak-of anything he-will-laugh-at you*
τῶν λόγων, ὅταν ὡς βλέποντι λέγῃς αὐτῷ, προσποιούμενος
*the words whenever as to-one-seeing you-speak to-him pretending*
οὔτε κάτοπτρα οὔτε ὕδατα γιγνώσκειν οὔτε τὸ παράπαν
*neither mirrors nor waters to-know nor the altogether*
ὄψιν, τὸ δ' ἐκ τῶν λόγων ἐρωτήσει σε μόνον.
*sight the(-thing) and from the words he-will-ask you only*

THEAET. ποῖον;
*what-sort*

STR. τὸ διὰ πάντων τούτων ἃ πολλὰ εἰπὼν
*the(-thing) through all these which many having-named*
ἠξίωσας ἑνὶ προσειπεῖν ὀνόματι φθεγξάμενος εἴδωλον
*you-deemed-fit by-one to-call name uttering image*
ἐπὶ πᾶσιν ὡς ἓν ὄν. λέγε οὖν καὶ ἀμύνου μηδὲν
*over all as one being speak then and defend-yourself in-no-way*
ὑποχωρῶν τὸν ἄνδρα.
*giving-way (to)-the man*

THEAET. τί δῆτα, ὦ ξένε, εἴδωλον ἂν φαῖμεν εἶναι πλήν
*what indeed O stranger an-image — would-we-say to-be except*
γε τὸ πρὸς τἀληθινὸν ἀφωμοιωμένον ἕτερον τοιοῦτον;
*at-least the toward the-true(-one) likened other such(-thing)*

b STR. ἕτερον δὲ λέγεις τοιοῦτον ἀληθινόν, ἢ ἐπὶ τίνι τὸ
*other and do-you-mean such true or for what the*
τοιοῦτον εἶπες;
*such did-you-say*

THEAET. οὐδαμῶς ἀληθινόν γε, ἀλλ' ἐοικὸς μέν.
*in-no-way true at-least but resembling indeed*

STR. ἆρα τὸ ἀληθινὸν ὄντως ὂν λέγων;
*then the true really being saying*

THEAET. οὕτως.
*so*

STR. τί δέ; τὸ μὴ ἀληθινὸν ἆρ' ἐναντίον ἀληθοῦς;
*what and the not true then contrary of-true*

THEAET. τί μήν;
*what indeed*

STR. οὐκ ὄντως ὂν ἄρα λέγεις τὸ ἐοικός, εἴπερ αὐτό
*not really being then you-call the resembling if-indeed it*
γε μὴ ἀληθινὸν ἐρεῖς.
*at-least not true you-will-call*

THEAET. ἀλλ᾽ ἔστι γε μήν πως.
*but it-is at-least indeed somehow*

STR. οὔκουν ἀληθῶς γε, φῄς.
*not-then truly at-least you-say*

THEAET. οὐ γὰρ οὖν· πλήν γ᾽ εἰκὼν ὄντως.
*not for indeed except at-least a-likeness really*

STR. οὐκ ὂν ἄρα ὄντως ἐστὶν ὄντως ἦν λέγομεν εἰκόνα;
*not being then really is really what we-call a-likeness*

THEAET. κινδυνεύει τοιαύτην τινὰ πεπλέχθαι συμπλοκὴν c
*it-is-likely such some to-have-been-interwoven interweaving*
τὸ μὴ ὂν τῷ ὄντι, καὶ μάλα ἄτοπον.
*the not being with-the being and very strange(-it-is)*

STR. πῶς γὰρ οὐκ ἄτοπον; ὁρᾷς γοῦν ὅτι καὶ νῦν διὰ τῆς
*how for not strange you-see at-any-rate that even now through the*
ἐπαλλάξεως ταύτης ὁ πολυκέφαλος σοφιστὴς ἠνάγκακεν
*interchange this the many-headed sophist has-compelled*
ἡμᾶς τὸ μὴ ὂν οὐχ ἑκόντας ὁμολογεῖν εἶναί πως.
*us the not being not willing to-agree(-to) to-be somehow*

THEAET. ὁρῶ καὶ μάλα.
*I-see and very(-much)*

STR. τί δὲ δή; τὴν τέχνην αὐτοῦ τίνα ἀφορίσαντες ἡμῖν
*what and indeed the art of-him what having-defined with-us*
αὐτοῖς συμφωνεῖν οἷοί τε ἐσόμεθα;
*ourselves to-agree able — shall-we-be*

THEAET. πῇ καὶ τὸ ποιόν τι φοβούμενος οὕτω λέγεις;
*how and the what-sort some(-thing) fearing so do-you-speak*

STR. ὅταν περὶ τὸ φάντασμα αὐτὸν ἀπατᾶν φῶμεν καὶ d
*whenever about the semblance him to-deceive we-say and*
τὴν τέχνην εἶναί τινα ἀπατητικὴν αὐτοῦ, τότε πότερον
*the art to-be some deceptive of-him then whether*

ψευδῆ δοξάζειν τὴν ψυχὴν ἡμῶν φήσομεν ὑπὸ τῆς
*false(-things) to-opine the soul of-us shall-we-say by the*
ἐκείνου τέχνης, ἢ τί ποτ' ἐροῦμεν;
*of-that art or what ever shall-we-say*
THEAET. τοῦτο· τί γὰρ ἂν ἄλλο εἴπαιμεν;
*this what for — other would-we-say*
STR. ψευδὴς δ' αὖ δόξα ἔσται τἀναντία τοῖς οὖσι
*false and again opinion will-be the-opposite to-the beings*
δοξάζουσα, ἢ πῶς;
*opining or how*
THEAET. οὕτως· τἀναντία.
*so the-opposite*
STR. λέγεις ἄρα τὰ μὴ ὄντα δοξάζειν τὴν ψευδῆ δόξαν;
*you-say then the not being(-things) to-opine the false opinion*
THEAET. ἀνάγκη.
*necessity*
e STR. πότερον μὴ εἶναι τὰ μὴ ὄντα δοξάζουσαν, ἤ πως
*whether not to-be the not being(-things) opining or somehow*
εἶναι τὰ μηδαμῶς ὄντα;
*to-be the in-no-way being(-things)*
THEAET. εἶναί πως τὰ μὴ ὄντα δεῖ γε, εἴπερ
*to-be somehow the not being(-things) (it-is)-necessary at-least if-indeed*
ψεύσεταί ποτέ τίς τι καὶ κατὰ βραχύ.
*will-be-deceived ever anyone in-anything even by a-little*
STR. τί δ'; οὐ καὶ μηδαμῶς εἶναι τὰ πάντως ὄντα
*what and not also in-no-way to-be the in-every-way being(-things)*
δοξάζεται;
*are-opined*
THEAET. ναί.
*yes*
STR. καὶ τοῦτο δὴ ψεῦδος;
*and this indeed (is)-falsehood*

THEAET. καὶ τοῦτο.
*and this*

STR. καὶ λόγος οἶμαι ψευδὴς οὕτω κατὰ ταὐτὰ 241
*and discourse I-think false so according-to the-same(-things)*
νομισθήσεται τά τε ὄντα λέγων μὴ εἶναι καὶ τὰ μὴ
*will-be-considered the both being(-things) saying not to-be and the not*
ὄντα εἶναι.
*being(-things) to-be*

THEAET. πῶς γὰρ ἂν ἄλλως τοιοῦτος γένοιτο;
*how for — otherwise such might-it-become*

STR. σχεδὸν οὐδαμῶς· ἀλλὰ ταῦτα ὁ σοφιστὴς οὐ
*nearly in-no-way but these-things the sophist not*
φήσει. ἢ τίς μηχανὴ συγχωρεῖν τινα τῶν
*will-say(-are-so) or what means (is-there)-to-concede for-anyone of-the(-men)*
εὖ φρονούντων, ὅταν προσδιωμολογημένα ᾖ τὰ πρὸ
*well thinking whenever agreed-to-beforehand be the(-things) before*
τούτων ὁμολογηθέντα; μανθάνομεν, ὦ Θεαίτητε, ἃ λέγει;
*these agreed do-we-understand O Theaetetus what he-says*

THEAET. πῶς γὰρ οὐ μανθάνομεν ὅτι τἀναντία φήσει b
*how for not do-we-understand that the-opposite he-will-say*
λέγειν ἡμᾶς τοῖς νυνδή, ψευδῆ τολμήσαντας εἰπεῖν
*to-say us to-the(-things) just-now false(-things) having-dared to-say*
ὡς ἔστιν ἐν δόξαις τε καὶ κατὰ λόγους; τῷ γὰρ μὴ
*that it-is in opinions both and in words to-the for not*
ὄντι τὸ ὂν προσάπτειν ἡμᾶς πολλάκις ἀναγκάζεσθαι,
*being the being to-attach us often to-be-compelled*
διομολογησαμένους νυνδὴ τοῦτο εἶναι πάντων ἀδυνατώτατον.
*having-agreed just-now this to-be of-all most-impossible*

STR. ὀρθῶς ἀπεμνημόνευσας. ἀλλ' ὅρα δὴ τί χρὴ δρᾶν
*rightly you-recalled but see then what (one)-must do*
τοῦ σοφιστοῦ πέρι· τὰς γὰρ ἀντιλήψεις καὶ ἀπορίας, ἐὰν
*of-the sophist about the for counter-holds and perplexities if*

αὐτὸν διερευνῶμεν ἐν τῇ τῶν ψευδουργῶν καὶ γοήτων
*him we-search-out in the of-the falsehood-workers and wizards*
τέχνῃ τιθέντες, ὁρᾷς ὡς εὔποροι καὶ πολλαί.
*art setting(-him) you-see how abundant and many(-they-are)*
THEAET. καὶ μάλα.
*and very(-much)*
c STR. μικρὸν μέρος τοίνυν αὐτῶν διεληλύθαμεν, οὐσῶν ὡς
*a-small part then of-them we-have-gone-through being so*
ἔπος εἰπεῖν ἀπεράντων.
*a-word to-say endless*
THEAET. ἀδύνατόν γ' ἄν, ὡς ἔοικεν, εἴη τὸν σοφιστὴν
*impossible at-least — as it-seems it-would-be the sophist*
ἑλεῖν, εἰ ταῦτα οὕτως ἔχει.
*to-catch if these-things so are*
STR. τί οὖν; οὕτως ἀποστησόμεθα νῦν μαλθακισθέντες;
*what then so shall-we-stand-off now having-gone-soft*
THEAET. οὔκουν ἔγωγέ φημι δεῖν, εἰ καὶ κατὰ σμικρὸν
*not-then I-at-least say (one)-ought if even by a-little*
οἷοί τ' ἐπιλαβέσθαι πῃ τἀνδρός ἐσμεν.
*able — to-lay-hold somehow of-the-man we-are*
STR. ἔξεις οὖν συγγνώμην καὶ καθάπερ νῦν εἶπες
*will-you-have then pardon and as now you-said*
ἀγαπήσεις ἐάν πῃ καὶ κατὰ βραχὺ παρασπασώμεθα
*will-you-be-content if somehow even by a-little we-draw-aside*
οὕτως ἰσχυροῦ λόγου;
*so strong from-an-argument*
THEAET. πῶς γὰρ οὐχ ἕξω;
*how for not shall-I-have(-it)*
d STR. τόδε τοίνυν ἔτι μᾶλλον παραιτοῦμαί σε.
*this then still more I-beg you*
THEAET. τὸ ποῖον;
*the what-sort*

STR. μή με οἷον πατραλοίαν ὑπολάβῃς γίγνεσθαί τινα.
*not me like a-parricide suppose to-become some(-one)*

THEAET. τί δή;
*why indeed*

STR. τὸν τοῦ πατρὸς Παρμενίδου λόγον ἀναγκαῖον ἡμῖν
*the of-the father Parmenides argument necessary for-us*
ἀμυνομένοις ἔσται βασανίζειν, καὶ βιάζεσθαι τό τε μὴ
*defending(-ourselves) it-will-be to-test and to-force the both not*
ὂν ὡς ἔστι κατά τι καὶ τὸ ὂν αὖ πάλιν ὡς
*being that it-is in-respect-of something and the being again back that*
οὐκ ἔστι πῃ.
*not it-is in-a-way*

THEAET. φαίνεται τὸ τοιοῦτον διαμαχετέον ἐν τοῖς λόγοις.
*it-appears the such(-thing) (is)-to-be-fought-out in the arguments*

STR. πῶς γὰρ οὐ φαίνεται καὶ τὸ λεγόμενον δὴ e
*how for not does-it-appear even the(-thing) said indeed*
τοῦτο τυφλῷ; τούτων γὰρ μήτ' ἐλεγχθέντων μήτε
*this to-a-blind(-man) these for neither refuted nor*
ὁμολογηθέντων σχολῇ ποτέ τις οἷός τε ἔσται περὶ
*agreed scarcely ever anyone able — will-be about*
λόγων ψευδῶν λέγων ἢ δόξης, εἴτε εἰδώλων εἴτε εἰκόνων
*words false speaking or opinion whether images or likenesses*
εἴτε μιμημάτων εἴτε φαντασμάτων αὐτῶν, ἢ καὶ περὶ
*or imitations or semblances themselves or also about*
τεχνῶν τῶν ὅσαι περὶ ταῦτά εἰσι, μὴ καταγέλαστος
*the-arts the(-ones) as-many-as about these are not laughable*
εἶναι τά γ' ἐναντία ἀναγκαζόμενος αὑτῷ λέγειν.
*to-be the at-least contrary(-things) being-compelled with-himself to-say*

THEAET. ἀληθέστατα.
*most-truly*

*They must dare to attack the father's doctrine. The earlier thinkers told stories as to children: some of three beings, some of two, the Eleatics of one, the Ionian and Sicilian Muses of a one and many held together by love and strife; none explained what being is. Those who say the all is hot and cold must say whether being is a third thing beside the two or one of them. Those who say all is one must explain how one thing has two names, and how being is a whole, like Parmenides' sphere with middle and extremes, and so has parts.*

242 STR. διὰ ταῦτα μέντοι τολμητέον ἐπιτίθεσθαι τῷ
*because-of these-things however (it-is)-to-be-dared to-attack the*
πατρικῷ λόγῳ νῦν, ἢ τὸ παράπαν ἐατέον, εἰ τοῦτό
*paternal argument now or the altogether (it-is)-to-be-let-be if this*
τις εἴργει δρᾶν ὄκνος.
*some prevents to-do hesitation*

THEAET. ἀλλ' ἡμᾶς τοῦτό γε μηδὲν μηδαμῇ εἴρξῃ.
*but us this at-least nothing in-no-way shall-prevent*

STR. τρίτον τοίνυν ἔτι σε σμικρόν τι παραιτήσομαι.
*third then still you small something I-shall-beg*

THEAET. λέγε μόνον.
*speak only*

STR. εἶπόν που νυνδὴ λέγων ὡς πρὸς τὸν περὶ ταῦτ'
*I-said surely just-now saying that against the about these-things*
ἔλεγχον ἀεί τε ἀπειρηκὼς ἐγὼ τυγχάνω καὶ δὴ καὶ
*refutation always both having-given-up I happen and indeed also*
τὰ νῦν.
*the now*

THEAET. εἶπες.
*you-said(-so)*

STR. φοβοῦμαι δὴ τὰ εἰρημένα, μή ποτε διὰ b
*I-fear indeed the(-things) said lest ever because-of*
ταῦτά σοι μανικὸς εἶναι δόξω παρὰ πόδα μεταβαλὼν
*these-things to-you mad to-be I-should-seem beside foot having-changed*
ἐμαυτὸν ἄνω καὶ κάτω. σὴν γὰρ δὴ χάριν ἐλέγχειν τὸν
*myself up and down your for indeed sake to-refute the*
λόγον ἐπιθησόμεθα, ἐάνπερ ἐλέγχωμεν.
*argument we-shall-attack if-indeed we-refute(-it)*
THEAET. ὡς τοίνυν ἔμοιγε μηδαμῇ δόξων μηδὲν
*as then to-me-at-least in-no-way going-to-seem in-nothing*
πλημμελεῖν, ἂν ἐπὶ τὸν ἔλεγχον τοῦτον καὶ τὴν ἀπόδειξιν
*to-err if-ever to the refutation this and the demonstration*
ἴῃς, θαρρῶν ἴθι τούτου γε ἕνεκα.
*you-go taking-courage go of-this at-least for-the-sake*
STR. φέρε δή, τίνα ἀρχήν τις ἂν ἄρξαιτο παρακινδυνευτικοῦ
*come then what beginning one — would-begin of-a-hazardous*
λόγου; δοκῶ μὲν γὰρ τήνδ', ὦ παῖ, τὴν ὁδὸν ἀναγκαιοτάτην
*argument I-think indeed for this O boy the road most-necessary*
ἡμῖν εἶναι τρέπεσθαι.
*for-us to-be to-turn(-to)*
THEAET. ποίαν δή;
*what-sort indeed*
STR. τὰ δοκοῦντα νῦν ἐναργῶς ἔχειν ἐπισκέψασθαι c
*the(-things) seeming now clearly to-be(-so) to-examine*
πρῶτον μή πῃ τεταραγμένοι μὲν ὦμεν περὶ ταῦτα,
*first lest somehow confused indeed we-be about these-things*
ῥᾳδίως δ' ἀλλήλοις ὁμολογῶμεν ὡς εὐκρινῶς ἔχοντες.
*easily but with-one-another we-agree as plainly being(-disposed)*
THEAET. λέγε σαφέστερον ὃ λέγεις.
*say more-clearly what you-mean*

STR. εὐκόλως μοι δοκεῖ Παρμενίδης ἡμῖν διειλέχθαι καὶ
*easily to-me it-seems Parmenides to-us to-have-conversed and*
πᾶς ὅστις πώποτε ἐπὶ κρίσιν ὥρμησε τοῦ τὰ ὄντα
*everyone who ever to judgment set-out of-the the beings*
διορίσασθαι πόσα τε καὶ ποῖά ἐστιν.
*to-define how-many both and of-what-sort they-are*
THEAET. πῇ;
*how*
d STR. μῦθόν τινα ἕκαστος φαίνεταί μοι διηγεῖσθαι παισὶν
*a-tale some each appears to-me to-relate to-children*
ὡς οὖσιν ἡμῖν, ὁ μὲν ὡς τρία τὰ ὄντα, πολεμεῖ
*as being to-us the(-one) indeed that three the beings(-are) they-war*
δὲ ἀλλήλοις ἐνίοτε αὐτῶν ἄττα πῃ, τοτὲ δὲ
*and with-one-another sometimes of-them some(-of-them) somehow sometimes but*
καὶ φίλα γιγνόμενα γάμους τε καὶ τόκους καὶ τροφὰς
*also friendly becoming marriages both and births and rearings*
τῶν ἐκγόνων παρέχεται· δύο δὲ ἕτερος εἰπών, ὑγρὸν καὶ
*of-the offspring they-provide two but another having-said moist and*
ξηρὸν ἢ θερμὸν καὶ ψυχρόν, συνοικίζει τε αὐτὰ καὶ
*dry or hot and cold makes-(them)-live-together both them and*
ἐκδίδωσι· τὸ δὲ παρ' ἡμῖν Ἐλεατικὸν ἔθνος, ἀπὸ
*gives-(them)-in-marriage the but among us Eleatic tribe from*
Ξενοφάνους τε καὶ ἔτι πρόσθεν ἀρξάμενον, ὡς ἑνὸς ὄντος
*Xenophanes both and still before having-begun as of-one being*
τῶν πάντων καλουμένων οὕτω διεξέρχεται τοῖς μύθοις.
*of-the all-things called so goes-through with-the tales*
Ἰάδες δὲ καὶ Σικελαί τινες ὕστερον Μοῦσαι συνενόησαν ὅτι
*Ionian but and Sicilian some later Muses understood that*
συμπλέκειν ἀσφαλέστατον ἀμφότερα καὶ λέγειν ὡς τὸ ὂν
*to-interweave (is)-safest both and to-say that the being*
πολλά τε καὶ ἕν ἐστιν, ἔχθρᾳ δὲ καὶ φιλίᾳ συνέχεται.
*many both and one is by-enmity and and by-friendship it-is-held-together*

διαφερόμενον γὰρ ἀεὶ συμφέρεται, φασὶν αἱ συντονώτεραι 243
*differing for always it-agrees say the more-intense*
τῶν Μουσῶν· αἱ δὲ μαλακώτεραι τὸ μὲν ἀεὶ ταῦτα
*of-the Muses the(-ones) and softer the indeed always these-things*
οὕτως ἔχειν ἐχάλασαν, ἐν μέρει δὲ τοτὲ μὲν ἓν εἶναί
*so to-be relaxed in turn but sometimes indeed one to-be*
φασι τὸ πᾶν καὶ φίλον ὑπ᾽ Ἀφροδίτης, τοτὲ δὲ πολλὰ
*they-say the all and friendly by Aphrodite sometimes but many*
καὶ πολέμιον αὐτὸ αὑτῷ διὰ νεῖκός τι. ταῦτα δὲ πάντα
*and hostile itself to-itself through strife some these-things but all*
εἰ μὲν ἀληθῶς τις ἢ μὴ τούτων εἴρηκε, χαλεπὸν καὶ
*whether indeed truly one or not of-these has-said (is)-hard and*
πλημμελὲς οὕτω μεγάλα κλεινοῖς καὶ παλαιοῖς ἀνδράσιν
*discordant so great(-things) to-famous and ancient men*
ἐπιτιμᾶν· ἐκεῖνο δὲ ἀνεπίφθονον ἀποφήνασθαι —
*to-censure that but (is)-unenviable to-declare*
THEAET. τὸ ποῖον;
*the what-sort*
STR. ὅτι λίαν τῶν πολλῶν ἡμῶν ὑπεριδόντες ὠλιγώρησαν· b
*that too-much the many(-folk) us having-overlooked they-made-light-of(-us)*
οὐδὲν γὰρ φροντίσαντες εἴτ᾽ ἐπακολουθοῦμεν αὐτοῖς
*nothing for having-cared whether we-follow them*
λέγουσιν εἴτε ἀπολειπόμεθα, περαίνουσι τὸ σφέτερον αὐτῶν
*speaking or we-are-left-behind they-accomplish the their-own of-them*
ἕκαστοι.
*each*
THEAET. πῶς λέγεις;
*how do-you-mean*
STR. ὅταν τις αὐτῶν φθέγξηται λέγων ὡς ἔστιν ἢ γέγονεν
*whenever one of-them utters saying that is or has-become*
ἢ γίγνεται πολλὰ ἢ ἓν ἢ δύο, καὶ θερμὸν αὖ ψυχρῷ
*or becomes many or one or two and hot again with-cold*

συγκεραννύμενον, ἄλλοθί πῃ διακρίσεις καὶ συγκρίσεις
*being-mixed elsewhere somehow separations and combinations*
ὑποτιθείς, τούτων, ὦ Θεαίτητε, ἑκάστοτε σύ τι πρὸς
*positing of-these O Theaetetus each-time you anything by*
θεῶν συνίης ὅτι λέγουσιν; ἐγὼ μὲν γὰρ ὅτε μὲν ἦν
*gods understand what they-mean I indeed for when indeed I-was*
νεώτερος, τοῦτό τε τὸ νῦν ἀπορούμενον ὁπότε τις εἴποι,
*younger this both the now puzzled(-thing) whenever one said*
τὸ μὴ ὄν, ἀκριβῶς ᾤμην συνιέναι. νῦν δὲ ὁρᾷς ἵν'
*the not being exactly I-thought to-understand now but you-see where*
ἐσμὲν αὐτοῦ πέρι τῆς ἀπορίας.
*we-are of-it about of-the perplexity*

c THEAET. ὁρῶ.
*I-see*

STR. τάχα τοίνυν ἴσως οὐχ ἧττον κατὰ τὸ ὂν ταὐτὸν
*perhaps then perhaps no less in-respect-of the being the-same*
τοῦτο πάθος εἰληφότες ἐν τῇ ψυχῇ περὶ μὲν τοῦτο
*this experience having-taken in the soul about indeed this*
εὐπορεῖν φαμεν καὶ μανθάνειν ὁπόταν τις αὐτὸ φθέγξηται,
*to-be-at-ease we-say and to-understand whenever one it utters*
περὶ δὲ θάτερον οὔ, πρὸς ἀμφότερα ὁμοίως ἔχοντες.
*about but the-other not toward both alike being(-disposed)*

THEAET. ἴσως.
*perhaps*

STR. καὶ περὶ τῶν ἄλλων δὴ τῶν προειρημένων ἡμῖν
*and about the others indeed the(-things) previously-mentioned by-us*
ταὐτὸν τοῦτο εἰρήσθω.
*the-same this let-it-be-said*

THEAET. πάνυ γε.
*certainly at-least*

STR. τῶν μὲν τοίνυν πολλῶν πέρι καὶ μετὰ τοῦτο d
*of-the indeed then many about also after this*
σκεψόμεθ', ἂν δόξῃ, περὶ δὲ τοῦ μεγίστου τε καὶ
*we-shall-consider if it-seem-good about but the greatest both and*
ἀρχηγοῦ πρώτου νῦν σκεπτέον.
*chief first now (one)-must-consider*
THEAET. τίνος δὴ λέγεις; ἢ δῆλον ὅτι τὸ ὂν φῂς
*of-what indeed do-you-speak or (is-it)-clear that the being you-say*
πρῶτον δεῖν διερευνήσασθαι τί ποθ' οἱ λέγοντες
*first (one)-must to-search-out what ever the(-men) saying(-it)*
αὐτὸ δηλοῦν ἡγοῦνται;
*it to-signify think*
STR. κατὰ πόδα γε, ὦ Θεαίτητε, ὑπέλαβες. λέγω γὰρ e
*at foot at-least O Theaetetus you-took(-me)-up I-say for*
δὴ ταύτῃ δεῖν ποιεῖσθαι τὴν μέθοδον ἡμᾶς, οἷον
*indeed in-this-way (it-is)-necessary to-make the method us as-if*
αὐτῶν παρόντων ἀναπυνθανομένους ὧδε· "φέρε, ὁπόσοι
*they being-present questioning(-them) thus come as-many-as*
θερμὸν καὶ ψυχρὸν ἤ τινε δύο τοιούτω τὰ πάντ' εἶναί
*hot and cold or some two such(-things) the all-things to-be*
φατε, τί ποτε ἄρα τοῦτ' ἐπ' ἀμφοῖν φθέγγεσθε, λέγοντες
*say what ever then this to both do-you-utter saying*
ἄμφω καὶ ἑκάτερον εἶναι; τί τὸ εἶναι τοῦτο ὑπολάβωμεν
*both and each to-be what the to-be this are-we-to-suppose*
ὑμῶν; πότερον τρίτον παρὰ τὰ δύο ἐκεῖνα, καὶ τρία τὸ πᾶν
*of-you whether a-third beside the two those and three the all*
ἀλλὰ μὴ δύο ἔτι καθ' ὑμᾶς τιθῶμεν; οὐ γάρ που τοῖν
*but not two still according-to you are-we-to-set not for surely of-the*
γε δυοῖν καλοῦντες θάτερον ὂν ἀμφότερα ὁμοίως εἶναι
*at-least two calling the-one being both alike to-be*
λέγετε· σχεδὸν γὰρ ἂν ἀμφοτέρως ἕν, ἀλλ' οὐ δύο εἴτην."
*you-say nearly for — in-both-ways one but not two they-would-be*

THEAET. ἀληθῆ λέγεις.
*true-things you-say*

STR. "ἀλλ' ἆρά γε τὰ ἄμφω βούλεσθε καλεῖν ὄν;"
*but then at-least the both do-you-wish to-call being*

THEAET. ἴσως.
*perhaps*

244 STR. "ἀλλ', ὦ φίλοι," φήσομεν, "κἂν οὕτω τὰ δύο λέγοιτ'
*but O friends we-shall-say even so the two would-be-said*
ἂν σαφέστατα ἕν."
*— most-clearly one*

THEAET. ὀρθότατα εἴρηκας.
*most-rightly you-have-spoken*

b STR. "ἐπειδὴ τοίνυν ἡμεῖς ἠπορήκαμεν, ὑμεῖς αὐτὰ ἡμῖν
*since then we have-been-perplexed you them to-us*
ἐμφανίζετε ἱκανῶς, τί ποτε βούλεσθε σημαίνειν ὁπόταν
*make-clear sufficiently what ever you-wish to-signify whenever*
ὂν φθέγγησθε. δῆλον γὰρ ὡς ὑμεῖς μὲν ταῦτα πάλαι
*being you-utter (it-is)-clear for that you indeed these-things long-ago*
γιγνώσκετε, ἡμεῖς δὲ πρὸ τοῦ μὲν ᾠόμεθα, νῦν δ'
*know we but before that indeed thought(-so) now but*
ἠπορήκαμεν. διδάσκετε οὖν πρῶτον τοῦτ' αὐτὸ ἡμᾶς,
*have-been-perplexed teach then first this itself us*
ἵνα μὴ δοξάζωμεν μανθάνειν μὲν τὰ λεγόμενα παρ'
*so-that not we-may-opine to-understand indeed the(-things) said by*
ὑμῶν, τὸ δὲ τούτου γίγνηται πᾶν τοὐναντίον." ταῦτα
*you the but of-this become all the-opposite these-things*
δὴ λέγοντές τε καὶ ἀξιοῦντες παρά τε τούτων καὶ
*indeed saying both and asking from both these and*
παρὰ τῶν ἄλλων ὅσοι πλεῖον ἑνὸς λέγουσι τὸ πᾶν
*from the others as-many-as more than-one say the all*
εἶναι, μῶν, ὦ παῖ, τὶ πλημμελήσομεν;
*to-be surely-not O boy at-all shall-we-err*

THEAET. ἥκιστά γε.

*least at-least*

STR. τί δέ; παρὰ τῶν ἓν τὸ πᾶν λεγόντων ἆρ᾽ οὐ
*what and from the(-men) one the all saying then not*
πευστέον εἰς δύναμιν τί ποτε λέγουσι τὸ ὄν;
*(is-it)-to-be-inquired as-far-as possible what ever they-mean the being*

THEAET. πῶς γὰρ οὔ;

*how for not*

STR. τόδε τοίνυν ἀποκρινέσθων. "ἕν πού φατε μόνον
*this then let-them-answer one surely you-say only*
εἶναι;" — "φαμὲν γάρ," φήσουσιν. ἦ γάρ;
*to-be we-say for they-will-say truly for*

THEAET. ναί.

*yes*

STR. "τί δέ; ὂν καλεῖτέ τι;"
*what and being do-you-call something*

THEAET. ναί.

*yes*

STR. "πότερον ὅπερ ἕν, ἐπὶ τῷ αὐτῷ προσχρώμενοι c
*whether which-very (you-call)-one for the same using-in-addition*
δυοῖν ὀνόμασιν, ἢ πῶς;"
*two names or how*

THEAET. τίς οὖν αὐτοῖς ἡ μετὰ τοῦτ᾽, ὦ ξένε, ἀπόκρισις;
*what then for-them the after this O stranger answer*

STR. δῆλον, ὦ Θεαίτητε, ὅτι τῷ ταύτην τὴν ὑπόθεσιν
*(it-is)-clear O Theaetetus that for-the(-man) this the hypothesis*
ὑποθεμένῳ πρὸς τὸ νῦν ἐρωτηθὲν καὶ πρὸς ἄλλο δὲ
*having-posited to the now asked(-thing) and to other and*
ὁτιοῦν οὐ πάντων ῥᾷστον ἀποκρίνασθαι.
*anything-whatever not of-all easiest(-is-it) to-answer*

THEAET. πῶς;

*how*

STR. τό τε δύο ὀνόματα ὁμολογεῖν εἶναι μηδὲν θέμενον
*the both two names to-agree to-be nothing having-posited*
πλὴν ἓν καταγέλαστόν που.
*except one (is)-laughable surely*
THEAET. πῶς δ' οὔ;
*how and not*
d STR. καὶ τὸ παράπαν γε ἀποδέχεσθαί του λέγοντος
*and the altogether at-least to-accept (from)-someone saying*
ὡς ἔστιν ὄνομά τι, λόγον οὐκ ἂν ἔχον.
*that there-is a-name any an-account not — having*
THEAET. πῇ;
*how*
STR. τιθείς τε τοὔνομα τοῦ πράγματος ἕτερον δύο
*positing both the-name than-the thing other two*
λέγει που τινε.
*he-speaks-of surely some-two*
THEAET. ναί.
*yes*
STR. καὶ μὴν ἂν ταὐτόν γε αὐτῷ τιθῇ τοὔνομα, ἢ
*and indeed if the-same at-least as-it he-posits the-name either*
μηδενὸς ὄνομα ἀναγκασθήσεται λέγειν, εἰ δέ τινος
*of-nothing a-name he-will-be-compelled to-say if but of-something*
αὐτὸ φήσει, συμβήσεται τὸ ὄνομα ὀνόματος ὄνομα μόνον,
*it he-will-say it-will-follow the name of-a-name name only*
ἄλλου δὲ οὐδενὸς ὄν.
*of-other and nothing being*
THEAET. οὕτως.
*so*
STR. καὶ τὸ ἕν γε, ἑνὸς ὄνομα ὂν καὶ τοῦ ὀνόματος
*and the one at-least of-one name being and of-the name*
αὖ τὸ ἓν ὄν.
*again the one being*

THEAET. ἀνάγκη.
*necessity*

STR. τί δέ; τὸ ὅλον ἕτερον τοῦ ὄντος ἑνὸς ἢ ταὐτὸν
*what and the whole other than-the being one or the-same*
φήσουσι τούτῳ;
*will-they-say with-this*

THEAET. πῶς γὰρ οὐ φήσουσί τε καὶ φασίν; e
*how for not will-they-say both and they-do-say*

STR. εἰ τοίνυν ὅλον ἐστίν, ὥσπερ καὶ Παρμενίδης λέγει,
*if then whole it-is as also Parmenides says*

Πάντοθεν εὐκύκλου σφαίρης ἐναλίγκιον ὄγκῳ,
*On-all-sides of-a-well-rounded sphere like in-bulk*
μεσσόθεν ἰσοπαλὲς πάντῃ· τὸ γὰρ οὔτε τι μεῖζον
*from-the-middle equally-balanced everywhere it for neither somewhat greater*
οὔτε τι βαιότερον πελέναι χρεόν ἐστι τῇ ἢ τῇ,
*nor somewhat smaller to-be needful is in-this-way or in-that*

τοιοῦτόν γε ὂν τὸ ὂν μέσον τε καὶ ἔσχατα ἔχει,
*such at-least being the being middle both and extremities has*
ταῦτα δὲ ἔχον πᾶσα ἀνάγκη μέρη ἔχειν· ἢ πῶς;
*these and having all necessity(-it-is) parts to-have or how*

THEAET. οὕτως.
*so*

*A whole with parts may be affected by unity, but then being is not unity itself; and if the whole is not, being lacks itself. Others wage a battle of gods and giants about being: the earth-born drag all down to body and touch, the friends of the forms defend true being, incorporeal and intelligible. The better among the giants admit that justice and wisdom are incorporeal, though soul has some body, and accept that being is power to act or be acted on. The friends of the forms say we share in becoming through the body and in being through the soul; but if knowing is acting, being known is being acted on, and so moved.*

245 STR. ἀλλὰ μὴν τό γε μεμερισμένον πάθος μὲν τοῦ
*but indeed the at-least divided an-affection indeed of-the*
ἑνὸς ἔχειν ἐπὶ τοῖς μέρεσι πᾶσιν οὐδὲν ἀποκωλύει, καὶ
*one to-have over the parts all nothing prevents and*
ταύτῃ δὴ πᾶν τε ὂν καὶ ὅλον ἓν εἶναι.
*in-this-way indeed all both being and whole one to-be*
THEAET. τί δ' οὔ;
*what and not*
STR. τὸ δὲ πεπονθὸς ταῦτα ἆρ' οὐκ ἀδύνατον
*the(-thing) and having-undergone these-things then not (is-it)-impossible*
αὐτό γε τὸ ἓν αὐτὸ εἶναι;
*itself at-least the one itself to-be*
THEAET. πῶς;
*how*
STR. ἀμερὲς δήπου δεῖ παντελῶς τό γε ἀληθῶς
*partless surely (it-is)-necessary altogether the at-least truly*
ἓν κατὰ τὸν ὀρθὸν λόγον εἰρῆσθαι.
*one according-to the right account to-be-called*
THEAET. δεῖ γὰρ οὖν.
*(it-is)-necessary for indeed*

STR. τὸ δέ γε τοιοῦτον ἐκ πολλῶν μερῶν ὂν οὐ b
*the and at-least such from many parts being not*
συμφωνήσει τῷ λόγῳ.
*will-agree with-the account*
THEAET. μανθάνω.
*I-understand*
STR. πότερον δὴ πάθος ἔχον τὸ ὂν τοῦ ἑνὸς οὕτως
*whether indeed (as)-affection having the being of-the one so*
ἕν τε ἔσται καὶ ὅλον, ἢ παντάπασι μὴ λέγωμεν ὅλον
*one both will-it-be and whole or altogether not are-we-to-say whole*
εἶναι τὸ ὄν;
*to-be the being*
THEAET. χαλεπὴν προβέβληκας αἵρεσιν.
*a-hard you-have-put-forward choice*
STR. ἀληθέστατα μέντοι λέγεις. πεπονθός τε γὰρ τὸ
*most-truly however you-speak having-undergone both for the*
ὂν ἓν εἶναί πως οὐ ταὐτὸν ὂν τῷ ἑνὶ φανεῖται, καὶ
*being one to-be somehow not the-same being with-the one will-appear and*
πλέονα δὴ τὰ πάντα ἑνὸς ἔσται.
*more indeed the all-things than-one will-be*
THEAET. ναί.
*yes*
STR. καὶ μὴν ἐάν γε τὸ ὂν ᾖ μὴ ὅλον διὰ τὸ c
*and indeed if at-least the being be not whole because-of the*
πεπονθέναι τὸ ὑπ᾽ ἐκείνου πάθος, ᾗ δὲ αὐτὸ τὸ ὅλον,
*to-have-undergone the by that affection be and itself the whole*
ἐνδεὲς τὸ ὂν ἑαυτοῦ συμβαίνει.
*lacking the being of-itself it-results*
THEAET. πάνυ γε.
*certainly at-least*

STR. καὶ κατὰ τοῦτον δὴ τὸν λόγον ἑαυτοῦ στερόμενον
*and according-to this indeed the account of-itself deprived*
οὐκ ὂν ἔσται τὸ ὄν.
*not being will-be the being*
THEAET. οὕτως.
*so*
STR. καὶ ἑνός γε αὖ πλείω τὰ πάντα γίγνεται, τοῦ τε
*and than-one at-least again more the all-things become of-the both*
ὄντος καὶ τοῦ ὅλου χωρὶς ἰδίαν ἑκατέρου φύσιν εἰληφότος.
*being and of-the whole separately its-own of-each nature having-taken*
THEAET. ναί.
*yes*
d STR. μὴ ὄντος δέ γε τὸ παράπαν τοῦ ὅλου, ταὐτά τε
*not being and at-least the altogether of-the whole the-same both*
ταῦτα ὑπάρχει τῷ ὄντι, καὶ πρὸς τῷ μὴ εἶναι μηδ᾽
*these-things belong to-the being and besides the not to-be not-even*
ἂν γενέσθαι ποτὲ ὄν.
*— to-become ever being*
THEAET. τί δή;
*why indeed*
STR. τὸ γενόμενον ἀεὶ γέγονεν ὅλον· ὥστε οὔτε
*the(-thing) having-become always has-become (as)-whole so-that neither*
οὐσίαν οὔτε γένεσιν ὡς οὖσαν δεῖ προσαγορεύειν τὸ
*being nor becoming as being (one)-must to-address the*
ὅλον ἐν τοῖς οὖσι μὴ τιθέντα.
*whole among the beings not setting*
THEAET. παντάπασιν ἔοικε ταῦθ᾽ οὕτως ἔχειν.
*altogether it-seems these-things so to-be*

STR. καὶ μὴν οὐδ' ὁποσονοῦν τι δεῖ τὸ μὴ ὅλον
*and indeed not-even any-quantity-whatever anything must the not whole*
εἶναι· ποσόν τι γὰρ ὄν, ὁπόσον ἂν ᾖ, τοσοῦτον
*to-be a-quantity something for being how-much-ever — it-be so-much*
ὅλον ἀναγκαῖον αὐτὸ εἶναι.
*whole necessary it to-be*
THEAET. κομιδῇ γε.
*absolutely at-least*
STR. καὶ τοίνυν ἄλλα μυρία ἀπεράντους ἀπορίας ἕκαστον e
*and then other countless boundless perplexities each*
εἰληφὸς φανεῖται τῷ τὸ ὂν εἴτε δύο τινὲ εἴτε ἓν
*having-taken will-appear for-the(-one) the being whether two some or one*
μόνον εἶναι λέγοντι.
*only to-be saying*
THEAET. δηλοῖ σχεδὸν καὶ τὰ νῦν ὑποφαίνοντα·
*make-clear nearly also the(-things) now dawning*
συνάπτεται γὰρ ἕτερον ἐξ ἄλλου, μείζω καὶ χαλεπωτέραν
*are-connected for one from another greater and harder*
φέρον περὶ τῶν ἔμπροσθεν ἀεὶ ῥηθέντων πλάνην.
*bringing about the(-things) before always said wandering*
STR. τοὺς μὲν τοίνυν διακριβολογουμένους ὄντος τε πέρι 246
*the(-men) indeed then speaking-precisely of-being both about*
καὶ μή, πάντας μὲν οὐ διεληλύθαμεν, ὅμως δὲ ἱκανῶς
*and not all indeed not we-have-gone-through nevertheless but sufficiently*
ἐχέτω· τοὺς δὲ ἄλλως λέγοντας αὖ θεατέον, ἵν'
*let-it-hold the(-others) but otherwise speaking again (one)-must-view so-that*
ἐκ πάντων ἴδωμεν ὅτι τὸ ὂν τοῦ μὴ ὄντος οὐδὲν
*from all we-may-see that the being than-the not being in-nothing*
εὐπορώτερον εἰπεῖν ὅτι ποτ' ἔστιν.
*easier to-say what ever it-is*
THEAET. οὐκοῦν πορεύεσθαι χρὴ καὶ ἐπὶ τούτους.
*therefore to-proceed (one)-must also to these*

STR. καὶ μὴν ἔοικέ γε ἐν αὐτοῖς οἷον γιγαντομαχία
*and indeed there-seems at-least among them as-it-were a-battle-of-gods-and-giants*
τις εἶναι διὰ τὴν ἀμφισβήτησιν περὶ τῆς οὐσίας πρὸς
*some to-be through the dispute about the being with*
ἀλλήλους.
*one-another*

THEAET. πῶς;
*how*

b STR. οἱ μὲν εἰς γῆν ἐξ οὐρανοῦ καὶ τοῦ ἀοράτου
*the(-ones) indeed to earth from heaven and the invisible*
πάντα ἕλκουσι, ταῖς χερσὶν ἀτεχνῶς πέτρας καὶ δρῦς
*all-things drag with-the hands simply rocks and oaks*
περιλαμβάνοντες. τῶν γὰρ τοιούτων ἐφαπτόμενοι πάντων
*embracing of-the for such laying-hold all*
διισχυρίζονται τοῦτο εἶναι μόνον ὃ παρέχει προσβολὴν
*they-maintain this to-be only which offers impact*
καὶ ἐπαφήν τινα, ταὐτὸν σῶμα καὶ οὐσίαν ὁριζόμενοι,
*and contact some the-same body and being defining*
τῶν δὲ ἄλλων εἴ τίς τι φήσει μὴ σῶμα ἔχον εἶναι,
*of-the but others if anyone anything will-say not body having to-be*
καταφρονοῦντες τὸ παράπαν καὶ οὐδὲν ἐθέλοντες ἄλλο
*despising(-him) the altogether and nothing wishing other*
ἀκούειν.
*to-hear*

THEAET. ἦ δεινοὺς εἴρηκας ἄνδρας· ἤδη γὰρ καὶ ἐγὼ
*truly terrible you-have-named men already for also I*
τούτων συχνοῖς προσέτυχον.
*of-these many have-met*

c STR. τοιγαροῦν οἱ πρὸς αὐτοὺς ἀμφισβητοῦντες μάλα
*accordingly the(-ones) against them disputing very*
εὐλαβῶς ἄνωθεν ἐξ ἀοράτου ποθὲν ἀμύνονται, νοητὰ
*cautiously from-above from invisible somewhere defend-themselves intelligible*

ἄττα καὶ ἀσώματα εἴδη βιαζόμενοι τὴν ἀληθινὴν οὐσίαν
*some and incorporeal forms forcing the true being*
εἶναι· τὰ δὲ ἐκείνων σώματα καὶ τὴν λεγομένην ὑπ᾽
*to-be the and of-those bodies and the called by*
αὐτῶν ἀλήθειαν κατὰ σμικρὰ διαθραύοντες ἐν τοῖς λόγοις
*them truth by small(-bits) shattering in the arguments*
γένεσιν ἀντ᾽ οὐσίας φερομένην τινὰ προσαγορεύουσιν.
*becoming instead-of being moving some they-call*
ἐν μέσῳ δὲ περὶ ταῦτα ἄπλετος ἀμφοτέρων μάχη τις,
*in middle and about these-things a-boundless of-both battle some*
ὦ Θεαίτητε, ἀεὶ συνέστηκεν.
*O Theaetetus always has-been-joined*

THEAET. ἀληθῆ.
*true-things*

STR. παρ᾽ ἀμφοῖν τοίνυν τοῖν γενοῖν κατὰ μέρος λάβωμεν
*from both then the kinds in turn let-us-get*
λόγον ὑπὲρ ἧς τίθενται τῆς οὐσίας.
*an-account on-behalf-of which they-posit the being*

THEAET. πῶς οὖν δὴ ληψόμεθα;
*how then indeed shall-we-get(-it)*

STR. παρὰ μὲν τῶν ἐν εἴδεσιν αὐτὴν τιθεμένων ῥᾷον, d
*from indeed the(-men) in forms it placing more-easily*
ἡμερώτεροι γάρ· παρὰ δὲ τῶν εἰς σῶμα πάντα
*gentler for(-they-are) from but the(-men) into body all-things*
ἑλκόντων βίᾳ χαλεπώτερον, ἴσως δὲ καὶ σχεδὸν ἀδύνατον.
*dragging by-force harder perhaps but also nearly impossible*
ἀλλ᾽ ὧδέ μοι δεῖν δοκεῖ περὶ αὐτῶν δρᾶν.
*but thus to-me to-be-necessary it-seems about them to-do*

THEAET. πῶς;
*how*

STR. μάλιστα μέν, εἴ πῃ δυνατὸν ἦν, ἔργῳ βελτίους
*most indeed if somehow possible it-were in-deed better*
αὐτοὺς ποιεῖν· εἰ δὲ τοῦτο μὴ ἐγχωρεῖ, λόγῳ ποιῶμεν,
*them to-make if but this not is-possible by-word let-us-make(-them)*
ὑποτιθέμενοι νομιμώτερον αὐτοὺς ἢ νῦν ἐθέλοντας ἂν
*supposing more-lawfully them than now being-willing —*
ἀποκρίνασθαι. τὸ γὰρ ὁμολογηθὲν παρὰ βελτιόνων που
*to-answer the for agreed by better(-men) surely*
κυριώτερον ἢ τὸ παρὰ χειρόνων· ἡμεῖς δὲ οὐ
*(is)-more-authoritative than the(-thing) by worse(-men) we but not*
τούτων φροντίζομεν, ἀλλὰ τἀληθὲς ζητοῦμεν.
*of-these care but the-truth we-seek*

e THEAET. ὀρθότατα.
*most-rightly*

STR. κέλευε δὴ τοὺς βελτίους γεγονότας ἀποκρίνασθαί σοι,
*bid then the better having-become to-answer to-you*
καὶ τὸ λεχθὲν παρ' αὐτῶν ἀφερμήνευε.
*and the(-thing) said by them interpret*

THEAET. ταῦτ' ἔσται.
*these-things shall-be*

STR. λεγόντων δὴ θνητὸν ζῷον εἴ φασιν εἶναί τι.
*let-them-say then a-mortal animal whether they-say to-be anything*

THEAET. πῶς δ' οὔ;
*how and not*

STR. τοῦτο δὲ οὐ σῶμα ἔμψυχον ὁμολογοῦσιν;
*this and not body ensouled do-they-agree(-it-is)*

THEAET. πάνυ γε.
*certainly at-least*

STR. τιθέντες τι τῶν ὄντων ψυχήν;
*setting something of-the beings soul*

247 THEAET. ναί.
*yes*

STR. τί δέ; ψυχὴν οὐ τὴν μὲν δικαίαν, τὴν δὲ
*what and soul not the(-one) indeed just the(-other) but*
ἄδικόν φασιν εἶναι, καὶ τὴν μὲν φρόνιμον, τὴν δὲ
*unjust do-they-say to-be and the(-one) indeed wise the(-other) but*
ἄφρονα;
*foolish*

THEAET. τί μήν;
*what indeed*

STR. ἀλλ᾽ οὐ δικαιοσύνης ἕξει καὶ παρουσίᾳ τοιαύτην
*but not of-justice by-possession and by-presence such*
αὐτῶν ἑκάστην γίγνεσθαι, καὶ τῶν ἐναντίων τὴν ἐναντίαν;
*of-them each to-become and of-the opposite(-ones) the opposite*

THEAET. ναί, καὶ ταῦτα σύμφασιν.
*yes also these-things they-agree-to*

STR. ἀλλὰ μὴν τό γε δυνατόν τῳ παραγίγνεσθαι
*but indeed the at-least able to-anything to-come-to*
καὶ ἀπογίγνεσθαι πάντως εἶναί τι φήσουσιν.
*and to-depart-from in-every-way to-be something they-will-say*

THEAET. φασὶ μὲν οὖν.
*they-say(-so) indeed then*

STR. οὔσης οὖν δικαιοσύνης καὶ φρονήσεως καὶ τῆς ἄλλης b
*being then justice and wisdom and the other*
ἀρετῆς καὶ τῶν ἐναντίων, καὶ δὴ καὶ ψυχῆς ἐν ᾗ
*virtue and the opposites and indeed also soul in which*
ταῦτα ἐγγίγνεται, πότερον ὁρατὸν καὶ ἁπτὸν εἶναί
*these-things arise whether visible and tangible to-be*
φασί τι αὐτῶν ἢ πάντα ἀόρατα;
*do-they-say any of-them or all invisible*

THEAET. σχεδὸν οὐδὲν τούτων γε ὁρατόν.
*nearly none of-these at-least (is)-visible*

STR. τί δὲ τῶν τοιούτων; μῶν σῶμά τι λέγουσιν ἴσχειν;
*what and of-the such(-things) surely-not body any do-they-say to-have*

c THEAET. τοῦτο οὐκέτι κατὰ ταὐτὰ ἀποκρίνονται πᾶν,
*this no-longer according-to the-same(-things) they-answer wholly*
ἀλλὰ τὴν μὲν ψυχὴν αὐτὴν δοκεῖν σφίσι σῶμά τι
*but the indeed soul itself to-seem to-them body some*
κεκτῆσθαι, φρόνησιν δὲ καὶ τῶν ἄλλων ἕκαστον ὧν
*to-possess wisdom but and of-the others each of-which*
ἠρώτηκας, αἰσχύνονται τὸ τολμᾶν ἢ μηδὲν τῶν ὄντων
*you-have-asked they-are-ashamed the to-dare either nothing of-the beings*
αὐτὰ ὁμολογεῖν ἢ πάντ' εἶναι σώματα διισχυρίζεσθαι.
*them to-agree(-to-be) or all to-be bodies to-maintain*
STR. σαφῶς γὰρ ἡμῖν, ὦ Θεαίτητε, βελτίους γεγόνασιν
*clearly for to-us O Theaetetus better have-become*
ἄνδρες· ἐπεὶ τούτων οὐδ' ἂν ἓν ἐπαισχυνθεῖεν
*the-men since of-these not-even — one would-they-be-ashamed-of*
οἵ γε αὐτῶν σπαρτοί τε καὶ αὐτόχθονες, ἀλλὰ
*the(-ones) at-least of-them sown-men both and earth-born but*
διατείνοιντ' ἂν πᾶν ὃ μὴ δυνατοὶ ταῖς χερσὶ
*they-would-maintain — everything which not able with-the hands*
συμπιέζειν εἰσίν, ὡς ἄρα τοῦτο οὐδὲν τὸ παράπαν ἐστίν.
*to-squeeze they-are that then this nothing the altogether is*
THEAET. σχεδὸν οἷα διανοοῦνται λέγεις.
*nearly what-sort-of-things they-think you-say*
d STR. πάλιν τοίνυν ἀνερωτῶμεν αὐτούς· εἰ γάρ τι
*again then let-us-question them if for anything*
καὶ σμικρὸν ἐθέλουσι τῶν ὄντων συγχωρεῖν ἀσώματον,
*even small they-are-willing of-the beings to-concede incorporeal*
ἐξαρκεῖ. τὸ γὰρ ἐπί τε τούτοις ἅμα καὶ ἐπ'
*it-suffices the for in both these at-the-same-time and in*
ἐκείνοις ὅσα ἔχει σῶμα συμφυὲς γεγονός, εἰς
*those as-many-as have body innate having-come-to-be into*
ὃ βλέποντες ἀμφότερα εἶναι λέγουσι, τοῦτο αὐτοῖς
*which looking both to-be they-say this by-them*

ῥητέον. τάχ᾽ οὖν ἴσως ἂν ἀποροῖεν· εἰ δή τι
*(is)-to-be-said perhaps then perhaps — they-would-be-perplexed if indeed anything*
τοιοῦτον πεπόνθασι, σκόπει, προτεινομένων ἡμῶν, ἆρ᾽
*such they-have-experienced consider putting-forward us then*
ἐθέλοιεν ἂν δέχεσθαι καὶ ὁμολογεῖν τοιόνδ᾽ εἶναι τὸ ὄν.
*would-they-be-willing — to-accept and to-agree such to-be the being*
THEAET. τὸ ποῖον δή; λέγε, καὶ τάχα εἰσόμεθα.
*the what-sort indeed say and quickly we-shall-know*
STR. λέγω δὴ τὸ καὶ ὁποιανοῦν κεκτημένον δύναμιν e
*I-say then the(-thing) even any-sort-whatever having-acquired power*
εἴτ᾽ εἰς τὸ ποιεῖν ἕτερον ὁτιοῦν πεφυκὸς εἴτ᾽ εἰς
*whether to the to-affect another anything-whatever by-nature or to*
τὸ παθεῖν καὶ σμικρότατον ὑπὸ τοῦ φαυλοτάτου, κἂν
*the to-be-affected even the-least by the most-trivial even*
εἰ μόνον εἰς ἅπαξ, πᾶν τοῦτο ὄντως εἶναι· τίθεμαι γὰρ
*if only for once all this really to-be I-set for*
ὅρον τὰ ὄντα ὡς ἔστιν οὐκ ἄλλο τι πλὴν δύναμις.
*(as)-a-boundary the beings that it-is not other anything than power*
THEAET. ἀλλ᾽ ἐπείπερ αὐτοί γε οὐκ ἔχουσιν ἐν τῷ παρόντι
*but since-indeed they at-least not have in the present*
τούτου βέλτιον λέγειν, δέχονται τοῦτο.
*than-this better to-say they-accept this*
STR. καλῶς· ἴσως γὰρ ἂν εἰς ὕστερον ἡμῖν τε καὶ τούτοις 248
*well perhaps for — to later(-time) to-us both and to-these*
ἕτερον ἂν φανείη. πρὸς μὲν οὖν τούτους τοῦτο ἡμῖν
*other(-thing) — might-appear to indeed then these this for-us*
ἐνταῦθα μενέτω συνομολογηθέν.
*here let-it-remain having-been-agreed*
THEAET. μένει.
*it-remains*

STR. πρὸς δὴ τοὺς ἑτέρους ἴωμεν, τοὺς τῶν εἰδῶν
*to then the others let-us-go the(-men) of-the forms*
φίλους· σὺ δ' ἡμῖν καὶ τὰ παρὰ τούτων ἀφερμήνευε.
*friends you but for-us also the(-things) from these interpret*
THEAET. ταῦτ' ἔσται.
*these-things shall-be*
STR. γένεσιν, τὴν δὲ οὐσίαν χωρίς που διελόμενοι
*becoming the and being apart surely distinguishing*
λέγετε; ἦ γάρ;
*you-speak-of(-them) truly for*
THEAET. ναί.
*yes*
STR. καὶ σώματι μὲν ἡμᾶς γενέσει δι' αἰσθήσεως
*and with-body indeed us with-becoming through perception*
κοινωνεῖν, διὰ λογισμοῦ δὲ ψυχῇ πρὸς τὴν ὄντως
*to-commune through reasoning but with-soul with the real*
οὐσίαν, ἣν ἀεὶ κατὰ ταὐτὰ ὡσαύτως ἔχειν φατέ,
*being which always according-to the-same(-things) likewise to-be you-say*
γένεσιν δὲ ἄλλοτε ἄλλως.
*becoming but at-other-times otherwise*
b THEAET. φαμὲν γὰρ οὖν.
*we-say for indeed*
STR. τὸ δὲ δὴ κοινωνεῖν, ὦ πάντων ἄριστοι, τί τοῦθ'
*the and indeed communing O of-all best(-men) what this*
ὑμᾶς ἐπ' ἀμφοῖν λέγειν φῶμεν; ἆρ' οὐ τὸ νυνδὴ
*you in-the-case-of both to-mean are-we-to-say then not the just-now*
παρ' ἡμῶν ῥηθέν;
*by us said(-thing)*
THEAET. τὸ ποῖον;
*the what-sort*

STR. πάθημα ἢ ποίημα ἐκ δυνάμεώς τινος ἀπὸ τῶν
*a-being-affected or an-affecting from power some from the(-things)*
πρὸς ἄλληλα συνιόντων γιγνόμενον. τάχ᾽ οὖν, ὦ Θεαίτητε,
*toward one-another coming-together arising perhaps then O Theaetetus*
αὐτῶν τὴν πρὸς ταῦτα ἀπόκρισιν σὺ μὲν οὐ κατακούεις,
*their the to these answer you indeed not hear*
ἐγὼ δὲ ἴσως διὰ συνήθειαν.
*I but perhaps through familiarity*

THEAET. τίν᾽ οὖν δὴ λέγουσι λόγον;
*what then indeed do-they-say account*

STR. οὐ συγχωροῦσιν ἡμῖν τὸ νυνδὴ ῥηθὲν πρὸς τοὺς c
*not they-concede to-us the just-now said(-thing) to the*
γηγενεῖς οὐσίας πέρι.
*earth-born being about*

THEAET. τὸ ποῖον;
*the what-sort*

STR. ἱκανὸν ἔθεμεν ὅρον που τῶν ὄντων, ὅταν
*sufficient we-set (as)-a-boundary surely of-the beings whenever*
τῳ παρῇ ἡ τοῦ πάσχειν ἢ δρᾶν καὶ πρὸς τὸ
*for-anything be-present the of-the being-affected or acting even toward the*
σμικρότατον δύναμις;
*least power*

THEAET. ναί.
*yes*

STR. πρὸς δὴ ταῦτα τόδε λέγουσιν, ὅτι γενέσει μὲν
*toward then these-things this they-say that in-becoming indeed*
μέτεστι τοῦ πάσχειν καὶ ποιεῖν δυνάμεως, πρὸς δὲ
*there-is-a-share of-the being-affected and affecting power to but*
οὐσίαν τούτων οὐδετέρου τὴν δύναμιν ἁρμόττειν φασίν.
*being of-these neither the power to-fit they-say*

THEAET. οὐκοῦν λέγουσί τι;
*therefore do-they-say something*

d STR. πρὸς ὅ γε λεκτέον ἡμῖν ὅτι δεόμεθα παρ᾽
*to which at-least (it-is)-to-be-said by-us that we-need from*
αὐτῶν ἔτι πυθέσθαι σαφέστερον εἰ προσομολογοῦσι
*them further to-learn more-clearly whether they-agree-further*
τὴν μὲν ψυχὴν γιγνώσκειν, τὴν δ᾽ οὐσίαν γιγνώσκεσθαι.
*the indeed soul to-know the but being to-be-known*
THEAET. φασὶ μὴν τοῦτό γε.
*they-say indeed this at-least*
STR. τί δέ; τὸ γιγνώσκειν ἢ τὸ γιγνώσκεσθαί φατε
*what and the knowing or the being-known do-you-say(-is)*
ποίημα ἢ πάθος ἢ ἀμφότερον; ἢ τὸ μὲν πάθημα,
*an-affecting or affection or both or the(-one) indeed a-being-affected*
τὸ δὲ θάτερον; ἢ παντάπασιν οὐδέτερον οὐδετέρου
*the(-one) but the-other or altogether neither of-neither*
τούτων μεταλαμβάνειν;
*of-these to-partake(-in)*
THEAET. δῆλον ὡς οὐδέτερον οὐδετέρου· τἀναντία γὰρ ἂν
*(it-is)-clear that neither of-neither the-opposite for —*
τοῖς ἔμπροσθεν λέγοιεν.
*to-the before(-things) they-would-say*
e STR. μανθάνω· τόδε γε, ὡς τὸ γιγνώσκειν εἴπερ ἔσται
*I-understand this at-least that the knowing if-indeed it-will-be*
ποιεῖν τι, τὸ γιγνωσκόμενον ἀναγκαῖον αὖ
*to-affect something the(-thing) known (is)-necessary again*
συμβαίνει πάσχειν. τὴν οὐσίαν δὴ κατὰ τὸν λόγον
*it-results to-be-affected the being indeed according-to the account*
τοῦτον γιγνωσκομένην ὑπὸ τῆς γνώσεως, καθ᾽ ὅσον
*this being-known by the cognition according-to as-much-as*
γιγνώσκεται, κατὰ τοσοῦτον κινεῖσθαι διὰ τὸ πάσχειν,
*it-is-known by so-much to-be-moved through the being-affected*
ὃ δή φαμεν οὐκ ἂν γενέσθαι περὶ τὸ ἠρεμοῦν.
*which indeed we-say not — to-happen about the(-thing) at-rest*

THEAET. ὀρθῶς.
*rightly*

## XI · BEING, REST, AND MOTION

*Being cannot be without motion, life, soul, and mind, as something solemn and holy standing fixed, nor without rest, for nothing stays the same without it. So the philosopher, like a child begging for both, must say that being is all that is unmoved and moved. Yet if both motion and rest are, being is a third thing, neither at rest nor moving, and they are no less perplexed about being than about not-being, or, Theaetetus thinks, more so.*

STR. τί δὲ πρὸς Διός; ὡς ἀληθῶς κίνησιν καὶ ζωὴν 249
*what and by Zeus as truly motion and life*
καὶ ψυχὴν καὶ φρόνησιν ἢ ῥᾳδίως πεισθησόμεθα τῷ
*and soul and wisdom truly easily shall-we-be-persuaded to-the*
παντελῶς ὄντι μὴ παρεῖναι, μηδὲ ζῆν αὐτὸ μηδὲ φρονεῖν,
*completely being not to-be-present nor to-live it nor to-think*
ἀλλὰ σεμνὸν καὶ ἅγιον, νοῦν οὐκ ἔχον, ἀκίνητον ἑστὸς εἶναι;
*but solemn and holy mind not having unmoved standing to-be*
THEAET. δεινὸν μεντἄν, ὦ ξένε, λόγον συγχωροῖμεν.
*a-terrible however-would O stranger account we-would-concede*
STR. ἀλλὰ νοῦν μὲν ἔχειν, ζωὴν δὲ μὴ φῶμεν;
*but mind indeed to-have life but not are-we-to-say*
THEAET. καὶ πῶς;
*and how*
STR. ἀλλὰ ταῦτα μὲν ἀμφότερα ἐνόντ᾽ αὐτῷ λέγομεν, οὐ
*but these-things indeed both being-in it do-we-say not*
μὴν ἐν ψυχῇ γε φήσομεν αὐτὸ ἔχειν αὐτά;
*however in soul at-least shall-we-say it to-have them*
THEAET. καὶ τίν᾽ ἂν ἕτερον ἔχοι τρόπον;
*and what — other might-it-have way*

STR. ἀλλὰ δῆτα νοῦν μὲν καὶ ζωὴν καὶ ψυχὴν ἔχειν,
*but indeed mind indeed and life and soul to-have*
ἀκίνητον μέντοι τὸ παράπαν ἔμψυχον ὂν ἑστάναι;
*unmoved however the altogether ensouled being to-stand*

b THEAET. πάντα ἔμοιγε ἄλογα ταῦτ' εἶναι φαίνεται.
*all to-me-at-least irrational these-things to-be appear*

STR. καὶ τὸ κινούμενον δὴ καὶ κίνησιν συγχωρητέον
*and the(-thing) moved indeed and motion (is)-to-be-conceded*
ὡς ὄντα.
*as beings*

THEAET. πῶς δ' οὔ;
*how and not*

STR. συμβαίνει δ' οὖν, ὦ Θεαίτητε, ἀκινήτων τε ὄντων
*it-results and then O Theaetetus unmoved both being(-things)*
νοῦν μηδενὶ περὶ μηδενὸς εἶναι μηδαμοῦ.
*mind for-no-one about nothing to-be anywhere*

THEAET. κομιδῇ μὲν οὖν.
*absolutely indeed then*

STR. καὶ μὴν ἐὰν αὖ φερόμενα καὶ κινούμενα πάντ' εἶναι
*and indeed if again moving and moved all-things to-be*
συγχωρῶμεν, καὶ τούτῳ τῷ λόγῳ ταὐτὸν τοῦτο ἐκ τῶν
*we-concede also by-this the account the-same this from the*
ὄντων ἐξαιρήσομεν.
*beings we-shall-remove*

THEAET. πῶς;
*how*

c STR. τὸ κατὰ ταὐτὰ καὶ ὡσαύτως καὶ περὶ τὸ
*the in-respect-of the-same(-things) and likewise and about the*
αὐτὸ δοκεῖ σοι χωρὶς στάσεως γενέσθαι ποτ' ἄν;
*same does-it-seem to-you apart-from rest to-come-to-be ever —*

THEAET. οὐδαμῶς.
*in-no-way*

STR. τί δ'; ἄνευ τούτων νοῦν καθορᾷς ὄντα ἢ γενόμενον
*what and without these mind do-you-discern being or having-come-to-be*
ἂν καὶ ὁπουοῦν;
*— even anywhere-whatever*
THEAET. ἥκιστα.
*least(-of-all)*
STR. καὶ μὴν πρός γε τοῦτον παντὶ λόγῳ μαχετέον,
*and indeed against at-least this(-man) with-every argument (one)-must-fight*
ὃς ἂν ἐπιστήμην ἢ φρόνησιν ἢ νοῦν ἀφανίζων
*whoever — knowledge or wisdom or mind making-disappear*
ἰσχυρίζηται περί τινος ὁπῃοῦν.
*maintains about anything in-any-way-whatever*
THEAET. σφόδρα γε.
*strongly at-least*
STR. τῷ δὴ φιλοσόφῳ καὶ ταῦτα μάλιστα τιμῶντι d
*for-the indeed philosopher and these-things most honoring*
πᾶσα, ὡς ἔοικεν, ἀνάγκη διὰ ταῦτα μήτε
*every(-necessity) as it-seems necessity because-of these-things neither*
τῶν ἓν ἢ καὶ τὰ πολλὰ εἴδη λεγόντων τὸ πᾶν
*(from)-the(-men) one or even the many forms saying the all*
ἑστηκὸς ἀποδέχεσθαι, τῶν τε αὖ πανταχῇ τὸ ὂν
*standing to-accept (from)-the(-men) both again everywhere the being*
κινούντων μηδὲ τὸ παράπαν ἀκούειν, ἀλλὰ κατὰ τὴν
*moving nor the altogether to-listen but according-to the*
τῶν παίδων εὐχήν, ὅσα ἀκίνητα καὶ κεκινημένα,
*of-the children prayer as-many-things-as (are)-unmoved and moved*
τὸ ὄν τε καὶ τὸ πᾶν συναμφότερα λέγειν.
*the being both and the all both-together to-say(-it-is)*
THEAET. ἀληθέστατα.
*most-truly*

STR. τί οὖν; ἆρ᾽ οὐκ ἐπιεικῶς ἤδη φαινόμεθα περιειληφέναι
*what then so not fairly now we-appear to-have-embraced*
τῷ λόγῳ τὸ ὄν;
*in-the account the being*
THEAET. πάνυ μὲν οὖν.
*certainly indeed then*
STR. βαβαὶ μέντ᾽ ἂν ἄρα, ὦ Θεαίτητε, ὡς μοι δοκοῦμεν
*bless-me however — then O Theaetetus how to-me we-seem*
νῦν αὐτοῦ γνώσεσθαι πέρι τὴν ἀπορίαν τῆς σκέψεως.
*now of-it to-be-going-to-know about the perplexity of-the inquiry*
e THEAET. πῶς αὖ καὶ τί τοῦτ᾽ εἴρηκας;
*how again and what this have-you-said*
STR. ὦ μακάριε, οὐκ ἐννοεῖς ὅτι νῦν ἐσμεν ἐν ἀγνοίᾳ
*O blessed-(sir) not do-you-notice that now we-are in ignorance*
τῇ πλείστῃ περὶ αὐτοῦ, φαινόμεθα δέ τι λέγειν ἡμῖν
*the greatest about it we-appear and something to-say to-us*
αὐτοῖς;
*ourselves*
THEAET. ἐμοὶ γοῦν· ὅπῃ δ᾽ αὖ λελήθαμεν οὕτως
*to-me at-any-rate how and again we-have-unwittingly so*
ἔχοντες, οὐ πάνυ συνίημι.
*being(-disposed) not quite I-understand*
250 STR. σκόπει δὴ σαφέστερον εἰ τὰ νῦν συνομολογοῦντες
*consider then more-clearly whether the(-things) now agreeing*
δικαίως ἂν ἐπερωτηθεῖμεν ἅπερ αὐτοὶ τότε ἠρωτῶμεν
*justly — we-would-be-questioned which-very we then were-asking*
τοὺς λέγοντας εἶναι τὸ πᾶν θερμὸν καὶ ψυχρόν.
*the(-men) saying to-be the all hot and cold*
THEAET. ποῖα; ὑπόμνησόν με.
*what-sort remind me*

STR. πάνυ μὲν οὖν· καὶ πειράσομαί γε δρᾶν τοῦτο
*certainly indeed then and I-will-try at-least to-do this*
ἐρωτῶν σὲ καθάπερ ἐκείνους τότε, ἵνα ἅμα τι
*questioning you as those then so-that at-the-same-time something*
καὶ προΐωμεν.
*also we-may-advance*
THEAET. ὀρθῶς.
*rightly*
STR. εἶεν δή, κίνησιν καὶ στάσιν ἆρ' οὐκ ἐναντιώτατα
*well-then indeed motion and rest then not most-contrary*
λέγεις ἀλλήλοις;
*do-you-say to-one-another*
THEAET. πῶς γὰρ οὔ;
*how for not*
STR. καὶ μὴν εἶναί γε ὁμοίως φῂς ἀμφότερα αὐτὰ καὶ
*and indeed to-be at-least alike you-say both them and*
ἑκάτερον;
*each*
THEAET. φημὶ γὰρ οὖν. b
*I-say for indeed*
STR. ἆρα κινεῖσθαι λέγων ἀμφότερα καὶ ἑκάτερον, ὅταν
*then to-be-moved meaning both and each whenever*
εἶναι συγχωρῇς;
*to-be you-concede(-them)*
THEAET. οὐδαμῶς.
*in-no-way*
STR. ἀλλ' ἑστάναι σημαίνεις λέγων αὐτὰ ἀμφότερα εἶναι;
*but to-stand do-you-signify saying them both to-be*
THEAET. καὶ πῶς;
*and how*

STR. τρίτον ἄρα τι παρὰ ταῦτα τὸ ὂν ἐν τῇ ψυχῇ
*third then something beside these the being in the soul*
τιθείς, ὡς ὑπ᾽ ἐκείνου τήν τε στάσιν καὶ τὴν κίνησιν
*positing as by that the both rest and the motion*
περιεχομένην, συλλαβὼν καὶ ἀπιδὼν αὐτῶν πρὸς τὴν
*being-embraced having-taken-together and having-looked of-them to the*
τῆς οὐσίας κοινωνίαν, οὕτως εἶναι προσεῖπας ἀμφότερα;
*of-the being communion so to-be you-called both*

c THEAET. κινδυνεύομεν ὡς ἀληθῶς τρίτον ἀπομαντεύεσθαί
*we-run-the-risk as truly third to-divine*
τι τὸ ὄν, ὅταν κίνησιν καὶ στάσιν εἶναι λέγωμεν.
*something the being(-to-be) whenever motion and rest to-be we-say*
STR. οὐκ ἄρα κίνησις καὶ στάσις ἐστὶ συναμφότερον τὸ
*not then motion and rest is both-together the*
ὂν ἀλλ᾽ ἕτερον δή τι τούτων.
*being but other indeed something than-these*
THEAET. ἔοικεν.
*it-seems*
STR. κατὰ τὴν αὑτοῦ φύσιν ἄρα τὸ ὂν οὔτε ἕστηκεν
*according-to the its-own nature then the being neither stands*
οὔτε κινεῖται.
*nor is-moved*
THEAET. σχεδόν.
*nearly*
STR. ποῖ δὴ χρὴ τὴν διάνοιαν ἔτι τρέπειν τὸν
*where indeed (one)-must the mind still to-turn the(-one)*
βουλόμενον ἐναργές τι περὶ αὐτοῦ παρ᾽ ἑαυτῷ
*wishing clear something about it with himself*
βεβαιώσασθαι;
*to-establish*
THEAET. ποῖ γάρ;
*where for*

STR. οἶμαι μὲν οὐδαμόσε ἔτι ῥᾴδιον. εἰ γάρ τι μὴ d
*I-think indeed nowhere still (is)-easy if for something not*
κινεῖται, πῶς οὐχ ἕστηκεν; ἢ τὸ μηδαμῶς ἑστὸς πῶς
*is-moved how not does-it-stand or the in-no-way standing how*
οὐκ αὖ κινεῖται; τὸ δὲ ὂν ἡμῖν νῦν ἐκτὸς τούτων
*not again is-it-moved the but being to-us now outside these*
ἀμφοτέρων ἀναπέφανται. ἦ δυνατὸν οὖν τοῦτο;
*both has-appeared truly possible then this*
THEAET. πάντων μὲν οὖν ἀδυνατώτατον.
*of-all indeed then most-impossible*
STR. τόδε τοίνυν μνησθῆναι δίκαιον ἐπὶ τούτοις.
*this then to-remember (is)-just on these*
THEAET. τὸ ποῖον;
*the what-sort*
STR. ὅτι τοῦ μὴ ὄντος ἐρωτηθέντες τοὔνομα ἐφ' ὅτι ποτὲ
*that of-the not being being-asked the-name to what ever*
δεῖ φέρειν, πάσῃ συνεσχόμεθα ἀπορίᾳ. μέμνησαι;
*(one)-must to-apply(-it) by-all we-were-held perplexity do-you-remember*
THEAET. πῶς γὰρ οὔ;
*how for not*
STR. μῶν οὖν ἐν ἐλάττονί τινι νῦν ἐσμεν ἀπορίᾳ περὶ e
*surely-not then in less some now we-are perplexity about*
τὸ ὄν;
*the being*
THEAET. ἐμοὶ μέν, ὦ ξένε, εἰ δυνατὸν εἰπεῖν, ἐν πλείονι
*to-me indeed O stranger if possible to-say in greater*
φαινόμεθα.
*we-appear(-to-be)*

*Since being and not-being share the perplexity, light on one may light the other. The late learners deny that a man can be called good, for one cannot be many. Either no kinds blend, or all, or some do and some do not. If none, motion and rest have no share in being and every theory falls, including those who say the beings are forms ever the same; if all, motion would rest and rest move. So some blend and some do not, like letters, where vowels bind the rest; and the science of which kinds blend is dialectic, the philosopher's alone, so that seeking the sophist they may have found the philosopher first.*

251 STR. τοῦτο μὲν τοίνυν ἐνταῦθα κείσθω διηπορημένον·
*this indeed then here let-it-lie thoroughly-puzzled-over*
ἐπειδὴ δὲ ἐξ ἴσου τό τε ὂν καὶ τὸ μὴ ὂν ἀπορίας
*since but from equal the both being and the not being of-perplexity*
μετειλήφατον, νῦν ἐλπὶς ἤδη καθάπερ ἂν αὐτῶν
*the-two-have-partaken now (there-is)-hope already as — of-them*
θάτερον εἴτε ἀμυδρότερον εἴτε σαφέστερον ἀναφαίνηται,
*the-one whether more-dimly or more-clearly appears*
καὶ θάτερον οὕτως ἀναφαίνεσθαι· καὶ ἐὰν αὖ μηδέτερον
*also the-other so to-appear and if again neither*
ἰδεῖν δυνώμεθα, τὸν γοῦν λόγον ὅπῃπερ ἂν οἷοί
*to-see we-be-able the at-any-rate argument in-whatever-way — able*
τε ὦμεν εὐπρεπέστατα διωσόμεθα οὕτως ἀμφοῖν ἅμα.
*— we-be most-decently we-shall-push-through so of-both together*

THEAET. καλῶς.
*well*

STR. λέγωμεν δὴ καθ' ὅντινά ποτε τρόπον πολλοῖς ὀνόμασι
*let-us-say then in whatever ever way by-many names*
ταὐτὸν τοῦτο ἑκάστοτε προσαγορεύομεν.
*the-same this each-time we-address*

THEAET. οἷον δὴ τί; παράδειγμα εἰπέ.
*such-as indeed what example tell*

STR. λέγομεν ἄνθρωπον δήπου πόλλ᾽ ἄττα ἐπονομάζοντες, b
*we-speak-of a-man surely many some(-things) naming(-him)*
τά τε χρώματα ἐπιφέροντες αὐτῷ καὶ τὰ σχήματα καὶ
*the both colors applying to-him and the shapes and*
μεγέθη καὶ κακίας καὶ ἀρετάς, ἐν οἷς πᾶσι καὶ ἑτέροις
*sizes and vices and virtues in which all and others*
μυρίοις οὐ μόνον ἄνθρωπον αὐτὸν εἶναί φαμεν, ἀλλὰ καὶ
*countless not only a-man him to-be we-say but also*
ἀγαθὸν καὶ ἕτερα ἄπειρα, καὶ τἆλλα δὴ κατὰ
*good and other(-things) infinite and the-other(-things) indeed according-to*
τὸν αὐτὸν λόγον οὕτως ἓν ἕκαστον ὑποθέμενοι πάλιν
*the same account so one each having-supposed again*
αὐτὸ πολλὰ καὶ πολλοῖς ὀνόμασι λέγομεν.
*it many and with-many names we-speak-of*
THEAET. ἀληθῆ λέγεις.
*true-things you-say*
STR. ὅθεν γε οἶμαι τοῖς τε νέοις καὶ τῶν γερόντων τοῖς c
*whence at-least I-think for-the both young and of-the old-men for-the*
ὀψιμαθέσι θοίνην παρεσκευάκαμεν· εὐθὺς γὰρ ἀντιλαβέσθαι
*late-learners a-feast we-have-prepared at-once for to-take-hold*
παντὶ πρόχειρον ὡς ἀδύνατον τά τε πολλὰ ἓν καὶ τὸ
*for-everyone (is)-at-hand that (it-is)-impossible the both many one and the*
ἓν πολλὰ εἶναι, καὶ δήπου χαίρουσιν οὐκ ἐῶντες ἀγαθὸν
*one many to-be and surely they-delight not allowing good*
λέγειν ἄνθρωπον, ἀλλὰ τὸ μὲν ἀγαθὸν ἀγαθόν, τὸν δὲ
*to-call a-man but the indeed good good the but*
ἄνθρωπον ἄνθρωπον. ἐντυγχάνεις γάρ, ὦ Θεαίτητε, ὡς
*man man you-meet for O Theaetetus as*
ἐγῷμαι, πολλάκις τὰ τοιαῦτα ἐσπουδακόσιν,
*I-think often the such(-things) (with-men)-having-been-zealous-about*
ἐνίοτε πρεσβυτέροις ἀνθρώποις, καὶ ὑπὸ πενίας τῆς
*sometimes older men and through poverty of-the*

περὶ φρόνησιν κτήσεως τὰ τοιαῦτα τεθαυμακόσι, καὶ δή
*about wisdom possession the such(-things) having-admired and indeed*
τι καὶ πάσσοφον οἰομένοις τοῦτο αὐτὸ ἀνηυρηκέναι.
*something also all-wise thinking this itself to-have-found*
THEAET. πάνυ μὲν οὖν.
*certainly indeed then*
d STR. ἵνα τοίνυν πρὸς ἅπαντας ἡμῖν ὁ λόγος ᾖ τοὺς
*so-that then toward all for-us the argument be the(-men)*
πώποτε περὶ οὐσίας καὶ ὁτιοῦν διαλεχθέντας, ἔστω
*ever about being and anything-whatever having-conversed let-it-be*
καὶ πρὸς τούτους καὶ πρὸς τοὺς ἄλλους, ὅσοις ἔμπροσθεν
*both toward these and toward the others with-whom before*
διειλέγμεθα, τὰ νῦν ὡς ἐν ἐρωτήσει λεχθησόμενα.
*we-have-conversed the(-things) now as in questioning going-to-be-said*
THEAET. τὰ ποῖα δή;
*the what-sort indeed*
e STR. πότερον μήτε τὴν οὐσίαν κινήσει καὶ στάσει
*whether neither the being to-motion and rest*
προσάπτωμεν μήτε ἄλλο ἄλλῳ μηδὲν μηδενί, ἀλλ' ὡς
*we-should-attach nor other to-other nothing to-nothing but as*
ἄμεικτα ὄντα καὶ ἀδύνατον μεταλαμβάνειν ἀλλήλων οὕτως
*unmixed being and impossible to-partake of-one-another so*
αὐτὰ ἐν τοῖς παρ' ἡμῖν λόγοις τιθῶμεν; ἢ πάντα εἰς
*them in the among us arguments we-should-set or all into*
ταὐτὸν συναγάγωμεν ὡς δυνατὰ ἐπικοινωνεῖν ἀλλήλοις;
*the-same should-we-bring-together as able to-commune with-one-another*
ἢ τὰ μέν, τὰ δὲ μή; τούτων, ὦ Θεαίτητε, τί
*or the(-ones) indeed the(-others) but not of-these O Theaetetus what*
ποτ' ἂν αὐτοὺς προαιρεῖσθαι φήσομεν;
*ever — them to-prefer shall-we-say*

THEAET. ἐγὼ μὲν ὑπὲρ αὐτῶν οὐδὲν ἔχω πρὸς ταῦτα
*I indeed on-behalf-of them nothing have to these-things*
ἀποκρίνασθαι.
*to-answer*

STR. τί οὖν οὐ καθ' ἓν ἀποκρινόμενος ἐφ' ἑκάστου τὰ
*why then not by one answering in each(-case) the*
συμβαίνοντα ἐσκέψω;
*consequences did-you-consider*

THEAET. καλῶς λέγεις.
*well you-speak*

STR. καὶ τιθῶμέν γε αὐτοὺς λέγειν, εἰ βούλει, πρῶτον
*and let-us-suppose at-least them to-say if you-wish first*
μηδενὶ μηδὲν μηδεμίαν δύναμιν ἔχειν κοινωνίας εἰς μηδέν.
*to-nothing nothing no power to-have of-communion into nothing*
οὐκοῦν κίνησίς τε καὶ στάσις οὐδαμῇ μεθέξετον οὐσίας;
*therefore motion both and rest in-no-way will-the-two-share of-being*

THEAET. οὐ γὰρ οὖν. 252
*not for indeed*

STR. τί δέ; ἔσται πότερον αὐτῶν οὐσίας μὴ προσκοινωνοῦν;
*what and will-it-be either of-them of-being not sharing*

THEAET. οὐκ ἔσται.
*not it-will-be*

STR. ταχὺ δὴ ταύτῃ γε τῇ συνομολογίᾳ πάντα ἀνάστατα
*quickly indeed by-this at-least the agreement all-things overturned*
γέγονεν, ὡς ἔοικεν, ἅμα τε τῶν τὸ πᾶν κινούντων
*have-become as it-seems at-the-same-time both of-the(-men) the all moving*
καὶ τῶν ὡς ἓν ἱστάντων καὶ ὅσοι κατ' εἴδη τὰ
*and of-the(-men) as one making-(it)-stand and as-many-as according-to forms the*
ὄντα κατὰ ταὐτὰ ὡσαύτως ἔχοντα εἶναί φασιν ἀεί·
*beings according-to the-same(-things) likewise being to-be they-say always*

πάντες γὰρ οὗτοι τό γε εἶναι προσάπτουσιν, οἱ μὲν
*all for these the at-least to-be attach the(-ones) indeed*
ὄντως κινεῖσθαι λέγοντες, οἱ δὲ ὄντως ἑστηκότ' εἶναι.
*really to-be-moved saying the(-others) but really standing to-be*
THEAET. κομιδῇ μὲν οὖν.
*absolutely indeed then*
b STR. καὶ μὴν καὶ ὅσοι ποτὲ μὲν συντιθέασι τὰ
*and indeed also as-many-as sometimes indeed put-together the*
πάντα, ποτὲ δὲ διαιροῦσιν, εἴτε εἰς ἓν καὶ ἐξ ἑνὸς
*all sometimes but divide(-it) whether into one and from one*
ἄπειρα εἴτε εἰς πέρας ἔχοντα στοιχεῖα διαιρούμενοι καὶ
*infinite(-things) or into limit having elements dividing and*
ἐκ τούτων συντιθέντες, ὁμοίως μὲν ἐὰν ἐν μέρει τοῦτο
*from these putting-together alike indeed if in turn this*
τιθῶσι γιγνόμενον, ὁμοίως δὲ καὶ ἐὰν ἀεί, κατὰ πάντα
*they-posit occurring alike but also if always according-to all*
ταῦτα λέγοιεν ἂν οὐδέν, εἴπερ μηδεμία ἔστι σύμμειξις.
*these-things they-would-say — nothing if-indeed no is mixture*
THEAET. ὀρθῶς.
*rightly*
STR. ἔτι τοίνυν ἂν αὐτοὶ πάντων καταγελαστότατα
*further then — they-themselves of-all most-laughably*
μετίοιεν τὸν λόγον οἱ μηδὲν ἐῶντες κοινωνίᾳ
*would-pursue the argument the(-men) nothing allowing by-communion*
παθήματος ἑτέρου θάτερον προσαγορεύειν.
*of-an-affection of-another the-other to-call*
c THEAET. πῶς;
*how*
STR. τῷ τε "εἶναί" που περὶ πάντα ἀναγκάζονται χρῆσθαι
*with-the both to-be surely about all-things they-are-compelled to-use*
καὶ τῷ "χωρὶς" καὶ τῷ "τῶν ἄλλων" καὶ τῷ "καθ'
*and with-the apart and with-the of-the others and with-the by*

αὐτὸ" καὶ μυρίοις ἑτέροις, ὧν ἀκρατεῖς ὄντες εἴργεσθαι
*itself and with-countless others of-which powerless being to-refrain*
καὶ μὴ συνάπτειν ἐν τοῖς λόγοις οὐκ ἄλλων δέονται τῶν
*and not to-connect(-them) in the arguments not others they-need the(-men)*
ἐξελεγξόντων, ἀλλὰ τὸ λεγόμενον οἴκοθεν τὸν πολέμιον
*going-to-refute(-them) but the(-thing) said from-home the enemy*
καὶ ἐναντιωσόμενον ἔχοντες, ἐντὸς ὑποφθεγγόμενον ὥσπερ
*and going-to-oppose having within muttering as*
τὸν ἄτοπον Εὐρυκλέα περιφέροντες ἀεὶ πορεύονται.
*the strange Eurycles carrying-about always they-go*

THEAET. κομιδῇ λέγεις ὅμοιόν τε καὶ ἀληθές. d
*absolutely you-speak like both and true*

STR. τί δ', ἂν πάντα ἀλλήλοις ἐῶμεν δύναμιν ἔχειν
*what and if all-things with-one-another we-allow power to-have*
ἐπικοινωνίας;
*of-communion*

THEAET. τοῦτο μὲν οἷός τε κἀγὼ διαλύειν.
*this indeed (am)-able — even-I to-dissolve*

STR. πῶς;
*how*

THEAET. ὅτι κίνησίς τε αὐτὴ παντάπασιν ἵσταιτ' ἂν καὶ
*because motion both itself altogether would-stand — and*
στάσις αὖ πάλιν αὐτὴ κινοῖτο, εἴπερ ἐπιγιγνοίσθην
*rest again back itself would-be-moved if-indeed the-two-should-come-upon*
ἐπ' ἀλλήλοιν.
*on one-another*

STR. ἀλλὰ μὴν τοῦτό γέ που ταῖς μεγίσταις ἀνάγκαις
*but indeed this at-least surely by-the greatest necessities*
ἀδύνατον, κίνησίν τε ἵστασθαι καὶ στάσιν κινεῖσθαι;
*(is)-impossible motion both to-stand and rest to-be-moved*

THEAET. πῶς γὰρ οὔ;
*how for not*

STR. τὸ τρίτον δὴ μόνον λοιπόν.
*the third indeed only (is)-left*

THEAET. ναί.
*yes*

e STR. καὶ μὴν ἕν γέ τι τούτων ἀναγκαῖον, ἢ
*and indeed one at-least something of-these (is)-necessary either*
πάντα ἢ μηδὲν ἢ τὰ μὲν ἐθέλειν, τὰ δὲ μὴ
*all or none or the(-ones) indeed to-be-willing the(-others) but not*
συμμείγνυσθαι.
*to-be-mixed*

THEAET. πῶς γὰρ οὔ;
*how for not*

STR. καὶ μὴν τά γε δύο ἀδύνατον ηὑρέθη.
*and indeed the at-least two impossible were-found*

THEAET. ναί.
*yes*

STR. πᾶς ἄρα ὁ βουλόμενος ὀρθῶς ἀποκρίνεσθαι τὸ
*everyone then the(-one) wishing rightly to-answer the*
λοιπὸν τῶν τριῶν θήσει.
*remaining of-the three will-set*

THEAET. κομιδῇ μὲν οὖν.
*absolutely indeed then*

253 STR. ὅτε δὴ τὰ μὲν ἐθέλει τοῦτο δρᾶν, τὰ δ'
*since indeed the(-ones) indeed are-willing this to-do the(-others) but*
οὔ, σχεδὸν οἷον τὰ γράμματα πεπονθότ' ἂν εἴη. καὶ
*not nearly as the letters having-experienced(-it) — would-be and*
γὰρ ἐκείνων τὰ μὲν ἀναρμοστεῖ που πρὸς ἄλληλα,
*for of-those the(-ones) indeed do-not-fit surely toward one-another*
τὰ δὲ συναρμόττει.
*the(-others) but fit-together*

THEAET. πῶς δ' οὔ;
*how and not*

STR. τὰ δέ γε φωνήεντα διαφερόντως τῶν ἄλλων οἷον
*the and at-least vowels differently-from the others like*
δεσμὸς διὰ πάντων κεχώρηκεν, ὥστε ἄνευ τινὸς αὐτῶν
*a-bond through all have-gone so-that without some of-them*
ἀδύνατον ἁρμόττειν καὶ τῶν ἄλλων ἕτερον ἑτέρῳ.
*(it-is)-impossible to-fit also of-the others one with-another*
THEAET. καὶ μάλα γε.
*and very at-least*
STR. πᾶς οὖν οἶδεν ὁποῖα ὁποίοις δυνατὰ κοινωνεῖν, ἢ
*everyone then knows which with-which (are)-able to-commune or*
τέχνης δεῖ τῷ μέλλοντι δρᾶν ἱκανῶς αὐτό;
*of-art (there-is)-need for-the(-one) going to-do sufficiently it*
THEAET. τέχνης.
*of-art*
STR. ποίας;
*of-what-sort*
THEAET. τῆς γραμματικῆς.
*of-the grammatical(-art)*
STR. τί δέ; περὶ τοὺς τῶν ὀξέων καὶ βαρέων φθόγγους ἆρ' οὐχ b
*what and about the of-the high and low notes then not*
οὕτως; ὁ μὲν τοὺς συγκεραννυμένους τε καὶ μὴ τέχνην
*so the(-one) indeed the(-ones) blending both and not art*
ἔχων γιγνώσκειν μουσικός, ὁ δὲ μὴ συνιεὶς ἄμουσος;
*having to-know (is)-musical the(-other) but not understanding unmusical*
THEAET. οὕτως.
*so*
STR. καὶ κατὰ τῶν ἄλλων δὴ τεχνῶν καὶ ἀτεχνιῶν
*and in-respect-of the other indeed arts and lacks-of-art*
τοιαῦτα εὑρήσομεν ἕτερα.
*such(-things) we-shall-find other*
THEAET. πῶς δ' οὔ;
*how and not*

c STR. τί δ'; ἐπειδὴ καὶ τὰ γένη πρὸς ἄλληλα κατὰ
*what and since also the kinds toward one-another in-respect-of*
ταὐτὰ μείξεως ἔχειν ὡμολογήκαμεν, ἆρ' οὐ μετ'
*the-same(-things) of-mixture to-be(-disposed) we-have-agreed then not with*
ἐπιστήμης τινὸς ἀναγκαῖον διὰ τῶν λόγων πορεύεσθαι
*knowledge some (is-it)-necessary through the arguments to-proceed*
τὸν ὀρθῶς μέλλοντα δείξειν ποῖα ποίοις συμφωνεῖ
*the(-one) rightly going to-show what-sort with-what-sort harmonize*
τῶν γενῶν καὶ ποῖα ἄλληλα οὐ δέχεται; καὶ δὴ καὶ
*of-the kinds and what-sort one-another not receive and indeed also*
διὰ πάντων εἰ συνέχονθ' ἅττ' αὖτ' ἐστιν, ὥστε
*through all whether holding-together some(-kinds) they are so-as*
συμμείγνυσθαι δυνατὰ εἶναι, καὶ πάλιν ἐν ταῖς διαιρέσεσιν,
*to-be-mixed able to-be and again in the divisions*
εἰ δι' ὅλων ἕτερα τῆς διαιρέσεως αἴτια;
*whether through wholes other(-kinds) of-the division (are)-causes*
THEAET. πῶς γὰρ οὐκ ἐπιστήμης δεῖ, καὶ σχεδόν γε
*how for not of-knowledge is-there-need and nearly at-least*
ἴσως τῆς μεγίστης;
*perhaps of-the greatest*
STR. τίν' οὖν αὖ προσεροῦμεν, ὦ Θεαίτητε, ταύτην; ἢ
*what then again shall-we-call O Theaetetus this or*
πρὸς Διὸς ἐλάθομεν εἰς τὴν τῶν ἐλευθέρων ἐμπεσόντες
*by Zeus have-we-unwittingly into the of-the free(-men) fallen*
ἐπιστήμην, καὶ κινδυνεύομεν ζητοῦντες τὸν σοφιστὴν
*knowledge and we-run-the-risk seeking the sophist*
πρότερον ἀνηυρηκέναι τὸν φιλόσοφον;
*before to-have-found the philosopher*
THEAET. πῶς λέγεις;
*how do-you-mean*

STR. τὸ κατὰ γένη διαιρεῖσθαι καὶ μήτε ταὐτὸν εἶδος d
*the according-to kinds to-divide and neither the-same form*
ἕτερον ἡγήσασθαι μήτε ἕτερον ὂν ταὐτὸν μῶν οὐ τῆς
*other to-think nor other being the-same surely-not not of-the*
διαλεκτικῆς φήσομεν ἐπιστήμης εἶναι;
*dialectical shall-we-say knowledge to-be(-it)*
THEAET. ναί, φήσομεν.
*yes we-shall-say(-so)*
STR. οὐκοῦν ὅ γε τοῦτο δυνατὸς δρᾶν μίαν ἰδέαν διὰ e
*therefore the(-one) at-least this able to-do one form through*
πολλῶν, ἑνὸς ἑκάστου κειμένου χωρίς, πάντῃ διατεταμένην
*many one each being-placed apart everywhere extended*
ἱκανῶς διαισθάνεται, καὶ πολλὰς ἑτέρας ἀλλήλων ὑπὸ
*sufficiently discerns and many others from-one-another by*
μιᾶς ἔξωθεν περιεχομένας, καὶ μίαν αὖ δι᾽ ὅλων πολλῶν
*one from-outside embraced and one again through wholes many*
ἐν ἑνὶ συνημμένην, καὶ πολλὰς χωρὶς πάντῃ διωρισμένας·
*in one joined and many apart everywhere marked-off*
τοῦτο δ᾽ ἔστιν, ᾗ τε κοινωνεῖν ἕκαστα δύναται
*this and is in-what-way both to-commune each(-thing) is-able*
καὶ ὅπῃ μή, διακρίνειν κατὰ γένος ἐπίστασθαι.
*and in-what-way not to-distinguish according-to kind to-know*
THEAET. παντάπασι μὲν οὖν.
*altogether indeed then*
STR. ἀλλὰ μὴν τό γε διαλεκτικὸν οὐκ ἄλλῳ δώσεις,
*but indeed the at-least dialectical not to-another you-will-give(-it)*
ὡς ἐγῷμαι, πλὴν τῷ καθαρῶς τε καὶ δικαίως
*as I-think except to-the(-one) purely both and justly*
φιλοσοφοῦντι.
*philosophizing*
THEAET. πῶς γὰρ ἂν ἄλλῳ δοίη τις;
*how for — to-another would-give(-it) one*

*The philosopher is hard to see for the brightness of being, the sophist for the darkness of not-being. Taking a few of the greatest kinds, being, rest, and motion, they find each the same as itself and other than the other two. Same and other are distinct kinds, for if the same were motion, rest would move, and if being were the same, motion and rest would be the same. Other is always relative and runs through all kinds. So motion is not rest, and is; is not the same, and is the same; is not the other, and is other; is not being, and is. So not-being is in every kind.*

254 STR. τὸν μὲν δὴ φιλόσοφον ἐν τοιούτῳ τινὶ τόπῳ καὶ
*the indeed indeed philosopher in such some place both*
νῦν καὶ ἔπειτα ἀνευρήσομεν ἐὰν ζητῶμεν, ἰδεῖν μὲν
*now and afterward we-shall-find if we-seek to-see indeed*
χαλεπὸν ἐναργῶς καὶ τοῦτον, ἕτερον μὴν τρόπον ἥ τε
*(is)-hard clearly also this(-one) in-another however way the both*
τοῦ σοφιστοῦ χαλεπότης ἥ τε τούτου.
*of-the sophist difficulty the both of-this(-one)*
THEAET. πῶς;
*how*
STR. ὁ μὲν ἀποδιδράσκων εἰς τὴν τοῦ μὴ ὄντος
*the(-one) indeed running-away into the of-the not being*
σκοτεινότητα, τριβῇ προσαπτόμενος αὐτῆς, διὰ τὸ
*darkness by-practice clinging to-it because-of the*
σκοτεινὸν τοῦ τόπου κατανοῆσαι χαλεπός· ἦ γάρ;
*darkness of-the place to-discern (is)-hard truly for*
THEAET. ἔοικεν.
*it-seems*
b STR. ὁ δέ γε φιλόσοφος, τῇ τοῦ ὄντος ἀεὶ διὰ
*the(-other) and at-least philosopher to-the of-the being always through*
λογισμῶν προσκείμενος ἰδέᾳ, διὰ τὸ λαμπρὸν αὖ τῆς
*reasonings devoted form because-of the brightness again of-the*

χώρας οὐδαμῶς εὐπετὴς ὀφθῆναι· τὰ γὰρ τῆς τῶν πολλῶν
*region in-no-way easy to-be-seen the for of-the of-the many*
ψυχῆς ὄμματα καρτερεῖν πρὸς τὸ θεῖον ἀφορῶντα ἀδύνατα.
*soul eyes to-endure toward the divine looking (are)-unable*
THEAET. καὶ ταῦτα εἰκὸς οὐχ ἧττον ἐκείνων οὕτως ἔχειν.
*and these-things likely no less than-those so to-be*
STR. οὐκοῦν περὶ μὲν τούτου καὶ τάχα ἐπισκεψόμεθα
*therefore about indeed this(-one) also soon we-shall-examine*
σαφέστερον, ἂν ἔτι βουλομένοις ἡμῖν ᾖ· περὶ δὲ τοῦ
*more-clearly if still wishing to-us it-be about but the*
σοφιστοῦ που δῆλον ὡς οὐκ ἀνετέον πρὶν ἂν ἱκανῶς
*sophist surely (it-is)-clear that not (he-is)-to-be-let-go before — sufficiently*
αὐτὸν θεασώμεθα.
*him we-view*
THEAET. καλῶς εἶπες.
*well you-said*
STR. ὅτ᾽ οὖν δὴ τὰ μὲν ἡμῖν τῶν γενῶν ὡμολόγηται c
*when then indeed the(-ones) indeed by-us of-the kinds have-been-agreed*
κοινωνεῖν ἐθέλειν ἀλλήλοις, τὰ δὲ μή, καὶ τὰ μὲν
*to-commune to-be-willing with-one-another the(-others) but not and the(-ones) indeed*
ἐπ᾽ ὀλίγον, τὰ δ᾽ ἐπὶ πολλά, τὰ δὲ καὶ διὰ πάντων
*with few the(-others) but with many the(-others) and even through all*
οὐδὲν κωλύειν τοῖς πᾶσι κεκοινωνηκέναι, τὸ δὴ μετὰ
*nothing to-prevent with-the all to-have-communed the indeed after*
τοῦτο συνεπισπώμεθα τῷ λόγῳ τῇδε σκοποῦντες, μὴ
*this let-us-follow with-the argument in-this-way considering not*
περὶ πάντων τῶν εἰδῶν, ἵνα μὴ ταραττώμεθα ἐν πολλοῖς,
*about all the forms so-that not we-be-confused among many*
ἀλλὰ προελόμενοι τῶν μεγίστων λεγομένων ἄττα, πρῶτον
*but having-chosen of-the greatest said some first*
μὲν ποῖα ἕκαστά ἐστιν, ἔπειτα κοινωνίας ἀλλήλων πῶς
*indeed of-what-sort each are then of-communion with-one-another how*

ἔχει δυνάμεως, ἵνα τό τε ὂν καὶ μὴ ὂν εἰ μὴ πάσῃ
*they-stand as-to-power so-that the both being and not being if not with-all*
σαφηνείᾳ δυνάμεθα λαβεῖν, ἀλλ᾽ οὖν λόγου γε ἐνδεεῖς
*clarity we-are-able to-grasp but then of-account at-least lacking*
μηδὲν γιγνώμεθα περὶ αὐτῶν, καθ᾽ ὅσον ὁ τρόπος ἐνδέχεται
*in-nothing we-may-become about them as-far as the manner admits*
τῆς νῦν σκέψεως, ἐὰν ἄρα ἡμῖν πῃ παρεικάθῃ τὸ μὴ
*of-the present inquiry if then to-us somehow it-be-allowed the not*
ὂν λέγουσιν ὡς ἔστιν ὄντως μὴ ὂν ἀθῴοις ἀπαλλάττειν.
*being saying that it-is really not being unharmed to-get-away*

THEAET. οὐκοῦν χρή.
*therefore (one)-must*

STR. μέγιστα μὴν τῶν γενῶν ἃ νυνδὴ διῇμεν τό
*greatest indeed of-the kinds (are)-which just-now we-went-through the*
τε ὂν αὐτὸ καὶ στάσις καὶ κίνησις.
*both being itself and rest and motion*

THEAET. πολύ γε.
*much at-least*

STR. καὶ μὴν τώ γε δύο φαμὲν αὐτοῖν ἀμείκτω πρὸς
*and indeed the at-least two we-say of-them unmixable toward*
ἀλλήλω.
*one-another*

THEAET. σφόδρα γε.
*strongly at-least*

STR. τὸ δέ γε ὂν μεικτὸν ἀμφοῖν· ἐστὸν γὰρ ἄμφω
*the and at-least being mixable with-both they-two-are for both*
που.
*surely*

THEAET. πῶς δ᾽ οὔ;
*how and not*

STR. τρία δὴ γίγνεται ταῦτα.
*three indeed become these*

THEAET. τί μήν;
*what indeed*

STR. οὐκοῦν αὐτῶν ἕκαστον τοῖν μὲν δυοῖν ἕτερόν ἐστιν,
*therefore of-them each than-the indeed two other is*
αὐτὸ δ' ἑαυτῷ ταὐτόν.
*itself but with-itself the-same*

THEAET. οὕτως. e
*so*

STR. τί ποτ' αὖ νῦν οὕτως εἰρήκαμεν τό τε ταὐτὸν 255
*what ever again now thus have-we-said the both same*
καὶ θάτερον; πότερα δύο γένη τινὲ αὐτώ, τῶν μὲν
*and the-other whether two kinds some(-two) they-two of-the indeed*
τριῶν ἄλλω, συμμειγνυμένω μὴν ἐκείνοις ἐξ ἀνάγκης
*three other(-two) mixing-with however with-those of necessity*
ἀεί, καὶ περὶ πέντε ἀλλ' οὐ περὶ τριῶν ὡς ὄντων αὐτῶν
*always and about five but not about three as being them*
σκεπτέον, ἢ τό τε ταὐτὸν τοῦτο καὶ θάτερον ὡς
*(one)-must-consider or the both same this and the-other as*
ἐκείνων τι προσαγορεύοντες λανθάνομεν ἡμᾶς αὐτούς;
*of-those something calling(-them) we-escape-notice us ourselves*

THEAET. ἴσως.
*perhaps*

STR. ἀλλ' οὔ τι μὴν κίνησίς γε καὶ στάσις οὔθ'
*but not at-all however motion at-least and rest neither*
ἕτερον οὔτε ταὐτόν ἐστι.
*other nor the-same is*

THEAET. πῶς;
*how*

STR. ὅτιπερ ἂν κοινῇ προσείπωμεν κίνησιν καὶ στάσιν,
*whatever — in-common we-call motion and rest*
τοῦτο οὐδέτερον αὐτοῖν οἷόν τε εἶναι.
*this neither of-the-two possible — to-be*

THEAET. τί δή;
*why indeed*

b STR. κίνησίς τε στήσεται καὶ στάσις αὖ κινηθήσεται· περὶ
*motion both will-stand and rest again will-be-moved about*
γὰρ ἀμφότερα θάτερον ὁποτερονοῦν γιγνόμενον αὐτοῖν
*for both the-other whichever becoming of-them*
ἀναγκάσει μεταβάλλειν αὖ θάτερον ἐπὶ τοὐναντίον τῆς
*will-compel to-change again the-other to the-opposite of-the*
αὑτοῦ φύσεως, ἅτε μετασχὸν τοῦ ἐναντίου.
*its-own nature inasmuch-as having-partaken of-the opposite*
THEAET. κομιδῇ γε.
*absolutely at-least*
STR. μετέχετον μὴν ἄμφω ταὐτοῦ καὶ θατέρου.
*the-two-partake however both of-the-same and of-the-other*
THEAET. ναί.
*yes*
STR. μὴ τοίνυν λέγωμεν κίνησίν γ' εἶναι ταὐτὸν ἢ
*not then let-us-say motion at-least to-be the-same or*
θάτερον, μηδ' αὖ στάσιν.
*the-other nor again rest*
THEAET. μὴ γάρ.
*not for*
STR. ἀλλ' ἆρα τὸ ὂν καὶ τὸ ταὐτὸν ὡς ἕν τι
*but then the being and the same as one something*
διανοητέον ἡμῖν;
*(is-it)-to-be-thought by-us*
THEAET. ἴσως.
*perhaps*

STR. ἀλλ᾽ εἰ τὸ ὂν καὶ τὸ ταὐτὸν μηδὲν διάφορον σημαίνετον, c
*but if the being and the same nothing different the-two-signify*
κίνησιν αὖ πάλιν καὶ στάσιν ἀμφότερα εἶναι λέγοντες
*motion again back and rest both to-be saying*
ἀμφότερα οὕτως αὐτὰ ταὐτὸν ὡς ὄντα προσεροῦμεν.
*both so them the-same as being we-shall-call*
THEAET. ἀλλὰ μὴν τοῦτό γε ἀδύνατον.
*but indeed this at-least (is)-impossible*
STR. ἀδύνατον ἄρα ταὐτὸν καὶ τὸ ὂν ἓν εἶναι.
*impossible then the-same and the being one to-be*
THEAET. σχεδόν.
*nearly*
STR. τέταρτον δὴ πρὸς τοῖς τρισὶν εἴδεσιν τὸ ταὐτὸν
*fourth indeed besides the three forms the same*
τιθῶμεν;
*let-us-set*
THEAET. πάνυ μὲν οὖν.
*certainly indeed then*
STR. τί δέ; τὸ θάτερον ἆρα ἡμῖν λεκτέον πέμπτον;
*what and the other then by-us (is-it)-to-be-called fifth*
ἢ τοῦτο καὶ τὸ ὂν ὡς δύ᾽ ἄττα ὀνόματα ἐφ᾽ ἑνὶ γένει
*or this and the being as two some names for one kind*
διανοεῖσθαι δεῖ;
*to-think (one)-must*
THEAET. τάχ᾽ ἄν.
*perhaps —*
STR. ἀλλ᾽ οἶμαί σε συγχωρεῖν τῶν ὄντων τὰ μὲν αὐτὰ
*but I-think you to-concede of-the beings the(-ones) indeed themselves*
καθ᾽ αὑτά, τὰ δὲ πρὸς ἄλλα ἀεὶ λέγεσθαι.
*by themselves the(-others) but in-relation-to others always to-be-said*
THEAET. τί δ᾽ οὔ;
*what and not*

d STR. τὸ δέ γ' ἕτερον ἀεὶ πρὸς ἕτερον· ἦ γάρ;
*the and at-least other always (is)-in-relation-to other truly for*

THEAET. οὕτως.
*so*

STR. οὐκ ἄν, εἴ γε τὸ ὂν καὶ τὸ θάτερον μὴ πάμπολυ
*not — if at-least the being and the other not very-much*
διεφερέτην· ἀλλ' εἴπερ θάτερον ἀμφοῖν μετεῖχε τοῖν
*differed but if-indeed the-other both partook-of the-two*
εἰδοῖν ὥσπερ τὸ ὄν, ἦν ἄν ποτέ τι καὶ τῶν
*forms as the being there-would-be — ever some(-one) also of-the*
ἑτέρων ἕτερον οὐ πρὸς ἕτερον· νῦν δὲ ἀτεχνῶς ἡμῖν
*others other not in-relation-to other now but simply for-us*
ὅτιπερ ἂν ἕτερον ᾖ, συμβέβηκεν ἐξ ἀνάγκης ἑτέρου
*whatever — other be it-has-resulted from necessity of-other*
τοῦτο ὅπερ ἐστὶν εἶναι.
*this which-very it-is to-be*

THEAET. λέγεις καθάπερ ἔχει.
*you-say as it-is*

e STR. πέμπτον δὴ τὴν θατέρου φύσιν λεκτέον ἐν τοῖς
*fifth indeed the of-the-other nature (is)-to-be-called among the*
εἴδεσιν οὖσαν, ἐν οἷς προαιρούμεθα.
*forms being among which we-choose*

THEAET. ναί.
*yes*

STR. καὶ διὰ πάντων γε αὐτὴν αὐτῶν φήσομεν εἶναι
*and through all at-least it of-them we-shall-say to-be*
διεληλυθυῖαν· ἓν ἕκαστον γὰρ ἕτερον εἶναι τῶν ἄλλων
*having-gone-through one each for other to-be than-the others*
οὐ διὰ τὴν αὑτοῦ φύσιν, ἀλλὰ διὰ τὸ μετέχειν τῆς
*not because-of the of-itself nature but because-of the to-partake of-the*
ἰδέας τῆς θατέρου.
*form of-the of-the-other*

THEAET. κομιδῇ μὲν οὖν.
*absolutely indeed then*

STR. ὧδε δὴ λέγωμεν ἐπὶ τῶν πέντε καθ' ἓν
*thus then let-us-speak in-the-case-of the five by one*
ἀναλαμβάνοντες.
*taking(-them)-up*

THEAET. πῶς;
*how*

STR. πρῶτον μὲν κίνησιν, ὡς ἔστι παντάπασιν ἕτερον
*first indeed motion that it-is altogether other*
στάσεως. ἢ πῶς λέγομεν;
*than-rest or how do-we-say*

THEAET. οὕτως.
*so*

STR. οὐ στάσις ἄρ' ἐστίν.
*not rest then (it)-is*

THEAET. οὐδαμῶς.
*in-no-way*

STR. ἔστι δέ γε διὰ τὸ μετέχειν τοῦ ὄντος. 256
*it-is and at-least because-of the partaking of-the being*

THEAET. ἔστιν.
*it-is*

STR. αὖθις δὴ πάλιν ἡ κίνησις ἕτερον ταὐτοῦ ἐστιν.
*again then once-more the motion other than-the-same is*

THEAET. σχεδόν.
*nearly*

STR. οὐ ταὐτὸν ἄρα ἐστίν.
*not the-same then (it)-is*

THEAET. οὐ γὰρ οὖν.
*not for indeed*

STR. ἀλλὰ μὴν αὕτη γ' ἦν ταὐτὸν διὰ τὸ μετέχειν
*but indeed this at-least was the-same because-of the partaking*
αὖ πάντ' αὐτοῦ.
*again all-(things) of-it*
THEAET. καὶ μάλα.
*and very(-much)*
b STR. τὴν κίνησιν δὴ ταὐτόν τ' εἶναι καὶ μὴ ταὐτὸν
*the motion indeed the-same both to-be and not the-same*
ὁμολογητέον καὶ οὐ δυσχεραντέον. οὐ γὰρ ὅταν εἴπωμεν
*(is)-to-be-agreed and not (is)-to-be-resented not for whenever we-call*
αὐτὴν ταὐτὸν καὶ μὴ ταὐτόν, ὁμοίως εἰρήκαμεν, ἀλλ' ὁπόταν
*it the-same and not the-same alike we-have-spoken but whenever*
μὲν ταὐτόν, διὰ τὴν μέθεξιν ταὐτοῦ πρὸς ἑαυτὴν
*indeed the-same(-we-call-it) through the partaking of-the-same in-relation-to itself*
οὕτω λέγομεν, ὅταν δὲ μὴ ταὐτόν, διὰ τὴν κοινωνίαν αὖ
*so we-speak whenever but not the-same through the communion again*
θατέρου, δι' ἣν ἀποχωριζομένη ταὐτοῦ γέγονεν οὐκ
*of-the-other through which being-separated from-the-same it-has-become not*
ἐκεῖνο ἀλλ' ἕτερον, ὥστε ὀρθῶς αὖ λέγεται πάλιν οὐ ταὐτόν.
*that but other so-that rightly again it-is-called again not the-same*
THEAET. πάνυ μὲν οὖν.
*certainly indeed then*
STR. οὐκοῦν κἂν εἴ πῃ μετελάμβανεν αὐτὴ κίνησις
*therefore even if somehow partook itself motion*
στάσεως, οὐδὲν ἂν ἄτοπον ἦν στάσιμον αὐτὴν
*of-rest nothing — strange would-be stationary it*
προσαγορεύειν;
*to-call*
THEAET. ὀρθότατά γε, εἴπερ τῶν γενῶν συγχωρησόμεθα
*most-rightly at-least if-indeed of-the kinds we-shall-concede*
τὰ μὲν ἀλλήλοις ἐθέλειν μείγνυσθαι, τὰ δὲ μή.
*the(-ones) indeed with-one-another to-be-willing to-mix the(-others) but not*

STR. καὶ μὴν ἐπί γε τὴν τούτου πρότερον ἀπόδειξιν ἢ c
*and indeed to at-least the of-this before demonstration than*
τῶν νῦν ἀφικόμεθα, ἐλέγχοντες ὡς ἔστι κατὰ
*of-the present(-things) we-arrived proving that it-is according-to*
φύσιν ταύτῃ.
*nature in-this-way*

THEAET. πῶς γὰρ οὔ;
*how for not*

STR. λέγωμεν δὴ πάλιν· ἡ κίνησίς ἐστιν ἕτερον τοῦ
*let-us-say then again the motion is other than-the*
ἑτέρου, καθάπερ ταὐτοῦ τε ἦν ἄλλο καὶ τῆς
*other as than-the-same both it-was other and than-the*
στάσεως;
*rest*

THEAET. ἀναγκαῖον.
*necessary*

STR. οὐχ ἕτερον ἄρ᾽ ἐστί πῃ καὶ ἕτερον κατὰ τὸν
*not other then it-is in-a-way and other according-to the*
νυνδὴ λόγον.
*just-now account*

THEAET. ἀληθῆ.
*true-things*

STR. τί οὖν δὴ τὸ μετὰ τοῦτο; ἆρ᾽ αὖ τῶν μὲν d
*what then indeed the(-thing) after this then again than-the indeed*
τριῶν ἕτερον αὐτὴν φήσομεν εἶναι, τοῦ δὲ τετάρτου
*three other it shall-we-say to-be than-the but fourth*
μὴ φῶμεν, ὁμολογήσαντες αὐτὰ εἶναι πέντε, περὶ ὧν
*not are-we-to-say having-agreed them to-be five about which*
καὶ ἐν οἷς προυθέμεθα σκοπεῖν;
*also among which we-proposed to-consider*

THEAET. καὶ πῶς; ἀδύνατον γὰρ συγχωρεῖν ἐλάττω τὸν
*and how impossible for to-concede smaller the*
ἀριθμὸν τοῦ νυνδὴ φανέντος.
*number than-the just-now having-appeared*
STR. ἀδεῶς ἄρα τὴν κίνησιν ἕτερον εἶναι τοῦ ὄντος
*fearlessly then the motion other to-be than-the being*
διαμαχόμενοι λέγωμεν;
*fighting-it-out let-us-say*
THEAET. ἀδεέστατα μὲν οὖν.
*most-fearlessly indeed then*
STR. οὐκοῦν δὴ σαφῶς ἡ κίνησις ὄντως οὐκ ὂν ἐστι
*therefore indeed clearly the motion really not being is*
καὶ ὄν, ἐπείπερ τοῦ ὄντος μετέχει;
*and being since-indeed of-the being it-partakes*
THEAET. σαφέστατά γε.
*most-clearly at-least*
e STR. ἔστιν ἄρα ἐξ ἀνάγκης τὸ μὴ ὂν ἐπί τε
*it-is then from necessity the not being in-the-case-of both*
κινήσεως εἶναι καὶ κατὰ πάντα τὰ γένη· κατὰ
*motion to-be and in-respect-of all the kinds in-respect-of*
πάντα γὰρ ἡ θατέρου φύσις ἕτερον ἀπεργαζομένη τοῦ
*all for the of-the-other nature other making than-the*
ὄντος ἕκαστον οὐκ ὂν ποιεῖ, καὶ σύμπαντα δὴ κατὰ
*being each not being makes and all-together indeed according-to*
ταὐτὰ οὕτως οὐκ ὄντα ὀρθῶς ἐροῦμεν, καὶ
*the-same(-things) so not being(-things) rightly we-shall-call(-them) and*
πάλιν, ὅτι μετέχει τοῦ ὄντος, εἶναί τε καὶ ὄντα.
*again because they-partake of-the being to-be both and beings*
THEAET. κινδυνεύει.
*it-is-likely*

STR. περὶ ἕκαστον ἄρα τῶν εἰδῶν πολὺ μέν ἐστι τὸ ὄν,
*about each then of-the forms much indeed is the being*
ἄπειρον δὲ πλήθει τὸ μὴ ὄν.
*infinite but in-number the not being*
THEAET. ἔοικεν.
*it-seems*

## XIV · NOT-BEING AS DIFFERENCE

*Being itself, other than the rest, is not as many times as they are. When we say not great, we mean not the opposite but something other, and negation signifies only difference. The nature of the other is chopped into parts like knowledge, each with its name, as the not-beautiful, which is no less than the beautiful. So not-being is the part of the other set against being, a form among the many beings. They have gone further than Parmenides forbade, showing not only that what is not is, but what form it has.*

STR. οὐκοῦν καὶ τὸ ὂν αὐτὸ τῶν ἄλλων ἕτερον εἶναι 257
*therefore also the being itself than-the others other to-be*
λεκτέον.
*(is)-to-be-said*
THEAET. ἀνάγκη.
*necessity*
STR. καὶ τὸ ὂν ἄρ᾽ ἡμῖν, ὅσαπέρ ἐστι τὰ ἄλλα, κατὰ
*and the being then for-us as-many-as-very are the others in-respect-of*
τοσαῦτα οὐκ ἔστιν· ἐκεῖνα γὰρ οὐκ ὂν ἓν μὲν αὐτό
*so-many not is those for not being one indeed itself*
ἐστιν, ἀπέραντα δὲ τὸν ἀριθμὸν τἆλλα οὐκ ἔστιν αὖ.
*is infinite but in-the number the-others not is again*
THEAET. σχεδὸν οὕτως.
*nearly so*

STR. οὐκοῦν δὴ καὶ ταῦτα οὐ δυσχεραντέον, ἐπείπερ ἔχει
*therefore indeed also these-things not (are)-to-be-resented since it-has*
κοινωνίαν ἀλλήλοις ἡ τῶν γενῶν φύσις. εἰ δέ τις
*communion with-one-another the of-the kinds nature if but anyone*
ταῦτα μὴ συγχωρεῖ, πείσας ἡμῶν τοὺς ἔμπροσθεν
*these-things not concedes having-persuaded of-us the before*
λόγους οὕτω πειθέτω τὰ μετὰ ταῦτα.
*arguments so let-him-persuade the(-things) after these*

THEAET. δικαιότατα εἴρηκας.
*most-justly you-have-spoken*

b STR. ἴδωμεν δὴ καὶ τόδε.
*let-us-see then also this*

THEAET. τὸ ποῖον;
*the what-sort*

STR. ὁπόταν τὸ μὴ ὂν λέγωμεν, ὡς ἔοικεν, οὐκ ἐναντίον
*whenever the not being we-say as it-seems not contrary*
τι λέγομεν τοῦ ὄντος ἀλλ' ἕτερον μόνον.
*something we-mean of-the being but other only*

THEAET. πῶς;
*how*

STR. οἷον ὅταν εἴπωμέν τι μὴ μέγα, τότε μᾶλλόν
*for-example whenever we-say something not big then rather*
τί σοι φαινόμεθα τὸ σμικρὸν ἢ τὸ ἴσον δηλοῦν τῷ
*at-all to-you do-we-appear the small than the equal to-make-clear by-the*
ῥήματι;
*expression*

THEAET. καὶ πῶς;
*and how*

c STR. οὐκ ἄρ', ἐναντίον ὅταν ἀπόφασις λέγηται σημαίνειν,
*not then contrary whenever negation is-said to-signify*
συγχωρησόμεθα, τοσοῦτον δὲ μόνον, ὅτι τῶν ἄλλων τὶ
*we-shall-concede so-much but only that of-the others something*

μηνύει τὸ μὴ καὶ τὸ οὔ προτιθέμενα τῶν ἐπιόντων ὀνομάτων,
*indicates the not and the not put-before of-the following names*
μᾶλλον δὲ τῶν πραγμάτων περὶ ἅττ' ἂν κέηται τὰ
*or-rather and of-the things about which-ever — lie the*
ἐπιφθεγγόμενα ὕστερον τῆς ἀποφάσεως ὀνόματα.
*uttered-after later than-the negation names*

THEAET. παντάπασι μὲν οὖν.
*altogether indeed then*

STR. τόδε δὲ διανοηθῶμεν, εἰ καὶ σοὶ συνδοκεῖ.
*this and let-us-consider if also to-you it-seems-so*

THEAET. τὸ ποῖον;
*the what-sort*

STR. ἡ θατέρου μοι φύσις φαίνεται κατακεκερματίσθαι
*the of-the-other to-me nature appears to-have-been-chopped-up*
καθάπερ ἐπιστήμη.
*like knowledge*

THEAET. πῶς;
*how*

STR. μία μέν ἐστί που καὶ ἐκείνη, τὸ δ' ἐπί τῳ d
*one indeed it-is surely also that the but in-relation-to something*
γιγνόμενον μέρος αὐτῆς ἕκαστον ἀφορισθὲν ἐπωνυμίαν
*arising part of-it each marked-off a-name*
ἴσχει τινὰ ἑαυτῆς ἰδίαν· διὸ πολλαὶ τέχναι τ' εἰσὶ
*has some of-itself peculiar therefore many arts both are*
λεγόμεναι καὶ ἐπιστῆμαι.
*called and knowledges*

THEAET. πάνυ μὲν οὖν.
*certainly indeed then*

STR. οὐκοῦν καὶ τὰ τῆς θατέρου φύσεως μόρια μιᾶς οὔσης
*therefore also the of-the of-the-other nature parts one being*
ταὐτὸν πέπονθε τοῦτο.
*the-same have-experienced this*

THEAET. τάχ᾽ ἄν· ἀλλ᾽ ὅπῃ δὴ λέγωμεν;
*perhaps — but in-what-way indeed are-we-to-say*

STR. ἔστι τῷ καλῷ τι θατέρου μόριον ἀντιτιθέμενον;
*there-is to-the beautiful some of-the-other part set-against*

THEAET. ἔστιν.
*there-is*

STR. τοῦτ᾽ οὖν ἀνώνυμον ἐροῦμεν ἤ τιν᾽ ἔχον ἐπωνυμίαν;
*this then nameless shall-we-call or some having name*

THEAET. ἔχον· ὃ γὰρ μὴ καλὸν ἑκάστοτε φθεγγόμεθα,
*having(-one) what for not beautiful each-time we-utter*
τοῦτο οὐκ ἄλλου τινὸς ἕτερόν ἐστιν ἢ τῆς τοῦ καλοῦ
*this not of-other some other is than the of-the beautiful*
φύσεως.
*nature*

STR. ἴθι νυν τόδε μοι λέγε.
*come now this to-me say*

e THEAET. τὸ ποῖον;
*the what-sort*

STR. ἄλλο τι τῶν ὄντων τινὸς ἑνὸς γένους ἀφορισθὲν
*other(-than) anything of-the beings of-some one kind marked-off*
καὶ πρός τι τῶν ὄντων αὖ πάλιν ἀντιτεθὲν οὕτω
*and toward some of-the beings again back set-against so*
συμβέβηκεν εἶναι τὸ μὴ καλόν;
*has-it-resulted to-be the not beautiful*

THEAET. οὕτως.
*so*

STR. ὄντος δὴ πρὸς ὂν ἀντίθεσις, ὡς ἔοικ᾽, εἶναί τις
*of-being indeed toward being a-setting-against as it-seems to-be some*
συμβαίνει τὸ μὴ καλόν.
*results the not beautiful*

THEAET. ὀρθότατα.
*most-rightly*

STR. τί οὖν; κατὰ τοῦτον τὸν λόγον ἆρα μᾶλλον μὲν
*what then according-to this the account then more indeed*
τὸ καλὸν ἡμῖν ἐστι τῶν ὄντων, ἧττον δὲ τὸ μὴ καλόν;
*the beautiful for-us is of-the beings less but the not beautiful*
THEAET. οὐδέν.
*nothing*
STR. ὁμοίως ἄρα τὸ μὴ μέγα καὶ τὸ μέγα αὐτὸ εἶναι 258
*alike then the not big and the big itself to-be*
λεκτέον;
*(is-it)-to-be-said*
THEAET. ὁμοίως.
*alike*
STR. οὐκοῦν καὶ τὸ μὴ δίκαιον τῷ δικαίῳ κατὰ
*therefore also the not just with-the just according-to*
ταὐτὰ θετέον πρὸς τὸ μηδέν τι μᾶλλον εἶναι
*the-same(-things) (one)-must-set as-to the in-no-way at-all more to-be*
θάτερον θατέρου;
*the-one than-the-other*
THEAET. τί μήν;
*what indeed*
STR. καὶ τἆλλα δὴ ταύτῃ λέξομεν, ἐπείπερ ἡ θατέρου
*and the-others indeed in-this-way we-shall-speak-of since-indeed the of-the-other*
φύσις ἐφάνη τῶν ὄντων οὖσα, ἐκείνης δὲ οὔσης ἀνάγκη
*nature appeared of-the beings being of-that and being (it-is)-necessary*
δὴ καὶ τὰ μόρια αὐτῆς μηδενὸς ἧττον ὄντα τιθέναι.
*indeed also the parts of-it than-nothing less being to-set*
THEAET. πῶς γὰρ οὔ;
*how for not*
STR. οὐκοῦν, ὡς ἔοικεν, ἡ τῆς θατέρου μορίου φύσεως καὶ τῆς b
*therefore as it-seems the of-the of-the-other of-part nature and of-the*
τοῦ ὄντος πρὸς ἄλληλα ἀντικειμένων ἀντίθεσις οὐδὲν ἧττον,
*of-the being against one-another lying setting-against in-no-way less*

εἰ θέμις εἰπεῖν, αὐτοῦ τοῦ ὄντος οὐσία ἐστίν, οὐκ ἐναντίον
*if lawful to-say than-itself the being being is not contrary*
ἐκείνῳ σημαίνουσα ἀλλὰ τοσοῦτον μόνον, ἕτερον ἐκείνου.
*to-that signifying but so-much only other than-that*

THEAET. σαφέστατά γε.
*most-clearly at-least*

STR. τίν᾽ οὖν αὐτὴν προσείπωμεν;
*what then it shall-we-call*

THEAET. δῆλον ὅτι τὸ μὴ ὄν, ὃ διὰ τὸν σοφιστὴν
*(it-is)-clear that the not being which because-of the sophist*
ἐζητοῦμεν, αὐτό ἐστι τοῦτο.
*we-were-seeking itself is this*

c STR. πότερον οὖν, ὥσπερ εἶπες, ἔστιν οὐδενὸς τῶν ἄλλων
*whether then as you-said it-is of-none of-the others*
οὐσίας ἐλλειπόμενον, καὶ δεῖ θαρροῦντα ἤδη λέγειν
*of-being lacking and (one)-must taking-courage now to-say*
ὅτι τὸ μὴ ὂν βεβαίως ἐστὶ τὴν αὑτοῦ φύσιν ἔχον,
*that the not being firmly is the of-itself nature having*
ὥσπερ τὸ μέγα ἦν μέγα καὶ τὸ καλὸν ἦν καλὸν καὶ
*as the big was big and the beautiful was beautiful and*
τὸ μὴ μέγα μὴ μέγα καὶ τὸ μὴ καλὸν μὴ καλόν, οὕτω
*the not big not big and the not beautiful not beautiful so*
δὲ καὶ τὸ μὴ ὂν κατὰ ταὐτὸν ἦν τε καὶ ἔστι
*and also the not being according-to the-same(-way) was both and is*
μὴ ὄν, ἐνάριθμον τῶν πολλῶν ὄντων εἶδος ἕν; ἤ τινα
*not being one-of-the-number of-the many beings a-form one or some*
ἔτι πρὸς αὐτό, ὦ Θεαίτητε, ἀπιστίαν ἔχομεν;
*still toward it O Theaetetus distrust have-we*

THEAET. οὐδεμίαν.
*none*

STR. οἶσθ᾽ οὖν ὅτι Παρμενίδῃ μακροτέρως τῆς ἀπορρήσεως
*you-know then that Parmenides further than-the prohibition*
ἠπιστήκαμεν;
*we-have-disobeyed*
THEAET. τί δή;
*why indeed*
STR. πλεῖον ἢ ᾽κεῖνος ἀπεῖπε σκοπεῖν, ἡμεῖς εἰς τὸ
*more than that-one forbade to-consider we into the*
πρόσθεν ἔτι ζητήσαντες ἀπεδείξαμεν αὐτῷ.
*forward further having-searched have-shown to-him*
THEAET. πῶς;
*how*
STR. ὅτι ὁ μέν πού φησιν — d
*that he indeed somewhere says*

Οὐ γὰρ μή ποτε τοῦτο δαμῇ, εἶναι μὴ ἐόντα,
*Not for — ever this shall-be-subdued to-be not being(-things)*
ἀλλὰ σὺ τῆσδ᾽ ἀφ᾽ ὁδοῦ διζήσιος εἶργε νόημα.
*but you this from road of-inquiry restrain thought*

THEAET. λέγει γὰρ οὖν οὕτως.
*he-says for indeed so*
STR. ἡμεῖς δέ γε οὐ μόνον τὰ μὴ ὄντα ὡς ἔστιν e
*we but at-least not only the not being(-things) that they-are*
ἀπεδείξαμεν, ἀλλὰ καὶ τὸ εἶδος ὃ τυγχάνει ὂν τοῦ μὴ
*have-shown but also the form which happens being of-the not*
ὄντος ἀπεφηνάμεθα· τὴν γὰρ θατέρου φύσιν ἀποδείξαντες
*being we-have-declared the for of-the-other nature having-shown*
οὖσάν τε καὶ κατακεκερματισμένην ἐπὶ πάντα τὰ ὄντα πρὸς
*being both and chopped-up over all the beings toward*

ἄλληλα, τὸ πρὸς τὸ ὂν ἕκαστον μόριον αὐτῆς ἀντιτιθέμενον
*one-another the against the being each part of-it set-against*
ἐτολμήσαμεν εἰπεῖν ὡς αὐτὸ τοῦτό ἐστιν ὄντως τὸ μὴ ὄν.
*we-dared to-say that itself this is really the not being*
THEAET. καὶ παντάπασί γε, ὦ ξένε, ἀληθέστατά μοι
*and altogether at-least O stranger most-truly to-me*
δοκοῦμεν εἰρηκέναι.
*we-seem to-have-spoken*

## XV · FALSE DISCOURSE

*Let no one say that we dare to say the opposite of being is; we mean difference, and whoever refutes us must do better, not merely play with contradictions. To separate everything from everything destroys discourse, which arises from the weaving of forms. Now they must ask whether not-being blends with opinion and discourse, for if it does, falsehood is. Names and verbs: names alone or verbs alone make no statement, but a name joined to a verb, as "man learns," is the first and smallest. "Theaetetus sits" is true; "Theaetetus flies," said of the Theaetetus the stranger speaks with, is false, saying of him things other than what are.*

259 STR. μὴ τοίνυν ἡμᾶς εἴπῃ τις ὅτι τοὐναντίον τοῦ ὄντος τὸ
*not then us let-say anyone that the-opposite of-the being the*
μὴ ὂν ἀποφαινόμενοι τολμῶμεν λέγειν ὡς ἔστιν. ἡμεῖς γὰρ
*not being declaring we-dare to-say that it-is we for*
περὶ μὲν ἐναντίου τινὸς αὐτῷ χαίρειν πάλαι λέγομεν, εἴτ'
*about indeed (a)-contrary some to-it to-fare-well long-ago we-say whether*
ἔστιν εἴτε μή, λόγον ἔχον ἢ καὶ παντάπασιν ἄλογον·
*it-is or not an-account having or even altogether without-account*
ὃ δὲ νῦν εἰρήκαμεν εἶναι τὸ μὴ ὄν, ἢ πεισάτω
*what but now we-have-said to-be the not being either let-persuade*
τις ὡς οὐ καλῶς λέγομεν ἐλέγξας, ἢ μέχριπερ ἂν
*anyone that not well we-speak having-refuted(-us) or as-long-as —*

ἀδυνατῇ, λεκτέον καὶ ἐκείνῳ καθάπερ ἡμεῖς λέγομεν, ὅτι
*he-is-unable (it-is)-to-be-said also by-him as we say that*
συμμείγνυταί τε ἀλλήλοις τὰ γένη καὶ τό τε ὂν καὶ
*mix both with-one-another the kinds and the both being and*
θάτερον διὰ πάντων καὶ δι' ἀλλήλων διεληλυθότε τὸ
*the-other through all and through one-another both-having-pervaded the*
μὲν ἕτερον μετασχὸν τοῦ ὄντος ἔστι μὲν διὰ ταύτην
*indeed other having-partaken of-the being is indeed because-of this*
τὴν μέθεξιν, οὐ μὴν ἐκεῖνό γε οὗ μετέσχεν ἀλλ' ἕτερον,
*the partaking not however that at-least of-which it-partook but other*
ἕτερον δὲ τοῦ ὄντος ὂν ἔστι σαφέστατα ἐξ ἀνάγκης
*other but than-the being being it-is most-clearly from necessity*
εἶναι μὴ ὄν· τὸ δὲ ὂν αὖ θατέρου μετειληφὸς ἕτερον
*to-be not being the but being again of-the-other having-partaken other*
τῶν ἄλλων ἂν εἴη γενῶν, ἕτερον δ' ἐκείνων ἁπάντων
*than-the other — would-be kinds other but than-those all*
ὂν οὐκ ἔστιν ἕκαστον αὐτῶν οὐδὲ σύμπαντα τὰ ἄλλα
*being not is each of-them nor all-together the others*
πλὴν αὐτό, ὥστε τὸ ὂν ἀναμφισβητήτως αὖ μυρία
*except itself so-that the being indisputably again countless(-times)*
ἐπὶ μυρίοις οὐκ ἔστι, καὶ τἆλλα δὴ καθ' ἕκαστον οὕτω
*upon countless not is and the-others indeed according-to each so*
καὶ σύμπαντα πολλαχῇ μὲν ἔστι, πολλαχῇ δ' οὐκ ἔστιν.
*and all-together in-many-ways indeed are in-many-ways but not are*
THEAET. ἀληθῆ.
*true-things*
STR. καὶ ταύταις δὴ ταῖς ἐναντιώσεσιν εἴτε ἀπιστεῖ τις, c
*and these then the contrarieties whether disbelieves anyone*
σκεπτέον αὐτῷ καὶ λεκτέον βέλτιόν τι τῶν
*(it-is)-to-be-considered by-him and (it-is)-to-be-said better something than-the*
νῦν εἰρημένων· εἴτε ὥς τι χαλεπὸν κατανενοηκὼς
*now said(-things) or as something hard having-discovered*

χαίρει τοτὲ μὲν ἐπὶ θάτερα τοτὲ δ' ἐπὶ θάτερα
*he-delights sometimes indeed to the-one(-side) sometimes but to the-other*
τοὺς λόγους ἕλκων, οὐκ ἄξια πολλῆς σπουδῆς
*the arguments dragging not worthy(-things) of-much seriousness*
ἐσπούδακεν, ὡς οἱ νῦν λόγοι φασί. τοῦτο μὲν γὰρ
*he-has-been-serious-about as the present arguments say this indeed for*
οὔτε τι κομψὸν οὔτε χαλεπὸν εὑρεῖν, ἐκεῖνο δ' ἤδη
*neither anything clever nor hard to-find that but already*
καὶ χαλεπὸν ἅμα καὶ καλόν.
*both hard at-the-same-time and fine*

THEAET. τὸ ποῖον;
*the what-sort*

d STR. ὃ καὶ πρόσθεν εἴρηται, τὸ ταῦτα ἐάσαντα ὡς
*what also before has-been-said the these-things letting-go as*
δυνατὰ τοῖς λεγομένοις οἷόν τ' εἶναι καθ' ἕκαστον
*possible to-the(-things) said able — to-be in each(-case)*
ἐλέγχοντα ἑπακολουθεῖν, ὅταν τέ τις ἕτερον ὂν πῃ
*refuting to-follow whenever both one other being in-a-way*
ταὐτὸν εἶναι φῇ καὶ ὅταν ταὐτὸν ὂν ἕτερον, ἐκείνῃ καὶ
*the-same to-be say and whenever the-same being other in-that(-way) and*
κατ' ἐκεῖνο ὅ φησι τούτων πεπονθέναι πότερον.
*in-respect-of that which he-says of-these to-have-undergone either(-of-the-two)*
τὸ δὲ ταὐτὸν ἕτερον ἀποφαίνειν ἁμῇ γέ πῃ καὶ
*the and same other to-declare in-some-way at-least somehow and*
τὸ θάτερον ταὐτὸν καὶ τὸ μέγα σμικρὸν καὶ τὸ ὅμοιον
*the other the-same and the big small and the like*
ἀνόμοιον, καὶ χαίρειν οὕτω τἀναντία ἀεὶ προφέροντα
*unlike and to-delight so the-opposites always bringing-forward*
ἐν τοῖς λόγοις, οὔτε τις ἔλεγχος οὗτος ἀληθινὸς ἄρτι
*in the arguments neither some refutation this (is)-true just-now*
τε τῶν ὄντων τινὸς ἐφαπτομένου δῆλος νεογενὴς ὤν.
*and of-the beings some(-one) touching (is)-clear newborn being*

THEAET. κομιδῇ μὲν οὖν.
*absolutely indeed then*

STR. καὶ γάρ, ὠγαθέ, τό γε πᾶν ἀπὸ παντὸς ἐπιχειρεῖν e
*and for my-good-man the at-least all from all to-attempt*
ἀποχωρίζειν ἄλλως τε οὐκ ἐμμελὲς καὶ δὴ καὶ
*to-separate otherwise both (is)-not harmonious and indeed also*
παντάπασιν ἀμούσου τινὸς καὶ ἀφιλοσόφου.
*altogether of-unmusical some(-one) and of-unphilosophical*

THEAET. τί δή;
*why indeed*

STR. τελεωτάτη πάντων λόγων ἐστὶν ἀφάνισις τὸ διαλύειν
*most-complete of-all discourses is the-annihilation the to-dissolve*
ἕκαστον ἀπὸ πάντων· διὰ γὰρ τὴν ἀλλήλων τῶν
*each from all because-of for the of-one-another of-the*
εἰδῶν συμπλοκὴν ὁ λόγος γέγονεν ἡμῖν.
*forms interweaving the discourse has-come-to-be for-us*

THEAET. ἀληθῆ.
*true-things*

STR. σκόπει τοίνυν ὡς ἐν καιρῷ νυνδὴ τοῖς τοιούτοις 260
*consider then how in season just-now with-the such(-men)*
διεμαχόμεθα καὶ προσηναγκάζομεν ἐᾶν ἕτερον ἑτέρῳ
*we-fought-it-out and compelled(-them) to-allow one with-another*
μείγνυσθαι.
*to-mix*

THEAET. πρὸς δὴ τί;
*toward indeed what*

STR. πρὸς τὸ τὸν λόγον ἡμῖν τῶν ὄντων ἕν τι b
*with-a-view-to the the discourse for-us of-the beings one some(-one)*
γενῶν εἶναι. τούτου γὰρ στερηθέντες, τὸ μὲν μέγιστον,
*of-the-kinds to-be of-this for deprived the indeed greatest(-thing)*
φιλοσοφίας ἂν στερηθεῖμεν· ἔτι δ' ἐν τῷ παρόντι
*of-philosophy — we-would-be-deprived-of further but in the present*

δεῖ λόγον ἡμᾶς διομολογήσασθαι τί ποτ' ἔστιν, εἰ
*(it-is)-necessary discourse us to-agree what ever it-is if*
δὲ ἀφῃρέθημεν αὐτὸ μηδ' εἶναι τὸ παράπαν, οὐδὲν ἂν
*but we-had-been-robbed-of it not-even to-be the altogether nothing —*
ἔτι που λέγειν οἷοί τ' ἦμεν. ἀφῃρέθημεν δ' ἄν,
*further surely to-say able — we-would-be we-would-have-been-robbed-of but —*
εἰ συνεχωρήσαμεν μηδεμίαν εἶναι μεῖξιν μηδενὶ πρὸς μηδέν.
*if we-had-conceded no to-be mixture of-nothing with nothing*

THEAET. ὀρθῶς τοῦτό γε· λόγον δὲ δι' ὅτι νῦν
*rightly this at-least discourse and because-of what now*
διομολογητέον οὐκ ἔμαθον.
*(is)-to-be-agreed-upon not I-understood*

STR. ἀλλ' ἴσως τῇδ' ἑπόμενος ῥᾷστ' ἂν μάθοις.
*but perhaps this-way following most-easily — you-would-learn*

THEAET. πῇ;
*how*

STR. τὸ μὲν δὴ μὴ ὂν ἡμῖν ἕν τι τῶν ἄλλων
*the indeed indeed not being to-us one some(-one) of-the other*
γένος ὂν ἀνεφάνη, κατὰ πάντα τὰ ὄντα διεσπαρμένον.
*kind being appeared over all the beings scattered*

THEAET. οὕτως.
*so*

STR. οὐκοῦν τὸ μετὰ τοῦτο σκεπτέον εἰ δόξῃ
*therefore the(-thing) after this (is)-to-be-considered whether with-opinion*
τε καὶ λόγῳ μείγνυται.
*both and with-discourse it-mixes*

THEAET. τί δή;
*why indeed*

C STR. μὴ μειγνυμένου μὲν αὐτοῦ τούτοις ἀναγκαῖον ἀληθῆ
*not mixing indeed it with-these necessary true*
πάντ' εἶναι, μειγνυμένου δὲ δόξα τε ψευδὴς γίγνεται καὶ
*all-things to-be mixing but opinion both false becomes and*

λόγος· τὸ γὰρ τὰ μὴ ὄντα δοξάζειν ἢ λέγειν, τοῦτ'
*discourse the for the not being(-things) to-opine or to-say this*
ἔστι που τὸ ψεῦδος ἐν διανοίᾳ τε καὶ λόγοις γιγνόμενον.
*is surely the falsehood in thought both and discourses arising*

THEAET. οὕτως.
*so*

STR. ὄντος δέ γε ψεύδους ἔστιν ἀπάτη.
*being and at-least falsehood there-is deception*

THEAET. ναί.
*yes*

STR. καὶ μὴν ἀπάτης οὔσης εἰδώλων τε καὶ εἰκόνων ἤδη
*and indeed deception being of-images both and of-likenesses now*
καὶ φαντασίας πάντα ἀνάγκη μεστὰ εἶναι.
*also of-appearance all-things (it-is)-necessary full to-be*

THEAET. πῶς γὰρ οὔ;
*how for not*

STR. τὸν δέ γε σοφιστὴν ἔφαμεν ἐν τούτῳ που τῷ τόπῳ d
*the and at-least sophist we-said in this somewhere the place*
καταπεφευγέναι μέν, ἔξαρνον δὲ γεγονέναι τὸ παράπαν
*to-have-fled-for-refuge indeed denying but to-have-become the altogether*
μηδ' εἶναι ψεῦδος· τὸ γὰρ μὴ ὂν οὔτε διανοεῖσθαί τινα
*not-even to-be falsehood the for not being neither to-think anyone*
οὔτε λέγειν· οὐσίας γὰρ οὐδὲν οὐδαμῇ τὸ μὴ ὂν μετέχειν.
*nor to-say of-being for nothing in-no-way the not being to-partake*

THEAET. ἦν ταῦτα.
*it-was these-things*

STR. νῦν δέ γε τοῦτο μὲν ἐφάνη μετέχον τοῦ ὄντος, e
*now but at-least this indeed appeared partaking of-the being*
ὥστε ταύτῃ μὲν ἴσως οὐκ ἂν μάχοιτο ἔτι· τάχα δ' ἂν
*so-that in-this-way indeed perhaps not — he-would-fight still perhaps but —*
φαίη τῶν εἰδῶν τὰ μὲν μετέχειν τοῦ μὴ ὄντος,
*he-would-say of-the forms the(-ones) indeed to-partake of-the not being*

τὰ δ' οὔ, καὶ λόγον δὴ καὶ δόξαν εἶναι τῶν
*the(-others) but not and discourse indeed and opinion to-be of-the(-ones)*
οὐ μετεχόντων, ὥστε τὴν εἰδωλοποικὴν καὶ φανταστικήν,
*not partaking so-that the image-making and appearance-making*
ἐν ᾗ φαμεν αὐτὸν εἶναι, διαμάχοιτ' ἂν πάλιν ὡς
*in which we-say him to-be he-would-fight-it-out — again that*
παντάπασιν οὐκ ἔστιν, ἐπειδὴ δόξα καὶ λόγος οὐ κοινωνεῖ
*altogether not it-is since opinion and discourse not commune*
τοῦ μὴ ὄντος· ψεῦδος γὰρ τὸ παράπαν οὐκ εἶναι ταύτης
*with-the not being falsehood for the altogether not to-be this*
μὴ συνισταμένης τῆς κοινωνίας.
*not being-established the communion*

261 διὰ ταῦτ' οὖν λόγον πρῶτον καὶ δόξαν καὶ φαντασίαν
*because-of these-things then discourse first and opinion and appearance*
διερευνητέον ὅτι ποτ' ἔστιν, ἵνα φανέντων καὶ τὴν
*(are)-to-be-searched-out what ever it-is so-that having-appeared also the*
κοινωνίαν αὐτῶν τῷ μὴ ὄντι κατίδωμεν, κατιδόντες
*communion of-them with-the not being we-may-discern having-discerned*
δὲ τὸ ψεῦδος ὂν ἀποδείξωμεν, ἀποδείξαντες δὲ τὸν
*and the falsehood being we-may-show having-shown and the*
σοφιστὴν εἰς αὐτὸ ἐνδήσωμεν, εἴπερ ἔνοχός ἐστιν, ἢ καὶ
*sophist into it we-may-bind if-indeed liable he-is or also*
ἀπολύσαντες ἐν ἄλλῳ γένει ζητῶμεν.
*having-released(-him) in another kind we-may-seek(-him)*

b THEAET. κομιδῇ δέ γε, ὦ ξένε, ἔοικεν ἀληθὲς εἶναι τὸ
*absolutely and at-least O stranger it-seems true to-be the(-thing)*
περὶ τὸν σοφιστὴν κατ' ἀρχὰς λεχθέν, ὅτι δυσθήρευτον
*about the sophist at the-beginning said that hard-to-hunt*
εἴη τὸ γένος. φαίνεται γὰρ οὖν προβλημάτων γέμειν, ὧν
*was the kind it-appears for indeed of-defenses to-be-full of-which*
ἐπειδάν τι προβάλῃ, τοῦτο πρότερον ἀναγκαῖον διαμάχεσθαι
*whenever any he-throws-up this first (it-is)-necessary to-fight-through*

πρὶν ἐπ᾽ αὐτὸν ἐκεῖνον ἀφικέσθαι. νῦν γὰρ μόγις μὲν τὸ
*before to himself that(-man) to-arrive now for hardly indeed the*
μὴ ὂν ὡς οὐκ ἔστι προβληθὲν διεπεράσαμεν, ἕτερον δὲ
*not being that not it-is having-been-thrown-up we-got-through another but*
προβέβληται, καὶ δεῖ δὴ ψεῦδος ὡς ἔστι καὶ περὶ λόγον
*has-been-thrown-up and (one)-must indeed falsehood that it-is both about discourse*
καὶ περὶ δόξαν ἀποδεῖξαι, καὶ μετὰ τοῦτο ἴσως ἕτερον, καὶ ἔτ᾽
*and about opinion to-show and after this perhaps another and still*
ἄλλο μετ᾽ ἐκεῖνο· καὶ πέρας, ὡς ἔοικεν, οὐδὲν φανήσεταί ποτε.
*another after that and limit as it-seems none will-appear ever*
STR. θαρρεῖν, ὦ Θεαίτητε, χρὴ τὸν καὶ σμικρόν τι c
*to-take-courage O Theaetetus (one)-must the(-one) even small something*
δυνάμενον εἰς τὸ πρόσθεν ἀεὶ προϊέναι. τί γὰρ ὅ
*being-able to the forward always to-advance what for the(-one)*
γ᾽ ἀθυμῶν ἐν τούτοις δράσειεν ἂν ἐν ἄλλοις, ἢ μηδὲν
*at-least despairing in these would-do — in others either nothing*
ἐν ἐκείνοις ἀνύτων ἢ καὶ πάλιν εἰς τοὔπισθεν ἀπωσθείς;
*in those accomplishing or even again to the-backward having-been-pushed*
σχολῇ που, τὸ κατὰ τὴν παροιμίαν λεγόμενον, ὅ
*scarcely surely the(-thing) according-to the proverb said the*
γε τοιοῦτος ἄν ποτε ἕλοι πόλιν. νῦν δ᾽ ἐπεί, ὠγαθέ,
*at-least such(-man) — ever would-take a-city now but since my-good-man*
τοῦτο ὃ λέγεις διαπεπέρανται, τό τοι μέγιστον ἡμῖν τεῖχος
*this which you-say has-been-got-through the surely greatest for-us wall*
ᾑρημένον ἂν εἴη, τὰ δ᾽ ἄλλα ἤδη ῥᾴω καὶ σμικρότερα.
*taken — would-be the and others now easier and smaller*
THEAET. καλῶς εἶπες.
*well you-said*
STR. λόγον δὴ πρῶτον καὶ δόξαν, καθάπερ ἐρρήθη νυνδή,
*discourse indeed first and opinion as was-said just-now*
λάβωμεν, ἵνα ἐναργέστερον ἀπολογισώμεθα πότερον
*let-us-take so-that more-clearly we-may-reckon whether*

αὐτῶν ἅπτεται τὸ μὴ ὂν ἢ παντάπασιν ἀληθῆ μέν
*them touches the not being or altogether true indeed*
ἐστιν ἀμφότερα ταῦτα, ψεῦδος δὲ οὐδέποτε οὐδέτερον.
*are both these falsehood but never either*
THEAET. ὀρθῶς.
*rightly*
d STR. φέρε δή, καθάπερ περὶ τῶν εἰδῶν καὶ τῶν
*come then as about the forms and the*
γραμμάτων ἐλέγομεν, περὶ τῶν ὀνομάτων πάλιν ὡσαύτως
*letters we-were-saying about the names again likewise*
ἐπισκεψώμεθα. φαίνεται γάρ πῃ ταύτῃ τὸ νῦν
*let-us-examine appears for somehow in-this-way the now*
ζητούμενον.
*sought(-thing)*
THEAET. τὸ ποῖον οὖν δὴ περὶ τῶν ὀνομάτων ὑπακουστέον;
*the what-sort then indeed about the names (is-it)-to-be-understood*
STR. εἴτε πάντα ἀλλήλοις συναρμόττει εἴτε μηδέν, εἴτε
*whether all with-one-another fit or none or*
τὰ μὲν ἐθέλει, τὰ δὲ μή.
*the(-ones) indeed are-willing the(-others) but not*
THEAET. δῆλον τοῦτό γε, ὅτι τὰ μὲν ἐθέλει, τὰ
*clear this at-least that the(-ones) indeed are-willing the(-others)*
δ' οὔ.
*but not*
e STR. τὸ τοιόνδε λέγεις ἴσως, ὅτι τὰ μὲν ἐφεξῆς
*the such(-thing) you-mean perhaps that the(-ones) indeed in-order*
λεγόμενα καὶ δηλοῦντά τι συναρμόττει, τὰ δὲ
*spoken and showing something fit the(-others) but*
τῇ συνεχείᾳ μηδὲν σημαίνοντα ἀναρμοστεῖ.
*in-the succession nothing signifying do-not-fit*
THEAET. πῶς τί τοῦτ' εἶπας;
*how what this did-you-say*

STR. ὅπερ ᾠήθην ὑπολαβόντα σε προσομολογεῖν. ἔστι
*which-very I-thought taking(-it)-up you to-agree-further there-is*
γὰρ ἡμῖν που τῶν τῇ φωνῇ περὶ τὴν οὐσίαν δηλωμάτων
*for to-us surely of-the by-the voice about the being indications*
διττὸν γένος.
*twofold kind*

THEAET. πῶς;
*how*

STR. τὸ μὲν ὀνόματα, τὸ δὲ ῥήματα κληθέν. 262
*the(-one) indeed names the(-other) but verbs called*

THEAET. εἰπὲ ἑκάτερον.
*tell each*

STR. τὸ μὲν ἐπὶ ταῖς πράξεσιν ὂν δήλωμα ῥῆμά που
*the(-one) indeed over the actions being indication verb surely*
λέγομεν.
*we-call(-it)*

THEAET. ναί.
*yes*

STR. τὸ δέ γ' ἐπ' αὐτοῖς τοῖς ἐκείνας πράττουσι
*the(-other) and at-least over themselves the(-ones) those doing*
σημεῖον τῆς φωνῆς ἐπιτεθὲν ὄνομα.
*sign of-the voice applied (is)-name*

THEAET. κομιδῇ μὲν οὖν.
*absolutely indeed then*

STR. οὐκοῦν ἐξ ὀνομάτων μὲν μόνων συνεχῶς λεγομένων
*therefore from names indeed alone continuously spoken*
οὐκ ἔστι ποτὲ λόγος, οὐδ' αὖ ῥημάτων χωρὶς ὀνομάτων
*not is ever discourse nor again of-verbs apart-from names*
λεχθέντων.
*spoken*

THEAET. ταῦτ' οὐκ ἔμαθον.
*these-things not I-understood*

b STR. δῆλον γὰρ ὡς πρὸς ἕτερόν τι βλέπων ἄρτι
*(it-is)-clear for that toward other something looking just-now*
συνωμολόγεις· ἐπεὶ τοῦτ᾽ αὐτὸ ἐβουλόμην εἰπεῖν, ὅτι
*you-agreed since this itself I-wished to-say that*
συνεχῶς ὧδε λεγόμενα ταῦτα οὐκ ἔστι λόγος.
*continuously thus spoken these not is discourse*
THEAET. πῶς;
*how*
STR. οἷον "βαδίζει" "τρέχει" "καθεύδει," καὶ τἆλλα
*for-example walks runs sleeps and the-other(-things)*
ὅσα πράξεις σημαίνει ῥήματα, κἂν πάντα τις ἐφεξῆς
*as-many-as actions signify verbs even-if all one in-order*
αὖτ᾽ εἴπῃ, λόγον οὐδέν τι μᾶλλον ἀπεργάζεται.
*them should-say discourse in-nothing at-all more he-produces*
THEAET. πῶς γάρ;
*how for*
c STR. οὐκοῦν καὶ πάλιν ὅταν λέγηται "λέων" "ἔλαφος"
*therefore also again whenever is-said lion stag*
"ἵππος," ὅσα τε ὀνόματα τῶν τὰς πράξεις αὖ
*horse as-many-as both names of-the(-ones) the actions again*
πραττόντων ὠνομάσθη, καὶ κατὰ ταύτην δὴ τὴν
*doing were-named also according-to this indeed the*
συνέχειαν οὐδείς πω συνέστη λόγος· οὐδεμίαν γὰρ οὔτε
*succession no yet was-composed discourse no for neither*
οὕτως οὔτ᾽ ἐκείνως πρᾶξιν οὐδ᾽ ἀπραξίαν οὐδὲ οὐσίαν
*thus nor that-way action nor inaction nor being*
ὄντος οὐδὲ μὴ ὄντος δηλοῖ τὰ φωνηθέντα, πρὶν ἄν
*of-being nor of-not being do-show the(-things) uttered before —*
τις τοῖς ὀνόμασι τὰ ῥήματα κεράσῃ. τότε δ᾽ ἥρμοσέν
*one with-the names the verbs mixes then and it-fitted*

τε καὶ λόγος ἐγένετο εὐθὺς ἡ πρώτη συμπλοκή, σχεδὸν
*both and discourse arose at-once the first interweaving nearly*
τῶν λόγων ὁ πρῶτός τε καὶ σμικρότατος.
*of-the discourses the first both and smallest*
THEAET. πῶς ἄρ' ὧδε λέγεις;
*how then thus do-you-mean*
STR. ὅταν εἴπῃ τις· "ἄνθρωπος μανθάνει," λόγον εἶναι
*whenever says one man learns discourse to-be*
φῂς τοῦτον ἐλάχιστόν τε καὶ πρῶτον;
*do-you-say this least both and first*
THEAET. ἔγωγε. d
*I-at-least*
STR. δηλοῖ γὰρ ἤδη που τότε περὶ τῶν ὄντων ἢ γιγνομένων
*it-shows for now surely then about the being(-things) or becoming*
ἢ γεγονότων ἢ μελλόντων, καὶ οὐκ ὀνομάζει μόνον ἀλλά
*or having-become or about-to-be and not names only but*
τι περαίνει, συμπλέκων τὰ ῥήματα τοῖς ὀνόμασι.
*something it-accomplishes interweaving the verbs with-the names*
διὸ λέγειν τε αὐτὸν ἀλλ' οὐ μόνον ὀνομάζειν εἴπομεν, καὶ
*therefore to-speak both him but not only to-name we-said and*
δὴ καὶ τῷ πλέγματι τούτῳ τὸ ὄνομα ἐφθεγξάμεθα λόγον.
*indeed also to-the web this the name we-uttered discourse*
THEAET. ὀρθῶς.
*rightly*
STR. οὕτω δὴ καθάπερ τὰ πράγματα τὰ μὲν e
*so indeed as the things the(-ones) indeed*
ἀλλήλοις ἥρμοττεν, τὰ δ' οὔ, καὶ περὶ τὰ τῆς
*with-one-another fitted the(-others) but not also about the of-the*
φωνῆς αὖ σημεῖα τὰ μὲν οὐχ ἁρμόττει, τὰ δὲ
*voice again signs the(-ones) indeed not fit the(-others) but*
ἁρμόττοντα αὐτῶν λόγον ἀπηργάσατο.
*fitting of-them discourse produced*

THEAET. παντάπασι μὲν οὖν.
*altogether indeed then*

STR. ἔτι δὴ σμικρὸν τόδε.
*further indeed small this*

THEAET. τὸ ποῖον;
*the what-sort*

STR. λόγον ἀναγκαῖον, ὅταν περ ᾖ, τινὸς εἶναι λόγον,
*discourse (it-is)-necessary whenever-indeed it-be of-something to-be discourse*
μὴ δὲ τινὸς ἀδύνατον.
*not and of-something (is)-impossible*

THEAET. οὕτως.
*so*

STR. οὐκοῦν καὶ ποιόν τινα αὐτὸν εἶναι δεῖ;
*therefore also of-a-certain-quality some it to-be (it-is)-necessary*

THEAET. πῶς δ' οὔ;
*how and not*

STR. προσέχωμεν δὴ τὸν νοῦν ἡμῖν αὐτοῖς.
*let-us-apply then the mind to-us ourselves*

THEAET. δεῖ γοῦν.
*(one)-must at-any-rate*

STR. λέξω τοίνυν σοι λόγον συνθεὶς πρᾶγμα
*I-shall-speak then to-you a-discourse having-put-together a-thing*
πράξει δι' ὀνόματος καὶ ῥήματος· ὅτου δ' ἂν ὁ
*with-an-action through name and verb of-whatever and — the*
λόγος ᾖ, σύ μοι φράζειν.
*discourse be you to-me tell*

263 THEAET. ταῦτ' ἔσται κατὰ δύναμιν.
*these-things shall-be according-to power*

STR. "Θεαίτητος κάθηται." μῶν μὴ μακρὸς ὁ λόγος;
*Theaetetus sits surely-not not long the discourse(-is)*

THEAET. οὔκ, ἀλλὰ μέτριος.
*not but moderate*

STR. σὸν ἔργον δὴ φράζειν περὶ οὗ τ' ἐστὶ καὶ ὅτου.
*your work then to-tell about what both it-is and of-what*

THEAET. δῆλον ὅτι περὶ ἐμοῦ τε καὶ ἐμός.
*clear that about me both and mine*

STR. τί δὲ ὅδ' αὖ;
*what and this(-one) again*

THEAET. ποῖος;
*what-sort*

STR. "Θεαίτητος, ᾧ νῦν ἐγὼ διαλέγομαι, πέτεται."
*Theaetetus with-whom now I converse flies*

THEAET. καὶ τοῦτον οὐδ' ἂν εἷς ἄλλως εἴποι πλὴν ἐμόν
*and this(-one) not-even — one otherwise would-say except mine*
τε καὶ περὶ ἐμοῦ.
*both and about me*

STR. ποιὸν δέ γέ τινά φαμεν ἀναγκαῖον ἕκαστον
*of-a-certain-quality and at-least some we-say (is)-necessary each*
εἶναι τῶν λόγων.
*to-be of-the discourses*

THEAET. ναί. b
*yes*

STR. τούτων δὴ ποιόν τινα ἑκάτερον φατέον εἶναι;
*of-these then of-what-sort some each (is-it)-to-be-said to-be*

THEAET. τὸν μὲν ψευδῆ που, τὸν δὲ ἀληθῆ.
*the(-one) indeed false surely the(-other) but true*

STR. λέγει δὲ αὐτῶν ὁ μὲν ἀληθὴς τὰ ὄντα ὡς ἔστιν
*says and of-them the(-one) indeed true the beings as they-are*
περὶ σοῦ.
*about you*

THEAET. τί μήν;
*what indeed*

STR. ὁ δὲ δὴ ψευδὴς ἕτερα τῶν ὄντων.
*the(-other) and indeed false other(-things) than-the beings*

THEAET. ναί.

*yes*

STR. τὰ μὴ ὄντ᾽ ἄρα ὡς ὄντα λέγει.

*the not being(-things) then as being(-things) it-says*

THEAET. σχεδόν.

*nearly*

STR. ὄντων δέ γε ὄντα ἕτερα περὶ σοῦ. πολλὰ μὲν γὰρ ἔφαμεν ὄντα περὶ ἕκαστον εἶναί που, πολλὰ δὲ οὐκ ὄντα.

*(than)-being and at-least being(-things) other about you many indeed for we-said being about each to-be surely many but not being*

THEAET. κομιδῇ μὲν οὖν.

*absolutely indeed then*

c STR. ὃν ὕστερον δὴ λόγον εἴρηκα περὶ σοῦ, πρῶτον μέν, ἐξ ὧν ὡρισάμεθα τί ποτ᾽ ἔστι λόγος, ἀναγκαιότατον αὐτὸν ἕνα τῶν βραχυτάτων εἶναι.

*which later indeed discourse I-have-spoken about you first indeed from what we-defined what ever is discourse (it-is)-most-necessary it one of-the shortest to-be*

THEAET. νυνδὴ γοῦν ταύτῃ συνωμολογήσαμεν.

*just-now at-any-rate in-this-way we-agreed*

STR. ἔπειτα δέ γε τινός.

*then and at-least of-someone*

THEAET. οὕτως.

*so*

STR. εἰ δὲ μὴ ἔστιν σός, οὐκ ἄλλου γε οὐδενός.

*if but not it-is yours not of-another at-least of-nobody*

THEAET. πῶς γάρ;

*how for*

STR. μηδενὸς δέ γε ὢν οὐδ' ἂν λόγος εἴη τὸ
*of-nobody and at-least being not-even — discourse would-it-be the*
παράπαν· ἀπεφήναμεν γὰρ ὅτι τῶν ἀδυνάτων ἦν λόγον
*altogether we-showed for that of-the impossible(-things) it-was discourse*
ὄντα μηδενὸς εἶναι λόγον.
*being of-nothing to-be discourse*
THEAET. ὀρθότατα.
*most-rightly*
STR. περὶ δὴ σοῦ λεγόμενα, λεγόμενα μέντοι θάτερα d
*about indeed you said(-things) said however other(-things)*
ὡς τὰ αὐτὰ καὶ μὴ ὄντα ὡς ὄντα, παντάπασιν
*as the same and not being(-things) as being(-things) altogether*
ἔοικεν ἡ τοιαύτη σύνθεσις ἔκ τε ῥημάτων γιγνομένη καὶ
*it-seems the such composition from both verbs arising and*
ὀνομάτων ὄντως τε καὶ ἀληθῶς γίγνεσθαι λόγος ψευδής.
*names really both and truly to-become discourse false*
THEAET. ἀληθέστατα μὲν οὖν.
*most-truly indeed then*
STR. τί δὲ δή; διάνοιά τε καὶ δόξα καὶ φαντασία,
*what and indeed thought both and opinion and appearance*
μῶν οὐκ ἤδη δῆλον ὅτι ταῦτά γε ψευδῆ τε καὶ
*surely-not not now (is-it)-clear that these at-least false both and*
ἀληθῆ πάνθ' ἡμῶν ἐν ταῖς ψυχαῖς ἐγγίγνεται;
*true all of-us in the souls arise*
THEAET. πῶς;
*how*
STR. ὧδ' εἴσῃ ῥᾷον, ἂν πρῶτον λάβῃς αὐτὰ τί e
*thus you-will-know more-easily if first you-grasp them what*
ποτ' ἔστιν καὶ τί διαφέρουσιν ἕκαστα ἀλλήλων.
*ever they-are and in-what they-differ each from-one-another*
THEAET. δίδου μόνον.
*grant(-it) only*

STR. οὐκοῦν διάνοια μὲν καὶ λόγος ταὐτόν· πλὴν ὁ
*therefore thought indeed and discourse (are)-the-same except the(-one)*
μὲν ἐντὸς τῆς ψυχῆς πρὸς αὑτὴν διάλογος ἄνευ φωνῆς
*indeed within the soul toward itself dialogue without voice*
γιγνόμενος τοῦτ' αὐτὸ ἡμῖν ἐπωνομάσθη, διάνοια;
*arising this itself for-us was-named thought*

THEAET. πάνυ μὲν οὖν.
*certainly indeed then*

STR. τὸ δέ γ' ἀπ' ἐκείνης ῥεῦμα διὰ τοῦ στόματος
*the and at-least from that stream through the mouth*
ἰὸν μετὰ φθόγγου κέκληται λόγος;
*going with sound has-been-called discourse*

THEAET. ἀληθῆ.
*true-things*

STR. καὶ μὴν ἐν λόγοις γε αὖ ἴσμεν ἐνὸν —
*and indeed in discourses at-least again we-know being-in(-them)*

THEAET. τὸ ποῖον;
*the what-sort*

STR. φάσιν τε καὶ ἀπόφασιν.
*affirmation both and denial*

THEAET. ἴσμεν.
*we-know*

## XVI · THE SOPHIST BOUND

*Thought is the soul's silent dialogue, opinion its conclusion, appearance opinion mixed with perception, so all may be false. Falsehood being possible, the sophist can be bound in image-making. Production is divine or human, and each makes originals or images: god makes animals and their shadows and reflections, man makes houses and paintings. Appearance-making works by tools or by one's own body, imitation, and imitation knows or only opines: the sophist is the ironical opinion-imitator, who fears his ignorance. Making others contradict themselves in private, he is the imitator of the wise, the sophist.*

STR. ὅταν οὖν τοῦτο ἐν ψυχῇ κατὰ διάνοιαν ἐγγίγνηται 264
*whenever then this in soul according-to thought it-arises*
μετὰ σιγῆς, πλὴν δόξης ἔχεις ὅτι προσείπῃς αὐτό;
*with silence except opinion have-you (anything)-which you-could-call it*
THEAET. καὶ πῶς;
*and how*
STR. τί δ' ὅταν μὴ καθ' αὑτὸ ἀλλὰ δι' αἰσθήσεως
*what and whenever not by itself but through perception*
παρῇ τινι, τὸ τοιοῦτον αὖ πάθος ἆρ' οἷόν τε
*it-is-present to-someone the such again experience then possible —*
ὀρθῶς εἰπεῖν ἕτερόν τι πλὴν φαντασίαν;
*rightly to-call other anything except appearance*
THEAET. οὐδέν.
*nothing*
STR. οὐκοῦν ἐπείπερ λόγος ἀληθὴς ἦν καὶ ψευδής, τούτων b
*therefore since-indeed discourse true was and false of-these*
δ' ἐφάνη διάνοια μὲν αὐτῆς πρὸς ἑαυτὴν ψυχῆς
*and appeared thought indeed of-the-very toward itself of-the-soul*
διάλογος, δόξα δὲ διανοίας ἀποτελεύτησις, "φαίνεται" δὲ
*dialogue opinion but of-thought (the)-completion it-appears and*
ὃ λέγομεν σύμμειξις αἰσθήσεως καὶ δόξης, ἀνάγκη
*what we-mean (is)-a-mixture of-perception and opinion (it-is)-necessity*
δὴ καὶ τούτων τῷ λόγῳ συγγενῶν ὄντων ψευδῆ
*indeed also these with-the discourse akin being false*
αὐτῶν ἔνια καὶ ἐνίοτε εἶναι.
*of-them some and sometimes to-be*
THEAET. πῶς δ' οὔ;
*how and not*
STR. κατανοεῖς οὖν ὅτι πρότερον ηὑρέθη ψευδὴς δόξα καὶ
*do-you-perceive then that sooner was-found false opinion and*
λόγος ἢ κατὰ τὴν προσδοκίαν ἣν ἐφοβήθημεν ἄρτι,
*discourse than according-to the expectation which we-feared just-now*

μὴ παντάπασιν ἀνήνυτον ἔργον ἐπιβαλλοίμεθα ζητοῦντες
*lest altogether an-endless task we-were-undertaking seeking*
αὐτό;
*it*

THEAET. κατανοῶ.
*I-perceive(-it)*

c STR. μὴ τοίνυν μηδ' εἰς τὰ λοιπὰ ἀθυμῶμεν. ἐπειδὴ γὰρ
*not then nor for the rest let-us-lose-heart since for*
πέφανται ταῦτα, τῶν ἔμπροσθεν ἀναμνησθῶμεν κατ' εἴδη
*have-appeared these-things of-the before let-us-remind(-ourselves) by forms*
διαιρέσεων.
*of-divisions*

THEAET. ποίων δή;
*of-what-sort indeed*

STR. διειλόμεθα τῆς εἰδωλοποικῆς εἴδη δύο, τὴν μὲν
*we-divided of-the image-making forms two the indeed*
εἰκαστικήν, τὴν δὲ φανταστικήν.
*likeness-making the(-other) but appearance-making*

THEAET. ναί.
*yes*

STR. καὶ τὸν σοφιστὴν εἴπομεν ὡς ἀποροῖμεν εἰς ὁποτέραν
*and the sophist we-said that we-were-perplexed into which-of-the-two*
θήσομεν.
*we-shall-set(-him)*

THEAET. ἦν ταῦτα.
*it-was these-things*

d STR. καὶ τοῦθ' ἡμῶν ἀπορουμένων ἔτι μείζων κατεχύθη
*and (at)-this of-us being-perplexed still greater was-poured-down*
σκοτοδινία, φανέντος τοῦ λόγου τοῦ πᾶσιν
*dizziness having-appeared the argument the(-one) with-all*
ἀμφισβητοῦντος ὡς οὔτε εἰκὼν οὔτε εἴδωλον οὔτε
*disputing that neither likeness nor image nor*

φάντασμ᾽ εἴη τὸ παράπαν οὐδὲν διὰ τὸ μηδαμῶς
*semblance would-be the altogether anything because-of the in-no-way*
μηδέποτε μηδαμοῦ ψεῦδος εἶναι.
*never nowhere falsehood to-be*

THEAET. λέγεις ἀληθῆ.
*you-say true-things*

STR. νῦν δέ γ᾽ ἐπειδὴ πέφανται μὲν λόγος, πέφανται δ᾽
*now but at-least since has-appeared indeed discourse has-appeared but*
οὖσα δόξα ψευδής, ἐγχωρεῖ δὴ μιμήματα τῶν ὄντων εἶναι
*being opinion false it-is-possible indeed imitations of-the beings to-be*
καὶ τέχνην ἐκ ταύτης γίγνεσθαι τῆς διαθέσεως ἀπατητικήν.
*and an-art from this to-arise the condition deceptive*

THEAET. ἐγχωρεῖ.
*it-is-possible*

STR. καὶ μὴν ὅτι γ᾽ ἦν ὁ σοφιστὴς τούτων πότερον,
*and indeed that at-least was the sophist of-these one-of-the-two*
διωμολογημένον ἡμῖν ἐν τοῖς πρόσθεν ἦν.
*agreed by-us in the(-things) before was(-it)*

THEAET. ναί.
*yes*

STR. πάλιν τοίνυν ἐπιχειρῶμεν, σχίζοντες διχῇ τὸ προτεθὲν 265
*again then let-us-try splitting in-two the proposed*
γένος, πορεύεσθαι κατὰ τοὐπὶ δεξιὰ ἀεὶ μέρος τοῦ
*kind to-proceed by the-on-the right always part of-the(-thing)*
τμηθέντος, ἐχόμενοι τῆς τοῦ σοφιστοῦ κοινωνίας, ἕως ἂν
*cut holding-to the of-the sophist communion until —*
αὐτοῦ τὰ κοινὰ πάντα περιελόντες, τὴν οἰκείαν λιπόντες
*of-him the common(-things) all having-stripped-off the proper having-left*
φύσιν ἐπιδείξωμεν μάλιστα μὲν ἡμῖν αὐτοῖς, ἔπειτα καὶ
*nature we-show(-it) most indeed to-us ourselves then also*
τοῖς ἐγγυτάτω γένει τῆς τοιαύτης μεθόδου πεφυκόσιν.
*to-the(-ones) nearest in-kind to-the such method being-by-nature*

THEAET. ὀρθῶς.

*rightly*

STR. οὐκοῦν τότε μὲν ἠρχόμεθα ποιητικὴν καὶ κτητικὴν

*therefore then indeed we-were-beginning productive and acquisitive*

τέχνην διαιρούμενοι;

*art dividing*

THEAET. ναί.

*yes*

STR. καὶ τῆς κτητικῆς ἐν θηρευτικῇ καὶ ἀγωνίᾳ καὶ

*and of-the acquisitive in hunting and contest and*

ἐμπορικῇ καί τισιν ἐν τοιούτοις εἴδεσιν ἐφαντάζεθ' ἡμῖν;

*merchandising and some in such forms he-appeared to-us*

THEAET. πάνυ μὲν οὖν.

*certainly indeed then*

b STR. νῦν δέ γ' ἐπειδὴ μιμητικὴ περιείληφεν αὐτὸν τέχνη,

*now but at-least since imitative has-surrounded him art*

δῆλον ὡς αὐτὴν τὴν ποιητικὴν δίχα διαιρετέον πρώτην.

*(it-is)-clear that itself the productive in-two (is)-to-be-divided first*

ἡ γάρ που μίμησις ποίησίς τίς ἐστιν, εἰδώλων μέντοι,

*the for surely imitation a-making some is of-images however*

φαμέν, ἀλλ' οὐκ αὐτῶν ἑκάστων· ἦ γάρ;

*we-say but not of-themselves each truly for*

THEAET. παντάπασι μὲν οὖν.

*altogether indeed then*

STR. ποιητικῆς δὴ πρῶτον δύ' ἔστω μέρη.

*of-productive indeed first two let-there-be parts*

THEAET. ποίω;

*what-sort-two*

STR. τὸ μὲν θεῖον, τὸ δ' ἀνθρώπινον.

*the(-one) indeed divine the(-other) but human*

THEAET. οὔπω μεμάθηκα.

*not-yet have-I-learned*

STR. ποιητικήν, εἴπερ μεμνήμεθα τὰ κατ᾽ ἀρχὰς
*productive if-indeed we-remember the(-things) at the-beginnings*
λεχθέντα, πᾶσαν ἔφαμεν εἶναι δύναμιν ἥτις ἂν αἰτία
*said every we-said to-be power whichever — cause*
γίγνηται τοῖς μὴ πρότερον οὖσιν ὕστερον γίγνεσθαι.
*becomes for-the(-things) not before being later to-become*
THEAET. μεμνήμεθα.
*we-remember*
STR. ζῷα δὴ πάντα θνητά, καὶ δὴ καὶ φυτὰ ὅσα c
*animals indeed all mortal and indeed also plants as-many-as*
τ᾽ ἐπὶ γῆς ἐκ σπερμάτων καὶ ῥιζῶν φύεται, καὶ ὅσα
*both on earth from seeds and roots grow and as-many-as*
ἄψυχα ἐν γῇ συνίσταται σώματα τηκτὰ καὶ ἄτηκτα,
*lifeless in earth are-formed bodies fusible and infusible*
μῶν ἄλλου τινὸς ἢ θεοῦ δημιουργοῦντος φήσομεν
*surely-not of-other some than god crafting we-shall-say*
ὕστερον γίγνεσθαι πρότερον οὐκ ὄντα; ἢ τῷ τῶν πολλῶν
*later to-become before not being or the of-the many*
δόγματι καὶ ῥήματι χρώμενοι —
*doctrine and phrase using*
THEAET. ποίῳ τῳ;
*what-sort some*
STR. τὴν φύσιν αὐτὰ γεννᾶν ἀπό τινος αἰτίας αὐτομάτης
*the nature them to-beget from some cause spontaneous*
καὶ ἄνευ διανοίας φυούσης, ἢ μετὰ λόγου τε καὶ
*and without thought producing or with reason both and*
ἐπιστήμης θείας ἀπὸ θεοῦ γιγνομένης;
*knowledge divine from god arising*
THEAET. ἐγὼ μὲν ἴσως διὰ τὴν ἡλικίαν πολλάκις d
*I indeed perhaps because-of the age often*
ἀμφότερα μεταδοξάζω· νῦν μὴν βλέπων εἰς σὲ καὶ
*both change-my-opinion now however looking at you and*

ὑπολαμβάνων οἴεσθαί σε κατά γε θεὸν αὐτὰ γίγνεσθαι,
*supposing to-think you in-respect-of at-least god them to-come-to-be*
ταύτῃ καὶ αὐτὸς νενόμικα.
*in-this-way also myself have-come-to-believe*

e STR. καλῶς γε, ὦ Θεαίτητε. καὶ εἰ μέν γέ σε
*well at-least O Theaetetus and if indeed at-least you*
ἡγούμεθα τῶν εἰς τὸν ἔπειτ' ἂν χρόνον ἄλλως
*we-thought of-the(-men) for the later — time otherwise*
πως δοξαζόντων εἶναι, νῦν ἂν τῷ λόγῳ μετὰ πειθοῦς
*somehow opining to-be now — by-the argument with persuasion*
ἀναγκαίας ἐπεχειροῦμεν ποιεῖν ὁμολογεῖν· ἐπειδὴ δέ
*compelling we-would-attempt to-make(-you) agree since but*
σου καταμανθάνω τὴν φύσιν, ὅτι καὶ ἄνευ τῶν παρ'
*your I-understand the nature that even without the from*
ἡμῶν λόγων αὐτὴ πρόσεισιν ἐφ' ἅπερ νῦν ἕλκεσθαι
*us arguments itself it-goes-toward to which-very now to-be-drawn*
φῂς, ἐάσω· χρόνος γὰρ ἐκ περιττοῦ γίγνοιτ' ἄν.
*you-say I-shall-let(-it-be) time for from excess would-become —*
ἀλλὰ θήσω τὰ μὲν φύσει λεγόμενα ποιεῖσθαι θείᾳ
*but I-shall-set the(-things) indeed by-nature said to-be-made by-divine*
τέχνῃ, τὰ δ' ἐκ τούτων ὑπ' ἀνθρώπων συνιστάμενα
*art the(-things) but from these by men put-together*
ἀνθρωπίνῃ, καὶ κατὰ τοῦτον δὴ τὸν λόγον δύο ποιητικῆς
*by-human and according-to this indeed the account two of-productive*
γένη, τὸ μὲν ἀνθρώπινον εἶναι, τὸ δὲ θεῖον.
*kinds the(-one) indeed human to-be the(-other) but divine*

THEAET. ὀρθῶς.
*rightly*

STR. τέμνε δὴ δυοῖν οὔσαιν δίχα ἑκατέραν αὖθις.
*cut then two being in-two each again*

THEAET. πῶς;
*how*

STR. οἷον τότε μὲν κατὰ πλάτος τέμνων τὴν ποιητικὴν 266
*as then indeed in-respect-of breadth cutting the productive*
πᾶσαν, νῦν δὲ αὖ κατὰ μῆκος.
*whole now but again in-respect-of length*
THEAET. τετμήσθω.
*let-it-have-been-cut*
STR. τέτταρα μὴν αὐτῆς οὕτω τὰ πάντα μέρη γίγνεται,
*four indeed of-it so the all parts become*
δύο μὲν τὰ πρὸς ἡμῶν, ἀνθρώπεια, δύο δ' αὖ
*two indeed the(-ones) on-the-side-of us human two but again*
τὰ πρὸς θεῶν, θεῖα.
*the(-ones) on-the-side-of gods divine*
THEAET. ναί.
*yes*
STR. τὰ δέ γ' ὡς ἑτέρως αὖ διῃρημένα, μέρος
*the(-ones) and at-least as otherwise again divided part*
μὲν ἓν ἀφ' ἑκατέρας τῆς μερίδος αὐτοποιητικόν, τὼ δ'
*indeed one from each the division self-productive the-two but*
ὑπολοίπω σχεδὸν μάλιστ' ἂν λεγοίσθην εἰδωλοποιικώ· καὶ
*remaining nearly most — would-be-called image-making and*
κατὰ ταῦτα δὴ πάλιν ἡ ποιητικὴ διχῇ διαιρεῖται.
*according-to these indeed again the productive in-two is-divided*
THEAET. λέγε ὅπῃ ἑκατέρα αὖθις. b
*say how each again*
STR. ἡμεῖς μέν που καὶ τἆλλα ζῷα καὶ ἐξ ὧν τὰ
*we indeed surely and the-other animals and from what the(-things)*
πεφυκότ' ἐστίν, πῦρ καὶ ὕδωρ καὶ τὰ τούτων ἀδελφά, θεοῦ
*grown are fire and water and the of-these siblings of-god*
γεννήματα πάντα ἴσμεν αὐτὰ ἀπειργασμένα ἕκαστα· ἢ πῶς;
*offspring all we-know them produced each(-of-them) or how*
THEAET. οὕτως.
*so*

STR. τούτων δέ γε ἑκάστων εἴδωλα ἀλλ᾽ οὐκ αὐτὰ
*of-these and at-least each images but not themselves*
παρέπεται, δαιμονίᾳ καὶ ταῦτα μηχανῇ γεγονότα.
*accompany by-divine also these contrivance having-come-to-be*
THEAET. ποῖα;
*what-sort*
c STR. τά τε ἐν τοῖς ὕπνοις καὶ ὅσα μεθ᾽ ἡμέραν
*the(-ones) both in the sleeps and as-many-as by day*
φαντάσματα αὐτοφυῆ λέγεται, σκιὰ μὲν ὅταν ἐν τῷ
*semblances self-grown are-called a-shadow indeed whenever in the*
πυρὶ σκότος ἐγγίγνηται, διπλοῦν δὲ ἡνίκ᾽ ἂν φῶς οἰκεῖόν
*fire darkness arises double but when — light own*
τε καὶ ἀλλότριον περὶ τὰ λαμπρὰ καὶ λεῖα εἰς ἓν
*both and foreign about the bright and smooth into one*
συνελθὸν τῆς ἔμπροσθεν εἰωθυίας ὄψεως ἐναντίαν
*having-come-together to-the before accustomed sight contrary*
αἴσθησιν παρέχον εἶδος ἀπεργάζηται.
*perception providing a-form produces*
THEAET. δύο γὰρ οὖν ἐστι ταῦτα θείας ἔργα ποιήσεως,
*two for indeed are these of-divine works making*
αὐτό τε καὶ τὸ παρακολουθοῦν εἴδωλον ἑκάστῳ.
*itself both and the accompanying image to-each*
STR. τί δὲ τὴν ἡμετέραν τέχνην; ἆρ᾽ οὐκ αὐτὴν μὲν
*what and the our art then not itself indeed*
οἰκίαν οἰκοδομικῇ φήσομεν ποιεῖν, γραφικῇ
*a-house by-the-house-building(-art) shall-we-say to-make by-the-painting(-art)*
δέ τιν᾽ ἑτέραν, οἷον ὄναρ ἀνθρώπινον ἐγρηγορόσιν
*but some other like a-dream human for-the(-ones)-awake*
ἀπειργασμένην;
*produced*
d THEAET. πάνυ μὲν οὖν.
*certainly indeed then*

STR. οὐκοῦν καὶ τἆλλα οὕτω κατὰ δύο διττὰ ἔργα τῆς
*therefore also the-others so in-respect-of two double works of-the*
ἡμετέρας αὖ ποιητικῆς πράξεως, τὸ μὲν αὐτό, φαμέν,
*our again productive action the(-one) indeed itself we-say*
τὸ δὲ εἴδωλον.
*the(-other) but image*

THEAET. νῦν μᾶλλον ἔμαθον, καὶ τίθημι δύο διχῇ ποιητικῆς
*now more I-have-learned and I-set two in-two of-productive*
εἴδει· θείαν μὲν καὶ ἀνθρωπίνην κατὰ θάτερον τμῆμα,
*in-form divine indeed and human according-to the-one section*
κατὰ δὲ θάτερον τὸ μὲν αὐτῶν ὄν, τὸ δὲ
*according-to but the-other the(-one) indeed of-themselves being the(-other) but*
ὁμοιωμάτων τινῶν γέννημα.
*of-likenesses some offspring*

STR. τῆς τοίνυν εἰδωλουργικῆς ἀναμνησθῶμεν ὅτι τὸ e
*of-the then image-making let-us-remind(-ourselves) that the(-kind)*
μὲν εἰκαστικόν, τὸ δὲ φανταστικὸν ἔμελλεν εἶναι
*indeed likeness-making the(-kind) but appearance-making was-to to-be*
γένος, εἰ τὸ ψεῦδος ὄντως ὂν ψεῦδος καὶ τῶν ὄντων
*kind if the falsehood really being falsehood and of-the beings*
ἕν τι φανείη πεφυκός.
*one something should-appear being-by-nature*

THEAET. ἦν γὰρ οὖν.
*it-was for indeed*

STR. οὐκοῦν ἐφάνη τε καὶ διὰ ταῦτα δὴ
*therefore it-appeared both and because-of these-things indeed*
καταριθμήσομεν αὐτὼ νῦν ἀναμφισβητήτως εἴδη δύο;
*we-shall-enumerate them-two now indisputably forms two*

THEAET. ναί.
*yes*

STR. τὸ τοίνυν φανταστικὸν αὖθις διορίζωμεν δίχα. 267
*the then appearance-making again let-us-define in-two*

THEAET. πῇ;
*how*

STR. τὸ μὲν δι᾽ ὀργάνων γιγνόμενον, τὸ δὲ
*the(-one) indeed through instruments arising the(-other) but*
αὐτοῦ παρέχοντος ἑαυτὸν ὄργανον τοῦ ποιοῦντος τὸ
*himself providing himself (as)-instrument the(-one) making the*
φάντασμα.
*semblance*

THEAET. πῶς φῄς;
*how do-you-say*

STR. ὅταν οἶμαι τὸ σὸν σχῆμά τις τῷ ἑαυτοῦ χρώμενος
*whenever I-think the your figure one with-the his-own using*
σώματι προσόμοιον ἢ φωνὴν φωνῇ φαίνεσθαι ποιῇ,
*body very-like or voice to-voice to-appear makes*
μίμησις τοῦτο τῆς φανταστικῆς μάλιστα κέκληταί που.
*imitation this of-the appearance-making most has-been-called surely*

THEAET. ναί.
*yes*

b STR. μιμητικὸν δὴ τοῦτο αὐτῆς προσειπόντες ἀπονειμώμεθα·
*imitative indeed this of-it calling let-us-assign(-it)*
τὸ δ᾽ ἄλλο πᾶν ἀφῶμεν μαλακισθέντες καὶ παρέντες
*the and other all let-us-let-go having-gone-soft and having-left(-it)*
ἑτέρῳ συναγαγεῖν τε εἰς ἓν καὶ πρέπουσαν ἐπωνυμίαν
*to-another to-gather both into one and fitting name*
ἀποδοῦναί τιν᾽ αὐτῷ.
*to-give some to-it*

THEAET. νενεμήσθω, τὸ δὲ μεθείσθω.
*let-it-have-been-assigned the(-other) and let-it-have-been-let-go*

STR. καὶ μὴν καὶ τοῦτο ἔτι διπλοῦν, ὦ Θεαίτητε, ἄξιον
*and indeed also this still double O Theaetetus worthy*
ἡγεῖσθαι· δι᾽ ἃ δέ, σκόπει.
*to-think through what and consider*

THEAET. λέγε.
*say*

STR. τῶν μιμουμένων οἱ μὲν εἰδότες ὃ μιμοῦνται
*of-the(-ones) imitating the(-ones) indeed knowing what they-imitate*
τοῦτο πράττουσιν, οἱ δ' οὐκ εἰδότες. καίτοι τίνα
*this do the(-others) but not knowing and-yet what*
μείζω διαίρεσιν ἀγνωσίας τε καὶ γνώσεως θήσομεν;
*greater division of-ignorance both and of-cognition shall-we-set*

THEAET. οὐδεμίαν.
*none*

STR. οὐκοῦν τό γε ἄρτι λεχθὲν εἰδότων ἦν μίμημα;
*therefore the at-least just-now said(-thing) of-knowing(-men) was an-imitation*
τὸ γὰρ σὸν σχῆμα καὶ σὲ γιγνώσκων ἄν τις μιμήσαιτο.
*the for your figure and you knowing — one would-imitate*

THEAET. πῶς δ' οὔ; c
*how and not*

STR. τί δὲ δικαιοσύνης τὸ σχῆμα καὶ ὅλης συλλήβδην
*what and of-justice the figure and of-whole in-sum*
ἀρετῆς; ἆρ' οὐκ ἀγνοοῦντες μέν, δοξάζοντες δέ πῃ,
*virtue then not being-ignorant indeed opining but somehow*
σφόδρα ἐπιχειροῦσιν πολλοὶ τὸ δοκοῦν σφίσιν
*very-much attempt many the(-thing) seeming to-themselves*
τοῦτο ὡς ἐνὸν αὐτοῖς προθυμεῖσθαι φαίνεσθαι ποιεῖν, ὅτι
*this as being-in them to-be-eager to-appear to-make as*
μάλιστα ἔργοις τε καὶ λόγοις μιμούμενοι;
*most(-as-possible) by-deeds both and by-words imitating*

THEAET. καὶ πάνυ γε πολλοί.
*and very at-least many*

STR. μῶν οὖν πάντες ἀποτυγχάνουσι τοῦ δοκεῖν εἶναι
*surely-not then all fail of-the to-seem to-be*
δίκαιοι μηδαμῶς ὄντες; ἢ τούτου πᾶν τοὐναντίον;
*just in-no-way being or of-this all the-opposite*

THEAET. πᾶν.
*all*

d STR. μιμητὴν δὴ τοῦτόν γε ἕτερον ἐκείνου λεκτέον
*imitator indeed this at-least other than-that (is)-to-be-called*
οἶμαι, τὸν ἀγνοοῦντα τοῦ γιγνώσκοντος.
*I-think the(-one) being-ignorant than-the(-one) knowing*
THEAET. ναί.
*yes*

e STR. πόθεν οὖν ὄνομα ἑκατέρῳ τις αὐτῶν λήψεται
*from-where then a-name for-each one of-them will-take*
πρέπον; ἢ δῆλον δὴ χαλεπὸν ὄν, διότι τῆς τῶν
*fitting or (is-it)-clear indeed hard being because of-the of-the*
γενῶν κατ᾽ εἴδη διαιρέσεως παλαιά τις, ὡς ἔοικεν, ἀργία
*kinds by forms division ancient some as it-seems laziness*
τοῖς ἔμπροσθεν καὶ ἀσύννους παρῆν, ὥστε μηδ᾽
*to-the(-men) before and thoughtless was-present so-that not-even*
ἐπιχειρεῖν μηδένα διαιρεῖσθαι· καθὸ δὴ τῶν ὀνομάτων
*to-attempt anyone to-divide whereby indeed of-the names*
ἀνάγκη μὴ σφόδρα εὐπορεῖν. ὅμως δέ, κἂν εἰ
*(it-is)-necessity not very to-be-well-supplied nevertheless but even if*
τολμηρότερον εἰρῆσθαι, διαγνώσεως ἕνεκα τὴν μὲν
*more-boldly to-have-been-said of-distinction for-the-sake the(-one) indeed*
μετὰ δόξης μίμησιν δοξομιμητικὴν προσείπωμεν, τὴν
*with opinion imitation opinion-imitative let-us-call the(-other)*
δὲ μετ᾽ ἐπιστήμης ἱστορικήν τινα μίμησιν.
*but with knowledge inquiring some imitation*
THEAET. ἔστω.
*let-it-be*
STR. θατέρῳ τοίνυν χρηστέον· ὁ γὰρ σοφιστὴς οὐκ ἐν
*with-the-other then (one)-must-use the for sophist not among*
τοῖς εἰδόσιν ἦν ἀλλ᾽ ἐν τοῖς μιμουμένοις δή.
*the(-ones) knowing was but among the(-ones) imitating indeed*

THEAET. καὶ μάλα.
*and very(-much)*

STR. τὸν δοξομιμητὴν δὴ σκοπώμεθα ὥσπερ σίδηρον, εἴτε
*the opinion-imitator then let-us-examine as iron whether*
ὑγιὴς εἴτε διπλόην ἔτ' ἔχων τινά ἐστιν ἐν αὑτῷ.
*sound or a-flaw still having some it-is in itself*

THEAET. σκοπῶμεν.
*let-us-examine*

STR. ἔχει τοίνυν καὶ μάλα συχνήν. ὁ μὲν γὰρ εὐήθης 268
*he-has then and very great(-one) the(-one) indeed for simple*
αὐτῶν ἐστιν, οἰόμενος εἰδέναι ταῦτα ἃ δοξάζει· τὸ δὲ
*of-them is thinking to-know these-things which he-opines the but*
θατέρου σχῆμα διὰ τὴν ἐν τοῖς λόγοις κυλίνδησιν ἔχει
*of-the-other figure because-of the in the arguments rolling-about has*
πολλὴν ὑποψίαν καὶ φόβον ὡς ἀγνοεῖ ταῦτα ἃ
*much suspicion and fear that he-is-ignorant-of these-things which*
πρὸς τοὺς ἄλλους ὡς εἰδὼς ἐσχημάτισται.
*to the others as knowing he-has-assumed-the-figure*

THEAET. πάνυ μὲν οὖν ἔστιν ἑκατέρου γένος ὧν εἴρηκας.
*certainly indeed then there-is of-each a-kind of-which you-have-spoken*

STR. οὐκοῦν τὸν μὲν ἁπλοῦν μιμητήν τινα, τὸν δὲ
*therefore the(-one) indeed simple imitator some the(-other) but*
εἰρωνικὸν μιμητὴν θήσομεν;
*ironical imitator shall-we-set*

THEAET. εἰκὸς γοῦν.
*likely at-any-rate*

STR. τούτου δ' αὖ τὸ γένος ἓν ἢ δύο φῶμεν;
*of-this and again the kind one or two are-we-to-say*

THEAET. ὅρα σύ.
*see you*

b STR. σκοπῶ, καί μοι διττὼ καταφαίνεσθόν τινε· τὸν
*I-look and to-me two appear some-two the(-one)*
μὲν δημοσίᾳ τε καὶ μακροῖς λόγοις πρὸς πλήθη δυνατὸν
*indeed in-public both and with-long speeches before multitudes able*
εἰρωνεύεσθαι καθορῶ, τὸν δὲ ἰδίᾳ τε καὶ βραχέσι
*to-dissemble I-discern the(-other) but in-private both and with-short*
λόγοις ἀναγκάζοντα τὸν προσδιαλεγόμενον ἐναντιολογεῖν
*speeches compelling the(-one) conversing to-contradict*
αὐτὸν αὑτῷ.
*himself with-himself*
THEAET. λέγεις ὀρθότατα.
*you-speak most-rightly*
STR. τίνα οὖν ἀποφαινώμεθα τὸν μακρολογώτερον εἶναι;
*whom then are-we-to-declare the longer-speaking to-be*
πότερα πολιτικὸν ἢ δημολογικόν;
*whether statesman or popular-orator*
THEAET. δημολογικόν.
*popular-orator*
STR. τί δὲ τὸν ἕτερον ἐροῦμεν; σοφὸν ἢ σοφιστικόν;
*what and the other shall-we-call wise or sophistic*
c THEAET. τὸ μέν που σοφὸν ἀδύνατον, ἐπείπερ οὐκ εἰδότα
*the indeed surely wise (is)-impossible since-indeed not knowing*
αὐτὸν ἔθεμεν· μιμητὴς δ' ὢν τοῦ σοφοῦ δῆλον ὅτι
*him we-set imitator but being of-the wise (it-is)-clear that*
παρωνύμιον αὐτοῦ τι λήψεται, καὶ σχεδὸν ἤδη μεμάθηκα
*a-derived-name of-it some he-will-take and nearly already I-have-learned*
ὅτι τοῦτον δεῖ προσειπεῖν ἀληθῶς αὐτὸν ἐκεῖνον τὸν
*that this(-man) (one)-must to-call truly himself that the*
παντάπασιν ὄντως σοφιστήν.
*altogether really sophist*

STR. οὐκοῦν συνδήσομεν αὐτοῦ, καθάπερ ἔμπροσθεν,
*therefore shall-we-bind-together his as before*
τοὔνομα συμπλέξαντες ἀπὸ τελευτῆς ἐπ᾽ ἀρχήν;
*the-name having-interwoven(-it) from end to beginning*
THEAET. πάνυ μὲν οὖν.
*certainly indeed then*
STR. τὸ δὴ τῆς ἐναντιοποιολογικῆς εἰρωνικοῦ μέρους τῆς d
*the indeed of-the contradiction-making of-ironical of-part of-the*
δοξαστικῆς μιμητικόν, τοῦ φανταστικοῦ γένους ἀπὸ τῆς
*opinionative imitative of-the appearance-making kind from the*
εἰδωλοποικῆς οὐ θεῖον ἀλλ᾽ ἀνθρωπικὸν τῆς ποιήσεως
*image-making not divine but human of-the making*
ἀφωρισμένον ἐν λόγοις τὸ θαυματοποικὸν μόριον, "ταύτης
*marked-off in words the wonder-working portion of-this*
τῆς γενεᾶς τε καὶ αἵματος" ὃς ἂν φῇ τὸν ὄντως
*of-the lineage both and blood whoever — says the really*
σοφιστὴν εἶναι, τἀληθέστατα, ὡς ἔοικεν, ἐρεῖ.
*sophist to-be the-most-true(-things) as it-seems will-say*
THEAET. παντάπασι μὲν οὖν.
*altogether indeed then*