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Statesman, Philebus, and Parmenides

Plato

ΠΟΛΙΤΙΚΟΣ
ΦΙΛΗΒΟΣ
ΠΑΡΜΕΝΙΔΗΣ

Statesman, Philebus, and Parmenides

Three Late Dialogues on Rule, Pleasure, and the One

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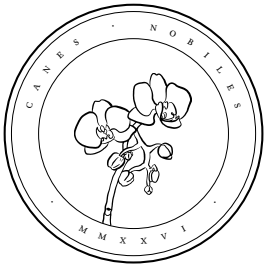
with a word-for-word interlinear English translation

preserving the original word order



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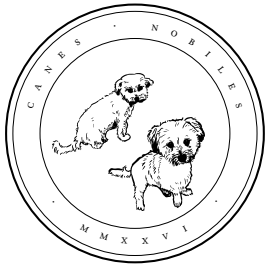

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Words Burnet secludes are not printed; words
he supplies are printed without their brackets.

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PLATO

ΠΟΛΙΤΙΚΟΣ

Statesman

Socrates thanks Theodorus for introducing Theaetetus and the stranger, and Theodorus asks the stranger to take the statesman or the philosopher next; he takes the statesman. Young Socrates, Socrates' namesake, takes the tired Theaetetus' place as answerer. The stranger divides knowledge into the practical and the cognitive, and finds that statesman, king, master, and householder have one knowledge. A king rules by understanding more than by hand, so his art is cognitive, like the master builder's, who directs the workmen without working himself.

SOC. ἦ πολλὴν χάριν ὀφείλω σοι τῆς Θεαιτήτου 257
truly much gratitude I-owe to-you for-the of-Theaetetus
γνωρίσεως, ὦ Θεόδωρε, ἅμα καὶ τῆς τοῦ ξένου.
acquaintance O Theodorus at-the-same-time also for-the of-the stranger
THEOD. τάχα δέ, ὦ Σώκρατες, ὀφειλήσεις ταύτης τριπλασίαν·
soon but O Socrates you-will-owe of-this threefold
ἐπειδὰν τόν τε πολιτικὸν ἀπεργάσωνταί σοι καὶ τὸν
when — both statesman they-work-out for-you and the
φιλόσοφον.
philosopher
SOC. εἶεν· οὕτω τοῦτο, ὦ φίλε Θεόδωρε, φήσομεν ἀκηκοότες
well so this O dear Theodorus shall-we-say having-heard
εἶναι τοῦ περὶ λογισμοὺς καὶ τὰ γεωμετρικὰ κρατίστου;
to-be from-the about calculations and the geometrical(-things) best
THEOD. πῶς, ὦ Σώκρατες; b
how O Socrates
SOC. τῶν ἀνδρῶν ἕκαστον θέντος τῆς ἴσης ἀξίας, οἳ
of-the men each having-set at-the equal worth who
τῇ τιμῇ πλέον ἀλλήλων ἀφεστᾶσιν ἢ κατὰ τὴν
in-the honor more (from)-one-another stand-apart than according-to the
ἀναλογίαν τὴν τῆς ὑμετέρας τέχνης.
proportion the — of-your art

c THEOD. εὖ γε νὴ τὸν ἡμέτερον θεόν, ὦ Σώκρατες, τὸν
well at-least by — our god O Socrates —
Ἄμμωνα, καὶ δικαίως, καὶ πάνυ μὲν οὖν μνημονικῶς
Ammon both justly and certainly indeed then with-good-memory
ἐπέπληξάς μοι τὸ περὶ τοὺς λογισμοὺς ἁμάρτημα. καὶ
you-rebuked me the about the calculations error and
σὲ μὲν ἀντὶ τούτων εἰς αὖθις μέτειμι· σὺ δ'
you indeed in-return-for these-things at another-time I-shall-go-after you and
ἡμῖν, ὦ ξένε, μηδαμῶς ἀποκάμῃς χαριζόμενος, ἀλλ' ἑξῆς,
for-us O stranger in-no-way grow-weary obliging(-us) but in-order
εἴτε τὸν πολιτικὸν ἄνδρα πρότερον εἴτε τὸν φιλόσοφον
whether the statesman man first or the philosopher
προαιρῇ, προελόμενος διέξελθε.
you-prefer having-chosen go-through
STR. ταῦτ', ὦ Θεόδωρε, ποιητέον· ἐπείπερ ἅπαξ γε
these-things O Theodorus must-be-done since once at-least
ἐγκεχειρήκαμεν, οὐκ ἀποστατέον πρὶν ἂν αὐτῶν πρὸς
we-have-set-our-hand not one-must-stand-aside before — of-them to
τὸ τέλος ἔλθωμεν. ἀλλὰ γὰρ περὶ Θεαιτήτου τοῦδε τί
the end we-come but for about Theaetetus here what
χρὴ δρᾶν με;
must to-do I
THEOD. τοῦ πέρι;
— about
STR. διαναπαύσωμεν αὐτὸν μεταλαβόντες αὐτοῦ τὸν
let-us-rest him taking-in-his-place of-him the
συγγυμναστὴν τόνδε Σωκράτη; ἢ πῶς συμβουλεύεις;
fellow-gymnast here Socrates or how do-you-advise
THEOD. καθάπερ εἶπες, μεταλάμβανε· νέω γὰρ ὄντε
as you-said take-him-in-turn young for being-the-two
ῥᾷον οἴσετον πάντα πόνον ἀναπαυομένω.
more-easily the-two-will-bear all toil resting(-in-turn)

SOC. καὶ μὴν κινδυνεύετον, ὦ ξένε, ἄμφω ποθὲν ἐμοὶ d
and indeed you-two-run-the-risk O stranger both from-somewhere to-me
συγγένειαν ἔχειν τινά.
kinship to-have some
τὸν μέν γε οὖν ὑμεῖς κατὰ τὴν τοῦ προσώπου 258
the-one indeed at-least then you according-to the of-the face
φύσιν ὅμοιον ἐμοὶ φαίνεσθαί φατε, τοῦ δ' ἡμῖν ἡ
nature like to-me to-appear you-say of-the-other and to-us the
κλῆσις ὁμώνυμος οὖσα καὶ ἡ πρόσρησις παρέχεταί τινα
name of-the-same-name being and the address furnishes some
οἰκειότητα. δεῖ δὴ τούς γε συγγενεῖς ἡμᾶς ἀεὶ προθύμως
kinship must indeed — at-least kinsmen us always eagerly
διὰ λόγων ἀναγνωρίζειν. Θεαιτήτῳ μὲν οὖν αὐτός τε
through arguments to-recognize with-Theaetetus indeed then myself both
συνέμειξα χθὲς διὰ λόγων καὶ νῦν ἀκήκοα ἀποκρινομένου,
I-mixed yesterday through arguments and now I-have-heard answering
Σωκράτους δὲ οὐδέτερα· δεῖ δὲ σκέψασθαι καὶ τοῦτον.
Socrates but neither-way must and to-examine also this-one
ἐμοὶ μὲν οὖν εἰς αὖθις, σοὶ δὲ νῦν ἀποκρινέσθω.
with-me indeed then at another-time with-you but now let-him-answer
STR. ταῦτ' ἔσται. ὦ Σώκρατες, ἀκούεις δὴ Σωκράτους;
these-things will-be O Socrates do-you-hear indeed Socrates
Y. SOC. ναί.
yes
STR. συγχωρεῖς οὖν οἷς λέγει;
do-you-agree then (with-what)-which he-says
Y. SOC. πάνυ μὲν οὖν.
certainly indeed then
STR. οὐ τὰ σὰ κωλύειν φαίνεται, δεῖ δὲ ἴσως ἔτι b
not the your(-part) to-hinder it-appears must and perhaps still
ἧττον τἀμὰ διακωλύειν. ἀλλὰ δὴ μετὰ τὸν σοφιστὴν
less the-mine to-hinder but indeed after the sophist

ἀναγκαῖον, ὡς ἐμοὶ φαίνεται, πολιτικὸν διαζητεῖν νῷν·
necessary as to-me it-appears the-statesman to-search-for for-us-two
καί μοι λέγε πότερον τῶν ἐπιστημόνων τιν' ἡμῖν καὶ
and to-me say whether of-the knowers some for-us also
τοῦτον θετέον, ἢ πῶς;
this-one must-be-set or how

Y. SOC. οὕτως.
so

STR. τὰς ἐπιστήμας ἄρα διαληπτέον, ὥσπερ ἡνίκα τὸν
the knowledges then must-be-divided as when the
πρότερον ἐσκοποῦμεν;
former(-one) we-were-examining

Y. SOC. τάχ' ἄν.
perhaps —

STR. οὐ μὲν δὴ κατὰ ταὐτόν γε, ὦ Σώκρατες,
not indeed indeed according-to the-same at-least O Socrates
φαίνεταί μοι τμῆμα.
appears to-me the-cut

Y. SOC. τί μήν;
what indeed

c STR. κατ' ἄλλο.
according-to another

Y. SOC. ἔοικέν γε.
it-seems at-least

STR. τὴν οὖν πολιτικὴν ἀτραπὸν πῇ τις ἀνευρήσει; δεῖ
the then statesman's path where will-one find-out must
γὰρ αὐτὴν ἀνευρεῖν, καὶ χωρὶς ἀφελόντας ἀπὸ τῶν ἄλλων
for it to-find-out and apart having-taken-away from the others
ἰδέαν αὐτῇ μίαν ἐπισφραγίσασθαι, καὶ ταῖς ἄλλαις ἑκτροπαῖς
form to-it one to-stamp-on and on-the other by-paths

ἓν ἄλλο εἶδος ἐπισημηναμένους πάσας τὰς ἐπιστήμας ὡς
one other form having-marked all the knowledges as
οὔσας δύο εἴδη διανοηθῆναι τὴν ψυχὴν ἡμῶν ποιῆσαι.
being two forms to-think the soul our to-make
Y. SOC. τοῦτ᾽ ἤδη σὸν οἶμαι τὸ ἔργον, ὦ ξένε, ἀλλ᾽ οὐκ
this already yours I-think the task O stranger but not
ἐμὸν γίγνεται.
mine becomes
STR. δεῖ γε μήν, ὦ Σώκρατες, αὐτὸ εἶναι καὶ σόν, d
must at-least indeed O Socrates it to-be also yours
ὅταν ἐμφανὲς ἡμῖν γένηται.
whenever clear to-us it-becomes
Y. SOC. καλῶς εἶπες.
well you-said
STR. ἆρ᾽ οὖν οὐκ ἀριθμητικὴ μὲν καί τινες ἕτεραι ταύτῃ
so then not arithmetic indeed and some other in-this-way
συγγενεῖς τέχναι ψιλαὶ τῶν πράξεών εἰσι, τὸ δὲ γνῶναι
akin arts bare of-the actions are the but to-know
παρέσχοντο μόνον;
furnished only
Y. SOC. ἔστιν οὕτως.
it-is so
STR. αἱ δέ γε περὶ τεκτονικὴν αὖ καὶ σύμπασαν e
the(-ones) and at-least about carpentry again and all
χειρουργίαν ὥσπερ ἐν ταῖς πράξεσιν ἐνοῦσαν σύμφυτον τὴν
handicraft as in the actions being-in grown-in the
ἐπιστήμην κέκτηνται, καὶ συναποτελοῦσι τὰ γιγνόμενα
knowledge possess and help-to-complete the things-coming-to-be
ὑπ᾽ αὐτῶν σώματα πρότερον οὐκ ὄντα.
by them bodies before not being
Y. SOC. τί μήν;
what indeed

STR. ταύτῃ τοίνυν συμπάσας ἐπιστήμας διαίρει, τὴν μὲν
in-this-way then all knowledges divide the-one indeed
πρακτικὴν προσειπών, τὴν δὲ μόνον γνωστικήν.
practical having-called the-other and only cognitive
Y. SOC. ἔστω σοι ταῦθ' ὡς μιᾶς ἐπιστήμης τῆς ὅλης
let-there-be for-you these as of-one knowledge the whole
εἴδη δύο.
forms two
STR. πότερον οὖν τὸν πολιτικὸν καὶ βασιλέα καὶ δεσπότην
whether then the statesman and king and master
καὶ ἔτ' οἰκονόμον θήσομεν ὡς ἓν πάντα ταῦτα
and further householder shall-we-set as one all these
προσαγορεύοντες, ἢ τοσαύτας τέχνας αὐτὰς εἶναι φῶμεν
addressing or so-many arts them to-be shall-we-say
ὅσαπερ ὀνόματα ἐρρήθη; μᾶλλον δέ μοι δεῦρο ἕπου.
as-many-as names were-spoken rather and me hither follow
Y. SOC. πῇ;
how
259 STR. τῇδε. εἴ τῳ τις τῶν δημοσιευόντων ἰατρῶν ἱκανὸς
this-way if to-anyone someone of-the public-practicing physicians competent
συμβουλεύειν ἰδιωτεύων αὐτός, ἆρ' οὐκ ἀναγκαῖον αὐτῷ
to-advise being-a-private-man himself so not necessary for-him
προσαγορεύεσθαι τοὔνομα τῆς τέχνης ταὐτὸν ὅπερ ᾧ
to-be-called the-name of-the art the-same as(-the-one) whom
συμβουλεύει;
he-advises
Y. SOC. ναί.
yes

STR. τί δ'; ὅστις βασιλεύοντι χώρας ἀνδρὶ παραινεῖν
what and whoever (to)-reigning of-a-country man to-advise
δεινὸς ἰδιώτης ὢν αὐτός, ἆρ' οὐ φήσομεν ἔχειν αὐτὸν
clever a-private-man being himself so not shall-we-say to-have him
τὴν ἐπιστήμην ἣν ἔδει τὸν ἄρχοντα αὐτὸν κεκτῆσθαι;
the knowledge which it-was-needful the ruler himself to-have-acquired
Y. SOC. φήσομεν.
we-shall-say
STR. ἀλλὰ μὴν ἥ γε ἀληθινοῦ βασιλέως βασιλική; b
but indeed the at-least of-a-true king kingly(-knowledge)
Y. SOC. ναί.
yes
STR. ταύτην δὲ ὁ κεκτημένος οὐκ, ἄντε ἄρχων ἄντε
this and the(-one) having-acquired(-it) not whether ruler or
ἰδιώτης ὢν τυγχάνῃ, πάντως κατά γε τὴν τέχνην
a-private-man being he-happens wholly according-to at-least the art
αὐτὴν βασιλικὸς ὀρθῶς προσρηθήσεται;
itself kingly rightly will-be-called
Y. SOC. δίκαιον γοῦν.
just at-any-rate
STR. καὶ μὴν οἰκονόμος γε καὶ δεσπότης ταὐτόν.
and indeed householder at-least and master the-same
Y. SOC. τί μήν;
what indeed
STR. τί δέ; μεγάλης σχῆμα οἰκήσεως ἢ σμικρᾶς αὖ
what and of-a-great figure dwelling or of-a-small again
πόλεως ὄγκος μῶν τι πρὸς ἀρχὴν διοίσετον;
city bulk surely-not anything with-respect-to rule will-the-two-differ
Y. SOC. οὐδέν.
nothing

c STR. οὐκοῦν, ὃ νυνδὴ διεσκοπούμεθα, φανερὸν ὡς ἐπιστήμη
therefore what just-now we-were-examining clear that knowledge
μία περὶ πάντ' ἐστὶ ταῦτα· ταύτην δὲ εἴτε βασιλικὴν
one about all is these this but whether kingly
εἴτε πολιτικὴν εἴτε οἰκονομικήν τις ὀνομάζει, μηδὲν
or political or household-managing someone names nothing
αὐτῷ διαφερώμεθα.
with-him let-us-differ

Y. SOC. τί γάρ;
what for

STR. ἀλλὰ μὴν τόδε γε δῆλον, ὡς βασιλεὺς ἅπας χερσὶ
but indeed this at-least clear that king every with-hands
καὶ σύμπαντι τῷ σώματι σμίκρ' ἄττα εἰς τὸ κατέχειν τὴν
and all the body small-things some for the to-hold-fast the
ἀρχὴν δύναται πρὸς τὴν τῆς ψυχῆς σύνεσιν καὶ ῥώμην.
rule is-able compared-with the of-the soul understanding and strength

Y. SOC. δῆλον.
clear

d STR. τῆς δὴ γνωστικῆς μᾶλλον ἢ τῆς χειροτεχνικῆς καὶ
to-the indeed cognitive rather than to-the manual and
ὅλως πρακτικῆς βούλει τὸν βασιλέα φῶμεν οἰκειότερον
wholly practical do-you-wish the king are-we-to-say more-akin
εἶναι;
to-be

Y. SOC. τί μήν;
what indeed

STR. τὴν ἄρα πολιτικὴν καὶ πολιτικὸν καὶ βασιλικὴν
the then political(-knowledge) and statesman and kingly(-knowledge)
καὶ βασιλικὸν εἰς ταὐτὸν ὡς ἓν πάντα ταῦτα συνθήσομεν;
and kingly(-man) into the-same as one all these shall-we-put-together

Y. SOC. δῆλον.
clear

STR. οὐκοῦν πορευοίμεθ' ἂν ἑξῆς, εἰ μετὰ ταῦτα τὴν
therefore we-would-proceed — in-order if after these-things the
γνωστικὴν διοριζοίμεθα;
cognitive(-knowledge) we-were-to-divide
Y. SOC. πάνυ γε.
certainly at-least
STR. πρόσεχε δὴ τὸν νοῦν ἂν ἄρα ἐν αὐτῇ τινα διαφυὴν
apply indeed the mind if then in it some natural-division
κατανοήσωμεν.
we-may-perceive
Y. SOC. φράζε ποίαν.
tell what-sort
STR. τοιάνδε. λογιστική πού τις ἡμῖν ἦν τέχνη. e
such calculation surely some to-us was art
Y. SOC. ναί.
yes
STR. τῶν γνωστικῶν γε οἶμαι παντάπασι τεχνῶν.
of-the cognitive at-least I-think altogether arts
Y. SOC. πῶς δ' οὔ;
how and not
STR. γνούσῃ δὴ λογιστικῇ τὴν ἐν τοῖς ἀριθμοῖς
to-having-known indeed to-calculation the in the numbers
διαφορὰν μῶν τι πλέον ἔργον δώσομεν ἢ τὰ
difference surely-not any more work shall-we-give than the(-things)
γνωσθέντα κρῖναι;
known to-judge
Y. SOC. τί μήν;
what indeed
STR. καὶ γὰρ ἀρχιτέκτων γε πᾶς οὐκ αὐτὸς ἐργατικὸς
and for master-builder at-least every not himself a-workman
ἀλλ' ἐργατῶν ἄρχων.
but of-workmen ruler

Y. SOC. ναί.
yes

STR. παρεχόμενός γέ που γνῶσιν ἀλλ' οὐ χειρουργίαν.
furnishing at-least surely knowledge but not handwork

Y. SOC. οὕτως.
so

II · THE SELF-COMMANDING ART

Cognitive knowledge is judging, like calculation, or commanding, and the king commands. Unlike the herald, who passes on others' orders as the retailer resells others' goods, he gives his own, so his art is self-commanding. It commands for the sake of some coming-to-be, of soulless things or of living ones, and among the living it rears herds, not single animals, like a horse-breeder or cattle-breeder. Whether to call it herd-rearing or common rearing, Young Socrates leaves to the argument.

260 STR. δικαίως δὴ μετέχειν ἂν λέγοιτο τῆς γνωστικῆς
justly indeed to-partake — be-would-be-said of-the cognitive
ἐπιστήμης.
knowledge

Y. SOC. πάνυ γε.
certainly at-least

STR. τούτῳ δέ γε οἶμαι προσήκει κρίναντι μὴ
to-this(-one) but at-least I-think it-belongs having-judged not
τέλος ἔχειν μηδ' ἀπηλλάχθαι, καθάπερ ὁ λογιστὴς
an-end to-have nor to-have-been-released as the calculator
ἀπήλλακτο, προστάττειν δὲ ἑκάστοις τῶν ἐργατῶν τό
was-released to-command but to-each of-the workmen the
γε πρόσφορον ἕως ἂν ἀπεργάσωνται τὸ προσταχθέν.
at-least appropriate(-thing) until — they-work-out the thing-commanded

Y. SOC. ὀρθῶς.
rightly

STR. οὐκοῦν γνωστικαὶ μὲν αἵ τε τοιαῦται σύμπασαι b
therefore cognitive indeed the(-ones) both such all
καὶ ὁπόσαι συνέπονται τῇ λογιστικῇ, κρίσει δὲ καὶ
and as-many-as follow-along the calculation in-judging and also
ἐπιτάξει διαφέρετον ἀλλήλοιν τούτω τὼ γένη;
in-commanding the-two-differ from-one-another these-two the-two kinds
Y. SOC. φαίνεσθον.
they-two-appear(-so)
STR. ἆρ' οὖν συμπάσης τῆς γνωστικῆς εἰ τὸ μὲν
so then of-all the cognitive(-knowledge) if the-one indeed
ἐπιτακτικὸν μέρος, τὸ δὲ κριτικὸν διαιρούμενοι
commanding part the-other and judging dividing
προσείποιμεν, ἐμμελῶς ἂν φαῖμεν διῃρῆσθαι;
we-should-address(-them) fittingly — should-we-say (it)-to-have-been-divided
Y. SOC. κατά γε τὴν ἐμὴν δόξαν.
according-to at-least the my opinion
STR. ἀλλὰ μὴν τοῖς γε κοινῇ τι πράττουσιν
but indeed for-those at-least in-common anything doing
ἀγαπητὸν ὁμονοεῖν.
welcome to-be-of-one-mind
Y. SOC. πῶς δ' οὔ;
how and not
STR. τούτου τοίνυν μέχριπερ ἂν αὐτοὶ κοινωνῶμεν, ἐατέον
of-this then as-long-as — ourselves we-share must-let
τά γε τῶν ἄλλων δοξάσματα χαίρειν.
the at-least of-the others opinions to-fare-well
Y. SOC. τί μήν;
what indeed
STR. φέρε δή, τούτοιν τοῖν τέχναιν ἡμῖν τὸν βασιλικὸν c
come indeed of-these-two the-two arts by-us the kingly(-man)
ἐν ποτέρᾳ θετέον; ἆρ' ἐν τῇ κριτικῇ, καθάπερ τινὰ
in which-of-the-two must-be-set so in the judging(-art) as some

θεατήν, ἢ μᾶλλον τῆς ἐπιτακτικῆς ὡς ὄντα αὐτὸν τέχνης
spectator or rather of-the commanding as being him of-art
θήσομεν, δεσπόζοντά γε;
shall-we-set ruling at-least
Y. SOC. πῶς γὰρ οὐ μᾶλλον;
how for not rather
d STR. τὴν ἐπιτακτικὴν δὴ τέχνην πάλιν ἂν εἴη
the commanding indeed art again — it-would-be
θεατέον εἴ πῃ διέστηκεν. καί μοι δοκεῖ τῇδέ πῃ,
must-be-viewed if somehow it-stands-apart and to-me it-seems in-this-way somehow
καθάπερ ἡ τῶν καπήλων τέχνη τῆς τῶν αὐτοπωλῶν
as the of-the retailers art from-the of-the self-sellers
διώρισται τέχνης, καὶ τὸ βασιλικὸν γένος ἔοικεν ἀπὸ
has-been-distinguished art also the kingly kind seems from
τοῦ τῶν κηρύκων γένους ἀφωρίσθαι.
the of-the heralds kind to-have-been-marked-off
Y. SOC. πῶς;
how
STR. πωληθέντα που πρότερον ἔργα ἀλλότρια παραδεχόμενοι
having-been-sold surely before works of-others receiving
δεύτερον πωλοῦσι πάλιν οἱ κάπηλοι.
second they-sell again the retailers
Y. SOC. πάνυ μὲν οὖν.
certainly indeed then
STR. οὐκοῦν καὶ τὸ κηρυκικὸν φῦλον ἐπιταχθέντ᾽ ἀλλότρια
therefore also the heraldic tribe commanded of-others
νοήματα παραδεχόμενον αὐτὸ δεύτερον ἐπιτάττει πάλιν
thoughts receiving itself second commands again
ἑτέροις.
to-others
Y. SOC. ἀληθέστατα.
most-truly

STR. τί οὖν; εἰς ταὐτὸν μείξομεν βασιλικὴν ἑρμηνευτικῇ, 261
what then into the-same shall-we-mix kingly(-art) with-interpretive
κελευστικῇ, μαντικῇ, κηρυκικῇ, καὶ πολλαῖς ἑτέραις τούτων
with-boatswain's with-prophetic with-heraldic and many other to-these
τέχναις συγγενέσιν, αἳ σύμπασαι τό γ' ἐπιτάττειν
arts akin which all the at-least commanding
ἔχουσιν; ἢ βούλει, καθάπερ ἠκάζομεν νυνδή, καὶ τοὔνομα
have or do-you-wish as we-were-likening just-now also the-name
παρεικάσωμεν, ἐπειδὴ καὶ σχεδὸν ἀνώνυμον ὂν τυγχάνει
we-may-liken since also nearly nameless being happens
τὸ τῶν αὐτεπιτακτῶν γένος, καὶ ταύτῃ ταῦτα διελώμεθα,
the of-the self-commanders kind and in-this-way these-things let-us-divide
τὸ μὲν τῶν βασιλέων γένος εἰς τὴν αὐτεπιτακτικὴν
the indeed of-the kings kind into the self-commanding(-art)
θέντες, τοῦ δὲ ἄλλου παντὸς ἀμελήσαντες, ὄνομα ἕτερον
having-set of-the and other all having-neglected name another
αὐτοῖς παραχωρήσαντες θέσθαι τινά; τοῦ γὰρ ἄρχοντος
for-them having-left to-set some(-one) of-the for ruler
ἕνεκα ἡμῖν ἡ μέθοδος ἦν ἀλλ' οὐχὶ τοῦ ἐναντίου.
for-the-sake-of for-us the inquiry was but not of-the opposite
Y. SOC. πάνυ μὲν οὖν.
certainly indeed then
STR. οὐκοῦν ἐπειδὴ τοῦτο μετρίως ἀφέστηκεν ἀπ' ἐκείνων,
therefore since this moderately has-stood-apart from those
ἀλλοτριότητι διορισθὲν πρὸς οἰκειότητα, τοῦτο αὐτὸ
by-foreignness distinguished with-respect-to kinship this itself
πάλιν αὖ διαιρεῖν ἀναγκαῖον, εἴ τινα τομὴν ἔτι ἔχομεν
back again to-divide necessary if some cut still we-have
ὑπείκουσαν ἐν τούτῳ;
yielding in this
Y. SOC. πάνυ γε.
certainly at-least

STR. καὶ μὴν φαινόμεθα ἔχειν· ἀλλ' ἐπακολουθῶν
and indeed we-appear to-have(-one) but following
σύντεμνε.
cut-with(-me)
Y. SOC. πῇ;
how
b STR. πάντας ὁπόσους ἂν ἄρχοντας διανοηθῶμεν ἐπιτάξει
all as-many-as — rulers we-may-think-of command
προσχρωμένους ἆρ' οὐχ εὑρήσομεν γενέσεώς τινος
employing so not shall-we-find of-a-coming-to-be some
ἕνεκα προστάττοντας;
for-the-sake-of commanding
Y. SOC. πῶς δ' οὔ;
how and not
STR. καὶ μὴν τά γε γιγνόμενα πάντα δίχα διαλαβεῖν
and indeed the at-least things-coming-to-be all in-two to-divide
οὐ παντάπασι χαλεπόν.
not altogether hard
Y. SOC. πῇ;
how
STR. τὰ μὲν ἄψυχα αὐτῶν ἐστί που συμπάντων, τὰ δ'
the indeed soulless of-them are surely of-all the and
ἔμψυχα.
ensouled
Y. SOC. ναί.
yes
STR. τούτοις δέ γε αὐτοῖς τὸ τοῦ γνωστικοῦ μέρος
by-these and at-least themselves the of-the cognitive part
ἐπιτακτικὸν ὄν, εἴπερ βουλόμεθα τέμνειν, τεμοῦμεν.
commanding being if-indeed we-wish to-cut we-shall-cut
Y. SOC. κατὰ τί;
according-to what

STR. τὸ μὲν ἐπὶ ταῖς τῶν ἀψύχων γενέσεσιν αὐτοῦ c
the(-one) indeed over the of-the soulless comings-to-be of-it
τάττοντες, τὸ δ' ἐπὶ ταῖς τῶν ἐμψύχων· καὶ πᾶν
placing the(-other) and over the(-ones) of-the ensouled and all
οὕτως ἤδη διαιρήσεται δίχα.
so already will-be-divided in-two
Y. SOC. παντάπασί γε.
altogether at-least
STR. τὸ μὲν τοίνυν αὐτῶν παραλίπωμεν, τὸ δ'
the(-one) indeed then of-them let-us-leave-aside the(-other) and
ἀναλάβωμεν, ἀναλαβόντες δὲ μερισώμεθα εἰς δύο τὸ
let-us-take-up having-taken-up and let-us-divide into two the
σύμπαν.
whole
Y. SOC. λέγεις δ' αὐτοῖν ἀναληπτέον εἶναι πότερον;
you-say and of-the-two to-be-taken-up to-be which-one
STR. πάντως που τὸ περὶ τὰ ζῷα ἐπιτακτικόν. d
wholly surely the(-part) about the living-things commanding
οὐ γὰρ δὴ τό γε τῆς βασιλικῆς ἐπιστήμης ἐστί
not for indeed the at-least of-the kingly knowledge is
ποτε τῶν ἀψύχων ἐπιστατοῦν, οἷον ἀρχιτεκτονικόν, ἀλλὰ
ever over-the soulless presiding like master-building but
γενναιότερον, ἐν τοῖς ζῴοις καὶ περὶ αὐτὰ ταῦτα τὴν
nobler among the living-things and about them these the
δύναμιν ἀεὶ κεκτημένον.
power always having-acquired
Y. SOC. ὀρθῶς.
rightly

STR. τήν γε μὴν τῶν ζῴων γένεσιν καὶ τροφὴν τὴν
the at-least indeed of-the living-things generation and nurture the(-one)
μέν τις ἂν ἴδοι μονοτροφίαν οὖσαν, τὴν δὲ κοινὴν
indeed one — would-see single-rearing being the(-other) and common
τῶν ἐν ταῖς ἀγέλαις θρεμμάτων ἐπιμέλειαν.
of-the in the herds nurslings care
Y. SOC. ὀρθῶς.
rightly
STR. ἀλλ᾽ οὐ μὴν τόν γε πολιτικὸν εὑρήσομεν ἰδιοτρόφον,
but not indeed the at-least statesman we-shall-find a-private-rearer
ὥσπερ βοηλάτην ἤ τινα ἱπποκόμον, ἀλλ᾽ ἱπποφορβῷ τε
as an-ox-driver or some groom but to-a-horse-herder both
καὶ βουφορβῷ μᾶλλον προσεοικότα.
and to-a-cow-herder rather resembling
Y. SOC. φαίνεταί γε δὴ ῥηθὲν νῦν.
it-appears at-least indeed (being)-said now
e STR. πότερον οὖν τῆς ζῳοτροφίας τὴν τῶν συμπόλλων
whether then of-the animal-rearing the of-the many-together
κοινὴν τροφὴν ἀγελαιοτροφίαν ἢ κοινοτροφικήν τινα
common nurture herd-rearing or common-rearing some(-art)
ὀνομάζομεν;
do-we-name
Y. SOC. ὁπότερον ἂν ἐν τῷ λόγῳ συμβαίνῃ.
whichever — in the argument may-turn-out

Young Socrates divides the rearing of men from that of beasts, and the stranger warns that a part must also be a kind. Dividing Greeks from barbarians, or ten thousand from all other numbers, is the mistake; even and odd, male and female, divide by kinds. A kind is always a part of what it is a kind of, but a part need not be a kind. A thinking crane might set cranes against all other animals and call men beasts. The stranger goes back to where they strayed, the rearing of herd animals.

STR. καλῶς γε, ὦ Σώκρατες· κἂν διαφυλάξῃς τὸ μὴ 262
well at-least O Socrates and-if you-preserve the not
σπουδάζειν ἐπὶ τοῖς ὀνόμασιν, πλουσιώτερος εἰς τὸ
to-be-serious about the names richer toward —
γῆρας ἀναφανήσῃ φρονήσεως. νῦν δὲ τοῦτο μέν, καθάπερ
old-age you-will-appear in-prudence now but this indeed as
διακελεύῃ, ποιητέον· τὴν δὲ ἀγελαιοτροφικὴν ἆρ' ἐννοεῖς
you-urge must-be-done the and herd-rearing(-art) so do-you-perceive
πῇ τις δίδυμον ἀποφήνας τὸ ζητούμενον ἐν διπλασίοισι
how one twin having-shown the thing-sought in double-things
τὰ νῦν ἐν τοῖς ἡμίσεσιν εἰς τότε ποιήσει ζητεῖσθαι;
the now in the halves at that-time will-make to-be-sought
Y. SOC. προθυμήσομαι. καί μοι δοκεῖ τῶν μὲν ἀνθρώπων
I-shall-be-eager and to-me it-seems of-the indeed men
ἕτερα τις εἶναι, τῶν δ' αὖ θηρίων ἄλλη τροφή.
another some to-be of-the and again beasts other nurture
STR. παντάπασί γε προθυμότατα καὶ ἀνδρειότατα
altogether at-least most-eagerly and most-bravely
διῄρησαι· μὴ μέντοι τοῦτό γε εἰς αὖθις κατὰ
you-have-divided not however this at-least to another-time according-to
δύναμιν πάσχωμεν.
(our)-power let-us-suffer
Y. SOC. τὸ ποῖον;
the what-sort

b STR. μὴ σμικρὸν μόριον ἓν πρὸς μεγάλα καὶ πολλὰ
not small part one against great and many
ἀφαιρῶμεν, μηδὲ εἴδους χωρίς· ἀλλὰ τὸ μέρος ἅμα
let-us-take-off nor of-form apart but the part at-the-same-time
εἶδος ἐχέτω. κάλλιστον μὲν γὰρ ἀπὸ τῶν ἄλλων εὐθὺς
form let-it-have finest indeed for from the others at-once
διαχωρίζειν τὸ ζητούμενον, ἂν ὀρθῶς ἔχῃ, καθάπερ ὀλίγον
to-separate the thing-sought if rightly it-holds as a-little
σὺ πρότερον οἰηθεὶς ἔχειν τὴν διαίρεσιν ἐπέσπευσας
you before having-thought to-have the division you-hurried
τὸν λόγον, ἰδὼν ἐπ' ἀνθρώπους πορευόμενον· ἀλλὰ
the argument having-seen toward men proceeding but
γάρ, ὦ φίλε, λεπτουργεῖν οὐκ ἀσφαλές, διὰ μέσων
for O dear to-work-small not safe through middle-things
δὲ ἀσφαλέστερον ἰέναι τέμνοντας, καὶ μᾶλλον ἰδέαις ἄν
and safer to-go cutting and rather on-forms —
τις προστυγχάνοι. τοῦτο δὲ διαφέρει τὸ πᾶν πρὸς
one would-light this and makes-a-difference — wholly toward
τὰς ζητήσεις.
the inquiries
Y. SOC. πῶς, ὦ ξένε, λέγεις τοῦτο;
how O stranger do-you-mean this
STR. πειρατέον ἔτι σαφέστερον φράζειν εὐνοίᾳ τῆς σῆς
one-must-try still more-clearly to-tell in-goodwill to-the your
φύσεως, ὦ Σώκρατες. ἐν τῷ μὲν οὖν παρεστηκότι τὰ νῦν
nature O Socrates in the indeed then present the now
δηλῶσαι μηδὲν ἐνδεῶς ἀδύνατον· ἐπιχειρητέον δέ τι
to-show in-nothing defectively impossible one-must-attempt and something
καὶ σμικρῷ πλέον αὐτὸ προαγαγεῖν εἰς τὸ πρόσθεν
even a-little further it to-lead-on toward the front
σαφηνείας ἕνεκα.
of-clarity for-the-sake-of

Y. SOC. ποῖον οὖν δὴ φράζεις διαιρουμένους ἡμᾶς οὐκ
what-sort then indeed do-you-say dividing us not
ὀρθῶς ἄρτι δρᾶν;
rightly just-now to-do
STR. τοιόνδε, οἷον εἴ τις τἀνθρώπινον ἐπιχειρήσας δίχα 263
such as if one the-human attempting in-two
διελέσθαι γένος διαιροῖ καθάπερ οἱ πολλοὶ τῶν
to-divide kind should-divide as the many of-the(-people)
ἐνθάδε διανέμουσι, τὸ μὲν Ἑλληνικὸν ὡς ἓν ἀπὸ πάντων
here distribute the indeed Greek as one from all
ἀφαιροῦντες χωρίς, σύμπασι δὲ τοῖς ἄλλοις γένεσιν,
taking-away apart to-all and the other kinds
ἀπείροις οὖσι καὶ ἀμείκτοις καὶ ἀσυμφώνοις πρὸς ἄλληλα,
unlimited being and unmixed and discordant toward one-another
βάρβαρον μιᾷ κλήσει προσειπόντες αὐτὸ διὰ ταύτην τὴν
barbarian by-one name having-addressed it because-of this the
μίαν κλῆσιν καὶ γένος ἓν αὐτὸ εἶναι προσδοκῶσιν· ἢ τὸν
one name also kind one it to-be they-expect or the
ἀριθμόν τις αὖ νομίζοι κατ᾽ εἴδη δύο διαιρεῖν μυριάδα
number one again should-think according-to forms two to-divide ten-thousand
ἀποτεμνόμενος ἀπὸ πάντων, ὡς ἓν εἶδος ἀποχωρίζων,
cutting-off from all as one form separating
καὶ τῷ λοιπῷ δὴ παντὶ θέμενος ἓν ὄνομα διὰ τὴν
and to-the rest indeed all having-set one name because-of the
κλῆσιν αὖ καὶ τοῦτ᾽ ἀξιοῖ γένος ἐκείνου χωρὶς ἕτερον
name again also this be-thinks-fit kind of-that apart another
ἓν γίγνεσθαι. κάλλιον δέ που καὶ μᾶλλον κατ᾽ εἴδη καὶ
one to-become more-finely and surely and more according-to forms and
δίχα διαιροῖτ᾽ ἄν, εἰ τὸν μὲν ἀριθμὸν ἀρτίῳ καὶ περιττῷ
in-two would-divide — if the indeed number by-even and odd
τις τέμνοι, τὸ δὲ αὖ τῶν ἀνθρώπων γένος ἄρρενι
one should-cut the and again of-the men kind by-male

καὶ θήλει, Λυδοὺς δὲ ἢ Φρύγας ἤ τινας ἑτέρους πρὸς
and female Lydians and or Phrygians or some others against
ἅπαντας τάττων ἀποσχίζοι τότε, ἡνίκα ἀποροῖ γένος
all ranging should-split-off then when he-should-be-at-a-loss kind
ἅμα καὶ μέρος εὑρίσκειν ἑκάτερον τῶν σχισθέντων.
at-the-same-time and part to-find each of-the things-split
Y. SOC. ὀρθότατα· ἀλλὰ γὰρ τοῦτο αὐτό, ὦ ξένε, πῶς ἄν
most-rightly but for this itself O stranger how —
τις γένος καὶ μέρος ἐναργέστερον γνοίη, ὡς οὐ ταὐτόν
one kind and part more-plainly could-know that not the-same
ἐστον ἀλλ᾽ ἕτερον ἀλλήλοιν;
the-two-are but other than-one-another
b STR. ὦ βέλτιστε ἀνδρῶν, οὐ φαῦλον προστάττεις,
O best of-men not trivial(-thing) you-command
Σώκρατες. ἡμεῖς μὲν καὶ νῦν μακροτέραν τοῦ δέοντος
Socrates we indeed even now longer than-the needful
ἀπὸ τοῦ προτεθέντος λόγου πεπλανήμεθα, σὺ δὲ ἔτι
from the proposed argument have-wandered you and still
πλέον ἡμᾶς κελεύεις πλανηθῆναι. νῦν μὲν οὖν, ὥσπερ
more us you-bid to-wander now indeed then as
εἰκός, ἐπανίωμεν πάλιν· ταῦτα δὲ εἰς αὖθις κατὰ
(is)-likely let-us-go-back again these-things and to another-time at
σχολὴν καθάπερ ἰχνεύοντες μέτιμεν. οὐ μὴν ἀλλὰ τοῦτό
leisure as tracking we-shall-pursue not indeed but this
γε αὖ παντάπασιν φύλαξαι, μή ποτε παρ᾽ ἐμοῦ δόξῃς
at-least again altogether guard-against lest ever from me you-think
αὐτὸ ἐναργῶς διωρισμένον ἀκηκοέναι.
it plainly distinguished to-have-heard
Y. SOC. τὸ ποῖον;
the what-sort
STR. εἶδός τε καὶ μέρος ἕτερον ἀλλήλων εἶναι.
form both and part other than-one-another to-be

Y. SOC. τί μήν;
what indeed

STR. ὡς εἶδος μὲν ὅταν ᾖ του, καὶ μέρος αὐτὸ
that (a)-form indeed whenever it-is of-something also part it
ἀναγκαῖον εἶναι τοῦ πράγματος ὅτουπερ ἂν εἶδος λέγηται·
necessary to-be of-the thing of-which-ever — form it-is-said
μέρος δὲ εἶδος οὐδεμία ἀνάγκη. ταύτῃ με ἢ ᾽κείνῃ
part but form no necessity in-this-way me or in-that
μᾶλλον, ὦ Σώκρατες, ἀεὶ φάθι λέγειν.
rather O Socrates always say to-speak

Y. SOC. ταῦτ᾽ ἔσται.
these-things will-be

STR. φράσον δή μοι τὸ μετὰ τοῦτο. c
tell indeed me the(-thing) after this

Y. SOC. ποῖον;
what-sort

STR. τὸ τῆς ἀποπλανήσεως ὁπόθεν ἡμᾶς δεῦρ᾽ ἤγαγεν. οἶμαι
the of-the wandering whence us hither it-led I-think
μὲν γὰρ μάλιστα, ὅθεν ἐρωτηθεὶς σὺ τὴν ἀγελαιοτροφίαν
indeed for most whence asked you the herd-rearing(-art)
ὅπῃ διαιρετέον εἶπες μάλα προθύμως δύ᾽ εἶναι ζῴων
how it-must-be-divided you-said very eagerly two to-be of-animals
γένη, τὸ μὲν ἀνθρώπινον, ἕτερον δὲ τῶν ἄλλων
kinds the indeed human another and of-the other
συμπάντων θηρίων ἕν.
all beasts one

Y. SOC. ἀληθῆ.
true-things

d STR. καὶ ἔμοιγε δὴ τότ᾽ ἐφάνης μέρος ἀφαιρῶν
and to-me-at-least indeed then you-appeared (a)-part taking-off
ἡγεῖσθαι καταλιπεῖν τὸ λοιπὸν αὖ πάντων γένος ἕν, ὅτι
to-think to-leave the remaining again of-all kind one because
πᾶσι ταὐτὸν ἐπονομάζειν ἔσχες ὄνομα, θηρία καλέσας.
for-all the-same to-give-as-a-name you-had name beasts having-called(-them)
Y. SOC. ἦν καὶ ταῦτα οὕτως.
it-was also these-things so
e STR. τὸ δέ γε, ὦ πάντων ἀνδρειότατε, τάχ᾽ ἄν, εἴ
this and at-least O of-all most-brave perhaps — if
που φρόνιμόν ἐστί τι ζῷον ἕτερον, οἷον δοκεῖ τὸ
somewhere prudent is some animal other as seems the
τῶν γεράνων, ἤ τι τοιοῦτον ἄλλο, ὃ κατὰ ταὐτὰ
of-the cranes or some such other which according-to the-same
ἴσως διονομάζει καθάπερ καὶ σύ, γεράνους μὲν ἓν γένος
perhaps distributes-names as also you cranes indeed one kind
ἀντιτιθὲν τοῖς ἄλλοις ζῴοις καὶ σεμνῦνον αὐτὸ ἑαυτό, τὰ
setting-against to-the other animals and glorifying it itself the
δὲ ἄλλα μετὰ τῶν ἀνθρώπων συλλαβὸν εἰς ταὐτὸ οὐδὲν
and others with — men gathering into the-same nothing
ἄλλο πλὴν ἴσως θηρία προσείποι. πειραθῶμεν οὖν ἡμεῖς
other except perhaps beasts it-would-address let-us-try then we
ἐξευλαβεῖσθαι πάνθ᾽ ὁπόσα τοιαῦτα.
to-beware-of all as-many-as such
Y. SOC. πῶς;
how
STR. μὴ πᾶν τὸ τῶν ζῴων γένος διαιρούμενοι, ἵνα ἧττον
not all the of-the animals kind dividing so-that less
αὐτὰ πάσχωμεν.
them we-may-suffer
Y. SOC. οὐδὲν γὰρ δεῖ.
nothing for (is)-needed

STR. καὶ γὰρ οὖν καὶ τότε ἡμαρτάνετο ταύτῃ.
and for indeed also then it-was-being-erred in-this-way
Y. SOC. τί δή;
why indeed
STR. τῆς γνωστικῆς ὅσον ἐπιτακτικὸν ἡμῖν μέρος ἦν
of-the cognitive(-knowledge) as-much-as commanding for-us part was
που τοῦ ζωοτροφικοῦ γένους, ἀγελαίων μὴν ζῴων. ἦ
surely of-the animal-rearing kind of-herd indeed animals is-it-not
γάρ;
for
Y. SOC. ναί.
yes

IV · THE FEATHERLESS BIPED

Among tame herd animals, common rearing is divided into rearing in water and on land, as in the Nile's fishponds and Thessaly's geese, and land-rearing into winged and walking. Of two roads the longer is taken first: horned and hornless, interbreeding and not, and then two-footed and four-footed, by a geometers' joke on the diagonal. Mankind ends up running beside the noblest and most easygoing of animals, and the king beside his herd. The shorter road splits the walkers into two-footed and four-footed, the two-footed into feathered and bare, and hands the statesman the city's reins.

STR. διῄρητο τοίνυν ἤδη καὶ τότε σύμπαν τὸ ζῷον 264
had-been-divided then already also at-that-time all the animal
τῷ τιθασῷ καὶ ἀγρίῳ. τὰ μὲν γὰρ ἔχοντα τιθασεύεσθαι
by-the tame and wild the indeed for having to-be-tamed
φύσιν ἥμερα προσείρηται, τὰ δὲ μὴ ’θέλοντα ἄγρια.
nature tame have-been-called the and not willing wild
Y. SOC. καλῶς.
well

STR. ἦν δέ γε θηρεύομεν ἐπιστήμην, ἐν τοῖς ἡμέροις
which and at-least we-are-hunting knowledge among the tame(-ones)
ἦν τε καὶ ἔστιν, ἐπὶ τοῖς ἀγελαίοις μὴν ζητητέα
was both and is over the herding indeed must-be-sought
θρέμμασιν.
creatures

Y. SOC. ναί.
yes

b STR. μὴ τοίνυν διαιρώμεθα ὥσπερ τότε πρὸς ἅπαντα
not then let-us-divide as at-that-time toward all
ἀποβλέψαντες, μηδὲ σπεύσαντες, ἵνα δὴ ταχὺ γενώμεθα
looking nor hurrying so-that indeed quickly we-may-get
πρὸς τῇ πολιτικῇ. πεποίηκε γὰρ ἡμᾶς καὶ νῦν παθεῖν
to the political(-knowledge) it-has-made for us also now to-suffer
τὸ κατὰ τὴν παροιμίαν πάθος.
the according-to the proverb experience

Y. SOC. ποῖον;
what-sort

STR. οὐχ ἡσύχους εὖ διαιροῦντας ἠνυκέναι βραδύτερον.
not quietly well dividing to-have-accomplished more-slowly

Y. SOC. καὶ καλῶς γε, ὦ ξένε, πεποίηκε.
and well at-least O stranger it-has-made(-it)

STR. ταῦτ' ἔστω. πάλιν δ' οὖν ἐξ ἀρχῆς τὴν
these-things let-it-be again and then from (the)-beginning the
κοινοτροφικὴν πειρώμεθα διαιρεῖν· ἴσως γὰρ καὶ τοῦτο
common-rearing(-art) let-us-try to-divide perhaps for also this
ὃ σὺ προθυμῇ διαπεραινόμενος ὁ λόγος αὐτός σοι
which you are-eager-for being-carried-through the argument itself to-you
κάλλιον μηνύσει. καί μοι φράζε.
better will-reveal and me tell

Y. SOC. ποῖον δή;
what-sort indeed

STR. τόδε, εἴ τινων πολλάκις ἄρα διακήκοας· οὐ c
this whether from-some-people often then you-have-heard not
γὰρ δὴ προστυχής γε αὐτὸς οἶδ' ὅτι γέγονας ταῖς
for indeed present at-least yourself I-know that you-have-been at-the
ἐν τῷ Νείλῳ τιθασείαις τῶν ἰχθύων καὶ τῶν ἐν ταῖς
in the Nile tamings of-the fish and of-the(-ones) in the
βασιλικαῖς λίμναις. ἐν μὲν γὰρ κρήναις τάχ' ἂν ἴσως
royal lakes in indeed for fountains perhaps — perhaps
εἴης ἠσθημένος.
you-would-be having-perceived(-them)

Y. SOC. πάνυ μὲν οὖν καὶ ταῦτα τεθέαμαι κἀκεῖνα πολλῶν
certainly indeed then both these-things I-have-seen and-those from-many
ἀκήκοα.
I-have-heard

STR. καὶ μὴν χηνοβωτίας γε καὶ γερανοβωτίας, εἰ καὶ
and indeed goose-feeding at-least and crane-feeding if even
μὴ πεπλάνησαι περὶ τὰ Θετταλικὰ πεδία, πέπυσαι
not you-have-wandered about the Thessalian plains you-have-learned
γοῦν καὶ πιστεύεις εἶναι.
at-any-rate and you-believe (them)-to-be

Y. SOC. τί μήν;
what indeed

STR. τοῦδ' ἕνεκά τοι πάντα ἠρώτησα ταῦτα, διότι τῆς d
of-this for-the-sake-of surely all I-asked these-things because of-the
τῶν ἀγελαίων τροφῆς ἔστι μὲν ἔνυδρον, ἔστι δὲ καὶ
of-the herd(-animals) nurture there-is indeed water-living there-is and also
ξηροβατικόν.
dry-walking

Y. SOC. ἔστι γὰρ οὖν.
there-is for indeed

STR. ἆρ᾽ οὖν καὶ σοὶ συνδοκεῖ ταύτῃ δεῖν διχάζειν
so then also to-you it-seems-good in-this-way to-be-necessary to-halve
τὴν κοινοτροφικὴν ἐπιστήμην, ἐφ᾽ ἑκατέρῳ τούτων τὸ
the common-rearing knowledge over each of-these the
μέρος αὐτῆς ἐπινέμοντας ἑκάτερον, τὸ μὲν ἕτερον
part of-it assigning each the indeed one
ὑγροτροφικὸν ὀνομάζοντας, τὸ δ᾽ ἕτερον ξηροτροφικόν;
wet-rearing naming the and other dry-rearing
Y. SOC. ἔμοιγε.
to-me-at-least
e STR. καὶ μὴν καὶ τὸ βασιλικὸν οὕτως οὐ ζητήσομεν
and indeed also the kingly(-art) so not we-shall-seek
ὁποτέρας ἐστὶ τῆς τέχνης· δῆλον γὰρ παντί.
of-which-of-the-two it-is — art clear for to-everyone
Y. SOC. πῶς δ᾽ οὔ;
how and not
STR. πᾶς μὲν δὴ τό γε ξηροτροφικὸν τῆς
everyone indeed indeed the at-least dry-rearing of-the
ἀγελαιοτροφίας διέλοιτ᾽ ἂν φῦλον.
herd-rearing(-art) would-divide — tribe
Y. SOC. πῶς;
how
STR. τῷ πτηνῷ τε καὶ πεζῷ διορισάμενος.
by-the winged both and walking having-distinguished(-it)
Y. SOC. ἀληθέστατα.
most-truly
STR. τί δέ; τὸ πολιτικὸν ἢ περὶ τὸ πεζὸν ζητητέον;
what and the political(-art) truly about the walking(-tribe) must-be-sought
ἢ οὐκ οἴει καὶ τὸν ἀφρονέστατον ὡς ἔπος εἰπεῖν
or not do-you-think even the most-senseless so a-word to-say
δοξάζειν οὕτως;
to-opine so

Y. SOC. ἔγωγε.
I-at-least

STR. τὴν δὲ πεζονομικήν, καθάπερ ἄρτι τὸν ἀριθμόν,
the and walking-herding(-art) as just-now the number
δεῖ τεμνομένην δίχα ἀποφαίνειν.
one-must being-cut in-two to-show

Y. SOC. δῆλον.
clear

STR. καὶ μὴν ἐφ᾽ ὅ γε μέρος ὥρμηκεν ἡμῖν ὁ 265
and indeed toward which at-least part has-set-out for-us the
λόγος, ἐπ᾽ ἐκεῖνο δύο τινὲ καθορᾶν ὁδὼ τεταμένα
argument toward that two certain to-see-clearly roads stretched
φαίνεται, τὴν μὲν θάττω, πρὸς μέγα μέρος σμικρὸν
appears the(-one) indeed quicker against a-great part a-small
διαιρουμένην, τὴν δέ, ὅπερ ἐν τῷ πρόσθεν ἐλέγομεν
dividing the(-other) and what-very in the before we-were-saying
ὅτι δεῖ μεσοτομεῖν ὡς μάλιστα, τοῦτ᾽ ἔχουσαν
that one-must to-cut-through-the-middle as most this having
μᾶλλον, μακροτέραν γε μήν. ἔξεστιν οὖν ὁποτέραν ἂν
rather longer at-least indeed it-is-possible then whichever —
βουληθῶμεν, ταύτην πορευθῆναι.
we-may-wish this to-travel

Y. SOC. τί δέ; ἀμφοτέρας ἀδύνατον;
what and both impossible

STR. ἅμα γ᾽, ὦ θαυμαστέ· ἐν μέρει γε μὴν
at-the-same-time at-least O wonderful(-man) in turn at-least indeed
δῆλον ὅτι δυνατόν.
clear that possible

Y. SOC. ἐν μέρει τοίνυν ἔγωγε ἀμφοτέρας αἱροῦμαι. b
in turn then I-at-least both I-choose

STR. ῥᾴδιον, ἐπειδὴ τὸ λοιπὸν βραχύ· κατ᾽ ἀρχὰς μὴν καὶ
easy since the remainder short at beginnings indeed and
μεσοῦσιν ἅμα τῆς πορείας χαλεπὸν ἂν ἦν
for-those-midway at-the-same-time of-the journey hard — would-have-been
ἡμῖν τὸ πρόσταγμα. νῦν δ᾽, ἐπειδὴ δοκεῖ ταύτῃ,
for-us the command now but since it-seems-good in-this-way
τὴν μακροτέραν πρότερον ἴωμεν· νεαλέστεροι γὰρ ὄντες
the longer first let-us-go fresher for being
ῥᾷον αὐτὴν πορευσόμεθα. τὴν δὲ δὴ διαίρεσιν ὅρα.
more-easily it we-shall-travel the and indeed division see

Y. SOC. λέγε.
speak

STR. τὰ πεζὰ ἡμῖν τῶν ἡμέρων, ὅσαπερ ἀγελαῖα,
the walking(-animals) for-us of-the tame as-many-as herding
διῃρημένα ἐστὶ φύσει δίχα.
divided are by-nature in-two

Y. SOC. τίνι;
by-what

STR. τῷ τῶν μὲν τὴν γένεσιν ἄκερων εἶναι, τῶν
by-the of-the(-ones) indeed the birth hornless to-be of-the(-others)
δὲ κερασφόρον.
and horn-bearing

c Y. SOC. φαίνεται.
it-appears

STR. τὴν δὴ πεζονομικὴν διελὼν ἀπόδος ἑκατέρῳ τῷ
the indeed walking-herding(-art) having-divided assign to-each the
μέρει λόγῳ χρώμενος. ἂν γὰρ ὀνομάζειν αὐτὰ βουληθῇς,
part an-account using if for to-name them you-wish
ἔσται σοι περιπεπλεγμένον μᾶλλον τοῦ δέοντος.
it-will-be for-you entangled more than-the needful

Y. SOC. πῶς οὖν χρὴ λέγειν;
how then must-one to-speak

STR. ὧδε· τῆς πεζονομικῆς ἐπιστήμης δίχα διαιρεθείσης τὸ
thus of-the walking-herding knowledge in-two divided the
μόριον θάτερον ἐπὶ τῷ κερασφόρῳ μέρει τῷ τῆς ἀγέλης
part the-one over the horn-bearing part the of-the herd
ἐπιτετάχθαι, τὸ δὲ ἕτερον ἐπὶ τῷ τῆς ἀκεράτου.
to-have-been-set the and other over the(-part) of-the hornless
Y. SOC. ταῦτ' ἔστω ταύτῃ λεχθέντα· πάντως γὰρ d
these-things let-them-be in-this-way said wholly for
ἱκανῶς δεδήλωται.
sufficiently it-has-been-shown
STR. καὶ μὴν ὅ γε βασιλεὺς ἡμῖν αὖ καταφανὴς ὅτι
and indeed the at-least king to-us again (is)-plain that
κολοβὸν ἀγέλην τινὰ κεράτων νομεύει.
a-docked herd some of-horns he-tends
Y. SOC. πῶς γὰρ οὐ δῆλος;
how for not clear
STR. ταύτην τοίνυν καταθραύσαντες τὸ γιγνόμενον αὐτῷ
this then having-broken-up the thing-coming-to-be to-him
πειρώμεθα ἀποδοῦναι.
let-us-try to-assign
Y. SOC. πάνυ γε.
certainly at-least
STR. πότερον οὖν βούλει τῷ σχιστῷ τε καὶ τῷ
whether then do-you-wish by-the cloven both and by-the
καλουμένῳ μώνυχι διαιρεῖν αὐτὴν ἢ τῇ κοινογονίᾳ τε
called solid-hoofed to-divide it or by-the common-breeding both
καὶ ἰδιογονίᾳ; μανθάνεις γάρ που.
and private-breeding you-understand for surely
Y. SOC. τὸ ποῖον;
the what-sort

e STR. ὅτι τὸ μὲν τῶν ἵππων καὶ ὄνων πέφυκεν ἐξ
that the(-kind) indeed of-the horses and asses is-of-a-nature from
ἀλλήλων γεννᾶν.
one-another to-breed
Y. SOC. ναί.
yes
STR. τὸ δέ γε λοιπὸν ἔτι τῆς λείας ἀγέλης τῶν ἡμέρων
the and at-least remainder still of-the smooth herd of-the tame(-ones)
ἀμιγὲς γένει πρὸς ἄλληλα.
unmixed in-kind with one-another
Y. SOC. πῶς δ' οὔ;
how and not
STR. τί δ'; ὁ πολιτικὸς ἆρ' ἐπιμέλειαν ἔχειν φαίνεται
what and the statesman so care to-have appears
πότερα κοινογενοῦς φύσεως ἤ τινος ἰδιογενοῦς;
whether of-a-common-breeding nature or of-some private-breeding(-one)
Y. SOC. δῆλον ὅτι τῆς ἀμείκτου.
clear that of-the unmixed(-one)
STR. ταύτην δὴ δεῖ καθάπερ τὰ ἔμπροσθεν, ὡς
this indeed must as the(-things) before as
ἔοικεν, ἡμᾶς δίχα διαστέλλειν.
it-seems us in-two to-separate
Y. SOC. δεῖ γὰρ οὖν.
must for indeed
266 STR. καὶ μὴν τό γε ζῷον, ὅσον ἥμερον καὶ ἀγελαῖον,
and indeed the at-least animal as-much-as (is)-tame and herding
σχεδὸν πλὴν γενοῖν δυοῖν πᾶν ἤδη κατακεκερμάτισται.
nearly except kinds two all already has-been-cut-to-pieces
τὸ γὰρ τῶν κυνῶν οὐκ ἐπάξιον καταριθμεῖν γένος ὡς
the for of-the dogs not worth to-count-in kind as
ἐν ἀγελαίοις θρέμμασιν.
among herding creatures

Y. SOC. οὐ γὰρ οὖν. ἀλλὰ τίνι δὴ τὼ δύο διαιροῦμεν;
not for indeed but by-what indeed the two are-we-dividing

STR. ᾧπερ καὶ δίκαιόν γε Θεαίτητόν τε καὶ σὲ
by-which-very-thing also just at-least Theaetetus both and you
διανέμειν, ἐπειδὴ καὶ γεωμετρίας ἅπτεσθον.
to-distribute since also geometry the-two-touch

Y. SOC. τῷ;
by-what

STR. τῇ διαμέτρῳ δήπου καὶ πάλιν τῇ τῆς διαμέτρου
by-the diagonal surely and again by-the of-the diagonal
διαμέτρῳ.
diagonal

Y. SOC. πῶς εἶπες;
how did-you-say

STR. ἡ φύσις, ἣν τὸ γένος ἡμῶν τῶν ἀνθρώπων κέκτηται, b
the nature which the kind our of-the men has-acquired
μῶν ἄλλως πως εἰς τὴν πορείαν πέφυκεν ἢ καθάπερ
surely-not otherwise somehow for the going is-it-grown than as
ἡ διάμετρος ἡ δυνάμει δίπους;
the diagonal the in-power two-foot

Y. SOC. οὐκ ἄλλως.
not otherwise

STR. καὶ μὴν ἥ γε τοῦ λοιποῦ γένους πάλιν ἐστὶ
and indeed the at-least of-the remaining kind again is
κατὰ δύναμιν αὖ τῆς ἡμετέρας δυνάμεως διάμετρος,
according-to power again of-the our power diagonal
εἴπερ δυοῖν γέ ἐστι ποδοῖν δὶς πεφυκυῖα.
if-indeed of-two at-least it-is feet twice grown

Y. SOC. πῶς δ᾽ οὐκ ἔστι; καὶ δὴ καὶ σχεδὸν ὃ βούλει
how and not it-is and indeed also nearly what you-wish
δηλοῦν μανθάνω.
to-show I-understand

c STR. πρὸς δὴ τούτοις ἕτερον αὖ τι τῶν
besides indeed these another again something of-the(-things)
πρὸς γέλωτα εὐδοκιμησάντων ἄν, ὦ Σώκρατες, ἆρα
for laughter that-would-have-won-repute — O Socrates then
καθορῶμεν ἡμῖν γεγονὸς ἐν τοῖς διῃρημένοις;
do-we-see-clearly for-us having-happened in the(-things) divided
Y. SOC. τὸ ποῖον;
the what-sort
STR. τἀνθρώπινον ἡμῶν ἅμα γένος συνειληχὸς
the-human our at-the-same-time kind having-been-allotted-together
καὶ συνδεδραμηκὸς γένει τῷ τῶν ὄντων γενναιοτάτῳ
and having-run-together with-a-kind the of-the beings noblest
καὶ ἅμα εὐχερεστάτῳ.
and at-the-same-time most-easygoing
Y. SOC. καθορῶ καὶ μάλ' ἀτόπως συμβαῖνον.
I-see-clearly and very strangely happening
STR. τί δ'; οὐκ εἰκὸς ὕστατα ἀφικνεῖσθαι τὰ βραδύτατα;
what and not (is-it)-likely last to-arrive the slowest
Y. SOC. ναί, τοῦτό γε.
yes this at-least
d STR. τόδε δὲ οὐκ ἐννοοῦμεν, ὡς ἔτι γελοιότερος ὁ βασιλεὺς
this and not do-we-notice that still more-ridiculous the king
φαίνεται μετὰ τῆς ἀγέλης συνδιαθέων καὶ σύνδρομα
appears with the herd running-along and in-company
πεπορευμένος τῷ τῶν ἀνδρῶν αὖ πρὸς τὸν εὐχερῆ
having-traveled with-the of-the men again for the easygoing
βίον ἄριστα γεγυμνασμένῳ;
life best trained
Y. SOC. παντάπασι μὲν οὖν.
altogether indeed then

STR. νῦν γάρ, ὦ Σώκρατες, ἐκεῖνό ἐστι καταφανὲς μᾶλλον
now for O Socrates that is plain more
τὸ ῥηθὲν τότ᾽ ἐν τῇ περὶ τὸν σοφιστὴν ζητήσει.
the thing-said then in the about the sophist search
Y. SOC. τὸ ποῖον;
the what-sort
STR. ὅτι τῇ τοιᾷδε μεθόδῳ τῶν λόγων οὔτε σεμνοτέρου
that to-the such method of-the arguments neither of-a-more-solemn
μᾶλλον ἐμέλησεν ἢ μή, τόν τε σμικρότερον οὐδὲν
more did-it-care than not the both smaller in-nothing
ἠτίμακε πρὸ τοῦ μείζονος, ἀεὶ δὲ καθ᾽ αὑτὴν περαίνει
it-has-slighted before the greater always and by itself it-accomplishes
τἀληθέστατον.
the-truest
Y. SOC. ἔοικεν.
it-seems
STR. οὐκοῦν μετὰ τοῦτο, ἵνα μή με φθῇς ἐρωτήσας τὴν e
therefore after this so-that not me you-forestall asking the
βραχυτέραν ὁδὸν ἥτις τότε ἦν ἐπὶ τὸν τοῦ βασιλέως
shorter road which then was toward the of-the king
ὅρον, αὐτός σοι πρότερον ἔλθω;
definition I-myself to-you first shall-I-go
Y. SOC. σφόδρα γε.
strongly at-least
STR. λέγω δὴ δεῖν τότε εὐθὺς τὸ πεζὸν τῷ
I-say indeed to-be-necessary then at-once the walking by-the
δίποδι πρὸς τὸ τετράπουν γένος διανεῖμαι, κατιδόντα δὲ
two-footed against the four-footed kind to-distribute having-observed and
τἀνθρώπινον ἔτι μόνῳ τῷ πτηνῷ συνειληχὸς τὴν δίποδα
the-human still with-only the winged allotted-together the two-footed
ἀγέλην πάλιν τῷ ψιλῷ καὶ τῷ πτεροφυεῖ τέμνειν, τμηθείσης
herd again by-the bare and the feather-growing to-cut cut

δὲ αὐτῆς καὶ τότ᾽ ἤδη τῆς ἀνθρωπονομικῆς δηλωθείσης
and it and then already of-the man-herding shown
τέχνης, φέροντα τὸν πολιτικὸν καὶ βασιλικὸν οἷον ἡνίοχον
art carrying the statesman and kingly(-man) as a-charioteer
εἰς αὐτὴν ἐνστήσαντα, παραδοῦναι τὰς τῆς πόλεως ἡνίας
into it having-set-in to-hand-over the of-the city reins
ὡς οἰκείας καὶ αὐτῷ ταύτης οὔσης τῆς ἐπιστήμης.
as proper also to-him this being the knowledge

V · THE RIVALS

The stranger sums up the definition, and Young Socrates agrees: the statesman's art is the rearing of the hornless, unmixed, two-footed herd. But the stranger finds it incomplete, since merchants, farmers, millers, trainers, and doctors all claim to rear men, while no one disputes the cowherd's care of his cattle. To separate the statesman from his rivals they take another road, through a great myth, beginning with the portent in the quarrel of Atreus and Thyestes.

267 Y. SOC. καλῶς καὶ καθαπερεὶ χρέος ἀπέδωκάς μοι τὸν λόγον,
well and just-as a-debt you-have-paid me the account
προσθεὶς τὴν ἐκτροπὴν οἷον τόκον καὶ ἀναπληρώσας
having-added the digression as interest and having-filled-up
αὐτόν.
it

STR. φέρε δὴ καὶ συνείρωμεν ἐπανελθόντες ἐπὶ τὴν
come indeed and let-us-string-together having-gone-back to the
ἀρχὴν μέχρι τῆς τελευτῆς τὸν λόγον τοῦ ὀνόματος τῆς
beginning up-to the end the account of-the name of-the
τοῦ πολιτικοῦ τέχνης.
of-the statesman art

Y. SOC. πάνυ μὲν οὖν.
certainly indeed then

STR. τῆς γνωστικῆς τοίνυν ἐπιστήμης ἡμῖν ἦν κατ' b
of-the cognitive then knowledge for-us there-was at
ἀρχὰς μέρος ἐπιτακτικόν· τούτου δὲ ἀπεικασθὲν τὸ
beginnings a-part commanding of-this and likened the
μόριον αὐτεπιτακτικὸν ἐρρήθη. ζῳοτροφικὴ δὲ πάλιν
part self-commanding was-called animal-rearing and again
αὐτεπιτακτικῆς οὐ τὸ σμικρότατον τῶν γενῶν ἀπεσχίζετο·
of-self-commanding not the smallest of-the kinds was-split-off
καὶ ζῳοτροφικῆς εἶδος ἀγελαιοτροφικόν, ἀγελαιοτροφικοῦ δ'
and of-animal-rearing a-form herd-rearing of-herd-rearing and
αὖ πεζονομικόν· τοῦ δὲ πεζονομικοῦ μάλιστα ἀπετέμνετο
again walking-herding of-the and walking-herding most-of-all was-cut-off
τέχνη τῆς ἀκεράτου φύσεως θρεπτική. ταύτης δ' αὖ
an-art of-the hornless nature rearing of-this and again
τὸ μέρος οὐκ ἔλαττον τριπλοῦν συμπλέκειν ἀναγκαῖον, ἂν
the part not less threefold to-weave-together necessary if
εἰς ἕν τις αὐτὸ ὄνομα συναγαγεῖν βουληθῇ, γενέσεως
into one someone it name to-collect should-wish of-breeding
ἀμείκτου νομευτικὴν ἐπιστήμην προσαγορεύων. τὸ δ' ἀπὸ
unmixed herding knowledge calling(-it) the and from
τούτου τμῆμα, ἐπὶ ποίμνῃ δίποδι μέρος ἀνθρωπονομικὸν
this section over a-flock two-footed a-part man-herding
ἔτι λειφθὲν μόνον, τοῦτ' αὐτό ἐστιν ἤδη τὸ ζητηθέν,
still left only this itself is now the thing-sought
ἅμα βασιλικὸν ταὐτὸν κληθὲν καὶ πολιτικόν.
at-the-same-time kingly the-same called and political
Y. SOC. παντάπασι μὲν οὖν.
altogether indeed then
STR. ἆρά γ', ὦ Σώκρατες, ἀληθῶς ἡμῖν τοῦτο καθάπερ
then at-least O Socrates truly for-us this as
σὺ νῦν εἴρηκας οὕτως ἐστὶ καὶ πεπραγμένον;
you now have-said so is also accomplished

Y. SOC. τὸ ποῖον δή;
the what-sort indeed

d STR. τὸ παντάπασιν ἱκανῶς εἰρῆσθαι τὸ προτεθέν;
the altogether sufficiently to-have-been-said the proposed(-question)
ἢ τοῦτ᾽ αὐτὸ καὶ μάλιστα ἡ ζήτησις ἐλλείπει, τὸ τὸν
or this itself also most the search falls-short the the
λόγον εἰρῆσθαι μέν πως, οὐ μὴν παντάπασί γε
account to-have-been-said indeed somehow not indeed altogether at-least
τελέως ἀπειργάσθαι;
completely to-have-been-worked-out

Y. SOC. πῶς εἶπες;
how did-you-say

STR. ἐγὼ νῷν πειράσομαι τοῦτ᾽ αὐτὸ ὃ διανοοῦμαι νῦν
I to-us-two shall-try this itself which I-have-in-mind now
ἔτι μᾶλλον δηλῶσαι.
still more to-show

Y. SOC. λέγοις ἄν.
you-may-speak —

STR. οὐκοῦν τῶν νομευτικῶν ἡμῖν πολλῶν φανεισῶν ἄρτι
therefore of-the herding to-us many having-appeared just-now
τεχνῶν μία τις ἦν ἡ πολιτικὴ καὶ μιᾶς τινος ἀγέλης
arts one some was the political and of-one some herd
ἐπιμέλεια;
care

Y. SOC. ναί.
yes

STR. ταύτην δέ γε διώριζεν ὁ λόγος οὐχ ἵππων εἶναι
this and at-least distinguished the argument not of-horses to-be
τροφὸν οὐδ᾽ ἄλλων θηρίων, ἀλλ᾽ ἀνθρώπων κοινοτροφικὴν
rearer nor of-other beasts but of-men common-rearing
ἐπιστήμην.
knowledge

Y. SOC. οὕτως.
so

STR. τὸ δὴ τῶν νομέων πάντων διάφορον καὶ τὸ τῶν e
the indeed of-the herdsmen all difference and the of-the
βασιλέων θεασώμεθα.
kings let-us-view

Y. SOC. τὸ ποῖον;
the what-sort

STR. εἴ τις τῶν ἄλλων τῳ, τέχνης ἄλλης ὄνομα
if someone of-the others to-some(-one) of-art other name
ἔχων, κοινῇ τῆς ἀγέλης σύντροφος εἶναί φησι καὶ
having in-common of-the herd fellow-rearer to-be says and
προσποιεῖται.
claims

Y. SOC. πῶς φῄς;
how do-you-say

STR. οἷον οἱ ἔμποροι καὶ γεωργοὶ καὶ σιτουργοὶ πάντες, 268
as the merchants and farmers and grain-workers all
καὶ πρὸς τούτοις γυμνασταὶ καὶ τὸ τῶν ἰατρῶν γένος,
and besides these trainers and the of-the physicians kind
οἶσθ᾽ ὅτι τοῖς περὶ τὰ ἀνθρώπινα νομεῦσιν, οὓς
you-know that with-the about the human-things herdsmen whom
πολιτικοὺς ἐκαλέσαμεν, παντάπασι τῷ λόγῳ διαμάχοιντ᾽
statesmen we-called altogether in-the argument would-contend
ἂν οὗτοι σύμπαντες, ὡς σφεῖς τῆς τροφῆς ἐπιμελοῦνται
— these all that they of-the nurture take-care-of
τῆς ἀνθρωπίνης, οὐ μόνον ἀγελαίων ἀνθρώπων ἀλλὰ καὶ
the human not only of-herd men but also
τῆς τῶν ἀρχόντων αὐτῶν;
of-the of-the rulers themselves

Y. SOC. οὐκοῦν ὀρθῶς ἂν λέγοιεν;
therefore rightly — would-they-speak

b STR. ἴσως. καὶ τοῦτο μὲν ἐπισκεψόμεθα, τόδε δὲ ἴσμεν, ὅτι
perhaps and this indeed we-shall-examine this but we-know that
βουκόλῳ γε οὐδεὶς ἀμφισβητήσει περὶ τούτων οὐδενός,
with-a-cowherd at-least no-one will-dispute about these-things anything
ἀλλ᾽ αὐτὸς τῆς ἀγέλης τροφὸς ὁ βουφορβός, αὐτὸς ἰατρός,
but himself of-the herd rearer the cattle-herder himself physician
αὐτὸς οἷον νυμφευτὴς καὶ περὶ τοὺς τῶν γιγνομένων τόκους
himself as matchmaker and about the of-the things-being-born births
καὶ λοχείας μόνος ἐπιστήμων τῆς μαιευτικῆς. ἔτι τοίνυν
and deliveries alone knowing of-the midwife's(-art) further then
παιδιᾶς καὶ μουσικῆς ἐφ᾽ ὅσον αὐτοῦ τὰ θρέμματα φύσει
of-play and music for as-much-as of-it the nurslings by-nature
μετείληφεν, οὐκ ἄλλος κρείττων παραμυθεῖσθαι καὶ κηλῶν
have-partaken not another better to-console and charming
πραΰνειν, μετά τε ὀργάνων καὶ ψιλῷ τῷ στόματι τὴν τῆς
to-soothe with both instruments and by-bare the mouth the of-the
αὐτοῦ ποίμνης ἄριστα μεταχειριζόμενος μουσικήν. καὶ δὴ
his-own flock best handling music and indeed
καὶ τῶν ἄλλων πέρι νομέων ὁ αὐτὸς τρόπος. ἦ γάρ;
also of-the other about herdsmen the same way is-it-not for
Y. SOC. ὀρθότατα.
most-rightly
c STR. πῶς οὖν ἡμῖν ὁ λόγος ὀρθὸς φανεῖται καὶ ἀκέραιος
how then for-us the account right will-appear and pure
ὁ περὶ τοῦ βασιλέως, ὅταν αὐτὸν νομέα καὶ τροφὸν
the about the king whenever him herdsman and rearer
ἀγέλης ἀνθρωπίνης θῶμεν μόνον ἐκκρίνοντες μυρίων
of-a-herd human we-set alone singling-out from-ten-thousand
ἄλλων ἀμφισβητούντων;
others disputing
Y. SOC. οὐδαμῶς.
in-no-way

STR. οὐκοῦν ὀρθῶς ὀλίγον ἔμπροσθεν ἐφοβήθημεν
therefore rightly a-little before we-feared
ὑποπτεύσαντες μὴ λέγοντες μέν τι τυγχάνοιμεν σχῆμα
having-suspected lest saying indeed some we-might-happen figure
βασιλικόν, οὐ μὴν ἀπειργασμένοι γε εἶμέν πω δι'
kingly not indeed having-worked-out at-least we-might-be yet through
ἀκριβείας τὸν πολιτικόν, ἕως ἂν τοὺς περικεχυμένους αὐτῷ
precision the statesman until — those pouring-around him
καὶ τῆς συννομῆς αὐτῷ ἀντιποιουμένους περιελόντες καὶ
and the joint-herding with-him claiming having-stripped-away and
χωρίσαντες ἀπ' ἐκείνων καθαρὸν μόνον αὐτὸν ἀποφήνωμεν;
having-separated from those pure alone him we-show
Y. SOC. ὀρθότατα μὲν οὖν. d
most-rightly indeed then
STR. τοῦτο τοίνυν, ὦ Σώκρατες, ἡμῖν ποιητέον, εἰ μὴ
this then O Socrates by-us must-be-done if not
μέλλομεν ἐπὶ τῷ τέλει καταισχῦναι τὸν λόγον.
we-are-going at the end to-disgrace the argument
Y. SOC. ἀλλὰ μὴν οὐδαμῶς τοῦτό γε δραστέον.
but indeed in-no-way this at-least must-be-done
STR. πάλιν τοίνυν ἐξ ἄλλης ἀρχῆς δεῖ καθ' ἑτέραν
again then from another beginning one-must by another
ὁδὸν πορευθῆναί τινα.
road to-travel someone
Y. SOC. ποίαν δή;
what-sort indeed
STR. σχεδὸν παιδιὰν ἐγκερασαμένους· συχνῷ γὰρ μέρει e
nearly play mixing-in large for a-part
δεῖ μεγάλου μύθου προσχρήσασθαι, καὶ τὸ λοιπὸν δή,
one-must of-a-great myth to-use-besides and the rest indeed

καθάπερ ἐν τοῖς πρόσθεν, μέρος ἀεὶ μέρους ἀφαιρουμένους
as in the before part always from-part taking-off
ἐπ᾽ ἄκρον ἀφικνεῖσθαι τὸ ζητούμενον. οὐκοῦν χρή;
to the-top to-arrive the thing-sought therefore must

Y. SOC. πάνυ μὲν οὖν.
certainly indeed then

STR. ἀλλὰ δὴ τῷ μύθῳ μου πάνυ πρόσεχε τὸν νοῦν,
but indeed to-the myth my certainly apply the mind
καθάπερ οἱ παῖδες· πάντως οὐ πολλὰ ἐκφεύγεις παιδιὰς
as the children altogether not many you-escape of-play
ἔτη.
years

Y. SOC. λέγοις ἄν.
you-may-speak —

STR. ἦν τοίνυν καὶ ἔτι ἔσται τῶν πάλαι λεχθέντων
there-was then and still will-be of-the long-ago things-said
πολλά τε ἄλλα καὶ δὴ καὶ τὸ περὶ τὴν Ἀτρέως τε
many both other and indeed also the about the of-Atreus both
καὶ Θυέστου λεχθεῖσαν ἔριν φάσμα. ἀκήκοας γάρ που
and of-Thyestes told quarrel portent you-have-heard for surely
καὶ ἀπομνημονεύεις ὅ φασι γενέσθαι τότε.
and you-remember which they-say to-have-happened then

Y. SOC. τὸ περὶ τῆς χρυσῆς ἀρνὸς ἴσως σημεῖον φράζεις.
the about the golden lamb perhaps sign you-mean

The sun's reversed course, the reign of Cronus, and the earth-born men all come from one change. The god guides the cosmos round and then lets it go, and it turns backward by itself, since a body cannot always stay the same. At the reversal most animals perish, and the survivors' ages run backward: the old grow young until they vanish, and the dead rise from the earth. The life of plenty belongs to that former turning, when the god ruled the whole, daemons herded each kind, and no animal was wild or at war.

STR. οὐδαμῶς, ἀλλὰ τὸ περὶ τῆς μεταβολῆς δύσεώς τε 269
in-no-way but the(-portent) about the change of-setting both
καὶ ἀνατολῆς ἡλίου καὶ τῶν ἄλλων ἄστρων, ὡς ἄρα ὅθεν
and of-rising of-the-sun and of-the other stars how then whence
μὲν ἀνατέλλει νῦν εἰς τοῦτον τότε τὸν τόπον ἐδύετο,
indeed it-rises now into this at-that-time the place it-used-to-set
ἀνέτελλε δ' ἐκ τοῦ ἐναντίου, τότε δὲ δὴ μαρτυρήσας
it-rose and from the opposite(-place) then and indeed having-borne-witness
ἄρα ὁ θεὸς Ἀτρεῖ μετέβαλεν αὐτὸ ἐπὶ τὸ νῦν σχῆμα.
then the god for-Atreus changed it to the present figure
Y. SOC. λέγεται γὰρ οὖν δὴ καὶ τοῦτο.
it-is-told for indeed indeed also this
STR. καὶ μὴν αὖ καὶ τήν γε βασιλείαν ἣν ἦρξε Κρόνος
and indeed again also the at-least kingship which ruled Cronus
πολλῶν ἀκηκόαμεν.
from-many we-have-heard
Y. SOC. πλείστων μὲν οὖν. b
from-very-many indeed then
STR. τί δέ; τὸ τοὺς ἔμπροσθεν φύεσθαι γηγενεῖς καὶ μὴ
what and the the former(-men) to-grow earth-born and not
ἐξ ἀλλήλων γεννᾶσθαι;
from one-another to-be-begotten

Y. SOC. καὶ τοῦτο ἓν τῶν πάλαι λεχθέντων.
also this one of-the long-ago things-said

c STR. ταῦτα τοίνυν ἔστι μὲν σύμπαντα ἐκ ταὐτοῦ
these then are indeed all from the-same
πάθους, καὶ πρὸς τούτοις ἕτερα μυρία καὶ τούτων ἔτι
experience and besides these other ten-thousand and than-these still
θαυμαστότερα, διὰ δὲ χρόνου πλῆθος τὰ μὲν αὐτῶν
more-wonderful through and of-time quantity the indeed of-them
ἀπέσβηκε, τὰ δὲ διεσπαρμένα εἴρηται χωρὶς ἕκαστα ἀπ᾽
has-been-quenched the and scattered are-told apart each from
ἀλλήλων. ὃ δ᾽ ἐστὶν πᾶσι τούτοις αἴτιον τὸ πάθος
one-another what and is for-all these cause the experience
οὐδεὶς εἴρηκεν, νῦν δὲ δὴ λεκτέον· εἰς γὰρ τὴν τοῦ
no-one has-told now and indeed must-be-told toward for the of-the
βασιλέως ἀπόδειξιν πρέψει ῥηθέν.
king demonstration it-will-fit having-been-told

Y. SOC. κάλλιστ᾽ εἶπες, καὶ λέγε μηδὲν ἐλλείπων.
most-finely you-said and speak in-nothing falling-short

d STR. ἀκούοις ἄν. τὸ γὰρ πᾶν τόδε τοτὲ μὲν αὐτὸς ὁ
you-may-hear — the for all this at-one-time indeed himself the
θεὸς συμποδηγεῖ πορευόμενον καὶ συγκυκλεῖ, τοτὲ δὲ
god guides-along traveling and helps-revolve at-another-time and
ἀνῆκεν, ὅταν αἱ περίοδοι τοῦ προσήκοντος αὐτῷ μέτρον
he-let-go whenever the circuits of-the befitting to-it measure
εἰλήφωσιν ἤδη χρόνου, τὸ δὲ πάλιν αὐτόματον εἰς
have-taken already of-time it and again of-itself into
τἀναντία περιάγεται, ζῷον ὂν καὶ φρόνησιν εἰληχὸς
the-opposite-ways is-carried-round an-animal being and prudence having-been-allotted
ἐκ τοῦ συναρμόσαντος αὐτὸ κατ᾽ ἀρχάς. τοῦτο δὲ αὐτῷ
from the(-one) having-fitted-together it at beginnings this and in-it
τὸ ἀνάπαλιν ἰέναι διὰ τόδ᾽ ἐξ ἀνάγκης ἔμφυτον γέγονε.
the backward to-go because-of this out-of necessity inborn has-become

Y. SOC. διὰ τὸ ποῖον δή;
because-of the what-sort indeed

STR. τὸ κατὰ ταὐτὰ καὶ ὡσαύτως ἔχειν ἀεὶ καὶ e
the according-to the-same and in-the-same-way to-hold-oneself always and
ταὐτὸν εἶναι τοῖς πάντων θειοτάτοις προσήκει μόνοις,
the-same to-be to-the of-all most-divine belongs alone
σώματος δὲ φύσις οὐ ταύτης τῆς τάξεως. ὃν δὲ οὐρανὸν
of-body and nature not of-this the order what and heaven
καὶ κόσμον ἐπωνομάκαμεν, πολλῶν μὲν καὶ μακαρίων
and cosmos we-have-named many indeed and blessed(-things)
παρὰ τοῦ γεννήσαντος μετείληφεν, ἀτὰρ οὖν δὴ
from the(-one) having-begotten(-it) it-has-partaken but then indeed
κεκοινώνηκέ γε καὶ σώματος· ὅθεν αὐτῷ μεταβολῆς
it-has-shared at-least also in-body whence for-it of-change
ἀμοίρῳ γίγνεσθαι διὰ παντὸς ἀδύνατον, κατὰ δύναμίν
without-share to-become through all impossible according-to power
γε μὴν ὅτι μάλιστα ἐν τῷ αὐτῷ κατὰ ταὐτὰ μίαν
at-least indeed as most in the same according-to the-same one
φορὰν κινεῖται· διὸ τὴν ἀνακύκλησιν εἴληχεν, ὅτι
motion it-moves wherefore the reversal it-has-been-allotted as
σμικροτάτην τῆς αὑτοῦ κινήσεως παράλλαξιν. αὐτὸ δὲ
smallest of-the its-own motion variation itself and
ἑαυτὸ στρέφειν ἀεὶ σχεδὸν οὐδενὶ δυνατὸν πλὴν τῷ
itself to-turn always nearly to-no-one possible except to-the(-one)
τῶν κινουμένων αὖ πάντων ἡγουμένῳ· κινεῖν δὲ τούτῳ
of-the moving(-things) again all leading to-move and for-this-one
τοτὲ μὲν ἄλλως, αὖθις δὲ ἐναντίως οὐ θέμις.
at-one-time indeed otherwise again and oppositely not lawful
ἐκ πάντων δὴ τούτων τὸν κόσμον μήτε αὐτὸν χρὴ φάναι 270
from all indeed these the cosmos neither itself one-must to-say
στρέφειν ἑαυτὸν ἀεί, μήτ' αὖ ὅλον ἀεὶ ὑπὸ θεοῦ στρέφεσθαι
to-turn itself always nor again whole always by god to-be-turned

διττὰς καὶ ἐναντίας περιαγωγάς, μήτ' αὖ δύο τινὲ θεὼ
double and opposite revolutions nor again two certain gods
φρονοῦντε ἑαυτοῖς ἐναντία στρέφειν αὐτόν, ἀλλ' ὅπερ
the-two-thinking to-themselves opposite-things to-turn it but what-very
ἄρτι ἐρρήθη καὶ μόνον λοιπόν, τοτὲ μὲν ὑπ' ἄλλης
just-now was-said and alone remaining at-one-time indeed by another
συμποδηγεῖσθαι θείας αἰτίας, τὸ ζῆν πάλιν ἐπικτώμενον καὶ
to-be-guided-along divine cause the to-live again acquiring and
λαμβάνοντα ἀθανασίαν ἐπισκευαστὴν παρὰ τοῦ δημιουργοῦ,
receiving immortality restored from the craftsman
τοτὲ δ' ὅταν ἀνεθῇ, δι' ἑαυτοῦ αὐτὸν ἰέναι, κατὰ
at-another-time and whenever it-is-let-go through itself it to-go at
καιρὸν ἀφεθέντα τοιοῦτον, ὥστε ἀνάπαλιν πορεύεσθαι
the-right-time released such that backward to-travel
πολλὰς περιόδων μυριάδας διὰ δὴ τὸ μέγιστον ὂν
many of-circuits ten-thousands through indeed the greatest being
καὶ ἰσορροπώτατον ἐπὶ μικροτάτου βαῖνον ποδὸς ἰέναι.
and most-evenly-balanced on smallest stepping foot to-go

b Y. SOC. φαίνεται γοῦν δὴ καὶ μάλα εἰκότως εἰρῆσθαι
it-appears at-any-rate indeed and very reasonably to-have-been-said
πάνθ' ὅσα διελήλυθας.
all as-much-as you-have-gone-through

STR. λογισάμενοι δὴ συννοήσωμεν τὸ πάθος ἐκ τῶν
having-reckoned indeed let-us-consider the experience from the
νῦν λεχθέντων, ὃ πάντων ἔφαμεν εἶναι τῶν θαυμαστῶν
now things-said which of-all we-said to-be the wonders
αἴτιον. ἔστι γὰρ οὖν δὴ τοῦτ' αὐτό.
cause it-is for indeed indeed this itself

Y. SOC. τὸ ποῖον;
the what-sort

STR. τὸ τὴν τοῦ παντὸς φορὰν τοτὲ μὲν ἐφ᾽ ἃ νῦν
the the of-the all motion at-one-time indeed toward which now
κυκλεῖται φέρεσθαι, τοτὲ δ᾽ ἐπὶ τἀναντία.
it-revolves to-be-carried at-another-time and toward the-opposite-ways
Y. SOC. πῶς δή;
how indeed
STR. ταύτην τὴν μεταβολὴν ἡγεῖσθαι δεῖ τῶν περὶ τὸν c
this the change to-think one-must of-the about the
οὐρανὸν γιγνομένων τροπῶν πασῶν εἶναι μεγίστην καὶ
heaven occurring turnings of-all to-be greatest and
τελεωτάτην τροπήν.
most-complete turning
Y. SOC. ἔοικε γοῦν.
it-seems at-any-rate
STR. μεγίστας τοίνυν καὶ μεταβολὰς χρὴ νομίζειν γίγνεσθαι
greatest then also changes one-must to-believe to-occur
τότε τοῖς ἐντὸς ἡμῖν οἰκοῦσιν αὐτοῦ.
then for-those within us dwelling of-it
Y. SOC. καὶ τοῦτο εἰκός.
also this likely
STR. μεταβολὰς δὲ μεγάλας καὶ πολλὰς καὶ παντοίας
changes and great and many and of-all-sorts
συμφερομένας ἆρ᾽ οὐκ ἴσμεν τὴν τῶν ζῴων φύσιν ὅτι
coming-together so not do-we-know the of-the animals nature that
χαλεπῶς ἀνέχεται;
hardly it-endures(-them)
Y. SOC. πῶς δ᾽ οὔ;
how and not
STR. φθοραὶ τοίνυν ἐξ ἀνάγκης τότε μέγισται συμβαίνουσι d
destructions then out-of necessity then greatest happen
τῶν τε ἄλλων ζῴων, καὶ δὴ καὶ τὸ τῶν ἀνθρώπων γένος
of-the both other animals and indeed also the of-the men kind

ὀλίγον τι περιλείπεται· περὶ δὲ τούτους ἄλλα τε παθήματα
small some is-left-over around and these other both experiences
πολλὰ καὶ θαυμαστὰ καὶ καινὰ συμπίπτει, μέγιστον δὲ
many and wonderful and new befall greatest and
τόδε καὶ συνεπόμενον τῇ τοῦ παντὸς ἀνειλίξει τότε, ὅταν
this and following-along the of-the all unrolling then whenever
ἡ τῆς νῦν καθεστηκυίας ἐναντία γίγνηται τροπή.
the of-the now established opposite becomes turning

Y. SOC. τὸ ποῖον;
the what-sort

271 STR. ἦν ἡλικίαν ἕκαστον εἶχε τῶν ζῴων, αὕτη πρῶτον μὲν
which age each had of-the animals this first indeed
ἔστη πάντων, καὶ ἐπαύσατο πᾶν ὅσον ἦν θνητὸν ἐπὶ
stood of-all and ceased all as-much-as was mortal toward
τὸ γεραίτερον ἰδεῖν πορευόμενον, μεταβάλλον δὲ πάλιν
the older to-see proceeding changing and again
ἐπὶ τοὐναντίον οἷον νεώτερον καὶ ἁπαλώτερον ἐφύετο·
toward the-opposite as younger and more-tender it-grew
καὶ τῶν μὲν πρεσβυτέρων αἱ λευκαὶ τρίχες ἐμελαίνοντο,
and of-the indeed elder the white hairs grew-black
τῶν δ' αὖ γενειώντων αἱ παρειαὶ λεαινόμεναι πάλιν
of-the and again bearded the cheeks being-smoothed again
ἐπὶ τὴν παρελθοῦσαν ὥραν ἕκαστον καθίστασαν, τῶν
to the past bloom each they-restored of-the
δὲ ἡβώντων τὰ σώματα λεαινόμενα καὶ σμικρότερα καθ'
and youthful the bodies being-smoothed and smaller by
ἡμέραν καὶ νύκτα ἑκάστην γιγνόμενα πάλιν εἰς τὴν τοῦ
day and night each becoming again into the of-the
νεογενοῦς παιδὸς φύσιν ἀπῄει, κατά τε τὴν ψυχὴν
newborn child nature went-away according-to both the soul
καὶ κατὰ τὸ σῶμα ἀφομοιούμενα· τὸ δ' ἐντεῦθεν ἤδη
and according-to the body growing-like the and from-then already

μαραινόμενα κομιδῇ τὸ πάμπαν ἐξηφανίζετο. τῶν δ' αὖ
wasting-away absolutely the altogether vanished of-the and again
βιαίως τελευτώντων ἐν τῷ τότε χρόνῳ τὸ τοῦ νεκροῦ
by-violence dying in the then time the of-the corpse
σῶμα τὰ αὐτὰ ταῦτα πάσχον παθήματα διὰ τάχους
body the same these suffering experiences through speed
ἄδηλον ἐν ὀλίγαις ἡμέραις διεφθείρετο.
unseen in few days was-destroyed
Y. SOC. γένεσις δὲ δὴ τίς τότ' ἦν, ὦ ξένε, ζῴων; καὶ
generation and indeed what then was O stranger of-animals and
τίνα τρόπον ἐξ ἀλλήλων ἐγεννῶντο;
in-what way from one-another were-they-begotten
STR. δῆλον, ὦ Σώκρατες, ὅτι τὸ μὲν ἐξ ἀλλήλων οὐκ b
clear O Socrates that the indeed from one-another not
ἦν ἐν τῇ τότε φύσει γεννώμενον, τὸ δὲ γηγενὲς εἶναί
was in the then nature begotten the(-kind) and earth-born to-be
ποτε γένος λεχθὲν τοῦτ' ἦν τὸ κατ' ἐκεῖνον τὸν χρόνον
once kind told this was the according-to that the time
ἐκ γῆς πάλιν ἀναστρεφόμενον, ἀπεμνημονεύετο δὲ ὑπὸ
out-of earth again turning-back was-remembered and by
τῶν ἡμετέρων προγόνων τῶν πρώτων, οἳ τελευτώσῃ
the our ancestors the first who ending
μὲν τῇ προτέρᾳ περιφορᾷ τὸν ἑξῆς χρόνον ἐγειτόνουν,
indeed the former revolution the next time were-neighbors
τῆσδε δὲ κατ' ἀρχὰς ἐφύοντο· τούτων γὰρ οὗτοι κήρυκες
of-this and at beginnings were-born of-these for these heralds
ἐγένονθ' ἡμῖν τῶν λόγων, οἳ νῦν ὑπὸ πολλῶν οὐκ ὀρθῶς
became for-us of-the accounts which now by many not rightly
ἀπιστοῦνται. τὸ γὰρ ἐντεῦθεν οἶμαι χρὴ συννοεῖν.
are-disbelieved the(-thing) for from-here I-think one-must to-consider
ἑπόμενον γάρ ἐστι τῷ τοὺς πρεσβύτας ἐπὶ τὴν τοῦ
following for it-is on-the the old-men toward the of-the

παιδὸς ἰέναι φύσιν, ἐκ τῶν τετελευτηκότων αὖ, κειμένων
child to-go nature from the having-died again lying
δὲ ἐν γῇ, πάλιν ἐκεῖ συνισταμένους καὶ ἀναβιωσκομένους,
and in earth again there being-put-together and coming-back-to-life
ἕπεσθαι τῇ τροπῇ συνανακυκλουμένης εἰς τἀναντία τῆς
to-follow the turning revolving-back into the-opposite-ways of-the
γενέσεως, καὶ γηγενεῖς δὴ κατὰ τοῦτον τὸν λόγον
generation and earth-born indeed according-to this the account
ἐξ ἀνάγκης φυομένους, οὕτως ἔχειν τοὔνομα καὶ τὸν
out-of necessity growing so to-have the-name and the
λόγον, ὅσους μὴ θεὸς αὐτῶν εἰς ἄλλην μοῖραν ἐκόμισεν.
account as-many-as not god of-them into another lot carried
Y. SOC. κομιδῇ μὲν οὖν τοῦτό γε ἕπεται τοῖς
absolutely indeed then this at-least follows on-the(-things)
ἔμπροσθεν. ἀλλὰ δὴ τὸν βίον ὃν ἐπὶ τῆς Κρόνου φῂς
before but indeed the life which in the of-Cronus you-say
εἶναι δυνάμεως, πότερον ἐν ἐκείναις ἦν ταῖς τροπαῖς ἢ ἐν
to-be power whether in those was the turnings or in
ταῖσδε; τὴν μὲν γὰρ τῶν ἄστρων τε καὶ ἡλίου μεταβολὴν
these the indeed for of-the stars both and of-sun change
δῆλον ὡς ἐν ἑκατέραις συμπίπτει ταῖς τροπαῖς γίγνεσθαι.
clear that in each happens the turnings to-occur
d STR. καλῶς τῷ λόγῳ συμπαρηκολούθηκας. ὃ δ' ἤρου
well with-the argument you-have-kept-pace what and you-asked
περὶ τοῦ πάντα αὐτόματα γίγνεσθαι τοῖς ἀνθρώποις, ἥκιστα
about of-the all of-themselves to-come-to-be for-the men least
τῆς νῦν ἐστι καθεστηκυίας φορᾶς, ἀλλ' ἦν καὶ τοῦτο τῆς
of-the now is established motion but was also this of-the
ἔμπροσθεν. τότε γὰρ αὐτῆς πρῶτον τῆς κυκλήσεως ἦρχεν
former then for of-it first of-the revolution ruled
ἐπιμελούμενος ὅλης ὁ θεός, ὡς δ' αὖ κατὰ τόπους
taking-care-of whole the god so and again according-to places

ταὐτὸν τοῦτο, ὑπὸ θεῶν ἀρχόντων πάντ᾽ ἦν τὰ τοῦ
the-same this by gods ruling all were the of-the
κόσμου μέρη διειλημμένα· καὶ δὴ καὶ τὰ ζῷα κατὰ
cosmos parts divided and indeed also the animals according-to
γένη καὶ ἀγέλας οἷον νομῆς θεῖοι διειλήφεσαν δαίμονες,
kinds and herds as herdsmen divine had-divided daemons
αὐτάρκης εἰς πάντα ἕκαστος ἑκάστοις ὢν οἷς αὐτὸς
self-sufficient for all each for-each(-flock) being which he-himself
ἔνεμεν, ὥστε οὔτ᾽ ἄγριον ἦν οὐδὲν οὔτε ἀλλήλων ἐδωδαί,
tended so-that neither wild was anything nor of-one-another eating
πόλεμός τε οὐκ ἐνῆν οὐδὲ στάσις τὸ παράπαν· ἄλλα
war both not was-in nor faction the altogether other-things
θ᾽ ὅσα τῆς τοιαύτης ἐστὶ κατακοσμήσεως ἑπόμενα,
and as-many-as of-the such is ordering following
μυρία ἂν εἴη λέγειν. τὸ δ᾽ οὖν τῶν ἀνθρώπων
ten-thousand — it-would-be to-tell the and then of-the men
λεχθὲν αὐτομάτου πέρι βίου διὰ τὸ τοιόνδε εἴρηται.
said of-spontaneous about life because-of the such has-been-said

Under Cronus a god tended men as men now tend beasts; there were no cities or wives, the earth bore fruit unbidden, and they lived naked in the open. Whether they were happier depends on whether they used their leisure for philosophy. When the helmsman let go, the cosmos shook, then ordered itself by the craftsman's teaching, until forgetfulness brings disorder and the god takes the helm again. In the present turning, creatures beget their own young, and men, without the daemon's care and preyed on by beasts, must care for themselves, with fire from Prometheus and the arts from Hephaestus.

272 STR. θεὸς ἔνεμεν αὐτοὺς αὐτὸς ἐπιστατῶν, καθάπερ νῦν
a-god tended them himself presiding as now
ἄνθρωποι, ζῷον ὂν ἕτερον θειότερον, ἄλλα γένη
men an-animal being other more-divine other kinds
φαυλότερα αὑτῶν νομεύουσι· νέμοντος δὲ ἐκείνου
meaner than-themselves tend tending and that(-one)
πολιτεῖαί τε οὐκ ἦσαν οὐδὲ κτήσεις γυναικῶν καὶ παίδων·
constitutions both not there-were nor possessions of-women and children
ἐκ γῆς γὰρ ἀνεβιώσκοντο πάντες, οὐδὲν μεμνημένοι τῶν
from earth for came-back-to-life all nothing remembering of-the
πρόσθεν· ἀλλὰ τὰ μὲν τοιαῦτα ἀπῆν πάντα, καρποὺς δὲ
former(-things) but the indeed such-things were-absent all fruits and
ἀφθόνους εἶχον ἀπό τε δένδρων καὶ πολλῆς ὕλης ἄλλης,
abundant they-had from both trees and much growth other
οὐχ ὑπὸ γεωργίας φυομένους, ἀλλ' αὐτομάτης ἀναδιδούσης
not by farming growing but of-itself giving-up
τῆς γῆς. γυμνοὶ δὲ καὶ ἄστρωτοι θυραυλοῦντες τὰ πολλὰ
the earth naked and also bedless living-in-the-open the most
ἐνέμοντο· τὸ γὰρ τῶν ὡρῶν αὐτοῖς ἄλυπον ἐκέκρατο,
they-pastured the for of-the seasons for-them painless had-been-tempered
μαλακὰς δὲ εὐνὰς εἶχον ἀναφυομένης ἐκ γῆς πόας ἀφθόνου.
soft and beds they-had growing-up from earth of-grass abundant

τὸν δὴ βίον, ὦ Σώκρατες, ἀκούεις μὲν τὸν τῶν
the indeed life O Socrates you-hear indeed the(-one) of-those
ἐπὶ Κρόνου· τόνδε δ' ὃν λόγος ἐπὶ Διὸς εἶναι,
in-the-time-of Cronus this and which the-story in-the-time-of Zeus to-be
τὸν νυνί, παρὼν αὐτὸς ᾔσθησαι· κρῖναι δ' αὐτοῖν
the present(-one) being-present yourself you-have-perceived to-judge and of-the-two
τὸν εὐδαιμονέστερον ἆρ' ἂν δύναιό τε καὶ ἐθελήσειας;
the happier so — would-you-be-able both and would-you-be-willing

Y. SOC. οὐδαμῶς.
in-no-way

STR. βούλει δῆτα ἐγώ σοι τρόπον τινὰ διακρίνω;
do-you-wish indeed I for-you in-a-way some may-decide

Y. SOC. πάνυ μὲν οὖν.
certainly indeed then

STR. εἰ μὲν τοίνυν οἱ τρόφιμοι τοῦ Κρόνου, παρούσης c
if indeed then the nurslings — of-Cronus being-present
αὐτοῖς οὕτω πολλῆς σχολῆς καὶ δυνάμεως πρὸς τὸ
to-them so much leisure and power toward the
μὴ μόνον ἀνθρώποις ἀλλὰ καὶ θηρίοις διὰ λόγων
not only with-men but also with-beasts through speech
δύνασθαι συγγίγνεσθαι, κατεχρῶντο τούτοις σύμπασιν ἐπὶ
to-be-able to-converse made-use-of these all for
φιλοσοφίαν, μετά τε θηρίων καὶ μετ' ἀλλήλων ὁμιλοῦντες,
philosophy with both beasts and with one-another conversing
καὶ πυνθανόμενοι παρὰ πάσης φύσεως εἴ τινά τις ἰδίαν
and inquiring from every nature if some any private
δύναμιν ἔχουσα ᾔσθετό τι διάφορον τῶν ἄλλων
power having perceived anything different from-the others
εἰς συναγυρμὸν φρονήσεως, εὔκριτον ὅτι τῶν νῦν
toward gathering of-prudence easy-to-judge that than-the now(-men)
οἱ τότε μυρίῳ πρὸς εὐδαιμονίαν διέφερον· εἰ δ'
the then(-men) ten-thousand-fold toward happiness differed if but

ἐμπιμπλάμενοι σίτων ἄδην καὶ ποτῶν διελέγοντο πρὸς
filling-themselves with-food to-satiety and with-drinks they-conversed with
ἀλλήλους καὶ τὰ θηρία οἷα δὴ καὶ τὰ νῦν περὶ αὐτῶν
one-another and the beasts such indeed also the now about them
λέγονται, καὶ τοῦτο, ὥς γε κατὰ τὴν ἐμὴν δόξαν
are-told also this as at-least according-to the my opinion
ἀποφήνασθαι, καὶ μάλ' εὔκριτον. ὅμως δ' οὖν ταῦτα μὲν
to-declare and very easy-to-judge nevertheless and then these-things indeed
ἀφῶμεν, ἕως ἂν ἡμῖν μηνυτής τις ἱκανὸς φανῇ, ποτέρως
let-us-dismiss until — for-us an-informer some competent appears in-which-way
οἱ τότε τὰς ἐπιθυμίας εἶχον περί τε ἐπιστημῶν καὶ τῆς
the then(-men) the desires had about both knowledges and the
τῶν λόγων χρείας· οὗ δ' ἕνεκα τὸν μῦθον ἠγείραμεν,
of-the speeches use of-what and for-the-sake-of the myth we-roused
τοῦτο λεκτέον, ἵνα τὸ μετὰ τοῦτο εἰς τὸ πρόσθεν
this must-be-said so-that the(-thing) after this to the front
περαίνωμεν. ἐπειδὴ γὰρ πάντων τούτων χρόνος ἐτελεώθη
we-may-carry-through since for of-all these the-time was-completed
καὶ μεταβολὴν ἔδει γίγνεσθαι καὶ δὴ καὶ τὸ γήινον
and change it-was-needful to-occur and indeed also the earthy
ἤδη πᾶν ἀνήλωτο γένος, πάσας ἑκάστης τῆς ψυχῆς
already all had-been-used-up kind all of-each the soul
τὰς γενέσεις ἀποδεδωκυίας, ὅσα ἦν ἑκάστῃ προσταχθὲν
the births having-rendered as-many-as were to-each prescribed
τοσαῦτα εἰς γῆν σπέρματα πεσούσης, τότε δὴ τοῦ παντὸς
so-many into earth seeds having-fallen then indeed of-the all
ὁ μὲν κυβερνήτης, οἷον πηδαλίων οἴακος ἀφέμενος, εἰς
the indeed helmsman as of-rudders handle letting-go into
τὴν αὑτοῦ περιωπὴν ἀπέστη, τὸν δὲ δὴ κόσμον πάλιν
the his-own lookout withdrew the and indeed cosmos back
ἀνέστρεφεν εἱμαρμένη τε καὶ σύμφυτος ἐπιθυμία.
turned fate both and inborn desire

πάντες οὖν οἱ κατὰ τοὺς τόπους συνάρχοντες τῷ 273
all then the according-to the places co-ruling with-the
μεγίστῳ δαίμονι θεοί, γνόντες ἤδη τὸ γιγνόμενον, ἀφίεσαν
greatest daemon gods recognizing already the thing-happening let-go
αὖ τὰ μέρη τοῦ κόσμου τῆς αὑτῶν ἐπιμελείας· ὁ δὲ
again the parts of-the cosmos of-the their-own care it and
μεταστρεφόμενος καὶ συμβάλλων, ἀρχῆς τε καὶ τελευτῆς
turning-round and colliding of-beginning both and of-end
ἐναντίαν ὁρμὴν ὁρμηθείς, σεισμὸν πολὺν ἐν ἑαυτῷ ποιῶν
opposite impulse having-been-driven quaking much in itself making
ἄλλην αὖ φθορὰν ζῴων παντοίων ἀπηργάσατο. μετὰ δὲ
another again destruction of-animals of-all-sorts wrought after and
ταῦτα προελθόντος ἱκανοῦ χρόνου, θορύβων τε καὶ ταραχῆς
these having-passed sufficient time from-tumults both and confusion
ἤδη παυόμενος καὶ τῶν σεισμῶν γαλήνης ἐπιλαβόμενος
already ceasing and from-the quakings calm taking-hold-of
εἴς τε τὸν εἰωθότα δρόμον τὸν ἑαυτοῦ κατακοσμούμενος
into both the accustomed course the of-itself being-ordered
ᾔει, ἐπιμέλειαν καὶ κράτος ἔχων αὐτὸς τῶν ἐν
it-went care and power having itself of-the(-things) in
αὑτῷ τε καὶ ἑαυτοῦ, τὴν τοῦ δημιουργοῦ καὶ πατρὸς
itself both and of-itself the of-the craftsman and father
ἀπομνημονεύων διδαχὴν εἰς δύναμιν. κατ᾽ ἀρχὰς μὲν οὖν
remembering teaching to (its)-power at beginnings indeed then
ἀκριβέστερον ἀπετέλει, τελευτῶν δὲ ἀμβλύτερον· τούτων δὲ
more-precisely it-accomplished ending and more-dully of-these and
αὐτῷ τὸ σωματοειδὲς τῆς συγκράσεως αἴτιον, τὸ τῆς πάλαι
for-it the bodily of-the mixture cause the of-the long-ago
ποτὲ φύσεως σύντροφον, ὅτι πολλῆς ἦν μετέχον ἀταξίας
once nature companion because much it-was partaking of-disorder
πρὶν εἰς τὸν νῦν κόσμον ἀφικέσθαι. παρὰ μὲν γὰρ τοῦ
before into the present cosmos to-arrive from indeed for the(-one)

συνθέντος πάντα καλὰ κέκτηται· παρὰ δὲ τῆς ἔμπροσθεν
having-put-together all fine-things it-has-acquired from and the former
ἕξεως, ὅσα χαλεπὰ καὶ ἄδικα ἐν οὐρανῷ γίγνεται, ταῦτα
condition as-many-as hard and unjust in heaven occur these
ἐξ ἐκείνης αὐτός τε ἔχει καὶ τοῖς ζῴοις ἐναπεργάζεται.
from that itself both has and in-the animals works-in
d μετὰ μὲν οὖν τοῦ κυβερνήτου τὰ ζῷα τρέφων ἐν
with indeed then the helmsman the animals nurturing in
αὑτῷ σμικρὰ μὲν φλαῦρα, μεγάλα δὲ ἐνέτικτεν ἀγαθά·
itself small indeed bad-things great and it-bred good-things
χωριζόμενος δὲ ἐκείνου τὸν ἐγγύτατα χρόνον ἀεὶ τῆς
separating and from-that the nearest time always of-the
ἀφέσεως κάλλιστα πάντα διάγει, προϊόντος δὲ τοῦ χρόνου
release most-finely all it-conducts going-on and the time
καὶ λήθης ἐγγιγνομένης ἐν αὐτῷ μᾶλλον καὶ δυναστεύει
and forgetfulness coming-in in it more also holds-sway
τὸ τῆς παλαιᾶς ἀναρμοστίας πάθος, τελευτῶντος δὲ
the of-the old disharmony experience ending and
ἐξανθεῖ τοῦ χρόνου καὶ σμικρὰ μὲν τἀγαθά, πολλὴν δὲ
blooms-out the time and small indeed the-good-things much and
τὴν τῶν ἐναντίων κρᾶσιν ἐπεγκεραννύμενος ἐπὶ διαφθορᾶς
the of-the opposites mixture mixing-in toward of-destruction
κίνδυνον αὑτοῦ τε ἀφικνεῖται καὶ τῶν ἐν αὑτῷ. διὸ
danger of-itself both it-arrives and of-the(-things) in itself wherefore
δὴ καὶ τότ᾽ ἤδη θεὸς ὁ κοσμήσας αὐτόν, καθορῶν ἐν
indeed also then already god the(-one) having-ordered it seeing in
ἀπορίαις ὄντα, κηδόμενος ἵνα μὴ χειμασθεὶς ὑπὸ ταραχῆς
perplexities being taking-thought so-that not storm-tossed by confusion
διαλυθεὶς εἰς τὸν τῆς ἀνομοιότητος ἄπειρον ὄντα πόντον
dissolved into the of-the unlikeness unlimited being sea
δύῃ, πάλιν ἔφεδρος αὐτοῦ τῶν πηδαλίων γιγνόμενος,
it-should-sink again presiding-over of-it the rudders becoming

τὰ νοσήσαντα καὶ λυθέντα ἐν τῇ καθ' ἑαυτὸν προτέρᾳ
the(-things) having-fallen-sick and loosed in the by itself former
περιόδῳ στρέψας, κοσμεῖ τε καὶ ἐπανορθῶν ἀθάνατον αὐτὸν
circuit having-turned orders both and setting-right deathless it
καὶ ἀγήρων ἀπεργάζεται. τοῦτο μὲν οὖν τέλος ἁπάντων
and ageless he-makes this indeed then end of-all
εἴρηται· τὸ δ' ἐπὶ τὴν τοῦ βασιλέως ἀπόδειξιν ἱκανὸν
has-been-said the(-part) and for the of-the king demonstration sufficient
ἐκ τοῦ πρόσθεν ἁπτομένοις τοῦ λόγου· στρεφθέντος γὰρ
from the before for-those-grasping the account having-been-turned for
αὖ τοῦ κόσμου τὴν ἐπὶ τὴν νῦν γένεσιν ὁδὸν τὸ τῆς
again the cosmos the toward the present generation road the of-the
ἡλικίας αὖ πάλιν ἵστατο καὶ καινὰ τἀναντία ἀπεδίδου
age again back stood and new opposite-things gave-back
τοῖς τότε. τὰ μὲν γὰρ ὑπὸ σμικρότητος ὀλίγου δέοντα
to-the(-things) then the indeed for by smallness little lacking
ἠφανίσθαι τῶν ζῴων ηὐξάνετο, τὰ δ' ἐκ γῆς νεογενῆ
to-have-vanished of-the animals grew the and from earth newborn
σώματα πολιὰ φύντα πάλιν ἀποθνήσκοντα εἰς γῆν κατῄει.
bodies gray grown again dying into earth went-down
καὶ τἆλλά τε πάντα μετέβαλλε, ἀπομιμούμενα καὶ 274
and the-other-things both all changed imitating and
συνακολουθοῦντα τῷ τοῦ παντὸς παθήματι, καὶ δὴ καὶ
following-along the of-the all experience and indeed also
τὸ τῆς κυήσεως καὶ γεννήσεως καὶ τροφῆς μίμημα
the(-thing) of-the conception and begetting and nurture imitation
συνείπετο τοῖς πᾶσιν ὑπ' ἀνάγκης· οὐ γὰρ ἐξῆν ἔτ'
followed-along with-the all by necessity not for it-was-possible any-longer
ἐν γῇ δι' ἑτέρων συνιστάντων φύεσθαι ζῷον, ἀλλὰ
in earth through others putting-together to-grow an-animal but
καθάπερ τῷ κόσμῳ προσετέτακτο αὐτοκράτορα εἶναι τῆς
as for-the cosmos it-had-been-prescribed self-ruling to-be of-the

αὐτοῦ πορείας, οὕτω δὴ κατὰ ταὐτὰ καὶ τοῖς μέρεσιν
its-own journey so indeed according-to the-same also for-the parts
αὐτοῖς δι' αὑτῶν, καθ' ὅσον οἷόν τ' ἦν, φύειν τε καὶ
themselves through themselves according-to as-much-as possible — it-was to-grow both and
γεννᾶν καὶ τρέφειν προσετάττετο ὑπὸ τῆς ὁμοίας ἀγωγῆς.
to-beget and to-nurture it-was-prescribed by the like guidance
οὗ δὲ ἕνεκα ὁ λόγος ὥρμηκε πᾶς, ἐπ' αὐτῷ νῦν ἐσμὲν
of-what and for-the-sake-of the argument has-set-out all at it now we-are
ἤδη. περὶ μὲν γὰρ τῶν ἄλλων θηρίων πολλὰ ἂν καὶ μακρὰ
already about indeed for the other beasts many-things — and long
διεξελθεῖν γίγνοιτο, ἐξ ὧν ἕκαστα καὶ δι' ἃς αἰτίας
to-go-through it-would-be from what each and because-of what causes
μεταβέβληκε· περὶ δὲ ἀνθρώπων βραχύτερα καὶ μᾶλλον
it-has-changed about and men shorter and more
προσήκοντα. τῆς γὰρ τοῦ κεκτημένου καὶ νέμοντος
befitting of-the for of-the(-one) having-acquired and tending
ἡμᾶς δαίμονος ἀπερημωθέντες ἐπιμελείας, τῶν πολλῶν αὖ
us daemon deprived care of-the many again
θηρίων, ὅσα χαλεπὰ τὰς φύσεις ἦν, ἀπαγριωθέντων,
beasts as-many-as harsh the natures were having-turned-wild
αὐτοὶ δὲ ἀσθενεῖς ἄνθρωποι καὶ ἀφύλακτοι γεγονότες
themselves and weak men and unguarded having-become
διηρπάζοντο ὑπ' αὐτῶν, καὶ ἔτ' ἀμήχανοι καὶ ἄτεχνοι κατὰ
were-plundered by them and still resourceless and artless in
τοὺς πρώτους ἦσαν χρόνους, ἅτε τῆς μὲν αὐτομάτης
the first they-were times inasmuch-as the indeed spontaneous
τροφῆς ἐπιλελοιπυίας, πορίζεσθαι δὲ οὐκ ἐπιστάμενοί πω
nurture having-failed to-provide and not knowing-how yet
διὰ τὸ μηδεμίαν αὐτοὺς χρείαν πρότερον ἀναγκάζειν.
because-of the no them need before to-compel

ἐκ τούτων πάντων ἐν μεγάλαις ἀπορίαις ἦσαν. ὅθεν d
from these all in great perplexities they-were whence
δὴ τὰ πάλαι λεχθέντα παρὰ θεῶν δῶρα ἡμῖν δεδώρηται
indeed the long-ago told from gods gifts to-us have-been-given
μετ' ἀναγκαίας διδαχῆς καὶ παιδεύσεως, πῦρ μὲν παρὰ
with needful teaching and education fire indeed from
Προμηθέως, τέχναι δὲ παρ' Ἡφαίστου καὶ τῆς συντέχνου,
Prometheus arts and from Hephaestus and the fellow-artisan
σπέρματα δὲ αὖ καὶ φυτὰ παρ' ἄλλων· καὶ πάνθ' ὁπόσα
seeds and again and plants from others and all as-many-as
τὸν ἀνθρώπινον βίον συγκατεσκεύακεν ἐκ τούτων γέγονεν,
the human life have-helped-furnish from these has-come
ἐπειδὴ τὸ μὲν ἐκ θεῶν, ὅπερ ἐρρήθη νυνδή, τῆς
since the indeed from gods which-very was-said just-now the
ἐπιμελείας ἐπέλιπεν ἀνθρώπους, δι' ἑαυτῶν τε ἔδει
care failed men through themselves and it-was-needful
τήν τε διαγωγὴν καὶ τὴν ἐπιμέλειαν αὐτοὺς αὑτῶν
the both conduct and the care them of-themselves
ἔχειν καθάπερ ὅλος ὁ κόσμος, ᾧ συμμιμούμενοι καὶ
to-have as whole the cosmos with-which imitating-along and
συνεπόμενοι τὸν ἀεὶ χρόνον νῦν μὲν οὕτως, τοτὲ
following-along the always time now indeed so at-another-time
δὲ ἐκείνως ζῶμέν τε καὶ φυόμεθα. καὶ τὸ μὲν δὴ
and in-that-way we-live both and we-grow and the indeed indeed
τοῦ μύθου τέλος ἐχέτω, χρήσιμον δὲ αὐτὸν ποιησόμεθα
of-the myth end let-it-have useful and it we-shall-make
πρὸς τὸ κατιδεῖν ὅσον ἡμάρτομεν ἀποφηνάμενοι τὸν
toward the to-see-clearly how-much we-erred having-declared the
βασιλικόν τε καὶ πολιτικὸν ἐν τῷ πρόσθε λόγῳ.
kingly(-man) both and statesman in the earlier account

Y. SOC. πῶς οὖν καὶ πόσον ἁμάρτημα φῂς εἶναι γεγονὸς
how then and how-great error do-you-say to-be having-happened
ἡμῖν;
to-us
STR. τῇ μὲν βραχύτερον, τῇ δὲ μάλα γενναῖον
in-one-way indeed smaller in-another and very noble
καὶ πολλῷ μεῖζον καὶ πλέον ἢ τότε.
and much greater and more than then
Y. SOC. πῶς;
how

VIII · CARE, NOT REARING

The myth shows two errors: they gave a divine shepherd for the mortal statesman, and they did not say how he rules. Rearing belongs to the herdsmen, not to the statesman, so his art should be called care or tending of the herd. That care must be divided again into divine and human, and the human into enforced and voluntary, so that the tyrant over the unwilling is set apart from the king and statesman over the willing.

275 STR. ὅτι μὲν ἐρωτώμενοι τὸν ἐκ τῆς νῦν περιφορᾶς καὶ
that indeed being-asked the(-one) from the present revolution and
γενέσεως βασιλέα καὶ πολιτικὸν τὸν ἐκ τῆς ἐναντίας
generation king and statesman the(-one) from the opposite
περιόδου ποιμένα τῆς τότε ἀνθρωπίνης ἀγέλης εἴπομεν,
circuit shepherd of-the then human herd we-named
καὶ ταῦτα θεὸν ἀντὶ θνητοῦ, ταύτῃ μὲν πάμπολυ
and that a-god instead-of a-mortal in-this-way indeed very-much
παρηνέχθημεν· ὅτι δὲ συμπάσης τῆς πόλεως ἄρχοντα αὐτὸν
we-were-carried-astray that and of-all the city ruler him
ἀπεφήναμεν, ὅντινα δὲ τρόπον οὐ διείπομεν, ταύτῃ δὲ αὖ
we-declared in-what and way not we-described in-this-way and again

τὸ μὲν λεχθὲν ἀληθές, οὐ μὴν ὅλον γε οὐδὲ σαφὲς ἐρρήθη,
the indeed thing-said true not indeed whole at-least nor clear was-said
διὸ καὶ βραχύτερον ἢ κατ' ἐκεῖνο ἡμαρτήκαμεν.
wherefore also smaller than according-to that we-have-erred

Y. SOC. ἀληθῆ.
true-things

STR. δεῖ τοίνυν τὸν τρόπον, ὡς ἔοικε, διορίσαντας τῆς
must then the way as it-seems having-defined of-the
ἀρχῆς τῆς πόλεως οὕτω τελέως τὸν πολιτικὸν ἡμῖν
rule of-the city so completely the statesman by-us
εἰρῆσθαι προσδοκᾶν.
to-have-been-told to-expect

Y. SOC. καλῶς.
well

STR. διὰ ταῦτα μὴν καὶ τὸν μῦθον παρεθέμεθα, ἵνα b
for these-things indeed also the myth we-set-beside so-that
ἐνδείξαιτο περὶ τῆς ἀγελαιοτροφίας μὴ μόνον ὡς πάντες
it-might-show about the herd-rearing not only that all
αὐτῆς ἀμφισβητοῦσι τῷ ζητουμένῳ τὰ νῦν, ἀλλὰ
it dispute with-the(-one) being-sought the now but
κἀκεῖνον αὐτὸν ἐναργέστερον ἴδοιμεν, ὃν προσήκει
also-that(-one) himself more-plainly we-might-see whom it-befits
μόνον κατὰ τὸ παράδειγμα ποιμένων τε καὶ βουκόλων
alone according-to the pattern of-shepherds both and of-cowherds
τῆς ἀνθρωπίνης ἐπιμέλειαν ἔχοντα τροφῆς τούτου μόνον
of-the human care having of-nurture of-this alone
ἀξιωθῆναι τοῦ προσρήματος.
to-be-deemed-worthy the appellation

Y. SOC. ὀρθῶς.
rightly

c STR. οἶμαι δέ γ', ὦ Σώκρατες, τοῦτο μὲν ἔτι μεῖζον ἢ
I-think and at-least O Socrates this indeed still greater than
κατὰ βασιλέα εἶναι τὸ σχῆμα τὸ τοῦ θείου νομέως, τοὺς
according-to a-king to-be the figure the of-the divine herdsman the
δ' ἐνθάδε νῦν ὄντας πολιτικοὺς τοῖς ἀρχομένοις ὁμοίους
and here now being statesmen to-the ruled like
τε εἶναι μᾶλλον πολὺ τὰς φύσεις καὶ παραπλησιαίτερον
both to-be rather much the natures and more-nearly
παιδείας μετειληφέναι καὶ τροφῆς.
education to-have-partaken and nurture
Y. SOC. πάντως που.
wholly surely
STR. ζητητέοι γε μὴν οὐδὲν ἂν εἴησαν οὔθ' ἧττον οὔτε
must-be-sought at-least indeed in-no-way — would-be either less or
μᾶλλον, εἴθ' οὕτως εἴτ' ἐκείνως πεφύκασιν.
more whether so or otherwise they-are-by-nature
Y. SOC. πῶς γὰρ οὔ;
how for not
d STR. τῇδε δὴ πάλιν ἐπανέλθωμεν. ἦν γὰρ ἔφαμεν
this-way indeed back let-us-go-back which for we-said
αὐτεπιτακτικὴν μὲν εἶναι τέχνην ἐπὶ ζῴοις, οὐ μὴν ἰδίᾳ
self-commanding indeed to-be art over animals not indeed privately
γε ἀλλὰ κοινῇ τὴν ἐπιμέλειαν ἔχουσαν, καὶ προσείπομεν
at-least but in-common the care having and we-addressed(-it)
δὴ τότε εὐθὺς ἀγελαιοτροφικήν — μέμνησαι γάρ;
indeed then at-once herd-rearing do-you-remember for
Y. SOC. ναί.
yes

STR. ταύτης τοίνυν πῃ διημαρτάνομεν. τὸν γὰρ πολιτικὸν
of-this then somehow we-were-missing-the-mark the for statesman
οὐδαμοῦ συνελάβομεν οὐδ' ὠνομάσαμεν, ἀλλ' ἡμᾶς ἔλαθεν
nowhere did-we-grasp nor did-we-name but us he-escaped
κατὰ τὴν ὀνομασίαν ἐκφυγών.
according-to the naming fleeing
Y. SOC. πῶς;
how
STR. τοῦ τὰς ἀγέλας ἑκάστας τρέφειν τοῖς μὲν ἄλλοις e
of-the the herds each to-rear in-the indeed others
που πᾶσι μέτεστι νομεῦσι, τῷ πολιτικῷ δὲ οὐ μετὸν
surely all has-a-share herdsmen to-the statesman and not having-a-share
ἐπηνέγκαμεν τοὔνομα, δέον τῶν κοινῶν ἐπενεγκεῖν
we-applied the-name needing of-the common(-names) to-apply
τι σύμπασιν.
one to-all
Y. SOC. ἀληθῆ λέγεις, εἴπερ ἐτύγχανέ γε ὄν.
true-things you-say if-indeed it-happened at-least being(-so)
STR. πῶς δ' οὐκ ἦν τό γε θεραπεύειν που πᾶσι
how and not was-it the at-least to-tend surely to-all
κοινόν, μηδὲν διορισθείσης τροφῆς μηδέ τινος ἄλλης
common no having-been-distinguished nurture nor any other
πραγματείας; ἀλλ' ἤ τινα ἀγελαιοκομικὴν ἢ θεραπευτικὴν
business but either some herd-keeping or tending
ἢ καί τινα ἐπιμελητικὴν αὐτὴν ὀνομάσασιν ὡς κατὰ
or even some caring(-art) it having-named as over
πάντων ἐξῆν περικαλύπτειν καὶ τὸν πολιτικὸν ἅμα
all it-was-possible to-cover-round also the statesman with
τοῖς ἄλλοις, ἐπειδὴ δεῖν τοῦτ' ἐσήμαινεν ὁ λόγος.
the others since to-be-necessary this signified the argument

276 Y. SOC. ὀρθῶς. ἀλλ' ἡ μετὰ τοῦτο διαίρεσις αὖ τίνα
rightly but the after this division again in-what
τρόπον ἐγίγνετ' ἄν;
way would-it-have-come-about —
STR. κατὰ ταὐτὰ καθ' ἅπερ ἔμπροσθεν διῃρούμεθα
according-to the-same(-things) by which-very before we-were-dividing
τὴν ἀγελαιοτροφικὴν πεζοῖς τε καὶ ἀπτῆσι, καὶ ἀμείκτοις τε
the herd-rearing(-art) by-walking both and by-wingless and by-unmixed both
καὶ ἀκεράτοις, τοῖς αὐτοῖς ἄν που τούτοις διαιρούμενοι καὶ
and by-hornless the same — surely by-these dividing also
τὴν ἀγελαιοκομικὴν τήν τε νῦν καὶ τὴν ἐπὶ Κρόνου
the herd-keeping(-art) the both present and the(-one) in-the-time-of Cronus
βασιλείαν περιειληφότες ἂν ἦμεν ὁμοίως ἐν τῷ λόγῳ.
kingship having-embraced — we-would-be alike in the argument
Y. SOC. φαίνεται· ζητῶ δὲ αὖ τί τὸ μετὰ τοῦτο.
it-appears I-seek and again what the(-thing) after this
b STR. δῆλον ὅτι λεχθέντος οὕτω τοῦ τῆς ἀγελαιοκομικῆς
clear that having-been-said so the of-the herd-keeping
ὀνόματος οὐκ ἄν ποτε ἐγένεθ' ἡμῖν τό τινας
name not — ever would-have-come-about for-us the some
ἀμφισβητεῖν ὡς οὐδ' ἐπιμέλεια τὸ παράπαν ἐστίν, ὥσπερ
to-dispute that not-even care — altogether it-is as
τότε δικαίως ἠμφεσβητήθη μηδεμίαν εἶναι τέχνην ἐν
then justly it-was-disputed no to-be art among
ἡμῖν ἀξίαν τούτου τοῦ θρεπτικοῦ προσρήματος, εἰ δ' οὖν
us worthy of-this the rearing address if and then
τις εἴη, πολλοῖς πρότερον αὐτῆς καὶ μᾶλλον προσήκειν
some there-were for-many before it and more to-belong
ἤ τινι τῶν βασιλέων.
than to-any of-the kings
Y. SOC. ὀρθῶς.
rightly

STR. ἐπιμέλεια δέ γε ἀνθρωπίνης συμπάσης κοινωνίας c
care and at-least of-human all community
οὐδεμία ἂν ἐθελήσειεν ἑτέρα μᾶλλον καὶ προτέρα τῆς
no — would-be-willing other more and before the
βασιλικῆς φάναι καὶ κατὰ πάντων ἀνθρώπων ἀρχῆς εἶναι
kingly(-art) to-claim and over all men rule to-be
τέχνη.
an-art

Y. SOC. λέγεις ὀρθῶς.
you-speak rightly

STR. μετὰ ταῦτα δέ γε, ὦ Σώκρατες, ἆρ' ἐννοοῦμεν
after these-things and at-least O Socrates so do-we-perceive
ὅτι πρὸς αὐτῷ δὴ τῷ τέλει συχνὸν αὖ διημαρτάνετο;
that at it indeed the end much again it-was-being-erred

Y. SOC. τὸ ποῖον;
the what-sort

STR. τόδε, ὡς ἄρ' εἰ καὶ διενοήθημεν ὅτι μάλιστα τῆς
this that then if even we-had-in-mind as most of-the
δίποδος ἀγέλης εἶναί τινα θρεπτικὴν τέχνην, οὐδέν
two-footed herd to-be some nurturing art nothing
τι μᾶλλον ἡμᾶς ἔδει βασιλικὴν αὐτὴν εὐθὺς καὶ
— more us it-was-needful kingly it at-once and
πολιτικὴν ὡς ἀποτετελεσμένην προσαγορεύειν.
political as completed to-address

Y. SOC. τί μήν;
what indeed

STR. πρῶτον μέν, ὃ λέγομεν, τοὔνομα μετασκευωρήσασθαι, d
first indeed what we-say the-name to-rearrange
πρὸς τὴν ἐπιμέλειαν μᾶλλον προσαγαγόντας ἢ τὴν
toward the care rather bringing(-it)-near than the

τροφήν, ἔπειτα ταύτην τέμνειν· οὐ γὰρ σμικρὰς ἂν
nurture then this to-cut not for small-ones —
ἔχοι τμήσεις ἔτι.
it-would-have cuts still

Y. SOC. ποίας;
what-sort

STR. ᾗ τε τὸν θεῖον ἄν που διειλόμεθα νομέα
by-which both the divine — surely we-would-have-divided herdsman
χωρὶς καὶ τὸν ἀνθρώπινον ἐπιμελητήν.
apart and the human caretaker

Y. SOC. ὀρθῶς.
rightly

STR. αὖθις δέ γε τὴν ἀπονεμηθεῖσαν ἐπιμελητικὴν δίχα
again and at-least the assigned caring(-art) in-two
τέμνειν ἀναγκαῖον ἦν.
to-cut necessary it-was

Y. SOC. τίνι;
by-what

STR. τῷ βιαίῳ τε καὶ ἑκουσίῳ.
by-the enforced both and voluntary

Y. SOC. τί δή;
why indeed

e STR. καὶ ταύτῃ που τὸ πρότερον ἁμαρτάνοντες
and in-this-way surely the former(-time) erring
εὐηθέστερα τοῦ δέοντος εἰς ταὐτὸν βασιλέα καὶ
more-simple-mindedly than-the needful into the-same king and
τύραννον συνέθεμεν, ἀνομοιοτάτους ὄντας αὐτούς τε καὶ
tyrant we-put-together most-unlike being them both and
τὸν τῆς ἀρχῆς ἑκατέρου τρόπον.
the of-the rule of-each way

Y. SOC. ἀληθῆ.
true-things

STR. νῦν δέ γε πάλιν ἐπανορθούμενοι, καθάπερ εἶπον,
now and at-least again setting-right as I-said
τὴν ἀνθρωπίνην ἐπιμελητικὴν δίχα διαιρώμεθα, τῷ βιαίῳ
the human caring(-art) in-two let-us-divide by-the enforced
τε καὶ ἑκουσίῳ;
both and voluntary
Y. SOC. πάνυ μὲν οὖν.
certainly indeed then
STR. καὶ τὴν μέν γέ που τῶν βιαίων τυραννικήν, τὴν
and the indeed at-least surely of-the enforced tyrannical the
δὲ ἑκούσιον καὶ ἑκουσίων διπόδων ἀγελαιοκομικὴν ζῴων
and voluntary and of-voluntary two-footed herd-keeping of-animals
προσειπόντες πολιτικήν, τὸν ἔχοντα αὖ τέχνην ταύτην καὶ
having-called political the(-one) having again art this and
ἐπιμέλειαν ὄντως ὄντα βασιλέα καὶ πολιτικὸν ἀποφαινώμεθα;
care really being king and statesman let-us-declare

IX · A PATTERN

The account is like a picture whose outline is drawn but whose colors are not yet laid on, since the myth was larger than it needed to be. A great matter cannot be shown without a pattern, or we know things only as in a dream. Children know their letters in the shortest syllables but mistake them in longer ones, and are led to see the same letters in both. A pattern is the same thing rightly recognized in another, separate case. The soul fares the same with the letters of all things, so they will study the art of ruling through a smaller pattern.

Y. SOC. καὶ κινδυνεύει γε, ὦ ξένε, τελέως ἂν ἡμῖν οὕτως 277
and it-is-likely at-least O stranger completely — for-us so
ἔχειν ἡ περὶ τὸν πολιτικὸν ἀπόδειξις.
to-hold the about the statesman demonstration

b STR. καλῶς ἄν, ὦ Σώκρατες, ἡμῖν ἔχοι. δεῖ δὲ μὴ
well — O Socrates for-us it-would-hold it-is-needful but not
σοὶ μόνῳ ταῦτα, ἀλλὰ κἀμοὶ μετὰ σοῦ κοινῇ συνδοκεῖν.
to-you alone these-things but also-to-me with you in-common to-seem-good
νῦν δὲ κατά γε τὴν ἐμὴν οὔπω φαίνεται τέλεον ὁ
now but according-to at-least the my(-opinion) not-yet appears complete the
βασιλεὺς ἡμῖν σχῆμα ἔχειν, ἀλλὰ καθάπερ ἀνδριαντοποιοὶ
king to-us figure to-have but as statue-makers
παρὰ καιρὸν ἐνίοτε σπεύδοντες πλείω καὶ μείζω τοῦ
out-of season sometimes hurrying more and greater than-the
δέοντος ἕκαστα τῶν ἔργων ἐπεμβαλλόμενοι βραδύνουσι,
needful each of-the works putting-on are-slow
καὶ νῦν ἡμεῖς, ἵνα δὴ πρὸς τῷ ταχὺ καὶ μεγαλοπρεπῶς
also now we so-that indeed besides the quickly and magnificently
δηλώσαιμεν τὸ τῆς ἔμπροσθεν ἁμάρτημα διεξόδου, τῷ
we-might-show the of-the earlier error exposition to-the
βασιλεῖ νομίσαντες πρέπειν μεγάλα παραδείγματα ποιεῖσθαι,
king having-thought it-befits great patterns to-make
θαυμαστὸν ὄγκον ἀράμενοι τοῦ μύθου, μείζονι τοῦ
a-wondrous bulk having-lifted of-the myth with-greater than-the
δέοντος ἠναγκάσθημεν αὐτοῦ μέρει προσχρήσασθαι· διὸ
needful we-were-compelled of-it a-part to-use wherefore
μακροτέραν τὴν ἀπόδειξιν πεποιήκαμεν καὶ πάντως τῷ
longer the demonstration we-have-made and wholly to-the
μύθῳ τέλος οὐκ ἐπέθεμεν, ἀλλ᾽ ἀτεχνῶς ὁ λόγος ἡμῖν
myth an-end not we-put but simply the account for-us
ὥσπερ ζῷον τὴν ἔξωθεν μὲν περιγραφὴν ἔοικεν ἱκανῶς
as an-animal the outward indeed outline seems sufficiently
ἔχειν, τὴν δὲ οἷον τοῖς φαρμάκοις καὶ τῇ συγκράσει
to-have the and as by-the paints and by-the blending
τῶν χρωμάτων ἐνάργειαν οὐκ ἀπειληφέναι πω. γραφῆς
of-the colors vividness not to-have-received yet than-drawing

δὲ καὶ συμπάσης χειρουργίας λέξει καὶ λόγῳ δηλοῦν
but and all handicraft by-speech and by-argument to-show
πᾶν ζῷον μᾶλλον πρέπει τοῖς δυναμένοις ἕπεσθαι· τοῖς
every animal more befits for-those being-able to-follow for-the
δ' ἄλλοις διὰ χειρουργιῶν.
and others through handicrafts

Y. SOC. τοῦτο μὲν ὀρθῶς· ὅπῃ δὲ ἡμῖν οὔπω φῂς ἱκανῶς
this indeed rightly how and to-us not-yet you-say sufficiently
εἰρῆσθαι δήλωσον.
to-have-been-said show

STR. χαλεπόν, ὦ δαιμόνιε, μὴ παραδείγμασι χρώμενον d
hard O marvelous(-man) not patterns using
ἱκανῶς ἐνδείκνυσθαί τι τῶν μειζόνων. κινδυνεύει γὰρ
sufficiently to-show anything of-the greater(-things) it-is-likely for
ἡμῶν ἕκαστος οἷον ὄναρ εἰδὼς ἅπαντα πάντ' αὖ
of-us each as in-a-dream knowing all all again
πάλιν ὥσπερ ὕπαρ ἀγνοεῖν.
back as waking not-to-know

Y. SOC. πῶς τοῦτ' εἶπες;
how this did-you-say

STR. καὶ μάλ' ἀτόπως ἔοικά γε ἐν τῷ παρόντι κινήσας
and very strangely I-seem at-least in the present having-stirred
τὸ περὶ τῆς ἐπιστήμης πάθος ἐν ἡμῖν.
the about the knowledge experience in us

Y. SOC. τί δή;
why indeed

STR. παραδείγματος, ὦ μακάριε, αὖ μοι καὶ τὸ παράδειγμα
of-a-pattern O blessed(-sir) again to-me also the pattern
αὐτὸ δεδέηκεν.
itself has-needed

Y. SOC. τί οὖν; λέγε μηδὲν ἐμοῦ γε ἕνεκα ἀποκνῶν. e
what then speak in-nothing of-me at-least for-the-sake-of shrinking

STR. λεκτέον ἐπειδὴ καὶ σύ γε ἕτοιμος ἀκολουθεῖν.
it-must-be-said since also you at-least ready to-follow
τοὺς γάρ που παῖδας ἴσμεν, ὅταν ἄρτι γραμμάτων
the for surely children we-know whenever just-now of-letters
ἔμπειροι γίγνωνται —
skilled they-become
Y. SOC. τὸ ποῖον;
the what-sort
STR. ὅτι τῶν στοιχείων ἕκαστον ἐν ταῖς βραχυτάταις
that of-the elements each in the shortest
καὶ ῥᾴσταις τῶν συλλαβῶν ἱκανῶς διαισθάνονται, καὶ
and easiest of-the syllables sufficiently they-perceive and
τἀληθῆ φράζειν περὶ ἐκεῖνα δυνατοὶ γίγνονται.
the-true-things to-tell about those able they-become
278 Y. SOC. πῶς γὰρ οὔ;
how for not
STR. ταὐτὰ δέ γε ταῦτα ἐν ἄλλαις ἀμφιγνοοῦντες πάλιν
the-same and at-least these in others doubting again
δόξῃ τε ψεύδονται καὶ λόγῳ.
in-opinion both they-are-deceived and in-speech
Y. SOC. πάνυ μὲν οὖν.
certainly indeed then
STR. ἆρ᾽ οὖν οὐχ ὧδε ῥᾷστον καὶ κάλλιστον ἐπάγειν αὐτοὺς
so then not thus easiest and finest to-lead-on them
ἐπὶ τὰ μήπω γιγνωσκόμενα;
to the not-yet being-known(-things)
Y. SOC. πῶς;
how
b STR. ἀνάγειν πρῶτον ἐπ᾽ ἐκεῖνα ἐν οἷς ταὐτὰ ταῦτα
to-lead-back first to those in which the-same these
ὀρθῶς ἐδόξαζον, ἀναγαγόντας δὲ τιθέναι παρὰ τὰ
rightly they-were-opining having-led-back and to-set beside the

μήπω γιγνωσκόμενα, καὶ παραβάλλοντας ἐνδεικνύναι τὴν
not-yet being-known(-things) and comparing to-show the
αὐτὴν ὁμοιότητα καὶ φύσιν ἐν ἀμφοτέραις οὖσαν ταῖς
same likeness and nature in both being the
συμπλοκαῖς, μέχριπερ ἂν πᾶσι τοῖς ἀγνοουμένοις τὰ
combinations until — to-all the(-things) not-being-known the(-things)
δοξαζόμενα ἀληθῶς παρατιθέμενα δειχθῇ, δειχθέντα δέ,
opined truly being-set-beside are-shown having-been-shown and
παραδείγματα οὕτω γιγνόμενα, ποιήσῃ τῶν στοιχείων
patterns so becoming they-make of-the elements
ἕκαστον πάντων ἐν πάσαις ταῖς συλλαβαῖς τὸ μὲν
each of-all in all the syllables the(-one) indeed
ἕτερον ὡς τῶν ἄλλων ἕτερον ὄν, τὸ δὲ ταὐτὸν
other as than-the others other being the(-other) and the-same
ὡς ταὐτὸν ἀεὶ κατὰ ταὐτὰ ἑαυτῷ προσαγορεύεσθαι.
as the-same always according-to the-same with-itself to-be-addressed

Y. SOC. παντάπασι μὲν οὖν.
altogether indeed then

STR. οὐκοῦν τοῦτο μὲν ἱκανῶς συνειλήφαμεν, ὅτι
therefore this indeed sufficiently we-have-grasped that
παραδείγματός γ' ἐστὶ τότε γένεσις, ὁπόταν ὂν ταὐτὸν
of-pattern at-least is then generation whenever being the-same
ἐν ἑτέρῳ διεσπασμένῳ δοξαζόμενον ὀρθῶς καὶ συναχθὲν
in another separated opined rightly and brought-together
περὶ ἑκάτερον ὡς συνάμφω μίαν ἀληθῆ δόξαν ἀποτελῇ;
about each as both-together one true opinion it-produces

Y. SOC. φαίνεται.
it-appears

STR. θαυμάζοιμεν ἂν οὖν εἰ ταὐτὸν τοῦτο ἡμῶν ἡ ψυχὴ d
would-we-wonder — then if the-same this our the soul
φύσει περὶ τὰ τῶν πάντων στοιχεῖα πεπονθυῖα τοτὲ
by-nature about the of-the all elements having-experienced at-one-time

μὲν ὑπ᾽ ἀληθείας περὶ ἓν ἕκαστον ἔν τισι συνίσταται,
indeed by truth about one each in some stands-firm
τοτὲ δὲ περὶ ἅπαντα ἐν ἑτέροις αὖ φέρεται, καὶ
at-another-time and about all in others again is-carried-about and
τὰ μὲν αὐτῶν ἁμῇ γέ πῃ τῶν συγκράσεων ὀρθῶς
the indeed of-them in-some-way at-least somehow of-the combinations rightly
δοξάζει, μετατιθέμενα δ᾽ εἰς τὰς τῶν πραγμάτων μακρὰς
opines being-transferred and into the of-the things long
καὶ μὴ ῥᾳδίους συλλαβὰς ταὐτὰ ταῦτα πάλιν ἀγνοεῖ;
and not easy syllables the-same these again it-does-not-know
Y. SOC. καὶ θαυμαστόν γε οὐδέν.
and wonderful at-least nothing
e STR. πῶς γάρ, ὦ φίλε, δύναιτο ἄν τις ἀρχόμενος ἀπὸ
how for O dear could — one beginning from
δόξης ψευδοῦς ἐπί τι τῆς ἀληθείας καὶ μικρὸν μέρος
opinion false to any of-the truth even small part
ἀφικόμενος κτήσασθαι φρόνησιν;
arriving to-acquire prudence
Y. SOC. σχεδὸν οὐδαμῶς.
nearly in-no-way
STR. οὐκοῦν ταῦτα εἰ ταύτῃ πέφυκεν, οὐδὲν
therefore these-things if in-this-way they-are-by-nature in-nothing
δὴ πλημμελοῖμεν ἂν ἐγώ τε καὶ σὺ πρῶτον μὲν
indeed would-we-err — I both and you first indeed
ἐπιχειρήσαντες ὅλου παραδείγματος ἰδεῖν τὴν φύσιν ἐν
having-attempted of-a-whole pattern to-see the nature in
σμικρῷ κατὰ μέρος ἄλλῳ παραδείγματι, μετὰ δὲ ταῦτα
small according-to part another pattern after and these
μέλλοντες, ἐπὶ τὸ τοῦ βασιλέως μέγιστον ὂν ταὐτὸν εἶδος
being-about-to to the of-the king greatest being the-same form
ἀπ᾽ ἐλαττόνων φέροντές ποθεν, διὰ παραδείγματος
from lesser(-things) bringing from-somewhere through a-pattern

ἐπιχειρεῖν αὖ τὴν τῶν κατὰ πόλιν θεραπείαν τέχνῃ
to-attempt again the of-the(-things) in a-city tendance by-art
γνωρίζειν, ἵνα ὕπαρ ἀντ᾽ ὀνείρατος ἡμῖν γίγνηται;
to-recognize so-that waking instead-of dream for-us it-may-become
Y. SOC. πάνυ μὲν οὖν ὀρθῶς.
certainly indeed then rightly

X · WEAVING

The pattern chosen is weaving of wool. Of all things made or acquired, some serve action and some defend against suffering; of these, coverings against cold and heat; of coverings, wraps made of bound fibers, which are garments. Weaving is the art of garments, but its kin, carding and the arts that make spindles and shuttles, must be separated. Some arts are joint causes, supplying tools, and others the cause that makes the thing itself.

STR. πάλιν δὴ τὸν ἔμπροσθε λόγον ἀναληπτέον, ὡς ἐπειδὴ 279
again indeed the earlier account must-be-taken-up that since
τῷ βασιλικῷ γένει τῆς περὶ τὰς πόλεις ἐπιμελείας
with-the kingly kind for-the about the cities care
ἀμφισβητοῦσι μυρίοι, δεῖ δὴ πάντας ἀποχωρίζειν
dispute ten-thousand(-men) one-must indeed all to-separate
τούτους καὶ μόνον ἐκεῖνον λείπειν καὶ πρὸς τοῦτο δὴ
these and alone that(-one) to-leave and for this indeed
παραδείγματος ἔφαμεν δεῖν τινος ἡμῖν.
of-a-pattern we-said to-be-necessary some for-us
Y. SOC. καὶ μάλα.
and very(-much)
STR. τί δῆτα παράδειγμά τις ἄν, ἔχον τὴν αὐτὴν b
what indeed pattern one — having the same
πολιτικῇ πραγματείαν, σμικρότατον παραθέμενος
with-the-political(-art) business smallest setting-beside

ἱκανῶς ἂν εὕροι τὸ ζητούμενον; βούλει πρὸς Διός, ὦ
sufficiently — would-find the thing-sought do-you-wish by Zeus O
Σώκρατες, εἰ μή τι πρόχειρον ἕτερον ἔχομεν, ἀλλ' οὖν
Socrates if not any ready-to-hand other we-have but then
τήν γε ὑφαντικὴν προελώμεθα; καὶ ταύτην, εἰ δοκεῖ,
the at-least weaving(-art) let-us-choose and this if it-seems-good
μὴ πᾶσαν; ἀποχρήσει γὰρ ἴσως ἡ περὶ τὰ ἐκ
not all it-will-suffice for perhaps the(-part) about the(-things) from
τῶν ἐρίων ὑφάσματα· τάχα γὰρ ἂν ἡμῖν καὶ τοῦτο τὸ
the wool woven-things perhaps for — for-us also this the
μέρος αὐτῆς μαρτυρήσειε προαιρεθὲν ὃ βουλόμεθα.
part of-it would-bear-witness having-been-chosen what we-wish

Y. SOC. τί γὰρ οὔ;
what for not

C STR. τί δῆτα οὐ, καθάπερ ἐν τοῖς ἔμπροσθε τέμνοντες
why indeed not as in the(-things) earlier cutting
μέρη μερῶν ἕκαστον διῃρούμεθα, καὶ νῦν περὶ ὑφαντικὴν
parts from-parts each we-were-dividing also now about weaving(-art)
ταὐτὸν τοῦτ' ἐδράσαμεν, καὶ κατὰ δύναμιν ὅτι μάλιστα
the-same this did-we-do and according-to power as most
διὰ βραχέων ταχὺ πάντ' ἐπελθόντες πάλιν ἤλθομεν ἐπὶ
through brief(-steps) quickly all going-over back we-came to
τὸ νῦν χρήσιμον;
the now useful(-thing)

Y. SOC. πῶς λέγεις;
how do-you-mean

STR. αὐτὴν τὴν διέξοδον ἀπόκρισίν σοι ποιήσομαι.
itself the going-through an-answer to-you I-shall-make

Y. SOC. κάλλιστ' εἶπες.
most-finely you-said

STR. ἔστι τοίνυν πάντα ἡμῖν ὁπόσα δημιουργοῦμεν καὶ 280
there-are then all-things to-us as-many-as we-make and
κτώμεθα, τὰ μὲν ἕνεκα τοῦ ποιεῖν τι, τὰ
we-acquire the(-ones) indeed for-the-sake-of the to-do something the(-others)
δὲ τοῦ μὴ πάσχειν ἀμυντήρια· καὶ τῶν ἀμυντηρίων
and of-the not to-suffer defenses and of-the defenses
τὰ μὲν ἀλεξιφάρμακα καὶ θεῖα καὶ ἀνθρώπινα, τὰ
the(-ones) indeed antidotes both divine and human the(-others)
δὲ προβλήματα· τῶν δὲ προβλημάτων τὰ μὲν πρὸς
and screens of-the and screens the(-ones) indeed for
τὸν πόλεμον ὁπλίσματα, τὰ δὲ φράγματα· καὶ τῶν
the war armor the(-others) and fences and of-the
φραγμάτων τὰ μὲν παραπετάσματα, τὰ δὲ πρὸς
fences the(-ones) indeed curtains the(-others) and against
χειμῶνας καὶ καύματα ἀλεξητήρια· τῶν δὲ ἀλεξητηρίων
storms and heats protections of-the and protections
τὰ μὲν στεγάσματα, τὰ δὲ σκεπάσματα· καὶ τῶν
the(-ones) indeed roofings the(-others) and coverings and of-the
σκεπασμάτων ὑποπετάσματα μὲν ἄλλα, περικαλύμματα δὲ
coverings under-spreads indeed some wrappings and
ἕτερα· περικαλυμμάτων δὲ τὰ μὲν ὁλόσχιστα, σύνθετα
others of-wrappings and the(-ones) indeed of-one-piece compound
δὲ ἕτερα· τῶν δὲ συνθέτων τὰ μὲν τρητά, τὰ
and others of-the and compound the(-ones) indeed pierced the(-others)
δὲ ἄνευ τρήσεως συνδετά· καὶ τῶν ἀτρήτων τὰ μὲν
and without piercing bound-together and of-the unpierced the(-ones) indeed
νεύρινα φυτῶν ἐκ γῆς, τὰ δὲ τρίχινα· τῶν δὲ τριχίνων
sinewy of-plants from earth the(-others) and hairy of-the and hairy
τὰ μὲν ὕδασι καὶ γῇ κολλητά, τὰ δὲ αὐτὰ
the(-ones) indeed by-waters and earth glued the(-others) and themselves
αὑτοῖς συνδετά. τούτοισι δὴ τοῖς ἐκ τῶν ἑαυτοῖς
to-themselves bound-together to-these indeed the(-things) from the to-themselves

συνδουμένων ἐργασθεῖσιν ἀμυντηρίοις καὶ σκεπάσμασι τὸ
being-bound-together having-been-worked defenses and coverings the
μὲν ὄνομα ἱμάτια ἐκαλέσαμεν· τὴν δὲ τῶν ἱματίων μάλιστα
indeed name garments we-called the and of-the garments most
ἐπιμελουμένην τέχνην, ὥσπερ τότε τὴν τῆς πόλεως πολιτικὴν
taking-care art as then the of-the city political
εἴπομεν, οὕτω καὶ νῦν ταύτην προσείπωμεν ἀπ᾽ αὐτοῦ
we-called so also now this let-us-call from itself
τοῦ πράγματος ἱματιουργικήν; φῶμεν δὲ καὶ ὑφαντικήν,
the thing garment-making(-art) let-us-say and also weaving(-art)
ὅσον ἐπὶ τῇ τῶν ἱματίων ἐργασίᾳ μέγιστον ἦν μόριον,
as-far-as in the of-the garments working greatest it-was part
μηδὲν διαφέρειν πλὴν ὀνόματι ταύτης τῆς ἱματιουργικῆς,
in-nothing to-differ except in-name of-this the garment-making(-art)
καθάπερ κἀκεῖ τότε τὴν βασιλικὴν τῆς πολιτικῆς;
as also-there then the kingly(-art) from-the political

Y. SOC. ὀρθότατά γε.
most-rightly at-least

b STR. τὸ μετὰ τοῦτο δὴ συλλογισώμεθα ὅτι τὴν
the(-thing) after this indeed let-us-reckon that the
ἱματίων ὑφαντικὴν οὕτω ῥηθεῖσάν τις τάχ᾽ ἂν ἱκανῶς
of-garments weaving(-art) so said one perhaps — sufficiently
εἰρῆσθαι δόξειεν, μὴ δυνάμενος συννοεῖν ὅτι τῶν μὲν
to-have-been-said would-think not being-able to-consider that from-the indeed
ἐγγὺς συνεργῶν οὔπω διώρισται, πολλῶν δὲ ἑτέρων
near fellow-workers not-yet it-has-been-distinguished from-many and other
συγγενῶν ἀπεμερίσθη.
kindred it-was-parted

Y. SOC. ποίων, εἰπέ, συγγενῶν;
what-sort tell kindred

STR. οὐχ ἕσπου τοῖς λεχθεῖσιν, ὡς φαίνῃ· πάλιν οὖν
not you-followed the things-said as you-appear again then
ἔοικεν ἐπανιτέον ἀρχόμενον ἀπὸ τελευτῆς. εἰ γὰρ συννοεῖς
it-seems one-must-go-back beginning from (the)-end if for you-consider
τὴν οἰκειότητα, τὴν μὲν διετέμομεν ἀπ' αὐτῆς νυνδή,
the kinship the(-one) indeed we-cut-off from it just-now
τὴν τῶν στρωμάτων σύνθεσιν περιβολῇ χωρίζοντες
the of-the bedding putting-together by-throwing-round separating
καὶ ὑποβολῇ.
and by-putting-under
Y. SOC. μανθάνω.
I-understand
STR. καὶ μὴν τὴν ἐκ τῶν λίνων καὶ σπάρτων καὶ c
and indeed the(-craft) from the linens and broom-cords and
πάντων ὁπόσα φυτῶν ἄρτι νεῦρα κατὰ λόγον εἴπομεν,
all as-many-as of-plants just-now sinews according-to analogy we-called
δημιουργίαν πᾶσαν ἀφείλομεν· τήν τε αὖ πιλητικὴν
craftsmanship all we-took-away the both again felting(-art)
ἀφωρισάμεθα καὶ τὴν τρήσει καὶ ῥαφῇ χρωμένην
we-marked-off and the by-piercing and by-stitching using
σύνθεσιν, ἧς ἡ πλείστη σκυτοτομική.
putting-together of-which the most(-part) shoemaking
Y. SOC. πάνυ μὲν οὖν.
certainly indeed then
STR. καὶ τοίνυν τὴν τῶν ὁλοσχίστων σκεπασμάτων θεραπείαν d
and then the of-the one-piece coverings tendance
δερματουργικὴν καὶ τὰς τῶν στεγασμάτων, ὅσαι τε
leather-working and the(-arts) of-the roofings as-many-as both
ἐν οἰκοδομικῇ καὶ ὅλῃ τεκτονικῇ καὶ ἐν ἄλλαις τέχναις
in house-building and whole carpentry and in other arts
ῥευμάτων στεκτικαὶ γίγνονται, συμπάσας ἀφείλομεν,
of-streams stopping become all we-took-away

ὅσαι τε περὶ τὰς κλοπὰς καὶ τὰς βίᾳ πράξεις
as-many-as both about the thefts and the by-violence deeds
διακωλυτικὰ ἔργα παρέχονται τέχναι φραγμάτων, περί τε
hindering works furnish arts of-fences about both
γένεσιν ἐπιθηματουργίας οὖσαι καὶ τὰς τῶν θυρωμάτων
production of-lid-making being and the of-the doors
πήξεις, γομφωτικῆς ἀπονεμηθεῖσαι μόρια τέχνης· τήν
fastenings of-the-nailing(-art) assigned parts of-art the
τε ὁπλοποικὴν ἀπετεμόμεθα, μεγάλης καὶ παντοίας τῆς
both arms-making(-art) we-cut-off of-great and of-manifold the
προβληματουργικῆς τμῆμα οὖσαν δυνάμεως· καὶ δὴ καὶ
screen-making portion being of-power and indeed also
τὴν μαγευτικὴν τὴν περὶ τὰ ἀλεξιφάρμακα κατ' ἀρχὰς
the magic(-art) the about the antidotes at beginnings
εὐθὺς διωρισάμεθα σύμπασαν, καὶ λελοίπαμεν, ὡς δόξαιμεν
at-once we-distinguished all and we-have-left as we-might-think
ἄν, αὐτὴν τὴν ζητηθεῖσαν ἀμυντικὴν χειμώνων, ἐρεοῦ
— *it the sought defensive of-storms of-woolen*
προβλήματος ἐργαστικήν, ὄνομα δὲ ὑφαντικὴν λεχθεῖσαν.
screen productive by-name and weaving(-art) called

Y. SOC. ἔοικε γὰρ οὖν.
it-seems for then

281 STR. ἀλλ' οὐκ ἔστι πω τέλεον, ὦ παῖ, τοῦτο λελεγμένον.
but not is yet complete O boy this said
ὁ γὰρ ἐν ἀρχῇ τῆς τῶν ἱματίων ἐργασίας ἁπτόμενος
the(-one) for in beginning of-the of-the garments work engaging
τοὐναντίον ὑφῇ δρᾶν φαίνεται.
the-opposite to-weaving to-do appears

Y. SOC. πῶς;
how

STR. τὸ μὲν τῆς ὑφῆς συμπλοκή τίς ἐστί που.
the(-work) indeed of-the weaving combining some is surely

Y. SOC. ναί.

yes

STR. τὸ δέ γε τῶν συνεστώτων καὶ

the(-work) and at-least of-the(-things) standing-together and

συμπεπιλημένων διαλυτική.

felted-together separating

Y. SOC. τὸ ποῖον δή;

the what-sort indeed

STR. τὸ τῆς τοῦ ξαίνοντος τέχνης ἔργον. ἢ τὴν ξαντικὴν

the of-the of-the carder art work or the carding(-art)

τολμήσομεν ὑφαντικὴν καὶ τὸν ξάντην ὡς ὄντα ὑφάντην

shall-we-dare weaving(-art) and the carder as being a-weaver

καλεῖν;

to-call

Y. SOC. οὐδαμῶς.

in-no-way

STR. καὶ μὴν τήν γε αὖ στήμονος ἐργαστικὴν καὶ b

and indeed the at-least again of-warp productive(-art) and

κρόκης εἴ τις ὑφαντικὴν προσαγορεύει, παράδοξόν τε καὶ

of-woof if one weaving(-art) calls strange both and

ψεῦδος ὄνομα λέγει.

false name he-speaks

Y. SOC. πῶς γὰρ οὔ;

how for not

STR. τί δέ; κναφευτικὴν σύμπασαν καὶ τὴν ἀκεστικὴν

what and fulling all and the mending(-art)

πότερα μηδεμίαν ἐπιμέλειαν μηδέ τινα θεραπείαν ἐσθῆτος

whether no care nor any tendance of-clothing

θῶμεν, ἢ καὶ ταύτας πάσας ὡς ὑφαντικὰς λέξομεν;

shall-we-set or also these all as weaving(-arts) shall-we-call

Y. SOC. οὐδαμῶς.

in-no-way

STR. ἀλλὰ μὴν τῆς γε θεραπείας ἀμφισβητήσουσιν αὗται
but indeed of-the at-least tendance will-dispute these
σύμπασαι καὶ τῆς γενέσεως τῆς τῶν ἱματίων τῇ τῆς
all and of-the production the of-the garments with-the of-the
ὑφαντικῆς δυνάμει, μέγιστον μὲν μέρος ἐκείνῃ διδοῦσαι,
weaving power greatest indeed part to-that giving
μεγάλα δὲ καὶ σφίσιν αὐταῖς ἀπονέμουσαι.
great(-parts) and also to-them themselves assigning

c Y. SOC. πάνυ γε.
certainly at-least

STR. πρὸς τοίνυν ταύταις ἔτι τὰς τῶν ἐργαλείων δημιουργοὺς
besides then these still the of-the tools crafting
τέχνας, δι᾽ ὧν ἀποτελεῖται τὰ τῆς ὑφῆς ἔργα, δοκεῖν
arts through which are-accomplished the of-the weaving works to-think
χρὴ τό γε συναιτίας εἶναι προσποιήσασθαι παντὸς
one-must the at-least joint-causes to-be to-claim of-every
ὑφάσματος.
woven-thing

Y. SOC. ὀρθότατα.
most-rightly

d STR. πότερον οὖν ἡμῖν ὁ περὶ τῆς ὑφαντικῆς λόγος, οὗ
whether then for-us the about the weaving account of-which
προειλόμεθα μέρους, ἱκανῶς ἔσται διωρισμένος, ἐὰν ἄρ᾽
we-chose part sufficiently will-be distinguished if then
αὐτὴν τῶν ἐπιμελειῶν ὁπόσαι περὶ τὴν ἐρεᾶν ἐσθῆτα, εἰς
it of-the cares as-many-as about the woolen clothing into
τὴν καλλίστην καὶ μεγίστην πασῶν τιθῶμεν· ἢ λέγοιμεν
the finest and greatest of-all we-set or we-would-say
μὲν ἄν τι ἀληθές, οὐ μὴν σαφές γε οὐδὲ τέλεον,
indeed — something true not indeed clear at-least nor complete
πρὶν ἂν καὶ ταύτας αὐτῆς πάσας περιέλωμεν;
before — also these from-it all we-strip-off

Y. SOC. ὀρθῶς.
rightly

STR. οὐκοῦν μετὰ ταῦτα ποιητέον ὃ λέγομεν, ἵν' ἐφεξῆς
therefore after these-things must-be-done what we-say so-that in-order
ἡμῖν ὁ λόγος ἴῃ;
for-us the argument may-go

Y. SOC. πῶς δ' οὔ;
how and not

STR. πρῶτον μὲν τοίνυν δύο τέχνας οὔσας περὶ πάντα
first indeed then two arts being about all
τὰ δρώμενα θεασώμεθα.
the(-things) being-done let-us-view

Y. SOC. τίνας;
which

STR. τὴν μὲν γενέσεως οὖσαν συναίτιον, τὴν δ'
the(-one) indeed of-generation being joint-cause the(-other) and
αὐτὴν αἰτίαν.
itself cause

Y. SOC. πῶς;
how

STR. ὅσαι μὲν τὸ πρᾶγμα αὐτὸ μὴ δημιουργοῦσι, e
as-many-as indeed the thing itself not make
ταῖς δὲ δημιουργούσαις ὄργανα παρασκευάζουσιν,
for-the and making tools prepare
ὧν μὴ παραγενομένων οὐκ ἄν ποτε ἐργασθείη τὸ
which not being-present not — ever would-be-worked the(-thing)
προστεταγμένον ἑκάστῃ τῶν τεχνῶν, ταύτας μὲν συναιτίους,
prescribed to-each of-the arts these indeed joint-causes
τὰς δὲ αὐτὸ τὸ πρᾶγμα ἀπεργαζομένας αἰτίας.
the(-ones) and itself the thing working-out causes

Y. SOC. ἔχει γοῦν λόγον.
it-has at-any-rate reason

STR. μετὰ τοῦτο δὴ τὰς μὲν περί τε ἀτράκτους
after this indeed the(-ones) indeed about both spindles
καὶ κερκίδας καὶ ὁπόσα ἄλλα ὄργανα τῆς περὶ τὰ
and shuttles and as-many-as other tools of-the about the
ἀμφιέσματα γενέσεως κοινωνεῖ, πάσας συναιτίους εἴπωμεν,
clothes production share all joint-causes let-us-call
τὰς δὲ αὐτὰ θεραπευούσας καὶ δημιουργούσας αἰτίας;
the(-ones) and them tending and making causes
Y. SOC. ὀρθότατα.
most-rightly

XI · WARP AND WOOF

Fulling and mending are care of clothing, and carding and spinning belong to wool-working, which separates and combines. Twisting makes the firm warp and the loose woof, and weaving interlaces them. Why so long a road? To judge length and brevity they must look at all excess and deficiency, and so at the measuring art, which they divide in two: one part compares sizes with each other, the other with the due measure, by which good and bad men differ most.

282 STR. τῶν αἰτιῶν δὴ πλυντικὴν μὲν καὶ ἀκεστικὴν καὶ
of-the causes indeed washing(-art) indeed and mending(-art) and
πᾶσαν τὴν περὶ ταῦτα θεραπευτικήν, πολλῆς οὔσης τῆς
all the about these-things tending(-art) much being the
κοσμητικῆς, τοὐνταῦθα αὐτῆς μόριον εἰκὸς μάλιστα
adorning(-art) the-here of-it part (it-is)-likely most
περιλαμβάνειν ὀνομάζοντας πᾶν τῇ τέχνῃ τῇ κναφευτικῇ.
to-include naming all by-the art the fulling
Y. SOC. καλῶς.
well

STR. καὶ μὴν ξαντική γε καὶ νηστικὴ καὶ πάντα αὖ
and indeed carding at-least and spinning and all again
τὰ περὶ τὴν ποίησιν αὐτὴν τῆς ἐσθῆτος ἧς λέγομεν
the(-arts) about the making itself of-the clothing of-which we-say
μέρη, μία τίς ἐστι τέχνη τῶν ὑπὸ πάντων λεγομένων,
parts one some is art of-the(-arts) by all called
ἡ ταλασιουργική.
the wool-working

Y. SOC. πῶς γὰρ οὔ;
how for not

STR. τῆς δὴ ταλασιουργικῆς δύο τμήματά ἐστον, καὶ b
of-the indeed wool-working two sections the-two-are and
τούτοιν ἑκάτερον ἅμα δυοῖν πεφύκατον τέχναιν
of-these-two each at-the-same-time of-two the-two-are-by-nature arts
μέρη.
parts

Y. SOC. πῶς;
how

STR. τὸ μὲν ξαντικὸν καὶ τὸ τῆς κερκιστικῆς ἥμισυ
the(-part) indeed carding and the of-the shuttle-work half
καὶ ὅσα τὰ συγκείμενα ἀπ᾽ ἀλλήλων ἀφίστησι,
and as-many-as the(-things) lying-together from one-another sets-apart
πᾶν τοῦτο ὡς ἓν φράζειν τῆς τε ταλασιουργίας αὐτῆς
all this as one to-tell of-the both wool-working itself
ἐστί που, καὶ μεγάλα τινὲ κατὰ πάντα ἡμῖν ἦστην
is surely and great some-two in all for-us there-were-two
τέχνα, ἡ συγκριτική τε καὶ διακριτική.
arts the combining both and separating

Y. SOC. ναί.
yes

c STR. τῆς τοίνυν διακριτικῆς ἥ τε ξαντικὴ καὶ τὰ
of-the then separating(-art) the both carding and the(-things)
νυνδὴ ῥηθέντα ἅπαντά ἐστιν· ἡ γὰρ ἐν ἐρίοις τε καὶ
just-now said all are the for in wools both and
στήμοσι διακριτική, κερκίδι μὲν ἄλλον τρόπον γιγνομένη,
warps separating(-art) by-shuttle indeed in-one way becoming
χερσὶ δὲ ἕτερον, ἔσχεν ὅσα ἀρτίως ὀνόματα ἐρρήθη.
by-hands and another it-had as-many-as just-now names were-said
Y. SOC. πάνυ μὲν οὖν.
certainly indeed then
STR. αὖθις δὴ πάλιν συγκριτικῆς μόριον ἅμα καὶ
again indeed back of-combining(-art) a-part at-the-same-time also
ταλασιουργίας ἐν αὐτῇ γιγνόμενον λάβωμεν· ὅσα δὲ τῆς
of-wool-working in it becoming let-us-take as-many-as and of-the
διακριτικῆς ἦν αὐτόθι, μεθιῶμεν σύμπαντα, δίχα τέμνοντες
separating(-art) were there let-us-let-go all in-two cutting
τὴν ταλασιουργίαν διακριτικῷ τε καὶ συγκριτικῷ τμήματι.
the wool-working by-separating both and combining section
Y. SOC. διῃρήσθω.
let-it-have-been-divided
d STR. τὸ συγκριτικὸν τοίνυν αὖ σοι καὶ ταλασιουργικὸν
the combining then again for-you and wool-working
ἅμα μόριον, ὦ Σώκρατες, διαιρετέον, εἴπερ ἱκανῶς
at-the-same-time part O Socrates must-be-divided if-indeed sufficiently
μέλλομεν τὴν προρρηθεῖσαν ὑφαντικὴν αἱρήσειν.
we-are-going the aforesaid weaving to-catch
Y. SOC. οὐκοῦν χρή.
therefore must(-we)
STR. χρὴ μὲν οὖν· καὶ λέγωμέν γε αὐτῆς τὸ μὲν
we-must indeed then and let-us-say at-least of-it the(-part) indeed
εἶναι στρεπτικόν, τὸ δὲ συμπλεκτικόν.
to-be twisting the(-part) and interweaving

Y. SOC. ἆρ᾽ οὖν μανθάνω; δοκεῖς γάρ μοι τὸ περὶ τὴν
so then do-I-understand you-seem for to-me the(-part) about the
τοῦ στήμονος ἐργασίαν λέγειν στρεπτικόν.
of-the warp working to-mean twisting
STR. οὐ μόνον γε, ἀλλὰ καὶ κρόκης· ἢ γένεσιν ἄστροφόν
not only at-least but also of-woof or production untwisted
τινα αὐτῆς εὑρήσομεν;
some of-it shall-we-find
Y. SOC. οὐδαμῶς.
in-no-way
STR. διόρισαι δὴ καὶ τούτοιν ἑκάτερον· ἴσως γὰρ ὁ e
define indeed also of-these-two each perhaps for the
διορισμὸς ἔγκαιρος ἄν σοι γένοιτο.
definition timely — for-you would-become
Y. SOC. πῇ;
how
STR. τῇδε· τῶν περὶ ξαντικὴν ἔργων μηκυνθέν τε καὶ
this-way of-the about carding works lengthened both and
σχὸν πλάτος λέγομεν εἶναι κάταγμά τι;
having-got breadth we-say to-be a-sliver something
Y. SOC. ναί.
yes
STR. τούτου δὴ τὸ μὲν ἀτράκτῳ τε στραφὲν καὶ
of-this indeed the(-part) indeed by-spindle both twisted and
στερεὸν νῆμα γενόμενον στήμονα μὲν φάθι τὸ νῆμα, τὴν
solid thread having-become warp indeed say the thread the
δὲ ἀπευθύνουσαν αὐτὸ τέχνην εἶναι στημονονητικήν.
and straightening it art to-be warp-spinning
Y. SOC. ὀρθῶς.
rightly

283 STR. ὅσα δέ γε αὖ τὴν μὲν συστροφὴν χαύνην
as-many-as and at-least again the indeed twisting loose
λαμβάνει, τῇ δὲ τοῦ στήμονος ἐμπλέξει πρὸς τὴν τῆς
receive by-the and of-the warp interweaving toward the of-the
γνάψεως ὁλκὴν ἐμμέτρως τὴν μαλακότητα ἴσχει, ταῦτ'
dressing pull in-due-measure the softness hold these
ἄρα κρόκην μὲν τὰ νηθέντα, τὴν δὲ ἐπιτεταγμένην
then woof indeed the(-things) spun the and set-over
αὐτοῖς εἶναι τέχνην τὴν κροκονητικὴν φῶμεν.
them to-be art the woof-spinning(-art) let-us-say
Y. SOC. ὀρθότατα.
most-rightly
STR. καὶ μὴν τό γε τῆς ὑφαντικῆς μέρος ὃ
and indeed the at-least of-the weaving part which
προυθέμεθα, παντί που δῆλον ἤδη. τὸ γὰρ συγκριτικῆς
we-proposed to-all surely clear already the for of-combining(-art)
τῆς ἐν ταλασιουργίᾳ μόριον ὅταν εὐθυπλοκίᾳ κρόκης
of-the in wool-working part whenever by-straight-intertwining of-woof
καὶ στήμονος ἀπεργάζηται πλέγμα, τὸ μὲν πλεχθὲν
and warp it-works-out a-web the indeed woven-thing
σύμπαν ἐσθῆτα ἐρεᾶν, τὴν δ' ἐπὶ τούτῳ τέχνην οὖσαν
all clothing woolen the and over this art being
προσαγορεύομεν ὑφαντικήν.
we-call weaving
Y. SOC. ὀρθότατα.
most-rightly
b STR. εἶεν· τί δή ποτε οὖν οὐκ εὐθὺς ἀπεκρινάμεθα
well why indeed ever then not at-once did-we-answer
πλεκτικὴν εἶναι κρόκης καὶ στήμονος ὑφαντικήν, ἀλλὰ
interweaving to-be of-woof and warp weaving but
περιήλθομεν ἐν κύκλῳ πάμπολλα διοριζόμενοι μάτην;
we-went-round in a-circle very-many-things distinguishing in-vain

Y. SOC. οὔκουν ἔμοιγε, ὦ ξένε, μάτην οὐδὲν τῶν ῥηθέντων
not-then to-me-at-least O stranger in-vain nothing of-the things-said
ἔδοξε ῥηθῆναι.
seemed to-have-been-said

STR. καὶ θαυμαστόν γε οὐδέν· ἀλλὰ τάχ᾽ ἄν, ὦ μακάριε, c
and wonderful at-least nothing but perhaps — O blessed(-sir)
δόξειε. πρὸς δὴ τὸ νόσημα τὸ τοιοῦτον, ἂν ἄρα πολλάκις
it-might-seem against indeed the disease the such if then often
ὕστερον ἐπίῃ — θαυμαστὸν γὰρ οὐδέν — λόγον ἄκουσόν
later it-comes-on wonderful for nothing an-account hear
τινα προσήκοντα περὶ πάντων τῶν τοιούτων ῥηθῆναι.
some befitting about all the such(-things) to-be-said

Y. SOC. λέγε μόνον.
speak only

STR. πρῶτον τοίνυν ἴδωμεν πᾶσαν τήν τε ὑπερβολὴν καὶ
first then let-us-see all the both excess and
τὴν ἔλλειψιν, ἵνα κατὰ λόγον ἐπαινῶμεν καὶ ψέγωμεν
the deficiency so-that according-to reason we-may-praise and blame
τὰ μακρότερα τοῦ δέοντος ἑκάστοτε λεγόμενα καὶ
the(-things) longer than-the needful each-time said and
τἀναντία περὶ τὰς τοιάσδε διατριβάς.
the-opposite about the such discussions

Y. SOC. οὐκοῦν χρή.
therefore must(-we)

STR. περὶ δὴ τούτων αὐτῶν ὁ λόγος ἡμῖν οἶμαι γιγνόμενος
about indeed these themselves the account for-us I-think becoming
ὀρθῶς ἂν γίγνοιτο.
rightly — would-become

Y. SOC. τίνων;
which

d STR. μήκους τε πέρι καὶ βραχύτητος καὶ πάσης ὑπεροχῆς
length both about and shortness and every excess
τε καὶ ἐλλείψεως· ἡ γάρ που μετρητικὴ περὶ πάντ' ἐστὶ
both and deficiency the for surely measuring(-art) about all is
ταῦτα.
these

Y. SOC. ναί.
yes

STR. διέλωμεν τοίνυν αὐτὴν δύο μέρη· δεῖ γὰρ δὴ
let-us-divide then it (into)-two parts it-is-needful for indeed
πρὸς ὃ νῦν σπεύδομεν.
toward what now we-are-hastening

Y. SOC. λέγοις ἂν τὴν διαίρεσιν ὅπῃ.
you-may-say — the division how

STR. τῇδε· τὸ μὲν κατὰ τὴν πρὸς ἄλληλα μεγέθους
this-way the(-part) indeed according-to the toward one-another of-greatness
καὶ σμικρότητος κοινωνίαν, τὸ δὲ κατὰ τὴν τῆς
and smallness communion the(-part) and according-to the of-the
γενέσεως ἀναγκαίαν οὐσίαν.
generation necessary being

Y. SOC. πῶς λέγεις;
how do-you-mean

e STR. ἆρ' οὐ κατὰ φύσιν δοκεῖ σοι τὸ μεῖζον μηδενὸς
so not according-to nature seems to-you the greater than-nothing
ἑτέρου δεῖν μεῖζον λέγειν ἢ τοῦ ἐλάττονος, καὶ
other to-be-necessary greater to-call than of-the lesser and
τοὔλαττον αὖ τοῦ μείζονος ἔλαττον, ἄλλου δὲ μηδενός;
the-lesser again than-the greater lesser than-other and nothing

Y. SOC. ἔμοιγε.
to-me-at-least

STR. τί δέ; τὸ τὴν τοῦ μετρίου φύσιν ὑπερβάλλον καὶ
what and the the of-the measured nature exceeding and
ὑπερβαλλόμενον ὑπ᾽ αὐτῆς ἐν λόγοις εἴτε καὶ ἐν ἔργοις
being-exceeded by it in words whether also in deeds
ἆρ᾽ οὐκ αὖ λέξομεν ὡς ὄντως γιγνόμενον, ἐν ᾧ καὶ
so not again shall-we-say that really coming-to-be in which also
διαφέρουσι μάλιστα ἡμῶν οἵ τε κακοὶ καὶ ἀγαθοί;
differ most of-us the(-ones) both bad and good
Y. SOC. φαίνεται.
it-appears
STR. διττὰς ἄρα ταύτας οὐσίας καὶ κρίσεις τοῦ μεγάλου
double then these beings and judgments of-the great
καὶ τοῦ σμικροῦ θετέον, ἀλλ᾽ οὐχ ὡς ἔφαμεν ἄρτι πρὸς
and of-the small must-be-set but not as we-said just-now toward
ἄλληλα μόνον δεῖν, ἀλλ᾽ ὥσπερ νῦν εἴρηται μᾶλλον
one-another only to-be-necessary but as now has-been-said rather
τὴν μὲν πρὸς ἄλληλα λεκτέον, τὴν δ᾽ αὖ πρὸς
the(-one) indeed toward one-another must-be-said the(-other) and again toward
τὸ μέτριον· οὗ δὲ ἕνεκα, μαθεῖν ἆρ᾽ ἂν βουλοίμεθα;
the measured of-what and for-the-sake-of to-learn so — would-we-wish
Y. SOC. τί μήν;
what indeed

If the greater is measured only against the less, the arts that keep the mean, and politics and weaving with them, vanish. As in the Sophist they forced not-being to be, so now they must force the more and less to be measured against the mean. Measurement is cut in two: one part measures number, length, and speed against their opposites, the other against the fitting and the timely. Clever men lump all arts together under measurement instead of dividing by kinds. The aim is to grow more dialectical, since the greatest things are shown only in argument, and length is judged by what is fitting.

284 STR. εἰ πρὸς μηδὲν ἕτερον τὴν τοῦ μείζονος ἐάσει τις
if toward nothing other the of-the greater will-allow one
φύσιν ἢ πρὸς τοὔλαττον, οὐκ ἔσται ποτὲ πρὸς τὸ
nature than toward the-lesser not will-it-be ever toward the
μέτριον· ἦ γάρ;
measured is-it-not for
Y. SOC. οὕτως.
so

b STR. οὐκοῦν τὰς τέχνας τε αὐτὰς καὶ τἄργα αὐτῶν σύμπαντα
therefore the arts both themselves and the-works of-them all
διολοῦμεν τούτῳ τῷ λόγῳ, καὶ δὴ καὶ τὴν ζητουμένην
shall-we-destroy by-this the argument and indeed also the being-sought
νῦν πολιτικὴν καὶ τὴν ῥηθεῖσαν ὑφαντικὴν ἀφανιοῦμεν;
now political(-art) and the said weaving(-art) shall-we-make-disappear
ἅπασαι γὰρ αἱ τοιαῦταί που τὸ τοῦ μετρίου πλέον καὶ
all for the such surely the of-the measured more and
ἔλαττον οὐχ ὡς οὐκ ὂν ἀλλ᾽ ὡς ὂν χαλεπὸν περὶ τὰς
less not as not being but as being hard about the
πράξεις παραφυλάττουσι, καὶ τούτῳ δὴ τῷ τρόπῳ τὸ
actions watch-for and in-this indeed the way the
μέτρον σῴζουσαι πάντα ἀγαθὰ καὶ καλὰ ἀπεργάζονται.
measure preserving all good-things and fine-things they-work-out

Y. SOC. τί μήν;
what indeed

STR. οὐκοῦν ἂν τὴν πολιτικὴν ἀφανίσωμεν, ἄπορος ἡμῖν
therefore if the political(-art) we-make-disappear without-a-way for-us
ἡ μετὰ τοῦτο ἔσται ζήτησις τῆς βασιλικῆς ἐπιστήμης;
the after this will-be search of-the kingly knowledge

Y. SOC. καὶ μάλα.
and very(-much)

STR. πότερον οὖν, καθάπερ ἐν τῷ σοφιστῇ προσηναγκάσαμεν c
whether then as in the Sophist we-compelled
εἶναι τὸ μὴ ὄν, ἐπειδὴ κατὰ τοῦτο διέφυγεν ἡμᾶς ὁ
to-be the not being since in this escaped us the
λόγος, οὕτω καὶ νῦν τὸ πλέον αὖ καὶ ἔλαττον μετρητὰ
argument so also now the more again and less measurable
προσαναγκαστέον γίγνεσθαι μὴ πρὸς ἄλληλα μόνον ἀλλὰ καὶ
must-be-compelled to-become not toward one-another only but also
πρὸς τὴν τοῦ μετρίου γένεσιν; οὐ γὰρ δὴ δυνατόν γε οὔτε
toward the of-the measured generation not for indeed possible at-least neither
πολιτικὸν οὔτ' ἄλλον τινὰ τῶν περὶ τὰς πράξεις ἐπιστήμονα
a-statesman nor another any of-the about the actions knower
ἀναμφισβητήτως γεγονέναι τούτου μὴ συνομολογηθέντος.
indisputably to-have-become this not having-been-agreed

Y. SOC. οὐκοῦν καὶ νῦν ὅτι μάλιστα χρὴ ταὐτὸν ποιεῖν.
therefore also now as most-possible one-must the-same to-do

STR. πλέον, ὦ Σώκρατες, ἔτι τοῦτο τὸ ἔργον ἢ ἐκεῖνο —
greater O Socrates still this the work than that
καίτοι κἀκείνου γε μεμνήμεθα τὸ μῆκος ὅσον ἦν — ἀλλ'
and-yet of-that at-least we-remember the length how-great it-was but
ὑποτίθεσθαι μὲν τὸ τοιόνδε περὶ αὐτῶν καὶ μάλα δίκαιον.
to-assume indeed the such about them also very just

Y. SOC. τὸ ποῖον;
the what-sort

d STR. ὥς ποτε δεήσει τοῦ νῦν λεχθέντος πρὸς τὴν
that sometime there-will-be-need of-the now said for the
περὶ αὐτὸ τἀκριβὲς ἀπόδειξιν. ὅτι δὲ πρὸς τὰ νῦν καλῶς
about itself the-precise demonstration that and for the now well
καὶ ἱκανῶς δείκνυται, δοκεῖ μοι βοηθεῖν μεγαλοπρεπῶς
and sufficiently it-is-shown seems to-me to-help magnificently
ἡμῖν οὗτος ὁ λόγος, ὡς ἄρα ἡγητέον ὁμοίως τὰς
us this the argument that then one-must-consider alike the
τέχνας πάσας εἶναι, μεῖζόν τε ἅμα καὶ ἔλαττον
arts all to-be greater both at-the-same-time and less
μετρεῖσθαι μὴ πρὸς ἄλληλα μόνον ἀλλὰ καὶ πρὸς τὴν
to-be-measured not toward one-another only but also toward the
τοῦ μετρίου γένεσιν. τούτου τε γὰρ ὄντος ἐκεῖνα ἔστι,
of-the measured generation of-this both for being those are
κἀκείνων οὐσῶν ἔστι καὶ τοῦτο, μὴ δὲ ὄντος ποτέρου
and-those being is also this not but being either
τούτων οὐδέτερον αὐτῶν ἔσται ποτέ.
of-these neither of-them will-be ever

e Y. SOC. τοῦτο μὲν ὀρθῶς· ἀλλὰ τί δὴ τὸ μετὰ
this indeed rightly but what indeed the(-thing) after
τοῦτο;
this

STR. δῆλον ὅτι διαιροῖμεν ἂν τὴν μετρητικήν, καθάπερ
clear that we-would-divide — the measuring(-art) as
ἐρρήθη, ταύτῃ δίχα τέμνοντες, ἓν μὲν τιθέντες αὐτῆς
was-said in-this-way in-two cutting one indeed setting of-it
μόριον συμπάσας τέχνας ὁπόσαι τὸν ἀριθμὸν καὶ μήκη
part all arts as-many-as the number and lengths
καὶ βάθη καὶ πλάτη καὶ ταχυτῆτας πρὸς τοὐναντίον
and depths and breadths and speeds against the-opposite
μετροῦσιν, τὸ δὲ ἕτερον, ὁπόσαι πρὸς τὸ μέτριον καὶ
measure the and other as-many-as against the measured and

τὸ πρέπον καὶ τὸν καιρὸν καὶ τὸ δέον καὶ πάνθ' ὁπόσα
the fitting and the right-time and the needful and all as-many-as
εἰς τὸ μέσον ἀπῳκίσθη τῶν ἐσχάτων.
into the middle have-been-removed from-the extremes

Y. SOC. καὶ μέγα γε ἑκάτερον τμῆμα εἶπες, καὶ πολὺ
and great at-least each section you-named and much
διαφέρον ἀλλήλοιν.
differing from-one-another

STR. ὦ γὰρ ἐνίοτε, ὦ Σώκρατες, οἰόμενοι δή τι 285
what for sometimes O Socrates thinking indeed something
σοφὸν φράζειν πολλοὶ τῶν κομψῶν λέγουσιν, ὡς ἄρα
clever to-say many of-the subtle(-men) say that then
μετρητικὴ περὶ πάντ' ἐστὶ τὰ γιγνόμενα, τοῦτ' αὐτὸ τὸ
measuring(-art) about all is the things-coming-to-be this itself the
νῦν λεχθὲν ὂν τυγχάνει. μετρήσεως μὲν γὰρ δή τινα
now said being happens of-measurement indeed for indeed in-some
τρόπον πάνθ' ὁπόσα ἔντεχνα μετείληφεν· διὰ δὲ τὸ μὴ
way all as-many-as (are)-artful have-partaken because-of and the not
κατ' εἴδη συνειθίσθαι σκοπεῖν διαιρουμένους ταῦτά
according-to forms to-have-been-accustomed to-examine dividing these
τε τοσοῦτον διαφέροντα συμβάλλουσιν εὐθὺς εἰς ταὐτὸν
both so-much differing they-throw at-once into the-same
ὅμοια νομίσαντες, καὶ τοὐναντίον αὖ τούτου δρῶσιν
like having-thought(-them) and the-opposite again of-this they-do
ἕτερα οὐ κατὰ μέρη διαιροῦντες, δέον, ὅταν μὲν
others not according-to parts dividing it-being-needful whenever indeed
τὴν τῶν πολλῶν τις πρότερον αἴσθηται κοινωνίαν, μὴ
the of-the many one first perceives communion not
προαφίστασθαι πρὶν ἂν ἐν αὐτῇ τὰς διαφορὰς ἴδῃ πάσας
to-stand-off-beforehand before — in it the differences one-sees all
ὁπόσαιπερ ἐν εἴδεσι κεῖνται, τὰς δὲ αὖ παντοδαπὰς
as-many-as in forms lie the and again manifold

ἀνομοιότητας, ὅταν ἐν πλήθεσιν ὀφθῶσιν, μὴ δυνατὸν
unlikenesses whenever in multitudes they-are-seen not possible
εἶναι δυσωπούμενον παύεσθαι πρὶν ἂν σύμπαντα τὰ
to-be being-put-out-of-countenance to-stop before — all the
οἰκεῖα ἐντὸς μιᾶς ὁμοιότητος ἕρξας γένους τινὸς οὐσίᾳ
kindred within one likeness having-shut-in of-a-kind some by-being
περιβάληται. ταῦτα μὲν οὖν ἱκανῶς περί τε τούτων
one-encloses these-things indeed then sufficiently about both these
καὶ περὶ τῶν ἐλλείψεων καὶ ὑπερβολῶν εἰρήσθω·
and about the deficiencies and excesses let-it-have-been-said
φυλάττωμεν δὲ μόνον ὅτι δύο γένη περὶ αὐτὰ ἐξηύρηται
let-us-guard and only that two kinds about them have-been-found
τῆς μετρητικῆς, καὶ ἅ φαμεν αὖτ' εἶναι μεμνώμεθα.
of-the measuring(-art) and what we-say them to-be let-us-remember

Y. SOC. μεμνησόμεθα.
we-shall-remember

STR. μετὰ τοῦτον δὴ τὸν λόγον ἕτερον προσδεξώμεθα
after this indeed the argument another let-us-admit
περὶ αὐτῶν τε τῶν ζητουμένων καὶ περὶ πάσης τῆς
about themselves both the(-things) being-sought and about all the
ἐν τοῖς τοιοῖσδε λόγοις διατριβῆς.
in the such arguments discussion

Y. SOC. τὸ ποῖον;
the what-sort

d STR. εἴ τις ἀνέροιτο ἡμᾶς τὴν περὶ γράμματα συνουσίαν τῶν
if one should-ask us the about letters meeting of-the
μανθανόντων, ὁπόταν τις ὁτιοῦν ὄνομα ἐρωτηθῇ τίνων
learners whenever one any-whatever name is-asked of-what
ἐστὶ γραμμάτων, πότερον αὐτῷ τότε φῶμεν γίγνεσθαι τὴν
it-is letters whether for-him then shall-we-say to-occur the

ζήτησιν ἑνὸς ἕνεκα μᾶλλον τοῦ προβληθέντος ἢ τοῦ περὶ
search of-one for-the-sake-of rather the proposed(-one) or of-the about
πάντα τὰ προβαλλόμενα γραμματικωτέρῳ γίγνεσθαι;
all the(-things) proposed more-lettered to-become

Y. SOC. δῆλον ὅτι τοῦ περὶ ἅπαντα.
clear that of-the about all

STR. τί δ' αὖ νῦν ἡμῖν ἡ περὶ τοῦ πολιτικοῦ ζήτησις;
what and again now for-us the about the statesman search
ἕνεκα αὐτοῦ τούτου προβέβληται μᾶλλον ἢ τοῦ περὶ
for-the-sake-of itself this has-been-proposed rather than of-the about
πάντα διαλεκτικωτέροις γίγνεσθαι;
all more-dialectical to-become

Y. SOC. καὶ τοῦτο δῆλον ὅτι τοῦ περὶ πάντα.
also this clear that of-the about all

STR. ἦ που τὸν τῆς ὑφαντικῆς γε λόγον αὐτῆς ταύτης 286
truly surely the of-the weaving at-least account itself this
ἕνεκα θηρεύειν οὐδεὶς ἂν ἐθελήσειεν νοῦν ἔχων· ἀλλ'
for-the-sake-of to-hunt no-one — would-wish sense having but
οἶμαι τοὺς πλείστους λέληθεν ὅτι τοῖς μὲν τῶν ὄντων
I-think the most it-has-escaped that for-the indeed of-the beings
ῥᾳδίως καταμαθεῖν αἰσθηταί τινες ὁμοιότητες πεφύκασιν,
easily to-learn perceptible some likenesses are-by-nature
ἃς οὐδὲν χαλεπὸν δηλοῦν, ὅταν αὐτῶν τις βουληθῇ
which (it-is)-in-nothing hard to-show whenever of-them one wishes
τῷ λόγον αἰτοῦντι περί του μὴ μετὰ πραγμάτων
to-the(-one) an-account asking about something not with troubles
ἀλλὰ χωρὶς λόγου ῥᾳδίως ἐνδείξασθαι· τοῖς δ' αὖ
but apart from-speech easily to-point-out for-the but again
μεγίστοις οὖσι καὶ τιμιωτάτοις οὐκ ἔστιν εἴδωλον οὐδὲν πρὸς
greatest being and most-honored not there-is image any for
τοὺς ἀνθρώπους εἰργασμένον ἐναργῶς, οὗ δειχθέντος τὴν
— men wrought plainly which having-been-shown the

τοῦ πυνθανομένου ψυχὴν ὁ βουλόμενος ἀποπληρῶσαι,
of-the inquirer soul the(-one) wishing to-fill-up
πρὸς τῶν αἰσθήσεών τινα προσαρμόττων, ἱκανῶς πληρώσει.
to of-the senses some fitting-to sufficiently will-fill
b διὸ δεῖ μελετᾶν λόγον ἑκάστου δυνατὸν εἶναι δοῦναι
wherefore one-must to-practice an-account of-each able to-be to-give
καὶ δέξασθαι· τὰ γὰρ ἀσώματα, κάλλιστα ὄντα καὶ
and to-receive the for bodiless finest being and
μέγιστα, λόγῳ μόνον ἄλλῳ δὲ οὐδενὶ σαφῶς δείκνυται,
greatest by-speech only by-other and nothing clearly is-shown
τούτων δὲ ἕνεκα πάντ' ἐστὶ τὰ νῦν λεγόμενα. ῥᾴων
of-these and for-the-sake-of all is the now being-said easier
δ' ἐν τοῖς ἐλάττοσιν ἡ μελέτη παντὸς πέρι μᾶλλον
and in the lesser(-things) the practice of-everything about rather
ἢ περὶ τὰ μείζω.
than about the greater(-things)

Y. SOC. κάλλιστ' εἶπες.
most-finely you-said

STR. ὧν τοίνυν χάριν ἅπανθ' ἡμῖν ταῦτ' ἐρρήθη
of-which then for-the-sake-of all for-us these-things were-said
περὶ τούτων, μνησθῶμεν.
about these let-us-remind-ourselves

Y. SOC. τίνων;
which

c STR. ταύτης τε οὐχ ἥκιστα αὐτῆς ἕνεκα τῆς δυσχερείας
of-this both not least itself for-the-sake-of the annoyance
ἣν περὶ τὴν μακρολογίαν τὴν περὶ τὴν ὑφαντικὴν
which about the long-talk the about the weaving(-art)
ἀπεδεξάμεθα δυσχερῶς, καὶ τὴν περὶ τὴν τοῦ παντὸς
we-accepted with-annoyance and the about the of-the all
ἀνείλιξιν καὶ τὴν τοῦ σοφιστοῦ πέρι τῆς τοῦ μὴ
unrolling and the of-the sophist about of-the of-the not

ὄντος οὐσίας, ἐννοοῦντες ὡς ἔσχε μῆκος πλέον, καὶ ἐπὶ
being being considering how it-had length more and at
τούτοις δὴ πᾶσιν ἐπεπλήξαμεν ἡμῖν αὐτοῖς, δείσαντες
these indeed all we-rebuked us ourselves having-feared
μὴ περίεργα ἅμα καὶ μακρὰ λέγοιμεν. ἵν' οὖν
lest superfluous-things at-the-same-time and long we-should-say so-that then
εἰς αὖθις μηδὲν πάσχωμεν τοιοῦτον, τούτων ἕνεκα
to another-time nothing we-may-suffer such of-these for-the-sake-of
πάντων τὰ πρόσθε νῷν εἰρῆσθαι φάθι.
all the(-things) before to-us-two to-have-been-said say
Y. SOC. ταῦτ' ἔσται. λέγε ἑξῆς μόνον.
these-things will-be speak in-order only
STR. λέγω τοίνυν ὅτι χρὴ δὴ μεμνημένους ἐμὲ καὶ σὲ d
I-say then that one-must indeed remembering me and you
τῶν νῦν εἰρημένων τόν τε ψόγον ἑκάστοτε καὶ ἔπαινον
the now said(-things) the both blame each-time and praise
ποιεῖσθαι βραχύτητος ἅμα καὶ μήκους ὧν
to-make of-brevity at-the-same-time and of-length of-what(-things)
ἂν ἀεὶ πέρι λέγωμεν, μὴ πρὸς ἄλληλα τὰ μήκη κρίνοντες
— ever about we-speak not toward one-another the lengths judging
ἀλλὰ κατὰ τὸ τῆς μετρητικῆς μέρος ὃ τότε ἔφαμεν
but according-to the of-the measuring(-art) part which then we-said
δεῖν μεμνῆσθαι, πρὸς τὸ πρέπον.
to-be-necessary to-remember for the fitting
Y. SOC. ὀρθῶς.
rightly

Length is judged not by pleasure, nor first by speed in finding the answer, but by whether a speech makes its hearers better at dividing by kinds. The city's arts are divided limb by limb, like a victim: tools, vessels, vehicles, defenses, playthings, raw materials, and nourishment, none of them the king's work. The tame animals were dealt with under herd-rearing. The stranger expects the statesman's real rivals among slaves and servants, as carders and spinners appeared beside the weaver, but bought slaves turn out to claim the kingly art least of all.

287 STR. οὐ τοίνυν οὐδὲ πρὸς τοῦτο πάντα. οὔτε γὰρ πρὸς
not then nor toward this all-things neither for toward
τὴν ἡδονὴν μήκους ἁρμόττοντος οὐδὲν προσδεησόμεθα,
the pleasure of-length fitting anything we-shall-need-besides
πλὴν εἰ πάρεργόν τι· τό τε αὖ πρὸς τὴν τοῦ
except if as-a-by-work something the(-thing) both again toward the of-the
προβληθέντος ζήτησιν, ὡς ἂν ῥᾷστα καὶ τάχιστα εὕροιμεν,
proposed(-thing) search how — most-easily and most-quickly we-might-find
δεύτερον ἀλλ' οὐ πρῶτον ὁ λόγος ἀγαπᾶν παραγγέλλει,
second but not first the argument to-be-content bids
πολὺ δὲ μάλιστα καὶ πρῶτον τὴν μέθοδον αὐτὴν τιμᾶν τοῦ
much and most and first the method itself to-honor of-the
κατ' εἴδη δυνατὸν εἶναι διαιρεῖν, καὶ δὴ καὶ λόγον,
according-to forms able to-be to-divide and indeed also an-account
ἄντε παμμήκης λεχθεὶς τὸν ἀκούσαντα εὑρετικώτερον
whether very-long spoken the hearer more-inventive
ἀπεργάζηται, τοῦτον σπουδάζειν καὶ τῷ μήκει μηδὲν
it-makes this to-pursue and at-the length in-nothing
ἀγανακτεῖν, ἄντ' αὖ βραχύτερος, ὡσαύτως· ἔτι δ'
to-be-vexed or again shorter likewise further and
αὖ πρὸς τούτοις τὸν περὶ τὰς τοιάσδε συνουσίας
again besides these the(-one) about the such meetings

ψέγοντα λόγων μήκη καὶ τὰς ἐν κύκλῳ περιόδους οὐκ
blaming of-speeches lengths and the in circle circuits not
ἀποδεχόμενον, ὅτι χρὴ τὸν τοιοῦτον μὴ ταχὺ μηδ' εὐθὺς
accepting that must the such(-man) not quickly nor at-once
οὕτω μεθιέναι ψέξαντα μόνον ὡς μακρὰ τὰ λεχθέντα,
so to-let-go having-blamed only that long the things-said
ἀλλὰ καὶ προσαποφαίνειν οἴεσθαι δεῖν ὡς βραχύτερα ἂν
but also to-show-further to-think one-must that shorter —
γενόμενα τοὺς συνόντας ἀπηργάζετο διαλεκτικωτέρους
having-become the companions they-would-have-made more-dialectical
καὶ τῆς τῶν ὄντων λόγῳ δηλώσεως εὑρετικωτέρους, τῶν
and of-the of-the beings by-speech disclosure more-inventive of-the
δὲ ἄλλων καὶ πρὸς ἄλλ' ἄττα ψόγων καὶ ἐπαίνων
and other and toward other some(-ends) blames and praises
μηδὲν φροντίζειν μηδὲ τὸ παράπαν ἀκούειν δοκεῖν τῶν
in-nothing to-care nor — altogether to-hear to-seem of-the
τοιούτων λόγων. καὶ τούτων μὲν ἅλις, εἰ καὶ σοὶ ταύτῃ
such speeches and of-these indeed enough if also to-you in-this-way
συνδοκεῖ· πρὸς δὲ δὴ τὸν πολιτικὸν ἴωμεν πάλιν, τῆς
it-seems-good toward but indeed the statesman let-us-go again of-the
προρρηθείσης ὑφαντικῆς αὐτῷ φέροντες τὸ παράδειγμα.
aforesaid weaving to-him bringing the pattern

Y. SOC. καλῶς εἶπες, καὶ ποιῶμεν ἃ λέγεις.
well you-said and let-us-do what you-say

STR. οὐκοῦν ἀπό γε τῶν πολλῶν ὁ βασιλεὺς ὅσαι
therefore from at-least the many the king as-many-as
σύννομοι, μᾶλλον δὲ ἀπὸ πασῶν τῶν περὶ τὰς
fellow-herding(-arts) rather and from all the(-arts) about the
ἀγέλας διακεχώρισται· λοιπαὶ δέ, φαμέν, αἱ κατὰ
herds has-been-separated remaining and we-say the(-arts) in

πόλιν αὐτὴν τῶν τε συναιτίων καὶ τῶν αἰτίων, ἃς
a-city itself of-the both joint-causes and of-the causes which
πρώτας ἀπ᾽ ἀλλήλων διαιρετέον.
first from one-another must-be-divided

Y. SOC. ὀρθῶς.
rightly

c STR. οἶσθ᾽ οὖν ὅτι χαλεπὸν αὐτὰς τεμεῖν δίχα; τὸ δ᾽
you-know then that hard them to-cut in-two the and
αἴτιον, ὡς οἶμαι, προϊοῦσιν οὐχ ἧττον ἔσται καταφανές.
cause as I-think to-us-going-on not less will-be plain

Y. SOC. οὐκοῦν χρὴ δρᾶν οὕτως.
therefore must to-do so

STR. κατὰ μέλη τοίνυν αὐτὰς οἷον ἱερεῖον διαιρώμεθα,
according-to limbs then them like a-sacrificial-victim let-us-divide
ἐπειδὴ δίχα ἀδυνατοῦμεν. δεῖ γὰρ εἰς τὸν ἐγγύτατα
since in-two we-are-unable one-must for into the nearest
ὅτι μάλιστα τέμνειν ἀριθμὸν ἀεί.
as most to-cut number always

Y. SOC. πῶς οὖν ποιῶμεν τὰ νῦν;
how then shall-we-do the now

STR. ὥσπερ ἔμπροσθεν, ὁπόσαι παρείχοντο ὄργανα περὶ
as before as-many-as furnished tools about
τὴν ὑφαντικήν, πάσας δήπου τότε ἐτίθεμεν ὡς συναιτίους.
the weaving(-art) all surely then we-set as joint-causes

Y. SOC. ναί.
yes

d STR. καὶ νῦν δὴ ταὐτὸν μὲν τοῦτο, ἔτι δὲ μᾶλλον
and now indeed the-same indeed this still and more
ἢ τόθ᾽ ἡμῖν ποιητέον. ὅσαι γὰρ σμικρὸν ἢ μέγα
than then by-us must-be-done as-many-as for small or great
τι δημιουργοῦσι κατὰ πόλιν ὄργανον, θετέον ἁπάσας
something they-craft in a-city tool must-be-set all

ταύτας ὡς οὔσας συναιτίους. ἄνευ γὰρ τούτων οὐκ ἄν
these as being joint-causes without for these not —
ποτε γένοιτο πόλις οὐδὲ πολιτική, τούτων δ' αὖ
ever would-come-to-be a-city nor politics of-these and again
βασιλικῆς ἔργον τέχνης οὐδέν που θήσομεν.
of-the-kingly work art nothing surely we-shall-set

Y. SOC. οὐ γάρ.
not for

STR. καὶ μὲν δὴ χαλεπὸν ἐπιχειροῦμεν δρᾶν ἀποχωρίζοντες e
and indeed indeed hard-thing we-attempt to-do separating
τοῦτο ἀπὸ τῶν ἄλλων τὸ γένος· ὅτι γὰρ οὖν τῶν ὄντων
this from the others the kind that for then of-the beings
ἔστιν ὡς ἑνός γέ τινος ὄργανον εἰπόντα δοκεῖν
it-is-possible as of-one at-least some(-thing) a-tool one-saying to-seem
εἰρηκέναι τι πιθανόν. ὅμως δὲ ἕτερον αὖ τῶν ἐν
to-have-said something plausible nevertheless and another again of-the in
πόλει κτημάτων εἴπωμεν τόδε.
a-city possessions let-us-name this

Y. SOC. τὸ ποῖον;
the what-sort

STR. ὡς οὐκ ἔστι ταύτην τὴν δύναμιν ἔχον. οὐ γὰρ ἐπὶ
that not it-is this the power having not for for
γενέσεως αἰτίᾳ πήγνυται, καθάπερ ὄργανον, ἀλλ' ἕνεκα
of-generation cause is-put-together as a-tool but for-the-sake-of
τοῦ δημιουργηθέντος σωτηρίας.
of-the(-thing) crafted preservation

Y. SOC. τὸ ποῖον;
the what-sort

STR. τοῦτο ὃ δὴ ξηροῖς καὶ ὑγροῖς καὶ ἐμπύροις καὶ 288
this which indeed for-dry-things and wet and fired and
ἀπύροις παντοδαπὸν εἶδος ἐργασθὲν ἀγγεῖον μιᾷ κλήσει
unfired manifold form wrought vessel by-one name

προσφθεγγόμεθα, καὶ μάλα γε συχνὸν εἶδος καὶ τῇ
we-address and very at-least numerous form and to-the
ζητουμένῃ γε, ὡς οἶμαι, προσῆκον οὐδὲν ἀτεχνῶς ἐπιστήμῃ.
being-sought at-least as I-think belonging nothing simply to-knowledge

Y. SOC. πῶς γὰρ οὔ;
how for not

STR. τούτων δὴ τρίτον ἕτερον εἶδος κτημάτων πάμπολυ
of-these indeed third another form of-possessions very-much
κατοπτέον πεζὸν καὶ ἔνυδρον καὶ πολυπλανὲς καὶ ἀπλανὲς
must-be-observed on-land and on-water and much-wandering and unwandering
καὶ τίμιον καὶ ἄτιμον, ἓν δὲ ὄνομα ἔχον, διότι πᾶν
and honored and unhonored one and name having because all
ἕνεκά τινος ἐφέδρας ἐστί, θᾶκος ἀεί τινι γιγνόμενον.
for-the-sake-of some sitting is a-seat always for-someone becoming

Y. SOC. τὸ ποῖον;
the what-sort

STR. ὄχημα αὐτό που λέγομεν, οὐ πάνυ πολιτικῆς
vehicle it surely we-call not altogether of-politics
ἔργον, ἀλλὰ μᾶλλον πολὺ τεκτονικῆς καὶ κεραμικῆς καὶ
work but rather much of-carpentry and of-pottery and
χαλκοτυπικῆς.
of-bronze-smithing

Y. SOC. μανθάνω.
I-understand

b STR. τί δὲ τέταρτον; ἆρ' ἕτερον εἶναι τούτων λεκτέον,
what and fourth so other to-be of-these must-be-said
ἐν ᾧ τὰ πλεῖστά ἐστι τῶν πάλαι ῥηθέντων, ἐσθής τε
in which the most are of-the long-ago things-said clothing both
σύμπασα καὶ τῶν ὅπλων τὸ πολὺ καὶ τείχη πάντα θ'
all and of-the arms the most(-part) and walls all and
ὅσα γήινα περιβλήματα καὶ λίθινα, καὶ μυρία ἕτερα;
as-many-as earthen enclosures and of-stone and ten-thousand others

προβολῆς δὲ ἕνεκα συμπάντων αὐτῶν εἰργασμένων
for-defense and for-the-sake-of all of-them having-been-wrought
δικαιότατ᾽ ἂν ὅλον προσαγορεύοιτο πρόβλημα, καὶ
most-justly — as-a-whole would-be-called defense and
πολλῷ μᾶλλον τέχνης οἰκοδομικῆς ἔργον καὶ ὑφαντικῆς
much more of-art house-building work and of-weaving
τὸ πλεῖστον νομίζοιτ᾽ ἂν ὀρθότερον ἢ πολιτικῆς.
the most-part would-be-thought — more-rightly than of-politics
Y. SOC. πάνυ μὲν οὖν.
certainly indeed then
STR. πέμπτον δὲ ἆρ᾽ ἂν ἐθέλοιμεν τὸ περὶ τὸν κόσμον c
fifth and so — would-we-wish the(-kind) about the adornment
καὶ γραφικὴν θεῖναι καὶ ὅσα ταύτῃ προσχρώμενα καὶ
and painting to-set and as-many-as this(-art) using and
μουσικῇ μιμήματα τελεῖται, πρὸς τὰς ἡδονὰς μόνον ἡμῶν
with-music imitations are-accomplished for the pleasures only our
ἀπειργασμένα, δικαίως δ᾽ ἂν ὀνόματι περιληφθέντα ἑνί;
wrought justly and — by-name embraced one
Y. SOC. ποίῳ;
what-sort
STR. παίγνιόν πού τι λέγεται.
plaything surely something it-is-called
Y. SOC. τί μήν;
what indeed
STR. τοῦτο τοίνυν τούτοις ἓν ὄνομα ἅπασι πρέψει
this then for-these one name for-all will-befit
προσαγορευθέν· οὐ γὰρ σπουδῆς οὐδὲν αὐτῶν χάριν,
being-addressed not for of-seriousness none of-them for-the-sake-of
ἀλλὰ παιδιᾶς ἕνεκα πάντα δρᾶται.
but of-play for-the-sake-of all are-done
Y. SOC. καὶ τοῦτο σχεδόν τι μανθάνω. d
also this nearly somewhat I-understand

STR. τὸ δὲ πᾶσιν τούτοις σώματα παρέχον, ἐξ ὧν καὶ
the(-kind) and to-all these bodies furnishing from which and
ἐν οἷς δημιουργοῦσιν ὁπόσαι τῶν τεχνῶν νῦν εἴρηνται,
in which they-craft as-many-as of-the arts now have-been-named
παντοδαπὸν εἶδος πολλῶν ἑτέρων τεχνῶν ἔκγονον ὄν,
manifold form of-many other arts offspring being
ἆρ' οὐχ ἕκτον θήσομεν;
so not sixth shall-we-set
Y. SOC. τὸ ποῖον δὴ λέγεις;
the what-sort indeed do-you-mean
e STR. χρυσόν τε καὶ ἄργυρον καὶ πάνθ' ὁπόσα μεταλλεύεται
gold both and silver and all as-many-as is-mined
καὶ ὅσα δρυοτομικὴ καὶ κουρὰ σύμπασα τέμνουσα παρέχει
and as-many-as timber-cutting and lopping all cutting furnishes
τεκτονικῇ καὶ πλεκτικῇ· καὶ ἔτι φλοιστικὴ φυτῶν τε
to-carpentry and to-wicker-work and further bark-stripping of-plants both
καὶ ἐμψύχων δέρματα σωμάτων περιαιροῦσα σκυτοτομική,
and of-ensouled skins of-bodies taking-off shoemaking
καὶ ὅσαι περὶ τὰ τοιαῦτά εἰσιν τέχναι, καὶ φελλῶν
and as-many-as about the such are arts and of-corks
καὶ βύβλων καὶ δεσμῶν ἐργαστικαὶ παρέσχον δημιουργεῖν
and of-papyrus and of-cords productive furnished to-craft
σύνθετα ἐκ μὴ συντιθεμένων εἴδη γενῶν. ἓν δὲ αὐτὸ
compound(-things) from not compounded forms of-kinds one and it
προσαγορεύομεν πᾶν τὸ πρωτογενὲς ἀνθρώποις κτῆμα καὶ
we-address all the first-born for-men possession and
ἀσύνθετον καὶ βασιλικῆς ἐπιστήμης οὐδαμῶς ἔργον ὄν.
uncompounded and of-kingly knowledge in-no-way work being
Y. SOC. καλῶς.
well

STR. τὴν δὴ τῆς τροφῆς κτῆσιν, καὶ ὅσα εἰς τὸ 289
the indeed of-the nourishment acquisition and as-many-as into the
σῶμα συγκαταμειγνύμενα ἑαυτῶν μέρεσι μέρη σώματος
body mingling-in with-their-own parts parts of-body
εἰς τὸ θεραπεῦσαί τινα δύναμιν εἴληχε, λεκτέον
for the to-tend some power have-been-allotted must-be-said
ἕβδομον ὀνομάσαντας αὐτὸ σύμπαν ἡμῶν εἶναι τροφόν,
seventh naming it all our to-be nurse
εἰ μή τι κάλλιον ἔχομεν ἄλλο θέσθαι· γεωργικῇ δὲ
if not anything finer we-have other to-set to-farming and
καὶ θηρευτικῇ καὶ γυμναστικῇ καὶ ἰατρικῇ καὶ μαγειρικῇ
also to-hunting and to-gymnastics and to-medicine and to-cookery
πᾶν ὑποτιθέντες ὀρθότερον ἀποδώσομεν ἢ τῇ πολιτικῇ.
all assigning more-rightly we-shall-render than to-the political(-art)
Y. SOC. πῶς γὰρ οὔ;
how for not
STR. σχεδὸν τοίνυν ὅσα ἔχεται κτήσεως, πλὴν τῶν b
nearly then as-many-as are-held of-possession except the
ἡμέρων ζῴων, ἐν τούτοις ἑπτὰ οἶμαι γένεσιν εἰρῆσθαι.
tame animals in these seven I-think kinds to-have-been-told
σκόπει δέ· ἦν γὰρ δικαιότατα μὲν ἂν τεθὲν κατ' ἀρχὰς τὸ
consider and it-was for most-justly indeed — set at beginnings the
πρωτογενὲς εἶδος, μετὰ δὲ τοῦτο ὄργανον, ἀγγεῖον, ὄχημα,
first-born form after and this tool vessel vehicle
πρόβλημα, παίγνιον, θρέμμα. ἃ παραλείπομεν δέ, εἴ τι
defense plaything nursling which we-pass-over and if anything
μὴ μέγα λέληθεν, εἴς τι τούτων δυνατὸν ἁρμόττειν, οἷον ἡ
not great has-escaped into some of-these possible to-fit as the
τοῦ νομίσματος ἰδέα καὶ σφραγίδων καὶ παντὸς χαρακτῆρος.
of-the coinage form and of-seals and of-every stamp
γένος τε γὰρ ἐν αὑτοῖς ταῦτα οὐδὲν ἔχει μέγα σύννομον,
kind both for in themselves these nothing has great in-common

ἀλλὰ τὰ μὲν εἰς κόσμον, τὰ δὲ εἰς ὄργανα βίᾳ
but the(-ones) indeed into adornment the(-others) and into tools by-force
μέν, ὅμως δὲ πάντως ἑλκόμενα συμφωνήσει. τὰ δὲ
indeed nevertheless and wholly dragged will-agree the(-things) and
περὶ ζῴων κτῆσιν τῶν ἡμέρων, πλὴν δούλων, ἡ πρότερον
about animals acquisition of-the tame except slaves the earlier
ἀγελαιοτροφικὴ διαμερισθεῖσα πάντ' εἰληφυῖα ἀναφανεῖται.
herd-rearing(-art) divided all having-taken will-appear

Y. SOC. πάνυ μὲν οὖν.
certainly indeed then

d STR. τὸ δὲ δὴ δούλων καὶ πάντων ὑπηρετῶν λοιπόν,
the(-kind) and indeed of-slaves and of-all servants remaining
ἐν οἷς που καὶ μαντεύομαι τοὺς περὶ αὐτὸ τὸ πλέγμα
in which surely also I-divine the(-ones) about it the web
ἀμφισβητοῦντας τῷ βασιλεῖ καταφανεῖς γενήσεσθαι,
disputing with-the king plain to-become
καθάπερ τοῖς ὑφάνταις τότε τοὺς περὶ τὸ νήθειν τε
as for-the weavers then the(-ones) about the to-spin both
καὶ ξαίνειν καὶ ὅσα ἄλλα εἴπομεν. οἱ δὲ
and to-card and as-many-as other(-things) we-said the(-others) and
ἄλλοι πάντες, ὡς συναίτιοι λεχθέντες, ἅμα τοῖς ἔργοις
others all as joint-causes having-been-said together with-the works
τοῖς νυνδὴ ῥηθεῖσιν ἀνήλωνται καὶ ἀπεχωρίσθησαν ἀπὸ
the just-now said have-been-used-up and were-separated from
βασιλικῆς τε καὶ πολιτικῆς πράξεως.
kingly both and political action

Y. SOC. ἐοίκασι γοῦν.
they-seem at-any-rate

STR. ἴθι δὴ σκεψώμεθα τοὺς λοιποὺς προσελθόντες
come indeed let-us-examine the remaining having-approached
ἐγγύθεν, ἵνα αὐτοὺς εἰδῶμεν βεβαιότερον.
from-near so-that them we-may-know more-surely

Y. SOC. οὐκοῦν χρή.
therefore must(-we)

STR. τοὺς μὲν δὴ μεγίστους ὑπηρέτας, ὡς ἐνθένδε
the indeed indeed greatest servants as from-here
ἰδεῖν, τοὐναντίον ἔχοντας εὑρίσκομεν οἷς ὑπωπτεύσαμεν
to-see the-opposite holding we-find to-what we-suspected
ἐπιτήδευμα καὶ πάθος.
pursuit and condition

Y. SOC. τίνας;
which

STR. τοὺς ὠνητούς τε καὶ τῷ τρόπῳ τούτῳ κτητούς· οὓς e
the bought both and in-the way this acquired whom
ἀναμφισβητήτως δούλους ἔχομεν εἰπεῖν; ἥκιστα βασιλικῆς
indisputably slaves we-can to-call least kingly
μεταποιουμένους τέχνης.
claiming art

Y. SOC. πῶς δ' οὔ;
how and not

Merchants, money-changers, hired men, heralds, and clerks are servants, not rulers. Seers and priests serve between men and gods, and win high regard: in Egypt a king must be a priest, and at Athens the king chosen by lot performs the oldest sacrifices. Then a motley crowd appears, men like lions, centaurs, and satyrs. They are the troupe busy with the cities' affairs, the greatest wizard of all the sophists, and must be separated from the true statesman. Monarchy splits into tyranny and kingship, and rule of the few into aristocracy and oligarchy, while the rule of the many is democracy.

290 STR. τί δέ; τῶν ἐλευθέρων ὅσοι τοῖς νυνδὴ ῥηθεῖσιν εἰς
what and of-the free(-men) as-many-as to-the just-now mentioned into
ὑπηρετικὴν ἑκόντες αὑτοὺς τάττουσι, τά τε γεωργίας καὶ
service willingly themselves range the both of-farming and
τὰ τῶν ἄλλων τεχνῶν ἔργα διακομίζοντες ἐπ' ἀλλήλους
the of-the other arts works conveying to one-another
καὶ ἀνισοῦντες, οἱ μὲν κατ' ἀγοράς, οἱ δὲ
and equalizing the(-ones) indeed in markets the(-others) and
πόλιν ἐκ πόλεως ἀλλάττοντες κατὰ θάλατταν καὶ πεζῇ,
city from city exchanging by sea and on-foot
νόμισμά τε πρὸς τὰ ἄλλα καὶ αὐτὸ πρὸς αὑτὸ
coinage both for the other-things and itself for itself
διαμείβοντες, οὓς ἀργυραμοιβούς τε καὶ ἐμπόρους καὶ
exchanging whom money-changers both and merchants and
ναυκλήρους καὶ καπήλους ἐπωνομάκαμεν, μῶν τῆς
ship-owners and retailers we-have-named surely-not of-the
πολιτικῆς ἀμφισβητήσουσί τι;
political(-art) will-they-dispute anything
Y. SOC. τάχ' ἂν ἴσως τῆς γε τῶν ἐμπορευτικῶν.
perhaps — perhaps of-the at-least of-the commercial(-arts)

STR. ἀλλ᾽ οὐ μὴν οὕς γϵ ὁρῶμϵν μισθωτοὺς καὶ
but not indeed whom at-least we-see hired-men and
θῆτας πᾶσιν ἑτοιμότατα ὑπηρϵτοῦντας, μή ποτϵ βασιλικῆς
laborers to-all most-readily serving lest ever kingly(-art)
μϵταποιουμένους ϵὕρωμϵν.
claiming we-find

Y. SOC. πῶς γάρ;
how for

STR. τί δὲ ἄρα τοὺς τὰ τοιάδϵ διακονοῦντας ἡμῖν
what and then the(-ones) the such-things ministering for-us
ἑκάστοτϵ;
each-time

Y. SOC. τὰ ποῖα ϵἶπϵς καὶ τίνας;
the what-sort did-you-say and whom

STR. ὧν τὸ κηρυκικὸν ἔθνος, ὅσοι τϵ περὶ γράμματα b
of-whom the heraldic tribe as-many-as both about letters
σοφοὶ γίγνονται πολλάκις ὑπηρϵτήσαντϵς, καὶ πόλλ᾽
skilled become often having-served and many
ἄττα ἕτϵρα περὶ τὰς ἀρχὰς διαπονϵῖσθαί τινϵς ἕτϵροι
some other(-things) about the offices to-toil-through some others
πάνδϵινοι, τί τούτους αὖ λέξομϵν;
very-clever what these again shall-we-call

Y. SOC. ὅπϵρ ϵἶπϵς νῦν, ὑπηρέτας, ἀλλ᾽ οὐκ αὐτοὺς ἐν
what-very you-said now servants but not themselves in
ταῖς πόλϵσιν ἄρχοντας.
the cities rulers

STR. ἀλλὰ οὐ μὴν οἶμαί γϵ ἐνύπνιον ἰδὼν ϵἶπον ταύτῃ c
but not indeed I-think at-least a-dream having-seen I-said in-this-way
πῃ φανήσϵσθαι τοὺς διαφϵρόντως ἀμφισβητοῦντας τῆς
somehow to-appear the(-ones) especially disputing the

πολιτικῆς. καίτοι σφόδρα γε ἄτοπον ἂν εἶναι δόξειε
political(-art) and-yet very at-least strange — to-be would-seem
τὸ ζητεῖν τούτους ἐν ὑπηρετικῇ μοίρᾳ τινί.
the to-seek these in serving lot some

Y. SOC. κομιδῇ μὲν οὖν.
absolutely indeed then

STR. ἔτι δὴ προσμείξωμεν ἐγγύτερον ἐπὶ τοὺς μήπω
still indeed let-us-close-in nearer on the not-yet
βεβασανισμένους. εἰσὶ δὲ οἵ τε περὶ μαντικὴν ἔχοντές
tested(-ones) are and the(-ones) both about prophecy having
τινος ἐπιστήμης διακόνου μόριον· ἑρμηνευταὶ γάρ που
of-some knowledge ministering a-part interpreters for surely
νομίζονται παρὰ θεῶν ἀνθρώποις.
are-thought from gods to-men

Y. SOC. ναί.
yes

d STR. καὶ μὴν καὶ τὸ τῶν ἱερέων αὖ γένος, ὡς τὸ
and indeed also the of-the priests again kind as the
νόμιμόν φησι, παρὰ μὲν ἡμῶν δωρεὰς θεοῖς διὰ θυσιῶν
lawful says from indeed us gifts to-gods through sacrifices
ἐπιστῆμόν ἐστι κατὰ νοῦν ἐκείνοις δωρεῖσθαι, παρὰ δὲ
knowing is according-to mind to-those to-give from and
ἐκείνων ἡμῖν εὐχαῖς κτῆσιν ἀγαθῶν αἰτήσασθαι· ταῦτα
those for-us by-prayers acquisition of-good-things to-ask these-things
δὲ διακόνου τέχνης ἐστί που μόρια ἀμφότερα.
and of-ministering art are surely parts both

Y. SOC. φαίνεται γοῦν.
it-appears at-any-rate

e STR. ἤδη τοίνυν μοι δοκοῦμεν οἱόν γέ τινος ἴχνους
already then to-me we-seem as at-least of-some track
ἐφ' ὃ πορευόμεθα προσάπτεσθαι. τὸ γὰρ δὴ τῶν
to which we-travel to-lay-hold-of the for indeed of-the

ἱερέων σχῆμα καὶ τὸ τῶν μάντεων εὖ μάλα φρονήματος
priests figure and the of-the seers well very with-pride
πληροῦται καὶ δόξαν σεμνὴν λαμβάνει διὰ τὸ μέγεθος
is-filled and reputation solemn receives because-of the greatness
τῶν ἐγχειρημάτων, ὥστε περὶ μὲν Αἴγυπτον οὐδ'
of-the undertakings so-that in indeed Egypt not-even
ἔξεστι βασιλέα χωρὶς ἱερατικῆς ἄρχειν, ἀλλ' ἐὰν ἄρα καὶ
it-is-possible for-a-king without priestly(-art) to-rule but if then also
τύχῃ πρότερον ἐξ ἄλλου γένους βιασάμενος, ὕστερον
he-happens before from another kind having-forced(-his-way) later
ἀναγκαῖον εἰς τοῦτο εἰστελεῖσθαι αὐτὸν τὸ γένος· ἔτι δὲ καὶ
necessary into this to-be-initiated him the kind further and also
τῶν Ἑλλήνων πολλαχοῦ ταῖς μεγίσταις ἀρχαῖς τὰ μέγιστα
of-the Greeks in-many-places to-the greatest offices the greatest
τῶν περὶ τὰ τοιαῦτα θύματα εὕροι τις ἂν προσταττόμενα
of-the about the such sacrifices would-find one — prescribed
θύειν. καὶ δὴ καὶ παρ' ὑμῖν οὐχ ἥκιστα δῆλον ὃ λέγω·
to-sacrifice and indeed also among you not least clear what I-say
τῷ γὰρ λαχόντι βασιλεῖ φασιν τῇδε τὰ σεμνότατα
to-the for having-obtained-by-lot king they-say here the most-solemn
καὶ μάλιστα πάτρια τῶν ἀρχαίων θυσιῶν ἀποδεδόσθαι.
and most ancestral of-the ancient sacrifices to-have-been-assigned
Y. SOC. καὶ πάνυ γε.
and certainly at-least
STR. τούτους τε τοίνυν τοὺς κληρωτοὺς βασιλέας ἅμα καὶ 291
these both then the chosen-by-lot kings together and
ἱερέας, καὶ ὑπηρέτας αὐτῶν καί τινα ἕτερον πάμπολυν
priests and servants of-them and some other very-numerous
ὄχλον σκεπτέον, ὃς ἄρτι κατάδηλος νῦν ἡμῖν γέγονεν
crowd must-be-examined which just-now plain now to-us has-become
ἀποχωρισθέντων τῶν ἔμπροσθεν.
having-been-separated the before(-ones)

Y. SOC. τίνας δ' αὐτοὺς καὶ λέγεις;
whom and them also do-you-mean

STR. καὶ μάλα τινὰς ἀτόπους.
and very some strange(-ones)

Y. SOC. τί δή;
why indeed

b STR. πάμφυλόν τι γένος αὐτῶν, ὥς γε ἄρτι σκοπουμένῳ
of-every-tribe some kind of-them as at-least just-now to-one-examining
φαίνεται. πολλοὶ μὲν γὰρ λέουσι τῶν ἀνδρῶν εἴξασι
it-appears many indeed for to-lions of-the men are-like
καὶ Κενταύροις καὶ τοιούτοισιν ἑτέροις, πάμπολλοι δὲ
and to-Centaurs and to-such others very-many and
Σατύροις καὶ τοῖς ἀσθενέσι καὶ πολυτρόποις θηρίοις·
to-Satyrs and to-the weak and wily beasts
ταχὺ δὲ μεταλλάττουσι τάς τε ἰδέας καὶ τὴν δύναμιν
quickly and they-exchange the both forms and the power
εἰς ἀλλήλους. καὶ μέντοι μοι νῦν, ὦ Σώκρατες, ἄρτι
into one-another and however to-me now O Socrates just-now
δοκῶ κατανενοηκέναι τοὺς ἄνδρας.
I-seem to-have-perceived the men

Y. SOC. λέγοις ἄν· ἔοικας γὰρ ἄτοπόν τι καθορᾶν.
you-may-speak — you-seem for strange something to-see

c STR. ναί· τὸ γὰρ ἄτοπον ἐξ ἀγνοίας πᾶσι συμβαίνει. καὶ
yes the for strange from ignorance to-all happens and
γὰρ δὴ καὶ νῦν αὐτὸς τοῦτ' ἔπαθον· ἐξαίφνης ἠμφεγνόησα
for indeed also now myself this I-experienced suddenly I-was-at-a-loss
κατιδὼν τὸν περὶ τὰ τῶν πόλεων πράγματα χορόν.
having-seen the about the of-the cities affairs chorus

Y. SOC. ποῖον;
what-sort

STR. τὸν πάντων τῶν σοφιστῶν μέγιστον γόητα καὶ ταύτης
the of-all the sophists greatest wizard and of-this
τῆς τέχνης ἐμπειρότατον· ὃν ἀπὸ τῶν ὄντως ὄντων
the art most-experienced whom from the really being
πολιτικῶν καὶ βασιλικῶν καίπερ παγχάλεπον ὄντα ἀφαιρεῖν
statesmen and kingly(-men) although very-hard being to-take-away
ἀφαιρετέον, εἰ μέλλομεν ἱδεῖν ἐναργῶς τὸ ζητούμενον.
must-be-taken-away if we-are-going to-see plainly the thing-sought
Y. SOC. ἀλλὰ μὴν τοῦτό γε οὐκ ἀνετέον.
but indeed this at-least not must-be-given-up
STR. οὔκουν δὴ κατά γε τὴν ἐμήν. καί μοι φράζε
not-then indeed according-to at-least the my(-opinion) and me tell
τόδε.
this
Y. SOC. τὸ ποῖον;
the what-sort
STR. ἆρ᾽ οὐ μοναρχία τῶν πολιτικῶν ἡμῖν ἀρχῶν ἐστι μία; d
so not monarchy of-the political for-us rules is one
Y. SOC. ναί.
yes
STR. καὶ μετὰ μοναρχίαν εἴποι τις ἂν οἶμαι τὴν ὑπὸ
and after monarchy would-name one — I-think the by
τῶν ὀλίγων δυναστείαν.
the few domination
Y. SOC. πῶς δ᾽ οὔ;
how and not
STR. τρίτον δὲ σχῆμα πολιτείας οὐχ ἡ τοῦ πλήθους ἀρχή,
third and figure of-constitution not the of-the multitude rule
δημοκρατία τοὔνομα κληθεῖσα;
democracy by-name called
Y. SOC. καὶ πάνυ γε.
and certainly at-least

STR. τρεῖς δ' οὖσαι μῶν οὐ πέντε τρόπον τινὰ γίγνονται,
three and being surely-not not five in-a-way some become
δύ' ἐξ ἑαυτῶν ἄλλα πρὸς αὑταῖς ὀνόματα τίκτουσαι;
two from themselves other besides themselves names begetting
Y. SOC. ποῖα δή;
what-sort indeed
e STR. πρὸς τὸ βίαιόν που καὶ ἑκούσιον ἀποσκοποῦντες
toward the enforced surely and voluntary looking-off
νῦν καὶ πενίαν καὶ πλοῦτον καὶ νόμον καὶ ἀνομίαν ἐν
now and poverty and wealth and law and lawlessness in
αὐταῖς γιγνόμενα διπλῆν ἑκατέραν τοῖν δυοῖν διαιροῦντες
them occurring double each of-the two dividing
μοναρχίαν μὲν προσαγορεύουσιν ὡς δύο παρεχομένην εἴδη
monarchy indeed they-call as two furnishing forms
δυοῖν ὀνόμασι, τυραννίδι, τὸ δὲ βασιλικῇ.
by-two names by-tyranny the(-one) and by-kingship
Y. SOC. τί μήν;
what indeed
STR. τὴν δὲ ὑπ' ὀλίγων γε ἑκάστοτε κρατηθεῖσαν πόλιν
the and by few at-least each-time ruled city
ἀριστοκρατίᾳ καὶ ὀλιγαρχίᾳ.
by-aristocracy and by-oligarchy
Y. SOC. καὶ πάνυ γε.
and certainly at-least

No constitution is right by its number of rulers, wealth or poverty, consent or force, or written law, but only by knowledge, which a multitude cannot have; a city of a thousand men would not hold even fifty first-rate checkers players. Like doctors who cure with or without our consent, true rulers may rule with or without laws. Young Socrates balks at rule without laws, and the stranger explains: law is like a stubborn, ignorant man, and gives every case one rule, though men and their acts never stand still. Laws are made all the same, as trainers set a crowd the same exercises, unable to prescribe for each body.

STR. δημοκρατίας γε μήν, ἐάντ᾽ οὖν βιαίως ἐάντε 292
of-democracy at-least indeed whether then by-force or
ἑκουσίως τῶν τὰς οὐσίας ἐχόντων τὸ πλῆθος ἄρχῃ, καὶ
willingly of-the the property having the multitude rules and
ἐάντε τοὺς νόμους ἀκριβῶς φυλάττον ἐάντε μή, πάντως
whether the laws precisely guarding or not wholly
τοὔνομα οὐδεὶς αὐτῆς εἴωθε μεταλλάττειν.
the-name no-one of-it is-accustomed to-change
Y. SOC. ἀληθῆ.
true-things
STR. τί οὖν; οἰόμεθά τινα τούτων τῶν πολιτειῶν ὀρθὴν εἶναι
what then do-we-think any of-these the constitutions right to-be
τούτοις τοῖς ὅροις ὁρισθεῖσαν, ἑνὶ καὶ ὀλίγοις καὶ πολλοῖς,
by-these the boundaries defined by-one and few and many
καὶ πλούτῳ καὶ πενίᾳ, καὶ τῷ βιαίῳ καὶ ἑκουσίῳ, καὶ
and wealth and poverty and the enforced and voluntary and
μετὰ γραμμάτων καὶ ἄνευ νόμων συμβαίνουσαν γίγνεσθαι;
with writings and without laws happening to-come-about
Y. SOC. τί γὰρ δὴ καὶ κωλύει;
what for indeed also prevents
STR. σκόπει δὴ σαφέστερον τῇδε ἑπόμενος. b
look indeed more-clearly in-this-way following

Y. SOC. πῇ;
how

STR. τῷ ῥηθέντι κατὰ πρώτας πότερον ἐμμενοῦμεν ἢ
to-the thing-said at first whether shall-we-abide or
διαφωνήσομεν;
shall-we-disagree

Y. SOC. τῷ δὴ ποίῳ λέγεις;
to-the indeed what-sort do-you-mean

STR. τὴν βασιλικὴν ἀρχὴν τῶν ἐπιστημῶν εἶναί τινα
the kingly rule of-the knowledges to-be some(-one)
ἔφαμεν, οἶμαι.
we-said I-think

Y. SOC. ναί.
yes

STR. καὶ τούτων γε οὐχ ἁπασῶν, ἀλλὰ κριτικὴν δήπου
and of-these at-least not of-all but a-judging surely
τινὰ καὶ ἐπιστατικὴν ἐκ τῶν ἄλλων προειλόμεθα.
some and a-presiding from the others we-chose

Y. SOC. ναί.
yes

c STR. κἀκ τῆς ἐπιστατικῆς τὴν μὲν ἐπ' ἀψύχοις
and-from the presiding(-art) the(-part) indeed over soulless
ἔργοις, τὴν δ' ἐπὶ ζῴοις· καὶ κατὰ τοῦτον δὴ τὸν
works the(-part) and over animals and according-to this indeed the
τρόπον μερίζοντες δεῦρ' ἀεὶ προεληλύθαμεν, ἐπιστήμης
way dividing hither always we-have-advanced of-knowledge
οὐκ ἐπιλανθανόμενοι, τὸ δ' ἥτις οὐχ ἱκανῶς
not forgetting the(-thing) and which(-knowledge) not sufficiently
πω δυνάμενοι διακριβώσασθαι.
yet being-able to-determine-precisely

Y. SOC. λέγεις ὀρθῶς.
you-speak rightly

STR. τοῦτ᾽ αὐτὸ τοίνυν ἆρ᾽ ἐννοοῦμεν, ὅτι τὸν ὅρον οὐκ
this itself then so do-we-perceive that the boundary not
ὀλίγους οὐδὲ πολλούς, οὐδὲ τὸ ἑκούσιον οὐδὲ τὸ ἀκούσιον,
few nor many nor the voluntary nor the involuntary
οὐδὲ πενίαν οὐδὲ πλοῦτον γίγνεσθαι περὶ αὐτῶν χρεών,
nor poverty nor wealth to-become about them is-needful
ἀλλά τινα ἐπιστήμην, εἴπερ ἀκολουθήσομεν τοῖς πρόσθεν;
but some knowledge if-indeed we-shall-follow the former(-things)
Y. SOC. ἀλλὰ μὴν τοῦτό γε ἀδύνατον μὴ ποιεῖν. d
but indeed this at-least impossible not to-do
STR. ἐξ ἀνάγκης δὴ νῦν τοῦτο οὕτω σκεπτέον, ἐν τίνι
out-of necessity indeed now this so must-be-examined in which
ποτὲ τούτων ἐπιστήμη συμβαίνει γίγνεσθαι περὶ ἀνθρώπων
ever of-these knowledge happens to-come-about about of-men
ἀρχῆς, σχεδὸν τῆς χαλεπωτάτης καὶ μεγίστης κτήσασθαι.
rule nearly the hardest and greatest to-acquire
δεῖ γὰρ ἰδεῖν αὐτήν, ἵνα θεασώμεθα τίνας ἀφαιρετέον
one-must for to-see it so-that we-may-view whom one-must-take-away
ἀπὸ τοῦ φρονίμου βασιλέως, οἳ προσποιοῦνται μὲν εἶναι
from the prudent king who pretend indeed to-be
πολιτικοὶ καὶ πείθουσι πολλούς, εἰσὶ δὲ οὐδαμῶς.
statesmen and persuade many are but in-no-way
Y. SOC. δεῖ γὰρ δὴ ποιεῖν τοῦτο, ὡς ὁ λόγος ἡμῖν
one-must for indeed to-do this as the argument for-us
προείρηκεν.
has-said-before
STR. μῶν οὖν δοκεῖ πλῆθός γε ἐν πόλει ταύτην τὴν e
surely-not then does-it-seem a-multitude at-least in a-city this the
ἐπιστήμην δυνατὸν εἶναι κτήσασθαι;
knowledge possible to-be to-acquire
Y. SOC. καὶ πῶς;
and how

STR. ἀλλ᾽ ἆρα ἐν χιλιάνδρῳ πόλει δυνατὸν ἑκατόν τινας
but then in a-thousand-man city possible a-hundred some
ἢ καὶ πεντήκοντα αὐτὴν ἱκανῶς κτήσασθαι;
or even fifty it sufficiently to-acquire

293 Y. SOC. ῥᾴστη μεντἂν οὕτω γ᾽ εἴη πασῶν τῶν τεχνῶν·
easiest however-would so at-least it-be of-all the arts
ἴσμεν γὰρ ὅτι χιλίων ἀνδρῶν ἄκροι πεττευταὶ τοσοῦτοι
we-know for that of-a-thousand men top checkers-players so-many
πρὸς τοὺς ἐν τοῖς ἄλλοις Ἕλλησιν οὐκ ἂν
in-comparison-with the(-ones) among the other Greeks not —
γένοιντό ποτε, μή τι δὴ βασιλῆς γε. δεῖ γὰρ
there-would-be ever not to-mention indeed kings at-least one-must for
δὴ τόν γε τὴν βασιλικὴν ἔχοντα ἐπιστήμην, ἄν τ᾽
indeed the at-least the kingly having knowledge whether both
ἄρχῃ καὶ ἐὰν μή, κατὰ τὸν ἔμπροσθε λόγον ὅμως
he-rules and if not according-to the earlier argument nevertheless
βασιλικὸν προσαγορεύεσθαι.
kingly to-be-called

STR. καλῶς ἀπεμνημόνευσας. ἑπόμενον δὲ οἶμαι τούτῳ τὴν
well you-recalled following and I-think on-this the
μὲν ὀρθὴν ἀρχὴν περὶ ἕνα τινὰ καὶ δύο καὶ παντάπασιν
indeed right rule about one some and two and altogether
ὀλίγους δεῖ ζητεῖν, ὅταν ὀρθὴ γίγνηται.
few one-must to-seek whenever right it-becomes

Y. SOC. τί μήν;
what indeed

b STR. τούτους δέ γε, ἐάντε ἑκόντων ἄντ᾽ ἀκόντων
these and at-least whether over-willing(-subjects) or over-unwilling
ἄρχωσιν, ἐάντε κατὰ γράμματα ἐάντε ἄνευ γραμμάτων,
they-rule whether according-to writings or without writings
καὶ ἐὰν πλουτοῦντες ἢ πενόμενοι, νομιστέον, ὥσπερ
and if being-rich or being-poor it-must-be-thought as

νῦν ἡγούμεθα, κατὰ τέχνην ἡντινοῦν ἀρχὴν ἄρχοντας.
now we-think according-to art any-whatever rule ruling
τοὺς ἰατροὺς δὲ οὐχ ἥκιστα νενομίκαμεν, ἐάντε ἑκόντας
the physicians and not least we-have-thought whether willing
ἐάντε ἄκοντας ἡμᾶς ἰῶνται, τέμνοντες ἢ κάοντες ἤ
or unwilling us they-heal cutting or burning or
τινα ἄλλην ἀλγηδόνα προσάπτοντες, καὶ ἐὰν κατὰ
some other pain applying and if according-to
γράμματα ἢ χωρὶς γραμμάτων, καὶ ἐὰν πένητες ὄντες
writings or apart-from writings and if poor being
ἢ πλούσιοι, πάντως οὐδὲν ἧττον ἰατρούς φαμεν,
or rich wholly nothing less physicians we-call(-them)
ἕωσπερ ἂν ἐπιστατοῦντες τέχνῃ, καθαίροντες εἴτε ἄλλως
as-long-as — presiding by-art purging or otherwise
ἰσχναίνοντες εἴτε καὶ αὐξάνοντες, ἂν μόνον ἐπ᾽ ἀγαθῷ τῷ
reducing or even increasing if only for good the
τῶν σωμάτων, βελτίω ποιοῦντες ἐκ χειρόνων, σῴζωσιν
of-the bodies better making from worse they-save
οἱ θεραπεύοντες ἕκαστοι τὰ θεραπευόμενα· ταύτῃ
the(-ones) tending each the(-things) tended in-this-way
θήσομεν, ὡς οἶμαι, καὶ οὐκ ἄλλῃ, τοῦτον ὅρον ὀρθὸν
we-shall-set as I-think and not otherwise this boundary right
εἶναι μόνον ἰατρικῆς καὶ ἄλλης ἡστινοσοῦν ἀρχῆς.
to-be only of-medicine and of-other any-whatever rule

Y. SOC. κομιδῇ μὲν οὖν.
absolutely indeed then

STR. ἀναγκαῖον δὴ καὶ πολιτειῶν, ὡς ἔοικε, ταύτην d
necessary indeed also of-constitutions as it-seems this
ὀρθὴν διαφερόντως εἶναι καὶ μόνην πολιτείαν, ἐν ᾗ
right especially to-be and only constitution in which
τις ἂν εὑρίσκοι τοὺς ἄρχοντας ἀληθῶς ἐπιστήμονας καὶ
one — would-find the rulers truly knowing and

οὐ δοκοῦντας μόνον, ἐάντε κατὰ νόμους ἐάντε ἄνευ
not seeming only whether according-to laws or without
νόμων ἄρχωσι, καὶ ἑκόντων ἢ ἀκόντων, καὶ πενόμενοι
laws they-rule and over-willing or over-unwilling and being-poor
ἢ πλουτοῦντες, τούτων ὑπολογιστέον οὐδὲν οὐδαμῶς εἶναι
or being-rich of-these must-be-reckoned nothing in-any-way to-be
κατ' οὐδεμίαν ὀρθότητα.
according-to any rightness

Y. SOC. καλῶς.
well

e STR. καὶ ἐάντε γε ἀποκτεινύντες τινὰς ἢ καὶ ἐκβάλλοντες
and whether at-least killing some or also banishing
καθαίρωσιν ἐπ' ἀγαθῷ τὴν πόλιν, εἴτε καὶ ἀποικίας οἷον
they-purge for good the city or also colonies like
σμήνη μελιττῶν ἐκπέμποντές ποι σμικροτέραν ποιῶσιν,
swarms of-bees sending-out somewhere smaller they-make(-it)
ἤ τινας ἐπεισαγόμενοί ποθεν ἄλλους ἔξωθεν πολίτας
or some bringing-in from-somewhere others from-outside citizens
ποιοῦντες αὐτὴν αὔξωσιν, ἕωσπερ ἂν ἐπιστήμῃ καὶ τῷ
making it they-increase as-long-as — knowledge and the
δικαίῳ προσχρώμενοι σῴζοντες ἐκ χείρονος βελτίω ποιῶσι
just using preserving from worse better they-make
κατὰ δύναμιν, ταύτην τότε καὶ κατὰ τοὺς τοιούτους
according-to power this then and according-to the such
ὅρους ἡμῖν μόνην ὀρθὴν πολιτείαν εἶναι ῥητέον· ὅσας
boundaries for-us only right constitution to-be must-be-said as-many-as
δ' ἄλλας λέγομεν, οὐ γνησίας οὐδ' ὄντως οὔσας λεκτέον,
and others we-call not genuine nor really being must-be-called
ἀλλὰ μεμιμημένας ταύτην, ἃς μὲν ὡς εὐνόμους λέγομεν,
but imitating this which indeed as well-governed we-call
ἐπὶ τὰ καλλίω, τὰς δὲ ἄλλας ἐπὶ τὰ αἰσχίονα.
toward the finer(-things) the and others toward the more-shameful(-things)

Y. SOC. τὰ μὲν ἄλλα, ὦ ξένε, μετρίως ἔοικεν εἰρῆσθαι·
the indeed other-things O stranger moderately seem to-have-been-said
τὸ δὲ καὶ ἄνευ νόμων δεῖν ἄρχειν χαλεπώτερον ἀκούειν
the and even without laws one-must to-rule harder to-hear
ἐρρήθη.
was-said

STR. μικρόν γε ἔφθης με ἐρόμενος, ὦ Σώκρατες. 294
a-little at-least you-anticipated me asking O Socrates
ἔμελλον γάρ σε διερωτήσειν ταῦτα πότερον ἀποδέχῃ
I-was-going for you to-question-closely these-things whether you-accept
πάντα, ἤ τι καὶ δυσχεραίνεις τῶν λεχθέντων· νῦν δ'
all or something also you-are-annoyed-at of-the things-said now but
ἤδη φανερὸν ὅτι τοῦτο βουλησόμεθα τὸ περὶ τῆς τῶν
already plain that this we-shall-wish the about the of-the
ἄνευ νόμων ἀρχόντων ὀρθότητος διελθεῖν ἡμᾶς.
without laws ruling rightness to-go-through us

Y. SOC. πῶς γὰρ οὔ;
how for not

STR. τρόπον τινὰ μέντοι δῆλον ὅτι τῆς βασιλικῆς ἐστιν ἡ
in-a-way some however clear that of-the kingly(-art) is the
νομοθετική· τὸ δ' ἄριστον οὐ τοὺς νόμους ἐστὶν ἰσχύειν
legislative(-art) the and best not the laws is to-prevail
ἀλλ' ἄνδρα τὸν μετὰ φρονήσεως βασιλικόν. οἶσθ' ὅπῃ;
but a-man the with prudence kingly do-you-know how

Y. SOC. πῇ δὴ λέγεις;
how indeed do-you-mean

STR. ὅτι νόμος οὐκ ἄν ποτε δύναιτο τό τε ἄριστον καὶ τὸ b
that law not — ever could the both best and the
δικαιότατον ἀκριβῶς πᾶσιν ἅμα περιλαβὼν τὸ βέλτιστον
most-just precisely for-all at-once embracing the best
ἐπιτάττειν· αἱ γὰρ ἀνομοιότητες τῶν τε ἀνθρώπων καὶ τῶν
to-command the for unlikenesses of-the both men and of-the

πράξεων καὶ τὸ μηδέποτε μηδὲν ὡς ἔπος εἰπεῖν ἡσυχίαν
actions and the never anything so a-word to-say quiet
ἄγειν τῶν ἀνθρωπίνων οὐδὲν ἐῶσιν ἁπλοῦν ἐν οὐδενὶ περὶ
to-keep of-the human-things nothing allow simple in anything about
ἁπάντων καὶ ἐπὶ πάντα τὸν χρόνον ἀποφαίνεσθαι τέχνην
all and for all the time to-declare art
οὐδ' ἡντινοῦν. ταῦτα δὴ συγχωροῦμέν που;
not-even any-whatever these-things indeed we-agree surely

Y. SOC. τί μήν;
what indeed

C STR. τὸν δέ γε νόμον ὁρῶμεν σχεδὸν ἐπ' αὐτὸ τοῦτο
the and at-least law we-see nearly toward itself this
συντείνοντα, ὥσπερ τινὰ ἄνθρωπον αὐθάδη καὶ ἀμαθῆ
straining as some man self-willed and ignorant
καὶ μηδένα μηδὲν ἐῶντα ποιεῖν παρὰ τὴν ἑαυτοῦ τάξιν,
and no-one anything allowing to-do contrary-to the his-own order
μηδ' ἐπερωτᾶν μηδένα, μηδ' ἄν τι νέον ἄρα τῳ
nor to-ask anyone not-even if something new then to-someone
συμβαίνῃ βέλτιον παρὰ τὸν λόγον ὃν αὐτὸς ἐπέταξεν.
happens better contrary-to the word which he-himself ordained

Y. SOC. ἀληθῆ· ποιεῖ γὰρ ἀτεχνῶς καθάπερ εἴρηκας νῦν ὁ
true-things it-does for simply as you-have-said now the
νόμος ἡμῖν ἑκάστοις.
law for-us to-each

STR. οὐκοῦν ἀδύνατον εὖ ἔχειν πρὸς τὰ μηδέποτε ἁπλᾶ
therefore impossible well to-hold toward the never simple(-things)
τὸ διὰ παντὸς γιγνόμενον ἁπλοῦν;
the(-thing) through all becoming simple

Y. SOC. κινδυνεύει.
it-is-likely

STR. διὰ τί δή ποτ᾽ οὖν ἀναγκαῖον νομοθετεῖν, ἐπειδήπερ d
for what indeed ever then necessary to-legislate since
οὐκ ὀρθότατον ὁ νόμος; ἀνευρετέον τούτου τὴν αἰτίαν.
not most-right the law must-be-found-out of-this the cause
Y. SOC. τί μήν;
what indeed
STR. οὐκοῦν καὶ παρ᾽ ὑμῖν εἰσί τινες οἷαι καὶ ἐν ἄλλαις
therefore also among you there-are some such-as also in other
πόλεσιν ἁθρόων ἀνθρώπων ἀσκήσεις, εἴτε πρὸς δρόμον
cities of-crowded men exercises whether for running
εἴτε πρὸς ἄλλο τι, φιλονικίας ἕνεκα;
or for other something of-rivalry for-the-sake-of
Y. SOC. καὶ πάνυ γε πολλαί.
and certainly at-least many
STR. φέρε νῦν ἀναλάβωμεν πάλιν μνήμῃ τὰς τῶν τέχνῃ
come now let-us-take-up again in-memory the of-the by-art
γυμναζόντων ἐπιτάξεις ἐν ταῖς τοιαύταις ἀρχαῖς.
training(-men) orders in the such rules
Y. SOC. τὸ ποῖον;
the what-sort
STR. ὅτι λεπτουργεῖν οὐκ ἐγχωρεῖν ἡγοῦνται καθ᾽ ἕνα ἕκαστον, e
that to-work-fine not to-be-possible they-think by one each
τῷ σώματι τὸ προσῆκον ἑκάστῳ προστάττοντες, ἀλλὰ
to-the body the befitting to-each prescribing but
παχύτερον οἴονται δεῖν ὡς ἐπὶ τὸ πολὺ καὶ ἐπὶ πολλοὺς
more-coarsely they-think one-must as for the most-part and for many
τὴν τοῦ λυσιτελοῦντος τοῖς σώμασι ποιεῖσθαι τάξιν.
the of-the profitable for-the bodies to-make arrangement
Y. SOC. καλῶς.
well

STR. διὸ δή γε καὶ ἴσους πόνους νῦν διδόντες ἀθρόοις
wherefore indeed at-least also equal toils now giving to-crowds
ἅμα μὲν ἐξορμῶσιν, ἅμα δὲ καὶ καταπαύουσι δρόμου
together indeed they-start together and also they-stop of-running
καὶ πάλης καὶ πάντων τῶν κατὰ τὰ σώματα πόνων.
and of-wrestling and of-all the according-to the bodies toils
Y. SOC. ἔστι ταῦτα.
it-is these-things

XVI · WRITTEN LAW

The lawgiver, like a trainer, gives the crowd general rules. A doctor going abroad writes reminders, but on his return he changes them if something better appears. To forbid it would be laughable, and so too the forbidding of better laws to the one who knows. Force used rightly is no error; the true ruler, like a helmsman, saves his people by his art. Other constitutions copy this one, and their second-best is that no one break the laws.

295 STR. καὶ τὸν νομοθέτην τοίνυν ἡγώμεθα, τὸν ταῖσιν
and the lawgiver then let-us-think the(-one) over-the
ἀγέλαις ἐπιστατήσοντα τοῦ δικαίου πέρι καὶ τῶν πρὸς
herds going-to-preside of-the just about and of-the with
ἀλλήλους συμβολαίων, μή ποθ' ἱκανὸν γενήσεσθαι πᾶσιν
one-another contracts not ever sufficient to-become for-all
ἀθρόοις προστάττοντα ἀκριβῶς ἑνὶ ἑκάστῳ τὸ προσῆκον
to-crowds prescribing precisely to-one each the befitting
ἀποδιδόναι.
to-render
Y. SOC. τὸ γοῦν εἰκός.
the(-thing) at-any-rate likely

STR. ἀλλὰ τὸ τοῖς πολλοῖς γε οἶμαι καὶ ὡς ἐπὶ
but the(-thing) for-the many at-least I-think and as for
τὸ πολὺ καί πως οὑτωσὶ παχυτέρως ἑκάστοις τὸν
the most-part and somehow thus more-coarsely for-each the
νόμον θήσει, καὶ ἐν γράμμασιν ἀποδιδοὺς καὶ ἐν
law he-will-lay-down both in writings rendering(-it) and in
ἀγραμμάτοις, πατρίοις δὲ ἔθεσι νομοθετῶν.
unwritten ancestral and customs legislating

Y. SOC. ὀρθῶς.
rightly

STR. ὀρθῶς μέντοι. πῶς γὰρ ἄν τις ἱκανὸς γένοιτ' ἄν ποτε, b
rightly however how for — one competent could-become — ever
ὦ Σώκρατες, ὥστε διὰ βίου ἀεὶ παρακαθήμενος ἑκάστῳ
O Socrates so-as through life always sitting-beside each
δι' ἀκριβείας προστάττειν τὸ προσῆκον; ἐπεὶ τοῦτ' ἂν
through precision to-prescribe the befitting since this —
δυνατὸς ὤν, ὡς οἶμαι, τῶν τὴν βασιλικὴν ὁστισοῦν
able being as I-think of-the(-men) the kingly whoever
ὄντως ἐπιστήμην εἰληφότων σχολῇ ποτ' ἂν ἑαυτῷ θεῖτ'
really knowledge having-acquired hardly ever — for-himself would-set
ἐμποδίσματα γράφων τοὺς λεχθέντας τούτους νόμους.
hindrances writing the said these laws

Y. SOC. ἐκ τῶν νῦν γοῦν, ὦ ξένε, εἰρημένων.
from the now at-any-rate O stranger things-said

STR. μᾶλλον δέ γε, ὦ βέλτιστε, ἐκ τῶν μελλόντων
rather and at-least O best from the(-things) going-to
ῥηθήσεσθαι.
be-said

Y. SOC. τίνων δή;
which indeed

c STR. τῶν τοιῶνδε. εἴπωμεν γὰρ δὴ πρός γε ἡμᾶς αὐτοὺς
of-the such let-us-say for indeed to at-least us ourselves
ἰατρὸν μέλλοντα ἢ καί τινα γυμναστικὸν ἀποδημεῖν καὶ
a-physician going-to or also some trainer to-go-abroad and
ἀπέσεσθαι τῶν θεραπευομένων συχνόν, ὡς οἴοιτο,
to-be-away from-those being-tended long as he-would-think
χρόνον, μὴ μνημονεύσειν οἰηθέντα τὰ προσταχθέντα
time not to-remember thinking the(-things) prescribed
τοὺς γυμναζομένους ἢ τοὺς κάμνοντας, ὑπομνήματα
the(-ones) being-trained or the(-ones) ill reminders
γράφειν ἂν ἐθέλειν αὐτοῖς, ἢ πῶς;
to-write — to-be-willing for-them or how
Y. SOC. οὕτως.
so
d STR. τί δ' εἰ παρὰ δόξαν ἐλάττω χρόνον ἀποδημήσας
what and if contrary-to expectation less time having-been-abroad
ἔλθοι πάλιν; ἆρ' οὐκ ἂν παρ' ἐκεῖνα τὰ γράμματα
he-came back so not — contrary-to those the writings
τολμήσειεν ἄλλ' ὑποθέσθαι, συμβαινόντων ἄλλων βελτιόνων
would-he-dare others to-prescribe happening other better
τοῖς κάμνουσι διὰ πνεύματα ἤ τι καὶ ἄλλο παρὰ
for-the ill because-of winds or something also other contrary-to
τὴν ἐλπίδα τῶν ἐκ Διὸς ἑτέρως πως τῶν εἰωθότων
the expectation of-the from Zeus otherwise somehow than-the accustomed
γενόμενα, καρτερῶν δ' ἂν ἡγοῖτο δεῖν μὴ ἐκβαίνειν
having-occurred persevering but — would-he-think one-must not to-step-out-of
τἀρχαῖά ποτε νομοθετηθέντα μήτε αὐτὸν προστάττοντα
the-ancient-things once legislated neither himself prescribing
ἄλλα μήτε τὸν κάμνοντα ἕτερα τολμῶντα παρὰ
others nor the ill(-man) other-things daring contrary-to
τὰ γραφέντα δρᾶν, ὡς ταῦτα ὄντα ἰατρικὰ καὶ
the(-things) written to-do as these being medical and

ὑγιεινά, τὰ δὲ ἑτέρως γιγνόμενα νοσώδη τε καὶ οὐκ
healthy the(-things) and otherwise happening sickly both and not
ἔντεχνα· ἢ πᾶν τὸ τοιοῦτον ἔν γε ἐπιστήμῃ συμβαῖνον
artful or all the such in at-least knowledge happening
καὶ ἀληθεῖ τέχνῃ περὶ ἅπαντα παντάπασι γέλως ἂν ὁ
and true art about all altogether laughter — the
μέγιστος γίγνοιτο τῶν τοιούτων νομοθετημάτων;
greatest would-become of-the such legislations
Y. SOC. παντάπασι μὲν οὖν.
altogether indeed then
STR. τῷ δὲ τὰ δίκαια δὴ καὶ ἄδικα καὶ καλὰ 296
for-the(-one) and the just-things indeed and unjust-things and fine-things
καὶ αἰσχρὰ καὶ ἀγαθὰ καὶ κακὰ γράψαντι καὶ
and shameful-things and good-things and bad-things having-written and
ἄγραφα νομοθετήσαντι ταῖς τῶν ἀνθρώπων ἀγέλαις,
unwritten having-legislated for-the of-the men herds
ὁπόσαι κατὰ πόλιν ἐν ἑκάσταις νομεύονται κατὰ τοὺς
as-many-as by city in each are-herded according-to the
τῶν γραψάντων νόμους, ἂν ὁ μετὰ τέχνης γράψας
of-the having-written laws if the(-one) with art having-written
ἤ τις ἕτερος ὅμοιος ἀφίκηται, μὴ ἐξέστω δὴ παρὰ
or some other like arrives not let-it-be-allowed indeed contrary-to
ταῦτα ἕτερα προστάττειν; ἢ καὶ τοῦτο τὸ ἀπόρρημα
these other-things to-prescribe or also this the prohibition
οὐδὲν ἧττον ἂν ἐκείνου τῇ ἀληθείᾳ γελοῖον φαίνοιτο;
in-nothing less — than-that in-the truth ridiculous would-appear
Y. SOC. τί μήν;
what indeed
STR. οἶσθ' οὖν ἐπὶ τῷ τοιούτῳ λόγον τὸν παρὰ τῶν
you-know then on the such argument the from the
πολλῶν λεγόμενον;
many said

Y. SOC. οὐκ ἐννοῶ νῦν γ' οὕτως.
not I-perceive(-it) now at-least so

STR. καὶ μὴν εὐπρεπής. φασὶ γὰρ δὴ δεῖν, εἴ τις γιγνώσκει
and indeed (it-is)-plausible they-say for indeed one-must if one knows
παρὰ τοὺς τῶν ἔμπροσθεν βελτίους νόμους, νομοθετεῖν
beside the of-the former(-men) better laws to-legislate
τὴν ἑαυτοῦ πόλιν ἕκαστον πείσαντα, ἄλλως δὲ μή.
the his-own city each having-persuaded(-it) otherwise and not

Y. SOC. τί οὖν; οὐκ ὀρθῶς;
what then not rightly

b STR. ἴσως. ἂν δ' οὖν μὴ πείθων τις βιάζηται τὸ βέλτιον,
perhaps if and then not persuading one forces the better
ἀπόκριναι, τί τοὔνομα τῆς βίας ἔσται; μὴ μέντοι πω,
answer what the-name of-the force will-be not however yet
περὶ δὲ τῶν ἔμπροσθεν πρότερον.
about but the former(-things) first

Y. SOC. ποῖον δὴ λέγεις;
what-sort indeed do-you-mean

c STR. ἄν τις ἄρα μὴ πείθων τὸν ἰατρευόμενον, ἔχων δὲ
if one then not persuading the(-one) being-doctored having and
ὀρθῶς τὴν τέχνην, παρὰ τὰ γεγραμμένα τὸ βέλτιον
rightly the art contrary-to the(-things) written the better
ἀναγκάζῃ δρᾶν παῖδα ἢ τινα ἄνδρα ἢ καὶ γυναῖκα, τί
compels to-do a-child or some man or also woman what
τοὔνομα τῆς βίας ἔσται ταύτης; ἆρ' οὐ πᾶν μᾶλλον
the-name of-the force will-be this so not anything rather
ἢ τὸ παρὰ τὴν τέχνην λεγόμενον ἁμάρτημα τὸ
than the(-one) contrary-to the art called error the
νοσῶδες; καὶ πάντα ὀρθῶς εἰπεῖν ἔστι πρότερον τῷ
sickly and all rightly to-say is before for-the(-one)

βιασθέντι περὶ τὸ τοιοῦτον πλὴν ὅτι νοσώδη καὶ ἄτεχνα
forced about the such except that sickly-things and artless-things
πέπονθεν ὑπὸ τῶν βιασαμένων ἰατρῶν;
he-has-suffered by the having-forced physicians
Y. SOC. ἀληθέστατα λέγεις.
most-truly you-speak
STR. τί δὲ ἡμῖν δὴ τὸ παρὰ τὴν πολιτικὴν τέχνην
what and for-us indeed the(-thing) contrary-to the political art
ἁμάρτημα λεγόμενόν ἐστιν; ἆρ᾽ οὐ τὸ αἰσχρὸν καὶ κακὸν
error called is so not the shameful and bad
καὶ ἄδικον;
and unjust
Y. SOC. παντάπασί γε.
altogether at-least
STR. τῶν δὴ βιασθέντων παρὰ τὰ γεγραμμένα καὶ d
of-the indeed forced contrary-to the(-things) written and
πάτρια δρᾶν ἕτερα δικαιότερα καὶ ἀμείνω καὶ καλλίω
ancestral to-do other-things more-just and better and finer
τῶν ἔμπροσθεν, φέρε, τὸν τῶν τοιούτων αὖ ψόγον περὶ
than-the former(-things) come the of-the such(-men) again blame about
τῆς τοιαύτης βίας, ἆρ᾽, εἰ μέλλει μὴ καταγελαστότατος
the such force so if he-is-going not most-ridiculous
εἶναι πάντων, πάντ᾽ αὐτῷ μᾶλλον λεκτέον ἑκάστοτε
to-be of-all all-things by-him rather must-be-said each-time
πλὴν ὡς αἰσχρὰ καὶ ἄδικα καὶ κακὰ πεπόνθασιν
except that shameful-things and unjust-things and bad-things have-suffered
οἱ βιασθέντες ὑπὸ τῶν βιασαμένων;
the(-ones) forced by the having-forced(-ones)
Y. SOC. ἀληθέστατα λέγεις.
most-truly you-speak

e STR. ἀλλ᾽ ἆρα ἐὰν μὲν πλούσιος ὁ βιασάμενος ᾖ,
but then if indeed rich the(-one) having-forced be
δίκαια, ἂν δ᾽ ἄρα πένης, ἄδικα τὰ βιασθέντα
just-things if but then poor unjust-things the(-things) forced
ἐστίν; ἢ κἂν πείσας κἂν μὴ πείσας τις, πλούσιος
are or even-if having-persuaded even-if not having-persuaded one rich
ἢ πένης, ἢ κατὰ γράμματα ἢ παρὰ γράμματα, δρᾷ
or poor or according-to writings or contrary-to writings does
σύμφορα, τοῦτον δεῖ καὶ περὶ ταῦτα τὸν ὅρον εἶναι
beneficial-things this must also about these-things the definition be
τόν γε ἀληθινώτατον ὀρθῆς πόλεως διοικήσεως, ὃν ὁ
the at-least truest of-right city administration by-which the
σοφὸς καὶ ἀγαθὸς ἀνὴρ διοικήσει τὸ τῶν ἀρχομένων;
wise and good man will-administer the(-affairs) of-the ruled
297 ὥσπερ ὁ κυβερνήτης τὸ τῆς νεὼς καὶ ναυτῶν ἀεὶ συμφέρον
as the helmsman the of-the ship and sailors always advantage
παραφυλάττων, οὐ γράμματα τιθεὶς ἀλλὰ τὴν τέχνην νόμον
watching-over not writings setting but the art law
παρεχόμενος, σῴζει τοὺς συνναύτας, οὕτω καὶ κατὰ τὸν
furnishing saves the fellow-sailors so also according-to the
αὐτὸν τρόπον τοῦτον παρὰ τῶν οὕτως ἄρχειν δυναμένων
same way this from the(-men) so to-rule able
ὀρθὴ γίγνοιτ᾽ ἂν πολιτεία, τὴν τῆς τέχνης ῥώμην τῶν
right would-come-about — constitution the of-the art strength than-the
νόμων παρεχομένων κρείττω; καὶ πάντα ποιοῦσι τοῖς
laws furnishing stronger and all doing for-the
ἔμφροσιν ἄρχουσιν οὐκ ἔστιν ἁμάρτημα, μέχριπερ ἂν ἓν
sensible rulers not there-is error as-long-as — one
μέγα φυλάττωσι, τὸ μετὰ νοῦ καὶ τέχνης δικαιότατον ἀεὶ
great-thing they-guard the with mind and art most-just always

διανέμοντες τοῖς ἐν τῇ πόλει σῴζειν τε αὐτοὺς οἷοί τε ὦσιν
distributing to-those in the city to-save both them able — they-are
καὶ ἀμείνους ἐκ χειρόνων ἀποτελεῖν κατὰ τὸ δυνατόν;
and better from worse to-make according-to the possible
Y. SOC. οὐκ ἔστ' ἀντειπεῖν παρά γε ἃ νῦν εἴρηται.
not it-is to-speak-against contrary-to at-least what now has-been-said
STR. καὶ μὴν πρὸς ἐκεῖνα οὐδὲ ἀντιρρητέον.
and indeed against those-things not-even must-one-object
Y. SOC. τὰ ποῖα εἶπες;
the what-sort did-you-say
STR. ὡς οὐκ ἄν ποτε πλῆθος οὐδ' ὡντινωνοῦν τὴν c
that not — ever a-multitude not-even of-any-whatever the
τοιαύτην λαβὸν ἐπιστήμην οἷόν τ' ἂν γένοιτο μετὰ
such having-received knowledge able — — would-become with
νοῦ διοικεῖν πόλιν, ἀλλὰ περὶ σμικρόν τι καὶ ὀλίγον
mind to-administer a-city but about small something and few
καὶ τὸ ἕν ἐστι ζητητέον τὴν μίαν ἐκείνην πολιτείαν τὴν
and the one is must-be-sought the one that constitution the
ὀρθήν, τὰς δ' ἄλλας μιμήματα θετέον, ὥσπερ καὶ ὀλίγον
right the and others imitations must-be-set as also a-little
πρότερον ἐρρήθη, τὰς μὲν ἐπὶ τὰ καλλίονα, τὰς
before was-said the(-ones) indeed toward the finer(-things) the(-others)
δ' ἐπὶ τὰ αἰσχίω μιμουμένας ταύτην.
and toward the more-shameful(-things) imitating this
Y. SOC. πῶς τί τοῦτ' εἴρηκας; οὐδὲ γὰρ ἄρτι δῆθεν
how what this have-you-said not-even for just-now indeed
κατέμαθον τὸ περὶ τῶν μιμημάτων.
did-I-understand the(-thing) about the imitations

d STR. καὶ μὴν οὐ φαῦλόν γε, ἂν κινήσας τις τοῦτον τὸν
and indeed not trivial at-least if having-stirred one this the
λόγον αὐτοῦ καταβάλῃ καὶ μὴ διελθὼν ἐνδείξηται
argument there leaves(-it) and not having-gone-through shows
τὸ νῦν γιγνόμενον ἁμάρτημα περὶ αὐτό.
the now occurring error about it
Y. SOC. ποῖον δή;
what-sort indeed
STR. τοιόνδε τι δεῖ γε ζητεῖν, οὐ πάνυ σύνηθες
such something one-must at-least to-seek not very usual
οὐδὲ ῥᾴδιον ἰδεῖν· ὅμως μὴν πειρώμεθα λαβεῖν αὐτό.
nor easy to-see nevertheless indeed let-us-try to-grasp it
φέρε γάρ· ὀρθῆς ἡμῖν μόνης οὔσης ταύτης τῆς πολιτείας
come for right for-us alone being this the constitution
ἣν εἰρήκαμεν, οἶσθ' ὅτι τὰς ἄλλας δεῖ τοῖς ταύτης
which we-have-named you-know that the others must the of-this
συγγράμμασι χρωμένας οὕτω σῴζεσθαι, δρώσας τὸ νῦν
writings using so to-be-preserved doing the now
ἐπαινούμενον, καίπερ οὐκ ὀρθότατον ὄν;
praised although not most-right being
Y. SOC. τὸ ποῖον;
the what-sort
e STR. τὸ παρὰ τοὺς νόμους μηδὲν μηδένα τολμᾶν ποιεῖν
the contrary-to the laws nothing anyone to-dare to-do
τῶν ἐν τῇ πόλει, τὸν τολμῶντα δὲ θανάτῳ ζημιοῦσθαι
of-the(-men) in the city the(-one) daring and with-death to-be-punished
καὶ πᾶσι τοῖς ἐσχάτοις. καὶ τοῦτ' ἔστιν ὀρθότατα καὶ
and with-all the extremest(-penalties) and this is most-rightly and
κάλλιστ' ἔχον ὡς δεύτερον, ἐπειδὰν τὸ πρῶτόν τις μεταθῇ
most-finely holding as second when the first one changes

τὸ νυνδὴ ῥηθέν· ᾧ δὲ τρόπῳ γεγονός ἐστι τοῦτο
the just-now said(-constitution) in-what and way having-come-about is this
ὃ δὴ δεύτερον ἐφήσαμεν, διαπερανώμεθα. ἦ γάρ;
which indeed second we-called let-us-go-through is-it-not for

Y. SOC. πάνυ μὲν οὖν.
certainly indeed then

STR. εἰς δὴ τὰς εἰκόνας ἐπανίωμεν πάλιν, αἷς ἀναγκαῖον
to indeed the images let-us-go-back again to-which necessary
ἀπεικάζειν ἀεὶ τοὺς βασιλικοὺς ἄρχοντας.
to-liken always the kingly rulers

Y. SOC. ποίας;
what-sort

STR. τὸν γενναῖον κυβερνήτην καὶ τὸν ἑτέρων πολλῶν
the noble helmsman and the of-others many
ἀντάξιον ἰατρόν. κατίδωμεν γὰρ δή τι σχῆμα ἐν τούτοις
worth physician let-us-see-clearly for indeed some figure in these
αὐτοῖς πλασάμενοι.
themselves having-molded

Y. SOC. ποῖόν τι;
what-sort something

Suppose that doctors and pilots, suspected of abuses, were ruled by the assembly's votes, written on tablets, with yearly officers chosen by lot and audited after. Anyone inquiring beyond the writings would be called a stargazer and a sophist and prosecuted, and every art would perish. Worse still would be officers who broke the laws for gain. So, short of knowledge, the second-best course is never to break the laws, which imitate the truth; only the knowing statesman may depart from them, and no multitude can acquire his art.

298 STR. τοιόνδε· οἷον εἰ πάντες περὶ αὐτῶν διανοηθεῖμεν
such as if all about them we-should-consider
ὅτι δεινότατα ὑπ' αὐτῶν πάσχομεν. ὃν μὲν γὰρ ἂν
that most-terrible-things by them we-suffer whom indeed for —
ἐθελήσωσιν ἡμῶν τούτων ἑκάτεροι σῴζειν, ὁμοίως δὴ
they-wish of-us these each-of-the-two to-save alike indeed
σῴζουσιν, ὃν δ' ἂν λωβᾶσθαι βουληθῶσιν, λωβῶνται
they-save whom and — to-maltreat they-wish they-maltreat
τέμνοντες καὶ κάοντες καὶ προστάττοντες ἀναλώματα
cutting and burning and ordering expenses
φέρειν παρ' ἑαυτοὺς οἷον φόρους, ὧν σμικρὰ μὲν εἰς
to-bring to themselves like tributes of-which small(-part) indeed on
τὸν κάμνοντα καὶ οὐδὲν ἀναλίσκουσιν, τοῖς δ' ἄλλοις
the patient and nothing they-spend the and rest
αὐτοί τε καὶ οἱ οἰκέται χρῶνται· καὶ δὴ καὶ τελευτῶντες
themselves both and the servants use and indeed also ending-up
ἢ παρὰ συγγενῶν ἢ παρά τινων ἐχθρῶν τοῦ κάμνοντος
either from kinsmen or from some enemies of-the patient
χρήματα μισθὸν λαμβάνοντες ἀποκτεινύασιν. οἵ τ' ἂν
money as-pay receiving they-kill(-him) the(-ones) both
αὖ κυβερνῆται μυρία ἕτερα τοιαῦτα ἐργάζονται,
again helmsmen ten-thousand other such work

καταλείποντές τε ἔκ τινος ἐπιβουλῆς ἐν ταῖς ἀναγωγαῖς
leaving-behind both from some plot in the putting-out-to-sea
ἐρήμους, καὶ σφάλματα ποιοῦντες ἐν τοῖς πελάγεσιν
deserted(-men) and blunders making in the open-seas
ἐκβάλλουσιν εἰς τὴν θάλατταν, καὶ ἕτερα κακουργοῦσιν.
they-throw into the sea and other-things they-do-evil
εἰ δὴ ταῦτα διανοηθέντες βουλευσαίμεθα περὶ αὐτῶν
if indeed these-things having-considered we-should-take-counsel about them
βουλήν τινα, τούτων τῶν τεχνῶν μηκέτι ἐπιτρέπειν ἄρχειν
counsel some of-these the arts no-longer to-entrust to-rule
αὐτοκράτορι μηδετέρᾳ μήτ' οὖν δούλων μήτ' ἐλευθέρων,
absolute neither-of-them neither then of-slaves nor of-free(-men)
συλλέξαι δ' ἐκκλησίαν ἡμῶν αὐτῶν, ἢ σύμπαντα τὸν
to-collect and an-assembly of-us ourselves either all the
δῆμον ἢ τοὺς πλουσίους μόνον, ἐξεῖναι δὲ καὶ ἰδιωτῶν
people or the rich only to-be-allowed and also of-laymen
καὶ τῶν ἄλλων δημιουργῶν περί τε πλοῦ καὶ περὶ νόσων
and of-the other craftsmen about both sailing and about diseases
γνώμην ξυμβαλέσθαι καθ' ὅτι χρὴ τοῖς φαρμάκοις ἡμᾶς
opinion to-contribute according-to what must the drugs us
καὶ τοῖς ἰατρικοῖς ὀργάνοις πρὸς τοὺς κάμνοντας χρῆσθαι,
and the medical instruments toward the sick to-use
καὶ δὴ καὶ τοῖς πλοίοις τε αὐτοῖς καὶ τοῖς ναυτικοῖς
and indeed also the ships both themselves and the nautical
ὀργάνοις εἰς τὴν τῶν πλοίων χρείαν καὶ περὶ τοὺς
instruments for the of-the ships use and about the
κινδύνους τούς τε πρὸς αὐτὸν τὸν πλοῦν ἀνέμων καὶ
dangers the(-ones) both in-respect-of itself the voyage of-winds and
θαλάττης πέρι καὶ πρὸς τὰς τοῖς λῃσταῖς ἐντεύξεις,
of-sea about and in-respect-of the with-the pirates encounters
καὶ ἐὰν ναυμαχεῖν ἄρα δέῃ που μακροῖς πλοίοις
and if to-fight-at-sea then it-is-needful somewhere with-long ships

πρὸς ἕτερα τοιαῦτα· τὰ δὲ τῷ πλήθει δόξαντα
against other such(-ships) the(-things) and to-the multitude having-seemed-good
περὶ τούτων, εἴτε τινῶν ἰατρῶν καὶ κυβερνητῶν εἴτ᾽
about these whether of-some physicians and helmsmen or
ἄλλων ἰδιωτῶν συμβουλευόντων, γράψαντας ἐν κύρβεσί
of-other laymen advising having-written on tablets
τισι καὶ στήλαις, τὰ δὲ καὶ ἄγραφα πάτρια θεμένους
some and pillars the(-things) and also unwritten ancestral having-set
ἔθη, κατὰ ταῦτα ἤδη πάντα τὸν ἔπειτα χρόνον
customs according-to these already all the subsequent time
ναυτίλλεσθαι καὶ τὰς τῶν καμνόντων θεραπείας ποιεῖσθαι.
to-sail and the of-the sick treatments to-make
Y. SOC. κομιδῇ γε εἴρηκας ἄτοπα.
absolutely at-least you-have-said strange-things
STR. κατ᾽ ἐνιαυτὸν δέ γε ἄρχοντας καθίστασθαι
by year and at-least rulers to-be-appointed
τοῦ πλήθους, εἴτε ἐκ τῶν πλουσίων εἴτε ἐκ τοῦ
of-the multitude whether from the rich or from the
δήμου παντός, ὃς ἂν κληρούμενος λαγχάνῃ· τοὺς δὲ
people whole whoever — drawing-lots obtains(-it) the and
καταστάντας ἄρχοντας ἄρχειν κατὰ τὰ γράμματα
appointed rulers to-rule according-to the writings
κυβερνῶντας τὰς ναῦς καὶ τοὺς κάμνοντας ἰωμένους.
steering the ships and the sick healing
Y. SOC. ταῦτ᾽ ἔτι χαλεπώτερα.
these-things still harder
299 STR. θεῶ δὴ καὶ τὸ μετὰ ταῦτα ἑπόμενον. ἐπειδὰν
consider indeed also the(-thing) after these-things following when
γὰρ δὴ τῶν ἀρχόντων ἑκάστοις ὁ ἐνιαυτὸς ἐξέλθῃ,
for indeed of-the rulers for-each the year has-gone-out
δεήσει δικαστήρια καθίσαντας ἀνδρῶν, ἢ τῶν
it-will-be-needful courts having-seated of-men either of-the

πλουσίων ἐκ προκρίσεως ἢ σύμπαντος αὖ τοῦ δήμου
rich by preliminary-selection or of-all again the people
τοὺς λαχόντας, εἰς τούτους εἰσάγειν τοὺς ἄρξαντας καὶ
the(-ones) chosen-by-lot before these to-bring-in the having-ruled and
εὐθύνειν, κατηγορεῖν δὲ τὸν βουλόμενον ὡς οὐ κατὰ τὰ
to-audit to-accuse and the(-one) wishing that not according-to the
γράμματα τὸν ἐνιαυτὸν ἐκυβέρνησε τὰς ναῦς οὐδὲ κατὰ
writings the year he-steered the ships nor according-to
τὰ παλαιὰ τῶν προγόνων ἔθη· ταὐτὰ δὲ ταῦτα καὶ περὶ
the ancient of-the ancestors customs the-same and these also about
τῶν τοὺς κάμνοντας ἰωμένων· ὧν δ' ἂν καταψηφισθῇ
the(-ones) the sick healing of-whom and — he-is-condemned
τιμᾶν ὅτι χρὴ παθεῖν αὐτῶν τινας ἢ ἀποτίνειν.
to-assess what must to-suffer of-them some or to-pay

Y. SOC. οὐκοῦν ὅ γ' ἐθέλων καὶ ἑκὼν ἐν τοῖς b
therefore the(-one) at-least willing and voluntarily among the
τοιούτοις ἄρχειν δικαιότατ' ἂν ὁτιοῦν πάσχοι καὶ
such to-rule most-justly — anything-whatever would-suffer and
ἀποτίνοι.
would-pay

STR. καὶ τοίνυν ἔτι δεήσει θέσθαι νόμον ἐπὶ πᾶσι c
and then further it-will-be-needful to-lay-down a-law over all
τούτοις, ἄν τις κυβερνητικὴν καὶ τὸ ναυτικὸν ἢ τὸ ὑγιεινὸν
these if one helmsman's(-art) and the nautical or the healthy
καὶ ἰατρικῆς ἀλήθειαν περὶ πνεύματά τε καὶ θερμὰ καὶ
and of-medicine truth about winds both and hot-things and
ψυχρὰ ζητῶν φαίνηται παρὰ τὰ γράμματα καὶ σοφιζόμενος
cold-things seeking appears contrary-to the writings and being-clever
ὁτιοῦν περὶ τὰ τοιαῦτα, πρῶτον μὲν μήτε ἰατρικὸν
anything-whatever about the such first indeed neither medical
αὐτὸν μήτε κυβερνητικὸν ὀνομάζειν ἀλλὰ μετεωρολόγον,
him nor helmsman's to-name but star-gazer

ἀδολέσχην τινὰ σοφιστήν, εἶθ' ὡς διαφθείροντα ἄλλους
babbler some sophist then as corrupting others
νεωτέρους καὶ ἀναπείθοντα ἐπιτίθεσθαι κυβερνητικῇ καὶ
younger(-men) and persuading to-undertake helmsman's(-art) and
ἰατρικῇ μὴ κατὰ νόμους, ἀλλ' αὐτοκράτορας ἄρχειν
medicine not according-to laws but absolute to-rule
τῶν πλοίων καὶ τῶν νοσούντων, γραψάμενον εἰσάγειν
of-the ships and of-the sick having-indicted to-bring-in
τὸν βουλόμενον οἷς ἔξεστιν εἰς δή τι δικαστήριον·
the(-one) wishing for-whom it-is-possible into indeed some court
ἂν δὲ παρὰ τοὺς νόμους καὶ τὰ γεγραμμένα δόξῃ
if and contrary-to the laws and the(-things) written he-seems
πείθειν εἴτε νέους εἴτε πρεσβύτας, κολάζειν τοῖς
to-persuade whether young(-men) or old(-men) to-punish with-the
ἐσχάτοις. οὐδὲν γὰρ δεῖν τῶν νόμων εἶναι σοφώτερον·
extremest(-penalties) nothing for must than-the laws to-be wiser
οὐδένα γὰρ ἀγνοεῖν τό τε ἰατρικὸν καὶ τὸ ὑγιεινὸν
no-one for to-be-ignorant-of the both medical and the healthy
οὐδὲ τὸ κυβερνητικὸν καὶ ναυτικόν· ἐξεῖναι γὰρ τῷ
nor the helmsman's and nautical(-art) to-be-possible for for-the(-one)
βουλομένῳ μανθάνειν γεγραμμένα καὶ πάτρια ἔθη κείμενα.
wishing to-learn written-things and ancestral customs laid-down
e ταῦτα δὴ περί τε ταύτας τὰς ἐπιστήμας εἰ γίγνοιτο
these-things indeed about both these the knowledges if it-should-come-about
οὕτως ὡς λέγομεν, ὦ Σώκρατες, καὶ στρατηγικῆς καὶ
so as we-say O Socrates and of-generalship and
συμπάσης ἡστινοσοῦν θηρευτικῆς καὶ γραφικῆς ἢ συμπάσης
of-all any-whatever of-hunting and of-painting or of-all
μέρος ὁτιοῦν μιμητικῆς καὶ τεκτονικῆς καὶ συνόλης
part any-whatever of-imitation and of-carpentry and of-all
ὁποιασοῦν σκευουργίας ἢ καὶ γεωργίας καὶ τῆς περὶ
whatever-sort of-equipment-making or also of-farming and of-the about

τὰ φυτὰ συνόλης τέχνης, ἢ καί τινα ἱπποφορβίαν αὖ
the plants whole art or also some horse-breeding again
κατὰ συγγράμματα θεασαίμεθα γιγνομένην ἢ σύμπασαν
according-to writings we-should-behold occurring or all
ἀγελαιοκομικὴν ἢ μαντικὴν ἢ πᾶν ὅτι μέρος διακονικὴ
herd-keeping or prophecy or every which part ministering
περιείληφεν, ἢ πεττείαν ἢ σύμπασαν ἀριθμητικὴν ψιλὴν
has-embraced or checkers or all arithmetic bare
εἴτε ἐπίπεδον εἴτ' ἐν βάθεσιν εἴτ' ἐν τάχεσιν οὖσάν που, —
whether plane or in depths or in speeds being surely
περὶ ἅπαντα ταῦτα οὕτω πραττόμενα τί ποτ' ἂν φανείη,
about all these so being-done what ever — would-appear
κατὰ συγγράμματα γιγνόμενα καὶ μὴ κατὰ τέχνην;
according-to writings occurring and not according-to art
Y. SOC. δῆλον ὅτι πᾶσαί τε αἱ τέχναι παντελῶς ἂν
clear that all both the arts utterly —
ἀπόλοιντο ἡμῖν, καὶ οὐδ' εἰς αὖθις γένοιντ' ἄν
would-perish for-us and not-even into another-time would-come-to-be —
ποτε διὰ τὸν ἀποκωλύοντα τοῦτον ζητεῖν νόμον· ὥστε
ever because-of the forbidding this to-seek law so-that
ὁ βίος, ὢν καὶ νῦν χαλεπός, εἰς τὸν χρόνον ἐκεῖνον
the life being even now hard into the time that
ἀβίωτος γίγνοιτ' ἂν τὸ παράπαν.
unlivable would-become — — altogether
STR. τί δὲ τόδε; εἰ κατὰ συγγράμματα μὲν ἀναγκάζοιμεν 300
what and this if according-to writings indeed we-should-compel
ἕκαστον γίγνεσθαι τῶν εἰρημένων καὶ τοῖς συγγράμμασιν
each to-come-about of-the things-mentioned and over-the writings
ἡμῶν ἐπιστατεῖν τὸν χειροτονηθέντα ἢ λαχόντα ἐκ τύχης,
our to-preside the elected or chosen-by-lot from chance
οὗτος δὲ μηδὲν φροντίζων τῶν γραμμάτων ἢ κέρδους
this(-one) and nothing caring-for the writings either of-gain

ἕνεκέν τινος ἢ χάριτος ἰδίας παρὰ ταῦτ' ἐπιχειροῖ
for-the-sake-of some or of-favor private contrary-to these should-attempt
δρᾶν ἕτερα, μηδὲν γιγνώσκων, ἆρα οὐ τοῦ κακοῦ τοῦ
to-do other-things nothing knowing then not than-the evil the
πρόσθεν μεῖζον ἂν ἔτι τοῦτο γίγνοιτο κακόν;
former greater — still this would-become evil

Y. SOC. ἀληθέστατα.
most-truly

b STR. παρὰ γὰρ οἶμαι τοὺς νόμους τοὺς ἐκ πείρας
contrary-to for I-think the laws the(-ones) from experience
πολλῆς κειμένους καί τινων συμβούλων ἕκαστα χαριέντως
much laid-down and some advisers each-thing gracefully
συμβουλευσάντων καὶ πεισάντων θέσθαι τὸ πλῆθος, ὁ
having-advised and having-persuaded to-lay-down the multitude the(-one)
παρὰ ταῦτα τολμῶν δρᾶν, ἁμαρτήματος ἁμάρτημα
contrary-to these-things daring to-do than-error error
πολλαπλάσιον ἀπεργαζόμενος, ἀνατρέποι πᾶσαν ἂν πρᾶξιν
many-times-greater working-out would-overturn all — action
ἔτι μειζόνως τῶν συγγραμμάτων.
still more than-the writings

Y. SOC. πῶς δ' οὐ μέλλει;
how and not is-it-likely

c STR. διὰ ταῦτα δὴ τοῖς περὶ ὁτουοῦν νόμους καὶ
because-of these-things indeed for-those about anything-whatever laws and
συγγράμματα τιθεμένοις δεύτερος πλοῦς τὸ παρὰ
writings laying-down second voyage the(-thing) contrary-to
ταῦτα μήτε ἕνα μήτε πλῆθος μηδὲν μηδέποτε ἐᾶν δρᾶν
these neither one nor multitude anything ever to-allow to-do
μηδ' ὁτιοῦν.
not-even anything-whatever

Y. SOC. ὀρθῶς.
rightly

STR. οὐκοῦν μιμήματα μὲν ἂν ἑκάστων ταῦτα εἴη τῆς
therefore imitations indeed — of-each these-things would-be of-the
ἀληθείας, τὰ παρὰ τῶν εἰδότων εἰς δύναμιν εἶναι
truth the(-things) from the knowing(-men) to power being
γεγραμμένα;
written
Y. SOC. πῶς δ' οὔ;
how and not
STR. καὶ μὴν τόν γε εἰδότα ἔφαμεν, τὸν ὄντως d
and indeed the at-least knowing(-man) we-said the really
πολιτικόν, εἰ μεμνήμεθα, ποιήσειν τῇ τέχνῃ πολλὰ εἰς
statesman if we-remember will-do by-the art many-things for
τὴν αὑτοῦ πρᾶξιν τῶν γραμμάτων οὐδὲν φροντίζοντα,
the his-own action of-the writings nothing caring
ὁπόταν ἄλλ' αὐτῷ βελτίω δόξῃ παρὰ τὰ
whenever other-things to-him better may-seem contrary-to the(-things)
γεγραμμένα ὑφ' αὑτοῦ καὶ ἐπεσταλμένα ἀποῦσίν τισιν.
written by himself and enjoined to-absent some
Y. SOC. ἔφαμεν γάρ.
we-said for
STR. οὐκοῦν ἀνὴρ ὁστισοῦν εἷς ἢ πλῆθος ὁτιοῦν, οἷς
therefore man whoever one or multitude any-whatever for-whom
ἂν νόμοι κείμενοι τυγχάνωσι, παρὰ ταῦτα ὅτι ἂν
— laws laid-down happen contrary-to these whatever —
ἐπιχειρήσωσι ποιεῖν ὡς βέλτιον ἕτερον ὄν, ταὐτὸν δρῶσι
they-attempt to-do as better other being the-same they-do
κατὰ δύναμιν ὅπερ ὁ ἀληθινὸς ἐκεῖνος;
according-to power which-very the true that(-man)
Y. SOC. πάνυ μὲν οὖν.
certainly indeed then

e STR. ἆρ᾽ οὖν εἰ μὲν ἀνεπιστήμονες ὄντες τὸ τοιοῦτον
so then if indeed without-knowledge being the such
δρῷεν, μιμεῖσθαι μὲν ἂν ἐπιχειροῖεν τὸ ἀληθές,
they-should-do to-imitate indeed — they-would-attempt the true
μιμοῖντ᾽ ἂν μέντοι παγκάκως· εἰ δ᾽ ἔντεχνοι, τοῦτο οὐκ
would-imitate — however altogether-badly if but skilled this not
ἔστιν ἔτι μίμημα ἀλλ᾽ αὐτὸ τὸ ἀληθέστατον ἐκεῖνο;
is any-longer imitation but itself the truest that
Y. SOC. πάντως που.
wholly surely
STR. καὶ μὴν ἔμπροσθέ γε ὡμολογημένον ἡμῖν κεῖται
and indeed before at-least agreed by-us it-lies
μηδὲν πλῆθος μηδ᾽ ἡντινοῦν δυνατὸν εἶναι λαβεῖν τέχνην.
no multitude even any-whatever able to-be to-acquire art
Y. SOC. κεῖται γὰρ οὖν.
it-lies for indeed
STR. οὐκοῦν εἰ μὲν ἔστι βασιλική τις τέχνη, τὸ τῶν
therefore if indeed there-is kingly some art the of-the
πλουσίων πλῆθος καὶ ὁ σύμπας δῆμος οὐκ ἄν ποτε
rich multitude and the whole people not — ever
λάβοι τὴν πολιτικὴν ταύτην ἐπιστήμην.
would-acquire the political this knowledge
Y. SOC. πῶς γὰρ ἄν;
how for —

The constitutions are named by whether they keep the laws: kingship or tyranny, aristocracy or oligarchy, and democracy, now double. Men distrust a single ruler, and since no king is born as in a hive, they write laws; it is a wonder cities survive. Of the six, monarchy under good laws is best and without them worst; democracy is weak either way, worst of the lawful and best of the lawless. The seventh stands apart like a god. Partisans of the six are not statesmen but the greatest of sophists. Like gold refiners, the stranger and Young Socrates must still part off the precious arts akin to the king's.

STR. δεῖ δὴ τὰς τοιαύτας γε ὡς ἔοικε πολιτείας, 301
must indeed the such at-least as it-seems constitutions
εἰ μέλλουσι καλῶς τὴν ἀληθινὴν ἐκείνην τὴν τοῦ ἑνὸς
if they-are-going well the true that the of-the one
μετὰ τέχνης ἄρχοντος πολιτείαν εἰς δύναμιν μιμήσεσθαι,
with art ruling constitution to power to-imitate
μηδέποτε κειμένων αὐτοῖς τῶν νόμων μηδὲν ποιεῖν παρὰ
never laid-down for-them the laws anything to-do contrary-to
τὰ γεγραμμένα καὶ πάτρια ἔθη.
the written and ancestral customs
Y. SOC. κάλλιστ' εἴρηκας.
most-finely you-have-said
STR. ὅταν ἄρα οἱ πλούσιοι ταύτην μιμῶνται, τότε
whenever then the rich this imitate then
ἀριστοκρατίαν καλοῦμεν τὴν τοιαύτην πολιτείαν· ὁπόταν
aristocracy we-call the such constitution whenever
δὲ τῶν νόμων μὴ φροντίζωσιν, ὀλιγαρχίαν.
and the laws not they-care-for oligarchy
Y. SOC. κινδυνεύει.
it-is-likely

b STR. καὶ μὴν ὁπόταν αὖθις εἷς ἄρχῃ κατὰ νόμους,
and indeed whenever again one rules according-to laws
μιμούμενος τὸν ἐπιστήμονα, βασιλέα καλοῦμεν, οὐ
imitating the knowing king we-call(-him) not
διορίζοντες ὀνόματι τὸν μετ' ἐπιστήμης ἢ δόξης κατὰ
distinguishing by-name the(-one) with knowledge or opinion according-to
νόμους μοναρχοῦντα.
laws ruling-alone
Y. SOC. κινδυνεύομεν.
we-are-likely(-so)
STR. οὐκοῦν κἂν τις ἄρα ἐπιστήμων ὄντως ὢν εἷς ἄρχῃ,
therefore even-if one then knowing really being one rules
πάντως τό γε ὄνομα ταὐτὸν βασιλεὺς καὶ οὐδὲν ἕτερον
wholly the at-least name the-same king and nothing other
προσρηθήσεται· δι' ἃ δὴ τὰ πέντε ὀνόματα τῶν
he-will-be-called because-of which indeed the five names of-the
νῦν λεγομένων πολιτειῶν ἓν μόνον γέγονεν.
now spoken-of constitutions one only has-become
Y. SOC. ἔοικε γοῦν.
it-seems at-any-rate
c STR. τί δ' ὅταν μήτε κατὰ νόμους μήτε κατὰ
what and whenever neither according-to laws nor according-to
ἔθη πράττῃ τις εἷς ἄρχων, προσποιῆται δὲ ὥσπερ ὁ
customs acts some one ruler pretends and as the
ἐπιστήμων ὡς ἄρα παρὰ τὰ γεγραμμένα τό γε
knowing(-man) that then contrary-to the(-things) written the at-least
βέλτιστον ποιητέον, ᾖ δέ τις ἐπιθυμία καὶ ἄγνοια
best must-be-done there-be and some desire and ignorance
τούτου τοῦ μιμήματος ἡγουμένη, μῶν οὐ τότε τὸν
this the imitation leading surely-not not then the
τοιοῦτον ἕκαστον τύραννον κλητέον;
such each tyrant must-be-called

Y. SOC. τί μήν;
what indeed

STR. οὕτω δὴ τύραννός τε γέγονε, φαμέν, καὶ d
so indeed tyrant both has-come-to-be we-say and
βασιλεὺς καὶ ὀλιγαρχία καὶ ἀριστοκρατία καὶ δημοκρατία,
king and oligarchy and aristocracy and democracy
δυσχερανάντων τῶν ἀνθρώπων τὸν ἕνα ἐκεῖνον μόναρχον,
having-been-vexed-at the men the one that monarch
καὶ ἀπιστησάντων μηδένα τῆς τοιαύτης ἀρχῆς ἄξιον
and having-distrusted any(-one) of-the such rule worthy
ἂν γενέσθαι ποτέ, ὥστε ἐθέλειν καὶ δυνατὸν εἶναι μετ'
— *to-become ever so-as to-be-willing and able to-be with*
ἀρετῆς καὶ ἐπιστήμης ἄρχοντα τὰ δίκαια καὶ ὅσια
virtue and knowledge ruling the just and holy-things
διανέμειν ὀρθῶς πᾶσιν, λωβᾶσθαι δὲ καὶ ἀποκτεινύναι καὶ
to-distribute rightly to-all to-maltreat but and to-kill and
κακοῦν ὃν ἂν βουληθῇ ἑκάστοτε ἡμῶν· ἐπεὶ γενόμενόν
to-harm whomever — he-may-wish each-time of-us since having-become
γ' ἂν οἷον λέγομεν ἀγαπᾶσθαί τε ἂν καὶ οἰκεῖν
at-least — such-as we-describe to-be-loved both — and to-dwell
διακυβερνῶντα εὐδαιμόνως ὀρθὴν ἀκριβῶς μόνον πολιτείαν.
steering happily right precisely only constitution

Y. SOC. πῶς δ' οὔ;
how and not

STR. νῦν δέ γε ὁπότε οὐκ ἔστι γιγνόμενος, ὡς δή e
now and at-least since not is coming-to-be as indeed
φαμεν, ἐν ταῖς πόλεσι βασιλεὺς οἷος ἐν σμήνεσιν ἐμφύεται,
we-say in the cities king such-as in hives grows-up
τό τε σῶμα εὐθὺς καὶ τὴν ψυχὴν διαφέρων εἷς,
the both body at-once and the soul excelling one(-man)

δεῖ δὴ συνελθόντας συγγράμματα γράφειν, ὡς ἔοικεν,
must indeed coming-together writings to-write as it-seems
μεταθέοντας τὰ τῆς ἀληθεστάτης πολιτείας ἴχνη.
running-after the of-the truest constitution tracks
Y. SOC. κινδυνεύει.
it-is-likely

302 STR. θαυμάζομεν δῆτα, ὦ Σώκρατες, ἐν ταῖς τοιαύταις
do-we-wonder indeed O Socrates in the such
πολιτείαις ὅσα συμβαίνει γίγνεσθαι κακὰ καὶ ὅσα
constitutions how-many happen to-come-about evils and how-many
συμβήσεται, τοιαύτης τῆς κρηπῖδος ὑποκειμένης αὐταῖς, τῆς
will-happen such the foundation underlying them the
κατὰ γράμματα καὶ ἔθη μὴ μετὰ ἐπιστήμης πραττούσης
according-to writings and customs not with knowledge doing
τὰς πράξεις, ᾗ ἑτέρα προσχρωμένη παντὶ κατάδηλος ὡς
the actions which another using to-all plain that
πάντ' ἂν διολέσειε τὰ ταύτῃ γιγνόμενα; ἢ ἐκεῖνο
all-things — it-would-destroy the(-things) in-this-way coming-to-be or that
ἡμῖν θαυμαστέον μᾶλλον, ὡς ἰσχυρόν τι πόλις ἐστὶ
for-us must-be-wondered rather how strong something a-city is
φύσει; πάσχουσαι γὰρ δὴ τοιαῦτα αἱ πόλεις νῦν χρόνον
by-nature suffering for indeed such-things the cities now time
ἀπέραντον, ὅμως ἔνιαί τινες αὐτῶν μόνιμοί τέ εἰσι καὶ
unlimited nevertheless some certain of-them stable both are and
οὐκ ἀνατρέπονται· πολλαὶ μὴν ἐνίοτε καὶ καθάπερ πλοῖα
not are-overturned many indeed sometimes also like ships
καταδυόμεναι διόλλυνται καὶ διολώλασι καὶ ἔτι διολοῦνται
sinking perish and have-perished and still will-perish
διὰ τὴν τῶν κυβερνητῶν καὶ ναυτῶν μοχθηρίαν τῶν
because-of the of-the helmsmen and sailors wickedness of-the
περὶ τὰ μέγιστα μεγίστην ἄγνοιαν εἰληφότων, οἳ περὶ
about the greatest-things greatest ignorance having-got who about

τὰ πολιτικὰ κατ᾽ οὐδὲν γιγνώσκοντες ἡγοῦνται κατὰ
the political(-things) in nothing knowing think in
πάντα σαφέστατα πασῶν ἐπιστημῶν ταύτην εἰληφέναι.
all most-clearly of-all knowledges this to-have-got

Y. SOC. ἀληθέστατα.
most-truly

STR. τίς οὖν δὴ τῶν οὐκ ὀρθῶν πολιτειῶν τούτων
which then indeed of-the not right constitutions these
ἥκιστα χαλεπὴ συζῆν, πασῶν χαλεπῶν οὐσῶν, καὶ τίς
least hard to-live-with all hard being and which
βαρυτάτη; δεῖ τι κατιδεῖν ἡμᾶς, καίπερ πρός γε
heaviest must something to-see-clearly us although in-respect-of at-least
τὸ νῦν προτεθὲν ἡμῖν πάρεργον λεγόμενον; οὐ μὴν ἀλλ᾽
the now proposed for-us a-by-work said not indeed but
εἴς γε τὸ ὅλον ἴσως ἅπανθ᾽ ἕνεκα τοῦ τοιούτου
for at-least the whole perhaps all-things for-the-sake-of of-the such
πάντες δρῶμεν χάριν.
all we-do sake

Y. SOC. δεῖ· πῶς δ᾽ οὔ;
must how and not

STR. τὴν αὐτὴν τοίνυν φάθι τριῶν οὐσῶν χαλεπὴν c
the same then say of-three being hard
διαφερόντως γίγνεσθαι καὶ ῥᾴστην.
especially to-become and easiest

Y. SOC. πῶς φῄς;
how do-you-say

STR. οὐκ ἄλλως, πλὴν μοναρχίαν φημὶ καὶ ὀλίγων ἀρχὴν
not otherwise except monarchy I-say and of-few rule
καὶ πολλῶν, εἶναι τρεῖς ταύτας ἡμῖν λεγομένας τοῦ νῦν
and of-many to-be three these to-us mentioned of-the now
ἐπικεχυμένου λόγου κατ᾽ ἀρχάς.
overflowing argument at beginnings

Y. SOC. ἦσαν γὰρ οὖν.
they-were for indeed

STR. ταύτας τοίνυν δίχα τέμνοντες μίαν ἑκάστην ἓξ
these then in-two cutting one each six
ποιῶμεν, τὴν ὀρθὴν χωρὶς ἀποκρίναντες τούτων ἑβδόμην.
let-us-make the right apart having-separated from-these seventh

Y. SOC. πῶς;
how

d STR. ἐκ μὲν τῆς μοναρχίας βασιλικὴν καὶ τυραννικήν,
from indeed the monarchy kingly and tyrannical
ἐκ δ' αὖ τῶν μὴ πολλῶν τήν τε εὐώνυμον ἔφαμεν
from and again the not many the both well-named we-called
ἀριστοκρατίαν καὶ ὀλιγαρχίαν· ἐκ δ' αὖ τῶν πολλῶν
aristocracy and oligarchy from and again the many
τότε μὲν ἁπλῆν ἐπονομάζοντες ἐτίθεμεν δημοκρατίαν, νῦν
then indeed single naming we-set democracy now
δ' αὖ καὶ ταύτην ἡμῖν θετέον ἐστὶ διπλῆν.
and again also this for-us must-be-set is double

Y. SOC. πῶς δή; καὶ τίνι διαιροῦντες ταύτην;
how indeed and by-what dividing this

e STR. οὐδὲν διαφέροντι τῶν ἄλλων, οὐδ' εἰ τοὔνομα
by-nothing differing from-the others not-even if the-name
ἤδη διπλοῦν ἐστι ταύτης· ἀλλὰ τό γε κατὰ νόμους
already double is of-it but the at-least according-to laws
ἄρχειν καὶ παρανόμως ἔστι καὶ ταύτῃ καὶ ταῖς ἄλλαις.
to-rule and lawlessly it-is-possible both for-this and for-the others

Y. SOC. ἔστι γὰρ οὖν.
it-is for indeed

STR. τότε μὲν τοίνυν τὴν ὀρθὴν ζητοῦσι τοῦτο τὸ τμῆμα οὐκ
then indeed then the right seeking(-us) this the section not
ἦν χρήσιμον, ὡς ἐν τοῖς πρόσθεν ἀπεδείξαμεν· ἐπειδὴ δὲ
was useful as in the former(-things) we-showed since and

ἐξείλομεν ἐκείνην, τὰς δ' ἄλλας ἔθεμεν ἀναγκαίας, ἐν ταύταις
we-took-out that the and others we-set necessary in these
δὴ τὸ παράνομον καὶ ἔννομον ἑκάστην διχοτομεῖ τούτων.
indeed the lawless and lawful each divides of-these
Y. SOC. ἔοικεν τούτου νῦν ῥηθέντος τοῦ λόγου.
it-seems this now having-been-said the argument
STR. μοναρχία τοίνυν ζευχθεῖσα μὲν ἐν γράμμασιν ἀγαθοῖς,
monarchy then yoked indeed in writings good
οὓς νόμους λέγομεν, ἀρίστη πασῶν τῶν ἕξ· ἄνομος δὲ
which laws we-call best of-all the six lawless but
χαλεπὴ καὶ βαρυτάτη συνοικῆσαι.
hard and heaviest to-live-with
Y. SOC. κινδυνεύει. 303
it-is-likely
STR. τὴν δέ γε τῶν μὴ πολλῶν, ὥσπερ ἑνὸς καὶ πλήθους b
the(-rule) and at-least of-the not many as of-one and of-multitude
τὸ ὀλίγον μέσον, οὕτως ἡγησώμεθα μέσην ἐπ' ἀμφότερα·
the few middle so let-us-consider middle toward both
τὴν δ' αὖ τοῦ πλήθους κατὰ πάντα ἀσθενῆ καὶ μηδὲν
the(-rule) and again of-the multitude in all weak and nothing
μήτε ἀγαθὸν μήτε κακὸν μέγα δυναμένην ὡς πρὸς τὰς
neither good nor bad great able as compared-to the
ἄλλας διὰ τὸ τὰς ἀρχὰς ἐν ταύτῃ διανενεμῆσθαι κατὰ
others because-of the the offices in this to-have-been-distributed into
σμικρὰ εἰς πολλούς. διὸ γέγονε πασῶν μὲν νομίμων
small(-bits) among many wherefore it-has-become of-all indeed lawful
τῶν πολιτειῶν οὐσῶν τούτων χειρίστη, παρανόμων δὲ οὐσῶν
the constitutions being of-these worst lawless but being
συμπασῶν βελτίστη· καὶ ἀκολάστων μὲν πασῶν οὐσῶν ἐν
of-all best and intemperate indeed all being in
δημοκρατίᾳ νικᾷ ζῆν, κοσμίων δ' οὐσῶν ἥκιστα ἐν ταύτῃ
democracy it-wins to-live orderly but being least in this

βιωτέον, ἐν τῇ πρώτῃ δὲ πολὺ πρῶτόν τε καὶ ἄριστον,
one-must-live in the first and by-far first both and best
πλὴν τῆς ἑβδόμης· πασῶν γὰρ ἐκείνην γε ἐκκριτέον,
except the seventh of-all for that at-least must-be-singled-out
οἷον θεὸν ἐξ ἀνθρώπων, ἐκ τῶν ἄλλων πολιτειῶν.
as a-god from men from the other constitutions

Y. SOC. φαίνεται ταῦθ' οὕτω συμβαίνειν τε καὶ γίγνεσθαι,
it-appears these-things so to-happen both and to-come-about
καὶ ποιητέον ᾗπερ λέγεις.
and it-must-be-done in-the-way-which you-say

c STR. οὐκοῦν δὴ καὶ τοὺς κοινωνοὺς τούτων τῶν πολιτειῶν
therefore indeed also the partners of-these the constitutions
πασῶν πλὴν τῆς ἐπιστήμονος ἀφαιρετέον ὡς οὐκ ὄντας
all except the knowing(-one) must-be-removed as not being
πολιτικοὺς ἀλλὰ στασιαστικούς, καὶ εἰδώλων μεγίστων
statesmen but faction-mongers and of-images greatest
προστάτας ὄντας καὶ αὐτοὺς εἶναι τοιούτους, μεγίστους
champions being and themselves to-be such greatest
δὲ ὄντας μιμητὰς καὶ γόητας μεγίστους γίγνεσθαι τῶν
and being imitators and wizards greatest to-become of-the
σοφιστῶν σοφιστάς.
sophists sophists

Y. SOC. κινδυνεύει τοῦτο εἰς τοὺς πολιτικοὺς λεγομένους
it-is-likely this onto the statesmen so-called
περιεστράφθαι τὸ ῥῆμα ὀρθότατα.
to-have-been-turned-round the word most-rightly

d STR. εἶεν· τοῦτο μὲν ἀτεχνῶς ἡμῖν ὥσπερ δρᾶμα, καθάπερ
well this indeed simply for-us like a-drama as
ἐρρήθη νυνδὴ Κενταυρικὸν ὁρᾶσθαι καὶ Σατυρικόν τινα
was-said just-now Centaur-like to-be-seen and Satyr-like some

θίασον, ὃν δὴ χωριστέον ἀπὸ πολιτικῆς εἴη τέχνης·
troupe which indeed must-be-separated from political would-be art
νῦν δ' οὕτω πάνυ μόγις ἐχωρίσθη.
now and so very hardly it-was-separated
Y. SOC. φαίνεται.
it-appears
STR. τούτου δέ γ' ἕτερον ἔτι χαλεπώτερον λείπεται τῷ
of-this and at-least another still harder is-left by-the
συγγενές τε ὁμοῦ τ' εἶναι μᾶλλον τῷ βασιλικῷ γένει
akin both together and to-be rather to-the kingly kind
καὶ δυσκαταμαθητότερον· καί μοι φαινόμεθα τοῖς τὸν
and harder-to-discern and to-me we-appear to-those the
χρυσὸν καθαίρουσι πάθος ὅμοιον πεπονθέναι.
gold refining experience like to-have-suffered
Y. SOC. πῶς;
how
STR. γῆν που καὶ λίθους καὶ πόλλ' ἄττα ἕτερα ἀποκρίνουσι e
earth surely and stones and many some other(-things) separate
καὶ ἐκεῖνοι πρῶτον οἱ δημιουργοί· μετὰ δὲ ταῦτα λείπεται
also those first the craftsmen after and these-things are-left
συμμεμειγμένα τὰ συγγενῆ τοῦ χρυσοῦ τίμια καὶ πυρὶ μόνον
mixed-together the akin of-the gold precious and by-fire only
ἀφαιρετά, χαλκὸς καὶ ἄργυρος, ἔστι δ' ὅτε καὶ ἀδάμας, ἃ
removable copper and silver there-is and when also adamant which
μετὰ βασάνων ταῖς ἑψήσεσι μόγις ἀφαιρεθέντα τὸν λεγόμενον
with assayings by-the boilings hardly removed the so-called
ἀκήρατον χρυσὸν εἴασεν ἡμᾶς ἰδεῖν αὐτὸν μόνον ἐφ' ἑαυτοῦ.
pure gold allowed us to-see itself alone by itself
Y. SOC. λέγεται γὰρ οὖν δὴ ταῦτα οὕτω γίγνεσθαι.
it-is-said for then indeed these-things so to-occur

Only the arts akin to the king's remain: generalship, judging, and rhetoric. The knowledge of whether to learn an art rules the art that is learned. Rhetoric persuades the multitude by stories, but whether to persuade or use force belongs to the statesman. Generalship decides how to make war; whether to make it or make peace is the king's. Judges, deciding by the laws the royal lawgiver gave them, are guardians of the laws and servants. These arts serve; the art that rules them all and weaves together the city is rightly called politics.

304 STR. κατὰ τὸν αὐτὸν τοίνυν λόγον ἔοικε καὶ νῦν ἡμῖν
according-to the same then argument it-seems also now for-us
τὰ μὲν ἕτερα καὶ ὁπόσα ἀλλότρια καὶ τὰ μὴ φίλα
the indeed other-things and as-many-as foreign and the not friendly
πολιτικῆς ἐπιστήμης ἀποκεχωρίσθαι, λείπεσθαι δὲ τὰ τίμια
to-political knowledge to-have-been-separated to-be-left and the precious
καὶ συγγενῆ. τούτων δ' ἐστί που στρατηγία καὶ δικαστικὴ
and akin of-these and is surely generalship and judging
καὶ ὅση βασιλικῇ κοινωνοῦσα ῥητορεία πείθουσα τὸ
and as-much-as with-kingship sharing rhetoric persuading the
δίκαιον συνδιακυβερνᾷ τὰς ἐν ταῖς πόλεσι πράξεις· ἃ
just helps-steer the in the cities actions which
δὴ τίνι τρόπῳ ῥᾷστά τις ἀπομερίζων δείξει γυμνὸν
indeed in-what way most-easily one separating-off will-show naked
καὶ μόνον ἐκεῖνον καθ' αὑτὸν τὸν ζητούμενον ὑφ' ἡμῶν;
and alone that(-one) by himself the sought by us
Y. SOC. δῆλον ὅτι τοῦτό πῃ δρᾶν πειρατέον.
clear that this somehow to-do one-must-try
STR. πείρας μὲν τοίνυν ἕνεκα φανερὸς ἔσται· διὰ δὲ
of-trial indeed then for-the-sake-of plain he-will-be through and
μουσικῆς αὐτὸν ἐγχειρητέον δηλῶσαι. καί μοι λέγε.
music him one-must-attempt to-show and me tell

Y. SOC. τὸ ποῖον;
the what-sort

STR. μουσικῆς ἔστι πού τις ἡμῖν μάθησις, καὶ ὅλως τῶν b
of-music there-is surely some for-us learning and wholly of-the
περὶ χειροτεχνίας ἐπιστημῶν;
about handicraft knowledges

Y. SOC. ἔστιν.
there-is

STR. τί δέ; τὸ δ' αὖ τούτων ἠντινοῦν εἴτε δεῖ
what and the(-question) and again of-these any-whatever whether must
μανθάνειν ἡμᾶς εἴτε μή, πότερα φήσομεν ἐπιστήμην αὖ
to-learn us or not whether shall-we-say a-knowledge again
καὶ ταύτην εἶναί τινα περὶ αὐτὰ ταῦτα, ἢ πῶς;
also this to-be some about themselves these-things or how

Y. SOC. οὕτως, εἶναι φήσομεν.
so to-be we-shall-say

STR. οὐκοῦν ἑτέραν ὁμολογήσομεν ἐκείνων εἶναι ταύτην;
therefore other shall-we-agree than-those to-be this

Y. SOC. ναί.
yes

STR. πότερα δὲ αὐτῶν οὐδεμίαν ἄρχειν δεῖν ἄλλην ἄλλης, c
whether and of-them none to-rule must other over-other
ἢ ἐκείνας ταύτης, ἢ ταύτην δεῖν ἐπιτροπεύουσαν ἄρχειν
or those over-this or this must ruling-as-guardian to-rule
συμπασῶν τῶν ἄλλων;
of-all the others

Y. SOC. ταύτην ἐκείνων.
this over-those

STR. τὴν εἰ δεῖ μανθάνειν ἢ μὴ τῆς
the(-one) whether (one)-must to-learn or not than-the(-one)
μανθανομένης καὶ διδασκούσης ἄρα σύ γε ἀποφαίνῃ
being-learned and teaching then you at-least declare
δεῖν ἡμῖν ἄρχειν;
to-be-necessary for-us to-rule
Y. SOC. σφόδρα γε.
strongly at-least
STR. καὶ τὴν εἰ δεῖ πείθειν ἄρα ἢ μὴ τῆς
and the(-one) whether (one)-must to-persuade then or not than-the(-one)
δυναμένης πείθειν;
able to-persuade
Y. SOC. πῶς δ' οὔ;
how and not
d STR. εἶεν· τίνι τὸ πειστικὸν οὖν ἀποδώσομεν ἐπιστήμῃ
well to-what the persuasive then shall-we-assign knowledge
πλήθους τε καὶ ὄχλου διὰ μυθολογίας ἀλλὰ μὴ διὰ
of-multitude both and of-mob through story-telling but not through
διδαχῆς;
teaching
Y. SOC. φανερὸν οἶμαι καὶ τοῦτο ῥητορικῇ δοτέον ὄν.
plain I-think also this to-rhetoric to-be-given being
STR. τὸ δ' εἴτε διὰ πειθοῦς εἴτε καὶ διά τινος βίας
the(-question) and whether through persuasion or also through some force
δεῖ πράττειν πρός τινας ὁτιοῦν ἢ καὶ τὸ παράπαν
(one)-must to-act toward some anything-whatever or also — altogether
ἡσυχίαν ἔχειν, τοῦτ' αὖ ποίᾳ προσθήσομεν ἐπιστήμῃ;
quiet to-keep this again to-what-sort shall-we-add knowledge
Y. SOC. τῇ τῆς πειστικῆς ἀρχούσῃ καὶ λεκτικῆς.
to-the(-one) of-the persuasive(-art) ruling and of-speaking

STR. εἴη δ' ἂν οὐκ ἄλλη τις, ὡς οἶμαι, πλὴν ἡ τοῦ
it-would-be and — not other any as I-think except the of-the
πολιτικοῦ δύναμις.
statesman power
Y. SOC. κάλλιστ' εἴρηκας.
most-finely you-have-said
STR. καὶ τοῦτο μὲν ἔοικε ταχὺ κεχωρίσθαι πολιτικῆς e
and this indeed it-seems quickly to-have-been-separated from-politics
τὸ ῥητορικόν, ὡς ἕτερον εἶδος ὄν, ὑπηρετοῦν μὴν ταύτῃ.
the rhetorical as other kind being serving indeed to-it
Y. SOC. ναί.
yes
STR. τί δὲ περὶ τῆς τοιᾶσδ' αὖ δυνάμεως διανοητέον;
what and about the such again power must-one-think
Y. SOC. ποίας;
what-sort
STR. τῆς ὡς πολεμητέον ἑκάστοις οἷς ἂν προελώμεθα
the(-power) how war-must-be-made against-each whom — we-may-choose
πολεμεῖν, εἴτε αὐτὴν ἄτεχνον εἴτε ἔντεχνον ἐροῦμεν;
to-war-on whether it artless or artful shall-we-call
Y. SOC. καὶ πῶς ἂν ἄτεχνον διανοηθεῖμεν, ἥν γε ἡ
and how — artless could-we-think which at-least the
στρατηγικὴ καὶ πᾶσα ἡ πολεμικὴ πρᾶξις πράττει;
generalship and all the warlike action practices
STR. τὴν δὲ εἴτε πολεμητέον εἴτε διὰ φιλίας
the(-power) and whether war-must-be-made or through friendship
ἀπαλλακτέον οἵαν τε καὶ ἐπιστήμονα διαβουλεύσασθαι,
must-be-settled able both and knowing to-deliberate
ταύτης ἑτέραν ὑπολάβωμεν ἢ τὴν αὐτὴν ταύτῃ;
than-this other shall-we-suppose or the same with-this
Y. SOC. τοῖς πρόσθεν ἀναγκαῖον ἑπομένοισιν ἑτέραν.
for-those previous(-things) necessary following other

305 STR. οὐκοῦν ἄρχουσαν ταύτης αὐτὴν ἀποφανούμεθα, εἴπερ
therefore ruling this it shall-we-declare if-indeed
τοῖς ἔμπροσθέν γε ὑπολῃψόμεθα ὁμοίως;
the previous(-things) at-least we-shall-assume alike
Y. SOC. φημί.
I-say(-so)
STR. τίν' οὖν ποτε καὶ ἐπιχειρήσομεν οὕτω δεινῆς καὶ
which then ever also shall-we-attempt so dread and
μεγάλης τέχνης συμπάσης τῆς πολεμικῆς δεσπότιν
great art all the war(-art) mistress
ἀποφαίνεσθαι πλήν γε δὴ τὴν ὄντως οὖσαν βασιλικήν;
to-declare except at-least indeed the really being kingly(-art)
Y. SOC. οὐδεμίαν ἄλλην.
none other
STR. οὐκ ἄρα πολιτικὴν θήσομεν, ὑπηρετικήν γε οὖσαν,
not then political we-shall-set serving at-least being
τὴν τῶν στρατηγῶν ἐπιστήμην.
the of-the generals knowledge
Y. SOC. οὐκ εἰκός.
not likely
b STR. ἴθι δή, καὶ τὴν τῶν δικαστῶν τῶν ὀρθῶς
come indeed also the of-the judges of-the(-ones) rightly
δικαζόντων θεασώμεθα δύναμιν.
judging let-us-view power
Y. SOC. πάνυ μὲν οὖν.
certainly indeed then
c STR. ἆρ' οὖν ἐπὶ πλέον τι δύναται τοῦ περὶ τὰ
so then to more anything is-it-able than-the(-thing) about the
συμβόλαια πάνθ' ὁπόσα κεῖται νόμιμα παρὰ νομοθέτου
contracts all as-many-as lie lawful-things from lawgiver
βασιλέως παραλαβοῦσα, κρίνειν εἰς ἐκεῖνα σκοποῦσα τά
king having-received to-judge toward those looking the

τε δίκαια ταχθέντ' εἶναι καὶ ἄδικα, τὴν αὑτῆς ἰδίαν
both just(-things) ordained to-be and unjust the its-own private
ἀρετὴν παρεχομένη τοῦ μήθ' ὑπό τινων δώρων μήθ'
virtue furnishing of-the neither by any gifts nor
ὑπὸ φόβων μήτε οἴκτων μήθ' ὑπό τινος ἄλλης ἔχθρας
by fears nor pities nor by any other hatred
μηδὲ φιλίας ἡττηθεῖσα παρὰ τὴν τοῦ νομοθέτου τάξιν
nor friendship being-defeated contrary-to the of-the lawgiver order
ἐθέλειν ἂν τἀλλήλων ἐγκλήματα διαιρεῖν;
to-be-willing — the-mutual charges to-decide
Y. SOC. οὔκ, ἀλλὰ σχεδὸν ὅσον εἴρηκας ταύτης ἐστὶ τῆς
no but nearly as-much-as you-have-said of-this is the
δυνάμεως ἔργον.
power work
STR. καὶ τὴν τῶν δικαστῶν ἄρα ῥώμην ἀνευρίσκομεν
and the of-the judges then strength we-find-out
οὐ βασιλικὴν οὖσαν ἀλλὰ νόμων φύλακα καὶ ὑπηρέτιν
not kingly being but of-laws guardian and servant
ἐκείνης.
of-that
Y. SOC. ἔοικέν γε.
it-seems at-least
STR. τόδε δὴ κατανοητέον ἰδόντι συναπάσας τὰς d
this indeed must-be-observed by-one-having-seen all-together the
ἐπιστήμας αἳ εἴρηνται, ὅτι πολιτική γε αὐτῶν
knowledges which have-been-mentioned that political at-least of-them
οὐδεμία ἀνεφάνη. τὴν γὰρ ὄντως οὖσαν βασιλικὴν οὐκ
none appeared the(-one) for really being kingly not
αὐτὴν δεῖ πράττειν ἀλλ' ἄρχειν τῶν δυναμένων
itself must to-act but to-rule over-the(-ones) able
πράττειν, γιγνώσκουσαν τὴν ἀρχήν τε καὶ ὁρμὴν τῶν
to-act knowing the beginning both and impulse of-the

μεγίστων ἐν ταῖς πόλεσιν ἐγκαιρίας τε πέρι καὶ ἀκαιρίας,
greatest(-things) in the cities opportuneness both about and inopportuneness
τὰς δ' ἄλλας τὰ προσταχθέντα δρᾶν.
the and others the(-things) prescribed to-do

Y. SOC. ὀρθῶς.
rightly

STR. διὰ ταῦτα ἄρα ἃς μὲν ἄρτι διεληλύθαμεν, οὔτ'
for these-things then which indeed just-now we-have-gone-through neither
ἀλλήλων οὔθ' αὑτῶν ἄρχουσαι, περὶ δέ τινα ἰδίαν
of-one-another nor of-themselves ruling about and some private
αὑτῆς οὖσα ἑκάστη πρᾶξιν, κατὰ τὴν ἰδιότητα τῶν
its-own being each action according-to the peculiarity of-the
πράξεων τοὔνομα δικαίως εἴληφεν ἴδιον.
actions the-name justly has-received its-own

e Y. SOC. εἴξασι γοῦν.
they-seem at-any-rate

STR. τὴν δὲ πασῶν τε τούτων ἄρχουσαν καὶ τῶν
the(-one) and of-all both these ruling and of-the
νόμων καὶ συμπάντων τῶν κατὰ πόλιν ἐπιμελουμένην
laws and of-all the(-things) in a-city taking-care
καὶ πάντα συνυφαίνουσαν ὀρθότατα, τοῦ κοινοῦ τῇ
and all weaving-together most-rightly of-the common by-the
κλήσει περιλαβόντες τὴν δύναμιν αὐτῆς, προσαγορεύοιμεν
name embracing the power of-it we-would-call
δικαιότατ' ἄν, ὡς ἔοικε, πολιτικήν.
most-justly — as it-seems political

Y. SOC. παντάπασι μὲν οὖν.
altogether indeed then

STR. οὐκοῦν δὴ καὶ κατὰ τὸ τῆς ὑφαντικῆς παράδειγμα
therefore indeed also according-to the of-the weaving pattern
βουλοίμεθ' ἂν ἐπεξελθεῖν αὐτὴν νῦν, ὅτε καὶ πάντα τὰ
we-would-wish — to-go-through it now when also all the
γένη τὰ κατὰ πόλιν δῆλα ἡμῖν γέγονε;
kinds the in a-city plain to-us have-become
Y. SOC. καὶ σφόδρα γε.
and strongly at-least

XX · COURAGE AND MODERATION

Parts of virtue can be at odds. Quickness and vehemence are praised as courage, quiet and slowness as orderliness, and each overdone is blamed as madness or as cowardice. Orderly men, loving peace, leave their cities defenseless and enslaved; the brave drag them into wars and ruin. Every composing art throws out bad material, so the statesman's art will not build a city of good and bad men: it tests natures in play, then hands them to educators and directs them, as weaving directs the carders.

STR. τὴν δὴ βασιλικὴν συμπλοκήν, ὡς ἔοικε, λεκτέον 306
the indeed kingly intertwining as it-seems must-be-told
ποία τέ ἐστι καὶ τίνι τρόπῳ συμπλέκουσα ποῖον
of-what-sort both it-is and in-what way intertwining what-sort
ἡμῖν ὕφασμα ἀποδίδωσιν.
for-us web it-renders
Y. SOC. δῆλον.
clear
STR. ἦ χαλεπὸν ἐνδείξασθαι πρᾶγμα ἀναγκαῖον ἄρα
truly hard to-show a-thing necessary then
γέγονεν, ὡς φαίνεται.
it-has-become as it-appears
Y. SOC. πάντως γε μὴν ῥητέον.
wholly at-least indeed it-must-be-told

STR. τὸ γὰρ ἀρετῆς μέρος ἀρετῆς εἴδει διάφορον εἶναί
the for of-virtue part from-virtue in-form different to-be
τινα τρόπον τοῖς περὶ λόγους ἀμφισβητητικοῖς καὶ μάλ'
in-some way for-the about arguments disputatious and very
εὐεπίθετον πρὸς τὰς τῶν πολλῶν δόξας.
easy-to-attack in-respect-of the of-the many opinions
Y. SOC. οὐκ ἔμαθον.
not I-understood
b STR. ἀλλ' ὧδε πάλιν. ἀνδρείαν γὰρ οἶμαί σε ἡγεῖσθαι μέρος
but thus again courage for I-think you to-consider part
ἓν ἀρετῆς ἡμῖν εἶναι.
one of-virtue for-us to-be
Y. SOC. πάνυ γε.
certainly at-least
STR. καὶ μὴν σωφροσύνην γε ἀνδρείας μὲν ἕτερον, ἓν
and indeed moderation at-least than-courage indeed other one
δ' οὖν καὶ τοῦτο μόριον ἧς κἀκεῖνο.
but then also this a-part of-which also-that
Y. SOC. ναί.
yes
STR. τούτων δὴ πέρι θαυμαστόν τινα λόγον ἀποφαίνεσθαι
these indeed about wondrous some account to-declare
τολμητέον.
one-must-dare
Y. SOC. ποῖον;
what-sort
STR. ὡς ἐστὸν κατὰ δή τινα τρόπον εὖ μάλα πρὸς
that the-two-are in indeed some way well very toward
ἀλλήλας ἔχθραν καὶ στάσιν ἐναντίαν ἔχοντε ἐν πολλοῖς
one-another enmity and faction opposite having-the-two in many
τῶν ὄντων.
of-the beings

Y. SOC. πῶς λέγεις;
how do-you-mean

STR. οὐκ εἰωθότα λόγον οὐδαμῶς· πάντα γὰρ οὖν δὴ c
not customary account in-no-way all for then indeed
ἀλλήλοις τά γε τῆς ἀρετῆς μόρια λέγεταί που φίλια.
to-one-another the at-least of-the virtue parts are-said surely friendly

Y. SOC. ναί.
yes

STR. σκοπῶμεν δὴ προσσχόντες τὸν νοῦν εὖ μάλα
let-us-examine indeed having-applied the mind well very
πότερον οὕτως ἁπλοῦν ἐστι τοῦτο, ἢ παντὸς μᾶλλον
whether so simple is this or than-everything rather
αὐτῶν ἔχει διαφορὰν τοῖς συγγενέσιν ἔς τι;
of-them it-has difference with-their kindred in some(-respect)

Y. SOC. ναί, λέγοις ἂν πῇ σκεπτέον.
yes you-may-say — how one-must-examine

STR. ἐν τοῖς σύμπασι χρὴ ζητεῖν ὅσα καλὰ μὲν
in the all-together one-must to-seek as-many-as fine indeed
λέγομεν, εἰς δύο δὲ αὐτὰ τίθεμεν ἐναντία ἀλλήλων εἴδη.
we-call into two and them we-place opposite to-one-another forms

Y. SOC. λέγ' ἔτι σαφέστερον.
say still more-clearly

STR. ὀξύτητα καὶ τάχος, εἴτε κατὰ σώματα εἴτ' ἐν ψυχαῖς d
sharpness and speed whether in bodies or in souls
εἴτε κατὰ φωνῆς φοράν, εἴτε αὐτῶν τούτων εἴτε ἐν
or in of-voice movement whether of-themselves these or in
εἰδώλοις ὄντων, ὁπόσα μουσικὴ μιμουμένη καὶ ἔτι
images being as-many-as music imitating and further
γραφικὴ μιμήματα παρέχεται, τούτων τινὸς ἐπαινέτης εἴτε
painting imitations furnishes of-these any praiser whether

αὐτὸς πώποτε γέγονας εἴτε ἄλλου παρὼν ἐπαινοῦντος
yourself ever you-have-been or of-another being-present praising
ἤσθησαι;
you-have-perceived
Y. SOC. τί μήν;
what indeed
STR. ἦ καὶ μνήμην ἔχεις ὅντινα τρόπον αὐτὸ δρῶσιν ἐν
truly also memory have-you in-what way it they-do in
ἑκάστοις τούτων;
each of-these
Y. SOC. οὐδαμῶς.
in-no-way
STR. ἆρ' οὖν δυνατὸς αὐτὸ ἂν γενοίμην, ὥσπερ καὶ
so then able it — could-I-become as also
διανοοῦμαι, διὰ λόγων ἐνδείξασθαί σοι;
I-think through words to-show to-you
e Y. SOC. τί δ' οὔ;
what and not
STR. ῥᾴδιον ἔοικας ἡγεῖσθαι τὸ τοιοῦτον· σκοπώμεθα δ' οὖν
easy you-seem to-think the such let-us-examine but then
αὐτὸ ἐν τοῖς ὑπεναντίοις γένεσι. τῶν γὰρ δὴ πράξεων
it in the contrary kinds of-the for indeed actions
ἐν πολλαῖς καὶ πολλάκις ἑκάστοτε τάχος καὶ σφοδρότητα
in many and often each-time speed and vehemence
καὶ ὀξύτητα διανοήσεώς τε καὶ σώματος, ἔτι δὲ καὶ
and sharpness of-thought both and of-body further and also
φωνῆς, ὅταν ἀγασθῶμεν, λέγομεν αὐτὸ ἐπαινοῦντες μιᾷ
of-voice whenever we-admire we-call it praising one
χρώμενοι προσρήσει τῇ τῆς ἀνδρείας.
using address the of-the courage
Y. SOC. πῶς;
how

STR. ὀξὺ καὶ ἀνδρεῖον πρῶτόν πού φαμεν, καὶ ταχὺ καὶ
sharp and brave first surely we-say and quick and
ἀνδρικόν, καὶ σφοδρὸν ὡσαύτως· καὶ πάντως ἐπιφέροντες
manly and vehement likewise and wholly applying
τοὔνομα ὃ λέγω κοινὸν πάσαις ταῖς φύσεσι ταύταις
the-name which I-mean common to-all the natures these
ἐπαινοῦμεν αὐτάς.
we-praise them

Y. SOC. ναί.
yes

STR. τί δέ; τὸ τῆς ἠρεμαίας αὖ γενέσεως εἶδος ἆρ' οὐ 307
what and the of-the quiet again generation form so not
πολλάκις ἐπῃνέκαμεν ἐν πολλαῖς τῶν πράξεων;
often have-we-praised in many of-the actions

Y. SOC. καὶ σφόδρα γε.
and strongly at-least

STR. μῶν οὖν οὐ τἀναντία λέγοντες ἢ περὶ ἐκείνων
surely-not then not the-opposite saying than about those
τοῦτο φθεγγόμεθα;
this do-we-utter

Y. SOC. πῶς;
how

STR. ὡς ἡσυχαῖά πού φαμεν ἑκάστοτε καὶ σωφρονικά, περί τε b
as quiet surely we-say each-time and moderate about both
διάνοιαν πραττόμενα ἀγασθέντες καὶ κατὰ τὰς πράξεις αὖ
thought being-done admiring and in the actions again
βραδέα καὶ μαλακά, καὶ ἔτι περὶ φωνὰς γιγνόμενα λεῖα
slow and soft and further about voices coming-about smooth
καὶ βαρέα, καὶ πᾶσαν ῥυθμικὴν κίνησιν καὶ ὅλην μοῦσαν ἐν
and deep and all rhythmic movement and whole music in

καιρῷ βραδυτῆτι προσχρωμένην, οὐ τὸ τῆς ἀνδρείας ἀλλὰ
season with-slowness using not the of-the courage but
τὸ τῆς κοσμιότητος ὄνομα ἐπιφέρομεν αὐτοῖς σύμπασιν.
the of-the orderliness name we-apply to-them all

Y. SOC. ἀληθέστατα.
most-truly

STR. καὶ μὴν ὁπόταν αὖ γε ἀμφότερα γίγνηται ταῦθ'
and indeed whenever again at-least both come-about these
ἡμῖν ἄκαιρα, μεταβάλλοντες ἑκάτερα αὐτῶν ψέγομεν ἐπὶ
for-us untimely changing each of-them we-blame to
τἀναντία πάλιν ἀπονέμοντες τοῖς ὀνόμασιν.
the-opposite again assigning(-them) by-the names

Y. SOC. πῶς;
how

c STR. ὀξύτερα μὲν αὐτὰ γιγνόμενα τοῦ καιροῦ καὶ θάττω
sharper indeed them becoming than-the season and quicker
καὶ σκληρότερα φαινόμενα ὑβριστικὰ καὶ μανικὰ λέγοντες,
and harder appearing insolent and mad calling
τὰ δὲ βαρύτερα καὶ βραδύτερα καὶ μαλακώτερα δειλὰ
the(-ones) and heavier and slower and softer cowardly
καὶ βλακικά· καὶ σχεδὸν ὡς τὸ πολὺ ταῦτά τε καὶ
and sluggish and nearly as the most-part these both and
τὴν σώφρονα φύσιν καὶ τὴν ἀνδρείαν τὴν τῶν ἐναντίων,
the moderate nature and the brave the of-the opposites
οἷον πολεμίαν διαλαχούσας στάσιν ἰδέας, οὔτ' ἀλλήλαις
as warlike having-obtained faction forms neither with-one-another
μειγνυμένας ἐφευρίσκομεν ἐν ταῖς περὶ τὰ τοιαῦτα
mixing do-we-find in the about the such
πράξεσιν, ἔτι τε τοὺς ἐν ταῖς ψυχαῖς αὐτὰς ἴσχοντας
actions further and the(-men) in the souls them holding
διαφερομένους ἀλλήλοις ὀψόμεθα ἐὰν μεταδιώκωμεν.
differing with-one-another we-shall-see if we-pursue(-it)

Y. SOC. ποῦ δὴ λέγεις;
where indeed do-you-mean

STR. ἐν πᾶσί τε δὴ τούτοις οἷς νῦν εἴπομεν, ὡς εἰκός τε d
in all both indeed these which now we-mentioned as likely both
ἐν ἑτέροις πολλοῖς. κατὰ γὰρ οἶμαι τὴν αὑτῶν ἑκατέροις
in others many according-to for I-think the their-own each
συγγένειαν τὰ μὲν ἐπαινοῦντες ὡς οἰκεῖα σφέτερα,
kinship the(-things) indeed praising as akin their-own
τὰ δὲ τῶν διαφόρων ψέγοντες ὡς ἀλλότρια, πολλὴν
the(-things) and of-the differing blaming as alien much
εἰς ἔχθραν ἀλλήλοις καὶ πολλῶν πέρι καθίστανται.
into enmity with-one-another and of-many-things about they-are-set
Y. SOC. κινδυνεύουσιν.
they-are-likely(-so)

STR. παιδιὰ τοίνυν αὕτη γέ τις ἡ διαφορὰ τούτων ἐστὶ
play then this at-least some the difference of-these is
τῶν εἰδῶν· περὶ δὲ τὰ μέγιστα νόσος συμβαίνει πασῶν
of-the forms about and the greatest-things disease happens of-all
ἐχθίστη γίγνεσθαι ταῖς πόλεσιν.
most-hateful to-become for-the cities
Y. SOC. περὶ δὴ ποῖα φῄς;
about indeed what-sort do-you-say

STR. περὶ ὅλην, ὥς γε εἰκός, τὴν τοῦ ζῆν παρασκευήν. 308
about whole as at-least (is)-likely the of-the to-live preparation
οἱ μὲν γὰρ δὴ διαφερόντως ὄντες κόσμιοι τὸν
the(-ones) indeed for indeed especially being orderly the
ἥσυχον ἀεὶ βίον ἕτοιμοι ζῆν, αὐτοὶ καθ' αὑτοὺς μόνοι τὰ
quiet always life ready to-live themselves by themselves alone the
σφέτερα αὐτῶν πράττοντες, οἴκοι τε αὖ πρὸς ἅπαντας
their-own of-them doing at-home both again toward all
οὕτως ὁμιλοῦντες, καὶ πρὸς τὰς ἔξωθεν πόλεις ὡσαύτως
so associating and toward the outside cities likewise

ἕτοιμοι πάντα ὄντες τρόπον τινὰ ἄγειν εἰρήνην· καὶ διὰ
ready in-every being way some to-keep peace and because-of
τὸν ἔρωτα δὴ τοῦτον ἀκαιρότερον ὄντα ἢ χρή, ὅταν
the love indeed this more-untimely being than (is)-needful whenever
ἃ βούλονται πράττωσιν, ἔλαθον αὐτοί τε
what they-wish they-do they-escaped-their-own-notice themselves both
ἀπολέμως ἴσχοντες καὶ τοὺς νέους ὡσαύτως διατιθέντες,
unwarlike keeping(-themselves) and the young likewise disposing
ὄντες τε ἀεὶ τῶν ἐπιτιθεμένων, ἐξ ὧν οὐκ ἐν πολλοῖς
being both always of-the attacking(-men) from which not in many
ἔτεσιν αὐτοὶ καὶ παῖδες καὶ σύμπασα ἡ πόλις ἀντ᾽
years themselves and children and whole the city instead-of
ἐλευθέρων πολλάκις ἔλαθον αὑτοὺς γενόμενοι δοῦλοι.
free often escaped-the-notice-of themselves having-become slaves

Y. SOC. χαλεπὸν εἶπες καὶ δεινὸν πάθος.
hard you-told and dreadful experience

STR. τί δ᾽ οἱ πρὸς τὴν ἀνδρείαν μᾶλλον ῥέποντες; ἆρ᾽
what and the(-ones) toward the courage more inclining so
οὐκ ἐπὶ πόλεμον ἀεί τινα τὰς αὑτῶν συντείνοντες πόλεις
not into war always some the their-own straining cities
διὰ τὴν τοῦ τοιούτου βίου σφοδροτέραν τοῦ δέοντος
because-of the of-the such life more-vehement than-the needful
ἐπιθυμίαν εἰς ἔχθραν πολλοῖς καὶ δυνατοῖς καταστάντες
desire into enmity with-many and powerful having-been-set
ἢ πάμπαν διώλεσαν ἢ δούλας αὖ καὶ ὑποχειρίους τοῖς
either altogether they-destroyed or slaves again and subject to-the
ἐχθροῖς ὑπέθεσαν τὰς αὑτῶν πατρίδας;
enemies they-made the their-own fatherlands

b Y. SOC. ἔστι καὶ ταῦτα.
it-is also these-things

STR. πῶς οὖν μὴ φῶμεν ἐν τούτοις ἀμφότερα ταῦτα τὰ
how then not shall-we-say in these both these the
γένη πολλὴν πρὸς ἄλληλα ἀεὶ καὶ τὴν μεγίστην ἴσχειν
kinds much toward one-another always and the greatest to-hold
ἔχθραν καὶ στάσιν;
enmity and faction

Y. SOC. οὐδαμῶς ὡς οὐ φήσομεν.
in-no-way that not shall-we-say(-so)

STR. οὐκοῦν ὅπερ ἐπεσκοποῦμεν κατ᾽ ἀρχὰς ἀνηυρήκαμεν,
therefore what-very we-were-examining at beginnings we-have-found-out
ὅτι μόρια ἀρετῆς οὐ σμικρὰ ἀλλήλοις διαφέρεσθον
that parts of-virtue not small(-ones) from-one-another the-two-differ
φύσει καὶ δὴ καὶ τοὺς ἴσχοντας δρᾶτον τὸ αὐτὸ
by-nature and indeed also the(-men) holding(-them) the-two-do the same
τοῦτο;
this

Y. SOC. κινδυνεύετον.
the-two-are-likely(-so)

STR. τόδε τοίνυν αὖ λάβωμεν.
this then again let-us-take

Y. SOC. τὸ ποῖον;
the what-sort

STR. εἴ τίς που τῶν συνθετικῶν ἐπιστημῶν πρᾶγμα c
whether any surely of-the compounding knowledges a-thing
ὁτιοῦν τῶν αὑτῆς ἔργων, κἂν εἰ τὸ φαυλότατον,
any-whatever of-the its-own works even if the meanest
ἑκοῦσα ἐκ μοχθηρῶν καὶ χρηστῶν τινων συνίστησιν, ἢ
willingly from bad and useful some puts-together or
πᾶσα ἐπιστήμη πανταχοῦ τὰ μὲν μοχθηρὰ εἰς δύναμιν
every knowledge everywhere the indeed bad to power
ἀποβάλλει, τὰ δὲ ἐπιτήδεια καὶ χρηστὰ ἔλαβεν, ἐκ
throws-away the and suitable and useful takes from

τούτων δὲ καὶ ὁμοίων καὶ ἀνομοίων ὄντων, πάντα εἰς ἓν
these and both like and unlike being all into one
αὐτὰ συνάγουσα, μίαν τινὰ δύναμιν καὶ ἰδέαν δημιουργεῖ.
them bringing-together one some power and form it-crafts
Y. SOC. τί μήν;
what indeed
d STR. οὐδ' ἄρα ἡ κατὰ φύσιν ἀληθῶς οὖσα ἡμῖν
not-even then the according-to nature truly being for-us
πολιτικὴ μή ποτε ἐκ χρηστῶν καὶ κακῶν ἀνθρώπων
political(-knowledge) — ever from good and bad men
ἑκοῦσα εἶναι συστήσηται πόλιν τινά, ἀλλ' εὔδηλον ὅτι
willing to-be will-constitute city any but (it-is)-plain that
παιδιᾷ πρῶτον βασανιεῖ, μετὰ δὲ τὴν βάσανον αὖ
by-play first it-will-test after and the test again
τοῖς δυναμένοις παιδεύειν καὶ ὑπηρετεῖν πρὸς τοῦτ'
to-those able to-educate and to-serve toward this
αὐτὸ παραδώσει, προστάττουσα καὶ ἐπιστατοῦσα αὐτή,
itself it-will-hand-over prescribing and presiding itself
καθάπερ ὑφαντικὴ τοῖς τε ξαίνουσι καὶ τοῖς τἆλλα
as weaving to-the(-ones) both carding and to-those the-rest
προπαρασκευάζουσιν ὅσα πρὸς τὴν πλέξιν αὐτῆς
preparing as-many-as for the plaiting of-it
συμπαρακολουθοῦσα προστάττει καὶ ἐπιστατεῖ, τοιαῦτα
following-along prescribes and presides such-things
ἑκάστοις ἐνδεικνῦσα τὰ ἔργα ἀποτελεῖν οἷα ἂν ἐπιτήδεια
to-each showing the works to-accomplish such-as — suitable
ἡγῆται πρὸς τὴν αὑτῆς εἶναι συμπλοκήν.
it-thinks for the its-own to-be intertwining
Y. SOC. πάνυ μὲν οὖν.
certainly indeed then

The kingly art lets educators train only fitting characters. It kills or exiles those whose nature drives them to godlessness and injustice, and yokes the ignorant and base to slavery. It binds the brave like the warp and the moderate like the woof, first with a divine bond, true opinion about the fine, just, and good, then with human bonds of marriage. Like marrying like makes the brave mad and the moderate sluggish over generations, so the families must mix and offices be shared. Woven so, the city is one web, and the statesman is pronounced complete.

STR. ταὐτὸν δή μοι τοῦθ' ἡ βασιλικὴ φαίνεται πᾶσι τοῖς 309
the-same indeed to-me this the kingly(-knowledge) appears to-all the
κατὰ νόμον παιδευταῖς καὶ τροφεῦσιν, τὴν τῆς ἐπιστατικῆς
according-to law educators and nurturers the of-the presiding
αὐτὴ δύναμιν ἔχουσα, οὐκ ἐπιτρέψειν ἀσκεῖν ὅτι μή
itself having power not to-allow to-practice whatever not
τις πρὸς τὴν αὑτῆς σύγκρασιν ἀπεργαζόμενος ἦθός
one toward the its-own blending working-out a-character
τι πρέπον ἀποτελεῖ, ταῦτα δὲ μόνα παρακελεύεσθαι
some fitting accomplishes these-things and only to-urge
παιδεύειν· καὶ τοὺς μὲν μὴ δυναμένους κοινωνεῖν ἤθους
to-educate and the(-ones) indeed not able to-share of-character
ἀνδρείου καὶ σώφρονος ὅσα τε ἄλλα ἐστὶ τείνοντα
brave and moderate as-many-as and other(-things) are tending
πρὸς ἀρετήν, ἀλλ' εἰς ἀθεότητα καὶ ὕβριν καὶ ἀδικίαν ὑπὸ
toward virtue but into godlessness and insolence and injustice by
κακῆς βίᾳ φύσεως ἀπωθουμένους, θανάτοις τε ἐκβάλλει
evil by-force nature thrust-away with-deaths both it-casts-out
καὶ φυγαῖς καὶ ταῖς μεγίσταις κολάζουσα ἀτιμίαις.
and with-exiles and with-the greatest punishing dishonors
Y. SOC. λέγεται γοῦν πως οὕτως.
it-is-said at-any-rate somehow so

STR. τοὺς δὲ ἐν ἀμαθίᾳ τε αὖ καὶ ταπεινότητι πολλῇ
the(-ones) and in ignorance both again and baseness much
κυλινδουμένους εἰς τὸ δουλικὸν ὑποζεύγνυσι γένος.
wallowing into the slavish it-yokes-under kind
Y. SOC. ὀρθότατα.
most-rightly

b STR. τοὺς λοιποὺς τοίνυν, ὅσων αἱ φύσεις ἐπὶ τὸ γενναῖον
the remaining then of-whom the natures toward the noble
ἱκαναὶ παιδείας τυγχάνουσαι καθίστασθαι καὶ δέξασθαι μετὰ
competent education obtaining to-be-established and to-receive with
τέχνης σύμμειξιν πρὸς ἀλλήλας, τούτων τὰς μὲν ἐπὶ τὴν
art mingling toward one-another of-these the(-ones) indeed toward the
ἀνδρείαν μᾶλλον συντεινούσας, οἷον στημονοφυὲς νομίσασ᾽
courage more straining as warp-like having-thought
αὐτῶν εἶναι τὸ στερεὸν ἦθος, τὰς δὲ ἐπὶ τὸ κόσμιον
of-them to-be the firm character the(-ones) and toward the orderly
πίονί τε καὶ μαλακῷ καὶ κατὰ τὴν εἰκόνα κροκώδει
with-the-thick both and soft and according-to the image woof-like
διανήματι προσχρωμένας, ἐναντία δὲ τεινούσας ἀλλήλαις,
spun-thread using opposite-ways and straining with-one-another
πειρᾶται τοιόνδε τινὰ τρόπον συνδεῖν καὶ συμπλέκειν.
it-tries in-such some way to-bind-together and to-intertwine
Y. SOC. ποῖον δή;
what-sort indeed

c STR. πρῶτον μὲν κατὰ τὸ συγγενὲς τὸ ἀειγενὲς ὂν
first indeed according-to the kindred the eternal being
τῆς ψυχῆς αὐτῶν μέρος θείῳ συναρμοσαμένη δεσμῷ,
of-the soul of-them part with-divine having-fitted bond
μετὰ δὲ τὸ θεῖον τὸ ζῳογενὲς αὐτῶν αὖθις ἀνθρωπίνοις.
after and the divine the animal-born of-them again with-human(-bonds)
Y. SOC. πῶς τοῦτ᾽ εἶπες αὖ;
how this did-you-say again

STR. τὴν τῶν καλῶν καὶ δικαίων πέρι καὶ ἀγαθῶν καὶ
the of-the fine-things and just-things about and good-things and
τῶν τούτοις ἐναντίων ὄντως οὖσαν ἀληθῆ δόξαν μετὰ
of-the to-these opposite really being true opinion with
βεβαιώσεως, ὁπόταν ἐν ψυχαῖς ἐγγίγνηται, θείαν φημὶ ἐν
confirmation whenever in souls it-comes-about divine I-say in
δαιμονίῳ γίγνεσθαι γένει.
a-daemonic to-come-about kind

Y. SOC. πρέπει γοῦν οὕτω.
it-befits at-any-rate so

STR. τὸν δὴ πολιτικὸν καὶ τὸν ἀγαθὸν νομοθέτην d
the indeed statesman and the good lawgiver
ἆρ᾽ ἴσμεν ὅτι προσήκει μόνον δυνατὸν εἶναι τῇ
so do-we-know that it-befits alone able to-be by-the
τῆς βασιλικῆς μούσῃ τοῦτο αὐτὸ ἐμποιεῖν τοῖς ὀρθῶς
of-the kingly(-art) music this itself to-instil in-those rightly
μεταλαβοῦσι παιδείας, οὓς ἐλέγομεν νυνδή;
having-partaken of-education whom we-were-mentioning just-now

Y. SOC. τὸ γοῦν εἰκός.
the(-thing) at-any-rate likely

STR. ὃς δ᾽ ἂν δρᾶν γε, ὦ Σώκρατες, ἀδυνατῇ τὸ
whoever and — to-do at-least O Socrates is-unable the
τοιοῦτον, μηδέποτε τοῖς νῦν ζητουμένοις ὀνόμασιν αὐτὸν
such never by-the now being-sought names him
προσαγορεύωμεν.
let-us-address

Y. SOC. ὀρθότατα.
most-rightly

STR. τί οὖν; ἀνδρεία ψυχὴ λαμβανομένη τῆς τοιαύτης e
what then a-brave soul laying-hold of-the such
ἀληθείας ἆρ᾽ οὐχ ἡμεροῦται καὶ τῶν δικαίων μάλιστα
truth so not is-it-tamed and of-the just most

οὕτω κοινωνεῖν ἂν ἐθελήσειεν, μὴ μεταλαβοῦσα δὲ
so to-share — would-it-wish not having-partaken and
ἀποκλινεῖ μᾶλλον πρὸς θηριώδη τινὰ φύσιν;
will-it-incline rather toward bestial some nature
Y. SOC. πῶς δ' οὔ;
how and not
STR. τί δὲ τὸ τῆς κοσμίας φύσεως; ἆρ' οὐ τούτων μὲν
what and the of-the orderly nature so not of-these indeed
μεταλαβὸν τῶν δοξῶν ὄντως σῶφρον καὶ φρόνιμον, ὥς
having-partaken the opinions really moderate and prudent as
γε ἐν πολιτείᾳ, γίγνεται, μὴ κοινωνῆσαν δὲ ὧν λέγομεν
at-least in a-constitution becomes not having-shared and in-what we-say
ἐπονείδιστόν τινα εὐηθείας δικαιότατα λαμβάνει φήμην;
reproachful some of-simplicity most-justly receives name
Y. SOC. πάνυ μὲν οὖν.
certainly indeed then
STR. οὐκοῦν συμπλοκὴν καὶ δεσμὸν τοῦτον τοῖς μὲν κακοῖς
therefore intertwining and bond this for-the indeed bad
πρὸς σφᾶς αὐτοὺς καὶ τοῖς ἀγαθοῖς πρὸς τοὺς κακοὺς
toward them themselves and for-the good toward the bad
μηδέποτε μόνιμον φῶμεν γίγνεσθαι, μηδέ τινα ἐπιστήμην
never stable shall-we-say to-become nor any knowledge
αὐτῷ σπουδῇ πρὸς τοὺς τοιούτους ἂν χρῆσθαί ποτε;
it seriously toward the such — to-use ever
Y. SOC. πῶς γάρ;
how for
310 STR. τοῖς δ' εὐγενέσι γενομένοις τε ἐξ ἀρχῆς ἤθεσι
in-the and well-born born both from (the)-beginning characters
θρεφθεῖσί τε κατὰ φύσιν μόνοις διὰ νόμων ἐμφύεσθαι,
nurtured both according-to nature alone through laws to-grow-in
καὶ ἐπὶ τούτοις δὴ τοῦτ' εἶναι τέχνῃ φάρμακον, καὶ καθάπερ
and for these indeed this to-be by-art a-remedy and as

εἴπομεν τοῦτον θειότερον εἶναι τὸν σύνδεσμον ἀρετῆς
we-said this more-divine to-be the bond of-virtue
μερῶν φύσεως ἀνομοίων καὶ ἐπὶ τὰ ἐναντία φερομένων.
of-parts by-nature unlike and toward the opposite borne
Y. SOC. ἀληθέστατα.
most-truly
STR. τοὺς μὴν λοιπούς, ὄντας ἀνθρωπίνους δεσμούς,
the indeed remaining being human bonds
ὑπάρχοντος τούτου τοῦ θείου σχεδὸν οὐδὲν χαλεπὸν οὔτε
existing this the divine nearly nothing hard either
ἐννοεῖν οὔτε ἐννοήσαντα ἀποτελεῖν.
to-conceive or having-conceived to-accomplish
Y. SOC. πῶς δή, καὶ τίνας; b
how indeed and which
STR. τοὺς τῶν ἐπιγαμιῶν καὶ παίδων κοινωνήσεων καὶ
the(-ones) of-the intermarriages and of-children sharings and
τῶν περὶ τὰς ἰδίας ἐκδόσεις καὶ γάμους. οἱ γὰρ
of-the about the private givings-in-marriage and marriages the for
πολλοὶ τὰ περὶ ταῦτα οὐκ ὀρθῶς συνδοῦνται πρὸς
many the(-things) about these not rightly they-bind for
τὴν τῶν παίδων γέννησιν.
the of-the children begetting
Y. SOC. τί δή;
why indeed
STR. τὰ μὲν πλούτου καὶ δυνάμεων ἐν τοῖς τοιούτοις
the indeed of-wealth and of-powers in the such
διώγματα τί καί τις ἂν ὡς ἄξια λόγου σπουδάζοι
pursuits why also one — as worthy of-account should-take-seriously
μεμφόμενος;
blaming(-them)
Y. SOC. οὐδέν.
not-at-all

c STR. μᾶλλον δέ γε δίκαιον τῶν περὶ τὰ γένη
rather and at-least just of-the(-men) about the kinds
ποιουμένων ἐπιμέλειαν τούτων πέρι λέγειν, εἴ τι μὴ
making care these about to-speak if anything not
κατὰ τρόπον πράττουσιν.
according-to way they-do
Y. SOC. εἰκὸς γὰρ οὖν.
likely for indeed
STR. πράττουσι μὲν δὴ οὐδ' ἐξ ἑνὸς ὀρθοῦ λόγου,
they-act indeed indeed not-even from one right reason
τὴν ἐν τῷ παραχρῆμα διώκοντες ῥᾳστώνην καὶ τῷ τοὺς
the in the immediate pursuing ease and by-the the
μὲν προσομοίους αὐτοῖς ἀσπάζεσθαι, τοὺς δ' ἀνομοίους
indeed like to-themselves to-welcome the and unlike
μὴ στέργειν, πλεῖστον τῇ δυσχερείᾳ μέρος ἀπονέμοντες.
not to-love greatest to-the annoyance part assigning
Y. SOC. πῶς;
how
d STR. οἱ μέν που κόσμιοι τὸ σφέτερον αὐτῶν ἦθος
the(-ones) indeed surely orderly the their-own of-them character
ζητοῦσι, καὶ κατὰ δύναμιν γαμοῦσί τε παρὰ τούτων καὶ
seek and according-to power they-marry both from these and
τὰς ἐκδιδομένας παρ' αὐτῶν εἰς τούτους ἐκπέμπουσι
the(-daughters) given-in-marriage from themselves to these they-send-out
πάλιν· ὡς δ' αὕτως τὸ περὶ τὴν ἀνδρείαν γένος δρᾷ,
again as and likewise the about the courage kind does
τὴν αὑτοῦ μεταδιῶκον φύσιν, δέον ποιεῖν ἀμφότερα
the its-own pursuing nature it-being-needful to-do both
τὰ γένη τούτων τοὐναντίον ἅπαν.
the kinds of-these the-opposite whole
Y. SOC. πῶς, καὶ διὰ τί;
how and for what

STR. διότι πέφυκεν ἀνδρεία τε ἐν πολλαῖς γενέσεσιν
because is-by-nature courage both in many generations
ἄμεικτος γεννωμένη σώφρονι φύσει κατὰ μὲν ἀρχὰς
unmixed begotten with-moderate nature at indeed beginnings
ἀκμάζειν ῥώμῃ, τελευτῶσα δὲ ἐξανθεῖν παντάπασι μανίαις.
to-flourish in-strength ending and to-break-out altogether in-madnesses
Y. SOC. εἰκός.
likely
STR. ἡ δὲ αἰδοῦς γε αὖ λίαν πλήρης ψυχὴ καὶ e
the and with-shame at-least again too full soul and
ἀκέραστος τόλμης ἀνδρείας, ἐπὶ δὲ γενεὰς πολλὰς
unmixed of-daring of-courage over and generations many
οὕτω γεννηθεῖσα, νωθεστέρα φύεσθαι τοῦ καιροῦ καὶ
so begotten more-sluggish to-grow than-the season and
ἀποτελευτῶσα δὴ παντάπασιν ἀναπηροῦσθαι.
ending indeed altogether to-be-crippled
Y. SOC. καὶ τοῦτ' εἰκὸς οὕτω συμβαίνειν.
also this likely so to-happen
STR. τούτους δὴ τοὺς δεσμοὺς ἔλεγον ὅτι χαλεπὸν 311
these indeed the bonds I-was-saying that hard
οὐδὲν συνδεῖν ὑπάρξαντος τοῦ περὶ τὰ καλὰ κἀγαθὰ
nothing to-bind-together existing the about the fine and-good
μίαν ἔχειν ἀμφότερα τὰ γένη δόξαν. τοῦτο γὰρ ἓν
one to-have both the kinds opinion this for one
καὶ ὅλον ἐστὶ βασιλικῆς συνυφάνσεως ἔργον, μηδέποτε
and whole is of-kingly weaving-together work never
ἐᾶν ἀφίστασθαι σώφρονα ἀπὸ τῶν ἀνδρείων ἤθη,
to-allow to-stand-apart moderate from the brave characters
συγκερκίζοντα δὲ ὁμοδοξίαις καὶ τιμαῖς καὶ ἀτιμίαις καὶ
weaving-together but with-agreements and honors and dishonors and
δόξαις καὶ ὁμηρειῶν ἐκδόσεσιν εἰς ἀλλήλους, λεῖον καὶ
opinions and of-pledges with-givings to one-another smooth and

τὸ λεγόμενον εὐήτριον ὕφασμα συνάγοντα ἐξ αὐτῶν, τὰς
the so-called well-woven web bringing-together from them the
ἐν ταῖς πόλεσιν ἀρχὰς ἀεὶ κοινῇ τούτοις ἐπιτρέπειν.
in the cities offices always in-common to-these to-entrust

Y. SOC. πῶς;
how

STR. οὗ μὲν ἂν ἑνὸς ἄρχοντος χρεία συμβαίνῃ, τὸν
where indeed — of-one ruler need happens the(-one)
ταῦτα ἀμφότερα ἔχοντα αἱρούμενον ἐπιστάτην· οὗ δ' ἂν
these both having choosing as-overseer where and —
πλειόνων, τούτων μέρος ἑκατέρων συμμειγνύντα. τὰ μὲν
of-more of-these part of-each mingling the indeed
γὰρ σωφρόνων ἀρχόντων ἤθη σφόδρα μὲν εὐλαβῆ καὶ
for of-moderate rulers characters very indeed cautious and
δίκαια καὶ σωτήρια, δριμύτητος δὲ καί τινος ἰταμότητος
just and saving of-keenness but and of-some boldness
ὀξείας καὶ πρακτικῆς ἐνδεῖται.
sharp and practical they-are-in-want

Y. SOC. δοκεῖ γοῦν δὴ καὶ τάδε.
it-seems at-any-rate indeed also these-things

b STR. τὰ δ' ἀνδρεῖά γε αὖ πρὸς μὲν τὸ δίκαιον
the(-characters) and brave at-least again toward indeed the just
καὶ εὐλαβὲς ἐκείνων ἐπιδεέστερα, τὸ δὲ ἐν ταῖς
and cautious than-those more-deficient the(-quality) and in the
πράξεσι ἰταμὸν διαφερόντως ἴσχει. πάντα δὲ καλῶς
actions bold especially they-have all and well
γίγνεσθαι τὰ περὶ τὰς πόλεις ἰδίᾳ καὶ δημοσίᾳ
to-come-about the(-things) about the cities privately and publicly
τούτοιν μὴ παραγενομένοιν ἀμφοῖν ἀδύνατον.
these-two not being-present both impossible

Y. SOC. πῶς γὰρ οὔ;
how for not

STR. τοῦτο δὴ τέλος ὑφάσματος εὐθυπλοκίᾳ συμπλακὲν c
this indeed end of-the-web by-straight-weaving intertwined
γίγνεσθαι φῶμεν πολιτικῆς πράξεως τὸ τῶν ἀνδρείων καὶ
to-come-about let-us-say of-political action the of-the brave and
σωφρόνων ἀνθρώπων ἦθος, ὁπόταν ὁμονοίᾳ καὶ φιλίᾳ
moderate men character whenever with-concord and friendship
κοινὸν συναγαγοῦσα αὐτῶν τὸν βίον ἡ βασιλικὴ τέχνη,
common having-brought-together of-them the life the kingly art
πάντων μεγαλοπρεπέστατον ὑφασμάτων καὶ ἄριστον
of-all most-magnificent of-webs and best
ἀποτελέσασα τούς τ' ἄλλους ἐν ταῖς πόλεσι πάντας
having-accomplished the both others in the cities all
δούλους καὶ ἐλευθέρους ἀμπίσχουσα, συνέχῃ τούτῳ τῷ
slaves and free(-men) enfolding it-holds-together with-this the
πλέγματι, καὶ καθ' ὅσον εὐδαίμονι προσήκει γίγνεσθαι πόλει
plaiting and as-far as for-a-happy it-befits to-become city
τούτου μηδαμῇ μηδὲν ἐλλείπουσα ἄρχῃ τε καὶ ἐπιστατῇ.
of-this in-no-way anything falling-short it-rules both and presides
Y. SOC. κάλλιστα αὖ τὸν βασιλικὸν ἀπετέλεσας ἄνδρα
most-finely again the kingly you-have-completed man
ἡμῖν, ὦ ξένε, καὶ τὸν πολιτικόν.
for-us O stranger and the statesman

PLATO

ΦΙΛΗΒΟΣ

Philebus

Philebus holds that enjoyment and pleasure are the good for all living things; Socrates, that prudence, understanding, memory, and right opinion are better. They agree that each will name the state of soul that makes life happy, and that if a third proves better than both, whichever is nearer it beats the other. Philebus hands the argument to Protarchus, calling Aphrodite to witness. Socrates, fearing the gods' names, says pleasure is varied, felt by the intemperate and the moderate, the fool and the wise. Protarchus replies that pleasures from opposite sources are not opposite.

SOC. ὅρα δή, Πρώταρχε, τίνα λόγον μέλλεις παρὰ 11
see indeed Protarchus what account you-are-about from
Φιλήβου δέχεσθαι νυνὶ καὶ πρὸς τίνα τὸν παρ' ἡμῖν
Philebus to-receive now and against what the(-one) from us
ἀμφισβητεῖν, ἐὰν μή σοι κατὰ νοῦν ᾖ λεγόμενος.
to-dispute if not to-you according-to mind it-be said
βούλει συγκεφαλαιωσώμεθα ἑκάτερον;
do-you-wish let-us-sum-up each
PROT. πάνυ μὲν οὖν.
certainly indeed then
SOC. Φίληβος μὲν τοίνυν ἀγαθὸν εἶναί φησι τὸ χαίρειν c
Philebus indeed then good to-be says the to-rejoice
πᾶσι ζῴοις καὶ τὴν ἡδονὴν καὶ τέρψιν, καὶ ὅσα
for-all animals and the pleasure and delight and as-many-as
τοῦ γένους ἐστὶ τούτου σύμφωνα· τὸ δὲ παρ' ἡμῶν
of-the kind are this concordant the(-thing) and from us
ἀμφισβήτημά ἐστι μὴ ταῦτα, ἀλλὰ τὸ φρονεῖν καὶ τὸ
dispute is not these-things but the to-be-prudent and the
νοεῖν καὶ μεμνῆσθαι καὶ τὰ τούτων αὖ συγγενῆ,
to-understand and to-remember and the of-these again akin
δόξαν τε ὀρθὴν καὶ ἀληθεῖς λογισμούς, τῆς γε ἡδονῆς
opinion both right and true reasonings than-the at-least pleasure

ἀμείνω καὶ λῴω γίγνεσθαι σύμπασιν ὅσαπερ αὐτῶν
better and preferable to-become for-all as-many-as of-them
δυνατὰ μεταλαβεῖν· δυνατοῖς δὲ μετασχεῖν ὠφελιμώτατον
able to-take-a-share able and to-partake most-beneficial
ἁπάντων εἶναι πᾶσι τοῖς οὖσί τε καὶ ἐσομένοις. μῶν οὐχ
of-all to-be for-all the being both and going-to-be surely not
οὕτω πως λέγομεν, ὦ Φίληβε, ἑκάτεροι;
so somehow we-say O Philebus each

PHIL. πάντων μὲν οὖν μάλιστα, ὦ Σώκρατες.
of-all indeed then most O Socrates

SOC. δέχῃ δὴ τοῦτον τὸν νῦν διδόμενον, ὦ Πρώταρχε,
do-you-accept indeed this the now being-given O Protarchus
λόγον;
account

PROT. ἀνάγκη δέχεσθαι· Φίληβος γὰρ ἡμῖν ὁ καλὸς
necessity to-accept Philebus for for-us the fine
ἀπείρηκεν.
has-given-up

SOC. δεῖ δὴ περὶ αὐτῶν τρόπῳ παντὶ τἀληθές πῃ
it-is-needful indeed about them in-way every the-truth somehow
περανθῆναι;
to-be-brought-to-an-end

d PROT. δεῖ γὰρ οὖν.
it-is-needful for indeed

SOC. ἴθι δή, πρὸς τούτοις διομολογησώμεθα καὶ τόδε.
come indeed besides these let-us-agree also this

PROT. τὸ ποῖον;
the what-sort

SOC. ὡς νῦν ἡμῶν ἑκάτερος ἕξιν ψυχῆς καὶ διάθεσιν
that now of-us each a-state of-soul and condition
ἀποφαίνειν τινὰ ἐπιχειρήσει τὴν δυναμένην ἀνθρώποις
to-declare some will-attempt the(-one) able for-men
πᾶσι τὸν βίον εὐδαίμονα παρέχειν. ἆρ' οὐχ οὕτως;
all the life happy to-furnish so not so

PROT. οὕτω μὲν οὖν.
so indeed then

SOC. οὐκοῦν ὑμεῖς μὲν τὴν τοῦ χαίρειν, ἡμεῖς δ' αὖ
therefore you indeed the(-state) of-the to-rejoice we and again
τὴν τοῦ φρονεῖν;
the(-one) of-the to-be-prudent

PROT. ἔστι ταῦτα.
it-is these-things

SOC. τί δ' ἂν ἄλλη τις κρείττων τούτων φανῇ; μῶν 12
what and if other some stronger than-these appears surely
οὐκ, ἂν μὲν ἡδονῇ μᾶλλον φαίνηται συγγενής, ἡττώμεθα
not if indeed to-pleasure more it-appears akin we-are-defeated
μὲν ἀμφότεροι τοῦ ταῦτα ἔχοντος βεβαίως βίου, κρατεῖ
indeed both by-the these-things having firmly life prevails
δὲ ὁ τῆς ἡδονῆς τὸν τῆς φρονήσεως;
and the(-one) of-the pleasure the(-one) of-the prudence

PROT. ναί.
yes

SOC. ἂν δέ γε φρονήσει, νικᾷ μὲν φρόνησις τὴν ἡδονήν,
if and at-least to-prudence wins indeed prudence the pleasure
ἡ δὲ ἡττᾶται; ταῦθ' οὕτως ὁμολογούμενά φατε, ἢ
the(-one) and is-defeated these so agreed do-you-say or
πῶς;
how

PROT. ἐμοὶ γοῦν δοκεῖ.
to-me at-any-rate it-seems

SOC. τί δὲ Φιλήβῳ; τί φῄς;
what and to-Philebus what do-you-say

PHIL. ἐμοὶ μὲν πάντως νικᾶν ἡδονὴ δοκεῖ καὶ δόξει· σὺ
to-me indeed wholly to-win pleasure seems and will-seem you

δέ, Πρώταρχε, αὐτὸς γνώσῃ.
and Protarchus yourself will-know

PROT. παραδούς, ὦ Φίληβε, ἡμῖν τὸν λόγον οὐκ ἂν ἔτι
having-handed-over O Philebus to-us the argument not — still

κύριος εἴης τῆς πρὸς Σωκράτη ὁμολογίας ἢ καὶ
master you-would-be of-the with Socrates agreement or even

τοὐναντίον.
the-opposite

b PHIL. ἀληθῆ λέγεις· ἀλλὰ γὰρ ἀφοσιοῦμαι καὶ μαρτύρομαι
true-things you-say but for I-acquit-myself and I-call-to-witness

νῦν αὐτὴν τὴν θεόν.
now herself the goddess

PROT. καὶ ἡμεῖς σοι τούτων γε αὐτῶν συμμάρτυρες ἂν
and we to-you of-these at-least themselves fellow-witnesses —

εἶμεν, ὡς ταῦτα ἔλεγες ἃ λέγεις. ἀλλὰ δὴ τὰ
would-be that these-things you-were-saying which you-say but indeed the(-things)

μετὰ ταῦτα ἑξῆς, ὦ Σώκρατες, ὅμως καὶ μετὰ Φιλήβου
after these in-order O Socrates nevertheless also with Philebus

ἑκόντος ἢ ὅπως ἂν ἐθέλῃ πειρώμεθα περαίνειν.
willing or however — he-may-wish let-us-try to-bring-to-an-end

SOC. πειρατέον, ἀπ᾽ αὐτῆς δὴ τῆς θεοῦ, ἥν ὅδε
it-must-be-tried from herself indeed the goddess who this(-man)

Ἀφροδίτην μὲν λέγεσθαί φησι, τὸ δ᾽ ἀληθέστατον
Aphrodite indeed to-be-called says the(-thing) and truest

αὐτῆς ὄνομα ἡδονὴν εἶναι.
of-her name pleasure to-be

PROT. ὀρθότατα.
most-rightly

SOC. τὸ δ' ἐμὸν δέος, ὦ Πρώταρχε, ἀεὶ πρὸς τὰ τῶν c
the and my fear O Protarchus always toward the of-the
θεῶν ὀνόματα οὐκ ἔστι κατ' ἄνθρωπον, ἀλλὰ πέρα τοῦ
gods names not is according-to man but beyond the
μεγίστου φόβου. καὶ νῦν τὴν μὲν Ἀφροδίτην, ὅπῃ ἐκείνῃ
greatest fear and now the indeed Aphrodite however to-her
φίλον, ταύτῃ προσαγορεύω· τὴν δὲ ἡδονὴν οἶδα ὡς ἔστι
dear in-that-way I-address the and pleasure I-know that it-is
ποικίλον, καὶ ὅπερ εἶπον, ἀπ' ἐκείνης ἡμᾶς ἀρχομένους
varied and which-very I-said from that us beginning
ἐνθυμεῖσθαι δεῖ καὶ σκοπεῖν ἥντινα φύσιν ἔχει. ἔστι γάρ,
to-consider one-must and to-examine what nature it-has it-is for
ἀκούειν μὲν οὕτως ἁπλῶς, ἕν τι, μορφὰς δὲ δήπου
to-hear indeed so simply one something forms and surely
παντοίας εἴληφε καί τινα τρόπον ἀνομοίους ἀλλήλαις. ἰδὲ
of-all-sorts it-has-taken and in-some way unlike to-one-another see
γάρ· ἥδεσθαι μέν φαμεν τὸν ἀκολασταίνοντα ἄνθρωπον,
for to-feel-pleasure indeed we-say the intemperate man
ἥδεσθαι δὲ καὶ τὸν σωφρονοῦντα αὐτῷ τῷ σωφρονεῖν·
to-feel-pleasure and also the being-moderate by-the-very the to-be-moderate
ἥδεσθαι δ' αὖ καὶ τὸν ἀνοηταίνοντα καὶ ἀνοήτων δοξῶν
to-feel-pleasure and again also the senseless and with-senseless opinions
καὶ ἐλπίδων μεστόν, ἥδεσθαι δ' αὖ τὸν φρονοῦντα αὐτῷ
and hopes full to-feel-pleasure and again the being-prudent by-the-very
τῷ φρονεῖν· καὶ τούτων τῶν ἡδονῶν ἑκατέρας πῶς ἄν τις
the to-be-prudent and of-these the pleasures each how — one
ὁμοίας ἀλλήλαις εἶναι λέγων οὐκ ἀνόητος φαίνοιτο ἐνδίκως;
like to-one-another to-be saying not senseless would-appear justly
PROT. εἰσὶ μὲν γὰρ ἀπ' ἐναντίων, ὦ Σώκρατες, αὗται e
they-are indeed for from opposite O Socrates these
πραγμάτων, οὐ μὴν αὐταί γε ἀλλήλαις ἐναντίαι. πῶς
things not indeed themselves at-least to-one-another opposite how

γὰρ ἡδονῇ γε ἡδονὴ οὐχ ὁμοιότατον ἂν εἴη, τοῦτο
for to-pleasure at-least pleasure not most-like — would-be this
αὐτὸ ἑαυτῷ, πάντων χρημάτων;
itself to-itself of-all things

II · MANY PLEASURES, MANY KNOWLEDGES

Colors differ, and so do figures, though each is one in kind; pleasures too may be opposed. Protarchus will not grant that some pleasures are bad. Socrates allows that the knowledges also are many and unlike, so both must be tested as many, and the aim is the truth, not victory. He then raises the puzzle of one and many. Protarchus offers himself as one and many, and Socrates adds a body one and many in its limbs, but these puzzles are long agreed to be childish. Protarchus asks which are not.

13 soc. καὶ γὰρ χρῶμα, ὦ δαιμόνιε, χρώματι· κατά γε
and for color O marvelous(-man) from-color according-to at-least
αὐτὸ τοῦτο οὐδὲν διοίσει τὸ χρῶμα εἶναι πᾶν, τό γε
itself this in-nothing will-differ the color to-be all the at-least
μὴν μέλαν τῷ λευκῷ πάντες γιγνώσκομεν ὡς πρὸς τῷ
indeed black from-the white all we-know that besides the
διάφορον εἶναι καὶ ἐναντιώτατον ὂν τυγχάνει. καὶ δὴ καὶ
different to-be also most-opposite being it-happens and indeed also
σχῆμα σχήματι κατὰ ταὐτόν· γένει μέν ἐστι πᾶν ἕν, τὰ δὲ
figure from-figure according-to the-same in-kind indeed is all one the and
μέρη τοῖς μέρεσιν αὐτοῦ τὰ μὲν ἐναντιώτατα ἀλλήλοις,
parts from-the parts of-it the(-ones) indeed most-opposite to-one-another
τὰ δὲ διαφορότητ᾽ ἔχοντα μυρίαν που τυγχάνει, καὶ
the(-ones) and difference having ten-thousand-fold surely happen and
πολλὰ ἕτερα οὕτως ἔχονθ᾽ εὑρήσομεν. ὥστε τούτῳ γε τῷ
many others so holding we-shall-find so-that this at-least the

λόγῳ μὴ πίστευε, τῷ πάντα τὰ ἐναντιώτατα ἓν ποιοῦντι.
argument not trust the(-one) all the most-opposite one making
φοβοῦμαι δὲ μή τινας ἡδονὰς ἡδοναῖς εὑρήσομεν ἐναντίας.
I-fear and lest some pleasures to-pleasures we-shall-find opposite
PROT. ἴσως· ἀλλὰ τί τοῦθ' ἡμῶν βλάψει τὸν λόγον;
perhaps but what this our will-it-harm the argument
SOC. ὅτι προσαγορεύεις αὐτὰ ἀνόμοια ὄντα ἑτέρῳ, φήσομεν, b
that you-call them unlike being by-another we-shall-say
ὀνόματι· λέγεις γὰρ ἀγαθὰ πάντ' εἶναι τὰ ἡδέα. τὸ
name you-say for good all to-be the pleasant-things the
μὲν οὖν μὴ οὐχὶ ἡδέα εἶναι τὰ ἡδέα λόγος οὐδεὶς
indeed then — — pleasant to-be the pleasant-things argument no
ἀμφισβητεῖ· κακὰ δ' ὄντα αὐτῶν τὰ πολλὰ καὶ ἀγαθὰ δέ, ὡς
disputes bad and being of-them the many and good and as
ἡμεῖς φαμέν, ὅμως πάντα σὺ προσαγορεύεις ἀγαθὰ αὐτά,
we say nevertheless all you call good them
ὁμολογῶν ἀνόμοια εἶναι, τῷ λόγῳ εἴ τίς σε προσαναγκάζοι.
agreeing unlike to-be in-the argument if one you should-compel
τί οὖν δὴ ταὐτὸν ἐν ταῖς κακαῖς ὁμοίως καὶ ἐν
what then indeed the-same in the bad alike and in
ἀγαθαῖς ἐνὸν πάσας ἡδονὰς ἀγαθὸν εἶναι προσαγορεύεις;
good being-in all pleasures good to-be do-you-call(-them)
PROT. πῶς λέγεις, ὦ Σώκρατες; οἴει γάρ τινα c
how do-you-mean O Socrates do-you-think for any(-one)
συγχωρήσεσθαι, θέμενον ἡδονὴν εἶναι τἀγαθόν, εἶτα
will-agree having-set pleasure to-be the-good then
ἀνέξεσθαί σου λέγοντος τὰς μὲν εἶναί τινας ἀγαθὰς
will-bear you saying the(-ones) indeed to-be some good
ἡδονάς, τὰς δέ τινας ἑτέρας αὐτῶν κακάς;
pleasures the(-others) and some other of-them bad

SOC. ἀλλ᾽ οὖν ἀνομοίους γε φήσεις αὐτὰς ἀλλήλαις
but then unlike at-least you-will-say them to-one-another
εἶναι καί τινας ἐναντίας.
to-be and some opposite
PROT. οὔτι καθ᾽ ὅσον γε ἡδοναί.
not-at-all in so-far-as at-least (they-are)-pleasures
d SOC. πάλιν εἰς τὸν αὐτὸν φερόμεθα λόγον, ὦ Πρώταρχε,
back into the same we-are-carried argument O Protarchus
οὐδ᾽ ἄρα ἡδονὴν ἡδονῆς διάφορον, ἀλλὰ πάσας ὁμοίας
not-even then pleasure from-pleasure different but all alike
εἶναι φήσομεν, καὶ τὰ παραδείγματα ἡμᾶς τὰ νυνδὴ
to-be we-shall-say and the examples us the just-now
λεχθέντα οὐδὲν τιτρώσκει, πεισόμεθα δὲ καὶ ἐροῦμεν ἅπερ
said in-nothing wounds we-shall-suffer and also we-shall-say what-very
οἱ πάντων φαυλότατοί τε καὶ περὶ λόγους ἅμα νέοι.
the of-all most-worthless both and about arguments at-the-same-time young
PROT. τὰ ποῖα δὴ λέγεις;
the what-sort indeed do-you-mean
SOC. ὅτι σε μιμούμενος ἐγὼ καὶ ἀμυνόμενος ἐὰν τολμῶ
that you imitating I and defending-myself if I-dare
λέγειν ὡς τὸ ἀνομοιότατόν ἐστι τῷ ἀνομοιοτάτῳ πάντων
to-say that the most-unlike is to-the most-unlike of-all
ὁμοιότατον, ἕξω τὰ αὐτὰ σοὶ λέγειν, καὶ φανούμεθά
most-like I-shall-have the same-things as-you to-say and we-shall-appear
γε νεώτεροι τοῦ δέοντος, καὶ ὁ λόγος ἡμῖν ἐκπεσὼν
at-least younger than-the needful and the argument for-us having-fallen-out
οἰχήσεται. πάλιν οὖν αὐτὸν ἀνακρουώμεθα, καὶ τάχ᾽
will-be-gone back then it let-us-back-water and perhaps
ἂν ἰόντες εἰς τὰς ὁμοίας ἴσως ἄν πως ἀλλήλοις
— going toward the like(-ones) perhaps — somehow with-one-another
συγχωρήσαιμεν.
we-may-agree

PROT. λέγε πῶς; e
say how

SOC. ἐμὲ θὲς ὑπὸ σοῦ πάλιν ἐρωτώμενον, ὦ Πρώταρχε.
me set by you again being-questioned O Protarchus

PROT. τὸ ποῖον δή;
the what-sort indeed

SOC. φρόνησίς τε καὶ ἐπιστήμη καὶ νοῦς καὶ πάνθ' ὁπόσα
prudence both and knowledge and mind and all as-many-as
δὴ κατ' ἀρχὰς ἐγὼ θέμενος εἶπον ἀγαθά, διερωτώμενος
indeed at beginnings I having-set said good-things being-asked
ὅτι ποτ' ἐστὶν ἀγαθόν, ἆρ' οὐ ταὐτὸν πείσονται τοῦτο
what ever is good so not the-same will-they-suffer this
ὅπερ ὁ σὸς λόγος;
which-very the your argument

PROT. πῶς;
how

SOC. πολλαί τε αἱ συνάπασαι ἐπιστῆμαι δόξουσιν εἶναι καὶ 14
many both the all-together knowledges will-seem to-be and
ἀνόμοιοί τινες αὐτῶν ἀλλήλαις· εἰ δὲ καὶ ἐναντίαι πῃ
unlike some of-them to-one-another if and even opposite somehow
γίγνονταί τινες, ἆρα ἄξιος ἂν εἴην τοῦ διαλέγεσθαι
become some then worthy — would-I-be of-the to-converse
νῦν, εἰ φοβηθεὶς τοῦτο αὐτὸ μηδεμίαν ἀνόμοιον φαίην
now if having-feared this itself none unlike I-should-say
ἐπιστήμην ἐπιστήμῃ γίγνεσθαι, κἄπειθ' ἡμῖν οὕτως ὁ
knowledge from-knowledge to-become and-then for-us so the
λόγος ὥσπερ μῦθος ἀπολόμενος οἴχοιτο, αὐτοὶ δὲ
argument like a-tale having-perished would-be-gone ourselves and
σῳζοίμεθα ἐπί τινος ἀλογίας;
would-be-saved on some unreason

PROT. ἀλλ᾽ οὐ μὴν δεῖ τοῦτο γενέσθαι, πλὴν τοῦ σωθῆναι.
but not indeed it-must this to-come-about except the to-be-saved
τό γε μήν μοι ἴσον τοῦ σοῦ τε καὶ ἐμοῦ λόγου
the at-least indeed to-me equal of-the your both and my argument
ἀρέσκει· πολλαὶ μὲν ἡδοναὶ καὶ ἀνόμοιοι γιγνέσθων,
pleases many indeed pleasures and unlike let-them-become
πολλαὶ δὲ ἐπιστῆμαι καὶ διάφοροι.
many and knowledges and different

b SOC. τὴν τοίνυν διαφορότητα, ὦ Πρώταρχε, τοῦ τ᾽ ἐμοῦ
the then difference O Protarchus of-the both my(-good)
καὶ τοῦ σοῦ μὴ ἀποκρυπτόμενοι, κατατιθέντες δὲ
and of-the your(-good) not concealing laying-down and
εἰς τὸ μέσον, τολμῶμεν, ἄν πῃ ἐλεγχόμενοι μηνύσωσι
into the middle let-us-dare if somehow being-tested they-may-reveal
πότερον ἡδονὴν τἀγαθὸν δεῖ λέγειν ἢ φρόνησιν ἤ
whether pleasure the-good one-must to-call or prudence or
τι τρίτον ἄλλο εἶναι. νῦν γὰρ οὐ δήπου πρός γε
some third other to-be now for not surely for at-least
αὐτὸ τοῦτο φιλονικοῦμεν, ὅπως ἁγὼ τίθεμαι, ταῦτ᾽ ἔσται
itself this we-are-contending how what-I set these will-be
τὰ νικῶντα, ἢ ταῦθ᾽ ἃ σύ, τῷ δ᾽ ἀληθεστάτῳ
the(-things) winning or these which you to-the and truest
δεῖ που συμμαχεῖν ἡμᾶς ἄμφω.
one-must surely to-fight-on-the-side-of us both
PROT. δεῖ γὰρ οὖν.
it-is-needful for indeed

c SOC. τοῦτον τοίνυν τὸν λόγον ἔτι μᾶλλον δι᾽ ὁμολογίας
this then the argument still more through agreement
βεβαιωσώμεθα.
let-us-confirm
PROT. τὸν ποῖον δή;
the what-sort indeed

SOC. τὸν πᾶσι παρέχοντα ἀνθρώποις πράγματα ἑκοῦσί
the(-one) to-all furnishing men troubles willing
τε καὶ ἄκουσιν ἐνίοις καὶ ἐνίοτε.
both and unwilling to-some and sometimes
PROT. λέγε σαφέστερον.
say more-clearly
SOC. τὸν νυνδὴ παραπεσόντα λέγω, φύσει πως
the(-one) just-now having-fallen-in-our-way I-mean by-nature somehow
πεφυκότα θαυμαστόν. ἓν γὰρ δὴ τὰ πολλὰ εἶναι καὶ τὸ
being-grown wondrous one for indeed the many to-be and the
ἓν πολλὰ θαυμαστὸν λεχθέν, καὶ ῥᾴδιον ἀμφισβητῆσαι
one many wondrous having-been-said and easy to-dispute
τῷ τούτων ὁποτερονοῦν τιθεμένῳ.
with-the(-one) of-these either-one setting(-down)
PROT. ἆρ᾽ οὖν λέγεις ὅταν τις ἐμὲ φῇ Πρώταρχον d
so then do-you-mean whenever one me says Protarchus
ἕνα γεγονότα φύσει πολλοὺς εἶναι πάλιν τοὺς ἐμὲ καὶ
one having-become by-nature many to-be again the me and
ἐναντίους ἀλλήλοις, μέγαν καὶ σμικρὸν τιθέμενος καὶ
opposite to-one-another great and small setting(-me) and
βαρὺν καὶ κοῦφον τὸν αὐτὸν καὶ ἄλλα μυρία;
heavy and light the same and other ten-thousand(-things)
SOC. σὺ μέν, ὦ Πρώταρχε, εἴρηκας τὰ δεδημευμένα τῶν e
you indeed O Protarchus have-mentioned the public of-the
θαυμαστῶν περὶ τὸ ἓν καὶ πολλά, συγκεχωρημένα δὲ ὡς
wonders about the one and many agreed and so
ἔπος εἰπεῖν ὑπὸ πάντων ἤδη μὴ δεῖν τῶν τοιούτων
a-word to-say by all already not to-be-necessary the such
ἅπτεσθαι, παιδαριώδη καὶ ῥᾴδια καὶ σφόδρα τοῖς λόγοις
to-touch childish and easy and very to-the arguments
ἐμπόδια ὑπολαμβανόντων γίγνεσθαι, ἐπεὶ μηδὲ τὰ τοιάδε,
hindrances supposing(-them) to-become since not-even the such

ὅταν τις ἑκάστου τὰ μέλη τε καὶ ἅμα μέρη διελὼν
whenever one of-each the limbs both and at-the-same-time parts having-divided
τῷ λόγῳ, πάντα ταῦτα τὸ ἓν ἐκεῖνο εἶναι διομολογησάμενος,
in-the argument all these the one that to-be having-agreed
ἐλέγχῃ καταγελῶν ὅτι τέρατα διηνάγκασται φάναι, τό τε
he-refutes laughing that monstrosities he-has-been-forced to-say the both
ἓν ὡς πολλά ἐστι καὶ ἄπειρα, καὶ τὰ πολλὰ ὡς ἓν μόνον.
one that many is and unlimited and the many that one only
PROT. σὺ δὲ δὴ ποῖα, ὦ Σώκρατες, ἕτερα λέγεις, ἃ
you and indeed what-sort O Socrates other do-you-mean which
μήπω συγκεχωρημένα δεδήμευται περὶ τὸν αὐτὸν τοῦτον
not-yet agreed have-become-public about the same this
λόγον;
argument

III · THE GODS' GIFT

The real puzzle concerns units like man, ox, the beautiful, and the good: do they truly exist, how is each one, and how is it in many things? The young delight in the puzzle and spare no one. Protarchus asks for a better road, and Socrates tells of a gift the gods flung down through some Prometheus: all things are of one and many, with limit and unlimitedness in them, and one must seek one form, then two or three, before letting go into the unlimited.

15 SOC. ὁπόταν, ὦ παῖ, τὸ ἓν μὴ τῶν γιγνομένων τε καὶ
whenever O boy the one not of-the(-things) coming-to-be both and
ἀπολλυμένων τις τιθῆται, καθάπερ ἀρτίως ἡμεῖς εἴπομεν.
perishing one sets as just-now we said
ἐνταυθοῖ μὲν γὰρ καὶ τὸ τοιοῦτον ἕν, ὅπερ εἴπομεν νυνδή,
here indeed for also the such one which-very we-said just-now
συγκεχώρηται τὸ μὴ δεῖν ἐλέγχειν· ὅταν δέ τις ἕνα
it-has-been-agreed the not to-be-necessary to-refute whenever and one one

ἄνθρωπον ἐπιχειρῇ τίθεσθαι καὶ βοῦν ἕνα καὶ τὸ καλὸν ἓν
man attempts to-set and ox one and the fine one
καὶ τὸ ἀγαθὸν ἕν, περὶ τούτων τῶν ἑνάδων καὶ τῶν τοιούτων
and the good one about these the unities and the such
ἡ πολλὴ σπουδὴ μετὰ διαιρέσεως ἀμφισβήτησις γίγνεται.
the much seriousness with division dispute becomes

PROT. πῶς;
how

SOC. πρῶτον μὲν εἴ τινας δεῖ τοιαύτας εἶναι μονάδας b
first indeed whether some one-must such to-be monads
ὑπολαμβάνειν ἀληθῶς οὔσας· εἶτα πῶς αὖ ταύτας, μίαν
to-suppose truly being then how again these one
ἑκάστην οὖσαν ἀεὶ τὴν αὐτὴν καὶ μήτε γένεσιν μήτε ὄλεθρον
each being always the same and neither generation nor destruction
προσδεχομένην, ὅμως εἶναι βεβαιότατα μίαν ταύτην; μετὰ
admitting nevertheless to-be most-firmly one this after
δὲ τοῦτ' ἐν τοῖς γιγνομένοις αὖ καὶ ἀπείροις εἴτε
and this in the(-things) coming-to-be again and unlimited whether
διεσπασμένην καὶ πολλὰ γεγονυῖαν θετέον, εἴθ' ὅλην αὐτὴν
torn-apart and many having-become must-be-set or whole itself
αὑτῆς χωρίς, ὃ δὴ πάντων ἀδυνατώτατον φαίνοιτ'
from-itself apart which indeed of-all most-impossible would-appear
ἄν, ταὐτὸν καὶ ἓν ἅμα ἐν ἑνί τε καὶ πολλοῖς
— *the-same and one at-the-same-time in one both and many*
γίγνεσθαι. ταῦτ' ἔστι τὰ περὶ τὰ τοιαῦτα ἓν καὶ
to-come-about these-things are the(-difficulties) about the such one and
πολλά, ἀλλ' οὐκ ἐκεῖνα, ὦ Πρώταρχε, ἁπάσης ἀπορίας
many but not those O Protarchus of-all perplexity
αἴτια μὴ καλῶς ὁμολογηθέντα καὶ εὐπορίας αὖ καλῶς.
causes not well agreed and of-resource again well

PROT. οὐκοῦν χρὴ τοῦθ' ἡμᾶς, ὦ Σώκρατες, ἐν τῷ νῦν
therefore must this us O Socrates in the now
πρῶτον διαπονήσασθαι;
first to-work-through

SOC. ὡς γοῦν ἐγὼ φαίην ἄν.
as at-any-rate I would-say —

PROT. καὶ πάντας τοίνυν ἡμᾶς ὑπόλαβε συγχωρεῖν σοι
and all then us suppose to-agree with-you
τούσδε τὰ τοιαῦτα· Φίληβον δ' ἴσως κράτιστον ἐν τῷ
these(-here) the such-things Philebus but perhaps best in the
νῦν ἐπερωτῶντα μὴ κινεῖν εὖ κείμενον.
now questioning not to-disturb well lying

d SOC. εἶεν· πόθεν οὖν τις ταύτης ἄρξηται πολλῆς οὔσης καὶ
well whence then one this should-begin much being and
παντοίας περὶ τὰ ἀμφισβητούμενα μάχης; ἆρ' ἐνθένδε;
of-all-sorts about the(-things) disputed battle so from-here

PROT. πόθεν;
whence

16 SOC. φαμέν που ταὐτὸν ἓν καὶ πολλὰ ὑπὸ λόγων γιγνόμενα
we-say surely the-same one and many by speeches becoming
περιτρέχειν πάντῃ καθ' ἕκαστον τῶν λεγομένων
to-run-around everywhere according-to each of-the(-things) said
ἀεί, καὶ πάλαι καὶ νῦν. καὶ τοῦτο οὔτε μὴ παύσηταί ποτε
always both long-ago and now and this neither — will-cease ever
οὔτε ἤρξατο νῦν, ἀλλ' ἔστι τὸ τοιοῦτον, ὡς ἐμοὶ φαίνεται,
nor began now but is the such as to-me it-appears
τῶν λόγων αὐτῶν ἀθάνατόν τι καὶ ἀγήρων πάθος ἐν ἡμῖν·
of-the speeches themselves deathless some and ageless experience in us
ὁ δὲ πρῶτον αὐτοῦ γευσάμενος ἑκάστοτε τῶν νέων,
the(-one) and first of-it having-tasted each-time of-the young
ἡσθεὶς ὡς τινα σοφίας ηὑρηκὼς θησαυρόν, ὑφ' ἡδονῆς
having-been-pleased as some of-wisdom having-found treasure by pleasure

ἐνθουσιᾷ τε καὶ πάντα κινεῖ λόγον ἄσμενος, τοτὲ μὲν
is-inspired both and every moves argument gladly at-one-time indeed
ἐπὶ θάτερα κυκλῶν καὶ συμφύρων εἰς ἕν, τοτὲ δὲ
to the-one-side rolling and kneading into one at-another-time and
πάλιν ἀνειλίττων καὶ διαμερίζων, εἰς ἀπορίαν αὑτὸν μὲν
again unrolling and dividing into perplexity himself indeed
πρῶτον καὶ μάλιστα καταβάλλων, δεύτερον δ' ἀεὶ τὸν
first and most throwing second and always the
ἐχόμενον, ἄντε νεώτερος ἄντε πρεσβύτερος ἄντε ἥλιξ
next whether younger or older or of-the-same-age
ὢν τυγχάνῃ, φειδόμενος οὔτε πατρὸς οὔτε μητρὸς οὔτε
being he-happens sparing neither father nor mother nor
ἄλλου τῶν ἀκουόντων οὐδενός, ὀλίγου δὲ καὶ τῶν ἄλλων
other of-the hearers anyone almost and also of-the other
ζῴων, οὐ μόνον τῶν ἀνθρώπων, ἐπεὶ βαρβάρων γε
animals not only of-the men since barbarians at-least
οὐδενὸς ἂν φείσαιτο, εἴπερ μόνον ἑρμηνέα ποθὲν ἔχοι.
none — he-would-spare if-indeed only an-interpreter from-somewhere he-had
PROT. ἆρ', ὦ Σώκρατες, οὐχ ὁρᾷς ἡμῶν τὸ πλῆθος, ὅτι b
so O Socrates not do-you-see our the multitude that
νέοι πάντες ἐσμέν, καὶ οὐ φοβῇ μή σοι μετὰ Φιλήβου
young all we-are and not do-you-fear lest you with Philebus
συνεπιθώμεθα, ἐὰν ἡμᾶς λοιδορῇς; ὅμως δὲ μανθάνομεν
we-join-in-attacking if us you-abuse nevertheless but we-understand
γὰρ ὃ λέγεις, εἴ τις τρόπος ἔστι καὶ μηχανὴ τὴν μὲν
for what you-say if some way there-is and contrivance the indeed
τοιαύτην ταραχὴν ἡμῖν ἔξω τοῦ λόγου εὐμενῶς πως
such confusion for-us out-of the argument kindly somehow
ἀπελθεῖν, ὁδὸν δέ τινα καλλίω ταύτης ἐπὶ τὸν λόγον
to-go-away road and some finer than-this toward the argument

ἀνευρεῖν, σύ τε προθυμοῦ τοῦτο καὶ ἡμεῖς συνακολουθήσομεν
to-find-out you both be-eager-for this and we will-follow-along
εἰς δύναμιν· οὐ γὰρ σμικρὸς ὁ παρὼν λόγος, ὦ Σώκρατες.
to power not for small the present argument O Socrates
SOC. οὐ γὰρ οὖν, ὦ παῖδες, ὡς φησιν ὑμᾶς προσαγορεύων
not for indeed O boys as says you addressing
Φίληβος. οὐ μὴν ἔστι καλλίων ὁδὸς οὐδ' ἂν γένοιτο
Philebus not indeed there-is finer road nor — would-there-become
ἧς ἐγὼ ἐραστὴς μέν εἰμι ἀεί, πολλάκις δέ με ἤδη
of-which I lover indeed am always often and me already
διαφυγοῦσα ἔρημον καὶ ἄπορον κατέστησεν.
having-fled-from deserted and resourceless it-set
PROT. τίς αὕτη; λεγέσθω μόνον.
which this let-it-be-told only
c SOC. ἣν δηλῶσαι μὲν οὐ πάνυ χαλεπόν, χρῆσθαι δὲ
which to-show indeed not very hard to-use and
παγχάλεπον· πάντα γὰρ ὅσα τέχνης ἐχόμενα ἀνηυρέθη
very-hard all for as-many-as of-art holding were-discovered
πώποτε διὰ ταύτης φανερὰ γέγονε. σκόπει δὲ ἣν λέγω.
ever through this plain have-become look and which I-mean
PROT. λέγε μόνον.
speak only
d SOC. θεῶν μὲν εἰς ἀνθρώπους δόσις, ὡς γε καταφαίνεται
of-gods indeed to men gift as at-least appears-plainly
ἐμοί, ποθὲν ἐκ θεῶν ἐρρίφη διά τινος Προμηθέως
to-me from-somewhere from gods was-flung through some Prometheus
ἅμα φανοτάτῳ τινὶ πυρί· καὶ οἱ μὲν παλαιοί,
together-with brightest some fire and the indeed ancients
κρείττονες ἡμῶν καὶ ἐγγυτέρω θεῶν οἰκοῦντες, ταύτην
stronger than-us and nearer to-gods dwelling this
φήμην παρέδοσαν, ὡς ἐξ ἑνὸς μὲν καὶ πολλῶν ὄντων
report handed-down that from one indeed and many being

τῶν ἀεὶ λεγομένων εἶναι, πέρας δὲ καὶ ἀπειρίαν ἐν
the(-things) always said to-be limit and also unlimitedness in
αὑτοῖς σύμφυτον ἐχόντων. δεῖν οὖν ἡμᾶς τούτων
themselves inborn having to-be-necessary then us these
οὕτω διακεκοσμημένων ἀεὶ μίαν ἰδέαν περὶ παντὸς
so having-been-ordered always one form about everything
ἑκάστοτε θεμένους ζητεῖν — εὑρήσειν γὰρ ἐνοῦσαν — ἐὰν
each-time setting to-seek we-will-find for (it)-being-in if
οὖν μεταλάβωμεν, μετὰ μίαν δύο, εἴ πως εἰσί, σκοπεῖν,
then we-grasp(-it) after one two if somehow there-are to-examine
εἰ δὲ μή, τρεῖς ἤ τινα ἄλλον ἀριθμόν, καὶ τῶν ἓν ἐκείνων
if but not three or some other number and of-the one those
ἕκαστον πάλιν ὡσαύτως, μέχριπερ ἂν τὸ κατ᾽ ἀρχὰς ἓν
each again likewise until — the at beginnings one
μὴ ὅτι ἓν καὶ πολλὰ καὶ ἄπειρά ἐστι μόνον ἴδῃ τις, ἀλλὰ
not that one and many and unlimited it-is only may-see one but
καὶ ὁπόσα· τὴν δὲ τοῦ ἀπείρου ἰδέαν πρὸς τὸ πλῆθος μὴ
also how-many the and of-the unlimited form for the multitude not
προσφέρειν πρὶν ἄν τις τὸν ἀριθμὸν αὐτοῦ πάντα κατίδῃ
to-apply before — one the number of-it all sees
τὸν μεταξὺ τοῦ ἀπείρου τε καὶ τοῦ ἑνός, τότε δ᾽ ἤδη τὸ
the(-one) between the unlimited both and the one then and already the
ἓν ἕκαστον τῶν πάντων εἰς τὸ ἄπειρον μεθέντα χαίρειν ἐᾶν.
one each of-the all into the unlimited letting-go to-fare-well to-let

The clever of today leap from the one to the unlimited and miss the numbers between. A voice is one and unlimited, but knowing its number and kinds makes a man lettered, and music needs its intervals, scales, and rhythms. When Philebus asks what this has to do with the argument, Socrates first gives the reverse path, from the unlimited through number to the one: Theuth in Egypt divided the vowels, the semivowels, and the mutes, named each a letter, and called their bond the art of grammar. Philebus still asks the point, and Socrates notes that pleasure and prudence are each one.

17 SOC. οἱ μὲν οὖν θεοί, ὅπερ εἶπον, οὕτως ἡμῖν παρέδοσαν
the indeed then gods which-very I-said so to-us handed-down
σκοπεῖν καὶ μανθάνειν καὶ διδάσκειν ἀλλήλους· οἱ δὲ νῦν
to-examine and to-learn and to-teach one-another the(-ones) and now
τῶν ἀνθρώπων σοφοὶ ἓν μέν, ὅπως ἂν τύχωσι, καὶ πολλὰ
of-the men wise one indeed however — they-happen and many
θᾶττον καὶ βραδύτερον ποιοῦσι τοῦ δέοντος, μετὰ δὲ
more-quickly and more-slowly make than-the needful after and
τὸ ἓν ἄπειρα εὐθύς, τὰ δὲ μέσα αὐτοὺς ἐκφεύγει —
the one unlimited-things at-once the and middle-things them escape
οἷς διακεχώρισται τό τε διαλεκτικῶς πάλιν καὶ τὸ
by-which has-been-distinguished the both dialectically again and the
ἐριστικῶς ἡμᾶς ποιεῖσθαι πρὸς ἀλλήλους τοὺς λόγους.
eristically us to-make toward one-another the arguments
PROT. τὰ μέν πως, ὦ Σώκρατες, δοκῶ σου μανθάνειν,
the(-things) indeed somehow O Socrates I-seem you to-understand
τὰ δὲ ἔτι σαφέστερον δέομαι ἃ λέγεις ἀκοῦσαι.
the(-things) and still more-clearly I-need what you-say to-hear

SOC. σαφὲς μήν, ὦ Πρώταρχε, ἐστὶν ἐν τοῖς γράμμασιν b
clear indeed O Protarchus is in the letters
ὃ λέγω, καὶ λάμβαν' αὐτὸ ἐν τούτοις οἷσπερ καὶ
what I-say and take it in these in-which also
πεπαίδευσαι.
you-have-been-educated

PROT. πῶς;
how

SOC. φωνὴ μὲν ἡμῖν ἐστί που μία διὰ τοῦ στόματος
voice indeed for-us is surely one through the mouth
ἰοῦσα, καὶ ἄπειρος αὖ πλήθει, πάντων τε καὶ ἑκάστου.
going and unlimited again in-multitude of-all both and of-each

PROT. τί μήν;
what indeed

SOC. καὶ οὐδὲν ἑτέρῳ γε τούτων ἐσμέν πω σοφοί,
and in-nothing by-either at-least of-these we-are yet wise
οὔτε ὅτι τὸ ἄπειρον αὐτῆς ἴσμεν οὔθ' ὅτι τὸ ἕν· ἀλλ'
either that the unlimited of-it we-know or that the one but
ὅτι πόσα τ' ἐστὶ καὶ ὁποῖα, τοῦτό ἐστι τὸ
that how-many both is and of-what-sort this is the(-thing)
γραμματικὸν ἕκαστον ποιοῦν ἡμῶν.
lettered each making of-us

PROT. ἀληθέστατα.
most-truly

SOC. καὶ μὴν καὶ τὸ μουσικὸν ὃ τυγχάνει ποιοῦν,
and indeed also the(-thing) musical which happens making(-one)
τοῦτ' ἔστι ταὐτόν.
this is the-same

PROT. πῶς;
how

c SOC. φωνὴ μέν που καὶ τὸ κατ᾽ ἐκείνην τὴν
voice indeed surely also the(-thing) according-to that the
τέχνην ἐστὶ μία ἐν αὐτῇ.
art is one in it
PROT. πῶς δ᾽ οὔ;
how and not
SOC. δύο δὲ θῶμεν βαρὺ καὶ ὀξύ, καὶ τρίτον ὁμότονον. ἢ
two and let-us-set low and high and third same-pitched or
πῶς;
how
PROT. οὕτως.
so
SOC. ἀλλ᾽ οὔπω σοφὸς ἂν εἴης τὴν μουσικὴν εἰδὼς
but not-yet wise — you-would-be (in)-the music knowing
ταῦτα μόνα, μὴ δὲ εἰδὼς ὅς γ᾽ ἔπος εἰπεῖν εἰς ταῦτα
these only not and knowing as at-least a-word to-speak in these
οὐδενὸς ἄξιος ἔσῃ.
of-nothing worthy you-will-be
PROT. οὐ γὰρ οὖν.
not for indeed
d SOC. ἀλλ᾽, ὦ φίλε, ἐπειδὰν λάβῃς τὰ διαστήματα ὁπόσα
but O dear when you-grasp the intervals how-many
ἐστὶ τὸν ἀριθμὸν τῆς φωνῆς ὀξύτητός τε πέρι καὶ
are the number of-the voice of-highness both about and
βαρύτητος, καὶ ὁποῖα, καὶ τοὺς ὅρους τῶν διαστημάτων,
of-lowness and of-what-sort and the boundaries of-the intervals
καὶ τὰ ἐκ τούτων ὅσα συστήματα γέγονεν — ἃ
and the(-things) from these as-many-as systems have-come-about which
κατιδόντες οἱ πρόσθεν παρέδοσαν ἡμῖν τοῖς ἐπομένοις
having-observed the(-men) before handed-down to-us the followers
ἐκείνοις καλεῖν αὐτὰ ἁρμονίας, ἔν τε ταῖς κινήσεσιν αὖ
of-those to-call them harmonies in both the motions again

τοῦ σώματος ἕτερα τοιαῦτα ἐνόντα πάθη γιγνόμενα, ἃ
of-the body other such being-in experiences becoming which
δὴ δι' ἀριθμῶν μετρηθέντα δεῖν αὖ φασι ῥυθμοὺς
indeed through numbers measured one-must again they-say rhythms
καὶ μέτρα ἐπονομάζειν, καὶ ἅμα ἐννοεῖν ὡς οὕτω
and measures to-name and at-the-same-time to-consider that so
δεῖ περὶ παντὸς ἑνὸς καὶ πολλῶν σκοπεῖν — ὅταν
one-must about every one and many to-examine whenever
γὰρ αὐτά τε λάβῃς οὕτω, τότε ἐγένου σοφός, ὅταν
for them both you-grasp so then you-have-become wise whenever
τε ἄλλο τῶν ἓν ὁτιοῦν ταύτῃ σκοπούμενος ἕλῃς,
both other of-the one anything-whatever in-this-way examining you-take
οὕτως ἔμφρων περὶ τοῦτο γέγονας· τὸ δ' ἄπειρόν σε
so sensible about this you-have-become the and unlimited you
ἑκάστων καὶ ἐν ἑκάστοις πλῆθος ἄπειρον ἑκάστοτε ποιεῖ
of-each and in each multitude unlimited each-time makes
τοῦ φρονεῖν καὶ οὐκ ἐλλόγιμον οὐδ' ἐνάριθμον, ἅτ'
of-the being-prudent and not of-account nor of-number inasmuch-as
οὐκ εἰς ἀριθμὸν οὐδένα ἐν οὐδενὶ πώποτε ἀπιδόντα.
not to number any in any ever having-looked

PROT. κάλλιστα, ὦ Φίληβε, ἔμοιγε τὰ νῦν λεγόμενα
most-finely O Philebus to-me-at-least the(-things) now said
εἰρηκέναι φαίνεται Σωκράτης.
to-have-spoken appears Socrates

PHIL. κἀμοὶ ταῦτά γε αὐτά· ἀλλὰ τί δή ποτε 18
to-me-too these-things at-least themselves but why indeed ever
πρὸς ἡμᾶς ὁ λόγος οὗτος νῦν εἴρηται καὶ τί ποτε
to us the argument this now has-been-said and what ever
βουλόμενος;
wishing

SOC. ὀρθῶς μέντοι τοῦθ' ἡμᾶς, ὦ Πρώταρχε, ἠρώτηκε
rightly however this us O Protarchus has-asked
Φίληβος.
Philebus

PROT. πάνυ μὲν οὖν, καὶ ἀποκρίνου γε αὐτῷ.
certainly indeed then and answer at-least him

b SOC. δράσω ταῦτα διελθὼν σμικρὸν ἔτι περὶ αὐτῶν
I-shall-do these-things having-gone-through little still about themselves
τούτων. ὥσπερ γὰρ ἓν ὁτιοῦν εἴ τίς ποτε λάβοι,
these as for one anything-whatever if one ever should-grasp
τοῦτον, ὥς φαμεν, οὐκ ἐπ' ἀπείρου φύσιν δεῖ βλέπειν
this as we-say not on of-the-unlimited nature one-must to-look
εὐθὺς ἀλλ' ἐπί τινα ἀριθμόν, οὕτω καὶ τὸ ἐναντίον ὅταν
at-once but on some number so also the opposite whenever
τις τὸ ἄπειρον ἀναγκασθῇ πρῶτον λαμβάνειν, μὴ ἐπὶ τὸ
one the unlimited is-compelled first to-grasp not on the
ἓν εὐθύς, ἀλλ' ἀριθμὸν αὖ τινα πλῆθος ἕκαστον ἔχοντά
one at-once but number again some multitude each having
τι κατανοεῖν, τελευτᾶν τε ἐκ πάντων εἰς ἕν. πάλιν
something to-perceive to-end both from all into one again
δὲ ἐν τοῖς γράμμασι τὸ νῦν λεγόμενον λάβωμεν.
and in the letters the now said let-us-grasp

PROT. πῶς;
how

c SOC. ἐπειδὴ φωνὴν ἄπειρον κατενόησεν εἴτε τις θεὸς εἴτε
when voice unlimited perceived whether some god or
καὶ θεῖος ἄνθρωπος — ὡς λόγος ἐν Αἰγύπτῳ Θεῦθ τινα
even divine man as story in Egypt Theuth some
τοῦτον γενέσθαι λέγων, ὃς πρῶτος τὰ φωνήεντα ἐν τῷ
this to-have-been saying who first the vowels in the
ἀπείρῳ κατενόησεν οὐχ ἓν ὄντα ἀλλὰ πλείω, καὶ πάλιν
unlimited perceived not one being but more and again

ἕτερα φωνῆς μὲν οὔ, φθόγγου δὲ μετέχοντά τινος, ἀριθμὸν
others of-voice indeed not of-sound but sharing some number
δέ τινα καὶ τούτων εἶναι, τρίτον δὲ εἶδος γραμμάτων
and some also of-these to-be third and form of-letters
διεστήσατο τὰ νῦν λεγόμενα ἄφωνα ἡμῖν· τὸ μετὰ
he-distinguished the now called mutes for-us the(-thing) after
τοῦτο διᾠρει τά τε ἄφθογγα καὶ ἄφωνα μέχρι ἑνὸς
this he-divided the both soundless and mutes down-to one
ἑκάστου, καὶ τὰ φωνήεντα καὶ τὰ μέσα κατὰ τὸν
each and the vowels and the middle(-ones) according-to the
αὐτὸν τρόπον, ἕως ἀριθμὸν αὐτῶν λαβὼν ἑνί τε
same way until number of-them having-grasped to-one both
ἑκάστῳ καὶ σύμπασι στοιχεῖον ἐπωνόμασε· καθορῶν δὲ
each and to-all element he-gave-as-name seeing and
ὡς οὐδεὶς ἡμῶν οὐδ' ἂν ἓν αὐτὸ καθ' αὑτὸ ἄνευ πάντων
that no-one of-us even — one it by itself without all
αὐτῶν μάθοι, τοῦτον τὸν δεσμὸν αὖ λογισάμενος ὡς ὄντα
of-them would-learn this the bond again reckoning as being
ἕνα καὶ πάντα ταῦτα ἕν πως ποιοῦντα μίαν ἐπ' αὐτοῖς
one and all these one somehow making one over them
ὡς οὖσαν γραμματικὴν τέχνην ἐπεφθέγξατο προσειπών.
as being grammatical art he-uttered addressing(-it)

PHIL. ταῦτ' ἔτι σαφέστερον ἐκείνων αὐτά γε πρὸς
these-things still more-clearly than-those themselves at-least relative-to
ἄλληλα, ὦ Πρώταρχε, ἔμαθον· τὸ δ' αὐτό μοι τοῦ
one-another O Protarchus I-learned the and same to-me of-the
λόγου νῦν τε καὶ σμικρὸν ἔμπροσθεν ἐλλείπεται.
argument now both and a-little before is-lacking

SOC. μῶν, ὦ Φίληβε, τὸ τί πρὸς ἔπος αὖ ταῦτ' ἐστίν;
surely-not O Philebus the what to word again these is

PHIL. ναί, τοῦτ' ἔστιν ὃ πάλαι ζητοῦμεν ἐγώ τε καὶ
yes this is what long-ago we-are-seeking I both and
Πρώταρχος.
Protarchus

e SOC. ἦ μὴν ἐπ' αὐτῷ γε ἤδη γεγονότες ζητεῖτε, ὡς
truly indeed at it at-least already having-come you-seek as
φῄς, πάλαι.
you-say long-ago

PHIL. πῶς;
how

SOC. ἆρ' οὐ περὶ φρονήσεως ἦν καὶ ἡδονῆς ἡμῖν ἐξ
so not about prudence was and pleasure for-us from
ἀρχῆς ὁ λόγος, ὁπότερον αὐτοῖν αἱρετέον;
(the)-beginning the argument which-of-the-two of-them must-be-chosen

PHIL. πῶς γὰρ οὔ;
how for not

SOC. καὶ μὴν ἕν γε ἑκάτερον αὐτοῖν εἶναί φαμεν.
and indeed one at-least each of-them to-be we-say

PHIL. πάνυ μὲν οὖν.
certainly indeed then

Protarchus asks Socrates to divide the kinds of pleasure and knowledge, since he and Philebus cannot. Socrates recalls hearing that neither pleasure nor prudence is the good, but some third thing better than both; then pleasure loses the victory, and the division is not needed. The good must be complete and sufficient, sought by every knowing being. They will test each life apart from the other.

SOC. τοῦτ᾽ αὐτὸ τοίνυν ἡμᾶς ὁ πρόσθεν λόγος ἀπαιτεῖ, 19
this itself then us the earlier argument demands
πῶς ἔστιν ἓν καὶ πολλὰ αὐτῶν ἑκάτερον, καὶ πῶς μὴ
how is one and many of-them each and how not
ἄπειρα εὐθύς, ἀλλά τινά ποτε ἀριθμὸν ἑκάτερον ἔμπροσθεν
unlimited at-once but some ever number each before
κέκτηται τοῦ ἄπειρα αὐτῶν ἕκαστα γεγονέναι;
has-acquired than-the unlimited of-them each to-have-become
PROT. οὐκ εἰς φαῦλόν γε ἐρώτημα, ὦ Φίληβε, οὐκ b
not into trivial at-least a-question O Philebus not
οἶδ᾽ ὅντινα τρόπον κύκλῳ πως περιαγαγὼν ἡμᾶς
I-know in-what way in-a-circle somehow having-led-round us
ἐμβέβληκε Σωκράτης. καὶ σκόπει δὴ πότερος ἡμῶν
has-thrown Socrates and consider indeed which-of-the-two of-us
ἀποκρινεῖται τὸ νῦν ἐρωτώμενον. ἴσως δὴ γελοῖον
will-answer the(-thing) now asked perhaps indeed ridiculous
τὸ ἐμὲ τοῦ λόγου διάδοχον παντελῶς ὑποστάντα διὰ
the me of-the argument successor completely having-undertaken because-of
τὸ μὴ δύνασθαι τὸ νῦν ἐρωτηθὲν ἀποκρίνασθαι σοὶ
the not to-be-able the(-thing) now asked to-answer to-you
πάλιν τοῦτο προστάττειν· γελοιότερον δ᾽ οἶμαι πολὺ τὸ
again this to-assign more-ridiculous and I-think much the
μηδέτερον ἡμῶν δύνασθαι. σκόπει δὴ τί δράσομεν. εἴδη
neither of-us to-be-able consider indeed what we-shall-do forms

γάρ μοι δοκεῖ νῦν ἐρωτᾶν ἡδονῆς ἡμᾶς Σωκράτης εἴτε
for to-me seems now to-ask of-pleasure us Socrates whether
ἔστιν εἴτε μή, καὶ ὁπόσα ἐστὶ καὶ ὁποῖα· τῆς τ' αὖ
there-are or not and how-many are and of-what-sort of-the both again
φρονήσεως πέρι κατὰ ταὐτὰ ὡσαύτως.
prudence about according-to the-same likewise

SOC. ἀληθέστατα λέγεις, ὦ παῖ Καλλίου· μὴ γὰρ δυνάμενοι
most-truly you-say O son of-Callias not for being-able
τοῦτο κατὰ παντὸς ἑνὸς καὶ ὁμοίου καὶ ταὐτοῦ δρᾶν
this in-respect-of every one and like and the-same to-do
καὶ τοῦ ἐναντίου, ὡς ὁ παρελθὼν λόγος ἐμήνυσεν, οὐδεὶς
and of-the opposite as the past argument revealed no-one
εἰς οὐδὲν οὐδενὸς ἂν ἡμῶν οὐδέποτε γένοιτο ἄξιος.
for anything of-anything — of-us ever would-become worthy

c PROT. σχεδὸν ἔοικεν οὕτως, ὦ Σώκρατες, ἔχειν. ἀλλὰ καλὸν
nearly it-seems so O Socrates to-hold but fine
μὲν τὸ σύμπαντα γιγνώσκειν τῷ σώφρονι, δεύτερος δ'
indeed the all to-know for-the moderate(-man) second and
εἶναι πλοῦς δοκεῖ μὴ λανθάνειν αὐτὸν αὑτόν. τί δή μοι
to-be voyage seems not to-be-unaware himself of-himself why indeed by-me
τοῦτο εἴρηται τὰ νῦν; ἐγώ σοι φράσω. σὺ τήνδε ἡμῖν
this has-been-said the now I to-you will-tell you this for-us
τὴν συνουσίαν, ὦ Σώκρατες, ἐπέδωκας πᾶσι καὶ σεαυτὸν
the meeting O Socrates gave to-all and yourself
πρὸς τὸ διελέσθαι τί τῶν ἀνθρωπίνων κτημάτων ἄριστον.
for the to-determine what of-the human possessions best
Φιλήβου γὰρ εἰπόντος ἡδονὴν καὶ τέρψιν καὶ χαρὰν καὶ
Philebus for having-said pleasure and delight and joy and
πάνθ' ὁπόσα τοιαῦτ' ἐστί, σὺ πρὸς αὐτὰ ἀντεῖπες ὡς
all as-many-as such are you against them spoke-against that
οὐ ταῦτα ἀλλ' ἐκεῖνά ἐστιν ἃ πολλάκις ἡμᾶς αὐτοὺς
not these but those are which often us ourselves

ἀναμιμνήσκομεν ἑκόντες, ὀρθῶς δρῶντες, ἵν' ἐν μνήμῃ
we-remind willingly rightly doing so-that in memory
παρακείμενα ἑκάτερα βασανίζηται. φῂς δ', ὡς ἔοικε, σὺ
lying-beside each may-be-tested you-say and as it-seems you
τὸ προσρηθησόμενον ὀρθῶς ἄμεινον ἡδονῆς γε
the(-thing) going-to-be-called rightly better than-pleasure at-least
ἀγαθὸν εἶναι νοῦν, ἐπιστήμην, σύνεσιν, τέχνην καὶ πάντα
good to-be mind knowledge understanding art and all
αὖ τὰ τούτων συγγενῆ, ἃ κτᾶσθαι δεῖν ἀλλ' οὐχὶ ἐκεῖνα.
again the of-these akin(-things) which to-acquire is-needful but not those
τούτων δὴ μετ' ἀμφισβητήσεως ἑκατέρων λεχθέντων ἡμεῖς
of-these indeed with dispute of-each said we
σοι μετὰ παιδιᾶς ἠπειλήσαμεν ὡς οὐκ ἀφήσομεν οἴκαδέ σε
to-you with play threatened that not we-shall-let-go home you
πρὶν ἂν τούτων τῶν λόγων πέρας ἱκανὸν γένηταί τι
before — of-these the arguments limit sufficient becomes some(-thing)
διορισθέντων, σὺ δὲ συνεχώρησας καὶ ἔδωκας εἰς ταῦθ'
distinguished you and agreed and gave into these
ἡμῖν σαυτόν, ἡμεῖς δὲ δὴ λέγομεν, καθάπερ οἱ παῖδες, ὅτι
to-us yourself we and indeed say as the children that
τῶν ὀρθῶς δοθέντων ἀφαίρεσις οὐκ ἔστι· παῦσαι δὴ
of-the(-things) rightly given taking-back not there-is stop indeed
τὸν τρόπον ἡμῖν ἀπαντῶν τοῦτον ἐπὶ τὰ νῦν λεγόμενα.
the way to-us meeting this toward the(-things) now said

SOC. τίνα λέγεις;
which do-you-mean

PROT. εἰς ἀπορίαν ἐμβάλλων καὶ ἀνερωτῶν ὧν μὴ 20
into perplexity throwing and questioning of-which not
δυναίμεθ' ἂν ἱκανὴν ἀπόκρισιν ἐν τῷ παρόντι διδόναι
we-could — sufficient answer in the present to-give
σοι. μὴ γὰρ οἰώμεθα τέλος ἡμῖν εἶναι τῶν νῦν
to-you not for let-us-think end for-us to-be of-the present(-things)

τὴν πάντων ἡμῶν ἀπορίαν, ἀλλ' εἰ δρᾶν τοῦθ' ἡμεῖς
the of-all of-us perplexity but if to-do this we
ἀδυνατοῦμεν, σοὶ δραστέον· ὑπέσχου γάρ. βουλεύου δὴ
are-unable by-you it-must-be-done you-promised for take-counsel indeed
πρὸς ταῦτα αὐτὸς πότερον ἡδονῆς εἴδη σοι καὶ
in-respect-of these-things yourself whether of-pleasure forms by-you and
ἐπιστήμης διαιρετέον ἢ καὶ ἐατέον, εἴ πῃ καθ' ἕτερόν
of-knowledge must-be-divided or also must-be-let-go if somehow by other
τινα τρόπον οἷός τ' εἶ καὶ βούλει δηλῶσαί πως
some way able — you-are and you-wish to-show somehow
ἄλλως τὰ νῦν ἀμφισβητούμενα παρ' ἡμῖν.
otherwise the(-things) now disputed among us

b SOC. δεινὸν μὲν τοίνυν ἔτι προσδοκᾶν οὐδὲν δεῖ τὸν
dreadful indeed then any-longer to-expect nothing must the
ἐμέ, ἐπειδὴ τοῦθ' οὕτως εἶπες· τὸ γὰρ εἰ βούλει ῥηθὲν
me since this so you-said the for if you-wish said
λύει πάντα φόβον ἑκάστων πέρι. πρὸς δὲ αὖ τοῖς
looses all fear each about in-addition-to and again these
μνήμην τινὰ δοκεῖ τίς μοι δεδωκέναι θεῶν ἡμῖν.
a-memory some seems some(-one) to-me to-have-given of-the-gods to-us
PROT. πῶς δὴ καὶ τίνων;
how indeed and of-what

c SOC. λόγων ποτέ τινων πάλαι ἀκούσας ὄναρ ἢ καὶ
arguments once some long-ago having-heard in-a-dream or even
ἐγρηγορὼς νῦν ἐννοῶ περί τε ἡδονῆς καὶ φρονήσεως, ὡς
awake now I-recall about both pleasure and prudence that
οὐδέτερον αὐτοῖν ἐστι τἀγαθόν, ἀλλὰ ἄλλο τι τρίτον,
neither of-the-two is the-good but other some third
ἕτερον μὲν τούτων, ἄμεινον δὲ ἀμφοῖν. καίτοι τοῦτό γε ἂν
other indeed than-these better but than-both and-yet this at-least if

ἐναργῶς ἡμῖν φανῇ νῦν, ἀπήλλακται μὲν ἡδονὴ τοῦ νικᾶν·
plainly to-us it-appears now has-been-cleared indeed pleasure of-the winning
τὸ γὰρ ἀγαθὸν οὐκ ἂν ἔτι ταὐτὸν αὐτῇ γίγνοιτο. ἢ πῶς;
the for good not — any-longer the-same with-it would-become or how

PROT. οὕτως.
so

SOC. τῶν δέ γε εἰς τὴν διαίρεσιν εἰδῶν ἡδονῆς οὐδὲν
of-the and at-least for the division forms of-pleasure nothing
ἔτι προσδεησόμεθα κατ᾽ ἐμὴν δόξαν. προϊὸν δ᾽ ἔτι
further we-shall-need according-to my opinion going-on and still
σαφέστερον δείξει.
more-clearly it-will-show

PROT. κάλλιστ᾽ εἰπὼν οὕτω καὶ διαπέραινε.
most-finely having-spoken so also go-through

SOC. μίκρ᾽ ἄττα τοίνυν ἔμπροσθεν ἔτι διομολογησώμεθα.
small some-things then beforehand still let-us-agree-on

PROT. τὰ ποῖα;
the what-sort

SOC. τὴν τἀγαθοῦ μοῖραν πότερον ἀνάγκη τέλεον ἢ μὴ d
the of-the-good portion whether (is)-necessary complete or not
τέλεον εἶναι;
complete to-be

PROT. πάντων δήπου τελεώτατον, ὦ Σώκρατες.
of-all surely most-complete O Socrates

SOC. τί δέ; ἱκανὸν τἀγαθόν;
what and sufficient the-good

PROT. πῶς γὰρ οὔ; καὶ πάντων γε εἰς τοῦτο διαφέρειν
how for not and of-all at-least in this to-differ
τῶν ὄντων.
of-the beings

SOC. τόδε γε μήν, ὡς οἶμαι, περὶ αὐτοῦ ἀναγκαιότατον
this at-least indeed as I-think about it most-necessary
εἶναι λέγειν, ὡς πᾶν τὸ γιγνῶσκον αὐτὸ θηρεύει καὶ
to-be to-say that every the(-thing) knowing it hunts and
ἐφίεται βουλόμενον ἑλεῖν καὶ περὶ αὑτὸ κτήσασθαι, καὶ
aims-at wishing to-take and about itself to-acquire and
τῶν ἄλλων οὐδὲν φροντίζει πλὴν τῶν ἀποτελουμένων
of-the others nothing cares except of-the(-things) accomplished
ἅμα ἀγαθοῖς.
together-with goods

PROT. οὐκ ἔστι τούτοις ἀντειπεῖν.
not it-is to-these to-speak-against

e SOC. σκοπῶμεν δὴ καὶ κρίνωμεν τόν τε ἡδονῆς καὶ τὸν
let-us-examine indeed and let-us-judge the both of-pleasure and the
φρονήσεως βίον ἰδόντες χωρίς.
of-prudence life seeing(-them) apart

PROT. πῶς εἶπες;
how did-you-say

A life of the greatest pleasures without mind, memory, or opinion would not know it was enjoying; it is a jellyfish's life. A life of mind without any pleasure or pain is not choiceworthy either. All would choose the mixed life, so Philebus' goddess is not the good. Philebus retorts that mind is not either, and Socrates allows this of his own mind, not of the true and divine mind. He leaves the first prize to the mixed life but holds that mind is more akin than pleasure to what makes it good, and pleasure far from even third.

SOC. μήτε ἐν τῷ τῆς ἡδονῆς ἐνέστω φρόνησις μήτ' ἐν 21
neither in the(-life) of-the pleasure let-there-be-in prudence nor in
τῷ τῆς φρονήσεως ἡδονή. δεῖ γάρ, εἴπερ πότερον
the(-life) of-the prudence pleasure it-is-needful for if-indeed either
αὐτῶν ἔστ' ἀγαθόν, μηδὲν μηδενὸς ἔτι προσδεῖσθαι·
of-them is good nothing of-anything any-longer to-need-besides
δεόμενον δ' ἂν φανῇ πότερον, οὐκ ἔστι που τοῦτ'
needing and if it-appears either not is surely this
ἔτι τὸ ὄντως ἡμῖν ἀγαθόν.
any-longer the really for-us good

PROT. πῶς γὰρ ἄν;
how for —

SOC. οὐκοῦν ἐν σοὶ πειρώμεθα βασανίζοντες ταῦτα;
therefore in you let-us-try testing these-things

PROT. πάνυ μὲν οὖν.
certainly indeed then

SOC. ἀποκρίνου δή.
answer indeed

PROT. λέγε.
speak

SOC. δέξαι᾽ ἄν, Πρώταρχε, σὺ ζῆν τὸν βίον ἅπαντα
would-accept — Protarchus you to-live the life all
ἡδόμενος ἡδονὰς τὰς μεγίστας;
feeling-pleasure pleasures the greatest
PROT. τί δ᾽ οὔ;
what and not
SOC. ἆρ᾽ οὖν ἔτι τινὸς ἄν σοι προσδεῖν ἡγοῖο, εἰ
so then still anything — for-you to-need-besides would-you-think if
τοῦτ᾽ ἔχεις παντελῶς;
this you-have completely
PROT. οὐδαμῶς.
in-no-way
b SOC. ὅρα δή, τοῦ φρονεῖν καὶ τοῦ νοεῖν καὶ
see indeed of-the to-be-prudent and of-the understanding and
λογίζεσθαι τὰ δέοντα καὶ ὅσα τούτων ἀδελφά, μῶν
to-reckon the needful(-things) and as-many-as of-these siblings surely
μὴ δέοι᾽ ἄν τι;
not would-you-need — anything
PROT. καὶ τί; πάντα γὰρ ἔχοιμ᾽ ἄν που τὸ χαίρειν ἔχων.
and why all for I-would-have — surely the to-rejoice having
SOC. οὐκοῦν οὕτω ζῶν ἀεὶ μὲν διὰ βίου ταῖς μεγίσταις
therefore so living always indeed through life in-the greatest
ἡδοναῖς χαίροις ἄν;
pleasures you-would-rejoice —
PROT. τί δ᾽ οὔ;
what and not
SOC. νοῦν δέ γε καὶ μνήμην καὶ ἐπιστήμην καὶ δόξαν
mind but at-least and memory and knowledge and opinion
μὴ κεκτημένος ἀληθῆ, πρῶτον μὲν τοῦτο αὐτό, εἰ
not having-acquired true first indeed this itself whether

χαίρεις ἢ μὴ χαίρεις, ἀνάγκη δήπου σε ἀγνοεῖν, κενόν
you-rejoice or not you-rejoice necessity surely you not-to-know empty
γε ὄντα πάσης φρονήσεως;
at-least being of-all prudence
PROT. ἀνάγκη.
necessity
SOC. καὶ μὴν ὡσαύτως μνήμην μὴ κεκτημένον ἀνάγκη c
and indeed likewise memory not having-acquired necessity
δήπου μηδ' ὅτι ποτὲ ἔχαιρες μεμνῆσθαι, τῆς τ' ἐν τῷ
surely not-even that ever you-rejoiced to-remember of-the both in the
παραχρῆμα ἡδονῆς προσπιπτούσης μηδ' ἡντινοῦν μνήμην
immediate pleasure befalling nor any-whatever memory
ὑπομένειν· δόξαν δ' αὖ μὴ κεκτημένον ἀληθῆ μὴ δοξάζειν
to-retain opinion and again not having-acquired true not to-opine
χαίρειν χαίροντα, λογισμοῦ δὲ στερόμενον μηδ' εἰς τὸν
to-rejoice rejoicing of-reasoning and being-deprived not-even for the
ἔπειτα χρόνον ὡς χαιρήσεις δυνατὸν εἶναι λογίζεσθαι,
subsequent time that you-will-rejoice possible to-be to-reckon
ζῆν δὲ οὐκ ἀνθρώπου βίον, ἀλλά τινος πλεύμονος ἢ τῶν
to-live and not of-a-man life but of-some jellyfish or of-the
ὅσα θαλάττια μετ' ὀστρεΐνων ἔμψυχά ἐστι σωμάτων.
as-many-as of-the-sea with shelly ensouled are bodies
ἔστι ταῦτα, ἢ παρὰ ταῦτα ἔχομεν ἄλλα διανοηθῆναι;
is-it these-things or beyond these have-we other-things to-think
PROT. καὶ πῶς;
and how
SOC. ἆρ' οὖν αἱρετὸς ἡμῖν βίος ὁ τοιοῦτος;
so then choiceworthy for-us life the such
PROT. εἰς ἀφασίαν παντάπασί με, ὦ Σώκρατες, οὗτος ὁ
into speechlessness altogether me O Socrates this the
λόγος ἐμβέβληκε τὰ νῦν.
argument has-thrown the now

SOC. μήπω τοίνυν μαλθακιζώμεθα, τὸν δὲ τοῦ νοῦ
not-yet then let-us-grow-soft the and of-the mind
μεταλαβόντες αὖ βίον ἴδωμεν.
having-taken-up again life let-us-see
PROT. τὸν ποῖον δὴ λέγεις;
the what-sort indeed do-you-mean
e SOC. εἴ τις δέξαιτ' ἂν αὖ ζῆν ἡμῶν φρόνησιν μὲν καὶ
if one would-accept — again to-live of-us prudence indeed and
νοῦν καὶ ἐπιστήμην καὶ μνήμην πᾶσαν πάντων κεκτημένος,
mind and knowledge and memory all of-all having-acquired
ἡδονῆς δὲ μετέχων μήτε μέγα μήτε σμικρόν, μηδ' αὖ
of-pleasure but partaking neither great nor small nor again
λύπης, ἀλλὰ τὸ παράπαν ἀπαθὴς πάντων τῶν τοιούτων.
of-pain but — altogether unaffected by-all the such(-things)
PROT. οὐδέτερος ὁ βίος, ὦ Σώκρατες, ἔμοιγε τούτων
neither the life O Socrates to-me-at-least of-these
αἱρετός, οὐδ' ἄλλῳ μή ποτε, ὡς ἐγῷμαι, φανῇ.
choiceworthy nor to-another not ever as I-think it-will-appear
22 SOC. τί δ' ὁ συναμφότερος, ὦ Πρώταρχε, ἐξ ἀμφοῖν
what and the both-together O Protarchus from both
συμμειχθεὶς κοινὸς γενόμενος;
mixed-together common having-become
PROT. ἡδονῆς λέγεις καὶ νοῦ καὶ φρονήσεως;
of-pleasure do-you-mean and of-mind and of-prudence
SOC. οὕτω καὶ τῶν τοιούτων ἔγωγε.
so and of-the such(-things) I-at-least
PROT. πᾶς δήπου τοῦτόν γε αἱρήσεται πρότερον ἢ
everyone surely this at-least will-choose sooner than
'κείνων ὁποτερονοῦν, καὶ πρὸς τούτοις οὐχ ὁ μέν,
those either-one and besides these not the(-one) indeed
ὁ δ' οὔ.
the(-other) and not

SOC. μανθάνομεν οὖν ὅτι νῦν ἡμῖν ἐστι τὸ συμβαῖνον ἐν
do-we-understand then what now to-us is the thing-happening in
τοῖς παροῦσι λόγοις;
the present arguments
PROT. πάνυ μὲν οὖν, ὅτι γε τρεῖς μὲν βίοι προυτέθησαν, b
certainly indeed then that at-least three indeed lives were-proposed
τοῖν δυοῖν δ' οὐδέτερος ἱκανὸς οὐδὲ αἱρετὸς οὔτε
of-the two and neither sufficient nor choiceworthy either
ἀνθρώπων οὔτε ζῴων οὐδενί.
of-men or of-animals to-any
SOC. μῶν οὖν οὐκ ἤδη τούτων γε πέρι δῆλον ὡς
surely-not then not already of-these at-least about (it-is)-clear that
οὐδέτερος αὐτοῖν εἶχε τἀγαθόν; ἦν γὰρ ἂν ἱκανὸς καὶ
neither of-them had the-good it-would-be for — sufficient and
τέλεος καὶ πᾶσι φυτοῖς καὶ ζῴοις αἱρετός, οἷσπερ δυνατὸν
complete and for-all plants and animals choiceworthy for-whom possible
ἦν οὕτως ἀεὶ διὰ βίου ζῆν· εἰ δέ τις ἄλλα ἡρεῖθ'
it-was so always through life to-live if and one other-things chose
ἡμῶν, παρὰ φύσιν ἂν τὴν τοῦ ἀληθῶς αἱρετοῦ ἐλάμβανεν
of-us contrary-to nature — the of-the truly choiceworthy he-would-take
ἄκων ἐξ ἀγνοίας ἤ τινος ἀνάγκης οὐκ εὐδαίμονος.
unwilling from ignorance or some necessity not happy
PROT. ἔοικε γοῦν ταῦθ' οὕτως ἔχειν.
it-seems at-any-rate these-things so to-hold
SOC. ὡς μὲν τοίνυν τήν γε Φιλήβου θεὸν οὐ δεῖ c
that indeed then the at-least of-Philebus goddess not one-must
διανοεῖσθαι ταὐτὸν καὶ τἀγαθόν, ἱκανῶς εἰρῆσθαί μοι
to-think the-same and the-good sufficiently to-have-been-said to-me
δοκεῖ.
seems

PHIL. οὐδὲ γὰρ ὁ σὸς νοῦς, ὦ Σώκρατες, ἔστι ταὐγαθόν,
not-even for the your mind O Socrates is the-good
ἀλλ' ἕξει που ταὐτὰ ἐγκλήματα.
but it-will-have surely the-same charges

d SOC. τάχ' ἄν, ὦ Φίληβε, ὅ γ' ἐμός· οὐ μέντοι τόν γε
perhaps — O Philebus the at-least mine not however the at-least
ἀληθινὸν ἅμα καὶ θεῖον οἶμαι νοῦν, ἀλλ' ἄλλως
true at-the-same-time and divine I-think mind but otherwise
πως ἔχειν. τῶν μὲν οὖν νικητηρίων πρὸς τὸν κοινὸν βίον
somehow to-hold of-the indeed then victory-prizes against the common life
οὐκ ἀμφισβητῶ πω ὑπὲρ νοῦ, τῶν δὲ δὴ δευτερείων
not I-dispute yet on-behalf-of mind of-the and indeed second-prizes
ὁρᾶν καὶ σκοπεῖν χρὴ πέρι τί δράσομεν· τάχα γὰρ ἂν
to-see and to-examine one-must about what we-shall-do perhaps for —
τοῦ κοινοῦ τούτου βίου αἰτιώμεθ' ἂν ἑκάτερος ὁ
of-the common this life we-would-allege-as-cause — each the(-one)
μὲν τὸν νοῦν αἴτιον, ὁ δ' ἡδονὴν εἶναι, καὶ οὕτω τὸ
indeed the mind cause the(-other) and pleasure to-be and so the
μὲν ἀγαθὸν τούτων ἀμφοτέρων οὐδέτερον ἂν εἴη, τάχα
indeed good of-these both neither — would-be perhaps
δ' ἂν αἴτιόν τις ὑπολάβοι πότερον αὐτῶν εἶναι. τούτου
and — cause one might-suppose either of-them to-be of-this
δὴ πέρι καὶ μᾶλλον ἔτι πρὸς Φίληβον διαμαχοίμην ἂν
indeed about also more still against Philebus I-would-fight-it-out —
ὡς ἐν τῷ μεικτῷ τούτῳ βίῳ, ὅτι ποτ' ἔστι τοῦτο ὃ
that in the mixed this life whatever ever is this which
λαβὼν ὁ βίος οὗτος γέγονεν αἱρετὸς ἅμα καὶ
having-taken the life this has-become choiceworthy at-the-same-time and
ἀγαθός, οὐχ ἡδονὴ ἀλλὰ νοῦς τούτῳ συγγενέστερον καὶ
good not pleasure but mind to-this more-akin and
ὁμοιότερόν ἐστι, καὶ κατὰ τοῦτον τὸν λόγον οὔτ' ἂν
more-like is and according-to this the argument neither —

τῶν πρωτείων οὐδ' αὖ τῶν δευτερείων ἡδονῇ μετὸν
of-the first-prizes nor again of-the second-prizes for-pleasure sharing
ἀληθῶς ἄν ποτε λέγοιτο· πορρωτέρω δ' ἐστὶ τῶν
truly — ever it-would-be-said farther and it-is from-the
τριτείων, εἴ τι τῷ ἐμῷ νῷ δεῖ πιστεύειν ἡμᾶς τὰ νῦν.
third-prizes if at-all — to-my mind one-must to-trust us the now

VII · THE UNLIMITED AND THE LIMIT

Protarchus says pleasure has fallen as if struck. Socrates offers to spare her further testing, but Protarchus will not let him go before the argument ends, and Socrates says the second prize for mind needs new weapons. All things are divided into the unlimited, the limit, their mixture, and the cause of the mixing; a fifth, Socrates says, is not needed now. Hotter and colder admit more and less without end; wherever more and less dwell, they destroy the definite quantity, and such things belong to the unlimited.

PROT. ἀλλὰ μήν, ὦ Σώκρατες, ἔμοιγε δοκεῖ νῦν μὲν 23
but indeed O Socrates to-me-at-least it-seems now indeed
ἡδονή σοι πεπτωκέναι καθαπερεὶ πληγεῖσα ὑπὸ τῶν
pleasure by-you to-have-fallen as-if struck by the
νυνδὴ λόγων· τῶν γὰρ νικητηρίων πέρι μαχομένη κεῖται.
just-now arguments of-the for victory-prizes about fighting she-lies
τὸν δὲ νοῦν, ὡς ἔοικε, λεκτέον ὡς ἐμφρόνως οὐκ
the and mind as it-seems must-be-said that sensibly not
ἀντεποιεῖτο τῶν νικητηρίων· τὰ γὰρ αὖτ' ἔπαθεν
it-claimed the victory-prizes the for same-things it-would-have-suffered
ἄν. τῶν δὲ δὴ δευτερείων στερηθεῖσα ἡδονὴ παντάπασιν
— of-the and indeed second-prizes deprived pleasure altogether

ἄν τινα καὶ ἀτιμίαν σχοίη πρὸς τῶν αὑτῆς ἐραστῶν·
— *some also dishonor would-have from the her-own lovers*
οὐδὲ γὰρ ἐκείνοις ἔτ' ἂν ὁμοίως φαίνοιτο καλή.
not-even for to-those any-longer — alike she-would-appear fine
SOC. τί οὖν; οὐκ ἄμεινον αὐτὴν ἐᾶν ἤδη καὶ μὴ τὴν
what then not better her to-let-be now and not the
ἀκριβεστάτην αὐτῇ προσφέροντα βάσανον καὶ ἐξελέγχοντα
most-precise to-her applying test and refuting
λυπεῖν;
to-pain(-her)
PROT. οὐδὲν λέγεις, ὦ Σώκρατες.
nothing you-say O Socrates
b SOC. ἆρ' ὅτι τὸ ἀδύνατον εἶπον, λυπεῖν ἡδονήν;
so because the impossible I-said to-pain pleasure
PROT. οὐ μόνον γε ἀλλ' ὅτι καὶ ἀγνοεῖς ὡς οὐδείς
not only at-least but because also you-do-not-know that no-one
πώ σε ἡμῶν μεθήσει πρὶν ἂν εἰς τέλος ἐπεξέλθῃς τούτων
yet you of-us will-let-go before — to the-end you-go-through of-these
τῷ λόγῳ.
in-the argument
SOC. βαβαῖ ἄρα, ὦ Πρώταρχε, συχνοῦ μὲν λόγου τοῦ
whew then O Protarchus long indeed argument the(-part)
λοιποῦ, σχεδὸν δὲ οὐδὲ ῥᾳδίου πάνυ τι νῦν. καὶ γὰρ δὴ
remaining nearly and not-even easy very at-all now and for indeed
φαίνεται δεῖν ἄλλης μηχανῆς, ἐπὶ τὰ δευτερεῖα ὑπὲρ
it-appears to-be-necessary another contrivance for the second-prizes on-behalf-of
νοῦ πορευόμενον οἷον βέλη ἔχειν ἕτερα τῶν ἔμπροσθεν
mind proceeding as arrows to-have other than-the former
λόγων· ἔστι δὲ ἴσως ἔνια καὶ ταὐτά. οὐκοῦν χρή;
arguments are but perhaps some also the-same therefore must(-we)
PROT. πῶς γὰρ οὔ;
how for not

SOC. τὴν δέ γε ἀρχὴν αὐτοῦ διευλαβεῖσθαι πειρώμεθα c
the and at-least beginning of-it to-beware let-us-try
τιθέμενοι.
setting(-it)
PROT. ποίαν δὴ λέγεις;
what-sort indeed do-you-mean
SOC. πάντα τὰ νῦν ὄντα ἐν τῷ παντὶ διχῇ διαλάβωμεν,
all the now being in the all in-two let-us-divide
μᾶλλον δ', εἰ βούλει, τριχῇ.
rather and if you-wish in-three
PROT. καθ' ὅτι, φράζοις ἄν;
according-to what would-you-tell —
SOC. λάβωμεν ἄττα τῶν νυνδὴ λόγων.
let-us-take some of-the just-now arguments
PROT. ποῖα;
what-sort
SOC. τὸν θεὸν ἐλέγομέν που τὸ μὲν ἄπειρον δεῖξαι
the god we-were-saying surely the indeed unlimited to-have-shown
τῶν ὄντων, τὸ δὲ πέρας;
of-the beings the and limit
PROT. πάνυ μὲν οὖν.
certainly indeed then
SOC. τούτω δὴ τῶν εἰδῶν τὰ δύο τιθώμεθα, τὸ δὲ τρίτον d
these-two indeed of-the forms the two let-us-set the and third
ἐξ ἀμφοῖν τούτοιν ἕν τι συμμισγόμενον. εἰμὶ δ', ὡς
from both these-two one something mingled I-am and as
ἔοικεν, ἐγὼ γελοῖός τις ἄνθρωπος κατ' εἴδη διστὰς καὶ
it-seems I ridiculous some man by forms separating and
συναριθμούμενος.
counting
PROT. τί φῄς, ὠγαθέ;
what do-you-say my-good(-man)

SOC. τετάρτου μοι γένους αὖ προσδεῖν φαίνεται.
of-a-fourth to-me kind again to-be-needed it-appears

PROT. λέγε τίνος.
say of-what

SOC. τῆς συμμείξεως τούτων πρὸς ἄλληλα τὴν αἰτίαν ὅρα,
of-the mixing of-these with one-another the cause see
καὶ τίθει μοι πρὸς τρισὶν ἐκείνοις τέταρτον τοῦτο.
and set for-me besides three those fourth this

PROT. μῶν οὖν σοι καὶ πέμπτου προσδεήσει διακρισίν
surely-not then for-you also a-fifth will-be-needed separation
τινος δυναμένου;
of-something able

e SOC. τάχ᾽ ἄν· οὐ μὴν οἶμαί γε ἐν τῷ νῦν· ἂν δέ τι
perhaps — not indeed I-think at-least in the now if and anything
δέῃ, συγγνώσῃ πού μοι σὺ μεταδιώκοντι πέμπτον.
there-is-need you-will-forgive surely me you pursuing a-fifth

PROT. τί μήν;
what indeed

SOC. πρῶτον μὲν δὴ τῶν τεττάρων τὰ τρία διελόμενοι,
first indeed indeed of-the four the three having-separated
τὰ δύο τούτων πειρώμεθα, πολλὰ ἑκάτερον ἐσχισμένον καὶ
the two of-these let-us-try many each split and
διεσπασμένον ἰδόντες, εἰς ἓν πάλιν ἑκάτερον συναγαγόντες,
torn-apart having-seen into one again each having-collected
νοῆσαι πῇ ποτε ἦν αὐτῶν ἓν καὶ πολλὰ ἑκάτερον.
to-understand how ever was of-them one and many each

PROT. εἴ μοι σαφέστερον ἔτι περὶ αὐτῶν εἴποις, τάχ᾽
if to-me more-clearly still about them you-would-speak perhaps
ἂν ἑποίμην.
— *I-might-follow*

SOC. λέγω τοίνυν τὰ δύο ἃ προτίθεμαι ταὐτ' εἶναι 24
I-say then the two which I-propose the-same to-be
ἅπερ νυνδή, τὸ μὲν ἄπειρον, τὸ δὲ πέρας ἔχον· ὅτι δὲ
what-very just-now the indeed unlimited the and limit having that and
τρόπον τινὰ τὸ ἄπειρον πόλλ' ἐστί, πειράσομαι φράζειν.
in-a-way some the unlimited many is I-shall-try to-tell
τὸ δὲ πέρας ἔχον ἡμᾶς περιμενέτω.
the(-one) and limit having us let-it-wait-for
PROT. μένει.
it-waits
SOC. σκέψαι δή. χαλεπὸν μὲν γὰρ καὶ ἀμφισβητήσιμον b
consider indeed hard indeed for and disputable
ὃ κελεύω σε σκοπεῖν, ὅμως δὲ σκόπει. θερμοτέρου
what I-bid you to-examine nevertheless and examine of-hotter
καὶ ψυχροτέρου πέρι πρῶτον ὅρα πέρας εἴ ποτέ τι
and colder about first see limit whether ever some
νοήσαις ἄν, ἢ τὸ μᾶλλόν τε καὶ ἧττον ἐν αὐτοῖς
you-could-conceive — or the more both and less in them
οἰκοῦντε τοῖς γένεσιν, ἕωσπερ ἂν ἐνοικῇτον, τέλος οὐκ
dwelling-the-two the kinds as-long-as — the-two-dwell-in end not
ἂν ἐπιτρεψαίτην γίγνεσθαι· γενομένης γὰρ τελευτῆς καὶ
— the-two-would-allow to-come-about having-come-about for an-ending also
αὐτὼ τετελευτήκατον.
they-two have-ended
PROT. ἀληθέστατα λέγεις.
most-truly you-speak
SOC. ἀεὶ δέ γε, φαμέν, ἔν τε τῷ θερμοτέρῳ καὶ
always and at-least we-say in both the hotter and
ψυχροτέρῳ τὸ μᾶλλόν τε καὶ ἧττον ἔνι.
colder the more both and less is-in
PROT. καὶ μάλα.
and very(-much)

SOC. ἀεὶ τοίνυν ὁ λόγος ἡμῖν σημαίνει τούτω μὴ τέλος
always then the argument to-us signifies these-two not end
ἔχειν· ἀτελῆ δ' ὄντε δήπου παντάπασιν ἀπείρω
to-have endless and being-the-two surely altogether unlimited
γίγνεσθον.
the-two-become

PROT. καὶ σφόδρα γε, ὦ Σώκρατες.
and strongly at-least O Socrates

c SOC. ἀλλ' εὖ γε, ὦ φίλε Πρώταρχε, ὑπέλαβες καὶ
but well at-least O dear Protarchus you-took-up and
ἀνέμνησας ὅτι καὶ τὸ σφόδρα τοῦτο, ὃ σὺ νῦν ἐφθέγξω,
reminded(-me) that also the strongly this which you now uttered
καὶ τό γε ἠρέμα τὴν αὐτὴν δύναμιν ἔχετον τῷ
and the at-least gently the same power the-two-have with-the
μᾶλλόν τε καὶ ἧττον· ὅπου γὰρ ἂν ἐνῆτον, οὐκ ἐᾶτον
more both and less where for — the-two-are-in not the-two-allow
εἶναι ποσὸν ἕκαστον, ἀλλ' ἀεὶ σφοδρότερον ἡσυχαιτέρου
to-be quantity each but always more-vehement than-quieter
καὶ τοὐναντίον ἑκάσταις πράξεσιν ἐμποιοῦντε τὸ πλέον καὶ
and the-opposite in-each actions producing the more and
τὸ ἔλαττον ἀπεργάζεσθον, τὸ δὲ ποσὸν ἀφανίζετον.
the less the-two-work-out the and quantity the-two-make-disappear
ὃ γὰρ ἐλέχθη νυνδή, μὴ ἀφανίσαντε τὸ ποσόν, ἀλλ'
as for was-said just-now not having-made-disappear the quantity but
ἐάσαντε αὐτό τε καὶ τὸ μέτριον ἐν τῇ τοῦ μᾶλλον
having-allowed it both and the measured in the of-the more
καὶ ἧττον καὶ σφόδρα καὶ ἠρέμα ἕδρᾳ ἐγγενέσθαι, αὐτὰ
and less and strongly and gently seat to-come-in they
ἔρρει ταῦτα ἐκ τῆς αὑτῶν χώρας ἐν ᾗ ἐνῆν.
would-flow-away these-things from the their-own place in which they-were
οὐ γὰρ ἔτι θερμότερον οὐδὲ ψυχρότερον εἴτην
not for any-longer hotter nor colder the-two-would-be

ἂν λαβόντε τὸ ποσόν· προχωρεῖ γὰρ καὶ οὐ μένει τό τε
— *having-taken the quantity goes-forward for and not stays the both*
θερμότερον ἀεὶ καὶ τὸ ψυχρότερον ὡσαύτως, τὸ δὲ ποσὸν
hotter always and the colder likewise the and quantity
ἔστη καὶ προϊὸν ἐπαύσατο. κατὰ δὴ τοῦτον τὸν λόγον
stood and going-on ceased according-to indeed this the argument
ἄπειρον γίγνοιτ᾽ ἂν τὸ θερμότερον καὶ τοὐναντίον ἅμα.
unlimited would-become — the hotter and the-opposite together
PROT. φαίνεται γοῦν, ὦ Σώκρατες· ἔστι δ᾽, ὅπερ εἶπες, e
it-appears at-any-rate O Socrates it-is and which-very you-said
οὐ ῥᾴδια ταῦτα συνέπεσθαι. τὸ δὲ εἰς αὖθίς
not easy these-things to-follow the(-things) and to another-time
τε καὶ αὖθις ἴσως λεχθέντα τόν τε ἐρωτῶντα καὶ τὸν
both and again perhaps said the both questioner and the
ἐρωτώμενον ἱκανῶς ἂν συμφωνοῦντας ἀποφήναιεν.
questioned sufficiently — agreeing would-show
SOC. ἀλλ᾽ εὖ μὲν λέγεις καὶ πειρατέον οὕτω ποιεῖν.
but well indeed you-speak and one-must-try so to-do
νῦν μέντοι ἄθρει τῆς τοῦ ἀπείρου φύσεως εἰ τοῦτο
now however observe of-the of-the unlimited nature whether this
δεξόμεθα σημεῖον, ἵνα μὴ πάντ᾽ ἐπεξιόντες μηκύνωμεν.
we-shall-accept sign so-that not all going-through we-lengthen
PROT. τὸ ποῖον δὴ λέγεις;
the what-sort indeed do-you-mean

The kind of limit is the equal, the double, and every ratio of number to number. Mixed with the unlimited, it brings health in sickness, music from high and low, temperate seasons, beauty, and strength. The goddess herself set law and limit on the excess of pleasure; Philebus says limit ruins pleasure, and Socrates says it saves it. The third kind is coming into being from the measures of limit. The fourth is the cause, the maker of all that comes to be.

25 SOC. ὁπόσ᾽ ἂν ἡμῖν φαίνηται μᾶλλόν τε καὶ ἧττον
as-many-as — to-us appear more both and less
γιγνόμενα καὶ τὸ σφόδρα καὶ ἠρέμα δεχόμενα καὶ τὸ
becoming and the strongly and gently receiving and the
λίαν καὶ ὅσα τοιαῦτα πάντα, εἰς τὸ τοῦ ἀπείρου
too-much and as-many-as such all into the of-the unlimited
γένος ὡς εἰς ἓν δεῖ πάντα ταῦτα τιθέναι, κατὰ τὸν
kind as into one one-must all these to-set according-to the
ἔμπροσθεν λόγον ὃν ἔφαμεν ὅσα διέσπασται καὶ
earlier argument which we-said as-many-as have-been-torn-apart and
διέσχισται συναγαγόντας χρῆναι κατὰ δύναμιν μίαν
have-been-split having-collected to-be-needful according-to power one
ἐπισημαίνεσθαί τινα φύσιν, εἰ μέμνησαι.
to-mark some nature if you-remember
PROT. μέμνημαι.
I-remember
b SOC. οὐκοῦν τὰ μὴ δεχόμενα ταῦτα, τούτων δὲ
therefore the(-things) not receiving these of-these and
τὰ ἐναντία πάντα δεχόμενα, πρῶτον μὲν τὸ ἴσον καὶ
the opposite all receiving first indeed the equal and
ἰσότητα, μετὰ δὲ τὸ ἴσον τὸ διπλάσιον καὶ πᾶν ὅτιπερ
equality after and the equal the double and all whatever
ἂν πρὸς ἀριθμὸν ἀριθμὸς ᾖ μέτρον ᾖ πρὸς μέτρον,
— in-relation-to number number or measure be in-relation-to measure

ταῦτα σύμπαντα εἰς τὸ πέρας ἀπολογιζόμενοι καλῶς ἂν
these all into the limit reckoning well —
δοκοῖμεν δρᾶν τοῦτο. ἢ πῶς σὺ φῄς;
we-would-seem to-do this or how you say

PROT. κάλλιστά γε, ὦ Σώκρατες.
most-finely at-least O Socrates

SOC. εἶεν· τὸ δὲ τρίτον τὸ μεικτὸν ἐκ τούτοιν ἀμφοῖν
well the and third the mixed from these-two both
τίνα ἰδέαν φήσομεν ἔχειν;
what form shall-we-say to-have

PROT. σὺ καὶ ἐμοὶ φράσεις, ὡς οἶμαι.
you also for-me will-tell as I-think

SOC. θεὸς μὲν οὖν, ἄνπερ γε ἐμαῖς εὐχαῖς ἐπήκοος
a-god indeed then if-indeed at-least to-my prayers listening
γίγνηταί τις θεῶν.
becomes some(-one) of-gods

PROT. εὔχου δὴ καὶ σκόπει.
pray indeed and examine

SOC. σκοπῶ· καί μοι δοκεῖ τις, ὦ Πρώταρχε, αὐτῶν
I-examine and to-me seems some(-one) O Protarchus of-them
φίλος ἡμῖν νυνδὴ γεγονέναι.
friendly to-us just-now to-have-become

PROT. πῶς λέγεις τοῦτο καὶ τίνι τεκμηρίῳ χρῇ; c
how do-you-mean this and what evidence do-you-use

SOC. φράσω δῆλον ὅτι· σὺ δέ μοι συνακολούθησον τῷ
I-shall-tell clearly that you and me follow-along the
λόγῳ.
argument

PROT. λέγε μόνον.
speak only

SOC. θερμότερον ἐφθεγγόμεθα νυνδή πού τι καὶ
hotter we-uttered just-now surely something and
ψυχρότερον. ἦ γάρ;
colder is-it-not for
PROT. ναί.
yes
SOC. πρόσθες δὴ ξηρότερον καὶ ὑγρότερον αὐτοῖς καὶ
add indeed drier and wetter to-them and
πλέον καὶ ἔλαττον καὶ θᾶττον καὶ βραδύτερον καὶ μεῖζον
more and less and quicker and slower and greater
καὶ σμικρότερον καὶ ὁπόσα ἐν τῷ πρόσθεν τῆς τὸ
and smaller and as-many-as in the former(-argument) of-the the
μᾶλλόν τε καὶ ἧττον δεχομένης ἐτίθεμεν εἰς ἓν φύσεως.
more both and less receiving we-set into one nature
d PROT. τῆς τοῦ ἀπείρου λέγεις;
the(-nature) of-the unlimited do-you-mean
SOC. ναί. συμμείγνυ δέ γε εἰς αὐτὴν τὸ μετὰ ταῦτα
yes mix and at-least into it — after these
τὴν αὖ τοῦ πέρατος γένναν.
the again of-the limit offspring
PROT. ποίαν;
what-sort
SOC. ἣν καὶ νυνδή, δέον ἡμᾶς καθάπερ τὴν
which also just-now it-being-needful us as the(-offspring)
τοῦ ἀπείρου συνηγάγομεν εἰς ἕν, οὕτω καὶ τὴν τοῦ
of-the unlimited we-collected into one so also the(-offspring) of-the
περατοειδοῦς συναγαγεῖν, οὐ συνηγάγομεν. ἀλλ᾽ ἴσως καὶ
limit-like to-collect not we-collected but perhaps also
νῦν ταὐτὸν δράσει, εἰ τούτων ἀμφοτέρων συναγομένων
now the-same it-will-do if these both being-collected
καταφανὴς κἀκείνη γενήσεται.
plain also-that will-become

PROT. ποίαν καὶ πῶς λέγεις;
what-sort and how do-you-mean

SOC. τὴν τοῦ ἴσου καὶ διπλασίου, καὶ ὁπόση παύει e
the(-offspring) of-the equal and double and as-much-as stops
πρὸς ἄλληλα τἀναντία διαφόρως ἔχοντα, σύμμετρα δὲ
toward one-another the-opposites differently holding commensurate but
καὶ σύμφωνα ἐνθεῖσα ἀριθμὸν ἀπεργάζεται.
and concordant having-put-in number works-out

PROT. μανθάνω· φαίνῃ γάρ μοι λέγειν μειγνὺς ταῦτα
I-understand you-appear for to-me to-say mixing these-things
γενέσεις τινὰς ἐφ' ἑκάστων αὐτῶν συμβαίνειν.
generations some in each of-them to-occur

SOC. ὀρθῶς γὰρ φαίνομαι.
rightly for I-appear

PROT. λέγε τοίνυν.
speak then

SOC. ἆρα οὐκ ἐν μὲν νόσοις ἡ τούτων ὀρθὴ κοινωνία
then not in indeed diseases the of-these right community
τὴν ὑγιείας φύσιν ἐγέννησεν;
the of-health nature begot

PROT. παντάπασι μὲν οὖν. 26
altogether indeed then

SOC. ἐν δὲ ὀξεῖ καὶ βαρεῖ καὶ ταχεῖ καὶ βραδεῖ, ἀπείροις οὖσιν,
in and high and low and quick and slow unlimited being
ἆρ' οὐ ταὐτὰ ταῦτα· ἅμα πέρας τε ἀπηργάσατο
so not the-same these at-the-same-time limit both wrought
καὶ μουσικὴν σύμπασαν τελεώτατα συνεστήσατο;
and music all most-perfectly composed

PROT. κάλλιστά γε.
most-finely at-least

SOC. καὶ μὴν ἔν γε χειμῶσιν καὶ πνίγεσιν ἐγγενομένη τὸ
and indeed in at-least storms and stifling-heats having-come-in the
μὲν πολὺ λίαν καὶ ἄπειρον ἀφείλετο, τὸ δὲ ἔμμετρον
indeed much too-much and unlimited it-took-away the and measured
καὶ ἅμα σύμμετρον ἀπηργάσατο.
and at-the-same-time commensurate it-wrought

PROT. τί μήν;
what indeed

b SOC. οὐκοῦν ἐκ τούτων ὧραί τε καὶ ὅσα καλὰ πάντα
therefore from these seasons both and as-many-as fine-things all
ἡμῖν γέγονε, τῶν τε ἀπείρων καὶ τῶν πέρας ἐχόντων
for-us have-come-to-be of-the both unlimited and of-the limit having
συμμειχθέντων;
mixed-together

PROT. πῶς δ' οὔ;
how and not

c SOC. καὶ ἄλλα γε δὴ μυρία ἐπιλείπω λέγων, οἷον
and others at-least indeed ten-thousand I-leave-out telling such-as
μεθ' ὑγιείας κάλλος καὶ ἰσχύν, καὶ ἐν ψυχαῖς αὖ
with health beauty and strength and in souls again
πάμπολλα ἕτερα καὶ πάγκαλα. ὕβριν γάρ που καὶ
very-many other and very-fine insolence for surely and
σύμπασαν πάντων πονηρίαν αὖτη κατιδοῦσα ἡ θεός, ὦ
all of-all wickedness she having-seen the goddess O
καλὲ Φίληβε, πέρας οὔτε ἡδονῶν οὐδὲν οὔτε πλησμονῶν
fine Philebus limit neither of-pleasures any nor of-surfeits
ἐνὸν ἐν αὐτοῖς, νόμον καὶ τάξιν πέρας ἔχοντ' ἔθετο·
being-in in them law and order limit having set
καὶ σὺ μὲν ἀποκναῖσαι φῂς αὐτήν, ἐγὼ δὲ τοὐναντίον
and you indeed to-have-worn-out say her I and the-opposite
ἀποσῶσαι λέγω. σοὶ δέ, ὦ Πρώταρχε, πῶς φαίνεται;
to-have-saved say to-you and O Protarchus how does-it-appear

PROT. καὶ μάλα, ὦ Σώκρατες, ἔμοιγε κατὰ νοῦν.
and very(-much) O Socrates to-me-at-least according-to mind
SOC. οὐκοῦν τὰ μὲν δὴ τρία ταῦτα εἴρηκα, εἰ συννοεῖς.
therefore the indeed indeed three these I-have-said if you-understand
PROT. ἀλλ᾽ οἶμαι κατανοεῖν· ἓν μὲν γάρ μοι δοκεῖς τὸ
but I-think I-perceive one indeed for to-me you-seem the
ἄπειρον λέγειν, ἓν δὲ καὶ δεύτερον τὸ πέρας ἐν τοῖς
unlimited to-mean one and also second the limit in the
οὖσι· τρίτον δὲ οὐ σφόδρα κατέχω τί βούλει φράζειν.
beings third but not very I-grasp what you-wish to-say
SOC. τὸ γὰρ πλῆθός σε, ὦ θαυμάσιε, ἐξέπληξε τῆς τοῦ d
the for multitude you O marvelous(-man) astounded of-the of-the
τρίτου γενέσεως· καίτοι πολλά γε καὶ τὸ ἄπειρον
third generation and-yet many-things at-least also the unlimited
παρέσχετο γένη, ὅμως δ᾽ ἐπισφραγισθέντα τῷ τοῦ
furnished kinds nevertheless and stamped by-the of-the
μᾶλλον καὶ ἐναντίου γένει ἓν ἐφάνη.
more and opposite kind one it-appeared
PROT. ἀληθῆ.
true-things
SOC. καὶ μὴν τό γε πέρας οὔτε πολλὰ εἶχεν, οὔτ᾽
and indeed the at-least limit neither many-things had nor
ἐδυσκολαίνομεν ὡς οὐκ ἦν ἓν φύσει.
were-we-annoyed that not it-was one by-nature
PROT. πῶς γὰρ ἄν;
how for —
SOC. οὐδαμῶς. ἀλλὰ τρίτον φάθι με λέγειν, ἓν τοῦτο
in-no-way but third say me to-mean one this
τιθέντα τὸ τούτων ἔκγονον ἅπαν, γένεσιν εἰς οὐσίαν ἐκ
setting the of-these offspring all generation into being from
τῶν μετὰ τοῦ πέρατος ἀπειργασμένων μέτρων.
the with the limit wrought measures

PROT. ἔμαθον.

I-understood

e SOC. ἀλλὰ δὴ πρὸς τρισὶ τέταρτόν τι τότε ἔφαμεν

but indeed besides three fourth some then we-said

εἶναι γένος σκεπτέον· κοινὴ δ' ἡ σκέψις. ὅρα γὰρ εἴ

to-be kind it-must-be-examined common and the examination see for if

σοι δοκεῖ ἀναγκαῖον εἶναι πάντα τὰ γιγνόμενα διά

to-you it-seems necessary to-be all the coming-to-be(-things) through

τινα αἰτίαν γίγνεσθαι.

some cause to-come-to-be

PROT. ἔμοιγε· πῶς γὰρ ἂν χωρὶς τούτου γίγνοιτο;

to-me-at-least how for — without this could-it-come-to-be

SOC. οὐκοῦν ἡ τοῦ ποιοῦντος φύσις οὐδὲν πλὴν ὀνόματι

therefore the of-the making nature in-nothing except in-name

τῆς αἰτίας διαφέρει, τὸ δὲ ποιοῦν καὶ τὸ αἴτιον ὀρθῶς

from-the cause differs the and making and the cause rightly

ἂν εἴη λεγόμενον ἕν;

— would-be called one

PROT. ὀρθῶς.

rightly

The four kinds are named in order. The victorious mixed life belongs to the third, the mixed kind. Pleasure and pain admit more and less, so belong to the unlimited. Where mind belongs is a question of reverence; the wise agree that mind is king of heaven and earth. Protarchus agrees that it would be impious to say that unreason, not mind, steers the whole and orders sun, moon, and stars.

SOC. καὶ μὴν τό γε ποιούμενον αὖ καὶ τὸ γιγνόμενον 27
and indeed the at-least being-made again and the coming-to-be
οὐδὲν πλὴν ὀνόματι, καθάπερ τὸ νυνδή, διαφέρον
in-nothing except in-name as the just-now differing
εὑρήσομεν. ἢ πῶς;
we-shall-find or how
PROT. οὕτως.
so
SOC. ἆρ᾽ οὖν ἡγεῖται μὲν τὸ ποιοῦν ἀεὶ κατὰ φύσιν,
so then leads indeed the making always according-to nature
τὸ δὲ ποιούμενον ἐπακολουθεῖ γιγνόμενον ἐκείνῳ;
the and being-made follows-after becoming on-that
PROT. πάνυ γε.
certainly at-least
SOC. ἄλλο ἄρα καὶ οὐ ταὐτὸν αἰτία τ᾽ ἐστὶ καὶ τὸ
other then and not the-same cause both is and the(-thing)
δουλεῦον εἰς γένεσιν αἰτίᾳ.
serving toward generation for-a-cause
PROT. τί μήν;
what indeed
SOC. οὐκοῦν τὰ μὲν γιγνόμενα καὶ ἐξ ὧν γίγνεται
therefore the indeed coming-to-be(-things) and from which they-come-to-be
πάντα τὰ τρία παρέσχετο ἡμῖν γένη;
all the three furnished to-us kinds

PROT. καὶ μάλα.
and very(-much)

b SOC. τὸ δὲ δὴ πάντα ταῦτα δημιουργοῦν λέγομεν
the(-thing) and indeed all these crafting we-call
τέταρτον, τὴν αἰτίαν, ὡς ἱκανῶς ἕτερον ἐκείνων
fourth the cause as sufficiently other than-those
δεδηλωμένον;
shown

PROT. ἕτερον γὰρ οὖν.
other for indeed

SOC. ὀρθῶς μὴν ἔχει, διωρισμένων τῶν τεττάρων, ἑνὸς
rightly indeed it-holds having-been-distinguished the four of-one
ἑκάστου μνήμης ἕνεκα ἐφεξῆς αὐτὰ καταριθμήσασθαι.
each of-memory for-the-sake-of in-order them to-enumerate

PROT. τί μήν;
what indeed

c SOC. πρῶτον μὲν τοίνυν ἄπειρον λέγω, δεύτερον δὲ πέρας,
first indeed then unlimited I-call second and limit
ἔπειτ' ἐκ τούτων τρίτον μεικτὴν καὶ γεγενημένην οὐσίαν·
then from these third mixed and generated being
τὴν δὲ τῆς μείξεως αἰτίαν καὶ γενέσεως τετάρτην λέγων
the and of-the mixture cause and of-generation fourth saying
ἆρα μὴ πλημμελοίην ἄν τι;
then not would-I-err — anything

PROT. καὶ πῶς;
and how

SOC. φέρε δή, τὸ μετὰ τοῦθ' ἡμῖν τίς ὁ λόγος, καὶ
come indeed the(-thing) after this for-us what the argument and
τί ποτε βουληθέντες εἰς ταῦτα ἀφικόμεθα; ἆρ' οὐ τόδε
what ever wishing to these-things did-we-arrive so not this

ἦν; δευτερεῖα ἐζητοῦμεν πότερον ἡδονῆς γίγνοιτ᾽ ἂν ἢ
was second-prizes we-were-seeking whether of-pleasure would-become — or
φρονήσεως. οὐχ οὕτως ἦν;
of-prudence not so was-it
PROT. οὕτω μὲν οὖν.
so indeed then
SOC. ἆρ᾽ οὖν ἴσως νῦν, ἐπειδὴ ταῦτα οὕτω διειλόμεθα,
so then perhaps now since these-things so we-have-divided
κάλλιον ἂν καὶ τὴν κρίσιν ἐπιτελεσαίμεθα πρώτου πέρι
finer — also the judgment we-could-accomplish of-first about
καὶ δευτέρου, περὶ ὧν δὴ τὸ πρῶτον ἠμφεσβητήσαμεν;
and of-second about which indeed the first we-disputed
PROT. ἴσως.
perhaps
SOC. ἴθι δή· νικῶντα μὲν ἔθεμέν που τὸν μεικτὸν βίον d
come indeed victor indeed we-set surely the mixed life
ἡδονῆς τε καὶ φρονήσεως. ἦν οὕτως;
of-pleasure both and of-prudence was-it so
PROT. ἦν.
it-was
SOC. οὐκοῦν τοῦτον μὲν τὸν βίον ὁρῶμέν που τίς τέ ἐστι
therefore this indeed the life we-see surely what both it-is
καὶ ὁποίου γένους;
and of-what-sort kind
PROT. πῶς γὰρ οὔ;
how for not
SOC. καὶ μέρος γ᾽ αὐτὸν φήσομεν εἶναι τοῦ τρίτου
and part at-least it we-shall-say to-be of-the third
οἶμαι γένους· οὐ γὰρ δυοῖν τινοῖν ἐστι ἀλλὰ συμπάντων
I-think kind not for of-two some it-is but of-all

τῶν ἀπείρων ὑπὸ τοῦ πέρατος δεδεμένων, ὥστε ὀρθῶς
the unlimited by the limit bound so-that rightly
ὁ νικηφόρος οὗτος βίος μέρος ἐκείνου γίγνοιτ' ἄν.
the victorious this life part of-that would-become —
PROT. ὀρθότατα μὲν οὖν.
most-rightly indeed then
e SOC. εἶεν· τί δὲ ὁ σός, ὦ Φίληβε, ἡδὺς καὶ ἄμεικτος
well what and the yours O Philebus pleasant and unmixed
ὤν; ἐν τίνι γένει τῶν εἰρημένων λεγόμενος ὀρθῶς ἄν
being in what kind of-the things-said being-said rightly —
ποτε λέγοιτο; ὧδε δ' ἀπόκριναί μοι πρὶν ἀποφήνασθαι.
ever would-it-be-said thus and answer me before declaring
PHIL. λέγε μόνον.
speak only
SOC. ἡδονὴ καὶ λύπη πέρας ἔχετον, ἢ τῶν τὸ
pleasure and pain limit do-the-two-have or of-the(-things) the
μᾶλλόν τε καὶ ἧττον δεχομένων ἐστόν;
more both and less receiving are-the-two
PHIL. ναί, τῶν τὸ μᾶλλον, ὦ Σώκρατες· οὐ γὰρ
yes of-the(-things) the more O Socrates not for
ἂν ἡδονὴ πᾶν ἀγαθὸν ἦν, εἰ μὴ ἄπειρον ἐτύγχανε
— pleasure all good would-be if not unlimited it-happened
πεφυκὸς καὶ πλήθει καὶ τῷ μᾶλλον.
being-by-nature both in-multitude and in-the more
28 SOC. οὐδέ γ' ἄν, ὦ Φίληβε, λύπη πᾶν κακόν· ὥστ'
nor at-least — O Philebus pain all bad so-that
ἄλλο τι νῷν σκεπτέον ἢ τὴν τοῦ ἀπείρου
other something for-us-two must-be-examined than the of-the unlimited
φύσιν ὡς παρέχεταί τι μέρος ταῖς ἡδοναῖς ἀγαθοῦ.
nature as furnishes some part to-the pleasures of-good
τούτω δή σοι τῶν ἀπεράντων γε γένους ἔστων·
these-two indeed for-you of-the unbounded at-least kind let-the-two-be

φρόνησιν δὲ καὶ ἐπιστήμην καὶ νοῦν εἰς τί ποτε τῶν
prudence but and knowledge and mind into what ever of-the
προειρημένων, ὦ Πρώταρχέ τε καὶ Φίληβε, νῦν θέντες
before-mentioned O Protarchus both and Philebus now setting
οὐκ ἂν ἀσεβοῖμεν; οὐ γάρ μοι δοκεῖ σμικρὸς ἡμῖν εἶναι
not — would-we-be-impious not for to-me seems small for-us to-be
ὁ κίνδυνος κατορθώσασι καὶ μὴ περὶ τὸ νῦν ἐρωτώμενον.
the danger succeeding and not about the now being-asked

PHIL. σεμνύνεις γάρ, ὦ Σώκρατες, τὸν σεαυτοῦ θεόν. b
you-exalt for O Socrates the your-own god

SOC. καὶ γὰρ σύ, ὦ ἑταῖρε, τὴν σαυτοῦ· τὸ δ'
and for you O comrade the(-goddess) your-own the and
ἐρωτώμενον ὅμως ἡμῖν λεκτέον.
being-asked nevertheless by-us must-be-said

PROT. ὀρθῶς τοι λέγει Σωκράτης, ὦ Φίληβε, καὶ αὐτῷ
rightly surely says Socrates O Philebus and him
πειστέον.
one-must-obey

PHIL. οὐκοῦν ὑπὲρ ἐμοῦ σύ, Πρώταρχε, προῄρησαι λέγειν;
therefore on-behalf-of me you Protarchus have-chosen to-speak

PROT. πάνυ γε· νῦν μέντοι σχεδὸν ἀπορῶ, καὶ δέομαί
certainly at-least now however nearly I-am-at-a-loss and I-beg
γε, ὦ Σώκρατες, αὐτόν σε ἡμῖν γενέσθαι προφήτην, ἵνα
at-least O Socrates yourself you for-us to-become spokesman so-that
μηδὲν ἡμεῖς σοι περὶ τὸν ἀγωνιστὴν ἐξαμαρτάνοντες
in-nothing we to-you about the contestant erring
παρὰ μέλος φθεγξώμεθά τι.
out-of tune may-utter anything

SOC. πειστέον, ὦ Πρώταρχε· οὐδὲ γὰρ χαλεπὸν οὐδὲν c
one-must-obey O Protarchus not-even for hard anything
ἐπιτάττεις. ἀλλ' ὄντως σε ἐγώ, καθάπερ εἶπε Φίληβος,
you-enjoin but really you I as said Philebus

σεμνύνων ἐν τῷ παίζειν ἐθορύβησα, νοῦν καὶ ἐπιστήμην
exalting in the playing I-confused mind and knowledge
ἐρόμενος ὁποίου γένους εἶεν;
asking of-what-sort kind they-were
PROT. παντάπασί γε, ὦ Σώκρατες.
altogether at-least O Socrates
SOC. ἀλλὰ μὴν ῥᾴδιον· πάντες γὰρ συμφωνοῦσιν οἱ σοφοί,
but indeed easy all for agree the wise
ἑαυτοὺς ὄντως σεμνύνοντες, ὡς νοῦς ἐστι βασιλεὺς ἡμῖν
themselves really exalting that mind is king for-us
οὐρανοῦ τε καὶ γῆς. καὶ ἴσως εὖ λέγουσι. διὰ μακροτέρων
of-heaven both and of-earth and perhaps well they-speak through longer(-ways)
δ', εἰ βούλει, τὴν σκέψιν αὐτοῦ τοῦ γένους ποιησώμεθα.
but if you-wish the examination of-it the kind let-us-make
d PROT. λέγ' ὅπως βούλει, μηδὲν μῆκος ἡμῖν ὑπολογιζόμενος,
speak as you-wish no length for-us taking-into-account
ὦ Σώκρατες, ὡς οὐκ ἀπεχθησόμενος.
O Socrates as not going-to-be-hateful(-to-us)
SOC. καλῶς εἶπες. ἀρξώμεθα δέ πως ὧδε ἐπανερωτῶντες.
well you-said let-us-begin and somehow thus asking-in-turn
PROT. πῶς;
how
SOC. πότερον, ὦ Πρώταρχε, τὰ σύμπαντα καὶ τόδε τὸ
whether O Protarchus the all-things and this the
καλούμενον ὅλον ἐπιτροπεύειν φῶμεν τὴν τοῦ ἀλόγου
so-called whole to-govern shall-we-say the of-the irrational
καὶ εἰκῇ δύναμιν καὶ τὸ ὅπῃ ἔτυχεν, ἢ τἀναντία,
and random power and the however it-chanced or the-opposite
καθάπερ οἱ πρόσθεν ἡμῶν ἔλεγον, νοῦν καὶ φρόνησίν
as the(-men) before us were-saying mind and prudence
τινα θαυμαστὴν συντάττουσαν διακυβερνᾶν;
some wondrous arranging to-steer-through

PROT. οὐδὲν τῶν αὐτῶν, ὦ θαυμάσιε Σώκρατες· ὃ μὲν e
nothing of-the same O marvelous Socrates what indeed
γὰρ σὺ νῦν λέγεις, οὐδὲ ὅσιον εἶναί μοι φαίνεται. τὸ
for you now say not-even pious to-be to-me appears the
δὲ νοῦν πάντα διακοσμεῖν αὐτὰ φάναι καὶ τῆς ὄψεως
and mind all to-order them to-say also of-the sight
τοῦ κόσμου καὶ ἡλίου καὶ σελήνης καὶ ἀστέρων καὶ
of-the cosmos and of-sun and of-moon and of-stars and
πάσης τῆς περιφορᾶς ἄξιον, καὶ οὐκ ἄλλως ἔγωγ' ἄν
of-all the revolution worthy and not otherwise I-at-least —
ποτε περὶ αὐτῶν εἴποιμι οὐδ' ἂν δοξάσαιμι.
ever about them would-say nor — would-I-opine

X · THE MIND OF THE WHOLE

Fire, water, air, and earth in us are small and impure, and are fed from the great and pure ones in the whole. As our body has a soul, so must the body of the whole, and cause supplies soul, healing, and wisdom in us and orders years and seasons in the whole. Wisdom and mind need soul, so in the nature of Zeus are a kingly soul and mind. Mind belongs to the kind called cause of all.

SOC. βούλει δῆτά τι καὶ ἡμεῖς τοῖς ἔμπροσθεν 29
do-you-wish indeed something also we with-the(-men) before
ὁμολογούμενον συμφήσωμεν ὡς ταῦθ' οὕτως ἔχει, καὶ μὴ
agreed let-us-concur that these-things so hold and not
μόνον οἰώμεθα δεῖν τἀλλότρια ἄνευ κινδύνου λέγειν,
only let-us-think to-be-necessary others'-things without danger to-say
ἀλλὰ καὶ συγκινδυνεύωμεν καὶ μετέχωμεν τοῦ ψόγου, ὅταν
but also let-us-share-the-danger and let-us-share-in the blame whenever
ἀνὴρ δεινὸς φῇ ταῦτα μὴ οὕτως ἀλλ' ἀτάκτως ἔχειν;
a-man clever says these-things not so but disorderly to-hold

PROT. πῶς γὰρ οὐκ ἂν βουλοίμην;
how for not — would-I-wish

SOC. ἴθι δή, τὸν ἐπιόντα περὶ τούτων νῦν ἡμῖν λόγον
come indeed the coming-on about these now for-us argument
ἄθρει.
observe

PROT. λέγε μόνον.
speak only

SOC. τὰ περὶ τὴν τῶν σωμάτων φύσιν ἁπάντων τῶν
the(-things) about the of-the bodies nature of-all the
ζῴων, πῦρ καὶ ὕδωρ καὶ πνεῦμα καθορῶμέν που καὶ γῆν
animals fire and water and breath we-see surely and earth
καθάπερ οἱ χειμαζόμενοι, φασίν, ἐνόντα ἐν τῇ συστάσει.
as the(-men) storm-tossed say being-in in the composition

b PROT. καὶ μάλα· χειμαζόμεθα γὰρ ὄντως ὑπ' ἀπορίας ἐν
and very(-much) we-are-storm-tossed for really by perplexity in
τοῖς νῦν λόγοις.
the present arguments

SOC. φέρε δή, περὶ ἑκάστου τῶν παρ' ἡμῖν λαβὲ τὸ
come indeed about each of-the(-things) among us take the
τοιόνδε.
such

PROT. ποῖον;
what-sort

SOC. ὅτι μικρόν τε τούτων ἕκαστον παρ' ἡμῖν ἔνεστι
that small both of-these each among us is-in
καὶ φαῦλον καὶ οὐδαμῇ οὐδαμῶς εἰλικρινὲς ὂν καὶ τὴν
and poor and in-no-place in-any-way pure being and the
δύναμιν οὐκ ἀξίαν τῆς φύσεως ἔχον. ἐν ἑνὶ δὲ λαβὼν
power not worthy of-the nature having in one and taking

περὶ πάντων νόει ταὐτόν. οἷον πῦρ ἔστι μέν που παρ'
about all think the-same as fire there-is indeed surely among
ἡμῖν, ἔστι δ' ἐν τῷ παντί.
us there-is and in the all
PROT. τί μήν;
what indeed
SOC. οὐκοῦν σμικρὸν μέν τι τὸ παρ' ἡμῖν καὶ ἀσθενὲς c
therefore small indeed something the(-fire) among us and weak
καὶ φαῦλον, τὸ δ' ἐν τῷ παντὶ πλήθει τε θαυμαστὸν
and poor the(-fire) and in the all in-multitude both wondrous
καὶ κάλλει καὶ πάσῃ δυνάμει τῇ περὶ τὸ πῦρ οὖσῃ.
and in-beauty and in-all power the about the fire being
PROT. καὶ μάλ' ἀληθὲς ὃ λέγεις.
and very true what you-say
SOC. τί δέ; τρέφεται καὶ γίγνεται ἐκ τούτου καὶ αὔξεται
what and is-nourished and comes-to-be from this and grows
τὸ τοῦ παντὸς πῦρ ὑπὸ τοῦ παρ' ἡμῖν πυρός, ἢ
the of-the all fire by the among us fire or
τοὐναντίον ὑπ' ἐκείνου τό τ' ἐμὸν καὶ τὸ σὸν καὶ τὸ
the-opposite by that the both mine and the yours and the(-fire)
τῶν ἄλλων ζῴων ἅπαντ' ἴσχει ταῦτα;
of-the other animals all hold these-things
PROT. τοῦτο μὲν οὐδ' ἀποκρίσεως ἄξιον ἐρωτᾷς.
this indeed not-even of-answer worthy you-ask
SOC. ὀρθῶς· ταὐτὰ γὰρ ἐρεῖς οἶμαι περί τε τῆς d
rightly the-same-things for you-will-say I-think about both the
ἐν τοῖς ζῴοις γῆς τῆς ἐνθάδε καὶ τῆς ἐν τῷ παντί,
in the animals earth the(-earth) here and the in the all
καὶ τῶν ἄλλων δὴ πάντων ὅσων ἠρώτησα ὀλίγον
and of-the other indeed all as-many-as I-asked a-little
ἔμπροσθεν. οὕτως ἀποκρινῇ;
before so you-will-answer

PROT. τίς γὰρ ἀποκρινόμενος ἄλλως ὑγιαίνων ἄν ποτε
who for answering otherwise being-sound — ever
φανείη;
would-appear

SOC. σχεδὸν οὐδ' ὁστισοῦν· ἀλλὰ τὸ μετὰ τοῦτο
nearly not-even anyone-whatever but the(-thing) after this
ἑξῆς ἕπου. πάντα γὰρ ἡμεῖς ταῦτα τὰ νυνδὴ λεχθέντα
in-order follow all for we these the just-now said
ἆρ' οὐκ εἰς ἓν συγκείμενα ἰδόντες ἐπωνομάσαμεν σῶμα;
so not into one lying-together having-seen we-named body

PROT. τί μήν;
what indeed

e SOC. ταὐτὸν δὴ λαβὲ καὶ περὶ τοῦδε ὃν κόσμον λέγομεν·
the-same indeed take also about this which cosmos we-call
τὸν αὐτὸν γὰρ τρόπον ἂν εἴη που σῶμα, σύνθετον
the same for way — it-would-be surely body compound
ὂν ἐκ τῶν αὐτῶν.
being from the same(-things)

PROT. ὀρθότατα λέγεις.
most-rightly you-speak

SOC. πότερον οὖν ἐκ τούτου τοῦ σώματος ὅλως τὸ παρ'
whether then from this the body wholly the among
ἡμῖν σῶμα ἢ ἐκ τοῦ παρ' ἡμῖν τοῦτο τρέφεταί τε καὶ
us body or from the(-one) among us this is-nourished both and
ὅσα νυνδὴ περὶ αὐτῶν εἴπομεν εἰληφέν τε καὶ ἔχει;
as-many-as just-now about them we-said has-received both and has

PROT. καὶ τοῦθ' ἕτερον, ὦ Σώκρατες, οὐκ ἄξιον ἐρωτήσεως.
also this another O Socrates not worthy of-question

30 SOC. τί δέ; τόδε ἆρα ἄξιον; ἢ πῶς ἐρεῖς;
what and this then worthy or how will-you-say

PROT. λέγε τὸ ποῖον.
say the what-sort

SOC. τὸ παρ᾽ ἡμῖν σῶμα ἆρ᾽ οὐ ψυχὴν φήσομεν ἔχειν;
the among us body so not soul shall-we-say to-have
PROT. δῆλον ὅτι φήσομεν.
clear that we-shall-say(-so)
SOC. πόθεν, ὦ φίλε Πρώταρχε, λαβόν, εἴπερ μὴ τό
whence O dear Protarchus having-taken(-it) if-indeed not the
γε τοῦ παντὸς σῶμα ἔμψυχον ὂν ἐτύγχανε, ταὐτά
at-least of-the all body ensouled being happened the-same
γε ἔχον τούτῳ καὶ ἔτι πάντῃ καλλίονα;
at-least having with-this and further in-every-way finer
PROT. δῆλον ὡς οὐδαμόθεν ἄλλοθεν, ὦ Σώκρατες.
clear that from-nowhere else O Socrates
SOC. οὐ γάρ που δοκοῦμέν γε, ὦ Πρώταρχε, τὰ τέτταρα b
not for surely we-think at-least O Protarchus the four
ἐκεῖνα, πέρας καὶ ἄπειρον καὶ κοινὸν καὶ τὸ τῆς αἰτίας
those limit and unlimited and common and the of-the cause
γένος ἐν ἅπασι τέταρτον ἐνόν, τοῦτο ἐν μὲν τοῖς
kind in all fourth being-in this in indeed the(-things)
παρ᾽ ἡμῖν ψυχήν τε παρέχον καὶ σωμασκίαν ἐμποιοῦν
among us soul both furnishing and body-training instilling
καὶ πταίσαντος σώματος ἰατρικὴν καὶ ἐν ἄλλοις ἄλλα
and having-stumbled of-body medicine and in other(-things) other-things
συντιθὲν καὶ ἀκούμενον πᾶσαν καὶ παντοίαν σοφίαν
composing and healing all and manifold wisdom
ἐπικαλεῖσθαι, τῶν δ᾽ αὐτῶν τούτων ὄντων ἐν ὅλῳ τε
to-be-called of-the and same these being in whole both
οὐρανῷ καὶ κατὰ μεγάλα μέρη, καὶ προσέτι καλῶν καὶ
heaven and in great parts and besides fine and
εἰλικρινῶν, ἐν τούτοις δ᾽ οὐκ ἄρα μεμηχανῆσθαι τὴν τῶν
pure in these and not then to-have-contrived the of-the
καλλίστων καὶ τιμιωτάτων φύσιν.
finest and most-honored nature

c PROT. ἀλλ᾽ οὐδαμῶς τοῦτό γ᾽ ἂν λόγον ἔχοι.
but in-no-way this at-least — reason would-have

SOC. οὐκοῦν εἰ μὴ τοῦτο, μετ᾽ ἐκείνου τοῦ λόγου ἂν ἑπόμενοι
therefore if not this with that the argument — following
βέλτιον λέγοιμεν ὡς ἔστιν, ἃ πολλάκις εἰρήκαμεν, ἄπειρόν
better we-would-say that there-is what often we-have-said unlimited
τε ἐν τῷ παντὶ πολύ, καὶ πέρας ἱκανόν, καί τις ἐπ᾽ αὐτοῖς
both in the all much and limit sufficient and some over them
αἰτία οὐ φαύλη, κοσμοῦσά τε καὶ συντάττουσα ἐνιαυτούς τε
cause not mean ordering both and arranging years both
καὶ ὥρας καὶ μῆνας, σοφία καὶ νοῦς λεγομένη δικαιότατ᾽ ἄν.
and seasons and months wisdom and mind being-called most-justly —

PROT. δικαιότατα δῆτα.
most-justly indeed

SOC. σοφία μὴν καὶ νοῦς ἄνευ ψυχῆς οὐκ ἄν ποτε
wisdom indeed and mind without soul not — ever
γενοίσθην.
the-two-would-come-to-be

PROT. οὐ γὰρ οὖν.
not for indeed

d SOC. οὐκοῦν ἐν μὲν τῇ τοῦ Διὸς ἐρεῖς φύσει βασιλικὴν
therefore in indeed the of-the Zeus you-will-say nature kingly
μὲν ψυχήν, βασιλικὸν δὲ νοῦν ἐγγίγνεσθαι διὰ τὴν
indeed soul kingly and mind to-come-into-being because-of the
τῆς αἰτίας δύναμιν, ἐν δ᾽ ἄλλοις ἄλλα καλά, καθ᾽
of-the cause power in and others other fine(-things) according-to
ὅτι φίλον ἑκάστοις λέγεσθαι.
what dear for-each to-be-called

PROT. μάλα γε.
very at-least

SOC. τοῦτον δὴ τὸν λόγον ἡμᾶς μή τι μάτην δόξῃς,
this indeed the argument us not at-all in-vain think
ὦ Πρώταρχε, εἰρηκέναι, ἀλλ᾽ ἔστι τοῖς μὲν πάλαι
O Protarchus to-have-spoken but it-is for-the indeed long-ago
ἀποφηναμένοις ὡς ἀεὶ τοῦ παντὸς νοῦς ἄρχει σύμμαχος
having-declared that always of-the all mind rules ally
ἐκείνοις.
to-those
PROT. ἔστι γὰρ οὖν.
it-is for indeed
SOC. τῇ δέ γε ἐμῇ ζητήσει πεπορικὼς ἀπόκρισιν, ὅτι e
to-the and at-least my inquiry having-furnished an-answer that
νοῦς ἐστὶ γένους τῆς τοῦ πάντων αἰτίου λεχθέντος.
mind is of-kind the of-the of-all cause having-been-called
ἔχεις γὰρ δήπου νῦν ἡμῶν ἤδη τὴν ἀπόκρισιν.
you-have for surely now our already the answer
PROT. ἔχω καὶ μάλα ἱκανῶς· καίτοι με ἀποκρινάμενος
I-have(-it) and very sufficiently and-yet me answering
ἔλαθες.
you-escaped
SOC. ἀνάπαυλα γάρ, ὦ Πρώταρχε, τῆς σπουδῆς γίγνεται
rest for O Protarchus from-the seriousness becomes
ἐνίοτε ἡ παιδιά.
sometimes the play
PROT. καλῶς εἶπες.
well you-said

Pleasure and pain arise in the mixed kind. When an animal's harmony is dissolved, pain comes; when it is restored, pleasure: hunger and eating, thirst and drinking, stifling heat and cooling, freezing and warming. A second kind belongs to the soul alone, through expectation. If neither dissolution nor restoration is happening, the animal feels neither, a third condition.

31 SOC. νῦν δήπου, ὦ ἑταῖρε, οὗ μὲν γένους ἐστὶ καὶ
now surely O comrade of-what indeed kind it-is and
τίνα ποτὲ δύναμιν κέκτηται, σχεδὸν ἐπιεικῶς ἡμῖν τὰ νῦν
what ever power it-has-acquired nearly fairly to-us the now
δεδήλωται.
has-been-shown

PROT. πάνυ μὲν οὖν.
certainly indeed then

SOC. καὶ μὴν ἡδονῆς γε ὡσαύτως πάλαι τὸ γένος ἐφάνη.
and indeed of-pleasure at-least likewise long-ago the kind appeared

PROT. καὶ μάλα.
and very(-much)

SOC. μεμνώμεθα δὴ καὶ ταῦτα περὶ ἀμφοῖν, ὅτι νοῦς μὲν
let-us-remember indeed also these-things about both that mind indeed
αἰτίας ἦν συγγενὴς καὶ τούτου σχεδὸν τοῦ γένους, ἡδονὴ δὲ
of-cause was akin and of-this nearly the kind pleasure and
ἄπειρός τε αὐτὴ καὶ τοῦ μήτε ἀρχὴν μήτε μέσα μήτε
unlimited both itself and of-the neither beginning nor middle-things nor
τέλος ἐν αὑτῷ ἀφ' ἑαυτοῦ ἔχοντος μηδὲ ἕξοντός ποτε γένους.
end in itself from itself having nor going-to-have ever kind

b PROT. μεμνησόμεθα· πῶς γὰρ οὔ;
we-shall-remember how for not

SOC. δεῖ δὴ τὸ μετὰ τοῦτο, ἐν ᾧ τέ ἐστιν
it-is-needful indeed the(-thing) after this in what both is
ἑκάτερον αὐτοῖν καὶ διὰ τί πάθος γίγνεσθον
each of-the-two and because-of what experience they-two-come-about
ὁπόταν γίγνησθον ἰδεῖν ἡμᾶς. πρῶτον τὴν ἡδονήν·
whenever they-two-come-about to-see us first the pleasure
ὥσπερ τὸ γένος αὐτῆς πρότερον ἐβασανίσαμεν, οὕτω καὶ
as the kind of-it first we-tested so also
ταῦτα πρότερα. λύπης δὲ αὖ χωρὶς τὴν ἡδονὴν οὐκ
these-things first of-pain and again apart the pleasure not
ἄν ποτε δυναίμεθα ἱκανῶς βασανίσαι.
— ever we-could sufficiently test
PROT. ἀλλ᾽ εἰ ταύτῃ χρὴ πορεύεσθαι, ταύτῃ πορευώμεθα.
but if in-this-way one-must to-travel in-this-way let-us-travel
SOC. ἆρ᾽ οὖν σοὶ καθάπερ ἐμοὶ φαίνεται τῆς γενέσεως
so then to-you as to-me does-it-appear of-the generation
αὐτῶν πέρι;
of-them about
PROT. τὸ ποῖον; c
the what-sort
SOC. ἐν τῷ κοινῷ μοι γένει ἅμα φαίνεσθον λύπη τε καὶ
in the common to-me kind together appear-the-two pain both and
ἡδονὴ γίγνεσθαι κατὰ φύσιν.
pleasure to-come-about according-to nature
PROT. κοινὸν δέ γε, ὦ φίλε Σώκρατες, ὑπομίμνῃσκε ἡμᾶς
common and at-least O dear Socrates remind us
τί ποτε τῶν προειρημένων βούλει δηλοῦν.
what ever of-the before-mentioned you-wish to-show
SOC. ἔσται ταῦτ᾽ εἰς δύναμιν, ὦ θαυμάσιε.
it-will-be these-things to power O marvelous(-man)
PROT. καλῶς εἶπες.
well you-said

SOC. κοινὸν τοίνυν ὑπακούωμεν ὃ δὴ τῶν τεττάρων
common then let-us-understand which indeed of-the four
τρίτον ἐλέγομεν.
third we-were-calling

PROT. ὃ μετὰ τὸ ἄπειρον καὶ πέρας ἔλεγες, ἐν ᾧ
which after the unlimited and limit you-were-calling in which
καὶ ὑγίειαν, οἶμαι δὲ καὶ ἁρμονίαν, ἐτίθεσο;
also health I-think and also harmony you-set

d SOC. κάλλιστ᾽ εἶπες. τὸν νοῦν δὲ ὅτι μάλιστ᾽ ἤδη πρόσεχε.
most-finely you-said the mind and as most now apply

PROT. λέγε μόνον.
speak only

SOC. λέγω τοίνυν τῆς ἁρμονίας μὲν λυομένης ἡμῖν ἐν
I-say then of-the harmony indeed being-dissolved for-us in
τοῖς ζῴοις ἅμα λύσιν τῆς φύσεως καὶ γένεσιν
the animals at-the-same-time dissolution of-the nature and generation
ἀλγηδόνων ἐν τῷ τότε γίγνεσθαι χρόνῳ.
of-pains in the then to-come-about time

PROT. πάνυ λέγεις εἰκός.
very you-say likely(-things)

SOC. πάλιν δὲ ἁρμοττομένης τε καὶ εἰς τὴν αὑτῆς φύσιν
again and being-fitted both and into the its-own nature
ἀπιούσης ἡδονὴν γίγνεσθαι λεκτέον, εἰ δεῖ δι᾽ ὀλίγων
going-back pleasure to-come-about must-be-said if one-must through few(-words)
περὶ μεγίστων ὅτι τάχιστα ῥηθῆναι.
about greatest(-things) as quickly-as-possible to-be-spoken

e PROT. οἶμαι μέν σε ὀρθῶς λέγειν, ὦ Σώκρατες, ἐμφανέστερον
I-think indeed you rightly to-speak O Socrates more-plainly
δὲ ἔτι ταὐτὰ ταῦτα πειρώμεθα λέγειν.
and still the-same these let-us-try to-say

SOC. οὐκοῦν τὰ δημόσιά που καὶ περιφανῆ ῥᾷστον
therefore the public surely and conspicuous(-things) easiest
συννοεῖν;
to-understand
PROT. ποῖα;
what-sort
SOC. πείνη μέν που λύσις καὶ λύπη;
hunger indeed surely dissolution and pain
PROT. ναί.
yes
SOC. ἐδωδὴ δέ, πλήρωσις γιγνομένη πάλιν, ἡδονή;
eating and filling coming-about again pleasure
PROT. ναί.
yes
SOC. δίψος δ' αὖ φθορὰ καὶ λύπη, ἡ δὲ τοῦ ὑγροῦ πάλιν 32
thirst and again destruction and pain the and of-the wet again
τὸ ξηρανθὲν πληροῦσα δύναμις ἡδονή· διάκρισις δέ γ'
the dried filling power pleasure separation and at-least
αὖ καὶ διάλυσις ἡ παρὰ φύσιν, τοῦ πνίγους πάθη,
again and dissolution the contrary-to nature of-the stifling-heat experiences
λύπη, κατὰ φύσιν δὲ πάλιν ἀπόδοσίς τε καὶ ψῦξις ἡδονή.
pain according-to nature and again restoration both and cooling pleasure
PROT. πάνυ μὲν οὖν.
certainly indeed then
SOC. καὶ ῥίγους ἡ μὲν παρὰ φύσιν τοῦ ζῴου τῆς b
and of-cold the indeed contrary-to nature of-the animal of-the
ὑγρότητος πῆξις λύπη· πάλιν δ' εἰς ταὐτὸν ἀπιόντων
moisture congealing pain back and into the-same going-back
καὶ διακρινομένων ἡ κατὰ φύσιν ὁδὸς ἡδονή. καὶ
and separating the according-to nature road pleasure and
ἑνὶ λόγῳ σκόπει εἴ σοι μέτριος ὁ λόγος ὃς
in-one word consider whether to-you moderate the argument which

ἂν φῇ τὸ ἐκ τῆς ἀπείρου καὶ πέρατος κατὰ
— says the(-form) from the unlimited and limit according-to
φύσιν ἔμψυχον γεγονὸς εἶδος, ὅπερ ἔλεγον ἐν τῷ
nature ensouled having-come-to-be form which-very I-was-saying in the
πρόσθεν, ὅταν μὲν τοῦτο φθείρηται, τὴν μὲν φθορὰν
former(-argument) whenever indeed this is-destroyed the indeed destruction
λύπην εἶναι, τὴν δ' εἰς τὴν αὑτῶν οὐσίαν ὁδόν, ταύτην
pain to-be the and into the their-own being road this
δὲ αὖ πάλιν τὴν ἀναχώρησιν πάντων ἡδονήν.
and again back the withdrawal of-all pleasure

PROT. ἔστω· δοκεῖ γάρ μοι τύπον γέ τινα ἔχειν.
let-it-be it-seems for to-me outline at-least some to-have

SOC. τοῦτο μὲν τοίνυν ἓν εἶδος τιθώμεθα λύπης τε καὶ
this indeed then one form let-us-set of-pain both and
ἡδονῆς ἐν τούτοις τοῖς πάθεσιν ἑκατέροις;
of-pleasure in these the experiences each

PROT. κείσθω.
let-it-lie

c SOC. τίθει τοίνυν αὐτῆς τῆς ψυχῆς κατὰ τὸ τούτων τῶν
set then itself of-the soul according-to the of-these the
παθημάτων προσδόκημα τὸ μὲν πρὸ τῶν ἡδέων
experiences expectation the(-one) indeed before the pleasant(-things)
ἐλπιζόμενον ἡδὺ καὶ θαρραλέον, τὸ δὲ πρὸ τῶν
hoped pleasant and confident the(-one) and before the
λυπηρῶν φοβερὸν καὶ ἀλγεινόν.
painful(-things) fearful and grievous

PROT. ἔστι γὰρ οὖν τοῦθ' ἡδονῆς καὶ λύπης ἕτερον εἶδος,
it-is for indeed this of-pleasure and of-pain other form
τὸ χωρὶς τοῦ σώματος αὐτῆς τῆς ψυχῆς διὰ
the(-one) apart-from the body itself of-the soul through
προσδοκίας γιγνόμενον.
expectation coming-about

SOC. ὀρθῶς ὑπέλαβες. ἐν γὰρ τούτοις οἶμαι, κατά γε τὴν d
rightly you-took-up in for these I-think according-to at-least the
ἐμὴν δόξαν, εἰλικρινέσιν τε ἑκατέροις γιγνομένοις, ὡς δοκεῖ,
my opinion pure both each coming-about as it-seems
καὶ ἀμείκτοις λύπης τε καὶ ἡδονῆς, ἐμφανὲς ἔσεσθαι τὸ
and unmixed of-pain both and of-pleasure plain will-be the(-thing)
περὶ τὴν ἡδονήν, πότερον ὅλον ἐστὶ τὸ γένος ἀσπαστόν,
about the pleasure whether whole is the kind welcome
ἢ τοῦτο μὲν ἑτέρῳ τινὶ τῶν προειρημένων δοτέον ἡμῖν
or this indeed to-another some of-the before-mentioned must-be-given by-us
γενῶν, ἡδονῇ δὲ καὶ λύπῃ, καθάπερ θερμῷ καὶ ψυχρῷ
kinds to-pleasure but and to-pain as to-hot and to-cold
καὶ πᾶσι τοῖς τοιούτοις, τοτὲ μὲν ἀσπαστέον αὐτά,
and all the such at-one-time indeed must-be-welcomed them
τοτὲ δὲ οὐκ ἀσπαστέον, ὡς ἀγαθὰ μὲν οὐκ ὄντα,
at-another-time and not must-be-welcomed as goods indeed not being
ἐνίοτε δὲ καὶ ἔνια δεχόμενα τὴν τῶν ἀγαθῶν ἕστιν ὅτε φύσιν.
sometimes but also some receiving the of-the goods there-is when nature
PROT. ὀρθότατα λέγεις, ὅτι ταύτῃ πῃ δεῖ
most-rightly you-speak that in-this-way somehow one-must
διαπορηθῆναι τὸ νῦν μεταδιωκόμενον.
to-go-through-the-difficulty the now pursued
SOC. πρῶτον μὲν τοίνυν τόδε συνίδωμεν· εἴπερ ὄντως ἔστι e
first indeed then this let-us-see-together if-indeed really is
τὸ λεγόμενον, διαφθειρομένων μὲν αὐτῶν ἀλγηδών,
the(-thing) said being-destroyed indeed of-them pain
ἀνασῳζομένων δὲ ἡδονή, τῶν μήτε διαφθειρομένων μήτε
being-restored and pleasure of-the neither being-destroyed nor
ἀνασῳζομένων ἐννοήσωμεν πέρι, τίνα ποτὲ ἕξιν δεῖ τότε
being-restored let-us-consider about what ever state must then
ἐν ἑκάστοις εἶναι τοῖς ζῴοις, ὅταν οὕτως ἴσχῃ. σφόδρα
in each to-be the animals whenever so it-is strongly

δὲ προσέχων τὸν νοῦν εἰπέ· ἆρα οὐ πᾶσα ἀνάγκη πᾶν
and applying the mind say then not every necessity every
ἐν τῷ τότε χρόνῳ ζῷον μήτε τι λυπεῖσθαι μήτε
in the then time animal neither anything to-feel-pain nor
ἥδεσθαι μήτε μέγα μήτε σμικρόν;
to-feel-pleasure neither great nor small
PROT. ἀνάγκη μὲν οὖν.
necessity indeed then

XII · MEMORY AND DESIRE

The life of thought without pleasure or pain may be the most divine. Perception is a motion of soul and body together, memory its preservation, and recollection its recovery by the soul alone. Desire, as in thirst, is for the opposite of what the body suffers; the emptied seek filling, which they can grasp only by memory, so all desire belongs to the soul. Socrates then asks about one who stands midway between pain and its relief.

33 SOC. οὐκοῦν ἔστι τις τρίτη ἡμῶν ἡ τοιαύτη διάθεσις
therefore there-is some third of-us the such condition
παρά τε τὴν τοῦ χαίροντος καὶ παρὰ τὴν
beside both the(-condition) of-the rejoicing(-man) and beside the(-condition)
τοῦ λυπουμένου;
of-the feeling-pain
PROT. τί μήν;
what indeed
SOC. ἄγε δὴ τοίνυν, ταύτης προθυμοῦ μεμνῆσθαι. πρὸς
come indeed then this be-eager to-remember with-regard-to
γὰρ τὴν τῆς ἡδονῆς κρίσιν οὐ σμικρὸν μεμνῆσθαι ταύτην
for the of-the pleasure judgment not small(-thing) to-remember this

ἔσθ' ἡμῖν ἢ μή. βραχὺ δέ τι περὶ αὐτῆς, εἰ βούλει,
is for-us or not briefly and something about it if you-wish
διαπεράνωμεν.
let-us-go-through

PROT. λέγε ποῖον.
say what-sort

SOC. τὸν τοῦ φρονεῖν βίον οἶσθ' ὡς τοῦτον τὸν τρόπον
the of-the being-prudent life you-know that this the way
οὐδὲν ἀποκωλύει ζῆν.
nothing prevents to-live

PROT. τὸν τοῦ μὴ χαίρειν μηδὲ λυπεῖσθαι λέγεις; b
the(-life) of-the not rejoicing nor feeling-pain do-you-mean

SOC. ἐρρήθη γάρ που τότε ἐν τῇ παραβολῇ τῶν βίων
it-was-said for surely then in the comparison of-the lives
μηδὲν δεῖν μήτε μέγα μήτε σμικρὸν χαίρειν τῷ
nothing to-be-necessary neither great nor small to-rejoice for-the(-one)
τὸν τοῦ νοεῖν καὶ φρονεῖν βίον ἑλομένῳ.
the of-the understanding and being-prudent life having-chosen

PROT. καὶ μάλα οὕτως ἐρρήθη.
and very so it-was-said

SOC. οὐκοῦν οὕτως ἂν ἐκείνῳ γε ὑπάρχοι· καὶ ἴσως
therefore so — to-that(-one) at-least it-would-belong and perhaps
οὐδὲν ἄτοπον εἰ πάντων τῶν βίων ἐστὶ θειότατος.
nothing strange if of-all the lives it-is most-divine

PROT. οὔκουν εἰκός γε οὔτε χαίρειν θεοὺς οὔτε τὸ
not-then likely at-least either to-rejoice gods or the
ἐναντίον.
opposite

SOC. πάνυ μὲν οὖν οὐκ εἰκός· ἄσχημον γοῦν αὐτῶν c
certainly indeed then not likely unseemly at-any-rate of-them
ἑκάτερον γιγνόμενόν ἐστιν. ἀλλὰ δὴ τοῦτο μὲν ἔτι καὶ
each becoming is but indeed this indeed still also

εἰς αὖθις ἐπισκεψόμεθα, ἐὰν πρὸς λόγον τι ᾖ,
to another-time we-shall-examine if to the-argument anything it-be
καὶ τῷ νῷ πρὸς τὰ δευτερεῖα, ἐὰν μὴ πρὸς τὰ πρωτεῖα
and to-the mind toward the second-prizes if not toward the first-prizes
δυνώμεθα προσθεῖναι, προσθήσομεν.
we-can to-add we-shall-add(-it)

PROT. ὀρθότατα λέγεις.
most-rightly you-speak

SOC. καὶ μὴν τό γε ἕτερον εἶδος τῶν ἡδονῶν, ὃ
and indeed the at-least other form of-the pleasures which
τῆς ψυχῆς αὐτῆς ἔφαμεν εἶναι, διὰ μνήμης πᾶν ἐστι
of-the soul itself we-said to-be through memory all is
γεγονός.
having-come-about

PROT. πῶς;
how

SOC. μνήμην, ὡς ἔοικεν, ὅτι ποτ' ἔστιν πρότερον
memory as it-seems what ever is first
ἀναληπτέον, καὶ κινδυνεύει πάλιν ἔτι πρότερον αἴσθησιν
must-be-taken-up and it-is-likely again still before perception
μνήμης, εἰ μέλλει τὰ περὶ ταῦθ' ἡμῖν κατὰ τρόπον
than-memory if are-going the(-things) about these to-us according-to way
φανερά πῃ γενήσεσθαι.
plain somehow to-become

d PROT. πῶς φῄς;
how do-you-say

SOC. θὲς τῶν περὶ τὸ σῶμα ἡμῶν ἑκάστοτε παθημάτων
set of-the about the body our each-time experiences
τὰ μὲν ἐν τῷ σώματι κατασβεννύμενα πρὶν ἐπὶ τὴν
the(-ones) indeed in the body being-quenched before to the
ψυχὴν διεξελθεῖν ἀπαθῆ ἐκείνην ἐάσαντα, τὰ δὲ δι'
soul to-pass-through unaffected that having-left the(-ones) and through

ἀμφοῖν ἰόντα καί τινα ὥσπερ σεισμὸν ἐντιθέντα ἴδιόν
both going and some as quaking putting-in peculiar
τε καὶ κοινὸν ἑκατέρῳ.
both and common to-each

PROT. κείσθω.
let-it-lie

SOC. τὰ μὲν δὴ μὴ δι' ἀμφοῖν ἰόντα ἐὰν τὴν
the(-ones) indeed indeed not through both going if the
ψυχὴν ἡμῶν φῶμεν λανθάνειν, τὰ δὲ δι' ἀμφοῖν
soul our we-say to-escape-the-notice-of the(-ones) and through both
μὴ λανθάνειν, ἆρ' ὀρθότατα ἐροῦμεν;
not to-escape-the-notice-of so most-rightly shall-we-speak

PROT. πῶς γὰρ οὔ; e
how for not

SOC. τὸ τοίνυν λεληθέναι μηδαμῶς ὑπολάβῃς ὡς λέγω
the then to-have-escaped-notice in-no-way suppose that I-mean
λήθης ἐνταῦθά που γένεσιν· ἔστι γὰρ λήθη μνήμης
of-forgetting here surely generation is for forgetting of-memory
ἔξοδος, ἡ δ' ἐν τῷ λεγομένῳ νῦν οὔπω γέγονε.
departure the(-memory) and in the said now not-yet has-come-about
τοῦ δὴ μήτε ὄντος μήτε γεγονότος πω γίγνεσθαι
of-the(-thing) indeed neither being nor having-come-about yet to-come-about
φάναι τινὰ ἀποβολὴν ἄτοπον. ἦ γάρ;
to-say some loss strange is-it-not for

PROT. τί μήν;
what indeed

SOC. τὰ τοίνυν ὀνόματα μετάβαλε μόνον.
the then names change only

PROT. πῶς;
how

34 SOC. ἀντὶ μὲν τοῦ λεληθέναι τὴν ψυχήν, ὅταν
instead-of indeed the to-have-escaped-the-notice the soul whenever
ἀπαθὴς αὕτη γίγνηται τῶν σεισμῶν τῶν τοῦ σώματος,
unaffected it becomes of-the quakings the of-the body
ἣν νῦν λήθην καλεῖς ἀναισθησίαν ἐπονόμασον.
which now forgetting you-call insensibility name(-it)

PROT. ἔμαθον.
I-understood

SOC. τὸ δ' ἐν ἑνὶ πάθει τὴν ψυχὴν καὶ τὸ σῶμα
the(-thing) and in one experience the soul and the body
κοινῇ γιγνόμενον κοινῇ καὶ κινεῖσθαι, ταύτην δ' αὖ τὴν
in-common coming-about in-common also to-be-moved this and again the
κίνησιν ὀνομάζων αἴσθησιν οὐκ ἀπὸ τρόπου φθέγγοι' ἄν.
motion naming perception not from way you-would-utter —

PROT. ἀληθέστατα λέγεις.
most-truly you-speak

SOC. οὐκοῦν ἤδη μανθάνομεν ὃ βουλόμεθα καλεῖν τὴν
therefore already we-understand what we-wish to-call the
αἴσθησιν;
perception

PROT. τί μήν;
what indeed

SOC. σωτηρίαν τοίνυν αἰσθήσεως τὴν μνήμην λέγων ὀρθῶς
preservation then of-perception the memory calling rightly
ἄν τις λέγοι κατά γε τὴν ἐμὴν δόξαν.
— one would-speak according-to at-least the my opinion

b PROT. ὀρθῶς γὰρ οὖν.
rightly for indeed

SOC. μνήμης δὲ ἀνάμνησιν ἆρ' οὐ διαφέρουσαν λέγομεν;
from-memory and recollection so not differing do-we-say

PROT. ἴσως.
perhaps

SOC. ἆρ᾽ οὖν οὐ τόδε;
so then not this

PROT. τὸ ποῖον;
the what-sort

SOC. ὅταν ἃ μετὰ τοῦ σώματος ἔπασχέν ποθ᾽ ἡ ψυχή,
whenever what-things with the body experienced once the soul
ταῦτ᾽ ἄνευ τοῦ σώματος αὐτὴ ἐν ἑαυτῇ ὅτι μάλιστα
these-things without the body itself in itself as most
ἀναλαμβάνῃ, τότε ἀναμιμνήσκεσθαί που λέγομεν. ἦ γάρ;
takes-up-again then to-recollect surely we-say is-it-not for

PROT. πάνυ μὲν οὖν.
certainly indeed then

SOC. καὶ μὴν καὶ ὅταν ἀπολέσασα μνήμην εἴτ᾽ αἰσθήσεως c
and indeed also whenever having-lost memory whether of-perception
εἴτ᾽ αὖ μαθήματος αὖθις ταύτην ἀναπολήσῃ πάλιν αὐτὴ
or again of-learning again this it-recovers again itself
ἐν ἑαυτῇ, καὶ ταῦτα σύμπαντα ἀναμνήσεις που λέγομεν.
in itself also these-things all recollections surely we-call

PROT. ὀρθῶς λέγεις.
rightly you-speak

SOC. οὗ δὴ χάριν ἅπαντ᾽ εἴρηται ταῦτ᾽, ἔστι τόδε.
of-what indeed for-the-sake-of all has-been-said these is this

PROT. τὸ ποῖον;
the what-sort

SOC. ἵνα πῃ τὴν ψυχῆς ἡδονὴν χωρὶς σώματος ὅτι
so-that somehow the of-soul pleasure apart from-body as
μάλιστα καὶ ἐναργέστατα λάβοιμεν, καὶ ἅμα
most and most-plainly we-might-grasp and at-the-same-time
ἐπιθυμίαν· διὰ γὰρ τούτων πως ταῦτα ἀμφότερα ἔοικεν
desire through for these somehow these both seem
δηλοῦσθαι.
to-be-made-clear

PROT. λέγωμεν τοίνυν, ὦ Σώκρατες, ἤδη τὸ μετὰ
let-us-speak then O Socrates now the(-thing) after
ταῦτα.
these-things

d SOC. πολλά γε περὶ γένεσιν ἡδονῆς καὶ πᾶσαν μορφὴν
many-things at-least about generation of-pleasure and every form
αὐτῆς ἀναγκαῖον, ὡς ἔοικε, λέγοντας σκοπεῖν. καὶ γὰρ
of-it necessary as it-seems speaking to-examine and for
νῦν πρότερον ἔτι φαίνεται ληπτέον ἐπιθυμίαν εἶναι τί
now first still it-appears must-be-grasped desire to-be what
ποτ' ἔστι καὶ ποῦ γίγνεται.
ever is and where it-comes-about
PROT. σκοπῶμεν τοίνυν· οὐδὲν γὰρ ἀπολοῦμεν.
let-us-examine then nothing for we-shall-lose
SOC. ἀπολοῦμεν μὲν οὖν ταῦτά γε, ὦ Πρώταρχε·
we-shall-lose indeed then these at-least O Protarchus
εὑρόντες ὃ νῦν ζητοῦμεν, ἀπολοῦμεν τὴν περὶ αὐτὰ
having-found what now we-seek we-shall-lose the about themselves
ταῦτα ἀπορίαν.
these perplexity
PROT. ὀρθῶς ἠμύνω· τὸ δ' ἐφεξῆς τούτοις πειρώμεθα
rightly you-retorted the(-thing) and next to-these let-us-try
λέγειν.
to-say

e SOC. οὐκοῦν νυνδὴ πείνην τε καὶ δίψος καὶ πολλὰ ἕτερα
therefore just-now hunger both and thirst and many other
τοιαῦτα ἔφαμεν εἶναί τινας ἐπιθυμίας;
such we-said to-be some desires
PROT. σφόδρα γε.
strongly at-least

SOC. πρὸς τί ποτε ἄρα ταὐτὸν βλέψαντες οὕτω πολὺ
toward what ever then the-same looking so much
διαφέροντα ταῦθ' ἑνὶ προσαγορεύομεν ὀνόματι;
differing these by-one do-we-address name
PROT. μὰ Δί' οὐ ῥᾴδιον ἴσως εἰπεῖν, ὦ Σώκρατες, ἀλλ'
by Zeus not easy perhaps to-say O Socrates but
ὅμως λεκτέον.
nevertheless it-must-be-said
SOC. ἐκεῖθεν δὴ ἐκ τῶν αὐτῶν πάλιν ἀναλάβωμεν.
from-there indeed from the same(-things) again let-us-take-up
PROT. πόθεν δή;
whence indeed
SOC. διψῇ γέ που λέγομεν ἑκάστοτέ τι;
is-thirsty at-least surely we-say each-time something
PROT. πῶς δ' οὔ;
how and not
SOC. τοῦτο δέ γ' ἐστὶ κενοῦται;
this and at-least is is-emptied
PROT. τί μήν;
what indeed
SOC. ἆρ' οὖν τὸ δίψος ἐστὶν ἐπιθυμία;
so then the thirst is desire
PROT. ναί, πώματός γε.
yes of-drink at-least
SOC. πώματος, ἢ πληρώσεως πώματος; 35
of-drink or of-filling of-drink
PROT. οἶμαι μὲν πληρώσεως.
I-think indeed of-filling
SOC. ὁ κενούμενος ἡμῶν ἄρα, ὡς ἔοικεν, ἐπιθυμεῖ τῶν
the(-one) being-emptied of-us then as it-seems desires the
ἐναντίων ἢ πάσχει· κενούμενος γὰρ ἐρᾷ πληροῦσθαι.
opposite(-things) than he-suffers being-emptied for he-loves to-be-filled

PROT. σαφέστατά γε.

most-clearly at-least

SOC. τί οὖν; ὁ τὸ πρῶτον κενούμενος ἔστιν ὁπόθεν

what then the(-one) the first being-emptied is-there whence

εἴτ' αἰσθήσει πληρώσεως ἐφάπτοιτ' ἂν εἴτε μνήμῃ,

whether by-perception of-filling he-could-lay-hold — or by-memory

τούτου ὃ μήτ' ἐν τῷ νῦν χρόνῳ πάσχει μήτ' ἐν τῷ

of-this which neither in the present time he-suffers nor in the

πρόσθεν πώποτε ἔπαθεν;

former ever he-suffered

PROT. καὶ πῶς;

and how

b SOC. ἀλλὰ μὴν ὅ γε ἐπιθυμῶν τινὸς ἐπιθυμεῖ,

but indeed the(-one) at-least desiring something desires

φαμέν.

we-say

PROT. πῶς γὰρ οὔ;

how for not

SOC. οὐκ ἄρα ὅ γε πάσχει, τούτου ἐπιθυμεῖ. διψῇ

not then what at-least he-suffers this he-desires he-is-thirsty

γάρ, τοῦτο δὲ κένωσις· ὁ δ' ἐπιθυμεῖ πληρώσεως.

for this and emptying he and desires filling

PROT. ναί.

yes

SOC. πληρώσεώς γ' ἄρα πή τι τῶν τοῦ

of-filling at-least then somehow something of-the(-parts) of-the

διψῶντος ἂν ἐφάπτοιτο.

thirsting(-man) — would-lay-hold

PROT. ἀναγκαῖον.

necessary

SOC. τὸ μὲν δὴ σῶμα ἀδύνατον· κενοῦται γάρ που.

the indeed indeed body impossible it-is-emptied for surely

PROT. ναί.

yes

SOC. τὴν ψυχὴν ἄρα τῆς πληρώσεως ἐφάπτεσθαι λοιπόν, c

the soul then of-the filling to-lay-hold-of remains

τῇ μνήμῃ δῆλον ὅτι· τῷ γὰρ ἂν ἔτ᾽ ἄλλῳ ἐφάψαιτο;

by-the memory clearly that by-what for — still other could-it-lay-hold

PROT. σχεδὸν οὐδενί.

nearly by-nothing

SOC. μανθάνομεν οὖν ὃ συμβέβηχ᾽ ἡμῖν ἐκ τούτων τῶν

do-we-understand then what has-resulted for-us from these the

λόγων;

arguments

PROT. τὸ ποῖον;

the what-sort

SOC. σώματος ἐπιθυμίαν οὔ φησιν ἡμῖν οὗτος ὁ λόγος

of-body desire not says to-us this the argument

γίγνεσθαι.

to-come-about

PROT. πῶς;

how

SOC. ὅτι τοῖς ἐκείνου παθήμασιν ἐναντίαν ἀεὶ παντὸς

because to-the of-that experiences opposite always of-every

ζῴου μηνύει τὴν ἐπιχείρησιν.

animal it-reveals the endeavor

PROT. καὶ μάλα.

and very(-much)

SOC. ἡ δ᾽ ὁρμή γε ἐπὶ τοὐναντίον ἄγουσα ἢ

the and impulse at-least toward the-opposite leading than

τὰ παθήματα δηλοῖ που μνήμην οὖσαν τῶν τοῖς

the experiences shows surely memory being of-the(-things) to-the

παθήμασιν ἐναντίων.

experiences opposite

PROT. πάνυ γε.
certainly at-least

d SOC. τὴν ἄρα ἐπάγουσαν ἐπὶ τὰ ἐπιθυμούμενα ἀποδείξας
the then leading-on to the desired(-things) having-shown
μνήμην ὁ λόγος ψυχῆς σύμπασαν τήν τε ὁρμὴν καὶ
memory the argument of-soul all the both impulse and
ἐπιθυμίαν καὶ τὴν ἀρχὴν τοῦ ζῴου παντὸς ἀπέφηνεν.
desire and the rule of-the animal whole declared

PROT. ὀρθότατα.
most-rightly

SOC. διψῆν ἄρα ἡμῶν τὸ σῶμα ἢ πεινῆν ἤ τι τῶν
to-thirst then our the body or to-hunger or something of-the
τοιούτων πάσχειν οὐδαμῇ ὁ λόγος αἱρεῖ.
such to-suffer in-no-way the argument proves

PROT. ἀληθέστατα.
most-truly

SOC. ἔτι δὴ καὶ τόδε περὶ ταὐτὰ ταῦτα κατανοήσωμεν.
still indeed also this about the-same these let-us-observe
βίου γὰρ εἶδός τί μοι φαίνεται βούλεσθαι δηλοῦν ὁ
of-life for form something to-me appears to-wish to-show the
λόγος ἡμῖν ἐν τούτοις αὐτοῖς.
argument for-us in these themselves

e PROT. ἐν τίσι καὶ ποίου πέρι βίου φράζεις;
in what(-things) and of-what-sort about life do-you-tell

SOC. ἐν τῷ πληροῦσθαι καὶ κενοῦσθαι καὶ πᾶσιν ὅσα
in the to-be-filled and to-be-emptied and all as-many-as
περὶ σωτηρίαν τέ ἐστι τῶν ζῴων καὶ τὴν φθοράν, καὶ εἴ
about preservation both are of-the animals and the destruction and if
τις τούτων ἐν ἑκατέρῳ γιγνόμενος ἡμῶν ἀλγεῖ, τοτὲ
one of-these in each coming-to-be of-us feels-pain at-another-time
δὲ χαίρει κατὰ τὰς μεταβολάς.
and rejoices according-to the changes

PROT. ἔστι ταῦτα.
it-is these-things

SOC. τί δ᾽ ὅταν ἐν μέσῳ τούτων γίγνηται;
what and whenever in middle of-these he-is

PROT. πῶς ἐν μέσῳ;
how in middle

XIII · TRUE AND FALSE PLEASURES

One who is emptied and hopes to be filled is pained and glad at once; one emptied without hope suffers a double pain. Socrates asks whether pleasures and pains, like fears, expectations, and opinions, can be true or false; Protarchus allows it only of opinions. One who opines, rightly or not, really opines, and one who feels pleasure really feels it. But opinion and pleasure both take on qualities, a pleasure that errs about its object cannot be called right, and pleasure often comes with false opinion.

SOC. διὰ μὲν τὸ πάθος ἀλγῇ, μεμνῆται δὲ τῶν 36
because-of indeed the experience he-is-in-pain he-remembers and the
ἡδέων ὧν γενομένων παύοιτ᾽ ἂν τῆς ἀλγηδόνος,
pleasant(-things) which having-come-about he-would-cease — from-the pain
πληρῶται δὲ μήπω· τί τότε; φῶμεν ἢ μὴ φῶμεν
he-is-filled but not-yet what then shall-we-say or not shall-we-say
αὐτὸν ἐν μέσῳ τῶν παθημάτων εἶναι;
him in middle of-the experiences to-be

PROT. φῶμεν μὲν οὖν.
let-us-say indeed then

SOC. πότερον ἀλγοῦνθ᾽ ὅλως ἢ χαίροντα;
whether being-in-pain wholly or rejoicing

PROT. μὰ Δί̓, ἀλλὰ διπλῇ τινὶ λύπῃ λυπούμενον, κατὰ
by Zeus but with-double some pain pained according-to
μὲν τὸ σῶμα ἐν τῷ παθήματι, κατὰ δὲ τὴν ψυχὴν
indeed the body in the experience according-to and the soul
προσδοκίας τινὶ πόθῳ.
of-expectation by-some longing

b SOC. πῶς, ὦ Πρώταρχε, τὸ διπλοῦν τῆς λύπης εἶπες; ἆρ᾽
how O Protarchus the double of-the pain did-you-say so
οὐκ ἔστι μὲν ὅτε τις ἡμῶν κενούμενος ἐν ἐλπίδι φανερᾷ
not there-is indeed when one of-us being-emptied in hope plain
τοῦ πληρωθήσεσθαι καθέστηκε, τοτὲ δὲ τοὐναντίον
of-the to-be-going-to-be-filled is-set at-another-time and the-opposite
ἀνελπίστως ἔχει;
hopelessly is

PROT. καὶ μάλα γε.
and very at-least

SOC. μῶν οὖν οὐχὶ ἐλπίζων μὲν πληρωθήσεσθαι τῷ
surely-not then not hoping indeed to-be-going-to-be-filled by-the
μεμνῆσθαι δοκεῖ σοι χαίρειν, ἅμα δὲ κενούμενος
remembering he-seems to-you to-rejoice at-the-same-time and being-emptied
ἐν τούτοις ἀλγεῖν;
in these to-be-in-pain

PROT. ἀνάγκη.
necessity

SOC. τότε ἄρ᾽ ἄνθρωπος καὶ τἆλλα ζῷα λυπεῖταί τε
then then man and the-other animals feel-pain both
ἅμα καὶ χαίρει.
at-the-same-time and rejoice

PROT. κινδυνεύει.
it-is-likely

SOC. τί δ' ὅταν ἀνελπίστως ἔχῃ κενούμενος τεύξεσθαι c
what and whenever hopelessly he-is being-emptied to-attain
πληρώσεως; ἆρ' οὐ τότε τὸ διπλοῦν γίγνοιτ' ἂν περὶ
filling so not then the double would-come-about — about
τὰς λύπας πάθος, ὃ σὺ νυνδὴ κατιδὼν ᾠήθης ἁπλῶς
the pains experience which you just-now having-seen thought simply
εἶναι διπλοῦν;
to-be double

PROT. ἀληθέστατα, ὦ Σώκρατες.
most-truly O Socrates

SOC. ταύτῃ δὴ τῇ σκέψει τούτων τῶν παθημάτων τόδε
this indeed the examination of-these the experiences this
χρησώμεθα.
let-us-use

PROT. τὸ ποῖον;
the what-sort

SOC. πότερον ἀληθεῖς ταύτας τὰς λύπας τε καὶ ἡδονὰς
whether true these the pains both and pleasures
ἢ ψευδεῖς εἶναι λέξομεν; ἢ τὰς μέν τινας ἀληθεῖς,
or false to-be shall-we-say or the(-ones) indeed some true
τὰς δ' οὔ;
the(-others) and not

PROT. πῶς δ', ὦ Σώκρατες, ἂν εἶεν ψευδεῖς ἡδοναὶ ἢ
how and O Socrates — could-there-be false pleasures or
λῦπαι;
pains

SOC. πῶς δέ, ὦ Πρώταρχε, φόβοι ἂν ἀληθεῖς ἢ ψευδεῖς,
how and O Protarchus fears — true or false
ἢ προσδοκίαι ἀληθεῖς ἢ μή, ἢ δόξαι ἀληθεῖς ἢ ψευδεῖς;
or expectations true or not or opinions true or false

d PROT. δόξας μὲν ἔγωγ' ἄν που συγχωροίην, τὰ δ'
opinions indeed I-at-least — surely would-grant the(-ones) and
ἕτερα ταῦτ' οὐκ ἄν.
other these not —
SOC. πῶς φῄς; λόγον μέντοι τινὰ κινδυνεύομεν οὐ πάνυ
how do-you-say argument however some we-run-the-risk not very
σμικρὸν ἐπεγείρειν.
small to-rouse
PROT. ἀληθῆ λέγεις.
true-things you-say
SOC. ἀλλ' εἰ πρὸς τὰ παρεληλυθότα, ὦ παῖ 'κείνου
but whether for the(-things) past O son of-that
τἀνδρός, προσήκοντα, τοῦτο σκεπτέον.
man fitting this must-be-examined
PROT. ἴσως τοῦτό γε.
perhaps this at-least
SOC. χαίρειν τοίνυν δεῖ λέγειν τοῖς ἄλλοις μήκεσιν ἢ
farewell then one-must to-say to-the other lengths or
καὶ ὁτῳοῦν τῶν παρὰ τὸ προσῆκον λεγομένων.
also to-any-whatever of-the(-things) beyond the fitting said
PROT. ὀρθῶς.
rightly
e SOC. λέγε δή μοι· θαῦμα γάρ μέ γε ἔχει διὰ τέλους
tell indeed me wonder for me at-least holds through end
ἀεὶ περὶ τὰ αὐτὰ ἃ νυνδὴ προυθέμεθα ἀπορήματα. πῶς
always about the same which just-now we-proposed perplexities how
δὴ φῄς; ψευδεῖς, αἱ δ' ἀληθεῖς οὐκ εἰσὶν ἡδοναί;
indeed do-you-say false the(-ones) and true not are pleasures
PROT. πῶς γὰρ ἄν;
how for —

SOC. οὔτε δὴ ὄναρ οὔθ' ὕπαρ, ὡς φῄς, οὔτ' ἐν μανίαις
neither indeed asleep nor awake as you-say nor in madnesses
οὔτ' ἐν παραφροσύναις οὐδεὶς ἔσθ' ὅστις ποτὲ δοκεῖ μὲν
nor in derangements anyone there-is who ever seems indeed
χαίρειν, χαίρει δὲ οὐδαμῶς, οὐδ' αὖ δοκεῖ μὲν λυπεῖσθαι,
to-rejoice rejoices but in-no-way nor again seems indeed to-feel-pain
λυπεῖται δ' οὔ.
feels-pain but not

PROT. πάνθ' οὕτω ταῦτα, ὦ Σώκρατες, ἔχειν πάντες
all so these-things O Socrates to-hold all
ὑπειλήφαμεν.
have-supposed

SOC. ἆρ' οὖν ὀρθῶς; ἢ σκεπτέον εἴτ' ὀρθῶς εἴτε μὴ
so then rightly or must-it-be-examined whether rightly or not
ταῦτα λέγεται;
these-things are-said

PROT. σκεπτέον, ὥς γ' ἐγὼ φαίην ἄν.
it-must-be-examined as at-least I would-say —

SOC. διορισώμεθα δὴ σαφέστερον ἔτι τὸ νυνδὴ λεγόμενον 37
let-us-distinguish indeed more-clearly still the just-now said
ἡδονῆς τε πέρι καὶ δόξης. ἔστιν γάρ πού τι δοξάζειν
of-pleasure both about and of-opinion there-is for surely something to-opine
ἡμῖν;
for-us

PROT. ναί.
yes

SOC. καὶ ἥδεσθαι;
and to-feel-pleasure

PROT. ναί.
yes

SOC. καὶ μὴν καὶ τὸ δοξαζόμενόν ἐστί τι;
and indeed also the opined is something

PROT. πῶς δ' οὔ;

how and not

SOC. καὶ τό γε ᾧ τὸ ἡδόμενον ἥδεται;

and the at-least in-which the feeling-pleasure feels-pleasure

PROT. καὶ πάνυ γε.

and certainly at-least

SOC. οὐκοῦν τὸ δοξάζον, ἄντε ὀρθῶς ἄντε μὴ ὀρθῶς

therefore the opining whether rightly or not rightly

δοξάζῃ, τό γε δοξάζειν ὄντως οὐδέποτε ἀπόλλυσιν.

it-opines the at-least to-opine really never loses

b PROT. πῶς γὰρ ἄν;

how for —

SOC. οὐκοῦν καὶ τὸ ἡδόμενον, ἄντε ὀρθῶς ἄντε μὴ ὀρθῶς

therefore also the feeling-pleasure whether rightly or not rightly

ἥδηται, τό γε ὄντως ἥδεσθαι δῆλον ὡς οὐδέποτ'

it-feels-pleasure the at-least really to-feel-pleasure clear that never

ἀπολεῖ.

it-will-lose

PROT. ναί, καὶ τοῦθ' οὕτως ἔχει.

yes also this so holds

SOC. ὅτῳ ποτὲ οὖν δὴ τρόπῳ δόξα ψευδής τε καὶ

in-what ever then indeed way opinion false both and

ἀληθὴς ἡμῖν φιλεῖ γίγνεσθαι, τὸ δὲ τῆς ἡδονῆς μόνον

true for-us is-wont to-come-about the(-thing) and of-the pleasure only

ἀληθές, δοξάζειν δ' ὄντως καὶ χαίρειν ἀμφότερα ὁμοίως

true to-opine and really and to-rejoice both alike

εἴληχεν σκεπτέον.

have-obtained must-be-examined

PROT. σκεπτέον.

it-must-be-examined

SOC. ἆρ' ὅτι δόξῃ μὲν ἐπιγίγνεσθον ψεῦδός τε καὶ c
so because to-opinion indeed the-two-come-upon falsehood both and
ἀληθές, καὶ ἐγένετο οὐ μόνον δόξα διὰ ταῦτα ἀλλὰ
truth and it-has-come-to-be not only opinion because-of these-things but
καὶ ποιά τις ἑκατέρα, σκεπτέον φῂς τοῦτ' εἶναι;
also of-a-sort some each must-be-examined do-you-say this to-be
PROT. ναί.
yes
SOC. πρὸς δέ γε τούτοις, εἰ καὶ τὸ παράπαν ἡμῖν
besides and at-least these if also — altogether for-us
τὰ μέν ἐστι ποῖ' ἄττα, ἡδονὴ δὲ καὶ λύπη
the(-things) indeed are of-some-sort some pleasure and also pain
μόνον ἅπερ ἐστί, ποιώ τινε δὲ οὐ γίγνεσθον, καὶ
only what-very they-are of-some-sort some-two and not become also
ταῦθ' ἡμῖν διομολογητέον.
these-things by-us must-be-agreed
PROT. δῆλον.
clear
SOC. ἀλλ' οὐδὲν τοῦτό γε χαλεπὸν ἰδεῖν, ὅτι καὶ ποιώ
but nothing this at-least hard to-see that also of-some-sort
τινε· πάλαι γὰρ εἴπομεν ὅτι μεγάλαι τε καὶ σμικραὶ
some-two long-ago for we-said that great both and small
καὶ σφόδρα ἑκάτεραι γίγνονται, λῦπαί τε καὶ ἡδοναί.
and strongly each become pains both and pleasures
PROT. παντάπασι μὲν οὖν. d
altogether indeed then
SOC. ἂν δέ γε πονηρία τούτων, ὦ Πρώταρχε,
if and at-least wickedness of-these O Protarchus
προσγίγνηταί τινι, πονηρὰν μὲν φήσομεν οὕτω γίγνεσθαι
be-added to-any wicked indeed we-shall-say so to-become
δόξαν, πονηρὰν δὲ καὶ ἡδονήν;
opinion wicked and also pleasure

PROT. ἀλλὰ τί μήν, ὦ Σώκρατες;
but what indeed O Socrates

SOC. τί δ', ἂν ὀρθότης ἢ τοὐναντίον ὀρθότητι τινὶ τούτων
what and if rightness or the-opposite to-rightness to-any of-these
προσγίγνηται; μῶν οὐκ ὀρθὴν μὲν δόξαν ἐροῦμεν, ἂν
be-added surely-not not right indeed opinion shall-we-say if
ὀρθότητα ἴσχῃ, ταὐτὸν δὲ ἡδονήν;
rightness it-have the-same and pleasure

PROT. ἀναγκαῖον.
necessary

e SOC. ἂν δέ γε ἁμαρτανόμενον τὸ δοξαζόμενον ᾖ, τὴν
if and at-least being-missed the opined be the
δόξαν τότε ἁμαρτάνουσάν γε οὐκ ὀρθὴν ὁμολογητέον
opinion then erring at-least not right must-be-agreed
οὐδ' ὀρθῶς δοξάζουσαν;
nor rightly opining

PROT. πῶς γὰρ ἄν;
how for —

SOC. τί δ', ἂν αὖ λύπην ἤ τινα ἡδονὴν περὶ τὸ ἐφ'
what and if again pain or some pleasure about the(-thing) over
ᾧ λυπεῖται ἢ τοὐναντίον ἁμαρτάνουσαν ἐφορῶμεν, ὀρθὴν
which it-feels-pain or the-opposite erring we-observe right
ἢ χρηστὴν ἤ τι τῶν καλῶν ὀνομάτων αὐτῇ προσθήσομεν;
or good or any of-the fine names to-it shall-we-add

PROT. ἀλλ' οὐχ οἷόν τε, εἴπερ ἁμαρτήσεταί γε ἡδονή.
but not possible — if-indeed will-err at-least pleasure

SOC. καὶ μὴν ἔοικέν γε ἡδονὴ πολλάκις οὐ μετὰ δόξης
and indeed it-seems at-least pleasure often not with opinion
ὀρθῆς ἀλλὰ μετὰ ψεύδους ἡμῖν γίγνεσθαι.
right but with falsehood to-us to-come-about

Opinion comes from memory and perception, as when a man sees something under a tree and says it is a man, or a shepherds' statue. The soul is then like a book: memory and perception write words in it, and a painter paints their images, of the future too, as hopes. The just, loved by the gods, mostly have true pictures, the wicked false ones, so there are false pleasures, imitations of the true. A pleasure, like an opinion, can be real and still rest on what is not, was not, and will not be, and Socrates holds that pleasures are bad only by being false.

PROT. πῶς γὰρ οὔ; καὶ τὴν μὲν δόξαν γε, ὦ Σώκρατες, 38
how for not and the indeed opinion at-least O Socrates
ἐν τῷ τοιούτῳ καὶ τότε λέγομεν ψευδῆ, τὴν δ' ἡδονὴν
in the such(-case) also then we-call false the and pleasure
αὐτὴν οὐδεὶς ἄν ποτε προσείποι ψευδῆ.
itself no-one — ever would-call false
SOC. ἀλλὰ προθύμως ἀμύνεις τῷ τῆς ἡδονῆς, ὦ Πρώταρχε,
but eagerly you-defend the of-the pleasure O Protarchus
λόγῳ τὰ νῦν.
argument the now
PROT. οὐδέν γε, ἀλλ' ἅπερ ἀκούω λέγω.
nothing at-least but what-very I-hear I-say
SOC. διαφέρει δ' ἡμῖν οὐδέν, ὦ ἑταῖρε, ἡ μετὰ δόξης
does-it-differ and for-us nothing O comrade the with opinion
τε ὀρθῆς καὶ μετ' ἐπιστήμης ἡδονὴ τῆς μετὰ τοῦ
both right and with knowledge pleasure from-the(-one) with the
ψεύδους καὶ ἀγνοίας πολλάκις ἑκάστοις ἡμῶν ἐγγιγνομένης;
falsehood and ignorance often in-each of-us coming-about
PROT. εἰκὸς γοῦν μὴ σμικρὸν διαφέρειν. b
(it-is)-likely at-any-rate not little to-differ
SOC. τῆς δὴ διαφορᾶς αὐτοῖν ἐπὶ θεωρίαν ἔλθωμεν.
of-the indeed difference of-the-two to viewing let-us-come

PROT. ἄγ᾽ ὅπῃ σοι φαίνεται.
lead where to-you it-appears

SOC. τῇδε δὴ ἄγω.
this-way indeed I-lead

PROT. πῇ;
how

SOC. δόξα, φαμέν, ἡμῖν ἔστι μὲν ψευδής, ἔστι δὲ καὶ
opinion we-say for-us there-is indeed false there-is and also
ἀληθής;
true

PROT. ἔστιν.
there-is

SOC. ἕπεται μὴν ταύταις, ὃ νυνδὴ ἐλέγομεν, ἡδονὴ καὶ
follows indeed these what just-now we-were-saying pleasure and
λύπη πολλάκις, ἀληθεῖ καὶ ψευδεῖ δόξῃ λέγω.
pain often true and false opinion I-mean

PROT. πάνυ γε.
certainly at-least

SOC. οὐκοῦν ἐκ μνήμης τε καὶ αἰσθήσεως δόξα ἡμῖν καὶ
therefore from memory both and perception opinion for-us and
τὸ διαδοξάζειν ἐγχειρεῖν γίγνεθ᾽ ἑκάστοτε;
the to-reach-an-opinion to-attempt comes-about each-time

c PROT. καὶ μάλα.
and very(-much)

SOC. ἆρ᾽ οὖν ἡμᾶς ὧδε περὶ ταῦτα ἀναγκαῖον ἡγούμεθ᾽
so then us thus about these-things necessary do-we-think
ἴσχειν;
to-be

PROT. πῶς;
how

SOC. πολλάκις ἰδόντι τινὶ πόρρωθεν μὴ πάνυ σαφῶς
often having-seen to-someone from-afar not very clearly
τὰ καθορώμενα συμβαίνειν βούλεσθαι κρίνειν φαίης
the(-things) being-seen to-happen to-wish to-judge would-you-say
ἂν ταῦθ' ἅπερ ὁρᾷ;
— these-things which-very he-sees
PROT. φαίην ἄν.
I-would-say —
SOC. οὐκοῦν τὸ μετὰ τοῦτο αὐτὸς αὑτὸν οὗτος
therefore the(-thing) after this himself himself this(-man)
ἀνέροιτ' ἂν ὧδε;
would-ask — thus
PROT. πῶς;
how
SOC. τί ποτ' ἄρ' ἔστι τὸ παρὰ τὴν πέτραν τοῦθ' d
what ever then is the(-thing) beside the rock this
ἑστάναι φανταζόμενον ὑπό τινι δένδρῳ; ταῦτ' εἰπεῖν
standing appearing under some tree these-things to-say
ἄν τις πρὸς ἑαυτὸν δοκεῖ σοι, τοιαῦτ' ἄττα κατιδὼν
— one to himself seems to-you such some-things having-seen
φαντασθέντα αὑτῷ ποτε;
having-appeared to-himself sometime
PROT. τί μήν;
what indeed
SOC. ἆρ' οὖν μετὰ ταῦτα ὁ τοιοῦτος ὡς ἀποκρινόμενος ἂν
so then after these-things the such(-man) as answering —
πρὸς αὑτὸν εἴποι τοῦτο, ὡς ἔστιν ἄνθρωπος, ἐπιτυχῶς
to himself would-say this that it-is a-man successfully
εἰπών;
having-spoken
PROT. καὶ πάνυ γε.
and certainly at-least

SOC. καὶ παρενεχθείς γ' αὖ τάχ' ἂν ὡς ἔστι τινῶν
and having-been-carried-astray at-least again perhaps — that it-is of-some
ποιμένων ἔργον τὸ καθορώμενον ἄγαλμα προσείποι.
shepherds work the seen image he-would-call(-it)

PROT. μάλα γε.
very at-least

e SOC. κἂν μέν τίς γ' αὐτῷ παρῇ, τά τε πρὸς
and-if indeed someone at-least to-him be-present the(-things) both to
αὑτὸν ῥηθέντα ἐντείνας εἰς φωνὴν πρὸς τὸν παρόντα
himself said straining into voice to the present(-one)
αὐτὰ ταῦτ' ἂν πάλιν φθέγξαιτο, καὶ λόγος δὴ
themselves these-things — again he-would-utter and statement indeed
γέγονεν οὕτως ὃ τότε δόξαν ἐκαλοῦμεν;
has-come-about so what then opinion we-were-calling

PROT. τί μήν;
what indeed

SOC. ἂν δ' ἄρα μόνος ᾖ τοῦτο ταὐτὸν πρὸς αὑτὸν
if and then alone he-be this same to himself
διανοούμενος, ἐνίοτε καὶ πλείω χρόνον ἔχων ἐν αὑτῷ
thinking sometimes also longer time holding in himself
πορεύεται.
he-goes-on

PROT. πάνυ μὲν οὖν.
certainly indeed then

SOC. τί οὖν; ἆρα σοὶ φαίνεται τὸ περὶ τούτων
what then then to-you appears the(-thing) about these
ὅπερ ἐμοί;
which-very to-me

PROT. τὸ ποῖον;
the what-sort

SOC. δοκεῖ μοι τότε ἡμῶν ἡ ψυχὴ βιβλίῳ τινὶ προσεοικέναι.
it-seems to-me then of-us the soul to-a-book some to-resemble

PROT. πῶς;
how

SOC. ἡ μνήμη ταῖς αἰσθήσεσι συμπίπτουσα εἰς ταὐτὸν 39
the memory with-the perceptions coinciding into the-same
κἀκεῖνα ἃ περὶ ταῦτ' ἐστὶ τὰ παθήματα φαίνονταί μοι
and-those which about these are the experiences appear to-me
σχεδὸν οἷον γράφειν ἡμῶν ἐν ταῖς ψυχαῖς τότε λόγους·
nearly as to-write of-us in the souls then words
καὶ ὅταν μὲν ἀληθῆ γράφῃ, δόξα τε ἀληθὴς καὶ
and whenever indeed true-things it-writes opinion both true and
λόγοι ἀπ' αὐτοῦ συμβαίνουσιν ἀληθεῖς ἐν ἡμῖν γιγνόμενοι·
statements from it result true in us coming-about
ψευδῆ δ' ὅταν ὁ τοιοῦτος παρ' ἡμῖν γραμματεὺς
false-things but whenever the such among us scribe
γράψῃ, τἀναντία τοῖς ἀληθέσιν ἀπέβη.
writes the-opposite to-the true(-things) it-turned-out

PROT. πάνυ μὲν οὖν δοκεῖ μοι, καὶ ἀποδέχομαι τὰ ῥηθέντα b
certainly indeed then it-seems to-me and I-accept the things-said
οὕτως.
so

SOC. ἀποδέχου δὴ καὶ ἕτερον δημιουργὸν ἡμῶν ἐν ταῖς
accept indeed also another craftsman of-us in the
ψυχαῖς ἐν τῷ τότε χρόνῳ γιγνόμενον.
souls in the then time coming-about

PROT. τίνα;
whom

SOC. ζωγράφον, ὃς μετὰ τὸν γραμματιστὴν τῶν λεγομένων
a-painter who after the scribe of-the things-said
εἰκόνας ἐν τῇ ψυχῇ τούτων γράφει.
images in the soul of-these paints

PROT. πῶς δὴ τοῦτον αὖ καὶ πότε λέγομεν;
how indeed this(-one) again and when do-we-mean

c SOC. ὅταν ἀπ᾽ ὄψεως ἤ τινος ἄλλης αἰσθήσεως τὰ
whenever from sight or some other perception the(-things)
τότε δοξαζόμενα καὶ λεγόμενα ἀπαγαγών τις τὰς τῶν
then opined and said having-drawn-away one the of-the
δοξασθέντων καὶ λεχθέντων εἰκόνας ἐν αὑτῷ ὁρᾷ πως.
things-opined and things-said images in himself sees somehow
ἢ τοῦτο οὐκ ἔστι γιγνόμενον παρ᾽ ἡμῖν;
or this not is happening among us
PROT. σφόδρα μὲν οὖν.
strongly indeed then
SOC. οὐκοῦν αἱ μὲν τῶν ἀληθῶν δοξῶν καὶ λόγων εἰκόνες
therefore the indeed of-the true opinions and statements images
ἀληθεῖς, αἱ δὲ τῶν ψευδῶν ψευδεῖς;
true the(-ones) and of-the false false
PROT. παντάπασιν.
altogether
SOC. εἰ δὴ ταῦτ᾽ ὀρθῶς εἰρήκαμεν, ἔτι καὶ τόδε ἐπὶ
if indeed these-things rightly we-have-said further also this on
τούτοις σκεψώμεθα.
these let-us-examine
PROT. τὸ ποῖον;
the what-sort
SOC. εἰ περὶ μὲν τῶν ὄντων καὶ τῶν γεγονότων
whether about indeed the(-things) being and the(-things) having-come-to-be
ταῦτα ἡμῖν οὕτω πάσχειν ἀναγκαῖον, περὶ δὲ τῶν
these-things for-us so to-experience (is)-necessary about and the(-things)
μελλόντων οὔ;
going-to-be not
PROT. περὶ ἁπάντων μὲν οὖν τῶν χρόνων ὡσαύτως.
about all indeed then the times likewise

SOC. οὐκοῦν αἵ γε διὰ τῆς ψυχῆς αὐτῆς ἡδοναὶ d
therefore the(-ones) at-least through the soul itself pleasures
καὶ λῦπαι ἐλέχθησαν ἐν τοῖς πρόσθεν ὡς πρὸ τῶν διὰ
and pains were-said in the former(-things) that before the through
τοῦ σώματος ἡδονῶν καὶ λυπῶν προγίγνοιντ' ἄν, ὥσθ'
the body pleasures and pains would-come-before — so-that
ἡμῖν συμβαίνει τὸ προχαίρειν τε καὶ προλυπεῖσθαι
for-us it-happens the to-rejoice-beforehand both and to-feel-pain-beforehand
περὶ τὸν μέλλοντα χρόνον εἶναι γιγνόμενον;
about the going-to-be time to-be coming-about
PROT. ἀληθέστατα.
most-truly
SOC. πότερον οὖν τὰ γράμματά τε καὶ ζωγραφήματα, ἃ e
whether then the writings both and paintings which
σμικρῷ πρότερον ἐτίθεμεν ἐν ἡμῖν γίγνεσθαι, περὶ μὲν
a-little before we-set in us to-come-about about indeed
τὸν γεγονότα καὶ τὸν παρόντα χρόνον ἐστίν, περὶ δὲ
the past and the present time are about and
τὸν μέλλοντα οὐκ ἔστιν;
the going-to-be not are
PROT. σφόδρα γε.
strongly at-least
SOC. ἆρα σφόδρα λέγεις, ὅτι πάντ' ἐστὶ ταῦτα ἐλπίδες
then strongly do-you-say because all are these hopes
εἰς τὸν ἔπειτα χρόνον οὖσαι, ἡμεῖς δ' αὖ διὰ παντὸς
for the subsequent time being we and again through all
τοῦ βίου ἀεὶ γέμομεν ἐλπίδων;
the life always are-full of-hopes
PROT. παντάπασι μὲν οὖν.
altogether indeed then
SOC. ἄγε δή, πρὸς τοῖς νῦν εἰρημένοις καὶ τόδε ἀπόκριναι.
come indeed besides the now said also this answer

PROT. τὸ ποῖον;
the what-sort

SOC. δίκαιος ἀνὴρ καὶ εὐσεβὴς καὶ ἀγαθὸς πάντως ἆρ᾽ οὐ
a-just man and pious and good wholly so not
θεοφιλής ἐστιν;
god-loved is-he

PROT. τί μήν;
what indeed

40 SOC. τί δέ; ἄδικός τε καὶ παντάπασι κακὸς ἆρ᾽ οὐ
what and unjust both and altogether bad so not
τοὐναντίον ἐκείνῳ;
the-opposite to-that(-man)

PROT. πῶς δ᾽ οὔ;
how and not

SOC. πολλῶν μὴν ἐλπίδων, ὡς ἐλέγομεν ἄρτι, πᾶς
of-many indeed hopes as we-were-saying just-now every
ἄνθρωπος γέμει;
man is-full

PROT. τί δ᾽ οὔ;
what and not

SOC. λόγοι μήν εἰσιν ἐν ἑκάστοις ἡμῶν, ἃς ἐλπίδας
statements indeed are in each of-us which hopes
ὀνομάζομεν;
we-name

PROT. ναί.
yes

SOC. καὶ δὴ καὶ τὰ φαντάσματα ἐζωγραφημένα· καί
and indeed also the appearances painted and
τις ὁρᾷ πολλάκις ἑαυτῷ χρυσὸν γιγνόμενον ἄφθονον καὶ
one sees often for-himself gold coming-about abundant and

ἐπ᾽ αὐτῷ πολλὰς ἡδονάς· καὶ δὴ καὶ ἐνεζωγραφημένον
on it many pleasures and indeed also painted-in
αὐτὸν ἐφ᾽ αὑτῷ χαίροντα σφόδρα καθορᾷ.
himself over himself rejoicing strongly he-sees
PROT. τί δ᾽ οὔ; b
what and not
SOC. τούτων οὖν πότερα φῶμεν τοῖς μὲν ἀγαθοῖς ὡς
of-these then whether shall-we-say for-the indeed good as
τὸ πολὺ τὰ γεγραμμένα παρατίθεσθαι ἀληθῆ διὰ
the most-part the writings to-be-set-before(-them) true because-of
τὸ θεοφιλεῖς εἶναι, τοῖς δὲ κακοῖς ὡς αὖ τὸ πολὺ
the god-loved to-be for-the and bad as again the most-part
τοὐναντίον, ἢ μὴ φῶμεν;
the-opposite or not shall-we-say
PROT. καὶ μάλα φατέον.
and very one-must-say(-so)
SOC. οὐκοῦν καὶ τοῖς κακοῖς ἡδοναί γε οὐδὲν ἧττον
therefore also to-the bad pleasures at-least in-nothing less
πάρεισιν ἐζωγραφημέναι, ψευδεῖς δὲ αὗταί που.
are-present painted false but these surely
PROT. τί μήν;
what indeed
SOC. ψευδέσιν ἄρα ἡδοναῖς τὰ πολλὰ οἱ πονηροὶ χαίρουσιν, c
in-false then pleasures the most-part the wicked rejoice
οἱ δ᾽ ἀγαθοὶ τῶν ἀνθρώπων ἀληθέσιν.
the and good of-the men in-true(-ones)
PROT. ἀναγκαιότατα λέγεις.
most-necessarily you-speak

SOC. εἰσὶν δὴ κατὰ τοὺς νῦν λόγους ψευδεῖς ἐν ταῖς
there-are indeed according-to the now arguments false in the
τῶν ἀνθρώπων ψυχαῖς ἡδοναί, μεμιμημέναι μέντοι τὰς
of-the men souls pleasures having-imitated however the
ἀληθεῖς ἐπὶ τὰ γελοιότερα, καὶ λῦπαι δὲ ὡσαύτως.
true(-ones) toward the more-ridiculous and pains and likewise

PROT. εἰσίν.
there-are

SOC. οὐκοῦν ἦν δοξάζειν μὲν ὄντως ἀεὶ τῷ
therefore it-was-possible to-opine indeed really always for-the(-one)
τὸ παράπαν δοξάζοντι, μὴ ἐπ' οὖσι δὲ μηδ' ἐπὶ
— altogether opining not on being(-things) but nor on
γεγονόσι μηδὲ ἐπ' ἐσομένοις ἐνίοτε.
having-come-to-be(-things) nor on going-to-be(-things) sometimes

PROT. πάνυ γε.
certainly at-least

d SOC. καὶ ταῦτά γε ἦν οἶμαι τὰ ἀπεργαζόμενα δόξαν
and these at-least were I-think the(-things) working-out opinion
ψευδῆ τότε καὶ τὸ ψευδῶς δοξάζειν. ἦ γάρ;
false then and the falsely to-opine is-it-not for

PROT. ναί.
yes

SOC. τί οὖν; οὐκ ἀνταποδοτέον ταῖς λύπαις τε καὶ
what then not must-one-render-in-turn to-the pains both and
ἡδοναῖς τὴν τούτων ἀντίστροφον ἕξιν ἐν ἐκείνοις;
pleasures the of-these counterpart state in those

PROT. πῶς;
how

SOC. ὡς ἦν μὲν χαίρειν ὄντως ἀεὶ τῷ τὸ
that it-was-possible indeed to-rejoice really always for-the(-one) —
παράπαν ὁπωσοῦν καὶ εἰκῇ χαίροντι, μὴ μέντοι
altogether in-any-way-whatever and at-random rejoicing not however

ἐπὶ τοῖς οὖσι μηδ' ἐπὶ τοῖς γεγονόσιν ἐνίοτε,
on the being(-things) nor on the having-come-to-be(-things) sometimes
πολλάκις δὲ καὶ ἴσως πλειστάκις ἐπὶ τοῖς μηδὲ
often and also perhaps most-often on the(-things) not-even
μέλλουσί ποτε γενήσεσθαι.
going ever to-come-to-be

PROT. καὶ ταῦθ' οὕτως ἀναγκαῖον, ὦ Σώκρατες, ἔχειν. e
also these-things so necessary O Socrates to-be

SOC. οὐκοῦν ὁ αὐτὸς λόγος ἂν εἴη περὶ φόβων τε καὶ
therefore the same account — would-be about fears both and
θυμῶν καὶ πάντων τῶν τοιούτων, ὡς ἔστι καὶ ψευδῆ
angers and all the such that are also false
πάντα τὰ τοιαῦτα ἐνίοτε;
all the such sometimes

PROT. πάνυ μὲν οὖν.
certainly indeed then

SOC. τί δέ; πονηρὰς δόξας καὶ χρηστὰς ἄλλως ἢ ψευδεῖς
what and wicked opinions and good otherwise than false
γιγνομένας ἔχομεν εἰπεῖν;
becoming can-we to-say

PROT. οὐκ ἄλλως.
not otherwise

SOC. οὐδ' ἡδονάς γ' οἶμαι κατανοοῦμεν ὡς ἄλλον τινὰ
nor pleasures at-least I-think do-we-perceive as in-other some
τρόπον εἰσὶν πονηραὶ πλὴν τῷ ψευδεῖς εἶναι.
way they-are wicked except by-the false to-be

Protarchus objects that pleasures are bad by great wickedness, not by falsity; Socrates puts bad pleasures off and turns to another kind of false ones. Pleasures and pains, set side by side and seen from near or far, look greater or smaller than they are. When the body is neither destroyed nor restored, a man feels neither; the wise say all things flow, but only great changes bring pleasure or pain. So there are three lives, pleasant, painful, and neither, and to be without pain is not to rejoice.

41 PROT. πάνυ μὲν οὖν τοὐναντίον, ὦ Σώκρατες, εἴρηκας.
certainly indeed then the-opposite O Socrates you-have-said
σχεδὸν γὰρ τῷ ψεύδει μὲν οὐ πάνυ πονηρὰς ἄν τις
nearly for by-the falsehood indeed not very wicked — one
λύπας τε καὶ ἡδονὰς θείη, μεγάλῃ δὲ ἄλλῃ καὶ πολλῇ
pains both and pleasures would-set by-great and other and much
συμπιπτούσας πονηρίᾳ.
coinciding wickedness

b SOC. τὰς μὲν τοίνυν πονηρὰς ἡδονὰς καὶ διὰ πονηρίαν
the indeed then wicked pleasures and through wickedness
οὔσας τοιαύτας ὀλίγον ὕστερον ἐροῦμεν, ἂν ἔτι δοκῇ
being such a-little later we-shall-speak-of if still it-seems
νῷν· τὰς δὲ ψευδεῖς κατ᾽ ἄλλον τρόπον ἐν ἡμῖν πολλὰς
to-us-two the and false in other way in us many
καὶ πολλάκις ἐνούσας τε καὶ ἐγγιγνομένας λεκτέον.
and often being-in both and coming-about must-be-spoken-of
τούτῳ γὰρ ἴσως χρησόμεθα πρὸς τὰς κρίσεις.
this for perhaps we-shall-use for the judgments
PROT. πῶς γὰρ οὔκ; εἴπερ γε εἰσίν.
how for not if-indeed at-least there-are

SOC. ἀλλ', ὦ Πρώταρχε, εἰσὶν κατά γε τὴν ἐμήν.
but O Protarchus there-are according-to at-least the my(-opinion)
τοῦτο δὲ τὸ δόγμα ἕως ἂν κέηται παρ' ἡμῖν, ἀδύνατον
this and the doctrine as-long-as — it-lies among us impossible
ἀνέλεγκτον δήπου γίγνεσθαι.
unrefuted surely to-become

PROT. καλῶς.
well

SOC. περιστώμεθα δὴ καθάπερ ἀθληταὶ πρὸς τοῦτον αὖ
let-us-take-our-stand indeed as athletes against this again
τὸν λόγον.
the argument

PROT. ἴωμεν.
let-us-go

SOC. ἀλλὰ μὴν εἴπομεν, εἴπερ μεμνήμεθα, ὀλίγον ἐν τοῖς c
but indeed we-said if-indeed we-remember a-little in the
πρόσθεν, ὡς ὅταν αἱ λεγόμεναι ἐπιθυμίαι ἐν ἡμῖν ὦσι,
former(-things) that whenever the called desires in us are
δίχα ἄρα τότε τὸ σῶμα καὶ χωρὶς τῆς ψυχῆς τοῖς
in-two then at-that-time the body and apart from-the soul by-the
παθήμασι διείληπται.
experiences has-been-divided

PROT. μεμνήμεθα καὶ προερρήθη ταῦτα.
we-remember and were-said-before these-things

SOC. οὐκοῦν τὸ μὲν ἐπιθυμοῦν ἦν ἡ ψυχὴ τῶν τοῦ
therefore the indeed desiring was the soul of-the of-the
σώματος ἐναντίων ἕξεων, τὸ δὲ τὴν ἀλγηδόνα ἤ τινα
body opposite states the(-thing) and the pain or some
διὰ πάθος ἡδονὴν τὸ σῶμα ἦν τὸ παρεχόμενον;
through experience pleasure the body was the(-thing) furnishing

PROT. ἦν γὰρ οὖν.
it-was for indeed

SOC. συλλογίζου δὴ τὸ γιγνόμενον ἐν τούτοις.
reckon indeed the thing-happening in these

PROT. λέγε.
speak

d SOC. γίγνεται τοίνυν, ὁπόταν ᾖ ταῦτα, ἅμα παρακεῖσθαι
it-happens then whenever are these-things together to-lie-beside
λύπας τε καὶ ἡδονάς, καὶ τούτων αἰσθήσεις ἅμα παρ'
pains both and pleasures and of-these perceptions together beside
ἀλλήλας ἐναντίων οὐσῶν γίγνεσθαι, ὃ καὶ νυνδὴ ἐφάνη.
one-another opposite being to-come-about which also just-now appeared

PROT. φαίνεται γοῦν.
it-appears at-any-rate

SOC. οὐκοῦν καὶ τόδε εἴρηται καὶ συνωμολογημένον ἡμῖν
therefore also this has-been-said and agreed by-us
ἔμπροσθε κεῖται;
before lies

PROT. τὸ ποῖον;
the what-sort

SOC. ὡς τὸ μᾶλλόν τε καὶ ἧττον ἄμφω τούτω δέχεσθον,
that the more both and less both these-two the-two-receive
λύπη τε καὶ ἡδονή, καὶ ὅτι τῶν ἀπείρων εἴτην.
pain both and pleasure and that of-the unlimited the-two-were

PROT. εἴρηται. τί μήν;
it-has-been-said what indeed

SOC. τίς οὖν μηχανὴ ταῦτ' ὀρθῶς κρίνεσθαι;
what then contrivance these-things rightly to-be-judged

e PROT. πῇ δὴ καὶ πῶς;
how indeed and how

SOC. εἰ τὸ βούλημα ἡμῖν τῆς κρίσεως τούτων ἐν τοιούτοις
if the intention for-us of-the judgment of-these in such
τισὶ διαγνῶναι βούλεται ἑκάστοτε τίς τούτων πρὸς
some(-cases) to-discern wishes each-time which of-these in-relation-to

ἀλλήλας μείζων καὶ τίς ἐλάττων καὶ τίς μᾶλλον καὶ
one-another greater and which less and which more and
τίς σφοδροτέρα, λύπη τε πρὸς ἡδονὴν καὶ λύπη
which more-vehement pain both in-relation-to pleasure and pain
πρὸς λύπην καὶ ἡδονὴ πρὸς ἡδονήν.
in-relation-to pain and pleasure in-relation-to pleasure

PROT. ἀλλ᾽ ἔστι ταῦτά τε τοιαῦτα καὶ ἡ βούλησις τῆς
but are these-things both such and the intention of-the
κρίσεως αὕτη.
judgment this

SOC. τί οὖν; ἐν μὲν ὄψει τὸ πόρρωθεν καὶ ἐγγύθεν ὁρᾶν 42
what then in indeed sight the from-afar and from-near to-see
τὰ μεγέθη τὴν ἀλήθειαν ἀφανίζει καὶ ψευδῆ ποιεῖ
the magnitudes the truth makes-disappear and false(-things) makes
δοξάζειν, ἐν λύπαις δ᾽ ἄρα καὶ ἡδοναῖς οὐκ ἔστι ταὐτὸν
to-opine in pains but then and pleasures not is the-same
τοῦτο γιγνόμενον;
this happening

PROT. πολὺ μὲν οὖν μᾶλλον, ὦ Σώκρατες.
much indeed then more O Socrates

SOC. ἐναντίον δὴ τὸ νῦν τῷ σμικρὸν ἔμπροσθε
opposite indeed the now to-the(-thing) a-little before
γέγονεν.
has-come-about

PROT. τὸ ποῖον λέγεις;
the what-sort do-you-mean

SOC. τότε μὲν αἱ δόξαι ψευδεῖς τε καὶ ἀληθεῖς αὗται
then indeed the opinions false both and true these
γιγνόμεναι τὰς λύπας τε καὶ ἡδονὰς ἅμα τοῦ παρ᾽
coming-about the pains both and pleasures at-the-same-time of-the beside
αὑταῖς παθήματος ἀνεπίμπλασαν.
themselves experience infected

b PROT. ἀληθέστατα.
most-truly

SOC. νῦν δέ γε αὐταὶ διὰ τὸ πόρρωθέν τε καὶ ἐγγύθεν
now and at-least they because-of the from-afar both and from-near
ἑκάστοτε μεταβαλλόμεναι θεωρεῖσθαι, καὶ ἅμα
each-time being-changed to-be-viewed and at-the-same-time
τιθέμεναι παρ᾽ ἀλλήλας, αἱ μὲν ἡδοναὶ παρὰ τὸ λυπηρὸν
set beside one-another the indeed pleasures beside the painful
μείζους φαίνονται καὶ σφοδρότεραι, λῦπαι δ᾽ αὖ διὰ
greater appear and more-vehement pains and again because-of
τὸ παρ᾽ ἡδονὰς τοὐναντίον ἐκείναις.
the(-being) beside pleasures the-opposite to-those
PROT. ἀνάγκη γίγνεσθαι τὰ τοιαῦτα διὰ ταῦτα.
necessity to-come-about the such(-things) because-of these-things
c SOC. οὐκοῦν ὅσῳ μείζους τῶν οὐσῶν ἑκάτεραι καὶ
therefore by-as-much-as greater than-the being(-ones) each and
ἐλάττους φαίνονται, τοῦτο ἀποτεμόμενος ἑκατέρων τὸ
less they-appear this cutting-off of-each the
φαινόμενον ἀλλ᾽ οὐκ ὄν, οὔτε αὐτὸ ὀρθῶς φαινόμενον
apparent but not being neither it rightly appearing
ἐρεῖς, οὐδ᾽ αὖ ποτε τὸ ἐπὶ τούτῳ μέρος τῆς ἡδονῆς
will-you-call nor again ever the in-respect-of this part of-the pleasure
καὶ λύπης γιγνόμενον ὀρθόν τε καὶ ἀληθὲς τολμήσεις λέγειν.
and pain coming-about right both and true you-will-dare to-call
PROT. οὐ γὰρ οὖν.
not for indeed
SOC. τούτων τοίνυν ἑξῆς ὀψόμεθα ἐὰν τῇδε ἀπαντῶμεν
of-these then in-order we-shall-see if in-this-way we-meet
ἡδονὰς καὶ λύπας ψευδεῖς ἔτι μᾶλλον ἢ ταύτας
pleasures and pains false still more than these
φαινομένας τε καὶ οὔσας ἐν τοῖς ζῴοις.
appearing both and being in the animals

PROT. ποίας δὴ καὶ πῶς λέγεις;
what-sort indeed and how do-you-mean

SOC. εἴρηταί που πολλάκις ὅτι τῆς φύσεως ἑκάστων d
it-has-been-said surely often that of-the nature of-each
διαφθειρομένης μὲν συγκρίσεσι καὶ διακρίσεσι καὶ
being-destroyed indeed by-combinings and separations and
πληρώσεσι καὶ κενώσεσι καί τισιν αὔξαις καὶ φθίσεσι
fillings and emptyings and by-some growths and wastings
λῦπαί τε καὶ ἀλγηδόνες καὶ ὀδύναι καὶ πάνθ' ὁπόσα
pains both and aches and pangs and all as-many-as
τοιαῦτ' ὀνόματα ἔχει συμβαίνει γιγνόμενα.
such names have result coming-about

PROT. ναί, ταῦτα εἴρηται πολλάκις.
yes these-things have-been-said often

SOC. εἰς δέ γε τὴν αὐτῶν φύσιν ὅταν καθιστῆται,
into and at-least the their-own nature whenever it-is-restored
ταύτην αὖ τὴν κατάστασιν ἡδονὴν ἀπεδεξάμεθα παρ'
this again the restoration pleasure we-accepted from
ἡμῶν αὐτῶν.
us ourselves

PROT. ὀρθῶς.
rightly

SOC. τί δ' ὅταν περὶ τὸ σῶμα μηδὲν τούτων γιγνόμενον
what and whenever about the body none of-these happening
ἡμῶν ᾖ;
of-ours there-be

PROT. πότε δὲ τοῦτ' ἂν γένοιτο, ὦ Σώκρατες;
when and this — would-happen O Socrates

SOC. οὐδὲν πρὸς λόγον ἐστίν, ὦ Πρώταρχε, ὃ σὺ νῦν e
nothing to the-argument is O Protarchus which you now
ἤρου τὸ ἐρώτημα.
asked the question

PROT. τί δή;

why indeed

SOC. διότι τὴν ἐμὴν ἐρώτησιν οὐ κωλύεις με διερέσθαι σε

because the my question not you-prevent me to-ask you

πάλιν.

again

PROT. ποίαν;

what-sort

SOC. εἰ δ' οὖν μὴ γίγνοιτο, ὦ Πρώταρχε, φήσω, τὸ

if and then not it-should-happen O Protarchus I-shall-say the

τοιοῦτον, τί ποτε ἀναγκαῖον ἐξ αὐτοῦ συμβαίνειν ἡμῖν;

such what ever necessary from it to-result for-us

PROT. μὴ κινουμένου τοῦ σώματος ἐφ' ἑκάτερα φῄς;

not being-moved the body in either-direction do-you-say

SOC. οὕτως.

so

PROT. δῆλον δὴ τοῦτό γε, ὦ Σώκρατες, ὡς οὔτε ἡδονὴ

clear indeed this at-least O Socrates that neither pleasure

γίγνοιτ' ἂν ἐν τῷ τοιούτῳ ποτὲ οὔτ' ἄν τις λύπη.

would-come-about — in the such(-case) ever nor — any pain

43 SOC. κάλλιστ' εἶπες. ἀλλὰ γὰρ οἶμαι τόδε λέγεις, ὡς ἀεί

most-finely you-said but for I-think this you-mean that always

τι τούτων ἀναγκαῖον ἡμῖν συμβαίνειν, ὡς οἱ σοφοί

some(-thing) of-these necessary for-us to-happen as the wise

φασιν· ἀεὶ γὰρ ἅπαντα ἄνω τε καὶ κάτω ῥεῖ.

say always for all-things up both and down flow

PROT. λέγουσι γὰρ οὖν, καὶ δοκοῦσί γε οὐ φαύλως λέγειν.

they-say for indeed and they-seem at-least not poorly to-speak

SOC. πῶς γὰρ ἄν, μὴ φαῦλοί γε ὄντες; ἀλλὰ γὰρ
how for — not poor at-least being but for
ὑπεκστῆναι τὸν λόγον ἐπιφερόμενον τοῦτον βούλομαι.
to-step-aside-from the argument bearing-down this I-wish
τῇδ' οὖν διανοοῦμαι φεύγειν, καὶ σύ μοι σύμφευγε.
in-this-way then I-intend to-flee and you with-me flee-together
PROT. λέγε ὅπῃ.
say how
SOC. ταῦτα μὲν τοίνυν οὕτως ἔστω, φῶμεν πρὸς τούτους· b
these-things indeed then so let-them-be let-us-say to these(-men)
σὺ δ' ἀπόκριναι πότερον ἀεὶ πάντα, ὁπόσα πάσχει
you and answer whether always all as-many-as suffers
τι τῶν ἐμψύχων, ταῦτ' αἰσθάνεται τὸ πάσχον, καὶ
anything of-the ensouled(-things) these perceives the suffering(-thing) and
οὔτ' αὐξανόμενοι λανθάνομεν ἡμᾶς αὐτοὺς οὔτε τι
neither growing do-we-escape-the-notice-of us ourselves nor anything
τῶν τοιούτων οὐδὲν πάσχοντες, ἢ πᾶν τοὐναντίον.
of-the such anything suffering or wholly the-opposite
PROT. ἅπαν δήπου τοὐναντίον· ὀλίγου γὰρ τά γε τοιαῦτα
wholly surely the-opposite almost for the at-least such-things
λέληθε πάνθ' ἡμᾶς.
have-escaped all us
SOC. οὐ τοίνυν καλῶς ἡμῖν εἴρηται τὸ νυνδὴ ῥηθέν, ὡς
not then well by-us has-been-said the just-now said that
αἱ μεταβολαὶ κάτω τε καὶ ἄνω γιγνόμεναι λύπας τε
the changes downward both and upward coming-about pains both
καὶ ἡδονὰς ἀπεργάζονται.
and pleasures produce
PROT. τί μήν;
what indeed
SOC. ὧδ' ἔσται κάλλιον καὶ ἀνεπιληπτότερον τὸ λεγόμενον. c
thus will-be finer and more-unassailable the thing-said

PROT. πῶς;
how

SOC. ὡς αἱ μὲν μεγάλαι μεταβολαὶ λύπας τε καὶ ἡδονὰς
that the indeed great changes pains both and pleasures
ποιοῦσιν ἡμῖν, αἱ δ' αὖ μέτριαί τε καὶ σμικραὶ τὸ
make for-us the and again moderate both and small —
παράπαν οὐδέτερα τούτων.
altogether neither of-these

PROT. ὀρθότερον οὕτως ἢ ἐκείνως, ὦ Σώκρατες.
more-rightly so than that-way O Socrates

SOC. οὐκοῦν εἰ ταῦτα οὕτω, πάλιν ὁ νυνδὴ ῥηθεὶς βίος
therefore if these-things so again the just-now mentioned life
ἂν ἥκοι.
— would-come

PROT. ποῖος;
what-sort

SOC. ὃν ἄλυπόν τε καὶ ἄνευ χαρμονῶν ἔφαμεν εἶναι.
which painless both and without joys we-said to-be

PROT. ἀληθέστατα λέγεις.
most-truly you-speak

d SOC. ἐκ δὴ τούτων τιθῶμεν τριττοὺς ἡμῖν βίους, ἕνα
from indeed these let-us-set three for-us lives one
μὲν ἡδύν, τὸν δ' αὖ λυπηρόν, τὸν δ' ἕνα μηδέτερα.
indeed pleasant the and again painful the and one neither
ἢ πῶς ἂν φαίης σὺ περὶ τούτων;
or how — would-say you about these

PROT. οὐκ ἄλλως ἔγωγε ἢ ταύτῃ, τρεῖς εἶναι τοὺς βίους.
not otherwise I-at-least than thus three to-be the lives

SOC. οὐκοῦν οὐκ ἂν εἴη τὸ μὴ λυπεῖσθαί ποτε ταὐτὸν
therefore not — would-be the not to-feel-pain ever the-same
τῷ χαίρειν;
with-the to-rejoice

PROT. πῶς γὰρ ἄν;
how for —

SOC. ὁπόταν οὖν ἀκούσῃς ὡς ἥδιστον πάντων ἐστὶν
whenever then you-hear that most-pleasant of-all is
ἀλύπως διατελεῖν τὸν βίον ἅπαντα, τί τόθ' ὑπολαμβάνεις
painlessly to-continue the life all what then do-you-suppose
λέγειν τὸν τοιοῦτον;
to-mean the such(-man)

PROT. ἡδὺ λέγειν φαίνεται ἔμοιγε οὗτος τὸ μὴ
pleasant to-call appears to-me-at-least this(-man) the not
λυπεῖσθαι.
to-feel-pain

SOC. τριῶν ὄντων οὖν ἡμῖν, ὧντινων βούλει, τίθει, καλλίοσιν e
three being then for-us whatever you-wish set with-finer
ἵνα ὀνόμασι χρώμεθα, τὸ μὲν χρυσόν, τὸ δ'
so-that names we-may-use the(-one) indeed gold the(-other) and
ἄργυρον, τρίτον δὲ τὸ μηδέτερα τούτων.
silver third and the neither of-these

PROT. κεῖται.
it-lies

SOC. τὸ δὴ μηδέτερα τούτων ἔσθ' ἡμῖν ὅπως θάτερα
the indeed neither of-these is-there for-us how either-of-the-two
γένοιτο ἄν, χρυσὸς ἢ ἄργυρος;
would-become — gold or silver

PROT. καὶ πῶς ἄν;
and how —

SOC. οὐδ' ἄρα ὁ μέσος βίος ἡδὺς ἢ λυπηρὸς λεγόμενος
nor then the middle life pleasant or painful being-called
ὀρθῶς ἄν ποτε οὔτ' εἰ δοξάζοι τις, δοξάζοιτο, οὔτ' εἰ
rightly — ever neither if should-opine one would-be-opined nor if
λέγοι, λεχθείη, κατά γε τὸν ὀρθὸν λόγον.
one-should-say would-be-said according-to at-least the right reason

PROT. πῶς γὰρ ἄν;
how for —

XVI · THE HARSH ONES

Some clever students of nature say pleasures are only escapes from pain. Socrates will use them as seers whose harshness is not ignoble. To know a kind, look at its extreme instances: the greatest bodily pleasures belong to the feverish and the intemperate, not the healthy and moderate. Itching relieved by scratching mixes pain with pleasure. Such mixtures arise in the body, in the soul, and in both, as when a shivering man is warmed, and in them pain may outweigh pleasure or pleasure pain.

44 SOC. ἀλλὰ μήν, ὦ ἑταῖρε, λεγόντων γε ταῦτα καὶ
but indeed O comrade saying at-least these-things and
δοξαζόντων αἰσθανόμεθα.
opining(-them) we-perceive(-men)
PROT. καὶ μάλα.
and very(-much)
SOC. πότερον οὖν καὶ χαίρειν οἴονται τότε ὅταν μὴ
whether then also to-rejoice they-think then whenever not
λυπῶνται;
they-feel-pain
PROT. φασὶ γοῦν.
they-say at-any-rate
SOC. οὐκοῦν οἴονται τότε χαίρειν· οὐ γὰρ ἂν ἔλεγόν
therefore they-think then to-rejoice not for — they-would-say(-it)
που.
surely
PROT. κινδυνεύει.
it-is-likely

SOC. ψευδῆ γε μὴν δοξάζουσι περὶ τοῦ χαίρειν, εἴπερ
false-things at-least indeed they-opine about the to-rejoice if-indeed
χωρὶς τοῦ μὴ λυπεῖσθαι καὶ τοῦ χαίρειν ἡ φύσις ἑκατέρου.
apart of-the not to-feel-pain and of-the to-rejoice the nature of-each
PROT. καὶ μὴν χωρίς γε ἦν.
and indeed apart at-least it-was
SOC. πότερον οὖν αἱρώμεθα παρ' ἡμῖν ταῦτ' εἶναι, καθάπερ b
whether then shall-we-choose among us these to-be as
ἄρτι, τρία, ἢ δύο μόνα, λύπην μὲν κακὸν τοῖς ἀνθρώποις,
just-now three or two only pain indeed bad for-the men
τὴν δ' ἀπαλλαγὴν τῶν λυπῶν, αὐτὸ τοῦτο ἀγαθὸν ὄν,
the and release from-the pains itself this good being
ἡδὺ προσαγορεύεσθαι;
pleasant to-be-called
PROT. πῶς δὴ νῦν τοῦτο, ὦ Σώκρατες, ἐρωτώμεθα ὑφ'
how indeed now this O Socrates are-we-asked by
ἡμῶν αὐτῶν; οὐ γὰρ μανθάνω.
us ourselves not for I-understand
SOC. ὄντως γὰρ τοὺς πολεμίους Φιλήβου τοῦδε, ὦ
really for the enemies of-Philebus here O
Πρώταρχε, οὐ μανθάνεις;
Protarchus not do-you-understand
PROT. λέγεις δὲ αὐτοὺς τίνας;
you-mean and them whom
SOC. καὶ μάλα δεινοὺς λεγομένους τὰ περὶ φύσιν,
and very clever said in-the(-things) about nature
οἳ τὸ παράπαν ἡδονὰς οὔ φασιν εἶναι.
who — altogether pleasures not say to-be
PROT. τί μήν;
what indeed

c SOC. λυπῶν ταύτας εἶναι πάσας ἀποφυγάς, ἃς νῦν οἱ
of-pains these to-be all escapes which now the(-men)
περὶ Φίληβον ἡδονὰς ἐπονομάζουσιν.
about Philebus pleasures name
PROT. τούτοις οὖν ἡμᾶς πότερα πείθεσθαι συμβουλεύεις, ἢ
these then us whether to-obey do-you-advise or
πῶς, ὦ Σώκρατες;
how O Socrates
d SOC. οὔκ, ἀλλ' ὥσπερ μάντεσι προσχρῆσθαί τισι,
no but as seers to-use some
μαντευομένοις οὐ τέχνῃ ἀλλά τινι δυσχερείᾳ φύσεως οὐκ
divining not by-art but by-some harshness of-nature not
ἀγεννοῦς λίαν μεμισηκότων τὴν τῆς ἡδονῆς δύναμιν καὶ
ignoble too-much having-hated the of-the pleasure power and
νενομικότων οὐδὲν ὑγιές, ὥστε καὶ αὐτὸ τοῦτο αὐτῆς τὸ
having-believed nothing sound so-that even itself this of-it the
ἐπαγωγὸν γοήτευμα, οὐχ ἡδονήν, εἶναι. τούτοις μὲν οὖν
alluring(-thing) witchcraft not pleasure to-be these indeed then
ταῦτα ἂν προσχρήσαιο, σκεψάμενος ἔτι καὶ τὰ ἄλλα
for-these-things — you-might-use(-them) having-considered further also the other
αὐτῶν δυσχεράσματα· μετὰ δὲ ταῦτα αἵ γέ μοι δοκοῦσιν
of-them harshnesses after and these which at-least to-me seem
ἡδοναὶ ἀληθεῖς εἶναι πεύσῃ, ἵνα ἐξ ἀμφοῖν τοῖν λόγοιν
pleasures true to-be you-will-learn so-that from both the arguments
σκεψάμενοι τὴν δύναμιν αὐτῆς παραθώμεθα πρὸς τὴν κρίσιν.
having-considered the power of-it we-may-set(-it) for the judgment
PROT. ὀρθῶς λέγεις.
rightly you-speak
e SOC. μεταδιώκωμεν δὴ τούτους, ὥσπερ συμμάχους,
let-us-pursue indeed these as allies
κατὰ τὸ τῆς δυσχερείας αὐτῶν ἴχνος. οἶμαι γὰρ τοιόνδε
according-to the of-the harshness of-them track I-think for such

τι λέγειν αὐτούς, ἀρχομένους ποθὲν ἄνωθεν, ὡς εἰ
something to-say them beginning from-somewhere from-above that if
βουληθεῖμεν ὁτουοῦν εἴδους τὴν φύσιν ἰδεῖν, οἷον τὴν
we-should-wish of-any-whatever form the nature to-see as the(-nature)
τοῦ σκληροῦ, πότερον εἰς τὰ σκληρότατα ἀποβλέποντες
of-the hard whether toward the hardest looking
οὕτως ἂν μᾶλλον συννοήσαιμεν ἢ πρὸς τὰ πολλοστὰ
so — more would-we-understand or toward the(-things) least
σκληρότητι; δεῖ δή σε, ὦ Πρώταρχε, καθάπερ ἐμοί,
in-hardness one-must indeed you O Protarchus as to-me
καὶ τούτοις τοῖς δυσχερέσιν ἀποκρίνεσθαι.
also to-these the harsh(-men) to-answer

PROT. πάνυ μὲν οὖν, καὶ λέγω γε αὐτοῖς ὅτι πρὸς τὰ
certainly indeed then and I-say at-least to-them that toward the
πρῶτα μεγέθει.
first in-magnitude

SOC. οὐκοῦν εἰ καὶ τὸ τῆς ἡδονῆς γένος ἰδεῖν ἥντινά ποτ' 45
therefore if also the of-the pleasure kind to-see what ever
ἔχει φύσιν βουληθεῖμεν, οὐκ εἰς τὰς πολλοστὰς ἡδονὰς
it-has nature we-should-wish not toward the least pleasures
ἀποβλεπτέον, ἀλλ' εἰς τὰς ἀκροτάτας καὶ σφοδροτάτας
one-must-look but toward the topmost and most-vehement
λεγομένας.
called

PROT. πᾶς ἄν σοι ταύτῃ συγχωροίη τὰ νῦν.
everyone — with-you in-this-way would-agree the now

SOC. ἆρ' οὖν, αἱ πρόχειροί γε αἵπερ καὶ μέγισται τῶν
so then the ready-to-hand at-least which-very also greatest of-the
ἡδονῶν, ἃ λέγομεν πολλάκις, αἱ περὶ τὸ σῶμά εἰσιν
pleasures as we-say often the(-ones) about the body are
αὗται;
these

PROT. πῶς γὰρ οὔ;
how for not

b SOC. πότερον οὖν καὶ μείζους εἰσὶ καὶ γίγνονται περὶ
whether then also greater are-they and become about
τοὺς κάμνοντας ἐν ταῖς νόσοις ἢ περὶ ὑγιαίνοντας;
the sick in the diseases or about healthy(-men)
εὐλαβηθῶμεν δὲ μὴ προπετῶς ἀποκρινόμενοι πταίσωμέν
let-us-beware and lest rashly answering we-stumble
πῃ. τάχα γὰρ ἴσως φαῖμεν ἂν περὶ ὑγιαίνοντας.
somehow perhaps for perhaps we-might-say — about healthy(-men)

PROT. εἰκός γε.
likely at-least

SOC. τί δ'; οὐχ αὗται τῶν ἡδονῶν ὑπερβάλλουσιν, ὧν
what and not these of-the pleasures exceed of-which
ἂν καὶ ἐπιθυμίαι μέγισται προγίγνωνται;
— also desires greatest come-beforehand

PROT. τοῦτο μὲν ἀληθές.
this indeed true

SOC. ἀλλ' οὐχ οἱ πυρέττοντες καὶ ἐν τοιούτοις
but not the(-men) feverish and in such
νοσήμασιν ἐχόμενοι μᾶλλον διψῶσι καὶ ῥιγοῦσι καὶ πάντα
diseases held more thirst and shiver and all
ὁπόσα διὰ τοῦ σώματος εἰώθασι πάσχειν, μᾶλλόν τ'
as-many-as through the body are-accustomed to-suffer more both
ἐνδείᾳ συγγίγνονται καὶ ἀποπληρουμένων μείζους ἡδονὰς
with-want are-familiar and being-filled greater pleasures
ἴσχουσιν; ἢ τοῦτο οὐ φήσομεν ἀληθὲς εἶναι;
have or this not shall-we-say true to-be

PROT. πάνυ μὲν οὖν νῦν ῥηθὲν φαίνεται.
certainly indeed then now said it-appears

SOC. τί οὖν; ὀρθῶς ἂν φαινοίμεθα λέγοντες ὡς εἴ τις τὰς c
what then rightly — would-we-appear saying that if one the
μεγίστας ἡδονὰς ἰδεῖν βούλοιτο, οὐκ εἰς ὑγίειαν ἀλλ' εἰς νόσον
greatest pleasures to-see should-wish not to health but to disease
ἰόντας δεῖ σκοπεῖν; ὅρα δὲ μή με ἡγῇ διανοούμενον
going(-men) one-must to-examine see and lest me you-think intending
ἐρωτᾶν σε εἰ πλείω χαίρουσιν οἱ σφόδρα νοσοῦντες
to-ask you whether more rejoice the(-men) strongly sick
τῶν ὑγιαινόντων, ἀλλ' οἷου μέγεθός με ζητεῖν ἡδονῆς, καὶ
than-the healthy but think magnitude me to-seek of-pleasure and
τὸ σφόδρα περὶ τοῦ τοιούτου ποῦ ποτε γίγνεται ἑκάστοτε.
the strongly about the such where ever it-comes-about each-time
νοῆσαι γὰρ δεῖ φαμεν ἥντινα φύσιν ἔχει καὶ τίνα
to-understand for must we-say what nature it-has and what
λέγουσιν οἱ φάσκοντες μηδ' εἶναι τὸ παράπαν αὐτήν.
say the(-men) asserting not-even to-be — altogether it
PROT. ἀλλὰ σχεδὸν ἕπομαι τῷ λόγῳ σου. d
but nearly I-follow the argument your
SOC. τάχα, ὦ Πρώταρχε, οὐχ ἧττον δείξεις. ἀπόκριναι
perhaps O Protarchus not less you-will-show answer
γάρ· ἐν ὕβρει μείζους ἡδονάς — οὐ πλείους λέγω, τῷ
for in insolence greater pleasures not more I-mean by-the
σφόδρα δὲ καὶ τῷ μᾶλλον ὑπερεχούσας — ὁρᾷς ἢ
strongly but and by-the more exceeding do-you-see than
ἐν τῷ σώφρονι βίῳ; λέγε δὲ προσέχων τὸν νοῦν.
in the moderate life speak and applying the mind
PROT. ἀλλ' ἔμαθον ὃ λέγεις, καὶ πολὺ τὸ διαφέρον ὁρῶ. e
but I-understood what you-mean and much the difference I-see
τοὺς μὲν γὰρ σώφρονάς που καὶ ὁ παροιμιαζόμενος
the indeed for moderate surely also the proverbial
ἐπίσχει λόγος ἑκάστοτε, ὁ τὸ "μηδὲν ἄγαν"
restrains saying each-time the(-one) the nothing too-much

παρακελευόμενος, ᾧ πείθονται· τὸ δὲ τῶν ἀφρόνων
urging which they-obey the(-band) and of-the senseless
τε καὶ ὑβριστῶν μέχρι μανίας ἡ σφοδρὰ ἡδονὴ κατέχουσα
both and insolent up-to madness the vehement pleasure possessing
περιβοήτους ἀπεργάζεται.
notorious makes(-them)

SOC. καλῶς· καὶ εἴ γε τοῦθ' οὕτως ἔχει, δῆλον ὡς ἔν
well and if at-least this so holds clear that in
τινι πονηρίᾳ ψυχῆς καὶ τοῦ σώματος, ἀλλ' οὐκ ἐν ἀρετῇ
some wickedness of-soul and of-the body but not in virtue
μέγισται μὲν ἡδοναί, μέγισται δὲ καὶ λῦπαι γίγνονται.
greatest indeed pleasures greatest and also pains come-about

PROT. πάνυ μὲν οὖν.
certainly indeed then

SOC. οὐκοῦν τούτων τινὰς προελόμενον δεῖ σκοπεῖσθαι
therefore of-these some having-chosen one-must to-examine
τίνα ποτὲ τρόπον ἐχούσας ἐλέγομεν αὐτὰς εἶναι μεγίστας.
in-what ever way holding we-said them to-be greatest

46 PROT. ἀνάγκη.
necessity

SOC. σκόπει δὴ τὰς τῶν τοιῶνδε νοσημάτων ἡδονάς,
consider indeed the of-the such diseases pleasures
τίνα ποτὲ ἔχουσι τρόπον.
what ever they-have way

PROT. ποίων;
what-sort

SOC. τὰς τῶν ἀσχημόνων, ἃς οὓς εἴπομεν δυσχερεῖς
the(-pleasures) of-the unseemly(-diseases) which whom we-mentioned harsh
μισοῦσι παντελῶς.
hate utterly

PROT. ποίας;
what-sort

SOC. οἷον τὰς τῆς ψώρας ἰάσεις τῷ τρίβειν καὶ ὅσα
as the of-the itch healings by-the rubbing and as-many-as
τοιαῦτα, οὐκ ἄλλης δεόμενα φαρμάξεως· τοῦτο γὰρ
such not of-other needing medication this for
δὴ τὸ πάθος ἡμῖν, ὦ πρὸς θεῶν, τί ποτε φῶμεν
indeed the experience in-us O by gods what ever shall-we-say
ἐγγίγνεσθαι; πότερον ἡδονὴν ἢ λύπην;
to-arise-in(-us) whether pleasure or pain
PROT. σύμμεικτον τοῦτό γ' ἄρ', ὦ Σώκρατες, ἔοικε
mixed this at-least then O Socrates seems
γίγνεσθαί τι κακόν.
to-become some evil
SOC. οὐ μὲν δὴ Φιλήβου γε ἕνεκα παρεθέμην τὸν b
not indeed indeed of-Philebus at-least for-the-sake-of I-set-before(-you) the
λόγον· ἀλλ' ἄνευ τούτων, ὦ Πρώταρχε, τῶν ἡδονῶν καὶ
argument but without these O Protarchus the pleasures and
τῶν ταύταις ἑπομένων, ἂν μὴ κατοφθῶσι, σχεδὸν οὐκ
the(-ones) these following if not they-are-seen-clearly nearly not
ἄν ποτε δυναίμεθα διακρίνασθαι τὸ νῦν ζητούμενον.
— ever we-could to-determine the now sought(-thing)
PROT. οὐκοῦν ἰτέον ἐπὶ τὰς τούτων συγγενεῖς.
therefore one-must-go to the of-these kindred(-ones)
SOC. τὰς ἐν τῇ μείξει κοινωνούσας λέγεις;
the(-ones) in the mixture sharing do-you-mean
PROT. πάνυ μὲν οὖν.
certainly indeed then
SOC. εἰσὶ τοίνυν μείξεις αἱ μὲν κατὰ τὸ σῶμα c
there-are then mixtures the(-ones) indeed according-to the body
ἐν αὐτοῖς τοῖς σώμασιν, αἱ δ' αὐτῆς τῆς ψυχῆς ἐν
in themselves the bodies the(-ones) and of-itself the soul in
τῇ ψυχῇ· τὰς δ' αὖ τῆς ψυχῆς καὶ τοῦ σώματος
the soul the(-ones) and again of-the soul and of-the body

ἀνευρήσομεν λύπας ἡδοναῖς μειχθείσας τοτὲ μὲν ἡδονὰς
we-shall-find pains with-pleasures mixed at-one-time indeed pleasures
τὰ συναμφότερα, τοτὲ δὲ λύπας ἐπικαλουμένας.
the both-together at-another-time and pains being-called

PROT. πῶς;
how

d SOC. ὁπόταν ἐν τῇ καταστάσει τις ἢ τῇ διαφθορᾷ τἀναντία
whenever in the restoration one or the destruction the-opposite
ἅμα πάθη πάσχῃ, ποτὲ ῥιγῶν θέρηται καὶ
at-the-same-time experiences suffers sometimes shivering he-is-warmed and
θερμαινόμενος ἐνίοτε ψύχηται, ζητῶν οἶμαι τὸ μὲν
being-heated sometimes is-cooled seeking I-think the(-one) indeed
ἔχειν, τοῦ δὲ ἀπαλλάττεσθαι, τὸ δὴ λεγόμενον
to-have of-the(-other) and to-be-rid the indeed so-called
πικρῷ γλυκὺ μεμειγμένον, μετὰ δυσαπαλλακτίας παρόν,
with-bitter sweet mixed with difficulty-of-riddance being-present
ἀγανάκτησιν καὶ ὕστερον σύντασιν ἀγρίαν ποιεῖ.
vexation and later tension savage makes

PROT. καὶ μάλα ἀληθὲς τὸ νῦν λεγόμενον.
and very true the now said

SOC. οὐκοῦν αἱ τοιαῦται μείξεις αἱ μὲν ἐξ ἴσων
therefore the such mixtures the(-ones) indeed from equal
εἰσὶ λυπῶν τε καὶ ἡδονῶν, αἱ δ' ἐκ τῶν ἑτέρων
are pains both and pleasures the(-ones) and from the one-or-other
πλειόνων;
more

PROT. πῶς γὰρ οὔ;
how for not

47 SOC. λέγε δὴ τὰς μέν, ὅταν πλείους λῦπαι τῶν
say indeed the(-ones) indeed whenever more pains than-the
ἡδονῶν γίγνωνται — τὰς τῆς ψώρας λεγομένας νυνδὴ
pleasures become the of-the itch called just-now

ταύτας εἶναι καὶ τὰς τῶν γαργαλισμῶν — ὁπόταν ἐν τοῖς
these to-be and the of-the ticklings whenever in the
ἐντὸς τὸ ζέον ᾖ καὶ τὸ φλεγμαῖνον, τῇ τρίψει δὲ καὶ
within the seething be and the inflamed by-the rubbing and also
τῇ κνήσει μὴ ἐφικνῆταί τις, τὸ δ' ἐπιπολῆς μόνον
by-the scratching not reaches one the(-part) and on-the-surface only
διαχέῃ, τοτὲ φέροντες εἰς πῦρ αὐτὰ καὶ εἰς τοὐναντίον
one-disperses sometimes bringing into fire them and into the-opposite
πυρίαις μεταβάλλοντες ἐνίοτε ἀμηχάνους ἡδονάς,
with-warm-baths changing sometimes inconceivable pleasures
τοτὲ δὲ τοὐναντίον τοῖς ἐντὸς πρὸς τὰ τῶν
at-another-time and the-opposite to-the(-parts) within against the of-the(-parts)
ἔξω, λύπας ἡδοναῖς συγκερασθείσας, εἰς ὁπότερ' ἂν ῥέψῃ,
outside pains with-pleasures blended into whichever — it-inclines
παρέσχοντο τῷ τὰ συγκεκριμένα βίᾳ διαχεῖν ἢ τὰ
they-furnished by-the the(-things) combined by-force to-disperse or the(-things)
διακεκριμένα συγχεῖν — ὁμοῦ λύπας ἡδοναῖς παρατιθέναι.
separated to-pour-together together pains with-pleasures to-set-beside

XVII · MIXTURES IN THE SOUL

When pleasure outweighs pain the mixture makes men leap and shout and count themselves happiest. When the body is empty and the soul hopes to be filled, soul and body pull opposite ways. The soul alone mixes pain with pleasure in anger, fear, longing, lament, love, jealousy, and envy, as in tragedy. In comedy too: the envious man enjoys his neighbor's ills, and what is laughed at is self-ignorance, the opposite of the Delphic know thyself, about wealth, body, or virtue.

PROT. ἀληθέστατα.
most-truly

SOC. οὐκοῦν ὁπόταν αὖ πλείων ἡδονὴ κατὰ τὰ τοιαῦτα
therefore whenever again more pleasure according-to the such(-things)
πάντα συμμειχθῇ, τὸ μὲν ὑπομεμειγμένον τῆς λύπης
all is-mixed-together the indeed mixed-in of-the pain
γαργαλίζει τε καὶ ἠρέμα ἀγανακτεῖν ποιεῖ, τὸ δ' αὖ
tickles both and gently to-be-vexed makes the and again
τῆς ἡδονῆς πολὺ πλέον ἐγκεχυμένον συντείνει τε καὶ
of-the pleasure much more poured-in strains both and
ἐνίοτε πηδᾶν ποιεῖ, καὶ παντοῖα μὲν χρώματα, παντοῖα
sometimes to-leap makes and of-all-sorts indeed colors of-all-sorts
δὲ σχήματα, παντοῖα δὲ πνεύματα ἀπεργαζόμενον πᾶσαν
and figures of-all-sorts and breaths working-out every
ἔκπληξιν καὶ βοὰς μετὰ ἀφροσύνης ἐνεργάζεται;
amazement and shouts with senselessness it-works-in

b PROT. μάλα γε.
very at-least

SOC. καὶ λέγειν τε, ὦ ἑταῖρε, αὐτόν τε περὶ ἑαυτοῦ
and to-say both O comrade him both about himself
ποιεῖ καὶ ἄλλον ὡς ταύταις ταῖς ἡδοναῖς τερπόμενος
it-makes and another that by-these the pleasures delighted
οἷον ἀποθνῄσκει· καὶ ταύτας γε δὴ παντάπασιν ἀεὶ
as-it-were he-dies and these at-least indeed altogether always
μεταδιώκει τοσούτῳ μᾶλλον ὅσῳ ἂν ἀκολαστότερός
he-pursues by-so-much more by-as-much-as — more-intemperate
τε καὶ ἀφρονέστερος ὢν τυγχάνῃ, καὶ καλεῖ δὴ
both and more-senseless being he-happens and he-calls indeed
μεγίστας ταύτας, καὶ τὸν ἐν αὐταῖς ὅτι μάλιστ'
greatest these and the(-one) in them as-much-as most
ἀεὶ ζῶντα εὐδαιμονέστατον καταριθμεῖται.
always living most-happy he-counts

PROT. πάντα, ὦ Σώκρατες, τὰ συμβαίνοντα πρὸς
all O Socrates the(-things) happening in-the-view-of
τῶν πολλῶν ἀνθρώπων εἰς δόξαν διεπέρανας.
the many men into opinion you-have-gone-through
SOC. περί γε τῶν ἡδονῶν, ὦ Πρώταρχε, τῶν ἐν τοῖς c
about at-least the pleasures O Protarchus the(-ones) in the
κοινοῖς παθήμασιν αὐτοῦ τοῦ σώματος τῶν ἐπιπολῆς τε
common experiences itself of-the body the on-the-surface both
καὶ ἐντὸς κερασθέντων· περὶ δέ γ' ὧν ψυχὴ σώματι
and inside blended about and at-least which soul to-body
τἀναντία συμβάλλεται, λύπην τε ἅμα πρὸς ἡδονὴν καὶ
the-opposite contributes pain both together against pleasure and
ἡδονὴν πρὸς λύπην, ὥστ' εἰς μίαν ἀμφότερα κρᾶσιν ἰέναι,
pleasure against pain so-that into one both blending to-go
ταῦτα ἔμπροσθε μὲν διήλθομεν, ὡς, ὁπόταν κενῶται,
these-things before indeed we-went-through that whenever it-is-emptied
πληρώσεως ἐπιθυμεῖ, καὶ ἐλπίζων μὲν χαίρει, κενούμενος
of-filling it-desires and hoping indeed it-rejoices being-emptied
δὲ ἀλγεῖ, ταῦτα δὲ τότε μὲν οὐκ ἐμαρτυράμεθα, νῦν
and it-is-in-pain these-things and then indeed not we-bore-witness-to now
δὲ λέγομεν ὡς ψυχῆς πρὸς σῶμα διαφερομένης ἐν πᾶσι
but we-say that soul against body differing in all
τούτοις πλήθει ἀμηχάνοις οὖσι μεῖξις μία λύπης τε καὶ
these in-multitude inconceivable being mixture one of-pain both and
ἡδονῆς συμπίπτει γενομένη.
of-pleasure happens having-come-about
PROT. κινδυνεύεις ὀρθότατα λέγειν.
you-are-likely most-rightly to-speak
SOC. ἔτι τοίνυν ἡμῖν τῶν μείξεων λύπης τε καὶ ἡδονῆς
still then for-us of-the mixtures of-pain both and of-pleasure
λοιπὴ μία.
remaining one

PROT. ποία, φήις;
what-sort do-you-say

SOC. ἣν αὐτὴν τὴν ψυχὴν αὑτῇ πολλάκις λαμβάνειν
which itself the soul for-itself often to-take
σύγκρασιν ἔφαμεν.
blending we-said

PROT. πῶς οὖν δὴ τοῦτ᾽ αὐτὸ λέγομεν;
how then indeed this itself do-we-mean

e SOC. ὀργὴν καὶ φόβον καὶ πόθον καὶ θρῆνον καὶ ἔρωτα
anger and fear and longing and lament and love
καὶ ζῆλον καὶ φθόνον καὶ ὅσα τοιαῦτα, ἆρ᾽ οὐκ αὐτῆς
and jealousy and envy and as-many-as such so not of-itself
τῆς ψυχῆς τίθεσαι ταύτας λύπας τινάς;
the soul you-set these pains some

PROT. ἔγωγε.
I-at-least

SOC. οὐκοῦν αὐτὰς ἡδονῶν μεστὰς εὑρήσομεν ἀμηχάνων; ἢ
therefore them of-pleasures full shall-we-find inconceivable or
δεόμεθα ὑπομιμνήσκεσθαι τὸ
do-we-need to-be-reminded the(-line)

ὅς τ᾽ ἐφέηκε πολύφρονά περ χαλεπῆναι
which — incites much-wise-one though to-grow-harsh
ὅς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο,
which — much sweeter than-honey dripping-down

48 καὶ τὰς ἐν τοῖς θρήνοις καὶ πόθοις ἡδονὰς ἐν λύπαις
and the in the laments and longings pleasures in pains
οὔσας ἀναμεμειγμένας;
being mixed-in

PROT. οὔκ, ἀλλ᾽ οὕτω ταῦτά γε καὶ οὐκ ἄλλως ἂν
no but so these at-least and not otherwise —
συμβαίνοι γιγνόμενα.
would-happen occurring

SOC. καὶ μὴν καὶ τάς γε τραγικὰς θεωρήσεις, ὅταν
and indeed also the at-least tragic spectacles whenever
ἅμα χαίροντες κλάωσι, μέμνησαι;
at-the-same-time rejoicing they-weep do-you-remember

PROT. τί δ᾽ οὔ;
what and not

SOC. τὴν δ᾽ ἐν ταῖς κωμῳδίαις διάθεσιν ἡμῶν τῆς ψυχῆς,
the and in the comedies condition of-us of-the soul
ἆρ᾽ οἶσθ᾽ ὡς ἔστι κἀν τούτοις μεῖξις λύπης τε καὶ
so do-you-know that there-is also-in these mixture of-pain both and
ἡδονῆς;
of-pleasure

PROT. οὐ πάνυ κατανοῶ.
not very I-perceive(-it)

SOC. παντάπασι γὰρ οὐ ῥᾴδιον, ὦ Πρώταρχε, ἐν τούτῳ b
altogether for not easy O Protarchus in this
συννοεῖν τὸ τοιοῦτον ἑκάστοτε πάθος.
to-understand the such each-time experience

PROT. οὔκουν ὥς γ᾽ ἔοικεν ἐμοί.
not-then as at-least it-seems to-me

SOC. λάβωμέν γε μὴν αὐτὸ τοσούτῳ μᾶλλον ὅσῳ
let-us-take at-least indeed it by-so-much more by-as-much-as
σκοτεινότερόν ἐστιν, ἵνα καὶ ἐν ἄλλοις ῥᾷον καταμαθεῖν
darker it-is so-that also in others more-easily to-learn
τις οἷός τ᾽ ᾖ μεῖξιν λύπης τε καὶ ἡδονῆς.
one able — may-be mixture of-pain both and of-pleasure

PROT. λέγοις ἄν.
you-may-speak —

SOC. τό τοι νυνδὴ ῥηθὲν ὄνομα φθόνου πότερα λύπην τινὰ
the surely just-now said name of-envy whether pain some
ψυχῆς θήσεις, ἢ πῶς;
of-soul will-you-set or how

PROT. οὕτως.
so

SOC. ἀλλὰ μὴν ὁ φθονῶν γε ἐπὶ κακοῖς τοῖς τῶν
but indeed the(-one) envying at-least on evils the(-evils) of-the
πέλας ἡδόμενος ἀναφανήσεται.
neighbors feeling-pleasure will-be-shown

c PROT. σφόδρα γε.
strongly at-least

SOC. κακὸν μὴν ἄγνοια καὶ ἣν δὴ λέγομεν ἀβελτέραν
evil indeed ignorance and which indeed we-call stupid
ἕξιν.
state

PROT. τί μήν;
what indeed

SOC. ἐκ δὴ τούτων ἰδὲ τὸ γελοῖον ἥντινα φύσιν ἔχει.
from indeed these see the ridiculous what nature it-has

PROT. λέγε μόνον.
speak only

SOC. ἔστιν δὴ πονηρία μέν τις τὸ κεφάλαιον, ἕξεώς
there-is indeed wickedness indeed some — in-sum of-state
τινος ἐπίκλην λεγομένη· τῆς δ' αὖ πάσης πονηρίας ἐστὶ
some by-name called of-the and again all wickedness is
τοὐναντίον πάθος ἔχον ἢ τὸ λεγόμενον ὑπὸ τῶν
the-opposite experience having than the(-thing) said by the
ἐν Δελφοῖς γραμμάτων.
in Delphi letters

PROT. τὸ "γνῶθι σαυτὸν" λέγεις, ὦ Σώκρατες;
the know yourself do-you-mean O Socrates

SOC. ἔγωγε. τοὐναντίον μὴν ἐκείνῳ δῆλον ὅτι τὸ μηδαμῇ d
I-at-least the-opposite indeed to-that clearly that the in-no-way
γιγνώσκειν αὐτὸν λεγόμενον ὑπὸ τοῦ γράμματος ἂν εἴη.
to-know himself said by the writing — would-be

PROT. τί μήν;
what indeed

SOC. ὦ Πρώταρχε, πειρῶ δὲ αὐτὸ τοῦτο τριχῇ τέμνειν.
O Protarchus try and it itself in-three to-cut

PROT. πῇ φῄς; οὐ γὰρ μὴ δυνατὸς ὦ.
how do-you-say not for — able I-may-be

SOC. λέγεις δὴ δεῖν ἐμὲ τοῦτο διελέσθαι τὰ νῦν;
you-say indeed to-be-necessary me this to-divide the now

PROT. λέγω, καὶ δέομαί γε πρὸς τῷ λέγειν.
I-say and I-ask at-least besides the saying

SOC. ἆρ᾽ οὖν οὐ τῶν ἀγνοούντων αὑτοὺς κατὰ τρία
so then not of-the(-men) not-knowing themselves in three(-ways)
ἀνάγκη τοῦτο τὸ πάθος πάσχειν ἕκαστον;
necessity this the experience to-suffer each

PROT. πῶς;
how

SOC. πρῶτον μὲν κατὰ χρήματα, δοξάζειν εἶναι e
first indeed in-respect-of money to-opine to-be
πλουσιώτερον ἢ κατὰ τὴν αὑτῶν οὐσίαν.
richer than in-respect-of the their-own property

PROT. πολλοὶ γοῦν εἰσὶν τὸ τοιοῦτον πάθος ἔχοντες.
many at-any-rate are the such experience having

SOC. πλείους δέ γε οἳ μείζους καὶ καλλίους αὑτοὺς
more and at-least who greater and finer themselves
δοξάζουσι, καὶ πάντα ὅσα κατὰ τὸ σῶμα εἶναι
opine and all as-many-as according-to the body to-be
διαφερόντως τῆς οὔσης αὐτοῖς ἀληθείας.
especially-beyond the being for-them truth

PROT. πάνυ γε.
certainly at-least

SOC. πολὺ δὲ πλεῖστοί γε οἶμαι περὶ τὸ τρίτον εἶδος
by-far and most at-least I-think about the third form
τὸ τῶν ἐν ταῖς ψυχαῖς διημαρτήκασιν, ἀρετῇ
the(-form) of-the(-things) in the souls have-erred in-virtue
δοξάζοντες βελτίους ἑαυτούς, οὐκ ὄντες.
opining better themselves not being
PROT. σφόδρα μὲν οὖν.
strongly indeed then

XVIII · THE RIDICULOUS

Self-ignorance with strength is hateful and dangerous; with weakness, ridiculous. Rejoicing at friends' misfortunes is unjust, and when we laugh at friends' weak follies, pleasure mixes with envy, a pain. So in laments, tragedies, and comedies, and in the whole tragedy and comedy of life, pains are mixed with pleasures. Socrates asks to be spared the other mixed feelings, promising an account of them tomorrow, so that he can go on to what the judgment needs. Protarchus agrees, and Socrates turns to the unmixed pleasures.

49 SOC. τῶν ἀρετῶν δ' ἆρ' οὐ σοφίας πέρι τὸ πλῆθος
of-the virtues and so not wisdom about the multitude
πάντως ἀντεχόμενον μεστὸν ἐρίδων καὶ δοξοσοφίας ἐστὶ
wholly clinging full of-strifes and of-conceit-of-wisdom is
ψευδοῦς;
false
PROT. πῶς δ' οὔ;
how and not

SOC. κακὸν μὲν δὴ πᾶν ἄν τις τὸ τοιοῦτον εἰπὼν ὀρθῶς
evil indeed indeed all — one the such calling rightly
ἂν εἴποι πάθος.
— would-speak experience
PROT. σφόδρα γε.
strongly at-least
SOC. τοῦτο τοίνυν ἔτι διαιρετέον, ὦ Πρώταρχε, δίχα, εἰ b
this then still must-be-divided O Protarchus in-two if
μέλλομεν τὸν παιδικὸν ἰδόντες φθόνον ἄτοπον ἡδονῆς
we-are-going the playful having-seen envy strange of-pleasure
καὶ λύπης ὄψεσθαι μεῖξιν. πῶς οὖν τέμνομεν δίχα, λέγεις;
and of-pain to-see mixture how then do-we-cut in-two you-say
πάντες ὁπόσοι ταύτην τὴν ψευδῆ δόξαν περὶ ἑαυτῶν
all as-many-as this the false opinion about themselves
ἀνοήτως δοξάζουσι, καθάπερ ἁπάντων ἀνθρώπων, καὶ
senselessly opine as of-all men also
τούτων ἀναγκαιότατον ἕπεσθαι τοῖς μὲν ῥώμην αὐτῶν
of-these most-necessary to-follow for-the indeed strength of-them
καὶ δύναμιν, τοῖς δὲ οἶμαι τοὐναντίον.
and power for-the(-others) and I-think the-opposite
PROT. ἀνάγκη.
necessity
SOC. ταύτῃ τοίνυν δίελε, καὶ ὅσοι μὲν αὐτῶν εἰσι c
in-this-way then divide and as-many-as indeed of-them are
μετ' ἀσθενείας τοιοῦτοι καὶ ἀδύνατοι καταγελώμενοι
with weakness such and unable being-laughed-at
τιμωρεῖσθαι, γελοίους τούτους φάσκων εἶναι τἀληθῆ
to-avenge-themselves ridiculous these saying to-be the-truth
φθέγξῃ· τοὺς δὲ δυνατοὺς τιμωρεῖσθαι καὶ ἰσχυροὺς
you-will-utter the(-ones) and able to-avenge-themselves and strong
φοβεροὺς καὶ ἐχθροὺς προσαγορεύων ὀρθότατον τούτων
fearsome and hateful calling most-right of-these

σαυτῷ λόγον ἀποδώσεις. ἄγνοια γὰρ ἡ μὲν τῶν ἰσχυρῶν
to-yourself account you-will-render ignorance for the indeed of-the strong
ἐχθρά τε καὶ αἰσχρά — βλαβερὰ γὰρ καὶ τοῖς πέλας
hateful both and shameful harmful for also to-the neighbors
αὐτή τε καὶ ὅσαι εἰκόνες αὐτῆς εἰσιν — ἡ δ'
itself both and as-many-as images of-it are the(-ignorance) and
ἀσθενὴς ἡμῖν τὴν τῶν γελοίων εἴληχε τάξιν τε καὶ φύσιν.
weak to-us the of-the ridiculous has-obtained rank both and nature

PROT. ὀρθότατα λέγεις. ἀλλὰ γὰρ ἡ τῶν ἡδονῶν καὶ
most-rightly you-speak but for the of-the pleasures and
λυπῶν μεῖξις ἐν τούτοις οὔπω μοι καταφανής.
pains mixture in these not-yet to-me plain

SOC. τὴν τοίνυν τοῦ φθόνου λαβὲ δύναμιν πρῶτον.
the then of-the envy take power first

PROT. λέγε μόνον.
speak only

d SOC. λύπη τις ἄδικός ἐστί που καὶ ἡδονή;
pain some unjust is surely and pleasure

PROT. τοῦτο μὲν ἀνάγκη.
this indeed necessity

SOC. οὐκοῦν ἐπὶ μὲν τοῖς τῶν ἐχθρῶν κακοῖς οὔτ' ἄδικον
therefore at indeed the of-the enemies evils neither unjust
οὔτε φθονερόν ἐστι τὸ χαίρειν;
nor envious is the to-rejoice

PROT. τί μήν;
what indeed

SOC. τὰ δέ γε τῶν φίλων ὁρῶντας ἔστιν ὅτε κακὰ μὴ
the and at-least of-the friends seeing there-is when evils not
λυπεῖσθαι, χαίρειν δέ, ἆρα οὐκ ἄδικόν ἐστιν;
to-feel-pain to-rejoice and then not unjust is-it

PROT. πῶς δ' οὔ;
how and not

SOC. οὐκοῦν τὴν ἄγνοιαν εἴπομεν ὅτι κακὸν πᾶσιν;
therefore the ignorance we-said that evil for-all
PROT. ὀρθῶς.
rightly
SOC. τὴν οὖν τῶν φίλων δοξοσοφίαν καὶ δοξοκαλίαν e
the then of-the friends conceit-of-wisdom and conceit-of-beauty
καὶ ὅσα νυνδὴ διήλθομεν, ἐν τρισὶν λέγοντες εἴδεσιν
and as-many-as just-now we-went-through in three saying forms
γίγνεσθαι, γελοῖα μὲν ὁπόσα ἀσθενῆ, μισητὰ δ' ὁπόσα
to-come-about ridiculous indeed as-many-as weak hateful and as-many-as
ἐρρωμένα, φῶμεν ἢ μὴ φῶμεν ὅπερ εἶπον ἄρτι, τὴν
strong shall-we-say or not shall-we-say what-very I-said just-now the
τῶν φίλων ἕξιν ταύτην ὅταν ἔχῃ τις τὴν ἀβλαβῆ
of-the friends state this whenever has one the(-state) harmless
τοῖς ἄλλοις, γελοίαν εἶναι;
to-the others ridiculous to-be
PROT. πάνυ γε.
certainly at-least
SOC. κακὸν δ' οὐχ ὁμολογοῦμεν αὐτὴν ἄγνοιάν γε οὖσαν
evil and not do-we-agree it ignorance at-least being
εἶναι;
to-be
PROT. σφόδρα γε.
strongly at-least
SOC. χαίρομεν δὲ ἢ λυπούμεθα, ὅταν ἐπ' αὐτῇ γελῶμεν;
do-we-rejoice and or feel-pain whenever at it we-laugh
PROT. δῆλον ὅτι χαίρομεν. 50
clear that we-rejoice
SOC. ἡδονὴν δὲ ἐπὶ τοῖς τῶν φίλων κακοῖς, οὐ φθόνον
pleasure and at the of-the friends evils not envy
ἔφαμεν εἶναι τὸν τοῦτ' ἀπεργαζόμενον;
we-said to-be the(-thing) this working-out

PROT. ἀνάγκη.
necessity

SOC. γελῶντας ἄρα ἡμᾶς ἐπὶ τοῖς τῶν φίλων γελοίοις
laughing then us at the of-the friends ridiculous(-traits)
φησὶν ὁ λόγος, κεραννύντας ἡδονὴν αὖ φθόνῳ, λύπῃ
says the argument mixing pleasure again with-envy with-pain
τὴν ἡδονὴν συγκεραννύναι· τὸν γὰρ φθόνον ὡμολογῆσθαι
the pleasure to-blend the for envy to-have-been-agreed
λύπην ψυχῆς ἡμῖν πάλαι, τὸ δὲ γελᾶν ἡδονήν, ἅμα
pain of-soul by-us long-ago the and to-laugh pleasure together
γίγνεσθαι δὲ τούτω ἐν τούτοις τοῖς χρόνοις.
to-come-about and these-two in these the times

PROT. ἀληθῆ.
true-things

b SOC. μηνύει δὴ νῦν ὁ λόγος ἡμῖν ἐν θρήνοις τε καὶ ἐν
reveals indeed now the argument to-us in laments both and in
τραγῳδίαις καὶ κωμῳδίαις, μὴ τοῖς δράμασι μόνον ἀλλὰ
tragedies and comedies not in-the dramas only but
καὶ τῇ τοῦ βίου συμπάσῃ τραγῳδίᾳ καὶ κωμῳδίᾳ, λύπας
also in-the of-the life whole tragedy and comedy pains
ἡδοναῖς ἅμα κεράννυσθαι, καὶ ἐν ἄλλοις δὴ μυρίοις.
with-pleasures together to-be-blended and in other indeed ten-thousand(-things)

PROT. ἀδύνατον μὴ ὁμολογεῖν ταῦτα, ὦ Σώκρατες, εἰ καί
impossible not to-agree-to these-things O Socrates if even
τις φιλονικοῖ πάνυ πρὸς τἀναντία.
one should-be-contentious very toward the-opposite

c SOC. ὀργὴν μὴν καὶ πόθον καὶ θρῆνον καὶ φόβον καὶ
anger indeed and longing and lament and fear and
ἔρωτα καὶ ζῆλον καὶ φθόνον προυθέμεθα καὶ ὁπόσα
love and jealousy and envy we-proposed and as-many-as

τοιαῦτα, ἐν οἷς ἔφαμεν εὑρήσειν μειγνύμενα τὰ νῦν
such in which we-said we-would-find mixed the(-things) now
πολλάκις λεγόμενα. ἦ γάρ;
often said is-it-not for

PROT. ναί.
yes

SOC. μανθάνομεν οὖν ὅτι θρήνου πέρι καὶ φθόνου καὶ
do-we-understand then that lament about and envy and
ὀργῆς πάντα ἐστὶ τὰ νυνδὴ διαπεranθέντα;
anger all are the just-now gone-through(-things)

PROT. πῶς γὰρ οὐ μανθάνομεν;
how for not do-we-understand

SOC. οὐκοῦν πολλὰ ἔτι τὰ λοιπά;
therefore many still the remaining

PROT. καὶ πάνυ γε.
and certainly at-least

SOC. διὰ δὴ τί μάλισθ' ὑπολαμβάνεις με δεῖξαί σοι d
because-of indeed what most do-you-suppose me to-have-shown you
τὴν ἐν τῇ κωμῳδίᾳ μεῖξιν; ἆρ' οὐ πίστεως χάριν, ὅτι
the in the comedy mixture so not of-conviction for-the-sake-of that
τήν γε ἐν τοῖς φόβοις καὶ ἔρωσι καὶ τοῖς ἄλλοις ῥᾴδιον
the at-least in the fears and loves and the others easy
κρᾶσιν ἐπιδεῖξαι· λαβόντα δὲ τοῦτο παρὰ σαυτῷ ἀφεῖναί
blending to-show having-taken and this in yourself to-release
με μηκέτι ἐπ' ἐκεῖνα ἰόντα δεῖν μηκύνειν τοὺς λόγους,
me no-longer to those going to-be-necessary to-lengthen the arguments
ἀλλ' ἁπλῶς λαβεῖν τοῦτο, ὅτι καὶ σῶμα ἄνευ ψυχῆς καὶ
but simply to-take this that both body without soul and
ψυχὴ ἄνευ σώματος καὶ κοινῇ μετ' ἀλλήλων ἐν τοῖς
soul without body and in-common with one-another in the
παθήμασι μεστά ἐστι συγκεκραμένης ἡδονῆς λύπαις; νῦν
experiences full are of-mixed pleasure with-pains now

οὖν λέγε πότερα ἀφίης με ἢ μέσας ποιήσεις νύκτας;
then say whether you-release me or middle you-will-make nights
εἰπὼν δὲ σμικρὰ οἶμαί σου τεύξεσθαι μεθεῖναί με·
having-said and small(-things) I-think from-you to-obtain to-let-go me
τούτων γὰρ ἁπάντων αὔριον ἐθελήσω σοι λόγον δοῦναι,
of-these for all tomorrow I-shall-be-willing to-you account to-give
τὰ νῦν δὲ ἐπὶ τὰ λοιπὰ βούλομαι στέλλεσθαι πρὸς
the now and to the remaining(-things) I-wish to-set-out for
τὴν κρίσιν ἣν Φίληβος ἐπιτάττει.
the judgment which Philebus enjoins
PROT. καλῶς εἶπες, ὦ Σώκρατες· ἀλλ' ὅσα λοιπὰ ἡμῖν
well you-said O Socrates but as-many-as remaining to-us
διέξελθε ὅπῃ σοι φίλον.
go-through as to-you dear
SOC. κατὰ φύσιν τοίνυν μετὰ τὰς μειχθείσας ἡδονὰς ὑπὸ
according-to nature then after the mixed pleasures by
δή τινος ἀνάγκης ἐπὶ τὰς ἀμείκτους πορευοίμεθ' ἂν ἐν
indeed some necessity to the unmixed we-would-proceed — in
τῷ μέρει.
the turn

XIX · PURE PLEASURES

True pleasures are those of beautiful colors, of figures straight and round, of pure sounds and smells, whose lack is unfelt and whose filling is pleasant and painless. Pleasures of learning are pure too, since forgetting brings no pain unless one reflects on the loss, and they belong to very few. Vehement pleasures lack measure and belong to the unlimited; pure ones have measure. Socrates then asks which is nearer the truth, the pure or the vehement, and proposes taking one pure kind to examine first.

51 PROT. κάλλιστ' εἶπες.
most-finely you-said

SOC. ἐγὼ δὴ πειράσομαι μεταβαλὼν σημαίνειν ἡμῖν
I indeed shall-try changing to-indicate to-us
αὐτάς. τοῖς γὰρ φάσκουσι λυπῶν εἶναι παῦλαν πάσας
them to-the(-men) for saying of-pains to-be cessation all
τὰς ἡδονὰς οὐ πάνυ πως πείθομαι, ἀλλ' ὅπερ εἶπον,
the pleasures not very somehow I-am-persuaded but which-very I-said
μάρτυσι καταχρῶμαι πρὸς τὸ τινὰς ἡδονὰς εἶναι δοκούσας,
as-witnesses I-use(-them) for the some pleasures to-be seeming
οὔσας δ' οὐδαμῶς, καὶ μεγάλας ἑτέρας τινὰς ἅμα
being but in-no-way and great other some at-the-same-time
καὶ πολλὰς φαντασθείσας, εἶναι δ' αὐτὰς συμπεφυρμένας
and many having-appeared to-be and them mixed-up
ὁμοῦ λύπαις τε καὶ ἀναπαύσεσιν ὀδυνῶν τῶν μεγίστων
together with-pains both and with-respites of-pangs the greatest
περί τε σώματος καὶ ψυχῆς ἀπορίας.
about both body and soul perplexities
PROT. ἀληθεῖς δ' αὖ τίνας, ὦ Σώκρατες, ὑπολαμβάνων b
true and again which O Socrates supposing
ὀρθῶς τις διανοοῖτ' ἄν;
rightly one would-think —
SOC. τὰς περί τε τὰ καλὰ λεγόμενα χρώματα καὶ περὶ
the(-ones) about both the fine called colors and about
τὰ σχήματα καὶ τῶν ὀσμῶν τὰς πλείστας καὶ τὰς τῶν
the figures and of-the smells the most and the(-ones) of-the
φθόγγων καὶ ὅσα τὰς ἐνδείας ἀναισθήτους ἔχοντα καὶ
sounds and as-many-as the wants imperceptible having and
ἀλύπους τὰς πληρώσεις αἰσθητὰς καὶ ἡδείας παραδίδωσιν.
painless the fillings perceptible and pleasant hand-over
PROT. πῶς δὴ ταῦτα, ὦ Σώκρατες, αὖ λέγομεν οὕτω;
how indeed these-things O Socrates again do-we-mean so

c SOC. πάνυ μὲν οὖν οὐκ εὐθὺς δῆλά ἐστιν ἃ λέγω,
certainly indeed then not at-once clear are what I-mean
πειρατέον μὴν δηλοῦν. σχημάτων τε γὰρ κάλλος οὐχ
one-must-try indeed to-show of-figures both for beauty not
ὅπερ ἂν ὑπολάβοιεν οἱ πολλοὶ πειρῶμαι νῦν λέγειν, ἢ
what-very — would-suppose the many I-try now to-mean or
ζῴων ἤ τινων ζωγραφημάτων, ἀλλ' εὐθύ τι λέγω,
of-animals or of-some paintings but straight something I-mean
φησὶν ὁ λόγος, καὶ περιφερὲς καὶ ἀπὸ τούτων δὴ τά
says the argument and round and from these indeed the(-things)
τε τοῖς τόρνοις γιγνόμενα ἐπίπεδά τε καὶ στερεὰ καὶ τὰ
both by-the lathes coming-to-be surfaces both and solids and the(-ones)
τοῖς κανόσι καὶ γωνίαις, εἴ μου μανθάνεις. ταῦτα γὰρ οὐκ
by-the rulers and angles if me you-understand these for not
εἶναι πρός τι καλὰ λέγω, καθάπερ ἄλλα, ἀλλ' ἀεὶ
to-be relative-to something fine I-say as other-things but always
καλὰ καθ' αὑτὰ πεφυκέναι καί τινας ἡδονὰς οἰκείας ἔχειν,
fine by themselves to-be-by-nature and some pleasures proper to-have
οὐδὲν ταῖς τῶν κνήσεων προσφερεῖς· καὶ χρώματα δὴ
in-nothing to-the of-the scratchings similar and colors indeed
τοῦτον τὸν τύπον ἔχοντα ἀλλ' ἆρα μανθάνομεν, ἢ πῶς;
this the type having but then do-we-understand or how
PROT. πειρῶμαι μέν, ὦ Σώκρατες· πειράθητι δὲ καὶ σὺ
I-try indeed O Socrates try and also you
σαφέστερον ἔτι λέγειν.
more-clearly still to-speak
SOC. λέγω δὴ ἠχὰς τῶν φθόγγων τὰς λείας καὶ λαμπράς,
I-mean indeed tones of-the sounds the smooth and clear
τὰς ἕν τι καθαρὸν ἰείσας μέλος, οὐ πρὸς
the(-ones) one some pure sending-forth melody not in-relation-to

ἕτερον καλὰς ἀλλ᾽ αὐτὰς καθ᾽ αὑτὰς εἶναι, καὶ τούτων
other fine but themselves by themselves to-be and of-these
συμφύτους ἡδονὰς ἑπομένας.
inborn pleasures following
PROT. ἔστι γὰρ οὖν καὶ τοῦτο.
it-is for indeed also this
SOC. τὸ δὲ περὶ τὰς ὀσμὰς ἧττον μὲν τούτων θεῖον γένος e
the and about the smells less indeed than-these divine kind
ἡδονῶν· τὸ δὲ μὴ συμμεμεῖχθαι ἐν αὐταῖς ἀναγκαίους
of-pleasures the and not to-have-been-mixed in them necessary
λύπας, καὶ ὅπῃ τοῦτο καὶ ἐν ὅτῳ τυγχάνει γεγονὸς
pains and wherever this and in whatever happens having-come-about
ἡμῖν, τοῦτ᾽ ἐκείνοις τίθημι ἀντίστροφον ἅπαν. ἀλλ᾽, εἰ
for-us this to-those I-set counterpart whole but if
κατανοεῖς, ταῦτα εἴδη δύο ὧν λέγομεν ἡδονῶν.
you-perceive these-things forms two of-what we-call pleasures
PROT. κατανοῶ.
I-perceive
SOC. ἔτι δὴ τοίνυν τούτοις προσθῶμεν τὰς περὶ τὰ 52
further indeed then to-these let-us-add the about the
μαθήματα ἡδονάς, εἰ ἄρα δοκοῦσιν ἡμῖν αὗται πείνας
learnings pleasures if then seem to-us these hungers
μὲν μὴ ἔχειν τοῦ μανθάνειν μηδὲ διὰ μαθημάτων πείνην
indeed not to-have of-the learning nor through learnings hunger
ἀλγηδόνας ἐξ ἀρχῆς γιγνομένας.
pains from (the)-beginning coming-about
PROT. ἀλλ᾽ οὕτω συνδοκεῖ.
but so it-seems-good-to(-me)-too

SOC. τί δέ; μαθημάτων πληρωθεῖσιν ἐὰν ὕστερον ἀποβολαὶ
what and with-learnings having-been-filled if later losses
διὰ τῆς λήθης γίγνωνται, καθορᾷς τινας ἐν αὐταῖς
through the forgetting come-about do-you-see any in them
ἀλγηδόνας;
pains

b PROT. οὔ τι φύσει γε, ἀλλ' ἔν τισι λογισμοῖς τοῦ
not at-all by-nature at-least but in some reckonings of-the
παθήματος, ὅταν τις στερηθεὶς λυπηθῇ διὰ τὴν χρείαν.
experience whenever one deprived is-pained because-of the need

SOC. καὶ μήν, ὦ μακάριε, νῦν γε ἡμεῖς αὐτὰ τὰ
and indeed O blessed(-sir) now at-least we themselves the
τῆς φύσεως μόνον παθήματα χωρὶς τοῦ λογισμοῦ
of-the nature only experiences apart-from the reckoning
διαπεραίνομεν.
are-going-through

PROT. ἀληθῆ τοίνυν λέγεις ὅτι χωρὶς λύπης ἡμῖν λήθη
true-things then you-say that apart-from pain to-us forgetting
γίγνεται ἑκάστοτε ἐν τοῖς μαθήμασιν.
comes-about each-time in the learnings

SOC. ταύτας τοίνυν τὰς τῶν μαθημάτων ἡδονὰς ἀμείκτους
these then the of-the learnings pleasures unmixed
τε εἶναι λύπαις ῥητέον καὶ οὐδαμῶς τῶν πολλῶν
both to-be with-pains must-be-said and in-no-way of-the many
ἀνθρώπων ἀλλὰ τῶν σφόδρα ὀλίγων.
men but of-the very few

PROT. πῶς γὰρ οὐ ῥητέον;
how for not must-it-be-said

c SOC. οὐκοῦν ὅτε μετρίως ἤδη διακεκρίμεθα χωρὶς τάς τε
therefore when moderately now we-have-distinguished apart the both
καθαρὰς ἡδονὰς καὶ τὰς σχεδὸν ἀκαθάρτους ὀρθῶς ἂν
pure pleasures and the nearly impure rightly —

λεχθείσας, προσθῶμεν τῷ λόγῳ ταῖς μὲν σφοδραῖς ἡδοναῖς
said let-us-add to-the argument to-the indeed vehement pleasures
ἀμετρίαν, ταῖς δὲ μὴ τοὐναντίον ἐμμετρίαν· καὶ τὰς
lack-of-measure to-the(-ones) and not the-opposite measuredness and the(-ones)
τὸ μέγα καὶ τὸ σφοδρὸν αὖ δεχομένας, καὶ πολλάκις καὶ
the great and the vehement again receiving and often and
ὀλιγάκις γιγνομένας τοιαύτας, τῆς τοῦ ἀπείρου γε ἐκείνου
seldom coming-about such(-ones) of-the of-the unlimited at-least that
καὶ ἧττον καὶ μᾶλλον διά τε σώματος καὶ ψυχῆς φερομένου
and less and more through both body and soul being-carried
θῶμεν αὐτὰς εἶναι γένους, τὰς δὲ μὴ τῶν ἐμμέτρων.
let-us-set them to-be of-kind the(-ones) and not of-the measured(-ones)

PROT. ὀρθότατα λέγεις, ὦ Σώκρατες.
most-rightly you-speak O Socrates

SOC. ἔτι τοίνυν πρὸς τούτοις μετὰ ταῦτα τόδε αὐτῶν
further then besides these after these-things this of-them
διαθεατέον.
must-be-viewed

PROT. τὸ ποῖον;
the what-sort

SOC. τί ποτε χρὴ φάναι πρὸς ἀλήθειαν εἶναι; τὸ
what ever one-must to-say relative-to truth to-be the
καθαρόν τε καὶ εἰλικρινὲς ἢ τὸ σφόδρα τε καὶ τὸ πολὺ
pure both and unmixed or the vehement both and the much
καὶ τὸ μέγα καὶ τὸ ἰταμόν;
and the great and the bold

PROT. τί ποτ' ἄρα, ὦ Σώκρατες, ἐρωτᾷς βουλόμενος;
what ever then O Socrates do-you-ask wishing

SOC. μηδέν, ὦ Πρώταρχε, ἐπιλείπειν ἐλέγχων ἡδονῆς τε e
nothing O Protarchus to-leave-out testing of-pleasure both
καὶ ἐπιστήμης, εἰ τὸ μὲν ἄρ' αὐτῶν ἑκατέρου
and of-knowledge whether the(-part) indeed then of-them of-each

καθαρόν ἐστι, τὸ δ᾽ οὐ καθαρόν, ἵνα καθαρὸν
pure is the(-part) and not pure so-that pure
ἑκάτερον ἰὸν εἰς τὴν κρίσιν ἐμοὶ καὶ σοὶ καὶ συνάπασι
each going into the judgment to-me and to-you and to-all
τοῖσδε ῥᾴω παρέχῃ τὴν κρίσιν.
these easier may-furnish the judgment

PROT. ὀρθότατα.
most-rightly

SOC. ἴθι δή, περὶ πάντων, ὅσα καθαρὰ γένη λέγομεν,
come indeed about all as-many-as pure kinds we-call
οὑτωσὶ διανοηθῶμεν· προελόμενοι πρῶτον αὐτῶν ἕν τι
thus let-us-think having-chosen first of-them one some
σκοπῶμεν.
let-us-examine

XX · PLEASURE AS COMING-TO-BE

A little pure white is whiter, truer, and finer than much mixed white, and so with pleasure. Subtle thinkers say pleasure is always becoming, never being; becoming is for the sake of being, and what is for the sake of something is not the good. So those who delight in curing hunger and thirst choose destruction and becoming, and it is absurd that the best of men should be called bad while he is in pain. Knowledge is tested next: take counting, measuring, and weighing from the crafts, and what remains is worthless.

53 PROT. τί οὖν προελώμεθα;
what then shall-we-choose

SOC. τὸ λευκὸν ἐν τοῖς πρῶτον, εἰ βούλει, θεασώμεθα
the white among the(-things) first if you-wish let-us-view
γένος.
kind

PROT. πάνυ μὲν οὖν.
certainly indeed then

SOC. πῶς οὖν ἂν λευκοῦ καὶ τίς καθαρότης ἡμῖν εἴη;
how then — of-white and what purity for-us would-be

πότερα τὸ μέγιστόν τε καὶ πλεῖστον ἢ τὸ ἀκρατέστατον,
whether the greatest both and most or the most-unmixed

ἐν ᾧ χρώματος μηδεμία μοῖρα ἄλλη μηδενὸς ἐνείη;
in which of-color no portion other of-any might-be-in

PROT. δῆλον ὅτι τὸ μάλιστ' εἰλικρινὲς ὄν.
clear that the most unmixed being

SOC. ὀρθῶς. ἆρ' οὖν οὐ τοῦτο ἀληθέστατον, ὦ Πρώταρχε, b
rightly so then not this truest O Protarchus

καὶ ἅμα δὴ κάλλιστον τῶν λευκῶν πάντων
and at-the-same-time indeed finest of-the whites all

θήσομεν, ἀλλ' οὐ τὸ πλεῖστον οὐδὲ τὸ μέγιστον;
shall-we-set but not the most nor the greatest

PROT. ὀρθότατά γε.
most-rightly at-least

SOC. σμικρὸν ἄρα καθαρὸν λευκὸν μεμειγμένου πολλοῦ
small then pure white than-mixed much

λευκοῦ λευκότερον ἅμα καὶ κάλλιον καὶ ἀληθέστερον
white whiter at-the-same-time and finer and truer

ἐὰν φῶμεν γίγνεσθαι, παντάπασιν ἐροῦμεν ὀρθῶς.
if we-say to-become altogether we-shall-speak rightly

PROT. ὀρθότατα μὲν οὖν.
most-rightly indeed then

SOC. τί οὖν; οὐ δήπου πολλῶν δεησόμεθα παραδειγμάτων c
what then not surely many we-shall-need examples

τοιούτων ἐπὶ τὸν τῆς ἡδονῆς πέρι λόγον, ἀλλ' ἀρκεῖ
such for the of-the pleasure about argument but it-suffices

νοεῖν ἡμῖν αὐτόθεν ὡς ἄρα καὶ σύμπασα ἡδονὴ σμικρὰ
to-understand for-us from-here that then also all pleasure small

μεγάλης καὶ ὀλίγη πολλῆς, καθαρὰ λύπης, ἡδίων καὶ
than-great and little than-much pure of-pain more-pleasant and
ἀληθεστέρα καὶ καλλίων γίγνοιτ' ἄν.
truer and finer would-become —

PROT. σφόδρα μὲν οὖν, καὶ τό γε παράδειγμα ἱκανόν.
strongly indeed then and the at-least example sufficient

SOC. τί δὲ τὸ τοιόνδε; ἆρα περὶ ἡδονῆς οὐκ ἀκηκόαμεν
what and the such then about pleasure not have-we-heard
ὡς ἀεὶ γένεσίς ἐστιν, οὐσία δὲ οὐκ ἔστι τὸ παράπαν
that always generation it-is being but not is — altogether
ἡδονῆς; κομψοὶ γὰρ δή τινες αὖ τοῦτον τὸν λόγον
of-pleasure subtle for indeed some again this the argument
ἐπιχειροῦσι μηνύειν ἡμῖν, οἷς δεῖ χάριν ἔχειν.
try to-reveal to-us to-whom one-must gratitude to-have

PROT. τί δή;
why indeed

d SOC. διαπερανοῦμαί σοι τοῦτ' αὐτὸ ἐπανερωτῶν, ὦ
I-shall-go-through for-you this itself asking-in-turn O
Πρώταρχε φίλε.
Protarchus dear

PROT. λέγε καὶ ἐρώτα μόνον.
speak and ask only

SOC. ἐστὸν δή τινε δύο, τὸ μὲν αὐτὸ καθ' αὑτό,
there-are-two indeed some-two two the(-one) indeed itself by itself
τὸ δ' ἀεὶ ἐφιέμενον ἄλλου.
the(-other) and always aiming-at another

PROT. πῶς τούτω καὶ τίνε λέγεις;
how these-two and which-two do-you-mean

SOC. τὸ μὲν σεμνότατον ἀεὶ πεφυκός, τὸ δ'
the(-one) indeed most-august always being-by-nature the(-other) and
ἐλλιπὲς ἐκείνου.
deficient of-that

PROT. λέγ᾽ ἔτι σαφέστερον.
say still more-clearly

SOC. παιδικά που καλὰ καὶ ἀγαθὰ τεθεωρήκαμεν ἅμα
darlings surely fine and good we-have-observed at-the-same-time
καὶ ἐραστὰς ἀνδρείους αὐτῶν.
and lovers brave of-them

PROT. σφόδρα γε.
strongly at-least

SOC. τούτοις τοίνυν ἐοικότα δυοῖν οὖσι δύο ἄλλα ζήτει e
to-these then like two being two others seek
κατὰ πάνθ᾽ ὅσα λέγομεν εἶναι.
in all as-many-as we-say to-be

PROT. τὸ τρίτον ἔτ᾽ ἐρῶ; λέγε σαφέστερον, ὦ Σώκρατες,
the third(-time) still I-shall-say say more-clearly O Socrates
ὅτι λέγεις.
what you-mean

SOC. οὐδέν τι ποικίλον, ὦ Πρώταρχε· ἀλλ᾽ ὁ λόγος
nothing — intricate O Protarchus but the argument
ἐρεσχηλεῖ νῷν, λέγει δ᾽ ὅτι τὸ μὲν ἕνεκά του
teases us-two it-says and that the(-one) indeed for-the-sake-of some(-thing)
τῶν ὄντων ἔστ᾽ ἀεί, τὸ δ᾽ οὗ χάριν ἑκάστοτε
of-the beings is always the(-other) and of-which for-the-sake-of each-time
τὸ τινὸς ἕνεκα γιγνόμενον ἀεὶ γίγνεται.
the(-thing) of-something for-the-sake-of coming-to-be always comes-to-be

PROT. μόγις ἔμαθον διὰ τὸ πολλάκις λεχθῆναι.
with-difficulty I-understood because-of the often to-have-been-said

SOC. τάχα δ᾽ ἴσως, ὦ παῖ, μᾶλλον μαθησόμεθα προελθόντος 54
perhaps and perhaps O boy more we-shall-understand having-gone-on
τοῦ λόγου.
the argument

PROT. τί γὰρ οὔ;
what for not

SOC. δύο δὴ τάδε ἕτερα λάβωμεν.
two indeed these other let-us-take

PROT. ποῖα;
what-sort

SOC. ἓν μέν τι γένεσιν πάντων, τὴν δὲ οὐσίαν
one indeed some(-thing) generation of-all the and being
ἕτερον ἕν.
other one

PROT. δύο ἀποδέχομαί σου ταῦτα, οὐσίαν καὶ γένεσιν.
two I-accept from-you these being and generation

SOC. ὀρθότατα. πότερον οὖν τούτων ἕνεκα ποτέρου,
most-rightly whether then of-these for-the-sake-of which-of-the-two
τὴν γένεσιν οὐσίας ἕνεκα φῶμεν ἢ τὴν οὐσίαν εἶναι
the generation of-being for-the-sake-of shall-we-say or the being to-be
γενέσεως ἕνεκα;
of-generation for-the-sake-of

PROT. τοῦτο ὃ προσαγορεύεται οὐσία εἰ γενέσεως
this which is-called being whether of-generation
ἕνεκα τοῦτ' ἔστιν ὅπερ ἐστί, νῦν πυνθάνῃ;
for-the-sake-of this is what-very it-is now do-you-inquire

SOC. φαίνομαι.
I-appear(-so)

b PROT. πρὸς θεῶν ἆρ' ἐπανερωτᾷς με τοιόνδε τι; λέγ',
by gods so do-you-ask me such something say
ὦ Πρώταρχε, μοί, πότερα πλοίων ναυπηγίαν ἕνεκα
O Protarchus to-me whether of-ships shipbuilding for-the-sake-of
φῂς γίγνεσθαι μᾶλλον ἢ πλοῖα ἕνεκα ναυπηγίας,
do-you-say to-come-about rather or ships for-the-sake-of shipbuilding
καὶ πάνθ' ὁπόσα τοιαῦτ' ἐστίν;
and all as-many-as such are

SOC. λέγω τοῦτ' αὐτό, ὦ Πρώταρχε.
I-mean this itself O Protarchus

PROT. τί οὖν οὐκ αὐτὸς ἀπεκρίνω σαυτῷ, ὦ Σώκρατες;
why then not yourself did-you-answer yourself O Socrates
SOC. οὐδὲν ὅτι οὔ· σὺ μέντοι τοῦ λόγου συμμέτεχε.
nothing why not you however in-the argument share
PROT. πάνυ μὲν οὖν.
certainly indeed then
SOC. φημὶ δὴ γενέσεως μὲν ἕνεκα φάρμακά τε καὶ c
I-say indeed of-generation indeed for-the-sake-of drugs both and
πάντα ὄργανα καὶ πᾶσαν ὕλην παρατίθεσθαι πᾶσιν,
all tools and all material to-be-applied to-all
ἑκάστην δὲ γένεσιν ἄλλην ἄλλης οὐσίας τινὸς ἑκάστης
each and generation other of-other being some each
ἕνεκα γίγνεσθαι, σύμπασαν δὲ γένεσιν οὐσίας ἕνεκα
for-the-sake-of to-come-about all and generation of-being for-the-sake-of
γίγνεσθαι συμπάσης.
to-come-about whole
PROT. σαφέστατα μὲν οὖν.
most-clearly indeed then
SOC. οὐκοῦν ἡδονή γε, εἴπερ γένεσίς ἐστιν, ἕνεκά
therefore pleasure at-least if-indeed generation it-is for-the-sake-of
τινος οὐσίας ἐξ ἀνάγκης γίγνοιτ' ἄν.
some being out-of necessity would-come-about —
PROT. τί μήν;
what indeed
SOC. τό γε μὴν οὗ ἕνεκα τὸ ἕνεκά του
the at-least indeed of-which for-the-sake-of the(-thing) for-the-sake-of something
γιγνόμενον ἀεὶ γίγνοιτ' ἄν, ἐν τῇ τοῦ ἀγαθοῦ μοίρᾳ
coming-to-be always would-come-about — in the of-the good portion
ἐκεῖνό ἐστι· τὸ δὲ τινὸς ἕνεκα γιγνόμενον εἰς
that is the(-thing) and of-something for-the-sake-of coming-to-be into
ἄλλην, ὦ ἄριστε, μοῖραν θετέον.
another O best portion must-be-set

PROT. ἀναγκαιότατον.

most-necessary

d SOC. ἆρ᾽ οὖν ἡδονή γε εἴπερ γένεσίς ἐστιν, εἰς ἄλλην ἢ

so then pleasure at-least if-indeed generation it-is into other than

τὴν τοῦ ἀγαθοῦ μοῖραν αὐτὴν τιθέντες ὀρθῶς θήσομεν;

the of-the good portion it setting rightly shall-we-set(-it)

PROT. ὀρθότατα μὲν οὖν.

most-rightly indeed then

SOC. οὐκοῦν ὅπερ ἀρχόμενος εἶπον τούτου τοῦ λόγου,

therefore which-very beginning I-said of-this the argument

τῷ μηνύσαντι τῆς ἡδονῆς πέρι τὸ γένεσιν μέν, οὐσίαν δὲ

to-the(-one) having-revealed of-the pleasure about the generation indeed being and

μηδ᾽ ἡντινοῦν αὐτῆς εἶναι, χάριν ἔχειν δεῖ· δῆλον γὰρ ὅτι

not-even any-whatever of-it to-be gratitude to-have one-must clear for that

οὗτος τῶν φασκόντων ἡδονὴν ἀγαθὸν εἶναι καταγελᾷ.

this(-man) of-the(-men) asserting pleasure good to-be laughs-at

PROT. σφόδρα γε.

strongly at-least

e SOC. καὶ μὴν αὐτὸς οὗτος ἑκάστοτε καὶ τῶν ἐν ταῖς

and indeed the-same this(-man) each-time also the(-men) in the

γενέσεσιν ἀποτελουμένων καταγελάσεται.

generations being-accomplished will-laugh-at

PROT. πῶς δὴ καὶ ποίων λέγεις;

how indeed and what-sort do-you-mean

SOC. τῶν ὅσοι ἐξιώμενοι ἢ πείνην ἢ δίψαν ἤ

of-the(-men) as-many-as healing either hunger or thirst or

τι τῶν τοιούτων, ὅσα γένεσις ἐξιᾶται, χαίρουσι

something of-the such as-many-as generation heals rejoice

διὰ τὴν γένεσιν ἅτε ἡδονῆς οὔσης αὐτῆς, καί φασι

because-of the generation as pleasure being it and they-say

ζῆν οὐκ ἂν δέξασθαι μὴ διψῶντές τε καὶ πεινῶντες

to-live not — to-accept not thirsting both and hungering

καὶ τἆλλα ἅ τις ἂν εἴποι πάντα τὰ ἑπόμενα τοῖς
and the-others which one — might-say all the following to-the
τοιούτοις παθήμασι μὴ πάσχοντες.
such experiences not suffering
PROT. ἐοίκασι γοῦν. 55
they-seem at-any-rate
SOC. οὐκοῦν τῷ γίγνεσθαί γε τοὐναντίον ἅπαντες τὸ
therefore to-the coming-to-be at-least the-opposite all the
φθείρεσθαι φαῖμεν ἄν.
being-destroyed we-would-call —
PROT. ἀναγκαῖον.
necessary
SOC. τὴν δὴ φθορὰν καὶ γένεσιν αἱροῖτ' ἄν τις τοῦθ'
the indeed destruction and generation would-choose — one this
αἱρούμενος, ἀλλ' οὐ τὸν τρίτον ἐκεῖνον βίον, τὸν ἐν
choosing but not the third that life the(-one) in
ᾧ μήτε χαίρειν μήτε λυπεῖσθαι, φρονεῖν δ' ἦν ὡς
which neither to-rejoice nor to-feel-pain to-be-prudent but it-was as
οἷόν τε καθαρώτατα.
possible — most-purely
PROT. πολλή τις, ὡς ἔοικεν, ὦ Σώκρατες, ἀλογία συμβαίνει
much some as it-seems O Socrates absurdity happens
γίγνεσθαι, ἐάν τις τὴν ἡδονὴν ὡς ἀγαθὸν ἡμῖν τιθῆται.
to-come-about if one the pleasure as good for-us sets
SOC. πολλή, ἐπεὶ καὶ τῇδε ἔτι λέγωμεν.
much since also in-this-way still let-us-say
PROT. πῇ;
how
SOC. πῶς οὐκ ἄλογόν ἐστι μηδὲν ἀγαθὸν εἶναι μηδὲ καλὸν μήτε b
how not absurd is-it nothing good to-be nor fine either
ἐν σώμασι μήτ' ἐν πολλοῖς ἄλλοις πλὴν ἐν ψυχῇ, καὶ ἐνταῦθα
in bodies or in many others except in soul and there

ἡδονὴν μόνον, ἀνδρείαν δὲ ἢ σωφροσύνην ἢ νοῦν ἤ τι
pleasure only courage and or moderation or mind or anything
τῶν ἄλλων ὅσα ἀγαθὰ εἴληχε ψυχή, μηδὲν τοιοῦτον
of-the others as-many-as good-things has-obtained soul nothing such
εἶναι; πρὸς τούτοις δὲ ἔτι τὸν μὴ χαίροντα, ἀλγοῦντα δέ,
to-be besides these and still the(-one) not rejoicing being-in-pain but
ἀναγκάζεσθαι φάναι κακὸν εἶναι τότε ὅταν ἀλγῇ, κἂν ᾖ
to-be-compelled to-say bad to-be then whenever he-is-in-pain even-if he-be
ἄριστος πάντων, καὶ τὸν χαίροντα αὖ, ὅσῳ μᾶλλον
best of-all and the(-one) rejoicing again by-as-much-as more
χαίρει, τότε ὅταν χαίρῃ, τοσούτῳ διαφέρειν πρὸς ἀρετήν.
he-rejoices then whenever he-rejoices by-so-much to-excel in virtue

PROT. πάντ' ἐστὶ ταῦτα, ὦ Σώκρατες, ὡς δυνατὸν
all are these-things O Socrates as possible
ἀλογώτατα.
most-absurd

SOC. μὴ τοίνυν ἡδονῆς μὲν πάντως ἐξέτασιν πᾶσαν
not then of-pleasure indeed wholly examination all
ἐπιχειρῶμεν ποιήσασθαι, νοῦ δὲ καὶ ἐπιστήμης οἷον
let-us-attempt to-make of-mind but and of-knowledge as-if
φειδόμενοι σφόδρα φανῶμεν· γενναίως δέ, εἴ πῄ τι
sparing(-them) strongly let-us-appear nobly but if somewhere anything
σαθρὸν ἔχει, πᾶν περικρούωμεν, ὡς ὅτι καθαρώτατόν
unsound it-has all let-us-knock-round so-that what most-pure
ἐστ' αὐτῶν φύσει, τοῦτο κατιδόντες εἰς τὴν κρίσιν
is of-them by-nature this having-observed for the judgment
χρώμεθα τὴν κοινὴν τοῖς τε τούτων καὶ τοῖς τῆς ἡδονῆς
we-may-use the common the both of-these and the of-the pleasure
μέρεσιν ἀληθεστάτοις.
parts truest

PROT. ὀρθῶς.
rightly

SOC. οὐκοῦν ἡμῖν τὸ μὲν οἶμαι δημιουργικόν ἐστι τῆς d
therefore to-us the(-part) indeed I-think productive is of-the
περὶ τὰ μαθήματα ἐπιστήμης, τὸ δὲ περὶ παιδείαν
about the learnings knowledge the(-part) and about education
καὶ τροφήν. ἢ πῶς;
and nurture or how
PROT. οὕτως.
so
SOC. ἐν δὴ ταῖς χειροτεχνικαῖς διανοηθῶμεν πρῶτα εἰ
in indeed the manual(-arts) let-us-consider first whether
τὸ μὲν ἐπιστήμης αὐτῶν μᾶλλον ἐχόμενον, τὸ
the(-part) indeed of-knowledge in-them more clinging-to the(-part)
δ' ἧττον ἔνι, καὶ δεῖ τὰ μὲν ὡς καθαρώτατα
and less is-in and one-must the(-ones) indeed as most-pure
νομίζειν, τὰ δ' ὡς ἀκαθαρτότερα.
to-believe the(-ones) and as more-impure
PROT. οὐκοῦν χρή.
therefore one-must
SOC. τὰς τοίνυν ἡγεμονικὰς διαληπτέον ἑκάστων αὐτῶν
the then leading must-be-separated of-each of-them
χωρίς;
apart
PROT. ποίας καὶ πῶς;
what-sort and how
SOC. οἷον πασῶν που τεχνῶν ἄν τις ἀριθμητικὴν χωρίζῃ e
as from-all surely arts if one arithmetic should-separate
καὶ μετρητικὴν καὶ στατικήν, ὡς ἔπος εἰπεῖν φαῦλον τὸ
and measurement and weighing so a-word to-say worthless the
καταλειπόμενον ἑκάστης ἂν γίγνοιτο.
remainder of-each — would-become
PROT. φαῦλον μὲν δή.
worthless indeed indeed

Of the arts, music works by guesswork and practice, while carpentry, with rule, lathe, and compass, is more exact. Arithmetic and measurement are double: the many count unequal units, the philosophers equal ones. Most exact of all is the power of dialectic. Gorgias held persuasion the greatest art, but the question is not which is most useful, but which sees the clearest and truest.

56 SOC. τὸ γοῦν μετὰ ταῦτ' εἰκάζειν λείποιτ' ἂν καὶ τὰς
the(-thing) at-any-rate after these-things to-guess would-be-left — and the
αἰσθήσεις καταμελετᾶν ἐμπειρίᾳ καί τινι τριβῇ, ταῖς τῆς
perceptions to-train by-experience and by-some practice with-the of-the
στοχαστικῆς προσχρωμένους δυνάμεσιν ἃς πολλοὶ τέχνας
conjectural(-art) using powers which many arts
ἐπονομάζουσι, μελέτῃ καὶ πόνῳ τὴν ῥώμην ἀπειργασμένας.
name by-practice and toil the strength having-worked-out

PROT. ἀναγκαιότατα λέγεις.
most-necessarily you-speak

SOC. οὐκοῦν μεστὴ μέν που μουσικὴ πρῶτον, τὸ σύμφωνον
therefore full indeed surely music first the concord
ἁρμόττουσα οὐ μέτρῳ ἀλλὰ μελέτης στοχασμῷ, καὶ
fitting not by-measure but of-practice by-conjecture and
σύμπασα αὐτῆς αὐλητική, τὸ μέτρον ἑκάστης χορδῆς τῷ
all of-it flute-playing the measure of-each string by-the
στοχάζεσθαι φερομένης θηρεύουσα, ὥστε πολὺ μεμειγμένον
conjecturing being-carried hunting so-that much mixed
ἔχειν τὸ μὴ σαφές, σμικρὸν δὲ τὸ βέβαιον.
to-have the not clear little and the firm

PROT. ἀληθέστατα.
most-truly

SOC. καὶ μὴν ἰατρικήν τε καὶ γεωργίαν καὶ κυβερνητικὴν b
and indeed medicine both and farming and steersmanship
καὶ στρατηγικὴν ὡσαύτως εὑρήσομεν ἐχούσας.
and generalship likewise we-shall-find holding(-so)
PROT. καὶ πάνυ γε.
and certainly at-least
SOC. τεκτονικὴν δέ γε οἶμαι πλείστοις μέτροις
carpentry and at-least I-think with-very-many measures
τε καὶ ὀργάνοις χρωμένην τὰ πολλὴν ἀκρίβειαν
both and tools using the(-things) much precision
αὐτῇ πορίζοντα τεχνικωτέραν τῶν πολλῶν ἐπιστημῶν
to-it furnishing more-artful than-the many knowledges
παρέχεται.
renders(-it)
PROT. πῇ;
how
SOC. κατά τε ναυπηγίαν καὶ κατ᾽ οἰκοδομίαν καὶ ἐν c
in both shipbuilding and in house-building and in
πολλοῖς ἄλλοις τῆς ξυλουργικῆς. κανόνι γὰρ οἶμαι καὶ
many others of-the woodworking(-art) with-a-ruler for I-think and
τόρνῳ χρῆται καὶ διαβήτῃ καὶ στάθμῃ καί τινι
with-a-lathe it-uses and with-a-compass and with-a-plumb-line and with-some
προσαγωγίῳ κεκομψευμένῳ.
adjuster ingeniously-made
PROT. καὶ πάνυ γε, ὦ Σώκρατες, ὀρθῶς λέγεις.
and certainly at-least O Socrates rightly you-speak
SOC. θῶμεν τοίνυν διχῇ τὰς λεγομένας τέχνας, τὰς μὲν
let-us-set then in-two the so-called arts the(-ones) indeed
μουσικῇ συνεπομένας ἐν τοῖς ἔργοις ἐλάττονος ἀκριβείας
music following in the works of-less precision
μετισχούσας, τὰς δὲ τεκτονικῇ πλείονος.
partaking the(-ones) and carpentry of-more

PROT. κείσθω.

let-it-lie

SOC. τούτων δὲ ταύτας ἀκριβεστάτας εἶναι τέχνας, ἃς

of-these and these most-precise to-be arts which

νυνδὴ πρώτας εἴπομεν.

just-now first we-mentioned

PROT. ἀριθμητικὴν φαίνῃ μοι λέγειν καὶ ὅσας μετὰ

arithmetic you-appear to-me to-mean and as-many-as with

ταύτης τέχνας ἐφθέγξω νυνδή.

this arts you-uttered just-now

d SOC. πάνυ μὲν οὖν. ἀλλ', ὦ Πρώταρχε, ἆρ' οὐ διττὰς

certainly indeed then but O Protarchus so not double

αὖ καὶ ταύτας λεκτέον; ἢ πῶς;

again also these must-be-called or how

PROT. ποίας δὴ λέγεις;

what-sort indeed do-you-mean

SOC. ἀριθμητικὴν πρῶτον ἆρ' οὐκ ἄλλην μέν τινα

arithmetic first so not other indeed some

τὴν τῶν πολλῶν φατέον, ἄλλην δ' αὖ τὴν τῶν

the(-one) of-the many must-one-call other and again the(-one) of-the

φιλοσοφούντων;

philosophizing(-men)

PROT. πῇ ποτε διορισάμενος οὖν ἄλλην, τὴν δὲ ἄλλην

how ever having-distinguished then other the(-one) and other

θείη τις ἂν ἀριθμητικήν;

would-set one — arithmetic

e SOC. οὐ σμικρὸς ὅρος, ὦ Πρώταρχε. οἱ μὲν γάρ που

not small boundary O Protarchus the(-ones) indeed for surely

μονάδας ἀνίσους καταριθμοῦνται τῶν περὶ ἀριθμόν,

units unequal count of-the(-things) about number

οἷον στρατόπεδα δύο καὶ βοῦς δύο καὶ δύο τὰ σμικρότατα

as camps two and oxen two and two the smallest

ἢ καὶ τὰ πάντων μέγιστα· οἱ δ' οὐκ ἄν ποτε αὐτοῖς
or also the of-all greatest the(-ones) and not — ever with-them
συνακολουθήσειαν, εἰ μὴ μονάδα μονάδος ἑκάστης τῶν
would-follow if not unit from-unit each of-the
μυρίων μηδεμίαν ἄλλην ἄλλης διαφέρουσάν τις θήσει.
ten-thousand none other from-other differing one shall-set

PROT. καὶ μάλα εὖ λέγεις οὐ σμικρὰν διαφορὰν τῶν
and very well you-speak not small difference of-the(-men)
περὶ ἀριθμὸν τευταζόντων, ὥστε λόγον ἔχειν δύ' αὐτὰς
about number busying so-that reason to-have two them
εἶναι.
to-be

SOC. τί δέ; λογιστικὴ καὶ μετρητικὴ ἡ κατὰ τεκτονικὴν 57
what and calculation and measurement the according-to carpentry
καὶ κατ' ἐμπορικὴν τῆς κατὰ φιλοσοφίαν
and according-to trade from-the according-to philosophy
γεωμετρίας τε καὶ λογισμῶν καταμελετωμένων — πότερον
geometry both and calculations being-practiced whether
ὡς μία ἑκατέρα λεκτέον ἢ δύο τιθῶμεν;
as one each must-be-called or two shall-we-set

PROT. τῇ πρόσθεν ἑπόμενος ἔγωγ' ἂν δύο κατὰ
the(-argument) before following I-at-least — two according-to
τὴν ἐμὴν ψῆφον τιθείην ἑκατέραν τούτων.
the my vote would-set each of-these

SOC. ὀρθῶς. οὗ δ' ἕνεκα ταῦτα προηνεγκάμεθα εἰς
rightly of-what and for-the-sake-of these-things we-brought-forward into
τὸ μέσον, ἆρα ἐννοεῖς;
the middle then do-you-perceive

PROT. ἴσως, ἀλλὰ σὲ βουλοίμην ἂν ἀποφήνασθαι τὸ νῦν
perhaps but you I-would-wish — to-declare the now
ἐρωτώμενον.
being-asked

b SOC. δοκεῖ τοίνυν ἔμοιγε οὗτος ὁ λόγος, οὐχ ἧττον ἢ ὅτε
seems then to-me-at-least this the argument not less than when
λέγειν αὐτὸν ἠρχόμεθα, ταῖς ἡδοναῖς ζητῶν ἀντίστροφον
to-say it we-were-beginning to-the pleasures seeking counterpart
ἐνταῦθα προβεβληκέναι σκοπῶν ἆρά ἐστί τις ἑτέρας ἄλλη
here to-have-put-forward examining whether is some of-other other
καθαρωτέρα ἐπιστήμης ἐπιστήμη, καθάπερ ἡδονῆς ἡδονή.
purer of-knowledge knowledge as of-pleasure pleasure
PROT. καὶ μάλα σαφὲς τοῦτό γε, ὅτι ταῦθ' ἕνεκα
and very clear this at-least that these-things for-the-sake-of
τούτων ἐπικεχείρηκεν.
these it-has-attempted
SOC. τί οὖν; ἆρ' οὐκ ἐν μὲν τοῖς ἔμπροσθεν ἐπ'
what then so not in indeed the(-things) before in
ἄλλοις ἄλλην τέχνην οὖσαν ἀνηυρήκειν σαφεστέραν καὶ
others other art being it-had-found clearer and
ἀσαφεστέραν ἄλλην ἄλλης;
less-clear other than-other
PROT. πάνυ μὲν οὖν.
certainly indeed then
c SOC. ἐν τούτοις δὲ ἆρ' οὔ τινα τέχνην ὡς ὁμώνυμον
in these and so not some art as same-named
φθεγξάμενος, εἰς δόξαν καταστήσας ὡς μιᾶς, πάλιν ὡς
having-uttered into opinion having-set as of-one again as
δυοῖν ἐπανερωτᾷ τούτοιν αὐτοῖν τὸ σαφὲς καὶ τὸ καθαρὸν
of-two it-asks-again of-these-two themselves the clear and the pure
περὶ ταῦτα πότερον ἡ τῶν φιλοσοφούντων ἢ μὴ
about these-things whether the(-one) of-the philosophizing or not
φιλοσοφούντων ἀκριβέστερον ἔχει;
philosophizing more-precisely holds
PROT. καὶ μάλα δοκεῖ μοι τοῦτο διερωτᾶν.
and very it-seems to-me this to-ask

SOC. τίν᾽ οὖν, ὦ Πρώταρχε, αὐτῷ δίδομεν ἀπόκρισιν;
what then O Protarchus to-it do-we-give answer
PROT. ὦ Σώκρατες, εἰς θαυμαστὸν διαφορᾶς μέγεθος εἰς
O Socrates into wondrous of-difference magnitude into
σαφήνειαν προεληλύθαμεν ἐπιστημῶν.
clarity we-have-advanced of-knowledges
SOC. οὐκοῦν ἀποκρινούμεθα ῥᾷον;
therefore we-shall-answer more-easily
PROT. τί μήν; καὶ εἰρήσθω γε ὅτι πολὺ μὲν αὗται τῶν d
what indeed and let-it-be-said at-least that much indeed these than-the
ἄλλων τεχνῶν διαφέρουσι, τούτων δ᾽ αὐτῶν αἱ περὶ
other arts differ of-these and themselves the(-ones) about
τὴν τῶν ὄντως φιλοσοφούντων ὁρμὴν ἀμήχανον ἀκριβείᾳ
the of-the really philosophizing impulse inconceivably in-precision
καὶ ἀληθείᾳ περὶ μέτρα τε καὶ ἀριθμοὺς διαφέρουσιν.
and in-truth about measures both and numbers differ
SOC. ἔστω ταῦτα κατὰ σέ, καὶ σοὶ δὴ πιστεύοντες
let-it-be these-things according-to you and to-you indeed trusting
θαρροῦντες ἀποκρινόμεθα τοῖς δεινοῖς περὶ λόγων
confidently we-answer to-the clever(-men) about arguments
ὁλκήν —
dragging
PROT. τὸ ποῖον;
the what-sort
SOC. ὡς εἰσὶ δύο ἀριθμητικαὶ καὶ δύο μετρητικαὶ καὶ
that there-are two arithmetics and two measurements and
ταύταις ἄλλαι τοιαῦται συνεπόμεναι συχναί, τὴν διδυμότητα
these other such following numerous the twinness
ἔχουσαι ταύτην, ὀνόματος δὲ ἑνὸς κεκοινωμέναι.
having this of-name but one sharing

e PROT. διδῶμεν τύχῃ ἀγαθῇ τούτοις οὓς φῂς δεινοὺς
let-us-give with-fortune good to-these whom you-say clever
εἶναι ταύτην τὴν ἀπόκρισιν, ὦ Σώκρατες.
to-be this the answer O Socrates
SOC. ταύτας οὖν λέγομεν ἐπιστήμας ἀκριβεῖς μάλιστ' εἶναι;
these then we-call knowledges precise most to-be
PROT. πάνυ μὲν οὖν.
certainly indeed then
SOC. ἀλλ' ἡμᾶς, ὦ Πρώταρχε, ἀναίνοιτ' ἂν ἡ τοῦ
but us O Protarchus would-disown — the of-the
διαλέγεσθαι δύναμις, εἴ τινα πρὸ αὐτῆς ἄλλην κρίναιμεν.
conversing power if any before it other we-should-judge
PROT. τίνα δὲ ταύτην αὖ δεῖ λέγειν;
which and this again is-it-needful to-name
58 SOC. δῆλον ὁτιὴ πᾶς ἂν τήν γε νῦν λεγομένην
clear that everyone — the at-least now spoken-of
γνοίη· τὴν γὰρ περὶ τὸ ὂν καὶ τὸ ὄντως
would-recognize the(-knowledge) for about the being and the really
καὶ τὸ κατὰ ταὐτὸν ἀεὶ πεφυκὸς πάντως ἔγωγε
and the according-to the-same always being-by-nature wholly I-at-least
οἶμαι ἡγεῖσθαι σύμπαντας ὅσοις νοῦ καὶ σμικρὸν
think to-consider all as-many-as of-mind even little
προσήρτηται μακρῷ ἀληθεστάτην εἶναι γνῶσιν. σὺ δὲ τί;
has-been-attached by-far truest to-be cognition you and what
πῶς τοῦτο, ὦ Πρώταρχε, διακρίνοις ἄν;
how this O Protarchus would-you-decide —
b PROT. ἤκουον μὲν ἔγωγε, ὦ Σώκρατες, ἑκάστοτε Γοργίου
I-used-to-hear indeed I-at-least O Socrates each-time from-Gorgias
πολλάκις ὡς ἡ τοῦ πείθειν πολὺ διαφέροι πασῶν
often that the(-art) of-the persuading by-much would-differ from-all
τεχνῶν — πάντα γὰρ ὑφ' αὑτῇ δοῦλα δι' ἑκόντων
arts all for under itself slaves through willing(-men)

ἀλλ᾽ οὐ διὰ βίας ποιοῖτο, καὶ μακρῷ ἀρίστη πασῶν
but not through force it-would-make and by-far best of-all
εἴη τῶν τεχνῶν — νῦν δ᾽ οὔτε σοὶ οὔτε δὴ ἐκείνῳ
would-be of-the arts now but neither to-you nor indeed to-that(-one)
βουλοίμην ἂν ἐναντία τίθεσθαι.
would-I-wish — opposite-things to-set

SOC. "τὰ ὅπλα" μοι δοκεῖς βουληθεὶς εἰπεῖν αἰσχυνθεὶς
the arms to-me you-seem having-wished to-say having-been-ashamed
ἀπολιπεῖν.
to-have-left

PROT. ἔστω νῦν ταῦτα ταύτῃ ὅπῃ σοι δοκεῖ.
let-them-be now these-things in-this-way however to-you it-seems

SOC. ἆρ᾽ οὖν αἴτιος ἐγὼ τοῦ μὴ καλῶς ὑπολαβεῖν σε;
so then cause I of-the not well to-have-taken-up you

PROT. τὸ ποῖον;
the what-sort

SOC. οὐκ, ὦ φίλε Πρώταρχε, τοῦτο ἔγωγε ἐζήτουν πω, τίς c
not O dear Protarchus this I-at-least was-seeking yet which
τέχνη ἢ τίς ἐπιστήμη πασῶν διαφέρει τῷ μεγίστη καὶ
art or which knowledge of-all differs by-the greatest and
ἀρίστη καὶ πλεῖστα ὠφελοῦσα ἡμᾶς, ἀλλὰ τίς ποτε τὸ
best and most benefiting us but which ever the
σαφὲς καὶ τἀκριβὲς καὶ τὸ ἀληθέστατον ἐπισκοπεῖ, κἂν
clear and the-precise and the truest examines even
εἰ σμικρὰ καὶ σμικρὰ ὀνινᾶσα, τοῦτ᾽ ἔστιν ὃ νῦν δὴ
if small and small(-ways) profiting this is what now indeed
ζητοῦμεν. ἀλλ᾽ ὅρα — οὐδὲ γὰρ ἀπεχθήσῃ Γοργίᾳ,
we-seek but see not-even for will-you-incur-hatred with-Gorgias
τῇ μὲν ἐκείνου ὑπάρχειν τέχνῃ διδοὺς πρὸς χρείαν τοῖς
to-the indeed of-that to-belong art granting for use for-the
ἀνθρώποις κρατεῖν, ᾗ δ᾽ εἶπον ἐγὼ νῦν πραγματείᾳ,
men to-prevail to-which and I-said I now business

καθάπερ τοῦ λευκοῦ πέρι τότε ἔλεγον, κἂν εἰ σμικρόν,
as of-the white about then I-was-saying even if small
καθαρὸν δ' εἴη, τοῦ πολλοῦ καὶ μὴ τοιούτου διαφέρειν,
pure and it-be than-the much and not such to-differ
τούτῳ γ' αὐτῷ τῷ ἀληθεστάτῳ, καὶ νῦν δὴ σφόδρα
in-this at-least itself in-the truest and now indeed strongly
διανοηθέντες καὶ ἱκανῶς διαλογισάμενοι, μήτ' εἴς τινας
having-thought and sufficiently having-reasoned neither to some
ὠφελίας ἐπιστημῶν βλέψαντες μήτε τινὰς εὐδοκιμίας, ἀλλ' εἴ
benefits of-knowledges looking nor any reputations but if
τις πέφυκε τῆς ψυχῆς ἡμῶν δύναμις ἐρᾶν τε τοῦ ἀληθοῦς
some is-by-nature of-the soul our power to-love both the true
καὶ πάντα ἕνεκα τούτου πράττειν, ταύτην εἴπωμεν
and all for-the-sake-of this to-do this let-us-name
διεξερευνησάμενοι — τὸ καθαρὸν νοῦ τε καὶ φρονήσεως
having-searched-through the pure of-mind both and of-prudence
εἰ ταύτην μάλιστα ἐκ τῶν εἰκότων ἐκτῆσθαι φαῖμεν
if this most from the likelihoods to-have-acquired we-would-say
ἂν ἤ τινα ἑτέραν ταύτης κυριωτέραν ἡμῖν ζητητέον.
— or some other than-this more-authoritative by-us must-be-sought

e PROT. ἀλλὰ σκοπῶ, καὶ χαλεπὸν οἶμαι συγχωρῆσαί
but I-am-examining and hard I-think to-grant
τινα ἄλλην ἐπιστήμην ἢ τέχνην τῆς ἀληθείας ἀντέχεσθαι
any other knowledge or art of-the truth to-cling-to
μᾶλλον ἢ ταύτην.
more than this

XXII · THE MIXING BOWL

Most arts study what comes to be, not what always is, and have no firm truth. Mind and prudence are names for thought about true being. The argument is recalled: the good is complete and sufficient, found in the mixed life. Like cupbearers with a fountain of honey and one of sober water, they must mix pleasure and prudence well, beginning with the truest parts of each.

SOC. ἆρ᾽ οὖν ἐννοήσας τὸ τοιόνδε εἴρηκας ὃ λέγεις 59
so then having-had-in-mind the such have-you-spoken what you-say
νῦν, ὡς αἱ πολλαὶ τέχναι, καὶ ὅσοι περὶ ταῦτα
now that the many arts and as-many-as about these-things
πεπόνηνται, πρῶτον μὲν δόξαις χρῶνται καὶ τὰ
have-toiled first indeed opinions use and the(-things)
περὶ δόξαν ζητοῦσι συντεταμένως; εἴ τε καὶ περὶ φύσεως
about opinion seek intently if both even about nature
ἡγεῖταί τις ζητεῖν, οἶσθ᾽ ὅτι τὰ περὶ τὸν κόσμον
thinks one to-seek you-know that the(-things) about the cosmos
τόνδε, ὅπῃ τε γέγονεν καὶ ὅπῃ πάσχει τι καὶ ὅπῃ
this how both it-has-come-to-be and how it-suffers something and how
ποιεῖ, ταῦτα ζητεῖ διὰ βίου; φαῖμεν ἂν ταῦτα, ἢ πῶς;
it-acts these-things he-seeks through life would-we-say — these-things or how
PROT. οὕτως.
so
SOC. οὐκοῦν οὐ περὶ τὰ ὄντα ἀεί, περὶ δὲ τὰ
therefore not about the(-things) being always about and the(-things)
γιγνόμενα καὶ γενησόμενα καὶ γεγονότα ἡμῶν ὁ
coming-to-be and going-to-come-to-be and having-come-to-be of-us the
τοιοῦτος ἀνῄρηται τὸν πόνον;
such(-man) has-taken-up the toil
PROT. ἀληθέστατα.
most-truly

b SOC. τούτων οὖν τι σαφὲς ἂν φαῖμεν τῇ ἀκριβεστάτῃ
of-these then anything clear — would-we-say by-the most-precise
ἀληθείᾳ γίγνεσθαι, ὧν μήτε ἔσχε μηδὲν πώποτε κατὰ
truth to-come-about of-which neither had anything ever according-to
ταὐτὰ μήθ' ἕξει μήτε εἰς τὸ νῦν παρὸν ἔχει;
the-same nor will-have nor for the now present has
PROT. καὶ πῶς;
and how
SOC. περὶ οὖν τὰ μὴ κεκτημένα βεβαιότητα μηδ'
about then the(-things) not having-acquired firmness not-even
ἡντινοῦν πῶς ἄν ποτε βέβαιον γίγνοιθ' ἡμῖν καὶ
any-whatever how — ever firm would-come-about for-us even
ὁτιοῦν;
anything-whatever
PROT. οἶμαι μὲν οὐδαμῶς.
I-think indeed in-no-way
SOC. οὐδ' ἄρα νοῦς οὐδέ τις ἐπιστήμη περὶ αὐτά ἐστιν τὸ
nor then mind nor any knowledge about them is the
ἀληθέστατον ἔχουσα.
truest having
PROT. οὔκουν εἰκός γε.
not-then likely at-least
SOC. τὸν μὲν δὴ σὲ καὶ ἐμὲ καὶ Γοργίαν καὶ Φίληβον
the indeed indeed you and me and Gorgias and Philebus
χρὴ συχνὰ χαίρειν ἐᾶν, τόδε δὲ διαμαρτύρασθαι τῷ
one-must heartily to-fare-well to-let this and to-protest by-the
λόγῳ.
argument
c PROT. τὸ ποῖον;
the what-sort

SOC. ὡς ἢ περὶ ἐκεῖνα ἔσθ' ἡμῖν τό τε βέβαιον καὶ
that either about those is for-us the both firm and
τὸ καθαρὸν καὶ ἀληθὲς καὶ ὃ δὴ λέγομεν εἰλικρινές,
the pure and true and what indeed we-call unmixed
περὶ τὰ ἀεὶ κατὰ τὰ αὐτὰ ὡσαύτως ἀμεικτότατα
about the(-things) always according-to the same likewise most-unmixed
ἔχοντα, ἢ ἐκείνων ὅτι μάλιστά ἐστι συγγενές· τὰ δ'
holding or of-those as most is akin the and
ἄλλα πάντα δεύτερά τε καὶ ὕστερα λεκτέον.
others all second both and later must-be-called

PROT. ἀληθέστατα λέγεις.
most-truly you-speak

SOC. τὰ δὴ τῶν ὀνομάτων περὶ τὰ τοιαῦτα κάλλιστα
the indeed of-the names about the such finest
ἆρ' οὐ τοῖς καλλίστοις δικαιότατον ἀπονέμειν;
so not to-the finest most-just to-assign

PROT. εἰκός γε.
likely at-least

SOC. οὐκοῦν νοῦς ἐστι καὶ φρόνησις ἅ γ' ἄν τις d
therefore mind is and prudence which at-least — one
τιμήσειε μάλιστα ὀνόματα;
would-honor most names

PROT. ναί.
yes

SOC. ταῦτ' ἄρα ἐν ταῖς περὶ τὸ ὂν ὄντως ἐννοίαις ἐστὶν
these then in the about the being really conceptions are
ἀπηκριβωμένα ὀρθῶς κείμενα καλεῖσθαι.
made-precise rightly laid-down to-be-called

PROT. πάνυ μὲν οὖν.
certainly indeed then

SOC. καὶ μὴν ἅ γε εἰς τὴν κρίσιν ἐγὼ τότε παρεσχόμην
and indeed which at-least for the judgment I then furnished
οὐκ ἄλλ' ἐστὶν ἢ ταῦτα τὰ ὀνόματα.
not other-things are than these the names
PROT. τί μήν, ὦ Σώκρατες;
what indeed O Socrates
e SOC. εἶεν. τὸ μὲν δὴ φρονήσεώς τε καὶ ἡδονῆς
well the(-matter) indeed indeed of-prudence both and of-pleasure
πέρι πρὸς τὴν ἀλλήλων μεῖξιν εἴ τις φαίη καθαπερεὶ
about for the of-one-another mixture if one should-say as-if
δημιουργοῖς ἡμῖν ἐξ ὧν ἢ ἐν οἷς δεῖ δημιουργεῖν
to-craftsmen to-us from which or in which one-must to-craft
τι παρακεῖσθαι, καλῶς ἂν τῷ λόγῳ ἀπεικάζοι.
something to-lie-beside well — by-the argument he-would-liken(-it)
PROT. καὶ μάλα.
and very(-much)
SOC. τὸ δὴ μετὰ ταῦτα ἆρ' οὐ μειγνύναι ἐπιχειρητέον;
the(-thing) indeed after these-things so not to-mix must-one-attempt
PROT. τί μήν;
what indeed
SOC. οὐκοῦν τάδε προειποῦσι καὶ ἀναμνήσασιν ἡμᾶς
therefore these having-said-beforehand and having-reminded us
αὐτοὺς ὀρθότερον ἂν ἔχοι;
ourselves more-rightly — it-would-hold
PROT. τὰ ποῖα;
the what-sort
60 SOC. ἃ καὶ πρότερον ἐμνήσθημεν· εὖ δ' ἡ παροιμία
which also before we-mentioned well and the proverb
δοκεῖ ἔχειν, τὸ καὶ δὶς καὶ τρὶς τό γε καλῶς ἔχον
seems to-hold the both twice and thrice the(-thing) at-least well holding
ἐπαναπολεῖν τῷ λόγῳ δεῖν.
to-go-over-again in-the argument to-be-necessary

PROT. τί μήν;
what indeed

SOC. φέρε δὴ πρὸς Διός· οἶμαι γὰρ οὑτωσί πως τὰ
come indeed by Zeus I-think for thus somehow the(-things)
τότε λεχθέντα ῥηθῆναι.
then told to-have-been-said

PROT. πῶς;
how

SOC. Φίληβός φησι τὴν ἡδονὴν σκοπὸν ὀρθὸν πᾶσι ζῴοις b
Philebus says the pleasure aim right for-all animals
γεγονέναι καὶ δεῖν πάντας τούτου στοχάζεσθαι, καὶ
to-have-become and to-be-necessary all at-this to-aim and
δὴ καὶ τἀγαθὸν τοῦτ' αὐτὸ εἶναι σύμπασι, καὶ δύο ὀνόματα,
indeed also the-good this itself to-be for-all and two names
ἀγαθὸν καὶ ἡδύ, ἑνί τινι καὶ φύσει μιᾷ τούτω ὀρθῶς
good and pleasant to-one some and nature one these-two rightly
τεθέντ' ἔχειν· Σωκράτης δ' ἓν μὲν οὔ φησι τοῦτ' εἶναι,
set to-hold Socrates and one indeed not says this to-be
δύο δὲ καθάπερ τὰ ὀνόματα, καὶ τό τε ἀγαθὸν καὶ ἡδὺ
two but as the names also the both good and pleasant
διάφορον ἀλλήλων φύσιν ἔχειν, μᾶλλον δὲ μέτοχον εἶναι
different from-one-another nature to-have more and sharing to-be
τῆς τοῦ ἀγαθοῦ μοίρας τὴν φρόνησιν ἢ τὴν ἡδονήν. οὐ
of-the of-the good portion the prudence than the pleasure not
ταῦτ' ἔστιν τε καὶ ἦν τὰ τότε λεγόμενα, ὦ Πρώταρχε;
these is both and was the(-things) then said O Protarchus

PROT. σφόδρα μὲν οὖν.
strongly indeed then

SOC. οὐκοῦν καὶ τόδε καὶ τότε καὶ νῦν ἡμῖν ἂν
therefore also this both then and now by-us —
συνομολογοῖτο;
would-be-agreed

PROT. τὸ ποῖον;

the what-sort

SOC. τὴν τἀγαθοῦ διαφέρειν φύσιν τῷδε τῶν ἄλλων.

the of-the-good to-differ nature in-this from-the others

c PROT. τίνι;

in-what

SOC. ᾧ παρείη τοῦτ' ἀεὶ τῶν ζῴων διὰ

to-whom it-should-be-present this always of-the animals through

τέλους πάντως καὶ πάντῃ, μηδενὸς ἑτέρου ποτὲ ἔτι

end wholly and in-every-way of-nothing other ever further

προσδεῖσθαι, τὸ δὲ ἱκανὸν τελεώτατον ἔχειν. οὐχ οὕτως;

to-need-besides the and sufficient most-complete to-have not so

PROT. οὕτω μὲν οὖν.

so indeed then

SOC. οὐκοῦν τῷ λόγῳ ἐπειράθημεν χωρὶς ἑκάτερον ἑκατέρου

therefore in-the argument we-tried apart each from-each

θέντες εἰς τὸν βίον ἑκάστων, ἄμεικτον μὲν ἡδονὴν φρονήσει,

setting into the life of-each unmixed indeed pleasure with-prudence

φρόνησιν δὲ ὡσαύτως ἡδονῆς μηδὲ τὸ σμικρότατον ἔχουσαν;

prudence and likewise of-pleasure not-even the smallest having

PROT. ἦν ταῦτα.

it-was these-things

d SOC. μῶν οὖν ἡμῖν αὐτῶν τότε πότερον ἱκανὸν ἔδοξεν

surely-not then to-us of-them then either sufficient seemed

εἶναί τῳ;

to-be to-anyone

PROT. καὶ πῶς;

and how

e SOC. εἰ δέ γε παρηνέχθημέν τι τότε, νῦν ὁστισοῦν

if and at-least we-were-carried-astray somewhat then now whoever

ἐπαναλαβὼν ὀρθότερον εἰπάτω, μνήμην καὶ φρόνησιν καὶ

taking-up more-rightly let-him-say memory and prudence and

ἐπιστήμην καὶ ἀληθῆ δόξαν τῆς αὐτῆς ἰδέας τιθέμενος καὶ
knowledge and true opinion of-the same form setting and
σκοπῶν εἴ τις ἄνευ τούτων δέξαιτ' ἄν οἱ καὶ ὁτιοῦν
examining whether one without these would-accept — for-himself even anything
εἶναι ἢ καὶ γίγνεσθαι, μὴ ὅτι δή γε ἡδονὴν εἴθ' ὡς
to-be or even to-come-about not to-say indeed at-least pleasure whether as
πλείστην εἴθ' ὡς σφοδροτάτην, ἣν μήτε ἀληθῶς δοξάζοι
most or as most-vehement which neither truly he-would-opine
χαίρειν μήτε τὸ παράπαν γιγνώσκοι τί ποτε πέπονθε
to-rejoice nor — altogether would-know what ever he-has-suffered
πάθος μήτ' αὖ μνήμην τοῦ πάθους μηδ' ὁντινοῦν χρόνον
experience nor again memory of-the experience not-even any time
ἔχοι. ταὐτὰ δὲ λεγέτω καὶ περὶ φρονήσεως, εἴ τις
would-have the-same-things and let-him-say also about prudence whether one
ἄνευ πάσης ἡδονῆς καὶ τῆς βραχυτάτης δέξαιτ' ἂν φρόνησιν
without all pleasure even the briefest would-accept — prudence
ἔχειν μᾶλλον ἢ μετά τινων ἡδονῶν ἢ πάσας ἡδονὰς
to-have rather than with some pleasures or all pleasures
χωρὶς φρονήσεως μᾶλλον ἢ μετὰ φρονήσεως αὖ τινος.
apart-from prudence rather than with prudence again some
PROT. οὐκ ἔστιν, ὦ Σώκρατες, ἀλλ' οὐδὲν δεῖ ταῦτά
not it-is O Socrates but nothing it-is-needful these-things
γε πολλάκις ἐπερωτᾶν.
at-least often to-ask-again
SOC. οὐκοῦν τό γε τέλεον καὶ πᾶσιν αἱρετὸν καὶ τὸ 61
therefore the at-least complete and to-all choiceworthy and the
παντάπασιν ἀγαθὸν οὐδέτερον ἂν τούτων εἴη;
altogether good neither — of-these would-be
PROT. πῶς γὰρ ἄν;
how for —

SOC. τὸ τοίνυν ἀγαθὸν ἤτοι σαφῶς ἢ καί τινα τύπον
the then good either clearly or even some outline
αὐτοῦ ληπτέον, ἵν', ὅπερ ἐλέγομεν, δευτερεῖα ὅτῳ
of-it must-be-grasped so-that what-very we-were-saying second-prizes to-whom
δώσομεν ἔχωμεν.
we-shall-give we-may-have

PROT. ὀρθότατα λέγεις.
most-rightly you-speak

SOC. οὐκοῦν ὁδὸν μέν τινα ἐπὶ τἀγαθὸν εἰλήφαμεν;
therefore road indeed some to the-good we-have-got

PROT. τίνα;
which

b SOC. καθάπερ εἴ τίς τινα ἄνθρωπον ζητῶν τὴν οἴκησιν
as if one some man seeking the dwelling
πρῶτον ὀρθῶς ἵν' οἰκεῖ πύθοιτο αὐτοῦ, μέγα τι
first rightly where he-dwells should-learn of-him great something
δήπου πρὸς τὴν εὕρεσιν ἂν ἔχοι τοῦ ζητουμένου.
surely toward the finding — he-would-have of-the sought(-man)

PROT. πῶς δ' οὔ;
how and not

SOC. καὶ νῦν δή τις λόγος ἐμήνυσεν ἡμῖν, ὥσπερ καὶ
and now indeed some argument revealed to-us as also
κατ' ἀρχάς, μὴ ζητεῖν ἐν τῷ ἀμείκτῳ βίῳ τἀγαθὸν ἀλλ'
at beginnings not to-seek in the unmixed life the-good but
ἐν τῷ μεικτῷ.
in the mixed

PROT. πάνυ γε.
certainly at-least

SOC. ἐλπὶς μὴν πλείων ἐν τῷ μειχθέντι καλῶς τὸ
hope indeed more in the mixed well the
ζητούμενον ἔσεσθαι φανερώτερον ἢ ἐν τῷ μή;
sought to-be more-plain than in the not(-mixed)

PROT. πολύ γε.
much at-least

SOC. τοῖς δὴ θεοῖς, ὦ Πρώταρχε, εὐχόμενοι κεραννύωμεν, c
to-the indeed gods O Protarchus praying let-us-mix
εἴτε Διόνυσος εἴτε Ἥφαιστος εἴθ' ὅστις θεῶν ταύτην τὴν
whether Dionysus or Hephaestus or whoever of-gods this the
τιμὴν εἴληχε τῆς συγκράσεως.
honor has-obtained of-the blending

PROT. πάνυ μὲν οὖν.
certainly indeed then

SOC. καὶ μὴν καθάπερ ἡμῖν οἰνοχόοις τισὶ παρεστᾶσι
and indeed as for-us like-cupbearers some standing-by
κρῆναι — μέλιτος μὲν ἂν ἀπεικάζοι τις τὴν τῆς
fountains of-honey indeed — would-liken one the(-fountain) of-the
ἡδονῆς, τὴν δὲ τῆς φρονήσεως νηφαντικὴν καὶ ἄοινον
pleasure the(-one) and of-the prudence sobering and wineless
αὐστηροῦ καὶ ὑγιεινοῦ τινος ὕδατος — ἃς προθυμητέον
of-austere and healthful some water which one-must-be-eager-for
ὡς κάλλιστα συμμειγνύναι.
as most-finely to-mix-together

PROT. πῶς γὰρ οὔ;
how for not

SOC. φέρε δὴ πρότερον· ἆρα πᾶσαν ἡδονὴν πάσῃ φρονήσει d
come indeed first then all pleasure with-all prudence
μειγνύντες τοῦ καλῶς ἂν μάλιστα ἐπιτύχοιμεν;
mixing of-the well — most would-we-attain

PROT. ἴσως.
perhaps

SOC. ἀλλ' οὐκ ἀσφαλές. ᾗ δὲ ἀκινδυνότερον ἂν
but not safe in-which and less-dangerously —
μειγνύοιμεν, δόξαν μοι δοκῶ τινα ἀποφήνασθαι ἄν.
we-might-mix an-opinion to-me I-seem some to-declare —

PROT. λέγε τίνα.

say which

SOC. ἦν ἡμῖν ἡδονή τε ἀληθῶς, ὡς οἰόμεθα, μᾶλλον

there-was to-us pleasure both truly as we-think more

ἑτέρας ἄλλη καὶ δὴ καὶ τέχνη τέχνης ἀκριβεστέρα;

than-another other and indeed also art than-art more-precise

PROT. πῶς γὰρ οὔ;

how for not

e SOC. καὶ ἐπιστήμη δὴ ἐπιστήμης διάφορος, ἡ μὲν ἐπὶ

and knowledge indeed from-knowledge different the(-one) indeed to

τὰ γιγνόμενα καὶ ἀπολλύμενα ἀποβλέπουσα, ἡ

the(-things) coming-to-be and perishing looking the(-one)

δ' ἐπὶ τὰ μήτε γιγνόμενα μήτε ἀπολλύμενα, κατὰ

and to the(-things) neither coming-to-be nor perishing according-to

ταὐτὰ δὲ καὶ ὡσαύτως ὄντα ἀεί. ταύτην εἰς τὸ ἀληθὲς

the-same and also likewise being always this toward the true

ἐπισκοπούμενοι ἡγησάμεθα ἐκείνης ἀληθεστέραν εἶναι.

examining we-considered than-that truer to-be

PROT. πάνυ μὲν οὖν ὀρθῶς.

certainly indeed then rightly

SOC. οὐκοῦν εἰ τἀληθέστατα τμήματα ἑκατέρας ἴδοιμεν

therefore if the-truest sections of-each we-should-see

πρῶτον συμμείξαντες, ἆρα ἱκανὰ ταῦτα συγκεκραμένα

first having-mixed-together then sufficient these blended

τὸν ἀγαπητότατον βίον ἀπεργασάμενα παρέχειν ἡμῖν, ἢ

the most-beloved life having-worked-out to-furnish to-us or

τινος ἔτι προσδεόμεθα καὶ τῶν μὴ τοιούτων;

of-something still do-we-need also of-the(-ones) not such

A man knowing only the divine circle would not find his way home, so every knowledge is let in, as a doorkeeper yields to a crowd. Of pleasures, the true and the necessary are admitted. Asked, the pleasures would live with all knowledge, while mind and prudence accept the pure pleasures and those of health and virtue and refuse the most intense. Truth must be mixed in. The speakers now stand at the porch of the good's dwelling. Without measure and proportion any mixture is a calamity; with them come beauty and virtue, where the good takes refuge.

PROT. ἐμοὶ γοῦν δοκεῖ δρᾶν οὕτως. 62
to-me at-any-rate it-seems to-do so

SOC. ἔστω δή τις ἡμῖν φρονῶν ἄνθρωπος αὐτῆς
let-there-be indeed some for-us being-prudent man itself
περὶ δικαιοσύνης ὅτι ἔστιν, καὶ λόγον ἔχων ἑπόμενον
about justice what it-is and account having following
τῷ νοεῖν, καὶ δὴ καὶ περὶ τῶν ἄλλων πάντων τῶν
the understanding and indeed also about the other all the
ὄντων ὡσαύτως διανοούμενος.
beings likewise thinking

PROT. ἔστω γὰρ οὖν.
let-there-be for indeed

SOC. ἆρ' οὖν οὕτος ἱκανῶς ἐπιστήμης ἕξει, κύκλου μὲν b
so then this(-man) sufficiently of-knowledge will-have of-circle indeed
καὶ σφαίρας αὐτῆς τῆς θείας τὸν λόγον ἔχων, τὴν δὲ
and sphere itself the divine the account having the and
ἀνθρωπίνην ταύτην σφαῖραν καὶ τοὺς κύκλους τούτους
human this sphere and the circles these
ἀγνοῶν, καὶ χρώμενος ἐν οἰκοδομίᾳ καὶ τοῖς ἄλλοις
not-knowing and using in house-building and the other
ὁμοίως κανόσι καὶ τοῖς κύκλοις;
alike rulers and the circles

PROT. γελοίαν διάθεσιν ἡμῶν, ὦ Σώκρατες, ἐν ταῖς θείαις
ridiculous condition of-us O Socrates in the divine
οὔσαν μόνον ἐπιστήμαις λέγομεν.
being only knowledges we-call(-it)
SOC. πῶς φῄς; ἦ τοῦ ψευδοῦς κανόνος ἅμα καὶ τοῦ
how do-you-say truly of-the false ruler together and of-the
κύκλου τὴν οὐ βέβαιον οὐδὲ καθαρὰν τέχνην ἐμβλητέον
circle the not firm nor pure art must-be-thrown-in
κοινῇ καὶ συγκρατέον;
in-common and must-be-blended
PROT. ἀναγκαῖον γάρ, εἰ μέλλει τις ἡμῶν καὶ τὴν ὁδὸν
necessary for if is-going one of-us even the road
ἑκάστοτε ἐξευρήσειν οἴκαδε.
each-time to-find-out home
c SOC. ἦ καὶ μουσικήν, ἣν ὀλίγον ἔμπροσθεν ἔφαμεν
truly also music which a-little before we-said
στοχάσεώς τε καὶ μιμήσεως μεστὴν οὖσαν καθαρότητος
of-conjecture both and of-imitation full being of-purity
ἐνδεῖν;
to-lack
PROT. ἀναγκαῖον φαίνεται ἔμοιγε, εἴπερ γε ἡμῶν ὁ
necessary it-appears to-me-at-least if-indeed at-least our the
βίος ἔσται καὶ ὁπωσοῦν ποτε βίος.
life is-to-be even in-any-way ever a-life
SOC. βούλει δῆτα, ὥσπερ θυρωρὸς ὑπ᾽ ὄχλου τις ὠθούμενος
do-you-wish indeed as a-doorkeeper by a-crowd some being-pushed
καὶ βιαζόμενος, ἡττηθεὶς ἀναπετάσας τὰς θύρας ἀφῶ
and being-forced defeated having-thrown-open the doors may-I-let
πάσας τὰς ἐπιστήμας εἰσρεῖν καὶ μείγνυσθαι ὁμοῦ καθαρᾷ
all the knowledges to-flow-in and to-be-mixed together with-pure
τὴν ἐνδεεστέραν;
the more-deficient

PROT. οὔκουν ἔγωγε οἶδα, ὦ Σώκρατες, ὅτι τις ἂν d
not-then I-at-least know O Socrates what one —
βλάπτοιτο πάσας λαβὼν τὰς ἄλλας ἐπιστήμας, ἔχων
would-be-harmed all having-taken the other knowledges having
τὰς πρώτας.
the first(-ones)
SOC. μεθιῶ δὴ τὰς συμπάσας ῥεῖν εἰς τὴν τῆς Ὁμήρου
am-I-to-let-go indeed the all-together to-flow into the of-the of-Homer
καὶ μάλα ποιητικῆς μισγαγκείας ὑποδοχήν;
and very poetic meeting-of-glens receptacle
PROT. πάνυ μὲν οὖν.
certainly indeed then
SOC. μεθεῖνται· καὶ πάλιν ἐπὶ τὴν τῶν ἡδονῶν πηγὴν e
they-have-been-let-go and back to the of-the pleasures spring
ἰτέον. ὡς γὰρ διενοήθημεν αὐτὰς μειγνύναι, τὰ τῶν
one-must-go as for we-intended them to-mix the of-the
ἀληθῶν μόρια πρῶτον, οὐκ ἐξεγένεθ' ἡμῖν, ἀλλὰ διὰ
true(-ones) parts first not it-was-possible for-us but because-of
τὸ πᾶσαν ἀγαπᾶν ἐπιστήμην εἰς ταὐτὸν μεθεῖμεν ἁθρόας
the all to-love knowledge into the-same we-let-go crowded
καὶ πρόσθεν τῶν ἡδονῶν.
even before the pleasures
PROT. ἀληθέστατα λέγεις.
most-truly you-speak
SOC. ὥρα δὴ βουλεύεσθαι νῷν καὶ περὶ τῶν ἡδονῶν,
time indeed to-take-counsel for-us-two also about the pleasures
πότερα καὶ ταύτας πάσας ἁθρόας ἀφετέον ἢ καὶ τούτων
whether also these all crowded must-be-let-go or also of-these
πρώτας μεθετέον ἡμῖν ὅσαι ἀληθεῖς.
first must-be-let-go by-us as-many-as (are)-true

PROT. πολύ τι διαφέρει πρός γε ἀσφάλειαν πρώτας
much somewhat it-differs toward at-least safety first
τὰς ἀληθεῖς ἀφεῖναι.
the true(-ones) to-let-go

SOC. μεθείσθων δή. τί δὲ μετὰ ταῦτα; ἆρ' οὐκ εἰ μέν
let-them-be-let-go indeed what and after these-things so not if indeed
τινες ἀναγκαῖαι, καθάπερ ἐκεῖ, συμμεικτέον καὶ ταύτας;
some (are)-necessary as there one-must-mix also these

PROT. τί δ' οὔ; τάς γε ἀναγκαίας δήπουθεν.
what and not the at-least necessary surely

63 SOC. εἰ δέ γε καί, καθάπερ τὰς τέχνας πάσας ἀβλαβές
if and at-least also as the arts all harmless
τε καὶ ὠφέλιμον ἦν ἐπίστασθαι διὰ βίου, καὶ νῦν
both and beneficial it-was to-know through life also now
δὴ ταὐτὰ λέγομεν περὶ τῶν ἡδονῶν, εἴπερ πάσας
indeed the-same-things we-say about the pleasures if-indeed all
ἡδονὰς ἥδεσθαι διὰ βίου συμφέρον τε ἡμῖν ἐστι καὶ
pleasures to-enjoy through life advantageous both for-us is and
ἀβλαβὲς ἅπασι, πάσας συγκρατέον.
harmless for-all all must-be-blended

PROT. πῶς οὖν δὴ περὶ αὐτῶν τούτων λέγωμεν; καὶ πῶς
how then indeed about them these shall-we-speak and how
ποιῶμεν;
shall-we-do

SOC. οὐχ ἡμᾶς, ὦ Πρώταρχε, διερωτᾶν χρή, τὰς ἡδονὰς
not us O Protarchus to-question one-must the pleasures
δὲ αὐτὰς καὶ τὰς φρονήσεις διαπυνθανομένους τὸ τοιόνδε
but themselves and the prudences asking-thoroughly the such
ἀλλήλων πέρι.
one-another about

b PROT. τὸ ποῖον;
the what-sort

SOC. "ὦ φίλαι, εἴτε ἡδονὰς ὑμᾶς χρὴ προσαγορεύειν εἴτε
O dear(-ones) whether pleasures you one-must to-call or
ἄλλῳ ὁτῳοῦν ὀνόματι, μῶν οὐκ ἂν δέξαισθε οἰκεῖν
by-other any-whatever name surely-not not — would-you-accept to-dwell
μετὰ φρονήσεως πάσης ἢ χωρὶς τοῦ φρονεῖν;" οἶμαι
with prudence all or apart-from the being-prudent I-think
μὲν πρὸς ταῦτα τόδ' αὐτὰς ἀναγκαιότατον εἶναι λέγειν.
indeed to these this them most-necessary to-be to-say
PROT. τὸ ποῖον;
the what-sort
SOC. ὅτι καθάπερ ἔμπροσθεν ἐρρήθη, "τὸ μόνον καὶ ἔρημον c
that as before was-said the alone and solitary
εἰλικρινὲς εἶναί τι γένος οὔτε πάνυ τι δυνατὸν οὔτ'
unmixed to-be any kind neither very at-all possible nor
ὠφέλιμον· πάντων γε μὴν ἡγούμεθα γενῶν ἄριστον ἓν
beneficial of-all at-least indeed we-consider kinds best one
ἀνθ' ἑνὸς συνοικεῖν ἡμῖν τὸ τοῦ γιγνώσκειν τἆλλά
in-place-of one to-dwell-with us the(-kind) of-the knowing the-others
τε πάντα καὶ αὐτὴν ἡμῶν τελέως εἰς δύναμιν ἑκάστην."
both all and itself of-us completely to power each
PROT. "καὶ καλῶς γε εἰρήκατε τὰ νῦν," φήσομεν.
and well at-least you-have-spoken the now we-shall-say
SOC. ὀρθῶς. πάλιν τοίνυν μετὰ τοῦτο τὴν φρόνησιν καὶ
rightly back then after this the prudence and
τὸν νοῦν ἀνερωτητέον· "ἆρ' ἡδονῶν τι προσδεῖσθε ἐν τῇ
the mind must-be-asked so of-pleasures any do-you-need-besides in the
συγκράσει;" φαῖμεν ἂν αὖ τὸν νοῦν τε καὶ τὴν φρόνησιν
blending we-would-say — again the mind both and the prudence
ἀνερωτῶντες. "ποίων," φαῖεν ἂν ἴσως, "ἡδονῶν;"
asking of-what-sort would-they-say — perhaps pleasures
PROT. εἰκός.
likely

d soc. ὁ δέ γ' ἡμέτερος λόγος μετὰ τοῦτ' ἐστὶν ὅδε.
the and at-least our argument after this is this
"πρὸς ταῖς ἀληθέσιν ἐκείναις ἡδοναῖς," φήσομεν, "ἆρ' ἔτι
besides the true those pleasures we-shall-say so still
προσδεῖσθ' ὑμῖν τὰς μεγίστας ἡδονὰς συνοίκους εἶναι
do-you-need-besides for-you the greatest pleasures fellow-dwellers to-be
καὶ τὰς σφοδροτάτας;" "καὶ πῶς, ὦ Σώκρατες," ἴσως
and the most-vehement and how O Socrates perhaps
φαῖεν ἄν, "αἵ γ' ἐμποδίσματά τε μυρία ἡμῖν
would-they-say — which at-least hindrances both ten-thousand to-us
ἔχουσι, τὰς ψυχὰς ἐν αἷς οἰκοῦμεν ταράττουσαι διὰ
have the souls in which we-dwell disturbing through
μανίας, καὶ γίγνεσθαί τε ἡμᾶς τὴν ἀρχὴν οὐκ ἐῶσι,
madness and to-come-to-be both us (at)-the outset not they-allow
τά τε γιγνόμενα ἡμῶν τέκνα ὡς τὸ πολύ, δι' ἀμέλειαν
the both born of-us children as the most-part through neglect
λήθην ἐμποιοῦσαι, παντάπασι διαφθείρουσιν;"
forgetfulness producing altogether they-destroy
64 "ἀλλ' ἅς τε ἡδονὰς ἀληθεῖς καὶ καθαρὰς εἶπες, σχεδὸν
but which both pleasures true and pure you-said nearly
οἰκείας ἡμῖν νόμιζε, καὶ πρὸς ταύταις τὰς μεθ' ὑγιείας
akin to-us believe and besides these the(-ones) with health
καὶ τοῦ σωφρονεῖν, καὶ δὴ καὶ συμπάσης ἀρετῆς ὁπόσαι
and of-the being-moderate and indeed also of-all virtue as-many-as
καθάπερ θεοῦ ὀπαδοὶ γιγνόμεναι αὐτῇ συνακολουθοῦσι
as of-a-god attendants becoming it follow
πάντῃ, ταύτας μείγνυ· τὰς δ' ἀεὶ μετ' ἀφροσύνης
everywhere these mix the(-ones) and always with senselessness
καὶ τῆς ἄλλης κακίας ἑπομένας πολλή που ἀλογία
and the other vice following much surely absurdity
τῷ νῷ μειγνύναι τὸν βουλόμενον ὅτι καλλίστην
with-the mind to-mix for-the(-one) wishing as finest

ἰδόντα καὶ ἀστασιαστοτάτην μεῖξιν καὶ κρᾶσιν, ἐν ταύτῃ
having-seen and least-factious mixture and blending in this
μαθεῖν πειρᾶσθαι τί ποτε ἔν τ' ἀνθρώπῳ καὶ τῷ
to-learn to-try what ever in both man and in-the
παντὶ πέφυκεν ἀγαθὸν καὶ τίνα ἰδέαν αὐτὴν εἶναί ποτε
all is-by-nature good and what form itself to-be ever
μαντευτέον." ἆρ' οὐκ ἐμφρόνως ταῦτα καὶ ἐχόντως
must-be-divined so not sensibly these-things and in-possession-of
ἑαυτὸν τὸν νοῦν φήσομεν ὑπέρ τε αὐτοῦ καὶ μνήμης
itself the mind shall-we-say on-behalf-of both itself and of-memory
καὶ δόξης ὀρθῆς ἀποκρίνασθαι τὰ νῦν ῥηθέντα;
and of-opinion right to-have-answered the now said(-things)

PROT. παντάπασι μὲν οὖν.
altogether indeed then

SOC. ἀλλὰ μὴν καὶ τόδε γε ἀναγκαῖον, καὶ οὐκ ἄλλως
but indeed also this at-least necessary and not otherwise
ἄν ποτε γένοιτο οὐδ' ἂν ἕν.
— ever would-come-about even — one(-thing)

PROT. τὸ ποῖον; b
the what-sort

SOC. ᾧ μὴ μείξομεν ἀλήθειαν, οὐκ ἄν ποτε τοῦτο
with-which not we-shall-mix truth not — ever this
ἀληθῶς γίγνοιτο οὐδ' ἂν γενόμενον εἴη.
truly would-come-about nor — having-come-about would-it-be

PROT. πῶς γὰρ ἄν;
how for —

SOC. οὐδαμῶς. ἀλλ' εἴ τινος ἔτι προσδεῖ τῇ συγκράσει
in-no-way but if of-anything still there-is-need to-the blending
ταύτῃ, λέγετε σὺ καὶ Φίληβος. ἐμοὶ μὲν γὰρ καθαπερεὶ
this say you and Philebus to-me indeed for as-if

κόσμος τις ἀσώματος ἄρξων καλῶς ἐμψύχου σώματος
an-order some bodiless going-to-rule finely of-an-ensouled body
ὁ νῦν λόγος ἀπειργάσθαι φαίνεται.
the present argument to-have-been-worked-out appears

PROT. καὶ ἐμοὶ τοίνυν, ὦ Σώκρατες, οὕτω λέγε δεδόχθαι.
and to-me then O Socrates so say to-have-seemed-good

c SOC. ἆρ' οὖν ἐπὶ μὲν τοῖς τοῦ ἀγαθοῦ νῦν ἤδη προθύροις
so then at indeed the of-the good now already porches
τῆς οἰκήσεως ἐφεστάναι λέγοντες ἴσως ὀρθῶς ἄν τινα
of-the dwelling to-stand saying perhaps rightly — in-some
τρόπον φαῖμεν;
way would-we-speak

PROT. ἐμοὶ γοῦν δοκεῖ.
to-me at-any-rate it-seems

SOC. τί δῆτα ἐν τῇ συμμείξει τιμιώτατον ἅμα καὶ
what indeed in the mixture most-honored at-the-same-time and
μάλιστ' αἴτιον εἶναι δόξειεν ἂν ἡμῖν τοῦ πᾶσιν γεγονέναι
most cause to-be would-seem — to-us of-the for-all to-have-become
προσφιλῆ τὴν τοιαύτην διάθεσιν; τοῦτο γὰρ ἰδόντες
dear the such condition this for having-seen
μετὰ τοῦτ' ἐπισκεψόμεθα εἴθ' ἡδονῇ εἴτε τῷ νῷ
after this we-shall-examine whether to-pleasure or to-the mind
προσφυέστερον καὶ οἰκειότερον ἐν τῷ παντὶ συνέστηκεν.
more-naturally-attached and more-akin in the all it-has-been-constituted

d PROT. ὀρθῶς· τοῦτο γὰρ εἰς τὴν κρίσιν ἡμῖν ἐστι
rightly this for for the judgment to-us is
συμφορώτατον.
most-useful

SOC. καὶ μὴν καὶ συμπάσης γε μείξεως οὐ χαλεπὸν
and indeed also of-all at-least mixture not hard
ἰδεῖν τὴν αἰτίαν, δι' ἣν ἢ παντὸς ἀξία γίγνεται
to-see the cause because-of which either of-everything worthy becomes
ἡτισοῦν ἢ τὸ παράπαν οὐδενός.
any-whatever or — altogether of-nothing

PROT. πῶς λέγεις;
how do-you-mean

SOC. οὐδείς που τοῦτο ἀνθρώπων ἀγνοεῖ.
no-one surely this of-men is-ignorant-of

PROT. τὸ ποῖον;
the what-sort

SOC. ὅτι μέτρου καὶ τῆς συμμέτρου φύσεως μὴ τυχοῦσα e
that of-measure and of-the commensurate nature not having-attained
ἡτισοῦν καὶ ὁπωσοῦν σύγκρασις πᾶσα ἐξ ἀνάγκης
any-whatever and in-any-way blending all out-of necessity
ἀπόλλυσι τά τε κεραννύμενα καὶ πρώτην αὐτήν· οὐδὲ γὰρ
destroys the both being-blended(-things) and first itself not-even for
κρᾶσις ἀλλά τις ἄκρατος συμπεφορημένη ἀληθῶς ἡ τοιαύτη
a-blending but some unblended jumbled-together truly the such
γίγνεται ἑκάστοτε ὄντως τοῖς κεκτημένοις συμφορά.
becomes each-time really for-those possessing(-it) a-calamity

PROT. ἀληθέστατα.
most-truly

SOC. νῦν δὴ καταπέφευγεν ἡμῖν ἡ τοῦ ἀγαθοῦ δύναμις
now indeed has-taken-refuge to-us the of-the good power
εἰς τὴν τοῦ καλοῦ φύσιν· μετριότης γὰρ καὶ συμμετρία
into the of-the beautiful nature measuredness for and commensurateness
κάλλος δήπου καὶ ἀρετὴ πανταχοῦ συμβαίνει γίγνεσθαι.
beauty surely and virtue everywhere happens to-come-about

PROT. πάνυ μὲν οὖν.
certainly indeed then

SOC. καὶ μὴν ἀλήθειάν γε ἔφαμεν αὐτοῖς ἐν τῇ κράσει
and indeed truth at-least we-said to-them in the blending
μεμεῖχθαι.
to-have-been-mixed
PROT. πάνυ γε.
certainly at-least

XXIV · THE RANKING OF GOODS

The good is caught in three forms, beauty, proportion, and truth, and mind is nearer each than pleasure. So the possessions are ranked: first measure, second the proportioned and beautiful, third mind and prudence, fourth knowledges, arts, and right opinions, fifth the pure pleasures; at the sixth, as Orpheus says, the song should end. Socrates recalls that neither mind nor pleasure proved sufficient, but mind is nearer the winner. Pleasure is fifth, though all cattle and horses vote for it, and Protarchus says a little remains.

65 SOC. οὐκοῦν εἰ μὴ μιᾷ δυνάμεθα ἰδέᾳ τὸ ἀγαθὸν θηρεῦσαι,
therefore if not by-one we-can form the good to-hunt
σὺν τρισὶ λαβόντες, κάλλει καὶ συμμετρίᾳ καὶ ἀληθείᾳ,
with three having-taken(-it) beauty and commensurateness and truth
λέγωμεν ὡς τοῦτο οἷον ἓν ὀρθότατ' ἂν αἰτιασαίμεθ' ἂν
let-us-say that this as one most-rightly — we-would-hold-cause —
τῶν ἐν τῇ συμμείξει, καὶ διὰ τοῦτο ὡς ἀγαθὸν
of-the(-things) in the mixture and because-of this as good
ὂν τοιαύτην αὐτὴν γεγονέναι.
being such it to-have-become
PROT. ὀρθότατα μὲν οὖν.
most-rightly indeed then

SOC. ἤδη τοίνυν, ὦ Πρώταρχε, ἱκανὸς ἡμῖν γένοιτ' b
already then O Protarchus sufficient for-us would-become
ἂν ὁστισοῦν κριτὴς ἡδονῆς τε πέρι καὶ φρονήσεως,
— anyone judge of-pleasure both about and of-prudence
ὁπότερον αὐτοῖν τοῦ ἀρίστου συγγενέστερόν τε καὶ
which-of-the-two of-them to-the best more-akin both and
τιμιώτερον ἐν ἀνθρώποις τέ ἐστι καὶ θεοῖς.
more-honored among men both is and gods
PROT. δῆλον μέν, ὅμως δ' οὖν τῷ λόγῳ ἐπεξελθεῖν
clear indeed nevertheless but then in-the argument to-go-through
βέλτιον.
better
SOC. καθ' ἓν ἕκαστον τοίνυν τῶν τριῶν πρὸς τὴν
according-to one each then of-the three in-relation-to the
ἡδονὴν καὶ τὸν νοῦν κρίνωμεν· δεῖ γὰρ ἰδεῖν ποτέρῳ
pleasure and the mind let-us-judge one-must for to-see to-which-of-the-two
ὡς μᾶλλον συγγενὲς ἕκαστον αὐτῶν ἀπονεμοῦμεν.
as more akin each of-them we-shall-assign
PROT. κάλλους καὶ ἀληθείας καὶ μετριότητος πέρι λέγεις;
of-beauty and of-truth and of-measuredness about do-you-mean
SOC. ναί. πρῶτον δέ γε ἀληθείας λαβοῦ, ὦ Πρώταρχε· c
yes first and at-least truth take O Protarchus
καὶ λαβόμενος βλέψας εἰς τρία, νοῦν καὶ ἀλήθειαν καὶ
and having-taken looking at three mind and truth and
ἡδονήν, πολὺν ἐπισχὼν χρόνον ἀπόκριναι σαυτῷ πότερον
pleasure much having-waited time answer yourself whether
ἡδονὴ συγγενέστερον ἢ νοῦς ἀληθείᾳ.
pleasure more-akin or mind to-truth
PROT. τί δὲ χρόνου δεῖ; πολὺ γὰρ οἶμαι διαφέρετον. d
what and of-time is-needed much for I-think the-two-differ
ἡδονὴ μὲν γὰρ ἁπάντων ἀλαζονίστατον, ὡς δὲ λόγος,
pleasure indeed for of-all most-boastful as and the-story(-goes)

καὶ ἐν ταῖς ἡδοναῖς ταῖς περὶ τἀφροδίσια, αἳ δὴ
also in the pleasures the about the-things-of-Aphrodite which indeed
μέγισται δοκοῦσιν εἶναι, καὶ τὸ ἐπιορκεῖν συγγνώμην
greatest seem to-be also the perjury pardon
εἴληφε παρὰ θεῶν, ὡς καθάπερ παίδων τῶν ἡδονῶν νοῦν
has-received from gods as like children the pleasures mind
οὐδὲ τὸν ὀλίγιστον κεκτημένων· νοῦς δὲ ἤτοι ταὐτὸν καὶ
not-even the least having mind and either the-same also
ἀλήθειά ἐστιν ἢ πάντων ὁμοιότατόν τε καὶ ἀληθέστατον.
truth is or of-all most-like both and truest
SOC. οὐκοῦν τὸ μετὰ τοῦτο τὴν μετριότητα ὡσαύτως
therefore the(-thing) after this the measuredness likewise
σκέψαι, πότερον ἡδονὴ φρονήσεως ἢ φρόνησις ἡδονῆς
consider whether pleasure than-prudence or prudence than-pleasure
πλείω κέκτηται;
more has
PROT. εὔσκεπτόν γε καὶ ταύτην σκέψιν προβέβληκας·
easy-to-consider at-least also this consideration you-have-put-forward
οἶμαι γὰρ ἡδονῆς μὲν καὶ περιχαρείας οὐδὲν τῶν ὄντων
I-think for than-pleasure indeed and excessive-joy nothing of-the beings
πεφυκὸς ἀμετρώτερον εὑρεῖν ἄν τινα, νοῦ δὲ καὶ
being-by-nature more-measureless to-find — one than-mind and also
ἐπιστήμης ἐμμετρώτερον οὐδ' ἂν ἕν ποτε.
than-knowledge more-measured not-even — one ever
e SOC. καλῶς εἴρηκας. ὅμως δ' ἔτι λέγε τὸ τρίτον. νοῦς
well you-have-spoken nevertheless and still say the third mind
ἡμῖν κάλλους μετείληφε πλεῖον ἢ τὸ τῆς ἡδονῆς γένος,
for-us of-beauty has-partaken more than the of-the pleasure kind
ὥστε εἶναι καλλίω νοῦν ἡδονῆς, ἢ τοὐναντίον;
so-that to-be finer mind than-pleasure or the-opposite

PROT. ἀλλ᾽ οὖν φρόνησιν μὲν καὶ νοῦν, ὦ Σώκρατες,
but then prudence indeed and mind O Socrates
οὐδεὶς πώποτε οὔθ᾽ ὕπαρ οὔτ᾽ ὄναρ αἰσχρὸν οὔτε εἶδεν
no-one ever either awake or in-a-dream shameful either saw
οὔτε ἐπενόησεν οὐδαμῇ οὐδαμῶς οὔτε γιγνόμενον οὔτε
or conceived in-any-place in-any-way either becoming or
ὄντα οὔτε ἐσόμενον.
being or going-to-be
SOC. ὀρθῶς.
rightly
PROT. ἡδονὰς δέ γέ που, καὶ ταῦτα σχεδὸν τὰς μεγίστας, 66
pleasures but at-least surely and these nearly the greatest
ὅταν ἴδωμεν ἡδόμενον ὁντινοῦν, ἢ τὸ γελοῖον ἐπ᾽
whenever we-see feeling-pleasure anyone-whatever or the ridiculous on
αὐταῖς ἢ τὸ πάντων αἴσχιστον ἑπόμενον ὁρῶντες αὐτοί
them or the of-all most-shameful following seeing ourselves
τε αἰσχυνόμεθα καὶ ἀφανίζοντες κρύπτομεν ὅτι μάλιστα,
both we-are-ashamed and making-disappear we-hide as most
νυκτὶ πάντα τὰ τοιαῦτα διδόντες, ὡς φῶς οὐ δέον
to-the-night all the such giving as light not it-being-needful
ὁρᾶν αὐτά.
to-see them
SOC. πάντῃ δὴ φήσεις, ὦ Πρώταρχε, ὑπό τε ἀγγέλων
everywhere indeed you-will-say O Protarchus by both messengers
πέμπων καὶ παροῦσι φράζων, ὡς ἡδονὴ κτῆμα οὐκ ἔστι
sending and to-those-present telling that pleasure possession not is
πρῶτον οὐδ᾽ αὖ δεύτερον, ἀλλὰ πρῶτον μέν πῃ περὶ
first nor again second but first indeed somewhere about
μέτρον καὶ τὸ μέτριον καὶ καίριον καὶ πάντα ὁπόσα
measure and the measured and timely and all as-many-as
χρὴ τοιαῦτα νομίζειν, τὴν ἀίδιον ᾑρῆσθαι.
one-must such to-believe the eternal to-have-been-chosen

PROT. φαίνεται γοῦν ἐκ τῶν νῦν λεγομένων.
it-appears at-any-rate from the now said(-things)

b SOC. δεύτερον μὴν περὶ τὸ σύμμετρον καὶ καλὸν καὶ τὸ
second indeed about the commensurate and beautiful and the
τέλεον καὶ ἱκανὸν καὶ πάνθ' ὁπόσα τῆς γενεᾶς αὖ
complete and sufficient and all as-many-as of-the generation again
ταύτης ἐστίν.
this are

PROT. ἔοικε γοῦν.
it-seems at-any-rate

SOC. τὸ τοίνυν τρίτον, ὡς ἡ ἐμὴ μαντεία, νοῦν καὶ φρόνησιν
the then third as the my divination mind and prudence
τιθεὶς οὐκ ἂν μέγα τι τῆς ἀληθείας παρεξέλθοις.
setting not — great anything of-the truth you-would-go-beyond

PROT. ἴσως.
perhaps

c SOC. ἆρ' οὖν οὐ τέταρτα, ἃ τῆς ψυχῆς αὐτῆς ἔθεμεν,
so then not fourth(-things) which of-the soul itself we-set
ἐπιστήμας τε καὶ τέχνας καὶ δόξας ὀρθὰς λεχθείσας,
knowledges both and arts and opinions right called
ταῦτ' εἶναι τὰ πρὸς τοῖς τρισὶ τέταρτα, εἴπερ τοῦ ἀγαθοῦ
these to-be the besides the three fourth if-indeed of-the good
γέ ἐστι μᾶλλον τῆς ἡδονῆς συγγενῆ;
at-least it-is more than-the pleasure akin

PROT. τάχ' ἄν.
perhaps —

SOC. πέμπτας τοίνυν, ἃς ἡδονὰς ἔθεμεν ἀλύπους ὁρισάμενοι,
fifth then which pleasures we-set painless having-defined
καθαρὰς ἐπονομάσαντες τῆς ψυχῆς αὐτῆς, ἐπιστήμαις,
pure having-named of-the soul itself to-knowledges
τὰς δὲ αἰσθήσεσιν ἑπομένας;
the(-ones) and to-perceptions following

PROT. ἴσως.
perhaps

SOC. "ἕκτῃ δ' ἐν γενεᾷ," φησὶν Ὀρφεύς, "καταπαύσατε d
in-sixth and in generation says Orpheus cease
κόσμον ἀοιδῆς·" ἀτὰρ κινδυνεύει καὶ ὁ ἡμέτερος λόγος
order of-song but it-is-likely also the our argument
ἐν ἕκτῃ καταπεπαυμένος εἶναι κρίσει. τὸ δὴ μετὰ
in sixth having-ceased to-be judgment the(-thing) indeed after
ταῦθ' ἡμῖν οὐδὲν λοιπὸν πλὴν ὥσπερ κεφαλὴν ἀποδοῦναι
these-things for-us nothing remains except as a-head to-give
τοῖς εἰρημένοις.
to-the things-said

PROT. οὐκοῦν χρή.
therefore must(-we)

SOC. ἴθι δή, τὸ τρίτον τῷ σωτῆρι τὸν αὐτὸν
come indeed the third(-cup) to-the savior the same
διαμαρτυράμενοι λόγον ἐπεξέλθωμεν.
calling-to-witness argument let-us-go-through

PROT. ποῖον δή;
what-sort indeed

SOC. Φίληβος τἀγαθὸν ἐτίθετο ἡμῖν ἡδονὴν εἶναι πᾶσαν
Philebus the-good set for-us pleasure to-be all
καὶ παντελῆ.
and complete

PROT. τὸ τρίτον, ὦ Σώκρατες, ὡς ἔοικας, ἔλεγες
the third(-time) O Socrates as you-seem you-were-saying
ἀρτίως τὸν ἐξ ἀρχῆς ἐπαναλαβεῖν δεῖν λόγον.
just-now the from (the)-beginning to-take-up-again to-be-necessary argument

SOC. ναί, τὸ δέ γε μετὰ τοῦτο ἀκούωμεν. ἐγὼ e
yes the(-thing) and at-least after this let-us-hear I
γὰρ δὴ κατιδὼν ἅπερ νυνδὴ διελήλυθα, καὶ
for indeed having-seen-clearly what-very just-now I-have-gone-through and

δυσχεράνας τὸν Φιλήβου λόγον οὐ μόνον ἀλλὰ καὶ
having-been-vexed-at the of-Philebus argument not only but also
ἄλλων πολλάκις μυρίων, εἶπον ὡς ἡδονῆς γε νοῦς
of-others often ten-thousand I-said that than-pleasure at-least mind
εἴη μακρῷ βέλτιόν τε καὶ ἄμεινον τῷ τῶν ἀνθρώπων
would-be by-far better both and superior for-the of-the men
βίῳ.
life

PROT. ἦν ταῦτα.
it-was these-things

SOC. ὑποπτεύων δέ γε καὶ ἄλλα εἶναι πολλὰ εἶπον ὡς
suspecting and at-least also others to-be many I-said that
εἰ φανείη τι τούτοιν ἀμφοῖν βέλτιον, ὑπὲρ τῶν
if should-appear something than-these both better on-behalf-of the
δευτερείων νῷ πρὸς ἡδονὴν συνδιαμαχοίμην, ἡδονὴ δὲ
second-prizes with-mind against pleasure I-would-fight-it-out pleasure and
καὶ δευτερείων στερήσοιτο.
even of-second-prizes would-be-deprived

67 PROT. εἶπες γὰρ οὖν.
you-said for indeed

SOC. καὶ μετὰ ταῦτά γε πάντων ἱκανώτατα τούτοιν
and after these-things at-least of-all most-sufficiently of-these-two
οὐδέτερον ἱκανὸν ἐφάνη.
neither sufficient appeared

PROT. ἀληθέστατα.
most-truly

SOC. οὐκοῦν παντάπασιν ἐν τούτῳ τῷ λόγῳ καὶ νοῦς
therefore altogether in this the argument both mind
ἀπήλλακτο καὶ ἡδονὴ μή τοι τἀγαθόν γε αὐτὸ μηδ'
had-been-dismissed and pleasure not surely the-good at-least itself nor

ἕτερον αὐτοῖν εἶναι, στερομένοιν αὐταρκείας καὶ τῆς
either of-them to-be being-deprived-the-two of-self-sufficiency and of-the
τοῦ ἱκανοῦ καὶ τελέου δυνάμεως;
of-the sufficient and complete power

PROT. ὀρθότατα.
most-rightly

SOC. φανέντος δέ γε ἄλλου τρίτου κρείττονος τούτοιν
having-appeared and at-least another third stronger than-these-two
ἑκατέρου, μυρίῳ γ' αὖ νοῦς ἡδονῆς οἰκειότερον
each ten-thousand-fold at-least again mind than-pleasure more-akin
καὶ προσφυέστερον πέφανται νῦν τῇ τοῦ νικῶντος ἰδέᾳ.
and more-naturally-attached has-been-shown now to-the of-the winning form

PROT. πῶς γὰρ οὔ;
how for not

SOC. οὐκοῦν πέμπτον κατὰ τὴν κρίσιν, ἣν νῦν ὁ λόγος
therefore fifth according-to the judgment which now the argument
ἀπεφήνατο, γίγνοιτ' ἂν ἡ τῆς ἡδονῆς δύναμις.
declared would-be — the of-the pleasure power

PROT. ἔοικεν.
it-seems

SOC. πρῶτον δέ γε οὐδ' ἂν οἱ πάντες βόες τε καὶ b
first but at-least not-even if the all oxen both and
ἵπποι καὶ τἆλλα σύμπαντα θηρία φῶσι τῷ τὸ χαίρειν
horses and the-other all beasts say(-so) by-the the to-rejoice
διώκειν· οἷς πιστεύοντες, ὥσπερ μάντεις ὄρνισιν, οἱ πολλοὶ
to-pursue whom trusting as seers in-birds the many
κρίνουσι τὰς ἡδονὰς εἰς τὸ ζῆν ἡμῖν εὖ κρατίστας εἶναι,
judge the pleasures for the to-live for-us well strongest to-be
καὶ τοὺς θηρίων ἔρωτας οἴονται κυρίους εἶναι μάρτυρας
and the of-beasts loves they-think authoritative to-be witnesses

μᾶλλον ἢ τοὺς τῶν ἐν μούσῃ φιλοσόφῳ μεμαντευμένων
rather than the of-the in muse philosophic having-been-divined
ἑκάστοτε λόγων.
each-time arguments

PROT. ἀληθέστατα, ὦ Σώκρατες, εἰρῆσθαί σοι νῦν ἤδη
most-truly O Socrates to-have-been-said by-you now already
φαμὲν ἅπαντες.
we-say all

SOC. οὐκοῦν καὶ ἀφίετέ με;
therefore also do-you-release me

PROT. σμικρὸν ἔτι τὸ λοιπόν, ὦ Σώκρατες· οὐ γὰρ δήπου
small still the remainder O Socrates not for surely
σύ γε ἀπερεῖς πρότερος ἡμῶν, ὑπομνήσω δέ σε τὰ
you at-least will-give-out before us I-shall-remind but you the(-things)
λειπόμενα.
remaining

PLATO

ΠΑΡΜΕΝΙΔΗΣ

Parmenides

Cephalus and his friends from Clazomenae meet Adeimantus and Glaucon in the market and ask for the brothers' half-brother Antiphon, who learned by heart from Pythodorus the talk of Socrates, Zeno, and Parmenides. Antiphon, found at home giving a bridle to the smith, tells it after some hesitation: at the Great Panathenaea Parmenides, about sixty-five, and Zeno, about forty, lodged with Pythodorus, and the young Socrates heard Zeno read. Socrates asks Zeno whether he means that if things are many, they must be both like and unlike, which is impossible, so every argument of his is proof that things are not many.

ἐπειδὴ Ἀθήναζε οἴκοθεν ἐκ Κλαζομενῶν ἀφικόμεθα, κατ' 126
when to-Athens from-home from Clazomenae we-arrived in
ἀγορὰν ἐνετύχομεν Ἀδειμάντῳ τε καὶ Γλαύκωνι· καί
the-market we-met-with Adeimantus both and Glaucon and
μου λαβόμενος τῆς χειρὸς ὁ Ἀδείμαντος, Χαῖρ', ἔφη, ὦ
me taking by-the hand — Adeimantus Greetings he-said O
Κέφαλε, καὶ εἴ του δέῃ τῶν τῇδε ὧν ἡμεῖς
Cephalus and if of-anything you-need of-the(-things) here of-which we
δυνατοί, φράζε.
(are)-able tell
ἀλλὰ μὲν δή, εἶπον ἐγώ, πάρειμί γε ἐπ' αὐτὸ τοῦτο,
but indeed indeed said I I-am-here at-least for itself this
δεησόμενος ὑμῶν.
going-to-ask of-you
λέγοις ἄν, ἔφη, τὴν δέησιν.
you-may-tell — he-said the request
καὶ ἐγὼ εἶπον· τῷ ἀδελφῷ ὑμῶν τῷ ὁμομητρίῳ τί ἦν b
and I said to-the brother your the of-the-same-mother what was
ὄνομα; οὐ γὰρ μέμνημαι. παῖς δέ που ἦν, ὅτε τὸ πρότερον
name not for I-remember a-boy and surely he-was when the former(-time)

ἐπεδήμησα δεῦρο ἐκ Κλαζομενῶν· πολὺς δὲ ἤδη χρόνος ἐξ
I-stayed here from Clazomenae long and already time from
ἐκείνου. τῷ μὲν γὰρ πατρί, δοκῶ, Πυριλάμπης ὄνομα.
that(-time) to-the indeed for father I-think Pyrilampes (was-the)-name
πάνυ γε, ἔφη.
certainly at-least he-said
αὐτῷ δέ γε;
to-him and at-least
Ἀντιφῶν. ἀλλὰ τί μάλιστα πυνθάνῃ;
Antiphon but why most do-you-inquire
c οἵδε, εἶπον ἐγώ, πολῖταί τ' ἐμοί εἰσι, μάλα φιλόσοφοι,
these(-men) said I citizens both to-me are very philosophic
ἀκηκόασί τε ὅτι οὗτος ὁ Ἀντιφῶν Πυθοδώρῳ τινὶ
they-have-heard and that this — Antiphon with-Pythodorus some
Ζήνωνος ἑταίρῳ πολλὰ ἐντετύχηκε, καὶ τοὺς λόγους, οὕς
of-Zeno companion much has-met and the arguments which
ποτε Σωκράτης καὶ Ζήνων καὶ Παρμενίδης διελέχθησαν,
once Socrates and Zeno and Parmenides discussed
πολλάκις ἀκούσας τοῦ Πυθοδώρου ἀπομνημονεύει.
often having-heard from-the Pythodorus he-remembers
ἀληθῆ, ἔφη, λέγεις.
true-things he-said you-say
τούτων τοίνυν, εἶπον, δεόμεθα διακοῦσαι.
these then said-I we-ask to-hear-through
ἀλλ' οὐ χαλεπόν, ἔφη· μειράκιον γὰρ ὢν αὐτοὺς εὖ
but not hard he-said a-lad for being them well
μάλα διεμελέτησεν, ἐπεὶ νῦν γε κατὰ τὸν πάππον τε
very he-studied since now at-least according-to the grandfather both
καὶ ὁμώνυμον πρὸς ἱππικῇ τὰ πολλὰ διατρίβει. ἀλλ'
and namesake on horsemanship the most(-time) he-spends but

εἰ δεῖ, ἴωμεν παρ᾽ αὐτόν· ἄρτι γὰρ ἐνθένδε οἴκαδε
if one-must let-us-go to him just-now for from-here homeward
οἴχεται, οἰκεῖ δὲ ἐγγὺς ἐν Μελίτῃ.
he-has-gone he-lives and near in Melite
ταῦτα εἰπόντες ἐβαδίζομεν, καὶ κατελάβομεν τὸν 127
these-things having-said we-walked and we-found —
Ἀντιφῶντα οἴκοι, χαλινόν τινα χαλκεῖ ἐκδιδόντα σκευάσαι·
Antiphon at-home a-bridle some to-a-smith handing-over to-prepare
ἐπειδὴ δὲ ἐκείνου ἀπηλλάγη οἵ τε ἀδελφοὶ ἔλεγον αὐτῷ
when and that(-man) was-rid the both brothers told him
ὧν ἕνεκα παρεῖμεν, ἀνεγνώρισέν τέ με ἐκ τῆς
for-what for-the-sake-of we-were-there he-recognized both me from the
προτέρας ἐπιδημίας καί με ἠσπάζετο, καὶ δεομένων ἡμῶν
former stay and me he-greeted and asking us
διελθεῖν τοὺς λόγους, τὸ μὲν πρῶτον ὤκνει — πολὺ γὰρ
to-go-through the arguments the indeed first he-hesitated much for
ἔφη ἔργον εἶναι — ἔπειτα μέντοι διηγεῖτο. ἔφη δὲ δὴ
he-said work to-be then however he-related said and indeed
ὁ Ἀντιφῶν λέγειν τὸν Πυθόδωρον ὅτι ἀφίκοιντό ποτε εἰς
— Antiphon to-say — Pythodorus that they-came once to
Παναθήναια τὰ μεγάλα Ζήνων τε καὶ Παρμενίδης. τὸν μὲν
Panathenaea the great Zeno both and Parmenides — indeed
οὖν Παρμενίδην εὖ μάλα ἤδη πρεσβύτην εἶναι, σφόδρα
then Parmenides well very already old-man to-be very
πολιόν, καλὸν δὲ κἀγαθὸν τὴν ὄψιν, περὶ ἔτη μάλιστα
gray fine and and-good the appearance about years especially
πέντε καὶ ἑξήκοντα· Ζήνωνα δὲ ἐγγὺς τῶν τετταράκοντα
five and sixty Zeno and near the forty
τότε εἶναι, εὐμήκη δὲ καὶ χαρίεντα ἰδεῖν, καὶ λέγεσθαι
then to-be tall and also graceful to-see and to-be-said
αὐτὸν παιδικὰ τοῦ Παρμενίδου γεγονέναι. καταλύειν δὲ
him darling of-the Parmenides to-have-been to-lodge and

αὐτοὺς ἔφη παρὰ τῷ Πυθοδώρῳ ἐκτὸς τείχους ἐν
them he-said with — Pythodorus outside wall in
Κεραμεικῷ· οἷ δὴ καὶ ἀφικέσθαι τόν τε Σωκράτη καὶ
Ceramicus whither indeed also to-come the both Socrates and
ἄλλους τινὰς μετ' αὐτοῦ πολλούς, ἐπιθυμοῦντας ἀκοῦσαι
others some with him many desiring to-hear
τῶν τοῦ Ζήνωνος γραμμάτων — τότε γὰρ αὐτὰ πρῶτον
the of-the Zeno writings then for them first
ὑπ' ἐκείνων κομισθῆναι — Σωκράτη δὲ εἶναι τότε σφόδρα
by those to-have-been-brought Socrates and to-be then very
νέον. ἀναγιγνώσκειν οὖν αὐτοῖς τὸν Ζήνωνα αὐτόν, τὸν
young to-read then to-them the Zeno himself the
δὲ Παρμενίδην τυχεῖν ἔξω ὄντα· καὶ εἶναι πάνυ βραχὺ
and Parmenides to-happen outside being and to-be very little
ἔτι λοιπὸν τῶν λόγων ἀναγιγνωσκομένων, ἡνίκα αὐτός τε
still remaining of-the arguments being-read when himself both
ἐπεισελθεῖν ἔφη ὁ Πυθόδωρος ἔξωθεν καὶ τὸν Παρμενίδην
to-come-in-besides said — Pythodorus from-outside and — Parmenides
μετ' αὐτοῦ καὶ Ἀριστοτέλη τὸν τῶν τριάκοντα γενόμενον,
with him and Aristoteles the(-one) of-the thirty having-become
καὶ σμίκρ' ἄττα ἔτι ἐπακοῦσαι τῶν γραμμάτων· οὐ μὴν
and small some(-things) still to-hear of-the writings not indeed
αὐτός γε, ἀλλὰ καὶ πρότερον ἀκηκοέναι τοῦ Ζήνωνος.
himself at-least but even before to-have-heard from-the Zeno
e τὸν οὖν Σωκράτη ἀκούσαντα πάλιν τε κελεῦσαι τὴν πρώτην
— then Socrates having-heard again both to-bid the first
ὑπόθεσιν τοῦ πρώτου λόγου ἀναγνῶναι, καὶ ἀναγνωσθείσης,
hypothesis of-the first argument to-read and having-been-read
πῶς, φάναι, ὦ Ζήνων, τοῦτο λέγεις; εἰ πολλά ἐστι τὰ
how to-say O Zeno this do-you-mean if many are the
ὄντα, ὡς ἄρα δεῖ αὐτὰ ὅμοιά τε εἶναι καὶ ἀνόμοια,
beings that then one-must them like both to-be and unlike

τοῦτο δὲ δὴ ἀδύνατον· οὔτε γὰρ τὰ ἀνόμοια ὅμοια οὔτε
this but indeed impossible neither for the unlike like nor
τὰ ὅμοια ἀνόμοια οἷόν τε εἶναι; οὐχ οὕτω λέγεις;
the like unlike possible — to-be not so do-you-mean
οὕτω, φάναι τὸν Ζήνωνα.
so to-say — Zeno
οὐκοῦν εἰ ἀδύνατον τά τε ἀνόμοια ὅμοια εἶναι καὶ τὰ 128
therefore if impossible the both unlike like to-be and the
ὅμοια ἀνόμοια, ἀδύνατον δὴ καὶ πολλὰ εἶναι; εἰ γὰρ
like unlike impossible indeed also many to-be if for
πολλὰ εἴη, πάσχοι ἂν τὰ ἀδύνατα. ἆρα τοῦτό
many there-were would-suffer — the(-things) impossible-things then this
ἐστιν ὃ βούλονταί σου οἱ λόγοι, οὐκ ἄλλο τι ἢ
is what wish your the arguments not other anything than
διαμάχεσθαι παρὰ πάντα τὰ λεγόμενα ὡς οὐ πολλά
to-contend against all the(-things) said that not many
ἐστι; καὶ τούτου αὐτοῦ οἴει σοι τεκμήριον εἶναι
is and of-this itself do-you-think to-you evidence to-be
ἕκαστον τῶν λόγων, ὥστε καὶ ἡγῇ τοσαῦτα τεκμήρια
each of-the arguments so-that also you-consider so-many evidences
παρέχεσθαι, ὅσουσπερ λόγους γέγραφας, ὡς οὐκ ἔστι
to-furnish as-many-as arguments you-have-written that not is
πολλά; οὕτω λέγεις, ἢ ἐγὼ οὐκ ὀρθῶς καταμανθάνω;
many so do-you-mean or I not rightly understand

Socrates tells Parmenides that Zeno's book says what Parmenides says in other words: one says all is one, the other that it is not many. Zeno answers that the book defends Parmenides against those who mock him, by showing that the hypothesis of the many has still more absurd results; he wrote it young, out of love of contention, and it was stolen. Socrates replies that there are forms of likeness and unlikeness, and things share in both, which is no wonder; he himself is one and many. But forms themselves mixing and separating would amaze him.

οὔκ, ἀλλά, φάναι τὸν Ζήνωνα, καλῶς συνῆκας ὅλον
no but to-say — Zeno well you-have-understood whole
τὸ γράμμα ὃ βούλεται.
the writing what it-means
b μανθάνω, εἰπεῖν τὸν Σωκράτη, ὦ Παρμενίδη, ὅτι Ζήνων
I-understand to-say — Socrates O Parmenides that Zeno
ὅδε οὐ μόνον τῇ ἄλλῃ σου φιλίᾳ βούλεται ὠκειῶσθαι,
here not only by-the other your friendship wishes to-have-been-made-akin
ἀλλὰ καὶ τῷ συγγράμματι. ταὐτὸν γὰρ γέγραφε τρόπον
but also by-the treatise the-same for he-has-written in-way
τινὰ ὅπερ σύ, μεταβάλλων δὲ ἡμᾶς πειρᾶται ἐξαπατᾶν
some which-very you changing but us he-tries to-deceive
ὡς ἕτερόν τι λέγων. σὺ μὲν γὰρ ἐν τοῖς ποιήμασιν
as other something saying you indeed for in the poems
ἓν φῂς εἶναι τὸ πᾶν, καὶ τούτων τεκμήρια παρέχῃ καλῶς
one you-say to-be the all and of-these evidences you-furnish finely
τε καὶ εὖ· ὅδε δὲ αὖ οὐ πολλά φησιν εἶναι, τεκμήρια
both and well he-here and again not many says to-be evidences
δὲ καὶ αὐτὸς πάμπολλα καὶ παμμεγέθη παρέχεται. τὸ
and also himself very-many and very-great furnishes the
οὖν τὸν μὲν ἓν φάναι, τὸν δὲ μὴ πολλά, καὶ
then the(-one) indeed one to-say the(-other) and not many and

οὕτως ἑκάτερον λέγειν ὥστε μηδὲν τῶν αὐτῶν εἰρηκέναι
so each to-speak so-that nothing of-the same to-have-said
δοκεῖν σχεδόν τι λέγοντας ταὐτά, ὑπὲρ ἡμᾶς τοὺς
to-seem nearly something saying the-same-things beyond us the
ἄλλους φαίνεται ὑμῖν τὰ εἰρημένα εἰρῆσθαι.
others appears to-you the things-said to-have-been-said
ναί, φάναι τὸν Ζήνωνα, ὦ Σώκρατες. σὺ δ' οὖν τὴν c
yes to-say — Zeno O Socrates you and then the
ἀλήθειαν τοῦ γράμματος οὐ πανταχοῦ ᾔσθησαι. καίτοι
truth of-the writing not everywhere you-have-perceived and-yet
ὥσπερ γε αἱ Λάκαιναι σκύλακες εὖ μεταθεῖς τε καὶ
as at-least the Laconian puppies well you-run-after both and
ἰχνεύεις τὰ λεχθέντα· ἀλλὰ πρῶτον μέν σε τοῦτο λανθάνει,
track the things-said but first indeed you this escapes
ὅτι οὐ παντάπασιν οὕτω σεμνύνεται τὸ γράμμα, ὥστε
that not altogether so gives-itself-airs the writing so-that
ἅπερ σὺ λέγεις διανοηθὲν γραφῆναι, τοὺς ἀνθρώπους
what-very you say having-been-thought to-have-been-written the men
δὲ ἐπικρυπτόμενον ὥς τι μέγα διαπραττόμενον· ἀλλὰ
but concealing as something great accomplishing but
σὺ μὲν εἶπες τῶν συμβεβηκότων τι, ἔστι δὲ τό
you indeed mentioned of-the accidents something it-is but the
γε ἀληθὲς βοήθειά τις ταῦτα τῷ Παρμενίδου λόγῳ
at-least truth a-defense some these-things for-the of-Parmenides argument
πρὸς τοὺς ἐπιχειροῦντας αὐτὸν κωμῳδεῖν ὡς εἰ ἕν ἐστι,
against the(-men) attempting him to-mock that if one is
πολλὰ καὶ γελοῖα συμβαίνει πάσχειν τῷ λόγῳ καὶ
many and ridiculous(-things) result to-suffer for-the argument and
ἐναντία αὑτῷ. ἀντιλέγει δὴ οὖν τοῦτο τὸ γράμμα
opposite(-things) to-itself it-speaks-against indeed then this the writing
πρὸς τοὺς τὰ πολλὰ λέγοντας, καὶ ἀνταποδίδωσι ταὐτὰ
against the(-men) the many saying and pays-back the-same

καὶ πλείω, τοῦτο βουλόμενον δηλοῦν, ὡς ἔτι γελοιότερα
and more this wishing to-show that still more-ridiculous
πάσχοι ἂν αὐτῶν ἡ ὑπόθεσις, εἰ πολλά ἐστιν, ἢ
would-suffer — their the hypothesis if many is than
ἡ τοῦ ἓν εἶναι, εἴ τις ἱκανῶς ἐπεξίοι. διὰ
the(-hypothesis) of-the one to-be if one sufficiently should-follow-out through
τοιαύτην δὴ φιλονικίαν ὑπὸ νέου ὄντος ἐμοῦ ἐγράφη,
such indeed love-of-contention by young being me it-was-written
καί τις αὐτὸ ἔκλεψε γραφέν, ὥστε οὐδὲ βουλεύσασθαι
and someone it stole written so-that not-even to-deliberate
ἐξεγένετο εἴτ' ἐξοιστέον αὐτὸ εἰς τὸ φῶς εἴτε μή.
was-possible whether must-be-brought-out it into the light or not
ταύτῃ οὖν σε λανθάνει, ὦ Σώκρατες, ὅτι οὐχ ὑπὸ νέου
in-this-way then you it-escapes O Socrates that not by young
φιλονικίας οἴει αὐτὸ γεγράφθαι, ἀλλ' ὑπὸ πρεσβυτέρου
love-of-contention you-think it to-have-been-written but by older
φιλοτιμίας· ἐπεί, ὅπερ γ' εἶπον, οὐ κακῶς ἀπῄκασας.
love-of-honor since which-very at-least I-said not badly you-likened(-it)
129 ἀλλ' ἀποδέχομαι, φάναι τὸν Σωκράτη, καὶ ἡγοῦμαι ὡς
but I-accept to-say — Socrates and I-think as
λέγεις ἔχειν. τόδε δέ μοι εἰπέ· οὐ νομίζεις εἶναι αὐτὸ καθ'
you-say to-hold this and me tell not do-you-believe to-be itself by
αὐτὸ εἶδός τι ὁμοιότητος, καὶ τῷ τοιούτῳ αὖ ἄλλο τι
itself a-form some of-likeness and to-the such again another something
ἐναντίον, ὃ ἔστιν ἀνόμοιον· τούτοιν δὲ δυοῖν ὄντοιν καὶ ἐμὲ
opposite which is unlike of-these-two and two being both me
καὶ σὲ καὶ τἆλλα ἃ δὴ πολλὰ καλοῦμεν μεταλαμβάνειν;
and you and the-others which indeed many we-call to-take-a-share
καὶ τὰ μὲν τῆς ὁμοιότητος μεταλαμβάνοντα ὅμοια
and the(-things) indeed of-the likeness taking-a-share like
γίγνεσθαι ταύτῃ τε καὶ κατὰ τοσοῦτον ὅσον ἂν
to-become in-this-way both and to so-much as-much-as —

μεταλαμβάνῃ, τὰ δὲ τῆς ἀνομοιότητος ἀνόμοια, τὰ
they-take-a-share the(-things) and of-the unlikeness unlike the(-things)
δὲ ἀμφοτέρων ἀμφότερα; εἰ δὲ καὶ πάντα ἐναντίων ὄντων
and of-both both if and even all-things opposite being
ἀμφοτέρων μεταλαμβάνει, καὶ ἔστι τῷ μετέχειν ἀμφοῖν
both take-a-share and are by-the partaking of-both
ὅμοιά τε καὶ ἀνόμοια αὐτὰ αὑτοῖς, τί θαυμαστόν; εἰ
like both and unlike themselves to-themselves what wonderful if
μὲν γὰρ αὐτὰ τὰ ὅμοιά τις ἀπέφαινεν ἀνόμοια γιγνόμενα
indeed for themselves the like-things one showed unlike becoming
ἢ τὰ ἀνόμοια ὅμοια, τέρας ἂν οἶμαι ἦν· εἰ δὲ
or the unlike like a-monster — I-think it-would-be if and
τὰ τούτων μετέχοντα ἀμφοτέρων ἀμφότερα ἀποφαίνει
the(-things) of-these partaking both both he-shows
πεπονθότα, οὐδὲν ἔμοιγε, ὦ Ζήνων, ἄτοπον δοκεῖ, οὐδέ
having-experienced nothing to-me-at-least O Zeno strange seems nor
γε εἰ ἓν ἅπαντα ἀποφαίνει τις τῷ μετέχειν τοῦ ἑνὸς
at-least if one all-things he-shows one by-the partaking of-the one
καὶ ταὐτὰ ταῦτα πολλὰ τῷ πλήθους αὖ μετέχειν.
and the-same these many by-the of-multitude again partaking
ἀλλ' εἰ ὃ ἔστιν ἕν, αὐτὸ τοῦτο πολλὰ ἀποδείξει καὶ αὖ c
but if what is one itself this many he-will-show and again
τὰ πολλὰ δὴ ἕν, τοῦτο ἤδη θαυμάσομαι. καὶ περὶ τῶν
the many indeed one this then I-shall-wonder and about the
ἄλλων ἁπάντων ὡσαύτως· εἰ μὲν αὐτὰ τὰ γένη τε καὶ
others all likewise if indeed themselves the kinds both and
εἴδη ἐν αὑτοῖς ἀποφαίνοι τἀναντία ταῦτα πάθη πάσχοντα,
forms in themselves he-should-show the-opposite these experiences undergoing
ἄξιον θαυμάζειν· εἰ δ' ἐμὲ ἕν τις ἀποδείξει ὄντα καὶ
worth to-wonder if but me one someone will-show being and
πολλά, τί θαυμαστόν, λέγων, ὅταν μὲν βούληται πολλὰ
many what wonderful saying whenever indeed he-wishes many

ἀποφῆναι, ὡς ἕτερα μὲν τὰ ἐπὶ δεξιά μού ἐστιν, ἕτερα
to-show that other indeed the(-parts) on right of-me are other
δὲ τὰ ἐπ᾽ ἀριστερά, καὶ ἕτερα μὲν τὰ πρόσθεν,
and the(-parts) on left and other indeed the(-parts) in-front
ἕτερα δὲ τὰ ὄπισθεν, καὶ ἄνω καὶ κάτω ὡσαύτως —
other and the(-parts) behind and up and down likewise
πλήθους γὰρ οἶμαι μετέχω — ὅταν δὲ ἕν, ἐρεῖ ὡς
of-multitude for I-think I-partake whenever and one he-will-say that
ἑπτὰ ἡμῶν ὄντων εἷς ἐγώ εἰμι ἄνθρωπος μετέχων καὶ
seven of-us being one I am man partaking also
τοῦ ἑνός· ὥστε ἀληθῆ ἀποφαίνει ἀμφότερα. ἐὰν οὖν τις
of-the one so-that true-things he-shows both if then one
τοιαῦτα ἐπιχειρῇ πολλὰ καὶ ἓν ταὐτὸν ἀποφαίνειν, λίθους
such-things should-attempt many and one the-same to-show stones
καὶ ξύλα καὶ τὰ τοιαῦτα, τὶ φήσομεν αὐτὸν πολλὰ
and logs and the such something we-shall-say him many
καὶ ἓν ἀποδεικνύναι, οὐ τὸ ἓν πολλὰ οὐδὲ τὰ πολλὰ
and one to-show not the one many nor the many
ἕν, οὐδέ τι θαυμαστὸν λέγειν, ἀλλ᾽ ἅπερ ἂν πάντες
one nor anything wonderful to-say but what-very — all
ὁμολογοῖμεν· ἐὰν δέ τις ὧν νυνδὴ ἐγὼ ἔλεγον πρῶτον
would-agree if and one of-which just-now I was-saying first
μὲν διαιρῆται χωρὶς αὐτὰ καθ᾽ αὑτὰ τὰ εἴδη, οἷον
indeed should-distinguish apart themselves by themselves the forms as
ὁμοιότητά τε καὶ ἀνομοιότητα καὶ πλῆθος καὶ τὸ ἓν
likeness both and unlikeness and multitude and the one
καὶ στάσιν καὶ κίνησιν καὶ πάντα τὰ τοιαῦτα, εἶτα ἐν
and rest and motion and all the such then in
ἑαυτοῖς ταῦτα δυνάμενα συγκεράννυσθαι καὶ διακρίνεσθαι
themselves these able to-be-mixed and to-be-separated
ἀποφαίνῃ, ἀγαίμην ἂν ἔγωγ᾽, ἔφη, θαυμαστῶς, ὦ Ζήνων.
should-show would-admire — I-at-least he-said wondrously O Zeno

Parmenides asks whether Socrates separates forms from what shares in them. Socrates holds forms of likeness, the just, the beautiful, and the good; of man, fire, and water he is unsure; of hair, mud, and dirt he thinks not, fearing an abyss of nonsense. Parmenides says he is young and will one day despise none of them. Does a thing share in the whole form or a part? Socrates offers a day, whole in many places; Parmenides answers with a sail, which covers each man only in part. Divided forms bring absurdities, and Socrates cannot say how things share.

ταῦτα δὲ ἀνδρείως μὲν πάνυ ἡγοῦμαι πεπραγματεῦσθαι· 130
these-things and bravely indeed very I-think to-have-been-worked-out
πολὺ μεντᾶν ὧδε μᾶλλον, ὡς λέγω, ἀγασθείην
much however-would thus more as I-say I-would-admire(-it)
εἴ τις ἔχοι τὴν αὐτὴν ταύτην ἀπορίαν ἐν αὐτοῖς τοῖς
if one could the same this perplexity in themselves the
εἴδεσι παντοδαπῶς πλεκομένην, ὥσπερ ἐν τοῖς ὁρωμένοις
forms in-all-ways interwoven as in the things-seen
διήλθετε, οὕτως καὶ ἐν τοῖς λογισμῷ λαμβανομένοις
you-went-through so also in the(-things) by-reasoning grasped
ἐπιδεῖξαι.
to-show
λέγοντος δή, ἔφη ὁ Πυθόδωρος, τοῦ Σωκράτους ταῦτα b
saying indeed said — Pythodorus — Socrates these-things
αὐτὸς μὲν ἂν οἴεσθαι ἐφ' ἑκάστου ἄχθεσθαι τόν τε
himself indeed — to-think at each to-be-annoyed the both
Παρμενίδην καὶ τὸν Ζήνωνα, τοὺς δὲ πάνυ τε αὐτῷ
Parmenides and the Zeno they and very both to-him
προσέχειν τὸν νοῦν καὶ θαμὰ εἰς ἀλλήλους βλέποντας
to-apply the mind and often at one-another looking
μειδιᾶν ὡς ἀγαμένους τὸν Σωκράτη. ὅπερ οὖν καὶ
to-smile as admiring — Socrates which-very-thing then also

παυσαμένου αὐτοῦ εἰπεῖν τὸν Παρμενίδην· ὦ Σώκρατες,
having-stopped he to-say — Parmenides O Socrates
φάναι, ὡς ἄξιος εἶ ἄγασθαι τῆς ὁρμῆς τῆς ἐπὶ τοὺς
to-say how worthy you-are to-be-admired for-the impulse the(-one) toward the
λόγους. καί μοι εἰπέ, αὐτὸς σὺ οὕτω διῄρησαι ὡς λέγεις,
arguments and me tell yourself you so have-divided as you-say
χωρὶς μὲν εἴδη αὐτὰ ἄττα, χωρὶς δὲ τὰ τούτων
apart indeed forms themselves some apart and the(-things) of-these
αὖ μετέχοντα; καί τί σοι δοκεῖ εἶναι αὐτὴ ὁμοιότης
again partaking and what to-you seems to-be itself likeness
χωρὶς ἧς ἡμεῖς ὁμοιότητος ἔχομεν, καὶ ἓν δὴ καὶ
apart from-which we likeness have and one indeed and
πολλὰ καὶ πάντα ὅσα νυνδὴ Ζήνωνος ἤκουες;
many and all as-many-as just-now from-Zeno you-were-hearing
ἔμοιγε, φάναι τὸν Σωκράτη.
to-me-at-least to-say — Socrates
ἦ καὶ τὰ τοιαῦτα, εἰπεῖν τὸν Παρμενίδην, οἷον δικαίου
truly also the such(-things) to-say — Parmenides as of-just
τι εἶδος αὐτὸ καθ' αὑτὸ καὶ καλοῦ καὶ ἀγαθοῦ καὶ
some form itself by itself and of-beautiful and of-good and
πάντων αὖ τῶν τοιούτων;
of-all again the such
ναί, φάναι.
yes to-say
c τί δ', ἀνθρώπου εἶδος χωρὶς ἡμῶν καὶ τῶν οἷοι ἡμεῖς
what and of-man form apart from-us and from-the such-as we
ἐσμεν πάντων, αὐτό τι εἶδος ἀνθρώπου ἢ πυρὸς ἢ καὶ
are all itself some form of-man or of-fire or even
ὕδατος;
of-water

ἐν ἀπορίᾳ, φάναι, πολλάκις δή, ὦ Παρμενίδη, περὶ
in perplexity to-say often indeed O Parmenides about
αὐτῶν γέγονα, πότερα χρὴ φάναι ὥσπερ περὶ ἐκείνων
them I-have-been whether one-must to-say as about those
ἢ ἄλλως.
or otherwise
ἦ καὶ περὶ τῶνδε, ὦ Σώκρατες, ἃ καὶ γελοῖα δόξειεν d
truly also about these(-things) O Socrates which also ridiculous would-seem
ἂν εἶναι, οἷον θρὶξ καὶ πηλὸς καὶ ῥύπος ἢ ἄλλο τι
— to-be as hair and mud and dirt or other something
ἀτιμότατόν τε καὶ φαυλότατον, ἀπορεῖς εἴτε χρὴ
most-worthless both and meanest are-you-at-a-loss whether one-must
φάναι καὶ τούτων ἑκάστου εἶδος εἶναι χωρίς, ὃν ἄλλο
to-say also of-these each form to-be apart being other
αὖ ἢ ὧν τι ἡμεῖς μεταχειριζόμεθα, εἴτε καὶ μή;
again than which something we handle or also not
οὐδαμῶς, φάναι τὸν Σωκράτη, ἀλλὰ ταῦτα μέν γε ἅπερ
in-no-way to-say — Socrates but these indeed at-least which-very
ὁρῶμεν, ταῦτα καὶ εἶναι· εἶδος δέ τι αὐτῶν οἰηθῆναι εἶναι
we-see these also to-be form and some of-them to-think to-be
μὴ λίαν ᾖ ἄτοπον. ἤδη μέντοι ποτέ με καὶ ἔθραξε μή
lest too-much it-be strange already however sometime me also troubled lest
τι ᾖ περὶ πάντων ταὐτόν· ἔπειτα ὅταν ταύτῃ στῶ,
something it-be about all the-same then whenever in-this-way I-stand
φεύγων οἴχομαι, δείσας μή ποτε εἴς τινα βυθὸν φλυαρίας
fleeing I-am-gone having-feared lest ever into some abyss of-nonsense
ἐμπεσὼν διαφθαρῶ· ἐκεῖσε δ' οὖν ἀφικόμενος, εἰς ἃ νυνδὴ
having-fallen I-be-destroyed thither and then having-arrived to which just-now
ἐλέγομεν εἴδη ἔχειν, περὶ ἐκεῖνα πραγματευόμενος διατρίβω.
we-were-saying forms to-have about those busying-myself I-spend-time

131 νέος γὰρ εἶ ἔτι, φάναι τὸν Παρμενίδην, ὦ Σώκρατες, καὶ
young for you-are still to-say — Parmenides O Socrates and
οὔπω σου ἀντείληπται φιλοσοφία ὡς ἔτι ἀντιλήψεται κατ'
not-yet you has-taken-hold-of philosophy as still it-will-take-hold according-to
ἐμὴν δόξαν, ὅτε οὐδὲν αὐτῶν ἀτιμάσεις· νῦν δὲ ἔτι πρὸς
my opinion when nothing of-them you-will-dishonor now and still toward
ἀνθρώπων ἀποβλέπεις δόξας διὰ τὴν ἡλικίαν. τόδε δ'
of-men you-look opinions because-of the age this and
οὖν μοι εἰπέ. δοκεῖ σοι, ὡς φῄς, εἶναι εἴδη ἄττα, ὧν τάδε
then me tell seems to-you as you-say to-be forms some of-which these
τὰ ἄλλα μεταλαμβάνοντα τὰς ἐπωνυμίας αὐτῶν ἴσχειν, οἷον
the others taking-a-share the names of-them to-have as
ὁμοιότητος μὲν μεταλαβόντα ὅμοια, μεγέθους δὲ μεγάλα,
of-likeness indeed having-taken-a-share like of-magnitude and great
κάλλους δὲ καὶ δικαιοσύνης δίκαιά τε καὶ καλὰ γίγνεσθαι;
of-beauty and also of-justice just both and fine to-become
πάνυ γε, φάναι τὸν Σωκράτη.
certainly at-least to-say — Socrates
οὐκοῦν ἤτοι ὅλου τοῦ εἴδους ἢ μέρους ἕκαστον τὸ
therefore either of-whole the form or of-part each the(-thing)
μεταλαμβάνον μεταλαμβάνει; ἢ ἄλλη τις ἂν μετάληψις
taking-a-share takes-a-share or other some — taking-a-share
χωρὶς τούτων γένοιτο;
apart-from these would-come-about
καὶ πῶς ἄν; εἶπεν.
and how — he-said
πότερον οὖν δοκεῖ σοι ὅλον τὸ εἶδος ἐν ἑκάστῳ εἶναι
whether then seems to-you whole the form in each to-be
τῶν πολλῶν ἓν ὄν, ἢ πῶς;
of-the many one being or how
τί γὰρ κωλύει, φάναι τὸν Σωκράτη, ὦ Παρμενίδη;
what for prevents to-say — Socrates O Parmenides

ἓν ἄρα ὂν καὶ ταὐτὸν ἐν πολλοῖς καὶ χωρὶς οὖσιν ὅλον b
one then being and the-same in many and apart being whole
ἅμα ἐνέσται, καὶ οὕτως αὐτὸ αὑτοῦ χωρὶς ἂν
at-the-same-time it-will-be-in and so it from-itself apart —
εἴη.
would-be
οὐκ ἄν, εἴ γε, φάναι, οἷον ἡμέρα μία καὶ ἡ αὐτὴ οὖσα
not — if at-least to-say as day one and the same being
πολλαχοῦ ἅμα ἐστὶ καὶ οὐδέν τι μᾶλλον αὐτὴ
in-many-places at-the-same-time is and in-nothing — more it
αὑτῆς χωρίς ἐστιν, εἰ οὕτω καὶ ἕκαστον τῶν εἰδῶν ἓν
from-itself apart is if so also each of-the forms one
ἐν πᾶσιν ἅμα ταὐτὸν εἴη.
in all at-the-same-time the-same would-be
ἡδέως γε, φάναι, ὦ Σώκρατες, ἓν ταὐτὸν ἅμα
pleasantly at-least to-say O Socrates one the-same at-the-same-time
πολλαχοῦ ποιεῖς, οἷον εἰ ἱστίῳ καταπετάσας πολλοὺς
in-many-places you-make as if with-a-sail having-covered many
ἀνθρώπους φαίης ἓν ἐπὶ πολλοῖς εἶναι ὅλον· ἢ οὐ
men you-should-say one over many to-be whole or not
τὸ τοιοῦτον ἡγῇ λέγειν;
the such do-you-think to-mean
ἴσως, φάναι. c
perhaps to-say
ἦ οὖν ὅλον ἑφ' ἑκάστῳ τὸ ἱστίον εἴη ἄν, ἢ μέρος
truly then whole over each the sail would-be — or part
αὐτοῦ ἄλλο ἐπ' ἄλλῳ;
of-it other over other
μέρος.
part

μεριστὰ ἄρα, φάναι, ὦ Σώκρατες, ἔστιν αὐτὰ τὰ εἴδη,
divisible then to-say O Socrates are themselves the forms
καὶ τὰ μετέχοντα αὐτῶν μέρους ἂν μετέχοι, καὶ
and the(-things) partaking of-them of-a-part — would-partake and
οὐκέτι ἐν ἑκάστῳ ὅλον, ἀλλὰ μέρος ἑκάστου ἂν εἴη.
no-longer in each whole but part of-each — would-be
φαίνεται οὕτω γε.
it-appears so at-least
ἦ οὖν ἐθελήσεις, ὦ Σώκρατες, φάναι τὸ ἓν εἶδος ἡμῖν
truly then will-you-be-willing O Socrates to-say the one form for-us
τῇ ἀληθείᾳ μερίζεσθαι, καὶ ἔτι ἓν ἔσται;
in-the truth to-be-divided and still one will-it-be
οὐδαμῶς, εἰπεῖν.
in-no-way to-say
d ὅρα γάρ, φάναι· εἰ αὐτὸ τὸ μέγεθος μεριεῖς καὶ ἕκαστον
see for to-say if itself the magnitude you-will-divide and each
τῶν πολλῶν μεγάλων μεγέθους μέρει σμικροτέρῳ αὐτοῦ
of-the many great(-things) of-magnitude by-part smaller than-itself
τοῦ μεγέθους μέγα ἔσται, ἆρα οὐκ ἄλογον φανεῖται;
the magnitude great will-be then not absurd will-it-appear
πάνυ γ', ἔφη.
certainly at-least he-said
τί δέ; τοῦ ἴσου μέρος ἕκαστον σμικρὸν ἀπολαβόν τι
what and of-the equal part each small having-received anything
ἕξει ᾧ ἐλάττονι ὄντι αὐτοῦ τοῦ ἴσου τὸ ἔχον
will-have by-which less being than-itself the equal the(-thing) having
ἴσον τῳ ἔσται;
equal to-anything will-be
ἀδύνατον.
impossible

ἀλλὰ τοῦ σμικροῦ μέρος τις ἡμῶν ἕξει, τούτου δὲ αὐτοῦ e
but of-the small part one of-us will-have than-this and itself
τὸ σμικρὸν μεῖζον ἔσται ἅτε μέρους ἑαυτοῦ ὄντος,
the small greater will-be inasmuch-as of-part of-itself being
καὶ οὕτω δὴ αὐτὸ τὸ σμικρὸν μεῖζον ἔσται· ᾧ δ'
and so indeed itself the small greater will-be to-which and
ἂν προστεθῇ τὸ ἀφαιρεθέν, τοῦτο σμικρότερον ἔσται
— is-added the(-part) taken-away this smaller will-be
ἀλλ' οὐ μεῖζον ἢ πρίν.
but not greater than before
οὐκ ἂν γένοιτο, φάναι, τοῦτό γε.
not — it-would-come-about to-say this at-least
τίνα οὖν τρόπον, εἰπεῖν, ὦ Σώκρατες, τῶν εἰδῶν σοι
what then way to-say O Socrates of-the forms for-you
τὰ ἄλλα μεταλήψεται, μήτε κατὰ μέρη μήτε κατὰ
the others will-take-a-share neither according-to parts nor according-to
ὅλα μεταλαμβάνειν δυνάμενα;
wholes to-take-a-share able
οὐ μὰ τὸν Δία, φάναι, οὔ μοι δοκεῖ εὔκολον εἶναι τὸ
no by — Zeus to-say not to-me it-seems easy to-be the
τοιοῦτον οὐδαμῶς διορίσασθαι.
such in-any-way to-determine
τί δὲ δή; πρὸς τόδε πῶς ἔχεις;
what and indeed toward this how are-you
τὸ ποῖον;
the what-sort

When one sees many great things, one form of the great seems to be over them; but that form and the great things together show another, and so without end. Socrates suggests each form is a thought in souls, but a thought is of something that is, a form, and then things that share in thoughts either all think or are thoughts that do not think. Forms as patterns with things as their likenesses fail too, since likeness would need another form. Parmenides warns of a greater difficulty: one could argue that the forms cannot be known, and only a gifted, experienced man could refute it. For forms by themselves are related only to one another, and our things only to ours: a man is master of a slave, not of slavery itself.

132 οἶμαί σε ἐκ τοῦ τοιοῦδε ἓν ἕκαστον εἶδος οἴεσθαι εἶναι·
I-think you from the such one each form to-think to-be
ὅταν πόλλ' ἄττα μεγάλα σοι δόξῃ εἶναι, μία τις ἴσως
whenever many some great(-things) to-you seem to-be one some perhaps
δοκεῖ ἰδέα ἡ αὐτὴ εἶναι ἐπὶ πάντα ἰδόντι, ὅθεν
seems form the same to-be over all to-one-having-looked whence
ἓν τὸ μέγα ἡγῇ εἶναι.
one the great you-think to-be
ἀληθῆ λέγεις, φάναι.
true-things you-say to-say
τί δ' αὐτὸ τὸ μέγα καὶ τἆλλα τὰ μεγάλα, ἐὰν ὡσαύτως
what and itself the great and the-others the great(-things) if likewise
τῇ ψυχῇ ἐπὶ πάντα ἴδῃς, οὐχὶ ἕν τι αὖ μέγα
with-the soul over all you-look not one something again great
φανεῖται, ᾧ ταῦτα πάντα μεγάλα φαίνεσθαι;
will-appear by-which these all great to-appear
ἔοικεν.
it-seems

ἄλλο ἄρα εἶδος μεγέθους ἀναφανήσεται, παρ᾽ αὐτό τε τὸ b
other then form of-magnitude will-appear beside itself both the
μέγεθος γεγονὸς καὶ τὰ μετέχοντα αὐτοῦ· καὶ ἐπὶ
magnitude having-come-about and the(-things) partaking of-it and over
τούτοις αὖ πᾶσιν ἕτερον, ᾧ ταῦτα πάντα μεγάλα
these again all another by-which these all great
ἔσται· καὶ οὐκέτι δὴ ἓν ἕκαστόν σοι τῶν εἰδῶν ἔσται,
will-be and no-longer indeed one each for-you of-the forms will-be
ἀλλὰ ἄπειρα τὸ πλῆθος.
but unlimited the multitude
ἀλλά, φάναι, ὦ Παρμενίδη, τὸν Σωκράτη, μὴ τῶν εἰδῶν
but to-say O Parmenides — Socrates lest of-the forms
ἕκαστον ᾖ τούτων νόημα, καὶ οὐδαμοῦ αὐτῷ προσήκῃ
each be of-these a-thought and nowhere for-it be-fitting
ἐγγίγνεσθαι ἄλλοθι ἢ ἐν ψυχαῖς· οὕτω γὰρ ἂν ἕν γε
to-come-to-be elsewhere than in souls so for — one at-least
ἕκαστον εἴη καὶ οὐκ ἂν ἔτι πάσχοι ἃ νυνδὴ ἐλέγετο.
each would-be and not — still it-would-suffer what just-now was-said
τί οὖν; φάναι, ἓν ἕκαστόν ἐστι τῶν νοημάτων, νόημα
what then to-say one each is of-the thoughts thought
δὲ οὐδενός;
but of-nothing
ἀλλ᾽ ἀδύνατον, εἰπεῖν.
but impossible to-say
ἀλλὰ τινός;
but of-something
ναί.
yes
ὄντος ἢ οὐκ ὄντος; c
of-being or not being
ὄντος.
of-being

οὐχ ἑνός τινος, ὃ ἐπὶ πᾶσιν ἐκεῖνο τὸ νόημα ἐπὸν
not of-one some which over all that the thought being-over
νοεῖ, μίαν τινὰ οὖσαν ἰδέαν;
thinks one some being form
ναί.
yes
εἶτα οὐκ εἶδος ἔσται τοῦτο τὸ νοούμενον ἓν εἶναι,
then not form will-be this the(-thing) thought one to-be
ἀεὶ ὂν τὸ αὐτὸ ἐπὶ πᾶσιν;
always being the same over all
ἀνάγκη αὖ φαίνεται.
necessity again it-appears
τί δὲ δή; εἰπεῖν τὸν Παρμενίδην, οὐκ ἀνάγκῃ ᾗ τἆλλα
what and indeed to-say — Parmenides not of-necessity by-which the-others
φῂς τῶν εἰδῶν μετέχειν ἢ δοκεῖ σοι ἐκ νοημάτων ἕκαστον
you-say of-the forms to-partake or seems to-you from thoughts each
εἶναι καὶ πάντα νοεῖν, ἢ νοήματα ὄντα ἀνόητα εἶναι;
to-be and all to-think or thoughts being unthinking to-be
d ἀλλ' οὐδὲ τοῦτο, φάναι, ἔχει λόγον, ἀλλ', ὦ Παρμενίδη,
but not-even this to-say has reason but O Parmenides
μάλιστα ἔμοιγε καταφαίνεται ὧδε ἔχειν· τὰ μὲν εἴδη
most to-me-at-least it-appears thus to-hold the indeed forms
ταῦτα ὥσπερ παραδείγματα ἑστάναι ἐν τῇ φύσει, τὰ
these as patterns to-stand in the nature the
δὲ ἄλλα τούτοις ἐοικέναι καὶ εἶναι ὁμοιώματα, καὶ ἡ
and others to-these to-resemble and to-be likenesses and the
μέθεξις αὕτη τοῖς ἄλλοις γίγνεσθαι τῶν εἰδῶν οὐκ ἄλλη
participation this for-the others to-come-about of-the forms not other
τις ἢ εἰκασθῆναι αὐτοῖς.
any than to-be-made-like to-them

εἰ οὖν τι, ἔφη, ἔοικεν τῷ εἴδει, οἷόν τε ἐκεῖνο τὸ
if then anything he-said resembles to-the form possible — that the
εἶδος μὴ ὅμοιον εἶναι τῷ εἰκασθέντι, καθ' ὅσον
form not like to-be to-the (thing)-made-like according-to as-much-as
αὐτῷ ἀφωμοιώθη; ἢ ἔστι τις μηχανὴ τὸ ὅμοιον μὴ ὁμοίῳ
to-it it-was-made-like or is any contrivance the like not with-like
ὅμοιον εἶναι;
like to-be
οὐκ ἔστι.
not there-is
τὸ δὲ ὅμοιον τῷ ὁμοίῳ ἆρ' οὐ μεγάλη ἀνάγκη ἑνὸς e
the and like with-the like so not great necessity of-one
τοῦ αὐτοῦ μετέχειν;
the same to-partake
ἀνάγκη.
necessity
οὗ δ' ἂν τὰ ὅμοια μετέχοντα ὅμοια ᾖ, οὐκ ἐκεῖνο
of-what and — the like partaking like be not that
ἔσται αὐτὸ τὸ εἶδος;
will-be itself the form
παντάπασι μὲν οὖν.
altogether indeed then
οὐκ ἄρα οἷόν τέ τι τῷ εἴδει ὅμοιον εἶναι, οὐδὲ 133
not then possible — anything to-the form like to-be nor
τὸ εἶδος ἄλλῳ· εἰ δὲ μή, παρὰ τὸ εἶδος ἀεὶ ἄλλο
the form to-another if but not beside the form always other
ἀναφανήσεται εἶδος, καὶ ἂν ἐκεῖνό τῳ ὅμοιον ᾖ, ἕτερον
will-appear form and if that to-anything like be another
αὖ, καὶ οὐδέποτε παύσεται ἀεὶ καινὸν εἶδος γιγνόμενον,
again and never will-it-stop always new form coming-to-be
ἐὰν τὸ εἶδος τῷ ἑαυτοῦ μετέχοντι ὅμοιον γίγνηται.
if the form to-the of-itself partaking like become

ἀληθέστατα λέγεις.
most-truly you-speak
οὐκ ἄρα ὁμοιότητι τἆλλα τῶν εἰδῶν μεταλαμβάνει, ἀλλά
not then by-likeness the-others of-the forms take-a-share but
τι ἄλλο δεῖ ζητεῖν ᾧ μεταλαμβάνει.
something else one-must to-seek by-which they-take-a-share
ἔοικεν.
it-seems
ὁρᾷς οὖν, φάναι, ὦ Σώκρατες, ὅση ἡ ἀπορία ἐάν
do-you-see then to-say O Socrates how-great the perplexity if
τις ὡς εἴδη ὄντα αὐτὰ καθ' αὑτὰ διορίζηται;
one as forms being themselves by themselves distinguishes
καὶ μάλα.
and very(-much)
b εὖ τοίνυν ἴσθι, φάναι, ὅτι ὡς ἔπος εἰπεῖν οὐδέπω ἅπτῃ
well then know to-say that so a-word to-say not-yet you-touch
αὐτῆς ὅση ἐστὶν ἡ ἀπορία, εἰ ἓν εἶδος ἕκαστον τῶν
it how-great is the perplexity if one form each of-the
ὄντων ἀεί τι ἀφοριζόμενος θήσεις.
beings always something marking-off you-will-set
πῶς δή; εἰπεῖν.
how indeed to-say
c πολλὰ μὲν καὶ ἄλλα, φάναι, μέγιστον δὲ τόδε. εἴ
many indeed also other(-things) to-say greatest but this if
τις φαίη μηδὲ προσήκειν αὐτὰ γιγνώσκεσθαι ὄντα
one should-say not-even to-befit them to-be-known being
τοιαῦτα οἷά φαμεν δεῖν εἶναι τὰ εἴδη, τῷ ταῦτα
such as we-say must to-be the forms to-the(-one) these-things
λέγοντι οὐκ ἂν ἔχοι τις ἐνδείξασθαι ὅτι ψεύδεται, εἰ μὴ
saying not — could one to-show that he-is-wrong if not
πολλῶν μὲν τύχοι ἔμπειρος ὢν ὁ ἀμφισβητῶν καὶ
many indeed he-should-happen experienced being the disputer and

μὴ ἀφυής, ἐθέλοι δὲ πάνυ πολλὰ καὶ πόρρωθεν
not untalented he-should-be-willing and very many-things and from-afar
πραγματευομένου τοῦ ἐνδεικνυμένου ἕπεσθαι, ἀλλ'
laboring the(-one) showing to-follow but
ἀπίθανος εἴη ὁ ἄγνωστα ἀναγκάζων αὐτὰ εἶναι.
unpersuadable would-be the(-one) unknowable compelling them to-be
πῇ δή, ὦ Παρμενίδη; φάναι τὸν Σωκράτη.
how indeed O Parmenides to-say — Socrates
ὅτι, ὦ Σώκρατες, οἶμαι ἂν καὶ σὲ καὶ ἄλλον, ὅστις
because O Socrates I-think — also you and another whoever
αὐτήν τινα καθ' αὑτὴν ἑκάστου οὐσίαν τίθεται εἶναι,
itself some by itself of-each being sets to-be
ὁμολογῆσαι ἂν πρῶτον μὲν μηδεμίαν αὐτῶν εἶναι ἐν ἡμῖν.
to-agree — first indeed none of-them to-be in us
πῶς γὰρ ἂν αὐτὴ καθ' αὑτὴν ἔτι εἴη; φάναι τὸν
how for — itself by itself still would-it-be to-say —
Σωκράτη.
Socrates
καλῶς λέγεις, εἰπεῖν.
well you-speak to-say
οὐκοῦν καὶ ὅσαι τῶν ἰδεῶν πρὸς ἀλλήλας εἰσὶν αἵ εἰσιν, d
therefore also as-many-as of-the forms relative-to one-another are which are
αὐταὶ πρὸς αὑτὰς τὴν οὐσίαν ἔχουσιν, ἀλλ' οὐ πρὸς
themselves relative-to themselves the being have but not relative-to
τὰ παρ' ἡμῖν εἴτε ὁμοιώματα εἴτε ὅπῃ δή τις αὐτὰ
the(-things) among us whether likenesses or however indeed one them
τίθεται, ὧν ἡμεῖς μετέχοντες εἶναι ἕκαστα ἐπονομαζόμεθα·
sets of-which we partaking to-be each are-named
τὰ δὲ παρ' ἡμῖν ταῦτα ὁμώνυμα ὄντα ἐκείνοις αὐτὰ
the(-things) and among us these same-named being with-those themselves

αὖ πρὸς αὑτά ἐστιν ἀλλ᾽ οὐ πρὸς τὰ εἴδη, καὶ
again relative-to themselves are but not relative-to the forms and
ἑαυτῶν ἀλλ᾽ οὐκ ἐκείνων ὅσα αὖ ὀνομάζεται οὕτως.
of-themselves but not of-those as-many-as again are-named so
πῶς λέγεις; φάναι τὸν Σωκράτη.
how do-you-mean to-say — Socrates
134 οἷον, φάναι τὸν Παρμενίδην, εἴ τις ἡμῶν του δεσπότης
as to-say — Parmenides if one of-us of-someone master
ἢ δοῦλός ἐστιν, οὐκ αὐτοῦ δεσπότου δήπου, ὃ ἔστι
or slave is not of-itself master surely what is
δεσπότης, ἐκείνου δοῦλός ἐστιν, οὐδὲ αὐτοῦ δούλου, ὃ
master of-that slave is nor of-itself slave what
ἔστι δοῦλος, δεσπότης ὁ δεσπότης, ἀλλ᾽ ἄνθρωπος ὢν
is slave master the master but man being
ἀνθρώπου ἀμφότερα ταῦτ᾽ ἐστίν· αὐτὴ δὲ δεσποτεία
of-man both these is itself and mastership
αὐτῆς δουλείας ἐστὶν ὅ ἐστι, καὶ δουλεία ὡσαύτως αὐτὴ
of-itself slavery is what is also slavery likewise itself
δουλεία αὐτῆς δεσποτείας, ἀλλ᾽ οὐ τὰ ἐν ἡμῖν πρὸς
slavery of-itself mastership but not the(-things) in us toward
ἐκεῖνα τὴν δύναμιν ἔχει οὐδὲ ἐκεῖνα πρὸς ἡμᾶς, ἀλλ᾽, ὃ
those the power have nor those toward us but what
λέγω, αὐτὰ αὑτῶν καὶ πρὸς αὑτὰ ἐκεῖνά τέ ἐστι,
I-say themselves of-themselves and toward themselves those both are
καὶ τὰ παρ᾽ ἡμῖν ὡσαύτως πρὸς αὑτά.
and the(-things) among us likewise toward themselves

Knowledge itself is of truth itself, and our knowledge of the things among us. We do not have knowledge itself, so the forms, the beautiful and the good among them, are unknowable to us; and a god with the most exact knowledge and mastery could neither know nor rule us, nor we know or rule the gods. Yet whoever denies the forms has nowhere to turn his thought and destroys the power of discussion. Socrates must first train while young, as Zeno does, but on forms rather than visible things.

ἢ οὐ μανθάνεις ὃ λέγω;
or not do-you-understand what I-say
πάνυ γ', εἰπεῖν τὸν Σωκράτη, μανθάνω.
certainly at-least to-say — Socrates I-understand
οὐκοῦν καὶ ἐπιστήμη, φάναι, αὐτὴ μὲν ὃ ἔστι ἐπιστήμη
therefore also knowledge to-say itself indeed what is knowledge
τῆς ὃ ἔστιν ἀλήθεια αὐτῆς ἂν ἐκείνης εἴη
of-the(-truth) which is truth itself — of-that would-be
ἐπιστήμη;
knowledge
πάνυ γε.
certainly at-least
ἑκάστη δὲ αὖ τῶν ἐπιστημῶν, ἣ ἔστιν, ἑκάστου τῶν
each and again of-the knowledges which is of-each of-the
ὄντων, ὃ ἔστιν, εἴη ἂν ἐπιστήμη· ἢ οὔ;
beings what is would-be — knowledge or not
ναί.
yes
ἡ δὲ παρ' ἡμῖν ἐπιστήμη οὐ τῆς παρ' ἡμῖν ἂν ἀληθείας b
the and among us knowledge not of-the among us — truth
εἴη, καὶ αὖ ἑκάστη ἡ παρ' ἡμῖν ἐπιστήμη τῶν παρ'
would-be and again each the among us knowledge of-the among
ἡμῖν ὄντων ἑκάστου ἂν ἐπιστήμη συμβαίνοι εἶναι;
us beings of-each — knowledge would-turn-out to-be

ἀνάγκη.

necessity

ἀλλὰ μὴν αὐτά γε τὰ εἴδη, ὡς ὁμολογεῖς, οὔτε

but indeed themselves at-least the forms as you-agree neither

ἔχομεν οὔτε παρ᾽ ἡμῖν οἷόν τε εἶναι.

do-we-have nor among us possible — to-be

οὐ γὰρ οὖν.

not for indeed

γιγνώσκεται δέ γέ που ὑπ᾽ αὐτοῦ τοῦ εἴδους τοῦ

are-known and at-least surely by itself the form the(-form)

τῆς ἐπιστήμης αὐτὰ τὰ γένη ἃ ἔστιν ἕκαστα;

of-the knowledge themselves the kinds which is each

ναί.

yes

ὅ γε ἡμεῖς οὐκ ἔχομεν.

which at-least we not have

οὐ γάρ.

not for

οὐκ ἄρα ὑπό γε ἡμῶν γιγνώσκεται τῶν εἰδῶν οὐδέν,

not then by at-least us is-known of-the forms anything

ἐπειδὴ αὐτῆς ἐπιστήμης οὐ μετέχομεν.

since itself of-knowledge not we-partake

οὐκ ἔοικεν.

not it-seems

c ἄγνωστον ἄρα ἡμῖν καὶ αὐτὸ τὸ καλὸν ὃ ἔστι καὶ

unknowable then to-us also itself the beautiful what is and

τὸ ἀγαθὸν καὶ πάντα ἃ δὴ ὡς ἰδέας αὐτὰς οὔσας

the good and all which indeed as forms them being

ὑπολαμβάνομεν.

we-suppose

κινδυνεύει.

it-is-likely

ὅρα δὴ ἔτι τούτου δεινότερον τόδε.
see indeed still than-this more-dreadful this
τὸ ποῖον;
the what-sort
φαίης ἄν που, εἴπερ ἔστιν αὐτό τι γένος ἐπιστήμης,
you-would-say — surely if-indeed there-is itself some kind of-knowledge
πολὺ αὐτὸ ἀκριβέστερον εἶναι ἢ τὴν παρ᾽ ἡμῖν ἐπιστήμην,
much it more-precise to-be than the among us knowledge
καὶ κάλλος καὶ τἆλλα πάντα οὕτω.
and beauty and the-others all so
ναί.
yes
οὐκοῦν εἴπερ τι ἄλλο αὐτῆς ἐπιστήμης μετέχει, οὐκ ἄν
therefore if-indeed anything other itself of-knowledge partakes not —
τινα μᾶλλον ἢ θεὸν φαίης ἔχειν τὴν ἀκριβεστάτην
anyone rather than god would-you-say to-have the most-precise
ἐπιστήμην;
knowledge
ἀνάγκη.
necessity
ἆρ᾽ οὖν οἷός τε αὖ ἔσται ὁ θεὸς τὰ παρ᾽ ἡμῖν d
so then able — again will-be the god the(-things) among us
γιγνώσκειν αὐτὴν ἐπιστήμην ἔχων;
to-know itself knowledge having
τί γὰρ οὔ;
what for not
ὅτι, ἔφη ὁ Παρμενίδης, ὡμολόγηται ἡμῖν, ὦ Σώκρατες,
because said — Parmenides it-has-been-agreed by-us O Socrates
μήτε ἐκεῖνα τὰ εἴδη πρὸς τὰ παρ᾽ ἡμῖν τὴν δύναμιν
neither those the forms toward the(-things) among us the power

ἔχειν ἣν ἔχει, μήτε τὰ παρ᾽ ἡμῖν πρὸς ἐκεῖνα,
to-have which they-have nor the(-things) among us toward those
ἀλλ᾽ αὐτὰ πρὸς αὑτὰ ἑκάτερα.
but themselves toward themselves each
ὡμολόγηται γάρ.
it-has-been-agreed for
e οὐκοῦν εἰ παρὰ τῷ θεῷ αὕτη ἐστὶν ἡ ἀκριβεστάτη δεσποτεία
therefore if with the god this is the most-precise mastership
καὶ αὕτη ἡ ἀκριβεστάτη ἐπιστήμη, οὔτ᾽ ἂν ἡ δεσποτεία
and this the most-precise knowledge neither — the mastership
ἡ ἐκείνων ἡμῶν ποτὲ ἂν δεσπόσειεν, οὔτ᾽ ἂν ἐπιστήμη
the(-one) of-those us ever — would-master nor — knowledge
ἡμᾶς γνοίη οὐδέ τι ἄλλο τῶν παρ᾽ ἡμῖν, ἀλλὰ
us would-know nor any other of-the(-things) among us but
ὁμοίως ἡμεῖς τε ἐκείνων οὐκ ἄρχομεν τῇ παρ᾽ ἡμῖν ἀρχῇ
alike we both those not rule by-the among us rule
οὐδὲ γιγνώσκομεν τοῦ θείου οὐδὲν τῇ ἡμετέρᾳ ἐπιστήμῃ,
nor we-know of-the divine anything by-the our knowledge
ἐκεῖνοί τε αὖ κατὰ τὸν αὐτὸν λόγον οὔτε δεσπόται ἡμῶν
they both again according-to the same argument neither masters of-us
εἰσὶν οὔτε γιγνώσκουσι τὰ ἀνθρώπεια πράγματα θεοὶ ὄντες.
are nor know the human affairs gods being
ἀλλὰ μὴ λίαν, ἔφη, ᾖ θαυμαστὸς ὁ λόγος, εἴ τις τὸν
but lest too he-said be wondrous the argument if one the
θεὸν ἀποστερήσει τοῦ εἰδέναι.
god will-deprive of-the knowing
135 ταῦτα μέντοι, ὦ Σώκρατες, ἔφη ὁ Παρμενίδης, καὶ ἔτι
these-things however O Socrates said — Parmenides and further
ἄλλα πρὸς τούτοις πάνυ πολλὰ ἀναγκαῖον ἔχειν τὰ εἴδη,
others besides these very many necessary to-have the forms
εἰ εἰσὶν αὗται αἱ ἰδέαι τῶν ὄντων καὶ ὁριεῖταί τις αὐτό
if are these the forms of-the beings and will-define one itself

τι ἕκαστον εἶδος· ὥστε ἀπορεῖν τε τὸν ἀκούοντα καὶ
some each form so-that to-be-at-a-loss both the hearer and
ἀμφισβητεῖν ὡς οὔτε ἔστι ταῦτα, εἴ τε ὅτι μάλιστα εἴη,
to-dispute that neither are these if and as most they-were
πολλὴ ἀνάγκη αὐτὰ εἶναι τῇ ἀνθρωπίνῃ φύσει ἄγνωστα,
much necessity them to-be to-the human nature unknowable
καὶ ταῦτα λέγοντα δοκεῖν τε τὶ λέγειν καί, ὃ
and these-things saying to-seem both something to-say and what
ἄρτι ἐλέγομεν, θαυμαστῶς ὡς δυσανάπειστον εἶναι. καὶ
just-now we-were-saying wondrously how hard-to-persuade to-be and
ἀνδρὸς πάνυ μὲν εὐφυοῦς τοῦ δυνησομένου μαθεῖν ὡς
of-a-man very indeed gifted the(-one) going-to-be-able to-learn that
ἔστι γένος τι ἑκάστου καὶ οὐσία αὐτὴ καθ' αὑτήν, ἔτι δὲ
there-is kind some of-each and being itself by itself still and
θαυμαστοτέρου τοῦ εὑρήσοντος καὶ ἄλλον δυνησομένου
more-wondrous the(-one) going-to-find and another going-to-be-able
διδάξαι ταῦτα πάντα ἱκανῶς διευκρινησάμενον.
to-teach these-things all sufficiently having-sifted
συγχωρῶ σοι, ἔφη, ὦ Παρμενίδη, ὁ Σωκράτης· πάνυ
I-concede to-you said O Parmenides — Socrates very
γάρ μοι κατὰ νοῦν λέγεις.
for to-me according-to mind you-speak
ἀλλὰ μέντοι, εἶπεν ὁ Παρμενίδης, εἴ γέ τις δή, ὦ c
but however said — Parmenides if at-least one indeed O
Σώκρατες, αὖ μὴ ἐάσει εἴδη τῶν ὄντων εἶναι, εἰς
Socrates again not will-allow forms of-the beings to-be into
πάντα τὰ νυνδὴ καὶ ἄλλα τοιαῦτα ἀποβλέψας, μηδέ
all the(-things) just-now and other such having-looked nor
τι ὁριεῖται εἶδος ἑνὸς ἑκάστου, οὐδὲ ὅποι τρέψει τὴν
anything will-define form of-one each nor where he-will-turn the
διάνοιαν ἔξει, μὴ ἐὼν ἰδέαν τῶν ὄντων ἑκάστου τὴν
thought he-will-have not allowing form of-the beings of-each the

αὐτὴν ἀεὶ εἶναι, καὶ οὕτως τὴν τοῦ διαλέγεσθαι δύναμιν
same always to-be and so the of-the conversing power
παντάπασι διαφθερεῖ. τοῦ τοιούτου μὲν οὖν μοι δοκεῖς
altogether he-will-destroy of-the such indeed then to-me you-seem
καὶ μᾶλλον ᾐσθῆσθαι.
also more to-have-perceived
ἀληθῆ λέγεις, φάναι.
true-things you-say to-say
τί οὖν ποιήσεις φιλοσοφίας πέρι; πῇ τρέψῃ ἀγνοουμένων
what then will-you-do philosophy about where will-you-turn being-unknown
τούτων;
these
οὐ πάνυ μοι δοκῶ καθορᾶν ἔν γε τῷ παρόντι.
not very to-me I-seem to-see-clearly in at-least the present
d πρῲ γάρ, εἰπεῖν, πρὶν γυμνασθῆναι, ὦ Σώκρατες,
too-early for to-say before to-be-trained O Socrates
ὁρίζεσθαι ἐπιχειρεῖς καλόν τέ τι καὶ δίκαιον καὶ
to-define you-attempt beautiful both something and just and
ἀγαθὸν καὶ ἓν ἕκαστον τῶν εἰδῶν. ἐνενόησα γὰρ καὶ
good and one each of-the forms I-noticed for also
πρῴην σου ἀκούων διαλεγομένου ἐνθάδε Ἀριστοτέλει
day-before-yesterday you hearing conversing here with-Aristoteles
τῷδε. καλὴ μὲν οὖν καὶ θεία, εὖ ἴσθι, ἡ ὁρμὴ ἣν
this(-man) fine indeed then and divine well know the impulse which
ὁρμᾷς ἐπὶ τοὺς λόγους· ἕλκυσον δὲ σαυτὸν καὶ
you-are-impelled toward the arguments drag but yourself and
γύμνασαι μᾶλλον διὰ τῆς δοκούσης ἀχρήστου εἶναι καὶ
train more through the seeming useless to-be and
καλουμένης ὑπὸ τῶν πολλῶν ἀδολεσχίας, ἕως ἔτι νέος
called by the many idle-talk while still young
εἶ· εἰ δὲ μή, σὲ διαφεύξεται ἡ ἀλήθεια.
you-are if but not you will-escape the truth

τίς οὖν ὁ τρόπος, φάναι, ὦ Παρμενίδη, τῆς γυμνασίας;
what then the way to-say O Parmenides of-the training
οὗτος, εἶπεν, ὅνπερ ἤκουσας Ζήνωνος. πλὴν τοῦτό γέ e
this he-said which-very you-heard from-Zeno except this at-least
σου καὶ πρὸς τοῦτον ἠγάσθην εἰπόντος, ὅτι οὐκ εἴας
of-you also toward this I-admired saying that not you-allowed
ἐν τοῖς ὁρωμένοις οὐδὲ περὶ ταῦτα τὴν πλάνην ἐπισκοπεῖν,
in the things-seen nor about these the wandering to-examine
ἀλλὰ περὶ ἐκεῖνα ἃ μάλιστά τις ἂν λόγῳ λάβοι
but about those which most one — by-argument would-grasp
καὶ εἴδη ἂν ἡγήσαιτο εἶναι.
and forms — would-think to-be
δοκεῖ γάρ μοι, ἔφη, ταύτῃ γε οὐδὲν χαλεπὸν εἶναι
it-seems for to-me he-said in-this-way at-least nothing hard to-be
καὶ ὅμοια καὶ ἀνόμοια καὶ ἄλλο ὁτιοῦν τὰ ὄντα
both like and unlike and other anything-whatever the beings
πάσχοντα ἀποφαίνειν.
undergoing to-show

Parmenides adds that one must suppose a thing both to be and not to be, as Zeno supposed the many, and examine what follows for it and for the others, with likeness, motion, being, and every other form. Socrates calls it an impossible task and asks Parmenides to show it; Parmenides pleads his age, so Socrates asks Zeno. Zeno laughs and joins in asking Parmenides, as do Pythodorus, Aristoteles, and the others. Like Ibycus' aging racehorse, Parmenides dreads swimming so great a sea of arguments, but begins with his own hypothesis, whether the one is or is not, and the youngest, Aristoteles, agrees to answer.

136 καὶ καλῶς γ', ἔφη. χρὴ δὲ καὶ τόδε ἔτι πρὸς τούτῳ
and well at-least he-said one-must and also this further besides this
ποιεῖν, μὴ μόνον εἰ ἔστιν ἕκαστον ὑποτιθέμενον σκοπεῖν
to-do not only if is each supposing to-examine
τὰ συμβαίνοντα ἐκ τῆς ὑποθέσεως, ἀλλὰ καὶ εἰ μὴ ἔστι
the(-things) resulting from the hypothesis but also if not is
τὸ αὐτὸ τοῦτο ὑποτίθεσθαι, εἰ βούλει μᾶλλον γυμνασθῆναι.
the same this to-suppose if you-wish more to-be-trained
πῶς λέγεις; φάναι.
how do-you-mean to-say

b οἷον, ἔφη, εἰ βούλει, περὶ ταύτης τῆς ὑποθέσεως ἣν Ζήνων
such-as he-said if you-wish about this the hypothesis which Zeno
ὑπέθετο, εἰ πολλά ἐστι, τί χρὴ συμβαίνειν καὶ αὐτοῖς
supposed if many is what must to-result both for-themselves
τοῖς πολλοῖς πρὸς αὑτὰ καὶ πρὸς τὸ ἓν καὶ τῷ ἑνὶ πρός
the many toward themselves and toward the one and for-the one toward
τε αὑτὸ καὶ πρὸς τὰ πολλά· καὶ αὖ εἰ μή ἐστι πολλά,
both itself and toward the many and again if not is many
πάλιν σκοπεῖν τί συμβήσεται καὶ τῷ ἑνὶ καὶ τοῖς πολλοῖς
again to-examine what will-result both for-the one and for-the many
καὶ πρὸς αὑτὰ καὶ πρὸς ἄλληλα· καὶ αὖθις αὖ ἐὰν
both toward themselves and toward one-another and again again if

ὑποθῇ εἰ ἔστιν ὁμοιότης ἢ εἰ μὴ ἔστιν, τί ἐφ᾽ ἑκατέρας
one-supposes if is likeness or if not is what on each
τῆς ὑποθέσεως συμβήσεται καὶ αὐτοῖς τοῖς ὑποτεθεῖσιν
the hypothesis will-result both for-themselves the supposed(-things)
καὶ τοῖς ἄλλοις καὶ πρὸς αὑτὰ καὶ πρὸς ἄλληλα. καὶ
and for-the others both toward themselves and toward one-another and
περὶ ἀνομοίου ὁ αὐτὸς λόγος καὶ περὶ κινήσεως καὶ περὶ
about unlike the same argument and about motion and about
στάσεως καὶ περὶ γενέσεως καὶ φθορᾶς καὶ περὶ αὐτοῦ τοῦ
rest and about generation and destruction and about itself the
εἶναι καὶ τοῦ μὴ εἶναι· καὶ ἑνὶ λόγῳ, περὶ ὅτου ἂν ἀεὶ
being and the not being and in-one word about whatever — always
ὑποθῇ ὡς ὄντος καὶ ὡς οὐκ ὄντος καὶ ὁτιοῦν ἄλλο
one-supposes as being and as not being and any-whatever other
πάθος πάσχοντος, δεῖ σκοπεῖν τὰ συμβαίνοντα πρὸς
experience undergoing one-must to-examine the(-things) resulting toward
αὐτὸ καὶ πρὸς ἓν ἕκαστον τῶν ἄλλων, ὅτι ἂν προέλῃ, καὶ
itself and toward one each of-the others whatever — you-choose and
πρὸς πλείω καὶ πρὸς σύμπαντα ὡσαύτως· καὶ τἆλλα αὖ
toward more and toward all likewise and the-others again
πρὸς αὑτά τε καὶ πρὸς ἄλλο ὅτι ἂν προαιρῇ ἀεί, ἐάντε
toward themselves both and toward other whatever — you-choose always whether
ὡς ὂν ὑποθῇ ὃ ὑπετίθεσο, ἄντε ὡς μὴ ὄν, εἰ μέλλεις
as being you-suppose what you-were-supposing or as not being if you-are-going
τελέως γυμνασάμενος κυρίως διόψεσθαι τὸ ἀληθές.
completely having-been-trained authoritatively to-see-through the truth
ἀμήχανόν γ᾽ ἔφη, λέγεις, ὦ Παρμενίδη, πραγματείαν,
an-impossible at-least he-said you-mean O Parmenides business
καὶ οὐ σφόδρα μανθάνω. ἀλλά μοι τί οὐ διῆλθες
and not very I-understand but to-me why not did-you-go-through
αὐτὸς ὑποθέμενός τι, ἵνα μᾶλλον καταμάθω;
yourself supposing something so-that more I-may-learn

d πολὺ ἔργον, φάναι, ὦ Σώκρατες, προστάττεις ὡς τηλικῷδε.
great work to-say O Socrates you-impose for one-so-old
ἀλλὰ σύ, εἰπεῖν τὸν Σωκράτη, Ζήνων, τί οὐ διῆλθες
but you to-say — Socrates Zeno why not did-you-go-through
ἡμῖν;
for-us
e καὶ τὸν Ζήνωνα ἔφη γελάσαντα φάναι· αὐτοῦ, ὦ
and — Zeno he-said laughing to-say of-him O
Σώκρατες, δεώμεθα Παρμενίδου· μὴ γὰρ οὐ φαῦλον ᾖ ὃ
Socrates let-us-ask Parmenides lest for not trivial be what
λέγει. ἢ οὐχ ὁρᾷς ὅσον ἔργον προστάττεις; εἰ μὲν οὖν
he-says or not do-you-see how-great work you-impose if indeed then
πλείους ἦμεν, οὐκ ἂν ἄξιον ἦν δεῖσθαι· ἀπρεπῆ γὰρ τὰ
more we-were not — worthy it-would-be to-ask unseemly for the
τοιαῦτα πολλῶν ἐναντίον λέγειν ἄλλως τε καὶ τηλικούτῳ·
such many before to-say especially both and for-one-so-old
ἀγνοοῦσιν γὰρ οἱ πολλοὶ ὅτι ἄνευ ταύτης τῆς διὰ
they-are-ignorant for the many that without this the through
πάντων διεξόδου τε καὶ πλάνης ἀδύνατον ἐντυχόντα τῷ
all going-through both and wandering impossible having-met-with the
ἀληθεῖ νοῦν σχεῖν. ἐγὼ μὲν οὖν, ὦ Παρμενίδη, Σωκράτει
truth mind to-get I indeed then O Parmenides with-Socrates
συνδέομαι, ἵνα καὶ αὐτὸς διακούσω διὰ χρόνου.
join-in-asking so-that also myself I-may-hear through time
ταῦτα δὴ εἰπόντος τοῦ Ζήνωνος, ἔφη ὁ Ἀντιφῶν φάναι
these-things indeed having-said — Zeno said — Antiphon to-say
τὸν Πυθόδωρον, αὐτόν τε δεῖσθαι τοῦ Παρμενίδου καὶ τὸν
— Pythodorus himself both to-ask — Parmenides and —
Ἀριστοτέλη καὶ τοὺς ἄλλους, ἐνδείξασθαι ὃ λέγοι καὶ μὴ
Aristoteles and the others to-show what he-meant and not
ἄλλως ποιεῖν. τὸν οὖν Παρμενίδην· ἀνάγκη, φάναι, πείθεσθαι.
otherwise to-do — then Parmenides necessity to-say to-obey

καίτοι δοκῶ μοι τὸ τοῦ Ἰβυκείου ἵππου πεπονθέναι, 137
and-yet I-seem to-myself the(-fate) of-the Ibycean horse to-have-suffered
ᾧ ἐκεῖνος ἀθλητῇ ὄντι καὶ πρεσβυτέρῳ, ὑφ' ἅρματι
to-which that(-poet) to-a-competitor being and older under a-chariot
μέλλοντι ἀγωνιεῖσθαι καὶ δι' ἐμπειρίαν τρέμοντι τὸ
going to-compete and through experience trembling-at the
μέλλον, ἑαυτὸν ἀπεικάζων ἄκων ἔφη καὶ αὐτὸς οὕτω
future himself likening unwilling he-said also himself so
πρεσβύτης ὢν εἰς τὸν ἔρωτα ἀναγκάζεσθαι ἰέναι· κἀγώ
old being into the love to-be-compelled to-go and-I
μοι δοκῶ μεμνημένος μάλα φοβεῖσθαι πῶς χρὴ
to-myself seem remembering very to-fear how one-must
τηλικόνδε ὄντα διανεῦσαι τοιοῦτόν τε καὶ τοσοῦτον
so-old being to-swim-through such both and so-great
πέλαγος λόγων· ὅμως δὲ δεῖ γὰρ χαρίζεσθαι, ἐπειδὴ
sea of-arguments nevertheless but one-must for to-oblige since
καί, ὃ Ζήνων λέγει, αὐτοί ἐσμεν. πόθεν οὖν δὴ ἀρξόμεθα
also what Zeno says ourselves we-are whence then indeed shall-we-begin
καὶ τί πρῶτον ὑποθησόμεθα; ἢ βούλεσθε, ἐπειδήπερ δοκεῖ
and what first shall-we-suppose or do-you-wish since it-seems
πραγματειώδη παιδιὰν παίζειν, ἀπ' ἐμαυτοῦ ἄρξωμαι καὶ
laborious game to-play from myself I-should-begin and
τῆς ἐμαυτοῦ ὑποθέσεως, περὶ τοῦ ἑνὸς αὐτοῦ ὑποθέμενος,
from-the my-own hypothesis about the one itself supposing
εἴτε ἕν ἐστιν εἴτε μὴ ἕν, τί χρὴ συμβαίνειν;
whether one is or not one what must to-result
πάνυ μὲν οὖν, φάναι τὸν Ζήνωνα.
certainly indeed then to-say — Zeno
τίς οὖν, εἰπεῖν, μοι ἀποκρινεῖται; ἢ ὁ νεώτατος; ἥκιστα
who then to-say to-me will-answer or the youngest least
γὰρ ἂν πολυπραγμονοῖ, καὶ ἃ οἴεται μάλιστα ἂν
for — he-would-meddle and what he-thinks most —

ἀποκρίνοιτο· καὶ ἅμα ἐμοὶ ἀνάπαυλα ἂν εἴη ἡ
he-would-answer and at-the-same-time for-me rest — would-be the
ἐκείνου ἀπόκρισις.
of-that(-one) answer

c ἕτοιμός σοι, ὦ Παρμενίδη, φάναι, τοῦτο, τὸν Ἀριστοτέλη·
ready for-you O Parmenides to-say this — Aristoteles
ἐμὲ γὰρ λέγεις τὸν νεώτατον λέγων. ἀλλὰ ἐρώτα ὡς
me for you-mean the youngest meaning but ask as
ἀποκρινουμένου.
of-one-going-to-answer

VII · IF ONE IS: NEITHER WHOLE NOR IN PLACE

If the one is one, it has no parts and is no whole, so it has no beginning, middle, or end: it is unlimited and without shape, neither straight nor round. It cannot be in another or in itself, so it is nowhere. It neither alters, nor revolves, nor changes place, nor stands. It is neither the same as itself or as another, nor other than itself or than another.

d εἶεν δή, φάναι· εἰ ἕν ἐστιν, ἄλλο τι οὐκ ἂν εἴη
well indeed to-say if one is other anything not — would-be
πολλὰ τὸ ἕν; — πῶς γὰρ ἄν; — οὔτε ἄρα μέρος αὐτοῦ
many the one how for — neither then part of-it
οὔτε ὅλον αὐτὸ δεῖ εἶναι. — τί δή; — τὸ μέρος που
nor whole it must to-be why indeed the part surely
ὅλου μέρος ἐστίν. — ναί. — τί δὲ τὸ ὅλον; οὐχὶ οὗ
of-whole part is yes what and the whole not of-which
ἂν μέρος μηδὲν ἀπῇ ὅλον ἂν εἴη; — πάνυ γε.
— part none be-absent whole — would-be certainly at-least
— ἀμφοτέρως ἄρα τὸ ἓν ἐκ μερῶν ἂν εἴη, ὅλον τε ὂν
in-both-ways then the one from parts — would-be whole both being

καὶ μέρη ἔχον. — ἀνάγκη. — ἀμφοτέρως ἂν ἄρα οὕτως
and parts having necessity in-both-ways — then so
τὸ ἓν πολλὰ εἴη ἀλλ᾽ οὐχ ἕν. — ἀληθῆ. — δεῖ δέ γε
the one many would-be but not one true-things must but at-least
μὴ πολλὰ ἀλλ᾽ ἓν αὐτὸ εἶναι. — δεῖ. — οὔτ᾽ ἄρα ὅλον
not many but one it to-be must neither then whole
ἔσται οὔτε μέρη ἕξει, εἰ ἓν ἔσται τὸ ἕν. — οὐ γάρ.
it-will-be nor parts it-will-have if one will-be the one not for
οὐκοῦν εἰ μηδὲν ἔχει μέρος, οὔτ᾽ ἂν ἀρχὴν οὔτε τελευτὴν 138
therefore if no it-has part neither — beginning nor end
οὔτε μέσον ἔχοι· μέρη γὰρ ἂν ἤδη αὐτοῦ τὰ τοιαῦτα
nor middle would-it-have parts for — already of-it the such
εἴη. — ὀρθῶς. — καὶ μὴν τελευτή γε καὶ ἀρχὴ
would-be rightly and indeed end at-least and beginning
πέρας ἑκάστου. — πῶς δ᾽ οὔ; — ἄπειρον ἄρα τὸ ἕν, εἰ
limit of-each how and not unlimited then the one if
μήτε ἀρχὴν μήτε τελευτὴν ἔχει. — ἄπειρον. — καὶ ἄνευ
neither beginning nor end it-has unlimited also without
σχήματος ἄρα· οὔτε γὰρ στρογγύλου οὔτε εὐθέος μετέχει.
shape then neither for round nor straight it-partakes
— πῶς; — στρογγύλον γέ που ἐστι τοῦτο οὗ ἂν τὰ
how round at-least surely is this of-which — the
ἔσχατα πανταχῇ ἀπὸ τοῦ μέσου ἴσον ἀπέχῃ. — ναί. — καὶ
extremes everywhere from the middle equally are-distant yes and
μὴν εὐθύ γε, οὗ ἂν τὸ μέσον ἀμφοῖν τοῖν ἐσχάτοιν
indeed straight at-least of-which — the middle of-both the extremes
ἐπίπροσθεν ᾖ. — οὕτως. — οὐκοῦν μέρη ἂν ἔχοι τὸ ἓν
in-front be so therefore parts — would-have the one
καὶ πολλὰ ἂν εἴη, εἴτε εὐθέος σχήματος εἴτε περιφεροῦς
and many — would-be whether of-straight shape or of-round

μετέχοι. — πάνυ μὲν οὖν. — οὔτε ἄρα εὐθὺ οὔτε
it-should-partake — certainly indeed then — neither then straight nor
περιφερές ἐστιν, ἐπείπερ οὐδὲ μέρη ἔχει. — ὀρθῶς.
round it-is since not-even parts it-has — rightly
b καὶ μὴν τοιοῦτόν γε ὂν οὐδαμοῦ ἂν εἴη· οὔτε
and indeed such at-least being nowhere — it-would-be neither
γὰρ ἐν ἄλλῳ οὔτε ἐν ἑαυτῷ εἴη. — πῶς δή;
for in other nor in itself it-would-be — how indeed
— ἐν ἄλλῳ μὲν ὂν κύκλῳ που ἂν περιέχοιτο ὑπ'
— in other indeed being in-a-circle surely — it-would-be-surrounded by
ἐκείνου ἐν ᾧ ἐνείη, καὶ πολλαχοῦ ἂν αὐτοῦ ἅπτοιτο
that in which it-would-be-in and in-many-places — it would-touch
πολλοῖς· τοῦ δὲ ἑνός τε καὶ ἀμεροῦς καὶ κύκλου
with-many(-parts) of-the but one both and partless and of-circle
μὴ μετέχοντος ἀδύνατον πολλαχῇ κύκλῳ ἅπτεσθαι.
not partaking impossible in-many-places in-a-circle to-touch
— ἀδύνατον. — ἀλλὰ μὴν αὐτό γε ἐν ἑαυτῷ ὂν κἂν
— impossible but indeed it at-least in itself being also
ἑαυτῷ εἴη περιέχον οὐκ ἄλλο ἢ αὐτό, εἴπερ καὶ ἐν
itself would-be surrounding not other than itself if-indeed also in
ἑαυτῷ εἴη· ἔν τῳ γάρ τι εἶναι μὴ περιέχοντι
itself it-would-be in something for anything to-be not surrounding
ἀδύνατον. — ἀδύνατον γάρ. — οὐκοῦν ἕτερον μὲν ἄν
impossible impossible for therefore other indeed —
τι εἴη αὐτὸ τὸ περιέχον, ἕτερον δὲ τὸ περιεχόμενον·
something would-be itself the surrounding other and the surrounded
οὐ γὰρ ὅλον γε ἄμφω ταὐτὸν ἅμα πείσεται καὶ
not for whole at-least both the-same at-once will-suffer and
ποιήσει· καὶ οὕτω τὸ ἓν οὐκ ἂν εἴη ἔτι ἓν ἀλλὰ
will-do and so the one not — would-be any-longer one but

δύο. — οὐ γὰρ οὖν. — οὐκ ἄρα ἐστίν που τὸ ἕν,
two not for indeed not then is somewhere the one
μήτε ἐν αὑτῷ μήτε ἐν ἄλλῳ ἑνόν. — οὐκ ἔστιν.
either in itself or in other being-in not it-is
ὅρα δή, οὕτως ἔχον εἰ οἷόν τέ ἐστιν ἑστάναι ἢ c
see indeed so being whether possible — it-is to-stand or
κινεῖσθαι. — τί δὴ γὰρ οὔ; — ὅτι κινούμενόν γε ἢ
to-be-moved why indeed for not because being-moved at-least either
φέροιτο ἢ ἀλλοιοῖτο ἄν· αὗται γὰρ μόναι κινήσεις.
it-would-be-carried or would-be-altered — these for only motions
— ναί. — ἀλλοιούμενον δὲ τὸ ἓν ἑαυτοῦ ἀδύνατόν που
yes being-altered and the one from-itself impossible surely
ἓν ἔτι εἶναι. — ἀδύνατον. — οὐκ ἄρα κατ' ἀλλοίωσίν
one still to-be impossible not then according-to alteration
γε κινεῖται. — οὐ φαίνεται. — ἀλλ' ἆρα τῷ φέρεσθαι;
at-least it-is-moved not it-appears but then by-the being-carried
— ἴσως. καὶ μὴν εἰ φέροιτο τὸ ἕν, ἤτοι ἐν τῷ αὐτῷ ἂν
perhaps and indeed if it-were-carried the one either in the same —
περιφέροιτο κύκλῳ ἢ μεταλλάττοι χώραν ἑτέραν ἐξ ἑτέρας.
it-would-revolve in-a-circle or would-change place another from another
— ἀνάγκη. — οὐκοῦν κύκλῳ μὲν περιφερόμενον ἐπὶ μέσου
necessity therefore in-a-circle indeed revolving on a-middle
βεβηκέναι ἀνάγκη, καὶ τὰ περὶ τὸ μέσον φερόμενα ἄλλα μέρη
to-have-stood necessity and the about the middle being-carried other parts
ἔχειν ἑαυτοῦ· ᾧ δὲ μήτε μέσου μήτε μερῶν προσήκει,
to-have of-itself to-which and neither middle nor parts belongs
τίς μηχανὴ τοῦτο κύκλῳ ποτ' ἐπὶ τοῦ μέσου ἐνεχθῆναι;
what contrivance this in-a-circle ever on the middle to-be-carried
— οὐδεμία. — ἀλλὰ δὴ χώραν ἀμεῖβον ἄλλοτ' ἄλλοθι
none but indeed place changing at-one-time elsewhere

γίγνεται καὶ οὕτω κινεῖται; — εἴπερ γε δή. — οὐκοῦν
it-comes-to-be and so is-moved if-indeed at-least indeed therefore
εἶναι μέν που ἔν τινι αὐτῷ ἀδύνατον ἐφάνη; — ναί.
to-be indeed surely in something for-it impossible appeared yes
e — ἆρ᾽ οὖν γίγνεσθαι ἔτι ἀδυνατώτερον; — οὐκ ἐννοῶ ὅπῃ.
so then to-come-to-be still more-impossible not I-perceive how
— εἰ ἔν τῳ τι γίγνεται, οὐκ ἀνάγκη μήτε πω ἐν ἐκείνῳ
if in something anything comes-to-be not necessity neither yet in that
εἶναι ἔτι ἐγγιγνόμενον, μήτ᾽ ἔτι ἔξω ἐκείνου παντάπασιν,
to-be still coming-to-be-in nor still outside of-that altogether
εἴπερ ἤδη ἐγγίγνεται; — ἀνάγκη. — εἰ ἄρα τι
if-indeed already it-is-coming-to-be-in necessity if then anything
ἄλλο πείσεται τοῦτο, ἐκεῖνο ἂν μόνον πάσχοι οὗ μέρη
other will-suffer this that(-thing) — alone would-suffer of-which parts
εἴη· τὸ μὲν γὰρ ἄν τι αὐτοῦ ἤδη ἐν ἐκείνῳ, τὸ
there-might-be the indeed for — something of-it already in that the(-part)
δὲ ἔξω εἴη ἅμα· τὸ δὲ μὴ ἔχον μέρη οὐχ οἷόν τέ
and outside would-be at-once the(-thing) and not having parts not possible —
που ἔσται τρόπῳ οὐδενὶ ὅλον ἅμα μήτε ἐντὸς εἶναί τινος
surely it-will-be in-way any whole at-once either inside to-be of-anything
μήτε ἔξω. — ἀληθῆ. — οὗ δὲ μήτε μέρη εἰσὶ μήτε ὅλον
or outside true-things of-which and neither parts are nor whole
τυγχάνει ὄν, οὐ πολὺ ἔτι ἀδυνατώτερον ἐγγίγνεσθαί που,
it-happens being not much still more-impossible to-come-to-be-in somewhere
μήτε κατὰ μέρη μήτε κατὰ ὅλον ἐγγιγνόμενον; — φαίνεται.
neither by parts nor by whole coming-to-be-in it-appears
139 — οὔτ᾽ ἄρα ποι ἰὸν καὶ ἔν τῳ γιγνόμενον
neither then somewhere going and in anything coming-to-be
χώραν ἀλλάττει, οὔτ᾽ ἐν τῷ αὐτῷ περιφερόμενον οὔτε
place it-changes nor in the same revolving nor
ἀλλοιούμενον. — οὐκ ἔοικε. — κατὰ πᾶσαν ἄρα κίνησιν
being-altered not it-seems by every then motion

τὸ ἓν ἀκίνητον. — ἀκίνητον. — ἀλλὰ μὴν καὶ εἶναί γέ
the one unmoved unmoved but indeed also to-be at-least
φαμεν ἔν τινι αὐτὸ ἀδύνατον. — φαμὲν γάρ. — οὐδ᾽
we-say in anything it impossible we-say for not-even
ἄρα ποτὲ ἐν τῷ αὐτῷ ἐστιν. — τί δή; — ὅτι ἤδη
then ever in the same it-is why indeed because already
ἂν ἐν ἐκείνῳ εἴη ἐν ᾧ τῷ αὐτῷ ἐστιν. — πάνυ
— in that it-would-be in which the same it-is certainly
μὲν οὖν. — ἀλλ᾽ οὔτε ἐν αὑτῷ οὔτε ἐν ἄλλῳ οἷόν τε
indeed then but neither in itself nor in other possible —
ἦν αὐτῷ ἐνεῖναι. — οὐ γὰρ οὖν. — οὐδέποτε ἄρα ἐστὶ
it-was for-it to-be-in not for indeed never then is
τὸ ἓν ἐν τῷ αὐτῷ. — οὐκ ἔοικεν. — ἀλλὰ μὴν τό
the one in the same not it-seems but indeed the
γε μηδέποτε ἐν τῷ αὐτῷ ὂν οὔτε ἡσυχίαν ἄγει οὔθ᾽
at-least never in the same being neither quiet keeps nor
ἕστηκεν. — οὐ γὰρ οἷόν τε. — τὸ ἓν ἄρα, ὡς ἔοικεν,
stands not for possible — the one then as it-seems
οὔτε ἕστηκεν οὔτε κινεῖται. — οὔκουν δὴ φαίνεταί γε.
neither stands nor is-moved not-then indeed it-appears at-least
οὐδὲ μὴν ταὐτόν γε οὔτε ἑτέρῳ οὔτε ἑαυτῷ ἔσται, οὐδ᾽ c
nor indeed the-same at-least either with-other or with-itself it-will-be nor
αὖ ἕτερον οὔτε αὑτοῦ οὔτε ἑτέρου ἂν εἴη. — πῇ δή;
again other either than-itself or than-other — it-would-be how indeed
ἕτερον μέν που ἑαυτοῦ ὂν ἑνὸς ἕτερον ἂν εἴη καὶ οὐκ
other indeed surely than-itself being than-one other — it-would-be and not
ἂν εἴη ἕν. — ἀληθῆ. — καὶ μὴν ταὐτόν γε ἑτέρῳ
— it-would-be one true-things and indeed the-same at-least with-other
ὂν ἐκεῖνο ἂν εἴη, αὐτὸ δ᾽ οὐκ ἂν εἴη· ὥστε οὐδ᾽ ἂν
being that — it-would-be itself but not — it-would-be so-that not-even —
οὕτως εἴη ὅπερ ἔστιν, ἕν, ἀλλ᾽ ἕτερον ἑνός. — οὐ γὰρ
so it-would-be what-very it-is one but other than-one not for

οὖν. — ταὐτὸν μὲν ἄρα ἑτέρῳ ἢ ἕτερον ἑαυτοῦ οὐκ ἔσται.
indeed the-same indeed then with-other or other than-itself not it-will-be
— οὐ γάρ. — ἕτερον δέ γε ἑτέρου οὐκ ἔσται, ἕως ἂν ᾖ
not for other but at-least than-other not it-will-be as-long-as — it-is
ἕν· οὐ γὰρ ἑνὶ προσήκει ἑτέρῳ τινὸς εἶναι, ἀλλὰ μόνῳ
one not for to-one belongs other than-anything to-be but only
ἑτέρῳ ἑτέρου, ἄλλῳ δὲ οὐδενί. — ὀρθῶς. — τῷ μὲν ἄρα
to-other than-other to-other but to-nothing rightly by-the indeed then
ἓν εἶναι οὐκ ἔσται ἕτερον· ἢ οἴει; — οὐ δῆτα. — ἀλλὰ
one to-be not it-will-be other or do-you-think not indeed but
μὴν εἰ μὴ τούτῳ, οὐχ ἑαυτῷ ἔσται, εἰ δὲ μὴ αὐτῷ, οὐδὲ
indeed if not by-this not by-itself it-will-be if and not by-itself not-even
αὐτό· αὐτὸ δὲ μηδαμῇ ὂν ἕτερον οὐδενὸς ἔσται ἕτερον.
itself itself and in-no-way being other than-anything will-be other
e — ὀρθῶς. — οὐδὲ μὴν ταὐτόν γε ἑαυτῷ ἔσται. — πῶς
rightly nor indeed the-same at-least with-itself it-will-be how
δ' οὔ; — οὐχ ἥπερ τοῦ ἑνὸς φύσις, αὐτὴ δήπου καὶ τοῦ
and not not which of-the one nature the-same surely also of-the
ταὐτοῦ. — τί δή; — ὅτι οὐκ, ἐπειδὰν ταὐτὸν γένηταί
same why indeed because not when the-same it-becomes
τῷ τι, ἓν γίγνεται. — ἀλλὰ τί μήν; — τοῖς
with-anything something one it-becomes but what indeed with-the
πολλοῖς ταὐτὸν γενόμενον πολλὰ ἀνάγκη γίγνεσθαι ἀλλ'
many the-same having-become many necessity to-become but
οὐχ ἕν. — ἀληθῆ. — ἀλλ' εἰ τὸ ἓν καὶ τὸ ταὐτὸν
not one true-things but if the one and the same
μηδαμῇ διαφέρει, ὁπότε τι ταὐτὸν ἐγίγνετο, ἀεὶ ἂν ἓν
in-no-way differ whenever anything the-same became always — one
ἐγίγνετο, καὶ ὁπότε ἕν, ταὐτόν. — πάνυ γε. — εἰ ἄρα
it-would-become and whenever one the-same certainly at-least if then
τὸ ἓν ἑαυτῷ ταὐτὸν ἔσται, οὐχ ἓν ἑαυτῷ ἔσται· καὶ οὕτω
the one with-itself the-same will-be not one with-itself it-will-be and so

ἓν ὂν οὐχ ἓν ἔσται. ἀλλὰ μὴν τοῦτό γε ἀδύνατον·
one being not one will-be but indeed this at-least impossible
ἀδύνατον ἄρα καὶ τῷ ἑνὶ ἢ ἑτέρου ἕτερον εἶναι ἢ ἑαυτῷ
impossible then also for-the one either than-other other to-be or with-itself
ταὐτόν. — ἀδύνατον. — οὕτω δὴ ἕτερόν γε ἢ ταὐτὸν
the-same impossible so indeed other at-least or the-same
τὸ ἓν οὔτ' ἂν αὑτῷ οὔτ' ἂν ἑτέρῳ εἴη. — οὐ γὰρ οὖν.
the one neither — with-itself nor — with-other would-be not for indeed

VIII · NOT EVEN ONE

The one is neither like nor unlike, equal nor unequal, to itself or another. It is neither older nor younger nor the same age, so it has no share in time; it never was, will be, or is. So it partakes of no being and is not even one, and there is no name, account, knowledge, perception, or opinion of it. Parmenides asks whether this can hold of the one, and Aristoteles thinks not.

οὐδὲ μὴν ὅμοιόν τινι ἔσται οὐδ' ἀνόμοιον οὔτε αὑτῷ 140
nor indeed like to-anything it-will-be nor unlike either to-itself
οὔτε ἑτέρῳ. — τί δή; — ὅτι τὸ ταὐτόν που πεπονθὸς
or to-other why indeed because the same surely having-experienced
ὅμοιον. — ναί. — τοῦ δέ γε ἑνὸς χωρὶς ἐφάνη τὴν
like yes of-the and at-least one apart appeared the
φύσιν τὸ ταὐτόν. — ἐφάνη γάρ. — ἀλλὰ μὴν εἴ τι
nature the same it-appeared for but indeed if anything
πέπονθε χωρὶς τοῦ ἓν εἶναι τὸ ἕν, πλείω ἂν εἶναι
it-has-experienced apart-from the one to-be the one more — to-be
πεπόνθοι ἢ ἕν, τοῦτο δὲ ἀδύνατον. — ναί. — οὐδαμῶς
it-would-experience than one this and impossible yes in-no-way
ἔστιν ἄρα ταὐτὸν πεπονθὸς εἶναι τὸ ἓν οὔτε ἄλλῳ οὔτε
it-is then the-same having-experienced to-be the one either with-other or

ἑαυτῷ. — οὐ φαίνεται. — οὐδὲ ὅμοιον ἄρα δυνατὸν αὐτὸ
with-itself not it-appears not-even like then possible it
εἶναι οὔτε ἄλλῳ οὔτε ἑαυτῷ. — οὐκ ἔοικεν. — οὐδὲ μὴν
to-be either to-other or to-itself not it-seems nor indeed
ἕτερόν γε πέπονθεν εἶναι τὸ ἕν· καὶ γὰρ οὕτω πλείω
other at-least it-has-experienced to-be the one also for so more
ἂν πεπόνθοι εἶναι ἢ ἕν. — πλείω γάρ. — τό γε
— it-would-experience to-be than one more for the at-least
μὴν ἕτερον πεπονθὸς ἢ ἑαυτοῦ ἢ ἄλλου ἀνόμοιον ἂν
indeed other having-experienced either than-itself or than-other unlike —
εἴη ἢ ἑαυτῷ ἢ ἄλλῳ, εἴπερ τὸ ταὐτὸν πεπονθὸς
would-be either to-itself or to-other if-indeed the same having-experienced
ὅμοιον. — ὀρθῶς. — τὸ δέ γε ἕν, ὡς ἔοικεν, οὐδαμῶς
like rightly the and at-least one as it-seems in-no-way
ἕτερον πεπονθὸς οὐδαμῶς ἀνόμοιόν ἐστιν οὔτε αὑτῷ οὔτε
other having-experienced in-no-way unlike is either to-itself or
ἑτέρῳ. — οὐ γὰρ οὖν. — οὔτε ἄρα ὅμοιον οὔτε ἀνόμοιον
to-other not for indeed neither then like nor unlike
οὔθ' ἑτέρῳ οὔτε ἑαυτῷ ἂν εἴη τὸ ἕν. — οὐ φαίνεται.
either to-other or to-itself — would-be the one not it-appears
c καὶ μὴν τοιοῦτόν γε ὂν οὔτε ἴσον οὔτε ἄνισον ἔσται
and indeed such at-least being neither equal nor unequal it-will-be
οὔτε ἑαυτῷ οὔτε ἄλλῳ. — πῇ; — ἴσον μὲν ὂν τῶν
either to-itself or to-other how equal indeed being of-the
αὐτῶν μέτρων ἔσται ἐκείνῳ ᾧ ἂν ἴσον ᾖ. — ναί.
same measures it-will-be with-that to-which — equal it-be yes
— μεῖζον δέ που ἢ ἔλαττον ὄν, οἷς μὲν ἂν σύμμετρον
— greater and surely or less being with-which indeed — commensurate
ᾖ, τῶν μὲν ἐλαττόνων πλείω μέτρα ἕξει, τῶν δὲ
it-be than-the indeed lesser more measures it-will-have than-the and
μειζόνων ἐλάττω. — ναί. — οἷς δ' ἂν μὴ σύμμετρον,
greater fewer yes with-which and — not commensurate

τῶν μὲν σμικροτέρων, τῶν δὲ μειζόνων μέτρων ἔσται.
of-the indeed smaller of-the and greater measures it-will-be
— πῶς γὰρ οὔ; — οὐκοῦν ἀδύνατον τὸ μὴ μετέχον τοῦ
how for not therefore impossible the not partaking of-the
αὐτοῦ ἢ μέτρων τῶν αὐτῶν εἶναι ἢ ἄλλων ὁντινωνοῦν
same either of-measures the same to-be or of-other of-any-whatever
τῶν αὐτῶν; — ἀδύνατον. — ἴσον μὲν ἄρα οὔτ' ἂν ἑαυτῷ
the same impossible equal indeed then neither — to-itself
οὔτε ἄλλῳ εἴη μὴ τῶν αὐτῶν μέτρων ὄν. — οὔκουν
nor to-other it-would-be not of-the same measures being not-then
φαίνεταί γε. — ἀλλὰ μὴν πλειόνων γε μέτρων ὂν
it-appears at-least but indeed of-more at-least measures being
ἢ ἐλαττόνων, ὅσωνπερ μέτρων, τοσούτων καὶ μερῶν ἂν
or of-fewer of-as-many-as measures of-so-many also of-parts —
εἴη· καὶ οὕτω αὖ οὐκέτι ἓν ἔσται ἀλλὰ τοσαῦτα
it-would-be and so again no-longer one it-will-be but so-many
ὅσαπερ καὶ τὰ μέτρα. — ὀρθῶς. — εἰ δέ γε ἑνὸς μέτρου
as-many-as also the measures rightly if and at-least of-one measure
εἴη, ἴσον ἂν γίγνοιτο τῷ μέτρῳ· τοῦτο δὲ ἀδύνατον
it-were equal — it-would-become to-the measure this but impossible
ἐφάνη, ἴσον τῳ αὐτὸ εἶναι. — ἐφάνη γάρ. — οὔτε
appeared equal to-anything it to-be it-appeared for neither
ἄρα ἑνὸς μέτρου μετέχον οὔτε πολλῶν οὔτε ὀλίγων, οὔτε
then of-one measure partaking nor of-many nor of-few nor
τὸ παράπαν τοῦ αὐτοῦ μετέχον, οὔτε ἑαυτῷ ποτε, ὡς
— altogether of-the same partaking neither to-itself ever as
ἔοικεν, ἔσται ἴσον οὔτε ἄλλῳ· οὔτε αὖ μεῖζον οὐδὲ ἔλαττον
it-seems it-will-be equal nor to-other nor again greater nor less
οὔτε ἑαυτοῦ οὔτε ἑτέρου. — παντάπασι μὲν οὖν οὕτω.
either than-itself or than-other altogether indeed then so

e τί δέ; πρεσβύτερον ἢ νεώτερον ἢ τὴν αὐτὴν ἡλικίαν ἔχειν
what and older or younger or the same age to-have
τὸ ἓν δοκεῖ τῳ δυνατὸν εἶναι; — τί δὴ γὰρ οὔ; — ὅτι
the one seems to-anyone possible to-be why indeed for not because
που ἡλικίαν μὲν τὴν αὐτὴν ἔχον ἢ αὑτῷ ἢ ἄλλῳ
surely age indeed the same having either with-itself or with-other
ἰσότητος χρόνου καὶ ὁμοιότητος μεθέξει, ὧν ἐλέγομεν οὐ
of-equality of-time and of-likeness it-will-partake of-which we-were-saying not
μετεῖναι τῷ ἑνί, οὔτε ὁμοιότητος οὔτε ἰσότητος. — ἐλέγομεν
to-belong to-the one either of-likeness or of-equality we-were-saying
γὰρ οὖν. — καὶ μὴν καὶ ὅτι ἀνομοιότητός τε καὶ ἀνισότητος
for indeed and indeed also that of-unlikeness both and of-inequality
οὐ μετέχει, καὶ τοῦτο ἐλέγομεν. — πάνυ μὲν οὖν.
not it-partakes also this we-were-saying certainly indeed then
141 — πῶς οὖν οἷόν τε ἔσται τινὸς ἢ πρεσβύτερον ἢ
how then possible — will-it-be than-anything either older or
νεώτερον εἶναι ἢ τὴν αὐτὴν ἡλικίαν ἔχειν τῳ τοιοῦτον
younger to-be or the same age to-have with-anything such
ὄν; — οὐδαμῶς. — οὐκ ἄρα ἂν εἴη νεώτερόν γε οὐδὲ
being in-no-way not then — it-would-be younger at-least nor
πρεσβύτερον οὐδὲ τὴν αὐτὴν ἡλικίαν ἔχον τὸ ἓν οὔτε αὑτῷ
older nor the same age having the one either with-itself
οὔτε ἄλλῳ. — οὐ φαίνεται. — ἆρ᾽ οὖν οὐδὲ ἐν χρόνῳ τὸ
or with-other not it-appears so then not-even in time —
παράπαν δύναιτο ἂν εἶναι τὸ ἕν, εἰ τοιοῦτον εἴη; ἢ οὐκ
altogether could — be the one if such it-were or not
ἀνάγκη, ἐάν τι ᾖ ἐν χρόνῳ, ἀεὶ αὐτὸ αὑτοῦ πρεσβύτερον
necessity if anything be in time always it than-itself older
γίγνεσθαι; — ἀνάγκη. — οὐκοῦν τό γε πρεσβύτερον ἀεὶ
to-become necessity therefore the at-least older always
νεωτέρου πρεσβύτερον; — τί μήν; — τὸ πρεσβύτερον ἄρα
than-younger older what indeed the older then

ἑαυτοῦ γιγνόμενον καὶ νεώτερον ἑαυτοῦ ἅμα γίγνεται,
than-itself becoming also younger than-itself at-the-same-time becomes
εἴπερ μέλλει ἔχειν ὅτου πρεσβύτερον γίγνηται. — πῶς
if-indeed it-is-going to-have than-what older it-becomes how
λέγεις; — ὧδε· διάφορον ἕτερον ἑτέρου οὐδὲν δεῖ γίγνεσθαι
do-you-mean thus different other than-other nothing must to-become
ἤδη ὄντος διαφόρου, ἀλλὰ τοῦ μὲν ἤδη ὄντος ἤδη
already being different but of-the indeed already being(-different) already
εἶναι, τοῦ δὲ γεγονότος γεγονέναι, τοῦ δὲ μέλλοντος
to-be of-the and having-become to-have-become of-the and going-to-be
μέλλειν, τοῦ δὲ γιγνομένου οὔτε γεγονέναι οὔτε μέλλειν
to-be-going-to-be of-the and becoming neither to-have-become nor to-be-going-to-be
οὔτε εἶναί πω διάφορον, ἀλλὰ γίγνεσθαι καὶ ἄλλως οὐκ εἶναι.
nor to-be yet different but to-become and otherwise not to-be
— ἀνάγκη γὰρ δή. — ἀλλὰ μὴν τό γε πρεσβύτερον d
necessity for indeed but indeed the at-least older
διαφορότης νεωτέρου ἐστὶν καὶ οὐδενὸς ἄλλου. — ἔστι
difference of-younger is and of-nothing other it-is
γάρ. — τὸ ἄρα πρεσβύτερον ἑαυτοῦ γιγνόμενον ἀνάγκη
for the then older than-itself becoming necessity
καὶ νεώτερον ἅμα ἑαυτοῦ γίγνεσθαι. — ἔοικεν.
also younger at-the-same-time than-itself to-become it-seems
— ἀλλὰ μὴν καὶ μήτε πλείω ἑαυτοῦ γίγνεσθαι χρόνον
but indeed also neither more than-itself to-become time
μήτε ἐλάττω, ἀλλὰ τὸν ἴσον χρόνον καὶ γίγνεσθαι ἑαυτῷ
nor less but the equal time both to-become with-itself
καὶ εἶναι καὶ γεγονέναι καὶ μέλλειν ἔσεσθαι. — ἀνάγκη
and to-be and to-have-become and to-be-going to-be necessity
γὰρ οὖν καὶ ταῦτα. — ἀνάγκη ἄρα ἐστίν, ὡς ἔοικεν,
for indeed also these-things necessity then it-is as it-seems
ὅσα γε ἐν χρόνῳ ἐστὶν καὶ μετέχει τοῦ τοιούτου,
as-many-as at-least in time are and partake of-the such

ἕκαστον αὐτῶν τὴν αὐτήν τε αὐτὸ αὑτῷ ἡλικίαν ἔχειν
each of-them the same both it with-itself age to-have
καὶ πρεσβύτερόν τε αὑτοῦ ἅμα καὶ νεώτερον
and older both than-itself at-the-same-time and younger
γίγνεσθαι. — κινδυνεύει. — ἀλλὰ μὴν τῷ γε ἑνὶ τῶν
to-become it-is-likely but indeed in-the at-least one of-the
τοιούτων παθημάτων οὐδὲν μετῆν. — οὐ γὰρ μετῆν.
such experiences nothing belonged not for it-belonged
— οὐδὲ ἄρα χρόνου αὐτῷ μέτεστιν, οὐδ' ἔστιν ἔν τινι
not-even then of-time to-it belongs nor it-is in any
χρόνῳ. — οὔκουν δή, ὥς γε ὁ λόγος αἱρεῖ.
time not-then indeed as at-least the argument proves
e τί οὖν; τὸ ἦν καὶ τὸ γέγονε καὶ τὸ ἐγίγνετο οὐ χρόνου
what then the was and the has-become and the was-becoming not of-time
μέθεξιν δοκεῖ σημαίνειν τοῦ ποτὲ γεγονότος; — καὶ
participation seems to-signify of-the once having-come-about and
μάλα. — τί δέ; τὸ ἔσται καὶ τὸ γενήσεται καὶ τὸ
very(-much) what and the will-be and the will-become and the
γενηθήσεται οὐ τοῦ ἔπειτα; — ναί. — τὸ δὲ δὴ ἔστι
will-have-become not of-the hereafter yes the and indeed is
καὶ τὸ γίγνεται οὐ τοῦ νῦν παρόντος; — πάνυ μὲν οὖν.
and the becomes not of-the now present certainly indeed then
— εἰ ἄρα τὸ ἓν μηδαμῇ μηδενὸς μετέχει χρόνου, οὔτε
if then the one in-no-way of-any partakes time neither
ποτὲ γέγονεν οὔτ' ἐγίγνετο οὔτ' ἦν ποτέ, οὔτε νῦν
ever it-has-become nor it-was-becoming nor it-was ever nor now
γέγονεν οὔτε γίγνεται οὔτε ἔστιν, οὔτ' ἔπειτα γενήσεται
it-has-become nor becomes nor is nor hereafter it-will-become
οὔτε γενηθήσεται οὔτε ἔσται. — ἀληθέστατα. — ἔστιν οὖν
nor it-will-have-become nor it-will-be most-truly is-there then
οὐσίας ὅπως ἄν τι μετάσχοι ἄλλως ἢ κατὰ τούτων
of-being how — anything could-partake otherwise than according-to of-these

τι; — οὐκ ἔστιν. — οὐδαμῶς ἄρα τὸ ἓν οὐσίας μετέχει.
any not there-is in-no-way then the one of-being partakes
— οὐκ ἔοικεν. — οὐδαμῶς ἄρα ἔστι τὸ ἕν. — οὐ φαίνεται.
not it-seems in-no-way then is the one not it-appears
— οὐδ' ἄρα οὕτως ἔστιν ὥστε ἓν εἶναι· εἴη γὰρ ἂν 142
nor then so it-is so-as one to-be it-would-be for —
ἤδη ὂν καὶ οὐσίας μετέχον· ἀλλ' ὡς ἔοικεν, τὸ ἓν οὔτε
already being and of-being partaking but as it-seems the one neither
ἕν ἐστιν οὔτε ἔστιν, εἰ δεῖ τῷ τοιῷδε λόγῳ πιστεύειν.
one is nor is if one-must the such argument trust
— κινδυνεύει. — ὃ δὲ μὴ ἔστι, τούτῳ τῷ μὴ ὄντι εἴη
it-is-likely what and not is to-this the not being would-be
ἄν τι αὐτῷ ἢ αὐτοῦ; — καὶ πῶς; — οὐδ' ἄρα ὄνομα
— anything to-it or of-it and how nor then name
ἔστιν αὐτῷ οὐδὲ λόγος οὐδέ τις ἐπιστήμη οὐδὲ αἴσθησις
is to-it nor account nor any knowledge nor perception
οὐδὲ δόξα. — οὐ φαίνεται. — οὐδ' ὀνομάζεται ἄρα οὐδὲ
nor opinion not it-appears nor it-is-named then nor
λέγεται οὐδὲ δοξάζεται οὐδὲ γιγνώσκεται, οὐδέ τι τῶν
is-said nor is-opined nor is-known nor anything of-the
ὄντων αὐτοῦ αἰσθάνεται. — οὐκ ἔοικεν. — ἦ δυνατὸν οὖν
beings of-it perceives not it-seems truly possible then
περὶ τὸ ἓν ταῦτα οὕτως ἔχειν; — οὔκουν ἔμοιγε δοκεῖ.
about the one these-things so to-hold not-then to-me-at-least it-seems

They start again: if one is, it partakes of being, and its being is not the same as the one. So the one that is is a whole with parts, one and being, and each part again has both, so the one that is is unlimited in multitude. Being, one, and the other yield two and three, odd and even, and all number; being is divided into parts without limit, and the one, present to every part, is divided as many.

b βούλει οὖν ἐπὶ τὴν ὑπόθεσιν πάλιν ἐξ ἀρχῆς ἐπανέλθωμεν,
do-you-wish then to the hypothesis again from beginning let-us-go-back
ἐάν τι ἡμῖν ἐπανιοῦσιν ἀλλοῖον φανῇ; — πάνυ μὲν
if anything to-us going-back different appears certainly indeed
οὖν βούλομαι. — οὐκοῦν ἓν εἰ ἔστιν, φαμέν, τὰ
then I-wish therefore one if is we-say the(-things)
συμβαίνοντα περὶ αὐτοῦ, ποῖά ποτε τυγχάνει ὄντα,
resulting about it of-what-sort ever they-happen being
διομολογητέα ταῦτα· οὐχ οὕτω; — ναί. — ὅρα δὴ ἐξ
must-be-agreed these-things not so yes see indeed from
ἀρχῆς. ἓν εἰ ἔστιν, ἆρα οἷόν τε αὐτὸ εἶναι μέν, οὐσίας δὲ
beginning one if is then possible — it to-be indeed of-being but
μὴ μετέχειν; — οὐχ οἷόν τε. — οὐκοῦν καὶ ἡ οὐσία τοῦ
not to-partake not possible — therefore also the being of-the
ἑνὸς εἴη ἂν οὐ ταὐτὸν οὖσα τῷ ἑνί· οὐ γὰρ ἂν ἐκείνη
one would-be — not the-same being with-the one not for — that
ἦν ἐκείνου οὐσία, οὐδ' ἂν ἐκεῖνο, τὸ ἕν, ἐκείνης μετεῖχεν,
would-be of-that being nor — that the one of-that would-partake
ἀλλ' ὅμοιον ἂν ἦν λέγειν ἕν τε εἶναι καὶ ἓν ἕν. νῦν δὲ
but like — it-would-be to-say one both to-be and one one now but
οὐχ αὕτη ἐστὶν ἡ ὑπόθεσις, εἰ ἓν ἕν, τί χρὴ συμβαίνειν,
not this is the hypothesis if one one what must to-result
ἀλλ' εἰ ἓν ἔστιν· οὐχ οὕτω; — πάνυ μὲν οὖν. — οὐκοῦν ὡς
but if one is not so certainly indeed then therefore as

ἄλλο τι σημαῖνον τὸ ἔστι τοῦ ἕν; — ἀνάγκη. — ἆρα
other something signifying the is than-the one necessity so
οὖν ἄλλο ἢ ὅτι οὐσίας μετέχει τὸ ἕν, τοῦτ᾽ ἂν εἴη
then other than that of-being partakes the one this — would-be
τὸ λεγόμενον, ἐπειδάν τις συλλήβδην εἴπῃ ὅτι ἓν ἔστιν;
the thing-said whenever one in-sum says that one is
— πάνυ γε. — πάλιν δὴ λέγωμεν, ἓν εἰ ἔστιν, τί d
certainly at-least again indeed let-us-say one if is what
συμβήσεται. σκόπει οὖν εἰ οὐκ ἀνάγκη ταύτην τὴν
will-result consider then whether not necessity this the
ὑπόθεσιν τοιοῦτον ὂν τὸ ἓν σημαίνειν, οἷον μέρη ἔχειν;
hypothesis such being the one to-signify such-as parts to-have
— πῶς; — ὧδε· εἰ τὸ ἔστι τοῦ ἑνὸς ὄντος λέγεται καὶ τὸ ἓν
how thus if the is of-the one being is-said and the one
τοῦ ὄντος ἑνός, ἔστι δὲ οὐ τὸ αὐτὸ ἥ τε οὐσία καὶ τὸ ἕν,
of-the being one is and not the same the both being and the one
τοῦ αὐτοῦ δὲ ἐκείνου οὗ ὑπεθέμεθα, τοῦ ἑνὸς ὄντος, ἆρα οὐκ
of-the same and that which we-supposed of-the one being then not
ἀνάγκη τὸ μὲν ὅλον ἓν ὂν εἶναι αὐτό, τούτου δὲ γίγνεσθαι
necessity the indeed whole one being to-be it of-this and to-become
μόρια τό τε ἓν καὶ τὸ εἶναι; — ἀνάγκη. — πότερον οὖν
parts the both one and the to-be necessity whether then
ἑκάτερον τῶν μορίων τούτων μόριον μόνον προσεροῦμεν, ἢ
each of-the parts these part only shall-we-call or
τοῦ ὅλου μόριον τό γε μόριον προσρητέον; — τοῦ ὅλου.
of-the whole part the at-least part must-be-called of-the whole
— καὶ ὅλον ἄρα ἐστί, ὃ ἂν ἓν ᾖ, καὶ μόριον ἔχει. — πάνυ
and whole then is what — one be also part has certainly
γε. — τί οὖν; τῶν μορίων ἑκάτερον τούτων τοῦ ἑνὸς
at-least what then of-the parts each these of-the one

ὄντος, τό τε ἓν καὶ τὸ ὄν, ἆρα ἀπολείπεσθον ἢ τὸ ἓν τοῦ
being the both one and the being then do-the-two-fall-short either the one of-the
εἶναι μορίου ἢ τὸ ὂν τοῦ ἑνὸς μορίου; — οὐκ ἂν εἴη.
to-be part or the being of-the one part not — it-would-be
143 — πάλιν ἄρα καὶ τῶν μορίων ἑκάτερον τό τε ἓν ἴσχει
again then also of-the parts each the both one holds
καὶ τὸ ὄν, καὶ γίγνεται τὸ ἐλάχιστον ἐκ δυοῖν αὖ
and the being and becomes the least from two again
μορίοιν τὸ μόριον, καὶ κατὰ τὸν αὐτὸν λόγον οὕτως
parts the part and according-to the same argument so
ἀεί, ὅτιπερ ἂν μόριον γένηται, τούτω τὼ μορίω ἀεὶ
always whatever — part become these-two the-two parts always
ἴσχει· τό τε γὰρ ἓν τὸ ὂν ἀεὶ ἴσχει καὶ τὸ ὂν τὸ
it-holds the both for one the being always holds and the being the
ἕν· ὥστε ἀνάγκη δύ' ἀεὶ γιγνόμενον μηδέποτε ἓν εἶναι.
one so-that necessity two always becoming never one to-be
— παντάπασι μὲν οὖν. — οὐκοῦν ἄπειρον ἂν τὸ
altogether indeed then therefore unlimited — in-the
πλῆθος οὕτω τὸ ἓν ὂν εἴη; — ἔοικεν.
multitude so the one being would-be it-seems
b ἴθι δὴ καὶ τῇδε ἔτι. — πῇ; — οὐσίας φαμὲν μετέχειν
come indeed also in-this-way still how of-being we-say to-partake
τὸ ἕν, διὸ ἔστιν; — ναί. — καὶ διὰ ταῦτα δὴ τὸ
the one wherefore it-is yes and because-of these-things indeed the
ἓν ὂν πολλὰ ἐφάνη. — οὕτω. — τί δέ; αὐτὸ τὸ ἕν, ὃ
one being many appeared so what and itself the one which
δή φαμεν οὐσίας μετέχειν, ἐὰν αὐτὸ τῇ διανοίᾳ μόνον
indeed we-say of-being to-partake if it in-the thought alone
καθ' αὑτὸ λάβωμεν ἄνευ τούτου οὗ φαμεν μετέχειν, ἆρά
by itself we-take without this of-which we-say to-partake then
γε ἓν μόνον φανήσεται ἢ καὶ πολλὰ τὸ αὐτὸ τοῦτο;
at-least one only will-it-appear or also many the same this

— ἕν, οἶμαι ἔγωγε. — ἴδωμεν δή· ἄλλο τι ἕτερον
one I-think I-at-least let-us-see indeed other something other
μὲν ἀνάγκη τὴν οὐσίαν αὐτοῦ εἶναι, ἕτερον δὲ αὐτό, εἴπερ
indeed necessity the being of-it to-be other and it if-indeed
μὴ οὐσία τὸ ἕν, ἀλλ' ὡς ἓν οὐσίας μετέσχεν. — ἀνάγκη.
not being the one but as one of-being it-partook necessity
— οὐκοῦν εἰ ἕτερον μὲν ἡ οὐσία, ἕτερον δὲ τὸ ἕν, οὔτε
therefore if other indeed the being other and the one neither
τῷ ἓν τὸ ἓν τῆς οὐσίας ἕτερον οὔτε τῷ οὐσία εἶναι ἡ
by-the one the one than-the being other nor by-the being to-be the
οὐσία τοῦ ἑνὸς ἄλλο, ἀλλὰ τῷ ἑτέρῳ τε καὶ ἄλλῳ ἕτερα
being than-the one other but by-the other both and different other
ἀλλήλων. — πάνυ μὲν οὖν. — ὥστε οὐ ταὐτόν ἐστιν
than-one-another certainly indeed then so-that not the-same is
οὔτε τῷ ἑνὶ οὔτε τῇ οὐσίᾳ τὸ ἕτερον. — πῶς γάρ;
either with-the one or with-the being the other how for
τί οὖν; ἐὰν προελώμεθα αὐτῶν εἴτε βούλει τὴν οὐσίαν καὶ c
what then if we-pick-out of-them whether you-wish the being and
τὸ ἕτερον εἴτε τὴν οὐσίαν καὶ τὸ ἓν εἴτε τὸ ἓν καὶ τὸ ἕτερον,
the other or the being and the one or the one and the other
ἆρ' οὐκ ἐν ἑκάστῃ τῇ προαιρέσει προαιρούμεθά τινε ὧ
so not in each the choice we-choose some-two which
ὀρθῶς ἔχει καλεῖσθαι ἀμφοτέρω; — πῶς; — ὧδε· ἔστιν
rightly holds to-be-called both how thus is-it-possible
οὐσίαν εἰπεῖν; — ἔστιν. — καὶ αὖθις εἰπεῖν ἕν; — καὶ τοῦτο.
being to-say it-is and again to-say one also this
— ἆρ' οὖν οὐχ ἑκάτερον αὐτοῖν εἴρηται; — ναί. — τί δ'
so then not each of-the-two has-been-said yes what and
ὅταν εἴπω οὐσία τε καὶ ἕν, ἆρα οὐκ ἀμφοτέρω; — πάνυ
whenever I-say being both and one then not both certainly
γε. — οὐκοῦν καὶ ἐὰν οὐσία τε καὶ ἕτερον ἢ ἑτερόν
at-least therefore also if being both and other or other

τε καὶ ἕν, καὶ οὕτω πανταχῶς ἐφ' ἑκάστου ἄμφω λέγω;
both and one and so in-every-way in each both I-say
— ναί. — ὧ δ' ἂν ἄμφω ὀρθῶς προσαγορεύησθον,
yes which-two and — both rightly are-called
ἆρα οἷόν τε ἄμφω μὲν αὐτὼ εἶναι, δύο δὲ μή; — οὐχ οἷόν
then possible — both indeed them to-be two but not not possible
τε. — ὧ δ' ἂν δύο ἦτον, ἔστι τις μηχανὴ μὴ οὐχ
— which-two and — two are-the-two is-there any contrivance — not
ἑκάτερον αὐτοῖν ἓν εἶναι; — οὐδεμία. — τούτων ἄρα ἐπείπερ
each of-them one to-be none of-these then since
σύνδυο ἕκαστα συμβαίνει εἶναι, καὶ ἓν ἂν εἴη ἕκαστον.
two-together each happens to-be also one — would-be each
e — φαίνεται. — εἰ δὲ ἓν ἕκαστον αὐτῶν ἐστι, συντεθέντος
it-appears if and one each of-them is having-been-put-together
ἑνὸς ὁποιουοῦν ᾑτινιοῦν συζυγίᾳ οὐ τρία γίγνεται τὰ
one of-whatever-sort with-whatever pairing not three becomes the
πάντα; — ναί. — τρία δὲ οὐ περιττὰ καὶ δύο ἄρτια;
all yes three and not odd and two even
— πῶς δ' οὔ; — τί δέ; δυοῖν ὄντοιν οὐκ ἀνάγκη εἶναι
how and not what and two being not necessity to-be
καὶ δίς, καὶ τριῶν ὄντων τρίς, εἴπερ ὑπάρχει τῷ τε δύο
also twice and three being thrice if-indeed belongs to-the both two
τὸ δὶς ἓν καὶ τῷ τρία τὸ τρὶς ἕν; — ἀνάγκη. — δυοῖν δὲ
the twice one and to-the three the thrice one necessity two and
ὄντοιν καὶ δὶς οὐκ ἀνάγκη δύο δὶς εἶναι; καὶ τριῶν καὶ τρὶς
being and twice not necessity two twice to-be and three and thrice
οὐκ ἀνάγκη αὖ τρία τρὶς εἶναι; — πῶς δ' οὔ; — τί δέ;
not necessity again three thrice to-be how and not what and
τριῶν ὄντων καὶ δὶς ὄντων καὶ δυοῖν ὄντοιν καὶ τρὶς ὄντοιν
three being and twice being and two being and thrice being
οὐκ ἀνάγκη τε τρία δὶς εἶναι καὶ δύο τρίς; — πολλή γε.
not necessity both three twice to-be and two thrice much at-least

— ἄρτιά τε ἄρα ἀρτιάκις ἂν εἴη καὶ περιττὰ περιττάκις 144
even both then evenly — would-be and odd oddly
καὶ ἄρτια περιττάκις καὶ περιττὰ ἀρτιάκις. — ἔστιν
and even oddly and odd evenly it-is
οὕτω. — εἰ οὖν ταῦτα οὕτως ἔχει, οἴει τινὰ ἀριθμὸν
so if then these-things so hold do-you-think any number
ὑπολείπεσθαι ὃν οὐκ ἀνάγκη εἶναι; — οὐδαμῶς γε.
to-be-left-over which not necessity to-be in-no-way at-least
— εἰ ἄρα ἔστιν ἕν, ἀνάγκη καὶ ἀριθμὸν εἶναι. — ἀνάγκη.
if then is one necessity also number to-be necessity
— ἀλλὰ μὴν ἀριθμοῦ γε ὄντος πολλὰ ἂν εἴη
but indeed number at-least being many — would-be
καὶ πλῆθος ἄπειρον τῶν ὄντων· ἢ οὐκ ἄπειρος ἀριθμὸς
and multitude unlimited of-the beings or not unlimited number
πλήθει καὶ μετέχων οὐσίας γίγνεται; — καὶ πάνυ γε.
in-multitude and partaking of-being becomes and certainly at-least
— οὐκοῦν εἰ πᾶς ἀριθμὸς οὐσίας μετέχει, καὶ τὸ μόριον
therefore if every number of-being partakes also the part
ἕκαστον τοῦ ἀριθμοῦ μετέχοι ἂν αὐτῆς; — ναί.
each of-the number would-partake — of-it yes
ἐπὶ πάντα ἄρα πολλὰ ὄντα ἡ οὐσία νενέμηται καὶ b
to all then many being the being has-been-distributed and
οὐδενὸς ἀποστατεῖ τῶν ὄντων, οὔτε τοῦ σμικροτάτου
from-nothing stands-apart of-the beings either from-the smallest
οὔτε τοῦ μεγίστου; ἢ τοῦτο μὲν καὶ ἄλογον ἐρέσθαι;
or from-the greatest or this indeed even absurd to-ask
πῶς γὰρ ἂν δὴ οὐσία γε τῶν ὄντων του
how for — indeed being at-least from-the beings anything
ἀποστατοῖ; — οὐδαμῶς. — κατακεκερμάτισται ἄρα ὡς
would-stand-apart in-no-way has-been-chopped-up then as
οἷόν τε σμικρότατα καὶ μέγιστα καὶ πανταχῶς ὄντα, καὶ
possible — smallest and greatest and in-every-way being and

μεμέρισται πάντων μάλιστα, καὶ ἔστι μέρη ἀπέραντα
has-been-divided of-all most and there-are parts boundless
τῆς οὐσίας. — ἔχει οὕτω. — πλεῖστα ἄρα ἐστὶ τὰ μέρη
of-the being it-holds so most then are the parts
αὐτῆς. — πλεῖστα μέντοι. — τί οὖν; ἔστι τι αὐτῶν
of-it most however what then is anything of-them
ὃ ἔστι μὲν μέρος τῆς οὐσίας, οὐδὲν μέντοι μέρος; — καὶ
which is indeed part of-the being nothing however part and
πῶς ἄν τοῦτο γένοιτο; — ἀλλ' εἴπερ γε οἶμαι
how — this would-come-about but if-indeed at-least I-think
ἔστιν, ἀνάγκη αὐτὸ ἀεί, ἕωσπερ ἂν ᾖ, ἕν γέ τι
it-is necessity it always as-long-as — it-be one at-least something
εἶναι, μηδὲν δὲ ἀδύνατον. — ἀνάγκη. — πρὸς ἅπαντι ἄρα
to-be nothing but impossible necessity to every then
τῷ τῆς οὐσίας μέρει πρόσεστιν τὸ ἕν, οὐκ ἀπολειπόμενον
the of-the being part is-attached the one not falling-short
οὔτε σμικροτέρου οὔτε μείζονος μέρους οὔτε ἄλλου οὐδενός.
either of-smaller or of-greater part or of-other any
— οὕτω. — ἆρα οὖν ἓν ὂν πολλαχοῦ ἅμα ὅλον ἐστί;
so so then one being in-many-places at-once whole is-it
e τοῦτο ἄθρει. — ἀλλ' ἀθρῶ καὶ ὁρῶ ὅτι ἀδύνατον.
this observe but I-observe and see that impossible
— μεμερισμένον ἄρα, εἴπερ μὴ ὅλον· ἄλλως γάρ που
divided then if-indeed not whole otherwise for surely
οὐδαμῶς ἅμα ἅπασι τοῖς τῆς οὐσίας μέρεσιν παρέσται
in-no-way at-once to-all the of-the being parts it-will-be-present
ἢ μεμερισμένον. — ναί. — καὶ μὴν τό γε μεριστὸν
than divided yes and indeed the at-least divisible
πολλὴ ἀνάγκη εἶναι τοσαῦτα ὅσαπερ μέρη. — ἀνάγκη.
much necessity to-be so-many as-many-as parts necessity
— οὐκ ἄρα ἀληθῆ ἄρτι ἐλέγομεν λέγοντες ὡς πλεῖστα
not then true-things just-now we-were-saying saying that most

μέρη ἡ οὐσία νενεμημένη εἴη. οὐδὲ γὰρ πλείω τοῦ
parts the being distributed would-be not-even for more than-the
ἑνὸς νενέμηται, ἀλλ᾽ ἴσα, ὡς ἔοικε, τῷ ἑνί· οὔτε γὰρ
one it-has-been-distributed but equal as it-seems to-the one neither for
τὸ ὂν τοῦ ἑνὸς ἀπολείπεται οὔτε τὸ ἓν τοῦ ὄντος, ἀλλ᾽
the being of-the one falls-short nor the one of-the being but
ἐξισοῦσθον δύο ὄντε ἀεὶ παρὰ πάντα. — παντάπασιν
the-two-are-made-equal two being always throughout all altogether
οὕτω φαίνεται. — τὸ ἓν ἄρα αὐτὸ κεκερματισμένον ὑπὸ
so it-appears the one then itself chopped-up by
τῆς οὐσίας πολλά τε καὶ ἄπειρα τὸ πλῆθός ἐστιν.
the being many both and unlimited in-the multitude is
— φαίνεται. — οὐ μόνον ἄρα τὸ ὂν ἓν πολλά ἐστιν,
it-appears not only then the being one many is
ἀλλὰ καὶ αὐτὸ τὸ ἓν ὑπὸ τοῦ ὄντος διανενεμημένον
but also itself the one by the being distributed
πολλὰ ἀνάγκη εἶναι. — παντάπασι μὲν οὖν.
many necessity to-be altogether indeed then

As a whole with parts, the one is limited, with beginning, middle, and end, and has a shape. As all its parts it is in itself, and as a whole it is in another, so it both stands and moves. It is the same as itself and other than itself, and other than the others. Since difference is never in anything, it is also the same as them. Last, a name always names one nature, so when the one is other than the others and they are other than it, the one and the others undergo the same thing.

145 καὶ μὴν ὅτι γε ὅλου τὰ μόρια μόρια, πεπερασμένον
and indeed that at-least of-whole the parts parts limited
ἂν εἴη κατὰ τὸ ὅλον τὸ ἕν· ἢ οὐ περιέχεται ὑπὸ
— would-be according-to the whole the one or not are-surrounded by
τοῦ ὅλου τὰ μόρια; — ἀνάγκη. — ἀλλὰ μὴν τό γε
the whole the parts necessity but indeed the at-least
περιέχον πέρας ἂν εἴη. — πῶς δ' οὔ; — τὸ ἓν ἄρα
surrounding limit — would-be how and not the one then
ὂν ἕν τέ ἐστί που καὶ πολλά, καὶ ὅλον καὶ μόρια,
being one both is surely and many and whole and parts
καὶ πεπερασμένον καὶ ἄπειρον πλήθει. — φαίνεται.
and limited and unlimited in-multitude it-appears
— ἆρ' οὖν οὐκ, ἐπείπερ πεπερασμένον, καὶ ἔσχατα ἔχον;
so then not since limited also extremes having
— ἀνάγκη. — τί δέ; εἰ ὅλον, οὐ καὶ ἀρχὴν ἂν ἔχοι
necessity what and if whole not also beginning — would-it-have
καὶ μέσον καὶ τελευτήν; ἢ οἷόν τέ τι ὅλον εἶναι ἄνευ
and middle and end or possible — anything whole to-be without
τριῶν τούτων; κἄν του ἓν ὁτιοῦν αὐτῶν ἀποστατῇ,
three these and-if from-anything one any-whatever of-them stands-away
ἐθελήσει ἔτι ὅλον εἶναι; — οὐκ ἐθελήσει. — καὶ ἀρχὴν
will-it-be-willing still whole to-be not it-will-be-willing and beginning
δή, ὡς ἔοικεν, καὶ τελευτὴν καὶ μέσον ἔχοι ἂν τὸ
indeed as it-seems and end and middle would-have — the

ἕν. — ἔχοι. — ἀλλὰ μὴν τό γε μέσον ἴσον τῶν
one it-would-have but indeed the at-least middle equally from-the
ἐσχάτων ἀπέχει· οὐ γὰρ ἂν ἄλλως μέσον εἴη. — οὐ
extremes is-distant not for — otherwise middle would-be not
γάρ. — καὶ σχήματος δή τινος, ὡς ἔοικε, τοιοῦτον ὂν
for and of-shape indeed some as it-seems such being
μετέχοι ἂν τὸ ἕν, ἤτοι εὐθέος ἢ στρογγύλου ἤ τινος
would-partake — the one either of-straight or of-round or of-some
μεικτοῦ ἐξ ἀμφοῖν. — μετέχοι γὰρ ἄν.
mixed from both it-would-partake for —
ἆρ᾽ οὖν οὕτως ἔχον οὐκ αὐτό τε ἐν ἑαυτῷ ἔσται καὶ ἐν c
so then so being not it both in itself will-be and in
ἄλλῳ; — πῶς; — τῶν μερῶν που ἕκαστον ἐν τῷ ὅλῳ
other how of-the parts surely each in the whole
ἐστὶ καὶ οὐδὲν ἐκτὸς τοῦ ὅλου. — οὕτω. — πάντα δὲ τὰ
is and none outside of-the whole so all and the
μέρη ὑπὸ τοῦ ὅλου περιέχεται; — ναί. — καὶ μὴν τά γε
parts by the whole are-surrounded yes and indeed the at-least
πάντα μέρη τὰ αὐτοῦ τὸ ἕν ἐστι, καὶ οὔτε τι πλέον
all parts the(-ones) of-itself the one is and neither anything more
οὔτε ἔλαττον ἢ πάντα. — οὐ γάρ. — οὐκοῦν καὶ τὸ ὅλον
nor less than all not for therefore also the whole
τὸ ἕν ἐστιν; — πῶς δ᾽ οὔ; — εἰ ἄρα πάντα τὰ μέρη ἐν
the one is how and not if then all the parts in
ὅλῳ τυγχάνει ὄντα, ἔστι δὲ τά τε πάντα τὸ ἓν καὶ αὐτὸ
whole happen being is and the both all the one and itself
τὸ ὅλον, περιέχεται δὲ ὑπὸ τοῦ ὅλου τὰ πάντα, ὑπὸ τοῦ
the whole are-surrounded and by the whole the all by the
ἑνὸς ἂν περιέχοιτο τὸ ἕν, καὶ οὕτως ἂν ἤδη τὸ ἓν αὐτὸ
one — would-be-surrounded the one and so — already the one itself

ἐν ἑαυτῷ εἴη. — φαίνεται. — ἀλλὰ μέντοι τό γε ὅλον
in itself would-be it-appears but however the at-least whole
αὖ οὐκ ἐν τοῖς μέρεσίν ἐστιν, οὔτε ἐν πᾶσιν οὔτε ἐν τινί.
again not in the parts is either in all or in some
e εἰ γὰρ ἐν πᾶσιν, ἀνάγκη καὶ ἐν ἑνί· ἔν τινι γὰρ ἑνὶ μὴ ὂν
if for in all necessity also in one in some for one not being
οὐκ ἂν ἔτι που δύναιτο ἔν γε ἅπασιν εἶναι· εἰ δὲ
not — any-longer surely could in at-least all to-be if and
τοῦτο μὲν τὸ ἓν τῶν ἁπάντων ἐστί, τὸ δὲ ὅλον ἐν τούτῳ
this indeed the one of-the all is the and whole in this
μὴ ἔνι, πῶς ἔτι ἔν γε τοῖς πᾶσιν ἐνέσται; — οὐδαμῶς.
not is-in how still in at-least the all will-it-be-in in-no-way
— οὐδὲ μὴν ἐν τισὶ τῶν μερῶν· εἰ γὰρ ἐν τισὶ τὸ ὅλον
nor indeed in some of-the parts if for in some the whole
εἴη, τὸ πλέον ἂν ἐν τῷ ἐλάττονι εἴη, ὅ ἐστιν ἀδύνατον.
were the more — in the less would-be which is impossible
— ἀδύνατον γάρ. — μὴ ὂν δ' ἐν πλέοσιν μηδ' ἐν ἑνὶ
impossible for not being and in more nor in one
μηδ' ἐν ἅπασι τοῖς μέρεσι τὸ ὅλον οὐκ ἀνάγκη ἐν ἑτέρῳ
nor in all the parts the whole not necessity in other
τινὶ εἶναι ἢ μηδαμοῦ ἔτι εἶναι; — ἀνάγκη. — οὐκοῦν
some to-be or nowhere any-longer to-be necessity therefore
μηδαμοῦ μὲν ὂν οὐδὲν ἂν εἴη, ὅλον δὲ ὄν, ἐπειδὴ
nowhere indeed being nothing — would-it-be whole and being since
οὐκ ἐν αὑτῷ ἐστιν, ἀνάγκη ἐν ἄλλῳ εἶναι; — πάνυ γε.
not in itself it-is necessity in other to-be certainly at-least
— ᾗ μὲν ἄρα τὸ ἓν ὅλον, ἐν ἄλλῳ ἐστίν· ᾗ δὲ τὰ
in-which indeed then the one whole in other is in-which and the
πάντα μέρη ὄντα τυγχάνει, αὐτὸ ἐν ἑαυτῷ· καὶ οὕτω τὸ ἓν
all parts being it-happens it in itself and so the one
ἀνάγκη αὐτό τε ἐν ἑαυτῷ εἶναι καὶ ἐν ἑτέρῳ. — ἀνάγκη.
necessity it both in itself to-be and in other necessity

οὕτω δὴ πεφυκὸς τὸ ἓν ἆρ' οὐκ ἀνάγκη καὶ κινεῖσθαι
so indeed being-by-nature the one so not necessity both to-be-moved
καὶ ἑστάναι; — πῇ;
and to-stand how
— ἕστηκε μέν που, εἴπερ αὐτὸ ἐν ἑαυτῷ ἐστιν· ἐν γὰρ 146
it-stands indeed surely if-indeed it in itself is in for
ἑνὶ ὂν καὶ ἐκ τούτου μὴ μεταβαῖνον ἐν τῷ αὐτῷ ἂν
one being and from this not passing in the same —
εἴη, ἐν ἑαυτῷ. — ἔστι γάρ. — τὸ δέ γε ἐν τῷ
it-would-be in itself it-is for the and at-least in the
αὐτῷ ἀεὶ ὂν ἑστὸς δήπου ἀνάγκη ἀεὶ εἶναι. — πάνυ
same always being standing surely necessity always to-be certainly
γε. — τί δέ; τὸ ἐν ἑτέρῳ ἀεὶ ὂν οὐ τὸ ἐναντίον
at-least what and the in other always being not the opposite
ἀνάγκη μηδέποτ' ἐν ταὐτῷ εἶναι, μηδέποτε δὲ ὂν ἐν τῷ
necessity never in the-same to-be never and being in the
αὐτῷ μηδὲ ἑστάναι, μὴ ἑστὸς δὲ κινεῖσθαι; — οὕτως.
same not-even to-stand not standing and to-be-moved so
— ἀνάγκη ἄρα τὸ ἕν, αὐτό τε ἐν ἑαυτῷ ἀεὶ ὂν καὶ
necessity then the one itself both in itself always being and
ἐν ἑτέρῳ, ἀεὶ κινεῖσθαί τε καὶ ἑστάναι. — φαίνεται.
in other always to-be-moved both and to-stand it-appears
καὶ μὴν ταὐτόν γε δεῖ εἶναι αὐτὸ ἑαυτῷ καὶ ἕτερον b
and indeed the-same at-least must to-be it with-itself and other
ἑαυτοῦ, καὶ τοῖς ἄλλοις ὡσαύτως ταὐτόν τε καὶ ἕτερον
than-itself and with-the others likewise the-same both and other
εἶναι, εἴπερ καὶ τὰ πρόσθεν πέπονθεν. — πῶς;
to-be if-indeed also the(-things) before it-has-experienced how
— πᾶν που πρὸς ἅπαν ὧδε ἔχει, ἢ ταὐτόν ἐστιν
everything surely toward everything thus holds either the-same it-is
ἢ ἕτερον· ἢ ἐὰν μὴ ταὐτὸν ᾖ μηδ' ἕτερον, μέρος ἂν
or other or if not the-same it-be nor other part —

εἴη τούτου πρὸς ὃ οὕτως ἔχει, ἢ ὡς πρὸς μέρος
it-would-be of-this toward which so it-holds or as toward part
ὅλον ἂν εἴη. — φαίνεται. — ἆρ' οὖν τὸ ἓν αὐτὸ
whole — it-would-be it-appears so then the one itself
αὑτοῦ μέρος ἐστίν; — οὐδαμῶς. — οὐδ' ἄρα ὡς πρὸς
of-itself part is in-no-way nor then as toward
μέρος αὐτὸ αὑτοῦ ὅλον ἂν εἴη, πρὸς ἑαυτὸ μέρος ὄν.
part it of-itself whole — would-be toward itself part being
— οὐ γὰρ οἷόν τε. — ἀλλ' ἆρα ἕτερόν ἐστιν ἑνὸς τὸ
not for possible — but then other is than-one the
ἕν; — οὐ δῆτα. — οὐδ' ἄρα ἑαυτοῦ γε ἕτερον ἂν εἴη.
one not indeed nor then than-itself at-least other — would-be
— οὐ μέντοι. — εἰ οὖν μήτε ἕτερον μήτε ὅλον μήτε
not however if then neither other nor whole nor
μέρος αὐτὸ πρὸς ἑαυτό ἐστιν, οὐκ ἀνάγκη ἤδη ταὐτὸν
part it toward itself is not necessity already the-same
εἶναι αὐτὸ ἑαυτῷ; — ἀνάγκη. — τί δέ; τὸ ἑτέρωθι ὂν
to-be it with-itself necessity what and the elsewhere being
αὐτὸ ἑαυτοῦ ἐν τῷ αὐτῷ ὄντος ἑαυτῷ οὐκ ἀνάγκη αὐτὸ
itself than-itself in the same being with-itself not necessity it
ἑαυτοῦ ἕτερον εἶναι, εἴπερ καὶ ἑτέρωθι ἔσται;
than-itself other to-be if-indeed also elsewhere it-will-be
d — ἔμοιγε δοκεῖ. — οὕτω μὴν ἐφάνη ἔχον τὸ ἕν, αὐτό
to-me-at-least it-seems so indeed it-appeared being the one itself
τε ἐν ἑαυτῷ ὂν ἅμα καὶ ἐν ἑτέρῳ. — ἐφάνη γάρ.
both in itself being at-once and in other it-appeared for
— ἕτερον ἄρα, ὡς ἔοικεν, εἴη ταύτῃ ἂν ἑαυτοῦ τὸ ἕν.
other then as it-seems would-be in-this-way — than-itself the one
— ἔοικεν. — τί οὖν; εἴ τού τι ἕτερόν ἐστιν, οὐχ
it-seems what then if than-anything anything other is not
ἑτέρου ὄντος ἕτερον ἔσται; — ἀνάγκη. — οὐκοῦν ὅσα
than-other being other will-it-be necessity therefore as-many-as

μὴ ἕν ἐστιν, ἅπανθ' ἕτερα τοῦ ἑνός, καὶ τὸ ἓν τῶν μὴ
not one are all other than-the one and the one than-the not
ἕν; — πῶς δ' οὔ; — ἕτερον ἄρα ἂν εἴη τὸ ἓν τῶν
one how and not other then — would-be the one than-the
ἄλλων. — ἕτερον. — ὅρα δή· αὐτό τε ταὐτὸν καὶ τὸ
others other see indeed itself both the-same and the
ἕτερον ἆρ' οὐκ ἐναντία ἀλλήλοις; — πῶς δ' οὔ; — ἦ οὖν
other so not opposite to-one-another how and not truly then
ἐθελήσει ταὐτὸν ἐν τῷ ἑτέρῳ ἢ τὸ ἕτερον ἐν ταὐτῷ ποτε
will-be-willing the-same in the other or the other in the-same ever
εἶναι; — οὐκ ἐθελήσει. — εἰ ἄρα τὸ ἕτερον ἐν τῷ αὐτῷ
to-be not it-will-be-willing if then the other in the same
μηδέποτε ἔσται, οὐδὲν ἔστι τῶν ὄντων ἐν ᾧ ἐστὶν τὸ ἕτερον
never will-be nothing is of-the beings in which is the other
χρόνον οὐδένα· εἰ γὰρ ὁντινοῦν εἴη ἔν τῳ, ἐκεῖνον ἂν τὸν
time any if for any it-were in anything that — the
χρόνον ἐν ταὐτῷ εἴη τὸ ἕτερον. οὐχ οὕτως; — οὕτως.
time in the-same would-be the other not so so
— ἐπειδὴ δ' οὐδέποτε ἐν τῷ αὐτῷ ἐστιν, οὐδέποτε ἔν τινι
since and never in the same it-is never in any
τῶν ὄντων ἂν εἴη τὸ ἕτερον. — ἀληθῆ. — οὔτ' ἄρα
of-the beings — would-be the other true-things neither then
ἐν τοῖς μὴ ἓν οὔτε ἐν τῷ ἑνὶ ἐνείη ἂν τὸ ἕτερον. — οὐ
in the not one nor in the one would-be-in — the other not
γὰρ οὖν. — οὐκ ἄρα τῷ ἑτέρῳ γ' ἂν εἴη τὸ ἓν
for indeed not then by-the other at-least — would-be the one
τῶν μὴ ἓν οὐδὲ τὰ μὴ ἓν τοῦ ἑνὸς ἕτερα. — οὐ γάρ.
than-the not one nor the not one than-the one other not for
— οὐδὲ μὴν ἑαυτοῖς γε ἕτερ' ἂν εἴη ἀλλήλων, μὴ 147
nor indeed by-themselves at-least other — would-be than-one-another not
μετέχοντα τοῦ ἑτέρου. — πῶς γάρ; — εἰ δὲ μήτε αὑτοῖς
partaking of-the other how for if and neither by-themselves

ἕτερά ἐστι μήτε τῷ ἑτέρῳ, οὐ πάντῃ ἤδη ἂν ἐκφεύγοι
other they-are nor by-the other not wholly already — would-they-escape
τὸ μὴ ἕτερα εἶναι ἀλλήλων; — ἐκφεύγοι. — ἀλλὰ
the not other to-be than-one-another they-would-escape but
μὴν οὐδὲ τοῦ ἑνός γε μετέχει τὰ μὴ ἕν· οὐ γὰρ ἂν μὴ
indeed not-even of-the one at-least partake the not one not for — not
ἓν ἦν, ἀλλά πῃ ἂν ἓν ἦν. — ἀληθῆ. — οὐδ' ἂν
one they-were but somehow — one they-were true-things nor —
ἀριθμὸς εἴη ἄρα τὰ μὴ ἕν· οὐδὲ γὰρ ἂν οὕτω μὴ ἓν
number would-be then the not one not-even for — so not one
ἦν παντάπασιν, ἀριθμόν γε ἔχοντα. — οὐ γὰρ οὖν.
they-were altogether number at-least having not for indeed
— τί δέ; τὰ μὴ ἓν τοῦ ἑνὸς ἆρα μόριά ἐστιν; ἢ κἂν οὕτω
what and the not one of-the one then parts are or also so
μετεῖχε τοῦ ἑνὸς τὰ μὴ ἕν; — μετεῖχεν. — εἰ ἄρα
would-partake of-the one the not one they-would-partake if then
πάντῃ τὸ μὲν ἕν ἐστι, τὰ δὲ μὴ ἕν, οὔτ' ἂν μόριον τῶν
wholly the indeed one is the(-things) and not one neither — part of-the
μὴ ἓν τὸ ἓν εἴη οὔτε ὅλον ὡς μορίων· οὔτε αὖ τὰ μὴ
not one the one would-be nor whole as of-parts nor again the not
ἓν τοῦ ἑνὸς μόρια, οὔτε ὅλα ὡς μορίῳ τῷ ἑνί. — οὐ γάρ.
one of-the one parts nor wholes as to-part to-the one not for
— ἀλλὰ μὴν ἔφαμεν τὰ μήτε μόρια μήτε ὅλα μήτε
but indeed we-said the(-things) neither parts nor wholes nor
ἕτερα ἀλλήλων ταὐτὰ ἔσεσθαι ἀλλήλοις. — ἔφαμεν
other than-one-another the-same to-be-going-to-be with-one-another we-said
γάρ. — φῶμεν ἄρα καὶ τὸ ἓν πρὸς τὰ μὴ ἓν οὕτως ἔχον
for shall-we-say then also the one toward the not one so being
τὸ αὐτὸ εἶναι αὐτοῖς; — φῶμεν. — τὸ ἓν ἄρα, ὡς ἔοικεν,
the same to-be with-them let-us-say the one then as it-seems

ἕτερόν τε τῶν ἄλλων ἐστὶν καὶ ἑαυτοῦ καὶ ταὐτὸν ἐκείνοις
other both than-the others is and than-itself and the-same with-those
τε καὶ ἑαυτῷ. — κινδυνεύει φαίνεσθαι ἔκ γε τοῦ λόγου.
both and with-itself it-is-likely to-appear from at-least the argument
ἆρ᾽ οὖν καὶ ὅμοιόν τε καὶ ἀνόμοιον ἑαυτῷ τε καὶ τοῖς c
so then also like both and unlike to-itself both and to-the
ἄλλοις; — ἴσως. — ἐπειδὴ γοῦν ἕτερον τῶν ἄλλων
others perhaps since at-any-rate other than-the others
ἐφάνη, καὶ τἆλλά που ἕτερα ἂν ἐκείνου εἴη. — τί μήν;
it-appeared also the-others surely other — than-that would-be what indeed
— οὐκοῦν οὕτως ἕτερον τῶν ἄλλων, ὥσπερ καὶ τἆλλα
therefore so other than-the others as also the-others
ἐκείνου, καὶ οὔτε μᾶλλον οὔτε ἧττον; — τί γὰρ ἄν; — εἰ
than-that and neither more nor less what for — if
ἄρα μήτε μᾶλλον μήτε ἧττον, ὁμοίως. — ναί. — οὐκοῦν
then neither more nor less alike yes therefore
ᾗ ἕτερον εἶναι πέπονθεν τῶν ἄλλων καὶ τἆλλα
in-which other to-be it-has-experienced than-the others and the-others
ἐκείνου ὡσαύτως, ταύτῃ ταὐτὸν ἂν πεπονθότα εἶεν τό
than-that likewise in-this-way the-same — having-experienced would-be the
τε ἓν τοῖς ἄλλοις καὶ τἆλλα τῷ ἑνί. — πῶς λέγεις;
both one with-the others and the-others with-the one how do-you-mean
— ὧδε· ἕκαστον τῶν ὀνομάτων οὐκ ἐπί τινι καλεῖς;
thus each of-the names not upon something do-you-call
— ἔγωγε. — τί οὖν; τὸ αὐτὸ ὄνομα εἴποις ἂν πλεονάκις
I-at-least what then the same name would-you-say — more-often
ἢ ἅπαξ; — ἔγωγε. — πότερον οὖν ἐὰν μὲν ἅπαξ
than once I-at-least whether then if indeed once
εἴπῃς, ἐκεῖνο προσαγορεύεις οὗπέρ ἐστι τοὔνομα, ἐὰν δὲ
you-say that you-address of-which is the-name if but

πολλάκις, οὐκ ἐκεῖνο; ἢ ἐάντε ἅπαξ ἐάντε πολλάκις ταὐτὸν
often not that or whether once or often the-same
ὄνομα φθέγξῃ, πολλὴ ἀνάγκη σε ταὐτὸν καὶ λέγειν ἀεί;
name you-utter much necessity you the-same also to-mean always
e — τί μήν; — οὐκοῦν καὶ τὸ ἕτερον ὄνομά ἐστιν
what indeed therefore also the other name is
ἐπί τινι; — πάνυ γε. — ὅταν ἄρα αὐτὸ φθέγγῃ,
upon something certainly at-least whenever then it you-utter
ἐάντε ἅπαξ ἐάντε πολλάκις, οὐκ ἐπ᾽ ἄλλῳ οὐδὲ ἄλλο
whether once or often not upon other nor other
τι ὀνομάζεις ἢ ἐκεῖνο οὗπερ ἦν ὄνομα. — ἀνάγκη.
anything you-name than that of-which it-was name necessity
— ὅταν δὴ λέγωμεν ὅτι ἕτερον μὲν τἆλλα τοῦ ἑνός,
whenever indeed we-say that other indeed the-others than-the one
ἕτερον δὲ τὸ ἓν τῶν ἄλλων, δὶς τὸ ἕτερον εἰπόντες
other and the one than-the others twice the other having-said
οὐδέν τι μᾶλλον ἐπ᾽ ἄλλῃ, ἀλλ᾽ ἐπ᾽ ἐκείνῃ τῇ φύσει
in-nothing — more upon other but upon that the nature
αὐτὸ ἀεὶ λέγομεν ἥσπερ ἦν τοὔνομα. — πάνυ μὲν οὖν.
it always we-say of-which was the-name certainly indeed then

Being other than the others makes the one like them, being the same makes it unlike, and the reverse; so it is like and unlike itself and the others. It touches itself and the others and does not. Smallness can be in nothing, neither in a whole nor in a part, and so neither can greatness; so the one and the others neither exceed nor are exceeded by each other, and the one is equal to itself and the others.

— ᾗ ἄρα ἕτερον τῶν ἄλλων τὸ ἓν καὶ τἆλλα τοῦ 148
in-which then other than-the others the one and the-others than-the
ἑνός, κατ᾽ αὐτὸ τὸ ἕτερον πεπονθέναι οὐκ ἄλλο ἀλλὰ
one according-to itself the other to-have-experienced not other but
τὸ αὐτὸ ἂν πεπονθὸς εἴη τὸ ἓν τοῖς ἄλλοις· τὸ δέ
the same — having-experienced would-be the one with-the others the and
που ταὐτὸν πεπονθὸς ὅμοιον· οὐχί; — ναί. — ᾗ
surely the-same having-experienced like is-it-not yes in-which
δὴ τὸ ἓν ἕτερον τῶν ἄλλων πέπονθεν εἶναι, κατ᾽
indeed the one other than-the others has-experienced to-be according-to
αὐτὸ τοῦτο ἅπαν ἅπασιν ὅμοιον ἂν εἴη· ἅπαν γὰρ
itself this all to-all like — would-be all for
ἁπάντων ἑτερόν ἐστιν. — ἔοικεν. — ἀλλὰ μὴν τό γε
than-all other is it-seems but indeed the at-least
ὅμοιον τῷ ἀνομοίῳ ἐναντίον. — ναί. — οὐκοῦν καὶ τὸ
like to-the unlike opposite yes therefore also the
ἕτερον τῷ ταὐτῷ. — καὶ τοῦτο. — ἀλλὰ μὴν καὶ τοῦτό
other to-the same also this but indeed also this
γ᾽ ἐφάνη, ὡς ἄρα τὸ ἓν τοῖς ἄλλοις ταὐτόν. — ἐφάνη
at-least appeared that then the one with-the others the-same it-appeared
γάρ. — τοὐναντίον δέ γε πάθος ἐστὶ τὸ εἶναι ταὐτὸν
for the-opposite and at-least experience is the to-be the-same
τοῖς ἄλλοις τῷ ἕτερον εἶναι τῶν ἄλλων. — πάνυ
with-the others to-the other to-be than-the others certainly

γε. — ᾗ γε μὴν ἕτερον, ὅμοιον ἐφάνη. — ναί.
at-least in-which at-least indeed other like it-appeared yes
— ᾗ ἄρα ταὐτόν, ἀνόμοιον ἔσται κατὰ τοὐναντίον
in-which then the-same unlike it-will-be according-to the-opposite
πάθος τῷ ὁμοιοῦντι πάθει. ὡμοίου δέ που τὸ ἕτερον;
experience to-the likening experience it-likened and surely the other
c — ναί. — ἀνομοιώσει ἄρα τὸ ταὐτόν, ἢ οὐκ ἐναντίον
yes will-unliken then the same or not opposite
ἔσται τῷ ἑτέρῳ. — ἔοικεν. — ὅμοιον ἄρα καὶ ἀνόμοιον
it-will-be to-the other it-seems like then and unlike
ἔσται τὸ ἓν τοῖς ἄλλοις, ᾗ μὲν ἕτερον, ὅμοιον, ᾗ
will-be the one to-the others in-which indeed other like in-which
δὲ ταὐτόν, ἀνόμοιον. — ἔχει γὰρ οὖν δή, ὡς ἔοικεν,
and the-same unlike it-has for indeed indeed as it-seems
καὶ τοιοῦτον λόγον. — καὶ γὰρ τόνδε ἔχει. — τίνα;
also such an-argument and for this it-has what
— ᾗ ταὐτὸν πέπονθε, μὴ ἀλλοῖον πεπονθέναι,
in-which the-same it-has-experienced not of-another-sort to-have-experienced
μὴ ἀλλοῖον δὲ πεπονθὸς μὴ ἀνόμοιον, μὴ ἀνόμοιον
not of-another-sort and having-experienced not unlike not unlike
δὲ ὅμοιον εἶναι· ᾗ δ' ἄλλο πέπονθεν, ἀλλοῖον,
and like to-be in-which and other it-has-experienced of-another-sort
ἀλλοῖον δὲ ὂν ἀνόμοιον εἶναι. — ἀληθῆ λέγεις.
of-another-sort and being unlike to-be true-things you-say
— ταὐτόν τε ἄρα ὂν τὸ ἓν τοῖς ἄλλοις καὶ ὅτι ἕτερόν
the-same both then being the one with-the others and because other
ἐστι, κατ' ἀμφότερα καὶ κατὰ ἑκάτερον, ὅμοιόν
it-is according-to both and according-to each like
τε ἂν εἴη καὶ ἀνόμοιον τοῖς ἄλλοις. — πάνυ γε.
both — would-be and unlike to-the others certainly at-least
— οὐκοῦν καὶ ἑαυτῷ ὡσαύτως, ἐπείπερ ἕτερόν τε ἑαυτοῦ
therefore also to-itself likewise since other both than-itself

καὶ ταὐτὸν ἑαυτῷ ἐφάνη, κατ᾽ ἀμφότερα καὶ κατὰ
and the-same with-itself it-appeared according-to both and according-to
ἑκάτερον ὅμοιόν τε καὶ ἀνόμοιον φανήσεται; — ἀνάγκη.
each like both and unlike will-it-appear necessity
τί δὲ δή; περὶ τοῦ ἅπτεσθαι τὸ ἓν αὑτοῦ καὶ τῶν ἄλλων e
what and indeed about the to-touch the one itself and the others
καὶ τοῦ μὴ ἅπτεσθαι πέρι πῶς ἔχει, σκόπει. — σκοπῶ.
and the not to-touch about how it-holds consider I-consider
— αὐτὸ γάρ που ἐν ἑαυτῷ ὅλῳ τὸ ἓν ἐφάνη ὄν. — ὀρθῶς.
itself for surely in itself whole the one appeared being rightly
— οὐκοῦν καὶ ἐν τοῖς ἄλλοις τὸ ἕν; — ναί. — ᾗ μὲν
therefore also in the others the one yes in-which indeed
ἄρα ἐν τοῖς ἄλλοις, τῶν ἄλλων ἅπτοιτο ἄν· ᾗ δὲ
then in the others the others it-would-touch — in-which and
αὐτὸ ἐν ἑαυτῷ, τῶν μὲν ἄλλων ἀπείργοιτο ἅπτεσθαι,
itself in itself the indeed others it-would-be-prevented to-touch
αὐτὸ δὲ αὑτοῦ ἅπτοιτο ἂν ἐν ἑαυτῷ ὄν. — φαίνεται.
itself and itself would-touch — in itself being it-appears
— οὕτω μὲν δὴ ἅπτοιτο ἂν τὸ ἓν αὑτοῦ τε καὶ τῶν
so indeed indeed would-touch — the one itself both and the
ἄλλων. — ἅπτοιτο. — τί δὲ τῇδε; ἆρ᾽ οὐ πᾶν τὸ
others it-would-touch what and in-this-way so not every the(-thing)
μέλλον ἅψεσθαί τινος ἐφεξῆς δεῖ κεῖσθαι ἐκείνῳ οὗ
going to-touch something next must to-lie to-that which
μέλλει ἅπτεσθαι, ταύτην τὴν ἕδραν κατέχον ἢ ἂν μετ᾽
it-is-going to-touch this the seat occupying which — after
ἐκείνην ᾗ ᾗ ἂν κέηται, ἅπτεται; — ἀνάγκη. — καὶ
that be in-which — it-lies it-touches necessity also
τὸ ἓν ἄρα εἰ μέλλει αὐτὸ αὑτοῦ ἅψεσθαι, ἐφεξῆς δεῖ
the one then if it-is-going itself itself to-touch next must

εὐθὺς μετὰ ἑαυτὸ κεῖσθαι, τὴν ἐχομένην χώραν κατέχον
at-once after itself lie the adjoining place occupying
ἐκείνης ἐν ᾗ αὐτό ἐστιν. — δεῖ γὰρ οὖν.
that in which itself is it-must for indeed
149 — οὐκοῦν δύο μὲν ὂν τὸ ἓν ποιήσειεν ἂν ταῦτα καὶ ἐν
therefore two indeed being the one would-do — these-things and in
δυοῖν χώραιν ἅμα γένοιτο· ἕως δ' ἂν ᾖ ἕν, οὐκ
two places at-once would-come-to-be as-long-as and — it-be one not
ἐθελήσει; — οὐ γὰρ οὖν. — ἡ αὐτὴ ἄρα ἀνάγκη τῷ
will-it-be-willing not for indeed the same then necessity for-the
ἑνὶ μήτε δύο εἶναι μήτε ἅπτεσθαι αὐτῷ αὑτοῦ. — ἡ αὐτή.
one neither two to-be nor to-touch itself itself the same
— ἀλλ' οὐδὲ μὴν τῶν ἄλλων ἅψεται. — τί δή; — ὅτι,
but not-even indeed the others it-will-touch why indeed because
φαμέν, τὸ μέλλον ἅψεσθαι χωρὶς ὂν ἐφεξῆς δεῖ ἐκείνῳ
we-say the(-thing) going to-touch apart being next must to-that
εἶναι οὗ μέλλει ἅψεσθαι, τρίτον δὲ αὐτῶν ἐν μέσῳ μηδὲν
to-be which it-is-going to-touch third and of-them in middle nothing
εἶναι. — ἀληθῆ. — δύο ἄρα δεῖ τὸ ὀλίγιστον εἶναι, εἰ
to-be true-things two then must the least to-be if
μέλλει ἅψις εἶναι. — δεῖ. — ἐὰν δὲ τοῖν δυοῖν ὅροιν
there-is-going a-contact to-be it-must if and to-the two terms
τρίτον προσγένηται ἑξῆς, αὐτὰ μὲν τρία ἔσται, αἱ δὲ ἅψεις
a-third be-added in-order they indeed three will-be the and contacts
δύο. — ναί. — καὶ οὕτω δὴ ἀεὶ ἑνὸς προσγιγνομένου
two yes and so indeed always one being-added
μία καὶ ἅψις προσγίγνεται, καὶ συμβαίνει τὰς ἅψεις τοῦ
one also contact is-added and it-results the contacts than-the
πλήθους τῶν ἀριθμῶν μιᾷ ἐλάττους εἶναι. ᾧ γὰρ τὰ
multitude of-the numbers by-one fewer to-be by-what for the
πρῶτα δύο ἐπλεονέκτησεν τῶν ἅψεων εἰς τὸ πλείω εἶναι τὸν
first two exceeded the contacts for the more to-be the

ἀριθμὸν ἢ τὰς ἅψεις, τῷ ἴσῳ τούτῳ καὶ ὁ ἔπειτα ἀριθμὸς
number than the contacts by-the equal this also the subsequent number
πᾶς πασῶν τῶν ἅψεων πλεονεκτεῖ· ἤδη γὰρ τὸ λοιπὸν ἅμα
all all the contacts exceeds already for — henceforth at-once
ἕν τε τῷ ἀριθμῷ προσγίγνεται καὶ μία ἅψις ταῖς ἅψεσιν.
one both to-the number is-added and one contact to-the contacts
— ὀρθῶς. — ὅσα ἄρα ἐστὶν τὰ ὄντα τὸν ἀριθμόν, d
rightly as-many-as then are the beings the number
ἀεὶ μιᾷ αἱ ἅψεις ἐλάττους εἰσὶν αὐτῶν. — ἀληθῆ. — εἰ
always by-one the contacts fewer are than-them true-things if
δέ γε ἓν μόνον ἐστίν, δυὰς δὲ μὴ ἔστιν, ἅψις οὐκ ἂν
and at-least one only is two and not is contact not —
εἴη. — πῶς γάρ; — οὔκουν, φαμέν, τὰ ἄλλα τοῦ ἑνὸς
would-be how for not-then we-say the others than-the one
οὔτε ἕν ἐστιν οὔτε μετέχει αὐτοῦ, εἴπερ ἄλλα ἐστίν. — οὐ
neither one are nor partake of-it if-indeed others they-are not
γάρ. — οὐκ ἄρα ἔνεστιν ἀριθμὸς ἐν τοῖς ἄλλοις, ἑνὸς μὴ
for not then is-in number in the others one not
ἐνόντος ἐν αὐτοῖς. — πῶς γάρ; — οὔτ' ἄρα ἕν ἐστι τὰ
being-in in them how for neither then one are the
ἄλλα οὔτε δύο οὔτε ἄλλου ἀριθμοῦ ἔχοντα ὄνομα οὐδέν.
others nor two nor of-other number having name any
— οὔ. — τὸ ἓν ἄρα μόνον ἐστὶν ἕν, καὶ δυὰς οὐκ ἂν εἴη.
no the one then only is one and two not — would-be
— οὐ φαίνεται. — ἅψις ἄρα οὐκ ἔστιν δυοῖν μὴ ὄντοιν.
not it-appears contact then not is of-two not being
— οὐκ ἔστιν. — οὔτ' ἄρα τὸ ἓν τῶν ἄλλων ἅπτεται
not there-is neither then the one the others touches
οὔτε τὰ ἄλλα τοῦ ἑνός, ἐπείπερ ἅψις οὐκ ἔστιν. — οὐ γὰρ
nor the others the one since contact not is not for

οὖν. — οὕτω δὴ κατὰ πάντα ταῦτα τὸ ἓν τῶν τε
indeed so indeed according-to all these the one the both
ἄλλων καὶ ἑαυτοῦ ἅπτεταί τε καὶ οὐχ ἅπτεται. — ἔοικεν.
others and itself touches both and not touches it-seems
e ἆρ᾽ οὖν καὶ ἴσον ἐστὶ καὶ ἄνισον αὑτῷ τε καὶ τοῖς ἄλλοις;
so then also equal is-it and unequal to-itself both and to-the others
— πῶς; — εἰ μεῖζον εἴη τὸ ἓν ἢ τἆλλα ἢ ἔλαττον,
how if greater were the one than the-others or less
ἢ αὖ τὰ ἄλλα τοῦ ἑνὸς μείζω ἢ ἐλάττω, ἆρα οὐκ
or again the others than-the one greater or less then not
ἂν τῷ μὲν ἓν εἶναι τὸ ἓν καὶ τἆλλα ἄλλα τοῦ ἑνὸς
— *by-the indeed one to-be the one and the-others others than-the one*
οὔτε τι μείζω οὔτε τι ἐλάττω ἂν εἴη ἀλλήλων
neither any greater nor any less — would-they-be than-one-another
αὐταῖς γε ταύταις ταῖς οὐσίαις; ἀλλ᾽ εἰ μὲν πρὸς
by-the-very at-least these the beings but if indeed in-addition-to
τῷ τοιαῦτα εἶναι ἑκάτερα ἰσότητα ἔχοιεν, ἴσα ἂν
the such to-be each equality they-should-have equal —
εἴη πρὸς ἄλληλα· εἰ δὲ τὰ μὲν μέγεθος, τὸ
they-would-be toward one-another if and the(-ones) indeed greatness the(-other)
δὲ σμικρότητα, ἢ καὶ μέγεθος μὲν τὸ ἕν, σμικρότητα δὲ
and smallness or also greatness indeed the one smallness and
τἆλλα, ὁποτέρῳ μὲν τῷ εἴδει μέγεθος προσείη, μεῖζον
the-others to-whichever indeed the form greatness should-be-present greater
ἂν εἴη, ᾧ δὲ σμικρότης, ἔλαττον; — ἀνάγκη.
— would-be to-which and smallness less necessity
150 — οὐκοῦν ἐστόν γέ τινε τούτω εἴδη, τό τε μέγεθος
therefore the-two-are at-least some-two these-two forms the both greatness
καὶ ἡ σμικρότης; οὐ γὰρ ἄν που μὴ ὄντε γε ἐναντίω
and the smallness not for — surely not being-the-two at-least opposite
τε ἀλλήλοιν εἴτην καὶ ἐν τοῖς οὖσιν ἐγγιγνοίσθην.
both to-one-another the-two-would-be and in the beings the-two-would-come-to-be

— πῶς γὰρ ἄν; εἰ ἄρα ἐν τῷ ἑνὶ σμικρότης ἐγγίγνεται,
how for — if then in the one smallness comes-to-be
ἤτοι ἐν ὅλῳ ἂν ἢ ἐν μέρει αὐτοῦ ἐνείη. — ἀνάγκη.
either in whole — or in part of-it it-would-be-in necessity
— τί δ' εἰ ἐν ὅλῳ ἐγγίγνοιτο; οὐχὶ ἢ ἐξ ἴσου ἂν
what and if in whole it-should-come-to-be not either on equal(-terms) —
τῷ ἑνὶ δι' ὅλου αὐτοῦ τεταμένη εἴη ἢ περιέχουσα
with-the one through whole of-it stretched-out would-it-be or surrounding
αὐτό; — δῆλον δή. — ἆρ' οὖν οὐκ ἐξ ἴσου μὲν οὖσα
it clear indeed so then not on equal(-terms) indeed being
ἡ σμικρότης τῷ ἑνὶ ἴση ἂν αὐτῷ εἴη, περιέχουσα δὲ
the smallness with-the one equal — to-it would-be surrounding and
μείζων; — πῶς δ' οὔ; — δυνατὸν οὖν σμικρότητα ἴσην
greater how and not possible then smallness equal
τῳ εἶναι ἢ μείζω τινός, καὶ πράττειν τὰ μεγέθους
to-anything to-be or greater than-anything and to-do the(-works) of-greatness
τε καὶ ἰσότητος, ἀλλὰ μὴ τὰ ἑαυτῆς; — ἀδύνατον.
both and of-equality but not the(-works) of-itself impossible
— ἐν μὲν ὅλῳ ἄρα τῷ ἑνὶ οὐκ ἂν εἴη σμικρότης, ἀλλ'
in indeed whole then the one not — would-be smallness but
εἴπερ, ἐν μέρει. — ναί. — οὐδέ γε ἐν παντὶ αὖ τῷ
if-indeed in part yes nor at-least in whole again the
μέρει· εἰ δὲ μή, ταὐτὰ ποιήσει ἅπερ πρὸς τὸ ὅλον·
part if and not the-same-things it-will-do what-very toward the whole
ἴση ἔσται ἢ μείζων τοῦ μέρους ἐν ᾧ ἂν ἀεὶ ἐνῇ.
equal it-will-be or greater than-the part in which — always it-is-in
— ἀνάγκη. — οὐδενί ποτε ἄρα ἐνέσται τῶν ὄντων c
necessity in-nothing ever then will-be-in of-the beings
σμικρότης, μήτ' ἐν μέρει μήτ' ἐν ὅλῳ ἐγγιγνομένη· οὐδέ
smallness either in part or in whole coming-to-be-in nor
τι ἔσται σμικρὸν πλὴν αὐτῆς σμικρότητος. — οὐκ
anything will-be small except itself smallness not

ἔοικεν. — οὐδ' ἄρα μέγεθος ἐνέσται ἐν αὐτῷ· μεῖζον γὰρ
it-seems nor then greatness will-be-in in it greater for
ἄν τι εἴη ἄλλο καὶ πλὴν αὐτοῦ μεγέθους, ἐκεῖνο
— anything would-be other and besides itself greatness that
ἐν ᾧ τὸ μέγεθος ἐνείη, καὶ ταῦτα σμικροῦ αὐτῷ
in which the greatness would-be-in and these-things small for-it
οὐκ ὄντος, οὗ ἀνάγκη ὑπερέχειν, ἐάνπερ ᾖ μέγα· τοῦτο
not being which necessity to-exceed if-indeed it-be great this
δὲ ἀδύνατον, ἐπειδὴ σμικρότης οὐδαμοῦ ἔνι. — ἀληθῆ.
but impossible since smallness nowhere is-in true-things
— ἀλλὰ μὴν αὐτὸ μέγεθος οὐκ ἄλλου μεῖζον ἢ αὐτῆς
but indeed itself greatness not than-other greater than itself
σμικρότητος, οὐδὲ σμικρότης ἄλλου ἔλαττον ἢ αὐτοῦ
smallness nor smallness than-other less than itself
μεγέθους. — οὐ γάρ. — οὔτε ἄρα τὰ ἄλλα μείζω τοῦ
greatness not for neither then the others greater than-the
ἑνὸς οὐδὲ ἐλάττω, μήτε μέγεθος μήτε σμικρότητα ἔχοντα,
one nor less neither greatness nor smallness having
οὔτε αὐτὼ τούτω πρὸς τὸ ἓν ἔχετον τὴν δύναμιν τὴν
nor themselves these-two toward the one the-two-have the power the
τοῦ ὑπερέχειν καὶ ὑπερέχεσθαι, ἀλλὰ πρὸς ἀλλήλω, οὔτε
of-the to-exceed and to-be-exceeded but toward one-another nor
αὖ τὸ ἓν τούτοιν οὐδὲ τῶν ἄλλων μεῖζον ἂν οὐδ'
again the one than-these-two nor than-the others greater — nor
ἔλαττον εἴη, μήτε μέγεθος μήτε σμικρότητα ἔχον.
less would-be neither greatness nor smallness having
e — οὔκουν φαίνεταί γε. — ἆρ' οὖν, εἰ μήτε μεῖζον μήτε
not-then it-appears at-least so then if neither greater nor
ἔλαττον τὸ ἓν τῶν ἄλλων, ἀνάγκη αὐτὸ ἐκείνων μήτε
less the one than-the others necessity it of-those neither
ὑπερέχειν μήτε ὑπερέχεσθαι; — ἀνάγκη. — οὐκοῦν τό
to-exceed nor to-be-exceeded necessity therefore the

γε μήτε ὑπερέχον μήτε ὑπερεχόμενον πολλὴ ἀνάγκη ἐξ
at-least neither exceeding nor being-exceeded much necessity on
ἴσου εἶναι, ἐξ ἴσου δὲ ὂν ἴσον εἶναι. — πῶς γὰρ
equal(-terms) to-be on equal(-terms) and being equal to-be how for
οὔ; — καὶ μὴν καὶ αὐτό γε τὸ ἓν πρὸς ἑαυτὸ οὕτως ἂν
not and indeed also itself at-least the one toward itself so —
ἔχοι· μήτε μέγεθος ἐν ἑαυτῷ μήτε σμικρότητα ἔχον οὔτ'
would-hold neither greatness in itself nor smallness having neither
ἂν ὑπερέχοιτο οὔτ' ἂν ὑπερέχοι ἑαυτοῦ, ἀλλ' ἐξ ἴσου
— would-it-be-exceeded nor — would-it-exceed itself but on equal(-terms)
ὂν ἴσον ἂν εἴη ἑαυτῷ. — πάνυ μὲν οὖν. — τὸ ἓν
being equal — would-be to-itself certainly indeed then the one
ἄρα ἑαυτῷ τε καὶ τοῖς ἄλλοις ἴσον ἂν εἴη. — φαίνεται.
then to-itself both and to-the others equal — would-be it-appears

XII · GREATER, LESS, AND TIME

The one is in itself and around itself, and it and the others are in each other, so it is greater, less, and equal to itself and the others, and more, fewer, and equal in number. Since it is, it partakes of time: becoming older than itself, it becomes younger too, and at the now it is both, while over equal time it is neither. The others, being many, came after it, so it is older; yet it comes to be with its end, which comes last, so it is younger. Yet it also comes to be with every part at once.

— καὶ μὴν αὐτό γε ἐν ἑαυτῷ ὂν καὶ περὶ ἑαυτὸ ἂν 151
and indeed itself at-least in itself being also about itself —
εἴη ἔξωθεν, καὶ περιέχον μὲν μεῖζον ἂν ἑαυτοῦ εἴη,
would-be from-outside and surrounding indeed greater — than-itself would-be
περιεχόμενον δὲ ἔλαττον, καὶ οὕτω μεῖζον ἂν καὶ ἔλαττον
being-surrounded and less and so greater — and less
εἴη αὐτὸ ἑαυτοῦ τὸ ἕν. — εἴη γὰρ ἄν. — οὐκοῦν
would-be itself than-itself the one it-would-be for — therefore

καὶ τόδε ἀνάγκη, μηδὲν εἶναι ἐκτὸς τοῦ ἑνός τε καὶ τῶν
also this necessity nothing to-be outside the one both and the
ἄλλων; — πῶς γὰρ οὔ; — ἀλλὰ μὴν καὶ εἶναί που δεῖ
others how for not but indeed also to-be surely must
τό γε ὂν ἀεί. — ναί. — οὐκοῦν τό γε ἕν τῳ ὂν
the at-least being always yes therefore the at-least in something being
ἐν μείζονι ἔσται ἔλαττον ὄν; οὐ γὰρ ἂν ἄλλως ἕτερον ἐν
in greater will-be less being not for — otherwise other in
ἑτέρῳ εἴη. — οὐ γάρ. — ἐπειδὴ δὲ οὐδὲν ἕτερον ἔστι
other would-be not for since and nothing other is
χωρὶς τῶν ἄλλων καὶ τοῦ ἑνός, δεῖ δὲ αὐτὰ ἕν τῳ
apart-from the others and the one must and them in something
εἶναι, οὐκ ἀνάγκη ἤδη ἐν ἀλλήλοις εἶναι, τά τε ἄλλα
to-be not necessity already in one-another to-be the both others
ἐν τῷ ἑνὶ καὶ τὸ ἓν ἐν τοῖς ἄλλοις, ἢ μηδαμοῦ εἶναι;
in the one and the one in the others or nowhere to-be
— φαίνεται. — ὅτι μὲν ἄρα τὸ ἓν ἐν τοῖς ἄλλοις ἔνεστι,
it-appears because indeed then the one in the others is-in
μείζω ἂν εἴη τὰ ἄλλα τοῦ ἑνός, περιέχοντα αὐτό, τὸ
greater — would-be the others than-the one surrounding it the
δὲ ἓν ἔλαττον τῶν ἄλλων, περιεχόμενον· ὅτι δὲ τὰ
and one less than-the others being-surrounded because and the
ἄλλα ἐν τῷ ἑνί, τὸ ἓν τῶν ἄλλων κατὰ τὸν αὐτὸν
others in the one the one than-the others according-to the same
λόγον μεῖζον ἂν εἴη, τὰ δὲ ἄλλα τοῦ ἑνὸς ἐλάττω.
argument greater — would-be the and others than-the one less
c — ἔοικεν. — τὸ ἓν ἄρα ἴσον τε καὶ μεῖζον καὶ ἔλαττόν
it-seems the one then equal both and greater and less
ἐστιν αὐτό τε αὑτοῦ καὶ τῶν ἄλλων. — φαίνεται. — καὶ
is itself both than-itself and than-the others it-appears and
μὴν εἴπερ μεῖζον καὶ ἔλαττον καὶ ἴσον, ἴσων ἂν εἴη
indeed if-indeed greater and less and equal of-equal — it-would-be

μέτρων καὶ πλειόνων καὶ ἐλαττόνων αὑτῷ καὶ τοῖς ἄλλοις,
measures and of-more and of-fewer to-itself and to-the others
ἐπειδὴ δὲ μέτρων, καὶ μερῶν. — πῶς δ᾽ οὔ; — ἴσων μὲν
since and of-measures also of-parts how and not of-equal indeed
ἄρα μέτρων ὂν καὶ πλειόνων καὶ ἐλαττόνων, καὶ ἀριθμῷ
then measures being and of-more and of-fewer also in-number
ἔλαττον ἂν καὶ πλέον εἴη αὐτό τε αὑτοῦ καὶ τῶν
less — and more would-be itself both than-itself and than-the
ἄλλων καὶ ἴσον αὑτῷ τε καὶ τοῖς ἄλλοις κατὰ ταὐτά.
others and equal to-itself both and to-the others according-to the-same
— πῶς; — ὥνπερ μεῖζόν ἐστι, πλειόνων που καὶ
how than-which-very greater it-is of-more surely also
μέτρων ἂν εἴη αὐτῶν, ὅσων δὲ μέτρων, καὶ μερῶν·
measures — it-would-be than-them as-many-as and measures also of-parts
καὶ ὧν ἔλαττον, ὡσαύτως· καὶ οἷς ἴσον, κατὰ
and than-which less likewise and with-which equal according-to
ταὐτά. — οὕτως. — οὐκοῦν ἑαυτοῦ μεῖζον καὶ ἔλαττον
the-same so therefore than-itself greater and less
ὂν καὶ ἴσον ἴσων ἂν εἴη μέτρων καὶ πλειόνων καὶ
being and equal of-equal — would-it-be measures and of-more and
ἐλαττόνων αὑτῷ, ἐπειδὴ δὲ μέτρων, καὶ μερῶν; — πῶς
of-fewer to-itself since and of-measures also of-parts how
δ᾽ οὔ; — ἴσων μὲν ἄρα μερῶν ὂν αὑτῷ ἴσον ἂν τὸ
and not of-equal indeed then parts being with-itself equal — the
πλῆθος αὑτῷ εἴη, πλειόνων δὲ πλέον, ἐλαττόνων δὲ
multitude to-itself would-be of-more and more of-fewer and
ἔλαττον τὸν ἀριθμὸν αὑτοῦ. — φαίνεται. — οὐκοῦν καὶ
fewer the number than-itself it-appears therefore also
πρὸς τἆλλα ὡσαύτως ἕξει τὸ ἕν; ὅτι μὲν μεῖζον αὐτῶν
toward the-others likewise will-hold the one because indeed greater than-them
φαίνεται, ἀνάγκη πλέον εἶναι καὶ τὸν ἀριθμὸν αὐτῶν· ὅτι
it-appears necessity more to-be also the number than-them because

δὲ σμικρότερον, ἔλαττον· ὅτι δὲ ἴσον μεγέθει, ἴσον καὶ
and smaller fewer because and equal in-magnitude equal also
τὸ πλῆθος εἶναι τοῖς ἄλλοις; — ἀνάγκη. — οὕτω δὴ
the multitude to-be with-the others necessity so indeed
αὖ, ὡς ἔοικε, τὸ ἓν καὶ ἴσον καὶ πλέον καὶ ἔλαττον τὸν
again as it-seems the one both equal and more and fewer the
ἀριθμὸν αὐτό τε αὑτοῦ ἔσται καὶ τῶν ἄλλων. — ἔσται.
number itself both than-itself will-be and than-the others will-be
ἆρ' οὖν καὶ χρόνου μετέχει τὸ ἕν, καὶ ἐστί τε καὶ
so then also of-time partakes the one and is both and
γίγνεται νεώτερόν τε καὶ πρεσβύτερον αὐτό τε ἑαυτοῦ
becomes younger both and older itself both than-itself
καὶ τῶν ἄλλων, καὶ οὔτε νεώτερον οὔτε πρεσβύτερον
and than-the others and neither younger nor older
οὔτε ἑαυτοῦ οὔτε τῶν ἄλλων, χρόνου μετέχον; — πῶς;
either than-itself or than-the others of-time partaking how
— εἶναι μέν που αὐτῷ ὑπάρχει, εἴπερ ἓν ἔστιν. — ναί.
to-be indeed surely to-it belongs if-indeed one is yes
152 — τὸ δὲ εἶναι ἄλλο τί ἐστιν ἢ μέθεξις οὐσίας μετὰ
the and to-be other anything is than participation of-being with
χρόνου τοῦ παρόντος, ὥσπερ τὸ ἦν μετὰ τοῦ παρεληλυθότος
time the present as the was with the past
καὶ αὖ τὸ ἔσται μετὰ τοῦ μέλλοντος οὐσίας ἐστὶ
and again the will-be with the future of-being is
κοινωνία; — ἔστι γάρ. — μετέχει μὲν ἄρα χρόνου, εἴπερ
communion it-is for it-partakes indeed then of-time if-indeed
καὶ τοῦ εἶναι. — πάνυ γε. — οὐκοῦν πορευομένου τοῦ
also of-the to-be certainly at-least therefore advancing the
χρόνου; — ναί. — ἀεὶ ἄρα πρεσβύτερον γίγνεται ἑαυτοῦ,
time yes always then older it-becomes than-itself
εἴπερ προέρχεται κατὰ χρόνον. — ἀνάγκη. — ἆρ'
if-indeed it-goes-forward according-to time necessity so

οὖν μεμνήμεθα ὅτι νεωτέρου γιγνομένου τὸ πρεσβύτερον
then do-we-remember that than-younger becoming the older
πρεσβύτερον γίγνεται; — μεμνήμεθα. — οὐκοῦν ἐπειδὴ
older becomes we-remember therefore since
πρεσβύτερον ἑαυτοῦ γίγνεται τὸ ἕν, νεωτέρου ἂν γιγνομένου
older than-itself becomes the one younger — becoming
ἑαυτοῦ πρεσβύτερον γίγνοιτο; — ἀνάγκη. — γίγνεται
than-itself older it-would-become necessity it-becomes
μὲν δὴ νεώτερόν τε καὶ πρεσβύτερον αὑτοῦ οὕτω.
indeed indeed younger both and older than-itself so
— ναί. — ἔστι δὲ πρεσβύτερον ἆρ᾽ οὐχ ὅταν κατὰ
yes is and older so not whenever according-to
τὸν νῦν χρόνον ᾖ γιγνόμενον τὸν μεταξὺ τοῦ ἦν τε
the now time it-be becoming the(-time) between the was both
καὶ ἔσται; οὐ γάρ που πορευόμενόν γε ἐκ τοῦ ποτὲ εἰς
and will-be not for surely going at-least from the once to
τὸ ἔπειτα ὑπερβήσεται τὸ νῦν. — οὐ γάρ. — ἆρ᾽ οὖν οὐκ
the hereafter it-will-overstep the now not for so then not
ἐπίσχει τότε τοῦ γίγνεσθαι πρεσβύτερον, ἐπειδὰν τῷ νῦν
it-stops then of-the becoming older whenever with-the now
ἐντύχῃ, καὶ οὐ γίγνεται, ἀλλ᾽ ἔστι τότ᾽ ἤδη πρεσβύτερον;
it-meets and not becomes but is then already older
προϊὸν γὰρ οὐκ ἄν ποτε ληφθείη ὑπὸ τοῦ νῦν. τὸ d
going-forward for not — ever it-would-be-caught by the now the
γὰρ προϊὸν οὕτως ἔχει ὡς ἀμφοτέρων ἐφάπτεσθαι, τοῦ
for going-forward so holds that both to-lay-hold-of the
τε νῦν καὶ τοῦ ἔπειτα, τοῦ μὲν νῦν ἀφιέμενον, τοῦ δ᾽
both now and the hereafter the indeed now letting-go the and
ἔπειτα ἐπιλαμβανόμενον, μεταξὺ ἀμφοτέρων γιγνόμενον,
hereafter taking-hold-of between both becoming
τοῦ τε ἔπειτα καὶ τοῦ νῦν. — ἀληθῆ. — εἰ δέ γε
the both hereafter and the now true-things if and at-least

ἀνάγκη μὴ παρελθεῖν τὸ νῦν πᾶν τὸ γιγνόμενον, ἐπειδὰν
necessity not to-pass-by the now every the becoming(-thing) whenever
κατὰ τοῦτο ᾖ, ἐπίσχει ἀεὶ τοῦ γίγνεσθαι καὶ ἔστι
according-to this it-be it-stops always of-the becoming and is
τότε τοῦτο ὅτι ἂν τύχῃ γιγνόμενον. — φαίνεται.
then this whatever — it-happens becoming it-appears
— καὶ τὸ ἓν ἄρα, ὅταν πρεσβύτερον γιγνόμενον
also the one then whenever older becoming
ἐντύχῃ τῷ νῦν, ἐπέσχεν τοῦ γίγνεσθαι καὶ ἔστι τότε
it-meets-with the now stopped of-the becoming and is then
πρεσβύτερον. — πάνυ μὲν οὖν. — οὐκοῦν οὗπερ
older certainly indeed then therefore than-which-very
ἐγίγνετο πρεσβύτερον, τούτου καὶ ἔστιν· ἐγίγνετο δὲ
it-was-becoming older than-this also is-it it-was-becoming and
αὐτοῦ; — ναί. — ἔστι δὲ τὸ πρεσβύτερον νεωτέρου
than-itself yes is and the older than-younger
πρεσβύτερον; — ἔστιν. — καὶ νεώτερον ἄρα τότε αὐτοῦ
older it-is also younger then then than-itself
ἐστι τὸ ἕν, ὅταν πρεσβύτερον γιγνόμενον ἐντύχῃ τῷ
is the one whenever older becoming it-meets-with the
νῦν. — ἀνάγκη. — τό γε μὴν νῦν ἀεὶ πάρεστι τῷ
now necessity the at-least indeed now always is-present to-the
ἑνὶ διὰ παντὸς τοῦ εἶναι· ἔστι γὰρ ἀεὶ νῦν ὅτανπερ ᾖ.
one through all the to-be it-is for always now whenever it-be
— πῶς γὰρ οὔ; — ἀεὶ ἄρα ἐστί τε καὶ γίγνεται
how for not always then is both and becomes
πρεσβύτερον ἑαυτοῦ καὶ νεώτερον τὸ ἕν. — ἔοικεν. — πλείω
older than-itself and younger the one it-seems more
δὲ χρόνον αὐτὸ ἑαυτοῦ ἔστιν ἢ γίγνεται, ἢ τὸν ἴσον; — τὸν
and time itself than-itself is or becomes or the equal the
ἴσον. — ἀλλὰ μὴν τόν γε ἴσον χρόνον ἢ γιγνόμενον ἢ
equal but indeed the at-least equal time either becoming or

ὂν τὴν αὐτὴν ἡλικίαν ἔχει. — πῶς δ' οὔ; — τὸ δὲ τὴν
being the same age has how and not the and the
αὐτὴν ἡλικίαν ἔχον οὔτε πρεσβύτερον οὔτε νεώτερόν ἐστιν.
same age having neither older nor younger is
— οὐ γάρ. — τὸ ἓν ἄρα τὸν ἴσον χρόνον αὐτὸ ἑαυτῷ καὶ
not for the one then the equal time itself with-itself both
γιγνόμενον καὶ ὂν οὔτε νεώτερον οὔτε πρεσβύτερον ἑαυτοῦ
becoming and being neither younger nor older than-itself
ἐστιν οὐδὲ γίγνεται. — οὔ μοι δοκεῖ. — τί δέ; τῶν ἄλλων;
is nor becomes not to-me it-seems what and than-the others
— οὐκ ἔχω λέγειν. — τόδε γε μὴν ἔχεις λέγειν, ὅτι τὰ 153
not I-can to-say this at-least indeed you-can to-say that the
ἄλλα τοῦ ἑνός, εἴπερ ἕτερά ἐστιν, ἀλλὰ μὴ ἕτερον, πλείω
others than-the one if-indeed others they-are but not other more
ἐστὶν ἑνός· ἕτερον μὲν γὰρ ὂν ἓν ἂν ἦν, ἕτερα δὲ ὄντα
are than-one other indeed for being one — it-would-be others and being
πλείω ἑνός ἐστι καὶ πλῆθος ἂν ἔχοι. — ἔχοι γὰρ
more than-one are and multitude — would-have they-would-have for
ἄν. — πλῆθος δὲ ὂν ἀριθμοῦ πλείονος ἂν μετέχοι ἢ τοῦ
— *multitude and being of-number greater — it-would-partake than of-the*
ἑνός. — πῶς δ' οὔ; — τί οὖν; ἀριθμοῦ φήσομεν τὰ πλείω
one how and not what then of-number shall-we-say the more
γίγνεσθαί τε καὶ γεγονέναι πρότερον, ἢ τὰ ἐλάττω; — τὰ
to-become both and to-have-become earlier or the fewer the
ἐλάττω. — τὸ ὀλίγιστον ἄρα πρῶτον· τοῦτο δ' ἔστι τὸ ἕν.
fewer the least then first this and is the one
ἦ γάρ; — ναί. — πάντων ἄρα τὸ ἓν πρῶτον γέγονε
is-it-not for yes of-all then the one first has-become
τῶν ἀριθμὸν ἐχόντων· ἔχει δὲ καὶ τἆλλα πάντα ἀριθμόν,
of-the number having(-things) have and also the-others all number
εἴπερ ἄλλα καὶ μὴ ἄλλο ἐστίν. — ἔχει γάρ. — πρῶτον δέ
if-indeed others and not other they-are they-have for first and

γε οἶμαι γεγονὸς πρότερον γέγονε, τὰ δὲ ἄλλα ὕστερον,
at-least I-think having-become earlier has-become the and others later
τὰ δ' ὕστερον γεγονότα νεώτερα τοῦ πρότερον
the(-things) and later having-become younger than-the earlier
γεγονότος· καὶ οὕτως ἂν εἴη τἆλλα νεώτερα τοῦ ἑνός,
having-become and so — would-be the-others younger than-the one
τὸ δὲ ἓν πρεσβύτερον τῶν ἄλλων. — εἴη γὰρ ἄν.
the and one older than-the others it-would-be for —
c τί δὲ τόδε; ἆρ' ἂν εἴη τὸ ἓν παρὰ φύσιν τὴν
what and this so — would-be the one contrary-to nature the
αὑτοῦ γεγονός, ἢ ἀδύνατον; — ἀδύνατον. — ἀλλὰ μὴν
its-own having-become or impossible impossible but indeed
μέρη γε ἔχον ἐφάνη τὸ ἕν, εἰ δὲ μέρη, καὶ ἀρχὴν καὶ
parts at-least having appeared the one if and parts also beginning and
τελευτὴν καὶ μέσον. — ναί. — οὐκοῦν πάντων πρῶτον
end and middle yes therefore of-all first
ἀρχὴ γίγνεται, καὶ αὐτοῦ τοῦ ἑνὸς καὶ ἑκάστου τῶν
beginning comes-to-be both of-itself the one and of-each of-the
ἄλλων, καὶ μετὰ τὴν ἀρχὴν καὶ τἆλλα πάντα μέχρι τοῦ
others and after the beginning also the-others all up-to the
τέλους; — τί μήν; — καὶ μὴν μόριά γε φήσομεν
end what indeed and indeed parts at-least we-shall-say
ταῦτ' εἶναι πάντα τἆλλα τοῦ ὅλου τε καὶ ἑνός, αὐτὸ δὲ
these to-be all the-others of-the whole both and one itself and
ἐκεῖνο ἅμα τῇ τελευτῇ γεγονέναι ἕν τε καὶ
that at-the-same-time with-the end to-have-come-to-be one both and
ὅλον. — φήσομεν γάρ. — τελευτὴ δέ γε οἶμαι ὕστατον
whole we-shall-say for end and at-least I-think last
γίγνεται, τούτῳ δ' ἅμα τὸ ἓν πέφυκε γίγνεσθαι· ὥστ'
comes-to-be with-this and together the one is-by-nature to-come-to-be so-that
εἴπερ ἀνάγκη αὐτὸ τὸ ἓν μὴ παρὰ φύσιν γίγνεσθαι, ἅμα
if-indeed necessity itself the one not contrary-to nature to-come-to-be together

τελευτῇ ἂν γεγονὸς ὕστατον ἂν τῶν ἄλλων πεφυκὸς
with-end — having-come-to-be last — of-the others being-by-nature
εἴη γίγνεσθαι. — φαίνεται. — νεώτερον ἄρα τῶν
would-be to-come-to-be it-appears younger then than-the
ἄλλων τὸ ἕν ἐστι, τὰ δ' ἄλλα τοῦ ἑνὸς πρεσβύτερα.
others the one is the and others than-the one older
— οὕτως αὖ μοι φαίνεται. — τί δὲ δή; ἀρχὴν ἢ ἄλλο e
so again to-me it-appears what and indeed beginning or other
μέρος ὁτιοῦν τοῦ ἑνὸς ἢ ἄλλου ὁτουοῦν, ἐάνπερ μέρος
part any-whatever of-the one or of-other whatever if-indeed part
ᾖ ἀλλὰ μὴ μέρη, οὐκ ἀναγκαῖον ἓν εἶναι, μέρος γε
it-be but not parts not necessary one to-be part at-least
ὄν; — ἀνάγκη. — οὐκοῦν τὸ ἓν ἅμα τε τῷ πρώτῳ
being necessity therefore the one together both with-the first
γιγνομένῳ γίγνοιτ' ἂν καὶ ἅμα τῷ δευτέρῳ, καὶ
coming-to-be would-come-to-be — and together with-the second and
οὐδενὸς ἀπολείπεται τῶν ἄλλων γιγνομένων, ὅτιπερ ἂν
from-nothing falls-short of-the others coming-to-be whatever —
προσγίγνηται ὁτῳοῦν, ἕως ἂν πρὸς τὸ ἔσχατον διελθὸν
is-added to-whatever until — to the last having-gone-through
ὅλον ἓν γένηται, οὔτε μέσου οὔτε πρώτου οὔτε ἐσχάτου
whole one it-becomes neither of-middle nor of-first nor of-last
οὔτε ἄλλου οὐδενὸς ἀπολειφθὲν ἐν τῇ γενέσει. — ἀληθῆ.
nor of-other any having-fallen-short in the generation true-things

Coming to be at once with every part, the one is the same age as the others, neither older nor younger, though by the earlier argument both. A difference in age stays the same when equal times are added, so nothing becomes older or younger than another. Yet the added time is a smaller share of the greater age, so the older keeps becoming younger and the younger older, without ever arriving. The one was, is, and will be; there is knowledge, opinion, and perception of it, and it has a name and an account.

154 — πᾶσιν ἄρα τοῖς ἄλλοις τὴν αὐτὴν ἡλικίαν ἴσχει τὸ
with-all then the others the same age it-has the
ἕν· ὥστ᾽ εἰ μὴ παρὰ φύσιν πέφυκεν αὐτὸ τὸ ἕν, οὔτε
one so-that if not contrary-to nature it-is-by-nature itself the one neither
πρότερον οὔτε ὕστερον τῶν ἄλλων γεγονὸς ἂν εἴη,
earlier nor later than-the others having-come-to-be — would-be
ἀλλ᾽ ἅμα. καὶ κατὰ τοῦτον τὸν λόγον τὸ ἓν τῶν ἄλλων
but at-once and according-to this the argument the one than-the others
οὔτε πρεσβύτερον οὔτε νεώτερον ἂν εἴη, οὐδὲ τἆλλα τοῦ
neither older nor younger — would-be nor the-others than-the
ἑνός· κατὰ δὲ τὸν πρόσθεν πρεσβύτερόν τε καὶ νεώτερον,
one according-to but the former older both and younger
καὶ τἆλλα ἐκείνου ὡσαύτως. — πάνυ μὲν οὖν. — ἔστι μὲν
and the-others than-that likewise certainly indeed then it-is indeed
δὴ οὕτως ἔχον τε καὶ γεγονός. ἀλλὰ τί αὖ περὶ τοῦ
indeed so holding both and having-come-to-be but what again about the
γίγνεσθαι αὐτὸ πρεσβύτερόν τε καὶ νεώτερον τῶν ἄλλων
to-become it older both and younger than-the others
καὶ τἆλλα τοῦ ἑνός, καὶ μήτε νεώτερον μήτε πρεσβύτερον
and the-others than-the one and neither younger nor older
γίγνεσθαι; ἆρα ὥσπερ περὶ τοῦ εἶναι, οὕτω καὶ περὶ τοῦ
to-become then as about the to-be so also about the

γίγνεσθαι ἔχει, ἢ ἑτέρως; — οὐκ ἔχω λέγειν. — ἀλλ'
to-become does-it-hold or otherwise not I-can to-say but
ἐγὼ τοσόνδε γε· εἰ καὶ ἔστιν πρεσβύτερον ἕτερον ἑτέρου,
I this-much at-least if also is older one than-other
γίγνεσθαί γε αὐτὸ πρεσβύτερον ἔτι ἢ ὡς τὸ πρῶτον
to-become at-least it older still than as the first
εὐθὺς γενόμενον διήνεγκε τῇ ἡλικίᾳ οὐκ ἂν ἔτι δύναιτο,
at-once having-come-to-be it-differed in-the age not — still could
οὐδ' αὖ τὸ νεώτερον ὂν ἔτι νεώτερον γίγνεσθαι· ἀνίσοις
nor again the younger being still younger to-become to-unequals
γὰρ ἴσα προστιθέμενα, χρόνῳ τε καὶ ἄλλῳ ὁτῳοῦν,
for equals being-added to-time both and to-other anything-whatever
ἴσῳ ποιεῖ διαφέρειν ἀεὶ ὅσῳπερ ἂν τὸ πρῶτον διενέγκῃ.
equal makes to-differ always by-as-much-as — the first it-differed
— πῶς γὰρ οὔ; — οὐκ ἄρα τό γε ὂν τοῦ c
how for not not then the at-least being than-the
ὄντος γίγνοιτ' ἄν ποτε πρεσβύτερον οὐδὲ νεώτερον,
being would-become — ever older nor younger
εἴπερ ἴσῳ διαφέρει ἀεὶ τὴν ἡλικίαν· ἀλλ' ἔστι καὶ
if-indeed by-equal it-differs always the age but it-is and
γέγονε πρεσβύτερον, τὸ δὲ νεώτερον, γίγνεται δ' οὔ.
has-become older the and younger becomes but not
— ἀληθῆ. — καὶ τὸ ἓν ἄρα ὂν τῶν ἄλλων ὄντων οὔτε
true-things also the one then being than-the others being neither
πρεσβύτερόν ποτε οὔτε νεώτερον γίγνεται. — οὐ γὰρ οὖν.
older ever nor younger becomes not for indeed
— ὅρα δὲ εἰ τῇδε πρεσβύτερα καὶ νεώτερα γίγνεται.
see but whether in-this-way older and younger it-becomes
— πῇ δή; — ᾗ τό τε ἓν τῶν ἄλλων ἐφάνη
how indeed in-which the both one than-the others appeared
πρεσβύτερον καὶ τἆλλα τοῦ ἑνός. — τί οὖν; — ὅταν
older and the-others than-the one what then whenever

τὸ ἓν τῶν ἄλλων πρεσβύτερον ᾖ, πλείω που χρόνον
the one than-the others older be more surely time
γέγονεν ἢ τὰ ἄλλα. — ναί. — πάλιν δὴ σκόπει· ἐὰν
it-has-come-to-be than the others yes again indeed consider if
πλέονι καὶ ἐλάττονι χρόνῳ προστιθῶμεν τὸν ἴσον χρόνον,
to-more and to-less time we-add the equal time
ἆρα τῷ ἴσῳ μορίῳ διοίσει τὸ πλέον τοῦ ἐλάττονος ἢ
then by-the equal part will-differ the more from-the less or
σμικροτέρῳ; — σμικροτέρῳ. — οὐκ ἄρα ἔσται, ὅτιπερ τὸ
by-smaller by-smaller not then will-it-be whatever the
πρῶτον ἦν πρὸς τἆλλα ἡλικίᾳ διαφέρον τὸ ἕν, τοῦτο καὶ
first was toward the-others in-age differing the one this also
εἰς τὸ ἔπειτα, ἀλλὰ ἴσον λαμβάνον χρόνον τοῖς ἄλλοις
into the hereafter but equal receiving time with-the others
ἔλαττον ἀεὶ τῇ ἡλικίᾳ διοίσει αὐτῶν ἢ πρότερον· ἢ
less always in-the age will-it-differ from-them than before or
οὔ; — ναί. — οὐκοῦν τό γε ἔλαττον διαφέρον ἡλικίᾳ
not yes therefore the at-least less differing in-age
πρός τι ἢ πρότερον νεώτερον γίγνοιτ' ἂν ἢ ἐν τῷ
toward something than before younger would-become — than in the
πρόσθεν πρὸς ἐκεῖνα πρὸς ἃ ἦν πρεσβύτερον πρότερον;
before toward those toward which it-was older before
— νεώτερον. — εἰ δὲ ἐκεῖνο νεώτερον, οὐκ ἐκεῖνα αὖ τὰ
younger if and that younger not those again the
ἄλλα πρὸς τὸ ἓν πρεσβύτερα ἢ πρότερον; — πάνυ γε.
others toward the one older than before certainly at-least
155 — τὸ μὲν νεώτερον ἄρα γεγονὸς πρεσβύτερον γίγνεται
the indeed younger then having-come-to-be older becomes
πρὸς τὸ πρότερον γεγονός τε καὶ πρεσβύτερον ὄν,
toward the earlier having-come-to-be both and older being
ἔστι δὲ οὐδέποτε πρεσβύτερον, ἀλλὰ γίγνεται ἀεὶ ἐκείνου
is and never older but becomes always than-that

πρεσβύτερον· ἐκεῖνο μὲν γὰρ ἐπὶ τὸ νεώτερον ἐπιδίδωσιν,
older that indeed for toward the younger advances
τὸ δ' ἐπὶ τὸ πρεσβύτερον. τὸ δ' αὖ πρεσβύτερον
the and toward the older the and again older
τοῦ νεωτέρου νεώτερον γίγνεται ὡσαύτως. ἰόντε γὰρ
than-the younger younger becomes likewise going for
αὐτοῖν εἰς τὸ ἐναντίον τὸ ἐναντίον ἀλλήλοιν γίγνεσθον,
the-two into the opposite the opposite of-one-another become-the-two
τὸ μὲν νεώτερον πρεσβύτερον τοῦ πρεσβυτέρου, τὸ
the indeed younger older than-the older the
δὲ πρεσβύτερον νεώτερον τοῦ νεωτέρου· γενέσθαι δὲ
and older younger than-the younger to-have-become but
οὐκ ἂν οἷω τε εἶτην. εἰ γὰρ γένοιντο, οὐκ
not — possible-the-two — the-two-would-be if for they-should-become not
ἂν ἔτι γίγνοιντο, ἀλλ' εἶεν ἄν. νῦν δὲ γίγνονται
— any-longer they-would-become but would-be — now but they-become
μὲν πρεσβύτερα ἀλλήλων καὶ νεώτερα· τὸ μὲν ἓν
indeed older than-one-another and younger the indeed one
τῶν ἄλλων νεώτερον γίγνεται, ὅτι πρεσβύτερον ἐφάνη
than-the others younger becomes because older it-appeared
ὂν καὶ πρότερον γεγονός, τὰ δὲ ἄλλα τοῦ ἑνὸς
being and earlier having-come-to-be the and others than-the one
πρεσβύτερα, ὅτι ὕστερα γέγονε. κατὰ δὲ τὸν
older because later they-have-come-to-be according-to and the
αὐτὸν λόγον καὶ τἆλλα οὕτω πρὸς τὸ ἓν ἴσχει, ἐπειδήπερ
same argument also the-others so toward the one hold since
αὐτοῦ πρεσβύτερα ἐφάνη καὶ πρότερα γεγονότα.
than-it older they-appeared and earlier having-come-to-be
— φαίνεται γὰρ οὖν οὕτως. — οὐκοῦν ᾗ μὲν οὐδὲν c
it-appears for indeed so therefore in-which indeed no
ἕτερον ἑτέρου πρεσβύτερον γίγνεται οὐδὲ νεώτερον, κατὰ
one than-other older becomes nor younger according-to

τὸ ἴσῳ ἀριθμῷ ἀλλήλων ἀεὶ διαφέρειν, οὔτε τὸ ἓν
the by-equal number from-one-another always to-differ neither the one
τῶν ἄλλων πρεσβύτερον γίγνοιτ' ἂν οὐδὲ νεώτερον, οὔτε
than-the others older would-become — nor younger nor
τἆλλα τοῦ ἑνός· ᾗ δὲ ἄλλῳ ἀεὶ μορίῳ διαφέρειν
the-others than-the one in-which and by-other always part to-differ
ἀνάγκη τὰ πρότερα τῶν ὑστέρων γενόμενα καὶ τὰ
necessity the(-things) earlier than-the later having-come-to-be and the
ὕστερα τῶν προτέρων, ταύτῃ δὴ ἀνάγκη πρεσβύτερά
later than-the earlier in-this-way indeed necessity older
τε καὶ νεώτερα ἀλλήλων γίγνεσθαι τά τε ἄλλα τοῦ
both and younger than-one-another to-become the both others than-the
ἑνὸς καὶ τὸ ἓν τῶν ἄλλων; — πάνυ μὲν οὖν. — κατὰ
one and the one than-the others certainly indeed then according-to
δὴ πάντα ταῦτα τὸ ἓν αὐτό τε αὑτοῦ καὶ τῶν ἄλλων
indeed all these the one itself both than-itself and than-the others
πρεσβύτερον καὶ νεώτερον ἔστι τε καὶ γίγνεται, καὶ
older and younger is both and becomes and
οὔτε πρεσβύτερον οὔτε νεώτερον οὔτ' ἔστιν οὔτε γίγνεται
neither older nor younger either is or becomes
οὔτε αὑτοῦ οὔτε τῶν ἄλλων. — παντελῶς μὲν οὖν.
either than-itself or than-the others completely indeed then
— ἐπειδὴ δὲ χρόνου μετέχει τὸ ἓν καὶ τοῦ πρεσβύτερόν
since and of-time partakes the one and of-the older
τε καὶ νεώτερον γίγνεσθαι, ἆρ' οὐκ ἀνάγκη καὶ τοῦ ποτὲ
both and younger to-become so not necessity also of-the once
μετέχειν καὶ τοῦ ἔπειτα καὶ τοῦ νῦν, εἴπερ χρόνου μετέχει;
to-partake and of-the hereafter and of-the now if-indeed of-time it-partakes
e — ἀνάγκη. — ἦν ἄρα τὸ ἓν καὶ ἔστι καὶ ἔσται καὶ
necessity was then the one and is and will-be and
ἐγίγνετο καὶ γίγνεται καὶ γενήσεται. — τί μήν; — καὶ
was-becoming and becomes and will-become what indeed and

εἴη ἄν τι ἐκείνῳ καὶ ἐκείνου, καὶ ἦν καὶ ἔστιν καὶ
would-be — something to-that and of-that and was and is and
ἔσται. — πάνυ γε. — καὶ ἐπιστήμη δὴ εἴη ἂν αὐτοῦ
will-be certainly at-least and knowledge indeed would-be — of-it
καὶ δόξα καὶ αἴσθησις, εἴπερ καὶ νῦν ἡμεῖς περὶ αὐτοῦ
and opinion and perception if-indeed also now we about it
πάντα ταῦτα πράττομεν. — ὀρθῶς λέγεις. — καὶ ὄνομα
all these-things do rightly you-speak and name
δὴ καὶ λόγος ἔστιν αὐτῷ, καὶ ὀνομάζεται καὶ λέγεται· καὶ
indeed and account is for-it and it-is-named and is-said and
ὅσαπερ καὶ περὶ τὰ ἄλλα τῶν τοιούτων τυγχάνει ὄντα,
as-many-as also about the others of-the such happen being
καὶ περὶ τὸ ἓν ἔστιν. — παντελῶς μὲν οὖν ἔχει οὕτως.
also about the one is completely indeed then it-holds so

XIV · THE INSTANT

If the one is one and many, at one time it partakes of being and at another not, so it comes to be and perishes, combines and separates, becomes like and unlike, and grows, wastes, and is made equal. Passing between motion and rest, it cannot change while moving or resting, nor in any time; that strange thing in which it changes is the instant, which sits between motion and rest in no time at all. In it the one is neither moving nor resting, being nor not being, one nor many, great nor small.

ἔτι δὴ τὸ τρίτον λέγωμεν. τὸ ἓν εἰ ἔστιν οἷον διεληλύθαμεν,
still indeed the third let-us-speak the one if it-is such-as we-have-gone-through
ἆρ᾽ οὐκ ἀνάγκη αὐτό, ἕν τε ὂν καὶ πολλὰ καὶ μήτε ἓν
so not necessity it one both being and many and neither one
μήτε πολλὰ καὶ μετέχον χρόνου, ὅτι μὲν ἔστιν ἕν, οὐσίας
nor many and partaking of-time because indeed it-is one of-being

μετέχειν ποτέ, ὅτι δ' οὐκ ἔστι, μὴ μετέχειν αὖ ποτε
to-partake sometimes because and not it-is not to-partake again sometimes
οὐσίας; — ἀνάγκη. — ἆρ' οὖν, ὅτε μετέχει, οἷόν τε ἔσται
of-being necessity so then when it-partakes possible — will-it-be
τότε μὴ μετέχειν, ἢ ὅτε μὴ μετέχει, μετέχειν; — οὐχ οἷόν τε.
then not to-partake or when not it-partakes to-partake not possible —
— ἐν ἄλλῳ ἄρα χρόνῳ μετέχει καὶ ἐν ἄλλῳ οὐ μετέχει· οὕτω
in other then time it-partakes and in other not it-partakes so
γὰρ ἂν μόνως τοῦ αὐτοῦ μετέχοι τε καὶ οὐ μετέχοι.
for — only of-the same it-would-partake both and not would-partake
156 — ὀρθῶς. — οὐκοῦν ἔστι καὶ οὗτος χρόνος, ὅτε
rightly therefore there-is also this time when
μεταλαμβάνει τοῦ εἶναι καὶ ὅτε ἀπαλλάττεται αὐτοῦ; ἢ πῶς
it-takes-a-share of-the to-be and when it-is-rid-of it or how
οἷόν τε ἔσται τοτὲ μὲν ἔχειν τὸ αὐτό, τοτὲ δὲ μὴ
possible — will-it-be at-one-time indeed to-have the same at-another-time and not
ἔχειν, ἐὰν μή ποτε καὶ λαμβάνῃ αὐτὸ καὶ ἀφίῃ; — οὐδαμῶς.
to-have if not ever both it-takes it and lets-go in-no-way
— τὸ δὴ οὐσίας μεταλαμβάνειν ἆρά γε οὐ γίγνεσθαι
the indeed of-being to-take-a-share then at-least not to-become
καλεῖς; — ἔγωγε. — τὸ δὲ ἀπαλλάττεσθαι οὐσίας ἆρα
do-you-call(-it) I-at-least the and to-be-rid-of being then
οὐκ ἀπόλλυσθαι; — καὶ πάνυ γε. — τὸ ἓν δή, ὡς ἔοικε,
not to-perish and certainly at-least the one indeed as it-seems
λαμβάνον τε καὶ ἀφιὲν οὐσίαν γίγνεταί τε καὶ ἀπόλλυται.
taking both and letting-go being becomes both and perishes
— ἀνάγκη. — ἓν δὲ καὶ πολλὰ ὂν καὶ γιγνόμενον καὶ
necessity one and also many being and becoming and
ἀπολλύμενον ἆρ' οὐχ, ὅταν μὲν γίγνηται ἕν, τὸ πολλὰ εἶναι
perishing so not whenever indeed it-becomes one the many to-be
ἀπόλλυται, ὅταν δὲ πολλά, τὸ ἓν εἶναι ἀπόλλυται; — πάνυ
perishes whenever and many the one to-be perishes certainly

γε. — ἓν δὲ γιγνόμενον καὶ πολλὰ ἆρ' οὐκ ἀνάγκη
at-least one and becoming and many so not necessity
διακρίνεσθαί τε καὶ συγκρίνεσθαι; — πολλή γε. — καὶ
to-be-separated both and to-be-combined great at-least and
μὴν ἀνόμοιόν γε καὶ ὅμοιον ὅταν γίγνηται, ὁμοιοῦσθαί
indeed unlike at-least and like whenever it-becomes to-be-made-like
τε καὶ ἀνομοιοῦσθαι; — ναί. — καὶ ὅταν μεῖζον καὶ
both and to-be-made-unlike yes and whenever greater and
ἔλαττον καὶ ἴσον, αὐξάνεσθαί τε καὶ φθίνειν καὶ ἰσοῦσθαι;
less and equal to-grow both and to-waste and to-be-made-equal
— οὕτως. — ὅταν δὲ κινούμενόν τε ἵστηται καὶ c
so whenever and being-moved both it-stands and
ὅταν ἑστὸς ἐπὶ τὸ κινεῖσθαι μεταβάλλῃ, δεῖ δήπου αὐτό
whenever standing to the to-be-moved it-changes must surely it
γε μηδ' ἐν ἑνὶ χρόνῳ εἶναι. — πῶς δή; — ἑστός
at-least not-even in one time to-be how indeed standing
τε πρότερον ὕστερον κινεῖσθαι καὶ πρότερον κινούμενον
both before later to-be-moved and before being-moved
ὕστερον ἑστάναι, ἄνευ μὲν τοῦ μεταβάλλειν οὐχ οἷόν τε
later to-stand without indeed the changing not possible —
ἔσται ταῦτα πάσχειν. — πῶς γάρ; — χρόνος δέ γε
it-will-be these-things to-undergo how for time and at-least
οὐδεὶς ἔστιν, ἐν ᾧ τι οἷόν τε ἅμα μήτε κινεῖσθαι
none is in which anything possible — at-once either to-be-moved
μήτε ἑστάναι. — οὐ γὰρ οὖν. — ἀλλ' οὐδὲ μὴν
or to-stand not for indeed but not-even indeed
μεταβάλλει ἄνευ τοῦ μεταβάλλειν. — οὐκ εἰκός. — πότ'
does-it-change without the changing not likely when
οὖν μεταβάλλει; οὔτε γὰρ ἑστὸς ὂν οὔτε κινούμενον
then does-it-change neither for standing being nor being-moved
μεταβάλλει, οὔτε ἐν χρόνῳ ὄν. — οὐ γὰρ οὖν. — ἆρ'
does-it-change nor in time being not for indeed so

οὖν ἔστι τὸ ἄτοπον τοῦτο, ἐν ᾧ τότ' ἂν εἴη, ὅτε
then is the strange this in which then — it-would-be when
μεταβάλλει; — τὸ ποῖον δή; — τὸ ἐξαίφνης. τὸ γὰρ
it-changes the what-sort indeed the instant the for
ἐξαίφνης τοιόνδε τι ἔοικε σημαίνειν, ὡς ἐξ ἐκείνου
instant such something seems to-signify as from that
μεταβάλλον εἰς ἑκάτερον. οὐ γὰρ ἔκ γε τοῦ ἑστάναι
changing into each not for from at-least the to-stand
ἑστῶτος ἔτι μεταβάλλει, οὐδ' ἐκ τῆς κινήσεως κινουμένης
standing still it-changes nor from the motion moving
ἔτι μεταβάλλει· ἀλλὰ ἡ ἐξαίφνης αὕτη φύσις ἄτοπός τις
still it-changes but the instant this nature strange some
ἐγκάθηται μεταξὺ τῆς κινήσεώς τε καὶ στάσεως, ἐν χρόνῳ
sits-within between the motion both and rest in time
οὐδενὶ οὖσα, καὶ εἰς ταύτην δὴ καὶ ἐκ ταύτης τό τε
no being and into this indeed and from this the both
κινούμενον μεταβάλλει ἐπὶ τὸ ἑστάναι καὶ τὸ ἑστὸς ἐπὶ τὸ
being-moved changes to the to-stand and the standing to the
κινεῖσθαι. — κινδυνεύει. — καὶ τὸ ἓν δή, εἴπερ ἕστηκέ
to-be-moved it-is-likely also the one indeed if-indeed it-stands
τε καὶ κινεῖται, μεταβάλλοι ἂν ἐφ' ἑκάτερα — μόνως γὰρ
both and is-moved it-would-change — to each-direction only for
ἂν οὕτως ἀμφότερα ποιοῖ — μεταβάλλον δ' ἐξαίφνης
— so both it-would-do changing and instantly
μεταβάλλει, καὶ ὅτε μεταβάλλει, ἐν οὐδενὶ χρόνῳ ἂν εἴη,
it-changes and when it-changes in no time — it-would-be
οὐδὲ κινοῖτ' ἂν τότε, οὐδ' ἂν σταίη. — οὐ γάρ.
nor would-it-be-moved — then nor — would-it-stand not for
157 — ἆρ' οὖν οὕτω καὶ πρὸς τὰς ἄλλας μεταβολὰς ἔχει,
so then so also toward the other changes does-it-hold
ὅταν ἐκ τοῦ εἶναι εἰς τὸ ἀπόλλυσθαι μεταβάλλῃ ἢ ἐκ
whenever from the to-be into the to-perish it-changes or from

τοῦ μὴ εἶναι εἰς τὸ γίγνεσθαι, μεταξύ τινων τότε γίγνεται
the not to-be into the to-become between some then it-comes-to-be
κινήσεών τε καὶ στάσεων, καὶ οὔτε ἔστι τότε οὔτε οὐκ ἔστι,
motions both and rests and neither is-it then nor not is-it
οὔτε γίγνεται οὔτε ἀπόλλυται; — ἔοικε γοῦν. — κατὰ
nor becomes nor perishes it-seems at-any-rate according-to
δὴ τὸν αὐτὸν λόγον καὶ ἐξ ἑνὸς ἐπὶ πολλὰ ἰὸν καὶ ἐκ
indeed the same argument also from one to many going and from
πολλῶν ἐφ' ἓν οὔτε ἕν ἐστιν οὔτε πολλά, οὔτε διακρίνεται
many to one neither one it-is nor many nor is-it-separated
οὔτε συγκρίνεται. καὶ ἐξ ὁμοίου ἐπὶ ἀνόμοιον καὶ ἐξ
nor is-it-combined and from like to unlike and from
ἀνομοίου ἐπὶ ὅμοιον ἰὸν οὔτε ὅμοιον οὔτε ἀνόμοιον, οὔτε
unlike to like going neither like nor unlike nor
ὁμοιούμενον οὔτε ἀνομοιούμενον· καὶ ἐκ σμικροῦ ἐπὶ μέγα
being-made-like nor being-made-unlike and from small to great
καὶ ἐπὶ ἴσον καὶ εἰς τὰ ἐναντία ἰὸν οὔτε σμικρὸν οὔτε μέγα
and to equal and into the opposites going neither small nor great
οὔτε ἴσον, οὔτε αὐξανόμενον οὔτε φθῖνον οὔτε ἰσούμενον
nor equal nor growing nor wasting nor being-made-equal
εἴη ἄν. — οὐκ ἔοικε. — ταῦτα δὴ τὰ παθήματα
would-it-be — not it-seems these indeed the experiences
πάντ' ἂν πάσχοι τὸ ἕν, εἰ ἔστιν. — πῶς δ' οὔ;
all — would-undergo the one if it-is how and not

XV · THE OTHERS IF ONE IS

The others are not the one, yet they partake of it as parts of a whole. A part is part of one whole, and each part is itself one, so the others share in the one in whole and part. In themselves they are unlimited in multitude; sharing in the one gives them limit toward each other and the whole. So they are like and unlike, the same and other, moving and resting.

c τί δὲ τοῖς ἄλλοις προσήκοι ἂν πάσχειν, ἓν εἰ ἔστιν, ἆρα οὐ
what and for-the others would-befit — to-undergo one if is then not
σκεπτέον; — σκεπτέον. — λέγωμεν δή, ἓν εἰ ἔστι,
must-it-be-examined it-must-be-examined let-us-say indeed one if is
τἆλλα τοῦ ἑνὸς τί χρὴ πεπονθέναι; — λέγωμεν. — οὐκοῦν
the-others than-the one what must to-have-undergone let-us-say therefore
ἐπείπερ ἄλλα τοῦ ἑνός ἐστιν, οὔτε τὸ ἕν ἐστι τἆλλα· οὐ
since others than-the one they-are neither the one are the-others not
γὰρ ἂν ἄλλα τοῦ ἑνὸς ἦν. — ὀρθῶς. — οὐδὲ μὴν
for — others than-the one they-would-be rightly nor indeed
στέρεταί γε παντάπασι τοῦ ἑνὸς τἆλλα, ἀλλὰ μετέχει
are-they-deprived at-least altogether of-the one the-others but they-partake
πῃ. — πῇ δή; — ὅτι που τὰ ἄλλα τοῦ ἑνὸς μόρια
somehow how indeed because surely the others than-the one parts
ἔχοντα ἄλλα ἐστίν· εἰ γὰρ μόρια μὴ ἔχοι, παντελῶς ἂν ἓν
having others are if for parts not they-had wholly — one
εἴη. — ὀρθῶς. — μόρια δέ γε, φαμέν, τούτου ἐστὶν
they-would-be rightly parts and at-least we-say of-this are
ὃ ἂν ὅλον ᾖ. — φαμὲν γάρ. — ἀλλὰ μὴν τό γε ὅλον
which — whole be we-say for but indeed the at-least whole
ἓν ἐκ πολλῶν ἀνάγκη εἶναι, οὗ ἔσται μόρια τὰ μόρια·
one from many necessity to-be of-which will-be parts the parts
ἕκαστον γὰρ τῶν μορίων οὐ πολλῶν μόριον χρὴ εἶναι, ἀλλὰ
each for of-the parts not of-many part must to-be but

ὅλου. — πῶς τοῦτο; — εἴ τι πολλῶν μόριον εἴη, ἐν οἷς
of-whole how this if anything of-many part were in which
αὐτὸ εἴη, ἑαυτοῦ τε δήπου μόριον ἔσται, ὅ ἐστιν ἀδύνατον,
itself were of-itself both surely part it-will-be which is impossible
καὶ τῶν ἄλλων δὴ ἑνὸς ἑκάστου, εἴπερ καὶ πάντων.
and of-the others indeed of-one each if-indeed also of-all
ἑνὸς γὰρ μὴ ὂν μόριον, πλὴν τούτου τῶν ἄλλων ἔσται, e
of-one for not being part except this of-the others it-will-be
καὶ οὕτως ἑνὸς ἑκάστου οὐκ ἔσται μόριον, μὴ ὂν δὲ
and so of-one each not it-will-be part not being and
μόριον ἑκάστου οὐδενὸς τῶν πολλῶν ἔσται. μηδενὸς δὲ
part of-each of-any of-the many it-will-be of-none and
ὂν πάντων τούτων τι εἶναι, ὧν οὐδενὸς οὐδέν ἐστι,
being of-all these anything to-be of-which of-none anything is
καὶ μόριον καὶ ἄλλο ὁτιοῦν ἀδύνατον. — φαίνεταί
and part and other anything-whatever impossible it-appears
γε δή. — οὐκ ἄρα τῶν πολλῶν οὐδὲ πάντων τὸ
at-least indeed not then of-the many nor of-all the
μόριον μόριον, ἀλλὰ μιᾶς τινὸς ἰδέας καὶ ἑνός τινος
part part but of-one certain form and of-one certain
ὃ καλοῦμεν ὅλον, ἐξ ἁπάντων ἓν τέλειον γεγονός,
which we-call whole from all one complete having-become
τούτου μόριον ἂν τὸ μόριον εἴη. — παντάπασι μὲν
of-this part — the part would-be altogether indeed
οὖν. — εἰ ἄρα τἆλλα μόρια ἔχει, κἂν τοῦ ὅλου τε καὶ
then if then the-others parts have also of-the whole both and
ἑνὸς μετέχοι. — πάνυ γε. — ἓν ἄρα ὅλον τέλειον
of-one they-would-partake certainly at-least one then whole complete
μόρια ἔχον ἀνάγκη εἶναι τἆλλα τοῦ ἑνός. — ἀνάγκη.
parts having necessity to-be the-others than-the one necessity

158 — καὶ μὴν καὶ περὶ τοῦ μορίου γε ἑκάστου ὁ αὐτὸς
and indeed also about the part at-least each the same
λόγος· καὶ γὰρ τοῦτο ἀνάγκη μετέχειν τοῦ ἑνός. εἰ γὰρ
argument and for this necessity to-partake of-the one if for
ἕκαστον αὐτῶν μόριόν ἐστι, τό γε ἕκαστον εἶναι ἓν
each of-them part is the at-least each to-be one
δήπου σημαίνει, ἀφωρισμένον μὲν τῶν ἄλλων, καθ' αὑτὸ
surely signifies marked-off indeed from-the others by itself
δὲ ὄν, εἴπερ ἕκαστον ἔσται. — ὀρθῶς. — μετέχοι δέ
and being if-indeed each it-will-be rightly would-partake and
γε ἂν τοῦ ἑνὸς δῆλον ὅτι ἄλλο ὂν ἢ ἕν· οὐ γὰρ ἂν
at-least — of-the one clearly that other being than one not for —
μετεῖχεν, ἀλλ' ἦν ἂν αὐτὸ ἕν. νῦν δὲ ἑνὶ μὲν εἶναι
it-would-partake but it-would-be — itself one now but for-one indeed to-be
πλὴν αὐτῷ τῷ ἑνὶ ἀδύνατόν που. — ἀδύνατον. — μετέχειν
except itself the one impossible surely impossible to-partake
δέ γε τοῦ ἑνὸς ἀνάγκη τῷ τε ὅλῳ καὶ τῷ μορίῳ.
and at-least of-the one necessity for-the both whole and for-the part
τὸ μὲν γὰρ ἓν ὅλον ἔσται, οὗ μόρια τὰ μόρια· τὸ δ'
the indeed for one whole will-be of-which parts the parts the and
αὖ ἕκαστον ἓν μόριον τοῦ ὅλου, ὃ ἂν ᾖ μόριον ὅλου.
again each one part of-the whole which — be part of-whole
— οὕτως. — οὐκοῦν ἕτερα ὄντα τοῦ ἑνὸς μεθέξει τὰ
so therefore other being than-the one will-partake the(-things)
μετέχοντα αὐτοῦ; — πῶς δ' οὔ; — τὰ δ' ἕτερα τοῦ
partaking of-it how and not the(-things) and other than-the
ἑνὸς πολλά που ἂν εἴη· εἰ γὰρ μήτε ἓν μήτε ἑνὸς πλείω
one many surely — would-be if for neither one nor than-one more
εἴη τἆλλα τοῦ ἑνός, οὐδὲν ἂν εἴη. — οὐ γὰρ οὖν.
were the-others than-the one nothing — they-would-be not for indeed

ἐπεὶ δέ γε πλείω ἑνός ἐστι τά τε τοῦ ἑνὸς c
since and at-least more than-one are the(-things) both of-the one
μορίου καὶ τὰ τοῦ ἑνὸς ὅλου μετέχοντα, οὐκ ἀνάγκη
part and the(-things) of-the one whole partaking not necessity
ἤδη πλήθει ἄπειρα εἶναι αὐτά γε ἐκεῖνα τὰ
already in-multitude unlimited to-be themselves at-least those the(-things)
μεταλαμβάνοντα τοῦ ἑνός; — πῶς; — ὧδε ἴδωμεν. ἄλλο
taking-a-share of-the one how thus let-us-see other
τι οὐχ ἓν ὄντα οὐδὲ μετέχοντα τοῦ ἑνὸς τότε, ὅτε
something not one being nor partaking of-the one then when
μεταλαμβάνει αὐτοῦ, μεταλαμβάνει; — δῆλα δή. — οὐκοῦν
they-take-a-share of-it they-take-a-share clear indeed therefore
πλήθη ὄντα, ἐν οἷς τὸ ἓν οὐκ ἔνι; — πλήθη μέντοι. — τί
multitudes being in which the one not is-in multitudes however what
οὖν; εἰ ἐθέλοιμεν τῇ διανοίᾳ τῶν τοιούτων ἀφελεῖν ὡς οἷοί
then if we-should-wish by-the thought of-the such to-take-away as able
τέ ἐσμεν ὅτι ὀλίγιστον, οὐκ ἀνάγκη καὶ τὸ ἀφαιρεθὲν
— we-are as least not necessity also the(-thing) taken-away
ἐκεῖνο, εἴπερ τοῦ ἑνὸς μὴ μετέχοι, πλῆθος εἶναι καὶ οὐχ
that if-indeed of-the one not it-should-partake multitude to-be and not
ἕν; — ἀνάγκη. — οὐκοῦν οὕτως ἀεὶ σκοποῦντες αὐτὴν
one necessity therefore so always examining itself
καθ' αὑτὴν τὴν ἑτέραν φύσιν τοῦ εἴδους ὅσον ἂν αὐτῆς
by itself the other nature of-the form as-much-as — of-it
ἀεὶ ὁρῶμεν ἄπειρον ἔσται πλήθει; — παντάπασι μὲν
always we-see unlimited will-be in-multitude altogether indeed
οὖν. — καὶ μὴν ἐπειδάν γε ἓν ἕκαστον μόριον μόριον
then and indeed when at-least one each part part
γένηται, πέρας ἤδη ἔχει πρὸς ἄλληλα καὶ πρὸς τὸ ὅλον,
becomes limit already it-has toward one-another and toward the whole
καὶ τὸ ὅλον πρὸς τὰ μόρια. — κομιδῇ μὲν οὖν. — τοῖς
and the whole toward the parts absolutely indeed then for-the

ἄλλοις δὴ τοῦ ἑνὸς συμβαίνει ἐκ μὲν τοῦ ἑνὸς καὶ ἐξ
others indeed than-the one it-results from indeed the one and from
ἑαυτῶν κοινωνησάντων, ὡς ἔοικεν, ἕτερόν τι γίγνεσθαι
themselves having-communed as it-seems other something to-come-about
ἐν ἑαυτοῖς, ὃ δὴ πέρας παρέσχε πρὸς ἄλληλα· ἡ δ'
in themselves which indeed limit furnished toward one-another the and
ἑαυτῶν φύσις καθ' ἑαυτὰ ἀπειρίαν. — φαίνεται. — οὕτω
their-own nature by themselves unlimitedness it-appears so
δὴ τὰ ἄλλα τοῦ ἑνὸς καὶ ὅλα καὶ κατὰ μόρια ἄπειρά
indeed the others than-the one both wholes and by parts unlimited
τέ ἐστι καὶ πέρατος μετέχει. — πάνυ γε.
both are and of-limit partake certainly at-least
e οὐκοῦν καὶ ὅμοιά τε καὶ ἀνόμοια ἀλλήλοις τε καὶ
therefore also like both and unlike to-one-another both and
ἑαυτοῖς; — πῇ δή; — ᾗ μέν που ἄπειρά ἐστι
to-themselves how indeed in-which indeed surely unlimited they-are
κατὰ τὴν ἑαυτῶν φύσιν πάντα, ταὐτὸν πεπονθότα ἂν
according-to the their-own nature all the-same having-undergone —
εἴη ταύτῃ. — πάνυ γε. — καὶ μὴν ᾗ γε
they-would-be in-this-way certainly at-least and indeed in-which at-least
ἅπαντα πέρατος μετέχει, καὶ ταύτῃ πάντ' ἂν εἴη
all of-limit partake also in-this-way all — would-be
ταὐτὸν πεπονθότα. — πῶς δ' οὔ;
the-same having-undergone how and not
159 — ᾗ δέ γε πεπερασμένα τε εἶναι καὶ ἄπειρα
in-which and at-least limited both to-be and unlimited
πέπονθεν, ἐναντία πάθη ἀλλήλοις ὄντα ταῦτα τὰ
they-have-undergone opposite experiences to-one-another being these the
πάθη πέπονθεν. — ναί. — τὰ δ' ἐναντία γε
experiences they-have-undergone yes the(-things) and opposite at-least
ὡς οἷόν τε ἀνομοιότατα. — τί μήν; — κατὰ μὲν ἄρα
as possible — most-unlike what indeed according-to indeed then

ἑκάτερον τὸ πάθος ὅμοια ἂν εἴη αὐτά τε αὑτοῖς
each the experience like — they-would-be themselves both to-themselves
καὶ ἀλλήλοις, κατὰ δ' ἀμφότερα ἀμφοτέρως ἐναντιώτατά
and to-one-another according-to and both in-both-ways most-opposite
τε καὶ ἀνομοιότατα. — κινδυνεύει. — οὕτω δὴ τὰ ἄλλα
both and most-unlike it-is-likely so indeed the others
αὐτά τε αὑτοῖς καὶ ἀλλήλοις ὅμοιά τε καὶ ἀνόμοια ἂν
themselves both to-themselves and to-one-another like both and unlike —
εἴη. — οὕτως. — καὶ ταὐτὰ δὴ καὶ ἕτερα ἀλλήλων,
would-be so and the-same indeed and other than-one-another
καὶ κινούμενα καὶ ἑστῶτα, καὶ πάντα τὰ ἐναντία πάθη
and being-moved and standing and all the opposite experiences
οὐκέτι χαλεπῶς εὑρήσομεν πεπονθότα τἆλλα τοῦ ἑνός,
no-longer with-difficulty shall-we-find having-undergone the-others than-the one
ἐπείπερ καὶ ταῦτα ἐφάνη πεπονθότα. — ὀρθῶς λέγεις.
since also these-things appeared having-undergone rightly you-speak

XVI · THE OTHERS APART FROM THE ONE

Starting again: the one and the others are apart, with nothing else in which both could be. The truly one has no parts, so the others cannot share in it in any way. They are not one, many, two, or three; they are neither like nor unlike, the same nor other, moving nor still, coming to be nor perishing, greater, less, nor equal. So if one is, the one is all things and not even one, toward itself and the others.

οὐκοῦν, εἰ ταῦτα μὲν ἤδη ἐῷμεν ὡς φανερά, c
therefore if these-things indeed already we-should-let-go as plain
ἐπισκοποῖμεν δὲ πάλιν ἓν εἰ ἔστιν, ἆρα καὶ οὐχ οὕτως
we-should-examine and again one if is then also not so
ἔχει τὰ ἄλλα τοῦ ἑνὸς ἢ οὕτω μόνον; — πάνυ μὲν
hold the others than-the one or so only certainly indeed

οὖν. — λέγωμεν δὴ ἐξ ἀρχῆς ἓν εἰ ἔστι, τί χρὴ τὰ
then let-us-say indeed from beginning one if is what must the
ἄλλα τοῦ ἑνὸς πεπονθέναι. — λέγωμεν γάρ. — ἆρ᾽
others than-the one to-have-undergone let-us-say for so
οὖν οὐ χωρὶς μὲν τὸ ἓν τῶν ἄλλων, χωρὶς δὲ τἆλλα
then not apart indeed the one from-the others apart and the-others
τοῦ ἑνὸς εἶναι; — τί δή; — ὅτι που οὐκ ἔστι
from-the one to-be why indeed because surely not there-is
παρὰ ταῦτα ἕτερον, ὃ ἄλλο μέν ἐστι τοῦ ἑνός, ἄλλο
besides these other which other indeed is than-the one other
δὲ τῶν ἄλλων· πάντα γὰρ εἴρηται, ὅταν ῥηθῇ τό τε
and than-the others all for has-been-said whenever is-said the both
ἓν καὶ τἆλλα. — πάντα γάρ. — οὐκ ἄρα ἔτ᾽ ἔστιν
one and the-others all for not then any-longer there-is
ἕτερον τούτων, ἐν ᾧ τό τε ἓν ἂν εἴη τῷ αὐτῷ
other than-these in which the both one — would-be in-the same
καὶ τἆλλα. — οὐ γάρ. — οὐδέποτε ἄρα ἐν ταὐτῷ ἐστι
and the-others not for never then in the-same is
τὸ ἓν καὶ τἆλλα. — οὐκ ἔοικεν. — χωρὶς ἄρα; — ναί.
the one and the-others not it-seems apart then yes
— οὐδὲ μὴν μόριά γε ἔχειν φαμὲν τὸ ὡς ἀληθῶς ἕν.
nor indeed parts at-least to-have we-say the as truly one
d — πῶς γάρ; — οὔτ᾽ ἄρα ὅλον εἴη ἂν τὸ ἓν ἐν τοῖς
how for neither then whole would-be — the one in the
ἄλλοις οὔτε μόρια αὐτοῦ, εἰ χωρίς τέ ἐστι τῶν ἄλλων
others nor parts of-it if apart both it-is from-the others
καὶ μόρια μὴ ἔχει. — πῶς γάρ; — οὐδενὶ ἄρα τρόπῳ
and parts not it-has how for in-no then way
μετέχοι ἂν τἆλλα τοῦ ἑνός, μήτε κατὰ μόριόν τι αὐτοῦ
would-partake — the-others of-the one either according-to part any of-it
μήτε κατὰ ὅλον μετέχοντα. — οὐκ ἔοικεν. — οὐδαμῇ
or according-to whole partaking not it-seems in-no-way

ἄρα ἓν τἆλλά ἐστιν, οὐδ' ἔχει ἐν ἑαυτοῖς ἓν οὐδέν. — οὐ
then one the-others are nor have in themselves one any not
γὰρ οὖν. — οὐδ' ἄρα πολλά ἐστι τἆλλα· ἓν γὰρ ἂν ἦν
for indeed nor then many are the-others one for — would-be
ἕκαστον αὐτῶν μόριον τοῦ ὅλου, εἰ πολλὰ ἦν· νῦν δὲ
each of-them part of-the whole if many they-were now but
οὔτε ἓν οὔτε πολλὰ οὔτε ὅλον οὔτε μόριά ἐστι τἆλλα τοῦ
neither one nor many nor whole nor parts are the-others than-the
ἑνός, ἐπειδὴ αὐτοῦ οὐδαμῇ μετέχει. — ὀρθῶς. — οὐδ'
one since of-it in-no-way they-partake rightly nor
ἄρα δύο οὐδὲ τρία οὔτε αὐτά ἐστι τὰ ἄλλα οὔτε ἔνεστιν
then two nor three neither themselves are the others nor is-in
ἐν αὐτοῖς, εἴπερ τοῦ ἑνὸς πανταχῇ στέρεται. — οὕτως.
in them if-indeed of-the one everywhere they-are-deprived so
οὐδὲ ὅμοια ἄρα καὶ ἀνόμοια οὔτε αὐτά ἐστι τῷ ἑνὶ τὰ
nor like then and unlike either themselves are to-the one the
ἄλλα, οὔτε ἔνεστιν ἐν αὐτοῖς ὁμοιότης καὶ ἀνομοιότης·
others or is-in in them likeness and unlikeness
εἰ γὰρ ὅμοια καὶ ἀνόμοια αὐτὰ εἴη ἢ ἔχοι ἐν
if for like and unlike they were or should-have in
ἑαυτοῖς ὁμοιότητα καὶ ἀνομοιότητα, δύο που εἴδη ἐναντία
themselves likeness and unlikeness two surely forms opposite
ἀλλήλοις ἔχοι ἂν ἐν ἑαυτοῖς τὰ ἄλλα τοῦ ἑνός.
to-one-another would-have — in themselves the others than-the one
— φαίνεται. — ἦν δέ γε ἀδύνατον δυοῖν τινοῖν
it-appears it-was and at-least impossible of-two some
μετέχειν ἃ μηδ' ἑνὸς μετέχοι. — ἀδύνατον.
to-partake which not-even of-one should-partake impossible
— οὔτ' ἄρα ὅμοια οὔτ' ἀνόμοιά ἐστιν οὔτ' ἀμφότερα 160
neither then like nor unlike are nor both
τἆλλα. ὅμοια μὲν γὰρ ἂν ὄντα ἢ ἀνόμοια ἑνὸς ἂν τοῦ
the-others like indeed for — being or unlike of-one — of-the

ἑτέρου εἴδους μετέχοι, ἀμφότερα δὲ ὄντα δυοῖν τοῖν
other form they-would-partake both and being of-two the
ἐναντίοιν· ταῦτα δὲ ἀδύνατον ἐφάνη. — ἀληθῆ.
opposites these-things and impossible appeared true-things
b οὐδ' ἄρα τὰ αὐτὰ οὐδ' ἕτερα, οὐδὲ κινούμενα οὐδὲ ἑστῶτα,
nor then the same nor other nor being-moved nor standing
οὐδὲ γιγνόμενα οὐδὲ ἀπολλύμενα, οὐδὲ μείζω οὐδὲ ἐλάττω
nor becoming nor perishing nor greater nor less
οὐδὲ ἴσα· οὐδὲ ἄλλο οὐδὲν πέπονθε τῶν τοιούτων· εἰ
nor equal nor other anything have-they-undergone of-the such if
γάρ τι τοιοῦτον πεπονθέναι ὑπομένει τὰ ἄλλα, καὶ ἑνὸς
for anything such to-have-undergone they-submit the others both of-one
καὶ δυοῖν καὶ τριῶν καὶ περιττοῦ καὶ ἀρτίου μεθέξει,
and of-two and of-three and of-odd and of-even they-will-partake
ὧν αὐτοῖς ἀδύνατον ἐφάνη μετέχειν τοῦ ἑνός γε
of-which for-them impossible appeared to-partake of-the one at-least
πάντῃ πάντως στερομένοις. — ἀληθέστατα. — οὕτω δὴ
in-every-way wholly being-deprived most-truly so indeed
ἓν εἰ ἔστιν, πάντα τέ ἐστι τὸ ἓν καὶ οὐδὲ ἕν ἐστι καὶ πρὸς
one if is all both is the one and not-even one is both toward
ἑαυτὸ καὶ πρὸς τὰ ἄλλα ὡσαύτως. — παντελῶς μὲν οὖν.
itself and toward the others likewise completely indeed then

To say that one is not is to say something knowable and different from the others, so there is knowledge of the one that is not, and it partakes of difference and of "that," "some," and "this." It is unlike the others and like itself; unequal to them, it partakes of inequality, and so of greatness, smallness, and the equality between them. It must also partake of being, bound to being a not-being. So it changes: it both moves and stands, alters and does not, and comes to be and perishes and does not.

εἶεν· εἰ δὲ δὴ μὴ ἔστι τὸ ἕν, τί χρὴ συμβαίνειν ἆρ' οὐ c
well if and indeed not is the one what must to-result so not
σκεπτέον μετὰ τοῦτο; — σκεπτέον γάρ. — τίς
must-it-be-examined after this it-must-be-examined for which
οὖν ἂν εἴη αὕτη ἡ ὑπόθεσις, εἰ ἓν μὴ ἔστιν; ἆρά τι
then — would-be this the hypothesis if one not is then anything
διαφέρει τῆσδε, εἰ μὴ ἓν μὴ ἔστιν; — διαφέρει μέντοι.
does-it-differ from-this if not one not is it-differs however
— διαφέρει μόνον, ἢ καὶ πᾶν τοὐναντίον ἐστὶν εἰπεῖν εἰ
does-it-differ only or also wholly the-opposite is to-say if
μὴ ἓν μὴ ἔστι τοῦ εἰ ἓν μὴ ἔστιν; — πᾶν τοὐναντίον.
not one not is from-the if one not is wholly the-opposite
— τί δ' εἴ τις λέγοι εἰ μέγεθος μὴ ἔστιν ἢ σμικρότης
what and if one should-say if greatness not is or smallness
μὴ ἔστιν ἤ τι ἄλλο τῶν τοιούτων, ἆρα ἐφ' ἑκάστου ἂν
not is or anything other of-the such then in each —
δηλοῖ ὅτι ἕτερόν τι λέγοι τὸ μὴ ὄν; — πάνυ γε.
would-be-show that other something he-means the not being certainly at-least
— οὐκοῦν καὶ νῦν δηλοῖ ὅτι ἕτερον λέγει τῶν ἄλλων
therefore also now he-shows that other he-means than-the others
τὸ μὴ ὄν, ὅταν εἴπῃ ἓν εἰ μὴ ἔστι, καὶ ἴσμεν ὃ λέγει;
the not being whenever he-says one if not is and we-know what he-means
— ἴσμεν. — πρῶτον μὲν ἄρα γνωστόν τι λέγει, ἔπειτα
we-know first indeed then knowable something he-means then

ἕτερον τῶν ἄλλων, ὅταν εἴπῃ ἕν, εἴτε τὸ εἶναι αὐτῷ
other than-the others whenever he-says one whether the to-be to-it
προσθεὶς εἴτε τὸ μὴ εἶναι· οὐδὲν γὰρ ἧττον γιγνώσκεται,
adding or the not to-be no for less is-known
τί τὸ λεγόμενον μὴ εἶναι, καὶ ὅτι διάφορον τῶν ἄλλων.
what the thing-said not to-be and that different from-the others
e ἢ οὔ; — ἀνάγκη. — ὧδε ἄρα λεκτέον ἐξ ἀρχῆς,
or not necessity thus then one-must-speak from beginning
ἓν εἰ μὴ ἔστι, τί χρὴ εἶναι. πρῶτον μὲν οὖν αὐτῷ
one if not is what must to-be first indeed then to-it
τοῦτο ὑπάρχειν δεῖ, ὡς ἔοικεν, εἶναι αὐτοῦ ἐπιστήμην,
this to-belong must as it-seems to-be of-it knowledge
ἢ μηδὲ ὅτι λέγεται γιγνώσκεσθαι, ὅταν τις εἴπῃ ἓν
or not-even what is-said to-be-known whenever one says one
εἰ μὴ ἔστιν. — ἀληθῆ. — οὐκοῦν καὶ τὰ ἄλλα ἕτερα
if not is true-things therefore also the others other
αὐτοῦ εἶναι, ἢ μηδὲ ἐκεῖνο ἕτερον τῶν ἄλλων λέγεσθαι;
than-it to-be or not-even that other than-the others to-be-said
— πάνυ γε. — καὶ ἑτεροιότης ἄρα ἐστὶν αὐτῷ πρὸς
certainly at-least and otherness then is to-it besides
τῇ ἐπιστήμῃ. οὐ γὰρ τὴν τῶν ἄλλων ἑτεροιότητα λέγει,
the knowledge not for the of-the others otherness be-means
ὅταν τὸ ἓν ἕτερον τῶν ἄλλων λέγῃ, ἀλλὰ τὴν
whenever the one other than-the others he-says but the(-otherness)
ἐκείνου. — φαίνεται. — καὶ μὴν τοῦ γε ἐκείνου καὶ
of-that it-appears and indeed of-the at-least that and
τοῦ τινὸς καὶ τούτου καὶ τούτῳ καὶ τούτων καὶ πάντων
of-the some and of-this and to-this and of-these and of-all
τῶν τοιούτων μετέχει τὸ μὴ ὂν ἕν· οὐ γὰρ ἂν τὸ ἓν
the such partakes the not being one not for — the one
ἐλέγετο οὐδ' ἂν τοῦ ἑνὸς ἕτερα, οὐδ' ἐκείνῳ ἄν τι
would-be-said nor — than-the one other(-things) nor to-that — anything

ἦν οὐδ' ἐκείνου, οὐδ' ἄν τι ἐλέγετο, εἰ μήτε τοῦ
would-be nor of-that nor — anything would-be-said if neither of-the
τινὸς αὐτῷ μετῆν μήτε τῶν ἄλλων τούτων. — ὀρθῶς.
some to-it belonged nor of-the others these rightly
— εἶναι μὲν δὴ τῷ ἑνὶ οὐχ οἷόν τε, εἴπερ γε μὴ 161
to-be indeed indeed for-the one not possible — if-indeed at-least not
ἔστι, μετέχειν δὲ πολλῶν οὐδὲν κωλύει, ἀλλὰ καὶ ἀνάγκη,
it-is to-partake but of-many nothing prevents but even necessity
εἴπερ τό γε ἓν ἐκεῖνο καὶ μὴ ἄλλο μὴ ἔστιν. εἰ μέντοι
if-indeed the at-least one that and not other not is if however
μήτε τὸ ἓν μήτ' ἐκεῖνο μὴ ἔσται, ἀλλὰ περὶ ἄλλου του ὁ
neither the one nor that not will-be but about other some the
λόγος, οὐδὲ φθέγγεσθαι δεῖ οὐδέν· εἰ δὲ τὸ ἓν ἐκεῖνο
argument not-even to-utter must-one anything if but the one that
καὶ μὴ ἄλλο ὑπόκειται μὴ εἶναι, καὶ τοῦ ἐκείνου καὶ
and not other is-supposed not to-be also of-the that and
ἄλλων πολλῶν ἀνάγκη αὐτῷ μετεῖναι. — καὶ πάνυ γε.
of-others many necessity to-it to-belong and certainly at-least
καὶ ἀνομοιότης ἄρα ἐστὶν αὐτῷ πρὸς τὰ ἄλλα· τὰ γὰρ b
and unlikeness then is to-it in-relation-to the others the for
ἄλλα τοῦ ἑνὸς ἕτερα ὄντα ἑτεροῖα καὶ εἴη ἄν. — ναί.
others than-the one other being of-another-kind also would-be — yes
— τὰ δ' ἑτεροῖα οὐκ ἀλλοῖα; — πῶς δ' οὔ;
the(-things) and of-another-kind not of-other-sorts how and not
— τὰ δ' ἀλλοῖα οὐκ ἀνόμοια; — ἀνόμοια μὲν οὖν.
the(-things) and of-other-sorts not unlike unlike indeed then
— οὐκοῦν εἴπερ τῷ ἑνὶ ἀνόμοιά ἐστι, δῆλον ὅτι ἀνομοίῳ
therefore if-indeed to-the one unlike they-are clear that to-unlike
τά γε ἀνόμοια ἀνόμοια ἂν εἴη. — δῆλον. — εἴη
the at-least unlike unlike — would-be clear would-be
δὴ ἂν καὶ τῷ ἑνὶ ἀνομοιότης, πρὸς ἣν τὰ ἄλλα
indeed — also to-the one unlikeness in-relation-to which the others

ἀνόμοια αὐτῷ ἐστιν. — ἔοικεν. — εἰ δὲ δὴ τῶν ἄλλων
unlike to-it are it-seems if and indeed of-the others
ἀνομοιότης ἔστιν αὐτῷ, ἆρ' οὐκ ἀνάγκη ἑαυτοῦ ὁμοιότητα
unlikeness is to-it so not necessity of-itself likeness
αὐτῷ εἶναι; — πῶς; — εἰ ἑνὸς ἀνομοιότης ἔστι τῷ ἑνί,
to-it to-be how if of-one unlikeness is to-the one
οὐκ ἄν που περὶ τοῦ τοιούτου ὁ λόγος εἴη οἵου τοῦ
not — surely about the such the argument would-be such-as the
ἑνός, οὐδ' ἂν ἡ ὑπόθεσις εἴη περὶ ἑνός, ἀλλὰ περὶ ἄλλου
one nor — the hypothesis would-be about one but about other
ἢ ἑνός. — πάνυ γε. — οὐ δεῖ δέ γε. — οὐ δῆτα.
than one certainly at-least not must and at-least not indeed
— δεῖ ἄρα ὁμοιότητα τῷ ἑνὶ αὐτοῦ ἑαυτῷ εἶναι. — δεῖ.
must then likeness to-the one of-itself to-itself to-be it-must
d καὶ μὴν οὐδ' αὖ ἴσον γ' ἐστὶ τοῖς ἄλλοις· εἰ γὰρ εἴη
and indeed nor again equal at-least it-is to-the others if for it-were
ἴσον, εἴη τε ἂν ἤδη καὶ ὅμοιον ἂν εἴη αὐτοῖς
equal it-would-be both — already and like — it-would-be to-them
κατὰ τὴν ἰσότητα. ταῦτα δ' ἀμφότερα ἀδύνατα,
according-to the equality these-things and both impossible
εἴπερ μὴ ἔστιν ἕν. — ἀδύνατα. — ἐπειδὴ δὲ οὐκ ἔστι
if-indeed not is one impossible since and not it-is
τοῖς ἄλλοις ἴσον, ἆρα οὐκ ἀνάγκη καὶ τἆλλα ἐκείνῳ μὴ
to-the others equal then not necessity also the-others to-that not
ἴσα εἶναι; — ἀνάγκη. — τὰ δὲ μὴ ἴσα οὐκ ἄνισα;
equal to-be necessity the(-things) and not equal not unequal
— ναί. — τὰ δὲ ἄνισα οὐ τῷ ἀνίσῳ ἄνισα; — πῶς
yes the(-things) and unequal not to-the unequal unequal how
δ' οὔ; — καὶ ἀνισότητος δὴ μετέχει τὸ ἕν, πρὸς
and not and of-inequality indeed partakes the one in-relation-to
ἣν τἆλλα αὐτῷ ἐστιν ἄνισα; — μετέχει. — ἀλλὰ μέντοι
which the-others to-it are unequal it-partakes but however

ἀνισότητός γε ἐστὶ μέγεθός τε καὶ σμικρότης. — ἔστι
of-inequality at-least is greatness both and smallness it-is
γάρ. — ἔστιν ἄρα καὶ μέγεθός τε καὶ σμικρότης τῷ
for there-is then also greatness both and smallness to-the
τοιούτῳ ἑνί; — κινδυνεύει. — μέγεθος μὴν καὶ σμικρότης
such one it-is-likely greatness indeed and smallness
ἀεὶ ἀφέστατον ἀλλήλοιν. — πάνυ γε. — μεταξὺ
always stand-apart-the-two from-one-another certainly at-least between
ἄρα τι αὐτοῖν ἀεί ἐστιν. — ἔστιν. — ἔχεις οὖν
then something of-them always is it-is can-you then
τι ἄλλο εἰπεῖν μεταξὺ αὐτοῖν ἢ ἰσότητα; — οὔκ,
anything other to-say between them than equality no
ἀλλὰ τοῦτο. — ὅτῳ ἄρα ἔστι μέγεθος καὶ σμικρότης,
but this to-what then is greatness and smallness
ἔστι καὶ ἰσότης αὐτῷ μεταξὺ τούτοιν οὖσα. — φαίνεται.
is also equality to-it between these-two being it-appears
— τῷ δὴ ἑνὶ μὴ ὄντι, ὡς ἔοικε, καὶ ἰσότητος ἂν
to-the indeed one not being as it-seems also of-equality —
μετείη καὶ μεγέθους καὶ σμικρότητος. — ἔοικεν.
would-belong and of-greatness and of-smallness it-seems
καὶ μὴν καὶ οὐσίας γε δεῖ αὐτὸ μετέχειν πῃ. — πῶς
and indeed also of-being at-least must it to-partake somehow how
δή; — ἔχειν αὐτὸ δεῖ οὕτως ὡς λέγομεν· εἰ γὰρ μὴ
indeed to-hold it must so as we-say if for not
οὕτως ἔχει, οὐκ ἂν ἀληθῆ λέγοιμεν ἡμεῖς λέγοντες τὸ
so it-holds not — true-things would-say we saying the
ἓν μὴ εἶναι· εἰ δὲ ἀληθῆ, δῆλον ὅτι ὄντα αὐτὰ λέγομεν.
one not to-be if but true-things clear that being them we-say
ἢ οὐχ οὕτως; — οὕτω μὲν οὖν.
or not so so indeed then

162 — ἐπειδὴ δέ φαμεν ἀληθῆ λέγειν, ἀνάγκη ἡμῖν φάναι καὶ
since and we-say true-things to-say necessity for-us to-say also
ὄντα λέγειν. — ἀνάγκη. — ἔστιν ἄρα, ὡς ἔοικε, τὸ ἓν
being(-things) to-say necessity it-is then as it-seems the one
οὐκ ὄν· εἰ γὰρ μὴ ἔσται μὴ ὄν, ἀλλά πῃ τοῦ εἶναι
not being if for not it-will-be not being but somehow from-the to-be
ἀνήσει πρὸς τὸ μὴ εἶναι, εὐθὺς ἔσται ὄν. — παντάπασι
it-will-let-go toward the not to-be at-once it-will-be being altogether
μὲν οὖν. — δεῖ ἄρα αὐτὸ δεσμὸν ἔχειν τοῦ μὴ εἶναι τὸ
indeed then must then it a-bond to-have of-the not to-be the
εἶναι μὴ ὄν, εἰ μέλλει μὴ εἶναι, ὁμοίως ὥσπερ τὸ ὂν τὸ
to-be not being if it-is-going not to-be alike as the being the
μὴ ὂν ἔχειν μὴ εἶναι, ἵνα τελέως αὖ ᾖ· οὕτως γὰρ
not being to-have not to-be so-that completely again it-may-be so for
ἂν τό τε ὂν μάλιστ' ἂν εἴη καὶ τὸ μὴ ὂν οὐκ ἂν εἴη,
— the both being most — would-be and the not being not — would-be
μετέχοντα τὸ μὲν ὂν οὐσίας τοῦ εἶναι ὄν, μὴ οὐσίας δὲ
partaking the indeed being of-being of-the to-be being not of-being and
τοῦ μὴ εἶναι μὴ ὄν, εἰ μέλλει τελέως εἶναι, τὸ δὲ μὴ ὂν
of-the not to-be not being if it-is-going completely to-be the and not being
μὴ οὐσίας μὲν τοῦ μὴ εἶναι ὄν, οὐσίας δὲ τοῦ εἶναι μὴ
not of-being indeed of-the not to-be being of-being and of-the to-be not
ὄν, εἰ καὶ τὸ μὴ ὂν αὖ τελέως μὴ ἔσται. — ἀληθέστατα.
being if also the not being again completely not will-be most-truly
— οὐκοῦν ἐπείπερ τῷ τε ὄντι τοῦ μὴ εἶναι καὶ τῷ μὴ
therefore since for-the both being of-the not to-be and for-the not
ὄντι τοῦ εἶναι μέτεστι, καὶ τῷ ἑνί, ἐπειδὴ οὐκ ἔστι, τοῦ
being of-the to-be there-is-a-share also for-the one since not it-is of-the
εἶναι ἀνάγκη μετεῖναι εἰς τὸ μὴ εἶναι. — ἀνάγκη. — καὶ
to-be necessity to-belong for the not to-be necessity and

οὐσία δὴ φαίνεται τῷ ἑνί, εἰ μὴ ἔστιν. — φαίνεται.
being indeed appears to-the one if not it-is it-appears
— καὶ μὴ οὐσία ἄρα, εἴπερ μὴ ἔστιν. — πῶς δ' οὔ;
and not being then if-indeed not it-is how and not
οἷόν τε οὖν τὸ ἔχον πως μὴ ἔχειν οὕτω, μὴ c
possible — then the(-thing) holding somehow not to-hold so not
μεταβάλλον ἐκ ταύτης τῆς ἕξεως; — οὐχ οἷόν τε. — πᾶν
changing from this the state not possible — every
ἄρα τὸ τοιοῦτον μεταβολὴν σημαίνει, ὃ ἂν οὕτω τε καὶ
then the such change signifies whatever — so both and
μὴ οὕτως ἔχῃ. — πῶς δ' οὔ; — μεταβολὴ δὲ κίνησις· ἢ τί
not so holds how and not change and motion or what
φήσομεν; — κίνησις. — οὐκοῦν τὸ ἓν ὄν τε καὶ οὐκ ὂν
shall-we-say motion therefore the one being both and not being
ἐφάνη; — ναί. — οὕτως ἄρα καὶ οὐχ οὕτως ἔχον φαίνεται.
appeared yes so then also not so holding it-appears
— ἔοικεν. — καὶ κινούμενον ἄρα τὸ οὐκ ὂν ἓν πέφανται,
it-seems and being-moved then the not being one has-appeared
ἐπείπερ καὶ μεταβολὴν ἐκ τοῦ εἶναι ἐπὶ τὸ μὴ εἶναι ἔχον.
since also change from the to-be to the not to-be having
— κινδυνεύει. — ἀλλὰ μὴν εἰ μηδαμοῦ γέ ἐστι τῶν ὄντων,
it-is-likely but indeed if nowhere at-least it-is of-the beings
ὡς οὐκ ἔστιν εἴπερ μὴ ἔστιν, οὐδ' ἂν μεθίσταιτό ποθέν
as not it-is if-indeed not it-is nor — would-it-move from-somewhere
ποι. — πῶς γάρ; — οὐκ ἄρα τῷ γε μεταβαίνειν
to-somewhere how for not then by-the at-least passing
κινοῖτ' ἄν. — οὐ γάρ. — οὐδὲ μὴν ἐν τῷ αὐτῷ ἂν
it-would-be-moved — not for nor indeed in the same —
στρέφοιτο· ταὐτοῦ γὰρ οὐδαμοῦ ἅπτεται. ὂν γὰρ ἐστὶ τὸ
it-would-revolve the-same for nowhere it-touches being for is the
ταὐτόν· τὸ δὲ μὴ ὂν ἔν τῳ τῶν ὄντων ἀδύνατον εἶναι.
same the and not being in any of-the beings impossible to-be

e — ἀδύνατον γάρ. — οὐκ ἄρα τὸ ἕν γε μὴ ὂν
impossible for not then the one at-least not being
στρέφεσθαι ἂν δύναιτο ἐν ἐκείνῳ ἐν ᾧ μὴ ἔστιν. — οὐ
to-revolve — could in that in which not it-is not
γὰρ οὖν. — οὐδὲ μὴν ἀλλοιοῦταί που τὸ ἓν ἑαυτοῦ, οὔτε
for indeed nor indeed is-altered surely the one from-itself either
τὸ ὂν οὔτε τὸ μὴ ὄν· οὐ γὰρ ἂν ἦν ὁ λόγος ἔτι περὶ
the being or the not being not for — would-be the argument still about
τοῦ ἑνός, εἴπερ ἠλλοιοῦτο αὐτὸ ἑαυτοῦ, ἀλλὰ περὶ ἄλλου
the one if-indeed it-were-altered itself from-itself but about other
τινός. — ὀρθῶς. — εἰ δὲ μήτ' ἀλλοιοῦται μήτε ἐν ταὐτῷ
some rightly if and neither it-is-altered nor in the-same
στρέφεται μήτε μεταβαίνει, ἆρ' ἄν πῃ ἔτι κινοῖτο;
revolves nor changes-place so — somehow still would-it-be-moved
— πῶς γάρ; — τό γε μὴν ἀκίνητον ἀνάγκη ἡσυχίαν
how for the at-least indeed unmoved necessity quiet
ἄγειν, τὸ δὲ ἡσυχάζον ἑστάναι. — ἀνάγκη. — τὸ ἓν ἄρα,
to-keep the and being-quiet to-stand necessity the one then
ὡς ἔοικεν, οὐκ ὂν ἕστηκέ τε καὶ κινεῖται. — ἔοικεν.
as it-seems not being stands both and is-moved it-seems
163 — καὶ μὴν εἴπερ γε κινεῖται, μεγάλη ἀνάγκη αὐτῷ
and indeed if-indeed at-least it-is-moved great necessity for-it
ἀλλοιοῦσθαι· ὅπῃ γὰρ ἄν τι κινηθῇ, κατὰ τοσοῦτον
to-be-altered as-far-as for — anything be-moved by so-much
οὐκέθ' ὡσαύτως ἔχει ὡς εἶχεν, ἀλλ' ἑτέρως. — οὕτως.
no-longer likewise it-holds as it-held but otherwise so
— κινούμενον δὴ τὸ ἓν καὶ ἀλλοιοῦται. — ναί. — καὶ μὴν
being-moved indeed the one also is-altered yes and indeed
μηδαμῇ γε κινούμενον οὐδαμῇ ἂν ἀλλοιοῖτο. — οὐ γάρ.
in-no-way at-least being-moved in-no-way — it-would-be-altered not for
— ᾗ μὲν ἄρα κινεῖται τὸ οὐκ ὂν ἕν, ἀλλοιοῦται· ᾗ
in-which indeed then is-moved the not being one it-is-altered in-which

δὲ μὴ κινεῖται, οὐκ ἀλλοιοῦται. — οὐ γάρ. — τὸ ἓν ἄρα μὴ
and not it-is-moved not it-is-altered not for the one then not
ὂν ἀλλοιοῦταί τε καὶ οὐκ ἀλλοιοῦται. — φαίνεται. — τὸ
being is-altered both and not is-altered it-appears the
δ' ἀλλοιούμενον ἆρ' οὐκ ἀνάγκη γίγνεσθαι μὲν ἕτερον ἢ
and being-altered so not necessity to-become indeed other than
πρότερον, ἀπόλλυσθαι δὲ ἐκ τῆς προτέρας ἕξεως· τὸ δὲ μὴ
before to-perish and from the former state the and not
ἀλλοιούμενον μήτε γίγνεσθαι μήτε ἀπόλλυσθαι; — ἀνάγκη.
being-altered neither to-become nor to-perish necessity
— καὶ τὸ ἓν ἄρα μὴ ὂν ἀλλοιούμενον μὲν γίγνεταί
also the one then not being being-altered indeed becomes
τε καὶ ἀπόλλυται, μὴ ἀλλοιούμενον δὲ οὔτε γίγνεται
both and perishes not being-altered and neither becomes
οὔτε ἀπόλλυται· καὶ οὕτω τὸ ἓν μὴ ὂν γίγνεταί τε καὶ
nor perishes and so the one not being becomes both and
ἀπόλλυται, καὶ οὔτε γίγνεται οὔτ' ἀπόλλυται. — οὐ γὰρ οὖν.
perishes and neither becomes nor perishes not for indeed

XVIII · NOT IN ANY WAY

Starting over, "is not" means simply the absence of being, so the one that is not has no share of being in any way. It cannot come to be or perish, alter, move, or stand. It has no greatness, smallness, or equality, no likeness or otherness, and the others are neither like nor unlike it, nor the same nor other. No "that" or "this," no then or now, and no knowledge, opinion, perception, account, or name belongs to it at all.

αὖθις δὴ ἐπὶ τὴν ἀρχὴν ἴωμεν πάλιν ὀψόμενοι εἰ c
again indeed to the beginning let-us-go back going-to-see whether
ταὐτὰ ἡμῖν φανεῖται ἅπερ καὶ νῦν ἢ ἕτερα. — ἀλλὰ
the-same-things to-us will-appear which-very also now or other but

χρή. — οὐκοῦν ἓν εἰ μὴ ἔστι, φαμέν, τί χρὴ περὶ αὐτοῦ
one-must therefore one if not is we-say what must about it
συμβαίνειν; — ναί. — τὸ δὲ μὴ ἔστιν ὅταν λέγωμεν, ἆρα
result yes the and not is whenever we-say then
μή τι ἄλλο σημαίνει ἢ οὐσίας ἀπουσίαν τούτῳ ᾧ
not anything other does-it-signify than of-being absence to-this to-which
ἂν φῶμεν μὴ εἶναι; — οὐδὲν ἄλλο. — πότερον οὖν, ὅταν
— we-say not to-be nothing other whether then whenever
φῶμεν μὴ εἶναί τι, πῶς οὐκ εἶναί φαμεν αὐτό, πῶς
we-say not to-be anything somehow not to-be do-we-say it somehow
δὲ εἶναι; ἢ τοῦτο τὸ μὴ ἔστι λεγόμενον ἁπλῶς σημαίνει
and to-be or this the not is said simply signifies
ὅτι οὐδαμῶς οὐδαμῇ ἔστιν οὐδέ πῃ μετέχει οὐσίας τό
that in-no-way in-no-place it-is nor somehow partakes of-being the
γε μὴ ὄν; — ἁπλούστατα μὲν οὖν. — οὔτε ἄρα εἶναι
at-least not being most-simply indeed then neither then to-be
δύναιτο ἂν τὸ μὴ ὂν οὔτε ἄλλως οὐδαμῶς οὐσίας μετέχειν.
could — the not being nor otherwise in-any-way of-being to-partake
— οὐ γάρ. — τὸ δὲ γίγνεσθαι καὶ τὸ ἀπόλλυσθαι μή
not for the and to-become and the to-perish surely-not
τι ἄλλο ἦν ἢ τὸ μὲν οὐσίας μεταλαμβάνειν, τὸ δ'
anything other was than the indeed of-being to-take-a-share the and
ἀπολλύναι οὐσίαν; — οὐδὲν ἄλλο. — ᾧ δέ γε μηδὲν
to-lose being nothing other to-which and at-least nothing
τούτου μέτεστιν, οὔτ' ἂν λαμβάνοι οὔτ' ἀπολλύοι αὐτό.
of-this belongs neither — would-it-take nor would-it-lose it
e — πῶς γάρ; — τῷ ἑνὶ ἄρα, ἐπειδὴ οὐδαμῇ ἔστιν,
how for to-the one then since in-no-way it-is
οὔτε ἑκτέον οὔτε ἀπαλλακτέον οὔτε μεταληπτέον οὐσίας
neither to-be-had nor to-be-released nor to-be-shared of-being
οὐδαμῶς. — εἰκός. — οὔτε ἄρα ἀπόλλυται τὸ μὴ ὂν
in-any-way likely neither then perishes the not being

ἓν οὔτε γίγνεται, ἐπείπερ οὐδαμῇ μετέχει οὐσίας. — οὐ
one nor becomes since in-no-way it-partakes of-being not
φαίνεται. — οὐδ᾽ ἄρ᾽ ἀλλοιοῦται οὐδαμῇ· ἤδη γὰρ ἂν
it-appears nor then it-is-altered in-any-way already for —
γίγνοιτό τε καὶ ἀπολλύοιτο τοῦτο πάσχον. — ἀληθῆ.
it-would-become both and would-perish this undergoing true-things
— εἰ δὲ μὴ ἀλλοιοῦται, οὐκ ἀνάγκη μηδὲ κινεῖσθαι;
if and not it-is-altered not necessity not-even to-be-moved
— ἀνάγκη. — οὐδὲ μὴν ἑστάναι φήσομεν τὸ μηδαμοῦ ὄν·
necessity nor indeed to-stand we-shall-say the nowhere being
τὸ γὰρ ἑστὸς ἐν τῷ αὐτῷ τινι δεῖ ἀεὶ εἶναι. — τῷ
the for standing in the same some(-thing) must always to-be the
αὐτῷ· πῶς γὰρ οὔ; — οὕτω δὴ αὖ τὸ μὴ ὂν μήτε
same how for not so indeed again the not being neither
ποτὲ ἑστάναι μήτε κινεῖσθαι λέγωμεν. — μὴ γὰρ οὖν.
ever to-stand nor to-be-moved let-us-say not for indeed
— ἀλλὰ μὴν οὐδ᾽ ἔστι γε αὐτῷ τι τῶν ὄντων· ἤδη 164
but indeed nor is at-least to-it anything of-the beings already
γὰρ ἂν τούτου μετέχον οὐσίας μετέχοι. — δῆλον. — οὔτε
for — of-this partaking of-being it-would-partake clear neither
ἄρα μέγεθος οὔτε σμικρότης οὔτε ἰσότης αὐτῷ ἔστιν.
then greatness nor smallness nor equality to-it is
— οὐ γάρ. — οὐδὲ μὴν ὁμοιότης γε οὐδὲ ἑτεροιότης
not for nor indeed likeness at-least nor otherness
οὔτε πρὸς αὑτὸ οὔτε πρὸς τἆλλα εἴη ἂν αὐτῷ. — οὐ
either toward itself or toward the-others would-be — to-it not
φαίνεται. — τί δέ; τἆλλα ἔσθ᾽ ὅπως ἂν εἴη
it-appears what and the-others is-there-a-way that — they-would-be
αὐτῷ, εἰ μηδὲν αὐτῷ δεῖ εἶναι; — οὐκ ἔστιν. — οὔτε ἄρα
to-it if nothing to-it must to-be not it-is neither then
ὅμοια οὔτε ἀνόμοια οὔτε ταὐτὰ οὔθ᾽ ἕτερά ἐστιν αὐτῷ τὰ
like nor unlike nor the-same nor other are to-it the

ἄλλα. — οὐ γάρ. — τί δέ; τὸ ἐκείνου ἢ τὸ ἐκείνῳ ἢ τὸ
others not for what and the of-that or the to-that or the
τὶ ἢ τὸ τοῦτο ἢ τὸ τούτου ἢ ἄλλου ἢ ἄλλῳ ἢ ποτὲ
something or the this or the of-this or of-other or to-other or once
ἢ ἔπειτα ἢ νῦν ἢ ἐπιστήμη ἢ δόξα ἢ αἴσθησις ἢ λόγος
or hereafter or now or knowledge or opinion or perception or account
ἢ ὄνομα ἢ ἄλλο ὁτιοῦν τῶν ὄντων περὶ τὸ μὴ ὂν
or name or other anything-whatever of-the beings about the not being
ἔσται; — οὐκ ἔσται. — οὕτω δὴ ἓν οὐκ ὂν οὐκ ἔχει
will-be not it-will-be so indeed one not being not holds
πως οὐδαμῇ. — οὔκουν δὴ ἔοικέν γε οὐδαμῇ ἔχειν.
somehow in-any-way not-then indeed it-seems at-least in-any-way to-hold

XIX · THE OTHERS IF ONE IS NOT

If one is not, the others are other than each other in masses. Each mass is unlimited in multitude: what seems smallest turns, as in a dream, into many and huge, each seeming one without being one. As in a shadow-painting, they look one and alike from afar and many and unlike up close. Yet without the one the others neither are nor appear one, many, or anything. Parmenides concludes that whether one is or is not, it and the others all are and are not, appear and do not appear; Aristoteles answers, most true.

c ἔτι δὴ λέγωμεν, ἓν εἰ μὴ ἔστι, τἆλλα τί χρὴ πεπονθέναι.
still indeed let-us-say one if not is the-others what must to-have-undergone
— λέγωμεν γάρ. — ἄλλα μέν που δεῖ αὐτὰ εἶναι· εἰ
let-us-say for others indeed surely must they to-be if
γὰρ μηδὲ ἄλλα ἐστίν, οὐκ ἂν περὶ τῶν ἄλλων λέγοιτο.
for not-even others they-are not — about the others it-would-be-said
— οὕτω. — εἰ δὲ περὶ τῶν ἄλλων ὁ λόγος, τά γε
so if and about the others the argument the at-least

ἄλλα ἕτερά ἐστιν. ἢ οὐκ ἐπὶ τῷ αὐτῷ καλεῖς τό τε
others other are or not to the same do-you-call the both
ἄλλο καὶ τὸ ἕτερον; — ἔγωγε. — ἕτερον δέ γέ πού
other and the other I-at-least other and at-least surely
φαμεν τὸ ἕτερον εἶναι ἑτέρου, καὶ τὸ ἄλλο δὴ ἄλλο
we-say the other to-be than-other and the other indeed other
εἶναι ἄλλου; — ναί. — καὶ τοῖς ἄλλοις ἄρα, εἰ μέλλει
to-be than-other yes also for-the others then if they-are-going
ἄλλα εἶναι, ἔστι τι οὗ ἄλλα ἔσται. — ἀνάγκη.
others to-be there-is something than-which others they-will-be necessity
— τί δὴ οὖν ἂν εἴη; τοῦ μὲν γὰρ ἑνὸς οὐκ
what indeed then — would-it-be than-the indeed for one not
ἔσται ἄλλα, μὴ ὄντος γε. — οὐ γάρ. — ἀλλήλων
they-will-be others not being at-least not for than-one-another
ἄρα ἐστί· τοῦτο γὰρ αὐτοῖς ἔτι λείπεται, ἢ μηδενὸς
then they-are this for to-them still remains or than-nothing
εἶναι ἄλλοις. — ὀρθῶς. — κατὰ πλήθη ἄρα ἕκαστα
to-be others rightly according-to multitudes then each
ἀλλήλων ἄλλα ἐστί· κατὰ ἓν γὰρ οὐκ ἂν οἷά τε
than-one-another others are according-to one for not — possible —
εἴη, μὴ ὄντος ἑνός.
they-would-be not being one
ἀλλ' ἕκαστος, ὡς ἔοικεν, ὁ ὄγκος αὐτῶν ἄπειρός ἐστι d
but each as it-seems the mass of-them unlimited is
πλήθει, κἂν τὸ σμικρότατον δοκοῦν εἶναι λάβῃ τις,
in-multitude even-if the smallest seeming to-be should-take one
ὥσπερ ὄναρ ἐν ὕπνῳ φαίνεται ἐξαίφνης ἀντὶ ἑνὸς
as a-dream in sleep it-appears suddenly instead-of one
δόξαντος εἶναι πολλὰ καὶ ἀντὶ σμικροτάτου παμμέγεθες
seeming to-be many and instead-of smallest very-great
πρὸς τὰ κερματιζόμενα ἐξ αὐτοῦ. — ὀρθότατα.
in-relation-to the(-bits) chopped-up from it most-rightly

— τοιούτων δὴ ὄγκων ἄλλα ἀλλήλων ἂν εἴη
of-such indeed masses others than-one-another — would-be
τἆλλα, εἰ ἑνὸς μὴ ὄντος ἄλλα ἐστίν. — κομιδῇ μὲν οὖν.
the-others if of-one not being others they-are absolutely indeed then
— οὐκοῦν πολλοὶ ὄγκοι ἔσονται, εἷς ἕκαστος φαινόμενος,
therefore many masses will-be one each appearing
ὢν δὲ οὔ, εἴπερ ἓν μὴ ἔσται; — οὕτω. — καὶ ἀριθμὸς
being but not if-indeed one not will-be so also number
δὲ εἶναι αὐτῶν δόξει, εἴπερ καὶ ἓν ἕκαστον, πολλῶν
and to-be of-them will-seem if-indeed also one each many
ὄντων. — πάνυ γε. — καὶ τὰ μὲν δὴ ἄρτια, τὰ δὲ
being certainly at-least and the indeed indeed even the and
περιττὰ ἐν αὐτοῖς ὄντα οὐκ ἀληθῶς φαίνεται, εἴπερ ἓν
odd in them being not truly appear if-indeed one
μὴ ἔσται. — οὐ γὰρ οὖν.
not will-be not for indeed
165 — καὶ μὴν καὶ σμικρότατόν γε, φαμέν, δόξει ἐν αὐτοῖς
and indeed also smallest at-least we-say will-seem in them
ἐνεῖναι· φαίνεται δὲ τοῦτο πολλὰ καὶ μεγάλα πρὸς
to-be-in it-appears and this many and great in-relation-to
ἕκαστον τῶν πολλῶν ὡς σμικρῶν ὄντων. — πῶς δ' οὔ;
each of-the many as small being how and not
— καὶ ἴσος μὴν τοῖς πολλοῖς καὶ σμικροῖς ἕκαστος ὄγκος
and equal indeed to-the many and small each mass
δοξασθήσεται εἶναι· οὐ γὰρ ἂν μετέβαινεν ἐκ μείζονος
will-be-thought to-be not for — it-would-pass from greater
εἰς ἔλαττον φαινόμενος, πρὶν εἰς τὸ μεταξὺ δόξειεν
to less appearing before into the between it-should-seem
ἐλθεῖν, τοῦτο δ' εἴη ἂν φάντασμα ἰσότητος. — εἰκός.
to-come this and would-be — an-appearance of-equality likely
— οὐκοῦν καὶ πρὸς ἄλλον ὄγκον πέρας ἔχων, αὐτός
therefore also in-relation-to other mass limit having itself

γε πρὸς αὑτὸν οὔτε ἀρχὴν οὔτε πέρας οὔτε μέσον
at-least in-relation-to itself neither beginning nor limit nor middle
ἔχων; — πῇ δή; — ὅτι ἀεὶ αὐτῶν ὅταν τίς τι
having how indeed because always of-them whenever one anything
λάβῃ τῇ διανοίᾳ ὥς τι τούτων ὄν, πρό τε τῆς
grasps with-the thought as something of-these being before both the
ἀρχῆς ἄλλη ἀεὶ φαίνεται ἀρχή, μετά τε τὴν τελευτὴν
beginning other always appears beginning after both the end
ἑτέρα ὑπολειπομένη τελευτή, ἔν τε τῷ μέσῳ ἄλλα
another left-behind end in both the middle other(-things)
μεσαίτερα τοῦ μέσου, σμικρότερα δέ, διὰ τὸ μὴ
more-middle than-the middle smaller and because-of the not
δύνασθαι ἑνὸς αὐτῶν ἑκάστου λαμβάνεσθαι, ἅτε οὐκ
to-be-able of-one of-them each to-be-grasped inasmuch-as not
ὄντος τοῦ ἑνός.
being the one
— ἀληθέστατα. — θρύπτεσθαι δὴ οἶμαι κερματιζόμενον c
most-truly to-be-broken-up indeed I-think chopped-up
ἀνάγκη πᾶν τὸ ὄν, ὃ ἄν τις λάβῃ τῇ διανοίᾳ·
necessity all the being which — one grasps with-the thought
ὄγκος γάρ που ἄνευ ἑνὸς ἀεὶ λαμβάνοιτ' ἄν. — πάνυ
mass for surely without one always would-be-grasped — certainly
μὲν οὖν. — οὐκοῦν τό γε τοιοῦτον πόρρωθεν μὲν
indeed then therefore the at-least such from-afar indeed
ὁρῶντι καὶ ἀμβλὺ ἓν φαίνεσθαι ἀνάγκη, ἐγγύθεν δὲ καὶ
to-one-seeing and dimly one to-appear necessity from-near but and
ὀξὺ νοοῦντι πλήθει ἄπειρον ἓν ἕκαστον φανῆναι,
sharply to-one-perceiving in-multitude unlimited one each to-appear
εἴπερ στέρεται τοῦ ἑνὸς μὴ ὄντος; — ἀναγκαιότατον
if-indeed it-is-deprived of-the one not being most-necessary
μὲν οὖν. — οὕτω δὴ ἄπειρά τε καὶ πέρας ἔχοντα καὶ
indeed then so indeed unlimited both and limit having and

ἓν καὶ πολλὰ ἕκαστα τἆλλα δεῖ φαίνεσθαι, ἓν εἰ μὴ
one and many each the-others must to-appear one if not
ἔστιν, τἆλλα δὲ τοῦ ἑνός. — δεῖ γάρ. — οὐκοῦν καὶ
is the-others and than-the one it-must for therefore also
ὅμοιά τε καὶ ἀνόμοια δόξει εἶναι; — πῇ δή; — οἷον
like both and unlike will-they-seem to-be how indeed as
ἐσκιαγραφημένα ἀποστάντι μὲν ἓν πάντα φαινόμενα
shadow-painted to-one-standing-off indeed one all appearing
ταὐτὸν φαίνεσθαι πεπονθέναι καὶ ὅμοια εἶναι. — πάνυ
the-same to-appear to-have-undergone and like to-be certainly
γε. — προσελθόντι δέ γε πολλὰ καὶ ἕτερα καὶ τῷ
at-least to-one-approaching but at-least many and other and by-the
τοῦ ἑτέρου φαντάσματι ἑτεροῖα καὶ ἀνόμοια ἑαυτοῖς.
of-the other appearance of-other-kind and unlike to-themselves
— οὕτω. — καὶ ὁμοίους δὴ καὶ ἀνομοίους τοὺς ὄγκους
so also like indeed and unlike the masses
αὐτούς τε αὑτοῖς ἀνάγκη φαίνεσθαι καὶ ἀλλήλοις.
themselves both to-themselves necessity to-appear and to-one-another
— πάνυ μὲν οὖν. — οὐκοῦν καὶ τοὺς αὐτοὺς καὶ
certainly indeed then therefore also the same and
ἑτέρους ἀλλήλων, καὶ ἁπτομένους καὶ χωρὶς ἑαυτῶν,
other than-one-another and touching and apart from-themselves
καὶ κινουμένους πάσας κινήσεις καὶ ἑστῶτας πάντῃ, καὶ
and being-moved all motions and standing in-every-way and
γιγνομένους καὶ ἀπολλυμένους καὶ μηδέτερα, καὶ πάντα
becoming and perishing and neither and all
που τὰ τοιαῦτα, ἃ διελθεῖν εὐπετὲς ἤδη ἡμῖν, εἰ ἑνὸς
surely the such which to-go-through easy already for-us if of-one
μὴ ὄντος πολλὰ ἔστιν. — ἀληθέστατα μὲν οὖν.
not being many are most-truly indeed then

ἔτι δὴ ἅπαξ ἐλθόντες πάλιν ἐπὶ τὴν ἀρχὴν εἴπωμεν,
still indeed once having-come back to the beginning let-us-say
ἓν εἰ μὴ ἔστι, τἆλλα δὲ τοῦ ἑνός, τί χρὴ εἶναι.
one if not is the-others and than-the one what must to-be
— εἴπωμεν γὰρ οὖν. — οὐκοῦν ἓν μὲν οὐκ ἔσται
let-us-say for indeed therefore one indeed not will-be
τἆλλα. — πῶς γάρ; — οὐδὲ μὴν πολλά γε· ἐν γὰρ
the-others how for nor indeed many at-least in for
πολλοῖς οὖσιν ἐνείη ἂν καὶ ἕν. εἰ γὰρ μηδὲν αὐτῶν
many being would-be-in — also one if for none of-them
ἐστὶν ἕν, ἅπαντα οὐδέν ἐστιν, ὥστε οὐδ' ἂν πολλὰ εἴη.
is one all nothing is so-that nor — many would-be
— ἀληθῆ. — μὴ ἐνόντος δὲ ἑνὸς ἐν τοῖς ἄλλοις, οὔτε
true-things not being-in and one in the others neither
πολλὰ οὔτε ἕν ἐστι τἆλλα. — οὐ γάρ.
many nor one are the-others not for
— οὐδέ γε φαίνεται ἓν οὐδὲ πολλά. — τί δή; 166
nor at-least appears one nor many why indeed
— ὅτι τἆλλα τῶν μὴ ὄντων οὐδενὶ οὐδαμῇ οὐδαμῶς
because the-others of-the not beings with-none in-any-place in-any-way
οὐδεμίαν κοινωνίαν ἔχει, οὐδέ τι τῶν μὴ ὄντων παρὰ
any communion have nor anything of-the not beings with
τῶν ἄλλων τῴ̣ ἐστιν· οὐδὲν γὰρ μέρος ἐστὶ τοῖς μὴ οὖσιν.
of-the others any is no for part is to-the not being
— ἀληθῆ. — οὐδ' ἄρα δόξα τοῦ μὴ ὄντος παρὰ τοῖς
true-things nor then opinion of-the not being beside the
ἄλλοις ἐστὶν οὐδέ τι φάντασμα, οὐδὲ δοξάζεται οὐδαμῇ
others is nor any appearance nor is-opined in-any-place
οὐδαμῶς τὸ μὴ ὂν ἐπὶ τῶν ἄλλων. — οὐ γὰρ οὖν.
in-any-way the not being in-the-case-of the others not for indeed
— ἓν ἄρα εἰ μὴ ἔστιν, οὐδὲ δοξάζεταί τι τῶν ἄλλων ἓν
one then if not is nor is-opined any of-the others one

εἶναι οὐδὲ πολλά· ἄνευ γὰρ ἑνὸς πολλὰ δοξάσαι ἀδύνατον.
to-be nor many without for one many to-opine impossible
— ἀδύνατον γάρ. — ἓν ἄρα εἰ μὴ ἔστι, τἆλλα οὔτε ἔστιν
impossible for one then if not is the-others neither are
οὔτε δοξάζεται ἓν οὐδὲ πολλά. — οὐκ ἔοικεν. — οὐδ᾽
nor are-opined one nor many not it-seems nor
ἄρα ὅμοια οὐδὲ ἀνόμοια. — οὐ γάρ. — οὐδὲ μὴν τὰ
then like nor unlike not for nor indeed the
αὐτά γε οὐδ᾽ ἕτερα, οὐδὲ ἁπτόμενα οὐδὲ χωρίς, οὐδὲ
same at-least nor other nor touching nor apart nor
ἄλλα ὅσα ἐν τοῖς πρόσθεν διήλθομεν ὡς φαινόμενα
others as-many-as in the(-things) before we-went-through as appearing
αὐτά, τούτων οὔτε τι ἔστιν οὔτε φαίνεται τἆλλα, ἓν
they of-these neither any are nor appear the-others one
εἰ μὴ ἔστιν. — ἀληθῆ. — οὐκοῦν καὶ συλλήβδην εἰ
if not is true-things therefore also in-sum if
εἴποιμεν, ἓν εἰ μὴ ἔστιν, οὐδέν ἐστιν, ὀρθῶς ἂν εἴποιμεν;
we-should-say one if not is nothing is rightly — would-we-say
— παντάπασι μὲν οὖν. — εἰρήσθω τοίνυν τοῦτό τε καὶ
altogether indeed then let-it-be-said then this both and
ὅτι, ὡς ἔοικεν, ἓν εἴτ᾽ ἔστιν εἴτε μὴ ἔστιν, αὐτό τε καὶ
that as it-seems one whether is or not is itself both and
τἆλλα καὶ πρὸς αὑτὰ καὶ πρὸς ἄλληλα πάντα
the-others both in-relation-to themselves and in-relation-to one-another all
πάντως ἐστί τε καὶ οὐκ ἔστι καὶ φαίνεταί τε καὶ οὐ
wholly are both and not are and appear both and not
φαίνεται. — ἀληθέστατα.
appear most-truly
