GREEK SERIES · VOLUME 74

Laws

Plato

NOMOI

Laws

Part Two: Books VII.794–XII

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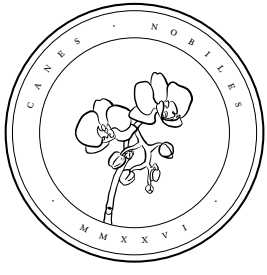
with a word-for-word interlinear English translation

preserving the original word order



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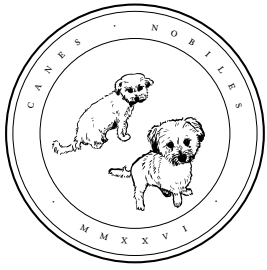

Volume 74 of the Canes Nobiles Greek interlinear texts

The Greek text follows Burnet's Oxford Plato

Set from the Perseus Digital Library, with corrections

Translated and composed with AI, edited by Christopher Hench
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Words Burnet secludes are not printed; words
he supplies are printed without their brackets.

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PLATO

NOMOI

Laws

BOOK VII

III · BOTH HANDS AND THE TWO BRANCHES OF GYMNASTIC

Children from three to six play together at the village shrines under the women overseers, and at six the sexes are parted. Boys learn riding, the bow, the javelin, and the sling, and girls too if it is agreed. The Athenian attacks the belief that the left hand is weaker by nature: nurses and mothers make children lame in one hand, while Scythians use both, and a fighter should be two-handed like Briareus. Teaching divides into gymnastics for the body and music for the soul, and gymnastics into dancing and wrestling; only the wrestling and armed dances that serve war are kept, with processions in arms. Gymnastic is now complete, and music comes next.

ΑΘΗ. τριετεῖ δὲ δὴ καὶ τετραετεῖ καὶ πενταετεῖ καὶ 794
for-three-year-old and indeed and for-four-year-old and for-five-year-old and
ἔτι ἑξετεῖ ἤθει ψυχῆς παιδιῶν δέον ἂν εἴη, τρυφῆς
still for-six-year-old character of-soul of-plays needful — would-be from-luxury
δ' ἤδη παραλυτέον κολάζοντα, μὴ ἀτίμως, ἀλλ' ὅπερ
and already they-must-be-weaned punishing not dishonorably but which-very
ἐπὶ τῶν δούλων γ' ἐλέγομεν, τὸ μὴ μεθ' ὕβρεως
in-the-case-of the slaves at-least we-were-saying the not with insolence
κολάζοντας ὀργὴν ἐμποιῆσαι δεῖν τοῖς κολασθεῖσιν μηδ'
punishing anger to-instill to-be-necessary in-the punished nor
ἀκολάστους ἐῶντας τρυφήν, ταὐτὸν δραστέον τοῦτό γε
unpunished letting luxury the-same must-be-done this at-least
καὶ ἐπ' ἐλευθέροισι. παιδιαὶ δ' εἰσὶν τοῖς τηλικούτοις
also in-the-case-of free-children plays and are for-the of-such-age
αὐτοφυεῖς τινες, ἃς ἐπειδὰν συνέλθωσιν αὐτοὶ σχεδὸν
self-grown some which whenever they-come-together themselves nearly
ἀνευρίσκουσι. συνιέναι δὲ εἰς τὰ κατὰ κώμας ἱερὰ
discover to-come-together and to the by villages sanctuaries

δεῖ πάντα ἤδη τὰ τηλικαῦτα παιδία, ἀπὸ τριετοῦς μέχρι
one-must all already the of-such-age children from three-year-old up-to
τῶν ἓξ ἐτῶν, κοινῇ τὰ τῶν κωμητῶν εἰς ταὐτὸν
the six years in-common the-(children) of-the villagers into the-same
ἕκαστα· τὰς δὲ τροφοὺς ἔτι τῶν τηλικούτων κοσμιότητός
each the and nurses still of-the of-such-age of-orderliness
τε καὶ ἀκολασίας ἐπιμελεῖσθαι, τῶν δὲ τροφῶν αὐτῶν
both and of-unruliness to-take-care-of of-the and nurses themselves
καὶ τῆς ἀγέλης συμπάσης, τῶν δώδεκα γυναικῶν μίαν
and of-the herd whole of-the twelve women one
ἐφ᾽ ἑκάστῃ τετάχθαι κοσμοῦσαν κατ᾽ ἐνιαυτὸν τῶν
over each to-have-been-appointed ordering by year of-the
προειρημένων ἃς ἂν τάξωσιν οἱ νομοφύλακες. ταύτας δὲ
previously-mentioned whom — may-appoint the law-guardians these and
αἱρείσθωσαν μὲν αἱ τῶν γάμων κύριαι τῆς ἐπιμελείας,
let-them-choose indeed the of-the marriages in-charge of-the supervision
ἐξ ἑκάστης τῆς φυλῆς μίαν, ἥλικας αὑταῖς· ἡ
from each the tribe one of-the-same-age as-themselves the
δὲ καταστᾶσα ἀρχέτω φοιτῶσα εἰς τὸ ἱερὸν ἑκάστης
and appointed let-her-rule going to the sanctuary each
ἡμέρας καὶ κολάζουσα ἀεὶ τὸν ἀδικοῦντα, δοῦλον μὲν
day and punishing always the wrongdoing slave indeed
καὶ δούλην καὶ ξένον καὶ ξένην αὐτὴ διά τινων
and female-slave and foreigner and foreign-woman herself through some
τῆς πόλεως οἰκετῶν, πολίτην δὲ ἀμφισβητοῦντα μὲν
of-the city household-slaves citizen and disputing indeed
τῇ κολάσει πρὸς τοὺς ἀστυνόμους ἐπὶ δίκην ἄγουσα,
the punishment to the town-wardens to trial bringing
ἀναμφισβήτητον δὲ ὄντα καὶ τὸν πολίτην αὐτὴ κολαζέτω.
not-disputing and being also the citizen herself let-her-punish

μετὰ δὲ τὸν ἑξέτη καὶ τὴν ἑξέτιν διακρινέσθω μὲν d
after and the six-year-old-boy and the six-year-old-girl let-be-divided indeed
ἤδη τὸ γένος ἑκατέρων — κόροι μὲν μετὰ κόρων, παρθένοι
already the sex of-each boys indeed with boys maidens
δὲ ὡσαύτως μετ᾽ ἀλλήλων τὴν διατριβὴν ποιείσθωσαν —
and likewise with one-another the pastime let-them-make
πρὸς δὲ τὰ μαθήματα τρέπεσθαι χρεὼν ἑκατέρους,
for and the lessons to-turn it-is-needful each
τοὺς μὲν ἄρρενας ἐφ᾽ ἵππων διδασκάλους καὶ τόξων καὶ
the indeed males to of-horses teachers and of-bows and
ἀκοντίων καὶ σφενδονήσεως, ἐὰν δέ πῃ συγχωρῶσιν,
of-javelins and of-slinging if and somehow they-agree
μέχρι γε μαθήσεως καὶ τὰ θήλεα, καὶ δὴ τά γε
up-to at-least learning also the females and indeed the-things at-least
μάλιστα πρὸς τὴν τῶν ὅπλων χρείαν. τὸ γὰρ δὴ νῦν
most for the of-the arms use the for indeed now
καθεστὸς περὶ τὰ τοιαῦτα ἀγνοεῖται παρὰ τοῖς πᾶσιν ὀλίγου.
established about the such-things is-unknown among the all nearly
CLIN. τὸ ποῖον;
the what-sort
ATH. ὡς ἄρα τὰ δεξιὰ καὶ τὰ ἀριστερὰ διαφέροντά ἐσθ᾽ e
that then the right-things and the left-things differing are
ἡμῶν φύσει πρὸς τὰς χρείας εἰς ἑκάστας τῶν πράξεων
of-us by-nature for the uses to each of-the actions
τὰ περὶ τὰς χεῖρας, ἐπεὶ τά γε περὶ πόδας τε καὶ
the-things about the hands since the-things at-least about feet both and
τὰ κάτω τῶν μελῶν οὐδὲν διαφέροντα εἰς τοὺς πόνους
the-things lower of-the limbs nothing differing for the labors
φαίνεται· τὰ δὲ κατὰ χεῖρας ἀνοίᾳ τροφῶν καὶ
appear the-things and by hands through-folly of-nurses and
μητέρων οἷον χωλοὶ γεγόναμεν ἕκαστοι. τῆς φύσεως γὰρ
of-mothers as-it-were lame we-have-become each of-the nature for

ἑκατέρων τῶν μελῶν σχεδὸν ἰσορροπούσης, αὐτοὶ διὰ
of-each the limbs nearly balancing ourselves because-of
τὰ ἔθη διάφορα αὐτὰ πεποιήκαμεν οὐκ ὀρθῶς χρώμενοι.
the habits different them we-have-made not rightly using
795 ἐν ὅσοις μὲν γὰρ τῶν ἔργων μὴ μέγα διαφέρει, λύρᾳ μὲν
in as-many indeed for of-the works not greatly it-differs with-lyre indeed
ἐν ἀριστερᾷ χρώμενον, πλήκτρῳ δὲ ἐν δεξιᾷ, πρᾶγμα οὐδέν,
in left using with-plectrum and in right matter nothing
καὶ ὅσα τοιαῦτα· τούτοις δὲ παραδείγμασι χρώμενον
and as-many-as such these and examples using
καὶ εἰς ἄλλα μὴ δέον οὕτω χρῆσθαι σχεδὸν ἄνοια. ἔδειξεν
also for other-things not needful so to-use nearly folly showed
δὲ ταῦτα ὁ τῶν Σκυθῶν νόμος, οὐκ ἐν ἀριστερᾷ μὲν
and these-things the of-the Scythians custom not in left indeed
τόξον ἀπάγων, ἐν δεξιᾷ δὲ οἰστὸν προσαγόμενος μόνον,
bow drawing-back in right and arrow drawing-on only
ἀλλ' ὁμοίως ἑκατέροις ἐπ' ἀμφότερα χρώμενος· πάμπολλα
but alike with-both for both-purposes using very-many
δ' ἕτερα τοιαῦτα παραδείγματα ἐν ἡνιοχείαις τέ ἐστι
and other such examples in charioteerings both are
καὶ ἐν ἑτέροις, ἐν οἷσιν μαθεῖν δυνατὸν ὅτι παρὰ φύσιν
and in others in which to-learn possible that against nature
κατασκευάζουσιν οἱ ἀριστερὰ δεξιῶν ἀσθενέστερα
they-contrive those-who left-things than-right-things weaker
κατασκευάζοντες. ταῦτα δ', ὅπερ εἴπομεν, ἐν μὲν
contriving these-things and which-very we-said in indeed
κερατίνοις πλήκτροις καὶ ἐν ὀργάνοις τοιούτοις οὐδὲν μέγα·
horn plectra and in instruments such nothing great
σιδηροῖς δ' εἰς τὸν πόλεμον ὅταν δέῃ χρῆσθαι, μέγα
with-iron and for the war whenever it-is-necessary to-use greatly
διαφέρει, καὶ τόξοις καὶ ἀκοντίοις καὶ ἑκάστοις τούτων,
it-differs and with-bows and with-javelins and with-each of-these

πολὺ δὲ μέγιστον, ὅταν ὅπλοις δέῃ πρὸς ὅπλα
by-much and greatest whenever with-arms it-is-necessary against arms
χρῆσθαι. διαφέρει δὲ πάμπολυ μαθὼν μὴ μαθόντος
to-use it-differs and very-much having-learned not than-one-having-learned
καὶ ὁ γυμνασάμενος τοῦ μὴ γεγυμνασμένου.
and the having-trained than-the not having-trained
καθάπερ γὰρ ὁ τελέως παγκράτιον ἠσκηκὼς ἢ πυγμὴν c
as for the perfectly pancratium having-practiced or boxing
ἢ πάλην οὐκ ἀπὸ μὲν τῶν ἀριστερῶν ἀδύνατός ἐστι
or wrestling not from indeed the left-side unable is
μάχεσθαι, χωλαίνει δὲ καὶ ἐφέλκεται πλημμελῶν, ὁπόταν
to-fight limps and also drags-himself erring whenever
αὐτόν τις μεταβιβάζων ἐπὶ θάτερα ἀναγκάζῃ διαπονεῖν,
him anyone shifting to the-other-side compels to-work-through
ταὐτὸν δὴ τοῦτ', οἶμαι, καὶ ἐν ὅπλοις καὶ ἐν τοῖς ἄλλοις
the-same indeed this I-think also in arms and in the other
πᾶσι χρὴ προσδοκᾶν ὀρθόν, ὅτι τὸν διττὰ δεῖ
all-things one-must to-expect right that the two-sets one-must
κεκτημένον, οἷς ἀμύνοιτό τ' ἂν καὶ ἐπιτιθεῖτο
having-acquired with-which he-might-defend-himself both — and might-attack
ἄλλοις, μηδὲν ἀργὸν τούτων μηδὲ ἀνεπιστῆμον ἐᾶν εἶναι
others nothing idle of-these nor unskilled to-allow to-be
κατὰ δύναμιν· Γηρυόνου δέ γε εἴ τις φύσιν ἔχων
according-to power of-Geryon and at-least if anyone nature having
ἢ καὶ τὴν Βριάρεω φύοιτο, ταῖς ἑκατὸν χερσὶν ἑκατὸν
or also the of-Briareus should-be-born with-the hundred hands hundred
δεῖ βέλη ῥίπτειν δυνατὸν εἶναι. τούτων δὴ πάντων τὴν
one-must missiles to-throw able to-be of-these indeed of-all the
ἐπιμέλειαν ἀρχούσαις τε καὶ ἄρχουσι δεῖ γίγνεσθαι,
care for-female-officials both and for-male-officials must to-come-about
ταῖς μὲν ἐν παιδιαῖς τε καὶ τροφαῖς ἐπισκόποις
for-the-ones indeed in plays both and nurtures overseers

γιγνομέναις, τοῖς δὲ περὶ μαθήματα, ὅπως ἀρτίποδές
becoming for-the-others and about lessons so-that sound-footed
τε καὶ ἀρτίχειρες πάντες τε καὶ πᾶσαι γιγνόμενοι, μηδὲν
both and sound-handed all both and all becoming in-nothing
τοῖς ἔθεσιν ἀποβλάπτωσι τὰς φύσεις εἰς τὸ δυνατόν.
by-the habits they-may-damage the natures to the possible
e τὰ δὲ μαθήματά που διττά, ὥς γ' εἰπεῖν, χρήσασθαι
the and lessons surely twofold as at-least to-say to-use
συμβαίνοι ἄν, τὰ μὲν ὅσα περὶ τὸ σῶμα
would-turn-out — the(-ones) indeed as-many-as about the body
γυμναστικῆς, τὰ δ' εὐψυχίας χάριν μουσικῆς. τὰ
of-gymnastics the(-others) and of-good-spirit for-the-sake of-music the(-ones)
δὲ γυμναστικῆς αὖ δύο, τὸ μὲν ὄρχησις, τὸ
and of-gymnastics again two the(-one) indeed dancing the(-other)
δὲ πάλη. τῆς ὀρχήσεως δὲ ἄλλη μὲν Μούσης λέξιν
and wrestling of-the dancing and one indeed of-Muse speech
μιμουμένων, τό τε μεγαλοπρεπὲς φυλάττοντας ἅμα καὶ
of-those-imitating the both magnificent guarding at-once and
ἐλεύθερον, ἄλλη δέ, εὐεξίας ἐλαφρότητός τε ἕνεκα
free the-other and of-good-condition of-lightness both for-the-sake
καὶ κάλλους, τῶν τοῦ σώματος αὐτοῦ μελῶν καὶ μερῶν
and of-beauty of-the of-the body itself of-limbs and of-parts
τὸ προσῆκον καμπῆς τε καὶ ἐκτάσεως, καὶ ἀποδιδομένης
the fitting of-bending both and of-stretching and being-rendered
ἑκάστοις αὐτοῖς αὑτῶν εὐρύθμου κινήσεως, διασπειρομένης
to-each themselves of-their-own rhythmical motion spread-through
ἅμα καὶ συνακολουθούσης εἰς πᾶσαν τὴν ὄρχησιν ἱκανῶς.
at-once and accompanying into all the dancing sufficiently
796 καὶ δὴ τά γε κατὰ πάλην ἃ μὲν Ἀνταῖος ἢ
and indeed the-things at-least by wrestling which indeed Antaeus or
Κερκύων ἐν τέχναις ἑαυτῶν συνεστήσαντο φιλονικίας
Cercyon in arts of-themselves composed of-contentiousness

ἀχρήστου χάριν, ἢ πυγμῆς Ἐπειὸς ἢ Ἄμυκος, οὐδὲν
useless for-the-sake or of-boxing Epeius or Amycus nothing
χρήσιμα ἐπὶ πολέμου κοινωνίαν ὄντα, οὐκ ἄξια λόγῳ κοσμεῖν·
useful for of-war partnership being not worthy in-word to-adorn
τὰ δὲ ἀπ᾽ ὀρθῆς πάλης, ἀπ᾽ αὐχένων καὶ χειρῶν καὶ
the-things and from upright wrestling from necks and hands and
πλευρῶν ἐξειλήσεως, μετὰ φιλονικίας τε καὶ καταστάσεως
sides of-twisting-free with contentiousness both and of-standing-firm
διαπονούμενα μετ᾽ εὐσχήμονος ῥώμης τε καὶ ὑγιείας ἕνεκα,
worked-through with graceful strength both and of-health for-the-sake
ταῦτ᾽ εἰς πάντα ὄντα χρήσιμα οὐ παρετέον, ἀλλὰ
these-things for all being useful not must-be-passed-over but
προστακτέον μαθηταῖς τε ἅμα καὶ τοῖς διδάξουσιν, ὅταν
must-be-enjoined on-learners both at-once and on-the going-to-teach whenever
ἐνταῦθ᾽ ὦμεν τῶν νόμων, τοῖς μὲν πάντα τὰ τοιαῦτα
here we-be of-the laws to-the-ones indeed all the such-things
εὐμενῶς δωρεῖσθαι, τοῖς δὲ παραλαμβάνειν ἐν χάρισιν.
kindly to-give to-the-others and to-receive in gratitude
οὐδ᾽ ὅσα ἐν τοῖς χοροῖς ἐστιν αὖ μιμήματα προσήκοντα
nor as-many-as in the choruses is again imitations fitting
μιμεῖσθαι παρετέον, κατὰ μὲν τὸν τόπον τόνδε Κουρήτων
to-imitate must-be-passed-over in indeed the place this of-Curetes
ἐνόπλια παίγνια, κατὰ δὲ Λακεδαίμονα Διοσκόρων. ἡ δὲ
armed games in and Lacedaemon of-Dioscuri the and
αὖ που παρ᾽ ἡμῖν κόρη καὶ δέσποινα, εὐφρανθεῖσα τῇ
again surely among us maiden and mistress having-been-delighted with-the
τῆς χορείας παιδιᾷ, κεναῖς χερσὶν οὐκ ᾠήθη δεῖν
of-the dance play with-empty hands not thought it-was-necessary
ἀθύρειν, πανοπλίᾳ δὲ παντελεῖ κοσμηθεῖσα, οὕτω τὴν
to-play in-panoply and complete adorned so the
ὄρχησιν διαπεραίνειν· ἃ δὴ πάντως μιμεῖσθαι
dance to-complete which-things indeed altogether to-imitate

πρέπον ἂν εἴη κόρους τε ἅμα καὶ κόρας, τὴν τῆς θεοῦ
fitting — would-be boys both together and girls the of-the goddess
χάριν τιμῶντας, πολέμου τ᾽ ἐν χρείᾳ καὶ ἑορτῶν ἕνεκα.
grace honoring of-war both in use and of-festivals for-the-sake
d τοῖς δέ που παισὶν εὐθύς τε καὶ ὅσον ἂν χρόνον μήπω
for-the and surely children at-once both and as-much — time not-yet
εἰς πόλεμον ἴωσιν, πᾶσι θεοῖς προσόδους τε καὶ πομπὰς
to war they-go for-all gods processions both and pomps
ποιουμένους μεθ᾽ ὅπλων τε καὶ ἵππων ἀεὶ κοσμεῖσθαι δέον
making with arms both and horses always to-be-adorned needful
ἂν εἴη, θάττους τε καὶ βραδυτέρας ἐν ὀρχήσεσι καὶ ἐν
— would-be quicker both and slower in dances and in
πορείᾳ τὰς ἱκετείας ποιουμένους πρὸς θεούς τε καὶ θεῶν
procession the supplications making to gods both and of-gods
παῖδας. καὶ ἀγῶνας δὴ καὶ προαγῶνας, εἴ τινων, οὐκ
children and contests indeed and preliminary-contests if for-any not
ἄλλων ἢ τούτων ἕνεκα προαγωνιστέον· οὗτοι γὰρ
of-others than of-these for-the-sake one-must-hold-preliminary-contests these for
καὶ ἐν εἰρήνῃ καὶ κατὰ πόλεμον χρήσιμοι εἴς τε πολιτείαν καὶ
both in peace and in war useful for both constitution and
ἰδίους οἴκους, οἱ δὲ ἄλλοι πόνοι τε καὶ παιδιαὶ καὶ σπουδαὶ
private households the and other labors both and plays and pursuits
κατὰ σώματα οὐκ ἐλευθέρων, ὦ Μέγιλλέ τε καὶ Κλεινία.
by bodies not of-free-men O Megillus both and Clinias
e ἣν εἶπον γυμναστικὴν ἐν τοῖς πρώτοις λόγοις ὅτι
which I-said gymnastics in the first arguments that
δέοι διεξελθεῖν, σχεδὸν δὴ διελήλυθα τὰ νῦν,
it-was-needful to-go-through nearly indeed I-have-gone-through the now
καὶ ἔσθ᾽ αὕτη παντελής· εἰ δέ τινα ταύτης ὑμεῖς ἔχετε
and is this complete if and any than-this you have
βελτίω, θέντες εἰς κοινὸν λέγετε.
better having-set into common speak

CLIN. οὐ ῥᾴδιον, ὦ ξένε, παρέντας ταῦτα ἄλλα ἔχειν
not easy O stranger having-passed-over these-things others to-have
βελτίω τούτων περὶ γυμναστικῆς ἅμα καὶ ἀγωνίας εἰπεῖν.
better than-these about gymnastics together and contest to-say
ATH. τὸ τοίνυν τούτοις ἑξῆς περὶ τὰ τῶν Μουσῶν τε
the then to-these next about the-things of-the Muses both
καὶ Ἀπόλλωνος δῶρα, τότε μέν, ὡς ἅπαντα εἰρηκότες,
and of-Apollo gifts then indeed as all-things having-said
ᾠόμεθα καταλείπειν μόνα τὰ περὶ γυμναστικῆς· νῦν δ'
we-thought to-leave only the-things about gymnastics now and
ἔστιν δῆλα ἅ τ' ἐστὶν καὶ ὅτι πρῶτα πᾶσιν ῥητέα.
is clear which both are and that first to-all must-be-spoken
λέγωμεν τοίνυν ἑξῆς αὐτά.
let-us-speak then next them
CLIN. πάνυ μὲν οὖν λεκτέον.
certainly indeed then it-must-be-spoken

IV · NO NEW GAMES

Changing children's games breeds young men who want new customs and new laws, and change is perilous in everything except what is bad. Rhythms and tunes imitate characters, so their innovation must be checked too. The Athenian takes the Egyptian method: fix a calendar of festivals and consecrate their songs and dances to the gods, and let priests and law-guardians bar anyone who brings in other hymns. Clinias agrees. Then, like a traveler stopped at a crossroads, the Athenian asks for time to examine so strange a proposal before affirming it, and they go on with the laws meanwhile.

ATH. ἀκούσατε δέ μου, προακηκοότες μὲν καὶ ἐν τοῖς 797
hear and me having-heard-before indeed also in the
πρόσθεν· ὅμως δὲ τό γε σφόδρα ἄτοπον καὶ ἄηθες
before nevertheless and the at-least very strange and unaccustomed

διευλαβεῖσθαι δεῖ λέγοντα καὶ ἀκούοντα, καὶ δὴ
to-beware-of one-must the-one-speaking and the-one-hearing and indeed
καὶ νῦν. ἐρῶ μὲν γὰρ ἐγὼ λόγον οὐκ ἄφοβον εἰπεῖν,
also now I-shall-speak indeed for I argument not fearless to-tell
ὅμως δέ πῃ θαρρήσας οὐκ ἀποστήσομαι.
nevertheless and somehow having-taken-courage not I-shall-stand-aside

CLIN. τίνα δὴ τοῦτον, ὦ ξένε, λέγεις;
what indeed this O stranger do-you-mean

b ATH. φημὶ κατὰ πάσας πόλεις τὸ τῶν παιδιῶν γένος
I-say in all cities the of-the plays kind
ἠγνοῆσθαι σύμπασιν ὅτι κυριώτατόν ἐστι περὶ
to-have-gone-unrecognized by-all that most-decisive it-is about
θέσεως νόμων, ἢ μονίμους εἶναι τοὺς τεθέντας ἢ μή.
laying-down of-laws whether lasting to-be the laid-down or not
ταχθὲν μὲν γὰρ αὐτὸ καὶ μετασχὸν τοῦ τὰ αὐτὰ
having-been-ordered indeed for it and having-shared of-the the same-things
κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἀεὶ τοὺς αὐτοὺς παίζειν τε
in the same-ways and likewise always the same to-play both
καὶ εὐθυμεῖσθαι τοῖς αὐτοῖς παιγνίοις, ἐᾷ καὶ τὰ σπουδῇ
and to-be-cheerful with-the same playthings it-allows also the in-earnest
κείμενα νόμιμα μένειν ἡσυχῇ, κινούμενα δὲ τὰ αὐτὰ καὶ
lying customs to-remain at-rest being-moved and the same-things and
καινοτομούμενα, μεταβολαῖς τε ἄλλαις ἀεὶ χρώμενα, καὶ
being-innovated with-changes both other always using and
μηδέποτε ταὐτὰ φίλα προσαγορευόντων τῶν νέων, μήτ'
never the-same-things dear calling the young neither
ἐν σχήμασιν τοῖς τῶν αὑτῶν σωμάτων μήτε ἐν τοῖς ἄλλοις
in figures the of-the of-themselves bodies nor in the other
σκεύεσιν ὁμολογουμένως αὐτοῖς ἀεὶ κεῖσθαι τό τ' εὔσχημον
equipment agreeably to-them always to-lie the both graceful
καὶ ἄσχημον, ἀλλὰ τόν τι νέον ἀεὶ καινοτομοῦντα
and graceless but the something new always innovating

καὶ εἰσφέροντα τῶν εἰωθότων ἕτερον κατά τε σχήματα
and introducing than-the accustomed-things different in both figures
καὶ χρώματα καὶ πάντα ὅσα τοιαῦτα, τοῦτον τιμᾶσθαι
and colors and all-things as-many-as such this-one to-be-honored
διαφερόντως, τούτου πόλει λώβην οὐκ εἶναι μείζω φαῖμεν
exceptionally than-this for-city ruin not to-be greater we-would-say
ἂν ὀρθότατα λέγοντες· λανθάνειν γὰρ τῶν νέων τὰ ἤθη
— most-rightly saying to-escape-notice for of-the young the characters
μεθιστάντα καὶ ποιεῖν τὸ μὲν ἀρχαῖον παρ᾽ αὐτοῖς ἄτιμον,
changing and to-make the indeed old among them dishonored
τὸ δὲ νέον ἔντιμον. τούτου δὲ πάλιν αὖ λέγω τοῦ τε
the and new honored than-this and back again I-say the both
ῥήματος καὶ τοῦ δόγματος οὐκ εἶναι ζημίαν μείζω πάσαις
saying and the doctrine not to-be loss greater for-all
πόλεσιν· ἀκούσατε δὲ ὅσον φημὶ αὖτ᾽ εἶναι κακόν.
cities hear and how-great I-say it to-be evil
CLIN. ἦ τὸ ψέγεσθαι τὴν ἀρχαιότητα λέγεις ἐν ταῖς d
truly the to-be-blamed the antiquity do-you-mean in the
πόλεσιν;
cities
ATH. πάνυ μὲν οὖν.
certainly indeed then
CLIN. οὐ φαύλους τοίνυν ἡμᾶς ἂν ἀκροατὰς πρὸς αὐτὸν
not poor then us — hearers for very
τὸν λόγον ἔχοις ἂν τοῦτον, ἀλλ᾽ ὡς δυνατὸν
the argument you-would-have — this but as possible
εὐμενεστάτους.
best-disposed
ATH. εἰκὸς γοῦν.
likely at-any-rate
CLIN. λέγε μόνον.
speak only

798 ΑΤΗ. ἴτε δή, μειζόνως αὐτὸν ἀκούσωμέν τε ἡμῶν αὐτῶν καὶ
come indeed more-greatly it let-us-hear both of-us ourselves and
πρὸς ἀλλήλους οὕτως εἴπωμεν. μεταβολὴν γὰρ δὴ πάντων
to one-another so let-us-speak change for indeed of-all-things
πλὴν κακῶν πολὺ σφαλερώτατον εὑρήσομεν ἐν ὥραις
except evils by-far most-dangerous we-shall-find in seasons
πάσαις, ἐν πνεύμασιν, ἐν διαίταις σωμάτων, ἐν τρόποις
all in winds in regimens of-bodies in ways
ψυχῶν, ἐν ὡς ἔπος εἰπεῖν οὐ τοῖς μέν, τοῖς δ' οὔ,
of-souls in so a-word to-say not in-the-ones indeed in-the-others and not
πλήν, ὅτιπερ εἶπον νυνδή, κακοῖς· ὥστε, εἴ τις ἀποβλέψειε
except whatever I-said just-now evils so-that if anyone should-look
πρὸς σώματα, ὡς πᾶσι μὲν σιτίοις, πᾶσι δ' αὖ ποτοῖς
to bodies how to-all indeed foods to-all and again drinks
καὶ πόνοις συνήθη γιγνόμενα, καὶ τὸ πρῶτον ταραχθέντα
and toils accustomed becoming and the first disturbed
ὑπ' αὐτῶν, ἔπειτ' ἐξ αὐτῶν τούτων ὑπὸ χρόνου σάρκας
by them then out-of them these by time flesh
φύσαντα οἰκείας τούτοις, φίλα τε καὶ συνήθη καὶ γνώριμα
having-grown akin to-these dear both and accustomed and familiar
γενόμενα ἁπάσῃ ταύτῃ τῇ διαίτῃ πρὸς ἡδονὴν καὶ ὑγίειαν
having-become to-all this the regimen for pleasure and health
ἄριστα διάγει, καὶ ἄν ποτ' ἄρα ἀναγκασθῇ μεταβάλλειν
best it-passes-life and if ever then it-be-compelled to-change
αὖθις ἡντινοῦν τῶν εὐδοκίμων διαιτῶν, τό γε κατ'
again to-any-whatever of-the well-reputed regimens the at-least at
ἀρχὰς συνταραχθεὶς ὑπὸ νόσων μόγις ποτὲ κατέστη,
beginnings having-been-disturbed by diseases with-difficulty ever it-was-restored
τὴν συνήθειαν τῇ τροφῇ πάλιν ἀπολαβών, ταὐτὸν
the familiarity to-the nurture again having-taken-back the-same

δὴ δεῖ νομίζειν τοῦτο γίγνεσθαι καὶ περὶ τὰς τῶν
indeed one-must to-think this to-come-about also about the of-the
ἀνθρώπων διανοίας τε ἅμα καὶ τὰς τῶν ψυχῶν φύσεις.
men thoughts both at-once and the of-the souls natures
οἷς γὰρ ἂν ἐντραφῶσιν νόμοις καὶ κατά τινα θείαν b
in-which for — they-are-reared laws and by some divine
εὐτυχίαν ἀκίνητοι γένωνται μακρῶν καὶ πολλῶν χρόνων,
good-fortune unmoved become of-long and many times
ὡς μηδένα ἔχειν μνείαν μηδὲ ἀκοὴν τοῦ ποτε ἄλλως αὐτὰ
so-that no-one to-have memory nor hearing of-the ever otherwise them
σχεῖν ἢ καθάπερ νῦν ἔχει, σέβεται καὶ φοβεῖται πᾶσα
to-have-been than as now they-are reveres and fears all
ἡ ψυχὴ τό τι κινεῖν τῶν τότε καθεστώτων. μηχανὴν
the soul the anything to-move of-the then established device
δὴ δεῖ τὸν νομοθέτην ἐννοεῖν ἀμόθεν γέ ποθεν
indeed one-must the lawgiver to-think-of from-somewhere at-least from-anywhere
ὄντινα τρόπον τοῦτ' ἔσται τῇ πόλει. τῇδ' οὖν ἔγωγε
in-what way this will-be for-the city in-this-way then I-for-my-part
εὑρίσκω. τὰς παιδιὰς πάντες διανοοῦνται κινουμένας τῶν
find the plays all think being-moved of-the
νέων, ὅπερ ἔμπροσθεν ἐλέγομεν, παιδιὰς ὄντως εἶναι καὶ
young which-very before we-were-saying plays really to-be and
οὐ τὴν μεγίστην ἐξ αὐτῶν σπουδὴν καὶ βλάβην συμβαίνειν,
not the greatest from them earnestness and harm to-result
ὥστε οὐκ ἀποτρέπουσιν ἀλλὰ συνέπονται ὑπείκοντες, καὶ οὐ
so-that not they-turn-away but they-follow-along yielding and not
λογίζονται τόδε, ὅτι τούτους ἀνάγκη τοὺς παῖδας τοὺς ἐν
they-reckon this that these necessity the children the in
ταῖς παιδιαῖς νεωτερίζοντας ἑτέρους ἄνδρας τῶν ἔμπροσθεν
the plays innovating other men than-the before
γενέσθαι παίδων, γενομένους δὲ ἄλλους, ἄλλον βίον ζητεῖν,
to-become children having-become and others other life to-seek

ζητήσαντας δέ, ἑτέρων ἐπιτηδευμάτων καὶ νόμων ἐπιθυμῆσαι,
having-sought and of-other practices and laws to-desire
καὶ μετὰ τοῦτο ὡς ἥξοντος τοῦ νυνδὴ λεγομένου μεγίστου
and after this as going-to-come the just-now said greatest
κακοῦ πόλεσιν οὐδεὶς αὐτῶν φοβεῖται. τὰ μὲν οὖν ἄλλα
evil for-cities no-one of-them fears the-things indeed then other
ἐλάττω μεταβαλλόμενα κακὰ διεξεργάζοιτ᾽ ἄν, ὅσα περὶ
lesser changing evils would-work-out — as-many-as about
σχήματα πάσχει τὸ τοιοῦτον· ὅσα δὲ περὶ τὰ τῶν
figures suffers the such as-many-as and about the-things of-the
ἠθῶν ἐπαίνου τε καὶ ψόγου πέρι πυκνὰ μεταπίπτει, πάντων,
characters of-praise both and of-blame about frequently shift of-all
οἶομαι, μέγιστά τε καὶ πλείστης εὐλαβείας δεόμενα ἂν εἴη.
I-think greatest both and of-most caution needing — would-be

CLIN. πῶς γὰρ οὔ;
how for not

e ATH. τί οὖν; τοῖς ἔμπροσθεν λόγοις πιστεύομεν, οἷς
what then to-the before arguments do-we-trust in-which
ἐλέγομεν ὡς τὰ περὶ τοὺς ῥυθμοὺς καὶ πᾶσαν
we-said that the-things about the rhythms and all
μουσικήν ἐστιν τρόπων μιμήματα βελτιόνων καὶ χειρόνων
music are of-ways imitations of-better and of-worse
ἀνθρώπων; ἢ πῶς;
men or how

CLIN. οὐδαμῶς ἄλλως πως τό γε παρ᾽ ἡμῖν δόγμα
in-no-way otherwise somehow the at-least among us doctrine
ἔχον ἂν εἴη.
being — would-be

ATH. οὐκοῦν, φαμέν, ἅπασαν μηχανητέον μηχανὴν ὅπως
therefore we-say every must-be-contrived device so-that
ἂν ἡμῖν οἱ παῖδες μήτε ἐπιθυμῶσιν ἄλλων μιμημάτων
— for-us the children neither desire other imitations

ἅπτεσθαι κατὰ ὀρχήσεις ἢ κατὰ μελῳδίας, μήτε τις
to-touch in dances or in melodies nor anyone
αὐτοὺς πείσῃ προσάγων παντοίας ἡδονάς;
them persuade applying all-kinds-of pleasures

CLIN. ὀρθότατα λέγεις.
most-rightly you-speak

ATH. ἔχει τις οὖν ἡμῶν ἐπὶ τὰ τοιαῦτα βελτίω τινα 799
has anyone then of-us for the such-things better some
τέχνην τῆς τῶν Αἰγυπτίων;
art than-the of-the Egyptians

CLIN. ποίας δὴ λέγεις;
what-sort indeed do-you-mean

ATH. τοῦ καθιερῶσαι πᾶσαν μὲν ὄρχησιν, πάντα δὲ μέλη, b
the to-consecrate every indeed dance all and songs
τάξαντας πρῶτον μὲν τὰς ἑορτάς, συλλογισαμένους εἰς
having-ordered first indeed the festivals having-computed into
τὸν ἐνιαυτὸν ἅστινας ἐν οἷς χρόνοις καὶ οἵστισιν ἑκάστοις
the year which in what times and for-which each
τῶν θεῶν καὶ παισὶ τούτων καὶ δαίμοσι γίγνεσθαι χρεών,
of-the gods and children of-these and daemons to-come-about it-is-needful
μετὰ δὲ τοῦτο, ἐπὶ τοῖς τῶν θεῶν θύμασιν ἑκάστοις ἣν
after and this for the of-the gods sacrifices each what
ᾠδὴν δεῖ ἐφυμνεῖσθαι, καὶ χορείαις ποίαισιν γεραίρειν
song one-must to-be-hymned and with-dances of-what-sort to-honor
τὴν τότε θυσίαν, τάξαι μὲν πρῶτόν τινας, ἃ δ’
the then sacrifice to-order indeed first some what-things and
ἂν ταχθῇ, Μοίραις καὶ τοῖς ἄλλοις πᾶσι θεοῖς θύσαντας
— be-ordered to-the-Fates and to-the other all gods having-sacrificed
κοινῇ πάντας τοὺς πολίτας, σπένδοντας καθιεροῦν
in-common all the citizens pouring-libations to-consecrate
ἑκάστας τὰς ᾠδὰς ἑκάστοις τῶν θεῶν καὶ τῶν ἄλλων·
each the songs to-each of-the gods and of-the others

ἂν δὲ παρ᾽ αὐτά τίς τῳ θεῶν ἄλλους ὕμνους ἢ
if and beside these anyone to-any of-gods other hymns or
χορείας προσάγῃ, τοὺς ἱερέας τε καὶ τὰς ἱερείας μετὰ
dances bring the priests both and the priestesses with
νομοφυλάκων ἐξείργοντας ὁσίως ἐξείργειν καὶ κατὰ
law-guardians excluding piously to-exclude and according-to
νόμον, τὸν δὲ ἐξειργόμενον, ἂν μὴ ἑκὼν ἐξείργηται, δίκας
law the and excluded if not willingly he-be-excluded suits
ἀσεβείας διὰ βίου παντὸς τῷ ἐθελήσαντι παρέχειν.
of-impiety through life whole to-the having-wished to-be-liable

CLIN. ὀρθῶς.
rightly

c ATH. πρὸς τούτῳ δὴ νῦν γενόμενοι τῷ λόγῳ, πάθωμεν
at this indeed now having-arrived the argument let-us-experience
τὸ πρέπον ἡμῖν αὐτοῖς.
the fitting for-us ourselves

CLIN. τοῦ πέρι λέγεις;
of-what about do-you-mean

d ATH. πᾶς που νέος, μὴ ὅτι πρεσβύτης, ἰδὼν ἂν ἢ
every surely young not to-say old having-seen — or
καὶ ἀκούσας ὁτιοῦν τῶν ἐκτόπων καὶ μηδαμῇ πως
also having-heard anything-whatever of-the strange-things and in-no-way somehow
συνήθων, οὐκ ἄν ποτέ που τὸ ἀπορηθὲν περὶ αὐτῶν
familiar not — ever surely the perplexing about them
συγχωρήσειεν ἐπιδραμὼν οὕτως εὐθύς, στὰς δ᾽ ἄν,
would-concede having-run-on so at-once having-stopped and —
καθάπερ ἐν τριόδῳ γενόμενος καὶ μὴ σφόδρα κατειδὼς
as at crossroads having-come and not very knowing
ὁδόν, εἴτε μόνος εἴτε μετ᾽ ἄλλων τύχοι πορευόμενος,
road whether alone or with others he-happen traveling
ἀνέροιτ᾽ ἂν αὐτὸν καὶ τοὺς ἄλλους τὸ ἀπορούμενον,
would-ask — himself and the others the perplexing

καὶ οὐκ ἂν πρότερον ὁρμήσειεν, πρίν πῃ βεβαιώσαιτο
and not — sooner would-start before somehow he-should-confirm
τὴν σκέψιν τῆς πορείας ὅπῃ ποτὲ φέρει. καὶ δὴ
the examination of-the journey whither ever it-leads and indeed
καὶ τὸ παρὸν ἡμῖν ὡσαύτως ποιητέον· ἀτόπου γὰρ
also the present for-us likewise must-be-done strange for
τὰ νῦν ἐμπεπτωκότος λόγου περὶ νόμων, ἀνάγκη που
the now having-fallen-in argument about laws necessity surely
σκέψιν πᾶσαν ποιήσασθαι, καὶ μὴ ῥᾳδίως οὕτως περὶ
examination all to-make and not easily so about
τοσούτων τηλικούτους ὄντας φάναι διισχυριζομένους ἐν
such-great-things such-aged being to-say insisting in
τῷ παραχρῆμά τι σαφὲς ἂν εἰπεῖν ἔχειν.
the on-the-spot something clear — to-say to-be-able

CLIN. ἀληθέστατα λέγεις.
most-truly you-speak

ATH. οὐκοῦν τούτῳ μὲν χρόνον δώσομεν, βεβαιώσομεν δὲ τότε e
therefore to-this indeed time we-shall-give we-shall-confirm and then
αὐτό, ὁπόταν σκεψώμεθα ἱκανῶς· ἵνα δὲ μὴ τὴν ἑπομένην
it whenever we-examine sufficiently so-that and not the following
τάξιν τοῖς νόμοις τοῖς νῦν ἡμῖν παροῦσι διαπεράνασθαι
order to-the laws the now for-us present to-complete
κωλυθῶμεν μάτην, ἴωμεν πρὸς τὸ τέλος αὐτῶν. τάχα γὰρ
we-be-prevented in-vain let-us-go to the end of-them perhaps for
ἴσως, εἰ θεὸς ἐθέλοι, κἂν ἡ διέξοδος αὕτη ὅλη σχοῦσα
perhaps if god should-wish even the going-through this whole having-had
τέλος ἱκανῶς ἂν μηνύσειε καὶ τὸ νῦν διαπορούμενον.
end sufficiently — would-reveal also the now perplexing

CLIN. ἄριστ', ὦ ξένε, λέγεις, καὶ ποιῶμεν οὕτως ὡς
excellently O stranger you-speak and let-us-do so as
εἴρηκας.
you-have-said

Songs are to be laws, and no one may sing against them. Choruses may not wail beside the altars at a sacrifice; dirges belong to ill-omened days, sung by hired foreign choruses like the mourners at funerals. The poet's laws: speak no ill at holy rites, know what is good before asking it of the gods in prayer, compose nothing against the city's ideas of the just and the good, and show no poem to anyone before the judges and law-guardians approve it. Gods, heroes, and citizens who have ended their lives well may be praised, never the living. Old songs and dances are to be chosen by judges over fifty, and the grand and brave songs fitting men are distinguished from the orderly and modest ones fitting women.

800 ΑΤΗ. δεδόχθω μὲν δή, φαμέν, τὸ ἄτοπον τοῦτο, νόμους
let-it-be-resolved indeed indeed we-say the strange this laws
τὰς ᾠδὰς ἡμῖν γεγονέναι, καὶ καθάπερ οἱ παλαιοὶ τότε
the songs for-us to-have-become and as the ancients then
περὶ κιθαρῳδίαν οὕτω πως, ὡς ἔοικεν, ὠνόμασαν — ὥστε
about lyre-singing so somehow as it-seems named so-that
τάχ᾽ ἂν οὐδ᾽ ἐκεῖνοι παντάπασί γ᾽ ἂν ἀφεστῶτες
perhaps — not-even those altogether at-least — standing-apart
εἶεν τοῦ νῦν λεγομένου, καθ᾽ ὕπνον δὲ οἷόν πού τις
would-be from-the now said in sleep and as surely someone
ἢ καὶ ὕπαρ ἐγρηγορὼς ὠνείρωξεν μαντευόμενος αὐτό —
or also waking awake dreamed divining it
τὸ δ᾽ οὖν δόγμα περὶ αὐτοῦ τοῦτ᾽ ἔστω· παρὰ τὰ
the and then doctrine about it this let-be against the
δημόσια μέλη τε καὶ ἱερὰ καὶ τὴν τῶν νέων σύμπασαν
public melodies both and sacred and the of-the young whole
χορείαν μηδεὶς μᾶλλον ἢ παρ᾽ ὁντινοῦν ἄλλον τῶν
dancing no-one more than against any-whatever other of-the
νόμων φθεγγέσθω μηδ᾽ ἐν ὀρχήσει κινείσθω. καὶ ὁ μὲν
laws let-utter nor in dance let-move and the indeed

τοιοῦτος ἀζήμιος ἀπαλλαττέσθω, τὸν δὲ μὴ πειθόμενον,
such unpunished let-be-released the and not obeying
καθάπερ ἐρρήθη νυνδή, νομοφύλακές τε καὶ ἱέρειαι καὶ
as was-said just-now law-guardians both and priestesses and
ἱερῆς κολαζόντων. κείσθω δὲ νῦν ἡμῖν ταῦτα τῷ λόγῳ;
priests let-them-punish let-lie and now for-us these-things by-the argument
CLIN. κείσθω.
let-them-lie
ATH. τίνα δὴ τρόπον αὐτὰ νομοθετῶν τις μὴ παντάπασιν c
in-what indeed way them legislating anyone not altogether
καταγέλαστος γίγνοιτ' ἄν; ἴδωμεν δὴ τὸ τοιόνδ' ἔτι
ridiculous would-become — let-us-see indeed the such still
περὶ αὐτά. ἀσφαλέστατον καθάπερ ἐκμαγεῖ' ἄττ' αὐτοῖσιν
about them safest as molds some for-them
πρῶτον πλάσασθαι τῷ λόγῳ, λέγω δὲ ἓν μὲν τῶν
first to-mold in-the argument I-mean and one indeed of-the
ἐκμαγείων εἶναι τοιόνδε τι· θυσίας γενομένης καὶ
molds to-be such something sacrifice having-taken-place and
ἱερῶν καυθέντων κατὰ νόμον, εἴ τῳ τις, φαμέν,
offerings having-been-burned according-to law if to-anyone someone we-say
ἰδίᾳ παραστὰς τοῖς βωμοῖς τε καὶ ἱεροῖς, ὑὸς ἢ καὶ
in-private standing-beside the altars both and offerings son or even
ἀδελφός, βλασφημοῖ πᾶσαν βλασφημίαν, ἆρ' οὐκ, ἂν
brother should-blaspheme every blasphemy then not —
φαῖμεν, ἀθυμίαν καὶ κακὴν ὅτταν καὶ μαντείαν πατρὶ
would-we-say despondency and evil omen and prophecy for-father
καὶ τοῖς ἄλλοις ἂν οἰκείοις φθέγγοιτο ἐντιθείς;
and for-the other — kinsmen he-would-utter putting-in
CLIN. τί μήν;
what indeed

d ΑΤΗ. ἐν τοίνυν τοῖς παρ᾽ ἡμῖν τόποις τοῦτ᾽ ἐστὶν ταῖς
in then the among us places this is for-the
πόλεσι γιγνόμενον ὡς ἔπος εἰπεῖν σχεδὸν ὀλίγου πάσαις·
cities happening so a-word to-say nearly almost in-all
δημοσίᾳ γάρ τινα θυσίαν ὅταν ἀρχή τις θύσῃ, μετὰ
publicly for some sacrifice whenever office some sacrifice after
ταῦτα χορὸς οὐχ εἷς ἀλλὰ πλῆθος χορῶν ἥκει, καὶ
these-things chorus not one but multitude of-choruses comes and
στάντες οὐ πόρρω τῶν βωμῶν ἀλλὰ παρ᾽ αὐτοὺς ἐνίοτε,
standing not far from-the altars but beside them sometimes
πᾶσαν βλασφημίαν τῶν ἱερῶν καταχέουσιν, ῥήμασί τε καὶ
every blasphemy of-the offerings pour-down with-words both and
ῥυθμοῖς καὶ γοωδεστάταις ἁρμονίαις συντείνοντες τὰς τῶν
with-rhythms and with-most-wailing harmonies straining the of-the
ἀκροωμένων ψυχάς, καὶ ὃς ἂν δακρῦσαι μάλιστα τὴν
listening souls and whoever — to-weep most the
θύσασαν παραχρῆμα ποιήσῃ πόλιν, οὗτος τὰ νικητήρια
having-sacrificed at-once makes city this-one the prizes
φέρει. τοῦτον δὴ τὸν νόμον ἆρ᾽ οὐκ ἀποψηφιζόμεθα;
carries this indeed the custom then not do-we-vote-down
καὶ εἴ ποτ᾽ ἄρα δεῖ τοιούτων οἴκτων γίγνεσθαι τοὺς
and if ever then one-must of-such laments to-become the
πολίτας ἐπηκόους, ὁπόταν ἡμέραι μὴ καθαραί τινες
citizens hearers whenever days not pure some
ἀλλὰ ἀποφράδες ὦσιν, τόθ᾽ ἥκειν δέον ἂν εἴη μᾶλλον
but ill-omened be then to-come needful — would-be rather
χορούς τινας ἔξωθεν μεμισθωμένους ᾠδούς, οἷον οἱ
choruses some from-outside hired singers as the
περὶ τοὺς τελευτήσαντας μισθούμενοι Καρικῇ τινι μούσῃ
about the dead hired with-Carian some music
προπέμπουσι τοὺς τελευτήσαντας; τοιοῦτόν που πρέπον ἂν
escort the dead such surely fitting —

εἴη καὶ περὶ τὰς τοιαύτας ᾠδὰς γιγνόμενον, καὶ δὴ
would-be also about the such songs happening and indeed
καὶ στολή γέ που ταῖς ἐπικηδείοις ᾠδαῖς οὐ στέφανοι
also dress at-least surely for-the funeral songs not garlands
πρέποιεν ἂν οὐδ' ἐπίχρυσοι κόσμοι, πᾶν δὲ τοὐναντίον,
would-befit — nor gilded ornaments all and the-opposite
ἵν' ὅτι τάχιστα περὶ αὐτῶν λέγων ἀπαλλάττωμαι. τὸ δὲ
so-that as most-quickly about them speaking I-may-be-done the and
τοσοῦτον ἡμᾶς αὐτοὺς ἐπανερωτῶ πάλιν, τῶν ἐκμαγείων
so-much us ourselves I-ask-again again of-the molds
ταῖς ᾠδαῖς εἰ πρῶτον ἓν τοῦθ' ἡμῖν ἀρέσκον κείσθω.
for-the songs if first one this for-us pleasing let-lie

CLIN. τὸ ποῖον;
the what-sort

ATH. εὐφημία, καὶ δὴ καὶ τὸ τῆς ᾠδῆς γένος εὔφημον 801
auspicious-speech and indeed also the of-the song kind auspicious
ἡμῖν πάντῃ πάντως ὑπαρχέτω; ἢ μηδὲν ἐπανερωτῶ,
for-us in-every-way altogether let-it-be or nothing do-I-ask-again
τιθῶ δὲ τοῦτο οὕτως;
let-me-set and this so

CLIN. παντάπασι μὲν οὖν τίθει· νικᾷ γὰρ πάσαισι ταῖς
altogether indeed then set-it it-wins for with-all the
ψήφοις οὗτος ὁ νόμος.
votes this the law

ATH. τίς δὴ μετ' εὐφημίαν δεύτερος ἂν εἴη νόμος
what indeed after auspicious-speech second — would-be law
μουσικῆς; ἆρ' οὐκ εὐχὰς εἶναι τοῖς θεοῖς οἷς θύομεν
of-music then not prayers to-be to-the gods to-whom we-sacrifice
ἑκάστοτε;
each-time

CLIN. πῶς γὰρ οὔ;
how for not

b ATH. τρίτος δ' οἶμαι νόμος, ὅτι γνόντας δεῖ τοὺς
third and I-think law that knowing one-must the
ποιητὰς ὡς εὐχαὶ παρὰ θεῶν αἰτήσεις εἰσίν, δεῖ δὴ
poets that prayers from gods requests are one-must indeed
τὸν νοῦν αὐτοὺς σφόδρα προσέχειν μή ποτε λάθωσιν
the mind them very to-attend lest ever they-escape-notice
κακὸν ὡς ἀγαθὸν αἰτούμενοι· γελοῖον γὰρ δὴ τὸ πάθος
evil as good requesting laughable for indeed the experience
οἶμαι τοῦτ' ἂν γίγνοιτο, εὐχῆς τοιαύτης γενομένης.
I-think this — would-be prayer such having-taken-place

CLIN. τί μήν;
what indeed

ATH. οὐκοῦν ἡμεῖς ἔμπροσθεν σμικρὸν τῷ λόγῳ ἐπείσθημεν
therefore we before a-little by-the argument were-persuaded
ὡς οὔτε ἀργυροῦν δεῖ πλοῦτον οὔτε χρυσοῦν ἐν πόλει
that neither silver one-must wealth nor golden in city
ἱδρυμένον ἐνοικεῖν;
established to-dwell

CLIN. πάνυ μὲν οὖν.
certainly indeed then

c ATH. τίνος οὖν ποτε παράδειγμα εἰρῆσθαι φῶμεν τοῦτον τὸν
of-what then ever example to-have-been-said let-us-say this the
λόγον; ἆρ' οὐ τοῦδε, ὅτι τὸ τῶν ποιητῶν γένος οὐ πᾶν ἱκανόν
argument then not of-this that the of-the poets kind not all sufficient
ἐστι γιγνώσκειν σφόδρα τά τε ἀγαθὰ καὶ μή; ποιήσας
is to-know very the both good-things and not having-made
οὖν δήπου τὶς ποιητὴς ῥήμασιν ἢ καὶ κατὰ μέλος τοῦτο
then surely some poet with-words or also in melody this
ἡμαρτημένον, εὐχὰς οὐκ ὀρθάς, ἡμῖν τοὺς πολίτας περὶ τῶν
erring prayers not right for-us the citizens about the
μεγίστων εὔχεσθαι τἀναντία ποιήσει· καίτοι τούτου, καθάπερ
greatest-things to-pray the-opposite will-make and-yet than-this as

ἐλέγομεν, οὐ πολλὰ ἁμαρτήματα ἀνευρήσομεν μείζω. θῶμεν
we-were-saying not many errors we-shall-find greater let-us-set
δὴ καὶ τοῦτον τῶν περὶ μοῦσαν νόμων καὶ τύπων ἕνα;
indeed also this of-the about music laws and patterns one
CLIN. τίνα; σαφέστερον εἰπὲ ἡμῖν.
what more-clearly tell us
ATH. τὸν ποιητὴν παρὰ τὰ τῆς πόλεως νόμιμα καὶ δίκαια d
the poet against the of-the city customs and just-things
ἢ καλὰ ἢ ἀγαθὰ μηδὲν ποιεῖν ἄλλο, τὰ δὲ ποιηθέντα
or fine-things or good-things nothing to-make other the and made
μὴ ἐξεῖναι τῶν ἰδιωτῶν μηδενὶ πρότερον δεικνύναι,
not to-be-allowed of-the private-persons to-none sooner to-show
πρὶν ἂν αὐτοῖς τοῖς περὶ ταῦτα ἀποδεδειγμένοις κριταῖς
before — to-them the about these-things appointed judges
καὶ τοῖς νομοφύλαξιν δειχθῇ καὶ ἀρέσῃ· σχεδὸν δὲ
and to-the law-guardians it-be-shown and it-please nearly and
ἀποδεδειγμένοι εἰσὶν ἡμῖν οὓς εἱλόμεθα νομοθέτας περὶ τὰ
appointed are for-us whom we-chose lawgivers about the
μουσικὰ καὶ τὸν τῆς παιδείας ἐπιμελητήν. τί οὖν; ὃ
musical-things and the of-the education overseer what then which
πολλάκις ἐρωτῶ, κείσθω νόμος ἡμῖν καὶ τύπος ἐκμαγεῖόν
often I-ask let-lie law for-us and pattern mold
τε τρίτον τοῦτο; ἢ πῶς δοκεῖ;
both third this or how does-it-seem
CLIN. κείσθω· τί μήν;
let-it-lie what indeed
ATH. μετά γε μὴν ταῦτα ὕμνοι θεῶν καὶ ἐγκώμια e
after at-least indeed these-things hymns of-gods and encomia
κεκοινωνημένα εὐχαῖς ᾄδοιτ' ἂν ὀρθότατα, καὶ μετὰ
joined with-prayers would-be-sung — most-rightly and after

θεοὺς ὡσαύτως περὶ δαίμονάς τε καὶ ἥρωας μετ'
gods likewise about daemons both and heroes with
ἐγκωμίων εὐχαὶ γίγνοιντ' ἂν τούτοις πᾶσιν πρέπουσαι.
encomia prayers would-come-about — to-these all fitting

CLIN. πῶς γὰρ οὔ;
how for not

ATH. μετά γε μὴν ταῦτ' ἤδη νόμος ἄνευ φθόνων
after at-least indeed these-things already law without grudgings
εὐθὺς γίγνοιτ' ἂν ὅδε· τῶν πολιτῶν ὁπόσοι τέλος
at-once would-come-about — this of-the citizens as-many-as end
ἔχοιεν τοῦ βίου, κατὰ σώματα ἢ κατὰ ψυχὰς ἔργα
should-have of-the life by bodies or by souls works
ἐξειργασμένοι καλὰ καὶ ἐπίπονα καὶ τοῖς νόμοις εὐπειθεῖς
having-accomplished fine and toilsome and to-the laws obedient
γεγονότες, ἐγκωμίων αὐτοὺς τυγχάνειν πρέπον ἂν εἴη.
having-become of-encomia them to-obtain fitting — would-be

CLIN. πῶς δ' οὔ;
how and not

802 ATH. τούς γε μὴν ἔτι ζῶντας ἐγκωμίοις τε καὶ ὕμνοις
the at-least indeed still living with-encomia both and with-hymns
τιμᾶν οὐκ ἀσφαλές, πρὶν ἂν ἅπαντά τις τὸν βίον
to-honor not safe before — all-of anyone the life
διαδραμὼν τέλος ἐπιστήσηται καλόν· ταῦτα δὲ πάντα
having-run-through end he-set fine these-things and all
ἡμῖν ἔστω κοινὰ ἀνδράσιν τε καὶ γυναιξὶν ἀγαθοῖς καὶ
for-us let-be common for-men both and for-women good and
ἀγαθαῖς διαφανῶς γενομένοις. τὰς δὲ ᾠδάς τε καὶ
good conspicuously having-become the and songs both and
ὀρχήσεις οὑτωσὶ χρὴ καθίστασθαι. πολλὰ ἔστιν παλαιῶν
dances in-this-way one-must to-be-established many-things are of-ancients
παλαιὰ περὶ μουσικὴν καὶ καλὰ ποιήματα, καὶ δὴ καὶ
old about music and fine poems and indeed also

τοῖς σώμασιν ὀρχήσεις ὡσαύτως, ὧν οὐδεὶς φθόνος
for-the bodies dances likewise of-which no grudge
ἐκλέξασθαι τῇ καθισταμένῃ πολιτείᾳ τὸ πρέπον καὶ
to-select for-the being-established constitution the fitting and
ἁρμόττον· δοκιμαστὰς δὲ τούτων ἑλομένους τὴν ἐκλογὴν
suitable examiners and of-these having-chosen the selection
ποιεῖσθαι μὴ νεωτέρους πεντήκοντα ἐτῶν, καὶ ὅτι μὲν
to-make not younger than-fifty years and whatever indeed
ἂν ἱκανὸν εἶναι δόξῃ τῶν παλαιῶν ποιημάτων, ἐγκρίνειν,
— sufficient to-be may-seem of-the old poems to-admit
ὅτι δ' ἂν ἐνδεὲς ἢ τὸ παράπαν ἀνεπιτήδειον, τὸ
whatever and — deficient or the altogether unsuitable the(-one)
μὲν ἀποβάλλεσθαι παντάπασιν, τὸ δ' ἐπανερόμενον
indeed to-be-rejected altogether the(-other) and re-examining
ἐπιρρυθμίζειν, ποιητικοὺς ἅμα καὶ μουσικοὺς ἄνδρας
to-rework poetic at-once and musical men
παραλαβόντας, χρωμένους αὐτῶν ταῖς δυνάμεσιν τῆς
having-taken-along using of-them the powers of-the
ποιήσεως, ταῖς δὲ ἡδοναῖς καὶ ἐπιθυμίαις μὴ ἐπιτρέποντας
poetry to-the and pleasures and desires not entrusting
ἀλλ' ἤ τισιν ὀλίγοις, ἐξηγουμένους δὲ τὰ τοῦ νομοθέτου
but than to-some few interpreting and the of-the lawgiver
βουλήματα, ὅτι μάλιστα ὄρχησίν τε καὶ ᾠδὴν καὶ πᾶσαν
wishes as most dance both and song and all
χορείαν συστήσασθαι κατὰ τὸν αὐτῶν νοῦν.
dancing to-compose according-to the of-them mind
πᾶσα δ' ἄτακτός γε τάξιν λαβοῦσα περὶ μοῦσαν d
all and disorderly at-least order having-received about music
διατριβὴ καὶ μὴ παρατιθεμένης τῆς γλυκείας μούσης
pastime even not being-set-beside the sweet muse
ἀμείνων μυρίῳ· τὸ δ' ἡδὺ κοινὸν πάσαις. ἐν ᾗ γὰρ
better ten-thousand-fold the and pleasant common to-all in which for

ἂν ἐκ παίδων τις μέχρι τῆς ἑστηκυίας τε καὶ ἔμφρονος
— *from childhood anyone up-to the settled both and sensible*
ἡλικίας διαβιῷ, σώφρονι μὲν μούσῃ καὶ τεταγμένῃ, ἀκούων
age lives-through temperate indeed muse and ordered hearing
δὲ τῆς ἐναντίας, μισεῖ καὶ ἀνελεύθερον αὐτὴν προσαγορεύει,
and the opposite he-hates and illiberal it calls
τραφεὶς δ' ἐν τῇ κοινῇ καὶ γλυκείᾳ, ψυχρὰν καὶ ἀηδῆ
reared and in the common and sweet cold and unpleasant
τὴν ταύτῃ ἐναντίαν εἶναί φησιν· ὥστε, ὅπερ ἐρρήθη
the to-this opposite to-be he-says so-that which-very was-said
νυνδή, τό γε τῆς ἡδονῆς ἢ ἀηδίας περὶ ἑκατέρας οὐδὲν
just-now the at-least of-the pleasure or unpleasantness about each nothing
πεπλεονέκτηκεν, ἐκ περιττοῦ δὲ ἡ μὲν βελτίους, ἡ
has-the-advantage from excess and the(-one) indeed better the(-other)
δὲ χείρους τοὺς ἐν αὐτῇ τραφέντας ἑκάστοτε παρέχεται.
and worse the in it reared each-time renders
CLIN. καλῶς εἴρηκας.
finely you-have-spoken
e ATH. ἔτι δὲ θηλείαις τε πρεπούσας ᾠδὰς ἄρρεσί τε χωρίσαι
still and for-females both fitting songs for-males and to-separate
που δέον ἂν εἴη τύπῳ τινὶ διορισάμενον, καὶ ἁρμονίαισιν
surely needful — would-be by-pattern some having-distinguished and to-harmonies
δὴ καὶ ῥυθμοῖς προσαρμόττειν ἀναγκαῖον· δεινὸν γὰρ
indeed and to-rhythms to-fit necessary terrible for
ὅλῃ γε ἁρμονίᾳ ἀπᾴδειν ἢ ῥυθμῷ ἀρρυθμεῖν,
with-whole at-least harmony to-sing-out-of-tune or with-rhythm to-be-out-of-rhythm
μηδὲν προσήκοντα τούτων ἑκάστοις ἀποδιδόντα τοῖς
nothing fitting of-these to-each rendering to-the
μέλεσιν. ἀναγκαῖον δὴ καὶ τούτων τὰ σχήματά γε
melodies necessary indeed also of-these the figures at-least
νομοθετεῖν. ἔστιν δὲ ἀμφοτέροις μὲν ἀμφότερα ἀνάγκῃ
to-legislate it-is and for-both indeed both-things by-necessity

κατεχόμενα ἀποδιδόναι, τὰ δὲ τῶν θηλειῶν αὐτῷ
held to-render the-things and of-the females by-itself
τῷ τῆς φύσεως ἑκατέρου διαφέροντι, τούτῳ δεῖ καὶ
the of-the nature of-each differing by-this one-must also
διασαφεῖν. τὸ δὴ μεγαλοπρεπὲς οὖν καὶ τὸ πρὸς τὴν
to-make-clear the indeed magnificent then and the toward the
ἀνδρείαν ῥέπον ἀρρενωπὸν φατέον εἶναι, τὸ δὲ πρὸς
courage inclining manly must-be-said to-be the and toward
τὸ κόσμιον καὶ σῶφρον μᾶλλον ἀποκλῖνον θηλυγενέστερον
the orderly and temperate rather inclining more-feminine
ὡς ὂν παραδοτέον ἔν τε τῷ νόμῳ καὶ λόγῳ.
as being must-be-transmitted in both the law and argument

VI · MAN THE GODS' PLAYTHING

As a shipwright lays down keels, the Athenian lays down the keels of lives. Human affairs are not worth great seriousness: man is a plaything of god, and that is the best in him, so he should live playing the finest games, sacrifice, song, and dance. Megillus protests that this belittles men, and the Athenian asks pardon and allows that they deserve some seriousness. Schools and gymnasia stand in three places, with paid foreign teachers; education is compulsory, since children belong to the city, and girls train in riding and gymnastics as well, as the Sauromatian women do, or the city lives on half its strength. Clinias lets him go on, and he asks whether women should labor like Thracian women or keep house as in Athens.

ATH. τάξις μὲν δή τις αὕτη· τούτων δὲ αὐτῶν διδασκαλία 803
order indeed indeed some this of-these and themselves teaching
καὶ παράδοσις λεγέσθω τὸ μετὰ τοῦτο, τίνα τρόπον χρὴ
and transmission let-be-told the after this in-what way one-must
καὶ οἵστισιν καὶ πότε πράττειν ἕκαστα αὐτῶν. οἷον δή
and to-whom and when to-do each of-them as indeed
τις ναυπηγὸς τὴν τῆς ναυπηγίας ἀρχὴν καταβαλλόμενος
some shipwright the of-the shipbuilding beginning laying-down

τὰ τροπιδεῖα ὑπογράφεται τῶν πλοίων σχήματα, ταὐτὸν
the keels sketches of-the vessels shapes the-same
δή μοι κἀγὼ φαίνομαι ἐμαυτῷ δρᾶν, τὰ τῶν βίων
indeed to-me I-too appear to-myself to-do the-things of-the lives
πειρώμενος σχήματα διαστήσασθαι κατὰ τρόπους τοὺς
trying shapes to-set-out according-to ways the
τῶν ψυχῶν, ὄντως αὐτῶν τὰ τροπιδεῖα καταβάλλεσθαι,
of-the souls really of-them the keels to-lay-down
ποίᾳ μηχανῇ καὶ τίσιν ποτὲ τρόποις συνόντες τὸν βίον
by-what-sort device and in-what ever ways being-together the life
ἄριστα διὰ τοῦ πλοῦ τούτου τῆς ζωῆς διακομισθησόμεθα,
best through the voyage this of-the life we-shall-be-carried-across
τοῦτο σκοπεῖν ὀρθῶς. ἔστι δὴ τοίνυν τὰ τῶν ἀνθρώπων
this to-examine rightly is indeed then the-things of-the men
πράγματα μεγάλης μὲν σπουδῆς οὐκ ἄξια, ἀναγκαῖόν γε
affairs of-great indeed earnestness not worthy necessary at-least
μὴν σπουδάζειν· τοῦτο δὲ οὐκ εὐτυχές. ἐπειδὴ δὲ ἐνταῦθά
indeed to-be-earnest this and not fortunate since and here
ἐσμεν, εἴ πως διὰ προσήκοντός τινος αὐτὸ πράττοιμεν,
we-are if somehow through fitting some it we-should-do
ἴσως ἂν ἡμῖν σύμμετρον ἂν εἴη. λέγω δὲ δὴ τί ποτε;
perhaps — for-us proportionate — would-be I-mean and indeed what ever
ἴσως μεντἄν τίς μοι τοῦτ' αὐτὸ ὑπολαβὼν ὀρθῶς ὑπολάβοι.
perhaps however someone me this itself taking-up rightly would-take-up

c CLIN. πάνυ μὲν οὖν.
certainly indeed then

ATH. φημὶ χρῆναι τὸ μὲν σπουδαῖον σπουδάζειν, τὸ δὲ μὴ
I-say it-is-needful the indeed serious to-be-earnest-about the and not
σπουδαῖον μή, φύσει δὲ εἶναι θεὸν μὲν πάσης μακαρίου
serious not by-nature and to-be god indeed of-all blessed
σπουδῆς ἄξιον, ἄνθρωπον δέ, ὅπερ εἴπομεν ἔμπροσθεν, θεοῦ
earnestness worthy man and which-very we-said before of-god

τι παίγνιον εἶναι μεμηχανημένον, καὶ ὄντως τοῦτο αὐτοῦ
some plaything to-be contrived and really this of-him
τὸ βέλτιστον γεγονέναι· τούτῳ δὴ δεῖν τῷ τρόπῳ
the best to-have-been this indeed to-be-necessary the way
συνεπόμενον καὶ παίζοντα ὅτι καλλίστας παιδιὰς πάντ' ἄνδρα
following and playing as finest plays every man
καὶ γυναῖκα οὕτω διαβιῶναι, τοὐναντίον ἢ νῦν διανοηθέντας.
and woman so to-live-through the-opposite than now having-thought

CLIN. πῶς; d
how

ATH. νῦν μέν που τὰς σπουδὰς οἴονται δεῖν ἕνεκα e
now indeed surely the earnest-pursuits they-think to-be-necessary for-the-sake
τῶν παιδιῶν γίγνεσθαι· τὰ γὰρ περὶ τὸν πόλεμον
of-the plays to-come-about the-things for about the war
ἡγοῦνται σπουδαῖα ὄντα τῆς εἰρήνης ἕνεκα δεῖν
they-consider serious being of-the peace for-the-sake to-be-necessary
εὖ τίθεσθαι. τὸ δ' ἦν ἐν πολέμῳ μὲν ἄρα οὔτ' οὖν
well to-be-arranged the and was in war indeed then neither then
παιδιὰ πεφυκυῖα οὔτ' αὖ παιδεία ποτὲ ἡμῖν ἀξιόλογος,
play being-by-nature nor again education ever for-us worth-mention
οὔτε οὖσα οὔτ' ἐσομένη, ὃ δή φαμεν ἡμῖν γε εἶναι
neither being nor going-to-be which indeed we-say for-us at-least to-be
σπουδαιότατον· δεῖ δὴ τὸν κατ' εἰρήνην βίον ἕκαστον
most-serious one-must indeed the in peace life each
πλεῖστόν τε καὶ ἄριστον διεξελθεῖν. τίς οὖν ὀρθότης;
most both and best to-go-through what then rightness
παίζοντά ἐστιν διαβιωτέον τινὰς δὴ παιδιάς, θύοντα
playing is must-live-through some indeed plays sacrificing
καὶ ᾄδοντα καὶ ὀρχούμενον, ὥστε τοὺς μὲν θεοὺς ἵλεως
and singing and dancing so-that the indeed gods gracious

αὐτῷ παρασκευάζειν δυνατὸν εἶναι, τοὺς δ' ἐχθροὺς
to-himself to-make able to-be the and enemies
ἀμύνεσθαι καὶ νικᾶν μαχόμενον·
to-ward-off and to-conquer fighting
ὁποῖα δὲ ᾄδων ἄν τις καὶ ὀρχούμενος ἀμφότερα ταῦτα
what-sort and singing — anyone and dancing both these-things
πράττοι, τὸ μὲν τῶν τύπων εἴρηται καὶ καθάπερ ὁδοὶ
might-do the indeed of-the patterns has-been-said and as roads
τέτμηνται καθ' ἃς ἰτέον, προσδοκῶντα καὶ τὸν ποιητὴν
have-been-cut along which one-must-go expecting also the poet
εὖ λέγειν τὸ —
well to-say the

804 Τηλέμαχ', ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῇσι νοήσεις,
Telemachus some indeed yourself in mind your-own you-will-think-of
ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ ὀίω
others and also daemon will-suggest not for I-think
οὔ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.
not you of-gods against-the-will to-have-been-born both to-have-been-reared and

b ταὐτὸν δὴ καὶ τοὺς ἡμετέρους τροφίμους δεῖ
the-same indeed also the our nurslings one-must
διανοουμένους τὰ μὲν εἰρημένα ἀποχρώντως νομίζειν
thinking the-things indeed said sufficiently to-consider
εἰρῆσθαι, τὰ δὲ καὶ τὸν δαίμονά τε καὶ θεὸν αὐτοῖσιν
to-have-been-said the-things and also the daemon both and god for-them
ὑποθήσεσθαι θυσιῶν τε πέρι καὶ χορειῶν, οἵστισί τε καὶ
will-suggest of-sacrifices both about and of-dances to-whom both and
ὁπότε ἕκαστα ἑκάστοις προσπαίζοντές τε καὶ ἱλεούμενοι
when each to-each playing-to both and propitiating

κατὰ τὸν τρόπον τῆς φύσεως διαβιώσονται, θαύματα
according-to the way of-the nature they-will-live-through puppets
ὄντες τὸ πολύ, σμικρὰ δὲ ἀληθείας ἄττα μετέχοντες.
being the much small-things and of-truth some partaking
MEG. παντάπασι τὸ τῶν ἀνθρώπων γένος ἡμῖν, ὦ ξένε,
altogether the of-the men race for-us O stranger
διαφαυλίζεις.
you-disparage
ATH. μὴ θαυμάσῃς, ὦ Μέγιλλε, ἀλλὰ σύγγνωθί μοι· πρὸς c
not wonder O Megillus but forgive me toward
γὰρ τὸν θεὸν ἀπιδὼν καὶ παθὼν εἶπον ὅπερ
for the god having-looked and having-been-affected I-said which-very
εἴρηκα νῦν. ἔστω δ' οὖν τὸ γένος ἡμῶν μὴ φαῦλον,
I-have-said now let-be and then the race of-us not poor
εἴ σοι φίλον, σπουδῆς δέ τινος ἄξιον.
if to-you dear of-earnestness and some worthy
τὸ δ' ἑξῆς τούτοις, οἰκοδομίαι μὲν εἴρηνται γυμνασίων d
the and next to-these buildings indeed have-been-told of-gymnasia
ἅμα καὶ διδασκαλείων κοινῶν τριχῇ κατὰ μέσην τὴν
at-once and of-schools common in-three-places in middle the
πόλιν, ἔξωθεν δὲ ἵππων αὖ τριχῇ περὶ τὸ ἄστυ
city outside and of-horses again in-three-places around the town
γυμνάσιά τε καὶ εὐρυχώρια, τοξικῆς τε καὶ τῶν ἄλλων
gymnasia both and open-spaces of-archery both and of-the other
ἀκροβολισμῶν ἕνεκα διακεκοσμημένα, μαθήσεώς τε ἅμα
skirmishings for-the-sake laid-out of-learning both at-once
καὶ μελέτης τῶν νέων· εἰ δ' ἄρα μὴ τότε ἱκανῶς
and of-practice of-the young if and then not then sufficiently
ἐρρήθησαν, νῦν εἰρήσθω τῷ λόγῳ μετὰ νόμων. ἐν δὲ
they-were-told now let-them-be-told in-the argument with laws in and
τούτοις πᾶσιν διδασκάλους ἑκάστων πεπεισμένους μισθοῖς
these all teachers of-each persuaded by-wages

οἰκοῦντας ξένους διδάσκειν τε πάντα ὅσα πρὸς τὸν
dwelling foreigners to-teach both all as-many-as for the
πόλεμόν ἐστιν μαθήματα τοὺς φοιτῶντας ὅσα τε πρὸς
war are lessons the attending as-many-as both for
μουσικήν, οὐχ ὃν μὲν ἂν ὁ πατὴρ βούληται, φοιτῶντα,
music not whom indeed — the father wishes attending
ὃν δ' ἂν μή, ἐῶντα τὰς παιδείας, ἀλλὰ τὸ λεγόμενον
whom and — not allowing the educations but the so-called
πάντ' ἄνδρα καὶ παῖδα κατὰ τὸ δυνατόν, ὡς τῆς πόλεως
every man and child according-to the possible as of-the city
μᾶλλον ἢ τῶν γεννητόρων ὄντας, παιδευτέον ἐξ ἀνάγκης.
rather than of-the parents being must-be-educated by necessity
τὰ αὐτὰ δὲ δὴ καὶ περὶ θηλειῶν ὁ μὲν ἐμὸς νόμος
the same-things and indeed also about females the indeed my law
ἂν εἴποι πάντα ὅσαπερ καὶ περὶ τῶν ἀρρένων, ἴσα καὶ
— would-say all as-many-as also about the males equally also
τὰς θηλείας ἀσκεῖν δεῖν· καὶ οὐδὲν φοβηθεὶς εἴποιμ'
the females to-practice to-be-necessary and nothing having-feared I-would-say
ἂν τοῦτον τὸν λόγον οὔτε ἱππικῆς οὔτε γυμναστικῆς, ὡς
— this the argument neither of-horsemanship nor of-gymnastics as
ἀνδράσι μὲν πρέπον ἂν εἴη, γυναιξὶ δὲ οὐκ ἂν πρέπον.
for-men indeed fitting — would-be for-women and not — fitting
805 ἀκούων μὲν γὰρ δὴ μύθους παλαιοὺς πέπεισμαι, τὰ δὲ
hearing indeed for indeed tales old I-am-persuaded the-things and
νῦν ὡς ἔπος εἰπεῖν οἶδα ὅτι μυριάδες ἀναρίθμητοι γυναικῶν
now so a-word to-say I-know that myriads countless of-women
εἰσι τῶν περὶ τὸν Πόντον, ἃς Σαυρομάτιδας καλοῦσιν,
are of-the about the Pontus whom Sauromatides they-call
αἷς οὐχ ἵππων μόνον ἀλλὰ καὶ τόξων καὶ τῶν ἄλλων
for-whom not of-horses only but also of-bows and of-the other
ὅπλων κοινωνία καὶ τοῖς ἀνδράσιν ἴση προστεταγμένη
arms partnership and with-the men equal enjoined

ἴσως ἀσκεῖται. λογισμὸν δὲ πρὸς τούτοις περὶ τούτων
equally is-practiced reasoning and in-addition-to these about these-things
τοιόνδε τινὰ ἔχω· φημί, εἴπερ ταῦτα οὕτω συμβαίνειν ἐστὶν
such some I-have I-say if-indeed these-things so to-turn-out are
δυνατά, πάντων ἀνοητότατα τὰ νῦν ἐν τοῖς παρ' ἡμῖν
possible of-all most-foolish the-things now in the among us
τόποις γίγνεσθαι τὸ μὴ πάσῃ ῥώμῃ πάντας ὁμοθυμαδὸν
places to-come-about the not with-all strength all with-one-mind
ἐπιτηδεύειν ἄνδρας γυναιξὶν ταὐτά. σχεδὸν γὰρ ὀλίγου
to-practice men with-women the-same-things nearly for almost
πᾶσα ἡμίσεια πόλις ἀντὶ διπλασίας οὕτως ἔστιν τε
every half city instead-of double so is both
καὶ γίγνεται ἐκ τῶν αὐτῶν τελῶν καὶ πόνων· καίτοι
and becomes from the same expenditures and toils and-yet
θαυμαστὸν ἂν ἁμάρτημα νομοθέτῃ τοῦτ' αὐτὸ γίγνοιτο.
wonderful — error for-lawgiver this itself would-become
CLIN. ἔοικέν γε· ἔστι μέντοι πάμπολλα ἡμῖν, ὦ ξένε, c
it-seems at-least are however very-many-things for-us O stranger
παρὰ τὰς εἰωθυίας πολιτείας τῶν νῦν λεγομένων.
contrary-to the accustomed constitutions of-the now said-things
ἀλλὰ γὰρ εἰπὼν τὸν μὲν λόγον ἐᾶσαι διεξελθεῖν, εὖ
but for having-said the indeed argument to-let to-go-through well
διελθόντος δέ, οὕτω τὸ δοκοῦν αἱρεῖσθαι δεῖν,
having-gone-through and so the seeming to-choose to-be-necessary
μάλα εἶπές τε ἐμμελῶς, πεποίηκάς τέ με τὰ νῦν αὐτὸν
very you-said both harmoniously you-have-made both me the now myself
ἐμαυτῷ ἐπιπλήττειν ὅτι ταῦτα εἴρηκα· λέγε οὖν τὸ μετὰ
myself to-rebuke that these-things I-have-said say then the after
ταῦτα ὅτι σοι κεχαρισμένον ἐστίν.
these-things whatever to-you pleasing is

d ATH. τόδε ἔμοιγε, ὦ Κλεινία, ὃ καὶ πρόσθεν εἶπον,
this to-me-at-least O Clinias which also before I-said
ὡς, εἰ μὲν ταῦτα ἦν μὴ ἱκανῶς ἔργοις ἐληλεγμένα
that if indeed these-things were not sufficiently by-deeds proven
ὅτι δυνατά ἐστι γίγνεσθαι, τάχα ἦν ἄν τι καὶ
that possible are to-come-about perhaps there-was — something also
ἀντειπεῖν τῷ λόγῳ, νῦν δὲ ἄλλο τί που ζητητέον
to-speak-against the argument now and other something surely must-be-sought
ἐκείνῳ τῷ τοῦτον τὸν νόμον μηδαμῇ δεχομένῳ, τὸ δ᾽
for-that-one the this the law in-no-way accepting the and
ἡμέτερον διακέλευμα ἐν τούτοις οὐκ ἀποσβήσεται τὸ μὴ οὐ
our exhortation in these-things not will-be-extinguished the not not
λέγειν ὡς δεῖ παιδείας τε καὶ τῶν ἄλλων ὅτι μάλιστα
to-say that one-must of-education both and of-the other-things as most
κοινωνεῖν τὸ θῆλυ γένος ἡμῖν τῷ τῶν ἀρρένων γένει. καὶ
to-share the female sex for-us with-the of-the males sex and
γὰρ οὖν οὑτωσί πως δεῖ περὶ αὐτῶν διανοηθῆναι. φέρε,
for then in-this-way somehow one-must about them to-think come
μὴ μετεχουσῶν ἀνδράσι γυναικῶν κοινῇ τῆς ζωῆς πάσης,
not sharing with-men women in-common the life whole
μῶν οὐκ ἀνάγκη γενέσθαι γέ τινα τάξιν ἑτέραν αὐταῖς;
surely-not not necessity to-become at-least some order other for-them
CLIN. ἀνάγκη μὲν οὖν.
necessity indeed then

e ATH. τίνα οὖν ἔμπροσθεν τῶν νῦν ἀποδεδειγμένων
what then before of-the now appointed
θεῖμεν ἂν τῆς κοινωνίας ταύτης ἣν νῦν αὐταῖς ἡμεῖς
would-we-set — of-the partnership this which now for-them we
προστάττομεν; πότερον ἣν Θρᾷκες ταῖς γυναιξὶν χρῶνται
enjoin whether which Thracians with-the women use
καὶ πολλὰ ἕτερα γένη, γεωργεῖν τε καὶ βουκολεῖν
and many other races to-farm both and to-herd-cattle

καὶ ποιμαίνειν καὶ διακονεῖν μηδὲν διαφερόντως τῶν
and to-shepherd and to-serve in-nothing differently than-the
δούλων; ἢ καθάπερ ἡμεῖς ἅπαντές τε οἱ περὶ τὸν τόπον
slaves or as we all both the about the region
ἐκεῖνον; νῦν γὰρ δὴ τό γε παρ' ἡμῖν ὧδέ ἐστιν περὶ
that now for indeed the at-least among us thus is about
τούτων γιγνόμενον· εἷς τινα μίαν οἴκησιν συμφορήσαντες,
these-things happening into some one dwelling having-gathered
τὸ λεγόμενον, πάντα χρήματα, παρέδομεν ταῖς γυναιξὶν
the so-called all possessions we-handed-over to-the women
διαταμιεύειν τε καὶ κερκίδων ἄρχειν καὶ πάσης ταλασίας.
to-manage both and of-shuttles to-rule and of-all wool-spinning

VII · WOMEN'S SHARE AND THE ORDER OF THE DAY

The Spartan middle way, girls in gymnastics and music and women running the house but not fighting, leaves women half trained, and the Athenian wants them to share war training. Megillus asks whether to let the stranger run down Sparta, and Clinias says to let him speak freely. Slaves farm the land, men dine in common messes with their families' messes nearby, and the citizens' life must not be that of fatted cattle, since a life of virtue is busier than an athlete's. No free man should sleep the whole night: masters and mistresses rise first, and children go to their teachers at dawn. A boy is the hardest of beasts to manage, so he needs bridles, and any free man may punish a child, his tutor, or his teacher who does wrong.

ΑΘΗ. ἢ τὸ τούτων δὴ διὰ μέσου φῶμεν, ὦ Μέγιλλε, τὸ 806
or the of-these indeed between middle let-us-say O Megillus the
Λακωνικόν; κόρας μὲν γυμνασίων μετόχους οὔσας ἅμα καὶ
Laconian girls indeed in-gymnastics sharing being at-once and
μουσικῆς ζῆν δεῖν, γυναῖκας δὲ ἀργοὺς μὲν ταλασίας,
in-music to-live to-be-necessary women and idle indeed of-wool-spinning
ἀσκητικὸν δέ τινα βίον καὶ οὐδαμῶς φαῦλον οὐδ' εὐτελῆ
hard-working and some life and in-no-way poor nor cheap

διαπλέκειν, θεραπείας δὲ καὶ ταμιείας αὖ καὶ
to-weave of-tending and and of-household-management again and
παιδοτροφίας εἴς τι μέσον ἀφικνεῖσθαι, τῶν δ' εἰς τὸν
of-child-rearing to some middle to-arrive of-the and to the
πόλεμον μὴ κοινωνούσας, ὥστε οὐδ' εἴ τίς ποτε διαμάχεσθαι
war not sharing so-that not-even if any ever to-fight-through
περὶ πόλεώς τε καὶ παίδων ἀναγκαία τύχη γίγνοιτο,
about city both and children necessary fortune should-come-about
οὔτ' ἂν τόξων, ὥς τινες Ἀμαζόνες, οὔτ' ἄλλης κοινωνῆσαί
neither — of-bows as some Amazons nor of-other to-share
ποτε βολῆς μετὰ τέχνης δυνάμεναι, οὐδὲ ἀσπίδα καὶ δόρυ
ever shooting with art able nor shield and spear
λαβοῦσαι μιμήσασθαι τὴν θεόν, ὡς πορθουμένης αὐταῖς τῆς
having-taken to-imitate the goddess as being-sacked for-them the
πατρίδος γενναίως ἀντιστάσας, φόβον γε, εἰ μηδὲν μεῖζον,
fatherland nobly having-stood-up fear at-least if nothing greater
πολεμίοισι δύνασθαι παρασχεῖν ἐν τάξει τινὶ κατοφθείσας;
to-the-enemies to-be-able to-provide in order some having-been-seen
Σαυρομάτιδας δὲ οὐδ' ἂν τὸ παράπαν τολμήσειαν
Sauromatides and not-even — the altogether would-dare
μιμήσασθαι τοῦτον τὸν τρόπον διαβιοῦσαι, παρὰ γυναῖκας
to-imitate this the way living-through compared-to women
δὲ αὐτὰς ἄνδρες ἂν αἱ ἐκείνων γυναῖκες φανεῖεν. ταῦτ' οὖν
and them men — the of-those women would-appear these-things then
ὑμῶν τοὺς νομοθέτας ὁ μὲν βουλόμενος ἐπαινεῖν ἐπαινείτω,
of-you the lawgivers the indeed wishing to-praise let-him-praise
τὸ δ' ἐμὸν οὐκ ἄλλως ἂν λεχθείη· τέλεον γὰρ καὶ οὐ
the and my not otherwise — would-be-said complete for and not
διήμισυν δεῖν τὸν νομοθέτην εἶναι, τὸ θῆλυ μὲν ἀφιέντα
half-and-half to-be-necessary the lawgiver to-be the female indeed letting-go
τρυφᾶν καὶ ἀναλίσκειν διαίταις ἀτάκτως χρώμενον,
to-live-luxuriously and to-spend with-regimens disorderly using

τοῦ δὲ ἄρρενος ἐπιμεληθέντα, τελέως σχεδὸν εὐδαίμονος
of-the and male having-taken-care completely nearly of-happy
ἥμισυ βίου καταλείπειν ἀντὶ διπλασίου τῇ πόλει.
half life to-leave instead-of double to-the city
MEG. τί δράσομεν, ὦ Κλεινία; τὸν ξένον ἐάσομεν τὴν
what shall-we-do O Clinias the stranger shall-we-allow the
Σπάρτην ἡμῖν οὕτω καταδραμεῖν;
Sparta for-us so to-run-down
CLIN. ναί· δεδομένης γὰρ αὐτῷ παρρησίας ἐατέον, ἕως d
yes having-been-given for to-him freedom-of-speech one-must-allow until
ἂν διεξέλθωμεν πάντῃ ἱκανῶς τοὺς νόμους.
— we-go-through in-every-way sufficiently the laws
MEG. ὀρθῶς λέγεις.
rightly you-speak
ATH. οὐκοῦν τὰ μετὰ ταῦτα ἤδη σχεδὸν ἐμὸν
therefore the-things after these-things already nearly my-part
πειρᾶσθαι φράζειν;
to-try to-declare
CLIN. πῶς γὰρ οὔ;
how for not
ATH. τίς δὴ τρόπος ἀνθρώποις γίγνοιτ' ἂν τοῦ βίου, e
what indeed way for-men would-become — of-the life
οἷσιν τὰ μὲν ἀναγκαῖα εἴη κατεσκευασμένα μέτρια,
for-whom the-things indeed necessary should-be provided moderate
τὰ δὲ τῶν τεχνῶν ἄλλοις παραδεδομένα, γεωργίαι
the-things and of-the arts to-others handed-over farmings
δὲ ἐκδεδομέναι δούλοις ἀπαρχὴν τῶν ἐκ τῆς γῆς
and leased-out to-slaves first-fruits of-the from the earth
ἀποτελοῦσιν ἱκανὴν ἀνθρώποις ζῶσι κοσμίως, συσσίτια
rendering sufficient for-men living orderly common-messes
δὲ κατεσκευασμένα εἴη χωρὶς μὲν τὰ τῶν ἀνδρῶν,
and provided should-be apart indeed the(-ones) of-the men

ἐγγὺς δ' ἐχόμενα τὰ τῶν αὐτοῖς οἰκείων, παίδων τε
near and adjoining the(-ones) of-the to-them household children both
ἅμα θηλειῶν καὶ τῶν μητέρων αὐταῖς, ἄρχουσιν δὲ καὶ
at-once of-females and of-the mothers to-them for-male-officials and also
ἀρχούσαις εἴη προστεταγμένα λύειν ταῦτα ἑκάστοις
for-female-officials should-be enjoined to-dismiss these each
τὰ συσσίτια πάντα, καθ' ἑκάστην ἡμέραν θεασαμένους
the common-messes all by each day having-viewed
καὶ ἰδόντας τὴν διαγωγὴν τὴν τῶν συσσίτων, μετὰ δὲ
and having-seen the conduct the of-the mess-mates after and
ταῦτα σπείσαντας τόν τε ἄρχοντα καὶ τοὺς ἄλλους
these-things having-poured-libations the both official and the others
οἷς ἂν τυγχάνῃ θεοῖς ἡ τότε νύξ τε καὶ ἡμέρα
to-whom — it-happens gods the then night both and day
καθιερωμένη, κατὰ ταῦτα οὕτως οἴκαδε πορεύεσθαι;
consecrated according-to these-things so homeward to-go
807 τοῖς δὴ ταύτῃ κεκοσμημένοις ἆρα οὐδὲν λειπόμενόν
for-the indeed in-this-way arranged then no remaining
ἐστιν ἀναγκαῖόν τε ἔργον καὶ παντάπασι προσῆκον, ἀλλ'
is necessary both work and altogether fitting but
ἐν τρόπῳ βοσκήματος ἕκαστον πιαινόμενον αὐτῶν δεῖ
in way of-a-beast each fattened of-them must
ζῆν; οὔκουν τό γε δίκαιόν φαμεν οὐδὲ καλόν, οὐδ' οἷόν
to-live not-then the at-least just we-say nor fine nor possible
τε τὸν ζῶντα οὕτως ἀτυχῆσαι τοῦ προσήκοντος, προσήκει
— the living so to-fail-to-obtain the fitting it-befits
δὲ ἀργῷ καὶ ῥᾳθύμως καταπεπιασμένῳ ζῴῳ σχεδὸν ὑπ'
and to-idle and lazily fattened animal nearly by
ἄλλου διαρπασθῆναι ζῴου τῶν σφόδρα τετρυχωμένων
other to-be-torn-apart animal of-the very worn-down
μετὰ ἀνδρείας τε ἅμα καὶ τῶν πόνων. ταῦτα οὖν δὴ
with courage both at-once and the toils these-things then indeed

δι᾽ ἀκριβείας μὲν ἱκανῆς, ὡς καὶ νῦν, εἰ ζητοῖμεν ἄν,
with exactness indeed sufficient as also now if we-should-seek —
ἴσως οὐκ ἄν ποτε γένοιτο, μέχριπερ ἂν γυναῖκές τε
perhaps not — ever would-come-about as-long-as — women both
καὶ παῖδες οἰκήσεις τε ἴδιαι καὶ ἰδίως ἅπαντ᾽ ᾖ τὰ
and children dwellings both private and privately all be the
τοιαῦτα ἑκάστοις ἡμῶν κατεσκευασμένα· τὰ δὲ μετ᾽
such-things to-each of-us provided the-things and after
ἐκεῖν᾽ αὖ δεύτερα τὰ νῦν λεγόμενα εἰ γίγνοιτο
those again second the now said if they-should-come-about
ἡμῖν, γίγνοιτο ἂν καὶ μάλα μετρίως.
for-us would-come-about — even very moderately
ἔργον δὲ δὴ τοῖς οὕτω ζῶσίν φαμεν οὐ τὸ σμικρότατον d
work and indeed for-the so living we-say not the smallest
οὐδὲ τὸ φαυλότατον λείπεσθαι, μέγιστον δὲ πάντων εἶναι
nor the poorest to-be-left greatest and of-all to-be
προστεταγμένον ὑπὸ δικαίου νόμου· τοῦ γὰρ πᾶσαν τῶν
enjoined by just law the for all of-the
ἄλλων πάντων ἔργων βίου ἀσχολίαν παρασκευάζοντος, τοῦ
other all works of-life lack-of-leisure providing the
Πυθιάδος τε καὶ Ὀλυμπιάδος νίκης ὀρεγομένου, διπλασίας
of-Pythian both and of-Olympic victory reaching-for double
τε καὶ ἔτι πολλῷ πλέονος ἀσχολίας ἐστὶν γέμων ὁ περὶ τὴν
both and still by-much greater lack-of-leisure is full the about the
τοῦ σώματος πάντως καὶ ψυχῆς εἰς ἀρετῆς ἐπιμέλειαν βίος
of-the body altogether and of-soul for of-virtue care life
εἰρημένος ὀρθότατα. πάρεργον γὰρ οὐδὲν δεῖ τῶν ἄλλων
spoken most-rightly by-work for nothing one-must of-the other
ἔργων διακώλυμα γίγνεσθαι τῶν τῷ σώματι προσηκόντων
works hindrance to-become of-the to-the body fitting
εἰς ἀπόδοσιν πόνων καὶ τροφῆς, οὐδ᾽ αὖ ψυχῇ μαθημάτων
for rendering of-toils and of-nourishment nor again for-soul of-lessons

τε καὶ ἐθῶν, πᾶσα δὲ νύξ τε καὶ ἡμέρα σχεδὸν οὐκ
both and of-habits all and night both and day nearly not
ἔστιν ἱκανὴ τοῦτ᾽ αὐτὸ πράττοντι τὸ τέλεόν τε καὶ ἱκανὸν
is sufficient this itself doing the complete both and sufficient
αὐτῶν ἐκλαμβάνειν· οὕτω δὴ τούτων πεφυκότων, τάξιν
of-them to-take so indeed these being-by-nature order
δεῖ γίγνεσθαι πᾶσιν τοῖς ἐλευθέροις τῆς διατριβῆς περὶ
one-must to-come-about for-all the free of-the pastime about
τὸν χρόνον ἅπαντα, σχεδὸν ἀρξάμενον ἐξ ἕω μέχρι τῆς
the time all nearly beginning from dawn until the
ἑτέρας ἀεὶ συνεχῶς ἕω τε καὶ ἡλίου ἀνατολῆς. πολλὰ
next always continuously dawn both and of-sun rising many
μὲν οὖν καὶ πυκνὰ καὶ σμικρὰ λέγων ἄν τις νομοθέτης
indeed then and frequent and small-things saying — any lawgiver
ἀσχήμων φαίνοιτο περὶ τῶν κατ᾽ οἰκίαν διοικήσεων, τά τε
unseemly would-appear about the by household management the both
ἄλλα καὶ ὅσα νύκτωρ ἀυπνίας πέρι πρέπει τοῖς
other-things and as-many-as by-night of-sleeplessness about befit for-those
μέλλουσιν διὰ τέλους φυλάξειν πᾶσαν πόλιν ἀκριβῶς.
intending through end to-guard every city exactly
808 τὸ γὰρ ὅλην διατελεῖν ἡντινοῦν νύκτα εὕδοντα καὶ
the for whole to-continue any-whatever night sleeping also
ὁντινοῦν τῶν πολιτῶν, καὶ μὴ φανερὸν εἶναι πᾶσι τοῖς
any-whatever of-the citizens and not visible to-be to-all the
οἰκέταις ἐγειρόμενόν τε καὶ ἐξανιστάμενον ἀεὶ πρῶτον,
household-slaves waking both and rising always first
τοῦτο αἰσχρὸν δεῖ δεδόχθαι πᾶσι καὶ οὐκ ἐλευθέρου,
this shameful must to-have-been-resolved by-all and not of-free-man
εἴτ᾽ οὖν νόμον εἴτ᾽ ἐπιτήδευμα τὸ τοιοῦτον καλεῖν ἐστιν
whether then law or practice the such to-call it-is
χρεών· καὶ δὴ καὶ δέσποιναν ἐν οἰκίᾳ ὑπὸ θεραπαινίδων
necessary and indeed also mistress in house by maidservants

ἐγείρεσθαί τινων καὶ μὴ πρώτην αὐτὴν ἐγείρειν τὰς ἄλλας,
to-be-woken some and not first herself to-wake the others
αἰσχρὸν λέγειν χρὴ πρὸς αὐτοὺς δοῦλόν τε καὶ δούλην
shameful to-say one-must among themselves slave both and female-slave
καὶ παῖδα, καὶ εἴ πως ἦν οἷόν τε, ὅλην καὶ πᾶσαν τὴν
and child and if somehow it-were possible — whole and all the
οἰκίαν. ἐγειρομένους δὲ νύκτωρ δεῖ πάντας πράττειν
house waking and by-night one-must all to-do
τῶν τε πολιτικῶν μέρη πολλὰ καὶ τῶν οἰκονομικῶν,
of-the both political-affairs parts many and of-the household-affairs
ἄρχοντας μὲν κατὰ πόλιν, δεσποίνας δὲ καὶ δεσπότας ἐν
officials indeed in city mistresses and and masters in
ἰδίαις οἰκίαις. ὕπνος γὰρ δὴ πολὺς οὔτε τοῖς σώμασιν
private houses sleep for indeed much neither for-the bodies
οὔτε ταῖς ψυχαῖς ἡμῶν οὐδ' αὖ ταῖς πράξεσιν ταῖς περὶ
nor for-the souls of-us nor again for-the actions the about
ταῦτα πάντα ἁρμόττων ἐστὶν κατὰ φύσιν. καθεύδων
these-things all fitting is according-to nature sleeping
γὰρ οὐδεὶς οὐδενὸς ἄξιος, οὐδὲν μᾶλλον τοῦ μὴ ζῶντος·
for no-one of-nothing worth nothing more than-the not living
ἀλλ' ὅστις τοῦ ζῆν ἡμῶν καὶ τοῦ φρονεῖν μάλιστά
but whoever of-the to-live of-us and of-the to-be-prudent most
ἐστι κηδεμών, ἐγρήγορε χρόνον ὡς πλεῖστον, τὸ πρὸς
is guardian is-awake time as most the for
ὑγίειαν αὐτοῦ μόνον φυλάττων χρήσιμον, ἔστιν δὲ οὐ
health of-it only keeping useful is and not
πολύ, καλῶς εἰς ἔθος ἰόν. ἐγρηγορότες δὲ ἄρχοντες ἐν
much well into habit having-gone awake and officials in
πόλεσιν νύκτωρ φοβεροὶ μὲν κακοῖς, πολεμίοις τε ἅμα
cities by-night fearful indeed to-bad enemies both at-once

καὶ πολίταις, ἀγαστοὶ δὲ καὶ τίμιοι τοῖς δικαίοις τε καὶ
and citizens admired and and honored by-the just both and
σώφροσιν, ὠφέλιμοι δὲ αὑτοῖς τε καὶ συμπάσῃ τῇ πόλει.
temperate beneficial and to-themselves both and to-whole the city
d νὺξ μὲν δὴ διαγομένη τοιαύτη τις πρὸς πᾶσι τοῖς
night indeed indeed spent such some besides all the
εἰρημένοις ἀνδρείαν ἄν τινα προσπαρέχοιτο ταῖς ψυχαῖς
said-things courage — some would-provide-besides to-the souls
ἑκάστων τῶν ἐν ταῖς πόλεσιν· ἡμέρας δὲ ὄρθρου τε
of-each of-the in the cities of-day and of-dawn both
ἐπανιόντων παῖδας μὲν πρὸς διδασκάλους που τρέπεσθαι
returning children indeed to teachers surely to-turn
χρεών, ἄνευ ποιμένος δὲ οὔτε πρόβατα οὔτ' ἄλλο οὐδέν
it-is-needful without shepherd and neither sheep nor other nothing
πω βιωτέον, οὐδὲ δὴ παῖδας ἄνευ τινῶν παιδαγωγῶν οὐδὲ
yet must-live nor indeed children without some attendants nor
δούλους ἄνευ δεσποτῶν. ὁ δὲ παῖς πάντων θηρίων ἐστὶ
slaves without masters the and child of-all beasts is
δυσμεταχειριστότατον· ὅσῳ γὰρ μάλιστα ἔχει πηγὴν
most-difficult-to-handle by-as-much-as for most it-has source
τοῦ φρονεῖν μήπω κατηρτυμένην, ἐπίβουλον καὶ δριμὺ καὶ
of-the to-be-prudent not-yet trained treacherous and sharp and
ὑβριστότατον θηρίων γίγνεται. διὸ δὴ πολλοῖς αὐτὸ
most-insolent of-beasts it-becomes wherefore indeed with-many it
οἷον χαλινοῖς τισιν δεῖ δεσμεύειν, πρῶτον μέν, τροφῶν
as with-bridles some one-must to-bind first indeed from-nurses
καὶ μητέρων ὅταν ἀπαλλάττηται, παιδαγωγοῖς παιδίας
and mothers when it-is-released with-attendants of-childishness
καὶ νηπιότητος χάριν, ἔτι δ' αὖ τοῖς διδάσκουσιν
and of-infancy for-the-sake still and again with-the teaching
καὶ ὁτιοῦν καὶ μαθήμασιν ὡς ἐλεύθερον· ὡς δ' αὖ
and anything-whatever and with-lessons as free as and again

δοῦλον, πᾶς ὁ προστυγχάνων τῶν ἐλευθέρων ἀνδρῶν
slave every the meeting of-the free men
κολαζέτω τόν τε παῖδα αὐτὸν καὶ τὸν παιδαγωγὸν καὶ
let-him-punish the both child himself and the attendant and
διδάσκαλον, ἐὰν ἐξαμαρτάνῃ τίς τι τούτων.
teacher if err anyone anything of-these

VIII · LETTERS, THE LYRE, AND THE BOOK TO READ

A man who fails to punish is disgraced, and the director of education oversees all. Letters are learned from ten for three years, only as far as reading and writing, and the lyre from thirteen for three, neither more nor less, whether the boy or his father wishes it. The calendar must be learned. Many urge that the young learn whole poets by heart, but much learning carries danger. The best reading for the young, the Athenian holds, is talk like the present discussion of laws: the director should have the teachers teach it, and write down whatever he finds akin to it.

ΑΘΗ. ἂν δ' αὖ προστυγχάνων τις μὴ κολάζῃ τῇ 809
if and again meeting anyone not punish with-the
δίκῃ, ὀνείδει μὲν ἐνεχέσθω πρῶτον τῷ μεγίστῳ, ὁ δὲ
justice in-reproach indeed let-him-be-liable first the greatest the and
τῶν νομοφυλάκων ἐπὶ τὴν τῶν παίδων ἀρχὴν ᾑρημένος
of-the law-guardians over the of-the children office elected
ἐπισκοπείτω τοῦτον τὸν ἐντυγχάνοντα οἷς λέγομεν
let-him-oversee this the meeting the-things-which we-speak
καὶ μὴ κολάζοντα δέον κολάζειν, ἢ κολάζοντα μὴ
and not punishing needful to-punish or punishing not
κατὰ τρόπον, βλέπων δὲ ἡμῖν ὀξὺ καὶ διαφερόντως
in fitting-way looking and for-us sharply and exceptionally
ἐπιμελούμενος τῆς τῶν παίδων τροφῆς κατευθυνέτω τὰς
taking-care of-the of-the children nurture let-him-direct the

φύσεις αὐτῶν, ἀεὶ τρέπων πρὸς τἀγαθὸν κατὰ νόμους.
natures of-them always turning to the-good according-to laws
τοῦτον δὲ αὐτὸν αὖ πῶς ἂν ἡμῖν ὁ νόμος αὐτὸς
this and him again how — for-us the law itself
παιδεύσειεν ἱκανῶς; νῦν μὲν γὰρ δὴ εἴρηκεν οὐδέν πω
could-educate sufficiently now indeed for indeed it-has-said nothing yet
σαφὲς οὐδὲ ἱκανόν, ἀλλὰ τὰ μέν, τὰ δ' οὔ· δεῖ
clear nor sufficient but the-things indeed the-things and not one-must
δὲ εἰς δύναμιν μηδὲν παραλείπειν αὐτῷ, πάντα δὲ λόγον
and to power nothing to-leave-out for-him all and argument
ἀφερμηνεύειν, ἵνα οὗτος τοῖς ἄλλοις μηνυτής τε ἅμα καὶ
to-explain so-that this-one for-the others interpreter both at-once and
τροφεὺς γίγνηται. τὰ μὲν οὖν δὴ χορείας πέρι μελῶν
nurturer may-become the-things indeed then indeed of-dancing about of-melodies
τε καὶ ὀρχήσεως ἐρρήθη, τίνα τύπον ἔχοντα ἐκλεκτέα
both and of-dance were-told what pattern having must-be-chosen
τέ ἐστιν καὶ ἐπανορθωτέα καὶ καθιερωτέα· τὰ δὲ ἐν
both are and must-be-corrected and must-be-consecrated the-things and in
γράμμασι μὲν ὄντα, ἄνευ δὲ μέτρων, ποῖα καὶ τίνα
letters indeed being without and meters what-sort and what
μεταχειρίζεσθαι χρή σοι τρόπον, ὦ ἄριστε τῶν παίδων
to-handle one-must for-you way O best of-the children
ἐπιμελητά, τοὺς ὑπὸ σοῦ τρεφομένους, οὐκ εἰρήκαμεν.
overseer the by you nurtured not we-have-told
d καίτοι τὰ μὲν περὶ τὸν πόλεμον ἃ δεῖ μανθάνειν
and-yet the-things indeed about the war which one-must to-learn
τε αὐτοὺς καὶ μελετᾶν ἔχεις τῷ λόγῳ, τὰ δὲ περὶ τὰ
both them and to-practice you-have in-the argument the-things and about the
γράμματα πρῶτον, καὶ δεύτερον λύρας πέρι καὶ λογισμῶν,
letters first and second of-lyre about and of-calculations
ὧν ἔφαμεν δεῖν ὅσα τε πρὸς πόλεμον καὶ
of-which we-said to-be-necessary as-many-as both for war and

οἰκονομίαν καὶ τὴν κατὰ πόλιν διοίκησιν χρῆναι
household-management and the in city administration it-is-needful
ἑκάστους λαβεῖν, καὶ πρὸς τὰ αὐτὰ ταῦτα ἔτι τὰ χρήσιμα
each to-take and for the same these-things still the useful-things
τῶν ἐν ταῖς περιόδοις τῶν θείων, ἄστρων τε πέρι καὶ ἡλίου
of-the in the revolutions of-the divine of-stars both about and of-sun
καὶ σελήνης, ὅσα διοικεῖν ἀναγκαῖόν ἐστιν περὶ ταῦτα
and of-moon as-many-as to-administer necessary is about these-things
πάσῃ πόλει — τίνων δὴ πέρι λέγομεν; ἡμερῶν τάξεως εἰς
for-every city of-what indeed about do-we-speak of-days of-order into
μηνῶν περιόδους καὶ μηνῶν εἰς ἕκαστον τὸν ἐνιαυτόν, ἵνα
of-months periods and of-months into each the year so-that
ὧραι καὶ θυσίαι καὶ ἑορταὶ τὰ προσήκοντ' ἀπολαμβάνουσαι
seasons and sacrifices and festivals the fitting receiving
ἑαυταῖς ἕκασται τῷ κατὰ φύσιν ἄγεσθαι, ζῶσαν τὴν
for-themselves each by-the according-to nature to-be-led living the
πόλιν καὶ ἐγρηγορυῖαν παρεχόμεναι, θεοῖς μὲν τὰς τιμὰς
city and awake rendering to-gods indeed the honors
ἀποδιδῶσιν, τοὺς δὲ ἀνθρώπους περὶ αὐτὰ μᾶλλον ἔμφρονας
they-may-render the and men about them more sensible
ἀπεργάζωνται — ταῦτα οὔπω σοι πάντα ἱκανῶς, ὦ φίλε,
they-may-make these-things not-yet to-you all sufficiently O friend
παρὰ τοῦ νομοθέτου διείρηται· πρόσεχε δὴ τὸν νοῦν
by the lawgiver have-been-declared attend indeed the mind
τοῖς μετὰ ταῦτα μέλλουσιν ῥηθήσεσθαι. γραμμάτων
to-the-things after these-things going to-be-said of-letters
εἴπομεν ὡς οὐχ ἱκανῶς ἔχεις πέρι τὸ πρῶτον, ἐπικαλοῦντες
we-said that not sufficiently you-have about the first charging
τί τῇ λέξει; τόδε, ὡς οὔπω διείρηκέ σοι πότερον εἰς
what by-the expression this that not-yet he-has-declared to-you whether to
ἀκρίβειαν τοῦ μαθήματος ἰτέον τὸν μέλλοντα πολίτην
exactness of-the learning one-must-go the about-to citizen

ἔσεσθαι μέτριον ἢ τὸ παράπαν οὐδὲ προσοιστέον· ὡς
to-be moderate or the altogether not-even must-be-applied as
δ' αὕτως καὶ περὶ λύραν. προσοιστέον μέντοι νῦν φαμεν.
and so also about lyre must-be-applied however now we-say
εἰς μὲν γράμματα παιδὶ δεκετεῖ σχεδὸν ἐνιαυτοὶ τρεῖς,
to indeed letters for-child ten-year-old nearly years three
λύρας δὲ ἅψασθαι τρία μὲν ἔτη καὶ δέκα γεγονόσιν
of-lyre and to-take-hold three indeed years and ten having-become
ἄρχεσθαι μέτριος ὁ χρόνος, ἐμμεῖναι δὲ ἕτερα τρία.
to-begin moderate the time to-remain and other three
καὶ μήτε πλείω τούτων μήτ' ἐλάττω πατρὶ μηδ' αὐτῷ,
and neither more than-these nor less for-father nor for-himself
φιλομαθοῦντι μηδὲ μισοῦντι, περὶ ταῦτα ἐξέστω μείζω
being-fond-of-learning nor hating about these-things let-it-be-allowed greater
μηδὲ ἐλάττω διατριβὴν ποιεῖσθαι παράνομον· ὁ δὲ μὴ
nor less time-spent to-make contrary-to-law the and not
πειθόμενος ἄτιμος τῶν παιδείων ἔστω τιμῶν, ἃς
obeying without-share of-the educational let-him-be honors which
ὀλίγον ὕστερον ῥητέον. μανθάνειν δὲ ἐν τούτοις τοῖς
a-little later must-be-told to-learn and in these the
χρόνοις δὴ τί ποτε δεῖ τοὺς νέους καὶ διδάσκειν αὖ
times indeed what ever one-must the young and to-teach again
τοὺς διδασκάλους, τοῦτο αὐτὸ πρῶτον μάνθανε. γράμματα
the teachers this itself first learn letters
μὲν τοίνυν χρὴ τὸ μέχρι τοῦ γράψαι τε καὶ ἀναγνῶναι
indeed then one-must the up-to the to-write both and to-read
δυνατὸν εἶναι διαπονεῖν· πρὸς τάχος δὲ ἢ κάλλος
able to-be to-work-at for speed and or beauty
ἀπηκριβῶσθαί τισιν, οἷς μὴ φύσις ἐπέσπευσεν ἐν τοῖς
to-be-perfected for-some for-whom not nature hastened in the
τεταγμένοις ἔτεσιν, χαίρειν ἐᾶν. πρὸς δὲ δὴ μαθήματα
ordered years to-fare-well to-let for and indeed lessons

ἄλυρα ποιητῶν κείμενα ἐν γράμμασι, τοῖς μὲν μετὰ
without-lyre of-poets laid-down in letters the(-ones) indeed with
μέτρων, τοῖς δ' ἄνευ ῥυθμῶν τμημάτων, ἃ δὴ
meters the(-others) and without of-rhythms sections which indeed
συγγράμματα κατὰ λόγον εἰρημένα μόνον, τητώμενα ῥυθμοῦ
writings in prose spoken only deprived of-rhythm
τε καὶ ἁρμονίας, σφαλερὰ γράμματ' ἡμῖν ἐστιν παρά
both and of-harmony dangerous writings for-us are from
τινων τῶν πολλῶν τοιούτων ἀνθρώπων καταλελειμμένα·
some of-the many such men left-behind
οἷς, ὦ πάντων βέλτιστοι νομοφύλακες, τί χρήσεσθε;
with-which O of-all best law-guardians what will-you-use
ἢ τί ποθ' ὑμῖν ὁ νομοθέτης χρῆσθαι προστάξας ὀρθῶς
or what ever for-you the lawgiver to-use having-enjoined rightly
ἂν τάξειε; καὶ μάλα ἀπορήσειν αὐτὸν προσδοκῶ.
— would-order and very to-be-at-a-loss him I-expect

CLIN. τί ποτε τοῦτο, ὦ ξένε, φαίνῃ πρὸς σαυτὸν ὄντως
what ever this O stranger you-appear toward yourself really
ἠπορηκὼς λέγειν;
having-been-at-a-loss to-say

ATH. ὀρθῶς ὑπέλαβες, ὦ Κλεινία. πρὸς δὲ δὴ κοινωνοὺς
rightly you-took-it-up O Clinias to and indeed partners
ὑμᾶς ὄντας περὶ νόμων ἀνάγκη τό τε φαινόμενον εὔπορον
you being about laws necessity the both appearing easy
καὶ τὸ μὴ φράζειν.
and the not to-declare

CLIN. τί οὖν; τί περὶ τούτων νῦν καὶ ποιόν τι d
what then what about these-things now and what-sort something
πεπονθὼς λέγεις;
having-experienced do-you-say

ATH. ἐρῶ δή· στόμασι γὰρ πολλάκις μυρίοις ἐναντία
I-shall-speak indeed to-mouths for often ten-thousand contrary-things
λέγειν οὐδαμῶς εὔπορον.
to-say in-no-way easy
CLIN. τί δέ; σμικρὰ καὶ ὀλίγα δοκεῖ σοι τὰ ἔμπροσθεν
what and small and few seem to-you the-things before
ἡμῖν εἰρημένα περὶ νόμων κεῖσθαι τοῖς πολλοῖς ὑπεναντία;
by-us said about laws to-lie for-the many opposite
e ATH. καὶ μάλα ἀληθὲς τοῦτό γε λέγεις· κελεύεις γὰρ
and very true this at-least you-say you-bid for
δή με, ὡς ἐμοὶ φαίνεται, τῆς αὐτῆς ὁδοῦ ἐχθοδοποῦ
indeed me as to-me it-appears of-the same road hateful
γεγονυίας πολλοῖς — ἴσως δ' οὐκ ἐλάττοσιν ἑτέροις
having-become to-many perhaps and not fewer to-others
προσφιλοῦς· εἰ δὲ ἐλάττοσιν, οὔκουν χείροσί γε — μεθ'
dear if and fewer not-then worse at-least with
ὧν διακελεύῃ με παρακινδυνεύοντά τε καὶ θαρροῦντα
whom you-bid me venturing both and taking-courage
τὴν νῦν ἐκ τῶν παρόντων λόγων τετμημένην ὁδὸν τῆς
the now from the present arguments cut road of-the
νομοθεσίας πορεύεσθαι μηδὲν ἀνιέντα.
legislation to-travel nothing slackening
CLIN. τί μήν;
what indeed
811 ATH. οὐ τοίνυν ἀνίημι. λέγω μὴν ὅτι ποιηταί τε ἡμῖν
not then I-slacken I-say indeed that poets both for-us
εἰσίν τινες ἐπῶν ἑξαμέτρων πάμπολλοι καὶ τριμέτρων
are some of-verses hexameter very-many and of-trimeter
καὶ πάντων δὴ τῶν λεγομένων μέτρων, οἱ μὲν ἐπὶ
and of-all indeed the called meters the(-ones) indeed for
σπουδήν, οἱ δ' ἐπὶ γέλωτα ὡρμηκότες, ἐν οἷς φασι
earnestness the(-others) and for laughter having-set-out in which they-say

δεῖν οἱ πολλάκις μυρίοι τοὺς ὀρθῶς παιδευομένους
to-be-necessary the often ten-thousand the rightly being-educated
τῶν νέων τρέφειν καὶ διακορεῖς ποιεῖν, πολυηκόους τ' ἐν
of-the young to-rear and sated to-make much-hearing both in
ταῖς ἀναγνώσεσιν ποιοῦντας καὶ πολυμαθεῖς, ὅλους ποιητὰς
the readings making and much-learned whole poets
ἐκμανθάνοντας· οἱ δὲ ἐκ πάντων κεφάλαια ἐκλέξαντες
learning-by-heart the(-others) and from all chief-points having-selected
καί τινας ὅλας ῥήσεις εἰς ταὐτὸν συναγαγόντες, ἐκμανθάνειν
and some whole speeches into the-same having-collected to-learn-by-heart
φασὶ δεῖν εἰς μνήμην τιθεμένους, εἰ μέλλει τις ἀγαθὸς
say to-be-necessary into memory putting if is-to anyone good
ἡμῖν καὶ σοφὸς ἐκ πολυπειρίας καὶ πολυμαθίας γενέσθαι.
for-us and wise from much-experience and much-learning to-become
τούτοις δὴ σὺ κελεύεις ἐμὲ τὰ νῦν παρρησιαζόμενον
to-these indeed you bid me the now speaking-freely
ἀποφαίνεσθαι τί τε καλῶς λέγουσι καὶ τί μή;
to-declare what both well they-say and what not

CLIN. πῶς γὰρ οὔ;
how for not

ATH. τί δή ποτ' ἂν οὖν περὶ ἁπάντων τούτων ἑνὶ b
what indeed ever — then about all these in-one
λόγῳ φράζων εἴποιμ' ἂν ἱκανόν; οἶμαι μὲν τὸ τοιόνδε
word declaring would-I-say — sufficient I-think indeed the such
σχεδόν, ὃ καὶ πᾶς ἄν μοι συγχωρήσειεν, πολλὰ
nearly which also every-man — to-me would-concede many-things
μὲν ἕκαστον τούτων εἰρηκέναι καλῶς, πολλὰ δὲ καὶ
indeed each of-these to-have-said well many-things and also
τοὐναντίον· εἰ δ' οὕτω τοῦτ' ἔχει, κίνδυνόν φημι εἶναι
the-opposite if and so this is danger I-say to-be
φέρουσαν τοῖς παισὶν τὴν πολυμαθίαν.
bearing for-the children the much-learning

CLIN. πῶς οὖν καὶ τί παραινοίης ἂν τῷ νομοφύλακι;
how then and what would-you-advise — to-the law-guardian

ATH. τοῦ πέρι λέγεις;
what about do-you-mean

c CLIN. τοῦ πρὸς τί παράδειγμά ποτε ἀποβλέψας ἂν τὸ
of-the to what example ever having-looked — the
μὲν ἐῴη πάντας μανθάνειν τοὺς νέους, τὸ δ'
indeed he-would-allow all to-learn the young the and
ἀποκωλύοι. λέγε καὶ μηδὲν ἀπόκνει λέγων.
he-would-prevent speak and nothing shrink speaking

ATH. ὠγαθὲ Κλεινία, κινδυνεύω κατά γέ τινα τρόπον
my-good-man Clinias I-am-likely in at-least some way
ηὐτυχηκέναι.
to-have-been-fortunate

CLIN. τοῦ δὴ πέρι;
what indeed about

d ATH. τοῦ μὴ παντάπασι παραδείγματος ἀπορεῖν. νῦν γὰρ
of-the not altogether of-example to-be-at-a-loss now for
ἀποβλέψας πρὸς τοὺς λόγους οὓς ἐξ ἕω μέχρι δεῦρο δὴ
having-looked to the arguments which from dawn up-to hither indeed
διεληλύθαμεν ἡμεῖς — ὡς μὲν ἐμοὶ φαινόμεθα, οὐκ ἄνευ
we-have-gone-through we as indeed to-me we-appear not without
τινὸς ἐπιπνοίας θεῶν — ἔδοξαν δ' οὖν μοι παντάπασι
some inspiration of-gods they-seemed and then to-me altogether
ποιήσει τινὶ προσομοίως εἰρῆσθαι. καί μοι ἴσως οὐδὲν
to-poetry some very-like to-have-been-spoken and to-me perhaps nothing
θαυμαστὸν πάθος ἐπῆλθε, λόγους οἰκείους οἷον ἀθρόους
wonderful experience came-upon arguments own as crowded-together
ἐπιβλέψαντι μάλα ἡσθῆναι· τῶν γὰρ δὴ πλείστων
having-looked-upon very to-be-pleased of-the for indeed most
λόγων οὓς ἐν ποιήμασιν ἢ χύδην οὕτως εἰρημένους
arguments which in poems or at-random so spoken

μεμάθηκα καὶ ἀκήκοα, πάντων μοι μετριώτατοί γε
I-have-learned and have-heard of-all to-me most-moderate at-least
εἶναι κατεφάνησαν καὶ προσήκοντες τὰ μάλιστα ἀκούειν
to-be appeared and fitting the most to-hear
νέοις. τῷ δὴ νομοφύλακί τε καὶ παιδευτῇ παράδειγμα
for-the-young to-the indeed law-guardian both and educator example
οὐκ ἂν ἔχοιμι, ὡς οἶμαι, τούτου βέλτιον φράζειν, ἢ
not — I-would-have as I-think than-this better to-declare than
ταῦτά τε διδάσκειν παρακελεύεσθαι τοῖσι διδασκάλοις
these-things both to-teach to-urge the teachers
τοὺς παῖδας, τά τε τούτων ἐχόμενα καὶ ὅμοια, ἂν ἄρα
the children the-things both to-these holding and like if then
που περιτυγχάνῃ ποιητῶν τε ποιήματα διεξιὼν καὶ
somehow he-come-upon of-poets both poems going-through and
γεγραμμένα καταλογάδην ἢ καὶ ψιλῶς οὕτως ἄνευ τοῦ
written in-prose or also barely so without the
γεγράφθαι λεγόμενα, ἀδελφά που τούτων τῶν λόγων,
to-have-been-written spoken kindred surely of-these the arguments
μὴ μεθιέναι τρόπῳ μηδενί, γράφεσθαι δέ· καὶ πρῶτον μὲν
not to-let-go in-way any to-be-written and and first indeed
τοὺς διδασκάλους αὐτοὺς ἀναγκάζειν μανθάνειν καὶ ἐπαινεῖν,
the teachers themselves to-compel to-learn and to-praise
οὓς δ' ἂν μὴ ἀρέσκῃ τῶν διδασκάλων, μὴ χρῆσθαι τούτοις
whom and — not please of-the teachers not to-use these
συνεργοῖς, οὓς δ' ἂν τῷ ἐπαίνῳ συμψήφους ἔχῃ, τούτοις
as-fellow-workers whom and — with-the praise agreeing he-have these
χρώμενον, τοὺς νέους αὐτοῖς παραδιδόναι διδάσκειν τε καὶ
using the young to-them to-hand-over to-teach both and
παιδεύειν. οὗτός μοι μῦθος ἐνταῦθα καὶ οὕτω τελευτάτω,
to-educate this for-me tale here and so let-end
περὶ γραμματιστῶν τε εἰρημένος ἅμα καὶ γραμμάτων.
about schoolmasters both told at-once and letters

The teachers themselves must learn this. The lyre sounds note for note with the voice, without counter-melody or elaborate accompaniment, since the pupils have only three years. Gymnastic includes everything that serves war: archery, armed fighting, tactics, marching, and camping, taught by paid masters to girls as well as boys, since women may have to defend the city as birds fight for their young. Dance divides into the imitation of fine bodies and of ugly ones, each with two kinds.

812 CLIN. κατὰ μὲν τὴν ὑπόθεσιν, ὦ ξένε, ἔμοιγε οὐ
according-to indeed the hypothesis O stranger to-me-at-least not
φαινόμεθα ἐκτὸς πορεύεσθαι τῶν ὑποτεθέντων λόγων· εἰ δὲ
we-appear outside to-travel of-the laid-down arguments if and
τὸ ὅλον κατορθοῦμεν ἢ μή, χαλεπὸν ἴσως διισχυρίζεσθαι.
the whole we-are-right or not hard perhaps to-insist
ATH. τότε γάρ, ὦ Κλεινία, τοῦτό γ' αὐτὸ ἔσται
then for O Clinias this at-least itself will-be
καταφανέστερον, ὡς εἰκός, ὅταν, ὃ πολλάκις εἰρήκαμεν,
clearer as likely whenever which often we-have-said
ἐπὶ τέλος ἀφικώμεθα πάσης τῆς διεξόδου περὶ νόμων.
to end we-arrive of-all the going-through about laws
b CLIN. ὀρθῶς.
rightly
ATH. ἆρ' οὖν οὐ μετὰ τὸν γραμματιστὴν ὁ κιθαριστὴς
so then not after the schoolmaster the lyre-teacher
ἡμῖν προσρητέος;
for-us must-be-addressed
CLIN. τί μήν;
what indeed

ATH. τοῖς κιθαρισταῖς μὲν τοίνυν ἡμᾶς δοκῶ τῶν
to-the lyre-teachers indeed then us I-think of-the
ἔμπροσθεν λόγων ἀναμνησθέντας τὸ προσῆκον νεῖμαι τῆς τε
before arguments having-been-reminded the fitting to-assign of-the both
διδασκαλίας ἅμα καὶ πάσης τῆς περὶ τὰ τοιαῦτα παιδεύσεως.
teaching at-once and of-all the about the such-things education
CLIN. ποίων δὴ πέρι λέγεις;
of-what-sort indeed about do-you-mean
ATH. ἔφαμεν, οἶμαι, τοὺς τοῦ Διονύσου τοὺς ἑξηκοντούτας c
we-said I-think the of-the Dionysus the sixty-year-old
ᾠδοὺς διαφερόντως εὐαισθήτους δεῖν γεγονέναι περί
singers exceptionally keen-perceiving to-be-necessary to-have-become about
τε τοὺς ῥυθμοὺς καὶ τὰς τῶν ἁρμονιῶν συστάσεις,
both the rhythms and the of-the harmonies compositions
ἵνα τὴν τῶν μελῶν μίμησιν τὴν εὖ καὶ τὴν κακῶς
so-that the of-the melodies imitation the well and the badly
μεμιμημένην, ἐν τοῖς παθήμασιν ὅταν ψυχὴ γίγνηται, τά
imitated in the affections when soul becomes the
τε τῆς ἀγαθῆς ὁμοιώματα καὶ τὰ τῆς ἐναντίας ἐκλέξασθαι
both of-the good likenesses and the of-the opposite to-choose
δυνατὸς ὢν τις, τὰ μὲν ἀποβάλῃ, τὰ δὲ
able being anyone the(-ones) indeed he-may-reject the(-others) and
προφέρων εἰς μέσον ὑμνῇ καὶ ἐπᾴδῃ ταῖς τῶν
bringing-forth into middle he-may-hymn and he-may-charm the of-the
νέων ψυχαῖς, προκαλούμενος ἑκάστους εἰς ἀρετῆς ἕπεσθαι
young souls calling-forth each into of-virtue to-follow
κτῆσιν συνακολουθοῦντας διὰ τῶν μιμήσεων.
acquisition accompanying through the imitations
CLIN. ἀληθέστατα λέγεις.
most-truly you-speak

d ATH. τούτων τοίνυν δεῖ χάριν τοῖς φθόγγοις τῆς λύρας
of-these then one-must for-the-sake with-the notes of-the lyre
προσχρῆσθαι, σαφηνείας ἕνεκα τῶν χορδῶν, τόν τε
to-use-besides of-clearness for-the-sake of-the strings the both
κιθαριστὴν καὶ τὸν παιδευόμενον, ἀποδιδόντας πρόσχορδα
lyre-teacher and the being-educated rendering in-unison
τὰ φθέγματα τοῖς φθέγμασι· τὴν δ' ἑτεροφωνίαν καὶ
the utterances with-the utterances the and heterophony and
ποικιλίαν τῆς λύρας, ἄλλα μὲν μέλη τῶν χορδῶν ἱεισῶν,
variety of-the lyre other indeed melodies the strings sending-forth
ἄλλα δὲ τοῦ τὴν μελῳδίαν συνθέντος ποιητοῦ, καὶ δὴ
other and of-the the melody having-composed poet and indeed
καὶ πυκνότητα μανότητι καὶ τάχος βραδυτῆτι καὶ ὀξύτητα
also density with-sparseness and speed with-slowness and sharpness
βαρύτητι σύμφωνον καὶ ἀντίφωνον παρεχομένους, καὶ τῶν
with-depth concordant and discordant providing and of-the
ῥυθμῶν ὡσαύτως παντοδαπὰ ποικίλματα προσαρμόττοντας
rhythms likewise all-kinds-of variations fitting
τοῖσι φθόγγοις τῆς λύρας, πάντα οὖν τὰ τοιαῦτα μὴ
to-the notes of-the lyre all then the such-things not
προσφέρειν τοῖς μέλλουσιν ἐν τρισὶν ἔτεσιν τὸ τῆς μουσικῆς
to-apply to-those going in three years the of-the music
χρήσιμον ἐκλήψεσθαι διὰ τάχους. τὰ γὰρ ἐναντία
useful to-take-in through speed the for opposite-things
ἄλληλα ταράττοντα δυσμάθειαν παρέχει, δεῖ δὲ ὅτι
one-another disturbing difficulty-in-learning produce one-must and as
μάλιστα εὐμαθεῖς εἶναι τοὺς νέους· τὰ γὰρ ἀναγκαῖα οὐ
most quick-to-learn to-be the young the for necessary-things not
σμικρὰ οὐδ' ὀλίγα αὐτοῖς ἐστι προστεταγμένα μαθήματα,
small nor few for-them are enjoined lessons
δείξει δὲ αὐτὰ προϊὼν ὁ λόγος ἅμα τῷ χρόνῳ.
will-show and them advancing the argument together-with the time

ἀλλὰ ταῦτα μὲν οὕτω περὶ τῆς μουσικῆς ἡμῖν ὁ 813
but these-things indeed so about the music for-us the
παιδευτὴς ἐπιμελείσθω· τὰ δὲ μελῶν αὐτῶν αὖ καὶ
educator let-him-take-care-of the-things and of-melodies themselves again and
ῥημάτων, οἷα τοὺς χοροδιδασκάλους καὶ ἃ δεῖ
of-words what-sort the chorus-masters and what one-must
διδάσκειν, καὶ ταῦτα ἡμῖν ἐν τοῖς πρόσθεν διείρηται
to-teach also these-things for-us in the before have-been-declared
πάντα, ἃ δὴ καθιερωθέντα ἔφαμεν δεῖν, ταῖς
all which indeed consecrated we-said to-be-necessary to-the
ἑορταῖς ἕκαστα ἁρμόττοντα, ἡδονὴν εὐτυχῆ ταῖς πόλεσιν
festivals each fitting pleasure fortunate to-the cities
παραδιδόντα ὠφελεῖν.
rendering to-benefit

CLIN. ἀληθῆ καὶ ταῦτα διείρηκας.
true-things also these-things you-have-declared

ATH. ἀληθέστατα τοίνυν. καὶ ταῦθ' ἡμῖν παραλαβὼν ὁ b
most-truly then also these-things for-us having-taken-over the
περὶ τὴν μοῦσαν ἄρχων αἱρεθεὶς ἐπιμελείσθω μετὰ τύχης
about the music official elected let-him-take-care with fortune
εὐμενοῦς, ἡμεῖς δὲ ὀρχήσεώς τε πέρι καὶ ὅλης τῆς περὶ
kindly we and of-dance both about and of-whole the about
τὸ σῶμα γυμναστικῆς πρὸς τοῖς ἔμπροσθεν εἰρημένοις
the body gymnastics besides the before said-things
ἀποδῶμεν· καθάπερ μουσικῆς τὸ διδασκαλικὸν ὑπόλοιπον
let-us-render as of-music the teaching remaining
ὂν ἀπέδομεν, ὡσαύτως ποιῶμεν καὶ γυμναστικῆς. τοὺς
being we-rendered likewise let-us-do also of-gymnastics the
γὰρ παῖδάς τε καὶ τὰς παῖδας ὀρχεῖσθαι δὴ δεῖ καὶ
for boys both and the girls to-dance indeed one-must and
γυμνάζεσθαι μανθάνειν· ἦ γάρ;
to-exercise to-learn truly for

CLIN. ναί.
yes

ATH. τοῖς μὲν τοίνυν παισὶν ὀρχησταί, ταῖς δὲ ὀρχηστρίδες
for-the indeed then boys dancing-masters for-the and dancing-mistresses
ἂν εἶεν πρὸς τὸ διαπονεῖν οὐκ ἀνεπιτηδειότερον.
— would-be for the to-work-through not more-unsuitable

CLIN. ἔστω δὴ ταύτῃ.
let-it-be indeed so

c ATH. πάλιν δὴ τὸν τὰ πλεῖστα ἔξοντα πράγματα καλῶμεν,
again indeed the the most going-to-have affairs let-us-call
τὸν τῶν παίδων ἐπιμελητήν, ὃς τῶν τε περὶ μουσικὴν τῶν
the of-the children overseer who of-the both about music of-the
τε περὶ γυμναστικὴν ἐπιμελούμενος οὐ πολλὴν ἕξει σχολήν.
both about gymnastics taking-care not much will-have leisure

CLIN. πῶς οὖν δυνατὸς ἔσται πρεσβύτερος ὢν τοσούτων
how then able will-be-be older being so-many-things
ἐπιμελεῖσθαι;
to-take-care-of

d ATH. ῥᾳδίως, ὦ φίλε. ὁ νόμος γὰρ αὐτῷ δέδωκεν καὶ δώσει
easily O friend the law for to-him has-given and will-give
προσλαμβάνειν εἰς ταύτην τὴν ἐπιμέλειαν τῶν πολιτῶν
to-take-on to this the care of-the citizens
ἀνδρῶν καὶ γυναικῶν οὓς ἂν ἐθέλῃ, γνώσεται δὲ οὓς
men and women whom — he-wishes he-will-know and whom
δεῖ, καὶ βουλήσεται μὴ πλημμελεῖν εἰς ταῦτα, αἰδούμενος
one-must and he-will-wish not to-err in these-things revering
ἐμφρόνως καὶ γιγνώσκων τῆς ἀρχῆς τὸ μέγεθος, λογισμῷ
sensibly and knowing of-the office the greatness with-reasoning
τε συνὼν ὡς εὖ μὲν τραφέντων καὶ τρεφομένων τῶν
both being-together that well indeed reared and being-reared the
νέων πάντα ἡμῖν κατ᾽ ὀρθὸν πλεῖ, μὴ δέ — οὔτ᾽ εἰπεῖν
young all-things for-us according-to right sail not and neither to-say

ἄξιον οὔθ' ἡμεῖς λέγομεν ἐπὶ καινῇ πόλει τοὺς σφόδρα
worthy nor we say about new city the very
φιλομαντευτὰς σεβόμενοι. πολλὰ μὲν οὖν ἡμῖν καὶ περὶ
divination-loving revering many-things indeed then for-us also about
τούτων εἴρηται, τῶν περὶ τὰς ὀρχήσεις καὶ περὶ πᾶσαν
these-things have-been-said of-the about the dances and about all
τὴν τῶν γυμνασίων κίνησιν· γυμνάσια γὰρ τίθεμεν καὶ
the of-the gymnasia movement gymnasia for we-set also
τὰ περὶ τὸν πόλεμον ἅπαντα τοῖς σώμασι διαπονήματα
the about the war all for-the bodies exercises
τοξικῆς τε καὶ πάσης ῥίψεως καὶ πελταστικῆς καὶ
of-archery both and of-all throwing and of-light-shield-fighting and
πάσης ὁπλομαχίας καὶ διεξόδων τακτικῶν καὶ ἁπάσης
of-all fighting-in-armor and of-maneuvers tactical and of-all
πορείας στρατοπέδων καὶ στρατοπεδεύσεων καὶ ὅσα
marching of-armies and of-encampments and as-many-as
εἰς ἱππικὴν μαθήματα συντείνει.
to horsemanship lessons tend
πάντων γὰρ τούτων διδασκάλους τε εἶναι δεῖ κοινούς, 814
of-all for these teachers both to-be one-must common
ἀρνυμένους μισθὸν παρὰ τῆς πόλεως, καὶ τούτων μαθητὰς
receiving pay from the city and of-these pupils
τοὺς ἐν τῇ πόλει παῖδάς τε καὶ ἄνδρας, καὶ κόρας
the in the city boys both and men and girls
καὶ γυναῖκας πάντων τούτων ἐπιστήμονας, κόρας μὲν
and women of-all these knowledgeable girls indeed
οὔσας ἔτι πᾶσαν τὴν ἐν ὅπλοις ὄρχησιν καὶ μάχην
being still all the in arms dance and battle
μεμελετηκυίας, γυναῖκας δέ, διεξόδων καὶ τάξεων καὶ
having-practiced women and of-maneuvers and of-formations and
θέσεως καὶ ἀναιρέσεως ὅπλων ἡμμένας, εἰ μηδενὸς
of-laying-down and of-taking-up of-arms having-touched if of-nothing(-else)

ἕνεκα, ἀλλ' εἴ ποτε δεήσειε πανδημεὶ πάσῃ τῇ
for-the-sake but if ever it-should-be-necessary in-full-force with-all the
δυνάμει καταλείποντας τὴν πόλιν ἔξω στρατεύεσθαι,
force leaving the city outside to-campaign
τοὺς φυλάξοντας παῖδάς τε καὶ τὴν ἄλλην πόλιν
the going-to-guard children both and the other city
ἱκανοὺς εἶναι τό γε τοσοῦτον, ἢ καὶ τοὐναντίον,
sufficient to-be the at-least so-much or also the-opposite
ὧν οὐδὲν ἀπώμοτον, ἔξωθεν πολεμίους εἰσπεσόντας
of-which nothing sworn-off from-outside enemies having-fallen-upon
ῥώμῃ τινὶ μεγάλῃ καὶ βίᾳ, βαρβάρους εἴτε Ἕλληνας,
with-strength some great and with-force barbarians or Greeks
ἀνάγκην παρασχεῖν περὶ αὐτῆς τῆς πόλεως τὴν διαμάχην
necessity to-provide about itself the city the fight-to-the-end
γίγνεσθαι, πολλή που κακία πολιτείας οὕτως αἰσχρῶς τὰς
to-come-about much surely badness of-constitution so shamefully the
γυναῖκας εἶναι τεθραμμένας, ὡς μηδ' ὥσπερ ὄρνιθας περὶ
women to-be reared that not-even as birds about
τέκνων μαχομένας πρὸς ὁτιοῦν τῶν ἰσχυροτάτων θηρίων
young fighting against any-whatever of-the strongest beasts
ἐθέλειν ἀποθνῄσκειν τε καὶ πάντας κινδύνους κινδυνεύειν,
to-be-willing to-die both and all dangers to-risk
ἀλλ' εὐθὺς πρὸς ἱερὰ φερομένας, πάντας βωμούς τε καὶ
but at-once to sanctuaries rushing all altars both and
ναοὺς ἐμπιμπλάναι, καὶ δόξαν τοῦ τῶν ἀνθρώπων γένους
temples to-fill and opinion of-the of-the men race
καταχεῖν ὡς πάντων δειλότατον φύσει θηρίων ἐστίν.
to-pour-down as of-all most-cowardly by-nature of-beasts it-is
c CLIN. οὐ μὰ τὸν Δία, ὦ ξένε, οὐδαμῶς εὔσχημον γίγνοιτ'
not by the Zeus O stranger in-no-way seemly would-be
ἄν, τοῦ κακοῦ χωρίς, τοῦτο ἐν πόλει ὅπου γίγνοιτο.
— of-the evil apart this in city where it-should-come-about

ATH. οὐκοῦν τιθῶμεν τὸν νόμον τοῦτον, μέχρι γε τοσούτου
therefore let-us-set the law this up-to at-least so-far
μὴ ἀμελεῖσθαι τὰ περὶ τὸν πόλεμον γυναιξὶν δεῖν,
not to-be-neglected the-things about the war by-women to-be-necessary
ἐπιμελεῖσθαι δὲ πάντας τοὺς πολίτας καὶ τὰς πολίτιδας;
to-take-care and all the citizens and the female-citizens
CLIN. ἐγὼ γοῦν συγχωρῶ.
I at-any-rate concede
ATH. πάλης τοίνυν τὰ μὲν εἴπομεν, ὃ δ' ἐστὶ d
of-wrestling then the-things indeed we-said what and is
μέγιστον, ὡς ἐγὼ φαίην ἄν, οὐκ εἰρήκαμεν, οὐδ' ἔστι
greatest as I would-say — not we-have-said nor is
ῥᾴδιον ἄνευ τοῦ τῷ σώματι δεικνύντα ἅμα καὶ τῷ
easy without the with-the body showing at-once and with-the
λόγῳ φράζειν. τοῦτ' οὖν τότε κρινοῦμεν, ὅταν ἔργῳ λόγος
word to-declare this then then we-shall-judge whenever in-deed word
ἀκολουθήσας μηνύσῃ τι σαφὲς τῶν τε ἄλλων ὧν
having-followed reveal something clear of-the both other-things which
εἴρηκεν πέρι, καὶ ὅτι τῇ πολεμικῇ μάχῃ πασῶν κινήσεων
it-has-said about and that to-the warlike battle of-all movements
ὄντως ἐστὶ συγγενὴς πολὺ μάλισθ' ἡμῖν ἡ τοιαύτη πάλη,
really is akin by-far most for-us the such wrestling
καὶ δὴ καὶ ὅτι δεῖ ταύτην ἐκείνης χάριν ἐπιτηδεύειν,
and indeed also that one-must this of-that for-the-sake to-practice
ἀλλ' οὐκ ἐκείνην ταύτης ἕνεκα μανθάνειν.
but not that of-this for-the-sake to-learn
CLIN. καλῶς τοῦτό γε λέγεις.
finely this at-least you-say
ATH. νῦν δὴ τῆς μὲν περὶ παλαίστραν δυνάμεως τὸ μέχρι e
now indeed of-the indeed about palaestra power the up-to
δεῦρ' ἡμῖν εἰρήσθω· περὶ δὲ τῆς ἄλλης κινήσεως παντὸς
hither for-us let-be-said about and the other movement of-whole

τοῦ σώματος, ἧς τὸ πλεῖστον μέρος ὄρχησίν τινά τις
the body of-which the greatest part dance some anyone
προσαγορεύων ὀρθῶς ἂν φθέγγοιτο, δύο μὲν αὐτῆς εἴδη
calling rightly — would-speak two indeed of-it kinds
χρὴ νομίζειν εἶναι, τὴν μὲν τῶν καλλιόνων σωμάτων
one-must to-consider to-be the(-one) indeed of-the finer bodies
ἐπὶ τὸ σεμνὸν μιμουμένην, τὴν δὲ τῶν αἰσχιόνων
toward the solemn imitating the(-other) and of-the uglier
ἐπὶ τὸ φαῦλον, καὶ πάλιν τοῦ φαύλου τε δύο καὶ τοῦ
toward the base and again of-the base both two and of-the
σπουδαίου δύο ἕτερα.
serious two others

X · WAR DANCE, PEACE DANCE, COMEDY, AND TRAGEDY

The serious dance is twofold: the pyrrhic, which imitates dodging blows and striking, and the peaceful dance of men in good fortune. Bacchic dances that imitate drunken nymphs and satyrs are not the citizens'. Comedy must be known, to recognize the ridiculous, but is acted by slaves and hired foreigners. If tragic poets ask to perform, the answer is that the citizens are tragedians themselves, since their constitution imitates the finest life, and the magistrates must first judge whether the poets' plays may be shown.

815 ΑΘΗ. τοῦ δὴ σπουδαίου τὴν μὲν κατὰ πόλεμον καὶ
of-the indeed serious the(-one) indeed in war and
ἐν βιαίοις ἐμπλακέντων πόνοις σωμάτων μὲν καλῶν,
in violent entangled toils of-bodies indeed fine
ψυχῆς δ' ἀνδρικῆς, τὴν δ' ἐν εὐπραγίαις τε οὔσης
of-soul and manly the(-other) and in good-fortunes both being
ψυχῆς σώφρονος ἐν ἡδοναῖς τε ἐμμέτροις· εἰρηνικὴν ἄν
of-soul temperate in pleasures both measured peaceful —

τις λέγων κατὰ φύσιν τὴν τοιαύτην ὄρχησιν λέγοι.
anyone calling according-to nature the such dance would-call
τὴν πολεμικὴν δὴ τούτων, ἄλλην οὖσαν τῆς εἰρηνικῆς,
the warlike indeed of-these other being than-the peaceful
πυρρίχην ἄν τις ὀρθῶς προσαγορεύοι, τάς τε εὐλαβείας
pyrrhic — anyone rightly would-call the both evasions
πασῶν πληγῶν καὶ βολῶν ἐκνεύσεσι καὶ ὑπείξει πάσῃ καὶ
of-all blows and missiles with-swervings and yielding all and
ἐκπηδήσεσιν ἐν ὕψει καὶ σὺν ταπεινώσει μιμουμένην, καὶ
with-leaps in height and with crouching imitating and
τὰς ταύταις ἐναντίας, τὰς ἐπὶ τὰ δραστικὰ φερομένας
the to-these opposite the toward the active carried
αὖ σχήματα, ἔν τε ταῖς τῶν τόξων βολαῖς καὶ ἀκοντίων
again postures in both the of-the bows shots and of-javelins
καὶ πασῶν πληγῶν μιμήματα ἐπιχειρούσας μιμεῖσθαι· τό
and of-all blows imitations attempting to-imitate the
τε ὀρθὸν ἐν τούτοις καὶ τὸ εὔτονον, τῶν ἀγαθῶν σωμάτων
both upright in these and the well-tensed of-the good bodies
καὶ ψυχῶν ὁπόταν γίγνηται μίμημα, εὐθυφερὲς ὡς τὸ
and souls whenever occurs imitation straight-moving as the
πολὺ τῶν τοῦ σώματος μελῶν γιγνόμενον, ὀρθὸν μὲν τὸ
most-part of-the of-the body limbs becoming right indeed the
τοιοῦτον, τὸ δὲ τούτοις τοὐναντίον οὐκ ὀρθὸν ἀποδεχόμενον.
such the and to-these opposite not right accepting
τὴν δὲ εἰρηνικὴν ὄρχησιν τῇδ' αὖ θεωρητέον ἑκάστων, c
the and peaceful dance in-this-way again must-be-viewed of-each
εἴτε ὀρθῶς εἴτε μὴ κατὰ φύσιν τις τῆς καλῆς ὀρχήσεως
whether rightly or not according-to nature anyone of-the fine dance
ἀντιλαμβανόμενος ἐν χορείαις πρεπόντως εὐνόμων ἀνδρῶν
laying-hold in dances fittingly of-law-abiding men
διατελεῖ. τὴν τοίνυν ἀμφισβητουμένην ὄρχησιν δεῖ
continues the then disputed dance one-must

πρῶτον χωρὶς τῆς ἀναμφισβητήτου διατεμεῖν. τίς οὖν
first apart from-the undisputed to-cut-off what then
αὕτη, καὶ πῇ δεῖ χωρὶς τέμνειν ἑκατέραν; ὅση μὲν
this and how one-must apart to-cut each as-much-as indeed
βακχεία τ' ἐστὶν καὶ τῶν ταύταις ἑπομένων, ἃς Νύμφας
Bacchic both is and of-the these following which Nymphs
τε καὶ Πᾶνας καὶ Σειληνοὺς καὶ Σατύρους ἐπονομάζοντες,
both and Pans and Sileni and Satyrs naming
ὥς φασιν, μιμοῦνται κατῳνωμένους, περὶ καθαρμούς τε καὶ
as they-say they-imitate drunken about purifications both and
τελετάς τινας ἀποτελούντων, σύμπαν τοῦτο τῆς ὀρχήσεως
initiations some performing whole this of-the dance
τὸ γένος οὔθ' ὡς εἰρηνικὸν οὔθ' ὡς πολεμικὸν οὔθ' ὅτι ποτὲ
the kind neither as peaceful nor as warlike nor what ever
βούλεται ῥᾴδιον ἀφορίσασθαι· διορίσασθαι μήν μοι ταύτῃ
it-means easy to-define to-distinguish indeed to-me in-this-way
δοκεῖ σχεδὸν ὀρθότατον αὐτὸ εἶναι, χωρὶς μὲν πολεμικοῦ,
seems nearly most-right it to-be apart indeed from-warlike
χωρὶς δὲ εἰρηνικοῦ θέντας, εἰπεῖν ὡς οὐκ ἔστι πολιτικὸν
apart and from-peaceful having-set to-say that not is political
τοῦτο τῆς ὀρχήσεως τὸ γένος, ἐνταῦθα δὲ κείμενον
this of-the dance the kind here and lying
ἐάσαντας κεῖσθαι, νῦν ἐπὶ τὸ πολεμικὸν ἅμα καὶ εἰρηνικὸν
having-let to-lie now to the warlike at-once and peaceful
ὡς ἀναμφισβητήτως ἡμέτερον ὂν ἐπανιέναι. τὸ δὲ τῆς
as indisputably ours being to-return the and of-the
ἀπολέμου μούσης, ἐν ὀρχήσεσιν δὲ τούς τε θεοὺς καὶ
unwarlike muse in dances and the both gods and
τοὺς τῶν θεῶν παῖδας τιμώντων, ἓν μὲν σύμπαν γίγνοιτ'
the of-the gods children honoring one indeed whole would-be
ἂν γένος ἐν δόξῃ τοῦ πράττειν εὖ γιγνόμενον, τοῦτο δὲ
— kind in opinion of-the to-fare well coming-about this and

διχῇ διαιροῖμεν ἄν, τὸ μὲν ἐκ πόνων τινῶν αὐτοῦ
in-two we-might-divide — the(-one) indeed from toils some of-it
καὶ κινδύνων διαπεφευγότων εἰς ἀγαθά, μείζους ἡδονὰς
and dangers having-escaped into goods greater pleasures
ἔχον, τὸ δὲ τῶν ἔμπροσθεν ἀγαθῶν σωτηρίας οὔσης
having the(-other) and of-the former goods safety being
καὶ ἐπαύξης, πραοτέρας τὰς ἡδονὰς κεκτημένον ἐκείνων.
and increase milder the pleasures possessing than-those
ἐν δὲ δὴ τοῖς τοιούτοις που πᾶς ἄνθρωπος τὰς κινήσεις 816
in and indeed the such surely every man the movements
τοῦ σώματος μειζόνων μὲν τῶν ἡδονῶν οὐσῶν μείζους,
of-the body greater indeed the pleasures being greater
ἐλαττόνων δὲ ἐλάττους κινεῖται, καὶ κοσμιώτερος μὲν ὢν
lesser and lesser moves and more-orderly indeed being
πρός τε ἀνδρείαν μᾶλλον γεγυμνασμένος ἐλάττους αὖ, δειλὸς
for both courage more trained lesser again cowardly
δὲ καὶ ἀγύμναστος γεγονὼς πρὸς τὸ σωφρονεῖν μείζους καὶ
and and untrained having-become for the to-be-temperate greater and
σφοδροτέρας παρέχεται μεταβολὰς τῆς κινήσεως· ὅλως δὲ
more-violent provides changes of-the movement wholly and
φθεγγόμενος, εἴτ' ἐν ᾠδαῖς εἴτ' ἐν λόγοις, ἡσυχίαν οὐ πάνυ
uttering whether in songs or in words quiet not at-all
δυνατὸς τῷ σώματι παρέχεσθαι πᾶς. διὸ μίμησις τῶν
able with-the body to-provide every-one wherefore imitation of-the
λεγομένων σχήμασι γενομένη τὴν ὀρχηστικὴν ἐξηργάσατο
said-things by-figures having-happened the art-of-dance produced
τέχνην σύμπασαν. ὁ μὲν οὖν ἐμμελῶς ἡμῶν, ὁ
art whole the(-one) indeed then harmoniously of-us the(-other)
δὲ πλημμελῶς ἐν τούτοις πᾶσι κινεῖται. πολλὰ μὲν
and discordantly in these all moves many-things indeed
δὴ τοίνυν ἄλλα ἡμῖν τῶν παλαιῶν ὀνομάτων ὡς εὖ καὶ
indeed then other for-us of-the ancient names as well and

κατὰ φύσιν κείμενα δεῖ διανοούμενον ἐπαινεῖν, τούτων
according-to nature laid-down one-must considering to-praise of-these
δὲ ἓν καὶ τὸ περὶ τὰς ὀρχήσεις τὰς τῶν εὖ πραττόντων,
and one also the about the dances the of-the well faring
ὄντων δὲ μετρίων αὐτῶν πρὸς τὰς ἡδονάς, ὡς ὀρθῶς ἅμα
being and moderate them toward the pleasures how rightly at-once
καὶ μουσικῶς ὠνόμασεν ὅστις ποτ' ἦν, καὶ κατὰ λόγον
and musically named whoever ever he-was and according-to reason
αὐταῖς θέμενος ὄνομα συμπάσαις ἐμμελείας ἐπωνόμασε,
to-them having-set name to-all emmeleiai he-called
καὶ δύο δὴ τῶν ὀρχήσεων τῶν καλῶν εἴδη κατεστήσατο,
and two indeed of-the dances of-the fine kinds he-established
τὸ μὲν πολεμικὸν πυρρίχην, τὸ δὲ εἰρηνικὸν ἐμμέλειαν,
the indeed warlike pyrrhic the and peaceful emmeleia
ἑκατέρῳ τὸ πρέπον τε καὶ ἁρμόττον ἐπιθεὶς ὄνομα.
to-each the fitting both and suitable having-put name
d ἃ δὴ δεῖ τὸν μὲν νομοθέτην ἐξηγεῖσθαι τύποις, τὸν
which indeed one-must the indeed lawgiver to-explain with-patterns the
δὲ νομοφύλακα ζητεῖν τε, καὶ ἀνερευνησάμενον, μετὰ τῆς
and law-guardian to-seek both and having-investigated with the
ἄλλης μουσικῆς τὴν ὄρχησιν συνθέντα καὶ νείμαντα ἐπὶ
other music the dance having-composed and having-assigned to
πάσας ἑορτὰς τῶν θυσιῶν ἑκάστῃ τὸ πρόσφορον, οὕτω
all festivals of-the sacrifices to-each the suitable so
καθιερώσαντα αὐτὰ πάντα ἐν τάξει, τοῦ λοιποῦ μὴ κινεῖν
having-consecrated them all in order for-the future not to-move
μηδὲν μήτε ὀρχήσεως ἐχόμενον μήτε ᾠδῆς, ἐν ταῖς δ' αὐταῖς
nothing neither of-dance holding nor of-song in the and same
ἡδοναῖς ὡσαύτως τὴν αὐτὴν πόλιν καὶ πολίτας διάγοντας,
pleasures likewise the same city and citizens passing-life
ὁμοίους εἰς δύναμιν ὄντας, ζῆν εὖ τε καὶ εὐδαιμόνως.
alike to power being to-live well both and happily

τὰ μὲν οὖν τῶν καλῶν σωμάτων καὶ γενναίων ψυχῶν e
the-things indeed then of-the fine bodies and noble souls
εἰς τὰς χορείας, οἵας εἴρηται δεῖν αὐτὰς εἶναι,
for the dances such-as it-has-been-said to-be-necessary them to-be
διαπεπέρανται, τὰ δὲ τῶν αἰσχρῶν σωμάτων καὶ
have-been-completed the-things and of-the ugly bodies and
διανοημάτων καὶ τῶν ἐπὶ τὰ τοῦ γέλωτος κωμῳδήματα
thoughts and of-the to the-things of-the laughter comic-pieces
τετραμμένων, κατὰ λέξιν τε καὶ ᾠδὴν καὶ κατὰ ὄρχησιν
turned in speech both and song and in dance
καὶ κατὰ τὰ τούτων πάντων μιμήματα κεκωμῳδημένα,
and in the of-these all imitations comically-represented
ἀνάγκη μὲν θεάσασθαι καὶ γνωρίζειν· ἄνευ γὰρ γελοίων
necessity indeed to-view and to-know without for laughable-things
τὰ σπουδαῖα καὶ πάντων τῶν ἐναντίων τὰ ἐναντία μαθεῖν
the serious-things and of-all the opposites the opposites to-learn
μὲν οὐ δυνατόν, εἰ μέλλει τις φρόνιμος ἔσεσθαι, ποιεῖν δὲ
indeed not possible if is-to anyone prudent to-be to-do and
οὐκ αὖ δυνατὸν ἀμφότερα, εἴ τις αὖ μέλλει καὶ σμικρὸν
not again possible both if anyone again is-to even small
ἀρετῆς μεθέξειν, ἀλλὰ αὐτῶν ἕνεκα τούτων καὶ μανθάνειν
of-virtue to-partake but of-them for-the-sake of-these also to-learn
αὐτὰ δεῖ, τοῦ μή ποτε δι᾽ ἄγνοιαν δρᾶν ἢ λέγειν ὅσα
them one-must of-the not ever through ignorance to-do or to-say as-many-as
γελοῖα, μηδὲν δέον, δούλοις δὲ τὰ τοιαῦτα καὶ ξένοις
laughable nothing needful for-slaves and the such-things and for-foreigners
ἐμμίσθοις προστάττειν μιμεῖσθαι, σπουδὴν δὲ περὶ αὐτὰ
hired to-enjoin to-imitate earnestness and about them
εἶναι μηδέποτε μηδ᾽ ἡντινοῦν, μηδέ τινα μανθάνοντα αὐτὰ
to-be never nor any-whatever nor any learning them

γίγνεσθαι φανερὸν τῶν ἐλευθέρων, μήτε γυναῖκα μήτε ἄνδρα,
to-become visible of-the free neither woman nor man
καινὸν δὲ ἀεί τι περὶ αὐτὰ φαίνεσθαι τῶν μιμημάτων.
new and always something about them to-appear of-the imitations
817 ὅσα μὲν οὖν περὶ γέλωτά ἐστιν παίγνια, ἃ δὴ
as-many-as indeed then about laughter are amusements which indeed
κωμῳδίαν πάντες λέγομεν, οὕτως τῷ νόμῳ καὶ λόγῳ
comedy all we-call so by-the law and argument
κείσθω· τῶν δὲ σπουδαίων, ὥς φασι, τῶν περὶ τραγῳδίαν
let-them-lie of-the and serious as they-say of-the about tragedy
ἡμῖν ποιητῶν, ἐάν ποτέ τινες αὐτῶν ἡμᾶς ἐλθόντες
for-us poets if ever some of-them to-us having-come
ἐπανερωτήσωσιν οὑτωσί πως· "ὦ ξένοι, πότερον φοιτῶμεν
ask thus somehow O strangers whether shall-we-come
ὑμῖν εἰς τὴν πόλιν τε καὶ χώραν ἢ μή, καὶ τὴν ποίησιν
to-you into the city both and country or not and the poetry
φέρωμέν τε καὶ ἄγωμεν, ἢ πῶς ὑμῖν δέδοκται περὶ
shall-we-carry both and bring or how by-you has-it-been-resolved about
τὰ τοιαῦτα δρᾶν;" — τί οὖν ἂν πρὸς ταῦτα ὀρθῶς
the such-things to-do what then — to these-things rightly
ἀποκριναίμεθα τοῖς θείοις ἀνδράσιν; ἐμοὶ μὲν γὰρ δοκεῖ
would-we-answer the divine men to-me indeed for seems
τάδε· "ὦ ἄριστοι," φάναι, "τῶν ξένων, ἡμεῖς ἐσμὲν
this O best to-say of-the strangers we are
τραγῳδίας αὐτοὶ ποιηταὶ κατὰ δύναμιν ὅτι καλλίστης
of-tragedy ourselves poets according-to power as finest
ἅμα καὶ ἀρίστης· πᾶσα οὖν ἡμῖν ἡ πολιτεία συνέστηκε
at-once and best all then for-us the constitution is-composed
μίμησις τοῦ καλλίστου καὶ ἀρίστου βίου, ὃ δή φαμεν
imitation of-the finest and best life which indeed we-say
ἡμεῖς γε ὄντως εἶναι τραγῳδίαν τὴν ἀληθεστάτην. ποιηταὶ
we at-least really to-be tragedy the truest poets

μὲν οὖν ὑμεῖς, ποιηταὶ δὲ καὶ ἡμεῖς ἐσμὲν τῶν αὐτῶν, ὑμῖν
indeed then you poets and also we are of-the same-things to-you
ἀντίτεχνοί τε καὶ ἀνταγωνισταὶ τοῦ καλλίστου δράματος,
rival-artists both and rival-competitors of-the finest drama
ὃ δὴ νόμος ἀληθὴς μόνος ἀποτελεῖν πέφυκεν, ὡς ἡ
which indeed law true alone to-accomplish is-of-a-nature as the
παρ᾽ ἡμῶν ἐστιν ἐλπίς· μὴ δὴ δόξητε ἡμᾶς ῥᾳδίως γε
from us is hope not indeed think us easily at-least
οὕτως ὑμᾶς ποτε παρ᾽ ἡμῖν ἐάσειν σκηνάς τε πήξαντας
so you ever among us to-allow stages both having-fixed
κατ᾽ ἀγορὰν καὶ καλλιφώνους ὑποκριτὰς εἰσαγαγομένους,
in market-place and fine-voiced actors having-brought-in
μεῖζον φθεγγομένους ἡμῶν, ἐπιτρέψειν ὑμῖν δημηγορεῖν
louder speaking than-us to-permit you to-harangue
πρὸς παῖδάς τε καὶ γυναῖκας καὶ τὸν πάντα ὄχλον,
to children both and women and the whole crowd
τῶν αὐτῶν λέγοντας ἐπιτηδευμάτων πέρι μὴ τὰ αὐτὰ
of-the same-things saying practices about not the same-things
ἅπερ ἡμεῖς, ἀλλ᾽ ὡς τὸ πολὺ καὶ ἐναντία τὰ πλεῖστα.
which-very we but as the most-part also opposite the most-things
σχεδὸν γάρ τοι κἂν μαινοίμεθα τελέως ἡμεῖς τε καὶ ἅπασα d
nearly for surely even we-would-be-mad completely we both and all
ἡ πόλις, ἠτισοῦν ὑμῖν ἐπιτρέποι δρᾶν τὰ νῦν λεγόμενα,
the city whatever to-you should-permit to-do the-things now said
πρὶν κρῖναι τὰς ἀρχὰς εἴτε ῥητὰ καὶ ἐπιτήδεια πεποιήκατε
before to-judge the officials whether speakable and suitable you-have-made
λέγειν εἰς τὸ μέσον εἴτε μή. νῦν οὖν, ὦ παῖδες μαλακῶν
to-say into the middle or not now then O children of-soft
Μουσῶν ἔκγονοι, ἐπιδείξαντες τοῖς ἄρχουσι πρῶτον τὰς
Muses offspring having-shown to-the officials first the
ὑμετέρας παρὰ τὰς ἡμετέρας ᾠδάς, ἂν μὲν τὰ αὐτά γε
your beside the our songs if indeed the same at-least

ἢ καὶ βελτίω τὰ παρ᾽ ὑμῶν φαίνηται λεγόμενα, δώσομεν
or also better the-things from you appear said we-shall-give
ὑμῖν χορόν, εἰ δὲ μή, ὦ φίλοι, οὐκ ἄν ποτε δυναίμεθα."
you chorus if and not O friends not — ever we-could
e ταῦτ᾽ οὖν ἔστω περὶ πᾶσαν χορείαν καὶ μάθησιν τούτων
these-things then let-be about all dancing and learning of-these
πέρι συντεταγμένα νόμοις ἔθη, χωρὶς μὲν τὰ τῶν
about arranged by-laws customs apart indeed the-things of-the
δούλων, χωρὶς δὲ τὰ τῶν δεσποτῶν, εἰ συνδοκεῖ.
slaves apart and the-things of-the masters if it-seems-good-together
CLIN. πῶς δ᾽ οὐ συνδοκεῖ νῦν γε οὕτως;
how and not does-it-seem-good-together now at-least so

XI · NUMBER, MEASURE, AND THE STARS

Freemen learn three subjects: calculation, measurement, and astronomy, the many as far as necessity requires, the few precisely; even god cannot fight necessity. The Egyptians teach children arithmetic in play with apples and garlands. The Athenian confesses his shame at the Greeks' ignorance that lengths, surfaces, and solids can be incommensurable, which he learned late; such problems are a finer pastime for the old than checkers, and the subjects are set down provisionally. Turning to astronomy, he says there is a great wonder about the stars that is not to be borne.

818 ATH. ἔτι δὴ τοίνυν τοῖς ἐλευθέροις ἔστιν τρία μαθήματα,
still indeed then for-the free are three lessons
λογισμοὶ μὲν καὶ τὰ περὶ ἀριθμοὺς ἓν μάθημα, μετρητικὴ
calculations indeed and the-things about numbers one lesson measurement
δὲ μήκους καὶ ἐπιπέδου καὶ βάθους ὡς ἓν αὖ δεύτερον,
and of-length and of-surface and of-depth as one again second
τρίτον δὲ τῆς τῶν ἄστρων περιόδου πρὸς ἄλληλα
third and of-the of-the stars revolution in-relation-to one-another

ὡς πέφυκεν πορεύεσθαι. ταῦτα δὲ σύμπαντα οὐχ ὡς
how they-are-by-nature to-travel these-things and all not as
ἀκριβείας ἐχόμενα δεῖ διαπονεῖν τοὺς πολλοὺς ἀλλά
of-exactness holding one-must to-work-through the many but
τινας ὀλίγους — οὓς δέ, προϊόντες ἐπὶ τῷ τέλει φράσομεν·
some few whom and advancing at the end we-shall-declare
οὕτω γὰρ πρέπον ἂν εἴη — τῷ πλήθει δέ, ὅσα αὐτῶν
so for fitting — would-be for-the multitude and as-many-as of-them
ἀναγκαῖα καί πως ὀρθότατα λέγεται μὴ ἐπίστασθαι μὲν
necessary and somehow most-rightly is-said not to-know indeed
τοῖς πολλοῖς αἰσχρόν, δι' ἀκριβείας δὲ ζητεῖν πάντα οὔτε
for-the many shameful with exactness and to-seek all-things neither
ῥᾴδιον οὔτε τὸ παράπαν δυνατόν. τὸ δὲ ἀναγκαῖον αὐτῶν
easy nor the altogether possible the and necessary of-them
οὐχ οἷόν τε ἀποβάλλειν, ἀλλ' ἔοικεν ὁ τὸν θεὸν πρῶτον
not possible — to-cast-away but it-seems the-one the god first
παροιμιασάμενος εἰς ταῦτα ἀποβλέψας εἰπεῖν ὡς οὐδὲ
having-made-a-proverb to these-things having-looked to-have-said that not-even
θεὸς ἀνάγκῃ μή ποτε φανῇ μαχόμενος, ὅσαι θεῖαί γε,
god with-necessity not ever is-seen fighting as-many-as divine at-least
οἶμαι, τῶν γε ἀναγκῶν εἰσίν· ἐπεὶ τῶν γε ἀνθρωπίνων,
I-think of-the at-least necessities are since of-the at-least human
εἰς ἃς οἱ πολλοὶ βλέποντες λέγουσι τὸ τοιοῦτον, οὗτος
to which the many looking say the such this-one
πάντων τῶν λόγων εὐηθέστατός ἐστιν μακρῷ.
of-all the sayings most-simple is by-far

CLIN. τίνες οὖν, ὦ ξένε, αἱ μὴ τοιαῦται ἀνάγκαι τῶν
which then O stranger the not such necessities of-the
μαθημάτων, θεῖαι δέ;
lessons divine and

c ATH. δοκῶ μέν, ἃς μή τις πράξας μηδὲ αὖ μαθὼν
I-think indeed which not anyone having-done nor again having-learned
τὸ παράπαν οὐκ ἄν ποτε γένοιτο ἀνθρώποις θεὸς οὐδὲ
the altogether not — ever would-become for-men god nor
δαίμων οὐδὲ ἥρως οἷος δυνατὸς ἀνθρώπων ἐπιμέλειαν σὺν
daemon nor hero such-as able of-men care with
σπουδῇ ποιεῖσθαι· πολλοῦ δ' ἂν δεήσειεν ἄνθρωπός
earnestness to-make by-much and — he-would-fall-short man
γε θεῖος γενέσθαι μήτε ἓν μήτε δύο μήτε τρία μήθ' ὅλως
at-least divine to-become neither one nor two nor three nor at-all
ἄρτια καὶ περιττὰ δυνάμενος γιγνώσκειν, μηδὲ ἀριθμεῖν
even and odd able to-recognize nor to-count
τὸ παράπαν εἰδώς, μηδὲ νύκτα καὶ ἡμέραν διαριθμεῖσθαι
the altogether knowing nor night and day to-count-through
δυνατὸς ὤν, σελήνης δὲ καὶ ἡλίου καὶ τῶν ἄλλων ἄστρων
able being of-moon and and of-sun and of-the other stars
περιφορᾶς ἀπείρως ἔχων. ταῦτ' οὖν δὴ πάντα ὡς
revolution inexperienced being these-things then indeed all that
μὲν οὐκ ἀναγκαῖά ἐστι μαθήματα τῷ μέλλοντι σχεδὸν
indeed not necessary are lessons for-the about-to nearly
ὁτιοῦν τῶν καλλίστων μαθημάτων εἴσεσθαι, πολλὴ
anything-whatever of-the finest lessons to-know much
καὶ μωρία τοῦ διανοήματος· ποῖα δὲ ἕκαστα τούτων
and folly of-the thought of-what-sort and each of-these
καὶ πόσα καὶ πότε μαθητέον, καὶ τί μετὰ τίνος καὶ
and how-many and when must-be-learned and what with what and
τί χωρὶς τῶν ἄλλων, καὶ πᾶσαν τὴν τούτων κρᾶσιν,
what apart-from the others and all the of-these mixture
ταῦτά ἐστιν ἃ δεῖ λαβόντα ὀρθῶς πρῶτα, ἐπὶ
these-things are which one-must having-grasped rightly first to
τἆλλα ἰόντα τούτων ἡγουμένων τῶν μαθημάτων μανθάνειν.
the-rest going these leading the lessons to-learn

οὕτω γὰρ ἀνάγκη φύσει κατείληφεν, ᾗ φαμεν οὐδένα
so for necessity by-nature holds by-which we-say none
θεῶν οὔτε μάχεσθαι τὰ νῦν οὔτε μαχεῖσθαί ποτε.
of-gods neither to-fight the now nor to-be-going-to-fight ever
CLIN. ἔοικέν γε, ὦ ξένε, νῦν οὕτω πως ῥηθέντα ὀρθῶς
it-seems at-least O stranger now so somehow said rightly
εἰρῆσθαι καὶ κατὰ φύσιν ἃ λέγεις.
to-have-been-said and according-to nature which you-say
ATH. ἔχει μὲν γὰρ οὕτως, ὦ Κλεινία, χαλεπὸν δὲ αὐτὰ
it-is indeed for so O Clinias hard and them
προταξάμενον τούτῳ τῷ τρόπῳ νομοθετεῖν· ἀλλ' εἰς
having-set-beforehand in-this the way to-legislate but for
ἄλλον, εἰ δοκεῖ, χρόνον ἀκριβέστερον ἂν νομοθετησαίμεθα.
another if it-seems time more-exactly — we-might-legislate
CLIN. δοκεῖς ἡμῖν, ὦ ξένε, φοβεῖσθαι τὸ τῆς ἡμετέρας περὶ
you-seem to-us O stranger to-fear the of-the our about
τῶν τοιούτων ἀπειρίας ἔθος. οὔκουν ὀρθῶς φοβῇ· πειρῶ
the such-things inexperience custom not-then rightly you-fear try
δὴ λέγειν μηδὲν ἀποκρυπτόμενος ἕνεκα τούτων.
indeed to-speak nothing concealing for-the-sake of-these
ATH. φοβοῦμαι μὲν καὶ ταῦτα ἃ σὺ νῦν λέγεις, μᾶλλον 819
I-fear indeed also these-things which you now say more
δ' ἔτι δέδοικα τοὺς ἡμμένους μὲν αὐτῶν τούτων τῶν
and still I-dread the having-touched indeed them these the
μαθημάτων, κακῶς δ' ἡμμένους. οὐδαμοῦ γὰρ δεινὸν
lessons badly and having-touched nowhere for terrible
οὐδὲ σφοδρὸν ἀπειρία τῶν πάντων οὐδὲ μέγιστον κακόν,
nor vehement inexperience of-the all-things nor greatest evil
ἀλλ' ἡ πολυπειρία καὶ πολυμαθία μετὰ κακῆς ἀγωγῆς
but the much-experience and much-learning with bad guidance
γίγνεται πολὺ τούτων μείζων ζημία.
becomes much than-these greater penalty

CLIN. ἀληθῆ λέγεις.
true-things you-say

b ATH. τοσάδε τοίνυν ἑκάστων χρὴ φάναι μανθάνειν δεῖν
so-many then of-each one-must to-say to-learn to-be-necessary
τοὺς ἐλευθέρους, ὅσα καὶ πάμπολυς ἐν Αἰγύπτῳ παίδων
the free as-many-as also very-great in Egypt of-children
ὄχλος ἅμα γράμμασι μανθάνει. πρῶτον μὲν γὰρ περὶ
crowd at-once with-letters learns first indeed for about
λογισμοὺς ἀτεχνῶς παισὶν ἐξηυρημένα μαθήματα μετὰ
calculations simply for-children invented lessons with
παιδιᾶς τε καὶ ἡδονῆς μανθάνειν, μήλων τέ τινων διανομαὶ
play both and pleasure to-learn of-apples both some distributions
καὶ στεφάνων πλείοσιν ἅμα καὶ ἐλάττοσιν ἁρμοττόντων
and of-garlands to-more at-once and to-fewer fitting
ἀριθμῶν τῶν αὐτῶν, καὶ πυκτῶν καὶ παλαιστῶν ἐφεδρείας
numbers of-the same and of-boxers and of-wrestlers byes
τε καὶ συλλήξεως ἐν μέρει καὶ ἐφεξῆς καὶ ὡς πεφύκασι
both and pairings in turn and in-succession and as they-are-by-nature
γίγνεσθαι. καὶ δὴ καὶ παίζοντες, φιάλας ἅμα χρυσοῦ
to-come-about and indeed also playing bowls at-once of-gold
καὶ χαλκοῦ καὶ ἀργύρου καὶ τοιούτων τινῶν ἄλλων
and of-bronze and of-silver and such some others
κεραννύντες, οἱ δὲ καὶ ὅλας πως διαδιδόντες, ὅπερ
mixing the(-others) and also wholes somehow distributing which-very
εἶπον, εἰς παιδιὰν ἐναρμόττοντες τὰς τῶν ἀναγκαίων
I-said into play fitting the of-the necessary
ἀριθμῶν χρήσεις, ὠφελοῦσι τοὺς μανθάνοντας εἴς τε τὰς
numbers uses they-benefit the learning for both the
τῶν στρατοπέδων τάξεις καὶ ἀγωγὰς καὶ στρατείας
of-the armies arrangements and marches and campaigns
καὶ εἰς οἰκονομίας αὖ, καὶ πάντως χρησιμωτέρους
and for household-managements again and altogether more-useful

αὐτοὺς αὑτοῖς καὶ ἐγρηγορότας μᾶλλον τοὺς ἀνθρώπους
them to-themselves and awake more the men
ἀπεργάζονται· μετὰ δὲ ταῦτα ἐν ταῖς μετρήσεσιν, ὅσα
they-render after and these-things in the measurements as-many-as
ἔχει μήκη καὶ πλάτη καὶ βάθη, περὶ ἅπαντα ταῦτα
have lengths and breadths and depths about all these-things
ἐνοῦσάν τινα φύσει γελοίαν τε καὶ αἰσχρὰν ἄγνοιαν ἐν
being-in some by-nature laughable both and shameful ignorance in
τοῖς ἀνθρώποις πᾶσιν, ταύτης ἀπαλλάττουσιν.
the men all from-this they-release
CLIN. ποίαν δὴ καὶ τίνα λέγεις ταύτην;
what-sort indeed and what do-you-mean this
ATH. ὦ φίλε Κλεινία, παντάπασί γε μὴν καὶ αὐτὸς e
O friend Clinias altogether at-least indeed also myself
ἀκούσας ὀψέ ποτε τὸ περὶ ταῦτα ἡμῶν πάθος ἐθαύμασα,
having-heard late ever the about these-things of-us condition wondered
καὶ ἔδοξέ μοι τοῦτο οὐκ ἀνθρώπινον ἀλλὰ ὑηνῶν
and it-seemed to-me this not human but of-swine
τινων εἶναι μᾶλλον θρεμμάτων, ᾐσχύνθην τε οὐχ ὑπὲρ
some to-be rather of-creatures I-was-ashamed both not on-behalf-of
ἐμαυτοῦ μόνον, ἀλλὰ καὶ ὑπὲρ ἁπάντων τῶν Ἑλλήνων.
myself only but also on-behalf-of all the Greeks
CLIN. τοῦ πέρι; λέγ᾽ ὅτι καὶ φῂς, ὦ ξένε.
of-what about speak what also you-say O stranger
ATH. λέγω δή· μᾶλλον δὲ ἐρωτῶν σοι δείξω. καί μοι
I-speak indeed rather and asking to-you I-shall-show and to-me
σμικρὸν ἀπόκριναι· γιγνώσκεις που μῆκος;
a-little answer you-know surely length
CLIN. τί μήν;
what indeed
ATH. τί δέ; πλάτος;
what and breadth

CLIN. πάντως.
altogether

ATH. ἦ καὶ ταῦτα ὅτι δύ' ἐστόν, καὶ τρίτον τούτων
truly also these-things that two are and third of-these
βάθος;
depth

CLIN. πῶς γὰρ οὔ;
how for not

ATH. ἆρ' οὖν οὐ δοκεῖ σοι ταῦτα εἶναι πάντα μετρητὰ
so then not seem to-you these-things to-be all measurable
πρὸς ἄλληλα;
in-relation-to one-another

CLIN. ναί.
yes

820 ATH. μῆκός τε οἶμαι πρὸς μῆκος, καὶ πλάτος πρὸς πλάτος,
length both I-think against length and breadth against breadth
καὶ βάθος ὡσαύτως δυνατὸν εἶναι μετρεῖν φύσει.
and depth likewise possible to-be to-measure by-nature

CLIN. σφόδρα γε.
very at-least

ATH. εἰ δ' ἔστι μήτε σφόδρα μήτε ἠρέμα δυνατὰ ἔνια,
if and it-is neither very nor slightly possible some
ἀλλὰ τὰ μέν, τὰ δὲ μή, σὺ δὲ πάντα ἡγῇ, πῶς
but the(-ones) indeed the(-others) and not you and all consider how
οἴει πρὸς ταῦτα διακεῖσθαι;
do-you-think toward these-things to-be-disposed

CLIN. δῆλον ὅτι φαύλως.
clear that badly

ATH. τί δ' αὖ μῆκός τε καὶ πλάτος πρὸς βάθος, ἢ
what and again length both and breadth against depth or
πλάτος τε καὶ μῆκος πρὸς ἄλληλα; ἆρ' οὐ διανοούμεθα
breadth both and length in-relation-to one-another then not do-we-think

περὶ ταῦτα οὕτως Ἕλληνες πάντες, ὡς δυνατά ἐστι
about these-things so Greeks all that possible are
μετρεῖσθαι πρὸς ἄλληλα ἁμῶς γέ πως;
to-be-measured in-relation-to one-another somehow at-least in-some-way
CLIN. παντάπασι μὲν οὖν. b
altogether indeed then
ATH. εἰ δ' ἔστιν αὖ μηδαμῶς μηδαμῇ δυνατά, πάντες δ',
if and it-is again in-no-way in-no-way possible all and
ὅπερ εἶπον, Ἕλληνες διανοούμεθα ὡς δυνατά, μῶν οὐκ
which-very I-said Greeks think that possible surely-not not
ἄξιον ὑπὲρ πάντων αἰσχυνθέντα εἰπεῖν πρὸς αὐτούς·
worthy on-behalf-of all having-been-ashamed to-say to them
ὦ βέλτιστοι τῶν Ἑλλήνων, ἓν ἐκείνων τοῦτ' ἐστὶν ὧν
O best of-the Greeks one of-those this is of-which
ἔφαμεν αἰσχρὸν μὲν γεγονέναι τὸ μὴ ἐπίστασθαι, τὸ δ'
we-said shameful indeed to-have-become the not to-know the and
ἐπίστασθαι τἀναγκαῖα οὐδὲν πάνυ καλόν;
to-know the-necessary-things nothing at-all fine
CLIN. πῶς δ' οὔ;
how and not
ATH. καὶ πρὸς τούτοις γε ἄλλα ἔστιν τούτων συγγενῆ, c
and besides these at-least other-things are to-these akin
ἐν οἷς αὖ πολλὰ ἁμαρτήματα ἐκείνων ἀδελφὰ ἡμῖν
in which again many errors of-those kindred for-us
ἐγγίγνεται τῶν ἁμαρτημάτων.
arise of-the errors
CLIN. ποῖα δή;
what-sort indeed
ATH. τὰ τῶν μετρητῶν τε καὶ ἀμέτρων πρὸς
the-things of-the measurable both and immeasurable in-relation-to
ἄλληλα ἧτινι φύσει γέγονεν. ταῦτα γὰρ δὴ
one-another by-whatever nature they-have-come-about these-things for indeed

σκοποῦντα διαγιγνώσκειν ἀναγκαῖον ἢ παντάπασιν εἶναι
examining to-distinguish necessary or altogether to-be
φαῦλον, προβάλλοντά τε ἀλλήλοις ἀεί, διατριβὴν τῆς
poor proposing both to-one-another always pastime than-the
πεττείας πολὺ χαριεστέραν πρεσβυτῶν διατρίβοντα,
checkers much more-graceful for-old-men passing-time
φιλονικεῖν ἐν ταῖς τούτων ἀξίαισι σχολαῖς.
to-compete in the of-these worthy leisures

d CLIN. ἴσως· ἔοικεν γοῦν ἥ τε πεττεία καὶ ταῦτα
perhaps it-seems at-any-rate the both checkers and these
ἀλλήλων τὰ μαθήματα οὐ πάμπολυ κεχωρίσθαι.
from-one-another the lessons not very-much to-be-separated

ATH. ταῦτα τοίνυν ἐγὼ μέν, ὦ Κλεινία, φημὶ τοὺς νέους
these-things then I indeed O Clinias say the young
δεῖν μανθάνειν· καὶ γὰρ οὔτε βλαβερὰ οὔτε χαλεπά
to-be-necessary to-learn and for neither harmful nor hard
ἐστιν, μετὰ δὲ παιδιᾶς ἅμα μανθανόμενα ὠφελήσει μέν,
are with and play at-once being-learned will-benefit indeed
βλάψει δὲ ἡμῖν τὴν πόλιν οὐδέν. εἰ δέ τις ἄλλως λέγει,
will-harm and for-us the city nothing if and anyone otherwise says
ἀκουστέον.
he-must-be-heard

CLIN. πῶς δ' οὔ;
how and not

ATH. ἀλλὰ μὴν ἂν οὕτω ταῦτα ἔχοντα φαίνηται, δῆλον
but indeed if so these-things being appear clear
ὡς ἐγκρινοῦμεν αὐτά, μὴ ταύτῃ δὲ φαινόμενα ἔχειν
that we-shall-admit them not in-this-way and appearing to-be
ἀποκριθήσεται.
they-will-be-rejected

e CLIN. δῆλον· τί μήν;
clear what indeed

ATH. οὐκοῦν νῦν, ὦ ξένε, κείσθω ταῦτα ὡς ὄντα τῶν
therefore now O stranger let-them-lie these-things as being of-the
δεόντων μαθημάτων, ἵνα μὴ διάκενα ἡμῖν ᾖ τὰ τῶν
needful lessons so-that not empty for-us be the-things of-the
νόμων; κείσθω μέντοι καθάπερ ἐνέχυρα λύσιμα ἐκ τῆς
laws let-them-lie however as pledges redeemable from the
ἄλλης πολιτείας, ἐὰν ἢ τοὺς θέντας ἡμᾶς ἢ καὶ τοὺς
other constitution if either the having-set us or also the
θεμένους ὑμᾶς μηδαμῶς φιλοφρονῆται.
having-set-for-themselves you in-no-way please
CLIN. δικαίαν λέγεις τὴν θέσιν.
just you-call the setting
ATH. ἄστρων δὴ τὸ μετὰ ταῦτα ὅρα τὴν μάθησιν τοῖς
of-stars indeed the after these-things see the learning for-the
νέοις, ἂν ἡμᾶς ἀρέσκῃ λεχθεῖσα ἢ καὶ τοὐναντίον.
young if us it-please having-been-spoken or also the-opposite
CLIN. λέγε μόνον.
speak only
ATH. καὶ μὴν θαῦμά γε περὶ αὐτά ἐστιν μέγα καὶ
and indeed wonder at-least about them is great and
οὐδαμῶς οὐδαμῇ ἀνεκτόν.
in-no-way in-no-way bearable

It is wrong to hold that one must not inquire into the greatest god and the heavens. The Greeks call the sun, moon, and planets wanderers, which is a slander, since each always travels the same single path. Hunting is regulated by praise as well as law: the lawgiver wishes the young no love of fishing, fowling, or night hunting with nets, and praises the hunt of four-footed beasts with horses, dogs, and their own bodies. The law lets no one hinder these sacred hunters, forbids night netting everywhere, and allows fowling on waste land and fishing outside harbors and sacred waters, without poison.

821 CLIN. τὸ ποῖον δή;
the what-sort indeed

ATH. τὸν μέγιστον θεὸν καὶ ὅλον τὸν κόσμον φαμὲν
the greatest god and whole the universe we-say
οὔτε ζητεῖν δεῖν οὔτε πολυπραγμονεῖν τὰς αἰτίας
neither to-seek to-be-necessary nor to-be-busy-about the causes
ἐρευνῶντας — οὐ γὰρ οὐδ' ὅσιον εἶναι — τὸ δὲ ἔοικεν
searching-out not for not-even holy to-be the and it-seems
πᾶν τούτου τοὐναντίον γιγνόμενον ὀρθῶς ἂν γίγνεσθαι.
all of-this the-opposite happening rightly — to-come-about

CLIN. πῶς εἶπες;
how did-you-say

b ATH. παράδοξον μὲν τὸ λεγόμενον, καὶ οὐκ ἂν πρεσβύταις
paradoxical indeed the said and not — for-old-men
τις οἰηθείη πρέπειν· τὸ δὲ ἐπειδάν τίς τι καλόν τε
anyone would-think to-befit the and whenever anyone some fine both
οἰηθῇ καὶ ἀληθὲς μάθημα εἶναι καὶ πόλει συμφέρον καὶ
should-think and true lesson to-be and for-city advantageous and
τῷ θεῷ παντάπασι φίλον, οὐδενὶ δὴ τρόπῳ δυνατόν
to-the god altogether dear in-no indeed way possible
ἐστιν ἔτι μὴ φράζειν.
is still not to-declare

CLIN. εἰκότα λέγεις· ἀλλ᾽ ἄστρων πέρι μάθημα τί τοιοῦτον
likely-things you-say but of-stars about lesson what such
ἀνευρήσομεν;
shall-we-find

ATH. ὦ ἀγαθοί, καταψευδόμεθα νῦν ὡς ἔπος εἰπεῖν Ἕλληνες
O good-men we-tell-lies-about now so a-word to-say Greeks
πάντες μεγάλων θεῶν, Ἡλίου τε ἅμα καὶ Σελήνης.
all of-great gods of-Sun both at-once and of-Moon

CLIN. τὸ ποῖον δὴ ψεῦδος;
the what-sort indeed lie

ATH. φαμὲν αὐτὰ οὐδέποτε τὴν αὐτὴν ὁδὸν ἰέναι, καὶ ἄλλ᾽
we-say them never the same road to-go and other
ἄττα ἄστρα μετὰ τούτων, ἐπονομάζοντες πλανητὰ αὐτά.
some stars with these naming wanderers them

CLIN. νὴ τὸν Δία, ὦ ξένε, ἀληθὲς τοῦτο λέγεις· ἐν γὰρ δὴ τῷ c
by the Zeus O stranger true this you-say in for indeed the
βίῳ πολλάκις ἑώρακα καὶ αὐτὸς τόν τε Ἑωσφόρον καὶ τὸν
life often I-have-seen also myself the both Morning-Star and the
Ἕσπερον καὶ ἄλλους τινὰς οὐδέποτε ἰόντας εἰς τὸν αὐτὸν
Evening-Star and others some never going into the same
δρόμον ἀλλὰ πάντῃ πλανωμένους, τὸν δὲ ἥλιόν που καὶ
course but everywhere wandering the and sun surely and
σελήνην δρῶντας ταῦθ᾽ ἃ ἀεὶ πάντες συνεπιστάμεθα.
moon doing these-things which always all we-know-together

ATH. ταῦτ᾽ ἔστι τοίνυν, ὦ Μέγιλλέ τε καὶ Κλεινία, νῦν d
these-things are then O Megillus both and Clinias now
ἃ δή φημι δεῖν περὶ θεῶν τῶν κατ᾽ οὐρανὸν
which indeed I-say to-be-necessary about gods of-the in heaven
τούς γε ἡμετέρους πολίτας τε καὶ τοὺς νέους τὸ μέχρι
the at-least our citizens both and the young the up-to
τοσούτου μαθεῖν περὶ ἁπάντων τούτων, μέχρι τοῦ μὴ
so-far to-learn about all these up-to the not

βλασφημεῖν περὶ αὐτά, εὐφημεῖν δὲ ἀεὶ θύοντάς τε
to-blaspheme about them to-speak-auspiciously and always sacrificing both
καὶ ἐν εὐχαῖς εὐχομένους εὐσεβῶς.
and in prayers praying piously

CLIN. τοῦτο μὲν ὀρθόν, εἴ γε πρῶτον μὲν δυνατόν ἐστιν
this indeed right if at-least first indeed possible it-is
ὃ λέγεις μαθεῖν· εἶτα, εἰ μὴ λέγομέν τι περὶ αὐτῶν
which you-say to-learn then if not we-say anything about them
ὀρθῶς νῦν, μαθόντες δὲ λέξομεν, συγχωρῶ κἀγὼ τό γε
rightly now having-learned and we-shall-say I-concede I-too the at-least
τοσοῦτον καὶ τοιοῦτον ὂν μαθητέον εἶναι. ταῦτ' οὖν
so-much and such being must-be-learned to-be these-things then
ὡς ἔχοντά ἐσθ' οὕτω, πειρῶ σὺ μὲν ἐξηγεῖσθαι πάντως,
as being are so try you indeed to-explain altogether
ἡμεῖς δὲ συνέπεσθαί σοι μανθάνοντες.
we and to-follow you learning

e ATH. ἀλλ' ἔστι μὲν οὐ ῥᾴδιον ὃ λέγω μαθεῖν, οὐδ' αὖ
but it-is indeed not easy which I-say to-learn nor again
παντάπασι χαλεπόν, οὐδέ γέ τινος χρόνου παμπόλλου.
altogether hard nor at-least of-some time very-long
τεκμήριον δέ· ἐγὼ τούτων οὔτε νέος οὔτε πάλαι ἀκηκοὼς
evidence and I of-these neither young nor long-ago having-heard
σφῷν ἂν νῦν οὐκ ἐν πολλῷ χρόνῳ δηλῶσαι δυναίμην.
to-you-two — now not in long time to-make-clear could
καίτοι χαλεπά γε ὄντα οὐκ ἄν ποτε οἷός τ' ἦν
and-yet hard at-least being not — ever able — was
δηλοῦν τηλικούτοις οὖσι τηλικοῦτος.
to-make-clear to-such-aged being such-aged

822 CLIN. ἀληθῆ λέγεις. ἀλλὰ τί καὶ φῂς τοῦτο τὸ μάθημα
true-things you-say but what also do-you-say this the lesson
ὃ θαυμαστὸν μὲν λέγεις, προσῆκον δ' αὖ μαθεῖν τοῖς
which wonderful indeed you-say fitting and again to-learn for-the

νέοις, οὐ γιγνώσκειν δὲ ἡμᾶς; πειρῶ περὶ αὐτοῦ τό γε
young not to-know and us try about it the at-least
τοσοῦτον φράζειν ὡς σαφέστατα.
so-much to-declare as most-clearly

ΑΤΗ. πειρατέον. οὐ γάρ ἐστι τοῦτο, ὦ ἄριστοι, τὸ δόγμα b
one-must-try not for is this O best the doctrine
ὀρθὸν περὶ σελήνης τε καὶ ἡλίου καὶ τῶν ἄλλων ἄστρων,
right about moon both and sun and of-the other stars
ὡς ἄρα πλανᾶταί ποτε, πᾶν δὲ τοὐναντίον ἔχει τούτου —
that then they-wander ever all and the-opposite holds of-this
τὴν αὐτὴν γὰρ αὐτῶν ὁδὸν ἕκαστον καὶ οὐ πολλὰς
the same for of-them road each and not many
ἀλλὰ μίαν ἀεὶ κύκλῳ διεξέρχεται, φαίνεται δὲ πολλὰς
but one always in-a-circle goes-through appears and many
φερόμενον — τὸ δὲ τάχιστον αὐτῶν ὂν βραδύτατον οὐκ
being-carried the and swiftest of-them being slowest not
ὀρθῶς αὖ δοξάζεται, τὸ δ' ἐναντίον ἐναντίως. ταῦτ' οὖν
rightly again is-opined the and opposite oppositely these-things then
εἰ πέφυκεν μὲν οὕτως, ἡμεῖς δὲ μὴ ταύτῃ δόξομεν, εἰ
if are-by-nature indeed so we and not in-this-way shall-think if
μὲν ἐν Ὀλυμπίᾳ θεόντων ἵππων οὕτως ἢ δολιχοδρόμων
indeed in Olympia of-running horses so or of-long-distance-running
ἀνδρῶν διενοούμεθα πέρι, καὶ προσηγορεύομεν τὸν τάχιστον
men we-thought about and we-called the swiftest
μὲν ὡς βραδύτατον, τὸν δὲ βραδύτατον ὡς τάχιστον,
indeed as slowest the and slowest as swiftest
ἐγκώμιά τε ποιοῦντες ᾄδομεν τὸν ἡττώμενον νενικηκότα,
encomia both making we-sang the defeated having-won
οὔτε ὀρθῶς ἂν οὔτ' οἶμαι προσφιλῶς τοῖς δρομεῦσιν ἡμᾶς
neither rightly — nor I-think agreeably to-the runners us
ἂν τὰ ἐγκώμια προσάπτειν ἀνθρώποις οὖσιν· νῦν δὲ δὴ
— the encomia to-attach to-men being now and indeed

περὶ θεοὺς τὰ αὐτὰ ταῦτα ἐξαμαρτανόντων ἡμῶν, ἆρ'
about gods the same these-things erring of-us then
οὐκ οἰόμεθα ὃ γελοῖόν τε καὶ οὐκ ὀρθὸν ἐκεῖ γιγνόμενον
not we-think which laughable both and not right there happening
ἦν ἂν τότε, νῦν ἐνταυθοῖ καὶ ἐν τούτοισι γίγνεσθαι
would-be — then now here also in these to-come-about
γελοῖον μὲν οὐδαμῶς, οὐ μὴν οὐδὲ θεοφιλές γε, ψευδῆ
laughable indeed in-no-way not indeed nor god-beloved at-least false
φήμην ἡμῶν κατὰ θεῶν ὑμνούντων.
report of-us against gods hymning

CLIN. ἀληθέστατα, εἴπερ γε οὕτω ταῦτ' ἐστίν.
most-truly if-indeed at-least so these-things are

ATH. οὐκοῦν ἂν μὲν δείξωμεν οὕτω ταῦτ' ἔχοντα,
therefore if indeed we-show so these-things being
μαθητέα μέχρι γε τούτου τὰ τοιαῦτα πάντα, μὴ
must-be-learned up-to at-least this the such-things all not
δειχθέντων δὲ ἑατέον; καὶ ταῦτα ἡμῖν οὕτω συγκείσθω;
having-been-shown and must-be-let-be and these-things for-us so let-be-agreed

d CLIN. πάνυ μὲν οὖν.
certainly indeed then

e ATH. ἤδη τοίνυν χρὴ φάναι τέλος ἔχειν τά γε παιδείας
already then one-must to-say end to-have the at-least of-education
μαθημάτων πέρι νόμιμα· περὶ δὲ θήρας ὡσαύτως διανοηθῆναι
of-lessons about customs about and hunting likewise to-think
χρὴ καὶ περὶ ἁπάντων ὁπόσα τοιαῦτα. κινδυνεύει γὰρ
one-must and about all as-many-as such it-is-likely for
δὴ νομοθέτῃ τὸ προσταττόμενον ἐπὶ μεῖζον εἶναι τοῦ
indeed for-lawgiver the enjoined to greater to-be than-the
νόμους θέντα ἀπηλλάχθαι, ἕτερον δέ τι πρὸς τοῖς
laws having-set to-have-been-released other and something besides the
νόμοις εἶναι μεταξύ τι νουθετήσεώς τε πεφυκὸς ἅμα
laws to-be between something of-admonition both being-by-nature at-once

καὶ νόμων, ὃ δὴ πολλάκις ἡμῶν ἐμπέπτωκεν τοῖς
and of-laws which indeed often for-us has-fallen-in the
λόγοις, οἷον περὶ τὴν τῶν σφόδρα νέων παίδων τροφήν·
arguments as about the of-the very young children nurture
οὐ γὰρ ἄρρητά φαμεν εἶναι, λέγοντές τε αὐτά, ὡς νόμους
not for unspoken we-say to-be saying both them as laws
οἴεσθαι τιθεμένους εἶναι πολλῆς ἀνοίας γέμειν. γεγραμμένων
to-think setting to-be of-much folly to-be-full having-been-written
δὴ ταύτῃ τῶν νόμων τε καὶ ὅλης τῆς πολιτείας, οὐ
indeed in-this-way the laws both and whole the constitution not
τέλεος ὁ τοῦ διαφέροντος πολίτου πρὸς ἀρετὴν γίγνεται
complete the of-the excelling citizen toward virtue becomes
ἔπαινος, ὅταν αὐτόν τις φῇ τὸν ὑπηρετήσαντα τοῖς νόμοις
praise whenever him anyone says the having-served the laws
ἄριστα καὶ πειθόμενον μάλιστα, τοῦτον εἶναι τὸν ἀγαθόν·
best and obeying most this-one to-be the good
τελεώτερον δὲ ὧδε εἰρημένον, ὡς ἄρα ὃς ἂν τοῖς τοῦ 823
more-complete and thus said that then whoever — the of-the
νομοθέτου νομοθετοῦντός τε καὶ ἐπαινοῦντος καὶ ψέγοντος
lawgiver legislating both and praising and blaming
πειθόμενος γράμμασιν διεξέλθῃ τὸν βίον ἄκρατον. οὗτος ὅ
obeying writings goes-through the life unmixed this-one the
τε λόγος ὀρθότατος εἰς ἔπαινον πολίτου, τόν τε νομοθέτην
both saying most-right for praise of-citizen the both lawgiver
ὄντως δεῖ μὴ μόνον γράφειν τοὺς νόμους, πρὸς δὲ
really one-must not only to-write the laws besides and
τοῖς νόμοις, ὅσα καλὰ αὐτῷ δοκεῖ καὶ μὴ καλὰ εἶναι,
the laws as-many-as fine to-him seem and not fine to-be
νόμοις ἐμπεπλεγμένα γράφειν, τὸν δὲ ἄκρον πολίτην μηδὲν
with-laws interwoven to-write the and highest citizen nothing
ἧττον ταῦτα ἐμπεδοῦν ἢ τὰ ταῖς ζημίαις ὑπὸ νόμων
less these-things to-confirm than the-things by-the penalties by laws

κατειλημμένα. τὸ δὲ δὴ παρὸν ἡμῖν τὰ νῦν εἰ οἷον μάρτυρα
held the and indeed present for-us the now if as witness
ἐπαγόμεθα, δηλοῖμεν ἂν ὃ βουλόμεθα μᾶλλον. θήρα
we-bring-in we-might-make-clear — what we-wish more hunting
γὰρ πάμπολύ τι πρᾶγμά ἐστι, περιειλημμένον ὀνόματι νῦν
for very-large some affair is encompassed by-name now
σχεδὸν ἑνί. πολλὴ μὲν γὰρ ἡ τῶν ἐνύδρων, πολλὴ δὲ ἡ
nearly one much indeed for the of-the water-creatures much and the
τῶν πτηνῶν, πάμπολυ δὲ καὶ τὸ περὶ τὰ πεζὰ θηρεύματα,
of-the winged very-much and also the about the land quarries
οὐ μόνον θηρίων, ἀλλὰ καὶ τὴν τῶν ἀνθρώπων ἀξίαν ἐννοεῖν
not only of-beasts but also the of-the men worthy to-consider
θήραν, τήν τε κατὰ πόλεμον, πολλὴ δὲ καὶ ἡ κατὰ φιλίαν
hunting the both in war much and also the by friendship
θηρεύουσα, ἡ μὲν ἔπαινον, ἡ δὲ ψόγον ἔχει· καὶ
hunting the(-one) indeed praise the(-other) and blame has and
κλωπεῖαι καὶ ληστῶν καὶ στρατοπέδων στρατοπέδοις θῆραι.
thefts and of-robbers and of-armies against-armies huntings
d θήρας δὲ πέρι τιθέντι τῷ νομοθέτῃ τοὺς νόμους οὔτε μὴ
of-hunting and about setting for-the lawgiver the laws neither not
δηλοῦν ταῦθ' οἷόν τε, οὔτε ἐπὶ πᾶσιν τάξεις καὶ ζημίας
to-make-clear these-things possible — nor on all orders and penalties
ἐπιτιθέντα ἀπειλητικὰ νόμιμα τιθέναι. τί δὴ δραστέον περὶ
putting threatening customs to-set what indeed must-be-done about
τὰ τοιαῦτα; τὸν μέν, τὸν νομοθέτην, ἐπαινέσαι καὶ ψέξαι
the such-things the indeed the lawgiver to-praise and to-blame
χρεὼν τὰ περὶ θήρας πρὸς τοὺς τῶν νέων πόνους τε καὶ
it-is-needful the-things about hunting for the of-the young toils both and
ἐπιτηδεύματα, τὸν δ' αὖ νέον ἀκούσαντα πείθεσθαι, καὶ μήθ'
practices the and again young having-heard to-obey and neither
ἡδονὴν μήτε πόνον ἐξείργειν αὐτόν, τῶν δὲ περὶ ἕκαστα
pleasure nor toil to-keep-out him than-the and about each

ἀπειληθέντων μετὰ ζημίας καὶ νομοθετηθέντων, τὰ μετ'
threatened with penalty and legislated the-things with
ἐπαίνου ῥηθέντα μᾶλλον τιμᾶν καὶ προσταχθέντα ἀποτελεῖν.
praise spoken more to-honor and enjoined to-accomplish
τούτων δὴ προρρηθέντων, ἑξῆς ἂν γίγνοιτο e
these indeed having-been-said-beforehand next — would-come-about
ἔμμετρος ἔπαινος θήρας καὶ ψόγος, ἥτις μὲν βελτίους
measured praise of-hunting and blame which indeed better
ἀποτελεῖ τὰς ψυχὰς τῶν νέων ἐπαινοῦντος, ψέγοντος
renders the souls of-the young praising blaming
δὲ ἣ τἀναντία. λέγωμεν τοίνυν τὸ μετὰ τοῦτο ἑξῆς
and which the-opposite let-us-say then the after this next
προσαγορεύοντες δι' εὐχῆς τοὺς νέους· ὦ φίλοι, εἴθ'
addressing through prayer the young O friends would-that
ὑμᾶς μήτε τις ἐπιθυμία μήτ' ἔρως τῆς περὶ θάλατταν
you neither some desire nor love of-the about sea
θήρας ποτὲ λάβοι μηδὲ ἀγκιστρείας μηδ' ὅλως τῆς τῶν
hunting ever should-seize nor of-angling nor at-all of-the of-the
ἐνύδρων ζῴων, μήτε ἐγρηγορόσιν μήτε εὕδουσιν κύρτοις
water animals neither waking nor sleeping with-weels
ἀργὸν θήραν διαπονουμένοις.
idle hunting toiling-at
μηδ' αὖ ἄγρας ἀνθρώπων κατὰ θάλατταν ληστείας 824
nor again of-catching of-men at sea of-piracy
τε ἵμερος ἐπελθὼν ὑμῖν θηρευτὰς ὠμοὺς καὶ ἀνόμους
both longing having-come-upon you hunters savage and lawless
ἀποτελοῖ· κλωπείας δ' ἐν χώρᾳ καὶ πόλει μηδὲ εἰς
should-render of-thieving and in country and city not-even into
τὸν ἔσχατον ἐπέλθοι νοῦν ἅψασθαι. μηδ' αὖ πτηνῶν
the last may-it-come-upon mind to-touch nor again of-winged
θήρας αἱμύλος ἔρως οὐ σφόδρα ἐλευθέριος ἐπέλθοι τινὶ
hunting wily love not very free may-it-come-upon any

νέων. πεζῶν δὴ μόνον θήρευσίς τε καὶ ἄγρα λοιπὴ
of-the-young of-land-animals indeed only hunting both and catching remains
τοῖς παρ᾽ ἡμῖν ἀθληταῖς, ὧν ἡ μὲν τῶν εὐδόντων
for-the among us athletes of-which the(-one) indeed of-the sleeping
αὖ κατὰ μέρη, νυκτερεία κληθεῖσα, ἀργῶν ἀνδρῶν, οὐκ
again by turns night-hunting called of-idle men not
ἀξία ἐπαίνου, οὐδ᾽ ἧττον διαπαύματα πόνων ἔχουσα,
worthy of-praise nor less respites from-toils having
ἄρκυσίν τε καὶ πάγαις ἀλλ᾽ οὐ φιλοπόνου ψυχῆς νίκῃ
with-nets both and snares but not of-toil-loving soul by-victory
χειρουμένων τὴν ἄγριον τῶν θηρίων ῥώμην· μόνη δὴ
subduing the wild of-the beasts strength alone indeed
πᾶσιν λοιπὴ καὶ ἀρίστη ἡ τῶν τετραπόδων ἵπποις καὶ
for-all remains and best the of-the four-footed with-horses and
κυσὶν καὶ τοῖς ἑαυτῶν θήρα σώμασιν, ὧν ἁπάντων
with-dogs and with-the of-themselves hunting bodies of-which all
κρατοῦσιν δρόμοις καὶ πληγαῖς καὶ βολαῖς αὐτόχειρες
they-master with-runnings and with-blows and with-shots by-their-own-hand
θηρεύοντες, ὅσοις ἀνδρείας τῆς θείας ἐπιμελές.
hunting for-as-many-as of-courage the divine is-care
τούτων δὴ πάντων ἔπαινος μὲν πέρι καὶ ψόγος ὁ
of-these indeed all praise indeed about and blame the
διειρημένος ἂν εἴη λόγος, νόμος δὲ ὅδε· τούτους μηδεὶς
declared — would-be argument law and this these no-one
τοὺς ἱεροὺς ὄντως θηρευτὰς κωλυέτω ὅπου καὶ ὅπῃπερ
the sacred really hunters let-prevent where and wherever
ἂν ἐθέλωσιν κυνηγετεῖν, νυκτερευτὴν δὲ ἄρκυσιν καὶ
— they-wish to-hunt-with-hounds night-hunter and with-nets and
πλεκταῖς πιστὸν μηδεὶς μηδέποτε ἐάσῃ μηδαμοῦ θηρεῦσαι·
with-snares trusting no-one ever let-allow anywhere to-hunt
τὸν ὀρνιθευτὴν δὲ ἐν ἀργοῖς μὲν καὶ ὄρεσιν μὴ
the fowler and in fallow-lands indeed and mountains not

κωλυέτω, ἐν ἐργασίμοις δὲ καὶ ἱεροῖς ἀγρίοις ἐξειργέτω
let-prevent in cultivated and and sacred wild-lands let-exclude
ὁ προστυγχάνων, ἐνυγροθηρευτὴν δέ, πλὴν ἐν λιμέσιν καὶ
the meeting fisher and except in harbors and
ἱεροῖς ποταμοῖς τε καὶ ἕλεσι καὶ λίμναις, ἐν τοῖς ἄλλοις δὲ
sacred rivers both and marshes and lakes in the others and
ἐξέστω θηρεύειν, μὴ χρώμενον ὀπῶν ἀναθολώσει μόνον.
let-it-be-allowed to-fish not using of-juices muddying only
νῦν οὖν ἤδη πάντα χρὴ φάναι τέλος ἔχειν τά γε
now then already all-things one-must to-say end to-have the-things at-least
παιδείας πέρι νόμιμα.
of-education about customs

CLIN. καλῶς ἂν λέγοις.
finely — you-would-speak

BOOK VIII

I · FESTIVALS AND MONTHLY WAR PRACTICE

The festivals are set with the help of oracles from Delphi, and their number by the lawgivers: one sacrifice every day of the year, twelve festivals for the twelve gods, the women's festivals assigned, and Pluto honored in the twelfth month. Since a good city lives at peace only if it can prevent wrong, the whole people exercises for war at least one day each month, men, women, and children, with contests, prizes, and poems of praise and blame by men over fifty of proven virtue. The city, like an athlete, must practice with sham fights, ambushes, and every imitation of war.

ATH. τούτων μὴν ἐχόμενά ἐστιν τάξασθαι μὲν καὶ 828
these-things indeed next is to-order indeed and
νομοθετήσασθαι ἑορτὰς μετὰ τῶν ἐκ Δελφῶν μαντειῶν,
to-legislate festivals with the from Delphi oracles
αἵτινες θυσίαι καὶ θεοῖς οἷστισιν ἄμεινον καὶ λῷον
which sacrifices and to-gods to-whom better and more-desirable
θυούσῃ τῇ πόλει γίγνοιντ' ἄν· πότε δὲ καὶ πόσαι
for-sacrificing the city would-come-about — when and also how-many
τὸν ἀριθμόν, σχεδὸν ἴσως ἡμέτερον ἂν νομοθετεῖν ἔνιά
the number nearly perhaps ours — to-legislate some
γ' αὐτῶν εἴη.
at-least of-them would-be

CLIN. τάχ' ἂν τὸν ἀριθμόν.
perhaps — the number

ATH. τὸν ἀριθμὸν δὴ λέγωμεν πρῶτον· ἔστωσαν γὰρ b
the number indeed let-us-tell first let-them-be for
τῶν μὲν πέντε καὶ ἑξήκοντα καὶ τριακοσίων μηδὲν
of-the indeed five and sixty and three-hundred nothing
ἀπολείπουσαι, ὅπως ἂν μία γέ τις ἀρχὴ θύῃ θεῶν
falling-short so-that — one at-least some office may-sacrifice of-gods

ἢ δαιμόνων τινὶ ἀεὶ ὑπὲρ πόλεώς τε καὶ αὐτῶν καὶ
or of-daemons to-some always on-behalf-of city both and themselves and
κτημάτων. ταῦτα δὲ συνελθόντες ἐξηγηταὶ καὶ ἱερεῖς
possessions these-things and having-come-together interpreters and priests
ἱέρειαί τε καὶ μάντεις μετὰ νομοφυλάκων ταξάντων ἃ
priestesses both and seers with law-guardians let-them-order which-things
παραλείπειν ἀνάγκη τῷ νομοθέτῃ· καὶ δὴ καὶ αὐτοῦ
to-leave-out necessity for-the lawgiver and indeed also itself
τούτου χρὴ γίγνεσθαι ἐπιγνώμονας τοῦ παραλειπομένου
of-this one-must to-become judges of-the left-out
τούτους τοὺς αὐτούς. ὁ μὲν γὰρ δὴ νόμος ἐρεῖ δώδεκα
these the same the indeed for indeed law will-say twelve
μὲν ἑορτὰς εἶναι τοῖς δώδεκα θεοῖς, ὧν ἂν ἡ φυλὴ
indeed festivals to-be for-the twelve gods from-whom — the tribe
ἑκάστη ἐπώνυμος ᾖ, θύοντας τούτων ἑκάστοις ἔμμηνα
each named may-be sacrificing of-these to-each monthly
ἱερά, χορούς τε καὶ ἀγῶνας μουσικούς, τοὺς δὲ γυμνικούς,
rites choruses both and contests musical the and gymnastic
κατὰ τὸ πρέπον προσνέμοντας τοῖς θεοῖς τε αὐτοῖς ἅμα
according-to the fitting assigning to-the gods both themselves at-once
καὶ ταῖς ὥραις ἑκάσταις, γυναικείας τε ἑορτάς, ὅσαις
and to-the seasons each women's both festivals for-as-many-as
χωρὶς ἀνδρῶν προσήκει καὶ ὅσαις μή, διανέμοντας.
apart-from men it-befits and for-as-many-as not distributing
ἔτι δὲ καὶ τὸ τῶν χθονίων καὶ ὅσους αὖ θεοὺς
still and also the of-the underworld and as-many-as again gods
οὐρανίους ἐπονομαστέον καὶ τὸ τῶν τούτοις ἑπομένων
heavenly must-be-named and the of-the these following
οὐ συμμεικτέον ἀλλὰ χωριστέον, ἐν τῷ τοῦ Πλούτωνος
not must-be-mixed but must-be-separated in the of-the Pluto
μηνὶ τῷ δωδεκάτῳ κατὰ τὸν νόμον ἀποδιδόντας, καὶ
month the twelfth according-to the law rendering and

οὐ δυσχεραντέον πολεμικοῖς ἀνθρώποις τὸν τοιοῦτον θεόν,
not must-be-disliked by-warlike men the such god
ἀλλὰ τιμητέον ὡς ὄντα ἀεὶ τῷ τῶν ἀνθρώπων γένει
but must-be-honored as being always to-the of-the men race
ἄριστον· κοινωνία γὰρ ψυχῇ καὶ σώματι διαλύσεως οὐκ
best partnership for for-soul and body than-dissolution not
ἔστιν ᾗ κρεῖττον, ὡς ἐγὼ φαίην ἂν σπουδῇ λέγων.
is in-which-way better as I would-say — in-earnest speaking
πρὸς τούτοις δὲ διάνοιαν χρὴ σχεῖν τοὺς διαιρήσοντας 829
besides these and thought one-must to-have the going-to-divide
ἱκανῶς ταῦτα τοιάνδε, ὡς ἔσθ' ἡμῖν ἡ πόλις οἵαν οὐκ
sufficiently these-things such that is for-us the city such-as not
ἄν τις ἑτέραν εὕροι τῶν νῦν περὶ χρόνου σχολῆς καὶ
— anyone other would-find of-the now about time of-leisure and
τῶν ἀναγκαίων ἐξουσίας, δεῖ δὲ αὐτήν, καθάπερ ἕνα
of-the necessities of-freedom one-must and it as one
ἄνθρωπον, ζῆν εὖ· τοῖς δὲ εὐδαιμόνως ζῶσιν ὑπάρχειν
man to-live well for-the and happily living to-exist
ἀνάγκη πρῶτον τὸ μήθ' ἑαυτοὺς ἀδικεῖν μήτε ὑφ' ἑτέρων
necessity first the neither themselves to-wrong nor by others
αὐτοὺς ἀδικεῖσθαι. τούτοιν δὲ τὸ μὲν οὐ πάνυ χαλεπόν,
themselves to-be-wronged of-these-two and the(-one) indeed not at-all hard
τοῦ δὲ μὴ ἀδικεῖσθαι κτήσασθαι δύναμιν παγχάλεπον, καὶ
of-the and not to-be-wronged to-acquire power very-hard and
οὐκ ἔστιν αὐτὸ τελέως σχεῖν ἄλλως ἢ τελέως γενόμενον
not is it completely to-have otherwise than completely having-become
ἀγαθόν· ταὐτὸν δὴ τοῦτο ἔστι καὶ πόλει ὑπάρχειν,
good the-same indeed this is also for-city to-exist
γενομένῃ μὲν ἀγαθῇ βίος εἰρηνικός, πολεμικὸς δὲ ἔξωθέν
having-become indeed good life peaceful warlike and from-outside
τε καὶ ἔνδοθεν, ἂν ᾖ κακή. τούτων δὲ ταύτῃ σχεδὸν
both and from-within if it-be bad of-these and in-this-way nearly

ἐχόντων, οὐκ ἐν πολέμῳ τὸν πόλεμον ἑκάστοις γυμναστέον,
being not in war the war by-each one-must-practice
ἀλλ᾽ ἐν τῷ τῆς εἰρήνης βίῳ. δεῖ τοίνυν πόλιν ἑκάστου
but in the of-the peace life one-must then city each
μηνὸς νοῦν κεκτημένην στρατεύεσθαι μὴ ἔλαττον μιᾶς
month mind having to-campaign not less than-one
ἡμέρας, πλείους δέ, ὡς ἂν καὶ τοῖς ἄρχουσιν συνδοκῇ,
day more and as — also to-the officials it-seem-good-together
μηδὲν χειμῶνας ἢ καύματα διευλαβουμένους, αὐτούς τε
nothing winters or heats guarding-against themselves both
ἅμα καὶ γυναῖκας καὶ παῖδας, ὅταν ὡς πανδημίαν
at-once and women and children whenever as in-full-force
ἐξάγειν δόξῃ τοῖς ἄρχουσιν, τοτὲ δὲ καὶ κατὰ μέρη·
to-lead-out it-seem to-the officials at-times and also by parts
καί τινας ἀεὶ παιδιὰς μηχανᾶσθαι καλὰς ἅμα θυσίαις,
and some always plays to-contrive fine together with-sacrifices
ὅπως ἂν γίγνωνται μάχαι τινὲς ἑορταστικαί, μιμούμεναι
so-that — may-come-about battles some festive imitating
τὰς πολεμικὰς ὅτι μάλιστα ἐναργῶς μάχας.
the warlike as most vividly battles
d νικητήρια δὲ καὶ ἀριστεῖα ἑκάστοισι τούτων δεῖ
prizes and and awards-of-valor to-each of-these one-must
διανέμειν ἐγκώμιά τε καὶ ψόγους ποιεῖν ἀλλήλοις, ὁποῖός
to-distribute encomia both and blames to-make for-one-another of-what-sort
τις ἂν ἕκαστος γίγνηται κατά τε τοὺς ἀγῶνας ἐν παντί
some — each becomes in both the contests in every
τε αὖ τῷ βίῳ, τόν τε ἄριστον δοκοῦντα εἶναι κοσμοῦντας
both again the life the both best seeming to-be adorning
καὶ τὸν μὴ ψέγοντας. ποιητὴς δὲ ἔστω τῶν τοιούτων μὴ
and the not blaming poet and let-be of-the such not
ἅπας, ἀλλὰ γεγονὼς πρῶτον μὲν μὴ ἔλαττον πεντήκοντα
everyone but having-become first indeed not less than-fifty

ἐτῶν, μηδ' αὖ τῶν ὁπόσοι ποίησιν μὲν καὶ μοῦσαν
years nor again of-those as-many-as poetry indeed and music
ἱκανῶς κεκτημένοι ἐν αὑτοῖς εἰσιν, καλὸν δὲ ἔργον καὶ
sufficiently possessing in themselves are fine and deed and
ἐπιφανὲς μηδὲν δράσαντες πώποτε· ὅσοι δὲ ἀγαθοί τε
conspicuous nothing having-done ever as-many-as and good both
αὐτοὶ καὶ τίμιοι ἐν τῇ πόλει, ἔργων ὄντες δημιουργοὶ
themselves and honored in the city of-deeds being craftsmen
καλῶν, τὰ τῶν τοιούτων ᾀδέσθω ποιήματα, ἐὰν καὶ μὴ
fine the-things of-the such let-be-sung poems if even not
μουσικὰ πεφύκῃ. κρίσις δὲ αὐτῶν ἔστω παρά τε τῷ
musical they-be-by-nature judgment and of-them let-be with both the
παιδευτῇ καὶ τοῖς ἄλλοις νομοφύλαξι, τοῦτο ἀποδιδόντων
educator and the other law-guardians this let-them-grant
αὐτοῖς γέρας, παρρησίαν ἐν μούσαις εἶναι μόνοις, τοῖς
to-them privilege freedom-of-speech in muses to-be only for-the
δὲ ἄλλοις μηδεμίαν ἐξουσίαν γίγνεσθαι, μηδέ τινα τολμᾶν
and others no license to-come-about nor anyone to-dare
ᾄδειν ἀδόκιμον μοῦσαν μὴ κρινάντων τῶν νομοφυλάκων,
to-sing unapproved music not having-judged the law-guardians
μηδ' ἂν ἡδίων ᾖ τῶν Θαμύρου τε καὶ Ὀρφείων ὕμνων,
not-even if sweeter it-be than-the of-Thamyras both and Orphic hymns
ἀλλ' ὅσα τε ἱερὰ κριθέντα ποιήματα ἐδόθη τοῖς θεοῖς,
but as-many-as both sacred judged poems were-given to-the gods
καὶ ὅσα ἀγαθῶν ὄντων ἀνδρῶν ψέγοντα ἢ ἐπαινοῦντά
and as-many-as of-good being men blaming or praising
τινας ἐκρίθη μετρίως δρᾶν τὸ τοιοῦτον. τὰ αὐτὰ δὲ
some were-judged moderately to-do the such the same-things and
λέγω στρατείας τε πέρι καὶ τῆς ἐν ποιήσεσι παρρησίας
I-say of-campaigning both about and of-the in poetry freedom-of-speech
γυναιξί τε καὶ ἀνδράσιν ὁμοίως γίγνεσθαι δεῖν.
for-women both and for-men alike to-come-about to-be-necessary

χρὴ δὲ ἀναφέρειν παραδεικνύντα ἑαυτῷ τὸν νομοθέτην
one-must and to-refer showing to-himself the lawgiver
τῷ λόγῳ· φέρε, τίνας ποτὲ τρέφω τὴν πόλιν ὅλην
in-the argument come whom ever do-I-rear the city whole
παρασκευάσας; ἆρ' οὐκ ἀθλητὰς τῶν μεγίστων ἀγώνων,
having-prepared then not athletes of-the greatest contests
οἷς ἀνταγωνισταὶ μυρίοι ὑπάρχουσι; καὶ πάνυ γε,
for-whom rivals ten-thousand exist and certainly at-least
φαίη τις ἂν ὀρθῶς λέγων. τί δῆτα; εἰ πύκτας ἢ
would-say one — rightly speaking what indeed if boxers or
παγκρατιαστὰς ἐτρέφομεν ἤ τι τῶν τοιούτων ἕτερον
pancratiasts we-were-rearing or any of-the such other
ἀγωνισμάτων ἀθλοῦντας, ἆρα εἰς αὐτὸν ἂν ἀπηντῶμεν
contests contending then into itself — would-we-go
τὸν ἀγῶνα, ἐν τῷ πρόσθεν χρόνῳ οὐδενὶ καθ' ἡμέραν
the contest in the before time with-no-one by day
προσμαχόμενοι; ἢ πύκται γε ὄντες παμπόλλας ἂν ἡμέρας
fighting or boxers at-least being very-many — days
ἔμπροσθεν τοῦ ἀγῶνος ἐμανθάνομέν τε ἂν μάχεσθαι καὶ
before of-the contest we-would-learn both — to-fight and
διεπονούμεθα, μιμούμενοι πάντα ἐκεῖνα ὁπόσοις ἐμέλλομεν
we-would-toil imitating all those as-many-as we-were-about
εἰς τότε χρήσεσθαι περὶ τῆς νίκης διαμαχόμενοι, καὶ ὡς
at that-time to-use about the victory fighting-it-out and as
ἐγγύτατα τοῦ ὁμοίου ἰόντες, ἀντὶ ἱμάντων σφαίρας ἂν
nearest of-the like going instead-of thongs padded-gloves —
περιεδούμεθα, ὅπως αἱ πληγαί τε καὶ αἱ τῶν πληγῶν
we-would-put-on so-that the blows both and the of-the blows
εὐλάβειαι διεμελετῶντο εἰς τὸ δυνατὸν ἱκανῶς, εἴ τέ τις
guardings might-be-practiced to the possible sufficiently if both any
ἡμῖν συγγυμναστῶν συνέβαινεν ἀπορία πλείων, ἆρ' ἂν
to-us of-sparring-partners there-happened lack greater then —

δείσαντες τὸν τῶν ἀνοήτων γέλωτα οὐκ ἂν ἐτολμῶμεν
fearing the of-the foolish laughter not — would-we-dare
κρεμαννύντες εἴδωλον ἄψυχον γυμνάζεσθαι πρὸς αὐτό; καὶ
hanging-up image lifeless to-train against it and
ἔτι πάντων τῶν τε ἐμψύχων καὶ τῶν ἀψύχων ἀπορήσαντές
still of-all the both animate and the inanimate being-at-a-loss
ποτε, ἐν ἐρημίᾳ συγγυμναστῶν ἆρά γε οὐκ ἐτολμήσαμεν
ever in solitude of-sparring-partners then at-least not would-we-have-dared
ἂν αὐτοὶ πρὸς ἡμᾶς αὐτοὺς σκιαμαχεῖν ὄντως; ἢ τί ποτε
— ourselves against us ourselves to-shadow-box really or what ever
ἄλλο τὴν τοῦ χειρονομεῖν μελέτην ἄν τις φαίη γεγονέναι;
other the of-the shadow-boxing practice — anyone would-say to-have-become
CLIN. σχεδόν, ὦ ξένε, οὐδὲν ἄλλο γε πλὴν τοῦτο αὐτὸ
nearly O stranger nothing other at-least than this itself
ὃ σὺ νῦν ἔφθεγξαι.
which you now uttered
ATH. τί οὖν; τὸ τῆς πόλεως ἡμῖν μάχιμον ἦ χεῖρόν d
what then the of-the city for-us fighting-force truly worse
τι παρασκευασάμενον τῶν τοιούτων ἀγωνιστῶν εἰς
something having-prepared than-the such contestants into
τὸν μέγιστον τῶν ἀγώνων ἑκάστοτε τολμήσει παριέναι,
the greatest of-the contests each-time will-dare to-come
διαμαχούμενον περὶ ψυχῆς καὶ παίδων καὶ χρημάτων καὶ
going-to-fight-it-out about life and children and possessions and
ὅλης τῆς πόλεως; καὶ ταῦτα δὴ φοβηθεὶς αὐτῶν ὁ
whole the city and these-things indeed having-feared of-them the
νομοθέτης τὰ πρὸς ἀλλήλους γυμνάσια μὴ φαίνηταί τισιν
lawgiver the toward one-another exercises lest they-appear to-some
γελοῖα, οὐκ ἄρα νομοθετήσει, στρατεύεσθαι προστάττων
laughable not then he-will-legislate to-campaign enjoining
μάλιστα μὲν ἑκάστης ἡμέρας τά γε σμικρὰ χωρὶς τῶν
most indeed each day the at-least small-things without the

ὅπλων, χορούς τε εἰς ταῦτα ἅμα καὶ γυμναστικὴν πᾶσαν
arms choruses both to these-things at-once and gymnastics all
συντείνων, τὰς δὲ οἷόν τινας μείζους τε καὶ ἐλάττους
directing the and as some greater both and smaller
γυμνασίας μὴ ἔλαττον ἢ κατὰ μῆνα ἕκαστον ποιεῖσθαι
exercises not less than by month each to-make
προστάξει, ἁμίλλας τε πρὸς ἀλλήλους ποιουμένους κατὰ
will-enjoin contests both against one-another making in
πᾶσαν τὴν χώραν, ἐπὶ κατάληψιν χωρίων ἁμιλλωμένους
all the country for seizure of-places competing
καὶ ἐνέδρας, καὶ πᾶσαν μιμουμένους τὴν πολεμικήν,
and ambushes and all imitating the warlike
ὄντως σφαιρομαχεῖν τε καὶ βολαῖς ὡς ἐγγύτατα
really to-fight-with-padded-gloves both and with-throwings as nearest
τῶν ἀληθῶν, χρωμένους ὑποκινδύνοις βέλεσιν, ὅπως μὴ
the true using somewhat-dangerous missiles so-that not
παντάπασιν ἄφοβος ἡ πρὸς ἀλλήλους γίγνηται παιδιά,
altogether fearless the toward one-another become play
δείματα δὲ παρέχῃ καί τινα τρόπον δηλοῖ τόν τε
fears and provide and in-some way reveal the both
εὔψυχον καὶ τὸν μή, καὶ τοῖς μὲν τιμάς, τοῖς
brave and the not and to-the-ones indeed honors to-the-others
δὲ καὶ ἀτιμίας διανέμων ὀρθῶς, τὴν πόλιν ὅλην εἰς
and also dishonors distributing rightly the city whole for
τὸν ἀληθινὸν ἀγῶνα διὰ βίου παρασκευάζῃ χρησίμην,
the true contest through life prepare useful
καὶ δὴ καί τινος ἀποθανόντος οὕτως, ὡς ἀκουσίου τοῦ
and indeed also someone having-died so as involuntary the
φόνου γενομένου, τιθῇ τὸν ἀποκτείναντα κατὰ νόμον
killing having-taken-place set the having-killed according-to law
καθαρθέντα καθαρὸν εἶναι χεῖρας, ἡγούμενος ἀνθρώπων
purified pure to-be in-hands considering men

μὲν τελευτησάντων μὴ πολλῶν, ἑτέρους πάλιν οὐ χείρους
indeed having-died not many others again not worse
φύσεσθαι, φόβου δὲ οἷον τελευτήσαντος, ἐν πᾶσιν τοῖς
to-be-born fear and as-it-were having-died in all the
τοιούτοις βάσανον οὐχ εὑρήσειν τῶν τε ἀμεινόνων καὶ
such-things test not to-find of-the both better and
χειρόνων, οὐ σμικρῷ πόλει μεῖζον κακὸν ἐκείνου;
worse not by-a-small for-city greater evil than-that

II · WHY CITIES DO NOT TRAIN

Cities neglect such training for two reasons: love of wealth, which leaves no leisure and turns the decent into traders and the bold into robbers, and bad constitutions, democracy, oligarchy, and tyranny, which are not constitutions but factions. The new city escapes both. The contests are then laid down: foot races in armor of several lengths, races for girls, and contests in arms.

CLIN. συμφαῖμεν ἂν ἡμεῖς γε, ὦ ξένε, τὰ τοιαῦτα 831
we-would-agree — we at-least O stranger the such-things
δεῖν καὶ νομοθετεῖν καὶ ἐπιτηδεύειν πόλιν ἅπασαν.
to-be-necessary both to-legislate and to-practice city whole
ATH. ἆρ᾽ οὖν γιγνώσκομεν ἅπαντες τὴν αἰτίαν διότι ποτὲ νῦν
so then do-we-know all the cause why ever now
ἐν ταῖς πόλεσιν ἡ τοιαύτη χορεία καὶ ἀγωνία σχεδὸν οὐδαμῇ
in the cities the such dancing and contest nearly in-no-way
οὐδαμῶς ἐστιν, εἰ μὴ πάνυ τι σμικρά; ἢ φῶμεν δι᾽
in-no-way is if not very something small or let-us-say because-of
ἀμαθίαν τῶν πολλῶν καὶ τῶν τιθέντων αὐτοῖς τοὺς νόμους;
ignorance of-the many and of-the setting for-them the laws
CLIN. τάχ᾽ ἄν.
perhaps —

c ATH. οὐδαμῶς, ὦ μακάριε Κλεινία· δύο δὲ χρὴ φάναι
in-no-way O blessed Clinias two and one-must to-say
τούτων αἰτίας εἶναι καὶ μάλα ἱκανάς.
of-these causes to-be and very sufficient
CLIN. ποίας;
what-sort
d ATH. τὴν μὲν ὑπ᾽ ἔρωτος πλούτου πάντα χρόνον
the(-one) indeed by love of-wealth all time
ἄσχολον ποιοῦντος τῶν ἄλλων ἐπιμελεῖσθαι πλὴν τῶν
without-leisure making the other-things to-take-care-of except the
ἰδίων κτημάτων, ἐξ ὧν κρεμαμένη πᾶσα ψυχὴ πολίτου
private possessions from which hanging every soul of-citizen
παντὸς οὐκ ἄν ποτε δύναιτο τῶν ἄλλων ἐπιμέλειαν
every not — ever could the other-things care
ἴσχειν πλὴν τοῦ καθ᾽ ἡμέραν κέρδους· καὶ ὅτι μὲν
to-have except the by day gain and whatever indeed
πρὸς τοῦτο φέρει μάθημα ἢ καὶ ἐπιτήδευμα, ἰδίᾳ πᾶς
toward this tends lesson or also practice privately every-one
μανθάνειν τε καὶ ἀσκεῖν ἑτοιμότατός ἐστιν, τῶν δὲ ἄλλων
to-learn both and to-practice most-ready is of-the and others
καταγελᾷ. τοῦτο μὲν ἓν καὶ ταύτην μίαν αἰτίαν χρὴ
be-laughs-at this indeed one and this one cause one-must
φάναι τοῦ μήτε τοῦτο μήτ᾽ ἄλλο μηδὲν καλὸν κἀγαθὸν
to-say of-the neither this nor other nothing fine and-good
ἐθέλειν ἐπιτήδευμα πόλιν σπουδάζειν, ἀλλὰ διὰ τὴν
to-be-willing practice city to-be-earnest-about but because-of the
τοῦ χρυσοῦ τε καὶ ἀργύρου ἀπληστίαν πᾶσαν μὲν τέχνην
of-the gold both and silver insatiability every indeed art
καὶ μηχανήν, καλλίω τε καὶ ἀσχημονεστέραν, ἐθέλειν
and device finer both and more-unseemly to-be-willing
ὑπομένειν πάντα ἄνδρα, εἰ μέλλει πλούσιος ἔσεσθαι,
to-endure every man if is-to rich to-be

καὶ πρᾶξιν πράττειν ὅσιόν τε καὶ ἀνόσιον καὶ πάντως
and action to-do holy both and unholy and altogether
αἰσχράν, μηδὲν δυσχεραίνοντα, ἐὰν μόνον ἔχῃ δύναμιν
shameful nothing disliking if only be-have power
καθάπερ θηρίῳ τοῦ φαγεῖν παντοδαπὰ καὶ πιεῖν ὡσαύτως
as for-beast of-the to-eat all-kinds and to-drink likewise
καὶ ἀφροδισίων πᾶσαν πάντως παρασχεῖν πλησμονήν.
and of-sexual-things every altogether to-provide satiety
CLIN. ὀρθῶς.
rightly
ATH. αὕτη μὲν τοίνυν, ἣν λέγω, μία κείσθω διακωλύουσα 832
this indeed then which I-mean one let-lie preventing
αἰτία τοῦ μήτε ἄλλο καλὸν μήτε τὰ πρὸς τὸν
cause of-the neither other fine-thing nor the-things toward the
πόλεμον ἱκανῶς ἐῶσα ἀσκεῖν τὰς πόλεις, ἀλλ᾽ ἐμπόρους
war sufficiently allowing to-practice the cities but merchants
τε καὶ ναυκλήρους καὶ διακόνους πάντως τοὺς φύσει
both and ship-owners and servants altogether the by-nature
κοσμίους τῶν ἀνθρώπων ἀπεργαζομένη, τοὺς δὲ ἀνδρείους
orderly of-the men rendering the and brave
λῃστὰς καὶ τοιχωρύχους καὶ ἱεροσύλους καὶ πολεμικοὺς
robbers and burglars and temple-robbers and warlike
καὶ τυραννικοὺς ποιοῦσα, καὶ μάλ᾽ ἐνίοτε οὐκ ἀφυεῖς
and tyrannical making and very sometimes not ill-endowed
ὄντας, δυστυχοῦντάς γε μήν.
being being-unfortunate at-least indeed
CLIN. πῶς λέγεις;
how do-you-mean

ATH. πῶς μὲν οὖν αὐτοὺς οὐ λέγοιμ᾽ ἂν τὸ παράπαν
how indeed then them not would-I-call — the altogether
δυστυχεῖς, οἷς γε ἀνάγκη διὰ βίου πεινῶσιν τὴν
unfortunate for-whom at-least necessity through life starving the
ψυχὴν ἀεὶ τὴν αὑτῶν διεξελθεῖν;
soul always the their-own to-go-through
CLIN. αὕτη μὲν τοίνυν μία· τὴν δὲ δὴ δευτέραν αἰτίαν
this indeed then one the and indeed second cause
τίνα λέγεις, ὦ ξένε;
what do-you-mean O stranger
ATH. καλῶς ὑπέμνησας.
well you-reminded
b CLIN. αὕτη μὲν δή, φῂς σύ, μία, ἡ διὰ βίου ἄπληστος
this indeed indeed you-say you one the through life insatiable
ζήτησις, παρέχουσα ἄσχολον ἕκαστον, ἐμπόδιος γίγνεται
seeking providing without-leisure each hindrance becomes
τοῦ μὴ καλῶς ἀσκεῖν τὰ περὶ τὸν πόλεμον ἑκάστους.
of-the not well to-practice the-things about the war each
ἔστω· τὴν δὲ δὴ δευτέραν λέγε.
let-it-be the and indeed second tell
ATH. μῶν οὐ λέγειν ἀλλὰ διατρίβειν δοκῶ δι᾽ ἀπορίαν;
surely-not not to-speak but to-waste-time I-seem through perplexity
CLIN. οὔκ, ἀλλὰ οἷον μισῶν δοκεῖς ἡμῖν κολάζειν τὸ τοιοῦτον
no but as hating you-seem to-us to-punish the such
ἦθος μᾶλλον τοῦ δέοντος τῷ παραπεπτωκότι λόγῳ.
character more than-the needful with-the having-fallen-in argument
ATH. κάλλιστα, ὦ ξένοι, ἐπεπλήξατε· καὶ τὸ μετὰ τοῦτο
most-finely O strangers you-rebuked and the after this
ἀκούοιτ᾽ ἄν, ὡς ἔοικε.
you-would-hear — as it-seems
CLIN. λέγε μόνον.
speak only

ΑΘΗ. τὰς οὐ πολιτείας ἔγωγε αἰτίας εἶναί φημι ἃς πολλάκις c
the not constitutions I-for-my-part causes to-be I-say which often
εἴρηκα ἐν τοῖς πρόσθεν λόγοις, δημοκρατίαν καὶ ὀλιγαρχίαν
I-have-said in the before arguments democracy and oligarchy
καὶ τυραννίδα. τούτων γὰρ δὴ πολιτεία μὲν οὐδεμία,
and tyranny of-these for indeed constitution indeed none
στασιωτεῖαι δὲ πᾶσαι λέγοιντ' ἂν ὀρθότατα· ἑκόντων γὰρ
faction-rules and all would-be-called — most-rightly of-willing for
ἑκοῦσα οὐδεμία, ἀλλ' ἀκόντων ἑκοῦσα ἄρχει σὺν ἀεί τινι βίᾳ,
willing none but of-unwilling willing rules with always some force
φοβούμενος δὲ ἄρχων ἀρχόμενον οὔτε καλὸν οὔτε πλούσιον
fearing and ruler ruled neither fine nor rich
οὔτε ἰσχυρὸν οὔτ' ἀνδρεῖον οὔτε τὸ παράπαν πολεμικὸν ἑκὼν
nor strong nor brave nor the altogether warlike willingly
ἐάσει γίγνεσθαί ποτε. ταῦτ' οὖν ἐστι τὰ δύο πάντων μὲν
will-allow to-become ever these-things then are the two of-all indeed
σμικροῦ διαφερόντως αἴτια, τούτων δ' οὖν ὄντως διαφέρει.
almost exceptionally causes of-these and then really it-differs
τὸ δὲ τῆς νῦν πολιτείας, ἣν νομοθετούμενοι λέγομεν,
the and of-the present constitution which legislating we-speak-of
ἐκπέφευγεν ἀμφότερα· σχολήν τε γὰρ ἄγει που μεγίστην,
has-escaped both leisure both for it-leads surely greatest
ἐλεύθεροί τε ἀπ' ἀλλήλων εἰσί, φιλοχρήματοι δὲ ἥκιστ' ἄν,
free both from one-another they-are money-loving and least —
οἶμαι, γίγνοιντ' ἂν ἐκ τούτων τῶν νόμων, ὥστ' εἰκότως ἅμα
I-think would-become — from these the laws so-that reasonably at-once
καὶ κατὰ λόγον ἡ τοιαύτη κατάστασις πολιτείας μόνη
and according-to reason the such establishment of-constitution alone
δέξαιτ' ἂν τῶν νῦν τὴν διαπερανθεῖσαν παιδείαν τε ἅμα
would-receive — of-the now the completed education both at-once
καὶ παιδιὰν πολεμικήν, ἀποτελεσθεῖσαν ὀρθῶς τῷ λόγῳ.
and play warlike accomplished rightly in-the argument

CLIN. καλῶς.
finely

e ATH. ἆρ᾽ οὖν οὐ τούτοις ἐφεξῆς ἐστιν μνησθῆναί ποτε
so then not to-these next is to-make-mention ever
περὶ ἁπάντων τῶν ἀγώνων τῶν γυμνικῶν, ὡς ὅσα
about all the contests the gymnastic that as-many-as
μὲν αὐτῶν πρὸς πόλεμόν ἐστιν ἀγωνίσματα ἐπιτηδευτέον
indeed of-them for war are contests must-be-practiced
καὶ θετέον ἆθλα νικητήρια, ὅσα δὲ μή, χαίρειν
and must-be-set prizes victory-prizes as-many-as and not to-fare-well
ἐατέον; ἃ δ᾽ ἔστιν, ἐξ ἀρχῆς ἄμεινον ῥηθῆναί τε
must-be-let-be which and it-is from beginning better to-be-said both
καὶ νομοθετηθῆναι. καὶ πρῶτον μὲν τὰ περὶ δρόμον
and to-be-legislated and first indeed the-things about running
καὶ τάχος ὅλως ἆρ᾽ οὐ θετέον;
and speed wholly then not must-be-set
CLIN. θετέον.
must-be-set

833 ATH. ἔστι γοῦν πάντων πολεμικώτατον ἡ σώματος ὀξύτης
is at-any-rate of-all most-warlike the of-body quickness
πάντως, ἡ μὲν ἀπὸ τῶν ποδῶν, ἡ δὲ καὶ ἀπὸ τῶν
altogether the(-one) indeed from the feet the(-other) and also from the
χειρῶν· φυγεῖν μὲν καὶ ἑλεῖν ἡ τῶν ποδῶν, ἡ δ᾽ ἐν ταῖς
hands to-flee indeed and to-catch the of-the feet the and in the
συμπλοκαῖς μάχη καὶ σύστασις ἰσχύος καὶ ῥώμης δεομένη.
grapplings fighting and standing-firm of-strength and of-force needing
CLIN. τί μήν;
what indeed
ATH. οὐ μὴν χωρίς γε ὅπλων οὐδετέρα τὴν μεγίστην
not indeed apart at-least from-arms neither the greatest
ἔχει χρείαν.
has use

CLIN. πῶς γὰρ ἄν;
how for —

ATH. σταδιοδρόμον δὴ πρῶτον ὁ κῆρυξ ἡμῖν, καθάπερ νῦν, b
stade-runner indeed first the herald for-us as now
ἐν τοῖς ἀγῶσι παρακαλεῖ, ὁ δὲ εἴσεισιν ὅπλα ἔχων· ψιλῷ δὲ
in the contests calls-forward the and enters arms having to-bare and
ἆθλα οὐ θήσομεν ἀγωνιστῇ. πρῶτος δὲ εἴσεισιν ὁ τὸ στάδιον
prizes not we-shall-set contestant first and enters the the stade
ἀμιλλησόμενος σὺν τοῖς ὅπλοις, δεύτερος δὲ ὁ τὸν δίαυλον,
going-to-compete with the arms second and the the double-course
καὶ τρίτος ὁ τὸν ἐφίππιον, καὶ δὴ καὶ τέταρτος ὁ τὸν
and third the the horse-course and indeed also fourth the the
δόλιχον, καὶ πέμπτος δὲ ὃν ἀφήσομεν πρῶτον ὡπλισμένον,
long-course and fifth and whom we-shall-send-off first armed
ἑξήκοντα μὲν σταδίων μῆκος πρὸς ἱερὸν Ἄρεώς τι καὶ
sixty indeed of-stades length to sanctuary of-Ares some and
πάλιν, βαρύτερον, ὁπλίτην ἐπονομάζοντες, λειοτέρας ὁδοῦ
again heavier hoplite naming of-smoother road
διαμιλλώμενον, τὸν δὲ ἄλλον, τοξότην πᾶσαν τοξικὴν
competing the and other archer all archery
ἔχοντα στολήν, σταδίων δὲ ἑκατὸν πρὸς Ἀπόλλωνός τε καὶ
having equipment of-stades and hundred to of-Apollo both and
Ἀρτέμιδος ἱερὸν τὴν δι᾽ ὀρῶν τε καὶ παντοίας χώρας
of-Artemis sanctuary the through mountains both and of-all-sorts country
ἀμιλλώμενον· καὶ τιθέντες τὸν ἀγῶνα μενοῦμεν τούτους, ἕως
competing and setting the contest we-shall-await these until
ἂν ἔλθωσι, καὶ τῷ νικῶντι τὰ νικητήρια δώσομεν ἑκάστων.
— they-come and to-the victor the victory-prizes we-shall-give of-each

CLIN. ὀρθῶς.
rightly

d ΑΤΗ. τριττὰ δὴ ταῦτα ἀθλήματα διανοηθῶμεν, ἓν μὲν
threefold indeed these contests let-us-consider one indeed
παιδικόν, ἓν δὲ ἀγενείων, ἓν δὲ ἀνδρῶν· καὶ τοῖς μὲν
of-boys one and of-beardless-youths one and of-men and for-the indeed
τῶν ἀγενείων τὰ δύο τῶν τριῶν τοῦ μήκους τοῦ δρόμου
of-the beardless-youths the two of-the three of-the length of-the course
θήσομεν, τοῖς δὲ παισὶ τὰ τούτων ἡμίσεα, τοξόταις τε καὶ
we-shall-set for-the and boys the of-these halves for-archers both and
ὁπλίταις ἁμιλλωμένοις, γυναιξὶν δέ, κόραις μὲν ἀνήβοις
for-hoplites competing for-women and for-girls indeed not-yet-adolescent
γυμναῖς στάδιον καὶ δίαυλον καὶ ἐφίππιον καὶ δόλιχον,
naked stade and double-course and horse-course and long-course
ἐν αὐτῷ τῷ δρόμῳ ἁμιλλωμέναις, ταῖς δὲ τριακαιδεκέτεσι
in itself the course competing for-the and thirteen-year-olds
μέχρι γάμου μενούσαις κοινωνίας μὴ μακρότερον εἴκοσι
until marriage remaining of-partnership not longer than-twenty
ἐτῶν μηδ' ἔλαττον ὀκτωκαίδεκα· πρεπούσῃ δὲ στολῇ
years nor less than-eighteen fitting and with-dress
ταύτας ἐσταλμένας καταβατέον ἐπὶ τὴν ἅμιλλαν τούτων
these equipped one-must-go-down to the competition of-these
τῶν δρόμων. καὶ τὰ μὲν περὶ δρόμους ἀνδράσι τε καὶ
the races and the-things indeed about races for-men both and
γυναιξὶ ταῦτα ἔστω· τὰ δὲ κατ' ἰσχύν, ἀντὶ μὲν
for-women these-things let-be the-things and in strength instead-of indeed
πάλης καὶ τῶν τοιούτων, τὰ νῦν ὅσα βαρέα, τὴν ἐν τοῖς
wrestling and of-the such the now as-many-as heavy the in the
ὅπλοις μάχην, ἕνα τε πρὸς ἕνα διαμαχομένους καὶ δύο πρὸς
arms fight one both against one fighting-it-out and two against
δύο, καὶ μέχρι δέκα πρὸς δέκα διαμιλλωμένους ἀλλήλοις.
two and up-to ten against ten competing with-one-another

The rules of combat contests are set, chariots are dropped for single horses and mounted archery suited to Crete, and girls ride only if they are willing; music contests are left to their judges. Then the hardest question: the passions of young men and women who live well fed and at leisure. Crete and Sparta, a help to such a lawgiver in much else, stand wholly against him on love. A lawgiver following nature might restore the law from before Laius, that men did not lie with males, for such love breeds neither courage in the one seduced nor temperance in the seducer.

ΑΘΗ. ἃ δὲ τὸν μὴ παθόντα ἢ ποιήσαντα δεῖ νικᾶν καὶ 834
which and the not having-suffered or having-done one-must to-win and
εἰς ὁπόσα, καθάπερ νῦν ἐν τῇ πάλῃ διενομοθετήσαντο οἱ
in how-many as now in the wrestling they-have-legislated the
περὶ τὴν πάλην αὐτὴν τί τοῦ καλῶς παλαίοντος ἔργον καὶ
about the wrestling itself what of-the well wrestling work and
μὴ καλῶς, ταὐτὸν δὴ καὶ τοὺς περὶ ὁπλομαχίαν ἄκρους
not well the-same indeed also the about fighting-in-armor excellent
παρακαλοῦντας, χρὴ τούτους συννομοθετεῖν κελεύειν τίς
calling-in one-must these to-legislate-with to-bid who
νικᾶν ἄρα δίκαιος περὶ ταύτας αὖ τὰς μάχας, ὅτι μὴ
to-win then just about these again the fights what not
παθὼν ἢ δράσας, καὶ τὸν ἡττώμενον ὡσαύτως ἥτις
having-suffered or having-done and the defeated likewise which
διακρίνει τάξις. ταὐτὰ δὲ καὶ περὶ τῶν θηλειῶν ἔστω
decides order the-same-things and also about the females let-be
νομοθετούμενα τῶν μέχρι γάμου. πελταστικὴν δὲ ὅλην
legislated of-the up-to marriage light-shield-fighting and whole
ἀντιστήσαντας δεῖ τῇ τοῦ παγκρατίου μάχῃ, τόξοις
having-set-against one-must to-the of-the pancratium fight with-bows
καὶ πέλταις καὶ ἀκοντίοις καὶ λίθῳ ἐκ χειρός τε καὶ
and with-light-shields and with-javelins and with-stone from hand both and

σφενδόναις ἁμιλλωμένων, διαθεμένους αὖ περὶ τούτων
with-slings competing having-arranged again about these
νόμους, τῷ κάλλιστα ἀποδιδόντι τὰ περὶ ταῦτα νόμιμα
laws to-the most-finely rendering the-things about these-things customs
τὰ γέρα καὶ τὰς νίκας διανέμειν. τὸ δὲ μετὰ ταῦτα ἵππων
the privileges and the victories to-distribute the and after these-things of-horses
δὴ περὶ ἀγῶνος γίγνοιτο ἑξῆς ἂν νομοθετούμενα· ἵππων
indeed about contest would-come-about next — legislated of-horses
δὲ ἡμῖν χρεία μὲν οὔτε τις πολλῶν οὔτε πολλή, κατά γε
and for-us need indeed neither some of-many nor much in at-least
δὴ Κρήτην, ὥστε ἀναγκαῖον καὶ τὰς σπουδὰς ἐλάττους
indeed Crete so-that necessary also the earnest-pursuits less
γίγνεσθαι τάς τε ἐν τῇ τροφῇ καὶ τὰς περὶ ἀγωνίαν αὐτῶν.
to-become the both in the rearing and the about contest of-them
c ἅρματος μὲν οὖν καὶ τὸ παράπαν οὔτε τις τροφεὺς ἡμῖν
of-chariot indeed then also the altogether neither any breeder for-us
ἐστιν οὔτε τις φιλοτιμία πρὸς ταῦτα οὐδενὶ γίγνοιτ' ἂν
is nor any ambition for these-things for-no-one would-come-about —
λόγον ἔχουσα, ὥστε τούτου μὲν ἀγωνιστάς, οὐκ ἐπιχώριον,
reason having so-that of-this indeed contestants not native
ἔσται τιθέντας νοῦν μήτε ἔχειν μήτε δοκεῖν κεκτῆσθαι·
it-will-be setting mind neither to-have nor to-seem to-have-acquired
μονίπποις δὲ ἆθλα τιθέντες, πώλοις τε ἀβόλοις καὶ
for-single-horses and prizes setting for-colts both not-yet-shedding-teeth and
τελείων τε καὶ ἀβόλων τοῖς μέσοις καὶ αὐτοῖς
of-full-grown both and of-not-yet-shedding-teeth for-the middle and themselves
δὴ τοῖς τέλος ἔχουσι, κατὰ φύσιν τῆς χώρας ἂν τὴν
indeed the end having according-to nature of-the country — the
ἱππικὴν παιδιὰν ἀποδιδοῖμεν. ἔστω δὴ τούτων τε αὐτῶν
equestrian play we-might-render let-there-be indeed of-these both themselves
κατὰ νόμον ἅμιλλά τε καὶ φιλονικία, φυλάρχοις τε
according-to law competition both and rivalry to-tribe-commanders both

καὶ ἱππάρχοις δεδομένη κοινὴ κρίσις ἁπάντων τῶν τε
and to-cavalry-commanders given common judgment of-all the both
δρόμων αὐτῶν καὶ τῶν καταβαινόντων μεθ' ὅπλων· ψιλοῖς
races themselves and of-the going-down with arms for-bare
δὲ ὅπλων οὔτ' ἐν τοῖς γυμνικοῖς οὔτε ἐνταῦθα τιθέντες
and of-arms neither in the gymnastic nor here setting
ἀγωνίας ὀρθῶς ἂν νομοθετοῖμεν. τοξότης δὲ ἀφ' ἵππων
contests rightly — we-would-legislate archer and from horses
Κρὴς οὐκ ἄχρηστος, οὐδ' ἀκοντιστής, ὥστε ἔστω καὶ
Cretan not useless nor javelin-thrower so-that let-there-be also
τούτων παιδιᾶς χάριν ἔρις τε καὶ ἀγωνία. θηλείας δὲ περὶ
of-these of-play for-the-sake rivalry both and contest females and about
τούτων νόμοις μὲν καὶ ἐπιτάξεσιν οὐκ ἄξια βιάζεσθαι τῆς
these by-laws indeed and injunctions not worth to-force of-the
κοινωνίας· ἐὰν δὲ ἐξ αὐτῶν τῶν ἔμπροσθεν παιδευμάτων
partnership if and from themselves the before educations
εἰς ἔθος ἰόντων ἡ φύσις ἐνδέχηται καὶ μὴ δυσχεραίνῃ
into habit going the nature allow and not dislike
παῖδας ἢ παρθένους κοινωνεῖν, ἐᾶν καὶ μὴ ψέγειν.
girls or maidens to-share to-let and not to-blame
ἀγωνία δὴ νῦν ἤδη καὶ μάθησις γυμναστικῆς, ὅσα 835
contest indeed now already and learning of-gymnastics as-many-as
τε ἐν ἀγῶσιν καὶ ὅσα καθ' ἡμέραν ἐν διδασκάλων
both in contests and as-many-as by day in of-teachers
ἐκπονούμεθα, πάντως ἤδη πέρας ἔχει. καὶ δὴ καὶ
we-work-at altogether already limit has and indeed also
μουσικῆς τὰ μὲν πλεῖστα ὡσαύτως διαπεπέρανται,
of-music the-things indeed most likewise have-been-completed
τὰ δὲ ῥαψῳδῶν καὶ τῶν τούτοις ἑπομένων, καὶ
the-things and of-rhapsodes and of-the to-these following and
ὅσαι ἐν ἑορταῖς ἅμιλλαι χορῶν ἀναγκαῖαι γίγνεσθαι,
as-many-as in festivals competitions of-choruses necessary to-come-about

ταχθέντων τοῖς θεοῖς τε καὶ τοῖς μετὰ θεῶν μηνῶν καὶ
having-been-ordered for-the gods both and for-the after gods of-months and
ἡμερῶν καὶ ἐνιαυτῶν, κοσμηθήσονται τότε, εἴτε τριετηρίδες
of-days and of-years will-be-arranged then whether triennial
εἴτε αὖ καὶ διὰ πέμπτων ἐτῶν, εἴθ' ὅπῃ καὶ ὅπως
or again also every fifth year or howsoever and however
ἔννοιαν διδόντων τῶν θεῶν τάξεως πέρι διανεμηθῶσιν·
thought giving the gods of-order about they-be-distributed
b τότε καὶ τοὺς μουσικῆς ἀγῶνας χρὴ προσδοκᾶν κατὰ μέρος
then also the of-music contests one-must to-expect by turn
ἀγωνιεῖσθαι ταχθέντας ὑπό τε ἀθλοθετῶν καὶ τοῦ παιδευτοῦ
to-be-contested ordered by both prize-givers and the educator
τῶν νέων καὶ τῶν νομοφυλάκων, εἰς κοινὸν περὶ αὐτῶν
of-the young and the law-guardians into common about them
τούτων συνελθόντων καὶ γενομένων νομοθετῶν αὐτῶν, τοῦ
these having-come-together and having-become lawgivers themselves of-the
τε πότε καὶ τίνες καὶ μετὰ τίνων τοὺς ἀγῶνας ποιήσονται
both when and who and with whom the contests they-will-make
περὶ ἁπάντων χορῶν καὶ χορείας. οἷα δὲ ἕκαστα αὐτῶν
about all choruses and dancing what-sort and each of-them
εἶναι δεῖ κατὰ λόγον καὶ κατ' ᾠδὰς καὶ καθ' ἁρμονίας
to-be one-must in speech and in songs and in harmonies
ῥυθμοῖς κραθείσας καὶ ὀρχήσεσι, πολλάκις εἴρηται
with-rhythms mixed and dances often it-has-been-said
τῷ πρώτῳ νομοθέτῃ, καθ' ἃ τοὺς δευτέρους δεῖ
by-the first lawgiver according-to which the second one-must
μεταδιώκοντας νομοθετεῖν, καὶ τοὺς ἀγῶνας πρεπόντως
following-after to-legislate and the contests fittingly
ἑκάστοις θύμασιν ἐν χρόνοις προσήκουσι νείμαντας, ἑορτὰς
for-each sacrifices in times fitting having-distributed festivals
ἀποδοῦναι τῇ πόλει ἑορτάζειν. ταῦτα μὲν οὖν καὶ ἄλλα
to-render to-the city to-keep-festival these-things indeed then and other

τοιαῦτα οὔτε χαλεπὸν γνῶναι τίνα τρόπον χρὴ τάξεως
such-things neither hard to-know in-what way one-must of-order
ἐννόμου λαγχάνειν, οὐδ' αὖ μετατιθέμενα ἔνθα ἢ ἔνθα μέγα
lawful to-obtain nor again being-changed here or there great
τῇ πόλει κέρδος ἢ ζημίαν ἂν φέροι· ἃ δὲ μὴ σμικρὸν
to-the city gain or loss — would-bring which-things and not small
διαφέρει, πείθειν τε χαλεπόν, θεοῦ μὲν μάλιστα ἔργον, εἴ
differ to-persuade both hard of-god indeed most work if
πως οἷόν τε ἦν ἐπιτάξεις αὐτὰς παρ' ἐκείνου γίγνεσθαι,
somehow possible — it-were injunctions themselves from that-one to-come-about
νῦν δὲ ἀνθρώπου τολμηροῦ κινδυνεύει δεῖσθαί τινος, ὃς
now and of-man bold it-is-likely to-need some who
παρρησίαν διαφερόντως τιμῶν ἐρεῖ τὰ δοκοῦντα
freedom-of-speech exceptionally honoring will-say the-things seeming
ἄριστ' εἶναι πόλει καὶ πολίταις, ἐν ψυχαῖς διεφθαρμέναις
best to-be for-city and for-citizens in souls corrupted
τὸ πρέπον καὶ ἑπόμενον πάσῃ τῇ πολιτείᾳ τάττων,
the fitting and following for-all the constitution ordering
ἐναντία λέγων ταῖς μεγίσταισιν ἐπιθυμίαις καὶ οὐκ ἔχων
opposite-things saying to-the greatest desires and not having
βοηθὸν ἄνθρωπον οὐδένα, λόγῳ ἑπόμενος μόνῳ μόνος.
helper man none by-argument following only alone

CLIN. τίν' αὖ νῦν, ὦ ξένε, λόγον λέγομεν; οὐ γάρ πω d
what again now O stranger argument do-we-mean not for yet
μανθάνομεν.
we-understand

ATH. εἰκότως γε· ἀλλὰ δὴ πειράσομαι ἐγὼ φράζειν ὑμῖν e
reasonably at-least but indeed I-shall-try I to-declare to-you
ἔτι σαφέστερον. ὡς γὰρ εἰς παιδείαν ἦλθον τῷ λόγῳ, εἶδον
still more-clearly when for to education I-came in-the argument I-saw
νέους τε καὶ νέας ὁμιλοῦντας φιλοφρόνως ἀλλήλοις·
young-men both and young-women associating kindly with-one-another

εἰσῆλθεν δή με, οἷον εἰκός, φοβηθῆναι, συννοήσαντα τί
came-upon indeed me as likely to-fear having-considered what
τις χρήσεται τῇ τοιαύτῃ πόλει ἐν ᾗ δὴ νέοι
one will-do with-the such city in which indeed young-men
μὲν νέαι τε εὐτρεφεῖς εἰσί, πόνων δὲ σφοδρῶν καὶ
indeed young-women both well-nourished are of-toils and violent and
ἀνελευθέρων, οἳ μάλιστα ὕβριν σβεννύασιν, ἀργοί, θυσίαι
illiberal which most insolence quench idle sacrifices
δὲ καὶ ἑορταὶ καὶ χοροὶ πᾶσιν μέλουσιν διὰ βίου. τίνα
and and festivals and choruses to-all are-a-care through life in-what
δή ποτε τρόπον ἐν ταύτῃ τῇ πόλει ἀφέξονται τῶν πολλοὺς
indeed ever way in this the city will-they-abstain of-the many
δὴ πολλὰ ἐπιθυμιῶν εἰς ἔσχατα βαλλουσῶν, ὧν ἂν
indeed many of-desires to extremes casting from-which-things —
ὁ λόγος προστάττῃ ἀπέχεσθαι, νόμος ἐπιχειρῶν γίγνεσθαι;
the reason enjoin to-abstain law attempting to-become
836 καὶ τῶν μὲν πολλῶν οὐ θαυμαστὸν ἐπιθυμιῶν εἰ κρατοῖ τὰ
and of-the indeed many not wonderful desires if should-master the
πρόσθεν νόμιμα ταχθέντα — τὸ γὰρ μὴ πλουτεῖν τε ἐξεῖναι
before customs ordered the for not to-be-rich both to-be-allowed
ὑπερβαλλόντως ἀγαθὸν πρὸς τὸ σωφρονεῖν οὐ σμικρόν, καὶ
excessively good toward the to-be-temperate not small and
πᾶσα ἡ παιδεία μετρίους πρὸς τὰ τοιαῦτ' εἴληφεν νόμους,
all the education moderate for the such-things has-received laws
καὶ πρὸς τούτοις ἡ τῶν ἀρχόντων ὄψις διηναγκασμένη μὴ
and besides these the of-the officials eye compelled not
ἀποβλέπειν ἄλλοσε, τηρεῖν δ' ἀεί, τοὺς νέους τ' αὐτούς,
to-look elsewhere to-watch and always the young both themselves
πρὸς μὲν τὰς ἄλλας ἐπιθυμίας, ὅσα γε ἀνθρώπινα,
toward indeed the other desires as-many-as at-least human
μέτρον ἔχει — τὰ δὲ δὴ τῶν ἐρώτων παίδων τε
measure has the-things and indeed of-the loves of-children both

ἀρρένων καὶ θηλειῶν καὶ γυναικῶν ἀνδρῶν καὶ ἀνδρῶν
male and female and of-women of-men and of-men
γυναικῶν ὅθεν δὴ μυρία γέγονεν ἀνθρώποις ἰδίᾳ
of-women whence indeed countless-things have-come-about for-men privately
καὶ ὅλαις πόλεσιν, πῶς τις τοῦτο διευλαβοῖτ' ἄν, καὶ
and for-whole cities how anyone this would-guard-against — and
τί τεμὼν φάρμακον τούτοις ἑκάστοις τοῦ τοιούτου κινδύνου
what cutting remedy for-these each of-the such danger
διαφυγὴν εὑρήσει; πάντως οὐ ῥᾴδιον, ὦ Κλεινία. καὶ γὰρ
escape will-find altogether not easy O Clinias and for
οὖν πρὸς μὲν ἄλλα οὐκ ὀλίγα ἡ Κρήτη τε ἡμῖν ὅλη καὶ
then for indeed other-things not few the Crete both for-us whole and
ἡ Λακεδαίμων βοήθειαν ἐπιεικῶς οὐ σμικρὰν συμβάλλονται
the Lacedaemon help fairly not small contribute
τιθεῖσι νόμους ἀλλοίους τῶν πολλῶν τρόπων, περὶ δὲ τῶν
setting laws different than-the many ways about and the
ἐρώτων — αὐτοὶ γάρ ἐσμεν — ἐναντιοῦνται παντάπασιν.
loves themselves for we-are they-oppose altogether
εἰ γάρ τις ἀκολουθῶν τῇ φύσει θήσει τὸν πρὸ τοῦ Λαΐου c
if for anyone following the nature shall-set the before the of-Laius
νόμον, λέγων ὡς ὀρθῶς εἶχεν τὸ τῶν ἀρρένων καὶ νέων μὴ
law saying that rightly it-was the of-the males and young not
κοινωνεῖν καθάπερ θηλειῶν πρὸς μεῖξιν ἀφροδισίων, μάρτυρα
to-share as of-females for mixing of-sexual-things as-witness
παραγόμενος τὴν τῶν θηρίων φύσιν καὶ δεικνὺς πρὸς τὰ
bringing-in the of-the beasts nature and showing toward the
τοιαῦτα οὐχ ἁπτόμενον ἄρρενα ἄρρενος διὰ τὸ μὴ φύσει
such-things not touching male male because-of the not by-nature
τοῦτο εἶναι, τάχ' ἂν χρῷτο πιθανῷ λόγῳ, καὶ ταῖς
this to-be perhaps — he-would-use persuasive argument and with-the
ὑμετέραις πόλεσιν οὐδαμῶς συμφωνοῖ. πρὸς δὲ τούτοις, ὃ
your cities in-no-way agree besides and these which

διὰ παντός φαμεν δεῖν τὸν νομοθέτην τηρεῖν, τοῦτο
through all we-say to-be-necessary the lawgiver to-watch this
ἐν τούτοις οὐχ ὁμολογεῖ. ζητοῦμεν γὰρ ἀεὶ δὴ τί τῶν
in these not agrees we-seek for always indeed what of-the
τιθεμένων πρὸς ἀρετὴν φέρει καὶ τί μή· φέρε δή, τοῦτο
being-set toward virtue tends and what not come indeed this
ἐὰν συγχωρῶμεν καλὸν ἢ μηδαμῶς αἰσχρὸν νομοθετεῖσθαι
if we-agree fine or in-no-way shameful to-be-legislated
τὰ νῦν, τί μέρος ἡμῖν συμβάλλοιτ' ἂν πρὸς ἀρετήν; πότερον
the now what part for-us would-contribute — toward virtue whether
ἐν τῇ τοῦ πεισθέντος ψυχῇ γιγνόμενον ἐμφύσεται τὸ τῆς
in the of-the persuaded soul coming-about will-grow-in the of-the
ἀνδρείας ἦθος, ἢ ἐν τῇ τοῦ πείσαντος τὸ τῆς σώφρονος
courage character or in the of-the having-persuaded the of-the temperate
ἰδέας γένος; ἢ ταῦτα μὲν οὐδεὶς ἂν πεισθείη ποτέ,
form kind or these-things indeed no-one — would-be-persuaded ever
μᾶλλον δὲ ἅπαν τούτου τοὐναντίον, τοῦ μὲν ταῖς ἡδοναῖς
rather and all of-this the-opposite of-the indeed to-the pleasures
ὑπείκοντος καὶ καρτερεῖν οὐ δυναμένου ψέξει πᾶς τὴν
yielding and to-endure not able will-blame every-one the
μαλακίαν, τοῦ δ' εἰς μίμησιν τοῦ θήλεος ἰόντος τὴν τῆς
softness of-the and to imitation of-the female going the of-the
εἰκόνος ὁμοιότητα ἆρ' οὐ μέμψεται; τίς οὖν ἀνθρώπων
likeness similarity then not will-blame who then of-men
τοῦτο ὂν τοιοῦτον νομοθετήσει; σχεδὸν οὐδείς, ἔχων γε
this being such will-legislate nearly no-one having at-least
ἐν τῷ νῷ νόμον ἀληθῆ. πῶς οὖν φαμεν ἀληθὲς τοῦτο εἶναι;
in the mind law true how then do-we-say true this to-be

Friendship joins like to like or the needy to the rich, and either grown intense is called love; a third kind mixes both. A lover of the body is hungry for the bloom and cares nothing for the soul; a lover of the soul wants the beloved to be chaste, and only his love should be kept, as Megillus agrees. The way to enforce chastity is shown by incest: a single sacred voice in every story and play makes men shrink from it without a written law. The Athenian proposes the same voice against intercourse with males and against sowing seed where it cannot grow. Lusty young men will call this impossible, so he begins a persuasive argument from bodily fitness.

ATH. τὴν τῆς φιλίας τε καὶ ἐπιθυμίας ἅμα καὶ τῶν 837
the of-the friendship both and of-desire at-once and of-the
λεγομένων ἐρώτων φύσιν ἰδεῖν ἀναγκαῖον, εἰ μέλλει τις
so-called loves nature to-see necessary if is-to anyone
ταῦτα ὀρθῶς διανοηθήσεσθαι· δύο γὰρ ὄντα αὐτά, καὶ
these-things rightly to-think two for being they and
ἐξ ἀμφοῖν τρίτον ἄλλο εἶδος, ἓν ὄνομα περιλαβὸν πᾶσαν
from both third other kind one name having-embraced all
ἀπορίαν καὶ σκότον ἀπεργάζεται.
perplexity and darkness produces

CLIN. πῶς;
how

ATH. φίλον μέν που καλοῦμεν ὅμοιον ὁμοίῳ κατ' ἀρετὴν
friend indeed surely we-call like to-like in virtue
καὶ ἴσον ἴσῳ, φίλον δ' αὖ καὶ τὸ δεόμενον τοῦ
and equal to-equal friend and again also the needing of-the
πεπλουτηκότος, ἐναντίον ὂν τῷ γένει· ὅταν δὲ ἑκάτερον
having-grown-rich opposite being in-the kind whenever and each
γίγνηται σφοδρόν, ἔρωτα ἐπονομάζομεν.
becomes intense love we-name

CLIN. ὀρθῶς. b
rightly

c ATH. φιλία τοίνυν ἡ μὲν ἀπὸ ἐναντίων δεινὴ καὶ ἀγρία
friendship then the(-one) indeed from opposites terrible and savage
καὶ τὸ κοινὸν οὐ πολλάκις ἔχουσα ἐν ἡμῖν, ἡ δ' ἐκ
and the common not often having in us the(-other) and from
τῶν ὁμοίων ἥμερός τε καὶ κοινὴ διὰ βίου· μεικτὴ δὲ ἐκ
the like gentle both and common through life mixed and from
τούτων γενομένη πρῶτον μὲν καταμαθεῖν οὐ ῥᾳδία, τί
these having-become first indeed to-learn not easy what
ποτε βούλοιτ' ἂν αὑτῷ γενέσθαι τὸν τρίτον ἔρωτά τις
ever would-wish — for-himself to-become the third love anyone
ἔχων τοῦτον, ἔπειτα εἰς τοὐναντίον ὑπ' ἀμφοῖν ἑλκόμενος
having this then to the-opposite by both being-dragged
ἀπορεῖ, τοῦ μὲν κελεύοντος τῆς ὥρας ἅπτεσθαι,
is-at-a-loss of-the(-one) indeed bidding the bloom to-touch
τοῦ δὲ ἀπαγορεύοντος. ὁ μὲν γὰρ τοῦ σώματος
of-the(-other) and forbidding the(-one) indeed for of-the body
ἐρῶν, καὶ τῆς ὥρας καθάπερ ὀπώρας πεινῶν, ἐμπλησθῆναι
loving and of-the bloom as of-ripe-fruit hungering to-be-filled
παρακελεύεται ἑαυτῷ, τιμὴν οὐδεμίαν ἀπονέμων τῷ τῆς
urges himself honor none assigning to-the of-the
ψυχῆς ἤθει τοῦ ἐρωμένου· ὁ δὲ πάρεργον μὲν
soul character of-the beloved the(-other) and as-a-side-matter indeed
τὴν τοῦ σώματος ἐπιθυμίαν ἔχων, ὁρῶν δὲ μᾶλλον ἢ
the of-the body desire having seeing and rather than
ἐρῶν, τῇ ψυχῇ δὲ ὄντως τῆς ψυχῆς ἐπιτεθυμηκώς,
loving with-the soul and really the soul having-desired
ὕβριν ἥγηται τὴν περὶ τὸ σῶμα τοῦ σώματος πλησμονήν,
insolence considers the about the body of-the body satiety
τὸ σῶφρον δὲ καὶ ἀνδρεῖον καὶ μεγαλοπρεπὲς καὶ τὸ
the temperate and and brave and magnificent and the
φρόνιμον αἰδούμενος ἅμα καὶ σεβόμενος, ἁγνεύειν ἀεὶ
prudent revering at-once and worshiping to-be-chaste always

μεθ' ἁγνεύοντος τοῦ ἐρωμένου βούλοιτ' ἄν· ὁ δὲ μειχθεὶς
with chaste the beloved would-wish — the and mixed
ἐξ ἀμφοῖν τρίτος ἔρως οὗτός ἐσθ' ὃν νῦν διεληλύθαμεν
from both third love this-one is which now we-have-gone-through
ὡς τρίτον. ὄντων δὲ τούτων τοσούτων, πότερον ἅπαντας
as third being and these so-many whether all
δεῖ κωλύειν τὸν νόμον, ἀπείργοντα μὴ γίγνεσθαι ἐν
one-must to-prevent the law excluding not to-come-about among
ἡμῖν, ἢ δῆλον ὅτι τὸν μὲν ἀρετῆς ὄντα καὶ τὸν νέον
us or clear that the indeed of-virtue being and the young
ἐπιθυμοῦντα ὡς ἄριστον γίγνεσθαι βουλοίμεθ' ἂν ἡμῖν
desiring as best to-become we-would-wish — for-us
ἐν τῇ πόλει ἐνεῖναι, τοὺς δὲ δύο, εἰ δυνατὸν εἴη,
in the city to-be-in the and two if possible it-should-be
κωλύοιμεν ἄν; ἢ πῶς λέγομεν, ὦ φίλε Μέγιλλε;
we-would-prevent — or how do-we-say O friend Megillus
MEG. πάντῃ τοι καλῶς, ὦ ξένε, περὶ αὐτῶν τούτων e
in-every-way surely finely O stranger about them these
εἴρηκας τὰ νῦν.
you-have-spoken the now
ATH. ἔοικά γε, ὅπερ καὶ ἐτόπαζον, τυχεῖν τῆς σῆς, ὦ φίλε,
I-seem at-least which-very also I-guessed to-obtain the your O friend
συνῳδίας· τὸν δὲ νόμον ὑμῶν, ὅτι νοεῖ περὶ τὰ τοιαῦτα, οὐδέν
agreement the and law of-you what thinks about the such-things nothing
με ἐξετάζειν δεῖ, δέχεσθαι δὲ τὴν τῷ λόγῳ συγχώρησιν.
me to-examine one-must to-accept and the in-the argument concession
Κλεινίᾳ δὲ μετὰ ταῦτα καὶ εἰς αὖθις περὶ αὐτῶν τούτων
to-Clinias and after these-things also into again about them these
πειράσομαι ἐπᾴδων πείθειν. τὸ δέ μοι δεδομένον ὑπὸ
I-shall-try charming to-persuade the and to-me granted by
σφῷν ἴτω, καὶ διεξέλθωμεν πάντως τοὺς νόμους.
you-two let-it-go and let-us-go-through altogether the laws

MEG. ὀρθότατα λέγεις.
most-rightly you-speak

838 ATH. τέχνην δή τιν᾽ αὖ τούτου τοῦ νόμου τῆς θέσεως
art indeed some again of-this the law of-the setting
ἐν τῷ νῦν παρόντι τὴν μὲν ῥᾳδίαν ἔχω, τὴν δ᾽
in the now present the(-one) indeed easy I-have the(-other) and
αὖ τινα τρόπον παντάπασιν ὡς οἷόν τε χαλεπωτάτην.
again in-some way altogether as possible — most-difficult
MEG. πῶς δὴ λέγεις;
how indeed do-you-mean
ATH. ἴσμεν που καὶ τὰ νῦν τοὺς πλείστους τῶν ἀνθρώπων,
we-know surely also the now the most of-the men
καίπερ παρανόμους ὄντας, ὡς εὖ τε καὶ ἀκριβῶς
although lawless being how well both and exactly
εἴργονται τῆς τῶν καλῶν συνουσίας οὐκ ἄκοντες, ὡς
they-are-kept-from the of-the beautiful intercourse not unwillingly as
οἷόν τε δὲ μάλιστα ἑκόντες.
possible — and most willingly
MEG. πότε λέγεις;
when do-you-mean

b ATH. ὅταν ἀδελφὸς ἢ ἀδελφὴ τῳ γένωνται καλοί. καὶ
whenever brother or sister to-anyone be beautiful and
περὶ υἱέος ἢ θυγατρὸς ὁ αὐτὸς νόμος ἄγραφος ὢν ὡς
about son or daughter the same law unwritten being as
οἷόν τε ἱκανώτατα φυλάττει μήτε φανερῶς μήτε λάθρᾳ
possible — most-sufficiently guards neither openly nor secretly
συγκαθεύδοντα ἤ πως ἄλλως ἀσπαζόμενον ἅπτεσθαι
sleeping-with or somehow otherwise embracing to-touch
τούτων· ἀλλ᾽ οὐδ᾽ ἐπιθυμία ταύτης τῆς συνουσίας τὸ
these but not-even desire of-this the intercourse the
παράπαν εἰσέρχεται τοὺς πολλούς.
altogether enters the many

MEG. ἀληθῆ λέγεις.
true-things you-say

ATH. οὐκοῦν σμικρὸν ῥῆμα κατασβέννυσι πάσας τὰς
therefore small word quenches all the
τοιαύτας ἡδονάς;
such pleasures

MEG. τὸ ποῖον δὴ λέγεις;
the what-sort indeed do-you-mean

ATH. τὸ ταῦτα εἶναι φάναι μηδαμῶς ὅσια, θεομισῆ δὲ καὶ c
the these-things to-be to-say in-no-way holy god-hated and and
αἰσχρῶν αἴσχιστα. τὸ δ' αἴτιον ἆρ' οὐ τοῦτ' ἐστί, τὸ
of-shameful-things most-shameful the and cause then not this is the
μηδένα ἄλλως λέγειν αὐτά, ἀλλ' εὐθὺς γενόμενον ἡμῶν
no-one otherwise to-speak-of them but at-once born of-us
ἕκαστον ἀκούειν τε λεγόντων ἀεὶ καὶ πανταχοῦ ταῦτα,
each to-hear both saying always and everywhere these-things
ἐν γελοίοις τε ἅμα ἐν πάσῃ τε σπουδῇ τραγικῇ λεγομένῃ
in comedies both at-once in all both earnestness tragic spoken
πολλάκις, ὅταν ἢ Θυέστας ἤ τινας Οἰδίποδας εἰσάγωσιν,
often whenever either Thyesteses or some Oedipuses they-bring-on
ἢ Μακαρέας τινὰς ἀδελφαῖς μειχθέντας λαθραίως, ὀφθέντας
or Macareuses some with-sisters having-mingled secretly having-been-seen
δὲ ἑτοίμως θάνατον αὑτοῖς ἐπιτιθέντας δίκην τῆς ἁμαρτίας;
and readily death on-themselves inflicting penalty of-the sin

MEG. ὀρθότατα λέγεις τό γε τοσοῦτον, ὅτι τὸ τῆς φήμης d
most-rightly you-say the at-least so-much that the of-the report
θαυμαστήν τινα δύναμιν εἴληχεν, ὅταν μηδεὶς μηδαμῶς
wonderful some power has-obtained whenever no-one in-no-way
ἄλλως ἀναπνεῖν ἐπιχειρήσῃ ποτὲ παρὰ τὸν νόμον.
otherwise to-breathe attempts ever against the law

e ATH. οὐκοῦν ὀρθὸν τὸ νυνδὴ ῥηθέν, ὅτι νομοθέτῃ, βουλομένῳ
therefore right the just-now said that for-lawgiver wishing
τινὰ ἐπιθυμίαν δουλώσασθαι τῶν διαφερόντως τοὺς
some desire to-enslave of-the exceptionally the
ἀνθρώπους δουλουμένων, ῥᾴδιον γνῶναί γε ὅντινα
men enslaving easy to-know at-least in-what
τρόπον χειρώσαιτο ἄν· ὅτι καθιερώσας ταύτην τὴν φήμην
way he-might-master — that having-consecrated this the report
παρὰ πᾶσι, δούλοις τε καὶ ἐλευθέροις καὶ παισὶ καὶ
among all slaves both and free and children and
γυναιξὶ καὶ ὅλῃ τῇ πόλει κατὰ τὰ αὐτά, οὕτω τὸ
women and whole the city according-to the same-things so the
βεβαιότατον ἀπειργασμένος ἔσται περὶ τοῦτον τὸν νόμον.
most-secure having-produced he-will-be about this the law
MEG. πάνυ μὲν οὖν· ὅπως δὲ αὖ τὸ τοιοῦτον ἐθέλοντας
certainly indeed then how and again the such willing
λέγειν πάντας δυνατὸν ἔσται ποτὲ παρασχεῖν —
to-say all possible it-will-be ever to-provide
839 ATH. καλῶς ὑπέλαβες· αὐτὸ γὰρ τοῦτο ἦν τὸ παρ' ἐμοῦ
well you-took-it-up very for this was the from me
λεχθέν, ὅτι τέχνην ἐγὼ πρὸς τοῦτον τὸν νόμον ἔχοιμι τοῦ
said that art I for this the law might-have of-the
κατὰ φύσιν χρῆσθαι τῇ τῆς παιδογονίας συνουσίᾳ, τοῦ
according-to nature to-use the of-the child-begetting intercourse of-the
μὲν ἄρρενος ἀπεχομένους, μὴ κτείνοντάς τε ἐκ προνοίας
indeed male abstaining not killing both by design
τὸ τῶν ἀνθρώπων γένος, μηδ' εἰς πέτρας τε καὶ λίθους
the of-the men race nor on rocks both and stones
σπείροντας, οὗ μήποτε φύσιν τὴν αὑτοῦ ῥιζωθὲν
sowing where never nature the of-itself having-taken-root
λήψεται γόνιμον, ἀπεχομένους δὲ ἀρούρας θηλείας πάσης
will-take fruitful abstaining and from-field female all

ἐν ᾗ μὴ βούλοιο ἄν σοι φύεσθαι τὸ σπαρέν. ὁ δὴ
in which not you-would-wish — for-you to-grow the sown the indeed
νόμος οὗτος διηνεκὴς μὲν γενόμενος ἅμα καὶ κρατήσας,
law this continuous indeed having-become at-once and having-prevailed
καθάπερ νῦν περὶ τὰς τῶν γονέων συμμείξεις κρατεῖ, ἐὰν
as now about the of-the parents unions it-prevails if
καὶ περὶ τὰς ἄλλας νικήσῃ δικαίως, μυρία ἀγαθὰ ἔχει.
also about the others it-win justly countless goods it-has
κατὰ φύσιν μὲν γὰρ πρῶτον κεῖται, λύττης δὲ ἐρωτικῆς
according-to nature indeed for first it-lies from-frenzy and erotic
καὶ μανίας καὶ μοιχειῶν πασῶν καὶ πωμάτων καὶ σίτων
and madness and adulteries all and drinks and foods
εἴργεσθαι ποιεῖ τῶν ἀμέτρων πάντων, γυναιξί τε αὑτῶν
to-be-kept makes of-the immoderate all with-wives both of-themselves
οἰκείους εἶναι φίλους· ἄλλα τε πάμπολλα ἀγαθὰ γίγνοιτ'
familiar to-be dear other both very-many goods would-come-about
ἄν, εἰ τοῦ νόμου τις τούτου δύναιτο ἐγκρατὴς εἶναι.
— if of-the law anyone this should-be-able master to-be
τάχα δ' ἂν ἡμῖν τις παραστὰς ἀνὴρ σφοδρὸς καὶ νέος, c
perhaps and — for-us someone standing-by man vehement and young
πολλοῦ σπέρματος μεστός, ἀκούων τιθεμένου τοῦ νόμου
of-much seed full hearing being-set the law
λοιδορήσειεν ἂν ὡς ἀνόητα καὶ ἀδύνατα τιθέντων νόμιμα,
would-revile — as foolish and impossible setting customs
καὶ βοῆς πάντα ἐμπλήσειε· πρὸς ἃ δὴ καὶ
and with-shouting all would-fill toward which-things indeed also
βλέψας ἐγὼ τοῦτο εἶπον τὸ ῥῆμα, ὥς τινα τέχνην κεκτήμην,
having-looked I this said the word that some art I-had
τῇ μὲν ῥᾴστην ἁπασῶν, τῇ δὲ χαλεπωτάτην,
in-one-way indeed easiest of-all in-another and most-difficult
πρὸς τὸ τοῦτον τεθέντα ἐμμεῖναι τὸν νόμον. νοῆσαι μὲν
for the this set to-remain the law to-conceive indeed

γὰρ δὴ ῥᾷστον ὡς δυνατόν τέ ἐστιν καὶ ὅπῃ — φαμὲν
for indeed easiest that possible both it-is and how we-say
γὰρ δὴ καθιερωθὲν τοῦτο ἱκανῶς τὸ νόμιμον πᾶσαν ψυχὴν
for indeed consecrated this sufficiently the custom every soul
δουλώσεσθαι καὶ παντάπασιν μετὰ φόβου ποιήσειν πείθεσθαι
will-enslave and altogether with fear will-make to-obey
τοῖς τεθεῖσιν νόμοις — ἀλλὰ γὰρ εἰς τοῦτο προβέβηκε
the set laws but for to this it-has-advanced
νῦν, ὥστ᾽ οὐδ᾽ ἂν τότε γενέσθαι δοκεῖ, καθάπερ τὸ τῶν
now so-that not-even — then to-come-about it-seems as the of-the
συσσιτίων ἐπιτήδευμα ἀπιστεῖται μὴ δυνατὸν εἶναι δύνασθαι
common-messes practice is-distrusted not possible to-be to-be-able
διὰ βίου πόλιν ὅλην ζῆν πράττουσαν τοῦτο, ἐλεγχθὲν δ᾽
through life city whole to-live doing this refuted and
ἔργῳ καὶ γενόμενον παρ᾽ ὑμῖν, ὅμως ἔτι τό γε γυναικῶν
in-deed and having-happened among you nevertheless still the at-least of-women
οὐδὲ ἐν ταῖς ὑμετέραις πόλεσιν δοκεῖ φύσιν ἔχειν γίγνεσθαι.
not-even in the your cities seems nature to-have to-come-about
ταύτῃ δ᾽ αὖ, διὰ τὴν τῆς ἀπιστίας ῥώμην, εἴρηκα
in-this-way and again because-of the of-the distrust strength I-have-said
ἀμφότερα ταῦτα εἶναι παγχάλεπα μεῖναι κατὰ νόμον.
both these-things to-be very-hard to-remain according-to law

MEG. ὀρθῶς γε σὺ λέγων.
rightly at-least you speaking

ATH. ὡς δ᾽ οὖν οὐκ ἔστιν ὑπὲρ ἄνθρωπον, οἷόν τε δὲ
as and then not it-is beyond man possible — and
γενέσθαι, βούλεσθε ὑμῖν πειραθῶ τινα λόγον ἐχόμενον
to-come-about you-wish for-you I-should-try some argument holding
πιθανότητος εἰπεῖν τινος;
of-persuasiveness to-say some

CLIN. πῶς γὰρ οὔ;
how for not

ATH. πότερον οὖν τις ἀφροδισίων ῥᾷον ἂν ἀπέχοιτο, e
whether then anyone from-sexual-things more-easily — would-abstain
καὶ τὸ ταχθὲν ἐθέλοι περὶ αὐτὰ μετρίως ποιεῖν, εὖ τὸ
and the ordered would-wish about them moderately to-do well the
σῶμα ἔχων καὶ μὴ ἰδιωτικῶς, ἢ φαύλως;
body having and not like-a-layman or poorly
CLIN. πολύ που μᾶλλον μὴ ἰδιωτικῶς.
much surely more not like-a-layman

V · THE VICTORY OVER PLEASURE, AND THE LAWS OF FARMING

Iccus of Tarentum and other athletes abstained from women for an Olympic crown; the young can abstain for a nobler victory over pleasure. The first law asks the citizens to be no worse than birds, which mate in pairs and stay faithful. If that fails, a second law makes it honorable to keep such acts hidden and shameful to be found out, and perhaps forbids touching any woman but one's wedded wife, or at least bars all relations with males and dishonors whoever is detected with another woman. Megillus accepts it. The common meals are settled, and the agricultural laws begin.

ATH. ἆρ' οὖν οὐκ ἴσμεν τὸν Ταραντῖνον Ἴκκον ἀκοῇ 840
so then not do-we-know the Tarentine Iccus by-hearsay
διὰ τὸν Ὀλυμπίασί τε ἀγῶνα καὶ τούς γε ἄλλους;
because-of the at-Olympia both contest and the at-least others
ὧν διὰ φιλονικίαν, καὶ τέχνην καὶ τὸ μετὰ τοῦ
of-whom through love-of-victory and art and the with the
σωφρονεῖν ἀνδρεῖον ἐν τῇ ψυχῇ κεκτημένος, ὡς λόγος,
to-be-temperate courage in the soul having-acquired as story
οὔτε τινὸς πώποτε γυναικὸς ἥψατο οὐδ' αὖ παιδὸς
neither any ever woman he-touched nor again boy
ἐν ὅλῃ τῇ τῆς ἀσκήσεως ἀκμῇ· καὶ δὴ καὶ Κρίσωνα
in whole the of-the training prime and indeed also Crison

καὶ Ἀστύλον καὶ Διόπομπον καὶ ἄλλους παμπόλλους ὁ
and Astylus and Diopompus and others very-many the
αὐτός που λόγος ἔχει. καίτοι τῶν γ᾽ ἐμῶν καὶ σῶν
same surely story holds and-yet than-the at-least my and your
πολιτῶν, ὦ Κλεινία, πολὺ κάκιον ἦσαν πεπαιδευμένοι
citizens O Clinias much worse they-were educated
τὰς ψυχάς, τὰ δὲ σώματα πολὺ μᾶλλον σφριγῶντες.
the souls the and bodies much more swelling-with-vigor

CLIN. ἀληθῆ ταῦτα λέγεις ὅτι σφόδρα ὑπὸ τῶν παλαιῶν
true-things these-things you-say that very by the ancients
ἐστιν εἰρημένα περὶ τούτων τῶν ἀθλητῶν ὡς ὄντως ποτὲ
it-is said about these the athletes as really once
γενόμενα.
having-happened

c ATH. τί οὖν; οἱ μὲν ἄρα νίκης ἕνεκα πάλης καὶ
what then the(-ones) indeed then of-victory for-the-sake of-wrestling and
δρόμων καὶ τῶν τοιούτων ἐτόλμησαν ἀπέχεσθαι λεγομένου
of-races and of-the such-things dared to-abstain said
πράγματος ὑπὸ τῶν πολλῶν εὐδαίμονος, οἱ δὲ
thing by the many happy the(-others) and
ἡμέτεροι παῖδες ἀδυνατήσουσι καρτερεῖν πολὺ καλλίονος
our children will-be-unable to-endure much finer
ἕνεκα νίκης, ἣν ἡμεῖς καλλίστην ἐκ παίδων πρὸς
for-the-sake of-victory which we finest from childhood to
αὐτοὺς λέγοντες ἐν μύθοις τε καὶ ἐν ῥήμασιν καὶ ἐν
them saying in tales both and in words and in
μέλεσιν ᾄδοντες, ὡς εἰκός, κηλήσομεν;
melodies singing as likely we-shall-charm

CLIN. ποίας;
what-sort

ATH. τῆς τῶν ἡδονῶν νίκης ἐγκρατεῖς ὄντας ἂν ζῆν
the of-the pleasures victory masters being — to-live
εὐδαιμόνως, ἡττωμένους δὲ τοὐναντίον ἅπαν. πρὸς δὲ
happily being-defeated and the-opposite all besides and
τούτοις ἔτι φόβος ὁ τοῦ μηδαμῇ μηδαμῶς ὅσιον αὐτὸ
these still fear the of-the in-no-way in-no-way holy it
εἶναι δύναμιν ἡμῖν οὐκ ἄρα ἕξει κρατεῖν ὧν ἄλλοι
to-be power for-us not then will-it-have to-master of-which others
κεκρατήκασι τούτων ὄντες χείρονες;
have-mastered than-these being worse
CLIN. εἰκὸς γοῦν.
likely at-any-rate
ATH. ἐπειδὴ τοίνυν ἐνταῦθά ἐσμεν τούτου τοῦ νομίμου πέρι, d
since then here we-are of-this the custom about
διὰ κάκην δὲ τὴν τῶν πολλῶν εἰς ἀπορίαν ἐπέσομεν,
through badness and the of-the many into perplexity we-have-fallen
φημὶ τὸ μὲν ἡμέτερον νόμιμον ἀτεχνῶς δεῖν περὶ
I-say the indeed our custom simply to-be-necessary about
αὐτῶν τούτων πορεύεσθαι λέγον ὡς οὐ δεῖ χείρους ἡμῖν
them these to-proceed saying that not one-must worse for-us
εἶναι τοὺς πολίτας ὀρνίθων καὶ ἄλλων θηρίων πολλῶν, οἳ
to-be the citizens than-birds and other beasts many which
κατὰ μεγάλας ἀγέλας γεννηθέντες, μέχρι μὲν παιδογονίας
in great herds born up-to indeed child-begetting
ἠίθεοι καὶ ἀκήρατοι γάμων τε ἁγνοὶ ζῶσιν, ὅταν δ’
unmarried and untouched of-marriages both pure live when and
εἰς τοῦτο ἡλικίας ἔλθωσι, συνδυασθέντες ἄρρην θηλείᾳ
into this of-age they-come having-paired male with-female
κατὰ χάριν καὶ θήλεια ἄρρενι, τὸν λοιπὸν χρόνον ὁσίως
by favor and female with-male the rest time piously
καὶ δικαίως ζῶσιν, ἐμμένοντες βεβαίως ταῖς πρώταις τῆς
and justly live abiding firmly by-the first of-the

φιλίας ὁμολογίαις· δεῖν δὴ θηρίων γε αὐτοὺς
friendship agreements to-be-necessary indeed than-beasts at-least them
ἀμείνους εἶναι. ἐὰν δ' οὖν ὑπὸ τῶν ἄλλων Ἑλλήνων καὶ
better to-be if and then by the other Greeks and
βαρβάρων τῶν πλείστων διαφθείρωνται, τὴν λεγομένην
barbarians the most they-be-corrupted the so-called
ἄτακτον Ἀφροδίτην ἐν αὐτοῖς ὁρῶντές τε καὶ ἀκούοντες
disorderly Aphrodite among them seeing both and hearing
μέγιστον δυναμένην, καὶ οὕτω δὴ μὴ δυνατοὶ γίγνωνται
greatest having-power and so indeed not able they-become
κατακρατεῖν, δεύτερον νόμον ἐπ' αὐτοῖς μηχανᾶσθαι
to-master second law against them to-contrive
χρὴ τοὺς νομοφύλακας νομοθέτας γενομένους.
one-must the law-guardians lawgivers having-become

841 CLIN. τίνα δὴ συμβουλεύεις αὐτοῖς τίθεσθαι νόμον, ἐὰν ὁ
what indeed do-you-advise to-them to-set law if the
νῦν τιθέμενος αὐτοὺς ἐκφύγῃ;
now being-set them escape

ATH. δῆλον ὅτι τὸν ἐχόμενον τούτου δεύτερον, ὦ Κλεινία.
clear that the next to-this second O Clinias

CLIN. τίνα λέγεις;
what do-you-mean

b ATH. ἀγύμναστον ὅτι μάλιστα ποιεῖν τὴν τῶν ἡδονῶν ῥώμην
unexercised as most to-make the of-the pleasures strength
ἦν, τὴν ἐπίχυσιν καὶ τροφὴν αὐτῆς διὰ πόνων ἄλλοσε
it-was the influx and nourishment of-it through toils elsewhere
τρέποντα τοῦ σώματος. εἴη δ' ἂν τοῦτο, εἰ ἀναίδεια μὴ
turning of-the body would-be and — this if shamelessness not
ἐνείη τῇ τῶν ἀφροδισίων χρήσει· σπανίῳ γὰρ αὖ τῷ
should-be-in to-the of-the sexual-things use rare for again the
τοιούτῳ δι' αἰσχύνην χρώμενοι, ἀσθενεστέραν ἂν αὐτὴν
such through shame using weaker — it

δέσποιναν κτῷντο ὀλιγάκις χρώμενοι. τὸ δὴ λανθάνειν
mistress they-would-acquire seldom using the indeed to-escape-notice
τούτων δρῶντά τι καλὸν παρ᾽ αὐτοῖς ἔστω, νόμιμον
of-these doing something fine among them let-be customary
ἔθει καὶ ἀγράφῳ νομισθὲν νόμῳ, τὸ δὲ μὴ λανθάνειν
by-habit and by-unwritten considered law the and not to-escape-notice
αἰσχρόν, ἀλλ᾽ οὐ τὸ μὴ πάντως δρᾶν. οὕτω τοῦτο αἰσχρὸν
shameful but not the not altogether to-do so this shameful
αὖ καὶ καλὸν δευτέρως ἂν ἡμῖν ἐν νόμῳ γενόμενον κέοιτο,
again and fine second — for-us in law having-become would-lie
ὀρθότητα ἔχον δευτέραν, καὶ τοὺς τὰς φύσεις διεφθαρμένους,
rightness having second and the the natures corrupted
οὓς ἥττους αὑτῶν προσαγορεύομεν, ἓν γένος ὄν,
whom weaker than-themselves we-call one kind being
περιλαβόντα τρία γένη βιάζοιτ᾽ ἂν μὴ παρανομεῖν.
having-embraced three kinds would-compel — not to-break-the-law

CLIN. ποῖα δή;
what-sort indeed

ATH. τό τε θεοσεβὲς ἅμα καὶ φιλότιμον καὶ τὸ μὴ τῶν d
the both god-fearing at-once and ambitious and the not of-the
σωμάτων ἀλλὰ τῶν τρόπων τῆς ψυχῆς ὄντων καλῶν
bodies but of-the ways of-the soul being fine
γεγονὸς ἐν ἐπιθυμίᾳ. ταῦτα δὴ καθάπερ ἴσως ἐν μύθῳ
having-come-about in desire these-things indeed as perhaps in tale
τὰ νῦν λεγόμεν᾽ ἐστὶν εὐχαί, πολύ γε μὴν ἄριστα,
the-things now said are prayers by-far at-least indeed best
εἴπερ γίγνοιτο, ἐν πάσαις πόλεσι γίγνοιτο ἄν.
if-indeed they-should-come-about in all cities would-come-about —
τάχα δ᾽ ἄν, εἰ θεὸς ἐθέλοι, κἂν δυοῖν θάτερα βιασαίμεθα
perhaps and — if god should-wish even of-two the-one we-might-compel
περὶ ἐρωτικῶν, ἢ μηδένα τολμᾶν μηδενὸς ἅπτεσθαι
about erotic-things either no-one to-dare no-one to-touch

τῶν γενναίων ἅμα καὶ ἐλευθέρων πλὴν γαμετῆς ἑαυτοῦ
of-the noble at-once and free except wedded of-himself
γυναικός, ἄθυτα δὲ παλλακῶν σπέρματα καὶ νόθα μὴ
wife unhallowed and of-concubines seeds and bastard not
σπείρειν, μηδὲ ἄγονα ἀρρένων παρὰ φύσιν· ἢ τὸ μὲν τῶν
to-sow nor barren of-males against nature or the indeed of-the
ἀρρένων πάμπαν ἀφελοίμεθ' ἄν, τὸ δὲ γυναικῶν, εἴ τις
males altogether we-might-take-away — the and of-women if anyone
συγγίγνοιτό τινι πλὴν ταῖς μετὰ θεῶν καὶ ἱερῶν γάμων
should-have-intercourse with-any except the with gods and sacred marriages
ἐλθούσαις εἰς τὴν οἰκίαν, ὠνηταῖς εἴτε ἄλλῳ ὁτῳοῦν τρόπῳ
having-come into the house bought or by-other any-whatever way
κτηταῖς, μὴ λανθάνων ἄνδρας τε καὶ γυναῖκας πάσας, τάχ'
acquired not escaping-notice men both and women all perhaps
ἂν ἄτιμον αὐτὸν τῶν ἐν τῇ πόλει ἐπαίνων νομοθετοῦντες
— without-honor him of-the in the city praises legislating
ὀρθῶς ἂν δόξαιμεν νομοθετεῖν, ὡς ὄντως ὄντα ξενικόν.
rightly — we-would-seem to-legislate as really being foreign
842 οὗτος δὴ νόμος, εἴτε εἷς εἴτε δύο αὐτοὺς χρὴ
this indeed law whether one or two them one-must
προσαγορεύειν, κείσθω περὶ ἀφροδισίων καὶ ἁπάντων τῶν
to-call let-it-lie about sexual-things and all the
ἐρωτικῶν, ὅσα πρὸς ἀλλήλους διὰ τὰς τοιαύτας
erotic-things as-many-as toward one-another because-of the such
ἐπιθυμίας ὁμιλοῦντες ὀρθῶς τε καὶ οὐκ ὀρθῶς πράττομεν.
desires associating rightly both and not rightly we-do
MEG. καὶ τοίνυν, ὦ ξένε, ἐγὼ μέν σοι σφόδρα δεχοίμην
and then O stranger I indeed from-you very would-accept
ἂν τοῦτον τὸν νόμον, ὁ δὲ δὴ Κλεινίας αὐτὸς φραζέτω
— this the law the and indeed Clinias himself let-declare
τί ποτε περὶ αὐτῶν διανοεῖται.
what ever about them he-thinks

CLIN. ἔσται ταῦτα, ὦ Μέγιλλε, ὁπόταν γε δή μοι
it-will-be these-things O Megillus whenever at-least indeed to-me
δόξῃ τις παραπεπτωκέναι καιρός· νῦν μὴν ἐῶμεν τὸν
it-seem some to-have-fallen-in opportunity now indeed let-us-allow the
ξένον ἔτι εἰς τὸ πρόσθεν προϊέναι τῶν νόμων.
stranger still into the forward to-advance of-the laws
MEG. ὀρθῶς.
rightly
ATH. ἀλλὰ μὴν νῦν γε προϊόντες ἤδη σχεδόν ἐσμεν b
but indeed now at-least advancing already nearly we-are
ἐν τῷ κατεσκευάσθαι μὲν συσσίτια — ὅ φαμεν ἄλλοθι
in the to-have-been-arranged indeed common-messes which we-say elsewhere
μὲν ἂν χαλεπὸν εἶναι, ἐν Κρήτῃ δὲ οὐδεὶς ἄλλως ἂν
indeed — hard to-be in Crete and no-one otherwise —
ὑπολάβοι δεῖν γίγνεσθαι — τὸ δὲ τίνα τρόπον,
would-suppose to-be-necessary to-come-about the and in-what way
πότερον ὡς ἐνθάδε ἢ καθάπερ ἐν Λακεδαίμονι, ἢ παρὰ
whether as here or as in Lacedaemon or besides
ταῦτα ἔστιν τι τρίτον εἶδος συσσιτίων ἀμφοῖν τούτοιν
these is some third kind of-common-messes than-both these
ἄμεινον ἂν ἔχον, τοῦτο οὔτ' ἐξευρεῖν μοι χαλεπὸν εἶναι
better — being this neither to-find for-me hard to-be
δοκεῖ, μέγα τε ἀγαθὸν εὑρεθὲν οὐδὲν ἀπεργάσεσθαι· καὶ
seems great both good found nothing to-accomplish and
γὰρ νῦν ἐμμελῶς ἔχειν κατεσκευασμένα.
for now harmoniously to-be arranged
τούτοις δ' ἐστὶν ἀκόλουθον ἡ τοῦ βίου κατασκευή, τίν' c
to-these and is following the of-the life arrangement in-what
αὐτοῖς ἂν τρόπον ἕποιτο. βίος δὴ ἄλλαις μὲν πόλεσιν
for-them — way it-would-follow life indeed for-other indeed cities
παντοδαπῶς ἂν καὶ πολλαχόθεν εἴη, μάλιστα δὲ ἐκ
in-all-ways — and from-many-sources would-be most and from

διπλασίων ἢ τούτοις· ἐκ γῆς γὰρ καὶ ἐκ θαλάττης
double than for-these from land for and from sea
τοῖς πλείστοις τῶν Ἑλλήνων ἐστὶ κατεσκευασμένα τὰ
for-the most of-the Greeks are provided the-things
περὶ τὴν τροφήν, τούτοις δὲ μόνον ἐκ γῆς. τῷ μὲν οὖν
about the nourishment for-these and only from land for-the indeed then
νομοθέτῃ τοῦτο ῥᾷον· οὐ γὰρ μόνον ἡμίσεις αὖ γίγνονται
lawgiver this easier not for only half again become
νόμοι μέτριοι, πολὺ δ' ἐλάττους, ἔτι δ' ἐλευθέροις
laws moderate by-far and fewer still and for-free
ἀνθρώποις μᾶλλον πρέποντες. ναυκληρικῶν μὲν γὰρ
men more fitting of-shipowning indeed for
καὶ ἐμπορικῶν καὶ καπηλευτικῶν καὶ πανδοκεύσεων καὶ
and of-trading and of-retailing and of-innkeepings and
τελωνικῶν καὶ μεταλλειῶν καὶ δανεισμῶν καὶ ἐπιτόκων
of-tax-farming and of-minings and of-lendings and of-interest-bearing
τόκων καὶ ἄλλων μυρίων τοιούτων τὰ πολλὰ ἀπήλλακται,
interests and other countless such the many is-rid-of
χαίρειν αὐτοῖς εἰπών, ὁ περὶ ταύτην τὴν πόλιν νομοθέτης,
to-fare-well to-them having-said the about this the city lawgiver
γεωργοῖς δὲ καὶ νομεῦσι καὶ μελιττουργοῖς καὶ τοῖς
for-farmers and and for-herdsmen and for-beekeepers and for-the
περὶ τὰ τοιαῦτα φυλακτηρίοις τε καὶ ἐπιστάταις ὀργάνων
about the such-things guardians both and overseers of-tools
νομοθετήσει, τὰ μέγιστα ἤδη νενομοθετηκὼς περὶ γάμους
will-legislate the greatest-things already having-legislated about marriages
ἅμα καὶ γενέσεις παίδων καὶ τροφάς, ἔτι δὲ καὶ παιδείας
at-once and births of-children and nurtures still and also education
ἀρχῶν τε καταστάσεις ἐν τῇ πόλει· νῦν δ' ἐπὶ τοὺς τὴν
of-offices both establishments in the city now and to the the

τροφὴν καὶ ὅσοι περὶ αὐτὴν ταύτην συνδιαπονοῦσιν
nourishment and as-many-as about it this toil-together
ἀναγκαῖον νομοθετοῦντά ἐστιν τρέπεσθαι.
necessary legislating it-is to-turn
πρῶτον δὴ νόμοι ἔστωσαν λεγόμενοι τοὔνομα γεωργικοί.
first indeed laws let-them-be called the-name agricultural

VI · BOUNDARIES AND NEIGHBORS

The first law, of Zeus of Boundaries: no one moves a boundary stone. Neighbors who encroach, graze another's land, steal bees, start fires that spread, or plant too close pay damages assessed by the country-wardens. Water may be drawn from public channels, and rain-water drained; fruit picked out of season is punished, though foreigners on the road may take some. Whoever fouls water by poison, digging, or theft pays and cleanses it as the interpreters direct.

ΑΘΗ. Διὸς ὁρίου μὲν πρῶτος νόμος ὅδε εἰρήσθω· μὴ 843
of-Zeus of-boundaries indeed first law this let-be-said not
κινείτω γῆς ὅρια μηδεὶς μήτε οἰκείου πολίτου γείτονος,
let-move of-land boundaries no-one neither of-native citizen neighbor
μήτε ὁμοτέρμονος ἐπ' ἐσχατιᾶς κεκτημένος ἄλλῳ ξένῳ
nor of-adjoining at frontier having-possessed to-other foreigner
γειτονῶν, νομίσας τὸ τἀκίνητα κινεῖν ἀληθῶς τοῦτο
neighboring having-considered the the-unmovable to-move truly this
εἶναι· βουλέσθω δὲ πᾶς πέτρον ἐπιχειρῆσαι κινεῖν τὸν
to-be let-wish and every-man rock to-attempt to-move the
μέγιστον ἄλλον πλὴν ὅρον μᾶλλον ἢ σμικρὸν λίθον
greatest other except boundary rather than small stone
ὁρίζοντα φιλίαν τε καὶ ἔχθραν ἔνορκον παρὰ θεῶν.
bounding friendship both and enmity sworn from gods
τοῦ μὲν γὰρ ὁμόφυλος Ζεὺς μάρτυς, τοῦ δὲ
of-the(-one) indeed for kindred Zeus witness of-the(-other) and

ξένιος, οἳ μετὰ πολέμων τῶν ἐχθίστων ἐγείρονται. καὶ ὁ
of-strangers who with wars the most-hateful are-roused and the
μὲν πεισθεὶς τῷ νόμῳ ἀναίσθητος τῶν ἀπ' αὐτοῦ κακῶν
indeed having-obeyed the law insensible of-the from it evils
γίγνοιτ' ἄν, καταφρονήσας δὲ διτταῖς δίκαις ἔνοχος ἔστω,
would-be — having-despised and to-double penalties liable let-be
μιᾷ μὲν παρὰ θεῶν καὶ πρώτῃ, δευτέρᾳ δὲ ὑπὸ νόμου.
to-one indeed from gods and first to-second and by law
μηδεὶς γὰρ ἑκὼν κινείτω γῆς ὅρια γειτόνων· ὃς δ'
no-one for willingly let-move of-land boundaries of-neighbors who and
ἂν κινήσῃ, μηνυέτω μὲν ὁ βουλόμενος τοῖς γεωργοῖς,
— move let-inform indeed the wishing to-the farmers
οἱ δὲ εἰς τὸ δικαστήριον ἀγόντων. ἢν δέ τις ὄφλῃ
they and to the court let-them-bring if and anyone be-convicted-in
τὴν τοιαύτην δίκην, ὡς ἀνάδαστον γῆν λάθρᾳ καὶ βίᾳ
the such suit as redistributed land secretly and by-force
ποιούμενος τοῦ ὄφλοντος, τιμάτω τὸ δικαστήριον ὅτι
making the convicted let-assess the court whatever
ἂν δέῃ πάσχειν ἢ ἀποτίνειν τὸν ἡττηθέντα.
— it-is-necessary to-suffer or to-pay the defeated
c τὸ δὲ μετὰ τοῦτο βλάβαι πολλαὶ καὶ σμικραὶ γειτόνων
the and after this harms many and small of-neighbors
γιγνόμεναι, διὰ τὸ θαμίζειν ἔχθρας ὄγκον μέγαν
happening because-of the being-frequent of-enmity bulk great
ἐντίκτουσαι, χαλεπὴν καὶ σφόδρα πικρὰν γειτονίαν
engendering harsh and very bitter neighborhood
ἀπεργάζονται. διὸ χρὴ πάντως εὐλαβεῖσθαι γείτονα
produce wherefore one-must altogether to-beware neighbor
γείτονι μηδὲν ποιεῖν διάφορον, τῶν τε ἄλλων πέρι καὶ δὴ
to-neighbor nothing to-do contrary of-the both other-things about and indeed
καὶ ἐπεργασίας συμπάσης σφόδρ' ἀεὶ διευλαβούμενον· τὸ
also of-encroachment whole very always being-careful the

μὲν γὰρ βλάπτειν οὐδὲν χαλεπὸν ἀλλ᾽ ἀνθρώπου παντός,
indeed for to-harm nothing hard but of-man every
τὸ δ᾽ ἐπωφελεῖν οὐδαμῇ ἅπαντος. ὃς δ᾽ ἂν ἐπεργάζηται
the and to-benefit in-no-way of-every whoever and — work-over
τὰ τοῦ γείτονος ὑπερβαίνων τοὺς ὅρους, τὸ μὲν βλάβος
the-things of-the neighbor overstepping the boundaries the indeed damage
ἀποτινέτω, τῆς δὲ ἀναιδείας ἅμα καὶ ἀνελευθερίας ἕνεκα
let-him-pay of-the and shamelessness at-once and illiberality for-the-sake
ἰατρευόμενος διπλάσιον τοῦ βλάβους ἄλλο ἐκτεισάτω
being-cured double of-the damage other let-him-pay
τῷ βλαφθέντι· τούτων δὲ καὶ ἁπάντων τῶν τοιούτων
to-the harmed of-these and also of-all the such
ἐπιγνώμονές τε καὶ δικασταὶ καὶ τιμηταὶ γιγνέσθων
judges both and jurors and assessors let-be
ἀγρονόμοι, τῶν μὲν μειζόνων, καθάπερ ἐν τοῖς πρόσθεν
country-wardens of-the indeed greater as in the before
εἴρηται, πᾶσα ἡ τοῦ δωδεκατημορίου τάξις, τῶν ἐλαττόνων
has-been-said all the of-the twelfth-part order of-the lesser
δὲ οἱ φρούραρχοι τούτων. καὶ ἐάν τις βοσκήματα ἐπινέμῃ,
and the garrison-commanders of-these and if anyone cattle graze-on
τὰς βλάβας ὁρῶντες κρινόντων καὶ τιμώντων. καὶ ἐὰν
the damages seeing let-them-judge and let-them-assess and if
ἐσμοὺς ἀλλοτρίους σφετερίζῃ τις τῇ τῶν μελιττῶν ἡδονῇ
swarms another's appropriate anyone to-the of-the bees pleasure
συνεπόμενος καὶ κατακρούων οὕτως οἰκειῶται, τινέτω τὴν
following and by-beating so make-his-own let-him-pay the
βλάβην. καὶ ἐὰν πυρεύων τὴν ὕλην μὴ διευλαβηθῇ τῶν
damage and if burning the wood not take-care of-the-things
τοῦ γείτονος, τὴν δόξασαν ζημίαν τοῖς ἄρχουσι ζημιούσθω.
of-the neighbor the resolved penalty by-the officials let-him-be-fined

844 καὶ ἐὰν φυτεύων μὴ ἀπολείπῃ τὸ μέτρον τῶν τοῦ γείτονος
and if planting not leave the measure of-the of-the neighbor
χωρίων, καθάπερ εἴρηται καὶ πολλοῖς νομοθέταις ἱκανῶς,
plots as has-been-said also by-many lawgivers sufficiently
ὧν τοῖς νόμοις χρὴ προσχρῆσθαι καὶ μὴ πάντα ἀξιοῦν,
whose with-the laws one-must to-use-besides and not all to-think-fit
πολλὰ καὶ σμικρὰ καὶ τοῦ ἐπιτυχόντος νομοθέτου γιγνόμενα,
many and small and of-the chance lawgiver happening
τὸν μείζω πόλεως κοσμητὴν νομοθετεῖν· ἐπεὶ καὶ τῶν
the greater of-city orderer to-legislate since also of-the
ὑδάτων πέρι γεωργοῖσι παλαιοὶ καὶ καλοὶ νόμοι κείμενοι οὐκ
waters about for-farmers old and fine laws lying not
ἄξιοι παροχετεύειν λόγοις, ἀλλ᾽ ὁ βουληθεὶς ἐπὶ τὸν αὑτοῦ
worthy to-divert with-words but the having-wished to the of-himself
τόπον ἄγειν ὕδωρ ἀγέτω μὲν ἀρχόμενος ἐκ τῶν κοινῶν
place to-lead water let-him-lead indeed beginning from the common
ναμάτων, μὴ ὑποτέμνων πηγὰς φανερὰς ἰδιώτου μηδενός,
streams not undercutting springs visible of-private-person no
ᾗ δ᾽ ἂν βούληται ἄγειν, πλὴν δι᾽ οἰκίας ἢ ἱερῶν τινων
where and — he-wishes to-lead except through houses or sanctuaries some
ἢ καὶ μνημάτων, ἀγέτω, μὴ βλάπτων πλὴν αὐτῆς τῆς
or also tombs let-him-lead not harming except itself the
ὀχεταγωγίας. ἀυδρία δὲ εἴ τισι τόποις σύμφυτος ἐκ γῆς
channeling dryness and if in-some places innate from earth
τὰ ἐκ Διὸς ἰόντα ἀποστέγει νάματα, καὶ ἐλλείπει τῶν
the-things from Zeus coming shuts-off streams and lacks of-the
ἀναγκαίων πωμάτων, ὀρυττέτω μὲν ἐν τῷ αὑτοῦ χωρίῳ
necessary drinks let-him-dig indeed in the of-himself plot
μέχρι τῆς κεραμίδος γῆς, ἐὰν δ᾽ ἐν τούτῳ τῷ βάθει μηδαμῶς
up-to the clay earth if and in this the depth in-no-way
ὕδατι προστυγχάνῃ, παρὰ τῶν γειτόνων ὑδρευέσθω μέχρι
water he-meet from the neighbors let-him-draw-water up-to

τοῦ ἀναγκαίου πώματος ἑκάστοις τῶν οἰκετῶν· ἐὰν δὲ
the necessary drink for-each of-the household-slaves if and
δι᾽ ἀκριβείας ᾖ καὶ τοῖς γείτοσι, τάξιν τῆς ὑδρείας
with exactness it-be also for-the neighbors order of-the water-drawing
ταξάμενος παρὰ τοῖς ἀγρονόμοις, ταύτην ἡμέρας ἑκάστης
having-ordered with the country-wardens this day each
κομιζόμενος, οὕτω κοινωνείτω τοῖς γείτοσιν ὕδατος.
receiving so let-him-share with-the neighbors water
ἐὰν δὲ ἐκ Διὸς ὕδατα γιγνόμενα, τὸν ἐπάνω γεωργοῦντα d
if and from Zeus waters coming-about the above farming
ἢ καὶ ὁμότοιχον οἰκοῦντα τῶν ὑποκάτω βλάπτῃ τις
or also with-common-wall dwelling of-the below harm anyone
μὴ διδοὺς ἐκροήν, ἢ τοὐναντίον ὁ ἐπάνω μεθιεὶς εἰκῇ
not giving outlet or the-opposite the above letting-go at-random
τὰ ῥεύματα βλάπτῃ τὸν κάτω, καὶ περὶ ταῦτα μὴ
the streams harm the below and about these-things not
ἐθέλωσιν διὰ ταῦτα κοινωνεῖν ἀλλήλοις, ἐν ἄστει μὲν
they-wish because-of these-things to-share with-one-another in town indeed
ἀστυνόμον, ἐν ἀγρῷ δὲ ἀγρονόμον ἐπάγων ὁ βουλόμενος
town-warden in field and country-warden bringing-in the wishing
ταξάσθω τί χρὴ ποιεῖν ἑκάτερον· ὁ δὲ μὴ ἐμμένων ἐν
let-him-order what one-must to-do each the and not abiding in
τῇ τάξει φθόνου θ᾽ ἅμα καὶ δυσκόλου ψυχῆς ὑπεχέτω
the order of-envy both at-once and of-peevish soul let-him-be-liable
δίκην, καὶ ὀφλὼν διπλάσιον τὸ βλάβος ἀποτινέτω τῷ
penalty and convicted double the damage let-him-pay to-the
βλαφθέντι, μὴ ἐθελήσας τοῖς ἄρχουσιν πείθεσθαι.
harmed not having-wished to-the officials to-obey
ὀπώρας δὲ δὴ χρὴ κοινωνίαν ποιεῖσθαι πάντας τοιάνδε e
of-fruit and indeed one-must sharing to-make all such
τινά. διττὰς ἡμῖν δωρεὰς ἡ θεὸς ἔχει χάριτος αὕτη, τὴν
some two for-us gifts the goddess has of-grace this the(-one)

μὲν παιδιὰν Διονυσιάδα ἀθησαύριστον, τὴν δ' εἰς
indeed plaything Dionysian not-to-be-stored the(-other) and for
ἀπόθεσιν γενομένην κατὰ φύσιν. ἔστω δὴ περὶ ὀπώρας
storage born according-to nature let-be indeed about fruit
ὅδε νόμος ταχθείς· ὃς ἂν ἀγροίκου ὀπώρας γεύσηται,
this law ordered whoever — rustic fruit taste
βοτρύων εἴτε καὶ σύκων, πρὶν ἐλθεῖν τὴν ὥραν τὴν τοῦ
of-grapes or also of-figs before to-come the season the of-the
τρυγᾶν ἀρκτούρῳ σύνδρομον, εἴτ' ἐν τοῖς αὑτοῦ χωρίοις
vintage with-Arcturus coinciding whether in the of-himself plots
εἴτε καὶ ἐν ἄλλων, ἱερὰς μὲν πεντήκοντα ὀφειλέτω τῷ
or also in of-others sacred indeed fifty let-him-owe to-the
Διονύσῳ δραχμάς, ἐὰν ἐκ τῶν ἑαυτοῦ δρέπῃ, ἐὰν δ' ἐκ
Dionysus drachmas if from the of-himself he-pluck if and from
τῶν γειτόνων, μνᾶν, ἐὰν δ' ἐξ ἄλλων, δύο μέρη τῆς μνᾶς.
the neighbors a-mina if and from others two parts of-the mina
845 ὃς δ' ἂν τὴν γενναίαν νῦν λεγομένην σταφυλὴν ἢ τὰ
who and — the noble now called grape or the
γενναῖα σῦκα ἐπονομαζόμενα ὀπωρίζειν βούληται, ἐὰν
noble figs so-named to-gather wishes if
μὲν ἐκ τῶν οἰκείων λαμβάνῃ, ὅπως ἂν ἐθέλῃ καὶ
indeed from the own he-take as — he-wishes and
ὁπόταν βούληται καρπούσθω, ἐὰν δ' ἐξ ἄλλων μὴ
whenever he-wishes let-him-enjoy if and from others not
πείσας, ἑπομένως τῷ νόμῳ, τῷ μὴ κινεῖν ὅτι μὴ
having-persuaded in-accordance-with the law the not to-move what not
κατέθετο, ἐκείνως ἀεὶ ζημιούσθω· ἐὰν δὲ δὴ δοῦλος μὴ
he-deposited in-that-way always let-him-be-fined if and indeed slave not
πείσας τὸν δεσπότην τῶν χωρίων ἅπτηταί του τῶν
having-persuaded the master of-the plots touch any of-the
τοιούτων, κατὰ ῥᾶγα βοτρύων καὶ σῦκον συκῆς ἰσαρίθμους
such-things by berry of-grapes and fig of-fig-tree equal-in-number

πληγὰς τούτοις μαστιγούσθω. μέτοικος δὲ ὠνούμενος τὴν
blows to-these let-him-be-whipped resident-alien and buying the
γενναίαν ὀπώραν ὀπωριζέτω, ἐὰν βούληται, ἐὰν δὲ ξένος
noble fruit let-him-gather if he-wishes if and foreigner
ἐπιδημήσας ὀπώρας ἐπιθυμῇ φαγεῖν διαπορευόμενος τὰς
visiting fruit desire to-eat traveling-through the
ὁδούς, τῆς μὲν γενναίας ἁπτέσθω, ἐὰν βούληται, μεθ' ἑνὸς
roads of-the indeed noble let-him-touch if he-wishes with one
ἀκολούθου χωρὶς τιμῆς, ξένια δεχόμενος, τῆς δὲ
attendant without price gifts-of-hospitality receiving of-the and
ἀγροίκου λεγομένης καὶ τῶν τοιούτων ὁ νόμος εἰργέτω
rustic called and of-the such the law let-prevent
μὴ κοινωνεῖν ἡμῖν τοὺς ξένους· ἐὰν δέ τις ἀίστωρ ὢν
not to-share with-us the foreigners if and anyone unknowing being
αὐτὸς ἢ δοῦλος ἅψηται, τὸν μὲν δοῦλον πληγαῖς κολάζειν,
himself or slave touch the indeed slave with-blows to-punish
τὸν δὲ ἐλεύθερον ἀποπέμπειν νουθετήσαντα καὶ διδάξαντα
the and free to-send-away having-admonished and having-taught
τῆς ἄλλης ὀπώρας ἅπτεσθαι τῆς εἰς ἀπόθεσιν ἀσταφίδος
of-the other fruit to-touch the for storage of-raisin
οἴνου τε καὶ ξηρῶν σύκων ἀνεπιτηδείου κεκτῆσθαι.
of-wine both and of-dried figs unsuitable to-possess
ἀπίων δὲ πέρι καὶ μήλων καὶ ῥοῶν καὶ πάντων τῶν c
of-pears and about and of-apples and of-pomegranates and of-all the
τοιούτων, αἰσχρὸν μὲν μηδὲν ἔστω λάθρᾳ λαμβάνειν, ὁ
such shameful indeed nothing let-be secretly to-take the
δὲ ληφθεὶς ἐντὸς τριάκοντα ἐτῶν γεγονὼς τυπτέσθω καὶ
and caught within thirty years having-become let-him-be-beaten and
ἀμυνέσθω ἄνευ τραυμάτων, δίκην δ' εἶναι ἐλευθέρῳ
let-him-be-driven-off without wounds penalty and to-be for-free-man
τῶν τοιούτων πληγῶν μηδεμίαν. ξένῳ δὲ καθάπερ
of-the such blows none for-foreigner and as

ὀπώρας ἐξέστω καὶ τῶν τοιούτων μέτοχον εἶναι· ἐὰν
of-fruit let-it-be-allowed also of-the such sharer to-be if
δὲ πρεσβύτερος ὢν ἅπτηται τούτων, φαγὼν αὐτοῦ καὶ
and older being he-touch these having-eaten on-the-spot and
ἀποφέρων μηδέν, καθάπερ ὁ ξένος ταύτῃ κοινωνείτω τῶν
carrying-away nothing as the foreigner in-this-way let-him-share of-the
τοιούτων ἁπάντων, μὴ πειθόμενος δὲ τῷ νόμῳ κινδυνευέτω
such all not obeying and the law let-him-run-the-risk
ἀναγώνιστος γίγνεσθαι περὶ ἀρετῆς, ἐὰν εἰς τότε τὰ
barred-from-contest to-become about virtue if at then the
τοιαῦτα περὶ αὐτοῦ τοὺς τότε κριτάς τις ἀναμιμνήσκῃ.
such about him the then judges anyone remind
e ὕδωρ δὲ πάντων μὲν τὸ περὶ τὰς κηπείας διαφερόντως
water and of-all indeed the about the gardens exceptionally
τρόφιμον, εὐδιάφθαρτον δέ· οὔτε γὰρ γῆν οὔτε ἥλιον
nourishing easily-spoiled but neither for earth nor sun
οὔτε πνεύματα, τοῖς ὕδασι σύντροφα τῶν ἐκ γῆς
nor winds to-the waters co-nurturers of-the from earth
ἀναβλαστανόντων, ῥᾴδιον φθείρειν φαρμακεύσεσιν ἢ
sprouting easy to-spoil with-drugs or
ἀποτροπαῖς ἢ καὶ κλοπαῖς, περὶ δὲ τὴν ὕδατος φύσιν
with-diversions or also with-thefts about and the of-water nature
ἐστὶν τὰ τοιαῦτα σύμπαντα δυνατὰ γίγνεσθαι· διὸ δὴ
is the such all possible to-come-about wherefore indeed
βοηθοῦ δεῖται νόμου. ἔστω τοίνυν ὅδε περὶ αὐτοῦ· ἄν
helper it-needs law let-be then this about it if
τις διαφθείρῃ ἑκὼν ὕδωρ ἀλλότριον, εἴτε καὶ πηγαῖον
anyone spoil willingly water another's whether also of-spring
εἴτε καὶ συναγυρτόν, φαρμακείαις ἢ σκάμμασιν ἢ κλοπαῖς,
or also collected with-drugs or with-diggings or with-thefts
ὁ βλαπτόμενος δικαζέσθω πρὸς τοὺς ἀστυνόμους, τὴν
the harmed let-him-sue before the town-wardens the

ἀξίαν τῆς βλάβης ἀπογραφόμενος· ἂν δέ τις ὄφλῃ
value of-the damage registering if and anyone be-convicted
φαρμακείαις τισὶν βλάπτων, πρὸς τῷ τιμήματι καθηράτω
with-drugs some harming besides the assessment let-him-purify
τὰς πηγὰς ἢ τἀγγεῖον τοῦ ὕδατος, ὅπῃπερ ἂν οἱ
the springs or the-vessel of-the water in-whatever-way — the
τῶν ἐξηγητῶν νόμοι ἀφηγῶνται δεῖν γίγνεσθαι τὴν
of-the interpreters laws direct to-be-necessary to-come-about the
κάθαρσιν ἑκάστοτε καὶ ἑκάστοις.
purification each-time and for-each

VII · HARVEST, CRAFTS, AND TRADE

Rules for carrying in harvests. No citizen practices a craft, since keeping the city is his art, and no craftsman practices two; crafts are left to resident aliens. Imports and exports pay no duty, and luxuries are not imported. The produce is divided into three parts, for citizens, for their slaves, and for craftsmen and foreigners. Villages are laid out around temples and markets, and the craftsmen are distributed among them.

ΑΘΗ. περὶ δὲ συγκομιδῆς τῶν ὡραίων ἁπάντων, 846
about and gathering of-the seasonal-produce all
ἐξέστω τῷ βουλομένῳ τὸ ἑαυτοῦ διὰ παντὸς τόπου
let-it-be-allowed for-the wishing the of-himself through every place
κομίζεσθαι, ὅπῃπερ ἂν ᾖ μηδὲν μηδένα ζημιοῖ ᾖ
to-carry wherever — either nothing no-one he-damage or
τριπλάσιον αὐτὸς κέρδος τῆς τοῦ γείτονος ζημίας κερδαίνῃ,
triple himself gain of-the of-the neighbor damage he-gain
τούτων δὲ ἐπιγνώμονας τοὺς ἄρχοντας γίγνεσθαι, καὶ τῶν
of-these and judges the officials to-become and of-the
ἄλλων ἁπάντων ὅσα τις ἂν ἑκὼν ἄκοντα βλάπτῃ
others all as-many-as anyone — willingly unwilling harm

βίᾳ ἢ λάθρᾳ, αὐτὸν ἢ τῶν αὐτοῦ τι, διὰ τῶν αὑτοῦ
by-force or secretly him or of-the of-him anything through the of-himself
κτημάτων, πάντα τὰ τοιαῦτα τοῖς ἄρχουσιν ἐπιδεικνὺς
possessions all the such-things to-the officials showing
τιμωρείσθω, μέχρι τριῶν μνῶν ὄντος τοῦ βλάβους· ἐὰν δ'
let-him-get-redress up-to three minas being the damage if and
ἔγκλημά τῳ μεῖζον ἄλλῳ πρὸς ἄλλον γίγνηται, πρὸς
charge to-anyone greater one against another arise to
τὰ κοινὰ δικαστήρια φέρων τὴν δίκην τιμωρείσθω τὸν
the common courts bringing the suit let-him-get-redress-from the
ἀδικοῦντα. ἐὰν δέ τις τῶν ἀρχόντων δοκῇ μετ' ἀδίκου
wrongdoer if and anyone of-the officials seem with unjust
γνώμης κρίνειν τὰς ζημίας, τῶν διπλασίων ὑπόδικος ἔστω
judgment to-judge the penalties of-the double liable let-him-be
τῷ βλαφθέντι· τὰ δὲ αὖ τῶν ἀρχόντων ἀδικήματα εἰς
to-the harmed the-things and again of-the officials wrongs to
τὰ κοινὰ δικαστήρια ἐπανάγειν τὸν βουλόμενον ἑκάστων
the common courts to-bring-up the wishing of-each
τῶν ἐγκλημάτων. μυρία δὲ ταῦτα ὄντα καὶ σμικρὰ νόμιμα,
the charges countless and these being and small customs
καθ' ἃ δεῖ τὰς τιμωρίας γίγνεσθαι, λήξεών τε
according-to which one-must the punishments to-come-about of-allotments both
πέρι δικῶν καὶ προσκλήσεων καὶ κλητήρων, εἴτ' ἐπὶ
about of-suits and of-summonses and of-summoners whether before
δυοῖν εἴτ' ἐφ' ὁπόσων δεῖ καλεῖσθαι, καὶ πάντα ὁπόσα
two or before how-many one-must to-be-called and all as-many-as
τοιαῦτά ἐστιν, οὔτ' ἀνομοθέτητα οἷόν τ' εἶναι γέροντός
such are neither unlegislated possible — to-be of-old-man
τε οὐκ ἄξια νομοθέτου, νομοθετούντων δ' αὐτὰ οἱ νέοι
both not worthy lawgiver let-legislate and them the young
πρὸς τὰ τῶν πρόσθεν νομοθετήματα ἀπομιμούμενοι,
according-to the of-the before legislations imitating

σμικρὰ πρὸς μεγάλα, καὶ τῆς ἀναγκαίας αὐτῶν χρείας
small to great and of-the necessary of-them use
ἐμπείρως ἴσχοντες, μέχριπερ ἂν πάντα ἱκανῶς δόξῃ
experienced having until — all sufficiently seem
κεῖσθαι· τότε δὲ ἀκίνητα ποιησάμενοι, ζώντων τούτοις
to-lie then and unmovable having-made let-them-live these
ἤδη χρώμενοι μέτρον ἔχουσι.
already using measure having
τὸ δὲ τῶν ἄλλων δημιουργῶν ποιεῖν χρὴ κατὰ d
the and of-the other craftsmen to-do one-must according-to
τόδε. πρῶτον μὲν ἐπιχώριος μηδεὶς ἔστω τῶν περὶ
this first indeed native no-one let-be of-the about
τὰ δημιουργικὰ τεχνήματα διαπονούντων, μηδὲ οἰκέτης
the craftsmanlike arts laboring nor household-slave
ἀνδρὸς ἐπιχωρίου. τέχνην γὰρ ἱκανήν, πολλῆς ἀσκήσεως
of-man native art for sufficient of-much practice
ἅμα καὶ μαθημάτων πολλῶν δεομένην, κέκτηται πολίτης
at-once and of-lessons many needing has citizen
ἀνὴρ τὸν κοινὸν τῆς πόλεως κόσμον σῴζων καὶ κτώμενος,
man the common of-the city order preserving and acquiring
οὐκ ἐν παρέργῳ δεόμενον ἐπιτηδεύειν· δύο δὲ ἐπιτηδεύματα
not in side-work needing to-practice two and practices
ἢ δύο τέχνας ἀκριβῶς διαπονεῖσθαι σχεδὸν οὐδεμία φύσις
or two arts exactly to-work-through nearly no nature
ἱκανὴ τῶν ἀνθρωπίνων, οὐδ' αὖ τὴν μὲν αὐτὸς ἱκανὸς
sufficient of-the human nor again the(-one) indeed himself sufficient
ἀσκεῖν, τὴν δὲ ἄλλον ἀσκοῦντα ἐπιτροπεύειν.
to-practice the(-other) and another practicing to-supervise
τοῦτ' οὖν ἐν πόλει ὑπάρχον δεῖ πρῶτον γίγνεσθαι· μηδεὶς 847
this then in city existing one-must first to-come-about no-one
χαλκεύων ἅμα τεκταινέσθω, μηδ' αὖ τεκταινόμενος
working-bronze at-once let-him-work-as-carpenter nor again working-as-carpenter

χαλκευόντων ἄλλων ἐπιμελείσθω μᾶλλον ἢ τῆς αὑτοῦ
of-bronze-working others let-him-take-care more than of-the of-himself
τέχνης, πρόφασιν ἔχων ὡς πολλῶν οἰκετῶν ἐπιμελούμενος
art pretext having that many household-slaves taking-care-of
ἑαυτῷ δημιουργούντων, εἰκότως μᾶλλον ἐπιμελεῖται δι'
for-himself working reasonably more takes-care through
ἐκείνων διὰ τὸ τὴν πρόσοδον ἐκεῖθεν αὑτῷ πλείω
those because-of the the income from-there to-himself more
γίγνεσθαι τῆς αὑτοῦ τέχνης, ἀλλ' εἷς μίαν ἕκαστος τέχνην
to-come-about than-the of-himself art but one one each art
ἐν πόλει κεκτημένος ἀπὸ ταύτης ἅμα καὶ τὸ ζῆν κτάσθω.
in city having-acquired from this at-once also the to-live let-him-acquire
τοῦτον δὴ τὸν νόμον ἀστυνόμοι διαπονούμενοι σῳζόντων,
this indeed the law town-wardens laboring let-them-preserve
καὶ τὸν μὲν ἐπιχώριον, ἐὰν εἴς τινα τέχνην ἀποκλίνῃ μᾶλλον
and the indeed native if to some art he-incline more
ἢ τὴν τῆς ἀρετῆς ἐπιμέλειαν, κολαζόντων ὀνείδεσί τε καὶ
than the of-the virtue care let-them-punish with-reproaches both and
ἀτιμίαις, μέχριπερ ἂν κατευθύνωσιν εἰς τὸν αὑτοῦ δρόμον,
dishonors until — they-direct into the of-himself course
ξένων δὲ ἄν τις ἐπιτηδεύῃ δύο τέχνας, δεσμοῖσί τε καὶ
of-foreigners and if anyone practice two arts with-bonds both and
χρημάτων ζημίαις καὶ ἐκβολαῖς ἐκ τῆς πόλεως κολάζοντες,
of-money penalties and expulsions from the city punishing
ἀναγκαζόντων ἕνα μόνον ἀλλὰ μὴ πολλοὺς εἶναι. μισθῶν
let-them-compel one only but not many to-be of-wages
δὲ αὐτοῖς πέρι καὶ τῶν ἀναιρέσεων τῶν ἔργων, καὶ ἐάν
and for-them about and of-the receivings of-the works and if
τις αὐτοὺς ἕτερος ἢ 'κεῖνοί τινα ἄλλον ἀδικῶσι, μέχρι
anyone them another or those someone other wrong up-to

δραχμῶν πεντήκοντα ἀστυνόμοι διαδικαζόντων, τὸ δὲ πλέον
drachmas fifty town-wardens let-decide the and more
τούτου τὰ κοινὰ δικαστήρια διακρινόντων κατὰ νόμον.
than-this the common courts let-judge according-to law
τέλος δὲ ἐν τῇ πόλει μηδένα μηδὲν τελεῖν μήτε ἐξαγομένων c
toll and in the city no-one nothing to-pay neither of-exported
χρημάτων μήτ' εἰσαγομένων· λιβανωτὸν δὲ καὶ ὅσα
goods nor of-imported frankincense and and as-many-as
πρὸς θεοὺς τὰ τοιαῦτα ἐστὶν ξενικὰ θυμιάματα, καὶ
for gods the such-things are foreign incenses and
πορφύραν καὶ ὅσα βαπτὰ χρώματα, μὴ φερούσης
purple and as-many-as dyed colors not bearing
τῆς χώρας, ἢ περί τινα ἄλλην τέχνην δεομένην ξενικῶν
the country or about some other art needing foreign
τινων εἰσαγωγίμων μηδενὸς ἀναγκαίου χάριν μήτε τις
some imported of-nothing necessary for-the-sake neither anyone
ἀγέτω, μήτε αὖ τῶν ἐν τῇ χώρᾳ ἀναγκαίων ἐμμένειν
let-import nor again of-the in the country necessary-things to-remain
ἐξαγέτω· τούτων δ' αὖ πάντων ἐπιγνώμονας εἶναι καὶ
let-export of-these and again all judges to-be and
ἐπιμελητὰς τῶν νομοφυλάκων, πέντε ἀφαιρεθέντων τῶν
overseers of-the law-guardians five having-been-taken-away the
πρεσβυτέρων, τοὺς ἑξῆς δώδεκα.
older the next twelve
περὶ δὲ ὅπλων καὶ ὅσα περὶ τὸν πόλεμον ἅπαντα ὄργανα, d
about and arms and as-many-as about the war all instruments
ἐάν τινος ἢ τέχνης εἰσαγωγίμου δέῃ γίγνεσθαι ἢ φυτοῦ
if of-some or art imported it-be-necessary to-come-about or plant
ἢ μεταλλευτικοῦ κτήματος ἢ δεσμευτικοῦ ἢ ζῴων τινῶν
or metal possession or binding or animals some
ἕνεκα τῆς τοιαύτης χρείας, ἵππαρχοι καὶ στρατηγοὶ
for-the-sake of-the such use cavalry-commanders and generals

τούτων ἔστωσαν κύριοι εἰσαγωγῆς τε καὶ ἐξαγωγῆς,
of-these let-be in-control of-import both and of-export
διδούσης τε ἅμα καὶ δεχομένης τῆς πόλεως, νόμους δὲ περὶ
giving both at-once and receiving the city laws and about
τούτων νομοφύλακες τοὺς πρέποντάς τε καὶ ἱκανοὺς θήσουσι·
these law-guardians the fitting both and sufficient will-set
καπηλείαν δὲ ἕνεκα χρηματισμῶν μήτε οὖν τούτου μήτε
retail-trade and for-the-sake of-money-makings neither then of-this nor
ἄλλου μηδενὸς ἐν τῇ χώρᾳ ὅλῃ καὶ πόλει ἡμῖν γίγνεσθαι.
of-other nothing in the country whole and city for-us to-come-about
τροφῆς δὲ καὶ διανομῆς τῶν ἐκ τῆς χώρας ἐγγὺς
of-nourishment and and distribution of-the from the country near
τῆς τοῦ Κρητικοῦ νόμου ἔοικεν ὀρθότης ἄν τις γιγνομένη
the of-the Cretan law it-seems rightness — some coming-about
κατὰ τρόπον γίγνεσθαι. δώδεκα μὲν γὰρ δὴ μέρη τὰ
in fitting-way to-come-about twelve indeed for indeed parts the
πάντα ἐκ τῆς χώρας γιγνόμενα νέμειν χρεὼν πάντας,
all from the country produced to-distribute it-is-needful all
ᾗπερ καὶ ἀναλωτέα·
in-which-very also must-be-consumed
848 τὸ δὲ δωδέκατον μέρος ἕκαστον — οἷον πυρῶν καὶ
the and twelfth part each as of-wheat and
κριθῶν, οἷσιν δὴ καὶ τὰ ἄπαντα ἀκολουθείτω τὰ ἄλλα
of-barley which indeed also the all let-follow the other
ὡραῖα νεμόμενα, καὶ ὅσα ζῷα σύμπαντα πράσιμα
seasonal-things distributed and as-many-as animals all salable
ἐν ἑκάστοις ᾖ — τριχῇ διαιρείσθω κατὰ λόγον, ἓν μὲν
in each be in-three let-be-divided in proportion one indeed
μέρος τοῖς ἐλευθέροις, ἓν δὲ τοῖς τούτων οἰκέταις· τὸ
part for-the free one and for-the of-these household-slaves the
δὲ τρίτον δημιουργοῖς τε καὶ πάντως τοῖς ξένοις, οἵ τέ
and third for-craftsmen both and altogether for-the foreigners who both

τινες αὖ τῶν μετοικούντων ὧσι συνοικοῦντες τροφῆς
some again of-the resident-aliens be dwelling-together of-nourishment
ἀναγκαίου δεόμενοι, καὶ ὅσοι χρείᾳ τινὶ πόλεως ἢ
necessary needing and as-many-as by-need some of-city or
τινος ἰδιωτῶν εἰσαφικνοῦνται ἑκάστοτε, πάντων τῶν
of-some of-private-persons arrive each-time of-all the
ἀναγκαίων ἀπονεμηθὲν τρίτον μέρος ὤνιον ἐξ ἀνάγκης
necessary-things allotted third part for-sale by necessity
ἔστω τοῦτο μόνον, τῶν δὲ δύο μερῶν μηδὲν ἐπάναγκες
let-be this only of-the and two parts nothing compulsory
ἔστω πωλεῖν. πῶς οὖν δὴ ταῦτα ὀρθότατα νέμοιτ'
let-be to-sell how then indeed these-things most-rightly would-be-distributed
ἄν; πρῶτον μὲν δῆλον ὅτι τῇ μὲν ἴσα, τῇ
— *first indeed clear that in-one-way indeed equal-things in-another*
δ' οὐκ ἴσα νέμομεν.
and not equal-things we-distribute

CLIN. πῶς λέγεις;
how do-you-mean

ATH. χείρω που καὶ βελτίω τούτων ἕκαστα ἀνάγκη φύειν
worse surely and better of-these each necessity to-produce
καὶ ἐκτρέφειν τὴν γῆν.
and to-rear the earth

CLIN. πῶς γὰρ οὔ;
how for not

ATH. τῷ μὲν τοίνυν τοιούτῳ τῶν μερῶν, τριῶν ὄντων, μηδὲν c
the indeed then such of-the parts three being nothing
πλέον ἐχέτω μήτε τοῖς δεσπόταις ἢ δούλοις νεμόμενον, μήτε
more let-have neither for-the masters or slaves distributed nor
αὖ τὸ τῶν ξένων, ἀλλὰ τὴν τῆς ὁμοιότητος ἰσότητα ἡ
again the of-the foreigners but the of-the likeness equality the
νομὴ πᾶσιν ἀποδιδότω τὴν αὐτήν· λαβὼν ἕκαστος τῶν
distribution to-all let-render the same having-received each of-the

πολιτῶν τὰ δύο μέρη κύριος ἔστω τῆς νομῆς δούλοις τε
citizens the two parts in-control let-be of-the distribution to-slaves both
καὶ ἐλευθέροις, ὁπόσ᾽ ἂν καὶ ὁποῖα βούληται διανέμειν.
and free as-many-as — and of-what-sort he-wishes to-distribute
τὸ δὲ πλέον τούτων μέτροις τε καὶ ἀριθμῷ τῇδε χρὴ
the and more of-these by-measures both and by-number in-this-way one-must
διανέμεσθαι· λαβόντα τὸν ἀριθμὸν πάντων τῶν ζῴων
to-be-distributed having-taken the number of-all the animals
οἷς ἐκ τῆς γῆς δεῖ τὴν τροφὴν γίγνεσθαι, διανέμειν.
for-whom from the earth one-must the nourishment to-come-about to-distribute
d τὸ δὲ μετὰ τοῦτο αὐτοῖς οἰκήσεις δεῖ χωρὶς
the and after this for-them dwellings one-must apart
διατεταγμένας εἶναι· τάξις δὲ ἥδε πρέπει τοῖς τοιούτοις.
arranged to-be order and this befits the such
δώδεκα κώμας εἶναι χρή, κατὰ μέσον τὸ δωδεκατημόριον
twelve villages to-be one-must in middle the twelfth-part
ἕκαστον μίαν, ἐν τῇ κώμῃ δὲ ἑκάστῃ πρῶτον μὲν
each one in the village and each first indeed
ἱερὰ καὶ ἀγορὰν ἐξῃρῆσθαι θεῶν τε καὶ τῶν
sanctuaries and market-place to-have-been-chosen of-gods both and of-the
ἑπομένων θεοῖς δαιμόνων, εἴτε τινὲς ἔντοποι Μαγνήτων
following gods daemons whether some local of-the-Magnesians
εἴτ᾽ ἄλλων ἱδρύματα παλαιῶν μνήμῃ διασεσωμένων εἰσίν,
or of-other foundations old in-memory preserved are
τούτοις ἀποδιδόντας τὰς τῶν πάλαι τιμὰς ἀνθρώπων,
to-these rendering the of-the of-old honors of-men
Ἑστίας δὲ καὶ Διὸς Ἀθηνᾶς τε, καὶ ὃς ἂν ἀρχηγὸς
of-Hestia and and of-Zeus of-Athena both and whoever — leader
ᾖ τῶν ἄλλων τοῦ δωδεκάτου ἑκάστου μέρους, ἱερὰ
may-be of-the others of-the twelfth each part sanctuaries
πανταχοῦ ἱδρύσασθαι. πρῶτον δὲ οἰκοδομίας εἶναι περὶ
everywhere to-found first and buildings to-be about

τὰ ἱερὰ ταῦτα, ὅπῃ ἂν ὁ τόπος ὑψηλότατος ᾖ, τοῖς
the sanctuaries these where — the place highest may-be for-the
φρουροῖς ὑποδοχὴν ὅτι μάλιστα εὐερκῆ· τὴν δὲ ἄλλην
guards reception as most well-fenced the and other
χώραν κατασκευάζειν πᾶσαν δημιουργῶν τριακαίδεκα
country to-equip all of-craftsmen thirteen
μέρη διελομένους, καὶ τὸ μὲν ἐν ἄστει κατοικίζειν,
parts having-divided and the(-one) indeed in town to-settle
διελομένους αὖ καὶ τοῦτο εἰς τὰ δώδεκα μέρη τῆς
having-divided again also this into the twelve parts of-the
πόλεως ἁπάσης, ἔξω τε καὶ ἐν κύκλῳ κατανεμηθέντας,
city whole outside both and in circle distributed
ἐν τῇ κώμῃ δὲ ἑκάστῃ τὰ πρόσφορα γεωργοῖς γένη τῶν
in the village and each the useful for-farmers kinds of-the
δημιουργῶν συνοικίζειν. τοὺς δ' ἐπιμελητὰς εἶναι τούτων
craftsmen to-settle-together the and overseers to-be of-these
πάντων τοὺς τῶν ἀγρονόμων ἄρχοντας, ὅσων τε καὶ
all the of-the country-wardens officials of-how-many both and
ὧντινων ὁ τόπος ἕκαστος δεῖται, καὶ ὅπου κατοικοῦντες
of-which the place each needs and where dwelling
ἀλυπότατοί τε καὶ ὠφελιμώτατοι ἔσονται τοῖσιν γεωργοῖσι.
least-troublesome both and most-useful they-will-be to-the farmers

Market-wardens keep order in the market, and foreigners buy food on fixed days; only foreigners may retail food, and only to craftsmen and their slaves. Goods are exchanged for coin at fixed places, and whoever gives credit has no suit if he is not paid. A resident alien who practices a craft may stay twenty years, paying no tax but good conduct, and then leaves with his property, unless the council and the assembly let him stay for some notable service.

849 ATH. τῶν δὲ ἐν ἄστει κατὰ τὰ αὐτὰ
of-the and in town according-to the same-things
ἐπιμεληθῆναι καὶ ἐπιμελεῖσθαι τὴν τῶν ἀστυνόμων
to-take-care and to-take-care the of-the town-wardens
ἀρχήν.
office

b τοῖς δὲ δὴ ἀγορανόμοις τὰ περὶ ἀγοράν που
for-the and indeed market-wardens the-things about market-place surely
δεῖ ἕκαστα μέλειν· ἡ δ' ἐπιμέλεια, μετὰ τὴν
one-must each to-be-a-care the and care after the
τῶν ἱερῶν ἐπίσκεψιν τῶν κατ' ἀγορὰν μή τις
of-the sanctuaries inspection of-the in market-place lest anyone
ἀδικῇ τι, τῆς τῶν ἀνθρώπων χρείας τὸ δεύτερον
wrong anything of-the of-the men need the second
ἂν εἴη, σωφροσύνης τε καὶ ὕβρεως ἐπισκόπους
— would-be of-temperance both and of-insolence overseers
ὄντας κολάζειν τὸν δεόμενον κολάσεως. τῶν δὲ ὠνίων,
being to-punish the needing punishment of-the and wares
πρῶτον μὲν τὰ περὶ τοὺς ξένους ταχθέντα πωλεῖν
first indeed the-things about the foreigners ordered to-sell
τοῖς ἀστοῖς σκοπεῖν εἰ γίγνεται κατὰ τὸν νόμον
to-the townsmen to-examine if happens according-to the law
ἕκαστα. νόμος δ' ἑκάστῳ μηνὸς τῇ νέᾳ ὧν
each law and for-each of-month on-the new-day of-what

δεῖ πραθῆναι τὸ μέρος τοῖς ξένοις ἐξάγειν τοὺς
one-must to-be-sold the part to-the foreigners to-bring-out the
ἐπιτρόπους, ὅσοι τοῖς ἀστοῖς ξένοι ἢ καὶ δοῦλοι
stewards as-many-as for-the townsmen foreigners or also slaves
ἐπιτροπεύουσι, δωδεκατημόριον πρῶτον τοῦ σίτου, τὸν
are-stewards twelfth-part first of-the grain the
δὲ ξένον εἰς πάντα τὸν μῆνα ὠνεῖσθαι σῖτον μὲν καὶ
and foreigner for all the month to-buy grain indeed and
ὅσα περὶ σῖτον ἀγορᾷ τῇ πρώτῃ· δεκάτῃ δὲ τοῦ
as-many-as about grain at-market the first on-tenth and of-the
μηνὸς τὴν τῶν ὑγρῶν οἱ μὲν πρᾶσιν, οἱ δὲ
month the of-the liquids the(-ones) indeed sale the(-others) and
ὠνὴν ποιείσθωσαν δι' ὅλου τοῦ μηνὸς ἱκανήν· τρίτῃ δὲ
purchase let-them-make through whole the month sufficient on-third and
εἰκάδι τῶν ζῴων ἔστω πρᾶσις, ὅσα πρατέα ἑκάστοις
twentieth of-the animals let-be sale as-many-as must-be-sold for-each
ἢ ὠνητέα αὐτοῖς δεομένοις, καὶ ὁπόσων σκευῶν ἢ
or must-be-bought for-them needing and of-as-many equipment or
χρημάτων γεωργοῖς μὲν πρᾶσις, οἷον δερμάτων ἢ καὶ
goods for-farmers indeed sale as of-hides or also
πάσης ἐσθῆτος ἢ πλοκῆς ἢ πιλήσεως ἤ τινων ἄλλων
of-all clothing or weaving or felting or of-some other
τοιούτων, ξένοις δὲ ἀναγκαῖον ὠνεῖσθαι παρ' ἄλλων
such-things for-foreigners and necessary to-buy from others
κτωμένοις.
acquiring
καπηλείας δὲ τούτων ἢ κριθῶν ἢ πυρῶν εἰς ἄλφιτα d
retail-trade and of-these or of-barley or of-wheat into meal
νεμηθέντων, ἢ καὶ τὴν ἄλλην σύμπασαν τροφήν, ἀστοῖς
distributed or also the other whole nourishment to-townsmen
μὲν καὶ τούτων δούλοις μήτε τις πωλείτω μήτε
indeed and of-these slaves neither anyone let-sell nor

ὠνείσθω παρὰ τοιούτου μηδεὶς μηδενός, ἐν δὲ ταῖς
let-buy from such no-one from-no-one in and the
τῶν ξένων ξένος ἀγοραῖς πωλείτω τοῖς δημιουργοῖς
of-the foreigners foreigner markets let-sell to-the craftsmen
τε καὶ τούτων δούλοις, οἴνου τε μεταβαλλόμενος καὶ
both and of-these slaves of-wine both exchanging and
σίτου πρᾶσιν, ὃ δὴ καπηλείαν ἐπονομάζουσιν οἱ
of-grain sale which indeed retail-trade name the
πλεῖστοι· καὶ ζῴων διαμερισθέντων μάγειροι διατιθέσθων
most and animals divided butchers let-dispose
ξένοις τε καὶ δημιουργοῖς καὶ τούτων οἰκέταις.
to-foreigners both and to-craftsmen and of-these household-slaves
πᾶσαν δὲ ὕλην καύσιμον ὁσημέραι ξένος ὁ βουληθεὶς
all and wood burnable daily foreigner the having-wished
ὠνείσθω μὲν ἁθρόαν παρὰ τῶν ἐν τοῖς χωρίοις
let-him-buy indeed in-bulk from the in the plots
ἐπιτρόπων, πωλείτω δὲ αὐτὸς τοῖς ξένοις, καθ᾽
stewards let-him-sell and himself to-the foreigners according-to
ὅσον ἂν βούληται καὶ ὁπόταν βούληται. τῶν δὲ
as-much-as — he-wishes and whenever he-wishes of-the and
ἄλλων χρημάτων πάντων καὶ σκευῶν ὁπόσων ἑκάστοισι
other goods all and equipment of-as-many-as for-each
χρεία, πωλεῖν εἰς τὴν κοινὴν ἀγορὰν φέροντας
need to-sell into the common market-place carrying
εἰς τὸν τόπον ἕκαστον, ἐν οἷς ἂν νομοφύλακές
to the place each in which — law-guardians
τε καὶ ἀγορανόμοι, μετ᾽ ἀστυνόμων τεκμηράμενοι
both and market-wardens with town-wardens having-judged
ἕδρας πρεπούσας, ὅρους θῶνται τῶν ὠνίων, ἐν
seats fitting boundaries set of-the wares in
τούτοις ἀλλάττεσθαι νόμισμά τε χρημάτων καὶ
these to-exchange coin both for-goods and

χρήματα νομίσματος, μὴ προϊέμενον ἄλλον ἑτέρῳ
goods for-coin not giving-up one to-another
τὴν ἀλλαγήν·
the exchange
ὁ δὲ προέμενος ὡς πιστεύων, ἐάντε κομίσηται καὶ ἂν 850
the and having-given-up as trusting whether he-recover and if
μή, στεργέτω ὡς οὐκέτι δίκης οὔσης τῶν τοιούτων
not let-him-be-content as no-longer of-suit being of-the such
περὶ συναλλάξεων. τὸ δὲ ὠνηθὲν ἢ πραθὲν ὅσῳ
about exchanges the and bought or sold by-as-much-as
πλέον ἂν ᾖ καὶ πλέονος ἢ κατὰ τὸν νόμον,
more — it-be and for-more than according-to the law
ὃς εἴρηκεν πόσου προσγενομένου καὶ ἀπογενομένου
which has-said how-much having-been-added and having-been-subtracted
δεῖ μηδέτερα τούτων ποιεῖν, ἀναγραφήτω τότ' ἤδη
one-must neither of-these to-do let-it-be-registered then already
παρὰ τοῖς νομοφύλαξιν τὸ πλέον, ἐξαλειφέσθω δὲ τὸ
with the law-guardians the excess let-be-erased and the
ἐναντίον. τὰ αὐτὰ δὲ καὶ περὶ μετοίκων ἔστω τῆς
opposite the same-things and also about resident-aliens let-be of-the
ἀναγραφῆς πέρι τῆς οὐσίας. ἰέναι δὲ τὸν βουλόμενον
registration about of-the property to-go and the wishing
εἰς τὴν μετοίκησιν ἐπὶ ῥητοῖς, ὡς οἰκήσεως οὔσης τῶν
into the residence on stated-terms as of-dwelling being of-the
ξένων τῷ βουλομένῳ καὶ δυναμένῳ κατοικεῖν, τέχνην
foreigners for-the wishing and able to-dwell art
κεκτημένῳ καὶ ἐπιδημοῦντι μὴ πλέον ἐτῶν εἴκοσιν ἀφ'
having-acquired and staying not more than-years twenty from
ἧς ἂν γράψηται, μετοίκιον μηδὲ σμικρὸν τελοῦντι
which — he-be-registered resident-alien-tax not-even small paying
πλὴν τοῦ σωφρονεῖν, μηδὲ ἄλλο αὖ τέλος ἕνεκά
except the to-be-temperate nor other again tax for-the-sake-of

τινος ὠνῆς ἢ καὶ πράσεως· ὅταν δ' ἐξήκωσιν οἱ χρόνοι,
some purchase or also sale when and have-run-out the times
τὴν αὑτοῦ λαβόντα οὐσίαν ἀπιέναι. ἐὰν δ' ἐν τοῖς
the of-himself having-taken property to-depart if and in the
ἔτεσι τούτοις αὐτῷ συμβῇ λόγου ἀξίῳ πρὸς εὐεργεσίαν
years these to-him it-happen of-account worthy toward benefaction
τῆς πόλεως γεγονέναι τινὰ ἱκανήν, καὶ πιστεύῃ πείσειν
of-the city to-have-become some sufficient and he-trust to-persuade
βουλὴν καὶ ἐκκλησίαν, ἤ τινα ἀναβολὴν τῆς ἐξοικήσεως
council and assembly or some postponement of-the departure
ἀξιῶν αὑτῷ γίγνεσθαι κυρίως, ἢ καὶ τὸ παράπαν διὰ
claiming to-himself to-come-about validly or even the altogether through
βίου τινὰ μονήν, ἐπελθὼν καὶ πείσας τὴν πόλιν,
life some stay having-approached and having-persuaded the city
ἅπερ ἂν πείσῃ, ταῦτα αὐτῷ τέλεα γιγνέσθω. παισὶ
whatever — he-persuade these-things for-him accomplished let-be for-children
δὲ μετοίκων, δημιουργοῖς οὖσι καὶ γενομένοις ἐτῶν
and of-resident-aliens craftsmen being and having-become of-years
πεντεκαίδεκα, τῆς μὲν μετοικίας ἀρχέτω χρόνος ὁ μετὰ
fifteen of-the indeed residence let-begin time the after
τὸ πέμπτον καὶ δέκατον ἔτος, ἐπὶ τούτοις δὲ εἴκοσιν
the fifth and tenth year on these and twenty
ἔτη μείνας, ἴτω ὅπῃ αὐτῷ φίλον, μένειν δὲ ἂν
years having-stayed let-him-go wherever to-him dear to-stay and if
βούληται, κατὰ τὰ αὐτὰ μενέτω πείσας· ὁ δὲ
he-wishes according-to the same-things let-him-stay having-persuaded the and
ἀπιὼν ἐξαλειψάμενος ἴτω τὰς ἀπογραφάς, αἵτινες ἂν
departing having-erased let-him-go the registrations which-ever —
αὐτῷ παρὰ τοῖς ἄρχουσιν γεγραμμέναι πρότερον ὦσιν.
for-him with the officials written before be

BOOK IX

I · THE TEMPLE-ROBBER

It is shameful to make laws for crimes in so well ordered a city, but the citizens are men. The prelude for the temple-robber blames a madness bred from old unpurified wrongs: let him go to purifications, seek the company of good men, and if the sickness does not abate, die. A slave or foreigner caught robbing a temple is branded, whipped, and cast out; a citizen dies, since he has had the city's education. His children are honored if they shun his ways, and a fine never takes the lot. Capital cases are tried by the law-guardians and a court of last year's best magistrates, with the votes cast openly.

ATH. δίκαι δὴ τὰ μετὰ ταῦτα ἀκόλουθοι ταῖς ἔμπροσθεν 853
suits indeed the-things after these-things following the before
πράξεσιν ἁπάσαις οὖσαι κατὰ φύσιν γίγνοιντο ἂν
actions all being according-to nature would-come-about —
τὴν τῆς διακοσμήσεως τῶν νόμων. ὧντινων οὖν δὴ
the of-the arrangement of-the laws of-whatever then indeed
πέρι δεῖ γίγνεσθαι δίκας, τὰ μὲν εἴρηται, τὰ
about one-must to-come-about suits the(-ones) indeed have-been-told the(-ones)
κατὰ γεωργίας τε καὶ ὅσα τούτοις εἵπετο, τὰ δὲ
about farming both and as-many-as these followed the(-ones) and
μέγιστα οὔτε εἴρηταί πω, καθ' ἓν ἕκαστόν τε λεγόμενον,
greatest neither have-been-told yet by one each both spoken
ῥηθὲν ἦν δεῖ λαμβάνειν αὐτὸ τιμωρίαν καὶ τίνων ποτὲ
said which one-must to-receive it penalty and of-what ever
δικαστῶν τυγχάνειν, μετ' ἐκεῖν' αὐτὰ ἑξῆς ταῦτα ῥητέον.
judges to-obtain after those them next these-things must-be-said
CLIN. ὀρθῶς.
rightly

c ATH. αἰσχρὸν μὲν δή τινα τρόπον καὶ νομοθετεῖν πάντα
shameful indeed indeed in-some way also to-legislate all-things
ὁπόσα νῦν μέλλομεν τοῦτο δρᾶν, ἐν τοιαύτῃ πόλει ἥν
as-many-as now we-are-about this to-do in such city which
φαμεν οἰκήσεσθαί τε εὖ καὶ τεύξεσθαι πάσης ὀρθότητος
we-say to-be-going-to-be-settled both well and to-obtain all rightness
πρὸς ἐπιτήδευσιν ἀρετῆς· ἐν δὲ τῇ τοιαύτῃ τὸ καὶ ἀξιοῦν
for practice of-virtue in and the such the even to-think-fit
τῆς τῶν ἄλλων μοχθηρίας τῶν μεγίστων ἐμφύεσθαί τινα
of-the of-the others wickedness of-the greatest to-grow-in someone
μεθέξοντα, ὥστε δεῖν νομοθετεῖν προκαταλαμβάνοντα
going-to-partake so-that to-be-necessary to-legislate anticipating
καὶ ἀπειλοῦντα ἐάν τις τοιοῦτος γίγνηται, καὶ τούτων
and threatening if anyone such become and of-these
ἀποτροπῆς τε ἕνεκα καὶ γενομένων κολάσεως τιθέναι ἐπ᾽
of-deterrence both for-the-sake and having-happened of-punishment to-set for
αὐτοῖς νόμους, ὡς ἐσομένους, ὅπερ εἶπον, αἰσχρὸν μέν
them laws as going-to-be which-very I-said shameful indeed
τινα τρόπον. ἐπειδὴ δὲ οὐ, καθάπερ οἱ παλαιοὶ νομοθέται
in-some way since and not as the ancient lawgivers
θεῶν παισὶν νομοθετούμενοι τοῖς ἥρωσιν, ὡς ὁ νῦν λόγος,
of-gods for-children legislating for-the heroes as the now story
αὐτοί τ᾽ ἐκ θεῶν ὄντες ἄλλοις τε ἐκ τοιούτων γεγονόσιν
themselves both from gods being for-others both from such having-been-born
ἐνομοθέτουν, ἀλλ᾽ ἄνθρωποί τε καὶ ἀνθρώπων σπέρμασιν
they-legislated but men both and of-men for-seeds
νομοθετοῦμεν τὰ νῦν, ἀνεμέσητον δὴ φοβεῖσθαι μή τις
we-legislate the now not-blameworthy indeed to-fear lest anyone
ἐγγίγνηται τῶν πολιτῶν ἡμῖν οἷον κερασβόλος, ὃς ἀτεράμων
grow-in of-the citizens for-us as horn-struck who hard
εἰς τοσοῦτον φύσει γίγνοιτ᾽ ἂν ὥστε μὴ τήκεσθαι· καθάπερ
to so-much by-nature would-become — so-that not to-be-softened as

ἐκεῖνα τὰ σπέρματα πυρί, νόμοις οὗτοι καίπερ οὕτως
those the seeds by-fire by-laws these although so
ἰσχυροῖς οὖσιν ἄτηκτοι γίγνωνται. ὧν δὴ χάριν οὐκ
strong being unsoftened become of-which indeed for-the-sake not
ἐπίχαριν λέγοιμ᾽ ἂν πρῶτον νόμον ἱερῶν περὶ συλήσεων, ἄν
gracious I-would-say — first law of-temples about robberies if
τις τοῦτο δρᾶν τολμᾷ. καὶ πολίτην μὲν τῶν τεθραμμένων
anyone this to-do dare and citizen indeed of-the reared
ὀρθῶς οὔτ᾽ ἂν βουλοίμεθα οὔτε ἐλπιστὸν πάνυ τι νοσῆσαί
rightly neither — would-we-wish nor expected very at-all to-fall-sick
ποτε ἂν ταύτην τὴν νόσον, οἰκέται δὲ ἂν τούτων καὶ
ever — this the disease household-slaves and — of-these and
ξένοι καὶ ξένων δοῦλοι πολλὰ ἂν ἐπιχειρήσειαν τοιαῦτα·
foreigners and of-foreigners slaves many-things — would-attempt such-things
ὧν ἕνεκα μὲν μάλιστα, ὅμως δὲ καὶ σύμπασαν τὴν 854
of-which for-the-sake indeed most nevertheless and also whole the
τῆς ἀνθρωπίνης φύσεως ἀσθένειαν εὐλαβούμενος, ἐρῶ
of-the human nature weakness guarding-against I-shall-tell
τὸν τῶν ἱεροσύλων πέρι νόμον καὶ τῶν ἄλλων πάντων
the of-the temple-robbers about law and of-the others all
τῶν τοιούτων ὅσα δυσίατα καὶ ἀνίατα. προοίμια δὲ
of-the such as-many-as hard-to-cure and incurable preludes and
τούτοισι, κατὰ τὸν ἔμπροσθεν λόγον ὁμολογηθέντα,
for-these according-to the before argument agreed
προρρητέον ἅπασιν ὡς βραχύτατα. λέγοι δή τις ἂν
must-be-said-beforehand for-all as most-briefly would-say indeed one —
ἐκείνῳ διαλεγόμενος ἅμα καὶ παραμυθούμενος, ὃν ἐπιθυμία
to-that conversing at-once and encouraging whom desire
κακὴ παρακαλοῦσα μεθ᾽ ἡμέραν τε καὶ ἐπεγείρουσα
bad summoning by day both and rousing
νύκτωρ ἐπί τι τῶν ἱερῶν ἄγει συλήσοντα, τάδε· ὦ
by-night to some of-the sacred-things leads going-to-rob these O

θαυμάσιε, οὐκ ἀνθρώπινόν σε κακὸν οὐδὲ θεῖον κινεῖ τὸ
wonderful-man not human you evil nor divine moves the
νῦν ἐπὶ τὴν ἱεροσυλίαν προτρέπον ἰέναι, οἶστρος δέ σέ τις
now to the temple-robbery urging to-go gadfly and you some
ἐμφυόμενος ἐκ παλαιῶν καὶ ἀκαθάρτων τοῖς ἀνθρώποις
growing-in from ancient and unpurified for-the men
ἀδικημάτων, περιφερόμενος ἀλιτηριώδης, ὧν εὐλαβεῖσθαι
wrongs carried-around ruinous which to-beware-of
χρεὼν παντὶ σθένει· τίς δ' ἐστὶν εὐλάβεια, μαθέ. ὅταν
it-is-needful with-all strength what and is precaution learn whenever
σοι προσπίπτῃ τι τῶν τοιούτων δογμάτων, ἴθι ἐπὶ τὰς
to-you fall something of-the such thoughts go to the
ἀποδιοπομπήσεις, ἴθι ἐπὶ θεῶν ἀποτροπαίων ἱερὰ ἱκέτης,
averting-rites go to of-gods averters sanctuaries as-suppliant
ἴθι ἐπὶ τὰς τῶν λεγομένων ἀνδρῶν ὑμῖν ἀγαθῶν συνουσίας,
go to the of-the called men by-you good company
καὶ τὰ μὲν ἄκουε, τὰ δὲ πειρῶ λέγειν αὐτός, ὡς
and the(-ones) indeed hear the(-others) and try to-say yourself that
δεῖ τὰ καλὰ καὶ τὰ δίκαια πάντα ἄνδρα τιμᾶν· τὰς
one-must the fine-things and the just-things every man to-honor the
δὲ τῶν κακῶν συνουσίας φεῦγε ἀμεταστρεπτί. καὶ ἐὰν
and of-the bad company flee without-turning and if
μέν σοι δρῶντι ταῦτα λωφᾷ τι τὸ νόσημα· εἰ δὲ
indeed to-you doing these-things abate somewhat the disease if and
μή, καλλίω θάνατον σκεψάμενος ἀπαλλάττου τοῦ βίου.
not finer death having-considered be-released from-the life
d ταῦτα ἡμῶν ᾀδόντων προοίμια τοῖς πάντα ταῦτα
these-things us singing preludes to-those all these-things
ἐπινοοῦσιν ὅσα ἀνόσια ἔργα καὶ πολιτοφθόρα, τῷ μὲν
conceiving as-many-as unholy deeds and city-destroying to-the indeed
πειθομένῳ τὸν νόμον ἐᾶν σιγῇ δεῖ, τῷ δὲ ἀπειθοῦντι
obeying the law to-leave in-silence one-must to-the and disobeying

μετὰ τὸ προοίμιον ᾄδειν μέγα· ὃς δ' ἂν ἱεροσυλῶν
after the prelude to-sing loud whoever and — robbing-temples
ληφθῇ, ἐὰν μὲν ᾖ δοῦλος ἢ ξένος, ἐν τῷ προσώπῳ καὶ
be-caught if indeed he-be slave or foreigner on the face and
ταῖς χερσὶ γραφεὶς τὴν συμφοράν, καὶ μαστιγωθεὶς
the hands having-been-written the misfortune and having-been-whipped
ὁπόσας ἂν δόξῃ τοῖς δικασταῖς, ἐκτὸς τῶν ὅρων τῆς
how-many — may-seem-good to-the judges outside the boundaries of-the
χώρας γυμνὸς ἐκβληθήτω· τάχα γὰρ ἂν δοὺς ταύτην
country naked let-him-be-cast-out perhaps for — having-paid this
τὴν δίκην γένοιτ' ἂν βελτίων σωφρονισθείς. οὐ γὰρ
the penalty would-become — better having-been-chastened not for
ἐπὶ κακῷ δίκη γίγνεται οὐδεμία γενομένη κατὰ
for-the-sake-of evil penalty comes-about none having-come-about according-to
νόμον, δυοῖν δὲ θάτερον ἀπεργάζεται σχεδόν· ἢ γὰρ
law of-two and the-one it-produces nearly either for
βελτίονα ἢ μοχθηρότερον ἧττον ἐξηργάσατο τὸν τὴν δίκην
better or more-wicked less it-made the the penalty
παρασχόντα. πολίτης δὲ ἄν τίς ποτέ τι τοιοῦτον
having-paid citizen and if anyone ever anything such
δρῶν ἀναφανῇ, περὶ θεοὺς ἢ περὶ γονέας ἢ περὶ πόλιν
doing be-revealed about gods or about parents or about city
ἠδικηκὼς τῶν μεγάλων τινα καὶ ἀπορρήτων ἀδικιῶν,
having-wronged of-the great some and unspeakable wrongs
ὡς ἀνίατον ἤδη τοῦτον ὄντα ὁ δικαστὴς διανοείσθω,
as incurable already this-one being the judge let-consider
λογιζόμενος οἵας παιδείας τε καὶ τροφῆς ἐκ παιδὸς
reckoning of-what-sort education both and nurture from childhood
τυγχάνων οὐκ ἀπέσχετο τῶν μεγίστων κακῶν.
obtaining not he-abstained from-the greatest evils

855 δίκη δὴ τούτῳ θάνατος, ἐλάχιστον τῶν κακῶν, τοὺς δὲ
penalty indeed for-this death least of-the evils the and
ἄλλους παράδειγμα ὀνήσει γενόμενος, ἀκλεὴς καὶ ὑπὲρ
others example he-will-benefit having-become inglorious and beyond
τοὺς τῆς χώρας ὅρους ἀφανισθείς· παισὶ δὲ καὶ γένει,
the of-the country boundaries made-to-vanish to-children and and to-family
ἐὰν φύγωσι τὰ πατρῷα ἤθη, κλέος ἔστω καὶ λόγος ἔντιμος
if they-flee the paternal ways glory let-be and word honorable
λεγόμενος, ὡς εὖ τε καὶ ἀνδρείως εἰς ἀγαθὸν ἐκ κακοῦ
spoken how well both and bravely to good from bad
διαπεφευγότων. δημόσια δὲ χρήματα οὐδενὸς τῶν τοιούτων
having-escaped public and goods of-none of-the such
τῇ πολιτείᾳ πρέπον ἂν εἴη γίγνεσθαι, ἐν ᾗ δεῖ
to-the constitution fitting — would-be to-become in which one-must
τοὺς αὐτοὺς ἀεὶ καὶ ἴσους ὄντας διατελεῖν κλήρους. ζημίας
the same always and equal being to-continue lots penalties
δ' ἐκτίσεις, ὅταν ἀδικεῖν ἄξια δοκῇ τις χρημάτων,
and payments whenever to-wrong worthy-things seems anyone of-money
ἐκτίνειν, ἂν ᾖ τι τῶν τοῦ κλήρου κατεσκευασμένου
to-pay if be anything of-the of-the lot furnished
περιττεῦον, μέχρι τοσούτου ζημιωθέντα, τὸ δὲ πλέον μή· τὰς
surplus up-to so-much fined the and more not the
δ' εἰς ταῦτα ἀκριβείας ἐκ τῶν ἀπογραφῶν νομοφύλακες
and for these-things exactness from the registers law-guardians
σκοποῦντες τὸ σαφὲς ἐξαγγελλόντων ἀεὶ τοῖς δικασταῖς,
examining the clear let-them-report always to-the judges
ὅπως ἂν τῶν κλήρων ἀργὸς μηδεὶς μηδέποτε γίγνηται
so-that — of-the lots idle no-one ever become
δι' ἀπορίαν χρημάτων. ζημίας δὲ ἄν τις πλέονος ἄξιος
through lack of-money of-penalty and if anyone greater worthy
εἶναι δοκῇ, ἐὰν ἄρα μή τινες ἐθέλωσιν αὐτὸν τῶν φίλων
to-be seem if then not some be-willing him of-the friends

ἐγγυᾶσθαί τε καὶ συνεκτίνοντες ἀπελευθεροῦν, δεσμοῖς
to-stand-surety both and paying-together to-free with-bonds
τε χρονίοις καὶ ἐμφανέσι καί τισιν προπηλακισμοῖς
both long and visible and with-some humiliations
κολάζειν, ἄτιμον δὲ παντάπασιν μηδένα εἶναι μηδέποτε
to-punish without-honor and altogether no-one to-be ever
μηδ' ἐφ' ἑνὶ τῶν ἁμαρτημάτων, μηδ' ὑπερορίαν φυγάδα·
nor for one of-the errors nor beyond-the-border exile
θάνατον δὲ ἢ δεσμοὺς ἢ πληγάς, ἤ τινας ἀμόρφους
death and or bonds or blows or some unsightly
ἕδρας ἢ στάσεις ἢ παραστάσεις εἰς ἱερὰ ἐπὶ τὰ τῆς
sittings or standings or standings-beside at sanctuaries at the of-the
χώρας ἔσχατα, ἢ χρημάτων καθάπερ ἔμπροσθεν εἴπομεν
country extremities or of-money as before we-said
ἐκτίσεις γίγνεσθαι δεῖν τὴν δίκην ταύτην, γιγνέσθω.
payments to-come-about to-be-necessary the penalty this let-come-about
δικασταὶ δὲ ἔστωσαν θανάτου πέρι νομοφύλακές τε d
judges and let-be of-death about law-guardians both
καὶ τὸ τῶν περυσινῶν ἀρχόντων ἀριστίνδην ἀπομερισθὲν
and the of-the last-year's officials by-merit set-apart
δικαστήριον· εἰσαγωγὰς δὲ τούτων καὶ προσκλήσεις καὶ
court introductions and of-these and summonses and
ὅσα τοιαῦτα καὶ ὡς δεῖ γίγνεσθαι, τοῖς νεωτέροις
as-many-as such-things and how one-must to-come-about for-the younger
νομοθέταις χρὴ μέλειν, τὴν διαψήφισιν δὲ ἡμέτερον
lawgivers one-must to-be-a-care the voting and ours
ἔργον νομοθετεῖν. ἔστω δὴ φανερὰ μὲν ἡ ψῆφος
work to-legislate let-be indeed open indeed the vote
τιθεμένη, πρὸ τούτου δὲ κατὰ τὸ στόμα τοῦ διώκοντός
being-cast before this and according-to the face of-the prosecutor
τε καὶ φεύγοντος ὁ δικαστὴς ἑξῆς ἡμῖν ἐγγύτατα κατὰ
both and defendant the judge next for-us nearest by

πρέσβιν ἱζέσθω, πάντες δ' οἱ πολῖται, ὅσοιπερ ἂν ἄγωσι
seniority let-sit all and the citizens as-many-as — have
σχολήν, ἐπήκοοι ἔστωσαν σπουδῇ τῶν τοιούτων δικῶν.
leisure hearers let-be earnestly of-the such suits
λέγειν δὲ ἕνα λόγον, πρῶτον μὲν τὸν διώκοντα, τὸν δὲ
to-speak and one speech first indeed the prosecutor the and
φεύγοντα δεύτερον· μετὰ δὲ τοὺς λόγους τούτους ἄρχεσθαι
defendant second after and the speeches these to-begin
μὲν τὸν γεραίτατον ἀνακρίνοντα, ἰόντα εἰς τὴν τῶν
indeed the oldest examining going into the of-the
λεχθέντων σκέψιν ἱκανήν, μετὰ δὲ τὸν πρεσβύτατον ἑξῆς
said-things examination sufficient after and the oldest in-order
ἅπαντας χρὴ διεξελθεῖν ὅτι ἂν παρ' ἑκατέρου τις
all one-must to-go-through whatever — from each anyone
τῶν ἀντιδίκων ῥηθὲν ἢ μὴ ῥηθὲν ἐπιποθῇ τινα τρόπον·
of-the litigants said or not said miss in-some way
ὁ δὲ μηδὲν ποθῶν ἄλλῳ τὴν ἀνάκρισιν παραδιδότω.
the and nothing missing to-another the examination let-hand-over

II · TREASON, THEFT, AND THE LAWGIVER AS WRITER

Whoever subverts the constitution or betrays the city dies, but a son is not punished for his father unless father, grandfather, and great-grandfather were all condemned. A thief pays double. Clinias objects that thefts differ; the Athenian likens their way of legislating to the free physician who teaches his patient, and Clinias says they can gather their materials at leisure. A lawgiver's writings, the Athenian argues, should be heeded above the poets', since they counsel what is fine, good, and just.

856 ΑΤΗ. τῶν δὲ ῥηθέντων ἐπισφραγισαμένους ὅσα ἂν εἶναι
the and said-things having-sealed as-many-as — to-be
καίρια δοκῇ, γράμμασιν σημεῖα ἐπιβάλλοντας πάντων τῶν
timely seem with-writing marks putting-on of-all the

δικαστῶν, θεῖναι ἐπὶ τὴν ἑστίαν, καὶ πάλιν αὖριον εἰς
judges to-place on the hearth and again tomorrow into
ταὐτὸν συνελθόντας, ὡσαύτως τε ἀνακρίνοντας διεξελθεῖν
the-same having-come-together likewise both examining to-go-through
τὴν δίκην καὶ σημεῖα ἐπιβάλλοντας αὖ τοῖς λεχθεῖσιν·
the suit and marks putting-on again on-the said-things
καὶ τρὶς δράσαντας τοῦτο, τεκμήριά τε καὶ μάρτυρας
and three-times having-done this proofs both and witnesses
ἱκανῶς παραλαβόντας, ψῆφον ἱερὰν ἕκαστον φέροντα καὶ
sufficiently having-received vote sacred each carrying and
ὑποσχόμενον πρὸς τῆς ἑστίας εἰς δύναμιν τὰ δίκαια καὶ
having-promised by the hearth to power the just-things and
ἀληθῆ κρίνειν, οὕτω τέλος ἐπιθεῖναι τῇ τοιαύτῃ δίκῃ.
true-things to-judge so end to-put to-the such suit
μετὰ δὲ τὰ περὶ θεοὺς τὰ περὶ κατάλυσιν τῆς b
after and the-things about gods the-things about overthrow of-the
πολιτείας. ὃς ἂν ἄγων εἰς ἀρχὴν ἀνθρώπων δουλῶται
constitution whoever — leading to rule of-men enslave
μὲν τοὺς νόμους, ἑταιρίας δὲ τὴν πόλιν ὑπήκοον
indeed the laws to-faction and the city subject
ποιῇ, καὶ βιαίως δὴ πᾶν τοῦτο πράττων καὶ στάσιν
make and violently indeed all this doing and faction
ἐγείρων παρανομῇ, τοῦτον δὴ διανοεῖσθαι δεῖ πάντων
rousing break-the-law this-one indeed to-consider one-must of-all
πολεμιώτατον ὅλῃ τῇ πόλει· τὸν δὲ κοινωνοῦντα μὲν
most-hostile to-whole the city the and sharing indeed
τῶν τοιούτων μηδενί, τῶν μεγίστων δὲ μετέχοντα
of-the such-things with-no-one of-the greatest and partaking
ἀρχῶν ἐν τῇ πόλει, λεληθότα τε ταῦτα αὐτόν, ἢ
offices in the city having-escaped-notice both these-things him or
μὴ λεληθότα, δειλίᾳ δ', ὑπὲρ πατρίδος αὑτοῦ
not having-escaped-notice through-cowardice and on-behalf-of fatherland his-own

μὴ τιμωρούμενον, δεῖ δεύτερον ἡγεῖσθαι τὸν τοιοῦτον
not avenging one-must second to-consider the such
πολίτην κάκῃ. πᾶς δὲ ἀνήρ, οὗ καὶ σμικρὸν ὄφελος,
citizen in-badness every and man of-whom even small use
ἐνδεικνύτω ταῖς ἀρχαῖς εἰς κρίσιν ἄγων τὸν ἐπιβουλεύοντα
let-him-denounce to-the officials into judgment bringing the plotting
βιαίου πολιτείας μεταστάσεως ἅμα καὶ παρανόμου·
of-violent of-constitution change at-once and of-lawless
δικασταὶ δὲ ἔστωσαν τούτοις οἵπερ τοῖς ἱεροσύλοις,
judges and let-be for-these the-very-ones for-the temple-robbers
καὶ πᾶσαν τὴν κρίσιν ὡσαύτως αὐτοῖς γίγνεσθαι καθάπερ
and all the judgment likewise for-them to-come-about as
ἐκείνοις, τὴν ψῆφον θάνατον φέρειν τὴν πλήθει νικῶσαν.
for-those the vote death to-carry the by-majority winning
ἑνὶ δὲ λόγῳ, πατρὸς ὀνείδη καὶ τιμωρίας παίδων μηδενὶ
in-one and word of-father reproaches and punishments of-children for-no-one
συνέπεσθαι, πλὴν ἐάν τινι πατὴρ καὶ πάππος καὶ
to-follow except if to-anyone father and grandfather and
πάππου πατὴρ ἐφεξῆς ὄφλωσι θανάτου δίκην· τούτους
of-grandfather father in-succession be-convicted of-death suit these
δὲ ἡ πόλις ἔχοντας τὴν αὑτῶν οὐσίαν, πλὴν ὅσον
and the city having the of-themselves property except as-much-as
κατεσκευασμένου τοῦ κλήρου παντελῶς, εἰς τὴν αὑτῶν
furnished of-the lot completely to the of-themselves
ἀρχαίαν ἐκπεμπέσθω πατρίδα καὶ πόλιν. οἷς δ' ἂν
ancient let-send-out fatherland and city for-whom and —
τῶν πολιτῶν ὑεῖς ὄντες τυγχάνωσιν πλείους ἑνός, μὴ
of-the citizens sons being happen more than-one not
ἔλαττον δέκα ἔτη γεγονότες, κληρῶσαι μὲν τούτων δέκα,
less than-ten years having-become to-allot indeed of-these ten
οὓς ἂν ἀποφήνῃ πατὴρ ἢ πάππος ὁ πρὸς πατρὸς
whom — may-declare father or grandfather the on-the-side of-father

ἢ μητρός, τῶν δὲ λαχόντων τὰ ὀνόματα εἰς Δελφοὺς
or of-mother of-the and having-obtained the names to Delphi
πεμφθέντων· ὃν δ' ἂν ὁ θεὸς ἀνέλῃ, κληρονόμον εἰς τὸν
having-been-sent whom and — the god pick-out heir into the
οἶκον καταστῆσαι τὸν τῶν ἐκλιπόντων τύχῃ ἀμείνονι.
house to-establish the of-the having-failed with-fortune better
CLIN. καλῶς.
finely
ATH. κοινὸς δ' ἔτι τρίτος εἷς ἔστω νόμος περὶ δικαστῶν τε, 857
common and still third one let-be law about judges both
οὓς δεῖ δικάζειν αὐτοῖς, καὶ ὁ τρόπος τῶν δικῶν, οἷς
whom one-must to-judge for-them and the way of-the suits for-whom
ἂν προδόσεως αἰτίαν ἐπιφέρων τις εἰς δικαστήριον ἄγῃ·
— of-treason charge bringing anyone into court bring
καὶ μονῆς ὡσαύτως ἐκγόνοις καὶ ἐξόδου τῆς πατρίδος εἷς
and of-staying likewise for-descendants and of-departure of-the fatherland one
ἔστω περὶ ταῦτα νόμος οὗτος τρισί, προδότῃ καὶ ἱεροσύλῳ
let-be about these-things law this for-three for-traitor and for-temple-robber
καὶ τῷ τοὺς τῆς πόλεως νόμους βίᾳ ἀπολλύντι. κλέπτῃ
and for-the the of-the city laws by-force destroying for-thief
δέ, ἐάντε μέγα ἐάντε σμικρὸν κλέπτῃ τις, εἷς αὖ νόμος
and whether great or small steal anyone one again law
κείσθω καὶ μία δίκης τιμωρία σύμπασιν· τὸ μὲν γὰρ
let-lie and one of-suit punishment for-all the indeed for
κλαπὲν δὴ χρεὼν διπλάσιον πρῶτον ἐκτίνειν, ἐὰν
stolen indeed it-is-needful double first to-pay if
ὄφλῃ τις τὴν τοιαύτην δίκην καὶ ἱκανὴν ἔχῃ τὴν ἄλλην
be-convicted anyone the such suit and sufficient have the other
οὐσίαν ἀποτίνειν ὑπὲρ τὸν κλῆρον, ἐὰν δὲ μή, δεδέσθαι
property to-pay beyond the lot if and not to-be-bound
ἕως ἂν ἐκτείσῃ ἢ πείσῃ τὸν καταδικασάμενον. ἐὰν δέ τις
until — he-pay or persuade the having-convicted if and anyone

ὄφλῃ κλοπῆς δημοσίᾳ δίκην, πείσας τὴν πόλιν ἢ
be-convicted of-theft publicly suit having-persuaded the city or
τὸ κλέμμα ἐκτείσας διπλοῦν, ἀπαλλαττέσθω τῶν δεσμῶν.
the stolen-thing having-paid double let-him-be-released from-the bonds
CLIN. πῶς δὴ λέγομεν, ὦ ξένε, μηδὲν διαφέρειν τῷ
how indeed do-we-say O stranger nothing to-differ for-the
κλέπτοντι μέγα ἢ σμικρὸν ὑφελομένῳ, καὶ ἐξ ἱερῶν ἢ
stealing great or small having-taken-away and from sanctuaries or
ὁσίων, καὶ ὅσα ἄλλα ἐστὶν περὶ κλοπὴν πᾶσαν
from-holy-places and as-many-as other-things are about theft all
ἀνομοιότητα ἔχοντα, οἷς δεῖ ποικίλοις οὖσιν ἕπεσθαι
unlikeness having which one-must varied being to-follow
τὸν νομοθέτην μηδὲν ὁμοίαις ζημίαις ζημιοῦντα;
the lawgiver in-nothing with-like penalties penalizing
c ATH. ἄριστ', ὦ Κλεινία· σχεδόν τοί με ὥσπερ φερόμενον
excellently O Clinias nearly surely me as carried-along
ἀντικρούσας ἀνήγειρας, ἐννενοηκότα δὲ καὶ πρότερον
having-struck-against you-woke-up having-considered and also before
ὑπέμνησας ὅτι τὰ περὶ τὴν τῶν νόμων θέσιν οὐδενὶ
you-reminded that the-things about the of-the laws laying-down in-no
τρόπῳ πώποτε γέγονεν ὀρθῶς διαπεπονημένα, ὥς γε
way ever has-become rightly worked-out as at-least
ἐν τῷ νῦν παραπεπτωκότι λέγειν. πῶς δ' αὖ καὶ
in the now having-fallen-in to-say how and again also
τοῦτο λέγομεν; οὐ κακῶς ἀπηκάσαμεν, ὅτε δούλοις ὡς
this do-we-mean not badly we-likened when to-slaves as
ἰατρευομένοις ὑπὸ δούλων ἀπηκάζομεν πάντας τοὺς νῦν
being-treated by slaves we-likened all the now
νομοθετουμένους. εὖ γὰρ ἐπίστασθαι δεῖ τὸ τοιόνδε, ὡς
being-legislated well for to-know one-must the such that
εἰ καταλάβοι ποτέ τις ἰατρὸς τῶν ταῖς ἐμπειρίαις ἄνευ
if should-come-upon ever any physician of-the by-the experiences without

λόγου τὴν ἰατρικὴν μεταχειριζομένων ἐλεύθερον ἐλευθέρῳ
reason the medicine handling free with-free-man
νοσοῦντι διαλεγόμενον ἰατρόν, καὶ τοῦ φιλοσοφεῖν ἐγγὺς
sick conversing physician and the philosophizing near
χρώμενον μὲν τοῖς λόγοις, ἐξ ἀρχῆς τε ἁπτόμενον
using indeed the arguments from beginning both grasping
τοῦ νοσήματος, περὶ φύσεως πάσης ἐπανιόντα τῆς τῶν
the disease about nature all going-back the of-the
σωμάτων, ταχὺ καὶ σφόδρα γελάσειεν ἂν καὶ οὐκ ἂν ἄλλους
bodies quickly and very would-laugh — and not — other
εἴποι λόγους ἢ τοὺς περὶ τὰ τοιαῦτ' ἀεὶ προχείρους
would-say words than the about the such-things always ready
ὄντας τοῖς πλείστοις λεγομένοις ἰατροῖς· φαίη γὰρ
being for-the most so-called physicians he-would-say for
ἂν "ὦ μῶρε, οὐκ ἰατρεύεις τὸν νοσοῦντα ἀλλὰ σχεδὸν
— O fool not you-treat the sick-man but nearly
παιδεύεις, ὡς ἰατρὸν ἀλλ' οὐχ ὑγιῆ δεόμενον γίγνεσθαι".
you-educate as physician but not healthy needing to-become

CLIN. οὐκοῦν λέγων τὰ τοιαῦτα ὀρθῶς ἂν λέγοι;
therefore saying the such-things rightly — would-be-speak

ATH. τάχ' ἄν, εἰ προσδιανοοῖτό γε ὡς ὅστις περὶ
perhaps — if he-should-consider-besides at-least that whoever about
νόμων οὕτω διεξέρχεται, καθάπερ ἡμεῖς τὰ νῦν, παιδεύει
laws so goes-through as we the now educates
τοὺς πολίτας ἀλλ' οὐ νομοθετεῖ. ἆρ' οὖν οὐ καὶ τοῦτ'
the citizens but not legislates so then not also this
ἂν πρὸς τρόπου λέγειν φαίνοιτο;
— to-the point to-say would-be-appear

CLIN. ἴσως.
perhaps

ATH. εὐτυχὲς δὲ ἡμῶν τὸ παρὸν γέγονεν.
fortunate and our the present has-become

CLIN. τὸ ποῖον δή;
the what-sort indeed

858 ATH. τὸ μηδεμίαν ἀνάγκην εἶναι νομοθετεῖν, ἀλλ' αὐτοὺς
the no necessity to-be to-legislate but ourselves
ἐν σκέψει γενομένους περὶ πάσης πολιτείας πειρᾶσθαι
in examination having-come about all constitution to-try
κατιδεῖν τό τε ἄριστον καὶ τὸ ἀναγκαιότατον, τίνα
to-see the both best and the most-necessary in-what
τρόπον ἂν γιγνόμενον γίγνοιτο. καὶ δὴ καὶ τὸ νῦν
way — coming-about it-would-come-about and indeed also the now
ἔξεστιν ἡμῖν, ὡς ἔοικεν, εἰ μὲν βουλόμεθα, τὸ βέλτιστον
it-is-possible for-us as it-seems if indeed we-wish the best
σκοπεῖν, εἰ δὲ βουλόμεθα, τὸ ἀναγκαιότατον περὶ νόμων·
to-examine if and we-wish the most-necessary about laws
αἱρώμεθα οὖν πότερον δοκεῖ.
let-us-choose then which seems-good

b CLIN. γελοίαν, ὦ ξένε, προτιθέμεθα τὴν αἵρεσιν, καὶ
laughable O stranger we-are-proposing the choice and
ἀτεχνῶς ὥσπερ κατεχομένοις νομοθέταις ὅμοιοι γιγνοίμεθ'
simply as-if constrained lawgivers like we-would-become
ἂν ὑπὸ μεγάλης τινὸς ἀνάγκης ἤδη νομοθετεῖν, ὡς οὐκέτ'
— by great some necessity already to-legislate as no-longer
ἐξὸν εἰς αὔριον· ἡμῖν δ' — εἰπεῖν σὺν θεῷ — ἔξεστι,
being-possible to tomorrow for-us and to-say with god it-is-possible
καθάπερ ἢ λιθολόγοις ἢ καί τινος ἑτέρας ἀρχομένοις
as either masons or also of-some other beginning
συστάσεως, παραφορήσασθαι χύδην ἐξ ὧν ἐκλεξόμεθα
structure to-bring-together at-random from which we-shall-select
τὰ πρόσφορα τῇ μελλούσῃ γενήσεσθαι συστάσει, καὶ
the-things fitting for-the about-to to-come-about structure and
δὴ καὶ κατὰ σχολὴν ἐκλέξασθαι. τιθῶμεν οὖν ἡμᾶς νῦν
indeed also at leisure to-select let-us-set then us now

εἶναι μὴ τοὺς ἐξ ἀνάγκης οἰκοδομοῦντας, ἀλλὰ τοὺς
to-be not the from necessity building but the
ἐπὶ σχολῆς ἔτι τὰ μὲν παρατιθεμένους, τὰ δὲ
at leisure still the(-ones) indeed setting-beside the(-others) and
συνιστάντας· ὥστε ὀρθῶς ἔχει τὰ μὲν ἤδη τῶν
putting-together so-that rightly it-is the(-ones) indeed already of-the
νόμων λέγειν ὡς τιθέμενα, τὰ δ' ὡς παρατιθέμενα.
laws to-say as laid-down the(-others) and as set-beside

ATH. γένοιτο γοῦν ἄν, ὦ Κλεινία, κατὰ φύσιν μᾶλλον
would-be at-any-rate — O Clinias according-to nature more
ἡμῖν ἡ σύνοψις τῶν νόμων. ἴδωμεν γὰρ οὖν, ὦ πρὸς
for-us the survey of-the laws let-us-see for then O by
θεῶν, τὸ τοιόνδε περὶ νομοθετῶν.
gods the such about lawgivers

CLIN. τὸ ποῖον δή;
the what-sort indeed

ATH. γράμματα μέν που καὶ ἐν γράμμασιν λόγοι καὶ ἄλλων
writings indeed surely and in writings speeches also of-others
εἰσὶ πολλῶν ἐν ταῖς πόλεσιν γεγραμμένοι, γράμματα δὲ
are of-many in the cities written writings and
καὶ τὰ τοῦ νομοθέτου καὶ λόγοι.
also the-things of-the lawgiver and speeches

CLIN. πῶς γὰρ οὔ;
how for not

ATH. πότερον οὖν τοῖς μὲν τῶν ἄλλων συγγράμμασιν, d
whether then to-the indeed of-the others writings
ποιητῶν καὶ ὅσοι ἄνευ μέτρων καὶ μετὰ μέτρων
of-poets and as-many-as without meters and with meters
τὴν αὑτῶν εἰς μνήμην συμβουλὴν περὶ βίου κατέθεντο
the of-themselves into memory counsel about life deposited

συγγράψαντες, προσέχωμεν τὸν νοῦν, τοῖς δὲ τῶν
having-written should-we-attend the mind to-the and of-the
νομοθετῶν μὴ προσέχωμεν; ἢ πάντων μάλιστα;
lawgivers not should-we-attend or of-all most

CLIN. πολύ γε.
by-far at-least

ATH. ἀλλὰ δῆτα οὐ χρὴ τὸν νομοθέτην μόνον τῶν
but indeed not one-must the lawgiver alone of-the
γραφόντων περὶ καλῶν καὶ ἀγαθῶν καὶ δικαίων
writing about fine-things and good-things and just-things
συμβουλεύειν, διδάσκοντα οἷά τέ ἐστι καὶ ὡς
to-counsel teaching of-what-sort both they-are and how
ἐπιτηδευτέον αὐτὰ τοῖς μέλλουσιν εὐδαίμοσιν ἔσεσθαι;
must-be-practiced them for-those about happy to-be

CLIN. καὶ πῶς οὔ;
and how not

e ATH. ἀλλὰ αἰσχρὸν δὴ μᾶλλον Ὁμήρῳ τε καὶ Τυρταίῳ καὶ
but shameful indeed rather for-Homer both and for-Tyrtaeus and
τοῖς ἄλλοις ποιηταῖς περὶ βίου τε καὶ ἐπιτηδευμάτων κακῶς
for-the other poets about life both and practices badly
θέσθαι γράψαντας, Λυκούργῳ δὲ ἧττον καὶ Σόλωνι
to-have-laid-down having-written for-Lycurgus and less and for-Solon
καὶ ὅσοι δὴ νομοθέται γενόμενοι γράμματα ἔγραψαν;
and as-many-as indeed lawgivers having-become writings wrote

The laws should read like the counsel of father and mother, not the threats of a tyrant. The many say that whatever is just is fine, yet call just suffering, as in punishment, shameful, and so contradict themselves. Every unjust man is unjust against his will. Yet every city punishes voluntary wrongs more than involuntary ones, so before legislating the Athenian must show in what other way the two kinds of wrong really differ.

ATH. ἦ τό γε ὀρθόν, πάντων δεῖ γραμμάτων τῶν ἐν 859
or the at-least right of-all one-must writings of-the in
ταῖς πόλεσι τὰ περὶ τοὺς νόμους γεγραμμένα φαίνεσθαι
the cities the-things about the laws written to-appear
διαπτυττόμενα μακρῷ κάλλιστά τε καὶ ἄριστα, τὰ δὲ
unfolded by-far finest both and best the-things and
τῶν ἄλλων ἢ κατ' ἐκεῖνα συνεπόμενα, ἢ διαφωνοῦντα
of-the others either according-to those following or disagreeing
αὐτοῖς εἶναι καταγέλαστα; οὕτω διανοώμεθα περὶ νόμων
with-them to-be laughable so let-us-think about laws
δεῖν γραφῆς γίγνεσθαι ταῖς πόλεσιν, ἐν πατρός τε
to-be-necessary of-writing to-come-about for-the cities in of-father both
καὶ μητρὸς σχήμασι φιλούντων τε καὶ νοῦν ἐχόντων
and of-mother forms loving both and mind having
φαίνεσθαι τὰ γεγραμμένα, ἢ κατὰ τύραννον καὶ
to-appear the written-things or after-the-manner-of tyrant and
δεσπότην τάξαντα καὶ ἀπειλήσαντα γράψαντα ἐν τοίχοις
despot having-ordered and having-threatened having-written on walls
ἀπηλλάχθαι; σκοπῶμεν οὖν δὴ καὶ τὰ νῦν ἡμεῖς πότερα
to-be-done let-us-examine then indeed also the now we whether
ταύτῃ πειρώμεθα λέγειν διανοηθέντες περὶ νόμων, εἴτ'
in-this-way we-try to-speak having-thought about laws whether
οὖν δυνάμεθα εἴτε μή, ἀλλ' οὖν τό γε πρόθυμον
then we-are-able or not but then the at-least eagerness

παρεχόμενοι· καὶ κατὰ ταύτην τὴν ὁδὸν ἰόντες, ἂν ἄρα
providing and along this the road going if then
τι καὶ δέῃ πάσχειν, πάσχωμεν. ἀγαθὸν δ' εἴη
anything even it-be-necessary to-suffer let-us-suffer good and would-be
τε, καὶ ἂν θεὸς ἐθέλῃ, γίγνοιτ' ἂν ταύτῃ.
both and if god wills would-come-about — in-this-way
CLIN. καλῶς εἴρηκας, ποιῶμέν τε ὡς λέγεις.
finely you-have-spoken let-us-do both as you-say
c ATH. διασκεπτέον ἄρα πρῶτον, ὥσπερ ἐπεχειρήσαμεν,
must-be-examined then first as we-attempted
ἀκριβῶς τὸν περὶ τῶν τε ἱεροσυλούντων καὶ κλοπῆς πάσης
exactly the about of-the both temple-robbers and of-theft all
πέρι καὶ ἀδικημάτων συμπάντων, καὶ οὐ δυσχεραντέον εἰ
about and of-wrongs all and not must-be-disliked if
μεταξὺ νομοθετοῦντες τὰ μὲν ἔθεμεν, τῶν δ' ἔτι
between legislating the(-ones) indeed we-set of-the-others and still
διασκοποῦμεν πέρι· νομοθέται γὰρ γιγνόμεθα ἀλλ' οὐκ
we-examine about lawgivers for we-are-becoming but not
ἐσμέν πω, τάχα δὲ ἴσως ἂν γενοίμεθα. εἰ δὴ δοκεῖ
we-are yet perhaps and perhaps — we-might-become if indeed it-seems
περὶ ὧν εἴρηκα ὡς εἴρηκα σκοπεῖσθαι, σκοπώμεθα.
about the-things-which I-have-said as I-have-said to-be-examined let-us-examine
CLIN. παντάπασι μὲν οὖν.
altogether indeed then
d ATH. περὶ δὴ καλῶν καὶ δικαίων συμπάντων πειρώμεθα
about indeed fine-things and just-things all let-us-try
κατιδεῖν τὸ τοιόνδε, ὅπῃ ποτὲ ὁμολογοῦμεν νῦν καὶ
to-see the such where ever we-agree now and
ὅπῃ διαφερόμεθα ἡμεῖς τε ἡμῖν αὐτοῖς, οἳ δὴ φαῖμεν
where we-differ we both with-us ourselves who indeed would-say

ἂν προθυμεῖσθαί γε, εἰ μηδὲν ἄλλο, διαφέρειν τῶν
— *to-be-eager* *at-least* *if* *nothing* *other* *to-differ* *from-the*
πλείστων, οἱ πολλοί τε αὐτοὶ πρὸς αὑτοὺς αὖ.
most *the* *many* *both* *themselves* *toward* *themselves* *again*
CLIN. τὰς ποίας δὲ δὴ διαφορὰς ἡμῶν ἐννοηθεὶς
the *what-sort* *and* *indeed* *differences* *of-us* *having-considered*
λέγεις;
do-you-mean
ATH. ἐγὼ πειράσομαι φράζειν. περὶ δικαιοσύνης ὅλως καὶ τῶν e
I *shall-try* *to-declare* *about* *justice* *wholly* *and* *the*
δικαίων ἀνθρώπων τε καὶ πραγμάτων καὶ πράξεων πάντες
just *men* *both* *and* *things* *and* *actions* *all*
πως συνομολογοῦμεν πάντα εἶναι ταῦτα καλά, ὥστε
somehow *agree* *all* *to-be* *these-things* *fine* *so-that*
οὐδ' εἴ τις διισχυρίζοιτο εἶναι τοὺς δικαίους ἀνθρώπους,
not-even *if* *anyone* *should-insist* *to-be* *the* *just* *men*
ἂν καὶ τυγχάνωσιν ὄντες αἰσχροὶ τὰ σώματα, κατ'
if *even* *happen* *being* *ugly* *the* *bodies* *according-to*
αὐτό γε τὸ δικαιότατον ἦθος ταύτῃ παγκάλους εἶναι,
itself *at-least* *the* *most-just* *character* *in-this-way* *most-fine* *to-be*
σχεδὸν οὐδεὶς ἂν λέγων οὕτω πλημμελῶς δόξειε λέγειν.
nearly *no-one* — *saying* *so* *discordantly* *would-seem* *to-speak*
CLIN. οὐκοῦν ὀρθῶς;
therefore *rightly*
ATH. ἴσως· ἴδωμεν δὲ ὡς, εἰ πάντ' ἐστὶν καλὰ ὅσα
perhaps *let-us-see* *and* *that* *if* *all* *are* *fine-things* *as-many-as*
δικαιοσύνης ἔχεται, τῶν πάντων τοι καὶ τὰ παθήματα
of-justice *hold* *of-the* *all* *surely* *also* *the* *sufferings*
ἡμῖν ἐστιν, σχεδὸν τοῖς ποιήμασιν ἴσα.
for-us *are* *nearly* *to-the* *doings* *equal*
CLIN. τί οὖν δή;
what *then* *indeed*

ATH. ποίημα μέν, ὅπερ ἂν ᾖ δίκαιον, σχεδὸν ὅσονπερ
doing indeed which-very — be just nearly as-much-as-very
ἂν τοῦ δικαίου κοινωνῇ, κατὰ τοσοῦτον καὶ τοῦ καλοῦ
— of-the just it-share by so-much also of-the fine
μετέχον ἐστί.
partaking is

CLIN. τί μήν;
what indeed

860 ATH. οὐκοῦν καὶ πάθος ὅπερ ἂν δικαίου κοινωνῇ,
therefore also suffering which-very — of-just it-share
κατὰ τοσοῦτον γίγνεσθαι καλὸν ὁμολογούμενον, οὐκ ἂν
by so-much to-become fine agreed not —
διαφωνοῦντα παρέχοι τὸν λόγον;
discordant would-render the argument

CLIN. ἀληθῆ.
true

ATH. ἐὰν δέ γε δίκαιον μὲν ὁμολογῶμεν, αἰσχρὸν δὲ
if and at-least just indeed we-agree shameful and
εἶναι πάθος, διαφωνήσει τό τε δίκαιον καὶ τὸ καλόν,
to-be suffering will-disagree the both just and the fine
λεχθέντων τῶν δικαίων αἰσχίστων εἶναι.
said the just-things most-shameful to-be

CLIN. πῶς τοῦτο εἴρηκας;
how this have-you-said

ATH. οὐδὲν χαλεπὸν ἐννοεῖν· οἱ γὰρ ὀλίγῳ πρόσθεν τεθέντες
nothing hard to-consider the for a-little before laid-down
ἡμῖν νόμοι πάντων ἐναντιώτατα παραγγέλλειν δόξειαν ἂν
for-us laws of-all most-opposite-things to-enjoin would-seem —
τοῖς νῦν λεγομένοις.
to-the now said-things

CLIN. ποίοις;
what-sort

ATH. τὸν ἱερόσυλόν που ἐτίθεμεν δικαίως ἂν ἀποθνῄσκειν b
the temple-robber surely we-set justly — to-die
καὶ τὸν τῶν εὖ κειμένων νόμων πολέμιον, καὶ μέλλοντες
and the of-the well lying laws enemy and about-to
δὴ νόμιμα τοιαῦτα τιθέναι πάμπολλα ἐπέσχομεν,
indeed customs such to-set very-many we-held-back
ἰδόντες ὡς ταῦτα ἐστὶν μὲν ἄπειρα παθήματα πλήθει
having-seen that these-things are indeed infinite sufferings in-number
καὶ μεγέθεσιν, δικαιότατα δὲ πάντων παθημάτων καὶ
and in-magnitudes most-just and of-all sufferings and
συμπάντων αἴσχιστα. μῶν οὐχ οὕτως ἡμῖν τά τε
of-all most-shameful surely-not not so to-us the both
δίκαια καὶ τὰ καλὰ τοτὲ μὲν ὡς ταὐτὰ σύμπαντα,
just-things and the fine-things at-one-time indeed as the-same all
τοτὲ δὲ ὡς ἐναντιώτατα φανεῖται;
at-another and as most-opposite will-appear
CLIN. κινδυνεύει.
it-is-likely
ATH. τοῖς μὲν τοίνυν πολλοῖς οὕτω περὶ τὰ τοιαῦτα c
to-the indeed then many so about the such-things
ἀσυμφώνως τὰ καλὰ καὶ τὰ δίκαια διερριμμένα
discordantly the fine-things and the just-things torn-apart
προσαγορεύεται.
are-called
CLIN. φαίνεται γοῦν, ὦ ξένε.
it-appears at-any-rate O stranger
ATH. τὸ τοίνυν ἡμέτερον, ὦ Κλεινία, πάλιν ἴδωμεν πῶς
the then ours O Clinias again let-us-see how
αὖ περὶ αὐτὰ ταῦτα ἔχει τῆς συμφωνίας.
again about very these-things it-is of-the agreement
CLIN. ποίας δὴ πρὸς ποίαν;
what-sort indeed with what-sort

ATH. ἐν τοῖς ἔμπροσθεν λόγοις οἶμαι διαρρήδην ἐμὲ
in the before arguments I-think expressly me
εἰρηκέναι πως, εἰ δ' οὖν μὴ πρότερον, ἀλλὰ νῦν ὡς
to-have-said somehow if and then not before but now as
λέγοντα τίθετε —
speaking set-(me)-down
CLIN. τὸ ποῖον;
the what-sort
d ATH. ὡς οἱ κακοὶ πάντες εἰς πάντα εἰσὶν ἄκοντες κακοί·
that the bad all in all are unwilling bad
τούτου δὲ οὕτως ἔχοντος, ἀνάγκη που τούτῳ συνέπεσθαι
of-this and so being necessity surely this to-follow
τὸν ἑξῆς λόγον.
the next argument
CLIN. τίνα λέγεις;
what do-you-mean
e ATH. ὡς ὁ μὲν ἄδικός που κακός, ὁ δὲ κακὸς ἄκων
that the indeed unjust surely bad the and bad unwilling
τοιοῦτος. ἀκουσίως δὲ ἑκούσιον οὐκ ἔχει πράττεσθαί
such involuntarily and voluntary not has to-be-done
ποτε λόγον· ἄκων οὖν ἐκείνῳ φαίνοιτ' ἂν ἀδικεῖν ὁ
ever reason unwilling then to-that-one would-appear — to-do-wrong the
ἀδικῶν τῷ τὴν ἀδικίαν ἀκούσιον τιθεμένῳ, καὶ δὴ
wrongdoer to-the the injustice involuntary setting and indeed
καὶ νῦν ὁμολογητέον ἐμοί· σύμφημι γὰρ ἄκοντας ἀδικεῖν
also now must-be-agreed by-me I-agree for unwilling to-do-wrong
πάντας — εἰ καί τις φιλονικίας ἢ φιλοτιμίας ἕνεκα
all if even anyone of-contentiousness or of-ambition for-the-sake
ἄκοντας μὲν ἀδίκους εἶναί φησιν, ἀδικεῖν μὴν ἑκόντας
unwilling indeed unjust to-be says to-do-wrong indeed willing
πολλούς, ὅ γ' ἐμὸς λόγος ἐκεῖνος ἀλλ' οὐχ οὗτος —
many the at-least my argument that-one but not this-one

τίνα οὖν αὖ τρόπον ἔγωγε συμφωνοίην ἂν τοῖς ἐμαυτοῦ
in-what then again way I would-agree — with-the of-myself
λόγοις; εἴ με, ὦ Κλεινία καὶ Μέγιλλε, ἐρωτῷτε· "εἰ δὴ
arguments if me O Clinias and Megillus you-should-ask if indeed
ταῦτα οὕτως ἔχοντά ἐστιν, ὦ ξένε, τί συμβουλεύεις
these-things so being are O stranger what do-you-advise
ἡμῖν περὶ τῆς νομοθεσίας τῇ τῶν Μαγνήτων πόλει;
us about the legislation for-the of-the Magnesians city
πότερον νομοθετεῖν ἢ μή;" "πῶς γὰρ οὔ;" φήσω.
whether to-legislate or not how for not I-shall-say
"διοριεῖς οὖν αὐτοῖς ἀκούσιά τε καὶ ἑκούσια ἀδικήματα, 861
will-you-distinguish then for-them involuntary both and voluntary wrongs
καὶ τῶν μὲν ἑκουσίων ἁμαρτημάτων τε καὶ ἀδικημάτων
and of-the indeed voluntary errors both and wrongs
μείζους τὰς ζημίας θήσομεν, τῶν δ' ἐλάττους; ἢ πάντων
greater the penalties shall-we-set of-the(-others) and lesser or for-all
ἐξ ἴσης, ὡς οὐκ ὄντων ἀδικημάτων τὸ παράπαν ἑκουσίων;"
from equal as not being wrongs the altogether voluntary
CLIN. ὀρθῶς μέντοι λέγεις, ὦ ξένε· καὶ τούτοις δὴ τί
rightly however you-speak O stranger and these indeed what
χρησόμεθα τοῖς νῦν λεγομένοις;
shall-we-do-with the now said-things
ATH. καλῶς ἤρου. πρῶτον μὲν τοίνυν αὐτοῖς τόδε
well you-asked first indeed then with-them this
χρησώμεθα.
let-us-do
CLIN. τὸ ποῖον;
the what-sort
ATH. ἀναμνησθῶμεν ὡς ἔμπροσθεν νυνδὴ καλῶς ἐλέγομεν b
let-us-remember that before just-now finely we-were-saying
ὅτι περὶ τὰ δίκαια εἴη παμπόλλη τις ἡμῶν ταραχή
that about the just-things there-was very-great some of-us confusion

τε καὶ ἀσυμφωνία. τοῦτο δὲ λαβόντες πάλιν ἐρωτῶμεν
both and discord this and having-taken again let-us-ask
ἡμᾶς αὐτούς· "ἆρ' οὖν περὶ τὴν τούτων ἀπορίαν οὔτ'
us ourselves so then about the of-these perplexity neither
ἐξευπορήσαντες οὔτε διορισάμενοι τί ποτ' ἐστὶν ταῦτα
having-found-a-way nor having-distinguished what ever are these-things
ἀλλήλων διαφέροντα, ἃ δὴ κατὰ πάσας τὰς πόλεις
from-one-another differing which indeed in all the cities
ὑπὸ νομοθετῶν πάντων τῶν πώποτε γενομένων ὡς δύο
by lawgivers all the ever having-been as two
εἴδη τῶν ἀδικημάτων ὄντα, τὰ μὲν ἑκούσια, τὰ
kinds of-the wrongs being the(-ones) indeed voluntary the(-others)
δὲ ἀκούσια, ταύτῃ καὶ νομοθετεῖται· ὁ δὲ παρ' ἡμῶν
and involuntary in-this-way also is-legislated the and from us
νυνδὴ ῥηθεὶς λόγος, ὥσπερ παρὰ θεοῦ λεχθείς, τοσοῦτον
just-now spoken argument as from god said so-much
μόνον εἰπὼν ἀπαλλάξεται, δοὺς δὲ οὐδένα λόγον ὡς
only having-said will-depart giving and no reason how
ὀρθῶς εἴρηκεν, κατανομοθετήσει τινὰ τρόπον;" οὐκ ἔστιν,
rightly it-has-spoken will-it-legislate in-some way not it-is
ἀλλὰ ἀνάγκη πως ταῦτα ἔμπροσθεν τοῦ νομοθετεῖν
but necessity somehow these-things before the to-legislate
δηλῶσαι δύο τε ὄντα καὶ τὴν διαφορὰν ἄλλην, ἵνα,
to-make-clear two both being and the difference other so-that
ὅταν ἑκατέρῳ τις τὴν δίκην ἐπιτιθῇ, πᾶς ἐπακολουθῇ
whenever for-each anyone the penalty impose every-one may-follow
τοῖς λεγομένοις καὶ δυνατὸς ᾖ τό τε πρεπόντως τεθὲν
the said-things and able be the both fittingly laid-down
ἁμῇ γέ πῃ κρῖναι καὶ τὸ μή.
somehow at-least in-some-way to-judge and the not

CLIN. καλῶς ἡμῖν φαίνῃ λέγειν, ὦ ξένε· δυοῖν γὰρ d
finely to-us you-appear to-speak O stranger of-two for
θάτερον ἡμᾶς χρεών, ἢ μὴ λέγειν ὡς πάντα ἀκούσια
the-one us it-is-needful either not to-say that all involuntary
τὰ ἀδικήματα, ἢ τοῦτο ὡς ὀρθῶς εἴρηται πρῶτον
the wrongs or this that rightly it-has-been-said first
διορίσαντας δηλῶσαι.
having-distinguished to-make-clear

ATH. τούτοιν τοίνυν τοῖν δυοῖν τὸ μὲν οὐκ ἀνεκτὸν ἐμοὶ
of-these then the two the(-one) indeed not bearable for-me
πάντως που γίγνεσθαι, τό γε δὴ μὴ λέγειν, οὕτως
altogether surely to-come-about the at-least indeed not to-say so
οἰόμενον ἔχειν τἀληθές — οὐ γὰρ ἂν νόμιμον οὐδ' ὅσιον ἂν
thinking to-have the-truth not for — lawful nor holy —
εἴη — κατὰ τίνα δὲ τρόπον ἐστὸν δύο, εἰ μὴ τῷ τε
would-be in what and way are-they-two two if not by-the both
ἀκουσίῳ καὶ τῷ ἑκουσίῳ διαφέρετον ἑκάτερον; ἀλλὰ ἄλλῳ
involuntary and by-the voluntary the-two-differ each but by-other
τινὶ δή ποτε πειρατέον ἁμῶς γέ πως δηλοῦν.
some indeed ever one-must-try somehow at-least in-some-way to-make-clear

CLIN. παντάπασι μὲν οὖν, ὦ ξένε, τοῦτό γε οὐχ οἷόν
altogether indeed then O stranger this at-least not possible
τε ἄλλως πως ἡμᾶς διανοηθῆναι.
— otherwise somehow us to-think

ATH. ταῦτα ἔσται. φέρε δή, βλάβαι μέν, ὡς ἔοικεν, e
these-things will-be come indeed harms indeed as it-seems
ἀλλήλων τῶν πολιτῶν ἐν ταῖς κοινωνίαις τε καὶ ὁμιλίαις
of-one-another of-the citizens in the partnerships both and dealings
πολλαὶ γίγνονται, καὶ τό γε ἑκούσιόν τε καὶ ἀκούσιον
many come-about and the at-least voluntary both and involuntary
ἐν αὐταῖς ἄφθονόν ἐστι.
in them abundant is

CLIN. πῶς γὰρ οὔ;
how for not

IV · HARM, INJUSTICE, AND THE CAUSES OF WRONG

Not every harm is injustice: one who harms involuntarily must make good the damage, but injustice is a disease of the soul, to be cured by teaching, punishment, or pleasure and pain, and the incurable man is better dead. The causes of wrongdoing are anger, pleasure, and ignorance, simple or double; injustice is their tyranny in the soul, and justice the rule of the opinion of the best. The mad, the old, and children pay simple damages for harm.

862 ATH. μὴ τοίνυν τις τὰς βλάβας πάσας ἀδικίας τιθείς, οὕτως
not then anyone the harms all injustices setting so
οἴηται καὶ τὰ ἄδικα ἐν αὐταῖσι ταύτῃ γίγνεσθαι διπλᾶ,
think also the unjust-things in them in-this-way to-become double
τὰ μὲν ἑκούσια δή, τὰ δ' ἀκούσια — βλάβαι
the(-ones) indeed voluntary indeed the(-others) and involuntary harms
γὰρ ἀκούσιοι τῶν πάντων οὔτ' ἀριθμοῖς οὔτε μεγέθεσιν
for involuntary of-the all neither in-numbers nor in-magnitudes
ἐλάττους εἰσὶ τῶν ἑκουσίων — σκοπεῖσθε δὲ εἴτε τι
fewer are than-the voluntary consider and whether anything
λέγω λέγων ἃ μέλλω λέγειν, εἴτε καὶ μηδὲν τὸ παράπαν.
I-say saying which I-am-about to-say or also nothing the altogether
οὐ γάρ φημι ἔγωγε, ὦ Κλεινία καὶ Μέγιλλε, εἴ τίς
not for I-say I-for-my-part O Clinias and Megillus if anyone
τινά τι πημαίνει μὴ βουλόμενος ἀλλ' ἄκων, ἀδικεῖν
someone in-something harms not wishing but unwilling to-do-wrong
μέν, ἄκοντα μήν, καὶ ταύτῃ μὲν δὴ νομοθετήσω, τοῦτο
indeed unwilling indeed and in-this-way indeed indeed I-shall-legislate this
ὡς ἀκούσιον ἀδίκημα νομοθετῶν, ἀλλ' οὐδὲ ἀδικίαν τὸ
as involuntary wrong legislating but not-even injustice the

παράπαν θήσω τὴν τοιαύτην βλάβην, οὔτε ἂν μείζων
altogether I-shall-set the such harm neither if greater
οὔτε ἂν ἐλάττων τῳ γίγνηται· πολλάκις δὲ ὠφελίαν
nor if less to-anyone it-come-about often and benefit
οὐκ ὀρθὴν γενομένην τὸν τῆς ὠφελίας αἴτιον ἀδικεῖν
not right having-come-about the of-the benefit cause to-do-wrong
φήσομεν, ἐὰν ἥ γ' ἐμὴ νικᾷ. σχεδὸν γάρ, ὦ φίλοι,
we-shall-say if the at-least my prevail nearly for O friends
οὔτ' εἴ τίς τῳ δίδωσίν τι τῶν ὄντων οὔτ' εἰ
neither if anyone to-someone gives something of-the existing-things nor if
τοὐναντίον ἀφαιρεῖται, δίκαιον ἁπλῶς ἢ ἄδικον χρὴ τὸ
the-opposite takes-away just simply or unjust one-must the
τοιοῦτον οὕτω λέγειν, ἀλλ' ἐὰν ἦθει καὶ δικαίῳ τρόπῳ
such so to-call but if with-character and with-just way
χρώμενός τις ὠφελῇ τινά τι καὶ βλάπτῃ, τοῦτό
using anyone benefit someone in-something and harm this
ἐστιν τῷ νομοθέτῃ θεατέον, καὶ πρὸς δύο ταῦτα δὴ
is for-the lawgiver must-be-observed and to two these-things indeed
βλεπτέον, πρός τε ἀδικίαν καὶ βλάβην, καὶ τὸ μὲν βλαβὲν
one-must-look to both injustice and harm and the indeed harmed
ὑγιὲς τοῖς νόμοις εἰς τὸ δυνατὸν ποιητέον, τό τε ἀπολόμενον
sound by-the laws to the possible must-be-made the both lost
σῴζοντα καὶ τὸ πεσὸν ὑπό του πάλιν ἐξορθοῦντα, καὶ
preserving and the fallen by someone again setting-upright and
τὸ θανατωθὲν ἢ τρωθέν, ὑγιές, τὸ δὲ ἀποίνοις ἐξιλασθὲν
the slain or wounded sound the and by-ransoms atoned
τοῖς δρῶσι καὶ πάσχουσιν ἑκάστας τῶν βλάψεων, ἐκ
for-the doing and suffering each of-the harms from
διαφορᾶς εἰς φιλίαν πειρατέον ἀεὶ καθιστάναι τοῖς νόμοις.
difference to friendship one-must-try always to-establish by-the laws

CLIN. καλῶς ταῦτά γε.
finely these-things at-least

ATH. τὰς τοίνυν ἀδίκους αὖ βλάβας καὶ κέρδη δέ, ἐάν
the then unjust again harms and gains and if
τις ἀδικῶν τινα κερδαίνειν ποιῇ, τούτων ὁπόσα μὲν
anyone wronging someone to-gain make of-these as-many-as indeed
ἰατά, ὡς οὐσῶν ἐν ψυχῇ νόσων, ἰᾶσθαι· τὸ δὲ τῆς
curable as being in soul diseases to-cure the and of-the
ἰάσεως ἡμῖν τῆς ἀδικίας τῇδε ῥέπειν χρὴ φάναι.
cure for-us of-the injustice in-this-way to-incline one-must to-say
CLIN. πῇ;
how
d ATH. ὅπως ὅτι τις ἂν ἀδικήσῃ μέγα ἢ σμικρόν, ὁ
that whatever anyone — wrong great or small the
νόμος αὐτὸν διδάξει καὶ ἀναγκάσει τὸ παράπαν εἰς αὖθις
law him will-teach and will-compel the altogether for again
τὸ τοιοῦτον ἢ μηδέποτε ἑκόντα τολμῆσαι ποιεῖν ἢ
the such either never willingly to-dare to-do or
διαφερόντως ἧττον πολύ, πρὸς τῇ τῆς βλάβης ἐκτίσει.
exceptionally less much besides the of-the damage payment
ταῦτα εἴτε ἔργοις ἢ λόγοις, ἢ μεθ' ἡδονῶν ἢ λυπῶν,
these-things whether by-deeds or by-words or with pleasures or pains
ἢ τιμῶν ἢ ἀτιμιῶν, καὶ χρημάτων ζημίας ἢ καὶ δώρων,
or honors or dishonors and of-money penalties or also of-gifts
ἢ καὶ τὸ παράπαν ᾧτινι τρόπῳ ποιήσει τις μισῆσαι
or also the altogether by-whatever way will-make anyone to-hate
μὲν τὴν ἀδικίαν, στέρξαι δὲ ἢ μὴ μισεῖν τὴν τοῦ δικαίου
indeed the injustice to-love and or not to-hate the of-the just
φύσιν, αὐτό ἐστιν τοῦτο ἔργον τῶν καλλίστων νόμων.
nature itself is this work of-the finest laws
ὃν δ' ἂν ἀνιάτως εἰς ταῦτα ἔχοντα αἴσθηται
whomever and — incurably toward these-things being perceive
νομοθέτης, δίκην τούτοισι καὶ νόμον θήσει τίνα;
lawgiver penalty for-these and law will-set what

γιγνώσκων που τοῖς τοιούτοις πᾶσιν ὡς οὔτε αὐτοῖς 863
knowing surely for-the such all that neither for-themselves
ἔτι ζῆν ἄμεινον, τούς τε ἄλλους ἂν διπλῇ ὠφελοῖεν
still to-live better the both others — doubly they-would-benefit
ἀπαλλαττόμενοι τοῦ βίου, παράδειγμα μὲν τοῦ μὴ
being-released from-the life example indeed of-the not
ἀδικεῖν τοῖς ἄλλοις γενόμενοι, ποιοῦντες δὲ ἀνδρῶν
to-do-wrong to-the others becoming making and of-men
κακῶν ἔρημον τὴν πόλιν, οὕτω δὴ τῶν τοιούτων πέρι
bad empty the city so indeed of-the such about
νομοθέτῃ κολαστὴν τῶν ἁμαρτημάτων θάνατον ἀνάγκη
for-lawgiver punisher of-the errors death necessity
νέμειν, ἄλλως δὲ οὐδαμῶς.
to-assign otherwise and in-no-way

CLIN. ἔοικε μέν πως λέγεσθαι τὰ παρὰ σοῦ καὶ μάλα
it-seems indeed somehow to-be-said the-things from you and very
μετρίως, ἥδιον δ' ἂν ἔτι σαφέστερον ἀκούσαιμεν ταῦτα
moderately more-gladly and — still more-clearly we-would-hear these-things
ῥηθέντα, τὸ τῆς ἀδικίας τε καὶ βλάβης διάφορον καὶ τὸ
said the of-the injustice both and harm difference and the
τῶν ἑκουσίων καὶ ἀκουσίων ὡς ἐν τούτοις διαπεποίκιλται.
of-the voluntary and involuntary how in these it-has-been-varied

ATH. πειρατέον τοίνυν ὡς κελεύετε δρᾶν, καὶ λέγειν. δῆλον b
one-must-try then as you-bid to-do and to-say clear
γὰρ ὅτι τοσόνδε γε περὶ ψυχῆς καὶ λέγετε πρὸς ἀλλήλους
for that so-much at-least about soul both you-say to one-another
καὶ ἀκούετε, ὡς ἓν μὲν ἐν αὐτῇ τῆς φύσεως εἴτε τι
and you-hear that one indeed in it of-the nature whether some
πάθος εἴτε τι μέρος ὂν ὁ θυμός, δύσερι καὶ δύσμαχον
affection or some part being the spiritedness contentious and hard-to-fight
κτῆμα ἐμπεφυκός, ἀλογίστῳ βίᾳ πολλὰ ἀνατρέπει.
possession grown-in with-unreasoning force many-things overturns

CLIN. πῶς δ' οὔ;
how and not

ATH. καὶ μὴν ἡδονήν γε οὐ ταὐτὸν τῷ θυμῷ
and indeed pleasure at-least not the-same with-the spiritedness
προσαγορεύομεν, ἐξ ἐναντίας δὲ αὐτῷ φαμεν ῥώμης
we-call from opposite and to-it we-say strength
δυναστεύουσαν, πειθοῖ μετὰ ἀπάτης βιαίου πράττειν
holding-power by-persuasion with deceit violent to-do
πᾶν ὅτιπερ ἂν αὐτῆς ἡ βούλησις ἐθελήσῃ.
all whatever-very — of-it the wish may-will

CLIN. καὶ μάλα.
and very

c ATH. τρίτον μὴν ἄγνοιαν λέγων ἄν τις τῶν ἁμαρτημάτων
third indeed ignorance saying — anyone of-the errors
αἰτίαν οὐκ ἂν ψεύδοιτο· διχῇ μὴν διελόμενος αὐτὸ ὁ
cause not — would-lie in-two indeed having-divided it the
νομοθέτης ἂν βελτίων εἴη, τὸ μὲν ἁπλοῦν αὐτοῦ
lawgiver — better would-be the indeed simple of-it
κούφων ἁμαρτημάτων αἴτιον ἡγούμενος, τὸ δὲ διπλοῦν,
of-light errors cause considering the and double
ὅταν ἀμαθαίνῃ τις μὴ μόνον ἀγνοίᾳ συνεχόμενος ἀλλὰ
whenever be-ignorant anyone not only by-ignorance held but
καὶ δόξῃ σοφίας, ὡς εἰδὼς παντελῶς περὶ ἃ
also by-opinion of-wisdom as knowing completely about which-things
μηδαμῶς οἶδεν, μετὰ μὲν ἰσχύος καὶ ῥώμης ἑπομένης
in-no-way he-knows with indeed strength and force following
μεγάλων καὶ ἀμούσων ἁμαρτημάτων τιθεὶς αἴτια τὰ
of-great and coarse errors setting causes the
τοιαῦτα, ἀσθενείας δὲ ἑπομένης, παιδειά τε ἁμαρτήματα
such-things of-weakness and following childish both errors
καὶ πρεσβυτέρων γιγνόμενα θήσει μὲν ἁμαρτήματα καὶ
and of-the-old coming-about will-set indeed errors and

ὡς ἁμαρτάνουσιν νόμους τάξει, πραοτάτους γε μὴν
as erring laws will-order mildest at-least indeed
πάντων καὶ συγγνώμης πλείστης ἐχομένους.
of-all and of-forgiveness most holding
CLIN. εἰκότα λέγεις.
likely-things you-say
ATH. ἡδονῆς μὲν τοίνυν καὶ θυμοῦ λέγομεν σχεδὸν
of-pleasure indeed then and of-spiritedness we-say nearly
ἅπαντες ὡς ὁ μὲν κρείττων ἡμῶν, ὁ δὲ ἥττων
all that the(-one) indeed stronger than-us the(-other) and weaker
ἐστίν· καὶ ἔχει ταύτῃ.
is and it-is in-this-way
CLIN. παντάπασι μὲν οὖν.
altogether indeed then
ATH. ἀγνοίας δέ γε ὡς ὁ μὲν ἡμῶν κρείττων,
of-ignorance and at-least that the(-one) indeed than-us stronger
ὁ δὲ ἥττων, οὐκ ἠκούσαμεν πώποτε.
the(-other) and weaker not we-heard ever
CLIN. ἀληθέστατα. e
most-truly
ATH. πάντα δέ γε προτρέπειν ταῦτά φαμεν εἰς τὴν αὑτοῦ
all and at-least to-urge these we-say to the of-himself
βούλησιν ἐπισπώμενον ἕκαστον εἰς τἀναντία πολλάκις
wish dragging each to the-opposite often
ἅμα.
at-once
CLIN. πλειστάκις μὲν οὖν.
most-often indeed then
ATH. νῦν δή σοι τό τε δίκαιον καὶ τὸ ἄδικον, ὅ γε 864
now indeed to-you the both just and the unjust which at-least
ἐγὼ λέγω, σαφῶς ἂν διορισαίμην οὐδὲν ποικίλλων. τὴν γὰρ
I mean clearly — I-might-define nothing embroidering the for

τοῦ θυμοῦ καὶ φόβου καὶ ἡδονῆς καὶ λύπης καὶ φθόνων
of-the spiritedness and of-fear and of-pleasure and of-pain and of-envies
καὶ ἐπιθυμιῶν ἐν ψυχῇ τυραννίδα, ἐάντε τι βλάπτῃ καὶ
and of-desires in soul tyranny whether anything it-harm and
ἐὰν μή, πάντως ἀδικίαν προσαγορεύω· τὴν δὲ τοῦ ἀρίστου
if not altogether injustice I-call the and of-the best
δόξαν, ὅπῃπερ ἂν ἔσεσθαι τούτων ἡγήσωνται πόλις εἴτε
opinion in-whatever-way — to-be of-these consider city or
ἰδιῶταί τινες, ἐὰν αὕτη κρατοῦσα ἐν ψυχαῖς διακοσμῇ
private-persons some if this mastering in souls order
πάντα ἄνδρα, κἂν σφάλληταί τι, δίκαιον μὲν πᾶν
every man even-if it-err somewhat just indeed all
εἶναι φατέον τὸ ταύτῃ πραχθὲν καὶ τὸ τῆς τοιαύτης
to-be must-be-said the in-this-way done and the of-the such
ἀρχῆς γιγνόμενον ὑπήκοον ἑκάστων, καὶ ἐπὶ τὸν ἅπαντα
rule becoming obedient of-each and for the whole
ἀνθρώπων βίον ἄριστον, δοξάζεσθαι δὲ ὑπὸ πολλῶν
of-men life best to-be-believed and by many
ἀκούσιον ἀδικίαν εἶναι τὴν τοιαύτην βλάβην. ἡμῖν δὲ οὐκ
involuntary injustice to-be the such harm for-us and not
ἔστιν τὰ νῦν ὀνομάτων πέρι δύσεριs λόγος, ἀλλ' ἐπειδὴ τῶν
it-is the now of-names about contentious argument but since of-the
ἁμαρτανομένων τρία εἴδη δεδήλωται γιγνόμενα, ταῦτα εἰς
errors three kinds have-been-shown occurring these-things into
μνήμην πρῶτον ἔτι μᾶλλον ἀναληπτέον. λύπης μὲν οὖν,
memory first still more must-be-taken-up of-pain indeed then
ἣν θυμὸν καὶ φόβον ἐπονομάζομεν, ἓν εἶδος ἡμῖν ἐστιν.
which spiritedness and fear we-name one kind for-us is

CLIN. πάνυ μὲν οὖν.
certainly indeed then

ATH. ἡδονῆς δ᾽ αὖ καὶ ἐπιθυμιῶν δεύτερον, ἐλπίδων δὲ c
of-pleasure and again and of-desires second of-hopes and
καὶ δόξης τῆς ἀληθοῦς περὶ τὸ ἄριστον ἔφεσις τρίτον
and of-opinion the true about the best aiming third
ἕτερον. τούτου δὲ αὐτοῦ τρία διχῇ τμηθέντος πέντε
other of-this and itself three in-two cut five
εἴδη γέγονεν, ὡς νῦν φαμεν· οἷς νόμους διαφέροντας
kinds have-become as now we-say for-which laws differing
ἀλλήλων πέντε εἴδεσιν θετέον ἐν δυοῖν γένεσιν.
from-one-another for-five kinds must-be-set in two classes
CLIN. τίσιν τούτοις;
what these
ATH. τὸ μὲν διὰ βιαίων καὶ συμφανῶν πράξεων
the(-one) indeed through violent and open actions
πραττόμενον ἑκάστοτε, τὸ δὲ μετὰ σκότους καὶ
done each-time the(-other) and with darkness and
ἀπάτης λαθραίως γιγνόμενον, ἔστιν δ᾽ ὅτε καὶ δι᾽
deceit secretly happening is and when also through
ἀμφοῖν τούτοιν πραχθέν· ᾧ δὴ καὶ νόμοι τραχύτατοι
both these done to-which indeed also laws harshest
γίγνοιντο ἄν, εἰ τὸ προσῆκον μέρος ἔχοιεν.
would-come-about — if the fitting share they-should-have
CLIN. εἰκὸς γοῦν.
likely at-any-rate
ATH. ἴωμεν δὴ τὰ μετὰ ταῦτα ἐκεῖσε ὁπόθεν ἐξέβημεν d
let-us-go indeed the after these-things thither whence we-went-out
δεῦρο, περαίνοντες τὴν θέσιν τῶν νόμων. ἦν δὲ ἡμῖν
hither completing the setting of-the laws were and for-us
κείμενα περί τε τῶν συλώντων, οἶμαι, τοὺς θεοὺς
laid-down about both the robbing I-think the gods
καὶ τὰ περὶ προδοτῶν, ἔτι δὲ τῶν τοὺς νόμους
and the-things about traitors still and of-the the laws

διαφθειρόντων ἐπὶ καταλύσει τῆς παρούσης πολιτείας.
corrupting for overthrow of-the present constitution
τούτων δή τις ἂν ἴσως πράξειέν τι μανείς, ἢ νόσοις
of-these indeed anyone — perhaps might-do something mad or by-diseases
ἢ γήρᾳ ὑπερμέτρῳ συνεχόμενος, ἢ παιδίᾳ χρώμενος,
or by-old-age excessive held or by-childishness using
οὐδέν πω τῶν τοιούτων διαφέρων· ὧν ἂν γίγνηταί
nothing yet of-the such differing of-whom — become
τι φανερὸν τοῖς ἐκλεχθεῖσιν ἑκάστοτε δικασταῖς,
something evident to-the chosen each-time judges
ἀναφέροντος τοῦ δράσαντος ἢ τοῦ σκηπτομένου ὑπὲρ
referring the having-done or the pleading on-behalf-of
τοῦ ποιήσαντος, κριθῇ δὲ οὕτω διατεθεὶς παρανομῆσαι,
the having-done he-be-judged and so disposed to-have-broken-the-law
τὴν μὲν βλάβην ἣν ἄν τινα καταβλάψῃ πάντως ἁπλῆν
the indeed damage which — anyone he-harm altogether simple
ἀποτινέτω, τῶν δὲ ἄλλων δικαιωμάτων ἀφείσθω, πλὴν
let-him-pay of-the and other penalties let-him-be-released except
ἂν ἄρα τινὰ ἀποκτείνας μὴ καθαρὸς ᾖ τὰς χεῖρας φόνου·
if then someone having-killed not pure be the hands of-murder
οὕτω δ' εἰς ἄλλην χώραν καὶ τόπον ἀπελθὼν οἰκείτω
so and to other country and place having-gone-away let-him-dwell
τὸν ἐνιαυτὸν ἐκδημῶν, πρότερον δὲ ἐλθὼν τοῦ χρόνου
the year being-abroad sooner and having-come than-the time
ὃν ὁ νόμος ὥρισεν, ἢ καὶ πάσης ἐπιβὰς τῆς οἰκείας
which the law defined or also all having-set-foot-on the own
χώρας, ἐν δημοσίῳ δεσμῷ δεθεὶς ὑπὸ τῶν νομοφυλάκων
country in public bond bound by the law-guardians
δύο ἐνιαυτούς, οὕτως ἀπαλλαττέσθω τῶν δεσμῶν.
two years so let-him-be-released from-the bonds

Killing without intent, in contests, war, or medical care, is purified as Delphi prescribes. One who kills a slave unwillingly indemnifies the owner; one who kills a free man is purified and spends a year in exile, since the dead man's spirit is angry at seeing his killer about. A kinsman who fails to prosecute is polluted himself and exiled for five years. Killing in anger is then divided into the sudden, punished by two years' exile, and the premeditated, by three, and twelve judges sent by the law-guardians decide at the border whether the exile may return.

ATH. φόνου δὴ καθάπερ ἠρξάμεθα, πειρώμεθα διὰ 865
of-murder indeed as we-began let-us-try through
τέλους παντὸς εἶδους πέρι φόνου θεῖναι τοὺς νόμους,
end every kind about of-murder to-set the laws
καὶ πρῶτον μὲν τὰ βίαια καὶ ἀκούσια λέγωμεν. εἴ τις
and first indeed the violent and involuntary let-us-tell if anyone
ἐν ἀγῶνι καὶ ἄθλοις δημοσίοις ἄκων, εἴτε παραχρῆμα
in contest and games public unwillingly whether at-once
εἴτε καὶ ἐν ὑστέροις χρόνοις ἐκ τῶν πληγῶν, ἀπέκτεινέν
or also in later times from the blows killed
τινα φίλιον, ἢ κατὰ πόλεμον ὡσαύτως ἢ κατὰ μελέτην
someone friendly or in war likewise or in practice
τὴν πρὸς πόλεμον, ποιουμένων ἄσκησιν ψιλοῖς σώμασιν ἢ
the toward war making training with-bare bodies or
μετά τινων ὅπλων ἀπομιμουμένων τὴν πολεμικὴν πρᾶξιν,
with some arms imitating the warlike action
καθαρθεὶς κατὰ τὸν ἐκ Δελφῶν κομισθέντα περὶ τούτων
purified according-to the from Delphi brought about these
νόμον ἔστω καθαρός· ἰατρῶν δὲ πέρι πάντων, ἂν ὁ
law let-him-be pure of-physicians and about all if the
θεραπευόμενος ὑπ' αὐτῶν ἀκόντων τελευτᾷ, καθαρὸς ἔστω
being-treated by them unwillingly die pure let-be

κατὰ νόμον. ἐὰν δὲ αὐτόχειρ μέν, ἄκων δὲ ἀποκτείνῃ
according-to law if and by-his-own-hand indeed unwillingly and kill
τις ἕτερος ἕτερον, εἴτε τῷ ἑαυτοῦ σώματι ψιλῷ εἴτε
anyone one another whether by-the of-himself body bare or
ὀργάνῳ ἢ βέλει ἢ πώματος ἢ σίτου δόσει ἢ πυρὸς
by-instrument or by-missile or of-drink or of-food by-giving or of-fire
ἢ χειμῶνος προσβολῇ ἢ στερήσει πνεύματος, αὐτὸς τῷ
or of-cold by-application or by-deprivation of-breath himself by-the
ἑαυτοῦ σώματι ἢ δι᾽ ἑτέρων σωμάτων, πάντως ἔστω
of-himself body or through other bodies altogether let-him-be
μὲν ὡς αὐτόχειρ, δίκας δὲ τινέτω τὰς τοιάσδε· ἐὰν μὲν
indeed as by-his-own-hand penalties and let-him-pay the such if indeed
δοῦλον κτείνῃ, νομίζων τὸν ἑαυτοῦ διεργάσθαι τὸν τοῦ
slave he-kill thinking the of-himself to-have-killed the of-the
τελευτήσαντος δεσπότην ἀβλαβῆ παρεχέτω καὶ ἀζήμιον,
dead master unharmed let-him-render and unpunished
ἢ δίκην εἰς τὴν ἀξίαν τοῦ τελευτήσαντος ὑπεχέτω
or penalty for the value of-the dead let-him-be-liable
διπλῆν, τῆς δὲ ἀξίας οἱ δικασταὶ διάγνωσιν ποιείσθωσαν,
double the and value the judges assessment let-them-make
καθαρμοῖς δὲ χρήσασθαι μείζοσίν τε καὶ πλείοσι τῶν
purifications and to-use greater both and more than-the
περὶ τὰ ἆθλα ἀποκτεινάντων, τούτων δ᾽ ἐξηγητὰς εἶναι
about the games having-killed of-these and interpreters to-be
κυρίους οὓς ἂν ὁ θεὸς ἀνέλῃ· ἐὰν δὲ αὐτοῦ δοῦλον,
in-control whom — the god pick if and of-himself slave
καθηράμενος ἀπαλλαττέσθω τοῦ φόνου κατὰ νόμον.
having-been-purified let-him-be-released from-the murder according-to law
e ἐὰν δέ τις ἐλεύθερον ἄκων ἀποκτείνῃ, τοὺς μὲν
if and anyone free-man unwillingly kill the indeed
καθαρμοὺς τοὺς αὐτοὺς καθαρθήτω τῷ τὸν δοῦλον
purifications the same let-him-be-purified as-the the slave

ἀποκτείναντι, παλαιὸν δέ τινα τῶν ἀρχαίων μύθων
having-killed old and some of-the ancient tales
λεγόμενον μὴ ἀτιμαζέτω. λέγεται δὲ ὡς ὁ θανατωθεὶς
told not let-him-dishonor it-is-said and that the slain
ἄρα βιαίως, ἐν ἐλευθέρῳ φρονήματι βεβιωκώς, θυμοῦται
then violently in free spirit having-lived is-angry
τε τῷ δράσαντι νεοθνὴς ὤν, καὶ φόβου καὶ δείματος
both with-the having-done newly-dead being and with-fear and terror
ἅμα διὰ τὴν βίαιον πάθην αὐτὸς πεπληρωμένος, ὁρῶν
at-once because-of the violent suffering himself filled seeing
τε τὸν ἑαυτοῦ φονέα ἐν τοῖς ἤθεσι τοῖς τῆς ἑαυτοῦ
both the of-himself murderer in the haunts the of-the of-himself
συνηθείας ἀναστρεφόμενον, δειμαίνει, καὶ ταραττόμενος
familiarity going-about he-dreads and disturbed
αὐτὸς ταράττει κατὰ δύναμιν πᾶσαν τὸν δράσαντα,
himself disturbs with power all the having-done
μνήμην σύμμαχον ἔχων, αὐτόν τε καὶ τὰς πράξεις αὐτοῦ.
memory ally having himself both and the actions of-him
διὸ δὴ χρεών ἐστιν ἄρα ὑπεξελθεῖν τῷ παθόντι
wherefore indeed it-is-needful it-is then to-withdraw for-the having-suffered
τὸν δράσαντα τὰς ὥρας πάσας τοῦ ἐνιαυτοῦ καὶ ἐρημῶσαι
the having-done the seasons all of-the year and to-leave-empty
πάντας τοὺς οἰκείους τόπους συμπάσης τῆς πατρίδος·
all the familiar places of-all the fatherland
ἐὰν δὲ ξένος ὁ τελευτήσας ᾖ, καὶ τῆς τοῦ ξένου χώρας 866
if and foreigner the dead be also of-the of-the foreigner country
εἰργέσθω τοὺς αὐτοὺς χρόνους. τούτῳ δὴ τῷ νόμῳ
let-him-be-kept-out the same times by-this indeed the law
ἐὰν μὲν ἑκὼν πείθηταί τις, ὁ τοῦ τελευτήσαντος γένει
if indeed willingly obey anyone the of-the dead in-family
ἐγγύτατα, ἐπίσκοπος ὢν τούτων πάντων γενομένων,
nearest overseer being of-these all having-happened

ἐχέτω συγγνώμην τε καὶ ἄγων πρὸς αὐτὸν εἰρήνην
let-him-have forgiveness both and keeping toward him peace
μέτριος ἂν εἴη πάντως· ἐὰν δέ τις ἀπειθῇ καὶ πρῶτον
moderate — would-be altogether if and anyone disobey and first
μὲν ἀκάθαρτος ὢν εἰς τὰ ἱερὰ τολμᾷ πορεύεσθαι
indeed impure being into the sanctuaries dare to-go
καὶ θύειν, ἔτι δὲ τοὺς χρόνους μὴ ἐθέλῃ πληροῦν
and to-sacrifice still and the times not be-willing to-fulfill
ἀποξενούμενος τοὺς εἰρημένους, ὁ τοῦ τελευτήσαντος γένει
living-abroad the said the of-the dead in-family
ἐγγύτατα ἐπεξίτω μὲν φόνου τῷ κτείναντι, διπλᾶ
nearest let-him-prosecute indeed for-murder the having-killed double
δὲ πάντα ἔστω τὰ τιμωρήματα τῷ ὀφλόντι. ἐὰν δ' ὁ
and all let-be the punishments for-the convicted if and the
προσήκων ἐγγύτατα μὴ ἐπεξίῃ τῷ παθήματι, τὸ μίασμα
related nearest not prosecute the suffering the pollution
ὡς εἰς αὐτὸν περιελήλυθός, τοῦ παθόντος προστρεπομένου
as to him having-come-round the having-suffered turning
τὴν πάθην, ὁ βουλόμενος ἐπεξελθὼν τούτῳ δίκην, πέντε
the suffering the wishing having-prosecuted this-one penalty five
ἔτη ἀποσχέσθαι τῆς αὑτοῦ πατρίδος ἀναγκαζέτω κατὰ
years to-keep-away-from the of-himself fatherland let-him-compel according-to
νόμον. ἐὰν δὲ ξένος ἄκων ξένον κτείνῃ τῶν ἐν τῇ πόλει,
law if and foreigner unwillingly foreigner kill of-the in the city
ἐπεξίτω μὲν ὁ βουλόμενος ἐπὶ τοῖς αὐτοῖς νόμοις, μέτοικος
let-prosecute indeed the wishing on the same laws resident-alien
δὲ ὢν ἀπενιαυτησάτω, ξένος δὲ ἂν ᾖ παντάπασιν, πρὸς
and being let-him-be-away-a-year foreigner and if he-be altogether besides
τῷ καθαρμῷ, ἐάντε ξένον ἐάντε μέτοικον ἐάντε ἀστὸν
the purification whether foreigner or resident-alien or townsman
κτείνῃ, τὸν βίον ἅπαντα τῆς χώρας τῆς τῶν νόμων
he-kill the life whole from-the country the of-the laws

τῶνδε κυρίας εἰργέσθω· ἐὰν δ' ἔλθῃ παρανόμως, οἱ
of-these having-authority let-him-be-kept-out if and he-come lawlessly the
νομοφύλακες θανάτῳ ζημιούντων αὐτόν, καὶ ἐὰν ἔχῃ οὐσίαν
law-guardians with-death let-them-punish him and if he-have property
τινά, τῷ τοῦ παθόντος ἐγγύτατα γένει παραδιδόντων.
any to-the of-the having-suffered nearest in-family let-them-hand-over
ἐὰν δὲ ἄκων ἔλθῃ, ἂν μὲν κατὰ θάλατταν ἐκπίπτῃ d
if and unwillingly he-come if indeed by sea he-be-cast-ashore
πρὸς τὴν χώραν, σκηνησάμενος ἐν θαλάττῃ τέγγων τοὺς
to the country having-camped in sea wetting the
πόδας πλοῦν ἐπιφυλαττέτω, κατὰ γῆν δὲ ἂν βίᾳ ὑπό
feet voyage let-him-watch-for by land and if by-force by
τινων ἀχθῇ, ἡ πρώτη προστυχοῦσα ἀρχὴ τῶν ἐν τῇ
some he-be-brought the first meeting office of-the in the
πόλει λύσασα, εἰς τὴν ὑπερορίαν ἐκπεμπέτω ἄσυλον. ἐὰν
city having-released to the beyond-the-border let-send-out inviolate if
δ' ἄρα τις αὐτόχειρ μὲν κτείνῃ ἐλεύθερον, θυμῷ δὲ ᾖ
and then anyone by-his-own-hand indeed kill free-man in-spirit and be
τὸ πεπραγμένον ἐκπραχθέν, διχῇ δεῖ πρῶτον τὸ τοιοῦτον
the done done in-two one-must first the such
διαλαβεῖν. θυμῷ γὰρ δὴ πέπρακται καὶ τοῖς ὅσοι ἂν
to-distinguish in-spirit for indeed it-has-been-done also by-those as-many-as —
ἐξαίφνης μὲν καὶ ἀπροβουλεύτως τοῦ ἀποκτεῖναι πληγαῖς
suddenly indeed and without-premeditation of-the to-kill with-blows
ἤ τινι τοιούτῳ διαφθείρωσί τινα παραχρῆμα τῆς
or with-some such destroy someone at-once the
ὁρμῆς γενομένης, μεταμέλειά τε εὐθὺς τοῦ πεπραγμένου
impulse having-come-about regret both at-once of-the done
γίγνηται, θυμῷ δὲ καὶ ὅσοι προπηλακισθέντες λόγοις
come-about in-spirit and also as-many-as insulted by-words
ἢ καὶ ἀτίμοις ἔργοις, μεταδιώκοντες τὴν τιμωρίαν,
or also by-dishonorable deeds pursuing the revenge

ὕστερον ἀποκτείνωσί τινα βουληθέντες κτεῖναι καὶ τὸ
later kill someone having-wished to-kill and the
πεπραγμένον αὐτοῖς ἀμεταμέλητον γίγνηται.
done for-them unrepented become
867 διττοὺς μὲν δὴ τοὺς φόνους, ὡς ἔοικε, θετέον, καὶ
twofold indeed indeed the murders as it-seems must-be-set and
σχεδὸν ἀμφοτέρους θυμῷ γεγονότας, μεταξὺ δέ που τοῦ
nearly both in-spirit having-happened between and surely of-the
τε ἑκουσίου καὶ ἀκουσίου δικαιότατ' ἂν λεγομένους. οὐ
both voluntary and involuntary most-justly — called not
μὴν ἀλλ' εἰκών ἐσθ' ἑκάτερος· ὁ μὲν τὸν θυμὸν
indeed but likeness is each the(-one) indeed the spirit
φυλάττων καὶ οὐκ ἐκ τοῦ παραχρῆμα ἐξαίφνης ἀλλὰ
guarding and not from the at-once suddenly but
μετὰ ἐπιβουλῆς ὕστερον χρόνῳ τιμωρούμενος ἑκουσίῳ
with plotting later in-time avenging to-voluntary
ἔοικεν, ὁ δὲ ἀταμιεύτως ταῖς ὀργαῖς καὶ ἐκ τοῦ
is-like the(-other) and without-restraint with-the angers and from the
παραχρῆμα εὐθὺς χρώμενος ἀπροβουλεύτως ὅμοιος μὲν
at-once immediately using without-premeditation like indeed
ἀκουσίῳ, ἔστι δὲ οὐδ' οὗτος αὖ παντάπασιν ἀκούσιος
to-involuntary is and not-even this-one again altogether involuntary
ἀλλ' εἰκὼν ἀκουσίου. διὸ χαλεποὶ διορίζειν οἱ τῷ θυμῷ
but likeness of-involuntary wherefore hard to-define the by-the spirit
πραχθέντες φόνοι, πότερον ἑκουσίους αὐτοὺς ἤ τινας ὡς
done murders whether voluntary them or some as
ἀκουσίους νομοθετητέον, βέλτιστον μὴν καὶ ἀληθέστατον
involuntary must-be-legislated best indeed and truest
εἰς εἰκόνα μὲν ἄμφω θεῖναι, τεμεῖν δὲ αὐτὼ χωρὶς τῇ
for likeness indeed both to-set to-cut and them apart by-the
ἐπιβουλῇ καὶ ἀπροβουλίᾳ, καὶ τοῖς μὲν μετ' ἐπιβουλῆς
plotting and lack-of-premeditation and for-the-ones indeed with plotting

τε καὶ ὀργῇ κτείνασιν τὰς τιμωρίας χαλεπωτέρας, τοῖς δὲ
both and anger having-killed the punishments harsher for-the and
ἀπροβουλεύτως τε καὶ ἐξαίφνης πραοτέρας νομοθετεῖν· τὸ
without-premeditation both and suddenly milder to-legislate the
γὰρ εἰκὸς μείζονι κακῷ μειζόνως, τὸ δ' ἐλάττονι τιμωρητέον
for likely for-greater evil more-greatly the and for-lesser one-must-punish
ἐλαττόνως. ποιητέον δὴ καὶ τοῖς ἡμετέροις νόμοις οὕτω.
less must-be-done indeed also in-the our laws so

CLIN. παντάπασι μὲν οὖν.
altogether indeed then

ATH. πάλιν ἐπανελθόντες τοίνυν λέγωμεν· ἂν ἄρα τις d
again having-returned then let-us-say if then anyone
αὐτόχειρ μὲν κτείνῃ ἐλεύθερον, τὸ δὲ πεπραγμένον
by-his-own-hand indeed kill free-man the and done
ἀπροβουλεύτως ὀργῇ τινι γένηται πραχθέν, τὰ μὲν
without-premeditation in-anger some come-about done the-things indeed
ἄλλα, καθάπερ ἄνευ θυμοῦ κτείναντι προσῆκέν τῳ
other as without spirit having-killed it-befitted for-anyone
πάσχειν, πασχέτω, δύο δ' ἐξ ἀνάγκης ἔτη φευγέτω
to-suffer let-him-suffer two and of necessity years let-him-be-exiled
κολάζων τὸν αὑτοῦ θυμόν. ὁ δὲ θυμῷ μέν, μετ' ἐπιβουλῆς
punishing the of-himself spirit the and in-spirit indeed with plotting
δὲ κτείνας τὰ μὲν ἄλλα κατὰ τὸν πρόσθεν αὖ, τρία
and having-killed the-things indeed other according-to the before again three
δὲ ἔτη, καθάπερ ἄτερος ἔφευγεν τὰ δύο, φευγέτω, μεγέθει
and years as the-other was-exiled the two let-him-be-exiled by-magnitude
θυμοῦ πλείω τιμωρηθεὶς χρόνον. καθόδου δὲ πέρι τούτοις
of-spirit longer punished time of-return and about for-these
ὧδε ἔστω. χαλεπὸν μὲν ἀκριβῶς νομοθετεῖν· ἔστι γὰρ ὅτε
thus let-it-be hard indeed exactly to-legislate it-is for when
τούτοιν ὁ τῷ νόμῳ ταχθεὶς χαλεπώτερος ἡμερώτερος
of-these-two the by-the law ordered harsher gentler

ἄν, ὁ δὲ ἡμερώτερος χαλεπώτερος ἂν εἴη, καὶ
— *the(-other) and gentler harsher — would-be and*
τὰ περὶ τὸν φόνον ἀγριωτέρως ἂν πράξειεν, ὁ δὲ
the-things about the murder more-savagely — would-do the(-other) and
ἡμερωτέρως· ὡς δὲ τὸ πολὺ κατὰ τὰ νῦν εἰρημένα
more-gently as and the much according-to the-things now said
συμβαίνει γιγνόμενα. τούτων οὖν πάντων ἐπιγνώμονας
turns-out happening of-these then all judges
εἶναι χρὴ νομοφύλακας, ἐπειδὰν δὲ ὁ χρόνος ἔλθῃ τῆς
to-be one-must law-guardians when and the time come of-the
φυγῆς ἑκατέρῳ, πέμπειν αὐτῶν δικαστὰς δώδεκα ἐπὶ τοὺς
exile for-each to-send of-them judges twelve to the
ὅρους τῆς χώρας, ἐσκεμμένους ἐν τῷ χρόνῳ τούτῳ τὰς
boundaries of-the country having-examined in the time this the
τῶν φυγόντων πράξεις ἔτι σαφέστερον, καὶ τῆς αἰδοῦς τε
of-the exiles actions still more-clearly and of-the pardon both
πέρι καὶ καταδοχῆς τούτων δικαστὰς γίγνεσθαι, τοὺς δὲ
about and of-reception of-these judges to-become them and
αὖ τοῖς δικασθεῖσιν ὑπὸ τῶν τοιούτων ἀρχόντων ἐμμένειν.
again by-the judged by the such officials to-abide

VI · KILLING IN ANGER AND THE KILLING OF KIN

A man who kills again in anger after exile is banished for good; a master who kills his slave in anger is purified; a slave who kills a free man is handed to the dead man's kin. Kin-killing brings purification and exile; a child who kills a parent in anger dies. Willful murder springs from love of money, ambition, and fear.

868 ATH. ἐὰν δ' αὖθίς ποτε κατελθὼν ὁπότερος αὐτοῖν ἡττηθεὶς
if and again ever having-returned either of-them overcome
ὀργῇ πράξῃ ταὐτὸν τοῦτο, φυγὼν μηκέτι κατέλθῃ,
by-anger do the-same this having-been-exiled no-longer let-him-return

κατελθὼν δέ, κατὰ τὴν τοῦ ξένου ἄφιξιν ταύτῃ πασχέτω.
having-returned and according-to the of-the foreigner arrival in-this-way let-him-suffer
δοῦλον δ' ὁ κτείνας ἑαυτοῦ μὲν καθηράσθω, ἐὰν δὲ
slave and the having-killed of-himself indeed let-him-be-purified if and
ἀλλότριον θυμῷ, διπλῇ τὸ βλάβος ἐκτεισάτω τῷ κεκτημένῳ.
another's in-spirit double the damage let-him-pay to-the owner
ὅστις δ' ἂν τῶν ἀποκτεινάντων πάντων μὴ πείθηται τῷ
whoever and — of-the having-killed all not obey the
νόμῳ, ἀλλ' ἀκάθαρτος ὢν ἀγοράν τε καὶ ἅθλα καὶ τὰ
law but impure being market-place both and games and the
ἄλλα ἱερὰ μιαίνῃ, ὁ βουλόμενος, τόν τε ἐπιτρέποντα
other sanctuaries pollute the wishing the both allowing
τῶν προσηκόντων τῷ τελευτήσαντι καὶ τὸν ἀποκτείναντα
of-the kinsmen to-the dead and the having-killed
εἰς δίκην καταστήσας, τὴν διπλασίαν χρημάτων τε καὶ τῶν
into court having-brought the double of-money both and of-the
ἄλλων πράξεων ἀναγκαζέτω πράττειν τε καὶ ἐκτίνειν, τὸ δὲ
other exactions let-him-compel to-exact both and to-pay the and
ἔκτεισμα αὐτὸς αὑτῷ κομιζέσθω κατὰ τὸν νόμον. ἐὰν δέ
payment himself for-himself let-him-receive according-to the law if and
τις θυμῷ δοῦλος δεσπότην αὑτοῦ κτείνῃ, τοὺς προσήκοντας
anyone in-spirit slave master of-himself kill the kinsmen
τοῦ τελευτήσαντος χρωμένους τῷ κτείναντι χρείαν ἣν
of-the dead using the having-killed use whatever
ἂν ἐθέλωσι, πλὴν μηδαμῇ μηδαμῶς ζωγροῦντας, καθαροὺς
— they-wish except in-no-way in-no-way keeping-alive pure
εἶναι· ἐὰν δὲ ἄλλος τις δοῦλος ἐλεύθερον ἀποκτείνῃ θυμῷ,
to-be if and other any slave free-man kill in-spirit
παραδιδόντων οἱ δεσπόται τὸν δοῦλον τοῖς προσήκουσι τοῦ
let-hand-over the masters the slave to-the kinsmen of-the

τελευτήσαντος, οἱ δὲ ἐξ ἀνάγκης μὲν θανατωσάντων
dead the(-others) and of necessity indeed let-them-put-to-death
τὸν δράσαντα, τρόπῳ δὲ ᾧ ἂν ἐθέλωσιν.
the doer in-way and whatever — they-wish
d ἂν δ', ὃ γίγνεται μέν, ὀλιγάκις δέ, διὰ θυμὸν πατὴρ ἢ
if and which happens indeed seldom and through anger father or
μήτηρ υἱὸν ἢ θυγατέρα πληγαῖς ἤ τινι τρόπῳ βιαίῳ κτείνῃ,
mother son or daughter with-blows or by-some way violent kill
καθάρσεις μὲν τὰς αὐτὰς τοῖς ἄλλοις καθαιρέσθω καὶ
purifications indeed the same as-the others let-him-be-purified and
ἐνιαυτοὺς τρεῖς ἀπενιαυτεῖν, κατελθόντων δὲ τῶν κτεινάντων,
years three to-be-away-a-year having-returned and the having-killed
ἀπαλλάττεσθαι γυναῖκά τε ἀπ' ἀνδρὸς καὶ τὸν ἄνδρα ἀπὸ
to-be-separated wife both from husband and the husband from
γυναικός, καὶ μή ποτ' ἔτι κοινῇ παιδοποιήσασθαι, μηδὲ
wife and not ever still in-common to-beget-children nor
συνέστιον ὧν ἔκγονον ἢ ἀδελφὸν ἀπεστέρηκε γίγνεσθαί
to-share-hearth with-whom offspring or brother he-deprived to-become
ποτε μηδὲ κοινωνὸν ἱερῶν· ὁ δὲ ἀσεβῶν τε περὶ ταῦτα
ever nor partner of-rites the and being-impious both about these-things
καὶ ἀπειθῶν ὑπόδικος ἀσεβείας γιγνέσθω τῷ ἐθέλοντι.
and disobeying liable of-impiety let-him-be for-the willing
γυναῖκα δὲ γαμετὴν ἐὰν ἀνὴρ δι' ὀργὴν κτείνῃ τινά τις,
wife and wedded if husband through anger kill any anyone
ἢ γυνὴ ἑαυτῆς ἄνδρα ταὐτὸν τοῦτο ὡσαύτως ἐργάσηται,
or woman her-own husband the-same this likewise do
καθαίρεσθαι μὲν τοὺς αὐτοὺς καθαρμούς, τριετεῖς δὲ
to-be-purified indeed the same purifications three-year and
ἀπενιαυτήσεις διατελεῖν. κατελθὼν δὲ ὅ τι τοιοῦτον
absences to-continue having-returned and what ever such
δράσας, τοῖς αὑτοῦ παισὶν ἱερῶν μὴ κοινωνείτω μηδὲ
having-done with-the of-himself children of-rites not let-him-share nor

ὁμοτράπεζος γιγνέσθω ποτέ· ἀπειθῶν δὲ ὁ γεννήτωρ ἢ
table-companion let-him-become ever disobeying and the begetter or
ὁ γεννηθεὶς ἀσεβείας αὖ ὑπόδικος γιγνέσθω τῷ ἐθέλοντι.
the begotten of-impiety again liable let-him-be for-the willing
καὶ ἐὰν ἀδελφὸς ἀδελφὸν ἢ ἀδελφήν, ἢ ἀδελφὴ ἀδελφὸν 869
and if brother brother or sister or sister brother
ἢ ἀδελφὴν θυμῷ κτείνῃ, τὰ μὲν τῶν καθαρμῶν
or sister in-spirit kill the-things indeed of-the purifications
καὶ ἀπενιαυτήσεων ὡσαύτως, καθάπερ εἴρηται τοῖς
and absences likewise as it-has-been-said for-the
γονεῦσι καὶ τοῖς ἐκγόνοις, εἰρήσθω δεῖν γίγνεσθαι
parents and for-the offspring let-it-be-said to-be-necessary to-come-about
καὶ τούτοις — ὧν ἀδελφούς τε ἀδελφῶν καὶ γονέας
also for-these whose brothers both of-brothers and parents
ἐστέρηκε παίδων, τούτοις δὲ συνέστιος αὐτοῖς μηδέποτε
he-deprived of-children with-these and hearth-sharer to-them never
γιγνέσθω μηδὲ κοινωνὸς ἱερῶν — ἐὰν δέ τις ἀπειθῇ, τῷ
let-him-become nor partner of-rites if and anyone disobey the
τῆς περὶ ταῦτα ἀσεβείας εἰρημένῳ νόμῳ ὑπόδικος ὀρθῶς
the about these-things of-impiety spoken law liable rightly
ἂν γίγνοιτο μετὰ δίκης. ἐὰν δ' ἄρα τις εἰς τοσοῦτον
— would-be with justice if and then anyone to so-much
ἀκρατὴς θυμοῦ γίγνηται πρὸς τοὺς γεννήσαντας, ὥστε
without-control of-spirit become toward the having-begotten so-that
μανίαις ὀργῆς τῶν γεννητόρων τολμῆσαι κτεῖναί τινα, ἐὰν
in-madness of-anger of-the parents to-dare to-kill someone if
μὲν ὁ τελευτήσας πρὶν τελευτῆσαι τὸν δράσαντα φόνου
indeed the dead before to-die the doer of-murder
ἀφιῇ ἑκών, καθάπερ οἱ τὸν ἀκούσιον φόνον ἐξεργασάμενοι
release willingly as the the involuntary murder having-done
καθαρθείς, καὶ τἆλλα ὅσαπερ ἐκεῖνοι πράξας, καθαρὸς
having-been-purified and the-rest as-many-as those having-done pure

ἔστω, ἐὰν δὲ μὴ ἀφῇ, πολλοῖς ἔνοχος ἔστω νόμοις
let-him-be if and not release to-many liable let-him-be laws
ὁ δράσας τι τοιοῦτον· καὶ γὰρ αἰκίας δίκαις ταῖς
the having-done anything such and for of-outrage suits the
ἐσχάταις ἔνοχος ἂν γίγνοιτο καὶ ἀσεβείας ὡσαύτως καὶ
extreme liable — would-be and of-impiety likewise and
ἱεροσυλίας, τὴν τοῦ γεννητοῦ ψυχὴν συλήσας, ὥστ' εἴπερ
of-temple-robbery the of-the begetter soul having-robbed so-that if-indeed
οἷόν τ' ἦν τὸ πολλάκις ἀποθνῄσκειν τὸν αὐτόν, καὶ
possible — it-were the many-times to-die the same also
τὸν πατροφόνον ἢ μητροκτόνον, ἐξεργασάμενον θυμῷ
the parricide or matricide having-done in-spirit
τοῦτο, δικαιότατον θανάτων πολλῶν ἦν τυγχάνειν.
this most-just of-deaths many it-were to-obtain
c ᾧ γὰρ μόνῳ οὐδ' ἀμυνομένῳ θάνατον, μέλλοντι ὑπὸ
for-whom for alone not-even defending-himself death about by
τῶν γονέων τελευτήσεσθαι, παρέξει νόμος οὐδεὶς κτεῖναι
the parents to-die will-allow law none to-kill
τὸν πατέρα ἢ μητέρα, τοὺς εἰς φῶς τὴν ἐκείνου φύσιν
the father or mother the into light the of-that nature
ἀγαγόντας, ἀλλ' ὑπομείναντα τὰ πάντα πάσχειν πρίν τι
having-brought but having-endured the all-things to-suffer before anything
δρᾶν τοιοῦτον νομοθετήσει, πῶς τούτῳ δίκης γε ἄλλως
to-do such will-legislate how for-this of-justice at-least otherwise
προσῆκον τυγχάνειν ἂν γίγνοιτο ἐν νόμῳ; κείσθω
fittingly to-obtain — would-it-come-about in law let-lie
δὴ τῷ πατέρα ἢ μητέρα ἀποκτείναντι θυμῷ θάνατος ἡ
indeed for-the father or mother having-killed in-spirit death the
ζημία. ἀδελφὸς δὲ ἂν ἀδελφὸν κτείνῃ ἐν στάσεσι μάχης
penalty brother and if brother kill in factions battle
γενομένης ἤ τινι τρόπῳ τοιούτῳ, ἀμυνόμενος ἄρχοντα
having-happened or in-some way such defending-himself beginning

χειρῶν πρότερον, καθάπερ πολέμιον ἀποκτείνας ἔστω
of-hands first as enemy having-killed let-him-be
καθαρός, καὶ ἐὰν πολίτης πολίτην, ὡσαύτως, ἢ ξένος ξένον.
pure and if citizen citizen likewise or foreigner foreigner
ἐὰν δὲ ἀστὸς ξένον ἢ ξένος ἀστὸν ἀμυνόμενος κτείνῃ,
if and townsman foreigner or foreigner townsman defending-himself kill
κατὰ ταὐτὰ ἔστω τοῦ καθαροῦ εἶναι. καὶ ἐὰν δοῦλος
according-to the-same let-it-be of-the pure to-be and if slave
δοῦλον, ὡσαύτως· ἐὰν δὲ αὖ δοῦλος ἐλεύθερον ἀμυνόμενος
slave likewise if and again slave free-man defending-himself
ἀποκτείνῃ, καθάπερ ὁ κτείνας πατέρα, τοῖς αὐτοῖς ἔνοχος
kill as the having-killed father to-the same liable
ἔστω νόμοις. ὃ δὲ περὶ τῆς ἀφέσεως εἴρηται φόνου
let-him-be laws what and about the release has-been-said of-murder
πατρί, ταὐτὸν τοῦτο ἔστω περὶ ἁπάσης τῶν τοιούτων
for-father the-same this let-be about all of-the such
ἀφέσεως, ἐὰν ὁστισοῦν ὁτῳοῦν ἀφιῇ τοῦτο ἑκών, ὡς
release if whoever to-whomever release this willingly as
ἀκουσίου γεγονότος τοῦ φόνου, οἵ τε καθαρμοὶ γιγνέσθωσαν
involuntary having-happened the murder the both purifications let-come-about
τῷ δράσαντι καὶ ἐνιαυτὸς εἷς ἔστω τῆς ἐκδημίας ἐν νόμῳ.
for-the doer and year one let-be of-the absence in law
καὶ τὰ μὲν δὴ βίαιά τε καὶ ἀκούσια καὶ κατὰ
and the-things indeed indeed violent both and involuntary and according-to
τὸν θυμὸν γιγνόμενα περὶ φόνους μετρίως εἰρήσθω· τὰ
the spirit happening about murders moderately let-be-said the-things
δὲ περὶ τὰ ἑκούσια καὶ κατ᾽ ἀδικίαν πᾶσαν γιγνόμενα
and about the voluntary and according-to injustice all happening
τούτων πέρι καὶ ἐπιβουλῆς δι᾽ ἥττας ἡδονῶν τε καὶ
these about and of-plotting through defeats by-pleasures both and
ἐπιθυμιῶν καὶ φθόνων, ταῦτα μετ᾽ ἐκεῖνα ἡμῖν λεκτέον.
desires and envies these-things after those for-us must-be-told

CLIN. ὀρθῶς λέγεις.
rightly you-speak

870 ATH. πάλιν δὴ πρῶτον περὶ τῶν τοιούτων εἰς δύναμιν
again indeed first about the such to power
εἴπωμεν ὁπόσα ἂν εἴη. τὸ μὲν δὴ μέγιστον ἐπιθυμία
let-us-say as-many-as — may-be the indeed indeed greatest desire
κρατοῦσα ψυχῆς ἐξηγριωμένης ὑπὸ πόθων· τοῦτο δ'
mastering soul made-savage by longings this and
ἐστὶν μάλιστα ἐνταῦθα οὗ πλεῖστός τε καὶ ἰσχυρότατος
is most there where most both and strongest
ἵμερος ὢν τυγχάνει τοῖς πολλοῖς, ἡ τῶν χρημάτων τῆς
longing being happens for-the many the of-the money of-the
ἀπλήστου καὶ ἀπείρου κτήσεως ἔρωτας μυρίους ἐντίκτουσα
insatiable and infinite acquisition loves countless engendering
δύναμις διὰ φύσιν τε καὶ ἀπαιδευσίαν τὴν κακήν. τῆς
power through nature both and lack-of-education the bad of-the
δὲ ἀπαιδευσίας ἡ τοῦ κακῶς ἐπαινεῖσθαι πλοῦτον αἰτία
and lack-of-education the of-the badly to-be-praised wealth cause
φήμη πρὸς τῶν Ἑλλήνων τε καὶ βαρβάρων· πρῶτον
report among the Greeks both and barbarians first
γὰρ τῶν ἀγαθῶν αὐτὸ προκρίνοντες, τρίτον ὄν, τούς
for of-the goods it preferring third being the
τ' ἐπιγιγνομένους λωβῶνται καὶ ἑαυτούς. τὸ γὰρ ἀληθὲς
both following they-ruin and themselves the for true
λέγεσθαι περὶ τοῦ πλούτου κατὰ πόλεις πάσας πάντων
to-be-said about the wealth in cities all of-all
κάλλιστον καὶ ἄριστον, ὡς ἕνεκα σώματός ἐστι, καὶ σῶμα
finest and best that for-the-sake of-body it-is and body
ψυχῆς ἕνεκα· ἀγαθῶν μὲν οὖν ὄντων ὧν ἕνεκα ὁ
of-soul for-the-sake goods indeed then being of-which for-the-sake the
πλοῦτος εἶναι πέφυκε, τρίτον ἂν εἴη μετὰ σώματος ἀρετὴν
wealth to-be is-by-nature third — would-be after of-body virtue

καὶ ψυχῆς. διδάσκαλος οὖν ἂν ὁ λόγος οὗτος γίγνοιτο ὡς
and of-soul teacher then — the argument this would-become that
οὐ χρὴ πλουτεῖν ζητεῖν τὸν εὐδαίμονα ἐσόμενον, ἀλλὰ
not one-must to-be-rich to-seek the happy going-to-be but
δικαίως πλουτεῖν καὶ σωφρόνως· καὶ φόνοι οὕτως οὐκ
justly to-be-rich and temperately and murders so not
ἂν γίγνοιντο ἐν πόλεσιν φόνοις δεόμενοι καθαίρεσθαι.
— would-come-about in cities with-murders needing to-be-purified
νῦν δέ, ὅπερ ἀρχόμενοι τούτων εἴπομεν, ἓν μὲν τοῦτ' d
now and which-very beginning of-these we-said one indeed this
ἐστὶ καὶ μέγιστον ὃ ποιεῖ φόνου ἑκουσίου τὰς μεγίστας
is and greatest which makes of-murder voluntary the greatest
δίκας. δεύτερον δὲ φιλοτίμου ψυχῆς ἕξις, φθόνους
suits second and of-ambitious soul condition envies
ἐντίκτουσα, χαλεποὺς συνοίκους μάλιστα μὲν αὐτῷ τῷ
engendering harsh housemates most indeed for-himself the
κεκτημένῳ τὸν φθόνον, δευτέροις δὲ τοῖς ἀρίστοις τῶν ἐν
having-acquired the envy second and for-the best of-the in
τῇ πόλει. τρίτον δὲ οἱ δειλοὶ καὶ ἄδικοι φόβοι πολλοὺς δὴ
the city third and the cowardly and unjust fears many indeed
φόνους εἰσὶν ἐξειργασμένοι, ὅταν ᾖ τῳ πραττόμενα ἢ
murders have produced whenever be by-someone being-done or
πεπραγμένα ἃ μηδένα βούλονταί σφισιν συνειδέναι
having-been-done which-things no-one they-wish for-them to-know-with
γιγνόμενα ἢ γεγονότα· τοὺς οὖν τούτων μηνυτὰς ἀναιροῦσι
happening or having-happened the then of-these informers they-destroy
θανάτοις, ὅταν ἄλλῳ μηδενὶ δύνωνται τρόπῳ. τούτων
by-deaths whenever by-other no they-are-able way of-these
δὴ πάντων πέρι προοίμια μὲν εἰρημένα ταῦτ' ἔστω,
indeed all about preludes indeed said these-things let-be
καὶ πρὸς τούτοις, ὃν καὶ πολλοὶ λόγον τῶν ἐν ταῖς
and besides these which also many argument of-the in the

τελεταῖς περὶ τὰ τοιαῦτα ἐσπουδακότων ἀκούοντες σφόδρα
initiations about the such-things being-earnest hearing very
πείθονται, τὸ τῶν τοιούτων τίσιν ἐν Ἅιδου γίγνεσθαι, καὶ
believe the of-the such-things retribution in Hades to-take-place and
πάλιν ἀφικομένοις δεῦρο ἀναγκαῖον εἶναι τὴν κατὰ φύσιν
again having-come here necessary to-be the according-to nature
δίκην ἐκτεῖσαι, τὴν τοῦ παθόντος ἅπερ αὐτὸς ἔδρασεν,
penalty to-pay the of-the having-suffered which-very he-himself did
ὑπ᾽ ἄλλου τοιαύτῃ μοίρᾳ τελευτῆσαι τὸν τότε βίον.
by another such fate to-die the then life

VII · WILLFUL MURDER

The murderer is barred from temples, market, and assemblies; tried and convicted, he dies and is not buried in the land. A slave who kills a free man is executed at the dead man's tomb. Whoever kills father, mother, brother, or child is put to death, stoned at a crossroads, and cast out unburied. The suicide is buried alone in an unmarked place, and a beast that kills a man is tried, killed, and cast out.

871 ΑΤΗ. πειθομένῳ μὲν δὴ καὶ πάντως φοβουμένῳ ἐξ
for-the-one-obeying indeed indeed and altogether fearing from
αὐτοῦ τοῦ προοιμίου τὴν τοιαύτην δίκην οὐδὲν δεῖ
itself the prelude the such penalty nothing one-must
τὸν ἐπὶ τούτῳ νόμον ὑμνεῖν, ἀπειθοῦντι δὲ νόμος ὅδε
the on this law to-hymn for-the-disobeying and law this
εἰρήσθω τῇ γραφῇ· ὃς ἂν ἐκ προνοίας τε καὶ ἀδίκως
let-be-said in-the writing whoever — from forethought both and unjustly
ὁντινανοῦν τῶν ἐμφυλίων αὐτόχειρ κτείνῃ, πρῶτον μὲν
any-whatever of-the kinsmen by-his-own-hand kill first indeed
τῶν νομίμων εἰργέσθω, μήτε ἱερὰ μήτε ἀγορὰν μήτε
from-the customary-places let-him-be-kept neither sanctuaries nor market-place nor

λιμένας μήτε ἄλλον κοινὸν σύλλογον μηδένα μιαίνων, ἐάντε
harbors nor other common gathering none polluting whether
τις ἀπαγορεύῃ τῷ δράσαντι ταῦτα ἀνθρώπων καὶ ἐὰν
anyone forbid the doer these-things of-men and if
μή — ὁ γὰρ νόμος ἀπαγορεύει καὶ ἀπαγορεύων ὑπὲρ
not the for law forbids and forbidding on-behalf-of
πάσης τῆς πόλεως ἀεὶ φαίνεταί τε καὶ φανεῖται — ὁ δὲ
all the city always appears both and will-appear the and
μὴ ἐπεξιὼν δέον, ἢ μὴ προαγορεύων εἴργεσθαι, τῶν ἐντὸς
not prosecuting needful or not proclaiming to-be-kept-away of-the within
ἀνεψιότητος, πρὸς ἀνδρῶν τε καὶ γυναικῶν προσήκων
cousinhood on-the-side-of men both and women related
τῷ τελευτήσαντι, πρῶτον μὲν τὸ μίασμα εἰς αὑτὸν καὶ
to-the dead first indeed the pollution to himself and
τὴν τῶν θεῶν ἔχθραν δέχοιτο, ὡς ἡ τοῦ νόμου ἀρὰ
the of-the gods enmity would-receive as the of-the law curse
τὴν φήμην προτρέπεται, τὸ δὲ δεύτερον ὑπόδικος τῷ
the saying urges the and second liable for-the
ἐθέλοντι τιμωρεῖν ὑπὲρ τοῦ τελευτήσαντος γιγνέσθω.
willing to-avenge on-behalf-of the dead let-him-be
ὁ δὲ ἐθέλων τιμωρεῖν, τῶν τε ἐπὶ τούτοις λουτρῶν c
the and willing to-avenge of-the both for these washings
φυλακῆς πέρι καὶ ὅσων ἂν ἑτέρων ὁ θεὸς περὶ ταῦτα
guarding about and as-many-as — other the god about these-things
νόμιμα παραδῷ, πάντα ἀποτελῶν, καὶ τὴν πρόρρησιν
customs hand-down all accomplishing and the proclamation
προαγορεύων, ἴτω ἀναγκάζων τὸν δράσαντα ὑπέχειν
proclaiming let-him-go compelling the doer to-undergo
τὴν τῆς δίκης πρᾶξιν κατὰ νόμον. ταῦτα δὲ ὅτι μὲν
the of-the justice execution according-to law these-things and that indeed
γίγνεσθαι χρεών ἐστι διά τινων ἐπευχῶν καὶ θυσιῶν
to-come-about needful it-is through some prayers and sacrifices

θεοῖς τισιν οἷς τῶν τοιούτων μέλει, φόνους μὴ γίγνεσθαι
to-gods some to-whom of-the such-things is-a-care murders not to-happen
κατὰ πόλεις, ῥᾴδιον ἀποφαίνεσθαι νομοθέτῃ· τίνες δ'
in cities easy to-declare for-lawgiver who and
εἰσὶν οἱ θεοὶ καὶ τίς ὁ τρόπος τῶν τοιούτων δικῶν
are the gods and what the manner of-the such suits
τῆς εἰσαγωγῆς ὀρθότατα πρὸς τὸ θεῖον ἂν γιγνόμενος
of-the introduction most-rightly toward the divine — being-done
εἴη, νομοφύλακες μετ' ἐξηγητῶν καὶ μάντεων καὶ τοῦ
would-be law-guardians with interpreters and seers and the
θεοῦ νομοθετησάμενοι, τὰς δίκας εἰσαγόντων ταύτας.
god having-legislated the suits let-them-introduce these
δικαστὰς δὲ αὐτῶν εἶναι τοὺς αὐτοὺς οὕσπερ τοῖς τὰ
judges and of-them to-be the same whom-very for-the the
ἱερὰ συλῶσιν διαδικάζειν ἐρρήθη κυρίως· ὁ δὲ
sacred-things robbing to-decide it-was-said with-authority the and
ὀφλὼν θανάτῳ ζημιούσθω καὶ μὴ ἐν τῇ τοῦ παθόντος
convicted with-death let-him-be-punished and not in the of-the having-suffered
χώρᾳ θαπτέσθω, ἀναιδείας ἕνεκα πρὸς τῷ ἀσεβεῖν.
country let-him-be-buried of-shamelessness for-the-sake besides the to-be-impious
e φυγὼν δὲ καὶ μὴ 'θελήσας κρίσιν ὑποσχεῖν φευγέτω
having-fled and and not having-wished trial to-undergo let-him-be-exiled
ἀειφυγίαν· ἐὰν δέ τις ἐπιβῇ που τῶν τῆς τοῦ φονευθέντος
perpetual-exile if and anyone set-foot anywhere of-the of-the of-the murdered
χώρας, ὁ προστυχὼν πρῶτος τῶν οἰκείων τοῦ ἀποθανόντος
country the meeting first of-the kinsmen of-the dead
ἢ καὶ τῶν πολιτῶν ἀνατὶ κτεινέτω, ἢ δήσας τοῖς
or also of-the citizens with-impunity let-him-kill or having-bound to-the
ἄρχουσι τῶν τὴν δίκην κρινάντων κτεῖναι παραδότω. ὁ
officials of-the the suit having-judged to-kill let-him-hand-over the
δὲ ἐπισκηπτόμενος ἅμα καὶ κατεγγυάτω τὸν ᾧ ἂν
and accusing at-once also let-him-demand-surety-from the whom —

ἐπισκήπτηται· ὁ δὲ παρεχέτω τοὺς ἐγγυητάς, ἀξιόχρεως οὓς
he-accuse the and let-him-provide the sureties sufficient whom
ἂν ἡ τῶν περὶ ταῦτα δικαστῶν ἀρχὴ κρίνῃ, τρεῖς ἐγγυητὰς
— the of-the about these-things judges office judge three sureties
ἀξιόχρεως παρέξειν ἐγγυωμένους εἰς δίκην· ἐὰν δὲ ἢ μὴ
sufficient to-provide guaranteeing to trial if and either not
ἐθέλῃ ἢ ἀδυνατῇ τις καθιστάναι, τὴν ἀρχὴν παραλαβοῦσαν
be-willing or be-unable anyone to-provide the office having-taken
δήσασαν φυλάττειν καὶ παρέχειν εἰς τὴν κρίσιν τῆς δίκης.
having-bound to-guard and to-produce for the judgment of-the suit
ἐὰν δὲ αὐτόχειρ μὲν μή, βουλεύσῃ δὲ θάνατόν τις ἄλλος 872
if and by-his-own-hand indeed not plan and death any other
ἑτέρῳ καὶ τῇ βουλήσει τε καὶ ἐπιβουλεύσει ἀποκτείνας
for-another and by-the wishing both and plotting having-killed
αἴτιος ὢν καὶ μὴ καθαρὸς τὴν ψυχὴν τοῦ φόνου ἐν πόλει
cause being and not pure the soul of-the murder in city
ἐνοικῇ, γιγνέσθων καὶ τούτῳ κατὰ ταὐτὰ αἱ κρίσεις
dwell let-there-be also for-this according-to the-same the trials
τούτων πέρι πλὴν τῆς ἐγγύης, τῷ δὲ ὀφλόντι ταφῆς τῆς
these about except the surety for-the and convicted burial the
οἰκείας ἐξέστω τυχεῖν, τὰ δὲ ἄλλα κατὰ ταὐτὰ
own let-it-be-allowed to-obtain the-things and other according-to the-same
ὡσαύτως τῷ πρόσθεν ῥηθέντι περὶ αὐτὸν γιγνέσθω. τὰ
likewise as-the before said about him let-come-about the
αὐτὰ δὲ ἔστω ταῦτα ξένοισί τε πρὸς ξένους καὶ
same-things and let-be these-things for-foreigners both against foreigners and
ἀστοῖσι καὶ ξένοις πρὸς ἀλλήλους, δούλοις τε αὖ πρὸς
for-townsmen and foreigners against one-another for-slaves both again against
δούλους, τῆς τε αὐτοχειρίας πέρι καὶ ἐπιβουλεύσεως, πλὴν
slaves of-the both own-hand-killing about and of-plotting except
τῆς ἐγγύης· ταύτην δέ, καθάπερ εἴρηται, τοὺς αὐτόχειρας
the surety this and as has-been-said the own-hand-killers

κατεγγυᾶσθαι, τὸν δὲ προαγορεύοντα τὸν φόνον ἅμα
to-be-bound-by-surety the and proclaiming the murder at-once
κατεγγυᾶν καὶ τούτους. ἐὰν δὲ δοῦλος ἐλεύθερον ἑκών,
to-bind-by-surety also these if and slave free-man willingly
εἴτε αὐτόχειρ εἴτε βουλεύσας, ἀποκτείνῃ καὶ ὄφλῃ
whether by-his-own-hand or having-planned kill and be-convicted
τὴν δίκην, ὁ τῆς πόλεως κοινὸς δήμιος ἄγων πρὸς
the suit the of-the city public executioner leading to
τὸ μνῆμα τοῦ ἀποθανόντος, ὅθεν ἂν ὁρᾷ τὸν τύμβον,
the tomb of-the dead whence — he-sees the mound
μαστιγώσας ὁπόσας ἂν ὁ ἑλὼν προστάττῃ, ἐάνπερ
having-whipped how-many — the having-convicted enjoin if-indeed
βιῷ παιόμενος ὁ φονεύς, θανατωσάτω. ἐὰν δέ τις
he-live being-beaten the murderer let-him-put-to-death if and anyone
δοῦλον κτείνῃ μηδὲν ἀδικοῦντα, φόβῳ δὲ μὴ μηνυτὴς
slave kill nothing wronging through-fear and lest informer
αἰσχρῶν ἔργων καὶ κακῶν αὐτοῦ γίγνηται, ἤ τινος
of-shameful deeds and bad of-him become or some
ἕνεκα ἄλλου τοιούτου, καθάπερ ἂν εἰ πολίτην κτείνας
for-the-sake other such as — if citizen having-killed
ὑπεῖχε φόνου δίκας, ὡσαύτως καὶ τοῦ τοιούτου
he-would-be-liable of-murder suits likewise also of-the such
δούλου κατὰ τὰ αὐτὰ ἀποθανόντος οὕτως ὑπεχέτω.
slave according-to the same-things having-died so let-him-be-liable
d ἐὰν δὲ δὴ γίγνηται ἐφ' οἷσι καὶ νομοθετεῖν δεινὸν καὶ
if and indeed come-about on which-things also to-legislate terrible and
οὐδαμῶς προσφιλές, μὴ νομοθετεῖν δὲ ἀδύνατον, συγγενῶν
in-no-way pleasant not to-legislate and impossible of-kin
αὐτόχειρας φόνους ἢ δι' ἐπιβουλεύσεως γενομένους,
by-own-hand murders or through plotting having-come-about
ἑκουσίους τε καὶ ἀδίκους πάντως, οἳ τὰ μὲν πολλὰ
voluntary both and unjust altogether which the(-ones) indeed many

ἐν κακῶς οἰκούσαις καὶ τρεφομέναις γίγνονται πόλεσιν,
in badly being-managed and being-reared happen cities
γένοιτο δ᾽ ἄν πού τι καὶ ἐν ᾗ μή τις ἂν
might-come-about and — somewhere something even in which not anyone —
προσδοκήσειεν χώρᾳ, λέγειν μὲν δὴ χρεὼν αὖ πάλιν
would-expect country to-say indeed indeed it-is-needful again back
τὸν ἔμπροσθε σμικρῷ ῥηθέντα λόγον, ἂν ἄρα τις ἀκούων
the before a-little said argument if then anyone hearing
ἡμῶν οἷος ἀποσχέσθαι γένηται μᾶλλον ἑκὼν διὰ τὰ
us such to-abstain become rather willingly because-of the
τοιαῦτα φόνων τῶν πάντῃ ἀνοσιωτάτων. ὁ γὰρ δὴ
such-things from-murders the in-every-way most-unholy the for indeed
μῦθος ἢ λόγος, ἢ ὅτι χρὴ προσαγορεύειν αὐτόν, ἐκ
tale or argument or whatever one-must to-call it from
παλαιῶν ἱερέων εἴρηται σαφῶς, ὡς ἡ τῶν συγγενῶν
ancient priests has-been-told clearly that the of-the kindred
αἱμάτων τιμωρὸς δίκη ἐπίσκοπος νόμῳ χρῆται τῷ νυνδὴ
bloods avenger justice overseer law uses the just-now
λεχθέντι καὶ ἔταξεν ἄρα δράσαντί τι τοιοῦτον
spoken and ordered then for-the-one-having-done anything such
παθεῖν ταὐτὰ ἀναγκαίως ἅπερ ἔδρασεν· εἰ πατέρα
to-suffer the-same-things necessarily which-very he-did if father
ἀπέκτεινέν ποτέ τις, αὐτὸν τοῦτο ὑπὸ τέκνων τολμῆσαι
he-killed ever anyone himself this by children to-endure
βίᾳ πάσχοντα ἔν τισι χρόνοις, κἂν εἰ μητέρα, γενέσθαι τε
forcibly suffering in some times even if mother to-be-born both
αὐτὸν θηλείας μετασχόντα φύσεως ἀναγκαῖον, γενόμενόν
him female having-taken-part-in nature necessary having-been-born
τε ὑπὸ τῶν γεννηθέντων λιπεῖν τὸν βίον ἐν χρόνοις ὑστέροις·
and by the begotten to-leave the life in times later

873 τοῦ γὰρ κοινοῦ μιανθέντος αἵματος οὐκ εἶναι κάθαρσιν ἄλλην,
of-the for common polluted blood not to-be purification other
οὐδὲ ἔκπλυτον ἐθέλειν γίγνεσθαι τὸ μιανθὲν πρὶν φόνον
nor to-be-washed-out to-wish to-become the polluted before murder
φόνῳ ὁμοίῳ ὅμοιον ἡ δράσασα ψυχὴ τείσῃ καὶ πάσης τῆς
for-murder like like the having-done soul pay and of-all the
συγγενείας τὸν θυμὸν ἀφιλασαμένη κοιμίσῃ. ταῦτα δὴ
kindred the anger having-appeased lull-to-sleep these-things indeed
παρὰ θεῶν μέν τινα φοβούμενον τὰς τιμωρίας εἴργεσθαι
from gods indeed anyone fearing the punishments to-be-kept
χρὴ τὰς τοιαύτας· εἰ δέ τινας οὕτως ἀθλία συμφορὰ
one-must the such if and some so wretched misfortune
καταλάβοι, ὥστε πατρὸς ἢ μητρὸς ἢ ἀδελφῶν ἢ τέκνων ἐκ
should-seize so-that of-father or of-mother or of-brothers or of-children from
προνοίας ἑκουσίως ψυχὴν τολμῆσαι ἀποστερεῖν σώματος, ὁ
forethought willingly soul to-dare to-deprive of-body the
παρὰ τοῦ θνητοῦ νομοθέτου νόμος ὧδε περὶ τῶν τοιούτων
from the mortal lawgiver law thus about the such
νομοθετεῖ, Προρρήσεις μὲν τὰς περὶ τῶν νομίμων
legislates Proclamations indeed the about the customary-places
εἴργεσθαι καὶ ἐγγύας τὰς αὐτὰς εἶναι καθάπερ ἐρρήθη τοῖς
to-be-kept and sureties the same to-be as it-was-said for-the
ἔμπροσθεν· ἐὰν δέ τις ὄφλῃ φόνου τοιούτου, τούτων
before if and anyone be-convicted of-murder such of-these
κτείνας τινά, οἱ μὲν τῶν δικαστῶν ὑπηρέται καὶ ἄρχοντες
having-killed someone the indeed of-the judges servants and officials
ἀποκτείναντες, εἰς τεταγμένην τρίοδον ἔξω τῆς πόλεως
having-killed to appointed crossroads outside the city
ἐκβαλλόντων γυμνόν, αἱ δὲ ἀρχαὶ πᾶσαι ὑπὲρ ὅλης τῆς
let-them-cast-out naked the and offices all on-behalf-of whole the
πόλεως, λίθον ἕκαστος φέρων, ἐπὶ τὴν κεφαλὴν τοῦ νεκροῦ
city stone each carrying on the head of-the corpse

βάλλων ἀφοσιούτω τὴν πόλιν ὅλην, μετὰ δὲ τοῦτο εἰς τὰ
casting let-him-expiate the city whole after and this to the
τῆς χώρας ὅρια φέροντες ἐκβαλλόντων τῷ νόμῳ ἄταφον.
of-the country boundaries carrying let-them-cast-out by-the law unburied
τὸν δὲ δὴ πάντων οἰκειότατον καὶ λεγόμενον φίλτατον d
the and indeed of-all most-kindred and called dearest
ὃς ἂν ἀποκτείνῃ, τί χρὴ πάσχειν; λέγω δὲ ὃς ἂν
whoever — kill what one-must to-suffer I-mean and whoever —
ἑαυτὸν κτείνῃ, τὴν τῆς εἱμαρμένης βίᾳ ἀποστερῶν μοῖραν,
himself kill the of-the destiny by-force depriving share
μήτε πόλεως ταξάσης δίκῃ, μήτε περιωδύνῳ ἀφύκτῳ
neither city having-ordered by-justice nor by-very-painful inescapable
προσπεσούσῃ τύχῃ ἀναγκασθείς, μηδὲ αἰσχύνης τινὸς
having-befallen fortune compelled nor of-shame some
ἀπόρου καὶ ἀβίου μεταλαχών, ἀργίᾳ δὲ καὶ ἀνανδρίας
helpless and unlivable having-received-a-share by-idleness and also of-unmanliness
δειλίᾳ ἑαυτῷ δίκην ἄδικον ἐπιθῇ. τούτῳ δὴ τὰ μὲν
by-cowardice on-himself penalty unjust impose for-this indeed the-things indeed
ἄλλα θεὸς οἶδεν ἃ χρὴ νόμμα γίγνεσθαι περὶ καθαρμούς
other god knows which one-must customs to-come-about about purifications
τε καὶ ταφάς, ὧν ἐξηγητάς τε ἅμα καὶ τοὺς περὶ
both and burials of-which interpreters both at-once and the about
ταῦτα νόμους ἐπανερομένους χρὴ τοὺς ἐγγύτατα γένει
these-things laws inquiring one-must the nearest in-family
ποιεῖν αὐτοῖσιν κατὰ τὰ προσταττόμενα· τάφους δ'
to-do for-them according-to the-things enjoined tombs and
εἶναι τοῖς οὕτω φθαρεῖσι πρῶτον μὲν κατὰ μόνας μηδὲ
to-be for-the so perished first indeed in isolated nor
μεθ' ἑνὸς συντάφου, εἶτα ἐν τοῖς τῶν δώδεκα ὁρίοισι μερῶν
with one fellow-buried then in the of-the twelve borders of-parts

τῶν ὅσα ἀργὰ καὶ ἀνώνυμα θάπτειν ἀκλεεῖς αὐτούς,
of-those as-many-as fallow and nameless to-bury inglorious them
μήτε στήλαις μήτε ὀνόμασι δηλοῦντας τοὺς τάφους.
neither with-steles nor with-names indicating the tombs
e ἐὰν δ' ἄρα ὑποζύγιον ἢ ζῷον ἄλλο τι φονεύσῃ τινά, πλὴν
if and then beast-of-burden or animal other some kill someone except
τῶν ὅσα ἐν ἀγῶνι τῶν δημοσίᾳ τιθεμένων ἀθλεύοντά
of-the as-many-as in contest of-the publicly set competing
τι τοιοῦτον δράσῃ, ἐπεξίτωσαν μὲν οἱ προσήκοντες
anything such do let-prosecute indeed the kinsmen
τοῦ φόνου τῷ κτείναντι, διαδικαζόντων δὲ τῶν ἀγρονόμων
of-the murder the having-killed let-decide and the country-wardens
οἷσιν ἂν καὶ ὁπόσοις προστάξῃ ὁ προσήκων, τὸ δὲ
to-whom — and how-many enjoin the kinsman the and
ὀφλὸν ἔξω τῶν ὅρων τῆς χώρας ἀποκτείναντας διορίσαι.
convicted outside the boundaries of-the country having-killed to-banish

VIII · LIFELESS KILLERS, JUSTIFIED KILLING, AND WHY LAW

A lifeless thing that kills is cast out; an unknown killer is proclaimed in the market. Killing a burglar by night, a robber, a man raping a free woman, or a man attacking one's parents is pure. No human nature can both know and always do what is best for a city, and one that could would need no law; since none does, order and law are the second best, and judges are given discretion in proportion to their quality.

874 ΑΘΗ. ἐὰν δὲ ἄψυχόν τι ψυχῆς ἄνθρωπον στερήσῃ,
if and soulless something of-soul man deprive
πλὴν ὅσα κεραυνὸς ἤ τι παρὰ θεοῦ τοιοῦτον βέλος
except as-many-as thunderbolt or some from god such missile
ἰόν, τῶν δὲ ἄλλων ὅσα τινὸς προσπεσόντος ἢ αὐτὸ
going of-the and others as-many-as someone having-fallen-upon or itself

ἐμπεσὸν κτείνῃ τινά, δικαστὴν μὲν αὐτῷ καθιζέτω τῶν
having-fallen-in kill someone judge indeed for-it let-seat of-the
γειτόνων τὸν ἐγγύτατα ὁ προσήκων γένει, ἀφοσιούμενος
neighbors the nearest the related in-family expiating
ὑπὲρ αὑτοῦ τε καὶ ὑπὲρ τῆς συγγενείας ὅλης, τὸ
on-behalf-of himself both and on-behalf-of the kindred whole the
δὲ ὀφλὸν ἐξορίζειν, καθάπερ ἐρρήθη τὸ τῶν ζῴων γένος.
and convicted to-banish as was-said the of-the animals kind
ἐὰν δὲ τεθνεὼς μὲν αὖ τις φανῇ, ἄδηλος δὲ ὁ b
if and dead indeed again anyone appear unknown and the
κτείνας ᾖ καὶ μὴ ἀμελῶς ζητοῦσιν ἀνεύρετος γίγνηται,
having-killed be and not carelessly searching undiscovered become
τὰς μὲν προρρήσεις τὰς αὐτὰς γίγνεσθαι καθάπερ τοῖς
the indeed proclamations the same to-come-about as for-the
ἄλλοις, προαγορεύειν δὲ τὸν φόνον τῷ δράσαντι, καὶ
others to-proclaim and the murder for-the having-done and
ἐπιδικασάμενον ἐν ἀγορᾷ κηρῦξαι τῷ κτείναντι τὸν
having-claimed-the-suit in market-place to-proclaim to-the having-killed the(-one)
καὶ τὸν καὶ ὠφληκότι φόνου μὴ ἐπιβαίνειν ἱερῶν
and the(-other) and convicted of-murder not to-set-foot-on sanctuaries
μηδὲ ὅλης χώρας τῆς τοῦ παθόντος, ὡς, ἂν φανῇ
nor whole country the of-the having-suffered as — be-appear
καὶ γνωσθῇ, ἀποθανούμενον καὶ ἔξω τῆς τοῦ παθόντος
and be-known going-to-be-killed and outside the of-the having-suffered
χώρας ἐκβληθησόμενον ἄταφον. οὗτος δὴ νόμος εἷς ἡμῖν
country going-to-be-cast-out unburied this indeed law one for-us
ἔστω κύριος περὶ φόνου κείμενος.
let-be authoritative about murder laid-down
καὶ τὰ μὲν περὶ τὰ τοιαῦτα μέχρι τούτων οὕτως· ὧν c
and the-things indeed about the such-things up-to these so of-whom
δὲ ὁ κτείνας ἐφ' οἷς τε ὀρθῶς ἂν καθαρὸς εἴη,
and the having-killed on which-things both rightly — pure would-be

τάδε ἔστω· Νύκτωρ φῶρα εἰς οἰκίαν εἰσιόντα ἐπὶ κλοπῇ
these-things let-be By-night thief into house entering for theft
χρημάτων ἐὰν ἑλὼν κτείνῃ, καθαρὸς ἔστω· καὶ ἐὰν
of-goods if having-caught he-kill pure let-him-be and if
λωποδύτην ἀμυνόμενος ἀποκτείνῃ, καθαρὸς ἔστω· καὶ ἐὰν
clothes-stealer defending-himself he-kill pure let-him-be and if
ἐλευθέραν γυναῖκα βιάζηταί τις ἢ παῖδα περὶ τὰ ἀφροδίσια,
free woman force anyone or child about the sexual-things
νηποινὶ τεθνάτω ὑπό τε τοῦ ὑβρισθέντος βίᾳ καὶ
with-impunity let-him-be-killed by both the outraged by-force and
ὑπὸ πατρὸς ἢ ἀδελφῶν ἢ υἱέων· ἐάν τε ἀνὴρ ἐπιτύχῃ
by father or brothers or sons if both husband come-upon
γαμετῇ γυναικὶ βιαζομένῃ, κτείνας τὸν βιαζόμενον ἔστω
wedded wife being-forced having-killed the forcing let-him-be
καθαρὸς ἐν τῷ νόμῳ· καὶ ἐάν τις πατρὶ βοηθῶν θάνατον,
pure in the law and if anyone father helping death
μηδὲν ἀνόσιον δρῶντι, κτείνῃ τινά, ἢ μητρὶ ἢ τέκνοις ἢ
nothing unholy doing kill someone or mother or children or
ἀδελφοῖς ἢ συγγεννήτορι τέκνων, πάντως καθαρὸς ἔστω.
brothers or co-parent of-children altogether pure let-him-be
e τὰ μὲν τοίνυν περὶ τροφήν τε ζώσης ψυχῆς καὶ παιδείαν,
the-things indeed then about nurture both living of-soul and education
ὧν αὐτῇ τυχούσῃ μὲν βιωτόν, ἀτυχησάσῃ δὲ τοὐναντίον,
of-which it having-obtained indeed livable having-failed and the-opposite
καὶ περὶ θανάτων τῶν βιαίων ἃς δεῖ τιμωρίας γίγνεσθαι,
and about deaths the violent which one-must punishments to-come-about
νενομοθετήσθω· τὰ δὲ περὶ τὴν τῶν σωμάτων τροφὴν
let-be-legislated the-things and about the of-the bodies nurture
μὲν καὶ παιδείαν εἴρηται, τὸ δ' ἐχόμενον τούτων, αἱ βίαιοι
indeed and education has-been-said the and next these the violent
πράξεις ὑπ' ἀλλήλων ἀκούσιοί τε καὶ ἑκούσιοι γιγνόμεναι
actions by one-another involuntary both and voluntary happening

διοριστέον εἰς δύναμιν αἵ τέ εἰσιν καὶ ὅσαι, καὶ ὧν ἂν
must-be-defined to power which both they-are and how-many and of-what —
τυγχάνουσαι τιμωρήσεων τὸ πρόσφορον ἔχοιεν ἂν ἕκασται,
obtaining punishments the fitting would-have — each
ταῦτα μετ᾽ ἐκεῖνα, ὡς ἔοικεν, ὀρθῶς ἂν νομοθετοῖτο.
these-things after those as it-seems rightly — would-be-legislated
τραύματα δὴ καὶ πηρώσεις ἐκ τραυμάτων τά γε
wounds indeed and maimings from wounds the at-least
δεύτερα μετὰ θανάτους καὶ ὁ φαυλότατος ἂν τάξειεν
second after deaths even the poorest — would-order
τῶν ἐπὶ νόμον τρεπομένων. τὰ δὴ τραύματα, καθάπερ
of-the to law turning the indeed wounds as
οἱ φόνοι διῄρηντο, διαιρετέον, τὰ μὲν ἀκούσια, τὰ
the murders were-divided must-be-divided the(-ones) indeed involuntary the(-others)
δὲ θυμῷ, τὰ δὲ φόβῳ, τὰ δὲ ὁπόσα ἐκ
and in-spirit the(-others) and through-fear the(-others) and as-many-as from
προνοίας ἑκούσια συμβαίνει γιγνόμενα·
forethought voluntary turn-out happening
προρρητέον δή τι περὶ πάντων τῶν τοιούτων τοιόνδε, 875
must-be-proclaimed indeed something about all the such such
ὡς ἄρα νόμους ἀνθρώποις ἀναγκαῖον τίθεσθαι καὶ ζῆν
that then laws for-men necessary to-set and to-live
κατὰ νόμους ἢ μηδὲν διαφέρειν τῶν πάντῃ ἀγριωτάτων
according-to laws or nothing to-differ from-the in-every-way most-savage
θηρίων. ἡ δὲ αἰτία τούτων ἥδε, ὅτι φύσις ἀνθρώπων οὐδενὸς
beasts the and cause of-these this that nature of-men of-no-one
ἱκανὴ φύεται ὥστε γνῶναί τε τὰ συμφέροντα ἀνθρώποις
sufficient grows so-that to-know both the advantageous-things for-men
εἰς πολιτείαν καὶ γνοῦσα, τὸ βέλτιστον ἀεὶ δύνασθαί τε
for constitution and having-known the best always to-be-able both
καὶ ἐθέλειν πράττειν. γνῶναι μὲν γὰρ πρῶτον χαλεπὸν
and to-wish to-do to-know indeed for first hard

ὅτι πολιτικῇ καὶ ἀληθεῖ τέχνῃ οὐ τὸ ἴδιον ἀλλὰ τὸ κοινὸν
that for-political and true art not the private but the common
ἀνάγκη μέλειν — τὸ μὲν γὰρ κοινὸν συνδεῖ, τὸ δὲ ἴδιον
necessity to-be-a-care the indeed for common binds-together the and private
διασπᾷ τὰς πόλεις — καὶ ὅτι συμφέρει τῷ κοινῷ τε
tears-apart the cities and that it-is-advantageous for-the common both
καὶ ἰδίῳ, τοῖν ἀμφοῖν, ἢν τὸ κοινὸν τιθῆται καλῶς μᾶλλον
and private for-the both if the common be-laid-down well rather
ἢ τὸ ἴδιον· δεύτερον δέ, ἐὰν ἄρα καὶ τὸ γνῶναί τις ὅτι
than the private second and if then also the to-know anyone that
ταῦτα οὕτω πέφυκεν λάβῃ ἱκανῶς ἐν τέχνῃ, μετὰ δὲ
these-things so are-by-nature grasp sufficiently in art after and
τοῦτο ἀνυπεύθυνός τε καὶ αὐτοκράτωρ ἄρξῃ πόλεως, οὐκ
this unaccountable both and absolute rule of-city not
ἄν ποτε δύναιτο ἐμμεῖναι τούτῳ τῷ δόγματι καὶ διαβιῶναι
— ever could abide-by this the doctrine and to-live-through
τὸ μὲν κοινὸν ἡγούμενον τρέφων ἐν τῇ πόλει, τὸ δὲ ἴδιον
the indeed common leading nourishing in the city the and private
ἑπόμενον τῷ κοινῷ, ἀλλ' ἐπὶ πλεονεξίαν καὶ ἰδιοπραγίαν
following the common but to greed and private-doing
ἡ θνητὴ φύσις αὐτὸν ὁρμήσει ἀεί, φεύγουσα μὲν ἀλόγως
the mortal nature him will-drive always fleeing indeed irrationally
τὴν λύπην, διώκουσα δὲ τὴν ἡδονήν, τοῦ δὲ δικαιοτέρου
the pain pursuing and the pleasure of-the and more-just
τε καὶ ἀμείνονος ἐπίπροσθεν ἄμφω τούτω προστήσεται,
both and better before both these will-set
καὶ σκότος ἀπεργαζομένη ἐν αὑτῇ πάντων κακῶν ἐμπλήσει
and darkness producing in itself of-all evils will-fill
πρὸς τὸ τέλος αὑτήν τε καὶ τὴν πόλιν ὅλην.
to the end itself both and the city whole

ἐπεὶ ταῦτα εἴ ποτέ τις ἀνθρώπων φύσει ἱκανὸς θείᾳ d
since these-things if ever anyone of-men by-nature sufficient by-divine
μοίρᾳ γεννηθεὶς παραλαβεῖν δυνατὸς εἴη, νόμων οὐδὲν ἂν
lot born to-take-over able should-be of-laws nothing —
δέοιτο τῶν ἀρξόντων ἑαυτοῦ· ἐπιστήμης γὰρ οὔτε νόμος
would-need of-the going-to-rule himself than-knowledge for neither law
οὔτε τάξις οὐδεμία κρείττων, οὐδὲ θέμις ἐστὶν νοῦν οὐδενὸς
nor order none stronger nor right is mind of-nothing
ὑπήκοον οὐδὲ δοῦλον ἀλλὰ πάντων ἄρχοντα εἶναι, ἐάνπερ
subject nor slave but of-all ruler to-be if-indeed
ἀληθινὸς ἐλεύθερός τε ὄντως ᾖ κατὰ φύσιν. νῦν δὲ οὐ
true free both really it-be according-to nature now and not
γάρ ἐστιν οὐδαμοῦ οὐδαμῶς, ἀλλ᾽ ἢ κατὰ βραχύ· διὸ
for it-is nowhere in-no-way but than in small wherefore
δὴ τὸ δεύτερον αἱρετέον, τάξιν τε καὶ νόμον, ἃ δὴ
indeed the second must-be-chosen order both and law which indeed
τὸ μὲν ὡς ἐπὶ τὸ πολὺ ὁρᾷ καὶ βλέπει, τὸ δ᾽ ἐπὶ πᾶν
the indeed as for the much sees and looks the and for all
ἀδυνατεῖ. ταῦτα δὴ τῶνδε εἵνεκα εἴρηται· νῦν ἡμεῖς
is-unable these-things indeed of-these for-the-sake have-been-said now we
τάξομεν τί χρὴ τὸν τρώσαντα ἤ τι βλάψαντα
shall-order what one-must the having-wounded or something having-harmed
ἕτερον ἄλλον παθεῖν ἢ ἀποτίνειν. πρόχειρον δὴ παντὶ
one another to-suffer or to-pay ready indeed for-everyone
περὶ παντὸς ὑπολαβεῖν ὀρθῶς, "τὸν τί τρώσαντα ἢ τίνα
about everything to-take-up rightly the what having-wounded or whom
ἢ πῶς ἢ πότε λέγεις; μυρία γὰρ ἕκαστά ἐστι τούτων
or how or when do-you-mean countless for each are of-these
καὶ πάμπολυ διαφέροντα ἀλλήλων." ταῦτ᾽ οὖν δὴ
and very-much differing from-one-another these-things then indeed
δικαστηρίοις ἐπιτρέπειν κρίνειν πάντα ἢ μηδὲν ἀδύνατον.
to-courts to-entrust to-judge all or nothing impossible

876 ἓν μὲν γὰρ κατὰ πάντων ἀναγκαῖον ἐπιτρέπειν κρῖναι, τὸ
one indeed for about all necessary to-entrust to-judge the
πότερον ἐγένετο ἢ οὐκ ἐγένετο ἕκαστον τούτων· τὸ δὲ μηδὲν
whether it-happened or not it-happened each of-these the and nothing
ἐπιτρέπειν αὖ περὶ τοῦ τί δεῖ ζημιοῦσθαι καὶ πάσχειν
to-entrust again about the what one-must to-be-fined and to-suffer
τί χρεὼν τὸν ἀδικήσαντα τούτων τι, ἀλλ᾽ αὐτὸν περὶ
what it-is-needful the having-wronged of-these anything but himself about
πάντων νομοθετῆσαι σμικρῶν καὶ μεγάλων, σχεδὸν ἀδύνατον.
all to-legislate small and great nearly impossible

CLIN. τίς οὖν ὁ μετὰ τοῦτον λόγος;
what then the after this argument

ATH. ὅδε, ὅτι τὰ μὲν ἐπιτρεπτέον δικαστηρίοις, τὰ
this that the-things indeed must-be-entrusted to-courts the-things
δὲ οὐκ ἐπιτρεπτέον, ἀλλ᾽ αὐτῷ νομοθετητέον.
and not must-be-entrusted but by-himself must-be-legislated

CLIN. ποῖα δὴ νομοθετητέον τε καὶ ποῖα ἀποδοτέον
what-sort indeed must-be-legislated both and what-sort must-be-assigned
κρίνειν τοῖς δικαστηρίοις;
to-judge to-the courts

b ATH. τάδε δὴ μετὰ ταῦτα ὀρθότατ᾽ ἂν εἰπεῖν εἴη, ὡς
these-things indeed after these-things most-rightly — to-say would-be that
ἐν πόλει ἐν ᾗ δικαστήρια φαῦλα καὶ ἄφωνα, κλέπτοντα
in city in which courts poor and voiceless hiding
τὰς αὑτῶν δόξας, κρύβδην τὰς κρίσεις διαδικάζει καί,
the of-themselves opinions secretly the judgments decide and
ὃ τούτου δεινότερον, ὅταν μηδὲ σιγῶντα ἀλλὰ θορύβου
which than-this more-terrible whenever not-even being-silent but of-uproar
μεστὰ καθάπερ θέατρα ἐπαινοῦντά τε βοῇ καὶ ψέγοντα
full as theaters praising both with-shout and blaming
τῶν ῥητόρων ἑκάτερον ἐν μέρει κρίνῃ, χαλεπὸν τότε πάθος
of-the orators each in turn judge harsh then experience

ὅλῃ τῇ πόλει γίγνεσθαι φιλεῖ. τοῖς οὖν δὴ τοιούτοις
for-whole the city to-come-about is-wont for-the then indeed such
δικαστηρίοις νομοθετεῖν ὑπό τινος ἀνάγκης ληφθέντα οὐκ
courts to-legislate by some necessity seized not
εὐτυχὲς μέν, ὅμως δὲ ἐξ ἀνάγκης εἰλημμένον ὅτι περὶ
fortunate indeed nevertheless and by necessity seized that about
σμικρότατα ἐπιτρεπτέον αὐτοῖς τάττειν τὰς ζημίας, τὰ δὲ
smallest-things must-be-entrusted to-them to-order the penalties the and
πλεῖστα αὐτὸν νομοθετεῖν διαρρήδην, ἄν τις ἄρα τοιαύτῃ
most himself to-legislate expressly if anyone then for-such
πολιτείᾳ νομοθετῇ ποτε· ἐν ᾗ δὲ ἂν πόλει δικαστήρια
constitution legislate ever in which and — city courts
εἰς δύναμιν ὀρθῶς καθεστῶτα ᾖ, τραφέντων τε εὖ
to power rightly established be reared both well
τῶν μελλόντων δικάζειν δοκιμασθέντων τε διὰ πάσης
of-the going to-judge scrutinized both through all
ἀκριβείας, ἐνταῦθα ὀρθὸν καὶ ἔχον εὖ καὶ καλῶς τὸ
exactness there right and being well and finely the
πολλὰ ἐπιτρέπειν κρίνειν τοῖς τοιούτοις δικασταῖς τῶν
many-things to-entrust to-judge to-the such judges of-the
ὀφλόντων πέρι, τί χρὴ πάσχειν αὐτοὺς ἢ ἀποτίνειν.
convicted about what one-must to-suffer them or to-pay
ἡμῖν δὴ τὰ νῦν ἀνεμέσητον τὸ μὴ νομοθετεῖν αὐτοῖς d
for-us indeed the now not-blameworthy the not to-legislate for-them
τὰ μέγιστα καὶ πλεῖστα, ἃ καὶ φαυλοτέρως ἂν
the greatest-things and most which even more-poorly —
πεπαιδευμένοι δικασταὶ δύναιντο κατιδεῖν καὶ προσάπτειν
educated judges could see and attach
ἑκάστῳ τῶν ἁμαρτημάτων τὴν ἀξίαν τοῦ πάθους τε
to-each of-the errors the worth of-the suffering both
καὶ πράξεως· ἐπειδὴ δὲ οἷς ἡμεῖς νομοθετοῦμεν, οὐχ
and action since and for-whom we legislate not

ἥκιστα ἐμμελεῖς αὐτοὺς οἰόμεθ' ἂν τῶν τοιούτων γίγνεσθαι
least harmonious them we-think — of-the such to-become
κριτάς, ἐπιτρεπτέον δὴ τὰ πλεῖστα. οὐ μὴν ἀλλ' ὅπερ
judges must-be-entrusted indeed the most not indeed but which-very
πολλάκις εἴπομέν τε καὶ ἐδράσαμεν ἐν τῇ τῶν ἔμπροσθεν
often we-said both and did in the of-the before
νομοθετήσει νόμων, τὸ περιγραφήν τε καὶ τοὺς τύπους
legislation of-laws the outline both and the patterns
τῶν τιμωριῶν εἰπόντας, δοῦναι τὰ παραδείγματα τοῖσι
of-the punishments having-told to-give the examples to-the
δικασταῖς τοῦ μήποτε βαίνειν ἔξω τῆς δίκης, τότε τε
judges of-the never to-go outside of-the justice then both
ἦν ὀρθότατα ἔχον καὶ δὴ καὶ νῦν τοῦτο αὐτὸ ποιητέον,
it-was most-rightly being and indeed also now this itself must-be-done
ἐπανελθόντα ἤδη πάλιν ἐπὶ τοὺς νόμους.
having-returned already again to the laws

IX · WOUNDING

Wounding with intent to kill is punished by lifelong exile to a neighboring city, not death, since fortune spared the victim. A child who wounds a parent, a slave his master, or a sibling a sibling with intent is put to death, and a spouse is exiled for life, the household of a childless exile passing to an adopted heir. Wounds in anger pay double or fourfold damages; a slave who wounds a free man in anger is handed over to the injured, and an unwilling wounder pays the damage once. Every younger person must revere an elder, and a citizen who is struck by a foreigner brings him to the town-wardens, who whip him if he struck unjustly.

877 ΑΤΗ. ἡ δὴ γραφὴ περὶ τραύματος ὧδε ἡμῖν κείσθω·
the indeed indictment about wound thus for-us let-lie
ἐάν τις διανοηθεὶς τῇ βουλήσει κτεῖναί τινα φίλιον,
if anyone having-intended with-the will to-kill someone friendly

πλὴν ὧν ὁ νόμος ἐφίησιν, τρώσῃ μέν, ἀποκτεῖναι δὲ
except whom the law allows wound indeed to-kill and
ἀδυνατήσῃ, τὸν διανοηθέντα τε καὶ τρώσαντα οὕτως
be-unable the having-intended both and having-wounded so
οὐκ ἄξιον ἐλεεῖν, οὐδὲ αἰδούμενον ἄλλως ἢ καθάπερ
not worthy to-pity nor revering otherwise than as
ἀποκτείναντα ὑπέχειν τὴν δίκην φόνου ἀναγκάζειν· τὴν
having-killed to-undergo the penalty of-murder to-compel the
δὲ οὐ παντάπασι κακὴν τύχην αὐτοῦ σεβόμενον καὶ τὸν
and not altogether bad fortune of-him revering and the
δαίμονα, ὃς αὐτὸν καὶ τὸν τρωθέντα ἐλεήσας ἀπότροπος
daemon who him and the wounded having-pitied averter
αὐτοῖς ἐγένετο μὴ τῷ μὲν ἀνίατον ἕλκος γενέσθαι,
for-them became lest to-the(-one) indeed incurable wound become
τῷ δὲ ἐπάρατον τύχην καὶ συμφοράν, τούτῳ δὴ
to-the(-other) and accursed fortune and misfortune to-this indeed
χάριν τῷ δαίμονι διδόντα καὶ μὴ ἐναντιούμενον, τὸν μὲν
gratitude to-the daemon giving and not opposing the indeed
θάνατον ἀφελεῖν τοῦ τρώσαντος, μετάστασιν δὲ εἰς τὴν
death to-take-away from-the having-wounded removal and to the
γείτονα πόλιν αὐτῷ γίγνεσθαι διὰ βίου, καρπούμενον
neighboring city for-him to-come-about through life enjoying
ἅπασαν τὴν αὑτοῦ κτῆσιν. βλάβος δέ, εἰ κατέβλαψεν τὸν
all the of-himself property damage and if he-damaged the
τρωθέντα, ἐκτίνειν τῷ βλαφθέντι, τιμᾶν δὲ τὸ δικαστήριον
wounded to-pay to-the damaged to-assess and the court
ὅπερ ἂν τὴν δίκην κρίνῃ, κρίνειν δὲ οἵπερ ἂν τοῦ φόνου
which-very — the suit judge to-judge and who-very — of-the murder
ἐδίκασαν εἰ ἐτελεύτησεν ἐκ τῆς πληγῆς τοῦ τραύματος.
would-have-judged if he-had-died from the blow of-the wound

c γονέας δ' ἂν παῖς ἢ δοῦλος δεσπότην ὡσαύτως ἐκ
parents and if child or slave master likewise from
προνοίας τρώσῃ, θάνατον εἶναι τὴν ζημίαν· καὶ ἐὰν
forethought wound death to-be the penalty and if
ἀδελφὸς ἀδελφὸν ἢ ἀδελφὴν ἢ ἀδελφὴ ἀδελφὸν ἢ ἀδελφὴν
brother brother or sister or sister brother or sister
ὡσαύτως τρώσῃ, καὶ ὄφλῃ τραύματος ἐκ προνοίας,
likewise wound and be-convicted of-wounding from forethought
θάνατον εἶναι τὴν ζημίαν. γυνὴ δὲ ἄνδρα ἑαυτῆς ἐξ
death to-be the penalty wife and husband her-own with
ἐπιβουλῆς τοῦ ἀποκτεῖναι τρώσασα, ἢ ἀνὴρ τὴν ἑαυτοῦ
plotting of-the to-kill having-wounded or husband the his-own
γυναῖκα, φευγέτω ἀειφυγίαν· τὴν δὲ κτῆσιν, ἐὰν μὲν
wife let-him-be-exiled perpetual-exile the and property if indeed
υἱεῖς ἢ θυγατέρες αὐτοῖς ὦσιν παῖδες ἔτι, τοὺς ἐπιτρόπους
sons or daughters to-them be children still the guardians
ἐπιτροπεύειν καὶ ὡς ὀρφανῶν τῶν παίδων ἐπιμελεῖσθαι·
to-manage and as of-orphans the children to-take-care-of
ἐὰν δὲ ἄνδρες, μὴ ἐπάναγκες ἔστω τρέφεσθαι τὸν
if and men not compulsory let-it-be to-be-maintained the
φεύγοντα ὑπὸ τῶν ἐκγόνων, τὴν δὲ οὐσίαν αὐτοὺς
exile by the offspring the and property them
κεκτῆσθαι. ἄπαις δὲ ὅστις ἂν τοιαύταις συμφοραῖς
to-possess childless and whoever — into-such misfortunes
περιπέσῃ, τοὺς συγγενεῖς συνελθόντας μέχρι ἀνεψιῶν
fall the kinsmen having-come-together up-to of-cousins
παίδων τοῦ πεφευγότος ἀμφοτέρωθεν, πρός τε ἀνδρῶν
children of-the exile on-both-sides on-the-side-of both men
καὶ πρὸς γυναικῶν, κληρονόμον εἰς τὸν οἶκον τοῦτον
and on-the-side-of women heir into the house this
τῇ πόλει τετταρακοντακαιπεντακισχιλιοστὸν καταστῆσαι
for-the city five-thousand-and-fortieth to-establish

βουλευομένους μετὰ νομοφυλάκων καὶ ἱερέων, διανοηθέντας
deliberating with law-guardians and priests having-considered
τρόπῳ καὶ λόγῳ τοιῷδε, ὡς οὐδεὶς οἶκος τῶν τετταράκοντα
in-way and argument such that no house of-the forty
καὶ πεντακισχιλίων τοῦ ἐνοικοῦντός ἐστιν οὐδὲ σύμπαντος
and five-thousand of-the dweller is nor of-whole
τοῦ γένους οὕτως ὡς τῆς πόλεως δημόσιός τε καὶ ἴδιος·
the family so as of-the city public both and private
δεῖ δὴ τήν γε πόλιν τοὺς αὑτῆς οἴκους ὡς ὁσιωτάτους
one-must indeed the at-least city the of-itself houses as most-holy
τε καὶ εὐτυχεστάτους κεκτῆσθαι κατὰ δύναμιν.
both and most-fortunate to-possess according-to power
ὅταν οὖν τις ἅμα δυστυχηθῇ καὶ ἀσεβηθῇ τῶν οἴκων, 878
whenever then any at-once be-made-unfortunate and be-made-impious of-the houses
ὥστε τὸν κεκτημένον ἐν αὐτῷ παῖδας μὲν μὴ καταλιπεῖν,
so-that the possessor in it children indeed not to-leave
ἠίθεον δὲ ἢ καὶ γεγαμηκότα ἄπαιδα τελευτῆσαι φόνου
unmarried and or also having-married childless to-die of-murder
ὀφλόντα ἑκουσίου ἤ τινος ἁμαρτήματος ἄλλου τῶν περὶ θεοὺς
convicted voluntary or of-some error other of-the about gods
ἢ πολίτας ὧν ἂν θάνατος ἐν τῷ νόμῳ ζημία διαρρήδην ᾖ
or citizens of-which — death in the law penalty expressly be
κειμένη, ἢ καὶ ἐν ἀειφυγίᾳ τις φεύγῃ τῶν ἀνδρῶν ἄπαις,
laid-down or also in perpetual-exile anyone be-exiled of-the men childless
τοῦτον πρῶτον μὲν καθήρασθαι καὶ ἀποδιοπομπήσασθαι
this first indeed to-purify and to-cleanse
τὸν οἶκον χρεὼν ἔστω κατὰ νόμον, ἔπειτα συνελθόντας,
the house it-is-needful let-it-be according-to law then having-come-together
καθάπερ εἴπομεν νυνδή, τοὺς οἰκείους ἅμα νομοφύλαξιν
as we-said just-now the kinsmen together-with law-guardians
σκέψασθαι γένος ὅτιπερ ἂν ᾖ τῶν ἐν τῇ πόλει εὐδοκιμώτατον
to-examine family which-very — be of-the in the city most-well-reputed

πρὸς ἀρετὴν καὶ ἅμα εὐτυχές, ἐν ᾧ ἂν παῖδες γεγονότες
for virtue and at-once fortunate in which — children having-been-born
ὦσιν πλείους· ὅθεν ἕνα τῷ τοῦ τελευτήσαντος πατρὶ
be more whence one to-the of-the dead father
καὶ τοῖς ἄνω τοῦ γένους υἱὸν ὡς ἐκείνων εἰσποιοῦντας,
and to-the above of-the family son as of-those adopting
φήμης ἕνεκα ἐπονομάζοντας, γεννήτορά τε αὑτοῖς καὶ
of-omen for-the-sake naming begetter both for-themselves and
ἑστιοῦχον καὶ θεραπευτὴν ὁσίων τε καὶ ἱερῶν ἐπ'
hearth-keeper and servant of-holy-things both and of-sacred-things on
ἀμείνοσι τύχαις γίγνεσθαι τοῦ πατρός, τούτῳ τῷ τρόπῳ
better fortunes to-become than-the father in-this the way
ἐπευξαμένους, αὐτὸν κληρονόμον καταστῆσαι κατὰ νόμον,
having-prayed him heir to-establish according-to law
τὸν δ' ἐξαμαρτόντα ἀνώνυμον ἐᾶν καὶ ἄπαιδα καὶ ἄμοιρον
the and having-erred nameless to-leave and childless and without-share
κεῖσθαι, ὁπόταν αὐτὸν καταλάβωσιν αἱ τοιαῦται συμφοραί.
to-lie whenever him seize the such misfortunes
c ἔστιν δὲ οὐ πάντων, ὡς ἔοικε, τῶν ὄντων ὅρος ὅρῳ
it-is and not of-all as it-seems of-the beings boundary to-boundary
προσμειγνύς, ἀλλ' οἷς ἔστιν μεθόριον, τοῦτο ἐν μέσῳ
adjoining but for-which-things there-is borderland this in middle
ὅρων πρότερον ἑκατέρῳ προσβάλλον γίγνοιτ' ἂν ἀμφοῖν
of-boundaries before to-each touching would-be — of-both
μεταξύ· καὶ δὴ καὶ τῶν ἀκουσίων τε καὶ ἑκουσίων τὸ θυμῷ
between and indeed also of-the involuntary both and voluntary the in-spirit
γιγνόμενον ἔφαμεν εἶναι τοιοῦτον. τραυμάτων οὖν ἔστω τῶν
happening we-said to-be such of-wounds then let-be of-the
ὀργῇ γενομένων· ἐὰν ὄφλῃ τις, πρῶτον μὲν τίνειν τοῦ
in-anger having-happened if be-convicted anyone first indeed to-pay of-the
βλάβους τὴν διπλασίαν, ἂν τὸ τραῦμα ἰάσιμον ἀποβῇ, τῶν
damage the double if the wound curable turn-out of-the

δὲ ἀνιάτων τὴν τετραπλασίαν· ἐὰν δὲ ἰάσιμον μέν, αἰσχύνην
and incurable the fourfold if and curable indeed shame
δὲ μεγάλην τινὰ προσβάλλῃ τῷ τρωθέντι καὶ ἐπονείδιστον,
and great some bring-on to-the wounded and reproachful
τὴν τετραπλασίαν ἐκτίνειν. ὅσα δέ τις τρώσας
the fourfold to-pay as-many-as and anyone having-wounded
τινὰ μὴ μόνον βλάπτῃ τὸν παθόντα ἀλλὰ καὶ τὴν πόλιν,
someone not only harm the having-suffered but also the city
ποιήσας ἀδύνατον τῇ πατρίδι πρὸς πολεμίους βοηθεῖν,
having-made unable for-the fatherland against enemies to-help
τοῦτον δὲ μετὰ τῶν ἄλλων ζημιῶν ἐκτίνειν καὶ τῇ πόλει
this-one and with the other penalties to-pay also to-the city
τὴν βλάβην· πρὸς γὰρ ταῖς αὑτοῦ στρατείαις καὶ ὑπὲρ
the damage besides for the of-himself campaigns also on-behalf-of
τοῦ ἀδυνατοῦντος στρατευέσθω καὶ τὰς ὑπὲρ ἐκείνου
the unable let-him-campaign and the on-behalf-of that-one
πολεμικὰς ταττέσθω τάξεις, ἢ μὴ δρῶν ταῦτα ὑπόδικος
warlike let-him-take-up posts or not doing these-things liable
τῷ ἐθέλοντι τῆς ἀστρατείας γιγνέσθω κατὰ νόμον.
for-the willing of-the evasion-of-service let-him-be according-to law
τὴν δὲ δὴ τῆς βλάβης ἀξίαν, εἴτε διπλῆν εἴτε τριπλῆν εἴτε e
the and indeed of-the damage worth whether double or triple or
καὶ τετραπλασίαν, οἱ καταψηφισάμενοι δικασταὶ ταττόντων.
also fourfold the having-condemned judges let-them-order
ἐὰν δὲ ὁμόγονος ὁμόγονον τὸν αὐτὸν τρόπον τούτῳ τρώσῃ,
if and kinsman kinsman the same way as-this wound
τοὺς γεννήτας καὶ τοὺς συγγενεῖς μέχρι ἀνεψιῶν παίδων
the clansmen and the relatives up-to of-cousins children
πρὸς γυναικῶν καὶ ἀνδρῶν, γυναῖκάς τε καὶ ἄνδρας
on-the-side-of women and men women both and men
συνελθόντας, κρίναντας παραδιδόναι τιμᾶν τοῖς γεννήσασι
having-come-together having-judged to-hand-over to-assess to-the parents

κατὰ φύσιν· ἐὰν δὲ ἀμφισβητήσιμος ἡ τίμησις γίγνηται,
according-to nature if and disputable the assessment become
τοὺς πρὸς ἀνδρῶν εἶναι τιμῶντας κυρίους, ἐὰν δὲ
the on-the-side-of men to-be assessing in-control if and
ἀδυνατῶσιν αὐτοί, τοῖς νομοφύλαξιν τελευτῶντας ἐπιτρέπειν.
they-be-unable themselves to-the law-guardians finally to-entrust
879 ἐκγόνοις δὲ πρὸς γονέας εἶναι τῶν τοιούτων τραυμάτων
to-offspring and toward parents to-be of-the such wounds
δικαστὰς μὲν τοὺς ὑπὲρ ἑξήκοντα ἔτη γεγονότας ἐπάναγκες,
judges indeed the over sixty years having-become compulsory
οἷς ἂν παῖδες μὴ ποιητοί, ἀληθινοὶ δέ, ὦσιν, ἂν δέ
to-whom — children not adopted genuine and be if and
τις ὄφλῃ, τιμᾶν εἰ τεθνάναι χρὴ τὸν τοιοῦτον
anyone be-convicted to-assess whether to-die one-must the such
εἴτε τι μεῖζον ἕτερον τούτου πάσχειν ἢ καὶ μὴ πολλῷ
or some greater other than-this to-suffer or also not much
σμικρότερον· καὶ τῶν συγγενῶν τοῦ δράσαντος μηδένα
smaller and of-the kinsmen of-the doer no-one
δικάζειν, μηδ' ἐὰν γεγονὼς ᾖ τὸν χρόνον ὅσον ὁ
to-judge not-even if having-become he-be the time as-much-as the
νόμος εἴρηκεν. δοῦλος δ' ἐάν τις ἐλεύθερον ὀργῇ τρώσῃ,
law has-said slave and if anyone free-man in-anger wound
παραδότω τὸν δοῦλον ὁ κεκτημένος τῷ τρωθέντι χρῆσθαι
let-hand-over the slave the owner to-the wounded to-use
ὅτι ἂν ἐθέλῃ· ἐὰν δὲ μὴ παραδιδῷ, αὐτὸς τὴν βλάβην
whatever — he-wishes if and not he-hand-over himself the damage
ἐξιάσθω. ἐὰν δὲ ἐκ συνθήκης αἰτιᾶται τοῦ δούλου
let-him-make-good if and from collusion he-accuse of-the slave
καὶ τοῦ τρωθέντος μηχανὴν εἶναί τις τὸ γεγονός,
and of-the wounded contrivance to-be anyone the having-happened
ἀμφισβητησάτω· ἐὰν δὲ μὴ ἕλῃ, τριπλασίαν ἐκτεισάτω
let-him-dispute if and not he-win triple let-him-pay

τὴν βλάβην, ἑλὼν δέ, ἀνδραποδισμοῦ ὑπόδικον ἐχέτω
the damage having-won and of-kidnapping liable let-him-have
τὸν τεχνάζοντα μετὰ τοῦ δούλου. ὃς δ' ἂν ἄκων
the contriving with the slave whoever and — unwillingly
ἄλλος ἄλλον τρώσῃ, τὸ βλάβος ἁπλοῦν ἀποτινέτω —
one another wound the damage single let-him-pay
τύχης γὰρ νομοθέτης οὐδεὶς ἱκανὸς ἄρχειν — δικασταὶ
of-fortune for lawgiver no-one sufficient to-rule judges
δὲ ὄντων οἵπερ τοῖς ἐκγόνοις πρὸς τοὺς γεννήτορας
and let-be who-very for-the offspring against the parents
ἐρρήθησαν, καὶ τιμώντων τὴν ἀξίαν τῆς βλάβης.
were-told and let-them-assess the worth of-the damage
βίαια μὲν δὴ πάνθ' ἡμῖν τὰ προειρημένα πάθη, βίαιον c
violent indeed indeed all for-us the before-said sufferings violent
δὲ καὶ τὸ τῆς αἰκίας πᾶν γένος. ὧδε οὖν χρὴ περὶ
and also the of-the outrage whole kind thus then one-must about
τῶν τοιούτων πάντα ἄνδρα καὶ παῖδα καὶ γυναῖκα ἀεὶ
the such every man and child and woman always
διανοεῖσθαι, τὸ πρεσβύτερον ὡς οὐ σμικρῷ τοῦ νεωτέρου
to-think the older as not by-little than-the younger
ἐστὶ πρεσβευόμενον ἔν τε θεοῖσι καὶ ἐν ἀνθρώποις
is honored in both among-gods and among men
τοῖς μέλλουσι σῴζεσθαι καὶ εὐδαιμονεῖν. αἰκίαν οὖν περὶ
the going to-be-preserved and to-be-happy outrage then about
πρεσβύτερον ἐν πόλει γενομένην ὑπὸ νεωτέρου ἰδεῖν αἰσχρὸν
older in city happening by younger to-see shameful
καὶ θεομισές· ἔοικεν δὲ νέῳ παντὶ ὑπὸ γέροντος πληγέντι
and god-hated it-befits and for-young every by old-man struck
ῥᾳθύμως ὀργὴν ὑποφέρειν, αὑτῷ τιθεμένῳ τιμὴν ταύτην
lightly anger to-bear for-himself storing-up honor this
εἰς γῆρας. ὧδε οὖν ἔστω· πᾶς ἡμῖν αἰδείσθω τὸν ἑαυτοῦ
for old-age thus then let-it-be every-one for-us let-revere the of-himself

πρεσβύτερον ἔργῳ τε καὶ ἔπει· τὸν δὲ προέχοντα εἴκοσιν
elder in-deed both and in-word the and exceeding twenty
ἡλικίας ἔτεσιν, ἄρρενα ἢ θῆλυν, νομίζων ὡς πατέρα ἢ μητέρα
of-age years male or female considering as father or mother
διευλαβείσθω, καὶ πάσης τῆς δυνατῆς ἡλικίας αὐτὸν φιτῦσαι
let-him-beware-of and all the possible age him to-beget
καὶ τεκεῖν ἀπέχοιτο ἀεὶ θεῶν γενεθλίων χάριν. ὡς δ'
and to-bear let-him-abstain always of-gods of-birth for-the-sake as and
αὕτως καὶ ξένου ἀπείργοιτο εἴτε πάλαι ἐνοικοῦντος εἴτε
so also of-foreigner let-him-be-kept whether long-ago dwelling or
νεήλυδος ἀφιγμένου· μήτε γὰρ ὑπάρχων μήτε ἀμυνόμενος
newly having-arrived neither for beginning nor defending-himself
τὸ παράπαν τολμάτω πληγαῖς τὸν τοιοῦτον νουθετεῖν.
the altogether let-him-dare with-blows the such to-admonish
e ξένον δὲ ἂν ἀσελγαίνοντα καὶ θρασυνόμενον ἑαυτὸν τύπτοντα
foreigner and if behaving-wantonly and being-bold himself striking
οἴηται δεῖν κολασθῆναι, λαβὼν πρὸς τὴν ἀρχὴν
he-think to-be-necessary to-be-punished having-seized to the office
τῶν ἀστυνόμων ἀπαγέτω, τοῦ τύπτειν δὲ εἰργέσθω,
of-the town-wardens let-him-lead-away from-the striking and let-him-be-kept
ἵνα πόρρω γίγνηται τοῦ τὸν ἐπιχώριον ἂν τολμῆσαί
so-that far be-be from-the the native — to-dare
ποτε πατάξαι. οἱ δ' ἀστυνόμοι παραλαβόντες τε καὶ
ever to-strike the and town-wardens having-taken-over both and
ἀνακρίναντες, τὸν ξενικὸν αὖ θεὸν εὐλαβούμενοι, ἐὰν ἄρα
having-examined the of-strangers again god revering if then
ἀδίκως δοκῇ ὁ ξένος τὸν ἐπιχώριον τύπτειν, τῇ μάστιγι
unjustly seem the foreigner the native to-strike with-the whip
τὸν ξένον ὅσας ἂν αὐτὸς πατάξῃ τοσαύτας δόντες, τῆς
the foreigner as-many-as — himself he-struck so-many having-given of-the

θρασυξενίας παυόντων· ἐὰν δὲ μὴ ἀδικῇ, ἀπειλήσαντές
insolence-toward-natives let-them-stop if and not he-wrong having-threatened
τε καὶ ὀνειδίσαντες τῷ ἀπαγαγόντι μεθιέντων ἄμφω.
both and having-reproached to-the having-led-away let-them-release both

X · ASSAULT AND RESPECT FOR AGE

Age-mates who strike each other defend themselves with bare hands, and a man over forty who fights is disgraced. One who strikes a man twenty years or more his elder is checked by bystanders and bound for at least a year, a foreigner two years and a resident alien three, and bystanders who do not help are fined. Striking a parent is the gravest assault: exile, exclusion from every rite, and death if the offender returns; a slave who strikes a free man is bound and handed over to be whipped.

ΑΘΗ. ἥλιξ δὲ ἥλικα καὶ τὸν ἄπαιδα προέχοντα ἡλικίᾳ 880
peer and peer and the childless exceeding in-age
ἑαυτοῦ ἐὰν τύπτῃ, γέρων τε γέροντα καὶ ἐὰν νέος νέον,
than-himself if he-strike old-man both old-man and if young young
ἀμυνέσθω κατὰ φύσιν ἄνευ βέλους ψιλαῖς ταῖς
let-him-defend-himself according-to nature without weapon with-bare the
χερσίν· ὁ δὲ ὑπὲρ τετταράκοντα γεγονὼς ἔτη ἐὰν τολμᾷ
hands the and over forty having-become years if he-dare
τῳ μάχεσθαι, εἴτε ἄρχων εἴτε ἀμυνόμενος, ἄγροικος
with-anyone to-fight whether beginning or defending-himself boorish
καὶ ἀνελεύθερος ἂν λεγόμενος ἀνδραποδώδης τε, δίκης ἂν
and illiberal — being-called slavish both penalty —
ἐπονειδίστου τυγχάνων τὸ πρέπον ἔχοι. καὶ ἐὰν μέν
reproachful obtaining the fitting would-have and if indeed
τις τοιούτοις παραμυθίοις εὐπειθὴς γίγνηται, εὐήνιος ἂν
anyone by-such encouragements persuadable become tractable —
εἴη· ὁ δὲ δυσπειθὴς καὶ μηδὲν προοιμίου φροντίζων
would-be the and hard-to-persuade and nothing of-prelude caring

δέχοιτ' ἂν τὸν τοιόνδε ἑτοίμως νόμον· ἐάν τις τύπτῃ
would-receive — the such readily law if anyone strike
τὸν πρεσβύτερον εἴκοσιν ἔτεσιν ἢ πλείοσιν ἑαυτοῦ, πρῶτον
the older by-twenty years or more than-himself first
μὲν ὁ προστυγχάνων, ἐὰν μὴ ἥλιξ μηδὲ νεώτερος ᾖ τῶν
indeed the meeting if not peer nor younger he-be of-the
μαχομένων, διειργέτω ἢ κακὸς ἔστω κατὰ νόμον· ἐὰν
fighting let-him-separate or bad let-him-be according-to law if
δὲ ἐν τῇ τοῦ πληγέντος ἡλικίᾳ ἢ ἔτι νεώτερος, ἀμυνέτω
and in the of-the struck age or still younger let-him-defend
ὡς ἀδελφῷ ἢ πατρὶ ἢ ἔτι ἀνωτέρω τῷ ἀδικουμένῳ. πρὸς
as for-brother or for-father or still higher the wronged besides
δ' ἔτι δίκην ὑπεχέτω τῆς αἰκίας ὁ τὸν πρεσβύτερον, ὡς
and still penalty let-him-undergo of-the outrage the the older as
εἴρηται, τολμήσας τύπτειν, καὶ ἐὰν ὄφλῃ τὴν δίκην,
has-been-said having-dared to-strike and if he-be-convicted-in the suit
δεδέσθω μηδὲν ἐνιαυτοῦ σμικρότερον· ἐὰν δὲ οἱ δικασταὶ
let-him-be-bound not-at-all than-a-year less if and the judges
τιμήσωσιν πλείονος, ἔστω κύριος ὁ τιμηθεὶς αὐτῷ χρόνος.
assess more let-be in-control the assessed for-him time
d ἐὰν δὲ ξένος ἢ τῶν μετοίκων τις τύπτῃ τὸν πρεσβύτερον
if and foreigner or of-the resident-aliens anyone strike the older
εἴκοσιν ἔτεσιν ἢ πλείοσιν ἑαυτοῦ, περὶ μὲν τῶν
by-twenty years or more than-himself about indeed the
παραγενομένων τῆς βοηθείας ὁ αὐτὸς νόμος ἐχέτω τὴν
present of-the help the same law let-have the
αὐτὴν δύναμιν, ὁ δὲ τὴν τοιαύτην δίκην ἡττηθείς, ξένος
same force the and the such suit defeated foreigner
μὲν ὢν καὶ μὴ σύνοικος, δύο ἔτη δεδεμένος ἐκτινέτω ταύτην
indeed being and not fellow-dweller two years bound let-him-pay this
αὐτὴν τὴν δίκην, ὁ δὲ μέτοικός τε ὢν καὶ ἀπειθῶν τοῖς
itself the penalty the and resident-alien both being and disobeying the

νόμοις τρία ἔτη δεδέσθω, ἐὰν μὴ τὸ δικαστήριον πλείονος
laws three years let-him-be-bound if not the court more
αὐτῷ χρόνου τιμήσῃ τὴν δίκην. ζημιούσθω δὲ καὶ ὁ
for-him time assess the penalty let-be-fined and also the
παραγενόμενος ὁτῳοῦν τούτων καὶ μὴ βοηθήσας κατὰ
present at-any-whatever of-these and not having-helped according-to
νόμον, ὁ μὲν μεγίστου τιμήματος ὢν μνᾶ, δευτέρου
law the(-one) indeed of-the-greatest property-class being with-a-mina of-the-second
δὲ ὢν πεντήκοντα δραχμαῖς, τρίτου δὲ τριάκοντα, εἴκοσι
and being with-fifty drachmas of-the-third and thirty twenty
δὲ τοῦ τετάρτου· δικαστήριον δὲ γιγνέσθω τοῖς τοιούτοισι
and the of-the-fourth court and let-be for-the such
στρατηγοὶ καὶ ταξίαρχοι φύλαρχοί τε καὶ ἵππαρχοι.
generals and taxiarchs tribe-commanders both and cavalry-commanders
νόμοι δέ, ὡς ἔοικεν, οἱ μὲν τῶν χρηστῶν ἀνθρώπων e
laws and as it-seems the(-ones) indeed of-the good men
ἕνεκα γίγνονται, διδαχῆς χάριν τοῦ τίνα τρόπον
for-the-sake come-about of-teaching for-the-sake of-the in-what way
ὁμιλοῦντες ἀλλήλοις ἂν φιλοφρόνως οἰκοῖεν, οἱ
associating with-one-another — kindly they-might-dwell the(-others)
δὲ τῶν τὴν παιδείαν διαφυγόντων, ἀτεράμονι χρωμένων
and of-the the education having-escaped hard using
τινὶ φύσει καὶ μηδὲν τεγχθέντων ὥστε μὴ ἐπὶ πᾶσαν ἰέναι
some nature and nothing softened so-that not to all to-go
κάκην. οὗτοι τοὺς μέλλοντας λόγους ῥηθήσεσθαι πεποιηκότες
badness these the about-to arguments to-be-spoken having-caused
ἂν εἶεν· οἷς δὴ τοὺς νόμους ἐξ ἀνάγκης ὁ νομοθέτης
— would-be to-whom indeed the laws from necessity the lawgiver
ἂν νομοθετοῖ, βουλόμενος αὐτῶν μηδέποτε χρείαν γίγνεσθαι.
— would-legislate wishing of-them never need to-arise

881 πατρὸς γὰρ ἢ μητρὸς ἢ τούτων ἔτι προγόνων ὅστις
of-father for or of-mother or of-these still ancestors whoever
τολμήσει ἅψασθαί ποτε βιαζόμενος αἰκίᾳ τινί, μήτε τῶν
will-dare to-touch ever forcing with-outrage some neither of-the
ἄνω δείσας θεῶν μῆνιν μήτε τῶν ὑπὸ γῆς τιμωριῶν
above having-feared gods wrath nor of-the under earth punishments
λεγομένων, ἀλλὰ ὡς εἰδὼς ἃ μηδαμῶς οἶδεν,
spoken but as knowing which-things in-no-way he-knows
καταφρονῶν τῶν παλαιῶν καὶ ὑπὸ πάντων εἰρημένων,
despising the ancient and by all spoken
παρανομεῖ, τούτῳ δεῖ τινος ἀποτροπῆς ἐσχάτης.
breaks-the-law for-this-one it-is-needful some deterrent extreme
θάνατος μὲν οὖν οὐκ ἔστιν ἔσχατον, οἱ δὲ ἐν Ἅιδου
death indeed then not is extreme the and in Hades
τούτοισι λεγόμενοι πόνοι ἔτι τε τούτων εἰσὶ μᾶλλον ἐν
for-these said labors still both than-these are rather in
ἐσχάτοις, καὶ ἀληθέστατα λέγοντες οὐδὲν ἀνύτουσιν ταῖς
extremes and most-truly speaking nothing they-accomplish to-the
τοιαύταις ψυχαῖς ἀποτροπῆς — οὐ γὰρ ἂν ἐγίγνοντό
such souls of-deterrence not for — would-come-about
ποτε μητραλοῖαί τε καὶ τῶν ἄλλων γεννητόρων ἀνόσιοι
ever mother-beatings both and of-the other begetters unholy
πληγῶν τόλμαι — δεῖ δὴ τὰς ἐνθάδε κολάσεις περὶ
of-blows darings one-must indeed the here punishments about
τὰ τοιαῦτα τούτοισι τὰς ἐν τῷ ζῆν μηδὲν τῶν ἐν
the such for-these the in the to-live in-nothing than-the in
Ἅιδου λείπεσθαι κατὰ δύναμιν. ἔστω δὴ λεγόμενον τὸ
Hades to-fall-short according-to power let-it-be indeed said the
μετὰ τοῦτο τῇδε· ὃς ἂν τολμήσῃ πατέρα ἢ μητέρα ἢ
after this thus whoever — dare father or mother or
τούτων πατέρας ἢ μητέρας τύπτειν μὴ μανίαις ἐχόμενος,
of-these fathers or mothers to-strike not by-madness held

πρῶτον μὲν ὁ προστυγχάνων καθάπερ ἐν τοῖς ἔμπροσθεν
first indeed the meeting as in the before
βοηθείτω, καὶ ὁ μὲν μέτοικος ἢ ξένος εἰς προεδρίαν τῶν
let-him-help and the indeed resident-alien or foreigner to front-seat of-the
ἀγώνων καλείσθω βοηθῶν, μὴ βοηθήσας δὲ ἀειφυγίαν ἐκ
contests let-be-called helping not having-helped and perpetual-exile from
τῆς χώρας φευγέτω· ὁ δὲ μὴ μέτοικος βοηθῶν μὲν
the country let-him-be-exiled the and not resident-alien helping indeed
ἔπαινον ἐχέτω, μὴ βοηθῶν δέ, ψόγον· δοῦλος δὲ βοηθήσας
praise let-him-have not helping and blame slave and having-helped
μὲν ἐλεύθερος γιγνέσθω, μὴ βοηθήσας δὲ πληγὰς ἑκατὸν
indeed free let-him-become not having-helped and blows hundred
τῇ μάστιγι τυπτέσθω, ἐν ἀγορᾷ μὲν ἂν γίγνηται τὸ
with-the whip let-him-be-beaten in market-place indeed if happen the
γενόμενον, ὑπ' ἀγορανόμων, ἐὰν δ' ἐκτὸς ἀγορᾶς ἐν ἄστει,
happened by market-wardens if and outside market-place in town
τῶν ἀστυνόμων κολάζειν τὸν ἐπιδημοῦντα, ἐὰν δὲ κατ'
of-the town-wardens to-punish the sojourner if and in
ἀγροὺς τῆς χώρας που, τοὺς τῶν ἀγρονόμων ἄρχοντας.
fields of-the country somewhere the of-the country-wardens officials
ἐὰν δ' ἐπιχώριος ὁ παρατυγχάνων ᾖ τις, ἐάντε παῖς d
if and native the present be anyone whether child
ἐάντε ἀνὴρ ἐάντ' οὖν γυνή, ἀμυνέτω πᾶς τὸν ἀνόσιον
or man or then woman let-defend every-one the unholy
ἐπονομάζων· ὁ δὲ μὴ ἀμύνων ἀρᾷ ἐνεχέσθω Διὸς ὁμογνίου
naming the and not defending by-curse let-him-be-liable of-Zeus of-kin
καὶ πατρῴου κατὰ νόμον. ἐὰν δέ τις ὄφλῃ δίκην
and paternal according-to law if and anyone be-convicted suit
αἰκίας γονέων, πρῶτον μὲν φευγέτω ἀειφυγίαν ἐξ ἄστεος
of-outrage of-parents first indeed let-him-be-exiled perpetual-exile from town
εἰς τὴν ἄλλην χώραν καὶ πάντων ἱερῶν εἰργέσθω· μὴ
to the other country and all sanctuaries let-him-be-kept-from not

δὲ εἰργόμενον κολαζόντων αὐτὸν ἀγρονόμοι πληγαῖς καὶ
and being-kept let-punish him country-wardens with-blows and
πάντως ὡς ἂν ἐθέλωσιν, κατελθὼν δὲ θανάτῳ ζημιούσθω.
altogether as — they-wish having-returned and with-death let-him-be-punished
ἐὰν δέ τις τῷ τοιούτῳ, ὅσοι ἐλεύθεροι, συμφάγῃ ἢ
if and anyone with-the such as-many-as free eat-with or
συμπίῃ ἤ τινα τοιαύτην ἄλλην κοινωνίαν κοινωνήσῃ, ἢ καὶ
drink-with or some such other partnership share or also
μόνον ἐντυγχάνων που προσάπτηται ἑκών, μήτε εἰς ἱερὸν
only meeting anywhere touch willingly neither to sanctuary
ἔλθῃ μηδὲν μήτ' εἰς ἀγορὰν μήτ' εἰς πόλιν ὅλως πρότερον
go nothing nor to market-place nor to city at-all sooner
ἢ καθήρηται, νομίζων κεκοινωνηκέναι ἀλιτηριώδους τύχης·
than he-be-purified considering to-have-shared of-accursed fortune
882 ἐὰν δὲ ἀπειθῶν νόμῳ ἱερὰ καὶ πόλιν μιαίνῃ παρανόμως,
if and disobeying law sanctuaries and city pollute lawlessly
ὃς ἂν τῶν ἀρχόντων αἰσθόμενος μὴ ἐπάγῃ δίκην
whoever — of-the officials having-perceived not bring suit
τῷ τοιούτῳ, ἐν εὐθύναις ἔστω τῶν κατηγορημάτων τῶν
to-the such in audits let-be of-the charges of-the
μεγίστων ἓν τοῦτο αὐτῷ. ἐὰν δὲ αὖ δοῦλος τύπτῃ τὸν
greatest one this to-him if and again slave strike the
ἐλεύθερον, εἴτ' οὖν ξένον εἴτε ἀστόν, βοηθείτω μὲν
free whether then foreigner or townsman let-help indeed
ὁ προστυγχάνων ἢ κατὰ τὸ τίμημα τὴν εἰρημένην
the meeting or according-to the property-class the said
ζημίαν ἀποτινέτω, συνδήσαντες δὲ οἱ προστυγχάνοντες
penalty let-him-pay having-bound and the meeting
μετὰ τοῦ πληγέντος παραδόντων τῷ ἀδικουμένῳ· ὁ δὲ
with the struck let-them-hand-over to-the wronged the and
παραλαβών, δήσας ἐν πέδαις καὶ μαστιγώσας ὁπόσας ἂν
having-received having-bound in fetters and having-whipped as-many —

ἐθέλῃ, μηδὲν βλάπτων τὸν δεσπότην, παραδότω ἐκείνῳ
he-wishes nothing harming the master let-him-hand-over to-that-one
κεκτῆσθαι κατὰ νόμον. ὁ δὲ νόμος ἔστω· ὃς ἂν
to-possess according-to law the and law let-be whoever —
ἐλεύθερον δοῦλος ὢν τύπτῃ μὴ τῶν ἀρχόντων κελευόντων,
free slave being strike not the officials ordering
παραλαβὼν ὁ κεκτημένος παρὰ τοῦ πληγέντος δεδεμένον
having-received the owner from the struck bound
αὐτὸν μὴ λύσῃ, πρὶν ἂν ὁ δοῦλος πείσῃ τὸν πληγέντα
him not let-him-release before — the slave persuade the struck
ἄξιος εἶναι τοῦ λελυμένος ζῆν. τὰ αὐτὰ δὲ γυναιξίν τε
worthy to-be of-the released to-live the same-things and for-women both
ἔστω πρὸς ἀλλήλας περὶ πάντων τῶν τοιούτων νόμμα,
let-be toward one-another about all the such customs
καὶ πρὸς ἄνδρας γυναιξὶ καὶ ἀνδράσι πρὸς γυναῖκας.
and toward men for-women and for-men toward women

BOOK X

I · THREE KINDS OF IMPIETY

No one may take or use a neighbor's goods without the owner's consent, and outrages rank from those against temples down to those against the citizens' rights. No one who believes in the gods acts impiously willingly, unless he thinks they do not exist, do not care for men, or can be swayed by sacrifices and prayers. The young unbelievers demand to be persuaded first. Clinias thinks the heavens and the belief of all mankind prove the gods. The Athenian blames an ignorance that passes for wisdom. He lets the old theogonies pass, but faults the new wise men who call the sun and stars mere earth and stones, and Clinias grants the argument is hard.

ATH. μετὰ δὲ τὰς αἰκίας περὶ παντὸς ἓν εἰρήσθω τοιόνδε 884
after and the outrages about all one let-be-said such
τι νόμιμον βιαίων πέρι· τῶν ἀλλοτρίων μηδένα μηδὲν
some custom violent-things about of-the others' no-one nothing
φέρειν μηδὲ ἄγειν, μηδ' αὖ χρῆσθαι μηδενὶ τῶν τοῦ
to-carry nor to-lead nor again to-use none of-the of-the
πέλας, ἐὰν μὴ πείσῃ τὸν κεκτημένον· ἐκ γὰρ δὴ
neighbor if not he-persuade the owner from for indeed
τοῦ τοιούτου πάντα ἠρτημένα τά τε εἰρημένα κακὰ
the such all hanging the-things both said evils
γέγονε καὶ ἔστι καὶ ἔσται. μέγιστα δὲ δὴ τῶν
have-come-about and are and will-be greatest and indeed of-the
λοιπῶν αἱ τῶν νέων ἀκολασίαι τε καὶ ὕβρεις, εἰς μέγιστα
remaining the of-the young licentiousness both and outrages to greatest
δέ, ὅταν εἰς ἱερὰ γίγνωνται, καὶ διαφερόντως αὖ
and whenever to sanctuaries they-come-about and exceptionally again
μεγάλα, ὅταν εἰς δημόσια καὶ ἅγια ἢ κατὰ μέρη
great whenever to public and holy-things or by parts
κοινὰ φυλετῶν ἤ τινων ἄλλων τοιούτων κεκοινωνηκότων·
common of-tribesmen or of-some other such having-shared

885 εἰς ἱερὰ δὲ ἴδια καὶ τάφους δεύτερα καὶ δευτέρως,
to sanctuaries and private and tombs second and secondarily
εἰς δὲ γονέας τρίτα, χωρὶς τῶν ἔμπροσθεν εἰρημένων,
to and parents third apart-from the before said
ὅταν ὑβρίζῃ τις. τέταρτον δὲ γένος ὕβρεως, ὅταν
whenever commit-outrage anyone fourth and kind of-outrage whenever
ἀφροντιστῶν τις ἀρχόντων ἄγῃ ἢ φέρῃ ἢ χρῆταί
disregarding anyone officials lead or carry or use
τινι τῶν ἐκείνων μὴ πείσας αὐτούς, πέμπτον δὲ
anything of-the those not having-persuaded them fifth and
τὸ πολιτικὸν ἂν εἴη ἑκάστου τῶν πολιτῶν ὑβρισθὲν
the political — would-be of-each of-the citizens outraged
δίκην ἐπικαλούμενον. οἷς δὴ δοτέον εἰς κοινὸν νόμον
justice calling-for to-which indeed must-be-given into common law
ἑκάστοις. ἱεροσυλία μὲν γὰρ εἴρηται συλλήβδην, βίαιός
to-each temple-robbery indeed for has-been-told collectively violent
τε καὶ λάθρᾳ ἐὰν γίγνηται, τί χρὴ πάσχειν· ὅσα δὲ
both and secretly if it-happen what one-must to-suffer as-many-as and
λόγῳ καὶ ὅσα ἔργῳ περὶ θεοὺς ὑβρίζει τις λέγων
in-word and as-many-as in-deed about gods commits-outrage anyone saying
ἢ πράττων, τὸ παραμύθιον ὑποθεμένῳ ῥητέον ἃ
or doing the encouragement having-laid-down must-be-said which-things
δεῖ πάσχειν. ἔστω δὴ τόδε. θεοὺς ἡγούμενος εἶναι
one-must to-suffer let-it-be indeed this gods believing to-be
κατὰ νόμους οὐδεὶς πώποτε οὔτε ἔργον ἀσεβὲς ἠργάσατο
according-to laws no-one ever neither deed impious did
ἑκὼν οὔτε λόγον ἀφῆκεν ἄνομον, ἀλλὰ ἓν δή τι τῶν
willingly nor word let-go lawless but one indeed some of-the
τριῶν πάσχων, ἢ τοῦτο, ὅπερ εἶπον, οὐχ ἡγούμενος,
three suffering either this which-very I-said not believing

ἢ τὸ δεύτερον ὄντας οὐ φροντίζειν ἀνθρώπων, ἢ τρίτον
or the second being not to-care-for men or third
εὐπαραμυθήτους εἶναι θυσίαις τε καὶ εὐχαῖς παραγομένους.
easily-appeased to-be by-sacrifices both and by-prayers being-led-aside
CLIN. τί οὖν δὴ δρῷμεν ἂν ἢ καὶ λέγοιμεν πρὸς αὐτούς; c
what then indeed would-we-do — or also would-we-say to them
ATH. ὠγαθέ, ἐπακούσωμεν αὐτῶν πρῶτον ἃ
my-good-man let-us-hear them first which-things
τῷ καταφρονεῖν ἡμῶν προσπαίζοντας αὐτοὺς λέγειν
by-the despising us jesting them to-say
μαντεύομαι.
I-divine
CLIN. ποῖα δή;
what-sort indeed
ATH. ταῦτα τάχ' ἂν ἐρεσχηλοῦντες εἴποιεν· ὦ ξένε Ἀθηναῖε d
these-things perhaps — teasing would-say O stranger Athenian
καὶ Λακεδαιμόνιε καὶ Κνώσιε, ἀληθῆ λέγετε. ἡμῶν γὰρ
and Lacedaemonian and Cnossian true-things you-say of-us for
οἱ μὲν τὸ παράπαν θεοὺς οὐδαμῶς νομίζομεν, οἱ δὲ
the(-ones) indeed the altogether gods in-no-way believe-in the(-others) and
οἵους ὑμεῖς λέγετε. ἀξιοῦμεν δή, καθάπερ ὑμεῖς ἠξιώκατε
such-as you say we-think-fit indeed as you have-thought-fit
περὶ νόμων, πρὶν ἀπειλεῖν ἡμῖν σκληρῶς, ὑμᾶς πρότερον
about laws before to-threaten us harshly you first
ἐπιχειρεῖν πείθειν καὶ διδάσκειν ὡς εἰσὶ θεοί, τεκμήρια
to-attempt to-persuade and to-teach that are gods proofs
λέγοντες ἱκανά, καὶ ὅτι βελτίους ἢ παρὰ τὸ δίκαιον ὑπό
saying sufficient and that better than against the just by
τινων δώρων παρατρέπεσθαι κηλούμενοι. νῦν μὲν γὰρ
some gifts to-be-turned-aside being-charmed now indeed for
ταῦτα ἀκούοντές τε καὶ τοιαῦθ' ἕτερα τῶν λεγομένων
these-things hearing both and such other-things of-the said

ἀρίστων εἶναι ποιητῶν τε καὶ ῥητόρων καὶ μάντεων καὶ
best to-be of-poets both and of-orators and of-seers and
ἱερέων καὶ ἄλλων μυριάκις μυρίων, οὐκ ἐπὶ τὸ μὴ δρᾶν
of-priests and of-others ten-thousand-times ten-thousand not to the not to-do
τὰ ἄδικα τρεπόμεθα οἱ πλεῖστοι, δράσαντες δ' ἐξακεῖσθαι
the unjust-things we-turn the most having-done and to-make-amends
πειρώμεθα. παρὰ δὲ δὴ νομοθετῶν, φασκόντων εἶναι μὴ
we-try from and indeed lawgivers claiming to-be not
ἀγρίων ἀλλὰ ἡμέρων, ἀξιοῦμεν πειθοῖ πρῶτον χρῆσθαι
savage but gentle we-think-fit with-persuasion first to-use
πρὸς ἡμᾶς, εἰ μὴ πολλῷ βελτίω τῶν ἄλλων λέγοντας
toward us if not by-much better than-the others speaking
περὶ θεῶν ὡς εἰσίν, ἀλλ' οὖν βελτίω γε πρὸς ἀλήθειαν,
about gods that they-are but then better at-least toward truth
καὶ τάχα πειθοίμεθ' ἂν ἴσως ὑμῖν. ἀλλ' ἐπιχειρεῖτε,
and perhaps we-might-be-persuaded — perhaps by-you but attempt
εἴ τι μέτριον λέγομεν, εἰπεῖν ἃ προκαλούμεθα.
if anything moderate we-say to-say which-things we-challenge

CLIN. οὐκοῦν, ὦ ξένε, δοκεῖ ῥᾴδιον εἶναι ἀληθεύοντας λέγειν
therefore O stranger it-seems easy to-be speaking-truly to-say
ὡς εἰσὶν θεοί;
that are gods

886 ATH. πῶς;
how

CLIN. πρῶτον μὲν γῆ καὶ ἥλιος ἄστρα τε καὶ τὰ
first indeed earth and sun stars both and the
σύμπαντα, καὶ τὰ τῶν ὡρῶν διακεκοσμημένα καλῶς
all and the-things of-the seasons arranged finely
οὕτως, ἐνιαυτοῖς τε καὶ μησὶν διειλημμένα· καὶ ὅτι
so by-years both and by-months divided and that
πάντες Ἕλληνές τε καὶ βάρβαροι νομίζουσιν εἶναι θεούς.
all Greeks both and barbarians believe to-be gods

ATH. φοβοῦμαί γε, ὦ μακάριε, τοὺς μοχθηρούς — οὐ b
I-fear at-least O blessed-one the wicked not
γὰρ δή ποτε εἴποιμ' ἂν ὡς γε αἰδοῦμαι — μή πως
for indeed ever I-would-say — that at-least I-feel-shame lest somehow
ἡμῶν καταφρονήσωσιν. ὑμεῖς μὲν γὰρ οὐκ ἴστε αὐτῶν
us they-despise you indeed for not know them
πέρι τὴν τῆς διαφορᾶς αἰτίαν, ἀλλ' ἡγεῖσθε ἀκρατείᾳ
about the of-the difference cause but you-think by-incontinence
μόνον ἡδονῶν τε καὶ ἐπιθυμιῶν ἐπὶ τὸν ἀσεβῆ βίον
only of-pleasures both and desires to the impious life
ὁρμᾶσθαι τὰς ψυχὰς αὐτῶν.
to-rush the souls of-them
CLIN. τὸ δὲ τί πρὸς τούτοις αἴτιον ἄν, ὦ ξένε, εἴη;
the and what besides these cause — O stranger would-be
ATH. σχεδὸν ὃ παντάπασιν ὑμεῖς ἔξω ζῶντες οὐκ ἂν
nearly what altogether you outside living not —
εἰδείητε, ἀλλὰ ὑμᾶς ἂν λανθάνοι.
would-know but you — it-would-escape
CLIN. τί δὴ τοῦτο φράζεις τὰ νῦν;
what indeed this do-you-declare the now
ATH. ἀμαθία τις μάλα χαλεπή, δοκοῦσα εἶναι μεγίστη
ignorance some very harsh seeming to-be greatest
φρόνησις.
prudence
CLIN. πῶς λέγεις;
how do-you-mean
ATH. εἰσὶν ἡμῖν ἐν γράμμασιν λόγοι κείμενοι, οἳ παρ' c
are among-us in writings arguments lying which among
ὑμῖν οὐκ εἰσὶν δι' ἀρετὴν πολιτείας, ὡς ἐγὼ μανθάνω,
you not are because-of virtue of-constitution as I understand
οἱ μὲν ἔν τισι μέτροις, οἱ δὲ καὶ ἄνευ μέτρων
the(-ones) indeed in some meters the(-others) and also without meters

λέγοντες περὶ θεῶν, οἱ μὲν παλαιότατοι ὡς γέγονεν
speaking about gods the(-ones) indeed most-ancient how came-about
ἡ πρώτη φύσις οὐρανοῦ τῶν τε ἄλλων, προϊόντες δὲ
the first nature of-heaven of-the both others advancing and
τῆς ἀρχῆς οὐ πολὺ θεογονίαν διεξέρχονται, γενόμενοί
from-the beginning not far theogony go-through having-come-about
τε ὡς πρὸς ἀλλήλους ὡμίλησαν· ἃ τοῖς ἀκούουσιν
both how toward one-another they-consorted which-things for-the hearers
εἰ μὲν εἰς ἄλλο τι καλῶς ἢ μὴ καλῶς ἔχει, οὐ ῥᾴδιον
if indeed for other something well or not well it-is not easy
ἐπιτιμᾶν παλαιοῖς οὖσιν, εἰς μέντοι γονέων τε θεραπείας
to-censure ancient being for however of-parents both care
καὶ τιμὰς οὐκ ἂν ἔγωγέ ποτε ἐπαινῶν εἴποιμι οὔτε ὡς
and honors not — I-for-my-part ever praising would-say neither as
ὠφέλιμα οὔτε ὡς τὸ παράπαν ὄντως εἴρηται. τὰ
beneficial nor as the altogether truly it-has-been-said the-things
μὲν οὖν δὴ τῶν ἀρχαίων πέρι μεθείσθω καὶ χαιρέτω, καὶ
indeed then indeed of-the ancients about let-be-let-go and let-fare-well and
ὅπῃ θεοῖσιν φίλον, λεγέσθω ταύτῃ· τὰ δὲ τῶν
in-whatever-way to-gods dear let-be-told in-this-way the-things and of-the
νέων ἡμῖν καὶ σοφῶν αἰτιαθήτω ὅπῃ κακῶν αἴτια. τόδε
young for-us and wise let-be-blamed where of-evils causes this
οὖν οἱ τῶν τοιούτων ἐξεργάζονται λόγοι· ἐμοῦ γὰρ καὶ
then the of-the such produce arguments of-me for and
σοῦ, ὅταν τεκμήρια λέγωμεν ὡς εἰσὶν θεοί, ταῦτα αὐτὰ
of-you whenever proofs we-say that are gods these-things themselves
προφέροντες, ἥλιόν τε καὶ σελήνην καὶ ἄστρα καὶ γῆν ὡς
bringing-forward sun both and moon and stars and earth as
θεοὺς καὶ θεῖα ὄντα, ὑπὸ τῶν σοφῶν τούτων ἀναπεπεισμένοι
gods and divine being by the wise these persuaded
ἂν λέγοιεν ὡς γῆν τε καὶ λίθους ὄντα αὐτὰ καὶ οὐδὲν
— they-would-say that earth both and stones being them and nothing

τῶν ἀνθρωπείων πραγμάτων φροντίζειν δυνάμενα, λόγοισι
of-the human affairs to-care-for able by-arguments
δὲ ταῦτα εὖ πως εἰς τὸ πιθανὸν περιπεπεμμένα.
and these-things well somehow to the persuasive dressed-up
CLIN. χαλεπόν γε λόγον, ὦ ξένε, εἰρηκὼς τυγχάνεις, εἴ
hard at-least argument O stranger having-spoken you-happen if
γε εἷς ἦν μόνον· νῦν δὲ ὅτε πάμπολλοι τυγχάνουσιν,
at-least one it-were only now and when very-many they-happen
ἔτι χαλεπώτερον ἂν εἴη.
still harder — would-be

II · NATURE, CHANCE, AND ART

They must answer the unbelievers, though anger is hard to restrain against men who reject the stories they heard from mothers and nurses and the prayers of Greeks and barbarians at the sun's rising and setting. The Athenian advises the young man to wait, since no one who held this view young kept it into old age. The doctrine is set out: the greatest things come from nature and chance, the elements, the heavens, and living things, and art comes later, mortal and making toys, so that politics and legislation are art and not nature.

ATH. τί οὖν δή; τί λέγομεν; τί χρὴ δρᾶν ἡμᾶς; 887
what then indeed what do-we-say what one-must to-do us
πότερον ἀπολογησώμεθα οἷον κατηγορήσαντός τινος ἐν
whether let-us-defend-ourselves as-if having-accused someone among
ἀσεβέσιν ἀνθρώποις ἡμῶν, φεύγουσι περὶ τῆς νομοθεσίας
impious men of-us being-prosecuted about the legislation
λέγουσιν ὡς δεινὰ ἐργαζόμεθα νομοθετοῦντες ὡς ὄντων
saying that terrible-things we-do legislating as being
θεῶν; ἢ χαίρειν ἐάσαντες ἐπὶ τοὺς νόμους τρεπώμεθα
gods or to-fare-well having-let to the laws let-us-turn

πάλιν, μὴ καὶ τὸ προοίμιον ἡμῖν μακρότερον γίγνηται τῶν
again lest also the prelude for-us longer become than-the
νόμων; οὐ γάρ τι βραχὺς ὁ λόγος ἐκταθεὶς ἂν γίγνοιτο,
laws not for at-all brief the argument extended — would-become
εἰ τοῖσιν ἐπιθυμοῦσιν ἀσεβεῖν τὰ μὲν ἀποδείξαιμεν
if to-those desiring to-be-impious the(-ones) indeed we-should-demonstrate
μετρίως τοῖς λόγοις ὧν ἔφραζον δεῖν πέρι λέγειν,
moderately by-the arguments of-which they-declared to-be-necessary about to-speak
τὸν δὲ εἰς φόβον τρέψαιμεν, τὰ δὲ δυσχεραίνειν
the(-other) and into fear we-should-turn the(-others) and to-be-disgusted
ποιήσαντες, ὅσα πρέπει μετὰ ταῦτα ἤδη νομοθετοῖμεν.
having-made as-many-as is-fitting after these-things already we-should-legislate

b CLIN. ἀλλ', ὦ ξένε, πολλάκις μὲν ὥς γε ἐν ὀλίγῳ
but O stranger often indeed as at-least in little
χρόνῳ τοῦτ' αὐτὸ εἰρήκαμεν, ὡς οὐδὲν ἐν τῷ παρόντι
time this itself we-have-said that nothing in the present
δεῖ προτιμᾶν βραχυλογίαν μᾶλλον ἢ μῆκος — οὐδεὶς
one-must to-prefer brevity rather than length no-one
γὰρ ἡμᾶς, τὸ λεγόμενον, ἐπείγων διώκει — γελοῖον
for us the being-said pressing pursues ridiculous
δὴ καὶ φαῦλον τὸ πρὸ τῶν βελτίστων τὰ βραχύτερα
indeed and paltry the before the best the briefer
αἱρουμένους φαίνεσθαι. διαφέρει δ' οὐ σμικρὸν ἁμῶς γέ
choosing to-appear it-matters and not little somehow at-least
πως πιθανότητά τινα τοὺς λόγους ἡμῶν ἔχειν, ὡς
in-some-way persuasiveness some the arguments of-us to-have that
θεοί τ' εἰσὶν καὶ ἀγαθοί, δίκην τιμῶντες διαφερόντως
gods both are and good justice honoring exceedingly
ἀνθρώπων· σχεδὸν γὰρ τοῦτο ἡμῖν ὑπὲρ ἁπάντων τῶν
than-men nearly for this for-us on-behalf-of all of-the
νόμων κάλλιστόν τε καὶ ἄριστον προοίμιον ἂν εἴη.
laws finest both and best prelude — would-be

μηδὲν οὖν δυσχεράναντες μηδὲ ἐπειχθέντες, ἤντινά ποτε
nothing then having-been-disgusted nor having-hurried whatever ever
ἔχομεν δύναμιν εἰς πειθὼ τῶν τοιούτων λόγων, μηδὲν
we-have power toward persuasion of-the such arguments nothing
ἀποθέμενοι διεξέλθωμεν εἰς τὸ δυνατὸν ἱκανῶς.
having-set-aside let-us-go-through to the possible sufficiently
ΑΘΗ. εὐχήν μοι δοκεῖ παρακαλεῖν ὁ λεγόμενος ὑπὸ σοῦ d
prayer to-me seems to-call-for the being-said by you
νῦν λόγος, ἐπειδὴ προθύμως συντείνεις· μέλλειν δὲ οὐκέτι
now argument since eagerly you-exert-yourself to-delay and no-longer
ἐγχωρεῖ λέγειν. φέρε δή, πῶς ἄν τις μὴ θυμῷ λέγοι
is-possible to-speak come indeed how — anyone not with-anger would-speak
περὶ θεῶν ὡς εἰσίν; ἀνάγκη γὰρ δὴ χαλεπῶς φέρειν
about gods that they-are necessity for indeed with-difficulty to-bear
καὶ μισεῖν ἐκείνους οἳ τούτων ἡμῖν αἴτιοι τῶν λόγων
and to-hate those who of-these for-us causes of-the arguments
γεγένηνται καὶ γίγνονται νῦν, οὐ πειθόμενοι τοῖς μύθοις
have-become and become now not being-persuaded by-the stories
οὓς ἐκ νέων παίδων ἔτι ἐν γάλαξι τρεφόμενοι τροφῶν τε
which from young children still on milk being-nourished from-nurses both
ἤκουον καὶ μητέρων, οἷον ἐν ἐπῳδαῖς μετά τε παιδιᾶς
they-heard and from-mothers as-it-were in incantations with both play
καὶ μετὰ σπουδῆς λεγομένων καὶ μετὰ θυσιῶν ἐν εὐχαῖς
and with seriousness being-told and with sacrifices in prayers
αὐτοὺς ἀκούοντές τε, καὶ ὄψεις ὁρῶντες ἑπομένας αὐτοῖς
them hearing both and sights seeing following them
ἃς ἥδιστα ὅ γε νέος ὁρᾷ τε καὶ ἀκούει πραττομένας
which most-pleasantly the at-least young sees both and hears being-performed
θυόντων, ἐν σπουδῇ τῇ μεγίστῃ τοὺς αὑτῶν γονέας ὑπὲρ
sacrificing in seriousness the greatest the their-own parents on-behalf-of
αὑτῶν τε καὶ ἐκείνων ἐσπουδακότας, ὡς ὅτι μάλιστα
themselves both and those being-in-earnest as as most

οὖσιν θεοῖς εὐχαῖς προσδιαλεγομένους καὶ ἱκετείαις,
being gods with-prayers conversing and with-supplications
ἀνατέλλοντός τε ἡλίου καὶ σελήνης καὶ πρὸς δυσμὰς
rising both of-sun and of-moon and toward settings
ἰόντων προκυλίσεις ἅμα καὶ προσκυνήσεις ἀκούοντές τε
going prostrations at-once and obeisances hearing both
καὶ ὁρῶντες Ἑλλήνων τε καὶ βαρβάρων πάντων ἐν
and seeing of-Greeks both and of-barbarians all in
συμφοραῖς παντοίαις ἐχομένων καὶ ἐν εὐπραγίαις, οὐχ
misfortunes of-every-kind being-held and in prosperities not
ὡς οὐκ ὄντων ἀλλ' ὡς ὅτι μάλιστα ὄντων καὶ οὐδαμῇ
as not being but as as most being and in-no-way
ὑποψίαν ἐνδιδόντων ὡς οὐκ εἰσὶν θεοί —
suspicion giving that not are gods
888 τούτων δὴ πάντων ὅσοι καταφρονήσαντες οὐδὲ ἐξ
these indeed all as-many-as having-despised not-even from
ἑνὸς ἱκανοῦ λόγου, ὡς φαῖεν ἂν ὅσοι καὶ σμικρὸν
one sufficient reason as they-would-say — as-many-as even little
νοῦ κέκτηνται, νῦν ἀναγκάζουσιν ἡμᾶς λέγειν ἃ λέγομεν,
of-sense have-acquired now compel us to-say what we-say
πῶς τούτους ἄν τις ἐν πραέσι λόγοις δύναιτο νουθετῶν
how these — anyone in gentle words would-be-able admonishing
ἅμα διδάσκειν περὶ θεῶν πρῶτον ὡς εἰσίν; τολμητέον δέ· οὐ
at-once to-teach about gods first that they-are one-must-dare and not
γὰρ ἅμα γε δεῖ μανῆναι τοὺς μὲν ὑπὸ λαιμαργίας
for together at-least one-must to-go-mad the(-ones) indeed by gluttony
ἡδονῆς ἡμῶν, τοὺς δ' ὑπὸ τοῦ θυμοῦσθαι τοῖς τοιούτοις.
of-pleasure of-us the(-others) and by the being-angry at-the such
ἴτω δὴ πρόρρησις τοιάδε τις ἄθυμος τοῖς οὕτω τὴν
let-go indeed preface such some passionless to-those so the
διάνοιαν διεφθαρμένοις, καὶ λέγωμεν πρᾴως, σβέσαντες τὸν
mind corrupted and let-us-speak gently having-quenched the

θυμόν, ὡς ἑνὶ διαλεγόμενοι τῶν τοιούτων· ὦ παῖ, νέος εἶ,
anger as to-one conversing of-the such O child young you-are
προϊὼν δέ σε ὁ χρόνος ποιήσει πολλὰ ὧν νῦν δοξάζεις
advancing and you the time will-make many of-which now you-believe
μεταβαλόντα ἐπὶ τἀναντία τίθεσθαι· περίμεινον οὖν εἰς
having-changed to the-opposites to-place wait then until
τότε κριτὴς περὶ τῶν μεγίστων γίγνεσθαι, μέγιστον δέ, ὃ
then judge about the greatest-things to-become greatest and which
νῦν οὐδὲν ἡγῇ σύ, τὸ περὶ τοὺς θεοὺς ὀρθῶς διανοηθέντα
now nothing consider you the about the gods rightly having-thought
ζῆν καλῶς ἢ μή. πρῶτον δὲ περὶ αὐτῶν ἕν τι μέγα
to-live well or not first and about them one some great
σοι μηνύων οὐκ ἄν ποτε φανείην ψευδής, τὸ τοιόνδε.
to-you disclosing not — ever I-would-appear false the such
οὐ σὺ μόνος οὐδὲ οἱ σοὶ φίλοι πρῶτοι καὶ πρῶτον ταύτην c
not you alone nor the your friends first and first this
δόξαν περὶ θεῶν ἔσχετε, γίγνονται δὲ ἀεὶ πλείους ἢ
opinion about gods held come-to-be and always more or
ἐλάττους ταύτην τὴν νόσον ἔχοντες· τόδε τοίνυν σοι,
fewer this the disease having this then to-you
παραγεγονὼς αὐτῶν πολλοῖσι, φράζοιμ᾽ ἄν, τὸ μηδένα
having-been-present of-them with-many I-would-tell — the no-one
πώποτε λαβόντα ἐκ νέου ταύτην τὴν δόξαν περὶ θεῶν, ὡς
ever having-taken from young this the opinion about gods that
οὐκ εἰσίν, διατελέσαι πρὸς γῆρας μείναντα ἐν ταύτῃ τῇ
not they-are to-have-continued to old-age having-remained in this the
διανοήσει, τὰ δύο μέντοι πάθη περὶ θεοὺς μεῖναι, πολλοῖσι
thought the two however conditions about gods to-remain with-many
μὲν οὔ, μεῖναι δὲ οὖν τισιν, τὸ τοὺς θεοὺς εἶναι μέν,
indeed not to-remain but at-any-rate with-some the the gods to-be indeed
φροντίζειν δὲ οὐδὲν τῶν ἀνθρωπίνων, καὶ τὸ μετὰ τοῦτο,
to-care and nothing of-the human-things and the after this

ὡς φροντίζουσι μέν, εὐπαραμύθητοι δ' εἰσὶν θύμασιν καὶ
that they-care indeed easily-appeased but are by-sacrifices and
εὐχαῖς. τὸ δὴ σαφὲς ἂν γενόμενόν σοι περὶ αὐτῶν κατὰ
prayers the indeed clear — having-become to-you about them according-to
δύναμιν δόγμα, ἂν ἐμοὶ πείθῃ, περιμενεῖς, ἀνασκοπῶν
power doctrine if me you-obey you-will-wait examining
εἴτε οὕτως εἴτε ἄλλως ἔχει, πυνθανόμενος παρά τε τῶν
whether so or otherwise it-is inquiring from both the
ἄλλων καὶ δὴ καὶ μάλιστα καὶ παρὰ τοῦ νομοθέτου· ἐν
others and indeed also most-of-all also from the lawgiver in
δὲ δὴ τούτῳ τῷ χρόνῳ μὴ τολμήσῃς περὶ θεοὺς μηδὲν
and indeed this the time not dare about gods anything
ἀσεβῆσαι. πειρατέον γὰρ τῷ τοὺς νόμους σοι τιθέντι
to-commit-impiety one-must-try for for-the the laws for-you laying-down
νῦν καὶ εἰς αὖθις διδάσκειν περὶ αὐτῶν τούτων ὡς ἔχει.
now and into hereafter to-teach about them these how it-is

CLIN. κάλλισθ' ἡμῖν, ὦ ξένε, μέχρι γε τοῦ νῦν εἴρηται.
most-finely by-us O stranger until at-least the now it-has-been-said

ATH. παντάπασι μὲν οὖν, ὦ Μέγιλλέ τε καὶ Κλεινία·
altogether indeed then O Megillus both and Clinias
λελήθαμεν δ' ἡμᾶς αὐτοὺς εἰς θαυμαστὸν λόγον
we-have-escaped-notice and us ourselves into wondrous argument
ἐμπεπτωκότες.
having-fallen

CLIN. τὸν ποῖον δὴ λέγεις;
the what-sort indeed do-you-mean

e ATH. τὸν παρὰ πολλοῖς δοξαζόμενον εἶναι σοφώτατον
the among many being-believed to-be wisest
ἁπάντων λόγων.
of-all arguments

CLIN. φράζ' ἔτι σαφέστερον.
tell still more-clearly

ATH. λέγουσί πού τινες ὡς πάντα ἐστὶ τὰ πράγματα
say surely some that all are the things
γιγνόμενα καὶ γενόμενα καὶ γενησόμενα τὰ μὲν
coming-to-be and having-come-to-be and going-to-come-to-be the(-ones) indeed
φύσει, τὰ δὲ τέχνῃ, τὰ δὲ διὰ τύχην.
by-nature the(-others) and by-art the(-others) and because-of chance
CLIN. οὐκοῦν καλῶς;
therefore well
ATH. εἰκός γέ τοί που σοφοὺς ἄνδρας ὀρθῶς λέγειν· 889
likely at-least you-know surely wise men rightly to-speak
ἑπόμενοί γε μὴν αὐτοῖς σκεψώμεθα τοὺς ἐκεῖθεν τί
following at-least indeed them let-us-consider the from-there what
ποτε καὶ τυγχάνουσι διανοούμενοι.
ever even they-happen thinking
CLIN. πάντως.
by-all-means
ATH. ἔοικε, φασίν, τὰ μὲν μέγιστα αὐτῶν καὶ κάλλιστα
it-seems they-say the(-ones) indeed greatest of-them and finest
ἀπεργάζεσθαι φύσιν καὶ τύχην, τὰ δὲ σμικρότερα
to-produce nature and chance the(-others) and smaller
τέχνην, ἣν δὴ παρὰ φύσεως λαμβάνουσαν τὴν τῶν
art which indeed from nature taking the of-the
μεγάλων καὶ πρώτων γένεσιν ἔργων, πλάττειν καὶ
great and first generation works to-mold and
τεκταίνεσθαι πάντα τὰ σμικρότερα, ἃ δὴ τεχνικὰ
to-fashion all the smaller which indeed artificial
πάντες προσαγορεύομεν.
all we-call
CLIN. πῶς λέγεις;
how do-you-mean

b ATH. ὧδ᾽ ἔτι σαφέστερον ἐρῶ. πῦρ καὶ ὕδωρ καὶ γῆν
thus still more-clearly I-will-say fire and water and earth
καὶ ἀέρα φύσει πάντα εἶναι καὶ τύχῃ φασίν, τέχνῃ
and air by-nature all to-be and by-chance they-say by-art
δὲ οὐδὲν τούτων, καὶ τὰ μετὰ ταῦτα αὖ σώματα, γῆς
but nothing of-these and the after these again bodies of-earth
τε καὶ ἡλίου καὶ σελήνης ἄστρων τε πέρι, διὰ τούτων
both and of-sun and of-moon of-stars and about through these
γεγονέναι παντελῶς ὄντων ἀψύχων· τύχῃ δὲ φερόμενα
to-have-come-about entirely being soulless by-chance and being-carried
τῇ τῆς δυνάμεως ἕκαστα ἑκάστων, ᾗ συμπέπτωκεν
by-the of-the power each of-each where it-has-chanced
ἁρμόττοντα οἰκείως πως, θερμὰ ψυχροῖς ἢ ξηρὰ πρὸς
fitting appropriately somehow hot-things with-cold or dry toward
ὑγρὰ καὶ μαλακὰ πρὸς σκληρά, καὶ πάντα ὁπόσα τῇ τῶν
wet and soft toward hard and all as-many-as by-the of-the
ἐναντίων κράσει κατὰ τύχην ἐξ ἀνάγκης συνεκεράσθη,
opposites mixture according-to chance from necessity were-mixed-together
ταύτῃ καὶ κατὰ ταῦτα οὕτως γεγεννηκέναι τόν τε
in-this-way and according-to these-things so to-have-generated the both
οὐρανὸν ὅλον καὶ πάντα ὁπόσα κατ᾽ οὐρανόν, καὶ
heaven whole and all as-many-as throughout heaven and
ζῷα αὖ καὶ φυτὰ σύμπαντα, ὡρῶν πασῶν ἐκ τούτων
animals again and plants all-together seasons all from these
γενομένων, οὐ δὲ διὰ νοῦν, φασίν, οὐδὲ διά τινα
having-come-about not but because-of mind they-say nor because-of some
θεὸν οὐδὲ διὰ τέχνην ἀλλά, ὃ λέγομεν, φύσει καὶ
god nor because-of art but what we-say by-nature and
τύχῃ. τέχνην δὲ ὕστερον ἐκ τούτων ὑστέραν γενομένην,
by-chance art and later from these later having-come-about
αὐτὴν θνητὴν ἐκ θνητῶν ὕστερα γεγεννηκέναι παιδιάς
itself mortal from mortals later-things to-have-generated amusements

τινας, ἀληθείας οὐ σφόδρα μετεχούσας, ἀλλὰ εἴδωλ' ἄττα
some of-truth not very partaking but images some
συγγενῆ ἑαυτῶν, οἷ' ἡ γραφικὴ γεννᾷ καὶ μουσικὴ καὶ
akin to-themselves such-as the painting generates and music and
ὅσαι ταύταις εἰσὶν συνέριθοι τέχναι· αἳ δέ τι καὶ
as-many-as to-these are fellow-workers arts which but anything also
σπουδαῖον ἄρα γεννῶσι τῶν τεχνῶν, εἶναι ταύτας ὁπόσαι
serious then generate of-the arts to-be these as-many-as
τῇ φύσει ἐκοίνωσαν τὴν αὑτῶν δύναμιν, οἷον αὖ
with-the nature shared the their-own power as again
ἰατρικὴ καὶ γεωργικὴ καὶ γυμναστική. καὶ δὴ καὶ τὴν
medicine and farming and gymnastics and indeed also the
πολιτικὴν σμικρόν τι μέρος εἶναί φασιν κοινωνοῦν φύσει,
political small some part to-be they-say sharing with-nature
τέχνῃ δὲ τὸ πολύ, οὕτω δὲ καὶ τὴν νομοθεσίαν πᾶσαν
with-art but the much so and also the legislation all
οὐ φύσει, τέχνῃ δέ, ἧς οὐκ ἀληθεῖς εἶναι τὰς θέσεις.
not by-nature by-art but of-which not true to-be the positings
CLIN. πῶς λέγεις;
how do-you-mean

III · SOUL BEFORE BODY

The unbelievers say that the gods exist by art and convention, that justice is a matter of law, and that the most just life is to win by force. The Athenian finds the source of their folly: they put fire, water, earth, and air first and soul later, when soul came first, and with it opinion, care, mind, art, and law.

ATH. θεούς, ὦ μακάριε, εἶναι πρῶτόν φασιν οὗτοι τέχνῃ, οὐ 890
gods O blessed-one to-be first say these by-art not
φύσει ἀλλά τισιν νόμοις, καὶ τούτους ἄλλους ἄλλῃ, ὅπῃ
by-nature but by-some laws and these other otherwise as

ἕκαστοι ἑαυτοῖσι συνωμολόγησαν νομοθετούμενοι· καὶ δὴ
each to-themselves agreed legislating and indeed
καὶ τὰ καλὰ φύσει μὲν ἄλλα εἶναι, νόμῳ δὲ ἕτερα,
also the fine-things by-nature indeed other to-be by-law but different
τὰ δὲ δὴ δίκαια οὐδ' εἶναι τὸ παράπαν φύσει, ἀλλ'
the(-ones) and indeed just-things not-even to-be the altogether by-nature but
ἀμφισβητοῦντας διατελεῖν ἀλλήλοις καὶ μετατιθεμένους
disputing to-continue with-one-another and changing
ἀεὶ ταῦτα, ἃ δ' ἂν μετάθωνται καὶ ὅταν, τότε κύρια
always these-things which and — they-change and whenever then authoritative
ἕκαστα εἶναι, γιγνόμενα τέχνῃ καὶ τοῖς νόμοις ἀλλ' οὐ
each to-be coming-about by-art and by-the laws but not
δή τινι φύσει. ταῦτ' ἐστίν, ὦ φίλοι, ἅπαντα ἀνδρῶν
indeed by-some nature these-things are O friends all of-men
σοφῶν παρὰ νέοις ἀνθρώποις, ἰδιωτῶν τε καὶ ποιητῶν,
wise among young men private-persons both and poets
φασκόντων εἶναι τὸ δικαιότατον ὅτι τις ἂν νικᾷ
claiming to-be the most-just whatever anyone — wins
βιαζόμενος· ὅθεν ἀσέβειαί τε ἀνθρώποις ἐμπίπτουσιν νέοις,
forcing whence impieties both to-men fall-upon young
ὡς οὐκ ὄντων θεῶν οἵους ὁ νόμος προστάττει διανοεῖσθαι
as not being gods such-as the law commands to-think
δεῖν, στάσεις τε διὰ ταῦτα ἑλκόντων πρὸς τὸν
to-be-necessary factions and because-of these-things drawing toward the
κατὰ φύσιν ὀρθὸν βίον, ὅς ἐστιν τῇ ἀληθείᾳ κρατοῦντα
according-to nature right life which is in-the truth ruling
ζῆν τῶν ἄλλων καὶ μὴ δουλεύοντα ἑτέροισι κατὰ νόμον.
to-live the others and not being-a-slave to-others according-to law

b CLIN. οἷον διελήλυθας, ὦ ξένε, λόγον, καὶ ὅσην λώβην
what-a you-have-gone-through O stranger argument and how-great ruin
ἀνθρώπων νέων δημοσίᾳ πόλεσίν τε καὶ ἰδίοις οἴκοις.
of-men young publicly for-cities both and for-private houses

ATH. ἀληθῆ μέντοι λέγεις, ὦ Κλεινία. τί οὖν οἴει c
true-things indeed you-say O Clinias what then do-you-think
χρῆναι δρᾶν τὸν νομοθέτην, οὕτω τούτων πάλαι
to-be-needful to-do the lawgiver so these long-ago
παρεσκευασμένων; ἢ μόνον ἀπειλεῖν στάντα ἐν τῇ πόλει
having-been-prepared or only to-threaten having-stood in the city
σύμπασι τοῖς ἀνθρώποις, ὡς εἰ μὴ φήσουσιν εἶναι θεοὺς καὶ
all-together the men that if not they-will-say to-be gods and
διανοηθήσονται δοξάζοντες τοιούτους οἵους φησὶν ὁ νόμος —
will-think believing such as says the law
καὶ περὶ καλῶν καὶ δικαίων καὶ περὶ ἁπάντων τῶν μεγίστων
and about fine-things and just-things and about all the greatest
ὁ αὐτὸς λόγος, ὅσα δὲ πρὸς ἀρετὴν τείνει καὶ κακίαν,
the same argument as-many-as and toward virtue tend and vice
ὡς δεῖ ταῦτα οὕτω πράττειν διανοουμένους ὅπῃπερ
that one-must these-things so to-do thinking in-whatever-way
ἂν ὁ νομοθέτης ὑφηγήσηται γράφων — ὃς δ' ἂν μὴ
— the lawgiver guide writing who and — not
παρέχηται ἑαυτὸν τοῖς νόμοις εὐπειθῆ, τὸν μὲν δεῖν
offer himself to-the laws obedient the(-one) indeed to-be-necessary
τεθνάναι, τὸν δέ τινα πληγαῖς καὶ δεσμοῖς, τὸν δὲ
to-be-dead the(-other) and some with-blows and bonds the(-other) and
ἀτιμίαις, ἄλλους δὲ πενίαις κολάζεσθαι καὶ φυγαῖς· πειθὼ
with-dishonors others and with-poverties to-be-punished and exiles persuasion
δὲ τοῖς ἀνθρώποις, ἅμα τιθέντα αὐτοῖς τοὺς νόμους,
and to-the men at-once laying-down for-them the laws
μηδεμίαν ἔχειν τοῖς λόγοις προσάπτοντα εἰς δύναμιν ἡμεροῦν;
none to-have by-the words attaching to power to-tame
CLIN. μηδαμῶς, ὦ ξένε, ἀλλ' εἴπερ τυγχάνει γε οὖσα d
by-no-means O stranger but if-indeed it-happens at-least being
καὶ σμικρὰ πειθώ τις περὶ τὰ τοιαῦτα, δεῖ μηδαμῇ
even small persuasion some about the such-things one-must in-no-way

κάμνειν τόν γε ἄξιον καὶ σμικροῦ νομοθέτην, ἀλλὰ
to-grow-weary the at-least worthy even of-little lawgiver but
πᾶσαν, τὸ λεγόμενον, φωνὴν ἱέντα, τῷ παλαιῷ νόμῳ
every the being-said voice sending-forth to-the ancient law
ἐπίκουρον γίγνεσθαι λόγῳ ὡς εἰσὶν θεοὶ καὶ ὅσα
helper to-become by-argument that are gods and as-many-as
νυνδὴ διῆλθες σύ, καὶ δὴ καὶ νόμῳ αὐτῷ βοηθῆσαι
just-now went-through you and indeed also to-law itself to-help
καὶ τέχνῃ, ὡς ἐστὸν φύσει ἢ φύσεως οὐχ ἧττον, εἴπερ
and to-art that the-two-are by-nature or than-nature not less if-indeed
νοῦ γέ ἐστιν γεννήματα κατὰ λόγον ὀρθόν, ὃν
of-mind at-least they-are offspring according-to reason right which
σύ τε λέγειν μοι φαίνῃ καὶ ἐγώ σοι πιστεύω τὰ νῦν.
you both to-speak to-me seem and I you trust the now

e ATH. ὦ προθυμότατε Κλεινία, τί δ'; οὐ χαλεπά τέ ἐστι
O most-eager Clinias what but not hard both is
συνακολουθεῖν λόγοις οὕτως εἰς πλήθη λεγόμενα, μήκη
to-follow arguments so to multitudes being-spoken lengths
τε αὖ κέκτηται διωλύγια;
and again they-have-acquired immense

891 CLIN. τί δέ, ὦ ξένε; περὶ μέθης μὲν καὶ μουσικῆς οὕτω
what but O stranger about drunkenness indeed and music so
μακρὰ λέγοντας ἡμᾶς αὐτοὺς περιεμείναμεν, περὶ θεῶν δὲ
long-things saying us ourselves we-waited-for about gods but
καὶ τῶν τοιούτων οὐχ ὑπομενοῦμεν; καὶ μὴν καὶ νομοθεσίᾳ
and the such not we-will-endure and indeed also to-legislation
γέ ἐστίν που τῇ μετὰ φρονήσεως μεγίστη βοήθεια, διότι
at-least it-is surely the with prudence greatest help because
τὰ περὶ νόμους προστάγματα ἐν γράμμασι τεθέντα, ὡς
the about laws ordinances in writings set-down as
δώσοντα εἰς πάντα χρόνον ἔλεγχον, πάντως ἠρεμεῖ, ὥστε
going-to-give into all time scrutiny altogether stays-still so-that

οὔτ᾽ εἰ χαλεπὰ κατ᾽ ἀρχὰς ἀκούειν ἐστὶν φοβητέον, ἅ
neither if hard at beginnings to-hear they-are one-must-fear which
γ᾽ ἔσται καὶ τῷ δυσμαθεῖ πολλάκις ἐπανιόντι σκοπεῖν,
at-least will-be also for-the slow-learner often returning to-examine
οὔτε εἰ μακρά, ὠφέλιμα δέ, διὰ ταῦτα λόγον οὐδαμῇ
nor if long beneficial but because-of these-things reason in-no-way
ἔχει οὐδὲ ὅσιον ἔμοιγε εἶναι φαίνεται τὸ μὴ οὐ βοηθεῖν
it-has nor holy to-me-at-least to-be appears the not not to-help
τούτοις τοῖς λόγοις πάντα ἄνδρα κατὰ δύναμιν.
these the arguments every man according-to power

MEG. ἄριστα, ὦ ξένε, δοκεῖ μοι λέγειν Κλεινίας.
best O stranger seems to-me to-speak Clinias

ATH. καὶ μάλα γε, ὦ Μέγιλλε, ποιητέον τε ὡς λέγει. καὶ b
and very at-least O Megillus one-must-do and as he-says and
γὰρ εἰ μὴ κατεσπαρμένοι ἦσαν οἱ τοιοῦτοι λόγοι ἐν τοῖς
for if not scattered-abroad were the such arguments among the
πᾶσιν ὡς ἔπος εἰπεῖν ἀνθρώποις, οὐδὲν ἂν ἔδει
all so a-word to-say men nothing — there-would-be-need
τῶν ἐπαμυνούντων λόγων ὡς εἰσὶν θεοί· νῦν δὲ ἀνάγκη.
of-the defending arguments that are gods now but necessity
νόμοις οὖν διαφθειρομένοις τοῖς μεγίστοις ὑπὸ κακῶν
laws then being-corrupted the greatest by bad
ἀνθρώπων τίνα καὶ μᾶλλον προσήκει βοηθεῖν ἢ νομοθέτην;
men whom also rather it-befits to-help than lawgiver

MEG. οὐκ ἔστιν.
not it-is

ATH. ἀλλὰ δὴ λέγε μοι πάλιν, Κλεινία, καὶ σύ — c
but indeed tell me again Clinias also you
κοινωνὸν γὰρ δεῖ σε εἶναι τῶν λόγων — κινδυνεύει γὰρ
partner for one-must you to-be of-the arguments is-likely for
ὁ λέγων ταῦτα πῦρ καὶ ὕδωρ καὶ γῆν καὶ ἀέρα πρῶτα
the saying these-things fire and water and earth and air first

ἡγεῖσθαι τῶν πάντων εἶναι, καὶ τὴν φύσιν ὀνομάζειν
to-consider of-the all to-be and the nature to-name
ταῦτα αὐτά, ψυχὴν δὲ ἐκ τούτων ὕστερον. ἔοικεν δὲ οὐ
these themselves soul and from these later it-seems but not
κινδυνεύειν ἀλλὰ ὄντως σημαίνειν ταῦτα ἡμῖν τῷ λόγῳ.
to-be-likely but really to-indicate these-things to-us by-the argument
CLIN. πάνυ μὲν οὖν.
certainly indeed then
d ATH. ἆρ' οὖν πρὸς Διὸς οἷον πηγήν τινα ἀνοήτου δόξης
so then by Zeus as-it-were spring some of-foolish opinion
ἀνηυρήκαμεν ἀνθρώπων ὁπόσοι πώποτε τῶν περὶ φύσεως
we-have-discovered of-men as-many-as ever of-the about nature
ἐφήψαντο ζητημάτων; σκόπει πάντα λόγον ἐξετάζων· οὐ
laid-hold-of inquiries consider every argument examining not
γὰρ δὴ σμικρόν γε τὸ διαφέρον, εἰ φανεῖεν οἱ λόγων
for indeed small at-least the difference if should-appear the arguments
ἁπτόμενοι ἀσεβῶν, ἄλλοις τε ἐξάρχοντες, μηδὲ εὖ τοῖς
laying-hold-of impious to-others and leading not-even well the
λόγοις ἀλλ' ἐξημαρτημένως χρώμενοι. δοκεῖ τοίνυν μοι
arguments but erroneously using it-seems then to-me
ταῦτα οὕτως ἔχειν.
these-things so to-be
CLIN. εὖ λέγεις· ἀλλ' ὅπῃ, πειρῶ φράζειν.
well you-speak but how try to-tell
ATH. ἔοικεν τοίνυν ἀηθεστέρων ἁπτέον εἶναι λόγων.
it-seems then more-unaccustomed one-must-lay-hold-of to-be arguments
e CLIN. οὐκ ὀκνητέον, ὦ ξένε. μανθάνω γὰρ ὡς νομοθεσίας
not one-must-shrink O stranger I-understand for that legislation
ἐκτὸς οἰήσῃ βαίνειν, ἐὰν τῶν τοιούτων ἁπτώμεθα
outside you-will-think to-step if of-the such we-lay-hold-of
λόγων. εἰ δὲ ἔστι μηδαμῇ ἑτέρως συμφωνῆσαι τοῖς
arguments if but it-is-possible in-no-way otherwise to-agree with-the

νῦν κατὰ νόμον λεγομένοις θεοῖς ὡς ὀρθῶς ἔχουσιν
now according-to law spoken-of gods as rightly being
ἢ ταύτῃ, λεκτέον, ὦ θαυμάσιε, καὶ ταύτῃ.
than in-this-way one-must-speak O wonderful-one also in-this-way
ATH. λέγοιμ' ἄν, ὡς ἔοικεν, ἤδη σχεδὸν οὐκ εἰωθότα
I-would-speak — as it-seems already nearly not accustomed
λόγον τινὰ τόνδε. ὃ πρῶτον γενέσεως καὶ φθορᾶς αἴτιον
argument some this-here which first of-generation and destruction cause
ἁπάντων, τοῦτο οὐ πρῶτον ἀλλὰ ὕστερον ἀπεφήναντο
of-all this not first but later declared
εἶναι γεγονὸς οἱ τὴν τῶν ἀσεβῶν ψυχὴν ἀπεργασάμενοι
to-be having-come-about the the of-the impious soul having-produced
λόγοι, ὃ δὲ ὕστερον, πρότερον· ὅθεν ἡμαρτήκασι περὶ
arguments what and later earlier whence they-have-erred about
θεῶν τῆς ὄντως οὐσίας.
of-gods the really being
CLIN. οὔπω μανθάνω. 892
not-yet I-understand
ATH. ψυχήν, ὦ ἑταῖρε, ἠγνοηκέναι κινδυνεύουσι μὲν b
soul O comrade to-have-been-ignorant-of are-likely indeed
ὀλίγου σύμπαντες οἷόν τε ὂν τυγχάνει καὶ δύναμιν
nearly all-together of-what-sort both being it-happens and power
ἣν ἔχει, τῶν τε ἄλλων αὐτῆς πέρι καὶ δὴ καὶ γενέσεως,
which it-has of-the both others of-it about and indeed also of-generation
ὡς ἐν πρώτοις ἐστί, σωμάτων ἔμπροσθεν πάντων
that among first-things it-is of-bodies before all
γενομένη, καὶ μεταβολῆς τε αὐτῶν καὶ μετακοσμήσεως
having-come-about and of-change both of-them and of-rearrangement
ἁπάσης ἄρχει παντὸς μᾶλλον· εἰ δὲ ἔστιν ταῦτα
all it-rules than-anything rather if but are these-things
οὕτως, ἆρ' οὐκ ἐξ ἀνάγκης τὰ ψυχῆς συγγενῆ πρότερα
so then not from necessity the of-soul akin earlier

ἂν εἴη γεγονότα τῶν σώματι προσηκόντων, οὔσης
— *would-be having-come-about than-the to-body belonging being*
γ' αὐτῆς πρεσβυτέρας ἢ σώματος;
at-least itself older than body

CLIN. ἀνάγκη.
necessity

ATH. δόξα δὴ καὶ ἐπιμέλεια καὶ νοῦς καὶ τέχνη καὶ νόμος
opinion indeed and care and mind and art and law
σκληρῶν καὶ μαλακῶν καὶ βαρέων καὶ κούφων πρότερα
than-hard-things and soft and heavy and light earlier
ἂν εἴη· καὶ δὴ καὶ τὰ μεγάλα καὶ πρῶτα ἔργα καὶ
— *would-be and indeed also the great and first works and*
πράξεις τέχνης ἂν γίγνοιτο, ὄντα ἐν πρώτοις, τὰ
actions of-art — would-come-about being among first-things the(-ones)
δὲ φύσει καὶ φύσις, ἣν οὐκ ὀρθῶς ἐπονομάζουσιν αὐτὸ
and by-nature and nature which not rightly they-name itself
τοῦτο, ὕστερα καὶ ἀρχόμενα ἂν ἐκ τέχνης εἴη καὶ νοῦ.
this later and ruled — from art would-be and mind

c CLIN. πῶς οὐκ ὀρθῶς;
how not rightly

ATH. φύσιν βούλονται λέγειν γένεσιν τὴν περὶ τὰ πρῶτα·
nature they-wish to-call generation the about the first-things
εἰ δὲ φανήσεται ψυχὴ πρῶτον, οὐ πῦρ οὐδὲ ἀήρ, ψυχὴ
if but will-appear soul first not fire nor air soul
δ' ἐν πρώτοις γεγενημένη, σχεδὸν ὀρθότατα λέγοιτ'
but among first-things having-come-about nearly most-rightly would-be-said
ἂν εἶναι διαφερόντως φύσει. ταῦτ' ἔσθ' οὕτως ἔχοντα,
— *to-be exceptionally by-nature these-things are so being*
ἂν ψυχήν τις ἐπιδείξῃ πρεσβυτέραν οὖσαν σώματος,
if soul anyone show older being than-body
ἄλλως δὲ οὐδαμῶς.
otherwise but in-no-way

CLIN. ἀληθέστατα λέγεις.
most-truly you-speak

ATH. οὐκοῦν τὰ μετὰ ταῦτα ἐπ᾽ αὐτὸ δὴ τοῦτο
therefore the after these-things to itself indeed this
στελλώμεθα;
let-us-set-out

CLIN. τί μήν; d
what indeed

ATH. φυλάττωμεν δὴ παντάπασιν ἀπατηλὸν λόγον, μή e
let-us-guard indeed altogether deceptive argument lest
πῃ πρεσβύτας ἡμᾶς ὄντας νεοπρεπὴς ὢν παραπείσῃ καὶ
somehow elders us being youthful being it-mislead and
διαφυγὼν καταγελάστους ποιήσῃ, καὶ δόξωμεν μείζονα
having-escaped laughable make and we-seem greater-things
ἐπιβαλλόμενοι καὶ τῶν σμικρῶν ἀποτυχεῖν. σκοπεῖτε οὖν. εἰ
attempting even the small-things to-fail consider then if
καθάπερ ποταμὸν ἡμᾶς ἔδει τρεῖς ὄντας διαβαίνειν
as river us it-were-necessary three being to-cross
ῥέοντα σφόδρα, νεώτατος δ᾽ ἐγὼ τυγχάνων ἡμῶν καὶ
flowing violently youngest and I happening of-us and
πολλῶν ἔμπειρος ῥευμάτων, εἶπον ὅτι πρῶτον ἐμὲ χρῆναι
of-many experienced currents I-said that first me to-be-needful
πειραθῆναι κατ᾽ ἐμαυτόν, καταλιπόντα ὑμᾶς ἐν ἀσφαλεῖ,
to-make-trial by myself having-left you in safety
σκέψασθαι εἰ διαβατός ἐστι πρεσβυτέροις οὖσι καὶ ὑμῖν, ἢ
to-consider if crossable it-is for-older being also for-you or
πῶς ἔχει, καὶ φανέντος μὲν ταύτῃ, καλεῖν ὑμᾶς τότε καὶ
how it-is and having-appeared indeed in-this-way to-call you then and
συνδιαβιβάζειν ἐμπειρίᾳ, εἰ δὲ ἄβατος ἦν ὡς ὑμῖν, ἐν
to-help-across with-experience if but impassable it-was as for-you upon
ἐμοὶ τὸν κίνδυνον γεγονέναι, μετρίως ἂν ἐδόκουν λέγειν,
me the danger to-have-come-about moderately — I-would-seem to-speak

καὶ δὴ καὶ νῦν ὁ μέλλων ἐστὶ λόγος σφοδρότερος καὶ
and indeed also now the coming is argument more-violent and
σχεδὸν ἴσως ἄβατος ὡς τῇ σφῷν ῥώμῃ·
nearly perhaps impassable as for-the of-you-two strength
μὴ δὴ σκοτοδινίαν ἴλιγγόν τε ὑμῖν ἐμποιήσῃ παραφερόμενός
lest indeed dizziness vertigo and in-you it-produce sweeping-past
τε καὶ ἐρωτῶν ἀήθεις ὄντας ἀποκρίσεων, εἶτ' ἀσχημοσύνην
both and questioning unaccustomed being to-answers then unseemliness
ἀπρέπειάν τε ἐντέκῃ ἀηδῆ, δοκεῖ δή μοι χρῆναι ποιεῖν
indecorum and it-engender unpleasant it-seems indeed to-me to-be-needful to-do
οὑτωσὶ τὰ νῦν ἐμέ, ἀνερωτᾶν πρῶτον ἐμαυτόν, ἀκουόντων
thus the now me to-question first myself listening
ὑμῶν ἐν ἀσφαλεῖ, καὶ μετὰ ταῦτα ἀποκρίνασθαι πάλιν ἐμέ,
you in safety and after these-things to-answer again me
καὶ τὸν λόγον ἅπαντα οὕτω διεξελθεῖν, μέχριπερ ἂν ψυχῆς
and the argument whole so to-go-through until — soul
πέρι διαπεράνηται καὶ δείξῃ πρότερον ὂν ψυχὴν σώματος.
about it-be-completed and show earlier being soul than-body
CLIN. ἄριστ', ὦ ξένε, δοκεῖς ἡμῖν εἰρηκέναι, ποίει τε ὡς
best O stranger you-seem to-us to-have-spoken do and as
λέγεις.
you-say

Calling on god, the Athenian asks whether all things stand still or move, and enumerates the motions: ten in all, the last two being motion moved by another and motion that moves itself. The self-moving motion is first in rank and power: if all things stood still together, it alone could start motion. Whatever moves itself is called alive, and everything has three aspects, its being, its definition, and its name.

ΑΘΗ. ἄγε δή, θεὸν εἴ ποτε παρακλητέον ἡμῖν, νῦν ἔστω 893
come indeed god if ever one-must-call-upon for-us now let-be
τοῦτο οὕτω γενόμενον — ἐπί γε ἀπόδειξιν ὡς εἰσὶν τὴν
this so having-come-about for at-least demonstration that they-are the
αὑτῶν σπουδῇ πάσῃ παρακεκλήσθων — ἐχόμενοι δὲ ὥς
their-own with-earnestness all let-them-have-been-called-upon holding and as
τινος ἀσφαλοῦς πείσματος ἐπεισβαίνωμεν εἰς τὸν νῦν λόγον.
some secure cable let-us-embark into the now argument
καί μοι ἐλεγχομένῳ περὶ τὰ τοιαῦτα ἐρωτήσεσιν τοιαῖσδε
and to-me being-tested about the such-things by-questions such-as-these
ἀσφαλέστατα ἀποκρίνεσθαι φαίνεται κατὰ τάδε· ὦ ξένε,
most-safely to-answer appears according-to these-things O stranger
ὁπόταν φῇ τις, ἆρα ἕστηκε μὲν πάντα, κινεῖται δὲ οὐδέν;
whenever says anyone then stand indeed all is-moved but nothing
ἢ τούτῳ πᾶν τοὐναντίον; ἢ τὰ μὲν αὐτῶν κινεῖται,
or to-this all the-opposite or the(-ones) indeed of-them are-moved
τὰ δὲ μένει; — τὰ μὲν κινεῖταί που, φήσω, τὰ
the(-others) and remain the(-ones) indeed are-moved surely I-will-say the(-others)
δὲ μένει. — μῶν οὖν οὐκ ἐν χώρᾳ τινὶ τά τε ἑστῶτα
and remain surely-not then not in place some the both standing
ἕστηκεν καὶ τὰ κινούμενα κινεῖται; — πῶς γὰρ οὔ; — καὶ
stand and the being-moved are-moved how for not and
τὰ μέν γε ἐν μιᾷ ἕδρᾳ που τοῦτο ἂν δρῴη, τὰ δὲ
the(-ones) indeed at-least in one seat surely this — would-do the(-others) and

ἐν πλείοσιν. — τὰ τὴν τῶν ἑστώτων ἐν μέσῳ λαμβάνοντα
in more the the of-the standing in middle taking
δύναμιν λέγεις, φήσομεν, ἐν ἑνὶ κινεῖσθαι, καθάπερ ἡ τῶν
power you-mean we-shall-say in one to-be-moved as the of-the
ἑστάναι λεγομένων κύκλων στρέφεται περιφορά;
to-stand being-said of-circles revolves revolution
d — ναί. μανθάνομεν δέ γε ὡς ἐν ταύτῃ τῇ περιφορᾷ τὸν
yes we-understand and at-least that in this the revolution the
μέγιστον καὶ τὸν σμικρότατον κύκλον ἅμα περιάγουσα, ἡ
greatest and the smallest circle at-once carrying-round the
τοιαύτη κίνησις ἀνὰ λόγον ἑαυτὴν διανέμει σμικροῖς τε
such motion in proportion itself distributes to-small both
καὶ μείζοσιν, ἐλάττων τε οὖσα καὶ πλείων κατὰ λόγον·
and to-greater less both being and more according-to proportion
διὸ δὴ τῶν θαυμαστῶν ἁπάντων πηγὴ γέγονεν, ἅμα
wherefore indeed of-the wondrous-things all spring it-has-become at-once
μεγάλοις καὶ σμικροῖς κύκλοις βραδυτῆτάς τε καὶ τάχη
to-great and to-small circles slownesses both and speeds
ὁμολογούμενα πορεύουσα, ἀδύνατον, ὡς ἄν τις ἐλπίσειε,
agreeing conveying impossible as — anyone would-expect
γίγνεσθαι πάθος. — ἀληθέστατα λέγεις. — τὰ δέ γε
to-come-about condition most-truly you-speak the(-things) and at-least
κινούμενα ἐν πολλοῖς φαίνῃ μοι λέγειν ὅσα φορᾷ
being-moved in many you-seem to-me to-mean as-many-as by-locomotion
κινεῖται μεταβαίνοντα εἰς ἕτερον ἀεὶ τόπον, καὶ τοτὲ μὲν
are-moved passing into another always place and at-times indeed
ἔστιν ὅτε βάσιν ἑνὸς κεκτημένα τινὸς κέντρου, τοτὲ δὲ
there-is when base of-one having-acquired some center at-times and
πλείονα τῷ περικυλινδεῖσθαι. προστυγχάνοντα δ' ἑκάστοτε
more by-the rolling-around meeting and each-time
ἑκάστοις, τοῖς ἑστῶσι μὲν διασχίζεται, τοῖς δ' ἄλλοις
each the standing indeed are-split the and others

ἐξ ἐναντίας ἀπαντῶσι καὶ φερομένοις εἰς ἓν γιγνόμενα
from opposite meeting and being-carried into one becoming
μέσα τε καὶ μεταξὺ τῶν τοιούτων συγκρίνεται. — λέγω
middle both and between of-the such are-combined I-say
γὰρ οὖν ταῦτα οὕτως ἔχοντα, ὡς σὺ λέγεις. —
for then these-things so being as you say
καὶ μὴν καὶ συγκρινόμενα μὲν αὐξάνεται, διακρινόμενα δὲ 894
and indeed also being-combined indeed they-grow being-separated and
φθίνει τότε, ὅταν ἡ καθεστηκυῖα ἑκάστων ἕξις διαμένῃ,
they-waste then whenever the established of-each state persist
μὴ μενούσης δὲ αὐτῆς, δι' ἀμφότερα ἀπόλλυται.
not remaining but it because-of both they-perish
γίγνεται δὴ πάντων γένεσις, ἡνίκ' ἂν τί πάθος ᾖ; δῆλον
comes-about indeed of-all generation when — what condition be clear
ὡς ὁπόταν ἀρχὴ λαβοῦσα αὔξην εἰς τὴν δευτέραν ἔλθῃ
that whenever beginning having-taken growth to the second come
μετάβασιν καὶ ἀπὸ ταύτης εἰς τὴν πλησίον, καὶ μέχρι
transition and from this to the near and as-far-as
τριῶν ἐλθοῦσα αἴσθησιν σχῇ τοῖς αἰσθανομένοις. μεταβάλλον
three having-come perception have to-the perceiving changing
μὲν οὖν οὕτω καὶ μετακινούμενον γίγνεται πᾶν· ἔστιν
indeed then so and shifting comes-to-be everything is
δὲ ὄντως ὄν, ὁπόταν μένῃ, μεταβαλὸν δὲ εἰς ἄλλην ἕξιν
and really being whenever it-remain having-changed but into another state
διέφθαρται παντελῶς. ἆρ' οὖν κινήσεις πάσας εἰρήκαμεν
it-has-been-destroyed entirely so then motions all we-have-told
ὡς ἐν εἴδεσιν λαβεῖν μετ' ἀριθμοῦ, πλήν γε, ὦ φίλοι, δυοῖν;
as in kinds to-take with number except at-least O friends two
CLIN. ποίαιν δή;
what-two indeed

ATH. σχεδόν, ὠγαθέ, ἐκείναιν ὧν ἕνεκα πᾶσα ἡμῖν
nearly my-good-man those-two of-which for-the-sake all for-us
ἐστιν ἡ σκέψις τὰ νῦν.
is the inquiry the now
CLIN. λέγε σαφέστερον.
speak more-clearly
ATH. ψυχῆς ἦν ἕνεκά που;
of-soul it-was for-the-sake surely
CLIN. πάνυ μὲν οὖν.
certainly indeed then
C ATH. ἔστω τοίνυν ἡ μὲν ἕτερα δυναμένη κινεῖν
let-be then the(-one) indeed other-things being-able to-move
κίνησις, ἑαυτὴν δὲ ἀδυνατοῦσα, ἀεὶ μία τις, ἡ δὲ
motion itself but being-unable always one some the(-other) and
αὐτήν τ' ἀεὶ καὶ ἕτερα δυναμένη κατά τε συγκρίσεις
itself both always and other-things being-able by both combinations
ἔν τε διακρίσεσιν αὔξαις τε καὶ τῷ ἐναντίῳ καὶ γενέσεσι
in and separations growths both and the opposite and generations
καὶ φθοραῖς ἄλλη μία τις αὖ τῶν πασῶν κινήσεων.
and destructions another one some again of-the all motions
CLIN. ἔστω γὰρ οὖν.
let-it-be for then
ATH. οὐκοῦν τὴν μὲν ἕτερον ἀεὶ κινοῦσαν καὶ
therefore the(-one) indeed another always moving and
μεταβαλλομένην ὑφ' ἑτέρου θήσομεν ἐνάτην αὖ, τήν τε
being-changed by another we-shall-set ninth again the both
ἑαυτὴν κινοῦσαν καὶ ἕτερον, ἐναρμόττουσαν πᾶσιν μὲν
itself moving and another fitting all indeed
ποιήμασι, πᾶσιν δὲ παθήμασι, καλουμένην δὲ ὄντως τῶν
actions all and passions being-called and really of-the

ὄντων πάντων μεταβολὴν καὶ κίνησιν, ταύτην δὲ δεκάτην
beings all change and motion this and tenth
σχεδὸν ἐροῦμεν.
nearly we-shall-say
CLIN. παντάπασι μὲν οὖν.
altogether indeed then
ATH. τῶν δὴ δέκα μάλιστα ἡμῖν κινήσεων τίν' ἂν d
of-the indeed ten most for-us motions which —
προκρίναιμεν ὀρθότατα πασῶν ἐρρωμενεστάτην τε εἶναι
we-would-prefer most-rightly of-all strongest both to-be
καὶ πρακτικὴν διαφερόντως;
and active exceptionally
CLIN. μυρίῳ ἀνάγκη που φάναι διαφέρειν τὴν αὐτὴν
by-ten-thousandfold necessity surely to-say to-surpass the itself
αὑτὴν δυναμένην κινεῖν, τὰς δὲ ἄλλας πάσας ὑστέρας.
itself being-able to-move the and others all later
ATH. εὖ λέγεις. ἆρ' οὖν ἡμῖν τῶν νῦν οὐκ ὀρθῶς ῥηθέντων
well you-speak so then for-us of-the now not rightly having-been-said
μεταθετέον ἓν ἢ καὶ δύο;
one-must-change one or even two
CLIN. ποῖα φῄς;
what-sort you-say
ATH. τὸ τῆς δεκάτης ῥηθὲν σχεδὸν οὐκ ὀρθῶς εἴρηται.
the of-the tenth having-been-said nearly not rightly has-been-said
CLIN. πῇ;
how
ATH. πρῶτον γενέσει τέ ἐστιν καὶ ῥώμῃ κατὰ e
first in-generation both it-is and in-strength according-to
λόγον· τὸ δὲ μετὰ τοῦτο ἔχομεν τούτου δεύτερον, ἄρτι
reason the and after this we-have than-this second just-now
ῥηθὲν ἀτόπως ἔνατον.
having-been-said absurdly ninth

CLIN. πῶς λέγεις;
how do-you-mean

ATH. ὧδε. ὅταν ἕτερον ἄλλο ἡμῖν μεταβάλῃ καὶ τοῦτο
thus whenever one other for-us change and this
ἄλλο ἕτερον ἀεί, τῶν τοιούτων ἆρα ἔσται ποτέ τι
other another always of-the such then will-be ever anything
πρῶτον μεταβάλλον; καὶ πῶς, ὅταν ὑπ' ἄλλου κινῆται,
first changing and how whenever by another it-is-moved
τοῦτ' ἔσται ποτὲ τῶν ἀλλοιούντων πρῶτον; ἀδύνατον γάρ.
this will-be ever of-the altering first impossible for
895 ἀλλ' ὅταν ἄρα αὐτὸ αὑτὸ κινῆσαν ἕτερον ἀλλοιώσῃ, τὸ
but whenever then itself itself having-moved another alter the
δ' ἕτερον ἄλλο, καὶ οὕτω δὴ χίλια ἐπὶ μυρίοις γίγνηται
and other another and so indeed thousands upon ten-thousands become
τὰ κινηθέντα, μῶν ἀρχή τις αὐτῶν ἔσται τῆς κινήσεως
the having-been-moved surely-not beginning some of-them will-be of-the motion
ἁπάσης ἄλλη πλὴν ἡ τῆς αὐτῆς αὑτὴν κινησάσης μεταβολή;
all other except the of-the itself itself having-moved change
CLIN. κάλλιστα εἶπες, συγχωρητέα τε τούτοις.
most-finely you-spoke one-must-concede and to-these

b ATH. ἔτι δὴ καὶ τῇδε εἴπωμεν, καὶ ἀποκρινώμεθα πάλιν
still indeed also in-this-way let-us-speak and let-us-answer again
ἡμῖν αὐτοῖσιν. εἰ σταίη πως τὰ πάντα ὁμοῦ γενόμενα,
us ourselves if should-stand somehow the all-things together having-come
καθάπερ οἱ πλεῖστοι τῶν τοιούτων τολμῶσι λέγειν, τίν'
as the most of-the such dare to-say what
ἄρα ἐν αὐτοῖς ἀνάγκη πρώτην κίνησιν γενέσθαι τῶν
then in them necessity first motion to-come-about of-the
εἰρημένων; τὴν αὐτὴν ἑαυτὴν δήπου κινοῦσαν· ὑπ' ἄλλου
said-things the itself itself surely moving by another
γὰρ οὐ μήποτε ἔμπροσθεν μεταπέσῃ, μηδεμιᾶς γε ἐν
for not never before it-shift none at-least in

αὐτοῖς οὔσης ἔμπροσθεν μεταπτώσεως. ἀρχὴν ἄρα κινήσεων
them being before shift beginning then of-motions
πασῶν καὶ πρώτην ἔν τε ἑστῶσιν γενομένην καὶ ἐν
all and first in both standing-things having-come-about and in
κινουμένοις οὖσαν τὴν αὐτὴν κινοῦσαν φήσομεν ἀναγκαίως
moving-things being the itself moving we-shall-say necessarily
εἶναι πρεσβυτάτην καὶ κρατίστην μεταβολὴν πασῶν, τὴν
to-be oldest and mightiest change of-all the
δὲ ἀλλοιουμένην ὑφ᾽ ἑτέρου, κινοῦσαν δὲ ἕτερα δευτέραν.
and being-altered by another moving and other-things second

CLIN. ἀληθέστατα λέγεις.
most-truly you-speak

ATH. ὁπότε δὴ τοίνυν ἐνταῦθά ἐσμεν τοῦ λόγου, τόδε c
since indeed then here we-are of-the argument this
ἀποκρινώμεθα.
let-us-answer

CLIN. τὸ ποῖον;
the what-sort

ATH. ἐὰν ἴδωμέν που ταύτην γενομένην ἐν τῷ γηίνῳ
if we-see surely this having-come-about in the earthy
ἢ ἐνύδρῳ ἢ πυροειδεῖ, κεχωρισμένῳ ἢ καὶ συμμιγεῖ, τί
or watery or fiery separated or even mixed what
ποτε φήσομεν ἐν τῷ τοιούτῳ πάθος εἶναι;
ever we-shall-say in the such condition to-be

CLIN. μῶν ἄρα με ἐρωτᾷς εἰ ζῆν αὐτὸ προσεροῦμεν,
surely-not then me you-ask if to-live it we-shall-call
ὅταν αὐτὸ αὑτὸ κινῇ;
whenever itself itself it-move

ATH. ναί.
yes

CLIN. ζῆν· πῶς γὰρ οὔ;
to-live how for not

ATH. τί δέ; ὁπόταν ψυχὴν ἔν τισιν ὁρῶμεν, μῶν ἄλλο
what and whenever soul in some we-see surely-not other
ἢ ταὐτὸν τούτῳ; ζῆν ὁμολογητέον;
than the-same as-this to-live one-must-agree
CLIN. οὐκ ἄλλο.
not other
d ATH. ἔχε δὴ πρὸς Διός· ἆρ᾽ οὐκ ἂν ἐθέλοις περὶ
hold indeed by Zeus then not — you-would-be-willing about
ἕκαστον τρία νοεῖν;
each three to-think
CLIN. πῶς λέγεις;
how do-you-mean
ATH. ἓν μὲν τὴν οὐσίαν, ἓν δὲ τῆς οὐσίας τὸν λόγον,
one indeed the being one and of-the being the definition
ἓν δὲ ὄνομα· καὶ δὴ καὶ ἐρωτήσεις εἶναι περὶ τὸ ὂν
one and name and indeed also questions to-be about the being
ἅπαν δύο.
every two
CLIN. πῶς δύο;
how two
ATH. τοτὲ μὲν ἡμῶν ἕκαστον τοὔνομα προτεινόμενον
at-times indeed of-us each the-name proposing
αὐτὸ τὸν λόγον ἀπαιτεῖν, τοτὲ δὲ τὸν λόγον αὐτὸν
itself the definition to-demand at-times and the definition itself
προτεινόμενον ἐρωτᾶν αὖ τοὔνομα. ἆρά γε τὸ τοιόνδε
proposing to-ask again the-name then at-least the such
αὖ βουλόμεθα νῦν λέγειν;
again we-wish now to-say
CLIN. τὸ ποῖον;
the what-sort

ATH. ἔστιν που δίχα διαιρούμενον ἐν ἄλλοις τε καὶ ἐν e
there-is surely in-two being-divided in others both and in
ἀριθμῷ· τούτῳ δὴ τῷ κατ᾽ ἀριθμὸν ὄνομα μὲν
number to-this indeed the according-to number name indeed
ἄρτιον, λόγος δέ, ἀριθμὸς διαιρούμενος εἰς ἴσα δύο μέρη.
even definition and number being-divided into equal two parts
CLIN. ναί.
yes
ATH. τὸ τοιοῦτον φράζω. μῶν οὖν οὐ ταὐτὸν ἑκατέρως
the such I-mean surely-not then not the-same either-way
προσαγορεύομεν, ἄντε τὸν λόγον ἐρωτώμενοι τοὔνομα
we-call whether the definition being-asked the-name
ἀποδιδῶμεν, ἄντε τοὔνομα τὸν λόγον, ἄρτιον ὀνόματι,
we-render or the-name the definition even by-name
καὶ λόγῳ δίχα διαιρούμενον ἀριθμόν, προσαγορεύοντες
and by-definition in-two being-divided number calling
ταὐτὸν ὄν;
the-same being
CLIN. παντάπασι μὲν οὖν.
altogether indeed then

The definition of soul is the motion that can move itself, so soul is the oldest thing and the cause of every change. Characters, wishes, and opinions are older than bodily length and breadth, and soul is the cause of good and bad alike. At least two souls govern the heavens, the beneficent and its opposite. If the heavens move in order like mind, the best soul governs them, and mind's motion is likened to a sphere turning in one place. All men see the sun's body, but its soul only with the mind.

896 ATH. ᾧ δὴ ψυχὴ τοὔνομα, τίς τούτου λόγος; ἔχομεν
to-which indeed soul the-name what of-this definition we-have
ἄλλον πλὴν τὸν νυνδὴ ῥηθέντα, τὴν δυναμένην αὐτὴν
other except the just-now said the being-able itself
αὑτὴν κινεῖν κίνησιν;
itself to-move motion
CLIN. τὸ ἑαυτὸ κινεῖν φῂς λόγον ἔχειν τὴν αὐτὴν οὐσίαν,
the itself to-move you-say definition to-have the same being
ἥνπερ τοὔνομα ὃ δὴ πάντες ψυχὴν προσαγορεύομεν;
which-very the-name which indeed all soul we-call
b ATH. φημί γε· εἰ δ' ἔστι τοῦτο οὕτως ἔχον, ἆρα ἔτι ποθοῦμεν
I-say at-least if but is this so being then still we-long-for
μὴ ἱκανῶς δεδεῖχθαι ψυχὴν ταὐτὸν ὂν καὶ τὴν πρώτην
as-if-not sufficiently to-have-been-shown soul the-same being and the first
γένεσιν καὶ κίνησιν τῶν τε ὄντων καὶ γεγονότων καὶ
generation and motion of-the both beings and having-come-to-be and
ἐσομένων καὶ πάντων αὖ τῶν ἐναντίων τούτοις, ἐπειδή γε
going-to-be and all again of-the opposites to-these since at-least
ἀνεφάνη μεταβολῆς τε καὶ κινήσεως ἁπάσης αἰτία ἅπασιν;
it-has-appeared of-change both and motion all cause to-all
CLIN. οὔκ, ἀλλὰ ἱκανώτατα δέδεικται ψυχὴ τῶν πάντων
not but most-sufficiently it-has-been-shown soul of-the all-things
πρεσβυτάτη, γενομένη γε ἀρχὴ κινήσεως.
oldest having-come-about at-least beginning of-motion

ATH. ἆρ᾽ οὖν οὐχ ἡ δι᾽ ἕτερον ἐν ἄλλῳ γιγνομένη
so then not the because-of another in other coming-about
κίνησις, αὐτὸ δὲ ἐν αὑτῷ μηδέποτε παρέχουσα κινεῖσθαι
motion itself but in itself never affording to-be-moved
μηδέν, δευτέρα τε, καὶ ὁπόσων ἀριθμῶν βούλοιτο ἄν
nothing second both and of-as-many numbers would-wish —
τις ἀριθμεῖν αὐτὴν πολλοστήν, τοσούτων, σώματος οὖσα
anyone to-number it the-how-manieth so-many of-body being
ὄντως ἀψύχου μεταβολή;
really soulless change

CLIN. ὀρθῶς.
rightly

ATH. ὀρθῶς ἄρα καὶ κυρίως ἀληθέστατά τε καὶ c
rightly then and authoritatively most-truly both and
τελεώτατα εἰρηκότες ἂν εἶμεν ψυχὴν μὲν προτέραν
most-completely having-spoken — we-would-be soul indeed earlier
γεγονέναι σώματος ἡμῖν, σῶμα δὲ δεύτερόν τε καὶ
to-have-come-about than-body for-us body and second both and
ὕστερον, ψυχῆς ἀρχούσης, ἀρχόμενον κατὰ φύσιν.
later soul ruling being-ruled according-to nature

CLIN. ἀληθέστατα μὲν οὖν.
most-truly indeed then

ATH. μεμνήμεθά γε μὴν ὁμολογήσαντες ἐν τοῖς πρόσθεν
we-remember at-least indeed having-agreed in the earlier-things
ὡς, εἰ ψυχὴ φανείη πρεσβυτέρα σώματος οὖσα, καὶ τὰ
that if soul should-appear older than-body being also the
ψυχῆς τῶν τοῦ σώματος ἔσοιτο πρεσβύτερα.
of-soul than-the of-the body would-be older

CLIN. πάνυ μὲν οὖν.
certainly indeed then

d ATH. τρόποι δὲ καὶ ἤθη καὶ βουλήσεις καὶ λογισμοὶ καὶ
ways and also characters and wishes and reasonings and
δόξαι ἀληθεῖς ἐπιμέλειαί τε καὶ μνῆμαι πρότερα μήκους
opinions true cares both and memories earlier than-length
σωμάτων καὶ πλάτους καὶ βάθους καὶ ῥώμης εἴη
of-bodies and breadth and depth and strength would-be
γεγονότα ἄν, εἴπερ καὶ ψυχὴ σώματος.
having-come-about — if-indeed also soul than-body
CLIN. ἀνάγκη.
necessity
ATH. ἆρ᾽ οὖν τὸ μετὰ τοῦτο ὁμολογεῖν ἀναγκαῖον τῶν τε
so then the after this to-agree necessary of-the both
ἀγαθῶν αἰτίαν εἶναι ψυχὴν καὶ τῶν κακῶν καὶ καλῶν
good-things cause to-be soul and of-the bad-things and fine
καὶ αἰσχρῶν δικαίων τε καὶ ἀδίκων καὶ πάντων τῶν
and shameful just both and unjust and all the
ἐναντίων, εἴπερ τῶν πάντων γε αὐτὴν θήσομεν αἰτίαν;
opposites if-indeed of-the all at-least it we-shall-set cause
CLIN. πῶς γὰρ οὔ;
how for not
e ATH. ψυχὴν δὴ διοικοῦσαν καὶ ἐνοικοῦσαν ἐν ἅπασιν τοῖς
soul indeed administering and dwelling-in in all the
πάντῃ κινουμένοις μῶν οὐ καὶ τὸν οὐρανὸν ἀνάγκη
everywhere being-moved surely-not not also the heaven necessity
διοικεῖν φάναι;
to-administer to-say
CLIN. τί μήν;
what indeed
ATH. μίαν ἢ πλείους; πλείους· ἐγὼ ὑπὲρ σφῷν
one or more more I on-behalf-of you-two
ἀποκρινοῦμαι. δυοῖν μέν γέ που ἔλαττον μηδὲν
will-answer two indeed at-least surely less nothing

τιθῶμεν, τῆς τε εὐεργέτιδος καὶ τῆς τἀναντία δυναμένης
let-us-set than-the both beneficent and the the-opposites being-able
ἐξεργάζεσθαι.
to-accomplish

CLIN. σφόδρα ὀρθῶς εἴρηκας.
very rightly you-have-spoken

ATH. εἶεν. ἄγει μὲν δὴ ψυχὴ πάντα τὰ κατ' 897
well-then leads indeed indeed soul all the-things throughout
οὐρανὸν καὶ γῆν καὶ θάλατταν ταῖς αὑτῆς κινήσεσιν,
heaven and earth and sea by-the its-own motions
αἷς ὀνόματά ἐστιν βούλεσθαι, σκοπεῖσθαι, ἐπιμελεῖσθαι,
to-which names are to-wish to-consider to-care
βουλεύεσθαι, δοξάζειν ὀρθῶς ἐψευσμένως, χαίρουσαν
to-deliberate to-believe rightly falsely rejoicing
λυπουμένην, θαρροῦσαν φοβουμένην, μισοῦσαν στέργουσαν,
grieving being-bold fearing hating loving
καὶ πάσαις ὅσαι τούτων συγγενεῖς ἢ πρωτουργοὶ
and all as-many-as of-these akin or first-working
κινήσεις τὰς δευτερουργοὺς αὖ παραλαμβάνουσαι κινήσεις
motions the second-working in-turn taking-over motions
σωμάτων ἄγουσι πάντα εἰς αὔξησιν καὶ φθίσιν καὶ διάκρισιν
of-bodies lead all into growth and decay and separation
καὶ σύγκρισιν καὶ τούτοις ἑπομένας θερμότητας ψύξεις,
and combination and to-these following heats coolings
βαρύτητας κουφότητας, σκληρὸν καὶ μαλακόν, λευκὸν καὶ
heavinesses lightnesses hard and soft white and
μέλαν, αὐστηρὸν καὶ γλυκύ, καὶ πᾶσιν οἷς ψυχὴ χρωμένη,
black harsh and sweet and all which soul using
νοῦν μὲν προσλαβοῦσα ἀεὶ θεὸν ὀρθῶς θεοῖς, ὀρθὰ
mind indeed having-taken-to-itself always god rightly to-gods right-things
καὶ εὐδαίμονα παιδαγωγεῖ πάντα, ἀνοίᾳ δὲ συγγενομένη
and happy guides all with-folly but having-consorted

πάντα αὖ τἀναντία τούτοις ἀπεργάζεται. τιθῶμεν ταῦτα
all again the-opposites to-these produces let-us-set these-things
οὕτως ἔχειν, ἢ ἔτι διστάζομεν εἰ ἑτέρως πως ἔχει;
so to-be or still do-we-hesitate if otherwise somehow it-is

CLIN. οὐδαμῶς.
in-no-way

c ATH. πότερον οὖν δὴ ψυχῆς γένος ἐγκρατὲς οὐρανοῦ
whether then indeed of-soul kind master of-heaven
καὶ γῆς καὶ πάσης τῆς περιόδου γεγονέναι φῶμεν; τὸ
and of-earth and all the revolution to-have-become are-we-to-say the
φρόνιμον καὶ ἀρετῆς πλῆρες, ἢ τὸ μηδέτερα κεκτημένον;
wise and of-virtue full or the neither having-acquired
βούλεσθε οὖν πρὸς ταῦτα ὧδε ἀποκρινώμεθα;
do-you-wish then to these-things thus let-us-answer

CLIN. πῶς;
how

ATH. εἰ μέν, ὦ θαυμάσιε, φῶμεν, ἡ σύμπασα οὐρανοῦ ὁδὸς
if indeed O wonderful-one we-say the whole of-heaven course
ἅμα καὶ φορὰ καὶ τῶν ἐν αὐτῷ ὄντων ἁπάντων
at-once and movement and of-the-things in it being all
νοῦ κινήσει καὶ περιφορᾷ καὶ λογισμοῖς ὁμοίαν φύσιν
of-mind to-motion and revolution and reasonings like nature
ἔχει καὶ συγγενῶς ἔρχεται, δῆλον ὡς τὴν ἀρίστην ψυχὴν
has and akin goes clear that the best soul
φατέον ἐπιμελεῖσθαι τοῦ κόσμου παντὸς καὶ ἄγειν αὐτὸν
one-must-say to-care-for the cosmos all and to-lead it
τὴν τοιαύτην ὁδὸν ἐκείνην.
the such course that

CLIN. ὀρθῶς.
rightly

d ATH. εἰ δὲ μανικῶς τε καὶ ἀτάκτως ἔρχεται, τὴν κακήν.
if but madly both and disorderly it-goes the bad

CLIN. καὶ ταῦτα ὀρθῶς.
also these-things rightly

ATH. τίνα οὖν δὴ νοῦ κίνησις φύσιν ἔχει; τοῦτο
what then indeed of-mind motion nature has this
ἤδη χαλεπόν, ὦ φίλοι, ἐρώτημα ἀποκρινόμενον εἰπεῖν
already hard O friends question answering to-say
ἐμφρόνως· διὸ δὴ καὶ ἐμὲ τῆς ἀποκρίσεως ὑμῖν
sensibly wherefore indeed also me of-the answer for-you
δίκαιον τὰ νῦν προσλαμβάνειν.
just the now to-take-a-share

CLIN. εὖ λέγεις.
well you-speak

ATH. μὴ τοίνυν ἐξ ἐναντίας οἷον εἰς ἥλιον ἀποβλέποντες, e
not then from opposite as-if into sun looking
νύκτα ἐν μεσημβρίᾳ ἐπαγόμενοι, ποιησώμεθα τὴν
night at noon bringing-on let-us-make the
ἀπόκρισιν, ὡς νοῦν ποτε θνητοῖς ὄμμασιν ὀψόμενοί τε
answer as mind ever with-mortal eyes going-to-see both
καὶ γνωσόμενοι ἱκανῶς· πρὸς δὲ εἰκόνα τοῦ ἐρωτωμένου
and going-to-know sufficiently toward but image of-the thing-asked
βλέποντας ἀσφαλέστερον ὁρᾶν.
looking safer to-see

CLIN. πῶς λέγεις;
how do-you-mean

ATH. ᾗ προσέοικεν κινήσει νοῦς τῶν δέκα ἐκείνων
to-which resembles motion mind of-the ten those
κινήσεων, τὴν εἰκόνα λάβωμεν· ἣν συναναμνησθεὶς ὑμῖν
motions the image let-us-take which recollecting-together with-you
ἐγὼ κοινῇ τὴν ἀπόκρισιν ποιήσομαι.
I in-common the answer will-make

CLIN. κάλλιστα ἂν λέγοις.
most-finely — you-would-speak

ATH. μεμνήμεθα τοίνυν τῶν τότε ἔτι τοῦτό γε, ὅτι τῶν
we-remember then of-the then-things still this at-least that of-the
πάντων τὰ μὲν κινεῖσθαι, τὰ δὲ μένειν ἔθεμεν;
all-things the(-ones) indeed to-be-moved the(-others) and to-remain we-set

CLIN. ναί.
yes

898 ATH. τῶν δ' αὖ κινουμένων τὰ μὲν ἐν ἑνὶ τόπῳ
of-the and again being-moved the(-ones) indeed in one place
κινεῖσθαι, τὰ δ' ἐν πλείοσιν φερόμενα.
to-be-moved the(-others) and in more being-carried

CLIN. ἔστι ταῦτα.
it-is these-things

ATH. τούτοιν δὴ τοῖν κινησέοιν τὴν ἐν ἑνὶ φερομένην ἀεὶ
of-these-two indeed the two-motions the in one being-carried always
περί γέ τι μέσον ἀνάγκη κινεῖσθαι, τῶν ἐντόρνων
about at-least some center necessity to-be-moved of-the turned-on-a-lathe
οὖσαν μίμημά τι κύκλων, εἶναί τε αὐτὴν τῇ τοῦ νοῦ
being imitation some of-circles to-be and it to-the of-the mind
περιόδῳ πάντως ὡς δυνατὸν οἰκειοτάτην τε καὶ ὁμοίαν.
revolution altogether as possible most-akin both and like

CLIN. πῶς λέγεις;
how do-you-mean

b ATH. τὸ κατὰ ταὐτὰ δήπου καὶ ὡσαύτως καὶ ἐν
the according-to the-same-things surely and in-the-same-way and in
τῷ αὐτῷ καὶ περὶ τὰ αὐτὰ καὶ πρὸς τὰ αὐτὰ καὶ
the same and about the same-things and toward the same-things and
ἕνα λόγον καὶ τάξιν μίαν ἄμφω κινεῖσθαι λέγοντες, νοῦν
one proportion and order one both to-be-moved saying mind
τήν τε ἐν ἑνὶ φερομένην κίνησιν, σφαίρας ἐντόρνου
the both in one being-carried motion of-sphere turned-on-a-lathe

ἀπεικασμένα φοραῖς, οὐκ ἄν ποτε φανεῖμεν φαῦλοι
likened to-movements not — ever we-would-appear poor
δημιουργοὶ λόγῳ καλῶν εἰκόνων.
craftsmen in-word of-fine images
CLIN. ὀρθότατα λέγεις.
most-rightly you-speak
ATH. οὐκοῦν αὖ ἥ γε μηδέποτε ὡσαύτως μηδὲ κατὰ
therefore again the at-least never in-the-same-way nor according-to
τὰ αὐτὰ μηδὲ ἐν ταὐτῷ μηδὲ περὶ ταὐτὰ μηδὲ
the same-things nor in the-same nor about the-same-things nor
πρὸς ταὐτὰ μηδ' ἐν ἑνὶ φερομένη μηδ' ἐν κόσμῳ
toward the-same-things nor in one being-carried nor in order
μηδ' ἐν τάξει μηδὲ ἔν τινι λόγῳ κίνησις ἀνοίας ἂν
nor in arrangement nor in any proportion motion of-folly —
ἁπάσης εἴη συγγενής;
all would-be akin
CLIN. εἴη γὰρ ἂν ἀληθέστατα.
it-would-be for — most-truly
ATH. νῦν δὴ χαλεπὸν οὐδὲν ἔτι διαρρήδην εἰπεῖν ὡς, ἐπειδὴ c
now indeed hard nothing still expressly to-say that since
ψυχὴ μέν ἐστιν ἡ περιάγουσα ἡμῖν πάντα, τὴν δὲ οὐρανοῦ
soul indeed is the carrying-round for-us all-things the and of-heaven
περιφορὰν ἐξ ἀνάγκης περιάγειν φατέον ἐπιμελουμένην
revolution from necessity to-carry-round one-must-say caring-for
καὶ κοσμοῦσαν ἤτοι τὴν ἀρίστην ψυχὴν ἢ τὴν ἐναντίαν.
and ordering either the best soul or the opposite
CLIN. ὦ ξένε, ἀλλὰ ἔκ γε τῶν νῦν εἰρημένων οὐδ'
O stranger but from at-least the now said-things not-even
ὅσιον ἄλλως λέγειν ἢ πᾶσαν ἀρετὴν ἔχουσαν ψυχὴν
holy otherwise to-say than all virtue having soul
μίαν ἢ πλείους περιάγειν αὐτά.
one or more to-carry-round them

d ATH. κάλλιστα, ὦ Κλεινία, ὑπήκουσας τοῖς λόγοις· τόδε
most-finely O Clinias you-have-heeded the arguments this
δὲ προσυπάκουσον ἔτι.
and heed-further still
CLIN. τὸ ποῖον;
the what-sort
ATH. Ἥλιον καὶ σελήνην καὶ τὰ ἄλλα ἄστρα, εἴπερ ψυχὴ
Sun and moon and the other stars if-indeed soul
περιάγει πάντα, ἆρ' οὐ καὶ ἓν ἕκαστον;
carries-round all-things then not also one each
CLIN. τί μήν;
what indeed
ATH. περὶ ἑνὸς δὴ ποιησώμεθα λόγους, οἳ καὶ ἐπὶ
about one indeed let-us-make arguments which also to
πάντα ἡμῖν ἄστρα ἁρμόττοντες φανοῦνται.
all for-us stars fitting will-appear
CLIN. τίνος;
which
e ATH. Ἡλίου πᾶς ἄνθρωπος σῶμα μὲν ὁρᾷ, ψυχὴν δὲ
of-Sun every man body indeed sees soul but
οὐδείς· οὐδὲ γὰρ ἄλλου σώματος οὐδενὸς οὔτε ζῶντος
no-one not-even for of-other body of-any neither living
οὔτε ἀποθνήσκοντος τῶν ζῴων, ἀλλὰ ἐλπὶς πολλὴ τὸ
nor dying of-the living-beings but hope much the
παράπαν τὸ γένος ἡμῖν τοῦτο ἀναίσθητον πάσαις ταῖς τοῦ
altogether the kind for-us this imperceptible to-all the of-the
σώματος αἰσθήσεσι περιπεφυκέναι, νοητὸν δ' εἶναι. νῷ
body senses to-have-grown-around intelligible and to-be by-mind
μόνῳ δὴ καὶ διανοήματι λάβωμεν αὐτοῦ πέρι τὸ τοιόνδε.
alone indeed and by-thought let-us-grasp it about the such
CLIN. ποῖον;
what-sort

ATH. Ἥλιον εἴπερ ἄγει ψυχή, τριῶν αὐτὴν ἓν λέγοντες
Sun if-indeed leads soul of-three it one saying
δρᾶν σχεδὸν οὐκ ἀποτευξόμεθα.
to-do nearly not we-shall-fail
CLIN. τίνων;
of-what

VI · ALL THINGS FULL OF GODS; THE SECOND UNBELIEVER

Soul drives the sun from within, or pushes it with a body of fire or air, or guides it without a body by wondrous powers, and either way it is a god; so all things are full of gods. The unbeliever must refute this or live believing. To the second, who grants the gods but thinks they neglect men, misled by the fortunes of the wicked, the Athenian answers that the gods see and hear all, are good and wholly virtuous, and so cannot neglect anything from idleness or cowardice.

ATH. ὡς ἢ ἐνοῦσα ἐντὸς τῷ περιφερεῖ τούτῳ φαινομένῳ 899
that either being-in within the round this appearing
σώματι πάντῃ διακομίζει τὸ τοιοῦτον, καθάπερ ἡμᾶς ἡ
body everywhere conveys the such as us the
παρ᾽ ἡμῖν ψυχὴ πάντῃ περιφέρει· ἤ ποθεν ἔξωθεν
among us soul everywhere carries-round or from-somewhere from-outside
σῶμα αὑτῇ πορισαμένη πυρὸς ἤ τινος ἀέρος, ὡς λόγος
body for-itself having-provided of-fire or of-some air as account
ἐστί τινων, ὠθεῖ βίᾳ σώματι σῶμα· ἢ τρίτον αὐτὴ
is of-some pushes by-force by-body body or third itself
ψιλὴ σώματος οὖσα, ἔχουσα δὲ δυνάμεις ἄλλας τινὰς
bare of-body being having and powers other some
ὑπερβαλλούσας θαύματι, ποδηγεῖ.
exceeding in-wonder guides

CLIN. ναί, τοῦτο μὲν ἀνάγκη, τούτων ἕν γέ τι δρῶσαν
yes this indeed necessity of-these one at-least some doing
ψυχὴν πάντα διάγειν.
soul all-things to-carry-through
ATH. αὐτοῦ δὴ ἄμεινον ταύτην τὴν ψυχήν, εἴτε ἐν ἅρμασιν
of-it indeed better this the soul whether in chariots
ἔχουσα ἡμῖν ἥλιον ἄγει φῶς τοῖς ἅπασιν, εἴτε ἔξωθεν, εἴθ'
having for-us sun leads light to-the all or from-outside or
ὅπως εἴθ' ὅπῃ, θεὸν ἡγεῖσθαι χρεὼν πάντα ἄνδρα. ἢ πῶς;
how or wherever god to-consider needful every man or how
b CLIN. ναί, τόν γέ που μὴ ἐπὶ τὸ ἔσχατον ἀφιγμένον
yes the(-one) at-least surely not to the uttermost having-arrived
ἀνοίας.
of-folly
ATH. ἄστρων δὴ πέρι πάντων καὶ σελήνης, ἐνιαυτῶν τε
of-stars indeed about all and of-moon of-years both
καὶ μηνῶν καὶ πασῶν ὡρῶν πέρι, τίνα ἄλλον λόγον
and of-months and of-all seasons about what other argument
ἐροῦμεν ἢ τὸν αὐτὸν τοῦτον, ὡς ἐπειδὴ ψυχὴ μὲν ἢ
shall-we-say than the same this that since soul indeed or
ψυχαὶ πάντων τούτων αἴτιαι ἐφάνησαν, ἀγαθαὶ δὲ πᾶσαν
souls of-all these-things causes appeared good and in-all
ἀρετήν, θεοὺς αὐτὰς εἶναι φήσομεν, εἴτε ἐν σώμασιν
virtue gods them to-be we-shall-say whether in bodies
ἐνοῦσαι, ζῷα ὄντα, κοσμοῦσιν πάντα οὐρανόν, εἴτε
being-in living-beings being they-order all heaven or
ὅπῃ τε καὶ ὅπως; ἔσθ' ὅστις ταῦτα ὁμολογῶν ὑπομενεῖ
wherever both and however is-there whoever these-things agreeing will-endure
μὴ θεῶν εἶναι πλήρη πάντα;
not of-gods to-be full all-things
c CLIN. οὐκ ἔστιν οὕτως, ὦ ξένε, παραφρονῶν οὐδείς.
not there-is so O stranger out-of-his-mind no-one

ATH. τῷ μὲν τοίνυν μὴ νομίζοντι θεοὺς ἐν τῷ
to-the(-one) indeed then not believing-in gods in the
πρόσθεν χρόνῳ, ὦ Μέγιλλέ τε καὶ Κλεινία, εἰπόντες
earlier time O Megillus both and Clinias having-said
ὅρους ἀπαλλαττώμεθα.
limits let-us-be-quit
CLIN. τίνας;
what
ATH. ἢ διδάσκειν ἡμᾶς ὡς οὐκ ὀρθῶς λέγομεν τιθέμενοι d
either to-teach us that not rightly we-speak laying-down
ψυχὴν γένεσιν ἁπάντων εἶναι πρώτην, καὶ τἆλλα ὁπόσα
soul generation of-all to-be first and the-rest as-many-as
τούτων συνεπόμενα εἴπομεν, ἢ μὴ δυνάμενον βέλτιον λέγειν
of-these following-together we-said or not being-able better to-speak
ἡμῶν, ἡμῖν πείθεσθαι καὶ ζῆν θεοὺς ἡγούμενον εἰς τὸν
than-us us to-obey and to-live gods believing-in for the
ἐπίλοιπον βίον. ὁρῶμεν οὖν εἴτε ἱκανῶς ἤδη τοῖς οὐχ
remaining life let-us-see then whether sufficiently already to-those not
ἡγουμένοις θεοὺς εἰρήκαμεν ὡς εἰσὶν θεοί, εἴτε ἐπιδεῶς.
believing-in gods we-have-said that are gods or deficiently
CLIN. ἥκιστά γε, ὦ ξένε, πάντων ἐπιδεῶς.
least at-least O stranger of-all deficiently
ATH. τούτοις μὲν τοίνυν ἡμῖν τὸ λόγων τέλος ἐχέτω· τὸν e
for-these indeed then for-us the of-arguments end let-have the(-one)
δὲ ἡγούμενον μὲν θεοὺς εἶναι, μὴ φροντίζειν δὲ αὐτοὺς
and believing indeed gods to-be not to-care but them
τῶν ἀνθρωπίνων πραγμάτων, παραμυθητέον. ὦ ἄριστε δὴ
of-the human affairs one-must-console O best-one indeed
φῶμεν, ὅτι μὲν ἡγῇ θεούς, συγγένειά τις ἴσως σε θεία
let-us-say that indeed you-believe-in gods kinship some perhaps you divine
πρὸς τὸ σύμφυτον ἄγει τιμᾶν καὶ νομίζειν εἶναι· κακῶν δὲ
toward the inborn leads to-honor and to-believe to-be of-bad but

ἀνθρώπων καὶ ἀδίκων τύχαι ἰδίᾳ καὶ δημοσίᾳ, ἀληθείᾳ
men and unjust fortunes privately and publicly in-truth
μὲν οὐκ εὐδαίμονες, δόξαις δὲ εὐδαιμονιζόμεναι σφόδρα
indeed not happy in-opinions but being-deemed-happy greatly
ἀλλ᾽ οὐκ ἐμμελῶς, ἄγουσί σε πρὸς ἀσέβειαν, ἔν τε μούσαις
but not harmoniously lead you toward impiety in both songs
οὐκ ὀρθῶς ὑμνούμεναι ἅμα καὶ ἐν παντοίοις λόγοις.
not rightly being-hymned at-once and in all-kinds-of words
900 ἢ καὶ πρὸς τέλος ἴσως ἀνθρώπους ὁρῶν ἐλθόντας γηραιούς,
or also toward end perhaps men seeing having-come aged
παῖδας παίδων καταλιπόντας ἐν τιμαῖς ταῖς μεγίσταις,
children of-children having-left in honors the greatest
ταράττῃ τὸ νῦν ἐν ἅπασι τούτοις ἰδών, ἢ δι᾽ ἀκοῆς
you-are-troubled the now in all these-things having-seen or through hearing
αἰσθόμενος ἢ καὶ παντάπασιν αὐτὸς αὐτόπτης, προστυχὴς
having-perceived or even altogether yourself eyewitness happening-upon
πολλῶν ἀσεβημάτων καὶ δεινῶν γενομένων τισίν, δι᾽
many impieties and terrible having-come-about to-some because-of
αὐτὰ ταῦτα ἐκ σμικρῶν εἰς τυραννίδας τε καὶ τὰ μέγιστα
themselves these-things from small to tyrannies both and the greatest
ἀφικομένους· τότε διὰ πάντα τὰ τοιαῦτα δῆλος εἶ
having-arrived then because-of all the such-things clear you-are
μέμφεσθαι μὲν θεοὺς ὡς αἰτίους ὄντας τῶν τοιούτων διὰ
to-blame indeed gods as causes being of-the such-things because-of
συγγένειαν οὐκ ἂν ἐθέλων, ἀγόμενος δὲ ὑπό τε ἀλογίας
kinship not — being-willing being-led but by both unreason
ἅμα καὶ οὐ δυνάμενος δυσχεραίνειν θεούς, εἰς τοῦτο νῦν
at-once and not being-able to-be-disgusted-with gods into this now
τὸ πάθος ἐλήλυθας, ὥστ᾽ εἶναι μὲν δοκεῖν αὐτούς, τῶν δὲ
the condition you-have-come so-as to-be indeed to-think them of-the but
ἀνθρωπίνων καταφρονεῖν καὶ ἀμελεῖν πραγμάτων. ἵνα
human to-despise and to-neglect affairs in-order-that

οὖν μὴ ἐπὶ μεῖζον ἔλθῃ σοι πάθος πρὸς ἀσέβειαν τὸ νῦν
then not to greater come for-you condition toward impiety the now
παρὸν δόγμα, ἀλλ' ἐάν πως οἷον ἀποδιοπομπήσασθαι
present opinion but if somehow as-it-were to-ward-off
λόγοις αὐτὸ προσιὸν γενώμεθα δυνατοί, πειρώμεθα,
by-arguments it approaching we-become able let-us-try
συνάψαντες τὸν ἑξῆς λόγον ᾧ πρὸς τὸν τὸ παράπαν
having-joined the next argument with-which toward the the altogether
οὐχ ἡγούμενον θεοὺς ἐξ ἀρχῆς διεπερανάμεθα, τούτῳ τὰ νῦν
not believing-in gods from beginning we-completed to-this the now
προσχρήσασθαι. σὺ δ', ὦ Κλεινία τε καὶ Μέγιλλε, ὑπὲρ
to-use-besides you and O Clinias both and Megillus on-behalf-of
τοῦ νέου καθάπερ ἐν τοῖς ἔμπροσθεν ἀποκρινόμενοι
the young-man as in the earlier-things answering
διαδέχεσθε· ἂν δέ τι δύσκολον ἐμπίπτῃ τοῖς λόγοις,
take-over if and anything difficult fall-upon the arguments
ἐγὼ σφῷν ὥσπερ νυνδὴ δεξάμενος διαβιβῶ τὸν ποταμόν.
I you-two as just-now having-received will-carry-across the river
CLIN. ὀρθῶς λέγεις· καὶ σύ τε οὕτω ταῦτα δρᾶ, ποιήσομέν
rightly you-speak and you both so these-things do we-shall-do
τε ἡμεῖς εἰς τὸ δυνατὸν ἃ λέγεις.
and we to the possible what you-say
ATH. ἀλλ' οὐδὲν τάχ' ἂν ἴσως εἴη χαλεπὸν ἐνδείξασθαι d
but nothing perhaps — perhaps would-be hard to-show
τοῦτό γε, ὡς ἐπιμελεῖς σμικρῶν εἰσιν θεοὶ οὐχ ἧττον,
this at-least that caring-for small-things are gods not less
μᾶλλον δέ, ἢ τῶν μεγέθει διαφερόντων. ἤκουε γάρ
rather but than the in-magnitude surpassing he-heard for
που καὶ παρῆν τοῖς νυνδὴ λεγομένοις, ὡς ἀγαθοί
surely also he-was-present at-the just-now being-said that good

γε ὄντες πᾶσαν ἀρετὴν τὴν τῶν πάντων ἐπιμέλειαν
at-least being all virtue the of-the all-things care
οἰκειοτάτην αὑτῶν οὖσαν κέκτηνται.
most-proper of-themselves being they-possess

CLIN. καὶ σφόδρα γε ἐπήκουεν.
and very at-least he-heard

ATH. τὸ μετὰ τοῦτο τοίνυν κοινῇ συνεξεταζόντων τίνα
the after this then in-common let-us-examine-together what
λέγοντες ἀρετὴν αὐτῶν ὁμολογοῦμεν αὐτοὺς ἀγαθοὺς εἶναι.
saying virtue of-them we-agree them good to-be
φέρε, τὸ σωφρονεῖν νοῦν τε κεκτῆσθαί φαμεν ἀρετῆς,
come the to-be-temperate mind and to-have-acquired we-say of-virtue
τὰ δ' ἐναντία κακίας;
the and opposites of-vice

CLIN. φαμέν.
we-say

e ATH. τί δέ; ἀρετῆς μὲν ἀνδρείαν εἶναι, δειλίαν δὲ κακίας;
what and of-virtue indeed courage to-be cowardice and of-vice

CLIN. πάνυ μὲν οὖν.
certainly indeed then

ATH. καὶ τὰ μὲν αἰσχρὰ τούτων, τὰ δὲ καλὰ
and the(-ones) indeed shameful of-these the(-others) and fine
φήσομεν;
we-shall-say

CLIN. ἀνάγκη.
necessity

ATH. καὶ τῶν μὲν προσήκειν ἡμῖν, εἴπερ, ὁπόσα
and of-the(-ones) indeed to-belong to-us if-indeed as-many-as
φλαῦρα, θεοῖς δὲ οὔτε μέγα οὔτε σμικρὸν τῶν τοιούτων
base to-gods and neither great nor small of-the such
μετὸν ἐροῦμεν;
to-have-a-share we-shall-say

CLIN. καὶ ταῦθ' οὕτως ὁμολογοῖ πᾶς ἄν.
also these-things so would-agree everyone —

ATH. τί δέ; ἀμέλειάν τε καὶ ἀργίαν καὶ τρυφὴν εἰς
what and neglect both and idleness and luxury into
ἀρετὴν ψυχῆς θήσομεν, ἢ πῶς λέγεις;
virtue of-soul shall-we-set or how do-you-mean

CLIN. καὶ πῶς;
and how

ATH. ἀλλ' εἰς τοὐναντίον;
but into the-opposite

CLIN. ναί.
yes

ATH. τἀναντία ἄρα τούτοις εἰς τοὐναντίον; 901
the-opposites then to-these into the-opposite

CLIN. τοὐναντίον.
the-opposite

ATH. τί οὖν δή; τρυφῶν καὶ ἀμελὴς ἀργός τε, ὃν ὁ
what then indeed luxurious and neglectful idle both whom the
ποιητὴς κηφῆσι κοθούροισι μάλιστα εἴκελον ἔφασκεν εἶναι,
poet to-drones stingless most like said to-be
γίγνοιτ' ἂν τοιοῦτος πᾶς ἡμῖν;
would-become — such everyone for-us

CLIN. ὀρθότατά γε εἰπών.
most-rightly at-least having-said

ATH. οὐκοῦν τόν γε θεὸν οὐ ῥητέον ἔχειν ἦθος
therefore the at-least god not one-must-say to-have character
τοιοῦτον, ὅ γέ τοι αὐτὸς μισεῖ, τῷ τέ τι
such which at-least you-know himself hates to-the both anything
τοιοῦτον φθέγγεσθαι πειρωμένῳ οὐκ ἐπιτρεπτέον.
such to-utter trying not one-must-permit

CLIN. οὐ μὲν δή· πῶς γὰρ ἄν;
not indeed indeed how for —

b ATH. ᾧ δὴ προσήκει μὲν πράττειν καὶ ἐπιμελεῖσθαι
to-whom indeed it-belongs indeed to-do and to-care-for
διαφερόντως τινός, ὁ δὲ τούτου γε νοῦς τῶν μὲν
exceptionally anything the and of-this at-least mind the(-things) indeed
μεγάλων ἐπιμελεῖται, τῶν σμικρῶν δὲ ἀμελεῖ, κατὰ
great cares-for the small-things but neglects according-to
τίνα ἐπαινοῦντες τὸν τοιοῦτον λόγον οὐκ ἂν παντάπασι
what praising the such argument not — altogether
πλημμελοῖμεν; σκοπῶμεν δὲ ὧδε. ἆρ' οὐ κατὰ δύο εἴδη
would-we-strike-a-false-note let-us-consider and thus then not according-to two kinds
τὸ τοιοῦτον πράττει ὁ πράττων, εἴτε θεὸς εἴτ' ἄνθρωπος;
the such does the doing whether god or man
CLIN. ποίω δὴ λέγομεν;
what-two indeed do-we-mean

c ATH. ἢ διαφέρον οὐδὲν οἰόμενος εἶναι τῷ ὅλῳ
either different nothing thinking to-be to-the whole
ἀμελουμένων τῶν σμικρῶν, ἢ ῥᾳθυμίᾳ καὶ τρυφῇ, εἰ
being-neglected the small-things or by-indolence and luxury if
διαφέρει, ὁ δὲ ἀμελεῖ. ἢ ἔστιν ἄλλως πως γιγνομένη
it-matters the(-one) and neglects or is-it otherwise somehow coming-about
ἀμέλεια; οὐ γάρ που ὅταν γε ἀδύνατον ᾖ τῶν
neglect not for surely whenever at-least impossible be the
ἁπάντων ἐπιμελεῖσθαι, τότε ἀμέλεια ἔσται τῶν σμικρῶν ἢ
all-things to-care-for then neglect will-be of-the small-things or
μεγάλων, μὴ ἐπιμελουμένῳ ὧν ἂν δυνάμει θεὸς ἢ φαῦλός
great not caring-for which — in-power god or inferior
τις ὢν ἐλλιπὴς καὶ μὴ δυνατὸς ἐπιμελεῖσθαι γίγνηται.
someone being deficient and not able to-care-for become
CLIN. πῶς γὰρ ἄν;
how for —

ATH. νῦν δὴ δύ' ὄντες τρισὶν ἡμῖν οὖσιν ἀποκρινάσθωσαν d
now indeed two being to-three us being let-answer
οἱ θεοὺς μὲν ἀμφότεροι ὁμολογοῦντες εἶναι, παραιτητοὺς
the gods indeed both agreeing to-be placable
δὲ ἄτερος, ὁ δὲ ἀμελεῖς τῶν σμικρῶν. πρῶτον μὲν
but the-one the(-other) and neglectful of-the small-things first indeed
θεοὺς ἀμφότεροί φατε γιγνώσκειν καὶ ὁρᾶν καὶ ἀκούειν
gods both you-say to-know and to-see and to-hear
πάντα, λαθεῖν δὲ αὐτοὺς οὐδὲν δυνατὸν εἶναι τῶν
all-things to-escape but them nothing possible to-be of-the-things
ὁπόσων εἰσὶν αἱ αἰσθήσεις τε καὶ ἐπιστῆμαι· ταύτῃ
of-which are the perceptions both and knowledges in-this-way
λέγετε ἔχειν ταῦτα, ἢ πῶς;
do-you-say to-be these-things or how
CLIN. οὕτως.
so
ATH. τί δέ; δύνασθαι πάντα ὁπόσων αὖ δύναμίς ἐστιν
what and to-be-able all-things of-as-many-as again power is
θνητοῖς τε καὶ ἀθανάτοις;
to-mortals both and to-immortals
CLIN. πῶς γὰρ οὐ συγχωρήσονται καὶ ταῦτα οὕτως ἔχειν;
how for not they-will-concede also these-things so to-be
ATH. καὶ μὴν ἀγαθούς γε καὶ ἀρίστους ὡμολογήκαμεν e
and indeed good at-least and best we-have-agreed
αὐτοὺς εἶναι πέντε ὄντες.
them to-be five being
CLIN. σφόδρα γε.
very at-least
ATH. ἆρ' οὖν οὐ ῥᾳθυμίᾳ μὲν καὶ τρυφῇ ἀδύνατον αὐτοὺς
so then not by-indolence indeed and luxury impossible them
ὁμολογεῖν πράττειν ὁτιοῦν τὸ παράπαν, ὄντας γε οἵους
to-agree to-do anything the altogether being at-least such-as

ὁμολογοῦμεν; δειλίας γὰρ ἔκγονος ἔν γε ἡμῖν ἀργία,
we-agree of-cowardice for offspring in at-least us idleness
ῥᾳθυμία δὲ ἀργίας καὶ τρυφῆς.
indolence and of-idleness and of-luxury
CLIN. ἀληθέστατα λέγεις.
most-truly you-speak
ATH. ἀργίᾳ μὲν δὴ καὶ ῥᾳθυμίᾳ οὐδεὶς ἀμελεῖ θεῶν· οὐ
by-idleness indeed indeed and by-indolence no-one neglects of-gods not
γὰρ μέτεστιν αὐτῷ που δειλίας.
for there-is-a-share to-him surely of-cowardice
CLIN. ὀρθότατα λέγεις.
most-rightly you-speak

VII · PROVIDENCE IN SMALL THINGS

Men are the gods' possessions, and the gods neither neglect them in ignorance nor knowingly like the worst of men. A physician, a pilot, or a mason who neglects the small parts fails the whole, and the god is no worse a craftsman than mortals. The young man is told that all is ordered for the whole, and the part exists for the whole, not the whole for the part; the god, like a checkers-player, moves each soul to the place its character has earned, up toward the holy or down toward Hades.

902 ATH. οὐκοῦν τὸ λοιπόν, εἴπερ ἀμελοῦσι τῶν σμικρῶν καὶ
therefore the remaining if-indeed they-neglect the small-things and
ὀλίγων τῶν περὶ τὸ πᾶν, ἢ γιγνώσκοντες ὡς τὸ παράπαν
few the about the all either knowing that the altogether
οὐδενὸς τῶν τοιούτων ἐπιμελεῖσθαι δεῖ, δρῷεν ἂν
of-none of-the such to-care-for one-must they-would-do —
τοῦτο, ἢ τί τὸ λοιπὸν πλὴν τῷ γιγνώσκειν τοὐναντίον;
this or what the remaining except by-the knowing the-opposite
CLIN. οὐδέν.
nothing

ATH. πότερον οὖν, ὦ ἄριστε καὶ βέλτιστε, θῶμέν σε b
whether then O best-one and finest are-we-to-set you
λέγοντα ὡς ἀγνοοῦντάς τε καὶ δέον ἐπιμελεῖσθαι
saying that being-ignorant both and it-being-needful to-care-for
δι᾽ ἄγνοιαν ἀμελοῦντας, ἢ γιγνώσκοντας ὅτι δεῖ,
because-of ignorance neglecting or knowing that one-must
καθάπερ οἱ φαυλότατοι τῶν ἀνθρώπων λέγονται ποιεῖν,
as the basest of-the men are-said to-do
εἰδότες ἄλλα εἶναι βελτίω πράττειν ὧν δὴ
knowing other-things to-be better to-do than-the-things indeed
πράττουσιν, διά τινας ἥττας ἡδονῶν ἢ λυπῶν οὐ ποιεῖν;
they-do because-of some defeats by-pleasures or pains not to-do
CLIN. πῶς γὰρ ἄν;
how for —
ATH. οὐκοῦν δὴ τά γε ἀνθρώπινα πράγματα τῆς τε
therefore indeed the at-least human affairs of-the both
ἐμψύχου μετέχει φύσεως ἅμα, καὶ θεοσεβέστατον αὐτό
ensouled partake nature at-once and most-god-fearing itself
ἐστι πάντων ζῴων ἄνθρωπος;
is of-all living-beings man
CLIN. ἔοικε γοῦν.
it-seems at-any-rate
ATH. θεῶν γε μὴν κτήματά φαμεν εἶναι πάντα ὁπόσα
of-gods at-least indeed possessions we-say to-be all as-many-as
θνητὰ ζῷα, ὧνπερ καὶ τὸν οὐρανὸν ὅλον.
mortal living-beings of-which-very also the heaven whole
CLIN. πῶς γὰρ οὔ;
how for not
ATH. ἤδη τοίνυν σμικρὰ ἢ μεγάλα τις φάτω ταῦτα εἶναι c
now then small or great anyone let-say these-things to-be
τοῖς θεοῖς· οὐδετέρως γὰρ τοῖς κεκτημένοις ἡμᾶς ἀμελεῖν ἂν
to-the gods in-neither-case for for-the having-acquired us to-neglect —

εἴη προσῆκον, ἐπιμελεστάτοις γε οὖσι καὶ ἀρίστοις.
it-would-be fitting most-careful at-least being and best
σκοπῶμεν γὰρ δὴ καὶ τόδε ἔτι πρὸς τούτοις.
let-us-consider for indeed also this still in-addition-to these
CLIN. τὸ ποῖον;
the what-sort
ATH. τὸ περί τε αἰσθήσεως καὶ δυνάμεως, ἆρ' οὐκ
the about both perception and power then not
ἐναντίως ἀλλήλοιν πρὸς ῥᾳστώνην καὶ χαλεπότητά
oppositely to-one-another toward ease and difficulty
ἐστον πεφυκότε;
the-two-are being-by-nature
CLIN. πῶς λέγεις;
how do-you-mean
ATH. ὁρᾶν μέν που καὶ ἀκούειν τὰ σμικρὰ χαλεπώτερον
to-see indeed surely and to-hear the small-things harder
ἢ τὰ μεγάλα, φέρειν δὲ αὖ καὶ κρατεῖν καὶ ἐπιμελεῖσθαι
than the great-things to-carry but again and to-master and to-care-for
τῶν σμικρῶν καὶ ὀλίγων παντὶ ῥᾷον ἢ τῶν ἐναντίων.
the small-things and few for-everyone easier than the opposites
d CLIN. καὶ πολύ γε.
and much at-least
ATH. ἰατρῷ δὲ προστεταγμένον ὅλον τι θεραπεύειν,
to-physician and having-been-assigned whole some to-treat
βουλομένῳ καὶ δυναμένῳ τῶν μὲν μεγάλων ἐπιμελεῖσθαι,
wishing and being-able the indeed great to-care-for
τῶν μορίων δὲ καὶ σμικρῶν ἀμελοῦντι, ἕξει ποτὲ καλῶς
the parts but and small neglecting will-be ever well
αὐτῷ τὸ πᾶν;
for-him the all
CLIN. οὐδαμῶς.
in-no-way

ATH. οὐ μὴν οὐδὲ κυβερνήταις οὐδὲ στρατηγοῖς οὐδ' e
not indeed nor to-pilots nor to-generals nor
οἰκονόμοις, οὐδ' αὖ τισὶν πολιτικοῖς οὐδ' ἄλλῳ τῶν
to-household-managers nor again to-some statesmen nor to-other of-the
τοιούτων οὐδενί, χωρὶς τῶν ὀλίγων καὶ σμικρῶν πολλὰ
such any apart-from the few and small-things many
ἢ μεγάλα· οὐδὲ γὰρ ἄνευ σμικρῶν τοὺς μεγάλους φασὶν
or great not-even for without small the large they-say
λιθολόγοι λίθους εὖ κεῖσθαι.
masons stones well to-lie
CLIN. πῶς γὰρ ἄν;
how for —
ATH. μὴ τοίνυν τόν γε θεὸν ἀξιώσωμέν ποτε θνητῶν 903
not then the at-least god let-us-deem ever than-mortal
δημιουργῶν φαυλότερον, οἳ τὰ προσήκοντα αὑτοῖς ἔργα,
craftsmen inferior who the belonging to-themselves works
ὅσῳπερ ἂν ἀμείνους ὦσιν, τόσῳ ἀκριβέστερα καὶ
by-as-much-as — better they-be by-so-much more-precise and
τελεώτερα μιᾷ τέχνῃ σμικρὰ καὶ μεγάλα ἀπεργάζονται· τὸν
more-perfect by-one art small and great accomplish the
δὲ θεὸν ὄντα τε σοφώτατον βουλόμενόν τ' ἐπιμελεῖσθαι
and god being both wisest wishing and to-care-for
καὶ δυνάμενον, ὧν μὲν ῥᾷον ἦν ἐπιμεληθῆναι σμικρῶν
and being-able which indeed easier it-was to-care-for small
ὄντων, μηδαμῇ ἐπιμελεῖσθαι καθάπερ ἀργὸν ἢ δειλόν
being in-no-way to-care-for as idle or cowardly
τινα διὰ πόνους ῥᾳθυμοῦντα, τῶν δὲ μεγάλων.
someone because-of toils taking-it-easy of-the and great-things

CLIN. μηδαμῶς δόξαν τοιαύτην περὶ θεῶν, ὦ ξένε,
in-no-way opinion such about gods O stranger
ἀποδεχώμεθα· οὐδαμῇ γὰρ οὔτε ὅσιον οὔτ' ἀληθὲς τὸ
let-us-accept in-no-way for neither holy nor true the
διανόημα διανοοίμεθ' ἄν.
thought we-would-think —

ATH. δοκοῦμεν δέ μοι νῦν ἤδη μάλιστα μετρίως διειλέχθαι
we-seem and to-me now already most moderately to-have-discussed
τῷ φιλαιτίῳ τῆς ἀμελείας πέρι θεῶν.
with-the fond-of-blaming of-the neglect about gods

CLIN. ναί.
yes

b ATH. τῷ γε βιάζεσθαι τοῖς λόγοις ὁμολογεῖν αὐτὸν μὴ
by-the at-least to-force by-the arguments to-agree himself not
λέγειν ὀρθῶς· ἐπῳδῶν γε μὴν προσδεῖσθαί μοι δοκεῖ
to-speak rightly of-incantations at-least indeed to-need-besides to-me seems
μύθων ἔτι τινῶν.
of-stories still some

CLIN. ποίων, ὠγαθέ;
what-sort my-good-man

c ATH. πείθωμεν τὸν νεανίαν τοῖς λόγοις ὡς τῷ τοῦ παντὸς
let-us-persuade the young-man by-the arguments that by-the of-the all
ἐπιμελουμένῳ πρὸς τὴν σωτηρίαν καὶ ἀρετὴν τοῦ ὅλου
caring-for toward the preservation and virtue of-the whole
πάντ' ἐστὶ συντεταγμένα, ὧν καὶ τὸ μέρος εἰς δύναμιν
all-things are arranged-together of-which also the part to power
ἕκαστον τὸ προσῆκον πάσχει καὶ ποιεῖ. τούτοις δ' εἰσὶν
each the fitting suffers and does over-these and are
ἄρχοντες προστεταγμένοι ἑκάστοις ἐπὶ τὸ σμικρότατον
rulers appointed over-each to the smallest
ἀεὶ πάθης καὶ πράξεως, εἰς μερισμὸν τὸν ἔσχατον τέλος
always of-passion and of-action into division the last end

ἀπειργασμένοι· ὧν ἓν καὶ τὸ σόν, ὦ σχέτλιε, μόριον
having-accomplished of-which one also the yours O wretch part
εἰς τὸ πᾶν συντείνει βλέπον ἀεί, καίπερ πάνσμικρον ὄν,
to the all strains looking always although very-small being
σὲ δὲ λέληθεν περὶ τοῦτο αὐτὸ ὡς γένεσις ἕνεκα ἐκείνου
you but has-escaped about this itself that generation for-the-sake of-that
γίγνεται πᾶσα, ὅπως ᾖ τῷ τοῦ παντὸς βίῳ ὑπάρχουσα
comes-about all so-that be for-the of-the all life belonging
εὐδαίμων οὐσία, οὐχ ἕνεκα σοῦ γιγνομένη, σὺ δ' ἕνεκα
happy being not for-the-sake of-you coming-about you but for-the-sake
ἐκείνου. πᾶς γὰρ ἰατρὸς καὶ πᾶς ἔντεχνος δημιουργὸς
of-that every for physician and every skilled craftsman
παντὸς μὲν ἕνεκα πάντα ἐργάζεται, πρὸς τὸ κοινῇ
of-whole indeed for-the-sake all works toward the in-common
συντεῖνον βέλτιστον μέρος μὴν ἕνεκα ὅλου καὶ οὐχ ὅλον
straining best part indeed for-the-sake of-whole and not whole
μέρους ἕνεκα ἀπεργάζεται· σὺ δὲ ἀγανακτεῖς, ἀγνοῶν ὅπῃ
of-part for-the-sake produces you but are-vexed not-knowing how
τὸ περὶ σὲ ἄριστον τῷ παντὶ συμβαίνει καὶ σοὶ κατὰ
the about you best for-the all turns-out and for-you according-to
δύναμιν τὴν τῆς κοινῆς γενέσεως. ἐπεὶ δὲ ἀεὶ ψυχὴ
power the of-the common generation since and always soul
συντεταγμένη σώματι τοτὲ μὲν ἄλλῳ, τοτὲ δὲ ἄλλῳ,
arranged-together with-body at-times indeed with-one at-times and with-another
μεταβάλλει παντοίας μεταβολὰς δι' ἑαυτὴν ἢ δι'
changes all-kinds-of changes because-of itself or because-of
ἑτέραν ψυχήν, οὐδὲν ἄλλο ἔργον τῷ πεττευτῇ λείπεται
another soul nothing other work to-the checkers-player is-left
πλὴν μετατιθέναι τὸ μὲν ἄμεινον γιγνόμενον ἦθος εἰς
except to-transfer the indeed better becoming character into

βελτίω τόπον, χεῖρον δὲ εἰς τὸν χείρονα, κατὰ τὸ πρέπον
better place worse and into the worse according-to the fitting
αὐτῶν ἕκαστον, ἵνα τῆς προσηκούσης μοίρας λαγχάνῃ.
of-them each in-order-that of-the belonging lot it-obtain
CLIN. πῇ λέγεις;
how do-you-mean
904 ATH. ᾗπερ ἂν ἔχοι ῥᾳστώνης ἐπιμελείας θεοῖς τῶν
in-which-very — it-would-have ease of-care for-gods of-the
πάντων, ταύτῃ μοι δοκῶ φράζειν. εἰ μὲν γὰρ πρὸς
all-things in-this-way to-me I-seem to-tell if indeed for toward
τὸ ὅλον ἀεὶ βλέπων πλάττοι τις μετασχηματίζων τὰ
the whole always looking should-mold anyone reshaping the
πάντα, οἷον ἐκ πυρὸς ὕδωρ ἔμψυχον, καὶ μὴ σύμπολλα
all-things as from fire water ensouled and not many-together
ἐξ ἑνὸς ἢ ἐκ πολλῶν ἕν, πρώτης ἢ δευτέρας ἢ καὶ
from one or from many one of-first or second or even
τρίτης γενέσεως μετειληφότα πλήθεσιν ἄπειρ' ἂν εἴη
third generation having-partaken in-numbers infinite — would-be
τῆς μετατιθεμένης κοσμήσεως· νῦν δ' ἔστι θαυμαστὴ
of-the being-transposed ordering now but there-is wondrous
ῥᾳστώνη τῷ τοῦ παντὸς ἐπιμελουμένῳ.
ease for-the of-the all caring-for
CLIN. πῶς αὖ λέγεις;
how again do-you-mean
b ATH. ὧδε. ἐπειδὴ κατεῖδεν ἡμῶν ὁ βασιλεὺς ἐμψύχους οὔσας
thus since saw our the king ensouled being
τὰς πράξεις ἁπάσας καὶ πολλὴν μὲν ἀρετὴν ἐν αὐταῖς
the actions all and much indeed virtue in them
οὖσαν, πολλὴν δὲ κακίαν, ἀνώλεθρον δὲ ὂν γενόμενον,
being much and vice indestructible and being having-come-about
ἀλλ' οὐκ αἰώνιον, ψυχὴν καὶ σῶμα, καθάπερ οἱ κατὰ νόμον
but not eternal soul and body as the according-to law

ὄντες θεοί — γένεσις γὰρ οὐκ ἄν ποτε ἦν ζῴων
being gods generation for not — ever there-would-be of-living-beings
ἀπολομένου τούτοιν θατέρου — καὶ τὸ μὲν ὠφελεῖν ἀεὶ
having-perished of-these-two either and the(-one) indeed to-benefit always
πεφυκός, ὅσον ἀγαθὸν ψυχῆς, διενοήθη, τὸ δὲ κακὸν
being-by-nature as-much-as good of-soul he-considered the and bad
βλάπτειν· ταῦτα πάντα συνιδών, ἐμηχανήσατο ποῦ
to-harm these-things all having-seen-together he-contrived where
κείμενον ἕκαστον τῶν μερῶν νικῶσαν ἀρετήν, ἡττωμένην
lying each of-the parts victorious virtue defeated
δὲ κακίαν, ἐν τῷ παντὶ παρέχοι μάλιστ' ἂν καὶ ῥᾷστα καὶ
and vice in the all would-provide most — and most-easily and
ἄριστα. μεμηχάνηται δὴ πρὸς πᾶν τοῦτο τὸ ποιόν τι
best he-has-contrived indeed toward all this the of-what-sort anything
γιγνόμενον ἀεὶ ποίαν ἕδραν δεῖ μεταλαμβάνον οἰκίζεσθαι
becoming always what-sort seat one-must taking-in-exchange to-be-settled
καὶ τίνας ποτὲ τόπους· τῆς δὲ γενέσεως τοῦ ποίου τινὸς
and what ever places of-the but generation of-the of-what-sort some
ἀφῆκε ταῖς βουλήσεσιν ἑκάστων ἡμῶν τὰς αἰτίας. ὅπῃ γὰρ
he-left to-the wills of-each of-us the causes wherever for
ἂν ἐπιθυμῇ καὶ ὁποῖός τις ὢν τὴν ψυχήν, ταύτῃ σχεδὸν
— one-desire and of-what-sort someone being the soul in-this-way nearly
ἑκάστοτε καὶ τοιοῦτος γίγνεται ἅπας ἡμῶν ὡς τὸ πολύ.
each-time also such becomes every of-us for the most-part

CLIN. τὸ γοῦν εἰκός.
the at-any-rate likely

ATH. μεταβάλλει μὲν τοίνυν πάνθ' ὅσα μέτοχά ἐστιν d
change indeed then all-things as-many-as partaking are
ψυχῆς, ἐν ἑαυτοῖς κεκτημένα τὴν τῆς μεταβολῆς αἰτίαν,
of-soul in themselves having-acquired the of-the change cause
μεταβάλλοντα δὲ φέρεται κατὰ τὴν τῆς εἱμαρμένης
changing and they-are-carried according-to the of-the destiny

τάξιν καὶ νόμον· σμικρότερα μὲν τῶν ἠθῶν μεταβάλλοντα
order and law smaller indeed of-the characters changing
ἐλάττω κατὰ τὸ τῆς χώρας ἐπίπεδον μεταπορεύεται,
less along the of-the land surface travel
πλείω δὲ καὶ ἀδικώτερα μεταπεσόντα, εἰς βάθος τά τε
more and also more-unjust having-fallen into depth the both
κάτω λεγόμενα τῶν τόπων, ὅσα Ἅιδην τε καὶ τὰ τούτων
below being-called of-the places which Hades both and the of-these
ἐχόμενα τῶν ὀνομάτων ἐπονομάζοντες σφόδρα φοβοῦνται
adjoining of-the names naming greatly they-fear
καὶ ὀνειροπολοῦσιν ζῶντες διαλυθέντες τε τῶν σωμάτων.
and dream living having-been-dissolved and from-the bodies
μείζω δὲ δὴ ψυχὴ κακίας ἢ ἀρετῆς ὁπόταν μεταλάβῃ
greater but indeed soul of-vice or of-virtue whenever it-partake
διὰ τὴν αὑτῆς βούλησίν τε καὶ ὁμιλίαν γενομένην
because-of the its-own will both and association having-become
ἰσχυράν, ὁπόταν μὲν ἀρετῇ θείᾳ προσμείξασα γίγνηται
strong whenever indeed to-virtue divine having-mingled it-become
διαφερόντως τοιαύτη, διαφέροντα καὶ μετέβαλεν τόπον ἅγιον
exceptionally such distinctive also it-changed place holy
ὅλον, μετακομισθεῖσα εἰς ἀμείνω τινὰ τόπον ἕτερον· ὅταν
whole having-been-transported into better some place other whenever
δὲ τἀναντία, ἐπὶ τἀναντία μεθιδρύσασα τὸν αὑτῆς βίον.
but the-opposites to the-opposites having-transferred the its-own life

This is the justice of the gods who hold Olympus, and no one escapes it, sinking into the earth or flying to heaven. To the third unbeliever, who thinks the gods can be bought: if they rule, they are like pilots, charioteers, generals, physicians, or shepherds, and none of these betrays his charge for a libation or a gift, as dogs might share the plunder with wolves. The prelude is finished, and the law follows: whoever sees impiety reports it, and the court assesses the penalty.

ATH. αὕτη τοι δίκη ἐστὶ θεῶν οἳ Ὄλυμπον ἔχουσιν,
this you-know justice is of-gods who Olympus hold

ὦ παῖ καὶ νεανίσκε ἀμελεῖσθαι δοκῶν ὑπὸ θεῶν, κακίω 905
O child and young-man to-be-neglected seeming by gods worse
μὲν γιγνόμενον πρὸς τὰς κακίους ψυχάς, ἀμείνω δὲ πρὸς
indeed becoming toward the worse souls better and toward
τὰς ἀμείνους πορευόμενον, ἔν τε ζωῇ καὶ ἐν πᾶσι θανάτοις
the better traveling in both life and in all deaths
πάσχειν τε ἃ προσῆκον δρᾶν ἐστι τοῖς προσφερέσι τοὺς
to-suffer both what fitting to-do is for-the like the
προσφερεῖς καὶ ποιεῖν. ταύτης τῆς δίκης οὔτε σὺ μή ποτε
like and to-do of-this the justice neither you not ever
οὔτε εἰ ἄλλος ἀτυχὴς γενόμενος ἐπεύξηται περιγενέσθαι
nor if other unfortunate having-become will-boast to-prevail-over
θεῶν· ἣν πασῶν δικῶν διαφερόντως ἔταξάν τε οἱ τάξαντες
gods which of-all justices exceptionally ordained both the having-ordained
χρεών τε ἐξευλαβεῖσθαι τὸ παράπαν. οὐ γὰρ ἀμεληθήσῃ
needful and to-beware-of the altogether not for you-will-be-neglected
ποτὲ ὑπ᾽ αὐτῆς· οὐχ οὕτω σμικρὸς ὢν δύσῃ κατὰ
ever by it not so small being you-will-sink down-into
τὸ τῆς γῆς βάθος, οὐδ᾽ ὑψηλὸς γενόμενος εἰς τὸν οὐρανὸν
the of-the earth depth nor high having-become into the heaven

ἀναπτήσῃ, τείσεις δὲ αὐτῶν τὴν προσήκουσαν τιμωρίαν
you-will-fly-up you-will-pay but of-them the fitting penalty
εἴτ' ἐνθάδε μένων εἴτε καὶ ἐν Ἅιδου διαπορευθεὶς εἴτε
whether here remaining or also in of-Hades having-passed-through or
καὶ τούτων εἰς ἀγριώτερον ἔτι διακομισθεὶς τόπον. ὁ αὐτὸς
also than-these into wilder still having-been-carried place the same
δὲ λόγος σοι καὶ περὶ ἐκείνων ἂν εἴη, τῶν οὓς σὺ
and argument for-you also about those — would-be the whom you
κατιδὼν ἐκ σμικρῶν μεγάλους γεγονότας ἀνοσιουργήσαντας
having-seen from small great having-become having-done-unholy-deeds
ἤ τι τοιοῦτον πράξαντας ᾠήθης ἐξ ἀθλίων εὐδαίμονας
or anything such having-done you-thought from wretched happy
γεγονέναι, κᾆτα ὡς ἐν κατόπτροις αὐτῶν ταῖς πράξεσιν
to-have-become and-then as in mirrors of-them the actions
ἡγήσω καθεωρακέναι τὴν πάντων ἀμέλειαν θεῶν, οὐκ εἰδὼς
you-supposed to-have-observed the of-all neglect of-gods not knowing
αὐτῶν τὴν συντέλειαν ὅπῃ ποτὲ τῷ παντὶ συμβάλλεται.
of-them the contribution how ever to-the all it-contributes
c γιγνώσκειν δὲ αὐτήν, ὦ πάντων ἀνδρειότατε, πῶς οὐ
to-know and it O of-all most-courageous how not
δεῖν δοκεῖς; ἥν τις μὴ γιγνώσκων οὐδ' ἂν τύπον
to-be-necessary do-you-think which anyone not knowing not-even — outline
ἴδοι ποτέ, οὐδὲ λόγον συμβάλλεσθαι περὶ βίου δυνατὸς
would-see ever nor account to-contribute about life able
ἂν γένοιτο εἰς εὐδαιμονίαν τε καὶ δυσδαίμονα τύχην.
— would-become toward happiness both and unhappy fortune
ταῦτα εἰ μέν σε πείθει Κλεινίας ὅδε καὶ σύμπασα ἡμῶν
these-things if indeed you persuades Clinias here and all-together our
ἥδε ἡ γερουσία, περὶ θεῶν ὡς οὐκ οἶσθα ὅτι λέγεις, καλῶς
this the council-of-elders about gods that not you-know what you-say well
ἄν σοι θεὸς αὐτὸς συλλαμβάνοι· εἰ δ' ἐπιδεὴς ἔτι λόγου
— for-you god himself would-help if but lacking still argument

τινὸς ἂν εἴης, λεγόντων ἡμῶν πρὸς τὸν τρίτον ἐπάκουε,
some — you-would-be speaking us to the third listen
εἰ νοῦν καὶ ὁπωσοῦν ἔχεις. ὅτι μὲν γὰρ θεοί τ' εἰσὶν καὶ
if sense also in-any-way you-have that indeed for gods both are and
ἀνθρώπων ἐπιμελοῦνται, ἔγωγε οὐ παντάπασιν φαύλως ἂν
of-men care I-for-my-part not altogether poorly —
φαίην ἡμῖν ἀποδεδεῖχθαι· τὸ δὲ παραιτητοὺς αὖ θεοὺς εἶναι
would-say for-us to-have-been-proved the and placable again gods to-be
τοῖσιν ἀδικοῦσι, δεχομένους δῶρα, οὔτε τινὶ συγχωρητέον
to-those doing-wrong receiving gifts neither to-anyone one-must-concede
παντί τ' αὖ κατὰ δύναμιν τρόπῳ ἐλεγκτέον.
in-every and again according-to power way one-must-refute

CLIN. κάλλιστ' εἶπες, ποιῶμέν τε ὡς λέγεις.
most-finely you-spoke let-us-do and as you-say

ATH. φέρε δὴ πρὸς θεῶν αὐτῶν, τίνα τρόπον παραιτητοὶ e
come indeed by gods themselves what way placable
γίγνοιντ' ἂν ἡμῖν, εἰ γίγνοιντο αὖ; καὶ τίνες ἢ
would-they-become — for-us if they-should-become again and who or
ποῖοί τινες ὄντες; ἄρχοντας μὲν ἀναγκαῖόν που γίγνεσθαι
of-what-sort some being rulers indeed necessary surely to-be
τούς γε διοικήσοντας τὸν ἅπαντα ἐντελεχῶς οὐρανόν.
the at-least going-to-administer the all continuously heaven

CLIN. οὕτως.
so

ATH. ἀλλ' ἆρα τίσιν προσφερεῖς τῶν ἀρχόντων; ἢ τίνες 906
but then to-whom like of-the rulers or who
τούτοις, ὧν δυνατὸν ἡμῖν ἀπεικάζουσι τυγχάνειν μείζοσιν
to-these of-which possible for-us likening to-happen greater
ἐλάττονας; πότερον ἡνίοχοί τινες ἂν εἶεν τοιοῦτοι
lesser whether charioteers some — would-be such
ζευγῶν ἁμιλλωμένων ἢ πλοίων κυβερνῆται; τάχα δὲ κἂν
of-teams competing or of-ships pilots perhaps and even

ἀπεικασθεῖεν στρατοπέδων ἄρχουσί τισιν· εἴη δ' ἂν καὶ
they-would-be-likened of-armies to-rulers some it-would-be and — also
νόσων πόλεμον εὐλαβουμένοις ἰατροῖς ἐοικέναι περὶ σώματα,
of-diseases war guarding-against to-physicians to-be-like about bodies
ἢ γεωργοῖς περὶ φυτῶν γένεσιν εἰωθυίας ὥρας χαλεπὰς διὰ
or to-farmers about of-plants generation accustomed seasons hard with
φόβων προσδεχομένοις, ἢ καὶ ποιμνίων ἐπιστάταις. ἐπειδὴ
fears expecting or also of-flocks to-overseers since
γὰρ συγκεχωρήκαμεν ἡμῖν αὐτοῖς εἶναι μὲν τὸν οὐρανὸν
for we-have-conceded us ourselves to-be indeed the heaven
πολλῶν μεστὸν ἀγαθῶν, εἶναι δὲ καὶ τῶν ἐναντίων,
of-many full good-things to-be and also of-the opposites
πλειόνων δὲ τῶν μή, μάχη δή, φαμέν, ἀθάνατός ἐσθ' ἡ
more but of-the not battle indeed we-say deathless is the
τοιαύτη καὶ φυλακῆς θαυμαστῆς δεομένη, σύμμαχοι δὲ ἡμῖν
such and of-guard wondrous needing allies and for-us
θεοί τε ἅμα καὶ δαίμονες, ἡμεῖς δ' αὖ κτῆμα θεῶν καὶ
gods both at-once and daemons we and again possession of-gods and
δαιμόνων· φθείρει δὲ ἡμᾶς ἀδικία καὶ ὕβρις μετὰ ἀφροσύνης,
of-daemons destroys and us injustice and insolence with folly
σῴζει δὲ δικαιοσύνη καὶ σωφροσύνη μετὰ φρονήσεως, ἐν
saves but justice and temperance with prudence in
ταῖς τῶν θεῶν ἐμψύχοις οἰκοῦσαι δυνάμεσιν, βραχὺ δέ τι
the of-the gods ensouled dwelling powers brief and some
καὶ τῇδε ἄν τις τῶν τοιούτων ἐνοικοῦν ἡμῖν σαφὲς ἴδοι.
also here — anyone of-the such-things dwelling-in us clear would-see
c ψυχαὶ δέ τινες ἐπὶ γῆς οἰκοῦσαι καὶ ἄδικον λῆμμα
souls and some on earth dwelling and unjust gain
κεκτημέναι δῆλον ὅτι θηριώδεις, πρὸς τὰς τῶν φυλάκων
having-acquired clear that bestial toward the of-the guardians
ψυχὰς ἄρα κυνῶν ἢ τὰς τῶν νομέων ἢ πρὸς τὰς
souls then of-dogs or the of-the herdsmen or toward the

τῶν παντάπασιν ἀκροτάτων δεσποτῶν προσπίπτουσαι,
of-the altogether highest masters falling-upon
πείθουσιν θωπείαις λόγων καὶ ἐν εὐκταίαις τισὶν ἐπῳδαῖς,
persuade by-fawnings of-words and in prayerful some incantations
ὡς αἱ φῆμαί φασιν αἱ τῶν κακῶν, ἐξεῖναι πλεονεκτοῦσιν
as the rumors say the of-the bad to-be-permitted being-greedy
σφίσιν ἐν ἀνθρώποις πάσχειν μηδὲν χαλεπόν· φαμὲν δ'
for-them among men to-suffer nothing hard we-say and
εἶναί που τὸ νῦν ὀνομαζόμενον ἁμάρτημα, τὴν πλεονεξίαν,
to-be surely the now being-named offense the greed
ἐν μὲν σαρκίνοις σώμασι νόσημα καλούμενον, ἐν δὲ ὥραις
in indeed fleshly bodies disease being-called in and seasons
ἐτῶν καὶ ἐνιαυτοῖς λοιμόν, ἐν δὲ πόλεσι καὶ πολιτείαις
of-years and in-years pestilence in and cities and constitutions
τοῦτο αὐτό, ῥήματι μετεσχηματισμένον, ἀδικίαν.
this itself with-a-word transformed injustice

CLIN. παντάπασι μὲν οὖν.
altogether indeed then

ATH. τοῦτον δὴ τὸν λόγον ἀναγκαῖον λέγειν τὸν λέγοντα d
this indeed the argument necessary to-say the saying
ὡς εἰσὶν συγγνώμονες ἀεὶ θεοὶ τοῖς τῶν ἀνθρώπων
that are forgiving always gods to-the of-the men
ἀδίκοις καὶ ἀδικοῦσιν, ἂν αὐτοῖς τῶν ἀδικημάτων τις
unjust and doing-wrong if to-them of-the wrongs anyone
ἀπονέμῃ· καθάπερ κυσὶν λύκοι τῶν ἁρπασμάτων σμικρὰ
assign-a-share as to-dogs wolves of-the plunder small-things
ἀπονέμοιεν, οἱ δὲ ἡμερούμενοι τοῖς δώροις συγχωροῖεν
should-assign the and being-tamed by-the gifts should-allow
τὰ ποίμνια διαρπάζειν. ἆρ' οὐχ οὗτος ὁ λόγος ὁ τῶν
the flocks to-plunder then not this the argument the of-the
φασκόντων παραιτητοὺς εἶναι θεούς;
claiming placable to-be gods

CLIN. οὗτος μὲν οὖν.
this indeed then

e ATH. τίσιν οὖν δὴ τῶν προρρηθέντων ἀπεικάζων ὁμοίους
to-whom then indeed of-the aforesaid likening similar
φύλακας εἶναι θεοὺς οὐκ ἂν καταγέλαστος γίγνοιτο
guardians to-be gods not — laughable would-become
ἀνθρώπων ὁστισοῦν; πότερον κυβερνήταις, λοιβῇ τε
of-men whoever whether to-pilots by-libation both
οἴνου κνίσῃ τε παρατρεπομένοις αὐτοῖς, ἀνατρέπουσι δὲ
of-wine by-savor both being-turned-aside themselves overturning and
ναῦς τε καὶ ναύτας;
ships both and sailors

CLIN. μηδαμῶς.
in-no-way

ATH. ἀλλ' οὔτι μὴν ἡνιόχοισί γε ἐν ἁμίλλῃ
but not-at-all indeed to-charioteers at-least in contest
συντεταγμένοις, πεισθεῖσιν ὑπὸ δωρεᾶς ἑτέροισι τὴν
arrayed having-been-persuaded by gift to-others the
νίκην ζεύγεσι προδοῦναι.
victory teams to-betray

CLIN. δεινὴν γὰρ εἰκόνα λέγοις ἂν λέγων τὸν λόγον
terrible for image you-would-speak — speaking the argument
τοῦτον.
this

ATH. οὐ μὴν οὐδὲ στρατηγοῖς γε οὐδ' ἰατροῖς οὐδὲ
not indeed nor to-generals at-least nor to-physicians nor
γεωργοῖς, οὐδὲ νομεῦσιν μὴν οὐδέ τισι κυσὶν κεκηλημένοις
to-farmers nor to-herdsmen indeed nor to-some dogs charmed
ὑπὸ λύκων.
by wolves

907 CLIN. εὐφήμει· πῶς γὰρ ἄν;
hush how for —

ATH. ἀλλ᾽ οὐ πάντων φυλάκων εἰσὶ μέγιστοι καὶ περὶ τὰ
but not of-all guardians are greatest and about the
μέγιστα ἡμῖν οἱ πάντες θεοί;
greatest-things for-us the all gods
CLIN. πολύ γε.
much at-least
ATH. τοὺς δὴ κάλλιστά τε πράγματα φυλάττοντας,
the indeed finest both affairs guarding
διαφέροντάς τε αὐτοὺς φυλακῇ πρὸς ἀρετήν, κυνῶν
surpassing both themselves in-guarding toward virtue than-dogs
χείρους καὶ ἀνθρώπων μέσων εἶναι φήσομεν, οἳ τὸ
worse and than-men middling to-be shall-we-say who the
δίκαιον οὐκ ἄν ποτε προδοῖεν ἕνεκα δώρων παρὰ
just not — ever would-betray for-the-sake of-gifts from
ἀδίκων ἀνδρῶν ἀνοσίως διδομένων;
unjust men unholily being-given
CLIN. οὐδαμῶς· οὔτε ἀνεκτὸς λόγων, τῶν τε περὶ b
in-no-way nor tolerable of-words the both about
πᾶσαν ἀσέβειαν ὄντων κινδυνεύει πᾶς ὁ ταύτης τῆς
all impiety being is-likely every the of-this the
δόξης ἀντεχόμενος πάντων ἂν τῶν ἀσεβῶν κεκρίσθαι
opinion holding-to of-all — the impious to-have-been-judged
δικαιότατα κάκιστός τε εἶναι καὶ ἀσεβέστατος.
most-justly worst both to-be and most-impious
ATH. τὰ μὲν δὴ προτεθέντα τρία, θεοί τε ὡς εἰσίν,
the indeed indeed set-forth three gods both that they-are
καὶ ὡς ἐπιμελεῖς, καὶ παρὰ τὸ δίκαιον ὡς παντάπασιν
and that caring and contrary-to the just that altogether
ἀπαραίτητοι, φῶμεν ἱκανῶς ἀποδεδεῖχθαί που;
inexorable let-us-say sufficiently to-have-been-proved surely

CLIN. πῶς γὰρ οὔ; καὶ σύμψηφοί γε τούτοις τοῖς λόγοις
how for not and fellow-voters at-least with-these the arguments
ἐσμέν.
we-are

c ATH. καὶ μὴν εἴρηνταί γέ πως σφοδρότερον διὰ
and indeed they-have-been-said at-least somehow more-violently because-of
φιλονικίαν τῶν κακῶν ἀνθρώπων· τούτου γε μὴν ἕνεκα,
contentiousness of-the bad men of-this at-least indeed for-the-sake
ὦ φίλε Κλεινία, πεφιλονίκηνται, μή ποτε λόγοις
O dear Clinias they-have-been-pressed-contentiously lest ever in-arguments
ἡγῶνται κρατοῦντες ἐξουσίαν εἶναι σφίσιν ἃ βούλονται
they-think prevailing license to-be for-them what they-wish
πράττειν οἱ κακοί, ἃ δὴ καὶ ὅσα καὶ οἷα περὶ θεοὺς
to-do the bad which indeed and as-many-as and what-sort about gods
διανοοῦνται. προθυμία μὲν δὴ διὰ ταῦτα νεωτέρως
they-think eagerness indeed indeed because-of these-things more-youthfully
εἰπεῖν ἡμῖν γέγονεν· εἰ δέ τι καὶ βραχὺ προὔργου
to-speak for-us has-come-about if but anything even brief advantage
πεποιήκαμεν εἰς τὸ πείθειν πῃ τοὺς ἄνδρας ἑαυτούς
we-have-made toward the to-persuade somehow the men themselves
μὲν μισῆσαι, τὰ δ' ἐναντία πως ἤθη στέρξαι, καλῶς
indeed to-hate the and opposite somehow characters to-love finely
ἡμῖν εἰρημένον ἂν εἴη τὸ προοίμιον ἀσεβείας πέρι νόμων.
by-us said — would-be the prelude of-impiety about laws
CLIN. ἀλλὰ ἐλπίς· εἰ δὲ μή, τό γε τοῦ λόγου γένος οὐκ
but hope if but not the at-least of-the argument kind not
αἰτιάσεται τὸν νομοθέτην.
will-blame the lawgiver

e ATH. μετὰ τὸ προοίμιον τοίνυν λόγος οἷος ἂν τῶν νόμων
after the prelude then speech such-as — of-the laws
ἑρμηνεὺς ὀρθῶς γίγνοιτο ἡμῖν, προαγορεύων ἐξίστασθαι
interpreter rightly would-become for-us proclaiming to-depart

πᾶσι τοῖς ἀσεβέσι τρόπων τῶν αὑτῶν εἰς τοὺς εὐσεβεῖς.
all the impious from-ways the their-own to the pious
τοῖς δὲ μὴ πειθομένοις ἀσεβείας ὅδε ἔστω πέρι νόμος·
for-those and not obeying of-impiety this-here let-be about law
ἐάν τις ἀσεβῇ λόγοις εἴτ' ἔργοις, ὁ παρατυγχάνων
if anyone be-impious in-words or in-deeds the happening-by
ἀμυνέτω σημαίνων πρὸς ἄρχοντας, τῶν δὲ ἀρχόντων οἱ
let-defend reporting to officials of-the and officials the
πρῶτοι πυθόμενοι πρὸς τὸ περὶ τούτων ἀποδεδειγμένον
first having-learned to the about these-things appointed
κρίνειν δικαστήριον εἰσαγαγόντων κατὰ τοὺς νόμους·
to-judge court let-bring-in according-to the laws
ἐὰν δέ τις ἀκούσασα ἀρχὴ μὴ δρᾷ ταῦτα, αὐτὴ ἀσεβείας
if and some having-heard office not do these-things itself of-impiety
ὑπόδικος γιγνέσθω τῷ ἐθέλοντι τιμωρεῖν ὑπὲρ τῶν
liable let-be for-the wishing to-avenge on-behalf-of the
νόμων. ἐὰν δέ τις ὄφλῃ, τιμάτω τὸ δικαστήριον ἓν
laws if and anyone be-convicted let-assess the court one
ἑκάστῳ τῶν καθ' ἓν ἀσεβούντων τίμημα.
for-each of-the by one being-impious assessment

The city has three prisons: one by the market, a house of correction near the meeting place of the nocturnal council, and one in the wildest part of the country. Each of the three impieties takes two forms, the honest unbeliever and the hypocrite who becomes a seer, sophist, or tyrant. The honest are confined for no less than five years and admonished by the nocturnal council; on a second conviction they die. Those who sell charms and bribes of the gods are jailed for life. No one may keep a shrine at home; sacrifice is made at the public temples, and a grown man who sacrifices impiously dies.

908 ΑΤΗ. δεσμὸς μὲν οὖν ὑπαρχέτω πᾶσιν· δεσμωτηρίων
bond indeed then let-there-be for-all of-prisons
δὲ ὄντων ἐν τῇ πόλει τριῶν, ἑνὸς μὲν κοινοῦ τοῖς
and being in the city three of-one indeed common for-the
πλείστοις περὶ ἀγοράν, σωτηρίας ἕνεκα τοῖς πολλοῖς τῶν
most about market-place of-safety for-the-sake for-the many of-the
σωμάτων, ἑνὸς δὲ περὶ τὸν τῶν νύκτωρ συλλεγομένων
bodies of-one and about the of-the by-night gathering
σύλλογον, σωφρονιστήριον ἐπονομαζόμενον, ἑνὸς δὲ αὖ
assembly house-of-correction being-named of-one and again
κατὰ μέσην τὴν χώραν, ὅπῃπερ ἂν ἔρημός τε καὶ ὡς ὅτι
in middle the country wherever — desolate both and as as
μάλιστα ἀγριώτατος ᾖ τόπος, τιμωρίας ἔχων ἐπωνυμίαν
most wildest be place of-punishment having name
φήμην τινά· περὶ ἀσέβειαν δὲ ὄντων αἰτίαις μὲν τρισίν,
reputation some about impiety and being causes indeed three
αἷσπερ καὶ διήλθομεν, δύο δὲ ἐξ ἑκάστης τῆς τοιαύτης
which-very also we-went-through two and from each the such
αἰτίας γενομένων, ἓξ ἂν γίγνοιντο ἃ καὶ διακρίσεως
cause having-come-about six — would-be which also of-distinction
ἄξια γένη τῶν περὶ τὰ θεῖα ἐξαμαρτανόντων, οὐκ ἴσης
worthy kinds of-the about the divine-things erring not equal

οὐδ᾽ ὁμοίας δίκης δεόμενα. ᾧ γὰρ ἂν μὴ νομίζοντι
nor like justice needing to-whom for — not believing
θεοὺς εἶναι τὸ παράπαν ἦθος φύσει προσγένηται
gods to-be the altogether character by-nature be-added
δίκαιον, μισοῦντές τε γίγνονται τοὺς κακούς, καὶ τῷ
just hating both they-become the bad and by-the
δυσχεραίνειν τὴν ἀδικίαν οὔτε τὰς τοιαύτας πράξεις
being-disgusted-with the injustice neither the such actions
προσίενται πράττειν, τούς τε μὴ δικαίους τῶν ἀνθρώπων
they-admit to-do the both not just of-the men
φεύγουσι καὶ τοὺς δικαίους στέργουσιν· οἷς δ᾽ ἂν
they-shun and the just they-love to-whom but —
πρὸς τῇ δόξῃ τῇ θεῶν ἔρημα εἶναι πάντα ἀκράτειαί
besides the opinion the of-gods destitute to-be all-things incontinences
τε ἡδονῶν καὶ λυπῶν προσπέσωσι, μνῆμαί τε ἰσχυραὶ
both of-pleasures and of-pains fall-upon memories both strong
καὶ μαθήσεις ὀξεῖαι παρῶσι, τὸ μὲν μὴ νομίζειν θεοὺς
and learnings quick be-present the indeed not to-believe-in gods
ἀμφοῖν ἂν ἐνυπάρχοι κοινὸν πάθος, τῇ δὲ τῶν ἄλλων
to-both — would-be-present common condition by-the but of-the other
ἀνθρώπων λώβῃ τὸ μὲν ἐλάττω, τὸ δὲ πλείω
men harm the(-one) indeed less the(-other) and more
κακὰ ἐργάζοιτ᾽ ἄν.
evils would-work —
ὁ μὲν γὰρ λόγῳ τε ἂν περὶ θεοὺς παρρησίας d
the(-one) indeed for in-word both — about gods of-outspokenness
εἴη μεστὸς καὶ περὶ θυσίας τε καὶ ὅρκους, καὶ
would-be full and about sacrifices both and oaths and
ὡς τῶν ἄλλων καταγελῶν τάχ᾽ ἂν ἑτέρους τοιούτους
as of-the others mocking perhaps — others such
ἀπεργάζοιτο, δίκης μὴ τυγχάνων· ὁ δὲ δὴ
would-make justice not obtaining the(-other) and indeed

δοξάζων μὲν καθάπερ ἄτερος, εὐφυὴς δὲ ἐπικαλούμενος,
believing indeed as the-other gifted but being-called
δόλου δὲ καὶ ἐνέδρας πλήρης, ἐξ ὧν μάντεις τε
of-guile and also of-ambush full from whom seers both
κατασκευάζονται πολλοὶ καὶ περὶ πᾶσαν τὴν μαγγανείαν
are-produced many and about all the sorcery
κεκινημένοι, γίγνονται δὲ ἐξ αὐτῶν ἔστιν ὅτε καὶ
stirred become and from them there-is when also
τύραννοι καὶ δημηγόροι καὶ στρατηγοί, καὶ τελεταῖς
tyrants and popular-orators and generals and with-mysteries
δὲ ἰδίαις ἐπιβεβουλευκότες, σοφιστῶν τε ἐπικαλουμένων
and private having-plotted of-sophists and being-called
μηχαναί. τούτων δὴ πολλὰ μὲν εἴδη γένοιτ'
contrivances of-these indeed many indeed kinds would-come-about
ἄν, τὰ δὲ νόμων ἄξια θέσεως δύο, ὧν τὸ
— the(-ones) and of-laws worthy of-laying-down two of-which the(-one)
μὲν εἰρωνικὸν οὐχ ἑνὸς οὐδὲ δυοῖν ἄξια θανάτοιν
indeed ironic not of-one nor of-two worthy deaths
ἁμαρτάνον, τὸ δὲ νουθετήσεως ἅμα καὶ δεσμῶν
erring the(-other) and of-admonition at-once and of-bonds
δεόμενον.
needing
909 ὡσαύτως δὲ καὶ τὸ θεοὺς νομίζον ἀμελεῖν δύ' ἕτερα
in-the-same-way and also the gods believing to-neglect two other
γεννᾷ, καὶ τὸ παραιτητοὺς ἄλλα δύο. τούτων δὴ ταύτῃ
generates and the placable other two of-these indeed in-this-way
διεστηκότων, τοὺς μὲν ὑπ' ἀνοίας ἄνευ κάκης ὀργῆς
having-been-distinguished the(-ones) indeed by folly without malice of-anger
τε καὶ ἤθους γεγενημένους εἰς τὸ σωφρονιστήριον ὁ
both and of-character having-become into the house-of-correction the
δικαστὴς τιθέμενος νόμῳ τιθέσθω μηδὲν ἔλαττον ἐτῶν
judge placing by-law let-place not-at-all less than-years

πέντε, ἐν τούτῳ δὲ τῷ χρόνῳ μηδεὶς τῶν πολιτῶν αὐτοῖς
five in this and the time no-one of-the citizens with-them
ἄλλος συγγιγνέσθω πλὴν οἱ τοῦ νυκτερινοῦ συλλόγου
other let-associate except the of-the nocturnal council
κοινωνοῦντες, ἐπὶ νουθετήσει τε καὶ τῇ τῆς ψυχῆς
partaking for admonition both and the of-the soul
σωτηρίᾳ ὁμιλοῦντες· ὅταν δ' ὁ χρόνος αὐτοῖς ἐξέλθῃ
safety associating whenever and the time for-them go-out
τῶν δεσμῶν, ἐὰν μὲν δοκῇ τις σωφρονεῖν αὐτῶν,
of-the bonds if indeed seem anyone to-be-temperate of-them
οἰκείτω μετὰ τῶν σωφρόνων, ἐὰν δὲ μή, ὀφείλῃ δ'
let-him-dwell with the temperate if but not be-convicted and
αὖθις τὴν τοιαύτην δίκην, θανάτῳ ζημιούσθω. ὅσοι
again the such justice with-death let-him-be-punished as-many-as
δ' ἂν θηριώδεις γένωνται πρὸς τῷ θεοὺς μὴ νομίζειν
and — bestial become besides the gods not to-believe-in
ἢ ἀμελεῖς ἢ παραιτητοὺς εἶναι, καταφρονοῦντες δὲ
or neglectful or placable to-be despising but
τῶν ἀνθρώπων ψυχαγωγῶσι μὲν πολλοὺς τῶν ζώντων,
the men they-lead-souls indeed many of-the living
τοὺς δὲ τεθνεῶτας φάσκοντες ψυχαγωγεῖν καὶ θεοὺς
the and dead claiming to-lead-souls and gods
ὑπισχνούμενοι πείθειν, ὡς θυσίαις τε καὶ εὐχαῖς καὶ
promising to-persuade as by-sacrifices both and prayers and
ἐπῳδαῖς γοητεύοντες, ἰδιώτας τε καὶ ὅλας οἰκίας
by-incantations bewitching private-persons both and whole households
καὶ πόλεις χρημάτων χάριν ἐπιχειρῶσιν κατ' ἄκρας
and cities of-money for-the-sake attempt from top
ἐξαιρεῖν, τούτων δὲ ὃς ἂν ὀφλὼν εἶναι δόξῃ, τιμάτω
to-destroy of-these and whoever — convicted to-be seem let-assess
τὸ δικαστήριον αὐτῷ κατὰ νόμον δεδέσθαι μὲν ἐν τῷ
the court for-him according-to law to-be-bound indeed in the

τῶν μεσογέων δεσμωτηρίῳ, προσιέναι δὲ αὐτοῖς μηδένα
of-the inland prison to-approach and to-them no-one
ἐλεύθερον μηδέποτε, τακτὴν δὲ ὑπὸ τῶν νομοφυλάκων
free never fixed and by the law-guardians
αὐτοὺς τροφὴν παρὰ τῶν οἰκετῶν λαμβάνειν. ἀποθανόντα
them food from the servants to-take having-died
δὲ ἔξω τῶν ὁρίων ἐκβάλλειν ἄταφον· ἐὰν δέ τις
and outside the borders to-cast-out unburied if and anyone
ἐλεύθερος συνθάπτῃ, δίκας ἀσεβείας τῷ ἐθέλοντι λαγχάνειν
free help-bury suits of-impiety for-the wishing to-bring
ὑπεχέτω. παῖδας δὲ ἂν μὲν καταλείπῃ τῇ πόλει
let-him-be-liable children and if indeed he-leave to-the city
ἱκανούς, οἱ τῶν ὀρφανῶν ἐπιμελούμενοι καὶ τούτων ὡς
sufficient the of-the orphans caring-for also of-these as
ὄντων ὀρφανῶν ἐπιμελείσθων μηδὲν χεῖρον τῶν ἄλλων
being orphans let-care-for nothing worse than-the others
ἀπὸ τῆς ἡμέρας ἧς ἂν ὁ πατὴρ αὐτῶν ὄφλῃ τὴν
from the day on-which — the father of-them be-convicted-in the
δίκην.
suit
e κοινὸν δ' ἐπὶ τούτοις πᾶσιν νόμον κεῖσθαι χρεών,
common and for these all law to-be-laid-down needful
ὃς ἐλάττω τε εἰς θεοὺς αὐτῶν τοὺς πολλοὺς ἔργῳ
which less both toward gods them the many in-deed
καὶ λόγῳ πλημμελεῖν ἂν ποιοῖ, καὶ δὴ καὶ ἀνοήτους
and in-word to-offend — would-make and indeed also foolish
ἧττον γίγνεσθαι, διὰ τὸ μὴ ἐξεῖναι θεοπολεῖν
less to-become because-of the not to-be-permitted to-traffic-in-gods
παρὰ νόμον. ἔστω γὰρ νόμος ὅδε τοῖς σύμπασιν
contrary-to law let-be for law this-here for-the all-together
κείμενος ἁπλῶς· Ἱερὰ μηδὲ εἷς ἐν ἰδίαις οἰκίαις ἐκτήσθω·
laid-down simply Shrines not-even one in private houses let-possess

θύειν δ' ὅταν ἐπὶ νοῦν ἴῃ τινί, πρὸς τὰ δημόσια
to-sacrifice and whenever to mind it-come for-anyone to the public-rites
ἴτω θύσων, καὶ τοῖς ἱερεῦσί τε καὶ ἱερείαις
let-him-go going-to-sacrifice and to-the priests both and priestesses
ἐγχειριζέτω τὰ θύματα, οἷς ἁγνεῖαι τούτων ἐπιμελεῖς.
let-him-hand-over the victims to-whom purities of-these careful
συνευξάσθω δὲ αὐτός τε καὶ ὃν ἂν ἐθέλῃ μετ' αὐτοῦ
let-pray-with and himself both and whom-ever — he-wish with him
συνεύχεσθαι.
to-pray-together
ταῦτα δὲ γιγνόμενα τῶν τοιῶνδε χάριν ἔστω. ἱερὰ 910
these-things and coming-about of-the such-as-these for-the-sake let-be shrines
καὶ θεοὺς οὐ ῥᾴδιον ἱδρύεσθαι, μεγάλης δὲ διανοίας
and gods not easy to-found of-great but thought
τινὸς ὀρθῶς δρᾶν τὸ τοιοῦτον, ἔθος τε γυναιξί τε
some rightly to-do the such custom both to-women both
δὴ διαφερόντως πάσαις καὶ τοῖς ἀσθενοῦσι πάντῃ καὶ
indeed exceptionally all and to-the sick everywhere and
κινδυνεύουσι καὶ ἀποροῦσιν, ὅπῃ τις ἂν ἀπορῇ, καὶ
in-danger and in-difficulties wherever anyone — be-at-a-loss and
τοὐναντίον ὅταν εὐπορίας τινὸς λάβωνται, καθιεροῦν
the-opposite whenever prosperity some they-take to-dedicate
τε τὸ παρὸν ἀεὶ καὶ θυσίας εὔχεσθαι καὶ ἱδρύσεις
both the present always and sacrifices to-vow and foundings
ὑπισχνεῖσθαι θεοῖς καὶ δαίμοσιν καὶ παισὶν θεῶν,
to-promise to-gods and to-daemons and to-children of-gods
ἔν τε φάσμασιν ἐγρηγορότας διὰ φόβους καὶ ἐν
in both apparitions awake because-of fears and in
ὀνείροις, ὡς δ' αὕτως ὄψεις πολλὰς ἀπομνημονεύοντας
dreams as and likewise visions many recalling
ἑκάσταισί τε αὐτῶν ἄκη ποιουμένους, βωμοὺς καὶ
to-each both of-them remedies making altars and

ἱερὰ πάσας μὲν οἰκίας, πάσας δὲ κώμας ἔν τε
shrines all indeed houses all and villages in both
καθαροῖς ἱδρυομένους ἐμπιμπλάναι καὶ ὅπῃ τις ἔτυχε
pure-places founding to-fill and wherever anyone happened
τῶν τοιούτων. ὧν ἕνεκα χρὴ πάντων ποιεῖν
of-the such-things of-which for-the-sake one-must of-all to-do
κατὰ τὸν νῦν λεγόμενον νόμον· πρὸς τούτοις
according-to the now being-spoken law in-addition-to these
δὲ ἕνεκα τῶν ἀσεβούντων, ἵνα μὴ καὶ ταῦτα
and for-the-sake of-the being-impious in-order-that not also these-things
κλέπτοντες ταῖς πράξεσιν, ἱερά τε καὶ βωμοὺς ἐν ἰδίαις
stealing by-the actions shrines both and altars in private
οἰκίαις ἱδρυόμενοι, λάθρᾳ τοὺς θεοὺς ἵλεως οἰόμενοι
houses founding secretly the gods propitious thinking
ποιεῖν θυσίαις τε καὶ εὐχαῖς, εἰς ἄπειρον τὴν ἀδικίαν
to-make by-sacrifices both and prayers into infinite the injustice
αὐξάνοντες αὑτοῖς τε ἐγκλήματα πρὸς θεῶν ποιῶνται
increasing for-themselves both charges before gods they-make
καὶ τοῖς ἐπιτρέπουσιν, οὖσιν αὐτῶν βελτίοσιν, καὶ πᾶσα
and for-those permitting being than-them better and all
οὕτως ἡ πόλις ἀπολαύῃ τῶν ἀσεβῶν τρόπον τινὰ
so the city reap of-the impious in-a-way some
δικαίως.
justly

c τὸν μὲν δὴ νομοθέτην ὁ θεὸς οὐ μέμψεται· κείσθω
the indeed indeed lawgiver the god not will-blame let-be-laid-down
γὰρ νόμος οὗτος· μὴ κεκτῆσθαι θεῶν ἐν ἰδίαις
for law this not to-possess of-gods in private
οἰκίαις ἱερά, τὸν δὲ φανέντα κεκτημένον ἕτερα
houses shrines the and having-appeared possessing other
καὶ ὀργιάζοντα πλὴν τὰ δημόσια, ἐὰν μὲν ἄδικον
and celebrating-rites except the public if indeed unjust

μηδὲν τῶν μεγάλων καὶ ἀνοσίων εἰργασμένος ἀνὴρ ἢ
nothing of-the great and unholy having-done man or
καὶ γυνὴ κεκτῆταί τις, ὁ μὲν αἰσθανόμενος καὶ
even woman possess anyone the(-one) indeed perceiving also
εἰσαγγελλέτω τοῖς νομοφύλαξιν, οἱ δὲ προσταττόντων
let-him-denounce to-the law-guardians they and let-order
εἰς τὰ δημόσια ἀποφέρειν ἱερὰ τὰ ἴδια, μὴ πείθοντες δὲ
to the public to-carry-off shrines the private not persuading and
ζημιούντων ἕως ἂν ἀπενεχθῇ· ἐὰν δέ τις ἀσεβήσας
let-them-punish until — it-be-carried-off if and anyone having-been-impious
μὴ παιδίων ἀλλ' ἀνδρῶν ἀσέβημα ἀνοσίων γένηται
not of-children but of-men impiety unholy become
φανερός, εἴτε ἐν ἰδίοις ἱδρυσάμενος εἴτ' ἐν δημοσίοις
manifest whether in private having-founded or in public
θύσας ἱερὰ θεοῖς οἱστισινοῦν, ὡς οὐ καθαρὸς
having-sacrificed victims to-gods whatsoever as not pure
ὢν θύων θανάτῳ ζημιούσθω. τὸ δὲ παίδειον ἢ
being sacrificing with-death let-him-be-punished the and childish or
μὴ κρίναντες οἱ νομοφύλακες, εἰς τὸ δικαστήριον
not judging the law-guardians to the court
οὕτως εἰσαγαγόντες, τὴν τῆς ἀσεβείας δίκην τούτοις
so bringing-in the of-the impiety suit for-these
ἐπιτελούντων.
let-them-carry-out

BOOK XI

I · TREASURE, LOST PROPERTY, AND FREEDMEN

No one touches another's goods. Treasure that a man did not lay down himself he must not take up, for no gain in wealth equals the loss to his soul; whoever sees it taken reports it, and the city sends to Delphi. Goods left by the road are dedicated to the goddess of the way. Rules follow for disputed property, the seizure of runaway slaves, a freedman's duties toward his former master, his limit of wealth, and his departure after twenty years, and for claims to animals and goods.

ATH. τὸ δὴ μετὰ ταῦτ' εἴη συμβολαίων ἂν πρὸς 913
the indeed after these-things would-be of-contracts — toward
ἀλλήλους ἡμῖν δεόμενα προσηκούσης τάξεως. ἁπλοῦν δέ
one-another for-us needing fitting arrangement simple and
γέ ἐστίν που τό γε τοιοῦτον· μήτε οὖν τις τῶν
at-least is surely the at-least such neither then anyone of-the
ἐμῶν χρημάτων ἅπτοιτο εἰς δύναμιν, μηδ' αὖ κινήσειεν
my possessions should-touch to power nor again should-move
μηδὲ τὸ βραχύτατον ἐμὲ μηδαμῇ μηδαμῶς πείθων· κατὰ
nor the least me in-no-way in-no-wise persuading according-to
ταὐτὰ δὲ ταῦτα καὶ περὶ τὰ τῶν ἄλλων ἐγὼ δρῴην,
the-same and these-things also about the of-the others I would-do
νοῦν ἔχων ἔμφρονα. θησαυρὸν δὴ λέγωμεν πρῶτον
sense having prudent treasure indeed let-us-speak-of first
τῶν τοιούτων ὅν τις αὑτῷ καὶ τοῖς αὑτοῦ κειμήλιον
of-the such-things which anyone for-himself and for-the his-own heirloom
ἔθετο, μὴ τῶν ἐμῶν ὢν πατέρων· μήθ' εὑρεῖν ποτε θεοῖς
laid-up not of-the my being fathers neither to-find ever to-gods
εὐξαίμην μήθ' εὑρὼν κινήσαιμι, μηδ' αὖ τοῖς λεγομένοις
would-I-pray nor having-found would-I-move nor again with-the so-called
μάντεσιν ἀνακοινώσαιμι τοῖς ἁμῶς γέ πώς μοι
seers would-I-share who somehow at-least in-some-way me

συμβουλεύουσιν ἀνελεῖν τὴν γῇ παρακαταθήκην. οὐ γάρ
advise to-take-up the to-earth deposit not for
ποτε τοσοῦτον εἰς χρημάτων ὠφεληθείην ἂν κτῆσιν
ever so-much toward of-money I-would-be-benefited — possession
ἀνελών, ὅσον εἰς ὄγκον πρὸς ἀρετὴν ψυχῆς καὶ τὸ
having-taken-up as-much-as toward bulk toward virtue of-soul and the
δίκαιον ἐπιδιδοίην μὴ ἀνελόμενος, κτῆμα ἀντὶ κτήματος
justice I-would-add not having-taken-up possession in-place-of possession
ἄμεινον ἐν ἀμείνονι κτησάμενος, δίκην ἐν τῇ ψυχῇ πλούτου
better in better having-acquired justice in the soul than-wealth
προτιμήσας ἐν οὐσίᾳ κεκτῆσθαι πρότερον· ἐπὶ πολλοῖς
preferring in substance to-have-acquired before in many-cases
γὰρ δὴ λεγόμενον εὖ τὸ μὴ κινεῖν τὰ ἀκίνητα
for indeed being-said well the not to-move the things-not-to-be-moved
καὶ περὶ τούτου λέγοιτ᾽ ἂν ὡς ἑνὸς ἐκείνων ὄντος.
and about this would-be-said — as one of-those being
d πείθεσθαι δὲ χρὴ καὶ τοῖς περὶ ταῦτα λεγομένοις
to-be-persuaded and one-must also by-the about these-things being-told
μύθοις, ὡς εἰς παίδων γενεὰν οὐ σύμφορα τὰ τοιαῦτα·
stories that toward of-children generation not advantageous the such-things
ὃς δ᾽ ἂν παίδων τε ἀκηδὴς γένηται καί, τοῦ θέντος
whoever and — of-children both careless become and of-the having-set
τὸν νόμον ἀμελήσας, ἃ μήτε αὐτὸς κατέθετο μήτε αὖ
the law having-neglected what neither himself deposited nor again
πατέρων τις πατήρ, μὴ πείσας τὸν θέμενον ἀνέληται,
of-fathers any father not having-persuaded the having-deposited take-up
κάλλιστον νόμων διαφθείρων, ἁπλούστατον καὶ οὐδαμῇ
the-finest of-laws corrupting the-simplest and in-no-way
ἀγεννοῦς ἀνδρὸς νομοθέτημα, ὃς εἶπεν· ἃ μὴ κατέθου, μὴ
of-ignoble man enactment who said what not you-deposited not
ἀνέλῃ — τούτοιν τοῖν δυοῖν νομοθέταιν καταφρονήσαντα καὶ
take-up these-two the two lawgivers having-despised and

ἀνελόμενον, οὔτι σμικρόν, ὃ μὴ κατέθετο αὐτός, πλῆθος
having-taken-up not-at-all small what not deposited himself amount
δ' ἔστιν ὅτε θησαυροῦ παμμέγεθες, τί χρὴ πάσχειν;
but there-is when of-treasure enormous what one-must to-suffer
ὑπὸ μὲν δὴ θεῶν, ὁ θεὸς οἶδεν· ὁ δὲ κατιδὼν 914
by indeed indeed gods the god knows the(-one) and having-seen
πρῶτος ἀγγελλέτω, ἐὰν μὲν ἐν ἄστει γίγνηται τὸ τοιοῦτον,
first let-report if indeed in town happen the such
τοῖς ἀστυνόμοις, ἐὰν δὲ τῆς πόλεως ἐν ἀγορᾷ που,
to-the town-wardens if but of-the city in market-place surely
τοῖσιν ἀγορανόμοις, ἐὰν δὲ τῆς ἄλλης χώρας, ἀγρονόμοις
to-the market-wardens if but of-the other country to-country-wardens
τε καὶ τοῖς τούτων ἄρχουσι δηλωσάτω. δηλωθέντων δέ,
both and to-the of-these officials let-him-declare having-been-declared and
ἡ πόλις εἰς Δελφοὺς πεμπέτω· ὅτι δ' ἂν ὁ θεὸς
the city to Delphi let-send whatever and — the god
ἀναιρῇ περί τε τῶν χρημάτων καὶ τοῦ κινήσαντος, τοῦτο
ordain about both the money and the having-moved this
ἡ πόλις ὑπηρετοῦσα ταῖς μαντείαις δράτω τοῦ θεοῦ. καὶ
the city serving the oracles let-do of-the god and
ἐὰν μὲν ἐλεύθερος ὁ μηνύσας ᾖ, δόξαν ἀρετῆς κεκτήσθω,
if indeed free the informer be reputation of-virtue let-him-have
μὴ μηνύσας δέ, κακίας· δοῦλος δ' ἐὰν ᾖ, μηνύσας μὲν
not having-informed but of-vice slave and if be having-informed indeed
ἐλεύθερος ὑπὸ τῆς πόλεως ὀρθῶς γίγνοιτ' ἂν ἀποδιδούσης
free by the city rightly would-become — giving
τῷ δεσπότῃ τὴν τιμήν, μὴ μηνύων δὲ θανάτῳ ζημιούσθω.
to-the master the price not informing but with-death let-him-be-punished
τούτῳ δ' ἑπόμενον ἑξῆς ἂν γίγνοιτο τὸ περὶ σμικρὰ
on-this and following next — would-come-about the about small
καὶ μεγάλα ταὐτὸν τοῦτο νόμιμον συνακολουθεῖν. ἄν τις
and great the-same this rule to-follow-along if anyone

τῶν αὑτοῦ τι καταλείπῃ που ἑκὼν εἴτ᾽ ἄκων, ὁ
of-the his-own anything leave somewhere willing or unwilling the
προστυγχάνων ἐάτω κεῖσθαι, νομίζων φυλάττειν ἐνοδίαν
happening-upon let lie believing to-guard of-the-road
δαίμονα τὰ τοιαῦτα ὑπὸ τοῦ νόμου τῇ θεῷ καθιερωμένα.
daemon the such-things by the law to-the goddess dedicated
c ἂν δὲ παρὰ ταῦτά τις ἀπειθῶν ἀναιρούμενος οἴκαδε
if and contrary-to these-things anyone disobeying taking-up home
φέρῃ, ἂν μὲν σμικρᾶς τιμῆς ἄξιον ὢν δοῦλος, ὑπὸ
carry if indeed of-small value worth being slave by
τοῦ προστυγχάνοντος μὴ ἔλαττον τριακονταέτους πολλὰς
the happening-upon not less than-thirty-years-old many
πληγὰς μαστιγούσθω· ἐὰν δέ τις ἐλεύθερος, πρὸς
blows let-him-be-whipped if but anyone free in-addition-to
τῷ ἀνελεύθερος εἶναι δοκεῖν καὶ ἀκοινώνητος νόμων,
the illiberal to-be to-seem and unsociable of-laws
δεκαπλάσιον τῆς τιμῆς τοῦ κινηθέντος ἀποτινέτω τῷ
tenfold of-the value of-the moved-thing let-him-pay to-the
καταλιπόντι. ἐὰν δέ τις ἐπαιτιᾶται τῶν αὑτοῦ χρημάτων
having-left if and anyone accuse of-the his-own possessions
ἔχειν τινὰ πλέον ἢ καὶ σμικρότερον, ὁ δὲ ὁμολογῇ
to-have someone more or also smaller the(-other) and agree
μὲν ἔχειν, μὴ τὸ ἐκείνου δέ, ἂν μὲν ἀπογεγραμμένον ᾖ
indeed to-have not the of-that-one but if indeed registered be
παρὰ τοῖς ἄρχουσιν τὸ κτῆμα κατὰ νόμον, τὸν ἔχοντα
with the officials the property according-to law the having
καλείσθω πρὸς τὴν ἀρχήν, ὁ δὲ καθιστάτω. γενομένου
let-be-summoned to the office the(-one) and let-produce having-become
δὲ ἐμφανοῦς, ἐὰν ἐν τοῖς γράμμασιν ἀπογεγραμμένον
and manifest if in the records registered
φαίνηται ποτέρου τῶν ἀμφισβητούντων, ἔχων οὗτος
appear of-which-of-the-two of-the disputing having this-one

ἀπίτω· ἐὰν δέ τινος ἄλλου τῶν μὴ παρόντων, ὁπότερος
let-go-away if but of-some other of-the not present whichever
ἂν παράσχῃ τὸν ἐγγυητὴν ἀξιόχρεων, ὑπὲρ τοῦ
— provide the surety solvent on-behalf-of the
ἀπόντος ὡς παραδώσων ἐκείνῳ κατὰ τὴν ἐκείνου
absent as going-to-hand-over to-that-one according-to the of-that-one
ἀφαίρεσιν ἀφαιρείσθω. ἐὰν δὲ παρὰ τοῖς ἄρχουσι τὸ
claim let-him-take-away if but with the officials the
ἀμφισβητούμενον μὴ ἀπογεγραμμένον ᾖ, κείσθω μὲν μέχρι
disputed not registered be let-it-lie indeed until
δίκης παρὰ τρισὶ τῶν ἀρχόντων τοῖς πρεσβυτάτοις, ἐὰν
trial with three of-the officials the oldest if
δὲ τὸ μεσεγγυωθὲν θρέμμα ᾖ, τὸν νικηθέντα περὶ αὐτοῦ
and the deposited animal be the defeated about it
δίκῃ τὴν τροφὴν ἐκτίνειν τοῖς ἄρχουσιν· τὴν δὲ κρίσιν
in-trial the food to-pay to-the officials the and judgment
διαδικάζειν ἐντὸς τριῶν ἡμερῶν τοὺς ἄρχοντας.
to-decide within three days the officials
ἀγέτω τὸν ἑαυτοῦ δοῦλον ὁ βουλόμενος, ἐὰν ἔμφρων ᾖ,
let-lead the his-own slave the wishing if sane be
χρησόμενος ὅτι ἂν ἐθέλῃ τῶν ὁπόσα ὅσια· ἀγέτω δὲ
going-to-use whatever — be-wish of-the as-many-as holy let-lead and
καὶ ὑπὲρ ἄλλου τῶν οἰκείων ἢ φίλων τὸν ἀφεστῶτα
also on-behalf-of another of-the kinsmen or friends the runaway
ἐπὶ σωτηρίᾳ. ἐὰν δέ τις ἀφαιρῆταί τινα εἰς ἐλευθερίαν
for safekeeping if and anyone take-away someone into freedom
ὡς δοῦλον ἀγόμενον, μεθιέτω μὲν ὁ ἄγων, ὁ δὲ
as slave being-led let-release indeed the leading the and
ἀφαιρούμενος ἐγγυητὰς τρεῖς ἀξιόχρεως καταστήσας,
taking-away sureties three solvent having-set-up
οὕτως ἀφαιρείσθω κατὰ ταῦτα, ἄλλως δὲ μή·
so let-take-away according-to these-things otherwise but not

915 ἐὰν δὲ παρὰ ταῦτά τις ἀφαιρῆται, τῶν βιαίων ἔνοχος
if and contrary-to these-things anyone take-away of-the violent-acts liable
ἔστω, καὶ ἁλοὺς τὴν διπλασίαν τοῦ ἐπιγραφέντος βλάβους
let-him-be and convicted the double of-the assessed damage
τῷ ἀφαιρεθέντι τινέτω. ἀγέτω δὲ καὶ τὸν ἀπελεύθερον,
to-the deprived let-him-pay let-lead and also the freedman
ἐάν τις μὴ θεραπεύῃ τοὺς ἀπελευθερώσαντας ἢ μὴ ἱκανῶς·
if anyone not serve the having-freed or not sufficiently
θεραπεία δὲ φοιτᾶν τρὶς τοῦ μηνὸς τὸν ἀπελευθερωθέντα
service and to-go thrice of-the month the freed
πρὸς τὴν τοῦ ἀπελευθερώσαντος ἑστίαν, ἐπαγγελλόμενον
to the of-the having-freed hearth offering
ὅτι χρὴ δρᾶν τῶν δικαίων καὶ ἅμα δυνατῶν, καὶ περὶ
what one-must to-do of-the just-things and at-once possible and about
γάμου ποιεῖν ὅτιπερ ἂν συνδοκῇ τῷ γενομένῳ δεσπότῃ.
marriage to-do whatever — seem-good to-the having-been master
πλουτεῖν δὲ τοῦ ἀπελευθερώσαντος μὴ ἐξεῖναι μᾶλλον·
to-be-rich but than-the having-freed not to-be-permitted more
τὸ δὲ πλέον γιγνέσθω τοῦ δεσπότου. μὴ πλείω δὲ εἴκοσιν
the and excess let-become of-the master not more and than-twenty
ἐτῶν μένειν τὸν ἀφεθέντα, ἀλλὰ καθάπερ καὶ τοὺς ἄλλους
years to-remain the released but as also the other
ξένους ἀπιέναι λαβόντα τὴν αὑτοῦ πᾶσαν οὐσίαν, ἐὰν μὴ
foreigners to-depart having-taken the his-own all property if not
πείσῃ τούς τε ἄρχοντας καὶ τὸν ἀπελευθερώσαντα. ἐὰν
he-persuade the both officials and the having-freed if
δὲ τῷ ἀπελευθερωθέντι ἢ καὶ τῶν ἄλλων τῳ ξένων οὐσία
but to-the freed or also of-the other any foreigners property
πλείων γίγνηται τοῦ τρίτου μεγέθει τιμήματος, ᾗ
greater become than-the third in-magnitude property-class on-whatever
ἂν τοῦτο ἡμέρᾳ γένηται, τριάκοντα ἡμερῶν ἀπὸ ταύτης τῆς
— this day happen thirty days from this the

ἡμέρας λαβὼν ἀπίτω τὰ ἑαυτοῦ, καὶ μηδεμία τῆς μονῆς
day having-taken let-depart the his-own and no of-the stay
παραίτησις ἔτι τούτῳ παρ᾽ ἀρχόντων γιγνέσθω· ἐὰν δέ τις
request still to-this-one from officials let-be if and anyone
ἀπειθῶν τούτοις εἰσαχθεὶς εἰς δικαστήριον ὄφλῃ, θανάτῳ
disobeying these brought-in into court be-convicted with-death
τε ζημιούσθω καὶ τὰ χρήματα αὐτοῦ γιγνέσθω δημόσια.
both let-him-be-punished and the money of-him let-become public
δίκαι δ᾽ ἔστωσαν τούτων ἐν ταῖς φυλετικαῖσιν δίκαις, ἐὰν d
suits and let-be of-these in the tribal suits if
μὴ πρότερον ἐν γείτοσιν ἢ ἐν αἱρετοῖσιν δικασταῖς
not before among neighbors or among chosen judges
ἀπαλλάττωνται πρὸς ἀλλήλους τῶν ἐγκλημάτων. ἐὰν δὲ ὡς
they-be-rid-of toward one-another of-the charges if and as
αὐτοῦ ἐφάπτηται ζῴου καὶ ὁτουοῦν ἤ τινος ἑτέρου τῶν
his-own lay-hold-of animal also of-any-whatever or some other of-the
αὐτοῦ χρημάτων, ἀναγέτω μὲν ὁ ἔχων εἰς πρατῆρα ἢ τὸν
his-own possessions let-refer indeed the having to seller or the
δόντα ἀξιόχρεών τε καὶ ἔνδικον ἤ τινι τρόπῳ παραδόντα
giver solvent both and liable-to-law or in-some way having-handed-over
ἄλλῳ κυρίως, εἰς μὲν πολίτην ἢ καὶ μέτοικον τῶν ἐν
to-another validly for indeed citizen or also resident-alien of-the in
τῇ πόλει ἡμερῶν τριάκοντα, εἰς δὲ ξενικὴν παράδοσιν
the city days thirty for and foreign handing-over
πέντε μηνῶν, ἧς μέσος ὁ μὴν ἐν ᾧ τρέπεται θερινὸς
five months of-which middle the month in which turns summer
ἥλιος εἰς τὰ χειμερινά. ὅσα δὲ διά τινος ὠνῆς ἢ καὶ
sun to the wintry-things as-many-as but through some purchase or also
πράσεως ἀλλάττηταί τις ἕτερος ἄλλῳ, διδόντα ἐν χώρᾳ
sale exchanges anyone other to-other giving in place
τῇ τεταγμένῃ ἑκάστοις κατ᾽ ἀγορὰν καὶ δεχόμενον ἐν τῷ
the appointed for-each in market and receiving in the

παραχρῆμα τιμήν, οὕτως ἀλλάττεσθαι, ἄλλοθι δὲ μηδαμοῦ,
immediately price so to-exchange elsewhere but nowhere
μηδ' ἐπὶ ἀναβολῇ πρᾶσιν μηδὲ ὠνὴν ποιεῖσθαι μηδενός· ἐὰν
nor on deferral sale nor purchase to-make of-nothing if
δὲ ἄλλως ἢ ἐν ἄλλοις τόποις ὁτιοῦν ἀνθ' ὁτουοῦν διαμείβηται
but otherwise or in other places anything for anything exchange
ἕτερος ἄλλῳ, πιστεύων πρὸς ὃν ἂν ἀλλάττηται, ποιείτω
other to-other trusting toward whom — he-exchanges let-him-do
ταῦτα ὡς οὐκ οὐσῶν δικῶν κατὰ νόμον περὶ τῶν
these-things as not being suits according-to law about the-things
μὴ πραθέντων κατὰ τὰ νῦν λεγόμενα. ἐράνων δὲ
not sold according-to the-things now being-said of-contributions and
πέρι, τὸν βουλόμενον ἐρανίζειν φίλον παρὰ φίλοις· ἐὰν δέ
about the wishing to-collect friend among friends if and
τις διαφορὰ γίγνηται περὶ τῆς ἐρανίσεως, οὕτω πράττειν
some difference arise about the collection so to-act
ὡς δικῶν μηδενὶ περὶ τούτων μηδαμῶς ἐσομένων.
as of-suits for-no-one about these-things in-no-way being-going-to-be

II · SALES, DEFECTS, AND ADULTERATION

A seller stays in the city ten days after a sale, and a slave sold with a hidden disease may be returned unless the buyer is a physician or trainer. Nothing adulterated is given or taken, and a seller names one price and swears no oaths. Retail trade is useful but discredited, since few men resist gain; if the best men kept inns, it would be loved like a nurse.

916 ΑΤΗ. ὃς δ' ἂν ἀποδόμενος τιμήν του λάβῃ μὴ
whoever and — having-sold price of-something take not
ἐλάττω δραχμῶν πεντήκοντα, παραμενέτω κατὰ πόλιν ἐξ
less than-drachmas fifty let-him-remain in city from

ἀνάγκης δέκα ἡμέρας, ὁ δὲ πριάμενος ἴστω τὴν οἰκίαν
necessity ten days the and having-bought let-know the house
τὴν τοῦ ἀποδομένου, τῶν περὶ τὰ τοιαῦτα ἐγκλημάτων
the of-the having-sold of-the about the such-things charges
εἰωθότων γίγνεσθαι χάριν καὶ τῶν ἀναγωγῶν τῶν
accustomed to-arise for-the-sake and of-the returns of-the
κατὰ νόμους εἵνεκα· ἡ δὲ κατὰ νόμους ἀναγωγὴ καὶ
according-to laws for-the-sake the and according-to laws return also
μὴ τῇδε ἔστω. ἐάν τις ἀνδράποδον ἀποδῶται κάμνον
not in-this-way let-be if anyone slave sell suffering
φθόῃ ἢ λιθῶν ἢ στραγγουριῶν ἢ τῇ καλουμένῃ
from-consumption or from-stones or from-strangury or from-the being-called
ἱερᾷ νόσῳ ἢ καὶ ἑτέρῳ τινὶ ἀδήλῳ τοῖς πολλοῖς νοσήματι
sacred disease or also other some unclear to-the many illness
μακρῷ καὶ δυσιάτῳ κατὰ τὸ σῶμα ἢ κατὰ τὴν διάνοιαν,
long and hard-to-cure in the body or in the mind
ἐὰν μὲν ἰατρῷ τις ἢ γυμναστῇ, μὴ ἀναγωγῆς ἔστω
if indeed to-physician anyone or to-trainer not of-return let-it-be
τούτῳ πρὸς τὸν τοιοῦτον τυγχάνειν, μηδ' ἐὰν τἀληθές τις
for-this-one toward the such to-obtain nor if the-truth anyone
προειπὼν ἀποδῶταί τῳ· ἐὰν δέ τις ἰδιώτῃ
having-told-beforehand sell to-anyone if but anyone to-private-person
τι τῶν τοιούτων ἀποδῶται δημιουργός, ὁ πριάμενος
some of-the such sell craftsman the having-bought
ἐντὸς ἑκμήνου ἀναγέτω, πλὴν τῆς ἱερᾶς, ταύτης δ' ἐντὸς
within six-months let-return except the sacred of-this but within
ἐνιαυτοῦ τὴν ἀναγωγὴν ἐξέστω ποιεῖσθαι τῆς νόσου.
a-year the return let-it-be-permitted to-make of-the disease
διαδικαζέσθω δὲ ἔν τισι τῶν ἰατρῶν, οὓς ἂν κοινῇ c
let-it-be-decided and among some of-the doctors whom — in-common
προβαλόμενοι ἕλωνται· τὸν δὲ ὀφλόντα τὴν δίκην
having-proposed they-choose the and convicted-in the suit

διπλάσιον ἀποτίνειν τῆς τιμῆς ἧς ἂν ἀποδῶται. ἐὰν δὲ
double to-pay of-the price at-which — he-sold if and
ἰδιώτῃ τις ἰδιώτης, ἀναγωγὴν μὲν εἶναι, καθάπερ
to-private-person anyone private-person return indeed to-be as
καὶ τοῖς πρόσθεν ἐρρήθη, καὶ τὴν διαδικασίαν, ὁ δὲ
also for-the earlier-things was-said and the decision the and
ὀφλὼν τὴν τιμὴν ἁπλῆν ἀποτινέτω. ἐὰν δὲ ἀνδροφόνον
convicted the price single let-pay if and man-slayer
ἀποδῶταί τίς τινι εἰδότι μὲν εἰδώς, μὴ τυγχανέτω
sell anyone to-someone knowing indeed knowing not let-him-obtain
ἀναγωγῆς τοῦ τοιούτου τῆς πράσεως, μὴ δὲ εἰδότι
return of-the such the sale not but knowing
τὴν μὲν ἀναγωγὴν εἶναι τότε ὅταν τις αἴσθηται
the indeed return to-be then whenever anyone perceive
τῶν πριαμένων, ἐν πέντε δὲ τῶν νομοφυλάκων τοῖς
of-the having-bought among five and of-the law-guardians the
νεωτάτοις εἶναι τὴν κρίσιν, εἰδὼς δὲ ἂν κριθῇ, τάς τε
youngest to-be the judgment knowing and if he-be-judged the both
οἰκίας τοῦ πριαμένου καθηράτω κατὰ τὸν τῶν ἐξηγητῶν
houses of-the having-bought let-him-purify according-to the of-the interpreters
νόμον, τῆς τιμῆς τε ἀποδότω τῷ πριαμένῳ τριπλάσιον.
law of-the price and let-him-pay to-the having-bought threefold
e ὁ δὲ ἀλλαττόμενος ἢ νόμισμα ἀντὶ νομίσματος, ἢ καὶ
the and exchanging either coin for coin or also
τῶν ἄλλων ζῴων ὁτιοῦν ἢ καὶ μὴ ζῴων, ἀκίβδηλον πᾶν
of-the other animals anything or also not of-animals unadulterated all
διδότω καὶ δεχέσθω τῷ νόμῳ συνεπόμενος· προοίμιον
let-him-give and let-him-receive to-the law following prelude
δέ, καθάπερ ἄλλων νόμων, δεξώμεθα καὶ περὶ ὅλης ταύτης
and as of-other laws let-us-accept also about whole this
τῆς κάκης. κιβδηλείαν δὲ χρὴ πάντα ἄνδρα διανοηθῆναι
the vice adulteration and one-must every man to-consider

καὶ ψεῦδος καὶ ἀπάτην ὡς ἕν τι γένος ὄν, τοῦτο ᾧ
and falsehood and deceit as one some kind being this to-which
τὴν φήμην ἐπιφέρειν εἰώθασιν οἱ πολλοί, κακῶς λέγοντες,
the saying to-apply are-accustomed the many badly saying
ὡς ἐν καιρῷ γιγνόμενον ἑκάστοτε τὸ τοιοῦτον πολλάκις ἂν
that in season coming-about each-time the such often —
ὀρθῶς ἔχοι, τὸν καιρὸν δὲ καὶ ὅπου καὶ ὁπότε ἀτάκτως
rightly would-be the season but and where and when disorderly
καὶ ἀορίστως ἐῶντες, τῇ λέξει ταύτῃ πολλὰ ζημιοῦνταί
and indefinitely leaving by-the phrase this many-things are-punished
τε καὶ ζημιοῦσιν ἑτέρους. νομοθέτῃ δὲ οὐκ ἐγχωρεῖ τοῦτο
both and punish others for-lawgiver but not it-is-possible this
ἀόριστον ἐᾶν, ἀλλὰ ἢ μείζους ἢ ἐλάττους ὅρους ἀεὶ
indefinite to-leave but either greater or lesser limits always
δεῖ διασαφεῖν, καὶ δὴ καὶ νῦν ὡρίσθω.
one-must to-make-clear and indeed also now let-it-be-defined
Ψεῦδος μηδεὶς μηδὲν μηδ' ἀπάτην μηδέ τι κίβδηλον, 917
Falsehood no-one nothing nor deceit nor anything adulterated
γένος ἐπικαλούμενος θεῶν, μήτε λόγῳ μήτε ἔργῳ πράξειεν,
kind calling-upon of-gods neither in-word nor in-deed should-do
ὁ μὴ θεομισέστατος ἔσεσθαι μέλλων· οὗτος δ' ἐστὶν ὃς
who not most-hateful-to-the-gods to-be about this-one and is whoever
ἂν ὅρκους ὀμνὺς ψευδεῖς μηδὲν φροντίζῃ θεῶν, δεύτερος
— oaths swearing false nothing care-for gods second
δὲ ὃς ἂν ἐναντίον τῶν κρειττόνων αὑτοῦ ψεύδηται.
and whoever — in-the-presence-of of-the stronger than-himself lie
κρείττους δὲ οἱ ἀμείνους τῶν χειρόνων, πρεσβῦταί τε ὡς
stronger and the better than-the worse elders both as
ἐπὶ τὸ πᾶν εἰπεῖν τῶν νέων, διὸ καὶ γονῆς κρείττους
to the whole to-say than-the young wherefore also parents stronger
ἐκγόνων, καὶ ἄνδρες δὴ γυναικῶν καὶ παίδων, ἄρχοντές
than-offspring and men indeed than-women and than-children rulers

τε ἀρχομένων· οὓς αἰδεῖσθαι πᾶσιν πάντας πρέπον ἂν
both than-the-ruled whom to-respect for-all all fitting —
εἴη ἐν ἄλλῃ τε ἀρχῇ πάσῃ καὶ ἐν ταῖς πολιτικαῖς δὴ
would-be in other both office all and in the political indeed
μάλιστα ἀρχαῖς, ὅθεν ὁ νῦν παρὼν ἡμῖν λόγος ἐλήλυθεν.
most offices whence the now present for-us argument has-come
πᾶς γὰρ τῶν κατ᾽ ἀγορὰν ὁ κιβδηλεύων τι ψεύδεται καὶ
every for of-the in market the adulterating anything lies and
ἀπατᾷ καὶ τοὺς θεοὺς παρακαλῶν ἐπόμνυσιν ἐν τοῖς τῶν
deceives and the gods calling-on swears-besides in the of-the
ἀγορανόμων νόμοισίν τε καὶ φυλακτηρίοις, οὔτε ἀνθρώπους
market-wardens laws both and safeguards neither men
αἰδούμενος οὔτε θεοὺς σεβόμενος. πάντως μὲν δὴ καλὸν
respecting nor gods revering altogether indeed indeed fine
ἐπιτήδευμα θεῶν ὀνόματα μὴ χραίνειν ῥᾳδίως, ἔχοντα ὡς
practice of-gods names not to-defile lightly behaving as
ἔχουσιν ἡμῶν ἑκάστοτε τὰ πολλὰ οἱ πλεῖστοι καθαρότητός
behave of-us each-time the many-things the most of-purity
τε καὶ ἁγνείας τὰ περὶ τοὺς θεούς· εἰ δ᾽ οὖν μὴ πείθοιτο,
both and of-holiness the about the gods if but then not he-be-persuaded
ὅδε νόμος· ὁ πωλῶν ὁτιοῦν ἐν ἀγορᾷ μηδέποτε δύο εἴπῃ
this-here law the selling anything in market never two say
τιμὰς ὧν ἂν πωλῇ, ἁπλῆν δὲ εἰπών, ἂν μὴ τυγχάνῃ
prices of-what — he-sell single and having-said if not he-obtain
ταύτης, ἀποφέρων ὀρθῶς ἂν ἀποφέροι πάλιν, καὶ
this carrying-back rightly — he-would-carry-back again and
ταύτης τῆς ἡμέρας μὴ τιμήσῃ πλέονος μηδὲ ἐλάττονος,
this the day not price more nor less
ἔπαινος δὲ ὅρκος τε περὶ παντὸς τοῦ πωλουμένου ἀπέστω·
praise and oath both about every the being-sold let-be-absent
ἐὰν δέ τις ἀπειθῇ τούτοις, ὁ παρατυγχάνων τῶν ἀστῶν,
if and anyone disobey these the happening-by of-the townsmen

μὴ ἔλαττον ἢ τριάκοντα γεγονὼς ἔτη, κολάζων μὲν
not less than thirty having-become years punishing indeed
τὸν ὀμνύντα ἀνατὶ τυπτέτω τις, ἀφροντιστῶν δὲ καὶ
the swearing with-impunity let-strike anyone not-caring but and
ἀπειθῶν ἔνοχος ἔστω ψόγῳ προδοσίας τῶν νόμων.
disobeying liable let-be to-blame of-betrayal of-the laws
τὸν δὲ δὴ κίβδηλόν τι πωλοῦντα, καὶ μὴ δυνάμενον τοῖς 918
the and indeed adulterated anything selling and not being-able to-the
νῦν πείθεσθαι λόγοις, ὁ προστυγχάνων τῶν γιγνωσκόντων,
now to-be-persuaded arguments the happening-upon of-the knowing
δυνατὸς ὢν ἐξελέγχειν, ἐναντίον ἐλέγξας τῶν
able being to-convict in-the-presence-of having-convicted of-the
ἀρχόντων, ὁ μὲν δοῦλος φερέσθω τὸ κιβδηλευθὲν
officials the(-one) indeed slave let-him-carry-off the adulterated
καὶ ὁ μέτοικος, ὁ δὲ πολίτης μὴ ἐλέγχων μὲν ὡς
and the resident-alien the(-other) and citizen not convicting indeed as
ἀποστερῶν τοὺς θεοὺς κακὸς ἀγορευέσθω, ἐλέγξας δὲ
robbing the gods bad let-him-be-proclaimed having-convicted and
ἀναθέτω τοῖς τὴν ἀγορὰν ἔχουσιν θεοῖς. ὁ δὲ δὴ φανερὸς
let-him-dedicate to-the the market holding gods the and indeed manifest
γενόμενός τι πωλῶν τοιοῦτον, πρὸς τῷ στερηθῆναι
having-become anything selling such in-addition-to the to-be-deprived
τοῦ κιβδηλευθέντος, ὁπόσης ἂν τιμῆς ἀξιώσῃ τὸ πωλούμενον,
of-the adulterated as-high — price he-value the being-sold
κατὰ δραχμὴν ἑκάστην τῇ μάστιγι τυπτέσθω πληγὰς
for drachma each with-the whip let-him-be-struck blows
ὑπὸ κήρυκος ἐν τῇ ἀγορᾷ κηρύξαντος ὧν ἕνεκα
by herald in the market having-proclaimed for-what for-the-sake
μέλλει τύπτεσθαι. τὰ δὲ κιβδηλεύματά τε καὶ κακουργίας
he-is-going to-be-struck the and adulterations both and malpractices
τῶν πωλούντων οἵ τε ἀγορανόμοι καὶ οἱ νομοφύλακες,
of-the sellers the both market-wardens and the law-guardians

πυθόμενοι τῶν ἐμπείρων περὶ ἕκαστα, ἀναγραψάντων ἅ
having-learned from-the experienced about each let-them-write-up what
τε χρὴ ποιεῖν τὸν πωλοῦντα καὶ ἃ μή, καὶ πρόσθε
both one-must to-do the seller and what not and before
τοῦ ἀγορανομίου θέντων ἐν στήλῃ γράψαντες νόμους
the market-office let-them-set on pillar having-written laws
εἶναι τοῖς περὶ τὴν τῆς ἀγορᾶς χρείαν μηνυτὰς σαφεῖς.
to-be to-the about the of-the market use informers clear
τὰ δὲ περὶ τῶν ἀστυνόμων ἐν τοῖς πρόσθεν ἱκανῶς
the and about the town-wardens in the earlier-things sufficiently
εἴρηται· ἐὰν δέ τι προσδεῖν δοκῇ, νομοφύλαξιν
has-been-said if and anything to-be-lacking seem to-law-guardians
ἐπανακοινώσαντες καὶ γράψαντες τὸ δοκοῦν ἐκλιπεῖν, εἰς
having-communicated and having-written the seeming to-be-wanting in
ἀστυνόμιον θέντων ἐν στήλῃ τά τε πρῶτα καὶ τὰ
town-wardens'-office let-them-set on pillar the both first and the
δεύτερα τεθέντα αὐτοῖσιν τῆς ἀρχῆς νόμιμα.
second laid-down for-them of-the office rules

b κιβδήλοις δ' ἐπιτηδεύμασιν ἕπεται κατὰ πόδα καπηλείας
adulterated and practices follows at foot of-retail-trade
ἐπιτηδεύματα· ταύτης δὲ πέρι συμπάσης συμβουλὴν
practices of-this and about all advice
πρῶτον δόντες καὶ λόγον, ἐπ' αὐτῇ νόμον ὕστερον
first having-given and argument upon it law later
ἐπιθώμεθα. καπηλεία γὰρ κατὰ πόλιν πᾶσα γέγονεν οὐ
let-us-lay-down retail-trade for in city all has-come-about not
βλάβης ἕνεκα τό γε κατὰ φύσιν, πᾶν δὲ τοὐναντίον·
of-harm for-the-sake the at-least according-to nature all but the-opposite
πῶς γὰρ οὐκ εὐεργέτης πᾶς ὃς ἂν οὐσίαν χρημάτων
how for not benefactor everyone who — property of-goods
ὁντινωνοῦν, ἀσύμμετρον οὖσαν καὶ ἀνώμαλον, ὁμαλήν τε
of-whatever-kind disproportionate being and uneven even both

καὶ σύμμετρον ἀπεργάζηται; τοῦτο ἡμῖν χρὴ φάναι καὶ
and proportionate make this to-us one-must to-say also
τὴν τοῦ νομίσματος ἀπεργάζεσθαι δύναμιν, καὶ τὸν ἔμπορον
the of-the coin to-make power and the merchant
ἐπὶ τούτῳ τετάχθαι δεῖ λέγειν. καὶ μισθωτὸς καὶ
for this to-have-been-appointed one-must to-say and hireling and
πανδοκεὺς καὶ ἄλλα, τὰ μὲν εὐσχημονέστερα, τὰ
innkeeper and other-things the(-ones) indeed more-seemly the(-others)
δὲ ἀσχημονέστερα γιγνόμενα, τοῦτό γε πάντα δύναται,
and more-unseemly becoming this at-least all is-able
πᾶσιν ἐπικουρίαν ταῖς χρείαις ἐξευπορεῖν καὶ ὁμαλότητα ταῖς
for-all help for-the needs to-provide and evenness for-the
οὐσίαις. τί ποτε δὴ τὸ μὴ καλὸν αὐτὸ μηδ' εὔσχημον δοκεῖν
properties what ever indeed the not fine itself nor seemly to-seem
εἶναι, καὶ τί τὸ διαβεβληκὸς τυγχάνει, ἴδωμεν, ἵνα εἰ
to-be and what the having-brought-into-disrepute happens let-us-see so-that if
μὴ καὶ τὸ ὅλον, ἀλλ' οὖν μέρη γε ἐξιασώμεθα νόμῳ. πρᾶγμ'
not also the whole but then parts at-least we-may-cure by-law a-matter
ἔσθ', ὡς ἔοικεν, οὐ φαῦλον, οὐδὲ σμικρᾶς δεόμενον ἀρετῆς.
it-is as it-seems not trivial nor small needing virtue

CLIN. πῶς λέγεις;
how do-you-mean

ATH. ὦ φίλε Κλεινία, σμικρὸν γένος ἀνθρώπων καὶ φύσει d
O dear Clinias small kind of-men and by-nature
ὀλίγον καὶ ἄκρᾳ τροφῇ τεθραμμένον, ὅταν εἰς χρείας
few and with-highest nurture reared whenever into needs
τε καὶ ἐπιθυμίας τινῶν ἐμπίπτῃ, καρτερεῖν πρὸς τὸ
both and desires of-some it-fall to-hold-out toward the
μέτριον δυνατόν ἐστιν, καὶ ὅταν ἐξῇ χρήματα
moderate able is and whenever it-be-permitted money
λαβεῖν πολλά, νήφει καὶ πρότερον αἱρεῖται τοῦ πολλοῦ
to-take much is-sober and before chooses than-the much

τὸ τοῦ μέτρου ἐχόμενον· τὰ δὲ τῶν ἀνθρώπων πλήθη πᾶν
the of-the measure holding the but of-the men multitudes all
τοὐναντίον ἔχει τούτοις, δεόμενά τε ἀμέτρως δεῖται καὶ
the-opposite have to-these needing both immoderately need and
ἐξὸν κερδαίνειν τὰ μέτρια, ἀπλήστως αἱρεῖται
it-being-permitted to-gain the moderate-things insatiably choose
κερδαίνειν, διὸ πάντα τὰ περὶ τὴν καπηλείαν καὶ
to-gain wherefore all the about the retail-trade and
ἐμπορίαν καὶ πανδοκείαν γένη διαβέβληταί τε καὶ
commerce and innkeeping kinds have-been-brought-into-disrepute both and
ἐν αἰσχροῖς γέγονεν ὀνείδεσιν. ἐπεὶ εἴ τις, ὃ μή ποτε
in shameful have-become reproaches since if anyone what not ever
γένοιτο οὐδ' ἔσται, προσαναγκάσειεν — γελοῖον μὲν
may-it-happen nor will-be should-compel ridiculous indeed
εἰπεῖν, ὅμως δὲ εἰρήσεται — πανδοκεῦσαι τοὺς πανταχῇ
to-say nevertheless but it-shall-be-said to-keep-inns the everywhere
ἀρίστους ἄνδρας ἐπί τινα χρόνον, ἢ καπηλεύειν ἤ τι
best men for some time or to-trade-retail or anything
τῶν τοιούτων πράττειν, ἢ καὶ γυναῖκας ἔκ τινος ἀνάγκης
of-the such to-do or also women from some necessity
εἱμαρμένης τοῦ τοιούτου μετασχεῖν τρόπου, γνοίημεν ἂν
destined of-the such to-partake way we-would-know —
ὡς φίλον καὶ ἀγαπητόν ἐστιν ἕκαστον τούτων, καὶ εἰ
how dear and beloved is each of-these and if
κατὰ λόγον ἀδιάφθορον γίγνοιτο, ἐν μητρὸς ἂν
according-to reason uncorrupted it-should-come-about in of-mother —
καὶ τροφοῦ σχήματι τιμῷτο τὰ τοιαῦτα πάντα·
and of-nurse fashion would-be-honored the such-things all

An innkeeper who shelters travelers and then ransoms them like captives earns the trade its bad name. The remedy: as few retailers as possible, only resident aliens and foreigners, and penalties for a citizen who joins them. Law-guardians fix fair margins of profit. Breach of contract goes to the tribal courts. The craftsmen are sacred to Hephaestus and Athena, the warriors to Ares and Athena; a craftsman who fails to finish a work pays its value and finishes it, and a customer who withholds wages pays double, with interest.

ATH. νῦν δὲ ὁπόταν εἰς ἐρήμους τις καπηλείας ἕνεκα 919
now but whenever into deserted anyone of-retail-trade for-the-sake
τόπους καὶ πανταχόσε μήκη ἔχοντας ὁδῶν ἱδρυσάμενος
places and in-every-direction lengths having of-roads having-set-up
οἰκήσεις, ἐν ἀπορίᾳ γιγνομένους καταλύσεσιν ἀγαπηταῖς
dwellings in difficulty being with-lodgings welcome
δεχόμενος ἢ ὑπὸ χειμώνων ἀγρίων βίᾳ ἐλαυνομένους,
receiving or by storms wild by-force driven
εὐδιεινὴν γαλήνην παρασχὼν ἢ πνίγεσιν ἀναψυχήν, τὰ
fair-weather calm having-provided or in-stifling-heats refreshment the
μετὰ ταῦτα οὐχ ὡς ἑταίρους δεξάμενος φιλικὰ παράσχῃ
after these-things not as companions having-received friendly provide
ξένια ἑπόμενα ταῖς ὑποδοχαῖς, ὡς δ' ἐχθροὺς αἰχμαλώτους
hospitality following the receptions as but enemies captives
κεχειρωμένους ἀπολυτρώσῃ τῶν μακροτάτων καὶ ἀδίκων
having-been-subdued he-ransom for-the largest and unjust
καὶ ἀκαθάρτων λύτρων, ταῦτά ἐστιν καὶ τὰ τοιαῦτα
and impure ransoms these-things are and the such-things
ἐν σύμπασιν τοῖς τοιούτοις ὀρθῶς ἁμαρτανόμενα τὰς
in all the such rightly erred-in the
διαβολὰς τῇ τῆς ἀπορίας ἐπικουρήσει παρεσκευακότα.
slanders for-the of-the difficulty help having-prepared

τούτων οὖν χρὴ φάρμακον ἀεὶ τέμνειν τὸν νομοθέτην.
of-these then one-must remedy always to-cut the lawgiver
ὀρθὸν μὲν δὴ πάλαι τε εἰρημένον ὡς πρὸς δύο
right indeed indeed long-ago both said that toward two
μάχεσθαι καὶ ἐναντία χαλεπόν, καθάπερ ἐν ταῖς νόσοις
to-fight and opposites hard as in the diseases
πολλοῖς τε ἄλλοισιν· καὶ δὴ καὶ νῦν ἡ τούτων καὶ περὶ
many both others and indeed also now the of-these and about
ταῦτα ἐστὶν πρὸς δύο μάχη, πενίαν καὶ πλοῦτον, τὸν
these-things is toward two battle poverty and wealth the(-one)
μὲν ψυχὴν διεφθαρκότα τρυφῇ τῶν ἀνθρώπων, τὴν
indeed soul having-corrupted with-luxury of-the men the(-other)
δὲ λύπαις προτετραμμένην εἰς ἀναισχυντίαν αὐτήν.
and by-pains having-been-turned toward shamelessness it
d τίς οὖν δὴ τῆς νόσου ταύτης ἀρωγὴ γίγνοιτ' ἂν
what then indeed of-the disease this aid would-become —
ἐν νοῦν ἐχούσῃ πόλει; πρῶτον μὲν ὅτι σμικροτάτῳ
in sense having city first indeed that smallest
χρῆσθαι κατὰ δύναμιν τῷ τῶν καπήλων γένει, ἔπειτα
to-use according-to power the of-the retail-traders kind then
τούτοις τῶν ἀνθρώπων προστάττειν ὧν διαφθειρομένων
to-these of-the men to-assign whom being-corrupted
οὐκ ἂν γίγνοιτο μεγάλη λύμη τῇ πόλει, τρίτον δὲ
not — would-come-about great harm to-the city third and
αὐτοῖς τοῖς μετασχοῦσι τούτων τῶν ἐπιτηδευμάτων εὑρεῖν
for-them the having-partaken of-these the practices to-find
μηχανὴν ὅπως ἤθη μὴ ἀνέδην ἀναισχυντίας τε καὶ
device how characters not unrestrainedly of-shamelessness both and
ἀνελευθέρου ψυχῆς μέτοχα συμβήσεται γίγνεσθαι ῥᾳδίως.
of-illiberal soul partaking will-happen to-become easily
μετὰ δὴ τὰ νῦν εἰρημένα, περὶ ταῦτα νόμος ἀγαθῇ τύχῃ
after indeed the now said-things about these-things law with-good fortune

τοιόσδε ἡμῖν γιγνέσθω· Μαγνήτων, οὓς ὁ θεὸς ἀνορθῶν
such for-us let-be of-the-Magnesians whom the god restoring
πάλιν κατοικίζει, γεωμόροι ὅσοι τῶν τετταράκοντα καὶ
again settles landholders as-many-as of-the forty and
πεντακισχιλίων ἑστιῶν εἰσιν, μήτε κάπηλος ἑκὼν μηδ'
five-thousand hearths are neither retail-trader willing nor
ἄκων μηδεὶς γιγνέσθω μηδ' ἔμπορος μήτε διακονίαν μηδ'
unwilling no-one let-become nor merchant nor service nor
ἥντινα κεκτημένος ἰδιώταις τοῖς μὴ ἐξ ἴσου ἑαυτῷ,
any having-acquired for-private-persons the not on equal-terms with-himself
πλὴν πατρὶ καὶ μητρὶ καὶ τοῖς ἔτι τούτων εἰς τὸ ἄνω
except for-father and mother and for-the still of-these toward the upward
γένεσιν καὶ πᾶσι τοῖς αὑτοῦ πρεσβυτέροις, ὅσοι ἐλεύθεροι
generation and for-all the his-own elders as-many-as free
ἐλευθέρως. τὸ δ' ἐλευθερικὸν καὶ ἀνελεύθερον ἀκριβῶς μὲν
freely the and liberal and illiberal precisely indeed
οὐ ῥᾴδιον νομοθετεῖν, κρινέσθω γε μὴν ὑπὸ τῶν τὰ
not easy to-legislate let-it-be-judged at-least indeed by the the
ἀριστεῖα εἰληφότων τῷ ἐκείνων μίσει τε καὶ ἀσπασμῷ.
prizes having-received by-the of-those hatred both and affection
ὃς δ' ἂν καπηλείας τῆς ἀνελευθέρου τέχνῃ τινὶ μετάσχῃ, 920
whoever and — of-retail-trade the illiberal by-art some partake
γραφέσθω μὲν αὐτὸν γένους αἰσχύνης ὁ βουλόμενος πρὸς
let-indict indeed him of-kind of-shame the wishing before
τοὺς ἀρετῇ πρώτους κεκριμένους, ἐὰν δὲ δόξῃ ἀναξίῳ
the in-virtue first judged if and he-seem by-unworthy
ἐπιτηδεύματι καταρρυπαίνειν τὴν αὑτοῦ πατρῴαν ἑστίαν,
practice to-defile the his-own ancestral hearth
δεθεὶς ἐνιαυτὸν ἀποσχέσθω τοῦ τοιούτου, καὶ ἐὰν
having-been-bound for-a-year let-him-abstain-from the such and if
αὖθις, ἔτη δύο, καὶ ἐφ' ἑκάστης ἁλώσεως τοὺς δεσμοὺς
again years two and on each conviction the bonds

μὴ παυέσθω διπλασιάζων τὸν ἔμπροσθεν χρόνον. δεύτερος
not let-him-cease doubling the previous time second
μὴν νόμος· Μέτοικον εἶναι χρεὼν ἢ ξένον, ὃς ἂν μέλλῃ
indeed law Resident-alien to-be needful or foreigner whoever — be-going
καπηλεύσειν· τὸ δὲ τρίτον καὶ τρίτος· ὅπως ὡς ἄριστος
to-trade-retail the and third and third how as best
ἢ καὶ κακὸς ὡς ἥκιστα ὁ τοιοῦτος ἡμῖν ᾖ σύνοικος ἐν τῇ
or also bad as least the such for-us be fellow-dweller in the
πόλει, τοὺς νομοφύλακας χρὴ νοῆσαι φύλακας εἶναι μὴ
city the law-guardians one-must to-consider guardians to-be not
μόνον ἐκείνων οὓς φυλάττειν ῥᾴδιον μὴ παρανόμους καὶ
only of-those whom to-guard easy not lawless and
κακοὺς γίγνεσθαι, ὅσοι γενέσει καὶ τροφαῖς εὖ πεπαίδευνται,
bad to-become who by-birth and by-nurture well have-been-educated
τοὺς δὲ μὴ τοιούτους ἐπιτηδεύματά τε ἐπιτηδεύοντας ἃ
the but not such practices both practicing which
ῥοπὴν ἔχει τινὰ ἰσχυρὰν πρὸς τὸ προτρέπειν κακοὺς
inclination has some strong toward the to-impel bad
γίγνεσθαι, φυλακτέον μᾶλλον. ταύτῃ δὴ τὰ περὶ τὴν
to-become one-must-guard more in-this-way indeed the about the
καπηλείαν πολλὴν οὖσαν καὶ πολλὰ ἐπιτηδεύματα τοιαῦτα
retail-trade much being and many practices such
κεκτημένην, ὅσαπερ ἂν αὐτῶν λειφθῇ δόξαντα ἐκ πολλῆς
having-acquired as-many-as — of-them be-left having-seemed from much
ἀνάγκης ἐν τῇ πόλει δεῖν εἶναι, συνελθεῖν αὖ χρεὼν
necessity in the city to-be-necessary to-be to-come-together again needful
περὶ ταῦτα τοὺς νομοφύλακας μετὰ τῶν ἐμπείρων ἑκάστης
about these-things the law-guardians with the experienced of-each
καπηλείας, καθάπερ ἔμπροσθεν ἐπετάξαμεν τῆς κιβδηλείας
retail-trade as before we-ordained of-the adulteration
πέρι, συγγενοῦς τούτῳ πράγματος, συνελθόντας δὲ ἰδεῖν
about akin to-this matter having-come-together and to-see

λῆμμά τε καὶ ἀνάλωμα τί ποτε τῷ καπήλῳ κέρδος ποιεῖ
income both and expenditure what ever for-the retail-trader profit makes
τὸ μέτριον, γράψαντας δὲ θεῖναι τὸ γιγνόμενον ἀνάλωμα
the moderate having-written and to-set the arising expenditure
καὶ λῆμμα καὶ φυλάττειν, τὰ μὲν ἀγορανόμους, τὰ
and income and to-guard the(-ones) indeed market-wardens the(-others)
δὲ ἀστυνόμους, τὰ δὲ ἀγρονόμους· καὶ σχεδὸν οὕτως
and town-wardens the(-others) and country-wardens and nearly so
ἂν καπηλεία τὰ μὲν ὠφελοῖ ἑκάστους, σμικρότατα
— retail-trade the(-ones) indeed would-benefit each least
δὲ ἂν βλάπτοι τοὺς ἐν ταῖς πόλεσι χρωμένους.
and — would-harm the in the cities using
ὅσα τις ἂν ὁμολογῶν συνθέσθαι μὴ ποιῇ κατὰ τὰς d
whatever anyone — agreeing to-contract not do according-to the
ὁμολογίας, πλὴν ὧν ἂν νόμοι ἀπείργωσιν ἢ ψήφισμα,
agreements except what — laws prevent or decree
ἤ τινος ὑπὸ ἀδίκου βιασθεὶς ἀνάγκης ὁμολογήσῃ, καὶ ἐὰν
or of-some by unjust being-forced necessity agree and if
ἀπὸ τύχης ἀπροσδοκήτου τις ἄκων κωλυθῇ, δίκας εἶναι
from chance unexpected anyone unwilling be-prevented suits to-be
τῶν ἄλλων ἀτελοῦς ὁμολογίας ἐν ταῖς φυλετικαῖσιν δίκαις,
of-the other of-unfulfilled agreement in the tribal suits
ἐὰν ἐν διαιτηταῖς ἢ γείτοσιν ἔμπροσθεν μὴ δύνωνται
if among arbitrators or neighbors before not they-be-able
διαλλάττεσθαι. Ἡφαίστου καὶ Ἀθηνᾶς ἱερὸν τὸ τῶν
to-be-reconciled of-Hephaestus and of-Athena sacred the of-the
δημιουργῶν γένος, οἳ τὸν βίον ἡμῖν συγκατεσκευάκασιν
craftsmen kind who the life for-us have-helped-build
τέχναις, Ἄρεως δ' αὖ καὶ Ἀθηνᾶς οἱ τὰ τῶν δημιουργῶν
by-arts of-Ares and again and of-Athena the the of-the craftsmen
σῴζοντες τέχναισιν ἑτέραις ἀμυντηρίοις ἔργα· δικαίως δὲ
preserving by-arts other defensive works justly and

καὶ τὸ τούτων γένος ἱερόν ἐστι τούτων τῶν θεῶν. οὗτοι
also the of-these kind sacred is of-these the gods these
δὴ πάντες χώραν καὶ δῆμον θεραπεύοντες διατελοῦσιν,
indeed all country and people serving continue
οἱ μὲν ἄρχοντες τῶν κατὰ πόλεμον ἀγώνων, οἱ
the(-ones) indeed leading of-the in war contests the(-others)
δὲ ὀργάνων τε καὶ ἔργων ἀποτελοῦντες γένεσιν ἔμμισθον·
and of-tools both and of-works completing production for-hire
921 οἷς δὴ περὶ τὰ τοιαῦτα οὐ πρέπον ἂν εἴη ψεύδεσθαι,
for-whom indeed about the such-things not fitting — would-be to-lie
θεοὺς προγόνους αὑτῶν αἰδουμένους. ἂν δή τις
gods forefathers of-themselves respecting if indeed anyone
δημιουργῶν εἰς χρόνον εἰρημένον ἔργον μὴ ἀποτελέσῃ
of-craftsmen within time stated work not complete
διὰ κάκην, μηδὲν τὸν βιοδότην θεὸν ἐπαιδεσθείς,
because-of baseness not-at-all the life-giving god having-revered
ἡγούμενος ὡς οἰκεῖον συγγνώμονα εἶναι θεόν, οὐδὲν τῷ
thinking as his-own forgiving to-be god nothing with-the
νῷ βλέπων, πρῶτον μὲν δίκην τῷ θεῷ ὑφέξει, δεύτερον
mind seeing first indeed penalty to-the god will-render second
δὲ ἑπόμενος αὐτῷ νόμος κείσθω· τὴν τιμὴν τῶν ἔργων
and following it law let-be-laid-down the price of-the works
ὀφειλέτω ὧν ἂν τὸν ἐκδόντα ψεύσηται καὶ πάλιν ἐξ
let-him-owe of-which — the commissioner he-cheat and again from
ἀρχῆς ἐν τῷ ῥηθέντι χρόνῳ προῖκα ἐξεργαζέσθω. καὶ
beginning in the stated time free let-him-execute and
ἀναιρουμένῳ δ' ἔργον συμβουλευτὴς νόμος, ἅπερ
to-the-one-undertaking and work adviser law the-very-things-which
τῷ πωλοῦντι συνεβούλευεν, μὴ πλέονος τιμᾶν διαπειρώμενον
to-the seller it-advised not more to-price trying
ἀλλ' ὡς ἁπλούστατα τῆς ἀξίας, ταὐτὸν δὴ προστάττει
but as most-simply of-the worth the-same indeed it-orders

καὶ τῷ ἀναιρουμένῳ — γιγνώσκει γὰρ ὅ γε δημιουργὸς
also to-the undertaking knows for the at-least craftsman
τὴν ἀξίαν — ἐν ἐλευθέρων οὖν πόλεσιν οὐ δή ποτε χρὴ
the worth in free then cities not indeed ever one-must
τέχνῃ, σαφεῖ τε καὶ ἀψευδεῖ φύσει πράγματι, διαπειρᾶσθαι
by-art clear both and unlying by-nature thing to-make-trial-of
τῶν ἰδιωτῶν τεχνάζοντα αὐτὸν τὸν δημιουργόν, δίκας
the private-persons contriving himself the craftsman suits
δὲ εἶναι τούτων τῷ ἀδικουμένῳ πρὸς τὸν ἀδικοῦντα.
and to-be of-these for-the wronged against the wrongdoer
ἐὰν δέ τις ἐκδοὺς αὖ δημιουργῷ μὴ ἀποδῷ τοὺς c
if and anyone having-commissioned again craftsman not pay the
μισθοὺς ὀρθῶς κατὰ τὴν ἔννομον ὁμολογίαν γενομένην,
wages rightly according-to the lawful agreement having-been-made
Δία δὲ πολιοῦχον καὶ Ἀθηνᾶν κοινωνοὺς πολιτείας
Zeus and city-guardian and Athena partners of-the-constitution
ἀτιμάζων, βραχὺ κέρδος ἀγαπῶν, λύῃ μεγάλας κοινωνίας,
dishonoring brief profit loving dissolve great partnerships
νόμος ὁ βοηθῶν ἔστω τῷ τῆς πόλεως συνδέσμῳ
law the helping let-be to-the of-the city bond
μετὰ θεῶν· ὃς γὰρ ἂν προαμειψάμενος ἔργον μισθοὺς
with gods who for — having-received-first work wages
μὴ ἀποδιδῷ ἐν χρόνοις τοῖς ὁμολογηθεῖσιν, διπλοῦν
not pay in times the agreed double
πραττέσθω· ἐὰν δὲ ἐνιαυτὸς ἐξέλθῃ, τῶν ἄλλων ἀτόκων
let-him-be-made-to-pay if but a-year pass of-the other interest-free
ὄντων χρημάτων, ὁπόσα δανεισμῷ συμβάλλει τις, οὗτος
being monies as-many-as by-lending contracts anyone this-one
τῇ δραχμῇ ἑκάστου μηνὸς ἐπωβελίαν κατατιθέτω, δίκας
on-the drachma each month an-obol-surcharge let-him-pay suits
δὲ εἶναι τούτων ἐν τοῖς κατὰ φυλὰς δικαστηρίοις.
and to-be of-these in the by tribes courts

e ὡς δὲ ἐν παρέργῳ περὶ τῶν κατὰ πόλεμον δημιουργῶν
as and in by-the-way about the in war craftsmen
ὄντων σωτηρίας, στρατηγῶν τε καὶ ὅσοι περὶ ταῦτα
being of-safety generals both and as-many-as about these-things
τεχνικοί, δίκαιον εἰπεῖν, ὅτι τὸ παράπαν ἐμνήσθημεν
skilled just to-say that the altogether we-mentioned
δημιουργῶν· ὃς τούτοις αὖ, καθάπερ ἐκείνοις, οἷον
craftsmen who for-these again as for-those as
ἑτέροις οὖσιν δημιουργοῖς. ἐάν τις ἄρα καὶ τούτων
for-others being craftsmen if anyone then also of-these
ἀνελόμενος δημόσιον ἔργον εἴθ' ἑκὼν εἴτε προσταχθὲν
having-undertaken public work whether willing or ordered
καλῶς ἐξεργάσηται, τὰς τιμάς, οἳ δὴ μισθοὶ πολεμικοῖς
finely execute the honors which indeed wages for-warlike
ἀνδράσιν εἰσίν, ἀποδιδῷ δικαίως, ὁ νόμος αὐτὸν ἐπαινῶν
men are pay justly the law him praising
οὔποτε καμεῖται·
never will-grow-weary

IV · WILLS AND HEIRS

The good men who save the city in war take the second honor, after those who best honor the lawgivers' writings. The dying man belongs to his family and city, not to himself. A father names one son as heir; the others may be given for adoption or sent to colonies, daughters are betrothed, and a childless man adopts a son. When a man dies without a will, the nearest kin are guardians, and fifteen elder law-guardians oversee the orphans.

922 ATH. ἐὰν δὲ προαμειψάμενος ἔργον τι τῶν κατὰ πόλεμον
if but having-received-first work some of-the in war
καλῶν ἔργων μὴ ἀποδιδῷ, μέμψεται. νόμος οὖν οὗτος ἐπαίνῳ
fine works not pay it-will-blame law then this with-praise

περὶ τούτων ἡμῖν μεμειγμένος κείσθω, συμβουλευτικός,
about these-things for-us mixed let-be-laid-down advisory
οὐ βιαστικός, τῷ πλήθει τῶν πολιτῶν, τιμᾶν τοὺς ἀγαθοὺς
not compulsory for-the multitude of-the citizens to-honor the good
ἄνδρας, ὅσοι σωτῆρες τῆς πόλεώς εἰσι συμπάσης εἴτε
men as-many-as saviors of-the city are all whether
ἀνδρείαις εἴτε πολεμικαῖς μηχαναῖς, δευτέρους· πρώτοις
by-acts-of-courage or by-warlike devices second to-the-first
γὰρ τὸ μέγιστον γέρας δεδόσθω τοῖς τὰ τῶν ἀγαθῶν
for the greatest prize let-be-given to-those the of-the good
νομοθετῶν γράμματα τιμᾶν διαφερόντως δυνηθεῖσιν.
lawgivers writings to-honor exceptionally having-been-able
τὰ μὲν δὴ μέγιστα τῶν συμβολαίων, ὅσα πρὸς b
the(-things) indeed indeed greatest of-the contracts as-many-as toward
ἀλλήλους ἄνθρωποι συμβάλλουσιν, πλήν γε ὀρφανικῶν καὶ
one-another men contract except at-least of-orphans and
τῆς τῶν ἐπιτρόπων ἐπιμελείας τῶν ὀρφανῶν, σχεδὸν ἡμῖν
of-the of-the guardians care of-the orphans nearly for-us
διατέτακται· ταῦτα δὲ δὴ μετὰ τὰ νῦν εἰρημένα ἀναγκαῖον
have-been-arranged these-things and indeed after the now said-things necessary
ἁμῶς γέ πως τάξασθαι. τούτων δὲ ἀρχαὶ πάντων
somehow at-least in-some-way to-arrange of-these and beginnings of-all
αἵ τε τῶν τελευτᾶν μελλόντων ἐπιθυμίαι τῆς διαθέσεως αἵ
the both of-the to-die being-about desires of-the disposition the
τε τῶν μηδὲν τὸ παράπαν διαθεμένων τύχαι· ἀναγκαῖον δὲ
both of-the nothing the altogether having-disposed fortunes necessary and
εἶπον, ὦ Κλεινία, βλέψας αὐτῶν πέρι πρός τε τὸ δύσκολον
I-said O Clinias having-looked them about toward both the difficult
καὶ χαλεπόν. οὐδὲ γὰρ ἄτακτον δυνατόν ἐστ᾽ αὐτὸ ἐᾶν·
and hard not-even for disordered possible is it to-leave
πολλὰ γὰρ ἕκαστοι καὶ διάφορα ἀλλήλων καὶ ἐναντία
many for each also differing from-one-another and opposite

τιθεῖντ' ἂν τοῖς τε νόμοις καὶ τοῖς τῶν ζώντων ἤθεσιν
would-set — to-the both laws and to-the of-the living characters
καὶ τοῖς αὑτῶν τοῖς ἔμπροσθεν πρὶν διατίθεσθαι μέλλειν,
and to-the their-own the former before to-dispose to-be-about
εἴ τις ἐξουσίαν δώσει ἁπλῶς οὕτως κυρίαν εἶναι διαθήκην
if anyone license will-give simply so valid to-be will
ἣν ἄν τις διαθῆται ὁπωσοῦν ἔχων πρὸς τῷ τοῦ βίου
which — anyone dispose in-whatever-way being at the of-the life
τέλει. ἀνοήτως γὰρ δὴ καὶ διατεθρυμμένως τινὰ τρόπον
end foolishly for indeed and in-enfeebled-fashion some way
ἔχομεν οἱ πλεῖστοι, ὅταν ἤδη μέλλειν ἡγώμεθα τελευτᾶν.
we-are the most whenever already to-be-about we-think to-die

CLIN. πῶς τοῦτο, ὦ ξένε, λέγεις;
how this O stranger do-you-mean

ATH. χαλεπόν ἐστ', ὦ Κλεινία, μέλλων ἄνθρωπος τελευτήσειν,
hard is O Clinias being-about man to-die
καὶ μεστὸν λόγου τοῖς νομοθέταις εὖ μάλα φοβεροῦ καὶ
and full of-speech for-the lawgivers very much fearful and
δυσχεροῦς.
troublesome

CLIN. πῇ;
how

d ATH. ζητῶν εἶναι κύριος ἁπάντων, εἴωθε μετ' ὀργῆς
seeking to-be master of-all is-accustomed with anger
λέγειν.
to-say

CLIN. ποῖα δή;
what-sort indeed

ATH. δεινόν γε, ὦ θεοί, φησίν, εἰ τὰ ἐμὰ ἐμοὶ μηδαμῶς
terrible at-least O gods he-says if the my to-me in-no-way
ἐξέσται δοῦναί τε ὅτῳ ἂν ἐθέλω καὶ μή, καὶ
it-will-be-permitted to-give both to-whomever — I-wish and not and

τῷ μὲν πλείω, τῷ δ' ἐλάττονα, τῶν ὁπόσοι
to-the(-one) indeed more to-the(-other) and less of-the as-many-as
περὶ ἐμὲ φαῦλοι καὶ ὅσοι ἀγαθοὶ γεγόνασιν φανερῶς,
toward me bad and as-many-as good have-been manifestly
βασανισθέντες ἱκανῶς ἐν νόσοις, οἱ δ' ἐν γήρᾳ καὶ
having-been-tested sufficiently in diseases the(-ones) and in old-age and
ἄλλαις παντοίαισι τύχαις.
in-other all-kinds-of fortunes

CLIN. οὐκοῦν, ὦ ξένε, καλῶς δοκοῦσίν σοι λέγειν;
therefore O stranger finely do-they-seem to-you to-speak

ATH. μαλθακοὶ ἔμοιγ', ὦ Κλεινία, δοκοῦσιν οἱ πάλαι e
soft to-me-at-least O Clinias seem the long-ago
νομοθετοῦντες γεγονέναι καὶ ἐπὶ σμικρὸν τῶν ἀνθρωπίνων
legislating to-have-been and on small of-the human
πραγμάτων βλέποντές τε καὶ διανοούμενοι νομοθετεῖν.
affairs looking both and thinking to-legislate

CLIN. πῶς λέγεις;
how do-you-mean

ATH. τὸν λόγον τοῦτον, ὠγαθέ, φοβούμενοι, τὸν νόμον 923
the argument this my-good-man fearing the law
ἐτίθεσαν τὸν ἐξεῖναι τὰ ἑαυτοῦ διατίθεσθαι ἁπλῶς ὅπως
they-set the to-be-permitted the his-own to-dispose simply however
ἄν τις ἐθέλῃ τὸ παράπαν, ἐγὼ δὲ καὶ σὺ τοῖς ἐν τῇ
— anyone wish the altogether I but and you to-the in the
σῇ πόλει μέλλουσι τελευτᾶν ἀποκρινούμεθα ἐμμελέστερόν
your city being-about to-die will-answer more-harmoniously
πως. ὦ φίλοι, φήσομεν, καὶ ἀτεχνῶς ἐφήμεροι, χαλεπὸν
somehow O friends we-shall-say and simply ephemeral hard
ὑμῖν ἐστιν γιγνώσκειν τὰ ὑμέτερ' αὐτῶν χρήματα καὶ
for-you is to-know the your-own of-yourselves possessions and
πρός γε ὑμᾶς αὐτούς, ὥσπερ καὶ τὸ τῆς Πυθίας
besides at-least you yourselves as also the of-the Pythia

γράμμα φράζει, τὰ νῦν. ἔγωγ' οὖν νομοθέτης ὢν οὔθ'
inscription declares the now I-for-my-part then lawgiver being neither
ὑμᾶς ὑμῶν αὐτῶν εἶναι τίθημι οὔτε τὴν οὐσίαν ταύτην,
you of-you yourselves to-be lay-down nor the property this
σύμπαντος δὲ τοῦ γένους ὑμῶν τοῦ τε ἔμπροσθεν καὶ
of-all but the family your of-the both former and
τοῦ ἔπειτα ἐσομένου, καὶ ἔτι μᾶλλον τῆς πόλεως εἶναι τό
of-the hereafter going-to-be and still more of-the city to-be the
τε γένος πᾶν καὶ τὴν οὐσίαν· καὶ οὕτω τούτων ἐχόντων,
both family all and the property and so these-things being
οὐκ, ἐάν τις ὑμᾶς θωπείαις ὑποδραμὼν ἐν νόσοις ἢ
not if anyone you with-flatteries having-crept-in in diseases or
γήρᾳ σαλεύοντας παρὰ τὸ βέλτιστον διατίθεσθαι πείθῃ,
old-age tossing contrary-to the best to-dispose persuade
συγχωρήσομαι ἑκών, ὅτι δὲ τῇ πόλει τε ἄριστον πάσῃ
I-shall-allow willingly what but for-the city both best all
καὶ γένει, πρὸς πᾶν τοῦτο βλέπων νομοθετήσω, τὸ ἑνὸς
and for-family toward all this looking I-shall-legislate the of-one
ἑκάστου κατατιθεὶς ἐν μοίραις ἐλάττοσι δικαίως.
each placing in portions lesser justly
c ὑμεῖς δὲ ἡμῖν ἵλεῳ τε καὶ εὐμενεῖς ὄντες πορεύοισθε
you and to-us propitious both and well-disposed being may-you-go
ᾗπερ κατὰ φύσιν νῦν πορεύεσθε τὴν ἀνθρωπίνην·
the-way-which according-to nature now you-go the human
ἡμῖν δὲ περὶ τῶν ἄλλων τῶν ὑμετέρων μελήσει,
for-us and about the other-things the your will-be-a-care
κηδομένοις ὅτι μάλιστα εἰς δύναμιν, οὐ τῶν μέν, τῶν
caring as most to power not the(-ones) indeed the(-others)
δὲ οὔ. ταῦτα μὲν οὖν παραμύθιά τε καὶ προοίμια τῶν
and not these-things indeed then consolations both and preludes of-the
τε ζώντων, ὦ Κλεινία, καὶ τῶν τελευτώντων ἔστω, νόμος
both living O Clinias and of-the dying let-be law

δὲ ὅδε· ὃς ἂν διαθήκην γράφῃ τὰ αὑτοῦ διατιθέμενος,
and this-here whoever — will write the his-own disposing
παίδων ὢν πατήρ, πρῶτον μὲν τῶν υἱέων κληρονόμον
of-children being father first indeed of-the sons heir
ὃν ἂν ἀξιώσῃ γίγνεσθαι γραφέτω, τῶν δὲ ἄλλων
whomever — he-deem to-be let-him-write of-the and other
παίδων, ὃν ἂν μὲν ἑτέρῳ ποιεῖσθαι διδῷ δεχομένῳ,
children whom — indeed to-another to-be-adopted he-give receiving
γραφέσθω τοῦτο αὐτό· ἐὰν δὲ περιγίγνηταί τις τῶν υἱέων
let-be-written this itself if but be-left-over any of-the sons
αὐτῷ μὴ ἐπί τινι κλήρῳ πεποιημένος, ὃν κατὰ νόμον
to-him not on some lot having-been-adopted whom according-to law
ἐλπὶς εἰς ἀποικίαν ἐκπεμφθήσεσθαι, τούτῳ τῶν ἄλλων
hope to colony to-be-sent-out to-this-one of-the other
χρημάτων ἐξέστω τῷ πατρὶ διδόναι ὅσα ἂν ἐθέλῃ,
possessions let-it-be-permitted to-the father to-give as-many-as — he-wish
πλὴν τοῦ πατρῴου κλήρου καὶ τῆς περὶ τὸν κλῆρον
except the ancestral lot and of-the about the lot
κατασκευῆς πάσης, καὶ ἐὰν πλείους ὦσιν, πρὸς μέρος ὁ
equipment all and if more they-be toward share the
πατὴρ ὅπῃ ἂν ἐθέλῃ νεμέτω τὰ περιόντα τοῦ κλήρου.
father however — he-wish let-him-distribute the surplus of-the lot
ὅτῳ δ' ἂν τῶν υἱέων ὑπάρχων οἶκος ᾖ, μὴ νέμειν e
to-whichever and — of-the sons existing household be not to-distribute
τούτῳ τῶν χρημάτων, θυγατρί τε ὡσαύτως, ᾗ μὲν ἂν
to-this-one of-the possessions to-daughter both likewise to-whom indeed —
ἐγγεγυημένος ὡς ἀνὴρ ἐσόμενος ᾖ, μὴ νέμειν, ᾗ δ' ἂν
betrothed as husband going-to-be be not to-distribute to-whom but —
μή, νέμειν· ἐὰν δέ τῳ τῶν υἱέων ἢ καὶ τῶν θυγατέρων
not to-distribute if and to-any of-the sons or also of-the daughters
φανῇ κλῆρος ἐπιχώριος τῆς διαθήκης γενόμενος ὕστερον,
appear lot native of-the will having-come-about later

τῷ κληρονόμῳ τοῦ τὴν διαθήκην διαθεμένου καταλειπέτω.
to-the heir of-the the will having-made let-him-leave
ἐὰν δὲ ἄρρενας μὲν μὴ λείπῃ, θηλείας δέ, ὁ διατιθέμενος,
if but males indeed not he-leave females but the disposing
ἄνδρα μὲν τῶν θυγατέρων ᾧτινι ἂν ἐθέλῃ, υἱὸν δὲ
husband indeed of-the daughters to-whichever — he-wish son and
αὐτῷ καταλειπέτω, γράψας κληρονόμον·
to-himself let-him-leave having-written heir
924 ἐὰν δὲ υἱός τῳ τελευτήσῃ παῖς ὤν, πρὶν εἰς ἄνδρας
if and son to-anyone die child being before into men
δυνατὸς εἶναι τελεῖν, εἴτε γεννητὸς ὢν εἴτε ποιητός,
able to-be to-pass whether begotten being or adopted
γραφέτω καὶ περὶ τῆς τοιαύτης τύχης ὁ τὴν διαθήκην
let-him-write also about the such fortune the the will
γράφων τίνα χρὴ παῖδα αὐτῷ δεύτερον ἐπὶ τύχαις
writing which one-must child to-him second on fortunes
ἀμείνοσιν γίγνεσθαι. ἐὰν δέ τις ἄπαις ὢν τὸ παράπαν
better to-be if and anyone childless being the altogether
διαθήκην γράφῃ, τὸ τῆς ἐπικτήτου δεκατημόριον ἐξελόμενος,
will write the of-the acquired tenth having-taken-out
ἐὰν ἐθέλῃ τῳ δωρεῖσθαι, δωρείσθω· τὰ δὲ ἄλλα
if he-wish to-anyone to-give let-him-give the and other-things
παραδιδοὺς πάντα τῷ ποιηθέντι ἄμεμπτος ἵλεων υἱὸν
handing-over all to-the adopted blameless propitious son
αὐτὸν ποιείσθω σὺν νόμῳ. ᾧ δ' ἂν ἐπιτρόπων οἱ
him let-him-make with law to-whom and — of-guardians the
παῖδες δέωνται, ἐὰν μὲν διαθέμενος τελευτᾷ καὶ γράψας
children need if indeed having-made-a-will he-die and having-written
ἐπιτρόπους τοῖς παισὶν ἑκόντας τε καὶ ὁμολογοῦντας
guardians for-the children willing both and agreeing
ἐπιτροπεύσειν οὑστινασοῦν καὶ ὁπόσους ἂν ἐθέλῃ, κατὰ
to-be-guardians whomever and as-many-as — he-wish according-to

ταῦτα τὰ γραφέντα ἡ τῶν ἐπιτρόπων αἵρεσις γιγνέσθω
these the written the of-the guardians choice let-be
κυρία· ἐὰν δὲ ἢ τὸ παράπαν μὴ διαθέμενος τελευτήσῃ
valid if but either the altogether not having-made-a-will die
τις ἢ τῆς τῶν ἐπιτρόπων αἱρέσεως ἐλλιπής, ἐπιτρόπους
anyone or of-the of-the guardians choice deficient guardians
εἶναι τοὺς ἐγγύτατα γένει πρὸς πατρὸς καὶ μητρὸς
to-be the nearest in-kin on father's and mother's
κυρίους, δύο μὲν πρὸς πατρός, δύο δὲ πρὸς μητρός,
in-control two indeed on father's two and on mother's
ἕνα δ' ἐκ τῶν τοῦ τελευτήσαντος φίλων, τούτους δ' οἱ
one and from the of-the deceased friends these and the
νομοφύλακες καθιστάντων τῷ δεομένῳ τῶν ὀρφανῶν. καὶ
law-guardians let-appoint for-the needing of-the orphans and
πάσης τῆς ἐπιτροπῆς καὶ τῶν ὀρφανῶν πεντεκαίδεκα τῶν
all the guardianship and the orphans fifteen of-the
νομοφυλάκων οἱ πρεσβύτατοι πάντων ἐπιμελείσθων ἀεὶ
law-guardians the oldest of-all let-care-for always
κατὰ πρέσβιν καὶ κατὰ τρεῖς διελόμενοι σφᾶς αὐτούς,
by seniority and by threes having-divided them themselves
κατ' ἐνιαυτὸν τρεῖς καὶ κατ' ἐνιαυτὸν ἄλλον ἕτεροι τρεῖς,
by year three and by year other another three
ἕως ἂν αἱ πέντε περίοδοι γίγνωνται κύκλῳ· καὶ τοῦτο
until — the five cycles become in-a-circle and this
ἐκλιπέτω μηδέποτε κατὰ δύναμιν.
let-lapse never according-to power
ὃς δ' ἂν μηδὲν τὸ παράπαν διαθέμενος ἀποθάνῃ, d
whoever and — nothing the altogether having-made-a-will die
παῖδας μὲν καταλιπὼν δεομένους ἐπιτροπῆς, τῶν αὐτῶν
children indeed having-left needing guardianship of-the same
νόμων τούτων ἡ χρεία τῶν παίδων αὐτοῦ μετεχέτω· θηλείας
laws these the need of-the children of-him let-share females

δὲ ἂν καταλείπῃ τις ἀπροσδοκήτῳ τύχῃ χρησάμενος,
and if leave anyone unexpected fortune having-met
συγγνώμην τῷ τιθέντι τὸν νόμον ἐχέτω, ἐὰν τῶν τριῶν
pardon for-the setting the law let-him-have if of-the three
αὐτοῦ πρὸς τὰ δύο ἐπισκοπῶν τὴν ἔκδοσιν τῶν θυγατέρων
of-him toward the two considering the giving of-the daughters
ποιῆται, πρός τε τὴν τοῦ γένους ἀγχιστείαν καὶ τὴν
he-make toward both the of-the family nearness-of-kin and the
τοῦ κλήρου σωτηρίαν, τὸ δὲ τρίτον, ὅπερ ἂν πατὴρ
of-the lot preservation the and third which — father
διασκέψαιτο, ἐξ ἁπάντων τῶν πολιτῶν βλέπων εἰς ἤθη
would-consider from all the citizens looking to characters
τε καὶ τρόπους τὸν ἐπιτήδειον αὑτῷ μὲν υἱόν, νυμφίον δ'
both and ways the suitable for-himself indeed son bridegroom and
εἶναι τῇ θυγατρί, τοῦτο δὲ παραλείπῃ διὰ τὴν ἀδύνατον
to-be for-the daughter this but he-leave-out because-of the impossible
σκέψιν. νόμος τοίνυν εἰς δύναμιν ὅδε περὶ τῶν τοιούτων
consideration law then to power this-here about the such
κείσθω· ἐὰν ὁ μὴ διαθέμενος θυγατέρας λείπῃ, τοῦδε
let-be-laid-down if the not having-made-a-will daughters leave of-this-one
ἀποθανόντος, ἀδελφὸς ὁμοπάτωρ ἢ ἄκληρος ὁμομήτριος
having-died brother of-the-same-father or lotless of-the-same-mother
ἐχέτω τὴν θυγατέρα καὶ τὸν κλῆρον τοῦ τελευτήσαντος· ἐὰν
let-have the daughter and the lot of-the deceased if
δὲ μὴ ᾖ ἀδελφός, ἀδελφοῦ δὲ παῖς, ὡσαύτως, ἐὰν ἐν ἡλικίᾳ
but not be brother of-brother and child likewise if in age
πρὸς ἀλλήλους ὦσιν· ἐὰν δὲ μηδὲ εἷς τούτων, ἀδελφῆς
toward one-another they-be if but not-even one of-these of-sister
δὲ παῖς ᾖ, κατὰ ταὐτά· τέταρτος δὲ πατρὸς ἀδελφός,
and child be according-to the-same fourth and of-father brother
πέμπτος δὲ τούτου παῖς, ἕκτος δὲ ἀδελφῆς πατρὸς ἔκγονος.
fifth and of-this child sixth and of-sister of-father offspring

When a man leaves only daughters, the heiress marries her nearest kinsman in fixed order, and the judges weigh the fitness of age. If there are no kin, she may choose among citizens, even from a colony. The law's hardships are acknowledged, and arbitrators are appointed for those who cannot obey. The law-guardians become fathers to the orphans, and the souls of the dead, which care for their descendants, watch how the orphans are treated; whoever wrongs an orphan pays double.

ΑΘΗ. ὡσαύτως δὲ τὸ γένος ἀεὶ πορευέσθω κατ' 925
in-the-same-way and the kin always let-proceed according-to
ἀγχιστείαν, ἐάν τις παῖδας θηλείας καταλείπῃ, δι'
nearness-of-kin if anyone children female leave through
ἀδελφῶν τε καὶ ἀδελφιδῶν ἐπανιόν, ἔμπροσθε μὲν τῶν
brothers both and nephews going-back before indeed the
ἀρρένων, ὕστερον δὲ θηλειῶν ἑνὶ γένει. τὴν δὲ τούτων
males after and females in-one family the and of-these
γάμου χρόνου συμμετρίαν τε καὶ ἀμετρίαν ὁ δικαστὴς
of-marriage time fitness both and unfitness the judge
σκοπῶν κρινέτω, γυμνοὺς μὲν τοὺς ἄρρενας, γυμνὰς δὲ
examining let-him-judge naked indeed the males naked and
ὀμφαλοῦ μέχρι θεώμενος τὰς θηλείας· ἐὰν δὲ τοῖς οἰκείοις
navel up-to viewing the females if but for-the household
ἀπορία συγγενῶν ᾖ μέχρι μὲν ἀδελφοῦ υἱδῶν, μέχρι δὲ
lack of-kinsmen be up-to indeed brother's grandsons up-to and
πάππου παίδων ὡσαύτως, τῶν ἄλλων ὅντιν' ἂν ἡ παῖς
grandfather's children likewise of-the others whomever — the girl
μετ' ἐπιτρόπων αἱρῆται τῶν πολιτῶν ἑκούσιον ἑκουσία,
with guardians choose of-the citizens willing willing
κληρονόμος γιγνέσθω τοῦ τελευτήσαντος καὶ τῆς θυγατρὸς
heir let-become of-the deceased and of-the daughter
νυμφίος. ἔτι δὲ πολλὰ πολλῶν καὶ πλείων ἀπορία τῶν
bridegroom still and many-things of-many and greater lack of-the

τοιούτων γίγνοιτ' ἂν ἔστιν ὅτ' ἐν αὐτῇ τῇ πόλει· ἂν οὖν
such-things would-come-about — there-is when in itself the city if then
δή τις ἀπορουμένη τῶν αὐτόθεν ὁρᾷ τινα εἰς ἀποικίαν
indeed anyone being-at-a-loss of-the from-there see someone to colony
ἀπεσταλμένον, ᾖ δὲ κατὰ νοῦν αὐτῇ κληρονόμον
having-been-sent be and according-to mind to-her heir
ἐκεῖνον γίγνεσθαι τῶν τοῦ πατρός, ἐὰν μὲν συγγενὴς ᾖ,
that-one to-become of-the of-the father if indeed kinsman he-be
κατὰ τὴν τάξιν τοῦ νόμου ἐπὶ τὸν κλῆρον πορευέσθω,
according-to the order of-the law to the lot let-him-proceed
ἐὰν δὲ ἐκτὸς γένους, τῶν ἐν τῇ πόλει ὄντων ἔξω τῆς
if but outside family of-the in the city being outside of-the
συγγενείας, κύριος ἔστω κατὰ τὴν τῶν ἐπιτρόπων
kinship entitled let-him-be according-to the of-the guardians
καὶ τῆς παιδὸς τοῦ τελευτήσαντος αἵρεσιν γῆμαι καὶ τὸν
and of-the girl of-the deceased choice to-marry and the
κλῆρον ἐπανελθὼν οἴκαδε λαβεῖν τοῦ μὴ διαθεμένου.
lot having-returned home to-take of-the not having-made-a-will
d ἄπαις δὲ ἀρρένων τε καὶ θηλειῶν τὸ παράπαν ὃς ἂν
childless and of-males both and of-females the altogether whoever —
μὴ διαθέμενος τελευτᾷ, τὰ μὲν ἄλλα περὶ τοῦ τοιούτου
not having-made-a-will die the indeed other-things about the such
κατὰ τὸν ἔμπροσθεν ἐχέτω νόμον, θήλεια δὲ καὶ ἄρρην
according-to the earlier let-hold law female and and male
οἷον σύννομοι ἴτωσαν ἐκ τοῦ γένους εἰς τὸν ἐξηρημωμένον
as-it-were paired let-them-go from the family into the left-desolate
ἑκάστοτε οἶκον, ὧν ὁ κλῆρος γιγνέσθω κυρίως, ἀδελφὴ
each-time household of-whom the lot let-become validly sister
μὲν πρῶτον, ἀδελφοῦ δὲ θυγάτηρ δευτέρα, τρίτη δὲ
indeed first of-brother and daughter second third and
ἔκγονος ἀδελφῆς, τετάρτη δὲ πατρὸς ἀδελφή, καὶ πέμπτη
offspring of-sister fourth and of-father sister and fifth

πατρὸς ἀδελφοῦ παῖς, ἕκτη δὲ ἀδελφῆς πατρὸς ἂν εἴη
of-father of-brother child sixth and of-sister of-father — would-be
παῖς· συνοικίζειν δὲ ταύτας ἐκείνοις κατ᾽ ἀγχιστείαν καὶ
child to-marry and these to-those according-to nearness-of-kin and
θέμιν, ὡς ἔμπροσθεν ἐνομοθετήσαμεν. μὴ δὴ λανθανέτω
right as before we-legislated not indeed let-escape
τὸ τῶν τοιούτων νόμων ἡμᾶς βάρος, ὡς χαλεπῶς ἔστιν
the of-the such laws us weight that harshly there-is
ὅτε προστάττει τῷ τοῦ τελευτήσαντος κατὰ γένος οἰκείῳ
when it-orders to-the of-the deceased by kin relative
γαμεῖν τὴν συγγενῆ, μὴ δοκεῖ δὲ σκοπεῖν ἃ μυρία ἐν
to-marry the kinswoman not it-seems and to-consider which ten-thousand among
ἀνθρώποις ἐμπόδια γίγνεται τοῖς τοιούτοις ἐπιτάγμασιν τοῦ
men hindrances come-about to-the such commands of-the
μήτινα ἐθέλειν πείθεσθαι, πρότερον δὲ οὕστινας ὁτιοῦν
not-anyone to-wish to-obey before and whomever anything-whatever
ἂν βουληθῆναι παθεῖν, ὁπόταν ἢ σωμάτων νοσήματα
— wish to-suffer whenever either of-bodies diseases
καὶ πηρώσεις ἢ διανοίας ἔν τισιν τῶν ἐπιταττομένων
and maimings or of-mind in some of-the being-ordered
γαμεῖν ἢ γαμεῖσθαι γίγνηται. τούτων δὴ μηδὲν φροντίζειν
to-marry or to-be-married come-about of-these indeed nothing to-care-for
τάχ᾽ ἂν ὁ νομοθέτης δόξειέν τισιν, οὐκ ὀρθῶς δοκοῦν.
perhaps — the lawgiver would-seem to-some not rightly seeming
ἔστω τοίνυν εἰρημένον ὑπέρ τε νομοθέτου καὶ ὑπὲρ 926
let-it-be then said on-behalf-of both lawgiver and on-behalf-of
νομοθετουμένου σχεδὸν οἷον κοινὸν προοίμιον, συγγνώμην
the-one-legislated-for nearly as-it-were common prelude pardon
μὲν τῷ νομοθέτῃ τοὺς ἐπιταττομένους δεόμενον ἔχειν,
indeed to-the lawgiver the being-commanded needing to-have
ὅτι τῶν κοινῶν ἐπιμελούμενος οὐκ ἄν ποτε δύναιτο
that the common-things caring-for not — ever he-could

διοικεῖν ἅμα καὶ τὰς ἰδίας ἑκάστῳ γιγνομένας συμφοράς,
to-administer at-once also the private for-each arising misfortunes
συγγνώμην δ' αὖ καὶ τοῖς νομοθετουμένοις, ὡς τὰ τοῦ
pardon and again also to-the legislated-for that the of-the
νομοθετοῦντος εἰκότως ἐνίοτε οὐ δύνανται προστάγματα
legislating reasonably sometimes not they-are-able commands
τελεῖν, ἃ μὴ γιγνώσκων προστάττει.
to-fulfill which not knowing he-commands

CLIN. τί δή τις οὖν, ὦ ξένε, δρῶν πρὸς τὰ τοιαῦτα
what indeed anyone then O stranger doing toward the such-things
ἐμμετρότατος ἂν εἴη;
most-moderate — would-be

ATH. διαιτητάς, ὦ Κλεινία, τοῖς τοιούτοις νόμοις καὶ
arbitrators O Clinias for-the such laws and
νομοθετουμένοις ἀναγκαῖον αἱρεῖσθαι.
legislated-for necessary to-choose

CLIN. πῶς λέγεις;
how do-you-mean

b ATH. ἔστιν ὅτε πλουσίου πατρὸς ἀδελφιδοῦς τὴν τοῦ θείου
there-is when of-rich father nephew the of-the uncle
θυγατέρα ἑκὼν οὐκ ἂν ἐθέλοι λαμβάνειν, τρυφῶν καὶ
daughter willingly not — would-wish to-take living-luxuriously and
ἐπὶ μείζοσι γάμοις τὴν διάνοιαν ἐπέχων· ἔστιν δ' ὅτε καὶ
on greater marriages the mind fixing there-is and when also
συμφορὰν τὴν μεγίστην τοῦ νομοθέτου προστάττοντος,
misfortune the greatest the lawgiver commanding
ἀπειθεῖν ἀναγκάζοιτ' ἂν τῷ νόμῳ, μαινόμενα κηδεύματα
to-disobey he-would-be-compelled — the law mad alliances
ἀναγκάζοντος λαμβάνειν ἢ δεινὰς ἄλλας σωμάτων ἢ
compelling to-take or terrible other of-bodies or
ψυχῶν συμφοράς, ἃς ἀβίωτον ζῆν κεκτημένῳ. ὁ δὴ νῦν
of-souls misfortunes which unlivable to-live for-one-having the indeed now

λόγος ἡμῖν περὶ τούτων ὅδε νόμος κείσθω· ἐάν τινες
argument for-us about these-things this-here law let-be-laid-down if some
ἄρα περὶ διαθήκης ἐγκαλῶσι τοῖς κειμένοις νόμοις,
then about will bring-charges-against the laid-down laws
περί τε ἄλλων ὠντινωνοῦν καὶ δὴ καὶ περὶ γάμων,
about both other-things of-whatever-kind and indeed also about marriages
ἦ μὴν παρόντα καὶ ζῶντα αὐτὸν τὸν νομοθέτην μήποτ᾽
truly indeed present and living himself the lawgiver never
ἂν ἀναγκάσαι πράττειν οὕτω, μηδὲ γῆμαι μηδὲ γήμασθαι,
— would-compel to-act so nor to-marry nor to-be-married
τοὺς νῦν ἀναγκαζομένους ἑκάτερα δρᾶν, ὁ δέ τις τῶν
the now being-compelled either to-do the and anyone of-the
οἰκείων ἤ τις ἐπίτροπος φῇ, διαιτητὰς φάναι καὶ πατέρας
relatives or any guardian say arbitrators to-say and fathers
τοὺς πεντεκαίδεκα τῶν νομοφυλάκων καταλιπεῖν τοῖς
the fifteen of-the law-guardians to-have-left for-the
ὀρφανοῖς καὶ ὀρφαναῖς τὸν νομοθέτην· πρὸς οὓς ἐπανιόντες
orphan-boys and orphan-girls the lawgiver to whom going-up
διαδικαζέσθων οἱ περί τινος τῶν τοιούτων ἀμφισβητοῦντες,
let-them-have-decided the about any of-the such disputing
κύρια τελοῦντες τὰ τούτων δόγματα. ἂν δέ τῳ
valid carrying-out the of-these decisions if and to-anyone
μείζων δύναμις ἐπανατίθεσθαι δοκῇ τοῖς νομοφύλαξιν,
greater power to-be-attributed seem to-the law-guardians
εἰς τὸ τῶν ἐκκρίτων δικαστῶν δικαστήριον εἰσάγων
to the of-the select judges court bringing
αὐτοὺς διαδικαζέσθω περὶ τῶν ἀμφισβητουμένων· τῷ δὲ
them let-him-have-it-decided about the disputed to-the and
ἡττηθέντι παρὰ τοῦ νομοθέτου ψόγος καὶ ὄνειδος κείσθω,
defeated from the lawgiver blame and reproach let-be-laid-down
πολλῶν χρημάτων νοῦν κεκτημένῳ ζημία βαρυτέρα.
than-much money sense to-one-having penalty heavier

e νῦν δὴ τοῖς ὀρφανοῖς παισὶ γένεσις οἷον δευτέρα τις
now indeed for-the orphan children birth as-it-were second some
γίγνοιτ᾽ ἄν. μετὰ μὲν οὖν τὴν πρώτην ἑκάστοις εἴρηνται
would-come-about — after indeed then the first for-each have-been-told
τροφαὶ καὶ παιδεύσεις· μετὰ δὲ τὴν δευτέραν, ἔρημον
nurtures and educations after and the second destitute
πατέρων γενομένην, μηχανᾶσθαι δεῖ τίνα τρόπον ἡ τῆς
of-fathers having-come-about to-contrive one-must what way the of-the
ὀρφανίας τύχη τοῖς γενομένοις ὀρφανοῖς ὡς ἥκιστα ἔλεον
orphanhood fortune for-the having-become orphans as least pity
ἕξει τῆς συμφορᾶς. πρῶτον μὲν δή φαμεν νομοθετεῖν
will-have of-the misfortune first indeed indeed we-say to-legislate
αὐτοῖς τοὺς νομοφύλακας ἀντὶ γεννητόρων πατέρας οὐ
for-them the law-guardians in-place-of begetters fathers not
χείρους, καὶ δὴ καὶ καθ᾽ ἕκαστον ἐνιαυτὸν ὡς οἰκείων
worse and indeed also by each year as of-their-own
ἐπιμελεῖσθαι προστάττομεν, ἐμμελῆ τούτοις τε αὐτοῖς περὶ
to-care-for we-command fitting to-these both themselves about
τροφῆς ὀρφανῶν προοιμιασάμενοι καὶ τοῖς ἐπιτρόποις.
nurture of-orphans having-made-a-prelude and to-the guardians
927 εἴς τινα γὰρ οὖν μοι καιρὸν φαινόμεθα τοὺς ἔμπροσθεν
to some for then to-me season we-seem the earlier
λόγους διεξελθεῖν, ὡς ἄρα αἱ τῶν τελευτησάντων
arguments to-have-gone-through that then the of-the deceased
ψυχαὶ δύναμιν ἔχουσίν τινα τελευτήσασαι, ᾗ τῶν κατ᾽
souls power have some having-died by-which of-the among
ἀνθρώπους πραγμάτων ἐπιμελοῦνται· ταῦτα δὲ ἀληθεῖς
men affairs they-care-for these-things and true
μέν, μακροὶ δ᾽ εἰσὶν περιέχοντες λόγοι, πιστεύειν δὲ ταῖς
indeed long but are encompassing arguments to-believe and the
ἄλλαις φήμαις χρεὼν περὶ τὰ τοιαῦτα, οὕτω πολλαῖσιν
other reports needful about the such-things so many

καὶ σφόδρα παλαιαῖς οὔσαις, πιστεύειν δ᾽ αὖ καὶ τοῖς
and very ancient being to-believe and again also the
νομοθετοῦσιν ταῦθ᾽ οὕτως ἔχειν, ἄνπερ μὴ παντάπασιν
legislating these-things so to-be if-indeed not altogether
ἄφρονες φαίνωνται. ταύτῃ δὲ εἰ ταῦτ᾽ ἐστὶν κατὰ
foolish they-appear in-this-way and if these-things are according-to
φύσιν, πρῶτον μὲν τοὺς ἄνω θεοὺς φοβείσθων, οἳ τῶν
nature first indeed the above gods let-them-fear who of-the
ὀρφανῶν τῆς ἐρημίας αἰσθήσεις ἔχουσιν, εἶτα τὰς τῶν
orphans of-the desolation perceptions have then the of-the
κεκμηκότων ψυχάς, αἷς ἐστιν ἐν τῇ φύσει τῶν αὑτῶν
having-died souls to-which it-is in the nature of-the their-own
ἐκγόνων κήδεσθαι διαφερόντως καὶ τιμῶσίν τε αὐτοὺς
offspring to-care-for exceptionally and honoring both them
εὐμενεῖς εἶναι καὶ ἀτιμάζουσιν δυσμενεῖς, ἔτι δὲ τὰς τῶν
well-disposed to-be and dishonoring ill-disposed still and the of-the
ζώντων μέν, ἐν γήρᾳ δὲ ὄντων καὶ ἐν μεγίσταις τιμαῖς —
living indeed in old-age and being and in greatest honors
ὅπουπερ πόλις εὐνομοῦσα εὐδαιμονεῖ, τούτους οἱ παῖδες
wherever city well-governed is-happy these the children
παίδων φιλοστοργοῦντες ζῶσι μεθ᾽ ἡδονῆς· καὶ τὰ περὶ
of-children loving live with pleasure and the about
ταῦτα ὀξὺ μὲν ἀκούουσιν βλέπουσίν τε ὀξύ, τοῖς τε περὶ
these-things sharply indeed hear see and sharply to-the both about
αὐτὰ δικαίοις εὐμενεῖς εἰσιν, νεμεσῶσίν τε μάλιστα αὖ
them just well-disposed are are-indignant and most again
τοῖς εἰς ὀρφανὰ καὶ ἔρημα ὑβρίζουσιν, παρακαταθήκην
at-the toward orphan and desolate committing-outrage deposit
εἶναι μεγίστην ἡγούμενοι καὶ ἱερωτάτην — οἷς ἐπίτροπον
to-be greatest considering and holiest to-whom guardian
καὶ ἄρχοντα πᾶσι δεῖ τὸν νοῦν, ᾧ καὶ βραχὺς
and ruler for-all one-must the mind in-whom even small

ἐνείη, προσέχοντα, καὶ εὐλαβούμενον περὶ τροφήν τε καὶ
be-in attending and being-careful about nurture both and
παιδείαν ὀρφανῶν, ὡς ἔρανον εἰσφέροντα ἑαυτῷ τε καὶ
education of-orphans as contribution contributing to-himself both and
τοῖς αὑτοῦ, κατὰ δύναμιν πάντως πᾶσαν εὐεργετεῖν.
to-the his-own according-to power altogether all to-do-good
d ὁ μὲν δὴ πεισθεὶς τῷ πρὸ τοῦ νόμου
the(-one) indeed indeed having-been-persuaded by-the before the law
μύθῳ καὶ μηδὲν εἰς ὀρφανὸν ὑβρίσας οὐκ εἴσεται
story and nothing toward orphan having-outraged not will-know
ἐναργῶς τὴν περὶ τὰ τοιαῦτα ὀργὴν νομοθέτου, ὁ δὲ
vividly the about the such-things anger of-lawgiver the(-other) and
ἀπειθὴς καί τινα πατρὸς ἢ μητρὸς ἔρημον ἀδικῶν διπλῆν
disobedient and anyone of-father or of-mother bereft wronging double
τινέτω πᾶσαν τὴν βλάβην ἢ περὶ τὸν ἀμφιθαλῆ
let-him-pay all the damage than about the having-both-parents
γενόμενος κακός. τὴν δὲ ἄλλην νομοθεσίαν ἐπιτρόποισίν
having-become bad the and other legislation for-guardians
τε περὶ ὀρφανοὺς ἄρχουσίν τε περὶ τὴν ἐπιμέλειαν τῶν
both about orphans for-officials and about the care of-the
ἐπιτρόπων, εἰ μὲν μὴ παράδειγμά τε τροφῆς παίδων
guardians if indeed not example both of-nurture of-children
ἐλευθέρων ἐκέκτηντο αὐτοὶ τρέφοντες τοὺς αὑτῶν καὶ
free they-possessed themselves rearing the their-own and
τῶν οἰκείων χρημάτων ἐπιμελούμενοι, ἔτι δὲ νόμους περὶ
of-the household money caring-for still and laws about
αὐτῶν τούτων μετρίως διειρημένους εἶχον, εἶχέν τινα
very these moderately defined they-had it-would-have some
λόγον ἂν ἐπιτροπικούς τινας νόμους, ὡς ὄντας ἰδίᾳ
reason — guardianship some laws as being privately
διαφέροντας πολύ, τιθέναι, ποικίλλοντας ἐπιτηδεύμασιν
differing much to-set diversifying with-practices

ἰδίοις τὸν τῶν ὀρφανῶν βίον παρὰ τὸν τῶν μή· νῦν δὲ
private the of-the orphans life beside the of-the not now but
εἰς μὲν τὰ τοιαῦτα σύμπαντα οὐ πολὺ διαφέρον ἢ παρ᾽
to indeed the such all not much differing the among
ἡμῖν ὀρφανία κέκτηται τῆς πατρονομικῆς, τιμαῖς δὲ καὶ
us orphanhood has from-the fatherly-rule in-honors but and
ἀτιμίαις ἅμα καὶ ἐπιμελείαισιν οὐδαμῶς ἐξισοῦσθαι φιλεῖ.
in-dishonors at-once and in-cares in-no-way to-be-made-equal is-wont

VI · GUARDIANS, DISOWNING, AND DIVORCE

A guardian loves an orphan as his own child and cares for the property better than his own; guardian and supervising official may bring each other to court, and the orphan may sue within five years of coming of age. A father may disown a son only by persuading more than half of the assembled kinsmen to vote with him, and a disowned son may be adopted by another citizen. A son may bring a charge of insanity against a father who ruins the house. Ten law-guardians and ten women of the marriage board try to reconcile quarreling spouses, and the children of slaves follow set rules.

ΑΘΗ. διὸ δὴ περὶ τοῦτο αὐτὸ τὴν ὀρφανῶν πέρι 928
wherefore indeed about this itself the of-orphans about
νομοθεσίαν παραμυθούμενός τε καὶ ἀπειλῶν ὁ νόμος
legislation consoling both and threatening the law
ἐσπούδακεν. ἔτι δ᾽ ἀπειλή τις ἂν τοιάδε εἴη μάλα
has-been-earnest still and threat some — such would-be very
ἔγκαιρος· ὃς ἂν θῆλυν εἴτε ἄρρενα ἐπιτροπεύῃ, καὶ
timely whoever — female or male be-guardian-of and
ὃς ἂν ἐπιτρόπου φύλαξ τῶν νομοφυλάκων καταστὰς
whoever — of-guardian guardian of-the law-guardians appointed
ἐπιμελῆται, μὴ χεῖρον ἀγαπάτω τῶν αὐτοῦ τέκνων τὸν
care-for not worse let-him-love than-the his-own children the

τῆς ὀρφανικῆς μετειληφότα τύχης, μηδὲ τῶν οἰκείων
of-the orphan having-partaken fortune nor than-the own-(things)
τῶν τοῦ τρεφομένου χεῖρον χρημάτων ἐπιμελείσθω, βέλτιον
the of-the being-reared worse possessions let-him-care-for better
δὲ ἢ τῶν αὑτοῦ κατὰ προθυμίαν. ἕνα δὲ τοῦτον νόμον
but than the his-own with eagerness one and this law
ἔχων ὀρφανῶν πέρι πᾶς ἐπιτροπευέτω· ἐὰν δὲ ἄλλως τις
having orphans about every let-him-be-guardian if but otherwise anyone
περὶ τὰ τοιαῦτα πράττῃ παρὰ τὸν νόμον τόνδε, ὁ
about the such-things act contrary-to the law this-here the(-one)
μὲν ἄρχων ζημιούτω τὸν ἐπίτροπον, ὁ δὲ ἐπίτροπος
indeed official let-punish the guardian the(-other) and guardian
τὸν ἄρχοντα εἰς τὸ τῶν ἐκκρίτων δικαστήριον εἰσάγων
the official into the of-the select court bringing
ζημιούτω τῷ δόξαντι τιμήματι τῷ δικαστηρίῳ διπλῇ.
let-him-punish with-the seeming assessment to-the court double
ἐὰν δ' ἐπίτροπος ἀμελεῖν ἢ κακουργεῖν δοκῇ τοῖς οἰκείοις
if and guardian to-neglect or to-do-wrong seem to-the kinsmen
ἢ καὶ τῶν ἄλλων τινὶ πολιτῶν, εἰς ταὐτὸν ἀγέτω
or also of-the other any citizen into the-same let-him-bring
δικαστήριον· ὅτι δ' ἂν ὄφλῃ, τετραπλασίαν μὲν
court whatever and — be-be-condemned-to fourfold indeed
τούτου τίνειν, γιγνέσθω δὲ τὸ μὲν ἥμισυ τοῦ παιδός,
of-this to-pay let-become and the(-one) indeed half of-the child
τὸ δ' ἥμισυ τοῦ καταδικασαμένου τὴν δίκην.
the(-other) and half of-the having-won the suit
d ἅμα δ' ἂν ἡβήσῃ τις τῶν ὀρφανῶν, ἐὰν ἡγῆται
as-soon-as and — come-of-age anyone of-the orphans if he-think
κακῶς ἐπιτροπευθῆναι, μέχρι πέντε ἐτῶν ἐξηκούσης τῆς
badly to-have-been-managed up-to five years having-expired of-the
ἐπιτροπῆς ἔστω δίκην λαχεῖν ἐπιτροπίας· ἐὰν δέ τις
guardianship let-it-be suit to-bring of-guardianship if and anyone

ὄφλῃ τῶν ἐπιτρόπων, τιμᾶν τὸ δικαστήριον ὅτι χρὴ
be-convicted of-the guardians to-assess the court what one-must
παθεῖν ἢ ἀποτίνειν, ἐὰν δὲ δὴ τῶν ἀρχόντων, ἀμελείᾳ
to-suffer or to-pay if but indeed of-the officials by-neglect
μὲν δόξας κακῶσαι τὸν ὀρφανόν, ὅτι χρὴ τίνειν
indeed having-seemed to-harm the orphan what one-must to-pay
αὐτὸν τῷ παιδί, τιμάτω τὸ δικαστήριον, ἐὰν δὲ ἀδικίᾳ,
him to-the child let-assess the court if but by-injustice
πρὸς τῷ τιμήματι, τῆς ἀρχῆς τῶν νομοφυλάκων
in-addition-to the assessment from-the office of-the law-guardians
ἀφιστάσθω, τὸ δὲ κοινὸν τῆς πόλεως ἕτερον νομοφύλακα
let-him-be-removed the and common of-the city another law-guardian
ἀντὶ τούτου καθιστάτω τῇ χώρᾳ καὶ τῇ πόλει.
in-place-of this-one let-appoint for-the country and for-the city
διαφοραὶ πατέρων τε πρὸς αὐτῶν παῖδας γίγνονται καὶ e
differences of-fathers both toward their-own children arise and
παίδων πρὸς γεννητὰς μείζους ἢ χρεών, ἐν αἷς οἵ τε
of-children toward begetters greater than needful in which the both
πατέρες ἡγοῖντ' ἂν δεῖν τὸν νομοθέτην νομοθετεῖν
fathers would-think — to-be-necessary the lawgiver to-legislate
ἐξεῖναί σφισιν, ἐὰν βούλωνται, τὸν ὑὸν ὑπὸ κήρυκος
to-be-permitted for-them if they-wish the son by herald
ἐναντίον ἁπάντων ἀπειπεῖν ὑὸν κατὰ νόμον μηκέτ'
before all to-renounce son according-to law no-longer
εἶναι, ὑεῖς τ' αὖ σφίσι πατέρας ὑπὸ νόσων ἢ γήρως
to-be sons and again for-themselves fathers by diseases or old-age
διατιθεμένους αἰσχρῶς ἐξεῖναι παρανοίας γράφεσθαι·
being-disposed shamefully to-be-permitted of-insanity to-indict
ταῦτα δὲ ὄντως ἐν παγκάκων ἤθεσιν ἀνθρώπων γίγνεσθαι
these-things and really in of-utterly-bad characters of-men to-happen
φιλεῖ, ἐπεὶ ἡμίσεών γε ὄντων τῶν κακῶν, οἷον μὴ
is-wont since half at-least being of-the bad as-for-instance not

κακοῦ μὲν πατρός, ὑέος δέ, ἢ τοὐναντίον, οὐ γίγνονται
bad indeed father son but or the-opposite not arise
συμφοραὶ τηλικαύτης ἔχθρας ἔκγονοι.
misfortunes of-so-great enmity offspring
929 ἐν μὲν οὖν ἄλλῃ πολιτείᾳ παῖς ἀποκεκηρυγμένος οὐκ ἂν
in indeed then other constitution child disowned not —
ἐξ ἀνάγκης ἄπολις εἴη, ταύτης δέ, ἧς οἵδε οἱ νόμοι
from necessity cityless would-be of-this but of-which these the laws
ἔσονται, ἀναγκαίως ἔχει εἰς ἄλλην χώραν ἐξοικίζεσθαι
will-be necessarily it-is into other country to-emigrate
τὸν ἀπάτορα — πρὸς γὰρ τοῖς τετταράκοντα καὶ
the fatherless in-addition-to for the forty and
πεντακισχιλίοις οἴκοις οὐκ ἔστιν ἕνα προσγενέσθαι —
five-thousand households not it-is-possible one to-be-added
διὸ δὴ δεῖ τὸν ταῦτα πεισόμενον ἐν δίκῃ μὴ ὑπὸ
wherefore indeed one-must the these-things going-to-suffer in justice not by
ἑνὸς πατρός, ὑπὸ δὲ τοῦ γένους ἀπορρηθῆναι παντός. ποιεῖν
one father by but the family to-be-renounced all to-do
δὲ χρὴ τῶν τοιούτων πέρι κατὰ νόμον τοιόνδε τινά·
and one-must of-the such about according-to law such some
ὃν ἂν θυμὸς ἐπίῃ μηδαμῶς εὐτυχής, εἴτ' οὖν ἐν δίκῃ
whom-ever — anger come-upon in-no-way fortunate whether then in justice
εἴτε καὶ μή, ὃν ἔτεκέ τε καὶ ἐξεθρέψατο, τοῦτον ἐπιθυμεῖν
or also not whom he-begot both and reared this-one to-desire
ἀπαλλάξαι τῆς αὑτοῦ συγγενείας, μὴ φαύλως οὕτως
to-rid of-the his-own kinship not lightly so
ἐξέστω μηδ' εὐθὺς τοῦτο δρᾶν, πρῶτον δὲ συλλεξάτω
let-it-be-permitted nor at-once this to-do first and let-him-gather
τοὺς αὑτοῦ συγγενεῖς μέχρι ἀνεψιῶν καὶ τοὺς τοῦ ὑέος
the his-own kinsmen as-far-as cousins and the of-the son
ὡσαύτως τοὺς πρὸς μητρός, κατηγορείτω δὲ ἐν τούτοις,
likewise the on mother's-side let-him-accuse and in these

διδάσκων ὡς ἄξιος ἅπασιν ἐκ τοῦ γένους ἐκκεκηρῦχθαι,
showing how worthy by-all from the family to-be-renounced
δότω δὲ καὶ τῷ υἱεῖ λόγους τοὺς ἴσους ὡς οὐκ ἄξιός ἐστι
let-give and also to-the son words the equal that not worthy he-is
τούτων οὐδὲν πάσχειν· καὶ ἐὰν μὲν πείθῃ ὁ πατὴρ καὶ
of-these nothing to-suffer and if indeed persuade the father and
συμψήφους λάβῃ πάντων τῶν συγγενῶν ὑπὲρ ἥμισυ, πλὴν
fellow-voters take of-all the kinsmen above half except
πατρὸς διαψηφιζομένου καὶ μητρὸς καὶ τοῦ φεύγοντος,
father voting and mother and the defendant
τῶν τε ἄλλων ὁπόσοιπερ ἂν ὦσιν γυναικῶν εἴτε ἀνδρῶν
of-the both others as-many-as — be of-women or of-men
τέλειοι, ταύτῃ μὲν καὶ κατὰ ταῦτα ἐξέστω τῷ
adult in-this-way indeed and according-to these-things let-it-be-permitted to-the
πατρὶ τὸν υἱὸν ἀποκηρύττειν, ἄλλως δὲ μηδαμῶς.
father the son to-disown otherwise but in-no-way
τὸν δ' ἀποκηρυχθέντα ἐάν τις τῶν πολιτῶν υἱὸν βούληται d
the and disowned if anyone of-the citizens son wish
θέσθαι, μηδεὶς νόμος ἀπειργέτω ποιεῖσθαι — τὰ γὰρ τῶν
to-adopt no law let-prevent to-make the for of-the
νέων ἤθη πολλὰς μεταβολὰς ἐν τῷ βίῳ μεταβάλλειν
young characters many changes in the life to-change
ἑκάστοτε πέφυκεν — ἀποκηρυχθέντα δὲ ἄν τις δέκα ἐτῶν
each-time are-wont disowned and if anyone ten years
μὴ ἐπιθυμήσῃ θετὸν υἱὸν ποιήσασθαι, τοὺς τῶν ἐπιγόνων
not desire adopted son to-make the of-the descendants
ἐπιμελητὰς τῶν εἰς τὴν ἀποικίαν ἐπιμελεῖσθαι καὶ τούτων,
caretakers of-the to the colony to-care-for also these
ὅπως ἂν μετάσχωσι τῆς αὐτῆς ἀποικίας ἐμμελῶς. ἐὰν δέ
that — they-share-in of-the same colony suitably if and
τίς τινα νόσος ἢ γῆρας ἢ καὶ τρόπων χαλεπότης ἢ καὶ
some someone disease or old-age or also of-ways harshness or also

σύμπαντα ταῦτα ἔκφρονα ἀπεργάζηται διαφερόντως τῶν
all these-things out-of-his-mind make exceptionally than-the
πολλῶν, καὶ λανθάνῃ τοὺς ἄλλους πλὴν τῶν συνδιαιτωμένων,
many and escape-notice the others except the living-with
οἰκοφθορῇ δὲ ὡς ὢν τῶν αὑτοῦ κύριος, ὁ δὲ υἱὸς ἀπορῇ
ruin-the-house and as being of-the his-own master the and son be-at-a-loss
καὶ ὀκνῇ τὴν τῆς παρανοίας γράφεσθαι δίκην, νόμος
and hesitate the of-the insanity to-bring suit law
αὐτῷ κείσθω πρῶτον μὲν πρὸς τοὺς πρεσβυτάτους
for-him let-be-laid-down first indeed to the oldest
τῶν νομοφυλάκων ἐλθόντα διηγήσασθαι τὴν τοῦ πατρὸς
of-the law-guardians having-gone to-relate the of-the father
συμφοράν, οἱ δὲ κατιδόντες ἱκανῶς συμβουλευόντων ἐάντε
misfortune they and having-observed sufficiently let-them-advise whether
δέῃ γράφεσθαι καὶ ἐὰν μὴ τὴν γραφήν, ἐὰν δὲ
it-be-needful to-indict and if not the indictment if and
συμβουλεύσωσιν, γιγνέσθωσαν τῷ γραφομένῳ μάρτυρες
they-advise let-them-become for-the indicting witnesses
ἅμα καὶ σύνδικοι· ὁ δὲ ὀφλὼν τοῦ λοιποῦ χρόνου
at-once and advocates the and convicted for-the remaining time
ἄκυρος ἔστω τῶν αὑτοῦ καὶ τὸ σμικρότατον
without-authority let-him-be over-the his-own even the least
διατίθεσθαι, καθάπερ παῖς δὲ οἰκείτω τὸν ἐπίλοιπον βίον.
to-dispose as child and let-him-live the remaining life
930 ἐὰν δὲ ἀνὴρ καὶ γυνὴ μηδαμῇ συμφέρωνται τρόπων ἀτυχίᾳ
if and man and woman in-no-way agree of-ways misfortune
χρώμενοι, δέκα μὲν ἄνδρας τῶν νομοφυλάκων ἐπιμελεῖσθαι
having ten indeed men of-the law-guardians to-care-for
τῶν τοιούτων ἀεὶ χρεὼν τοὺς μέσους, δέκα δὲ τῶν περὶ
of-the such-matters always needful the middle-aged ten and of-the about
γάμους γυναικῶν ὡσαύτως· καὶ ἐὰν μὲν δὴ συναλλάττειν
marriages women likewise and if indeed indeed to-reconcile

δύνωνται, ταῦτ' ἔστω κύρια, ἐὰν δ' αἱ ψυχαὶ κυμαίνωσιν
they-be-able these-things let-be valid if but the souls surge
μειζόνως αὐτῶν, ζητεῖν κατὰ δύναμιν οἵτινες ἑκατέρῳ
more-greatly of-them to-seek according-to power who to-each-of-the-two
συνοίσουσιν. εἰκὸς δὲ εἶναι τοὺς τοιούτους μὴ πρᾳέσιν ἤθεσιν
will-suit likely and to-be the such not with-gentle characters
κεχρημένους· βαθύτερα δὴ τούτοις καὶ πρᾳότερα τρόπων
having-used deeper indeed to-these and gentler of-ways
ἤθη σύννομα πειρᾶσθαι προσαρμόττειν. καὶ ὅσοι μὲν
characters congenial to-try to-fit and as-many-as indeed
ἂν ἄπαιδες αὐτῶν ἢ ὀλιγόπαιδες ὄντες διαφέρωνται, καὶ
— childless of-them or with-few-children being differ also
παίδων ἕνεκα τὴν συνοίκησιν ποιεῖσθαι· ὅσοι δ' ἂν
of-children for-the-sake the cohabitation to-make as-many-as but —
ἱκανῶν ὄντων παίδων, τῆς συγκαταγηράσεως ἕνεκα καὶ
sufficient being children of-the growing-old-together for-the-sake and
ἐπιμελείας ἀλλήλων τὴν διάζευξίν τε καὶ σύζευξιν ποιεῖσθαι
of-care of-one-another the separation both and union to-make
χρεών. ἐὰν δὲ τελευτᾷ γυνὴ καταλείπουσα παῖδας θηλείας τε
needful if and die wife leaving children female both
καὶ ἄρρενας, συμβουλευτικὸς ἂν εἴη νόμος ὁ τιθέμενος,
and male advisory — would-be law the being-laid-down
οὐκ ἀναγκαστικός, τρέφειν τοὺς ὄντας παῖδας μὴ μητρυὰν
not compulsory to-rear the existing children not stepmother
ἐπαγόμενον· μὴ δὲ ὄντων, ἐξ ἀνάγκης γαμεῖν, μέχριπερ
bringing-in not and being from necessity to-marry until
ἂν ἱκανοὺς γεννήσῃ παῖδας τῷ τε οἴκῳ καὶ τῇ πόλει.
— sufficient he-beget children for-the both household and for-the city
ἢν δὲ ὁ ἀνὴρ ἀποθάνῃ παῖδας ἱκανοὺς λιπών, ἡ μήτηρ d
if and the husband die children sufficient having-left the mother
τῶν παίδων αὐτοῦ μένουσα τρεφέτω· νεωτέρα δ' ἂν δοκῇ
of-the children his remaining let-rear younger but if seem

τοῦ δέοντος εἶναι πρὸς τὸ ζῆν αὖ ὑγιαίνουσα ἄνανδρος,
than-the needful to-be toward the to-live again healthy without-husband
οἱ προσήκοντες πρὸς τὰς τῶν γάμων ἐπιμελουμένας
the relatives toward the of-the marriages caring-for
γυναῖκας κοινούμενοι, τὸ δοκοῦν αὑτοῖς τε καὶ ἐκείναις
women communicating the seeming to-themselves both and to-those
περὶ τῶν τοιούτων ποιούντων, ἐὰν δὲ ἐνδεεῖς τέκνων ὦσιν,
about the such-things let-them-do if but lacking of-children they-be
καὶ παίδων ἕνεκα, παίδων δὲ ἱκανότης ἀκριβὴς ἄρρην
also of-children for-the-sake of-children and sufficiency exact male
καὶ θήλεια ἔστω τῷ νόμῳ. ὅταν δὲ ὁμολογῆται μὲν τὸ
and female let-be by-the law whenever and be-agreed indeed the
γενόμενον εἶναι τῶν ποιουμένων ἔκγονον, δέηται δὲ κρίσεως
born to-be of-the making offspring need but decision
τίνι τὸ γεννηθὲν ἕπεσθαι χρεών, δούλη μὲν ἐὰν συμμείξῃ
whom the begotten to-follow needful slave-woman indeed if have-intercourse
δούλῳ ἢ ἐλευθέρῳ ἢ ἀπελευθέρῳ, πάντως τοῦ δεσπότου
with-slave or free or freedman in-every-case of-the master
ἔστω τῆς δούλης τὸ γεννώμενον, ἐὰν δέ τις ἐλευθέρα
let-be of-the slave-woman the being-born if but some free-woman
δούλῳ συγγίγνηται, τοῦ δεσπότου ἔστω τὸ γιγνόμενον
with-slave have-intercourse of-the master let-be the born
τοῦ δούλου· ἐὰν δ' ἐξ αὑτοῦ δούλης ἢ ἐκ δούλου
of-the slave if and from his-own slave-woman or from slave
ἑαυτῆς, καὶ περιφανὲς τοῦτ' ᾖ, τὸ μὲν τῆς γυναικὸς
her-own and manifest this be the(-one) indeed of-the woman
αἱ γυναῖκες εἰς ἄλλην χώραν ἐκπεμπόντων σὺν τῷ πατρί,
the women into another country let-them-send with the father
τὸ δὲ τοῦ ἀνδρὸς οἱ νομοφύλακες σὺν τῇ γεννησάσῃ.
the(-other) and of-the man the law-guardians with the having-given-birth

γονέων δὲ ἀμελεῖν οὔτε θεὸς οὔτε ἄνθρωπος νοῦν ἔχων
parents and to-neglect neither god nor man sense having
σύμβουλός ποτε γένοιτ᾽ ἂν οὐδεὶς οὐδενί· φρονῆσαι
adviser ever would-become — no-one to-no-one to-be-minded
δὲ χρὴ περὶ θεῶν θεραπείας τοιόνδε προοίμιον ἂν
and one-must about of-gods service such prelude —
γενόμενον εἰς τὰς τῶν γεννησάντων τιμάς τε καὶ
having-come-about for the of-the having-begotten honors both and
ἀτιμίας ὀρθῶς συντεταγμένον·
dishonors rightly arranged

VII · PARENTS AS LIVING IMAGES, AND POISONING

The gods are honored both as they are seen and in images, and an aged father or mother in the house is a more powerful image than any statue: Oedipus, Amyntor, and Theseus cursed their children and were heard, and the prayers of honored parents are heard too. Neglect of parents is reported to the law-guardians and punished. Poisoning is of two kinds, by substances and by spells and wax images; a physician who poisons dies and a private person suffers or pays what the court assesses; a seer who works harm by sorcery dies, and anyone else convicted of it is assessed by the court.

ΑΘΗ. νόμοι περὶ θεοὺς ἀρχαῖοι κεῖνται πᾶσιν διχῇ. 931
laws about gods ancient are-laid-down for-all in-two-ways
τοὺς μὲν γὰρ τῶν θεῶν ὁρῶντες σαφῶς τιμῶμεν,
the(-ones) indeed for of-the gods seeing clearly we-honor
τῶν δ᾽ εἰκόνας ἀγάλματα ἱδρυσάμενοι, οὓς ἡμῖν
of-the(-others) and images statues having-set-up which for-us
ἀγάλλουσι καίπερ ἀψύχους ὄντας, ἐκείνους ἡγούμεθα τοὺς
glorifying although soulless being those we-think the
ἐμψύχους θεοὺς πολλὴν διὰ ταῦτ᾽ εὔνοιαν καὶ χάριν
ensouled gods much because-of these-things goodwill and gratitude

ἔχειν. πατὴρ οὖν ὅτῳ καὶ μήτηρ ἢ τούτων πατέρες
to-have father then to-whom also mother or of-these fathers
ἢ μητέρες ἐν οἰκίᾳ κεῖνται κειμήλιοι ἀπειρηκότες γήρᾳ,
or mothers in house lie treasured worn-out with-old-age
μηδεὶς διανοηθήτω ποτὲ ἄγαλμα αὑτῷ, τοιοῦτον ἐφέστιον
no-one let-think ever statue for-himself such at-the-hearth
ἵδρυμα ἐν οἰκίᾳ ἔχων, μᾶλλον κύριον ἔσεσθαι, ἐὰν δὴ
shrine in house having more valid to-be if indeed
κατὰ τρόπον γε ὀρθῶς αὐτὸ θεραπεύῃ ὁ κεκτημένος.
in fitting-way at-least rightly it serve the possessing
b CLIN. τίνα δὴ τὴν ὀρθότητα εἶναι φράζεις;
what indeed the rightness to-be do-you-declare
ATH. ἐγὼ ἐρῶ· καὶ γὰρ οὖν ἄξιον, ὦ φίλοι, ἀκούειν τά
I will-say and for indeed worthy O friends to-hear the
γε δὴ τοιαῦτα.
at-least indeed such-things
CLIN. λέγε μόνον.
speak only
c ATH. Οἰδίπους, φαμέν, ἀτιμασθεὶς ἐπηύξατο τοῖς αὑτοῦ
Oedipus we-say dishonored cursed the his-own
τέκνοις ἃ δὴ καὶ πᾶς ὑμνεῖ τέλεα καὶ ἐπήκοα γενέσθαι
children which indeed also everyone hymns fulfilled and heard to-have-been
παρὰ θεῶν, Ἀμύντορά τε Φοίνικι τῷ ἑαυτοῦ ἐπαρᾶσθαι
by gods Amyntor both Phoenix the his-own to-curse
παιδὶ θυμωθέντα καὶ Ἱππολύτῳ Θησέα καὶ ἑτέρους ἄλλοις
child having-been-angered and Hippolytus Theseus and others for-others
μυρίους μυρίοις, ὧν γέγονε σαφὲς ἐπηκόους εἶναι
ten-thousand for-ten-thousand of-which it-has-become clear hearing to-be
γονεῦσι πρὸς τέκνα θεούς· ἀραῖος γὰρ γονεὺς ἐκγόνοις ὡς
for-parents toward children gods able-to-curse for parent for-offspring as
οὐδεὶς ἕτερος ἄλλοις, δικαιότατα. μὴ δή τις ἀτιμαζομένῳ
no-one other for-others most-justly not indeed anyone dishonored

μὲν διαφερόντως πατρὶ πρὸς παίδων καὶ μητρὶ θεὸν ἐπήκοον
indeed exceptionally father by children and mother god hearing
ἐν εὐχαῖς ἡγείσθω γίγνεσθαι κατὰ φύσιν, τιμωμένῳ δὲ ἄρα
in prayers let-think to-be by nature being-honored but then
καὶ περιχαρεῖ σφόδρα γενομένῳ, καὶ διὰ τὰ τοιαῦτα
and overjoyed very having-become and because-of the such-things
εὐχαῖς λιπαρῶς εἰς ἀγαθὰ τοῖς παισὶ παρακαλοῦντος
in-prayers earnestly for good-things for-the children calling-upon
θεούς, οὐκ ἄρα τὰ τοιαῦτα ἀκούειν ἐξ ἴσου καὶ νέμειν
gods not then the such-things to-hear from equal and to-dispense
ἡμῖν αὐτοὺς ἡγησόμεθα; ἀλλ' οὐκ ἄν ποτε δίκαιοι νομῆς
to-us them shall-we-think but not — ever just of-distribution
εἶεν ἀγαθῶν, ὃ δή φαμεν ἥκιστα θεοῖς εἶναι πρέπον.
would-be of-good-things which indeed we-say least for-gods to-be fitting

CLIN. πολύ γε.
much at-least

ATH. οὐκοῦν διανοηθῶμεν, ὃ σμικρῷ πρότερον εἴπομεν, ὡς e
therefore let-us-consider what a-little before we-said that
οὐδὲν πρὸς θεῶν τιμιώτερον ἄγαλμ' ἂν κτησαίμεθα πατρὸς
nothing before gods more-honored statue — we-could-acquire than-father
καὶ προπάτορος παρειμένων γήρᾳ καὶ μητέρων τὴν αὐτὴν
and grandfather slackened by-old-age and than-mothers the same
δύναμιν ἐχουσῶν, οὗς ὅταν ἀγάλλῃ τις τιμαῖς, γέγηθεν
power having whom whenever honor anyone with-honors rejoices
ὁ θεός· οὐ γὰρ ἂν ἐπήκοος ἦν αὐτῶν. θαυμαστὸν γὰρ
the god not for — hearing he-would-be of-them wonderful for
δήπου τὸ προγόνων ἵδρυμα ἡμῖν ἐστιν, διαφερόντως τῶν
surely the of-ancestors shrine for-us is exceptionally than-the
ἀψύχων· τὰ μὲν γὰρ θεραπευόμενα ὑφ' ἡμῶν, ὅσα
soulless the(-ones) indeed for being-served by us as-many-as
ἔμψυχα, συνεύχεται ἑκάστοτε, καὶ ἀτιμαζόμενα τἀναντία,
ensouled pray-with each-time and dishonored the-opposite

τὰ δ' οὐδέτερα, ὥστε ἂν ὀρθῶς τις χρῆται πατρὶ
the(-others) and neither so-that if rightly anyone use father
καὶ προπάτορι καὶ πᾶσι τοῖς τοιούτοις, πάντων πρὸς
and grandfather and all the such of-all toward
θεοφιλῆ μοῖραν κυριώτατα ἀγαλμάτων ἂν κεκτῆτο.
god-beloved lot most-validly of-statues — he-would-possess

CLIN. κάλλιστ' εἶπες.
most-finely you-spoke

932 ATH. πᾶς δὴ νοῦν ἔχων φοβεῖται καὶ τιμᾷ γονέων
everyone indeed sense having fears and honors of-parents
εὐχάς, εἰδὼς πολλοῖς καὶ πολλάκις ἐπιτελεῖς γενομένας·
prayers knowing for-many and often fulfilled having-become
τούτων οὖν οὕτω φύσει διατεταγμένων, τοῖς μὲν ἀγαθοῖς
of-these then so by-nature having-been-arranged for-the indeed good
ἕρμαιον πρόγονοι γηραιοί, ζῶντες μέχρι τῶν ἐσχάτων τοῦ
a-godsend forefathers aged living until the last of-the
βίου, καὶ ἀπιόντες νέοι σφόδρα ποθεινοί, τοῖς δὲ κακοῖς
life and departing young very longed-for for-the and bad
εὖ μάλα φοβεροί. πᾶς δὴ τιμάτω πάσαις τιμαῖς
very much fearsome everyone indeed let-honor with-all honors
ταῖς ἐννόμοις τοὺς αὑτοῦ γεννήτορας τοῖς νῦν πεισθεὶς
the lawful the his-own begetters by-the now persuaded
λόγοις· εἰ δ' οὖν τινα κατέχοι φήμη κωφὴ τῶν τοιούτων
arguments if but then anyone hold report deaf of-the such
προοιμίων, νόμος ὅδε ἐπὶ τούτοις ὀρθῶς κείμενος ἂν
preludes law this-here on these rightly laid-down —
εἴη· ἐάν τις ἐν τῇδε τῇ πόλει γονέων ἀμελέστερον
would-be if anyone in this-here the city of-parents more-neglectful
ἔχῃ τοῦ δέοντος, καὶ μὴ τῶν ὑέων καὶ πάντων τῶν
be than-the needful and not than-the sons and all the
ἐκγόνων αὑτοῦ καὶ ἑαυτοῦ μειζόνως εἰς ἅπαντα ἐπιτρέπων
offspring his-own and himself more-greatly in everything yielding

καὶ ἀποπληρῶν ᾗ τὰς βουλήσεις, ἐξαγγελλέτω μὲν ὁ
and fulfilling be the wishes let-report indeed the
πάσχων τι τοιοῦτον, εἴτε αὐτὸς εἴτε τινὰ πέμπων,
suffering anything such either himself or someone sending
πρὸς τρεῖς μὲν τῶν νομοφυλάκων τοὺς πρεσβυτάτους,
to three indeed of-the law-guardians the oldest
τρεῖς δ' αὖ τῶν περὶ γάμους γυναικῶν ἐπιμελουμένων·
three and again of-the about marriages women caring-for
οἱ δ' ἐπιμελείσθωσαν, κολάζοντες τοὺς ἀδικοῦντας νέους
they and let-care-for punishing the doing-wrong young
μὲν ὄντας ἔτι πληγαῖς καὶ δεσμοῖς, μέχριπερ ἂν ἐτῶν
indeed being still with-blows and bonds until — of-years
ἄνδρες μὲν τυγχάνωσιν ὄντες τριάκοντα, γυναῖκες δὲ δέκα
men indeed happen being thirty women and ten
πλείοσιν ἔτεσιν κολαζέσθωσαν ταῖς αὐταῖς κολάσεσιν.
more years let-be-punished with-the same punishments
ἐὰν δὲ πορρωτέρω τούτων τῶν ἐτῶν ὄντες τῶν αὐτῶν d
if and further than-these the years being of-the same
ἀμελειῶν περὶ γονέας μὴ ἀφιστῶνται, κακῶσι δέ τινάς τινες,
neglects about parents not they-desist mistreat and some some
εἰς δικαστήριον εἰσαγόντων αὐτοὺς εἰς ἕνα καὶ ἑκατὸν τῶν
to court let-them-bring them to one and hundred of-the
πολιτῶν, οἵτινες ἂν ὦσι πρεσβύτατοι ἁπάντων· ἂν δέ τις
citizens who-ever — be oldest of-all if and anyone
ὄφλῃ, τιμάτω τὸ δικαστήριον ὅτι χρὴ τίνειν ἢ πάσχειν,
be-convicted let-assess the court what one-must to-pay or to-suffer
ἀπόρρητον μηδὲν ποιούμενοι ὅσων δυνατὸς ἄνθρωπος
forbidden nothing making of-as-many-as able man
πάσχειν ἢ τίνειν. ἐὰν δέ τις ἀδυνατῇ κακούμενος φράζειν,
to-suffer or to-pay if and anyone be-unable mistreated to-tell
ὁ πυθόμενος τῶν ἐλευθέρων ἐξαγγελλέτω τοῖς ἄρχουσιν
the having-learned of-the free let-report to-the officials

ἢ κακὸς ἔστω καὶ ὑπόδικος τῷ ἐθέλοντι βλάβης. ἐὰν δὲ
or bad let-be and liable to-the wishing for-damage if and
δοῦλος μηνύσῃ, ἐλεύθερος ἔστω, καὶ ἐὰν μὲν τῶν κακούντων
slave inform free let-be and if indeed of-the mistreating
ἢ κακουμένων δοῦλος, ὑπὸ τῆς ἀρχῆς ἀφείσθω, ἐὰν δέ τινος
or mistreated slave by the office let-be-freed if but of-some
ἄλλου τῶν πολιτῶν, τὸ δημόσιον ὑπὲρ αὐτοῦ τιμὴν τῷ
other of-the citizens the public on-behalf-of him price to-the
κεκτημένῳ καταβαλλέτω· τοῖς ἄρχουσιν δὲ ἐπιμελὲς ἔστω μή
owner let-pay to-the officials and care let-be lest
τις ἀδικῇ τὸν τοιοῦτον τιμωρούμενος τῆς μηνύσεως ἕνεκα.
anyone wrong the such avenging the information for-the-sake
e ὅσα τις ἄλλος ἄλλον πημαίνει φαρμάκοις, τὰ
as-many-as anyone other other harms with-drugs the(-ones)
μὲν θανάσιμα αὐτῶν διείρηται, τῶν δ' ἄλλων πέρι
indeed deadly of-them have-been-defined of-the and other about
βλάψεων, εἴτε τις ἄρα πώμασιν ἢ καὶ βρώμασιν ἢ
harms whether anyone then by-drinks or also by-foods or
ἀλείμμασιν ἑκὼν ἐκ προνοίας πημαίνει, τούτων οὐδέν
by-ointments willingly from forethought harms of-these nothing
πω διερρήθη. διτταὶ γὰρ δὴ φαρμακεῖαι κατὰ τὸ τῶν
yet has-been-defined twofold for indeed poisonings among the of-the
ἀνθρώπων οὖσαι γένος ἐπίσχουσιν τὴν διάρρησιν.
men being kind restrain the definition
933 ἣν μὲν γὰρ τὰ νῦν διαρρήδην εἴπομεν, σώμασι σώματα
which indeed for the now expressly we-spoke by-bodies bodies
κακουργοῦσά ἐστιν κατὰ φύσιν· ἄλλη δὲ ἣ μαγγανείαις
harming is according-to nature other and which by-sorceries
τέ τισιν καὶ ἐπῳδαῖς καὶ καταδέσεσι λεγομέναις πείθει
both some and incantations and bindings so-called persuades
τοὺς μὲν τολμῶντας βλάπτειν αὐτούς, ὡς δύνανται τὸ
the(-ones) indeed daring to-harm them that they-are-able the

τοιοῦτον, τοὺς δ' ὡς παντὸς μᾶλλον ὑπὸ τούτων
such the(-others) and that than-anything rather by these
δυναμένων γοητεύειν βλάπτονται. ταῦτ' οὖν καὶ περὶ
being-able to-bewitch they-are-harmed these-things then also about
τὰ τοιαῦτα σύμπαντα οὔτε ῥᾴδιον ὅπως ποτὲ πέφυκεν
the such-things all neither easy how ever is-by-nature
γιγνώσκειν, οὔτ' εἴ τις γνοίη, πείθειν εὐπετὲς ἑτέρους·
to-know nor if anyone should-know to-persuade easy others
ταῖς δὲ ψυχαῖς τῶν ἀνθρώπων δυσωπουμένους πρὸς
in-the and souls of-the men being-suspicious toward
ἀλλήλους περὶ τὰ τοιαῦτα οὐκ ἄξιον ἐπιχειρεῖν πείθειν, ἄν
one-another about the such-things not worthy to-attempt to-persuade if
ποτε ἄρα ἴδωσί που κήρινα μιμήματα πεπλασμένα, εἴτ'
ever then they-see somewhere wax images molded whether
ἐπὶ θύραις εἴτ' ἐπὶ τριόδοις εἴτ' ἐπὶ μνήμασι γονέων αὐτῶν
at doors or at crossroads or at tombs of-parents of-them
τινες, ὀλιγωρεῖν πάντων τῶν τοιούτων διακελεύεσθαι μὴ
some to-make-light-of all the such to-bid not
σαφὲς ἔχουσι δόγμα περὶ αὐτῶν. διαλαβόντας δὲ διχῇ τὸν
clear having opinion about them having-divided and in-two the
τῆς φαρμακείας πέρι νόμον, ὁποτέρως ἄν τις ἐπιχειρῇ
of-the poisoning about law in-whichever-way — anyone attempt
φαρμάττειν, πρῶτον μὲν δεῖσθαι καὶ παραινεῖν καὶ
to-poison first indeed to-beg and to-exhort and
συμβουλεύειν μὴ δεῖν ἐπιχειρεῖν τοιοῦτο δρᾶν μηδὲ
to-advise not to-be-necessary to-attempt such to-do nor
καθάπερ παῖδας τοὺς πολλοὺς τῶν ἀνθρώπων δειμαίνοντας
as children the many of-the men frightened
φοβεῖν, μηδ' αὖ τὸν νομοθέτην τε καὶ τὸν δικαστὴν
to-frighten nor again the lawgiver both and the judge
ἀναγκάζειν ἐξιᾶσθαι τῶν ἀνθρώπων τοὺς τοιούτους φόβους,
to-compel to-cure of-the men the such fears

ὡς πρῶτον μὲν τὸν ἐπιχειροῦντα φαρμάττειν οὐκ εἰδότα
as first indeed the attempting to-poison not knowing
τί δρᾷ, τά τε κατὰ σώματα, ἐὰν μὴ τυγχάνῃ ἐπιστήμων
what he-does the both regarding bodies if not he-happen skilled
ὢν ἰατρικῆς, τά τε αὖ περὶ τὰ μαγγανεύματα, ἐὰν μὴ
being of-medicine the both again about the sorceries if not
μάντις ἢ τερατοσκόπος ὢν τυγχάνῃ.
seer or diviner being he-happen
d λεγέσθω δὴ λόγος ὅδε νόμος περὶ φαρμακείας· ὃς ἂν
let-be-spoken indeed speech this-here law about poisoning whoever —
φαρμακεύῃ τινὰ ἐπὶ βλάβῃ μὴ θανασίμῳ μήτε αὐτοῦ μήτε
poison someone for harm not deadly neither of-him nor
ἀνθρώπων ἐκείνου, βοσκημάτων δὲ ἢ σμηνῶν εἴτ' ἄλλῃ
of-men of-that-one of-cattle but or of-swarms whether other
βλάβῃ εἴτ' οὖν θανασίμῳ, ἐὰν μὲν ἰατρὸς ὢν τυγχάνῃ
harm or then deadly if indeed physician being he-happen
καὶ ὄφλῃ δίκην φαρμάκων, θανάτῳ ζημιούσθω, ἐὰν
and be-convicted-in suit of-poisons with-death let-him-be-punished if
δὲ ἰδιώτης, ὅτι χρὴ παθεῖν ἢ ἀποτεῖσαι, τιμάτω περὶ
but private-person what one-must to-suffer or to-pay let-assess about
αὐτοῦ τὸ δικαστήριον. ἐὰν δὲ καταδέσεσιν ἢ ἐπαγωγαῖς ἤ
him the court if and by-bindings or by-spells or
τισιν ἐπῳδαῖς ἢ τῶν τοιούτων φαρμακειῶν ὁντινωνοῦν
by-some incantations or of-the such poisonings of-any-kind-whatever
δόξῃ ὅμοιος εἶναι βλάπτοντι, ἐὰν μὲν μάντις ὢν ἢ
he-seem like to-be to-one-harming if indeed seer being or
τερατοσκόπος, τεθνάτω, ἐὰν δ' ἄνευ μαντικῆς ὢν τῆς
diviner let-him-die if but without seercraft being of-the
φαρμακείας ὄφλῃ, ταὐτὸν καὶ τούτῳ γιγνέσθω· περὶ
poisoning be-convicted the-same also to-this-one let-happen about

γὰρ αὖ καὶ τούτου τιμάτω τὸ δικαστήριον ὅτι ἂν
for again also this-one let-assess the court whatever —
αὐτοῖς δεῖν αὐτὸν δόξῃ πάσχειν ἢ ἀποτίνειν.
to-them to-be-necessary him seem to-suffer or to-pay

VIII · THEFT, MADNESS, ABUSE, AND BEGGARS

One who harms another by theft or force repays the damage, and pays a further penalty to correct him, not because the deed can be undone but so that he and those who see him punished hate injustice. The mad are kept at home by their families. Abuse and ridicule in anger are forbidden, and comic poets may not satirize any citizen, though jest without anger is allowed under the director of education's review. There will be no beggars: a beggar is expelled. A master pays for damage his slave does, or hands the slave over, and the same holds for animals.

ΑΘΗ. ὅσα τις ἂν ἕτερος ἄλλον πημήνῃ κλέπτων 934
as-many-as anyone — other another harm stealing
ἢ βιαζόμενος, ἂν μὲν μείζω, μείζονα τὴν ἔκτισιν τῷ
or using-force if indeed greater greater the restitution to-the
πημανθέντι τινέτω, ἐλάττω δὲ ζημιώσας σμικροτέραν,
harmed let-him-pay lesser but having-damaged smaller
παρὰ πάντα δὲ τοσαύτην ἡλίκα ἂν ἑκάστοτε ζημιώσῃ
beside all-things and as-much as-great-as — each-time damage
τίς τινα, μέχριπερ ἂν ἰάσηται τὸ βλαβέν· δίκην δὲ
anyone someone until — he-heal the harmed penalty and
ἕκαστος πρὸς ἑκάστῳ τῷ κακουργήματι σωφρονιστύος
each for each the misdeed of-correction
ἕνεκα συνεπομένην προσεκτεισάτω, ὁ μὲν ἀνοίᾳ
for-the-sake following let-him-pay-besides the(-one) indeed with-folly
κακουργήσας ἀλλοτρίᾳ, πειθοῖ διὰ νεότητα ἤ τι
having-done-harm by-another's persuasion because-of youth or anything

τοιοῦτον χρησάμενος, ἐλαφροτέραν, ὁ δὲ διὰ
such having-experienced lighter the(-other) and because-of
οἰκείαν ἄνοιαν ἢ δι' ἀκράτειαν ἡδονῶν ἢ λυπῶν,
his-own folly or because-of incontinence of-pleasures or pains
ἐν φόβοις δειλίας ἤ τισιν ἐπιθυμίαις ἢ φθόνοις ἢ
in fears of-cowardice or some desires or envies or
θυμοῖς δυσιάτοις γιγνόμενος, βαρυτέραν, οὐχ ἕνεκα τοῦ
angers hard-to-cure having-become heavier not for-the-sake of-the
κακουργῆσαι διδοὺς τὴν δίκην — οὐ γὰρ τὸ γεγονὸς
to-have-done-wrong paying the penalty not for the having-happened
ἀγένητον ἔσται ποτέ — τοῦ δ' εἰς τὸν αὖθις ἕνεκα
undone will-be ever of-the but toward the hereafter for-the-sake
χρόνον ἢ τὸ παράπαν μισῆσαι τὴν ἀδικίαν αὐτόν τε
time either the altogether to-hate the injustice him both
καὶ τοὺς ἰδόντας αὐτὸν δικαιούμενον, ἢ λωφῆσαι μέρη
and the having-seen him being-punished or to-abate parts
πολλὰ τῆς τοιαύτης συμφορᾶς. ὧν δὴ πάντων ἕνεκα
many of-the such calamity of-which indeed all for-the-sake
χρὴ καὶ πρὸς πάντα τὰ τοιαῦτα βλέποντας τοὺς νόμους
one-must also toward all the such-things looking the laws
τοξότου μὴ κακοῦ στοχάζεσθαι δίκην τοῦ τε μεγέθους
of-archer not bad to-aim like of-the both magnitude
τῆς κολάσεως ἑκάστων ἕνεκα καὶ παντελῶς τῆς ἀξίας·
of-the punishment for-each for-the-sake and altogether of-the worth
ταὐτὸν δ' ἔργον δρῶντα συνυπηρετεῖν δεῖ τῷ νομοθέτῃ
the-same and work doing to-assist one-must the lawgiver
τὸν δικαστήν, ὅταν αὐτῷ τις νόμος ἐπιτρέπῃ τιμᾶν ὅτι
the judge whenever to-him any law entrust to-assess what
χρὴ πάσχειν τὸν κρινόμενον ἢ ἀποτίνειν, τὸν δέ,
one-must to-suffer the being-judged or to-pay the(-other) and
καθάπερ ζωγράφον, ὑπογράφειν ἔργα ἑπόμενα τῇ γραφῇ.
as painter to-sketch works following the outline

ὃ δὴ καὶ νῦν, ὦ Μέγιλλε καὶ Κλεινία, ποιητέον ἡμῖν ὅτι
which indeed also now O Megillus and Clinias one-must-do for-us as
κάλλιστα καὶ ἄριστα· τῶν κλοπαίων τε καὶ βιαίων πάντων
finely and best of-the thievish both and violent all-things
τὰς ζημίας λεγομένας οἵας δεῖ γίγνεσθαι, λεκτέον,
the penalties being-said such-as one-must to-be one-must-say
ὅπως ἂν ἡμῖν παρείκωσιν θεοὶ καὶ θεῶν παῖδες νομοθετεῖν.
as — for-us permit gods and of-gods children to-legislate
μαινόμενος δὲ ἄν τις ᾖ, μὴ φανερὸς ἔστω κατὰ πόλιν· d
mad and if anyone be not visible let-him-be in city
οἱ προσήκοντες δ' ἑκάστων κατὰ τὰς οἰκίας φυλαττόντων
the relatives and of-each in the houses let-guard
αὐτούς, ὅτῳ ἂν ἐπίστωνται τρόπῳ, ἢ ζημίαν ἐκτινόντων,
them in-whatever — they-know way or penalty let-them-pay
ὁ μὲν τοῦ μεγίστου τιμήματος ἑκατὸν δραχμάς, ἐάντ'
the(-one) indeed of-the greatest property-class hundred drachmas whether
οὖν δοῦλον ἐάντ' οὖν καὶ ἐλεύθερον περιορᾷ, δευτέρου δὲ
then slave or then also free he-overlook of-second and
τιμήματος τέτταρα μέρη τῆς μνᾶς τῶν πέντε, τρία δ' ὁ
property-class four parts of-the mina of-the five three and the
τρίτος, καὶ δύο ὁ τέταρτος. μαίνονται μὲν οὖν πολλοὶ
third and two the fourth are-mad indeed then many
πολλοὺς τρόπους· οὓς μὲν νῦν εἴπομεν, ὑπὸ νόσων,
many ways whom indeed now we-mentioned by diseases
εἰσὶν δὲ οἳ διὰ θυμοῦ κακὴν φύσιν ἅμα καὶ τροφὴν
there-are and who because-of anger bad nature at-once and nurture
γενομένην, οἳ δὴ σμικρᾶς ἔχθρας γενομένης, πολλὴν
having-come-about who indeed small enmity having-arisen much
φωνὴν ἱέντες κακῶς ἀλλήλους βλασφημοῦντες λέγουσιν,
voice sending-forth badly one-another reviling speak
οὐ πρέπον ἐν εὐνόμων πόλει γίγνεσθαι τοιοῦτον οὐδὲν
not fitting in of-well-governed city to-happen such nothing

οὐδαμῇ οὐδαμῶς. εἷς δὴ περὶ κακηγορίας ἔστω νόμος
in-no-way in-no-wise one indeed about abuse let-be law
περὶ πάντας ὅδε· Μηδένα κακηγορείτω μηδείς. ὁ δὲ
about all this-here No-one let-abuse no-one the and
ἀμφισβητῶν ἔν τισι λόγοις ἄλλος ἄλλῳ διδασκέτω καὶ
disputing in some words other with-other let-teach and
μανθανέτω τόν τε ἀμφισβητοῦντα καὶ τοὺς παρόντας
let-learn the both disputant and the present
ἀπεχόμενος πάντως τοῦ κακηγορεῖν.
abstaining altogether from-the to-abuse
935 ἐκ γὰρ τοῦ κατεύχεσθαί τε ἀλλήλοις ἐπαρωμένους καὶ
from for the to-pray-against both one-another cursing and
δι᾽ αἰσχρῶν ὀνομάτων ἐπιφέρειν γυναικείους ἑαυτοῖς
through shameful names to-bring womanish on-themselves
φήμας, πρῶτον μὲν ἐκ λόγων, κούφου πράγματος, ἔργῳ
reputations first indeed from words of-light thing in-deed
μίση τε καὶ ἔχθραι βαρύταται γίγνονται· πράγματι γὰρ
hatreds both and enmities heaviest arise in-matter for
ἀχαρίστῳ, θυμῷ, χαριζόμενος ὁ λέγων, ἐμπιμπλὰς ὀργὴν
thankless to-anger gratifying the speaking filling wrath
κακῶν ἑστιαμάτων, ὅσον ὑπὸ παιδείας ἡμερώθη ποτέ,
with-evil feasts as-much-as by education was-tamed once
πάλιν ἐξαγριῶν τῆς ψυχῆς τὸ τοιοῦτον, θηριούμενος
again making-savage of-the soul the such becoming-beast
ἐν δυσκολίᾳ ζῶν γίγνεται, πικρὰν τοῦ θυμοῦ χάριν
in ill-temper living becomes bitter of-the anger favor
ἀποδεχόμενος. μετεκβαίνειν δὲ αὖ πως εἰώθασιν πάντες
receiving to-pass-over and again somehow are-accustomed all
θαμὰ ἐν τοῖς τοιούτοις εἰς τό τι γελοῖον περὶ τοῦ ἐναντίου
often in the such to the some ridiculous about the opponent
φθέγγεσθαι· ὅ τις ἐθιζόμενος οὐδεὶς πώποτε ὃς οὐ
to-utter which anyone being-accustomed no-one ever who not

τοῦ σπουδαίου τρόπου ἤτοι τὸ παράπαν διήμαρτεν ἢ
of-the serious way either the altogether missed or
μεγαλονοίας ἀπώλεσεν μέρη πολλά. ὧν δὴ χάριν ἐν
of-greatness-of-mind lost parts many of-which indeed for-the-sake in
μὲν ἱερῷ τὸ παράπαν μηδεὶς τοιοῦτον φθέγξηται μηδέποτε
indeed temple the altogether no-one such may-utter never
μηδὲν μηδ' ἔν τισι δημοτελέσι θυσίαις, μηδ' αὖ ἐν ἄθλοις
nothing nor in some public sacrifices nor again in contests
μηδ' ἐν ἀγορᾷ μηδ' ἐν δικαστηρίῳ μηδ' ἐν συλλόγῳ κοινῷ
nor in market nor in court nor in assembly common
μηδενί· κολαζέτω δὲ ὁ τούτων ἄρχων ἕκαστος ἀνατί,
none let-punish and the of-these official each with-impunity
ἢ μηδέποτ' ἀριστείων πέρι φιλονικήσῃ, νόμων ὡς οὐ
or never of-prizes about may-be-contend of-laws as not
κηδόμενος οὐδὲ ποιῶν τὰ προσταχθέντα ὑπὸ τοῦ νομοθέτου.
caring nor doing the ordered by the lawgiver
ἐὰν δέ τις ἐν ἄλλοις τόποις λοιδορίας ἄρχων ἢ d
if and anyone in other places of-reviling beginning or
ἀμυνόμενος ὁστισοῦν μὴ ἀπέχηται τῶν τοιούτων
retaliating whoever not abstain from-the such
λόγων, ὁ προστυγχάνων πρεσβύτερος ὢν τῷ νόμῳ
words the happening-upon older being for-the law
ἀμυνέτω, πληγαῖς ἐξείργων τοὺς θυμῷ, ἑτέρῳ κακῷ,
let-defend with-blows keeping-off the with-anger other evil
φιλοφρονουμένους, ἢ ἐνεχέσθω τῇ τεταγμένῃ ζημίᾳ.
indulging or let-be-liable to-the appointed penalty
λέγομεν δὴ τὰ νῦν ὡς λοιδορίαις συμπλεκόμενος ἄνευ
we-say indeed the now that in-revilings entangled without
τοῦ γελοῖα ζητεῖν λέγειν οὐ δυνατός ἐστιν χρῆσθαι,
the laughable-things to-seek to-say not able is to-use
καὶ τοῦτο λοιδοροῦμεν, ὁπόταν θυμῷ γιγνόμενον ᾖ· τί
and this we-revile whenever with-anger coming-about it-be what

δὲ δή; τὴν τῶν κωμῳδῶν προθυμίαν τοῦ γελοῖα εἰς
but indeed the of-the comedians eagerness of-the laughable-things against
τοὺς ἀνθρώπους λέγειν ἦ παραδεχόμεθα, ἐὰν ἄνευ θυμοῦ
the men to-say truly do-we-accept if without anger
τὸ τοιοῦτον ἡμῖν τοὺς πολίτας ἐπιχειρῶσιν κωμῳδοῦντες
the such for-us the citizens they-attempt satirizing
λέγειν; ἢ διαλάβωμεν δίχα τῷ παίζειν καὶ μή, καὶ παίζοντι
to-say or let-us-divide in-two by-the to-jest and not and for-one-jesting
μὲν ἐξέστω τινὶ περί του λέγειν γελοῖον ἄνευ
indeed let-it-be-permitted for-anyone about something to-say laughable without
θυμοῦ, συντεταμένῳ δὲ καὶ μετὰ θυμοῦ, καθάπερ εἴπομεν,
anger for-one-intent but and with anger as we-said
μὴ ἐξέστω μηδενί; τοῦτο μὲν οὖν οὐδαμῶς ἀναθετέον,
not let-it-be-permitted for-anyone this indeed then in-no-way one-must-retract
ᾧ δ' ἐξέστω καὶ μὴ δέ, τοῦτο νομοθετησώμεθα.
for-whom and let-it-be-permitted and not but this let-us-legislate
936 ποιητῇ δὴ κωμῳδίας ἤ τινος ἰάμβων ἢ μουσῶν μελῳδίας
for-poet indeed of-comedy or of-some iambics or of-Muses' song
μὴ ἐξέστω μήτε λόγῳ μήτε εἰκόνι, μήτε θυμῷ μήτε
not let-it-be-permitted neither in-word nor in-image nor with-anger nor
ἄνευ θυμοῦ, μηδαμῶς μηδένα τῶν πολιτῶν κωμῳδεῖν· ἐὰν
without anger in-no-way any of-the citizens to-satirize if
δέ τις ἀπειθῇ, τοὺς ἀθλοθέτας ἐξείργειν ἐκ τῆς χώρας
and anyone disobey the prize-givers to-expel from the country
τὸ παράπαν αὐθημερόν, ἢ ζημιοῦσθαι μναῖς τρισὶν ἱεραῖς
the altogether the-same-day or to-be-fined minas three sacred
τοῦ θεοῦ οὗ ἂν ἀγὼν ᾖ. οἷς δ' εἴρηται πρότερον
of-the god whose — contest be for-whom and it-has-been-said before
ἐξουσίαν εἶναι περί του ποιεῖν, εἰς ἀλλήλους τούτοις
license to-be about something to-compose against one-another to-these
ἄνευ θυμοῦ μὲν μετὰ παιδιᾶς ἐξέστω, σπουδῇ δὲ ἅμα
without anger indeed with play let-it-be-permitted in-earnest but at-once

καὶ θυμουμένοισιν μὴ ἐξέστω. τούτου δὴ διάγνωσις
and being-angry not let-it-be-permitted of-this indeed discernment
ἐπιτετράφθω τῷ τῆς παιδεύσεως ὅλης ἐπιμελητῇ τῶν
let-be-entrusted to-the of-the education whole supervisor of-the
νέων· καὶ ὃ μὲν ἂν οὗτος ἐγκρίνῃ, προφέρειν εἰς τὸ
young and what indeed — this-one approve to-bring-forth into the
μέσον ἐξέστω τῷ ποιήσαντι, ὃ δ' ἂν ἀποκρίνῃ,
middle let-it-be-permitted to-the having-composed what but — be-reject
μήτε αὐτὸς ἐπιδεικνύσθω μηδενὶ μήτε ἄλλον δοῦλον μήτε
neither himself let-him-display to-anyone nor other slave nor
ἐλεύθερόν ποτε φανῇ διδάξας, ἢ κακὸς εἶναι δοξαζέσθω
free ever appear having-taught or bad to-be let-him-be-thought
καὶ ἀπειθὴς τοῖς νόμοις.
and disobedient to-the laws
οἰκτρὸς δ' οὐχ ὁ πεινῶν ἤ τι τοιοῦτον πάσχων, ἀλλ' c
pitiable but not the hungering or anything such suffering but
ὁ σωφρονῶν ἤ τινα ἀρετὴν ἢ μέρος ἔχων ταύτης, ἄν τινα
the being-temperate or some virtue or part having of-this if some
συμφορὰν πρὸς τούτοις κεκτῆται· διὸ θαυμαστὸν ἂν
misfortune in-addition-to these he-have wherefore wonderful —
γένοιτο εἴ τις ὢν τοιοῦτος ἀμεληθείη τὸ παράπαν, ὥστ'
it-would-be if anyone being such should-be-neglected the altogether so-that
εἰς πτωχείαν τὴν ἐσχάτην ἐλθεῖν, δοῦλος ἢ καὶ ἐλεύθερος,
into beggary the utmost to-come slave or also free
ἐν οἰκουμένῃ καὶ μετρίως πολιτείᾳ τε καὶ πόλει. διὸ τῷ
in governed even moderately constitution both and city wherefore for-the
νομοθέτῃ θεῖναι νόμον ἀσφαλὲς τοιούτοις τοιόνδε τινά·
lawgiver to-lay-down law safe for-such such some
Πτωχὸς μηδεὶς ἡμῖν ἐν τῇ πόλει γιγνέσθω, τοιοῦτον δ' ἄν
Beggar no-one for-us in the city let-become such and if
τις ἐπιχειρῇ δρᾶν, εὐχαῖς βίον ἀνηνύτοις συλλεγόμενος,
anyone attempt to-do with-prayers livelihood unceasing collecting

ἐκ μὲν ἀγορᾶς ἀγορανόμοι ἐξειργόντων αὐτόν, ἐκ δὲ
from indeed market-place market-wardens let-them-expel him from and
τοῦ ἄστεος ἡ τῶν ἀστυνόμων ἀρχή, ἀγρονόμοι δὲ ἐκ
the town the of-the town-wardens office country-wardens and from
τῆς ἄλλης χώρας εἰς τὴν ὑπερορίαν ἐκπεμπόντων, ὅπως
the other country into the beyond-the-border let-them-send-out so-that
ἡ χώρα τοῦ τοιούτου ζῴου καθαρὰ γίγνηται τὸ παράπαν.
the country of-the such creature pure become the altogether
d δοῦλος δ' ἂν ἢ δούλη βλάψῃ τῶν ἀλλοτρίων καὶ
slave and if or slave-woman harm of-the others' also
ὁτιοῦν, μὴ συναιτίου τοῦ βλαβέντος αὐτοῦ γενομένου
anything-whatever not co-responsible the harmed himself having-become
κατ' ἀπειρίαν ἤ τιν' ἑτέραν χρείαν μὴ σώφρονα, ὁ
through inexperience or some other use not temperate the
τοῦ βλάψαντος δεσπότης ἢ τὴν βλάβην ἐξιάσθω
of-the having-harmed master either the damage let-him-make-good
μὴ ἐνδεῶς, ἢ τὸν βλάψαντ' αὐτὸν παραδότω· ἐὰν δ'
not deficiently or the having-harmed himself let-him-hand-over if but
ἐπαιτιώμενος ὁ δεσπότης κοινῇ τοῦ βλάψαντος τέχνῃ καὶ
accusing the master in-common of-the having-harmed by-art and
τοῦ βλαβέντος ἐπ' ἀποστερήσει φῇ τοῦ δούλου γεγονέναι
of-the harmed for deprivation say of-the slave to-have-been
τὴν αἰτίαν, διαδικαζέσθω μὲν κακοτεχνιῶν τῷ φάσκοντι
the charge let-him-sue indeed for-malpractices with-the claiming
βλαβῆναι, καὶ ἐὰν ἕλῃ, διπλασίαν τῆς ἀξίας τοῦ δούλου
to-have-been-harmed and if he-win double of-the worth of-the slave
κομιζέσθω ἧς ἂν τιμήσῃ τὸ δικαστήριον, ἐὰν δὲ ἡττηθῇ,
let-him-receive at-which — assess the court if but he-be-defeated
τήν τε βλάβην ἐξιάσθω καὶ τὸν δοῦλον παραδότω. καὶ
the both damage let-him-make-good and the slave let-him-hand-over and

ἐὰν ὑποζύγιον ἢ ἵππος ἢ κύων ἤ τι τῶν ἄλλων θρεμμάτων
if beast-of-burden or horse or dog or any of-the other animals
σίνηταί τι τῶν πέλας, κατὰ ταὐτὰ ἐκτίνειν τὴν βλάβην.
damage anything of-the neighbors according-to the-same to-pay the damage

IX · WITNESSES AND ADVOCATES

A witness may be summoned and must testify or swear that he knows nothing. Women over forty may testify and plead, slaves and children only in murder trials. A false witness may be denounced, and one convicted three times may not testify again; if more than half the testimonies in a case are convicted as false, the case is retried. The art of pleading that claims to win any suit, just or unjust, is banned. A man who perverts justice for love of victory is barred from suits for a time, and dies on a second conviction; one who does it for money is banished if a foreigner and put to death if a citizen.

ΑΘΗ. ἐάν τις ἑκὼν μὴ ᾽θέλῃ μαρτυρεῖν, προκαλεῖσθαι τὸν 937
if anyone willingly not wish to-testify to-summon the
δεόμενον, ὁ δὲ κληθεὶς ἀπαντάτω πρὸς τὴν δίκην, καὶ ἐὰν
needing the and summoned let-him-appear at the trial and if
μὲν εἰδῇ καὶ ἐθέλῃ μαρτυρεῖν, μαρτυρείτω, ἐὰν δὲ εἰδέναι
indeed he-know and be-willing to-testify let-him-testify if but to-know
μὴ φῇ, τοὺς τρεῖς θεοὺς Δία καὶ Ἀπόλλωνα καὶ Θέμιν
not he-say the three gods Zeus and Apollo and Themis
ἀπομόσας ἢ μὴν μὴ εἰδέναι ἀπαλλαττέσθω τῆς δίκης· ὁ
having-sworn truly indeed not to-know let-him-be-released-from the trial the
δ᾽ εἰς μαρτυρίαν κληθείς, μὴ ἀπαντῶν δὲ τῷ καλεσαμένῳ,
and to testimony summoned not appearing but to-the having-summoned
τῆς βλάβης ὑπόδικος ἔστω κατὰ νόμον. ἐὰν δέ τίς
for-the damage liable let-him-be according-to law if and anyone
τινα δικάζοντα ἀναστήσηται μάρτυρα, μαρτυρήσας μὴ
someone judging call-up witness having-testified not

διαψηφιζέσθω περὶ ταύτης τῆς δίκης. γυναικὶ δ' ἐξέστω
let-him-vote about this the trial for-woman and let-it-be-permitted
ἐλευθέρᾳ μαρτυρεῖν καὶ συνηγορεῖν, ἐὰν ὑπὲρ τετταράκοντα
free to-testify and to-plead if over forty
ἔτη ᾖ γεγονυῖα, καὶ δίκην λαγχάνειν, ἐὰν ἄνανδρος
years she-be having-become and suit to-bring if husbandless
ᾖ· ζῶντος δὲ ἀνδρὸς ἐξέστω μαρτυρῆσαι μόνον.
she-be living but husband let-it-be-permitted to-testify only
δούλῃ δὲ καὶ δούλῳ καὶ παιδὶ φόνου μόνον ἐξέστω
for-slave-woman and and for-slave and child of-murder only let-it-be-permitted
μαρτυρεῖν καὶ συνηγορεῖν, ἐὰν ἐγγυητὴν ἀξιόχρεων ᾖ
to-testify and to-plead if surety solvent truly
μὴν μενεῖν καταστήσῃ μέχρι δίκης, ἐὰν ἐπισκηφθῇ τὰ
indeed to-remain he-set-up until trial if he-be-denounced the
ψευδῆ μαρτυρῆσαι. ἐπισκήπτεσθαι δὲ τῶν ἀντιδίκων
false-things to-have-testified to-denounce and of-the litigants
ἑκάτερον ὅλῃ τῇ μαρτυρίᾳ καὶ μέρει, ἐὰν τὰ ψευδῆ φῇ
each whole the testimony and part if the false-things he-say
τινα μεμαρτυρηκέναι, πρὶν τὴν δίκην διακεκρίσθαι· τὰς
someone to-have-testified before the suit to-have-been-decided the
δ' ἐπισκήψεις τὰς ἀρχὰς φυλάττειν κατασεσημασμένας ὑπ'
and denunciations the officials to-keep sealed by
ἀμφοῖν, καὶ παρέχειν εἰς τὴν τῶν ψευδομαρτυριῶν διάκρισιν.
both and to-produce for the the of-false-testimonies decision
c ἐὰν δέ τις ἁλῷ δὶς ψευδομαρτυρῶν, τοῦτον μηκέτι
if and anyone be-convicted twice bearing-false-witness this-one no-longer
νόμος ἀναγκαζέτω μηδεὶς μαρτυρεῖν, ἐὰν δὲ τρίς, μηκέτ'
law let-compel no-one to-testify if but thrice no-longer
ἐξέστω τούτῳ μαρτυρεῖν· ἐὰν δὲ τολμήσῃ μαρτυρῆσαι
let-it-be-permitted for-this-one to-testify if and he-dare to-testify
τρὶς ἑαλωκώς, ἐνδεικνύτω μὲν πρὸς τὴν ἀρχὴν ὁ
thrice convicted let-him-denounce indeed to the office the

βουλόμενος αὐτόν, ἡ δ' ἀρχὴ δικαστηρίῳ παραδότω,
wishing him the and office to-court let-hand-over
ἐὰν δὲ ὄφλῃ, θανάτῳ ζημιούσθω. ὁπόσων δ' ἂν
if and be-be-convicted with-death let-him-be-punished of-whomever and —
μαρτυρίαι ἁλῶσιν δίκῃ, ψευδῆ δοξάντων μαρτυρεῖν καὶ
testimonies be-convicted in-trial false having-seemed to-testify and
τὴν νίκην τῷ ἑλόντι πεποιηκέναι, ἐὰν τῶν τοιούτων
the victory for-the having-won to-have-made if of-the such
ὑπὲρ ἥμισυ μαρτυριῶν καταδικασθῶσίν τινες, τὴν κατὰ
over half testimonies be-condemned some the by
ταύτας ἁλοῦσαν δίκην ἀνάδικον γίγνεσθαι, ἀμφισβήτησιν
these lost suit retried to-become dispute
δ' εἶναι καὶ διαδικασίαν εἴτε κατὰ ταύτας εἴτε μὴ ἡ
and to-be and adjudication whether by these or not the
δίκη ἐκρίθη, ὁποτέρως δ' ἂν κριθῇ, ταύτῃ γιγνέσθω τὸ
suit was-judged whichever-way and — be-judged in-this-way let-become the
τέλος τῶν ἔμπροσθεν δικῶν.
end of-the earlier suits
πολλῶν δὲ ὄντων καὶ καλῶν ἐν τῷ τῶν ἀνθρώπων e
many and being and fine in the of-the men
βίῳ, τοῖς πλείστοις αὐτῶν οἷον κῆρες ἐπιπεφύκασιν,
life to-the most of-them as-it-were banes have-grown-upon
αἳ καταμιαίνουσίν τε καὶ καταρρυπαίνουσιν αὐτά· καὶ
which pollute both and defile them and
δὴ καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, ὃ πάντα
indeed also justice among men how not fine which all
ἡμέρωκεν τὰ ἀνθρώπινα; καλοῦ δὲ ὄντος τούτου, πῶς
has-tamed the human-things fine and being this how
οὐ καὶ τὸ συνδικεῖν ἡμῖν γίγνοιτ' ἂν καλόν; ταῦτα
not also the to-plead-together for-us would-become — fine these-things
οὖν τοιαῦτα ὄντα διαβάλλει τις κάκη, καλὸν ὄνομα
then such being slanders some vice fine name

προστησαμένη τέχνην, ἣ πρῶτον μὲν δή φησιν εἶναί
having-put-forward art which first indeed indeed says to-be
τινα δικῶν μηχανήν — εἶναι δ' αὐτὴ τοῦ τε δικάσασθαι
some of-suits device to-be and it of-the both to-go-to-law
καὶ συνδικεῖν ἄλλῳ — νικᾶν δυναμένην, ἄντ' οὖν δίκαια
and to-plead-together for-another to-win able whether then just
ἄντε μὴ τὰ περὶ τὴν δίκην ἑκάστην ᾖ πεπραγμένα·
or not the about the suit each be done
938 δωρεὰν δ' αὐτῆς εἶναι τῆς τέχνης καὶ τῶν λόγων τῶν
gift and of-it to-be of-the art and of-the words of-the
ἐκ τῆς τέχνης, ἂν ἀντιδωρῆταί τις χρήματα. ταύτην οὖν
from the art if give-in-return anyone money this then
ἐν τῇ παρ' ἡμῖν πόλει, εἴτ' οὖν τέχνη εἴτε ἄτεχνός ἐστίν
in the among us city whether then art or artless is
τις ἐμπειρία καὶ τριβή, μάλιστα μὲν δὴ χρεών ἐστιν μὴ
some experience and practice most indeed indeed needful is not
φῦναι· δεομένου δὲ τοῦ νομοθέτου πείθεσθαι καὶ μὴ ἐναντία
to-grow asking but the lawgiver to-obey and not opposite
δίκῃ φθέγγεσθαι, πρὸς ἄλλην δὲ ἀπαλλάττεσθαι χώραν,
to-justice to-utter to other but to-depart country
πειθομένοις μὲν σιγή, ἀπειθοῦσιν δὲ φωνὴ νόμου ἥδε· ἄν
for-those-obeying indeed silence for-those-disobeying but voice of-law this-here if
τις δοκῇ πειρᾶσθαι τὴν τῶν δικαίων δύναμιν ἐν ταῖς τῶν
anyone seem to-try the of-the just power in the of-the
δικαστῶν ψυχαῖς ἐπὶ τἀναντία τρέπειν καὶ παρὰ καιρὸν
judges souls to the-opposites to-turn and contrary-to season
πολυδικεῖν τῶν τοιούτων ἢ καὶ συνδικεῖν, γραφέσθω μὲν ὁ
to-litigate-much of-the such or also to-plead-together let-indict indeed the
βουλόμενος αὐτὸν κακοδικίας ἢ καὶ συνδικίας κακῆς,
wishing him for-malicious-litigation or also for-pleading-together bad
κρινέσθω δὲ ἐν τῷ τῶν ἐκλεκτῶν δικαστηρίῳ, ὀφλόντος
let-him-be-judged and in the of-the select court convicted

δέ, τιμάτω τὸ δικαστήριον εἴτε φιλοχρηματίᾳ δοκεῖ δρᾶν
and let-assess the court whether by-love-of-money he-seems to-do
τὸ τοιοῦτον εἴτε φιλονικίᾳ, καὶ ἐὰν μὲν φιλονικίᾳ, τιμᾶν
the such or by-love-of-victory and if indeed by-love-of-victory to-assess
αὐτῷ τὸ δικαστήριον ὅσου χρὴ χρόνου τὸν τοιοῦτον
for-him the court how-much one-must time the such
μηδενὶ λαχεῖν δίκην μηδὲ συνδικῆσαι, ἐὰν δὲ φιλοχρηματίᾳ,
to-no-one to-bring suit nor to-plead-together if but by-love-of-money
τὸν μὲν ξένον ἀπιόντα ἐκ τῆς χώρας μήποτε πάλιν ἐλθεῖν ἢ
the indeed foreigner departing from the country never again to-come or
θανάτῳ ζημιοῦσθαι, τὸν ἀστὸν δὲ τεθνάναι φιλοχρημοσύνης
with-death to-be-punished the citizen and to-die love-of-money
ἕνεκα τῆς ἐκ παντὸς τρόπου παρ᾽ αὐτῷ τιμωμένης· καὶ
for-the-sake the in every way by him being-honored and
ἐάν τις φιλονικίᾳ κριθῇ δὶς τὸ τοιοῦτον δρᾶν, τεθνάτω.
if anyone by-love-of-victory be-judged twice the such to-do let-him-die

BOOK XII

I · FALSE ENVOYS, PUBLIC THEFT, AND THE SOLDIER'S LIFE

An envoy or herald who betrays his mission commits impiety against Hermes and Zeus. Theft and robbery are not practiced by the sons of Zeus, whatever the poets say. A foreigner or slave who steals public property may be curable; a citizen dies. In war and peace no one should be without a commander or act alone, and the citizens train in endurance, keeping head and feet bare. Laws on desertion, prizes of valor, and leaving the ranks follow, with a warning against false charges, since Justice is the maiden daughter of Reverence.

ΑΘΗ. ἐὰν ὡς πρεσβευτής τις ἢ κῆρυξ καταψευδόμενος τῆς 941
if as ambassador anyone or herald lying-against the
πόλεως παραπρεσβεύηται πρός τινα πόλιν, ἢ πεμπόμενος
city misconduct-an-embassy toward some city or being-sent
μὴ τὰς οὔσας πρεσβείας ἐφ' αἷς πέμπεται ἀπαγγέλλῃ,
not the actual messages on which be-is-sent report
ἢ πάλιν αὖ παρὰ τῶν πολεμίων ἢ καὶ φίλων μὴ τὰ
or back again from the enemies or also friends not the
παρ' ἐκείνων ὀρθῶς ἀποπρεσβεύσας γένηται φανερὸς ἢ
from those rightly having-reported-back become manifest or
κηρυκεύσας, γραφαὶ κατὰ τούτων ἔστων ὡς Ἑρμοῦ καὶ
having-heralded indictments against these let-be as of-Hermes and
Διὸς ἀγγελίας καὶ ἐπιτάξεις παρὰ νόμον ἀσεβησάντων,
of-Zeus messages and commands contrary-to law having-committed-impiety
τίμημα δὲ ὅτι χρὴ πάσχειν ἢ ἀποτίνειν, ἐὰν ὄφλῃ.
assessment and what one-must to-suffer or to-pay if be-be-convicted
κλοπὴ μὲν χρημάτων ἀνελεύθερον, ἁρπαγὴ δὲ ἀναίσχυντον· c
theft indeed of-money illiberal robbery and shameless
τῶν Διὸς δὲ υἱέων οὐδεὶς οὔτε δόλοις οὔτε βίᾳ χαίρων
of-the of-Zeus and sons no-one neither by-guiles nor by-force delighting

ἐπιτετήδευκεν τούτοιν οὐδέτερον. μηδεὶς οὖν ὑπὸ ποιητῶν
has-practiced of-these-two neither no-one then by poets
μηδ' ἄλλως ὑπό τινων μυθολόγων πλημμελῶν περὶ τὰ
nor otherwise by any storytellers erring about the
τοιαῦτα ἐξαπατώμενος ἀναπειθέσθω, καὶ κλέπτων ἢ
such-things deceived let-be-persuaded and stealing or
βιαζόμενος οἰέσθω μηδὲν αἰσχρὸν ποιεῖν ἀλλ' ἅπερ
using-force let-him-think nothing shameful to-do but the-very-things
αὐτοὶ θεοὶ δρῶσιν· οὔτε γὰρ ἀληθὲς οὔτ' εἰκός, ἀλλ' ὅς
themselves gods do neither for true nor likely but who
τι δρᾷ τοιοῦτον παρανόμως, οὔτε θεὸς οὔτε παῖς ἐστίν
anything does such unlawfully neither god nor child is
ποτε θεῶν, ταῦτα δὲ νομοθέτῃ μᾶλλον προσήκει γιγνώσκειν
ever of-gods these-things and for-lawgiver rather it-befits to-know
ἢ ποιηταῖς σύμπασιν. ὁ μὲν οὖν πεισθεὶς ἡμῶν τῷ
than for-poets all the(-one) indeed then persuaded by-our the
λόγῳ εὐτυχεῖ τε καὶ εἰς χρόνον ἅπαντα εὐτυχοῖ,
argument is-fortunate both and for time all may-he-be-fortunate
ὁ δὲ ἀπιστήσας τὸ μετὰ ταῦτα τοιῷδέ τινι
the(-other) and having-disbelieved the after these-things with-such-as-this some
μαχέσθω νόμῳ· ἐάν τίς τι κλέπτῃ δημόσιον μέγα ἢ
let-him-fight law if anyone anything steal public great or
καὶ σμικρόν, τῆς αὐτῆς δίκης δεῖ. μικρόν τι γὰρ ὁ
also small of-the same justice there-is-need small anything for the
κλέπτων ἔρωτι μὲν ταὐτῷ, δυνάμει δὲ ἐλάττονι κέκλοφεν,
stealing with-love indeed the-same with-power but lesser has-stolen
ὅ τε τὸ μεῖζον κινῶν οὐ καταθέμενος ὅλον ἀδικεῖ· δίκης
the both the greater moving not having-deposited whole does-wrong of-justice
οὖν οὐδέτερον οὐδετέρου ἐλάττονος ἕνεκα μεγέθους τοῦ
then neither than-neither less for-the-sake of-magnitude of-the

κλέμματος ὁ νόμος ἀξιοῖ ζημιοῦν, ἀλλὰ τῷ τὸν
theft the law deems-it-fit to-punish but by-the the(-one)
μὲν ἴσως ἂν ἰάσιμον ἔτ' εἶναι, τὸν δ' ἀνίατον.
indeed perhaps — curable still to-be the(-other) and incurable
ξένον μὲν δὴ τῶν δημοσίων ἢ δοῦλον ἄν τίς τι 942
foreigner indeed indeed of-the public-things or slave if anyone anything
κλέπτοντα ἐν δικαστηρίῳ ἕλῃ, ὡς ἰασίμῳ ἐκ τῶν
stealing in court convict as curable from the
εἰκότων ὄντι, τί χρὴ παθεῖν ἢ τίνα ζημίαν ἀποτίνειν
likelihoods being what one-must to-suffer or what penalty to-pay
αὐτὸν ἡ κρίσις γιγνέσθω· τὸν δὲ ἀστὸν καὶ τεθραμμένον
him the judgment let-become the but citizen and reared
ὡς ἔσται τεθραμμένος, ἂν πατρίδα συλῶν ἢ βιαζόμενος
as he-will-be reared if fatherland robbing or using-force
ἁλίσκηται, ἐάντ' ἐπ' αὐτοφώρῳ ἐάντε μή, σχεδὸν ὡς
he-be-caught whether in the-act or not nearly as
ἀνίατον ὄντα θανάτῳ ζημιοῦν.
incurable being with-death to-punish
στρατιῶν δὲ ἕνεκα πολλὴ μὲν συμβουλή, πολλοὶ δὲ b
of-armies and for-the-sake much indeed counsel many and
νόμοι γίγνονται κατὰ τρόπον, μέγιστον δὲ τὸ μηδέποτε
laws arise in fitting-way greatest and the never
ἄναρχον μηδένα εἶναι, μήτ' ἄρρενα μήτε θήλειαν,
without-commander anyone to-be neither male nor female
μηδέ τινος ἔθει ψυχὴν εἰθίσθαι μήτε σπουδάζοντος
nor of-any by-habit soul to-have-been-accustomed neither in-earnest
μήτ' ἐν παιδιαῖς αὐτὸν ἐφ' αὑτοῦ τι κατὰ μόνας
nor in games himself by himself anything by alone
δρᾶν, ἀλλ' ἔν τε πολέμῳ παντὶ καὶ ἐν εἰρήνῃ πάσῃ
to-do but in both war all and in peace all
πρὸς τὸν ἄρχοντα ἀεὶ βλέποντα καὶ συνεπόμενον ζῆν,
toward the commander always looking and following to-live

καὶ τὰ βραχύταθ' ὑπ' ἐκείνου κυβερνώμενον, οἷον ἑστάναι
and the shortest-things by him being-steered as to-stand
θ' ὅταν ἐπιτάττῃ τις καὶ πορεύεσθαι καὶ γυμνάζεσθαι
both whenever command anyone and to-march and to-exercise
καὶ λοῦσθαι καὶ σιτεῖσθαι καὶ ἐγείρεσθαι νύκτωρ εἴς τε
and to-bathe and to-eat and to-be-roused by-night for both
φυλακὰς καὶ παραγγέλσεις, καὶ ἐν αὐτοῖς τοῖς κινδύνοις
guard-duties and messages and in themselves the dangers
μήτε τινὰ διώκειν μήθ' ὑποχωρεῖν ἄλλῳ ἄνευ τῆς
neither anyone to-pursue nor to-retreat for-another without the
τῶν ἀρχόντων δηλώσεως, ἑνί τε λόγῳ τὸ χωρίς τι
of-the commanders indication in-one both word the apart anything
τῶν ἄλλων πράττειν διδάξαι τὴν ψυχὴν ἔθεσι μήτε
from-the others to-do to-teach the soul by-habits neither
γιγνώσκειν μήτ' ἐπίστασθαι τὸ παράπαν, ἀλλ' ἁθρόον
to-know nor to-understand the altogether but together
ἀεὶ καὶ ἅμα καὶ κοινὸν τὸν βίον ὅτι μάλιστα πᾶσι
always and at-once and common the life as most for-all
πάντων γίγνεσθαι — τούτου γὰρ οὔτ' ἔστιν οὔτε ποτὲ
of-all to-be than-this for neither is nor ever
μὴ γένηται κρεῖττον οὔτε ἄμεινον οὔτε τεχνικώτερον εἰς
not may-become stronger nor better nor more-skillful toward
σωτηρίαν τὴν κατὰ πόλεμον καὶ νίκην — τοῦτο ἐν εἰρήνῃ
safety the in war and victory this in peace
μελετητέον εὐθὺς ἐκ τῶν παίδων, ἄρχειν τε ἄλλων
one-must-practice straight from the children to-rule both others
ἄρχεσθαί θ' ὑφ' ἑτέρων· τὴν δ' ἀναρχίαν ἐξαιρετέον ἐκ
to-be-ruled and by others the and anarchy one-must-remove from
παντὸς τοῦ βίου ἁπάντων τῶν ἀνθρώπων τε καὶ τῶν ὑπ'
all the life of-all the men both and of-the under
ἀνθρώπους θηρίων. καὶ δὴ καὶ χορείας πάσας εἰς τὰς
men beasts and indeed also dances all toward the

ἀριστείας τὰς κατὰ πόλεμον βλεπούσας χορεύειν, καὶ ὅλην
deeds-of-valor the in war looking to-dance and whole
εὐκολίαν τε καὶ εὐχέρειαν ἐπιτηδεύειν τῶν αὐτῶν εἵνεκα,
agility both and dexterity to-practice of-the same for-the-sake
καρτερήσεις τε αὖ σίτων καὶ ποτῶν καὶ χειμώνων καὶ
endurances both again of-foods and of-drinks and of-winters and
τῶν ἐναντίων καὶ κοίτης σκληρᾶς, καὶ τὸ μέγιστον, τὴν
of-the opposites and of-bed hard and the greatest the
τῆς κεφαλῆς καὶ ποδῶν δύναμιν μὴ διαφθείρειν τῇ τῶν
of-the head and of-feet power not to-destroy by-the of-the
ἀλλοτρίων σκεπασμάτων περικαλυφῇ, τὴν τῶν οἰκείων
foreign coverings wrapping the of-the native
ἀπολλύντας πίλων τε καὶ ὑποδημάτων γένεσιν καὶ φύσιν·
destroying of-caps both and of-shoes growth and nature
ταῦτα γὰρ ἀκρωτήρια ὄντα σῳζόμενά τε ἔχει μεγίστην 943
these for extremities being being-preserved both have greatest
δύναμιν παντὸς τοῦ σώματος καὶ τοὐναντίον ἐναντίως, καὶ
power of-all the body and the-opposite oppositely and
τὸ μὲν ὑπηρετικώτατον ἅπαντι τῷ σώματι, τὸ δὲ
the(-one) indeed most-serviceable to-all the body the(-other) and
ἀρχικώτατον, ἔχον τὰς κυρίας ἁπάσας αἰσθήσεις αὐτοῦ
most-commanding having the authoritative all senses of-it
φύσει. ἔπαινον μὲν δὴ τοῦτον ἀκούειν τὸν νέον
by-nature praise indeed indeed this to-hear the young-man
χρῆν δοκεῖν πολεμικοῦ περὶ βίου, νόμους δ' αὖ
it-was-needful to-seem of-military about life laws and again
τούσδε· Στρατεύεσθαι τὸν καταλεγέντα ἢ τὸν ἐν μέρει
these-here To-serve the enlisted or the in division
τινὶ τεταγμένον. ἐὰν δέ τις ἐκλείπῃ τινὶ κάκῃ μὴ
some appointed if and anyone fail-to-appear by-some cowardice not
στρατηγῶν ἀφέντων, γραφὰς ἀστρατείας εἶναι πρὸς τοὺς
generals having-released indictments of-evasion-of-service to-be before the

πολεμικοὺς ἄρχοντας, ὅταν ἔλθωσιν ἀπὸ στρατοπέδου,
military officials whenever they-come from camp
δικάζειν δὲ τοὺς στρατεύσαντας ἑκάστους χωρίς, ὁπλίτας
to-judge and the having-served each separately hoplites
τε καὶ ἱππέας καὶ τἆλλα ἐμπολέμια ἕκαστα ὡσαύτως,
both and cavalry and the-other warlike each likewise
καὶ εἰσάγειν ὁπλίτας μὲν εἰς τοὺς ὁπλίτας, ἱππέας δὲ
and to-bring-in hoplites indeed before the hoplites cavalry and
εἰς τοὺς ἱππέας καὶ τοὺς ἄλλους δὲ κατὰ ταὐτὰ εἰς
before the cavalry and the others and according-to the-same before
τοὺς αὑτῶν συννόμους· ἐὰν δέ τις ὄφλῃ, ὑπάρχειν
the their-own fellows if and anyone be-convicted to-be-possible
μὲν αὐτῷ μήποτε τῆς ὅλης ἀριστείας ἀγωνιστῇ γενέσθαι
indeed for-him never of-the whole valor competitor to-become
μηδὲ ἀστρατείας ἄλλον γράψασθαί ποτε μηδὲ κατηγόρῳ
nor of-evasion-of-service another to-indict ever nor accuser
τούτων πέρι γενέσθαι, πρὸς τούτοις δ' ἔτι προστιμᾶν
of-these about to-become in-addition-to these and still to-assess-besides
αὐτῷ τὸ δικαστήριον ὅτι χρὴ παθεῖν ἢ ἀποτίνειν.
him the court what one-must to-suffer or to-pay
c μετὰ δὲ ταῦτα, ἐκδικασθεισῶν τῶν τῆς ἀστρατείας δικῶν,
after and these-things having-been-decided the of-the evasion-of-service suits
πάλιν ἑκάστων ἄρχοντας ποιῆσαι σύλλογον, ἀριστείων δὲ
again of-each commanders to-make assembly of-prizes-of-valor and
πέρι κρίνεσθαι τὸν βουλόμενον ἐν τοῖς αὑτῶν ἔθνεσιν, μὴ
about to-be-judged the wishing in the their-own divisions not
περὶ προτέρου πολέμου μηδὲν παρεχόμενον μήτε τεκμήριον
about earlier war anything producing neither proof
μήτε μαρτύρων πιστώσεις λόγων, αὐτῆς δὲ περὶ τῆς
nor of-witnesses confirmations of-words itself and about the
στρατείας τῆς τότε γενομένης αὐτοῖς. στέφανον δὲ τὸ
campaign the then having-occurred for-them crown and the

νικητήριον ἑκάστοις εἶναι θαλλοῦ· τοῦτον δὲ εἰς τὰ τῶν
victory-prize for-each to-be of-olive-shoot this and to the of-the
πολεμικῶν θεῶν ἱερά, ὧν ἄν τις βούληται, γράψαντα
warlike gods shrines whichever — anyone wish having-inscribed
ἀναθεῖναι μαρτύριον εἰς τὴν τῶν ἀριστείων κρίσιν παντὸς
to-dedicate witness for the of-the prizes-of-valor judgment of-all
τοῦ βίου καὶ τὴν τῶν δευτέρων καὶ τρίτων. ἐὰν δὲ
the life and the of-the seconds and thirds if and
στρατεύσηται μέν τις, μὴ ἀπαγαγόντων δὲ τῶν ἀρχόντων
serve indeed anyone not having-led-back but the commanders
οἴκαδε προαπέλθῃ τοῦ χρόνου, λιποταξίου τούτων εἶναι
home go-off-early of-the time of-leaving-the-ranks of-these to-be
γραφὰς ἐν τοῖς αὐτοῖς οἷς περὶ τῆς ἀστρατείας,
indictments in the same in-which about the evasion-of-service
ὀφλοῦσίν τε τιμωρίαι ἐπέστωσαν αἵπερ καὶ πρόσθεν
for-the-convicted both punishments let-be-set the-very-ones also before
ἐτέθησαν. χρὴ μὲν δὴ πᾶσαν ἐπιφέροντα δίκην ἀνδρὶ
were-laid-down one-must indeed indeed every bringing suit against-man
πάντ᾽ ἄνδρα φοβεῖσθαι τὸ μήτε ἐπενεγκεῖν ψευδῆ τιμωρίαν,
every man to-fear the neither to-bring false punishment
μήτ᾽ οὖν ἑκόντα μήτ᾽ ἄκοντα κατὰ δύναμιν — παρθένος
nor then willing nor unwilling according-to power virgin
γὰρ Αἰδοῦς Δίκη λέγεταί τε καὶ ὄντως εἴρηται, ψεῦδος δὲ
for of-Reverence Justice is-called both and really has-been-said falsehood and
αἰδοῖ καὶ δίκῃ νεμεσητὸν κατὰ φύσιν — τῶν τε οὖν
to-reverence and to-justice hateful according-to nature of-the both then
ἄλλων εὐλαβεῖσθαι πέρι πλημμελεῖν εἰς δίκην, διαφερόντως
others to-beware about to-err against justice exceptionally
δὲ καὶ τῆς τῶν κατὰ πόλεμον ὅπλων ἀποβολῆς, μὴ
and also of-the of-the in war arms loss lest

διαμαρτών τις ἄρα τῶν ἀναγκαίων ἀποβολῶν, ὡς αἰσχρὰς
erring someone then of-the necessary losses as shameful
αὐτὰς εἰς ὄνειδος τιθείς, ἀναξίῳ ἀναξίας ἐπάγῃ δίκας.
them into reproach setting on-unworthy undeserved bring suits

II · SHIELDS THROWN AWAY, AND THE AUDITORS

Losing arms by force differs from throwing them away, as Patroclus' armor, taken from his body, shows; the coward who throws his away to save his life would deserve the reverse of Caeneus' change from woman to man. He may never serve again, and an officer who enrolls him is fined. The auditors of the officials must be wonderful in every virtue. Each year the whole city assembles in the precinct of Helios and Apollo and elects three men over fifty; twelve are chosen in the first year, and each serves until seventy-five. They audit every office, post their verdicts in the market, and may be appealed against or accused themselves.

944 ΑΤΗ. ῥᾴδιον μὲν οὖν οὐδαμῶς διορίσαι τούτων θάτερον,
easy indeed then in-no-way to-distinguish of-these the-other
ὅμως δὲ χρὴ τὸν νόμον ἁμῶς γέ πως ὁρίζειν
nevertheless and one-must the law somehow at-least in-some-way to-define
πειρᾶσθαι κατὰ μέρη. μύθῳ δὴ προσχρώμενοι ἅμ'
to-try by parts with-a-story indeed helping-ourselves at-once
εἴπωμεν, εἰ κομισθεὶς ἐπὶ σκηνὴν ἄνευ τῶν ὅπλων
let-us-say if brought to tent without the arms
Πάτροκλος ἔμπνους ἐγένεθ', οἷον δὴ μυρίοις συνέπεσεν,
Patroclus breathing had-become as indeed to-ten-thousands it-happened
τὰ δὲ πρότερα ἐκεῖνα ὅπλα, ἃ Πηλεῖ φησιν ὁ ποιητὴς
the and earlier those arms which to-Peleus says the poet
παρὰ θεῶν προῖκα ἐν τοῖς γάμοις ἐπιδοθῆναι Θέτιδι,
from gods dowry in the marriage to-have-been-given with-Thetis
ταῦτα δὲ Ἕκτωρ εἶχεν, ἐξῆν ἂν τῶν τότε ὅσοι
these-things and Hector had it-would-be-possible — for-the then as-many-as

κακοὶ ὀνειδίζειν ὅπλων ἀποβολὴν τῷ τοῦ Μενοιτίου.
bad to-reproach arms' loss to-the of-the Menoetius
ἔτι δὲ ὁπόσοι κατὰ κρημνῶν ῥιφέντες ἀπώλεσαν ὅπλα,
still and as-many-as down cliffs thrown lost arms
ἢ κατὰ θάλατταν, ἢ χειμώνων ἐν κόποις ὑποδεξαμένης
or at sea or of-storms in toils having-overtaken
αὐτοὺς ἐξαίφνης πολλῆς ῥύσεως ὕδατος, ἢ μυρί' ἂν
them suddenly much flow of-water or ten-thousand —
ἔχοι τις τοιαῦτα παραμυθούμενος ἐπᾴδειν, εὐδιάβολον
could anyone such-things consoling to-charm easily-slandered
κακὸν καλλύνων· τεμεῖν δὴ χρεὼν κατὰ δύναμιν τὸ
evil beautifying to-cut indeed needful according-to power the
μεῖζον καὶ τὸ δυσχερέστερον κακὸν ἀπὸ τοῦ ἐναντίου.
greater and the more-troublesome evil from the opposite
σχεδὸν οὖν ἐν τοῖς ὀνείδεσιν ἔχει τινὰ τομὴν ἡ τούτων
nearly then in the reproaches has some cut the of-these
τῶν ὀνομάτων ἐπιφορά· ῥίψασπις μὲν γὰρ οὐκ ἐν πᾶσιν
the names application shield-thrower indeed for not in all-cases
ὀνομάζοιτ' ἂν δικαίως, ἀποβολεὺς δὲ ὅπλων.
would-be-named — justly loser but of-arms
οὐχ ὁμοίως γὰρ ὅ τε ἀφαιρεθεὶς μετ' εἰκυίας βίας d
not alike for the both deprived with reasonable force
γίγνοιτ' ἂν ῥίψασπις ὅ τε ἀφεὶς ἑκών, διαφέρει δὲ
would-become — shield-thrower the and having-let-go willing differs and
ὅλον που καὶ τὸ πᾶν. ὧδ' οὖν δὴ λεγέσθω νόμῳ· ἐὰν
wholly surely and the all thus then indeed let-it-be-spoken by-law if
καταλαμβανόμενός τις ὑπὸ πολεμίων καὶ ἔχων ὅπλα
being-overtaken anyone by enemies and having arms
μὴ ἀναστρέφῃ καὶ ἀμύνηται, ἀφῇ δὲ ἑκὼν ἢ ῥίψῃ,
not turn-round and defend-himself let-go but willingly or throw
ζωὴν αἰσχρὰν ἀρνύμενος μετὰ κάκης μᾶλλον ἢ μετ'
life shameful winning with cowardice rather than with

ἀνδρείας καλὸν καὶ εὐδαίμονα θάνατον, τοιαύτης μὲν
courage fine and happy death of-such indeed
ὅπλων ἀποβολῆς ἔστω δίκη ῥιφθέντων, τῆς δὲ εἰρημένης
arms' loss let-be suit of-thrown the and said
ἔμπροσθεν ὁ δικάζων μὴ ἀμελείτω σκοπεῖν. τὸν γὰρ
before the judging not let-neglect to-consider the for
κακὸν ἀεὶ δεῖ κολάζειν, ἵν' ἀμείνων ᾖ, οὐ τὸν
bad always one-must to-punish so-that better he-be not the
δυστυχῆ· οὐδὲν γὰρ πλέον. ζημία δὴ τῷ τὴν τοιαύτην
unfortunate nothing for more penalty indeed for-the the such
ἀμυντηρίων ὅπλων εἰς τοὐναντίον ἀφέντι δύναμιν τίς
defensive arms into the-opposite having-let-go power what
ἄρα γίγνοιτ' ἂν πρόσφορος; οὐ γὰρ δυνατὸν ἀνθρώπῳ
then would-be — suitable not for possible for-man
δρᾶν τοὐναντίον ὥς ποτε θεόν φασι δρᾶσαι, Καινέα τὸν
to-do the-opposite as once god they-say to-have-done Caeneus the
Θετταλὸν ἐκ γυναικὸς μεταβαλόντα εἰς ἀνδρὸς φύσιν·
Thessalian from woman having-changed into man's nature
ἦν γὰρ ἀνδρὶ ῥιψάσπιδι τρόπον τινὰ πρέπουσα πασῶν
it-would-be for for-man shield-throwing in-a-way some fitting of-all
μάλιστα ἡ ᾽κείνῃ τῇ γενέσει ἐναντία γένεσις, εἰς γυναῖκα
most the to-that the birth opposite birth into woman
ἐξ ἀνδρὸς μεταβαλοῦσα, τιμωρία τούτῳ γενομένη.
from man having-changed punishment to-this-one having-come-about
945 νῦν δ' ὅτι τούτων ἐγγύτατα φιλοψυχίας ἕνεκα, ἵνα τὸν
now and as of-these nearest of-love-of-life for-the-sake so-that the
ἐπίλοιπον βίον μὴ κινδυνεύῃ, ζῇ δὲ ὡς πλεῖστον χρόνον ὢν
remaining life not he-run-risks live and as longest time being
κακὸς ὀνείδει συνεχόμενος, ἔστω νόμος ὅδε ἐπὶ τούτοις·
bad by-reproach held-fast let-be law this-here upon these
Ἀνὴρ ὃς ἂν ὄφλῃ δίκην ὡς αἰσχρῶς ἀποβαλὼν ὅπλα
Man whoever — be-convicted-in suit as shamefully having-lost arms

πολεμικά, τούτῳ μήτ᾽ οὖν τις στρατηγὸς μήτ᾽ ἄλλος ποτὲ
warlike this-one neither then any general nor other ever
τῶν κατὰ πόλεμον ἀρχόντων ὡς ἀνδρὶ στρατιώτῃ χρήσηται
of-the in war officials as man soldier may-use
μηδ᾽ εἰς τάξιν κατατάξῃ μηδ᾽ ἡντινοῦν· εἰ δὲ μή, κατευθύνειν
nor into rank may-post nor any-whatever if but not to-call-to-account
αὐτοῦ τὸν εὔθυνον, ἂν μὲν ᾖ τοῦ μεγίστου τιμήματος ὁ
him the auditor if indeed he-be of-the greatest property-class the
τάξας τὸν κακόν, χιλίας, ἂν δὲ τοῦ δευτέρου, πέντε μνᾶς,
having-posted the bad thousand if and of-the second five minas
ἂν δὲ τοῦ τρίτου, τρεῖς μνᾶς, ἂν δὲ τοῦ τετάρτου, μνᾶν. ὁ
if and of-the third three minas if and of-the fourth a-mina the
δὲ ὀφλὼν τὴν δίκην πρὸς τῷ ἀφεῖσθαι τῶν ἀνδρείων
and convicted-in the suit in-addition-to the to-be-released from-the manly
κινδύνων κατὰ φύσιν τὴν αὐτοῦ προσαποτεισάτω μισθόν,
dangers according-to nature the his-own let-him-pay-besides wage
χιλίας μέν, ἂν τοῦ μεγίστου τιμήματος ᾖ, πέντε δέ,
thousand indeed if of-the greatest property-class he-be five and
τοῦ δευτέρου, τρεῖς δέ, ἂν τοῦ τρίτου, μνᾶν δὲ ὡσαύτως,
of-the second three and if of-the third a-mina and likewise
καθάπερ οἱ πρόσθεν, τοῦ τετάρτου μέρους.
as the earlier of-the fourth class
εὐθύνων δὴ πέρι τίς ἡμῖν λόγος ἂν εἴη πρέπων c
of-audits indeed about what for-us argument — would-be fitting
ἀρχόντων γενομένων τῶν μὲν κατὰ τύχην κλήρου
officials having-been the(-ones) indeed by chance of-lot
καὶ ἐπ᾽ ἐνιαυτόν, τῶν δ᾽ εἰς πλείονα ἔτη καὶ ἐκ
and for a-year the(-others) and for more years and from
προκρίτων; τῶν δὴ τοιούτων εὐθυντὴς τίς ἱκανός, ἄν
preselected of-the indeed such auditor who sufficient if
τίς τί εἴπῃ σκολιὸν αὐτῶν ἢ καμφθεὶς ὑπὸ βάρους
anyone anything say crooked of-them or bent by weight

μὲν τὴν ἀρχὴν πράξῃ, τῆς δ' αὑτοῦ δυνάμεως ἐνδείᾳ
indeed the office do of-the but his-own power through-lack
πρὸς τὴν τῆς ἀρχῆς ἀξίαν; ῥᾴδιον μὲν οὐδαμῶς εὑρεῖν
toward the of-the office worth easy indeed in-no-way to-find
τῶν ἀρχόντων ἄρχοντα ὑπερβάλλοντα πρὸς ἀρετήν,
of-the officials official surpassing toward virtue
ὅμως δὲ πειρατέον εὐθυντάς τινας ἀνευρίσκειν θείους.
nevertheless and one-must-try auditors some to-find divine
ἔχει γὰρ οὖν οὕτω. πολλοὶ καιροὶ πολιτείας λύσεώς
it-is for then so many seasons of-constitution of-dissolution
εἰσιν, καθάπερ νεὼς ἢ ζῴου τινός, οὓς ἐντόνους τε
are as of-ship or of-animal some which stays both
καὶ ὑποζώματα καὶ νεύρων ἐπιτόνους, μίαν οὖσαν φύσιν
and undergirdings and of-sinews tendons one being nature
διεσπαρμένην, πολλαχοῦ πολλοῖς ὀνόμασιν προσαγορεύομεν·
scattered in-many-places by-many names we-call
εἷς δὲ οὗτος οὐ σμικρότατος καιρὸς τοῦ σῴζεσθαί τε
one and this not smallest season of-the to-be-preserved both
καὶ διαλυθεῖσαν οἴχεσθαι πολιτείαν. ἂν μὲν γὰρ οἱ τοὺς
and dissolved to-be-gone constitution if indeed for the the
ἄρχοντας ἐξευθύνοντες βελτίους ὦσιν ἐκείνων, καὶ τοῦτ' ἐν
officials auditing better be than-those and this in
δίκῃ ἀμέμπτῳ τε καὶ ἀμέμπτως, ἡ πᾶσα οὕτω θάλλει τε
justice blameless both and blamelessly the whole so flourishes both
καὶ εὐδαιμονεῖ χώρα καὶ πόλις· ἐὰν δ' ἄλλως τὰ περὶ τὰς
and is-happy country and city if but otherwise the about the
εὐθύνας τῶν ἀρχόντων γίγνηται, τότε λυθείσης τῆς τὰ
audits of-the officials happen then having-been-dissolved the the
πάντα πολιτεύματα συνεχούσης εἰς ἓν δίκης, ταύτῃ πᾶσα
all civic-bodies holding-together into one justice in-this-way every
ἀρχὴ διεσπάσθη χωρὶς ἑτέρα ἀπ' ἄλλης, καὶ οὐκ εἰς τὸ
office was-torn-apart separately one from another and not toward the

αὐτὸ ἔτι νεύουσαι, πολλὰς ἐκ μιᾶς τὴν πόλιν ποιοῦσαι,
same still inclining many from one the city making
στάσεων ἐμπλήσασαι ταχὺ διώλεσαν. διὸ δὴ δεῖ
with-factions having-filled quickly destroyed wherefore indeed one-must
πάντως τοὺς εὐθύνους θαυμαστοὺς πᾶσαν ἀρετὴν εἶναι.
altogether the auditors wondrous in-all virtue to-be
τεκταινώμεθα δή τινα τρόπον αὐτῶν τοιάνδε γένεσιν. 946
let-us-contrive indeed some way of-them such-as-this birth
κατ' ἐνιαυτὸν ἕκαστον μετὰ τροπὰς ἡλίου τὰς ἐκ θέρους
every year each after turnings of-sun the from summer
εἰς χειμῶνα συνιέναι χρεὼν πᾶσαν τὴν πόλιν εἰς Ἡλίου
to winter to-assemble needful all the city to of-Sun
κοινὸν καὶ Ἀπόλλωνος τέμενος, τῷ θεῷ ἀποφανουμένους
common and of-Apollo precinct to-the god going-to-declare
ἄνδρας αὑτῶν τρεῖς, ὃν ἂν ἕκαστος αὐτῶν ἡγῆται
men of-themselves three whom-ever — each of-them think
πάντῃ ἄριστον εἶναι, πλὴν αὑτοῦ, μὴ ἔλαττον πεντήκοντα
in-all-respects best to-be except himself not less than-fifty
γεγονότα ἐτῶν. τῶν δὲ προκριθέντων οὓς ἂν πλεῖστοι
having-become years of-the and preselected whom-ever — most
ἐνέγκωσι, τούτους ἐκλέξαι μέχρι τῶν ἡμίσεων, ἐὰν ἄρτιοι
vote-for these to-select up-to the halves if even
γίγνωνται, περιττοὶ δὲ ἐὰν ὦσιν, ἕνα ἀφελεῖν, ᾧ
they-be odd but if they-be one to-remove for-whom
ἂν ἐλάχισται γένωνται, καταλιπεῖν δὲ τοὺς ἡμίσεις
— fewest-votes be to-leave and the halves
αὐτῶν πλήθει τῶν ψήφων ἀποκρίναντας, ἐὰν δέ τισιν
of-them by-number of-the votes having-separated if and to-some
ἴσαι γίγνωνται καὶ τὸν ἥμισυν ἀριθμὸν πλείω ποιῶσιν,
equal be and the half number more they-make
ἀφελεῖν τὸ πλέον ἀποκρίναντας νεότητι, τοὺς δ' ἄλλους
to-remove the excess having-separated by-youth the and others

ἐγκρίναντας φέρειν αὖθις, μέχριπερ ἂν τρεῖς λειφθῶσιν
having-admitted to-vote again until — three be-left
ἄνισοι· ἐὰν δὲ ἢ πᾶσιν ἢ τοῖν δυοῖν ἴσαι γίγνωνται, τῇ
unequal if but either for-all or for-the two equal they-be to-the
ἀγαθῇ μοίρᾳ καὶ τύχῃ ἐπιτρέψαντας, κλήρῳ διελόντας τὸν
good lot and fortune having-entrusted by-lot having-divided the
νικῶντα καὶ δεύτερον καὶ τρίτον στεφανῶσαι θαλλῷ,
winning and second and third to-crown with-olive-shoot
καὶ τὰ ἀριστεῖα ἀποδόντας πᾶσιν ἀνειπεῖν ὅτι Μαγνήτων
and the prizes having-given to-all to-proclaim that of-the-Magnesians
ἡ κατὰ θεὸν πάλιν τυχοῦσα σωτηρίας πόλις, ἀποφήνασα
the by god again having-obtained salvation city having-declared
αὑτῆς Ἡλίῳ ἄνδρας τοὺς ἀρίστους τρεῖς, ἀκροθίνιον
of-itself to-Sun men the best three firstfruits
Ἀπόλλωνι κατὰ τὸν παλαιὸν νόμον ἀνατίθησι κοινὸν
to-Apollo according-to the ancient law dedicates common
καὶ Ἡλίῳ, ὅσονπερ ἂν ἕπωνται χρόνον τῇ κρίσει.
and to-Sun as-long-as — they-follow time the judgment
d τούτους δὲ πρώτῳ μὲν ἐνιαυτῷ δώδεκα εὐθύνους
these and in-first indeed year twelve auditors
ἀποδεῖξαι, μέχριπερ ἂν ἑκάστῳ πέντε καὶ ἑβδομήκοντα ἔτη
to-appoint until — for-each five and seventy years
συμβῇ γενόμενα, τὸ λοιπὸν δὲ τρεῖς ἀεὶ προσγιγνέσθων
happen having-become the rest and three always let-be-added
κατ᾽ ἐνιαυτόν· οὗτοι δὲ τὰς ἀρχὰς πάσας δώδεκα
each year these and the offices all twelve
μέρη διελόμενοι πάσαις βασάνοις χρώμενοι ἐλευθέραις
parts having-divided all tests using free
ἐλεγχόντων. οἰκούντων δέ, ὅσον ἂν εὐθύνωσιν χρόνον,
let-them-examine let-them-dwell and as-long-as — they-audit time
ἐν τῷ τοῦ Ἀπόλλωνός τε καὶ Ἡλίου τεμένει, ἐν ᾧπερ
in the of-the Apollo both and of-Sun precinct in which-very

ἐκρίθησαν· καὶ τὰ μὲν ἰδίᾳ ἕκαστος, τὰ δὲ καὶ
they-were-judged and the(-ones) indeed privately each the(-others) and also
κοινῇ μετ᾽ ἀλλήλων κρίναντες τοὺς ἄρξαντας τῇ πόλει,
in-common with one-another having-judged the having-held-office for-the city
ἀποφηνάντων, εἰς τὴν ἀγορὰν γράμματα καταθέντες,
let-them-declare into the market-place writings having-set
περὶ ἑκάστης ἀρχῆς ὅτι χρὴ παθεῖν ἢ ἀποτίνειν κατὰ
about each office what one-must to-suffer or to-pay according-to
τὴν τῶν εὐθύνων γνώμην. ἥτις δ᾽ ἂν τῶν ἀρχῶν μὴ
the of-the auditors judgment whichever and — of-the offices not
ὁμολογῇ κεκρίσθαι δικαίως, εἰς τοὺς ἐκλεκτοὺς δικαστὰς
agree to-have-been-judged justly to the select judges
εἰσαγέτω τοὺς εὐθύνους, καὶ ἐὰν μὲν ἀποφύγῃ τις τὰς
let-it-bring the auditors and if indeed escape anyone the
εὐθύνας, αὐτῶν τῶν εὐθύνων κατηγορείτω, ἐὰν ἐθέλῃ· ἐὰν
audits themselves of-the auditors let-him-accuse if he-wish if
δὲ ἁλῷ, ἐὰν μὲν ᾖ τῳ θανάτου τετιμημένον ὑπὸ
but he-be-convicted if indeed be to-anyone death assessed by
τῶν εὐθύνων, ὥσπερ ἀνάγκη, ἁπλῶς θνῃσκέτω, τῶν δ᾽
the auditors as necessity simply let-him-die of-the but
ἄλλων τιμημάτων ὧν ἂν δυνατὸν ᾖ διπλῆν τεῖσαι,
other assessments which-ever — possible be double to-pay
διπλασίαν τινέτω. τὰς δ᾽ εὐθύνας αὐτῶν τούτων ἀκούειν
double let-him-pay the and audits themselves of-these to-hear
χρὴ τίνες ἔσονται καὶ τίνα τρόπον.
one-must what will-be and what way

The auditors receive front seats, lead the city's sacred embassies, and wear laurel; they are priests of Apollo and Helios, and one is high priest each year. Their funerals are white, with choirs of boys and girls and a stone vault, and annual games. An auditor who proves corrupt may be indicted. Rhadamanthys judged quickly by oaths because men then believed in gods; now oaths are to be removed from suits. Fines and distraint compel citizens to perform public duties, and the city that does not trade must decide about travel.

947 ΑΤΗ. ζῶσι μὲν οὖν τούτοις τοῖς παρὰ πάσης τῆς πόλεως
living indeed then to-these the from all the city
ἀριστείων ἠξιωμένοις προεδρίαι τ' ἐν ταῖς πανηγύρεσι
prizes-of-valor deemed-worthy front-seats both in the festivals
πάσαις ἔστωσαν, ἔτι δὲ τῶν εἰς τοὺς Ἕλληνας κοινῇ
all let-there-be still and of-the toward the Greeks in-common
θυσιῶν καὶ θεωριῶν καὶ ὅσων ἂν ἑτέρων κοινωνῶσιν
sacrifices and embassies and as-many-as — other they-share
ἱερῶν, ἐκ τούτων τοὺς ἄρχοντας τῆς θεωρίας ἑκάστης
holy-rites from these the leaders of-the embassy each
ἐκπέμπειν, καὶ τούτους μόνους δάφνης στεφάνῳ τῶν ἐν
to-send-out and these only of-laurel with-crown of-the in
τῇ πόλει κεκοσμημένους εἶναι, καὶ ἱερέας μὲν πάντας
the city adorned to-be and priests indeed all
τοῦ Ἀπόλλωνός τε καὶ Ἡλίου, ἀρχιέρεων δὲ ἕνα κατ'
of-the Apollo both and of-Sun high-priest but one by
ἐνιαυτὸν τὸν πρῶτον κριθέντα τῶν γενομένων ἐκείνῳ τῷ
year the first judged of-the having-become in-that the
ἐνιαυτῷ τῶν ἱερέων, καὶ τοὔνομα ἀναγράφειν τούτου κατ'
year of-the priests and the-name to-inscribe of-this-one by
ἐνιαυτόν, ὅπως ἂν γίγνηται μέτρον ἀριθμοῦ τοῦ χρόνου,
year so-that — become measure of-number of-the time

ἕως ἂν ἡ πόλις οἰκῆται. τελευτήσασι δὲ προθέσεις καὶ
as-long-as — the city be-inhabited for-the-dead and layings-out and
ἐκφορὰς καὶ θήκας διαφόρους εἶναι τῶν ἄλλων πολιτῶν·
carryings-out and burials different to-be than-the other citizens
λευκὴν μὲν τὴν στολὴν ἔχειν πᾶσαν, θρήνων δὲ καὶ
white indeed the robe to-have all of-dirges and and
ὀδυρμῶν χωρὶς γίγνεσθαι, κορῶν δὲ χορὸν πεντεκαίδεκα
of-lamentations apart to-happen of-girls and chorus fifteen
καὶ ἀρρένων ἕτερον περιισταμένους τῇ κλίνῃ ἑκατέρους
and of-males another standing-around the bier each-of-the-two
οἷον ὕμνον πεποιημένον ἔπαινον εἰς τοὺς ἱερέας ἐν μέρει
as hymn composed praise to the priests in turn
ἑκατέρους ᾄδειν, εὐδαιμονίζοντας ᾠδῇ διὰ πάσης τῆς
each-of-the-two to-sing calling-happy with-song through all the
ἡμέρας· ἕωθεν δ' εἰς τὴν θήκην φέρειν αὐτὴν μὲν
day at-dawn and to the tomb to-carry itself indeed
τὴν κλίνην ἑκατὸν τῶν νέων τῶν ἐν τοῖς γυμνασίοις,
the bier hundred of-the young-men of-the in the gymnasia
οὓς ἂν οἱ προσήκοντες τοῦ τελευτήσαντος ἐπιόψωνται,
whom-ever — the relatives of-the deceased choose
πρώτους δὲ προϊέναι τοὺς ἠιθέους τὴν πολεμικὴν
first and to-go-before the unmarried-youths the warlike
σκευὴν ἐνδεδυκότας ἑκάστους, σὺν τοῖς ἵπποισι μὲν
gear having-put-on each with the horses indeed
ἱππέας, σὺν δὲ ὅπλοις ὁπλίτας, καὶ τοὺς ἄλλους ὡσαύτως,
cavalry with and arms hoplites and the others likewise
παῖδας δὲ περὶ αὐτὴν τὴν κλίνην ἔμπροσθεν τὸ πάτριον
boys and about itself the bier in-front the ancestral
μέλος ἐφυμνεῖν, καὶ κόρας ἑπομένας ἐξόπισθεν ὅσαι τ'
song to-chant and girls following behind as-many-as and
ἂν γυναῖκες τῆς παιδοποιήσεως ἀπηλλαγμέναι τυγχάνωσιν,
— women of-the child-bearing released happen

μετὰ δὲ ταῦτα ἱερέας τε καὶ ἱερείας ὡς καθαρεύοντι
after and these-things priests both and priestesses as pure
τῷ τάφῳ ἕπεσθαι, ἐὰν ἄρα καὶ τῶν ἄλλων εἴργωνται
the tomb to-follow if then even from-the other they-be-barred
τάφων, ἐὰν καὶ τὸ τῆς Πυθίας οὕτω τε καὶ ταύτῃ
tombs if also the of-the Pythia so both and in-this-way
σύμψηφον ᾖ. θήκην δὲ ὑπὸ γῆς αὐτοῖς εἰργασμένην εἶναι
concurring be tomb and under earth for-them made to-be
ψαλίδα προμήκη λίθων ποτίμων καὶ ἀγήρων εἰς δύναμιν,
vault oblong of-stones choice and ageless to power
ἔχουσαν κλίνας παρ᾽ ἀλλήλας λιθίνας κειμένας, οὗ δὴ
having biers beside one-another stone lying where indeed
τὸν μακάριον γεγονότα θέντες, κύκλῳ χώσαντες, πέριξ
the blessed having-become having-laid in-circle having-heaped-up around
δένδρων ἄλσος περιφυτεύσουσι πλὴν κώλου ἑνός, ὅπως ἂν
of-trees grove they-will-plant-around except side one so-that —
αὔξην ὁ τάφος ἔχῃ ταύτην τὴν εἰς τὸν ἅπαντα χρόνον
growth the tomb have this the for the all time
ἐπιδεῆ χώματος τοῖς τιθεμένοις· κατ᾽ ἐνιαυτὸν δὲ ἀγῶνα
lacking of-mound for-the being-laid by year and contest
μουσικῆς αὐτοῖς καὶ γυμνικὸν ἱππικόν τε θήσουσιν.
of-music for-them and gymnastic equestrian both they-will-hold
948 τὰ μὲν δὴ γέρα ταῦτα τοῖς τὰς εὐθύνας διαφυγοῦσιν· ἂν
the indeed indeed honors these for-those the audits having-escaped if
δέ τις τούτων, πιστεύων τῷ κεκρίσθαι, τὴν ἀνθρωπίνην
but anyone of-these trusting to-the to-have-been-judged the human
φύσιν ἐπιδείξῃ κακὸς γενόμενος ὕστερον τῆς κρίσεως,
nature display bad having-become after the judgment
γράφεσθαι μὲν τὸν βουλόμενον αὐτὸν ὁ νόμος προσταττέτω,
to-indict indeed the wishing him the law let-order
ὁ δ᾽ ἀγὼν ἐν δικαστηρίῳ γιγνέσθω τοιῷδέ τινι τρόπῳ.
the and contest in court let-happen in-such-as-this some way

πρῶτον μὲν νομοφύλακες ἔστωσαν τούτου τοῦ δικαστηρίου,
first indeed law-guardians let-be of-this the court
ἔπειτα αὐτῶν τούτων οἱ ζῶντες, πρὸς δὲ τούτοις τὸ
then of-them these the living in-addition-to and these the
τῶν ἐκλεκτῶν δικαστήριον, γραφέσθω δὲ ὁ γραφόμενος,
of-the select court let-indict and the indicting
ὃν ἂν γράφηται, λέγουσαν τὴν γραφὴν ἀνάξιον εἶναι
whom-ever — he-indict saying the indictment unworthy to-be
τὸν καὶ τὸν τῶν ἀριστείων καὶ τῆς ἀρχῆς· καὶ
the-so-and-so and the-so-and-so of-the prizes-of-valor and of-the office and
ἐὰν μὲν ὁ φεύγων ἁλῷ, στερέσθω τῆς ἀρχῆς καὶ
if indeed the defendant be-convicted let-him-be-deprived of-the office and
τοῦ τάφου καὶ τῶν ἄλλων τῶν δοθεισῶν αὐτῷ τιμῶν, ἐὰν
of-the tomb and of-the other the given to-him honors if
δὲ ὁ διώκων μὴ μεταλάβῃ τὸ πέμπτον μέρος τῶν ψήφων,
but the prosecuting not obtain the fifth part of-the votes
τινέτω ὁ μὲν τοῦ μεγίστου τιμήματος δώδεκα μνᾶς,
let-him-pay the(-one) indeed of-the greatest property-class twelve minas
ὀκτὼ δὲ ὁ τοῦ δευτέρου, τρίτου δὲ ἕξ, τετάρτου δὲ δύο.
eight and the of-the second of-third and six of-fourth and two
Ῥαδαμάνθυος δὲ περὶ τὴν λεγομένην κρίσιν τῶν δικῶν c
of-Rhadamanthys and about the being-told judgment of-the suits
ἄξιον ἄγασθαι, διότι κατεῖδεν τοὺς τότε ἀνθρώπους
worthy to-admire because he-saw the then men
ἡγουμένους ἐναργῶς εἶναι θεούς, εἰκότως, ἅτε κατὰ
thinking manifestly to-be gods reasonably inasmuch-as according-to
τὸν τότε χρόνον τῶν πολλῶν ἐκ θεῶν ὄντων, ὧν εἷς ἦν
the then time of-the many from gods being of-whom one was
αὐτός, ὥς γε λόγος. ἔοικεν δὴ δικαστῇ μὲν ἀνθρώπων
himself as at-least story it-seems indeed to-a-judge indeed of-men
οὐδενὶ διανοούμενος δεῖν ἐπιτρέπειν, θεοῖς δέ, ὅθεν
to-none thinking to-be-necessary to-entrust to-gods but whence

ἁπλαῖ καὶ ταχεῖαι δίκαι ἐκρίνοντ᾽ αὐτῷ· διδοὺς γὰρ περὶ
simple and quick suits were-judged by-him giving for about
ἑκάστων τῶν ἀμφισβητουμένων ὅρκον τοῖς ἀμφισβητοῦσιν
each of-the disputed-things oath to-the disputing
ἀπηλλάττετο ταχὺ καὶ ἀσφαλῶς. νῦν δὲ δὴ ὅτε μέρος τι
he-was-rid-of quickly and safely now and indeed when part some
μέν, φαμέν, ἀνθρώπων τὸ παράπαν οὐχ ἡγοῦνται θεούς,
indeed we-say of-men the altogether not believe-in gods
οἱ δὲ οὐ φροντίζειν ἡμῶν αὐτοὺς διανοοῦνται, τῶν
the(-others) and not to-care-for us them think of-the
δὲ δὴ πλείστων ἐστὶ καὶ κακίστων ἡ δόξα ὡς σμικρὰ
and indeed most is and of-worst the opinion that small
δεχόμενοι θύματα καὶ θωπείας πολλὰ συναποστεροῦσι
receiving sacrifices and flatteries much they-help-to-rob
χρήματα καὶ μεγάλων σφᾶς ἐκλύονται κατὰ πολλὰ
money and from-great them they-release by many
ζημιῶν, οὐκέτι δὴ τοῖς νῦν ἀνθρώποις ἡ Ῥαδαμάνθυος
penalties no-longer indeed for-the now men the of-Rhadamanthys
ἂν εἴη τέχνη πρέπουσα ἐν δίκαις. μεταβεβληκυιῶν οὖν
— would-be art fitting in suits having-changed then
τῶν περὶ θεοὺς δοξῶν ἐν τοῖς ἀνθρώποις μεταβάλλειν
the about gods opinions among the men to-change
δεῖ καὶ τοὺς νόμους· ἐν γὰρ λήξεσιν δικῶν τοὺς μετὰ
one-must also the laws in for allotments of-suits the with
νοῦ τιθεμένους νόμους ἐξαιρεῖν χρὴ τοὺς ὅρκους τῶν
mind laying-down laws to-take-away one-must the oaths of-the
ἀντιδικούντων ἑκατέρων, καὶ τὸν λαγχάνοντά τῳ
litigants each-of-the-two and the bringing against-anyone
τινα δίκην τὰ μὲν ἐγκλήματα γράφειν, ὅρκον δὲ μὴ
some suit the indeed charges to-write oath but not
ἐπομνύναι, καὶ τὸν φεύγοντα κατὰ ταὐτὰ τὴν ἄρνησιν
to-swear and the defendant according-to the-same the denial

γράψαντα παραδοῦναι τοῖς ἄρχουσιν ἀνώμοτον. δεινὸν
having-written to-hand-over to-the officials unsworn terrible
γάρ που, δικῶν γ' ἐν πόλει πολλῶν γενομένων, εὖ
for surely of-suits at-least in city many having-arisen well
εἰδέναι σμικροῦ δεῖν τοὺς ἡμίσεις αὐτῶν ἐπιωρκηκότας, ἐν
to-know a-little to-lack the halves of-them having-perjured in
συσσιτίοις τε ἀλλήλοις εὐχερῶς συγγιγνομένους καὶ ἐν
common-messes both with-one-another easily associating and in
ἄλλαις συνουσίαις τε καὶ ἰδιωτικαῖς συγγενήσεσιν ἑκάστων.
other gatherings both and private meetings of-each
νόμος δὴ κείσθω δικαστὴν μὲν ὀμνύναι δικάζειν 949
law indeed let-be-laid-down judge indeed to-swear to-judge
μέλλοντα, καὶ τὸν τὰς ἀρχὰς τῷ κοινῷ καθιστάντα
being-about and the the offices for-the commonwealth appointing
δι' ὅρκων ἢ διὰ φορᾶς ψήφων ἀφ' ἱερῶν φέροντα δρᾶν
by oaths or by bringing of-votes from holy-places bringing to-do
ἀεὶ τὸ τοιοῦτον, καὶ κριτὴν αὖ χορῶν καὶ πάσης
always the such and judge again of-choruses and of-all
μουσικῆς καὶ γυμνικῶν τε καὶ ἱππικῶν ἄθλων ἐπιστάτας
music and of-gymnastic both and of-equestrian contests presidents
καὶ βραβέας καὶ ἁπάντων ὁπόσα μὴ φέρει κέρδος κατὰ
and umpires and of-all as-many-as not bring profit according-to
τὴν ἀνθρωπίνην δόξαν τῷ ἐπιορκοῦντι· τῶν δὲ ὁπόσα
the human opinion to-the perjuring of-the but as-many-as
ἐξαρνηθέντι καὶ ἐξομοσαμένῳ κέρδος μέγα φανερὸν εἶναι
for-one-having-denied and having-sworn-off profit great manifest to-be
δοκεῖ, ταῦτα δὲ διὰ δικῶν ὅρκων χωρὶς κρίνεσθαι
seems these-things and through suits oaths apart to-be-judged
σύμπαντας τοὺς ἐπικαλοῦντας ἀλλήλοις. καὶ τὸ παράπαν
all the accusing one-another and the altogether
ἐν δίκῃ τοὺς προέδρους μὴ ἐπιτρέπειν μήτε ὀμνύντι λέγειν
in suit the presiding not to-permit neither swearing to-speak

πιθανότητος χάριν μήτε ἐπαρώμενον ἑαυτῷ καὶ γένει μήτε
of-persuasiveness for-the-sake nor cursing himself and family nor
ἱκετείαις χρώμενον ἀσχήμοσιν μήτε οἰκτοις γυναικείοις,
supplications using unseemly nor laments womanish
ἀλλὰ τὸ δίκαιον μετ' εὐφημίας διδάσκοντα καὶ μανθάνοντα
but the just with good-speech teaching and learning
ἀεὶ διατελεῖν, εἰ δὲ μή, καθάπερ ἔξω τοῦ λόγου λέγοντος,
always to-continue if but not as outside the argument speaking
τοὺς ἄρχοντας πάλιν ἐπανάγειν εἰς τὸν περὶ τοῦ πράγματος
the officials again to-bring-back to the about the matter
ἀεὶ λόγον. ξένῳ δ' εἶναι πρὸς ξένους, καθάπερ τὰ νῦν,
always argument for-foreigner and to-be toward foreigners as the now
δέχεσθαί τε ὅρκους παρ' ἀλλήλων, ἂν ἐθέλωσι, καὶ διδόναι
to-receive both oaths from one-another if they-wish and to-give
κυρίως — οὐ γὰρ καταγηράσουσιν οὐδ' ἐννεοττεύοντες ἐν
validly not for they-will-grow-old nor making-nests in
τῇ πόλει ὡς τὸ πολὺ τοιούτους ἄλλους κυρίους τῆς
the city as the most-part such others masters of-the
χώρας παρέξονται συντρόφους — δικῶν τε περὶ λήξεως
country will-produce fellow-nurslings of-suits both about allotment
τὸν αὐτὸν τρόπον εἶναι πρὸς ἀλλήλους πᾶσι τὴν κρίσιν.
the same way to-be toward one-another for-all the judgment
d ὅσα τις ἐλεύθερος ἀπειθεῖ τῇ πόλει, μήτ' οὖν πληγῶν
as-many-as anyone free disobeys the city neither then of-blows
ἄξια μηδ' αὖ δεσμῶν μηδὲ θανάτου, περὶ δὲ χορείας
worthy nor again of-bonds nor of-death about and choral-service
τινῶν φοιτήσεων ἢ πομπεύσεων ἢ τοιούτων τινῶν ἄλλων
of-some attendances or processions or such some other
κοινῶν κοσμήσεων ἢ λητουργιῶν, ὁπόσα περὶ θυσίας
common adornments or public-services as-many-as about sacrifice
εἰρηνικῆς ἢ πολεμικῶν εἰσφορῶν εἵνεκα, πάντων τῶν
peaceful or of-warlike contributions for-the-sake of-all the

τοιούτων τὴν πρώτην ἀνάγκην ἰατὴν εἶναι τῆς ζημίας,
such the first necessity curable to-be of-the penalty
τοῖς δὲ μὴ πειθομένοις ἐνεχυρασίαν τούτοις οἷς
for-those but not obeying distraint on-these whom-ever
ἂν πόλις ἅμα καὶ νόμος εἰσπράττειν προστάττῃ, τῶν
— city at-once and law to-exact order of-the
δὲ ἀπειθούντων ταῖς ἐνεχυρασίαις πρᾶσιν τῶν ἐνεχύρων
and disobeying the distraints sale of-the pledges
εἶναι, τὸ δὲ νόμισμα γίγνεσθαι τῇ πόλει· ἐὰν δὲ ζημίας
to-be the and money to-go to-the city if but penalty
δέωνται πλείονος, τὰς ἀρχὰς ἑκάστας τοῖς ἀπειθοῦσι
they-need more the offices each for-the disobeying
τὰς πρεπούσας ζημίας ἐπιβαλλούσας εἰσάγειν εἰς τὸ
the fitting penalties imposing to-bring-in to the
δικαστήριον, ἕως ἂν ἐθελήσωσι δρᾶν τὸ προσταχθέν.
court until — they-be-willing to-do the ordered
πόλει δέ, ἥτις ἂν μήτε χρηματίζηται πλὴν τὸν ἐκ γῆς
for-city and which — neither make-money except the from earth
χρηματισμὸν μήτ' ἐμπορεύηται, περὶ ἀποδημίας ἑαυτῶν
money-making nor trade about travel-abroad of-themselves
ἔξω τῆς χώρας καὶ ξένων ὑποδοχῆς ἄλλοθεν ἀνάγκη
outside the country and of-foreigners reception from-elsewhere necessity
βεβουλεῦσθαι τί χρὴ δρᾶν· συμβουλεύειν οὖν τὸν
to-have-deliberated what one-must to-do to-advise then the
νομοθέτην δεῖ τούτων πέρι πρῶτον πείθοντα εἰς δύναμιν.
lawgiver one-must these about first persuading to power

Mixing with other cities mixes characters, yet expelling foreigners looks savage, and a city's good name matters, since even bad men judge others well. No one under forty travels abroad, and only on public missions to Delphi, Olympia, Nemea, and the Isthmus. Observers aged fifty to sixty may go abroad to learn what other cities do well and report it to the council that meets at dawn; a man who returns corrupted is silenced, or put to death. Visitors are of four kinds, the first the traders who come like birds of passage.

950 ΑΤΗ. πέφυκεν δὲ ἡ πόλεων ἐπιμειξία πόλεσιν ἤθη
is-wont and the of-cities intermingling with-cities characters
κεραννύναι παντοδαπά, καινοτομίας ἀλλήλοις ἐμποιούντων
to-mix of-all-kinds innovations in-one-another producing
ξένων ξένοις· ὃ δὴ τοῖς μὲν εὖ πολιτευομένοις διὰ
foreigners in-foreigners which indeed to-the indeed well governed through
νόμων ὀρθῶν βλάβην ἂν φέροι μεγίστην πασῶν, ταῖς
laws right harm — would-bring greatest of-all to-the
δὲ πλείσταις πόλεσιν, ἅτε οὐδαμῶς εὐνομουμέναις,
but most cities inasmuch-as in-no-way being-well-governed
οὐδὲν διαφέρει φύρεσθαι δεχομένους τε αὐτοῖς ξένους
nothing it-matters to-be-mixed receiving both for-themselves foreigners
καὶ αὐτοὺς εἰς τὰς ἄλλας ἐπικωμάζοντας πόλεις, ὅταν
and themselves into the other reveling cities whenever
ἐπιθυμήσῃ τις ἀποδημίας ὁπῃοῦν καὶ ὁπότε, εἴτε νέος
desire anyone of-travel-abroad anywhere and whenever whether young
εἴτε καὶ πρεσβύτερος ὤν. τὸ δ' αὖ μήτε ἄλλους δέχεσθαι
or also older being the but again neither others to-receive
μήτε αὐτοὺς ἄλλοσε ἀποδημεῖν ἅμα μὲν οὐκ ἐγχωρεῖ τό
nor themselves elsewhere to-travel-abroad at-once indeed not it-is-possible the
γε παράπαν, ἔτι δὲ ἄγριον καὶ ἀπηνὲς φαίνοιτ' ἂν τοῖς
at-least altogether still and savage and harsh would-appear — to-the

ἄλλοις ἀνθρώποις, ὀνόμασίν τε χαλεποῖς ταῖσιν λεγομέναις
other men with-names both harsh the so-called
ξενηλασίαις χρωμένους καὶ τρόποις αὐθάδεσι καὶ
expulsions-of-foreigners using and with-ways self-willed and
χαλεποῖς, ὡς δοκοῖεν ἄν· χρὴ δὲ οὔποτε περὶ σμικροῦ
harsh as they-would-seem — one-must and never about small
ποιεῖσθαι τὸ δοκεῖν ἀγαθοὺς εἶναι τοῖς ἄλλοις ἢ μὴ δοκεῖν.
to-make the to-seem good to-be to-the others or not to-seem
οὐ γὰρ ὅσον οὐσίας ἀρετῆς ἀπεσφαλμένοι τυγχάνουσιν
not for as-much-as of-being of-virtue having-fallen-short happen
οἱ πολλοί, τοσοῦτον καὶ τοῦ κρίνειν τοὺς ἄλλους ὅσοι
the many so-much also of-the to-judge the others as-many-as
πονηροὶ καὶ χρηστοί, θεῖον δέ τι καὶ εὔστοχον ἔνεστι
wicked and good divine and something and well-aiming is-in
καὶ τοῖσιν κακοῖς, ὥστε πάμπολλοι καὶ τῶν σφόδρα
even the bad so-that very-many also of-the very
κακῶν εὖ τοῖς λόγοις καὶ ταῖς δόξαις διαιροῦνται τοὺς
bad well by-the words and by-the opinions distinguish the
ἀμείνους τῶν ἀνθρώπων καὶ τοὺς χείρονας.
better of-the men and the worse
διὸ καλὸν ταῖς πολλαῖς πόλεσι τὸ παρακέλευμά ἐστιν, d
wherefore fine for-the many cities the exhortation is
προτιμᾶν τὴν εὐδοξίαν πρὸς τῶν πολλῶν. τὸ μὲν γὰρ
to-prefer the good-repute among the many the indeed for
ὀρθότατον καὶ μέγιστον, ὄντα ἀγαθὸν ἀληθῶς οὕτω τὸν
most-right and greatest being good truly so the
εὔδοξον βίον θηρεύειν, χωρὶς δὲ μηδαμῶς, τόν γε τέλεον
of-good-repute life to-hunt apart but in-no-way the at-least perfect
ἄνδρα ἐσόμενον, καὶ δὴ καὶ τῇ κατὰ Κρήτην οἰκιζομένῃ
man going-to-be and indeed also for-the in Crete being-founded
πόλει πρέπον ἂν εἴη δόξαν πρὸς τῶν ἄλλων ἀνθρώπων
city fitting — would-be reputation among the other men

ὅτι καλλίστην τε καὶ ἀρίστην παρασκευάζεσθαι πρὸς ἀρετήν·
as finest both and best to-provide toward virtue
πᾶσα δ' ἐλπὶς αὐτὴν ἐκ τῶν εἰκότων, ἄνπερ κατὰ λόγον
all and hope it from the likelihoods if-indeed according-to reason
γίγνηται, μετ' ὀλίγων ἥλιον ὄψεσθαι καὶ τοὺς ἄλλους θεοὺς ἐν
it-happen with few sun to-see and the other gods in
ταῖς εὐνόμοις πόλεσι καὶ χώραις. ὧδε οὖν χρὴ ποιεῖν περὶ
the well-governed cities and countries thus then one-must to-do about
ἀποδημίας εἰς ἄλλας χώρας καὶ τόπους καὶ περὶ ὑποδοχῆς
travel-abroad to other countries and places and about reception
ξένων. πρῶτον μὲν νεωτέρῳ ἐτῶν τετταράκοντα μὴ
of-foreigners first indeed for-younger than-years forty not
ἐξέστω ἀποδημῆσαι μηδαμῇ μηδαμῶς, ἔτι τε ἰδίᾳ
let-it-be-permitted to-travel-abroad in-no-way in-no-wise still and privately
μηδενί, δημοσίᾳ δ' ἔστω κήρυξιν ἢ πρεσβείαις ἢ καί τισι
for-no-one publicly and let-it-be for-heralds or embassies or also for-some
θεωροῖς· τὰς δὲ κατὰ πόλεμον καὶ στρατείας ἀποδημίας οὐκ
sacred-envoys the and in war and campaigns travels-abroad not
ἐν ἐκδημίαις πολιτικαῖς ἄξιον ἀγορεύειν ὡς τούτων οὔσας.
among sojourns political worthy to-speak-of as of-these being
951 Πυθώδε τῷ Ἀπόλλωνι καὶ εἰς Ὀλυμπίαν τῷ Διὶ καὶ εἰς
To-Pytho to-the Apollo and to Olympia to-the Zeus and to
Νεμέαν καὶ εἰς Ἰσθμὸν χρὴ πέμπειν κοινωνοῦντας θυσιῶν
Nemea and to Isthmus one-must to-send sharing of-sacrifices
τε καὶ ἀγώνων τούτοις τοῖς θεοῖς, πέμπειν δὲ εἰς δύναμιν
both and of-contests with-these the gods to-send and to power
ὅτι πλείστους ἅμα καὶ καλλίστους τε καὶ ἀρίστους, οἵτινες
as most at-once and finest both and best who
εὐδόκιμον τὴν πόλιν ἐν ἱεραῖς τε καὶ εἰρηνικαῖς συνουσίαις
of-good-repute the city in holy both and peaceful gatherings
ποιήσουσι δοκεῖν, τοῖς περὶ τὸν πόλεμον ἀντίστροφον
will-make to-seem to-the about the war counterpart

ἀποδιδόντες δόξης παρασκευήν, ἐλθόντες δὲ οἴκαδε
rendering of-reputation provision having-come and home
διδάξουσι τοὺς νέους ὅτι δεύτερα τὰ τῶν ἄλλων ἐστὶ νόμιμα
they-will-teach the young that second the of-the others are customs
τὰ περὶ τὰς πολιτείας. θεωροὺς δὲ ἄλλους ἐκπέμπειν χρεὼν
the about the constitutions sacred-envoys and others to-send-out needful
τοιούσδε τινὰς τοὺς νομοφύλακας παρεμένους· ἄν τινες
such-as-these some the law-guardians having-got-leave-from if some
ἐπιθυμῶσι τῶν πολιτῶν τὰ τῶν ἄλλων ἀνθρώπων πράγματα
desire of-the citizens the of-the other men affairs
θεωρῆσαι κατά τινα πλείω σχολήν, ἀπειργέτω μηδεὶς
to-view at some greater leisure let-prevent no
τούτους νόμος. οὔτε γὰρ ἄπειρος οὖσα πόλις ἀνθρώπων
these law neither for inexperienced being city of-men
κακῶν καὶ ἀγαθῶν δύναιτ' ἄν ποτε, ἀνομίλητος οὖσα, ἥμερος
bad and good could — ever unassociating being tame
ἱκανῶς εἶναι καὶ τέλεος, οὐδ' αὖ τοὺς νόμους διαφυλάττειν
sufficiently to-be and perfect nor again the laws to-preserve
ἄνευ τοῦ γνώμῃ λαβεῖν αὐτοὺς ἀλλὰ μὴ μόνον ἔθεσιν.
without the by-understanding to-grasp them but not only by-habits
εἰσὶ γὰρ ἐν τοῖς πολλοῖς ἄνθρωποι ἀεὶ θεῖοί τινες — οὐ c
there-are for among the many men always divine some not
πολλοί — παντὸς ἄξιοι συγγίγνεσθαι, φυόμενοι οὐδὲν μᾶλλον
many of-all worthy to-associate-with growing nothing more
ἐν εὐνομουμέναις πόλεσιν ἢ καὶ μή, ὧν κατ' ἴχνος ἀεὶ
in well-governed cities than also not of-whom on track always
χρὴ τὸν ἐν ταῖς εὐνομουμέναις πόλεσιν οἰκοῦντα, ἐξιόντα
one-must the in the well-governed cities dwelling going-out
κατὰ θάλατταν καὶ γῆν, ζητεῖν ὃς ἂν ἀδιάφθαρτος ᾖ,
by sea and land to-seek whoever — incorrupt be
τὰ μὲν βεβαιούμενον τῶν νομίμων, ὅσα καλῶς
the(-things) indeed confirming of-the customs as-many-as finely

αὐτοῖς κεῖται, τὰ δ' ἐπανορθούμενον, εἴ τι
for-them are-laid-down the(-others) and correcting if anything
παραλείπεται. ἄνευ γὰρ ταύτης τῆς θεωρίας καὶ ζητήσεως
is-left-out without for this the observation and search
οὐ μένει ποτὲ τελέως πόλις, οὐδ' ἂν κακῶς αὐτὴν θεωρῶσιν.
not remains ever perfectly city nor if badly it they-observe
CLIN. πῶς οὖν ἂν γίγνοιτ' ἀμφότερα;
how then — would-become both
d ATH. τῇδε. πρῶτον μὲν ὁ θεωρὸς ὁ τοιοῦτος ἡμῖν
in-this-way first indeed the observer the such for-us
γεγονὼς ἔστω πλειόνων ἐτῶν ἢ πεντήκοντα, ἔτι δὲ
having-become let-be of-more years than fifty still and
τῶν εὐδοκίμων τά τε ἄλλα καὶ εἰς τὸν πόλεμον ἔστω
of-the well-reputed the both other-things and into the war let-him-be
γεγενημένος, εἰ μέλλει τὸ τῶν νομοφυλάκων δεῖγμα εἰς τὰς
having-been if he-is-going the of-the law-guardians specimen to the
ἄλλας μεθήσειν πόλεις· πλέον δὲ ἑξήκοντα γεγονὼς ἐτῶν
other to-send cities more but sixty having-become of-years
μηκέτι θεωρείτω. θεωρήσας δὲ ὁπόσ' ἂν ἔτη βουληθῇ τῶν
no-longer let-him-observe having-observed and as-many — years he-wish of-the
δέκα καὶ ἀφικόμενος οἴκαδε, εἰς τὸν σύλλογον ἴτω τὸν
ten and having-arrived home to the assembly let-him-go the
τῶν περὶ νόμους ἐποπτευόντων· οὗτος δ' ἔστω νέων καὶ
of-the about laws overseeing this and let-be of-young and
πρεσβυτέρων μεμειγμένος, ἑκάστης μὲν ἡμέρας συλλεγόμενος
older mixed each indeed day gathering
ἐξ ἀνάγκης ἀπ' ὄρθρου μέχριπερ ἂν ἥλιος ἀνάσχῃ,
from necessity from dawn until — sun rise
πρῶτον μὲν τῶν ἱερέων τῶν τὰ ἀριστεῖα εἰληφότων,
first indeed of-the priests of-the the prizes-of-valor having-received
ἔπειτα τῶν νομοφυλάκων τοὺς ἀεὶ πρεσβεύοντας δέκα. ἔτι
then of-the law-guardians the always eldest ten still

ὁ περὶ τῆς παιδείας πάσης ἐπιμελητὴς ὅ τε νέος οἵ τε
the about the education all supervisor the both new the both
ἐκ τῆς ἀρχῆς ταύτης ἀπηλλαγμένοι. ἕκαστος δὲ τούτων
from the office this released each and of-these
μὴ μόνος, ἀλλ' ἴτω μετὰ νέου ἀπὸ τριάκοντα ἐτῶν
not alone but let-him-go with young-man from thirty years
μέχρι τετταράκοντα, τὸν ἀρέσκοντα αὑτῷ προσλαμβάνων.
until forty the pleasing to-himself taking-along
τὴν δὲ συνουσίαν εἶναι τούτοις καὶ τοὺς λόγους περὶ 952
the and association to-be for-these and the discussions about
νόμων ἀεὶ τῆς τε οἰκείας πόλεως πέρι, καὶ ἐὰν ἄλλοθι
laws always of-the both own city about and if elsewhere
πυνθάνωνταί τι περὶ τῶν τοιούτων διαφέρον, καὶ δὴ
they-learn anything about the such different and indeed
καὶ περὶ μαθημάτων, ὁπόσ' ἂν ἐν ταύτῃ τῇ σκέψει
also about studies as-many-as — in this the inquiry
δοκῇ συμφέρειν μαθοῦσι μὲν εὐαγέστερον γίγνεσθαι,
seem to-be-useful for-having-learned indeed clearer to-become
μὴ μαθοῦσι δὲ σκοτωδέστερα τὰ περὶ νόμους αὐτοῖς
for-not having-learned and darker the about laws to-them
φαίνεσθαι καὶ ἀσαφῆ. ἃ δ' ἂν τούτων ἐγκρίνωσιν οἱ
to-appear and unclear what and — of-these approve the
γεραίτεροι, τοὺς νεωτέρους πάσῃ σπουδῇ μανθάνειν, ἐὰν
elders the younger with-all zeal to-learn if
δέ τις ἀνάξιος δοκῇ τῶν παρακεκλημένων εἶναι, τῷ
and anyone unworthy seem of-the invited to-be the
παρακαλοῦντι μέμφεσθαι τὸν σύλλογον ὅλον· τοὺς δ'
inviter to-blame the assembly whole the but
εὐδοκιμοῦντας τούτων τῶν νέων φυλάττειν τὴν ἄλλην
well-reputed of-these the young to-watch the other
πόλιν, ἀποβλέποντας εἰς αὐτοὺς διαφερόντως τε τηροῦντας,
city looking at them exceptionally both observing

καὶ τιμᾶν μὲν κατορθοῦντας, ἀτιμάζειν δὲ μᾶλλον τῶν
and to-honor indeed succeeding to-dishonor and more than-the
ἄλλων, ἐὰν ἀποβαίνωσι χείρους τῶν πολλῶν. εἰς δὴ
others if they-turn-out worse than-the many to indeed
τοῦτον τὸν σύλλογον ὁ θεωρήσας τὰ ἐν τοῖς ἄλλοις
this the assembly the having-observed the among the other
ἀνθρώποις νόμιμα ἀφικόμενος εὐθὺς πορευέσθω, καὶ εἴ τινα
men customs having-arrived at-once let-him-go and if any
φήμην τινῶν περὶ θέσεως νόμων ἢ παιδείας ἢ τροφῆς
report of-some about laying-down of-laws or education or nurture
ηὗρεν τινας ἔχοντας φράζειν, εἴτε καὶ αὐτὸς νενοηκὼς
he-found some having to-tell or also himself having-thought-of
ἄττα ἥκοι, κοινούτω τῷ συλλόγῳ ἅπαντι· καὶ ἐάντε
some-things he-come let-him-share with-the assembly whole and if
μηδὲν χείρων μηδέ τι βελτίων ἥκειν δόξῃ, χάριν
nothing worse nor anything better to-have-come he-seem for-the-sake
γοῦν τῆς σφόδρα προθυμίας αἰνείσθω, ἐὰν δὲ πολὺ
at-any-rate of-the very eagerness let-him-be-praised if but much
βελτίων, πολύ τ' ἐπαινείσθω μᾶλλον ζῶν, τελευτήσαντά τε
better much and let-him-be-praised more living having-died and
τιμαῖς αὐτὸν προσηκούσαις ἡ τῶν συλλεγομένων τιμάτω
with-honors him fitting the of-the assembling let-honor
δύναμις. ἐὰν δὲ διεφθαρμένος ἀφικέσθαι δόξῃ, μηδενὶ
power if and corrupted to-have-arrived he-seem with-no-one
συγγιγνέσθω μήτε νέῳ μήτε πρεσβυτέρῳ προσποιούμενος
let-him-associate neither young nor older pretending
εἶναι σοφός· καὶ ἐὰν μὲν πείθηται τοῖς ἄρχουσιν, ἰδιώτης
to-be wise and if indeed he-obey the officials private-person
ζήτω, ἐὰν δὲ μή, τεθνάτω, ἐάν γ' ἐν δικαστηρίῳ
let-him-live if but not let-him-die if at-least in court
ἁλῷ πολυπραγμονῶν τι περὶ τὴν παιδείαν καὶ
he-be-convicted meddling anything about the education and

τοὺς νόμους. ἐὰν δὲ ἄξιον ὄντα εἰς δικαστήριον εἰσάγειν
the laws if but deserving being into court to-bring
ἀρχόντων μηδεὶς εἰσάγῃ, ὄνειδος ἀποκείσθω τοῖς ἄρχουσιν
of-officials no-one bring reproach let-be-stored-up for-the officials
εἰς τὴν τῶν ἀριστείων διαδικασίαν.
toward the of-the prizes-of-valor adjudication
ὁ μὲν οὖν ἐκδημῶν οὕτω καὶ τοιοῦτος ὢν ἐκδημείτω, e
the(-one) indeed then going-abroad so and such being let-him-go-abroad
τὸν δ' εἰσεπιδημήσαντα μετὰ τοῦτον χρὴ φιλοφρονεῖσθαι.
the and arriving after this one-must to-welcome
τέτταρες δ' εἰσὶ ξένοι ὧν δεῖ πέρι λόγον τινὰ
four and are foreigners of-whom one-must about account some
ποιεῖσθαι· ὁ μὲν δὴ πρῶτός τε καὶ διὰ τέλους
to-make the(-one) indeed indeed first both and through end
ἀεὶ θερινὸς ὡς τὰ πολλὰ διατελῶν ταῖς φοιτήσεσιν,
always summer as the many-things continuing in-the visits
καθάπερ οἱ τῶν ὀρνίθων διαπορευόμενοι — καὶ τούτων
like the of-the birds traveling and of-these
οἱ πολλοὶ κατὰ θάλατταν ἀτεχνῶς οἷον πετόμενοι
the many by sea simply as-it-were flying
χρηματισμοῦ χάριν ἐμπορευόμενοι ἔτους ὥραν πέτονται
of-money-making for-the-sake trading of-the-year season they-fly
πρὸς τὰς ἄλλας πόλεις — ὧν ἀγοραῖς καὶ λιμέσι καὶ
to the other cities whom at-markets and harbors and
δημοσίοις οἰκοδομήμασιν ἔξω τῆς πόλεως πρὸς τῇ πόλει
public buildings outside of-the city near the city
ὑποδέχεσθαι χρὴ τοὺς ἐπὶ τούτοις ἄρχοντας τεταγμένους,
to-receive one-must the over these officials appointed
φυλάττοντας μὴ νεωτερίζῃ τίς τι τῶν τοιούτων
guarding lest innovate anyone anything of-the such

ξένων, καὶ δίκας αὐτοῖς ὀρθῶς διανέμοντας, ἀναγκαῖα
foreigners and justice to-them rightly distributing necessary
μέν, ὡς ὀλίγιστα δ' ἐπιχρωμένους.
indeed as least but using

V · VISITORS, SURETIES, SEARCHES, AND TIME LIMITS

Traders are received outside the city; spectators of festivals lodge at the temples; public envoys are hosted by the generals; and the rare foreign observer is welcomed by the wise. Sureties are given in writing before witnesses. A man may search another's house for stolen goods, unclothed or in a tunic. Claims to property lapse after fixed periods. Preventing a witness or competitor by force, receiving stolen goods, making private war or peace, and taking gifts for public service are punished, and property is assessed for taxes.

953 ATH. ὁ δὲ δεύτερος, ὄμμασιν ὄντως θεωρὸς ὅσα τε
the and second with-eyes really spectator as-many-as both
μουσῶν ὠσὶν ἔχεται θεωρήματα· τῷ δὴ τοιούτῳ
of-Muses with-ears are-concerned spectacles for-the indeed such
παντὶ χρὴ καταλύσεις πρὸς ἱεροῖς εἶναι φιλοξενίαις
every one-must lodgings at shrines to-be by-hospitalities
ἀνθρώπων παρεσκευασμένας, χρὴ δὲ καὶ τῶν τοιούτων
of-men prepared one-must and also of-the such
ἱερέας τε καὶ νεωκόρους ἐπιμελεῖσθαι καὶ τημελεῖν, ἕως
priests both and temple-wardens to-care-for and to-tend until
ἂν τὸν μέτριον ἐπιμείναντες χρόνον, ἰδόντες τε καὶ
— *the moderate having-stayed time having-seen both and*
ἀκούσαντες ὧν χάριν ἀφίκοντο, ἀβλαβεῖς τοῦ δρᾶσαί
having-heard of-which for-the-sake they-came unharmed of-the to-do
τε καὶ παθεῖν ἀπαλλάττωνται. δικαστὰς δ' αὐτοῖς εἶναι
both and to-suffer they-depart judges and for-them to-be

τοὺς ἱερέας, ἐὰν ἀδικῇ τις αὐτῶν τινα ἤ τιν᾽ ἄλλον
the priests if wrong anyone of-them someone or some other
ἀδικῇ τις τούτων ὅσα ἐντὸς δραχμῶν πεντήκοντα,
wrong anyone of-these as-many-as within drachmas fifty
ἐὰν δέ τι μεῖζον ἔγκλημα αὐτοῖς γίγνηται, πρὸς τοῖς
if and anything greater charge for-them arise before the
ἀγορανόμοις εἶναι δεῖ δίκας τοῖς τοιούτοις.
market-wardens to-be one-must suits for-the such
τρίτον δὲ ξένον ὑποδέχεσθαι χρὴ δημοσίᾳ τὸν κατά τι c
third and foreigner to-receive one-must publicly the on some
δημόσιον ἐξ ἄλλης χώρας ἀφιγμένον· ὧν στρατηγοῖς τε
public from other country having-arrived whom by-generals both
καὶ ἱππάρχοις καὶ ταξιάρχοις ὑποδεκτέον ἐστὶν μόνοις, τήν
and cavalry-commanders and taxiarchs one-must-receive is alone the
τ᾽ ἐπιμέλειαν τῶν τοιούτων μετὰ τῶν πρυτάνεων ποιητέον
both care of-the such with the prytanes must-be-made
ἐκείνῳ παρ᾽ ὅτῳ τις ἂν αὐτῶν τὴν κατάλυσιν ξενωθεὶς
by-that-one with whom anyone — of-them the lodging hosted
ποιήσηται μόνῳ. τέταρτος δέ, ἄν ποτέ τις ἀφίκηται,
make alone fourth and if ever anyone arrive
σπάνιος μέν, ἂν δ᾽ οὖν ποτέ τις ἔλθῃ τῶν παρ᾽ ἡμῖν
rare indeed if but then ever anyone come of-the among us
θεωρῶν ἀντίστροφος ἐξ ἄλλης χώρας, πρῶτον μὲν ἔλαττον
spectators counterpart from other country first indeed less
ἐτῶν μηδὲν πεντήκοντα γεγονὼς ἔστω, πρὸς τούτῳ
than-years not-at-all fifty having-become let-him-be in-addition-to this
δὲ ἀξιῶν τι καλὸν ἰδεῖν τῶν ἐν ταῖς ἄλλαις πόλεσιν
and deeming anything fine to-see of-the in the other cities
διαφέρον ἐν καλλοναῖς ἢ καὶ δεῖξαί τι κατὰ ταὐτὰ
surpassing in beauties or also to-show anything according-to the-same
ἄλλῃ πόλει. ἴτω μὲν νῦν πᾶς ἀκέλευστος ὁ τοιοῦτος ἐπὶ
to-other city let-him-go indeed now every unbidden the such to

τὰς τῶν πλουσίων καὶ σοφῶν θύρας, τοιοῦτος ἕτερος αὐτὸς
the of-the rich and wise doors such other himself
ὤν· ἐπὶ γὰρ τὴν τοῦ τῆς παιδείας ἐπιμελουμένου πάσης
being to for the of-the of-the education supervisor all
οἴκησιν ἴτω πιστεύων ἱκανῶς εἶναι ξένος τῷ τοιούτῳ
dwelling let-him-go trusting sufficiently to-be host to-the such
ξένῳ, ἢ τὴν τῶν νικηφόρων τινὸς ἐπ' ἀρετῇ, συνὼν δὲ
guest or the of-the victorious some for virtue associating and
τούτων τισὶν τὸ μὲν διδάξας, τὸ δὲ μαθὼν
of-these with-some the(-one) indeed having-taught the(-other) and having-learned
ἀπαλλαττέσθω, φίλος παρὰ φίλων δώροις καὶ τιμαῖς
let-him-depart friend from friends with-gifts and honors
πρεπούσαις τιμηθείς. τούτοις δὴ τοῖς νόμοις ὑποδέχεσθαί
fitting honored by-these indeed the laws to-receive
τε χρὴ πάντας ξένους τε καὶ ξένας ἐξ ἄλλης χώρας
both one-must all foreigners both and foreign-women from other country
καὶ τοὺς αὑτῶν ἐκπέμπειν, τιμῶντας ξένιον Δία, μὴ βρώμασι
and the their-own to-send-out honoring hospitable Zeus not by-foods
καὶ θύμασι τὰς ξενηλασίας ποιουμένους, καθάπερ
and by-sacrifices the expulsions-of-foreigners making as
ποιοῦσιν νῦν θρέμματα Νείλου, μηδὲ κηρύγμασιν ἀγρίοις.
do now nurslings of-Nile nor by-proclamations savage
954 ἐγγύην, ἣν ἂν ἐγγυᾶταί τις, διαρρήδην ἐγγυάσθω,
surety which-ever — give-surety anyone expressly let-him-give-surety
τὴν πρᾶξιν πᾶσαν διομολογούμενος ἐν συγγραφῇ καὶ
the transaction all agreeing-in-detail in contract and
ἐναντίον μαρτύρων μὴ ἔλαττον τριῶν, ὅσα ἐντὸς
in-the-presence-of witnesses not fewer than-three as-many-as within
χιλίων, τὰ δ' ὑπὲρ χιλίας μὴ ἔλαττον ἢ πέντε. ἐγγυητὴς
thousand the and over thousand not fewer than five surety
μὲν δὴ καὶ ὁ προπωλῶν ὁτιοῦν τοῦ μὴ ἐνδίκως
indeed indeed also the selling-for anything-whatever of-the not lawfully

πωλοῦντος ἢ καὶ μηδαμῶς ἀξιόχρεω· ὑπόδικος δ' ἔστω
selling or also in-no-way solvent liable and let-be
καὶ ὁ προπωλῶν καθάπερ ὁ ἀποδόμενος.
also the selling-for as the having-sold
φωρᾶν δὲ ἂν ἐθέλῃ τις παρ' ὁτῳοῦν, γυμνὸς ἢ b
to-search and if wish anyone in anyone's-house-whatever naked or
χιτωνίσκον ἔχων ἄζωστος, προομόσας τοὺς νομίμους θεοὺς
tunic wearing ungirt having-first-sworn-by the customary gods
ἢ μὴν ἐλπίζειν εὑρήσειν, οὕτω φωρᾶν· ὁ δὲ παρεχέτω
truly surely to-expect to-find so let-him-search the and let-him-provide
τὴν οἰκίαν, τά τε σεσημασμένα καὶ τὰ ἀσήμαντα, φωρᾶν.
the house the both sealed and the unsealed to-search
ἐὰν δέ τις ἐρευνᾶν βουλομένῳ φωρᾶν μὴ διδῷ, δικάζεσθαι
if and anyone to-search to-the-one-wishing to-search not allow to-sue
μὲν τὸν ἀπειργόμενον, τιμησάμενον τὸ ἐρευνώμενον, ἂν
indeed the prevented having-assessed the being-searched-for if
δέ τις ὄφλῃ, τὴν διπλασίαν τοῦ τιμηθέντος βλάβην
and anyone be-convicted the double of-the assessed damage
ἐκτίνειν. ἐὰν δὲ ἀποδημῶν οἰκίας δεσπότης τυγχάνῃ, τὰ
to-pay if but abroad of-house master happen the
μὲν ἀσήμαντα παρεχόντων οἱ ἐνοικοῦντες ἐρευνᾶν, τὰ
indeed unsealed let-provide the inhabiting to-search the
δὲ σεσημασμένα παρασημηνάσθω καὶ ὃν ἂν ἐθέλῃ
and sealed let-seal-beside and whomever — he-wish
φύλακα καταστησάτω πέντε ἡμέρας ὁ φωρῶν· ἐὰν δὲ
guard let-set-up five days the searcher if and
πλείονα χρόνον ἀπῇ, τοὺς ἀστυνόμους παραλαβὼν οὕτω
longer time he-be-away the town-wardens having-taken so
φωράτω, λύων καὶ τὰ σεσημασμένα, πάλιν δὲ μετὰ τῶν
let-search opening also the sealed again and with the
οἰκείων καὶ τῶν ἀστυνόμων κατὰ ταὐτὰ σημηνάσθω.
household and the town-wardens according-to the-same let-seal

d τῶν ἀμφισβητησίμων χρόνου ὅρος, ὃν ἐάν τις ᾖ
of-the disputable time limit which if anyone be
κεκτημένος, μηκέτ᾽ ἀμφισβητεῖν ἐξεῖναι. χωρίων μὲν
possessing no-longer to-dispute to-be-permitted of-lands indeed
οἰκήσεών τε τῇδε οὐκ ἔστ᾽ ἀμφισβήτησις· τῶν δὲ
of-dwellings both here not is dispute of-the and
ἄλλων ὅτι ἄν τις ἐκτημένος ᾖ, ἐὰν μὲν κατὰ ἄστυ
other-things whatever — anyone possessing be if indeed in town
καὶ κατ᾽ ἀγορὰν καὶ ἱερὰ χρώμενος φαίνηται καὶ
and in market-place and holy-places using appear and
μηδεὶς ἐπιλάβηται, φῇ δὲ ζητεῖν τοῦτον τὸν χρόνον,
no-one lay-claim say and to-seek this the time
ὁ δὲ μὴ ἀποκρυπτόμενος φανερὸς ᾖ, ἐὰν οὕτω τις
the and not hiding manifest be if so anyone
ἐνιαυτὸν ὁτιοῦν ἐκτημένος, ὁ δὲ ζητῶν διαγένωνται,
a-year anything-whatever possessing the and seeking continue
μὴ ἐξέστω τοιούτου κτήματος ἐπιλαβέσθαι μηδέν᾽
not let-it-be-permitted of-such possession to-lay-claim no-one
ἀπελθόντος ἐνιαυτοῦ. ἐὰν δὲ κατ᾽ ἄστυ μὲν μὴ μηδὲ κατ᾽
having-passed of-year if and in town indeed not nor in
ἀγορὰν χρῆται, κατ᾽ ἀγροὺς δὲ φανερῶς, μὴ προστυχὴς
market-place uses in country but openly not happening-upon
δὲ ἐν πέντε ἔτεσιν γένηταί τις, τῶν πέντε ἐξελθόντων
and in five years become anyone of-the five having-passed
ἐτῶν, μηκέτι τοῦ λοιποῦ χρόνου ἐξέστω τούτῳ τοῦ
years no-longer of-the remaining time let-it-be-permitted for-this-one of-the
τοιούτου ἐπιλαβέσθαι. ἐὰν δὲ κατ᾽ οἰκίας ἐν ἄστει τέ τις
such to-lay-claim if and in houses in town both anyone
χρῆται, τριετῆ τὴν προθεσμίαν εἶναι, ἐὰν δὲ κατ᾽ ἀγροὺς
uses three-year the time-limit to-be if but in country
ἐν ἀφανεῖ κεκτῆται, δέκα ἐτῶν, ἐὰν δ᾽ ἐν ἀλλοδημίᾳ,
in obscurity he-possess ten years if but in foreign-land

τοῦ παντὸς χρόνου, ὅταν ἀνεύρῃ που, μηδεμίαν εἶναι
of-the whole time whenever he-find anywhere no to-be
προθεσμίαν τῆς ἐπιλήψεως.
time-limit of-the claim
ἐάν τίς τινα δίκῃ παραγενέσθαι κωλύσῃ βίᾳ, εἴτε 955
if anyone someone at-trial to-be-present prevent by-force whether
αὐτὸν εἴτε μάρτυρας, ἐὰν μὲν δοῦλον εἴτε αὑτοῦ εἴτε
himself or witnesses if indeed slave whether his-own or
ἀλλότριον, ἀτελῆ καὶ ἄκυρον γίγνεσθαι τὴν δίκην, ἐὰν
another's unfinished and invalid to-become the suit if
δὲ ἐλεύθερον, πρὸς τῷ ἀτελῆ, δεθῆναι μὲν ἐνιαυτόν,
but free in-addition-to the unfinished to-be-bound indeed a-year
ὑπόδικον δὲ ἀνδραποδισμοῦ τῷ ἐθέλοντι γίγνεσθαι. ἐὰν
liable and of-kidnapping to-the wishing to-be if
δὲ ἀνταγωνιστὴν γυμναστικῆς ἢ μουσικῆς ἤ τινος ἀγῶνος
and competitor of-gymnastics or of-music or of-some contest
ἑτέρου διακωλύῃ τις βίᾳ μὴ παραγίγνεσθαι, φραζέτω
other prevent anyone by-force not to-be-present let-report
μὲν ὁ ἐθέλων τοῖς ἀθλοθέταις, οἱ δ' εἰς τὸν ἀγῶνα
indeed the wishing to-the prize-givers they and to the contest
ἐλεύθερον ἀφιέντων τὸν ἐθέλοντα ἀγωνίζεσθαι· ἐὰν δὲ
free let-release the wishing to-compete if but
ἀδυνατήσωσιν, ἐὰν μὲν ὁ κωλύων ἀγωνίζεσθαι νικήσῃ,
they-be-unable if indeed the preventing to-compete win
τά τε νικητήρια τῷ διακωλυθέντι διδόναι καὶ νικήσαντα
the both prizes to-the prevented to-give and as-victor
γράφειν ἐν ἱεροῖς οἷς ἂν ἐθέλῃ, τῷ δὲ διακωλύσαντι
to-inscribe in shrines whichever — he-wish for-the and having-prevented
μὴ ἐξέστω μηδὲν ἀνάθημα μηδ' ἐπιγραφὴν τοῦ
not let-it-be-permitted no dedication nor inscription of-the

τοιούτου ἀγῶνός ποτε γενέσθαι, βλάβης δὲ ὑπόδικος
such contest ever to-be of-damage and liable
γιγνέσθω, ἐάντε ἡττῆται ἀγωνιζόμενος ἐάντε καὶ νικᾷ.
let-him-be whether he-be-defeated competing or also he-win
ἐάν τις κλεμμάδιον ὁτιοῦν ὑποδέχηται γιγνώσκων,
if anyone stolen-thing anything-whatever receive knowing
τὴν αὐτὴν ὑπεχέτω δίκην τῷ κλέψαντι· φυγάδος δὲ
the same let-him-undergo penalty to-the having-stolen of-fugitive and
ὑποδοχῆς θάνατος ἔστω ζημία.
harboring death let-be penalty
c τὸν αὐτὸν φίλον τε καὶ ἐχθρὸν νομιζέτω πᾶς τῇ πόλει·
the same friend both and enemy let-consider everyone to-the city
ἐὰν δέ τις ἰδίᾳ ποιῆται πρός τινας εἰρήνην ἢ πόλεμον
if and anyone privately make toward some peace or war
ἄνευ τοῦ κοινοῦ, θάνατος ἔστω καὶ τούτῳ ζημία·
without the commonwealth death let-be also for-this-one penalty
ἐὰν δέ τι μέρος τῆς πόλεως εἰρήνην ἢ πόλεμον πρός
if and any part of-the city peace or war toward
τινας ἑαυτῷ ποιῆται, τοὺς αἰτίους οἱ στρατηγοὶ ταύτης
some for-itself make the responsible the generals of-this
τῆς πράξεως εἰσαγόντων εἰς δικαστήριον, ὀφλόντι δὲ
the action let-bring-in into court for-the-convicted and
θάνατος ἔστω δίκη.
death let-be penalty
d τοὺς τῇ πατρίδι διακονοῦντάς τι δώρων χωρὶς
the for-the fatherland serving anything gifts apart-from
χρὴ διακονεῖν, πρόφασιν δ' εἶναι μηδεμίαν μηδὲ λόγον
one-must to-serve pretext and to-be none nor argument
ἐπαινούμενον, ὡς ἐπ' ἀγαθοῖς μὲν δεῖ δέχεσθαι δῶρα,
being-praised that for good-things indeed one-must to-receive gifts
ἐπὶ δὲ φλαύροις οὔ· τὸ γὰρ γνῶναι καὶ γνόντα καρτερεῖν
for but bad not the for to-know and having-known to-hold-out

οὐκ εὐπετές, ἀκούοντα δὲ ἀσφαλέστατον πείθεσθαι τῷ
not easy hearing but safest to-obey the
νόμῳ, μηδὲν ἐπὶ δώροισιν διακονεῖν. ὁ δὲ μὴ πειθόμενος
law nothing for gifts to-serve the and not obeying
ἁπλῶς τεθνάτω ἁλοὺς τῇ δίκῃ.
simply let-him-die convicted in-the suit
χρημάτων εἰσφορᾶς πέρι τῷ κοινῷ, τετιμῆσθαι μὲν e
of-money contribution about to-the commonwealth to-have-been-assessed indeed
ἕκαστον τὴν οὐσίαν ἕνεκα πολλῶν χρεὼν καὶ τὴν
each the property for-the-sake of-many-things needful and the
ἐπέτειον ἐπικαρπίαν ἐν γράμμασιν ἀποφέρειν ἀγρονόμοις
annual produce in writings to-return to-country-wardens
φυλέτας, ὅπως ἂν δυοῖν οὔσαιν ταῖν εἰσφοραῖν, ὁποτέρᾳ
tribesmen so-that — two being the-two contributions whichever
τὸ δημόσιον ἂν χρῆσθαι βούληται, χρῆται, κατ᾽ ἐνιαυτὸν
the public — to-use wish it-may-use by year
ἕκαστον βουλευομένων, ἐάντε τοῦ τιμήματος ὅλου μέρει
each deliberating whether of-the assessment whole by-part
ἐάντε τῆς γενομένης ἐπ᾽ ἐνιαυτὸν ἑκάστοτε προσόδου,
or of-the arising for a-year each-time income
χωρὶς τῶν εἰς τὰ συσσίτια τελουμένων.
apart-from the to the common-messes paid

Offerings to the gods are moderate: no gold, silver, or ivory, but wood, stone, white cloth, and paintings done in a day. Suits go first to chosen arbitrators, then to the tribal courts, then to the select judges. A judge should study the laws, the touchstone for every other writing. Judgments are executed promptly, and the burial laws begin: no grave on arable land.

956 ATH. θεοῖσι δὲ ἀναθήματα χρεὼν ἔμμετρα τὸν μέτριον ἄνδρα
to-gods and offerings needful moderate the moderate man
ἀνατιθέντα δωρεῖσθαι. γῆ μὲν οὖν ἑστία τε οἰκήσεως
dedicating to-give earth indeed then hearth both of-dwelling
ἱερὰ πᾶσι πάντων θεῶν· μηδεὶς οὖν δευτέρως ἱερὰ
sacred for-all of-all gods no-one then a-second-time sacred-things
καθιερούτω θεοῖς. χρυσὸς δὲ καὶ ἄργυρος ἐν ἄλλαις πόλεσιν
let-consecrate to-gods gold and and silver in other cities
ἰδίᾳ τε καὶ ἐν ἱεροῖς ἐστιν ἐπίφθονον κτῆμα, ἐλέφας δὲ
privately both and in shrines is envied possession ivory and
ἀπολελοιπότος ψυχὴν σώματος οὐκ εὐαγὲς ἀνάθημα, σίδηρος
having-left soul from-body not pure offering iron
δὲ καὶ χαλκὸς πολέμων ὄργανα· ξύλου δὲ μονόξυλον ὅτι
and and bronze of-wars instruments of-wood and one-piece whatever
ἂν ἐθέλῃ τις ἀνατιθέτω, καὶ λίθου ὡσαύτως πρὸς τὰ κοινὰ
— wish anyone let-him-dedicate and of-stone likewise to the common
ἱερά, ὑφὴν δὲ μὴ πλέον ἔργον γυναικὸς μιᾶς ἔμμηνον.
shrines woven-work and not more work of-woman one of-a-month
χρώματα δὲ λευκὰ πρέποντ' ἂν θεοῖς εἴη καὶ ἄλλοθι
colors and white fitting — for-gods would-be both elsewhere
καὶ ἐν ὑφῇ, βάμματα δὲ μὴ προσφέρειν ἀλλ' ἢ πρὸς
and in weaving dyes and not to-apply but than to
τὰ πολέμου κοσμήματα. θειότατα δὲ δῶρα ὄρνιθές τε καὶ
the of-war adornments most-divine and gifts birds both and

ἀγάλματα ὅσαπερ ἂν ἐν μιᾷ ζωγράφος ἡμέρᾳ εἷς ἀποτελῇ·
images as-many-as — in one painter day one complete
καὶ τἆλλα ἔστω κατὰ τὰ τοιαῦτα ἀναθήματα μεμιμημένα.
and the-rest let-be according-to the such offerings imitated
ὅτε δὲ μέρη διείρηται τῆς πόλεως συμπάσης, ὅσα τε c
when and parts have-been-distinguished of-the city whole as-many both
καὶ ἃ δεῖ γίγνεσθαι, καὶ νόμοι περὶ τῶν συμβολαίων εἰς
and which one-must to-be and laws about the contracts to
δύναμιν τῶν μεγίστων πέρι πάντων εἴρηνται, τὸ λοιπὸν δὴ
power of-the greatest about all have-been-told the remaining indeed
δίκας ἂν εἴη χρεὼν γίγνεσθαι. δικαστηρίων δὲ τὸ μὲν
suits — would-be needful to-be of-courts and the(-one) indeed
πρῶτον αἱρετοὶ δικασταὶ γίγνοιντ' ἄν, οὓς ἂν ὁ φεύγων
first chosen judges would-be — whom-ever — the defendant
τε καὶ ὁ διώκων ἕλωνται κοινῇ, διαιτηταὶ δικαστῶν
both and the prosecutor choose in-common arbitrators than-judges
τοὔνομα μᾶλλον πρέπον ἔχοντες· δεύτεροι δὲ κωμῆταί τε
the-name rather fitting having second and villagers both
καὶ φυλέται, κατὰ τὸ δωδέκατον μέρος διῃρημένοι, ἐν οἷς,
and tribesmen by the twelfth part divided before whom
ἂν μὴ διακριθῶσιν ἐν τοῖς πρώτοις, περὶ ζημίας μείζονος
— not they-be-decided in the first about penalty greater
ἰόντων ἀγωνιούμενοι, ὁ δὲ φεύγων, ἂν ἡττηθῇ τὸ
let-them-go going-to-contend the and defendant if he-be-defeated the
δεύτερον, τὸ πεμπτημόριον ἀποτινέτω τοῦ τιμήματος τῆς
second the fifth-part let-him-pay of-the assessment of-the
γραφείσης δίκης. ἐὰν δ' ἐγκαλῶν τις τοῖς δικασταῖς
written suit if and complaining anyone against-the judges
τὸ τρίτον ἀγωνίζεσθαι βούληται, ἀγέτω μὲν ἐπὶ τοὺς
the third-time to-contend wish let-him-bring indeed before the
δικαστὰς τοὺς ἐκλεκτοὺς τὴν δίκην, ἐὰν δὲ πάλιν ἡττηθῇ,
judges the select the suit if and again he-be-defeated

τὴν ἡμιολίαν τοῦ τιμήματος ἀποτινέτω. ἐὰν δὲ ὁ διώκων
the one-and-a-half of-the assessment let-him-pay if and the prosecutor
ἡττηθεὶς ἐν τοῖς πρώτοις μὴ ἠρεμῇ, εἰς δὲ τοὺς δευτέρους
defeated in the first not keep-quiet to but the second
ἴῃ, νικήσας μὲν δὴ τὸ πέμπτον μέρος ἀπολαμβανέτω,
go having-won indeed indeed the fifth part let-him-receive
νικηθεὶς δὲ ἀποτινέτω ταὐτὸν μέρος τῆς δίκης.
defeated but let-him-pay the-same part of-the suit
957 ἐὰν δ' εἰς τὸ τρίτον ἔλθωσιν δικαστήριον ἀπειθήσαντες
if and to the third come court having-disobeyed
ταῖς ἔμπροσθεν δίκαις, ὁ μὲν φεύγων ἡττηθείς, ὥσπερ
the earlier suits the(-one) indeed defendant defeated as
εἴρηται, τὴν ἡμιολίαν, ὁ δὲ διώκων τὴν ἡμίσειαν
has-been-said the one-and-a-half the(-other) and prosecutor the half
τοῦ τιμήματος ἀποτινέτω. κληρώσεις δὲ δικαστηρίων καὶ
of-the assessment let-pay allotments and of-courts and
πληρώσεις, καὶ ὑπηρεσιῶν ἑκάσταις τῶν ἀρχῶν καταστάσεις,
fillings and of-services for-each of-the offices appointments
καὶ χρόνους ἐν οἷς ἕκαστα γίγνεσθαι χρεών, καὶ διαψηφίσεων
and times in which each to-happen needful and of-votings
πέρι καὶ ἀναβολῶν, καὶ πάνθ' ὁπόσα τοιαῦτα ἀναγκαῖα
about and of-postponements and all as-many-as such necessary
περὶ δίκας γίγνεσθαι, προτέρων τε καὶ ὑστέρων λήξεις,
about suits to-happen of-earlier both and later filings
ἀποκρίσεών τε ἀνάγκας καὶ παρακαταβάσεων, καὶ ὅσα
of-answers both necessities and of-deposits and as-many-as
τούτων ἀδελφὰ σύμπαντα, εἴπομεν μὲν καὶ πρόσθεν,
of-these kindred all we-told indeed also before
καλὸν δὲ τό γε ὀρθὸν καὶ δὶς καὶ τρίς.
fine and the at-least right also twice and thrice

πάντα δ' οὖν ὁπόσα σμικρὰ καὶ ῥᾴδια νόμιμα εὑρίσκειν, b
all and then as-many-as small and easy rules to-find
πρεσβύτου νομοθέτου παραλιπόντος, τὸν νέον ἀναπληροῦν
old lawgiver having-left-out the young to-fill-up
χρὴ νομοθέτην. τὰ μὲν ἴδια δικαστήρια ταύτῃ πῃ
one-must lawgiver the(-ones) indeed private courts in-this-way somehow
γιγνόμενα μέτρον ἂν ἔχοι· τὰ δὲ δημόσια καὶ κοινὰ καὶ
coming-about measure — would-have the(-ones) and public and common and
ὅσοις ἀρχὰς δεῖ χρωμένας τὰ προσήκοντα ἑκάστῃ τῶν
as-many-as offices one-must using the fitting to-each of-the
ἀρχῶν διοικεῖν, ἔστ' ἐν πολλαῖς πόλεσιν οὐκ ἀσχήμονα
offices to-administer there-are in many cities not unseemly
ἐπιεικῶν ἀνδρῶν οὐκ ὀλίγα νομοθετήματα, ὅθεν νομοφύλακας
of-reasonable men not few enactments whence law-guardians
χρὴ τὰ πρέποντα τῇ νῦν γεννωμένῃ πολιτείᾳ
one-must the fitting for-the now being-born constitution
κατασκευάζειν συλλογισαμένους καὶ ἐπανορθουμένους, ταῖς
to-provide having-gathered and correcting with-the
ἐμπειρίαις διαβασανίζοντας, ἕως ἂν ἱκανῶς αὐτῶν ἕκαστα
experiences testing-thoroughly until — sufficiently of-them each
δόξῃ κεῖσθαι, τότε δὲ τέλος ἐπιθέντας, ἀκίνητα οὕτως
seem to-be-laid-down then and end having-put unmovable so
ἐπισφραγισαμένους, χρῆσθαι τὸν ἅπαντα βίον. ὅσα δὲ
having-sealed to-use the all life as-many-as and
περί τε σιγὴν δικαστῶν καὶ εὐφημίας καὶ τοὐναντίον, καὶ
about both silence of-judges and good-speech and the-opposite and
ὅσα παραλλάττει τῶν πολλῶν ἐν ταῖς ἄλλαις πόλεσιν
as-many-as differ from-the many in the other cities
δικαίων καὶ ἀγαθῶν καὶ καλῶν, τὰ μὲν εἴρηται,
just and good and fine the(-ones) indeed have-been-told
τὰ δ' ἔτι πρὸς τῷ τέλει ῥηθήσεται. πρὸς ἃ πάντα
the(-others) and still at the end will-be-told toward which all

χρὴ τὸν μέλλοντα δικαστὴν ἴσον ἔσεσθαι κατὰ δίκην
one-must the being-about judge equal to-be according-to justice
βλέπειν τε καὶ κεκτημένον γράμματα αὐτῶν πέρι μανθάνειν·
to-look both and having writings them about to-learn
πάντων γὰρ μαθημάτων κυριώτατα τοῦ τὸν μανθάνοντα
of-all for studies most-authoritative of-the the learning
βελτίω γίγνεσθαι τὰ περὶ τοὺς νόμους κείμενα, εἴπερ
better to-become the about the laws laid-down if-indeed
ὀρθῶς εἴη τεθέντα, γίγνοιτ' ἄν, ἢ μάτην τοὔνομα νῷ
rightly they-be set would-be — or in-vain the-name to-mind
προσῆκον κεκτῆτ' ἂν ὁ θεῖος ἡμῖν καὶ θαυμαστὸς νόμος.
akin would-have — the divine for-us and wondrous law
d καὶ δὴ καὶ τῶν ἄλλων λόγων ὅσοι τε ἐν ποιήμασιν
and indeed also of-the other words as-many-as both in poems
ἔπαινοι καὶ ψόγοι περί τινων λέγονται καὶ ὅσοι
praises and blames about some are-spoken and as-many-as
καταλογάδην, εἴτ' ἐν γράμμασιν εἴτε καθ' ἡμέραν
in-prose whether in writings or by day
ἐν ταῖς ἄλλαις πάσαις συνουσίαις διὰ φιλονικίας τε
in the other all gatherings through contentiousness both
ἀμφισβητοῦνται καὶ διὰ συγχωρήσεων ἔστιν ὅτε καὶ
are-disputed and through concessions there-is when also
μάλα ματαίων, τούτων πάντων ἂν βάσανος εἴη σαφὴς
very idle of-these all — test would-be clear
τὰ τοῦ νομοθέτου γράμματα, ἃ δεῖ κεκτημένον
the of-the lawgiver writings which one-must having
ἐν αὑτῷ, καθάπερ ἀλεξιφάρμακα τῶν ἄλλων λόγων,
in himself as antidotes of-the other words
τὸν ἀγαθὸν δικαστὴν αὑτόν τε ὀρθοῦν καὶ τὴν πόλιν,
the good judge himself both to-set-right and the city
τοῖς μὲν ἀγαθοῖς μονὰς τῶν δικαίων καὶ ἐπαύξησιν
for-the indeed good continuances of-the just-things and increase

παρασκευάζοντα, τοῖς δὲ κακοῖς ἐξ ἀμαθίας καὶ
providing for-the and bad from ignorance and
ἀκολασίας καὶ δειλίας καὶ συλλήβδην πάσης ἀδικίας εἰς τὸ
licentiousness and cowardice and in-sum all injustice to the
δυνατὸν μεταβολήν, ὅσοις ἰάσιμοι δόξαι τῶν κακῶν·
possible change for-as-many-as curable opinions of-the bad
οἷσιν δὲ ὄντως ἐπικεκλωσμέναι, θάνατον ἴαμα ταῖς 958
to-whom but really spun-fast death cure to-the
οὕτω διατεθείσαις ψυχαῖς διανέμοντες, ὃ δικαίως εἴη
so disposed souls dispensing which justly would-be
πολλάκις ἂν εἰρημένον, ἄξιοι ἐπαίνου γίγνοιντ' ἂν τῇ
often — having-been-said worthy of-praise would-become — to-the
πάσῃ πόλει τοιοῦτοι δικασταὶ καὶ δικαστῶν ἡγεμόνες.
whole city such judges and of-judges leaders
ἐπειδὰν δὲ αἱ κατ' ἐνιαυτὸν δίκαι τέλος ἐκδικασθεῖσαι b
when and the by year suits end having-been-decided
σχῶσι, ταῖς πράξεσι νόμους αὐτῶν χρεὼν γίγνεσθαι
have for-the executions laws of-them needful to-be
τούσδε· πρῶτον μὲν ἡ δικάζουσα ἀρχὴ τὰ τοῦ ὀφλόντος
these-here first indeed the having-judged office the of-the convicted
τῷ νικήσαντι χρήματα πάντα ἀποδιδότω, χωρὶς τῶν
to-the having-won possessions all let-hand-over apart-from the
ἀναγκαίων κεκτῆσθαι, μετὰ τὴν διαψήφισιν ἑκάστην
necessary to-be-possessed after the voting each
εὐθὺς ὑπὸ κήρυκος, ἀκουόντων τῶν δικαστῶν· ἐπειδὰν
immediately by herald listening the judges when
δὲ ὁ τῶν δικασίμων μηνῶν ἐχόμενος γένηται μήν, ἐάν
and the of-the court months next come month if
τις μὴ ἀπαλλάττῃ τὸν νικήσαντα ἑκόντα ἑκών, ἡ
anyone not satisfy the having-won willing willingly the
δικάσασα ἀρχὴ συνεπομένη τῷ νικῶντι τὰ τοῦ ὀφλόντος
having-judged office accompanying the winner the of-the convicted

παραδιδότω χρήματα. ἐὰν δὲ μὴ ἔχωσιν ὁπόθεν, ἐλλείπῃ
let-hand-over possessions if but not they-have from-where it-falls-short
δὲ μὴ ἔλαττον δραχμῆς, μὴ πρότερον εἶναι τούτῳ
and not less than-drachma not before to-be for-this-one
δίκας πρὸς ἄλλον μηδένα, πρὶν ἂν ἐκπληρώσῃ τὸ χρέος
suits against other no-one until — he-fulfill the debt
ἅπαν τῷ νικήσαντι· ἄλλοις δὲ πρὸς τοῦτον ἔστωσαν
all to-the having-won for-others and against this-one let-be
δίκαι κυρίως. ἐὰν δέ τις ἀφῃρῆται τὴν ἀρχὴν τὴν
suits validly if and anyone take-away the office the
καταδικάσασαν καταδικασθείς, εἰσαγόντων μὲν αὐτὸν εἰς
having-condemned condemned let-bring-in indeed him into
τὸ τῶν νομοφυλάκων δικαστήριον οἱ ἀφαιρεθέντες ἀδίκως,
the of-the law-guardians court the deprived unjustly
ἐὰν δέ τις ὄφλῃ τὴν τοιαύτην δίκην, ὡς ὅλην τὴν
if and anyone be-convicted-in the such suit as whole the
πόλιν καὶ νόμους φθείρων θανάτῳ ζημιούσθω.
city and laws destroying with-death let-him-be-punished
d ἀνδρὶ δὴ τὸ μετὰ τοῦτο γεννηθέντι καὶ ἐκτραφέντι, καὶ
for-man indeed the after this having-been-born and having-been-reared and
γεννήσαντι καὶ ἐκθρέψαντι τέκνα, καὶ συμμείξαντι συμβόλαια
having-begotten and having-reared children and having-made contracts
μετρίως, διδόντι τε δίκας εἴ τινα ἠδικήκει καὶ παρ᾽
moderately having-given both satisfaction if anyone he-had-wronged and from
ἑτέρου ἐκλαβόντι, σὺν τοῖς νόμοις ἐν μοίρᾳ γηράσαντι
another having-received with the laws in portion having-grown-old
τελευτὴ γίγνοιτ᾽ ἂν κατὰ φύσιν. περὶ τελευτήσαντας δή,
end would-come — according-to nature about the-dead indeed
εἴτε τις ἄρρην εἴτε τις θῆλυς ᾖ, τὰ μὲν περὶ τὰ θεῖα
whether anyone male or anyone female be the(-things) indeed about the divine
νόμιμα τῶν τε ὑπὸ γῆς θεῶν καὶ τῶν τῇδε, ὅσα προσήκει
customs of-the both under earth gods and of-the here as-many-as it-befits

τελεῖσθαι, τοὺς ἐξηγητὰς γίγνεσθαι κυρίους φράζοντας·
to-be-performed the interpreters to-be in-control declaring
θήκας δ' εἶναι τῶν χωρίων ὁπόσα μὲν ἐργάσιμα μηδαμοῦ,
tombs and to-be of-the lands as-many-as indeed arable nowhere
μήτε τι μέγα μήτε τι σμικρὸν μνῆμα, ἃ δὲ ἡ χώρα
neither any great nor any small monument which but the country
πρὸς τοῦτ' αὐτὸ μόνον φύσιν ἔχει, τὰ τῶν τετελευτηκότων
toward this itself only nature has the of-the dead
σώματα μάλιστα ἀλυπήτως τοῖς ζῶσι δεχομένη κρύπτειν,
bodies most painlessly for-the living receiving to-hide
ταῦτα ἐκπληροῦν, τοῖς δὲ ἀνθρώποις ὅσα τροφὴν
these to-fill for-the but men as-many-as food
μήτηρ οὖσα ἡ γῆ πρὸς ταῦτα πέφυκεν βούλεσθαι φέρειν,
mother being the earth toward these-things is-by-nature to-wish to-bear
μήτε ζῶν μήτε τις ἀποθανὼν στερείτω τὸν ζῶνθ' ἡμῶν.
neither living nor anyone having-died let-deprive the living of-us

VII · BURIAL, THE SOUL, AND THE COUNCIL AT DAWN

A grave mound may be no higher than five men raise in five days, the epitaph no longer than four lines, and the laying out short, with costs fixed by property class. The soul is the self, the body only its image, and the dead go to the gods to give account. Mourning is restrained, and a law-guardian presides. Legislation ends in preservation, as Atropos makes the spun thread irreversible. The council meets at dawn: the ten eldest law-guardians, the prize winners, returned observers, and a young man each brings. Like mind joined with the senses, or a pilot with his sailors, it preserves the whole.

ΑΘΗ. χῶμα δὲ μὴ χοῦν ὑψηλότερον πέντε ἀνδρῶν ἔργον, 959
mound and not to-heap higher than-five men's work
ἐν πέντ' ἡμέραις ἀποτελούμενον· λίθινα δὲ ἐπιστήματα μὴ
in five days being-completed stone and slabs not

μείζω ποιεῖν ἢ ὅσα δέχεσθαι τῶν τοῦ τετελευτηκότος
greater to-make than as-many-as to-bold of-the of-the deceased
ἐγκώμια βίου μὴ πλείω τεττάρων ἡρωικῶν στίχων. τὰς
praises of-life not more than-four heroic verses the
δὲ προθέσεις πρῶτον μὲν μὴ μακρότερον χρόνον ἔνδον
and layings-out first indeed not longer time inside
γίγνεσθαι τοῦ δηλοῦντος τόν τε ἐκτεθνεῶτα καὶ τὸν
to-happen than-the showing the both in-a-swoon and the
ὄντως τεθνηκότα, εἴη δ' ἂν σχεδόν, ὡς τἀνθρώπινα,
really dead it-would-be and — nearly as human-affairs-go
μέτρον ἔχουσα τριταία πρὸς τὸ μνῆμα ἐκφορά.
measure having on-the-third-day to the monument carrying-out
πείθεσθαι δ' ἐστὶ τῷ νομοθέτῃ χρεὼν τά τε ἄλλα
to-obey and is to-the lawgiver needful the both other-things
καὶ λέγοντι ψυχὴν σώματος εἶναι τὸ πᾶν διαφέρουσαν,
and saying soul than-body to-be the all differing
ἐν αὐτῷ τε τῷ βίῳ τὸ παρεχόμενον ἡμῶν ἕκαστον τοῦτ'
in itself both the life the providing of-us each this
εἶναι μηδὲν ἀλλ' ἢ τὴν ψυχήν, τὸ δὲ σῶμα ἰνδαλλόμενον
to-be nothing but than the soul the and body appearing
ἡμῶν ἑκάστοις ἕπεσθαι, καὶ τελευτησάντων λέγεσθαι καλῶς
to-us each to-follow and of-the-dead to-be-said finely
εἴδωλα εἶναι τὰ τῶν νεκρῶν σώματα, τὸν δὲ ὄντα ἡμῶν
images to-be the of-the corpses bodies the and being of-us
ἕκαστον ὄντως, ἀθάνατον εἶναι ψυχὴν ἐπονομαζόμενον,
each really immortal to-be soul being-named
παρὰ θεοὺς ἄλλους ἀπιέναι δώσοντα λόγον, καθάπερ ὁ
to gods other to-depart going-to-give account as the
νόμος ὁ πάτριος λέγει — τῷ μὲν γὰρ ἀγαθῷ θαρραλέον,
law the ancestral says for-the indeed for good encouraging
τῷ δὲ κακῷ μάλα φοβερόν — βοήθειάν τε αὐτῷ μήτινα
for-the and bad very fearsome help both for-him not-any

μεγάλην εἶναι τετελευτηκότι· ζῶντι γὰρ ἔδει βοηθεῖν
great to-be having-died for-living for it-was-necessary to-help
πάντας τοὺς προσήκοντας, ὅπως ὅτι δικαιότατος ὢν καὶ
all the relatives so-that as most-just being and
ὁσιώτατος ἔζη τε ζῶν καὶ τελευτήσας ἀτιμώρητος ἂν
most-holy he-lived both living and having-died unpunished —
κακῶν ἁμαρτημάτων ἐγίγνετο τὸν μετὰ τὸν ἐνθάδε βίον.
of-evil sins would-have-been for-the after the here life
ἐκ δὲ τούτων οὕτως ἐχόντων οὐδέποτε οἰκοφθορεῖν χρή, d
from and these so being never to-ruin-the-house one-must
διαφερόντως νομίζοντα τὸν αὑτοῦ τοῦτον εἶναι τὸν τῶν
exceptionally thinking the his-own this to-be the of-the
σαρκῶν ὄγκον θαπτόμενον, ἀλλ' ἐκεῖνον τὸν ὑὸν ἢ ἀδελφόν,
flesh mass being-buried but that the son or brother
ἢ ὅντινά τις μάλισθ' ἡγεῖται ποθῶν θάπτειν, οἴχεσθαι
or whomever anyone most thinks longing to-bury to-be-gone
περαίνοντα καὶ ἐμπιμπλάντα τὴν αὑτοῦ μοῖραν, τὸ δὲ
completing and fulfilling the his-own portion the and
παρὸν δεῖν εὖ ποιεῖν, τὰ μέτρια ἀναλίσκοντα ὡς εἰς
present to-be-necessary well to-do the moderate spending as to
ἄψυχον χθονίων βωμόν· τὸ δὲ μέτριον νομοθέτης ἂν
soulless of-the-underworld-gods altar the and moderate lawgiver —
μαντεύσαιτο οὐκ ἀσχημονέστατα. ἔστω δὴ νόμος οὗτος·
would-divine not most-unseemly let-be indeed law this
τῷ μὲν δὴ τοῦ μεγίστου τιμήματος εἰς τὴν πᾶσαν ταφὴν
for-the indeed indeed of-the greatest property-class on the whole burial
ἀναλισκόμενα μὴ πλέον πέντε μνῶν, τῷ δὲ τοῦ δευτέρου
being-spent not more than-five minas for-the and of-the second
τρεῖς μναῖ, καὶ δύο τῷ τοῦ τρίτου, μνᾶ δὲ τῷ τοῦ
three minas and two for-the of-the third a-mina and for-the of-the
τετάρτου μέτρον ἂν ἔχοι τῶν ἀναλωμάτων. νομοφύλαξι
fourth measure — would-have of-the expenditures for-law-guardians

δὲ πολλά τε ἄλλα ἀνάγκη πράττειν καὶ πολλῶν
and many both other-things necessity to-do and many
ἐπιμελεῖσθαι, τούτων δ᾽ οὐχ ἥκιστα, ὅπως ἂν παίδων τε
to-care-for of-these and not least so-that — of-children both
καὶ ἀνδρῶν καὶ πάσης ἡλικίας ἐπιμελούμενοι ζῶσι, καὶ
and of-men and of-every age caring-for they-live and
δὴ καὶ πρὸς τὸ τέλος ἁπάντων νομοφύλαξ εἷς γέ τις
indeed also toward the end of-all law-guardian one at-least some
ἐπιστατῇ, ὃν ἂν οἱ τοῦ τετελευτηκότος ἐπίσκοπον οἰκεῖοι
preside whom-ever — the of-the deceased overseer kinsmen
παραλάβωσιν, ᾧ καλόν τ᾽ ἔστω καλῶς καὶ μετρίως τὰ
take-on for-whom fine both let-it-be finely and moderately the
περὶ τὸν τετελευτηκότα γιγνόμενα καὶ μὴ καλῶς αἰσχρόν.
about the deceased happening and not finely shameful
960 πρόθεσις δὲ καὶ τἆλλα ἔστω μὲν κατὰ τὸν περὶ τὰ
laying-out and and the-rest let-be indeed according-to the about the
τοιαῦτα νόμον γιγνόμενα, τῷ δὲ πολιτικῷ νομοθετοῦντι
such-things law happening for-the and statesman legislating
παραχωρεῖν χρὴ τὰ τοιάδε· δακρύειν μὲν τὸν
to-yield one-must the such-as-these to-weep indeed the
τετελευτηκότα ἐπιτάττειν ἢ μὴ ἄμορφον, θρηνεῖν δὲ καὶ ἔξω
deceased to-order or not unseemly to-lament and and outside
τῆς οἰκίας φωνὴν ἐξαγγέλλειν ἀπαγορεύειν, καὶ τὸν νεκρὸν
the house voice to-proclaim to-forbid and the corpse
εἰς τὸ φανερὸν προάγειν τῶν ὁδῶν κωλύειν, καὶ ἐν ταῖς ὁδοῖς
into the open to-lead-forth of-the roads to-prevent and in the roads
πορευόμενον φθέγγεσθαι, καὶ πρὸ ἡμέρας ἔξω τῆς πόλεως
proceeding to-utter and before day outside the city
εἶναι. ταῦτα δὴ κείσθω τε οὕτω περὶ τὰ τοιαῦτα
to-be these-things indeed let-be-laid-down both so about the such
νόμιμα, καὶ ὁ μὲν πειθόμενος ἔστω ζημίας ἐκτός, ὁ
customs and the(-one) indeed obeying let-be penalty outside the(-other)

δὲ ἀπειθῶν ἑνὶ τῶν νομοφυλάκων ὑπὸ πάντων ζημιούσθω
and disobeying one of-the law-guardians by all let-be-punished
τῇ δοξάσῃ πᾶσι κοινῇ ζημίᾳ. ὅσαι δ' ἄλλαι γίγνονται
with-the seeming to-all in-common penalty as-many-as and other happen
περὶ τελευτήσαντας ταφαὶ εἴτε καὶ ἄταφοι πράξεις, περὶ
about the-dead burials or also unburied actions about
πατροφόνων καὶ ἱεροσύλων καὶ τῶν τοιούτων πάντων,
parricides and temple-robbers and of-the such all
εἰρημέναι ἐν τοῖς ἔμπροσθεν κεῖνται διὰ νόμων, ὥστε σχεδὸν
said in the earlier-things lie through laws so-that nearly
ἡ νομοθεσία τέλος ἂν ἡμῖν ἔχοι· τῶν πάντων δ' ἑκάστοτε
the legislation end — for-us would-have of-the all-things and each-time
τέλος οὐ τὸ δρᾶσαί τι σχεδὸν οὐδὲ τὸ κτήσασθαι
end not the to-do something nearly nor the to-acquire
κατοικίσαι τ' ἐστίν, ἀλλὰ τῷ γεννηθέντι σωτηρίαν
to-found and is but for-the having-been-born preservation
ἐξευρόντα τελέως ἀεί, τότ' ἤδη νομίζειν πᾶν ὅσον δεῖ
having-found perfectly always then already to-think all as-much-as one-must
πραχθῆναι πεπρᾶχθαι, πρότερον δ' ἀτελὲς εἶναι τὸ ὅλον.
to-be-done to-have-been-done before but unfinished to-be the whole
CLIN. καλῶς, ὦ ξένε, λέγεις· πρὸς ὅτι δὲ τὸ νῦν αὖ
finely O stranger you-speak toward what but the now again
ῥηθὲν εἴρηται, φράζ' ἔτι σαφέστερον.
said was-said tell still more-clearly
ATH. ὦ Κλεινία, πολλὰ τῶν ἔμπροσθεν καλῶς ὕμνηται,
O Clinias many of-the earlier-things finely have-been-hymned
σχεδὸν δὲ οὐχ ἥκιστα τὰ τῶν Μοιρῶν προσρήματα.
nearly and not least the of-the Fates names
CLIN. ποῖα δή;
what-sort indeed

d ATH. τὸ Λάχεσιν μὲν τὴν πρώτην εἶναι, Κλωθὼ δὲ
the Lachesis indeed the first to-be Clotho and
τὴν δευτέραν, τὴν Ἄτροπον δὴ τρίτην σώτειραν τῶν
the second the Atropos indeed third preserver of-the
λεχθέντων, ἀπῃκασμένα τῇ τῶν κλωσθέντων τῷ πυρὶ τὴν
spoken likened to-the of-the spun-things by-the fire the
ἀμετάστροφον ἀπεργαζομένων δύναμιν· ἃ δὴ καὶ πόλει
irreversible producing power which indeed also for-city
καὶ πολιτείᾳ δεῖ μὴ μόνον ὑγίειαν καὶ σωτηρίαν τοῖς
and for-constitution one-must not only health and preservation for-the
σώμασι παρασκευάζειν, ἀλλὰ καὶ εὐνομίαν ἐν ταῖς ψυχαῖς,
bodies to-provide but also good-order in the souls
μᾶλλον δὲ σωτηρίαν τῶν νόμων. ἡμῖν δ' ἔτι μοι φαίνεσθαι
rather and preservation of-the laws for-us and still to-me to-appear
δοκεῖ τοῦτ' ἐλλεῖπον τοῖς νόμοις εἶναι, πῶς χρὴ τὴν
seems this lacking to-the laws to-be how one-must the
ἀμετάστροφον αὐτοῖς ἐγγίγνεσθαι κατὰ φύσιν δύναμιν.
irreversible for-them to-come-to-be according-to nature power
CLIN. οὐ σμικρὸν λέγεις, εἴπερ ἐστὶ μὴ δυνατὸν εὑρεῖν ὅπῃ
not small you-say if-indeed it-is not possible to-find how
γίγνοιτ' ἂν παντὶ κτῆμά τι τοιοῦτον.
would-come-about — for-everything possession any such
e ATH. ἀλλ' ἔστι μὴν δυνατόν, ὥς γέ μοι τὰ νῦν
but it-is indeed possible as at-least to-me the now
παντάπασι καταφαίνεται.
altogether appears
CLIN. μὴ τοίνυν ἀφιστώμεθα μηδενὶ τρόπῳ, πρὶν ἂν τοῦτ'
not then let-us-desist in-no way before — this
αὐτὸ ἐκπορισώμεθα τοῖς εἰρημένοις νόμοις· γελοῖον γὰρ τό
itself we-provide for-the said laws ridiculous for the
γε μάτην πονήσαντα ὁτιοῦν εἰς μηδὲν βέβαιον καταβαλεῖν.
at-least in-vain having-labored anything on nothing secure to-lay

ATH. ὀρθῶς παρακελεύῃ, καὶ ἐμὲ τοιοῦτον εὑρήσεις ἄλλον.
rightly you-exhort and me such you-will-find another
CLIN. καλῶς δὴ λέγεις. τίς οὖν δή, φῄς, σωτηρία
finely indeed you-speak what then indeed do-you-say preservation
γίγνοιτ' ἂν καὶ τίνα τρόπον πολιτείᾳ τε καὶ τοῖς
would-come-about — and what way for-constitution both and for-the
νόμοις ἡμῖν;
laws for-us
ATH. ἆρ' οὐκ εἴπομεν ὅτι δεῖ σύλλογον ἡμῖν ἐν τῇ 961
then not we-said that one-must assembly for-us in the
πόλει γίγνεσθαι τοιόνδε τινά; δέκα μὲν τῶν νομοφυλάκων
city to-be such some ten indeed of-the law-guardians
τοὺς πρεσβυτάτους ἀεί, τοὺς δὲ τἀριστεῖα εἰληφότας
the oldest always the and the-prizes-of-valor having-received
ἅπαντας δεῖν εἰς ταὐτὸ συλλέγεσθαι τούτοις, ἔτι δὲ
all to-be-necessary into the-same to-assemble with-these still and
τοὺς ἐκδημήσαντας ἐπὶ ζήτησιν εἴ τί που πρὸς τὴν
the having-gone-abroad for search if anything anywhere toward the
νομοφυλακίαν γίγνοιτο ἓν καίριον ἀκοῦσαι καὶ σωθέντας
law-guarding should-be one timely to-hear and having-returned-safe
οἴκαδε, δόξαι, τούτοις αὐτοῖς διαβασανισθέντας, τοῦ
home to-seem to-these themselves having-been-tested of-the
συλλόγου ἀξιοκοινωνήτους εἶναι· πρὸς τούτοις δὲ ἕνα
assembly worthy-to-share to-be in-addition-to these and one
ἕκαστον δεῖν προσλαμβάνειν τῶν νέων, μὴ ἔλαττον
each to-be-necessary to-take-on of-the young not less
ἢ τριάκοντ' ἔτη γεγονότα, πρῶτον δὲ αὐτὸν κρίναντα
than thirty years having-become first and himself having-judged
ἐπάξιον εἶναι φύσει καὶ τροφῇ, τὸν νέον οὕτως εἰς
worthy to-be by-nature and by-nurture the young-man so to
τοὺς ἄλλους εἰσφέρειν, καὶ ἐὰν μὲν δόξῃ καὶ τοῖς
the others to-introduce and if indeed it-seem-good also to-the

ἄλλοις, προσλαμβάνειν, εἰ δὲ μή, ἀπόρρητον εἶναι τὴν
others to-take-on if but not secret to-be the
γεγονυῖαν κρίσιν τοῖς τε ἄλλοις δὴ καὶ μάλιστ᾽ αὐτῷ
having-happened judgment to-the both others indeed and most to-him
τῷ ἀποκριθέντι· δεῖν δὲ ὄρθριον εἶναι τὸν σύλλογον,
the rejected to-be-necessary and at-dawn to-be the assembly
ἡνίκ᾽ ἂν τῶν ἄλλων πράξεων ἰδίων τε καὶ κοινῶν καὶ
when — of-the other affairs private both and public and
μάλιστ᾽ ᾖ τις σχολὴ παντί. τοιοῦτόν τί που λεχθὲν
most be any leisure for-everyone such something surely said
ἡμῖν ἦν ἐν τοῖς ἔμπροσθεν λόγοις;
by-us was in the earlier arguments

CLIN. ἦν γὰρ οὖν.
it-was for indeed

ATH. τούτου δὴ πέρι τοῦ συλλόγου πάλιν ἀναλαβὼν
of-this indeed about the assembly again having-taken-up
λέγοιμ᾽ ἂν τὸ τοιόνδε. φημί, εἴ τις τοῦτον βάλοιτο
I-would-say — the such I-say if anyone this should-cast
οἷον ἄγκυραν πάσης τῆς πόλεως, πάντα ἔχουσαν τὰ
as-it-were anchor of-all the city all having the
πρόσφορα ἑαυτῇ, σώζειν ἂν σύμπαντα ἃ βουλόμεθα.
suitable to-itself to-preserve — all-together what we-wish

CLIN. πῶς δή;
how indeed

ATH. τὸ μετὰ τοῦτο ἡμέτερος ἂν καιρὸς γίγνοιτο ὀρθῶς
the after this our — season would-come rightly
φράζοντας μηδὲν ἀπολείπειν προθυμίας.
telling nothing to-leave-out of-eagerness

CLIN. καὶ μάλα καλῶς εἶπες, ποίει θ᾽ ὥσπερ καὶ διανοῇ.
and very finely you-spoke do and just-as also you-intend

ATH. χρὴ τοίνυν, ὦ Κλεινία, παντὸς πέρι νοῆσαι d
one-must then O Clinias of-everything about to-consider
σωτῆρα τὸν εἰκότα ἐν ἑκάστοις τῶν ἔργων, ὡς ἐν ζῴῳ
preserver the fitting in each of-the works as in animal
ψυχὴ καὶ κεφαλή, τό γε μέγιστον, πεφύκατον.
soul and head the at-least greatest the-two-are-by-nature
CLIN. πῶς αὖ φῄς;
how again do-you-say
ATH. ἡ τούτοιν ἀρετὴ δήπου παντὶ παρέχει ζῴῳ σωτηρίαν.
the of-these-two virtue surely to-every provides animal preservation
CLIN. πῶς;
how
ATH. ψυχῇ μὲν πρὸς τοῖς ἄλλοις νοῦς ἐγγιγνόμενος,
to-soul indeed in-addition-to the other-things mind being-in
κεφαλῇ δ' αὖ πρὸς τοῖς ἄλλοις ὄψις καὶ ἀκοή·
to-head and again in-addition-to the other-things sight and hearing
συλλήβδην δὲ νοῦς μετὰ τῶν καλλίστων αἰσθήσεων
in-sum and mind with the finest senses
κραθείς, γενόμενός τε εἰς ἕν, σωτηρία ἑκάστων δικαιότατ'
mingled having-become both into one preservation of-each most-justly
ἂν εἴη καλουμένη.
— *would-be called*
CLIN. ἔοικε γοῦν.
it-seems at-any-rate
ATH. ἔοικε γάρ. ἀλλ' ὁ περὶ τί νοῦς μετ' αἰσθήσεων e
it-seems for but the about what mind with senses
κραθεὶς σωτηρία πλοίων ἔν γε χειμῶσιν καὶ ἐν εὐδίαις
mingled preservation of-ships in at-least storms and in fair-weathers
γίγνοιτ' ἄν; ἆρ' οὐκ ἐν νηὶ κυβερνήτης ἅμα καὶ ναῦται
would-become — then not in ship pilot at-once and sailors

τὰς αἰσθήσεις τῷ κυβερνητικῷ νῷ συγκερασάμενοι
the senses with-the piloting mind having-mingled
σῴζουσιν αὑτούς τε καὶ τὰ περὶ τὴν ναῦν;
preserve themselves both and the about the ship
CLIN. τί μήν;
what indeed

VIII · THE ONE AIM

Generals aim at victory and physicians at health; a statesman ignorant of his target could neither be called a ruler nor preserve his city. Other cities' laws aim at rule, wealth, or freedom, but these aim at virtue. Virtue is four and yet one: courage and prudence differ, since courage arises without reason even in beasts. The guardians must know both what each virtue is and how they are one. The city is the trunk, and its guardians the head, the most gifted young men set at the crown to watch the whole city.

962 ATH. οὐδὲν δὴ πολλῶν δεῖ τῶν περὶ τὰ τοιαῦτα
nothing indeed many it-is-needful of-the about the such-things
παραδειγμάτων· ἀλλ' οἷον περὶ στρατοπέδων νοήσωμεν
examples but as about armies let-us-consider
τίνα θέμενοι στρατηγοὶ σκοπὸν καὶ ἰατρικὴ ὑπηρεσία
what having-set generals target and medical service
πᾶσα στοχάζοιτ' ἂν τῆς σωτηρίας ὀρθῶς. ἆρ' οὐχ ἡ
all would-aim — of-the preservation rightly then not the(-one)
μὲν νίκην καὶ κράτος πολεμίων, ἡ δὲ ἰατρῶν τε
indeed victory and mastery of-enemies the(-other) and of-physicians both
καὶ ὑπηρετῶν ὑγιείας σώματι παρασκευήν;
and of-servants of-health for-body provision
CLIN. πῶς γὰρ οὔ;
how for not

ATH. ἰατρὸς δὴ τὸ περὶ σῶμα ἀγνοῶν, ὃ προσείπομεν
physician indeed the about body being-ignorant-of which we-called
ὑγίειαν νῦν, ἢ νίκην στρατηγὸς ἢ τῶν ἄλλων ὅσα
health now or victory general or of-the others as-many-as
δὴ διήλθομεν, ἔσθ' ὅπως ἂν νοῦν περί τι τούτων
indeed we-went-through is-there how — sense about anything of-these
ἂν ἔχων φαίνοιτο;
— having he-would-appear
CLIN. καὶ πῶς;
and how
ATH. τί δὲ δὴ περὶ πόλιν; εἴ τις τὸν σκοπὸν οἷ βλέπειν b
what and indeed about city if anyone the target whither to-look
δεῖ τὸν πολιτικὸν φαίνοιτο ἀγνοῶν, ἆρα ἄρχων μὲν
one-must the statesman should-appear being-ignorant-of then ruler indeed
πρῶτον δικαίως ἂν προσαγορεύοιτο, εἶτα σῴζειν ἂν δυνατὸς
first justly — would-be-be-called then to-preserve — able
εἴη τοῦτο οὗ τὸν σκοπὸν τὸ παράπαν μηδ' εἰδείη;
would-be-be this of-which the target the altogether not-even he-should-know
CLIN. καὶ πῶς;
and how
ATH. δεῖ δὴ καὶ τὰ νῦν, ὡς ἔοικεν, εἴπερ μέλλει c
one-must indeed also the now as it-seems if-indeed is-going
τέλος ὁ κατοικισμὸς τῆς χώρας ἡμῖν ἕξειν, εἶναί τι
end the settlement of-the country for-us to-have to-be something
τὸ γιγνῶσκον ἐν αὐτῷ πρῶτον μὲν τοῦτο ὃ λέγομεν,
the knowing in it first indeed this which we-call
τὸν σκοπόν, ὅστις ποτὲ ὁ πολιτικὸς ὢν ἡμῖν τυγχάνει,
the target whatever ever the statesman being for-us happens
ἔπειτα ὅντινα τρόπον δεῖ μετασχεῖν τούτου καὶ τίς
then what way one-must to-partake of-this and who
αὐτῷ καλῶς ἢ μὴ συμβουλεύει, τῶν νόμων αὐτῶν
for-it finely or not advises of-the laws themselves

πρῶτον, ἔπειτα ἀνθρώπων· εἰ δ' ἔσται τοῦ τοιούτου κενή
first then of-men if but will-be of-the such empty
τις πόλις, οὐδὲν θαυμαστὸν ἄνους οὖσα καὶ ἀναίσθητος εἰ
any city nothing wondrous mindless being and senseless if
πράξει τὸ προστυχὸν ἑκάστοτε ἐν ἑκάσταις τῶν πράξεων.
it-will-do the chancing-thing each-time in each of-the actions

CLIN. ἀληθῆ λέγεις.
true-things you-say

ATH. νῦν οὖν ἡμῖν ἐν τίνι ποτὲ τῶν τῆς πόλεως μερῶν ἢ
now then for-us in what ever of-the of-the city parts or
ἐπιτηδευμάτων ἔστιν ἱκανὸν κατεσκευασμένον ὁτιοῦν
practices is sufficient constructed anything-whatever
τοιοῦτον φυλακτήριον; ἔχομεν φράζειν;
such safeguard can-we to-tell

CLIN. οὐ δῆτα, ὦ ξένε, σαφῶς γε· εἰ δ' οὖν τοπάζειν
not indeed O stranger clearly at-least if but then to-guess
δεῖ, δοκεῖ μοι τείνειν ὁ λόγος οὗτος εἰς τὸν σύλλογον
one-must seems to-me to-tend the argument this to the assembly
ὃν εἶπες νυνδὴ νύκτωρ δεῖν συνιέναι.
which you-mentioned just-now by-night to-be-necessary to-assemble

d ATH. κάλλισθ' ὑπέλαβες, ὦ Κλεινία, καὶ δεῖ δὴ τοῦτον, ὡς
most-finely you-took-it-up O Clinias and one-must indeed this as
ὁ νῦν παρεστηκὼς ἡμῖν λόγος μηνύει, πᾶσαν ἀρετὴν ἔχειν·
the now present for-us argument indicates all virtue to-have
ἧς ἄρχει τὸ μὴ πλανᾶσθαι πρὸς πολλὰ στοχαζόμενον, ἀλλ'
of-which begins the not to-wander toward many aiming but
εἰς ἓν βλέποντα πρὸς τοῦτο ἀεὶ τὰ πάντα οἷον βέλη ἀφιέναι.
at one looking at this always the all-things as arrows to-let-fly

CLIN. παντάπασι μὲν οὖν.
altogether indeed then

ATH. νῦν δὴ μαθησόμεθα ὅτι θαυμαστὸν οὐδὲν πλανᾶσθαι e
now indeed we-shall-learn that wondrous nothing to-wander
τὰ τῶν πόλεων νόμιμα, ὅτι πρὸς ἄλλο ἄλλη βλέπει τῶν
the of-the cities customs because toward other other looks of-the
νομοθεσιῶν ἐν τῇ πόλει ἑκάστῃ. καὶ τὰ μὲν πολλὰ οὐδὲν
legislations in the city each and the indeed many-things nothing
θαυμαστὸν τὸ τοῖς μὲν τὸν ὅρον εἶναι τῶν δικαίων
wondrous the for-the(-ones) indeed the limit to-be of-the just-things
ὅπως ἄρξουσί τινες ἐν τῇ πόλει, εἴτ' οὖν βελτίους εἴτε
how will-rule some in the city whether then better or
χείρους τυγχάνουσιν ὄντες, τοῖς δ', ὅπως πλουτήσουσιν,
worse they-happen being for-the(-others) and how they-will-be-rich
εἴτ' οὖν δοῦλοί τινων ὄντες εἴτε καὶ μή, τῶν δ' ἡ
whether then slaves of-some being or also not of-the(-others) and the
προθυμία πρὸς τὸν ἐλεύθερον δὴ βίον ὡρμημένη· οἱ
eagerness toward the free indeed life having-been-impelled the(-others)
δὲ καὶ σύνδυο νομοθετοῦνται, πρὸς ἄμφω βλέποντες,
and also two-together legislate toward both looking
ἐλεύθεροί τε ὅπως ἄλλων τε πόλεων ἔσονται δεσπόται,
free both how of-other both cities they-will-be masters
οἱ δὲ σοφώτατοι, ὡς οἴονται, πρὸς ταῦτά τε καὶ τὰ
the(-ones) and wisest as they-think toward these-things both and the
τοιαῦτα σύμπαντα, εἰς ἓν δὲ οὐδὲν διαφερόντως τετιμημένον
such-things all to one but nothing exceptionally honored
ἔχοντες φράζειν εἰς ὃ τἆλλ' αὐτοῖς δεῖ βλέπειν.
being-able to-tell to which the-rest for-them one-must to-look
CLIN. οὐκοῦν τό γ' ἡμέτερον, ὦ ξένε, ὀρθῶς ἂν εἴη 963
therefore the at-least our O stranger rightly — would-be
πάλαι τιθέμενον; πρὸς γὰρ ἓν ἔφαμεν δεῖν ἀεὶ
long-ago being-laid-down toward for one we-said to-be-necessary always

πάνθ' ἡμῖν τὰ τῶν νόμων βλέποντ' εἶναι, τοῦτο δ'
all for-us the of-the laws looking to-be this and
ἀρετήν που συνεχωροῦμεν πάνυ ὀρθῶς λέγεσθαι.
virtue surely we-agreed very rightly to-be-said

ATH. ναί.
yes

CLIN. τὴν δέ γε ἀρετὴν τέτταρα ἔθεμέν που.
the but at-least virtue four we-set surely

ATH. πάνυ μὲν οὖν.
certainly indeed then

CLIN. νοῦν δέ γε πάντων τούτων ἡγεμόνα, πρὸς ὃν δὴ
mind but at-least of-all these leader toward which indeed
τά τε ἄλλα πάντα καὶ τούτων τὰ τρία δεῖ βλέπειν.
the both other-things all and of-these the three one-must to-look

b ATH. κάλλιστ' ἐπακολουθεῖς, ὦ Κλεινία. καὶ τὰ λοιπὰ
most-finely you-follow O Clinias and the rest
δὴ συνακολούθει. νοῦν γὰρ δὴ κυβερνητικὸν μὲν καὶ
indeed follow-along mind for indeed piloting indeed and
ἰατρικὸν καὶ στρατηγικὸν εἴπομεν εἰς τὸ ἓν ἐκεῖνο οἷ
medical and general's we-said to the one that whither
δεῖ βλέπειν, τὸν δὲ πολιτικὸν ἐλέγχοντες ἐνταῦθ' ἐσμὲν
one-must to-look the and statesman examining here we-are
νῦν, καὶ καθάπερ ἄνθρωπον ἐπανερωτῶντες εἴποιμεν ἄν·
now and as man questioning-again we-would-say —
"ὦ θαυμάσιε, σὺ δὲ δὴ ποῖ σκοπεῖς; τί ποτ' ἐκεῖνό
O wonderful-one you and indeed whither do-you-look what ever that
ἐστι τὸ ἕν, ὃ δὴ σαφῶς ὁ μὲν ἰατρικὸς νοῦς ἔχει
is the one which indeed clearly the indeed medical mind is-able
φράζειν, σὺ δ' ὢν δὴ διαφέρων, ὡς φαίης ἄν,
to-tell you but being indeed differing as you-would-say —
πάντων τῶν ἐμφρόνων, οὐχ ἕξεις εἰπεῖν;" ἢ σύ γε,
of-all the sensible not will-you-be-able to-say or you at-least

Μέγιλλε καὶ Κλεινία, ἔχετον διαρθροῦντες ὑπὲρ αὐτοῦ
Megillus and Clinias are-you-two-able articulating about it
φράζειν πρὸς ἐμὲ τί ποτέ φατε εἶναι τοῦτο, καθάπερ
to-tell to me what ever you-say to-be this as
ὑπὲρ ἄλλων ἐγὼ πρὸς ὑμᾶς συχνῶν διωριζόμην;
about others I to you many I-defined

CLIN. οὐδαμῶς, ὦ ξένε.
in-no-way O stranger

ATH. τί δ' ὅτι δεῖ προθυμεῖσθαί τε συνιδεῖν αὐτὸ
what and that one-must to-be-eager both to-see-together it
καὶ ἐν οἷς;
and in what-things

CLIN. οἷον ἐν τίσι λέγεις;
as in which-things do-you-mean

ATH. οἷον ὅτε τέτταρα ἐφήσαμεν ἀρετῆς εἴδη γεγονέναι,
as when four we-said of-virtue forms to-be
δῆλον ὡς ἓν ἕκαστον ἀνάγκη φάναι, τεττάρων γε
clear that one each necessity to-say four at-least
ὄντων.
being

CLIN. τί μήν;
what indeed

ATH. καὶ μὴν ἕν γε ἅπαντα ταῦτα προσαγορεύομεν. d
and indeed one at-least all these we-call
ἀνδρείαν γάρ φαμεν ἀρετὴν εἶναι, καὶ τὴν φρόνησιν
courage for we-say virtue to-be and the prudence
ἀρετήν, καὶ τὰ δύο τἆλλα, ὡς ὄντως ὄντα οὐ πολλὰ
virtue and the two others as really being not many
ἀλλ' ἓν τοῦτο μόνον, ἀρετήν.
but one this only virtue

CLIN. πάνυ μὲν οὖν.
certainly indeed then

ATH. ᾗ μὲν τοίνυν διαφέρετον αὐτοῖν τούτω τὼ
in-what indeed then the-two-differ from-each-other these-two the
δύο καὶ δύ᾽ ὀνόματα ἐλαβέτην καὶ τἆλλα, οὐδὲν χαλεπὸν
two and two names received and the-rest nothing hard
εἰπεῖν· ᾗ δὲ ἓν ἀμφοῖν ἐπωνομάσαμεν, ἀρετήν, καὶ
to-say in-what but one for-both we-named virtue also
τοῖς ἄλλοις, οὐκ εὐπετὲς ἔτι.
for-the others not easy still

CLIN. πῶς λέγεις;
how do-you-mean

ATH. οὐδὲν χαλεπὸν ὃ λέγω δηλῶσαι. διανειμώμεθα γὰρ
nothing hard what I-mean to-make-clear let-us-distribute for
ἀλλήλοις τὴν ἐρώτησιν καὶ ἀπόκρισιν.
with-one-another the questioning and answering

CLIN. πῶς αὖ φράζεις;
how again do-you-declare

e ATH. ἐρώτησόν με τί ποτε ἓν προσαγορεύοντες ἀρετὴν
ask me what ever one calling virtue
ἀμφότερα, δύο πάλιν αὐτὰ προσείπομεν, τὸ μὲν
both two again them we-called the(-one) indeed
ἀνδρείαν, τὸ δὲ φρόνησιν. ἐρῶ γάρ σοι τὴν αἰτίαν,
courage the(-other) and prudence I-will-tell for you the cause
ὅτι τὸ μέν ἐστιν περὶ φόβον, οὗ καὶ τὰ θηρία
that the(-one) indeed is about fear of-which also the beasts
μετέχει, τῆς ἀνδρείας, καὶ τά γε τῶν παίδων ἤθη
partake of-the courage and the at-least of-the children characters
τῶν πάνυ νέων· ἄνευ γὰρ λόγου καὶ φύσει γίγνεται
of-the very young without for reason also by-nature becomes
ἀνδρεία ψυχή, ἄνευ δὲ αὖ λόγου ψυχὴ φρόνιμός τε καὶ
courageous soul without but again reason soul wise both and

νοῦν ἔχουσα οὔτ᾽ ἐγένετο πώποτε οὔτ᾽ ἔστιν οὐδ᾽ αὖθίς
mind having neither became ever nor is nor again
ποτε γενήσεται, ὡς ὄντος ἑτέρου.
ever will-become as being different
CLIN. ἀληθῆ λέγεις.
true-things you-say
ATH. ᾗ μὲν τοίνυν ἐστὸν διαφόρω καὶ δύο, σὺ παρ᾽ 964
in-what indeed then the-two-are different and two you from
ἐμοῦ ἀπείληφας τῷ λόγῳ· ᾗ δὲ ἓν καὶ ταὐτόν,
me have-received by-the argument in-what but one and the-same
σὺ πάλιν ἀπόδος ἐμοί. διανοοῦ δὲ ὡς ἐρῶν καὶ ὅπῃ
you again give-back to-me consider and as going-to-say also how
τέτταρα ὄντα ἕν ἐστι, καὶ ἐμὲ δὲ ἀξίου, σοῦ δείξαντος
four being one is and me and deem-worthy you having-shown
ὡς ἕν, πάλιν ὅπῃ τέτταρα. καὶ δὴ τὸ μετὰ τοῦτο
how one again how four and indeed the after this
σκοπῶμεν τὸν εἰδότα ἱκανῶς περὶ ὁντινωνοῦν οἷς
let-us-consider the knowing sufficiently about anything-whatever for-which
ἔστιν μὲν ὄνομα, ἔστιν δὲ αὖ καὶ λόγος, πότερον μόνον
there-is indeed name there-is and again also definition whether only
ἐπίστασθαι τοὔνομα χρεών, τὸν δὲ λόγον ἀγνοεῖν, ἢ
to-know the-name needful the and definition to-be-ignorant-of or
τόν γε ὄντα τι καὶ περὶ τῶν διαφερόντων μεγέθει
the at-least being something also about the differing in-magnitude
τε καὶ κάλλει πάντα τὰ τοιαῦτα ἀγνοεῖν αἰσχρόν.
both and in-beauty all the such-things to-be-ignorant-of shameful
CLIN. ἔοικεν γοῦν.
it-seems at-any-rate
ATH. μεῖζον δή τι νομοθέτῃ τε καὶ νομοφύλακι, καὶ
greater indeed anything for-lawgiver both and for-law-guardian and
ὃς ἀρετῇ πάντων διαφέρειν οἴεται καὶ νικητήρια τούτων
who in-virtue than-all to-surpass thinks and prizes of-these

αὐτῶν εἴληφεν, ἢ ταῦτα αὐτὰ περὶ ὧν νῦν λέγομεν,
themselves has-received than these-things themselves about which now we-speak
ἀνδρεία, σωφροσύνη, δικαιοσύνη, φρόνησις;
courage temperance justice prudence

CLIN. καὶ πῶς;
and how

c ATH. τούτων δὴ πέρι τοὺς ἐξηγητάς, τοὺς διδασκάλους, τοὺς
of-these indeed about the interpreters the teachers the
νομοθέτας, τῶν ἄλλων τοὺς φύλακας, τῷ δεομένῳ γνῶναί
lawgivers of-the others the guardians to-the needing to-know
τε καὶ εἰδέναι, ἢ τῷ δεομένῳ κολάζεσθαί τε καὶ ἐπιπλῆξαι
both and to-understand or to-the needing to-be-punished both and to-rebuke
ἁμαρτάνοντι, πότερον οὐ διδάσκοντα ἢν δύναμιν ἔχει κακία
erring whether not teaching what power has vice
τε καὶ ἀρετὴ καὶ πάντως δηλοῦντα, διαφέρειν τῶν ἄλλων,
both and virtue and altogether making-clear to-surpass than-the others
ἀλλ' ἢ ποιητήν τινα ἐλθόντα εἰς τὴν πόλιν ἢ παιδευτὴν
but or poet some having-come into the city or educator
νέων φάσκοντ' εἶναι βελτίω φαίνεσθαι τοῦ πᾶσαν
of-young-men claiming to-be better to-appear than-the all
ἀρετὴν νενικηκότος; εἶτα ἐν τῇ τοιαύτῃ πόλει ὅπου μὴ λόγῳ
virtue having-won then in the such city where not in-word
ἔργῳ τε ἱκανοὶ φύλακες εἶεν, ἀρετῆς πέρι γιγνώσκοντες
in-deed both sufficient guardians would-be of-virtue about knowing
ἱκανῶς, θαυμαστόν τι ταύτην τὴν πόλιν ἀφύλακτον
sufficiently wondrous anything this the city unguarded
οὖσαν πάσχειν ἃ πολλαὶ πάσχουσι τῶν νῦν πόλεων;
being to-suffer what many suffer of-the now cities

CLIN. οὐδέν γε, ὡς εἰκός.
nothing at-least as likely

ATH. τί οὖν; ὃ λέγομεν νῦν ποιητέον ἡμῖν, ἢ πῶς;
what then which we-say now must-be-done by-us or how
τοὺς φύλακας ἀκριβεστέρους τῶν πολλῶν περὶ ἀρετῆς
the guardians more-exact than-the many about virtue
ἔργῳ καὶ λόγῳ κατασκευαστέον; ἢ τίνα τρόπον τῇ τῶν
in-deed and in-word must-be-equipped or what way to-the of-the
ἐμφρόνων κεφαλῇ τε καὶ αἰσθήσεσιν ὁμοιωθήσεται ἡμῖν
sensible head both and senses will-be-likened for-us
ἡ πόλις, ὡς τοιαύτην τινὰ φυλακὴν κεκτημένη ἐν αὑτῇ;
the city as such some guard having in itself
CLIN. πῶς οὖν δὴ καὶ τίνα τρόπον, ὦ ξένε, ἀπεικάζοντες
how then indeed and what way O stranger likening
αὐτὸ τοιούτῳ τινὶ λέγομεν;
it to-such some do-we-speak
ATH. δῆλον ὡς αὐτῆς μὲν τῆς πόλεως οὔσης τοῦ κύτους, e
clear that itself indeed the city being the trunk
τῶν δὲ φυλάκων τοὺς μὲν νέους οἷον ἐν ἄκρᾳ κορυφῇ,
of-the and guardians the(-ones) indeed young as in topmost crown
ἀπειλεγμένους τοὺς εὐφυεστάτους, ὀξύτητας ἐν πάσῃ τῇ ψυχῇ
selected the most-gifted keennesses in all the soul
ἔχοντας, περὶ ὅλην κύκλῳ τὴν πόλιν ὁρᾶν, φρουροῦντας
having about whole in-a-circle the city to-see guarding
δὲ παραδιδόναι μὲν τὰς αἰσθήσεις ταῖς μνήμαις, τοῖς
and to-hand-over indeed the perceptions to-the memories to-the
πρεσβυτέροις δὲ ἐξαγγέλους γίγνεσθαι πάντων τῶν κατὰ
elders and reporters to-become of-all the in
πόλιν, τοὺς δὲ νῷ ἀπηκασμένους τῷ πολλὰ καὶ ἄξια
city the and to-mind likened by-the many and worthy
λόγου διαφερόντως φρονεῖν, τοὺς γέροντας, βουλεύεσθαι,
of-account exceptionally to-think the old-men to-deliberate

καὶ ὑπηρέταις χρωμένους μετὰ συμβουλίας τοῖς νέοις, οὕτω
and as-servants using with counsel the young so
δὴ κοινῇ σῴζειν ἀμφοτέρους ὄντως τὴν πόλιν ὅλην.
indeed in-common to-preserve both really the city whole

IX · THE COUNCIL'S EDUCATION

The council needs a more exact education, to see the one form in many unlike things: what the four virtues share, and how the fine and the good are each one. Above all they must know two doctrines about the gods: that soul is the oldest of all that is born and rules all bodies, and that mind orders the stars. Astronomy breeds atheism only in those who thought the heavens soulless stones. Whoever lacks this knowledge may serve but never rule.

965 ATH. πότερον οὕτω λέγομεν ἤ πως ἄλλως δεῖν
whether so do-we-say or somehow otherwise to-be-necessary
κατασκευάζεσθαι; μῶν ὁμοίους πάντας κεκτημένους
to-be-equipped surely-not alike all having
καὶ μὴ διηκριβωμένους ἔστιν οὓς τραφέντας τε καὶ
and not made-exact there-are whom reared both and
πεπαιδευμένους;
educated
CLIN. ἀλλ', ὦ θαυμάσιε, ἀδύνατον.
but O wonderful-one impossible
b ATH. ἰτέον ἄρα ἐπί τινα ἀκριβεστέραν παιδείαν τῆς
one-must-go then to some more-exact education than-the
ἔμπροσθεν.
earlier
CLIN. ἴσως.
perhaps

ATH. ἆρ᾽ οὖν ἧς δὴ νῦν σχεδὸν ἐφηψάμεθα, τυγχάνοι
so then which indeed now nearly we-touched-upon would-happen
ἂν οὖσα ἧς χρείαν ἔχομεν αὕτη;
— being of-which need we-have this
CLIN. παντάπασι μὲν οὖν.
altogether indeed then
ATH. οὐκοῦν ἐλέγομεν τόν γε πρὸς ἕκαστα ἄκρον δημιουργόν
therefore we-said the at-least toward each highest craftsman
τε καὶ φύλακα μὴ μόνον δεῖν πρὸς τὰ πολλὰ
both and guardian not only to-be-necessary toward the many
βλέπειν δυνατὸν εἶναι, πρὸς δὲ τὸ ἓν ἐπείγεσθαι γνῶναί τε,
to-look able to-be toward but the one to-press-on to-know both
καὶ γνόντα πρὸς ἐκεῖνο συντάξασθαι πάντα συνορῶντα;
and having-known toward that to-arrange all-things seeing-together
CLIN. ὀρθῶς.
rightly
ATH. ἆρ᾽ οὖν ἀκριβεστέρα σκέψις θέα τε ἂν περὶ ὁτουοῦν c
so then more-exact inquiry viewing and — about anything
ὁτῳοῦν γίγνοιτο ἢ τὸ πρὸς μίαν ἰδέαν ἐκ τῶν πολλῶν
for-anyone would-become than the toward one form from the many
καὶ ἀνομοίων δυνατὸν εἶναι βλέπειν;
and unlike able to-be to-look
CLIN. ἴσως.
perhaps
ATH. οὐκ ἴσως, ἀλλ᾽ ὄντως, ὦ δαιμόνιε, ταύτης οὐκ ἔστιν
not perhaps but really O divine-one than-this not is
σαφεστέρα μέθοδος ἀνθρώπων οὐδενί.
clearer method of-men for-anyone
CLIN. σοὶ πιστεύων, ὦ ξένε, συγχωρῶ δή, καὶ ταύτῃ
you trusting O stranger I-concede indeed and in-this-way
πορευώμεθα λέγοντες.
let-us-proceed speaking

d ATH. ἀναγκαστέον ἄρ', ὡς ἔοικεν, καὶ τοὺς τῆς θείας πολιτείας
one-must-compel then as it-seems also the of-the divine constitution
ἡμῖν φύλακας ἀκριβῶς ἰδεῖν πρῶτον τί ποτε διὰ πάντων
for-us guardians exactly to-see first what ever through all
τῶν τεττάρων ταὐτὸν τυγχάνει, ὃ δή φαμεν ἔν τε
the four the-same happens which indeed we-say in both
ἀνδρείᾳ καὶ σωφροσύνῃ καὶ δικαιοσύνῃ καὶ ἐν φρονήσει ἓν
courage and temperance and justice and in prudence one
ὄν, ἀρετὴν ἑνὶ δικαίως ἂν ὀνόματι προσαγορεύεσθαι. τοῦτο,
being virtue by-one justly — by-name to-be-called this
ὦ φίλοι, εἰ μὲν βουλόμεθα, τὰ νῦν οἷόνπερ σφόδρα πιέσαντες
O friends if indeed we-wish the now as-it-were very having-pressed
μὴ ἀνῶμεν, πρὶν ἂν ἱκανῶς εἴπωμεν τί ποτ' ἔστιν εἰς ὃ
not let-us-let-go before — sufficiently we-say what ever it-is to which
βλεπτέον, εἴτε ὡς ἓν εἴτε ὡς ὅλον εἴτε ἀμφότερα εἴτε ὅπως
one-must-look whether as one or as whole or both or however
ποτὲ πέφυκεν· ἢ τούτου διαφυγόντος ἡμᾶς, οἰόμεθά ποτε
ever it-is-by-nature or this having-escaped us do-we-think ever
ἡμῖν ἱκανῶς ἕξειν τὰ πρὸς ἀρετήν, περὶ ἧς οὔτ' εἰ πολλά
for-us sufficiently to-hold the toward virtue about which neither if many
ἐστ' οὔτ' εἰ τέτταρα οὔθ' ὡς ἓν δυνατοὶ φράζειν ἐσόμεθα;
it-is nor if four nor as one able to-tell we-shall-be
οὔκουν ἐάν γε ἡμῖν συμβούλοις πειθώμεθα, ἄλλως δέ
not-then if at-least ourselves as-advisers we-obey otherwise but
πως μηχανησόμεθα ἐν τῇ πόλει ἐγγεγονέναι τοῦθ' ἡμῖν·
somehow we-shall-contrive in the city to-have-come-to-be this for-us
εἰ δ' ἄρα τὸ παράπαν δοκεῖ ἐᾶν, ὁρᾶν δὴ χρεών.
if but then the altogether it-seems to-leave-it to-see indeed needful

CLIN. ἥκιστα, νὴ τὸν ξένιον, ὦ ξένε, θεόν, ἐατέον που
least by the of-strangers O stranger god one-must-leave surely
τὸ τοιοῦτον, ἐπεὶ δοκεῖς ἡμῖν ὀρθότατα λέγειν. ἀλλὰ δὴ
the such since you-seem to-us most-rightly to-speak but indeed
πῶς τις τοῦτ' ἂν μηχανῷτο;
how anyone this — would-contrive
ATH. μήπω τὸ πῶς ἂν μηχανησαίμεθα λέγωμεν· εἰ δεῖ 966
not-yet the how — we-might-contrive let-us-say if one-must
δὲ ἢ μή, πρῶτον βεβαιωσώμεθα τῇ συνομολογίᾳ πρὸς
but or not first let-us-confirm by-the agreement toward
ἡμᾶς αὐτούς.
us ourselves
CLIN. ἀλλὰ μὴν δεῖ γε, εἴπερ δυνατόν.
but indeed one-must at-least if-indeed possible
ATH. τί δὲ δή; περὶ καλοῦ τε καὶ ἀγαθοῦ ταὐτὸν τοῦτο
what and indeed about fine both and good the-same this
διανοούμεθα; ὡς πόλλ' ἔστιν μόνον ἕκαστον τούτων τοὺς
do-we-think that many is only each of-these the
φύλακας ἡμῖν γνωστέον, ἢ καὶ ὅπως ἕν τε καὶ ὅπῃ;
guardians for-us one-must-know or also how one both and in-what-way
CLIN. σχεδὸν ἔοικ' ἐξ ἀνάγκης δεῖν καὶ ὅπως ἓν
nearly it-seems from necessity to-be-necessary also how one
διανοεῖσθαι.
to-think
ATH. τί δ', ἐννοεῖν μέν, τὴν δὲ ἔνδειξιν τῷ λόγῳ b
what and to-conceive indeed the and demonstration by-the word
ἀδυνατεῖν ἐνδείκνυσθαι;
to-be-unable to-demonstrate
CLIN. καὶ πῶς; ἀνδραπόδου γάρ τινα σὺ λέγεις ἕξιν.
and how of-slave for some you speak condition

ATH. τί δέ; περὶ πάντων τῶν σπουδαίων ἆρ' ἡμῖν αὐτὸς
what and about all the serious-things then for-us the-same
λόγος, ὅτι δεῖ τοὺς ὄντως φύλακας ἐσομένους τῶν
argument that one-must the really guardians going-to-be of-the
νόμων ὄντως εἰδέναι τὰ περὶ τὴν ἀλήθειαν αὐτῶν, καὶ λόγῳ
laws really to-know the about the truth of-them and in-word
τε ἱκανοὺς ἑρμηνεύειν εἶναι καὶ τοῖς ἔργοις συνακολουθεῖν,
both sufficient to-interpret to-be and the deeds to-follow
κρίνοντας τά τε καλῶς γιγνόμενα καὶ τὰ μὴ κατὰ φύσιν;
judging the both finely happening and the not according-to nature
CLIN. πῶς γὰρ οὔ;
how for not
c ATH. μῶν οὖν οὐχ ἓν τῶν καλλίστων ἐστὶν τὸ περὶ
surely-not then not one of-the finest is the about
τοὺς θεούς, ὃ δὴ σπουδῇ διεπερανάμεθα, ὡς εἰσίν
the gods which indeed with-earnestness we-went-through that they-are
τε καὶ ὅσης φαίνονται κύριοι δυνάμεως, εἰδέναι τε εἰς
both and how-great they-appear masters of-power to-know both to
ὅσον δυνατόν ἐστιν ταῦτ' ἄνθρωπον γιγνώσκειν, καὶ
as-far-as possible it-is these-things man to-know and
τοῖς μὲν πλείστοις τῶν κατὰ πόλιν συγγιγνώσκειν τῇ
to-the indeed most of-the in city to-pardon to-the
φήμῃ μόνον τῶν νόμων συνακολουθοῦσιν, τοῖς δὲ φυλακῆς
report only of-the laws following to-the and of-guard
μεθέξουσιν μηδὲ ἐπιτρέπειν, ὃς ἂν μὴ διαπονήσηται τὸ
going-to-share not-even to-entrust whoever — not toil-through the
πᾶσαν πίστιν λαβεῖν τῶν οὐσῶν περὶ θεῶν; τὴν δὲ μὴ
every proof to-take of-the existing about gods the and not
ἐπιτροπὴν εἶναι τὸ μηδέποτε τῶν νομοφυλάκων αἱρεῖσθαι
entrusting to-be the never of-the law-guardians to-choose

τὸν μὴ θεῖον καὶ διαπεπονηκότα πρὸς αὐτά, μηδ' αὖ
the not divine and having-toiled toward them nor again
τῶν πρὸς ἀρετὴν ἔγκριτον γίγνεσθαι;
of-the toward virtue select to-become
CLIN. δίκαιον γοῦν, ὡς λέγεις, τὸν περὶ τὰ τοιαῦτα
just at-any-rate as you-say the about the such-things
ἀργὸν ἢ ἀδύνατον ἀποκρίνεσθαι πόρρω τῶν καλῶν.
idle or incapable to-be-set-apart far from-the fine-things
ATH. ἆρα οὖν ἴσμεν ὅτι δύ' ἐστὸν τὼ περὶ θεῶν ἄγοντε
so then do-we-know that two the-two-are the about gods leading
εἰς πίστιν, ὅσα διήλθομεν ἐν τοῖς πρόσθεν;
to belief as-many-as we-went-through in the earlier-things
CLIN. ποῖα;
what-sort
ATH. ἓν μὲν ὃ περὶ τὴν ψυχὴν ἐλέγομεν, ὡς πρεσβύτατόν e
one indeed which about the soul we-said that oldest
τε καὶ θειότατόν ἐστιν πάντων ὧν κίνησις γένεσιν
both and most-divine it-is of-all of-which motion generation
παραλαβοῦσα ἀέναον οὐσίαν ἐπόρισεν· ἓν δὲ τὸ περὶ τὴν
having-taken-up everflowing being provided one and the about the
φοράν, ὡς ἔχει τάξεως, ἄστρων τε καὶ ὅσων ἄλλων
movement how it-is of-order of-stars both and of-as-many-as other
ἐγκρατὴς νοῦς ἐστιν τὸ πᾶν διακεκοσμηκώς.
master mind is the all having-ordered
ὁ γὰρ ἰδὼν ταῦτα μὴ φαύλως μηδ' ἰδιωτικῶς, οὐδεὶς 967
the for having-seen these-things not poorly nor amateurishly no-one
οὕτως ἄθεος ἀνθρώπων ποτὲ πέφυκεν, ὃς οὐ τοὐναντίον
so godless of-men ever has-been-born who not the-opposite
ἔπαθεν ἢ τὸ προσδοκώμενον ὑπὸ τῶν πολλῶν. οἱ
suffered than the expected by the many the(-ones)
μὲν γὰρ διανοοῦνται τοὺς τὰ τοιαῦτα μεταχειρισαμένους
indeed for think the the such-things having-handled

ἀστρονομίᾳ τε καὶ ταῖς μετὰ ταύτης ἀναγκαίαις ἄλλαις
with-astronomy both and the with this necessary other
τέχναις ἀθέους γίγνεσθαι, καθεωρακότας ὡς οἷόν τε
arts godless to-become having-observed as possible —
γιγνόμενα ἀνάγκαις πράγματ' ἀλλ' οὐ διανοίαις βουλήσεως
coming-about by-necessities things but not by-thoughts of-will
ἀγαθῶν πέρι τελουμένων.
of-good-things about being-accomplished

CLIN. τὸ δὲ δὴ πῶς ἔχον ἂν εἴη;
the and indeed how being — would-be

b ATH. πᾶν, ὅπερ εἶπον, τοὐναντίον ἔχει νῦν τε καὶ ὅτε
all which-very I-said the-opposite is now both and when
ἄψυχα αὐτὰ οἱ διανοούμενοι διενοοῦντο. θαύματα μὲν οὖν
soulless them the thinking were-thinking wonders indeed then
καὶ τότε ὑπεδύετο περὶ αὐτά, καὶ ὑπωπτεύετο τὸ νῦν ὄντως
even then crept-in about them and was-suspected the now really
δεδογμένον, ὅσοι τῆς ἀκριβείας αὐτῶν ἥπτοντο, ὅπως
held as-many-as of-the exactness of-them touched how
μήποτ' ἂν ἄψυχα ὄντα οὕτως εἰς ἀκρίβειαν θαυμαστοῖς
never — soulless being so to exactness with-wondrous
λογισμοῖς ἂν ἐχρῆτο, νοῦν μὴ κεκτημένα· καί τινες ἐτόλμων
calculations — would-use mind not having and some dared
τοῦτό γε αὐτὸ παρακινδυνεύειν καὶ τότε, λέγοντες ὡς νοῦς
this at-least itself to-hazard even then saying that mind
εἴη ὁ διακεκοσμηκὼς πάνθ' ὅσα κατ' οὐρανόν. οἱ δὲ
was the having-ordered all-things as-many-as in heaven the and
αὐτοὶ πάλιν ἁμαρτάνοντες ψυχῆς φύσεως ὅτι πρεσβύτερον
same again erring of-soul nature that older
εἴη σωμάτων, διανοηθέντες δὲ ὡς νεώτερον, ἅπανθ' ὡς
was than-bodies having-thought but as younger all-things so
εἰπεῖν ἔπος ἀνέτρεψαν πάλιν, ἑαυτοὺς δὲ πολὺ μᾶλλον· τὸ
to-say a-word they-overturned again themselves and much more the

γὰρ δὴ πρὸ τῶν ὀμμάτων, πάντα αὐτοῖς ἐφάνη, τὰ κατ'
for indeed before the eyes all-things to-them appeared the in
οὐρανὸν φερόμενα, μεστὰ εἶναι λίθων καὶ γῆς καὶ πολλῶν
heaven being-carried full to-be of-stones and of-earth and of-many
ἄλλων ἀψύχων σωμάτων διανεμόντων τὰς αἰτίας παντὸς τοῦ
other soulless bodies distributing the causes of-all the
κόσμου. ταῦτ' ἦν τὰ τότε ἐξειργασμένα πολλὰς ἀθεότητας
cosmos these-things were the then having-wrought many godlessnesses
καὶ δυσχερείας τῶν τοιούτων ἅπτεσθαι, καὶ δὴ καὶ
and difficulties of-the such to-take-up and indeed also
λοιδορήσεις γε ἐπῆλθον ποιηταῖς, τοὺς φιλοσοφοῦντας κυσὶ
revilings at-least came-upon to-poets the philosophizing to-dogs
ματαίαις ἀπεικάζοντας χρωμέναισιν ὑλακαῖς, ἄλλα τε αὖ
vain likening using howlings other-things both again
ἀνόητ' εἰπεῖν· νῦν δέ, ὅπερ εἴρηται, πᾶν τοὐναντίον ἔχει.
foolish to-say now but which-very has-been-said all the-opposite is

CLIN. πῶς;
how

ATH. οὐκ ἔστιν ποτὲ γενέσθαι βεβαίως θεοσεβῆ θνητῶν 968
not it-is-possible ever to-become securely god-fearing of-mortal
ἀνθρώπων οὐδένα, ὃς ἂν μὴ τὰ λεγόμενα ταῦτα νῦν δύο
men anyone who — not the being-said these now two
λάβῃ, ψυχή τε ὡς ἔστιν πρεσβύτατον ἁπάντων ὅσα
grasp soul both that is oldest of-all as-many-as
γονῆς μετείληφεν, ἀθάνατόν τε, ἄρχει τε δὴ σωμάτων
of-generation has-partaken immortal both rules both indeed bodies
πάντων, ἐπὶ δὲ τούτοισι δή, τὸ νῦν εἰρημένον πολλάκις,
all upon and these indeed the now said often
τόν τε εἰρημένον ἐν τοῖς ἄστροις νοῦν τῶν ὄντων τά τε πρὸ
the both said in the stars mind of-the beings the both before
τούτων ἀναγκαῖα μαθήματα λάβῃ, τά τε κατὰ τὴν μοῦσαν
these necessary studies grasp the both regarding the music

τούτοις τῆς κοινωνίας συνθεασάμενος, χρήσηται πρὸς τὰ
with-these of-the community having-viewed-together use toward the
τῶν ἠθῶν ἐπιτηδεύματα καὶ νόμιμα συναρμοττόντως,
of-the characters practices and customs harmoniously
ὅσα τε λόγον ἔχει, τούτων δυνατὸς ᾖ δοῦναι τὸν λόγον·
as-many-as both reason has of-these able be to-give the reason
ὁ δὲ μὴ ταῦθ' οἷός τ' ὢν πρὸς ταῖς δημοσίαις
the(-one) and not these-things able — being in-addition-to the public
ἀρεταῖς κεκτῆσθαι σχεδὸν ἄρχων μὲν οὐκ ἄν ποτε γένοιτο
virtues to-possess nearly ruler indeed not — ever would-become
ἱκανὸς ὅλης πόλεως, ὑπηρέτης δ' ἂν ἄλλοις ἄρχουσιν.
sufficient of-whole city servant but — to-other rulers

X · THE COUNCIL FOUNDED

The council will be added to the laws, but its course of study cannot be written down in advance, since it would be unclear before it is learned. The founders must risk it like a throw of dice, and the Athenian offers to share the risk. If the council is formed, the city should be handed over to it, and the dream of a head and mind joined will come true. Megillus says they must keep the stranger as partner; Clinias agrees and asks Megillus to help, and Megillus promises he will.

b ATH. ὁρᾶν δὴ χρεὼν νῦν, ὦ Κλεινία καὶ Μέγιλλε,
to-see indeed needful now O Clinias and Megillus
ἤδη πρὸς τοῖς εἰρημένοις νόμοις ἅπασιν ὅσους
already in-addition-to the said laws all as-many-as
διεληλύθαμεν εἰ καὶ τοῦτον προσοίσομεν, ὡς φυλακὴν
we-have-gone-through if also this we-shall-add as guard
ἐσόμενον κατὰ νόμον χάριν σωτηρίας τὸν τῶν
going-to-be according-to law for-the-sake of-preservation the of-the

ἀρχόντων νυκτερινὸν σύλλογον, παιδείας ὁπόσης
officials nocturnal council of-education as-much-as
διεληλύθαμεν κοινωνὸν γενόμενον· ἢ πῶς ποιῶμεν;
we-have-gone-through partner having-become or how are-we-to-do
CLIN. ἀλλ', ὦ λῷστε, πῶς οὐ προσοίσομεν, ἄν πῃ καὶ
but O best how not shall-we-add if somehow even
κατὰ βραχὺ δυνηθῶμεν;
by a-little we-be-able
ATH. καὶ μὴν πρός γε τὸ τοιοῦτον ἁμιλληθῶμεν πάντες.
and indeed toward at-least the such let-us-strive all
συλλήπτωρ γὰρ τούτου γε ὑμῖν καὶ ἐγὼ γιγνοίμην
helper for of-this at-least to-you also I would-become
ἂν προθύμως — πρὸς δ' ἐμοὶ καὶ ἑτέρους ἴσως
— eagerly in-addition-to and me also others perhaps
εὑρήσω — διὰ τὴν περὶ τὰ τοιαῦτ' ἐμπειρίαν τε καὶ
I-shall-find because-of the about the such-things experience both and
σκέψιν γεγονυῖάν μοι καὶ μάλα συχνήν.
inquiry having-come-about for-me also very much
CLIN. ἀλλ', ὦ ξένε, παντὸς μὲν μᾶλλον ταύτῃ πορευτέον c
but O stranger of-all indeed rather in-this-way one-must-go
ᾗπερ καὶ ὁ θεὸς ἡμᾶς σχεδὸν ἄγει· τίς δὲ ὁ τρόπος
in-which-very also the god us nearly leads what and the way
ἡμῖν γιγνόμενος ὀρθῶς γίγνοιτ' ἄν, τοῦτο δὴ τὰ νῦν
for-us happening rightly would-happen — this indeed the now
λέγωμέν τε καὶ ἐρευνῶμεν.
let-us-say both and let-us-search
ATH. οὐκέτι νόμους, ὦ Μέγιλλε καὶ Κλεινία, περὶ τῶν
no-longer laws O Megillus and Clinias about the
τοιούτων δυνατόν ἐστιν νομοθετεῖν, πρὶν ἂν κοσμηθῇ —
such possible is to-legislate before — it-be-ordered
τότε δὲ κυρίους ὧν αὐτοὺς δεῖ γίγνεσθαι νομοθετεῖν —
then and in-control of-which them one-must to-become to-legislate

ἀλλὰ ἤδη τὸ τὰ τοιαῦτα κατασκευάζον διδαχὴ μετὰ
but now the the such-things preparing teaching with
συνουσίας πολλῆς γίγνοιτ' ἄν, εἰ γίγνοιτο ὀρθῶς.
association much would-become — if it-should-become rightly
CLIN. πῶς; τί τοῦτο εἰρῆσθαι φῶμεν αὖ;
how what this to-have-been-said are-we-to-say again
d ATH. πρῶτον μὲν δήπου καταλεκτέος ἂν εἴη κατάλογος
first indeed surely to-be-enrolled — would-be list
τῶν ὅσοι ἐπιτήδειοι πρὸς τὴν τῆς φυλακῆς φύσιν
of-those as-many-as suited toward the of-the guard nature
ἂν εἶεν ἡλικίαις τε καὶ μαθημάτων δυνάμεσιν καὶ
— would-be in-ages both and of-studies powers and
τρόπων ἤθεσιν καὶ ἔθεσιν· μετὰ δὲ τοῦτο, ἃ δεῖ
of-ways in-characters and habits after and this what one-must
μανθάνειν οὔτε εὑρεῖν ῥᾴδιον οὔτε ηὑρηκότος ἄλλου
to-learn neither to-find easy nor having-found another's
μαθητὴν γενέσθαι. πρὸς τούτοις δὲ χρόνους, οὓς τε
pupil to-become in-addition-to these and times which both
καὶ ἐν οἷς δεῖ παραλαμβάνειν ἕκαστα, μάταιον ταῦτ'
and in which one-must to-take each vain these-things
ἐν γράμμασιν λέγειν· οὐδὲ γὰρ αὐτοῖς τοῖς μανθάνουσι
in writings to-say not-even for to-them the learning
δῆλα γίγνοιτ' ἂν ὅτι πρὸς καιρὸν μανθάνεται, πρὶν ἐντὸς
clear would-be — what at season is-learned before within
τῆς ψυχῆς ἑκάστῳ που μαθήματος ἐπιστήμην γεγονέναι.
the soul for-each surely of-study knowledge to-have-come
οὕτω δὴ πάντα τὰ περὶ ταῦτα ἀπόρρητα μὲν λεχθέντα
so indeed all the about these-things secret indeed said
οὐκ ἂν ὀρθῶς λέγοιτο, ἀπρόρρητα δὲ διὰ τὸ μηδὲν
not — rightly would-be-said unforetellable but because-of the nothing
προρρηθέντα δηλοῦν τῶν λεγομένων.
having-been-said-beforehand to-make-clear of-the being-said

CLIN. τί οὖν δὴ ποιητέον ἐχόντων τούτων οὕτως, ὦ ξένε;
what then indeed must-be-done being these-things so O stranger
ATH. τὸ λεγόμενον, ὦ φίλοι, ἐν κοινῷ καὶ μέσῳ ἔοικεν ἡμῖν 969
the saying O friends in common and middle seems for-us
κεῖσθαι, καὶ εἴπερ κινδυνεύειν περὶ τῆς πολιτείας ἐθέλομεν
to-lie and if-indeed to-run-the-risk about the constitution we-are-willing
συμπάσης, ἢ τρὶς ἕξ, φασίν, ἢ τρεῖς κύβους βάλλοντες,
whole either thrice six they-say or three dice throwing
ταῦτα ποιητέον, ἐγὼ δ' ὑμῖν συγκινδυνεύσω τῷ φράζειν τε
these-things must-be-done I and to-you will-share-the-risk by-the to-tell both
καὶ ἐξηγεῖσθαι τά γε δεδογμένα ἐμοὶ περὶ τῆς παιδείας τε
and to-expound the at-least having-seemed to-me about the education both
καὶ τροφῆς τῆς νῦν αὖ κεκινημένης τοῖς λόγοις· τὸ μέντοι
and nurture the now again having-been-stirred by-the arguments the however
κινδύνευμα οὐ σμικρὸν οὐδ' ἑτέροις τισὶν προσφερὲς ἂν εἴη.
risk not small nor to-other some like — would-be
σοὶ δὴ τοῦτό γε, ὦ Κλεινία, μέλειν παρακελεύομαι· σὺ
for-you indeed this at-least O Clinias to-be-a-care I-urge you
γὰρ τὴν Μαγνήτων πόλιν, ἢ ᾧ ἂν θεὸς ἐπώνυμον
for the of-the-Magnesians city or after-whom-ever — god named
αὐτὴν ποιήσῃ, κλέος ἀρῇ μέγιστον κατασκευάσας αὐτὴν
it make glory will-win greatest having-constructed it
ὀρθῶς, ἢ τό γε ἀνδρειότατος εἶναι δοκεῖν τῶν ὕστερον
rightly or the at-least most-courageous to-be to-seem of-the afterward
ἐπιγιγνομένων οὐκ ἐκφεύξῃ ποτέ. ἐάν γε μὴν οὗτος ἡμῖν
succeeding not you-will-escape ever if at-least indeed this for-us
ὁ θεῖος γένηται σύλλογος, ὦ φίλοι ἑταῖροι, παραδοτέον
the divine come-about council O friends companions must-be-handed-over
τούτῳ τὴν πόλιν, ἀμφισβήτησίς τε οὐκ ἔστ' οὐδεμία οὐδενὶ
to-this the city dispute both not is none for-anyone
τῶν νῦν παρὰ ταῦθ' ὡς ἔπος εἰπεῖν νομοθετῶν, ὄντως δὲ
of-the now beside these-things so a-word to-say of-lawgivers really and

ἔσται σχεδὸν ὕπαρ ἀποτετελεσμένον οὗ σμικρῷ πρόσθεν
will-be nearly waking-vision fulfilled which a-little before
ὀνείρατος ὡς τῷ λόγῳ ἐφηψάμεθα, κεφαλῆς νοῦ τε
of-dream as in-the argument we-touched-upon of-head of-mind both
κοινωνίας εἰκόνα τινά πως συμμείξαντες, ἐὰν ἄρα ἡμῖν οἵ
of-community image some somehow having-mingled if then for-us the
τε ἄνδρες ἀκριβῶς ἐκλεχθῶσι, παιδευθῶσί τε προσηκόντως,
both men exactly be-selected be-educated both fittingly
παιδευθέντες τε ἐν ἀκροπόλει τῆς χώρας κατοικήσαντες,
educated both in acropolis of-the country having-settled
φύλακες ἀποτελεσθῶσιν οἵους ἡμεῖς οὐκ εἴδομεν ἐν τῷ
guardians be-made such-as we not saw in the
πρόσθεν βίῳ πρὸς ἀρετὴν σωτηρίας γενομένους.
earlier life toward virtue of-preservation having-become

MEG. ὦ φίλε Κλεινία, ἐκ τῶν νῦν ἡμῖν εἰρημένων ἁπάντων
O dear Clinias from the now by-us said all
ἢ τὴν πόλιν ἐατέον τῆς κατοικίσεως ἢ τὸν ξένον
either the city one-must-let-be of-the settlement or the stranger
τόνδε οὐκ ἀφετέον, ἀλλὰ δεήσεσιν καὶ μηχαναῖς πάσαις
this-here not one-must-let-go but with-entreaties and devices all
κοινωνὸν ποιητέον ἐπὶ τὴν τῆς πόλεως κατοίκισιν.
partner one-must-make for the of-the city settlement

d CLIN. ἀληθέστατα λέγεις, ὦ Μέγιλλε, καὶ ἐγὼ ποιήσω
most-truly you-speak O Megillus and I will-do
ταῦθ' οὕτως καὶ σὺ συλλάμβανε.
these-things so and you help

MEG. συλλήψομαι.
I-will-help