GREEK SERIES · VOLUME 108

Laches, Charmides, and Lysis

Plato

ΛΑΧΗΣ · ΧΑΡΜΙΔΗΣ · ΛΥΣΙΣ

Laches, Charmides, and Lysis

With the Lesser Hippias and Six Dialogues of the Academy

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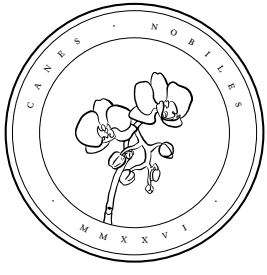
with a word-for-word interlinear English translation

preserving the original word order



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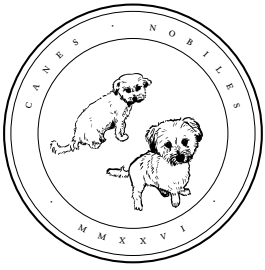

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The Greek text follows Burnet's Oxford Plato

Set from the Perseus Digital Library, with corrections

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

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PLATO

ΛΑΧΗΣ

Laches

Lysimachus and Melesias have brought Nicias and Laches to watch Stesilaus fight in armor, and now say why: they are ashamed that their own famous fathers left them untrained, and want their sons, named Thucydides and Aristides after their grandfathers, to do better. Someone recommended fighting in armor, and they ask the generals' advice on it and on any other study. Nicias agrees, and Laches wonders that they have not asked Socrates, a demesman who spends his time where such things are studied. Nicias adds that Socrates found his son a music teacher, Damon. Lysimachus turns to Socrates, son of his old friend Sophroniscus.

LYS. τεθέασθε μὲν τὸν ἄνδρα μαχόμενον ἐν ὅπλοις, ὦ 178
you-have-watched indeed the man fighting in arms O
Νικία τε καὶ Λάχης· οὗ δ' ἕνεκα ὑμᾶς ἐκελεύσαμεν
Nicias both and Laches of-which and for-the-sake you we-bade
συνθεάσασθαι ἐγώ τε καὶ Μελησίας ὅδε, τότε μὲν οὐκ
to-watch-together I both and Melesias here then indeed not
εἴπομεν, νῦν δ' ἐροῦμεν. ἡγούμεθα γὰρ χρῆναι πρός
we-said now and we-will-say we-think for to-be-needful toward
γε ὑμᾶς παρρησιάζεσθαι. εἰσὶ γάρ τινες οἳ τῶν
at-least you to-speak-freely there-are for some who the
τοιούτων καταγελῶσι, καὶ ἐάν τις αὐτοῖς συμβουλεύσηται,
such-things laugh-at and if anyone them consults
οὐκ ἂν εἴποιεν ἃ νοοῦσιν, ἀλλὰ στοχαζόμενοι τοῦ
not — they-would-say what they-think but guessing-at the(-one)
συμβουλευομένου ἄλλα λέγουσι παρὰ τὴν αὑτῶν δόξαν·
consulting other-things they-say contrary-to the their-own opinion
ὑμᾶς δὲ ἡμεῖς ἡγησάμενοι καὶ ἱκανοὺς γνῶναι καὶ γνόντας
you and we having-thought both competent to-know and having-known
ἁπλῶς ἂν εἰπεῖν ἃ δοκεῖ ὑμῖν, οὕτω παρελάβομεν ἐπὶ
simply — to-say what seems to-you so we-took-along to
τὴν συμβουλὴν περὶ ὧν μέλλομεν ἀνακοινοῦσθαι.
the counsel about what-things we-intend to-communicate

179 ἔστιν οὖν τοῦτο, περὶ οὗ πάλαι τοσαῦτα προοιμιάζομαι,
it-is then this about which long-ago so-much I-make-preamble
τόδε. ἡμῖν εἰσὶν ὑεῖς οὑτοί, ὅδε μὲν τοῦδε, πάππου
this to-us there-are sons these-here this-one indeed of-this-one grandfather
ἔχων ὄνομα Θουκυδίδης, ἐμὸς δὲ αὖ ὅδε — παππῷον δὲ
having name Thucydides mine and again this-one grandfatherly and
καὶ οὗτος ὄνομ᾽ ἔχει τοὐμοῦ πατρός· Ἀριστείδην γὰρ αὐτὸν
also this-one name has of-my father Aristides for him
καλοῦμεν — ἡμῖν οὖν τούτων δέδοκται ἐπιμεληθῆναι ὡς
we-call to-us then of-these it-has-been-resolved to-care-for as
οἷόν τε μάλιστα, καὶ μὴ ποιῆσαι ὅπερ οἱ πολλοί, ἐπειδὴ
possible — most and not to-do what-very the many when
μειράκια γέγονεν, ἀνεῖναι αὐτοὺς ὅτι βούλονται ποιεῖν,
lads they-have-become to-let-go them what they-wish to-do
ἀλλὰ νῦν δὴ καὶ ἄρχεσθαι αὐτῶν ἐπιμελεῖσθαι καθ᾽ ὅσον
but now indeed also to-begin of-them to-care-for in so-far-as
οἷοί τ᾽ ἐσμέν. εἰδότες οὖν καὶ ὑμῖν ὑεῖς ὄντας ἡγησάμεθα
able — we-are knowing then also to-you sons being we-thought
μεμεληκέναι περὶ αὐτῶν, εἴπερ τισὶν ἄλλοις, πῶς ἂν
to-have-cared about them if-indeed to-any others how —
θεραπευθέντες γένοιντο ἄριστοι· εἰ δ᾽ ἄρα πολλάκις
having-been-tended they-would-become best if and after-all perchance
μὴ προσεσχήκατε τὸν νοῦν τῷ τοιούτῳ, ὑπομνήσοντες
not you-have-turned the mind to-the such-a-thing going-to-remind
ὅτι οὐ χρὴ αὐτοῦ ἀμελεῖν, καὶ παρακαλοῦντες ὑμᾶς
that not it-is-needful of-it to-neglect and calling-on you
ἐπὶ τὸ ἐπιμέλειάν τινα ποιήσασθαι τῶν ὑέων κοινῇ μεθ᾽
to the care some to-make of-the sons in-common with
ἡμῶν. ὅθεν δὲ ἡμῖν ταῦτ᾽ ἔδοξεν, ὦ Νικία τε καὶ
us whence and to-us these-things seemed O Nicias both and
Λάχης, χρὴ ἀκοῦσαι, κἂν ᾖ ὀλίγῳ μακρότερα.
Laches it-is-needful to-hear even-if it-be by-a-little longer

συσσιτοῦμεν γὰρ δὴ ἐγώ τε καὶ Μελησίας ὅδε, καὶ ἡμῖν c
we-mess-together for indeed I both and Melesias here and with-us
τὰ μειράκια παρασιτεῖ. ὅπερ οὖν καὶ ἀρχόμενος εἶπον
the lads eat-beside which-very then also beginning I-said
τοῦ λόγου, παρρησιασόμεθα πρὸς ὑμᾶς. ἡμῶν γὰρ ἑκάτερος
of-the speech we-will-speak-freely toward you of-us for each
περὶ τοῦ ἑαυτοῦ πατρὸς πολλὰ καὶ καλὰ ἔργα ἔχει λέγειν
about the his-own father many and fine deeds has to-tell
πρὸς τοὺς νεανίσκους, καὶ ὅσα ἐν πολέμῳ ἠργάσαντο
to the young-men and as-many-as in war they-did
καὶ ὅσα ἐν εἰρήνῃ, διοικοῦντες τά τε τῶν συμμάχων καὶ
and as-many-as in peace managing the both of-the allies and
τὰ τῆσδε τῆς πόλεως· ἡμέτερα δ' αὐτῶν ἔργα οὐδέτερος
the of-this the city our-own and of-ourselves deeds neither
ἔχει λέγειν. ταῦτα δὴ ὑπαισχυνόμεθά τε τούσδε καὶ
has to-tell these-things indeed we-are-somewhat-ashamed-before both these and
αἰτιώμεθα τοὺς πατέρας ἡμῶν ὅτι ἡμᾶς μὲν εἴων τρυφᾶν,
we-blame the fathers of-us that us indeed they-let to-live-softly
ἐπειδὴ μειράκια ἐγενόμεθα, τὰ δὲ τῶν ἄλλων πράγματα
when lads we-became the and of-the others affairs
ἔπραττον· καὶ τοῖσδε τοῖς νεανίσκοις αὐτὰ ταῦτα
they-did and to-these the young-men very these-things
ἐνδεικνύμεθα, λέγοντες ὅτι εἰ μὲν ἀμελήσουσιν ἑαυτῶν καὶ
we-point-out saying that if indeed they-will-neglect themselves and
μὴ πείσονται ἡμῖν, ἀκλεεῖς γενήσονται, εἰ δ' ἐπιμελήσονται,
not they-will-obey us inglorious they-will-become if but they-will-take-care
τάχ' ἂν τῶν ὀνομάτων ἄξιοι γένοιντο ἃ ἔχουσιν. οὗτοι
perhaps — of-the names worthy they-would-become which they-have these
μὲν οὖν φασιν πείσεσθαι· ἡμεῖς δὲ δὴ τοῦτο σκοποῦμεν,
indeed then they-say to-obey we and indeed this we-consider
τί ἂν οὗτοι μαθόντες ἢ ἐπιτηδεύσαντες ὅτι ἄριστοι
what — these having-learned or having-practiced as best

γένοιντο. εἰσηγήσατο οὖν τις ἡμῖν καὶ τοῦτο τὸ μάθημα,
would-become recommended then someone to-us also this the learning
ὅτι καλὸν εἴη τῷ νέῳ μαθεῖν ἐν ὅπλοις μάχεσθαι·
that fine it-would-be for-the young to-learn in arms to-fight
καὶ ἐπῄνει τοῦτον ὃν νῦν ὑμεῖς ἐθεάσασθε ἐπιδεικνύμενον,
and he-praised this-one whom now you watched displaying
κᾆτ' ἐκέλευε θεάσασθαι. ἔδοξε δὴ χρῆναι αὐτούς τε
and-then he-bade to-watch it-seemed indeed to-be-needful ourselves both
ἐλθεῖν ἐπὶ θέαν τἀνδρὸς καὶ ὑμᾶς συμπαραλαβεῖν ἅμα
to-go to viewing of-the-man and you to-take-along at-once
μὲν συνθεατάς, ἅμα δὲ συμβούλους τε καὶ κοινωνούς,
indeed fellow-viewers at-once and counselors both and partners
ἐὰν βούλησθε, περὶ τῆς τῶν υἱέων ἐπιμελείας.
if you-wish about the of-the sons care
180 ταῦτ' ἐστὶν ἃ ἐβουλόμεθα ὑμῖν ἀνακοινώσασθαι. ἤδη οὖν
these-things are what we-wished to-you to-communicate now then
ὑμέτερον μέρος συμβουλεύειν καὶ περὶ τούτου τοῦ μαθήματος,
your part to-counsel and about this the learning
εἴτε δοκεῖ χρῆναι μανθάνειν εἴτε μή, καὶ περὶ τῶν ἄλλων,
whether it-seems to-be-needful to-learn or not and about the others
εἴ τι ἔχετε ἐπαινέσαι μάθημα νέῳ ἀνδρὶ ἢ ἐπιτήδευμα,
if anything you-have to-praise learning for-a-young man or practice
καὶ περὶ τῆς κοινωνίας λέγειν ὁποῖόν τι ποιήσετε.
and about the partnership to-say of-what-sort — you-will-do

NIC. ἐγὼ μέν, ὦ Λυσίμαχε καὶ Μελησία, ἐπαινῶ τε ὑμῶν
I indeed O Lysimachus and Melesias praise both your
τὴν διάνοιαν καὶ κοινωνεῖν ἕτοιμος, οἶμαι δὲ καὶ Λάχητα
the intention and to-share ready I-think and also Laches
τόνδε.
here

LACH. ἀληθῆ γὰρ οἴει, ὦ Νικία. ὡς ὅ γε ἔλεγεν ὁ b
true-things for you-think O Nicias for what at-least said —
Λυσίμαχος ἄρτι περὶ τοῦ πατρὸς τοῦ αὑτοῦ τε καὶ τοῦ
Lysimachus just-now about the father the his-own both and the
Μελησίου, πάνυ μοι δοκεῖ εὖ εἰρῆσθαι καὶ εἰς ἐκείνους καὶ
of-Melesias very to-me seems well to-have-been-said both to those and
εἰς ἡμᾶς καὶ εἰς ἅπαντας ὅσοι τὰ τῶν πόλεων πράττουσιν,
to us and to all as-many-as the of-the cities do
ὅτι αὐτοῖς σχεδόν τι ταῦτα συμβαίνει ἃ οὗτος λέγει καὶ
that to-them nearly — these-things happen which this-one says both
περὶ παῖδας καὶ περὶ τἆλλα, τὰ ἴδια ὀλιγωρεῖσθαί τε
about children and about the-other-things the private to-be-slighted both
καὶ ἀμελῶς διατίθεσθαι. ταῦτα μὲν οὖν καλῶς λέγεις, ὦ
and carelessly to-be-handled these-things indeed then finely you-say O
Λυσίμαχε· ὅτι δ᾽ ἡμᾶς μὲν συμβούλους παρακαλεῖς ἐπὶ τὴν
Lysimachus that but us indeed as-counselors you-call-on to the
τῶν νεανίσκων παιδείαν, Σωκράτη δὲ τόνδε οὐ παρακαλεῖς,
of-the young-men education Socrates but here not you-call-on
θαυμάζω, πρῶτον μὲν ὄντα δημότην, ἔπειτα ἐνταῦθα ἀεὶ
I-wonder first indeed being demesman then here always
τὰς διατριβὰς ποιούμενον ὅπου τί ἐστι τῶν τοιούτων ὧν
the pastimes making where anything is of-the such-things which
σὺ ζητεῖς περὶ τοὺς νέους ἢ μάθημα ἢ ἐπιτήδευμα καλόν.
you seek about the young either learning or practice fine
LYS. πῶς λέγεις, ὦ Λάχης; Σωκράτης γὰρ ὅδε τινὸς τῶν
how do-you-say O Laches Socrates for here of-any of-the
τοιούτων ἐπιμέλειαν πεποίηται;
such-things care has-made
LACH. πάνυ μὲν οὖν, ὦ Λυσίμαχε.
certainly indeed then O Lysimachus

d NIC. τοῦτο μέν σοι κἂν ἐγὼ ἔχοιμι εἰπεῖν οὐ χεῖρον
this indeed to-you even I could to-say not worse-than
Λάχητος· καὶ γὰρ αὐτῷ μοι ἔναγχος ἄνδρα προυξένησε
Laches and for myself to-me lately a-man introduced
τῷ υἱεῖ διδάσκαλον μουσικῆς, Ἀγαθοκλέους μαθητὴν
to-the son as-teacher of-music of-Agathocles pupil
Δάμωνα, ἀνδρῶν χαριέστατον οὐ μόνον τὴν μουσικήν,
Damon of-men most-gracious not only in-the music
ἀλλὰ καὶ τἆλλα ὁπόσου βούλει ἄξιον συνδιατρίβειν
but also in-the-other-things of-however-much you-wish worth to-spend-time-with
τηλικούτοις νεανίσκοις.
of-such-age young-men

e LYS. οὔτοι, ὦ Σώκρατές τε καὶ Νικία καὶ Λάχης, οἱ
surely-not O Socrates both and Nicias and Laches those
ἡλίκοι ἐγὼ ἔτι γιγνώσκομεν τοὺς νεωτέρους, ἅτε κατ᾽
of-age-as I still we-know the younger because at
οἰκίαν τὰ πολλὰ διατρίβοντες ὑπὸ τῆς ἡλικίας· ἀλλ᾽ εἴ
home the many-things spending-time by the age but if
τι καὶ σύ, ὦ παῖ Σωφρονίσκου, ἔχεις τῷδε τῷ σαυτοῦ
anything also you O son of-Sophroniscus have for-this the your-own
δημότῃ ἀγαθὸν συμβουλεῦσαι, χρὴ συμβουλεύειν. δίκαιος
demesman good to-advise it-is-needful to-advise just
δ᾽ εἶ· καὶ γὰρ πατρικὸς ἡμῖν φίλος τυγχάνεις ὤν· ἀεὶ
and you-are and for paternal to-us friend you-happen being always
γὰρ ἐγὼ καὶ ὁ σὸς πατὴρ ἑταίρω τε καὶ φίλω ἦμεν, καὶ
for I and the your father comrades both and friends we-were and
πρότερον ἐκεῖνος ἐτελεύτησε, πρίν τι ἐμοὶ διενεχθῆναι.
earlier that-one died before anything to-me to-be-at-odds

The boys often speak of Socrates, and Laches praises his courage in the retreat from Delium. Socrates, the youngest, asks to hear the generals first. Nicias commends the art: it exercises the body, helps most when ranks break, leads on to tactics and generalship, and makes a man bolder, braver, and more graceful in war. Laches disagrees: the Spartans would honor it if it were worth anything, and none of its practitioners has won fame in war; Stesilaus' scythe-spear caught in an enemy's rigging, and he hung on to its butt to both crews' laughter. The study, Laches concludes, is worthless, or brings ridicule on a coward and envy on a brave man.

LYS. περιφέρει δέ τίς με καὶ μνήμη ἄρτι τῶνδε λεγόντων· 181
brings-round and some me also memory just-now these speaking
τὰ γὰρ μειράκια τάδε πρὸς ἀλλήλους οἴκοι διαλεγόμενοι
the for lads these toward one-another at-home conversing
θαμὰ ἐπιμέμνηνται Σωκράτους καὶ σφόδρα ἐπαινοῦσιν· οὐ
often mention Socrates and greatly praise not
μέντοι πώποτε αὐτοὺς ἀνηρώτησα εἰ τὸν Σωφρονίσκου
however ever them I-asked-back if the (son)-of-Sophroniscus
λέγοιεν. ἀλλ', ὦ παῖδες, λέγετέ μοι, ὅδ' ἐστὶ Σωκράτης,
they-meant but O boys tell me this is Socrates
περὶ οὗ ἑκάστοτε ἐμέμνησθε;
about whom each-time you-made-mention
BOYS πάνυ μὲν οὖν, ὦ πάτερ, οὗτος.
certainly indeed then O father this-one
LYS. εὖ γε νὴ τὴν Ἥραν, ὦ Σώκρατες, ὅτι ὀρθοῖς
well at-least by — Hera O Socrates that you-set-upright
τὸν πατέρα, ἄριστον ἀνδρῶν ὄντα, καὶ ἄλλως καὶ δὴ καὶ
the father best of-men being and otherwise and indeed also
ὅτι οἰκεῖα τά τε σὰ ἡμῖν ὑπάρξει καὶ σοὶ τὰ ἡμέτερα.
because own the both yours to-us will-be and to-you the ours

b LACH. καὶ μήν, ὦ Λυσίμαχε, μὴ ἀφίεσό γε τἀνδρός·
and indeed O Lysimachus not let-go at-least of-the-man
ὡς ἐγὼ καὶ ἄλλοθί γε αὐτὸν ἐθεασάμην οὐ μόνον τὸν
since I also elsewhere at-least him watched not only the
πατέρα ἀλλὰ καὶ τὴν πατρίδα ὀρθοῦντα· ἐν γὰρ τῇ ἀπὸ
father but also the fatherland setting-upright in for the from
Δηλίου φυγῇ μετ᾽ ἐμοῦ συνανεχώρει, κἀγώ σοι λέγω
Delium flight with me he-retreated-together and-I to-you say
ὅτι εἰ οἱ ἄλλοι ἤθελον τοιοῦτοι εἶναι, ὀρθὴ ἂν ἡμῶν ἡ
that if the others were-willing such to-be upright — of-us the
πόλις ἦν καὶ οὐκ ἂν ἔπεσε τότε τοιοῦτον πτῶμα.
city would-be and not — would-have-fallen then such a-fall
c LYS. ὦ Σώκρατες, οὗτος μέντοι ὁ ἔπαινός ἐστιν καλός,
O Socrates this indeed the praise is fine
ὃν σὺ νῦν ἐπαινῇ ὑπ᾽ ἀνδρῶν ἀξίων πιστεύεσθαι καὶ
which you now are-praised by men worthy to-be-trusted and
εἰς ταῦτα εἰς ἃ οὗτοι ἐπαινοῦσιν. εὖ οὖν ἴσθι ὅτι ἐγὼ
for these-things for which these praise well then know that I
ταῦτα ἀκούων χαίρω ὅτι εὐδοκιμεῖς, καὶ σὺ δὲ ἡγοῦ
these-things hearing rejoice that you-are-well-thought-of and you and consider
με ἐν τοῖς εὐνούστατόν σοι εἶναι. χρὴν μὲν οὖν
me among the most-well-disposed to-you to-be it-was-needful indeed then
καὶ πρότερόν γε φοιτᾶν αὐτὸν παρ᾽ ἡμᾶς καὶ οἰκείους
also before at-least to-visit yourself to us and own(-people)
ἡγεῖσθαι, ὥσπερ τὸ δίκαιον· νῦν δ᾽ οὖν ἀπὸ τῆσδε τῆς
to-consider as the just now but anyway from this the
ἡμέρας, ἐπειδὴ ἀνεγνωρίσαμεν ἀλλήλους, μὴ ἄλλως ποίει,
day since we-have-recognized one-another not otherwise do
ἀλλὰ σύνισθί τε καὶ γνώριζε καὶ ἡμᾶς καὶ τούσδε τοὺς
but be-with both and get-to-know both us and these the
νεωτέρους, ὅπως ἂν διασῴζητε καὶ ὑμεῖς τὴν ἡμετέραν
younger so-that — you-may-preserve also you the our

φιλίαν. ταῦτα μὲν οὖν καὶ σὺ ποιήσεις καὶ ἡμεῖς σε
friendship these-things indeed then both you will-do and we you
καὶ αὖθις ὑπομνήσομεν· περὶ δὲ ὧν ἠρξάμεθα τί
also again will-remind about and what-things we-began what
φατε; τί δοκεῖ; τὸ μάθημα τοῖς μειρακίοις ἐπιτήδειον
say-you what seems the learning for-the lads suitable
εἶναι ἢ οὔ, τὸ μαθεῖν ἐν ὅπλοις μάχεσθαι;
to-be or not the to-learn in arms to-fight

SOC. ἀλλὰ καὶ τούτων πέρι, ὦ Λυσίμαχε, ἔγωγε πειράσομαι d
but also these about O Lysimachus I-at-least will-try
συμβουλεύειν ἄν τι δύνωμαι, καὶ αὖ ἃ προκαλῇ
to-advise if anything I-can and again what you-call-for
πάντα ποιεῖν. δικαιότατον μέντοι μοι δοκεῖ εἶναι ἐμὲ
all to-do most-just however to-me seems to-be me
νεώτερον ὄντα τῶνδε καὶ ἀπειρότερον τούτων ἀκούειν
younger being than-these and more-inexperienced than-these to-hear
πρότερον τί λέγουσιν καὶ μανθάνειν παρ' αὐτῶν· ἐὰν
first what they-say and to-learn from them if
δ' ἔχω τι ἄλλο παρὰ τὰ ὑπὸ τούτων λεγόμενα, τότ'
but I-have anything other beside the by these said-things then
ἤδη διδάσκειν καὶ πείθειν καὶ σὲ καὶ τούτους. ἀλλ', ὦ
already to-teach and to-persuade both you and these but O
Νικία, τί οὐ λέγει πότερος ὑμῶν;
Nicias why not speaks which of-you

NIC. ἀλλ' οὐδὲν κωλύει, ὦ Σώκρατες. δοκεῖ γὰρ καὶ ἐμοὶ e
but nothing hinders O Socrates it-seems for also to-me
τοῦτο τὸ μάθημα τοῖς νέοις ὠφέλιμον εἶναι ἐπίστασθαι
this the learning for-the young beneficial to-be to-know
πολλαχῇ.
in-many-ways

182 καὶ γὰρ τὸ μὴ ἄλλοθι διατρίβειν, ἐν οἷς δὴ φιλοῦσιν οἱ
and for the not elsewhere to-spend-time in which-things indeed love the
νέοι τὰς διατριβὰς ποιεῖσθαι ὅταν σχολὴν ἄγωσιν, ἀλλ' ἐν
young the pastimes to-make whenever leisure they-have but in
τούτῳ, εὖ ἔχει, ὅθεν καὶ τὸ σῶμα βέλτιον ἴσχειν ἀνάγκη —
this well it-is whence also the body better to-hold necessity
οὐδενὸς γὰρ τῶν γυμνασίων φαυλότερον οὐδ' ἐλάττω πόνον
than-none for of-the exercises inferior nor less toil
ἔχει — καὶ ἅμα προσήκει μάλιστ' ἐλευθέρῳ τοῦτό τε
has and at-once befits most a-free-man this both
τὸ γυμνάσιον καὶ ἡ ἱππική· οὗ γὰρ ἀγῶνος ἀθληταί
the exercise and the horsemanship of-which for contest athletes
ἐσμεν καὶ ἐν οἷς ἡμῖν ὁ ἀγὼν πρόκειται, μόνοι οὗτοι
we-are and in which-things for-us the contest is-set-before alone these
γυμνάζονται οἱ ἐν τούτοις τοῖς περὶ τὸν πόλεμον ὀργάνοις
exercise the in these the about the war instruments
γυμναζόμενοι. ἔπειτα ὀνήσει μέν τι τοῦτο τὸ μάθημα
exercising then will-benefit indeed something this the learning
καὶ ἐν τῇ μάχῃ αὐτῇ, ὅταν ἐν τάξει δέῃ μάχεσθαι
also in the battle itself whenever in rank it-is-needful to-fight
μετὰ πολλῶν ἄλλων· μέγιστον μέντοι αὐτοῦ ὄφελος, ὅταν
with many others greatest however of-it the-benefit whenever
λυθῶσιν αἱ τάξεις καὶ ἤδη τι δέῃ μόνον πρὸς μόνον
are-broken the ranks and already at-all it-is-needful alone against alone
ἢ διώκοντα ἀμυνομένῳ τινὶ ἐπιθέσθαι ἢ καὶ ἐν φυγῇ
either pursuing defending-himself someone to-attack or also in flight
ἐπιτιθεμένου ἄλλου ἀμύνασθαι αὐτόν· οὔτ' ἂν ὑπό γε ἑνὸς
attacking another to-ward-off himself neither — by at-least one
εἷς ὁ τοῦτ' ἐπιστάμενος οὐδὲν ἂν πάθοι, ἴσως δ' οὐδὲ
one the this knowing nothing — would-suffer perhaps and nor
ὑπὸ πλειόνων, ἀλλὰ πανταχῇ ἂν ταύτῃ πλεονεκτοῖ.
by more but everywhere — in-this-way would-have-the-advantage

ἔτι δὲ καὶ εἰς ἄλλου καλοῦ μαθήματος ἐπιθυμίαν c
further and also to of-another fine learning desire
παρακαλεῖ τὸ τοιοῦτον· πᾶς γὰρ ἂν μαθὼν ἐν ὅπλοις
calls the such for everyone — having-learned in arms
μάχεσθαι ἐπιθυμήσειε καὶ τοῦ ἑξῆς μαθήματος τοῦ περὶ
to-fight would-desire also the next learning the about
τὰς τάξεις, καὶ ταῦτα λαβὼν καὶ φιλοτιμηθεὶς ἐν
the ranks and these-things having-taken and having-been-ambitious in
αὐτοῖς ἐπὶ πᾶν ἂν τὸ περὶ τὰς στρατηγίας ὁρμήσειε· καὶ
them to all — the about the generalship would-rush and
ἤδη δῆλον ὅτι τὰ τούτων ἐχόμενα καὶ μαθήματα πάντα
already clear that the to-these adjoining both learnings all
καὶ ἐπιτηδεύματα καὶ καλὰ καὶ πολλοῦ ἄξια ἀνδρὶ μαθεῖν
and practices both fine and much worth for-a-man to-learn
τε καὶ ἐπιτηδεῦσαι, ὧν καθηγήσαιτ' ἂν τοῦτο τὸ μάθημα.
both and to-practice which would-lead-the-way — this the learning
προσθήσομεν δ' αὐτῷ οὐ σμικρὰν προσθήκην, ὅτι πάντα
we-will-add and to-it not small addition that every
ἄνδρα ἐν πολέμῳ καὶ θαρραλεώτερον καὶ ἀνδρειότερον ἂν
man in war both bolder and braver —
ποιήσειεν αὐτὸν αὑτοῦ οὐκ ὀλίγῳ αὕτη ἡ ἐπιστήμη. μὴ
would-make him than-himself not by-little this the knowledge not
ἀτιμάσωμεν δὲ εἰπεῖν, εἰ καί τῳ σμικρότερον δοκεῖ
let-us-disdain and to-say if even to-someone smaller it-seems
εἶναι, ὅτι καὶ εὐσχημονέστερον ἐνταῦθα οὗ χρὴ τὸν
to-be that also more-graceful there where it-is-needful the
ἄνδρα εὐσχημονέστερον φαίνεσθαι, οὗ ἅμα καὶ δεινότερος
man more-graceful to-appear where at-once also more-terrible
τοῖς ἐχθροῖς φανεῖται διὰ τὴν εὐσχημοσύνην. ἐμοὶ μὲν
to-the enemies he-will-appear because-of the gracefulness to-me indeed
οὖν, ὦ Λυσίμαχε, ὥσπερ λέγω, δοκεῖ τε χρῆναι διδάσκειν
then O Lysimachus as I-say it-seems both to-be-needful to-teach

τοὺς νεανίσκους ταῦτα καὶ δι' ἃ δοκεῖ εἴρηκα· Λάχητος
the young-men these-things and for which it-seems I-have-said of-Laches
δ', εἴ τι παρὰ ταῦτα λέγει, κἂν αὐτὸς ἡδέως ἀκούσαιμι.
and if anything beside these-things he-says even I-myself gladly would-hear
e LACH. ἀλλ' ἔστι μέν, ὦ Νικία, χαλεπὸν λέγειν περὶ ὁτουοῦν
but it-is indeed O Nicias hard to-say about any-whatever
μαθήματος ὡς οὐ χρὴ μανθάνειν· πάντα γὰρ ἐπίστασθαι
learning that not it-is-needful to-learn all for to-know
ἀγαθὸν δοκεῖ εἶναι. καὶ δὴ καὶ τὸ ὁπλιτικὸν τοῦτο, εἰ
good seems to-be and indeed also the heavy-armed-art this if
μέν ἐστιν μάθημα, ὅπερ φασὶν οἱ διδάσκοντες, καὶ
indeed it-is learning which-very say the(-ones) teaching and
οἷον Νικίας λέγει, χρὴ αὐτὸ μανθάνειν· εἰ δ' ἔστιν
as Nicias says it-is-needful it to-learn if but it-is
μὲν μὴ μάθημα, ἀλλ' ἐξαπατῶσιν οἱ ὑπισχνούμενοι,
indeed not learning but deceive the(-ones) promising
ἢ μάθημα μὲν τυγχάνει ὄν, μὴ μέντοι πάνυ σπουδαῖον,
or learning indeed it-happens being not however very serious
τί καὶ δέοι ἂν αὐτὸ μανθάνειν;
why also would-it-be-needful — it to-learn
183 λέγω δὲ ταῦτα περὶ αὐτοῦ εἰς τάδε ἀποβλέψας, ὅτι
I-say and these-things about it to this having-looked that
οἶμαι ἐγὼ τοῦτο, εἰ τὶ ἦν, οὐκ ἂν λεληθέναι
I-think I this if something it-were not — to-have-escaped-the-notice
Λακεδαιμονίους, οἷς οὐδὲν ἄλλο μέλει ἐν τῷ βίῳ
Lacedaemonians to-whom nothing else matters in the life
ἢ τοῦτο ζητεῖν καὶ ἐπιτηδεύειν, ὅτι ἂν μαθόντες
than this to-seek and to-practice whatever — having-learned
καὶ ἐπιτηδεύσαντες πλεονεκτοῖεν τῶν ἄλλων περὶ τὸν
and having-practiced they-would-get-the-better of-the others in the
πόλεμον. εἰ δ' ἐκείνους λέληθεν, ἀλλ' οὐ τούτους γε τοὺς
war if but those it-has-escaped yet not these at-least the

διδασκάλους αὐτοῦ λέληθεν αὐτὸ τοῦτο, ὅτι ἐκεῖνοι μάλιστα
teachers of-it has-escaped itself this that those most
τῶν Ἑλλήνων σπουδάζουσιν ἐπὶ τοῖς τοιούτοις καὶ ὅτι
of-the Greeks are-earnest about the such-things and that
παρ᾽ ἐκείνοις ἄν τις τιμηθεὶς εἰς ταῦτα καὶ παρὰ
among those — anyone having-been-honored for these-things also from
τῶν ἄλλων πλεῖστ᾽ ἂν ἐργάζοιτο χρήματα, ὥσπερ γε καὶ
the others most — would-earn money as at-least also
τραγῳδίας ποιητὴς παρ᾽ ἡμῖν τιμηθείς. τοιγάρτοι ὃς
of-tragedy a-poet among us having-been-honored therefore whoever
ἂν οἴηται τραγῳδίαν καλῶς ποιεῖν, οὐκ ἔξωθεν κύκλῳ
— thinks tragedy finely to-make not outside in-a-circle
περὶ τὴν Ἀττικὴν κατὰ τὰς ἄλλας πόλεις ἐπιδεικνύμενος
around the Attica through the other cities displaying
περιέρχεται, ἀλλ᾽ εὐθὺς δεῦρο φέρεται καὶ τοῖσδ᾽ ἐπιδείκνυσιν
goes-around but straight hither is-carried and to-these displays
εἰκότως· τοὺς δὲ ἐν ὅπλοις μαχομένους ἐγὼ τούτους ὁρῶ
reasonably the and in arms fighting I these see
τὴν μὲν Λακεδαίμονα ἡγουμένους εἶναι ἄβατον ἱερὸν καὶ
the indeed Lacedaemon considering to-be untrodden sacred and
οὐδὲ ἄκρῳ ποδὶ ἐπιβαίνοντας, κύκλῳ δὲ περιιόντας
not-even with-the-tip-of-the foot stepping-on in-a-circle but going-round
αὐτὴν καὶ πᾶσι μᾶλλον ἐπιδεικνυμένους, καὶ μάλιστα
it and to-all rather displaying and most
τούτοις οἳ κἂν αὐτοὶ ὁμολογήσειαν πολλοὺς σφῶν
to-these who even themselves would-agree many of-themselves
προτέρους εἶναι πρὸς τὰ τοῦ πολέμου.
before to-be in the of-the war
ἔπειτα, ὦ Λυσίμαχε, οὐ πάνυ ὀλίγοις ἐγὼ τούτων c
then O Lysimachus not very few I of-these
παραγέγονα ἐν αὐτῷ τῷ ἔργῳ, καὶ ὁρῶ οἷοί εἰσιν.
have-been-present-at in itself the deed and I-see of-what-sort they-are

ἔξεστι δὲ καὶ αὐτόθεν ἡμῖν σκέψασθαι. ὥσπερ γὰρ
it-is-possible and also from-here for-us to-consider as for
ἐπίτηδες οὐδεὶς πώποτ᾽ εὐδόκιμος γέγονεν ἐν τῷ πολέμῳ
on-purpose no-one ever well-reputed has-become in the war
ἀνὴρ τῶν τὰ ὁπλιτικὰ ἐπιτηδευσάντων. καίτοι εἴς γε
man of-the the heavy-armed-arts having-practiced and-yet in at-least
τἆλλα πάντα ἐκ τούτων οἱ ὀνομαστοὶ γίγνονται, ἐκ
the-other-things all from these the famous become from
τῶν ἐπιτηδευσάντων ἕκαστα· οὗτοι δ᾽, ὡς ἔοικε, παρὰ τοὺς
the having-practiced each-thing these but as it-seems beyond the
ἄλλους οὕτω σφόδρα εἰς τοῦτο δεδυστυχήκασιν. ἐπεὶ καὶ
others so very in this have-been-unlucky since also
τοῦτον τὸν Στησίλεων, ὃν ὑμεῖς μετ᾽ ἐμοῦ ἐν τοσούτῳ
this — Stesilaus whom you with me in so-great
ὄχλῳ ἐθεάσασθε ἐπιδεικνύμενον καὶ τὰ μεγάλα περὶ αὑτοῦ
crowd watched displaying and the great-things about himself
λέγοντα ἃ ἔλεγεν, ἑτέρωθι ἐγὼ κάλλιον ἐθεασάμην
saying which he-said elsewhere I more-finely watched
ἐν τῇ ἀληθείᾳ ὡς ἀληθῶς ἐπιδεικνύμενον οὐχ ἑκόντα.
in the truth as truly displaying not willingly
προσβαλούσης γὰρ τῆς νεὼς ἐφ᾽ ᾗ ἐπεβάτευεν πρὸς
having-attacked for the ship on which he-served-as-marine against
ὁλκάδα τινά, ἐμάχετο ἔχων δορυδρέπανον, διαφέρον δὴ
merchant-ship a-certain he-fought having a-scythe-spear distinctive indeed
ὅπλον ἅτε καὶ αὐτὸς τῶν ἄλλων διαφέρων. τὰ μὲν οὖν
weapon since also himself from-the others differing the indeed then
ἄλλα οὐκ ἄξια λέγειν περὶ τἀνδρός, τὸ δὲ σόφισμα τὸ
other-things not worth to-say about the-man the but device the
τοῦ δρεπάνου τοῦ πρὸς τῇ λόγχῃ οἷον ἀπέβη. μαχομένου
of-the scythe the at the spear-head how it-turned-out fighting
γὰρ αὐτοῦ ἐνέσχετό που ἐν τοῖς τῆς νεὼς σκεύεσιν
for him it-was-caught somewhere in the of-the ship tackle

καὶ ἀντελάβετο· εἵλκεν οὖν ὁ Στησίλεως βουλόμενος
and held-fast he-dragged then — Stesilaus wishing
ἀπολῦσαι, καὶ οὐχ οἷός τ' ἦν, ἡ δὲ ναῦς τὴν ναῦν παρῄει.
to-free and not able — was the and ship the ship was-passing
τέως μὲν οὖν παρέθει ἐν τῇ νηὶ ἀντεχόμενος τοῦ δόρατος· 184
for-a-while indeed then he-ran-beside in the ship holding-on to-the spear
ἐπεὶ δὲ δὴ παρημείβετο ἡ ναῦς τὴν ναῦν καὶ ἐπέσπα
when and indeed was-passing the ship the ship and drew
αὐτὸν τοῦ δόρατος ἐχόμενον, ἐφίει τὸ δόρυ διὰ τῆς χειρός,
him by-the spear holding he-let-go the spear through the hand
ἕως ἄκρου τοῦ στύρακος ἀντελάβετο. ἦν δὲ γέλως καὶ
until at-the-tip of-the butt-spike he-held-on there-was and laughter and
κρότος ὑπὸ τῶν ἐκ τῆς ὁλκάδος ἐπί τε τῷ σχήματι αὐτοῦ,
clapping by those from the merchant-ship at both the posture of-him
καὶ ἐπειδὴ βαλόντος τινὸς λίθῳ παρὰ τοὺς πόδας αὐτοῦ
and when having-thrown someone with-a-stone at the feet of-him
ἐπὶ τὸ κατάστρωμα ἀφίεται τοῦ δόρατος, τότ' ἤδη καὶ οἱ
onto the deck he-lets-go of-the spear then already even those
ἐκ τῆς τριήρους οὐκέτι οἷοί τ' ἦσαν τὸν γέλωτα κατέχειν,
from the trireme no-longer able — were the laughter to-hold-back
ὁρῶντες αἰωρούμενον ἐκ τῆς ὁλκάδος τὸ δορυδρέπανον
seeing hanging from the merchant-ship the scythe-spear
ἐκεῖνο. ἴσως μὲν οὖν εἴη ἂν τὶ ταῦτα, ὥσπερ Νικίας
that perhaps indeed then would-be — something these-things as Nicias
λέγει· οἷς δ' οὖν ἐγὼ ἐντετύχηκα, τοιαῦτ' ἄττα ἐστίν.
says which but anyway I have-met-with such some-things are
ὃ οὖν καὶ ἐξ ἀρχῆς εἶπον, εἴτε οὕτω σμικρὰς ὠφελίας
what then also from beginning I-said whether so small benefits
ἔχει μάθημα ὄν, εἴτε μὴ ὂν φασὶ καὶ προσποιοῦνται
it-has learning being or not being they-say and pretend
αὐτὸ εἶναι μάθημα, οὐκ ἄξιον ἐπιχειρεῖν μανθάνειν.
it to-be learning not worth to-attempt to-learn

c καὶ γὰρ οὖν μοι δοκεῖ, εἰ μὲν δειλός τις ὢν οἴοιτο
and for then to-me it-seems if indeed cowardly someone being should-think
αὐτὸ ἐπίστασθαι, θρασύτερος ἂν δι᾽ αὐτὸ γενόμενος
it to-know bolder — through it having-become
ἐπιφανέστερος γένοιτο οἷος ἦν, εἰ δὲ ἀνδρεῖος,
more-conspicuous he-would-become what-sort he-was if but brave
φυλαττόμενος ἂν ὑπὸ τῶν ἀνθρώπων, εἰ καὶ σμικρὸν
being-watched — by the men if even small
ἐξαμάρτοι, μεγάλας ἂν διαβολὰς ἴσχειν· ἐπίφθονος γὰρ ἡ
he-should-err great — slanders to-incur liable-to-envy for the
προσποίησις τῆς τοιαύτης ἐπιστήμης, ὥστ᾽ εἰ μή τι
pretension of-the such knowledge so-that if not something
θαυμαστὸν ὅσον διαφέρει τῇ ἀρετῇ τῶν ἄλλων, οὐκ
wonderful how-much he-differs in-the virtue from-the others not
ἔσθ᾽ ὅπως ἄν τις φύγοι τὸ καταγέλαστος γενέσθαι
it-is how — anyone could-escape the laughable to-become
φάσκων ἔχειν ταύτην τὴν ἐπιστήμην. τοιαύτη τις ἔμοιγε
claiming to-have this the knowledge such some to-me-at-least
δοκεῖ, ὦ Λυσίμαχε, ἡ περὶ τοῦτο τὸ μάθημα εἶναι
seems O Lysimachus the about this the learning to-be
σπουδή· χρὴ δ᾽ ὅπερ σοι ἐξ ἀρχῆς ἔλεγον, καὶ
earnestness it-is-needful and what-very to-you from beginning I-said also
Σωκράτη τόνδε μὴ ἀφιέναι, ἀλλὰ δεῖσθαι συμβουλεύειν
Socrates here not to-let-go but to-ask to-advise
ὅπῃ δοκεῖ αὐτῷ περὶ τοῦ προκειμένου.
how it-seems to-him about the matter-before-us

III · WHAT THE QUESTION IS

Since the generals disagree, Lysimachus asks Socrates to cast the deciding vote. Socrates objects that knowledge, not a majority, must decide, and one must first ask whether anyone present is expert in the matter. That matter is not the weapon but the young men's souls, as an eye salve is a question about the eyes. An expert should show his teachers or his own good works. Socrates admits he had no teacher, being too poor for the sophists, and asks Lysimachus to question Nicias and Laches.

LYS. ἀλλὰ δέομαι ἔγωγε, ὦ Σώκρατες· καὶ γὰρ ὥσπερ τοῦ d
but I-ask I-at-least O Socrates and for as of-the
ἐπιδιακρινοῦντος δοκεῖ μοι δεῖν ἡμῖν ἡ βουλή. εἰ μὲν γὰρ
(one)-going-to-decide-between it-seems to-me to-need for-us the counsel if indeed for
συνεφερέσθην τώδε, ἧττον ἂν τοῦ τοιούτου ἔδει· νῦν δὲ
were-agreeing these-two less — of-the such it-would-need now but
τὴν ἐναντίαν γάρ, ὡς ὁρᾷς, Λάχης Νικίᾳ ἔθετο, εὖ δὴ ἔχει
the opposite for as you-see Laches to-Nicias voted well indeed it-is
ἀκοῦσαι καὶ σοῦ ποτέρῳ τοῖν ἀνδροῖν σύμψηφος εἶ.
to-hear also from-you with-which of-the-two men fellow-voter you-are
SOC. τί δέ, ὦ Λυσίμαχε; ὁπότερ' ἂν οἱ πλείους
what and O Lysimachus whichever-things — the more
ἐπαινῶσιν ἡμῶν, τούτοις μέλλεις χρῆσθαι;
praise of-us these are-you-going to-use
LYS. τί γὰρ ἄν τις καὶ ποιοῖ, ὦ Σώκρατες;
what for — anyone also could-do O Socrates
SOC. ἦ καὶ σύ, ὦ Μελησία, οὕτως ἂν ποιοῖς; κἂν εἴ τις περὶ e
truly also you O Melesias so — would-do even if any about
ἀγωνίας τοῦ υἱέος σοι βουλὴ εἴη τί χρὴ ἀσκεῖν, ἆρα
contest of-the son to-you counsel there-were what it-is-needful to-practice then
τοῖς πλείοσιν ἂν ἡμῶν πείθοιο, ἢ 'κείνῳ ὅστις τυγχάνει
the more — of-us would-you-obey or that-one whoever happens
ὑπὸ παιδοτρίβῃ ἀγαθῷ πεπαιδευμένος καὶ ἠσκηκώς;
under gymnastic-trainer good educated and having-trained

MEL. ἐκείνῳ εἰκός γε, ὦ Σώκρατες.
that-one likely at-least O Socrates

SOC. αὐτῷ ἄρ' ἂν μᾶλλον πείθοιο ἢ τέτταρσιν οὖσιν
him then — rather would-you-obey than four being
ἡμῖν;
us

MEL. ἴσως.
perhaps

SOC. ἐπιστήμῃ γὰρ οἶμαι δεῖ κρίνεσθαι ἀλλ' οὐ πλήθει
by-knowledge for I-think it-is-needful to-be-judged but not by-number
τὸ μέλλον καλῶς κριθήσεσθαι.
the-thing about-to finely to-be-judged

MEL. πῶς γὰρ οὔ;
how for not

185 SOC. οὐκοῦν καὶ νῦν χρὴ πρῶτον αὐτὸ τοῦτο σκέψασθαι,
therefore also now it-is-needful first itself this to-consider
εἰ ἔστιν τις ἡμῶν τεχνικὸς περὶ οὗ βουλευόμεθα ἢ
whether there-is any of-us expert about what we-deliberate or
οὔ· καὶ εἰ μὲν ἔστιν, ἐκείνῳ πείθεσθαι ἑνὶ ὄντι, τοὺς
not and if indeed there-is that-one to-obey one being the
δ' ἄλλους ἐᾶν, εἰ δὲ μή, ἄλλον τινὰ ζητεῖν. ἢ περὶ
and others to-let-be if but not another someone to-seek or about
σμικροῦ οἴεσθε νυνὶ κινδυνεύειν καὶ σὺ καὶ Λυσίμαχος
small think-you now to-run-risk both you and Lysimachus
ἀλλ' οὐ περὶ τούτου τοῦ κτήματος ὃ τῶν ὑμετέρων
but not about this the possession which of-the yours
μέγιστον ὂν τυγχάνει; υἱέων γάρ που ἢ χρηστῶν ἢ
greatest being happens of-sons for surely either good or
τἀναντία γενομένων καὶ πᾶς ὁ οἶκος ὁ τοῦ πατρὸς
the-opposite having-become also all the house the of-the father
οὕτως οἰκήσεται, ὁποῖοι ἄν τινες οἱ παῖδες γένωνται.
so will-be-managed of-what-sort — some the children become

MEL. ἀληθῆ λέγεις.
true-things you-say

SOC. πολλὴν ἄρα δεῖ προμηθίαν αὐτοῦ ἔχειν.
much then it-is-needful forethought of-it to-have

MEL. πάνυ γε.
certainly at-least

SOC. πῶς οὖν, ὃ ἐγὼ ἄρτι ἔλεγον, ἐσκοποῦμεν b
how then what I just-now said would-we-consider
ἄν, εἰ ἐβουλόμεθα σκέψασθαι τίς ἡμῶν περὶ ἀγωνίαν
— *if we-wished to-consider who of-us about contest*
τεχνικώτατος; ἆρ᾽ οὐχ ὁ μαθὼν καὶ ἐπιτηδεύσας,
most-expert then not the-one having-learned and having-practiced
ᾧ καὶ διδάσκαλοι ἀγαθοὶ γεγονότες ἦσαν αὐτοῦ τούτου;
to-whom also teachers good having-become were of-itself of-this

MEL. ἔμοιγε δοκεῖ.
to-me-at-least it-seems

SOC. οὐκοῦν ἔτι πρότερον, τίνος ὄντος τούτου ζητοῦμεν
therefore still before what being this do-we-seek
τοὺς διδασκάλους;
the teachers

MEL. πῶς λέγεις;
how do-you-mean

SOC. ὧδε ἴσως μᾶλλον κατάδηλον ἔσται. οὔ μοι δοκεῖ c
thus perhaps rather clear it-will-be not to-me it-seems
ἐξ ἀρχῆς ἡμῖν ὡμολογῆσθαι τί ποτ᾽ ἔστιν περὶ οὗ
from beginning by-us to-have-been-agreed what ever it-is about which
βουλευόμεθα, ὅστις ἡμῶν τεχνικὸς καὶ τούτου ἕνεκα
we-deliberate who of-us expert and of-this for-the-sake
διδασκάλους ἐκτήσατο, καὶ ὅστις μή.
teachers acquired and who not

NIC. οὐ γάρ, ὦ Σώκρατες, περὶ τοῦ ἐν ὅπλοις μάχεσθαι
not for O Socrates about the in arms to-fight
σκοποῦμεν, εἴτε χρὴ αὐτὸ τοὺς νεανίσκους μανθάνειν
do-we-consider whether it-is-needful it the young-men to-learn
εἴτε μή;
or not

SOC. πάνυ μὲν οὖν, ὦ Νικία. ἀλλ' ὅταν περὶ φαρμάκου
certainly indeed then O Nicias but whenever about a-drug
τίς του πρὸς ὀφθαλμοὺς σκοπῆται, εἴτε χρὴ
someone of-someone for eyes considers whether it-is-needful
αὐτὸ ὑπαλείφεσθαι εἴτε μή, πότερον οἴει τότε εἶναι
it to-anoint or not whether do-you-think then to-be
τὴν βουλὴν περὶ τοῦ φαρμάκου ἢ περὶ τῶν ὀφθαλμῶν;
the counsel about the drug or about the eyes

NIC. περὶ τῶν ὀφθαλμῶν.
about the eyes

d SOC. οὐκοῦν καὶ ὅταν ἵππῳ χαλινὸν σκοπῆταί τις
therefore also whenever for-a-horse a-bridle considers someone
εἰ προσοιστέον ἢ μή, καὶ ὁπότε, τότε που περὶ τοῦ
whether it-must-be-applied or not and when then surely about the
ἵππου βουλεύεται ἀλλ' οὐ περὶ τοῦ χαλινοῦ;
horse he-deliberates but not about the bridle

NIC. ἀληθῆ.
true

SOC. οὐκοῦν ἑνὶ λόγῳ, ὅταν τίς τι ἕνεκά του
therefore in-one word whenever anyone something for-the-sake-of something
σκοπῇ, περὶ ἐκείνου ἡ βουλὴ τυγχάνει οὖσα οὗ ἕνεκα
considers about that the counsel happens being of-which for-the-sake
ἐσκόπει, ἀλλ' οὐ περὶ τοῦ ὃ ἕνεκα ἄλλου ἐζήτει.
he-considered but not about the-thing which for-the-sake-of another he-sought

NIC. ἀνάγκη.
necessity

SOC. δεῖ ἄρα καὶ τὸν σύμβουλον σκοπεῖν ἆρα τεχνικός
it-is-needful then also the counselor to-consider whether expert
ἐστιν εἰς ἐκείνου θεραπείαν, οὗ ἕνεκα σκοπούμενοι
he-is in of-that tending of-which for-the-sake considering
σκοποῦμεν.
we-consider

NIC. πάνυ γε.
certainly at-least

SOC. οὐκοῦν νῦν φαμεν περὶ μαθήματος σκοπεῖν τῆς ψυχῆς e
therefore now we-say about learning to-consider of-the soul
ἕνεκα τῆς τῶν νεανίσκων;
for-the-sake the of-the young-men

NIC. ναί.
yes

SOC. εἴ τις ἄρα ἡμῶν τεχνικὸς περὶ ψυχῆς θεραπείαν
whether anyone then of-us expert about of-soul tending
καὶ οἷός τε καλῶς τοῦτο θεραπεῦσαι, καὶ ὅτῳ διδάσκαλοι
and able — finely this to-tend and to-whom teachers
ἀγαθοὶ γεγόνασιν, τοῦτο σκεπτέον.
good have-been this must-be-considered

LACH. τί δέ, ὦ Σώκρατες; οὔπω ἑώρακας ἄνευ διδασκάλων
what and O Socrates not-yet have-you-seen without teachers
τεχνικωτέρους γεγονότας εἰς ἔνια ἢ μετὰ διδασκάλων;
more-expert having-become in some-things than with teachers

SOC. ἔγωγε, ὦ Λάχης· οἷς γε σὺ οὐκ ἂν ἐθέλοις
I-at-least O Laches whom at-least you not — would-wish
πιστεῦσαι, εἰ φαῖεν ἀγαθοὶ εἶναι δημιουργοί, εἰ μή τί σοι
to-trust if they-said good to-be craftsmen if not some to-you
τῆς αὑτῶν τέχνης ἔργον ἔχοιεν ἐπιδεῖξαι εὖ εἰργασμένον,
of-the their-own art work they-had to-show well wrought
καὶ ἓν καὶ πλείω.
both one and more

186 LACH. τοῦτο μὲν ἀληθῆ λέγεις.
this indeed true-things you-say

b SOC. καὶ ἡμᾶς ἄρα δεῖ, ὦ Λάχης τε καὶ Νικία — ἐπειδὴ
and us then it-is-needful O Laches both and Nicias since
Λυσίμαχος καὶ Μελησίας εἰς συμβουλὴν παρεκαλεσάτην ἡμᾶς
Lysimachus and Melesias to counsel have-called us
περὶ τοῖν ὑέοιν, προθυμούμενοι αὐτοῖν ὅτι ἀρίστας γενέσθαι
about the-two sons being-eager for-them as best to-become
τὰς ψυχάς — εἰ μέν φαμεν ἔχειν, ἐπιδεῖξαι αὐτοῖς καὶ
the souls if indeed we-say to-have to-show them also
διδασκάλους οἵτινες αὐτοὶ πρῶτον ἀγαθοὶ ὄντες καὶ πολλῶν
teachers who themselves first good being and of-many
νέων τεθεραπευκότες ψυχὰς ἔπειτα καὶ ἡμᾶς διδάξαντες
young having-tended souls then also us having-taught
φαίνονται· ἢ εἴ τις ἡμῶν αὐτῶν ἑαυτῷ διδάσκαλον μὲν
appear or if anyone of-us ourselves for-himself teacher indeed
οὔ φησι γεγονέναι, ἀλλ᾽ οὖν ἔργα αὐτὸν αὑτοῦ ἔχειν εἰπεῖν
not says to-have-been but anyway works himself of-himself to-have to-tell
καὶ ἐπιδεῖξαι τίνες Ἀθηναίων ἢ τῶν ξένων, ἢ δοῦλοι ἢ
and to-show who of-Athenians or of-the foreigners either slaves or
ἐλεύθεροι, δι᾽ ἐκεῖνον ὁμολογουμένως ἀγαθοὶ γεγόνασιν·
free through that-one admittedly good have-become
εἰ δὲ μηδὲν ἡμῖν τούτων ὑπάρχει, ἄλλους κελεύειν ζητεῖν
if but nothing for-us of-these is-at-hand others to-bid to-seek
καὶ μὴ ἐν ἑταίρων ἀνδρῶν υἱέσιν κινδυνεύειν διαφθείροντας
and not in of-comrade men sons to-run-risk corrupting
τὴν μεγίστην αἰτίαν ἔχειν ὑπὸ τῶν οἰκειοτάτων. ἐγὼ μὲν
the greatest blame to-have from the closest I indeed
οὖν, ὦ Λυσίμαχέ τε καὶ Μελησία, πρῶτος περὶ ἐμαυτοῦ

λέγω ὅτι διδάσκαλός μοι οὐ γέγονε τούτου πέρι. καίτοι
say that teacher to-me not has-been of-this about and-yet
ἐπιθυμῶ γε τοῦ πράγματος ἐκ νέου ἀρξάμενος.
I-desire at-least the thing from youth having-begun
ἀλλὰ τοῖς μὲν σοφισταῖς οὐκ ἔχω τελεῖν μισθούς, d
but to-the indeed sophists not I-am-able to-pay fees
οἵπερ μόνοι ἐπηγγέλλοντό με οἷοί τ' εἶναι ποιῆσαι καλόν
who-very alone professed me able — to-be to-make fine
τε κἀγαθόν· αὐτὸς δ' αὖ εὑρεῖν τὴν τέχνην ἀδυνατῶ
both and-good myself and again to-discover the art I-am-unable
ἔτι νυνί. εἰ δὲ Νικίας ἢ Λάχης ηὕρηκεν ἢ μεμάθηκεν,
still now if but Nicias or Laches has-discovered or has-learned
οὐκ ἂν θαυμάσαιμι· καὶ γὰρ χρήμασιν ἐμοῦ δυνατώτεροι,
not — I-would-wonder also for in-money than-me more-able
ὥστε μαθεῖν παρ' ἄλλων, καὶ ἅμα πρεσβύτεροι, ὥστε
so-as to-learn from others and at-once older so-as
ἤδη ηὑρηκέναι. δοκοῦσι δή μοι δυνατοὶ εἶναι παιδεῦσαι
already to-have-discovered they-seem indeed to-me able to-be to-educate
ἄνθρωπον· οὐ γὰρ ἄν ποτε ἀδεῶς ἀπεφαίνοντο περὶ
a-human not for — ever fearlessly they-would-declare about
ἐπιτηδευμάτων νέῳ χρηστῶν τε καὶ πονηρῶν, εἰ μὴ
practices for-a-young good both and bad if not
αὐτοῖς ἐπίστευον ἱκανῶς εἰδέναι. τὰ μὲν οὖν ἄλλα ἔγωγε
themselves they-trusted sufficiently to-know the indeed then other-things I-at-least
τούτοις πιστεύω· ὅτι δὲ διαφέρεσθον ἀλλήλοιν, ἐθαύμασα.
these trust that but they-two-differ with-one-another I-wondered-at
τοῦτο οὖν σου ἐγὼ ἀντιδέομαι, ὦ Λυσίμαχε· καθάπερ ἄρτι
this then of-you I ask-in-turn O Lysimachus as just-now
Λάχης μὴ ἀφίεσθαί σε ἐμοῦ διεκελεύετο ἀλλὰ ἐρωτᾶν,
Laches not to-let-go you of-me urged but to-ask
καὶ ἐγὼ νῦν παρακελεύομαί σοι μὴ ἀφίεσθαι Λάχητος
also I now urge you not to-let-go of-Laches

μηδὲ Νικίου, ἀλλ' ἐρωτᾶν λέγοντα ὅτι ὁ μὲν Σωκράτης
nor of-Nicias but to-ask saying that — indeed Socrates
οὔ φησιν ἐπαΐειν περὶ τοῦ πράγματος οὐδ' ἱκανὸς εἶναι
not says to-be-versed about the matter nor sufficient to-be
διακρῖναι ὁπότερος ὑμῶν ἀληθῆ λέγει — οὔτε γὰρ εὑρετὴς
to-decide which of-you true-things says neither for discoverer
οὔτε μαθητὴς οὐδενὸς περὶ τῶν τοιούτων γεγονέναι —
nor learner of-nothing about the such-things to-have-been

IV · SUBMITTING TO SOCRATES

Socrates asks the generals to name their teachers or the men they have improved, so the boys are not experimented on like a Carian slave. Nicias warns that whoever converses with Socrates ends by giving an account of his own life, but welcomes it. Laches loves a man whose deeds match his words, a true Dorian harmony; he has seen Socrates' deeds and, as Solon says, will learn in old age, but from good men only. Lysimachus, forgetful with age, asks Socrates to question them for him.

187 soc. σὺ δ', ὦ Λάχης καὶ Νικία, εἴπετον ἡμῖν ἑκάτερος
you and O Laches and Nicias tell us each
τίνι δὴ δεινοτάτῳ συγγεγόνατον περὶ τῆς τῶν νέων
with-whom indeed most-skilled have-you-two-been-with about the of-the young
τροφῆς, καὶ πότερα μαθόντε παρά του ἐπίστασθον ἢ
rearing and whether having-learned from someone you-two-know or
αὐτὼ ἐξευρόντε, καὶ εἰ μὲν μαθόντε, τίς ὁ διδάσκαλος
yourselves having-discovered and if indeed having-learned who the teacher
ἑκατέρῳ καὶ τίνες ἄλλοι ὁμότεχνοι αὐτοῖς, ἵν', ἂν μὴ ὑμῖν
for-each and what others fellow-craftsmen to-them so-that if not to-you
σχολὴ ᾖ ὑπὸ τῶν τῆς πόλεως πραγμάτων, ἐπ' ἐκείνους
leisure be by the of-the city affairs to those
ἴωμεν καὶ πείθωμεν ἢ δώροις ἢ χάρισιν ἢ ἀμφότερα
we-may-go and we-may-persuade either with-gifts or with-favors or both

ἐπιμεληθῆναι καὶ τῶν ἡμετέρων καὶ τῶν ὑμετέρων παίδων,
to-take-care also of-the our and of-the your children
ὅπως μὴ καταισχύνωσι τοὺς αὑτῶν προγόνους φαῦλοι
so-that not they-disgrace the their-own ancestors bad
γενόμενοι· εἰ δ' αὐτοὶ εὑρεταὶ γεγονότε τοῦ τοιούτου,
having-become if but yourselves discoverers having-been of-the such
δότε παράδειγμα τίνων ἤδη ἄλλων ἐπιμεληθέντες ἐκ
give example whom already others having-cared-for from
φαύλων καλούς τε κἀγαθοὺς ἐποιήσατε. εἰ γὰρ νῦν
bad fine both and-good you-made if for now
πρῶτον ἄρξεσθε παιδεύειν, σκοπεῖν χρὴ μὴ οὐκ ἐν τῷ
first you-will-begin to-educate to-consider it-is-needful lest not on the
Καρὶ ὑμῖν ὁ κίνδυνος κινδυνεύηται, ἀλλ' ἐν τοῖς υἱέσι τε
Carian for-you the risk is-risked but on the sons both
καὶ ἐν τοῖς τῶν φίλων παισί, καὶ ἀτεχνῶς τὸ λεγόμενον
and on the of-the friends children and simply the saying
κατὰ τὴν παροιμίαν ὑμῖν συμβαίνῃ ἐν πίθῳ ἡ κεραμεία
according-to the proverb for-you happen on a-jar the pottery
γιγνομένη. λέγετε οὖν τί τούτων ἢ φατὲ ὑμῖν ὑπάρχειν
coming-about tell then which of-these either you-say to-you to-belong
τε καὶ προσήκειν ἢ οὔ φατε. ταῦτ', ὦ Λυσίμαχε, παρ'
both and to-befit or not you-say these-things O Lysimachus from
αὐτῶν πυνθάνου τε καὶ μὴ μεθίει τοὺς ἄνδρας.
them inquire both and not let-go the men

LYS. καλῶς μὲν ἔμοιγε δοκεῖ, ὦ ἄνδρες, Σωκράτης c
finely indeed to-me-at-least seems O men Socrates
λέγειν· εἰ δὲ βουλομένοις ὑμῖν ἐστι περὶ τῶν τοιούτων
to-speak if but wishing to-you it-is about the such-things
ἐρωτᾶσθαί τε καὶ διδόναι λόγον, αὐτοὺς δὴ χρὴ
to-be-questioned both and to-give account yourselves indeed it-is-needful
γιγνώσκειν, ὦ Νικία τε καὶ Λάχης. ἐμοὶ μὲν γὰρ καὶ
to-know O Nicias both and Laches to-me indeed for and

Μελησίᾳ τῷδε δῆλον ὅτι ἡδομένοις ἂν εἴη εἰ πάντα
to-Melesias here clear that pleased — it-would-be if all-things
ἃ Σωκράτης ἐρωτᾷ ἐθέλοιτε λόγῳ διεξιέναι· καὶ
which Socrates asks you-would-be-willing in-speech to-go-through and
γὰρ ἐξ ἀρχῆς ἐντεῦθεν ἠρχόμην λέγων, ὅτι εἰς συμβουλὴν
for from beginning thence I-began saying that to counsel
διὰ ταῦτα ὑμᾶς παρακαλέσαιμεν, ὅτι μεμεληκέναι ὑμῖν
for these-things you we-called that to-have-cared to-you
ἡγούμεθα, ὡς εἰκός, περὶ τῶν τοιούτων, καὶ ἄλλως καὶ
we-think as likely about the such-things and otherwise and
ἐπειδὴ οἱ παῖδες ὑμῖν ὀλίγου ὥσπερ οἱ ἡμέτεροι ἡλικίαν
since the children to-you almost as the ours age
ἔχουσι παιδεύεσθαι. εἰ οὖν ὑμῖν μή τι διαφέρει,
have to-be-educated if then to-you not at-all it-makes-a-difference
εἴπατε καὶ κοινῇ μετὰ Σωκράτους σκέψασθε, διδόντες
speak and in-common with Socrates consider giving
τε καὶ δεχόμενοι λόγον παρ' ἀλλήλων· εὖ γὰρ καὶ τοῦτο
both and receiving account from one-another well for also this
λέγει ὅδε, ὅτι περὶ τοῦ μεγίστου νῦν βουλευόμεθα τῶν
says this-one that about the greatest now we-deliberate of-the
ἡμετέρων. ἀλλ' ὁρᾶτε εἰ δοκεῖ χρῆναι οὕτω ποιεῖν.
our-things but see if it-seems to-be-needful so to-do
e NIC. ὦ Λυσίμαχε, δοκεῖς μοι ὡς ἀληθῶς Σωκράτη
O Lysimachus you-seem to-me as truly Socrates
πατρόθεν γιγνώσκειν μόνον, αὐτῷ δ' οὐ συγγεγονέναι
from-his-father to-know only with-him and not to-have-been-with
ἀλλ' ἢ παιδὶ ὄντι, εἴ που ἐν τοῖς δημόταις μετὰ
other than child being if somewhere among the demesmen with
τοῦ πατρὸς ἀκολουθῶν ἐπλησίασέν σοι ἢ ἐν ἱερῷ ἢ ἐν
the father following he-came-near to-you or in temple or in

ἄλλῳ τῳ συλλόγῳ τῶν δημοτῶν· ἐπειδὴ δὲ πρεσβύτερος
other some gathering of-the demesmen since and older
γέγονεν, οὐκ ἐντετυχηκὼς τῷ ἀνδρὶ δῆλος ἔτι εἶ.
he-has-become not having-met-with the man clear still you-are
LYS. τί μάλιστα, ὦ Νικία;
why most O Nicias
NIC. οὔ μοι δοκεῖς εἰδέναι ὅτι ὃς ἂν ἐγγύτατα Σωκράτους 188
not to-me you-seem to-know that whoever — nearest to-Socrates
ᾖ καὶ πλησιάζῃ διαλεγόμενος, ἀνάγκη αὐτῷ, ἐὰν ἄρα
be and comes-near conversing necessity for-him if after-all
καὶ περὶ ἄλλου του πρότερον ἄρξηται διαλέγεσθαι,
even about another anything first he-begins to-converse
μὴ παύεσθαι ὑπὸ τούτου περιαγόμενον τῷ λόγῳ, πρὶν
not to-cease by this being-led-round by-the argument before
ἂν ἐμπέσῃ εἰς τὸ διδόναι περὶ αὑτοῦ λόγον, ὅντινα
— he-falls into the to-give about himself account in-what
τρόπον νῦν τε ζῇ καὶ ὅντινα τὸν παρεληλυθότα βίον
way now both he-lives and what the past life
βεβίωκεν· ἐπειδὰν δ' ἐμπέσῃ, ὅτι οὐ πρότερον αὐτὸν
he-has-lived when and he-falls that not before him
ἀφήσει Σωκράτης, πρὶν ἂν βασανίσῃ ταῦτα εὖ τε καὶ
will-let-go Socrates until — he-tests these-things well both and
καλῶς ἅπαντα. ἐγὼ δὲ συνήθης τέ εἰμι τῷδε καὶ
finely all I and accustomed both am to-this-one and
οἶδ' ὅτι ἀνάγκη ὑπὸ τούτου πάσχειν ταῦτα, καὶ ἔτι
I-know that necessity by this-one to-suffer these-things and further
γε αὐτὸς ὅτι πείσομαι ταῦτα εὖ οἶδα· χαίρω γάρ,
at-least myself that I-will-suffer these-things well I-know I-rejoice for
ὦ Λυσίμαχε, τῷ ἀνδρὶ πλησιάζων, καὶ οὐδὲν οἶμαι κακὸν
O Lysimachus the man coming-near and nothing I-think bad
εἶναι τὸ ὑπομιμνήσκεσθαι ὅτι μὴ καλῶς ἢ πεποιήκαμεν ἢ
to-be the to-be-reminded that not finely either we-have-done or

ποιοῦμεν, ἀλλ' εἰς τὸν ἔπειτα βίον προμηθέστερον ἀνάγκη
we-do but for the hereafter life more-provident necessity
εἶναι τὸν ταῦτα μὴ φεύγοντα ἀλλ' ἐθέλοντα κατὰ τὸ
to-be the these-things not fleeing but willing according-to the
τοῦ Σόλωνος καὶ ἀξιοῦντα μανθάνειν ἕωσπερ ἂν ζῇ, καὶ
— of-Solon and thinking-fit to-learn as-long-as — he-lives and
μὴ οἰόμενον αὐτῷ τὸ γῆρας νοῦν ἔχον προσιέναι. ἐμοὶ
not thinking to-him the old-age mind having to-come-on to-me
μὲν οὖν οὐδὲν ἄηθες οὐδ' αὖ ἀηδὲς ὑπὸ Σωκράτους
indeed then nothing unaccustomed nor again unpleasant by Socrates
βασανίζεσθαι, ἀλλὰ καὶ πάλαι σχεδόν τι ἠπιστάμην ὅτι
to-be-tested but also long-ago nearly — I-knew that
οὐ περὶ τῶν μειρακίων ἡμῖν ὁ λόγος ἔσοιτο Σωκράτους
not about the lads for-us the speech would-be Socrates
παρόντος, ἀλλὰ περὶ ἡμῶν αὐτῶν. ὅπερ οὖν λέγω, τὸ
being-present but about us ourselves what-very then I-say the
μὲν ἐμὸν οὐδὲν κωλύει Σωκράτει συνδιατρίβειν ὅπως οὗτος
indeed mine nothing hinders with-Socrates to-spend-time as this-one
βούλεται· Λάχητα δὲ τόνδε ὅρα ὅπως ἔχει περὶ τοῦ τοιούτου.
wishes Laches but here see how he-is about the such
d LACH. ἁπλοῦν τό γ' ἐμόν, ὦ Νικία, περὶ λόγων ἐστίν, εἰ
simple the at-least mine O Nicias about speeches is if
δὲ βούλει, οὐχ ἁπλοῦν ἀλλὰ διπλοῦν· καὶ γὰρ ἂν δόξαιμί
but you-wish not simple but double and for — I-might-seem
τῳ φιλόλογος εἶναι καὶ αὖ μισόλογος. ὅταν μὲν
to-someone a-lover-of-speeches to-be and again a-hater-of-speeches whenever indeed
γὰρ ἀκούω ἀνδρὸς περὶ ἀρετῆς διαλεγομένου ἢ περί τινος
for I-hear a-man about virtue conversing or about some
σοφίας ὡς ἀληθῶς ὄντος ἀνδρὸς καὶ ἀξίου τῶν λόγων ὧν
wisdom as truly being a-man and worthy of-the speeches which
λέγει, χαίρω ὑπερφυῶς, θεώμενος ἅμα τόν τε λέγοντα καὶ
he-speaks I-rejoice exceedingly beholding at-once the both speaker and

τὰ λεγόμενα ὅτι πρέποντα ἀλλήλοις καὶ ἁρμόττοντά ἐστι.
the things-said that fitting to-one-another and harmonizing are
καὶ κομιδῇ μοι δοκεῖ μουσικὸς ὁ τοιοῦτος εἶναι, ἁρμονίαν
and altogether to-me seems musical the such to-be harmony
καλλίστην ἡρμοσμένος οὐ λύραν οὐδὲ παιδιᾶς ὄργανα, ἀλλὰ
finest having-tuned not lyre nor of-play instruments but
τῷ ὄντι αὐτὸς αὑτοῦ τὸν βίον σύμφωνον τοῖς λόγοις πρὸς
in-the reality himself of-himself the life concordant with-the words toward
τὰ ἔργα, ἀτεχνῶς δωριστὶ ἀλλ᾽ οὐκ ἰαστί, οἶομαι δὲ οὐδὲ
the deeds simply in-Dorian but not in-Ionian I-think and nor
φρυγιστὶ οὐδὲ λυδιστί, ἀλλ᾽ ἥπερ μόνη Ἑλληνική ἐστιν
in-Phrygian nor in-Lydian but which-very alone Greek is
ἁρμονία. ὁ μὲν οὖν τοιοῦτος χαίρειν με ποιεῖ φθεγγόμενος
harmony the indeed then such to-rejoice me makes uttering
καὶ δοκεῖν ὁτῳοῦν φιλόλογον εἶναι — οὕτω σφόδρα
and to-seem to-anyone-whatever a-lover-of-speeches to-be so greatly
ἀποδέχομαι παρ᾽ αὐτοῦ τὰ λεγόμενα — ὁ δὲ τἀναντία
I-accept from him the things-said the but the-opposite
τούτου πράττων λυπεῖ με, ὅσῳ ἂν δοκῇ ἄμεινον λέγειν,
of-this doing pains me by-how-much — he-seems better to-speak
τοσούτῳ μᾶλλον, καὶ ποιεῖ αὖ δοκεῖν εἶναι μισόλογον.
by-so-much more and makes again to-seem to-be a-hater-of-speeches
Σωκράτους δ᾽ ἐγὼ τῶν μὲν λόγων οὐκ ἔμπειρός εἰμι, ἀλλὰ 189
of-Socrates and I the indeed words not experienced am but
πρότερον, ὡς ἔοικε, τῶν ἔργων ἐπειράθην, καὶ ἐκεῖ αὐτὸν
before as it-seems the deeds I-tried and there him
ηὗρον ἄξιον ὄντα λόγων καλῶν καὶ πάσης παρρησίας. εἰ
I-found worthy being of-words fine and of-all frankness if
οὖν καὶ τοῦτο ἔχει, συμβούλομαι τἀνδρί, καὶ ἥδιστ᾽ ἂν
then also this he-has I-wish-with the-man and most-gladly —
ἐξεταζοίμην ὑπὸ τοῦ τοιούτου, καὶ οὐκ ἂν ἀχθοίμην
I-would-be-examined by the such and not — I-would-be-vexed

μανθάνων, ἀλλὰ καὶ ἐγὼ τῷ Σόλωνι, ἓν μόνον προσλαβών,
learning but also I — with-Solon one only having-added
συγχωρῶ· γηράσκων γὰρ πολλὰ διδάσκεσθαι ἐθέλω ὑπὸ
agree growing-old for many-things to-be-taught I-wish by
χρηστῶν μόνον. τοῦτο γάρ μοι συγχωρείτω, ἀγαθὸν καὶ
good-men only this for to-me let-him-grant good also
αὐτὸν εἶναι τὸν διδάσκαλον, ἵνα μὴ δυσμαθὴς φαίνωμαι
himself to-be the teacher so-that not slow-to-learn I-appear
ἀηδῶς μανθάνων· εἰ δὲ νεώτερος ὁ διδάσκων ἔσται ἢ
unpleasantly learning if and younger the(-one) teaching will-be or
μήπω ἐν δόξῃ ὢν ἤ τι ἄλλο τῶν τοιούτων ἔχων, οὐδέν
not-yet in repute being or anything other of-the such-things having nothing
μοι μέλει. σοὶ οὖν, ὦ Σώκρατες, ἐγὼ ἐπαγγέλλομαι καὶ
to-me matters to-you then O Socrates I offer both
διδάσκειν καὶ ἐλέγχειν ἐμὲ ὅτι ἂν βούλῃ, καὶ μανθάνειν
to-teach and to-refute me whatever — you-wish and to-learn
γε ὅτι αὖ ἐγὼ οἶδα· οὕτω σὺ παρ᾽ ἐμοὶ διάκεισαι
at-least whatever again I know so you with me are-disposed
ἀπ᾽ ἐκείνης τῆς ἡμέρας ἧ μετ᾽ ἐμοῦ συνδιεκινδύνευσας
from that the day on-which with me you-shared-the-danger
καὶ ἔδωκας σαυτοῦ πεῖραν ἀρετῆς ἣν χρὴ διδόναι
and gave of-yourself proof of-virtue which it-is-needful to-give
τὸν μέλλοντα δικαίως δώσειν. λέγ᾽ οὖν ὅτι σοι
the(-one) about-to justly to-give speak then whatever to-you
φίλον, μηδὲν τὴν ἡμετέραν ἡλικίαν ὑπόλογον ποιούμενος.
dear nothing the our age into-account making
c SOC. οὐ τὰ ὑμέτερα, ὡς ἔοικεν, αἰτιασόμεθα μὴ οὐχ ἕτοιμα
not the yours as it-seems we-will-blame lest not ready
εἶναι καὶ συμβουλεύειν καὶ συσκοπεῖν.
to-be both to-advise and to-consider-together

LYS. ἀλλ᾽ ἡμέτερον δὴ ἔργον, ὦ Σώκρατες — ἕνα γάρ d
but ours indeed task O Socrates one for
σε ἔγωγε ἡμῶν τίθημι — σκόπει οὖν ἀντ᾽ ἐμοῦ ὑπὲρ
you I-at-least of-us I-set consider then instead-of me on-behalf-of
τῶν νεανίσκων ὅτι δεόμεθα παρὰ τῶνδε πυνθάνεσθαι,
the young-men what we-need from these to-inquire
καὶ συμβούλευε διαλεγόμενος τούτοις. ἐγὼ μὲν γὰρ καὶ
and advise conversing with-these I indeed for also
ἐπιλανθάνομαι ἤδη τὰ πολλὰ διὰ τὴν ἡλικίαν ὧν
forget already the many-things because-of the age which
ἂν διανοηθῶ ἐρέσθαι καὶ αὖ ἃ ἂν ἀκούσω· ἐὰν δὲ
— I-intend to-ask and again what — I-hear if and
μεταξὺ ἄλλοι λόγοι γένωνται, οὐ πάνυ μέμνημαι. ὑμεῖς
in-between other speeches arise not very I-remember you
οὖν λέγετε καὶ διέξιτε πρὸς ὑμᾶς αὐτοὺς περὶ ὧν
then speak and go-through toward you yourselves about what-things
προυθέμεθα· ἐγὼ δ᾽ ἀκούσομαι καὶ ἀκούσας αὖ μετὰ
we-proposed I and will-listen and having-heard again with
Μελησίου τοῦδε ποιήσω τοῦτο ὅτι ἂν καὶ ὑμῖν δοκῇ.
Melesias here I-will-do this whatever — also to-you seems

V · COURAGE AS STANDING FIRM

Socrates proposes a deeper inquiry: to advise on making the young good one must know what improves them, virtue, and he proposes to examine a part of it, courage, which the art of fighting in armor seems to serve. Laches answers that a man is brave who stays in the ranks and does not flee. Socrates objects that the Scythians fight in flight, Homer praises Aeneas' horses for fleeing, and the Spartans at Plataea won by retreating and turning back. He asks what courage is, the same in infantry and cavalry, at sea, in disease and poverty, and against pains, fears, desires, and pleasures.

e soc. πειστέον, ὦ Νικία τε καὶ Λάχης, Λυσιμάχῳ καὶ
must-obey O Nicias both and Laches Lysimachus and
Μελησίᾳ. ἃ μὲν οὖν νυνδὴ ἐπεχειρήσαμεν σκοπεῖν,
Melesias what-things indeed then just-now we-attempted to-consider
τίνες οἱ διδάσκαλοι ἡμῖν τῆς τοιαύτης παιδείας γεγόνασιν
who the teachers for-us of-the such education have-been
ἢ τίνας ἄλλους βελτίους πεποιήκαμεν, ἴσως μὲν οὐ κακῶς
or whom others better we-have-made perhaps indeed not badly
εἶχεν ἐξετάζειν καὶ τὰ τοιαῦτα ἡμᾶς αὐτούς· ἀλλ' οἶμαι
it-would-be to-examine also the such-things us ourselves but I-think
καὶ ἡ τοιάδε σκέψις εἰς ταὐτὸν φέρει, σχεδὸν δέ τι
also the such inquiry to the-same leads nearly and in-some-way
καὶ μᾶλλον ἐξ ἀρχῆς εἴη ἄν. εἰ γὰρ τυγχάνομεν
also more from beginning would-be — if for we-happen
ἐπιστάμενοι ὁτουοῦν πέρι ὅτι παραγενόμενόν τῳ
knowing of-anything-whatever about that being-present to-something
βέλτιον ποιεῖ ἐκεῖνο ᾧ παρεγένετο, καὶ προσέτι οἷοί τέ
better makes that to-which it-was-present and besides able —
ἐσμεν αὐτὸ ποιεῖν παραγίγνεσθαι ἐκείνῳ, δῆλον ὅτι αὐτό
we-are it to-make to-be-present to-that clear that itself
γε ἴσμεν τοῦτο οὗ πέρι σύμβουλοι ἂν γενοίμεθα ὡς
at-least we-know this about which counselors — we-might-become how
ἄν τις αὐτὸ ῥᾷστα καὶ ἄριστ' ἂν κτήσαιτο. ἴσως οὖν
— someone it most-easily and best — might-acquire perhaps then
οὐ μανθάνετέ μου ὅτι λέγω, ἀλλ' ὧδε ῥᾷον μαθήσεσθε.
not you-understand me what I-say but thus more-easily you-will-understand
190 εἰ τυγχάνομεν ἐπιστάμενοι ὅτι ὄψις παραγενομένη ὀφθαλμοῖς
if we-happen knowing that sight being-present to-eyes
βελτίους ποιεῖ ἐκείνους οἷς παρεγένετο, καὶ προσέτι οἷοί
better makes those to-which it-was-present and besides able
τ' ἐσμὲν ποιεῖν αὐτὴν παραγίγνεσθαι ὄμμασι, δῆλον ὅτι ὄψιν
— we-are to-make it to-be-present to-eyes clear that sight

γε ἴσμεν αὐτὴν ὅτι ποτ' ἔστιν, ἧς πέρι σύμβουλοι ἂν
at-least we-know itself what ever it-is of-which about counselors —
γενοίμεθα ὡς ἄν τις αὐτὴν ῥᾷστα καὶ ἄριστα κτήσαιτο.
might-we-become how — someone it most-easily and best might-acquire
εἰ γὰρ μηδ' αὐτὸ τοῦτο εἰδεῖμεν, ὅτι ποτ' ἔστιν ὄψις
if for not-even it this we-knew what ever is sight
ἢ ὅτι ἔστιν ἀκοή, σχολῇ ἂν σύμβουλοί γε ἄξιοι λόγου
or what is hearing hardly — counselors at-least worthy of-account
γενοίμεθα καὶ ἰατροὶ ἢ περὶ ὀφθαλμῶν ἢ περὶ ὤτων,
would-we-become and doctors either about eyes or about ears
ὅντινα τρόπον ἀκοὴν ἢ ὄψιν κάλλιστ' ἂν κτήσαιτό τις.
in-what way hearing or sight most-finely — might-acquire anyone

LACH. ἀληθῆ λέγεις, ὦ Σώκρατες.
true-things you-say O Socrates

SOC. οὐκοῦν, ὦ Λάχης, καὶ νῦν ἡμᾶς τώδε παρακαλεῖτον
therefore O Laches also now us these-two call
εἰς συμβουλήν, τίν' ἂν τρόπον τοῖς ὑέσιν αὐτῶν ἀρετὴ
to counsel in-what — way for-the sons of-them virtue
παραγενομένη ταῖς ψυχαῖς ἀμείνους ποιήσειε;
being-present to-the souls better would-make

LACH. πάνυ γε.
certainly at-least

SOC. ἆρ' οὖν ἡμῖν τοῦτό γ' ὑπάρχειν δεῖ, τὸ εἰδέναι c
so then for-us this at-least to-be-at-hand it-is-needful the to-know
ὅτι ποτ' ἔστιν ἀρετή; εἰ γάρ που μηδ' ἀρετὴν εἰδεῖμεν
what ever is virtue if for surely not-even virtue we-knew
τὸ παράπαν ὅτι ποτε τυγχάνει ὄν, τίν' ἂν τρόπον
— altogether what ever it-happens being in-what — way
τούτου σύμβουλοι γενοίμεθ' ἂν ὁτῳοῦν, ὅπως ἂν
of-this counselors would-we-become — for-anyone-whatever how —
αὐτὸ κάλλιστα κτήσαιτο;
it most-finely he-might-acquire

LACH. οὐδένα, ἔμοιγε δοκεῖ, ὦ Σώκρατες.
in-no-way to-me-at-least it-seems O Socrates

SOC. φαμὲν ἄρα, ὦ Λάχης, εἰδέναι αὐτὸ ὅτι ἔστιν.
we-say then O Laches to-know it what it-is

LACH. φαμὲν μέντοι.
we-say indeed

SOC. οὐκοῦν ὅ γε ἴσμεν, κἂν εἴποιμεν δήπου τί ἐστιν.
therefore what at-least we-know also we-could-say surely what it-is

LACH. πῶς γὰρ οὔ;
how for not

d SOC. μὴ τοίνυν, ὦ ἄριστε, περὶ ὅλης ἀρετῆς εὐθέως
not then O best about whole virtue straightaway
σκοπώμεθα — πλέον γὰρ ἴσως ἔργον — ἀλλὰ μέρους
let-us-consider more for perhaps task but a-part
τινὸς πέρι πρῶτον ἴδωμεν εἰ ἱκανῶς ἔχομεν πρὸς τὸ
some about first let-us-see if sufficiently we-are toward the
εἰδέναι· καὶ ἡμῖν, ὡς τὸ εἰκός, ῥᾴων ἡ σκέψις ἔσται.
to-know and for-us as the likely easier the inquiry will-be

LACH. ἀλλ᾽ οὕτω ποιῶμεν, ὦ Σώκρατες, ὡς σὺ βούλει.
but so let-us-do O Socrates as you wish

SOC. τί οὖν ἂν προελοίμεθα τῶν τῆς ἀρετῆς μερῶν; ἢ
which then — would-we-choose of-the of-the virtue parts or
δῆλον δὴ ὅτι τοῦτο εἰς ὃ τείνειν δοκεῖ ἡ ἐν τοῖς ὅπλοις
clear indeed that this to which to-tend seems the in the arms
μάθησις; δοκεῖ δέ που τοῖς πολλοῖς εἰς ἀνδρείαν. ἦ γάρ;
learning it-seems and surely to-the many to courage is-it-not for

LACH. καὶ μάλα δὴ οὕτω δοκεῖ.
and very indeed so it-seems

e SOC. τοῦτο τοίνυν πρῶτον ἐπιχειρήσωμεν, ὦ Λάχης, εἰπεῖν,
this then first let-us-attempt O Laches to-say
ἀνδρεία τί ποτ᾽ ἐστίν· ἔπειτα μετὰ τοῦτο σκεψόμεθα καὶ
courage what ever it-is then after this we-will-consider also

ὅτῳ ἂν τρόπῳ τοῖς νεανίσκοις παραγένοιτο, καθ' ὅσον
in-what — way to-the young-men it-might-be-present in so-far-as
οἷόν τε ἐξ ἐπιτηδευμάτων τε καὶ μαθημάτων παραγενέσθαι.
possible — from practices both and learnings to-be-present
ἀλλὰ πειρῶ εἰπεῖν ὃ λέγω, τί ἐστιν ἀνδρεία.
but try to-say what I-say what is courage
LACH. οὐ μὰ τὸν Δία, ὦ Σώκρατες, οὐ χαλεπὸν εἰπεῖν· εἰ
not by — Zeus O Socrates not hard to-say if
γάρ τις ἐθέλοι ἐν τῇ τάξει μένων ἀμύνεσθαι τοὺς
for anyone should-be-willing in the rank remaining to-ward-off the
πολεμίους καὶ μὴ φεύγοι, εὖ ἴσθι ὅτι ἀνδρεῖος ἂν εἴη.
enemies and not should-flee well know that brave — he-would-be
SOC. εὖ μὲν λέγεις, ὦ Λάχης· ἀλλ' ἴσως ἐγὼ αἴτιος,
well indeed you-speak O Laches but perhaps I responsible
οὐ σαφῶς εἰπών, τὸ σὲ ἀποκρίνασθαι μὴ τοῦτο ὃ
not clearly having-spoken for-the you to-answer not this which
διανοούμενος ἠρόμην, ἀλλ' ἕτερον.
intending I-asked but another
LACH. πῶς τοῦτο λέγεις, ὦ Σώκρατες;
how this do-you-mean O Socrates
SOC. ἐγὼ φράσω, ἐὰν οἷός τε γένωμαι. ἀνδρεῖός που οὗτος, 191
I will-explain if able — I-become brave surely this-one
ὃν καὶ σὺ λέγεις, ὃς ἂν ἐν τῇ τάξει μένων μάχηται
whom also you mean who — in the rank remaining fights
τοῖς πολεμίοις.
the enemies
LACH. ἐγὼ γοῦν φημι.
I at-any-rate say
SOC. καὶ γὰρ ἐγώ. ἀλλὰ τί αὖ ὅδε, ὃς ἂν φεύγων
and for I but what again this-one who — fleeing
μάχηται τοῖς πολεμίοις ἀλλὰ μὴ μένων;
fights the enemies but not remaining

LACH. πῶς φεύγων;
how fleeing

b SOC. ὥσπερ που καὶ Σκύθαι λέγονται οὐχ ἧττον φεύγοντες
as surely also Scythians are-said not less fleeing
ἢ διώκοντες μάχεσθαι, καὶ Ὅμηρός που ἐπαινῶν τοὺς
than pursuing to-fight and Homer somewhere praising the
τοῦ Αἰνείου ἵππους κραιπνὰ μάλ' ἔνθα καὶ ἔνθα ἔφη
— of-Aeneas horses swiftly very hither and thither said
αὐτοὺς ἐπίστασθαι διώκειν ἠδὲ φέβεσθαι· καὶ αὐτὸν τὸν
them to-know to-pursue and to-flee and himself —
Αἰνείαν κατὰ τοῦτ' ἐνεκωμίασε, κατὰ τὴν τοῦ φόβου
Aeneas for this he-praised for the of-the rout
ἐπιστήμην, καὶ εἶπεν αὐτὸν εἶναι μήστωρα φόβοιο.
knowledge and said him to-be deviser of-rout

LACH. καὶ καλῶς γε, ὦ Σώκρατες· περὶ ἁρμάτων γὰρ
and finely at-least O Socrates about chariots for
ἔλεγε. καὶ σὺ τὸ τῶν Σκυθῶν ἱππέων πέρι λέγεις· τὸ μὲν
he-spoke and you the of-the Scythian horsemen about speak the indeed
γὰρ ἱππικὸν οὕτω μάχεται, τὸ δὲ ὁπλιτικόν, ὡς ἐγὼ λέγω.
for cavalry so fights the but heavy-infantry as I say

c SOC. πλήν γ' ἴσως, ὦ Λάχης, τὸ Λακεδαιμονίων.
except at-least perhaps O Laches the of-Lacedaemonians
Λακεδαιμονίους γάρ φασιν ἐν Πλαταιαῖς, ἐπειδὴ πρὸς τοῖς
Lacedaemonians for they-say at Plataea when against the
γερροφόροις ἐγένοντο, οὐκ ἐθέλειν μένοντας πρὸς αὐτοὺς
wicker-shield-bearers they-came not to-be-willing remaining against them
μάχεσθαι, ἀλλὰ φεύγειν, ἐπειδὴ δ' ἐλύθησαν αἱ τάξεις
to-fight but to-flee when and were-broken the ranks
τῶν Περσῶν, ἀναστρεφομένους ὥσπερ ἱππέας μάχεσθαι
of-the Persians turning-back like horsemen to-fight
καὶ οὕτω νικῆσαι τὴν ἐκεῖ μάχην.
and so to-win the there battle

LACH. ἀληθῆ λέγεις.
true-things you-say

SOC. τοῦτο τοίνυν ὃ ἄρτι ἔλεγον, ὅτι ἐγὼ αἴτιος d
this then what just-now I-said that I responsible
μὴ καλῶς σε ἀποκρίνασθαι, ὅτι οὐ καλῶς ἠρόμην —
not finely you to-have-answered because not finely I-asked
βουλόμενος γάρ σου πυθέσθαι μὴ μόνον τοὺς ἐν τῷ
wishing for of-you to-learn not only those in the
ὁπλιτικῷ ἀνδρείους, ἀλλὰ καὶ τοὺς ἐν τῷ ἱππικῷ καὶ
heavy-infantry brave but also those in the cavalry and
ἐν σύμπαντι τῷ πολεμικῷ εἴδει, καὶ μὴ μόνον τοὺς ἐν
in all-together the warlike kind and not only those in
τῷ πολέμῳ, ἀλλὰ καὶ τοὺς ἐν τοῖς πρὸς τὴν θάλατταν
the war but also those in the toward the sea
κινδύνοις ἀνδρείους ὄντας, καὶ ὅσοι γε πρὸς νόσους
dangers brave being and as-many-as at-least toward diseases
καὶ ὅσοι πρὸς πενίας ἢ καὶ πρὸς τὰ πολιτικὰ ἀνδρεῖοί
and as-many-as toward poverties or also toward the political-affairs brave
εἰσιν, καὶ ἔτι αὖ μὴ μόνον ὅσοι πρὸς λύπας ἀνδρεῖοί
are and further again not only as-many-as toward pains brave
εἰσιν ἢ φόβους, ἀλλὰ καὶ πρὸς ἐπιθυμίας ἢ ἡδονὰς δεινοὶ
are or fears but also toward desires or pleasures formidable
μάχεσθαι, καὶ μένοντες καὶ ἀναστρέφοντες — εἰσὶ γάρ
to-fight both remaining and turning-back there-are for
πού τινες, ὦ Λάχης, καὶ ἐν τοῖς τοιούτοις ἀνδρεῖοι —
surely some O Laches also in the such-things brave
LACH. καὶ σφόδρα, ὦ Σώκρατες.
and very-much O Socrates
SOC. οὐκοῦν ἀνδρεῖοι μὲν πάντες οὗτοί εἰσιν, ἀλλ' οἱ
therefore brave indeed all these are but the-ones
μὲν ἐν ἡδοναῖς, οἱ δ' ἐν λύπαις, οἱ δ' ἐν
indeed in pleasures the-others and in pains the-others and in

ἐπιθυμίαις, οἱ δ' ἐν φόβοις τὴν ἀνδρείαν κέκτηνται·
desires the-others and in fears the courage have-acquired
οἱ δέ γ' οἶμαι δειλίαν ἐν τοῖς αὐτοῖς τούτοις.
the-others and at-least I-think cowardice in the same these-things

LACH. πάνυ γε.
certainly at-least

SOC. τί ποτε ὂν ἑκάτερον τούτων; τοῦτο ἐπυνθανόμην.
what ever being each of-these this I-was-inquiring
πάλιν οὖν πειρῶ εἰπεῖν ἀνδρείαν πρῶτον τί ὂν ἐν πᾶσι
again then try to-say courage first what being in all
τούτοις ταὐτόν ἐστιν· ἢ οὔπω καταμανθάνεις ὃ λέγω;
these the-same it-is or not-yet you-understand what I-mean

LACH. οὐ πάνυ τι.
not very at-all

VI · COURAGE AS ENDURANCE

Socrates gives a model: quickness is the power that does much in little time, in running or speaking or learning. Laches tries again: courage is endurance of the soul. But courage is fine, and foolish endurance is harmful, so courage must be wise endurance. Yet the man who endures in spending to gain more, the doctor who refuses a sick son food, are not brave; and the soldier who stands knowing help is coming seems less brave than his opponent, the horseman with skill less brave than the one without. So foolish endurance, called shameful before, now looks like courage, and their deeds and words are out of tune.

192 SOC. ἀλλ' ὧδε λέγω, ὥσπερ ἂν εἰ τάχος ἠρώτων τί
but thus I-mean as — if quickness I-were-asking what
ποτ' ἐστίν, ὃ καὶ ἐν τῷ τρέχειν τυγχάνει ὂν ἡμῖν καὶ
ever it-is which also in the running happens being for-us and
ἐν τῷ κιθαρίζειν καὶ ἐν τῷ λέγειν καὶ ἐν τῷ μανθάνειν
in the playing-the-lyre and in the speaking and in the learning

καὶ ἐν ἄλλοις πολλοῖς, καὶ σχεδόν τι αὐτὸ κεκτήμεθα,
and in others many and nearly somewhat it we-have
οὗ καὶ πέρι ἄξιον λέγειν, ἢ ἐν ταῖς τῶν χειρῶν
of-which also about worth to-speak either in the of-the hands
πράξεσιν ἢ σκελῶν ἢ στόματός τε καὶ φωνῆς ἢ διανοίας·
actions or of-legs or of-mouth both and of-voice or of-thought
ἢ οὐχ οὕτω καὶ σὺ λέγεις;
or not so also you say

LACH. πάνυ γε.
certainly at-least

SOC. εἰ τοίνυν τίς με ἔροιτο· "ὦ Σώκρατες, τί λέγεις b
if then anyone me should-ask O Socrates what do-you-mean
τοῦτο ὃ ἐν πᾶσιν ὀνομάζεις ταχυτῆτα εἶναι;" εἴποιμ᾽
this which in all you-name quickness to-be I-would-say
ἂν αὐτῷ ὅτι τὴν ἐν ὀλίγῳ χρόνῳ πολλὰ διαπραττομένην
— to-him that the in little time many-things accomplishing
δύναμιν ταχυτῆτα ἔγωγε καλῶ καὶ περὶ φωνὴν καὶ περὶ
power quickness I-at-least call both about voice and about
δρόμον καὶ περὶ τἆλλα πάντα.
running and about the-other-things all

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

SOC. πειρῶ δὴ καὶ σύ, ὦ Λάχης, τὴν ἀνδρείαν οὕτως εἰπεῖν
try indeed also you O Laches the courage so to-say
τίς οὖσα δύναμις ἡ αὐτὴ ἐν ἡδονῇ καὶ ἐν λύπῃ καὶ ἐν ἅπασιν
what being power the same in pleasure and in pain and in all
οἷς νυνδὴ ἐλέγομεν αὐτὴν εἶναι, ἔπειτα ἀνδρεία κέκληται.
in-which just-now we-said it to-be then courage has-been-called

LACH. δοκεῖ τοίνυν μοι καρτερία τις εἶναι τῆς ψυχῆς, εἰ c
it-seems then to-me endurance some to-be of-the soul if
τό γε διὰ πάντων πεφυκὸς δεῖ εἰπεῖν.
the at-least through all being-by-nature it-is-needful to-say

SOC. ἀλλὰ μὴν δεῖ, εἴ γε τὸ ἐρωτώμενον ἀποκρινούμεθα
but indeed it-is-needful if at-least the thing-asked we-are-to-answer
ἡμῖν αὐτοῖς. τοῦτο τοίνυν ἔμοιγε φαίνεται· οὔτι πᾶσά
to-us ourselves this then to-me-at-least appears not all
γε, ὡς ἐγᾦμαι, καρτερία ἀνδρεία σοι φαίνεται.
at-least as I-think endurance courage to-you appears
τεκμαίρομαι δὲ ἐνθένδε· σχεδὸν γάρ τι οἶδα, ὦ Λάχης,
I-judge and from-here nearly for somewhat I-know O Laches
ὅτι τῶν πάνυ καλῶν πραγμάτων ἡγῇ σὺ ἀνδρείαν εἶναι.
that of-the very fine things consider you courage to-be
LACH. εὖ μὲν οὖν ἴσθι ὅτι τῶν καλλίστων.
well indeed then know that of-the finest
SOC. οὐκοῦν ἡ μὲν μετὰ φρονήσεως καρτερία καλὴ
therefore the indeed with prudence endurance fine
καὶἀγαθή;
and-good
LACH. πάνυ γε.
certainly at-least
d SOC. τί δ' ἡ μετ' ἀφροσύνης; οὐ τοὐναντίον ταύτῃ
what and the with folly not the-opposite to-this
βλαβερὰ καὶ κακοῦργος;
harmful and mischievous
LACH. ναί.
yes
SOC. καλὸν οὖν τι φήσεις σὺ εἶναι τὸ τοιοῦτον, ὃν
fine then anything will-say you to-be the such being
κακοῦργόν τε καὶ βλαβερόν;
mischievous both and harmful
LACH. οὔκουν δίκαιόν γε, ὦ Σώκρατες.
not-then just at-least O Socrates

SOC. οὐκ ἄρα τήν γε τοιαύτην καρτερίαν ἀνδρείαν
not then the at-least such endurance courage
ὁμολογήσεις εἶναι, ἐπειδήπερ οὐ καλή ἐστιν, ἡ δὲ ἀνδρεία
will-you-agree to-be since not fine it-is the but courage
καλόν ἐστιν.
fine is

LACH. ἀληθῆ λέγεις.
true-things you-say

SOC. ἡ φρόνιμος ἄρα καρτερία κατὰ τὸν σὸν λόγον
the prudent then endurance according-to the your argument
ἀνδρεία ἂν εἴη.
courage — would-be

LACH. ἔοικεν.
it-seems

SOC. ἴδωμεν δή, ἡ εἰς τί φρόνιμος; ἢ ἡ εἰς ἅπαντα e
let-us-see indeed the in what prudent or the in all
καὶ τὰ μεγάλα καὶ τὰ σμικρά; οἷον εἴ τις καρτερεῖ
both the great and the small as if anyone endures
ἀναλίσκων ἀργύριον φρονίμως, εἰδὼς ὅτι ἀναλώσας πλέον
spending silver prudently knowing that having-spent more
ἐκτήσεται, τοῦτον ἀνδρεῖον καλοῖς ἄν;
he-will-acquire this-one brave would-you-call —

LACH. μὰ Δί' οὐκ ἔγωγε.
by Zeus not I-at-least

SOC. ἀλλ' οἷον εἴ τις ἰατρὸς ὤν, περιπλευμονίᾳ τοῦ υἱέος 193
but as if someone doctor being with-pneumonia the son
ἐχομένου ἢ ἄλλου τινὸς καὶ δεομένου πιεῖν ἢ φαγεῖν
being-held or another someone and asking to-drink or to-eat
δοῦναι, μὴ κάμπτοιτο ἀλλὰ καρτεροῖ;
to-give not should-bend but should-endure

LACH. οὐδ' ὁπωστιοῦν οὐδ' αὕτη.
not in-any-way-whatever not-even this

SOC. ἀλλ᾽ ἐν πολέμῳ καρτεροῦντα ἄνδρα καὶ ἐθέλοντα
but in war enduring a-man and willing
μάχεσθαι, φρονίμως λογιζόμενον, εἰδότα μὲν ὅτι βοηθήσουσιν
to-fight prudently calculating knowing indeed that will-help
ἄλλοι αὐτῷ, πρὸς ἐλάττους δὲ καὶ φαυλοτέρους μαχεῖται
others him against fewer but and inferior he-will-fight
ἢ μεθ᾽ ὧν αὐτός ἐστιν, ἔτι δὲ χωρία ἔχει κρείττω,
than with whom himself he-is further and positions he-has stronger
τοῦτον τὸν μετὰ τῆς τοιαύτης φρονήσεως καὶ παρασκευῆς
this the with the such prudence and preparation
καρτεροῦντα ἀνδρειότερον ἂν φαίης ἢ τὸν ἐν τῷ
enduring braver — would-you-say than the in the
ἐναντίῳ στρατοπέδῳ ἐθέλοντα ὑπομένειν τε καὶ καρτερεῖν;
opposite camp willing to-stand-firm both and to-endure

b LACH. τὸν ἐν τῷ ἐναντίῳ, ἔμοιγε δοκεῖ, ὦ Σώκρατες.
the in the opposite to-me-at-least it-seems O Socrates

SOC. ἀλλὰ μὴν ἀφρονεστέρα γε ἡ τούτου ἢ ἡ τοῦ
but indeed more-foolish at-least the of-this-one than the of-the
ἑτέρου καρτερία.
other endurance

LACH. ἀληθῆ λέγεις.
true-things you-say

SOC. καὶ τὸν μετ᾽ ἐπιστήμης ἄρα ἱππικῆς καρτεροῦντα
and the-one with knowledge then of-horsemanship enduring
ἐν ἱππομαχίᾳ ἧττον φήσεις ἀνδρεῖον εἶναι ἢ τὸν ἄνευ
in cavalry-battle less will-you-say brave to-be than the without
ἐπιστήμης.
knowledge

LACH. ἔμοιγε δοκεῖ.
to-me-at-least it-seems

SOC. καὶ τὸν μετὰ σφενδονητικῆς ἢ τοξικῆς ἢ ἄλλης
and the-one with slinging or archery or other
τινὸς τέχνης καρτεροῦντα.
some art enduring
LACH. πάνυ γε. c
certainly at-least
SOC. καὶ ὅσοι ἂν ἐθέλωσιν εἰς φρέαρ καταβαίνοντες
and as-many-as — are-willing into a-well going-down
καὶ κολυμβῶντες καρτερεῖν ἐν τούτῳ τῷ ἔργῳ, μὴ ὄντες
and diving to-endure in this the work not being
δεινοί, ἢ ἔν τινι ἄλλῳ τοιούτῳ, ἀνδρειοτέρους φήσεις
skilled or in some other such braver will-you-say
τῶν ταῦτα δεινῶν.
than-those in-these-things skilled
LACH. τί γὰρ ἄν τις ἄλλο φαίη, ὦ Σώκρατες;
what for — anyone other could-say O Socrates
SOC. οὐδέν, εἴπερ οἴοιτό γε οὕτως.
nothing if-indeed he-should-think at-least so
LACH. ἀλλὰ μὴν οἶμαί γε.
but indeed I-think at-least
SOC. καὶ μήν που ἀφρονεστέρως γε, ὦ Λάχης, οἱ
and indeed surely more-foolishly at-least O Laches the
τοιοῦτοι κινδυνεύουσίν τε καὶ καρτεροῦσιν ἢ οἱ μετὰ
such run-risks both and endure than those with
τέχνης αὐτὸ πράττοντες.
art it doing
LACH. φαίνονται.
they-appear
SOC. οὐκοῦν αἰσχρὰ ἡ ἄφρων τόλμα τε καὶ καρτέρησις d
therefore shameful the foolish daring both and endurance
ἐν τῷ πρόσθεν ἐφάνη ἡμῖν οὖσα καὶ βλαβερά;
in the before appeared to-us being and harmful

LACH. πάνυ γε.
certainly at-least

SOC. ἡ δέ γε ἀνδρεία ὡμολογεῖτο καλόν τι εἶναι.
the but at-least courage was-agreed fine something to-be

LACH. ὡμολογεῖτο γάρ.
it-was-agreed for

SOC. νῦν δ' αὖ πάλιν φαμὲν ἐκεῖνο τὸ αἰσχρόν, τὴν
now and again back we-say that the shameful the
ἄφρονα καρτέρησιν, ἀνδρείαν εἶναι.
foolish endurance courage to-be

LACH. ἐοίκαμεν.
we-seem

SOC. καλῶς οὖν σοι δοκοῦμεν λέγειν;
finely then to-you do-we-seem to-speak

LACH. μὰ τὸν Δί', ὦ Σώκρατες, ἐμοὶ μὲν οὔ.
by — Zeus O Socrates to-me indeed not

e SOC. οὐκ ἄρα που κατὰ τὸν σὸν λόγον δωριστὶ
not then surely according-to the your argument in-Dorian
ἡρμόσμεθα ἐγώ τε καὶ σύ, ὦ Λάχης· τὰ γὰρ ἔργα οὐ
we-are-tuned I both and you O Laches the for deeds not
συμφωνεῖ ἡμῖν τοῖς λόγοις. ἔργῳ μὲν γάρ, ὡς ἔοικε,
agree for-us with-the words by-deed indeed for as it-seems
φαίη ἄν τις ἡμᾶς ἀνδρείας μετέχειν, λόγῳ δ', ὡς
would-say — anyone us in-courage to-partake in-word but as
ἐγῷμαι, οὐκ ἄν, εἰ νῦν ἡμῶν ἀκούσειε διαλεγομένων.
I-think not — if now us he-should-hear conversing

LACH. ἀληθέστατα λέγεις.
most-truly you-speak

SOC. τί οὖν; δοκεῖ καλὸν εἶναι οὕτως ἡμᾶς διακεῖσθαι;
what then does-it-seem fine to-be so us to-be-disposed

LACH. οὐδ' ὁπωστιοῦν.
not in-any-way-whatever

Socrates urges Laches to endure in the search so that courage itself does not laugh at them. They call in Nicias, who recalls Socrates' saying that each is good in what he is wise in, and defines courage as knowledge of what is terrible and what is encouraging. Laches objects that doctors and farmers know this without being brave; Nicias replies that a doctor cannot tell whether recovery or death is better, nor can a seer. Laches calls this evasion. Socrates draws out that on this view no beast, not even the Crommyonian sow, is brave, unless a lion or boar knows what few men know.

SOC. βούλει οὖν ᾧ λέγομεν πειθώμεθα τό γε
do-you-wish then to-what we-say let-us-obey the at-least
τοσοῦτον;
so-much

LACH. τὸ ποῖον δὴ τοῦτο, καὶ τίνι τούτῳ;
the what-sort indeed this and to-what this

SOC. τῷ λόγῳ ὃς καρτερεῖν κελεύει. εἰ οὖν βούλει, καὶ 194
to-the argument which to-endure bids if then you-wish also
ἡμεῖς ἐπὶ τῇ ζητήσει ἐπιμείνωμέν τε καὶ καρτερήσωμεν,
we in the search let-us-remain both and let-us-endure
ἵνα καὶ μὴ ἡμῶν αὐτὴ ἡ ἀνδρεία καταγελάσῃ, ὅτι
so-that also not us itself the courage may-laugh-at because
οὐκ ἀνδρείως αὐτὴν ζητοῦμεν, εἰ ἄρα πολλάκις αὐτὴ
not bravely it we-seek if after-all perchance itself
ἡ καρτέρησίς ἐστιν ἀνδρεία.
the endurance is courage

LACH. ἐγὼ μὲν ἕτοιμος, ὦ Σώκρατες, μὴ προαφίστασθαι. b
I indeed ready O Socrates not to-give-up-first
καίτοι ἀήθης γ' εἰμὶ τῶν τοιούτων λόγων· ἀλλά
and-yet unaccustomed at-least I-am to-the such speeches but
τίς με καὶ φιλονικία εἴληφεν πρὸς τὰ εἰρημένα, καὶ ὡς
some me also love-of-victory has-seized toward the things-said and as

ἀληθῶς ἀγανακτῶ εἰ οὑτωσὶ ἃ νοῶ μὴ οἷός τ' εἰμὶ
truly I-am-vexed if thus what I-think not able — I-am
εἰπεῖν. νοεῖν μὲν γὰρ ἔμοιγε δοκῶ περὶ ἀνδρείας ὅτι
to-say to-think indeed for to-me-at-least I-seem about courage what
ἔστιν, οὐκ οἶδα δ' ὅπῃ με ἄρτι διέφυγεν, ὥστε μὴ
it-is not I-know but how me just-now it-escaped so-as not
συλλαβεῖν τῷ λόγῳ αὐτὴν καὶ εἰπεῖν ὅτι ἔστιν.
to-grasp in-the account it and to-say what it-is

SOC. οὐκοῦν, ὦ φίλε, τὸν ἀγαθὸν κυνηγέτην μεταθεῖν
therefore O friend the good hunter to-pursue
χρὴ καὶ μὴ ἀνιέναι.
it-is-needful and not to-slacken

LACH. παντάπασι μὲν οὖν.
altogether indeed then

SOC. βούλει οὖν καὶ Νικίαν τόνδε παρακαλῶμεν ἐπὶ τὸ
do-you-wish then also Nicias here let-us-call-in to the
κυνηγέσιον, εἴ τι ἡμῶν εὐπορώτερός ἐστιν;
hunt if anything than-us more-resourceful he-is

c LACH. βούλομαι· πῶς γὰρ οὔ;
I-wish how for not

SOC. ἴθι δή, ὦ Νικία, ἀνδράσι φίλοις χειμαζομένοις ἐν
come indeed O Nicias for-men friends storm-tossed in
λόγῳ καὶ ἀποροῦσιν βοήθησον, εἴ τινα ἔχεις δύναμιν. τὰ
argument and at-a-loss help if any you-have power the
μὲν γὰρ δὴ ἡμέτερα ὁρᾷς ὡς ἄπορα· σὺ δ' εἰπὼν
indeed for indeed ours you-see how without-resource you and having-said
ὅτι ἡγῇ ἀνδρείαν εἶναι, ἡμᾶς τε τῆς ἀπορίας
what you-consider courage to-be us both from-the perplexity
ἔκλυσαι καὶ αὐτὸς ἃ νοεῖς τῷ λόγῳ βεβαίωσαι.
release and yourself what you-think by-the argument confirm

NIC. δοκεῖτε τοίνυν μοι πάλαι οὐ καλῶς, ὦ Σώκρατες,
you-seem then to-me long-ago not finely O Socrates
ὁρίζεσθαι τὴν ἀνδρείαν· ὃ γὰρ ἐγὼ σοῦ ἤδη καλῶς
to-define the courage what for I from-you already finely
λέγοντος ἀκήκοα, τούτῳ οὐ χρῆσθε.
speaking have-heard this not you-use
SOC. ποίῳ δή, ὦ Νικία;
what-sort indeed O Nicias
NIC. πολλάκις ἀκήκοά σου λέγοντος ὅτι ταῦτα ἀγαθὸς d
often I-have-heard you saying that in-these-things good
ἕκαστος ἡμῶν ἅπερ σοφός, ἃ δὲ ἀμαθής, ταῦτα
each of-us in-which-very wise in-what but ignorant in-these
δὲ κακός.
and bad
SOC. ἀληθῆ μέντοι νὴ Δία λέγεις, ὦ Νικία.
true-things however by Zeus you-say O Nicias
NIC. οὐκοῦν εἴπερ ὁ ἀνδρεῖος ἀγαθός, δῆλον ὅτι σοφός
therefore if-indeed the brave-man good clear that wise
ἐστιν.
he-is
SOC. ἤκουσας, ὦ Λάχης;
did-you-hear O Laches
LACH. ἔγωγε, καὶ οὐ σφόδρα γε μανθάνω ὃ λέγει.
I-at-least and not very at-least I-understand what he-says
SOC. ἀλλ' ἐγὼ δοκῶ μανθάνειν, καί μοι δοκεῖ ἀνὴρ σοφίαν
but I seem to-understand and to-me it-seems the-man wisdom
τινὰ τὴν ἀνδρείαν λέγειν.
some the courage to-call
LACH. ποίαν, ὦ Σώκρατες, σοφίαν;
what-sort O Socrates wisdom
SOC. οὐκοῦν τόνδε τοῦτο ἐρωτᾷς; e
therefore this-one this you-ask

LACH. ἔγωγε.

I-at-least

SOC. ἴθι δή, αὐτῷ εἰπέ, ὦ Νικία, ποία σοφία ἀνδρεία

come indeed to-him say O Nicias what-sort wisdom courage

ἂν εἴη κατὰ τὸν σὸν λόγον. οὐ γάρ που ἥ γε

— would-be according-to the your argument not for surely the at-least

αὐλητική.

flute-playing

NIC. οὐδαμῶς.

in-no-way

SOC. οὐδὲ μὴν ἡ κιθαριστική.

nor indeed the lyre-playing

NIC. οὐ δῆτα.

not indeed

SOC. ἀλλὰ τίς δὴ αὕτη ἢ τίνος ἐπιστήμη;

but what indeed this or of-what knowledge

LACH. πάνυ μὲν οὖν ὀρθῶς αὐτὸν ἐρωτᾷς, ὦ Σώκρατες,

certainly indeed then rightly him you-ask O Socrates

καὶ εἰπέτω γε τίνα φησὶν αὐτὴν εἶναι.

and let-him-say at-least what he-says it to-be

195 NIC. ταύτην ἔγωγε, ὦ Λάχης, τὴν τῶν δεινῶν καὶ

this I-at-least O Laches the of-the terrible and

θαρραλέων ἐπιστήμην καὶ ἐν πολέμῳ καὶ ἐν τοῖς ἄλλοις

encouraging knowledge both in war and in the others

ἅπασιν.

all

LACH. ὡς ἄτοπα λέγει, ὦ Σώκρατες.

how strange-things he-says O Socrates

SOC. πρὸς τί τοῦτ' εἶπες βλέψας, ὦ Λάχης;

toward what this did-you-say looking O Laches

LACH. πρὸς ὅτι; χωρὶς δήπου σοφία ἐστὶν ἀνδρείας.

toward what apart surely wisdom is from-courage

SOC. οὔκουν φησί γε Νικίας.
not-then says at-least Nicias
LACH. οὐ μέντοι μὰ Δία· ταῦτά τοι καὶ ληρεῖ.
not indeed by Zeus these-things surely also he-talks-nonsense
SOC. οὐκοῦν διδάσκωμεν αὐτὸν ἀλλὰ μὴ λοιδορῶμεν.
therefore let-us-teach him but not let-us-abuse
NIC. οὔκ, ἀλλά μοι δοκεῖ, ὦ Σώκρατες, Λάχης ἐπιθυμεῖν b
no but to-me it-seems O Socrates Laches to-desire
κἀμὲ φανῆναι μηδὲν λέγοντα, ὅτι καὶ αὐτὸς ἄρτι
also-me to-appear nothing saying because also himself just-now
τοιοῦτός τις ἐφάνη.
such some appeared
LACH. πάνυ μὲν οὖν, ὦ Νικία, καὶ πειράσομαί γε
certainly indeed then O Nicias and I-will-try at-least
ἀποφῆναι· οὐδὲν γὰρ λέγεις. ἐπεὶ αὐτίκα ἐν ταῖς νόσοις
to-show nothing for you-say since for-instance in the diseases
οὐχ οἱ ἰατροὶ τὰ δεινὰ ἐπίστανται; ἢ οἱ ἀνδρεῖοι δοκοῦσί
not the doctors the terrible-things know or the brave seem
σοι ἐπίστασθαι; ἢ τοὺς ἰατροὺς σὺ ἀνδρείους καλεῖς;
to-you to-know or the doctors you brave call
NIC. οὐδ' ὁπωστιοῦν.
not in-any-way-whatever
LACH. οὐδέ γε τοὺς γεωργοὺς οἶμαι. καίτοι τά γε ἐν c
nor at-least the farmers I-think and-yet the at-least in
τῇ γεωργίᾳ δεινὰ οὗτοι δήπου ἐπίστανται, καὶ οἱ ἄλλοι
the farming terrible-things these surely know and the other
δημιουργοὶ ἅπαντες τὰ ἐν ταῖς αὑτῶν τέχναις δεινά τε καὶ
craftsmen all the in the their-own arts terrible both and
θαρραλέα ἴσασιν· ἀλλ' οὐδέν τι μᾶλλον οὗτοι ἀνδρεῖοί εἰσιν.
encouraging know but nothing at-all more these brave are

SOC. τί δοκεῖ Λάχης λέγειν, ὦ Νικία; ἔοικεν μέντοι
what does-he-seem Laches to-say O Nicias he-seems however
λέγειν τι.
to-say something
NIC. καὶ γὰρ λέγει γέ τι, οὐ μέντοι ἀληθές γε.
and for he-says at-least something not however true at-least
SOC. πῶς δή;
how indeed
d NIC. ὅτι οἴεται τοὺς ἰατροὺς πλέον τι εἰδέναι περὶ
because he-thinks the doctors more anything to-know about
τοὺς κάμνοντας ἢ τὸ ὑγιεινὸν εἰπεῖν οἷόν τε καὶ
the sick than the healthy to-say what-sort both and
νοσῶδες. οἱ δὲ δήπου τοσοῦτον μόνον ἴσασιν· εἰ δὲ δεινόν
diseased they but surely so-much only know if but terrible
τῳ τοῦτό ἐστιν τὸ ὑγιαίνειν μᾶλλον ἢ τὸ κάμνειν,
to-someone this is the to-be-healthy rather than the to-be-sick
ἡγῇ σὺ τουτί, ὦ Λάχης, τοὺς ἰατροὺς ἐπίστασθαι; ἢ
consider you this O Laches the doctors to-know or
οὐ πολλοῖς οἴει ἐκ τῆς νόσου ἄμεινον εἶναι μὴ
not for-many do-you-think from the disease better to-be not
ἀναστῆναι ἢ ἀναστῆναι; τοῦτο γὰρ εἰπέ· σὺ πᾶσι φῂς
to-get-up than to-get-up this for say you for-all do-you-say
ἄμεινον εἶναι ζῆν καὶ οὐ πολλοῖς κρεῖττον τεθνάναι;
better to-be to-live and not for-many better to-have-died
LACH. οἶμαι ἔγωγε τοῦτό γε.
I-think I-at-least this at-least
NIC. οἷς οὖν τεθνάναι λυσιτελεῖ, ταὐτὰ οἴει δεινὰ
to-whom then to-have-died is-profitable the-same-things do-you-think terrible
εἶναι καὶ οἷς ζῆν;
to-be and to-whom to-live
LACH. οὐκ ἔγωγε.
not I-at-least

NIC. ἀλλὰ τοῦτο δὴ σὺ δίδως τοῖς ἰατροῖς γιγνώσκειν
but this indeed you grant to-the doctors to-know
ἢ ἄλλῳ τινὶ δημιουργῷ πλὴν τῷ τῶν δεινῶν καὶ μὴ
or to-other some craftsman except to-the of-the terrible and not
δεινῶν ἐπιστήμονι, ὃν ἐγὼ ἀνδρεῖον καλῶ;
terrible knower whom I brave call
SOC. κατανοεῖς, ὦ Λάχης, ὅτι λέγει;
do-you-understand O Laches what he-says
LACH. ἔγωγε, ὅτι γε τοὺς μάντεις καλεῖ τοὺς ἀνδρείους· e
I-at-least that at-least the seers he-calls the brave
τίς γὰρ δὴ ἄλλος εἴσεται ὅτῳ ἄμεινον ζῆν ἢ
who for indeed other will-know for-whom better to-live than
τεθνάναι; καίτοι σύ, ὦ Νικία, πότερον ὁμολογεῖς μάντις
to-have-died and-yet you O Nicias whether do-you-admit a-seer
εἶναι ἢ οὔτε μάντις οὔτε ἀνδρεῖος;
to-be or neither seer nor brave
NIC. τί δέ; μάντει αὖ οἴει προσήκει τὰ δεινὰ
what and to-a-seer again do-you-think it-belongs the terrible-things
γιγνώσκειν καὶ τὰ θαρραλέα;
to-know and the encouraging-things
LACH. ἔγωγε· τίνι γὰρ ἄλλῳ;
I-at-least to-whom for other
NIC. ᾧ ἐγὼ λέγω πολὺ μᾶλλον, ὦ βέλτιστε· ἐπεὶ 196
to-whom I say much rather O best since
μάντιν γε τὰ σημεῖα μόνον δεῖ γιγνώσκειν τῶν
a-seer at-least the signs only it-is-needful to-know of-the
ἐσομένων, εἴτε τῳ θάνατος εἴτε νόσος εἴτε ἀποβολὴ
things-to-be whether to-someone death or disease or loss
χρημάτων ἔσται, εἴτε νίκη εἴτε ἥττα ἢ πολέμου ἢ καὶ
of-property will-be or victory or defeat either of-war or also
ἄλλης τινὸς ἀγωνίας· ὅτι δέ τῳ ἄμεινον τούτων ἢ
of-other some contest what but for-someone better of-these either

παθεῖν ἢ μὴ παθεῖν, τί μᾶλλον μάντει προσήκει κρῖναι
to-suffer or not to-suffer why rather for-a-seer does-it-belong to-judge
ἢ ἄλλῳ ὁτῳοῦν;
than for-other anyone-whatever

b LACH. ἀλλ' ἐγὼ τούτου οὐ μανθάνω, ὦ Σώκρατες, ὅτι
but I of-this-one not understand O Socrates what
βούλεται λέγειν· οὔτε γὰρ μάντιν οὔτε ἰατρὸν οὔτε ἄλλον
he-wishes to-say neither for seer nor doctor nor other
οὐδένα δηλοῖ ὄντινα λέγει τὸν ἀνδρεῖον, εἰ μὴ εἰ θεόν τινα
anyone he-shows whomever he-calls the brave unless — if god some
λέγει αὐτὸν εἶναι. ἐμοὶ μὲν οὖν φαίνεται Νικίας οὐκ ἐθέλειν
he-calls him to-be to-me indeed then appears Nicias not to-be-willing
γενναίως ὁμολογεῖν ὅτι οὐδὲν λέγει, ἀλλὰ στρέφεται ἄνω
nobly to-admit that nothing he-says but turns up
καὶ κάτω ἐπικρυπτόμενος τὴν αὑτοῦ ἀπορίαν· καίτοι κἂν
and down concealing the his-own perplexity and-yet even
ἡμεῖς οἷοί τε ἦμεν ἄρτι ἐγώ τε καὶ σὺ τοιαῦτα στρέφεσθαι,
we able — were just-now I both and you such-things to-twist
εἰ ἐβουλόμεθα μὴ δοκεῖν ἐναντία ἡμῖν αὐτοῖς λέγειν. εἰ
if we-wished not to-seem opposite-things to-us ourselves to-say if
μὲν οὖν ἐν δικαστηρίῳ ἡμῖν οἱ λόγοι ἦσαν, εἶχεν ἄν
indeed then in a-law-court for-us the speeches were it-would-have —
τινα λόγον ταῦτα ποιεῖν· νῦν δὲ τί ἄν τις ἐν συνουσίᾳ
some reason these-things to-do now but why — anyone in a-gathering
τοιᾷδε μάτην κενοῖς λόγοις αὐτὸς αὑτὸν κοσμοῖ;
such-as-this in-vain with-empty words himself himself would-adorn

c SOC. οὐδὲν οὐδ' ἐμοὶ δοκεῖ, ὦ Λάχης· ἀλλ' ὁρῶμεν μὴ Νικίας
nothing nor to-me it-seems O Laches but let-us-see whether Nicias
οἴεταί τι λέγειν καὶ οὐ λόγου ἕνεκα ταῦτα λέγει.
thinks something to-say and not of-argument for-the-sake these-things says

αὐτοῦ οὖν σαφέστερον πυθώμεθα τί ποτε νοεῖ· καὶ ἐάν
from-him then more-clearly let-us-learn what ever he-means and if
τι φαίνηται λέγων, συγχωρησόμεθα, εἰ δὲ μή, διδάξομεν.
anything he-appears saying we-will-agree if but not we-will-teach
LACH. σὺ τοίνυν, ὦ Σώκρατες, εἰ βούλει πυνθάνεσθαι,
you then O Socrates if you-wish to-inquire
πυνθάνου· ἐγὼ δ' ἴσως ἱκανῶς πέπυσμαι.
inquire I and perhaps sufficiently have-inquired
SOC. ἀλλ' οὐδέν με κωλύει· κοινὴ γὰρ ἔσται ἡ πύστις
but nothing me binders common for will-be the inquiry
ὑπὲρ ἐμοῦ τε καὶ σοῦ.
on-behalf-of me both and you
LACH. πάνυ μὲν οὖν.
certainly indeed then
SOC. λέγε δή μοι, ὦ Νικία — μᾶλλον δ' ἡμῖν· κοινούμεθα d
tell indeed me O Nicias rather but us we-share
γὰρ ἐγώ τε καὶ Λάχης τὸν λόγον — τὴν ἀνδρείαν
for I both and Laches the argument the courage
ἐπιστήμην φὴς δεινῶν τε καὶ θαρραλέων εἶναι;
knowledge you-say of-terrible-things both and of-encouraging-things to-be
NIC. ἔγωγε.
I-at-least
SOC. τοῦτο δὲ οὐ παντὸς δὴ εἶναι ἀνδρὸς γνῶναι,
this and not of-every indeed to-be man to-know
ὁπότε γε μήτε ἰατρὸς μήτε μάντις αὐτὸ γνώσεται
since at-least neither doctor nor seer it will-know
μηδὲ ἀνδρεῖος ἔσται, ἐὰν μὴ αὐτὴν ταύτην τὴν ἐπιστήμην
nor brave will-be if not itself this the knowledge
προσλάβῃ· οὐχ οὕτως ἔλεγες;
he-takes-in-addition not so did-you-say
NIC. οὕτω μὲν οὖν.
so indeed then

SOC. κατὰ τὴν παροιμίαν ἄρα τῷ ὄντι οὐκ ἂν πᾶσα
according-to the proverb then in-the reality not — every
ὗς γνοίη οὐδ' ἂν ἀνδρεία γένοιτο.
sow would-know nor — brave would-become
NIC. οὔ μοι δοκεῖ.
not to-me it-seems
e SOC. δῆλον δή, ὦ Νικία, ὅτι οὐδὲ τὴν Κρομμυωνίαν
clear indeed O Nicias that not-even the Crommyonian
ὗν πιστεύεις σύ γε ἀνδρείαν γεγονέναι. τοῦτο δὲ λέγω
sow believe you at-least brave to-have-been this and I-say
οὐ παίζων, ἀλλ' ἀναγκαῖον οἶμαι τῷ ταῦτα λέγοντι
not joking but necessary I-think for-the-one these-things saying
μηδενὸς θηρίου ἀποδέχεσθαι ἀνδρείαν, ἢ συγχωρεῖν θηρίον
of-no beast to-accept courage or to-grant beast
τι οὕτω σοφὸν εἶναι, ὥστε ἃ ὀλίγοι ἀνθρώπων ἴσασι
some so wise to-be so-that what few of-men know
διὰ τὸ χαλεπὰ εἶναι γνῶναι, ταῦτα λέοντα ἢ πάρδαλιν
because-of the hard to-be to-know these-things a-lion or leopard
ἤ τινα κάπρον φάναι εἰδέναι· ἀλλ' ἀνάγκη ὁμοίως λέοντα
or some boar to-say to-know but necessity alike lion
καὶ ἔλαφον καὶ ταῦρον καὶ πίθηκον πρὸς ἀνδρείαν φάναι
and deer and bull and ape toward courage to-say
πεφυκέναι τὸν τιθέμενον ἀνδρείαν τοῦθ' ὅπερ σὺ τίθεσαι.
to-be-by-nature the-one positing courage this which-very you posit

Laches asks whether the beasts everyone agrees are brave are then wiser than men, or whether Nicias denies them courage. Nicias says they are rash, not brave, like children who fear nothing through ignorance; courage belongs to the prudent few. Socrates traces the distinction to Damon, Prodicus's companion, and Laches calls it a sophist's refinement, unfit for a city's leader. Socrates takes over the questioning. Courage was a part of virtue, beside temperance and justice. What is terrible is expected evil, and what is encouraging expected good. But one knowledge covers a thing's past, present, and future, as medicine covers health, farming the crops, and generalship, which rules the seer, war.

LACH. νὴ τοὺς θεούς, καὶ εὖ γε λέγεις, ὦ Σώκρατες. 197
by the gods and well at-least you-speak O Socrates
καὶ ἡμῖν ὡς ἀληθῶς τοῦτο ἀπόκριναι, ὦ Νικία, πότερον
and to-us as truly this answer O Nicias whether
σοφώτερα φῂς ἡμῶν ταῦτα εἶναι τὰ θηρία, ἃ πάντες
wiser do-you-say than-us these to-be the beasts which all
ὁμολογοῦμεν ἀνδρεῖα εἶναι, ἢ πᾶσιν ἐναντιούμενος τολμᾷς
we-agree brave to-be or with-all being-at-odds you-dare
μηδὲ ἀνδρεῖα αὐτὰ καλεῖν;
not-even brave them to-call
NIC. οὐ γάρ τι, ὦ Λάχης, ἔγωγε ἀνδρεῖα καλῶ οὔτε b
not for at-all O Laches I-at-least brave call neither
θηρία οὔτε ἄλλο οὐδὲν τὸ τὰ δεινὰ ὑπὸ ἀνοίας μὴ
beasts nor other anything the-thing the terrible-things by folly not
φοβούμενον, ἀλλ' ἄφοβον καὶ μῶρον· ἢ καὶ τὰ παιδία
fearing but fearless and stupid or also the children
πάντα οἴει με ἀνδρεῖα καλεῖν, ἃ δι' ἄνοιαν οὐδὲν
all do-you-think me brave to-call who through folly nothing
δέδοικεν; ἀλλ' οἶμαι τὸ ἄφοβον καὶ τὸ ἀνδρεῖον οὐ ταὐτόν
have-feared but I-think the fearless and the brave not the-same

ἐστιν. ἐγὼ δὲ ἀνδρείας μὲν καὶ προμηθίας πάνυ τισὶν
is I and of-courage indeed and of-forethought very some
ὀλίγοις οἶμαι μετεῖναι, θρασύτητος δὲ καὶ τόλμης καὶ
few I-think to-have-a-share of-rashness but and of-daring and
τοῦ ἀφόβου μετὰ ἀπρομηθίας πάνυ πολλοῖς καὶ ἀνδρῶν
of-the fearless with lack-of-forethought very many both of-men
καὶ γυναικῶν καὶ παίδων καὶ θηρίων. ταῦτ' οὖν ἃ σὺ
and of-women and of-children and of-beasts these then which you
καλεῖς ἀνδρεῖα καὶ οἱ πολλοί, ἐγὼ θρασέα καλῶ, ἀνδρεῖα
call brave and the many I rash call brave
δὲ τὰ φρόνιμα περὶ ὧν λέγω.
but the prudent about whom I-speak

LACH. θέασαι, ὦ Σώκρατες, ὡς εὖ ὅδε ἑαυτὸν δή, ὡς οἴεται,
behold O Socrates how well this-one himself indeed as he-thinks
κοσμεῖ τῷ λόγῳ· οὓς δὲ πάντες ὁμολογοῦσιν ἀνδρείους
adorns with-the speech whom and all agree brave
εἶναι, τούτους ἀποστερεῖν ἐπιχειρεῖ ταύτης τῆς τιμῆς.
to-be these to-rob he-attempts of-this the honor

NIC. οὔκουν σέ γε, ὦ Λάχης, ἀλλὰ θάρρει· φημὶ γάρ σε
not-then you at-least O Laches but take-heart I-say for you
εἶναι σοφόν, καὶ Λάμαχόν γε, εἴπερ ἐστὲ ἀνδρεῖοι, καὶ
to-be wise and Lamachus at-least if-indeed you-are brave and
ἄλλους γε συχνοὺς Ἀθηναίων.
others at-least many of-Athenians

LACH. οὐδὲν ἐρῶ πρὸς ταῦτα, ἔχων εἰπεῖν, ἵνα μή με
nothing will-I-say to these-things having to-say so-that not me
φῂς ὡς ἀληθῶς Αἰξωνέα εἶναι.
you-say as truly an-Aexonian to-be

d SOC. μηδέ γε εἴπῃς, ὦ Λάχης· καὶ γάρ μοι δοκεῖς οὐδὲ
do-not at-least say O Laches also for to-me you-seem not-even
ἠσθῆσθαι ὅτι ταύτην τὴν σοφίαν παρὰ Δάμωνος τοῦ
to-have-perceived that this the wisdom from Damon the

ἡμετέρου ἑταίρου παρείληφεν, ὁ δὲ Δάμων τῷ Προδίκῳ
our comrade he-has-taken-over — and Damon — with-Prodicus
πολλὰ πλησιάζει, ὃς δὴ δοκεῖ τῶν σοφιστῶν κάλλιστα
much associates who indeed seems of-the sophists most-finely
τὰ τοιαῦτα ὀνόματα διαιρεῖν.
the such names to-distinguish

LACH. καὶ γὰρ πρέπει, ὦ Σώκρατες, σοφιστῇ τὰ τοιαῦτα
and for it-befits O Socrates a-sophist the such-things
μᾶλλον κομψεύεσθαι ἢ ἀνδρὶ ὃν ἡ πόλις ἀξιοῖ αὑτῆς
rather to-refine than a-man whom the city thinks-fit of-itself
προεστάναι.
to-lead

SOC. πρέπει μέν που, ὦ μακάριε, τῶν μεγίστων e
it-befits indeed surely O blessed-one of-the greatest-things
προστατοῦντι μεγίστης φρονήσεως μετέχειν· δοκεῖ δέ
presiding in-greatest prudence to-share it-seems and
μοι Νικίας ἄξιος εἶναι ἐπισκέψεως, ὅποι ποτὲ βλέπων
to-me Nicias worthy to-be of-examination whither ever looking
τοὔνομα τοῦτο τίθησι τὴν ἀνδρείαν.
the-name this he-sets the courage

LACH. αὐτὸς τοίνυν σκόπει, ὦ Σώκρατες.
yourself then consider O Socrates

SOC. τοῦτο μέλλω ποιεῖν, ὦ ἄριστε· μὴ μέντοι οἴου με
this I-am-going to-do O best not however think me
ἀφήσειν σε τῆς κοινωνίας τοῦ λόγου, ἀλλὰ πρόσεχε
will-let-go you from-the partnership of-the argument but apply
τὸν νοῦν καὶ συσκόπει τὰ λεγόμενα.
the mind and consider-together the things-said

LACH. ταῦτα δὴ ἔστω, εἰ δοκεῖ χρῆναι.
these-things indeed let-it-be if it-seems to-be-needful

198 SOC. ἀλλὰ δοκεῖ. σὺ δέ, Νικία, λέγε ἡμῖν πάλιν ἐξ
but it-seems you and Nicias tell us again from
ἀρχῆς· οἶσθ' ὅτι τὴν ἀνδρείαν κατ' ἀρχὰς τοῦ λόγου
beginning you-know that the courage at beginnings of-the argument
ἐσκοποῦμεν ὡς μέρος ἀρετῆς σκοποῦντες;
we-considered as part of-virtue considering

NIC. πάνυ γε.
certainly at-least

SOC. οὐκοῦν καὶ σὺ τοῦτο ἀπεκρίνω ὡς μόριον, ὄντων
therefore also you this answered as a-portion being
δὴ καὶ ἄλλων μερῶν, ἃ σύμπαντα ἀρετὴ κέκληται;
indeed also other parts which all-together virtue has-been-called

NIC. πῶς γὰρ οὔ;
how for not

SOC. ἆρ' οὖν ἅπερ ἐγὼ καὶ σὺ ταῦτα λέγεις; ἐγὼ δὲ
so then which-very I also you these-things mean I and
καλῶ πρὸς ἀνδρείᾳ σωφροσύνην καὶ δικαιοσύνην καὶ ἄλλ'
call besides courage temperance and justice and other
ἄττα τοιαῦτα. οὐ καὶ σύ;
some such-things not also you

b NIC. πάνυ μὲν οὖν.
certainly indeed then

SOC. ἔχε δή. ταῦτα μὲν γὰρ ὁμολογοῦμεν, περὶ δὲ τῶν
hold indeed these-things indeed for we-agree about but the
δεινῶν καὶ θαρραλέων σκεψώμεθα, ὅπως μὴ σὺ μὲν
terrible and encouraging-things let-us-consider so-that not you indeed
ἄλλ' ἄττα ἡγῇ, ἡμεῖς δὲ ἄλλα. ἃ μὲν οὖν
other some-things consider we and other-things what-things indeed then
ἡμεῖς ἡγούμεθα, φράσομέν σοι· σὺ δὲ ἂν μὴ ὁμολογῇς,
we consider we-will-tell you you and if not you-agree
διδάξεις. ἡγούμεθα δ' ἡμεῖς δεινὰ μὲν εἶναι ἃ καὶ
will-teach consider and we terrible indeed to-be what-things also

δέος παρέχει, θαρραλέα δὲ ἃ μὴ δέος παρέχει —
fear provide encouraging and what-things not fear provide
δέος δὲ παρέχει οὐ τὰ γεγονότα οὐδὲ τὰ παρόντα τῶν
fear and provide not the having-happened nor the present of-the
κακῶν, ἀλλὰ τὰ προσδοκώμενα· δέος γὰρ εἶναι προσδοκίαν
evils but the expected fear for to-be expectation
μέλλοντος κακοῦ — ἢ οὐχ οὕτω καὶ συνδοκεῖ, ὦ Λάχης;
of-future evil or not so also does-it-seem-so-too O Laches
LACH. πάνυ γε σφόδρα, ὦ Σώκρατες. c
certainly at-least very-much O Socrates
SOC. τὰ μὲν ἡμέτερα τοίνυν, ὦ Νικία, ἀκούεις, ὅτι δεινὰ μὲν
the indeed ours then O Nicias you-hear that terrible indeed
τὰ μέλλοντα κακά φαμεν εἶναι, θαρραλέα δὲ τὰ μὴ κακὰ ἢ
the future evils we-say to-be encouraging and the not evil or
ἀγαθὰ μέλλοντα· σὺ δὲ ταύτῃ ἢ ἄλλῃ περὶ τούτων λέγεις;
good future-things you and in-this-way or other about these say
NIC. ταύτῃ ἔγωγε.
in-this-way I-at-least
SOC. τούτων δέ γε τὴν ἐπιστήμην ἀνδρείαν προσαγορεύεις;
of-these and at-least the knowledge courage you-call
NIC. κομιδῇ γε.
exactly at-least
SOC. ἔτι δὴ τὸ τρίτον σκεψώμεθα εἰ συνδοκεῖ σοί
further indeed the third let-us-consider whether it-seems-so-too to-you
τε καὶ ἡμῖν.
both and to-us
NIC. τὸ ποῖον δὴ τοῦτο;
the what-sort indeed this
SOC. ἐγὼ δὴ φράσω. δοκεῖ γὰρ δὴ ἐμοί τε καὶ τῷδε, d
I indeed will-explain it-seems for indeed to-me both and to-this-one
περὶ ὅσων ἐστὶν ἐπιστήμη, οὐκ ἄλλη μὲν εἶναι περὶ
about as-many-things-as there-is knowledge not other indeed to-be about

γεγονότος εἰδέναι ὅπῃ γέγονεν, ἄλλη δὲ περὶ γιγνομένων
the-past to-know how it-has-happened other and about present-things
ὅπῃ γίγνεται, ἄλλη δὲ ὅπῃ ἂν κάλλιστα γένοιτο καὶ
how it-happens other and how — most-finely might-happen and
γενήσεται τὸ μήπω γεγονός, ἀλλ' ἡ αὐτή. οἷον περὶ
will-happen the not-yet having-happened but the same as about
τὸ ὑγιεινὸν εἰς ἅπαντας τοὺς χρόνους οὐκ ἄλλη τις ἢ
the healthy for all the times not other some than
ἰατρική, μία οὖσα, ἐφορᾷ καὶ γιγνόμενα καὶ γεγονότα
medicine one being oversees both happening-things and having-happened
καὶ γενησόμενα ὅπῃ γενήσεται· καὶ περὶ τὰ ἐκ τῆς
and going-to-happen how it-will-happen and about the-things from the
γῆς αὖ φυόμενα ἡ γεωργία ὡσαύτως ἔχει·
earth again growing the farming in-the-same-way is
199 καὶ δήπου τὰ περὶ τὸν πόλεμον αὐτοὶ ἂν μαρτυρήσαιτε
and surely the about the war yourselves — would-bear-witness
ὅτι ἡ στρατηγία κάλλιστα προμηθεῖται τά τε ἄλλα
that the generalship most-finely foresees the both other-things
καὶ περὶ τὸ μέλλον ἔσεσθαι, οὐδὲ τῇ μαντικῇ οἴεται
and about the future-thing to-be nor to-the divination thinks
δεῖν ὑπηρετεῖν ἀλλὰ ἄρχειν, ὡς εἰδυῖα κάλλιον τὰ περὶ
it-needful to-serve but to-rule as knowing more-finely the about
τὸν πόλεμον καὶ γιγνόμενα καὶ γενησόμενα· καὶ ὁ νόμος
the war both happening and going-to-happen and the law
οὕτω τάττει, μὴ τὸν μάντιν τοῦ στρατηγοῦ ἄρχειν, ἀλλὰ
so orders not the seer of-the general to-rule but
τὸν στρατηγὸν τοῦ μάντεως. φήσομεν ταῦτα, ὦ Λάχης;
the general of-the seer will-we-say these-things O Laches

LACH. φήσομεν.
we-will-say

So courage would be knowledge of all goods and evils at any time, and such a man would lack none of the virtues; courage would be the whole of virtue, not the part they agreed it was. They have not found what courage is. Laches taunts Nicias, who answers that Laches seems content if others share his ignorance, and promises to learn more from Damon. Both generals advise Lysimachus to keep Socrates for the boys. Socrates says that since all are at a loss, they should all seek the best teacher they can for themselves and the boys, unashamed of school at their age. Lysimachus invites him home tomorrow.

SOC. τί δέ; σὺ ἡμῖν, ὦ Νικία, σύμφῃς περὶ τῶν αὐτῶν
what and you with-us O Nicias do-you-agree about the same
τὴν αὐτὴν ἐπιστήμην καὶ ἐσομένων καὶ γιγνομένων καὶ
the same knowledge both future and present and
γεγονότων ἐπαΐειν;
past to-be-versed-in

NIC. ἔγωγε· δοκεῖ γάρ μοι οὕτως, ὦ Σώκρατες.
I-at-least it-seems for to-me so O Socrates

SOC. οὐκοῦν, ὦ ἄριστε, καὶ ἡ ἀνδρεία τῶν δεινῶν ἐπιστήμη b
therefore O best also the courage of-the terrible knowledge
ἐστὶν καὶ θαρραλέων, ὡς φῄς· ἦ γάρ;
is and encouraging as you-say is-it-not for

NIC. ναί.
yes

SOC. τὰ δὲ δεινὰ ὡμολόγηται καὶ τὰ θαρραλέα τὰ μὲν
the and terrible have-been-agreed and the encouraging the indeed
μέλλοντα ἀγαθά, τὰ δὲ μέλλοντα κακὰ εἶναι.
future good the and future evil to-be

NIC. πάνυ γε.
certainly at-least

SOC. ἡ δέ γ' αὐτὴ ἐπιστήμη τῶν αὐτῶν καὶ μελλόντων
the and at-least same knowledge of-the same both future
καὶ πάντως ἐχόντων εἶναι.
and in-every-way being to-be
NIC. ἔστι ταῦτα.
it-is these-things
c SOC. οὐ μόνον ἄρα τῶν δεινῶν καὶ θαρραλέων ἡ ἀνδρεία
not only then of-the terrible and encouraging the courage
ἐπιστήμη ἐστίν· οὐ γὰρ μελλόντων μόνον πέρι τῶν ἀγαθῶν
knowledge is not for of-future only about the goods
τε καὶ κακῶν ἐπαΐει, ἀλλὰ καὶ γιγνομένων καὶ γεγονότων
both and evils it-is-versed but also present and past
καὶ πάντως ἐχόντων, ὥσπερ αἱ ἄλλαι ἐπιστῆμαι.
and in-every-way being as the other knowledges
NIC. ἔοικέν γε.
it-seems at-least
d SOC. μέρος ἄρα ἀνδρείας ἡμῖν, ὦ Νικία, ἀπεκρίνω σχεδόν
part then of-courage to-us O Nicias you-answered nearly
τι τρίτον· καίτοι ἡμεῖς ἠρωτῶμεν ὅλην ἀνδρείαν ὅτι
somewhat a-third and-yet we were-asking whole courage what
εἴη. καὶ νῦν δή, ὡς ἔοικεν, κατὰ τὸν σὸν λόγον οὐ
it-might-be and now indeed as it-seems according-to the your account not
μόνον δεινῶν τε καὶ θαρραλέων ἐπιστήμη ἡ ἀνδρεία ἐστίν,
only of-terrible both and encouraging knowledge the courage is
ἀλλὰ σχεδόν τι ἡ περὶ πάντων ἀγαθῶν τε καὶ κακῶν
but nearly somewhat the about all goods both and evils
καὶ πάντως ἐχόντων, ὡς νῦν αὖ ὁ σὸς λόγος, ἀνδρεία
and in-every-way being as now again the your argument courage
ἂν εἴη. οὕτως αὖ μετατίθεσθαι ἢ πῶς λέγεις, ὦ Νικία;
— would-be so again to-shift-ground or how do-you-say O Nicias
NIC. ἔμοιγε δοκεῖ, ὦ Σώκρατες.
to-me-at-least it-seems O Socrates

SOC. δοκεῖ οὖν σοι, ὦ δαιμόνιε, ἀπολείπειν ἄν τι e
does-it-seem then to-you O marvelous-one to-lack — anything
ὁ τοιοῦτος ἀρετῆς, εἴπερ εἰδείη τά τε ἀγαθὰ πάντα
the such of-virtue if-indeed he-should-know the both goods all
καὶ παντάπασιν ὡς γίγνεται καὶ γενήσεται καὶ γέγονε,
and altogether as they-happen and will-happen and have-happened
καὶ τὰ κακὰ ὡσαύτως; καὶ τοῦτον οἴει ἂν σὺ ἐνδεᾶ
and the evils likewise and this-one do-you-think — you lacking
εἶναι σωφροσύνης ἢ δικαιοσύνης τε καὶ ὁσιότητος, ᾧ
to-be of-temperance or of-justice both and of-holiness to-whom
γε μόνῳ προσήκει καὶ περὶ θεοὺς καὶ περὶ ἀνθρώπους
at-least alone it-belongs both about gods and about men
ἐξευλαβεῖσθαί τε τὰ δεινὰ καὶ τὰ μή, καὶ τἀγαθὰ
to-guard-against both the terrible-things and the not and the-goods
πορίζεσθαι, ἐπισταμένῳ ὀρθῶς προσομιλεῖν;
to-provide knowing rightly to-associate
NIC. λέγειν τὶ ὦ Σώκρατές μοι δοκεῖς.
to-say something O Socrates to-me you-seem
SOC. οὐκ ἄρα, ὦ Νικία, μόριον ἀρετῆς ἂν εἴη τὸ νῦν
not then O Nicias portion of-virtue — would-be the now
σοι λεγόμενον, ἀλλὰ σύμπασα ἀρετή.
by-you said but all-together virtue
NIC. ἔοικεν.
it-seems
SOC. καὶ μὴν ἔφαμέν γε τὴν ἀνδρείαν μόριον εἶναι ἓν
and indeed we-said at-least the courage portion to-be one
τῶν τῆς ἀρετῆς.
of-the of-the virtue
NIC. ἔφαμεν γάρ.
we-said for
SOC. τὸ δέ γε νῦν λεγόμενον οὐ φαίνεται.
the but at-least now said not appears

NIC. οὐκ ἔοικεν.

not it-seems

SOC. οὐκ ἄρα ηὑρήκαμεν, ὦ Νικία, ἀνδρεία ὅτι ἔστιν.

not then we-have-found O Nicias courage what it-is

NIC. οὐ φαινόμεθα.

not we-appear

200 LACH. καὶ μὴν ἔγωγε, ὦ φίλε Νικία, ᾠμην σε εὑρήσειν,

and indeed I-at-least O dear Nicias thought you would-find

ἐπειδὴ ἐμοῦ κατεφρόνησας Σωκράτει ἀποκριναμένου· πάνυ

since me you-despised to-Socrates having-answered very

δὴ μεγάλην ἐλπίδα εἶχον, ὡς τῇ παρὰ τοῦ Δάμωνος

indeed great hope I-had that by-the from — Damon

σοφίᾳ αὐτὴν ἀνευρήσεις.

wisdom it you-would-discover

b NIC. εὖ γε, ὦ Λάχης, ὅτι οὐδὲν οἴει σὺ ἔτι πρᾶγμα

well at-least O Laches that nothing think you any-longer matter

εἶναι ὅτι αὐτὸς ἄρτι ἐφάνης ἀνδρείας πέρι οὐδὲν εἰδώς,

to-be that yourself just-now appeared of-courage about nothing knowing

ἀλλ' εἰ καὶ ἐγὼ ἕτερος τοιοῦτος ἀναφανήσομαι, πρὸς τοῦτο

but if also I another such will-be-shown to this

βλέπεις, καὶ οὐδὲν ἔτι διοίσει, ὡς ἔοικε, σοὶ

you-look and nothing further will-it-make-a-difference as it-seems to-you

μετ' ἐμοῦ μηδὲν εἰδέναι ὧν προσήκει ἐπιστήμην ἔχειν

with me nothing to-know of-what it-befits knowledge to-have

ἀνδρὶ οἰομένῳ τὶ εἶναι. σὺ μὲν οὖν μοι δοκεῖς ὡς

for-a-man thinking something to-be you indeed then to-me seem as

ἀληθῶς ἀνθρώπειον πρᾶγμα ἐργάζεσθαι οὐδὲ πρὸς σαυτὸν

truly a-human thing to-do nor toward yourself

βλέπειν ἀλλὰ πρὸς τοὺς ἄλλους· ἐγὼ δ' οἶμαι ἐμοὶ περὶ

to-look but toward the others I and think to-me about

ὧν ἐλέγομεν νῦν τε ἐπιεικῶς εἰρῆσθαι, καὶ εἴ τι

what-things we-were-saying now both reasonably to-have-been-said and if anything

αὐτῶν μὴ ἱκανῶς εἴρηται, ὕστερον ἐπανορθώσεσθαι καὶ
of-them not sufficiently has-been-said later to-set-right both
μετὰ Δάμωνος — οὗ σύ που οἴει καταγελᾶν, καὶ ταῦτα
with Damon whom you surely think to-laugh-at and these-things
οὐδ' ἰδὼν πώποτε τὸν Δάμωνα — καὶ μετ' ἄλλων·
not-even having-seen ever — Damon and with others
καὶ ἐπειδὰν βεβαιώσωμαι αὐτά, διδάξω καὶ σέ, καὶ οὐ
and when I-have-confirmed them I-will-teach also you and not
φθονήσω· δοκεῖς γάρ μοι καὶ μάλα σφόδρα δεῖσθαι μαθεῖν.
I-will-begrudge you-seem for to-me also very greatly to-need to-learn
LACH. σοφὸς γάρ τοι σὺ εἶ, ὦ Νικία. ἀλλ' ὅμως ἐγὼ
wise for surely you are O Nicias but nevertheless I
Λυσιμάχῳ τῷδε καὶ Μελησίᾳ συμβουλεύω σὲ μὲν καὶ ἐμὲ
to-Lysimachus here and to-Melesias advise you indeed and me
περὶ τῆς παιδείας τῶν νεανίσκων χαίρειν ἐᾶν, Σωκράτη δὲ
about the education of-the young-men to-fare-well to-let Socrates but
τουτονί, ὅπερ ἐξ ἀρχῆς ἔλεγον, μὴ ἀφιέναι· εἰ δὲ καὶ ἐμοὶ
this-here which-very from beginning I-said not to-let-go if and also to-me
ἐν ἡλικίᾳ ἦσαν οἱ παῖδες, ταὐτὰ ἂν ταῦτ' ἐποίουν.
in age were the children the-same-things — these-things I-would-have-done
NIC. ταῦτα μὲν κἀγὼ συγχωρῶ· ἐάνπερ ἐθέλῃ Σωκράτης d
these-things indeed also-I agree if-indeed is-willing Socrates
τῶν μειρακίων ἐπιμελεῖσθαι, μηδένα ἄλλον ζητεῖν. ἐπεὶ
the lads to-care-for no-one other to-seek since
κἂν ἐγὼ τὸν Νικήρατον τούτῳ ἥδιστα ἐπιτρέποιμι, εἰ
also I — Niceratus to-this-one most-gladly would-entrust if
ἐθέλοι οὗτος· ἀλλὰ γὰρ ἄλλους μοι ἑκάστοτε συνίστησιν,
were-willing this-one but for others to-me each-time he-introduces
ὅταν τι αὐτῷ περὶ τούτου μνησθῶ, αὐτὸς δὲ οὐκ
whenever anything to-him about this I-mention himself but not

ἐθέλει. ἀλλ' ὅρα, ὦ Λυσίμαχε, εἴ τι σοῦ ἂν μᾶλλον
is-willing but see O Lysimachus if anything you — more
ὑπακούοι Σωκράτης.
would-heed Socrates

LYS. δίκαιόν γέ τοι, ὦ Νικία, ἐπεὶ καὶ ἐγὼ τούτῳ πολλὰ
just at-least surely O Nicias since also I to-this-one many-things
ἂν ἐθελήσαιμι ποιεῖν, ἃ οὐκ ἂν ἄλλοις πάνυ πολλοῖς
— would-be-willing to-do which not — to-others very many
ἐθέλοιμι. πῶς οὖν φῄς, ὦ Σώκρατες; ὑπακούσῃ τι καὶ
I-would-be-willing how then do-you-say O Socrates will-you-heed at-all and
συμπροθυμήσῃ ὡς βελτίστοις γενέσθαι τοῖς μειρακίοις;
will-you-share-the-eagerness as best to-become for-the lads

e SOC. καὶ γὰρ ἂν δεινὸν εἴη, ὦ Λυσίμαχε, τοῦτό γε, μὴ
and for — terrible would-be O Lysimachus this at-least not
ἐθέλειν τῳ συμπροθυμεῖσθαι ὡς βελτίστῳ γενέσθαι. εἰ
to-be-willing for-anyone to-share-eagerness as best to-become if
μὲν οὖν ἐν τοῖς διαλόγοις τοῖς ἄρτι ἐγὼ μὲν ἐφάνην εἰδώς,
indeed then in the dialogues the just-now I indeed appeared knowing
τώδε δὲ μὴ εἰδότε, δίκαιον ἂν ἦν ἐμὲ μάλιστα ἐπὶ
these-two but not knowing just — it-would-have-been me most to
τοῦτο τὸ ἔργον παρακαλεῖν, νῦν δ' ὁμοίως γὰρ πάντες ἐν
this the task to-call now but alike for all in
ἀπορίᾳ ἐγενόμεθα· τί οὖν ἄν τις ἡμῶν τίνα προαιροῖτο;
perplexity we-came why then — anyone of-us whom would-prefer

201 ἐμοὶ μὲν οὖν δὴ αὐτῷ δοκεῖ οὐδένα· ἀλλ' ἐπειδὴ ταῦτα
to-me indeed then indeed myself it-seems no-one but since these-things
οὕτως ἔχει, σκέψασθε ἄν τι δόξω συμβουλεύειν ὑμῖν.
so are consider if anything I-seem to-advise you
ἐγὼ γάρ φημι χρῆναι, ὦ ἄνδρες — οὐδεὶς γὰρ ἔκφορος
I for say it-is-needful O men no-one for to-be-carried-out
λόγος — κοινῇ πάντας ἡμᾶς ζητεῖν μάλιστα μὲν ἡμῖν
word in-common all us to-seek most indeed for-us

αὐτοῖς διδάσκαλον ὡς ἄριστον — δεόμεθα γάρ — ἔπειτα
ourselves teacher as best we-need for then
καὶ τοῖς μειρακίοις, μήτε χρημάτων φειδομένους μήτε
also for-the lads neither money sparing nor
ἄλλου μηδενός· ἐᾶν δὲ ἡμᾶς αὐτοὺς ἔχειν ὡς νῦν ἔχομεν
other anything to-let but us ourselves to-be as now we-are
οὐ συμβουλεύω. εἰ δέ τις ἡμῶν καταγελάσεται, ὅτι
not I-advise if but anyone us will-laugh-at because
τηλικοίδε ὄντες εἰς διδασκάλων ἀξιοῦμεν φοιτᾶν, τὸν
so-old being to teachers we-think-fit to-go-to —
Ὅμηρον δοκεῖ μοι χρῆναι προβάλλεσθαι, ὃς ἔφη οὐκ
Homer it-seems to-me to-be-needful to-put-forward who said not
ἀγαθὴν εἶναι αἰδῶ κεχρημένῳ ἀνδρὶ παρεῖναι. καὶ ἡμεῖς
good to-be modesty for-a-needy man to-be-present and we
οὖν ἐάσαντες χαίρειν εἴ τίς τι ἐρεῖ, κοινῇ ἡμῶν
then having-let to-fare-well if anyone anything will-say in-common of-us
αὐτῶν καὶ τῶν μειρακίων ἐπιμέλειαν ποιησώμεθα.
ourselves and of-the lads care let-us-make
LYS. ἐμοὶ μὲν ἀρέσκει, ὦ Σώκρατες, ἃ λέγεις· καὶ c
to-me indeed it-pleases O Socrates what you-say and
ἐθέλω, ὅσῳπερ γεραίτατός εἰμι, τοσούτῳ προθυμότατα
I-wish by-as-much-as oldest I-am by-so-much most-eagerly
μανθάνειν μετὰ τῶν νεανίσκων. ἀλλά μοι οὑτωσὶ ποίησον·
to-learn with the young-men but for-me thus do
αὔριον ἕωθεν ἀφίκου οἴκαδε καὶ μὴ ἄλλως ποιήσῃς, ἵνα
tomorrow at-dawn come home and not otherwise do so-that
βουλευσώμεθα περὶ αὐτῶν τούτων, τὸ δὲ νῦν εἶναι τὴν
we-may-deliberate about them these the and now to-be the
συνουσίαν διαλύσωμεν.
gathering let-us-break-up

SOC. ἀλλὰ ποιήσω, ὦ Λυσίμαχε, ταῦτα, καὶ ἥξω παρὰ
but I-will-do O Lysimachus these-things and will-come to
σὲ αὔριον, ἐὰν θεὸς ἐθέλῃ.
you tomorrow if god be-willing

PLATO

ΧΑΡΜΙΔΗΣ

Charmides

Socrates tells how, just back from the army at Potidaea, he went to the wrestling school of Taureas. Chaerephon ran to him and seated him by Critias, and he told them about the battle. Then he asked about philosophy and whether any young men excelled in wisdom or beauty. Critias pointed to the lovers crowding in ahead of his cousin Charmides, son of Glaucon. When Charmides entered, everyone gazed at him like a statue; Chaerephon said that stripped he would seem to have no face. Socrates asked whether his soul was as fine, and when Critias said it was, proposed to strip that first.

ἥκομεν τῇ προτεραίᾳ ἑσπέρας ἐκ Ποτειδαίας ἀπὸ τοῦ 153
we-came on-the day-before in-the-evening from Potidaea from the
στρατοπέδου, οἷον δὲ διὰ χρόνου ἀφιγμένος ἁσμένως
camp as and after time having-arrived gladly
ᾖα ἐπὶ τὰς συνήθεις διατριβάς. καὶ δὴ καὶ εἰς τὴν
I-went to the accustomed haunts and indeed also into the
Ταυρέου παλαίστραν τὴν καταντικρὺ τοῦ τῆς Βασίλης
of-Taureas wrestling-school the opposite the — of-Basile
ἱεροῦ εἰσῆλθον, καὶ αὐτόθι κατέλαβον πάνυ πολλούς, τοὺς
temple I-entered and there I-found very many the-ones
μὲν καὶ ἀγνῶτας ἐμοί, τοὺς δὲ πλείστους γνωρίμους. καί
indeed even unknown to-me the-ones and most acquaintances and
με ὡς εἶδον εἰσιόντα ἐξ ἀπροσδοκήτου, εὐθὺς πόρρωθεν
me when they-saw entering from unexpected straightway from-afar
ἠσπάζοντο ἄλλος ἄλλοθεν· Χαιρεφῶν δέ, ἅτε καὶ μανικὸς
they-greeted one from-another-place Chaerephon and since also frantic
ὤν, ἀναπηδήσας ἐκ μέσων ἔθει πρός με, καί μου λαβόμενος
being having-leapt-up from the-middle ran toward me and me having-taken
τῆς χειρός, ὦ Σώκρατες, ἦ δ' ὅς, πῶς ἐσώθης ἐκ
by-the hand O Socrates said — he how were-you-saved from

τῆς μάχης; Ὀλίγον δὲ πρὶν ἡμᾶς ἀπιέναι μάχη ἐγεγόνει
the battle Little and before us to-depart a-battle had-happened
ἐν τῇ Ποτειδαίᾳ, ἣν ἄρτι ἦσαν οἱ τῇδε πεπυσμένοι.
at — Potidaea which just-now were the-people here having-learned-of
καὶ ἐγὼ πρὸς αὐτὸν ἀποκρινόμενος, Οὕτωσί, ἔφην, ὡς σὺ
and I to him answering Thus I-said as you
ὁρᾷς.
see
c καὶ μὴν ἤγγελταί γε δεῦρο, ἔφη, ἥ τε μάχη πάνυ
and indeed it-has-been-reported at-least hither he-said the both battle very
ἰσχυρὰ γεγονέναι καὶ ἐν αὐτῇ πολλοὺς τῶν γνωρίμων
fierce to-have-been and in it many of-the acquaintances
τεθνάναι.
to-have-died
καὶ ἐπιεικῶς, ἦν δ' ἐγώ, ἀληθῆ ἀπήγγελται.
and fairly said — I true-things has-been-reported
παρεγένου μέν, ἦ δ' ὅς, τῇ μάχῃ;
were-you-present indeed said — he at-the battle
παρεγενόμην.
I-was-present
δεῦρο δή, ἔφη, καθεζόμενος ἡμῖν διήγησαι· οὐ γάρ τί
hither indeed he-said sitting-down to-us narrate not for at-all
πω πάντα σαφῶς πεπύσμεθα. καὶ ἅμα με καθίζει ἄγων
yet all-things clearly we-have-learned and at-once me he-seats leading
παρὰ Κριτίαν τὸν Καλλαίσχρου.
beside Critias the (son)-of-Callaeschrus
d παρακαθεζόμενος οὖν ἠσπαζόμην τόν τε Κριτίαν καὶ τοὺς
sitting-down-beside then I-greeted — both Critias and the
ἄλλους, καὶ διηγούμην αὐτοῖς τὰ ἀπὸ στρατοπέδου, ὅτι
others and I-narrated to-them the from camp whatever
μέ τις ἀνέροιτο· ἠρώτων δὲ ἄλλος ἄλλο.
me anyone asked they-asked and one another-thing

ἐπειδὴ δὲ τῶν τοιούτων ἅδην εἴχομεν, αὖθις ἐγὼ αὐτοὺς
when and of-the such-things enough we-had again I them
ἀνηρώτων τὰ τῇδε, περὶ φιλοσοφίας ὅπως ἔχοι τὰ νῦν,
asked-in-turn the here about philosophy how it-stood the now
περί τε τῶν νέων, εἴ τινες ἐν αὐτοῖς διαφέροντες
about both the young whether any among them distinguished
ἢ σοφίᾳ ἢ κάλλει ἢ ἀμφοτέροις ἐγγεγονότες εἶεν.
either in-wisdom or in-beauty or in-both having-come-to-be might-be
καὶ ὁ Κριτίας ἀποβλέψας πρὸς τὴν θύραν, ἰδών τινας 154
and — Critias having-looked-off toward the door having-seen some
νεανίσκους εἰσιόντας καὶ λοιδορουμένους ἀλλήλοις καὶ
young-men entering and abusing one-another and
ἄλλον ὄχλον ὄπισθεν ἑπόμενον, περὶ μὲν τῶν καλῶν, ἔφη,
other crowd behind following about indeed the beautiful he-said
ὦ Σώκρατες, αὐτίκα μοι δοκεῖς εἴσεσθαι· οὗτοι γὰρ
O Socrates at-once to-me you-seem to-be-going-to-know these for
τυγχάνουσιν οἱ εἰσιόντες πρόδρομοί τε καὶ ἐρασταὶ ὄντες
happen the entering forerunners both and lovers being
τοῦ δοκοῦντος καλλίστου εἶναι τά γε δὴ νῦν, φαίνεται
of-the-one seeming most-beautiful to-be the at-least indeed now he-appears
δέ μοι καὶ αὐτὸς ἐγγὺς ἤδη που εἶναι προσιών.
and to-me also himself near already somewhere to-be approaching
ἔστιν δέ, ἦν δ' ἐγώ, τίς τε καὶ τοῦ;
he-is and said — I who both and whose
οἶσθά που σύ γε, ἔφη, ἀλλ' οὔπω ἐν ἡλικίᾳ ἦν πρίν b
you-know surely you at-least he-said but not-yet in age he-was before
σε ἀπιέναι, Χαρμίδην τὸν τοῦ Γλαύκωνος τοῦ ἡμετέρου
you to-depart Charmides the — (son)-of-Glaucon the our
θείου ὑόν, ἐμὸν δὲ ἀνεψιόν.
uncle son my and cousin

οἶδα μέντοι νὴ Δία, ἦν δ' ἐγώ· οὐ γάρ τι φαῦλος οὐδὲ
I-know indeed by Zeus said — I not for at-all bad even
τότε ἦν ἔτι παῖς ὤν, νῦν δ' οἶμαί που εὖ μάλα ἂν
then he-was still child being now and I-think surely very much —
ἤδη μειράκιον εἴη.
already a-lad he-would-be
αὐτίκα, ἔφη, εἴσῃ καὶ ἡλίκος καὶ οἷος γέγονεν.
at-once he-said you-will-know both how-old and of-what-sort he-has-become
καὶ ἅμα ταῦτ' αὐτοῦ λέγοντος ὁ Χαρμίδης εἰσέρχεται.
and at-once these-things him saying — Charmides comes-in
c ἐμοὶ μὲν οὖν, ὦ ἑταῖρε, οὐδὲν σταθμητόν· ἀτεχνῶς γὰρ
to-me indeed then O comrade nothing measurable simply for
λευκὴ στάθμη εἰμὶ πρὸς τοὺς καλούς — σχεδὸν γάρ τί
a-white line I-am toward the beautiful nearly for at-all
μοι πάντες οἱ ἐν τῇ ἡλικίᾳ καλοὶ φαίνονται — ἀτὰρ
to-me all the in the age beautiful appear but
οὖν δὴ καὶ τότε ἐκεῖνος ἐμοὶ θαυμαστὸς ἐφάνη τό τε
then indeed also then that-one to-me wonderful appeared the both
μέγεθος καὶ τὸ κάλλος, οἱ δὲ δὴ ἄλλοι πάντες ἐρᾶν
stature and the beauty the and indeed others all to-love
ἔμοιγε ἐδόκουν αὐτοῦ — οὕτως ἐκπεπληγμένοι τε καὶ
to-me-at-least seemed him so astounded both and
τεθορυβημένοι ἦσαν, ἡνίκ' εἰσῄει — πολλοὶ δὲ δὴ ἄλλοι
thrown-into-confusion they-were when he-came-in many and indeed other
ἐρασταὶ καὶ ἐν τοῖς ὄπισθεν εἵποντο. καὶ τὸ μὲν ἡμέτερον
lovers also in the behind followed and the indeed our
τὸ τῶν ἀνδρῶν ἧττον θαυμαστὸν ἦν· ἀλλ' ἐγὼ καὶ τοῖς
the of-the men less wonderful was but I also to-the
παισὶ προσέσχον τὸν νοῦν, ὡς οὐδεὶς ἄλλοσ' ἔβλεπεν αὐτῶν,
boys applied the mind how no-one elsewhere looked of-them
οὐδ' ὅστις σμικρότατος ἦν, ἀλλὰ πάντες ὥσπερ ἄγαλμα
not-even who smallest was but all as a-statue

ἐθεῶντο αὐτόν. καὶ ὁ Χαιρεφῶν καλέσας με, τί σοι
gazed-at him and — Chaerephon having-called me how to-you
φαίνεται ὁ νεανίσκος, ἔφη, ὦ Σώκρατες; οὐκ εὐπρόσωπος;
appears the young-man he-said O Socrates not fair-faced
ὑπερφυῶς, ἦν δ' ἐγώ.
exceedingly said — I
οὗτος μέντοι, ἔφη, εἰ ἐθέλοι ἀποδῦναι, δόξει σοι
this-one however he-said if he-should-be-willing to-strip will-seem to-you
ἀπρόσωπος εἶναι· οὕτως τὸ εἶδος πάγκαλός ἐστιν.
faceless to-be so in-the form all-beautiful he-is
συνέφασαν οὖν καὶ οἱ ἄλλοι ταὐτὰ ταῦτα τῷ Χαιρεφῶντι·
agreed then also the others the-same these-things — with-Chaerephon
κἀγώ, Ἡράκλεις, ἔφην, ὡς ἄμαχον λέγετε τὸν ἄνδρα, εἰ
and-I Heracles I-said how irresistible you-call the man if
ἔτι αὐτῷ ἓν δὴ μόνον τυγχάνει προσὸν σμικρόν τι.
further to-him one indeed only happens being-present small something
τί; ἔφη ὁ Κριτίας.
what said — Critias
εἰ τὴν ψυχήν, ἦν δ' ἐγώ, τυγχάνει εὖ πεφυκώς. πρέπει δέ e
if the soul said — I he-happens well natured it-befits and
που, ὦ Κριτία, τοιοῦτον αὐτὸν εἶναι τῆς γε ὑμετέρας
surely O Critias such him to-be of-the at-least your
ὄντα οἰκίας.
being house
ἀλλ', ἔφη, πάνυ καλὸς καὶ ἀγαθός ἐστιν καὶ ταῦτα.
but he-said very fine and good he-is also in-these-things
τί οὖν, ἔφην, οὐκ ἀπεδύσαμεν αὐτοῦ αὐτὸ τοῦτο καὶ
why then I-said not have-we-stripped of-him itself this and
ἐθεασάμεθα πρότερον τοῦ εἴδους; πάντως γάρ που
gazed-at before the form in-every-way for surely
τηλικοῦτος ὢν ἤδη ἐθέλει διαλέγεσθαι.
of-such-an-age being already he-wishes to-converse

Calling Charmides a philosopher and poet, Critias has him called on the pretext that Socrates knows a cure for his morning headaches. The boy's arrival causes a scramble on the benches; Socrates glimpses inside his cloak and is inflamed, but recovers and names the remedy: a leaf, useless without a charm. As good doctors treat the eye with the head and the head with the body, the Thracian doctors of Zalmoxis treat the body with the soul, by fair words that produce temperance. Socrates has sworn to give the leaf only after the charm. Critias says Charmides is the most temperate of his age.

155 καὶ πάνυ γε, ἔφη ὁ Κριτίας, ἐπεί τοι καὶ ἔστιν
and very at-least said — Critias since surely also he-is
φιλόσοφός τε καί, ὡς δοκεῖ ἄλλοις τε καὶ ἑαυτῷ, πάνυ
philosophical both and as it-seems to-others both and to-himself very
ποιητικός.
poetic
τοῦτο μέν, ἦν δ' ἐγώ, ὦ φίλε Κριτία, πόρρωθεν ὑμῖν
this indeed said — I O dear Critias from-afar to-you
τὸ καλὸν ὑπάρχει ἀπὸ τῆς Σόλωνος συγγενείας. ἀλλὰ τί
the fine belongs from the of-Solon kinship but why
οὐκ ἐπέδειξάς μοι τὸν νεανίαν καλέσας δεῦρο; οὐδὲ γὰρ
not did-you-show me the young-man having-called hither not-even for
ἄν που εἰ ἔτι ἐτύγχανε νεώτερος ὤν, αἰσχρὸν ἂν ἦν
— surely if still he-happened younger being shameful — it-would-be
αὐτῷ διαλέγεσθαι ἡμῖν ἐναντίον γε σοῦ, ἐπιτρόπου τε
for-him to-converse with-us before at-least you guardian both
ἅμα καὶ ἀνεψιοῦ ὄντος.
at-once and cousin being
b ἀλλὰ καλῶς, ἔφη, λέγεις, καὶ καλοῦμεν αὐτόν. καὶ ἅμα
but finely he-said you-speak and we-call him and at-once
πρὸς τὸν ἀκόλουθον, Παῖ, ἔφη, κάλει Χαρμίδην, εἰπὼν ὅτι
to the attendant Boy he-said call Charmides saying that

βούλομαι αὐτὸν ἰατρῷ συστῆσαι περὶ τῆς ἀσθενείας ἧς
I-wish him to-a-doctor to-introduce about the weakness which
πρῴην πρός με ἔλεγεν ὅτι ἀσθενοῖ. πρὸς οὖν ἐμὲ ὁ
the-day-before-yesterday to me he-said that he-is-weak to then me —
Κριτίας, Ἔναγχός τοι ἔφη βαρύνεσθαί τι τὴν κεφαλὴν
Critias Lately surely he-said to-be-heavy somewhat in-the head
ἕωθεν ἀνιστάμενος· ἀλλὰ τί σε κωλύει προσποιήσασθαι
at-dawn getting-up but what you hinders to-pretend
πρὸς αὐτὸν ἐπίστασθαί τι κεφαλῆς φάρμακον;
to him to-know some of-head remedy
οὐδέν, ἦν δ' ἐγώ· μόνον ἐλθέτω.
nothing said — I only let-him-come
ἀλλ' ἥξει, ἔφη.
but he-will-come he-said
ὃ οὖν καὶ ἐγένετο. ἦκε γάρ, καὶ ἐποίησε γέλωτα πολύν· c
which then also happened he-came for and made laughter much
ἕκαστος γὰρ ἡμῶν τῶν καθημένων συγχωρῶν τὸν πλησίον
each for of-us the seated pushing the neighbor
ἐώθει σπουδῇ, ἵνα παρ' αὑτῷ καθέζοιτο, ἕως τῶν ἐπ'
shoved eagerly so-that beside himself he-might-sit until of-those at
ἐσχάτῳ καθημένων τὸν μὲν ἀνεστήσαμεν, τὸν δὲ
end seated the-one indeed we-made-stand-up the-other and
πλάγιον κατεβάλομεν. ὁ δ' ἐλθὼν μεταξὺ ἐμοῦ τε καὶ
sideways we-threw-down he and having-come between me both and
τοῦ Κριτίου ἐκαθέζετο. ἐνταῦθα μέντοι, ὦ φίλε, ἐγὼ ἤδη
— Critias sat-down there however O friend I already
ἠπόρουν, καί μου ἡ πρόσθεν θρασύτης ἐξεκέκοπτο, ἣν
was-at-a-loss and of-me the before boldness had-been-knocked-out which
εἶχον ἐγὼ ὡς πάνυ ῥᾳδίως αὐτῷ διαλεξόμενος· ἐπειδὴ δέ,
had I as very easily with-him going-to-converse when and
φράσαντος τοῦ Κριτίου ὅτι ἐγὼ εἴην ὁ τὸ φάρμακον
having-told — Critias that I was the-one the remedy

ἐπιστάμενος, ἐνέβλεψέν τέ μοι τοῖς ὀφθαλμοῖς ἀμήχανόν
knowing he-looked both at-me with-the eyes indescribable
τι οἷον καὶ ἀνήγετο ὡς ἐρωτήσων, καὶ οἱ ἐν τῇ
something how and he-was-drawing-up as going-to-ask and those in the
παλαίστρᾳ ἅπαντες περιέρρεον ἡμᾶς κύκλῳ κομιδῇ, τότε
wrestling-school all flowed-around us in-a-circle altogether then
δή, ὦ γεννάδα, εἶδόν τε τὰ ἐντὸς τοῦ ἱματίου καὶ
indeed O noble-one I-saw both the-things inside the cloak and
ἐφλεγόμην καὶ οὐκέτ' ἐν ἐμαυτοῦ ἦν καὶ ἐνόμισα σοφώτατον
I-was-inflamed and no-longer in my-own-senses was and I-thought wisest
εἶναι τὸν Κυδίαν τὰ ἐρωτικά, ὃς εἶπεν ἐπὶ καλοῦ λέγων
to-be — Cydias in-the love-matters who said about a-beautiful speaking
παιδός, ἄλλῳ ὑποτιθέμενος, εὐλαβεῖσθαι μὴ κατέναντα
boy to-another advising to-beware lest opposite
λέοντος νεβρὸν ἐλθόντα μοῖραν αἱρεῖσθαι κρεῶν· αὐτὸς
a-lion a-fawn having-come portion to-be-taken of-meat myself
γάρ μοι ἐδόκουν ὑπὸ τοῦ τοιούτου θρέμματος ἑαλωκέναι.
for to-me I-seemed by the such creature to-have-been-caught
ὅμως δὲ αὐτοῦ ἐρωτήσαντος εἰ ἐπισταίμην τὸ τῆς κεφαλῆς
nevertheless and him having-asked if I-knew the of-the head
φάρμακον, μόγις πως ἀπεκρινάμην ὅτι ἐπισταίμην.
remedy with-difficulty somehow I-answered that I-knew
τί οὖν, ἦ δ' ὅς, ἐστίν;
what then said — he is-it
καὶ ἐγὼ εἶπον ὅτι αὐτὸ μὲν εἴη φύλλον τι, ἐπῳδὴ δέ
and I said that it indeed was a-leaf some a-charm and
τις ἐπὶ τῷ φαρμάκῳ εἴη, ἣν εἰ μέν τις ἐπᾴδοι ἅμα
some with the remedy there-was which if indeed anyone should-sing at-once
καὶ χρῷτο αὐτῷ, παντάπασιν ὑγιᾶ ποιοῖ τὸ φάρμακον·
and should-use it altogether healthy would-make the remedy
ἄνευ δὲ τῆς ἐπῳδῆς οὐδὲν ὄφελος εἴη τοῦ φύλλου.
without but the charm no use there-was of-the leaf

καὶ ὅς, Ἀπογράψομαι τοίνυν, ἔφη, παρὰ σοῦ τὴν ἐπῳδήν. 156
and he I-will-write-down then he-said from you the charm
πότερον, ἦν δ' ἐγώ, ἐάν με πείθῃς ἢ κἂν μή;
whether said — I if me you-persuade or even-if not
γελάσας οὖν, ἐάν σε πείθω, ἔφη, ὦ Σώκρατες.
having-laughed then if you I-persuade he-said O Socrates
εἶεν, ἦν δ' ἐγώ· καὶ τοὔνομά μου σὺ ἀκριβοῖς;
well said — I and the-name of-me you know-exactly
εἰ μὴ ἀδικῶ γε, ἔφη· οὐ γάρ τι σοῦ ὀλίγος λόγος
if not I-do-wrong at-least he-said not for at-all of-you little talk
ἐστὶν ἐν τοῖς ἡμετέροις ἡλικιώταις, μέμνημαι δὲ ἔγωγε
is among the our age-mates I-remember and I-at-least
καὶ παῖς ὢν Κριτίᾳ τῷδε συνόντα σε.
also child being with-Critias here being-with you
καλῶς γε σύ, ἦν δ' ἐγώ, ποιῶν· μᾶλλον γάρ σοι b
finely at-least you said — I doing more for to-you
παρρησιάσομαι περὶ τῆς ἐπῳδῆς οἵα τυγχάνει οὖσα·
I-will-speak-freely about the charm of-what-sort it-happens being
ἄρτι δ' ἠπόρουν τίνι τρόπῳ σοι ἐνδειξαίμην τὴν
just-now and I-was-at-a-loss in-what way to-you I-might-show the
δύναμιν αὐτῆς. ἔστι γάρ, ὦ Χαρμίδη, τοιαύτη οἵα μὴ
power of-it it-is for O Charmides such as not
δύνασθαι τὴν κεφαλὴν μόνον ὑγιᾶ ποιεῖν, ἀλλ' ὥσπερ
to-be-able the head alone healthy to-make but as
ἴσως ἤδη καὶ σὺ ἀκήκοας τῶν ἀγαθῶν ἰατρῶν, ἐπειδάν
perhaps already also you have-heard of-the good doctors whenever
τις αὐτοῖς προσέλθῃ τοὺς ὀφθαλμοὺς ἀλγῶν, λέγουσί που
anyone to-them comes the eyes aching they-say surely
ὅτι οὐχ οἷόν τε αὐτοὺς μόνους ἐπιχειρεῖν τοὺς ὀφθαλμοὺς
that not possible — them alone to-attempt the eyes
ἰᾶσθαι, ἀλλ' ἀναγκαῖον εἴη ἅμα καὶ τὴν κεφαλὴν θεραπεύειν,
to-heal but necessary it-is at-once also the head to-tend

εἰ μέλλοι καὶ τὰ τῶν ὀμμάτων εὖ ἔχειν· καὶ αὖ τὸ τὴν
if is-to also the of-the eyes well to-be and again the the
κεφαλὴν οἴεσθαι ἄν ποτε θεραπεῦσαι αὐτὴν ἐφ' ἑαυτῆς ἄνευ
head to-think — ever to-tend it by itself without
ὅλου τοῦ σώματος πολλὴν ἄνοιαν εἶναι. ἐκ δὴ τούτου
whole the body much folly to-be from indeed this
τοῦ λόγου διαίταις ἐπὶ πᾶν τὸ σῶμα τρεπόμενοι μετὰ τοῦ
the reasoning by-regimens to whole the body turning with the
ὅλου τὸ μέρος ἐπιχειροῦσιν θεραπεύειν τε καὶ ἰᾶσθαι· ἢ
whole the part they-attempt to-tend both and to-heal or
οὐκ ᾔσθησαι ὅτι ταῦτα οὕτως λέγουσίν τε καὶ ἔχει;
not have-you-perceived that these-things so they-say both and it-is
πάνυ γε, ἔφη.
certainly at-least he-said
οὐκοῦν καλῶς σοι δοκεῖ λέγεσθαι καὶ ἀποδέχῃ τὸν λόγον;
therefore finely to-you it-seems to-be-said and do-you-accept the reasoning
πάντων μάλιστα, ἔφη.
of-all most he-said
d καὐγὼ ἀκούσας αὐτοῦ ἐπαινέσαντος ἀνεθάρρησά τε, καί
and-I having-heard him having-praised took-heart-again both and
μοι κατὰ σμικρὸν πάλιν ἡ θρασύτης συνηγείρετο, καὶ
to-me by little again the boldness gathered and
ἀνεζωπυρούμην. καὶ εἶπον· τοιοῦτον τοίνυν ἐστίν, ὦ Χαρμίδη,
I-was-rekindled and said such then is O Charmides
καὶ τὸ ταύτης τῆς ἐπῳδῆς. ἔμαθον δ' αὐτὴν ἐγὼ ἐκεῖ ἐπὶ
also the of-this the charm I-learned and it I there on
στρατιᾶς παρά τινος τῶν Θρᾳκῶν τῶν Ζαλμόξιδος ἰατρῶν,
campaign from one of-the Thracians of-the of-Zalmoxis doctors
οἳ λέγονται καὶ ἀπαθανατίζειν. ἔλεγεν δὲ ὁ Θρᾷξ οὗτος
who are-said even to-make-immortal said and the Thracian this-one
ὅτι ταῦτα μὲν οἱ Ἕλληνες, ἃ νυνδὴ ἐγὼ ἔλεγον, καλῶς
that these-things indeed the Greeks which just-now I was-saying finely

λέγοιεν· ἀλλὰ Ζάλμοξις, ἔφη, λέγει ὁ ἡμέτερος βασιλεύς,
might-say but Zalmoxis he-said says the our king
θεὸς ὤν, ὅτι ὥσπερ ὀφθαλμοὺς ἄνευ κεφαλῆς οὐ δεῖ
god being that as eyes without head not it-is-needful
ἐπιχειρεῖν ἰᾶσθαι οὐδὲ κεφαλὴν ἄνευ σώματος, οὕτως οὐδὲ
to-attempt to-heal nor head without body so nor
σῶμα ἄνευ ψυχῆς, ἀλλὰ τοῦτο καὶ αἴτιον εἴη τοῦ διαφεύγειν
body without soul but this also cause was of-the escaping
τοὺς παρὰ τοῖς Ἕλλησιν ἰατροὺς τὰ πολλὰ νοσήματα, ὅτι
the among the Greeks doctors the many diseases that
τοῦ ὅλου ἀμελοῖεν οὗ δέοι τὴν ἐπιμέλειαν ποιεῖσθαι,
the whole they-neglected of-which it-was-needful the care to-make
οὗ μὴ καλῶς ἔχοντος ἀδύνατον εἴη τὸ μέρος εὖ ἔχειν.
which not well being impossible was the part well to-be
πάντα γὰρ ἔφη ἐκ τῆς ψυχῆς ὡρμῆσθαι καὶ τὰ κακὰ 157
all-things for he-said from the soul have-started both the bad
καὶ τὰ ἀγαθὰ τῷ σώματι καὶ παντὶ τῷ ἀνθρώπῳ, καὶ
and the good for-the body and for-whole the human and
ἐκεῖθεν ἐπιρρεῖν ὥσπερ ἐκ τῆς κεφαλῆς ἐπὶ τὰ ὄμματα·
from-there to-flow-in as from the head to the eyes
δεῖν οὖν ἐκεῖνο καὶ πρῶτον καὶ μάλιστα θεραπεύειν, εἰ
it-is-needful then that both first and most to-tend if
μέλλει καὶ τὰ τῆς κεφαλῆς καὶ τὰ τοῦ ἄλλου σώματος
is-to both the of-the head and the of-the other body
καλῶς ἔχειν. θεραπεύεσθαι δὲ τὴν ψυχὴν ἔφη, ὦ μακάριε,
well to-be to-be-tended and the soul he-said O blessed-one
ἐπῳδαῖς τισιν, τὰς δ’ ἐπῳδὰς ταύτας τοὺς λόγους εἶναι
by-charms some the and charms these the words to-be
τοὺς καλούς· ἐκ δὲ τῶν τοιούτων λόγων ἐν ταῖς ψυχαῖς
the fine from and the such words in the souls
σωφροσύνην ἐγγίγνεσθαι, ἧς ἐγγενομένης καὶ παρούσης
temperance to-come-to-be which having-come-to-be and being-present

ῥᾴδιον ἤδη εἶναι τὴν ὑγίειαν καὶ τῇ κεφαλῇ καὶ τῷ
easy already to-be the health both to-the head and to-the
ἄλλῳ σώματι πορίζειν. διδάσκων οὖν με τό τε φάρμακον
other body to-provide teaching then me the both remedy
καὶ τὰς ἐπῳδάς, "ὅπως," ἔφη, "τῷ φαρμάκῳ τούτῳ
and the charms so-that he-said with-the remedy this
μηδείς σε πείσει τὴν αὑτοῦ κεφαλὴν θεραπεύειν, ὃς
no-one you will-persuade the his-own head to-tend who
ἂν μὴ τὴν ψυχὴν πρῶτον παράσχῃ τῇ ἐπῳδῇ ὑπὸ σοῦ
— not the soul first offers to-the charm by you
θεραπευθῆναι. καὶ γὰρ νῦν," ἔφη, "τοῦτ' ἔστιν τὸ ἁμάρτημα
to-be-tended and for now he-said this is the error
περὶ τοὺς ἀνθρώπους, ὅτι χωρὶς ἑκατέρου, σωφροσύνης τε
about the humans that apart-from each temperance both
καὶ ὑγιείας, ἰατροί τινες ἐπιχειροῦσιν εἶναι·" καί μοι πάνυ
and health doctors some attempt to-be and me very
σφόδρα ἐνετέλλετο μήτε πλούσιον οὕτω μηδένα εἶναι μήτε
greatly he-charged neither rich so anyone to-be nor
γενναῖον μήτε καλόν, ὃς ἐμὲ πείσει ἄλλως ποιεῖν. ἐγὼ
noble nor beautiful who me will-persuade otherwise to-do I
οὖν — ὀμώμοκα γὰρ αὐτῷ, καί μοι ἀνάγκη πείθεσθαι —
then I-have-sworn for to-him and for-me necessity to-obey
πείσομαι οὖν, καὶ σοί, ἐὰν μὲν βούλῃ κατὰ τὰς τοῦ ξένου
I-will-obey then and you if indeed you-wish according-to the of-the stranger
ἐντολὰς τὴν ψυχὴν πρῶτον παρασχεῖν ἐπᾷσαι ταῖς τοῦ
instructions the soul first to-offer to-be-sung-to with-the of-the
Θρᾳκὸς ἐπῳδαῖς, προσοίσω τὸ φάρμακον τῇ κεφαλῇ· εἰ
Thracian charms I-will-apply the remedy to-the head if
δὲ μή, οὐκ ἂν ἔχοιμεν ὅτι ποιοῖμέν σοι, ὦ φίλε Χαρμίδη.
but not not — we-could-have what we-might-do for-you O dear Charmides

ἀκούσας οὖν μου ὁ Κριτίας ταῦτ᾽ εἰπόντος, Ἕρμαιον, d
having-heard then me — Critias these-things having-said A-godsend
ἔφη, ὦ Σώκρατες, γεγονὸς ἂν εἴη ἡ τῆς κεφαλῆς
he-said O Socrates having-become — would-be the of-the head
ἀσθένεια τῷ νεανίσκῳ, εἰ ἀναγκασθήσεται καὶ τὴν
weakness for-the young-man if he-will-be-compelled also the
διάνοιαν διὰ τὴν κεφαλὴν βελτίων γενέσθαι. λέγω
mind because-of the head better to-become I-say
μέντοι σοι ὅτι Χαρμίδης τῶν ἡλικιωτῶν οὐ μόνον τῇ
however to-you that Charmides of-the age-mates not only in-the
ἰδέᾳ δοκεῖ διαφέρειν, ἀλλὰ καὶ αὐτῷ τούτῳ, οὗ σὺ
form seems to-excel but also in-very this of-which you
φῂς τὴν ἐπῳδὴν ἔχειν· φῂς δὲ σωφροσύνης· ἦ γάρ;
say the charm to-have you-say and of-temperance is-it-not for
πάνυ γε, ἦν δ᾽ ἐγώ.
certainly at-least said — I
εὖ τοίνυν ἴσθι, ἔφη, ὅτι πάνυ πολὺ δοκεῖ σωφρονέστατος
well then know he-said that very much he-seems most-temperate
εἶναι τῶν νυνί, καὶ τἆλλα πάντα, εἰς ὅσον ἡλικίας
to-be of-those now and in-the-other-things all as far-as of-age
ἥκει, οὐδενὸς χείρων ὤν.
he-has-come of-none worse being

III · TEMPERANCE AS QUIETNESS

Socrates praises Charmides' lineage, from Critias son of Dropides, celebrated by Anacreon and Solon, and from Pyrilampes. If he is already temperate he needs no charm. Charmides blushes: he cannot affirm it without praising himself or deny it without calling Critias a liar. They agree to examine what he thinks temperance is: doing everything orderly and quietly. But in writing, reading, lyre-playing, wrestling, and running the quick is finer, so in the body quickness is more temperate; quick learning, teaching, and remembering are finer too.

e καὶ γάρ, ἦν δ' ἐγώ, καὶ δίκαιον, ὦ Χαρμίδη, διαφέρειν σε
and for said — I also just O Charmides to-excel you
τῶν ἄλλων πᾶσιν τοῖς τοιούτοις· οὐ γὰρ οἶμαι ἄλλον οὐδένα
the others in-all the such-things not for I-think other anyone
τῶν ἐνθάδε ῥᾳδίως ἂν ἔχειν ἐπιδεῖξαι ποῖαι δύο οἰκίαι
of-those here easily — to-be-able to-show what-sort two houses
συνελθοῦσαι εἰς ταὐτὸν τῶν Ἀθήνησιν ἐκ τῶν εἰκότων
having-come-together into the-same of-those at-Athens from the likely
καλλίω ἂν καὶ ἀμείνω γεννήσειαν ἢ ἐξ ὧν σὺ γέγονας.
finer — and better would-beget than from which you have-been-born
158 ἥ τε γὰρ πατρῴα ὑμῖν οἰκία, ἡ Κριτίου τοῦ Δρωπίδου, καὶ
the both for paternal your house the of-Critias the (son)-of-Dropides both
ὑπὸ Ἀνακρέοντος καὶ ὑπὸ Σόλωνος καὶ ὑπ' ἄλλων πολλῶν
by Anacreon and by Solon and by other many
ποιητῶν ἐγκεκωμιασμένη παραδέδοται ἡμῖν, ὡς διαφέρουσα
poets eulogized has-been-handed-down to-us as excelling
κάλλει τε καὶ ἀρετῇ καὶ τῇ ἄλλῃ λεγομένῃ εὐδαιμονίᾳ,
in-beauty both and in-virtue and in-the other so-called happiness
καὶ αὖ ἡ πρὸς μητρὸς ὡσαύτως· Πυριλάμπους γὰρ τοῦ
and again the on mother's-side likewise than-Pyrilampes for the
σοῦ θείου οὐδεὶς τῶν ἐν τῇ ἠπείρῳ λέγεται καλλίων καὶ
your uncle no-one of-those on the mainland is-said finer and
μείζων ἀνὴρ δόξαι εἶναι, ὁσάκις ἐκεῖνος ἢ παρὰ μέγαν
greater man to-have-seemed to-be whenever that-one either to great
βασιλέα ἢ παρὰ ἄλλον τινὰ τῶν ἐν τῇ ἠπείρῳ πρεσβεύων
king or to other some of-those on the mainland on-embassy
ἀφίκετο, σύμπασα δὲ αὕτη ἡ οἰκία οὐδὲν τῆς ἑτέρας
came all-together and this the house nothing than-the other
ὑποδεεστέρα. ἐκ δὴ τοιούτων γεγονότα εἰκός σε εἰς
inferior from indeed such having-been-born likely you in
πάντα πρῶτον εἶναι. τὰ μὲν οὖν ὁρώμενα τῆς ἰδέας, ὦ φίλε
all first to-be the indeed then seen-things of-the form O dear

παῖ Γλαύκωνος, δοκεῖς μοι οὐδένα τῶν πρὸ σοῦ ἐν οὐδενὶ
son of-Glaucon you-seem to-me none of-those before you in anything
ὑποβεβηκέναι· εἰ δὲ δὴ καὶ πρὸς σωφροσύνην καὶ πρὸς
to-have-fallen-short if but indeed also toward temperance and toward
τἆλλα κατὰ τὸν τοῦδε λόγον ἱκανῶς πέφυκας,
the-other-things according-to the of-this-one account sufficiently you-are-by-nature
μακάριόν σε, ἦν δ' ἐγώ, ὦ φίλε Χαρμίδη, ἡ μήτηρ ἔτικτεν.
blessed you said — I O dear Charmides the mother bore
ἔχει δ' οὖν οὕτως. εἰ μέν σοι ἤδη πάρεστιν, ὡς c
it-is and anyway thus if indeed to-you already is-present as
λέγει Κριτίας ὅδε, σωφροσύνη καὶ εἶ σώφρων ἱκανῶς,
says Critias here temperance and you-are temperate sufficiently
οὐδὲν ἔτι σοι ἔδει οὔτε τῶν Ζαλμόξιδος οὔτε τῶν
nothing further to-you would-be-needed either of-the of-Zalmoxis or of-the
Ἀβάριδος τοῦ Ὑπερβορέου ἐπῳδῶν, ἀλλ' αὐτό σοι ἂν ἤδη
of-Abaris the Hyperborean charms but itself to-you — already
δοτέον εἴη τὸ τῆς κεφαλῆς φάρμακον· εἰ δ' ἔτι τούτων
must-be-given would-be the of-the head remedy if but still of-these
ἐπιδεὴς εἶναι δοκεῖς, ἐπᾳστέον πρὸ τῆς τοῦ φαρμάκου
lacking to-be you-seem it-must-be-sung before the of-the remedy
δόσεως. αὐτὸς οὖν μοι εἰπὲ πότερον ὁμολογεῖς τῷδε
giving yourself then to-me say whether you-agree with-this-one
καὶ φὴς ἱκανῶς ἤδη σωφροσύνης μετέχειν ἢ ἐνδεὴς εἶναι;
and say sufficiently already of-temperance to-partake or lacking to-be
ἀνερυθριάσας οὖν ὁ Χαρμίδης πρῶτον μὲν ἔτι καλλίων d
having-blushed then — Charmides first indeed still more-beautiful
ἐφάνη — καὶ γὰρ τὸ αἰσχυντηλὸν αὐτοῦ τῇ ἡλικίᾳ
appeared and for the bashfulness of-him to-the age
ἔπρεψεν — ἔπειτα καὶ οὐκ ἀγεννῶς ἀπεκρίνατο· εἶπεν γὰρ
befitted then also not ignobly he-answered he-said for
ὅτι οὐ ῥᾴδιον εἴη ἐν τῷ παρόντι οὔθ' ὁμολογεῖν οὔτε
that not easy it-was in the present either to-agree or

ἐξάρνῳ εἶναι τὰ ἐρωτώμενα. ἐὰν μὲν γάρ, ἦ δ' ὅς, μὴ
denying to-be the things-asked if indeed for said — he not
φῶ εἶναι σώφρων, ἅμα μὲν ἄτοπον αὐτὸν καθ' ἑαυτοῦ
I-say to-be temperate at-once indeed strange himself against himself
τοιαῦτα λέγειν, ἅμα δὲ καὶ Κριτίαν τόνδε ψευδῆ ἐπιδείξω
such-things to-say at-once and also Critias here false I-will-show
καὶ ἄλλους πολλούς, οἷς δοκῶ εἶναι σώφρων, ὡς ὁ
and others many to-whom I-seem to-be temperate as the
τούτου λόγος· ἐὰν δ' αὖ φῶ καὶ ἐμαυτὸν ἐπαινῶ, ἴσως
of-this-one account if but again I-say and myself I-praise perhaps
ἐπαχθὲς φανεῖται. ὥστε οὐκ ἔχω ὅτι σοι ἀποκρίνωμαι.
offensive it-will-appear so-that not I-have what to-you I-should-answer
e καὶ ἐγὼ εἶπον ὅτι μοι εἰκότα φαίνῃ λέγειν, ὦ
and I said that to-me likely-things you-appear to-say O
Χαρμίδη. καί μοι δοκεῖ, ἦν δ' ἐγώ, κοινῇ ἂν εἴη
Charmides and to-me it-seems said — I in-common — it-would-be
σκεπτέον εἴτε κέκτησαι εἴτε μὴ ὃ πυνθάνομαι, ἵνα
to-be-considered whether you-have-acquired or not what I-inquire so-that
μήτε σὺ ἀναγκάζῃ λέγειν ἃ μὴ βούλει, μήτ' αὖ ἐγὼ
neither you be-compelled to-say what not you-wish nor again I
ἀσκέπτως ἐπὶ τὴν ἰατρικὴν τρέπωμαι. εἰ οὖν σοι
without-consideration to the medicine turn if then to-you
φίλον, ἐθέλω σκοπεῖν μετὰ σοῦ· εἰ δὲ μή, ἐᾶν.
dear I-wish to-consider with you if but not to-let-be
ἀλλὰ πάντων μάλιστα, ἔφη, φίλον· ὥστε τούτου γε
but of-all most be-said dear so-that of-this at-least
ἕνεκα, ὅπῃ αὐτὸς οἴει βέλτιον σκέψασθαι, ταύτῃ
for-the-sake in-whatever-way yourself think better to-consider in-this-way
σκόπει.
consider

τῇδε τοίυυν, ἔφην ἐγώ, δοκεῖ μοι βελτίστη εἶναι ἡ
in-this-way then I-said I it-seems to-me best to-be the
σκέψις περὶ αὐτοῦ.
inquiry about it
δῆλον γὰρ ὅτι εἴ σοι πάρεστιν σωφροσύνη, ἔχεις τι 159
clear for that if to-you is-present temperance you-have something
περὶ αὐτῆς δοξάζειν. ἀνάγκη γάρ που ἐνοῦσαν αὐτήν,
about it to-opine necessity for surely being-in it
εἴπερ ἔνεστιν, αἴσθησίν τινα παρέχειν, ἐξ ἧς δόξα ἄν
if-indeed it-is-in perception some to-provide from which opinion —
τίς σοι περὶ αὐτῆς εἴη ὅτι ἐστὶν καὶ ὁποῖόν τι ἡ
some to-you about it would-be what it-is and of-what-sort — the
σωφροσύνη· ἢ οὐκ οἴει;
temperance or not you-think
ἔγωγε, ἔφη, οἶμαι.
I-at-least he-said think
οὐκοῦν τοῦτό γε, ἔφην, ὃ οἴει, ἐπειδήπερ ἑλληνίζειν
therefore this at-least I-said what you-think since to-speak-Greek
ἐπίστασαι, κἂν εἴποις δήπου αὐτὸ ὅτι σοι φαίνεται;
you-know also you-could-say surely it what to-you it-appears
ἴσως, ἔφη.
perhaps he-said
ἵνα τοίυυν τοπάσωμεν εἴτε σοι ἔνεστιν εἴτε μή, εἰπέ,
so-that then we-may-guess whether in-you it-is or not say
ἦν δ' ἐγώ, τί φῂς εἶναι σωφροσύνην κατὰ τὴν σὴν
said — I what do-you-say to-be temperance according-to the your
δόξαν.
opinion
καὶ ὃς τὸ μὲν πρῶτον ὤκνει τε καὶ οὐ πάνυ ἤθελεν b
and he the indeed first hesitated both and not very was-willing
ἀποκρίνασθαι· ἔπειτα μέντοι εἶπεν ὅτι οἱ δοκοῖ
to-answer then however he-said that to-him it-seemed

σωφροσύνη εἶναι τὸ κοσμίως πάντα πράττειν καὶ ἡσυχῇ,
temperance to-be the orderly all-things to-do and quietly
ἔν τε ταῖς ὁδοῖς βαδίζειν καὶ διαλέγεσθαι, καὶ τὰ ἄλλα
in both the streets to-walk and to-converse and the other-things
πάντα ὡσαύτως ποιεῖν. καί μοι δοκεῖ, ἔφη, συλλήβδην
all likewise to-do and to-me it-seems he-said in-sum
ἡσυχιότης τις εἶναι ὃ ἐρωτᾷς.
quietness some to-be what you-ask
c ἆρ᾽ οὖν, ἦν δ᾽ ἐγώ, εὖ λέγεις; φασί γέ τοι, ὦ Χαρμίδη,
so then said — I well do-you-speak they-say at-least surely O Charmides
τοὺς ἡσυχίους σώφρονας εἶναι· ἴδωμεν δὴ εἴ τι λέγουσιν.
the quiet temperate to-be let-us-see indeed if anything they-say
εἰπὲ γάρ μοι, οὐ τῶν καλῶν μέντοι ἡ σωφροσύνη ἐστίν;
tell for me not of-the fine-things surely the temperance is
πάνυ γε, ἔφη.
certainly at-least he-said
πότερον οὖν κάλλιστον ἐν γραμματιστοῦ τὰ ὅμοια
whether then finest at writing-master's the like
γράμματα γράφειν ταχὺ ἢ ἡσυχῇ;
letters to-write quickly or quietly
ταχύ.
quickly
τί δ᾽ ἀναγιγνώσκειν; ταχέως ἢ βραδέως;
what and to-read quickly or slowly
ταχέως.
quickly
καὶ μὲν δὴ καὶ τὸ κιθαρίζειν ταχέως καὶ τὸ παλαίειν
and indeed indeed also the to-play-the-lyre quickly and the to-wrestle
ὀξέως πολὺ κάλλιον τοῦ ἡσυχῇ τε καὶ βραδέως;
sharply much finer than-the quietly both and slowly
ναί.
yes

τί δὲ πυκτεύειν τε καὶ παγκρατιάζειν; οὐχ ὡσαύτως;
what and to-box both and to-do-the-pancration not likewise
πάνυ γε.
certainly at-least
θεῖν δὲ καὶ ἅλλεσθαι καὶ τὰ τοῦ σώματος ἅπαντα ἔργα, d
to-run and also to-leap and the of-the body all works
οὐ τὰ μὲν ὀξέως καὶ ταχὺ γιγνόμενα τὰ τοῦ καλοῦ
not the indeed sharply and quickly happening the of-the fine
ἐστιν, τὰ δὲ μόγις τε καὶ ἡσυχῇ τὰ τοῦ αἰσχροῦ;
are the but with-difficulty both and quietly the of-the shameful
φαίνεται.
it-appears
φαίνεται ἄρα ἡμῖν, ἔφην ἐγώ, κατά γε τὸ σῶμα οὐ τὸ
it-appears then to-us I-said I as-to at-least the body not the
ἡσύχιον, ἀλλὰ τὸ τάχιστον καὶ ὀξύτατον κάλλιστον ὄν.
quiet but the quickest and sharpest finest being
ἦ γάρ;
is-it-not for
πάνυ γε.
certainly at-least
ἡ δέ γε σωφροσύνη καλόν τι ἦν;
the but at-least temperance fine something was
ναί.
yes
οὐ τοίνυν κατά γε τὸ σῶμα ἡ ἡσυχιότης ἂν ἀλλ' ἡ
not then as-to at-least the body the quietness — but the
ταχυτὴς σωφρονέστερον εἴη, ἐπειδὴ καλὸν ἡ σωφροσύνη.
quickness more-temperate would-be since fine the temperance
ἔοικεν, ἔφη.
it-seems he-said
τί δέ; ἦν δ' ἐγώ, εὐμαθία κάλλιον ἢ δυσμαθία; e
what and said — I quickness-at-learning finer or slowness-at-learning

εὐμαθία.

quickness-at-learning

ἔστιν δέ γ', ἔφην, ἡ μὲν εὐμαθία ταχέως

it-is and at-least I-said the indeed quickness-at-learning quickly

μανθάνειν, ἡ δὲ δυσμαθία ἡσυχῇ καὶ βραδέως;

to-learn the and slowness-at-learning quietly and slowly

ναί.

yes

διδάσκειν δὲ ἄλλον οὐ ταχέως κάλλιον καὶ σφόδρα

to-teach and another not quickly finer and greatly

μᾶλλον ἢ ἡσυχῇ τε καὶ βραδέως;

rather than quietly both and slowly

ναί.

yes

τί δέ; ἀναμιμνῄσκεσθαι καὶ μεμνῆσθαι ἡσυχῇ τε καὶ

what and to-recollect and to-remember quietly both and

βραδέως κάλλιον ἢ σφόδρα καὶ ταχέως;

slowly finer or greatly and quickly

σφόδρ', ἔφη, καὶ ταχέως.

greatly he-said and quickly

IV · MODESTY AND DOING ONE'S OWN

Quickness of mind, understanding, and deliberation are also finer than slowness, so temperance is not quietness, nor the temperate life the quiet one. Charmides looks within and says temperance makes one ashamed: it is modesty. But temperance is good as well as fine, and Homer says modesty is not good for a needy man. Charmides then offers a definition he heard: temperance is doing one's own. Socrates suspects Critias, who denies it, and calls it a riddle, since the writing master writes others' names as well as his own, and every art does something.

ἡ δ' ἀγχίνοια οὐχὶ ὀξύτης τίς ἐστιν τῆς ψυχῆς ἀλλ' 160
the and quickness-of-wit not sharpness some is of-the soul but
οὐχὶ ἡσυχία;
not quietness
ἀληθῆ.
true
οὐκοῦν καὶ τὸ συνιέναι τὰ λεγόμενα, καὶ ἐν γραμματιστοῦ
therefore also the to-understand the things-said both at writing-master's
καὶ κιθαριστοῦ καὶ ἄλλοθι πανταχοῦ, οὐχ ὡς ἡσυχαίτατα
and lyre-master's and elsewhere everywhere not as most-quietly
ἀλλ' ὡς τάχιστά ἐστι κάλλιστα;
but as most-quickly is finest
ναί.
yes
ἀλλὰ μὴν ἔν γε ταῖς ζητήσεσιν τῆς ψυχῆς καὶ τῷ b
but indeed in at-least the searchings of-the soul and the
βουλεύεσθαι οὐχ ὁ ἡσυχιώτατος, ὡς ἐγὼ οἶμαι, καὶ
deliberating not the most-quiet as I think and
μόγις βουλευόμενός τε καὶ ἀνευρίσκων ἐπαίνου δοκεῖ
with-difficulty deliberating both and discovering of-praise seems
ἄξιος εἶναι, ἀλλ' ὁ ῥᾷστά τε καὶ τάχιστα τοῦτο δρῶν.
worthy to-be but the-one most-easily both and most-quickly this doing
ἔστιν ταῦτα, ἔφη.
it-is these-things he-said
οὐκοῦν πάντα, ἦν δ' ἐγώ, ὦ Χαρμίδη, ἡμῖν καὶ τὰ περὶ
therefore all-things said — I O Charmides to-us both the about
τὴν ψυχὴν καὶ τὰ περὶ τὸ σῶμα, τὰ τοῦ τάχους τε καὶ
the soul and the about the body the of-the speed both and
τῆς ὀξύτητος καλλίω φαίνεται ἢ τὰ τῆς βραδυτῆτός
of-the sharpness finer appear than the of-the slowness
τε καὶ ἡσυχιότητος;
both and quietness

κινδυνεύει, ἔφη.
it-is-likely he-said

c οὐκ ἄρα ἡσυχιότης τις ἡ σωφροσύνη ἂν εἴη, οὐδ' ἡσύχιος
not then quietness some the temperance — would-be nor quiet
ὁ σώφρων βίος, ἔκ γε τούτου τοῦ λόγου, ἐπειδὴ καλὸν
the temperate life from at-least this the reasoning since fine
αὐτὸν δεῖ εἶναι σώφρονα ὄντα. δυοῖν γὰρ δὴ τὰ
it it-is-needful to-be temperate being of-two for indeed the
ἕτερα· ἢ οὐδαμοῦ ἡμῖν ἢ πάνυ που ὀλιγαχοῦ αἱ ἡσύχιοι
one-or-other either nowhere for-us or very surely in-few-places the quiet
πράξεις ἐν τῷ βίῳ καλλίους ἐφάνησαν ἢ αἱ ταχεῖαί τε καὶ
actions in the life finer appeared than the quick both and
ἰσχυραί. εἰ δ' οὖν, ὦ φίλε, ὅτι μάλιστα μηδὲν ἐλάττους αἱ
strong if but anyway O friend as most no fewer the
ἡσύχιοι τῶν σφοδρῶν τε καὶ ταχειῶν πράξεων τυγχάνουσιν
quiet than-the vehement both and quick actions happen
καλλίους οὖσαι, οὐδὲ ταύτῃ σωφροσύνη ἂν εἴη μᾶλλόν
finer being nor in-this-way temperance — would-be rather
τι τὸ ἡσυχῇ πράττειν ἢ τὸ σφόδρα τε καὶ ταχέως, οὔτε ἐν
at-all the quietly to-act than the vehemently both and quickly either in
βαδισμῷ οὔτε ἐν λέξει οὔτε ἄλλοθι οὐδαμοῦ, οὐδὲ ὁ ἡσύχιος
walking or in speech or elsewhere anywhere nor the quiet
βίος τοῦ μὴ ἡσυχίου σωφρονέστερος ἂν εἴη, ἐπειδὴ ἐν
life than-the not quiet more-temperate — would-be since in
τῷ λόγῳ τῶν καλῶν τι ἡμῖν ἡ σωφροσύνη ὑπετέθη,
the reasoning of-the fine-things something for-us the temperance was-assumed
καλὰ δὲ οὐχ ἧττον τὰ ταχέα τῶν ἡσυχίων πέφανται.
fine-things and not less the quick than-the quiet have-appeared
ὀρθῶς μοι δοκεῖς, ἔφη, ὦ Σώκρατες, εἰρηκέναι.
rightly to-me you-seem he-said O Socrates to-have-spoken

πάλιν τοίνυν, ἦν δ' ἐγώ, ὦ Χαρμίδη, μᾶλλον προσέχων e
again then said — I O Charmides more applying
τὸν νοῦν καὶ εἰς σεαυτὸν ἐμβλέψας, ἐννοήσας ὁποῖόν
the mind and into yourself having-looked having-considered of-what-sort
τινά σε ποιεῖ ἡ σωφροσύνη παροῦσα καὶ ποία τις οὖσα
some you makes the temperance being-present and what-sort some being
τοιοῦτον ἀπεργάζοιτο ἄν, πάντα ταῦτα συλλογισάμενος
such it-would-produce — all these-things having-reckoned-up
εἰπὲ εὖ καὶ ἀνδρείως τί σοι φαίνεται εἶναι;
say well and bravely what to-you it-appears to-be
καὶ ὃς ἐπισχὼν καὶ πάνυ ἀνδρικῶς πρὸς ἑαυτὸν
and he having-paused and very manfully toward himself
διασκεψάμενος, δοκεῖ τοίνυν μοι, ἔφη, αἰσχύνεσθαι ποιεῖν
having-examined it-seems then to-me he-said to-be-ashamed to-make
ἡ σωφροσύνη καὶ αἰσχυντηλὸν τὸν ἄνθρωπον, καὶ εἶναι
the temperance and bashful the human and to-be
ὅπερ αἰδὼς ἡ σωφροσύνη.
which-very modesty the temperance
εἶεν, ἦν δ' ἐγώ, οὐ καλὸν ἄρτι ὡμολόγεις τὴν
well said — I not fine just-now were-you-agreeing the
σωφροσύνην εἶναι;
temperance to-be
πάνυ γ', ἔφη.
certainly at-least he-said
οὐκοῦν καὶ ἀγαθοὶ ἄνδρες οἱ σώφρονες;
therefore also good men the temperate
ναί.
yes
ἆρ' οὖν ἂν εἴη ἀγαθὸν ὃ μὴ ἀγαθοὺς ἀπεργάζεται;
so then — would-be good what not good produces
οὐ δῆτα.
not indeed

οὐ μόνον οὖν ἄρα καλόν, ἀλλὰ καὶ ἀγαθόν ἐστιν.
not only then after-all fine but also good it-is
161 ἔμοιγε δοκεῖ.
to-me-at-least it-seems
τί οὖν; ἦν δ' ἐγώ· Ὁμήρῳ οὐ πιστεύεις καλῶς λέγειν,
what then said — I Homer not do-you-believe finely to-speak
λέγοντι ὅτι
saying that

αἰδὼς δ' οὐκ ἀγαθὴ κεχρημένῳ ἀνδρὶ παρεῖναι;
modesty and not good for-a-needy man to-be-present

ἔγωγ', ἔφη.
I-do he-said
ἔστιν ἄρα, ὡς ἔοικεν, αἰδὼς οὐκ ἀγαθὸν καὶ ἀγαθόν.
it-is then as it-seems modesty not good and good
φαίνεται.
it-appears
σωφροσύνη δέ γε ἀγαθόν, εἴπερ ἀγαθοὺς ποιεῖ οἷς
temperance but at-least good if-indeed good makes those-to-whom
ἂν παρῇ, κακοὺς δὲ μή.
— it-is-present bad and not
ἀλλὰ μὴν οὕτω γε δοκεῖ μοι ἔχειν, ὡς σὺ λέγεις.
but indeed so at-least it-seems to-me to-be as you say
b οὐκ ἄρα σωφροσύνη ἂν εἴη αἰδώς, εἴπερ τὸ μὲν
not then temperance — would-be modesty if-indeed the indeed
ἀγαθὸν τυγχάνει ὄν, αἰδὼς δὲ οὐδὲν μᾶλλον ἀγαθὸν ἢ
good it-happens being modesty but no more good than
καὶ κακόν.
also bad

ἀλλ᾽ ἔμοιγε δοκεῖ, ἔφη, ὦ Σώκρατες, τοῦτο μὲν
but to-me-at-least it-seems he-said O Socrates this indeed
ὀρθῶς λέγεσθαι· τόδε δὲ σκέψαι τί σοι δοκεῖ εἶναι
rightly to-be-said this but consider what to-you it-seems to-be
περὶ σωφροσύνης. ἄρτι γὰρ ἀνεμνήσθην — ὃ ἤδη
about temperance just-now for I-recalled what already
του ἤκουσα λέγοντος — ὅτι σωφροσύνη ἂν εἴη
from-someone I-heard saying that temperance — would-be
τὸ τὰ ἑαυτοῦ πράττειν. σκόπει οὖν τοῦτο εἰ ὀρθῶς
the the his-own to-do consider then this whether rightly
σοι δοκεῖ λέγειν ὁ λέγων.
to-you he-seems to-speak the speaker
καὶ ἐγώ, ὦ μιαρέ, ἔφην, Κριτίου τοῦδε ἀκήκοας αὐτὸ ἢ c
and I O rascal I-said from-Critias here you-have-heard it or
ἄλλου του τῶν σοφῶν.
from-another someone of-the wise
ἔοικεν, ἔφη ὁ Κριτίας, ἄλλου· οὐ γὰρ δὴ ἐμοῦ γε.
it-seems said — Critias from-another not for indeed from-me at-least
ἀλλὰ τί διαφέρει, ἦ δ᾽ ὅς, ὁ Χαρμίδης, ὦ Σώκρατες,
but what does-it-matter said — he — Charmides O Socrates
ὅτου ἤκουσα;
from-whom I-heard
οὐδέν, ἦν δ᾽ ἐγώ· πάντως γὰρ οὐ τοῦτο σκεπτέον,
nothing said — I in-every-way for not this must-be-considered
ὅστις αὐτὸ εἶπεν, ἀλλὰ πότερον ἀληθὲς λέγεται ἢ οὔ.
who it said but whether true it-is-said or not
νῦν ὀρθῶς λέγεις, ἦ δ᾽ ὅς.
now rightly you-speak said — he
νὴ Δία, ἦν δ᾽ ἐγώ. ἀλλ᾽ εἰ καὶ εὑρήσομεν αὐτὸ ὅπῃ γε
by Zeus said — I but if also we-will-find it how at-least
ἔχει, θαυμάζοιμ᾽ ἄν· αἰνίγματι γάρ τινι ἔοικεν.
it-is I-would-wonder — a-riddle for some it-resembles

ὅτι δὴ τί γε; ἔφη.
in-what-way indeed what at-least he-said

d ὅτι οὐ δήπου, ἦν δ' ἐγώ, ᾗ τὰ ῥήματα
because not surely said — I in-the-way-in-which the words
ἐφθέγξατο ταύτῃ καὶ ἐνόει, λέγων σωφροσύνην εἶναι
he-uttered in-this-way also he-meant saying temperance to-be
τὸ τὰ αὑτοῦ πράττειν. ἢ σὺ οὐδὲν ἡγῇ πράττειν τὸν
the the his-own to-do or you nothing consider to-do the
γραμματιστὴν ὅταν γράφῃ ἢ ἀναγιγνώσκῃ;
writing-master when he-writes or reads
ἔγωγε, ἡγοῦμαι μὲν οὖν, ἔφη.
I-at-least consider indeed then he-said
δοκεῖ οὖν σοι τὸ αὑτοῦ ὄνομα μόνον γράφειν ὁ
does-it-seem then to-you the his-own name only to-write the
γραμματιστὴς καὶ ἀναγιγνώσκειν ἢ ὑμᾶς τοὺς παῖδας
writing-master and to-read or you the boys
διδάσκειν, ἢ οὐδὲν ἧττον τὰ τῶν ἐχθρῶν ἐγράφετε ἢ
to-teach or no less the of-the enemies you-wrote than
τὰ ὑμέτερα καὶ τὰ τῶν φίλων ὀνόματα;
the yours and the of-the friends names
οὐδὲν ἧττον.
no less
e ἦ οὖν ἐπολυπραγμονεῖτε καὶ οὐκ ἐσωφρονεῖτε τοῦτο
truly then were-you-meddling and not being-temperate this
δρῶντες;
doing
οὐδαμῶς.
in-no-way
καὶ μὴν οὐ τὰ ὑμέτερά γε αὐτῶν ἐπράττετε, εἴπερ τὸ
and indeed not the yours at-least own you-were-doing if-indeed the
γράφειν πράττειν τί ἐστιν καὶ τὸ ἀναγιγνώσκειν.
to-write to-do something is and the to-read

ἀλλὰ μὴν ἔστιν.
but indeed it-is
καὶ γὰρ τὸ ἰᾶσθαι, ὦ ἑταῖρε, καὶ τὸ οἰκοδομεῖν καὶ
and for the to-heal O comrade and the to-build and
τὸ ὑφαίνειν καὶ τὸ ᾑτινιοῦν τέχνῃ ὁτιοῦν τῶν τέχνης
the to-weave and the by-any-whatever art whatever of-the of-art
ἔργων ἀπεργάζεσθαι πράττειν δήπου τί ἐστιν.
works to-produce to-do surely something is
πάνυ γε.
certainly at-least

V · CRITIAS TAKES OVER

A city whose law bade each man weave and cobble for himself would be badly run, yet a temperate city is well run, so the definition was a riddle. Charmides, laughing and glancing at Critias, suggests its author did not know what he meant, and Critias, angry like a poet at a bad actor, takes it up. Craftsmen make for others, but Critias, citing Hesiod's 'no work is a reproach,' calls only things made well and usefully work and one's own. Socrates, who has heard Prodicus distinguish names, lets him use words as he likes, and Critias defines temperance as the doing of good things.

τί οὖν; ἦν δ' ἐγώ, δοκεῖ ἄν σοι πόλις εὖ οἰκεῖσθαι 162
what then said — I would-it-seem — to-you a-city well to-be-governed
ὑπὸ τούτου τοῦ νόμου τοῦ κελεύοντος τὸ ἑαυτοῦ ἱμάτιον
by this the law the bidding the his-own cloak
ἕκαστον ὑφαίνειν καὶ πλύνειν, καὶ ὑποδήματα σκυτοτομεῖν,
each to-weave and to-wash and shoes to-cobble
καὶ λήκυθον καὶ στλεγγίδα καὶ τἆλλα πάντα κατὰ
and oil-flask and strigil and the-other-things all according-to

τὸν αὐτὸν λόγον, τῶν μὲν ἀλλοτρίων μὴ ἅπτεσθαι, τὰ
the same reasoning the indeed of-others not to-touch the
δὲ ἑαυτοῦ ἕκαστον ἐργάζεσθαί τε καὶ πράττειν;
but his-own each to-work both and to-do
οὐκ ἔμοιγε δοκεῖ, ἦ δ' ὅς.
not to-me-at-least it-seems said — he
ἀλλὰ μέντοι, ἔφην ἐγώ, σωφρόνως γε οἰκοῦσα εὖ ἂν
but however I-said I temperately at-least being-governed well —
οἰκοῖτο.
it-would-be-governed
πῶς δ' οὔκ; ἔφη.
how and not he-said
οὐκ ἄρα, ἦν δ' ἐγώ, τὸ τὰ τοιαῦτά τε καὶ οὕτω τὰ
not then said — I the the such-things both and so the
αὑτοῦ πράττειν σωφροσύνη ἂν εἴη.
his-own to-do temperance — would-be
οὐ φαίνεται.
not it-appears
b ἠνίττετο ἄρα, ὡς ἔοικεν, ὅπερ ἄρτι ἐγὼ ἔλεγον,
he-was-speaking-in-riddles then as it-seems which-very just-now I said
ὁ λέγων τὸ τὰ αὑτοῦ πράττειν σωφροσύνην εἶναι·
the-one saying the the his-own to-do temperance to-be
οὐ γάρ που οὕτω γε ἦν εὐήθης. ἤ τινος ἠλιθίου
not for surely so at-least he-was simple or from-some fool
ἤκουσας τουτὶ λέγοντος, ὦ Χαρμίδη;
did-you-hear this saying O Charmides
ἥκιστά γε, ἔφη, ἐπεί τοι καὶ πάνυ ἐδόκει σοφὸς εἶναι.
least at-least he-said since surely also very he-seemed wise to-be

παντὸς τοίνυν μᾶλλον, ὡς ἐμοὶ δοκεῖ, αἴνιγμα αὐτὸ
than-anything then rather as to-me it-seems a-riddle it
προύβαλεν, ὡς ὂν χαλεπὸν τὸ τὰ αὑτοῦ πράττειν γνῶναι
he-put-forward as being hard the the his-own to-do to-know
ὅτι ποτε ἔστιν.
what ever it-is
ἴσως, ἔφη.
perhaps he-said
τί οὖν ἂν εἴη ποτὲ τὸ τὰ αὑτοῦ πράττειν; ἔχεις
what then — would-be ever the the his-own to-do can-you
εἰπεῖν;
to-say
οὐκ οἶδα μὰ Δία ἔγωγε, ἦ δ' ὅς· ἀλλ' ἴσως οὐδὲν κωλύει
not I-know by Zeus I-at-least said — he but perhaps nothing binders
μηδὲ τὸν λέγοντα μηδὲν εἰδέναι ὅτι ἐνόει. καὶ ἅμα ταῦτα
not-even the speaker anything to-know what he-meant and at-once these-things
λέγων ὑπεγέλα τε καὶ εἰς τὸν Κριτίαν ἀπέβλεπεν.
saying he-laughed-quietly both and at — Critias looked
καὶ ὁ Κριτίας δῆλος μὲν ἦν καὶ πάλαι ἀγωνιῶν καὶ c
and — Critias clear indeed was also long-ago being-in-agony and
φιλοτίμως πρός τε τὸν Χαρμίδην καὶ πρὸς τοὺς παρόντας
ambitiously toward both — Charmides and toward the present
ἔχων, μόγις δ' ἑαυτὸν ἐν τῷ πρόσθεν κατέχων
being with-difficulty and himself in the before restraining
τότε οὐχ οἷός τε ἐγένετο· δοκεῖ γάρ μοι παντὸς
then not able — he-became it-seems for to-me than-anything
μᾶλλον ἀληθὲς εἶναι, ὃ ἐγὼ ὑπέλαβον, τοῦ Κριτίου
rather true to-be what I supposed — from-Critias
ἀκηκοέναι τὸν Χαρμίδην ταύτην τὴν ἀπόκρισιν περὶ τῆς
to-have-heard — Charmides this the answer about the
σωφροσύνης. ὁ μὲν οὖν Χαρμίδης βουλόμενος μὴ αὐτὸς
temperance — indeed then Charmides wishing not himself

ὑπέχειν λόγον ἀλλ᾽ ἐκεῖνον τῆς ἀποκρίσεως, ὑπεκίνει
to-undergo account but that-one of-the answer was-stirring-up
αὐτὸν ἐκεῖνον, καὶ ἐνεδείκνυτο ὡς ἐξεληλεγμένος εἴη· ὁ δ᾽
him that-one and was-showing that refuted he-was be but
οὐκ ἠνέσχετο, ἀλλά μοι ἔδοξεν ὀργισθῆναι αὐτῷ ὥσπερ
not endured-it but to-me seemed to-be-angered with-him as
ποιητὴς ὑποκριτῇ κακῶς διατιθέντι τὰ ἑαυτοῦ ποιήματα.
a-poet with-an-actor badly handling the his-own poems
ὥστ᾽ ἐμβλέψας αὐτῷ εἶπεν, οὕτως οἴει, ὦ Χαρμίδη,
so-that having-looked at-him he-said so do-you-think O Charmides
εἰ σὺ μὴ οἶσθα ὅτι ποτ᾽ ἐνόει ὃς ἔφη σωφροσύνην εἶναι
if you not know what ever he-meant who said temperance to-be
τὸ τὰ ἑαυτοῦ πράττειν, οὐδὲ δὴ ἐκεῖνον εἰδέναι;
the the his-own to-do not-even indeed that-one to-know
e ἀλλ᾽, ὦ βέλτιστε, ἔφην ἐγώ, Κριτία, τοῦτον μὲν οὐδὲν
but O best I-said I Critias this-one indeed nothing
θαυμαστὸν ἀγνοεῖν τηλικοῦτον ὄντα· σὲ δέ που εἰκὸς
wonderful to-be-ignorant so-young being you and surely likely
εἰδέναι καὶ ἡλικίας ἕνεκα καὶ ἐπιμελείας. εἰ οὖν
to-know both of-age for-the-sake and of-study if then
συγχωρεῖς τοῦτ᾽ εἶναι σωφροσύνην ὅπερ οὑτοσὶ λέγει
you-agree this to-be temperance which-very this-one says
καὶ παραδέχῃ τὸν λόγον, ἔγωγε πολὺ ἂν ἥδιον μετὰ
and accept the argument I-at-least much — more-gladly with
σοῦ σκοποίμην εἴτ᾽ ἀληθὲς εἴτε μὴ τὸ λεχθέν.
you would-consider whether true or not the thing-said
ἀλλὰ πάνυ συγχωρῶ, ἔφη, καὶ παραδέχομαι.
but very-much I-agree he-said and accept

καλῶς γε σὺ τοίνυν, ἦν δ' ἐγώ, ποιῶν. καί μοι
finely at-least you then said — I doing and to-me
λέγε, ἦ καὶ ἃ νυνδὴ ἠρώτων ἐγὼ συγχωρεῖς, τοὺς
say truly also what just-now asked I do-you-agree the
δημιουργοὺς πάντας ποιεῖν τι;
craftsmen all to-make something
ἔγωγε.
I-at-least
ἦ οὖν δοκοῦσί σοι τὰ ἑαυτῶν μόνον ποιεῖν ἢ καὶ τὰ 163
truly then do-they-seem to-you the their-own only to-make or also the
τῶν ἄλλων;
of-the others
καὶ τὰ τῶν ἄλλων.
also the of-the others
σωφρονοῦσιν οὖν οὐ τὰ ἑαυτῶν μόνον ποιοῦντες;
are-they-temperate then not the their-own only making
τί γὰρ κωλύει; ἔφη.
what for hinders he-said
οὐδὲν ἐμέ γε, ἦν δ' ἐγώ· ἀλλ' ὅρα μὴ ἐκεῖνον κωλύει,
nothing me at-least said — I but see lest that-one it-hinders
ὃς ὑποθέμενος σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν
who having-supposed temperance to-be the the his-own to-do
ἔπειτα οὐδέν φησι κωλύειν καὶ τοὺς τὰ τῶν ἄλλων
then nothing says to-hinder also those the of-the others
πράττοντας σωφρονεῖν.
doing to-be-temperate
ἐγὼ γάρ που, ἦ δ' ὅς, τοῦθ' ὡμολόγηκα, ὡς οἱ τὰ
I for surely said — he this I-have-agreed that those the
τῶν ἄλλων πράττοντες σωφρονοῦσιν, εἰ τοὺς ποιοῦντας
of-the others doing are-temperate if those making
ὡμολόγησα.
I-agreed

b εἰπέ μοι, ἦν δ' ἐγώ, οὐ ταὐτὸν καλεῖς τὸ ποιεῖν καὶ τὸ
tell me said — I not the-same do-you-call the to-make and the
πράττειν;
to-do

c οὐ μέντοι, ἔφη· οὐδέ γε τὸ ἐργάζεσθαι καὶ τὸ ποιεῖν.
not indeed he-said nor at-least the to-work and the to-make
ἔμαθον γὰρ παρ' Ἡσιόδου, ὃς ἔφη ἔργον οὐδὲν εἶναι
I-learned for from Hesiod who said work no to-be
ὄνειδος. οἴει οὖν αὐτόν, εἰ τὰ τοιαῦτα ἔργα ἐκάλει καὶ
reproach do-you-think then him if the such works he-called both
ἐργάζεσθαι καὶ πράττειν, οἷα νυνδὴ σὺ ἔλεγες, οὐδενὶ
to-work and to-do such-as just-now you said for-no-one
ἂν ὄνειδος φάναι εἶναι σκυτοτομοῦντι ἢ ταριχοπωλοῦντι
— reproach to-say to-be cutting-shoes or selling-salt-fish
ἢ ἐπ' οἰκήματος καθημένῳ; οὐκ οἴεσθαί γε χρή,
or in a-brothel sitting not to-think at-least it-is-needful
ὦ Σώκρατες, ἀλλὰ καὶ ἐκεῖνος οἶμαι ποίησιν πράξεως
O Socrates but also that-one I-think making from-doing
καὶ ἐργασίας ἄλλο ἐνόμιζεν, καὶ ποίημα μὲν γίγνεσθαι
and working other considered and a-thing-made indeed to-become
ὄνειδος ἐνίοτε, ὅταν μὴ μετὰ τοῦ καλοῦ γίγνηται, ἔργον δὲ
reproach sometimes when not with the fine it-comes-about work but
οὐδέποτε οὐδὲν ὄνειδος· τὰ γὰρ καλῶς τε καὶ ὠφελίμως
never any reproach the for finely both and beneficially
ποιούμενα ἔργα ἐκάλει, καὶ ἐργασίας τε καὶ πράξεις τὰς
made-things works he-called and workings both and doings the
τοιαύτας ποιήσεις. φάναι δέ γε χρὴ καὶ οἰκεῖα μόνα
such makings to-say and at-least it-is-needful also own only
τὰ τοιαῦτα ἡγεῖσθαι αὐτόν, τὰ δὲ βλαβερὰ πάντα ἀλλότρια·
the such-things to-consider him the but harmful all others'

ὥστε καὶ Ἡσίοδον χρὴ οἴεσθαι καὶ ἄλλον ὅστις
so-that also Hesiod it-is-needful to-think and other whoever
φρόνιμος τὸν τὰ αὑτοῦ πράττοντα τοῦτον σώφρονα καλεῖν.
prudent the-one the his-own doing this-one temperate to-call
ὦ Κριτία, ἦν δ' ἐγώ, καὶ εὐθὺς ἀρχομένου σου σχεδὸν d
O Critias said — I and straightway beginning you nearly
ἐμάνθανον τὸν λόγον, ὅτι τὰ οἰκεῖά τε καὶ τὰ αὑτοῦ ἀγαθὰ
I-understood the argument that the own both and the his-own goods
καλοίης, καὶ τὰς τῶν ἀγαθῶν ποιήσεις πράξεις· καὶ γὰρ
you-would-call and the of-the goods makings doings and for
Προδίκου μυρία τινὰ ἀκήκοα περὶ ὀνομάτων διαιροῦντος.
of-Prodicus countless some-things I-have-heard about names distinguishing
ἀλλ' ἐγώ σοι τίθεσθαι μὲν τῶν ὀνομάτων δίδωμι ὅπῃ ἂν
but I to-you to-set indeed the names grant however —
βούλῃ ἕκαστον· δήλου δὲ μόνον ἐφ' ὅτι ἂν φέρῃς τοὔνομα
you-wish each make-clear but only to whatever — you-apply the-name
ὅτι ἂν λέγῃς. νῦν οὖν πάλιν ἐξ ἀρχῆς σαφέστερον
whatever — you-mean now then again from beginning more-clearly
ὅρισαι· ἆρα τὴν τῶν ἀγαθῶν πρᾶξιν ἢ ποίησιν ἢ ὅπως
define then the of-the goods doing or making or however
σὺ βούλει ὀνομάζειν, ταύτην λέγεις σὺ σωφροσύνην εἶναι;
you wish to-name this do-you-say you temperance to-be
ἔγωγε, ἔφη.
I-at-least he-said
οὐκ ἄρα σωφρονεῖ ὁ τὰ κακὰ πράττων, ἀλλ' ὁ
not then is-temperate the-one the evil-things doing but the-one
τἀγαθά;
the-good-things
σοὶ δέ, ἦ δ' ὅς, ὦ βέλτιστε, οὐχ οὕτω δοκεῖ;
to-you and said — he O best not so does-it-seem

ἔα, ἦν δ' ἐγώ· μὴ γάρ πω τὸ ἐμοὶ δοκοῦν σκοπῶμεν,
let-be said — I not for yet the to-me seeming let-us-consider
ἀλλ' ὃ σὺ λέγεις νῦν.
but what you say now
ἀλλὰ μέντοι ἔγωγε, ἔφη, τὸν μὴ ἀγαθὰ ἀλλὰ κακὰ
but however I-at-least he-said the-one not goods but evils
ποιοῦντα οὔ φημι σωφρονεῖν, τὸν δὲ ἀγαθὰ ἀλλὰ μὴ
making not I-say to-be-temperate the-one but goods but not
κακὰ σωφρονεῖν· τὴν γὰρ τῶν ἀγαθῶν πρᾶξιν σωφροσύνην
evils to-be-temperate the for of-the goods doing temperance
εἶναι σαφῶς σοι διορίζομαι.
to-be clearly to-you I-define

VI · KNOW THYSELF

A doctor who heals usefully acts temperately, yet may not know he has helped, so is temperate unknowingly. Critias would rather retract and now says temperance is knowing oneself: the Delphic inscription is the god's greeting, 'Be temperate,' which later dedicators mistook for advice. Asked what it produces, Critias says it is unlike the others, as calculation produces no work; Socrates replies that each still has an object distinct from itself. Accused of mere refuting, Socrates says he tests himself too. Critias says temperance alone is knowledge of itself and of the other knowledges, and of their lack.

164 καὶ οὐδέν γέ σε ἴσως κωλύει ἀληθῆ λέγειν· τόδε γε
and nothing at-least you perhaps hinders true-things to-say this at-least
μέντοι, ἦν δ' ἐγώ, θαυμάζω, εἰ σωφρονοῦντας ἀνθρώπους
however said — I I-wonder if being-temperate humans
ἡγῇ σὺ ἀγνοεῖν ὅτι σωφρονοῦσιν.
consider you to-be-ignorant that they-are-temperate
ἀλλ' οὐχ ἡγοῦμαι, ἔφη.
but not I-consider-so he-said

οὐκ ὀλίγον πρότερον, ἔφην ἐγώ, ἐλέγετο ὑπὸ σοῦ ὅτι
not little before I-said I it-was-said by you that
τοὺς δημιουργοὺς οὐδὲν κωλύει καὶ αὖ τὰ τῶν ἄλλων
the craftsmen nothing hinders also again the of-the others
ποιοῦντας σωφρονεῖν;
making to-be-temperate
ἐλέγετο γάρ, ἔφη· ἀλλὰ τί τοῦτο;
it-was-said for he-said but what this
οὐδέν· ἀλλὰ λέγε εἰ δοκεῖ τίς σοι ἰατρός, ὑγιᾶ τινα b
nothing but say whether seems some to-you doctor healthy someone
ποιῶν, ὠφέλιμα καὶ ἑαυτῷ ποιεῖν καὶ ἐκείνῳ ὃν ἰᾶτο;
making beneficial-things both for-himself to-make and for-that-one whom he-heals
ἔμοιγε.
to-me-at-least
οὐκοῦν τὰ δέοντα πράττει ὅ γε ταῦτα πράττων;
therefore the needful-things does the-one at-least these-things doing
ναί.
yes
ὁ τὰ δέοντα πράττων οὐ σωφρονεῖ;
the-one the needful-things doing not is-temperate
σωφρονεῖ μὲν οὖν.
is-temperate indeed then
ἦ οὖν καὶ γιγνώσκειν ἀνάγκη τῷ ἰατρῷ ὅταν τε ὠφελίμως
truly then also to-know necessity for-the doctor when both beneficially
ἰᾶται καὶ ὅταν μή; καὶ ἑκάστῳ τῶν δημιουργῶν ὅταν τε
he-heals and when not and for-each of-the craftsmen when both
μέλλῃ ὀνήσεσθαι ἀπὸ τοῦ ἔργου οὗ ἂν πράττῃ καὶ ὅταν μή;
he-is-to to-profit from the work which — he-does and when not
ἴσως οὔ.
perhaps not

c ἐνίοτε ἄρα, ἦν δ' ἐγώ, ὠφελίμως πράξας ἢ βλαβερῶς ὁ
sometimes then said — I beneficially having-done or harmfully the
ἰατρὸς οὐ γιγνώσκει ἑαυτὸν ὡς ἔπραξεν· καίτοι ὠφελίμως
doctor not knows himself how he-did and-yet beneficially
πράξας, ὡς ὁ σὸς λόγος, σωφρόνως ἔπραξεν. ἢ οὐχ
having-done as the your argument temperately he-did or not
οὕτως ἔλεγες;
so did-you-say
ἔγωγε.
I-at-least
οὐκοῦν, ὡς ἔοικεν, ἐνίοτε ὠφελίμως πράξας πράττει μὲν
therefore as it-seems sometimes beneficially having-done he-does indeed
σωφρόνως καὶ σωφρονεῖ, ἀγνοεῖ δ' ἑαυτὸν ὅτι σωφρονεῖ;
temperately and is-temperate is-ignorant but himself that he-is-temperate
d ἀλλὰ τοῦτο μέν, ἔφη, ὦ Σώκρατες, οὐκ ἄν ποτε γένοιτο,
but this indeed he-said O Socrates not — ever could-happen
ἀλλ' εἴ τι σὺ οἴει ἐκ τῶν ἔμπροσθεν ὑπ' ἐμοῦ
but if anything you think from the before by me
ὡμολογημένων εἰς τοῦτο ἀναγκαῖον εἶναι συμβαίνειν,
having-been-agreed to this necessary to-be to-follow
ἐκείνων ἄν τι ἔγωγε μᾶλλον ἀναθείμην, καὶ οὐκ ἂν
of-those — something I-at-least rather would-retract and not —
αἰσχυνθείην μὴ οὐχὶ ὀρθῶς φάναι εἰρηκέναι, μᾶλλον ἤ
I-would-be-ashamed not not rightly to-say to-have-spoken rather than
ποτε συγχωρήσαιμ' ἂν ἀγνοοῦντα αὐτὸν ἑαυτὸν ἄνθρωπον
ever I-would-grant — not-knowing himself oneself a-human
σωφρονεῖν. σχεδὸν γάρ τι ἔγωγε αὐτὸ τοῦτό φημι εἶναι
to-be-temperate nearly for somewhat I-at-least it this say to-be
σωφροσύνην, τὸ γιγνώσκειν ἑαυτόν, καὶ συμφέρομαι τῷ
temperance the to-know oneself and I-agree with-the-one
ἐν Δελφοῖς ἀναθέντι τὸ τοιοῦτον γράμμα. καὶ γὰρ τοῦτο
at Delphi having-set-up the such inscription and for this

οὕτω μοι δοκεῖ τὸ γράμμα ἀνακεῖσθαι, ὡς δὴ πρόσρησις
so to-me seems the inscription to-be-set-up as indeed greeting
οὖσα τοῦ θεοῦ τῶν εἰσιόντων ἀντὶ τοῦ χαῖρε, ὡς τούτου
being of-the god of-those entering instead-of the rejoice as this
μὲν οὐκ ὀρθοῦ ὄντος τοῦ προσρήματος, τοῦ χαίρειν, οὐδὲ
indeed not right being the greeting the to-rejoice nor
δεῖν τοῦτο παρακελεύεσθαι ἀλλήλοις ἀλλὰ σωφρονεῖν.
to-be-needful this to-urge on-one-another but to-be-temperate
οὕτω μὲν δὴ ὁ θεὸς προσαγορεύει τοὺς εἰσιόντας εἰς τὸ
so indeed indeed the god addresses those entering into the
ἱερὸν διαφέρον τι ἢ οἱ ἄνθρωποι, ὡς διανοούμενος
temple differing somewhat from the humans as meaning
ἀνέθηκεν ὁ ἀναθείς, ὥς μοι δοκεῖ· καὶ λέγει πρὸς τὸν
set-up the setter-up as to-me it-seems and he-says to the-one
ἀεὶ εἰσιόντα οὐκ ἄλλο τι ἢ Σωφρόνει, φησίν.
ever entering not other anything than Be-temperate he-says
αἰνιγματωδέστερον δὲ δή, ὡς μάντις, λέγει· τὸ γὰρ 165
more-riddlingly and indeed as a-seer he-says the for
Γνῶθι σαυτόν καὶ τὸ Σωφρόνει ἔστιν μὲν ταὐτόν, ὡς
Know yourself and the Be-temperate is indeed the-same as
τὰ γράμματά φησιν καὶ ἐγώ, τάχα δ' ἄν τις οἰηθείη
the letters say and I perhaps but — someone might-think
ἄλλο εἶναι, ὃ δή μοι δοκοῦσιν παθεῖν καὶ οἱ
other to-be which indeed to-me seem to-have-suffered also those
τὰ ὕστερον γράμματα ἀναθέντες, τό τε Μηδὲν ἄγαν
the later inscriptions having-set-up the both Nothing too-much
καὶ τὸ Ἐγγύη πάρα δ' ἄτη. καὶ γὰρ οὗτοι συμβουλὴν
and the A-pledge near and ruin and for these counsel
ᾠήθησαν εἶναι τὸ Γνῶθι σαυτόν, ἀλλ' οὐ τῶν εἰσιόντων
thought to-be the Know yourself but not of-those entering
ὑπὸ τοῦ θεοῦ πρόσρησιν· εἶθ' ἵνα δὴ καὶ σφεῖς μηδὲν

ἧττον συμβουλὰς χρησίμους ἀναθεῖεν, ταῦτα γράψαντες
less counsels useful might-set-up these-things having-written
ἀνέθεσαν. οὗ δὴ οὖν ἕνεκα λέγω, ὦ Σώκρατες,
set-up of-which indeed then for-the-sake I-say O Socrates
ταῦτα πάντα, τόδ' ἐστίν· τὰ μὲν ἔμπροσθέν σοι πάντα
these-things all this is the indeed before to-you all
ἀφίημι — ἴσως μὲν γάρ τι σὺ ἔλεγες περὶ αὐτῶν
I-concede perhaps indeed for something you said about them
ὀρθότερον, ἴσως δ' ἐγώ, σαφὲς δ' οὐδὲν πάνυ ἦν ὧν
more-rightly perhaps but I clear but nothing very was of-what
ἐλέγομεν — νῦν δ' ἐθέλω τούτου σοι διδόναι λόγον, εἰ μὴ
we-were-saying now and I-wish of-this to-you to-give account if not
ὁμολογεῖς σωφροσύνην εἶναι τὸ γιγνώσκειν αὐτὸν ἑαυτόν.
you-agree temperance to-be the to-know himself oneself
c ἀλλ', ἦν δ' ἐγώ, ὦ Κριτία, σὺ μὲν ὡς φάσκοντος ἐμοῦ
but said — I O Critias you indeed as claiming me
εἰδέναι περὶ ὧν ἐρωτῶ προσφέρῃ πρός με, καὶ ἐὰν δὴ
to-know about what I-ask behave toward me and if indeed
βούλωμαι, ὁμολογήσοντός σοι· τὸ δ' οὐχ οὕτως ἔχει,
I-wish going-to-agree with-you the but not so is
ἀλλὰ ζητῶ γὰρ μετὰ σοῦ ἀεὶ τὸ προτιθέμενον διὰ
but I-seek for with you always the thing-proposed because-of
τὸ μὴ αὐτὸς εἰδέναι. σκεψάμενος οὖν ἐθέλω εἰπεῖν εἴτε
the not myself to-know having-considered then I-wish to-say whether
ὁμολογῶ εἴτε μή. ἀλλ' ἐπίσχες ἕως ἂν σκέψωμαι.
I-agree or not but wait until — I-have-considered
σκόπει δή, ἦ δ' ὅς.
consider indeed said — he

καὶ γάρ, ἦν δ' ἐγώ, σκοπῶ. εἰ γὰρ δὴ γιγνώσκειν
and for said — I I-am-considering if for indeed to-know
γέ τί ἐστιν ἡ σωφροσύνη, δῆλον ὅτι ἐπιστήμη τις
at-least something is the temperance clear that knowledge some
ἂν εἴη καὶ τινός· ἢ οὔ;
— would-be and of-something or not
ἔστιν, ἔφη, ἑαυτοῦ γε.
it-is he-said of-oneself at-least
οὐκοῦν καὶ ἰατρική, ἔφην, ἐπιστήμη ἐστὶν τοῦ ὑγιεινοῦ;
therefore also medicine I-said knowledge is of-the healthy
πάνυ γε.
certainly at-least
εἰ τοίνυν με, ἔφην, ἔροιο σύ· "ἰατρικὴ ὑγιεινοῦ ἐπιστήμη d
if then me I-said you-should-ask you medicine of-healthy knowledge
οὖσα τί ἡμῖν χρησίμη ἐστὶν καὶ τί ἀπεργάζεται,"
being what for-us useful is and what does-it-produce
εἴποιμ' ἂν ὅτι οὐ σμικρὰν ὠφελίαν· τὴν γὰρ ὑγίειαν
I-would-say — that not small benefit the for health
καλὸν ἡμῖν ἔργον ἀπεργάζεται, εἰ ἀποδέχῃ τοῦτο.
fine for-us work it-produces if you-accept this
ἀποδέχομαι.
I-accept
καὶ εἰ τοίνυν με ἔροιο τὴν οἰκοδομικήν, ἐπιστήμην οὖσαν e
and if then me you-should-ask the building knowledge being
τοῦ οἰκοδομεῖν, τί φημι ἔργον ἀπεργάζεσθαι, εἴποιμ' ἂν
of-the building what I-say work to-produce I-would-say —
ὅτι οἰκήσεις· ὡσαύτως δὲ καὶ τῶν ἄλλων τεχνῶν. χρὴ
that houses likewise and also of-the other arts it-is-needful
οὖν καὶ σὲ ὑπὲρ τῆς σωφροσύνης, ἐπειδὴ φῂς αὐτὴν
then also you on-behalf-of the temperance since you-say it
ἑαυτοῦ ἐπιστήμην εἶναι, ἔχειν εἰπεῖν ἐρωτηθέντα, "ὦ
of-oneself knowledge to-be to-be-able to-say having-been-asked O

Κριτία, σωφροσύνη, ἐπιστήμη οὖσα ἑαυτοῦ, τί καλὸν ἡμῖν
Critias temperance knowledge being of-oneself what fine for-us
ἔργον ἀπεργάζεται καὶ ἄξιον τοῦ ὀνόματος;" ἴθι οὖν, εἰπέ.
work produces and worthy of-the name come then say
ἀλλ', ὦ Σώκρατες, ἔφη, οὐκ ὀρθῶς ζητεῖς. οὐ γὰρ ὁμοία
but O Socrates he-said not rightly you-seek not for like
αὕτη πέφυκεν ταῖς ἄλλαις ἐπιστήμαις, οὐδέ γε αἱ ἄλλαι
this is-by-nature to-the other knowledges nor at-least the others
ἀλλήλαις· σὺ δ' ὡς ὁμοίων οὐσῶν ποιῇ τὴν ζήτησιν.
to-one-another you but as like being make the inquiry
166 ἐπεὶ λέγε μοι, ἔφη, τῆς λογιστικῆς τέχνης ἢ τῆς γεωμετρικῆς
since tell me he-said of-the calculating art or of-the geometrical
τί ἐστιν τοιοῦτον ἔργον οἷον οἰκία οἰκοδομικῆς ἢ ἱμάτιον
what is such work as a-house of-building or a-cloak
ὑφαντικῆς ἢ ἄλλα τοιαῦτ' ἔργα, ἃ πολλὰ ἄν τις
of-weaving or other such works which many — anyone
ἔχοι πολλῶν τεχνῶν δεῖξαι; ἔχεις οὖν μοι καὶ σὺ τούτων
could of-many arts show can-you then me also you of-these
τοιοῦτόν τι ἔργον δεῖξαι; ἀλλ' οὐχ ἕξεις.
such some work show but not you-will-be-able
καὶ ἐγὼ εἶπον ὅτι ἀληθῆ λέγεις· ἀλλὰ τόδε σοι ἔχω
and I said that true-things you-say but this to-you I-can
δεῖξαι, τίνος ἐστὶν ἐπιστήμη ἑκάστη τούτων τῶν ἐπιστημῶν,
show of-what is knowledge each of-these the knowledges
ὃ τυγχάνει ὂν ἄλλο αὐτῆς τῆς ἐπιστήμης. οἷον ἡ
which happens being other than-itself the knowledge as the
λογιστικὴ ἐστίν που τοῦ ἀρτίου καὶ τοῦ περιττοῦ, πλήθους
calculating is surely of-the even and of-the odd quantity
ὅπως ἔχει πρὸς αὑτὰ καὶ πρὸς ἄλληλα· ἦ γάρ;
how it-is toward themselves and toward one-another is-it-not for
πάνυ γε, ἔφη.
certainly at-least he-said

οὐκοῦν ἑτέρου ὄντος τοῦ περιττοῦ καὶ ἀρτίου αὐτῆς τῆς
therefore other being the odd and even than-itself the
λογιστικῆς;
calculating
πῶς δ' οὔ;
how and not
καὶ μὴν αὖ ἡ στατικὴ τοῦ βαρυτέρου τε καὶ κουφοτέρου b
and indeed again the weighing of-the heavier both and lighter
σταθμοῦ ἐστιν στατική· ἕτερον δέ ἐστιν τὸ βαρύ τε καὶ
of-weight is weighing other and is the heavy both and
κοῦφον τῆς στατικῆς αὐτῆς. συγχωρεῖς;
light than-the weighing itself do-you-agree
ἔγωγε.
I-at-least
λέγε δή, καὶ ἡ σωφροσύνη τίνος ἐστὶν ἐπιστήμη, ὃ
say indeed also the temperance of-what is knowledge which
τυγχάνει ἕτερον ὂν αὐτῆς τῆς σωφροσύνης;
happens other being than-itself the temperance
τοῦτό ἐστιν ἐκεῖνο, ἔφη, ὦ Σώκρατες· ἐπ' αὐτὸ ἥκεις c
this is that he-said O Socrates at it you-come
ἐρευνῶν τὸ ᾧ διαφέρει πασῶν τῶν ἐπιστημῶν ἡ
searching the in-which it-differs from-all the knowledges the
σωφροσύνη· σὺ δὲ ὁμοιότητά τινα ζητεῖς αὐτῆς ταῖς
temperance you and likeness some seek of-it to-the
ἄλλαις. τὸ δ' οὐκ ἔστιν οὕτως, ἀλλ' αἱ μὲν ἄλλαι πᾶσαι
others the but not is so but the indeed others all
ἄλλου εἰσὶν ἐπιστῆμαι, ἑαυτῶν δ' οὔ, ἡ δὲ μόνη τῶν
of-other are knowledges of-themselves but not the but alone of-the
τε ἄλλων ἐπιστημῶν ἐπιστήμη ἐστὶ καὶ αὐτὴ ἑαυτῆς.
both other knowledges knowledge is and itself of-itself
καὶ ταῦτά σε πολλοῦ δεῖ λεληθέναι, ἀλλὰ γὰρ οἶμαι ὃ
and these-things you much lacks to-have-escaped but for I-think what

ἄρτι οὐκ ἔφησθα ποιεῖν, τοῦτο ποιεῖς· ἐμὲ γὰρ ἐπιχειρεῖς
just-now not you-said to-do this you-do me for you-attempt
ἐλέγχειν, ἐάσας περὶ οὗ ὁ λόγος ἐστίν.
to-refute having-let-be about what the argument is
d οἷον, ἦν δ' ἐγώ, ποιεῖς ἡγούμενος, εἰ ὅτι μάλιστα σὲ
what said — I you-do considering if as most you
ἐλέγχω, ἄλλου τινὸς ἕνεκα ἐλέγχειν ἢ οὗπερ ἕνεκα
I-refute other some for-the-sake to-refute than of-which-very for-the-sake
κἂν ἐμαυτὸν διερευνῴμην τί λέγω, φοβούμενος μή ποτε
also myself I-would-search-out what I-say fearing lest ever
λάθω οἰόμενος μέν τι εἰδέναι, εἰδὼς δὲ μή. καὶ
I-escape-notice thinking indeed something to-know knowing but not and
νῦν δὴ οὖν ἔγωγέ φημι τοῦτο ποιεῖν, τὸν λόγον σκοπεῖν
now indeed then I-at-least say this to-do the argument to-consider
μάλιστα μὲν ἐμαυτοῦ ἕνεκα, ἴσως δὲ δὴ καὶ τῶν
most indeed of-myself for-the-sake perhaps and indeed also of-the
ἄλλων ἐπιτηδείων· ἢ οὐ κοινὸν οἴει ἀγαθὸν εἶναι
other close-friends or not common do-you-think good to-be
σχεδόν τι πᾶσιν ἀνθρώποις, γίγνεσθαι καταφανὲς
nearly somewhat for-all humans to-become evident
ἕκαστον τῶν ὄντων ὅπῃ ἔχει;
each of-the beings how it-is
καὶ μάλα, ἦ δ' ὅς, ἔγωγε, ὦ Σώκρατες.
and very said — he I-at-least O Socrates
e θαρρῶν τοίνυν, ἦν δ' ἐγώ, ὦ μακάριε, ἀποκρινόμενος τὸ
taking-heart then said — I O blessed-one answering the
ἐρωτώμενον ὅπῃ σοι φαίνεται, ἔα χαίρειν εἴτε Κριτίας
thing-asked as to-you it-appears let fare-well whether Critias
ἐστὶν εἴτε Σωκράτης ὁ ἐλεγχόμενος· ἀλλ' αὐτῷ προσέχων
is or Socrates the one-refuted but itself applying
τὸν νοῦν τῷ λόγῳ σκόπει ὅπῃ ποτὲ ἐκβήσεται ἐλεγχόμενος.
the mind to-the argument consider how ever it-will-turn-out being-refuted

ἀλλά, ἔφη, ποιήσω οὕτω· δοκεῖς γάρ μοι μέτρια
but he-said I-will-do so you-seem for to-me reasonable-things
λέγειν.
to-say
λέγε τοίνυν, ἦν δ' ἐγώ, περὶ τῆς σωφροσύνης πῶς λέγεις;
say then said — I about the temperance how do-you-say
λέγω τοίνυν, ἦ δ' ὅς, ὅτι μόνη τῶν ἄλλων ἐπιστημῶν
I-say then said — he that alone of-the other knowledges
αὐτή τε αὑτῆς ἐστιν καὶ τῶν ἄλλων ἐπιστημῶν ἐπιστήμη.
itself both of-itself is and of-the other knowledges knowledge
οὐκοῦν, ἦν δ' ἐγώ, καὶ ἀνεπιστημοσύνης ἐπιστήμη ἂν
therefore said — I also of-lack-of-knowledge knowledge —
εἴη, εἴπερ καὶ ἐπιστήμης;
it-would-be if-indeed also of-knowledge
πάνυ γε, ἔφη.
certainly at-least he-said

VII · KNOWLEDGE OF KNOWLEDGE

On this account the temperate man alone will know what he knows and what he does not, and examine others likewise. Socrates doubts both whether this is possible and whether it would help. No sight sees sight and no color, no hearing hears itself and no sound, and there is no desire of desire, wish of wish, love of love, or fear of fear. Whatever has its power toward itself must have the nature its power is toward: what is greater than itself must also be less, and hearing that hears itself must have a voice. Such things seem impossible among magnitudes and numbers.

ὁ ἄρα σώφρων μόνος αὐτός τε ἑαυτὸν γνώσεται καὶ 167
the then temperate alone himself both himself will-know and
οἷός τε ἔσται ἐξετάσαι τί τε τυγχάνει εἰδὼς καὶ τί
able — will-be to-examine what both he-happens knowing and what

μή, καὶ τοὺς ἄλλους ὡσαύτως δυνατὸς ἔσται ἐπισκοπεῖν
not and the others likewise able he-will-be to-examine
τί τις οἶδεν καὶ οἴεται, εἴπερ οἶδεν, καὶ τί αὖ οἴεται
what anyone knows and thinks if-indeed he-knows and what again he-thinks
μὲν εἰδέναι, οἶδεν δ' οὔ, τῶν δὲ ἄλλων οὐδείς· καὶ
indeed to-know he-knows but not of-the and others no-one and
ἔστιν δὴ τοῦτο τὸ σωφρονεῖν τε καὶ σωφροσύνη καὶ
it-is indeed this the to-be-temperate both and temperance and
τὸ ἑαυτὸν αὐτὸν γιγνώσκειν, τὸ εἰδέναι ἅ τε οἶδεν
the oneself himself to-know the to-know what both one-knows
καὶ ἃ μὴ οἶδεν. ἆρα ταῦτά ἐστιν ἃ λέγεις;
and what not one-knows then these-things are what you-mean
ἔγωγ', ἔφη.
I-at-least he-said
b πάλιν τοίνυν, ἦν δ' ἐγώ, τὸ τρίτον τῷ σωτῆρι, ὥσπερ
again then said — I the third to-the savior as
ἐξ ἀρχῆς ἐπισκεψώμεθα πρῶτον μὲν εἰ δυνατόν ἐστιν
from beginning let-us-examine first indeed whether possible it-is
τοῦτ' εἶναι ἢ οὔ — τὸ ἃ οἶδεν καὶ ἃ μὴ οἶδεν
this to-be or not the what one-knows and what not one-knows
εἰδέναι ὅτι οἶδε καὶ ὅτι οὐκ οἶδεν — ἔπειτα εἰ ὅτι
to-know that one-knows and that not one-knows then if as
μάλιστα δυνατόν, τίς ἂν εἴη ἡμῖν ὠφελία εἰδόσιν αὐτό.
most possible what — would-be to-us benefit knowing it
ἀλλὰ χρή, ἔφη, σκοπεῖν.
but it-is-needful he-said to-consider
ἴθι δή, ἔφην ἐγώ, ὦ Κριτία, σκέψαι, ἐάν τι περὶ
come indeed I-said I O Critias consider if anything about
αὐτῶν εὐπορώτερος φανῇς ἐμοῦ· ἐγὼ μὲν γὰρ ἀπορῶ.
them more-resourceful you-appear than-me I indeed for am-at-a-loss
ᾗ δὲ ἀπορῶ, φράσω σοι;
in-what and I-am-at-a-loss I-will-tell you

πάνυ γ', ἔφη.
certainly at-least he-said
ἄλλο τι οὖν, ἦν δ' ἐγώ, πάντα ταῦτ' ἂν εἴη, εἰ c
other anything then said — I all these-things — would-be if
ἔστιν ὅπερ σὺ νυνδὴ ἔλεγες, μία τις ἐπιστήμη, ἣ οὐκ
there-is which-very you just-now said one some knowledge which not
ἄλλου τινός ἐστιν ἢ ἑαυτῆς τε καὶ τῶν ἄλλων ἐπιστημῶν
of-other anything is than of-itself both and of-the other knowledges
ἐπιστήμη, καὶ δὴ καὶ ἀνεπιστημοσύνης ἡ αὐτὴ αὕτη;
knowledge and indeed also of-lack-of-knowledge the same this
πάνυ γε.
certainly at-least
ἰδὲ δὴ ὡς ἄτοπον ἐπιχειροῦμεν, ὦ ἑταῖρε, λέγειν· ἐν
see indeed how strange-thing we-attempt O comrade to-say in
ἄλλοις γάρ που τὸ αὐτὸ τοῦτο ἐὰν σκοπῇς, δόξει σοι,
other-cases for surely the same this if you-consider it-will-seem to-you
ὡς ἐγῷμαι, ἀδύνατον εἶναι.
as I-think impossible to-be
πῶς δὴ καὶ ποῦ;
how indeed and where
ἐν τοῖσδε. ἐννόει γὰρ εἴ σοι δοκεῖ ὄψις τις εἶναι, ἣ d
in these-cases consider for whether to-you seems sight some to-be which
ὧν μὲν αἱ ἄλλαι ὄψεις εἰσίν, οὐκ ἔστιν τούτων ὄψις,
of-what indeed the other sights are not is of-these sight
ἑαυτῆς δὲ καὶ τῶν ἄλλων ὄψεων ὄψις ἐστὶν καὶ μὴ ὄψεων
of-itself but and of-the other sights sight is and of-non sights
ὡσαύτως, καὶ χρῶμα μὲν ὁρᾷ οὐδὲν ὄψις οὖσα, αὑτὴν
likewise and color indeed sees none sight being itself
δὲ καὶ τὰς ἄλλας ὄψεις· δοκεῖ τίς σοι εἶναι τοιαύτη;
but and the other sights does-it-seem some to-you to-be such
μὰ Δί' οὐκ ἔμοιγε.
by Zeus not to-me-at-least

τί δὲ ἀκοήν, ἣ φωνῆς μὲν οὐδεμιᾶς ἀκούει, αὑτῆς δὲ
what and hearing which voice indeed no hears itself but
καὶ τῶν ἄλλων ἀκοῶν ἀκούει καὶ τῶν μὴ ἀκοῶν;
and the other hearings hears and the non hearings
οὐδὲ τοῦτο.
nor this
συλλήβδην δὴ σκόπει περὶ πασῶν τῶν αἰσθήσεων εἴ τίς
in-sum indeed consider about all the senses whether any
σοι δοκεῖ εἶναι αἰσθήσεων μὲν αἴσθησις καὶ ἑαυτῆς, ὧν δὲ
to-you seems to-be of-senses indeed sense and of-itself of-what and
δὴ αἱ ἄλλαι αἰσθήσεις αἰσθάνονται, μηδενὸς αἰσθανομένη;
indeed the other senses perceive nothing perceiving
οὐκ ἔμοιγε.
not to-me-at-least
e ἀλλ᾽ ἐπιθυμία δοκεῖ τίς σοι εἶναι, ἥτις ἡδονῆς μὲν
but desire seems some to-you to-be which of-pleasure indeed
οὐδεμιᾶς ἐστὶν ἐπιθυμία, αὑτῆς δὲ καὶ τῶν ἄλλων
no is desire of-itself but and of-the other
ἐπιθυμιῶν;
desires
οὐ δῆτα.
not indeed
οὐδὲ μὴν βούλησις, ὡς ἐγῷμαι, ἣ ἀγαθὸν μὲν οὐδὲν
nor indeed wish as I-think which good indeed none
βούλεται, αὑτὴν δὲ καὶ τὰς ἄλλας βουλήσεις βούλεται.
wishes itself but and the other wishes wishes
οὐ γὰρ οὖν.
not for indeed

ἔρωτα δὲ φαίης ἄν τινα εἶναι τοιοῦτον, ὃς τυγχάνει
love and would-you-say — some to-be such which happens
ὢν ἔρως καλοῦ μὲν οὐδενός, αὑτοῦ δὲ καὶ τῶν ἄλλων
being love of-beauty indeed of-none of-itself but and of-the other
ἐρώτων;
loves
οὔκ, ἔφη, ἔγωγε.
not he-said I-at-least
φόβον δὲ ἤδη τινὰ κατανενόηκας, ὃς ἑαυτὸν μὲν καὶ 168
fear and already any have-you-observed which itself indeed and
τοὺς ἄλλους φόβους φοβεῖται, τῶν δεινῶν δ' οὐδὲ ἕν
the other fears fears of-the terrible-things but not-even one
φοβεῖται;
fears
οὐ κατανενόηκα, ἔφη.
not I-have-observed he-said
δόξαν δὲ δοξῶν δόξαν καὶ αὐτῆς, ὧν δὲ αἱ ἄλλαι
opinion and of-opinions opinion and of-itself of-what but the other
δοξάζουσιν μηδὲν δοξάζουσαν;
opine nothing opining
οὐδαμῶς.
in-no-way
ἀλλ' ἐπιστήμην, ὡς ἔοικεν, φαμέν τινα εἶναι τοιαύτην,
but knowledge as it-seems we-say some to-be such
ἥτις μαθήματος μὲν οὐδενός ἐστιν ἐπιστήμη, αὐτῆς δὲ
which of-learning indeed of-none is knowledge of-itself but
καὶ τῶν ἄλλων ἐπιστημῶν ἐπιστήμη;
and of-the other knowledges knowledge
φαμὲν γάρ.
we-say for

οὐκοῦν ἄτοπον, εἰ ἄρα καὶ ἔστιν; μηδὲν γάρ πω
therefore strange if after-all also it-is nothing for yet
διισχυριζώμεθα ὡς οὐκ ἔστιν, ἀλλ' εἰ ἔστιν ἔτι
let-us-insist that not it-is but whether it-is still
σκοπῶμεν.
let-us-consider
b ὀρθῶς λέγεις.
rightly you-speak
φέρε δή· ἔστι μὲν αὕτη ἡ ἐπιστήμη τινὸς ἐπιστήμη,
come indeed is indeed this the knowledge of-something knowledge
καὶ ἔχει τινὰ τοιαύτην δύναμιν ὥστε τινὸς εἶναι· ἦ
and has some such power so-as of-something to-be is-it-not
γάρ;
for
πάνυ γε.
certainly at-least
καὶ γὰρ τὸ μεῖζόν φαμεν τοιαύτην τινὰ ἔχειν δύναμιν,
and for the greater we-say such some to-have power
ὥστε τινὸς εἶναι μεῖζον;
so-as than-something to-be greater
ἔχει γάρ.
it-has for
οὐκοῦν ἐλάττονός τινος, εἴπερ ἔσται μεῖζον.
therefore than-a-smaller something if-indeed it-will-be greater
ἀνάγκη.
necessity
c εἰ οὖν τι εὕροιμεν μεῖζον, ὃ τῶν μὲν μειζόνων
if then anything we-should-find greater which than-the indeed greater
ἐστὶν μεῖζον καὶ ἑαυτοῦ, ὧν δὲ τἆλλα μείζω ἐστὶν
is greater and than-itself than-what but the-other-things greater are

μηδενὸς μεῖζον, πάντως ἄν που ἐκεῖνό γ' αὐτῷ ὑπάρχοι,
than-none greater in-every-way — surely that at-least to-it would-belong
εἴπερ ἑαυτοῦ μεῖζον εἴη, καὶ ἔλαττον ἑαυτοῦ εἶναι· ἢ οὔ;
if-indeed than-itself greater it-were also smaller than-itself to-be or not
πολλὴ ἀνάγκη, ἔφη, ὦ Σώκρατες.
much necessity he-said O Socrates
οὐκοῦν καὶ εἴ τι διπλάσιόν ἐστιν τῶν τε ἄλλων
therefore also if anything double is of-the both other
διπλασίων καὶ ἑαυτοῦ, ἡμίσεος δήπου ὄντος ἑαυτοῦ τε
doubles and of-itself half surely being of-itself both
καὶ τῶν ἄλλων διπλάσιον ἂν εἴη· οὐ γάρ ἐστίν που
and of-the others double — would-be not for it-is surely
ἄλλου διπλάσιον ἢ ἡμίσεος.
of-another double than of-half
ἀληθῆ.
true
πλέον δὲ αὑτοῦ ὂν οὐ καὶ ἔλαττον ἔσται, καὶ βαρύτερον d
more and than-itself being not also less will-it-be and heavier
ὂν κουφότερον, καὶ πρεσβύτερον ὂν νεώτερον, καὶ
being lighter and older being younger and
τἆλλα πάντα ὡσαύτως, ὅτιπερ ἂν τὴν ἑαυτοῦ δύναμιν
the-other-things all likewise whatever — the of-itself power
πρὸς ἑαυτὸ ἔχῃ, οὐ καὶ ἐκείνην ἕξει τὴν οὐσίαν, πρὸς
toward itself has not also that will-it-have the being toward
ἣν ἡ δύναμις αὐτοῦ ἦν; λέγω δὲ τὸ τοιόνδε· οἷον ἡ ἀκοή,
which the power of-it was I-mean and the such as the hearing
φαμέν, οὐκ ἄλλου τινὸς ἦν ἀκοὴ ἢ φωνῆς· ἦ γάρ;
we-say not of-other anything was hearing than of-voice is-it-not for
ναί.
yes

οὐκοῦν εἴπερ αὐτὴ αὑτῆς ἀκούσεται, φωνὴν ἐχούσης
therefore if-indeed itself itself will-hear voice having
ἑαυτῆς ἀκούσεται· οὐ γὰρ ἂν ἄλλως ἀκούσειεν.
itself it-will-hear not for — otherwise it-could-hear
πολλὴ ἀνάγκη.
much necessity
e καὶ ἡ ὄψις γέ που, ὦ ἄριστε, εἴπερ ὄψεται αὐτὴ
and the sight at-least surely O best if-indeed it-will-see itself
ἑαυτήν, χρῶμά τι αὐτὴν ἀνάγκη ἔχειν· ἄχρων γὰρ ὄψις
itself color some it necessity to-have colorless for sight
οὐδὲν μή ποτε ἴδῃ.
nothing not ever may-see
οὐ γὰρ οὖν.
not for indeed
ὁρᾷς οὖν, ὦ Κριτία, ὅτι ὅσα διεληλύθαμεν, τὰ
do-you-see then O Critias that as-many-as we-have-gone-through the
μὲν αὐτῶν ἀδύνατα παντάπασι φαίνεται ἡμῖν, τὰ δ'
indeed of-them impossible altogether appear to-us the but
ἀπιστεῖται σφόδρα μή ποτ' ἂν τὴν ἑαυτῶν δύναμιν πρὸς
are-disbelieved greatly lest ever — the of-themselves power toward
ἑαυτὰ σχεῖν; μεγέθη μὲν γὰρ καὶ πλήθη καὶ τὰ τοιαῦτα
themselves to-have magnitudes indeed for and quantities and the such-things
παντάπασιν ἀδύνατον· ἢ οὐχί;
altogether impossible or not
πάνυ γε.
certainly at-least

Whether anything has its power toward itself needs a great man to decide, and Socrates will not accept that temperance is such a knowledge until he sees its use. Critias, embarrassed before the company, cannot answer. Granting the possibility, Socrates asks how knowing that one knows lets one know what one knows. Health is known by medicine and justice by politics; knowledge of knowledge alone knows only that one knows, not what. So the temperate man could not tell a real doctor from a pretender, since only medicine judges the healthy and the diseased.

ἀκοὴ δ᾽ αὖ καὶ ὄψις καὶ ἔτι γε κίνησις αὐτὴ ἑαυτὴν 169
hearing and again and sight and further at-least motion itself itself
κινεῖν, καὶ θερμότης κάειν, καὶ πάντα αὖ τὰ τοιαῦτα τοῖς
to-move and heat to-burn and all again the such-things to-some
μὲν ἀπιστίαν ἂν παράσχοι, ἴσως δέ τισιν οὔ. μεγάλου
indeed disbelief — might-provide perhaps and to-some not great
δή τινος, ὦ φίλε, ἀνδρὸς δεῖ, ὅστις τοῦτο κατὰ
indeed some O friend man it-needs who this in-the-case-of
πάντων ἱκανῶς διαιρήσεται, πότερον οὐδὲν τῶν ὄντων τὴν
all sufficiently will-distinguish whether nothing of-the beings the
αὑτοῦ δύναμιν αὐτὸ πρὸς ἑαυτὸ πέφυκεν ἔχειν, ἀλλὰ πρὸς
its-own power itself toward itself is-by-nature to-have but toward
ἄλλο, ἢ τὰ μέν, τὰ δ᾽ οὔ· καὶ εἰ ἔστιν αὖ ἅτινα
other or the-ones indeed the-others and not and if there-are again whichever
αὐτὰ πρὸς αὑτὰ ἔχει, ἆρ᾽ ἐν τούτοις ἐστὶν ἐπιστήμη,
themselves toward themselves have then among these is knowledge
ἣν δὴ ἡμεῖς σωφροσύνην φαμὲν εἶναι. ἐγὼ μὲν οὐ
which indeed we temperance say to-be I indeed not
πιστεύω ἐμαυτῷ ἱκανὸς εἶναι ταῦτα διελέσθαι· διὸ καὶ
trust myself competent to-be these-things to-distinguish wherefore also
οὔτ᾽ εἰ δυνατόν ἐστι τοῦτο γενέσθαι, ἐπιστήμης ἐπιστήμην
neither if possible it-is this to-come-about of-knowledge knowledge

εἶναι, ἔχω διισχυρίσασθαι, οὔτ' εἰ ὅτι μάλιστα ἔστι,
to-be can-I to-affirm nor if as most it-is
σωφροσύνην ἀποδέχομαι αὐτὸ εἶναι, πρὶν ἂν ἐπισκέψωμαι
temperance do-I-accept it to-be before — I-have-examined
εἴτε τι ἂν ἡμᾶς ὠφελοῖ τοιοῦτον ὂν εἴτε μή. τὴν
whether anything — us it-would-benefit such being or not the
γὰρ οὖν δὴ σωφροσύνην ὠφέλιμόν τι καὶ ἀγαθὸν
for then indeed temperance beneficial something and good
μαντεύομαι εἶναι· σὺ οὖν, ὦ παῖ Καλλαίσχρου — τίθεσαι
I-divine to-be you then O son of-Callaeschrus you-posit
γὰρ σωφροσύνην τοῦτ' εἶναι, ἐπιστήμην ἐπιστήμης καὶ
for temperance this to-be knowledge of-knowledge and
δὴ καὶ ἀνεπιστημοσύνης — πρῶτον μὲν τοῦτο ἔνδειξαι,
indeed also of-lack-of-knowledge first indeed this show
ὅτι δυνατὸν ὃ νυνδὴ ἔλεγον, ἔπειτα πρὸς τῷ δυνατῷ
that possible what just-now I-said then besides the possible
ὅτι καὶ ὠφέλιμον· κἀμὲ τάχ' ἂν ἀποπληρώσαις ὡς ὀρθῶς
that also beneficial and-me perhaps — you-might-satisfy that rightly
λέγεις περὶ σωφροσύνης ὃ ἔστιν.
you-say about temperance what it-is
d καὶ ὁ Κριτίας ἀκούσας ταῦτα καὶ ἰδών με ἀποροῦντα,
and — Critias having-heard these-things and having-seen me at-a-loss
ὥσπερ οἱ τοὺς χασμωμένους καταντικρὺ ὁρῶντες ταὐτὸν
as those the yawning opposite seeing the-same
τοῦτο συμπάσχουσιν, κἀκεῖνος ἔδοξέ μοι ὑπ' ἐμοῦ
this suffer-with and-that-one seemed to-me by me
ἀποροῦντος ἀναγκασθῆναι καὶ αὐτὸς ἁλῶναι ὑπὸ ἀπορίας.
being-at-a-loss to-be-compelled also himself to-be-caught by perplexity
ἅτε οὖν εὐδοκιμῶν ἑκάστοτε, ᾐσχύνετο τοὺς
since then being-well-thought-of each-time he-was-ashamed-before those
παρόντας, καὶ οὔτε συγχωρῆσαί μοι ἤθελεν ἀδύνατος
present and neither to-concede to-me was-he-willing unable

εἶναι διελέσθαι ἃ προυκαλούμην αὐτόν, ἔλεγέν τε οὐδὲν
to-be to-distinguish what I-challenged him he-said and nothing
σαφές, ἐπικαλύπτων τὴν ἀπορίαν. κἀγὼ ἡμῖν ἵνα ὁ
clear concealing the perplexity and-I for-us so-that the
λόγος προΐοι, εἶπον· ἀλλ᾽ εἰ δοκεῖ, ὦ Κριτία, νῦν μὲν
argument might-go-forward said but if it-seems O Critias now indeed
τοῦτο συγχωρήσωμεν, δυνατὸν εἶναι γενέσθαι ἐπιστήμην
this let-us-concede possible to-be to-come-about knowledge
ἐπιστήμης· αὖθις δὲ ἐπισκεψόμεθα εἴτε οὕτως ἔχει εἴτε μή.
of-knowledge again and we-will-examine whether so it-is or not
ἴθι δὴ οὖν, εἰ ὅτι μάλιστα δυνατὸν τοῦτο, τί μᾶλλον οἷόν
come indeed then if as most possible this why more possible
τέ ἐστιν εἰδέναι ἅ τέ τις οἶδε καὶ ἃ μή; τοῦτο γὰρ δήπου
— is-it to-know what both anyone knows and what not this for surely
ἔφαμεν εἶναι τὸ γιγνώσκειν αὐτὸν καὶ σωφρονεῖν· ἦ γάρ;
we-said to-be the to-know oneself and to-be-temperate is-it-not for
πάνυ γε, ἦ δ᾽ ὅς, καὶ συμβαίνει γέ που, ὦ Σώκρατες. e
certainly at-least said — he and it-follows at-least surely O Socrates
εἰ γάρ τις ἔχει ἐπιστήμην ἣ αὐτὴ αὑτὴν γιγνώσκει,
if for anyone has knowledge which itself itself knows
τοιοῦτος ἂν αὐτὸς εἴη οἷόνπερ ἐστὶν ὃ ἔχει· ὥσπερ
such — himself would-be as-very is what he-has as
ὅταν τάχος τις ἔχῃ, ταχύς, καὶ ὅταν κάλλος, καλός,
when quickness anyone has quick and when beauty beautiful
καὶ ὅταν γνῶσιν, γιγνώσκων, ὅταν δὲ δὴ γνῶσιν αὐτὴν
and when knowledge knowing when and indeed knowledge itself
αὑτῆς τις ἔχῃ, γιγνώσκων που αὐτὸς ἑαυτὸν τότε ἔσται.
of-itself anyone has knowing surely himself himself then he-will-be

οὐ τοῦτο, ἦν δ' ἐγώ, ἀμφισβητῶ, ὡς οὐχ ὅταν τὸ αὐτὸ
not this said — I I-dispute that not when the itself
γιγνῶσκόν τις ἔχῃ, αὐτὸς αὑτὸν γνώσεται, ἀλλ' ἔχοντι
knowing anyone has himself himself he-will-know but for-one-having
τοῦτο τίς ἀνάγκη εἰδέναι ἅ τε οἶδεν καὶ ἃ μὴ οἶδεν;
this what necessity to-know what both he-knows and what not he-knows
170 ὅτι, ὦ Σώκρατες, ταὐτόν ἐστιν τοῦτο ἐκείνῳ.
because O Socrates the-same is this with-that
ἴσως, ἔφην, ἀλλ' ἐγὼ κινδυνεύω ἀεὶ ὅμοιος εἶναι· οὐ
perhaps I-said but I risk always like to-be not
γὰρ αὖ μανθάνω ὡς ἔστιν τὸ αὐτό, ἃ οἶδεν εἰδέναι
for again I-understand how it-is the same what he-knows to-know
καὶ ἅ τις μὴ οἶδεν εἰδέναι.
and what anyone not knows to-know
πῶς λέγεις, ἔφη;
how do-you-mean he-said
ὧδε, ἦν δ' ἐγώ. ἐπιστήμη που ἐπιστήμης οὖσα ἆρα
thus said — I knowledge surely of-knowledge being then
πλέον τι οἵα τ' ἔσται διαιρεῖν, ἢ ὅτι τούτων τόδε
more anything able — will-it-be to-distinguish than that of-these this
μὲν ἐπιστήμη, τόδε δ' οὐκ ἐπιστήμη;
indeed knowledge this but not knowledge
οὔκ, ἀλλὰ τοσοῦτον.
no but so-much
b ταὐτὸν οὖν ἐστιν ἐπιστήμῃ τε καὶ ἀνεπιστημοσύνῃ
the-same then is-it knowledge both and lack-of-knowledge
ὑγιεινοῦ, καὶ ἐπιστήμῃ τε καὶ ἀνεπιστημοσύνῃ δικαίου;
of-healthy and knowledge both and lack-of-knowledge of-just
οὐδαμῶς.
in-no-way

ἀλλὰ τὸ μὲν οἶμαι ἰατρική, τὸ δὲ πολιτική, τὸ
but the-one indeed I-think medicine the-other and politics the-other
δὲ οὐδὲν ἄλλο ἢ ἐπιστήμη.
and nothing other than knowledge
πῶς γὰρ οὔ;
how for not
οὐκοῦν ἐὰν μὴ προσεπίστηταί τις τὸ ὑγιεινὸν καὶ τὸ
therefore if not knows-besides anyone the healthy and the
δίκαιον, ἀλλ᾽ ἐπιστήμην μόνον γιγνώσκῃ ἅτε τούτου
just but knowledge only knows since of-this
μόνον ἔχων ἐπιστήμην, ὅτι μέν τι ἐπίσταται καὶ
only having knowledge that indeed something he-knows and
ὅτι ἐπιστήμην τινὰ ἔχει, εἰκότως ἂν γιγνώσκοι καὶ περὶ
that knowledge some he-has reasonably — he-would-know both about
αὑτοῦ καὶ περὶ τῶν ἄλλων· ἦ γάρ;
himself and about the others is-it-not for
ναί.
yes
ὅτι δὲ γιγνώσκει, ταύτῃ τῇ ἐπιστήμῃ πῶς εἴσεται; γιγνώσκει c
what and he-knows by-this the knowledge how will-he-know he-knows
γὰρ δὴ τὸ μὲν ὑγιεινὸν τῇ ἰατρικῇ ἀλλ᾽ οὐ σωφροσύνῃ, τὸ
for indeed the indeed healthy by-the medicine but not by-temperance the
δ᾽ ἁρμονικὸν μουσικῇ ἀλλ᾽ οὐ σωφροσύνῃ, τὸ δ᾽ οἰκοδομικὸν
and harmonic by-music but not by-temperance the and of-building
οἰκοδομικῇ ἀλλ᾽ οὐ σωφροσύνῃ, καὶ οὕτω πάντα· ἢ οὔ;
by-building but not by-temperance and so all or not
φαίνεται.
it-appears

σωφροσύνῃ δέ, εἴπερ μόνον ἐστὶν ἐπιστημῶν ἐπιστήμη,
by-temperance but if-indeed only it-is of-knowledges knowledge
πῶς εἴσεται ὅτι τὸ ὑγιεινὸν γιγνώσκει ἢ ὅτι τὸ
how will-he-know that the healthy he-knows or that the
οἰκοδομικόν;
of-building
οὐδαμῶς.
in-no-way
οὐκ ἄρα εἴσεται ὃ οἶδεν ὁ τοῦτο ἀγνοῶν, ἀλλ' ὅτι
not then he-will-know what he-knows the-one this not-knowing but that
οἶδεν μόνον.
he-knows only
ἔοικεν.
it-seems
d οὐκ ἄρα σωφρονεῖν τοῦτ' ἂν εἴη οὐδὲ σωφροσύνη,
not then to-be-temperate this — would-be nor temperance
εἰδέναι ἅ τε οἶδεν καὶ ἃ μὴ οἶδεν, ἀλλ', ὡς ἔοικεν,
to-know what both he-knows and what not he-knows but as it-seems
ὅτι οἶδεν καὶ ὅτι οὐκ οἶδεν μόνον.
that he-knows and that not he-knows only
κινδυνεύει.
it-is-likely
οὐδὲ ἄλλον ἄρα οἷός τε ἔσται οὗτος ἐξετάσαι φάσκοντά
nor another then able — will-be this-one to-examine claiming
τι ἐπίστασθαι, πότερον ἐπίσταται ὅ φησιν ἐπίστασθαι
something to-know whether he-knows what he-says to-know
ἢ οὐκ ἐπίσταται· ἀλλὰ τοσοῦτον μόνον, ὡς ἔοικεν,
or not he-knows but so-much only as it-seems
γνώσεται, ὅτι ἔχει τινὰ ἐπιστήμην, ὅτου δέ γε, ἡ
he-will-know that he-has some knowledge of-what but at-least the
σωφροσύνη οὐ ποιήσει αὐτὸν γιγνώσκειν.
temperance not will-make him to-know

οὐ φαίνεται.

not it-appears

οὔτε ἄρα τὸν προσποιούμενον ἰατρὸν εἶναι, ὄντα δὲ e

neither then the-one pretending a-doctor to-be being but

μή, καὶ τὸν ὡς ἀληθῶς ὄντα οἷός τε ἔσται διακρίνειν,

not and the-one as truly being able — will-he-be to-distinguish

οὔτε ἄλλον οὐδένα τῶν ἐπιστημόνων καὶ μή. σκεψώμεθα

nor other anyone of-the knowing and not let-us-consider

δὲ ἐκ τῶνδε· εἰ μέλλει ὁ σώφρων ἢ ὁστισοῦν ἄλλος

and from these-things if is-going the temperate or anyone-whatever other

τὸν ὡς ἀληθῶς ἰατρὸν διαγνώσεσθαι καὶ τὸν μή, ἆρ᾽

the as truly doctor to-distinguish and the not then

οὐχ ὧδε ποιήσει· περὶ μὲν ἰατρικῆς δήπου αὐτῷ οὐ

not thus will-he-do about indeed medicine surely with-him not

διαλέξεται — οὐδὲν γὰρ ἐπαΐει, ὡς ἔφαμεν, ὁ ἰατρὸς

he-will-converse nothing for is-versed-in as we-said the doctor

ἀλλ᾽ ἢ τὸ ὑγιεινὸν καὶ τὸ νοσῶδες — ἢ οὔ;

but than the healthy and the diseased or not

ναί, οὕτως.

yes so

περὶ δέ γε ἐπιστήμης οὐδὲν οἶδεν, ἀλλὰ τοῦτο δὴ

about but at-least knowledge nothing he-knows but this indeed

τῇ σωφροσύνῃ μόνῃ ἀπέδομεν.

to-the temperance alone we-assigned

ναί.

yes

Temperance of this kind could not test any expert except a fellow craftsman. If it had been what they first supposed, knowing what one knows and does not, households and cities would be run without error, each task given to those who know it, and so all would fare well and be happy. But no such knowledge has appeared. Perhaps its benefit is only to learn more easily and examine others better; or perhaps they have been seeking nothing useful. Socrates now doubts even their admission that it would be a great good for each to do what he knows.

171 οὐδὲ περὶ ἰατρικῆς ἄρα οἶδεν ὁ ἰατρικός, ἐπειδήπερ ἡ
nor about medicine then knows the medical-man since-indeed the
ἰατρικὴ ἐπιστήμη οὖσα τυγχάνει.
medicine knowledge being happens
ἀληθῆ.
true
ὅτι μὲν δὴ ἐπιστήμην τινὰ ἔχει, γνώσεται ὁ σώφρων τὸν
that indeed indeed knowledge some he-has will-know the temperate the
ἰατρόν· δέον δὲ πεῖραν λαβεῖν ἥτις ἐστίν, ἄλλο τι
doctor it-being-needful and trial to-take what it-is other anything
σκέψεται ὧντινων; ἢ οὐ τούτῳ ὥρισται ἑκάστη ἐπιστήμη
will-be-consider of-what-things or not by-this has-been-defined each knowledge
μὴ μόνον ἐπιστήμη εἶναι ἀλλὰ καὶ τίς, τῷ τινῶν εἶναι;
not only knowledge to-be but also which by-the of-certain-things to-be
τούτῳ μὲν οὖν.
by-this indeed then
καὶ ἡ ἰατρικὴ δὴ ἑτέρα εἶναι τῶν ἄλλων ἐπιστημῶν
and the medicine indeed other to-be than-the other knowledges
ὡρίσθη τῷ τοῦ ὑγιεινοῦ εἶναι καὶ νοσώδους ἐπιστήμη.
was-defined by-the of-the healthy to-be and diseased knowledge
ναί.
yes

οὐκοῦν ἐν τούτοις ἀναγκαῖον σκοπεῖν τὸν βουλόμενον b
therefore in these necessary to-consider the-one wishing
ἰατρικὴν σκοπεῖν, ἐν οἷς ποτ᾽ ἔστιν· οὐ γὰρ δήπου ἔν
medicine to-consider in which ever it-is not for surely in
γε τοῖς ἔξω, ἐν οἷς οὐκ ἔστιν;
at-least the outside in which not it-is
οὐ δῆτα.
not indeed
ἐν τοῖς ὑγιεινοῖς ἄρα καὶ νοσώδεσιν ἐπισκέψεται τὸν
in the healthy then and diseased-things will-examine the
ἰατρόν, ᾗ ἰατρικός ἐστιν, ὁ ὀρθῶς σκοπούμενος.
doctor in-so-far-as medical he-is the-one rightly considering
ἔοικεν.
it-seems
οὐκοῦν ἐν τοῖς οὕτως ἢ λεγομένοις ἢ πραττομένοις τὰ
therefore in the so either said or done-things the
μὲν λεγόμενα, εἰ ἀληθῆ λέγεται, σκοπούμενος, τὰ δὲ
indeed said-things whether true-things are-said considering the and
πραττόμενα, εἰ ὀρθῶς πράττεται;
done-things whether rightly they-are-done
ἀνάγκη.
necessity
ᾗ οὖν ἄνευ ἰατρικῆς δύναιτ᾽ ἄν τις τούτων ποτέροις
truly then without medicine could — anyone of-these either
ἐπακολουθῆσαι;
to-follow
οὐ δῆτα.
not indeed
οὐδέ γε ἄλλος οὐδείς, ὡς ἔοικεν, πλὴν ἰατρός, οὔτε δὴ c
nor at-least other anyone as it-seems except a-doctor nor indeed
ὁ σώφρων· ἰατρὸς γὰρ ἂν εἴη πρὸς τῇ σωφροσύνῃ.
the temperate doctor for — he-would-be besides the temperance

ἔστι ταῦτα.

it-is these-things

παντὸς ἄρα μᾶλλον, εἰ ἡ σωφροσύνη ἐπιστήμης

than-anything then rather if the temperance of-knowledge

ἐπιστήμη μόνον ἐστὶν καὶ ἀνεπιστημοσύνης, οὔτε ἰατρὸν

knowledge only is and of-lack-of-knowledge neither doctor

διακρῖναι οἵα τε ἔσται ἐπιστάμενον τὰ τῆς τέχνης ἢ μὴ

to-distinguish able — will-it-be knowing the of-the art or not

ἐπιστάμενον, προσποιούμενον δὲ ἢ οἰόμενον, οὔτε ἄλλον

knowing pretending but or thinking nor other

οὐδένα τῶν ἐπισταμένων καὶ ὁτιοῦν, πλήν γε τὸν

anyone of-the knowing even anything-whatever except at-least the

αὑτοῦ ὁμότεχνον, ὥσπερ οἱ ἄλλοι δημιουργοί.

his-own fellow-craftsman as the other craftsmen

φαίνεται, ἔφη.

it-appears he-said

d τίς οὖν, ἦν δ' ἐγώ, ὦ Κριτία, ὠφελία ἡμῖν ἔτι ἂν εἴη

what then said — I O Critias benefit to-us still — would-be

ἀπὸ τῆς σωφροσύνης τοιαύτης οὔσης; εἰ μὲν γάρ, ὃ ἐξ

from the temperance such being if indeed for what from

ἀρχῆς ὑπετιθέμεθα, ᾔδει ὁ σώφρων ἅ τε ᾔδει καὶ ἃ

beginning we-were-supposing knew the temperate what both he-knew and what

μὴ ᾔδει, τὰ μὲν ὅτι οἶδεν, τὰ δ' ὅτι οὐκ οἶδεν, καὶ

not he-knew the-ones indeed that he-knows the-others and that not he-knows and

ἄλλον ταὐτὸν τοῦτο πεπονθότα ἐπισκέψασθαι οἷός τ' ἦν,

another the-same this having-experienced to-examine able — was

μεγαλωστὶ ἂν ἡμῖν, φαμέν, ὠφέλιμον ἦν σώφροσιν

most-greatly — for-us we-say beneficial it-would-be temperate

εἶναι· ἀναμάρτητοι γὰρ ἂν τὸν βίον διεζῶμεν αὐτοί

to-be without-error for — the life we-would-live-through ourselves

τε οἱ τὴν σωφροσύνην ἔχοντες καὶ οἱ ἄλλοι πάντες

both those the temperance having and the others all

ὅσοι ὑφ᾽ ἡμῶν ἤρχοντο. οὔτε γὰρ ἂν αὐτοὶ ἐπεχειροῦμεν
as-many-as by us were-ruled neither for — ourselves would-we-attempt
πράττειν ἃ μὴ ἠπιστάμεθα, ἀλλ᾽ ἐξευρίσκοντες τοὺς
to-do what not we-knew but finding-out those
ἐπισταμένους ἐκείνοις ἂν παρεδίδομεν, οὔτε τοῖς ἄλλοις
knowing to-those — we-would-hand-over nor to-the others
ἐπετρέπομεν, ὧν ἤρχομεν, ἄλλο τι πράττειν ἢ ὅτι
would-we-permit whom we-ruled other anything to-do than what
πράττοντες ὀρθῶς ἔμελλον πράξειν — τοῦτο δ᾽ ἦν ἄν,
doing rightly they-were-to to-do this and would-be —
οὗ ἐπιστήμην εἶχον — καὶ οὕτω δὴ ὑπὸ σωφροσύνης
of-which knowledge they-had and so indeed by temperance
οἰκία τε οἰκουμένη ἔμελλεν καλῶς οἰκεῖσθαι, πόλις τε
house both being-managed was-to finely to-be-managed city both
πολιτευομένη, καὶ ἄλλο πᾶν οὗ σωφροσύνη ἄρχοι·
being-governed and other all which temperance might-rule
ἁμαρτίας γὰρ ἐξῃρημένης, ὀρθότητος δὲ ἡγουμένης, ἐν 172
error for having-been-removed rightness and leading in
πάσῃ πράξει καλῶς καὶ εὖ πράττειν ἀναγκαῖον τοὺς
every action finely and well to-do necessary those
οὕτω διακειμένους, τοὺς δὲ εὖ πράττοντας εὐδαίμονας
so disposed the and well doing happy
εἶναι. ἆρ᾽ οὐχ οὕτως, ἦν δ᾽ ἐγώ, ὦ Κριτία, ἐλέγομεν
to-be then not so said — I O Critias were-we-saying
περὶ σωφροσύνης, λέγοντες ὅσον ἀγαθὸν εἴη τὸ
about temperance saying how-great good it-would-be the
εἰδέναι ἅ τε οἶδέν τις καὶ ἃ μὴ οἶδεν;
to-know what both knows anyone and what not he-knows
πάνυ μὲν οὖν, ἔφη, οὕτως.
certainly indeed then he-said so

νῦν δέ, ἦν δ' ἐγώ, ὁρᾷς ὅτι οὐδαμοῦ ἐπιστήμη οὐδεμία
now but said — I you-see that nowhere knowledge none
τοιαύτη οὖσα πέφανται.
such being has-appeared
ὁρῶ, ἔφη.
I-see he-said
b ἆρ' οὖν, ἦν δ' ἐγώ, τοῦτ' ἔχει τὸ ἀγαθὸν ἣν νῦν
so then said — I this has the good which now
εὑρίσκομεν σωφροσύνην οὖσαν, τὸ ἐπιστήμην ἐπίστασθαι
we-find temperance being the knowledge to-know
καὶ ἀνεπιστημοσύνην, ὅτι ὁ ταύτην ἔχων, ὅτι ἂν ἄλλο
and lack-of-knowledge that the-one this having whatever — else
μανθάνῃ, ῥᾷόν τε μαθήσεται καὶ ἐναργέστερα πάντα
he-learns more-easily both will-learn and clearer all-things
αὐτῷ φανεῖται, ἅτε πρὸς ἑκάστῳ ᾧ ἂν μανθάνῃ
to-him will-appear since in-addition-to each which — he-learns
προσκαθορῶντι τὴν ἐπιστήμην· καὶ τοὺς ἄλλους δὴ κάλλιον
seeing-besides the knowledge and the others indeed more-finely
ἐξετάσει περὶ ὧν ἂν καὶ αὐτὸς μάθῃ, οἱ δὲ ἄνευ τούτου
will-examine about whatever — also himself he-learns those and without this
ἐξετάζοντες ἀσθενέστερον καὶ φαυλότερον τοῦτο δράσουσιν;
examining more-weakly and more-poorly this will-do
ἆρ', ὦ φίλε, τοιαῦτα ἄττα ἐστὶν ἃ ἀπολαυσόμεθα
then O friend such some-things are which we-will-enjoy
τῆς σωφροσύνης, ἡμεῖς δὲ μεῖζόν τι βλέπομεν καὶ
from-the temperance we and greater something look-at and
ζητοῦμεν αὐτὸ μεῖζόν τι εἶναι ἢ ὅσον ἐστίν;
seek it greater something to-be than as-much-as it-is
τάχα δ' ἄν, ἔφη, οὕτως ἔχοι.
perhaps and — he-said so it-might-be

ἴσως, ἦν δ' ἐγώ· ἴσως δέ γε ἡμεῖς οὐδὲν χρηστὸν d
perhaps said — I perhaps and at-least we nothing useful
ἐζητήσαμεν. τεκμαίρομαι δέ, ὅτι μοι ἄτοπ' ἄττα
sought I-judge and because to-me strange some-things
καταφαίνεται περὶ σωφροσύνης, εἰ τοιοῦτόν ἐστιν. ἴδωμεν
appear about temperance if such it-is let-us-see
γάρ, εἰ βούλει, συγχωρήσαντες καὶ ἐπίστασθαι ἐπιστήμην
for if you-wish having-conceded both to-know knowledge
δυνατὸν εἶναι, καὶ ὅ γε ἐξ ἀρχῆς ἐτιθέμεθα
possible to-be and what at-least from beginning we-posited
σωφροσύνην εἶναι, τὸ εἰδέναι ἅ τε οἶδεν καὶ ἃ
temperance to-be the to-know what both one-knows and what
μὴ οἶδεν, μὴ ἀποστερήσωμεν, ἀλλὰ δῶμεν· καὶ πάντα
not one-knows not let-us-take-away but let-us-grant and all
ταῦτα δόντες ἔτι βέλτιον σκεψώμεθα εἰ ἄρα τι
these-things having-granted still better let-us-consider whether after-all anything
καὶ ἡμᾶς ὀνήσει τοιοῦτον ὄν. ἃ γὰρ νυνδὴ ἐλέγομεν,
also us it-will-benefit such being what for just-now we-were-saying
ὡς μέγα ἂν εἴη ἀγαθὸν ἡ σωφροσύνη εἰ τοιοῦτον
that great — would-be good the temperance if such
εἴη, ἡγουμένη διοικήσεως καὶ οἰκίας καὶ πόλεως, οὔ μοι
it-were leading of-management both of-house and of-city not to-me
δοκοῦμεν, ὦ Κριτία, καλῶς ὡμολογηκέναι.
we-seem O Critias finely to-have-agreed
πῶς δή; ἦ δ' ὅς.
how indeed said — he
ὅτι, ἦν δ' ἐγώ, ῥᾳδίως ὡμολογήσαμεν μέγα τι
because said — I easily we-agreed great some
ἀγαθὸν εἶναι τοῖς ἀνθρώποις εἰ ἕκαστοι ἡμῶν, ἃ μὲν
good to-be for-the humans if each of-us what indeed

ἴσασιν, πράττοιεν ταῦτα, ἃ δὲ μὴ ἐπίσταιντο, ἄλλοις
they-know should-do these-things what and not they-knew to-others
παραδιδοῖεν τοῖς ἐπισταμένοις.
should-hand-over to-those knowing
e οὐκ οὖν, ἔφη, καλῶς ὡμολογήσαμεν;
not then he-said finely did-we-agree
οὔ μοι δοκοῦμεν, ἦν δ' ἐγώ.
not to-me we-seem said — I
ἄτοπα λέγεις ὡς ἀληθῶς, ἔφη, ὦ Σώκρατες.
strange-things you-say as truly he-said O Socrates
νὴ τὸν κύνα, ἔφην, καὶ ἐμοί τοι δοκεῖ οὕτω, κἀνταῦθα καὶ
by the dog I-said also to-me surely it-seems so here-too and
ἄρτι ἀποβλέψας ἄτοπ' ἄττ' ἔφην μοι προφαίνεσθαι,
just-now having-looked-off strange some-things I-said to-me to-appear
καὶ ὅτι φοβοίμην μὴ οὐκ ὀρθῶς σκοποῖμεν.
and that I-feared lest not rightly we-were-considering

X · THE DREAM

Socrates doubts what good temperance does us and tells his dream: if temperance as now defined ruled, all would be done by knowledge, no pilot, doctor, or general could deceive us, and seers would foretell the future. Yet acting knowledgeably may not make us happy. Critias says the knowledge that does is not of leather or bronze but of good and evil; without it, Socrates adds, medicine, shoemaking, and piloting work, but not to our benefit. That is not temperance, he says; when Critias answers that temperance rules it too, Socrates replies that temperance, knowing only knowledge, makes no health.

ὡς ἀληθῶς γάρ, εἰ ὅτι μάλιστα τοιοῦτόν ἐστιν ἡ 173
as truly for if as most such is the
σωφροσύνη, οὐδέν μοι δῆλον εἶναι δοκεῖ ὅτι ἀγαθὸν ἡμᾶς
temperance nothing to-me clear to-be it-seems what good us
ἀπεργάζεται.
it-produces
πῶς δή; ἦ δ' ὅς. λέγε, ἵνα καὶ ἡμεῖς εἰδῶμεν ὅτι
how indeed said — he say so-that also we may-know what
λέγεις.
you-mean
οἶμαι μέν, ἦν δ' ἐγώ, ληρεῖν με· ὅμως τό γε
I-think indeed said — I to-talk-nonsense me nevertheless the at-least
προφαινόμενον ἀναγκαῖον σκοπεῖν καὶ μὴ εἰκῇ παριέναι,
appearing necessary to-consider and not at-random to-pass-by
εἴ τίς γε αὐτοῦ καὶ σμικρὸν κήδεται.
if anyone at-least of-himself even a-little cares
καλῶς γάρ, ἔφη, λέγεις.
finely for he-said you-speak
ἄκουε δή, ἔφην, τὸ ἐμὸν ὄναρ, εἴτε διὰ κεράτων εἴτε b
hear indeed I-said the my dream whether through horn or
δι' ἐλέφαντος ἐλήλυθεν. εἰ γὰρ ὅτι μάλιστα ἡμῶν ἄρχοι
through ivory it-has-come if for as most us should-rule
ἡ σωφροσύνη, οὖσα οἵαν νῦν ὁριζόμεθα, ἄλλο τι κατὰ
the temperance being such-as now we-define other anything according-to
τὰς ἐπιστήμας πάντ' ἂν πράττοιτο, καὶ οὔτε τις κυβερνήτης
the knowledges all-things — would-be-done and neither any pilot
φάσκων εἶναι, ὢν δὲ οὔ, ἐξαπατῷ ἂν ἡμᾶς, οὔτε ἰατρὸς
claiming to-be being but not would-deceive — us nor doctor
οὔτε στρατηγὸς οὔτ' ἄλλος οὐδείς, προσποιούμενός τι
nor general nor other anyone pretending something
εἰδέναι ὃ μὴ οἶδεν, λανθάνοι ἄν· ἐκ δὴ τούτων
to-know which not he-knows would-escape-notice — from indeed these-things

οὕτως ἐχόντων ἄλλο ἂν ἡμῖν τι συμβαίνοι ἢ ὑγιέσιν
so being other — to-us anything would-result than healthy
τε τὰ σώματα εἶναι μᾶλλον ἢ νῦν, καὶ ἐν τῇ θαλάττῃ
both the bodies to-be more than now and in the sea
κινδυνεύοντας καὶ ἐν πολέμῳ σῴζεσθαι, καὶ τὰ σκεύη καὶ
running-risks and in war to-be-saved and the utensils and
τὴν ἀμπεχόνην καὶ ὑπόδεσιν πᾶσαν καὶ τὰ χρήματα πάντα
the clothing and footwear all and the goods all
τεχνικῶς ἡμῖν εἰργασμένα εἶναι καὶ ἄλλα πολλὰ διὰ τὸ
expertly for-us wrought to-be and other many-things because-of the
ἀληθινοῖς δημιουργοῖς χρῆσθαι; εἰ δὲ βούλοιό γε, καὶ
true craftsmen to-use if and you-should-wish at-least also
τὴν μαντικὴν εἶναι συγχωρήσωμεν ἐπιστήμην τοῦ μέλλοντος
the divination to-be let-us-grant knowledge of-the about-to
ἔσεσθαι, καὶ τὴν σωφροσύνην, αὐτῆς ἐπιστατοῦσαν, τοὺς
to-be and the temperance it overseeing the
μὲν ἀλαζόνας ἀποτρέπειν, τοὺς δὲ ὡς ἀληθῶς μάντεις
indeed boasters to-turn-away the and as truly seers
καθιστάναι ἡμῖν προφήτας τῶν μελλόντων. κατεσκευασμένον
to-establish for-us as-prophets of-the future-things equipped
δὴ οὕτω τὸ ἀνθρώπινον γένος ὅτι μὲν ἐπιστημόνως ἂν
indeed so the human race that indeed knowledgeably —
πράττοι καὶ ζῴη, ἕπομαι — ἡ γὰρ σωφροσύνη φυλάττουσα
it-would-act and live I-follow the for temperance guarding
οὐκ ἂν ἐῴη παρεμπίπτουσαν τὴν ἀνεπιστημοσύνην
not — would-allow slipping-in the lack-of-knowledge
συνεργὸν ἡμῖν εἶναι — ὅτι δ' ἐπιστημόνως ἂν πράττοντες
fellow-worker to-us to-be that but knowledgeably — acting
εὖ ἂν πράττοιμεν καὶ εὐδαιμονοῖμεν, τοῦτο δὲ οὔπω
well — we-would-fare and be-happy this but not-yet
δυνάμεθα μαθεῖν, ὦ φίλε Κριτία.
we-can to-learn O dear Critias

ἀλλὰ μέντοι, ἦ δ' ὅς, οὐ ῥᾳδίως εὑρήσεις ἄλλο τι τέλος
but however said — he not easily you-will-find other any end
τοῦ εὖ πράττειν, ἐὰν τὸ ἐπιστημόνως ἀτιμάσῃς.
of-the well faring if the knowledgeably you-disdain
σμικρὸν τοίνυν με, ἦν δ' ἐγώ, ἔτι προσδίδαξον. τίνος
little then me said — I further teach-besides of-what
ἐπιστημόνως λέγεις; ἦ σκυτῶν τομῆς;
knowledgeably do-you-mean truly of-leathers cutting
μὰ Δί' οὐκ ἔγωγε. e
by Zeus not I-at-least
ἀλλὰ χαλκοῦ ἐργασίας;
but of-bronze working
οὐδαμῶς.
in-no-way
ἀλλὰ ἐρίων ἢ ξύλων ἢ ἄλλου του τῶν τοιούτων;
but of-wools or of-woods or other any of-the such-things
οὐ δῆτα.
not indeed
οὐκ ἄρα, ἦν δ' ἐγώ, ἔτι ἐμμένομεν τῷ λόγῳ τῷ εὐδαίμονα
not then said — I still we-abide-by the argument the happy
εἶναι τὸν ἐπιστημόνως ζῶντα. οὗτοι γὰρ ἐπιστημόνως
to-be the-one knowledgeably living these for knowledgeably
ζῶντες οὐχ ὁμολογοῦνται παρὰ σοῦ εὐδαίμονες εἶναι,
living not are-agreed by you happy to-be
ἀλλὰ περί τινων ἐπιστημόνως ζῶντα σὺ δοκεῖς μοι
but about some-things knowledgeably living you seem to-me
ἀφορίζεσθαι τὸν εὐδαίμονα.
to-mark-off the happy

174 καὶ ἴσως λέγεις ὃν νυνδὴ ἐγὼ ἔλεγον, τὸν εἰδότα τὰ
and perhaps you-mean whom just-now I was-saying the-one knowing the
μέλλοντα ἔσεσθαι πάντα, τὸν μάντιν. τοῦτον ἢ ἄλλον
future-things to-be all the seer this-one or other
τινὰ λέγεις;
some you-mean
καὶ τοῦτον ἔγωγε, ἔφη, καὶ ἄλλον.
both this-one I-at-least he-said and another
τίνα; ἦν δ' ἐγώ. ἆρα μὴ τὸν τοιόνδε, εἴ τις πρὸς τοῖς
whom said — I then not the such if anyone besides the
μέλλουσιν καὶ τὰ γεγονότα πάντα εἰδείη καὶ τὰ νῦν
future-things also the past-things all should-know and the now
ὄντα, καὶ μηδὲν ἀγνοοῖ; θῶμεν γάρ τινα εἶναι αὐτόν.
being and nothing should-not-know let-us-suppose for some to-be him
οὐ γὰρ οἶμαι τούτου γε ἔτι ἂν εἴποις οὐδένα
not for I-think than-this-one at-least still — you-would-say anyone
ἐπιστημονέστερον ζῶντα εἶναι.
more-knowledgeably living to-be
οὐ δῆτα.
not indeed
τόδε δὴ ἔτι προσποθῶ, τίς αὐτὸν τῶν ἐπιστημῶν ποιεῖ
this indeed still I-want-besides which him of-the knowledges makes
εὐδαίμονα; ἢ ἅπασαι ὁμοίως;
happy or all alike
οὐδαμῶς ὁμοίως, ἔφη.
in-no-way alike he-said
b ἀλλὰ ποία μάλιστα; ἦ τί οἶδεν καὶ τῶν ὄντων καὶ
but what-sort most by-which what he-knows both of-the being and
τῶν γεγονότων καὶ τῶν μελλόντων ἔσεσθαι; ἆρά γε
of-the past and of-the about-to to-be then at-least
ἦ τὸ πεττευτικόν;
by-which the art-of-checkers

ποῖον, ἦ δ' ὅς, πεττευτικόν;
what-sort said — he art-of-checkers
ἀλλ' ᾗ τὸ λογιστικόν;
but by-which the calculating
οὐδαμῶς.
in-no-way
ἀλλ' ᾗ τὸ ὑγιεινόν;
but by-which the healthy
μᾶλλον, ἔφη.
rather he-said
ἐκείνη δ' ἣν λέγω μάλιστα, ἣν δ' ἐγώ, ᾗ τί;
that and which I-mean most said — I by-which what
ᾗ τὸ ἀγαθόν, ἔφη, καὶ τὸ κακόν.
by-which the good he-said and the evil
ὦ μιαρέ, ἔφην ἐγώ, πάλαι με περιέλκεις κύκλῳ, c
O rascal I-said I all-along me you-drag-around in-a-circle
ἀποκρυπτόμενος ὅτι οὐ τὸ ἐπιστημόνως ἣν ζῆν τὸ εὖ
concealing that not the knowledgeably was to-live the well
πράττειν τε καὶ εὐδαιμονεῖν ποιοῦν, οὐδὲ συμπασῶν τῶν
to-fare both and to-be-happy making nor of-all-together the
ἄλλων ἐπιστημῶν, ἀλλὰ μιᾶς οὔσης ταύτης μόνον τῆς περὶ
other knowledges but one being of-this only the about
τὸ ἀγαθόν τε καὶ κακόν. ἐπεί, ὦ Κριτία, εἰ 'θέλεις ἐξελεῖν
the good both and evil since O Critias if you-wish to-remove
ταύτην τὴν ἐπιστήμην ἐκ τῶν ἄλλων ἐπιστημῶν, ἧττόν τι
this the knowledge from the other knowledges less at-all
ἡ μὲν ἰατρικὴ ὑγιαίνειν ποιήσει, ἡ δὲ σκυτικὴ ὑποδεδέσθαι,
the indeed medicine to-be-healthy will-make the and shoemaking to-be-shod
ἡ δὲ ὑφαντικὴ ἠμφιέσθαι, ἡ δὲ κυβερνητικὴ κωλύσει ἐν
the and weaving to-be-clothed the and piloting will-prevent in
τῇ θαλάττῃ ἀποθνῄσκειν καὶ ἡ στρατηγικὴ ἐν πολέμῳ;
the sea to-die and the generalship in war

οὐδὲν ἧττον, ἔφη.
nothing less he-said

d ἀλλ', ὦ φίλε Κριτία, τὸ εὖ γε τούτων ἕκαστα γίγνεσθαι
but O dear Critias the well at-least of-these each to-come-about
καὶ ὠφελίμως ἀπολελοιπὸς ἡμᾶς ἔσται ταύτης ἀπούσης.
and beneficially having-left us will-be this being-absent
ἀληθῆ λέγεις.
true-things you-say
οὐχ αὕτη δέ γε, ὡς ἔοικεν, ἐστὶν ἡ σωφροσύνη, ἀλλ'
not this but at-least as it-seems is the temperance but
ἧς ἔργον ἐστὶν τὸ ὠφελεῖν ἡμᾶς. οὐ γὰρ ἐπιστημῶν
of-which work is the to-benefit us not for of-knowledges
γε καὶ ἀνεπιστημοσυνῶν ἡ ἐπιστήμη ἐστίν, ἀλλὰ
at-least and lacks-of-knowledge the knowledge is but
ἀγαθοῦ τε καὶ κακοῦ· ὥστε εἰ αὕτη ἐστὶν ὠφέλιμος, ἡ
of-good both and evil so-that if this is beneficial the
σωφροσύνη ἄλλο τι ἂν εἴη ἡμῖν.
temperance other something — would-be for-us

e τί δ', ἦ δ' ὅς, οὐκ ἂν αὕτη ὠφελοῖ; εἰ γὰρ ὅτι μάλιστα
what and said — he not — this would-benefit if for as most
τῶν ἐπιστημῶν ἐπιστήμη ἐστὶν ἡ σωφροσύνη, ἐπιστατεῖ
of-the knowledges knowledge is the temperance presides
δὲ καὶ ταῖς ἄλλαις ἐπιστήμαις, καὶ ταύτης δήπου ἂν
and also over-the other knowledges also this surely —
ἄρχουσα τῆς περὶ τἀγαθὸν ἐπιστήμης ὠφελοῖ ἂν ἡμᾶς.
ruling the about the-good knowledge would-benefit — us
ἦ κἂν ὑγιαίνειν ποιοῖ, ἦν δ' ἐγώ, αὕτη, ἀλλ' οὐχ
truly also to-be-healthy would-make said — I this but not
ἡ ἰατρική; καὶ τἆλλα τὰ τῶν τεχνῶν αὕτη ἂν
the medicine and the-other-things the of-the arts this —
ποιοῖ, καὶ οὐχ αἱ ἄλλαι τὸ αὑτῆς ἔργον ἑκάστη; ἢ
would-make and not the others the its-own work each or

οὐ πάλαι διεμαρτυρόμεθα ὅτι ἐπιστήμης μόνον ἐστὶν καὶ
not long-ago we-protested that of-knowledge only it-is and
ἀνεπιστημοσύνης ἐπιστήμη, ἄλλου δὲ οὐδενός· οὐχ οὕτω;
of-lack-of-knowledge knowledge of-other and nothing not so
φαίνεταί γε.
it-appears at-least
οὐκ ἄρα ὑγιείας ἔσται δημιουργός;
not then of-health will-it-be craftsman
οὐ δῆτα.
not indeed

XI · CHARMIDES SUBMITS

Socrates concludes that he is a poor inquirer: they have granted every doubtful point and still not found what the lawgiver named temperance, which has turned out useless. He grieves for Charmides, and for the charm he learned with such pains, and says Charmides, if temperate, is blessed and needs no charm. Charmides says he cannot know whether he has what they cannot define, and asks to be charmed daily. Critias takes this as proof of his temperance and tells him not to leave Socrates. The two say they have decided and will use force, and Socrates says he will not resist.

ἄλλης γὰρ ἦν τέχνης ὑγίεια· ἢ οὔ; 175
of-another for was art health or not
ἄλλης.
of-another
οὐδ' ἄρα ὠφελίας, ὦ ἑταῖρε· ἄλλῃ γὰρ αὖ ἀπέδομεν
nor then of-benefit O comrade to-another for again we-assigned
τοῦτο τὸ ἔργον τέχνῃ νυνδή· ἦ γάρ;
this the work art just-now is-it-not for
πάνυ γε.
certainly at-least

πῶς οὖν ὠφέλιμος ἔσται ἡ σωφροσύνη, οὐδεμιᾶς ὠφελίας
how then beneficial will-be the temperance of-no benefit
οὖσα δημιουργός;
being craftsman
οὐδαμῶς, ὦ Σώκρατες, ἔοικέν γε.
in-no-way O Socrates it-seems at-least
b ὁρᾷς οὖν, ὦ Κριτία, ὡς ἐγὼ πάλαι εἰκότως ἐδεδοίκη
you-see then O Critias how I long-ago reasonably had-feared
καὶ δικαίως ἐμαυτὸν ᾐτιώμην ὅτι οὐδὲν χρηστὸν
and justly myself blamed that nothing useful
περὶ σωφροσύνης σκοπῶ; οὐ γὰρ ἄν που ὅ γε
about temperance I-consider not for — surely what at-least
κάλλιστον πάντων ὁμολογεῖται εἶναι, τοῦτο ἡμῖν ἀνωφελὲς
finest of-all is-agreed to-be this to-us useless
ἐφάνη, εἴ τι ἐμοῦ ὄφελος ἦν πρὸς τὸ καλῶς ζητεῖν.
would-have-appeared if any of-me use there-was toward the finely to-seek
νῦν δὲ πανταχῇ γὰρ ἡττώμεθα, καὶ οὐ δυνάμεθα εὑρεῖν ἐφ'
now but in-every-way for we-are-beaten and not we-can to-find to
ὅτῳ ποτὲ τῶν ὄντων ὁ νομοθέτης τοῦτο τοὔνομα ἔθετο,
what ever of-the beings the lawgiver this the-name set
τὴν σωφροσύνην. καίτοι πολλά γε συγκεχωρήκαμεν
the temperance and-yet many-things at-least we-have-conceded
οὐ συμβαίνονθ' ἡμῖν ἐν τῷ λόγῳ. καὶ γὰρ ἐπιστήμην
not following for-us in the argument and for knowledge
ἐπιστήμης εἶναι συνεχωρήσαμεν, οὐκ ἐῶντος τοῦ λόγου οὐδὲ
of-knowledge to-be we-conceded not allowing the argument nor
φάσκοντος εἶναι· καὶ ταύτῃ αὖ τῇ ἐπιστήμῃ καὶ τὰ τῶν
claiming to-be and to-this again the knowledge also the of-the
ἄλλων ἐπιστημῶν ἔργα γιγνώσκειν συνεχωρήσαμεν, οὐδὲ
other knowledges works to-know we-conceded nor
τοῦτ' ἐῶντος τοῦ λόγου, ἵνα δὴ ἡμῖν γένοιτο ὁ σώφρων
this allowing the argument so-that indeed for-us might-become the temperate

ἐπιστήμων ὧν τε οἶδεν ὅτι οἶδεν, καὶ ὧν μὴ οἶδεν ὅτι
knower of-what both he-knows that he-knows and of-what not he-knows that
οὐκ οἶδεν. τοῦτο μὲν δὴ καὶ παντάπασι μεγαλοπρεπῶς
not he-knows this indeed indeed also altogether magnificently
συνεχωρήσαμεν, οὐδ' ἐπισκεψάμενοι τὸ ἀδύνατον εἶναι ἅ
we-conceded not-even having-examined the impossible to-be what
τις μὴ οἶδεν μηδαμῶς, ταῦτα εἰδέναι ἁμῶς γέ πως·
anyone not knows in-no-way these-things to-know in-some-way at-least somehow
ὅτι γὰρ οὐκ οἶδεν, φησὶν αὐτὰ εἰδέναι ἡ ἡμετέρα ὁμολογία.
that for not he-knows says them to-know the our agreement
καίτοι, ὡς ἐγῷμαι, οὐδενὸς ὅτου οὐχὶ ἀλογώτερον τοῦτ' 176
and-yet as I-think than-nothing whatever not more-irrational this
ἂν φανείη. ἀλλ' ὅμως οὕτως ἡμῶν εὐηθικῶν τυχοῦσα
— would-appear but nevertheless so us simple-minded having-met-with
ἡ ζήτησις καὶ οὐ σκληρῶν, οὐδέν τι μᾶλλον εὑρεῖν
the inquiry and not hard nothing at-all more to-find
δύναται τὴν ἀλήθειαν, ἀλλὰ τοσοῦτον κατεγέλασεν αὐτῆς,
is-able the truth but so-much it-laughed-at it
ὥστε ὃ ἡμεῖς πάλαι συνομολογοῦντες καὶ συμπλάττοντες
that what we long-ago agreeing and fashioning-together
ἐτιθέμεθα σωφροσύνην εἶναι, τοῦτο ἡμῖν πάνυ ὑβριστικῶς
posited temperance to-be this to-us very insolently
ἀνωφελὲς ὂν ἀπέφαινε. τὸ μὲν οὖν ἐμὸν καὶ ἧττον
useless being it-showed the indeed then mine even less
ἀγανακτῶ· ὑπὲρ δὲ σοῦ, ἦν δ' ἐγώ, ὦ Χαρμίδη, πάνυ
I-am-vexed on-behalf-of but you said — I O Charmides very
ἀγανακτῶ, εἰ σὺ τοιοῦτος ὢν τὴν ἰδέαν καὶ πρὸς τούτῳ
I-am-vexed if you such being in-the form and besides this
τὴν ψυχὴν σωφρονέστατος, μηδὲν ὀνήσῃ ἀπὸ ταύτης τῆς
the soul most-temperate nothing will-profit from this the
σωφροσύνης μηδέ τί σ' ὠφελήσει ἐν τῷ βίῳ παροῦσα.
temperance nor at-all you it-will-benefit in the life being-present

ἔτι δὲ μᾶλλον ἀγανακτῶ ὑπὲρ τῆς ἐπῳδῆς ἣν παρὰ
further and more I-am-vexed on-behalf-of the charm which from
τοῦ Θρᾳκὸς ἔμαθον, εἰ μηδενὸς ἀξίου πράγματος οὖσαν
the Thracian I-learned if of-no worth thing being
αὐτὴν μετὰ πολλῆς σπουδῆς ἐμάνθανον. ταῦτ' οὖν πάνυ
it with much earnestness I-learned these-things then very
μὲν οὐκ οἴομαι οὕτως ἔχειν, ἀλλ' ἐμὲ φαῦλον εἶναι
indeed not I-think so to-be but me poor to-be
ζητητήν· ἐπεὶ τήν γε σωφροσύνην μέγα τι ἀγαθὸν
inquirer since the at-least temperance great some good
εἶναι, καὶ εἴπερ γε ἔχεις αὐτό, μακάριον εἶναί σε.
to-be and if-indeed at-least you-have it blessed to-be you
ἀλλ' ὅρα εἰ ἔχεις τε καὶ μηδὲν δέῃ τῆς ἐπῳδῆς·
but see if you-have both and nothing you-need of-the charm
εἰ γὰρ ἔχεις, μᾶλλον ἂν ἔγωγέ σοι συμβουλεύσαιμι ἐμὲ
if for you-have rather — I-at-least you would-advise me
μὲν λῆρον ἡγεῖσθαι εἶναι καὶ ἀδύνατον λόγῳ ὁτιοῦν
indeed nonsense to-consider to-be and unable by-speech anything-whatever
ζητεῖν, σεαυτὸν δέ, ὅσῳπερ σωφρονέστερος εἶ, τοσούτῳ
to-seek yourself and by-as-much-as more-temperate you-are by-so-much
εἶναι καὶ εὐδαιμονέστερον.
to-be also happier

b καὶ ὁ Χαρμίδης, ἀλλὰ μὰ Δί', ἦ δ' ὅς, ἔγωγε, ὦ
and — Charmides but by Zeus said — he I-at-least O
Σώκρατες, οὐκ οἶδα οὔτ' εἰ ἔχω οὔτ' εἰ μὴ ἔχω· πῶς γὰρ
Socrates not know neither if I-have nor if not I-have how for
ἂν εἰδείην ὅ γε μηδ' ὑμεῖς οἷοί τέ ἐστε ἐξευρεῖν
— could-I-know what at-least not-even you able — are to-find-out
ὅτι ποτ' ἔστιν, ὡς φῂς σύ; ἐγὼ μέντοι οὐ πάνυ σοι
what ever it-is as say you I however not very you
πείθομαι, καὶ ἐμαυτόν, ὦ Σώκρατες, πάνυ οἶμαι δεῖσθαι
obey and myself O Socrates very I-think to-need

τῆς ἐπῳδῆς, καὶ τό γ' ἐμὸν οὐδὲν κωλύει ἐπᾴδεσθαι
the charm and the at-least mine nothing hinders to-be-charmed
ὑπὸ σοῦ ὅσαι ἡμέραι, ἕως ἂν φῇς σὺ ἱκανῶς ἔχειν.
by you as-many-as days until — say you sufficiently to-be
εἶεν· ἀλλ', ἔφη ὁ Κριτίας, ὦ Χαρμίδη, ἢν δρᾷς τοῦτο
well but said — Critias O Charmides if you-do this
ἔμοιγ' ἔσται τοῦτο τεκμήριον ὅτι σωφρονεῖς, ἢν
to-me-at-least will-be this proof that you-are-temperate if
ἐπᾴδειν παρέχῃς Σωκράτει καὶ μὴ ἀπολείπῃ τούτου μήτε
to-charm you-allow Socrates and not leave this-one neither
μέγα μήτε σμικρόν.
great nor small
ὡς ἀκολουθήσοντος, ἔφη, καὶ μὴ ἀπολειψομένου· δεινὰ c
as going-to-follow he-said and not going-to-leave terrible-things
γὰρ ἂν ποιοίην, εἰ μὴ πειθοίμην σοὶ τῷ ἐπιτρόπῳ καὶ
for — I-would-do if not I-should-obey you the guardian and
μὴ ποιοίην ἃ κελεύεις.
not should-do what you-bid
ἀλλὰ μήν, ἔφη, κελεύω ἔγωγε.
but indeed he-said I-bid I-at-least
ποιήσω τοίνυν, ἔφη, ἀπὸ ταυτησὶ τῆς ἡμέρας ἀρξάμενος.
I-will-do then he-said from this-very the day beginning
οὗτοι, ἦν δ' ἐγώ, τί βουλεύεσθον ποιεῖν;
these said — I what are-you-two-deliberating to-do
οὐδέν, ἔφη ὁ Χαρμίδης, ἀλλὰ βεβουλεύμεθα.
nothing said — Charmides but we-have-deliberated
βιάσῃ ἄρα, ἦν δ' ἐγώ, καὶ οὐδ' ἀνάκρισίν μοι
you-will-use-force then said — I and not-even preliminary-hearing to-me
δώσεις;
will-you-give

ὡς βιασομένου, ἔφη, ἐπειδήπερ ὅδε γε ἐπιτάττει· πρὸς
as going-to-use-force he-said since this-one at-least commands toward
ταῦτα σὺ αὖ βουλεύου ὅτι ποιήσεις.
these-things you again deliberate what you-will-do
d ἀλλ' οὐδεμία, ἔφην ἐγώ, λείπεται βουλή· σοὶ γὰρ
but no I-said I is-left deliberation to-you for
ἐπιχειροῦντι πράττειν ὁτιοῦν καὶ βιαζομένῳ οὐδεὶς
attempting to-do anything-whatever and using-force no-one
οἷός τ' ἔσται ἐναντιοῦσθαι ἀνθρώπων.
able — will-be to-oppose of-men
μὴ τοίνυν, ἦ δ' ὅς, μηδὲ σὺ ἐναντιοῦ.
not then said — he nor you oppose
οὐ τοίνυν, ἦν δ' ἐγώ, ἐναντιώσομαι.
not then said — I I-will-oppose

PLATO

ΛΥΣΙΣ

Lysis

Walking from the Academy to the Lyceum, Socrates meets Hippothales, Ctesippus, and other young men at a new wrestling school, where the sophist Miccus teaches. Asked who the beautiful boy is, Hippothales blushes, and Socrates, who can always tell a lover, presses him. Ctesippus says Hippothales deafens them with Lysis, son of Democrates, in prose, poems, and song, praising what the whole city sings: the family's wealth, chariot victories, and descent from Zeus. Socrates tells him he is singing his own praise before he has won.

ἐπορευόμην μὲν ἐξ Ἀκαδημείας εὐθὺ Λυκείου τὴν ἔξω 203
I-was-going indeed from the-Academy straight-to the-Lyceum the outside
τείχους ὑπ' αὐτὸ τὸ τεῖχος· ἐπειδὴ δ' ἐγενόμην κατὰ
the-wall under itself the wall when and I-came by
τὴν πυλίδα ᾗ ἡ Πάνοπος κρήνη, ἐνταῦθα συνέτυχον
the postern where the of-Panops spring there I-met
Ἱππoθάλει τε τῷ Ἱερωνύμου καὶ Κτησίππῳ τῷ Παιανιεῖ
Hippothales both the (son)-of-Hieronymus and Ctesippus the Paeanian
καὶ ἄλλοις μετὰ τούτων νεανίσκοις ἁθρόοις συνεστῶσι.
and others with these young-men in-a-crowd standing-together
καί με προσιόντα ὁ Ἱππoθάλης ἰδών, ὦ Σώκρατες,
and me approaching — Hippothales having-seen O Socrates
ἔφη, ποῖ δὴ πορεύῃ καὶ πόθεν;
he-said whither indeed are-you-going and whence
ἐξ Ἀκαδημείας, ἦν δ' ἐγώ, πορεύομαι εὐθὺ Λυκείου.
from the-Academy said — I I-am-going straight-to the-Lyceum
δεῦρο δή, ἦ δ' ὅς, εὐθὺ ἡμῶν. οὐ παραβάλλεις; ἄξιον
hither indeed said — he straight-to us not do-you-turn-aside worth-it
μέντοι.
however
ποῖ, ἔφην ἐγώ, λέγεις, καὶ παρὰ τίνας τοὺς ὑμᾶς;
whither I-said I do-you-mean and to whom the you

δεῦρο, ἔφη, δείξας μοι ἐν τῷ καταντικρὺ τοῦ τείχους
hither he-said having-shown me in the opposite of-the wall
περίβολόν τέ τινα καὶ θύραν ἀνεῳγμένην. διατρίβομεν δέ, ἦ
enclosure both some and door opened we-spend-time and said
δ' ὅς, αὐτόθι ἡμεῖς τε αὐτοὶ καὶ ἄλλοι πάνυ πολλοὶ καὶ καλοί.
— he there we both ourselves and others very many and beautiful
204 ἔστιν δὲ δὴ τί τοῦτο, καὶ τίς ἡ διατριβή;
is and indeed what this and what the pastime
παλαίστρα, ἔφη, νεωστὶ ᾠκοδομημένη· ἡ δὲ διατριβὴ τὰ
a-wrestling-school he-said lately built the and pastime the
πολλὰ ἐν λόγοις, ὧν ἡδέως ἄν σοι μεταδιδοῖμεν.
most in speeches of-which gladly — to-you we-would-give-a-share
καλῶς γε, ἦν δ' ἐγώ, ποιοῦντες· διδάσκει δὲ τίς αὐτόθι;
finely at-least said — I doing teaches and who there
σὸς ἑταῖρός γε, ἦ δ' ὅς, καὶ ἐπαινέτης, Μίκκος.
your comrade at-least said — he and admirer Miccus
μὰ Δία, ἦν δ' ἐγώ, οὐ φαῦλός γε ἀνήρ, ἀλλ' ἱκανὸς
by Zeus said — I not poor at-least the-man but competent
σοφιστής.
sophist
βούλει οὖν ἕπεσθαι, ἔφη, ἵνα καὶ ἴδῃς τοὺς ὄντας
do-you-wish then to-follow he-said so-that also you-may-see those being
αὐτόθι;
there
b πρῶτον ἡδέως ἀκούσαιμ' ἂν ἐπὶ τῷ καὶ εἴσειμι καὶ τίς
first gladly would-I-hear — on what also I-shall-go-in and who
ὁ καλός.
the beautiful-one
ἄλλος, ἔφη, ἄλλῳ ἡμῶν δοκεῖ, ὦ Σώκρατες.
one he-said to-another of-us seems O Socrates
σοὶ δὲ δὴ τίς, ὦ Ἱππόθαλες; τοῦτό μοι εἰπέ.
to-you and indeed who O Hippothales this to-me say

καὶ ὃς ἐρωτηθεὶς ἠρυθρίασεν. καὶ ἐγὼ εἶπον· ὦ παῖ c
and he having-been-asked blushed and I said O son
Ἱερωνύμου Ἱππόθαλες, τοῦτο μὲν μηκέτι εἴπῃς, εἴτε ἐρᾷς
of-Hieronymus Hippothales this indeed no-longer say whether you-love
του εἴτε μή· οἶδα γὰρ ὅτι οὐ μόνον ἐρᾷς, ἀλλὰ καὶ πόρρω
someone or not I-know for that not only you-love but also far
ἤδη εἶ πορευόμενος τοῦ ἔρωτος. εἰμὶ δ' ἐγὼ τὰ μὲν
already you-are going in-the love am and I the indeed
ἄλλα φαῦλος καὶ ἄχρηστος, τοῦτο δέ μοί πως ἐκ θεοῦ
other-things poor and useless this but to-me somehow from god
δέδοται, ταχὺ οἵῳ τ' εἶναι γνῶναι ἐρῶντά τε καὶ ἐρώμενον.
has-been-given quickly able — to-be to-recognize a-lover both and beloved
καὶ ὃς ἀκούσας πολὺ ἔτι μᾶλλον ἠρυθρίασεν. ὁ οὖν d
and he having-heard much still more blushed — then
Κτήσιππος, Ἀστεῖόν γε, ἦ δ' ὅς, ὅτι ἐρυθριᾷς, ὦ
Ctesippus Charming at-least said — he that you-blush O
Ἱππόθαλες, καὶ ὀκνεῖς εἰπεῖν Σωκράτει τοὔνομα· ἐὰν δ'
Hippothales and shrink to-say to-Socrates the-name if but
οὗτος καὶ σμικρὸν χρόνον συνδιατρίψῃ σοι, παραταθήσεται
this-one even small time spends-time-with you he-will-be-worn-out
ὑπὸ σοῦ ἀκούων θαμὰ λέγοντος. ἡμῶν γοῦν, ὦ Σώκρατες,
by you hearing often saying of-us at-any-rate O Socrates
ἐκκεκώφωκε τὰ ὦτα καὶ ἐμπέπληκε Λύσιδος· ἂν μὲν
he-has-deafened the ears and has-filled(-them) with-Lysis if indeed
δὴ καὶ ὑποπίῃ, εὐμαρία ἡμῖν ἐστιν καὶ ἐξ ὕπνου
indeed also he-drinks-a-little ease for-us it-is also from sleep
ἐγρομένοις Λύσιδος οἴεσθαι τοὔνομα ἀκούειν. καὶ ἃ
waking Lysis to-think the-name to-hear and what-things
μὲν καταλογάδην διηγεῖται, δεινὰ ὄντα, οὐ πάνυ τι δεινά
indeed in-prose he-narrates terrible being not very at-all terrible
ἐστιν, ἀλλ' ἐπειδὰν τὰ ποιήματα ἡμῶν ἐπιχειρήσῃ καταντλεῖν
are but when the poems on-us he-attempts to-pour-out

καὶ συγγράμματα. καὶ ὅ ἐστιν τούτων δεινότερον, ὅτι καὶ
and writings and what is than-these more-terrible that also
ᾄδει εἰς τὰ παιδικὰ φωνῇ θαυμασίᾳ, ἣν ἡμᾶς δεῖ
he-sings to the beloved in-a-voice wonderful which us it-is-needful
ἀκούοντας ἀνέχεσθαι. νῦν δὲ ἐρωτώμενος ὑπὸ σοῦ ἐρυθριᾷ.
hearing to-endure now but being-asked by you he-blushes
e ἔστιν δέ, ἣν δ' ἐγώ, ὁ Λύσις νέος τις, ὡς ἔοικε·
he-is but said — I — Lysis young some as it-seems
τεκμαίρομαι δέ, ὅτι ἀκούσας τοὔνομα οὐκ ἔγνων.
I-judge and because having-heard the-name not I-recognized
οὐ γὰρ πάνυ, ἔφη, τὶ αὐτοῦ τοὔνομα λέγουσιν, ἀλλ'
not for much he-said at-all his the-name they-say but
ἔτι πατρόθεν ἐπονομάζεται διὰ τὸ σφόδρα τὸν πατέρα
still from-his-father he-is-named because-of the greatly the father
γιγνώσκεσθαι αὐτοῦ. ἐπεὶ εὖ οἶδ' ὅτι πολλοῦ δεῖς τὸ
to-be-known of-him since well I-know that much you-lack the
εἶδος ἀγνοεῖν τοῦ παιδός· ἱκανὸς γὰρ καὶ ἀπὸ μόνου
form to-be-ignorant-of of-the boy enough for also from alone
τούτου γιγνώσκεσθαι.
this to-be-known
λεγέσθω, ἣν δ' ἐγώ, οὗτινος ἔστιν.
let-it-be-said said — I whose he-is
Δημοκράτους, ἔφη, τοῦ Αἰξωνέως ὁ πρεσβύτατος ὑός.
of-Democrates he-said the Aexonian the eldest son
205 εἶεν, ἣν δ' ἐγώ, ὦ Ἱππόθαλες, ὡς γενναῖον καὶ νεανικὸν
well said — I O Hippothales how noble and youthful
τοῦτον τὸν ἔρωτα πανταχῇ ἀνηῦρες· καί μοι ἴθι
this the love in-every-way you-have-found and to-me come
ἐπίδειξαι ἃ καὶ τοῖσδε ἐπιδείκνυσαι, ἵνα εἰδῶ εἰ
display what also to-these you-display so-that I-may-know if

ἐπίστασαι ἃ χρὴ ἐραστὴν περὶ παιδικῶν πρὸς αὐτὸν
you-know what it-is-needful a-lover about beloved to him
ἢ πρὸς ἄλλους λέγειν.
or to others to-say
τούτων δέ τι, ἔφη, σταθμᾷ, ὦ Σώκρατες, ὧν ὅδε
of-these and anything he-said do-you-weigh O Socrates which this-one
λέγει;
says
πότερον, ἦν δ' ἐγώ, καὶ τὸ ἐρᾶν ἔξαρνος εἶ οὗ λέγει
whether said — I also the to-love deny you-are which says
ὅδε;
this-one
οὐκ ἔγωγε, ἔφη, ἀλλὰ μὴ ποιεῖν εἰς τὰ παιδικὰ μηδὲ
not I-at-least he-said but not to-make to the beloved nor
συγγράφειν.
to-write
οὐχ ὑγιαίνει, ἔφη ὁ Κτήσιππος, ἀλλὰ ληρεῖ τε καὶ
not is-sane said — Ctesippus but talks-nonsense both and
μαίνεται.
is-mad
καὶ ἐγὼ εἶπον· ὦ Ἱππόθαλες, οὔ τι τῶν μέτρων δέομαι b
and I said O Hippothales not at-all of-the meters I-need
ἀκοῦσαι οὐδὲ μέλος εἴ τι πεποίηκας εἰς τὸν νεανίσκον,
to-hear nor song if any you-have-made to the young-man
ἀλλὰ τῆς διανοίας, ἵνα εἰδῶ τίνα τρόπον προσφέρῃ
but of-the thought so-that I-may-know in-what way you-bear-yourself
πρὸς τὰ παιδικά.
toward the beloved

ὅδε δήπου σοι, ἔφη, ἐρεῖ· ἀκριβῶς γὰρ ἐπίσταται
this-one surely to-you he-said will-tell exactly for he-knows
καὶ μέμνηται, εἴπερ, ὡς λέγει, ὑπ᾽ ἐμοῦ ἀεὶ ἀκούων
and remembers if-indeed as he-says by me always hearing
διατεθρύληται.
he-has-been-dinned
c νὴ τοὺς θεούς, ἔφη ὁ Κτήσιππος, πάνυ γε. καὶ γάρ
by the gods said — Ctesippus very at-least and for
ἐστι καταγέλαστα, ὦ Σώκρατες. τὸ γὰρ ἐραστὴν ὄντα
they-are laughable O Socrates the for a-lover being
καὶ διαφερόντως τῶν ἄλλων τὸν νοῦν προσέχοντα τῷ
and exceptionally than-the others the mind applying to-the
παιδὶ ἴδιον μὲν μηδὲν ἔχειν λέγειν ὃ οὐχὶ κἂν παῖς
boy private indeed nothing to-have to-say which not even-a child
εἴποι, πῶς οὐχὶ καταγέλαστον; ἃ δὲ ἡ πόλις ὅλη ᾄδει
could-say how not laughable what but the city whole sings
περὶ Δημοκράτους καὶ Λύσιδος τοῦ πάππου τοῦ παιδὸς καὶ
about Democrates and Lysis the grandfather of-the boy and
πάντων πέρι τῶν προγόνων, πλούτους τε καὶ ἱπποτροφίας
all about the ancestors wealth both and horse-breeding
καὶ νίκας Πυθοῖ καὶ Ἰσθμοῖ καὶ Νεμέᾳ τεθρίπποις
and victories at-Pytho and at-the-Isthmus and at-Nemea with-four-horse-chariots
τε καὶ κέλησι, ταῦτα ποιεῖ τε καὶ λέγει, πρὸς δὲ
both and with-race-horses these-things he-makes both and says besides and
τούτοις ἔτι τούτων κρονικώτερα. τὸν γὰρ τοῦ Ἡρακλέους
these further than-these more-old-fashioned the for — of-Heracles
ξενισμὸν πρῴην ἡμῖν ἐν ποιήματί τινι διῄει, ὡς
entertaining the-day-before-yesterday to-us in poem some he-went-through how
διὰ τὴν τοῦ Ἡρακλέους συγγένειαν ὁ πρόγονος αὐτῶν
because-of the — of-Heracles kinship the ancestor of-them
ὑποδέξαιτο τὸν Ἡρακλέα, γεγονὼς αὐτὸς ἐκ Διός τε
received — Heracles having-been-born himself from Zeus both

καὶ τῆς τοῦ δήμου ἀρχηγέτου θυγατρός, ἅπερ αἱ γραῖαι
and the of-the deme founder daughter which-very the old-women
ᾄδουσι, καὶ ἄλλα πολλὰ τοιαῦτα, ὦ Σώκρατες· ταῦτ' ἐστὶν
sing and other many such-things O Socrates these-things are
ἃ οὗτος λέγων τε καὶ ᾄδων ἀναγκάζει καὶ ἡμᾶς ἀκροᾶσθαι.
what this-one saying both and singing compels also us to-listen-to
καὶ ἐγὼ ἀκούσας εἶπον· ὦ καταγέλαστε Ἱππόθαλες, πρὶν
and I having-heard said O laughable Hippothales before
νενικηκέναι ποιεῖς τε καὶ ᾄδεις εἰς σαυτὸν ἐγκώμιον;
to-have-won you-make both and sing to yourself encomium
ἀλλ' οὐκ εἰς ἐμαυτόν, ἔφη, ὦ Σώκρατες, οὔτε ποιῶ οὔτε
but not to myself he-said O Socrates neither I-make nor
ᾄδω.
sing
οὐκ οἴει γε, ἦν δ' ἐγώ.
not you-think at-least said — I
τὸ δὲ πῶς ἔχει; ἔφη.
the and how is-it he-said
πάντων μάλιστα, εἶπον, εἰς σὲ τείνουσιν αὗται αἱ ᾠδαί. e
of-all most I-said to you tend these the songs

II · LYSIS APPROACHES

Socrates explains: if Hippothales wins the boy, the praise adorns his victory; if not, it makes him ridiculous; and praise makes the beautiful proud and harder to catch, like a hunter scaring his game. Asked how to speak to a beloved, Socrates offers to show him if Lysis comes. They enter during the Hermaea; Lysis follows his friend Menexenus over, while Hippothales hides to listen. Socrates asks the friends which is older, nobler, and more beautiful, but not which is richer, since friends share all. Menexenus is called away, and Lysis owns that his loving parents stop him from doing many things.

206 ἐὰν μὲν γὰρ ἕλῃς τὰ παιδικὰ τοιαῦτα ὄντα, κόσμος
if indeed for you-catch the beloved such being ornament
σοι ἔσται τὰ λεχθέντα καὶ ᾀσθέντα καὶ τῷ ὄντι ἐγκώμια
to-you will-be the things-said and sung and in-the reality encomia
ὥσπερ νενικηκότι, ὅτι τοιούτων παιδικῶν ἔτυχες· ἐὰν δέ
as to-one-having-won that such beloved you-obtained if but
σε διαφύγῃ, ὅσῳ ἂν μείζω σοι εἰρημένα ᾖ ἐγκώμια
you escapes by-as-much-as — greater to-you said be encomia
περὶ τῶν παιδικῶν, τοσούτῳ μειζόνων δόξεις καλῶν τε
about the beloved by-so-much greater you-will-seem fine both
καὶ ἀγαθῶν ἐστερημένος καταγέλαστος εἶναι. ὅστις οὖν
and good-things deprived-of laughable to-be whoever then
τὰ ἐρωτικά, ὦ φίλε, σοφός, οὐκ ἐπαινεῖ τὸν ἐρώμενον
in-the love-matters O friend wise not praises the beloved
πρὶν ἂν ἕλῃ, δεδιὼς τὸ μέλλον ὅπῃ ἀποβήσεται. καὶ
before — he-catches fearing the future how it-will-turn-out and
ἅμα οἱ καλοί, ἐπειδάν τις αὐτοὺς ἐπαινῇ καὶ αὔξῃ,
at-once the beautiful whenever anyone them praises and exalts
φρονήματος ἐμπίμπλανται καὶ μεγαλαυχίας· ἢ οὐκ οἴει;
with-pride are-filled and with-boastfulness or not you-think
ἔγωγε, ἔφη.
I-at-least he-said
οὐκοῦν ὅσῳ ἂν μεγαλαυχότεροι ὦσιν, δυσαλωτότεροι
therefore by-as-much-as — more-boastful they-are harder-to-catch
γίγνονται;
they-become
εἰκός γε.
likely at-least
ποῖός τις οὖν ἄν σοι δοκεῖ θηρευτὴς εἶναι, εἰ ἀνασοβοῖ
what-sort some then — to-you seems hunter to-be if he-should-scare-off
θηρεύων καὶ δυσαλωτοτέραν τὴν ἄγραν ποιοῖ;
hunting and harder-to-catch the quarry should-make

δῆλον ὅτι φαῦλος. b
clear that poor
καὶ μὲν δὴ λόγοις τε καὶ ᾠδαῖς μὴ κηλεῖν ἀλλ᾽
and indeed indeed with-speeches both and with-songs not to-charm but
ἐξαγριαίνειν πολλὴ ἀμουσία· ἦ γάρ;
to-make-wild much unmusicalness is-it-not for
δοκεῖ μοι.
it-seems to-me
σκόπει δή, ὦ Ἱππόθαλες, ὅπως μὴ πᾶσι τούτοις ἔνοχον
consider indeed O Hippothales that not to-all these-things liable
σαυτὸν ποιήσεις διὰ τὴν ποίησιν· καίτοι οἶμαι ἐγὼ ἄνδρα
yourself you-will-make because-of the poetry and-yet I-think I a-man
ποιήσει βλάπτοντα ἑαυτὸν οὐκ ἄν σε ἐθέλειν ὁμολογῆσαι
by-poetry harming himself not — you to-be-willing to-agree
ὡς ἀγαθός ποτ᾽ ἐστὶν ποιητής, βλαβερὸς ὢν ἑαυτῷ.
that good ever is poet harmful being to-himself
οὐ μὰ τὸν Δία, ἔφη· πολλὴ γὰρ ἂν ἀλογία εἴη. ἀλλὰ c
not by — Zeus he-said much for — absurdity it-would-be but
διὰ ταῦτα δή σοι, ὦ Σώκρατες, ἀνακοινοῦμαι, καὶ
because-of these-things indeed to-you O Socrates I-consult and
εἴ τι ἄλλο ἔχεις, συμβούλευε τίνα ἄν τις λόγον
if anything other you-have advise what — anyone speech
διαλεγόμενος ἢ τί πράττων προσφιλὴς παιδικοῖς γένοιτο.
conversing or what doing dear to-beloved might-become
οὐ ῥᾴδιον, ἦν δ᾽ ἐγώ, εἰπεῖν· ἀλλ᾽ εἴ μοι ἐθελήσαις
not easy said — I to-say but if to-me you-should-be-willing
αὐτὸν ποιῆσαι εἰς λόγους ἐλθεῖν, ἴσως ἂν δυναίμην σοι
him to-make into speeches to-come perhaps — I-could to-you
ἐπιδεῖξαι ἃ χρὴ αὐτῷ διαλέγεσθαι ἀντὶ τούτων
to-show what it-is-needful with-him to-converse instead-of these-things
ὧν οὗτοι λέγειν τε καὶ ᾄδειν φασί σε.
which these to-say both and to-sing say you

d ἀλλ᾽ οὐδέν, ἔφη, χαλεπόν. ἂν γὰρ εἰσέλθῃς μετὰ Κτησίππου
but nothing he-said hard if for you-go-in with Ctesippus
τοῦδε καὶ καθεζόμενος διαλέγῃ, οἶμαι μὲν καὶ αὐτός σοι
here and sitting-down converse I-think indeed also himself to-you
πρόσεισι — φιλήκοος γάρ, ὦ Σώκρατες, διαφερόντως
will-come fond-of-listening for O Socrates exceptionally
ἐστίν, καὶ ἅμα, ὡς Ἑρμαῖα ἄγουσιν, ἀναμεμειγμένοι ἐν
he-is and at-once since the-Hermaea they-keep mixed in
ταὐτῷ εἰσιν οἵ τε νεανίσκοι καὶ οἱ παῖδες — πρόσεισιν
the-same are the both young-men and the boys he-will-come
οὖν σοι. εἰ δὲ μή, Κτησίππῳ συνήθης ἐστὶν διὰ
then to-you if but not with-Ctesippus intimate he-is because-of
τὸν τούτου ἀνεψιὸν Μενέξενον· Μενεξένῳ μὲν γὰρ δὴ
the of-this-one cousin Menexenus with-Menexenus indeed for indeed
πάντων μάλιστα ἑταῖρος ὢν τυγχάνει. καλεσάτω οὖν
of-all most comrade being he-happens let-call then
οὗτος αὐτόν, ἐὰν ἄρα μὴ προσίῃ αὐτός.
this-one him if after-all not he-comes himself

e ταῦτα, ἦν δ᾽ ἐγώ, χρὴ ποιεῖν. καὶ ἅμα λαβὼν τὸν
these-things said — I it-is-needful to-do and at-once having-taken —
Κτήσιππον προσῆα εἰς τὴν παλαίστραν· οἱ δ᾽ ἄλλοι
Ctesippus I-went-toward into the wrestling-school the and others
ὕστεροι ἡμῶν ἦσαν.
after us went
εἰσελθόντες δὲ κατελάβομεν αὐτόθι τεθυκότας τε τοὺς
having-gone-in and we-found there having-sacrificed both the
παῖδας καὶ τὰ περὶ τὰ ἱερεῖα σχεδόν τι ἤδη πεποιημένα,
boys and the about the victims nearly somewhat already done
ἀστραγαλίζοντάς τε δὴ καὶ κεκοσμημένους ἅπαντας. οἱ
playing-knucklebones both indeed and adorned all the-ones
μὲν οὖν πολλοὶ ἐν τῇ αὐλῇ ἔπαιζον ἔξω, οἱ δέ τινες
indeed then many in the court were-playing outside the-others and some

τοῦ ἀποδυτηρίου ἐν γωνίᾳ ἠρτίαζον ἀστραγάλοις
of-the dressing-room in a-corner were-playing-odd-and-even with-knucklebones
παμπόλλοις, ἐκ φορμίσκων τινῶν προαιρούμενοι· τούτους
very-many from baskets some choosing these
δὲ περιέστασαν ἄλλοι θεωροῦντες.
and stood-around others watching
ὧν δὴ καὶ ὁ Λύσις ἦν, καὶ εἱστήκει ἐν τοῖς παισί τε 207
of-whom indeed also — Lysis was and was-standing among the boys both
καὶ νεανίσκοις ἐστεφανωμένος καὶ τὴν ὄψιν διαφέρων,
and young-men crowned and in-the appearance excelling
οὐ τὸ καλὸς εἶναι μόνον ἄξιος ἀκοῦσαι, ἀλλ᾽ ὅτι καλός
not the beautiful to-be only worthy to-hear but that beautiful
τε κἀγαθός. καὶ ἡμεῖς εἰς τὸ καταντικρὺ ἀποχωρήσαντες
both and-good and we to the opposite having-withdrawn
ἐκαθεζόμεθα — ἦν γὰρ αὐτόθι ἡσυχία — καί τι
sat-down there-was for there quiet and something
ἀλλήλοις διελεγόμεθα. περιστρεφόμενος οὖν ὁ Λύσις θαμὰ
to-one-another we-conversed turning-round then — Lysis often
ἐπεσκοπεῖτο ἡμᾶς, καὶ δῆλος ἦν ἐπιθυμῶν προσελθεῖν.
looked-at us and clear was desiring to-approach
τέως μὲν οὖν ἠπόρει τε καὶ ὤκνει μόνος προσιέναι,
for-a-while indeed then he-was-at-a-loss both and shrank alone to-approach
ἔπειτα ὁ Μενέξενος ἐκ τῆς αὐλῆς μεταξὺ παίζων
then — Menexenus from the court in-the-midst playing
εἰσέρχεται, καὶ ὡς εἶδεν ἐμέ τε καὶ τὸν Κτήσιππον, ἦει
comes-in and when he-saw me both and — Ctesippus went
παρακαθιζησόμενος· ἰδὼν οὖν αὐτὸν ὁ Λύσις εἵπετο
going-to-sit-beside having-seen then him — Lysis followed
καὶ συμπαρεκαθέζετο μετὰ τοῦ Μενεξένου. προσῆλθον δὴ
and sat-down-beside with — Menexenus came-up indeed
καὶ οἱ ἄλλοι, καὶ δὴ καὶ ὁ Ἱπποθάλης, ἐπειδὴ πλείους
also the others and indeed also — Hippothales when more

ἑώρα ἐφισταμένους, τούτους ἐπηλυγισάμενος προσέστη
he-saw standing-by these having-screened-himself stood-near
ᾗ μὴ ὄψετο κατόψεσθαι τὸν Λύσιν, δεδιὼς μὴ αὐτῷ
where not he-thought would-see — Lysis fearing lest to-him
ἀπεχθάνοιτο· καὶ οὕτω προσεστὼς ἠκροᾶτο.
he-should-be-hateful and so standing-near listened
c καὶ ἐγὼ πρὸς τὸν Μενέξενον ἀποβλέψας, ὦ παῖ
and I toward — Menexenus having-looked O son
Δημοφῶντος, ἦν δ' ἐγώ, πότερος ὑμῶν πρεσβύτερος;
of-Demophon said — I which of-you older
ἀμφισβητοῦμεν, ἔφη.
we-dispute he-said
οὐκοῦν καὶ ὁπότερος γενναιότερος, ἐρίζοιτ' ἄν, ἦν δ'
therefore also which nobler you-would-quarrel — said —
ἐγώ.
I
πάνυ γε, ἔφη.
certainly at-least he-said
καὶ μὴν ὁπότερός γε καλλίων, ὡσαύτως.
and indeed which at-least more-beautiful likewise
ἐγελασάτην οὖν ἄμφω.
laughed then both
οὐ μὴν ὁπότερός γε, ἔφην, πλουσιώτερος ὑμῶν, οὐκ
not indeed which at-least I-said richer of-you not
ἐρήσομαι· φίλω γάρ ἐστον. ἦ γάρ;
I-will-ask friends for you-two-are is-it-not for
πάνυ γ', ἐφάτην.
certainly at-least the-two-said
οὐκοῦν κοινὰ τά γε φίλων λέγεται, ὥστε τούτῳ γε
therefore common the at-least of-friends are-said so-that in-this at-least
οὐδὲν διοίσετον, εἴπερ ἀληθῆ περὶ τῆς φιλίας λέγετον.
nothing you-two-will-differ if-indeed true-things about the friendship you-two-say

συνεφάτην.
the-two-agreed

ἐπεχείρουν δὴ μετὰ τοῦτο ἐρωτᾶν ὁπότερος δικαιότερος d
I-was-attempting indeed after this to-ask which more-just
καὶ σοφώτερος αὐτῶν εἴη. μεταξὺ οὖν τις προσελθὼν
and wiser of-them might-be in-between then someone having-come-up
ἀνέστησε τὸν Μενέξενον, φάσκων καλεῖν τὸν παιδοτρίβην·
made-stand-up — Menexenus saying to-call the gymnastic-trainer
ἐδόκει γάρ μοι ἱεροποιῶν τυγχάνειν. ἐκεῖνος μὲν οὖν ᾤχετο·
it-seemed for to-me sacrificing to-happen that-one indeed then went-off
ἐγὼ δὲ τὸν Λύσιν ἠρόμην, ἦ που, ἦν δ' ἐγώ, ὦ Λύσι,
I and — Lysis asked truly surely said — I O Lysis
σφόδρα φιλεῖ σε ὁ πατὴρ καὶ ἡ μήτηρ; — πάνυ γε,
greatly loves you the father and the mother certainly at-least
ἦ δ' ὅς. — οὐκοῦν βούλοιντο ἄν σε ὡς εὐδαιμονέστατον
said — he therefore would-wish — you as happiest
εἶναι; — πῶς γὰρ οὔ; — δοκεῖ δέ σοι εὐδαίμων εἶναι
to-be how for not seems and to-you happy to-be
ἄνθρωπος δουλεύων τε καὶ ᾧ μηδὲν ἐξείη ποιεῖν
a-human being-a-slave both and to-whom nothing might-be-allowed to-do
ὧν ἐπιθυμοῖ; — μὰ Δί' οὐκ ἔμοιγε, ἔφη. — οὐκοῦν εἴ σε
of-what he-desires by Zeus not to-me-at-least he-said therefore if you
φιλεῖ ὁ πατὴρ καὶ ἡ μήτηρ καὶ εὐδαίμονά σε ἐπιθυμοῦσι
loves the father and the mother and happy you desire
γενέσθαι, τοῦτο παντὶ τρόπῳ δῆλον ὅτι προθυμοῦνται
to-become this in-every way clear that they-are-eager
ὅπως ἂν εὐδαιμονοίης. — πῶς γὰρ οὐχί; ἔφη. — ἐῶσιν
that — you-may-be-happy how for not he-said they-let
ἄρα σε ἃ βούλει ποιεῖν, καὶ οὐδὲν ἐπιπλήττουσιν οὐδὲ
then you what you-wish to-do and nothing rebuke nor

διακωλύουσι ποιεῖν ὧν ἂν ἐπιθυμῇς; — ναὶ μὰ Δία ἐμέ
prevent to-do what — you-desire yes by Zeus me
γε, ὦ Σώκρατες, καὶ μάλα γε πολλὰ κωλύουσιν.
at-least O Socrates and very at-least many-things they-prevent

III · FREEDOM AND KNOWLEDGE

The parents of Lysis, though they want him happy, do not let him do as he likes: a hired charioteer drives his father's horses, a slave tutor rules him, and his mother forbids him her loom. His age is not the reason: they let him read, write, and tune his lyre as he wishes, because he knows how. So his father will hand over his affairs when he thinks Lysis wiser than he, and so will the neighbor, the Athenians, and the Great King, who would let a stranger skilled in cooking, not his own son, season his broth.

208 πῶς λέγεις; ἦν δ' ἐγώ. βουλόμενοί σε μακάριον εἶναι
how do-you-mean said — I wishing you blessed to-be
διακωλύουσι τοῦτο ποιεῖν ὃ ἂν βούλῃ; ὧδε δέ μοι λέγε.
they-prevent this to-do whatever — you-wish thus and to-me tell
ἢν ἐπιθυμήσῃς ἐπί τινος τῶν τοῦ πατρὸς ἁρμάτων ὀχεῖσθαι
if you-desire on some of-the of-the father chariots to-ride
λαβὼν τὰς ἡνίας, ὅταν ἁμιλλᾶται, οὐκ ἂν ἐῷέν
having-taken the reins when he-competes not — would-they-let
σε ἀλλὰ διακωλύοιεν; — μὰ Δί' οὐ μέντοι ἄν, ἔφη,
you but would-prevent by Zeus not indeed — he-said
ἐῷεν. — ἀλλὰ τίνα μήν; — ἔστιν τις ἡνίοχος παρὰ τοῦ
they-would-let but whom then there-is a-certain charioteer from the
πατρὸς μισθὸν φέρων. — πῶς λέγεις; μισθωτῷ μᾶλλον
father wage earning how do-you-mean to-a-hireling rather
ἐπιτρέπουσιν ἢ σοὶ ποιεῖν ὅτι ἂν βούληται περὶ τοὺς
do-they-entrust than to-you to-do whatever — he-wishes about the

ἵππους, καὶ προσέτι αὐτοῦ τούτου ἀργύριον τελοῦσιν; —
horses and besides for-this very silver they-pay
ἀλλὰ τί μήν; ἔφη. — ἀλλὰ τοῦ ὀρικοῦ ζεύγους οἶμαι
but what indeed he-said but the mule team I-think
ἐπιτρέπουσίν σοι ἄρχειν, κἂν εἰ βούλοιο λαβὼν τὴν
they-entrust to-you to-rule even if you-should-wish having-taken the
μάστιγα τύπτειν, ἐᾧεν ἄν. — πόθεν, ἦ δ' ὅς, ἐᾧεν; —
whip to-strike would-they-let — whence said — he would-they-let
τί δέ; ἦν δ' ἐγώ· οὐδενὶ ἔξεστιν αὐτοὺς τύπτειν; — καὶ
what and said — I to-no-one is-it-allowed them to-strike and
μάλα, ἔφη, τῷ ὀρεοκόμῳ. — δούλῳ ὄντι ἢ ἐλευθέρῳ;
very he-said to-the muleteer slave being or free
— δούλῳ, ἔφη. — καὶ δοῦλον, ὡς ἔοικεν, ἡγοῦνται περὶ c
slave he-said and a-slave as it-seems they-consider of
πλείονος ἢ σὲ τὸν υἱόν, καὶ ἐπιτρέπουσι τὰ ἑαυτῶν μᾶλλον
more-account than you the son and they-entrust the their-own rather
ἢ σοί, καὶ ἐῶσιν ποιεῖν ὅτι βούλεται, σὲ δὲ διακωλύουσι;
than to-you and let to-do whatever he-wishes you but they-prevent
καί μοι ἔτι τόδε εἰπέ. σὲ αὐτὸν ἐῶσιν ἄρχειν σεαυτοῦ,
and to-me further this say you yourself do-they-let to-rule yourself
ἢ οὐδὲ τοῦτο ἐπιτρέπουσί σοι; — πῶς γάρ, ἔφη,
or not-even this do-they-entrust to-you how for he-said
ἐπιτρέπουσιν; — ἀλλ' ἄρχει τίς σου; — ὅδε, παιδαγωγός,
do-they-entrust but rules who you this-one tutor
ἔφη. — μῶν δοῦλος ὤν; — ἀλλὰ τί μήν; ἡμέτερός γε,
he-said surely-not a-slave being but what indeed ours at-least
ἔφη. — ἦ δεινόν, ἦν δ' ἐγώ, ἐλεύθερον ὄντα ὑπὸ δούλου
he-said truly terrible said — I free being by a-slave
ἄρχεσθαι. τί δὲ ποιῶν αὖ οὗτος ὁ παιδαγωγός σου
to-be-ruled what and doing again this the tutor you
ἄρχει; — ἄγων δήπου, ἔφη, εἰς διδασκάλου. — μῶν μὴ καὶ
rules leading surely he-said to teacher's surely not also

οὗτοί σου ἄρχουσιν, οἱ διδάσκαλοι; — πάντως δήπου. —
these you rule the teachers in-every-way surely
παμπόλλους ἄρα σοι δεσπότας καὶ ἄρχοντας ἑκὼν ὁ
very-many then to-you masters and rulers willingly the
πατὴρ ἐφίστησιν. ἀλλ' ἆρα ἐπειδὰν οἴκαδε ἔλθῃς παρὰ τὴν
father sets-over but then when home you-come to the
μητέρα, ἐκείνη σε ἐᾷ ποιεῖν ὅτι ἂν βούλῃ, ἵν' αὐτῇ
mother that-one you lets to-do whatever — you-wish so-that to-her
μακάριος ᾖς, ἢ περὶ τὰ ἔρια ἢ περὶ τὸν ἱστόν, ὅταν
blessed you-may-be either about the wools or about the loom when
ὑφαίνῃ; οὔ τι γάρ που διακωλύει σε ἢ τῆς σπάθης ἢ
she-weaves not at-all for surely prevents you either the batten or
τῆς κερκίδος ἢ ἄλλου του τῶν περὶ ταλασιουργίαν ὀργάνων
the shuttle or other any of-the about wool-working instruments
ἅπτεσθαι. — καὶ ὃς γελάσας, μὰ Δία, ἔφη, ὦ Σώκρατες,
to-touch and he having-laughed by Zeus he-said O Socrates
οὐ μόνον γε διακωλύει, ἀλλὰ καὶ τυπτοίμην ἂν εἰ
not only at-least she-prevents but also I-would-be-beaten — if
ἁπτοίμην. — Ἡράκλεις, ἦν δ' ἐγώ, μῶν μή τι ἠδίκηκας
I-should-touch Heracles said — I surely not anything have-you-wronged
τὸν πατέρα ἢ τὴν μητέρα; — μὰ Δί' οὐκ ἔγωγε, ἔφη.
the father or the mother by Zeus not I-at-least he-said
209 ἀλλ' ἀντὶ τίνος μὴν οὕτω σε δεινῶς διακωλύουσιν
but instead-of what then so you terribly do-they-prevent
εὐδαίμονα εἶναι καὶ ποιεῖν ὅτι ἂν βούλῃ, καὶ δι'
happy to-be and to-do whatever — you-wish and through
ἡμέρας ὅλης τρέφουσί σε ἀεί τῳ δουλεύοντα καὶ ἑνὶ
day whole they-bring-up you always to-someone being-a-slave and in-one
λόγῳ ὀλίγου ὧν ἐπιθυμεῖς οὐδὲν ποιοῦντα; ὥστε σοι,
word almost of-what you-desire nothing doing so-that to-you
ὡς ἔοικεν, οὔτε τῶν χρημάτων τοσούτων ὄντων οὐδὲν
as it-seems neither of-the property so-great being any

ὄφελος, ἀλλὰ πάντες αὐτῶν μᾶλλον ἄρχουσιν ἢ σύ, οὔτε
use but all of-it rather rule than you nor
τοῦ σώματος οὕτω γενναίου ὄντος, ἀλλὰ καὶ τοῦτο ἄλλος
of-the body so noble being but also this another
ποιμαίνει καὶ θεραπεύει· σὺ δὲ ἄρχεις οὐδενός, ὦ Λύσι,
tends and serves you and rule nothing O Lysis
οὐδὲ ποιεῖς οὐδὲν ὧν ἐπιθυμεῖς. — οὐ γάρ πω, ἔφη,
nor do nothing of-what you-desire not for yet he-said
ἡλικίαν ἔχω, ὦ Σώκρατες. — μὴ οὐ τοῦτό σε, ὦ παῖ
age I-have O Socrates lest not this you O son
Δημοκράτους, κωλύῃ, ἐπεὶ τό γε τοσόνδε, ὡς ἐγῷμαι,
of-Democrates hinders since the at-least so-much as I-think
καὶ ὁ πατὴρ καὶ ἡ μήτηρ σοι ἐπιτρέπουσιν καὶ οὐκ
both the father and the mother to-you entrust and not
ἀναμένουσιν ἕως ἂν ἡλικίαν ἔχῃς. ὅταν γὰρ βούλωνται
wait until — age you-have when for they-wish
αὐτοῖς τινα ἀναγνωσθῆναι ἢ γραφῆναι, σέ, ὡς ἐγῷμαι,
to-themselves something to-be-read or to-be-written you as I-think
πρῶτον τῶν ἐν τῇ οἰκίᾳ ἐπὶ τοῦτο τάττουσιν.
first of-those in the house to this they-set
ἦ γάρ; — πάνυ γ', ἔφη. — οὐκοῦν ἔξεστί σοι c
is-it-not for certainly at-least he-said therefore it-is-allowed for-you
ἐνταῦθ' ὅτι ἂν βούλῃ πρῶτον τῶν γραμμάτων γράφειν
there whatever — you-wish first of-the letters to-write
καὶ ὅτι ἂν δεύτερον· καὶ ἀναγιγνώσκειν ὡσαύτως
and whatever — second and to-read likewise
ἔξεστιν. καὶ ἐπειδάν, ὡς ἐγῷμαι, τὴν λύραν λάβῃς, οὐ
it-is-allowed and when as I-think the lyre you-take not
διακωλύουσί σε οὔτε ὁ πατὴρ οὔτε ἡ μήτηρ ἐπιτεῖναί τε
prevent you neither the father nor the mother to-tighten both
καὶ ἀνεῖναι ἣν ἂν βούλῃ τῶν χορδῶν, καὶ ψῆλαι καὶ
and to-loosen whichever — you-wish of-the strings and to-pluck and

κρούειν τῷ πλήκτρῳ. ἢ διακωλύουσιν; — οὐ δῆτα. —
to-strike with-the plectrum or do-they-prevent not indeed
τί ποτ' ἂν οὖν εἴη, ὦ Λύσι, τὸ αἴτιον ὅτι ἐνταῦθα μὲν
what ever — then would-be O Lysis the cause that here indeed
οὐ διακωλύουσιν, ἐν οἷς δὲ ἄρτι ἐλέγομεν κωλύουσι; —
not they-prevent in which but just-now we-were-saying they-hinder
ὅτι οἶμαι, ἔφη, ταῦτα μὲν ἐπίσταμαι, ἐκεῖνα δ' οὔ. —
because I-think he-said these-things indeed I-know those but not
εἶεν, ἦν δ' ἐγώ, ὦ ἄριστε· οὐκ ἄρα τὴν ἡλικίαν σου
well said — I O best not then the age of-you
περιμένει ὁ πατὴρ ἐπιτρέπειν πάντα, ἀλλ' ᾗ ἂν ἡμέρᾳ
waits-for the father to-entrust all-things but on-which — day
ἡγήσηταί σε βέλτιον αὑτοῦ φρονεῖν, ταύτῃ ἐπιτρέψει
he-thinks you better than-himself to-think on-that he-will-entrust
σοι καὶ αὑτὸν καὶ τὰ αὑτοῦ. — οἶμαι ἔγωγε, ἔφη.
to-you both himself and the his-own I-think I-at-least he-said
d — εἶεν, ἦν δ' ἐγώ· τί δέ; τῷ γείτονι ἆρ' οὐχ ὁ αὐτὸς
well said — I what and for-the neighbor then not the same
ὅρος ὅσπερ τῷ πατρὶ περὶ σοῦ; πότερον οἴει αὐτὸν
limit which-very for-the father about you whether do-you-think him
ἐπιτρέψειν σοι τὴν αὑτοῦ οἰκίαν οἰκονομεῖν, ὅταν σε
to-entrust to-you the his-own house to-manage when you
ἡγήσηται βέλτιον περὶ οἰκονομίας ἑαυτοῦ φρονεῖν, ἢ αὐτὸν
he-thinks better about management than-himself to-think or himself
ἐπιστατήσειν; — ἐμοὶ ἐπιτρέψειν οἶμαι. — τί δ'; Ἀθηναίους
to-preside to-me to-entrust I-think what and Athenians
οἴει σοι οὐκ ἐπιτρέψειν τὰ αὑτῶν, ὅταν αἰσθάνωνται
do-you-think to-you not to-entrust the their-own when they-perceive
ὅτι ἱκανῶς φρονεῖς; — ἔγωγε. — πρὸς Διός, ἦν δ' ἐγώ, τί
that sufficiently you-think I-at-least by Zeus said — I what
ἄρα ὁ μέγας βασιλεύς; πότερον τῷ πρεσβυτάτῳ υἱεῖ, οὗ ἡ
then the great king whether to-the eldest son whose the

τῆς Ἀσίας ἀρχὴ γίγνεται, μᾶλλον ἂν ἐπιτρέψειεν ἑψομένων
of-the Asia rule becomes rather — would-he-entrust being-boiled
κρεῶν ὅτι ἂν βούληται ἐμβαλεῖν εἰς τὸν ζωμόν, ἢ ἡμῖν, εἰ
meat whatever — he-wishes to-throw into the broth or to-us if
ἀφικόμενοι παρ' ἐκεῖνον ἐνδειξαίμεθα αὐτῷ ὅτι ἡμεῖς κάλλιον
having-come to that-one we-should-show him that we more-finely
φρονοῦμεν ἢ ὁ ὑὸς αὐτοῦ περὶ ὄψου σκευασίας; —
think than the son his about cooked-food preparation
ἡμῖν δῆλον ὅτι, ἔφη. — καὶ τὸν μέν γε οὐδ' ἂν
to-us clear that he-said and the-one indeed at-least not-even —
σμικρὸν ἐάσειεν ἐμβαλεῖν· ἡμᾶς δέ, κἂν εἰ βουλοίμεθα
little would-he-let to-throw us and even if we-should-wish
δραξάμενοι τῶν ἁλῶν, ἐῴη ἂν ἐμβαλεῖν. — πῶς γὰρ οὔ;
having-grasped of-the salt would-let — to-throw how for not

IV · USEFUL AND LOVED

In whatever we are wise, Greeks and barbarians will trust us, and we shall be free and useful; where we lack sense, no one will let us act, and no one, not even parents, will love us for what is useless. So Lysis, still needing a teacher, has no cause for pride. Socrates nearly tells Hippothales that this is how to talk to a beloved, but sees his agony. Menexenus returns; Lysis, told to repeat it himself, urges Socrates to refute that keen debater, and Socrates confesses he would rather have a friend than horses, dogs, or Darius' gold.

τί δ' εἰ τοὺς ὀφθαλμοὺς ὁ ὑὸς αὐτοῦ ἀσθενοῖ, ἆρα 210
what and if in-the eyes the son his should-be-weak then
ἐῴη ἂν αὐτὸν ἅπτεσθαι τῶν ἑαυτοῦ ὀφθαλμῶν, μὴ ἰατρὸν
would-he-let — him to-touch the his-own eyes not a-doctor
ἡγούμενος, ἢ κωλύοι ἄν; — κωλύοι ἄν. — ἡμᾶς
considering(-him) or would-he-prevent — he-would-prevent — us

δέ γε εἰ ὑπολαμβάνοι ἰατρικοὺς εἶναι, κἂν εἰ βουλοίμεθα
but at-least if he-should-suppose medical to-be even if we-should-wish
διανοίγοντες τοὺς ὀφθαλμοὺς ἐμπάσαι τῆς τέφρας, οἶμαι
opening-wide the eyes to-sprinkle-in of-the ashes I-think
οὐκ ἂν κωλύσειεν, ἡγούμενος ὀρθῶς φρονεῖν. — ἀληθῆ
not — he-would-prevent considering-us rightly to-think true-things
λέγεις. — ἆρ' οὖν καὶ τἆλλα πάντα ἡμῖν ἐπιτρέποι ἂν
you-say so then also the-other-things all to-us would-be-entrust —
μᾶλλον ἢ ἑαυτῷ καὶ τῷ υἱεῖ, περὶ ὅσων ἂν δόξωμεν
rather than to-himself and to-the son about as-many-things-as — we-seem
αὐτῷ σοφώτεροι ἐκείνων εἶναι; — ἀνάγκη, ἔφη, ὦ Σώκρατες.
to-him wiser than-those to-be necessity he-said O Socrates
b οὕτως ἄρα ἔχει, ἦν δ' ἐγώ, ὦ φίλε Λύσι· εἰς μὲν ταῦτα,
so then it-is said — I O dear Lysis in indeed these-things
ἃ ἂν φρόνιμοι γενώμεθα, ἅπαντες ἡμῖν ἐπιτρέψουσιν,
which — prudent we-become all to-us will-entrust
Ἕλληνές τε καὶ βάρβαροι καὶ ἄνδρες καὶ γυναῖκες,
Greeks both and barbarians both men and women
ποιήσομέν τε ἐν τούτοις ὅτι ἂν βουλώμεθα, καὶ οὐδεὶς
we-shall-do both in these whatever — we-wish and no-one
ἡμᾶς ἑκὼν εἶναι ἐμποδιεῖ, ἀλλ' αὐτοί τε ἐλεύθεροι ἐσόμεθα
us willingly to-be will-hinder but ourselves both free will-be
ἐν αὐτοῖς καὶ ἄλλων ἄρχοντες, ἡμέτερά τε ταῦτα ἔσται —
in them and of-others rulers ours both these-things will-be
ὀνησόμεθα γὰρ ἀπ' αὐτῶν — εἰς ἃ δ' ἂν νοῦν μὴ
we-shall-profit for from them in what-things but — mind not
κτησώμεθα, οὔτε τις ἡμῖν ἐπιτρέψει περὶ αὐτὰ ποιεῖν
we-acquire neither anyone to-us will-entrust about them to-do
τὰ ἡμῖν δοκοῦντα, ἀλλ' ἐμποδιοῦσι πάντες καθ' ὅτι ἂν
the to-us seeming but will-hinder all in whatever —
δύνωνται, οὐ μόνον οἱ ἀλλότριοι, ἀλλὰ καὶ ὁ πατὴρ καὶ ἡ
they-can not only the strangers but also the father and the

μήτηρ καὶ εἴ τι τούτων οἰκειότερόν ἐστιν, αὐτοί τε ἐν
mother and if anything than-these more-own is ourselves both in
αὐτοῖς ἐσόμεθα ἄλλων ὑπήκοοι, καὶ ἡμῖν ἔσται ἀλλότρια·
them will-be to-others subject and to-us they-will-be others'
οὐδὲν γὰρ ἀπ' αὐτῶν ὀνησόμεθα. συγχωρεῖς οὕτως
nothing for from them shall-we-profit do-you-agree so
ἔχειν; — συγχωρῶ. — ἆρ' οὖν τῳ φίλοι ἐσόμεθα καί
to-be I-agree so then to-anyone friends shall-we-be and
τις ἡμᾶς φιλήσει ἐν τούτοις, ἐν οἷς ἂν ὦμεν ἀνωφελεῖς;
anyone us will-love in these in which — we-are useless
— οὐ δῆτα, ἔφη. — νῦν ἄρα οὐδὲ σὲ ὁ πατὴρ οὐδὲ d
not indeed he-said now then not-even you the father nor
ἄλλος ἄλλον οὐδένα φιλεῖ, καθ' ὅσον ἂν ᾖ ἄχρηστος. —
other another anyone loves in so-far-as — he-is useless
οὐκ ἔοικεν, ἔφη. — ἐὰν μὲν ἄρα σοφὸς γένῃ, ὦ παῖ,
not it-seems he-said if indeed then wise you-become O boy
πάντες σοι φίλοι καὶ πάντες σοι οἰκεῖοι ἔσονται —
all to-you friends and all to-you intimate will-be
χρήσιμος γὰρ καὶ ἀγαθὸς ἔσῃ — εἰ δὲ μή, σοὶ οὔτε
useful for and good you-will-be if but not to-you neither
ἄλλος οὐδεὶς οὔτε ὁ πατὴρ φίλος ἔσται οὔτε ἡ μήτηρ
other anyone nor the father friend will-be nor the mother
οὔτε οἱ οἰκεῖοι. οἷόν τε οὖν ἐπὶ τούτοις, ὦ Λύσι, μέγα
nor the intimates possible — then on these-things O Lysis great
φρονεῖν, ἐν οἷς τις μήπω φρονεῖ; — καὶ πῶς ἄν;
to-think in which anyone not-yet thinks and how —
ἔφη. — εἰ δ' ἄρα σὺ διδασκάλου δέῃ, οὔπω φρονεῖς. —
he-said if but then you of-a-teacher need not-yet you-think
ἀληθῆ. — οὐδ' ἄρα μεγαλόφρων εἶ, εἴπερ ἄφρων
true nor then high-minded are-you if-indeed foolish
ἔτι. — μὰ Δία, ἔφη, ὦ Σώκρατες, οὔ μοι δοκεῖ.
still by Zeus he-said O Socrates not to-me it-seems

e καὶ ἐγὼ ἀκούσας αὐτοῦ ἀπέβλεψα πρὸς τὸν Ἱπποθάλη, καὶ
and I having-heard him looked toward — Hippothales and
ὀλίγου ἐξήμαρτον· ἐπῆλθε γάρ μοι εἰπεῖν ὅτι οὕτω χρή,
by-little I-erred it-came for to-me to-say that so it-is-needful
ὦ Ἱππόθαλες, τοῖς παιδικοῖς διαλέγεσθαι, ταπεινοῦντα
O Hippothales with-the beloved to-converse humbling
καὶ συστέλλοντα, ἀλλὰ μὴ ὥσπερ σὺ χαυνοῦντα καὶ
and drawing-in but not as you puffing-up and
διαθρύπτοντα.
pampering

211 κατιδὼν οὖν αὐτὸν ἀγωνιῶντα καὶ τεθορυβημένον ὑπὸ
having-seen then him in-agony and thrown-into-confusion by
τῶν λεγομένων, ἀνεμνήσθην ὅτι καὶ προσεστὼς λανθάνειν
the things-said I-remembered that also standing-near to-escape-notice
τὸν Λύσιν ἐβούλετο· ἀνέλαβον οὖν ἐμαυτὸν καὶ ἐπέσχον
— Lysis he-wished I-took-up then myself and checked
τοῦ λόγου. καὶ ἐν τούτῳ ὁ Μενέξενος πάλιν ἦκεν, καὶ
the speech and in this — Menexenus again came and
ἐκαθέζετο παρὰ τὸν Λύσιν, ὅθεν καὶ ἐξανέστη. ὁ οὖν
sat-down beside — Lysis whence also he-had-got-up — then
Λύσις μάλα παιδικῶς καὶ φιλικῶς, λάθρᾳ τοῦ Μενεξένου,
Lysis very childishly and affectionately secretly — of-Menexenus
σμικρὸν πρός με λέγων ἔφη· ὦ Σώκρατες, ἅπερ καὶ
softly to me speaking he-said O Socrates what-very also
ἐμοὶ λέγεις, εἰπὲ καὶ Μενεξένῳ.
to-me you-say say also to-Menexenus
καὶ ἐγὼ εἶπον, ταῦτα μὲν σὺ αὐτῷ ἐρεῖς, ὦ Λύσι·
and I said these-things indeed you to-him will-tell O Lysis
πάντως γὰρ προσεῖχες τὸν νοῦν.
in-every-way for you-applied the mind
πάνυ μὲν οὖν, ἔφη.
certainly indeed then he-said

πειρῶ τοίνυν, ἦν δ' ἐγώ, ἀπομνημονεῦσαι αὐτὰ ὅτι b
try then said — I to-remember them as
μάλιστα, ἵνα τούτῳ σαφῶς πάντα εἴπῃς· ἐὰν δέ τι
most so-that to-this-one clearly all-things you-may-tell if but anything
αὐτῶν ἐπιλάθῃ, αὖθίς με ἀνερέσθαι ὅταν ἐντύχῃς πρῶτον.
of-them you-forget again me to-ask whenever you-meet first
ἀλλὰ ποιήσω, ἔφη, ταῦτα, ὦ Σώκρατες, πάνυ σφόδρα,
but I-will-do he-said these-things O Socrates very greatly
εὖ ἴσθι. ἀλλά τι ἄλλο αὐτῷ λέγε, ἵνα καὶ ἐγὼ
well know but something other to-him say so-that also I
ἀκούω, ἕως ἂν οἴκαδε ὥρα ᾖ ἀπιέναι.
may-hear until — home time be to-go-off
ἀλλὰ χρὴ ποιεῖν ταῦτα, ἦν δ' ἐγώ, ἐπειδή γε καὶ σὺ
but it-is-needful to-do these-things said — I since at-least also you
κελεύεις. ἀλλὰ ὅρα ὅπως ἐπικουρήσεις μοι, ἐάν με ἐλέγχειν
bid but see that you-will-help me if me to-refute
ἐπιχειρῇ ὁ Μενέξενος· ἢ οὐκ οἶσθα ὅτι ἐριστικός ἐστιν;
attempts — Menexenus or not you-know that contentious he-is
ναὶ μὰ Δία, ἔφη, σφόδρα γε· διὰ ταῦτά τοι καὶ c
yes by Zeus he-said greatly at-least because-of these-things surely also
βούλομαί σε αὐτῷ διαλέγεσθαι.
I-wish you with-him to-converse
ἵνα, ἦν δ' ἐγώ, καταγέλαστος γένωμαι;
so-that said — I laughable I-may-become
οὐ μὰ Δία, ἔφη, ἀλλ' ἵνα αὐτὸν κολάσῃς.
not by Zeus he-said but so-that him you-may-punish
πόθεν; ἦν δ' ἐγώ. οὐ ῥᾴδιον· δεινὸς γὰρ ὁ ἄνθρωπος,
whence said — I not easy terrible for the fellow
Κτησίππου μαθητής. πάρεστι δέ τοι αὐτός — οὐχ
of-Ctesippus pupil is-present and surely himself not
ὁρᾷς; — Κτήσιππος.
you-see Ctesippus

μηδενός σοι, ἔφη, μελέτω, ὦ Σώκρατες, ἀλλ' ἴθι διαλέγου
of-nothing to-you he-said let-it-matter O Socrates but come converse
αὐτῷ.
with-him
διαλεκτέον, ἦν δ' ἐγώ.
one-must-converse said — I
d ταῦτα οὖν ἡμῶν λεγόντων πρὸς ἡμᾶς αὐτούς, τί ὑμεῖς,
these-things then us saying to us ourselves why you
ἔφη ὁ Κτήσιππος, αὐτὼ μόνω ἑστιᾶσθον, ἡμῖν δὲ οὐ
said — Ctesippus yourselves alone feast to-us but not
μεταδίδοτον τῶν λόγων;
give-a-share of-the speeches
ἀλλὰ μήν, ἦν δ' ἐγώ, μεταδοτέον. ὅδε γάρ τι
but indeed said — I one-must-give-a-share this-one for something
ὧν λέγω οὐ μανθάνει, ἀλλά φησιν οἴεσθαι Μενέξενον
of-what I-say not understands but says to-think Menexenus
εἰδέναι, καὶ κελεύει τοῦτον ἐρωτᾶν.
to-know and bids this-one to-ask
τί οὖν, ἦ δ' ὅς, οὐκ ἐρωτᾷς;
why then said — he not you-ask
e ἀλλ' ἐρήσομαι, ἦν δ' ἐγώ. καί μοι εἰπέ, ὦ Μενέξενε, ὃ
but I-will-ask said — I and to-me say O Menexenus what
ἄν σε ἔρωμαι. τυγχάνω γὰρ ἐκ παιδὸς ἐπιθυμῶν κτήματός
— you I-ask I-happen for from childhood desiring possession
του, ὥσπερ ἄλλος ἄλλου. ὁ μὲν γάρ τις ἵππους ἐπιθυμεῖ
some as one another the-one indeed for some horses desires
κτᾶσθαι, ὁ δὲ κύνας, ὁ δὲ χρυσίον, ὁ δὲ τιμάς· ἐγὼ
to-acquire the other dogs the other gold the other honors I
δὲ πρὸς μὲν ταῦτα πρᾴως ἔχω, πρὸς δὲ τὴν τῶν φίλων
and toward indeed these-things mildly am toward but the of-the friends
κτῆσιν πάνυ ἐρωτικῶς, καὶ βουλοίμην ἄν μοι φίλον ἀγαθὸν
acquisition very passionately and I-would-wish — for-me friend good

γενέσθαι μᾶλλον ἢ τὸν ἄριστον ἐν ἀνθρώποις ὄρτυγα
to-become rather than the best among humans quail
ἢ ἀλεκτρυόνα, καὶ ναὶ μὰ Δία ἔγωγε μᾶλλον ἢ ἵππον τε
or cock and yes by Zeus I-at-least rather than horse both
καὶ κύνα — οἶμαι δέ, νὴ τὸν κύνα, μᾶλλον ἢ τὸ Δαρείου
and dog I-think and by the dog rather than the of-Darius
χρυσίον κτήσασθαι δεξαίμην πολὺ πρότερον ἑταῖρον, μᾶλλον
gold to-acquire I-would-accept much sooner comrade rather
δὲ ἢ αὐτὸν Δαρεῖον — οὕτως ἐγὼ φιλέταιρός τίς εἰμι.
and than himself Darius so I fond-of-comrades some am

V · WHO IS THE FRIEND

Socrates, who is so far from having a friend that he does not know how one is made, asks Menexenus which becomes the friend when one loves another. Menexenus says either, but love can go unreturned, even hated. If both must love, there are no lovers of horses, quails, or wisdom, and the poet errs about children, horses, and dogs. If the loved is the friend, many are loved by enemies and hated by friends; if the lover, the same absurdity follows. Menexenus is at a loss; Lysis says they have inquired wrongly and blushes, and Socrates turns to him.

ὑμᾶς οὖν ὁρῶν, σέ τε καὶ Λύσιν, ἐκπέπληγμαι καὶ 212
you then seeing you both and Lysis I-am-amazed and
εὐδαιμονίζω ὅτι οὕτω νέοι ὄντες οἷοι τ' ἐστὸν τοῦτο τὸ
I-count-happy that so young being able — you-two-are this the
κτῆμα ταχὺ καὶ ῥᾳδίως κτᾶσθαι, καὶ σύ τε τοῦτον οὕτω
possession quickly and easily to-acquire and you both this-one so
φίλον ἐκτήσω ταχύ τε καὶ σφόδρα, καὶ αὖ οὗτος σέ·
friend acquired quickly both and greatly and again this-one you
ἐγὼ δὲ οὕτω πόρρω εἰμὶ τοῦ κτήματος, ὥστε οὐδ'
I but so far am from-the possession that not-even

ὅντινα τρόπον γίγνεται φίλος ἕτερος ἑτέρου οἶδα, ἀλλὰ
in-what way becomes friend one of-another I-know but
ταῦτα δὴ αὐτά σε βούλομαι ἐρέσθαι ἅτε ἔμπειρον.
these-things indeed very you I-wish to-ask as experienced
b καί μοι εἰπέ· ἐπειδάν τίς τινα φιλῇ, πότερος ποτέρου φίλος
and to-me say when anyone anyone loves which of-which friend
γίγνεται, ὁ φιλῶν τοῦ φιλουμένου ἢ ὁ φιλούμενος
becomes the-one loving of-the-one loved or the-one loved
τοῦ φιλοῦντος· ἢ οὐδὲν διαφέρει; — οὐδέν, ἔφη, ἔμοιγε
of-the-one loving or nothing differs nothing he-said to-me-at-least
δοκεῖ διαφέρειν. — πῶς λέγεις; ἦν δ' ἐγώ· ἀμφότεροι ἄρα
seems to-differ how do-you-mean said — I both then
ἀλλήλων φίλοι γίγνονται, ἐὰν μόνος ὁ ἕτερος τὸν ἕτερον
of-one-another friends become if alone the one the other
φιλῇ; — ἔμοιγε, ἔφη, δοκεῖ. — τί δέ; οὐκ ἔστιν
loves to-me-at-least he-said it-seems what and not is-it-possible
φιλοῦντα μὴ ἀντιφιλεῖσθαι ὑπὸ τούτου ὃν ἂν φιλῇ; —
loving not to-be-loved-back by this-one whom — he-loves
ἔστιν. — τί δέ; ἆρα ἔστιν καὶ μισεῖσθαι φιλοῦντα; οἷόν
it-is-possible what and then is-it-possible even to-be-hated loving as
που ἐνίοτε δοκοῦσι καὶ οἱ ἐρασταὶ πάσχειν πρὸς τὰ παιδικά·
surely sometimes seem also the lovers to-suffer toward the beloved
φιλοῦντες γὰρ ὡς οἷόν τε μάλιστα οἱ μὲν οἴονται οὐκ
loving for as possible — most the-ones indeed think not
ἀντιφιλεῖσθαι, οἱ δὲ καὶ μισεῖσθαι. ἢ οὐκ ἀληθὲς δοκεῖ
to-be-loved-back the-others and even to-be-hated or not true seems
σοι τοῦτο; — σφόδρα γε, ἔφη, ἀληθές. — οὐκοῦν ἐν τῷ
to-you this very at-least he-said true therefore in the
τοιούτῳ, ἦν δ' ἐγώ, ὁ μὲν φιλεῖ, ὁ δὲ φιλεῖται; —
such said — I the-one indeed loves the-other and is-loved
ναί. — πότερος οὖν αὐτῶν ποτέρου φίλος ἐστίν;
yes which then of-them of-which friend is

ὁ φιλῶν τοῦ φιλουμένου, ἐάντε καὶ ἀντιφιλῆται d
the-one loving of-the-one loved whether also he-is-loved-back
ἐάντε καὶ μισῆται, ἢ ὁ φιλούμενος τοῦ φιλοῦντος;
or also he-is-hated or the-one loved of-the-one loving
ἢ οὐδέτερος αὖ ἐν τῷ τοιούτῳ οὐδετέρου φίλος ἐστίν, ἂν
or neither again in the such of-neither friend is if
μὴ ἀμφότεροι ἀλλήλους φιλῶσιν; — ἔοικε γοῦν οὕτως
not both one-another love it-seems at-any-rate so
ἔχειν. — ἀλλοίως ἄρα νῦν ἡμῖν δοκεῖ ἢ πρότερον ἔδοξεν.
to-be otherwise then now to-us it-seems than before it-seemed
τότε μὲν γάρ, εἰ ὁ ἕτερος φιλοῖ, φίλω εἶναι ἄμφω· νῦν δέ,
then indeed for if the one should-love friends to-be both now but
ἂν μὴ ἀμφότεροι φιλῶσιν, οὐδέτερος φίλος. — κινδυνεύει,
if not both love neither friend it-is-likely
ἔφη. — οὐκ ἄρα ἐστὶν φίλον τῷ φιλοῦντι οὐδὲν μὴ οὐκ
he-said not then is dear to-the loving nothing that not
ἀντιφιλοῦν. — οὐκ ἔοικεν. — οὐδ' ἄρα φίλιπποί εἰσιν οὓς ἂν
loving-back not it-seems nor then horse-lovers are whom —
οἱ ἵπποι μὴ ἀντιφιλῶσιν, οὐδὲ φιλόρτυγες, οὐδ' αὖ φιλόκυνές
the horses not love-back nor quail-lovers nor again dog-lovers
γε καὶ φίλοινοι καὶ φιλογυμνασταὶ καὶ φιλόσοφοι, ἂν μὴ
at-least and wine-lovers and exercise-lovers and wisdom-lovers if not
ἡ σοφία αὐτοὺς ἀντιφιλῇ. ἢ φιλοῦσι μὲν ταῦτα ἕκαστοι,
the wisdom them loves-back or they-love indeed these-things each
οὐ μέντοι φίλα ὄντα, ἀλλὰ ψεύδεθ' ὁ ποιητής, ὃς ἔφη —
not however dear being but lies the poet who said

ὄλβιος, ᾧ παῖδές τε φίλοι καὶ μώνυχες ἵπποι
blessed to-whom children both dear and single-hoofed horses
καὶ κύνες ἀγρευταὶ καὶ ξένος ἀλλοδαπός;
and dogs hunting and guest-friend foreign

— οὐκ ἔμοιγε δοκεῖ, ἦ δ' ὅς. — ἀλλ' ἀληθῆ δοκεῖ
not to-me-at-least it-seems said — he but true-things he-seems
λέγειν σοι; — ναί.
to-say to-you yes
213 τὸ φιλούμενον ἄρα τῷ φιλοῦντι φίλον ἐστίν, ὡς ἔοικεν, ὦ
the loved then to-the loving dear is as it-seems O
Μενέξενε, ἐάντε φιλῇ ἐάντε καὶ μισῇ· οἷον καὶ τὰ νεωστὶ
Menexenus whether it-loves or also it-hates as also the newly
γεγονότα παιδία, τὰ μὲν οὐδέπω φιλοῦντα, τὰ δὲ
born children the-ones indeed not-yet loving the-others and
καὶ μισοῦντα, ὅταν κολάζηται ὑπὸ τῆς μητρὸς ἢ ὑπὸ τοῦ
even hating when they-are-punished by the mother or by the
πατρός, ὅμως καὶ μισοῦντα ἐν ἐκείνῳ τῷ χρόνῳ πάντων
father nevertheless even hating at that the time of-all
μάλιστά ἐστι τοῖς γονεῦσι φίλτατα. — ἔμοιγε δοκεῖ, ἔφη,
most they-are to-the parents dearest to-me-at-least it-seems he-said
οὕτως ἔχειν. — οὐκ ἄρα ὁ φιλῶν φίλος ἐκ τούτου τοῦ
so to-be not then the-one loving friend from this the
λόγου, ἀλλ' ὁ φιλούμενος. — ἔοικεν. — καὶ ὁ μισούμενος
reasoning but the-one loved it-seems and the hated
ἐχθρὸς ἄρα, ἀλλ' οὐχ ὁ μισῶν. — φαίνεται. — πολλοὶ
enemy then but not the-one hating it-appears many
ἄρα ὑπὸ τῶν ἐχθρῶν φιλοῦνται, ὑπὸ δὲ τῶν φίλων
then by the enemies are-loved by and the friends
μισοῦνται, καὶ τοῖς μὲν ἐχθροῖς φίλοι εἰσίν, τοῖς δὲ φίλοις
are-hated and to-the indeed enemies friends they-are to-the and friends
ἐχθροί, εἰ τὸ φιλούμενον φίλον ἐστὶν ἀλλὰ μὴ τὸ φιλοῦν.
enemies if the loved dear is but not the loving
καίτοι πολλὴ ἀλογία, ὦ φίλε ἑταῖρε, μᾶλλον δὲ οἶμαι καὶ
and-yet much absurdity O dear comrade rather and I-think also
ἀδύνατον, τῷ τε φίλῳ ἐχθρὸν καὶ τῷ ἐχθρῷ φίλον εἶναι.
impossible to-the both friend enemy and to-the enemy friend to-be

— ἀληθῆ, ἔφη, ἔοικας λέγειν, ὦ Σώκρατες. — οὐκοῦν c
true-things he-said you-seem to-say O Socrates therefore
εἰ τοῦτ' ἀδύνατον, τὸ φιλοῦν ἂν εἴη φίλον τοῦ
if this impossible the loving — would-be dear of-the
φιλουμένου. — φαίνεται. — τὸ μισοῦν ἄρα πάλιν ἐχθρὸν
loved it-appears the hating then again enemy
τοῦ μισουμένου. — ἀνάγκη. — οὐκοῦν ταὐτὰ ἡμῖν
of-the hated necessity therefore the-same-things to-us
συμβήσεται ἀναγκαῖον εἶναι ὁμολογεῖν, ἅπερ ἐπὶ
will-result necessary to-be to-agree which-very in-the-case-of
τῶν πρότερον, πολλάκις φίλον εἶναι μὴ φίλου, πολλάκις
the former often dear to-be not of-friend often
δὲ καὶ ἐχθροῦ, ὅταν ἢ μὴ φιλοῦν τις φιλῇ ἢ καὶ
and even of-enemy when either not loving someone loves or even
μισοῦν φιλῇ· πολλάκις δ' ἐχθρὸν εἶναι μὴ ἐχθροῦ ἢ καὶ
hating loves often and enemy to-be not of-enemy or even
φίλου, ὅταν ἢ μὴ μισοῦν τις μισῇ ἢ καὶ φιλοῦν
of-friend when either not hating someone hates or even loving
μισῇ. — κινδυνεύει, ἔφη. — τί οὖν δὴ χρησώμεθα,
hates it-is-likely he-said what then indeed shall-we-do
ἦν δ' ἐγώ, εἰ μήτε οἱ φιλοῦντες φίλοι ἔσονται μήτε
said — I if neither the loving friends will-be nor
οἱ φιλούμενοι μήτε οἱ φιλοῦντές τε καὶ φιλούμενοι;
the loved nor the loving both and loved
ἀλλὰ καὶ παρὰ ταῦτα ἄλλους τινὰς ἔτι φήσομεν εἶναι
but also beside these others some still shall-we-say to-be
φίλους ἀλλήλοις γιγνομένους; — οὐ μὰ τὸν Δία, ἔφη, ὦ
friends to-one-another becoming not by — Zeus he-said O
Σώκρατες, οὐ πάνυ εὐπορῶ ἔγωγε. — ἆρα μή, ἦν δ'
Socrates not very I-am-resourceful I-at-least then not said —
ἐγώ, ὦ Μενέξενε, τὸ παράπαν οὐκ ὀρθῶς ἐζητοῦμεν; —
I O Menexenus — altogether not rightly we-were-seeking

οὐκ ἔμοιγε δοκεῖ, ὦ Σώκρατες, ἔφη, ὁ Λύσις, καὶ ἅμα
not to-me-at-least it-seems O Socrates said — Lysis and at-once
εἰπὼν ἠρυθρίασεν· ἐδόκει γάρ μοι ἄκοντ' αὐτὸν ἐκφεύγειν
having-said blushed it-seemed for to-me unwillingly him to-escape
τὸ λεχθὲν διὰ τὸ σφόδρα προσέχειν τὸν νοῦν τοῖς
the thing-said because-of the greatly to-apply the mind to-the
λεγομένοις, δῆλος δ' ἦν καὶ ὅτε ἠκροᾶτο οὕτως ἔχων.
things-said clear and he-was also when he-listened so being
e ἐγὼ οὖν βουλόμενος τόν τε Μενέξενον ἀναπαῦσαι καὶ
I then wishing — both Menexenus to-rest and
ἐκείνου ἡσθεὶς τῇ φιλοσοφίᾳ, οὕτω μεταβαλὼν πρὸς τὸν
of-that-one pleased by-the philosophy thus having-turned toward —
Λύσιν ἐποιούμην τοὺς λόγους, καὶ εἶπον· ὦ Λύσι, ἀληθῆ
Lysis I-made the speeches and said O Lysis true-things
μοι δοκεῖς λέγειν ὅτι εἰ ὀρθῶς ἡμεῖς ἐσκοποῦμεν, οὐκ
to-me you-seem to-say that if rightly we were-considering not
ἄν ποτε οὕτως ἐπλανώμεθα.
— ever so we-would-wander

VI · LIKE AND UNLIKE

Socrates turns to the poets, who say god brings like to like, and to the natural philosophers, who say the like is always friend to the like. But the wicked are enemies to one another, so only the good are friends. Yet one like thing cannot help another, and the good, being sufficient, need nothing and so love nothing. Others, citing Hesiod's potter and beggar, say like are enemies and opposites friends, as the poor love the rich and the dry desires the wet.

214 ἀλλὰ ταύτῃ μὲν μηκέτι ἴωμεν — καὶ γὰρ χαλεπή τίς
but in-this-way indeed no-longer let-us-go and for hard some
μοι φαίνεται ὥσπερ ὁδὸς ἡ σκέψις — ᾗ δὲ ἐτράπημεν,
to-me appears like road the inquiry where and we-turned

δοκεῖ μοι χρῆναι ἰέναι, σκοποῦντα κατὰ τοὺς ποιητάς·
it-seems to-me to-be-needful to-go considering according-to the poets
οὗτοι γὰρ ἡμῖν ὥσπερ πατέρες τῆς σοφίας εἰσὶν καὶ
these for to-us like fathers of-the wisdom are and
ἡγεμόνες. λέγουσι δὲ δήπου οὐ φαύλως ἀποφαινόμενοι
guides they-say and surely not poorly declaring
περὶ τῶν φίλων, οἳ τυγχάνουσιν ὄντες· ἀλλὰ τὸν θεὸν
about the friends who happen being but the god
αὐτόν φασιν ποιεῖν φίλους αὐτούς, ἄγοντα παρ' ἀλλήλους.
himself they-say to-make friends them leading to one-another
λέγουσι δέ πως ταῦτα, ὡς ἐγῷμαι, ὠδί —
they-say and somehow these-things as I-think thus

αἰεί τοι τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον
ever surely the like leads god to the like

καὶ ποιεῖ γνώριμον· ἢ οὐκ ἐντετύχηκας τούτοις τοῖς b
and makes known or not have-you-met-with these the
ἔπεσιν; — ἔγωγ', ἔφη. — οὐκοῦν καὶ τοῖς τῶν σοφωτάτων
verses I-have he-said therefore also the of-the wisest
συγγράμμασιν ἐντετύχηκας ταῦτα αὐτὰ λέγουσιν, ὅτι τὸ
writings have-you-met-with these very-things saying that the
ὅμοιον τῷ ὁμοίῳ ἀνάγκη ἀεὶ φίλον εἶναι; εἰσὶν δέ που
like to-the like necessity always dear to-be they-are and surely
οὗτοι οἱ περὶ φύσεώς τε καὶ τοῦ ὅλου διαλεγόμενοι
these the-ones about nature both and the whole conversing
καὶ γράφοντες. — ἀληθῆ, ἔφη, λέγεις. — ἆρ' οὖν, ἦν δ'
and writing true-things he-said you-say so then said —
ἐγώ, εὖ λέγουσιν; — ἴσως, ἔφη. — ἴσως, ἦν δ' ἐγώ, τὸ
I well do-they-speak perhaps he-said perhaps said — I the
ἥμισυ αὐτοῦ, ἴσως δὲ καὶ πᾶν, ἀλλ' ἡμεῖς οὐ συνίεμεν.
half of-it perhaps and also all but we not understand

δοκεῖ γὰρ ἡμῖν ὅ γε πονηρὸς τῷ πονηρῷ, ὅσῳ
it-seems for to-us the-one at-least wicked to-the wicked by-as-much-as
ἂν ἐγγυτέρω προσίῃ καὶ μᾶλλον ὁμιλῇ, τοσούτῳ ἐχθίων
— nearer he-comes and more associates by-so-much more-hateful
γίγνεσθαι. ἀδικεῖ γάρ· ἀδικοῦντας δὲ καὶ ἀδικουμένους
to-become he-does-wrong for those-doing-wrong but and being-wronged
ἀδύνατόν που φίλους εἶναι. οὐχ οὕτως; — ναί, ἦ δ' ὅς. —
impossible surely friends to-be not so yes said — he
ταύτῃ μὲν ἂν τοίνυν τοῦ λεγομένου τὸ ἥμισυ οὐκ ἀληθὲς
in-this-way indeed — then of-the saying the half not true
εἴη, εἴπερ οἱ πονηροὶ ἀλλήλοις ὅμοιοι. — ἀληθῆ λέγεις.
would-be if-indeed the wicked to-one-another like true-things you-say
d — ἀλλά μοι δοκοῦσιν λέγειν τοὺς ἀγαθοὺς ὁμοίους εἶναι
but to-me they-seem to-mean the good like to-be
ἀλλήλοις καὶ φίλους, τοὺς δὲ κακούς, ὅπερ καὶ λέγεται
to-one-another and friends the but bad which-very also is-said
περὶ αὐτῶν, μηδέποτε ὁμοίους μηδ' αὐτοὺς αὑτοῖς
about them never like not-even themselves to-themselves
εἶναι, ἀλλ' ἐμπλήκτους τε καὶ ἀσταθμήτους· ὃ δὲ αὐτὸ
to-be but capricious both and unstable what and itself
αὑτῷ ἀνόμοιον εἴη καὶ διάφορον, σχολῇ γέ τῳ
to-itself unlike might-be and at-variance hardly at-least to-any
ἄλλῳ ὅμοιον ἢ φίλον γένοιτ' ἄν. ἢ οὐ καὶ σοὶ δοκεῖ
other like or friend could-become — or not also to-you it-seems
οὕτως; — ἔμοιγ', ἔφη. — τοῦτο τοίνυν αἰνίττονται, ὡς
so to-me-at-least he-said this then they-hint as
ἐμοὶ δοκοῦσιν, ὦ ἑταῖρε, οἱ τὸ ὅμοιον τῷ ὁμοίῳ φίλον
to-me they-seem O comrade those the like to-the like dear
λέγοντες, ὡς ὁ ἀγαθὸς τῷ ἀγαθῷ μόνος μόνῳ φίλος,
saying that the good to-the good alone to-alone friend
ὁ δὲ κακὸς οὔτε ἀγαθῷ οὔτε κακῷ οὐδέποτε εἰς ἀληθῆ
the but bad neither to-good nor to-bad ever into true

φιλίαν ἔρχεται. συνδοκεῖ σοι; — κατένευσεν. — ἔχομεν
friendship comes does-it-seem-so-too to-you he-nodded we-have
ἄρα ἤδη τίνες εἰσὶν οἱ φίλοι· ὁ γὰρ λόγος ἡμῖν σημαίνει
then already who are the friends the for reasoning to-us signifies
ὅτι οἳ ἂν ὦσιν ἀγαθοί. — πάνυ γε, ἔφη, δοκεῖ.
that who — are good certainly at-least he-said it-seems
καὶ ἐμοί, ἦν δ' ἐγώ. καίτοι δυσχεραίνω τί γε ἐν
and to-me said — I and-yet I-am-uneasy-at something at-least in
αὐτῷ· φέρε οὖν, ὦ πρὸς Διός, ἴδωμεν τί καὶ ὑποπτεύω.
it come then O by Zeus let-us-see what also I-suspect
ὁ ὅμοιος τῷ ὁμοίῳ καθ' ὅσον ὅμοιος φίλος, καὶ ἔστιν
the like to-the like in so-far-as like friend and is
χρήσιμος ὁ τοιοῦτος τῷ τοιούτῳ; μᾶλλον δὲ ὧδε·
useful the such to-the such rather and thus
ὁτιοῦν ὅμοιον ὁτῳοῦν ὁμοίῳ τίνα ὠφελίαν ἔχειν
anything-whatever like to-anything-whatever like what benefit to-have
ἢ τίνα βλάβην ἂν ποιῆσαι δύναιτο, ὃ μὴ καὶ αὐτὸ αὑτῷ;
or what harm — to-do could-it which not also itself to-itself
ἢ τί ἂν παθεῖν, ὃ μὴ καὶ ὑφ' αὑτοῦ πάθοι; τὰ 215
or what — to-suffer which not also by itself it-might-suffer the
δὴ τοιαῦτα πῶς ἂν ὑπ' ἀλλήλων ἀγαπηθείη, μηδεμίαν
indeed such-things how — by one-another would-be-cherished no
ἐπικουρίαν ἀλλήλοις ἔχοντα; ἔστιν ὅπως; — οὐκ ἔστιν. —
help to-one-another having is-it how not it-is
ὃ δὲ μὴ ἀγαπῷτο, πῶς φίλον; — οὐδαμῶς. — ἀλλὰ
what but not would-be-cherished how dear in-no-way but
δὴ ὁ μὲν ὅμοιος τῷ ὁμοίῳ οὐ φίλος· ὁ δὲ ἀγαθὸς τῷ
indeed the indeed like to-the like not friend the but good to-the
ἀγαθῷ καθ' ὅσον ἀγαθός, οὐ καθ' ὅσον ὅμοιος, φίλος ἂν
good in so-far-as good not in so-far-as like friend —
εἴη; — ἴσως. — τί δέ; οὐχ ὁ ἀγαθός, καθ' ὅσον ἀγαθός,
would-be perhaps what and not the good in so-far-as good

κατὰ τοσοῦτον ἱκανὸς ἂν εἴη αὑτῷ; — ναί. — ὁ δέ
in so-much sufficient — would-be to-himself yes the and
γε ἱκανὸς οὐδενὸς δεόμενος κατὰ τὴν ἱκανότητα. — πῶς
at-least sufficient of-nothing in-need as-to the sufficiency how
γὰρ οὔ; — ὁ δὲ μή του δεόμενος οὐδέ τι ἀγαπῴη
for not the but not of-anything in-need nor anything would-cherish
ἄν. — οὐ γὰρ οὖν. — ὃ δὲ μὴ ἀγαπῴη, οὐδ' ἂν
— not for indeed what but not he-would-cherish nor —
φιλοῖ. — οὐ δῆτα. — ὁ δὲ μὴ φιλῶν γε οὐ φίλος. —
would-he-love not indeed the-one but not loving at-least not friend
οὐ φαίνεται. — πῶς οὖν οἱ ἀγαθοὶ τοῖς ἀγαθοῖς ἡμῖν φίλοι
not it-appears how then the good to-the good for-us friends
ἔσονται τὴν ἀρχήν, οἳ μήτε ἀπόντες ποθεινοὶ ἀλλήλοις —
will-be (at)-the outset who neither being-absent missed by-one-another
ἱκανοὶ γὰρ ἑαυτοῖς καὶ χωρὶς ὄντες — μήτε παρόντες χρείαν
sufficient for to-themselves even apart being nor being-present need
αὑτῶν ἔχουσιν; τοὺς δὴ τοιούτους τίς μηχανὴ περὶ πολλοῦ
of-themselves have the indeed such what device about much
ποιεῖσθαι ἀλλήλους; — οὐδεμία, ἔφη. — φίλοι δέ γε οὐκ
to-hold one-another none he-said friends but at-least not
ἂν εἶεν μὴ περὶ πολλοῦ ποιούμενοι ἑαυτούς. — ἀληθῆ.
— they-would-be not about much holding themselves true
ἄθρει δή, ὦ Λύσι, πῇ παρακρουόμεθα. ἆρά γε
consider indeed O Lysis where we-are-being-misled then at-least
ὅλῳ τινὶ ἐξαπατώμεθα; — πῶς δή; ἔφη. — ἤδη ποτέ
in-whole some are-we-deceived how indeed he-said already once
του ἤκουσα λέγοντος, καὶ ἄρτι ἀναμιμνήσκομαι, ὅτι
from-someone I-heard saying and just-now I-recall that
τὸ μὲν ὅμοιον τῷ ὁμοίῳ καὶ οἱ ἀγαθοὶ τοῖς ἀγαθοῖς
the indeed like to-the like and the good to-the good

πολεμιώτατοι εἶεν· καὶ δὴ καὶ τὸν Ἡσίοδον ἐπήγετο
most-hostile would-be and indeed also — Hesiod he-brought-in
μάρτυρα, λέγων ὡς ἄρα —
as-witness saying that after-all

καὶ κεραμεὺς κεραμεῖ κοτέει καὶ ἀοιδὸς ἀοιδῷ
both potter with-potter is-angry and singer with-singer
καὶ πτωχὸς πτωχῷ, d
and beggar with-beggar

καὶ τἆλλα δὴ πάντα οὕτως ἔφη ἀναγκαῖον εἶναι e
and the-other-things indeed all so he-said necessary to-be
μάλιστα τὰ ὁμοιότατα πρὸς ἄλληλα φθόνου τε καὶ
most the likest toward one-another with-envy both and
φιλονικίας καὶ ἔχθρας ἐμπίμπλασθαι, τὰ δ' ἀνομοιότατα
with-rivalry and with-enmity to-be-filled the and unlikest
φιλίας· τὸν γὰρ πένητα τῷ πλουσίῳ ἀναγκάζεσθαι
with-friendship the for poor to-the rich to-be-compelled
φίλον εἶναι καὶ τὸν ἀσθενῆ τῷ ἰσχυρῷ τῆς ἐπικουρίας
friend to-be and the weak to-the strong of-the help
ἕνεκα, καὶ τὸν κάμνοντα τῷ ἰατρῷ, καὶ πάντα δὴ
for-the-sake and the sick to-the doctor and every indeed
τὸν μὴ εἰδότα ἀγαπᾶν τὸν εἰδότα καὶ φιλεῖν. καὶ δὴ
the-one not knowing to-cherish the-one knowing and to-love and indeed
καὶ ἔτι ἐπεξῄει τῷ λόγῳ μεγαλοπρεπέστερον, λέγων
also further he-went-on with-the argument more-grandly saying
ὡς ἄρα παντὸς δέοι τὸ ὅμοιον τῷ ὁμοίῳ φίλον εἶναι,
that after-all altogether it-lacked the like to-the like dear to-be
ἀλλ' αὐτὸ τὸ ἐναντίον εἴη τούτου· τὸ γὰρ ἐναντιώτατον
but itself the opposite was of-this the for most-opposite
τῷ ἐναντιωτάτῳ εἶναι μάλιστα φίλον. ἐπιθυμεῖν γὰρ τοῦ
to-the most-opposite to-be most dear to-desire for of-the

τοιούτου ἕκαστον, ἀλλ᾽ οὐ τοῦ ὁμοίου· τὸ μὲν γὰρ ξηρὸν
such each but not of-the like the indeed for dry
ὑγροῦ, τὸ δὲ ψυχρὸν θερμοῦ, τὸ δὲ πικρὸν γλυκέος, τὸ δὲ
of-wet the and cold of-hot the and bitter of-sweet the and
ὀξὺ ἀμβλέος, τὸ δὲ κενὸν πληρώσεως, καὶ τὸ πλῆρες δὲ
sharp of-blunt the and empty of-filling and the full and
κενώσεως, καὶ τἆλλα οὕτω κατὰ τὸν αὐτὸν λόγον.
of-emptying and the-other-things so according-to the same reasoning

VII · THE NEITHER GOOD NOR BAD

Opposites fail too, since the hostile would then be dear to the friendly and the just to the unjust; so neither like nor opposite is friend. Socrates, dizzy, divines that the good, being beautiful, is dear. Of three kinds, good, bad, and neither, the neither is friend to the good because of the presence of bad, as the body, being neither, loves medicine because of disease. A present thing need not make its host such: white lead does not make blond hair white, but old age does. So the bad must be present without yet making the neither bad, for then it would no longer desire the good.

216 τροφὴν γὰρ εἶναι τὸ ἐναντίον τῷ ἐναντίῳ· τὸ γὰρ ὅμοιον
nourishment for to-be the opposite for-the opposite the for like
τοῦ ὁμοίου οὐδὲν ἂν ἀπολαῦσαι. καὶ μέντοι, ὦ ἑταῖρε,
from-the like nothing — to-enjoy and indeed O comrade
καὶ κομψὸς ἐδόκει εἶναι ταῦτα λέγων· εὖ γὰρ ἔλεγεν.
also clever he-seemed to-be these-things saying well for he-spoke
ὑμῖν δέ, ἦν δ᾽ ἐγώ, πῶς δοκεῖ λέγειν; — εὖ γε, ἔφη
to-you and said — I how does-he-seem to-speak well at-least he-said
ὁ Μενέξενος, ὥς γε οὑτωσὶ ἀκοῦσαι. — φῶμεν ἄρα τὸ
— Menexenus as at-least thus to-hear shall-we-say then the
ἐναντίον τῷ ἐναντίῳ μάλιστα φίλον εἶναι; — πάνυ γε. —
opposite to-the opposite most dear to-be certainly at-least

εἶεν, ἦν δ' ἐγώ· οὐκ ἀλλόκοτον, ὦ Μενέξενε; καὶ ἡμῖν
well said — I not outlandish O Menexenus and on-us
εὐθὺς ἅσμενοι ἐπιπηδήσονται οὗτοι οἱ πάσσοφοι ἄνδρες, οἱ
straightway gladly will-leap these the all-wise men the
ἀντιλογικοί, καὶ ἐρήσονται εἰ οὐκ ἐναντιώτατον ἔχθρα
contradiction-mongers and will-ask whether not most-opposite enmity
φιλίᾳ; οἷς τί ἀποκρινούμεθα; ἢ οὐκ ἀνάγκη ὁμολογεῖν
to-friendship to-whom what shall-we-answer or not necessity to-agree
ὅτι ἀληθῆ λέγουσιν; — ἀνάγκη. — ἆρ' οὖν, φήσουσιν, τὸ
that true-things they-say necessity so then they-will-say the
ἐχθρὸν τῷ φίλῳ φίλον ἢ τὸ φίλον τῷ ἐχθρῷ; — οὐδέτερα,
hostile to-the friendly dear or the friendly to-the hostile neither
ἔφη. — ἀλλὰ τὸ δίκαιον τῷ ἀδίκῳ, ἢ τὸ σῶφρον τῷ
he-said but the just to-the unjust or the temperate to-the
ἀκολάστῳ, ἢ τὸ ἀγαθὸν τῷ κακῷ; — οὐκ ἄν μοι δοκεῖ
licentious or the good to-the bad not — to-me it-seems
οὕτως ἔχειν. — ἀλλὰ μέντοι, ἦν δ' ἐγώ, εἴπερ γε κατὰ
so to-be but however said — I if-indeed at-least according-to
τὴν ἐναντιότητά τί τῳ φίλον ἐστίν, ἀνάγκη καὶ
the oppositeness anything to-anything dear is necessity also
ταῦτα φίλα εἶναι. — ἀνάγκη. — οὔτε ἄρα τὸ ὅμοιον τῷ
these dear to-be necessity neither then the like to-the
ὁμοίῳ οὔτε τὸ ἐναντίον τῷ ἐναντίῳ φίλον. — οὐκ ἔοικεν.
like nor the opposite to-the opposite dear not it-seems
ἔτι δὲ καὶ τόδε σκεψώμεθα, μὴ ἔτι μᾶλλον ἡμᾶς λανθάνει c
further and also this let-us-consider lest still more us escapes
τὸ φίλον ὡς ἀληθῶς οὐδὲν τούτων ὄν, ἀλλὰ τὸ μήτε ἀγαθὸν
the dear as truly none of-these being but the neither good
μήτε κακὸν φίλον οὕτω ποτὲ γιγνόμενον τοῦ ἀγαθοῦ. —
nor bad dear so sometimes becoming of-the good
πῶς, ἦ δ' ὅς, λέγεις; — ἀλλὰ μὰ Δία, ἦν δ' ἐγώ, οὐκ οἶδα,
how said — he do-you-mean but by Zeus said — I not I-know

ἀλλὰ τῷ ὄντι αὐτὸς εἰλιγγιῶ ὑπὸ τῆς τοῦ λόγου ἀπορίας,
but in-the reality myself am-dizzy by the of-the argument perplexity
καὶ κινδυνεύει κατὰ τὴν ἀρχαίαν παροιμίαν τὸ καλὸν
and it-is-likely according-to the old proverb the beautiful
φίλον εἶναι. ἔοικε γοῦν μαλακῷ τινι καὶ λείῳ καὶ
dear to-be it-resembles at-any-rate soft something and smooth and
λιπαρῷ· διὸ καὶ ἴσως ῥᾳδίως διολισθαίνει καὶ διαδύεται
sleek wherefore also perhaps easily it-slips-through and slips-away-from
ἡμᾶς, ἅτε τοιοῦτον ὄν. λέγω γὰρ τἀγαθὸν καλὸν εἶναι· σὺ
us since such being I-say for the-good beautiful to-be you
δ' οὐκ οἴει; — ἔγωγε. — λέγω τοίνυν ἀπομαντευόμενος,
and not do-you-think I-at-least I-say then divining
τοῦ καλοῦ τε καὶ ἀγαθοῦ φίλον εἶναι τὸ μήτε ἀγαθὸν
of-the beautiful both and good dear to-be the neither good
μήτε κακόν· πρὸς ἃ δὲ λέγων μαντεύομαι, ἄκουσον.
nor bad toward what and saying I-divine hear
δοκεῖ μοι ὡσπερεὶ τρία ἄττα εἶναι γένη, τὸ μὲν ἀγαθόν,
it-seems to-me as-it-were three some to-be kinds the indeed good
τὸ δὲ κακόν, τὸ δ' οὔτ' ἀγαθὸν οὔτε κακόν· τί δὲ σοί;
the and bad the and neither good nor bad what and to-you
e — καὶ ἐμοί, ἔφη. — καὶ οὔτε τἀγαθὸν τἀγαθῷ οὔτε τὸ
also to-me he-said and neither the-good to-the-good nor the
κακὸν τῷ κακῷ οὔτε τἀγαθὸν τῷ κακῷ φίλον εἶναι,
bad to-the bad nor the-good to-the bad dear to-be
ὥσπερ οὐδ' ὁ ἔμπροσθεν λόγος ἐᾷ· λείπεται δή, εἴπερ
as not-even the before argument allows it-remains indeed if-indeed
τῷ τί ἐστιν φίλον, τὸ μήτε ἀγαθὸν μήτε κακὸν
to-anything anything is dear the neither good nor bad
φίλον εἶναι ἢ τοῦ ἀγαθοῦ ἢ τοῦ τοιούτου οἷον αὐτό
dear to-be either of-the good or of-the such as itself
ἐστιν. οὐ γὰρ ἄν που τῷ κακῷ φίλον ἄν τι γένοιτο. —
is not for — surely to-the bad dear — anything could-become

ἀληθῆ. — οὐδὲ μὴν τὸ ὅμοιον τῷ ὁμοίῳ ἔφαμεν ἄρτι·
true nor indeed the like to-the like we-said just-now
ἦ γάρ; — ναί. — οὐκ ἄρα ἔσται τῷ μήτε ἀγαθῷ
is-it-not for yes not then will-be to-the neither good
μήτε κακῷ τὸ τοιοῦτον φίλον οἷον αὐτό. — οὐ φαίνεται.
nor bad the such dear as itself not it-appears
τῷ ἀγαθῷ ἄρα τὸ μήτε ἀγαθὸν μήτε κακὸν μόνῳ μόνον 217
to-the good then the neither good nor bad alone alone
συμβαίνει γίγνεσθαι φίλον. — ἀνάγκη, ὡς ἔοικεν.
it-happens to-become dear necessity as it-seems
ἆρ' οὖν καὶ καλῶς, ἦν δ' ἐγώ, ὦ παῖδες, ὑφηγεῖται ἡμῖν τὸ b
so then also finely said — I O boys guides us the
νῦν λεγόμενον; εἰ γοῦν θέλοιμεν ἐννοῆσαι τὸ ὑγιαῖνον
now said if at-any-rate we-should-wish to-consider the healthy
σῶμα, οὐδὲν ἰατρικῆς δεῖται οὐδὲ ὠφελίας· ἱκανῶς γὰρ
body nothing of-medicine needs nor of-help sufficiently for
ἔχει, ὥστε ὑγιαίνων οὐδεὶς ἰατρῷ φίλος διὰ τὴν ὑγίειαν.
it-is so-that being-healthy no-one to-a-doctor friend because-of the health
ἦ γάρ; — οὐδείς. — ἀλλ' ὁ κάμνων οἶμαι διὰ τὴν
is-it-not for no-one but the sick-one I-think because-of the
νόσον. — πῶς γὰρ οὔ; — νόσος μὲν δὴ κακόν, ἰατρικὴ
disease how for not disease indeed indeed bad medicine
δὲ ὠφέλιμον καὶ ἀγαθόν. — ναί. — σῶμα δέ γέ
and beneficial and good yes body and at-least
που κατὰ τὸ σῶμα εἶναι οὔτε ἀγαθὸν οὔτε κακόν. —
surely as-to the body to-be neither good nor bad
οὕτως. — ἀναγκάζεται δέ γε σῶμα διὰ νόσον
so is-compelled and at-least body because-of disease
ἰατρικὴν ἀσπάζεσθαι καὶ φιλεῖν. — δοκεῖ μοι. — τὸ μήτε
medicine to-welcome and to-love it-seems to-me the neither
κακὸν ἄρα μήτ' ἀγαθὸν φίλον γίγνεται τοῦ ἀγαθοῦ διὰ
bad then nor good dear becomes of-the good because-of

κακοῦ παρουσίαν. — ἔοικεν. — δῆλον δέ γε ὅτι πρὶν
of-bad presence it-seems clear and at-least that before
γενέσθαι αὐτὸ κακὸν ὑπὸ τοῦ κακοῦ οὗ ἔχει. οὐ γὰρ δή
to-become itself bad by the bad which it-has not for indeed
γε κακὸν γεγονὸς ἔτι ἄν τι τοῦ ἀγαθοῦ ἐπιθυμοῖ καὶ
at-least bad having-become still — anything of-the good would-desire and
φίλον εἴη· ἀδύνατον γὰρ ἔφαμεν κακὸν ἀγαθῷ φίλον εἶναι.
dear would-be impossible for we-said bad to-good dear to-be
d — ἀδύνατον γάρ. — σκέψασθε δὴ ὃ λέγω. λέγω
impossible for consider indeed what I-say I-say
γὰρ ὅτι ἔνια μέν, οἷον ἂν ᾖ τὸ παρόν, τοιαῦτά ἐστι
for that some indeed of-what-sort — be the present such are
καὶ αὐτά, ἔνια δὲ οὔ. ὥσπερ εἰ ἐθέλοι τις χρώματί
also themselves some and not as if should-wish anyone with-color
τῳ ὁτιοῦν ἀλεῖψαι, πάρεστίν που τῷ ἀλειφθέντι
some anything-whatever to-smear is-present surely to-the smeared
τὸ ἐπαλειφθέν. — πάνυ γε. — ἆρ᾽ οὖν καὶ ἔστιν τότε
the smeared-on certainly at-least so then also is then
τοιοῦτον τὴν χρόαν τὸ ἀλειφθέν, οἷον τὸ ἐπόν; — οὐ
such in-the color the smeared as the being-on(-it) not
μανθάνω, ἦ δ᾽ ὅς. — ἀλλ᾽ ὧδε, ἦν δ᾽ ἐγώ. εἴ τίς σου
I-understand said — he but thus said — I if anyone your
ξανθὰς οὔσας τὰς τρίχας ψιμυθίῳ ἀλείψειεν, πότερον
blond being the hairs with-white-lead should-smear whether
τότε λευκαὶ εἶεν ἢ φαίνοιντ᾽ ἄν; — φαίνοιντ᾽
then white would-they-be or would-appear — they-would-appear
ἄν, ἦ δ᾽ ὅς. — καὶ μὴν παρείη γ᾽ ἂν αὐταῖς
— said — he and indeed would-be-present at-least — to-them
λευκότης. — ναί. — ἀλλ᾽ ὅμως οὐδέν τι μᾶλλον ἂν
whiteness yes but nevertheless no at-all more —
εἶεν λευκαί πω, ἀλλὰ παρούσης λευκότητος οὔτε τι
they-would-be white yet but whiteness being-present neither at-all

λευκαὶ οὔτε μέλαιναί εἰσιν. — ἀληθῆ. — ἀλλ᾽ ὅταν δή,
white nor black they-are true but when indeed
ὦ φίλε, τὸ γῆρας αὐταῖς ταὐτὸν τοῦτο χρῶμα ἐπαγάγῃ,
O friend the old-age on-them the-same this color brings
τότε ἐγένοντο οἷόνπερ τὸ παρόν, λευκοῦ παρουσίᾳ λευκαί.
then they-became such-as-very the present of-white by-presence white
— πῶς γὰρ οὔ; — τοῦτο τοίνυν ἐρωτῶ νῦν δή, εἰ
how for not this then I-ask now indeed whether
ᾧ ἄν τι παρῇ, τοιοῦτον ἔσται τὸ ἔχον οἷον τὸ
to-whatever — anything be-present such will-be the having as the
παρόν· ἢ ἐὰν μὲν κατά τινα τρόπον παρῇ, ἔσται, ἐὰν δὲ
present or if indeed in some way it-is-present it-will-be if but
μή, οὔ; — οὕτω μᾶλλον, ἔφη. — καὶ τὸ μήτε κακὸν ἄρα μήτ᾽
not not so rather he-said and the neither bad then nor
ἀγαθὸν ἐνίοτε κακοῦ παρόντος οὔπω κακόν ἐστιν, ἔστιν δ᾽
good sometimes bad being-present not-yet bad is it-is but
ὅτε ἤδη τὸ τοιοῦτον γέγονεν. — πάνυ γε. — οὐκοῦν ὅταν
when already the such it-has-become certainly at-least therefore when
μήπω κακὸν ᾖ κακοῦ παρόντος, αὕτη μὲν ἡ παρουσία
not-yet bad it-is bad being-present this indeed the presence
ἀγαθοῦ αὐτὸ ποιεῖ ἐπιθυμεῖν· ἡ δὲ κακὸν ποιοῦσα ἀποστερεῖ
of-good it makes to-desire the but bad making deprives
αὐτὸ τῆς τε ἐπιθυμίας ἅμα καὶ τῆς φιλίας τοῦ ἀγαθοῦ.
it of-the both desire at-once and of-the friendship of-the good

So neither the wise love wisdom nor those whose ignorance has made them bad, but those who have ignorance and are not yet made senseless by it. Socrates rejoices like a hunter, then suspects they have been rich in a dream. The sick man loves the doctor because of disease, for the sake of health, which is itself dear for the sake of something further. They must reach a first friend for whose sake all others are dear, the others being its images. A father who prizes his son above all prizes the wine that would save him from hemlock, and the cup it is in, only for the son's sake.

218 οὐ γὰρ ἔτι ἐστὶν οὔτε κακὸν οὔτε ἀγαθόν, ἀλλὰ κακόν·
not for any-longer it-is neither bad nor good but bad
φίλον δὲ ἀγαθῷ κακὸν οὐκ ἦν. — οὐ γὰρ οὖν. — διὰ
dear and to-good bad not was not for indeed because-of
ταῦτα δὴ φαῖμεν ἂν καὶ τοὺς ἤδη σοφοὺς μηκέτι
these-things indeed we-would-say — also those already wise no-longer
φιλοσοφεῖν, εἴτε θεοὶ εἴτε ἄνθρωποί εἰσιν οὗτοι· οὐδ' αὖ
to-love-wisdom whether gods or humans are these nor again
ἐκείνους φιλοσοφεῖν τοὺς οὕτως ἄγνοιαν ἔχοντας ὥστε
those to-love-wisdom those so ignorance having as
κακοὺς εἶναι· κακὸν γὰρ καὶ ἀμαθῆ οὐδένα φιλοσοφεῖν.
bad to-be bad for and ignorant no-one to-love-wisdom
λείπονται δὴ οἱ ἔχοντες μὲν τὸ κακὸν τοῦτο, τὴν
remain indeed those having indeed the evil this the
ἄγνοιαν, μήπω δὲ ὑπ' αὐτοῦ ὄντες ἀγνώμονες μηδὲ ἀμαθεῖς,
ignorance not-yet but by it being senseless nor ignorant
ἀλλ' ἔτι ἡγούμενοι μὴ εἰδέναι ἃ μὴ ἴσασιν. διὸ δὴ καὶ
but still thinking not to-know what not they-know wherefore indeed also
φιλοσοφοῦσιν οἱ οὔτε ἀγαθοὶ οὔτε κακοί πω ὄντες, ὅσοι
love-wisdom those neither good nor bad yet being as-many-as
δὲ κακοὶ οὐ φιλοσοφοῦσιν, οὐδὲ οἱ ἀγαθοί· οὔτε γὰρ τὸ
and bad not love-wisdom nor the good neither for the

ἐναντίον τοῦ ἐναντίου οὔτε τὸ ὅμοιον τοῦ ὁμοίου φίλον
opposite of-the opposite nor the like of-the like dear
ἡμῖν ἐφάνη ἐν τοῖς ἔμπροσθεν λόγοις. ἢ οὐ μέμνησθε; —
to-us appeared in the before arguments or not do-you-remember
πάνυ γε, ἐφάτην. — νῦν ἄρα, ἦν δ' ἐγώ, ὦ Λύσι τε
certainly at-least the-two-said now then said — I O Lysis both
καὶ Μενέξενε, παντὸς μᾶλλον ἐξηυρήκαμεν ὃ ἔστιν τὸ
and Menexenus than-anything rather we-have-found-out what is the
φίλον καὶ οὔ. φαμὲν γὰρ αὐτό, καὶ κατὰ τὴν ψυχὴν καὶ
dear and not we-say for it both as-to the soul and
κατὰ τὸ σῶμα καὶ πανταχοῦ, τὸ μήτε κακὸν μήτε ἀγαθὸν
as-to the body and everywhere the neither bad nor good
διὰ κακοῦ παρουσίαν τοῦ ἀγαθοῦ φίλον εἶναι. —
because-of of-bad presence of-the good dear to-be
παντάπασιν ἐφάτην τε καὶ συνεχωρείτην οὕτω τοῦτ' ἔχειν.
altogether the-two-said both and agreed so this to-be
καὶ δὴ καὶ αὐτὸς ἐγὼ πάνυ ἔχαιρον, ὥσπερ θηρευτής τις,
and indeed also myself I very rejoiced like hunter some
ἔχων ἀγαπητῶς ὃ ἐθηρευόμην. κἄπειτ' οὐκ οἶδ' ὁπόθεν
having contentedly what I-was-hunting and-then not I-know whence
μοι ἀτοπωτάτη τις ὑποψία εἰσῆλθεν ὡς οὐκ ἀληθῆ εἴη
to-me most-strange some suspicion entered that not true might-be
τὰ ὡμολογημένα ἡμῖν, καὶ εὐθὺς ἀχθεσθεὶς εἶπον· βαβαῖ, ὦ
the things-agreed by-us and straightway vexed I-said alas O
Λύσι τε καὶ Μενέξενε, κινδυνεύομεν ὄναρ πεπλουτηκέναι.
Lysis both and Menexenus we-risk in-a-dream to-have-grown-rich
τί μάλιστα; ἔφη ὁ Μενέξενος. d
why most said — Menexenus
φοβοῦμαι, ἦν δ' ἐγώ, μὴ ὥσπερ ἀνθρώποις ἀλαζόσιν
I-fear said — I lest like humans boastful
λόγοις τισὶν τοιούτοις ἐντετυχήκαμεν περὶ τοῦ φίλου.
arguments some such we-have-met-with about the friend

πῶς δή; ἔφη.

how indeed he-said

e ὧδε, ἦν δ' ἐγώ, σκοπῶμεν· φίλος ὃς ἂν εἴη, πότερόν

thus said — I let-us-consider friend whoever — might-be whether

ἐστίν τῳ φίλος ἢ οὔ; — ἀνάγκη, ἔφη. — πότερον οὖν

is-he to-someone friend or not necessity he-said whether then

οὐδενὸς ἕνεκα καὶ δι' οὐδέν, ἢ ἕνεκά του καὶ

of-nothing for-the-sake and because-of nothing or for-the-sake-of something and

διά τι; — ἕνεκά του καὶ διά τι. — πότερον

because-of something for-the-sake-of something and because-of something whether

φίλου ὄντος ἐκείνου τοῦ πράγματος, οὗ ἕνεκα φίλος

dear being that the thing of-which for-the-sake friend

ὁ φίλος τῷ φίλῳ, ἢ οὔτε φίλου οὔτε ἐχθροῦ; — οὐ πάνυ,

the friend to-the friend or neither dear nor hostile not quite

ἔφη, ἔπομαι. — εἰκότως γε, ἦν δ' ἐγώ· ἀλλ' ὧδε ἴσως

he-said I-follow reasonably at-least said — I but thus perhaps

ἀκολουθήσεις, οἶμαι δὲ καὶ ἐγὼ μᾶλλον εἴσομαι ὅτι λέγω.

you-will-follow I-think and also I rather shall-know what I-say

ὁ κάμνων, νυνδὴ ἔφαμεν, τοῦ ἰατροῦ φίλος· οὐχ οὕτως; —

the sick-one just-now we-said of-the doctor friend not so

ναί. — οὐκοῦν διὰ νόσον ἕνεκα ὑγιείας τοῦ ἰατροῦ

yes therefore because-of disease for-the-sake-of health of-the doctor

φίλος; — ναί. — ἡ δέ γε νόσος κακόν; — πῶς δ' οὔ; —

friend yes the and at-least disease bad how and not

τί δὲ ὑγίεια; ἦν δ' ἐγώ· ἀγαθὸν ἢ κακὸν ἢ οὐδέτερα;

what and health said — I good or bad or neither

219 ἀγαθόν, ἔφη. — ἐλέγομεν δ' ἄρα, ὡς ἔοικεν, ὅτι τὸ σῶμα,

good he-said we-were-saying and then as it-seems that the body

οὔτε ἀγαθὸν οὔτε κακὸν ὄν, διὰ τὴν νόσον, τοῦτο δὲ

neither good nor bad being because-of the disease this and

διὰ τὸ κακόν, τῆς ἰατρικῆς φίλον ἐστίν, ἀγαθὸν δὲ

because-of the bad of-the medicine dear is good and

ἰατρική· ἕνεκα δὲ τῆς ὑγιείας τὴν φιλίαν ἡ ἰατρικὴ
medicine for-the-sake-of and of-the health the friendship the medicine
ἀνῄρηται, ἡ δὲ ὑγίεια ἀγαθόν. ἦ γάρ; — ναί. — φίλον
has-taken-up the and health good is-it-not for yes dear
δὲ ἢ οὐ φίλον ἡ ὑγίεια; — φίλον. — ἡ δὲ νόσος ἐχθρόν. —
and or not dear the health dear the and disease hostile
πάνυ γε. — τὸ οὔτε κακὸν οὔτε ἀγαθὸν ἄρα διὰ τὸ
certainly at-least the neither bad nor good then because-of the
κακὸν καὶ τὸ ἐχθρὸν τοῦ ἀγαθοῦ φίλον ἐστὶν ἕνεκα τοῦ
bad and the hostile of-the good dear is for-the-sake-of the
ἀγαθοῦ καὶ φίλου. — φαίνεται. — ἕνεκα ἄρα τοῦ φίλου
good and dear it-appears for-the-sake-of then the dear
τοῦ φίλου τὸ φίλον φίλον διὰ τὸ ἐχθρόν. — ἔοικεν.
of-the dear the dear dear because-of the hostile it-seems
εἶεν, ἦν δ' ἐγώ. ἐπειδὴ ἐνταῦθα ἥκομεν, ὦ παῖδες, c
well said — I since here we-have-come O boys
πρόσσχωμεν τὸν νοῦν μὴ ἐξαπατηθῶμεν. ὅτι μὲν γὰρ
let-us-apply the mind lest we-be-deceived that indeed for
φίλον τοῦ φίλου τὸ φίλον γέγονεν, ἐῶ χαίρειν, καὶ τοῦ
dear of-the dear the dear has-become I-let-go to-fare-well and of-the
ὁμοίου γε τὸ ὅμοιον φίλον γίγνεται, ὅ φαμεν ἀδύνατον
like at-least the like dear becomes which we-say impossible
εἶναι· ἀλλ' ὅμως τόδε σκεψώμεθα, μὴ ἡμᾶς ἐξαπατήσῃ
to-be but nevertheless this let-us-consider lest us should-deceive
τὸ νῦν λεγόμενον. ἡ ἰατρική, φαμέν, ἕνεκα τῆς ὑγιείας
the now said the medicine we-say for-the-sake-of the health
φίλον. — ναί. — οὐκοῦν καὶ ἡ ὑγίεια φίλον; — πάνυ
dear yes therefore also the health dear certainly
γε. — εἰ ἄρα φίλον, ἕνεκά του. — ναί. — φίλου γέ
at-least if then dear for-the-sake-of something yes of-dear at-least
τινος δή, εἴπερ ἀκολουθήσει τῇ πρόσθεν ὁμολογίᾳ. —
something indeed if-indeed it-will-follow the former agreement

πάνυ γε. — οὐκοῦν καὶ ἐκεῖνο φίλον αὖ ἔσται ἕνεκα
certainly at-least therefore also that dear again will-be for-the-sake-of
φίλου; — ναί. — ἆρ' οὖν οὐκ ἀνάγκη ἀπειπεῖν ἡμᾶς οὕτως
dear yes so then not necessity to-give-up us so
ἰόντας ἢ ἀφικέσθαι ἐπί τινα ἀρχήν, ἣ οὐκέτ' ἐπανοίσει ἐπ'
going or to-arrive at some beginning which no-longer will-refer to
ἄλλο φίλον, ἀλλ' ἥξει ἐπ' ἐκεῖνο ὅ ἐστιν πρῶτον φίλον,
another dear but will-come to that which is first dear
οὗ ἕνεκα καὶ τὰ ἄλλα φαμὲν πάντα φίλα εἶναι;
of-which for-the-sake also the other-things we-say all dear to-be
e — ἀνάγκη. — τοῦτο δή ἐστιν ὃ λέγω, μὴ ἡμᾶς τἆλλα
necessity this indeed is what I-say lest us the-other-things
πάντα ἃ εἴπομεν ἐκείνου ἕνεκα φίλα εἶναι, ὥσπερ εἴδωλα
all which we-said of-that for-the-sake dear to-be as images
ἄττα ὄντα αὐτοῦ, ἐξαπατᾷ, ἦ δ' ἐκεῖνο τὸ πρῶτον, ὃ
some being of-it deceive may-be and that the first which
ὡς ἀληθῶς ἐστι φίλον. ἐννοήσωμεν γὰρ οὑτωσί· ὅταν τίς
as truly is dear let-us-consider for thus whenever anyone
τι περὶ πολλοῦ ποιῆται, οἷόνπερ ἐνίοτε πατὴρ υἱὸν ἀντὶ
something about much holds such-as-very sometimes a-father son instead-of
πάντων τῶν ἄλλων χρημάτων προτιμᾷ, ὁ δὴ τοιοῦτος
all the other possessions prefers the indeed such
ἕνεκα τοῦ τὸν υἱὸν περὶ παντὸς ἡγεῖσθαι ἆρα καὶ ἄλλο
for-the-sake-of the the son above all to-consider then also another
τι ἂν περὶ πολλοῦ ποιοῖτο; οἷον εἰ αἰσθάνοιτο αὐτὸν
something — about much would-be-hold such-as if he-should-perceive him
κώνειον πεπωκότα, ἆρα περὶ πολλοῦ ποιοῖτ' ἂν οἶνον,
hemlock having-drunk then about much would-be-hold — wine
εἴπερ τοῦτο ἡγοῖτο τὸν υἱὸν σώσειν; — τί μήν; ἔφη. —
if-indeed this he-thought the son would-save what indeed he-said
οὐκοῦν καὶ τὸ ἀγγεῖον, ἐν ᾧ ὁ οἶνος ἐνείη; — πάνυ γε. —
therefore also the vessel in which the wine might-be-in certainly at-least

ἆρ᾽ οὖν τότε οὐδὲν περὶ πλείονος ποιεῖται, κύλικα κεραμέαν
so then then nothing about more does-he-hold cup earthen
ἢ τὸν ὑὸν τὸν αὑτοῦ, οὐδὲ τρεῖς κοτύλας οἴνου ἢ τὸν ὑόν;
than the son the his-own nor three half-pints of-wine than the son

IX · DESIRE AND THE AKIN

What we prize is not gold and silver but that for whose sake they are gained; the dear in truth is the end in which all friendships finish. If the good is loved only because of the bad, it would be useless were the bad removed. But hunger, thirst, and desires that are neither good nor bad would remain, and what desires loves, so desire, not the bad, is the cause of friendship. What desires desires what it lacks, and what it lacks is its own; so love, friendship, and desire are for what is akin. Menexenus and Lysis agree that, if friends, they are akin.

ἢ ὧδέ πως ἔχει· πᾶσα ἡ τοιαύτη σπουδὴ οὐκ ἐπὶ 220
or thus somehow is all the such earnestness not on
τούτοις ἐστὶν ἐσπουδασμένη, ἐπὶ τοῖς ἕνεκά του
these is spent-earnestly on the for-the-sake-of something
παρασκευαζομένοις, ἀλλ᾽ ἐπ᾽ ἐκείνῳ οὗ ἕνεκα πάντα τὰ
being-provided but on that of-which for-the-sake all the
τοιαῦτα παρασκευάζεται. οὐχ ὅτι πολλάκις λέγομεν ὡς περὶ
such-things is-provided not that often we-say how about
πολλοῦ ποιούμεθα χρυσίον καὶ ἀργύριον· ἀλλὰ μὴ οὐδέν τι
much we-hold gold and silver but lest nothing at-all
μᾶλλον οὕτω τό γε ἀληθὲς ἔχῃ, ἀλλ᾽ ἐκεῖνό ἐστιν ὃ περὶ
more so the at-least truth be but that is what above
παντὸς ποιούμεθα, ὃ ἂν φανῇ ὄν, ὅτου ἕνεκα καὶ
all we-hold whatever — may-appear being of-which for-the-sake both
χρυσίον καὶ πάντα τὰ παρασκευαζόμενα παρασκευάζεται. ἆρ᾽
gold and all the things-provided is-provided then

οὕτως φήσομεν; — πάνυ γε. — οὐκοῦν καὶ περὶ τοῦ φίλου
so shall-we-say certainly at-least therefore also about the dear
ὁ αὐτὸς λόγος; ὅσα γάρ φαμεν φίλα εἶναι ἡμῖν
the same reasoning as-many-things-as for we-say dear to-be to-us
ἕνεκα φίλου τινὸς ἑτέρου, ῥήματι φαινόμεθα λέγοντες
for-the-sake-of dear some other by-a-word we-appear saying
αὐτό· φίλον δὲ τῷ ὄντι κινδυνεύει ἐκεῖνο αὐτὸ εἶναι,
it dear but in-the reality it-is-likely that itself to-be
εἰς ὃ πᾶσαι αὗται αἱ λεγόμεναι φιλίαι τελευτῶσιν. —
into which all these the so-called friendships end
κινδυνεύει οὕτως, ἔφη, ἔχειν. — οὐκοῦν τό γε τῷ ὄντι
it-is-likely so he-said to-be therefore the at-least in-the reality
φίλον οὐ φίλου τινὸς ἕνεκα φίλον ἐστίν; — ἀληθῆ.
dear not of-dear some for-the-sake dear is true
c τοῦτο μὲν δὴ ἀπήλλακται, μὴ φίλου τινὸς ἕνεκα τὸ φίλον
this indeed indeed has-been-disposed-of not of-dear some for-the-sake the dear
φίλον εἶναι· ἀλλ᾽ ἆρα τὸ ἀγαθόν ἐστιν φίλον; — ἔμοιγε
dear to-be but then the good is dear to-me-at-least
δοκεῖ. — ἆρ᾽ οὖν διὰ τὸ κακὸν τὸ ἀγαθὸν φιλεῖται, καὶ
it-seems so then because-of the bad the good is-loved and
ἔχει ὧδε· εἰ τριῶν ὄντων ὧν νυνδὴ ἐλέγομεν, ἀγαθοῦ καὶ
it-is thus if three being which just-now we-were-saying good and
κακοῦ καὶ μήτε ἀγαθοῦ μήτε κακοῦ, τὰ δύο λειφθείη, τὸ
bad and neither good nor bad the two should-be-left the
δὲ κακὸν ἐκποδὼν ἀπέλθοι καὶ μηδενὸς ἐφάπτοιτο μήτε
but bad out-of-the-way should-depart and nothing should-touch neither
σώματος μήτε ψυχῆς μήτε τῶν ἄλλων, ἃ δή φαμεν
body nor soul nor the others which indeed we-say
αὐτὰ καθ᾽ αὑτὰ οὔτε κακὰ εἶναι οὔτε ἀγαθά, ἆρα τότε
themselves by themselves neither bad to-be nor good then then
οὐδὲν ἂν ἡμῖν χρήσιμον εἴη τὸ ἀγαθόν, ἀλλ᾽ ἄχρηστον ἂν
nothing — for-us useful would-be the good but useless —

γεγονὸς εἴη; εἰ γὰρ μηδὲν ἡμᾶς ἔτι βλάπτοι, οὐδὲν ἂν
having-become would-be if for nothing us any-longer should-harm nothing —
οὐδεμιᾶς ὠφελίας δεοίμεθα, καὶ οὕτω δὴ ἂν τότε γένοιτο
of-no benefit we-would-need and so indeed — then it-would-become
κατάδηλον ὅτι διὰ τὸ κακὸν τἀγαθὸν ἠγαπῶμεν καὶ
evident that because-of the bad the-good we-cherished and
ἐφιλοῦμεν, ὡς φάρμακον ὂν τοῦ κακοῦ τὸ ἀγαθόν, τὸ δὲ
loved as remedy being of-the bad the good the and
κακὸν νόσημα· νοσήματος δὲ μὴ ὄντος οὐδὲν δεῖ φαρμάκου.
bad a-disease disease and not being nothing it-needs of-remedy
ἆρ' οὕτω πέφυκέ τε καὶ φιλεῖται τἀγαθὸν διὰ τὸ κακὸν e
then so is-by-nature both and is-loved the-good because-of the bad
ὑφ' ἡμῶν, τῶν μεταξὺ ὄντων τοῦ κακοῦ τε καὶ τἀγαθοῦ, αὐτὸ
by us the between being the bad both and the-good it
δ' ἑαυτοῦ ἕνεκα οὐδεμίαν χρείαν ἔχει; — ἔοικεν, ἦ δ' ὅς,
and of-itself for-the-sake no use has it-seems said — he
οὕτως ἔχειν. — τὸ ἄρα φίλον ἡμῖν ἐκεῖνο, εἰς ὃ ἐτελεύτα
so to-be the then dear to-us that into which ended
πάντα τὰ ἄλλα — ἕνεκα ἑτέρου φίλου φίλα ἔφαμεν
all the other for-the-sake-of other dear dear-things we-said
εἶναι ἐκεῖνα — οὐδὲν τούτοις ἔοικεν. ταῦτα μὲν γὰρ φίλου
to-be those nothing these resembles these indeed for of-dear
ἕνεκα φίλα κέκληται, τὸ δὲ τῷ ὄντι φίλον πᾶν τοὐναντίον
for-the-sake dear have-been-called the and in-the reality dear all the-opposite
τούτου φαίνεται πεφυκός· φίλον γὰρ ἡμῖν ἀνεφάνη ὂν
of-this appears being-by-nature dear for to-us appeared being
ἐχθροῦ ἕνεκα, εἰ δὲ τὸ ἐχθρὸν ἀπέλθοι, οὐκέτι, ὡς ἔοικ',
of-hostile for-the-sake if but the hostile should-depart no-longer as it-seems
ἔσθ' ἡμῖν φίλον. — οὔ μοι δοκεῖ, ἔφη, ὥς γε νῦν λέγεται.
is for-us dear not to-me it-seems he-said as at-least now it-is-said

221 πότερον, ἦν δ' ἐγώ, πρὸς Διός, ἐὰν τὸ κακὸν ἀπόληται,
whether said — I by Zeus if the bad perishes
οὐδὲ πεινῆν ἔτι ἔσται οὐδὲ διψῆν οὐδὲ ἄλλο οὐδὲν
neither to-hunger any-longer will-there-be nor to-thirst nor other anything
τῶν τοιούτων; ἢ πείνη μὲν ἔσται, ἐάνπερ ἄνθρωποί τε
of-the such or hunger indeed will-be if-indeed humans both
καὶ τἆλλα ζῷα ᾖ, οὐ μέντοι βλαβερά γε; καὶ δίψα δὴ
and the-other animals be not however harmful at-least and thirst indeed
καὶ αἱ ἄλλαι ἐπιθυμίαι, ἀλλ' οὐ κακαί, ἅτε τοῦ κακοῦ
and the other desires but not bad since the bad
ἀπολωλότος; ἢ γελοῖον τὸ ἐρώτημα, ὅτι ποτ' ἔσται τότε
having-perished or laughable the question what ever will-be then
ἢ μὴ ἔσται; τίς γὰρ οἶδεν; ἀλλ' οὖν τόδε γ' ἴσμεν,
or not will-be who for knows but anyway this at-least we-know
ὅτι καὶ νῦν ἔστιν πεινῶντα βλάπτεσθαι, ἔστιν δὲ καὶ
that also now it-is-possible being-hungry to-be-harmed it-is-possible and also
ὠφελεῖσθαι. ἦ γάρ; — πάνυ γε. — οὐκοῦν καὶ διψῶντα
to-be-benefited is-it-not for certainly at-least therefore also being-thirsty
καὶ τῶν ἄλλων τῶν τοιούτων πάντων ἐπιθυμοῦντα ἔστιν
and the others the such all desiring it-is-possible
ἐνίοτε μὲν ὠφελίμως ἐπιθυμεῖν, ἐνίοτε δὲ βλαβερῶς, ἐνίοτε
sometimes indeed beneficially to-desire sometimes and harmfully sometimes
δὲ μηδέτερα; — σφόδρα γε. — οὐκοῦν ἐὰν ἀπολλύηται τὰ
and neither very at-least therefore if perish the
κακά, ἅ γε μὴ τυγχάνει ὄντα κακά, τί προσήκει τοῖς
evils what at-least not happen being evils why does-it-befit the
κακοῖς συναπόλλυσθαι; — οὐδέν. — ἔσονται ἄρα αἱ μήτε
evils to-perish-with nothing will-be then the neither
ἀγαθαὶ μήτε κακαὶ ἐπιθυμίαι καὶ ἐὰν ἀπόληται τὰ κακά.
good nor bad desires even if perish the evils

— φαίνεται. — οἷόν τε οὖν ἐστιν ἐπιθυμοῦντα καὶ c
it-appears possible — then is-it desiring and
ἐρῶντα τούτου οὗ ἐπιθυμεῖ καὶ ἐρᾷ μὴ φιλεῖν; —
loving-passionately this which be-desires and loves not to-love
οὐκ ἔμοιγε δοκεῖ. — ἔσται ἄρα καὶ τῶν κακῶν
not to-me-at-least it-seems there-will-be then also the evils
ἀπολομένων, ὡς ἔοικεν, φίλ' ἄττα. — ναί. — οὐκ ἄν, εἴ
having-perished as it-seems dear some-things yes not — if
γε τὸ κακὸν αἴτιον ἦν τοῦ φίλον τι εἶναι, οὐκ ἂν
at-least the bad cause were of-the dear anything to-be not —
ἦν τούτου ἀπολομένου φίλον ἕτερον ἑτέρῳ. αἰτίας γὰρ
would-be this having-perished dear one to-another cause for
ἀπολομένης ἀδύνατόν που ἦν ἔτ' ἐκεῖνο εἶναι, οὗ ἦν
having-perished impossible surely it-was any-longer that to-be of-which was
αὕτη ἡ αἰτία. — ὀρθῶς λέγεις. — οὐκοῦν ὡμολόγηται ἡμῖν
this the cause rightly you-speak therefore has-been-agreed by-us
τὸ φίλον φιλεῖν τι καὶ διά τι· καὶ ᾠήθημεν τότε
the dear to-love something and because-of something and we-thought then
γε διὰ τὸ κακὸν τὸ μήτε ἀγαθὸν μήτε κακὸν τὸ ἀγαθὸν
at-least because-of the bad the neither good nor bad the good
φιλεῖν; — ἀληθῆ. — νῦν δέ γε, ὡς ἔοικε, φαίνεται ἄλλη
to-love true now and at-least as it-seems appears other
τις αἰτία τοῦ φιλεῖν τε καὶ φιλεῖσθαι. — ἔοικεν. — ἆρ' οὖν
some cause of-the to-love both and to-be-loved it-seems so then
τῷ ὄντι, ὥσπερ ἄρτι ἐλέγομεν, ἡ ἐπιθυμία τῆς φιλίας
in-the reality as just-now we-were-saying the desire of-the friendship
αἰτία, καὶ τὸ ἐπιθυμοῦν φίλον ἐστὶν τούτῳ οὗ ἐπιθυμεῖ καὶ
cause and the desiring dear is to-this which it-desires and
τότε ὅταν ἐπιθυμῇ, ὃ δὲ τὸ πρότερον ἐλέγομεν φίλον
then when it-desires what and the before we-were-saying dear
εἶναι, ὕθλος τις ἦν, ὥσπερ ποίημα μακρὸν συγκείμενον;
to-be nonsense some was like poem long composed

e — κινδυνεύει, ἔφη. — ἀλλὰ μέντοι, ἦν δ' ἐγώ, τό γε
it-is-likely he-said but however said — I the at-least
ἐπιθυμοῦν, οὗ ἂν ἐνδεὲς ᾖ, τούτου ἐπιθυμεῖ. ἢ
desiring of-what — lacking it-be this it-desires is-it-not
γάρ; — ναί. — τὸ δ' ἐνδεὲς ἄρα φίλον ἐκείνου οὗ
for yes the and lacking then dear of-that of-which
ἂν ἐνδεὲς ᾖ; — δοκεῖ μοι. — ἐνδεὲς δὲ γίγνεται οὗ
— lacking it-be it-seems to-me lacking and becomes from-which
ἄν τι ἀφαιρῆται. — πῶς δ' οὔ; — τοῦ οἰκείου δή,
— anything is-taken-away how and not of-the own indeed
ὡς ἔοικεν, ὅ τε ἔρως καὶ ἡ φιλία καὶ ἡ ἐπιθυμία
as it-seems the both love and the friendship and the desire
τυγχάνει οὖσα, ὡς φαίνεται, ὦ Μενέξενέ τε καὶ Λύσι. —
happens being as it-appears O Menexenus both and Lysis
συνεφάτην. — ὑμεῖς ἄρα εἰ φίλοι ἐστὸν ἀλλήλοις, φύσει
the-two-agreed you then if friends you-two-are to-one-another by-nature
πῃ οἰκεῖοί ἐσθ' ὑμῖν αὐτοῖς. — κομιδῇ, ἐφάτην.
in-some-way own are to-you yourselves exactly the-two-said

X · THE TUTORS INTERRUPT

A lover loves only one akin to him in soul, character, or form, so a genuine lover must be loved in return; Hippothales flushes with pleasure. If the akin is the like, a rejected argument returns; if bad is akin to bad and good to good, the bad will be friends to the bad; if the akin is the good, only the good is friend to the good, also refuted. Socrates is at a loss. The tutors, slightly drunk from the Hermaea, call the boys home, and Socrates says they will be laughed at for thinking themselves friends yet not finding what a friend is.

καὶ εἰ ἄρα τις ἕτερος ἑτέρου ἐπιθυμεῖ, ἦν δ' ἐγώ, ὦ 222
and if after-all anyone one another desires said — I O
παῖδες, ἢ ἐρᾷ, οὐκ ἄν ποτε ἐπεθύμει οὐδὲ ἤρα οὐδὲ
boys or loves not — ever he-would-desire nor love nor
ἐφίλει, εἰ μὴ οἰκείός πῃ τῷ ἐρωμένῳ ἐτύγχανεν ὢν
be-fond-of if not own somehow to-the beloved he-happened being
ἢ κατὰ τὴν ψυχὴν ἢ κατά τι τῆς ψυχῆς ἦθος ἢ
either as-to the soul or as-to some of-the soul character or
τρόπους ἢ εἶδος. — πάνυ γε, ἔφη ὁ Μενέξενος· ὁ δὲ
ways or form certainly at-least said — Menexenus — but
Λύσις ἐσίγησεν. — εἶεν, ἦν δ' ἐγώ. τὸ μὲν δὴ φύσει
Lysis was-silent well said — I the indeed indeed by-nature
οἰκεῖον ἀναγκαῖον ἡμῖν πέφανται φιλεῖν. — ἔοικεν, ἔφη. —
own necessary for-us has-appeared to-love it-seems he-said
ἀναγκαῖον ἄρα τῷ γνησίῳ ἐραστῇ καὶ μὴ προσποιήτῳ
necessary then for-the genuine lover and not pretended
φιλεῖσθαι ὑπὸ τῶν παιδικῶν. — ὁ μὲν οὖν Λύσις καὶ ὁ
to-be-loved by the beloved — indeed then Lysis and —
Μενέξενος μόγις πως ἐπενευσάτην, ὁ δὲ Ἱπποθάλης
Menexenus with-difficulty somehow nodded — but Hippothales
ὑπὸ τῆς ἡδονῆς παντοδαπὰ ἠφίει χρώματα.
by the pleasure of-all-kinds let-go colors
καὶ ἐγὼ εἶπον, βουλόμενος τὸν λόγον ἐπισκέψασθαι, εἰ μέν c
and I said wishing the argument to-examine if indeed
τι τὸ οἰκεῖον τοῦ ὁμοίου διαφέρει, λέγοιμεν ἄν τι,
at-all the own from-the like differs we-would-say — something
ὡς ἐμοὶ δοκεῖ, ὦ Λύσι τε καὶ Μενέξενε, περὶ φίλου, ὃ
as to-me it-seems O Lysis both and Menexenus about friend what
ἔστιν· εἰ δὲ ταὐτὸν τυγχάνει ὂν ὅμοιόν τε καὶ οἰκεῖον, οὐ
it-is if but the-same it-happens being like both and own not
ῥᾴδιον ἀποβαλεῖν τὸν πρόσθεν λόγον, ὡς οὐ τὸ ὅμοιον τῷ
easy to-throw-off the former argument that not the like to-the

ὁμοίῳ κατὰ τὴν ὁμοιότητα ἄχρηστον· τὸ δὲ ἄχρηστον
like according-to the likeness useless the and useless
φίλον ὁμολογεῖν πλημμελές. βούλεσθ' οὖν, ἦν δ' ἐγώ,
dear to-agree out-of-tune do-you-wish then said — I
ἐπειδὴ ὥσπερ μεθύομεν ὑπὸ τοῦ λόγου, συγχωρήσωμεν
since as-if we-are-drunk by the argument let-us-concede
καὶ φῶμεν ἕτερόν τι εἶναι τὸ οἰκεῖον τοῦ ὁμοίου; —
and say other something to-be the own than-the like
πάνυ γε. — πότερον οὖν καὶ τἀγαθὸν οἰκεῖον θήσομεν
certainly at-least whether then also the-good own shall-we-set
παντί, τὸ δὲ κακὸν ἀλλότριον εἶναι; ἢ τὸ μὲν κακὸν
to-everyone the and bad alien to-be or the indeed bad
τῷ κακῷ οἰκεῖον, τῷ δὲ ἀγαθῷ τὸ ἀγαθόν, τῷ δὲ μήτε
to-the bad own to-the and good the good to-the and neither
ἀγαθῷ μήτε κακῷ τὸ μήτε ἀγαθὸν μήτε κακόν; — οὕτως
good nor bad the neither good nor bad so
ἐφάτην δοκεῖν σφίσιν ἕκαστον ἑκάστῳ οἰκεῖον εἶναι.
the-two-said to-seem to-them each to-each own to-be
— πάλιν ἄρα, ἦν δ' ἐγώ, ὦ παῖδες, οὓς τὸ πρῶτον λόγους
again then said — I O boys which the first arguments
ἀπεβαλόμεθα περὶ φιλίας, εἰς τούτους εἰσπεπτώκαμεν· ὁ
we-threw-off about friendship into these we-have-fallen the
γὰρ ἄδικος τῷ ἀδίκῳ καὶ ὁ κακὸς τῷ κακῷ οὐδὲν
for unjust to-the unjust and the bad to-the bad no
ἧττον φίλος ἔσται ἢ ὁ ἀγαθὸς τῷ ἀγαθῷ. — ἔοικεν,
less friend will-be than the good to-the good it-seems
ἔφη. — τί δέ; τὸ ἀγαθὸν καὶ τὸ οἰκεῖον ἂν ταὐτὸν
he-said what and the good and the own if the-same
φῶμεν εἶναι, ἄλλο τι ἢ ὁ ἀγαθὸς τῷ ἀγαθῷ μόνον
we-say to-be other anything than the good to-the good only

φίλος; — πάνυ γε. — ἀλλὰ μὴν καὶ τοῦτό γε ᾠόμεθα
friend certainly at-least but indeed also this at-least we-thought
ἐξελέγξαι ἡμᾶς αὐτούς· ἢ οὐ μέμνησθε; — μεμνήμεθα.
to-have-refuted us ourselves or not do-you-remember we-remember
τί οὖν ἂν ἔτι χρησαίμεθα τῷ λόγῳ; ἢ δῆλον ὅτι οὐδέν; e
what then — still could-we-do with-the argument or clear that nothing
δέομαι οὖν, ὥσπερ οἱ σοφοὶ ἐν τοῖς δικαστηρίοις, τὰ εἰρημένα
I-need then as the wise in the law-courts the things-said
ἅπαντα ἀναπεμπάσασθαι. εἰ γὰρ μήτε οἱ φιλούμενοι μήτε οἱ
all to-count-over if for neither the loved nor the
φιλοῦντες μήτε οἱ ὅμοιοι μήτε οἱ ἀνόμοιοι μήτε οἱ ἀγαθοὶ
loving nor the like nor the unlike nor the good
μήτε οἱ οἰκεῖοι μήτε τὰ ἄλλα ὅσα διεληλύθαμεν — οὐ
nor the own nor the others as-many-as we-have-gone-through not
γὰρ ἔγωγε ἔτι μέμνημαι ὑπὸ τοῦ πλήθους — ἀλλ' εἰ
for I-at-least any-longer remember by the multitude but if
μηδὲν τούτων φίλον ἐστίν, ἐγὼ μὲν οὐκέτι ἔχω τί λέγω.
none of-these dear is I indeed no-longer have what I-may-say
ταῦτα δ' εἰπὼν ἐν νῷ εἶχον ἄλλον ἤδη τινὰ 223
these-things and having-said in mind I-had another already some
τῶν πρεσβυτέρων κινεῖν· κᾆτα, ὥσπερ δαίμονές τινες,
of-the older to-stir and-then like daemons some
προσελθόντες οἱ παιδαγωγοί, ὅ τε τοῦ Μενεξένου καὶ ὁ
having-come-up the tutors the both — of-Menexenus and the
τοῦ Λύσιδος, ἔχοντες αὐτῶν τοὺς ἀδελφούς, παρεκάλουν
— of-Lysis having of-them the brothers summoned
καὶ ἐκέλευον αὐτοὺς οἴκαδ' ἀπιέναι· ἤδη γὰρ ἦν ὀψέ.
and bade them home to-go-away already for it-was late
τὸ μὲν οὖν πρῶτον καὶ ἡμεῖς καὶ οἱ περιεστῶτες αὐτοὺς
the indeed then first both we and those standing-around them
ἀπηλαύνομεν· ἐπειδὴ δὲ οὐδὲν ἐφρόντιζον ἡμῶν, ἀλλ'
drove-away when but nothing they-heeded us but

ὑποβαρβαρίζοντες ἠγανάκτουν τε καὶ οὐδὲν ἧττον ἐκάλουν,
speaking-broken-Greek they-were-vexed both and no less called
ἀλλ᾽ ἐδόκουν ἡμῖν ὑποπεπωκότες ἐν τοῖς Ἑρμαίοις ἄποροι
but they-seemed to-us having-drunk-a-little at the Hermaea impossible
εἶναι προσφέρεσθαι, ἡττηθέντες οὖν αὐτῶν διελύσαμεν τὴν
to-be to-deal-with defeated then by-them we-broke-up the
συνουσίαν. ὅμως δ᾽ ἔγωγε ἤδη ἀπιόντων αὐτῶν, νῦν
gathering nevertheless and I-at-least already (as)-going-off they now
μέν, ἦν δ᾽ ἐγώ, ὦ Λύσι τε καὶ Μενέξενε, καταγέλαστοι
indeed said — I O Lysis both and Menexenus laughable
γεγόναμεν ἐγώ τε, γέρων ἀνήρ, καὶ ὑμεῖς. ἐροῦσι γὰρ
we-have-become I both old man and you they-will-say for
οἵδε ἀπιόντες ὡς οἰόμεθα ἡμεῖς ἀλλήλων φίλοι εἶναι —
these going-off that we-think we of-one-another friends to-be
καὶ ἐμὲ γὰρ ἐν ὑμῖν τίθημι — οὔπω δὲ ὅτι ἔστιν ὁ
and me for among you I-set not-yet but what is the
φίλος οἷοί τε ἐγενόμεθα ἐξευρεῖν.
friend able — we-became to-find-out

PLATO

ΙΠΠΙΑΣ ΕΛΑΤΤΩΝ

Lesser Hippias

After Hippias' display on Homer, Eudicus asks why Socrates is silent. Socrates would like to ask about Eudicus' father Apemantus' claim that the Iliad is finer than the Odyssey as Achilles is better than Odysseus. Hippias, who answers all questions at Olympia and has never met his superior, agrees to answer. He says Homer made Achilles the best of those at Troy, Nestor the wisest, and Odysseus the most versatile. Socrates asks him to answer gently if he is slow, and asks whether Homer did not make Achilles versatile.

EUD. σὺ δὲ δὴ τί σιγᾷς, ὦ Σώκρατες, Ἱππίου τοσαῦτα 363
you and indeed why are-you-silent O Socrates Hippias so-much
ἐπιδειξαμένου, καὶ οὐχὶ ἢ συνεπαινεῖς τι τῶν εἰρημένων
having-displayed and not either join-in-praising anything of-the things-said
ἢ καὶ ἐλέγχεις, εἴ τί σοι μὴ καλῶς δοκεῖ εἰρηκέναι;
or even refute if anything to-you not finely he-seems to-have-said
ἄλλως τε ἐπειδὴ καὶ αὐτοὶ λελείμμεθα, οἳ μάλιστ' ἂν
otherwise both since also ourselves we-are-left who most —
ἀντιποιησαίμεθα μετεῖναι ἡμῖν τῆς ἐν φιλοσοφίᾳ διατριβῆς.
would-claim to-have-a-share for-us of-the in philosophy pursuit
SOC. καὶ μήν, ὦ Εὔδικε, ἔστι γε ἃ ἡδέως ἂν b
and indeed O Eudicus there-are at-least things-which gladly —
πυθοίμην Ἱππίου ὧν νυνδὴ ἔλεγεν περὶ Ὁμήρου. καὶ
I-would-learn from-Hippias of-what just-now he-said about Homer and
γὰρ τοῦ σοῦ πατρὸς Ἀπημάντου ἤκουον ὅτι ἡ Ἰλιὰς
for from-the your father Apemantus I-heard that the Iliad
κάλλιον εἴη ποίημα τῷ Ὁμήρῳ ἢ ἡ Ὀδύσσεια, τοσούτῳ
finer was poem — for-Homer than the Odyssey by-so-much
δὲ κάλλιον, ὅσῳ ἀμείνων Ἀχιλλεὺς Ὀδυσσέως
and finer by-as-much-as better Achilles than-Odysseus
εἴη· ἑκάτερον γὰρ τούτων τὸ μὲν εἰς Ὀδυσσέα ἔφη
was each for of-these the one about Odysseus he-said

πεποιῆσθαι, τὸ δ' εἰς Ἀχιλλέα. περὶ ἐκείνου οὖν ἡδέως
to-have-been-made the other about Achilles about that then gladly
ἄν, εἰ βουλομένῳ ἐστὶν Ἱππίᾳ, ἀναπυθοίμην ὅπως αὐτῷ
— if wishing it-is for-Hippias I-would-inquire how to-him
δοκεῖ περὶ τοῖν ἀνδροῖν τούτοιν, πότερον ἀμείνω φησὶν
it-seems about the-two men these which better he-says
εἶναι, ἐπειδὴ καὶ ἄλλα πολλὰ καὶ παντοδαπὰ ἡμῖν
to-be since also other many-things and of-all-kinds to-us
ἐπιδέδεικται καὶ περὶ ποιητῶν τε ἄλλων καὶ περὶ Ὁμήρου.
he-has-displayed both about poets both other and about Homer
EUD. ἀλλὰ δῆλον ὅτι οὐ φθονήσει Ἱππίας, ἐάν τι αὐτὸν
but clear that not will-begrudge Hippias if anything him
ἐρωτᾷς, ἀποκρίνεσθαι. ἦ γάρ, ὦ Ἱππία, ἐάν τι
you-ask to-answer is-it-not for O Hippias if anything
ἐρωτᾷ σε Σωκράτης, ἀποκρινῇ; ἢ πῶς ποιήσεις;
asks you Socrates you-will-answer or how will-you-do
d HIP. καὶ γὰρ ἂν δεινὰ ποιοίην, ὦ Εὔδικε, εἰ Ὀλυμπίαζε
and for — terrible-things would-I-do O Eudicus if to-Olympia
μὲν εἰς τὴν τῶν Ἑλλήνων πανήγυριν, ὅταν τὰ Ὀλύμπια
indeed to the of-the Greeks festival whenever the Olympic-games
ᾖ, ἀεὶ ἐπανιὼν οἴκοθεν ἐξ Ἤλιδος εἰς τὸ ἱερὸν παρέχω
be always going-up from-home from Elis into the temple I-offer
ἐμαυτὸν καὶ λέγοντα ὅτι ἄν τις βούληται ὧν ἄν
myself both saying whatever — anyone wishes of-what —
μοι εἰς ἐπίδειξιν παρεσκευασμένον ᾖ, καὶ ἀποκρινόμενον
for-me for display prepared be and answering
τῷ βουλομένῳ ὅτι ἄν τις ἐρωτᾷ, νῦν δὲ τὴν
to-the-one wishing whatever — anyone asks now but the
Σωκράτους ἐρώτησιν φύγοιμι.
of-Socrates questioning I-should-flee

SOC. μακάριόν γε, ὦ Ἱππία, πάθος πέπονθας, εἰ ἑκάστης 364
blessed at-least O Hippias experience you-have-had if each
Ὀλυμπιάδος οὕτως εὔελπις ὢν περὶ τῆς ψυχῆς εἰς σοφίαν
Olympiad so hopeful being about the soul for wisdom
ἀφικνῇ εἰς τὸ ἱερόν· καὶ θαυμάσαιμ' ἂν εἴ τις τῶν περὶ
you-come to the temple and I-would-wonder — if any of-the about
τὸ σῶμα ἀθλητῶν οὕτως ἀφόβως τε καὶ πιστευτικῶς
the body athletes so fearlessly both and confidently
ἔχων τῷ σώματι ἔρχεται αὐτόσε ἀγωνιούμενος, ὥσπερ
being in-the body goes thither going-to-contend as
σὺ φῂς τῇ διανοίᾳ.
you say in-the mind
HIP. εἰκότως, ὦ Σώκρατες, ἐγὼ τοῦτο πέπονθα· ἐξ
reasonably O Socrates I this have-experienced since
οὗ γὰρ ἤρξμαι Ὀλυμπίασιν ἀγωνίζεσθαι, οὐδενὶ πώποτε
which for I-began at-Olympia to-contend no-one ever
κρείττονι εἰς οὐδὲν ἐμαυτοῦ ἐνέτυχον.
stronger in anything than-myself have-I-met
SOC. καλόν γε λέγεις, ὦ Ἱππία, καὶ τῇ Ἠλείων πόλει b
fine at-least you-say O Hippias both for-the of-Eleans city
τῆς σοφίας ἀνάθημα τὴν δόξαν εἶναι τὴν σὴν καὶ τοῖς
of-the wisdom an-offering the reputation to-be the your and for-the
γονεῦσι τοῖς σοῖς. ἀτὰρ τί δὴ λέγεις ἡμῖν περὶ τοῦ
parents the your but what indeed do-you-say to-us about —
Ἀχιλλέως τε καὶ τοῦ Ὀδυσσέως; πότερον ἀμείνω καὶ
Achilles both and — Odysseus which better and
κατὰ τί φῂς εἶναι; ἡνίκα μὲν γὰρ πολλοὶ ἔνδον
in what do-you-say to-be when indeed for many inside
ἦμεν καὶ σὺ τὴν ἐπίδειξιν ἐποιοῦ, ἀπελείφθην σου τῶν
we-were and you the display were-making I-was-left-behind your of-the
λεγομένων — ὤκνουν γὰρ ἐπανερέσθαι, διότι ὄχλος τε
things-said I-shrank for to-ask-again because crowd both

πολὺς ἔνδον ἦν, καὶ μή σοι ἐμποδὼν εἴην ἐρωτῶν τῇ
great inside was and lest to-you in-the-way I-might-be asking to-the
ἐπιδείξει — νυνὶ δὲ ἐπειδὴ ἐλάττους τέ ἐσμεν καὶ Εὔδικος
display now but since fewer both we-are and Eudicus
ὅδε κελεύει ἐρέσθαι, εἰπέ τε καὶ δίδαξον ἡμᾶς σαφῶς, τί
here bids to-ask say both and teach us clearly what
ἔλεγες περὶ τούτοιν τοῖν ἀνδροῖν; πῶς διέκρινες αὐτούς;
you-said about these-two the-two men how did-you-distinguish them

HIP. ἀλλ᾽ ἐγώ σοι, ὦ Σώκρατες, ἐθέλω ἔτι σαφέστερον ἢ
but I to-you O Socrates wish still more-clearly than
τότε διελθεῖν ἃ λέγω καὶ περὶ τούτων καὶ ἄλλων. φημὶ
then to-go-through what I-say both about these and others I-say
γὰρ Ὅμηρον πεποιηκέναι ἄριστον μὲν ἄνδρα Ἀχιλλέα
for Homer to-have-made best indeed man Achilles
τῶν εἰς Τροίαν ἀφικομένων, σοφώτατον δὲ Νέστορα,
of-those to Troy having-come wisest and Nestor
πολυτροπώτατον δὲ Ὀδυσσέα.
most-versatile and Odysseus

d SOC. βαβαῖ, ὦ Ἱππία· ἆρ᾽ ἄν τί μοι χαρίσαιο τοιόνδε,
bless-me O Hippias then — anything to-me you-could-grant such
μή μου καταγελᾶν, ἐὰν μόγις μανθάνω τὰ λεγόμενα
not me to-laugh-at if with-difficulty I-learn the things-said
καὶ πολλάκις ἀνερωτῶ; ἀλλά μοι πειρῶ πράῳως τε καὶ
and often I-ask-again but for-me try gently both and
εὐκόλως ἀποκρίνεσθαι.
good-temperedly to-answer

HIP. αἰσχρὸν γὰρ ἂν εἴη, ὦ Σώκρατες, εἰ ἄλλους μὲν
shameful for — it-would-be O Socrates if others indeed
αὐτὰ ταῦτα παιδεύω καὶ ἀξιῶ διὰ ταῦτα χρήματα
very these-things I-educate and think-fit because-of these-things money

λαμβάνειν, αὐτὸς δὲ ὑπὸ σοῦ ἐρωτώμενος μὴ συγγνώμην
to-take myself but by you being-asked not indulgence
τ' ἔχοιμι καὶ πρᾴως ἀποκρινοίμην.
both I-should-have and gently should-answer
SOC. πάνυ καλῶς λέγεις. ἐγὼ γάρ τοι, ἡνίκα μὲν ἄριστον e
very finely you-speak I for surely when indeed best
τὸν Ἀχιλλέα ἔφησθα πεποιῆσθαι, ἐδόκουν σου μανθάνειν
— Achilles you-said to-have-been-made I-seemed you to-understand
ὅτι ἔλεγες, καὶ ἡνίκα τὸν Νέστορα σοφώτατον· ἐπειδὴ
what you-said and when — Nestor wisest when
δὲ τὸν Ὀδυσσέα εἶπες ὅτι πεποιηκὼς εἴη ὁ ποιητὴς
but — Odysseus you-said that having-made was the poet
πολυτροπώτατον, τοῦτο δ', ὡς γε πρὸς σὲ τἀληθῆ
most-versatile this but as at-least to you the-truth
εἰρῆσθαι, παντάπασιν οὐκ οἶδ' ὅτι λέγεις. καί μοι
to-have-been-said altogether not I-know what you-mean and to-me
εἰπέ, ἄν τι ἐνθένδε μᾶλλον μάθω· ὁ Ἀχιλλεὺς οὐ
say if anything from-here more I-may-learn — Achilles not
πολύτροπος τῷ Ὁμήρῳ πεποίηται;
versatile — by-Homer has-been-made

II · THE LIAR AND THE TRUTHFUL

Hippias quotes Achilles' words to Odysseus in the Embassy, hating the man who hides one thing and says another, as proof that Achilles is simple and true and Odysseus versatile and false. Socrates leaves Homer aside and asks Hippias to answer for himself. The false are able, cunning, and prudent, knowing what they do; they are wise and able to lie. Hippias, best at calculation, could best tell the truth about three times seven hundred and also lie about it consistently, as the ignorant could not. So the good calculator, and likewise the geometer, is the one able to be both true and false.

HIP. ἥκιστά γε, ὦ Σώκρατες, ἀλλ' ἁπλούστατος καὶ
least at-least O Socrates but simplest and
ἀληθέστατος, ἐπεὶ καὶ ἐν Λιταῖς, ἡνίκα πρὸς ἀλλήλους
truest since also in the-Prayers when to one-another
ποιεῖ αὐτοὺς διαλεγομένους, λέγει αὐτῷ ὁ Ἀχιλλεὺς πρὸς
he-makes them conversing says to-him — Achilles to
τὸν Ὀδυσσέα —
— Odysseus

365 διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
Zeus-born son-of-Laertes resourceful Odysseus
χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν,
it-is-needful indeed indeed the word bluntly to-speak-out
ὥσπερ δὴ κρανέω τε καὶ ὡς τελέεσθαι ὀίω·
as-very indeed I-will-accomplish both and as to-be-accomplished I-think
ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσιν,
hateful for to-me that-man alike-with of-Hades gates
b ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ εἴπῃ.
who — one-thing indeed hides in mind another but says
αὐτὰρ ἐγὼν ἐρέω, ὡς καὶ τετελεσμένον ἔσται.
but I will-speak as also accomplished will-be

ἐν τούτοις δηλοῖ τοῖς ἔπεσιν τὸν τρόπον ἑκατέρου τοῦ
in these he-shows the verses the way of-each the
ἀνδρός, ὡς ὁ μὲν Ἀχιλλεὺς εἴη ἀληθής τε καὶ ἁπλοῦς,
man that — indeed Achilles was true both and simple
ὁ δὲ Ὀδυσσεὺς πολύτροπός τε καὶ ψευδής· ποιεῖ γὰρ
— and Odysseus versatile both and false he-makes for
τὸν Ἀχιλλέα εἰς τὸν Ὀδυσσέα λέγοντα ταῦτα τὰ ἔπη.
— Achilles to — Odysseus saying these the verses

SOC. νῦν ἤδη, ὦ Ἱππία, κινδυνεύω μανθάνειν ὃ λέγεις·
now already O Hippias I-risk to-understand what you-mean
τὸν πολύτροπον ψευδῆ λέγεις, ὥς γε φαίνεται.
the versatile false you-mean as at-least it-appears
HIP. μάλιστα, ὦ Σώκρατες· τοιοῦτον γὰρ πεποίηκεν c
most O Socrates such for he-has-made
τὸν Ὀδυσσέα Ὅμηρος πολλαχοῦ καὶ ἐν Ἰλιάδι καὶ ἐν
— Odysseus Homer in-many-places both in Iliad and in
Ὀδυσσείᾳ.
Odyssey
SOC. ἐδόκει ἄρα, ὡς ἔοικεν, Ὁμήρῳ ἕτερος μὲν εἶναι ἀνὴρ
it-seemed then as it-seems to-Homer one indeed to-be man
ἀληθής, ἕτερος δὲ ψευδής, ἀλλ᾽ οὐχ ὁ αὐτός.
true another and false but not the same
HIP. πῶς γὰρ οὐ μέλλει, ὦ Σώκρατες;
how for not is-it-likely O Socrates
SOC. ἦ καὶ σοὶ δοκεῖ αὐτῷ, ὦ Ἱππία;
truly also to-you does-it-seem yourself O Hippias
HIP. πάντων μάλιστα· καὶ γὰρ ἂν δεινὸν εἴη εἰ μή.
of-all most and for — terrible it-would-be if not
SOC. τὸν μὲν Ὅμηρον τοίνυν ἐάσωμεν, ἐπειδὴ καὶ ἀδύνατον d
— indeed Homer then let-us-let-be since also impossible
ἐπανερέσθαι τί ποτε νοῶν ταῦτα ἐποίησεν τὰ ἔπη·
to-ask-again what ever meaning these-things he-made the verses
σὺ δ᾽ ἐπειδὴ φαίνῃ ἀναδεχόμενος τὴν αἰτίαν, καὶ σοὶ
you but since you-appear taking-up the case and to-you
συνδοκεῖ ταῦτα ἅπερ φῂς Ὅμηρον λέγειν, ἀπόκριναι
it-seems-too these-things which-very you-say Homer to-say answer
κοινῇ ὑπὲρ Ὁμήρου τε καὶ σαυτοῦ.
in-common on-behalf-of Homer both and yourself
HIP. ἔσται ταῦτα· ἀλλ᾽ ἐρώτα ἔμβραχυ ὅτι βούλει.
it-will-be these-things but ask in-short whatever you-wish

SOC. τοὺς ψευδεῖς λέγεις οἷον ἀδυνάτους τι ποιεῖν,
the false do-you-mean as unable anything to-do
ὥσπερ τοὺς κάμνοντας, ἢ δυνατούς τι ποιεῖν;
like the sick or able anything to-do
HIP. δυνατοὺς ἔγωγε καὶ μάλα σφόδρα ἄλλα τε πολλὰ
able I-at-least and very greatly other-things both many
καὶ ἐξαπατᾶν ἀνθρώπους.
and to-deceive humans
e SOC. δυνατοὶ μὲν δή, ὡς ἔοικεν, εἰσὶ κατὰ τὸν σὸν
able indeed indeed as it-seems they-are according-to the your
λόγον καὶ πολύτροποι· ἦ γάρ;
argument and versatile is-it-not for
HIP. ναί.
yes
SOC. πολύτροποι δ' εἰσὶ καὶ ἀπατεῶνες ὑπὸ ἠλιθιότητος
versatile and are-they and deceivers by silliness
καὶ ἀφροσύνης, ἢ ὑπὸ πανουργίας καὶ φρονήσεώς τινος;
and folly or by cunning and prudence some
HIP. ὑπὸ πανουργίας πάντων μάλιστα καὶ φρονήσεως.
by cunning of-all most and prudence
SOC. φρόνιμοι μὲν ἄρα εἰσίν, ὡς ἔοικεν.
prudent indeed then they-are as it-seems
HIP. ναὶ μὰ Δία, λίαν γε.
yes by Zeus exceedingly at-least
SOC. φρόνιμοι δὲ ὄντες οὐκ ἐπίστανται ὅτι ποιοῦσιν, ἢ
prudent and being not do-they-know what they-do or
ἐπίστανται;
do-they-know
HIP. καὶ μάλα σφόδρα ἐπίστανται· διὰ ταῦτα καὶ
and very greatly they-know because-of these-things also
κακουργοῦσιν.
they-do-mischief

SOC. ἐπιστάμενοι δὲ ταῦτα ἃ ἐπίστανται πότερον
knowing and these-things which they-know whether
ἀμαθεῖς εἰσιν ἢ σοφοί;
ignorant are-they or wise
HIP. σοφοὶ μὲν οὖν αὐτά γε ταῦτα, ἐξαπατᾶν. 366
wise indeed then very at-least in-these-things to-deceive
SOC. ἔχε δή· ἀναμνησθῶμεν τί ἐστιν ὃ λέγεις. τοὺς
hold indeed let-us-recall what it-is which you-mean the
ψευδεῖς φὴς εἶναι δυνατοὺς καὶ φρονίμους καὶ ἐπιστήμονας
false you-say to-be able and prudent and knowing
καὶ σοφοὺς εἰς ἅπερ ψευδεῖς;
and wise in which-very-things false
HIP. φημὶ γὰρ οὖν.
I-say for indeed
SOC. ἄλλους δὲ τοὺς ἀληθεῖς τε καὶ ψευδεῖς, καὶ
other and the true both and false and
ἐναντιωτάτους ἀλλήλοις;
most-opposite to-one-another
HIP. λέγω ταῦτα.
I-mean these-things
SOC. φέρε δή· τῶν μὲν δυνατῶν τινες καὶ σοφῶν, ὡς
come indeed of-the indeed able some and wise as
ἔοικεν, εἰσὶν οἱ ψευδεῖς κατὰ τὸν σὸν λόγον.
it-seems are the false according-to the your argument
HIP. μάλιστά γε.
most at-least
SOC. ὅταν δὲ λέγῃς δυνατοὺς καὶ σοφοὺς εἶναι τοὺς ψευδεῖς b
when and you-say able and wise to-be the false
εἰς αὐτὰ ταῦτα, πότερον λέγεις δυνατοὺς εἶναι ψεύδεσθαι
in very these-things whether do-you-mean able to-be to-lie
ἐὰν βούλωνται, ἢ ἀδυνάτους εἰς ταῦτα ἅπερ ψεύδονται;
if they-wish or unable in these-things which-very they-lie

HIP. δυνατοὺς ἔγωγε.

able I-at-least

SOC. ὡς ἐν κεφαλαίῳ ἄρα εἰρῆσθαι, οἱ ψευδεῖς εἰσιν οἱ

so in sum then to-have-been-said the false are the

σοφοί τε καὶ δυνατοὶ ψεύδεσθαι.

wise both and able to-lie

HIP. ναί.

yes

SOC. ἀδύνατος ἄρα ψεύδεσθαι ἀνὴρ καὶ ἀμαθὴς οὐκ ἂν

unable then to-lie a-man and ignorant not —

εἴη ψευδής.

would-be false

HIP. ἔχει οὕτως.

it-is so

c SOC. δυνατὸς δέ γ' ἐστὶν ἕκαστος ἄρα, ὃς ἂν ποιῇ

able and at-least is each-one then who — does

τότε ὃ ἂν βούληται, ὅταν βούληται· οὐχ ὑπὸ νόσου

then what — he-wishes when he-wishes not by disease

λέγω ἐξειργόμενον οὐδὲ τῶν τοιούτων, ἀλλὰ ὥσπερ σὺ

I-mean prevented nor the such-things but as you

δυνατὸς εἶ γράψαι τοὐμὸν ὄνομα ὅταν βούλῃ, οὕτω λέγω.

able are to-write my name when you-wish so I-mean

ἢ οὐχ, ὃς ἂν οὕτως ἔχῃ, καλεῖς σὺ δυνατόν;

or not whoever — so is do-you-call you able

HIP. ναί.

yes

SOC. λέγε δή μοι, ὦ Ἱππία, οὐ σὺ μέντοι ἔμπειρος εἶ

tell indeed me O Hippias not you surely experienced are

λογισμῶν καὶ λογιστικῆς;

in-calculations and calculation

HIP. πάντων μάλιστα, ὦ Σώκρατες.

of-all most O Socrates

SOC. οὐκοῦν εἰ καί τίς σε ἔροιτο τὰ τρὶς ἑπτακόσια d
therefore if also anyone you should-ask the three-times seven-hundred
ὁπόσος ἐστὶν ἀριθμός, εἰ βούλοιο, πάντων τάχιστα καὶ
how-great is the-number if you-wished of-all most-quickly and
μάλιστ᾽ ἂν εἴποις τἀληθῆ περὶ τούτου;
most — would-you-say the-truth about this
HIP. πάνυ γε.
certainly at-least
SOC. ἆρα ὅτι δυνατώτατός τε εἶ καὶ σοφώτατος κατὰ
then because ablest both you-are and wisest in
ταῦτα;
these-things
HIP. ναί.
yes
SOC. πότερον οὖν σοφώτατός τε εἶ καὶ δυνατώτατος
whether then wisest both you-are and ablest
μόνον, ἢ καὶ ἄριστος ταῦτα ἅπερ δυνατώτατός τε
only or also best in-these-things which-very ablest both
καὶ σοφώτατος, τὰ λογιστικά;
and wisest the calculating-things
HIP. καὶ ἄριστος δήπου, ὦ Σώκρατες.
also best surely O Socrates
SOC. τὰ μὲν δὴ ἀληθῆ σὺ ἂν δυνατώτατα εἴποις περὶ e
the indeed indeed true-things you — most-ably would-say about
τούτων· ἦ γάρ;
these is-it-not for
HIP. οἶμαι ἔγωγε.
I-think I-at-least
SOC. τί δὲ τὰ ψευδῆ περὶ τῶν αὐτῶν τούτων; καί μοι, 367
what and the false-things about the same these and to-me
ὥσπερ τὰ πρότερα, γενναίως καὶ μεγαλοπρεπῶς ἀπόκριναι,
as the former-things nobly and magnificently answer

ὦ Ἱππία· εἴ τίς σε ἔροιτο τὰ τρὶς ἑπτακόσια πόσα ἐστί,
O Hippias if anyone you should-ask the three-times seven-hundred how-many are
πότερον σὺ ἂν μάλιστα ψεύδοιο καὶ ἀεὶ κατὰ ταὐτὰ ψευδῆ
whether you — most would-lie and always in-the same false-things
λέγοις περὶ τούτων, βουλόμενος ψεύδεσθαι καὶ μηδέποτε
would-say about these wishing to-lie and never
ἀληθῆ ἀποκρίνεσθαι, ἢ ὁ ἀμαθὴς εἰς λογισμοὺς δύναιτ'
true-things to-answer or the ignorant in calculations could
ἂν σοῦ μᾶλλον ψεύδεσθαι βουλομένου; ἢ ὁ μὲν ἀμαθὴς
— than-you rather to-lie wishing or the indeed ignorant
πολλάκις ἂν βουλόμενος ψευδῆ λέγειν τἀληθῆ ἂν εἴποι
often — wishing false-things to-say the-truth — would-say
ἄκων, εἰ τύχοι, διὰ τὸ μὴ εἰδέναι, σὺ δὲ ὁ σοφός,
unwillingly if be-happened because-of the not to-know you and the wise
εἴπερ βούλοιο ψεύδεσθαι, ἀεὶ ἂν κατὰ τὰ αὐτὰ ψεύδοιο;
if-indeed you-should-wish to-lie always — in the same would-lie

HIP. ναί, οὕτως ἔχει ὡς σὺ λέγεις.
yes so it-is as you say

SOC. ὁ ψευδὴς οὖν πότερον περὶ μὲν τἆλλα ψευδής
the liar then whether about indeed the-other-things false
ἐστιν, οὐ μέντοι περὶ ἀριθμόν, οὐδὲ ἀριθμῶν ἂν ψεύσαιτο;
is not however about number nor in-numbers — would-he-lie

HIP. καὶ ναὶ μὰ Δία περὶ ἀριθμόν.
and yes by Zeus about number

b SOC. θῶμεν ἄρα καὶ τοῦτο, ὦ Ἱππία, περὶ λογισμόν τε
let-us-set then also this O Hippias about calculation both
καὶ ἀριθμὸν εἶναί τινα ἄνθρωπον ψευδῆ;
and number to-be some human false

HIP. ναί.
yes

SOC. τίς οὖν ἂν εἴη οὗτος; οὐχὶ δεῖ ὑπάρχειν αὐτῷ,
who then — would-be this-one not is-it-needful to-belong to-him
εἴπερ μέλλει ψευδὴς ἔσεσθαι, ὡς σὺ ἄρτι ὡμολόγεις,
if-indeed he-is-going false to-be as you just-now agreed
δυνατὸν εἶναι ψεύδεσθαι; ὁ γὰρ ἀδύνατος ψεύδεσθαι, εἰ
able to-be to-lie the for unable to-lie if
μέμνησαι, ὑπὸ σοῦ ἐλέγετο ὅτι οὐκ ἄν ποτε ψευδὴς γένοιτο.
you-remember by you was-said that not — ever false would-become
HIP. ἀλλὰ μέμνημαι καὶ ἐλέχθη οὕτως.
but I-remember and it-was-said so
SOC. οὐκοῦν ἄρτι ἐφάνης σὺ δυνατώτατος ὢν ψεύδεσθαι
therefore just-now appeared you ablest being to-lie
περὶ λογισμῶν;
about calculations
HIP. ναί, ἐλέχθη γέ τοι καὶ τοῦτο.
yes it-was-said at-least surely also this
SOC. ἆρ' οὖν καὶ δυνατώτατος εἶ ἀληθῆ λέγειν περὶ c
so then also ablest are-you true-things to-say about
λογισμῶν;
calculations
HIP. πάνυ γε.
certainly at-least
SOC. οὐκοῦν ὁ αὐτὸς ψευδῆ καὶ ἀληθῆ λέγειν περὶ
therefore the same false-things and true-things to-say about
λογισμῶν δυνατώτατος· οὗτος δ' ἐστὶν ὁ ἀγαθὸς περὶ
calculations ablest this-one and is the good about
τούτων, ὁ λογιστικός.
these the calculator
HIP. ναί.
yes

SOC. τίς οὖν ψευδὴς περὶ λογισμὸν γίγνεται, ὦ Ἱππία,
who then false about calculation becomes O Hippias
ἄλλος ἢ ὁ ἀγαθός; ὁ αὐτὸς γὰρ καὶ δυνατός· οὗτος
other than the good the same for both able this-one
δὲ καὶ ἀληθής.
and also true

HIP. φαίνεται.
it-appears

d SOC. ὁρᾷς οὖν ὅτι ὁ αὐτὸς ψευδής τε καὶ ἀληθὴς περὶ τούτων,
you-see then that the same false both and true about these
καὶ οὐδὲν ἀμείνων ὁ ἀληθὴς τοῦ ψευδοῦς; ὁ αὐτὸς γὰρ
and no better the true than-the false the same for
δήπου ἐστὶ καὶ οὐκ ἐναντιώτατα ἔχει, ὥσπερ σὺ ᾠου ἄρτι.
surely he-is and not most-opposite are as you thought just-now

HIP. οὐ φαίνεται ἐνταῦθά γε.
not it-appears here at-least

SOC. βούλει οὖν σκεψώμεθα καὶ ἄλλοθι;
do-you-wish then let-us-consider also elsewhere

HIP. εἴ γε σὺ βούλει.
if at-least you wish

SOC. οὐκοῦν καὶ γεωμετρίας ἔμπειρος εἶ;
therefore also of-geometry experienced are-you

HIP. ἔγωγε.
I-at-least

SOC. τί οὖν; οὐ καὶ ἐν γεωμετρίᾳ οὕτως ἔχει· ὁ αὐτὸς
what then not also in geometry so it-is the same
δυνατώτατος ψεύδεσθαι καὶ ἀληθῆ λέγειν περὶ τῶν
ablest to-lie and true-things to-say about the
διαγραμμάτων, ὁ γεωμετρικός;
diagrams the geometer

HIP. ναί.
yes

SOC. περὶ ταῦτα οὖν ἀγαθὸς ἄλλος τις ἢ οὗτος; e
about these then good other anyone than this-one

HIP. οὐκ ἄλλος.
not other

SOC. οὐκοῦν ὁ ἀγαθὸς καὶ σοφὸς γεωμέτρης δυνατώτατός
therefore the good and wise geometer ablest
γε ἀμφότερα; καὶ εἴπερ τις ἄλλος ψευδὴς περὶ
at-least both-ways and if-indeed anyone other false about
διαγράμματα, οὗτος ἂν εἴη, ὁ ἀγαθός; οὗτος γὰρ δυνατός,
diagrams this-one — would-be the good this-one for able
ὁ δὲ κακὸς ἀδύνατος ἦν ψεύδεσθαι· ὥστε οὐκ ἂν γένοιτο
the but bad unable was to-lie so-that not — would-become
ψευδὴς ὁ μὴ δυνάμενος ψεύδεσθαι, ὡς ὡμολόγηται.
false the not being-able to-lie as has-been-agreed

HIP. ἔστι ταῦτα.
it-is these-things

III · THE SAME MAN TRUE AND FALSE

So in astronomy too the same man is true and false. Socrates recalls Hippias' boast in the market-place that he came to Olympia in nothing he had not made himself, from ring and seal to shoes, cloak, and Persian belt, bringing poems and speeches and knowing rhythms, harmonies, letters, and memory. In none of these arts are the true man and the false apart, so if Odysseus was false he was also true, and Achilles too. Hippias protests that Socrates picks at the hardest point and offers a speech for Achilles; Socrates answers that he presses only those he thinks wise.

368 SOC. ἔτι τοίνυν καὶ τὸν τρίτον ἐπισκεψώμεθα, τὸν
further then also the third let-us-examine the
ἀστρονόμον, ἧς αὖ σὺ τέχνης ἔτι μᾶλλον ἐπιστήμων
astronomer of-which again you art still more knowing
οἴει εἶναι ἢ τῶν ἔμπροσθεν. ἦ γάρ, ὦ Ἱππία;
think to-be than of-the before is-it-not for O Hippias
HIP. ναί.
yes
SOC. οὐκοῦν καὶ ἐν ἀστρονομίᾳ ταὐτὰ ταῦτά ἐστιν;
therefore also in astronomy the-same these-things are
HIP. εἰκός γε, ὦ Σώκρατες.
likely at-least O Socrates
SOC. καὶ ἐν ἀστρονομίᾳ ἄρα εἴπερ τις καὶ ἄλλος ψευδής,
and in astronomy then if-indeed anyone also other false
ὁ ἀγαθὸς ἀστρονόμος ψευδὴς ἔσται, ὁ δυνατὸς ψεύδεσθαι.
the good astronomer false will-be the able to-lie
οὐ γὰρ ὅ γε ἀδύνατος· ἀμαθὴς γάρ.
not for the-one at-least unable ignorant for
HIP. φαίνεται οὕτως.
it-appears so
SOC. ὁ αὐτὸς ἄρα καὶ ἐν ἀστρονομίᾳ ἀληθής τε καὶ
the same then also in astronomy true both and
ψευδὴς ἔσται.
false will-be
HIP. ἔοικεν.
it-seems
b SOC. ἴθι δή, ὦ Ἱππία, ἀνέδην οὑτωσὶ ἐπίσκεψαι κατὰ
come indeed O Hippias freely thus examine through
πασῶν τῶν ἐπιστημῶν, εἴ που ἔστιν ἄλλως ἔχον ἢ
all the knowledges whether anywhere it-is otherwise being than
οὕτως. πάντως δὲ πλείστας τέχνας πάντων σοφώτατος
so in-every-way and most arts of-all wisest

εἶ ἀνθρώπων, ὡς ἐγώ ποτέ σου ἤκουον μεγαλαυχουμένου,
you-are of-humans as I once you heard boasting
πολλὴν σοφίαν καὶ ζηλωτὴν σαυτοῦ διεξιόντος ἐν ἀγορᾷ
much wisdom and enviable of-yourself going-through in market-place
ἐπὶ ταῖς τραπέζαις. ἔφησθα δὲ ἀφικέσθαι ποτὲ εἰς Ὀλυμπίαν
at the tables you-said and to-have-come once to Olympia
ἃ εἶχες περὶ τὸ σῶμα ἅπαντα σαυτοῦ ἔργα ἔχων·
what-things you-had about the body all your-own works having
πρῶτον μὲν δακτύλιον — ἐντεῦθεν γὰρ ἤρχου — ὃν εἶχες
first indeed a-ring from-there for you-began which you-had
σαυτοῦ ἔχειν ἔργον, ὡς ἐπιστάμενος δακτυλίους γλύφειν, καὶ
of-yourself to-have work as knowing rings to-engrave and
ἄλλην σφραγῖδα σὸν ἔργον, καὶ στλεγγίδα καὶ λήκυθον ἃ
other seal your work and strigil and oil-flask which
αὐτὸς ἠργάσω· ἔπειτα ὑποδήματα ἃ εἶχες ἔφησθα αὐτὸς
yourself you-wrought then shoes which you-had you-said yourself
σκυτοτομῆσαι, καὶ τὸ ἱμάτιον ὑφῆναι καὶ τὸν χιτωνίσκον·
to-have-cobbled and the cloak to-have-woven and the tunic
καὶ ὅ γε πᾶσιν ἔδοξεν ἀτοπώτατον καὶ σοφίας πλείστης
and what at-least to-all seemed most-strange and of-wisdom greatest
ἐπίδειγμα, ἐπειδὴ τὴν ζώνην ἔφησθα τοῦ χιτωνίσκου,
display when the belt you-said of-the tunic
ἣν εἶχες, εἶναι μὲν οἵαι αἱ Περσικαὶ τῶν πολυτελῶν,
which you-had to-be indeed such-as the Persian of-the costly
ταύτην δὲ αὐτὸς πλέξαι· πρὸς δὲ τούτοις ποιήματα
this but yourself to-have-plaited besides and these poems
ἔχων ἐλθεῖν, καὶ ἔπη καὶ τραγῳδίας καὶ διθυράμβους,
having to-have-come both epics and tragedies and dithyrambs
καὶ καταλογάδην πολλοὺς λόγους καὶ παντοδαποὺς
and in-prose many speeches and of-all-kinds
συγκειμένους· καὶ περὶ τῶν τεχνῶν δὴ ὧν ἄρτι ἐγὼ
composed and about the arts indeed of-which just-now I

ἔλεγον ἐπιστήμων ἀφικέσθαι διαφερόντως τῶν ἄλλων,
was-speaking knowing to-have-come beyond the others
καὶ περὶ ῥυθμῶν καὶ ἁρμονιῶν καὶ γραμμάτων ὀρθότητος,
both about rhythms and harmonies and of-letters correctness
καὶ ἄλλα ἔτι πρὸς τούτοις πάνυ πολλά, ὡς ἐγὼ δοκῶ
and other-things further besides these very many as I seem
μνημονεύειν· καίτοι τό γε μνημονικὸν ἐπελαθόμην σου,
to-remember and-yet the at-least mnemonic I-forgot your
ὡς ἔοικε, τέχνημα, ἐν ᾧ σὺ οἴει λαμπρότατος εἶναι·
as it-seems device in which you think most-brilliant to-be
οἶμαι δὲ καὶ ἄλλα πάμπολλα ἐπιλελῆσθαι.
I-think and also other very-many-things to-have-forgotten
369 ἀλλ' ὅπερ ἐγὼ λέγω, καὶ εἰς τὰς σαυτοῦ τέχνας
but what-very I say both to the your-own arts
βλέψας — ἱκαναὶ δέ — καὶ εἰς τὰς τῶν ἄλλων εἰπέ
having-looked sufficient and also to the of-the others tell
μοι, ἐάν που εὕρῃς ἐκ τῶν ὡμολογημένων ἐμοί τε
me if anywhere you-find from the things-agreed by-me both
καὶ σοί, ὅπου ἐστὶν ὁ μὲν ἀληθής, ὁ δὲ ψευδής,
and you where is the indeed true the-other and false
χωρὶς καὶ οὐχ ὁ αὐτός; ἐν ἥτινι βούλει σοφίᾳ τοῦτο
apart and not the same in whatever you-wish wisdom this
σκέψαι ἢ πανουργίᾳ ἢ ὁτιοῦν χαίρεις ὀνομάζων· ἀλλ'
consider or cunning or whatever you-delight-in naming but
οὐχ εὑρήσεις, ὦ ἑταῖρε — οὐ γὰρ ἔστιν — ἐπεὶ σὺ εἰπέ.
not you-will-find O comrade not for it-is since you say
HIP. ἀλλ' οὐκ ἔχω, ὦ Σώκρατες, νῦν γε οὕτως.
but not I-can O Socrates now at-least thus

SOC. οὐδέ γε ἕξεις, ὡς ἐγὼ οἶμαι· εἰ δ' ἐγὼ ἀληθῆ
nor at-least will-you-be-able as I think if but I true-things
λέγω, μέμνησαι ὃ ἡμῖν συμβαίνει ἐκ τοῦ λόγου, ὦ
say you-remember what to-us follows from the argument O
Ἱππία.
Hippias

HIP. οὐ πάνυ τι ἐννοῶ, ὦ Σώκρατες, ὃ λέγεις.
not very at-all I-see O Socrates what you-mean

SOC. νυνὶ γὰρ ἴσως οὐ χρῇ τῷ μνημονικῷ τεχνήματι — b
now for perhaps not you-use the mnemonic device
δῆλον γὰρ ὅτι οὐκ οἴει δεῖν — ἀλλὰ ἐγώ σε ὑπομνήσω.
clear for that not you-think it-needful but I you will-remind
οἶσθα ὅτι τὸν μὲν Ἀχιλλέα ἔφησθα ἀληθῆ εἶναι, τὸν
you-know that — indeed Achilles you-said true to-be —
δὲ Ὀδυσσέα ψευδῆ καὶ πολύτροπον;
and Odysseus false and versatile

HIP. ναί.
yes

SOC. νῦν οὖν αἰσθάνῃ ὅτι ἀναπέφανται ὁ αὐτὸς ὢν ψευδής
now then do-you-perceive that has-been-shown the same being false
τε καὶ ἀληθής, ὥστε εἰ ψευδὴς ὁ Ὀδυσσεὺς ἦν, καὶ ἀληθὴς
both and true so-that if false — Odysseus was also true
γίγνεται, καὶ εἰ ἀληθὴς ὁ Ἀχιλλεύς, καὶ ψευδής, καὶ οὐ
he-becomes and if true — Achilles also false and not
διάφοροι ἀλλήλων οἱ ἄνδρες οὐδ' ἐναντίοι, ἀλλ' ὅμοιοι;
differing from-one-another the men nor opposite but alike

HIP. ὦ Σώκρατες, ἀεὶ σύ τινας τοιούτους πλέκεις λόγους, c
O Socrates always you some such weave arguments
καὶ ἀπολαμβάνων ὃ ἂν ᾖ δυσχερέστατον τοῦ λόγου,
and taking-up whatever — be most-troublesome of-the argument
τούτου ἔχῃ κατὰ σμικρὸν ἐφαπτόμενος, καὶ οὐχ ὅλῳ
this you-hold by little fastening-on and not with-whole

ἀγωνίζῃ τῷ πράγματι περὶ ὅτου ἂν ὁ λόγος ᾖ· ἐπεὶ
you-contend the matter about which — the argument be since
καὶ νῦν, ἐὰν βούλῃ, ἐπὶ πολλῶν τεκμηρίων ἀποδείξω
also now if you-wish on many proofs I-will-show
σοι ἱκανῷ λόγῳ Ὅμηρον Ἀχιλλέα πεποιηκέναι ἀμείνω
you by-sufficient argument Homer Achilles to-have-made better
Ὀδυσσέως καὶ ἀψευδῆ, τὸν δὲ δολερόν τε καὶ πολλὰ
than-Odysseus and unlying the-other and crafty both and many-things
ψευδόμενον καὶ χείρω Ἀχιλλέως. εἰ δὲ βούλει, σὺ αὖ
lying and worse than-Achilles if but you-wish you in-turn
ἀντιπαράβαλλε λόγον παρὰ λόγον, ὡς ὁ ἕτερος ἀμείνων
set-against speech beside speech that the other better
ἐστί· καὶ μᾶλλον εἴσονται οὗτοι ὁπότερος ἄμεινον λέγει.
is and more will-know these which better speaks
d soc. ὦ Ἱππία, ἐγώ τοι οὐκ ἀμφισβητῶ μὴ οὐχὶ σὲ εἶναι
O Hippias I surely not dispute that — you to-be
σοφώτερον ἢ ἐμέ· ἀλλ᾽ ἀεὶ εἴωθα, ἐπειδάν τις
wiser than me but always I-am-accustomed whenever anyone
λέγῃ τι, προσέχειν τὸν νοῦν, ἄλλως τε καὶ ἐπειδάν
says something to-apply the mind otherwise both and when
μοι δοκῇ σοφὸς εἶναι ὁ λέγων, καὶ ἐπιθυμῶν μαθεῖν ὅτι
to-me he-seems wise to-be the speaker and desiring to-learn what
λέγει διαπυνθάνομαι καὶ ἐπανασκοπῶ καὶ συμβιβάζω τὰ
he-says I-inquire-thoroughly and re-examine and put-together the
λεγόμενα, ἵνα μάθω· ἐὰν δὲ φαῦλος δοκῇ μοι εἶναι ὁ
things-said so-that I-may-learn if but poor he-seems to-me to-be the
λέγων, οὔτε ἐπανερωτῶ οὔτε μοι μέλει ὧν λέγει. καὶ
speaker neither do-I-ask-again nor to-me matters of-what he-says and
γνώσῃ τούτῳ οὓς ἂν ἐγὼ ἡγῶμαι σοφοὺς εἶναι· εὑρήσεις
you-will-know by-this whom — I consider wise to-be you-will-find

γάρ με λιπαρῆ ὄντα περὶ τὰ λεγόμενα ὑπὸ τούτου καὶ
for me persistent being about the things-said by this-one and
πυνθανόμενον παρ᾽ αὐτοῦ, ἵνα μαθών τι ὠφεληθῶ.
inquiring from him so-that having-learned something I-may-be-benefited

IV · ACHILLES' LIES

Socrates notes that Achilles, after declaring he would sail home next day, never prepared to sail, and later told Ajax he would stay until Hector reached the ships. Hippias replies that Achilles lies without intent, forced by the army's plight, while Odysseus lies willingly and by design. Socrates says Achilles must then be the more cunning, contradicting himself before Odysseus without being caught. Hippias calls Achilles' change of mind goodwill, and Socrates points out that they had just found the willing liars better than the unwilling.

SOC. ἐπεὶ καὶ νῦν ἐννενόηκα σοῦ λέγοντος, ὅτι ἐν τοῖς ἔπεσιν 370
since also now I-have-noticed you saying that in the verses
οἷς σὺ ἄρτι ἔλεγες, ἐνδεικνύμενος τὸν Ἀχιλλέα εἰς τὸν
which you just-now said showing — Achilles to —
Ὀδυσσέα λέγειν ὡς ἀλαζόνα ὄντα, ἄτοπόν μοι δοκεῖ εἶναι,
Odysseus to-speak as a-boaster being strange to-me it-seems to-be
εἰ σὺ ἀληθῆ λέγεις, ὅτι ὁ μὲν Ὀδυσσεὺς οὐδαμοῦ φαίνεται
if you true-things say that — indeed Odysseus nowhere appears
ψευσάμενος, ὁ πολύτροπος, ὁ δὲ Ἀχιλλεὺς πολύτροπός
having-lied the versatile — but Achilles versatile

τις φαίνεται κατὰ τὸν σὸν λόγον· ψεύδεται γοῦν.
some appears according-to the your argument he-lies at-any-rate
προειπὼν γὰρ ταῦτα τὰ ἔπη, ἅπερ καὶ σὺ εἶπες ἄρτι —
having-said-before for these the verses which-very also you said just-now

ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσιν,
hateful for to-me that-man alike-with of-Hades gates
ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ εἴπῃ,
who — one-thing indeed hides in mind another but says

b ὀλίγον ὕστερον λέγει ὡς οὔτ' ἂν ἀναπεισθείη ὑπὸ τοῦ
little later he-says that neither — would-he-be-persuaded by —
Ὀδυσσέως τε καὶ τοῦ Ἀγαμέμνονος οὔτε μένοι τὸ
Odysseus both and — Agamemnon nor would-remain —
παράπαν ἐν τῇ Τροίᾳ, ἀλλ' —
at-all in — Troy but

αὔριον ἱρὰ Διὶ ῥέξας, φησί, καὶ πᾶσι θεοῖσιν,
tomorrow sacred-things to-Zeus having-done he-says and to-all gods
νηήσας εὖ νῆας, ἐπὴν ἅλαδε προερύσσω,
having-loaded well ships when to-the-sea I-have-dragged-down
ὄψεαι, αἴ κ' ἐθέλῃσθα καὶ αἴ κέν τοι τὰ μεμήλῃ,
you-will-see if — you-wish and if — to-you these-things are-of-concern
ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας
at-dawn very the-Hellespont upon fishy sailing
c νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·
ships my in and men to-row eager
εἰ δέ κεν εὐπλοΐην δώῃ κλυτὸς Ἐννοσίγαιος,
if but — fair-voyage should-give renowned Earth-shaker
ἤματί κεν τριτάτῳ Φθίην ἐρίβωλον ἱκοίμην.
on-day — third Phthia fertile I-would-reach

ἔτι δὲ πρότερον τούτων πρὸς τὸν Ἀγαμέμνονα
further and before these to — Agamemnon
λοιδορούμενος εἶπεν —
reviling he-said

νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ λώϊόν ἐστιν
now and I-go to-Phthia since truly much better it-is
οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' ὀίω
homeward to-go with ships curved nor you I-think
ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν. d
here unhonored being wealth and riches to-draw-off

ταῦτα εἰπὼν τοτὲ μὲν ἐναντίον τῆς στρατιᾶς ἁπάσης, e
these-things having-said at-one-time indeed before the army whole
τοτὲ δὲ πρὸς τοὺς ἑαυτοῦ ἑταίρους, οὐδαμοῦ φαίνεται
at-another and to the his-own comrades nowhere appears
οὔτε παρασκευασάμενος οὔτ' ἐπιχειρήσας καθέλκειν τὰς
neither having-prepared nor having-attempted to-drag-down the
ναῦς ὡς ἀποπλευσούμενος οἴκαδε, ἀλλὰ πάνυ γενναίως
ships as going-to-sail-away home but very nobly
ὀλιγωρῶν τοῦ τἀληθῆ λέγειν. ἐγὼ μὲν οὖν, ὦ Ἱππία,
disregarding the the-truth to-speak I indeed then O Hippias
καὶ ἐξ ἀρχῆς σε ἠρόμην ἀπορῶν ὁπότερος τούτοιν τοῖν
also from beginning you asked being-at-a-loss which of-these-two the-two
ἀνδροῖν ἀμείνων πεποίηται τῷ ποιητῇ, καὶ ἡγούμενος
men better has-been-made by-the poet and thinking
ἀμφοτέρω ἀρίστω εἶναι καὶ δύσκριτον ὁπότερος ἀμείνων
both best to-be and hard-to-judge which better
εἴη καὶ περὶ ψεύδους καὶ ἀληθείας καὶ τῆς ἄλλης ἀρετῆς·
might-be both about falsehood and truth and the other virtue
ἀμφοτέρω γὰρ καὶ κατὰ τοῦτο παραπλησίω ἐστόν.
both for also in this alike the-two-are

HIP. οὐ γὰρ καλῶς σκοπεῖς, ὦ Σώκρατες. ἃ μὲν
not for finely you-consider O Socrates in-what indeed
γὰρ ὁ Ἀχιλλεὺς ψεύδεται, οὐκ ἐξ ἐπιβουλῆς φαίνεται
for — Achilles lies not from design appears
ψευδόμενος ἀλλ' ἄκων, διὰ τὴν συμφορὰν τὴν τοῦ
lying but unwillingly because-of the misfortune the of-the
στρατοπέδου ἀναγκασθεὶς καταμεῖναι καὶ βοηθῆσαι· ἃ
army compelled to-stay and to-help in-what
δὲ ὁ Ὀδυσσεύς, ἑκών τε καὶ ἐξ ἐπιβουλῆς.
but — Odysseus willingly both and from design
SOC. ἐξαπατᾷς με, ὦ φίλτατε Ἱππία, καὶ αὐτὸς τὸν
you-deceive me O dearest Hippias and yourself —
Ὀδυσσέα μιμῇ.
Odysseus imitate
371 HIP. οὐδαμῶς, ὦ Σώκρατες· λέγεις δὴ τί καὶ πρὸς
in-no-way O Socrates do-you-mean indeed what and toward
τί;
what
b SOC. ὅτι οὐκ ἐξ ἐπιβουλῆς φῂς τὸν Ἀχιλλέα ψεύδεσθαι, ὃς ἦν
that not from design you-say — Achilles to-lie who was
οὕτω γόης καὶ ἐπίβουλος πρὸς τῇ ἀλαζονείᾳ, ὡς πεποίηκεν
so a-sorcerer and designing besides the boastfulness as has-made
Ὅμηρος, ὥστε καὶ τοῦ Ὀδυσσέως τοσοῦτον φαίνεται φρονεῖν
Homer so-that also — than-Odysseus so-much he-appears to-think
πλέον πρὸς τὸ ῥᾳδίως λανθάνειν αὐτὸν ἀλαζονευόμενος, ὥστε
more toward the easily to-escape-notice him boasting so-that
ἐναντίον αὐτοῦ αὐτὸς ἑαυτῷ ἐτόλμα ἐναντία λέγειν καὶ
before him himself to-himself he-dared opposite-things to-say and
ἐλάνθανεν τὸν Ὀδυσσέα· οὐδὲν γοῦν φαίνεται εἰπὼν
he-escaped-the-notice-of — Odysseus nothing at-any-rate appears having-said
πρὸς αὐτὸν ὡς αἰσθανόμενος αὐτοῦ ψευδομένου ὁ Ὀδυσσεύς.
to him as perceiving him lying — Odysseus

HIP. ποῖα δὴ ταῦτα λέγεις, ὦ Σώκρατες;
what-sort indeed these-things do-you-mean O Socrates
SOC. οὐκ οἶσθα ὅτι λέγων ὕστερον ἢ ὡς πρὸς τὸν
not you-know that saying later than as to —
Ὀδυσσέα ἔφη ἅμα τῇ ἠοῖ ἀποπλευσεῖσθαι, πρὸς τὸν
Odysseus he-said at-once with-the dawn to-sail-away to —
Αἴαντα οὐκ αὖ φησιν ἀποπλευσεῖσθαι, ἀλλὰ ἄλλα λέγει;
Ajax not again he-says to-sail-away but other-things he-says
HIP. ποῦ δή;
where indeed
SOC. ἐν οἷς λέγει —
in which he-says

οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος,
not for before of-war I-will-take-thought bloody
πρίν γ' υἱὸν Πριάμοιο δαΐφρονος, Ἕκτορα δῖον, c
before at-least son of-Priam wise-hearted Hector godlike
Μυρμιδόνων ἐπί τε κλισίας καὶ νῆας ἱκέσθαι
of-Myrmidons to both tents and ships to-reach
κτείνοντ' Ἀργείους, κατά τε φλέξαι πυρὶ νῆας·
slaying Argives down and to-burn with-fire ships
ἀμφὶ δέ μιν τῇ ᾗ κλισίῃ καὶ νηΐ μελαίνῃ
around and him the my tent and ship black
Ἕκτορα καὶ μεμαῶτα μάχης σχήσεσθαι ὀΐω.
Hector though eager of-battle will-be-held-off I-think

σὺ δὴ οὖν, ὦ Ἱππία, πότερον οὕτως ἐπιλήσμονα d
you indeed then O Hippias whether so forgetful
οἴει εἶναι τὸν τῆς Θέτιδός τε καὶ ὑπὸ τοῦ
do-you-think to-be the(-son) — of-Thetis both and by the
σοφωτάτου Χείρωνος πεπαιδευμένον, ὥστε ὀλίγον πρότερον
wisest Chiron educated that little before

λοιδοροῦντα τοὺς ἀλαζόνας τῇ ἐσχάτῃ λοιδορίᾳ αὐτὸν
reviling the boasters with-the utmost reviling himself
παραχρῆμα πρὸς μὲν τὸν Ὀδυσσέα φάναι ἀποπλευσεῖσθαι,
straightway to indeed — Odysseus to-say to-sail-away
πρὸς δὲ τὸν Αἴαντα μενεῖν, ἀλλ' οὐκ ἐπιβουλεύοντά τε
to and — Ajax to-remain but not designing both
καὶ ἡγούμενον ἀρχαῖον εἶναι τὸν Ὀδυσσέα καὶ αὐτοῦ
and thinking simple to-be — Odysseus and him
αὐτῷ τούτῳ τῷ τεχνάζειν τε καὶ ψεύδεσθαι περιέσεσθαι;
by-this very the to-contrive both and to-lie to-get-the-better

e HIP. οὔκουν ἔμοιγε δοκεῖ, ὦ Σώκρατες· ἀλλὰ καὶ αὐτὰ
not-then to-me-at-least it-seems O Socrates but also very
ταῦτα ὑπὸ εὐνοίας ἀναπεισθεὶς πρὸς τὸν Αἴαντα ἄλλα
these-things by goodwill persuaded to — Ajax other-things
εἶπεν ἢ πρὸς τὸν Ὀδυσσέα· ὁ δὲ Ὀδυσσεὺς ἅ
he-said than to — Odysseus — but Odysseus what-things
τε ἀληθῆ λέγει, ἐπιβουλεύσας ἀεὶ λέγει, καὶ ὅσα
both true he-says having-designed always he-says and as-many-as
ψεύδεται, ὡσαύτως.
he-lies likewise

SOC. ἀμείνων ἄρ' ἐστίν, ὡς ἔοικεν, ὁ Ὀδυσσεὺς Ἀχιλλέως.
better then is as it-seems — Odysseus than-Achilles

HIP. ἥκιστά γε δήπου, ὦ Σώκρατες.
least at-least surely O Socrates

SOC. τί δέ; οὐκ ἄρτι ἐφάνησαν οἱ ἑκόντες ψευδόμενοι
what and not just-now appeared the willingly lying
βελτίους ἢ οἱ ἄκοντες;
better than the unwillingly

Hippias protests that the laws treat willing wrongdoers more harshly. Socrates says his one good quality is persistence in asking the wise, and that he often thinks the willing wrongdoer better, though at times the contrary; he begs Hippias to cure his ignorance by answering briefly. Eudicus holds Hippias to his promise, and Hippias, saying Socrates always confuses things, agrees. The good runner runs badly willingly and the bad unwillingly; slowness is bad in a race, so the runner who runs slowly by choice is the better runner.

HIP. καὶ πῶς ἄν, ὦ Σώκρατες, οἱ ἑκόντες ἀδικοῦντες καὶ 372
and how — O Socrates the willingly doing-wrong and
ἑκόντες ἐπιβουλεύσαντες καὶ κακὰ ἐργασάμενοι βελτίους ἂν
willingly having-plotted and evil-things having-done better —
εἶεν τῶν ἀκόντων, οἷς πολλὴ δοκεῖ συγγνώμη εἶναι,
would-be than-the unwilling for-whom much seems indulgence to-be
ἐὰν μὴ εἰδώς τις ἀδικήσῃ ἢ ψεύσηται ἢ ἄλλο τι κακὸν
if not knowing anyone does-wrong or lies or other anything evil
ποιήσῃ; καὶ οἱ νόμοι δήπου πολὺ χαλεπώτεροί εἰσι τοῖς
does and the laws surely much harsher are to-those
ἑκοῦσι κακὰ ἐργαζομένοις καὶ ψευδομένοις ἢ τοῖς ἄκουσιν.
willingly evil-things doing and lying than to-the unwilling
SOC. ὁρᾷς, ὦ Ἱππία, ὅτι ἐγὼ ἀληθῆ λέγω, λέγων ὡς λιπαρής b
you-see O Hippias that I true-things say saying that persistent
εἰμι πρὸς τὰς ἐρωτήσεις τῶν σοφῶν; καὶ κινδυνεύω ἓν μόνον
I-am toward the questionings of-the wise and I-risk one only
ἔχειν τοῦτο ἀγαθόν, τἆλλα ἔχων πάνυ φαῦλα· τῶν μὲν
to-have this good the-other-things having very poor the indeed
γὰρ πραγμάτων ᾗ ἔχει ἔσφαλμαι, καὶ οὐκ οἶδ' ὅπῃ ἐστί.
for matters how they-are I-am-mistaken and not I-know where they-are
τεκμήριον δέ μοι τούτου ἱκανόν, ὅτι ἐπειδὰν συγγένωμαί τῳ
proof and to-me of-this sufficient that whenever I-am-with any

ὑμῶν τῶν εὐδοκιμούντων ἐπὶ σοφίᾳ καὶ οἷς οἱ Ἕλληνες
of-you the well-reputed for wisdom and to-whom the Greeks
πάντες μάρτυρές εἰσι τῆς σοφίας, φαίνομαι οὐδὲν εἰδώς·
all witnesses are of-the wisdom I-appear nothing knowing
οὐδὲν γάρ μοι δοκεῖ τῶν αὐτῶν καὶ ὑμῖν, ὡς ἔπος εἰπεῖν.
nothing for to-me seems of-the same and to-you as a-word to-say
καίτοι τί μεῖζον ἀμαθίας τεκμήριον ἢ ἐπειδάν τις σοφοῖς
and-yet what greater of-ignorance proof than whenever anyone with-wise
ἀνδράσι διαφέρηται; ἓν δὲ τοῦτο θαυμάσιον ἔχω ἀγαθόν, ὅ
men differs one and this wonderful I-have good which
με σῴζει· οὐ γὰρ αἰσχύνομαι μανθάνων, ἀλλὰ πυνθάνομαι
me saves not for I-am-ashamed learning but I-inquire
καὶ ἐρωτῶ καὶ χάριν πολλὴν ἔχω τῷ ἀποκρινομένῳ,
and ask and gratitude much I-have to-the-one answering
καὶ οὐδένα πώποτε ἀπεστέρησα χάριτος. οὐ γὰρ πώποτε
and no-one ever I-deprived of-gratitude not for ever
ἔξαρνος ἐγενόμην μαθών τι, ἐμαυτοῦ ποιούμενος τὸ
denying did-I-become having-learned anything of-myself making the
μάθημα εἶναι ὡς εὕρημα· ἀλλ' ἐγκωμιάζω τὸν διδάξαντά
learning to-be as discovery but I-praise the-one having-taught
με ὡς σοφὸν ὄντα, ἀποφαίνων ἃ ἔμαθον παρ' αὐτοῦ.
me as wise being displaying what I-learned from him
d καὶ δὴ καὶ νῦν ἃ σὺ λέγεις οὐχ ὁμολογῶ σοι,
and indeed also now what you say not I-agree with-you
ἀλλὰ διαφέρομαι πάνυ σφόδρα· καὶ τοῦτ' εὖ οἶδα ὅτι
but I-differ very greatly and this well I-know that
δι' ἐμὲ γίγνεται, ὅτι τοιοῦτός εἰμι οἷόσπερ εἰμί, ἵνα
because-of me it-happens because such I-am as-very I-am so-that
μηδὲν ἐμαυτὸν μεῖζον εἴπω. ἐμοὶ γὰρ φαίνεται, ὦ Ἱππία,
nothing myself greater I-may-say to-me for it-appears O Hippias
πᾶν τοὐναντίον ἢ ὃ σὺ λέγεις· οἱ βλάπτοντες τοὺς
all the-opposite than what you say those harming the

ἀνθρώπους καὶ ἀδικοῦντες καὶ ψευδόμενοι καὶ ἐξαπατῶντες
humans and doing-wrong and lying and deceiving
καὶ ἁμαρτάνοντες ἑκόντες ἀλλὰ μὴ ἄκοντες, βελτίους εἶναι
and erring willingly but not unwillingly better to-be
ἢ οἱ ἄκοντες. ἐνίοτε μέντοι καὶ τοὐναντίον δοκεῖ μοι
than those unwillingly sometimes however also the-opposite seems to-me
τούτων καὶ πλανῶμαι περὶ ταῦτα, δῆλον ὅτι διὰ τὸ
of-these and I-wander about these-things clear that because-of the
μὴ εἰδέναι· νυνὶ δὲ ἐν τῷ παρόντι μοι ὥσπερ κατηβολὴ
not to-know now but in the present to-me like a-fit
περιελήλυθεν, καὶ δοκοῦσί μοι οἱ ἑκόντες ἐξαμαρτάνοντες
has-come-round and seem to-me those willingly erring
περί τι βελτίους εἶναι τῶν ἀκόντων. αἰτιῶμαι δὲ τοῦ
about anything better to-be than-the unwilling I-blame and of-the
νῦν παρόντος παθήματος τοὺς ἔμπροσθεν λόγους αἰτίους
now present affection the before arguments as-causes
εἶναι, ὥστε φαίνεσθαι νῦν ἐν τῷ παρόντι τοὺς ἄκοντας
to-be so-that to-appear now in the present the unwillingly
τούτων ἕκαστα ποιοῦντας πονηροτέρους ἢ τοὺς ἑκόντας.
of-these each doing worse than the willingly
σὺ οὖν χάρισαι καὶ μὴ φθονήσῃς ἰάσασθαι τὴν ψυχήν 373
you then grant and not begrudge to-heal the soul
μου· πολὺ γάρ τοι μεῖζόν με ἀγαθὸν ἐργάσῃ ἀμαθίας
of-me much for surely greater me good you-will-do from-ignorance
παύσας τὴν ψυχὴν ἢ νόσου τὸ σῶμα. μακρὸν μὲν
having-stopped the soul than from-disease the body long indeed
οὖν λόγον εἰ ᾽θέλεις λέγειν, προλέγω σοι ὅτι οὐκ ἄν
then speech if you-wish to-speak I-tell-beforehand you that not —
με ἰάσαιο — οὐ γὰρ ἂν ἀκολουθήσαιμι — ὥσπερ δὲ
me you-could-heal not for — I-would-follow as but
ἄρτι εἰ ᾽θέλεις μοι ἀποκρίνεσθαι, πάνυ ὀνήσεις, οἶμαι
just-now if you-wish to-me to-answer very you-will-benefit I-think

δὲ οὐδ' αὐτὸν σὲ βλαβήσεσθαι. δικαίως δ' ἂν καὶ
and not-even yourself you to-be-harmed justly and — also
σὲ παρακαλοίην, ὦ παῖ Ἀπημάντου· σὺ γάρ με ἐπῆρας
you I-would-call-on O son of-Apemantus you for me urged
Ἱππίᾳ διαλέγεσθαι, καὶ νῦν, ἐὰν μή μοι ἐθέλῃ Ἱππίας
to-Hippias to-converse and now if not to-me is-willing Hippias
ἀποκρίνεσθαι, δέου αὐτοῦ ὑπὲρ ἐμοῦ.
to-answer ask him on-behalf-of me

b EUD. ἀλλ', ὦ Σώκρατες, οἶμαι οὐδὲν δεήσεσθαι Ἱππίαν
but O Socrates I-think not-at-all will-need Hippias
τῆς ἡμετέρας δεήσεως· οὐ γὰρ τοιαῦτα αὐτῷ ἐστι
of-the our asking not for such for-him are
τὰ προειρημένα, ἀλλ' ὅτι οὐδενὸς ἂν φύγοι ἀνδρὸς
the things-said-before but that of-no — would-he-flee man
ἐρώτησιν. ἦ γάρ, ὦ Ἱππία; οὐ ταῦτα ἦν ἃ ἔλεγες;
questioning is-it-not for O Hippias not these-things were what you-said

HIP. ἔγωγε· ἀλλὰ Σωκράτης, ὦ Εὔδικε, ἀεὶ ταράττει ἐν
I-at-least but Socrates O Eudicus always confuses in
τοῖς λόγοις καὶ ἔοικεν ὥσπερ κακουργοῦντι.
the arguments and seems like one-doing-mischief

SOC. ὦ βέλτιστε Ἱππία, οὔτι ἑκών γε ταῦτα ἐγὼ
O best Hippias not-at-all willingly at-least these-things I
ποιῶ — σοφὸς γὰρ ἂν ἦ καὶ δεινὸς κατὰ τὸν σὸν
do wise for — I-would-be and clever according-to the your
λόγον — ἀλλὰ ἄκων, ὥστε μοι συγγνώμην ἔχε· φὴς γὰρ
argument but unwillingly so-that to-me indulgence have you-say for
αὖ δεῖν, ὃς ἂν κακουργῇ ἄκων, συγγνώμην ἔχειν.
again to-be-needful whoever — does-mischief unwillingly indulgence to-have

EUD. καὶ μηδαμῶς γε, ὦ Ἱππία, ἄλλως ποίει, ἀλλὰ c
and in-no-way at-least O Hippias otherwise do but
καὶ ἡμῶν ἕνεκα καὶ τῶν προειρημένων σοι λόγων
both of-us for-the-sake and of-the said-before by-you arguments
ἀποκρίνου ἃ ἄν σε ἐρωτᾷ Σωκράτης.
answer what — you asks Socrates
HIP. ἀλλ' ἀποκρινοῦμαι, σοῦ γε δεομένου. ἀλλ' ἐρώτα
but I-will-answer you at-least asking but ask
ὅτι βούλει.
whatever you-wish
SOC. καὶ μὴν σφόδρα γε ἐπιθυμῶ, ὦ Ἱππία, διασκέψασθαι
and indeed greatly at-least I-desire O Hippias to-examine-thoroughly
τὸ νυνδὴ λεγόμενον, πότεροί ποτε ἀμείνους, οἱ ἑκόντες ἢ οἱ
the just-now said which ever better the willingly or the
ἄκοντες ἁμαρτάνοντες. οἶμαι οὖν ἐπὶ τὴν σκέψιν ὀρθότατ'
unwillingly erring I-think then to the inquiry most-rightly
ἂν ὧδε ἐλθεῖν. ἀλλ' ἀπόκριναι· καλεῖς τινα δρομέα ἀγαθόν;
— thus to-go but answer do-you-call some runner good
HIP. ἔγωγε. d
I-at-least
SOC. καὶ κακόν;
and bad
HIP. ναί.
yes
SOC. οὐκοῦν ἀγαθὸς μὲν ὁ εὖ θέων, κακὸς δὲ ὁ
therefore good indeed the-one well running bad and the-one
κακῶς;
badly
HIP. ναί.
yes

SOC. οὐκοῦν ὁ βραδέως θέων κακῶς θεῖ, ὁ δὲ
therefore the-one slowly running badly runs the-one and
ταχέως εὖ;
quickly well

HIP. ναί.
yes

SOC. ἐν δρόμῳ μὲν ἄρα καὶ τῷ θεῖν τάχος μὲν ἀγαθόν,
in race indeed then and the to-run speed indeed good
βραδυτὴς δὲ κακόν;
slowness and bad

HIP. ἀλλὰ τί μέλλει;
but what is-it-likely

SOC. πότερος οὖν ἀμείνων δρομεύς, ὁ ἑκὼν βραδέως
which then better runner the-one willingly slowly
θέων ἢ ὁ ἄκων;
running or the-one unwillingly

HIP. ὁ ἑκών.
the-one willingly

SOC. ἆρ' οὖν οὐ ποιεῖν τί ἐστι τὸ θεῖν;
so then not to-do something is the to-run

HIP. ποιεῖν μὲν οὖν.
to-do indeed then

e SOC. εἰ δὲ ποιεῖν, οὐ καὶ ἐργάζεσθαί τι;
if and to-do not also to-work something

HIP. ναί.
yes

SOC. ὁ κακῶς ἄρα θέων κακὸν καὶ αἰσχρὸν ἐν δρόμῳ
the-one badly then running bad and shameful in race
τοῦτο ἐργάζεται;
this works

HIP. κακόν· πῶς γὰρ οὔ;
bad how for not

SOC. κακῶς δὲ θεῖ ὁ βραδέως θέων;
badly and runs the-one slowly running
HIP. ναί.
yes
SOC. οὐκοῦν ὁ μὲν ἀγαθὸς δρομεὺς ἑκὼν τὸ κακὸν τοῦτο
therefore the indeed good runner willingly the bad this
ἐργάζεται καὶ τὸ αἰσχρόν, ὁ δὲ κακὸς ἄκων;
works and the shameful the and bad unwillingly
HIP. ἔοικέν γε.
it-seems at-least

VI · THE GOOD MAN ERRS WILLINGLY

The same holds in wrestling, in the body's strength and grace, and in the voice; one would choose feet that limp willingly, eyes that see dimly by choice, a horse's or dog's soul, an archer's or doctor's or musician's, that errs willingly, and slaves who do wrong willingly. So our own souls would be better if they erred willingly. Justice is power or knowledge or both, so the abler and wiser soul is more just, and does wrong willingly when it does wrong. Then the willing wrongdoer, if there is one, is the good man. Neither can accept it; Socrates wanders, but it is terrible if the wise wander too.

SOC. ἐν δρόμῳ μὲν ἄρα πονηρότερος ὁ ἄκων κακὰ 374
in race indeed then worse the-one unwillingly evil-things
ἐργαζόμενος ἢ ὁ ἑκών;
doing than the-one willingly
HIP. ἐν δρόμῳ γε.
in race at-least
SOC. τί δ' ἐν πάλῃ; πότερος παλαιστὴς ἀμείνων, ὁ
what and in wrestling which wrestler better the-one
ἑκὼν πίπτων ἢ ὁ ἄκων;
willingly falling or the-one unwillingly

HIP. ὁ ἑκών, ὡς ἔοικεν.
the-one willingly as it-seems

SOC. πονηρότερον δὲ καὶ αἴσχιον ἐν πάλῃ τὸ πίπτειν ἢ
worse but and more-shameful in wrestling the to-fall or
τὸ καταβάλλειν;
the to-throw

HIP. τὸ πίπτειν.
the to-fall

SOC. καὶ ἐν πάλῃ ἄρα ὁ ἑκὼν τὰ πονηρὰ καὶ αἰσχρὰ
also in wrestling then the-one willingly the bad-things and shameful-things
ἐργαζόμενος βελτίων παλαιστὴς ἢ ὁ ἄκων.
doing better wrestler than the-one unwillingly

HIP. ἔοικεν.
it-seems

b SOC. τί δὲ ἐν τῇ ἄλλῃ πάσῃ τῇ τοῦ σώματος χρείᾳ; οὐχ
what and in the other all the of-the body use not
ὁ βελτίων τὸ σῶμα δύναται ἀμφότερα ἐργάζεσθαι, καὶ
the-one better in-the body can both to-do both
τὰ ἰσχυρὰ καὶ τὰ ἀσθενῆ, καὶ τὰ αἰσχρὰ καὶ τὰ καλά·
the strong-things and the weak-things and the shameful-things and the fine-things
ὥστε ὅταν κατὰ τὸ σῶμα πονηρὰ ἐργάζηται, ἑκὼν ἐργάζεται
so-that when as-to the body bad-things he-does willingly does
ὁ βελτίων τὸ σῶμα, ὁ δὲ πονηρότερος ἄκων;
the better in-the body the-one but worse unwillingly

HIP. ἔοικεν καὶ τὰ κατὰ τὴν ἰσχὺν οὕτως ἔχειν.
it-seems also the as-to the strength so to-be

SOC. τί δὲ κατ᾽ εὐσχημοσύνην, ὦ Ἱππία; οὐ τοῦ βελτίονος
what and as-to gracefulness O Hippias not of-the better
σώματός ἐστιν ἑκόντος τὰ αἰσχρὰ καὶ πονηρὰ σχήματα
body is-it willingly the shameful and bad postures

σχηματίζειν, τοῦ δὲ πονηροτέρου ἄκοντος; ἢ πῶς σοι
to-assume of-the but worse unwillingly or how to-you
δοκεῖ;
does-it-seem

HIP. οὕτως.
so

SOC. καὶ ἀσχημοσύνη ἄρα ἡ μὲν ἑκούσιος πρὸς ἀρετῆς c
and gracelessness then the-one indeed willing proper-to virtue
ἐστιν, ἡ δὲ ἀκούσιος πρὸς πονηρίας σώματος.
is the-other and unwilling proper-to badness of-body

HIP. φαίνεται.
it-appears

SOC. τί δὲ φωνῆς πέρι λέγεις; ποτέραν φὴς εἶναι
what and voice about do-you-say which do-you-say to-be
βελτίω, τὴν ἑκουσίως ἀπᾴδουσαν ἢ τὴν ἀκουσίως;
better the-one willingly singing-off-key or the-one unwillingly

HIP. τὴν ἑκουσίως.
the-one willingly

SOC. μοχθηροτέραν δὲ τὴν ἀκουσίως;
worse and the-one unwillingly

HIP. ναί.
yes

SOC. δέξαιο δ' ἂν πότερον τἀγαθὰ κεκτῆσθαι ἢ τὰ
would-you-choose and — whether the-goods to-possess or the
κακά;
evils

HIP. τἀγαθά.
the-goods

SOC. πότερον οὖν ἂν δέξαιο πόδας κεκτῆσθαι ἑκουσίως
whether then — would-you-choose feet to-possess willingly
χωλαίνοντας ἢ ἀκουσίως;
limping or unwillingly

d HIP. ἑκουσίως.
willingly

SOC. χωλεία δὲ ποδῶν οὐχὶ πονηρία καὶ ἀσχημοσύνη ἐστίν;
lameness and of-feet not badness and gracelessness is

HIP. ναί.
yes

SOC. τί δέ; ἀμβλυωπία οὐ πονηρία ὀφθαλμῶν;
what and dim-sightedness not badness of-eyes

HIP. ναί.
yes

SOC. ποτέρους οὖν ἂν βούλοιο ὀφθαλμοὺς κεκτῆσθαι καὶ
which then — would-you-wish eyes to-possess and
ποτέροις συνεῖναι; οἷς ἑκὼν ἄν τις ἀμβλυώττοι καὶ
with-which to-live with-which willingly — anyone should-see-dimly and
παρορῴη ἢ οἷς ἄκων;
see-wrongly or with-which unwillingly

HIP. οἷς ἑκών.
with-which willingly

SOC. βελτίω ἄρα ἥγησαι τῶν σαυτοῦ τὰ ἑκουσίως
better then have-you-considered of-the your-own the willingly
πονηρὰ ἐργαζόμενα ἢ τὰ ἀκουσίως;
bad-things doing than the unwillingly

HIP. τὰ γοῦν τοιαῦτα.
the at-any-rate such

e SOC. οὐκοῦν πάντα, οἷον καὶ ὦτα καὶ ῥῖνας καὶ στόμα
therefore all such-as both ears and noses and mouth
καὶ πάσας τὰς αἰσθήσεις, εἷς λόγος συνέχει, τὰς μὲν
and all the senses one argument holds-together the-ones indeed
ἀκόντως κακὰ ἐργαζομένας ἀκτήτους εἶναι ὡς πονηρὰς
unwillingly evil-things doing not-to-be-acquired to-be as bad
οὔσας, τὰς δὲ ἑκουσίως κτητὰς ὡς ἀγαθὰς οὔσας.
being the-ones and willingly to-be-acquired as good being

HIP. ἔμοιγε δοκεῖ.
to-me-at-least it-seems

SOC. τί δέ; ὀργάνων ποτέρων βελτίων ἡ κοινωνία,
what and of-instruments which better the partnership
οἷς ἑκών τις κακὰ ἐργάζεται ἢ οἷς ἄκων;
with-which willingly anyone evil-things does or with-which unwillingly
οἷον πηδάλιον ᾧ ἄκων κακῶς τις κυβερνήσει
such-as rudder with-which unwillingly badly anyone will-steer
βέλτιον ἢ ᾧ ἑκών;
better or with-which willingly

HIP. ᾧ ἑκών.
with-which willingly

SOC. οὐ καὶ τόξον ὡσαύτως καὶ λύρα καὶ αὐλοὶ καὶ
not also bow likewise and lyre and flutes and
τἆλλα σύμπαντα;
the-other-things all-together

HIP. ἀληθῆ λέγεις. 375
true-things you-say

SOC. τί δέ; ψυχὴν κεκτῆσθαι ἵππου, ᾗ ἑκών τις
what and soul to-possess of-a-horse with-which willingly anyone
κακῶς ἱππεύσει, ἄμεινον ἢ ᾗ ἄκων;
badly will-ride better or with-which unwillingly

HIP. ᾗ ἑκών.
with-which willingly

SOC. ἀμείνων ἄρα ἐστίν.
better then it-is

HIP. ναί.
yes

SOC. τῇ ἀμείνονι ἄρα ψυχῇ ἵππου τὰ τῆς ψυχῆς ἔργα
with-the better then soul of-a-horse the of-the soul works
ταύτης τὰ πονηρὰ ἑκουσίως ἂν ποιοῖ, τῇ δὲ τῆς
of-this the bad willingly — one-would-do with-the and of-the
πονηρᾶς ἀκουσίως;
bad unwillingly

HIP. πάνυ γε.
certainly at-least

SOC. οὐκοῦν καὶ κυνὸς καὶ τῶν ἄλλων ζῴων πάντων;
therefore also of-dog and of-the other animals all

HIP. ναί.
yes

b SOC. τί δὲ δή; ἀνθρώπου ψυχὴν ἐκτῆσθαι τοξότου
what and indeed of-a-human soul to-have-acquired of-an-archer
ἄμεινόν ἐστιν, ἥτις ἑκουσίως ἁμαρτάνει τοῦ σκοποῦ, ἢ
better is which willingly misses the mark or
ἥτις ἀκουσίως;
which unwillingly

HIP. ἥτις ἑκουσίως.
which willingly

SOC. οὐκοῦν καὶ αὕτη ἀμείνων εἰς τοξικήν ἐστιν;
therefore also this better for archery is

HIP. ναί.
yes

SOC. καὶ ψυχὴ ἄρα ἀκουσίως ἁμαρτάνουσα πονηροτέρα ἢ
and soul then unwillingly erring worse than
ἑκουσίως;
willingly

HIP. ἐν τοξικῇ γε.
in archery at-least

SOC. τί δ' ἐν ἰατρικῇ; οὐχὶ ἡ ἑκοῦσα κακὰ ἐργαζομένη
what and in medicine not the willingly evil-things doing
περὶ τὰ σώματα ἰατρικωτέρα;
about the bodies more-medical

HIP. ναί.
yes

SOC. ἀμείνων ἄρα αὕτη ἐν ταύτῃ τῇ τέχνῃ τῆς μὴ.
better then this in this the art than-the not

HIP. ἀμείνων.
better

SOC. τί δέ; ἡ κιθαριστικωτέρα καὶ αὐλητικωτέρα καὶ c
what and the more-lyre-skilled and more-flute-skilled and
τἆλλα πάντα τὰ κατὰ τὰς τέχνας τε καὶ τὰς
the-other-things all the as-to the arts both and the
ἐπιστήμας, οὐχὶ ἡ ἀμείνων ἑκοῦσα τὰ κακὰ ἐργάζεται καὶ
knowledges not the better willingly the evil-things does and
τὰ αἰσχρὰ καὶ ἐξαμαρτάνει, ἡ δὲ πονηροτέρα ἄκουσα;
the shameful-things and errs the and worse unwillingly

HIP. φαίνεται.
it-appears

SOC. ἀλλὰ μήν που τάς γε τῶν δούλων ψυχὰς κεκτῆσθαι
but indeed surely the at-least of-the slaves souls to-possess
δεξαίμεθ' ἂν μᾶλλον τὰς ἑκουσίως ἢ τὰς ἀκουσίως
would-we-choose — rather the willingly than the unwillingly
ἁμαρτανούσας τε καὶ κακουργούσας, ὡς ἀμείνους οὔσας
erring both and doing-mischief as better being
εἰς ταῦτα.
for these-things

HIP. ναί.
yes

SOC. τί δέ; τὴν ἡμετέραν αὐτῶν οὐ βουλοίμεθ' ἂν ὡς
what and the our own not would-we-wish — as
βελτίστην ἐκτῆσθαι;
best to-have-acquired

d HIP. ναί.
yes

SOC. οὐκοῦν βελτίων ἔσται, ἐὰν ἑκοῦσα κακουργῇ τε καὶ
therefore better will-it-be if willingly it-does-mischief both and
ἐξαμαρτάνῃ, ἢ ἐὰν ἄκουσα;
errs than if unwillingly

HIP. δεινὸν μεντἂν εἴη, ὦ Σώκρατες, εἰ οἱ ἑκόντες
terrible however-would be O Socrates if the willingly
ἀδικοῦντες βελτίους ἔσονται ἢ οἱ ἄκοντες.
doing-wrong better will-be than the unwillingly

SOC. ἀλλὰ μὴν φαίνονταί γε ἐκ τῶν εἰρημένων.
but indeed they-appear at-least from the things-said

HIP. οὔκουν ἔμοιγε.
not-then to-me-at-least

e SOC. ἐγὼ δ' ᾠμην, ὦ Ἱππία, καὶ σοὶ φανῆναι. πάλιν
I and thought O Hippias also to-you to-appear again
δ' ἀπόκριναι· ἡ δικαιοσύνη οὐχὶ ἢ δύναμίς τίς ἐστιν
and answer the justice not either power some is
ἢ ἐπιστήμη ἢ ἀμφότερα; ἢ οὐκ ἀνάγκη ἕν γέ τι
or knowledge or both or not necessity one at-least some
τούτων εἶναι τὴν δικαιοσύνην;
of-these to-be the justice

HIP. ναί.
yes

SOC. οὐκοῦν εἰ μὲν δύναμίς ἐστι τῆς ψυχῆς ἡ δικαιοσύνη,
therefore if indeed power it-is of-the soul the justice
ἡ δυνατωτέρα ψυχὴ δικαιοτέρα ἐστί; βελτίων γάρ που
the abler soul more-just is better for surely
ἡμῖν ἐφάνη, ὦ ἄριστε, ἡ τοιαύτη.
to-us appeared O best the such
HIP. ἐφάνη γάρ.
it-appeared for
SOC. τί δ' εἰ ἐπιστήμη; οὐχ ἡ σοφωτέρα ψυχὴ δικαιοτέρα,
what and if knowledge not the wiser soul more-just
ἡ δὲ ἀμαθεστέρα ἀδικωτέρα;
the and more-ignorant more-unjust
HIP. ναί.
yes
SOC. τί δ' εἰ ἀμφότερα; οὐχ ἡ ἀμφοτέρας ἔχουσα,
what and if both not the-one both having
ἐπιστήμην καὶ δύναμιν, δικαιοτέρα, ἡ δ' ἀμαθεστέρα
knowledge and power more-just the and more-ignorant
ἀδικωτέρα; οὐχ οὕτως ἀνάγκη ἔχειν;
more-unjust not so necessity to-be
HIP. φαίνεται.
it-appears
SOC. οὐκοῦν ἡ δυνατωτέρα καὶ σοφωτέρα αὕτη ἀμείνων 376
therefore the abler and wiser this better
οὖσα ἐφάνη καὶ ἀμφότερα μᾶλλον δυναμένη ποιεῖν, καὶ
being appeared and both-things more able to-do both
τὰ καλὰ καὶ τὰ αἰσχρά, περὶ πᾶσαν ἐργασίαν;
the fine-things and the shameful-things about every work
HIP. ναί.
yes

SOC. ὅταν ἄρα τὰ αἰσχρὰ ἐργάζηται, ἑκοῦσα ἐργάζεται
when then the shameful-things it-does willingly it-does
διὰ δύναμιν καὶ τέχνην· ταῦτα δὲ δικαιοσύνης φαίνεται,
because-of power and art these-things and of-justice appear
ἤτοι ἀμφότερα ἢ τὸ ἕτερον.
either both or the one

HIP. ἔοικεν.
it-seems

SOC. καὶ τὸ μέν γε ἀδικεῖν κακὰ ποιεῖν ἐστιν, τὸ δὲ
and the indeed at-least to-do-wrong evil-things to-do is the and
μὴ ἀδικεῖν καλά.
not to-do-wrong fine-things

HIP. ναί.
yes

SOC. οὐκοῦν ἡ δυνατωτέρα καὶ ἀμείνων ψυχή, ὅταν περ
therefore the abler and better soul whenever
ἀδικῇ, ἑκοῦσα ἀδικήσει, ἡ δὲ πονηρὰ ἄκουσα;
it-does-wrong willingly will-do-wrong the but bad unwillingly

HIP. φαίνεται.
it-appears

b SOC. οὐκοῦν ἀγαθὸς ἀνὴρ ὁ τὴν ἀγαθὴν ψυχὴν ἔχων,
therefore good man the-one the good soul having
κακὸς δὲ ὁ τὴν κακήν;
bad and the-one the bad

HIP. ναί.
yes

SOC. ἀγαθοῦ μὲν ἄρα ἀνδρός ἐστιν ἑκόντα ἀδικεῖν, κακοῦ
of-good indeed then man it-is willingly to-do-wrong of-bad
δὲ ἄκοντα, εἴπερ ὁ ἀγαθὸς ἀγαθὴν ψυχὴν ἔχει.
and unwillingly if-indeed the good good soul has

HIP. ἀλλὰ μὴν ἔχει γε.
but indeed he-has at-least

SOC. ὁ ἄρα ἑκὼν ἁμαρτάνων καὶ αἰσχρὰ καὶ ἄδικα
the-one then willingly erring and shameful-things and unjust-things
ποιῶν, ὦ Ἱππία, εἴπερ τίς ἐστιν οὗτος, οὐκ ἂν ἄλλος
doing O Hippias if-indeed any is this-one not — other
εἴη ἢ ὁ ἀγαθός.
would-be than the good

HIP. οὐκ ἔχω ὅπως σοι συγχωρήσω, ὦ Σώκρατες, ταῦτα.
not I-can how to-you I-shall-concede O Socrates these-things

SOC. οὐδὲ γὰρ ἐγὼ ἐμοί, ὦ Ἱππία· ἀλλ' ἀναγκαῖον οὕτω c
nor for I to-myself O Hippias but necessary so
φαίνεσθαι νῦν γε ἡμῖν ἐκ τοῦ λόγου. ὅπερ μέντοι
to-appear now at-least to-us from the argument which-very however
πάλαι ἔλεγον, ἐγὼ περὶ ταῦτα ἄνω καὶ κάτω πλανῶμαι
long-ago I-said I about these-things up and down wander
καὶ οὐδέποτε ταὐτά μοι δοκεῖ. καὶ ἐμὲ μὲν οὐδὲν
and never the-same-things to-me seem and me indeed nothing
θαυμαστὸν πλανᾶσθαι οὐδὲ ἄλλον ἰδιώτην· εἰ δὲ καὶ
wonderful to-wander nor other layman if but also
ὑμεῖς πλανήσεσθε οἱ σοφοί, τοῦτο ἤδη καὶ ἡμῖν δεινὸν
you will-wander the wise this already also for-us terrible
εἰ μηδὲ παρ' ὑμᾶς ἀφικόμενοι παυσόμεθα τῆς πλάνης.
if not-even to you having-come we-shall-cease from-the wandering

PLATO

ΑΛΚΙΒΙΑΔΗΣ ΔΕΥΤΕΡΟΣ

Second Alcibiades

Socrates meets Alcibiades on his way to pray and warns him that the gods sometimes grant prayers that ruin the one who prays, as Oedipus prayed that his sons divide their inheritance by the sword. Alcibiades says only a madman would pray so. Socrates argues that madness is the opposite of wisdom, and since a man is either wise or foolish, folly and madness seem the same. But if all fools were mad, most Athenians would be, and they could not live among them unharmed. Socrates proposes another approach: not every disease is ophthalmia, though every ophthalmia is a disease.

SOC. ὦ Ἀλκιβιάδη, ἆρά γε πρὸς τὸν θεὸν προσευξόμενος 138
O Alcibiades then at-least to the god going-to-pray
πορεύῃ;
are-you-going
ALC. πάνυ μὲν οὖν, ὦ Σώκρατες.
certainly indeed then O Socrates
SOC. φαίνῃ γέ τοι ἐσκυθρωπακέναι τε καὶ εἰς γῆν
you-appear at-least surely to-have-been-gloomy both and to ground
βλέπειν, ὥς τι συννοούμενος.
to-look as something pondering
ALC. καὶ τί ἄν τις συννοοῖτο, ὦ Σώκρατες;
and what — anyone would-ponder O Socrates
SOC. τὴν μεγίστην, ὦ Ἀλκιβιάδη, σύννοιαν, ὥς γ' ἐμοὶ b
the greatest O Alcibiades pondering as at-least to-me
δοκεῖ. ἐπεὶ φέρε πρὸς Διός, οὐκ οἴει τοὺς θεούς,
it-seems since come by Zeus not do-you-think the gods
ἃ τυγχάνομεν εὐχόμενοι καὶ ἰδίᾳ καὶ δημοσίᾳ,
what-things we-happen praying both privately and publicly
ἐνίοτε τούτων τὰ μὲν διδόναι, τὰ δ' οὔ, καὶ ἔστιν
sometimes of-these the-ones indeed to-give the-others and not and there-are
οἷς μὲν αὐτῶν, ἔστι δ' οἷς οὔ;
to-whom indeed of-them there-are and to-whom not

ALC. πάνυ μὲν οὖν.
certainly indeed then

c SOC. οὐκοῦν δοκεῖ σοι πολλῆς προμηθείας γε
therefore does-it-seem to-you much forethought at-least
προσδεῖσθαι, ὅπως μὴ λήσεται αὐτὸν εὐχόμενος
to-need-besides so-that not he-will-escape-the-notice-of himself praying-for
μεγάλα κακά, δοκῶν δ' ἀγαθά, οἱ δὲ θεοὶ τύχωσιν
great evils thinking-them but goods the and gods happen
ἐν ταύτῃ ὄντες τῇ ἕξει, ἐν ᾗ διδόασιν αὐτοὶ ἅ
in this being the condition in which they-give themselves what-things
τις εὐχόμενος τυγχάνει; ὥσπερ τὸν Οἰδίπουν αὐτίκα
anyone praying happens as — Oedipus for-instance
φασὶν εὔξασθαι χαλκῷ διελέσθαι τὰ πατρῷα τοὺς υἱεῖς·
they-say to-have-prayed with-bronze to-divide the paternal-things the sons
ἐξὸν αὐτῷ τῶν παρόντων αὐτῷ κακῶν ἀποτροπήν
it-being-possible for-him of-the present to-him evils averting
τινα εὔξασθαι, ἕτερα πρὸς τοῖς ὑπάρχουσιν κατηρᾶτο·
some to-pray-for other-things besides the existing he-cursed
τοιγαροῦν ταῦτά τε ἐξετελέσθη, καὶ ἐκ τούτων ἄλλα
therefore these-things both were-accomplished and from these other-things
πολλὰ καὶ δεινά, ἃ τί δεῖ καθ' ἕκαστα λέγειν;
many and terrible which why it-is-needful in particular to-tell
ALC. ἀλλὰ σὺ μέν, ὦ Σώκρατες, μαινόμενον ἄνθρωπον
but you indeed O Socrates a-mad man
εἴρηκας· ἐπεὶ τίς ἄν σοι δοκεῖ τολμῆσαι ὑγιαίνων τοιαῦτ'
have-spoken-of since who — to-you seems to-have-dared being-sane such-things
εὔξασθαι;
to-pray-for
SOC. τὸ μαίνεσθαι ἆρά γε ὑπεναντίον σοι δοκεῖ τῷ
the to-be-mad then at-least opposite to-you seems to-the
φρονεῖν;
to-be-prudent

ALC. πάνυ μὲν οὖν.
certainly indeed then

SOC. ἄφρονες δὲ καὶ φρόνιμοι δοκοῦσιν ἄνθρωποι εἶναι d
foolish but and prudent seem humans to-be
τινές σοι;
some to-you

ALC. εἶναι μέντοι.
to-be indeed

SOC. φέρε δή, ἐπισκεψώμεθα τίνες ποτ' εἰσὶν οὗτοι. ὅτι
come indeed let-us-examine who ever are these that
μὲν γάρ εἰσί τινες, ὡμολόγηται, ἄφρονές τε καὶ
indeed for there-are some has-been-agreed foolish both and
φρόνιμοι, καὶ μαινόμενοι ἕτεροι.
prudent and mad others

ALC. ὡμολόγηται γάρ.
it-has-been-agreed for

SOC. ἔτι δὲ ὑγιαίνοντές εἰσί τινες;
further and healthy are some

ALC. εἰσίν.
there-are

SOC. οὐκοῦν καὶ ἀσθενοῦντες ἕτεροι;
therefore also sick others

ALC. πάνυ γε. 139
certainly at-least

SOC. οὐκοῦν οὐχ οἱ αὐτοί;
therefore not the same

ALC. οὐ γάρ.
not for

SOC. ἆρ' οὖν καὶ ἕτεροί τινές εἰσιν, οἳ μηδέτερα τούτων
so then also others some are who neither of-these
πεπόνθασιν;
have-experienced

ALC. οὐ δῆτα.

not indeed

SOC. ἀνάγκη γάρ ἐστιν ἄνθρωπον ὄντα ἢ νοσεῖν ἢ μὴ
necessity for it-is a-human being either to-be-sick or not
νοσεῖν.
to-be-sick

ALC. ἔμοιγε δοκεῖ.

to-me-at-least it-seems

SOC. τί δέ; περὶ φρονήσεως καὶ ἀφροσύνης ἆρά γε τὴν
what and about prudence and folly then at-least the
αὐτὴν ἔχεις σὺ γνώμην;
same have you opinion

ALC. πῶς λέγεις;

how do-you-mean

b SOC. εἰ δοκεῖ σοι οἷόν τε εἶναι ἢ φρόνιμον ἢ
whether it-seems to-you possible — to-be either prudent or
ἄφρονα, ἢ ἔστι τι διὰ μέσου τρίτον πάθος, ὃ ποιεῖ
foolish or is-there some between middle third condition which makes
τὸν ἄνθρωπον μήτε φρόνιμον μήτε ἄφρονα;
the human neither prudent nor foolish

ALC. οὐ δῆτα.

not indeed

SOC. ἀνάγκη ἄρ' ἐστὶ τὸ ἕτερον τούτων πεπονθέναι.
necessity then it-is the one of-these to-have-experienced

ALC. ἔμοιγε δοκεῖ.

to-me-at-least it-seems

SOC. οὐκοῦν μέμνησαι ὁμολογήσας ὑπεναντίον εἶναι μανίαν
therefore do-you-remember having-agreed opposite to-be madness
φρονήσει;
to-prudence

ALC. ἔγωγε.

I-at-least

SOC. οὐκοῦν καὶ μηδὲν εἶναι διὰ μέσου τρίτον πάθος, ὃ
therefore also nothing to-be between middle third condition which
ποιεῖ τὸν ἄνθρωπον μήτε φρόνιμον μήτε ἄφρονα εἶναι;
makes the human neither prudent nor foolish to-be

ALC. ὡμολόγησα γάρ.
I-agreed for

SOC. καὶ μὴν δύο γε ὑπεναντία ἐνὶ πράγματι πῶς ἂν
and indeed two at-least opposites to-one thing how —
εἴη;
could-there-be

ALC. οὐδαμῶς.
in-no-way

SOC. ἀφροσύνη ἄρα καὶ μανία κινδυνεύει ταὐτὸν εἶναι. c
folly then and madness risks the-same to-be

ALC. φαίνεται.
it-appears

SOC. πάντας οὖν ἂν φάντες, ὦ Ἀλκιβιάδη, τοὺς ἄφρονας
all then — saying O Alcibiades the foolish
μαίνεσθαι ὀρθῶς ἂν φαίημεν· αὐτίκα τῶν σῶν ἡλικιωτῶν
to-be-mad rightly — would-we-say for-instance of-the your age-mates
εἴ τινες τυγχάνουσιν ἄφρονες ὄντες, ὥσπερ εἰσί, καὶ τῶν
if any happen foolish being as there-are and of-the
ἔτι πρεσβυτέρων. ἐπεὶ φέρε πρὸς Διός, οὐκ οἴει τῶν
still older since come by Zeus not do-you-think of-those
ἐν τῇ πόλει ὀλίγους μὲν εἶναι τοὺς φρονίμους, ἄφρονας
in the city few indeed to-be the prudent foolish
δὲ δὴ τοὺς πολλούς, οὓς δὴ σὺ μαινομένους καλεῖς;
and indeed the many whom indeed you mad call

ALC. ἔγωγε.
I-at-least

d SOC. οἴει ἂν οὖν χαίροντας ἡμᾶς εἶναι μετὰ τοσούτων
do-you-think — then rejoicing us to-be with so-many
μαινομένων πολιτευομένους, καὶ οὐκ ἂν παιομένους
mad being-citizens and not — being-struck
καὶ βαλλομένους, καὶ ἅπερ εἰώθασιν οἱ μαινόμενοι
and being-pelted and what-very are-accustomed the mad
διαπράττεσθαι, πάλαι δὴ δίκην δεδωκέναι; ἀλλὰ ὅρα,
to-do long-ago indeed penalty to-have-paid but see
ὦ μακάριε, μὴ οὐχ οὕτως ταῦτ' ἔχει.
O blessed-one lest not so these-things are
ALC. πῶς ἂν οὖν ποτ' ἔχοι, ὦ Σώκρατες; κινδυνεύει γὰρ
how — then ever might-it-be O Socrates it-risks for
οὐχ οὕτως ἔχειν ὥσπερ ᾠήθην.
not so to-be as I-thought
SOC. οὐδ' ἐμοὶ δοκεῖ. ἀλλὰ τῇδέ πῃ ἀθρητέον.
nor to-me it-seems but in-this-way somehow it-must-be-examined
ALC. πῇ ποτε λέγεις;
how ever do-you-mean
SOC. ἐγὼ δή σοί γε ἐρῶ. ὑπολαμβάνομέν γέ τινας
I indeed to-you at-least will-say we-suppose at-least some
εἶναι νοσοῦντας· ἢ οὔ;
to-be sick or not
ALC. πάνυ μὲν οὖν.
certainly indeed then
e SOC. ἆρ' οὖν δοκεῖ σοι ἀναγκαῖον εἶναι τὸν νοσοῦντα
so then does-it-seem to-you necessary to-be the sick-one
ποδαγρᾶν ἢ πυρέττειν ἢ ὀφθαλμιᾶν, ἢ οὐκ ἂν δοκεῖ
to-have-gout or to-have-fever or to-have-ophthalmia or not — does-it-seem
σοι καὶ μηδὲν τούτων πεπονθὼς ἑτέραν νόσον νοσεῖν;
to-you also none of-these having-experienced other disease to-be-sick
πολλαὶ γὰρ δήπου γέ εἰσι, καὶ οὐχ αὗται μόναι.
many for surely at-least there-are and not these only

ALC. ἔμοιγε δοκοῦσιν.
to-me-at-least they-seem
SOC. ὀφθαλμία σοι οὖν δοκεῖ πᾶσα νόσος εἶναι;
ophthalmia to-you then seems every disease to-be
ALC. ναί.
yes
SOC. ἆρ᾽ οὖν καὶ πᾶσα νόσος ὀφθαλμία;
so then also every disease ophthalmia
ALC. οὐ δῆτα ἔμοιγε· ἀπορῶ μέντοι γε πῶς λέγω.
not indeed to-me-at-least I-am-at-a-loss however at-least how I-mean

II · KINDS OF FOLLY

As craftsmen and diseases are of many kinds, so folly is divided: madness is its greatest share, stupidity a lesser, and kinder names call it simplicity. The wise know what to do and say; fools do and say what they should not unawares, and many, not crazed by anger like Oedipus, pray for evils thinking them goods. If the god offered Alcibiades rule over Athens, then Greece, then Europe, he would leave rejoicing but would not take it at the cost of his soul, or to misuse it. Many who sought tyranny died by it, like Archelaus of Macedon, whose beloved killed him and died within days.

SOC. ἀλλ᾽ ἐὰν ἔμοιγε προσέχῃς τὸν νοῦν, σύν τε δύο 140
but if to-me-at-least you-apply the mind together both two
σκεπτομένω τυχὸν εὑρήσομεν.
considering perhaps we-shall-find
ALC. ἀλλὰ προσέχω, ὦ Σώκρατες, εἰς δύναμιν τὴν ἐμήν.
but I-apply O Socrates to power the my
SOC. οὐκοῦν ὡμολογήθη ἡμῖν ὀφθαλμία μὲν πᾶσα νόσος
therefore it-was-agreed by-us ophthalmia indeed every disease
εἶναι, νόσος μέντοι οὐκ εἶναι πᾶσα ὀφθαλμία;
to-be disease however not to-be every ophthalmia

ALC. ὡμολογήθη.
it-was-agreed

b SOC. καὶ ὀρθῶς γέ μοι δοκεῖ ὁμολογηθῆναι. καὶ γὰρ οἱ
and rightly at-least to-me it-seems to-have-been-agreed and for the
πυρέττοντες πάντες νοσοῦσιν, οὐ μέντοι οἱ νοσοῦντες πάντες
feverish all are-sick not however the sick all
πυρέττουσιν οὐδὲ ποδαγρῶσιν οὐδέ γε ὀφθαλμιῶσιν, οἶμαι·
are-feverish nor have-gout nor at-least have-ophthalmia I-think
ἀλλὰ νόσος μὲν πᾶν τὸ τοιοῦτόν ἐστι, διαφέρειν δέ φασιν
but disease indeed all the such is to-differ but they-say
οὓς δὴ καλοῦμεν ἰατροὺς τὴν ἀπεργασίαν αὐτῶν. οὐ
those-whom indeed we-call doctors the working of-them not
γὰρ πᾶσιν οὔτε ὅμοιαι οὔτε ὁμοίως διαπράττονται, ἀλλὰ
for in-all-cases neither alike nor alike they-act but
κατὰ τὴν αὑτῆς δύναμιν ἑκάστη· νόσοι μέντοι πᾶσαί
according-to the its-own power each diseases however all
εἰσιν. ὥσπερ δημιουργούς τινας ὑπολαμβάνομεν· ἢ οὔ;
are as craftsmen some we-suppose or not
ALC. πάνυ μὲν οὖν.
certainly indeed then

c SOC. οὐκοῦν τοὺς σκυτοτόμους καὶ τέκτονας καὶ
therefore the shoemakers and carpenters and
ἀνδριαντοποιοὺς καὶ ἑτέρους παμπληθεῖς, οὓς τί δεῖ
statue-makers and others very-many whom why it-is-needful
καθ' ἕκαστα λέγειν; ἔχουσι δ' οὖν διειληφότες δημιουργίας
in particular to-tell they-have and anyway having-divided of-craftsmanship
μέρη, καὶ πάντες οὗτοί εἰσι δημιουργοί, οὐ μέντοι εἰσὶ
parts and all these are craftsmen not however they-are
τέκτονές γε οὐδὲ σκυτοτόμοι οὐδ' ἀνδριαντοποιοί, οἳ
carpenters at-least nor shoemakers nor statue-makers who
σύμπαντές εἰσι δημιουργοί.
all-together are craftsmen

ALC. οὐ δῆτα.
not indeed

SOC. οὕτως μὲν τοίνυν καὶ τὴν ἀφροσύνην διειληφότες εἰσί, d
so indeed then also the folly having-divided they-are
καὶ τοὺς μὲν πλεῖστον αὐτῆς μέρος ἔχοντας μαινομένους
and the-ones indeed greatest of-it part having mad
καλοῦμεν, τοὺς δ' ὀλίγον ἔλαττον ἠλιθίους τε καὶ
we-call the-others and little less stupid both and
ἐμβροντήτους· οἱ δὲ ἐν εὐφημοτάτοις ὀνόμασι βουλόμενοι
thunderstruck the and in most-euphemistic names wishing
κατονομάζειν οἱ μὲν μεγαλοψύχους, οἱ δὲ εὐήθεις,
to-name the-ones indeed high-minded the-others and simple
ἕτεροι δὲ ἀκάκους καὶ ἀπείρους καὶ ἐνεούς· εὑρήσεις δὲ
others and innocent and inexperienced and dumb you-will-find and
καὶ ἕτερα πολλὰ ἀναζητῶν ὀνόματα. πάντα δὲ ταῦτα
also other many seeking-out names all and these
ἀφροσύνη ἐστίν, διαφέρει δέ, ὥσπερ τέχνη τέχνης ἡμῖν
folly is it-differs and as art from-art to-us
κατεφαίνετο καὶ νόσος νόσου· ἢ πῶς σοι δοκεῖ;
it-appeared and disease from-disease or how to-you does-it-seem
ALC. ἐμοὶ μὲν οὕτως.
to-me indeed so
SOC. οὐκοῦν ἀπ' ἐκείνου πάλιν ἐπανέλθωμεν. ἦν γὰρ
therefore from that again let-us-go-back it-was for
δήπου καὶ ἐν ἀρχῇ τοῦ λόγου, σκεπτέον εἶναι τοὺς
surely also at beginning of-the argument to-be-considered to-be the
ἄφρονάς τε καὶ φρονίμους, τίνες ποτ' εἰσίν. ὡμολόγητο
foolish both and prudent who ever are it-had-been-agreed
γὰρ εἶναί τινας· ἦ γὰρ οὔ;
for to-be some is-it-not for not
ALC. ναί, ὡμολόγηται.
yes it-has-been-agreed

e SOC. ἆρ' οὖν τούτους φρονίμους ὑπολαμβάνεις, οἳ ἂν
so then these prudent do-you-suppose who —
εἰδῶσιν ἅττα δεῖ πράττειν καὶ λέγειν;
know what-things it-is-needful to-do and to-say
ALC. ἔγωγε.
I-at-least
SOC. ἄφρονας δὲ ποτέρους; ἆρά γε τοὺς μηδέτερα
foolish and which then at-least the neither
τούτων εἰδότας;
of-these knowing
ALC. τούτους.
these
SOC. οὐκοῦν οἵ γε μὴ εἰδότες μηδέτερα τούτων
therefore those at-least not knowing neither of-these
λήσουσιν αὑτοὺς καὶ λέγοντες καὶ πράττοντες ἅττα
will-escape-notice-of themselves both saying and doing what-things
μὴ δεῖ;
not it-is-needful
ALC. φαίνεται.
it-appears
141 SOC. τούτων μέντοι ἔλεγον, ὦ Ἀλκιβιάδη, καὶ τὸν Οἰδίπουν
of-these indeed I-said O Alcibiades also — Oedipus
εἶναι τῶν ἀνθρώπων· εὑρήσεις δ' ἔτι καὶ τῶν νῦν πολλοὺς
to-be of-the humans you-will-find and further also of-those now many
οὐκ ὀργῇ κεχρημένους, ὥσπερ ἐκεῖνον, οὐδ' οἰομένους
not with-anger having-been-possessed like that-one nor thinking
κακά σφισιν εὔχεσθαι, ἀλλ' ἀγαθά. ἐκεῖνος μὲν ὥσπερ
evils for-themselves to-pray-for but goods that-one indeed as
οὐδ' ηὔχετο, οὐδ' ᾤετο· ἕτεροι δέ τινές εἰσιν οἳ τἀναντία
neither prayed nor thought others and some are who the-opposite
τούτων πεπόνθασιν. ἐγὼ μὲν γὰρ οἶμαί σε πρῶτον, εἴ σοι
of-these have-experienced I indeed for think you first if to-you

ἐμφανὴς γενόμενος ὁ θεὸς πρὸς ὃν τυγχάνεις πορευόμενος,
manifest having-become the god to whom you-happen going
ἐρωτήσειεν, πρὶν ὁτιοῦν εὔξασθαί σε, εἰ ἐξαρκέσει
should-ask before anything-whatever to-pray you whether it-will-suffice
σοι τύραννον γενέσθαι τῆς Ἀθηναίων πόλεως· εἰ δὲ
for-you tyrant to-become of-the Athenians city if and
τοῦτο φαῦλον ἡγήσαιο καὶ μὴ μέγα τι, προσθείη
this poor you-should-consider and not great something he-should-add
καὶ πάντων τῶν Ἑλλήνων· εἰ δέ σε ὁρῴη ἔτι ἔλαττον
also of-all the Greeks if and you he-should-see still less
δοκοῦντα ἔχειν, εἰ μὴ καὶ πάσης Εὐρώπης, ὑποσταίη σοι
seeming to-have if not also of-all Europe he-should-promise to-you
καὶ τοῦτο, καὶ τοῦτο μὴ μόνον ὑποσταίη, ἀλλ' αὐθημερόν
and this and this not only should-promise but the-same-day
σου βουλομένου ὡς πάντας αἰσθήσεσθαι ὅτι Ἀλκιβιάδης
you wishing so-that all will-perceive that Alcibiades
ὁ Κλεινίου τύραννός ἐστιν· αὐτὸν οἶμαι ἄν σε ἀπιέναι
the (son)-of-Clinias tyrant is himself I-think — you to-go-away
περιχαρῆ γενόμενον, ὡς τῶν μεγίστων ἀγαθῶν κεκυρηκότα.
overjoyed having-become as of-the greatest goods having-obtained
ALC. ἐγὼ μὲν οἶμαι, ὦ Σώκρατες, κἂν ἄλλον ὁντινοῦν,
I indeed think O Socrates even other anyone-whatever
εἴπερ τοιαῦτα συμβαίη αὐτῷ.
if-indeed such-things should-befall him
SOC. ἀλλὰ μέντοι ἀντί γε τῆς σῆς ψυχῆς οὐδ' ἂν c
but however instead-of at-least the your soul not-even —
τὴν πάντων Ἑλλήνων τε καὶ βαρβάρων χώραν τε καὶ
the of-all Greeks both and barbarians land both and
τυραννίδα βουληθείης σοι γενέσθαι.
tyranny would-you-wish for-you to-become

ALC. οὐκ οἶμαι ἔγωγε. πῶς γὰρ ἄν, μηθέν γέ τι
not I-think I-at-least how for — nothing at-least at-all
μέλλων αὐτοῖς χρήσεσθαι;
going to-them to-use
SOC. τί δ' εἰ μέλλοις κακῶς τε καὶ βλαβερῶς χρῆσθαι;
what and if you-were-going badly both and harmfully to-use
οὐδ' ἂν οὕτως;
not-even — so
ALC. οὐ δῆτα.
not indeed
d SOC. ὁρᾷς οὖν ὡς οὐκ ἀσφαλὲς οὔτε τὰ διδόμενα εἰκῇ
you-see then how not safe neither the things-given at-random
δέχεσθαί τε οὔτε αὐτὸν εὔχεσθαι γενέσθαι, εἴ γέ τις
to-receive both nor himself to-pray to-come-about if at-least anyone
βλάπτεσθαι μέλλοι διὰ ταῦτα ἢ τὸ παράπαν τοῦ
to-be-harmed should-be-going because-of these-things or the altogether from-the
βίου ἀπαλλαγῆναι. πολλοὺς δ' ἂν ἔχοιμεν εἰπεῖν, ὅσοι
life to-be-released many and — we-could to-tell as-many-as
τυραννίδος ἐπιθυμήσαντες ἤδη καὶ σπουδάσαντες τοῦτ'
of-tyranny having-desired already and having-striven this
αὐτοῖς παραγενέσθαι, ὡς ἀγαθόν τι πράξαντες,
for-themselves to-come-about as good something having-done
διὰ τὴν τυραννίδα ἐπιβουλευθέντες τὸν βίον ἀφῃρέθησαν.
because-of the tyranny plotted-against the life were-deprived
οἶμαι δέ σε οὐκ ἀνήκοον εἶναι ἔνιά γε χθιζά τε
I-think and you not unacquainted to-be some at-least yesterday both
καὶ πρωιζὰ γεγενημένα, ὅτε Ἀρχέλαον τὸν Μακεδόνων
and day-before having-happened when Archelaus the of-Macedonians
τύραννον τὰ παιδικά, ἐρασθέντα τῆς τυραννίδος οὐθὲν
tyrant the beloved having-loved the tyranny nothing
ἧττον ἤπερ ἐκεῖνος τῶν παιδικῶν, ἀπέκτεινε τὸν ἐραστὴν
less than that-one the beloved killed the lover

ὡς τύραννός τε καὶ εὐδαίμων ἀνὴρ ἐσόμενος· κατασχὼν
as tyrant both and happy man going-to-be having-held
δὲ τρεῖς ἢ τέτταρας ἡμέρας τὴν τυραννίδα πάλιν αὐτὸς
and three or four days the tyranny again himself
ἐπιβουλευθεὶς ὑφ᾽ ἑτέρων τινῶν ἐτελεύτησεν.
plotted-against by others some died

III · THE POET'S PRAYER

Generals in Athens have been exiled or killed, or lived besieged by informers; parents have prayed for children who brought them misery. Yet few refuse such gifts or stop praying for them. Perhaps men wrongly blame the gods when their own folly brings their woes, and the poet was wise who prayed that Zeus give good things whether asked for or not and avert the bad even when asked. Alcibiades blames ignorance; Socrates warns that some ignorance may be good. Alcibiades shrinks from Orestes' deed against his mother, and Orestes, had he known what was best, would not have dared it; so ignorance of the best is the evil.

soc. ὁρᾷς δὴ καὶ τῶν ἡμετέρων πολιτῶν — ταῦτα γὰρ 142
you-see indeed also of-the our citizens these-things for
οὐκ ἄλλων ἀκηκόαμεν, ἀλλ᾽ αὐτοὶ παρόντες οἴδαμεν —
not from-others we-have-heard but ourselves being-present we-know
ὅσοι στρατηγίας ἐπιθυμήσαντες ἤδη καὶ τυχόντες
as-many-as generalship having-desired already and having-obtained
αὐτῆς οἱ μὲν ἔτι καὶ νῦν φυγάδες τῆσδε τῆς πόλεώς
it the-ones indeed still even now exiles from-this the city
εἰσιν, οἱ δὲ τὸν βίον ἐτελεύτησαν· οἱ δὲ ἄριστα
are the-others and the life ended the-others and best
δοκοῦντες αὐτῶν πράττειν διὰ πολλῶν κινδύνων ἐλθόντες
seeming of-them to-fare through many dangers having-gone
καὶ φόβων οὐ μόνον ἐν ταύτῃ τῇ στρατηγίᾳ, ἀλλ᾽
and fears not only in this the generalship but

ἐπεὶ εἰς τὴν ἑαυτῶν κατῆλθον, ὑπὸ τῶν συκοφαντῶν
when into the their-own they-returned by the informers
πολιορκούμενοι πολιορκίαν οὐδὲν ἐλάττω τῆς ὑπὸ
being-besieged siege no less than-the by
τῶν πολεμίων διετέλεσαν, ὥστε ἐνίους αὐτῶν εὔχεσθαι
the enemies went-through so-that some of-them to-pray
ἀστρατηγήτους εἶναι μᾶλλον ἢ ἐστρατηγηκέναι. εἰ μὲν
not-generals to-be rather than to-have-been-generals if indeed
οὖν ἦσαν οἱ κίνδυνοί τε καὶ πόνοι φέροντες εἰς ὠφέλειαν,
then were the dangers both and toils bringing toward benefit
εἶχεν ἄν τινα λόγον· νῦν δὲ καὶ πολὺ τοὐναντίον.
it-would-have — some reason now but also much the-opposite
εὑρήσεις δὲ καὶ περὶ τέκνων τὸν αὐτὸν τρόπον, εὐξαμένους
you-will-find and also about children the same way having-prayed
τινὰς ἤδη γενέσθαι καὶ γενομένων εἰς συμφοράς τε
some already to-be-born and having-been-born into misfortunes both
καὶ λύπας τὰς μεγίστας καταστάντας. οἱ μὲν γὰρ
and griefs the greatest having-been-set the-ones indeed for
μοχθηρῶν διὰ τέλους ὄντων τῶν τέκνων ὅλον τὸν βίον
wicked through end being the children whole the life
λυπούμενοι διήγαγον· τοὺς δὲ χρηστῶν μὲν γενομένων,
grieving passed the-others and good indeed having-become
συμφοραῖς δὲ χρησαμένων ὥστε στερηθῆναι, καὶ τούτους
misfortunes but having-met so-as to-be-bereaved and these
οὐδὲν εἰς ἐλάττονας δυστυχίας καθεστηκότας ἤπερ ἐκείνους
nothing into smaller misfortunes having-been-set than those
καὶ βουλομένους ἂν ἀγένητα μᾶλλον εἶναι ἢ γενέσθαι.
and wishing — unborn rather to-be than to-have-been-born
d ἀλλ' ὅμως τούτων τε καὶ ἑτέρων πολλῶν ὁμοιοτρόπων
but nevertheless these both and others many of-like-kind
τούτοις οὕτω σφόδρα καταδήλων ὄντων, σπάνιον εὑρεῖν
to-these so very evident being rare to-find

ὅστις ἂν ἢ διδομένων ἀπόσχοιτο ἢ μέλλων δι᾽ εὐχῆς
who — either things-given would-refrain-from or about through prayer
τεύξεσθαι παύσαιτο ἂν εὐχόμενος· οἱ δὲ πολλοὶ οὔτε ἂν
to-obtain would-stop — praying the but many neither —
τυραννίδος διδομένης ἀπόσχοιντο ἂν οὔτε στρατηγίας οὐδ᾽
tyranny being-given would-refrain — nor generalship nor
ἑτέρων πολλῶν, ἃ παρόντα βλάπτει μᾶλλον ἢ ὠφελεῖ,
others many which being-present harm rather than benefit
ἀλλὰ κἂν εὔξαιντο ἂν γενέσθαι, εἴ τῳ μὴ παρόντα
but even they-would-pray — to-come-about if to-anyone not being-present
τυγχάνει· ὀλίγον δὲ ἐπισχόντες ἐνίοτε παλινῳδοῦσιν,
they-happen little and having-waited sometimes they-recant
ἀνευχόμενοι ἅττ᾽ ἂν τὸ πρῶτον εὔξωνται. ἐγὼ μὲν οὖν
unpraying whatever — the first they-prayed I indeed then
ἀπορῶ μὴ ὡς ἀληθῶς μάτην θεοὺς ἄνθρωποι αἰτιῶνται,
am-at-a-loss lest as truly in-vain gods humans blame
ἐξ ἐκείνων φάμενοι κακά σφισιν εἶναι· οἱ δὲ καὶ
from those saying evils for-themselves to-be they and also
αὐτοὶ σφῇσιν εἴτε ἀτασθαλίαισιν εἴτε ἀφροσύναις χρὴ
themselves by-their whether by-recklessness or by-follies it-is-needful
εἰπεῖν, ὑπὲρ μόρον ἄλγε᾽ ἔχουσι. κινδυνεύει γοῦν, ὦ
to-say beyond fate griefs have it-risks at-any-rate O
Ἀλκιβιάδη, φρόνιμός τις εἶναι ἐκεῖνος ὁ ποιητής, ὃς
Alcibiades prudent some to-be that the poet who
δοκεῖ μοι φίλοις ἀνοήτοις τισὶ χρησάμενος, ὁρῶν αὐτοὺς
seems to-me friends foolish some having-had seeing them
καὶ πράττοντας καὶ εὐχομένους ἅπερ οὐ βέλτιον ἦν,
both doing and praying what-very not better was

ἐκείνοις δὲ ἐδόκει, κοινῇ ὑπὲρ ἁπάντων αὐτῶν εὐχὴν
to-those but seemed in-common on-behalf-of all of-them prayer
ποιήσασθαι· λέγει δέ πως ὧδί —
to-make he-says and somehow thus

143 Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλά, φησί,
Zeus king the indeed good-things he-says
καὶ εὐχομένοις καὶ ἀνεύκτοις
both praying and unpraying
ἄμμι δίδου, τὰ δὲ δειλὰ καὶ εὐχομένοις ἀπαλέξειν
to-us give the and bad-things even praying to-ward-off

κελεύει.
he-bids
ἐμοὶ μὲν οὖν καλῶς δοκεῖ καὶ ἀσφαλῶς λέγειν ὁ ποιητής·
to-me indeed then finely it-seems and safely to-speak the poet
σὺ δ' εἴ τι ἐν νῷ ἔχεις πρὸς ταῦτα, μὴ σιώπα.
you and if anything in mind you-have toward these-things not be-silent

b ALC. χαλεπόν, ὦ Σώκρατες, ἐστὶν ἀντιλέγειν πρὸς τὰ
hard O Socrates it-is to-speak-against toward the
καλῶς εἰρημένα· ἐκεῖνο δ' οὖν ἐννοῶ, ὅσων κακῶν
finely said-things that but anyway I-consider of-how-many evils
αἰτία ἡ ἄγνοια τοῖς ἀνθρώποις, ὁπότε, ὡς ἔοικε,
cause the ignorance for-the humans when as it-seems
λελήθαμεν ἡμᾶς αὐτοὺς διὰ ταύτην καὶ πράττοντες
we-escape-the-notice-of us ourselves through this both doing
καὶ τό γε ἔσχατον εὐχόμενοι ἡμῖν αὐτοῖς τὰ κάκιστα.
and the at-least utmost praying for-us ourselves the worst-things
ὅπερ οὖν οὐδεὶς ἂν οἰηθείη, ἀλλὰ τοῦτό γε πᾶς ἂν
which-very then no-one — would-think but this at-least everyone —
οἴοιτο ἱκανὸς εἶναι, αὐτὸς αὑτῷ τὰ βέλτιστα εὔξασθαι,
would-think competent to-be himself for-himself the best-things to-pray-for

ἀλλ᾽ οὐ τὰ κάκιστα. τοῦτο μὲν γὰρ ὡς ἀληθῶς κατάρᾳ
but not the worst-things this indeed for as truly to-a-curse
τινὶ ἀλλ᾽ οὐκ εὐχῇ ὅμοιον ἂν εἴη.
some but not to-prayer like — would-be
SOC. ἀλλ᾽ ἴσως, ὦ βέλτιστε, φαίη ἄν τις ἀνήρ, ὃς c
but perhaps O best might-say — some man who
ἐμοῦ τε καὶ σοῦ σοφώτερος ὢν τυγχάνοι, οὐκ ὀρθῶς
than-me both and than-you wiser being might-happen not rightly
ἡμᾶς λέγειν, οὕτως εἰκῇ ψέγοντας ἄγνοιαν, εἴ γε
us to-speak so at-random blaming ignorance if at-least
μὴ προσθείημεν τὴν ἔστιν ὧν τε ἄγνοιαν καὶ ἔστιν
not we-should-add the there-is of-what both ignorance and there-is
οἷς καὶ ἔχουσί πως ἀγαθόν, ὥσπερ ἐκείνοις κακόν.
for-whom and being somehow good as for-those bad
ALC. πῶς λέγεις; ἔστι γὰρ ὁτιοῦν πρᾶγμα ὅτῳ δὴ
how do-you-mean is-there for any-whatever thing for-whom indeed
ὁπωσοῦν ἔχοντι ἄμεινον ἀγνοεῖν ἢ γιγνώσκειν;
in-any-way being better to-be-ignorant than to-know
SOC. ἔμοιγε δοκεῖ· σοὶ δ᾽ οὔ;
to-me-at-least it-seems to-you and not
ALC. οὐ μέντοι μὰ Δία.
not indeed by Zeus
SOC. ἀλλὰ μὴν οὐδὲ ἐκεῖνό σου καταγνώσομαι, ἐθέλειν d
but indeed nor that of-you will-I-condemn to-be-willing
ἄν σε πρὸς τὴν ἑαυτοῦ μητέρα διαπεπρᾶχθαι ἅπερ
— you toward the your-own mother to-have-done what-very
Ὀρέστην φασὶ καὶ τὸν Ἀλκμέωνα καὶ εἴ δή τινες ἄλλοι
Orestes they-say and — Alcmaeon and if indeed any others
ἐκείνοις τυγχάνουσι ταὐτὰ διαπεπραγμένοι.
with-those happen the-same-things having-done
ALC. εὐφήμει πρὸς Διός, ὦ Σώκρατες.
hush by Zeus O Socrates

SOC. οὔτοι τὸν λέγοντα, ὦ Ἀλκιβιάδη, ὡς οὐκ ἂν
surely-not the-one saying O Alcibiades that not —
ἐθέλοις σοι ταῦτα πεπρᾶχθαι, εὐφημεῖν δεῖ σε
you-would-wish for-you these-things to-have-been-done to-hush it-is-needful you
κελεύειν, ἀλλὰ μᾶλλον πολύ, εἴ τις τὰ ἐναντία λέγοι,
to-bid but rather much if anyone the opposite-things should-say
ἐπειδὴ οὕτω σοι δοκεῖ σφόδρα δεινὸν εἶναι τὸ πρᾶγμα,
since so to-you it-seems very terrible to-be the thing
ὥστ᾽ οὐδὲ ῥητέον εἶναι οὕτως εἰκῇ. δοκεῖς δ᾽ ἂν τὸν
so-that not-even to-be-spoken to-be so at-random do-you-think and — —
Ὀρέστην, εἰ ἐτύγχανε φρόνιμος ὢν καὶ εἰδὼς ὅτι βέλτιστον
Orestes if he-happened prudent being and knowing what best
ἦν αὐτῷ πράττειν, τολμῆσαι ἄν τι τούτων διαπράξασθαι;
was for-him to-do to-have-dared — any of-these to-have-done

ALC. οὐ δῆτα.
not indeed

e SOC. οὐδέ γε ἄλλον οἶμαι οὐδένα.
nor at-least other I-think anyone

ALC. οὐ μέντοι.
not indeed

SOC. κακὸν ἄρα, ὡς ἔοικεν, ἐστὶν ἡ τοῦ βελτίστου ἄγνοια
bad then as it-seems is the of-the best ignorance
καὶ τὸ ἀγνοεῖν τὸ βέλτιστον.
and the to-be-ignorant-of the best

ALC. ἔμοιγε δοκεῖ.
to-me-at-least it-seems

SOC. οὐκοῦν καὶ ἐκείνῳ καὶ τοῖς ἄλλοις ἅπασιν;
therefore both for-that-one and for-the others all

ALC. φημί.
I-say

If Alcibiades, thinking it best, went to kill Pericles and failed to recognize him, he would not attack; Orestes would not have killed his mother without knowing her. Ignorance is then better for those so disposed. Knowledge of other things without knowledge of the best usually harms its owner. The orators advise on war, walls, and harbors, and the city acts on their counsel. Only one who knows when and toward whom each thing is best is prudent, not a mere horseman or boxer.

SOC. ἔτι τοίνυν καὶ τόδε ἐπισκεψώμεθα· εἴ σοι αὐτίκα 144
further then also this let-us-examine if to-you straightway
μάλα παρεσταίη, οἰηθέντι βέλτιον εἶναι, Περικλέα τὸν
very it-should-occur having-thought better to-be Pericles the
σεαυτοῦ ἐπίτροπόν τε καὶ φίλον, ἐγχειρίδιον λαβόντα,
your-own guardian both and friend a-dagger having-taken
ἐλθόντα ἐπὶ τὰς θύρας, εἰπεῖν εἰ ἔνδον ἐστί, βουλόμενον
having-gone to the doors to-ask if inside he-is wishing
ἀποκτεῖναι αὐτὸν ἐκεῖνον, ἄλλον δὲ μηδένα· οἱ δὲ φαῖεν
to-kill him that-one other but no-one they and should-say
ἔνδον εἶναι — καὶ οὐ λέγω ἐθέλειν ἄν σε τούτων
inside to-be and not I-say to-be-willing — you of-these
τι πράττειν· ἀλλ' εἰ, οἶμαι, δόξει σοι, ὅπερ
anything to-do but if I-think it-will-seem to-you which-very
οὐθὲν κωλύει δήπου τῷ γε ἀγνοοῦντι τὸ βέλτιστον
nothing hinders surely to-the-one at-least ignorant-of the best
παραστῆναί ποτε δόξαν, ὥστε οἰηθῆναι καὶ τὸ κάκιστόν
to-occur ever opinion so-as to-think also the worst
ποτε βέλτιστον εἶναι· ἢ οὐκ ἂν δοκεῖ σοι;
ever best to-be or not — does-it-seem to-you
ALC. πάνυ μὲν οὖν.
certainly indeed then

b SOC. εἰ οὖν παρελθὼν εἴσω καὶ ἰδὼν αὐτὸν ἐκεῖνον
if then having-gone-past inside and having-seen him that-one
ἀγνοήσαις τε καὶ οἰηθείης ἂν ἄλλον εἶναί τινα, ἆρ᾽
you-should-fail-to-know both and should-think — another to-be someone then
ἔτι ἂν αὐτὸν τολμήσαις ἀποκτεῖναι;
still — him would-you-dare to-kill
ALC. οὐ μὰ τὸν Δία, οὐκ ἄν μοι δοκῶ.
not by — Zeus not — to-me I-seem
SOC. οὐ γὰρ δήπου τὸν ἐντυχόντα, ἀλλ᾽ αὐτὸν ἐκεῖνον
not for surely the-one chancing but him that-one
ὃν ἠβούλου. ἦ γάρ;
whom you-wished is-it-not for
ALC. ναί.
yes
SOC. οὐκοῦν καὶ εἰ πολλάκις ἐγχειροῖς, αἰεὶ δὲ ἀγνοοῖς
therefore also if often you-should-attempt always but should-fail-to-know
τὸν Περικλέα, ὁπότε μέλλοις τοῦτο πράττειν, οὔποτε
— Pericles when you-were-about this to-do never
ἂν ἐπίθοιο αὐτῷ.
— would-you-attack him
ALC. οὐ δῆτα.
not indeed
SOC. τί δέ; τὸν Ὀρέστην δοκεῖς ἄν ποτε τῇ μητρὶ
what and — Orestes do-you-think — ever the mother
ἐπιθέσθαι, εἴ γε ὡσαύτως ἠγνόησεν;
to-have-attacked if at-least likewise he-had-failed-to-know
c ALC. οὐκ οἶμαι ἔγωγε.
not I-think I-at-least

SOC. οὐ γὰρ δήπου οὐδ' ἐκεῖνος τὴν προστυχοῦσαν γυναῖκα
not for surely nor that-one the chance-met woman
οὐδὲ τὴν ὁτουοῦν μητέρα διενοεῖτο ἀποκτεῖναι, ἀλλὰ
nor the anyone-whatever's mother intended to-kill but
τὴν αὐτὸς αὑτοῦ.
the himself of-himself
ALC. ἔστι ταῦτα.
it-is these-things
SOC. ἀγνοεῖν ἄρα τά γε τοιαῦτα βέλτιον τοῖς οὕτω
to-be-ignorant then the at-least such-things better for-those so
διακειμένοις καὶ τοιαύτας δόξας ἔχουσιν.
disposed and such opinions having
ALC. φαίνεται.
it-appears
SOC. ὁρᾷς οὖν ὅτι ἡ ἔστιν ὧν τε ἄγνοια καὶ ἔστιν
you-see then that the there-is of-what both ignorance and there-is
οἷς καὶ ἔχουσί πως ἀγαθόν, ἀλλ' οὐ κακόν, ὥσπερ
for-whom and being somehow good but not bad as
ἄρτι σοι ἐδόκει;
just-now to-you it-seemed
ALC. ἔοικεν.
it-seems
SOC. ἔτι τοίνυν εἰ βούλει τὸ μετὰ τοῦτο ἐπισκοπεῖν, d
further then if you-wish the after this to-examine
ἄτοπον ἂν ἴσως ἄν σοι δόξειεν εἶναι.
strange — perhaps — to-you might-seem to-be
ALC. τί μάλιστα, ὦ Σώκρατες;
what most O Socrates
SOC. ὅτι, ὡς ἔπος εἰπεῖν, κινδυνεύει τό γε τῶν ἄλλων e
that as a-word to-say it-risks the at-least of-the other
ἐπιστημῶν κτῆμα, ἐάν τις ἄνευ τοῦ βελτίστου κεκτημένος
knowledges possession if anyone without the best having-acquired

ἦ, ὀλιγάκις μὲν ὠφελεῖν, βλάπτειν δὲ τὰ πλείω τὸν
be seldom indeed to-benefit to-harm but the more the-one
ἔχοντα αὐτό. σκόπει δὲ ὧδε. ἆρ᾽ οὐκ ἀναγκαῖόν σοι δοκεῖ
having it consider and thus then not necessary to-you seems
εἶναι, ὅταν τι μέλλωμεν ἤτοι πράττειν ἢ λέγειν, οἰηθῆναι
to-be when anything we-are-about either to-do or to-say to-think
δεῖν πρῶτον ἡμᾶς εἰδέναι ἢ τῷ ὄντι εἰδέναι τοῦθ᾽
to-be-needful first us to-know or in-the reality to-know this
ὃ ἂν προχειροτέρως μέλλωμεν ἢ λέγειν ἢ πράττειν;
which — more-readily we-are-about either to-say or to-do

ALC. ἔμοιγε δοκεῖ.
to-me-at-least it-seems

145 SOC. οὐκοῦν οἱ ῥήτορες αὐτίκα ἤτοι εἰδότες συμβουλεύειν
therefore the orators for-instance either knowing to-advise
ἢ οἰηθέντες εἰδέναι συμβουλεύουσιν ἡμῖν ἑκάστοτε, οἱ
or having-thought to-know advise to-us each-time the-ones
μὲν περὶ πολέμου τε καὶ εἰρήνης, οἱ δὲ περὶ τειχῶν
indeed about war both and peace the-others and about walls
οἰκοδομίας ἢ καὶ λιμένων κατασκευῆς· ἑνὶ δὲ λόγῳ,
building or also of-harbors construction in-one and word
ὅσα δή ποτε ἡ πόλις πράττει πρὸς ἄλλην πόλιν
as-many-things-as indeed ever the city does toward another city
ἢ αὐτὴ καθ᾽ αὑτήν, ἀπὸ τῆς τῶν ῥητόρων συμβουλῆς
or itself by itself from the of-the orators counsel
πάντα γίγνεται.
all happens

ALC. ἀληθῆ λέγεις.
true-things you-say

SOC. ὅρα τοίνυν καὶ τὰ ἐπὶ τούτοις.
see then also the-things after these

ALC. ἂν δυνηθῶ.
if I-can

SOC. καλεῖς γὰρ δήπου φρονίμους τε καὶ ἄφρονας;
you-call for surely prudent both and foolish
ALC. ἔγωγε.
I-at-least
SOC. οὐκοῦν τοὺς μὲν πολλοὺς ἄφρονας, τοὺς δ' ὀλίγους
therefore the indeed many foolish the and few
φρονίμους;
prudent
ALC. οὕτως.
so
SOC. οὐκοῦν πρός τι ἀποβλέπων ἀμφοτέρους;
therefore toward something looking both
ALC. ναί.
yes
SOC. ἆρ' οὖν τὸν τοιοῦτον συμβουλεύειν εἰδότα, χωρὶς τοῦ b
so then the such to-advise knowing apart-from the
πότερον βέλτιον καὶ ὅτε βέλτιον, φρόνιμον καλεῖς;
whether better and when better prudent do-you-call
ALC. οὐ δῆτα.
not indeed
SOC. οὐδέ γε οἶμαι ὅστις τὸ πολεμεῖν αὐτὸ οἶδε χωρὶς
nor at-least I-think whoever the to-make-war itself knows apart-from
τοῦ ὁπότε βέλτιον καὶ τοσοῦτον χρόνον ὅσον βέλτιον.
the when better and so-long time as better
ἦ γάρ;
is-it-not for
ALC. ναί.
yes

SOC. οὐκοῦν οὐδὲ εἴ τίς τινα ἀποκτεινύναι οἶδεν οὐδὲ
therefore nor if anyone someone to-kill knows nor
χρήματα ἀφαιρεῖσθαι καὶ φυγάδα ποιεῖν τῆς πατρίδος,
property to-take-away and exile to-make from-the fatherland
χωρὶς τοῦ ὁπότε βέλτιον καὶ ὅντινα βέλτιον;
apart-from the when better and whom better

ALC. οὐ μέντοι.
not indeed

c SOC. ὅστις ἄρα τι τῶν τοιούτων οἶδεν, ἐὰν μὲν
whoever then anything of-the such knows if indeed
παρέπηται αὐτῷ ἡ τοῦ βελτίστου ἐπιστήμη — αὕτη δ'
accompanies him the of-the best knowledge this and
ἦν ἡ αὐτὴ δήπου ἥπερ καὶ ἡ τοῦ ὠφελίμου· ἦ γάρ;
was the same surely which-very also the of-the beneficial is-it-not for

ALC. ναί.
yes

SOC. φρόνιμον δέ γε αὐτὸν φήσομεν καὶ ἀποχρῶντα
prudent and at-least him we-will-call and sufficient
σύμβουλον καὶ τῇ πόλει καὶ αὐτὸν αὑτῷ· τὸν δὲ μὴ
counselor both to-the city and himself to-himself the-one and not
τοιοῦτον τἀναντία τούτων. ἢ πῶς δοκεῖ;
such the-opposite of-these or how does-it-seem

ALC. ἐμοὶ μὲν οὕτως.
to-me indeed so

d SOC. τί δ' εἴ τις ἱππεύειν ἢ τοξεύειν οἶδεν, ἢ αὖ
what and if anyone to-ride or to-shoot knows or again
πυκτεύειν ἢ παλαίειν ἤ τι τῆς ἄλλης ἀγωνίας ἢ καὶ
to-box or to-wrestle or anything of-the other contest or also
ἄλλο τι τῶν τοιούτων ὅσα τέχνῃ οἴδαμεν, τί
other anything of-the such as-many-as by-art we-know what

καλεῖς ὃς ἂν εἰδῇ τὸ κατὰ ταύτην τὴν τέχνην βέλτιον
do-you-call whoever — knows the according-to this the art better
γιγνόμενον; ἆρ᾽ οὐ τὸν κατὰ τὴν ἱππικὴν ἱππικόν;
coming-about then not the-one according-to the horsemanship horseman

ALC. ἔγωγε.
I-at-least

SOC. τὸν δέ γε οἶμαι κατὰ τὴν πυκτικὴν πυκτικόν,
the-one and at-least I-think according-to the boxing boxer
τὸν δὲ κατ᾽ αὐλητικὴν αὐλητικόν, καὶ τἆλλα
the-one and according-to flute-playing flute-player and the-other-things
δήπου ἀνὰ λόγον τούτοις· ἢ ἄλλως πως;
surely in proportion to-these or otherwise somehow

ALC. οὔκ, ἀλλ᾽ οὕτως.
no but so

SOC. δοκεῖ οὖν σοι ἀναγκαῖον εἶναι τὸν περὶ τούτων e
does-it-seem then to-you necessary to-be the-one about these
τι ἐπιστήμονα ὄντα ἄρα καὶ ἄνδρα φρόνιμον εἶναι, ἢ
anything knowing being then also man prudent to-be or
πολλοῦ φήσομεν ἐνδεῖν;
much shall-we-say to-fall-short

ALC. πολλοῦ μέντοι νὴ Δία.
much indeed by Zeus

V · MANY THINGS, ALL BADLY

Socrates asks what a city of experts lacking this knowledge would be: a poor one, says Alcibiades, full of disorder and lawlessness, Socrates adds. Most people are better neither knowing nor thinking they know, since they will act on it and be harmed. A city or a soul must cling to the knowledge of the best, as the sick to a doctor or a voyager to a pilot; without it, more wealth, strength, or learning means greater errors. Homer's Margites, who knew many things but all badly, is a riddle: knowing much was bad for him.

146 SOC. ποίαν οὖν οἴει πολιτείαν εἶναι τοξοτῶν τε
what-sort then do-you-think a-polity to-be of-archers both
ἀγαθῶν καὶ αὐλητῶν, ἔτι δὲ καὶ ἀθλητῶν τε καὶ τῶν
good and flute-players further and also of-athletes both and of-the
ἄλλων τεχνιτῶν, ἀναμεμειγμένων δ' ἐν τούτοις οὓς
other craftsmen mixed and among these whom
ἄρτι εἰρήκαμεν τῶν τε αὐτὸ τὸ πολεμεῖν εἰδότων καὶ
just-now we-have-mentioned of-those both itself the to-make-war knowing and
αὐτὸ τὸ ἀποκτεινύναι, πρὸς δὲ καὶ ἀνδρῶν ῥητορικῶν
itself the to-kill besides and also of-men oratorical
πολιτικὸν φύσημα φυσώντων, ἁπάντων δὲ τούτων ὄντων
political puff puffing all and these being
ἄνευ τῆς τοῦ βελτίστου ἐπιστήμης καὶ τοῦ εἰδότος,
without the of-the best knowledge and of-the-one knowing
ὁπότε βέλτιον ἑνὶ ἑκάστῳ τούτων χρῆσθαι καὶ πρὸς τίνα;
when better for-one each of-these to-use and toward whom
ALC. φαύλην τινὰ ἔγωγε, ὦ Σώκρατες.
poor some I-at-least O Socrates
SOC. φαίης γε ἂν οἶμαι ὁπόταν ὁρᾷς ἕνα ἕκαστον
you-would-say at-least — I-think whenever you-should-see one each
αὐτῶν φιλοτιμούμενόν τε καὶ νέμοντα τὸ πλεῖστον τῆς
of-them being-ambitious both and assigning the most of-the
πολιτείας
polity

τούτῳ μέρος,
to-this part
ἵν' αὐτὸς αὑτοῦ τυγχάνει κράτιστος ὤν·
where himself than-himself he-happens best being

λέγω δὲ τὸ κατ᾽ αὐτὴν τὴν τέχνην βέλτιστον b
I-mean and the according-to itself the art best
γιγνόμενον· τοῦ δὲ τῇ πόλει τε καὶ αὐτὸν αὑτῷ
becoming of-the and for-the city both and himself to-himself
βελτίστου ὄντος τὰ πολλὰ διημαρτηκότα, ἅτε οἶμαι
best being in-the many-things having-missed since I-think
ἄνευ νοῦ δόξῃ πεπιστευκότα. οὕτως δὲ τούτων ἐχόντων,
without mind to-opinion having-trusted so and these being
ἆρα οὐκ ἂν ὀρθῶς λέγοιμεν φάντες πολλῆς ταραχῆς
then not — rightly would-we-speak saying much confusion
τε καὶ ἀνομίας μεστὴν εἶναι τὴν τοιαύτην πολιτείαν;
both and lawlessness full to-be the such polity
ALC. ὀρθῶς μέντοι νὴ Δία.
rightly indeed by Zeus
SOC. οὐκοῦν ἀναγκαῖον ἡμῖν ἐδόκει οἰηθῆναι δεῖν
therefore necessary to-us it-seemed to-think to-be-needful
πρῶτον ἡμᾶς εἰδέναι ἢ τῷ ὄντι εἰδέναι τοῦτο ὃ ἂν
first us to-know or in-the reality to-know this which —
προχείρως μέλλωμεν ἢ πράττειν ἢ λέγειν;
readily we-are-about either to-do or to-say
ALC. ἐδόκει.
it-seemed
SOC. οὐκοῦν κἂν μὲν πράττῃ ἅ τις οἶδεν ἢ δοκεῖ c
therefore and-if indeed he-does what anyone knows or seems
εἰδέναι, παρέπηται δὲ τὸ ὠφελίμως, καὶ λυσιτελούντως
to-know accompanies and the beneficially and profitably
ἡμᾶς ἕξειν καὶ τῇ πόλει καὶ αὐτὸν αὑτῷ;
us to-fare both for-the city and himself for-himself
ALC. πῶς γὰρ οὔ;
how for not

SOC. ἐὰν δέ γ' οἶμαι τἀναντία τούτων, οὔτε τῇ πόλει
if but at-least I-think the-opposite of-these neither for-the city
οὔτ' αὐτὸν αὑτῷ;
nor himself for-himself
ALC. οὐ δῆτα.
not indeed
SOC. τί δέ; καὶ νῦν ἔτι ὡσαύτως σοι δοκεῖ ἢ ἄλλως
what and also now still likewise to-you does-it-seem or otherwise
πως;
somehow
ALC. οὔκ, ἀλλ' οὕτως.
no but so
SOC. ἆρ' οὖν ἔφησθα καλεῖν τοὺς μὲν πολλοὺς ἄφρονας,
so then did-you-say to-call the indeed many foolish
τοὺς δ' ὀλίγους φρονίμους;
the and few prudent
ALC. ἔγωγε.
I-at-least
SOC. οὐκοῦν φαμεν πάλιν τοὺς πολλοὺς διημαρτηκέναι τοῦ
therefore we-say again the many to-have-missed the
βελτίστου, ὡς τὰ πολλά γε οἶμαι ἄνευ νοῦ δόξῃ
best as in-the many-things at-least I-think without mind to-opinion
πεπιστευκότας.
having-trusted
d ALC. φαμὲν γάρ.
we-say for
SOC. Λυσιτελεῖ ἄρα τοῖς πολλοῖς μήτ' εἰδέναι μηδὲν μήτ'
It-profits then the many neither to-know anything nor
οἴεσθαι εἰδέναι, εἴπερ γε μᾶλλον προθυμήσονται πράττειν
to-think to-know if-indeed at-least more they-will-be-eager to-do

μὲν ταῦτα ἅττ᾽ ἂν εἰδῶσιν ἢ οἰηθῶσιν εἰδέναι, πράττοντες
indeed these-things whatever — they-know or think to-know doing
δὲ βλάπτεσθαι τὰ πλείω μᾶλλον ἢ ὠφελεῖσθαι.
and to-be-harmed in-the more rather than to-be-benefited
ALC. ἀληθέστατα λέγεις.
most-truly you-speak
SOC. ὁρᾷς οὖν, ὅτε γ᾽ ἔφην κινδυνεύειν τό γε e
you-see then when at-least I-said to-risk the at-least
τῶν ἄλλων ἐπιστημῶν κτῆμα, ἐάν τις ἄνευ τῆς τοῦ
of-the other knowledges possession if anyone without the of-the
βελτίστου ἐπιστήμης κεκτημένος ᾖ, ὀλιγάκις μὲν ὠφελεῖν,
best knowledge having-acquired be seldom indeed to-benefit
βλάπτειν δὲ τὰ πλείω τὸν ἔχοντα αὐτό, ἆρ᾽ οὐχὶ τῷ
to-harm and in-the more the-one having it then not in-the
ὄντι ὀρθῶς ἐφαινόμην λέγων;
reality rightly did-I-appear saying
ALC. καὶ εἰ μὴ τότε, ἀλλὰ νῦν μοι δοκεῖ, ὦ Σώκρατες.
and if not then but now to-me it-seems O Socrates
SOC. δεῖ ἄρα καὶ πόλιν καὶ ψυχὴν τὴν μέλλουσαν ὀρθῶς 147
it-is-needful then both city and soul the about rightly
βιώσεσθαι ταύτης τῆς ἐπιστήμης ἀντέχεσθαι, ἀτεχνῶς
to-live of-this the knowledge to-hold-to simply
ὥσπερ ἀσθενοῦντα ἰατροῦ ἤ τινος κυβερνήτου τὸν
as being-sick of-a-doctor or of-some pilot the-one
ἀσφαλῶς μέλλοντα πλεῖν. ἄνευ γὰρ ταύτης, ὅσῳπερ ἂν
safely about to-sail without for this by-as-much-as —
λαμπρότερον ἐπουρίσῃ τὸ τῆς τύχης ἢ περὶ χρημάτων
more-brilliantly blows-fair the of-the fortune either about of-property
κτῆσιν ἢ σώματος ῥώμην ἢ καὶ ἄλλο τι τῶν τοιούτων,
acquisition or of-body strength or also other anything of-the such
τοσούτῳ μείζω ἁμαρτήματα ἀπ᾽ αὐτῶν ἀναγκαῖόν ἐστιν, ὡς
by-so-much greater errors from them necessary it-is as

ἔοικε, γίγνεσθαι. ὁ δὲ δὴ τὴν καλουμένην πολυμαθίαν
it-seems to-come-about the-one and indeed the so-called much-learning
τε καὶ πολυτεχνίαν κεκτημένος, ὀρφανὸς δὲ ὢν ταύτης τῆς
both and many-arts having-acquired orphaned and being of-this the
ἐπιστήμης, ἀγόμενος δὲ ὑπὸ μιᾶς ἑκάστης τῶν ἄλλων, ἆρ'
knowledge led and by one each of-the others then
οὐχὶ τῷ ὄντι δικαίως πολλῷ χειμῶνι χρήσεται, ἅτε οἶμαι
not in-the reality justly much storm will-meet since I-think
ἄνευ κυβερνήτου διατελῶν ἐν πελάγει, χρόνον οὐ μακρὸν
without pilot continuing in open-sea time not long
βίου θέων; ὥστε συμβαίνειν μοι δοκεῖ καὶ ἐνταῦθα τὸ τοῦ
of-life running so-that to-happen to-me seems also here the of-the
ποιητοῦ, ὃ λέγει κατηγορῶν πού τινος, ὡς ἄρα πολλὰ
poet which he-says accusing somewhere someone that after-all many
μὲν ἠπίστατο ἔργα, κακῶς δέ, φησίν, ἠπίστατο πάντα.
indeed he-knew works badly but he-says he-knew all

ALC. καὶ τί δή ποτε συμβαίνει τὸ τοῦ ποιητοῦ, ὦ
and why indeed ever does-it-apply the of-the poet O
Σώκρατες; ἐμοὶ μὲν γὰρ οὐδ' ὁτιοῦν δοκεῖ πρὸς
Socrates to-me indeed for not anything-whatever he-seems to
λόγον εἰρηκέναι.
purpose to-have-said

c SOC. καὶ μάλα γε πρὸς λόγον· ἀλλ' αἰνίττεται, ὦ
and very at-least to purpose but he-speaks-in-riddles O
βέλτιστε, καὶ οὗτος καὶ ἄλλοι δὲ ποιηταὶ σχεδόν τι πάντες.
best both this-one and the-others and poets nearly — all
ἔστιν τε γὰρ φύσει ποιητικὴ ἡ σύμπασα αἰνιγματώδης καὶ
it-is both for by-nature poetry the all-together riddling and
οὐ τοῦ προστυχόντος ἀνδρὸς γνωρίσαι· ἔτι τε πρὸς τῷ
not of-the chance-met man to-understand further both besides the
φύσει τοιαύτη εἶναι, ὅταν λάβηται ἀνδρὸς φθονεροῦ τε
by-nature such to-be when it-takes-hold-of a-man envious both

καὶ μὴ βουλομένου ἡμῖν ἐνδείκνυσθαι ἀλλ᾽ ἀποκρύπτεσθαι
and not wishing to-us to-show but to-hide
ὅτι μάλιστα τὴν αὑτοῦ σοφίαν, ὑπερφυῶς δὴ τὸ χρῆμα
as most the his-own wisdom extraordinarily indeed the thing
ὡς δύσγνωστον φαίνεται, ὅτι ποτὲ νοοῦσιν ἕκαστος
how hard-to-understand appears what ever mean each
αὐτῶν. οὐ γὰρ δήπου Ὅμηρόν γε τὸν θειότατόν τε καὶ
of-them not for surely Homer at-least the most-divine both and
σοφώτατον ποιητὴν ἀγνοεῖν δοκεῖς ὡς οὐχ οἷόν τε ἦν
wisest poet not-to-know do-you-think that not possible — was
ἐπίστασθαι κακῶς — ἐκεῖνος γάρ ἐστιν ὁ λέγων τὸν
to-know badly that-one for is the-one saying —
Μαργίτην πολλὰ μὲν ἐπίστασθαι, κακῶς δέ, φησί, πάντα
Margites many-things indeed to-know badly but he-says all
ἠπίστατο — ἀλλ᾽ αἰνίττεται οἶμαι παράγων τὸ κακῶς μὲν
he-knew but he-speaks-in-riddles I-think substituting the badly indeed
ἀντὶ τοῦ κακοῦ, τὸ δὲ ἠπίστατο ἀντὶ τοῦ ἐπίστασθαι·
instead-of the bad the and he-knew instead-of the to-know
γίγνεται οὖν συντεθὲν ἔξω μὲν τοῦ μέτρου, ἔστι δ᾽ ὅ
it-becomes then put-together outside indeed of-the meter it-is but what
γε βούλεται, ὡς πολλὰ μὲν ἠπίστατο ἔργα, κακὸν δ᾽ ἦν
at-least he-means that many indeed he-knew works bad but was
ἐπίστασθαι αὐτῷ πάντα ταῦτα. δῆλον οὖν ὅτι εἴπερ ἦν
to-know for-him all these-things clear then that if-indeed it-was
αὐτῷ κακὸν τὸ πολλὰ εἰδέναι, φαῦλός τις ὢν ἐτύγχανεν,
for-him bad the many-things to-know poor some being he-happened
εἴπερ γε πιστεύειν δεῖ τοῖς προειρημένοις λόγοις.
if-indeed at-least to-trust it-is-needful the before-said arguments
ALC. ἀλλ᾽ ἐμοὶ μὲν δοκεῖ, ὦ Σώκρατες· ἦ χαλεπῶς γ᾽ e
but to-me indeed it-seems O Socrates truly with-difficulty at-least
ἂν ἄλλοις τισὶ πιστεύσαιμι λόγοις, εἴπερ μηδὲ τούτοις.
— other some would-I-trust arguments if-indeed not-even these

SOC. καὶ ὀρθῶς γέ σοι δοκεῖ.
and rightly at-least to-you it-seems
ALC. πάλιν αὖ μοι δοκεῖ.
again in-turn to-me it-seems

VI · THE SPARTANS' PRAYER

Alcibiades, wavering up and down, admits that prayer needs great care. The Spartans pray only that the gods give them the fine with the good, and fare as well as anyone. Asked why the always-beaten Athenians lost despite finer sacrifices, Ammon preferred the Spartans' reverent words to all the Greeks' rites: their prayer, Socrates says, since others pray for good and bad alike. Troy's hecatombs did not help it, for the gods hated it; they are not bribed like a bad moneylender, but look to whether a soul is holy and just.

148 SOC. ἀλλὰ φέρε πρὸς Διός — ὁρᾷς γὰρ δήπου τὴν ἀπορίαν
but come by Zeus you-see for surely the perplexity
ὅση τε καὶ οἵα, ταύτης δὲ καὶ σύ μοι δοκεῖς
how-great both and what-sort of-this and also you to-me seem
κεκοινωνηκέναι· μεταβαλλόμενός γέ τοι ἄνω καὶ κάτω οὐδ'
to-have-shared changing at-least surely up and down nor
ὁτιοῦν παύῃ, ἀλλ' ὅτι ἂν μάλιστά σοι δόξῃ, τοῦτο
anything-whatever do-you-stop but whatever — most to-you seems this
καὶ ἐκδεδυκέναι αὖ καὶ οὐκέτι ὡσαύτως δοκεῖν — εἰ οὖν
also to-have-shed again and no-longer likewise to-seem if then
σοί γ' ἔτι καὶ νῦν ἐμφανὴς γενόμενος ὁ θεὸς πρὸς ὃν
to-you at-least still even now manifest having-become the god to whom
τυγχάνεις πορευόμενος ἐρωτήσειε, πρὶν ὁτιοῦν εὔξασθαί
you-happen going should-ask before anything-whatever to-pray
σε, εἰ ἐξαρκέσει σοι ἐκείνων τι γενέσθαι ὧνπερ καὶ
you whether it-will-suffice for-you of-those any to-come-about which-very also

ἐν ἀρχῇ ἐλέγετο, εἴτε καὶ αὐτῷ σοι ἐπιτρέψειεν εὔξασθαι,
at beginning were-said or also yourself to-you should-permit to-pray
τί ποτ' ἂν οἴει ἢ τῶν παρ' ἐκείνου διδομένων
what ever — do-you-think either of-the from that-one given
λαμβάνων ἢ αὐτὸς εὐξάμενος γενέσθαι τοῦ καιροῦ τυχεῖν;
taking or yourself having-prayed to-come-about the right-moment to-hit
ALC. ἀλλὰ μὰ τοὺς θεούς, ἐγὼ μὲν οὐθὲν ἂν ἔχοιμί σοι b
but by the gods I indeed nothing — could to-you
εἰπεῖν, ὦ Σώκρατες, οὕτως· ἀλλὰ μάργον τί μοι
say O Socrates so but foolish something to-me
δοκεῖ εἶναι, καὶ ὡς ἀληθῶς πολλῆς φυλακῆς, ὅπως μὴ
seems to-be and as truly much watchfulness so-that not
λήσει τις αὑτὸν εὐχόμενος μὲν κακά, δοκῶν δὲ
will-escape-notice anyone himself praying indeed evils thinking but
τἀγαθά, ἔπειτ' ὀλίγον ἐπισχών, ὅπερ καὶ σὺ ἔλεγες,
the-goods then little having-waited which-very also you said
παλινῳδῇ, ἀνευχόμενος ἅττ' ἂν τὸ πρῶτον εὔξηται.
he-recants unpraying whatever — the first he-prayed
SOC. ἆρ' οὖν οὐχὶ εἰδώς τι πλέον ἡμῶν ὁ ποιητής,
so then not knowing something more than-us the poet
οὗ καὶ ἐν ἀρχῇ τοῦ λόγου ἐπεμνήσθην, τὰ δειλὰ καὶ
whom also at beginning of-the argument I-mentioned the bad-things even
εὐχομένοις ἀπαλέξειν ἐκέλευεν;
praying to-ward-off bade
ALC. ἔμοιγε δοκεῖ.
to-me-at-least it-seems
SOC. τοῦτον μὲν τοίνυν, ὦ Ἀλκιβιάδη, καὶ Λακεδαιμόνιοι τὸν 149
this-one indeed then O Alcibiades also Lacedaemonians the
ποιητὴν ἐζηλωκότες, εἴτε καὶ αὐτοὶ οὕτως ἐπεσκεμμένοι, καὶ
poet having-emulated or also themselves so having-considered both
ἰδίᾳ καὶ δημοσίᾳ ἑκάστοτε παραπλησίαν εὐχὴν εὔχονται,
privately and publicly each-time similar prayer pray

τὰ καλὰ ἐπὶ τοῖς ἀγαθοῖς τοὺς θεοὺς διδόναι κελεύοντες
the fine-things upon the good-things the gods to-give bidding
αὖ σφίσιν αὐτοῖς· πλείω δ' οὐδεὶς ἂν ἐκείνων εὐξαμένων
in-turn to-them themselves more but no-one — of-those praying
ἀκούσειεν. τοιγαροῦν εἰς τὸ παρῆκον τοῦ χρόνου οὐδένων
would-hear therefore into the past of-the time than-none
ἧττον εὐτυχεῖς εἰσιν ἄνθρωποι· εἰ δ' ἄρα καὶ συμβέβηκεν
less fortunate are humans if but after-all also it-has-befallen
αὐτοῖς ὥστε μὴ πάντα εὐτυχεῖν, ἀλλ' οὖν οὐ διὰ τὴν
them so-as not all-things to-prosper but anyway not because-of the
ἐκείνων εὐχήν, ἐπὶ τοῖς θεοῖς δ' ἐστὶν ὥστε οἶμαι καὶ διδόναι
of-those prayer upon the gods but it-is so-that I-think both to-give
ἅττ' ἄν τις εὐχόμενος τυγχάνῃ καὶ τἀναντία τούτων.
what-things — anyone praying happens and the-opposite-things of-these
βούλομαι δέ σοι καὶ ἕτερόν τι διηγήσασθαι, ὅ ποτε
I-wish and to-you also another something to-narrate which once
ἤκουσα τινῶν, ὡς Ἀθηναίοις καὶ Λακεδαιμονίοις διαφορᾶς
I-heard from-some that to-Athenians and Lacedaemonians a-difference
γενομένης συνέβαινεν ἀεὶ τῇ πόλει ἡμῶν ὥστε καὶ κατὰ
having-arisen it-befell always to-the city our so-that both on
γῆν καὶ κατὰ θάλατταν ὁπότε μάχη γένοιτο δυστυχεῖν
land and on sea whenever battle happened to-be-unfortunate
καὶ μηδέποτε δύνασθαι κρατῆσαι· τοὺς οὖν Ἀθηναίους
and never to-be-able to-prevail the then Athenians
ἀγανακτοῦντας τῷ πράγματι καὶ ἀπορουμένους τίνι
vexed at-the thing and at-a-loss by-what
χρὴ μηχανῇ τῶν παρόντων κακῶν ἀποτροπὴν εὑρεῖν,
it-is-needful device of-the present evils averting to-find
βουλευομένοις αὐτοῖς δοκεῖν κράτιστον εἶναι πέμψαντας πρὸς
deliberating to-them it-seemed best to-be having-sent to
Ἄμμωνα ἐκεῖνον ἐπερωτᾶν· ἔτι δὲ πρὸς τούτοις τάδε, ἀνθ'
Ammon that-one to-ask further and besides these these-things for

ὅτου ποτὲ Λακεδαιμονίοις οἱ θεοὶ μᾶλλον νίκην διδόασιν ἢ
what ever to-Lacedaemonians the gods rather victory give than
σφίσιν αὐτοῖς, οἳ πλείστας, φάναι, μὲν θυσίας καὶ καλλίστας
to-them themselves who most to-say indeed sacrifices and finest
τῶν Ἑλλήνων ἄγομεν, ἀναθήμασί τε κεκοσμήκαμεν τὰ ἱερὰ
of-the Greeks we-bring with-offerings both we-have-adorned the temples
αὐτῶν ὡς οὐδένες ἄλλοι, πομπάς τε πολυτελεστάτας καὶ
of-them as no others processions both most-costly and
σεμνοτάτας ἐδωρούμεθα τοῖς θεοῖς ἀν' ἕκαστον ἔτος, καὶ
most-solemn we-presented to-the gods throughout each year and
ἐτελοῦμεν χρήματα ὅσα οὐδ' ἅλλοι σύμπαντες Ἕλληνες·
we-paid money as-much-as not-even the-other all-together Greeks
Λακεδαιμονίοις δέ, φάναι, οὐδεπώποτ' ἐμέλησεν οὐδὲν b
to-Lacedaemonians but to-say never did-it-matter none
τούτων, ἀλλ' οὕτως ὀλιγώρως διάκεινται πρὸς τοὺς θεούς,
of-these but so negligently they-are-disposed toward the gods
ὥστε καὶ ἀνάπηρα θύουσιν ἑκάστοτε καὶ τἆλλα πάντα
so-that even maimed-victims they-sacrifice each-time and the-other-things all
οὐκ ὀλίγῳ ἐνδεεστέρως τιμῶσιν ἤπερ ἡμεῖς, χρήματα
not by-little more-deficiently they-honor than we money
οὐδὲν ἐλάττω κεκτημένοι τῆς ἡμετέρας πόλεως. ἐπεὶ δὴ
no less having-acquired than-the our city when indeed
εἰρηκέναι ταῦτα καὶ ἐπερωτῆσαι τί χρὴ πράττοντας
to-have-said these-things and to-have-asked what it-is-needful doing
αὐτοὺς τῶν παρόντων κακῶν ἀπαλλαγὴν εὑρεῖν, ἄλλο μὲν
them of-the present evils release to-find other indeed
οὐθὲν ἀποκριθῆναι τὸν προφήτην — τὸν γὰρ θεὸν οὐκ
nothing to-have-answered the prophet the for god not
ἐᾶν δῆλον ὅτι — καλέσαντα δὲ αὐτόν, Ἀθηναίοις, φάναι,
to-allow clear that having-called but him Athenians to-say
τάδε λέγει Ἄμμων· φησὶν ἂν βούλεσθαι αὑτῷ τὴν
these-things says Ammon he-says — to-wish for-himself the

Λακεδαιμονίων εὐφημίαν εἶναι μᾶλλον ἢ τὰ σύμπαντα
of-Lacedaemonians auspicious-speech to-be rather than the all-together
τῶν Ἑλλήνων ἱερά. τοσαῦτα εἰπεῖν, οὐκέτι περαιτέρω.
of-the Greeks sacred-rites so-much to-have-said no-longer further
τήν γ' οὖν εὐφημίαν οὐκ ἄλλην τινά μοι δοκεῖ λέγειν
the at-least then auspicious-speech not other some to-me seems to-mean
ὁ θεὸς ἢ τὴν εὐχὴν αὐτῶν· ἔστι γὰρ τῷ ὄντι πολὺ
the god than the prayer of-them it-is for in-the reality much
διαφέρουσα τῶν ἄλλων. οἱ μὲν γὰρ ἄλλοι Ἕλληνες
differing from-the others the indeed for other Greeks
οἱ μὲν χρυσόκερως βοῦς παραστησάμενοι, ἕτεροι δ'
the-ones indeed gold-horned oxen having-set-beside others and
ἀναθήμασι δωρούμενοι τοὺς θεούς, εὔχονται ἅττ' ἂν τύχῃ
with-offerings presenting the gods pray whatever — it-happens
ταῦτα, ἄντε ἀγαθὰ ἄντε κακά· βλασφημούντων οὖν αὐτῶν
these-things whether good or bad blaspheming then them
ἀκούοντες οἱ θεοὶ οὐκ ἀποδέχονται τὰς πολυτελεῖς ταυτασὶ
hearing the gods not accept the costly these
πομπάς τε καὶ θυσίας. ἀλλὰ δοκεῖ μοι πολλῆς φυλακῆς
processions both and sacrifices but it-seems to-me much watchfulness
δεῖσθαι καὶ σκέψεως ὅτι ποτὲ ῥητέον ἐστὶ καὶ μή.
to-need and consideration what ever must-be-said is and not
d εὑρήσεις δὲ καὶ παρ' Ὁμήρῳ ἕτερα παραπλήσια τούτοις
you-will-find and also in Homer other-things similar to-these
εἰρημένα. φησὶν γὰρ τοὺς Τρῶας ἔπαυλιν ποιουμένους
said he-says for the Trojans camp making

ἔρδειν ἀθανάτοισι τελήεσσας ἑκατόμβας·
to-offer to-immortals perfect hecatombs

τὴν δὲ κνῖσαν ἐκ τοῦ πεδίου τοὺς ἀνέμους φέρειν οὐρανὸν
the and savor from the plain the winds to-carry heaven
εἴσω
into

ἡδεῖαν· τῆς δ᾽ οὔ τι θεοὺς μάκαρας δατέεσθαι,
sweet of-it but not at-all gods blessed to-partake
οὐδ᾽ ἐθέλειν· μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρὴ
nor to-be-willing very for to-them was-hateful Ilios holy
καὶ Πρίαμος καὶ λαὸς ἐυμμελίω Πριάμοιο· e
and Priam and people of-good-ash-spear of-Priam

ὥστε οὐδὲν αὐτοῖς ἦν προύργου θύειν τε καὶ δῶρα τελεῖν 150
so-that nothing for-them was profit to-sacrifice both and gifts to-pay
μάτην, θεοῖς ἀπηχθημένους. οὐ γὰρ οἶμαι τοιοῦτόν ἐστι
in-vain to-gods hated not for I-think such is
τὸ τῶν θεῶν ὥστε ὑπὸ δώρων παράγεσθαι οἷον κακὸν
the of-the gods so-as by gifts to-be-led-astray like bad
τοκιστήν· ἀλλὰ καὶ ἡμεῖς εὐήθη λόγον λέγομεν, ἀξιοῦντες
usurer but also we simple argument speak thinking-fit
Λακεδαιμονίων ταύτῃ περιεῖναι. καὶ γὰρ ἂν δεινὸν εἴη
than-Lacedaemonians in-this to-excel and for — terrible it-would-be
εἰ πρὸς τὰ δῶρα καὶ τὰς θυσίας ἀποβλέπουσιν ἡμῶν
if to the gifts and the sacrifices look of-us
οἱ θεοὶ ἀλλὰ μὴ πρὸς τὴν ψυχήν, ἄν τις ὅσιος καὶ
the gods but not to the soul if anyone holy and
δίκαιος ὢν τυγχάνῃ.
just being happens

Justice and prudence are honored by gods and sensible men, and the just and prudent are those who know what to say and do toward gods and men. Alcibiades agrees. Since he might pray blasphemously without knowing it, Socrates thinks it safest to wait until someone teaches him how to behave toward gods and men, removing the mist from his soul as Athena did from Diomedes' eyes. Alcibiades will put off his sacrifice until then, and crowns Socrates with his garland. Socrates accepts it as Creon took Tiresias' garlands, as an omen of victory over Alcibiades' other lovers.

b soc. πολλῷ γε μᾶλλον οἶμαι ἢ πρὸς τὰς πολυτελεῖς
by-much at-least more I-think than to the costly
ταύτας πομπάς τε καὶ θυσίας, ἃς οὐδὲν κωλύει πολλὰ
these processions both and sacrifices which nothing prevents many-things
μὲν εἰς θεούς, πολλὰ δ' εἰς ἀνθρώπους ἡμαρτηκότας
indeed against gods many-things and against humans having-erred
καὶ ἰδιώτην καὶ πόλιν ἔχειν ἀν' ἕκαστον ἔτος
both individual and city to-be-able throughout each year
τελεῖν· οἱ δέ, ἅτε οὐ δωροδόκοι ὄντες, καταφρονοῦσιν
to-pay they and since not bribe-takers being despise
ἁπάντων τούτων, ὥς φησιν ὁ θεὸς καὶ θεῶν προφήτης.
all these as says the god and of-gods prophet
κινδυνεύει γοῦν καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις
it-is-likely at-any-rate both among gods and among humans
τοῖς νοῦν ἔχουσι δικαιοσύνη τε καὶ φρόνησις διαφερόντως
those mind having justice both and prudence exceptionally
τετιμῆσθαι· φρόνιμοι δὲ καὶ δίκαιοι οὐκ ἄλλοι τινές
to-have-been-honored prudent but and just not others any
εἰσιν τῶν εἰδότων ἃ δεῖ πράττειν καὶ λέγειν καὶ
are than-those knowing what it-is-needful to-do and to-say both

πρὸς θεοὺς καὶ πρὸς ἀνθρώπους. βουλοίμην δ' ἂν καὶ
toward gods and toward humans I-would-wish and — also
σοῦ πυθέσθαι ὅτι ποτ' ἐν νῷ ἔχεις πρὸς ταῦτα.
from-you to-learn what ever in mind you-have toward these-things
ALC. ἀλλ' ἐμοὶ μέν, ὦ Σώκρατες, οὐκ ἄλλῃ πῃ δοκεῖ
but to-me indeed O Socrates not other in-any-way it-seems
ἢ ἥπερ σοί τε καὶ τῷ θεῷ· οὐδὲ γὰρ ἂν εἰκὸς εἴη
than as-very to-you both and to-the god nor for — likely would-it-be
ἀντίψηφον ἐμὲ τῷ θεῷ γενέσθαι.
voting-against me the god to-become
SOC. οὐκοῦν μέμνησαι ἐν πολλῇ ἀπορίᾳ φάσκων εἶναι, c
therefore do-you-remember in much perplexity saying to-be
ὅπως μὴ λάθῃς σεαυτὸν εὐχόμενος κακά,
so-that not you-should-escape-the-notice-of yourself praying-for evils
δοκῶν δὲ ἀγαθά;
thinking-them but goods
ALC. ἔγωγε.
I-at-least
SOC. ὁρᾷς οὖν ὡς οὐκ ἀσφαλές σοί ἐστιν ἐλθεῖν πρὸς τὸν d
you-see then how not safe for-you it-is to-go to the
θεὸν εὐξομένῳ, ἵνα μηδ' ἂν οὕτω τύχῃ, βλασφημοῦντός
god going-to-pray so-that not-even if so it-happen blaspheming
σου ἀκούων οὐθὲν ἀποδέξηται τῆς θυσίας ταύτης, τυχὸν
you hearing nothing he-may-accept of-the sacrifice this perhaps
δὲ καὶ ἕτερόν τι προσαπολαύσῃς. ἐμοὶ μὲν οὖν δοκεῖ
and also other something you-may-reap-besides to-me indeed then it-seems
βέλτιστον εἶναι ἡσυχίαν ἔχειν· τῇ μὲν γὰρ Λακεδαιμονίων
best to-be quiet to-keep the indeed for of-Lacedaemonians
εὐχῇ διὰ τὴν μεγαλοψυχίαν — τοῦτο γὰρ κάλλιστον τῶν
prayer because-of the high-mindedness this for finest of-the
ἐν ἀφροσύνῃ γε ὀνομάτων — οὐκ ἂν οἶμαί σε ἐθέλειν
in folly at-least names not — I-think you to-be-willing

χρῆσθαι. ἀναγκαῖον οὖν ἐστι περιμένειν ἕως ἄν τις μάθῃ
to-use necessary then it-is to-wait until — anyone learns
ὡς δεῖ πρὸς θεοὺς καὶ πρὸς ἀνθρώπους διακεῖσθαι.
how it-is-needful toward gods and toward humans to-be-disposed
ALC. πότε οὖν παρέσται ὁ χρόνος οὗτος, ὦ Σώκρατες,
when then will-be-present the time this O Socrates
καὶ τίς ὁ παιδεύσων; ἥδιστα γὰρ ἄν μοι δοκῶ ἰδεῖν
and who the-one going-to-educate most-gladly for — to-me I-seem to-see
τοῦτον τὸν ἄνθρωπον τίς ἐστιν.
this the human who he-is
SOC. οὗτος ᾧ μέλει περὶ σοῦ. ἀλλὰ δοκεῖ μοι,
this-one to-whom it-is-a-care about you but it-seems to-me
ὥσπερ τῷ Διομήδει φησὶν τὴν Ἀθηνᾶν Ὅμηρος ἀπὸ τῶν
as — from-Diomedes says — Athena Homer from the
ὀφθαλμῶν ἀφελεῖν τὴν ἀχλύν,
eyes to-have-taken-away the mist

ὅφρ᾽ εὖ γιγνώσκοι ἠμὲν θεὸν ἠδὲ καὶ ἄνδρα,
so-that well he-might-know both god and also man

e οὕτω καὶ σοὶ δεῖν ἀπὸ τῆς ψυχῆς πρῶτον τὴν ἀχλὺν
so also from-you to-need from the soul first the mist
ἀφελόντα, ἣ νῦν παροῦσα τυγχάνει, τὸ τηνικαῦτ᾽ ἤδη
having-taken-away which now being-present happens the then already
προσφέρειν δι᾽ ὧν μέλλεις γνώσεσθαι ἠμὲν κακὸν ἠδὲ
to-apply through which you-are-going to-know both evil and
καὶ ἐσθλόν. νῦν μὲν γὰρ οὐκ ἄν μοι δοκεῖς δυνηθῆναι.
also good now indeed for not — to-me you-seem to-be-able
ALC. ἀφαιρείτω, εἴτε βούλεται τὴν ἀχλὺν εἴτε ἄλλο τι·
let-him-take-away whether he-wishes the mist or other anything
ὡς ἐγὼ παρεσκεύασμαι μηθὲν ἂν φυγεῖν τῶν ὑπ᾽ ἐκείνου
for I am-prepared nothing — to-flee of-the by that-one

προσταττομένων, ὅστις ποτ' ἐστὶν ἄνθρωπος, εἴ γε
ordered whoever ever is the-man if at-least
μέλλοιμι βελτίων γενέσθαι.
I-were-going better to-become

SOC. ἀλλὰ μὴν κἀκεῖνος θαυμαστὴν ὅσην περὶ σὲ 151
but indeed also-that-one wonderful how-great about you
προθυμίαν ἔχει.
eagerness has

ALC. εἰς τότε τοίνυν καὶ τὴν θυσίαν ἀναβάλλεσθαι
until then then also the sacrifice to-put-off
κράτιστον εἶναί μοι δοκεῖ.
best to-be to-me it-seems

SOC. καὶ ὀρθῶς γέ σοι δοκεῖ· ἀσφαλέστερον γάρ ἐστιν
and rightly at-least to-you it-seems safer for it-is
ἢ παρακινδυνεύειν τοσοῦτον κίνδυνον.
than to-run so-great risk

ALC. ἀλλὰ πῶς, ὦ Σώκρατες; καὶ μὴν τουτονὶ τὸν b
but how O Socrates and indeed this-here the
στέφανον, ἐπειδή μοι δοκεῖς καλῶς συμβεβουλευκέναι, σοὶ
garland since to-me you-seem finely to-have-advised on-you
περιθήσω· τοῖς θεοῖς δὲ καὶ στεφάνους καὶ τἆλλα πάντα
I-will-put to-the gods and both garlands and the-other-things all
τὰ νομιζόμενα τότε δώσομεν, ὅταν ἐκείνην τὴν ἡμέραν
the customary then we-will-give when that the day
ἐλθοῦσαν ἴδω. ἥξει δ' οὐ διὰ μακροῦ τούτων θελόντων.
having-come I-see it-will-come and not after long these being-willing

SOC. ἀλλὰ δέχομαι καὶ τοῦτο, καὶ ἄλλο δὲ ἄν τι τῶν
but I-accept both this and other and — anything of-the
παρὰ σοῦ δοθέντων ἡδέως ἴδοιμι δεξάμενον ἐμαυτόν.
from you given gladly would-I-see having-accepted myself
ὥσπερ δὲ καὶ ὁ Κρέων Εὐριπίδῃ πεποίηται τὸν Τειρεσίαν
as and also — Creon by-Euripides has-been-made — Tiresias

ἰδὼν ἔχοντα τὰ στέφη καὶ ἀκούσας ἀπὸ τῶν πολεμίων
having-seen having the garlands and having-heard from the enemies
ἀπαρχὰς αὐτὸν εἰληφέναι διὰ τὴν τέχνην,
first-fruits him to-have-taken because-of the art

οἰωνὸν ἐθέμην, φησί, καλλίνικα σὰ στέφη·
as-an-omen I-took he-says victorious your garlands
ἐν γὰρ κλύδωνι κείμεθ', ὥσπερ οἶσθα σύ·
in for surge we-lie as know you

c οὕτω δὲ κἀγὼ παρὰ σοῦ τὴν δόξαν ταύτην οἰωνὸν τίθεμαι.
so and also-I from you the opinion this as-an-omen take
δοκῶ δέ μοι οὐκ ἐν ἐλάττονι κλύδωνι τοῦ Κρέοντος εἶναι,
I-seem and to-me not in less surge — than-Creon to-be
καὶ βουλοίμην ἂν καλλίνικος γενέσθαι τῶν σῶν ἐραστῶν.
and I-would-wish — victorious to-become over-the your lovers

PLATO

ΙΠΠΑΡΧΟΣ

Hipparchus

Socrates asks his companion what love of gain is. The companion says its lovers knowingly seek profit from worthless things. But no farmer, horseman, pilot, general, or musician expects gain from worthless plants, fodder, sails, arms, or instruments, so no one knowingly does. Since loss is bad and gain its opposite, gain is good, and all men, who love the good, would love gain. The companion says lovers of gain seek profit where good men would not, and that the good want no gains that harm, since wicked gain brings loss; yet he agrees that nothing good is wicked.

SOC. τί γὰρ τὸ φιλοκερδές; τί ποτέ ἐστιν, καὶ τίνες οἱ 225
what for the love-of-gain what ever is-it and who the
φιλοκερδεῖς;
lovers-of-gain
COMP. ἐμοὶ μὲν δοκοῦσιν οἳ ἂν κερδαίνειν ἀξιῶσιν ἀπὸ
to-me indeed they-seem who — to-gain think-fit from
τῶν μηδενὸς ἀξίων.
the of-nothing worth
SOC. πότερον οὖν σοι δοκοῦσιν γιγνώσκοντες ὅτι οὐδενός
whether then to-you do-they-seem knowing that of-nothing
ἐστιν ἄξια, ἢ ἀγνοοῦντες; εἰ γὰρ ἀγνοοῦντες, ἀνοήτους
they-are worth or not-knowing if for not-knowing foolish
λέγεις τοὺς φιλοκερδεῖς.
you-call the lovers-of-gain
COMP. ἀλλ᾽ οὐκ ἀνοήτους λέγω, ἀλλὰ πανούργους καὶ b
but not foolish I-call-them but villainous and
πονηροὺς καὶ ἥττους τοῦ κέρδους, γιγνώσκοντας ὅτι
wicked and weaker-than the gain knowing that
οὐδενὸς ἄξιά ἐστιν ἀφ᾽ ὧν τολμῶσι κερδαίνειν, ὅμως
of-nothing worth are-the-things from which they-dare to-gain nevertheless
τολμᾶν φιλοκερδεῖν δι᾽ ἀναισχυντίαν.
to-dare to-love-gain because-of shamelessness

SOC. ἆρ᾽ οὖν τοιόνδε λέγεις τὸν φιλοκερδῆ, οἷον ἐὰν
so then such do-you-mean the lover-of-gain as if
φυτεύων γεωργὸς ἀνὴρ καὶ γιγνώσκων ὅτι οὐδενὸς ἄξιον
planting farmer man and knowing that of-nothing worth
τὸ φυτόν, ἀξιοῖ ἀπὸ τούτου ἐκτραφέντος κερδαίνειν;
the plant he-thinks-fit from this having-grown to-gain
ἆρα τοιοῦτον αὐτὸν λέγεις;
then such him do-you-mean
COMP. ἀπὸ παντὸς ὅ γε φιλοκερδής, ὦ Σώκρατες, οἴεται
from everything the at-least lover-of-gain O Socrates thinks
δεῖν κερδαίνειν.
it-needful to-gain
c SOC. μή μοι οὕτως εἰκῇ, ὥσπερ τι ἠδικημένος
not to-me so at-random as somewhat having-been-wronged
ὑπό τινος, ἀλλὰ προσέχων ἐμοὶ τὸν νοῦν ἀπόκριναι,
by someone but applying to-me the mind answer
ὥσπερ ἂν εἰ ἐξ ἀρχῆς πάλιν ἠρώτων· οὐχὶ ὁμολογεῖς
as — if from beginning again I-were-asking not do-you-agree
τὸν φιλοκερδῆ ἐπιστήμονα εἶναι περὶ τῆς ἀξίας τούτου
the lover-of-gain knowing to-be about the worth of-that
ὅθεν κερδαίνειν ἀξιοῖ;
whence to-gain he-thinks-fit
COMP. ἔγωγε.
I-at-least
SOC. τίς οὖν ἐπιστήμων περὶ φυτῶν τῆς ἀξίας, ἐν ὁποίᾳ
who then knowing about plants of-the worth in what-kind-of
ἄξια φυτευθῆναι καὶ ὥρᾳ καὶ χώρᾳ; ἵνα τι καὶ
worth to-be-planted both season and ground so-that something also
ἡμεῖς τῶν σοφῶν ῥημάτων ἐμβάλωμεν, ὧν οἱ δεξιοὶ
we of-the clever words may-throw-in which the skillful
περὶ τὰς δίκας καλλιεποῦνται.
about the lawsuits speak-elegantly

COMP. ἐγὼ μὲν οἶμαι γεωργόν. d
I indeed think the-farmer
SOC. τὸ οὖν ἀξιοῦν κερδαίνειν ἄλλο τι λέγεις ἢ
the then to-think-fit to-gain other anything do-you-mean than
οἴεσθαι δεῖν κερδαίνειν;
to-think it-needful to-gain
COMP. τοῦτο λέγω.
this I-mean
SOC. μὴ τοίνυν με ἐπιχείρει ἐξαπατᾶν, ἄνδρα πρεσβύτερον 226
not then me attempt to-deceive a-man older
ἤδη οὕτω νέος ὤν, ἀποκρινόμενος ὥσπερ νυνδὴ ἆ οὐδ'
already so young being answering as just-now what not-even
αὐτὸς οἴει, ἀλλ' ὡς ἀληθῶς εἰπέ· ἆρ' ἔστιν ὅντινα οἴει
yourself you-think but as truly say then is-there any-one-whom you-think
γεωργικὸν ἄνδρα γιγνόμενον, καὶ γιγνώσκοντα ὅτι οὐδενὸς
farming man becoming and knowing that of-nothing
ἄξιον φυτεύει τὸ φυτόν, οἴεσθαι ἀπὸ τούτου κερδαίνειν;
worth he-plants the plant to-think from this to-gain
COMP. μὰ Δί' οὐκ ἔγωγε.
by Zeus not I-at-least
SOC. τί δέ; ἱππικὸν ἄνδρα γιγνώσκοντα ὅτι οὐδενὸς ἄξια
what and a-horsemanly man knowing that of-nothing worth
σιτία τῷ ἵππῳ παρέχει, ἀγνοεῖν αὐτὸν οἴει ὅτι τὸν
food to-the horse he-provides to-be-ignorant him do-you-think that the
ἵππον διαφθείρει;
horse he-ruins
COMP. οὐκ ἔγωγε.
not I-at-least
SOC. οὐκ ἄρα οἴεταί γε ἀπὸ τούτων κερδαίνειν τῶν b
not then he-thinks at-least from these to-gain the
σιτίων τῶν μηδενὸς ἀξίων.
food the of-nothing worth

COMP. οὐχί.

no

SOC. τί δέ; κυβερνήτην μηδενὸς ἄξια ἱστία καὶ πηδάλια τῇ

what and a-pilot of-nothing worth sails and rudders for-the

νηὶ παρεσκευασμένον ἀγνοεῖν οἴει ὅτι ζημιωθήσεται

ship having-prepared to-be-ignorant do-you-think that he-will-suffer-loss

καὶ κινδυνεύσει καὶ αὐτὸς ἀπολέσθαι καὶ τὴν ναῦν

and will-risk both himself to-perish and the ship

ἀπολέσαι καὶ ἃ ἂν ἄγῃ πάντα;

to-lose and whatever — he-carries all

COMP. οὐκ ἔγωγε.

not I-at-least

c SOC. οὐκ ἄρα οἴεταί γε κερδαίνειν ἀπὸ τῶν σκευῶν τῶν

not then he-thinks at-least to-gain from the tackle the

μηδενὸς ἀξίων.

of-nothing worth

COMP. οὐ γάρ.

not for

SOC. ἀλλὰ στρατηγὸς γιγνώσκων ὅτι ἡ στρατιὰ αὐτῷ

but a-general knowing that the army for-him

οὐδενὸς ἄξια ὅπλα ἔχει, οἴεται ἀπὸ τούτων κερδαίνειν καὶ

of-nothing worth arms has thinks from these to-gain and

ἀξιοῖ κερδαίνειν;

thinks-fit to-gain

COMP. οὐδαμῶς.

in-no-way

SOC. ἀλλ᾽ αὐλητὴς αὐλοὺς οὐδενὸς ἀξίους ἔχων ἢ κιθαριστὴς

but a-flute-player flutes of-nothing worth having or a-lyre-player

λύραν ἢ τοξότης τόξον ἢ ἄλλος ὁστισοῦν συλλήβδην

lyre or an-archer bow or other anyone-whatever in-sum

τῶν δημιουργῶν ἢ τῶν ἄλλων τῶν ἐμφρόνων ἀνδρῶν

of-the craftsmen or of-the other the sensible men

μηδενὸς ἄξια ὄργανα ἢ ἄλλην παρασκευὴν ἡντιναοῦν
of-nothing worth instruments or other equipment whatever
ἔχων ἀπὸ τούτων οἴεται κερδαίνειν;
having from these thinks to-gain
COMP. οὔκουν φαίνεταί γε. d
not-then it-appears at-least
SOC. τίνας οὖν ποτε λέγεις τοὺς φιλοκερδεῖς; οὐ γάρ που
whom then ever do-you-call the lovers-of-gain not for surely
τούτους γε οὓς διεληλύθαμεν, ἀλλ' οἵτινες γιγνώσκοντες
these at-least whom we-have-gone-through but whoever knowing
τὰ οὐδενὸς ἄξια ἀπὸ τούτων οἴονται δεῖν κερδαίνειν·
the of-nothing worth-things from these think it-needful to-gain
ἀλλ' οὕτω μέν, ὦ θαυμάσιε, ὡς σὺ λέγεις, οὐκ ἔστ'
but so indeed O wonderful-one as you say not is
ἀνθρώπων οὐδεὶς φιλοκερδής.
of-humans no-one lover-of-gain
COMP. ἀλλ' ἐγώ, ὦ Σώκρατες, βούλομαι λέγειν τούτους e
but I O Socrates wish to-call these
φιλοκερδεῖς εἶναι, οἳ ἑκάστοτε ὑπὸ ἀπληστίας καὶ πάνυ
lovers-of-gain to-be who each-time by insatiability both very
σμικρὰ καὶ ὀλίγου ἄξια καὶ οὐδενὸς γλίχονται ὑπερφυῶς
small-things and of-little worth and of-nothing cling-to extraordinarily
καὶ φιλοκερδοῦσιν.
and love-gain
SOC. οὐ δήπου, ὦ βέλτιστε, γιγνώσκοντες ὅτι οὐδενὸς ἄξιά
not surely O best knowing that of-nothing worth
ἐστιν· τοῦτο μὲν γὰρ ἤδη ἡμᾶς αὐτοὺς τῷ λόγῳ
they-are this indeed for already us ourselves by-the argument
ἐξηλέγξαμεν ὅτι ἀδύνατον.
we-refuted that impossible
COMP. ἔμοιγε δοκεῖ.
to-me-at-least it-seems

SOC. οὐκοῦν εἰ μὴ γιγνώσκοντες, δῆλον ὅτι ἀγνοοῦντες,
therefore if not knowing clear that not-knowing
οἰόμενοι δὲ τὰ οὐδενὸς ἄξια πολλοῦ ἄξια εἶναι.
thinking and the of-nothing worth-things of-much worth to-be

COMP. φαίνεται.
it-appears

SOC. ἄλλο τι οὖν οἵ γε φιλοκερδεῖς φιλοῦσι τὸ
other anything then the at-least lovers-of-gain love the
κέρδος;
gain

COMP. ναί.
yes

SOC. κέρδος δὲ λέγεις ἐναντίον τῇ ζημίᾳ;
gain and do-you-call opposite to-the loss

227 COMP. ἔγωγε.
I-at-least

SOC. ἔστιν οὖν ὅτῳ ἀγαθόν ἐστι ζημιοῦσθαι;
is-there then for-whom good it-is to-suffer-loss

COMP. οὐδενί.
for-no-one

SOC. ἀλλὰ κακόν;
but bad

COMP. ναί.
yes

SOC. βλάπτονται ὑπὸ τῆς ζημίας ἄρα ἄνθρωποι.
are-harmed by the loss then humans

COMP. βλάπτονται.
they-are-harmed

SOC. κακὸν ἄρα ἡ ζημία.
bad then the loss

COMP. ναί.
yes

SOC. ἐναντίον δὲ τῇ ζημίᾳ τὸ κέρδος.
opposite and to-the loss the gain
COMP. ἐναντίον.
opposite
SOC. ἀγαθὸν ἄρα τὸ κέρδος.
good then the gain
COMP. ναί.
yes
SOC. τοὺς οὖν τὸ ἀγαθὸν φιλοῦντας φιλοκερδεῖς καλεῖς. b
those then the good loving lovers-of-gain do-you-call
COMP. ἔοικεν.
it-seems
SOC. οὐ μανικούς γε, ὦ ἑταῖρε, λέγεις τοὺς φιλοκερδεῖς.
not mad at-least O comrade you-call the lovers-of-gain
ἀλλὰ σὺ αὐτὸς πότερον φιλεῖς ὃ ἂν ἀγαθὸν ᾖ, ἢ
but you yourself whether do-you-love whatever — good is or
οὐ φιλεῖς;
not you-love
COMP. ἔγωγε.
I-at-least
SOC. ἔστι δέ τι ἀγαθόν, ὃ οὐ φιλεῖς, ἀλλὰ κακόν;
is-there and any good which not you-love but bad
COMP. μὰ Δί᾽ οὐκ ἔγωγε.
by Zeus not I-at-least
SOC. ἀλλὰ πάντα τὰ ἀγαθὰ ἴσως φιλεῖς.
but all the goods perhaps you-love
COMP. ναί.
yes
SOC. ἐροῦ δὴ καὶ ἐμὲ εἰ οὐ καὶ ἐγώ· ὁμολογήσω γὰρ c
ask indeed also me if not also I I-will-agree for
καὶ ἐγώ σοι φιλεῖν τἀγαθά. ἀλλὰ πρὸς ἐμοὶ καὶ σοὶ οἱ
also I to-you to-love the-goods but besides me and you the

ἄλλοι ἄνθρωποι ἅπαντες οὐ δοκοῦσί σοι τἀγαθὰ φιλεῖν,
other humans all not seem to-you the-goods to-love
τὰ δὲ κακὰ μισεῖν;
the and evils to-hate
COMP. ἔμοιγε φαίνεται.
to-me-at-least it-appears
SOC. τὸ δὲ κέρδος ἀγαθὸν ὡμολογήσαμεν;
the and gain good we-agreed
COMP. ναί.
yes
SOC. πάντες αὖ φιλοκερδεῖς φαίνονται τοῦτον τὸν τρόπον·
all again lovers-of-gain appear in-this the way
ὃν δὲ τὸ πρότερον ἐλέγομεν, οὐδεὶς ἦν φιλοκερδής.
in-which but the before we-were-saying no-one was lover-of-gain
ποτέρῳ οὖν ἄν τις τῷ λόγῳ χρώμενος οὐκ ἂν ἐξαμαρτάνοι;
which then — anyone the argument using not — would-err
d COMP. εἴ τις, ὦ Σώκρατες οἶμαι ὀρθῶς λαμβάνοι τὸν
if anyone O Socrates I-think rightly should-take the
φιλοκερδῆ. ὀρθῶς δ' ἐστὶ τοῦτον ἡγεῖσθαι φιλοκερδῆ, ὃς
lover-of-gain rightly and it-is this-one to-consider lover-of-gain who
ἂν σπουδάζῃ ἐπὶ τούτοις καὶ ἀξιοῖ κερδαίνειν ἀπ' αὐτῶν,
— is-eager on these and thinks-fit to-gain from them
ἀφ' ὧν οἱ χρηστοὶ οὐ τολμῶσι κερδαίνειν.
from which the good not dare to-gain
SOC. ἀλλ' ὁρᾷς, ὦ γλυκύτατε, τὸ κερδαίνειν ἄρτι
but you-see O sweetest the to-gain just-now
ὡμολογήσαμεν εἶναι ὠφελεῖσθαι.
we-agreed to-be to-be-benefited
COMP. τί οὖν δὴ τοῦτο;
what then indeed this

SOC. ὅτι καὶ τόδε αὐτῷ προσωμολογήσαμεν, βούλεσθαι τὰ
that also this to-it we-agreed-besides to-wish the
ἀγαθὰ πάντας καὶ ἀεί.
goods all and always
COMP. ναί.
yes
SOC. οὐκοῦν καὶ οἱ ἀγαθοὶ πάντα τὰ κέρδη βούλονται
therefore also the good all the gains wish
ἔχειν, εἴπερ ἀγαθά γέ ἐστιν.
to-have if-indeed good at-least they-are
COMP. οὐκ ἀφ' ὧν γε μέλλουσιν, ὦ Σώκρατες, e
not from which at-least they-are-going O Socrates
βλαβήσεσθαι τῶν κερδῶν.
to-be-harmed the gains
SOC. βλαβήσεσθαι δὲ λέγεις ζημιώσεσθαι ἢ ἄλλο τι;
to-be-harmed and do-you-mean to-suffer-loss or other anything
COMP. οὔκ, ἀλλὰ ζημιώσεσθαι λέγω.
no but to-suffer-loss I-mean
SOC. ὑπὸ τοῦ κέρδους οὖν ζημιοῦνται ἢ ὑπὸ τῆς ζημίας
by the gain then suffer-loss or by the loss
ἄνθρωποι;
humans
COMP. ὑπὸ ἀμφοτέρων· καὶ γὰρ ὑπὸ τῆς ζημίας ζημιοῦνται
by both and for by the loss they-suffer-loss
καὶ ὑπὸ τοῦ κέρδους τοῦ πονηροῦ.
and by the gain the wicked
SOC. ἦ δοκεῖ οὖν τί σοι χρηστὸν καὶ ἀγαθὸν πρᾶγμα
truly does-it-seem then any to-you useful and good thing
πονηρὸν εἶναι;
wicked to-be
COMP. οὐκ ἔμοιγε.
not to-me-at-least

Socrates recalls that gain, the opposite of bad loss, is good. Charged with twisting the argument, he says he would not deceive a friend and disobey Hipparchus, eldest son of Pisistratus, who brought Homer's poems to Athens, had the rhapsodes recite them in turn at the Panathenaea, and invited Anacreon and Simonides. He set up Hermae on the country roads with his own sayings, such as 'Do not deceive a friend.' After his death Hippias was tyrant three years, Athens' only tyranny; otherwise Athenians lived almost as under Cronus. The more refined say Hipparchus died from a rivalry over a youth's esteem, not a sister's dishonor. The companion still suspects a trick, Socrates offers to take back a concession, and the companion withdraws his agreement that all gain is good.

228 SOC. οὐκοῦν ὡμολογήσαμεν ὀλίγον πρότερον τὸ κέρδος τῇ
therefore we-agreed little before the gain to-the
ζημίᾳ κακῷ ὄντι ἐναντίον εἶναι;
loss bad being opposite to-be
COMP. φημί.
I-say-so
SOC. ἐναντίον δὲ ὂν κακῷ ἀγαθὸν εἶναι;
opposite and being to-bad good to-be
COMP. ὡμολογήσαμεν γάρ.
we-agreed for
SOC. ὁρᾷς οὖν, ἐπιχειρεῖς με ἐξαπατᾶν, ἐπίτηδες ἐναντία
you-see then you-attempt me to-deceive on-purpose opposite-things
λέγων οἷς ἄρτι ὡμολογήσαμεν.
saying to-what just-now we-agreed
COMP. οὐ μὰ Δία, ὦ Σώκρατες, ἀλλὰ τοὐναντίον σύ με
not by Zeus O Socrates but the-opposite you me
ἐξαπατᾷς καὶ οὐκ οἶδα ὅπῃ ἐν τοῖς λόγοις ἄνω καὶ κάτω
deceive and not I-know how in the arguments up and down
στρέφεις.
you-twist

SOC. εὐφήμει· οὐ μεντἂν καλῶς ποιοίην οὐ πειθόμενος b
hush not surely finely would-I-do not obeying
ἀνδρὶ ἀγαθῷ καὶ σοφῷ.
a-man good and wise
COMP. τίνι τούτῳ; καὶ τί μάλιστα;
whom this and what most
SOC. πολίτῃ μὲν ἐμῷ τε καὶ σῷ, Πεισιστράτου δὲ ὑεῖ τοῦ c
citizen indeed mine both and yours of-Pisistratus and son the
ἐκ Φιλαϊδῶν, Ἱππάρχῳ, ὃς τῶν Πεισιστράτου παίδων ἦν
from Philaidae Hipparchus who of-the of-Pisistratus children was
πρεσβύτατος καὶ σοφώτατος, ὃς ἄλλα τε πολλὰ καὶ
eldest and wisest who other-things both many and
καλὰ ἔργα σοφίας ἀπεδείξατο, καὶ τὰ Ὁμήρου ἔπη πρῶτος
fine works of-wisdom displayed and the of-Homer verses first
ἐκόμισεν εἰς τὴν γῆν ταυτηνί, καὶ ἠνάγκασε τοὺς ῥαψῳδοὺς
brought into the land this-here and compelled the rhapsodes
Παναθηναίοις ἐξ ὑπολήψεως ἐφεξῆς αὐτὰ διέναι, ὥσπερ
at-the-Panathenaea by relay in-succession them to-go-through as
νῦν ἔτι οἵδε ποιοῦσιν, καὶ ἐπ᾽ Ἀνακρέοντα τὸν Τήιον
now still these do and for Anacreon the Teian
πεντηκόντορον στείλας ἐκόμισεν εἰς τὴν πόλιν, Σιμωνίδην δὲ
a-fifty-oared-ship having-sent he-brought into the city Simonides and
τὸν Κεῖον ἀεὶ περὶ αὑτὸν εἶχεν, μεγάλοις μισθοῖς καὶ δώροις
the Cean always about himself he-had with-great fees and gifts
πείθων· ταῦτα δ᾽ ἐποίει βουλόμενος παιδεύειν τοὺς πολίτας,
persuading these-things and he-did wishing to-educate the citizens
ἵν᾽ ὡς βελτίστων ὄντων αὐτῶν ἄρχοι, οὐκ οἰόμενος
so-that as best being them he-might-rule not thinking
δεῖν οὐδενὶ σοφίας φθονεῖν, ἅτε ὢν καλός τε κἀγαθός.
it-needful no-one of-wisdom to-begrudge since being fine both and-good
ἐπειδὴ δὲ αὐτῷ οἱ περὶ τὸ ἄστυ τῶν πολιτῶν πεπαιδευμένοι
when and to-him those about the town of-the citizens educated

ἦσαν καὶ ἐθαύμαζον αὐτὸν ἐπὶ σοφίᾳ, ἐπιβουλεύων αὖ
were and admired him for wisdom planning again
τοὺς ἐν τοῖς ἀγροῖς παιδεῦσαι ἔστησεν αὐτοῖς Ἑρμᾶς κατὰ
those in the fields to-educate he-set-up for-them Hermae along
τὰς ὁδοὺς ἐν μέσῳ τοῦ ἄστεος καὶ τῶν δήμων ἑκάστων,
the roads in middle of-the town and of-the demes each
κἄπειτα τῆς σοφίας τῆς αὑτοῦ, ἥν τ᾽ ἔμαθεν καὶ ἣν
and-then of-the wisdom the his-own which both he-learned and which
αὐτὸς ἐξηῦρεν, ἐκλεξάμενος ἃ ἡγεῖτο σοφώτατα εἶναι,
himself he-discovered having-picked-out what he-considered wisest to-be
ταῦτα αὐτὸς ἐντείνας εἰς ἐλεγεῖον αὑτοῦ ποιήματα καὶ
these-things himself having-set into elegiac-verse his-own poems and
ἐπιδείγματα τῆς σοφίας ἐπέγραψεν, ἵνα πρῶτον μὲν τὰ
displays of-the wisdom he-inscribed so-that first indeed the
ἐν Δελφοῖς γράμματα τὰ σοφὰ ταῦτα μὴ θαυμάζοιεν οἱ
at Delphi inscriptions the wise these not might-admire the
πολῖται αὐτοῦ, τό τε Γνῶθι σαυτόν καὶ τὸ Μηδὲν ἄγαν καὶ
citizens his the both Know yourself and the Nothing too-much and
τἆλλα τὰ τοιαῦτα, ἀλλὰ τὰ Ἱππάρχου ῥήματα μᾶλλον
the-other-things the such but the of-Hipparchus sayings rather
σοφὰ ἡγοῖντο, ἔπειτα παριόντες ἄνω καὶ κάτω καὶ
wise they-might-consider then passing up and down and
ἀναγιγνώσκοντες καὶ γεῦμα λαμβάνοντες αὐτοῦ τῆς σοφίας
reading and taste taking of-his the wisdom
φοιτῷεν ἐκ τῶν ἀγρῶν καὶ ἐπὶ τὰ λοιπὰ παιδευθησόμενοι.
they-might-come from the fields also for the rest going-to-be-educated

ἐστὸν δὲ δύο τὠπιγράμματε· ἐν μὲν τοῖς ἐπ᾽ ἀριστερὰ τοῦ 229
there-are and two the-two-inscriptions on indeed the to left of-the
Ἑρμοῦ ἑκάστου ἐπιγέγραπται λέγων ὁ Ἑρμῆς ὅτι ἐν μέσῳ
Herm each is-inscribed saying the Hermes that in middle
τοῦ ἄστεος καὶ τοῦ δήμου ἕστηκεν, ἐν δὲ τοῖς ἐπὶ δεξιά —
of-the town and of-the deme he-stands on and the to right

μνῆμα τόδ᾽ Ἱππάρχου· στεῖχε δίκαια φρονῶν
memorial this of-Hipparchus walk just-things thinking

φησίν. ἔστι δὲ τῶν ποιημάτων καὶ ἄλλα ἐν ἄλλοις
it-says there-are and of-the poems also others on other
Ἑρμαῖς πολλὰ καὶ καλὰ ἐπιγεγραμμένα· ἔστι δὲ δὴ
Hermae many and fine inscribed there-is and indeed
καὶ τοῦτο ἐπὶ τῇ Στειριακῇ ὁδῷ, ἐν ᾧ λέγει —
also this on the Steirian road in which it-says

μνῆμα τόδ᾽ Ἱππάρχου· μὴ φίλον ἐξαπάτα. b
memorial this of-Hipparchus not a-friend deceive

ἐγὼ οὖν σὲ ἐμοὶ ὄντα φίλον οὐ δήπου τολμώην ἂν c
I then you to-me being friend not surely would-dare —
ἐξαπατᾶν καὶ ἐκείνῳ τοιούτῳ ὄντι ἀπιστεῖν, οὗ καὶ
to-deceive and that-one such being to-disobey who also
ἀποθανόντος τρία ἔτη ἐτυραννεύθησαν Ἀθηναῖοι ὑπὸ τοῦ
having-died three years were-ruled-by-a-tyrant Athenians by the
ἀδελφοῦ αὐτοῦ Ἱππίου, καὶ πάντων ἂν τῶν παλαιῶν
brother his Hippias and from-all — the old-people
ἤκουσας ὅτι ταῦτα μόνον τὰ ἔτη τυραννὶς ἐγένετο ἐν
you-would-have-heard that these only the years tyranny was in
Ἀθήναις, τὸν δ᾽ ἄλλον χρόνον ἐγγύς τι ἔζων Ἀθηναῖοι
Athens the and other time nearly somewhat lived Athenians

ὥσπερ ἐπὶ Κρόνου βασιλεύοντος. λέγεται δὲ ὑπὸ τῶν
as in-the-time-of Cronus being-king it-is-said and by the
χαριεστέρων ἀνθρώπων καὶ ὁ θάνατος αὐτοῦ γενέσθαι
more-refined humans also the death his to-have-come-about
οὐ δι' ἃ οἱ πολλοὶ ᾠήθησαν, διὰ τὴν τῆς ἀδελφῆς
not because-of what the many thought because-of the of-the sister
ἀτιμίαν τῆς κανηφορίας — ἐπεὶ τοῦτό γε εὖηθες — ἀλλὰ
dishonor of-the basket-bearing since this at-least simple but
τὸν μὲν Ἁρμόδιον γεγονέναι παιδικὰ τοῦ Ἀριστογείτονος
— indeed Harmodius to-have-become beloved — of-Aristogiton
καὶ πεπαιδεῦσθαι ὑπ' ἐκείνου, μέγα δ' ἐφρόνει ἄρα
and to-have-been-educated by that-one great and thought after-all
καὶ ὁ Ἀριστογείτων ἐπὶ τῷ παιδεῦσαι ἄνθρωπον, καὶ
also — Aristogiton at the to-educate a-human and
ἀνταγωνιστὴν ἡγεῖτο εἶναι τὸν Ἵππαρχον. ἐν ἐκείνῳ δὲ
rival he-considered to-be — Hipparchus at that and
τῷ χρόνῳ αὐτὸν τὸν Ἁρμόδιον τυγχάνειν ἐρῶντά τινος
the time himself — Harmodius to-happen loving one
τῶν νέων τε καὶ καλῶν καὶ γενναίων τῶν τότε — καὶ
of-the young both and beautiful and noble of-those then and
λέγουσι τοὔνομα αὐτοῦ, ἐγὼ δὲ οὐ μέμνημαι — τὸν οὖν
they-tell the-name his I but not remember the then
νεανίσκον τοῦτον τέως μὲν θαυμάζειν τόν τε Ἁρμόδιον
young-man this for-a-while indeed to-admire — both Harmodius
καὶ τὸν Ἀριστογείτονα ὡς σοφούς, ἔπειτα συγγενόμενον τῷ
and — Aristogiton as wise then having-been-with —
Ἱππάρχῳ καταφρονῆσαι ἐκείνων, καὶ τοὺς περιαλγήσαντας
Hipparchus to-despise those and those having-been-grieved
ταύτῃ τῇ ἀτιμίᾳ οὕτως ἀποκτεῖναι τὸν Ἵππαρχον.
by-this the dishonor so to-kill — Hipparchus

COMP. κινδυνεύεις τοίνυν, ὦ Σώκρατες, ἢ οὐ φίλον με e
you-risk then O Socrates either not friend me
ἡγεῖσθαι ἄν, εἰ ἡγῇ φίλον, οὐ πείθεσθαι Ἱππάρχῳ·
to-consider or if you-consider friend not to-obey Hipparchus
ἐγὼ γὰρ ὅπως οὐ σὺ ἐμὲ ἐξαπατᾷς — οὐκ οἶδ' ὅντινα
I for that not you me deceive not know in-what
μέντοι τρόπον — ἐν τοῖς λόγοις, οὐ δύναμαι πεισθῆναι.
however way in the arguments not I-can to-be-persuaded
SOC. ἀλλὰ μὴν καὶ ὥσπερ πεττεύων ἐθέλω σοι ἐν τοῖς
but indeed also as playing-checkers I-wish for-you in the
λόγοις ἀναθέσθαι ὅτι βούλει τῶν εἰρημένων, ἵνα μὴ
arguments to-take-back whatever you-wish of-the things-said so-that not
οἴῃ ἐξαπατᾶσθαι. πότερον γὰρ τοῦτό σοι ἀναθῶμαι,
you-think to-be-deceived whether for this for-you shall-I-take-back
ὡς οὐχὶ τῶν ἀγαθῶν πάντες ἐπιθυμοῦσιν ἄνθρωποι;
that not the goods all desire humans
COMP. μή μοί γε.
not for-me at-least
SOC. ἀλλ' ὡς τὸ ζημιοῦσθαι καὶ ἡ ζημία οὐ κακόν;
but that the to-suffer-loss and the loss not bad
COMP. μή μοί γε.
not for-me at-least
SOC. ἀλλ' ὡς οὐ τῇ ζημίᾳ καὶ τῷ ζημιοῦσθαι τὸ κέρδος
but that not to-the loss and the to-suffer-loss the gain
καὶ τὸ κερδαίνειν ἐναντίον;
and the to-gain opposite
COMP. μηδὲ τοῦτο. 230
nor this
SOC. ἀλλ' ὡς ἐναντίον ὂν τῷ κακῷ οὐκ ἀγαθόν ἐστι
but that opposite being to-the bad not good is
τὸ κερδαίνειν;
the to-gain

COMP. οὔτι πᾶν γε· τουτί μοι ἀνάθου.
not-at-all all at-least this for-me take-back

III · ALL GAIN IS GOOD

The companion keeps the claim that some gain is good and some bad. Socrates answers that bad food is food no less than good, and bad gain no less gain. What makes both gain? Not every acquisition with no or little outlay, since a feast that brings disease is no gain; gold for twice its weight in silver is a loss, so gain must have worth, and the worthy is the useful and the good. All gain is good, they agree a third or fourth time, the companion compelled more than persuaded. The good wish for all goods and the wicked love all gain, so all men love gain and no one should be reproached for it.

SOC. δοκεῖ ἄρα σοι, ὡς ἔοικε, τοῦ κέρδους τὸ μέν τι
it-seems then to-you as it-seems of-the gain the one some
ἀγαθὸν εἶναι, τὸ δέ τι κακόν.
good to-be the other some bad
COMP. ἔμοιγε.
to-me-at-least
SOC. ἀνατίθεμαι τοίνυν σοὶ τοῦτο· ἔστω γὰρ δὴ κέρδος τι
I-take-back then for-you this let-it-be for indeed gain some
ἀγαθὸν καὶ ἕτερον κέρδος τι κακόν. κέρδος δέ γε οὐδὲν
good and other gain some bad gain and at-least no
μᾶλλόν ἐστιν αὐτῶν τὸ ἀγαθὸν ἢ τὸ κακόν· ἦ γάρ;
more is of-them the good than the bad is-it-not for
COMP. πῶς με ἐρωτᾷς;
how me do-you-ask
SOC. ἐγὼ φράσω. σιτίον ἐστίν τι ἀγαθόν τε καὶ κακόν;
I will-explain food is some good both and bad
b COMP. ναί.
yes

SOC. ἆρ᾽ οὖν μᾶλλόν τι αὐτῶν ἐστι τὸ ἕτερον τοῦ
so then more at-all of-them is the one than-the
ἑτέρου σιτίον, ἢ ὁμοίως τοῦτό γε, σιτία, ἐστὸν
other food or alike this at-least foods are-the-two
ἀμφότερα καὶ ταύτῃ γε οὐδὲν διαφέρει τὸ ἕτερον τοῦ
both and in-this at-least nothing differs the one from-the
ἑτέρου, κατὰ τὸ σιτίον εἶναι, ἀλλὰ ᾗ τὸ μὲν αὐτῶν
other as-to the food to-be but in-so-far-as the one of-them
ἀγαθόν, τὸ δὲ κακόν;
good the other bad

COMP. ναί.
yes

SOC. οὐκοῦν καὶ ποτὸν καὶ τἆλλα πάντα, ὅσα τῶν c
therefore also drink and the-other-things all as-many-as of-the
ὄντων ταὐτὰ ὄντα τὰ μὲν πέπονθεν ἀγαθὰ εἶναι, τὰ
beings the-same being the indeed have-experienced good to-be the
δὲ κακά, οὐδὲν ἐκείνῃ γε διαφέρει τὸ ἕτερον τοῦ
and bad nothing in-that at-least differs the one from-the
ἑτέρου, ᾗ τὸ αὐτό ἐστιν; ὥσπερ ἄνθρωπος δήπου
other in-so-far-as the same it-is as human surely
ὁ μὲν χρηστός ἐστιν, ὁ δὲ πονηρός.
the-one indeed good is the-other and wicked

COMP. ναί.
yes

SOC. ἀλλ᾽ ἄνθρωπός γε οἶμαι οὐδέτερος οὐδετέρου οὔτε
but human at-least I-think neither than-neither neither
μᾶλλον οὔτε ἧττόν ἐστιν, οὔτε ὁ χρηστὸς τοῦ πονηροῦ
more nor less is neither the good than-the wicked
οὔτε ὁ πονηρὸς τοῦ χρηστοῦ.
nor the wicked than-the good

COMP. ἀληθῆ λέγεις.
true-things you-say

SOC. οὐκοῦν οὕτω καὶ περὶ τοῦ κέρδους διανοώμεθα, ὡς
therefore so also about the gain let-us-think that
κέρδος γε ὁμοίως ἐστὶ καὶ τὸ πονηρὸν καὶ τὸ χρηστόν;
gain at-least alike is both the wicked and the good
COMP. ἀνάγκη.
necessity
d SOC. οὐδὲν ἄρα μᾶλλον κερδαίνει ὁ τὸ χρηστὸν κέρδος
nothing then more gains the-one the good gain
ἔχων ἢ τὸ πονηρόν· οὔκουν μᾶλλόν γε κέρδος φαίνεται
having than the wicked not-then more at-least gain appears
οὐδέτερον ὄν, ὡς ὁμολογοῦμεν.
neither being as we-agree
COMP. ναί.
yes
SOC. οὐδετέρῳ γὰρ αὐτῶν οὔτε τὸ μᾶλλον οὔτε τὸ ἧττον
to-neither for of-them neither the more nor the less
πρόσεστιν.
belongs
COMP. οὐ γὰρ δή.
not for indeed
SOC. τῷ δὴ τοιούτῳ πράγματι πῶς ἄν τις μᾶλλον ἢ
to-the indeed such thing how — anyone more or
ἧττον ὁτιοῦν ἂν ποιοῖ ἢ πάσχοι, ᾧ μηδέτερον
less anything-whatever — could-do or suffer to-which neither
τούτων προσείη;
of-these should-belong
COMP. ἀδύνατον.
impossible
e SOC. ἐπειδὴ τοίνυν κέρδη μὲν ὁμοίως ἐστὶν ἀμφότερα καὶ
since then gains indeed alike are both and
κερδαλέα, τουτὶ δὴ δεῖ ἡμᾶς ἐπισκέψασθαι, διὰ
profitable this indeed it-is-needful us to-examine because-of

τί ποτε ἀμφότερα αὐτὰ κέρδος καλεῖς, τί ταὐτὸν ἐν
what ever both them gain you-call what the-same in
ἀμφοτέροις ὁρῶν; ὥσπερ ἂν εἰ σύ με ἠρώτας τὰ νυνδή,
both seeing as — if you me were-asking the just-now
διὰ τί ποτε καὶ τὸ ἀγαθὸν σιτίον καὶ τὸ κακὸν σιτίον
because-of what ever both the good food and the bad food
ὁμοίως ἀμφότερα σιτία καλῶ, εἶπον ἄν σοι διότι
alike both foods I-call I-would-have-said — to-you because
ἀμφότερα ξηρὰ τροφὴ σώματός ἐστιν, διὰ τοῦτο ἔγωγε·
both dry nourishment of-body is because-of this I-at-least
τοῦτο γὰρ εἶναι σιτίον κἂν σύ που ἡμῖν ὁμολογοῖς. ἦ γάρ;
this for to-be food also you surely with-us would-agree is-it-not for
COMP. ἔγωγε.
I-at-least
SOC. καὶ περὶ ποτοῦ οὖν ὁ αὐτὸς ἂν τρόπος εἴη τῆς 231
and about drink then the same — way would-be of-the
ἀποκρίσεως, ὅτι τῇ τοῦ σώματος ὑγρᾷ τροφῇ, ἐάντε
answer that for-the of-the body wet nourishment whether
χρηστὴ ἐάντε πονηρὰ ᾖ, τοῦτο τὸ ὄνομά ἐστι, ποτόν·
good or wicked it-be this the name is drink
καὶ τοῖς ἄλλοις ὡσαύτως. πειρῶ οὖν καὶ σὺ ἐμὲ μιμεῖσθαι
and for-the others likewise try then also you me to-imitate
οὕτως ἀποκρινόμενον. τὸ χρηστὸν κέρδος καὶ τὸ πονηρὸν
so answering the good gain and the wicked
κέρδος κέρδος φὴς ἀμφότερον εἶναι τί τὸ αὐτὸ ἐν
gain gain you-say both to-be what the same in
αὐτοῖς ὁρῶν, ὅτι δὴ καὶ τοῦτο κέρδος ἐστίν; εἰ δ' αὖ
them seeing that indeed also this gain is if but again
μὴ αὐτὸς ἔχεις ἀποκρίνασθαι, ἀλλ' ἐμοῦ λέγοντος σκόπει·
not yourself you-can to-answer but me speaking consider

ἆρα κέρδος λέγεις πᾶν κτῆμα ὃ ἄν τις κτήσηται
then gain do-you-call every possession which — anyone acquires
ἢ μηδὲν ἀναλώσας, ἢ ἔλαττον ἀναλώσας πλέον λάβῃ;
either nothing having-spent or less having-spent more he-receives

b COMP. ἔμοιγε δοκῶ τοῦτο καλεῖν κέρδος.
to-me-at-least I-seem this to-call gain

SOC. ἆρα καὶ τὰ τοιάδε λέγεις, ἐάν τις ἑστιαθείς,
then also the such-things do-you-mean if anyone having-been-feasted
μηδὲν ἀναλώσας ἀλλ' εὐωχηθείς, νόσον κτήσηται;
nothing having-spent but having-been-banqueted a-disease acquires

COMP. μὰ Δί' οὐκ ἔγωγε.
by Zeus not I-at-least

SOC. ὑγίειαν δὲ κτησάμενος ἀπὸ ἑστιάσεως κέρδος ἂν
health and having-acquired from a-feast gain —
κτήσαιτο ἢ ζημίαν;
would-he-acquire or loss

COMP. κέρδος.
gain

SOC. οὐκ ἄρα τοῦτό γέ ἐστι κέρδος, τὸ ὁτιοῦν
not then this at-least is gain the anything-whatever
κτῆμα κτήσασθαι.
possession to-acquire

COMP. οὐ μέντοι.
not indeed

SOC. πότερον οὔκ, ἐὰν κακόν; ἢ οὐδ' ἂν ἀγαθὸν
whether not if bad or not-even if good
ὁτιοῦν κτήσηται, οὐ κέρδος κτήσεται;
anything-whatever he-acquires not gain will-be-acquire

COMP. φαίνεται, ἐάν γε ἀγαθόν.
it-appears if at-least good

c SOC. ἐὰν δὲ κακόν, οὐ ζημίαν κτήσεται;
if and bad not loss will-be-acquire

COMP. ἔμοιγε δοκεῖ.
to-me-at-least it-seems

SOC. ὁρᾷς οὖν ὡς πάλιν αὖ περιτρέχεις εἰς τὸ αὐτό; τὸ
you-see then how again in-turn you-run-round into the same the
μὲν κέρδος ἀγαθὸν φαίνεται, ἡ δὲ ζημία κακόν.
indeed gain good appears the and loss bad

COMP. ἀπορῶ ἔγωγε ὅτι εἴπω.
I-am-at-a-loss I-at-least what I-should-say

SOC. οὐκ ἀδίκως γε σὺ ἀπορῶν. ἔτι γὰρ καὶ τόδε
not unjustly at-least you being-at-a-loss further for also this
ἀπόκριναι· ἐάν τις ἔλαττον ἀναλώσας πλέον κτήσηται,
answer if anyone less having-spent more acquires
φῂς κέρδος εἶναι;
do-you-say gain to-be

COMP. οὔτι κακόν γε λέγω, ἀλλ' ἐὰν χρυσίον ἢ
not-at-all bad at-least I-mean but if gold or
ἀργύριον ἔλαττον ἀναλώσας πλέον λάβῃ.
silver less having-spent more he-receives

SOC. καὶ ἐγὼ μέλλω τοῦτο ἐρήσεσθαι. φέρε γάρ, ἐάν d
and I am-about this to-ask come for if
τις χρυσίου σταθμὸν ἥμισυν ἀναλώσας διπλάσιον λάβῃ
anyone of-gold weight half having-spent double receives
ἀργυρίου, κέρδος ἢ ζημίαν εἴληφεν;
of-silver gain or loss has-he-received

COMP. ζημίαν δήπου, ὦ Σώκρατες· ἀντὶ δωδεκαστασίου
loss surely O Socrates instead-of twelvefold
γὰρ διστάσιον αὐτῷ καθίσταται τὸ χρυσίον.
for twofold for-him becomes the gold

SOC. καὶ μὴν πλέον γ' εἴληφεν· ἢ οὐ πλέον ἐστὶ τὸ
and indeed more at-least he-has-received or not more is the
διπλάσιον τοῦ ἡμίσεος;
double than-the half

COMP. οὔτι τῇ ἀξίᾳ γε ἀργύριον χρυσίου.
not-at-all in-the worth at-least silver than-gold

SOC. δεῖ ἄρα, ὡς ἔοικε, τῷ κέρδει τοῦτο προσεῖναι,
it-is-needful then as it-seems to-the gain this to-belong
τὴν ἀξίαν. νῦν γοῦν τὸ μὲν ἀργύριον πλέον ὂν τοῦ
the worth now at-any-rate the indeed silver more being than-the
χρυσίου οὐ φὴς ἄξιον εἶναι, τὸ δὲ χρυσίον ἔλαττον ὂν
gold not you-say worth to-be the and gold less being
ἄξιον φὴς εἶναι.
worth you-say to-be

e COMP. σφόδρα· ἔχει γὰρ οὕτως.
greatly it-is for so

SOC. τὸ μὲν ἄξιον ἄρα κερδαλέον ἐστίν, ἐάντε σμικρὸν
the indeed worth then profitable is whether small
ἦ ἐάντε μέγα, τὸ δὲ ἀνάξιον ἀκερδές.
it-be or great the and worthless unprofitable

COMP. ναί.
yes

SOC. τὸ δὲ ἄξιον λέγεις ἄξιον εἶναι ἄλλο τι ἢ
the and worth do-you-mean worth to-be other anything than
κεκτῆσθαι;
to-have-acquired

COMP. ναί, κεκτῆσθαι.
yes to-have-acquired

SOC. τὸ δὲ ἄξιον αὖ λέγεις κεκτῆσθαι τὸ ἀνωφελὲς ἢ
the and worth again do-you-mean to-have-acquired the unbeneficial or
τὸ ὠφέλιμον;
the beneficial

COMP. τὸ ὠφέλιμον δήπου.
the beneficial surely

232 SOC. οὐκοῦν τὸ ὠφέλιμον ἀγαθόν ἐστιν;
therefore the beneficial good is

COMP. ναί.
yes

SOC. οὐκοῦν, ὦ ἀνδρειότατε πάντων, οὐ τὸ κερδαλέον ἀγαθὸν
therefore O bravest of-all not the profitable good
αὖ πάλιν τρίτον ἢ τέταρτον ἥκει ἡμῖν ὁμολογούμενον;
again back third or fourth comes to-us agreed

COMP. ἔοικεν.
it-seems

SOC. μνημονεύεις οὖν ὅθεν ἡμῖν οὗτος ὁ λόγος γέγονεν;
do-you-remember then whence for-us this the argument has-arisen

COMP. οἶμαί γε.
I-think at-least

SOC. εἰ δὲ μή, ἐγώ σε ὑπομνήσω. ἠμφεσβήτησάς μοι
if but not I you will-remind you-disputed with-me
τοὺς ἀγαθοὺς μὴ πάντα τὰ κέρδη βούλεσθαι κερδαίνειν,
the good not all the gains to-wish to-gain
ἀλλὰ τῶν κερδῶν τἀγαθά, τὰ δὲ πονηρὰ μή.
but of-the gains the-goods the and wicked not

COMP. ναίχι.
yes-indeed

SOC. οὐκοῦν νῦν πάντα τὰ κέρδη ὁ λόγος ἡμᾶς ἠνάγκακε b
therefore now all the gains the argument us has-compelled
καὶ σμικρὰ καὶ μεγάλα ὁμολογεῖν ἀγαθὰ εἶναι;
both small and great to-agree good to-be

COMP. ἠνάγκακε γάρ, ὦ Σώκρατες, μᾶλλον ἐμέ γε ἢ
it-has-compelled for O Socrates rather me at-least than
πέπεικεν.
it-has-persuaded

SOC. ἀλλ᾽ ἴσως μετὰ τοῦτο καὶ πείσειεν ἄν· νῦν δ᾽ οὖν,
but perhaps after this also it-might-persuade — now but anyway
εἴτε πέπεισαι εἴτε ὁπωσδὴ ἔχεις, σύμφῃς γοῦν
whether you-are-persuaded or however-indeed you-are you-agree at-any-rate
ἡμῖν πάντα τὰ κέρδη ἀγαθὰ εἶναι, καὶ σμικρὰ καὶ μεγάλα.
with-us all the gains good to-be both small and great
COMP. ὁμολογῶ γὰρ οὖν.
I-agree for indeed
SOC. τοὺς δὲ χρηστοὺς ἀνθρώπους βούλεσθαι τἀγαθὰ
the and good humans to-wish the-goods
ὁμολογεῖς ἅπαντα ἅπαντας· ἢ οὔ;
do-you-agree all all or not
COMP. ὁμολογῶ.
I-agree
c SOC. ἀλλὰ μὲν δὴ τούς γε πονηροὺς αὐτὸς εἶπες ὅτι
but indeed indeed the at-least wicked yourself said that
καὶ σμικρὰ καὶ μεγάλα κέρδη φιλοῦσιν.
both small and great gains they-love
COMP. εἶπον.
I-said
SOC. οὐκοῦν κατὰ τὸν σὸν λόγον πάντες ἄνθρωποι
therefore according-to the your argument all humans
φιλοκερδεῖς ἂν εἶεν, καὶ οἱ χρηστοὶ καὶ οἱ πονηροί.
lovers-of-gain — would-be both the good and the wicked
COMP. φαίνεται.
it-appears

SOC. οὐκ ἄρα ὀρθῶς ὀνειδίζει, εἴ τίς τῳ ὀνειδίζει
not then rightly does-be-reproach if anyone someone reproaches
φιλοκερδεῖ εἶναι· τυγχάνει γὰρ καὶ ὁ ταῦτα ὀνειδίζων
lover-of-gain to-be he-happens for also the-one these-things reproaching
αὐτὸς τοιοῦτος ὤν.
himself such being

PLATO

ΕΡΑΣΤΑΙ

The Lovers

In the school of Dionysius the writing master, Socrates finds two boys arguing about Anaxagoras or Oenopides and drawing circles, with their two lovers. One lover, an athlete, calls their talk babble; the other, a man of culture, says such a man thinks philosophy shameful. The cultured lover calls philosophy fine and good and defines it, citing Solon, as always learning more: as love of exercise is much toil, love of wisdom is much learning. Socrates asks whether many toils, then, make the body fit.

εἰς Διονυσίου τοῦ γραμματιστοῦ εἰσῆλθον, καὶ εἶδον αὐτόθι 132
into of-Dionysius the writing-master's I-went and I-saw there
τῶν τε νέων τοὺς ἐπιεικεστάτους δοκοῦντας εἶναι τὴν ἰδέαν
of-the both young the most-fair seeming to-be in-the form
καὶ πατέρων εὐδοκίμων, καὶ τούτων ἐραστάς. ἐτυγχανέτην
and of-fathers well-reputed and of-these lovers happened
οὖν δύο τῶν μειρακίων ἐρίζοντε, περὶ ὅτου δέ, οὐ σφόδρα
then two of-the lads quarreling about what but not very
κατήκουον. ἐφαινέσθην μέντοι ἢ περὶ Ἀναξαγόρου ἢ περὶ
I-could-hear they-appeared however either about Anaxagoras or about
Οἰνοπίδου ἐρίζειν· κύκλους γοῦν γράφειν ἐφαινέσθην
Oenopides to-quarrel circles at-any-rate to-draw they-appeared
καὶ ἐγκλίσεις τινὰς ἐμιμοῦντο τοῖν χεροῖν ἐπικλίνοντε
and inclinations some they-imitated with-the-two hands inclining
καὶ μάλ' ἐσπουδακότε. κἀγώ — καθήμην γὰρ παρὰ
and very having-been-earnest and-I I-was-sitting for beside
τὸν ἐραστὴν τοῦ ἑτέρου αὐτοῖν — κινήσας οὖν αὐτὸν
the lover of-the other of-the-two having-nudged then him
τῷ ἀγκῶνι ἠρόμην ὅτι ποτὲ οὕτως ἐσπουδακότε τὼ
with-the elbow I-asked what ever so earnest the-two
μειρακίω εἴτην, καὶ εἶπον· ἦ που μέγα τι καὶ καλόν
lads were and I-said truly surely great something and fine
ἐστι περὶ ὃ τοσαύτην σπουδὴν πεποιημένω ἐστόν;
it-is about which so-much earnestness having-made you-two-are

ὁ δ' εἶπε, ποῖον, ἔφη, μέγα καὶ καλόν; ἀδολεσχοῦσι
he and said what-sort he-said great and fine babble
μὲν οὖν οὗτοί γε περὶ τῶν μετεώρων καὶ φλυαροῦσι
indeed then these at-least about the things-aloft and talk-nonsense
φιλοσοφοῦντες.
philosophizing
c καὶ ἐγὼ θαυμάσας αὐτοῦ τὴν ἀπόκρισιν εἶπον· ὦ
and I having-wondered-at his the answer said O
νεανία, αἰσχρὸν δοκεῖ σοι εἶναι τὸ φιλοσοφεῖν; ἢ τί
young-man shameful does-it-seem to-you to-be the to-philosophize or why
οὕτως χαλεπῶς λέγεις;
so harshly do-you-speak
καὶ ὁ ἕτερος — πλησίον γὰρ καθήμενος ἐτύγχανεν
and the other near for sitting happened
αὐτοῦ, ἀντεραστὴς ὤν — ἀκούσας ἐμοῦ τε ἐρομένου
of-him rival being having-heard me both asking
κἀκείνου ἀποκρινομένου, οὐ πρὸς σοῦ γε, ἔφη, ὦ
and-that-one answering not like you at-least he-said O
Σώκρατες, ποιεῖς τὸ καὶ ἀνερέσθαι τοῦτον εἰ αἰσχρὸν
Socrates you-do the even to-ask this-one if shameful
ἡγεῖται φιλοσοφίαν εἶναι. ἢ οὐκ οἶσθα τοῦτον ὅτι
he-considers philosophy to-be or not you-know this-one that
τραχηλιζόμενος καὶ ἐμπιμπλάμενος καὶ καθεύδων πάντα
wrestling-by-the-neck and stuffing-himself and sleeping all
τὸν βίον διατετέλεκεν; ὥστε σὺ τί αὐτὸν ᾤου
the life he-has-spent so-that you what him did-you-think
ἀποκρινεῖσθαι ἀλλ' ἢ ὅτι αἰσχρόν ἐστι φιλοσοφία;
would-answer but than that shameful is philosophy
d ἦν δὲ οὗτος μὲν τοῖν ἐρασταῖν περὶ μουσικὴν
was and this-one indeed of-the-two lovers about music
διατετριφώς, ὁ δ' ἕτερος, ὃν ἐλοιδόρει, περὶ
having-spent-time the and other whom he-reviled about

γυμναστικήν. καί μοι ἔδοξε χρῆναι τὸν μὲν ἕτερον
gymnastics and to-me it-seemed to-be-needful the indeed other
ἀφιέναι, τὸν ἐρωτώμενον, ὅτι οὐδ' αὐτὸς προσεποιεῖτο
to-let-go the-one asked because not-even himself he-pretended
περὶ λόγων ἔμπειρος εἶναι ἀλλὰ περὶ ἔργων, τὸν δὲ
about words experienced to-be but about deeds the and
σοφώτερον προσποιούμενον εἶναι διερωτῆσαι, ἵνα καὶ
wiser pretending to-be to-question-thoroughly so-that also
εἴ τι δυναίμην παρ' αὐτοῦ ὠφεληθείην. εἶπον οὖν ὅτι
if anybow I-could from him I-might-be-benefited I-said then that
εἰς κοινὸν μὲν τὸ ἐρώτημα ἠρόμην· εἰ δὲ σὺ οἴει τοῦδε
to common indeed the question I-asked if but you think than-this-one
κάλλιον ἂν ἀποκρίνασθαι, σὲ ἐρωτῶ τὸ αὐτὸ ὅπερ καὶ
more-finely — to-answer you I-ask the same which-very also
τοῦτον, εἰ δοκεῖ σοι τὸ φιλοσοφεῖν καλὸν εἶναι ἢ οὔ.
this-one whether it-seems to-you the to-philosophize fine to-be or not
σχεδὸν οὖν ταῦτα λεγόντων ἡμῶν ἐπακούσαντε τὼ 133
nearly then these-things saying us having-overheard the-two
μειρακίω ἐσιγησάτην, καὶ αὐτὼ παυσαμένω τῆς ἔριδος
lads fell-silent and themselves having-stopped of-the quarrel
ἡμῶν ἀκροαταὶ ἐγενέσθην. καὶ ὅτι μὲν οἱ ἐρασταὶ ἔπαθον
our listeners became and what indeed the lovers experienced
οὐκ οἶδα, αὐτὸς δ' οὖν ἐξεπλάγην· ἀεὶ γάρ ποτε ὑπὸ τῶν
not I-know myself but anyway I-was-struck always for ever by the
νέων τε καὶ καλῶν ἐκπλήττομαι. ἐδόκει μέντοι μοι καὶ ὁ
young both and beautiful I-am-struck it-seemed however to-me also the
ἕτερος οὐχ ἧττον ἐμοῦ ἀγωνιᾶν· οὐ μὴν ἀλλ' ἀπεκρίνατό
other no less than-me to-be-in-agony not indeed but he-answered
γέ μοι καὶ μάλα φιλοτίμως. ὁπότε γάρ τοι, ἔφη, ὦ
at-least me and very ambitiously when for surely he-said O
Σώκρατες, τὸ φιλοσοφεῖν αἰσχρὸν ἡγησαίμην εἶναι, οὐδ'
Socrates the to-philosophize shameful I-should-consider to-be not-even

ἂν ἄνθρωπον νομίσαιμι ἐμαυτὸν εἶναι, οὐδ' ἄλλον τὸν
— *a-human should-I-consider myself to-be nor other the*
οὕτω διακείμενον, ἐνδεικνύμενος εἰς τὸν ἀντεραστήν, καὶ
so disposed pointing to the rival and
λέγων μεγάλῃ τῇ φωνῇ, ἵν' αὐτοῦ κατακούοι τὰ παιδικά.
speaking in-loud the voice so-that him might-overhear the beloved
καὶ ἐγὼ εἶπον, καλὸν ἄρα δοκεῖ σοι τὸ φιλοσοφεῖν;
and I said fine then seems to-you the to-philosophize
πάνυ μὲν οὖν, ἔφη.
certainly indeed then he-said
τί οὖν, ἐγὼ ἔφην· ἦ δοκεῖ σοι οἷόν τ' εἶναι εἰδέναι
what then I I-said truly does-it-seem to-you possible — to-be to-know
πρᾶγμα ὁτιοῦν εἴτε καλὸν εἴτε αἰσχρόν ἐστιν, ὃ
thing anything-whatever whether fine or shameful it-is which
μὴ εἰδείη τις τὴν ἀρχὴν ὅτι ἔστιν;
not should-know anyone (at)-the outset what it-is
οὐκ ἔφη.
no he-said
c οἶσθ' ἄρα, ἦν δ' ἐγώ, ὅτι ἔστιν τὸ φιλοσοφεῖν;
you-know then said — I what is the to-philosophize
πάνυ γε, ἔφη.
certainly at-least he-said
τί οὖν ἔστιν; ἔφην ἐγώ.
what then is-it I-said I
τί δ' ἄλλο γε ἢ κατὰ τὸ Σόλωνος; Σόλων γάρ
what and other at-least than according-to the of-Solon Solon for
που εἶπε —
somewhere said

γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος·
I-grow-old and always many-things being-taught

καὶ ἐμοὶ δοκεῖ οὕτως ἀεὶ χρῆναι ἕν γέ τι μανθάνειν
and to-me it-seems so always to-be-needful one at-least something to-learn
τὸν μέλλοντα φιλοσοφήσειν, καὶ νεώτερον ὄντα καὶ
the-one being-about to-philosophize both younger being and
πρεσβύτερον, ἵν' ὡς πλεῖστα ἐν τῷ βίῳ μάθῃ. καί μοι
older so-that as most-things in the life he-may-learn and to-me
τὸ μὲν πρῶτον ἔδοξε τὶ εἰπεῖν, ἔπειτά πως ἐννοήσας
the indeed first he-seemed something to-say then somehow having-reflected
ἠρόμην αὐτὸν εἰ τὴν φιλοσοφίαν πολυμαθίαν ἡγοῖτο.
I-asked him if the philosophy much-learning he-considered
κἀκεῖνος, πάνυ, ἔφη. d
and-that-one certainly he-said
ἦγῇ δὲ δὴ καλὸν εἶναι μόνον τὴν φιλοσοφίαν ἢ
do-you-consider and indeed fine to-be only the philosophy or
καὶ ἀγαθόν; ἦν δ' ἐγώ.
also good said — I
καὶ ἀγαθόν, ἔφη, πάνυ.
also good he-said certainly
πότερον οὖν ἐν φιλοσοφίᾳ τι τοῦτο ἴδιον ἐνορᾷς, ἢ καὶ
whether then in philosophy something this peculiar do-you-see-in-it or also
ἐν τοῖς ἄλλοις οὕτω σοι δοκεῖ ἔχειν; οἷον φιλογυμναστίαν
in the others so to-you it-seems to-be such-as love-of-exercise
οὐ μόνον ἡγῇ καλὸν εἶναι, ἀλλὰ καὶ ἀγαθόν; ἢ οὔ;
not only do-you-consider fine to-be but also good or not
ὁ δὲ καὶ μάλα εἰρωνικῶς εἶπε δύο· πρὸς μὲν τόνδε e
he and also very ironically said two-answers to indeed this-one
μοι εἰρήσθω ὅτι οὐδέτερα· πρὸς μέντοι σέ, ὦ Σώκρατες,
for-me let-it-be-said that neither to however you O Socrates
ὁμολογῶ καὶ καλὸν εἶναι καὶ ἀγαθόν· ἡγοῦμαι γὰρ ὀρθῶς.
I-agree both fine to-be and good I-consider for rightly

ἠρώτησα οὖν ἐγώ, ἆρ᾽ οὖν καὶ ἐν τοῖς γυμνασίοις τὴν
I-asked then I so then also in the exercises the
πολυπονίαν φιλογυμναστίαν ἡγῇ εἶναι;
much-toil love-of-exercise do-you-consider to-be
κἀκεῖνος ἔφη, πάνυ γε, ὥσπερ γε καὶ ἐν τῷ
and-that-one said certainly at-least as at-least also in the
φιλοσοφεῖν τὴν πολυμαθίαν φιλοσοφίαν ἡγοῦμαι εἶναι.
to-philosophize the much-learning philosophy I-consider to-be
κἀγὼ εἶπον, ἡγῇ δὲ δὴ τοὺς φιλογυμναστοῦντας
and-I said do-you-consider and indeed those loving-exercise
ἄλλου του ἐπιθυμεῖν ἢ τούτου, ὅτι ποιήσει αὐτοὺς εὖ
other anything to-desire than this that it-will-make them well
ἔχειν τὸ σῶμα;
to-have the body
τούτου, ἔφη.
this he-said
ἦ οὖν οἱ πολλοὶ πόνοι τὸ σῶμα, ἦν δ᾽ ἐγώ, ποιοῦσιν
truly then the many toils the body said — I make
εὖ ἔχειν;
well to-be

II · THE MODERATE AND THE PENTATHLETE

The cultured lover doubts few toils can make the body fit; the athlete scoffs that even a pig knows moderate ones do, and the cultured lover concedes moderate exercise and food are best, for body and soul alike. Who judges the measure of learnings, as the doctor judges exercise and the farmer seed? They are at a loss. The cultured lover says the philosopher should know enough of the arts to follow craftsmen and seem wisest of those present: a pentathlete, Socrates says, second to specialists but first of the rest.

πῶς γὰρ ἄν, ἔφη, ἀπό γε ὀλίγων πόνων τὸ σῶμά 134
how for — he-said from at-least few toils the body
τις εὖ ἔχοι;
anyone well could-have
καί μοι ἔδοξεν ἤδη ἐνταῦθα κινητέος εἶναι ὁ
and to-me it-seemed already here to-be-stirred to-be the
φιλογυμναστής, ἵνα μοι βοηθήσῃ διὰ τὴν ἐμπειρίαν
lover-of-exercise so-that me he-might-help because-of the experience
τῆς γυμναστικῆς· κἄπειτα ἠρόμην αὐτόν, σὺ δὲ δὴ τί
of-the gymnastics and-then I-asked him you and indeed why
σιγᾷς ἡμῖν, ὦ λῷστε, τούτου ταῦτα λέγοντος; ἢ καὶ
are-you-silent to-us O best this-one these-things saying or also
σοὶ δοκοῦσιν οἱ ἄνθρωποι εὖ τὰ σώματα ἔχειν ἀπὸ τῶν
to-you seem the humans well the bodies to-have from the
πολλῶν πόνων, ἢ ἀπὸ τῶν μετρίων;
many toils or from the moderate
ἐγὼ μέν, ὦ Σώκρατες, ἔφη, ᾤμην τὸ λεγόμενον δὴ b
I indeed O Socrates he-said thought the saying indeed
τοῦτο κἂν ὗν γνῶναι ὅτι οἱ μέτριοι πόνοι εὖ ποιοῦσιν
this even a-pig to-know that the moderate toils well make
ἔχειν τὰ σώματα, πόθεν δὴ οὐχὶ ἄνδρα γε ἄγρυπνόν
to-be the bodies how indeed not a-man at-least sleepless
τε καὶ ἄσιτον καὶ ἀτριβῆ τὸν τράχηλον ἔχοντα καὶ
both and unfed and unrubbed the neck having and
λεπτὸν ὑπὸ μεριμνῶν; καὶ αὐτοῦ ταῦτα εἰπόντος ἥσθη
thin from cares and him these-things having-said were-pleased
τὰ μειράκια καὶ ἐπεγέλασεν, ὁ δ' ἕτερος ἠρυθρίασε.
the lads and laughed-at-it the and other blushed
καὶ ἐγὼ εἶπον, τί οὖν; σὺ ἤδη συγχωρεῖς μήτε πολλοὺς
and I said what then you already concede neither many
μήτε ὀλίγους πόνους εὖ ποιεῖν ἔχειν τὰ σώματα τοὺς
nor few toils well to-make to-be the bodies the

ἀνθρώπους, ἀλλὰ τοὺς μετρίους; ἢ διαμάχῃ δυοῖν
humans but the moderate or do-you-fight-it-out two
ὄντοιν νῷν περὶ τοῦ λόγου;
being we-two about the argument
c κἀκεῖνος, πρὸς μὲν τοῦτον, ἔφη, κἂν πάνυ ἡδέως
and-that-one against indeed this-one he-said also very gladly
διαγωνισαίμην, καὶ εὖ οἶδ' ὅτι ἱκανὸς ἂν γενοίμην βοηθῆσαι
I-would-contend and well I-know that sufficient — I-would-become to-help
τῇ ὑποθέσει ἣν ὑπεθέμην, καὶ εἰ ταύτης ἔτι φαυλοτέραν
the hypothesis which I-proposed and if than-this still worse
ὑπεθέμην — οὐδὲν γάρ ἐστι — πρὸς μέντοι σὲ οὐδὲν δέομαι
I-proposed nothing for he-is against however you nothing I-need
παρὰ δόξαν φιλονικεῖν, ἀλλ' ὁμολογῶ μὴ τὰ πολλὰ ἀλλὰ
contrary-to opinion to-contend but I-agree not the many but
τὰ μέτρια γυμνάσια τὴν εὐεξίαν ἐμποιεῖν τοῖς ἀνθρώποις.
the moderate exercises the good-condition to-produce for-the humans
τί δὲ τὰ σιτία; τὰ μέτρια ἢ τὰ πολλά; ἔφην ἐγώ.
what and the foods the moderate or the many I-said I
καὶ τὰ σιτία ὡμολόγει.
also the foods he-agreed
d ἔτι δὲ κἀγὼ προσηνάγκαζον αὐτὸν ὁμολογεῖν καὶ τἆλλα
further and also-I compelled him to-agree also the-other-things
πάντα τὰ περὶ τὸ σῶμα ὠφελιμώτατα εἶναι τὰ μέτρια ἀλλὰ
all the about the body most-beneficial to-be the moderate but
μὴ τὰ πολλὰ μηδὲ τὰ ὀλίγα· καί μοι ὡμολόγει τὰ μέτρια.
not the many nor the few and to-me he-agreed the moderate
τί δ', ἔφην, τὰ περὶ τὴν ψυχήν; τὰ μέτρια ὠφελεῖ ἢ
what and I-said the about the soul the moderate benefit or
τὰ ἄμετρα τῶν προσφερομένων;
the immoderate of-the things-applied
τὰ μέτρια, ἔφη.
the moderate he-said

οὐκοῦν ἓν τῶν προσφερομένων ψυχῇ ἐστι καὶ τὰ
therefore one of-the things-applied to-the-soul are also the
μαθήματα;
learnings
ὡμολόγει.
he-agreed
καὶ τούτων ἄρα τὰ μέτρια ὠφελεῖ ἀλλ᾽ οὐ τὰ πολλά;
also of-these then the moderate benefit but not the many
συνέφη.
he-assented
τίνα οὖν ἐρόμενοι ἂν δικαίως ἐροίμεθα ὁποῖοι μέτριοι e
whom then asking — justly would-we-ask what-sort moderate
πόνοι καὶ σιτία πρὸς τὸ σῶμά ἐστιν;
toils and foods for the body are
ὡμολογοῦμεν μὲν τρεῖς ὄντες, ὅτι ἰατρὸν ἢ παιδοτρίβην.
we-agreed indeed three being that a-doctor or gymnastic-trainer
τίνα δ᾽ ἂν περὶ σπερμάτων σπορᾶς ὁπόσον μέτριον;
whom and — about seeds sowing how-much moderate
καὶ τούτου τὸν γεωργὸν ὡμολογοῦμεν.
also of-this the farmer we-agreed
τίνα δὲ περὶ μαθημάτων εἰς ψυχὴν φυτεύσεώς τε καὶ
whom and about learnings into soul planting both and
σπορᾶς ἐρωτῶντες δικαίως ἂν ἐροίμεθα ὁπόσα καὶ ὁποῖα
sowing asking justly — would-we-ask how-many and what-sort
μέτρια;
moderate
τοὐντεῦθεν ἤδη ἀπορίας μεστοὶ ἦμεν ἅπαντες· κἀγὼ 135
thereupon already of-perplexity full were-we all and-I
προσπαίζων αὐτοὺς ἠρόμην, βούλεσθε, ἔφην, ἐπειδὴ ἡμεῖς
jesting them asked do-you-wish I-said since we
ἐν ἀπορίᾳ ἐσμέν, ἐρώμεθα ταυτὶ τὰ μειράκια; ἢ ἴσως
in perplexity are let-us-ask these-here the lads or perhaps

αἰσχυνόμεθα, ὥσπερ ἔφη τοὺς μνηστῆρας Ὅμηρος, μὴ
are-we-ashamed as said the suitors Homer not
ἀξιούντων εἶναί τινα ἄλλον ὅστις ἐντενεῖ τὸ τόξον;
thinking-fit to-be some other who will-string the bow
ἐπειδὴ οὖν μοι ἐδόκουν ἀθυμεῖν πρὸς τὸν λόγον,
since then to-me they-seemed to-lose-heart at the argument
ἄλλῃ ἐπειρώμην σκοπεῖν, καὶ εἶπον, ποῖα δὲ μάλιστα
otherwise I-tried to-consider and said what-sort and most
ἄττα τοπάζομεν εἶναι τῶν μαθημάτων ἃ δεῖ τὸν
some do-we-guess to-be of-the learnings which it-is-needful the
φιλοσοφοῦντα μανθάνειν, ἐπειδὴ οὐχὶ πάντα οὐδὲ πολλά;
philosophizing to-learn since not all nor many
b ὑπολαβὼν οὖν ὁ σοφώτερος εἶπεν ὅτι κάλλιστα ταῦτ'
having-taken-up then the wiser said that finest these-things
εἴη τῶν μαθημάτων καὶ προσήκοντα ἀφ' ὧν ἂν πλείστην
would-be of-the learnings and fitting from which — most
δόξαν ἔχοι τις εἰς φιλοσοφίαν· πλείστην δ' ἂν ἔχοι
reputation could-have anyone for philosophy most and — he-could-have
δόξαν, εἰ δοκοίη τῶν τεχνῶν ἔμπειρος εἶναι πασῶν, εἰ
reputation if he-should-seem of-the arts experienced to-be of-all if
δὲ μή, ὡς πλείστων γε καὶ μάλιστα τῶν ἀξιολόγων,
but not as of-the-most at-least and most of-the noteworthy
μαθὼν αὐτῶν ταῦτα ἃ προσήκει τοῖς ἐλευθέροις
having-learned of-them these-things which befit for-the free
μαθεῖν, ὅσα συνέσεως ἔχεται, μὴ ὅσα χειρουργίας.
to-learn as-many-as of-understanding hold-to not as-many-as of-handwork
c ἆρ' οὖν οὕτω λέγεις, ἔφην ἐγώ, ὥσπερ ἐν τῇ τεκτονικῇ;
so then so do-you-mean I-said I as in the carpentry
καὶ γὰρ ἐκεῖ τέκτονα μὲν ἂν πρίαιο πέντε ἢ ἓξ μνῶν,
and for there a-carpenter indeed — you-could-buy for-five or six minae
ἄκρον ἀρχιτέκτονα δὲ οὐδ' ἂν μυρίων δραχμῶν·
top master-builder but not-even — for-ten-thousand drachmas

ὀλίγοι γε μὴν κἂν ἐν πᾶσι τοῖς Ἕλλησι γίγνοιντο.
few at-least indeed even among all the Greeks might-be
ἆρα μή τι τοιοῦτον λέγεις; καὶ ὃς ἀκούσας μου
then not something such do-you-mean and he having-heard me
συνεχώρει καὶ αὐτὸς λέγειν τοιοῦτον.
agreed also himself to-mean such
ἠρόμην δ' αὐτὸν εἰ οὐκ ἀδύνατον εἴη δύο μόνας τέχνας d
I-asked and him if not impossible it-were two only arts
οὕτω μαθεῖν τὸν αὐτόν, μὴ ὅτι πολλὰς καὶ μεγάλας· ὁ δέ,
so to-learn the same not to-say many and great he and
μὴ οὕτως μου, ἔφη, ὑπολάβῃς, ὦ Σώκρατες, ὡς λέγοντος ὅτι
not so me he-said take-it O Socrates as saying that
δεῖ ἑκάστην τῶν τεχνῶν τὸν φιλοσοφοῦντα ἐπίστασθαι
it-is-needful each of-the arts the philosophizing to-know
ἀκριβῶς ὥσπερ αὐτὸν τὸν τὴν τέχνην ἔχοντα, ἀλλ' ὡς εἰκὸς
exactly as himself the-one the art having but as is-likely
ἄνδρα ἐλεύθερόν τε καὶ πεπαιδευμένον, ἐπακολουθῆσαί τε
a-man free both and educated to-follow both
τοῖς λεγομένοις ὑπὸ τοῦ δημιουργοῦ οἷόν τ' εἶναι διαφερόντως
the things-said by the craftsman able — to-be exceptionally
τῶν παρόντων, καὶ αὐτὸν ξυμβάλλεσθαι γνώμην, ὥστε
beyond-those present and himself to-contribute opinion so-as
δοκεῖν χαριέστατον εἶναι καὶ σοφώτατον τῶν ἀεὶ παρόντων
to-seem most-accomplished to-be and wisest of-those ever present
ἐν τοῖς λεγομένοις τε καὶ πραττομένοις περὶ τὰς τέχνας.
in the things-said both and done about the arts
κἀγώ, ἔτι γὰρ αὐτοῦ ἠμφεγνόουν τὸν λόγον ὅτι ἐβούλετο, e
and-I still for of-him I-was-doubtful-about the argument what he-wished
ἆρ' ἐννοῶ, ἔφην, οἷον λέγεις τὸν φιλόσοφον ἄνδρα;
then do-I-understand I-said what-sort you-mean the philosophic man
δοκεῖς γάρ μοι λέγειν οἷοι ἐν τῇ ἀγωνίᾳ εἰσὶν οἱ πένταθλοι
you-seem for to-me to-mean such-as in the contest are the pentathletes

πρὸς τοὺς δρομέας ἢ τοὺς παλαιστάς. καὶ γὰρ ἐκεῖνοι τούτων
against the runners or the wrestlers and for those of-these
μὲν λείπονται κατὰ τὰ τούτων ἆθλα καὶ δεύτεροί εἰσι πρὸς
indeed fall-short in the of-these contests and second are against
τούτους, τῶν δ' ἄλλων ἀθλητῶν πρῶτοι καὶ νικῶσιν αὐτούς.
these of-the but other athletes first and they-beat them
136 τάχ' ἂν ἴσως τοιοῦτόν τι λέγοις καὶ τὸ φιλοσοφεῖν
perhaps — perhaps such something you-might-mean also the to-philosophize
ἀπεργάζεσθαι τοὺς ἐπιτηδεύοντας τοῦτο τὸ ἐπιτήδευμα· τῶν
to-produce those practicing this the practice than-the
μὲν πρώτων εἰς σύνεσιν περὶ τὰς τέχνας ἐλλείπεσθαι,
indeed first in understanding about the arts to-fall-short
τὰ δευτερεῖα δ' ἔχοντας τῶν ἄλλων περιεῖναι, καὶ
the second-prizes but having over-the others to-prevail and
οὕτως γίγνεσθαι περὶ πάντα ὕπακρόν τινα ἄνδρα τὸν
so to-become about all next-to-top some man the(-one)
πεφιλοσοφηκότα· τοιοῦτόν τινά μοι δοκεῖς ἐνδείκνυσθαι.
having-philosophized such some to-me you-seem to-point-out

III · THE USELESS PHILOSOPHER

The cultured lover accepts the pentathlete. Socrates asks whether the good are useful; they are, and the philosopher most of all. But in sickness one calls the doctor, at sea the pilot, before the second-best philosopher, so while there are craftsmen the philosopher is useless, and so bad. Perhaps then philosophy is not about the arts. The art that makes horses or dogs best also punishes them rightly and knows the good and bad among them; in men, the judge's art, justice. Who knows one knows many, so a horse, an ox, or a dog that did not know the good and bad of its kind would not know itself.

καλῶς γέ μοι, ἔφη, ὦ Σώκρατες, φαίνῃ ὑπολαμβάνειν b
finely at-least to-me he-said O Socrates you-appear to-take-up
τὰ περὶ τοῦ φιλοσόφου, ἀπεικάσας αὐτὸν τῷ πεντάθλῳ.
the about the philosopher having-likened him to-the pentathlete
ἔστιν γὰρ ἀτεχνῶς τοιοῦτος οἷος μὴ δουλεύειν μηδενὶ
he-is for simply such as not to-be-slave to-no
πράγματι, μηδ' εἰς τὴν ἀκρίβειαν μηδὲν διαπεπονηκέναι,
thing nor to the exactness nothing to-have-labored-through
ὥστε διὰ τὴν τοῦ ἑνὸς τούτου ἐπιμέλειαν τῶν ἄλλων
so-that because-of the of-the one this care of-the others
ἁπάντων ἀπολελεῖφθαι, ὥσπερ οἱ δημιουργοί, ἀλλὰ
all to-be-left-behind like the craftsmen but
πάντων μετρίως ἐφῆφθαι.
all moderately to-have-touched
μετὰ ταύτην δὴ τὴν ἀπόκρισιν ἐγὼ προθυμούμενος
after this indeed the answer I being-eager
σαφῶς εἰδέναι ὅτι λέγοι, ἐπυνθανόμην αὐτοῦ τοὺς ἀγαθοὺς
clearly to-know what he-meant inquired from-him the good
πότερον χρησίμους ἢ ἀχρήστους εἶναι ὑπολαμβάνοι.
whether useful or useless to-be he-supposed
χρησίμους δήπου, ὦ Σώκρατες, ἔφη.
useful surely O Socrates he-said
ἆρ' οὖν, εἴπερ οἱ ἀγαθοὶ χρήσιμοι, οἱ πονηροὶ ἄχρηστοι;
so then if-indeed the good useful the wicked useless
ὡμολόγει.
he-agreed
τί δέ; τοὺς φιλοσόφους ἄνδρας χρησίμους ἡγῇ ἢ
what and the philosophic men useful do-you-consider or
οὔ;
not

c ὁ δὲ ὡμολόγει χρησίμους, καὶ πρός γε ἔφη
he and agreed useful and besides at-least he-said
χρησιμωτάτους εἶναι ἡγεῖσθαι.
most-useful to-be he-considered
φέρε δὴ γνῶμεν, εἰ σὺ ἀληθῆ λέγεις, ποῦ καὶ χρήσιμοι
come indeed let-us-learn if you true-things say where also useful
ἡμῖν εἰσιν οἱ ὕπακροι οὗτοι; δῆλον γὰρ ὅτι ἑκάστου γε
to-us are the next-to-top these clear for that than-each at-least
τῶν τὰς τέχνας ἐχόντων φαυλότερός ἐστιν ὁ φιλόσοφος.
of-those the arts having inferior is the philosopher
ὡμολόγει.
he-agreed
φέρε δὴ σύ, ἦν δ' ἐγώ, εἰ τύχοις ἢ αὐτὸς ἀσθενήσας
come indeed you said — I if you-should-happen either yourself having-fallen-sick
ἢ τῶν φίλων τις τῶν σῶν περὶ ὧν σὺ σπουδὴν μεγάλην
or of-the friends any of-the yours about whom you earnestness great
ἔχεις, πότερον ὑγείαν βουλόμενος κτήσασθαι τὸν ὕπακρον
have whether health wishing to-acquire the next-to-top
ἐκεῖνον εἰσάγοις ἂν εἰς τὴν οἰκίαν ἢ τὸν ἰατρὸν λάβοις;
that-one would-you-bring-in — into the house or the doctor would-you-take
d ἀμφοτέρους ἔγωγ' ἄν, ἔφη.
both I-would — he-said
μή μοι, εἶπον ἐγώ, ἀμφοτέρους λέγε, ἀλλ' ὁπότερον
not to-me said I both say but which
μᾶλλόν τε καὶ πρότερον.
rather both and sooner
οὐδεὶς ἄν, ἔφη, τοῦτό γε ἀμφισβητήσειεν, ὡς οὐχὶ τὸν
no-one — he-said this at-least would-dispute that not the
ἰατρὸν καὶ μᾶλλον καὶ πρότερον.
doctor both rather and sooner

τί δ'; ἐν νηὶ χειμαζομένῃ ποτέρῳ ἂν μᾶλλον ἐπιτρέποις
what and in a-ship being-storm-tossed to-which — rather would-you-entrust
σαυτόν τε καὶ τὰ σεαυτοῦ, τῷ κυβερνήτῃ ἢ τῷ
yourself both and the your-own to-the pilot or to-the
φιλοσόφῳ;
philosopher
τῷ κυβερνήτῃ ἔγωγε.
to-the pilot I-at-least
οὐκοῦν καὶ τἆλλα πάνθ' οὕτως, ἕως ἄν τις
therefore also the-other-things all so as-long-as — any
δημιουργὸς ᾖ, οὐ χρήσιμός ἐστιν ὁ φιλόσοφος;
craftsman be not useful is the philosopher
φαίνεται, ἔφη.
it-appears he-said
οὐκοῦν νῦν ἄχρηστός τις ἡμῖν ἐστιν ὁ φιλόσοφος; εἰσὶ e
therefore now useless some to-us is the philosopher there-are
γὰρ ἡμῖν ἀεί που δημιουργοί· ὡμολογήσαμεν δὲ τοὺς μὲν
for to-us always surely craftsmen we-agreed and the indeed
ἀγαθοὺς χρησίμους εἶναι, τοὺς δὲ μοχθηροὺς ἀχρήστους.
good useful to-be the and bad useless
ἠναγκάζετο ὁμολογεῖν.
he-was-compelled to-agree
τί οὖν μετὰ τοῦτο; ἔρωμαί σε ἢ ἀγροικότερόν ἐστιν
what then after this shall-I-ask you or ruder is-it
ἐρέσθαι —
to-ask
ἐροῦ ὅτι βούλει.
ask whatever you-wish
οὐδὲν δή, ἔφην ἐγώ, ζητῶ ἄλλο ἢ ἀνομολογήσασθαι τὰ 137
nothing indeed I-said I seek other than to-recapitulate the
εἰρημένα. ἔχει δέ πως ὡδί. ὡμολογήσαμεν καλὸν εἶναι τὴν
things-said it-is and somehow thus we-agreed fine to-be the

φιλοσοφίαν καὶ αὐτοὶ φιλόσοφοι εἶναι, τοὺς δὲ φιλοσόφους
philosophy and ourselves philosophers to-be the and philosophers
ἀγαθούς, τοὺς δὲ ἀγαθοὺς χρησίμους, τοὺς δὲ πονηροὺς
good the and good useful the and wicked
ἀχρήστους· αὖθις δ' αὖ τοὺς φιλοσόφους ὡμολογήσαμεν,
useless again and in-turn the philosophers we-agreed
ἕως ἂν οἱ δημιουργοὶ ὦσιν, ἀχρήστους εἶναι, δημιουργοὺς
as-long-as — the craftsmen are useless to-be craftsmen
δὲ ἀεὶ εἶναι. οὐ γὰρ ταῦτα ὡμολόγηται;
and always to-be not for these-things has-been-agreed
πάνυ γε, ἦ δ' ὅς.
certainly at-least said — he
b ὡμολογοῦμεν ἄρα, ὡς ἔοικε, κατά γε τὸν σὸν λόγον,
we-agreed then as it-seems according-to at-least the your argument
εἴπερ τὸ φιλοσοφεῖν ἐστι περὶ τὰς τέχνας ἐπιστήμονας
if-indeed the to-philosophize is about the arts knowing
εἶναι ὃν σὺ λέγεις τὸν τρόπον, πονηροὺς αὐτοὺς
to-be in-which you say the way wicked them
εἶναι καὶ ἀχρήστους, ἕως ἂν ἐν ἀνθρώποις τέχναι
to-be and useless as-long-as — among humans arts
ὦσιν. ἀλλὰ μὴ οὐχ οὕτως, ὦ φίλε, ἔχωσι, μηδ' ᾖ
are but lest not so O friend they-be nor be
τοῦτο φιλοσοφεῖν, περὶ τὰς τέχνας ἐσπουδακέναι, οὐδὲ
this to-philosophize about the arts to-have-been-busy nor
πολυπραγμονοῦντα κυπτάζοντα ζῆν οὐδὲ πολυμαθοῦντα,
meddling stooping to-live nor learning-much
ἀλλ' ἄλλο τι, ἐπεὶ ἐγὼ ᾤμην καὶ ὄνειδος εἶναι τοῦτο καὶ
but other something since I thought also reproach to-be this and
βαναύσους καλεῖσθαι τοὺς περὶ τὰς τέχνας ἐσπουδακότας.
vulgar to-be-called those about the arts having-been-busy
ὧδε δὲ σαφέστερον εἰσόμεθα εἰ ἄρα ἀληθῆ λέγω, ἐὰν
thus and more-clearly we-shall-know if after-all true-things I-say if

τοῦτο ἀποκρίνῃ· τίνες ἵπποις ἐπίστανται κολάζειν ὀρθῶς;
this you-answer who horses know to-punish rightly
πότερον οἵπερ βελτίστους ποιοῦσιν ἢ ἄλλοι;
whether those-very best make or others
οἵπερ βελτίστους.
those-very best
τί δέ; κύνας οὐχ οἳ βελτίστους ἐπίστανται ποιεῖν, οὗτοι
what and dogs not who best know to-make these
καὶ κολάζειν ὀρθῶς ἐπίστανται;
also to-punish rightly know
ναί.
yes
ἡ αὐτὴ ἄρα τέχνη βελτίστους τε ποιεῖ καὶ κολάζει
the same then art best both makes and punishes
ὀρθῶς;
rightly
φαίνεταί μοι, ἦ δ' ὅς.
it-appears to-me said — he
τί δέ; πότερον ἥπερ βελτίστους τε ποιεῖ καὶ κολάζει
what and whether the-one-which best both makes and punishes
ὀρθῶς, ἡ αὐτὴ δὲ καὶ γιγνώσκει τοὺς χρηστοὺς καὶ τοὺς
rightly the same and also knows the good and the
μοχθηρούς, ἢ ἑτέρα τις;
bad or other some
ἡ αὐτή, ἔφη.
the same he-said
ἐθελήσεις οὖν καὶ κατ' ἀνθρώπους τοῦτο ὁμολογεῖν, d
will-you-be-willing then also as-to humans this to-agree
ἥπερ βελτίστους ἀνθρώπους ποιεῖ, ταύτην εἶναι καὶ τὴν
which-very best humans makes this to-be also the

κολάζουσαν ὀρθῶς καὶ διαγιγνώσκουσαν τοὺς χρηστούς
punishing rightly and discerning the good
τε καὶ μοχθηρούς;
both and bad
πάνυ γ', ἔφη.
certainly at-least he-said
οὐκοῦν καὶ ἥτις ἕνα, καὶ πολλούς, καὶ ἥτις πολλούς, καὶ
therefore also which one also many and which many also
ἕνα;
one
ναί.
yes
καὶ καθ' ἵππων δὴ καὶ τῶν ἄλλων ἁπάντων οὕτως;
and as-to horses indeed and the others all so
φημί.
I-say-so
τίς οὖν ἐστιν ἡ ἐπιστήμη, ἥτις τοὺς ἐν ταῖς πόλεσιν
what then is the knowledge which those in the cities
ἀκολασταίνοντας καὶ παρανομοῦντας ὀρθῶς κολάζει; οὐχ
being-licentious and acting-lawlessly rightly punishes not
ἡ δικαστική;
the judicial
ναί.
yes
ἦ ἄλλην οὖν τινα καλεῖς καὶ δικαιοσύνην ἢ ταύτην;
truly other then some do-you-call also justice or this
οὐκ, ἀλλὰ ταύτην.
no but this
e οὐκοῦν ᾗπερ κολάζουσιν ὀρθῶς, ταύτῃ καὶ γιγνώσκουσι
therefore by-which-very they-punish rightly by-this also they-know
τοὺς χρηστοὺς καὶ μοχθηρούς;
the good and bad

ταύτῃ.

by-this

ὅστις δὲ ἕνα γιγνώσκει, καὶ πολλοὺς γνώσεται;

whoever and one knows also many will-know

ναί.

yes

καὶ ὅστις γε πολλοὺς ἀγνοεῖ, καὶ ἕνα;

and whoever at-least many is-ignorant-of also one

φημί.

I-say-so

εἰ ἄρα ἵππος ὢν ἀγνοοῖ τοὺς χρηστοὺς καὶ πονηροὺς

if then horse being he-should-not-know the good and bad

ἵππους, κἂν ἑαυτὸν ἀγνοοῖ ποῖός τίς ἐστιν;

horses even himself he-would-not-know of-what-sort some he-is

φημί.

I-say-so

καὶ εἰ βοῦς ὢν ἀγνοοῖ τοὺς πονηροὺς καὶ χρηστοὺς

and if ox being he-should-not-know the bad and good

βοῦς, κἂν αὑτὸν ἀγνοοῖ ποῖός τίς ἐστιν;

oxen even himself he-would-not-know of-what-sort some he-is

ναί, ἔφη.

yes he-said

οὕτω δὴ καὶ εἰ κύων;

so indeed also if dog

ὡμολόγει.

he-agreed

Not to know good and bad men is not to know oneself, and to know oneself is temperance, which the Delphic inscription urges with justice; the two prove the same. Statesmanship, kingship, tyranny, and household management are this same art. So the philosopher is no pentathlete, second in it and unable to follow or contribute; he must manage his own house and lead in arbitrations and the city's judgments. Philosophy is far from much learning and busying oneself with the arts. The wise lover falls silent in shame, the athlete agrees, and the others praise the argument.

138 τί δ'; ἐπειδὰν ἄνθρωπός τις ὢν ἀγνοῇ τοὺς χρηστοὺς
what and when human some being he-is-ignorant-of the good
καὶ μοχθηροὺς ἀνθρώπους, ἆρ' οὐχ αὑτὸν ἀγνοεῖ
and bad humans then not himself is-be-ignorant-of
πότερον χρηστός ἐστιν ἢ πονηρός, ἐπειδὴ καὶ αὐτὸς
whether good he-is or wicked since also himself
ἄνθρωπός ἐστιν;
human he-is
συνεχώρει.
he-conceded
τὸ δὲ αὑτὸν ἀγνοεῖν σωφρονεῖν ἐστιν ἢ μὴ σωφρονεῖν;
the and himself to-be-ignorant-of to-be-temperate is-it or not to-be-temperate
μὴ σωφρονεῖν.
not to-be-temperate
τὸ ἑαυτὸν ἄρα γιγνώσκειν ἐστὶ σωφρονεῖν;
the himself then to-know is to-be-temperate
φημί, ἔφη.
I-say-so he-said
τοῦτ' ἄρα, ὡς ἔοικε, τὸ ἐν Δελφοῖς γράμμα παρακελεύεται,
this then as it-seems the at Delphi inscription urges
σωφροσύνην ἀσκεῖν καὶ δικαιοσύνην.
temperance to-practice and justice

ἔοικεν.

it-seems

τῇ αὐτῇ δὲ ταύτῃ καὶ κολάζειν ὀρθῶς ἐπιστάμεθα;

by-the same and this also to-punish rightly we-know

ναί.

yes

οὐκοῦν ᾗ μὲν κολάζειν ὀρθῶς ἐπιστάμεθα, δικαιοσύνη b

therefore that-by-which indeed to-punish rightly we-know justice

αὕτη ἐστίν, ᾗ δὲ διαγιγνώσκειν καὶ ἑαυτὸν καὶ

this is that-by-which and to-discern both oneself and

ἄλλους, σωφροσύνη;

others temperance

ἔοικεν, ἔφη.

it-seems he-said

ταὐτὸν ἄρα ἐστὶ καὶ δικαιοσύνη καὶ σωφροσύνη;

the-same then is both justice and temperance

φαίνεται.

it-appears

καὶ μὴν οὕτω γε καὶ αἱ πόλεις εὖ οἰκοῦνται, ὅταν οἱ

and indeed so at-least also the cities well are-governed when the

ἀδικοῦντες δίκην διδῶσιν.

wrongdoers penalty pay

ἀληθῆ λέγεις, ἔφη.

true-things you-say he-said

καὶ πολιτικὴ ἄρα αὐτή ἐστιν.

and statesmanship then the-same is

συνεδόκει.

he-agreed

τί δὲ ὅταν εἷς ἀνὴρ ὀρθῶς πόλιν διοικῇ, ὄνομά γε

what and when one man rightly a-city manages name at-least

τούτῳ οὐ τύραννός τε καὶ βασιλεύς;

to-this not tyrant both and king

φημί.

I-say-so

οὐκοῦν βασιλικῇ τε καὶ τυραννικῇ τέχνῃ διοικεῖ;

therefore by-kingly both and tyrannical art he-manages

οὕτως.

so

καὶ αὗται ἄρ᾽ αἱ αὐταὶ τέχναι εἰσὶν ἐκείναις;

and these then the same arts are with-those

φαίνονται.

they-appear

c τί δ᾽ ὅταν εἷς ὢν ἀνὴρ οἰκίαν διοικῇ ὀρθῶς, τί ὄνομα

what and when one being man a-house manages rightly what name

τούτῳ ἐστίν; οὐκ οἰκονόμος τε καὶ δεσπότης;

to-this is not householder both and master

ναί.

yes

πότερον οὖν καὶ οὗτος δικαιοσύνῃ εὖ ἂν τὴν οἰκίαν

whether then also this-one by-justice well — the house

διοικοῖ ἢ κἄλλῃ τινὶ τέχνῃ;

would-manage or also-by-another some art

δικαιοσύνῃ.

by-justice

ἔστιν ἄρα ταὐτόν, ὡς ἔοικε, βασιλεύς, τύραννος, πολιτικός,

it-is then the-same as it-seems king tyrant statesman

οἰκονόμος, δεσπότης, σώφρων, δίκαιος. καὶ μία τέχνη

householder master temperate just and one art

ἐστὶν βασιλική, τυραννική, πολιτική, δεσποτική, οἰκονομική,

is kingly tyrannical political masterly household

δικαιοσύνη, σωφροσύνη.

justice temperance

φαίνεται, ἔφη, οὕτως.

it-appears he-said so

πότερον οὖν τῷ φιλοσόφῳ, ὅταν μὲν ἰατρὸς περὶ d
whether then for-the philosopher when indeed a-doctor about
τῶν καμνόντων τι λέγῃ, αἰσχρὸν μήθ' ἕπεσθαι τοῖς
the sick anything says shameful neither to-follow the
λεγομένοις δύνασθαι μήτε συμβάλλεσθαι μηδὲν περὶ τῶν
things-said to-be-able nor to-contribute anything about the
λεγομένων ἢ πραττομένων, καὶ ὁπόταν ἄλλος τις τῶν
things-said or done and whenever other some of-the
δημιουργῶν, ὡσαύτως· ὅταν δὲ δικαστὴς ἢ βασιλεὺς ἢ
craftsmen likewise when but judge or king or
ἄλλος τις ὢν νυνδὴ διεληλύθαμεν, οὐκ αἰσχρὸν περὶ
other some of-whom just-now we-have-gone-through not shameful about
τούτων μήτε ἕπεσθαι δύνασθαι μήτε συμβάλλεσθαι περὶ
these neither to-follow to-be-able nor to-contribute about
αὐτῶν;
them
πῶς δ' οὐκ αἰσχρόν, ὦ Σώκρατες, περί γε τοσούτων
how and not shameful O Socrates about at-least so-great
πραγμάτων μηδὲν ἔχειν συμβάλλεσθαι;
matters nothing to-have to-contribute
πότερον οὖν καὶ περὶ ταῦτα λέγωμεν, ἔφην, πένταθλον e
whether then also about these-things shall-we-say I-said pentathlete
αὐτὸν δεῖν εἶναι καὶ ὕπακρον, καὶ ταύτης μὲν τὰ
him to-need to-be and next-to-top and of-this indeed the
δευτερεῖα ἔχοντα πάντων τὸν φιλόσοφον, καὶ ἀχρεῖον
second-prizes having of-all the philosopher and useless
εἶναι ἕως ἂν τούτων τις ᾖ, ἢ πρῶτον μὲν τὴν αὑτοῦ
to-be as-long-as — of-these any be or first indeed the his-own
οἰκίαν οὐκ ἄλλῳ ἐπιτρεπτέον οὐδὲ τὰ δευτερεῖα ἐν τούτῳ
house not to-another must-be-entrusted nor the second-prizes in this

ἑκτέον, ἀλλ᾽ αὐτὸν κολαστέον δικάζοντα ὀρθῶς, εἰ μέλλει
must-be-held but himself must-punish judging rightly if is-to
εὖ οἰκεῖσθαι αὐτοῦ ἡ οἰκία;
well to-be-managed his the house
συνεχώρει δή μοι.
he-agreed indeed with-me
139 ἔπειτά γε δήπου ἐάντε οἱ φίλοι αὐτῷ διαίτας
then at-least surely whether the friends to-him arbitrations
ἐπιτρέπωσιν, ἐάντε ἡ πόλις τι προστάττῃ διακρίνειν ἢ
entrust or the city anything orders to-decide or
δικάζειν, αἰσχρὸν ἐν τούτοις, ὦ ἑταῖρε, δεύτερον φαίνεσθαι
to-judge shameful in these O comrade second to-appear
ἢ τρίτον καὶ μὴ οὐχ ἡγεῖσθαι;
or third and not not to-lead
δοκεῖ μοι.
it-seems to-me
πολλοῦ ἄρα δεῖ ἡμῖν, ὦ βέλτιστε, τὸ φιλοσοφεῖν πολυμαθία
much then lacks for-us O best the to-philosophize much-learning
τε εἶναι καὶ ἡ περὶ τὰς τέχνας πραγματεία.
both to-be and the about the arts busyness
εἰπόντος δ᾽ ἐμοῦ ταῦτα ὁ μὲν σοφὸς αἰσχυνθεὶς τοῖς
having-said and me these-things the indeed wise ashamed at-the
προειρημένοις ἐσίγησεν, ὁ δὲ ἀμαθὴς ἔφη ἐκείνως εἶναι·
things-said-before was-silent the and ignorant said so to-be
καὶ οἱ ἄλλοι ἐπῄνεσαν τὰ εἰρημένα.
and the others praised the things-said

PLATO

ΘΕΑΓΗΣ

Theages

Demodocus asks Socrates' advice in the portico of Zeus the Liberator: his son Theages, stirred by age-mates' talk, wants a sophist to make him wise, and Demodocus, fearing the danger but unable to hold him, has come to place him with one. Socrates calls counsel sacred and asks first what Theages wants. Taught letters, the lyre, and wrestling, he wants a wisdom of ruling men, not piloting, charioteering, medicine, music, or gymnastics.

DEM. ὦ Σώκρατες, ἐδεόμην ἄττα σοι ἰδιολογήσασθαι, 121
O Socrates I-wanted some-things with-you to-talk-privately
εἰ σχολή· κἂν εἰ ἀσχολία δὲ μὴ πάνυ τις μεγάλη,
if leisure and-even if business but not very some great
ὅμως ἐμοῦ ἕνεκα ποίησαι σχολήν.
nevertheless me for-the-sake make leisure
SOC. ἀλλὰ καὶ ἄλλως τυγχάνω σχολάζων, καὶ δὴ σοῦ
but also otherwise I-happen being-at-leisure and indeed you
γε ἕνεκα καὶ πάνυ. ἀλλ' εἴ τι βούλει λέγειν,
at-least for-the-sake also very but if anything you-wish to-say
ἔξεστιν.
it-is-possible
DEM. βούλει οὖν δεῦρο εἰς τὴν τοῦ Διὸς τοῦ ἐλευθερίου
do-you-wish then hither into the — of-Zeus the of-freedom
στοὰν ἐκποδὼν ἀποχωρήσωμεν;
portico out-of-the-way let-us-withdraw
SOC. εἰ σοὶ δοκεῖ.
if to-you it-seems
DEM. ἴωμεν δή. ὦ Σώκρατες, πάντα τὰ φυτὰ κινδυνεύει τὸν 122
let-us-go indeed O Socrates all the plants are-likely the
αὐτὸν τρόπον ἔχειν, καὶ τὰ ἐκ τῆς γῆς φυόμενα καὶ τὰ
same way to-be both the from the earth growing and the
ζῷα τά τε ἄλλα καὶ ἄνθρωπος. καὶ γὰρ ἐν τοῖς φυτοῖς
animals the both others and man and for in the plants

ῥᾷστον ἡμῖν τοῦτο γίγνεται, ὅσοι τὴν γῆν γεωργοῦμεν,
easiest to-us this becomes as-many-as the earth farm
τὸ παρασκευάσασθαι πάντα τὰ πρὸ τοῦ φυτεύειν καὶ
the to-prepare all-things the before the to-plant and
αὐτὸ τὸ φυτεῦσαι· ἐπειδὰν δὲ τὸ φυτευθὲν βιῷ, μετὰ
itself the to-plant when and the planted lives after
τοῦτο θεραπεία τοῦ φύντος καὶ πολλὴ καὶ χαλεπὴ καὶ
this tending of-the grown both much and hard and
δύσκολος γίγνεται. οὕτω δὲ ἔχειν ἔοικε καὶ τὸ περὶ τῶν
difficult becomes so and to-be it-seems also the about the
ἀνθρώπων· ἀπὸ τῶν ἐμαυτοῦ ἐγὼ πραγμάτων τεκμαίρομαι
humans from the my-own I affairs judge
καὶ ἐς τἆλλα. καὶ γὰρ ἐμοὶ ἡ τοῦ ὑέος τουτουΐ, εἴτε
also to the-other-things and for to-me the of-the son this-here whether
φυτείαν εἴτε παιδοποιίαν δεῖ αὐτὴν ὀνομάζειν, πάντων
planting or child-begetting it-is-needful it to-name of-all
ῥᾴστη γέγονεν, ἡ δὲ τροφὴ δύσκολός τε καὶ ἀεὶ ἐν
easiest has-been the but rearing difficult both and always in
φόβῳ περὶ αὐτοῦ δεδιότι. τὰ μὲν οὖν ἄλλα πολλὰ
fear about him being-afraid the indeed then other-things many
ἂν εἴη λέγειν, ἡ δὲ νῦν παροῦσα ἐπιθυμία τούτῳ
— would-be to-tell the but now present desire to-this-one
πάνυ με φοβεῖ — ἔστι μὲν γὰρ οὐκ ἀγεννής, σφαλερὰ
very me frightens it-is indeed for not ignoble dangerous
δέ — ἐπιθυμεῖ γὰρ δὴ οὗτος ἡμῖν, ὦ Σώκρατες, ὥς
but he-desires for indeed this-one to-us O Socrates as
φησι, σοφὸς γενέσθαι. δοκῶ γάρ μοι, τῶν ἡλικιωτῶν
he-says wise to-become I-seem for to-me of-the age-mates
τινες αὐτοῦ καὶ δημοτῶν, εἰς τὸ ἄστυ καταβαίνοντες,
some of-him and demesmen to the town going-down
λόγους τινὰς ἀπομνημονεύοντες διαταράττουσιν αὐτόν,
speeches some recounting disturb him

οὓς ἐζήλωκεν καὶ πάλαι μοι πράγματα παρέχει, ἀξιῶν
which he-has-admired and for-long to-me troubles provides thinking-fit
ἐπιμεληθῆναί με ἑαυτοῦ καὶ χρήματα τελέσαι τινὶ τῶν
to-care-for me for-him and money to-pay to-some of-the
σοφιστῶν, ὅστις αὐτὸν σοφὸν ποιήσει. ἐμοὶ δὲ τῶν μὲν
sophists who him wise will-make to-me but the indeed
χρημάτων καὶ ἔλαττον μέλει, ἡγοῦμαι δὲ τοῦτον οὐκ εἰς
money even less matters I-consider but this-one not into
μικρὸν κίνδυνον ἰέναι οἷ σπεύδει.
small danger to-go where he-hastens
τέως μὲν οὖν αὐτὸν κατεῖχον παραμυθούμενος· ἐπειδὴ b
for-a-while indeed then him I-restrained soothing when
δὲ οὐκέτι οἷός τέ εἰμι, ἡγοῦμαι κράτιστον εἶναι πείθεσθαι
but no-longer able — I-am I-consider best to-be to-obey
αὐτῷ, ἵνα μὴ πολλάκις ἄνευ ἐμοῦ συγγενόμενός τῳ
him so-that not perhaps without me having-associated-with someone
διαφθαρῇ. νῦν οὖν ἥκω ἐπ᾽ αὐτὰ ταῦτα, ἵνα τῳ
he-be-corrupted now then I-come for very these-things so-that to-one
τούτων τῶν σοφιστῶν δοκούντων εἶναι συστήσω τουτονί.
of-these the sophists seeming to-be I-may-introduce this-one
σὺ οὖν ἡμῖν εἰς καλὸν παρεφάνης, ᾧ ἂν ἐγὼ
you then to-us at fine-time appeared with-whom — I
μάλιστα ἐβουλόμην περὶ τῶν τοιούτων μέλλων πράξειν
most wished about the such-things going to-act
συμβουλεύσασθαι. ἀλλ᾽ εἴ τι ἔχεις συμβουλεύειν ἐξ
to-consult but if anything you-have to-advise from
ὧν ἐμοῦ ἀκήκοας, ἔξεστί τε καὶ χρή.
what from-me you-have-heard it-is-possible both and needful
soc. ἀλλὰ μὲν δή, ὦ Δημόδοκε, καὶ λέγεταί γε c
but indeed indeed O Demodocus also is-said at-least
συμβουλὴ ἱερὸν χρῆμα εἶναι. εἴπερ οὖν καὶ ἄλλη ἡτισοῦν
counsel a-sacred thing to-be if-indeed then also other any-whatever

ἐστιν ἱερά, καὶ αὕτη ἂν εἴη περὶ ἧς σὺ νῦν συμβουλεύῃ·
is sacred also this — would-be about which you now consult
οὐ γὰρ ἔστι περὶ ὅτου θειοτέρου ἂν ἄνθρωπος βουλεύσαιτο
not for there-is about what more-divine — a-human could-deliberate
ἢ περὶ παιδείας καὶ αὑτοῦ καὶ τῶν αὑτοῦ οἰκείων.
than about education both of-himself and of-the his-own intimates
πρῶτον μὲν οὖν ἐγώ τε καὶ σὺ συνομολογήσωμεν τί
first indeed then I both and you let-us-agree what
ποτε οἰόμεθα τοῦτο εἶναι περὶ οὗ βουλευόμεθα· μὴ
ever we-think this to-be about which we-deliberate lest
γὰρ πολλάκις ἐγὼ μὲν ἄλλο τι αὐτὸ ὑπολαμβάνω,
for perhaps I indeed other something it suppose
σὺ δὲ ἄλλο, κἄπειτα πόρρω που τῆς συνουσίας
you and other and-then far somewhere in-the conversation
αἰσθώμεθα γελοῖοι ὄντες, ἐγώ τε ὁ συμβουλεύων καὶ
we-perceive ridiculous being I both the advising and
σὺ ὁ συμβουλευόμενος, μηδὲν τῶν αὐτῶν ἡγούμενοι.
you the being-advised nothing of-the same considering
DEM. ἀλλά μοι δοκεῖς ὀρθῶς λέγειν, ὦ Σώκρατες, καὶ
but to-me you-seem rightly to-speak O Socrates and
ποιεῖν χρὴ οὕτω.
to-do it-is-needful so
d SOC. καὶ λέγω γε ὀρθῶς, οὐ μέντοι παντάπασί γε·
and I-speak at-least rightly not however altogether at-least
σμικρὸν γάρ τι μετατίθεμαι. ἐννοῶ γὰρ μὴ καὶ
small for something I-change I-reflect for lest also
ὁ μειρακίσκος οὗτος οὐ τούτου ἐπιθυμεῖ οὗ ἡμεῖς
the lad this-one not this desires which we
αὐτὸν οἰόμεθα ἐπιθυμεῖν ἀλλ' ἑτέρου, εἶτ' αὖ ἡμεῖς
him think to-desire but another then again we
ἔτι ἀτοπώτεροι ὦμεν περὶ ἄλλου του βουλευόμενοι.
still more-absurd may-be about other something deliberating

ὀρθότατον οὖν μοι δοκεῖ εἶναι ἀπ᾽ αὐτοῦ τούτου ἄρχεσθαι,
most-right then to-me seems to-be from itself this to-begin
διαπυνθανομένους ὅτι καὶ ἔστιν οὗ ἐπιθυμεῖ.
inquiring what also it-is which he-desires

DEM. κινδυνεύει γοῦν οὕτω βέλτιστον εἶναι ὡς σὺ λέγεις.
it-is-likely at-any-rate so best to-be as you say

SOC. εἰπὲ δή μοι, τί καλὸν ὄνομα τῷ νεανίσκῳ; τί
tell indeed me what fine name to-the young-man what
αὐτὸν προσαγορεύωμεν;
him may-we-call

DEM. Θεάγης ὄνομα τούτῳ, ὦ Σώκρατες.
Theages name to-this-one O Socrates

SOC. καλόν γε, ὦ Δημόδοκε, τῷ υἱεῖ τὸ ὄνομα ἔθου e
fine at-least O Demodocus for-the son the name you-gave
καὶ ἱεροπρεπές. εἰπὲ δὴ ἡμῖν, ὦ Θέαγες, ἐπιθυμεῖν φῂς
and sacred-sounding tell indeed us O Theages to-desire you-say
σοφὸς γενέσθαι, καὶ ἀξιοῖς σου τὸν πατέρα τόνδε ἐξευρεῖν
wise to-become and think-fit your the father this-one to-find-out
ἀνδρός τινος συνουσίαν τοιούτου ὅστις σε σοφὸν ποιήσει;
of-man some company such who you wise will-make

THEAG. ναί.
yes

SOC. σοφοὺς δὲ καλεῖς πότερον τοὺς ἐπιστήμονας, περὶ
wise and do-you-call whether the knowing about
ὅτου ἂν ἐπιστήμονες ὦσιν, ἢ τοὺς μή;
whatever — knowing they-be or the not

THEAG. τοὺς ἐπιστήμονας ἔγωγε.
the knowing I-at-least

SOC. τί οὖν; οὐκ ἐδιδάξατό σε ὁ πατὴρ καὶ ἐπαίδευσεν
what then not taught you the father and educated
ἅπερ ἐνθάδε οἱ ἄλλοι πεπαίδευνται, οἱ τῶν καλῶν
in-what-very here the others have-been-educated the of-the fine

κἀγαθῶν πατέρων ὑεῖς, οἷον γράμματά τε καὶ κιθαρίζειν
and-good fathers sons such-as letters both and to-play-the-lyre
καὶ παλαίειν καὶ τὴν ἄλλην ἀγωνίαν;
and to-wrestle and the other contest
THEAG. ἐμέ γε.
me at-least
123 SOC. ἔτι οὖν οἴει τινὸς ἐπιστήμης ἐλλείπειν, ἧς
still then do-you-think some knowledge to-lack which
προσήκει ὑπὲρ σοῦ τὸν πατέρα ἐπιμεληθῆναι;
it-befits on-behalf-of you the father to-care-for
THEAG. ἔγωγε.
I-at-least
SOC. τίς ἐστιν αὕτη; εἰπὲ καὶ ἡμῖν, ἵνα σοι χαρισώμεθα.
what is this tell also us so-that you we-may-gratify
THEAG. οἶδεν καὶ οὗτος, ὦ Σώκρατες — ἐπεὶ πολλάκις ἐγὼ
knows also this-one O Socrates since often I
αὐτῷ εἴρηκα — ἀλλὰ ταῦτα ἐξεπίτηδες πρὸς σὲ λέγει, ὡς
to-him have-said but these-things on-purpose to you he-says as
δὴ οὐκ εἰδὼς οὗ ἐγὼ ἐπιθυμῶ· τοιαῦτα γὰρ ἕτερα καὶ
indeed not knowing what I desire such-things for other also
πρὸς ἐμὲ μάχεταί τε καὶ οὐκ ἐθέλει με οὐδενὶ συστῆσαι.
against me he-fights both and not is-willing me to-no-one to-introduce
b SOC. ἀλλὰ τὰ μὲν ἔμπροσθέν σοι ἦν πρὸς τοῦτον ῥηθέντα
but the indeed before to-you were to this-one said
ὥσπερ ἄνευ μαρτύρων λεγόμενα· νυνὶ δὲ ἐμὲ ποίησαι
as without witnesses spoken now but me make
μάρτυρα, καὶ ἐναντίον ἐμοῦ κάτειπε τίς ἐστιν αὕτη ἡ
witness and before me declare what is this the
σοφία ἧς ἐπιθυμεῖς. φέρε γάρ, εἰ ἐπεθύμεις ταύτης ᾗ
wisdom which you-desire come for if you-desired this by-which
οἱ ἄνθρωποι τὰ πλοῖα κυβερνῶσιν, καὶ ἐγώ σε ἐτύγχανον
the humans the boats steer and I you happened

ἀνερωτῶν· “ὦ Θέαγες, τίνος ἐνδεὴς ὢν σοφίας μέμφῃ
asking O Theages of-what lacking being wisdom you-blame
τῷ πατρὶ ὅτι οὐκ ἐθέλει σε συνιστάναι παρ’ ὧν
the father because not he-is-willing you to-introduce to whom
ἂν σὺ σοφὸς γένοιο;” τί ἄν μοι ἀπεκρίνω; τίνα
— you wise might-become what — to-me would-you-have-answered what
αὐτὴν εἶναι; ἆρα οὐ κυβερνητικήν;
it to-be then not piloting

THEAG. ναί.
yes

SOC. εἰ δὲ ἐπιθυμῶν ταύτην τὴν σοφίαν εἶναι σοφὸς c
if and desiring this the wisdom to-be wise
ᾗ τὰ ἅρματα κυβερνῶσιν εἶτ’ ἐμέμφου τῷ πατρί,
by-which the chariots they-steer then you-blamed the father
ἐμοῦ αὖ ἐρωτῶντος τίς ἐστιν αὕτη ἡ σοφία, τίνα ἂν
me again asking what is this the wisdom what —
ἀπεκρίνω αὐτὴν εἶναι; ἆρ’ οὐχὶ ἡνιοχικήν;
would-you-have-answered it to-be then not charioteering

THEAG. ναί.
yes

SOC. ἧς δὲ δὴ νῦν τυγχάνεις ἐπιθυμῶν, πότερον
which and indeed now you-happen desiring whether
ἀνώνυμός τίς ἐστιν ἢ ἔχει ὄνομα;
nameless some it-is or it-has name

THEAG. οἶμαι ἔγωγε ἔχειν.
I-think I-at-least to-have

SOC. πότερον οὖν αὐτὴν μὲν οἶσθα, οὐ μέντοι τό γε
whether then it indeed do-you-know not however the at-least
ὄνομα, ἢ καὶ τὸ ὄνομα;
name or also the name

THEAG. καὶ τὸ ὄνομα ἔγωγε.
also the name I-at-least

SOC. τί οὖν ἔστιν; εἰπέ.
what then is-it say

d THEAG. τί δὲ ἄλλο, ὦ Σώκρατες, αὐτῇ ὄνομά τις φαίη
what and other O Socrates for-it name anyone would-say
ἂν εἶναι ἀλλ' ἢ σοφίαν;
— to-be but than wisdom

SOC. οὐκοῦν καὶ ἡ ἡνιοχεία σοφία ἐστίν; ἢ ἀμαθία δοκεῖ
therefore also the charioteering wisdom is or ignorance does-it-seem
σοι εἶναι;
to-you to-be

THEAG. οὐκ ἔμοιγε.
not to-me-at-least

SOC. ἀλλὰ σοφία;
but wisdom

THEAG. ναί.
yes

SOC. ᾗ τί χρώμεθα; οὐχ ᾗ ἵππων ἐπιστάμεθα
by-which what do-we-use not by-which of-horses we-know
ζεύγους ἄρχειν;
team to-rule

THEAG. ναί.
yes

SOC. οὐκοῦν καὶ ἡ κυβερνητικὴ σοφία ἐστίν;
therefore also the piloting wisdom is

THEAG. ἔμοιγε δοκεῖ.
to-me-at-least it-seems

SOC. ἆρ' οὐχ αὕτη ᾗ πλοίων ἐπιστάμεθα ἄρχειν;
then not this by-which of-boats we-know to-rule

THEAG. αὕτη μὲν οὖν.
this indeed then

SOC. ἧς δὲ δὴ σὺ ἐπιθυμεῖς ἡ σοφία τίς ἐστιν; ἦ e
which and indeed you desire the wisdom what is-it by-which
τίνος ἐπιστάμεθα ἄρχειν;
of-what we-know to-rule
THEAG. ἐμοὶ μὲν δοκεῖ, ἦ τῶν ἀνθρώπων.
to-me indeed it-seems by-which of-the humans
SOC. μῶν ἦ τῶν καμνόντων;
surely-not by-which of-the sick
THEAG. οὐ δῆτα.
not indeed
SOC. ἰατρικὴ γὰρ αὕτη ἐστίν· ἦ γάρ;
medicine for this is is-it-not for
THEAG. ναί.
yes
SOC. ἀλλ᾽ ἦ τῶν ᾀδόντων ἐπιστάμεθα ἐν τοῖς χοροῖς
but by-which of-the singing we-know in the choruses
ἄρχειν;
to-rule
THEAG. οὔ.
no
SOC. μουσικὴ γὰρ αὕτη γε;
music for this at-least
THEAG. πάνυ γε.
certainly at-least
SOC. ἀλλ᾽ ἦ τῶν γυμναζομένων ἐπιστάμεθα ἄρχειν;
but by-which of-the exercising we-know to-rule
THEAG. οὔ.
no
SOC. γυμναστικὴ γὰρ αὕτη γε;
gymnastics for this at-least
THEAG. ναί.
yes

Asked whom it rules, Theages means the wisdom by which one rules everyone in the city, as Aegisthus, Peleus, Periander, Archelaus, and Hippias did: tyranny. Socrates mocks him and asks, from Euripides' line that tyrants are wise by the company of the wise, wise in what; Theages says he is mocked. He would pray to rule all, as anyone would, or be a god, but means to rule willing citizens like Themistocles and Pericles. Then go to the statesmen, says Socrates; Theages answers, citing Socrates, that their sons are no better than cobblers'. What, Socrates asks, would he do with a son who scorned the painters?

SOC. ἀλλ' ᾗ τῶν τί ποιούντων; προθυμοῦ εἰπεῖν ὥσπερ
but by-which of-the what doing be-eager to-say as
ἐγὼ σοὶ τὰ ἔμπροσθεν.
I to-you the before

124 THEAG. ᾗ τῶν ἐν τῇ πόλει, ἔμοιγε δοκεῖ.
by-which of-those in the city to-me-at-least it-seems
SOC. οὐκοῦν ἐν τῇ πόλει εἰσὶν καὶ οἱ κάμνοντες;
therefore in the city are also the sick
THEAG. ναί, ἀλλ' οὐ τούτων λέγω μόνον, ἀλλὰ καὶ τῶν
yes but not these I-mean only but also the
ἄλλων τῶν ἐν τῇ πόλει.
others those in the city
SOC. ἆρά γε μανθάνω ἣν λέγεις τέχνην; δοκεῖς γάρ
then at-least do-I-understand which you-mean art you-seem for
μοι λέγειν οὐχ ᾗ τῶν θεριζόντων ἐπιστάμεθα ἄρχειν
to-me to-mean not by-which those reaping we-know to-rule
καὶ τρυγώντων καὶ τῶν φυτευόντων καὶ σπειρόντων
and gathering-grapes and those planting and sowing
καὶ ἁλοώντων· αὕτη μὲν γὰρ γεωργική, ᾗ τούτων
and threshing this indeed for farming by-which these
ἄρχομεν. ἦ γάρ;
we-rule is-it-not for

THEAG. ναί.
yes

SOC. οὐδέ γε οἶμαι ᾗ τῶν πριζόντων καὶ τρυπώντων b
nor at-least I-think by-which those sawing and boring
καὶ ξεόντων καὶ τορνευόντων συμπάντων ἐπιστάμεθα
and planing and turning all-together we-know
ἄρχειν, οὐ ταύτην λέγεις· αὕτη μὲν γὰρ οὐ τεκτονική;
to-rule not this you-mean this indeed for not carpentry

THEAG. ναί.
yes

SOC. ἀλλ᾽ ἴσως ᾗ τούτων τε πάντων καὶ αὐτῶν τῶν
but perhaps by-which these both all and themselves the
γεωργῶν καὶ τῶν τεκτόνων καὶ τῶν δημιουργῶν ἁπάντων
farmers and the carpenters and the craftsmen all
καὶ τῶν ἰδιωτῶν καὶ τῶν γυναικῶν καὶ ἀνδρῶν, ταύτην
and the private-men and the women and men this
ἴσως λέγεις τὴν σοφίαν.
perhaps you-mean the wisdom

THEAG. ταύτην πάλαι, ὦ Σώκρατες, βούλομαι λέγειν.
this long-ago O Socrates I-wish to-mean

SOC. ἔχεις οὖν εἰπεῖν, Αἴγισθος ὁ Ἀγαμέμνονα c
can-you then to-say Aegisthus the(-one) Agamemnon
ἀποκτείνας ἐν Ἄργει ἆρα τούτων ἦρχεν ὧν σὺ λέγεις,
having-killed in Argos then these did-he-rule whom you mean
τῶν τε δημιουργῶν καὶ ἰδιωτῶν καὶ ἀνδρῶν καὶ γυναικῶν
the both craftsmen and private-men and men and women
συμπάντων, ἢ ἄλλων τινῶν;
all-together or others some

THEAG. οὔκ, ἀλλὰ τούτων.
no but these

SOC. τί δὲ δή; Πηλεὺς ὁ Αἰακοῦ ἐν Φθίᾳ οὐ τῶν
what and indeed Peleus the (son)-of-Aeacus in Phthia not the
αὐτῶν τούτων ἦρχεν;
same these did-he-rule
THEAG. ναί.
yes
SOC. Περίανδρον δὲ τὸν Κυψέλου ἄρχοντα ἐν Κορίνθῳ
Periander and the (son)-of-Cypselus ruling in Corinth
ἤδη ἀκήκοας γενέσθαι;
already have-you-heard to-have-been
THEAG. ἔγωγε.
I-at-least
SOC. οὐ τῶν αὐτῶν τούτων ἄρχοντα ἐν τῇ αὑτοῦ πόλει;
not the same these ruling in the his-own city
d THEAG. ναί.
yes
SOC. τί δὲ Ἀρχέλαον τὸν Περδίκκου, τὸν νεωστὶ τοῦτον
what and Archelaus the (son)-of-Perdiccas the lately this
ἄρχοντα ἐν Μακεδονίᾳ; οὐ τῶν αὐτῶν ἡγῇ τούτων
ruling in Macedonia not the same do-you-consider these
ἄρχειν;
to-rule
THEAG. ἔγωγε.
I-at-least
SOC. Ἱππίαν δὲ τὸν Πεισιστράτου ἐν τῇδε τῇ πόλει
Hippias and the (son)-of-Pisistratus in this the city
ἄρξαντα τίνων οἴει ἄρξαι; οὐ τούτων;
having-ruled whom do-you-think to-have-ruled not these
THEAG. πῶς γὰρ οὔ;
how for not

SOC. εἴποις ἂν οὖν μοι τίνα ἐπωνυμίαν ἔχει Βάκις τε
could-you-tell — then me what title has Bacis both
καὶ Σίβυλλα καὶ ὁ ἡμεδαπὸς Ἀμφίλυτος;
and Sibyl and the native Amphilytus
THEAG. τίνα γὰρ ἄλλην, ὦ Σώκρατες, πλήν γε χρησμῳδοί;
what for other O Socrates except at-least oracle-chanters
SOC. ὀρθῶς λέγεις. ἀλλὰ καὶ τούσδε μοι οὕτω πειρῶ e
rightly you-speak but also these-ones to-me so try
ἀποκρίνασθαι, τίνα ἐπωνυμίαν ἔχει Ἱππίας καὶ Περίανδρος
to-answer what title has Hippias and Periander
διὰ τὴν αὐτὴν ἀρχήν;
because-of the same rule
THEAG. οἶμαι μὲν τύραννοι· τί γὰρ ἄλλο;
I-think indeed tyrants what for other
SOC. οὐκοῦν ὅστις ἐπιθυμεῖ τῶν ἀνθρώπων τῶν ἐν τῇ πόλει
therefore whoever desires the humans those in the city
συμπάντων ἄρχειν, τῆς αὐτῆς ἀρχῆς τούτοις ἐπιθυμεῖ,
all-together to-rule the same rule as-these he-desires
τυραννικῆς, καὶ τύραννος εἶναι;
tyrannical and tyrant to-be
THEAG. φαίνεται.
it-appears
SOC. οὐκοῦν ταύτης ἐπιθυμεῖν σὺ φῄς;
therefore this to-desire you say
THEAG. ἔοικέν γε ἐξ ὧν ἐγὼ εἶπον.
it-seems at-least from what I said
SOC. ὦ μιαρέ, τυραννεῖν ἄρα ἡμῶν ἐπιθυμῶν πάλαι ἐμέμφου 125
O rascal to-be-tyrant then over-us desiring long-ago you-blamed
τῷ πατρὶ ὅτι σε οὐκ ἔπεμπεν εἰς τυραννοδιδασκάλου τινός;
the father that you not he-sent to tyrant-teacher's some
καὶ σύ, ὦ Δημόδοκε, οὐκ αἰσχύνῃ πάλαι εἰδὼς οὗ
and you O Demodocus not are-you-ashamed long-ago knowing what

ἐπιθυμεῖ οὗτος, καὶ ἔχων ὅθι πέμψας αὐτὸν δημιουργὸν
desires this-one and having where having-sent him craftsman
ἂν ἐποίησας τῆς σοφίας ἧς ἐπιθυμεῖ, ἔπειτα φθονεῖς
— you-could-have-made of-the wisdom which he-desires then begrudge
τε αὐτῷ καὶ οὐκ ἐθέλεις πέμπειν; ἀλλὰ νῦν — ὁρᾷς; —
both him and not are-willing to-send but now you-see
ἐπειδὴ ἐναντίον ἐμοῦ κατείρηκέ σου, κοινῇ βουλευώμεθα
since before me he-has-accused you in-common let-us-deliberate
ἐγώ τε καὶ σὺ ἐς τίνος ἂν αὐτὸν πέμποιμεν καὶ διὰ
I both and you to whose — him we-should-send and through
τὴν τίνος συνουσίαν σοφὸς ἂν γένοιτο τύραννος;
the whose company wise — he-might-become tyrant

b DEM. ναὶ μὰ Δία, ὦ Σώκρατες, βουλευώμεθα δῆτα, ὡς
yes by Zeus O Socrates let-us-deliberate indeed as
δοκεῖ γέ μοι βουλῆς δεῖν περὶ τούτου οὐ φαύλης.
it-seems at-least to-me counsel to-need about this not slight

SOC. ἔασον, ὠγαθέ. διαπυθώμεθα αὐτοῦ πρῶτον ἱκανῶς.
let-be good-sir let-us-question him first sufficiently

DEM. πυνθάνου δή.
question indeed

SOC. τί οὖν ἂν εἰ Εὐριπίδῃ τι προσχρησαίμεθα, ὦ
what then — if Euripides at-all we-should-use O
Θέαγες; Εὐριπίδης γάρ πού φησιν —
Theages Euripides for somewhere says

σοφοὶ τύραννοι τῶν σοφῶν συνουσίᾳ·
wise tyrants of-the wise by-company

εἰ οὖν ἔροιτό τις τὸν Εὐριπίδην· "ὦ Εὐριπίδη, τῶν τί c
if then should-ask anyone — Euripides O Euripides of-those in-what
σοφῶν συνουσίᾳ φῂς σοφοὺς εἶναι τοὺς τυράννους;"
wise by-company do-you-say wise to-be the tyrants
ὥσπερ ἂν εἰ εἰπόντα —
as — if having-said

σοφοὶ γεωργοὶ τῶν σοφῶν συνουσίᾳ,
wise farmers of-the wise by-company

ἠρόμεθα "τῶν τί σοφῶν;" τί ἂν ἡμῖν ἀπεκρίνατο;
we-asked of-those in-what wise what — to-us would-he-have-answered
ἆρ' ἂν ἄλλο τι ἢ τῶν τὰ γεωργικά;
then — other anything than of-those in-the farming-things
THEAG. οὔκ, ἀλλὰ τοῦτο.
no but this
SOC. τί δὲ εἰ εἶπε —
what and if he-said

σοφοὶ μάγειροι τῶν σοφῶν συνουσίᾳ,
wise cooks of-the wise by-company

εἰ ἠρόμεθα· "τῶν τί σοφῶν;" τί ἂν ἡμῖν ἀπεκρίνατο;
if we-asked of-those in-what wise what — to-us would-he-have-answered
οὐχ ὅτι τῶν μαγείρων;
not that of-the cooks
THEAG. ναί.
yes

SOC. τί δ' εἰ —
what and if

σοφοὶ παλαισταὶ τῶν σοφῶν συνουσίᾳ
wise wrestlers of-the wise by-company

d εἶπεν, εἰ ἠρόμεθα· "τῶν τί σοφῶν;" ἆρα οὐκ ἂν τῶν
he-said if we-asked of-those in-what wise then not — of-those
παλαίειν ἔφη;
to-wrestle would-he-have-said
THEAG. ναί.
yes
SOC. ἐπειδὴ δὲ εἶπε —
since and he-said

σοφοὶ τύραννοι τῶν σοφῶν συνουσίᾳ,
wise tyrants of-the wise by-company

ἡμῶν ἐρωτώντων· "τῶν τί σοφῶν λέγεις, ὦ Εὐριπίδη;"
us asking of-those in-what wise do-you-mean O Euripides
τί ἂν φαίη; ποῖα ἂν εἶναι ταῦτα;
what — would-he-say what-sort — to-be these-things
THEAG. ἀλλὰ μὰ Δί' οὐκ οἶδ' ἔγωγε.
but by Zeus not know I-at-least
SOC. ἀλλὰ βούλει ἐγώ σοι εἴπω;
but do-you-wish I to-you should-tell
THEAG. εἰ σὺ βούλει.
if you wish
SOC. ταῦτ' ἐστὶν ἅπερ ἔφη Ἀνακρέων τὴν Καλλικρίτην
these-things are which-very said Anacreon — Callicrite
ἐπίστασθαι· ἢ οὐκ οἶσθα τὸ ᾆσμα;
to-know or not do-you-know the song

THEAG. ἔγωγε.
I-at-least

SOC. τί οὖν; τοιαύτης τινὸς καὶ σὺ συνουσίας ἐπιθυμεῖς e
what then such some also you company do-you-desire
ἀνδρὸς ὅστις τυγχάνει ὁμότεχνος ὢν Καλλικρίτῃ τῇ
of-a-man who happens fellow-craftsman being with-Callicrite the
Κυάνης καὶ "ἐπίσταται τυραννικά," ὥσπερ ἐκείνην ἔφη
(daughter)-of-Cyane and knows tyrannical-things as that-one said
ὁ ποιητής, ἵνα καὶ σὺ ἡμῖν τύραννος γένῃ καὶ τῇ πόλει;
the poet so-that also you to-us tyrant may-become and to-the city

THEAG. πάλαι, ὦ Σώκρατες, σκώπτεις καὶ παίζεις πρός με.
long-ago O Socrates you-mock and jest toward me

SOC. τί δέ; οὐ ταύτης φῂς τῆς σοφίας ἐπιθυμεῖν ᾗ
what and not this do-you-say the wisdom to-desire by-which
πάντων ἂν τῶν πολιτῶν ἄρχοις; τοῦτο δὲ ποιῶν ἄλλο
all — the citizens you-would-rule this but doing other
τι ἢ τύραννος ἂν εἴης;
anything than tyrant — would-you-be

THEAG. εὐξαίμην μὲν ἂν οἶμαι ἔγωγε τύραννος γενέσθαι, 126
I-would-pray indeed — I-think I-at-least tyrant to-become
μάλιστα μὲν πάντων ἀνθρώπων, εἰ δὲ μή, ὡς πλείστων·
most indeed of-all humans if but not as of-the-most
καὶ σύ γ' ἂν οἶμαι καὶ οἱ ἄλλοι πάντες ἄνθρωποι —
and you at-least — I-think and the others all humans
ἔτι δέ γε ἴσως μᾶλλον θεὸς γενέσθαι — ἀλλ' οὐ
further and at-least perhaps rather god to-become but not
τούτου ἔλεγον ἐπιθυμεῖν.
this I-said to-desire

SOC. ἀλλὰ τί δή ἐστί ποτε οὗ ἐπιθυμεῖς; οὐ τῶν
but what indeed is ever what you-desire not the
πολιτῶν φῂς ἄρχειν ἐπιθυμεῖν;
citizens you-say to-rule to-desire

THEAG. οὐ βίᾳ γε οὐδ' ὥσπερ οἱ τύραννοι ἀλλ' ἑκόντων,
not by-force at-least nor as the tyrants but willing
ὥσπερ καὶ οἱ ἄλλοι οἱ ἐν τῇ πόλει ἐλλόγιμοι ἄνδρες.
as also the others those in the city notable men
SOC. ἆρά γε λέγεις ὥσπερ Θεμιστοκλῆς καὶ Περικλῆς
then at-least do-you-mean like Themistocles and Pericles
καὶ Κίμων καὶ ὅσοι τὰ πολιτικὰ δεινοὶ γεγόνασιν;
and Cimon and as-many-as in-the political-affairs clever have-been
THEAG. νὴ Δία τούτους λέγω.
by Zeus these I-mean
b SOC. τί οὖν εἰ τὰ ἱππικὰ ἐτύγχανες ἐπιθυμῶν σοφὸς
what then if in-the horsemanship you-happened desiring wise
γενέσθαι; παρὰ τίνας ἂν ἀφικόμενος ᾠήθης δεινὸς
to-become to whom — having-come would-you-have-thought clever
ἔσεσθαι ἱππεύς; ἢ παρ' ἄλλους τινὰς ἢ τοὺς ἱππικούς;
to-be horseman truly to others some than the horsemen
THEAG. μὰ Δία οὐκ ἔγωγε.
by Zeus not I-at-least
SOC. ἀλλὰ παρ' αὐτοὺς αὖ τοὺς δεινοὺς ὄντας ταῦτα,
but to them again the clever being in-these-things
καὶ οἷς εἰσίν τε ἵπποι καὶ χρῶνται ἑκάστοτε καὶ
and to-whom are both horses and they-use each-time both
οἰκείοις καὶ ἀλλοτρίοις πολλοῖς.
their-own and others' many
THEAG. δῆλον ὅτι.
clear that
c SOC. τί δὲ εἰ τὰ ἀκοντιστικὰ σοφὸς ἐβούλου γενέσθαι;
what and if in-the javelin-throwing wise you-wished to-become
οὐ παρὰ τοὺς ἀκοντιστικοὺς ᾤου ἂν ἐλθὼν σοφὸς
not to the javelin-throwers would-you-think — having-gone wise

ἔσεσθαι τούτους, οἷς ἔστιν τε ἀκόντια καὶ πολλοῖς καὶ
to-be these to-whom are both javelins and many both
ἀλλοτρίοις καὶ οἰκείοις ἑκάστοτε χρῶνται ἀκοντίοις;
others' and their-own each-time they-use javelins
THEAG. ἔμοιγε δοκεῖ.
to-me-at-least it-seems
SOC. λέγε δή μοι· ἐπεὶ δὲ δὴ τὰ πολιτικὰ βούλει
tell indeed me since and indeed in-the political-affairs you-wish
σοφὸς γενέσθαι, οἴει παρ' ἄλλους τινὰς ἀφικόμενος
wise to-become do-you-think to others some having-come
σοφὸς ἔσεσθαι ἢ τοὺς πολιτικοὺς τούτους, τοὺς αὐτούς
wise to-be than the politicians these the themselves
τε δεινοὺς ὄντας τὰ πολιτικὰ καὶ χρωμένους ἑκάστοτε
both clever being in-the political-affairs and dealing each-time
τῇ τε αὑτῶν πόλει καὶ ἄλλαις πολλαῖς, καὶ Ἑλληνίσιν
with-the both their-own city and others many and with-Greek
προσομιλοῦντας πόλεσιν καὶ βαρβάροις; ἢ δοκεῖς ἄλλοις
associating cities and barbarian or do-you-think with-others
τισὶν συγγενόμενος σοφὸς ἔσεσθαι ταῦτα ἅπερ
some having-associated wise to-be in-these-things in-which-very
οὗτοι, ἀλλ' οὐκ αὐτοῖς τούτοις;
these but not with-themselves these
THEAG. ἀκήκοα γάρ, ὦ Σώκρατες, οὓς σέ φασιν λέγειν d
I-have-heard for O Socrates which you they-say to-speak
τοὺς λόγους, ὅτι τούτων τῶν πολιτικῶν ἀνδρῶν οἱ υἱεῖς
the speeches that of-these the political men the sons
οὐδὲν βελτίους εἰσὶν ἢ οἱ τῶν σκυτοτόμων· καί μοι
nothing better are than the of-the shoemakers and to-me
δοκεῖς ἀληθέστατα λέγειν ἐξ ὧν ἐγὼ δύναμαι αἰσθέσθαι.
you-seem most-truly to-speak from what I can to-perceive
ἀνόητος ἂν οὖν εἴην εἰ οἰοίμην τινὰ τούτων ἐμοὶ
foolish — then would-I-be if I-should-think any of-these to-me

μὲν ἂν παραδοῦναι τὴν αὑτοῦ σοφίαν, τὸν δὲ ὑὸν τὸν
indeed — to-hand-over the his-own wisdom the but son the
αὑτοῦ μηδὲν ὠφελῆσαι, εἴ τι οἷός τ' ἦν εἰς ταῦτα
his-own nothing to-benefit if in-any-way able — he-was in these-things
ὠφελεῖν ἄλλον ὁντιναοῦν ἀνθρώπων.
to-benefit other anyone-whatever of-humans

e SOC. τί οὖν ἄν, ὦ βέλτιστε ἀνδρῶν, χρήσαιο σαυτῷ, εἴ σοι
what then — O best of-men would-you-do with-yourself if to-you
ἐπειδὴ γένοιτο ὑὸς τοιαῦτα πράγματα παρέχοι, καὶ φαίη
when there-were a-son such troubles he-should-provide and should-say
μὲν ἂν ἐπιθυμεῖν ἀγαθὸς γενέσθαι ζωγράφος, καὶ μέμφοιτο
indeed — to-desire good to-become painter and should-blame
σοὶ τῷ πατρὶ ὅτι οὐκ ἐθέλεις ἀναλίσκειν εἰς αὐτὸν τούτων
you the father that not you-are-willing to-spend on him these
αὐτῶν ἕνεκα ἀργύριον, τοὺς δὲ δημιουργοὺς αὐτοῦ τούτου,
very for-the-sake silver the and craftsmen of-it this
τοὺς ζωγράφους, ἀτιμάζοι τε καὶ μὴ βούλοιτο παρ' αὐτῶν
the painters should-dishonor both and not should-wish from them
μανθάνειν; ἢ τοὺς αὐλητάς, βουλόμενος αὐλητὴς γενέσθαι,
to-learn or the flute-players wishing flute-player to-become
ἢ τοὺς κιθαριστάς; ἔχοις ἂν αὐτῷ ὅτι χρῷο καὶ ὅποι
or the lyre-players could-you — for-him what you-should-do and whither
πέμποις ἄλλοσε μὴ ἐθέλοντα παρὰ τούτων μανθάνειν;
you-should-send elsewhere not willing from these to-learn

THEAG. μὰ Δία οὐκ ἔγωγε.
by Zeus not I-at-least

Socrates says Theages scorns statesmen who would teach him free; Theages asks for Socrates instead, and Demodocus warmly agrees. Socrates says Demodocus, older and honored, could help more, and Prodicus, Gorgias, and Polus draw the young for fees; he knows only love-matters. Theages says his age-mates improved with him. Socrates explains his divine sign, a voice since childhood that only turns him or friends back, as when it warned Charmides against training for the Nemean race, which Charmides thought he would gain by anyway.

SOC. νῦν οὖν ταὐτὰ ταῦτα αὐτὸς πρὸς τὸν πατέρα ποιῶν 127
now then the-same these-things yourself toward the father doing
θαυμάζεις, καὶ μέμφῃ εἰ ἀπορεῖ ὅτι σοι χρήσηται
you-wonder and blame if he-is-at-a-loss what with-you he-should-do
καὶ ὅποι πέμποι; ἐπεὶ Ἀθηναίων γε τῶν καλῶν
and whither he-should-send since of-Athenians at-least the fine
κἀγαθῶν τὰ πολιτικὰ ὅτῳ ἂν βούλῃ συστήσομέν
and-good in-the political-affairs to-whomever — you-wish we-will-introduce
σε, ὅς σοι προῖκα συνέσται· καὶ ἅμα μὲν ἀργύριον
you who with-you free will-associate and at-once indeed silver
οὐκ ἀναλώσεις, ἅμα δὲ πολὺ μᾶλλον εὐδοκιμήσεις
not you-will-spend at-once and much more you-will-be-well-thought-of
παρὰ τοῖς πολλοῖς ἀνθρώποις ἢ ἄλλῳ τῳ συνών.
among the many humans than with-another anyone associating
THEAG. τί οὖν, ὦ Σώκρατες; οὐ καὶ σὺ τῶν καλῶν
what then O Socrates not also you of-the fine
κἀγαθῶν εἰ ἀνδρῶν; εἰ γὰρ σύ μοι ἐθέλοις συνεῖναι,
and-good are men if for you with-me should-be-willing to-associate
ἐξαρκεῖ καὶ οὐδένα ἄλλον ζητῶ.
it-suffices and no-one other I-seek
SOC. τί τοῦτο λέγεις, Θέαγες; b
what this do-you-mean Theages

c DEM. ὦ Σώκρατες, οὐ μέντοι κακῶς λέγει, καὶ ἅμα μὲν
O Socrates not indeed badly he-speaks and at-once indeed
ἐμοὶ χαριῇ· ὡς ἐγὼ οὐκ ἔσθ' ὅτι τούτου μεῖζον ἂν
me you-will-gratify as I not there-is what than-this greater —
ἕρμαιον ἡγησαίμην, ἢ εἰ οὗτός τε ἀρέσκοιτο τῇ
godsend I-would-consider than if this-one both should-be-pleased with-the
σῇ συνουσίᾳ καὶ σὺ ἐθέλοις τούτῳ συνεῖναι. καὶ
your company and you should-be-willing with-this-one to-associate and
μέντοι καὶ αἰσχύνομαι λέγειν ὡς σφόδρα βούλομαι. ἀλλ'
indeed also I-am-ashamed to-say how greatly I-wish but
ἐγὼ ἀμφοτέρων ὑμῶν δέομαι, σέ τ' ἐθέλειν τούτῳ
I of-both you ask you both to-be-willing with-this-one
συνεῖναι καὶ σὲ μὴ ζητεῖν ἄλλῳ μηδενὶ συγγενέσθαι
to-associate and you not to-seek with-other anyone to-associate
ἢ Σωκράτει· καί με πολλῶν καὶ φοβερῶν ἀπαλλάξετε
than Socrates and me of-many and fearful you-will-release
φροντίδων. ὡς νῦν πάνυ φοβοῦμαι ὑπὲρ τούτου μή
cares as now very I-fear on-behalf-of this-one lest
τινι ἄλλῳ ἐντύχῃ οἵῳ τοῦτον διαφθεῖραι.
with-some other he-meet such-as this-one to-corrupt
THEAG. μηκέτι νῦν, ὦ πάτερ, ὑπέρ γ' ἐμοῦ φοβοῦ,
no-longer now O father on-behalf-of at-least me fear
εἴπερ οἷός τ' εἶ πεῖσαι τοῦτον τὴν ἐμὴν συνουσίαν
if-indeed able — you-are to-persuade this-one the my company
προσδέξασθαι.
to-accept

d DEM. πάνυ καλῶς λέγεις. ὦ Σώκρατες, πρὸς σὲ δ' ἂν ἤδη
very finely you-speak O Socrates to you and — now
εἴη ὁ μετὰ τοῦτο λόγος· ἐγὼ γάρ σοι ἕτοιμός εἰμι, ὡς
would-be the after this speech I for to-you ready am as
διὰ βραχέων εἰπεῖν, καὶ ἐμὲ καὶ τὰ ἐμὰ ὡς οἷόν τε
through brief to-say both me and the my-things as possible —

οἰκειότατα παρέχειν, ὅτου ἂν δέῃ ἔμβραχυ, ἐὰν Θεάγη
most-intimately to-offer of-whatever — there-be-need in-short if Theages
τουτονὶ ἀσπάζῃ τε καὶ εὐεργετῇς ὅτι ἂν οἷός τε ᾖς.
this-here you-welcome both and do-good whatever — able — you-be
soc. ὦ Δημόδοκε, τὸ μὲν ἐσπουδακέναι σε οὐ θαυμάζω, εἴπερ e
O Demodocus the indeed to-have-been-earnest you not I-wonder if-indeed
οἴει ὑπ᾽ ἐμοῦ μάλιστ᾽ ἄν σοι τοῦτον ὠφεληθῆναι — οὐ
you-think by me most — for-you this-one to-be-benefited not
γὰρ οἶδα ὑπὲρ ὅτου ἄν τις νοῦν ἔχων μᾶλλον σπουδάζοι
for I-know on-behalf-of what — anyone mind having more would-be-earnest
ἢ ὑπὲρ υἱέος αὑτοῦ ὅπως ὡς βέλτιστος ἔσται — ὁπόθεν
than on-behalf-of son of-himself so-that as best he-will-be whence
δὲ ἔδοξέ σοι τοῦτο, ὡς ἐγὼ ἂν μᾶλλον τὸν σὸν υἱὸν οἷός
and it-seemed to-you this that I — more the your son able
τ᾽ εἴην ὠφελῆσαι πρὸς τὸ πολίτην ἀγαθὸν γενέσθαι ἢ
— I-would-be to-benefit toward the citizen good to-become than
σὺ αὐτός, καὶ ὁπόθεν οὕτος ᾠήθη ἐμὲ μᾶλλον ἢ σὲ αὐτὸν
you yourself and whence this-one thought me more than you yourself
ὠφελήσειν, τοῦτο πάνυ θαυμάζω. σὺ γὰρ πρῶτον μὲν
to-benefit this very I-wonder you for first indeed
πρεσβύτερος εἶ ἐμοῦ, ἔπειτα πολλὰς ἤδη ἀρχὰς καὶ τὰς
older are than-me then many already offices and the
μεγίστας Ἀθηναίοις ἦρξας, καὶ τιμᾷ ὑπὸ Ἀναγυρασίων
greatest for-Athenians you-held and you-are-honored by Anagyrasians
τε τῶν δημοτῶν πολὺ μάλιστα καὶ ὑπὸ τῆς ἄλλης πόλεως
both the demesmen much most and by the other city
οὐδενὸς ἧττον· ἐμοὶ δὲ τούτων οὐδὲν ἑνορᾷ οὐδέτερος ὑμῶν.
than-no-one less in-me and of-these nothing sees-in either of-you
ἔπειτα εἰ ἄρα τῆς μὲν τῶν πολιτικῶν ἀνδρῶν συνουσίας 128
then if then the indeed of-the political men company
Θεάγης ὅδε καταφρονεῖ, ἄλλους δέ τινας ζητεῖ οἳ παιδεύειν
Theages here despises others and some he-seeks who to-educate

ἐπαγγέλλονται οἷοί τε εἶναι νέους ἀνθρώπους, ἔστιν ἐνταῦθα
profess able — to-be young humans there-is here
καὶ Πρόδικος ὁ Κεῖος καὶ Γοργίας ὁ Λεοντῖνος καὶ
both Prodicus the Cean and Gorgias the Leontine and
Πῶλος ὁ Ἀκραγαντῖνος καὶ ἄλλοι πολλοί, οἳ οὕτω σοφοί
Polus the Acragantine and others many who so wise
εἰσιν ὥστε εἰς τὰς πόλεις ἰόντες πείθουσι τῶν νέων τοὺς
are that to the cities going they-persuade of-the young the
γενναιοτάτους τε καὶ πλουσιωτάτους — οἷς ἔξεστιν
noblest both and richest to-whom it-is-possible
τῶν πολιτῶν ᾧ ἂν βούλωνται προῖκα συνεῖναι —
of-the citizens with-whomever — they-wish free to-associate
τούτους πείθουσιν ἀπολείποντας τὰς ἐκείνων συνουσίας
these they-persuade leaving the of-those companies
αὐτοῖς συνεῖναι, προσκατατιθέντας ἀργύριον πάνυ πολὺ
with-them to-associate paying-besides silver very much
μισθόν, καὶ χάριν πρὸς τούτοις εἰδέναι. τούτων τινὰς εἰκὸς
fee and gratitude besides these to-feel of-these some likely
ἦν προαιρεῖσθαι καὶ τὸν υἱόν σου καὶ αὐτὸν σέ, ἐμὲ δ'
it-was to-choose both the son your and yourself you me but
οὐκ εἰκός· οὐδὲν γὰρ τούτων ἐπίσταμαι τῶν μακαρίων τε
not likely none for of-these I-know the blessed both
καὶ καλῶν μαθημάτων — ἐπεὶ ἐβουλόμην ἄν — ἀλλὰ καὶ
and fine learnings since I-would-wish — but also
λέγω δήπου ἀεὶ ὅτι ἐγὼ τυγχάνω ὡς ἔπος εἰπεῖν οὐδὲν
I-say surely always that I happen as a-word to-say nothing
ἐπιστάμενος πλήν γε σμικροῦ τινος μαθήματος, τῶν
knowing except at-least small some learning of-the
ἐρωτικῶν. τοῦτο μέντοι τὸ μάθημα παρ' ὁντινοῦν ποιοῦμαι
love-matters this however the learning beyond anyone-whatever I-make-myself
δεινὸς εἶναι καὶ τῶν προγεγονότων ἀνθρώπων καὶ τῶν νῦν.
clever to-be both of-the earlier humans and of-those now

THEAG. ὁρᾷς, ὦ πάτερ; ὁ Σωκράτης οὐ πάνυ μοι δοκεῖ c
you-see O father — Socrates not very to-me seems
ἔτι ἐθέλειν ἐμοὶ συνδιατρίβειν — ἐπεὶ τό γ' ἐμὸν
still to-be-willing with-me to-spend-time since the at-least my-part
ἕτοιμον, ἐὰν οὗτος ἐθέλῃ — ἀλλὰ ταῦτα παίζων πρὸς
ready if this-one is-willing but these-things jesting to
ἡμᾶς λέγει. ἐπεὶ ἐγὼ οἶδα τῶν ἐμῶν ἡλικιωτῶν καὶ ὀλίγῳ
us he-says since I know of-the my age-mates and a-little
πρεσβυτέρων οἳ πρὶν μὲν τούτῳ συνεῖναι οὐδενὸς ἄξιοι
older who before indeed with-this-one to-associate of-nothing worth
ἦσαν, ἐπειδὴ δὲ συνεγένοντο τούτῳ, ἐν πάνυ ὀλίγῳ χρόνῳ
were when but they-associated with-this-one in very little time
πάντων βελτίους φαίνονται ὧν πρότερον χείρους.
than-all better appear than-whom before worse
SOC. οἶσθα οὖν οἷον τοῦτό ἐστιν, ὦ παῖ Δημοδόκου;
do-you-know then what-sort this is O son of-Demodocus
THEAG. ναὶ μὰ Δία ἔγωγε, ὅτι, ἐὰν σὺ βούλῃ, καὶ ἐγὼ
yes by Zeus I-at-least that if you wish also I
οἷός τ' ἔσομαι τοιοῦτος γενέσθαι οἷοίπερ καὶ ἐκεῖνοι.
able — will-be such to-become as-very also those
SOC. οὔκ, ὠγαθέ, ἀλλά σε λέληθεν οἷον τοῦτ' ἔστιν, ἐγὼ d
no good-sir but you it-has-escaped of-what-sort this is I
δέ σοι φράσω. ἔστι γάρ τι θείᾳ μοίρᾳ παρεπόμενον
and to-you will-tell there-is for something by-divine lot accompanying
ἐμοὶ ἐκ παιδὸς ἀρξάμενον δαιμόνιον. ἔστι δὲ τοῦτο φωνή,
me from childhood having-begun divine-sign it-is and this a-voice
ἥ ὅταν γένηται ἀεί μοι σημαίνει, ὃ ἂν μέλλω
which whenever it-comes always to-me signifies what — I-am-about
πράττειν, τούτου ἀποτροπήν, προτρέπει δὲ οὐδέποτε· καὶ
to-do of-this a-turning-away it-urges-on but never and
ἐάν τίς μοι τῶν φίλων ἀνακοινῶται καὶ γένηται ἡ φωνή,
if anyone with-me of-the friends consults and comes the voice

ταὐτὸν τοῦτο, ἀποτρέπει καὶ οὐκ ἐᾷ πράττειν. καὶ τούτων
the-same this it-turns-away and not allows to-do and of-these
ὑμῖν μάρτυρας παρέξομαι. Χαρμίδην γὰρ τουτονὶ γιγνώσκετε
to-you witnesses I-will-provide Charmides for this-here you-know
τὸν καλὸν γενόμενον, τὸν Γλαύκωνος· οὗτός ποτε ἐτύγχανε
the beautiful having-become — (son)-of-Glaucon this-one once happened
ἐμοὶ ἀνακοινούμενος μέλλων ἀσκήσειν στάδιον εἰς
with-me consulting being-about to-train for-the-stade-race for
Νεμέαν, καὶ εὐθὺς αὐτοῦ ἀρχομένου λέγειν ὅτι μέλλοι
Nemea and straightway him beginning to-say that he-was-about
ἀσκεῖν ἐγένετο ἡ φωνή, καὶ ἐγὼ διεκώλυόν τε αὐτὸν
to-train came the voice and I both tried-to-prevent him
καὶ εἶπον ὅτι "λέγοντός σου μεταξὺ γέγονέ μοι ἡ φωνὴ
and said that saying you in-the-midst has-come to-me the voice
ἡ τοῦ δαιμονίου· ἀλλὰ μὴ ἄσκει." "ἴσως," ἔφη, "σημαίνει
the of-the divine-sign but not train perhaps he-said it-signifies
σοι ὅτι οὐ νικήσω· ἐγὼ δὲ κἂν μὴ μέλλω νικᾶν,
to-you that not I-shall-win I and even-if not I-am-about to-win
γυμνασάμενός γε τοῦτον τὸν χρόνον ὠφεληθήσομαι."
having-exercised at-least this the time I-shall-be-benefited

IV · WHO BENEFITS

Charmides trained anyway; Timarchus, ignoring the sign, left a party to murder Nicias and died for it; the sign also foretold disaster in Sicily and for Sannion's campaign. The sign decides who benefits from Socrates: some it forbids, some gain nothing, and those it helps advance quickly, some lastingly, some only while near him, like Aristides, who improved most sitting by Socrates and touching him, and lost it all after sailing away. Others may be safer teachers. Theages proposes testing the sign by being together, else appeasing it; Demodocus and Socrates agree.

SOC. ταῦτα εἰπὼν ἤσκει· ἄξιον οὖν πυθέσθαι αὐτοῦ 129
these-things having-said he-trained worth then to-learn from-him
ἃ αὐτῷ συνέβη ἀπὸ ταύτης τῆς ἀσκήσεως. εἰ δὲ
what-things to-him happened from this the training if and
βούλεσθε, τὸν Τιμάρχου ἀδελφὸν Κλειτόμαχον ἔρεσθε τί
you-wish the of-Timarchus brother Clitomachus ask what
εἶπεν αὐτῷ Τίμαρχος ἡνίκα ἀποθανούμενος ᾔει εὐθὺ
said to-him Timarchus when going-to-die he-went straight-against
τοῦ δαιμονίου, ἐκεῖνός τε καὶ Εὔαθλος ὁ σταδιοδρομῶν
the divine-sign that-one both and Euathlus the stade-runner
ὃς Τίμαρχον ὑπεδέξατο φεύγοντα· ἐρεῖ γὰρ ὑμῖν ὅτι
who Timarchus received fleeing he-will-tell for you that
εἶπεν αὐτῷ ταυτί.
he-said to-him these-things
THEAG. τί;
what
SOC. "ὦ Κλειτόμαχε," ἔφη, "ἐγὼ μέντοι ἔρχομαι b
O Clitomachus he-said I indeed go
ἀποθανούμενος νυνί, διότι Σωκράτει οὐκ ἤθελον πείθεσθαι."
going-to-die now because to-Socrates not I-was-willing to-obey
τί δὴ οὖν ποτε τοῦτο εἶπεν ὁ Τίμαρχος; ἐγὼ φράσω. ὅτε
why indeed then ever this said — Timarchus I will-explain when
ἀνίστατο ἐκ τοῦ συμποσίου ὁ Τίμαρχος καὶ Φιλήμων ὁ
got-up from the drinking-party — Timarchus and Philemon the
Φιλημονίδου ἀποκτενοῦντες Νικίαν τὸν Ἡροσκαμάνδρου,
(son)-of-Philemonides going-to-kill Nicias the (son)-of-Heroscamandrus
ἠπιστάσθην μὲν αὐτὼ μόνω τὴν ἐπιβουλήν, ὁ δὲ
knew indeed the-two-themselves alone the plot — but
Τίμαρχος ἀνιστάμενος πρὸς ἐμὲ εἶπεν, "τί λέγεις," ἔφη,
Timarchus getting-up to me said what do-you-say he-said
"ὦ Σώκρατες; ὑμεῖς μὲν πίνετε, ἐμὲ δὲ δεῖ ποι
O Socrates you indeed drink me but it-is-needful somewhere

ἐξαναστῆναι· ἥξω δὲ ὀλίγον ὕστερον, ἐὰν τύχω.” καί μοι
to-get-up I-will-come and little later if I-happen and to-me
ἐγένετο ἡ φωνή, καὶ εἶπον πρὸς αὐτόν, “μηδαμῶς,” ἔφην,
came the voice and I-said to him in-no-way I-said
“ἀναστῇς· γέγονε γάρ μοι τὸ εἰωθὸς σημεῖον τὸ δαιμόνιον.”
get-up has-come for to-me the accustomed sign the divine
καὶ ὃς ἐπέσχε. καὶ διαλιπὼν χρόνον αὖθις ὡρμᾶτο ἰέναι,
and he waited and having-let-pass time again he-set-out to-go
καὶ ἔφη· “εἶμι δή, Σώκρατες.” αὖθις ἐγένετο ἡ φωνή·
and he-said I-go indeed Socrates again came the voice
αὖθις οὖν αὐτὸν ἠνάγκασα ἐπισχεῖν. τὸ τρίτον, βουλόμενός
again then him I-compelled to-wait the third wishing
με λαθεῖν, ἀνέστη οὐκέτι εἰπών μοι οὐδὲν ἀλλὰ
me to-escape-notice he-got-up no-longer saying to-me anything but
λαθών, ἐπιτηρήσας ἄλλοσε τὸν νοῦν ἔχοντα· καὶ οὕτως
having-escaped-notice having-watched elsewhere the mind having and so
ᾤχετο ἀπιὼν καὶ διεπράξατο ἐξ ὧν ᾔει ἀποθανούμενος.
he-went going-away and did from which he-went going-to-die
d ὅθεν δὴ τοῦτο εἶπεν πρὸς τὸν ἀδελφὸν ὅπερ
whence indeed this he-said to the brother which-very
νῦν ὑμῖν ἐγώ, ὅτι ἴοι ἀποθανούμενος διὰ τὸ
now to-you I that he-went going-to-die because-of the
ἐμοὶ ἀπιστῆσαι. ἔτι τοίνυν περὶ τῶν ἐν Σικελίᾳ
me to-disbelieve further then about the in Sicily
πολλῶν ἀκούσεσθον ἃ ἐγὼ ἔλεγον περὶ τῆς διαφθορᾶς
many-things you-two-will-hear what I said about the destruction
τοῦ στρατοπέδου. καὶ τὰ μὲν παρεληλυθότα τῶν
of-the army and the indeed past-things from-those
εἰδότων ἔστιν ἀκοῦσαι· πεῖραν δ’ ἔξεστι νυνὶ
knowing it-is-possible to-hear trial but it-is-possible now
λαβεῖν τοῦ σημείου εἰ ἄρα τι λέγει. ἐπὶ γὰρ τῇ
to-take of-the sign if after-all anything it-says at for the

ἐπὶ στρατείαν ἐξορμῇ Σαννίωνος τοῦ καλοῦ ἐγένετό
for campaign setting-out of-Sannion the beautiful came
μοι τὸ σημεῖον, οἴχεται δὲ νῦν μετὰ Θρασύλλου
to-me the sign he-is-gone and now with Thrasyllus
στρατευσόμενος εὐθὺ Ἐφέσου καὶ Ἰωνίας. ἐγὼ οὖν
going-to-campaign straight-to Ephesus and Ionia I then
οἶομαι ἐκεῖνον ἢ ἀποθανεῖσθαι ἢ ὁμοῦ τι τούτῳ
think that-one either to-die or nearly something to-this
γ' ἐλᾶν, καὶ περί γε τῆς στρατιᾶς τῆς ἄλλης πάνυ
at-least to-come-to and about at-least the army the other very
φοβοῦμαι.
I-fear
ταῦτα δὴ πάντα εἴρηκά σοι, ὅτι ἡ δύναμις αὕτη e
these-things indeed all I-have-said to-you because the power this
τοῦ δαιμονίου τούτου καὶ εἰς τὰς συνουσίας τῶν μετ'
of-the divine-sign this also in the companies of-those with
ἐμοῦ συνδιατριβόντων τὸ ἅπαν δύναται. πολλοῖς μὲν
me spending-time the whole has-power for-many indeed
γὰρ ἐναντιοῦται, καὶ οὐκ ἔστι τούτοις ὠφεληθῆναι
for it-opposes and not it-is-possible for-these to-be-benefited
μετ' ἐμοῦ διατρίβουσιν, ὥστε οὐχ οἷόν τέ μοι τούτοις
with me spending-time so-that not possible — for-me with-these
συνδιατρίβειν· πολλοῖς δὲ συνεῖναι μὲν οὐ διακωλύει,
to-spend-time with-many but to-associate indeed not it-prevents
ὠφελοῦνται δὲ οὐδὲν συνόντες. οἷς δ' ἂν συλλάβηται
they-are-benefited but nothing associating those-whom but — joins-in-helping
τῆς συνουσίας ἡ τοῦ δαιμονίου δύναμις, οὗτοί εἰσιν ὧν
of-the company the of-the divine-sign power these are whom
καὶ σὺ ᾔσθησαι· ταχὺ γὰρ παραχρῆμα ἐπιδιδόασιν.
also you have-perceived quickly for at-once they-advance

130 καὶ τούτων αὖ τῶν ἐπιδιδόντων οἱ μὲν καὶ βέβαιον
and of-these again the advancing the-ones indeed also firm
ἔχουσι καὶ παραμόνιμον τὴν ὠφελίαν· πολλοὶ δέ, ὅσον
have and lasting the benefit many and as-long-as
ἂν μετ' ἐμοῦ χρόνον ὦσιν, θαυμάσιον ἐπιδιδόασιν,
— with me time they-are wonderfully advance
ἐπειδὰν δέ μου ἀπόσχωνται, πάλιν οὐδὲν διαφέρουσιν
when but from-me they-keep-away again nothing they-differ
ὁτουοῦν. τοῦτό ποτε ἔπαθεν Ἀριστείδης ὁ Λυσιμάχου
from-anyone-whatever this once suffered Aristides the of-Lysimachus
ὑὸς τοῦ Ἀριστείδου. διατρίβων γὰρ μετ' ἐμοῦ πάμπολυ
son — (son)-of-Aristides spending-time for with me very-much
ἐπεδεδώκει ἐν ὀλίγῳ χρόνῳ· ἔπειτα αὐτῷ στρατεία τις
he-had-advanced in little time then for-him campaign some
ἐγένετο καὶ ᾤχετο ἐκπλέων, ἥκων δὲ κατελάμβανε μετ'
came and he-went sailing-off coming and he-found with
ἐμοῦ διατρίβοντα Θουκυδίδην τὸν Μελησίου ὑὸν τοῦ
me spending-time Thucydides the of-Melesias son —
Θουκυδίδου. ὁ δὲ Θουκυδίδης τῇ προτεραίᾳ μοι
(son)-of-Thucydides — and Thucydides on-the day-before with-me
δι' ἀπεχθείας ἐν λόγοις τισὶν ἐγεγόνει· ἰδὼν οὖν
through enmity in speeches some had-come having-seen then
με ὁ Ἀριστείδης, ἐπειδὴ ἠσπάσατό τε καὶ τἆλλα
me — Aristides when he-greeted both and the-other-things
διελέχθη, "Θουκυδίδην δέ," ἔφη, "ἀκούω, ὦ Σώκρατες,
conversed Thucydides and he-said I-hear O Socrates
σεμνύνεσθαι ἄττα πρός σε καὶ χαλεπαίνειν ὡς τὶ
to-give-himself-airs somewhat toward you and to-be-angry as something
ὄντα." "ἔστι γάρ," ἔφην ἐγώ, "οὕτως." "τί δέ, οὐκ
being he-is for I-said I so what and not
οἶδεν," ἔφη, "πρὶν σοὶ συγγενέσθαι οἷον ἦν τὸ
knows he-said before with-you to-have-associated what-sort was the

ἀνδράποδον;" "οὐκ ἔοικέν γε," ἔφην ἐγώ, "νὴ τοὺς
slave not it-seems at-least I-said I by the
θεούς."
gods
"ἀλλὰ μὴν καὶ αὐτός γε," ἔφη, "καταγελάστως ἔχω, c
but indeed also myself at-least he-said laughably am
ὦ Σώκρατες." "τί μάλιστα;" ἔφην ἐγώ. "ὅτι," ἔφη,
O Socrates what most I-said I because he-said
"πρὶν μὲν ἐκπλεῖν, ὁτῳοῦν ἀνθρώπῳ οἷός τ' ἦ
before indeed to-sail-off with-any-whatever human able — I-was
διαλέγεσθαι καὶ μηδενὸς χείρων φαίνεσθαι ἐν τοῖς λόγοις,
to-converse and than-no-one inferior to-appear in the arguments
ὥστε καὶ ἐδίωκον τὰς συνουσίας τῶν χαριεστάτων
so-that even I-pursued the company of-the most-accomplished
ἀνθρώπων, νυνὶ δὲ τοὐναντίον φεύγω ἄν τινα καὶ
humans now but the-opposite I-flee if any even
αἰσθάνωμαι πεπαιδευμένον· οὕτως αἰσχύνομαι ἐπὶ τῇ
I-perceive educated so I-am-ashamed at the
ἐμαυτοῦ φαυλότητι." "πότερον δέ," ἦν δ' ἐγώ, "ἐξαίφνης
my-own poorness whether and said — I suddenly
σε προύλιπεν αὕτη ἡ δύναμις ἢ κατὰ σμικρόν;" "κατὰ
you deserted this the power or by little by
σμικρόν," ἦ δ' ὅς. "ἡνίκα δέ σοι παρεγένετο," ἦν δ'
little said — he when but to-you it-came said —
ἐγώ, "πότερον μαθόντι παρ' ἐμοῦ τι παρεγένετο ἤ
I whether having-learned from me something it-came or
τινι ἄλλῳ τρόπῳ;" "ἐγώ σοι ἐρῶ," ἔφη, "ὦ Σώκρατες,
in-some other way I to-you will-tell he-said O Socrates
ἄπιστον μὲν νὴ τοὺς θεούς, ἀληθὲς δέ. ἐγὼ γὰρ ἔμαθον
incredible indeed by the gods but true I for learned
μὲν παρά σου οὐδὲν πώποτε, ὡς αὐτὸς οἶσθα· ἐπεδίδουν
indeed from you nothing ever as yourself know I-advanced

δὲ ὁπότε σοι συνείην, κἂν εἰ ἐν τῇ αὐτῇ μόνον οἰκίᾳ
but whenever with-you I-was even if in the same only house
εἴην, μὴ ἐν τῷ αὐτῷ δὲ οἰκήματι, μᾶλλον δὲ ὁπότε ἐν τῷ
I-was not in the same but room more but whenever in the
αὐτῷ οἰκήματι, καὶ ἔμοιγε ἐδόκουν πολὺ μᾶλλον ὁπότε
same room and to-me-at-least I-seemed much more whenever
ἐν τῷ αὐτῷ οἰκήματι ὢν λέγοντός σου βλέποιμι πρὸς
in the same room being speaking you I-looked toward
σέ, μᾶλλον ἢ ὁπότε ἄλλοσε ὁρῴην, πολὺ δὲ μάλιστα
you more than whenever elsewhere I-looked much but most
καὶ πλεῖστον ἐπεδίδουν ὁπότε παρ᾽ αὐτόν σε καθοίμην
and most I-advanced whenever beside yourself you I-sat
ἐχόμενός σου καὶ ἁπτόμενος· νῦν δέ," ἦ δ᾽ ὅς, "πᾶσα
holding you and touching now but said — he all
ἐκείνη ἡ ἕξις ἐξερρύηκε."
that the condition has-flowed-out
ἔστιν οὖν, ὦ Θέαγες, τοιαύτη ἡ ἡμετέρα συνουσία· ἐὰν
it-is then O Theages such the our company if
μὲν τῷ θεῷ φίλον ᾖ, πάνυ πολὺ ἐπιδώσεις καὶ ταχύ,
indeed to-the god dear it-be very much you-will-advance and quickly
εἰ δὲ μή, οὔ. ὅρα οὖν μή σοι ἀσφαλέστερον ᾖ παρ᾽
if but not not see then lest for-you safer be from
ἐκείνων τινὶ παιδεύεσθαι οἳ ἐγκρατεῖς αὐτοί εἰσιν τῆς
those some-one to-be-educated who masters themselves are of-the
ὠφελίας ἣν ὠφελοῦσιν τοὺς ἀνθρώπους μᾶλλον ἢ παρ᾽
benefit which they-benefit the humans rather than from
ἐμοῦ ὅτι ἂν τύχῃ τοῦτο πρᾶξαι.
me whatever — happens this to-do

131 THEAG. ἐμοὶ μὲν τοίνυν δοκεῖ, ὦ Σώκρατες, ἡμᾶς οὑτωσὶ
to-me indeed then it-seems O Socrates us thus
ποιῆσαι, ἀποπειραθῆναι τοῦ δαιμονίου τούτου συνόντας
to-do to-make-trial of-the divine-sign this associating

ἀλλήλοις. καὶ ἐὰν μὲν παρείκῃ ἡμῖν, ταῦτα βέλτιστα· εἰ
with-one-another and if indeed it-yields to-us these-things best if
δὲ μή, τότε ἤδη παραχρῆμα βουλευσόμεθα ὅτι δράσομεν,
but not then already at-once we-will-deliberate what we-will-do
εἴτε ἄλλῳ συνεσόμεθα, εἴτε καὶ αὐτὸ τὸ θεῖον τὸ σοὶ
whether with-another we-will-associate or also itself the divine the to-you
γιγνόμενον πειρασόμεθα παραμυθεῖσθαι εὐχαῖσί τε καὶ
happening we-will-try to-appease with-prayers both and
θυσίαις καὶ ἄλλῳ ὅτῳ ἂν οἱ μάντεις ἐξηγῶνται.
sacrifices and other whatever — the seers prescribe

DEM. μηκέτι πρὸς ταῦτα ἀντείπῃς, ὦ Σώκρατες, τῷ
no-longer against these-things speak-against O Socrates to-the
μειρακίῳ· εὖ γὰρ λέγει Θεάγης.
lad well for speaks Theages

SOC. ἀλλ᾽ εἰ δοκεῖ χρῆναι οὕτω ποιεῖν, οὕτω ποιῶμεν.
but if it-seems to-be-needful so to-do so let-us-do

PLATO

ΚΛΕΙΤΟΦΩΝ

Clitophon

Socrates hears that Clitophon, talking with Lysias, faulted his teaching and praised Thrasymachus. Clitophon says he praised some things, not all, and explains. He admired Socrates rebuking men like a god on a tragic stage for caring about money, not their sons' justice, a discord that sets cities at war. Injustice is involuntary, Socrates said, so every man and city needs more care.

SOC. Κλειτοφῶντα τὸν Ἀριστωνύμου τις ἡμῖν διηγεῖτο 406
Clitophon the (son)-of-Aristonymus someone to-us was-relating
ἔναγχος, ὅτι Λυσίᾳ διαλεγόμενος τὰς μὲν μετὰ
lately that with-Lysias conversing the indeed with
Σωκράτους διατριβὰς ψέγοι, τὴν Θρασυμάχου δὲ
Socrates pastimes he-blamed the of-Thrasymachus but
συνουσίαν ὑπερεπαινοῖ.
company he-praised-beyond-measure

CLIT. ὅστις, ὦ Σώκρατες, οὐκ ὀρθῶς ἀπεμνημόνευέ σοι τοὺς
whoever O Socrates not rightly reported to-you the
ἐμοὶ περὶ σοῦ γενομένους λόγους πρὸς Λυσίαν· τὰ μὲν
by-me about you made speeches to Lysias the-things indeed
γὰρ ἔγωγε οὐκ ἐπῄνουν σε, τὰ δὲ καὶ ἐπῄνουν. ἐπεὶ δὲ
for I-at-least not praised you the-things and also I-praised since but
δῆλος εἶ μεμφόμενος μέν μοι, προσποιούμενος δὲ μηδὲν
clear you-are blaming indeed me pretending but nothing
φροντίζειν, ἥδιστ' ἄν σοι διεξέλθοιμι αὐτοὺς αὐτός, ἐπειδὴ
to-care most-gladly — to-you I-would-go-through them myself since
καὶ μόνω τυγχάνομεν ὄντε, ἵνα ἧττόν με ἡγῇ πρὸς
also alone we-two-happen being so-that less me you-may-consider toward
σὲ φαύλως ἔχειν. νῦν γὰρ ἴσως οὐκ ὀρθῶς ἀκήκοας, ὥστε
you badly to-be-disposed now for perhaps not rightly you-have-heard so-that

φαίνῃ πρὸς ἐμὲ ἔχειν τραχυτέρως τοῦ δέοντος· εἰ δέ μοι
you-appear toward me to-be more-harshly than-the needful if but to-me
δίδως παρρησίαν, ἥδιστα ἂν δεξαίμην καὶ ἐθέλω λέγειν.
you-give freedom-of-speech most-gladly — I-would-accept and I-wish to-speak
407 SOC. ἀλλ᾽ αἰσχρὸν μὴν σοῦ γε ὠφελεῖν με προθυμουμένου
but shameful indeed you at-least to-benefit me being-eager
μὴ ὑπομένειν· δῆλον γὰρ ὡς γνοὺς ὅπῃ χείρων εἰμὶ
not to-endure clear for that having-learned in-what worse I-am
καὶ βελτίων, τὰ μὲν ἀσκήσω καὶ διώξομαι, τὰ
and better the-ones indeed I-will-practice and pursue the-others
δὲ φεύξομαι κατὰ κράτος.
and I-will-flee with all-strength
b CLIT. ἀκούοις ἄν. ἐγὼ γάρ, ὦ Σώκρατες, σοὶ
you-may-hear — I for O Socrates with-you
συγγιγνόμενος πολλάκις ἐξεπληττόμην ἀκούων, καί μοι
associating often was-amazed hearing and to-me
ἐδόκεις παρὰ τοὺς ἄλλους ἀνθρώπους κάλλιστα λέγειν,
you-seemed beyond the other humans most-finely to-speak
ὁπότε ἐπιτιμῶν τοῖς ἀνθρώποις, ὥσπερ ἐπὶ μηχανῆς
whenever rebuking the humans like on machine
τραγικῆς θεός, ὕμνεις λέγων· "ποῖ φέρεσθε, ὦνθρωποι;
tragic a-god you-sang saying whither are-you-borne O-men
καὶ ἀγνοεῖτε οὐδὲν τῶν δεόντων πράττοντες, οἵτινες
and are-ignorant-that nothing of-the needful-things doing who
χρημάτων μὲν πέρι τὴν πᾶσαν σπουδὴν ἔχετε ὅπως
of-money indeed about the all earnestness have so-that
ὑμῖν ἔσται, τῶν δ᾽ υἱέων οἷς ταῦτα παραδώσετε ὅπως
to-you it-will-be of-the but sons to-whom these-things you-will-hand-over so-that
ἐπιστήσονται χρῆσθαι δικαίως τούτοις, οὔτε διδασκάλους
they-will-know to-use justly these neither teachers
αὐτοῖς εὑρίσκετε τῆς δικαιοσύνης, εἴπερ μαθητόν — εἰ
for-them you-find of-the justice if-indeed learnable if

δὲ μελετητόν τε καὶ ἀσκητόν, οἵτινες ἐξασκήσουσιν καὶ
but to-be-practiced both and trainable who will-train and
ἐκμελετήσουσιν ἱκανῶς — οὐδέ γ' ἔτι πρότερον ὑμᾶς
will-practice-thoroughly sufficiently nor at-least still before you
αὐτοὺς οὕτως ἐθεραπεύσατε. ἀλλ' ὁρῶντες γράμματα καὶ
yourselves so did-you-tend but seeing letters and
μουσικὴν καὶ γυμναστικὴν ὑμᾶς τε αὐτοὺς καὶ τοὺς παῖδας
music and gymnastics you both yourselves and the children
ὑμῶν ἱκανῶς μεμαθηκότας — ἃ δὴ παιδείαν ἀρετῆς εἶναι
your sufficiently having-learned which indeed education of-virtue to-be
τελέαν ἡγεῖσθε — κἄπειτα οὐδὲν ἧττον κακοὺς γιγνομένους
complete you-consider and-then no less bad becoming
περὶ τὰ χρήματα, πῶς οὐ καταφρονεῖτε τῆς νῦν παιδεύσεως
about the money how not do-you-despise the present education
οὐδὲ ζητεῖτε οἵτινες ὑμᾶς παύσουσι ταύτης τῆς ἀμουσίας;
nor seek who you will-stop from-this the unmusicality
καίτοι διά γε ταύτην τὴν πλημμέλειαν καὶ ῥᾳθυμίαν, d
and-yet because-of at-least this the discord and slackness
ἀλλ' οὐ διὰ τὴν ἐν τῷ ποδὶ πρὸς τὴν λύραν ἀμετρίαν,
but not because-of the in the foot toward the lyre measurelessness
καὶ ἀδελφὸς ἀδελφῷ καὶ πόλεις πόλεσιν ἀμέτρως καὶ
both brother with-brother and cities with-cities measurelessly and
ἀναρμόστως προσφερόμεναι στασιάζουσι καὶ πολεμοῦντες
inharmoniously dealing are-in-faction and making-war
τὰ ἔσχατα δρῶσιν καὶ πάσχουσιν. ὑμεῖς δέ φατε οὐ δι'
the utmost-things do and suffer you but say not through
ἀπαιδευσίαν οὐδὲ δι' ἄγνοιαν ἀλλ' ἑκόντας τοὺς ἀδίκους
lack-of-education nor through ignorance but willingly the unjust
ἀδίκους εἶναι, πάλιν δ' αὖ τολμᾶτε λέγειν ὡς αἰσχρὸν καὶ
unjust to-be again but in-turn you-dare to-say that shameful and
θεομισὲς ἡ ἀδικία· πῶς οὖν δή τις τό γε τοιοῦτον κακὸν
god-hated the injustice how then indeed anyone the at-least such evil

ἑκὼν αἱροῖτ' ἄν; Ἥττων ὃς ἂν ᾖ, φατέ, τῶν ἡδονῶν.
willingly would-choose — Weaker whoever — be you-say than-the pleasures
οὐκοῦν καὶ τοῦτο ἀκούσιον, εἴπερ τὸ νικᾶν ἑκούσιον; ὥστε
therefore also this involuntary if-indeed the to-conquer voluntary so-that
ἐκ παντὸς τρόπου τό γε ἀδικεῖν ἀκούσιον ὁ λόγος αἱρεῖ,
from every way the at-least to-do-wrong involuntary the argument proves
καὶ δεῖν ἐπιμέλειαν τῆς νῦν πλείω ποιεῖσθαι πάντ'
and to-be-needful care than-the present more to-make every
ἄνδρα ἰδίᾳ θ' ἅμα καὶ δημοσίᾳ συμπάσας τὰς πόλεις."
man privately both at-once and publicly all-together the cities

II · EXHORTATION WITHOUT A GOAL

Clitophon admires, too, Socrates' sayings that training the body and neglecting the soul serves the ruled, not the ruler, and that whoever cannot use his soul is better dead, or a slave steered by statesmanship, which Socrates calls justice. He prizes this but wants more. Asked what justice makes, as medicine does health, his companions offered terms fitting every art, or friendship, concord, and knowledge, no product. Socrates said justice harms enemies and helps friends, then that the just harm none. So he either can only exhort, or does not know justice or withholds it. Unless he goes on, Clitophon turns to Thrasymachus: to the exhorted, Socrates nearly hinders virtue.

CLIT. ταῦτ' οὖν, ὦ Σώκρατες, ἐγὼ ὅταν ἀκούω σοῦ θαμὰ
these-things then O Socrates I whenever I-hear you often
λέγοντος, καὶ μάλα ἄγαμαι καὶ θαυμαστῶς ὡς ἐπαινῶ.
saying both very I-admire and wonderfully how I-praise
καὶ ὁπόταν αὖ φῇς τὸ ἐφεξῆς τούτῳ, τοὺς ἀσκοῦντας
and whenever again you-say the next to-this those practicing
μὲν τὰ σώματα, τῆς δὲ ψυχῆς ἠμεληκότας ἕτερόν τι
indeed the bodies of-the but soul having-neglected another something
πράττειν τοιοῦτον, τοῦ μὲν ἄρξοντος ἀμελεῖν, περὶ δὲ τὸ
to-do such of-the indeed going-to-rule to-be-careless about but the

ἀρξόμενον ἐσπουδακέναι. καὶ ὅταν λέγῃς ὡς ὅτῳ τις
going-to-be-ruled to-be-earnest and when you-say that whatever anyone
μὴ ἐπίσταται χρῆσθαι, κρεῖττον ἐᾶν τὴν τούτου χρῆσιν·
not knows to-use better to-let-be the of-this use
εἰ δή τις μὴ ἐπίσταται ὀφθαλμοῖς χρῆσθαι μηδὲ ὠσὶν
if indeed anyone not knows eyes to-use nor ears
μηδὲ σύμπαντι τῷ σώματι, τούτῳ μήτε ἀκούειν μήθ'
nor all-together the body for-this-one neither to-hear nor
ὁρᾶν μήτ' ἄλλην χρείαν μηδεμίαν χρῆσθαι τῷ σώματι
to-see nor other use any to-use the body
κρεῖττον ἢ ὁπῃοῦν χρῆσθαι.
better than in-any-way-whatever to-use
καὶ δὴ καὶ περὶ τέχνην ὡσαύτως· ὅστις γὰρ δὴ μὴ 408
and indeed also about art likewise whoever for indeed not
ἐπίσταται τῇ ἑαυτοῦ λύρᾳ χρῆσθαι, δῆλον ὡς οὐδὲ τῇ
knows the his-own lyre to-use clear that nor the
τοῦ γείτονος, οὐδὲ ὅστις μὴ τῇ τῶν ἄλλων, οὐδὲ τῇ
of-the neighbor nor whoever not the of-the others nor the
ἑαυτοῦ, οὐδ' ἄλλῳ τῶν ὀργάνων οὐδὲ κτημάτων οὐδενί.
his-own nor other of-the instruments nor possessions any
καὶ τελευτᾷ δὴ καλῶς ὁ λόγος οὗτός σοι, ὡς ὅστις
and ends indeed finely the argument this for-you that whoever
ψυχῇ μὴ ἐπίσταται χρῆσθαι, τούτῳ τὸ ἄγειν ἡσυχίαν τῇ
the-soul not knows to-use for-this-one the to-keep quiet the
ψυχῇ καὶ μὴ ζῆν κρεῖττον ἢ ζῆν πράττοντι καθ' αὑτόν·
soul and not to-live better than to-live acting by himself
εἰ δέ τις ἀνάγκη ζῆν εἴη, δούλῳ ἄμεινον ἢ ἐλευθέρῳ
if but any necessity to-live there-be for-a-slave better than for-a-free-man
διάγειν τῷ τοιούτῳ τὸν βίον ἐστὶν ἄρα, καθάπερ
to-pass for-the such the life it-is then as
πλοίου παραδόντι τὰ πηδάλια τῆς διανοίας ἄλλῳ, τῷ
of-a-ship having-handed-over the rudders of-the mind to-another the-one

μαθόντι τὴν τῶν ἀνθρώπων κυβερνητικήν, ἣν δὴ σὺ
having-learned the of-the humans piloting which indeed you
πολιτικήν, ὦ Σώκρατες, ἐπονομάζεις πολλάκις, τὴν αὐτὴν
statesmanship O Socrates you-name often the same
δὴ ταύτην δικαστικήν τε καὶ δικαιοσύνην ὡς ἔστιν λέγων.
indeed this judicial both and justice as it-is saying
τούτοις δὴ τοῖς λόγοις καὶ ἑτέροις τοιούτοις παμπόλλοις
by-these indeed the arguments and others such very-many
καὶ παγκάλως λεγομένοις, ὡς διδακτὸν ἀρετὴ καὶ
and very-finely spoken that teachable virtue and
πάντων ἑαυτοῦ δεῖ μάλιστα ἐπιμελεῖσθαι, σχεδὸν οὔτ'
of-all oneself it-is-needful most to-care-for nearly neither
ἀντεῖπον πώποτε οὔτ' οἶμαι μήποτε ὕστερον ἀντείπω,
did-I-contradict ever nor I-think ever later I-shall-contradict
προτρεπτικωτάτους τε ἡγοῦμαι καὶ ὠφελιμωτάτους, καὶ
most-hortatory both I-consider-them and most-beneficial and
ἀτεχνῶς ὥσπερ καθεύδοντας ἐπεγείρειν ἡμᾶς.
simply as sleeping to-awaken us
d προσεῖχον δὴ τὸν νοῦν τὸ μετὰ ταῦτα ὡς ἀκουσόμενος,
I-applied indeed the mind the after these-things as going-to-hear
ἐπανερωτῶν οὔτι σὲ τὸ πρῶτον, ὦ Σώκρατες, ἀλλὰ τῶν
asking-in-turn not-at-all you the first O Socrates but the
ἡλικιωτῶν τε καὶ συνεπιθυμητῶν ἢ ἑταίρων σῶν, ἢ ὅπως
age-mates both and fellow-aspirants or comrades yours or however
δεῖ πρὸς σὲ περὶ αὐτῶν τὸ τοιοῦτον ὀνομάζειν. τούτων
it-is-needful toward you about them the such to-name of-these
γὰρ τοὺς τὶ μάλιστα εἶναι δοξαζομένους ὑπὸ σοῦ
for those something most to-be reputed by you
πρώτους ἐπανηρώτων, πυνθανόμενος τίς ὁ μετὰ ταῦτ'
first I-asked-in-turn inquiring what the after these-things
εἴη λόγος, καὶ κατὰ σὲ τρόπον τινὰ ὑποτείνων αὐτοῖς, "ὦ
was speech and after you in-a-way some putting-it-to them O

βέλτιστοι," ἔφην, "ὑμεῖς, πῶς ποτε νῦν ἀποδεχόμεθα τὴν
best I-said you how ever now do-we-accept the
Σωκράτους προτροπὴν ἡμῶν ἐπ' ἀρετήν; ὡς ὄντος μόνου
of-Socrates exhortation of-us to virtue as being only
τούτου, ἐπεξελθεῖν δὲ οὐκ ἔνι τῷ πράγματι καὶ
this to-go-on but not it-is-possible to-the thing and
λαβεῖν αὐτὸ τελέως, ἀλλ' ἡμῖν παρὰ πάντα δὴ τὸν βίον
to-grasp it completely but for-us through all indeed the life
ἔργον τοῦτ' ἔσται, τοὺς μήπω προτετραμμένους προτρέπειν,
task this will-be the not-yet exhorted to-exhort
καὶ ἐκείνους αὖ ἑτέρους; ἢ δεῖ τὸν Σωκράτη καὶ
and those in-turn others or it-is-needful — Socrates and
ἀλλήλους ἡμᾶς τὸ μετὰ τοῦτ' ἐπανερωτᾶν, ὁμολογήσαντας
one-another us the after this to-ask-in-turn having-agreed
τοῦτ' αὐτὸ ἀνθρώπῳ πρακτέον εἶναι, τί τοὐντεῦθεν; πῶς
this very for-a-human to-be-done to-be what thereupon how
ἄρχεσθαι δεῖ φαμεν δικαιοσύνης πέρι μαθήσεως; ὥσπερ
to-begin it-is-needful do-we-say of-justice about learning as
ἂν εἴ τις ἡμᾶς προύτρεπεν τοῦ σώματος ἐπιμέλειαν
— if anyone us were-exhorting of-the body care
ποιεῖσθαι, μηδὲν προνοοῦντας ὁρῶν καθάπερ παῖδας ὡς
to-make nothing foreseeing seeing like children that
ἔστιν τις γυμναστικὴ καὶ ἰατρική, κἄπειτα ὠνείδιζεν,
there-is some gymnastics and medicine and-then were-reproaching
λέγων ὡς αἰσχρὸν πυρῶν μὲν καὶ κριθῶν καὶ ἀμπέλων
saying that shameful of-wheat indeed and of-barley and of-vines
ἐπιμέλειαν πᾶσαν ποιεῖσθαι, καὶ ὅσα τοῦ σώματος
care all to-make and as-many-things-as of-the body
ἕνεκα διαπονούμεθά τε καὶ κτώμεθα, τούτου δ' αὐτοῦ
for-the-sake we-labor-at both and acquire of-this but itself

μηδεμίαν τέχνην μηδὲ μηχανήν, ὅπως ὡς βέλτιστον ἔσται
no art nor device so-that as best will-be
τὸ σῶμα, ἐξευρίσκειν, καὶ ταῦτα οὖσαν."
the body to-find-out and these-things being
409 "εἰ δ' ἐπανηρόμεθα τὸν ταῦθ' ἡμᾶς προτρέποντα· λέγεις
if but we-asked-in-turn the-one these-things us exhorting you-say
δὲ εἶναι τίνας ταύτας τὰς τέχνας; εἶπεν ἂν ἴσως ὅτι
and to-be what these the arts he-would-have-said — perhaps that
γυμναστικὴ καὶ ἰατρική. καὶ νῦν δὴ τίνα φαμὲν εἶναι τὴν
gymnastics and medicine and now indeed which do-we-say to-be the
ἐπὶ τῇ τῆς ψυχῆς ἀρετῇ τέχνην; λεγέσθω." ὁ δὴ δοκῶν
for the of-the soul virtue art let-it-be-said the-one indeed seeming
αὐτῶν ἐρρωμενέστατος εἶναι πρὸς ταῦτα ἀποκρινόμενος
of-them strongest to-be in-reply-to these-things answering
εἶπέν μοι ταύτην τὴν τέχνην εἶναι ἥνπερ ἀκούεις σὺ
said to-me this the art to-be which-very you-hear you
λέγοντος, ἔφη, Σωκράτους, οὐκ ἄλλην ἢ δικαιοσύνην.
saying he-said Socrates not other than justice
εἰπόντος δ' ἐμοῦ "μή μοι τὸ ὄνομα μόνον εἴπῃς, ἀλλὰ ὧδε.
having-said and me not to-me the name only tell but thus
ἰατρική πού τις λέγεται τέχνη· ταύτης δ' ἐστὶν διττὰ τὰ
medicine surely some is-called art of-this and are twofold the
ἀποτελούμενα, τὸ μὲν ἰατροὺς ἀεὶ πρὸς τοῖς οὖσιν ἑτέρους
things-accomplished the one doctors always besides the existing other
ἐξεργάζεσθαι, τὸ δὲ ὑγίειαν· ἔστιν δὲ τούτων θάτερον οὐκέτι
to-produce the other health it-is and of-these the-other no-longer
τέχνη, τῆς τέχνης δὲ τῆς διδασκούσης τε καὶ διδασκομένης
art of-the art but the teaching both and being-taught
ἔργον, ὃ δὴ λέγομεν ὑγίειαν. καὶ τεκτονικῆς δὲ κατὰ
work which indeed we-call health and of-carpentry and according-to
ταὐτὰ οἰκία τε καὶ τεκτονικὴ τὸ μὲν ἔργον, τὸ δὲ δίδαγμα.
the-same house both and carpentry the one work the other teaching

τῆς δὴ δικαιοσύνης ὡσαύτως τὸ μὲν δικαίους ἔστω
of-the indeed justice likewise the one just let-it-be
ποιεῖν, καθάπερ ἐκεῖ τοὺς τεχνίτας ἑκάστους· τὸ δ' ἕτερον,
to-make as there the craftsmen each the but other
ὃ δύναται ποιεῖν ἡμῖν ἔργον ὁ δίκαιος, τί τοῦτό φαμεν;
which is-able to-make for-us work the just what this do-we-say
εἰπέ." οὗτος μέν, ὡς οἶμαι, τὸ συμφέρον ἀπεκρίνατο, d
tell this-one indeed as I-think the advantageous answered
ἄλλος δὲ τὸ δέον, ἕτερος δὲ τὸ ὠφέλιμον, ὁ δὲ
another and the needful another and the beneficial the-other and
τὸ λυσιτελοῦν. ἐπανήειν δὴ ἐγὼ λέγων ὅτι "κἀκεῖ
the profitable I-went-back indeed I saying that also-there
τά γε ὀνόματα ταῦτ' ἐστὶν ἐν ἑκάστῃ τῶν τεχνῶν,
the at-least names these are in each of-the arts
ὀρθῶς πράττειν, λυσιτελοῦντα, ὠφέλιμα καὶ τἆλλα τὰ
rightly to-act profitable beneficial and the-other-things the
τοιαῦτα· ἀλλὰ πρὸς ὅτι ταῦτα πάντα τείνει, ἐρεῖ τὸ
such but to what these-things all tend will-tell the
ἴδιον ἑκάστη ἡ τέχνη, οἷον ἡ τεκτονικὴ τὸ εὖ, τὸ καλῶς,
peculiar each the art such-as the carpentry the well the finely
τὸ δεόντως, ὥστε τὰ ξύλινα, φήσει, σκεύη γίγνεσθαι, ἃ
the fittingly so-that the wooden it-will-say utensils to-come-about which
δὴ οὐκ ἔστιν τέχνη. λεγέσθω δὴ καὶ τὸ τῆς δικαιοσύνης
indeed not are art let-it-be-said indeed also the of-the justice
ὡσαύτως." τελευτῶν ἀπεκρίνατό τις ὦ Σώκρατές μοι
likewise finally answered someone O Socrates to-me
τῶν σῶν ἑταίρων, ὃς δὴ κομψότατα ἔδοξεν εἰπεῖν,
of-the your comrades who indeed most-subtly seemed to-speak
ὅτι τοῦτ' εἴη τὸ τῆς δικαιοσύνης ἴδιον ἔργον, ὃ τῶν
that this was the of-the justice peculiar work which of-the
ἄλλων οὐδεμιᾶς, φιλίαν ἐν ταῖς πόλεσιν ποιεῖν. οὗτος
others none friendship in the cities to-make this-one

δ' αὖ ἐρωτώμενος τὴν φιλίαν ἀγαθόν τ' ἔφη εἶναι
and again being-asked the friendship good both he-said to-be
καὶ οὐδέποτε κακόν, τὰς δὲ τῶν παίδων φιλίας καὶ τὰς
and never bad the and of-the children friendships and the
τῶν θηρίων, ἃς ἡμεῖς τοῦτο τοὔνομα ἐπονομάζομεν, οὐκ
of-the beasts which we this the-name name not
ἀπεδέχετο εἶναι φιλίας ἐπανερωτώμενος· συνέβαινε γὰρ
he-accepted to-be friendships being-asked-again it-turned-out for
αὐτῷ τὰ πλείω τὰς τοιαύτας βλαβερὰς ἢ ἀγαθὰς εἶναι.
to-him the more the such harmful than good to-be
φεύγων δὴ τὸ τοιοῦτον οὐδὲ φιλίας ἔφη τὰς τοιαύτας
fleeing indeed the such not-even friendships he-said the such
εἶναι, ψευδῶς δὲ ὀνομάζειν αὐτὰς τοὺς οὕτως ὀνομάζοντας·
to-be falsely and to-name them those so naming
τὴν δὲ ὄντως καὶ ἀληθῶς φιλίαν εἶναι σαφέστατα
the but really and truly friendship to-be most-clearly
ὁμόνοιαν. τὴν δὲ ὁμόνοιαν ἐρωτώμενος εἰ ὁμοδοξίαν
concord the and concord being-asked whether agreement-of-opinion
εἶναι λέγοι ἢ ἐπιστήμην, τὴν μὲν ὁμοδοξίαν
to-be he-meant or knowledge the indeed agreement-of-opinion
ἠτίμαζεν· ἠναγκάζοντο γὰρ πολλαὶ καὶ βλαβεραὶ γίγνεσθαι
he-dishonored were-compelled for many and harmful to-come-about
ὁμοδοξίαι ἀνθρώπων, τὴν δὲ φιλίαν ἀγαθὸν ὡμολογήκει
agreements-of-opinion of-humans the but friendship good he-had-agreed
πάντως εἶναι καὶ δικαιοσύνης ἔργον, ὥστε ταὐτὸν ἔφησεν
in-every-way to-be and of-justice work so-that the-same he-said
εἶναι ὁμόνοιαν ἐπιστήμην οὖσαν, ἀλλ' οὐ δόξαν.
to-be concord knowledge being but not opinion
410 ὅτε δὴ ἐνταῦθα ἦμεν τοῦ λόγου ἀποροῦντες, οἱ
when indeed here we-were of-the argument being-at-a-loss those
παρόντες ἱκανοὶ ἦσαν ἐπιπλήττειν τε αὐτῷ καὶ λέγειν ὅτι
present able were to-rebuke both him and to-say that

περιδεδράμηκεν εἰς ταὐτὸν ὁ λόγος τοῖς πρώτοις, καὶ
had-run-round to the-same the argument with-the first and
ἔλεγον ὅτι "καὶ ἡ ἰατρικὴ ὁμόνοιά τίς ἐστι καὶ ἅπασαι αἱ
they-said that also the medicine concord some is and all the
τέχναι, καὶ περὶ ὅτου εἰσὶν ἔχουσι λέγειν· τὴν δὲ ὑπὸ σοῦ
arts and about what they-are they-can to-say the but by you
λεγομένην δικαιοσύνην ἢ ὁμόνοιαν, ὅποι τείνουσά ἐστιν,
called justice or concord whither tending it-is
διαπέφευγεν, καὶ ἄδηλον αὐτῆς ὅτι ποτ' ἔστιν τὸ ἔργον."
has-escaped and unclear of-it what ever is the work
ταῦτα, ὦ Σώκρατες, ἐγὼ τελευτῶν καὶ σὲ αὐτὸν ἠρώτων, b
these-things O Socrates I finally also you yourself asked
καὶ εἶπές μοι δικαιοσύνης εἶναι τοὺς μὲν ἐχθροὺς βλάπτειν,
and you-said to-me of-justice to-be the indeed enemies to-harm
τοὺς δὲ φίλους εὖ ποιεῖν. ὕστερον δὲ ἐφάνη βλάπτειν
the and friends well to-do later but it-appeared to-harm
γε οὐδέποτε ὁ δίκαιος οὐδένα· πάντα γὰρ ἐπ' ὠφελίᾳ
at-least never the just anyone all-things for for benefit
πάντας δρᾶν. ταῦτα δὲ οὐχ ἅπαξ οὐδὲ δὶς ἀλλὰ πολὺν
all to-do these-things and not once nor twice but much
δὴ ὑπομείνας χρόνον λιπαρῶν ἀπείρηκα, νομίσας σε τὸ
indeed having-endured time persisting I-have-given-up having-thought you the
μὲν προτρέπειν εἰς ἀρετῆς ἐπιμέλειαν κάλλιστ' ἀνθρώπων
indeed to-exhort to of-virtue care most-finely of-humans
δρᾶν, δυοῖν δὲ θάτερον, ἢ τοσοῦτον μόνον δύνασθαι,
to-do of-two but the-one either so-much only to-be-able
μακρότερον δὲ οὐδέν, ὃ γένοιτ' ἂν καὶ περὶ ἄλλην
longer but nothing which might-happen — also about other
ἡντιναοῦν τέχνην, οἷον μὴ ὄντα κυβερνήτην καταμελετῆσαι
any-whatever art such-as not being pilot to-practice
τὸν ἔπαινον περὶ αὐτῆς, ὡς πολλοῦ τοῖς ἀνθρώποις ἀξία,
the praise about it as of-much for-the humans worth

καὶ περὶ τῶν ἄλλων τεχνῶν ὡσαύτως· ταὐτὸν δὴ καὶ σοί
and about the other arts likewise the-same indeed also to-you
τις ἐπενέγκοι τάχ' ἂν περὶ δικαιοσύνης, ὡς οὐ μᾶλλον
someone might-bring-against perhaps — about justice that not more
ὄντι δικαιοσύνης ἐπιστήμονι, διότι καλῶς αὐτὴν ἐγκωμιάζεις.
being of-justice knowing because finely it you-praise
οὐ μὴν τό γε ἐμὸν οὕτως ἔχει· δυοῖν δὲ θάτερον, ἢ
not indeed the at-least mine so is of-two but the-one either
οὐκ εἰδέναι σε ἢ οὐκ ἐθέλειν αὐτῆς ἐμοὶ κοινωνεῖν.
not to-know you or not to-be-willing of-it with-me to-share
d διὰ ταῦτα δὴ καὶ πρὸς Θρασύμαχον οἶμαι πορεύσομαι
because-of these-things indeed also to Thrasymachus I-think I-shall-go
καὶ ἄλλοσε ὅποι δύναμαι, ἀπορῶν· ἐπεὶ εἴ γ' ἐθέλεις
and elsewhere wherever I-can being-at-a-loss since if at-least you-are-willing
σὺ τούτων μὲν ἤδη παύσασθαι πρὸς ἐμὲ τῶν λόγων τῶν
you from-these indeed already to-cease toward me the speeches the
προτρεπτικῶν, οἷον δέ, εἰ περὶ γυμναστικῆς προτετραμμένος
exhortatory such but if about gymnastics having-been-exhorted
ἦ τοῦ σώματος δεῖν μὴ ἀμελεῖν, τὸ ἐφεξῆς ἂν τῷ
I-were the body it-is-needful not to-neglect the next — to-the
προτρεπτικῷ λόγῳ ἔλεγες οἷον τὸ σῶμά μου φύσει ὂν
exhortatory speech you-would-say such-as the body my by-nature being
οἵας θεραπείας δεῖται, καὶ νῦν δὴ ταὐτὸν γιγνέσθω. θὲς
what-sort-of tending needs and now indeed the-same let-it-happen set
τὸν Κλειτοφῶντα ὁμολογοῦντα ὡς ἔστιν καταγέλαστον τῶν
— Clitophon agreeing that it-is laughable of-the
μὲν ἄλλων ἐπιμέλειαν ποιεῖσθαι, ψυχῆς δέ, ἧς ἕνεκα
indeed other-things care to-make of-soul but of-which for-the-sake
τἆλλα διαπονούμεθα, ταύτης ἠμεληκέναι· καὶ τἆλλα
the-other-things we-labor-at this to-have-neglected and the-other-things
πάντα οἴου με νῦν οὕτως εἰρηκέναι τὰ τούτοις ἑξῆς, ἃ
all think me now so to-have-said the to-these next which

καὶ νυνδὴ διῆλθον. καί σου δεόμενος λέγω μηδαμῶς ἄλλως
also just-now I-went-through and you asking I-say in-no-way otherwise
ποιεῖν, ἵνα μή, καθάπερ νῦν, τὰ μὲν ἐπαινῶ σε πρὸς
to-do so-that not as now the-things indeed I-praise you to
Λυσίαν καὶ πρὸς τοὺς ἄλλους, τὰ δέ τι καὶ ψέγω.
Lysias and to the others the-things and somewhat also I-blame
μὴ μὲν γὰρ προτετραμμένῳ σε ἀνθρώπῳ, ὦ Σώκρατες,
not indeed for exhorted you human O Socrates
ἄξιον εἶναι τοῦ παντὸς φήσω, προτετραμμένῳ δὲ σχεδὸν καὶ
worth to-be of-the whole I-will-say exhorted but nearly even
ἐμπόδιον τοῦ πρὸς τέλος ἀρετῆς ἐλθόντα εὐδαίμονα γενέσθαι.
hindrance of-the to end of-virtue having-come happy to-become

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PLATO

ΕΠΙΝΟΜΙΣ

Epinomis

Clinias, Megillus, and the Athenian stranger meet again to find what learning makes a mortal wise, the one thing their laws left unsaid. The Athenian says few men are happy in this life, which is hard from birth through rearing and education and soon overtaken by old age; hope lies after death. Wisdom seems to flee the arts we know. The arts of necessities, of farming, building, and weaving, of hunting, divination, and interpretation, make no one wise, nor do the imitative arts, nor generalship, which depends more on fortune and courage.

CLIN. πρὸς μὲν τὸ τῆς ὁμολογίας ἥκομεν ἅπαντες 973
to indeed the of-the agreement we-have-come all
ὀρθῶς, ὦ ξένε, τρεῖς ὄντες, ἐγὼ καὶ σὺ καὶ Μέγιλλος
rightly O stranger three being I and you and Megillus
ὅδε, τὸ τῆς φρονήσεως ἐπισκεψόμενοι τίνι ποτὲ χρὴ
here the of-the prudence going-to-examine by-what ever it-is-needful
λόγῳ διεξελθεῖν, ὃ τὴν ἀνθρωπίνην ἕξιν φαμέν, ὅταν
argument to-go-through which the human condition we-say when
διανοηθῇ, κάλλιστ' ἔχειν ποιεῖν πρὸς φρόνησιν ὅσην
it-has-been-thought-out most-finely to-be to-make toward prudence as-much-as
δυνατὸν ἀνθρώπῳ σχεῖν. τὰ μὲν γὰρ ἄλλα, ὥς φαμεν,
possible for-a-human to-have the indeed for other-things as we-say
ἅπαντα διεξήλθομεν ὅσα ἦν περὶ νόμων θέσιν· ὃ
all we-went-through as-many-as were about of-laws establishment what
δὲ μέγιστον εὑρεῖν τε καὶ εἰπεῖν, τί ποτε μαθὼν
but greatest to-find both and to-say what ever having-learned
θνητὸς ἄνθρωπος σοφὸς ἂν εἴη, τοῦτο οὔτε εἴπομεν
mortal human wise — would-be this neither we-said
οὔτε ηὕρομεν, νῦν τε πειρώμεθα τοῦτο μὴ καταλιπεῖν·
nor we-found now both let-us-try this not to-leave-behind

σχεδὸν γὰρ ἀτελὲς ἂν πράξαιμεν οὗ χάριν ἅπαντες
nearly for incomplete — we-would-do of-which for-the-sake all
ὡρμήσαμεν, ὡς φανερὰ ποιήσοντες ἐξ ἀρχῆς μέχρι τέλους.
we-set-out as clear going-to-make from beginning to end
974 ΑΘΗ. ὦ φίλε Κλεινία, καλῶς μὲν λέγεις, ἄτοπον μὴν
O dear Clinias finely indeed you-speak strange however
ἀκούσεσθαί σε λόγον οἶμαι, καί τινα τρόπον οὐκ ἄτοπον
to-be-going-to-hear you speech I-think and in-some way not strange
αὖ. πολλοὶ γὰρ δὴ προστυχεῖς τῷ βίῳ γιγνόμενοι τὸν
again many for indeed meeting with-the life becoming the
αὐτὸν λόγον φέρουσιν, ὡς οὐκ ἔσται μακάριον τὸ τῶν
same account bear that not will-be blessed the of-the
ἀνθρώπων γένος οὐδ' εὔδαιμον. ἔπου δὴ καὶ σύνιδε ἄν σοι
humans race nor happy follow indeed and see-together if to-you
δοκῶ κἀγὼ μετ' αὐτῶν καλῶς τοῦ τοιούτου πέρι λέγειν. οὔ
I-seem also-I with them finely the such about to-speak not
φημι εἶναι δυνατὸν ἀνθρώποις μακαρίοις τε καὶ εὐδαίμοσιν
I-say to-be possible for-humans blessed both and happy
γενέσθαι πλὴν ὀλίγων — μέχριπερ ἂν ζῶμεν τοῦτο
to-become except few as-long-as — we-live this
διορίζομαι· καλὴ δὲ ἐλπὶς τελευτήσαντι τυχεῖν ἁπάντων
I-define fine but hope having-died to-obtain all-things
ὧν ἕνεκά τις προθυμοῖτ' ἂν ζῶν τε ὡς κάλλιστ' ἂν ζῆν
of-which for-the-sake anyone would-be-eager — living both as most-finely — to-live
κατὰ δύναμιν καὶ τελευτήσας τελευτῆς τοιαύτης τυχεῖν —
according-to power and having-died end such to-obtain
λέγω δ' οὐδὲν σοφόν, ἀλλ' ὅπερ ἅπαντες Ἕλληνές τε
I-say and nothing wise but what-very all Greeks both
καὶ βάρβαροι γιγνώσκομέν τινα τρόπον, ὡς ἐξ ἀρχῆς τὸ
and barbarians know in-some way that from beginning the
γενέσθαι χαλεπὸν ἅπαντι ζῴῳ· πρῶτον μὲν τὸ μετασχεῖν
to-be-born hard for-every animal first indeed the to-share

τῆς τῶν κυουμένων ἕξεως, ἔπειτ᾽ αὖ τὸ γίγνεσθαι, καὶ
of-the of-the being-conceived condition then again the to-be-born and
ἔτι τὸ τρέφεσθαι καὶ παιδεύεσθαι, διὰ πόνων μυρίων
further the to-be-nourished and to-be-educated through toils countless
ταῦτα γίγνεσθαι σύμπαντα, ὥς φαμεν ἅπαντες.
these-things to-come-about all-together as we-say all
καὶ χρόνος βραχὺς ἄν τις εἴη πρὸς λογισμὸν μή τοι b
and time short — some would-be toward reckoning not surely
τῶν μοχθηρῶν, ἀλλ᾽ ὃ πᾶς ἂν ὑπολάβοι μέτριον. οὗτος
of-the wretched but which everyone — would-suppose moderate this
δὲ σχεδὸν ἀναπνοὴν δοκεῖ ποιεῖν τινα κατὰ μέσον πῃ
and nearly a-breathing-space seems to-make some about middle somewhere
βίον τὸν ἀνθρώπινον· ταχύ γε μὴν ἐπιλαβὸν γῆρας
life the human quickly at-least indeed having-come-upon old-age
ὁντινοῦν ποιήσει᾽ ἂν μήποτ᾽ ἐθελῆσαι πάλιν ἀναβιῶναι,
anyone-whatever would-make — never to-be-willing again to-live-anew
λογισάμενον τὸν βεβιωμένον ἑαυτῷ βίον, ὅστις μὴ τυγχάνει
having-reckoned the lived by-himself life whoever not happens
παιδικῆς δόξης μεστὸς ὤν. τούτων δὴ τί ποτέ μοι
childish opinion full being of-these indeed what ever to-me
τεκμήριον; ὅτι πέφυκεν ταύτῃ τὸ νῦν ζητούμενον τῷ
proof that it-is-by-nature in-this-way the now sought in-the
λόγῳ. ζητοῦμεν δὲ δὴ τίνα τρόπον σοφοὶ γενησόμεθα,
argument we-seek and indeed in-what way wise we-will-become
ὡς οὔσης τινὸς ἑκάστοις ταύτης τῆς δυνάμεως· ἡ δὲ
as being some for-each of-this the power it and
φυγῇ φεύγει τότε ὅταν τις πρός τινα φρόνησιν ἴῃ τῶν
in-flight flees then when anyone toward some prudence goes of-the
λεγομένων τεχνῶν ἢ φρονήσεων ἤ τινων ἄλλων τοιούτων
so-called arts or prudences or some other such
ὡς οἰόμεθα ἐπιστημῶν, ὡς ἀξίας τούτων οὐδεμιᾶς οὔσης
as we-think knowledges as worthy of-these none being

ἐπίκλησιν ῥηθῆναι τῆς περὶ ταῦτα σοφίας τἀνθρώπινα,
title to-be-called of-the about these-things wisdom the-human-affairs
τῆς δὲ ψυχῆς σφόδρα πεποιθυίας καὶ μαντευομένης ὡς
of-the but soul greatly trusting and divining as
οὔσης αὐτῇ κατά τινα φύσιν ταύτης, τίς δέ ἐστιν καὶ πότε
being to-it by some nature this what but it-is and when
καὶ πῶς, οὐ πάνυ δυναμένης ἐξευρίσκειν. ἆρ᾽ οὐ τούτῳ
and how not very being-able to-find-out then not to-this
σφόδρα προσέοιχ᾽ ἡμῶν ἡ περὶ σοφίαν ἀπορία καὶ ζήτησις,
greatly resembles our the about wisdom perplexity and search
πλείων τῆς ἐλπίδος ἑκάστῳ γιγνομένη τῶν ὅσοι
greater than-the hope for-each becoming of-those as-many-as
ἐν ἡμῖν δυνατοὶ γίγνονται φρονίμως αὑτοὺς ἄλλους τε
among us able become prudently themselves others both
ἐξετάσαι συμφώνως διὰ λόγων πάντων καὶ πάντῃ
to-examine harmoniously through arguments all and in-every-way
λεγομένων; ταῦτα οὐχ οὕτως ἢ ταύτῃ συμφήσομεν ἔχειν;
said these-things not so or in-this-way shall-we-agree to-be
d CLIN. συμφήσομεν ἐπ᾽ ἐλπίδι σοι ἴσως ταῦτ᾽, ὦ ξένε,
we-shall-agree in hope with-you perhaps these-things O stranger
τῇ μετὰ σοῦ κατὰ χρόνον ἂν γενομένῃ, δοξάσαι περὶ
the with you in time — having-come to-opine about
αὐτῶν εἰς αὖθις τὸ ἀληθέστατον.
them for again the truest
ATH. τὰς ἄλλας τοίνυν ὅσαι ἐπιστῆμαι μέν εἰσιν
the others then as-many-as knowledges indeed are
λεγόμεναι, σοφὸν δὲ οὐκ ἀποτελοῦσιν τὸν λαμβάνοντά
called wise but not they-render the-one acquiring
τε αὐτὰς καὶ ἔχοντα, πρῶτον διεξιτέον, ὅπως
both them and having first it-must-be-gone-through so-that

ταύτας ἐκποδὼν θέμενοι, πειρώμεθα ἐκείνας ὧν δεόμεθα
these out-of-the-way having-set we-may-try those of-which we-need
παραθέσθαι τε καὶ παραθέμενοι μανθάνειν.
to-set-beside both and having-set-beside to-learn
πρῶτον μὲν τοίνυν ὧν πρῶτον δεῖ θνητῷ γένει, 975
first indeed then of-which first it-is-needful for-mortal race
ἴδωμεν ὡς εἰσὶ μὲν ἀναγκαιόταται σχεδὸν ἀληθῶς τε
let-us-see that they-are indeed most-necessary nearly truly both
πρῶται, ὁ δὲ ἐπιστήμων αὐτῶν γιγνόμενος, εἰ καὶ κατ᾽
first the and knowing of-them becoming if even at
ἀρχὰς ἔδοξέν τις εἶναί ποτε σοφός, οὔκουν νῦν γε
beginnings seemed anyone to-be ever wise not-then now at-least
οὔτε σοφὸς εἶναι δοξάζεται ὀνείδη τε ἴσχει μᾶλλον ἀπὸ
either wise to-be is-opined reproaches both he-has rather from
τῆς τοιαύτης ἐπιστήμης.
the such knowledge
ἐροῦμεν δὴ αἵ τ᾽ εἰσὶν καὶ ὅτι πᾶς ἀνὴρ αὐτάς, σχεδὸν b
we-will-say indeed which both they-are and that every man them nearly
ὅσοις ἀγὼν πρόκειται τοῦ δοκεῖν ὡς ἄριστον ἄνδρα
to-whom a-contest is-set-before of-the to-seem as best man
συμβῆναι γενόμενον ἄν, φεύγει διὰ τὰς κτήσεις τῆς
to-happen having-become — flees because-of the acquisitions of-the
φρονήσεώς τε καὶ ἐπιτηδεύσεως. ἔστω δὴ πρῶτον μὲν ἡ
prudence both and practice let-it-be indeed first indeed the
τῆς ἀλληλοφαγίας τῶν ζῴων ἡμᾶς τῶν μέν, ὡς ὁ μῦθός
of-the eating-of-one-another of-the animals us the-ones indeed as the story
ἐστιν, τὸ παράπαν ἀποστήσασα, τῶν δὲ εἰς τὴν νόμιμον
is the altogether having-removed the-others and into the lawful
ἐδωδὴν καταστήσασα. ἵλεῳ δ᾽ ἡμῖν οἱ πρόσθεν εἴησάν
eating having-set gracious and to-us the former may-be
τε καὶ εἰσίν — οἵτινες μὲν γὰρ οὖν ἐλέγομεν, πρῶτοι
both and are who indeed for then we-said first

χαιρέτωσαν — ἡ δ' οὖν ἀλφίτων τε καὶ ἀλεύρων
let-them-fare-well the but anyway of-barley-groats both and of-meal
ποίησις ἅμα καὶ τροφὴ καλὴ μὲν καὶ ἀγαθή, σοφὸν δὲ
making at-once and nourishment fine indeed and good wise but
ἄνδρα τελέως οὐκ ἐθελήσει ποτὲ ἀπεργάσασθαι· τοῦτο
man completely not it-will-be-willing ever to-produce this
γὰρ αὐτό, ἡ τῆς ποιήσεως ἐπίκλησις, τῶν ποιουμένων
for itself the of-the making name of-the things-made
αὐτῶν δυσχέρειαν ἀπεργάζοιτ' ἄν. σχεδὸν δ' οὐδὲ χώρας
themselves disgust would-produce — nearly and nor of-land
συμπάσης γεωργία· οὐ γὰρ τέχνῃ ἀλλὰ φύσει κατὰ
all-together farming not for by-art but by-nature according-to
θεὸν πάντες φαινόμεθα γῆν μετακεχειρίσθαι. καὶ μὴν οὐδ'
god all appear earth to-have-taken-in-hand and indeed nor
ἡ τῶν οἰκήσεών γε συνυφὴ καὶ σύμπασα οἰκοδομία
the of-the dwellings at-least weaving-together and all-together house-building
καὶ σκευῶν πάντων ἀπεργαστική, χαλκεία τε καὶ ἡ
and of-utensils all productive smithing both and the
τῶν τεκτονικῶν καὶ πλαστικῶν καὶ πλεκτικῶν καὶ ἔτι
of-the carpentry and modeling and plaiting and further
συμπάντων ὀργάνων παρασκευή, δήμῳ τὸ πρόσφορον
of-all-together instruments preparation to-the-people the useful
ἔχουσα, ἀλλ' οὐκ ἐπ' ἀρετῇ λεγομένη. καὶ μὴν οὐδ' ἡ
having but not for virtue being-called and indeed nor the
σύμπασα θηρευτική, πολλή περ καὶ τεχνικὴ γεγονυῖα, τό
all-together hunting much very and artful having-become the
γε μεγαλοπρεπὲς σὺν τῷ σοφῷ οὐκ ἀποδίδωσιν. οὐ
at-least magnificence with the wise not renders not
μὴν οὐδὲ μαντική γε οὐδ' ἑρμηνευτικὴ τὸ παράπαν·
indeed either divination at-least or interpretation the altogether
τὸ λεγόμενον γὰρ οἶδεν μόνον, εἰ δ' ἀληθές, οὐκ ἔμαθεν.
the thing-said for it-knows only if but true not it-learned

ὅτε δὴ τὴν τῶν ἀναγκαίων ὁρῶμεν κτῆσιν διὰ τέχνης μὲν d
when indeed the of-the necessities we-see acquisition through art indeed
ἀπεργαζομένην, τούτων δὲ οὐδεμίαν οὐδένα σοφὸν ποιοῦσαν,
being-produced of-these but none anyone wise making
τό γε μετὰ τοῦτο παιδιά τις ἂν λείποιτο, μιμητικὴ
the at-least after this a-play some — would-be-left imitative
μὲν τὸ πλεῖστον ἀλλ᾽ οὐδαμῇ σπουδαία. πολλοῖς μὲν
indeed the most-part but in-no-way serious with-many indeed
γὰρ ὀργάνοις μιμοῦνται, πολλοῖς δ᾽ αὐτῶν τῶν σωμάτων
for instruments they-imitate with-many and of-them the bodies
οὐ πάντως εὐσχήμοσι μιμήμασιν, τά τε κατὰ λόγους καὶ
not in-every-way graceful imitations the both in speeches and
μοῦσαν πᾶσαν, καὶ ὅσων γραφικὴ μήτηρ, πολλῶν
music all and of-as-many-things-as painting mother of-many
καὶ παντοίων ποικιλμάτων ἀποτελουμένων ἐν πολλοῖς
and of-all-kinds embroideries being-produced in many
ὑγροῖς καὶ ξηροῖς γένεσιν· ὧν σοφὸν οὐδένα εἰς οὐδὲν
wet and dry kinds of-which wise no-one in anything
σπουδῇ τῇ μεγίστῃ δημιουργοῦντα ἡ μιμητικὴ παρέχεται.
with-earnestness the greatest producing the imitative provides
πάντων δ᾽ ἐξειργασμένων τὸ λοιπὸν βοήθεια γίγνοιτ᾽ 976
all-things and having-been-wrought the rest help might-come
ἂν μυρία μυρίοις, ἡ μὲν μεγίστη τε καὶ εἰς πλεῖστα
— countless for-countless the indeed greatest both and for most-things
πολεμικὴ κληθεῖσα, στρατηγικὴ τέχνη, εὐδοκιμωτάτη πρὸς
the-war-art called general's art most-esteemed for
χρείαν, εὐτυχίας πλείστης δεομένη, μᾶλλον δὲ ἀνδρείᾳ
use of-good-fortune most needing rather but to-courage
κατὰ φύσιν ἢ σοφίᾳ δεδομένη.
by nature than to-wisdom given

Medicine, piloting, and advocacy also fall short, as does natural cleverness. The knowledge sought is the one whose loss would make man the most senseless of animals: number, given by a god, Heaven, the cause of all goods, whose turning stars bring the seasons. Without number there is no reason, and without reason no wisdom, the greatest part of virtue, nor happiness; nor could any of the arts named before remain.

b ΑΤΗ. ἣν δὲ καλοῦσι μὲν ἰατρικήν, βοήθεια δέ που καὶ
which and they-call indeed medicine help and surely also
αὕτη σχεδὸν ὅσων ὧραι ψύχει καὶ καύματι ἀκαίρῳ
this nearly of-as-many-as seasons with-cold and with-heat unseasonable
καὶ πᾶσι τοῖς τοιούτοις ληίζονται τὴν τῶν ζῴων φύσιν.
and with-all the such-things plunder the of-the animals nature
εὐδόκιμον δὲ οὐδὲν τούτων εἰς σοφίαν τὴν ἀληθεστάτην·
esteemed but nothing of-these for wisdom the truest
ἄμετρα γὰρ δόξαις φορεῖται τοπαζόμενα. βοηθοὺς δέ που
unmeasured for by-opinions is-borne being-guessed helpers and surely
καὶ τοὺς κυβερνήτας ἅμα καὶ τοὺς ναύτας ἐροῦμεν, καὶ
also the pilots at-once and the sailors we-will-call and
τούτων ἄνδρα σοφὸν μηδένα τις ἡμᾶς παραμυθούμενος ἐξ
of-these man wise none anyone us consoling from
ἁπάντων διαγγελλέτω· οὐ γὰρ ἂν εἰδείη τις πνεύματος
all let-him-proclaim not for — would-know anyone of-wind
ὀργὴν οὐδὲ φιλίαν, ὃ προσφιλὲς ἁπάσῃ κυβερνητικῇ. καὶ
wrath nor friendship which dear to-all piloting and
μὴν οὐδ' ὁπόσοι βοηθοὶ δίκαις ἐν τῇ τοῦ λέγειν ῥώμῃ φασὶ
indeed nor as-many-as helpers in-lawsuits in the of-the speaking strength say
γίγνεσθαι, μνήμῃ καὶ τριβῇ δόξης ἤθεσιν προσέχοντες τὸν
to-become by-memory and practice of-opinion to-characters applying the
νοῦν, ἀληθείας δὲ τῶν ὄντως δικαίων ἐκτὸς παρεσφαλμένοι.
mind of-truth but of-the truly just outside having-gone-astray

λοιπὴ δ' ἔτι πρὸς δόξαν σοφίας ἐστίν τις ἄτοπος δύναμις, c
remaining and still toward reputation of-wisdom is some strange power
ἣν φύσιν ἂν οἱ πολλοὶ μᾶλλον ἢ σοφίαν ὀνομάσειαν,
which nature — the many rather than wisdom would-name
τότε ὅταν τινά τις συννοῇ ῥᾳδίως μὲν ὅτιπερ ἂν
then when someone anyone perceives easily indeed whatever —
μανθάνῃ μανθάνοντα, μάλα δὲ πολλὰ καὶ ἀσφαλῶς
he-learns learning very and many-things and securely
μνημονεύοντα, ὅταν τε τὸ πρόσφορον ἑκάστῳ διαμνημονεύῃ
remembering when both the fitting for-each keeps-in-mind
τις, ὅτι γιγνόμενον ἂν πρέποι, τοῦτο δὲ ταχὺ δρᾷ·
anyone that happening — it-would-befit this and quickly does
ταῦτα γὰρ ἅπαντα οἱ μὲν φύσιν, οἱ δὲ σοφίαν,
these-things for all the-ones indeed nature the-others and wisdom
οἱ δὲ ἀγχίνοιαν θήσουσιν φύσεως, σοφὸν δὲ ὄντως
the-others and quickness-of-wit will-set of-nature wise but truly
οὐδενὶ τούτων οὐδεὶς τῶν ἐμφρόνων ἐθελήσει ποτὲ καλεῖν.
for-none of-these no-one of-the sensible will-be-willing ever to-call
ἀλλὰ μὴν δεῖ φανῆναί γέ τινα ἐπιστήμην ἣν ἔχων d
but indeed it-is-needful to-appear at-least some knowledge which having
σοφὸς γίγνοιτ' ἂν ὁ σοφὸς ὄντως ὢν καὶ μὴ μόνον
wise would-become — the wise truly being and not only
δοξαζόμενος. ἴδωμεν δή. χαλεπῷ μὲν γὰρ λόγῳ
being-opined let-us-see indeed hard indeed for with-argument
παντάπασιν ἐπιχειροῦμεν, ἑτέραν πάρεξ τῶν εἰρημένων
altogether we-attempt other besides the things-said
εὑρεῖν, ἣ σοφία μὲν λέγοιτ' ἂν ὄντως τε καὶ εἰκότως,
to-find which wisdom indeed might-be-called — truly both and reasonably
ὁ δὲ λαβὼν οὔτε βάναυσος οὔτ' ἠλίθιος ἔσται, σοφὸς δὲ
the-one and having-taken neither vulgar nor foolish will-be wise but
καὶ ἀγαθὸς δι' αὐτὴν πολίτης τε καὶ ἄρχων καὶ ἀρχόμενος
and good through it citizen both and ruler and ruled

ἐνδίκως ἔσται πόλεως ἅμα καὶ ἐμμελής. κατίδωμεν δὴ
justly will-be of-city at-once and harmonious let-us-observe indeed
ταύτην πρώτην, τίς ποτ' ἐκ τῆς ἀνθρωπίνης φύσεως
this first which ever from the human nature
ἐπιστήμη μία διεξελθοῦσα ἢ μὴ παραγενομένη τῶν νῦν
knowledge one having-gone-out or not having-been-present of-the now
παρουσῶν ἀνοητότατον ἂν καὶ ἀφρονέστατον παράσχοιτο
present most-foolish — and most-senseless would-render
ζῷον τὸ τῶν ἀνθρώπων. οὐ δὴ τοῦτό γε πάνυ χαλεπὸν τὸ
animal the of-the humans not indeed this at-least very hard the
κατιδεῖν. μία γὰρ ὡς εἰπεῖν πρὸς μίαν ἡ τὸν ἀριθμὸν δοῦσα
to-observe one for as to-say against one the the number having-given
παντὶ τῷ θνητῷ γένει τοῦτ' ἂν δράσειεν· θεὸν δ' αὐτὸν
to-every the mortal race this — would-do god but him
μᾶλλον ἤ τινα τύχην ἡγοῦμαι δόντα ἡμῖν σῴζειν ἡμᾶς.
rather than some chance I-consider having-given to-us to-save us
977 ὃν δὲ θεὸν ἡγοῦμαι, φράζειν χρή, καίπερ ἄτοπον ὄντα,
which and god I-consider to-tell it-is-needful although strange being
καί πως οὐκ ἄτοπον αὖ· πῶς γὰρ τὸ ἀγαθῶν αἴτιον ἡμῖν
and somehow not strange again how for the of-goods cause to-us
συμπάντων οὐ καὶ τοῦ πολὺ μεγίστου, τῆς φρονήσεως,
of-all-together not also of-the much greatest of-the prudence
αἴτιον ἡγεῖσθαι δεῖ γεγονέναι; τίνα δὴ καὶ σεμνύνων
cause to-consider it-is-needful to-have-been whom indeed also solemnly
ποτὲ λέγω θεόν, ὦ Μέγιλλέ τε καὶ Κλεινία; σχεδὸν Οὐρανόν,
ever do-I-call god O Megillus both and Clinias nearly Heaven
ὃν καὶ δικαιότατον, ὡς σύμπαντες ἄλλοι δαίμονες ἅμα
whom also most-just as all-together other daemons at-once
καὶ θεοί, τιμᾶν τε καὶ εὔχεσθαι διαφερόντως αὐτῷ. τὸ δὲ
and gods to-honor both and to-pray exceptionally to-him the and
καὶ τῶν ἄλλων αἴτιον ἀγαθῶν πάντων ἡμῖν αὐτὸν γεγονέναι
also of-the other cause goods all to-us him to-have-been

πάντες ἂν ὁμολογοῖμεν· δοῦναι δὲ ἅμα καὶ ἀριθμὸν ἡμεῖς
all — would-agree to-have-given and at-once also number we
γε ὄντως αὐτόν φαμεν, ἔτι δὲ καὶ δώσειν, ἐάν τις
at-least truly him we-say further and also will-give if anyone
θέλῃ συνακολουθεῖν. ἐὰν γὰρ ἴῃ τις ἐπὶ θεωρίαν ὀρθὴν
wishes to-follow if for he-goes anyone on contemplation right
τὴν τοῦδε, εἴτε κόσμον εἴτε ὄλυμπον εἴτε οὐρανὸν ἐν ἡδονῇ
the of-this whether cosmos or olympus or heaven in pleasure
τῳ λέγειν, λεγέτω μέν, ἀκολουθείτω δὲ ὅπῃ ποικίλλων
to-anyone to-call let-him-call indeed let-him-follow and where adorning
αὐτὸν καὶ τὰ ἐν αὑτῷ στρέφων ἄστρα πάσας διεξόδους
himself and the in himself turning stars all courses
ὥρας τε καὶ τροφὴν πᾶσιν παρέχεται. καὶ τὴν ἄλλην δὲ
seasons both and nourishment to-all provides and the other and
οὖν φρόνησιν, ὡς φαῖμεν ἄν, σὺν ἀριθμῷ παντί, καὶ
anyway prudence as would-we-say — with number all and
τἆλλ' ἀγαθά· τοῦτο δὲ μέγιστον, ἐάν τις τὴν ἀριθμῶν
the-other goods this but greatest if anyone the of-numbers
αὐτοῦ δόσιν δεξάμενος ἐπεξέλθῃ πᾶσαν τὴν περίοδον.
his gift having-received goes-through all the circuit
ἔτι δὲ σμικρὸν ἐπανελθόντες πως τοῖς λόγοις c
further and a-little having-gone-back somehow in-the arguments
ἀναμνησθῶμεν ὅτι καὶ μάλ' ὀρθῶς ἐνοήσαμεν ὡς, εἴπερ
let-us-recall that also very rightly we-thought that if-indeed
ἀριθμὸν ἐκ τῆς ἀνθρωπίνης φύσεως ἐξέλοιμεν, οὐκ ἄν
number from the human nature we-should-take-away not —
ποτέ τι φρόνιμοι γενοίμεθα. οὐ γὰρ ἂν ἔτι ποτὲ ψυχὴ
ever at-all prudent would-we-become not for — any-longer ever soul
τούτου τοῦ ζῴου πᾶσαν ἀρετὴν λάβοι σχεδόν, ὅτου
of-this the animal all virtue would-take nearly from-which
λόγος ἀπείη· ζῷον δὲ ὅτι μὴ γιγνώσκοι δύο καὶ τρία
reason should-be-absent animal and which not should-know two and three

μηδὲ περιττὸν μηδὲ ἄρτιον, ἀγνοοῖ δὲ τὸ παράπαν
nor odd nor even should-not-know and — altogether
ἀριθμόν, οὐκ ἄν ποτε διδόναι λόγον ἔχοι περὶ ὧν αἰσθήσεις
number not — ever to-give account could about which perceptions
καὶ μνήμας μόνον εἴη κεκτημένον, τὴν δὲ ἄλλην ἀρετήν,
and memories only it-were having-acquired the but other virtue
ἀνδρείαν καὶ σωφροσύνην, οὐδὲν ἀποκωλύει. στερόμενος δὲ
courage and temperance nothing prevents being-deprived and
ἀληθοῦς λόγου σοφὸς οὐκ ἄν ποτε γένοιτο, ὅτῳ δὲ σοφία
of-true reason wise not — ever would-become to-whom and wisdom
μὴ προσείη, πάσης ἀρετῆς τὸ μέγιστον μέρος, οὐκ ἂν
not should-belong of-all virtue the greatest part not —
ἔτι τελέως ἀγαθὸς γενόμενος εὐδαίμων ποτὲ γένοιτο.
any-longer completely good having-become happy ever would-become
οὕτως ἀριθμὸν μὲν ἀνάγκη πᾶσα ὑποτίθεσθαι· διότι δὲ
so number indeed necessity all to-lay-down why but
τοῦτο ἀνάγκη, λόγος ἔτι πλείων πάντων γίγνοιτ᾽ ἂν τῶν
this necessity account still longer than-all would-be — the
εἰρημένων. ἀλλὰ καὶ ὁ νῦν ὀρθῶς ῥηθήσεται, ὅτι καὶ τὰ
things-said but also the now rightly will-be-said that also the
τῶν ἄλλων τεχνῶν λεγόμενα, ἃ νυνδὴ διήλθομεν ἐῶντες
of-the other arts called which just-now we-went-through letting
εἶναι πάσας τὰς τέχνας, οὐδὲ τούτων ἓν οὐδὲν μένει, πάντα
to-be all the arts not-even of-these one nothing remains all
δ᾽ ἀπολείπεται τὸ παράπαν, ὅταν ἀριθμητικήν τις ἀνέλῃ.
and is-lost — altogether when arithmetic anyone takes-away

Number matters not only for the arts but for knowing the divine: it causes every good, and disorder lacks it. The god taught us to count through day and night, the moon waxing and waning over fifteen days, and months and the year, bringing the earth's fruits; harm is human, not divine. In seeking laws, all else seemed easy, but how to become good very hard. All agree the soul must be just, temperate, brave, and wise, but not on what wisdom is.

ΑΤΗ. δόξειε δ' ἂν ἴσως τις βραχέων ἕνεκα ἀριθμοῦ 978
might-seem and — perhaps anyone of-small-things for-the-sake of-number
δεῖσθαι τὸ τῶν ἀνθρώπων γένος, εἰς τὰς τέχνας
to-need the of-the humans race to the arts
ἀποβλέψας — καίτοι μέγα μὲν καὶ τοῦτο — εἰ δέ τις
having-looked-off and-yet great indeed also this if but anyone
ἴδοι τὸ θεῖον τῆς γενέσεως καὶ τὸ θνητόν, ἐν ᾧ καὶ
should-see the divine of-the generation and the mortal in which also
τὸ θεοσεβὲς γνωρισθήσεται καὶ ὁ ἀριθμὸς ὄντως, οὐκ ἂν
the piety will-be-recognized and the number truly not —
ἔτι πᾶς ἄν τις γνοίη σύμπαντα ἀριθμὸν ὅσης
any-longer everyone — anyone would-know all-together number of-how-great
ἡμῖν δυνάμεως αἴτιος ἂν εἴη συγγιγνόμενος — ἐπεὶ καὶ
for-us power cause — it-would-be being-with since also
τὰ κατὰ μουσικὴν πᾶσαν διαριθμουμένων κινήσεώς τε καὶ
the as-to music all of-those-reckoning of-motion both and
φθόγγων δῆλον ὅτι δεῖ — καὶ τὸ μέγιστον, ἀγαθῶν ὡς
of-notes clear that it-is-needful also the greatest of-goods as
πάντων αἴτιον, ὅτι δὲ κακῶν οὐδενός, εὖ τοῦτο γνωστέον,
of-all cause that and of-evils none well this must-be-recognized
ὃ καὶ τάχα γένοιτ' ἄν. ἀλλ' ἡ σχεδὸν ἀλόγιστός τε καὶ
which also perhaps might-happen — but the nearly unreckoned both and
ἄτακτος ἀσχήμων τε καὶ ἄρρυθμος ἀνάρμοστός τε φορά,
disorderly graceless both and unrhythmical unharmonious both movement

καὶ πάνθ' ὁπόσα κακοῦ κεκοινώνηκέν τινος, ἐπιλέλειπται
and all-things as-many-as of-evil have-shared some are-bereft
παντὸς ἀριθμοῦ, καὶ δεῖ τοῦθ' οὕτω διανοεῖσθαι τὸν
of-all number and it-is-needful this so to-think the-one
μέλλοντα εὐδαίμονα τελευτήσειν· καὶ τό γε δὴ δίκαιόν
about happy to-die and the at-least indeed just
τε καὶ ἀγαθὸν καὶ καλὸν καὶ πάντα τὰ τοιαῦτα οὐδείς ποτε
both and good and fine and all the such-things no-one ever
μὴ γιγνώσκων, ἀληθοῦς δόξης ἐπιλαβόμενος, διαριθμήσεται
not knowing true opinion having-grasped will-reckon-out
πρὸς τὸ ἑαυτόν τε καὶ ἕτερον πεῖσαι τὸ παράπαν.
toward the himself both and another to-persuade — altogether
c ἴωμεν δὴ σκεψόμενοι πρὸς τοῦτ' αὐτό, πῶς ἐμάθομεν
let-us-go indeed going-to-consider toward this itself how we-learned
ἀριθμεῖν. φέρε· τὸ γὰρ ἓν δὴ καὶ δύο γέγονε πόθεν ἡμῖν
to-count come the for one indeed and two has-come whence to-us
ὥστ' ἐννοῆσαι, φύσιν ταύτην ἔχουσιν ἐκ τοῦ παντὸς πρὸς
so-as to-conceive nature this having from the all toward
τὸ δυνατοὺς ἐννοεῖν εἶναι; πολλοῖς δὲ ἄλλοις αὖ τῶν
the able to-conceive to-be to-many but other again of-the
ζῴων οὐδ' εἰς αὐτὸ τοῦθ' ἡ φύσις παραγέγονεν, ὥστε
animals not-even for itself this the nature has-come-to so-as
μαθεῖν δυνατοῖς εἶναι παρὰ τοῦ πατρὸς ἀριθμεῖν, παρὰ δ'
to-learn able to-be from the father to-count with but
ἡμῖν τοῦτ' αὐτὸ πρῶτον ἐνῴκισεν ὁ θεός, ὥστε ἱκανοῖς
us this itself first settled-in the god so-that capable
εἶναι δεικνύμενον συννοεῖν, ἔπειτ' ἔδειξεν καὶ δείκνυσιν·
to-be being-shown to-understand then he-showed and shows
ὧν τί κάλλιον ἓν ἑνὸς ἄν τις θεάσαιτο πλὴν τὸ τῆς
of-which what finer one than-one — anyone could-behold except the of-the
ἡμέρας γένος, εἶτα εἰς τὸ τῆς νυκτὸς ἔλθοι μέρος ἔχων
day kind then to the of-the night should-come part having

ὄψιν, ὅθεν ἕτερον πᾶν αὐτῷ φαίνοιτ᾽ ἄν; καὶ ἑλίττων
sight whence other all to-him would-appear — and revolving
δὴ ταῦτα αὐτὰ ὅταν μὴ παύηται πολλὰς μὲν νύκτας,
indeed these very-things when not it-ceases many indeed nights
πολλὰς δὲ ἡμέρας οὐρανός, οὐδέποτε παύεται διδάσκων
many and days heaven never ceases teaching
ἀνθρώπους ἕν τε καὶ δύο, πρὶν ἂν καὶ ὁ δυσμαθέστατος
humans one both and two until — even the slowest-to-learn
ἱκανῶς μάθῃ ἀριθμεῖν· ὡς γὰρ καὶ τρία καὶ τέτταρα καὶ
sufficiently learns to-count as for also three and four and
πολλά, ἕκαστος ἡμῶν ἐπινοήσειεν ἂν ὁρῶν ταῦτα. καὶ ἐκ
many each of-us would-conceive — seeing these-things and from
τούτων ἓν ἐποίησεν τὴν σελήνην ὁ θεὸς ἀπεργασάμενος,
these one made the moon the god having-produced
ἣ τοτὲ μὲν μείζων φαινομένη, τοτὲ δ᾽ ἐλάττων,
which at-one-time indeed greater appearing at-another but smaller
διεξῆλθεν ἄλλην ἀεὶ φαίνουσα ἡμέραν, μέχρι πεντεκαίδεκα
went-through other always showing day until fifteen
ἡμερῶν καὶ νυκτῶν· αὕτη δ᾽ ἔστιν περίοδος, εἰ βούλεταί
days and nights this and is a-circuit if wishes
τις τὸν κύκλον ἕνα ὅλον εἰς ἓν τιθέναι, ὥστε ὡς
anyone the circle one whole into one to-set so-that as
ἔπος εἰπεῖν καὶ τὸ δυσμαθέστατον ἂν μαθεῖν ζῷον, οἷς
a-word to-say even the slowest-to-learn — to-learn animal to-whom
παρέδωκεν φύσιν ὁ θεὸς τοῦ δυνατοῖς εἶναι μανθάνειν.
gave nature the god of-the able to-be to-learn
καὶ μέχρι μὲν τούτων τε καὶ ἐν τούτοις σύμπαν τὸ 979
and up-to indeed these both and in these all-together the
δυνατὸν τῶν ζῴων μάλα ἀριθμητικὸν γέγονε, τὸ καθ᾽
able of-the animals very arithmetical has-become the by
ἓν αὐτὸ σκοποῦν· τὸ δὲ πρὸς ἄλληλα πάντα ἀριθμὸν
one itself considering the and toward one-another all number

ἀεὶ λογίζεσθαι, δοκῶ μὲν μείζονος ἕνεκα, καὶ τούτου
always to-reckon I-think indeed of-greater for-the-sake and of-this
δὲ σελήνην, καθάπερ εἴπομεν, αὐξανομένην καὶ φθίνουσαν
and moon as we-said waxing and waning
ἐμποιήσας, μῆνας πρὸς τὸν ἐνιαυτὸν συνεστήσατο, καὶ
having-put-in months toward the year he-arranged and
πάντα ἀριθμὸν πρὸς ἀριθμὸν ἤρξατο συνορᾶν εὐδαίμονι
all number toward number began to-see-together with-happy
τύχῃ. διὰ δὲ ταῦθ' ἡμῖν καρποί τε καὶ ἐγκύμων ἡ
fortune because-of and these-things to-us fruits both and pregnant the
γῆ γέγονεν, ὥστ' εἶναι τροφὴν πᾶσι τοῖς ζῴοις, ἀνέμων
earth has-become so-as to-be nourishment for-all the animals winds
τε καὶ ὑετῶν γιγνομένων οὐκ ἐξαισίων οὐδὲ ἀμέτρων·
both and rains happening not excessive nor unmeasured
ἀλλ' εἴ τι παρὰ ταῦτα γίγνεται πρὸς τὸ φλαῦρον, οὐ
but if anything beside these-things happens toward the bad not
τὴν θείαν ἀλλὰ τὴν ἀνθρωπίνην αἰτιᾶσθαι χρὴ φύσιν,
the divine but the human to-blame it-is-needful nature
οὐκ ἐν δίκῃ διανέμουσαν τὸν αὑτῶν βίον. ἡμῖν δ' οὖν
not in justice distributing the their-own life to-us and anyway
ζητοῦσιν περὶ νόμων σχεδὸν ἔδοξεν τὰ μὲν ἄλλα ῥᾴδιά
seeking about laws nearly it-seemed the indeed other-things easy
τ' εἶναι γνῶναι τὰ βέλτιστα ἀνθρώποις, καὶ πᾶς ἂν
both to-be to-know the best for-humans and everyone —
ἱκανὸς γίγνεσθαι καὶ συνεῖναι τὰ λεγόμενα καὶ ποιεῖν, εἰ
competent to-become both to-understand the things-said and to-do if
γνοίη τί ποτ' ἔστιν ὃ συμφέρειν εἰκὸς καὶ τί τὸ
he-should-know what ever is that to-be-advantageous likely and what the
μὴ συμφέρον· ἔδοξε δὴ καὶ νῦν ἔτι δοκεῖ τὰ μὲν ἄλλα
not advantageous it-seemed indeed and now still seems the indeed other

ἐπιτηδεύματα πάντα οὐ σφόδρα χαλεπὰ εἶναι, τὸ δὲ τίνα
practices all not very hard to-be the but in-what
τρόπον χρὴ γίγνεσθαι χρηστοὺς ἀνθρώπους παγχάλεπον.
way it-is-needful to-become good humans very-hard
καὶ τὰ μὲν ἄλλα αὖ πάντα κτᾶσθαι χρηστά, τὸ d
and the indeed other-things again all to-acquire good the
λεγόμενον, καὶ δυνατὸν καὶ οὐ χαλεπόν, οὐσίαν τε ὅσην
saying both possible and not hard property both as-much-as
δεῖ καὶ μὴ δεῖ, καὶ σῶμα οἷόν τε δεῖ καὶ
it-is-needful and not it-is-needful and body such-as both it-is-needful and
μή· καὶ ψυχὴν ὅτι μὲν ἀγαθὴν δεῖ, συγχωρεῖ πᾶς
not and soul that indeed good it-is-needful agrees everyone
παντί, τὸ δ' ὅντινα τρόπον ἀγαθήν, ὅτι μὲν αὖ δικαίαν
with-everyone the but in-what way good that indeed again just
καὶ σώφρονα καὶ ἀνδρείαν, καὶ ταῦτα, ὅτι δὲ σοφήν,
and temperate and brave also these-things that but wise
φησὶ μὲν πᾶς δεῖν, ἥντινα δὲ σοφίαν, ὡς ἄρτι
says indeed everyone to-be-needful what but wisdom as just-now
διεληλύθαμεν, οὐδεὶς οὐδενὶ τὸ παράπαν ἔτι συνομολογεῖ
we-have-gone-through no-one with-no-one — at-all still agrees
τῶν πολλῶν. νῦν οὖν δὴ παρὰ πάσας τὰς πρόσθεν
of-the many now then indeed beside all the former
σοφίας οὐ φαύλην τινὰ ἀνευρίσκομεν εἰς αὐτά γε ταῦτα,
wisdoms not poor some we-find for them at-least these-things
τὸ δοκεῖν σοφὸν εἶναι τόν γε μεμαθηκότα ἅπερ καὶ
the to-seem wise to-be the-one at-least having-learned what-very also
διεληλύθαμεν· εἰ δ' ἔστιν σοφὸς ὁ ταῦτ' ἐπιστήμων
we-have-gone-through if but is wise the-one in-these-things knowing
καὶ ἀγαθός, τούτου δὴ πέρι λόγον δεῖ λαβεῖν.
and good of-this indeed about account it-is-needful to-take

e CLIN. ὦ ξένε, ὡς εἰκότως εἶπες ὅτι περὶ μεγάλων μεγάλα
O stranger how reasonably you-said that about great-things great-things
ἐπιχειρεῖς φράζειν.
you-attempt to-tell
ATH. οὐ γὰρ σμικρά, ὦ Κλεινία· τὸ δὲ χαλεπώτερον, ὅτι
not for small O Clinias the but harder that
παντάπασι καὶ πάντως ἀληθῆ.
altogether and in-every-way true-things
CLIN. σφόδρα γε, ὦ ξένε· ἀλλ' ὅμως μὴ ἀποκάμῃς
greatly at-least O stranger but nevertheless not grow-weary
λέγων ὃ φῄς.
saying what you-say
ATH. ναί, μηδὲ σφὼ τοίνυν ἀκούοντε.
yes nor you-two then listening
CLIN. ταῦτ' ἔσται· καὶ ὑπὲρ ἀμφοῖν ἐγώ σοι φράζω.
these-things will-be and on-behalf-of both I to-you say

IV · THE KINDS OF LIVING BEINGS

The lawgiver may honor the gods with hymns. Theogony must be told better than the ancients did: soul is older than body and rules it. Of five bodies, fire, water, air, earth, and ether, soul alone shapes living kinds. The earthly kind moves in disorder, senselessly; the fiery kind, the stars, has finest body and happiest soul. Their ordered, unchanging motion proves their intelligence, though the many think what moves regularly has no soul.

980 ATH. καλῶς. ἐξ ἀρχῆς δὴ ῥητέον ἀνάγκῃ πρῶτον,
finely from beginning indeed it-must-be-said by-necessity first
ὡς φαίνεται, μάλιστα μὲν ἄν, εἰ δυνάμεθα ἑνὶ λαβεῖν
as it-appears most indeed — if we-can by-one to-grasp
ὀνόματι, τίς ἐστιν ἣν οἰόμεθα σοφίαν εἶναι, τοῦτο δ'
name what is-it which we-think wisdom to-be this but

εἰ σφόδρα ἀδυνατοῦμεν, τὸ δεύτερον, τίνες εἰσίν ποτε
if greatly we-are-unable the second which are ever
καὶ ὁπόσαι τινές, ἅς τις λαβὼν σοφὸς ἂν εἴη
and how-many some which anyone having-grasped wise — would-be
κατὰ τὸν ἡμέτερον μῦθον.
according-to the our story
CLIN. λέγοις ἄν.
you-may-speak —
ATH. τὸ δὴ μετὰ τοῦτο ἀνεμέσητον τῷ νομοθέτῃ τὸ κάλλιον b
the indeed after this not-blameworthy for-the lawgiver the finer
τῶν πρότερον εἰρημένων περὶ θεῶν καὶ ἄμεινον ἀπεικάζοντι
than-the before said about gods and better picturing
λέγειν, οἷον παιδιᾷ καλῇ χρωμένῳ καὶ τιμῶντι θεούς,
to-speak as play fine using and honoring gods
ὕμνοις τε καὶ εὐδαιμονίᾳ γεραίροντι διάγειν τὸν αὑτοῦ βίον.
with-hymns both and with-happiness worshiping to-pass the his-own life
CLIN. ἦ καλῶς, ὦ ξένε, λέγεις. εἰ γάρ σοι τοῦτο τέλος εἴη
truly finely O stranger you-speak if for to-you this end might-be
τῶν νόμων, θεοὺς προσπαίσαντι καθαρώτερον δὲ διαγαγόντι
of-the laws gods having-played-with purer and having-passed
τὸν βίον τῆς ἅμα τελευτῆς ἀρίστης τε καὶ καλλίστης τυχεῖν.
the life of-the at-once end best both and finest to-obtain
ATH. πῶς οὖν, ὦ Κλεινία, λέγομεν; ἦ δοκεῖ τοὺς θεοὺς
how then O Clinias do-we-say truly does-it-seem the gods
ὑμνοῦντες σφόδρα τιμῶμεν, εὐχόμενοι τὰ κάλλιστα καὶ
hymning greatly we-honor praying the finest and
ἄριστα περὶ αὐτῶν ἐπιέναι λέγειν ἡμῖν; οὕτως ἢ πῶς λέγεις;
best-things about them to-come-on to-say to-us so or how do-you-say

c CLIN. θαυμαστῶς μὲν οὖν οὕτως. ἀλλ', ὦ δαιμόνιε,
wonderfully indeed then so but O divine-one
πιστεύσας τοῖς θεοῖς εὔχου τε καὶ λέγε τὸν ἐπιόντα σοι
having-trusted in-the gods pray both and say the coming to-you
λόγον τῶν καλῶν περὶ τοὺς θεούς τε καὶ τὰς θεάς.
speech of-the fine-things about the gods both and the goddesses
ATH. ἔσται ταῦτα, ἂν αὐτὸς ὁ θεὸς ἡμῖν ὑφηγῆται.
it-will-be these-things if himself the god us guides
συνεύχου μόνον.
pray-with-me only
CLIN. λέγοις ἂν τὸ μετὰ τοῦτο.
you-may-speak — the after this

d ATH. θεογονίαν τοίνυν καὶ ζῳογονίαν ἀναγκαῖον, ὡς ἔοικεν,
theogony then and zoogony necessary as it-seems
πρῶτόν μοι, κακῶς ἀπεικασάντων τῶν ἔμπροσθεν, βέλτιον
first for-me badly having-pictured those before better
ἀπεικάσαι κατὰ τὸν ἔμπροσθεν λόγον, ἀναλαβόντα
to-picture according-to the former argument having-taken-up
ὃν πρὸς τοὺς ἀσεβεῖς ἐπικεχείρηκα λέγων, φράζων ὡς
which against the impious I-have-attempted saying explaining that
εἰσὶν θεοὶ ἐπιμελούμενοι πάντων, σμικρῶν καὶ μειζόνων,
there-are gods caring-for all small and greater
καὶ σχεδὸν ἀπαραμύθητοι τῶν περὶ τὰ δίκαιά εἰσιν
and nearly inexorable of-the about the just-things are
πράγματα — εἰ δὴ μέμνησθέ γε, ὦ Κλεινία· ἐλάβετε
matters if indeed you-remember at-least O Clinias you-took
μὲν γὰρ δὴ καὶ ὑπομνήματα — καὶ γὰρ ἦν τὰ ῥηθέντα
indeed for indeed also memoranda and for were the said-things
τότε καὶ μάλα ἀληθῆ· τόδε δὲ αὐτῶν ἦν τὸ μέγιστον,
then also very true this and of-them was the greatest
ὅτι πρεσβύτερον εἴη ψυχὴ σώματος ἅπασα παντός — ἆρα
that older is soul than-body all than-all then

μέμνησθε; ἢ πάντως που τοῦτό γε; — ὃ γὰρ ἄμεινον
do-you-remember or wholly surely this at-least what for better
καὶ παλαιότερον καὶ θεοειδέστερον, πιθανὸν ὅτι τοῦ νέου
and older and more-godlike plausible that than-the new
καὶ νεωτέρου καὶ ἀτιμοτέρου, πανταχῇ τε ἄρχον ἀρχομένου
and younger and less-honored in-every-way both ruling than-the-ruled
πρεσβύτερον καὶ ἄγον ἀγομένου πάντῃ. λάβωμεν δὴ
older and leading than-the-led in-every-way let-us-take indeed
τοῦτό γε, ὡς ψυχὴ πρεσβύτερόν ἐστι σώματος.
this at-least that soul older is than-body
εἰ δ' ἔχει τοῦτο οὕτως, τό γε πρῶτον ἡμῖν τοῦ πρώτου 981
if and is this so the at-least first to-us of-the first
τῆς γενέσεως πιθανώτερον ἂν εἴη σχεδὸν ὑπηργμένον·
of-the generation more-plausible — would-be nearly having-been-begun
καὶ θῶμεν δὴ τὴν ἀρχὴν τῆς ἀρχῆς εὐσχημονέστερον
and let-us-set indeed the beginning of-the beginning more-gracefully
ἔχειν, καὶ τῶν μεγίστων σοφίας περὶ θεῶν γενέσεως
to-be and of-the greatest of-wisdom about of-gods generation
ὀρθότατα ἐπιβαίνειν ἡμᾶς.
most-rightly to-set-foot-on us
CLIN. ἔστω ταῦτα εἰς δύναμιν λεγόμενα.
let-it-be these-things to power said
ATH. φέρε δή, ζῷόν γε ἀληθέστατα λέγεσθαι κατὰ
come indeed animal at-least most-truly to-be-called by
φύσιν φῶμεν τοῦτό γε, ὅταν μία συνελθοῦσα σύστασις
nature let-us-say this at-least when one having-come-together constitution
ψυχῆς καὶ σώματος ἀποτέκῃ μίαν μορφήν;
of-soul and of-body brings-forth one shape
CLIN. ὀρθῶς. b
rightly
ATH. ζῷον μὲν δὴ τὸ τοιοῦτον καλεῖται δικαιότατα;
animal indeed indeed the such is-called most-justly

CLIN. ναί.
yes

c ATH. στερεὰ δὲ σώματα λέγεσθαι χρὴ κατὰ τὸν
solid and bodies to-be-called it-is-needful according-to the
εἰκότα λόγον πέντε, ἐξ ὧν κάλλιστα καὶ ἄριστά τις ἂν
likely account five from which finest and best anyone —
πλάττοι, τὸ δὲ ἄλλο γένος ἅπαν ἔχει μορφὴν μίαν· οὐ γάρ
could-mold the but other kind all has shape one not for
ἐστιν ἀσώματον ὅτι τ' ἄλλο γίγνοιτ' ἂν καὶ χρῶμα
is incorporeal that both other could-come-to-be — and color
οὐδὲν οὐδαμῶς οὐδέποτ' ἔχον, πλὴν τὸ θειότατον ὄντως
none in-no-way never having except the most-divine truly
ψυχῆς γένος. τοῦτο δ' ἐστὶ σχεδὸν ᾧ μόνῳ πλάττειν καὶ
of-soul kind this and is nearly to-which alone to-mold and
δημιουργεῖν προσήκει, σώματι δέ, ὃ λέγομεν, πλάττεσθαι
to-fashion belongs to-body and what we-say to-be-molded
καὶ γίγνεσθαι καὶ ὁρᾶσθαι· τῷ δέ — λέγωμεν πάλιν· οὐ
and to-come-to-be and to-be-seen to-the and let-us-say again not
γὰρ ἅπαξ ῥητέον — ἀοράτῳ τε εἶναι καὶ γιγνώσκοντι
for once must-be-said invisible both to-be and knowing
νοητῷ τε, μνήμης μεταλαβόντι λογισμοῦ τε ἐν περιτταῖς
thinkable both of-memory having-partaken of-calculation both in odd
τε καὶ ἀρτίαις ἅμα μεταβολαῖς. πέντε οὖν ὄντων τῶν
both and even at-once changes five then being the
σωμάτων, πῦρ χρὴ φάναι καὶ ὕδωρ εἶναι καὶ τρίτον
bodies fire it-is-needful to-say and water to-be and third
ἀέρα, τέταρτον δὲ γῆν, πέμπτον δὲ αἰθέρα, τούτων
air fourth and earth fifth and ether of-these
δ' ἐν ἡγεμονίαις ἕκαστον ζῷον πολὺ καὶ παντοδαπὸν
and in dominions each animal much and manifold
ἀποτελεῖσθαι. μαθεῖν δὲ καθ' ἓν ὧδ' ἔστιν χρεών.
to-be-produced to-learn and by one thus it-is needful

γήινον μὲν τιθῶμεν τὸ πρῶτον ἡμῖν ἕν, πάντας μὲν 982
earthly indeed let-us-set the first for-us one all indeed
ἀνθρώπους, πάντα δὲ ὅσα πολύποδα καὶ ἄποδα, καὶ
humans all and as-many-as many-footed and footless and
ὅσα πορεύσιμα καὶ ὅσα μόνιμα, διειλημμένα ῥίζαις·
as-many-as able-to-move and as-many-as stationary held-by roots
τὸ δὲ ἓν αὐτοῦ τόδε νομίζειν δεῖ, ὡς πάντα μὲν
the but one of-it this to-consider it-is-needful that all indeed
ἐξ ἁπάντων ταῦτ' ἔστιν τῶν γενῶν, τὸ δὲ πολὺ τούτου
from all these are of-the kinds the but most of-this
γῆς ἐστιν καὶ τῆς στερεμνίας φύσεως. ἄλλο δὲ χρὴ
of-earth is and of-the solid nature other and it-is-needful
ζῴου γένος θεῖναι δεύτερον γιγνόμενον ἅμα καὶ δυνατὸν
of-animal kind to-set second coming-to-be at-once and able
ὁρᾶσθαι· τὸ γὰρ πλεῖστον πυρὸς ἔχει, ἔχει μὴν γῆς τε
to-be-seen the for most of-fire it-has it-has indeed of-earth both
καὶ ἀέρος, ἔχει δὲ καὶ ἁπάντων τῶν ἄλλων βραχέα μέρη,
and of-air it-has and also of-all the others small parts
διὸ δὴ ζῷά τε ἐξ αὐτῶν παντοδαπὰ γίγνεσθαι
wherefore indeed animals both from them manifold to-come-to-be
χρὴ φάναι καὶ ὁρώμενα, νομίσαι δὲ δὴ δεῖ πάλιν
it-is-needful to-say and visible to-consider and indeed it-is-needful again
τὰ κατ' οὐρανὸν ζῴων γένη, ὃ δὴ πᾶν χρὴ φάναι
the in heaven of-animals kinds which indeed all it-is-needful to-say
θεῖον γένος ἄστρων γεγονέναι, σώματος μὲν τυχὸν
divine kind of-stars to-have-become of-body indeed having-obtained
καλλίστου, ψυχῆς δ' εὐδαιμονεστάτης τε καὶ ἀρίστης.
finest of-soul and happiest both and best
δυοῖν δὲ αὐτοῖς μοιρῶν τὴν ἑτέραν χρὴ δόξῃ
of-two and to-them lots the one it-is-needful by-opinion
μεταδιδόναι σχεδόν· ἢ γὰρ ἀνώλεθρόν τε καὶ ἀθάνατον
to-assign nearly either for imperishable both and immortal

ἕκαστον αὐτῶν εἶναι καὶ θεῖον τὸ παράπαν ἐξ ἁπάσης
each of-them to-be and divine — altogether from all
ἀνάγκης, ἤ τινα μακραίωνα βίον ἔχειν ἱκανὸν ἑκάστῳ
necessity or some long-lived life to-have sufficient for-each
ζωῆς, ἧς οὐδέν τι πλείονος ἂν προσδεῖσθαί ποτε.
of-life of-which nothing at-all more — to-need-besides ever
b νοήσωμεν οὖν πρῶτον, ὃ λέγομεν, δύο τὰ τοιαῦτα εἶναι
let-us-consider then first what we-say two the such to-be
ζῷα — πάλιν γὰρ λέγωμεν — ὁρατὰ μὲν ἀμφότερα, τὸ
animals again for let-us-say visible indeed both the
μὲν ἐκ πυρός, ὡς δόξειεν ἄν, ὅλον, τὸ δ' ἐκ γῆς, καὶ
one from fire as would-seem — whole the other from earth and
τὸ μὲν γήινον ἐν ἀταξίᾳ, τὸ δ' ἐκ πυρὸς ἐν τάξει πάσῃ
the indeed earthly in disorder the and from fire in order all
κινούμενον. τὸ μὲν οὖν ἐν ἀταξίᾳ κινούμενον ἄφρον χρὴ
moving the indeed then in disorder moving senseless it-is-needful
νομίζειν, ὅπερ ὡς τὸ πολὺ δρᾷ τὸ περὶ ἡμᾶς ζῷον, τὸ
to-consider which-very for the most-part does the about us animal the
δὲ ἐν τάξει τε καὶ οὐρανῷ πόρον ἔχον μέγα τεκμήριον
but in order both and in-heaven course having great proof
χρὴ ποιεῖσθαι τοῦ φρόνιμον εἶναι· κατὰ ταὐτὰ γὰρ
it-is-needful to-make of-the prudent to-be according-to the-same for
ἂν καὶ ὡσαύτως πορευόμενον ἀεὶ καὶ ποιοῦν καὶ πάσχον
— and likewise going always both doing and suffering
τεκμήριον ἱκανὸν τοῦ φρονίμως ζῆν εἴη παρεχόμενον.
proof sufficient of-the prudently to-live would-be providing
ἡ ψυχῆς δὲ ἀνάγκη νοῦν κεκτημένης ἁπασῶν ἀναγκῶν
the of-soul and necessity mind having-acquired of-all necessities
πολὺ μεγίστη γίγνοιτ' ἄν — ἄρχουσα γὰρ ἀλλ' οὐκ
much greatest would-be — ruling for but not
ἀρχομένη νομοθετεῖ — τὸ δὲ ἀμετάστροφον, ὅταν ψυχὴ τὸ
ruled it-legislates the and irreversible when soul the

ἄριστον κατὰ τὸν ἄριστον βουλεύσηται νοῦν, τὸ τέλεον
best according-to the best deliberates mind the perfect
ἐκβαίνει τῷ ὄντι κατὰ νοῦν, καὶ οὐδὲ ἀδάμας ἂν
comes-out in-the reality according-to mind and not-even adamant —
αὐτοῦ κρεῖττον οὐδὲ ἀμεταστροφώτερον ἄν ποτε γένοιτο,
than-it stronger nor more-irreversible — ever would-become
ἀλλ᾽ ὄντως τρεῖς Μοῖραι κατέχουσαι φυλάττουσι τέλεον
but truly three Fates holding guard perfect
εἶναι τὸ βελτίστῃ βουλῇ βεβουλευμένον ἑκάστοις θεῶν.
to-be the by-best counsel having-been-deliberated for-each of-gods
τοῖς δὲ ἀνθρώποις ἐχρῆν τεκμήριον εἶναι τοῦ νοῦν d
for-the and humans it-was-needful proof to-be of-the mind
ἔχειν ἄστρα τε καὶ σύμπασαν ταύτην τὴν διαπορείαν,
to-have stars both and all-together this the going-through
ὅτι τὰ αὐτὰ ἀεὶ πράττει διὰ τὸ βεβουλευμένα
that the same-things always it-does because-of the having-been-deliberated
πάλαι πράττειν θαυμαστόν τινα χρόνον ὅσον, ἀλλ᾽
long-ago to-do wonderful some time as-much-as but
οὐ μεταβουλευόμενον ἄνω καὶ κάτω, τοτὲ μὲν
not re-deliberating up and down at-one-time indeed
ἕτερα, ἄλλοτε δὲ ἄλλα πρᾶττον, πλανᾶσθαί τε καὶ
other-things at-another and other-things doing to-wander both and
μετακυκλεῖσθαι. τοῦθ᾽ ἡμῶν τοῖς πολλοῖς αὐτὸ τοὐναντίον
to-circle-about this of-us to-the many itself the-opposite
ἔδοξεν, ὅτι τὰ αὐτὰ καὶ ὡσαύτως πράττει, ψυχὴν οὐκ
seemed that the same-things and likewise it-does soul not
ἔχειν· οὕτω τοῖς ἄφροσι συνεφέσπετο τὸ πλῆθος, ὡς τὸ
to-have so the senseless followed the multitude so-as the
μὲν ἀνθρώπινον ἔμφρον καὶ ζῶν ὡς κινούμενον ὑπολαβεῖν,
indeed human sensible and living as moving to-suppose
τὸ δὲ θεῖον ἄφρον ὡς μένον ἐν ταῖς αὐταῖς φοραῖς·
the but divine senseless as remaining in the same motions

ἐξῆν δὲ ἀνθρώπῳ γε ἐπὶ τὰ καλλίω καὶ βελτίω
it-was-possible and for-a-human at-least toward the finer and better
καὶ φίλα τιθεμένῳ λαμβάνειν ὡς διὰ τοῦτο αὐτὸ
and dear placing to-take that because-of this itself
ἔμφρον δεῖ νομίζειν τὸ κατὰ ταὐτὰ καὶ ὡσαύτως
sensible it-is-needful to-consider the according-to the-same and likewise
καὶ διὰ ταὐτὰ πρᾶττον ἀεί, τοῦτο δ' εἶναι τὴν
and because-of the-same-things doing always this and to-be the
τῶν ἄστρων φύσιν, ἰδεῖν μὲν καλλίστην, πορείαν δὲ καὶ
of-the stars nature to-see indeed finest course but and
χορείαν πάντων χορῶν καλλίστην καὶ μεγαλοπρεπεστάτην
dance of-all dances finest and most-magnificent
χορεύοντα πᾶσι τοῖς ζῶσι τὸ δέον ἀποτελεῖν.
dancing for-all the living the needful to-accomplish

V · GODS, DAEMONS, AND MEN

The stars are immense, and only a god could move such masses always in the same time; so they are gods, or images of gods honored above all statues. Between them and mortal earthly creatures are beings of ether, air, and water. Zeus, Hera, and the rest may be honored as custom has it, but the stars are the greatest gods, and after them the airy daemons, interpreters, are honored with prayers.

983 ΑΤΗ. καὶ μὴν ὅτι γε δικαίως ἔμψυχα αὐτὰ λέγομεν,
and indeed that at-least justly ensouled them we-call
πρῶτον τὸ μέγεθος αὐτῶν διανοηθῶμεν. οὐ γάρ, ὡς σμικρὰ
first the size of-them let-us-consider not for as small
φαντάζεται, τηλικαῦτα ὄντως ἐστίν, ἀλλ' ἀμήχανον ἕκαστον
they-appear so-great truly they-are but immense each
αὐτῶν τὸν ὄγκον — πιστεῦσαι δ' ἄξιον· ἀποδείξεσιν γὰρ
of-them the bulk to-believe and worthy by-demonstrations for

ἱκαναῖς λαμβάνεται — τὸν γὰρ ἥλιον ὅλον τῆς γῆς
sufficient it-is-grasped the for sun whole than-the earth
ὅλης μείζω διανοηθῆναι δυνατὸν ὀρθῶς, καὶ πάντα δὴ
whole greater to-conceive possible rightly and all indeed
τὰ φερόμενα ἄστρα θαυμαστόν τι μέγεθος ἔχει. λάβωμεν
the moving stars wonderful some size have let-us-grasp
δὴ τίς τρόπος ἂν εἴη τοσοῦτον περιφέρειν ὄγκον τινὰ
indeed what way — would-be so-great to-carry-round bulk some
φύσιν τὸν αὐτὸν ἀεὶ χρόνον, ὅσον καὶ νῦν περιφέρεται.
nature the same always time as-much-as also now it-is-carried-round
θεὸν δή φημι τὸν αἴτιον ἔσεσθαι, καὶ οὔποθ' ἑτέρως
god indeed I-say the cause to-be and never otherwise
εἶναι δυνατόν· ἔμψυχον μὲν γὰρ οὔποτε γένοιτ' ἂν
to-be possible ensouled indeed for never could-it-become —
ἑτέρᾳ πλὴν διὰ θεόν, ὡς ἡμεῖς ἀπεφηνάμεθα. ὅτε δὲ
by-other except through god as we declared when and
τοῦτο οἷός τέ ἐστιν θεός, ἅπασα αὐτῷ ῥᾳστώνη γέγονεν
this able — is god all to-him ease has-come-about
τοῦ πρῶτον μὲν ζῷον γεγονέναι πᾶν σῶμα καὶ ὄγκον
of-the first indeed animal to-have-become every body and bulk
σύμπαντα, ἔπειτα, ᾗπερ ἂν διανοηθῇ βέλτιστα, ταύτῃ
all-together then in-whatever-way — he-thinks best in-this-way
φέρειν. νῦν δὴ περὶ ἁπάντων τούτων ἕνα λόγον λέγοιμεν
to-carry now indeed about all these one account may-we-say
ἀληθῆ· οὐκ ἔστιν γῆν τε καὶ οὐρανὸν ἅπαντάς τε ἀστέρας
true not it-is earth both and heaven all both stars
ὄγκους τε ἐκ τούτων σύμπαντας, μὴ ψυχῆς πρὸς ἑκάστῳ
bulks both from these all-together not soul beside each
γενομένης ἢ καὶ ἐν ἑκάστοις, εἶτα εἰς ἀκρίβειαν κατ'
having-come or also in each then to exactness by

ἐνιαυτὸν οὕτω πορεύεσθαι κατὰ μῆνάς τε καὶ ἡμέρας, καὶ
year so to-go by months both and days and
σύμπαντα τὰ γιγνόμενα σύμπασιν ἡμῖν ἀγαθὰ γίγνεσθαι.
all-together the things-happening for-all-together us goods to-happen
d δεῖ δέ, ὅσῳ φλαυρότερόν ἐστ᾽ ἄνθρωπος, μή τοι
it-is-needful and by-as-much-as inferior is a-man not surely
ληροῦντά γε, σαφῶς δέ τι λέγοντα φαίνεσθαι. ῥύμας
talking-nonsense at-least clearly but something saying to-appear impulses
μὲν οὖν εἴ τις αἰτίας τινὰς ἐρεῖ σωμάτων ἢ φύσεις
indeed then if anyone causes some will-tell of-bodies or natures
ἤ τι τοιοῦτον, οὐδὲν σαφὲς ἐρεῖ· τὸ δὲ παρ᾽ ἡμῶν
or anything such nothing clear will-he-tell the but by us
εἰρημένον σφόδρ᾽ ἀναλαβεῖν χρή, πότερον ἔχει λόγον ὁ
said greatly to-take-up it-is-needful whether has reason the
λόγος ἢ πάντως ὑστερεῖ, τὸ πρῶτον μὲν τὰ ὄντα εἶναι
account or in-every-way falls-short the first indeed the beings to-be
δύο, τὸ μὲν ψυχήν, τὸ δὲ σῶμα, καὶ πολλὰ ἑκατέρου,
two the one soul the other body and many of-each
πάντα δὲ ἀλλήλων ἄλλα καὶ ἑκάτερα ἑκατέρων, καὶ
all and from-one-another other and each from-each and
τρίτον ἄλλο οὐδὲν κοινὸν οὐδενί, διαφέρειν δὲ ψυχὴν
third other nothing common to-nothing to-differ and soul
σώματος. ἔμφρον μέν που, τὸ δὲ ἄφρον θήσομεν, ἄρχον
from-body sensible indeed surely the other senseless we-will-set ruling
δέ, τὸ δὲ ἀρχόμενον, καὶ τὸ μὲν αἴτιον ἁπάντων, τὸ δὲ
and the other ruled and the one cause of-all the other
ἀναίτιον πάσης πάθης· ὥστε τά γε δὴ κατ᾽ οὐρανὸν
causeless of-every affection so-that the at-least indeed in heaven
ὑπ᾽ ἄλλου του φάναι γεγονέναι, καὶ μὴ ψυχῆς τε καὶ
by other some to-say to-have-come-about and not of-soul both and
σώματος οὕτως εἶναι γεννήματα, πολλὴ μωρία τε καὶ
of-body so to-be offspring much folly both and

ἀλογία. εἰ δ' οὖν δεῖ νικᾶν τοὺς περὶ ἁπάντων τῶν
absurdity if but anyway it-is-needful to-prevail the about all the
τοιούτων λόγους καὶ πιστῶς θεῖα φαίνεσθαι γεγονέναι
such arguments and credibly divine to-appear to-have-come-about
τὰ τοιαῦτα σύμπαντα, δυοῖν τοι θάτερα θετέον αὐτά·
the such-things all-together of-two surely the-one must-be-set them
ἢ γὰρ θεοὺς αὐτοὺς ταῦτα ὑμνητέον ὀρθότατα, ἢ θεῶν 984
either for gods them these-things must-be-hymned most-rightly or of-gods
εἰκόνας ὡς ἀγάλματα ὑπολαβεῖν γεγονέναι, θεῶν αὐτῶν
images as statues to-suppose to-have-come-about of-gods themselves
ἐργασαμένων· οὐ γὰρ ἀνοήτων γε οὐδὲ βραχέος ἀξίων,
having-made not for of-foolish at-least nor of-little worth
ἀλλ' ὅπερ εἰρήκαμεν, τούτων ἡμῖν θάτερα θετέα, τὰ
but which-very we-have-said of-these to-us the-one must-be-set the
δὲ τεθέντα τιμητέον πάντων ἀγαλμάτων διαφερόντως·
and having-been-set must-be-honored of-all statues exceptionally
οὐ γὰρ μήποτε φανῇ καλλίω καὶ κοινότερα συμπάντων
not for ever will-appear finer and more-common of-all
ἀνθρώπων ἀγάλματα, οὐδ' ἐν διαφέρουσιν τόποις ἱδρυμένα,
humans statues nor in differing places set-up
καθαριότητι καὶ σεμνότητι καὶ συμπάσῃ ζωῇ διαφέροντα
in-purity and in-dignity and in-all-together life differing
ἢ ταύτῃ ὡς πάντῃ ταύτῃ γεγένηται. νῦν οὖν δὴ περὶ
than this as in-every-way this has-come-about now then indeed about
θεῶν ἐγχειρῶμεν τό γε τοσοῦτον, τὰ δύο κατιδόντες
gods let-us-take-in-hand the at-least so-much the two having-perceived
ζῷα ὁρατὰ ἡμῖν, ἃ φαμεν ἀθάνατον, τὸ δὲ γήινον ἅπαν
animals visible to-us which we-say immortal the but earthly all
θνητὸν γεγονέναι, τὰ τρία τὰ μέσα τῶν πέντε τὰ μεταξὺ
mortal to-have-become the three the middle of-the five the between
τούτων σαφέστατα κατὰ δόξαν τὴν ἐπιεικῆ γεγονότα
these most-clearly according-to opinion the fair having-become

πειραθῆναι λέγειν. αἰθέρα μὲν γὰρ μετὰ τὸ πῦρ θῶμεν,
to-try to-tell ether indeed for after the fire let-us-set
ψυχὴν δ' ἐξ αὐτοῦ τιθῶμεν πλάττειν ζῷα δύναμιν ἔχοντα,
soul and from it let-us-set to-mold animals power having
ὥσπερ τῶν ἄλλων γενῶν, τὸ πολὺ μὲν τῆς αὐτοῦ φύσεως,
as of-the other kinds the most indeed of-the its-own nature
τὰ δὲ σμικρότερα συνδέσμου χάριν ἐκ τῶν ἄλλων
the and smaller of-bond for-the-sake from the other
γενῶν· μετὰ δὲ τὸν αἰθέρα ἐξ ἀέρος πλάττειν τὴν ψυχὴν
kinds after and the ether from air to-mold the soul
γένος ἕτερον ζῴων, καὶ τὸ τρίτον ἐξ ὕδατος. πάντα δὲ
kind other of-animals and the third from water all and
δημιουργήσασαν ταῦτα ψυχὴν ζῴων εἰκὸς ὅλον οὐρανὸν
having-fashioned these-things soul of-animals likely whole heaven
ἐμπλῆσαι, χρησαμένην πᾶσι τοῖς γένεσι κατὰ δύναμιν,
to-fill having-used all the kinds according-to power
πάντων μὲν μετόχων τοῦ ζῆν γεγονότων· δεύτερα δὲ καὶ
all indeed partakers of-the to-live having-become second but and
τρίτα καὶ τέταρτα καὶ πέμπτα, ἀπὸ θεῶν τῶν φανερῶν
third and fourth and fifth from gods the visible
ἀρξάμενα γενέσεως, εἰς ἡμᾶς τοὺς ἀνθρώπους ἀποτελευτᾶν.
having-begun of-generation to us the humans to-end
e θεοὺς μὲν δή, Δία τε καὶ Ἥραν καὶ τοὺς ἄλλους πάντας,
gods indeed indeed Zeus both and Hera and the others all
ὅπῃ τις ἐθέλει, ταύτῃ κατὰ τὸν αὐτὸν τιθέσθω
in-whatever-way anyone wishes in-this-way according-to the same let-him-set
νόμον καὶ πάγιον ἐχέτω τοῦτον τὸν λόγον· θεοὺς δὲ δὴ
law and fixed let-him-hold this the account gods but indeed
τοὺς ὁρατούς, μεγίστους καὶ τιμιωτάτους καὶ ὀξύτατον
the visible greatest and most-honored and most-sharply
ὁρῶντας πάντῃ, τοὺς πρώτους τὴν τῶν ἄστρων φύσιν
seeing in-every-way the first the of-the stars nature

λεκτέον καὶ ὅσα μετὰ τούτων αἰσθανόμεθα γεγονότα,
must-be-said and as-many-as with these we-perceive having-come-about
μετὰ δὲ τούτους καὶ ὑπὸ τούτοις ἑξῆς δαίμονας, ἀέριον δὲ
after and these and under these in-order daemons airy and
γένος, ἔχον ἕδραν τρίτην καὶ μέσην, τῆς ἑρμηνείας αἴτιον,
kind having seat third and middle of-the interpretation cause
εὐχαῖς τιμᾶν μάλα χρεὼν χάριν τῆς εὐφήμου διαπορείας.
with-prayers to-honor very needful for-the-sake-of the auspicious passage

VI · THE EIGHT POWERS

Ether and air daemons know our thoughts, love the good, and, feeling pain as the god does not, hate the bad; they carry word between men and gods. Water's demigods are seen dimly. Meetings with them founded temples; no lawgiver may innovate in worship or slight the visible gods. The eight sister powers, sun, moon, fixed stars, and five more, are equal gods; their student is happiest.

ΑΤΗ. τῶν δὲ δύο τούτων ζῴων, τοῦ τ' ἐξ αἰθέρος ἐφεξῆς 985
of-the and two these animals of-the both from ether next
τε ἀέρος ὄν, διορώμενον ὅλον αὐτῶν ἑκάτερον εἶναι —
both of-air being seen-through whole of-them each to-be
παρὸν δὴ πλησίον οὐ κατάδηλον ἡμῖν γίγνεσθαι —
being-present indeed near not evident to-us to-become
μετέχοντα δὲ φρονήσεως θαυμαστῆς, ἅτε γένους ὄντα
partaking and of-prudence wonderful since of-kind being
εὐμαθοῦς τε καὶ μνήμονος, γιγνώσκειν μὲν σύμπασαν
quick-to-learn both and of-good-memory to-know indeed all-together
τὴν ἡμετέραν αὐτὰ διάνοιαν λέγωμεν, καὶ τόν τε καλὸν
the our they thought let-us-say and the both fine
ἡμῶν καὶ ἀγαθὸν ἅμα θαυμαστῶς ἀσπάζεσθαι καὶ τὸν
of-us and good at-once wonderfully to-welcome and the

σφόδρα κακὸν μισεῖν, ἅτε λύπης μετέχοντα ἤδη — θεὸν
very bad to-hate since of-pain partaking already god
μὲν γὰρ δὴ τὸν τέλος ἔχοντα τῆς θείας μοίρας ἔξω
indeed for indeed the end having of-the divine lot outside
τούτων εἶναι, λύπης τε καὶ ἡδονῆς, τοῦ δὲ φρονεῖν
these to-be pain both and pleasure of-the but to-be-wise
καὶ τοῦ γιγνώσκειν κατὰ πάντα μετειληφέναι — καὶ
and of-the to-know in all to-have-partaken and
συμπλήρους δὴ ζῴων οὐρανοῦ γεγονότος, ἑρμηνεύεσθαι
full indeed of-animals heaven having-become to-interpret
πρὸς ἀλλήλους τε καὶ τοὺς ἀκροτάτους θεοὺς πάντας τε
to one-another both and the highest gods all both
καὶ πάντα, διὰ τὸ φέρεσθαι τὰ μέσα τῶν ζῴων ἐπί τε
and all-things through the to-be-carried the middle of-the animals to both
γῆν καὶ ἐπὶ τὸν ὅλον οὐρανὸν ἐλαφρᾷ φερόμενα ῥύμῃ. τὸ
earth and to the whole heaven with-light being-carried impetus the
δὲ ὕδατος πέμπτον ὂν ἡμίθεον μὲν ἀπεικάσειεν ἄν τις
and of-water fifth being demigod indeed would-liken — anyone
ὀρθῶς ἀπεικάζων ἐξ αὐτοῦ γεγονέναι, καὶ τοῦτ' εἶναι
rightly likening from it to-have-come-about and this to-be
τοτὲ μὲν ὁρώμενον, ἄλλοτε δὲ ἀποκρυφθὲν ἄδηλον
at-one-time indeed seen at-another and hidden unclear
γιγνόμενον, θαῦμα κατ' ἀμυδρὰν ὄψιν παρεχόμενον.
becoming a-wonder according-to dim sight providing
d τούτων δὴ τῶν πέντε ὄντως ὄντων ζῴων, ὅπῃ
of-these indeed the five really being animals where
τινὲς ἐνέτυχον ἡμῶν, ἢ καθ' ὕπνον ἐν ὀνειροπολίᾳ
some met-with of-us either in sleep in dreaming
προστυχόντες, ἢ κατὰ φήμας τε καὶ μαντείας λεχθέν
meeting or according-to rumors both and prophecies said
τισιν ἐν ἀκοαῖς ὑγιαίνουσιν ἢ καὶ κάμνουσιν, ἢ καὶ τελευτῇ
to-some in hearings being-healthy or also being-sick or also at-end

βίου προστυχέσι γενομένοις, ἰδίᾳ τε καὶ δημοσίᾳ δόξας
of-life meeting having-become privately both and publicly opinions
παραγενομένας, ὅθεν ἱερὰ πολλὰ πολλῶν γέγονεν, τὰ δὲ
having-arisen whence temples many of-many have-come-about the and
γενήσεται, τούτων πάντων νομοθέτης, ὅστις νοῦν κέκτηται
will-come-about of-these all lawgiver whoever mind has-acquired
καὶ τὸν βραχύτατον, οὔποτε μὴ τολμήσῃ καινοτομῶν,
even the smallest never indeed will-dare innovating
ἐπὶ θεοσέβειαν ἥτις μὴ σαφὲς ἔχει τι τρέψαι πόλιν
to piety which not clear has anything to-turn city
ἑαυτοῦ· καὶ μὴν οὐδ' ὧν ὁ πάτριος νόμος εἴρηκεν περὶ
his-own and indeed nor of-what the ancestral law has-said about
θυσιῶν ἀποκωλύσει, μηδὲν τὸ παράπαν εἰδώς, ὥσπερ οὐδ'
sacrifices will-he-prevent nothing — altogether knowing as nor
ὂν δυνατὸν εἰδέναι τῇ θνητῇ φύσει τῶν τοιούτων πέρι.
being possible to-know for-the mortal nature the such about
τοὺς δὲ ὄντως ἡμῖν φανεροὺς ὄντας θεοὺς ἆρ' οὐχ αὐτὸς
the but truly to-us visible being gods then not the-same
λόγος ἔχει κακίστους εἶναι τοὺς μὴ τολμῶντας λέγειν
argument has worst to-be those not daring to-speak
ἡμῖν καὶ φανεροὺς ποιεῖν ἀνοργιάστους τε ὄντας ἑτέρους
to-us also visible to-make uncelebrated both being other
θεοὺς καὶ τιμὰς μὴ δεχομένους τὰς προσηκούσας αὐτοῖς;
gods and honors not receiving the befitting them
νῦν δὲ δὴ συμβαίνει γιγνόμενον ἅμα τὸ τοιοῦτον·
now but indeed it-happens coming-about at-once the such
οἷον γὰρ εἴ ποτέ τις ἡμῶν ἥλιον ἢ σελήνην ἑωρακὼς ἦν 986
as for if ever anyone of-us sun or moon having-seen was
γιγνομένους ἐφορῶντάς τε ἡμᾶς πάντας, καὶ μὴ ἔφραζεν
coming-to-be overseeing both us all and not told
ἀδύνατος ὢν πῃ φράζειν, τιμῆς τε ἀμοίρους ὄντας ἅμα
unable being somehow to-tell of-honor both without-share being at-once

καὶ μὴ προθυμοῖτο τό γε αὑτοῦ μέρος, εἰς ἔντιμον χώραν
and not should-be-eager the at-least his-own part into honored place
καταφανεῖς ἄγων αὐτούς, ἑορτάς τε αὐτοῖς γίγνεσθαι
manifest leading them festivals both for-them to-come-about
ποιεῖν καὶ θυσίας, ἀπολαμβανόμενόν τε χρόνον ἑκάστοις
to-make and sacrifices setting-apart both time for-each
μειζόνων καὶ ἐλαττόνων πολλάκις ἐνιαυτῶν ὥρας διανέμειν,
of-greater and lesser often years seasons to-distribute
ἆρ᾽ οὐκ ἂν κακὸς ἑαυτῷ τε καὶ ἄλλῳ τῷ γιγνώσκοντι
then not — bad to-himself both and to-other the-one knowing
λεγόμενος ἐν δίκῃ συνεδόκει λέγεσθαί ποτ᾽ ἄν;
being-called in justice it-would-seem-agreed to-be-called ever —

CLIN. πῶς γὰρ οὔκ, ὦ ξένε; κάκιστος μὲν οὖν.
how for not O stranger worst indeed then

ATH. τοῦτο τοίνυν, ὦ Κλεινία φίλε, περὶ ἐμὲ νῦν γιγνόμενον
this then O Clinias dear about me now happening
ἴσθι φανερῶς.
know clearly

CLIN. πῶς λέγεις;
how do-you-mean

b ATH. ἴστε ὀκτὼ δυνάμεις τῶν περὶ ὅλον οὐρανὸν γεγονυίας
know eight powers of-the about whole heaven having-come-about
ἀδελφὰς ἀλλήλων, ὧν καθεώρακα ἐγώ — καὶ οὐδὲν
sisters of-one-another of-which have-observed I and nothing
μέγα διαπέπραγμαι· ῥᾴδιον γὰρ καὶ ἑτέρῳ — τούτων δ᾽
great have-I-accomplished easy for also for-another of-these and
εἰσὶ τρεῖς αὗται, μία μὲν ἡλίου, μία δὲ σελήνης, μία δὲ
are three these one indeed of-sun one and of-moon one and
τῶν ἄστρων ὧν ἐμνήσθημεν ὀλίγον ἔμπροσθεν, πέντε δὲ
of-the stars which we-mentioned little before five and
ἕτεραι. ταύτας δὴ πάσας καὶ τούτους τοὺς ἐν ταύταισιν
others these indeed all and these the in these

εἴτε αὐτοὺς ἰόντας εἴτε φερομένους ἐν ὀχήμασι πορεύεσθαι
whether themselves going or being-carried in vehicles to-go
ταύτῃ, μηδεὶς ἄλλως ποτὲ νομίσῃ πάντων ἡμῶν ὡς
in-this-way no-one otherwise ever should-think of-all us that
οἱ μὲν θεοί εἰσιν αὐτῶν, οἱ δ' οὔ, μηδ' ὡς οἱ
the-ones indeed gods are of-them the-others and not nor that the-ones
μὲν γνήσιοι, οἱ δὲ τοιοῦτοί τινες οἵους οὐδὲ θέμις
indeed legitimate the-others and such some as not-even right
εἰπεῖν ἡμῶν οὐδενί, πάντες δὲ δὴ πάντας λέγωμέν τε
to-say of-us for-no-one all but indeed all let-us-say both
καὶ φῶμεν ἀδελφούς τ' εἶναι καὶ ἐν ἀδελφαῖς μοίραις,
and declare brothers both to-be and in sisterly lots
καὶ τιμὰς ἀποδιδῶμεν μὴ τῷ μὲν ἐνιαυτόν, τῷ δὲ
and honors let-us-give not to-the-one indeed year to-the-other and
μῆνα, τοῖς δὲ μήτε τινὰ μοῖραν τάττωμεν μήτε τινὰ
month to-the-others and neither any lot let-us-assign nor any
χρόνον ἐν ᾧ διεξέρχεται τὸν αὑτοῦ πόλον, συναποτελῶν
time in which he-goes-through the his-own pole completing-with
κόσμον ὃν ἔταξεν λόγος ὁ πάντων θειότατος ὁρατόν·
cosmos which ordered reason the of-all most-divine visible
ὃν ὁ μὲν εὐδαίμων πρῶτον μὲν ἐθαύμασεν, ἔπειτα
which the indeed happy first indeed wondered-at then
δὲ ἔρωτα ἔσχεν τοῦ καταμαθεῖν ὁπόσα θνητῇ φύσει
and love had of-the learning as-much-as for-mortal nature
δυνατά, ἡγούμενος ἄρισθ' οὕτως εὐτυχέστατά τε διάξειν
possible considering best so most-fortunately both to-pass
τὸν βίον τελευτήσας τε εἰς τόπους ἥξειν προσήκοντας
the life having-died and to places to-come befitting
ἀρετῇ, καὶ μεμυημένος ἀληθῶς τε καὶ ὄντως, μεταλαβὼν
to-virtue and initiated truly both and really having-partaken

φρονήσεως εἷς ὢν μιᾶς, τὸν ἐπίλοιπον χρόνον θεωρὸς
of-prudence one being of-one the remaining time spectator
τῶν καλλίστων γενόμενος, ὅσα κατ᾽ ὄψιν, διατελεῖ.
of-the finest having-become as-much-as by sight continues

VII · NAMES OF THE PLANETS

Of the eight, the sun, the morning star, and a nameless third keep nearly one speed. Observers in Egypt and Syria, under clear skies, first named these powers after gods: the morning and evening star Aphrodite's, its companion Hermes', and the slower three Cronus', Zeus', and Ares', the reddest. The Greeks, between winter and summer, perfect what they take from barbarians and should honor these gods. The divine is not ignorant of man and wants to teach him number; soul, older than body, moves the whole, the best soul toward the good.

e ATH. νῦν δὴ τὸ μετὰ τοῦθ᾽ ἡμῖν λοιπὸν λέγειν ὅσοι τ᾽
now indeed the after this for-us remaining to-say how-many both
εἰσίν, καὶ τίνες· οὐ γὰρ μήποτε φανῶμεν ψευδεῖς. βεβαίως
they-are and which not for ever will-we-appear false firmly
δὴ διισχυρίζομαι τό γε τοσοῦτον. λέγω γὰρ πάλιν ὀκτὼ
indeed I-maintain the at-least so-much I-say for again eight
μὲν εἶναι, τῶν δὲ ὀκτὼ τρεῖς μὲν εἰρῆσθαι, πέντε
indeed to-be of-the and eight three indeed to-have-been-mentioned five
δ᾽ ἔτι λοιπάς. ἡ τετάρτη δὲ φορὰ καὶ διέξοδος ἅμα καὶ
and still remaining the fourth and movement and passage at-once and
πέμπτη τάχει μὲν ἡλίῳ σχεδὸν ἴση, καὶ οὔτε βραδυτέρα
fifth in-speed indeed with-sun nearly equal and neither slower
οὔτε θάττων τό γ᾽ ἐπίπαν. δεῖ τούτων τριῶν ὄντων
nor quicker the at-least on-the-whole it-is-needful of-these three being
τὸν νοῦν ἱκανὸν ἔχοντα ἡγεῖσθαι. λέγωμεν δὴ ταύτας
the mind sufficient having to-lead let-us-say indeed these

ἡλίου τ᾽ εἶναι καὶ ἑωσφόρου, καὶ τρίτου — ὡς μὲν ὀνόματι
of-sun both to-be and of-morning-star and of-a-third as indeed by-name
φράζειν οὐκ ἔστιν διὰ τὸ μὴ γιγνώσκεσθαι, τούτου
to-tell not is-it-possible because-of the not to-be-known of-this
δ᾽ αἴτιος ὁ πρῶτος ταῦτα κατιδὼν βάρβαρος ὤν·
and cause the first these-things having-observed barbarian being
παλαιὸς γὰρ δὴ τρόπος ἔθρεψεν τοὺς πρώτους ταῦτα 987
old for indeed custom reared the first these-things
ἐννοήσαντας διὰ τὸ κάλλος τῆς θερινῆς ὥρας, ἣν
having-noticed because-of the beauty of-the summer season which
Αἴγυπτός τε Συρία θ᾽ ἱκανῶς κέκτηται, φανεροὺς μὲν ὡς
Egypt both Syria and sufficiently possesses visible indeed as
ἔπος εἰπεῖν ἀστέρας ἀεὶ σύμπαντας καθορῶντας, ἄτε νεφῶν
a-word to-say stars always all-together observing since clouds
καὶ ὑδάτων ἀπόπροσθεν ἀεὶ τοῦ κόσμου κεκτημένους, ὅθεν
and waters far-off always of-the cosmos having whence
καὶ πανταχόσε καὶ δεῦρ᾽ ἐξήκει, βεβασανισμένα χρόνῳ
also everywhere and hither it-has-come tested by-time
μυριετεῖ τε καὶ ἀπείρῳ. διὸ θαρροῦντα χρὴ
of-ten-thousand-years both and boundless wherefore taking-heart it-is-needful
ταῦτα εἰς νόμους θέσθαι — τὸ γὰρ μὴ τίμια τὰ θεῖα
these-things into laws to-set the for not honored the divine-things
εἶναι, τὰ δὲ τίμια, σαφῶς οὐκ ἐμφρόνων — ὅτι δὲ
to-be the and honored clearly not of-sensible-men that and
οὐκ ὀνόματα ἔσχηκεν, τήν γε αἰτίαν χρὴ λέγεσθαι
not names they-have-had the at-least cause it-is-needful to-be-told
ταύτην. ἀλλὰ γὰρ ἐπωνυμίαν εἰλήφασιν θεῶν· ὁ μὲν γὰρ
this but for title they-have-received of-gods the indeed for
ἑωσφόρος ἕσπερός τε ὢν αὐτὸς Ἀφροδίτης εἶναι σχεδὸν ἔχει
morning-star evening-star both being the-same of-Aphrodite to-be nearly has
λόγον καὶ μάλα Συρίῳ νομοθέτῃ πρέπον, ὁ δ᾽ ὁμόδρομος
reason and very for-a-Syrian lawgiver fitting the and same-coursing

ἡλίῳ τε ἅμα καὶ τούτῳ σχεδὸν Ἑρμοῦ. τρεῖς δ' ἔτι φορὰς
with-sun both at-once and with-this nearly of-Hermes three and still movements
λέγωμεν ἐπὶ δεξιὰ πορευομένων μετὰ σελήνης τε καὶ ἡλίου.
let-us-tell to right going with moon both and sun
c ἕνα δὲ τὸν ὄγδοον χρὴ λέγειν, ὃν μάλιστά τις
one and the eighth it-is-needful to-tell which most anyone
ἂν κόσμον προσαγορεύοι, ὃς ἐναντίος ἐκείνοις σύμπασιν
— cosmos would-address which opposite to-those all-together
πορεύεται, οὐκ ἄγων τοὺς ἄλλους, ὡς γε ἀνθρώποις
goes not leading the others as at-least to-humans
φαίνοιτ' ἂν ὀλίγα τούτων εἰδόσιν. ὅσα δὲ ἱκανῶς
might-appear — little of-these knowing as-much-as but sufficiently
ἴσμεν, ἀνάγκη λέγειν καὶ λέγομεν· ἡ γὰρ ὄντως οὖσα
we-know necessity to-say and we-say the for really being
σοφία ταύτῃ πῃ φαίνεται τῷ καὶ σμικρὰ συννοίας
wisdom in-this-way somehow appears to-the-one also small of-understanding
ὀρθῆς θείας τε μετειληφότι. λοιποὶ δὴ τρεῖς ἀστέρες,
right divine both having-partaken remaining indeed three stars
ὧν εἷς μὲν βραδυτῆτι διαφέρων αὐτῶν ἐστι, Κρόνου
of-which one indeed in-slowness differing of-them is of-Cronus
δ' αὐτόν τινες ἐπωνυμίαν φθέγγονται· τὸν δὲ μετὰ
and it some title utter the and after
τοῦτον βραδυτῆτι λέγειν χρὴ Διός, Ἄρεως δὲ ὁ
this in-slowness to-say it-is-needful of-Zeus of-Ares and the
μετὰ τοῦτον, πάντων δὲ οὗτος ἐρυθρώτατον ἔχει χρῶμα.
after this of-all and this reddest has color
χαλεπὸν δὲ οὐδὲν τούτων κατανοῆσαί τινα φράζοντός
hard and nothing of-these to-understand anyone explaining
τινος, ἀλλὰ μαθόντα, ὡς λέγομεν, ἡγεῖσθαι δεῖ.
someone but having-learned as we-say to-consider it-is-needful

τόδε γε μὴν διανοηθῆναι χρὴ πάντ᾽ ἄνδρα Ἕλληνα, e
this at-least indeed to-consider it-is-needful every man Greek
ὡς τόπον ἔχομεν τὸν τῶν Ἑλλήνων πρὸς ἀρετὴν ἐν
that place we-have the of-the Greeks toward virtue among
τοῖς σχεδὸν ἄριστον· τὸ δ᾽ ἐπαινετὸν αὐτοῦ χρὴ
the nearly best the and praiseworthy of-it it-is-needful
λέγειν ὅτι μέσος ἂν εἴη χειμώνων τε καὶ τῆς
to-say that middle — it-would-be of-winters both and of-the
θερινῆς φύσεως, ἡ δ᾽ ὑστεροῦσα ἡμῖν εἰς τὸ θερινὸν
summer nature the and falling-short for-us to the summer
φύσις τοῦ περὶ τὸν ἐκεῖ τόπον, ὅπερ εἴπομεν, ὕστερον
nature of-the about the there place which-very we-said later
αὐτοῖς παραδέδωκεν τὸ τούτων τῶν θεῶν τοῦ κόσμου
to-them has-handed-down the of-these the gods of-the cosmos
κατανόημα. λάβωμεν δὲ ὡς ὅτιπερ ἂν Ἕλληνες βαρβάρων
understanding let-us-take and that whatever — Greeks from-barbarians
παραλάβωσι, κάλλιον τοῦτο εἰς τέλος ἀπεργάζονται·
take-over finer this to end they-work-out
καὶ δὴ καὶ περὶ τὰ νῦν λεγόμενα ταὐτὸν δεῖ 988
and indeed also about the now said-things the-same it-is-needful
διανοηθῆναι τοῦτο, ὡς χαλεπὸν μὲν πάντα τὰ τοιαῦτα
to-think this that hard indeed all the such-things
ἀναμφισβητήτως ἐξευρίσκειν, πολλὴ δ᾽ ἐλπὶς ἅμα καὶ καλὴ
indisputably to-find-out much and hope at-once and fine
κάλλιον καὶ δικαιότερον ὄντως τῆς ἐκ τῶν βαρβάρων
more-finely and more-justly really than-the from the barbarians
ἐλθούσης φήμης τε ἅμα καὶ θεραπείας πάντων τούτων τῶν
having-come report both at-once and worship of-all these the
θεῶν ἐπιμελήσεσθαι τοὺς Ἕλληνας, παιδείαις τε καὶ ἐκ
gods to-be-going-to-care-for the Greeks educations both and from
Δελφῶν μαντείαις χρωμένους καὶ πάσῃ τῇ κατὰ νόμους
Delphi oracles using and all the according-to laws

θεραπείᾳ. τόδε δὲ μηδείς ποτε φοβηθῇ τῶν Ἑλλήνων,
worship this but no-one ever should-fear of-the Greeks
ὡς οὐ χρὴ περὶ τὰ θεῖά ποτε πραγματεύεσθαι
that not it-is-needful about the divine-things ever to-busy-themselves
θνητοὺς ὄντας, πᾶν δὲ τούτῳ διανοηθῆναι τοὐναντίον,
mortal being all but in-this to-think the-opposite
ὡς οὔτε ἄφρον ἐστίν ποτε τὸ θεῖον οὔτε ἀγνοεῖ που
that neither senseless is ever the divine nor is-ignorant-of surely
τὴν ἀνθρωπίνην φύσιν, ἀλλ᾽ οἶδεν ὅτι διδάσκοντος αὐτοῦ
the human nature but knows that teaching it
συνακολουθήσει καὶ μαθήσεται τὰ διδασκόμενα. ὅτι δὲ
will-follow and will-learn the things-taught that and
διδάσκει τοῦτο αὐτὸ ἡμᾶς, μανθάνομεν δὲ ἡμεῖς ἀριθμόν
it-teaches this very us we-learn and we number
τε καὶ ἀριθμεῖν, οἶδεν δήπου. πάντων γὰρ ἀφρονέστατον
both and to-count knows surely of-all for most-senseless
ἂν εἴη τοῦτο ἀγνοοῦν· τὸ λεγόμενον γὰρ ἂν ὄντως αὐτὸ
— would-be this not-knowing the saying for — really it
αὑτὸ ἀγνοοῖ, χαλεπαῖνον τῷ δυναμένῳ μανθάνειν, ἀλλ᾽
itself would-not-know being-angry with-the being-able to-learn but
οὐ συγχαῖρον ἄνευ φθόνου διὰ θεὸν ἀγαθῷ γενομένῳ.
not rejoicing-with without envy because-of god good having-become
c λόγον δὴ καὶ πολὺν καὶ καλὸν ἔχει, τότε μέν, ὅτε
reason indeed both much and fine it-has then indeed when
περὶ θεῶν ἦν ἀνθρώποις διανοήματα πρῶτα, ὥς τε
about gods were for-humans thoughts first as both
ἐγένοντο οἷοί τε ἐγίγνοντο καὶ ὁ μὲν καὶ οἵας
they-came-to-be of-what-sort both they-became and the indeed also what-sort-of
μετεχειρίζοντο πράξεις, μὴ κατὰ νοῦν τοῖς σώφροσιν
they-handled actions not according-to mind for-the temperate
λέγεσθαι μηδὲ φίλως, μηδ᾽ ὡς οἱ δεύτεροι, ἐν οἷς
to-be-told nor dearly nor as the second among whom

πρεσβύτατα μὲν τὰ πυρὸς ἐλέγετο καὶ ὕδατος καὶ τῶν
oldest indeed the of-fire were-said and of-water and of-the
ἄλλων σωμάτων, ὕστερα δὲ τὰ τῆς θαυμαστῆς ψυχῆς,
other bodies later and the of-the wonderful soul
καὶ φορὰ κρείττων καὶ τιμιωτέρα, ἣν σῶμα εἴληχεν
and movement stronger and more-honored which body has-received
φέρειν αὐτό τε ἑαυτὸ θερμότητι καὶ ψύξεσιν καὶ πᾶσιν
to-carry itself both itself with-heat and with-chills and with-all
τοῖς τοιούτοις, ἀλλ᾽ οὐ ψυχὴ σῶμά τε καὶ ἑαυτήν· νῦν δ᾽
the such-things but not soul body both and itself now but
ὅτε λέγομεν ψυχὴν μέν, ἄνπερ ἐν σώματι γένηται, θαῦμα
when we-say soul indeed if-indeed in body it-comes-to-be wonder
οὐδὲν κινεῖν τε καὶ περιφέρειν τοῦτο καὶ ἑαυτήν, οὐδ᾽
nothing to-move both and to-carry-round this and itself nor
ἡμῖν ἀπιστεῖ ψυχὴ κατὰ λόγον οὐδένα ὡς βάρος οὐδὲν
to-us disbelieves soul according-to reason none that weight none
περιφέρειν δυναμένη. διὸ καὶ νῦν ἡμῶν ἀξιούντων, ψυχῆς
to-carry-round being-able wherefore also now us thinking-fit soul
οὔσης αἰτίας τοῦ ὅλου, καὶ πάντων μὲν τῶν ἀγαθῶν
being cause of-the whole and all indeed the goods
ὄντων τοιούτων, τῶν δὲ αὖ φλαύρων τοιούτων ἄλλων,
being such the and again bad such others
τῆς μὲν φορᾶς πάσης καὶ κινήσεως ψυχὴν αἰτίαν εἶναι
of-the indeed movement all and motion soul cause to-be
θαῦμα οὐδέν, τὴν δ᾽ ἐπὶ τἀγαθὸν φορὰν καὶ κίνησιν τῆς
wonder nothing the and toward the-good movement and motion of-the
ἀρίστης ψυχῆς εἶναι, τὴν δ᾽ ἐπὶ τοὐναντίον ἐναντίαν,
best soul to-be the and toward the-opposite opposite
νενικηκέναι δεῖ καὶ νικᾶν τὰ ἀγαθὰ τὰ μὴ τοιαῦτα.
to-have-conquered it-is-needful and to-conquer the goods the not such

The wisdom sought is piety, the greatest virtue, lacking even in the best natures through ignorance. Those rare natures, gentle, apt to learn, and retentive, if well taught, honor the gods in truth. Its learning is astronomy, not Hesiod's risings and settings but the seven circuits, prepared from youth by number, geometry of planes, and stereometry of solids, all revealing the divine order of proportion.

989 ΑΤΗ. ταῦτα ἡμῖν εἴρηται πάντα κατὰ τὴν τῶν ἀνοσίων
these-things by-us have-been-said all according-to the of-the impious
τιμωρὸν δίκην· περὶ δὲ δὴ τὸ δοκιμαζόμενον οὐχ οἷόν
avenging justice about and indeed the thing-being-tested not possible
τε ἡμῖν ἀπιστεῖν ὡς οὐ δεῖ τόν γε ἀγαθὸν σοφὸν
— for-us to-disbelieve that not it-is-needful the at-least good wise
ἡμᾶς ἡγεῖσθαι, τὴν δὲ σοφίαν ταύτην, ἣν ζητοῦμεν πάλαι,
us to-consider the but wisdom this which we-seek long-ago
ἴδωμεν ἄν ποτ' ἄρα ἐπινοήσωμεν ἢ κατὰ παιδείαν ἢ
let-us-see if ever after-all we-may-conceive either by education or
κατὰ τέχνην, ἥντινα τοῦ γιγνώσκειν ἐνδεεῖς ὄντες τῶν
by art which of-the to-know lacking being of-the
δικαίων, ἀγνώμονες ἂν εἶμεν ὄντες τοιοῦτοι. δοκοῦμεν
just-things senseless — we-would-be being such we-seem
δή μοι, καὶ λεκτέον· ἄνω γὰρ καὶ κάτω ζητῶν ᾗ
indeed to-me and it-must-be-said up for and down seeking in-which-way
μοι καταφανὴς γέγονεν, πειράσομαι δήλην ὑμῖν αὐτὴν
to-me evident it-has-become I-will-try clear to-you it
ἀποτελεῖν. τὸ δὴ μέγιστον ἀρετῆς οὐ καλῶς πραττόμενον
to-render the indeed greatest of-virtue not finely being-done
ἡμῖν γέγονεν αἴτιον, ὡς ἄρτι σημαίνειν ἐκ τῶν εἰρημένων
for-us has-become cause as just-now to-signify from the things-said
μοι σφόδρα δοκεῖ. μεῖζον μὲν γὰρ ἀρετῆς μηδεὶς ἡμᾶς
to-me greatly it-seems greater indeed for of-virtue no-one us

ποτε πείσῃ τῆς εὐσεβείας εἶναι τῷ θνητῷ γένει·
ever should-persuade than-the piety to-be for-the mortal race
τοῦτο δ' ὅτι δι' ἀμαθίαν τὴν μεγίστην ἐν ταῖς ἀρίσταις
this and that through ignorance the greatest in the best
φύσεσιν οὐ γέγονεν, λεκτέον. ἄρισται δ' εἰσὶν αἱ
natures not it-has-come-about must-be-said best and are those
χαλεπώτατα μὲν ἂν γενόμεναι, μέγιστον δὲ ὄφελος, ἂν
hardest indeed — coming-about greatest but benefit —
γίγνωνται· τά τε γὰρ τῆς βραδείας τε καὶ τῆς
if-they-come-about the-things both for of-the slow both and of-the
ἐναντίας φύσεως μετρίως ἀποδεχομένη ψυχὴ καὶ πράως,
opposite nature moderately accepting soul and gently
εὔκολος ἂν εἴη, τήν τε ἀνδρείαν ἀγαμένη, καὶ πρὸς τὸ
good-tempered — would-be the both courage admiring and toward the
σωφρονεῖν εὐπειθής, καὶ τό γε μέγιστον, ἐν ταύταις ταῖς
to-be-temperate obedient and the at-least greatest in these the
φύσεσιν δυναμένη μανθάνειν καὶ μνήμων οὖσα, εὖ μάλα
natures able to-learn and of-good-memory being very much
χαίρειν τούτοις αὐτοῖς δύναιτ' ἂν φιλομαθὴς ὥστ' εἶναι.
to-rejoice in-these themselves could — fond-of-learning so-as to-be
ταῦτα γὰρ οὔτε ῥᾴδια φύεσθαι, γενόμενά τε, καὶ 990
these-things for neither easy to-grow having-come-about both and
τροφῆς καὶ παιδείας τυχόντα ἧς δεῖ, τοὺς πλείστους
of-nurture and of-education having-obtained which it-is-needful the most
αὐτῶν καὶ χείρους κατέχειν ὀρθότατα δύναιτ' ἂν τῷ
of-them and worse to-restrain most-rightly could — by-the
φρονεῖν καὶ πράττειν καὶ λέγειν περὶ θεοὺς ἕκαστα
to-be-wise and to-do and to-say about gods each-thing
ὡς δεῖ τε καὶ ὅτε δεῖ, περὶ θυσίας τε καὶ
as it-is-needful both and when it-is-needful about sacrifices both and
καθαρμοὺς τῶν περὶ θεούς τε καὶ ἀνθρώπους, οὐ σχήμασι
purifications of-the about gods both and humans not by-forms

τεχνάζοντας, ἀλλὰ ἀληθείᾳ τιμῶντας ἀρετήν, ὃ δὴ
contriving but by-truth honoring virtue which indeed
καὶ μέγιστόν ἐστι συμπάντων πάσῃ τῇ πόλει. τοῦτο δὴ
also greatest is of-all-together for-all the city this indeed
οὖν τὸ μέρος εἶναί φαμεν φύσει κυριώτατον καὶ δυνατὸν
then the part to-be we-say by-nature most-sovereign and able
ὡς οἷόν τε κάλλιστα καὶ ἄριστα μαθεῖν, εἰ διδάσκοι τις.
as possible — most-finely and best to-learn if should-teach anyone
ἀλλ' οὐδ' ἂν διδάξειεν, εἰ μὴ θεὸς ὑφηγοῖτο· εἴ τ' οὖν
but not-even — would-he-teach if not god should-guide if both then
διδάσκοι, κατὰ τρόπον δὲ μὴ δρῷ τὸ τοιοῦτον, κρεῖττον
he-should-teach according-to way but not does the such better
μὴ μανθάνειν. ὅμως δ' ἐκ τῶν νῦν λεγομένων ἀνάγκη
not to-learn nevertheless and from the now said necessity
μαθεῖν ταῦτα καὶ ἐμὲ λέγειν τὴν τοιαύτην τε καὶ ἀρίστην
to-learn these-things also me to-say the such both and best
φύσιν. πειρώμεθα δὴ τῷ τε λόγῳ διεξελθεῖν ἅ
nature let-us-try indeed by-the both argument to-go-through what-things
τ' ἐστὶν καὶ οἷα καὶ ὡς δεῖ μανθάνειν, κατὰ
both are and of-what-sort and how it-is-needful to-learn according-to
δύναμιν τήν τ' ἐμὴν τοῦ λέγοντος καὶ τὴν τῶν δυναμένων
power the both my of-the speaker and the of-those being-able
εἰσακοῦσαι, θεοσεβείας ᾧτινι τρόπῳ τις τίνα μαθήσεται.
to-listen of-piety in-what way anyone what will-learn
b σχεδὸν μὲν οὖν ἐστιν ἄτοπον ἀκούσαντι, τὸ δ' ὄνομα αὐτοῦ
nearly indeed then it-is strange to-one-hearing the but name of-it
λέγομεν ἡμεῖς γε, ὅ τις οὐκ ἄν ποτε δόξειεν δι'
we-say we at-least which anyone not — ever would-think through
ἀπειρίαν τοῦ πράγματος — ἀστρονομίαν — ἀγνοεῖ τε ὅτι
inexperience of-the matter astronomy is-ignorant both that
σοφώτατον ἀνάγκη τὸν ἀληθῶς ἀστρονόμον εἶναι, μὴ τὸν
wisest necessity the truly astronomer to-be not the-one

καθ' Ἡσίοδον ἀστρονομοῦντα καὶ πάντας τοὺς τοιούτους,
according-to Hesiod astronomizing and all the such
οἷον δυσμάς τε καὶ ἀνατολὰς ἐπεσκεμμένον, ἀλλὰ τὸν τῶν
such-as settings both and risings having-examined but the-one of-the
ὀκτὼ περιόδων τὰς ἑπτὰ περιόδους, διεξιούσης τὸν αὑτῶν
eight circuits the seven circuits going-through the their-own
κύκλον ἑκάστης οὕτως ὡς οὐκ ἂν ῥᾳδίως ποτὲ πᾶσα φύσις
circle of-each so as not — easily ever every nature
ἱκανὴ γένοιτο θεωρῆσαι, μὴ θαυμαστῆς μετέχουσα φύσεως.
sufficient might-become to-behold not wonderful partaking nature
ὃ νῦν εἰρήκαμεν ἐροῦμέν τε, ὥς φαμεν, ὅπῃ δεῖ τε
which now we-have-said we-will-say both as we-say where it-is-needful both
καὶ ὅπως χρεὼν μανθάνειν· πρῶτον δ' ἡμῖν τόδε λεγέσθω.
and how needful to-learn first and to-us this let-it-be-said
σελήνη μὲν περίοδον τὴν αὑτῆς τάχιστα διέξεισιν, ἄγουσα 991
moon indeed circuit the its-own most-quickly goes-through bringing
μῆνα καὶ πανσέληνον πρώτην· δεύτερον δὲ κατανοεῖν
month and full-moon first second and to-understand
δεῖ τὸν ἥλιον, τροπὰς ἄγοντα διὰ πάσης τῆς αὑτοῦ
it-is-needful the sun solstices bringing through all the its-own
περιόδου, καὶ τούτῳ τοὺς συνδρόμους. ἵνα δὲ μὴ πολλάκις
circuit and with-this the running-with so-that but not often
ταὐτὰ περὶ τῶν αὐτῶν διαλεγώμεθα, τὰς ἄλλας ὅσας
the-same-things about the same we-converse the others as-many-as
ἐν τῷ πρόσθεν διεξήλθομεν ὁδοὺς τούτων οὐ ῥᾴδιον
in the before we-went-through roads of-these not easy
συννοεῖν, ἐπὶ δὲ ταῦτα παρασκευάζοντας φύσεις οἵας
to-understand for and these-things preparing natures such-as
δυνατὸν εἶναι, χρεὼν πολλὰ προδιδάσκοντα καὶ ἐθίζοντα
possible to-be needful many-things teaching-beforehand and accustoming
ἀεὶ διαπονήσασθαι παῖδα ὄντα καὶ νεανίσκον. διὸ
always to-labor-through child being and young-man wherefore

μαθημάτων δέον ἂν εἴη· τὸ δὲ μέγιστόν τε καὶ πρῶτον
of-learnings needful — would-be the and greatest both and first
καὶ ἀριθμῶν αὐτῶν ἀλλ᾽ οὐ σώματα ἐχόντων, ἀλλὰ
and of-numbers themselves but not bodies having but
ὅλης τῆς τοῦ περιττοῦ τε καὶ ἀρτίου γενέσεώς τε καὶ
of-whole the of-the odd both and even generation both and
δυνάμεως, ὅσην παρέχεται πρὸς τὴν τῶν ὄντων φύσιν.
power as-much-as it-provides toward the of-the beings nature
ταῦτα δὲ μαθόντι τούτοις ἐφεξῆς ἐστιν ὃ καλοῦσι
these-things and to-one-having-learned to-these next is what they-call
μὲν σφόδρα γελοῖον ὄνομα γεωμετρίαν, τῶν οὐκ ὄντων
indeed very laughable name geometry of-the not being
δὲ ὁμοίων ἀλλήλοις φύσει ἀριθμῶν ὁμοίωσις πρὸς τὴν
and similar to-one-another by-nature numbers likening toward the
τῶν ἐπιπέδων μοῖραν γεγονυῖά ἐστιν διαφανής· ὃ δὴ
of-the planes portion having-become is clear which indeed
θαῦμα οὐκ ἀνθρώπινον ἀλλὰ γεγονὸς θεῖον φανερὸν ἂν
a-wonder not human but having-become divine evident —
γίγνοιτο τῷ δυναμένῳ συννοεῖν. μετὰ δὲ ταύτην τοὺς
would-become to-the-one being-able to-understand after and this the
τρὶς ηὐξημένους καὶ τῇ στερεᾷ φύσει ὁμοίους· τοὺς δὲ
thrice increased and to-the solid nature similar the and
ἀνομοίους αὖ γεγονότας ἑτέρᾳ τέχνῃ ὁμοιοῖ, ταύτῃ ἣν
dissimilar again having-become by-another art it-likens by-this which
δὴ στερεομετρίαν ἐκάλεσαν οἱ προστυχεῖς αὐτῇ γεγονότες·
indeed stereometry called those meeting-with it having-been
ὃ δὲ θεῖόν τ᾽ ἐστὶν καὶ θαυμαστὸν τοῖς ἐγκαθορῶσί τε
which and divine both is and wonderful to-those looking-into both
καὶ διανοουμένοις ὡς περὶ τὸ διπλάσιον ἀεὶ στρεφομένης
and thinking how about the double always turning

τῆς δυνάμεως καὶ τῆς ἐξ ἐναντίας ταύτῃ καθ' ἑκάστην
the power and the from opposite to-this according-to each
ἀναλογίαν εἶδος καὶ γένος ἀποτυποῦται πᾶσα ἡ φύσις.
proportion form and kind is-stamped all the nature

IX · THE NOCTURNAL COUNCIL

The doubling ratios and the means of six and twelve give harmony and rhythm. Each study, learned by questioning, is referred to one bond of number, harmony, and the stars; whoever holds the soul older than body sees all is full of gods. Who grasps this is wisest and, after death, one and blessed. Only such few are happy; the law gives them the highest offices when old and summons the nocturnal council to this wisdom.

ΑΤΗ. ἡ μὲν δὴ πρώτη τοῦ διπλασίου κατ' ἀριθμὸν b
the indeed indeed first of-the double according-to number
ἓν πρὸς δύο κατὰ λόγον φερομένη, διπλάσιον δὲ ἡ
one to two according-to ratio moving double and the
κατὰ δύναμιν οὖσα· ἡ δ' εἰς τὸ στερεόν τε καὶ ἁπτὸν
according-to power being the and into the solid both and tangible
πάλιν αὖ διπλάσιον, ἀφ' ἑνὸς εἰς ὀκτὼ διαπορευθεῖσα·
again in-turn double from one to eight having-passed
ἡ δὲ διπλασίου μὲν εἰς μέσον, ἴσως δὲ τοῦ ἐλάττονος
the and of-double indeed into middle equally and than-the smaller
πλέον ἔλαττόν τε τοῦ μείζονος, τὸ δ' ἕτερον τῷ αὐτῷ
more less both than-the greater the and other by-the same
μέρει τῶν ἄκρων αὐτῶν ὑπερέχον τε καὶ ὑπερεχόμενον —
part of-the extremes themselves exceeding both and being-exceeded
ἐν μέσῳ δὲ τοῦ ἓξ πρὸς τὰ δώδεκα συνέβη τό τε
in middle and of-the six to the twelve happened the both
ἡμιόλιον καὶ ἐπίτριτον — τούτων αὐτῶν ἐν τῷ μέσῳ
one-and-a-half and four-thirds of-these themselves in the middle

ἐπ᾽ ἀμφότερα στρεφομένη τοῖς ἀνθρώποις σύμφωνον
to both turning to-the humans concordant
χρείαν καὶ σύμμετρον ἀπενείματο παιδιᾶς ῥυθμοῦ τε καὶ
use and commensurate distributed of-play of-rhythm both and
ἁρμονίας χάριν, εὐδαίμονι χορείᾳ Μουσῶν δεδομένη.
of-harmony for-the-sake by-happy dance of-Muses given
c ταῦτα μὲν οὖν δὴ ταύτῃ γιγνέσθω τε καὶ ἐχέτω
these-things indeed then indeed in-this-way let-them-come-about both and let-them-be
σύμπαντα· τὸ δ᾽ ἐπὶ τούτοις τέλος, εἰς θείαν γένεσιν ἅμα
all-together the and upon these end to divine generation at-once
καὶ τὴν τῶν ὁρατῶν καλλίστην τε καὶ θειοτάτην φύσιν
and the of-the visible finest both and most-divine nature
ἰτέον, ὅσην ἀνθρώποις θεὸς ἔδωκεν κατιδεῖν, ἣν
one-must-go as-much-as to-humans god gave to-behold which
οὔποτε ἄνευ τῶν νῦν διειρημένων μὴ κατιδὼν ἐπεύξηταί
never without the now distinguished not having-beheld should-boast
τις ῥᾳστώνῃ παραλαβεῖν. πρὸς τούτοις δὲ τὸ καθ᾽ ἓν
anyone with-ease to-take-up besides these and the by one
τῷ κατ᾽ εἴδη προσακτέον ἐν ἑκάσταις ταῖς συνουσίαις,
to-the by forms must-be-applied in each the conversations
ἐρωτῶντά τε καὶ ἐλέγχοντα τὰ μὴ καλῶς ῥηθέντα· πάντως
asking both and refuting the not finely said in-every-way
γὰρ καλλίστη καὶ πρώτη βάσανος ἀνθρώποις ὀρθῶς
for finest and first test for-humans rightly
γίγνεται, ὅσαι δὲ οὐκ οὖσαι προσποιοῦνται, ματαιότατος
becomes as-many-as but not being pretend most-vain
πόνος ἁπάντων. ἔτι δὲ τὴν ἀκρίβειαν τοῦ χρόνου ἡμῖν
toil of-all further and the exactness of-the time by-us
ληπτέον, ὡς ἀκριβῶς ἀποτελεῖ πάντα τὰ κατ᾽ οὐρανὸν
must-be-grasped how exactly it-accomplishes all the in heaven
γιγνόμενα, ἵν᾽ ὁ πιστεύσας ὡς ὁ λόγος ἀληθὴς
happening so-that the-one having-believed that the argument true

γέγονεν ὅτι πρεσβύτερόν τ᾽ ἐστὶν ἅμα καὶ θειότερον ψυχὴ
has-become that older both is at-once and more-divine soul
σώματος, ἡγήσαιτ᾽ ἂν παγκάλως τε καὶ ἱκανῶς εἰρῆσθαι
than-body would-consider — very-finely both and sufficiently to-have-been-said
τὸ θεῶν εἶναι πάντα πλέα καὶ μηδέποτε λήθῃ μηδὲ
the of-gods to-be all-things full and never by-forgetfulness nor
ἀμελείᾳ τῶν κρειττόνων ἡμᾶς παρωλιγωρῆσθαι.
by-neglect of-the stronger us to-have-been-slighted
νοητέον δ᾽ ἐστὶν περὶ πάντα τὰ τοιαῦτα τόδε, ὡς, e
must-be-understood and it-is about all the such-things this that
ἐὰν μέν τις ἕκαστα τούτων ὀρθῶς λαμβάνῃ, μέγ᾽ ὄφελος
if indeed anyone each of-these rightly grasps great benefit
γίγνεται τῷ παραλαμβάνοντι κατὰ τρόπον, εἰ δὲ μή,
becomes to-the-one taking-it-up according-to way if but not
θεὸν ἄμεινον ἀεὶ καλεῖν· ὁ δὲ τρόπος ὅδε — ἀνάγκη γὰρ
god better always to-call the and way this necessity for
τό γε τοσοῦτον φράζειν — πᾶν διάγραμμα ἀριθμοῦ τε
the at-least so-much to-tell every diagram of-number both
σύστημα καὶ ἁρμονίας σύστασιν ἅπασαν τῆς τε τῶν ἄστρων
system and of-harmony constitution all of-the both of-the stars
περιφορᾶς τὴν ὁμολογίαν οὖσαν μίαν ἁπάντων ἀναφανῆναι
revolution the agreement being one of-all to-be-revealed
δεῖ τῷ κατὰ τρόπον μανθάνοντι, φανήσεται δέ,
it-is-needful to-the-one according-to way learning it-will-appear and
ἄν, ὃ λέγομεν, ὀρθῶς τις εἰς ἓν βλέπων μανθάνῃ —
if what we-say rightly anyone to one looking learns
δεσμὸς γὰρ πεφυκὼς πάντων τούτων εἷς ἀναφανήσεται 992
bond for being-by-nature of-all these one will-be-revealed
διανοουμένοις — εἰ δ᾽ ἄλλως πως ταῦτα μεταχειριεῖταί
to-those-thinking if but otherwise somehow these-things will-handle
τις, τύχην δεῖ καλεῖν, ὥσπερ καὶ λέγομεν. οὐ γὰρ
anyone chance it-is-needful to-call as also we-say not for

ἄνευ γε τούτων μήποτέ τις ἐν πόλεσιν εὐδαίμων
without at-least these ever anyone in cities happy
γένηται φύσις, ἀλλ᾽ οὗτος ὁ τρόπος, αὕτη ἡ τροφή, ταῦτα
may-become nature but this the way this the nurture these
τὰ μαθήματα· εἴτε χαλεπὰ εἴτε ῥᾴδια, ταύτῃ πορευτέον.
the learnings whether hard or easy in-this-way one-must-go
ἀμελῆσαι δὲ οὐ θεμιτόν ἐστιν θεῶν, καταφανοῦς γενομένης
to-neglect but not right is of-gods evident having-become
τῆς πάντων αὐτῶν κατὰ τρόπον λεγομένης φήμης
the of-all of-them according-to way told report
εὐτυχοῦς. τὸν δὲ σύμπαντα ταῦτα οὕτως εἰληφότα, τοῦτον
fortunate the-one and all-together these-things so having-grasped this-one
λέγω τὸν ἀληθέστατα σοφώτατον· ὃν καὶ διισχυρίζομαι
I-call the most-truly wisest whom also I-maintain
παίζων καὶ σπουδάζων ἅμα, ὅτε θανάτῳ τις τῶν τοιούτων
jesting and being-earnest at-once when by-death anyone of-the such
τὴν αὑτοῦ μοῖραν ἀναπλήσει, σχεδὸν ἐάνπερ ἔτ᾽ ἀποθανὼν
the his-own lot will-fill nearly if-indeed still having-died
ᾖ, μήτε μεθέξειν ἔτι πολλῶν τότε καθάπερ νῦν αἰσθήσεων,
he-be neither will-partake still of-many then as now perceptions
μιᾶς τε μοίρας μετειληφότα μόνον καὶ ἐκ πολλῶν ἕνα
of-one both lot having-partaken only and from many one
γεγονότα, εὐδαίμονά τε ἔσεσθαι καὶ σοφώτατον ἅμα καὶ
having-become happy both will-be and wisest at-once and
μακάριον, εἴτε τις ἐν ἠπείροις εἴτ᾽ ἐν νήσοις μακάριος
blessed whether anyone on mainlands or on islands blessed
ὢν ζῇ, κἀκεῖνον μεθέξειν τῆς τοιαύτης ἀεὶ τύχης, κεἴτε
being lives also-that-one will-partake of-the such always fortune and-whether
δημοσίᾳ τις ἐπιτηδεύσας ταῦτα εἴτε ἰδίᾳ διαβιῷ, τὰ
publicly anyone having-practiced these-things or privately lives-through the
αὐτὰ καὶ ὡσαύτως αὐτὸν πράξειν παρὰ θεῶν.
same-things and likewise him will-fare from gods

ὃ δὲ κατ᾽ ἀρχάς τε ἐλέγομεν, καὶ νῦν αὐτὸς πάρεστι λόγος d
what and at beginnings both we-said and now the-same is-present account
ἀληθὴς ὄντως, ὡς οὐ δυνατὸν ἀνθρώποις τελέως μακαρίοις
true really that not possible for-humans completely blessed
τε καὶ εὐδαίμοσι γενέσθαι πλὴν ὀλίγων, ἔστιν ταῦτα
both and happy to-become except few it-is these-things
ὀρθῶς εἰρημένα· ὁπόσοι γὰρ θεῖοι καὶ σώφρονες ἅμα τῆς
rightly said as-many-as for divine and temperate at-once of-the
ἄλλης τε μετέχοντες ἀρετῆς φύσει, πρὸς δὲ τούτοις ὅσα
other both partaking virtue by-nature besides and these as-many-as
μαθήματος ἔχεται μακαρίου πάντα εἰληφότες — ἃ δ᾽ ἔστιν
of-learning hold blessed all having-grasped what and it-is
εἰρήκαμεν — τούτοισιν μόνοις τὰ τοῦ δαιμονίου σύμπαντα
we-have-said to-these alone the of-the divine all-together
ἱκανῶς εἴληχέ τε καὶ ἔχει. τοῖς μὲν οὖν ταῦτα οὕτω
sufficiently has-fallen both and holds to-those indeed then these-things so
διαπονήσασιν ἰδίᾳ λέγομεν καὶ δημοσίᾳ κατὰ νόμον
having-labored-through privately we-say and publicly according-to law
τίθεμεν, εἰς πρεσβύτου τέλος ἀφικομένοις τὰς μεγίστας ἀρχὰς
we-set to of-an-old-man end having-come the greatest offices
παραδίδοσθαι δεῖν, τοὺς δ᾽ ἄλλους τούτοις συνεπομένους
to-be-handed-over to-be-needful the and others these following
εὐφημεῖν πάντας θεοὺς ἅμα καὶ πάσας, καὶ τὸν νυκτερινὸν
to-hymn all gods at-once and all-goddesses and the nocturnal
σύλλογον ἐπὶ ταύτην τὴν σοφίαν ἱκανῶς γνόντας τε καὶ
council to this the wisdom sufficiently having-known both and
δοκιμάσαντας ἡμᾶς ὀρθότατα πάντας παρακαλεῖν.
having-tested us most-rightly all to-summon