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Plato
Charmides, Laches and Lysis

Newhall
THE

CHARMIDES, LACHES, AND LYSIS

OF

PLATO

EDITED BY

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PREFACE.

Among the dialogues of Plato, whose literary excellence might lead to their selection for reading in college, the Symposium and Phaedrus are hardly suitable for the classroom, the Gorgias and Republic are too long, and the Phaedo too abstruse, while others lack the charm of dramatic setting. The three dialogues, however, which are included in the present edition, seem to be free from the disadvantages just enumerated. The Charmides has been given the most extended treatment, with the hope that this dialogue may be made the center of more thorough study, though the Laches may be put in its place. The Lysis is intended for sight-reading, and is annotated accordingly. If time is short, the more abstruse portions of the Charmides, such as the treatment of the ἐπιστήμη ἐπιστήμης, may be omitted. The works which have been used in the preparation of this edition are enumerated in the Appendix. In treating the philosophic contents of the dialogues, I have followed F. Horn’s Platonstudien (Vienna, 1893) very closely, and Cron’s edition of the Laches has been freely utilized in the commentary to that dialogue. Professor Gildersleeve, moreover, has kindly made very valuable suggestions while the book was in press, and I must acknowledge my constant indebtedness to the inspiration and illumination received from this eminent scholar, who has imparted by means of the bitter root of Greek syntax a higher appreciation of the sweet fruit of Greek literature.

BARKER NEWHALL.

GAMBIER, OHIO, December 1, 1899.
References to page and line of this edition are printed, *e.g.*, 3.22.

Acknowledgment of more special indebtedness to Professor Gildersleeve is indicated by the abbreviation, Gild.
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INTRODUCTION.

PLATO.

I. LIFE.¹

Plato was born 427 B.C., and his disciples celebrated the 7th of Thargelion (May 27) as his natal day.² His father, Ariston, was descended from Codrus, the mythic king of Athens, and from the god Poseidon, while his mother, Perictione,³ was in some way related to Solon. After trying his hand at poetry, at the age of twenty he devoted himself to philosophy, under the guidance of Socrates. Soon after his master's death in 399 he began his travels, and visited Egypt, Cyrene, Italy, and Sicily. Returning to Athens in 387, he bought a house and garden near the precincts of the hero Academus, where he taught for the remaining forty years of his life. He was never married, and, what was unusual for an Athenian, took no part in public life. He died in 347, and was buried near his home. Such are the bare outlines of Plato's life, but they suffice to indicate his environment. His aristocratic birth endowed him with fine sensibilities and generous tastes, which were cultivated and perfected by a thorough education in gymnastics and mathematics, in both of which he gained distinction, in music, rhetoric, and philosophy. His extended travels broadened his vision and brought him into contact with the wisdom of other lands, while his wealth and his freedom from the cares of family and politics allowed him to devote his entire attention to literary pursuits.

II. WORKS.

In classical literature nothing but the Homeric question has caused so much discussion among scholars as the genuineness and chrono-

¹ The authority for Plato's life is Steinhart. v. App. I., C.
² This day was probably chosen because it was the festival of Delian Apollo, to whom later legends ascribed the parentage of the philosopher.
³ V. Note 3. 8.
logical order of the Platonic dialogues, and opinions are often widely at variance. The arrangement of Christ, however, with which, in the main, the following list agrees, represents a conservative mean. I. *Socratic* (before 392): Lysis, Charmides, Laches, Hippias Minor, Apology, Crito, Euthyphro, Ion. II. *Transitional* (392–380?): Protagoras, Gorgias, Meno, Euthydemus, Menexenus, Cratylus, Theaetetus, Phaedrus, Phaedo, Symposium. III. *Constructive*: Republic, Parmenides, Sophistes, Politicus, Philebus, Timaeus, Critias, Laws. The position of the dialogues in I. and III. is certain, but there is much dispute about the order of those in II. (especially the Phaedo and Phaedrus). Many scholars reject the Ion, Menexenus, and Parmenides. Besides the above list of 26 genuine dialogues, the manuscripts contain 16 others, some of them probably written by contemporaries of Plato, and also 13 letters, of which one or two are perhaps genuine.

**III. STYLE.**

It may safely be said that Plato is the greatest of Greek prose writers; for, though Aristotle may have been a greater philosopher, his extant works have no literary value, and though Demosthenes rivals Plato in his diction, the subject-matter of his orations has lost much of its interest to the modern world. Plato, however, excels both in content and form, and to-day no Greek author is so widely studied in all departments of learning. The philosopher, the literary critic, the political economist, the philologist, the pedagogue, and the moralist, all find something of value in his pages.

The ancients, too, recognized his preëminence, and the great Roman critic declared *omnia quicunque scripsert aut locuti sunt extitit et suavitate et gravitate princeps Plato* (Cic. Orat. 62, cf. Top. 1. 24). The sweetness which Cicero admired, the elegance and finish which Aristotle noticed, the grace and simplicity of his style perhaps impress the reader before anything else. It is this which leads Taine to a comparison with Correggio, and which Dionysius praises for its clearness like the most transparent stream, its fragrance like a breeze from flowery meadows (ad Cn. Pomp. 2). Even the satiric Timon (Diog. L. III. 7) likened his works to the sweet song of the cicadas hidden
INTRODUCTION.

among the trees of Academus, and his biographers fabled that bees filled his lips with honey, as he lay on the slopes of Hymettus.\(^1\) This sweetness blended with dignity\(^2\) and elevation, the "supreme serenity and smile of divine wisdom" (Cousin), justify the title "Homer of philosophers."\(^3\) Indeed so rich and full is the stream that flows softly from the Homeric source, that some declared that such would be the speech of great Zeus himself. Plato rivals the great poet also in his dramatic power, exhibited in the vivid and powerful delineation of character and the variety and beauty of his scenery. In this (\(\zeta\theta\delta\sigma\) he excels all writers, and even Demosthenes is but an imitator.\(^4\) This makes his dialogues a faithful mirror of the best Athenian society and imparts refinement by the association of the reader with cultured people. So brilliant are his pictures, so rich in color and warm with sensuous feeling that the ancients thought that, like Euripides, he must have been a painter in his younger days.\(^5\) At any rate he was once a poet; indeed, fragments of his elegies remain, and he never wholly lost his poetic character.\(^6\) It was a true dream of Socrates when he saw Apollo's swan fly from his bosom and soar singing to the clouds. The vocabulary is largely poetic (Longin. 13), and the wonderful extended similes as well as the myths, to which he resorts when dialectic fails, exhibit the power of the poet as well as of the rhetorician. The rhythms, too, are often poetic,\(^7\) yet their perfection is praised by Dionysius (De Adm. Vi, 41), and the periods are harmonious, flexible, and smooth, though judged inferior to those of Demosthenes. Parataxis is the foundation principle of his composition, and we sometimes find as many as nine or ten clauses strung together, so that we scarcely realize the periodic structure;\(^8\) yet he often blends longer sentences with shorter. Anacolutha and parentheses at times interrupt grammatical sequence and skillfully imitate the movement of conversation, while the participle and the infinitive, of which Plato, like Herodotus, is so

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\(^1\) Ael. V. H. X. 21.

\(^2\) Long. 13, Cic. Brut. 121.

\(^3\) Id. Tusc. I. 79. This combination of qualities led Cousin to compare Plato with Bossuet.

\(^4\) Dionys. Rhet. X. 2

\(^5\) v. Note 58. 31.

\(^6\) Aristotle ap. Diog. L. III. 37 μετὰ τοῦ ποιήματος καὶ πέσον λόγου.

\(^7\) Quint. IX. 4. 77 notes especially the Timaeus.

\(^8\) Demetr. de eloc. 21.
fond,\textsuperscript{1} contribute to the smooth flow of clause and sentence. Yet though the style seems so easy, it was elaborated with great care, and till the day of his death\textsuperscript{2} he revised and corrected and rearranged the words and phrases.

All these details show that Plato excelled not only in the quality but the number of his beauties (Longin. 35. 1). Simple narrative is used in the introductions and the myths, then more ornate or lofty style in the solemn discourse or extended simile, in one dialogue rapid question and answer, in another continuous dialectic, where the answers are merely formal. There is an endless variety of moods and tones, which blends gravity with vivacity, comedy with tragedy, profound reasoning with irony or satire, poetry with prose. As Chaaignet says, he makes not only his characters but his philosophy live and breathe. It is in his earlier dialogues that these literary elements are most prominent. In his later works his advancing years and maturing mind lead him to neglect somewhat the beauty of external form. The style becomes more precise and didactic, at times even heavy and obscure,\textsuperscript{3} the periods are more elaborate and the order of words less natural, the witty sallies and the poetic grace are lacking, the dramatic setting is almost lost. Moreover, the minuteness of distinction makes the style exceedingly dry and monotonous, while it causes the formation of many new words and endows others with new shades of meaning.\textsuperscript{4} Certain formulae of question and answer, certain phrases and particles, and certain verbs of saying (A. J. P. X. 470) are used for the first time, or much more frequently. There is a marked tendency to revert to Ionic and Old Attic words and forms, and to employ tragic diction. The latest works also show considerable care in the avoidance of hiatus.\textsuperscript{5}

It is beyond our province to speak of the importance, the original-

\textsuperscript{1} Engelhardt, de period. Pl struct. II., pp. 27, 29, notices that we sometimes find whole pages of infinitives.
\textsuperscript{2} Cic. de Sen. V. 13.
\textsuperscript{3} Dionys. ad Cn. Pomp. 2.
\textsuperscript{4} The Soph. and Pol. have 270, the Tim., Crit., and Laws 1492 words not used elsewhere by Plato. v. Campbell, Introd. Soph. and Pol., p. xx; Jowett and Campbell, Rep. II. 46–61.
\textsuperscript{5} Average 2–3 to a Teubner page. Blass, Att. Ber. II. 426.
ity, or the breadth of Platonic philosophy. Emerson calls his works "the Bible of the learned, out of which come all things that are still written and debated among men," and another writer says, "The philosophy of Plato rises before us as the mightiest and most permanent monument ever erected by unassisted human thought."

THE CHARMIDES, LACHES, AND LYSIS.

I. LITERARY FORM.

In the same sense that Herodotus was the father of history, Plato may be called the creator of the philosophic dialogue, and moreover he was the first to clothe it in dramatic form, so that it is, to a certain degree, the forerunner of the modern prose drama. The analogy is so well sustained by the numerous indications of time and place, by the movements and emotions of the interlocutors, and by occasional parody of style or dialect, that we see the likeness to a tragedy in the Phaedo, to a comedy in the Protagoras, we may call the Euthydemus a satyr-play, or the great Republic a tetralogy. Indeed, the Protagoras was actually put on the stage in Roman times. The action is localized sometimes in a private house (Rep., Prot.), sometimes in a public square (Euth'o), in the palaestra (Char., Lys.) or at a banquet (Sym.), in the confinement of a prison (Crito, Phaedo) or in the freedom of the country (Phaedr.), but in every case the scene is presented clearly, and the surroundings often accurately and fully described (so Char., Lys.). Time is treated with poetic freedom, and we often find anachronisms,1 of which the most famous are the dispersion of the Arcadians (385 B.C.) in the Symposium, and the bribing of Ismenias (395) in the Menon, dialogues in which Socrates (ob. 399) participates. Since the persons of the dialogue are drawn from everyday life, they seem more real than the characters of the drama itself, but as their delineation is only a means to an end, they are few in number and are not allowed to distract attention from the thought presented. Since they are typical of intellectual and moral tendencies, they have a universal and lasting value, and the lines are more subtly drawn than for the mere individual.

1 Zeller, Berlin Academy, 1873.
Plato's own rule was 

\[ \sigma \mu \iota \kappa \rho \o \tau i \mu \varepsilon \rho o s \ \varepsilon \nu \ \tau o l l \lambda \nu \lambda \varepsilon \ \lambda \gamma \nu \ \tau \varepsilon \ s \mu \mu \eta \sigma \varepsilon \omega s \]  

(Rep. 396 E). The chorus, which the later comedy discarded entirely, survives here only in the audience, whose presence is indicated by applause or by occasional comments in the mouth of a minor interlocutor, such as Chaerephon in the Gorgias. Furthermore, the dialogues have a unity of action, complete in itself and limited in extent, which distinguishes them from the continuous memoirs of Xenophon, as the dramatic representation from the historical account. It is not alone by the external form but also by the internal structure that the analogy to the drama is maintained. There are definite divisions in the dialogues which correspond roughly to the acts of a play, and these are usually marked, as in tragedy, by the entrance or retirement of an interlocutor; sometimes the change is announced beforehand (so 2.15, 10.32). The acts are not necessarily five in number, any more than in the drama, although this is usually the case (v. Analysis of Char., Lach., Lys.). At any rate within the frame of an introduction and conclusion some difficulty is developed, and then partially or completely solved. Doubt and perplexity are created in the mind, just as tragedy inspires fear and pity in the heart, that by their removal the purifying effect may be produced, which Aristotle prescribed as an essential of the tragic drama. Although in structure tragedy furnishes the model, and the irony and word-play belong to this sphere, the dialogue is closer to comedy in its tone and mode of treatment as well as in the humor, the parody, and the satire, although much more delicate and refined. As an early critic observed, Aristophanes excites our laughter, but Plato provokes a smile. We know, in fact, that he was a careful student of the great comedian, as well as of the prose mimes of the Sicilian Sophron.

Although the greatest perfection is attained in the longer dialogues, the more youthful works, like brief interludes, often exhibit many features of dramatic art. The Charmides and Lysis present the same typical Athenian scene; the young men, as eager to develop the mind as the body, leaving their athletic sports to cluster around Socrates and learn the lessons of abstruse philosophy, admiring now the wisdom of the teacher, now the beauty of the pupil. Both these dialogues are

\[ 1 \text{ Ar. Poet. ch. 7.} \]
enlivened with the same humor and adorned with the same richness of dramatic setting, but the Charmides has the more perfect form and a calm and statuesque dignity that gives somewhat the effect of sculpture (Taine). When we remember that these are perhaps the earliest works of Plato that we possess, and that he is said to have written dramas in his youth, we see that he is still under the inspiration of Dionysius, and still employs the methods of composition which were consecrated to the honor of the god. In the Laches the youthful vivacity and playfulness are lacking and the scenery is less prominent, but irony and witty repartee enliven the discussion, in spite of the more serious and earnest tone. Though the introduction of the Charmides seems long in proportion to the rest of the dialogue, it not only lays down foundation principles for the philosophic discussion (v. p. xxi), but it serves to present living examples of temperance, alike in the youthful Charmides to whom the world is yet untried, and in the more mature Socrates, who has withstood the temptations of his own perverse nature (v. Note 3. 22). So the Lysis shows us the two friends, the Laches the two generals, who, in each case, typify the virtue about to be discussed, as in the opening of the Republic we see the incarnation of justice in aged Cephalus. Finally, each of our three dialogues consists of two parts, a popular and a scientific, and each section is discussed by a person especially adapted to that mode of treatment.

II. Characters.

In the Charmides and Lysis, as in all the earlier dialogues, the chief interlocutor and the conductor of the investigation is the great teacher in whom Plato has merged his own personality, the wisest and best man of ancient times. Socrates,\(^1\) son of Sophroniscus, a sculptor, and Phaenarete, a midwife, was born about 469, and drank the fatal hemlock in the Athenian prison, May, 399. Though by birth belonging only to the middle class, he associated intimately with the most aristocratic families, as our own dialogue shows. Nor did he neglect his duties as a citizen. He fought bravely at Potidæa, Delium, and

\(^1\) The best sketch of his life is found in Grote's History of Greece, ch. 68.
Amphipolis (v. Note 30. 3); as prytanis in 406 he defended the generals returned from Arginusae; he married a wife, the famous Xanthippe, and reared children for the state. But his chief concern in life was the search for truth, everywhere, at all times, with all people, and, making mankind his study, he feared neither tyrant nor sophist, but resolutely attacked all error, conceit, and sham, that he might find the real and abiding essence.\(^1\) Barefooted at all seasons and awkward in his gait, a single dingy cloak covering a robust figure hardened to heat, cold, or fatigue, a face so ugly as to be a byword, yet showing the strength of mastered passions,\(^2\) a hard but steady drinker, playful and witty, yet devout, he had a homely eloquence that caused the hearts of young men to throb and their tears to flow, and despite his rough exterior, he was, like the king’s daughter, “all beautiful within.”\(^3\) His modesty (56. 5), real or assumed, that led him naïvely to profess his ignorance (Note 14. 5–6), and the keen and subtle irony (v. 42. 1, 46. 23, etc.), which was so powerful an instrument in his dialectic method, are his most prominent characteristics. The two principles of investigation which Aristotle ascribes to Socrates as his peculiar property are induction and definition. The first step in induction is the example, which is often drawn from the most ordinary spheres of action (Notes 18. 20, 46. 26). His refined friends objected to his vulgarity, but its familiar character added to its force, and the great teacher of Galilee consecrated it by frequent use. The usual result of the inductive example is the definition (v. Note 40. 28), which is necessary to the exact knowledge demanded by Socrates, and the dialectic portion of our dialogues is made up largely of these two elements. Since Socrates, like Christ, left no written memorial, we must depend on the testimony of his disciples, Plato and Xenophon. Though the former often blends his own thought with the conceptions of his master, and develops as well as reproduces, his powers of dramatic presentation are so great, and his appreciation so refined, that he gives a more vivid and sympathetic account, and so paints a

\(^1\) v. Notes 10. 31, 13. 11, 15. 23.

\(^2\) v. Note 3. 22.

\(^3\) The *locus classicus* for Socrates’ personality is Alcibiades’ description, Sym. 215–222.
INTRODUCTION.

truer picture than does Xenophon. Following the indications given by the earlier dialogues, we learn how eminently familiar and conversational was the language and style of Socrates. The modest litotes (Note 13. 33), the sportive fancy that led to mock solemnity (Notes 3. 22, 18. 14) or to a clever play upon words, the abundant proverbs (Note 2. 17) and the many cases of etymological construction (Note 16. 31), contribute to the familiarity of his discourse. His fondness for oaths and interjections (Note 2. 31) illustrates the same tendency. The carelessness of compact structure and the lack of grammatical consistency, which he himself confesses in the Symposium (199 B), are manifested in frequent anacolutha (Notes 4. 16, 20. 29, 42. 17) and parentheses (Note 18. 14), in the omission of conjunctions (asynodeton), and in careless repetitions (Note 4. 34), all of which imitate the movement of easy conversation.

Chaerephon's function, as in the Gorgias, is merely introductory and mediatory, and after presenting Socrates to Critias he retires from the field. He must have been nearly as old as Socrates, for he was the friend of his youth, and the same enthusiastic devotion which he displays in our dialogue led him to ask the Delphic oracle to indorse the wisdom of his master (Apol. 21 A). He was ridiculed by Aristophanes as the model Socratic pupil, and in the Gorgias he imitates his master's manner. His lean figure, his sallow face, and his hasty movements won him the nickname of "the bat." His hot temper got him into difficulty with his younger brother, but he was easily reconciled (Mem. II. 3). He did not survive his friend and teacher.

Critias and Charmides were both near relatives of Plato, the former being his mother's cousin, the latter her brother (Note 6. 8), and he was naturally disposed to present them in a favorable light. He gives Critias an honorable place in the Timaeus as well as in the dialogue that bears his name, where he relates the traditions of Athens' earliest history with such skill and learning that he wins the praise of Socrates (Tim. 20 B). In our dialogue Socrates treats him with great respect and delicately alludes to his poetic skill (11. 7). Indeed, Critias was one of the most versatile and gifted men of Athens, for he was not only successful in tragedy and elegy, but he was an able orator and historian; so the famous Αθηναίων πολιτεία in the Xenophonteian cor-
pus was ascribed to him by Böckh. He gave, moreover, such attention to abstract knowledge that he was called 'a philosopher among dilettanti, though a dilettante among philosophers.' So, although Critias is known to history as the most greedy and cruel of the Thirty Tyrants, there was a more agreeable side to his character, and this Plato wishes to bring to our notice. Critias was, however, as much devoted to the sophists as to Socrates, as appears in the Protagoras, where he mediates between them (336 E), and we may notice indications of sophistic training in our dialogue (Note 11. 30). Thus he employs longer and more artistic periods (13. 8 ff.), he is confident of success (Note 12. 23), he follows Prodicus in the distinction of synonyms (12. 12), and he refuses to acknowledge his own definition (9. 29, cf. Prot. 331 E). Moreover, he betrays his aristocratic prejudices by his preference for τὰ ἐαυτοῦ πράττειν, since if each man minds his own business, the nobles will rule and the rest must obey. Xenophon maintains that Critias frequented Socrates' society merely in order to be better equipped for his political career, and we know that when he came into power, he showed little respect for his former teacher, but rudely bade him quit his prating of artisans and shepherds, of justice and virtue, lest he suffer for it.¹ There has been an attempt to identify Callicles in the Gorgias with Critias, and the theory seems plausible. Both change ground and object to Socrates' dialectic method² or the vulgarity of his examples,³ both defend πλεονεκτεῖν,⁴ both enter the discussion suddenly at a critical moment; they entertain the same aristocratic sentiments, yet use democracy to further their ends.⁵ Still other points of similarity might be mentioned.

Charmides and Lysis belong to a class of young men⁶ of which Phaedrus is the type. Modest and retiring (59. 5), prone to blush when disconcerted (v. Note 6. 28) yet eager for discussion (58. 16–19), rich and aristocratic (6. 7, 57. 10–17), beautiful in form and pure in heart (5. 33–4, 59. 1), their fresh and buoyant natures enliven the

¹ Xen. Mem. I. 2. 37. ⁸ 11. 32, Gorg. 491 A.
³ Gorg. 489 C, 481 E. ⁵ Taine, Les jeunes gens de Platon, Essais de critique, pp. 155–197.
Platonic pages and endow them with a special grace. Charmides added to the natural advantages of his position some skill in poetry (3. 6) and was enough of an athlete to train for the Nemean games (Theag. 128 DE). It may have been in sports that he lost his fortune, for he jokes about his poverty in Xenophon's Symposium (IV. 29). There is a trace of mischievous humor in his suggestion of Critias' ignorance (10. 30–32, cf. 26. 1). Though he went with his guardian to hear the sophists (Prot. 315 A), he was one of Socrates' most devoted followers (Sym. 222 A). The philosopher urged him to enter public life (Mém. III. 7), and to overcome by a knowledge of himself the timidity which continued even into manhood. However, when actually in the political arena, he followed his aristocratic friends, was made one of the committee of Ten, who ruled the Piraeus under the Thirty, and was slain with Critias while defending the unrighteous cause (Hell. II. 4. 19).

Lysis is younger than his companions, and his conversation is full of boyish frankness and naïveté. The needless details added to his answers, his frequent oaths (ch. 4), and his mischievous desire to see his saucy cousin discomfited (63. 14), are evidences of his youth. Though he is too bashful to join the company without some excuse (59. 5), he can laugh merrily at Socrates' questions (60. 31), and becomes so interested that he answers out of turn (66. 4). Socrates, accordingly, adopts a simpler style, asks naïve questions (e.g. 60. 34), draws his examples from family life, and treats the subject more fully. We know nothing further of Lysis, nor yet of Hippothales, the sentimental lover, who wearies his friends by his poems and his eulogies, though he too can blush and change color (56. 7, 75. 4). Ctesippus is pert, impatient, at times even rude (63. 29), but he is good at heart (Phaedo 59 A). In the Euthydemus he has a more important rôle, and shows his cleverness and wit as well as his roughness.1 Menexenus is probably the same as the Menexenus who gives his name to one of the dialogues. Both he and Ctesippus were with Socrates in his last hours.

In contrast to the two other dialogues, the Laches puts the young people quite in the background, in fact, they utter scarcely a word

1 284 D, 299 E, 284 E, 288 A, 298 B to 299 E.
(29. 31), but their devotion to Socrates serves to introduce him to their parents. Though they made considerable progress under his instruction, they did not persevere in their studies, but through evil association soon lost all that they had gained (Theat. 150 DE). The old men, Lysimachus and Melesias, are so closely united as to make practically one character, and are usually addressed and mentioned together (28. 30, 35. 30, etc.). Lysimachus is rather the more energetic of the two, but he suffers from the infirmities of age (29. 18–20, 39. 23–5), and his prefatory remarks are so diffuse and verbose that he himself realizes his weakness (27. 11). His life of narrow seclusion has kept him from acquaintance with the almost omnipresent Socrates, and he has no independent views of his own. Besides, the glory of his father, the great Aristides, makes his own insignificance more apparent. Melesias, too, though a great wrestler in his youth (Meno 94 C), did nothing to equal the fame of Thucydides, his father, the statesman and opponent of Pericles, and his share in the dialogue (34. 2–28) is confined to a few brief answers. Laches and Nicias, on whom the burden of the discussion rests, were leaders of the aristocratic party and had great influence in the state. Like all men of noble birth, they admired Spartan institutions (v. Note 31. 34) and favored peace. All that we know of Laches' life is that he led an expedition to Sicily (v. Note 33. 10), served as hoplite at Delium (v. Note 30. 3), was associated with Nicias in negotiating the peace of 421 (Thuc. V. 43), and fell at Mantinea in 418. The allusion to Delium in 30. 3 and the date of Laches' death enable us to fix the time when the conversation is supposed to take place. Laches is, first of all, a practical man: he has had no experience in abstract thinking (45. 27) and cannot form a general conception, he is confident (41. 10) and hasty in his conclusions, he appeals to facts (επιστήμη; 32. 18, 38. 29), which, however, have no bearing on the question, and he is guided largely by his prejudices (cf. 31. 34). Furthermore, there is in his character a strong tendency to criticise. This appears in his first words (29. 5–9), again in the keen satire of Stesilaos (32. 24 ff.), but especially in his bitter and scornful attacks on Nicias (33. 9, 47. 1, 5, 11, 49. 25, 50. 6, 11, 19). Even Socrates does not escape (35. 23). His impatience and anger cause him twice (48. 33, 50. 24) to give up the
discussion, but he is finally reconciled (53. 30–34), and it is perhaps because he learns the most that the dialogue bears his name. Nicia, after the death of Pericles (429), was the most highly esteemed citizen of Athens, because of his integrity and piety and the generous use of his great wealth in public works and in private benefactions. As a general he took a kindly interest in the welfare of his soldiers, and by his prudence gained considerable success (Thuc. III. 51, 91, IV. 42, 53, 129), but he lacked energy, promptness, and decision, and was often hampered by superstitious fears (v. Note 48. 7). Sent to Sicily against his will in 415, after many disasters, for which he was himself largely responsible, he met his death at Syracuse in 413. Nicia presents throughout a strong contrast to Laches. Quiet, thoughtful, and mild (v. Notes 49. 34, 50. 19), he is ready to accept new ideas (30. 28), and is fond of argument. He is eminently a theorist, and restricts courage to knowledge. While Laches knows Socrates only on the battle-field, Nicia has attended his instruction as well as the lectures of the sophists (38. 7, 53. 17, 26), so that he is familiar with Socratic doctrines (46. 14) and makes better progress. Each general presents the aspect of courage that is consistent with his own experience, but it is Socrates alone that unites both qualities in his own character and presents a perfect example.

III. PHILOSOPHIC CONTENTS.

THE CHARMIDES.

A. ANALYSIS AND ABSTRACT.

I. Introduction (πρόλογος), ch. 1–6.

(a) Socrates returns from Potidaea, and, meeting some friends in the palaestra, tells them of the battle. He then inquires about the young men, and is introduced to Charmides, whose soul is as beautiful as his body (ch. 1–3). (β) Socrates poses as a physician, and offers a remedy for Charmides' headache, which must be accompanied by a charm. This consists in fair words, which will cure the soul, the source of good and evil to the body, and impart temperance. Although Critias declares that Charmides already possesses this virtue, the latter consents to submit to an examination (ch. 4–6).
II. The Definitions of Charmides (ἐπιτρατος), ch. 7–9.

(a) Being asked to define temperance, he replies that it is (1st) quietness, but he is shown that activity is often preferable to inaction, and since temperance is always desirable, this definition cannot stand (ch. 7). (b) Charmides is urged to regard his inner self rather than outward appearances, and he defines temperance as (2d) modesty. This goes deeper, but modesty is sometimes out of place, while temperance never is (ch. 8). (c) He then quotes the opinion that it is (3d) doing one's own business; but all artisans work for other people, so the definition is not clear. Critias, from whom Charmides had borrowed the statement, becomes impatient to define it, and takes his cousin's place (ch. 9).

III. The Definitions of Critias (πλοκή), ch. 10–14.

(a) Critias distinguishes "doing" and "making," for while work (making) is vulgar, (4th) doing applies only to what is good. From this it would follow that one can be temperate without knowing it, for good may be done unwittingly (ch. 10, 11). (b) This forces home to Critias the importance of knowledge, so he takes a fresh start, and declares temperance to be (5th) self-knowledge. Being asked what is the product of such knowledge, or to what object it is directed, he replies that it differs from all other sciences, for it has no external object or product, but is (6th) the knowledge of itself and of other sciences (ch. 12–14).

IV. The Discussion of Socrates (λόγος), ch. 15–22.

Taking more definite control of the conversation, Socrates considers (a) the possibility of such knowledge. If we know what we know, we must also know what we do not know. This is neither subjectively nor objectively true of other mental activities, which makes the question more perplexing (ch. 15, 16). We then pass to an examination of (b) the utility of this knowledge (18, 12), which further implies that we must know what others know and do not know. This cannot be, since temperance does not teach technical details, nor does it make learning easier. In short, we only know that we know and not know
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(19. 26) (ch. 17, 18). (c) Even if we knew what we know, it would only increase material prosperity, and it is still uncertain what kind of knowledge brings real happiness (ch. 19–21). (d) Critias then suggests (7th) the knowledge of good and evil (23. 29). But if temperance is only a knowledge of knowledge, it can have no part in specific sciences, and since all happiness comes from the knowledge of good and evil, temperance is of no practical utility (ch. 22).

V. Conclusion (καταστροφή), ch. 23, 24.

Such a conclusion is absurd, and we have failed to discover the nature of temperance; the fault must lie in Socrates' stupidity. Charmides, however, has confidence in him, and resolves to follow his guidance in the future.

Summary of the definitions proposed.

I. Superficial. (1) Quietness. (2) Modesty.

B. RESULTS OBTAINED.

In the introduction Socrates himself defines temperance as the health of the soul and the control of the body. It is the harmony of all the virtues rather than itself a single virtue (cf. Prot. 330 AB). Starting with this assumption, Socrates leads the discussion by a gradual development to the desired end. He rejects the first three definitions as insufficient, and objects to the fourth as superficial, since it lacks the knowledge which is at the basis of right action. The identification of virtue with knowledge is a genuine Socratic doctrine, and when self-knowledge is proposed, we feel that we are on the right track. The discussion of the knowledge of knowledge consumes so much time that it seems more important than it really is. Plato, however, by leaving the investigation unfinished, shows clearly that this course will not lead us to the truth, and Socrates declares (21. 30)

1 46. 14–15, Mem. III. 9. 5.
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that all their labor was in vain. He here makes Critias responsible for the definition, and he himself explicitly rejects the ἐπιστήμη ἐπιστήμη-μης in the Theaetetus (200 BC). But when knowledge takes on a moral tone and is limited to the good and evil, Socrates shows by his delight (23. 29 ff., cf. Gorg. 499 B) that the goal has at last been reached, for nowhere else can true utility be found. Now we may weave the tangled threads together, joining good knowledge and the resultant good action to the health of the soul with which we began, and we gain the complete definition of temperance. The result then is only apparently negative, and as in the other earlier dialogues, the intelligent reader is left to draw the conclusion. Socrates has practically demonstrated that ἐπιστήμη ἐπιστήμης is not temperance, and his negation of success really applies to this point alone. Charmides, by his determination to follow Socrates, and Critias, by his approval of this course, show that they understand the true meaning veiled by the Socratic irony, and are satisfied with the results. Moreover, Socrates himself consents to impart temperance (26. 11), so he must have reached an understanding of its nature.

THE LACHES.

A. ANALYSIS AND ABSTRACT.

I. Introduction (πρόλογος), ch. 1–8.

(a) Lysimachus and Melesias wish their sons to have a better education than they themselves received, and ask the advice of Nicias and Laches regarding the importance of fencing (ch. 1, 2). (b) At Laches' suggestion, Socrates, as a philosopher and also a brave soldier, is invited to join their deliberations (ch. 3, 4). (c) Nicias approves of fencing, as tending to strengthen the body, prepare young men for military service, and make them more courageous (ch. 5), but (d) Laches rejects the art because the Spartans do not practise it, and fencing-masters make no better soldiers than other men, though more is expected of them (ch. 6–8).
II. Preparation and Specialization (ἐπίταυος), ch. 9-16.

(a) Socrates is asked to cast the deciding vote, but such weighty matters can only be determined by a trained man. He himself is too poor to be taught by the sophists, but the two generals should be well informed on such matters. Since, however, they disagree, they must prove their knowledge by telling who their teachers were, or whom they have taught (ch. 9-11). (b) Nicias is well acquainted with Socrates' dialectic skill, by which he gives a personal application to every discussion, while Laches has full confidence in him, because he has seen his valiant deeds (ch. 12-14). (c) Socrates now proposes that, since they wish to make the boys virtuous, they first try to discover what virtue is, or, still better, consider only the nature of courage, the part of virtue that fencing claims to produce (ch. 15-16).

III. The Definition of Laches (πλοκή), ch. 17-21.

(a) Laches declares the brave man to be one who stands in line to meet the enemy, but Socrates shows that a man may be brave even in flight, and may exhibit courage in emotion or in poverty (ch. 17-18). (b) Laches now defines courage as constancy of the soul, but, as bravery is a good thing, he is forced to limit it to reasonable constancy. This appears, however, in business and in medical practice, where there is no question of courage, and, on the other hand, the soldier who ignorantly resists superior force is braver than his skilled opponent (ch. 19, 20). (c) Laches is disgusted at his failure (ch. 21).

IV. The Definition of Nicias (λίως), ch. 22-29.

(a) Nicias now suggests that courage is the knowledge of things dangerous and safe, but Laches objects that this is also possessed by physicians and farmers. Nicias replies that, at any rate, physicians do not know whether death or recovery will be better for the sick. Only the soothsayer knows the future, says Laches, so he must be brave. Yet, says Nicias, even he does not know whether death is really an evil. Laches thinks this is all foolishness (ch. 22-24). (b) It is suggested that the brute beasts are usually considered brave, but Nicias
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replies that they are ignorant of danger, and so, merely fearless (ch. 25, 26). (ε) Socrates shows that since fear (δεος) is the expectation of coming evil, danger (τὰ δεινά) lies only in the future, and courage would be the knowledge of simply future good and evil; but since knowledge really admits of no limitation in time, the definition should read, knowledge (not of danger merely) but of all good and evil. This, however, is virtue itself, not one of its parts, and cannot stand as the definition of courage (ch. 27–29).

V. Conclusion (καταστροφή), ch. 30, 31.

Laches rejoices over Nicias' discomfiture, and commends the boys to the care of Socrates. To this Nicias agrees, though he believes that he has himself come near to the truth.

B. REMARKS.

The two definitions of Laches are practically one, for the second is only an extension of the first, a more general conception designed to meet the objections advanced by Socrates, but both are finally rejected (45. 9–10). In discussing the definition of Nicias, Socrates assumes that courage is a part of virtue, but he does not prove this, whereas the definition is introduced as Socratic, and is then amplified and improved. In fact, Socrates does not criticise the definition itself, but only its relation to the above supposition, and it is the latter which is really put to the test. If the two disagree, it does not follow that the definition is wrong, but either it or the supposition must be discarded, so that the rejection of the definition (53. 5) is manifestly illogical, and is not seriously intended. As in the Charmides and Lysis, the apparent failure is only a sort of philosophic irony, and it is expected that the reader will form the correct conclusion. Socrates says, it is true, ὁμοίως πάντες ἐν ἀπορίᾳ ἐγενόμεθα (54. 15), but only because he never raises himself above the other interlocutors, while they would not all express such confidence in him, if he had been unsuccessful. Though Laches admits his failure, Nicias, who is never ironical, claims to be right, and his definition agrees with Prot. 360 D. Moreover, he is a representative Socratic pupil (38. 7, 53. 17, 26), and can understand his master better than the rest. His definition, then, must be accepted,
and the supposition that virtue is made up of parts cannot stand. In fact, it seems to be the real purpose of the dialogue to show that virtue is single and indivisible, as the Republic and Protagoras teach, and is the knowledge of good and evil; courage is, then, only an example chosen to illustrate this truth.

The discussion, however, is felt to be incomplete (53. 25–27); it needs a better foundation (βεβαιωσις), for it is not proven that virtue is knowledge, and it needs correction (ἐπισκέψεωσις), since it does not appear what is the real nature of good and evil. These points are given full treatment in the Protagoras, so that the Laches merely serves to prepare the way for the greater dialogue.

THE LYSIS.

A. ABSTRACT AND ANALYSIS.

I. Introduction, ch. 1–3.

Socrates meets some young friends and learns of Hippothales' extravagant love. They enter a palaestra, where Socrates offers to teach Hippothales dialectic as a better means of success than poetry.

II. Socrates and Lysis, ch. 4–6.

Socrates shows Lysis that his parents' loving restraint is intended to confine him to those occupations with which he is sufficiently acquainted to be of some use. This is also true in trade and politics. Friendship is based on utility.

III. Socrates and Menexenus, ch. 7–9.

When one man loves another without return, which is the friend? Both are not, since one does not love, nor can we say neither is, for there are friends of wine, of wisdom; not the lover, nor yet the loved one, for each might be the friend of his enemy, which is absurd.

IV. Socrates, Lysis, and Menexenus, ch. 10–18.

(a) Does like love like? The bad cannot, for they are never at unity with each other. The good cannot be the friend of the good,
since like cannot add anything to like, and without benefit there is no friendship (ch. 10, 11). (b) Nor can the unlike be friends, for the good cannot love the bad (ch. 12). (c) The indifferent (neither good nor bad) is friend to the good, but only when there is an addition of the bad. So the body needs a physician only when sick (ch. 13, 14). (d) But friendship must have a reason and a purpose. So the body needs medicine for the sake of health. Yet health is not an end in itself, and we must seek that end which alone is loved for its own sake, and of which all else is but the shadow (ch. 15, 16). (e) We love the good, because it is a remedy for the adherent bad. Yet if there were no such thing as bad, we should still love the good, for there are desires which are merely indifferent (hunger). Therefore friendship is really due to the presence of desire, not to the adherence of the bad. We desire what we have lost, what belongs to us (οἰκεῖον) (ch. 17). (f) This last is true only if our own (οἰκεῖον) is different from the like (ὁμοίων), and so we assume it to be. Since we love the good and also our own, is the good identical with our own, and does the good belong to every one, or only the good to the good and the bad to the bad? The boys accept the latter alternative, and since like does not love like, the discussion has been fruitless (ch. 18).

V. Epilogue. The boys have to go home (75. 31–76. 10).

B. REMARKS.

The Lysis treats of many emotions, not of friendship alone, and their common basis is desire. The foundation thought, from which the discussion starts, is that all desire is directed toward the useful (62. 25–26), and this is repeated at the close (75. 10). The example of parents' love to children (II.) is chosen because it is extreme, and so proves the universality of the rule. 65. 15–17 shows that the parents do not seek selfish utility. Plato then demonstrates (III.) the falsity of the usual conceptions of friendship, and finally (IV.) comes to the conclusion that the good is the highest object of desire. The apparent failure of the discussion lies merely in the thoughtless answer of the boys. They forget that, as they have just said, the like is different from our own, while if the good belongs to the good, like would belong to
like, and like be the same as our own. Therefore, the good can only belong to the unlike, *i.e.* to the indifferent. If we, however, do what the boys failed to do, and admit that the good belongs to every one, we obtain a positive and logical result. The good has an absolute value, and the desire for the good is the basis not only of friendship, but of every human aspiration.

Though the Lysis seems like a comparatively slight performance, it contains the germs of all Platonic philosophy, and is closely related to several important dialogues (v. p. xxv). The nature of the good is treated more fully in the Protagoras and Gorgias; in fact, the latter work makes the same division of good, bad, and indifferent (467 E, cf. Sym. 202 B), and repeats that desire which looks beyond the present object to the final good (468 B). The Phaedrus¹ continues in a poetic form the idea that the good is our original possession, and the Symposium² studies the desires more carefully, and elaborates the conception that love arises from seeking its own, which it has lost.

There is a tradition that Socrates read the Lysis and exclaimed, "By Heracles, how many lies this young man has told about me." Although the story may be a mere invention, the elementary nature of the dialogue, both in structure and contents, makes it probable that it is the earliest of the Platonic dialogues. Certain linguistic tests (v. p. x), the beauty of its style, and its advance on the pure Socratic teaching have induced some scholars to put it much later, but statistics in such matters can only be confirmatory, not determinative: the literary excellence is characteristic of youthful fancy rather than of matured art, and in his first essay Plato may have taken steps ahead of his master, which it did not suit his purpose to take in the succeeding dialogues of the earlier period.

### IV. Chronology of the Dialogues.

The dialogues with which the Charmides has the closest affinity are the Lysis, Laches, and Protagoras. Both the dramatic form and philo-

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¹ Ast compares 66. 34 and Phr. 255 B *inter al.*
² 62. 20–9 and Sym. 205 E, 66. 20–5 and Sym. 195 B, 68. 13–19 and Sym. 186 D, 70. 26–33 and Sym. 204 A.
Sophist contents of the Lysis connect it very closely with the Charmides. In the Lysis only boys participate, and Socrates suggests their answers to them; in the Charmides a full-grown man appears, who uses his own experience and draws his own conclusions, so that the discussion is deeper and more independent. The Lysis teaches that human endeavor is not worthy in itself, but only when directed toward the highest good; the Charmides, that the sciences, which aid this endeavor, must seek the same end. In the one dialogue the good is praised, in the other the knowledge of the good. The Charmides extends the views propounded in the Lysis and must be later. The Laches also employs the same method of investigation as the Charmides. Both attack the virtues first from their external side, then pass, with a change of interlocutor (so also the Gorgias), to deeper aspects of the question; both uphold the knowledge of the good (v. 52. 32). The Laches, however, states the result more clearly, and hints at the existence of separate virtues, which the Charmides does not recognize. It thus marks the transition to the Protagoras, where the single virtues are distinguished, and by their common reference to the knowledge of good are made to prove the unity of virtue (Note 40. 31). The Lysis, Charmides, and Laches are so closely related that Christ believes they were published in one volume by Plato himself some time before 390. We cannot fix the date more precisely, for it must always remain uncertain whether Plato published anything before the death of Socrates.¹ Scholars are very evenly divided on this question, and after all it is more or less a matter of individual feeling. It is hardly likely that our dialogues were intended to serve any but a philosophic purpose, unless it be to honor the memory of Socrates. Steinhart, however, suggests that the Charmides was written in 404, in order to win back Critias and Charmides to a better life, while Teichmüller holds that Plato (about 393) is defending his relatives against the aspersions contained in Xenophon's Memorabilia. He conceives the Charmides to be a sort of criticism or recension of this work, wherein Plato also ridicules certain philosophic doctrines set forth by Xenophon (Note 12. 26). The genuineness of the Charmides, Laches,

¹ Grote (Plato, I. 328–334) gives a good summary of the arguments for the negative.
and Lysis is so generally accepted that it is hardly necessary to defend them against the attacks of Ast and Schaarschmidt, whose criticism is so severe that they accept the one only fourteen, the other only nine dialogues. Their literary excellence, their Platonic diction, and their agreement with the greater dialogues place them above suspicion. It is only fair to say, however, that the Lysis does not stand on quite so sure a footing as the Charmides and Laches.
ΧΑΡΜΙΔΗΣ

ἡ περὶ σωφροσύνης.

TIME: 432 B.C. PLACE: The palaestra of Taureas.

ΤΑ ΤΟΥ ΔΙΑΔΟΓΟΥ ΠΡΟΣΩΠΑ

ΣΩΚΡΑΤΗΣ, ΧΑΙΡΕΦΩΝ, ΚΡΙΤΙΑΣ, ΧΑΡΜΙΔΗΣ.

1. Ἡκον μὲν τῇ προτεραίᾳ ἐσπέρας ἐκ Ποτειδαίας ἀπὸ τοῦ στρατοπέδου, οἷον δὲ διὰ χρόνου ἀφιγμένος ἄσμενος ἦν ἐπὶ τὰς συνήθεις διατριβάς. καὶ δὴ καὶ εἰς τὴν Ταυρέων παλαιστραν τὴν καταυχέρα τοῦ τῆς βασίλεις ἱεροῦ εἰσήλθον, καὶ αὐτόθι κατέλαβον πάνω πολλοῖς, τοὺς μὲν καὶ ἀγνώτας 5 ἐμοί, τοὺς δὲ πλείστους γνωρίμους. καὶ με ὡς εἶδον εἰσιότα 10 ἅτα αὐτοῦ κοκκοτοῦ, εὐθὺς πάρρωθεν ἡπτάξοντο ἄλλος ἄλλοθεν. Χαιρεφῶν δὲ, ἀτε καὶ μανικὸς ὄν, ἀναπηδήσας ἐκ μέσων ἔθει πρὸς με, καὶ μου λαβώμενος τῆς χειρὸς, ὩΣ Σώκρατες, ἢ δὲ 15 οὐ, πῶς ἐσώθης ἐκ τῆς μάχης; ἄλγον δὲ πρὶν ἡμᾶς ἀπείναι μάχη ἐγεγονεὶν ἐν τῇ Ποτειδαίᾳ, ἢ ἀρτι ἦσαν οἱ τῇδε πεπυσ- μένοι. καὶ ἐγὼ πρὸς αὐτῶν ἀποκρινόμενος, Οὐτωσὶ, ἐφη, ὡς ὑδί ὀρᾶς. Καὶ μὴν ἦγγελται γε δεύρο, ἐφη, ἢ τε μάχη πάνω ἱσχυρὰ γεγονέναι καὶ ἐν αὐτῇ πολλοὺς τῶν γνωρίμων τεθνάναι. Καὶ ἐπειδεκὼς, ἢν ὡς ἐγὼ, ἀληθῆ ἀπήγγελται. 20 Παρεγένου μὲν, ἢ δὲ οὐ, τῇ μάχῃ; Παρεγενόμεθα. Δεύρο δὴ, ἐφη, καθεξόμενος ἦμιν διήγησαι· οὐ γάρ τι πω πάντα σαφῶς πεπύσμεθα. καὶ Ἰαμά με καθίζει ἄγων παρὰ Κριτίαν τὸν Καλλαίαχρον. παρακαθέξομεν ὑμῖν ἡπτάξομεν τὸν τε Κρι- τίαν καὶ τοὺς ἄλλους, καὶ διηγούμεν αὐτοῖς τὰ ἀπὸ στρα- 25 τοπέδου, ὡ τι μὲ τις ἀνέροιτο· ἡρώτων δὲ ἄλλος ἄλλο.

2. Ἐπειδὴ δὲ τῶν τοιούτων ἄδην εἰχομεν, αὖθις ἐγὼ αὐτοὺς ἀνηράτων τὰ τῇδε, περὶ φιλοσοφίας ὡς ἔχοι τὰ νῦν, περὶ
τε τῶν νέων, εἰ τινες ἐν αὐτοῖς διαφέροντες ἢ σοφία ἢ κάλλει
ἡ ἀμφοτέροις ἐγγεγονότες εἶν. καὶ ὁ Κρίτιας ἀποβλέψας
πρὸς τὴν θύραν, ἵδον τινας νεανίσκους εἰσίοντας καὶ λοιδορο-
μένους ἀλλήλους καὶ ἄλλουν ἄχλον ὁπισθὲν ἐπομενον, Περὶ
5 μὲν τῶν καλῶν, ἐφη, ὁ Σώκратες, αὐτίκα μοι δοκεῖς εἶσεθαί·
οὗτοι γὰρ τυγχάνουσιν οἱ εἰσίοντες πρόδρομοι τε καὶ ἐρασταί
ὄντες τοῦ δοκούντος καλλίστου εἶναι τά γε δὴ νῦν· φαίνεται
dὲ μοι καὶ αὐτὸς ἐγγὺς ἥδη ποὺ εἶναι προσίων. Ἡστιν δὲ, ἦν
ὁ ἐγώ, τὰς τε καὶ τοῦ; Ὀλσά τοῦ σὺ γε, ἐφη, ἀλλ' ὦττῳ ἐν
10 ἡλικία ἦν πρῶς σε ἀπιέαν, Χαρμίδην τὸν τοῦ Γλαύκωνος τοῦ
ἡμετέρου θείου ἱόν, ἐμὸν δὲ ἀνεψιον. Ἔκατα μέντοι νη Δία, ἦν
ὁ ἐγὼ· οὗ γὰρ τὰ φαίλος οὐδὲ τότε ἦν ἐτὶ πάσι οὖν, νῦν δ' ὦ
ὁμαί ποὺ εὗ μάλα ἄν ἤδη μειράκιον εἴη. Αὐτίκα, ἐφη, εἴσει
καὶ ἡλίκος καὶ οἷος γέγονεν· καὶ ἀμα ταῦτ' αὐτοῦ λέγοντος
15 ὁ Χαρμίδης εἰσέρχεται.

3. Ἐμοὶ μὲν οὖν, ὁ ἑταῖρε, οὐδὲν σταθμητόν· ἀτεχνώς γὰρ
λευκὴ στάθμη εἰμὶ πρὸς τοὺς καλοὺς· σχεδὸν γὰρ τί μοι
πάντες οἱ ἐν τῇ ἡλικίᾳ καλοὶ φαίνονται· ἀτὰρ οὖν δὴ καὶ
tότε ἐκεῖνοι ἔμοι θαυμαστὸς ἐφάνη το τὸ μέγεθος καὶ τὸ
20 κάλλος, οἱ δὲ δὴ ἄλλοι πάντες ἔραν ἔμοιγε ἑδόκουν αὐτοῦ·
oὔτως ἐκπεπληγμένοι τε καὶ τεθορυμβημένοι ἤσαν, ἦνκ' εἰσέχει·
πολλοὶ δὲ δὴ ἄλλοι ἐρασταί καὶ ἐν τοῖς ὁπισθὲν εἴποντο. καὶ
τὸ μὲν ἡμετέρον τὸ τῶν ἀνδρῶν ἤττου θαυμαστῶν ἦν· ἀλλ' ἐγὼ καὶ τοῖς παισὶ προσέχον τῶν νοῦν, ὡς οὐδεὶς ἄλλος' εἴ
25 ἐβλεπεν αὐτὸν, οὐδ' ὀστὶς σμικρότατος ἦν, ἀλλὰ πάντες
ἀπείραν ἄγαλμα ἐδέωντο αὐτὸν.

Καὶ ὁ Χαιρεφόν καλέσας με, Τί σοι φαίνεται ὁ νεανίσκος,
ἐφη, ὁ Σώκратες; οὐκ ἔπροσωπος; Ὀπερφυῶς, ἦν δ' ἐγώ.
Oὔτος μέντοι, ἐφη, εἰ ἐθέλοι ἀποδύναι, δοξεῖ σοι ἀπροσώποι
30 εἶναι· οὗτος το εἴδος πάγκαλος ἔστω. Συνέφασαν οὖν καὶ οἱ
ἄλλοι ταῦτα ταῦτα τῷ Χαιρεφόντι· καγώ, Ὁ Ῥάκλεις, ἐφην,
ὡς ἄμαχον λέγετε τῶν ἄνδρα, εἰ ἔτι αὐτῷ ἐν δὴ μόνον τυγχάνει
προσὴ σμικρὸν τι. Τί; ἐφη ὁ Κρίτιας. Εἰ τὴν ψυχὴν, ἦν
δ' ἐγώ, τυγχάνει εὐ πεφυκὼς. πρέπει δὲ που, ὁ Κρίτια,
τουοτου αυτον ειναι της γε υμεταρας δντα οικιας. 'Αλλ', ἔφη, πανυ καλος καγαθος εστιν και ταυτα. Τι ουν, ἔφην, ουκ ἀπεδύσαμεν αυτον αυτο τοτο και θεασάμεθα πρότερον του εἴδους; πάντως γάρ που τηλικοῦτος οὐν ἦδη ἔθελε διαλέγεσθαι. Καὶ πάνυ γε, ἔφη ὁ Κριτίας, ἐπεί τοι καὶ ἐστιν φιλόσοφος τε καὶ, 5 ὅς δοκεῖ ἄλλους τε καὶ ἐμαυτῷ, πάνυ ποιητικός. Τοῦτο μὲν, ἢν δ' ἐγώ, ὁ φίλε Κριτία, πόρρωθεν ἦμιν τὸ καλὸν ὑπάρχει ἀπὸ τῆς Σολωνος συγγενελας. ἀλλὰ τί οὐκ ἐπεδειξάς μοι τὸν νεανίαν καλέσας δεύρο; οὐδὲ γάρ δὴ που εἰ ἑτυγχανεν ἐτὶ νεώτερος οὐν, αἰσχρὸν δὲν ἢν αὐτῷ διαλέγεσθαι ἦμιν ἐναυτόν γε 10 σοῦ, ἐπιτρόπου τε ἀμα καὶ ἀνεψιου ὄντος. 'Αλλὰ καλῶς, ἔφη, λέγεις, καὶ καλῶμεν αὐτόν. καὶ ἀμα πρὸς τὸν ἀκόλουθον, Παῖ, ἔφη, καλει Χαρμίδην, εἰπὼν ὅτι βούλομαι αὐτὸν ἰατρῷ συστήσαι περὶ τῆς ἀσθενείας ἧς πράψῃ πρὸς με ἐλεγεν ὅτι ἀσθενοῦ. πρὸς οὖν ἐμὲ ὁ Κριτίας, Ἔναγχος τοι ἔφη βαρύνεσθαι τι τὴν 15 κεφαλῆς ἔσθεν ἀνιστάμενον· ἀλλὰ τί σε κωλύει προσποιήσασθαι πρὸς αὐτὸν ἐπιστασθαι τι κεφαλῆς φάρμακον; Οὐδέν, ἢν δ' ἐγώ· μονὸν ἐλθέτω. 'Αλλ' ἤξει, ἔφη.

4. Ὅπερ οὖν καὶ ἐγένετο. ἤκε γάρ, καὶ ἐποίησε γέλωτα τολύν· ἐκαστος γὰρ ἡμῶν τῶν καθημένων συγχωρῶν τὸν πλη- 20 σίον ἑώθει στουδῆ, ἵνα παρ' αὐτῷ καθέζοιτο, ἔως τῶν ἐπ' ἐσχάτῳ καθημένων τῶν μὲν ἀνεστήσαμεν, τὸν δὲ πλάγιον κατεβάλομεν. ο δ' ἔλθων μετὰξί ἐμοῦ τε καὶ τοῦ Κριτίου ἐκαθέζετο. ἐνταῦθα μέντοι, ὁ φίλε, ἔγω ἢδη ἦπόρουν, καὶ μου ἡ πρόσθεν θρασύτης ἐξεκέκοπτο, ἦν ἐχὼν ἔγω ὡς πάνυ ῥαδίως αὐτῷ διαλεξόμενος. 25 ἐπείδη δὲ, φράσας τοῦ Κριτίου ὅτι ἔγω εἶχν ὁ τὸ φάρμακον ἐπιστάμενος, ἐνεβλεφέν τε μοι τοῖς ὀφθαλμοῖς ἀμήχανον τι οἶον καὶ ἀνήγετο ὅτι ἐρωτήσων, καὶ οἱ ἐν τῇ παλαίστρᾳ ἄπαντες περίερρον ἡμᾶς κύκλω κομιδῆ, τότε δὴ, ὃ γενώνα, εἶδον τέ. τὰ ἐντὸς τοῦ ἴματος καὶ ἐφλεγόμην καὶ οὐκέτ' ἐν ἐμαυτῷ ἦν 30 καὶ ἐνόμισα σοφῶτατον εἶναι τοῦ Κυδίαν τὰ ἑρωτικὰ, ὅσ εἰπεν ἐπὶ καλοὶ λέγων παιδός, ἀλλὰ ἐποιηθέμενος, εὐλαβεῖσθαι μὴ κατέναντα λέοντος νεβρὸν ἐλθόντα τὸ μοιραὶ "αρείεσθαι κρεὸν· αὐτὸς γάρ μοι ἐδόκουν ὑπὸ τοῦ τοιοῦτον
θρέμματος ἐαλωκέναι. ὅμως δὲ αὐτοῖ τῷ ἐρωτήσαντος, εἰ ἐπισταλ-
μην τὸ τῆς κεφαλῆς φάρμακον, μόνης πως ἀπεκρινάμην ὅτι ἐπισταλ-
μην. Τῇ οὖν, ἦ δὲ ὦσ, ἔστιν; καὶ ἐγὼ εἶπον ὅτι αὐτὸ-
μὲν εἰῆ φύλλων τι, ἐπφδη δὲ τις ἐπὶ τῷ φαρμάκῳ εἶῃ, ἦν 5 εἰ μὲν τις ἐπάδοι ἀμα καὶ χρότο αὐτῷ, παντάπασιν υγίαι τοιοῦ-
το φάρμακου. ἀνεί δὲ τῆς ἐπφδῆς οὔδεν ὅφελος εἰῆ τοῦ φύλ-
λου. καὶ ὦς, Ἀπογράφομαι τοίνυν, ἐφη, παρὰ σοῦ τῇ ἐπφ-
δῆν. Πότερον, ἦν δὲ ἐγώ, ἐὰν με πείθης ἢ κἀν μή; γελάσας
οὖν, Ἐάν σε πείθω, ἐφη, ὦ Σώκρατες. Ἐλευ, ἦν δὲ ἐγώ· καὶ 10 τούνομά 
μου σὺ ἄκριβοι; Ἐι μὴ ἀδικῶ γε, ἐφη· ὦ γάρ τι
σοῦ ὀλίγος λόγος ἑστὶν ἐν τοῖς ἡμετέροις ἡλικιώταις, μεμνημα-
δὲ ἔγαγε καὶ παῖς ἄν χρυσάτας συνόντα σε. Καλῶς γε σύ,
ἢ δ' ἐγώ, ποιῶν· μάλλον γάρ σοι παρασιασόμαι περὶ τῆς
ἐπφδῆς, οἶα τυχάνει οὖσα· ἄρτι δ' ἡπόρουν, τίνι τρόπῳ σοι
15 ἐνδειξαίμην τὴν δύναμιν αὐτῆς. ἔστι γάρ, ὁ Χαρμιδῆ, τουαύτη
οία μὴ δύνασθαι τῇ κεφαλῆς μόνον υγίαι ποιεῖν, ἀλλ' ὅποτε
ἰσως ήδη καὶ σὺ ἀκήκοας τῶν ἀγαθῶν ἰατρῶν, ἐπειδάν τις
αὐτοῖς προσέβληθα τοὺς ὀφθαλμοὺς ἄλγων, λέγουσί που, ὅτι οὐχ
οὖν τε αὐτοῖς μόνον ἐπιχειρεῖς τοὺς ὀφθαλμοὺς ᾗσθαι, ἀλλ' 20 ἀναγκαῖον *ἀν* εἰη ἀμα καὶ τῇ κεφαλῆς θεραπείειν, εἰ μέλλοι
καὶ τὰ τῶν ὀμμάτων εὑ ἔχειν· καὶ αὕτη τῇ κεφαλῆς ὀξείθαι
ἀν ποτε θεραπεύσαι αὐτὴν ἐφ' ἑαυτῆς ἁνευ ὄλου τοῦ σώματος
πολλῆν ἁνοιαν εἶναι. ἐκ δὴ τοῦτον τοῦ λόγου διαίται ἐπὶ πὰν
τὸ σῶμα τρεπόμενοι μετὰ τοῦ ὀλου τὸ μέρος ἐπιχειροῦσιν θερα-
25 πείειν τε καὶ ἱάσθαι· ἦ οὐκ ἱάσθαι ὅτι ταῦτα οὕτως λέγουσιν
tε καὶ ἔχει; Πάνυ γε, ἐφη. Οὐκοῦν καλῶς σοι δοκεῖ λέγε-
σθαι καὶ ἀποδέχεσθαι τὸν λόγον; Πάντων μάλιστα, ἐφη.
5. Καὶ γὰρ ἀκούσας αὐτὸ τοῦ παινέσαντος ἀνεθάρρησά τε, καὶ
μοι κατὰ σμικρὸν πάλιν ἡ θρασύτης συνηγεῖρετο, καὶ ἀνεζωτυ-
30 ρῶμην· καὶ εἶπον Τσωιοῦτον τοῖς ἑστίν, ὁ Χαρμίδη, καὶ τὸ
ταύτης τῆς ἐπφδῆς. ἔμαθαν δ' αὐτὴν ἐγὼ ἐκεῖ ἐπὶ στρατεῖας
παρὰ τινος τῶν Ὄρκων τῶν Ζαλμόξιδος ἰατρῶν, οἱ λέγουσιν
καὶ ἀπαθανατίζειν. ἔλεγεν· δὲ ὁ Ὄρκος οὕτος ὅτι ταῦτα μὲν
[ἰατροί] οἱ Ἐλληνες, ἦ νυν ἐγὼ ἔλεγον, καλῶς λέγοιεν.
ετης ωστε οι διαφοροι των παρατηρηθηκαν να εμφανιθονται ἀνευ ἑλευθερων και ἀνευ της κυριαρχίας της ἀριστερης. Αυτοι οι διαφοροι οφειλον να εμφανισθονται τη στιγμη της ολιγονικης και της διεργασιας της ολιγονικης συνεργασιας. Επομενως η κυριαρχία και τον καταργηθηκε το σύστημα της ολιγονικης και της διεργασιας της ολιγονικης. Αυτοι οι διαφοροι οφειλον να εμφανισθονται τη στιγμη της ολιγονικης και της διεργασιας της ολιγονικης συνεργασιας. Επομενως η κυριαρχία και τον καταργηθηκε το σύστημα της ολιγονικης και της διεργασιας της ολιγονικης.
γε, ἵνα δ' ἦγω. Εὐ τοῖνοι ἵσθι, ἔφη, ὅτι πλείστοις δοκεῖ σωφρο
νέστατος εἶναι τῶν νυνί, καὶ τάλα πάντα, εἰς ὅσον ἥλικιας
ηκεί, οὐδένος χεῖρων ὄν. Καὶ γάρ, ἵνα δ' ἦγω, καὶ δίσαιον, ὃ
Χαρμῖδη, διαφέρειν σε τῶν ἄλλων πάσιν τοῖς τοιούτοις· οὖ
5 γάρ οἷμαι ἄλλον οὐδένα τῶν ἐνθάδε ῥάδιως ἂν ἔχειν ἐπιδείξαι,
ποὶαι δύο οἰκίαι συνελθοῦσαί εἰς ταύτων τῶν Ἀθήνας, ἐκ τῶν
ἐκόστων καλλιών ἀν καὶ ἀμείων γεννήσειαν ἢ ἔξ ὀν γέγονας.
ἡ τε γὰρ πατρία ὑμῖν οἰκία, ἡ Κριτίων τοῦ Δρωπίδου, καὶ ὑπὸ
'Ανακρέοντος καὶ ὑπὸ Σδέλωνος καὶ ἑπτά ἄλλων πολλῶν τοιν
10 τῶν ἑγκεκομμασμένη παραδόται ἡμῖν, ὡς διαφέρουσα κάλλει
τε καὶ ἀρετῇ καὶ τῇ ἄλλῃ λεγομένῃ εὐδαιμονίᾳ· καὶ οὕ ἐρ
μητρὸς ὁσαύτων. Πυριλάμπους γὰρ τοῦ σοῦ θείου οὐδεὶς τῶν
ἐν τῇ πειραγίᾳ λέγεται καλλιών καὶ μελζὼν ἀνήρ δοξά εἶναι, ὡσ-
κες ἔκεινος ἡ παρὰ μέγαν βασιλεὰ ἡ παρὰ ἄλλων τινά πρεσ-
15 βεῦν ἀφίκετο, σύμπασα δὲ αὕτη ἡ οἰκία οὐδεν τῆς ἐτέρας
ὑποδεικτέρα. ἐκ δὴ τοιούτων γεγονότα εἰκός σε εἰς πάντα
πρῶτον εἶναι. τὰ μὲν οὖν ὁρώμενα τῆς ἰδέας, ὃ φίλε παῖ
Γλαύκωνος, δοκεῖς μοι οὐδένα τῶν πρὸ σοῦ ὑπὸ βεβη-
κέναι· εἰ δὲ δὴ καὶ πρὸς σωφροσύνην καὶ πρὸς τάλλα κατά
20 τὸν τοῦτο λόγον ἴκανος πέφυκας, μακάριόν σε, ἵνα δ' ἦγω, ὃ
φίλε Χαρμῖδη, ἡ μήτηρ ἔτικτεν. ἔχει δ' οὖν οὕτως. εἰ μὲν
σοι ἡδη πάρεστιν, ὃς λέγει Κριτίας οδί, σωφροσύνη καὶ εἰ
σώφρων ἴκανός, οὐδέν ἔτι σοι δεῖ οὐτέ τῶν Ζαλμάξιος οὐτέ
τῶν 'Αβάριδος τοῦ 'Τερπορεόν ἐπηθῶν, ἀλλ' αὐτὸ σοι ἄν ἡδη
25 δοτέον εἰ τὸ τῆς κεφάλης φάρμακον· εἰ δ' ἔτι τοῦτων ἐπιδείξη
εἶναι δοκεῖς, ἐπαρτέον πρὸ τῆς τοῦ φαρμάκου δόσεως. αὐτὸς
οὖν μοι εἰπὲ, πότερον ὁμολογεῖς τόδε καὶ φῆς ίκανος ἡδη
σωφροσύνης μετέχειν ἡ ἐνδείξης εἶναι; Ἄνερυθριάσας οὖν ὁ
Χαρμῖδης πρῶτον μὲν ἔτι καλλίων ἐφάνη· καὶ γὰρ τὸ αἰσχρο-
30 τηλον αὐτοῦ τῇ ἥλικια ἔπρεψεν· ἔτειτα καὶ οὐκ ἀγεννός ἀπε-
κρίνατο· εἶπεν γὰρ ὅτι οὐ βίοιο εἴη ἐν τῷ παρόντι οὐθ' ὁμολο-
γεῖς οὐτε ἔξοχως εἶναι τὰ ἐρωτώμενα. ἐάν μὲν γὰρ, ἵνα δ' ὁ, μή
φῶ εἶναι σώφρων, ἁμα μὲν ἄτοπον αὐτὸν καθ' ἑαυτῷ τοιαύτα
λέγειν, ἁμα δὲ καὶ Κριτίαν τοῦτε φευδὴ ἐπιδείξει καὶ ἄλλους
ΧΑΡΜΙΔΗΣ.

πολλοὺς, οίς δοκῶ εἶναι σώφρων, ὡς ὁ τούτου λόγος· ἔαν δ' αὐθέντῳ καὶ ἐμπιστεύῃ ἐπανόρθωσιν, ἵσως ἐπαχθῆς φανεῖται· ὧστε μήν ἔχω ὅ τι σοι ἀποκρίνωμαι. Καὶ ἐγὼ ἔπιπτον ὅτι μοι εἰκότα φαίνει λέγειν, ὁ Χαρμίδης. καὶ μοι δοκεῖ, ἣν δ' ἐγὼ, κοινῇ ἄν εἶναι σκεπτέων, εἴτε κέκτησαι εἴτε μή ὅ πυνθάνομαι, ἵνα μήτε σοὶ ἀναγκάζῃ λέγειν ὅ μή βούλει, μήτε αὖ ἐγὼ ἀσκεπτὸς ἐπὶ τὴν ιατρικὴν τρέπωμαι. εἰ οὖν σοι φίλον, ἐθέλω σκοτείνειν μετὰ σοῦ· εἰ δὲ μή, ἐὰν. Ἄλλα πάντων μάλιστα, ἔφη, φίλον· ὥστε τούτον γε ἕνεκα, ὅταν αὐτὸς οἰεὶ βέλτιον ἄν* σκέψασθαι, ταύτῃ σκότειν.

7. Τῇδε τούτων, ἔφην ἐγώ, δοκεῖ μοι βελτίστῃ εἶναι ἡ σκέψης περὶ αὐτοῦ. δήλων γὰρ ὅτι, εἰ σοι πάρεστιν σωφροσύνη, ἔχεις τι περὶ αὐτῆς δοξάζειν. ἀνάγκη γὰρ τὸν ἐνοῦσαν αὐτὴν, εἰπέρ ἐνεστὶν, αἴσθησιν πάνας παρέχειν, εἴ ἂν δόξα ἃ ἐκ τοῦ περὶ αὐτῆς εἰ, ὅ τι ἐστιν καὶ ὀποίον τι ἡ σωφροσύνη· ἢ οὐκ οἶει; 15 Ἔγωγε, ἔφη, οἴμαι. Οὐκοῦν τούτῳ γε, ἔφην, δ οἶει, ἐπειδὴ περὶ ἐλλυπῆσαι επίστασαί, κἂν εἴτε δήποτε αὐτὸ ὅ τι σοι φανεῖται; Ἰσοσ, ἔφη. Ἰνα τούτων τόπος εἴπες σοι ἐνεστὶν εἴτε μή, εἰπέ, ἢ δ' ἐγώ, τί φής εἶναι σωφροσύνη κατὰ τὴν σὴν δόξαν.

Καὶ δ' ὅ τὸ μὲν πρῶτον ὄκνης τε καὶ οὐ πάνυ ἠθελεν ἀποκρίνα- ραί· ἐπείτη μὲνοι εἴπεν ὅτι οἱ δοκοὶ σωφροσύνη εἶναι τὸ κοσμίως πάντα πράττειν καὶ ἡ καταφές, ἐν τε ταῖς ὀδοῖς βαδίζειν καὶ διαλέγεσθαι, καὶ τὰ ἄλλα πάντα ὑπάρχοντο ποιεῖν· καὶ μοι δοκεῖ, ἔφη, συλλέξαδι ἡκουσίασθη ης εἶναι ὅ ἐρωτάτοις.

*Αρ' οὖν, ἢν δ' ἐγώ, εὖ λέγεις; φασί γέ τοι, ὁ Χαρμίδης, τοὺς 25 ἡσυχίους σώφρονας εἶναι· ἵσωμεν δή εἰ τι λέγουσιν. εἰπέ γάρ μοι, οὐ τῶν καλῶν μέντοι ἡ σωφροσύνη ἐστίν; Πάνυ γε, ἔφη. Πότερον οὖν κάλλιον ἐστιν εὖ γραμματιστοῦ τὰ δόμια γράμματα γράφειν ταχύ· ἡ ἡκουσία; Ταχύ. Τι δ' ἀναγινώσκεις; ταχέως ἢ βραδέως; Ταχέως. Καὶ μὲν δὴ καὶ τὸ καθάρισίν 30 ταχέως καὶ τὸ παλαίειν δέξεως ποιλό κάλλιον τοῦ ἡκουσίας τε καὶ βραδέως; Ναὶ. Τι δὲ; πνευματεῖν τε καὶ παγκρατιάσειν οὐχ ὑπάρχοντος; Πάνυ γε. Θεῖον δὲ καὶ ἄλλος τε καὶ τὸ τοῦ σώματος ἀπαντά ἐργα, οὐ τὰ μὲν δέξεως καὶ ταχύ γιγνόμενα τὰ τοῦ
καλὸν ἦστιν, τὰ δὲ μόνισ τε καὶ ἱσυχὴ τὰ τοῦ αἰσχροῦ; Φαιστεῖ. Φαίνεται ἢρα ἡμῖν, ἔφην ἐγώ, κατὰ γε τὸ σῶμα ὑinteger to translate it into English. The text appears to be in ancient Greek. The page is numbered 8 and the text is spread across the page. The content seems to be a philosophical dialogue, possibly from a classical Greek text. The text is written in the traditional Greek script, typical of ancient manuscripts.
οὐχ ἤττον τὰ ταχεά τῶν ἠσυχίων πέφανται. Ὡρθῶς μοι δοκεῖς, ἐφη, δὲ Σώκρατες, εἰρηκέναι.

8. Πάλιν τοίνυν, ἢν δ᾽ ἐγώ, δὲ Χαρμίδη, μᾶλλον προσέχων τοῦ νοῦν καὶ εἰς σεαυτὸν ἀποβλέψας, ἐννοήσας ὅποιον τινά σε ποιεῖ ἡ σωφροσύνη παροῦσα καὶ ποία τις οὐσα τοιοῦτον ἀπεργάζοντο ἂν, πάντα ταῦτα συλλογισάμενος εἰπὲ εὐ καὶ ἀνδρεῖς, τί σοι φαίνεται εἶναι; καὶ δὲ ἐπισκόπων καὶ πάνω ἀνδρικῶς πρὸς ἑαυτὸν διασκεψάμενος, Δοκεῖ τούτῳ μοι, ἐφη, αἰσχύνεσθαι ποιεῖν ἡ σωφροσύνη καὶ αἰσχυνητλῶν τὸν ἀνθρωπον, καὶ εἶναι ὅπερ αἰδώς ἡ σωφροσύνη. Ἔλεγε, ἢν δ᾽ ἐγώ, οὐ καλῶν ἄρτι ὁμολογεῖν τὴν σωφροσύνην εἶναι; Πάνω γ᾽, ἐφη. Οὐκεῖς καὶ ἀγαθοὶ ἄνδρες οἱ σώφρονες; Ναὶ. Ἄρ᾽ οὖν ἂν εἰ ἄγαθον, δὴ μὴ ἄγαθον ἀπεργάζεται; Οὐ δήτα. Οὐ μόνον οὖν ἄρα καλῶν, ἄλλα καὶ ἄγαθον ἐστίν. Ἐμοιγε δοκεῖ. Τί οὖν; ἢν δ᾽ ἐγώ. Ὁμήρῳ οὐ πιστεύεις καλῶς λέγειν, λέγοντι ὅτι

αἰδῶς δ᾽ οὐκ ἄγαθὴ κεχρημένῳ ἄνδρὶ παρεῖναι; Ὁγωγῆ, ἐφη. Ἑστιν ἄρα, ὡς ἔοικεν, αἰδῶς οὐκ ἄγαθον καὶ ἄγαθον. Φαίνεται. Σωφροσύνη δὲ γε ἄγαθον, εἴπερ ἄγαθος ποιεῖ οἷς ἂν παρῇ, κακοῖς δὲ μῆ. Ἀλλὰ μὴν οὗτῳ γε δοκεῖ μοι ἔχειν, ὡς σὺ λέγεις. Οὐκ ἄρα σωφροσύνην ἀν έι ἀιδῶς, εἴπερ 20 το μὲν ἄγαθον τυγχάνει οὖ, αἰδῶς δὲ δὴ οὐδὲν μᾶλλον ἄγαθον ἢ κακόν.

9. Ἀλλ᾽ ἐμοιγε δοκεῖ, ἐφη, δὲ Σώκρατες, τοῦτο μὲν ὀρθῶς λέγεσθαι: τόδε δὲ σκέψαι τί σοι δοκεῖ εἶναι περὶ σωφροσύνης. ἄρτι γὰρ ἀνεμνήσθην δ ἢδη τοῦ ἥκουσα λέγοντος, ὅτι σωφρο- 25 σύνη ἄν εἴη τὸ τὰ ἐαυτοῦ πράττειν. σκόπει οὖν τοῦτο εἰ ὀρθῶς σοι δοκεῖ λέγειν ὁ λέγων. καὶ ἐγὼ. Ὡ μιαρέ, ἐφη, Κριτίος τοῦτε ἄκηκως αὐτὸ ἢ ἄλλου τοῦ τῶν σοφῶν. Ἐοικεν, ἐφη ὁ Κριτίας, ἄλλου ὁ γὰρ δὴ ἐμοῦ γε. Ἀλλὰ τί διαφέρει, ἢ δ᾽ ὃς ὁ Χαρμίδης, ὁ Σώκρατες, ὃτον ἥκουσα; Οὐδέν, ἢν δ᾽ ἐγὼ. 30 πάντως γὰρ οὐ τοῦτο σκεπτεῖν, ὅστις αὐτὸ εἴπεν, ἄλλα πότερον ἄλθετες λέγεται ὁ ὅ. Νῦν ὀρθῶς λέγεις, ἢ δ᾽ ὃς. Ἡ Δία, ἢν δ᾽ ἐγὼ. Ἁλλὰ εἰ καὶ εὑρῆσομεν αὐτὸ ὅτι γε ἔχει, θαυμάζωμ' ἂν ἀινύγματι γὰρ τινὶ ἐοικεν. Ὅτι δὴ τί γε; ἐφη.
"Οτι οὐ δῆτον, ἣν δ' ἐγώ, ἦ τὰ ῥήματα ἐφθέγξατο, ταύτη καὶ ἐνόει ὡς λέγων σῴφροσύνην εἶναι τὸ τὰ αὐτοῦ πράττειν. ἢ σὺ οὐδὲν ἤγει πράττειν τὸν γραμματιστήν, ὅταν γράφῃ ἢ ἀναγγελώσκῃ; Ἡ Ἐγωγή, ἡγοῦμαι μὲν οὖν, ἐφη. Δοκεῖ οὖν σοι τὸ 5 αὐτοῦ ὄνομα μόνον γράφειν ὁ γραμματιστὴς καὶ ἀναγγελέωσκειν, ἢ ύμᾶς τοὺς παῖδας δίδασκειν, ἢ οὐδὲν ἤττον τὰ τῶν ἔχθρων ἔγραφε τῇ ἡμέτερᾳ καὶ τὰ τῶν φιλῶν ὄνοματα; Οὐδὲν ἤττον.

Ἡ οὖν ἐπολυπραγμονεῖτε καὶ οὐκ ἐσωφρονεῖτε τούτο ὅρωντες; Ὁδαμώς. Καὶ μὴν οὖ τὰ ὑμετέρα γε αὐτῶν ἐπράττετε, εἴπερ 10 τὸ γράφεων πράττειν τῇ ἐστίν καὶ τὸ ἀναγγελέωσκειν. Ἀλλα μὴν ἐστίν. Καὶ γὰρ τὸ ἱάσθαι, ὅ ἐταίρε, καὶ τὸ οἰκοδομεῖν καὶ τὸ ύφαίνειν καὶ τὸ ἵππιον τέχνη ὅτιον τῶν τέχνης ἔργων ἀπεργάξεσθαι πράττειν δῆτον τῇ ἐστίν. Πάνυ γε. Τί οὖν; ἦν δ' ἐγώ, δοκεῖ ἂν σοι πόλις εὐθεὶς ὑπὸ τοῦ τοῦ 15 νόμου τοῦ κελεύσαντος τὸ ἐαυτοῦ ἰμάτιον ἔκαστον ύφαίνειν καὶ πλύνειν, καὶ ύποδήματα σκυτοτομεῖν, καὶ λήκυθον καὶ στήλεγίδα καὶ ταλλα πάντα κατὰ τὸν αὐτόν λόγον, τῶν μὲν ἀλλοτρίων μὴ ἀπέστεθαι, τὰ δὲ ἐαυτοῦ ἔκαστον ἔργαξεσθαι τέ καὶ πράττειν; Οὐκ ἐμοιγε δοκεῖ, ἢ δ' ὅς. Ἀλλὰ μέντοι, εἴην 20 ἐγώ, σῳφρόνως γε ὀικούσα εὐθεὶς ὑπὸ τοῦ ὀικεῖτο. Πός δ' οὖκ; ἐφη. Οὐκ ἄρα, ἦν δ' ἐγώ, τὸ τὰ τοιαῦτά τε καὶ οὕτω τὰ αὐτοῦ πράττειν σῳφροσύνην ἄν εἴη. Οὐ φαίνεται. Ἡνίττετο ἄρα, ὡς ἐοικεν, ὅπερ ἄρτι ἐγὼ ἔλεγαν, ὁ λέγων τὸ τὰ αὐτοῦ πράττειν σῳφροσύνην εἶναι. οὐ γὰρ ποι νόμῳ γε ἦν εὐήθες. ἢ τινός 25 ἡλιθίου ἥκουσας τοῦτο λέγοντος, ὁ Χαρμίδης; "Διεκεστά γε, ἐφη, ἐπεὶ τοι καὶ πάνυ ἐδοκεῖ σοφὸς εἶναι. Παντὸς τοίνυν μᾶλλον, ὡς ἐμοὶ δοκεῖ, αἰνούμα αὐτὸ προὔβαλεν, ὡς δὲ χαλέπον τὸ τὰ αὐτοῦ πράττειν γνώμαι ὅ τι ποτε ἐστίν. Ἡσως, ἐφη. Τί οὖν ἄν εἴῃ ποτὲ τὸ τὰ αὐτοῦ πράττειν; ἔχεις εἰπεῖν. Οὐκ 30 οἴδα μᾶ Δία ἐγὼγε, ἢ δ' ὅς. ἀλλ' ἵσως οὐδὲν κωλύει μηδὲ τὸν λέγοντα μηδὲν εἴδειν ὅ τι ἐνόει. καὶ ἀμα ταῦτα λέγων ὑπεγέλω τε καὶ εἰς τὸν Κριτίαν ἀπέβλεπεν.
ΧΑΡΜΙΔΗΣ.

μόνος δemachineν τών προσθεν κατέχων τότε ούχ οἶδα τε ἐγε-
νετο. δοκεὶ γάρ μοι παντός μᾶλλον ἄληθες εἶναι, δἐ ἐγὼ ὑπέ-
λαβον, τοῦ Κριτίου ἀκηκοέναι τὸν Χαρμίδην ταύτην τὴν ἀπό-
κρισιν περὶ τῆς σωφροσύνης. ὦ μὲν οὖν Χαρμίδης βουλόμενος
μὴ αὐτὸς ὑπέχειν λόγον ἀλλ’ ἐκείνῳ τῆς ἀποκρίσεως, ὑπεκίνει 5
αὐτὸν ἐκείνου, καὶ ἐνεδείκνυτο ὡς ἐξελήπτευμενος εἰπ. ὅ δὲ οὐκ
ἤνεχθε, ἀλλὰ μοι ἐδοξεῖν ὀργισθήναι αὐτῷ ὁσπερ ποιητής
ὑποκριτή κακὸς διατιθέντι τα ἐαυτὸ τοιχεῖα. ὡστε ἐμβλε-
ψας αὐτῷ ἐπεν, Ὅτις οἰεί, ὁ Χαρμίδη, εἰ σὺ μὴ οἶσθα δ τί
ποτ’ ἐνδεί. ὅ δέ ἐφη σωφροσύνη εἶναι τὸ τὰ ἐαυτὸ τράπετεν, 10
οὐδὲ δὴ ἐκείνον εἰδέναι; Ἄλλα αὐτῇ, ὁ βέλτιστο, ἐφην ἐγώ, Κριτία,
tοῦτον μὲν οὐδὲν θαυμαστὸν ἀγνοεῖν τηλικῶτον ὄντα· σὲ δὲ
που εἰκὸς εἰδέναι καὶ ἠλικίας ἐνεκα καὶ ἐπιμελείας. εἰ οὖν
συγχωρεῖς τοὐτ’ εἶναι σωφροσύνη ὅπερ οὕτος ἔγει, καὶ
παραδέχεσθαι τὸν λόγον, ἔγογκε πολὺ ἄν ήδιον μετὰ σοῦ σκο-
15 ποίμην, εἰτ’ ἄληθες εἰτε μὴ τὸ λεγθέν. Ὅλλα πάνω συγχωρῶ,
ἐφι, καὶ παραδέχομαι. Καλῶς γε σὺ τοίνυν, ἢν δ’ ἐγὼ, ποιῶν.
καὶ μοι λέγε, ἢ καὶ ἢ νυνὶ ἢρωτόν ἐγὼ συγχωρεῖσ, τοὺς δημο-
ουργοὺς πάντας ποιεῖν τι; Ἔγογκε. Ἡ οὖν δοκούσι σοι τὰ
ἐαυτῶν μόνον ποιεῖν ἢ καὶ τὰ τῶν ἄλλων; Καὶ τὰ τῶν ἄλλων. 20
Σωφρονοῦσιν οὖν οὐ τὰ ἐαυτῶν μόνον ποιοῦντες; Τί γὰρ
καλύτερον; ἐφη. Οὐδὲν ἐμέ γε, ἢν δ’ ἐγὼ· ἀλλ’ ὁρα μὴ ἐκείνον
καλύτερον, ὃς ὑποθέμενοσ σωφροσύνη εἶναι τὸ τὰ ἐαυτὸ πράτ-
τειν ἐπειτα οὐδὲν φησὶ καλύτερον καὶ τοὺς τὰ τῶν ἄλλων πράτ-
τοντας σωφρονεῖν. Ἔγω γὰρ ποῦ, ἢ δ’ οὐς, τοῦθ’ ὀμολογηκα, 25
ὅς οἱ τὰ τῶν ἄλλων πράττοντες σωφρονοῦσιν, εἰ τοὺς ποι-
οῦντας ὀμολογηκα; Εἰπὲ μοι, ἢν δ’ ἐγὼ, οὐ ταύτων καλεῖς
τὸ ποιεῖν καὶ τὸ πράττειν; Οὐ μὲντοι, ἐφη· οὐδὲ γε τὸ ἐργά-
ζεσθαι καὶ τὸ ποιεῖν. ἔμαθον γὰρ παρ’ Ἡσιόδον, ὃς ἐφη,
ἐργον οὐδέν εἶναι ὁνειδος. οἰεὶ οὖν αὐτῶν, εἰ τὰ τοιαύτα 30
ἔργα ἐκάλει καὶ ἐργάζεσθαι καὶ πράττειν, οὐα νυνὶ ὄν ἐλέγει,
οὐδεὶς ἄν ὁνειδος φάναι εἶναι σκυτοτομοῦντι ἡ ταριχοτολοῦντι
ἄν ετ’ οἰκήματος καθημένον; οὐκ οἶεσθαι γε χρή, ὁ Σώκρα-
tes, ἀλλὰ καὶ ἐκείνος οἶμαι ποίησιν πράξεως καὶ ἐργασίας
άλλο ενόμιζεν, καὶ ποίημα μὲν γίγνεσθαι οὖνεδος ἐνίστε, ὅταν μὴ μετὰ τοῦ καλοῦ γίγνηται, ἔργον δὲ οὐδέποτε οὔδὲν οὖνεδος· τὰ γὰρ καλῶς τε καὶ ὠφελίμως ποιοῦμενα ἔργα ἔκάλει, καὶ ἐργασίας τε καὶ πράξεις τὰς τοιαύτας ποιήσεις. φάναι δὲ 5 γε χρῆ καὶ οἰκεία μόνα τὰ τοιαύτα ἤγείσθαι αὐτῶν, τὰ δὲ βλα-βερὰ πάντα ἀλλότρια· ὅστε καὶ Ἡσίοδον χρῆ οἴεσθαι καὶ ἄλλον, ὅστις φρόνιμος, τὸν τὰ αὐτοῦ πράττοντα τούτον σω-φρονεῖ καλεῖν.

11. Ὄ Κριτία, ἦν δ’ ἐγώ, καὶ εὐθὺς ἀρχομένου σου σχέδου 10 ἐμάνθανον τὸν λόγον, ὅτι τὰ οἰκεία τε καὶ τὰ αὐτοῦ ἄγαθὰ καλοῖς, καὶ τὰς τῶν ἁγαθῶν ποιήσεων πράξεις· καὶ γὰρ Προδίκου μυρία τινὰ ἀκήκοα περὶ ὀνομάτων διαρκοῦντος.

15 λέγεις. νῦν οὖν πάλιν ἐκ ἁρχῆς σαφέστερον ὀρισκαῖ ἁρὰ τὴν τῶν άγαθῶν πράξειν ἢ ποιήσιν ἢ ὡς εἰς βούλῃ ὀνομάζειν, ταύτην λέγεις σῦ σωφροσύνην εἶναι· Ἔγωγε, ἔφη. Οὐκ ἁρὰ σωφρονεῖ ὁ τὰ κακὰ πράττων, ἀλλ’ ὁ τὰγαθὰ; Ὁσι δὲ, ἢ δ’ ὡς, ὡ βέλτιστο, οὐχ οὕτω δοκεῖ; Ἔα, ἦν δ’ ἐγὼ· μὴ γὰρ 20 πω τὸ ἐμοὶ δοκοῦν σκοπῶμεν, ἀλλ’ ὅ σῦ λέγεις νῦν. Ἀλλὰ μέντοι ἐγωγε, ἔφη, τὸν μὴ ἁγαθὰ ἁλλὰ κακὰ ποιοῦτα οὐ φημὶ σωφρονεῖν, τὸν δὲ ἁγαθὰ ἁλλὰ μὴ κακὰ σωφρονεῖν· την γὰρ τῶν ἁγαθῶν πράξιν σωφροσύνην εἶναι σαφῶς σοὶ διορίζομαι. Καί οὐδέν γε σε ἱσος κωλύει ἀληθῆ λέγειν· τὸδε γε μέντοι, ἦν 25 δ’ ἐγὼ, θαυμάζω, εἰ σωφρονοῦτας ἀνθρώπους ἤγει σῦ ἁγιοῖς ὑπὶ σωφρονοῦν. Ἀλλ’ οὐχ ἠγοῦμαι, ἔφη. Οὐκ ὀλὸν πρότερον, ἐφ’ ἐγὼ, ἔλεγετο ὅποι σοῦ, ὅτι τοὺς δημιουργοὺς οὐδέν κωλύει καὶ αὐ τὰ τὸν ἄλλων ποιοῦντα σωφρονεῖν; Ἐλέγετο γὰρ, ἔφη· ἁλλὰ τὸ τούτο; Οὐδέν· ἁλλὰ λέγει εἰ 30 δοκεῖ τις σοι ἰατρός, ῥημὰ τινὰ ποιῶν, ὠφελίμα καὶ εαυτῷ ποιεῖν καὶ ἐκεῖνο ὅν ἱδο; Ἐμοιγε. Οὐκοῦν τὰ δέοντα πράττει ὅ γε ταῦτα πράττον; Ναὶ. Ὅ τὰ δεόντα πράττων οὐ σωφρο-νεῖ; Σωφρονεῖ μὲν οὖν. Ἡ οὖν καὶ γνωσκεῖν ἀνώγηκ τῷ ἰατρῷ, ὅταν τε ὠφελίμως ἱάται καὶ ὅταν μὴ; καὶ ἐκάστῳ τινὶ
ΧΑΡΜΙΔΗΣ.

12. Ἀλλὰ τοῦτο μὲν, ἔφη, ὁ Σώκρατες, οὐκ ἂν ποτε γένοιτο, ἀλλ' εἰ τι σὺ οὐεὶ έκ τῶν ἐμπροσθεν ὑπ' ἐμοῦ ὁμολογημένων εἰς τοῦτο ἀναγκαῖον εἶναι συμβαίνειν, ἐκείνων ἂν τι ἔγνωσε τοιοῦτον ἀναθείμην, καὶ οὐκ ἂν αἰσχυνθείην τότε μὴ οὐχὶ ὅρθως φάναι εἰρηκέναι, μᾶλλον ὡς ποτε συγχωρήσαμι ἂν ἀγνοοῦντα αὐτὸν ἀνθρωπον σωφρονεῖν. σχέδον γὰρ τι ἔγνωσε αὐτὸ τοῦτο φήμη εἶναι σωφροσύνην τὸ γνωσκέον ἑαυτὸν, καὶ συμφέρομαι τῷ ἐν Δελφοῖς ἀναθέντι τὸ τοιοῦτον γράμμα. καὶ 15 γὰρ τοῦτο οὕτω μοι δοκεῖ τὸ γράμμα ἀνακείσθαι, ὡς δὴ πρόσρησις οὕσα τοῦ θεοῦ τῶν εἰσιόντων ἀντὶ τοῦ χαῖρε, ὡς τοῦτον μὲν οὐκ ὅρθον ἄντος τοῦ προσρήματος, [τὸ χαίρειν], οὐδὲ δειν τοῦτο παρακελεύεσθαι ἄλληλοις ἄλλα σωφρονεῖν. οὕτω μὲν δὴ ὁ θεὸς προσαγορεῖται τοὺς εἰσιόντας εἰς τὸ ἱερὸν διαφέρον τι 20 ἢ οἱ ἄνθρωποι, ὡς διανοούμενος ἀνέθηκεν ὁ ἀναθείς, ὡς μοι δοκεῖ· καὶ λέγει πρὸς τὸν ἂν εἰσιόντα οὐκ ἄλλο τι ἡ σωφρόνει, φησίν. αἰνιγματοδέστερον δὲ δὴ, ὡς μάντις, λέγει· τὸ γὰρ γνώθι σαυτὸν καὶ τὸ σωφρόνει ἑστιν μὲν ταῦταν, ὡς τὰ γράμματα φησίν καὶ ἐγώ, τάχα δ' ἂν τις οἰηθεὶς ἄλλο εἶναι, δὲ 25 δὴ μοι δοκούσιν παθέων καὶ οἱ τὰ ὑστερον γράμματα ἀναθέντες, τὸ τε μηδὲν ἄγαν καὶ τὸ ἐγγὺς πάρα δ' ἀτη. καὶ γὰρ οὕτω συμβουλήν φύθησαν εἰναι τὸ γνώθι σαυτὸν, ἀλλ' οὐ τῶν εἰσιόντων ὑπὸ τοῦ θεοῦ πρόσρησιν· εἰδ' ἴνα δὴ καὶ σφεῖς μηδὲν ἢττου συμβουλάς χρησίμους ἀναθείειν, ταῦτα γράψαντες 30 ἀνέθεσαν. οὐ δὴ οὕνεκα λέγω, ὁ Σώκρατες, ταῦτα πάντα, τόδ' ἐστῖν· τὰ μὲν ἐμπροσθέν σοι πάντα ἀφίημι· ἰσως μὲν γὰρ τι σὺ ἔλεγης περὶ αὐτῶν ὅρθοτερον, ἰσως δ' ἐγώ, σαφές δ' οὐδὲν πάνυ ἄν ἐλέγομεν· νῦν δ' ἐθέλω τοῦτον σοι διδόναι λόγον,
ei μὴ ὀμολογεῖς σωφροσύνην εἶναι τὸ γνωσκεῖν αὐτὸν ἑαυτὸν.

13. Ἀλλ', ἦν δ' ἐγώ, ὃς Κριτία, σὺ μὲν ὡς φάσκοντος ἐμοῦ εἰδέναι, περὶ δὲν ἔρωτῶ, προσφέρει πρὸς με, καὶ ἔκαν δὴ βούλω
5 μαί, ὀμολογήσοντος σοι: τὸ δ' ὡς οὕτως ἔχει, ἀλλὰ ζητῶ γὰρ μετὰ σοῦ ἀεὶ τὸ προτιθέμενον διὰ τὸ μὴ αὐτὸς εἰδέναι: σκεψά-
μενος οὖν θέλω εἰπεῖν εἴτε ὀμολογώ εἴτε μὴ. ἀλλ' ἐπίσκες ἔσως ἄν σκέψωμαι. Σκόπει δὴ, ἦδ' ὃς. Καὶ γὰρ, ἦν δ' ἐγώ, σκοπῶ.
εἰ γὰρ δὴ γνωσκεῖν γέ τι ἐστίν ή σωφροσύνη, δῆλον ὅτι ἐπι-
10 στήμη τις τινὶ ἐν ἑνὶ καὶ τινὸς ἢ οὕ; ἩΣτιν, ἔφη, ἑαυτοῦ γε. 
Οὐκοῦν καὶ ἱατρική, ἔφη, ἐπιστήμη ἐστὶν τοῦ ὑγειονοῦ; Πάνω
γε. Εἰ τοῖνυν με, ἔφην, ἔρουσιν, ἱατρική ὑγιείων ἐπιστήμη
οὕσα τί ἡμῖν χρησίμη ἐστιν καὶ τί ἀπεργάζεται, ἐποιμ' ἄν ὅτι
οὐ σμικρὰν ὕφελιάν· τὴν γὰρ ὑγείαν καλὸν ἡμῖν ἔργον ἀπερ-
15 γάζεται, εἰ ἀποδέχει τοῦτο. Ἀποδέχομαι. Καὶ εἰ τοῖνυν με
ἔρουσιν τὴν οἰκοδομικήν, ἐπιστήμην οὕσαν τοῦ οἰκοδομικοῦ, τί
φημι ἔργον ἀπεργάζεσθαι, εἶπομ' ἄν ὅτι οἰκήσεις· ὡσαύτως δὲ
καὶ τῶν ἄλλων τεχνῶν. χρή οὖν καὶ σὲ ὑπὲρ τῆς σωφροσύνης,
ἐπειδὴ φης αὕτην ἑαυτοῦ ἐπιστήμην εἰναι, ἔχειν εἰπεῖν ἐρωτη-
20 θέντα, ὃς Κριτία, σωφροσύνη, ἐπιστήμην οὕσα ἑαυτοῦ, τί καλὸν
ἡμῖν ἔργον ἀπεργάζεται καὶ ἄξιον τοῦ ὅνοματος; ἢθος οὖν, εἰπέ.
Ἀλλ', ὃς Σώκρατες, ἔφη, οὐκ ὀρθῶς ξητεῖσ. οὐ γὰρ ὁμοία αὐτὴ
πέφυκεν ταῖς ἄλλαις ἐπιστήμαισ, οὐδὲ γε αἱ ἄλλαι ἄλληλαι·
οὐ δ' ὡς ὁμοίων οὐσῶν ποιεῖ τήν ξητεῖσ. εἶπε λέγε μοι, ἔφη,
25 τῆς λογιστικῆς τέχνης ἢ τῆς γεωμετρικῆς τί ἔστιν τοιοῦτον
ἔργον οἶχον οἰκεῖα οἰκοδομικής ἢ ἰματίου υφαντικῆς ἢ ἄλλα
tοιαίτ' ἔργα, ὃ πολλὰ ἀν τις ἔχου πολλῶν τεχνῶν δεῖξαι; ἔχεις οὖν μοι καὶ σὺ τούτων τοιούτων τί ἔργον δεῖξαι; ἀλλ' οὐχ ἔχεις. καὶ ἔγω εἶπον ὅτι Ἀληθῆ λέγεις· ἄλλα τόδε σοι
30 ἔχω δεῖξαι, τίνος ἐστίν ἐπιστήμη ἐκάστη τοιοῦτων τῶν ἐπιστη-
μῶν, δ' τυγχάνει δι' ἄλλο αὐτῆς τῆς ἐπιστήμης. οἰχον ἡ λογι-
στικὴ ἐστίν ποι τοῦ ἄρτιον καὶ τοῦ περιττοῦ, πλῆθος ὅτως ἔχει πρὸς αὐτὰ καὶ πρὸς ἄλληλα· ἥ γὰρ; Πάνω γε, ἔφη.
Οὐκοῦν ἐτέρου οὖτος τοῦ περιττοῦ καὶ ἄρτιον αὐτῆς τῆς λογι-
στικῆς; Πῶς δ’ οὖ; Καλ μὴν αὖ ἡ στατικῆ τοῦ βαρυτέρου τε καὶ κουφοτέρου σταθμοῦ ἑστὶν· ἔτερον δὲ ἑστὶν τὸ βαρὺ καὶ τὸ κοῦφον τῆς στατικῆς αὐτῆς. συγχωρεῖς; "Εγώγε. Δέγε δὴ, καὶ ἡ σωφροσύνη τίνος ἑστὶν ἐπιστήμη, ὅ τινος ἑτέρον ὑπάρχει ἐστὶν τῆς σωφροσύνης;

14. Τοιῷδε ἑστὶν ἐκεῖνο, ἐφη, ὁ Σώκρατες· ἐπ’ αὐτὸ ἤκεις ἐρευνῶν, ὅτε διαφέρει πάσον τῶν ἐπιστημῶν ἡ σωφροσύνη· σὺ δὲ ὀμοιότητα τινα ἤζητεσ αὐτῆς ταῖς ἄλλαις. τὸ δ’ οὐκ ἑστὶν οὕτως, ἀλλ’ αἱ μὲν ἁλλὰ τίποτε ἀλλοι εἰσίν ἐπιστήμης, ἐαυτῶν δ’ οὐ, ἢ δὲ μόνη τῶν τε ἄλλων ἐπιστημῶν ἐπιστήμη 10 ἑστὶν καὶ αὐτὴ ἑαυτῆς. καὶ ταῦτα σε πολλοὺ δεῖ λειτυνεῖ· ἀλλὰ γὰρ, οἴμαι, ὃ ἄρτι οὐκ ἔφησα ποιεῖν, τούτῳ ποιεῖς, ἐμὲ γὰρ ἔπειρεις ἔλεγχεις· ἐὰν ἄφην ἐστὶν. Οἶνον, ἢν δ’ ἐγώ, ποιεῖς ἤγομενος, εἰ ὁ τι μᾶλλον σε ἔλεγχε, ἁλλον τινὸς ἐνεκε ἔλεγχεν ἢ οὔπερ ἐνεκα καν ἐμαυτὸν διερευνήμην 15 τὶ λέγω, φοβοῦμενος μὴ ποτὲ λάθοι ὦμομενος μὲν τί εἰδέναι, εἰδὼς δὲ μή. καὶ νῦν δὴ οὖν ἐγογέ φημι τοῦτο ποιεῖν, τόν λόγον σκοπεῖν μᾶλλον μὲν ἐμαυτὸν ἐνεκα, ἵσως δὲ δὴ καὶ τῶν ἁλλων ἐπιστηδειν· ὃ οὔ κοινὸν οἰεί ἄγαθον εἶναι σχέδον τι πάσιν ἀνθρώποις, γόνυ γεθοῦθα καταφανείς ἐκατον τῶν δυνῶν ὅτι ἑχει; 20 Καὶ μάλα, ἢ δ’ ὦς, ἐγώγε, ὁ Σώκρατες. Θαρρῶν τοίνυν, ἢν δ’ ἐγώ, ὃ μακάρε, ἀποκρινόμενος τὸ ἐρωτόμενον ὅτι σοι φαίνεται, ἔστις ἡρώες, εἰς Κριτίας ἑστιν εἰς Σωκράτης ὁ ἐλεγχόμενος· ἀλλ’ αὐτῷ προσέχων τῶν νοῶν τῷ λόγῳ σκόπει, ὅτι ποτὲ ἐκβιβώνεται ἐλεγχόμενος. Ἀλλά, ἐφη, ποιῆσοι οὕτω· 25 δοκεῖς γὰρ μοι μέτρια λέγειν. Δέγε τοίνυν, ἢν δ’ ἐγώ, περὶ τῆς σωφροσύνης τῶν λέγεις;

15. Δέγε τοίνυν, ἢ δ’ ὦς, ὅτι μόνη τῶν ἁλλῶν ἐπιστημῶν αὑτή τε αὐτῆς ἑστὶν καὶ τῶν ἁλλῶν ἐπιστημῶν ἐπιστήμης. Οὐκοῦν, ἢν δ’ ἐγώ, καὶ ἀνεπιστημοσύνη ἐπιστήμη ἂν εἰη, 30 εἴπερ καὶ ἐπιστήμης; Πάντως γε, ἐφη. Ὅ ἄρα σώφρον μόνος αὐτὸς τε ἐαυτὸν γνώσεται καὶ οἴδα τε ἑσταὶ ἔξετάσαι τι τε τυρχάνει εἰδώς καὶ τι μή, καὶ τοὺς ἁλλους ὀσαυτῶς δυνατὸς ἑσται ἐπισκοπεῖν, τι τοῖς οἴδεν καὶ οἶεται, εἴπερ οἶδεν, καὶ τί
αύ οἴηται μὲν εἰδέναι, οἴδεν δ' οὖ, τῶν δ' ἄλλων οὐδείς· καὶ ἔστιν δὴ τούτῳ τὸ σωφρονεῖν τε καὶ σωφροσύνη καὶ τὸ ἕαυτὸν αὐτοῦ γνωρίσκειν, τὸ εἰδέναι ἃ τε οἴδεν καὶ ἃ μὴ οἴδεν. ἀρα ταῦτα ἔστιν δ' λέγεις; 'Εγών', ἔφη. Πάλιν τοίνυν, ἤν δ' ἐγώ, 5 τὸ τρίτον τῷ σωτῆρι, ὥσπερ ἔξις ἀρχῆς ἐπισκεψόμεθα, πρῶτον μὲν εἰ δυνατόν ἐστὶν τούτ' εἶναι ἢ οὐ, τὸ δ' οἴδεν καὶ ἃ μὴ οἴδεν εἰδέναι ὅτι οἷδεν καί ὅτι* οὐκ ἀλαμν· ἔπειτα εἰ δ' τι μάλιστα δυνατόν, τίς ἃν εἶ ἡμῖν ὠφελία εἰδόσων αὐτό. 'Αλλὰ χρῆ, ἔφη, σκοπεῖν. 'Ιθι δὴ, ἔφη ἔγω, ὃς Κριτία, σκέψαι, εάν τι 10 περὶ αὐτῶν εὐτυροπότερος φανῆς ἐμοῦ· ἔγω μὲν γὰρ ἀπορῶ· ἢ δὲ ἀπορῶ, φράσω σου; Πάνυ γ', ἔφη. 'Ἀλλο τι οὖν, ἢν δ' ἐγώ, πάντα ταῦτ' ἂν εἶ, εἰ ἔστιν ὅπερ σὺ νυνὶδὲ ἔλεγες, μὲν τις ἐπιστήμη, ἢ οὐκ ἄλλου τινός ἐστιν ἢ ἑαυτής τε καὶ τῶν ἄλλων ἐπιστημῶν ἐπιστήμη, καὶ δὴ καὶ ἀνεπιστημοσύνης ἡ αὐτή 15 αὐτῇ; Πάνυ γε. 'Ἰδὲ δὴ ὡς ἀτοπον ἑπιχειροῦμεν, ὃ ἐταίρε, λέγειν· ἐν ἄλλως γὰρ ποτὲ τὸ αὐτὸ τούτῳ ἐὰν σκοπήσης, δόξει σοι, ὡς ἐγόμαι, αδύνατον εἶναι. Πῶς δὴ καὶ τοῦ; Ἐν τοῖς δὲ, ἐννοεῖ γὰρ εἰ σου δοκεῖ ὡς τις εἶναι, ἢ όν μὲν αἱ ἄλλαι ὡς εἰσίν, οὐκ ἔστιν τοῦτων ὡς, ἑαυτῆς δὲ καὶ τῶν ἄλλων ὡς εἰσίν 20 ὡς ἐστίν, καὶ μὴ ὡς εἰσίν ὡς εἰσίν, καὶ χρῶμα μὲν ὃ ὁδὸν ὃς ὡς εἰσίν. αὐτήν τις καὶ τὰς ἄλλας ὡς εἰσίν· δοκεῖ τις σου εἶναι τοιαύτῃ; Μά Δῷ οὐκ ἔμοιγε. Τί δὲ ἀκοήν, ἢ φωνή μὲν οὐδεμιᾶς ἄκουει, αὐτής δὲ καὶ τῶν ἄλλων ἄκουει καὶ τῶν μὴ ἄκουεν; Οὐδὲ τούτῳ. Συλλήβδην δὴ σκόπει περὶ πασῶν 25 τῶν αἰσθήσεων, εἰ τις σου δοκεῖ εἶναι αἰσθήσεων μὲν αἰσθήσεις καὶ αὐτής, ὃν δὲ δὴ αἱ ἄλλαι αἰσθήσεις αἰσθάνονται, μηδὲνος αἰσθανομένη; Οὐκ ἔμοιγε. 'Λλ' ἐπιστήμη δοκεῖ τις σοι εἶναι, ἤτις ἠδονής μὲν οὐδεμιᾶς ἐστὶν ἐπιστήμη, αὐτής δὲ καὶ τῶν ἄλλων ἐπιστήμων; Οὐ δὴτα. Οὐδὲ μὴν βουλήσης, ὡς 30 ἐγόμαι, ἢ ἀγάθον μὲν οὐδὲν βούλεται, αὐτήν δὲ καὶ τὰς ἄλλας βουλήσεις βούλεται. Οὐ γὰρ οὖν. 'Ερωτά δὲ φαίνεις ἢν τις εἶναι τοιοῦτον, δὲτε τυχάναι δὲν ἔρως καλὸν μὲν οὐδενός, αὐτοῦ δὲ καὶ τῶν ἄλλων ἑρώτων; Οὐκ, ἔφη, ἔγωγε. Φόβον δὲ ἢδη τινὰ κατανενὸκας, δὲ ἐαυτὸν μὲν καὶ τοὺς ἄλλους φόβους
16. Φέρε δή· ἦστι μὲν αὐτὴ ἡ ἐπιστήμη τινὸς ἐπιστήμης,
καὶ ἔχει τινὰ τοιαύτην δύναμιν ὡστε τινὸς εἶναι· ἡ γάρ;
Πάνυ io ἔγε. Καὶ γάρ τὸ μείζον φαμεν τοιαύτην τινὰ ἔχειν δύναμιν,
ὡστε τινὸς εἶναι μείζον; Ἐχει γάρ. Οὐκοῦν ἑλάττωνος τινὸς,
εἰπέρ ἦσται μείζον. Ἀνάγκη; Εἰ οὖν τι εὑρομεν μείζον, ὃ
tὸν μὲν μείζωνον ἦστιν μείζον καὶ ἑαυτοῦ, ὃν δὲ τἀλλα μείζων
ἤστιν μηδὲν ἔχειν, πάντως ἃν που ἐκεῖν ὃ αὐτῷ ὑπάρχειν, 15
εἰπέρ ἑαυτὸς μείζον εἶναι, καὶ ἑλάττων ἑαυτοῦ εἶναι· ἡ οὖ;
Πολλὴ ἀνάγκη, ἐφι, ὁ Σῶκρατες. Οὐκοῦν καὶ εἰ τι διπλάσιον
ἦστιν τῶν τὲ ἄλλων διπλάσιων καὶ ἑαυτοῦ, ἡμίσεως δὴπον
ὅντος ἑαυτοῦ τὲ καὶ τῶν ἄλλων διπλάσιον ἃν εἶναι· οὖ γάρ
ἦστιν που ἄλλου διπλάσιον ἡ ἡμίσεως. Ἀληθῆ. Πλέον δὲ 20
ἀυτοῦ δὲν οὐ καὶ ἑλάττων ἦσται, καὶ βαρύτερον δὲν καυφότερον,
καὶ πρεσβύτερον δὲν νεώτερον, καὶ τἀλλα πάντα ὡσαύτως, ὃ τὶ
πέρ ἃν τὴν ἑαυτοῦ δύναμιν πρὸς ἑαυτὸ ἔχει, οὐ καὶ ἐκεῖνην ἔχει
tὴν οὐσίαν, πρὸς ἃν ἡ δύναμις αὐτοῦ ἔχει· λέγω δὲ τὸ τοιόνδε·
οἷον ἡ ἄκοη, φαμεν, οὐκ ἄλλου τινὸς ἢ ἄκοη ἡ φωνής· ἡ γάρ; 25
Ναι. Οὐκοῦν εἰπέρ αὐτὰ ἀυτῆς ἀκούσεται, φωνὴν ἐχούσης ἐαυ-
τῆς ἀκούσεται· οὐ γάρ ἃν ἄλλως ἀκούσειν. Πολλὴ ἀνάγκη.
Καὶ ἡ ὄψις γέ που, ὃ ἀριστε, εἰπέρ ὅψεται αὐτὴ ἑαυτῆς,
χρῶμα τι αὐτὴν ἀνάγκη ἔχειν· ἄχρων γάρ ὄψις οὐδὲν μὴ ποτὲ
ἔδη. Οὐ γάρ οὖν. Ὁρᾶσ οὖν, ὁ Κριτία, ὅτι ὁ σα διελκλῦ-
ζωθαμεν, τὰ μὲν αὐτῶν ἄδύναμα παντάπασι φαίνεται ἡμῖν, τὰ δὲ
ἀπιστεῖται σφόδρα μὴ ποτὶ ἀν τὴν ἑαυτῶν δύναμιν πρὸς ἑαυτὰ
σχεῖν; μεγῆθη μὲν γάρ καὶ πλῆθη καὶ τὰ τοιαύτα παντάπα-
σιν ἄδύνατον· ἡ οὖχι; Πάνυ γε. Ἀκοὴ δ’ αὐ καὶ ὄψις καὶ
πλατώνος

ἐτι γε κίνησις αὐτὴ ἐαυτὴν κινεῖν, καὶ θερμότης κάειν, καὶ πάντα δὴ τὰ τοιαῦτα τοῖς μὲν ἀπιστίαν δὲν παράσχου, ἵσως δὲ τισιν οὐ. μεγάλου δὴ τιμοῦ, ὃ φίλε, ἀνδρός δεῖ, ὡστὶς τούτο κατὰ πάντων ἵκανος διαφέρεται, πότερον οὐδὲν τῶν ὁντῶν τὴν 5 αὐτοῦ δύναμιν αὐτὸ πρὸς τέφυκεν ἔχειν, ἀλλὰ πρὸς ἄλλο, ὃ τὰ μὲν, τὰ δὲ οὐ· καὶ εἰ ἔστιν αὖ ἄτινα αὐτὰ πρὸς αὐτὰ ἔχει, ἀρ' ἐν τούτοις ἐστίν ἐπιστήμη, ἢν δὴ ἡμεῖς σωφροσύνην φαμὲν εἶναι. ἐγὼ μὲν οὖ πιστεύω ἐμαυτῷ ἵκανος εἶναι ταῦτα διελέσθαι· διὸ καὶ οὔτ' εἰ δυνατὸν ἐστὶ τοῦτο γενέσθαι ἐπιστή-

10 μης ἐπιστήμην εἶναι, ἔχω διεισχυρίσασθαι, οὔτ' εἰ δ' τι μάλιστα ἐστι, σωφροσύνην ἀποδέχομαι αὐτὸ εἶναι, πρὶν ἂν ἐπισκέψωμαι, εἰτε τι ἃν ἡμᾶς ὠφελοὶ τοιοῦτον ὃν, εἰτε μή· τὴν γὰρ οὖν ἐν σωφροσύνῃ ὀφέλιμον τι καὶ ἀγαθὸν μαντεύομαι εἶναι· σὺ οὖν, ὃ παὶ Καλλαίσχρον—τίθεσαι γὰρ σωφροσύνην τοῦτ' εἶναι, 15 ἐπιστήμην ἐπιστήμης καὶ δὴ καὶ ἀνεπιστημοσύνης—πρῶτον μὲν τούτῳ ἔνδειξαι, ὅτι δυνατὸν δο νυνὶ ἐλεγοῦ, ἐπειτα πρὸς τὸ δυνατό ὃτι καὶ ἀφέλιμον· καμὲ τάχ' ἂν ἀποπληρώσαις, ὡς ὀρθῶς λέγεις περὶ σωφροσύνης, δ' ἐστίν.

17. Καὶ ὁ Κριτίας ἀκούσας ταῦτα καὶ ἰδὼν μὲ ἀποροῦντα, ὁσπερ οἱ τῶν χασμωμένων καταντικρύ όρώντες ταῦτον τοῦτο συμπάσχουσιν, κάκεινος ἐδοξέ μοι ὑπ' ἐμοὶ ἀποροῦντος καὶ αὐτὸς ἄλονυν ὑπὸ ἀπορίας. ἂτε οὖν εὐδοκίμων ἡκάστωτε, ἡσυχύνετο τοὺς παρόντας, καὶ οὔτε συγχωρήσαι μοι ἢθελεν ἄδυνατος εἶναι διελέσθαι ἄ προικαλούμην αὐτοῦ, ἐλεγέν τε 25 οὐδὲν σαφές, ἐπικαλύπτων τὴν ἀπορίαν. καὶ γὰρ ἡμῖν ἢν ὁ λόγος προίοι, εἰπον Ἀλλ' εἰ δοκεῖ, ὃ Κριτία, νῦν μὲν τοῦτο συγχωρήσωμεν, δυνατὸν εἶναι γενέσθαι ἐπιστήμην ἐπιστήμης· αὕθης δὲ ἐπισκεψόμεθα εἰτε οὕτως ἔχει εἰτε μή. ἢδ' δὴ οὖν, εἰ ὁ τι μάλιστα δυνατὸν τοῦτο, τι μᾶλλον οὖν τέ ἐστιν εἰδέ- 30 ναι ἃ τέ τις οἴδε καὶ ἄ μή; τοῦτο γὰρ δήπον ἐφαμεν εἶναι τὸ γνωσάςκειν αὐτὸν καὶ σωφρονεῖν· ἢ γὰρ; Πάνω γε, ἢ δ' ὅσ, καὶ συμβαίνει γέ που, ὃ Σῶκρατες. εἰ γὰρ τις ἔχει ἐπιστήμην ἢ αὐτὴ αὐτὴν γνωσάςκει, τοιοῦτος ἀν αὐτὸς εἰ οὖντερ ἐστίν ἢ ἔχει. ὡσπερ όταν τάχος τις ἔχῃ, ταχύς, καὶ ὅταν κάλλος,
καλὸς, καὶ ὅταν γυνῶσιν, γυνώσκοιν· ὅταν δὲ δὴ γυνῶσιν
αὐτὴν αὐτῆς τις ἔχῃ, γυνώσκοιν που αὐτὸς ἠαυτῶν τότε ἔσται.
Οὐ τούτο, ἢν δ’ ἐγὼ, ἀμφισβητῶ, ὡς οὐχ ὅταν τὸ αὐτὸ γυνώ-
σκόν τις ἔχῃ, αὐτὸς αὐτὸν γυνώσεται, ἀλλ’ ἔχοντι τοῦτο τίς
ἀνάγκη εἰδέναι ἃ τε οἶδεν καὶ δὴ μὴ οἴδεν; ἃτι, ὁ Σώκρατες, 5
ταύτων ἔστω τοῦτο ἑκείνω. Ἦσως, ἔφη, ἀλλ’ ἐγὼ κινδυνεῦω
ἀεὶ ὁμοιος εἶναι· οὐ γὰρ αὐ μανθάνω ὡς ἐστιν τὸ αὐτὸ
[ἂν οἴδεν εἰδέναι καὶ ἃ τις μὴ οἴδεν εἰδέναι]. Πῶς λέγεις, ἔφη;
Ὅδε, ἢν δ’ ἐγὼ. ἐπιστήμη που ἐπιστήμης οὐσα ἃρα πλέον τι οἷα
τ’ ἔσται διαφεύγειν, ἢ ὅτι τοῦτων τόδε μὲν ἐπιστήμη, τόδε δ’ οὐκ
ἐπιστήμη; Ὅμως, ἀλλὰ τοσοῦτον. Ταύτων οὖν ἐστὶν ἐπιστήμη
te kai ἀνεπιστησιμοσύνη ύγιεινοῦ, καὶ ἐπιστήμη τε καὶ ἀνεπιστη-
σιμοσύνη δικαῖον; Ὅπως μὲν οίμαι ἴατρική, τὸ
dὲ πολιτικῆ, τὸ δὲ οὐδὲν ἄλλο ἢ ἐπιστήμη. Πῶς γὰρ οὖ;
Οὐκοῦν ἐὰν μὴ προσεπιστηταί τις τὸ ύγιεινὸν καὶ τὸ δίκαιον, 15
ἀλλὰ ἐπιστήμην μόνον ψυχική ἀτε τούτων μόνον ἔχων
ἐπιστήμην, ὅτι μὲν τί ἐπίσταται καὶ ὅτι ἐπιστήμην τινὰ ἔχει,
εἰκότως ἂν γυνώσκοι καὶ περὶ αὐτῶν καὶ περὶ τῶν ἄλλων· ἢ
γὰρ; Ναι. Ὅ τι δὲ γυνώσκει, ταύτη τῇ ἐπιστήμῃ πῶς εἰσε-
tεί; γυνώσκει γὰρ δὴ τὸ μὲν ύγιεινὸν τῇ ἴατρικῇ ἄλλ’ οὐ 20
σωφροσύνη, τὸ δὲ ἁρμονικόν μοισικῆ ἄλλ’ οὐ σωφροσύνη, τὸ
δ’ ὁικοδομικὸν ὁικοδομικῆ ἄλλ’ οὐ σωφροσύνη, καὶ οὔτω πάντας·
ἡ οὗ; Φαίνεται. Σωφροσύνη δέ, εἴπερ μοῦνον ἐστὶν ἐπιστη-
σιμόν ἐπιστήμη, πώς εἰσέτατι ὅτι τὸ ύγιεινὸν γυνώσκει ἢ ὅτι
to ὁικοδομικὸν; Οὐδαμῶς. Οὐκ ἄρα εἰσέται δ’ οἴδεν τὸ τοῦτο 25
ἀγνόντων, ἄλλ’ ὅτι οἴδεν μόνον. Ἐοικεν.

18. Οὐκ ἄρα σωφρονεῖν τοῦτ’ ἄν εἰη οὐδὲ σωφροσύνη, εἰδέναι
ἄ τε οἴδεν καὶ μὴ οἴδεν, ἄλλ’, ὡς εὐκενε, ὅτι οἴδεν καὶ ὅτι
οὐκ οἴδεν μόνον. Κινδυνεῖε. Οὐδὲ ἄλλον ἄρα οἶδος τε ἔσται
οὕτως ἔξυππασφάς κυκτὰ τῇ ἐπίστασθαι, πότερον ἐπίσταται 30
ὁ φησὶν ἐπίστασθαι ἢ οὐκ ἐπίσταται· ἀλλ’ ἁποκτοῦν μόνον,
ὡς εὐκενε, γνώσεται, ὅτι ἔχει τινὰ ἐπιστήμην, ὅτου δὲ γε, ἡ
σωφροσύνη οὐ ποιήσει αὐτὸν γυνώσκειν. Οὐ φαίνεται. Οὐτε
ἀρα τὸν προσποιοῦμενον ἴατρον εἶναι, ὅτα δὲ μὴ, καὶ τὸν ὁς
Ἀληθῶς δέντα οἷς τε ἔσται διακρίνειν, οὔτε ἄλλον οὐδένα τῶν ἐπιστημόνων καὶ μη. Σκεφτώμεθα δὲ ἐκ τῶνδε· εἰ μέλλει ὁ σώφρον ἢ ὁ στίσον τὸν ὃς ἄληθῶς ἱατρὸν διαγνώσθηκεν καὶ τὸν μή, ἄρ’ οὐχ ὃδε ποιήσει· περὶ μὲν ἱατρικῆς δήπον
5 αὐτῷ οὐ διαλέξεται· οὔδεν γὰρ ἔπαιει, ὡς ἔφαμεν, ὁ ἱατρὸς ἀλλ’ ἢ τὸ ὑγείων καὶ τὸ νοσῶδες· ἢ οὐ; Ναί, οὔτως. Περὶ δὲ γε ἐπιστήμης οὔδεν οἴδειν, ἀλλὰ τούτῳ δὴ τῇ σωφροσύνῃ μόνῃ ἀπέδομεν. Ναί. Οὔδε περὶ ἱατρικῆς ἀρὰ οἴδειν ὁ ἱατρικὸς, ἐπειδὴ ἤ ἱατρικὴ ἐπιστήμη οὔσα τυγχάνει. Ἡ Ἀληθὴς. "Ὅτι
10 μὲν δὴ ἐπιστήμην τινὰ ἔχει, γνώσεται ὁ σώφρον τῶν ἱατρῶν· δεῖν δὲ πείραν λαβεῖν ἢτις ἐστὶν, ἄλλο τι σκέψεται ὁντινῶν; ἢ οὐ τούτῳ ὁ ρώσται ἐκάστη ἐπιστήμη μὴ μονὸν ἐπιστήμη εἶναι ἀλλὰ καὶ τῇς, τῷ τινῶν εἶναι; Τούτῳ μὲν οὖν. Καὶ ἡ ἱατρικὴ δὴ ἐτέρᾳ εἶναι τῶν ἄλλων ἐπιστημῶν ὀρίσθη τῷ τοῦ ὑγείουν
15 εἶναι καὶ νοσῶδους ἐπιστήμη. Ναί. Οὐκοῦν εὲν τούτως ἀναγκαίον σκοπεῖν τῶν βουλόμενων ἱατρίκην σκοπεῖν, εἶν οἷς ποτ’ ἐστίν· οὐ γὰρ δήποι ἐν γε τοῖς ἔξω, ἐν οἷς οὐκ ἐστίν; Οὐ δήτα. Ἐν τοῖς ὕγειοις ἀρὰ καὶ νοσῶδεσιν ἐπισκέψεται τῶν ἱατρῶν, ἢ ἱατρικὸς ἐστίν, ὁ ὀρθὸς σκοπούμενος. "Εοικεν.
20 Οὐκοῦν εὲν τοῖς οὖτος ἢ λεγομένοις ἢ πραπτομένοις τὰ μὲν λεγόμενα, εἰ ἄληθῇ λέγεται, σκοπούμενος, τὰ δὲ πραπτομένα, εἰ ὀρθῶς πράπτεται; Ἄναγκη. "Ἡ οὖν ἀνευ ἱατρικῆς δύνατ’ ἀν τισ τούτων ποτέρως ἐπακολουθήσαι; Οὐ δήτα. Οὐ γε ἄλλος οὐδεὶς, ὡς Εοικεν, πλὴν ἱατρός, οὔτε δὴ ὁ σώφρων· ἱατρός
25 γὰρ ἄν εἴη πρὸς τῇ σωφροσύνῃ. Ἐστι ταῦτα. Παντὸς ἀρὰ μᾶλλον, εἰ ἡ σωφροσύνη ἐπιστήμης ἐπιστήμη μόνον ἐστίν καὶ ἀνεπιστημοσύνη, οὔτε ἱατρὸν διακρίνοι αὐτὰ τε ἐσται ἐπιστάμενον τα τῆς τέχνης ἢ μὴ ἐπιστάμενον, προσποιούμενον δὲ ἡ
20 ὁιόμενον, οὔτε ἄλλον οὐδένα τῶν ἐπιστημών καὶ ὁιόμενον, πλὴν
30 γε τὸν αὐτοῦ ὄμοτεχνόν, ὡσπερ οἱ ἄλλοι δημιουργοί. Φαινε-
ται, ἕφη.

19. Τῆς οὖν, ἢν ὄ γῳ, ὁ Κριτία, ὕφελλα ἡμῖν ἔτι ἅν εἶν ἀπὸ τῆς σωφροσύνης τοιαύτης οὐσίας; εἰ μὲν γὰρ, δ ἐξ ἀρχῆς ὑπενόθημα, ἦδειν ὁ σώφρων ἡ τῇ ἦδει καὶ ἡ μη ἦδει, τὰ
μὲν ὃτι οἶδεν, τὰ δ᾽ ὃτι οὐκ ὁδεψακεφαθαὶ οἶδεν τὸ ὡς τ᾽ ἦν, μεγαλωστὶ ἀν ἡμῖν, φαμέν, ὥφελμον ἢν σωφροσύνῃ εἶναι ἀναμάρτησαι γὰρ ἂν τὸν βίον ἐξόμεν αὐτοῖς τε τὸν τῆς σωφροσύνης ἔχοντες καὶ οἱ ἄλλοι πάντες οὐκ ὕψῃ ἡμῶν ἥρχοντο. οὔτε γὰρ ἂν αὐτοὶ ἐπεχείρομεν πράττειν ἃ μὴ ἡπιστάμεθα, ἀλλὰ ἔξευρίσκοντες τοὺς εἰποταμένους ἐκείνους ἂν παρεδόθησαν, οὔτε τοῖς ἄλλοις ἐπετρέπωμεν, ὅπε ἥρχομεν, ἄλλο τι πράττειν ἢ τι πράττοντες ὀρθῶς ἔμελλον πράξειν· τούτο δ᾽ ἦν ἂν, οὐ ἐπιστήμην εἰχον· καὶ οὔτω δὴ ἦπο σωφροσύνης οἰκία τε οἰκουμένη ἐξελέγεται καὶ οὔτω δὴ ἦπο σωφροσύνης οἰκία τε οἰκουμένη· πόλις τε πολιτευμένη, καὶ ἄλλο πάν οὐ σωφροσύνη ἄρχοι ἀμαρτίας γὰρ ἐξηρημένης, ἡρῴδητος δὲ ἡγουμένης, εὖ πάση πράξει ἀναγκαίον καλὸς καὶ εὖ πράττειν τοὺς οὔτω διακειμένους, τοὺς δὲ εὖ πράττοντας εὐδαιμονας εἶναι· ἂρ᾽ οὐχ οὔτως, ἦν δ᾽ ἐγὼ, ὁ Κριτία, ἐλέγομεν περὶ 15 σωφροσύνης, λέγοντες ὅσον ἀγαθῶν εἶ ὁτί εἰδέναι ἂ τε οἴδεν τὶς καὶ ἂ μὴ οἴδεν· Πάνω μὲν οὖν, ἐφη, οὔτω. Νῦν δὲ, ἦν δ᾽ ἐγὼ, ὅρας οτι οὐδαμοῦ ἐπιστήμης οὐδεμία τοιάυτη οὕσα πέφανται. Ὅρω, ἐφη. Ἄρ᾽ οὖν, ἦν δ᾽ ἐγὼ, τοῦτο ἔχει τὸ ἀγαθὸν ἢν ἑυρίσκομεν σωφροσύνην οὖσαν, τὸ ἐπιστήμην 20 ἐπιστασθαι καὶ ἀνεπιστημοσύνην, ὅτι τὰ τῶν ἔχων, δὲ τί ἂν ἄλλο μανθάνη, βάδον σε μαθήσεται καὶ ἐναργεστέρα πάντα αὐτοῦ φανεῖται, ἀτε πρὸς ἐκάστῳ δὲ ἢν μανθάνη προσκαθορίσθην τὴν ἐπιστήμην· καὶ τοὺς άλλους δὴ καλλιον ἐξετάσει περὶ ὅν ἂν καὶ αὐτοῦ μάθη, οἳ δὲ ἂνεν τοῦτον ἐξετάζοντες 25 ἄσθενεστέρον καὶ φαυλότερον τοῦτο δράσουσιν; ἢρ᾽ ὁ φίλε, τοιάυτα ἄττα ἐστὶν ἢ ἀπολαυσόμεθα τῆς σωφροσύνης, ἡμεῖς δὲ μειξὸν τι βλέπομεν καὶ ζητοῦμεν αὐτὸ μειξὸν τι εἶναι ἢ ὅσον ἐστὶν· Τάξα δ᾽ ἂν, ἐφη, οὔτως ἔχοι.

20. ἴσως ἦν δ᾽ ἐγὼ· ἴσως δέ γε ἡμεῖς οὖθεν χρηστῶν ἐξήτη-30 σαμεν. τεκμαίρομαι δέ, ὅτι μοι ἄτοπον ἄτατα καταθαίρεται περὶ σωφροσύνης, εἰ τοιοῦτον ἐστὶν. ἴδωμεν γὰρ, εἰ βούλεις, συνχαρέσαντες καὶ ἐπιστασθαι ἐπιστήμην δυνατόν εἶναι καὶ δὲ γε ἢ ἄρχης ἐτιθέμεθα σωφροσύνην εἶναι, τὸ εἰδέναι ἂ τε
οίδεν καὶ ἡ μὴ οἶδεν, μὴ ἀποστερήσωμεν, ἀλλὰ δόμεν· καὶ πάντα ταῦτα δόντες ἐτί βέλτιον σκεψιμέθα, εἰ ἂνα τι καὶ ἡμᾶς ὤψει τοιοῦτον δοῦν. ἃ γὰρ νυνὶ ἐλέγομεν, ὡς μέγα ἂν εἰ ἄγαθον ἡ σωφροσύνη, εἰ τοιοῦτον εἰ, ἥγουμεν διοικήσεως καὶ οἰκίας καὶ πόλεως, οὐ μοι δοκοῦμεν, ὡς Κριτία, καλῶς ὀμολογηθήκειν. Πῶς δὴ; ἢ δ' ὦς. "Οτι, ἢν δ' ἐγὼ, ῥαδίως ὀμολογήσαμεν μέγα τι ἄγαθον εἰναι τοῖς ἀνθρώποις, εἰ ἔκαστοι ἡμῶν, ἢ μὲν ἵσασιν, πράττοινε ταῦτα, ἢ δὲ μὴ ἐπισταυροὶ, ἀλλοις παραδίδοιεν τοῖς ἐπισταμένοις. Οὐκ οὖν, ἐφι, καλῶς ὀμολογήσαμεν; Ὅμως ἐφι οὖν, ἢν δ' ἐγὼ. "Ατοπα λέγεις ὡς ἀληθῶς, ἐφι, ὡς Σώκρατες. Νὴ τὸν κύνα, ἐφι, καὶ ἔμοι τοι δοκεῖ οὖτο, κἀνταῦθα καὶ ἄρτι ἀποβλέψας ἀτοπ᾽ ἄττ᾽ ἐφι οἱ προφαίνεσθαι, καὶ οἱ φοβοίμην μὴ οὐκ ὀρθῶς σκο-ποῦμεν. ὡς ἀληθῶς γάρ, εἰ δ' τι μάλιστα τοιοῦτον ἐστιν ἡ σωφροσύνη, οὐδὲν μοι δῆλον εἰναι δοκεῖ δ' τι ἄγαθον ἡμᾶς ἀπεργάζεται. Πῶς δὴ; ἢ δ' ὦς. λέγε, ἵνα καὶ ἡμεῖς εἰδῶμεν δ' τι λέγεις. Οἶμαι μὲν, ἢν δ' ἐγὼ, ληρεῖμ μὲ· ὁμως τὸ γε προ-φαινόμενον ἀναγκαῖον σκοπεῖν καὶ μὴ εἰκῇ παρείναι, εἰ τίς γε αὐτοῦ καὶ σμικρὸν κῆδεται. Καλῶς γάρ, ἐφι, λέγεις.

21. "Ἀκουε δὴ, ἐφην, τὸ ἐμὸν ὅναρ, εἰτε διὰ κεράτων εἰτε δι᾽ ἐλέφαντος ἐλήλυθεν. εἰ γὰρ δ' τι μάλιστα ἡμῶν ἄρχοι ἡ σωφροσύνη, οὐδα οὐαν νῦν ὀριζόμεθα, ἄλλο τι κατὰ τὰς ἐπι-στήμας ἀν πράττοιτο, καὶ οὐτε τις κυβερνής ϕάσκων εἰναι, ὅν δὲ-ὖ, ἐξαπατώ τὴν ἡμᾶς, οὐτε ἱατρὸς οὐτε στρατηγὸς οὐτ' ἅλλος οὐδεῖς, προσποιούμενος τι εἰδέναι δ' μὴ οἶδεν, λανθάνοι ἂν· ἢ δ' τοῦτον οὖτως ἔχοντον ἄλλο αν ἡμῖν τι συμβαίνοι "* ι* υγιείν τη τα σώματα εἰναι μάλλον ἡ νῦν, καὶ ἐν τῇ θαλάττῃ κινδυνεύοντας καὶ ἐν πολέμῳ σφόζεσθαι, καὶ τὰ σκεύη καὶ τὴν ἀμπεχών καὶ ὑπόδειν πᾶσαι καὶ τὰ χρή-ματα πάντα τεχνικὸς ἡμῖν εἰργασμένα εἰναι καὶ ἄλλα πολλα διὰ τὸ ἀληθινοὶς δημιουργοῖς χρησθαί; εἰ δὲ βούλιοι γε, καὶ τὴν μαντικὴν εἰναι συγχορήσωμεν ἐπιστήμην τοῦ μέλλοντος ἐξεσθαι, καὶ τὴν σωφροσύνην, αὐτῆς ἐπιστατοῦσαν, τοὺς μὲν ἀλαζώνας ἀποτρέπειν, τοὺς δὲ ὃς ἀληθῶς μάντες καθιστάναι
χαρμίδης.

ήμιν προφήτας τῶν μελλόντων. κατεσκευασμένον δὴ οὕτω τὸ ἀνθρώπινον γένος ὅτι μὲν ἐπιστημόνως ἄν πράττοι καὶ ζῶῃ, ἔπομαι. ἡ γὰρ σωφροσύνη φυλάττουσα οὐκ ἄν εἴη παρεμπίπτουσα τὴν ἀνεπιστημοσύνην συνεργοῦ ἦμιν εἶναι. ὅτι δὲ ἐπιστημόνως ἄν πράττοντες εὔ ἄν πράττομεν καὶ εὐδαιμονοῖμεν, 5 τοῦτο δὲ οὕτω δυνάμεθα μαθεῖν, ὃ φίλε Κριτίλα.

22. Ἀλλὰ μέντοι, ἡ δὲ ὅς, οὐ ἔφεσιν εὐρήσεις ἀλλο τί τέλος τοῦ εὗ πράττειν, ἐὰν τὸ ἐπιστημόνως ἄτιμάσης. Σμικρὸν τοῖνυν με, ἢν δ' ἐγώ, ἐτί προσδίδαξον. τίνος ἐπιστημόνως λέγεις; ὡς σκυτῶν τομῆς; Μᾶ Δί' οὐκ ἐγὼγε. Ἀλλὰ χαλκοῦ 10 ἐργασίας; Οὐδαμώς. Ἀλλὰ ἐρίων ἢ ξύλων ἢ ἄλλου τοῦ τῶν τοιοῦτων; Οὐ δήτα. Οὐκ ἀρα, ἦν δ' ἐγώ, ἐτί ἐμμένομεν τῷ λόγῳ τῷ εὐδαιμόνῳ εἶναι τὸν ἐπιστημόνως ζῶντα. οὗτοι γὰρ ἐπιστημόνως ζῶντες οὐχ ὁμολογοῦνται παρὰ σοῦ εὐδαιμόνες εἶναι, ἀλλὰ περὶ τινῶν ἐπιστημόνως ζῶντα σὺ δοκεῖς μοι ἁφο- 15 ρίζεσθαι τὸν εὐδαιμόνα. καὶ ἵσως λέγεις ὃν νυνὶ ἐγὼ ἔλεγον, τῶν εἰδότα τὰ μέλλοντα ἔσεσθαι πάντα, τῶν μάντιν. τοῦτον ἢ ἄλλου τινὰ λέγεις; Καὶ τούτων ἔγογα, ἐφ' ἐς, καὶ ἄλλου. Τίνα; ἢν δ' ἐγώ. ἄρα μὴ τῶν τοιοῦτοι, εἰ τις πρὸς τοὺς μέλλουσιν καὶ τὰ γεγονότα πάντα εἰδείη καὶ τὰ νῦν δοντα, καὶ μηδὲν ἀγνοοὶ; 20 φῶμεν γὰρ τινα εἶναι αὐτῶν. οὐ γὰρ ὅμαι τοῦτον γε ἐτί ἄν εἰποῖς οὐδένα ἐπιστημονεστέρον ζῶντα εἶναι. Οὐ δήτα. Τόδε δὴ ἐτί προσποθῶ, τίς αὐτῶν τῶν ἐπιστημῶν ποιεῖ εὐδαιμόνα; ἢ ἀπασαὶ ὁμοίως; Οὐδαμῶς ὁμοίως, ἐφ' Ἀλλὰ ποία μά- λιστα; ἢ τί οἴδε καὶ τῶν ὄντων καὶ τῶν γεγονότων καὶ τῶν 25 μελλόντων ἔσεσθαι; ἀρα γε ἢ τὸ πεπτυτικὸν; Ποίοιν, ἢ δ' ὅς, πεπτυτικὸν; Ἀλλ' ἢ τὸ λογιστικὸν; Οὐδαμῶς. Ἀλλ' ἢ τὸ ὑγιεινὸν; Μάλλον, ἐφη. 'Εκείνη δ' ἢν λέγω μάλιστα, ἢν δ' ἐγώ, ἢ τί; Ἡ γά τὸ ἄγαθον, ἐφη, καὶ τὸ κακόν. Ὀ μιαρὲ, ἐφὶ ἐγώ, πάλαι με περιέλεξας κύκλω, ἀποκρυπτόμενος ὅτι οὐ 30 τὸ ἐπιστημόνως ἢν καὶ τὸ εὗ πράττειν τε καὶ εὐδαιμονεῖν ποιοῦν, οὐδὲ συμπασσῶν τῶν ἀλλῶν ἐπιστημῶν, ἀλλὰ μιᾶς οὐσίας ταύτης μόνον τῆς περὶ τὸ ἄγαθον τε καὶ κακόν. ἔσεί, ὃ Κριτίλα, εἰ θέλεις ἐξελεῖν ταύτην τὴν ἐπιστήμην ἐκ τῶν ἀλλῶν
ΠΛΑΤΩΝΟΣ

ἐπιστημῶν, ἦττον τι ἢ μὲν ἱατρικὴ ὑγιαινεῖν ποιήσει, ἢ δὲ σκυ- τικὴ ὑποδεδέσθαι, ἢ δὲ υφαντικὴ ἡμιφιεσθαι, ἢ δὲ κυβερνητικὴ
cωλύσει ἐν τῇ βαλάττῃ ἀποθνῄσκειν καὶ ἡ στρατηγικὴ ἐν πο-
λέμῳ; Οὐδὲν ἦττον, ἔφη. 'Αλλ', ὃ φίλε Κριτία, τὸ εὖ γε
5 τούτων ἐκαστὰ γλέννεσθαι καὶ ὀφελήμας ἀπολελουτὸς ἡμᾶς
ἐσται ταύτης ἀπούσης. 'Αληθὴ λέγεις. Οὐχ αὗτη δὲ γε, ὡς
εὐκεν, ἐστὶν ἡ σωφροσύνη, ἢς ἔργον ἐστὶν τὸ ὀφελεῖν ἡμᾶς.
οὐ γὰρ ἐπιστημῶν τε καὶ ἀνεπιστημοσύνην ἡ ἐπιστήμη ἐστίν,
ἀλλὰ ἀγαθοῦ τε καὶ κακοῦ· δοῦτε εἰ αὐτὴ ἐστίν ὀφελίμος, ἡ
10 σωφροσύνη ἂλλο τι ἄν εἰδὶ ἡμῖν. Τί δ', ἢ δ' ὡς, οὐκ ἄν αὐτὴ
ἀφελοῖ; εἰ γὰρ δ' τι μάλιστα τῶν ἐπιστημῶν ἐπιστήμη ἐστίν
ἡ σωφροσύνη, ὡς ἰστατεί δὲ καὶ ταῖς ἀλλαίς ἐπιστήμαις, καὶ
tαύτης δῆσον ἄν ἄρχονσα τῆς περὶ τὰ γαθῶν ἐπιστήμης ὀφελοῖ
ἀν ἡμᾶς. 'Ἡ κἂν ὑγιαινεῖν ποιοῖ, ἢ δ' ἐγὼ, αὐτὴ, ἀλλ' οὐχ ἡ
15 ἱατρικὴ; καὶ τὰλα ὅ ποιν τεχνῶν αὕτη ἂν ποιοῦ, καὶ οὐχ αἱ
ἀλλαὶ τὸ αὐτῆς ἔργον ἐκάστη; ἢ οὐ πάλαι διεμαρτυρόμεθα, ὅτι
ἐπιστήμης μόνον ἐστιν καὶ ἀνεπιστημοσύνης ἐπιστήμη, ἄλλου
de οὐδενος· οὐχ οὔτω; Φαίνεται γε. Οὐκ ἄρα ὑγιείας ἐσται
dημιουργός. Οὐ δήτα. 'Αλλῆς γὰρ ἢν τέχνης ὑγίεια· ἢ οὖ;
20 'Αλλῆς. Οὐδ' ἄρα ὀφελίας, οὐ εἰκαίρη· ἀλλ' γὰρ αὐ ἀπέδομεν
τοῦτο τὸ ἔργον τέχνην ἵνα; ἢ γὰρ; Πᾶν γε. Πῶς οὖν ὀφέ-
λιμος ἐσται ἡ σωφροσύνη, οὐδεμᾶς ὀφελίας οὔσα δημιουργός;
Οὔδαμος, ὃ Σώκρατες, ἐοίκεν γε.

23. 'Ορᾶς οὖν, ὃ Κριτία, οἷς ἐγὼ πάλαι εἰκότως ἐδεδοίκη καὶ
25 δικαίως ἐμαυτὸν ἡτίμωμι ὅτι οὐδέν χρηστὸν περὶ σωφροσύνης
σκοπῶ; οὐ γὰρ ἂν που ὃ γε κάλλιστον πάντων ὁμολογεῖται
εἶναι, τοῦτο ἡμῖν ἁνωφελές ἔφαν, εἰ τ' ἐμοὶ δῆλος ἢν πρὸς τὸ
καλὸς ξητειν. νῦν δὲ—πανταχὺ γὰρ ἤττομεθα, καὶ οὐ δυνά-
μεθα εὑρεῖν ἐφ' ὅτε ποτὲ τῶν ὄντων ὃ ὀνοματοθέτης τοῦτο τοῦ-
νομα ἔθετο, τῇ σωφροσύνῃ. καίτοι πολλὰ γε συγκεκρίκαμεν
οὐ συμβαίνονθ' ἡμῖν τῷ λόγῳ. καὶ γὰρ ἐπιστήμην ἐπιστήμης
εἶναι συνεχωρῆσαμεν, οὐκ ἐδὸντο τοῦ λόγου οὐδὲ φάσκοντος
εἶναι· καὶ ταύτη αὖ τῇ ἐπιστήμῃ καὶ τὰ τῶν ἄλλων ἐπιστημῶν
ἐργα γιγνώσκειν συνεχωρῆσαμεν, οὐδὲ τούτ' ἔδως τοῦ λόγου,
ΧΑΡΜΙΔΗΣ.

Τόναι δὴ ἡμῖν γένοιτο ὁ σώφρων ἐπιστήμων ὃν τε οἶδεν, ὅτι οἶδεν, καὶ ὃν μὴ οἶδεν, ὅτι οὐκ οἶδεν. τότῳ μὲν δὴ καὶ παντάπασι μεγαλοπρεπῶς συνεχωρήσαμεν, οὐδ' ἐπισκεψάμενοι τὸ ἀδύνατον εἶναι, ἃ τις μὴ οἶδεν μηδαμῶς, ταύτα εἰδέναι ἀμώς γέ τῶς: ὅτι γὰρ οὐκ οἶδεν, φησὶν αὐτὰ εἰδέναι ἡ ἡμετέρα ὀμολογία. καὶ τοιούτως ἠγομένοις οὐχί ἀλογωτοῦς τοῦτ' ἀν φανεῖν. ἂλλ' ὃμως οὗτος ἡμῶν εὐθυκόν τυχοῦσα ἡ ξητήσις καὶ οὐ σκληρῶν, οὐδὲν τι μάλλον εὑρεῖν δύναται τὴν ἀλήθειαν, ἀλλὰ τοσοῦτον κατεγέλασεν αὐτῆς, ὡστε δὴ ἡμείς πάλαι συνομολογοῦντες καὶ συμπλάττοντες ἐπιθέμεθα σωφροσύνην εἶναι, τούτῳ ἡμῖν πάνω ἱεροτικὸς ἀνωφελεῖς δὲ ἀπέφευεν. τὸ μὲν οὖν ἐμὸν καὶ ἦττον ἀγανακτῶ· ὑπὲρ δὲ σοῦ, ἢν δ' ἐγώ, ὁ Χαρμίδης, πάνω ἀγανακτῶ, εἰ σὺ τοιοῦτον δὲν τὴν ἴδεαν καὶ πρὸς τούτῳ τὴν ψυχὴν σωφρονεστάτος, μηδὲν ὑνήσει ἀπὸ ταύτης τῆς σωφροσύνης μηδὲ τί σε ὀφελήσει ἐν τῷ βίῳ παροῦσα. ὅτι δὲ μάλλον ἀγανακτῶ ὑπὲρ τῆς ἐποδής, ἢν παρὰ τοῦ Θρακίου ἐμαθον, εἰ μηδενὸς ἀξίων πράγματος οὕσαν αὐτὴν μετὰ τολλῆς σπουδῆς ἐμάνθανον. ταύτ' οὖν πάνω μὲν οὐκ οἴομαι οὗτος ἔχειν, ἂλλ' ἐμὲ φαύλον εἶναι ξητητήν· ἔπει τὴν γε σωφροσύνην μέγα τι ἀγαθὸν εἶναι, καὶ εἴπερ γε ἔχεις αὐτό, μακάριον εἶναι σε. ἂλλ' ὅρα εἰ ἔχεις τε καὶ μηδέν δείε τῆς ἐποδής· εἰ γὰρ ἔχεις, μᾶλλον ἄν ἔγωγέ σοι συμβουλεύσαμι ἐμὲ μὲν λήρου ἤγείσθαι εἶναι καὶ ἀδύνατον λόγῳ ὅτιον ξητεῖν, σεαυτὸν δὲ, ὀσφερπερ σωφρονεστέρος εἰ, τοσοῦτῳ εἶναι καὶ εὐδαιμονεστέρον.

24. Καί ὁ Χαρμίδης, Ἀλλὰ μὰ Δία, ἡ δ' ὅς, ἔγωγε, ὁ Σώ-25 κρατεῖ, οὐκ οἶδα οὔτ' εἰ ἔχω οὔτ' εἰ μὴ ἔχω. πῶς γὰρ ἂν εἰδείην ὁ γε μηδῇ ὑμεῖς οἶοι τέ ἐστε ἐξευρεῖν δ' τί ποτ' ἔστιν, ὡς φῆς σὺ; ἐγὼ μέντοι οὐ πάνυ σοι πείθομαι, καὶ ἐμαυτοῦ, ὁ Σώκρατες, πάνυ οἴμαι δεῖσθαι τῆς ἐποδής, καὶ τὸ γ' ἐμὸν οὐδὲν κωλύει ἐπάδεσθαι ὑπὸ σοῦ ὅσα ἡμέραι, ἐὼς ἂν φῆς σὺ 30 ἦκαν ἕχειν. Εἶνεν· ἂλλ', ἔφη ὁ Κριτίας, ὁ Χαρμίδης, δρὰ τούτο· ἐμοὺγ' ἐσται τούτῳ τεκμήριον ὅτι σωφρονεῖς, ἢν ἐπάδειν παρέχῃς Σωκράτει καὶ μὴ ἀπολείπῃ τούτῳ μήτε μέγα μήτε σμικρόν. Ὅς ἄκολουθήσοντος, ἔφη, καὶ μὴ ἀπολειψομένου·
δεινὰ γὰρ ἄν ποιοῖν, εἰ μὴ πειθοίμην σοὶ τῷ ἐπιτρόπῳ καὶ μὴ ποιοῖν ἀ κελεύεις. Ἄλλα μὴν, ἔφη, κελεύω ἐγώ. Ποιήσω τοῖνυν, ἔφη, ἅπα ταυτησί τῆς ἡμέρας ἀρξάμενος. Οὔτοι, ἦν δ' ἐγώ, τι βουλεύεσθον ποιεῖν; Οὔδέν, ἔφη ὁ Χαρμίδης, 5 ἄλλα βεβουλεύμεθα. Βιάσει ἄρα, ἦν δ' ἐγώ, καὶ οὐδ' ἀνάκρισιν μοι δῶσεις; Ὡς βιασομένου, ἔφη, ἐπειδήπερ ὦδε γε ἐπιτάττει πρὸς ταύτα σὺ αὖ βουλεύου ὃ τι ποιήσεις. Ἀλλ' οὐδεμία, ἔφην ἐγώ, λεῖπεται βουλή· σοὶ γὰρ ἐπιχειροῦντι πράττειν ὅτιον καὶ βιαζομένῳ οὔδεις οἷς τ' ἔσται ἑναντιοῦ-ιοσθαί ἀνθρώπων. Μὴ τοῖνυν, ἦ δ' ὦς, μηδὲ σὺ ἑναντιοῦ. Οὐ τοῖνυν, ἦν δ' ἐγώ, ἑναντιώσομαι.
ΔΑΧΗΣ

ἡ περὶ ἀνδρείας.


ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ

ΔΥΣΙΜΑΧΟΣ, ΜΕΛΗΣΙΑΣ, ΝΙΚΙΑΣ, ΔΑΧΗΣ, ΠΑΙΔΕΣ ΔΥΣΙ-
ΜΑΧΟΥ ΚΑΙ ΜΕΛΗΣΙΟΥ, ΣΩΚΡΑΤΗΣ.

1. Τεθέασθε μὲν τὸν ἄνδρα μαχόμενον ἐν ὅπλοις, ὦ Νικία τε
καὶ Δάχης· οὗ δ' ἐνεκα ὡμᾶς ἐκελεύσαμεν συνθεάσασθαι ἐγὼ
τε καὶ Μελησίας ὅδε, τότε μὲν οὐκ εἶπομεν, νῦν δ' ἐροῦμεν.
ἡγούμεθα γὰρ χρήναι πρὸς γε ὡμᾶς παρρησιάζεσθαι. εἰςοὶ γάρ
τινες οἳ τῶν τοιούτων καταγελῶσι, καὶ εάν τις αὐτῶς συμβου-
λεύσηται, οὐκ ἂν εἴποιεν ἃ νοοῦσιν, ἀλλὰ στοχαζόμενοι τὸν
συμβουλευομένου ἄλλα λέγοντο παρὰ τὴν αὐτῶν δόξαιν· ὡμᾶς
δὲ ἡμεῖς ἡγησάμενοι καὶ ικανοὶ γυναῖκα καὶ γυνῶτας ἀπλῶς ἄν
εἴπειν ἃ δοκεῖ ὡμῖν, οὕτω παρελάβομεν ἐπὶ τὴν συμβουλὴν περὶ
δὴν μέλλομεν ἀνακοινώσθαι. ἐστιν οὖν τούτο, περὶ οὐ πάλαι
τοσαύτα προοιμιάζομαι, τόδε. ἡμῖν εἰσὶν υἱὸς ὑμῶν, οδὲ μὲν
τούδε, πάππου ἄχων ὄνομα Θουκυδίδης, ἐμός δὲ αὐτὸς· παπ-
πόν δὲ καὶ οὕτως ὄνομ' ἔχει τούμοι πατρός· Ἀριστείδην γὰρ
αὐτῶν καλοῦμεν. ἡμῖν οὖν τούτων δεδοκται ἐπιμεληθήναι ὡς
οἶν τε μάλιστα, καὶ μὴ ποιήσαι ὅπερ οἱ πολλοὶ, ἐπειδὴ μειρά-
κια γέγονεν, ἀνεῖν αὐτῶς τι βούλονται ποιεῖν, ἀλλὰ νῦν δὴ
καὶ ἄρχουσαν αὐτῶν ἐπιμελεῖσθαι καθ' ὅσον οἶοι τ' ἐσμέν. εἰ-
δότες οὖν καὶ ὡμῖν υἱῶς ὄντας *εἰς συμβουλὴν ὡμᾶς παρεκαλέ-
σαμεν ὅτι* ἡγησάμεθα μεμεληκέναι περὶ αὐτῶν, εἴπερ τοις
ἄλλοις, πῶς ἃν θεραπευθέντες γένοιτο ἀριστοῖ· εἰ δ' ἄρα 20
πολλάκις μὴ προσεχήκατε τὸν νοῦν τῷ τοιούτῳ, ὑπομνήσουντες
ὅτι οὖν χρή αὐτοῦ ἀμελεῖν, καὶ παρακαλοῦντες ὑμᾶς ἐπὶ τὸ ἐπι-
μελεῖαι τινα ποιήσασθαι τῶν ἱεροῦ κοινῆ μεθ' ἡμῶν.

2. Ὅθεν δὲ ἡμῖν ταύτ' ἐδοξεῖν, ὁ Νικία τε καὶ Δάχησ, χρή
ἀκούσαι, καὶ ἢ ὀλόγοι μακρότερα. συσσιτοῦμεν γὰρ δὴ ἐγὼ τε
καὶ Μελησίας ὅδε, καὶ ἡμῖν τὰ μειράκια παρασιτεῖ. ὅπερ οὖν
καὶ ἀρχόμενος εἶπον τοῦ λόγου, παρρησιασόμεθα πρὸς ὑμᾶς.
ἡμῶν γὰρ ἐκάτερος περὶ τοῦ ἑαυτοῦ πατρὸς πολλὰ καὶ καλὰ
ἐργα ἔχει λέγειν πρὸς τοὺς νεανίσκους, καὶ ὁσα ἐν πολέμῳ
εἰργάσαντο καὶ ὁσα ἐν εἰρήνῃ, διοικουντες τὰ τε τῶν συμμάχων
καὶ τὰ τῆς πόλεως. ἡμέτερα δ' αὐτοῦ ἔργα οὐδέτερος ἔχει
λέγειν. ταῦτα δὴ ἑπαίσχυνομέθα τε τούσδε καὶ αἰτιώμεθα τούς
πατέρας ἡμῶν, ὅτι ἡμᾶς μὲν εἶων τρυφᾶν, ἑπειδή μειράκια ἐγε-
νόμεθα, τὰ δὲ τῶν ἄλλων πράγματα ἐπραπτον· καὶ τούσδε τοῖς
νεανίσκοις αὐτὰ ταῦτα ἐνδεικνύμεθα, λέγοντες ὅτι, εἰ μὲν ἀμέ-
λήσοντων ἑαυτῶν καὶ μὴ πείσονται ἡμῖν, ἀκλείης γενησονται,
εἰ δ' ἐπιμελησονται, τάχ' ἀν τῶν ὁνομάτων ἄξιοι γένοιτο ἡ
ἔχουσιν. οὕτως μὲν οὖν φασίν πείσεσθαι· ἡμεῖς δὲ δὴ τοῦτο
σκοποῦμεν, τὸ ἄν οὕτως μαθώντες ἑπιτηδεύσαστες ὁ τι ἀριστοὶ
gένοιτο. εἰσηγήσατο οὖν τις ἡμῖν καὶ τοῦτο τὸ μάθημα, ὅτι
καλὸν εἰη τῷ νέῳ μαθεῖν ἐν ὅπλοις μάχεσθαι. καὶ ἐπήνει τού-
τον ὃν χώραν ἐθεάσασθέ ἐπιδεικνύμενον, κατ' ἐκέλευες θεάσα-
σθαι. ἐδοξεῖ δὴ χρῆναι αὐτούς τε ἐλθεῖν ἐπὶ θέαν τάνδρος καὶ
ὑμᾶς συμπαραλαβεῖν ἀμα μὲν συνθετάς, ἀμα δὲ συμβούλους
tε καὶ κοινωνίας, ἐὰν βούλησθε, περὶ τῆς τῶν ἱερῶν ἐπιμελείας.
25 ταύτ' ἐστιν ἡ ἐβούλομεθα ὑμῖν ἀνακοινώσασθαι. ἦδη οὖν ἡμέ-
τερον μέρος συμβουλεύειν καὶ περὶ τούτου τοῦ μαθήματος, εἴτε
δοκεῖ χρῆναι μανθάνειν εἴτε μὴ, καὶ περὶ τῶν ἄλλων, εἰ τι
ἐχετε ἐπαινεῖσαι μάθημα νέῳ ἀνδρὶ ἡ ἐπιτηδεύμα, καὶ περὶ τῆς
cοινωνίας λέγειν ὁποῖοιν τι ποιήσετε.

30 3. ΝΙ. Ἔγω μὲν, ὁ Λυσίμαχε καὶ Μελησία, ἐπαινῶ τε
ὑμῶν τὴν διάνοιαν καὶ κοινωνεῖν ἐτοίμοι, οἷμαι δὲ καὶ Δάχητα
tόνδε.

ΔΑ. Ἀληθῆ γὰρ οἶει, ὁ Νικία. ὡς ὃ γε ἔλεγεν ὁ Λυσί-
μαχος ἀρτί περὶ τοῦ πατρὸς τοῦ αὐτοῦ τε καὶ τοῦ Μελησίου,
ΑΛΛΗΣ.

πάνω μοι δοκεί ευ εἰρήσθαι καὶ εἰς ἐκεῖνος καὶ εἰς ἡμᾶς καὶ εἰς ἀπαντᾶς ὅσοι τὰ τῶν πόλεων πράττονταίν, ὅτι αὐτοῖς σχεδὸν τι ταῦτα συμβαίνει, ὃ οὗτος λέγει, καὶ περὶ παιδῶν καὶ περὶ τὰλα ἵδια, ὁλογρόφοις τε καὶ ἄμελῶς διαστιθέσθαι. ταῦτα μὲν οὖν καλὸς λέγεις, ὃ Λυσίμαχε· ὅτι ὃ ἡμᾶς μὲν συμβούλους 5 παρακαλεῖς ἐπὶ τὴν τῶν νεανίσκων παιδείαν, Σωκράτη δὲ τόνδε οὐ παρακαλεῖς, ἵνα μὲν ὄντα δημότην, ἑπείτη ἐν- ταῦτα ἂν τὰς διατρίβας ποιοῦμενον, ὅτιν τὸ εἴτε τῶν τοιούτων ὅπως ὄντα ἑκεῖς περὶ τοὺς νέους ἡ μάθημα ἡ ἐπιτίθεμαι καλῶν.

ΔΤ. Πῶς λέγεις, ὃ Δάχθης; Σωκράτης γὰρ ὅδε τῶν τοῖς τοιοῦτοι ἐπιμελεῖαι πεποίηται;

ΔΑ. Πάνω μὲν οὖν, ὃ Λυσίμαχε.

ΝΙ. Τούτο μὲν σοι καὶ ἐγὼ ἠχοίμη εἰπεῖν ὅ χείρον Δάχθη- τος· καὶ γὰρ αὐτῶ μοι ἐναγχὸς ἄνδρα προφέρησε τῷ ὧν ἤδιακαλον μουσικῆς, Ἀγαθοκλέους μαθητὴν Δάμωνα, ἄνδρῶν 15 χαιρεστατον οὐ μόνον τὴν μουσικὴν, ἀλλὰ καὶ τὰλα ὅποσα βούλει ἄξιοι συνιατρίβεων τηλικοῦτοι νεανίσκοις.

4. ΔΤ. Οὕτως, ὃ Σωκρατῆς τε καὶ Νικίλα καὶ Δάχθης, οἱ ἡλικοὶ ἐγὼ ἔτι γνωσώκομεν τοὺς νεωτέρους, ὅτε κατακολούθαν τὰ πολλὰ διατρίβουτε ὑπὸ τῆς ἡλικίας· ἀλλ’ εἰ τι καὶ σὺ, ὃ παῖ 20 Σωφρονίσκου, ἔχεις τὸ ἄξον σαυτοῦ δημότην ἀγαθὸν συμβουλεύ- σαι, χρὴ συμβουλεύεσαι. δίκαιοι δ’ εἰ· καὶ γὰρ πατρικὸς ἡμῖν φίλος τυγχάνεις ὅν· ἂν γὰρ ἐγὼ καὶ ὁ σὸς πατὴρ ἐταῖρῳ τε καὶ φίλῳ ἡμεῖς, καὶ πρότερον ἐκεῖνος ἐπελεύσθη, πρὸν τὲ καὶ ἀκέλεψην. περιφέρει δὲ τὸς μὲ καὶ μὴν ἀρτί τῶν 25 τῶν· τὰ γὰρ μεράκια τάδε πρὸς ἀλλήλους οἰκοι διαλεγόμενοι θαμὰ ἐπιμείμηται Σωκράτους καὶ σφόδρα ἐπαινοῦσιν· οὐ μὲντοι πώστοτε αὐτοῖς ἀνηρώτητα, εἰ τὸν Σωφρονίσκου λέγομεν. ἀλλ’, ὃ παῖδες, λέγετε μοι, ὃ δ’ ἐστὶ Σωκράτης, περὶ οὗ ἕκαστοτε μέμνησθε;

ΠΑΙ. Πάνω μὲν οὖν, ὃ πάτερ, οὕτως.

ΔΤ. Εὖ γε νὴ τὴν Ἡραν, ὃ Σωκρατῆς, ὅτι ὁρθῶς τὸν πατέρα, ἀριστον ἄνδρῶν ὄντα, καὶ ἄλλως καὶ δὴ καὶ ὅτι οἰκεία τὰ τε σὰ ἡμῖν ὑπάρξει καὶ σοι τὰ ἠμέτερα.
ΛΑ. Καὶ μὴν, ὁ δεισιδαχῆ, μὴ ἂφιεσό γε τὰνδρὸς· ὦς ἐγὼ καὶ ἀλλοθὶ γε αὐτὸν ἐθεασάμην οὐ μόνον τὸν πατέρα ἀλλὰ καὶ τὴν πατρίδα ὑρθοῦντα· ἐν γὰρ τῇ ἀπὸ Δηλίων φυγῇ μετ’ ἐμοὶ συνανέχορε, κἀγὼ σοὶ λέγω ὅτι εἰ ·οί* ἄλλοι ἢθελον τοιοῦτοι ἤνεια, ὀρθῇ ἢ ἢ φόλας ἢ καὶ οὐκ ἂν ἐπεσε τότε τοιοῦτον πτῶμα.

ΛΤ. ἩΜ. Σάκρατες, οὔτος μέντοι ὁ ἐπαυσός ἐστὶν καλὸς, ἐν σοὶ νῦν ἐπαινεῖ ὑπ’ ἀνδρῶν ἄξιον πιστεύεσθαι καὶ εἰς ταύτα εἰς ᾧ οὔτοι ἐπαινοῦσιν. εὐ οὐν ἵσθι ὅτι ἐγὼ ταύτα ἀκούων καὶ εἰς εὐδοκιμεῖς, καὶ σοὶ δὲ ἢγου με ἐν τοῖς γ’ εὐνουσάτοις σοι εἶναι. χρήν μὲν οὖν καὶ πρότερον σε φοιτᾶν αὐτόν παρ’ ἡμᾶς καὶ οἰκείους ἥγεισθαι, ἀστερ τοῦ δικαίου· νῦν δ’ σοι ἀπὸ τής ἡμέρας, ἐσπειδή ἁνεγωρίσαμεν ἄλληλους, μὴ ἄλλος ποιεῖ, ἄλλα σύνεσθε τε καὶ γνώριξε καὶ ἡμᾶς καὶ τούσδε τούς νεωτέρους, ὅπως ἂν διασφύξητε καὶ ὑμεῖς τὴν ἡμετέραν φιλίαν. ταύτα μὲν οὖν καὶ σοὶ τοιῆσεις καὶ ἡμεῖς σε καὶ οὖθεν ὑπομνη- σομεν. περί δὲ δι’ ἢ ἡξάμεθα τί φατε; τί δοκεῖ; τὸ μάθημα τοῖς μειρακίοις ἐπιτήδειον εἶναι ἢ οὗ, τὸ μαθεῖν ἐν ὅπλοις μάχεσθαι;

5. ΣΩ. Ἀλλὰ καὶ τοῦτων πέρι, ὁ δεισιδαχῆ, ἔγωγε περά- σομαι συμβουλεύειν ἂν τὶ δύνωμαι, καὶ αὐ θα προκαλεῖ πάντα τοιείν. δικαιότατον μέντοι μοι δοκεῖ εἶναι, ἐμὲ νεότερον ὑπά τόνδε καὶ ἀπειρότερον τοῦτων ἀκούειν πρότερον τὶ λέγουσιν καὶ μαθάνειν παρ’ αὐτῶν· εὰν δ’ ἢχω τὶ ἄλλο παρὰ τὰ ὑπὸ τοῦ
tον λεγόμενα, τότ’ ἡδη διδάσκειν καὶ πείθειν καὶ σε καὶ τού-
tος. ἀλλ’ ὁ Νικία, τί οὗ λέγει πότερος ὑμῶν;

ΝΙ. Ἀλλ’ οὖθεν κωλύει, ὁ Σάκρατες. δοκεῖ γὰρ ἐμοὶ τούτῳ τὸ μάθημα τοῖς νέοις ὥφελιμον εἶναι ἐπιστασθαι πολλαχῆ. καὶ γὰρ τὸ μὴ ἄλλοθι διατρίβειν, εἰν οἷς δὴ φιλοῦσιν οἱ νέοι τῶς διατριβᾶς ποιεῖσθαι, ὅταν σχολῆν ἄγωσιν, ἀλλ’ ἐν τούτῳ, εἰ ἐχει, οἴδην καὶ τὸ σῶμα βέλτιον ἰσχεῖν ἀνάγκη—οὔτεν ὅτι τῶν γυμνασίων φαυλότερον οὐδ’ ἐλάττω πόνον ἐχει—καὶ ἠμα προσήκει μάλιστ’ ἐλευθέρῳ τούτῳ τὸ τὸ γυμνασίου καὶ ἡ ἱπ-
πική· οὐ γὰρ ἄγωνος ἀθληταί ἐσμεν καὶ ἐν οἷς ἡμῖν ὁ ἄγων
πρόκειται, μόνοι οὗτοι γυμνάζονται οἱ ἐν τούτοις τοῖς περὶ τῶν πολεμοῦ ὀργάνοις γυμναζόμενοι. ἔπειτα δὴν σει μὲν τι τοῦτο τῷ μάθημα καὶ ἐν τῇ μάχῃ αὐτῇ, ὅταν ἐν τάξει δὲ μάχεσθαι μετὰ πολλῶν ἄλλων· μεγίστον μὲντοι αὐτῶν ὀφείλοσ, ὅταν λυθῶσιν αἱ τάξεις καὶ ἦδη τινὰ δὲ μόνον πρὸς μόνον ἢ διώκοντα ἀμυνομένοι τινὶ ἐπιθέσθαι ἢ καὶ ἐν φυγῇ ἐπιτιθεμένου ἄλλου ἀμφοτέρους οὐδέν ἂν πάθοι, ἵσως δὲ οὐδὲ ἄπολποι, ἀλλὰ πανταχὺ ἂν ταῦτα πλεοκτοί. ἔτι δὲ καὶ εἰς ἄλλον καλοῦ μαθήματος ἐπιθυμοῦν παρακαλεῖ τῷ τοιοῦτῳ· πᾶς γὰρ ἂν τοῖς μαθῶν ἐν ὅπλοις μάχεσθαι ἐπιθυμήσει καὶ τοῦ ἐξής μαθήματος τοῦ περὶ τὰς τάξεις, καὶ ταῦτα λαβῶν καὶ φιλοτιμήθησις ἐν αὐτοῖς ἐπὶ πᾶν ἂν τὸ περὶ τὰς στρατηγίας ὀρμήσει· καὶ ἦδη δήλον ὅτι τά τοῦτον ἐχόμενα καὶ μαθήματα πάντα καὶ ἐπιτη-δεύματα καὶ καλὰ καὶ πολλοῖς ἄξια ἄνδρει μαθεῖν τε καὶ ἐπιτη- 15 δεύσαι, δὸν καθηγήσαι δὲ τοῦτο τὸ μάθημα. προσθῆσομεν ὅ ἂν τοῖς ὑπόκειται, ὅτι πάντα ἄνδρα ἐν πολέμῳ καὶ ἂν ὁρμήσηταν αὐτὸν αὐτοῦ οἷκ ὀλίγῳ αὐτῇ ἡ ἐπιστήμη. μὴ ἀτιμᾶσομεν δὲ εἰςεῖν, εἰ καὶ τὸ σμικρότερον δοκεῖ εἶναι, ὅτι καὶ εὐσχημονέστερον ἐνταῦθα ὡς 20 χρῆ τὸν ἄνδρα εὐσχημονέστερον φαίνεσθαι, οὐ ἂν καὶ ἰδιοῦν τοῖς ἐχόροις φανεῖται διὰ τὴν ἐυσχημοσύνην. ἐμοὶ μὲν οὖν, ὃ Λυσίμαχε, δοσπερ νέων, δοκεῖ τέχνην διδάσκει τοῖς νεανίσκοις ταῦτα καὶ δι' ἄδεικτη διήρκεια. Λόγχητος δ' εἶ δὲ παρὰ ταῦτα λέγει, κἀν αὐτὸς ἥδεως ἀκούσαιμι. 25

6. ΔΔ. Ἀλλ' ἔστι μὲν, ὃ Νικία, χαλεπὸν λέγειν περὶ ὅτου οὖν μαθήματος, ὡς οὐ χρή μανθάνειν· πάντα γὰρ ἐπιστασθαι ἀγαθὸν δοκεῖ εἰναι. καὶ δὴ καὶ τὸ ὀπλικὸν τοῦτο, εἰ μὲν ἔστι μᾶθημα, ὡς πρὶς φαινοί διδάσκοντες, καὶ οἷον Νικίας λέγει, χρή αὐτὸ μανθάνειν· εἰ δ' ἐστίν μὲν μὴ μάθημα, ἀλλ' ἐξαπατῶσιν οἱ ὑπισχνοῦμενοι, ἡ μάθημα μὲν τυχεῖν ὄν, μὴ μέντοι πάνω σπουδαίον, τί καὶ δεόι ἂν αὐτὸ μανθάνειν; λέγω δὲ ταῦτα περὶ αὐτοῦ εἰς τάδε ἀποβλέψας, ὃτι οὐμεί έγώ τοῦτο, εἰ τὶ ἤν, οὐκ ἂν λεληθέναι Δακεδαιμονίους, οἷς οὐδὲν ἄλλο μέλει
ἐν τῷ βίῳ ἂ τοῦτο ζητεῖν καὶ ἐπιτηδεύειν, ὦ τι ἂν μαθῶντες καὶ ἐπιτηδεύοντες πλεονεκτοῦσιν τῶν ἄλλων περὶ τῶν πόλεμον. εἰ δὲ ἐκεῖνοι ἠλεπίλθειν, ἀλλὰ οὐ τούτος γε τοὺς διδασκάλους αὐτοῦ λελύθειν αὐτῷ τὸτο, ὅτι ἐκεῖνοι μάλιστα τῶν Ἑλλήνων 5 σπουδάζουσιν ἐπὶ τοῖς τοιούτοις καὶ ὅτι παρ’ ἐκεῖνοι ἂν τις τιμηθείσης εἰς ταῦτα καὶ παρὰ τῶν ἄλλων πλείστ’ ἂν ἐργάζοιτο χρήματα, ὡσπερ γε καὶ τραγῳδίας ποιητὴς παρ’ ἥμιν τιμηθείσης. τοιγάρτου δὲ ἂν οἴηται τραγῳδίαν καλῶς ποιεῖν, οὐκ ἔξωθεν κύκλῳ περὶ τὴν Ἀττικὴν κατὰ τᾶς ἄλλας πόλεις ἐπιδεικνύμενος περίερχεται, ἀλλὰ εὐθὺς δεύρῳ φέρεται καὶ τοῦτο ἐπιδεικνυμένως εἰκότως. τοὺς δὲ ἐν ὑπολος μαχομένους ἐγὼ τούτους ὅρῳ τὴν μὲν Δακεδαίμονα ἡγομένους εἶναι ἄβατον ἱρόν καὶ οὗδὲ ἄκρω ποτὶ ἐπιβαίνοντας, κύκλῳ δὲ περιύοντας αὐτὴν καὶ πάσι μᾶλλον ἐπιδεικνυμένους, καὶ μάλιστα τούτους οὐ κἂν αὐτὸι 15 ὀμολογήσειαν πολλοῖς σφῶν προτέρους εἶναι πρὸς τὰ τοῦ πολέμου.

7. Ὅπειτα, ὦ Δυσίμαχε, ὦ πάνιν ὀλίγοις ἐγώ τούτων παραγέγονα ἐν αὐτῷ τῷ ἔργῳ, καὶ ὁρῶ οἷοί εἶσιν. ἔξωθεν δὲ καὶ αὐτόθεν ἢμίν σκέψασθαι. ὡσπερ γὰρ ἐπίτηδες οὔδεὶς πῶς τὸ 20 εὐδόκιμος γέγονεν ἐν τῷ πολέμῳ ἀνὴρ τῶν τὰ ὀπλικὰ ἐπιτηδευσάντων. καὶ τοῖς εἰς τὰ ἄλλα πάντα ἐκ τούτων οἱ ὀνομαστοὶ γέγονονται, ἐκ τῶν ἐπιτηδευσάντων ἐκασταί. οὕτω δ’, ὡς ἔοικε, παρά τοὺς ἄλλους οὕτω σφόδρα εἰς τὸ τοῦ δεδυστυχήκασιν. ἐπεὶ καὶ τοῦτον τὸν Στησίλεων, ὃν ὑμεῖς μετ’ ἐμοῖ ἐν τοσοῦτῳ 25 όχλῳ ἐθεάσασθε ἐπιδεικνύμενον καὶ τὰ μεγάλα περὶ αὐτοῦ λέγοντα δ’ ἔλεγεν, ἐπέρωθι ἐγώ κάλλιον ἐθεασάμην ἐν τῇ ἀληθείᾳ ὡς ἄληθος ἐπιδεικνύμενον οὐχ ἐκόντα. προσβαλούσῃς γὰρ τῆς νεώς ἐφ’ ἣ ἐπεβάτευν πρὸς ὅλκαδα τινὰ, ἐμάχετο ἔχων δορυδρέπανον, διαφέρων δὴ ὁπλοῦ ἀτε καὶ αὐτοῦ τῶν ἄλλων 30 διαφέρων. τὰ μὲν οὖν ἄλλα οὐκ ἄξια λέγειν περὶ τάνδρας, τὸ δὲ σόφιμα τὸ τοῦ δρεπάνου του πρὸς τῇ λόγχῃ οἶνον ἀπέβη. μαχομένου γὰρ αὐτοῦ ἐνέχετο που ἐν τοῖς τῆς νεῶς σκεύεσιν καὶ ἀντελάβετο. εἰπεκεν οὖν ὁ Στησίλεως βουλόμενος ἀπολύσαι, καὶ οὖν οἷος τ’ ἢν ὑ δὲ ναις τῇ ναιν παρῄει. τέως μὲν οὖν
παρέθει ἐν τῇ ηὔτῃ ἀντεχόμενος τοῦ δόρατος· ἐπειδὴ δὲ δὴ παρημείβετο ἡ ναῦς τὴν ναῦν καὶ ἐπέστη αὐτὸν τοῦ δόρατος ἐχόμενον, ἐφίλει τὸ δόρυ διὰ τῆς χειρὸς, ἐως ἀκροὺ τοῦ στύρακος ἀντελάβετο. ἦν δὲ γέλως καὶ κράτος ὑπὸ τῶν ἐκ τῆς ὀλκάδος ἐπὶ τῇ σχῆματι αὐτοῦ, καὶ ἐπειδὴ βαλόντως τυφός λίθῳ παρὰ 5 τοὺς πόδας αὐτοῦ ἐπὶ τὸ κατάστρωμα ἀφίεται τοῦ δόρατος, τότε ἢ ἤδη καὶ οἱ ἐκ τῆς τρίηρος ὄψετε οἷοι τῇ ἡσαν τῶν γέλωτα κατέχειν, ὄρωντες αἰωρούμενον ἐκ τῆς ὀλκάδος τὸ δορυφόρασιν ἐκεῖνο. ἵσως μὲν οὖν εἰπή ἂν τῇ ταύτῃ, ὀς πέπεπε Νικίας λέγει· οἷς δὲ οὖν ἐγὼ ἐντετύχχηκα, τοιαῦτ' ἀπττα ἐστὶν.

8. Ὁ οὖν καὶ εἶ ἀρχής εἶπον, ὅτι εἰτε οὐτως μικρὰς ὄφελίας ἔχει μάθημα ὅν, εἰτε μὴ ὅν, φασὶ καὶ προσποιοῦνται αὐτὸ εἶναι μάθημα, οὐκ ἄξιον ἐπιχειρεῖν μανθάνειν. καὶ γὰρ οὖν μοι δοκεῖ, εἰ μὲν δειλὸς τὸν οἷον αὐτὸν ἐπίστασθαι, ἄρα σύντερον ἄν δὲ αὐτὸ γενόμενος ἐπιφανέστερος γένοιτο οἷος ἦν· εἰ δὲ ἄν 15 δρεῖοι, φυλαττόμενοι ἂν ὑπὸ τῶν ἀνθρώπων, εἰ καὶ σμικρὸν ἔκαμάρτων, μεγάλας ἄν διαβολὰς ἴσχειν· ἐπιθέδονος γὰρ ἡ προσποιήσις τῆς τοιαύτης ἐπιστήμης, ὡστε εἰ μὴ τὸ βαυμαστὸν ὅσον διαφέρει τῇ ἁρέτῃ τῶν ἄλλων, οὐκ ἔσθ' ὅπως ἂν τῆς φύσι τὸ καταγέλαστος γενέσθαι, φάσκων ἐχεῖν ταύτην τὴν ἐπιστήμην. τοιαύτη τὶς ἔμοιογε δοκεῖ, ὁ Δυσίμαχε, ἡ περὶ τοῦτο τὸ μάθημα εἶναι σπουδὴ· χρῆ δ' ὅπερ σοι εἶ ἀρχής ἔλεγον, καὶ 20 Σωκράτης τόνδε μὴ ἀφιέναι, ἀλλὰ δεῖσθαι συμβουλεύειν ὅτι δοκεῖ αὐτῷ περὶ τοῦ προκειμένου.

ΔΤ. Ἀλλὰ δέομαι ἐγὼγε, ὁ Σωκράτες· καὶ γὰρ ὀσπερ ἐτή 25 τοῦ διακρινοῦντος δοκεῖ μοι δειν ἡμῖν ἡ βουλή. εἰ μὲν γὰρ συνεφερόθην τώδε, ἤττου ἂν τοῦ τοιοῦτον ἐδεί· νῦν δὲ—τὴν ἐναντίαν γὰρ, ὡς ὦρας, Δάχθης Νικία ἔθετο· εὖ δὴ ἔχει ἀκούσαι καὶ σοῦ, ποτέρῳ τοῖς ἀνδροὶς σύμψηφος εἰ.

9. ΣΩ. Τῇ δὲ, ὁ Δυσίμαχε; ὁπότερ' ἂν οἱ πλεῖοι ἐπαινῶ—30 σιν ἡμῶν, τούτοις μέλλεις χρῆσθαι;

ΔΤ. Τῇ γὰρ ἂν τὶς καὶ ποιοῦ, ὁ Σωκράτες;

ΣΩ. Ἡ καὶ σὺ, ὁ Μελησία, οὕτως ἂν ποιοῦς; κἂν εἰ τὶς 35 περὶ ἀγωνίας τοῦ υἱοῦ σοι βουλῆ εἶν τῇ χρῆ ἀσκεῖν, ἀρὰ τοῖς
πλείοσιν ἂν ἡμῶν πείθοιο, ἢ 'κείνῳ ὡστὶς τυγχάνει ὑπὸ παιδο-
τρίβη ἀγαθῷ πεπαιδευμένος καὶ ἰσκηκῶς;
ΜΕ. Ἐκείνῳ εἰκός γε, ὥ Σώκρατες.
ΣΩ. Αὐτῷ ἄρ' ἂν μᾶλλον πείθοιο ἢ τέταρτον οὖσιν
5 ἡμῖν;
ΜΕ. Ἰσως.
ΣΩ. Ἐπιστήμη γὰρ οὐκει ἐκεῖνον ἄλλα, οὔ πλήθει τὸ
μέλλον καλῶς κριθήσεσθαι.
ΜΕ. Πῶς γὰρ οὔ;
10 ΣΩ. Οὐκοῦν καὶ νῦν χρὴ πρῶτον αὐτὸ τοῦτο σκέψασθαι, εἰ
ἐστιν τις ἡμῶν τεχνικὸς περὶ οὐ βουλευόμεθα, ἢ οὐ· καὶ εἰ μὲν
ἐστιν, εἰκόνων πείθεσθαι ἐνὶ δότι, τοὺς δ᾽ ἄλλους εἶν· εἰ δὲ μὴ,
ἄλλου τινὰ ζητεῖν. ἡ περὶ συμμετοχῆς οἴοσθε ἄθυν κινδυνεύειν καὶ
οὐ καὶ Δυσίμαχος, άλλα οὐ περὶ τοῦτον τοῦ κτήματος, δ' τῶν
15 ὑμετέρων μέγιστὸν ὑπὸ τυγχάνει; ὑέων γὰρ ποῦ ἢ χρηστῶν ἢ
tάναντία γενομένου καὶ πᾶς οὐκός οὐ τοῦ πατρὸς οὕτως οἰκή-
σεται, ὅποιοι ἂν τινες οἱ παιδεῖς γένωνται.
ΜΕ. Ἀληθὴ λέγεις.
ΣΩ. Πολλῆν ἄρα δεὶ προμηθίαν αὐτοῦ ἔχειν.
20 ΜΕ. Πάνω γε.
ΣΩ. Πῶς οὖν, ὃ ἐγὼ ἄρτι ἔλεγον, ἐσποτοῦμεν ἂν, εἰ ἔβου-
λόμεθα σκέψασθαι τίς ἡμῶν περὶ ἀγωνίας τεχνικῶτατος; ἢρ ἄρ
οὔχ ὃ μαθῶν καὶ ἐπιτηδεύσας, οὗ καὶ διδασκαλοὶ ἀγαθοὶ γεγο-
νότες ἦσαν αὐτοῦ τοῦτον;
25 ΜΕ. Ἐμοιγε δοκεῖ.
ΣΩ. Οὐκοῦν ἔτι πρότερον, τίνος διντος τοῦτον χρησοῦμεν τοὺς
didaskáloús;
ΜΕ. Πῶς λέγεις;
10. ΣΩ. Ὡδέ ἰσως μᾶλλον κατάδηλον ἔσται. οὔ μοι δοκεῖ
30 εἰ ἁρχῆς ἡμῖν ὁμολογήσαται, τί ποτ' ἐστὶν περὶ οὐ βουλευόμεθα
καὶ σκέψασθαι, ὡστὶς ἡμῶν τεχνικὸς καὶ τοῦτον ἑνκά διδα-
sκάλους ἐκτίσατο, καὶ ὡστὶς μή.
ΝΙ. Οὔ γὰρ, ὥ Σώκρατες, περὶ τοῦ ἐν ἐπλοῦς μάχεσθαι
σκοποῦμεν, εἰτε χρή αὐτὸ τοὺς νεανίσκους μανθάνειν εἰτε μή;
ΛΑΧΗΣ.

Σ.Ω. Πάνω μὲν οὖν, ὁ Νικία. ἀλλ' ὅταν περὶ φαρμάκου τῆς τοῦ πρὸς ὀφθαλμοῦ σκοπῆται, εἴτε χρῆ αὐτὸ ὑπαλείψεσθαι εἴτε μή, πότερον οὐ εἰτε τότε εἰναι τὴν βουλὴν περὶ τοῦ φαρμάκου ἢ περὶ τῶν ὀφθαλμῶν;

Ν.Ι. Περὶ τῶν ὀφθαλμῶν.

Σ.Ω. Οὐκοῦν καὶ ὅταν ἵππῳ χαλινῷ σκοπῆται τὶς εἰ προσοςτέου ἢ μή, καὶ ὅπως, τότε που περὶ τοῦ ἵππου βουλεύεται ἀλλ' οὖ περὶ τοῦ χαλινοῦ;

Ν.Ι. Ἀληθῆ.

Σ.Ω. Οὐκοῦν εἰλ λόγῳ ὅταν τῆς τι ἐνεκά τοῦ σκοπῆ, περὶ τὸ ἐκεῖνου ἢ βουλή τυγχάνει οὐσα οὗ ἐνεκα ἑσκόπει, ἀλλ' οὐ περὶ τοῦ δ' ἐνεκα ἄλλου ἐξήτει.

Ν.Ι. Ἀνάγκη.

Σ.Ω. Δεῖ ἄρα καὶ τὸν σύμβουλον σκοπεῖν, ἄρα τεχνικός ἔστιν εἰς ἐκεῖνου τὴν θεραπείαν, οὗ ἐνεκα σκοπούμεν δ' σκοπούμεν.

Ν.Ι. Πάνω γε.

Σ.Ω. Οὐκοῦν οὐν φαμέν περὶ μαθήματος σκοπεῖν τῆς ψυχῆς ἐνεκα τῆς τῶν νεανίσκων;

Ν.Ι. Ναὶ.

Σ.Ω. Ὅστις ἄρα ἡμῶν τεχνικὸς περὶ ψυχῆς θεραπείαν καὶ ποτὲ τοῦτο θεραπεύει, καὶ ότω διδασκαλοῖ ἀγαθοὶ γεγονασίν τούτον, σκεπτέον.

Δ.Α. Τί δέ, ὁ Σώκρατες; οὐπω ἑωρακας οὖν διδασκαλῶν τεχνικοτέρους γεγονότασ εἰς ἐνα ἡ μετα διδασκαλῶν;

Σ.Ο. Ὅγοι, ὁ Δάχης· οἰς γε σοι οὐκ ἄν ἐθέλοις πιστεύσαι, 25 εἰ φαίνεις ἀγαθοὶ εἰναι δημιουργοί, εἰ μὴ τί σοι τῆς αὐτῶν τέχνης ἔργου ἑχοις ἐπιδείξας εἰ εἰργασμένου, καὶ ἐν καὶ πλείω.

Δ.Α. Τοῦτο μὲν ἀληθῆ λέγεις.

11. Σ.Ω. Καὶ ἡμᾶς ἄρα δεῖ, ὁ Δάχης τε καὶ Νικία, ἐπειδὴ Λυσίμαχος καὶ Μελησίας εἰς συμβουλὴν παρεκαλεσάτην ἡμᾶς 30 περὶ τοῖν ύπον, προθυμοῦμενοι αὐτοῖν ὃ τι ἄριστας γενέσθαι τὰς ψυχὰς, εἰ μὲν φαμεν ἕχειν, ἐπιδείξας αὐτοῖς καὶ διδασκάλους οἴτινες ἡμῶν γεγονασίν, "οἰ* αὐτοὶ πρῶτον ἀγαθοὶ δύντε καὶ πολλῶν νέων τεθεραπευκότες ψυχὰς ἐπείτα καὶ
ήμας διδάξαντες φαίνονται. ἢ εἰ τις ἡμῶν αὐτῶν ἐαυτῷ διδά-
σκαλον μὲν οὐ φησί γεγονέναι, ἀλλ᾽ οὖν ἔργα αὐτὸς αὐτοῦ
ἐχει εἰπεῖν, καὶ ἐπιδείξαι, τίνες Ἀθηναίων ἢ τῶν Ἕνων, ἢ
δούλου ἢ ἐλεύθεροι, δι᾽ ἐκείνου ὦμολογουμένως ἀγαθὸι γεγόνα-
5 σιν. εἰ δὲ μηδὲν ἡμῖν τούτων ὑπάρχει, ἄλλους κελεύειν ξητείν
καὶ μὴ ἐν ἐταίρῳ ἀνδρῶν ὑέσιν κυνδυνεύειν διαφθείροντας τὴν
μεγίστην αὐτίκαν ἐχεῖν ὑπὸ τῶν οἰκειοτάτων. ἐγὼ μὲν οὖν, ὡ
Δυσίμαχε τε καὶ Μελησία, πρῶτος περὶ ἐμαυτοῦ λέγω ὅτι
didáskalos μοι οὐ γέγονε τούτον πέρι. καίτοι ἐπιθυμῶ γε τοῦ
10 πράγματος ἐκ νέου ἀρξάμενος. ἀλλὰ τοῖς μὲν σοφισταῖς οὐκ
ἐχω τελείως μισθός, οὔτε ποιεῖς ἐπηγγέλλοντο με οἷοι τό εἶναι
ποιήσαι καλὸν τῇ κάγαθῳ. αὐτὸς δ' αὖ εὑρεῖν τὴν τέχνην ἀδύ-
νατὸν ἢν νυ.
15 εἰ δὲ Νικίας ἢ Δάχθης ἦρηκεν ἢ μεμάθηκεν, οὖν ἂν θαυμάσαμεν. καὶ γὰρ χρήσασαν ἐμὸν δυνατότερον, ὡστε
μαθεῖν παρ' ἅλλων, καὶ ἀμα πρεσβύτεροι, ὡστε ἢδη ἦρηκέναι.
δοκοῦσι δὴ μοι δυνατὸ εἶναι παιδεύσαι ἀνθρωπον. οὐ γὰρ ἂν
ποτε ἀδεώς ἀπεφαίνοντο περὶ ἐπιτηθευμάτων νέω χρηστῶν τε
καὶ πουρηνῶν, εἰ μὴ αὐτοῖς ἐπίστευον ίκανως εἰδέναι. τὰ μὲν
10 ὁμοια ἐγωγε τούτοις πιστεύον. ὅτι δὲ διαφερέσθων ἀλλή-
λοις, ἑθαύμασα. τούτῳ οὖν σου ἐγὼ ἀντιδέομαι, ὡ Δυσίμαχε,
καθάπερ ἄρτι Δάχθης μὴ ἀφίσαται σε ἐμοῦ διεκελευτὸ ἀλλὰ
ἐρωτᾶν, καὶ ἐγὼ νῦν παρακελεύομαι σοι μὴ ἀφίσαται Δάχθητος
μηδὲ Νικία, ἀλλ' ἐρωτᾶν λέγοντα, ὅτι ὁ μὲν Σωκράτης οὐ
φησιν ἐπαινεῖ περὶ τοῦ πράγματος, οὐδ' ἰκανὸς εἶναι διακρίναι
25 ὅπότερος ὑμῶν ἀληθῆ λέγει· οὐτε γὰρ εὑρετῇς οὔτε μαθητής οὐ-
δεῖς περὶ τῶν τοιούτων γεγονέναι. συ δ' ὡ Δάχθης καὶ Νικία,
eἰπεῖν ἦμῖν ἐκατέρως, τίνι δὴ δεινοτάτῳ συγγεγονότων περὶ τῆς
tῶν νέων τροφῆς, καὶ πότερα μαθώμεν παρὰ τοῦ ἐπιστασθόν ἢ
αὐτῶ ἐξευρόντε, καὶ εἰ μὲν μαθῶμεν, τὸς δ' ὦδισκαλος ἐκατέρω
30 καὶ τίνες ἄλλοι ὁμότεχνοι αὐτοῖς, ἵν' ἂν μὴ ὑμῖν σχολή ἦ ὑπὸ
tῶν τῆς πόλεως πραγμάτων, ἢπ' ἐκείνως ἰωμεν καὶ πεθαμεν
ἡ δόρος ἢ χάρισιν ἢ ἁμφότερα ἐπιμεληθήτην καὶ τῶν ἡμετέρων
cαὶ τῶν ἡμετέρων παῖδων, ὅτις μὴ κατασκύνωσοι τοὺς αὐτῶν
προγόνους φαύλοι γενόµενοι· εἰ δ' αὐτῶν εὑρητά γεγονός τοῦ
τοιούτου, δότε παράδειγμα, τίνων ἢδη ἄλλων ἐπιμεληθέντες ἐκ φαύλων καλούς τε κάγαθος ἐποίησατε. εἰ γὰρ νῦν ἀρξεσθε πρὸτον παιδέειν, σκοπεῖν χρὴ μὴ οὐκ ἐν τῷ Καρλ ὑμῖν ὁ κίνδυνος κινδυνεύει, ἀλλ' ἐν τοῖς ὑμετέροις τε καὶ ἐν τοῖς τῶν φίλων παισά, καὶ ἀτεχνως τὸ λεγόμενον κατὰ τὴν παρομίαν 5 ὑμῖν συμβαίνῃ ἐν πίθῳ ἢ κεραμεία γιγνουμένη. λέγετε οὖν, τι τούτων ἢ φατὲ ὑμῖν ὑπάρχειν τε καὶ προσήκειν, ἢ ὁ φατε. ταῦτ', ὁ Δυσίμαχε, παρ' αὐτῶν πυνθάνον τε καὶ μὴ μεθίει τοὺς ἀνδράς.

12. ΔΤ. Καλῶς μὲν ἔμοιγε δοκεῖ, ὁ ἄνδρες, ὁ Σωκράτης λέ-ιο χειν'. εἰ δὲ βουλομένοις ὑμῖν ἐστι περὶ τῶν τοιούτων ἐρωτά-σθαι τε καὶ διδόναι λόγον, αὐτοὺς δὴ χρὴ γιγνώσκειν, ὁ Νικία τε καὶ Λάχης. ἐμοὶ μὲν γὰρ καὶ Μελησία τόθε δῆλον ὅτι ἡδο-μένοις ἀν εἴη, εἰ πάντα, ὁ Σωκράτης ἐρωτᾶ, ἐθέλοιτε λόγῳ διεξίεται· καὶ γὰρ ἐξ ἀρχῆς ἐντεῦθεν ἡρχόμεν πέλαγον, ὅτι εἰς 15 συμβουλήν διὰ ταῦτα ὑμᾶς παρακαλέσαμεν, ὅτι μεμεληκέναι ὑμῖν ἡγούμεθα, ὡς εἰκός, περὶ τῶν τοιούτων, καὶ ἄλλως καὶ ἐπειδὴ οἱ παῖδες ὑμῖν ὀλίγον ὥσπερ οἱ ἤμετεροι ἡλικίαι ἔχουσὶ παιδεύεσθαι. εἰ οὖν ὑμῖν μὴ τι διαφέρει, εἴπατε καὶ κοινῇ μετὰ Σωκράτους σκέψασθε, διδόντες τε καὶ δεχόμενοι 20 λόγον παρ' ἄλληλον· εὐ γὰρ καὶ τούτῳ λέγει ὅδε, ὅτι περὶ τοῦ μεγίστου νῦν βουλευόμεθα τῶν ἤμετερων. ἄλλ' ὅρατε εἰ δοκεῖ χρῆναι οὕτω ποιεῖν.

ΝΙ. Ὁ Δυσίμαχε, δοκεῖς μοι ὡς ἀληθῶς Σωκράτης πατρό-θεν γιγνώσκειν μόνον, αὐτῷ δ' οὐ συγγεγονέναι ἄλλ' ἢ παιδί 25 ὄντι, εἰ που ἐν τοῖς δημόταις μετὰ τοῦ πατρὸς ἀκολουθῶν ἐπιλησίασεν σοι ἢ ἐν ἰερῷ ἢ ἐν ἄλλῳ τῷ συλλόγῳ τῶν δημο-τῶν· ἐπειδὴ δὲ πρεσβύτερος γέγονεν, οὐκ ἐντετυχηκὼς τῷ ἄνδρι δῆλος εἰ.

ΔΤ. Τῇ μάλιστα, ὁ Νικία; 30

13. ΝΙ. Οὐ μοι δοκεῖς εἰδέναι ὅτι, ὡς ἄν ἐγγύτατα Σωκρά-τους ἢ λόγῳ, καὶ πλησίαις διαλεγόμενος, ἀνάγκη αὐτῷ, ἐὰν ἀρα καὶ περὶ ἄλλου τοῦ πρότερον ἀρξηταί διαλέγεσθαι, μὴ παύεσθαι ὑπὸ τούτου περιαγόμενον τῷ λόγῳ, πρὶν ἢν
ἐμπέσῃ εἰς τὸ διδόναι περὶ αὐτοῦ λόγουν, δυτινὰ τρόπον νῦν τε ζῆ καὶ δυτινα τὸν παρεληλυθότα βλών βεβίωκεν. ἕπειδαν δ’ ἐμπέσῃ, ὅτι οὐ πρότερον αὐτὸν ἀφῆσει Σωκράτης, πρὶν ἀν βασανίσῃ ταύτα εὐ τε καὶ καλῶς ἄπαιντα· ἐγὼ δὲ συνήθης τέ
5 εἰμι τρέτε καὶ οἶδ’ ὅτι ἀνάγκη ὑπὸ τοῦτον πᾶσχειν ταύτα, καὶ ἔτι γε αὐτὸς ὃτι πείσουμαι ταύτα εὐ οἴδα· χαῖρω γάρ, ὁ Δυσι-
μαχε, τῷ ἀνδρὶ πλησιάζων, καὶ οὐδὲν οἶμαι κακῶν εἶναι τὸ ὑπομιμήσκεσθαι ὃ τι μὴ καλῶς ἢ πεποίηκαμεν ἢ ποιοῦμεν,
ἀλλ’ εἰς τὸν ἔπειτα βλῶν προμηθέστερον ἀνάγκη εἶναι τὸν
10 ταύτα μὴ φεύγοντα, ἀλλ’ ἑθέλοντα κατὰ τὸ τοῦ Σόλωνος καὶ ἀξιοῦντα μανθάνειν ἐωσπερ ἄν ζῆ, καὶ μὴ οἴόμενον αὐτὸ τὸ
γῆρας νοῦν ἔχον προσιέναι. ἐμοὶ μὲν οὖν οὐδὲν ἀθρές οὖδ’
αὕ ἀθρές ὑπὸ Σωκράτους βασανίζεσθαι, ἀλλὰ καὶ πάλαι σχε-
δὸν τι ἡπιστάμηνν, ὅτι οὐ περὶ τῶν μειρακίων ἦμιν ὁ λόγος
15 ἐσοιτο Σωκράτους παρόντος, ἀλλὰ περὶ ἡμῶν αὐτῶν. ὅπερ
οὐν λέγω, τὸ μὲν ἐμὸν οὐδὲν κωλύει Σωκράτεις συνδιατρῖβειν
ὅπως οὔτος βούλεται· Λάχητα δὲ τόνδε ὑπὸ ὅπως ἐχει περὶ
τοῦ τοιοῦτον.

14. ΔΑ. Ἀπλοῦν τὸ γ’ ἔμον, ὁ Νικία, περὶ λόγων ἔστιν·
20 εἰ δὲ βούλει, οὐχ ἀπλοῦν, ἀλλὰ διπλοῦν. καὶ γὰρ ἄν δόξαιμι
τῷ φιλόλογοι εἶναι καὶ αὐ μυσόλογος. ὅταν μὲν γὰρ ἀκοῦν
ἀνδρὸς περὶ ἀρετῆς διαλεγομένου ἢ περὶ τινος σοφίας ὡς ἀλη-
θῶς οὗτος ἀνδρὸς καὶ ἀξίου τῶν λόγων ὃν λέγει, χαίρω ὑπερ-
φυὼς, θεώμενος ἁμα τὸν τε λέγοντα καὶ τὰ λεγόμενα ὅτι
25 πρέποντα ἄλληλοις καὶ ἄρμοττοντά ἐστι· καὶ κομιδὴ μοι
dokei μουσικὸς ὁ τοιοῦτος εἶναι, ἀρμονίαν καλλίστην ἡμο-
σμένοις οὐ λύραν οὐδὲ παιδίας ὑφανά, ἀλλὰ τῷ ὅτι ζην
ἡμοσμένοις εὑ αὐτοῦ αὐτοῦ τὸν βίον σύμφωνον τοῖς λόγοις
πρὸς τὰ ἔργα, ἀτεχνῶς δωρίστη ἀλλ’ οὗκ Ἧστη οἶμαι οὐδὲ
30 φρυγιστὶ οὐδὲ λυδιστὶ, ἀλλ’ ἤπερ μόνη Ἐλληνική ἐστιν
ἀρμονία. ὁ μὲν οὖν τοιοῦτος χαίρειν με ποιεῖ φθεγγόμενος
καὶ δοκεῖν ὅτι οὐκοῦν φιλόλογον εἶναι· οὕτω σφόδρα ἀποδέχομαι
παρ’ αὐτοῦ τὰ λεγόμενα· ὃ δὲ τάναντια τοῦτον πράττων ὑπεῖ
με, ὡς ἂν δοκῇ ἄμεινον λέγειν, τοσούτῳ μᾶλλον, καὶ ποιεῖ
αὐ δοκεῖν εἶναι μισολογον. Σωκράτους δ’ ἐγὼ τῶν μὲν λόγων οὐκ ἐμπειρός εἰμι, ἄλλα πρότερον, ὡς ζοίκε, τῶν ἔργων ἐπειράθην, καὶ ἐκεῖ αὐτὸν ήπρον ἄξιον ὑποτα λόγων καλῶν καὶ πάτης παρασκέψας. εἰ οὖν καὶ τούτο ἔχει, συμβούλουμαι τάνδρι, καὶ ἢδεστ’ ἂν ἔξεταξοίμην ὑπὸ τοῦ τοιοῦτον, καὶ οὔκ 5 ἂν ἄρθοίμην μαθάνων, ἀλλὰ καὶ ἐγὼ τῷ Σόλωνι, ἐν μόνον προσλαβῶν, συγχωρῶ. γηράσκων γὰρ πολλὰ διδάσκεσθαι ἐθέλω ὑπὸ χρηστῶν μόνων. τούτῳ γὰρ μοι συγχωρεῖτο, ἀγαθὸν καὶ αὐτὸν εἶναι τὸν διδάσκαλον, ἵνα μὴ δυσμαθήσῃ φαινομαι ἁγίδος μαθάνων· εἰ δὲ νεώτερος ὁ διδάσκαλος ἔσται ἡ μήτηω 10 ἐν δόξῃ ὃν ἢ τὶ ἄλλο τῶν τοιοῦτον ἔχων, οὔδεν μοι μέλει. σοὶ οὖν, ὁ Σωκράτες, ἐγὼ ἐπαγγέλλομαι καὶ διδάσκειν καὶ ἐλέγχειν ἐμὲ ὃ τι ἂν βούλῃ, καὶ μαθάνειν γε ὅ τι αὐ τῷ ἐγὼ οἶδα· οὔτω σὺ παρ’ ἐμοι διάκεισαι ἀπ’ ἐκείνης τῆς ἡμέρας, ἥ μετ’ ἐμοῦ συν- διεκινδύνευσας καὶ ἐδώκας σαυτοῦ πείραν ἀρετής, ἥν χρῆ διδ- 15 νά τοῦ μέλλοντα δικαίως δώσειν. λέγ’ οὖν ὃ τί σοι φίλον, μηδὲν τήν ἡμετέραν ἠλλικίαν ὑπόλογον ποιοῦμενος.

15. ΣΩ. Οὐ τὰ ἢμετέρα, ὡς ἐοικεν, αἰτιασόμεθα μὴ οὐχ ἑτοίμα εἴναι καὶ συμβούλευεν καὶ συσκοπεῖν.

ΔΤ. Ἀλλ’ ἢμετέρον δὴ ἔργον, ὁ Σωκράτες· ἐνα γὰρ σε 20 ἐγωγε ἡμῶν τίθημι· σκόπει οὖν ἀντ’ ἐμοῦ ὑπέρ τῶν νεανίσκων, ὧ τι δεόμεθα παρά τῶν διανοηθεῖν, καὶ συμβούλευεν διαλει- γόμενος τούτως. ἐγὼ μὲν γὰρ καὶ ἐπιλαμβάνομαι ἡδη τὰ πολλὰ διὰ τὴν ἠλλικίαν ὃν ἄν διανοηθῷ ἔρεσθαι, καὶ αὐ αὐ ἂν ἄκουσώ, ἐὰν γε μεταξ’ ἄλλοι λόγου γένωνται, οὐ πάνω 25 μέμνημαι. ύμείς οὖν λέγετε καὶ διέξετε πρὸς ύμᾶς αὐτοὺς περὶ δὸν προιόθεμα· ἐγὼ δ’ ἄκουσομαι καὶ ἄκουσας αὐ μετὰ Μελησίου τοῦδε ποιήσω τοῦτο ὃ τί ἄν καὶ ἄρμιν δοξῆ.

ΣΩ. Πειστέον, ὁ Νικία τε καὶ Δάχης, Δυσμάχῳ καὶ Μελησίᾳ. ἃ μὲν οὖν νυνὶ ἐπεξερήσαμεν σκοπεῖν, τίνες οἱ 30 διδάσκαλοι ἡμῖν τῆς τοιαύτης παιδείας γεγόνασιν ἥ τίνας ἄλλους βελτίως πεποιήκαμεν, ἵσωσ μὲν οὐ κακῶς ἐξει ἐξετά- ξειν καὶ τὰ τοιαύτα ἡμᾶς αὐτοὺς· ἀλλ’ οἶμαι καὶ ἡ τοιάδε σκέψις εἰς ταύτων φέρει, σχεδὸν δὲ τι καὶ μᾶλλον εἰς ἀρχῆς
εἰς αὖ. εἰ γὰρ τυγχάνομεν ἐπιστάμενοι ὅτοιοι πέρι, ὅτι παρα-
γενόμενον τῷ βέλτιον ποιεῖ ἐκεῖνο ὥς παρεγένετο, καὶ προσέτε
οἷοι τέ ἐςμεν αὐτὸ ποιεῖν παραγίγνεσθαι ἐκεῖνο, δὴλον ὅτι
αὐτὸ γε ἐςμεν τοῦτο, οὔ πέρι σύμβουλοι ἃν γενοῖμεθα ὡς ἀν
5 τις αὐτῷ ράστα καὶ ἀριστ' ἀν κτῆσαιτο. ἦσως οὖν οὐ μανθά-
νετε μοῦ δὲ τι λέγω, ἀλλ' ἄδε ρᾶν μαθήσεσθε. εἰ τυγχάνομεν
ἐπιστάμενοι, ὅτι ὅψις παραγενομένη ὁφθαλμοῖς βέλτιον ποιεῖ
ἐκεῖνους οἷς παρεγένετο, καὶ προσέτε οἷοι τ' ἐςμεν ποιεῖν αὐτὴν
παραγίγνεσθαι ὁμοίας, δὴλον ὅτι ὅψιν γε ἐςμεν αὐτὴν ὅτι
10 ποτ' ἐστιν, ἢς πέρι σύμβουλοι ἃν γενοῖμεθα ὡς ἀν τις αὐ-
τὴν ράστα καὶ ἀριστα κτῆσαίτο. εἰ γὰρ μηδ' αὐτὸ τοῦτο
εἰδεῖμεν, ὃ τι ποτ' ἐστιν ὅψις ἢ ὃ τι ἐστιν ἁκοή, σχολή ἃν
σύμβουλοι γε ἄξιοι λόγου γενοῖμεθα καὶ ἰατροὶ ἢ περὶ ὁφθαλ-
μῶν ἢ περὶ ἄτων, ὦντια τρόπων ἁκοήν ἢ ὅψιν κάλλιστ' ἀν
15 κτῆσαιτο τις.

ΔΑ. Ἄληθῆ λέγεις, ὡ Σώκρατες.

16. ΣΩ. Οὐκοῦν, ὡ Δάχης, καὶ νῦν ἡμᾶς τῶδε παρακαλεῖ-
τον εἰς συμβουλὴν, τίν' ἂν τρόπων τοῖς ὕστιν αὐτῶν ἀρετὴ
παραγενομένη ταῖς ψυχαῖς ἀμείνους ποιήσειε;  

20 ΔΑ. Πάννυ γε.

ΣΩ. Ἀρ' οὖν τούτῳ γ' ὑπάρχειν δεῖ, τὸ εἰδέναι ὃ τι ποτ'
ἔστιν ἀρετή; εἰ γὰρ ποιν μηδ' ἁρετὴν εἰδεῖμεν τὸ παράπαν
ὁ τι ποτε τυγχάνει δύν, τίν' ἂν τρόπων τοῦτον σύμβουλοι γενοῖ-
μεθα ὀφθοῦν, ὅπως ἂν αὐτὸ κάλλιστα κτῆσαιτο;  

25 ΔΑ. Οὐδένα, ἔμουγε δοκεῖ, ὡ Σώκρατες.

ΣΩ. Φαμὲν ἀρα, ὡ Δάχης, εἰδέναι αὐτὸ ὃ τι ἐστιν.

ΔΑ. Φαμὲν μέντοι.

ΣΩ. Οὗκοῦν ὃ γε ἐςμεν, κἀν εἴποιμεν δήπον τί ἐστιν.

ΔΑ. Πῶς γὰρ οὐ ἦν;

30 ΣΩ. Μὴ τοίνυν, ὡ ἄριστε, περὶ δόλης ἁρετῆς εὐθέως σκοπῶ-
μεθα. πλέον γὰρ ἦσως ἐργον. ἀλλὰ μέρους τινὸς περὶ πρῶτον
ἰδωμεν, εἰ κανὼς ἔχομεν πρὸς τὸ εἰδέναι καὶ ἡμῖν, ὡς τὸ
eἰκός, ρᾴων ἢ σκέψεις ἔσται.

ΔΑ. Ἀλλ' οὔτω ποιώμεν, ὡ Σώκρατες, ὡς σὺ βούλει.
ΔΑΧΗΣ.

ΣΩ. Τι οὖν ἀν προελάιμεθα τῶν τῆς ἀρετῆς μερῶν; ἢ δῆλον δὴ ὅτι τοῦτο εἰς δε τείνειν δοκεῖ ἤ ἐν τοῖς ὀπλοῖς μάθησις; δοκεῖ δὲ που τοῖς πολλοῖς εἰς ἀνδρείαν. ἢ γάρ;

ΛΑ. Καὶ μάλα δὴ οὔτω δοκεῖ.

ΣΩ. Τοῦτο τοῖνυν πρῶτον ἐπιχειρήσωμεν, ὁ Δάχης, εἰπεῖν, 5 ἀνδρεία τί ποτ' ἐστίν. ἔπειτα μετὰ τοῦτο σκεψόμεθα καὶ ὅτι ἀν τρόπῳ τοῖς νεανίσκοις παραγένοιτο, καθ' ὅσον οἶδαν τε ἐξ ἐπιτηδευμάτων τε καὶ μαθημάτων παραγενέσθαι. ἀλλὰ πειρῶ εἰπεῖν δ λέγω, τί ἐστιν ἀνδρεία.

17. ΛΑ. Οὐ μᾶ τὸν Δία, ὁ Σώκρατες, οὐ χαλεπὸν εἰπεῖν. ἢ εἰ γάρ τις ἐθέλοι ἐν τῇ τάξει μένων ἀμώνεσθαι τοὺς πολέμους καὶ μὴ φεύγωι, εὑ ἵσθι ὅτι ἀνδρείος ἂν εἰη.

ΣΩ. Εὑ μὲν λέγεις, ὁ Δάχης· ἀλλ' ἵσως ἐγὼ αὐτος, οὐ σαφῶς εἰπόν, τὸ σὲ ἀποκρίνασθαι μὴ τοῦτο διανοούμενος ἤρόμην, ἀλλ' ἔτερον.

ΛΑ. Πῶς τοῦτο λέγεις, ὁ Σώκρατες;

ΣΩ. Ἐγὼ φράσω, εὰν οἶδοι τε γένωμαι. ἀνδρείος ποιον οὖν, δυ καὶ σὺ λέγεις, ὅτι ἂν ἐν τῇ τάξει μένων μάχηται τοῖς πολεμίοις.

ΛΑ. Ἐγὼ γοῦν φημί.

ΣΩ. Καὶ γὰρ εἰγώ. ἀλλὰ τί αὖ δεδε, ὅτι ἂν φεύγωμι μάχηται τοῖς πολεμίοις, ἀλλὰ μὴ μένων;

ΛΑ. Πῶς φεύγων;

ΣΩ. "Ὅσπερ ποι καὶ Σκύθαι λέγονται οὐχ ἄττων φεύγοντες ἢ διακόντες μάχεσθαι, καὶ Ἡμιρός ποι ἐπαίνων 25 τοὺς τοῦ Αἰνείου ἱπποὺς κρατεῖν καὶ ἐνθα ἐ�性 εὑτῶς ἀπεισεσθαι διάκοιν ἡ δὲ φεβεσθαι καὶ ἀυτῶν τοῦ Αἰνείου κατὰ τοὺς ἐνεκομίασε, κατὰ τὴν τοῦ φόβου ἐπιστήμην, καὶ εἰπον αὐτῶν εἰναι μῆς τωρα φῶςοι."

30 ΛΑ. Καὶ καλῶς γε, ὁ Σώκρατες· περὶ ἀρμάτων γὰρ ἔλεγε· καὶ σύ τὸ τῶν Σκυθῶν ἱππέων πέρι λέγεις. τὸ μὲν γὰρ ἱππνοκὸν τὸ ἐκείνων οὔτω μάχεται, τὸ δὲ ὀπλιτικὸν τὸ γε τῶν Ἑλλήνων, ὡς ἐγὼ λέγω.
ΣΩ. Πλην γ’ ἵσως, ὁ Λάχης, τὸ Δακεδαιμονίων. Δακεδαιμονίους γὰρ φασιν ἐν Πλαταιαῖς, ἐπειδὴ πρὸς τοῖς γεροφόροις ἐγένοντο, οὐκ ἔθελεν μένοντας πρὸς αὐτοὺς μάχεσθαι, ἀλλὰ φεύγειν, ἐπειδὴ δ’ ἐλύθησαν αἱ τάξεις τῶν Περσῶν, ἀνα-5 στρεφομένους ὡσπερ ἵππεας μάχεσθαι καὶ οὖτω νικῆσαι τὴν ἐκεὶ μάχην.

ΛΑ. Ἀληθὴ λέγεις.

18. ΣΩ. Τοῦτο τοῖς ἀρτὶ ἔλεγον, ὅτι ἐγὼ αὐτίος μὴ καλῶς σε ἀποκρίνασθαι, ὅτι οὐ καλῶς ἤρόμην. βουλόμενος γὰρ σου 10 πυθέσθαι μὴ μόνον τοὺς ἐν τῷ ὀπλιτικῷ ἄνδρείους, ἀλλὰ καὶ τοὺς ἐν τῷ ἰππικῷ καὶ ἐν σύμπαντι τῷ πολεμικῷ εἰδεί, καὶ μὴ μόνον τοὺς ἐν τῷ πολέμῳ, ἀλλὰ καὶ τοὺς ἐν τοῖς πρὸς τὴν θάλατταν κινδύνους ἄνδρείους δοῦτας, καὶ ὅσοι γε πρὸς νόσους καὶ ὅσοι πρὸς πενίας ἢ καὶ πρὸς τὰ πολιτικὰ ἄνδρεῖοι εἰσίν, 15 καὶ ἐτί αὐτὴ μὴ μόνον δοῦσι πρὸς λύπας ἄνδρεῖοι εἰσίν ἢ φόβους, ἀλλὰ καὶ πρὸς ἐπιθυμίας ἢ ἡδονᾶς δεινοὶ μάχεσθαι, μένοντες ἢ ἀναστρέφοντες — εἰσὶ γὰρ ποῦ τινες, ὁ Λάχης, καὶ ἐν τοῖς τοιοῦτοις ἄνδρεῖοι.

ΛΑ. Καὶ σφόδρα, ὁ Σώκρατες.

20 ΣΩ. Οὐκοῦν ἄνδρειοι μὲν πάντες οὕτοι εἰσίν, ἀλλ’ ὦι μὲν ἐν ἡδοναῖς, ὦι δ’ ἐν λύπαις, ὦι δ’ ἐν ἐπιθυμίαις, ὦι δ’ ἐν φόβοις τὴν ἄνδρειαν ἐκτηται· οἱ δὲ γ’ οἷοι δείλαιν ἐν τοῖς αὐτοῖς τοῦτοις.

ΛΑ. Πάνυ γε.

25 ΣΩ. Τί ποτε δὲν ἐκάτερον τοῦτων, τοῦτο ἐπυνθανόμην. πάλιν οὖν πειρῶ εἰπεῖν ἄνδρειαν πρὸτον, τί δὲν ἐν πάσι τοῦτοις ταῦτὸν ἔστιν· ἢ οὕτω καταμανθάνεις ὦ λέγω;

ΛΑ. Οὐ πάνυ τι.

19. ΣΩ. Ἀλλ’ ὁδὲ λέγω, ὡσπερ δὲν εἰ τάχος ἡρώτων τί 30 ποτ’ ἔστιν, δ’ ὦ καὶ ἐν τῷ τρέχειιν τυγχάναι ὑπὸ ἡμῖν καὶ ἐν τῷ κιθαρίζειν καὶ ἐν τῷ λέγειν καὶ ἐν τῷ μανθάνειν καὶ ἐν ἄλλοις πολλοῖς, καὶ σχεδὸν τι αὐτὸ κεκτήμεθα, οὐ καὶ πέρι ἄξιον λέγειν, ἢ ἐν ταῖς τῶν χειρῶν πράξεων ἢ σκελῶν ἢ στόματος τε καὶ φωνῆς ἢ διανοίας· ἢ οὔχ οὕτω καὶ σὺ λέγεις;
ΔΑ. Πάνω γε.

ΣΩ. Εἰ τοίνυν τίς μὲ ἔρωτο· ὡς Σώκρατες, τί λέγεις τούτο, ὃ ἐν πάσιν ὁνομάζεις ταχυτῆτα εἶναι; εἴποιμι ἂν αὐτῷ, ὅτι τὴν ἐν ὀλίγη χρόνῳ πολλαὶ διαπραττομένην δύναμιν ταχυτῆτα ἔγονε καλῶ καὶ περὶ φω νὴ καὶ περὶ δρόμου καὶ περὶ τἀλλα 5 πάντα.

ΔΑ. Ὅρθως γε σὺ λέγων.

ΣΩ. Πειρῶ δὴ καὶ σύ, ὁ Δάχης, τὴν ἀνδρείαν οὔτως εἰπεῖν, τίς οὖσα δύναμις ἢ αὐτή ἐν ἡδονῇ καὶ ἐν λύπῃ καὶ ἐν ἀπασίν οἷς νυνθῆ ἐλέγομεν αὐτὴν εἶναι, ἐπειτα ἀνδρεία κέκληται. 10

ΔΑ. Δοκεῖ τοίνυν μοι καρτερία τις εἶναι τής φυχῆς, εἰ τὸ γε διὰ πάντων [περὶ ἀνδρείας] πεφυκὸς δεῖ εἰπεῖν.

ΣΩ. Ἀλλὰ μὴν δεῖ, εἰ γε τὸ ἐρωτόμενον ἀποκρινούμεθα ἢ μὲν αὐτοῖς. τούτῳ τοίνυν ἔμοι γέρνεται, ὡς τι πᾶσα γε, ὡς ἐγόμαι, καρτερία ἀνδρεία σοι φαίνεται· τεκμαίρομαι δὲ 15 ἐνθένδε· σχέδου γὰρ τι οἶδα, ὃ Δάχης, ὅτι τῶν πάνω καλῶν πραγμάτων ἥγει σὺ ἀνδρείαν εἶναι.

ΔΑ. Εὐ μὲν οὖν ἵσθι δτὶ τῶν καλλίστων.

ΣΩ. Οὐκοῦν ἡ μὲν μετὰ φρονήσεως καρτερία καλὴ κάγαθή;

ΔΑ. Πάνω γε.

ΣΩ. Τι δὲ ἡ μετα ἀφροσύνης; οὐ τούναντιν ταύτῃ βλαβερὰ καὶ κακοῦργος;

ΔΑ. Ναι.

ΣΩ. Καλὸν οὖν τι φήσεις σὺ εἶναι τὸ τοιοῦτον, ὅν κακοῦργον τε καὶ βλαβερόν;

ΔΑ. Οὐκοῦν δίκαιον γε, ὡς Σώκρατες.

ΣΩ. Οὐκ ἄρα τὴν γε τοιαύτην καρτερίαν ἀνδρείαν ὁμολογήσεις εἶναι, ἐπειδήπερ οὐ καλή ἐστιν, ἢ δὲ ἀνδρεία καλὸν ἐστιν.

ΔΑ. Ἀληθῆ λέγεις.

ΣΩ. Ἡ φρόνιμος ἄρα καρτερία κατὰ τὸν σὸν λόγον ἀνδρεία 30 ἄν εἶη.

ΔΑ. ἩΕοικεν.

20. ΣΩ. Ἰδωμεν δὴ, ἡ εἰς τὶ φρόνιμος; ἡ ἡ εἰς ἀπαντα καὶ τὰ μεγάλα καὶ τὰ σμικρά; οἷον εἰ τὶς καρτερεῖ ἀναλί-
σκων ἀργύριον φρονίμως, εἰδὼς ὅτι ἀναλώσας πλέον ἐκτήσεται, τοῦτον ἀνδρεῖον καλοῖς ἂν;
ΛΑ. Μὰ Δι' οὖκ ἔγωγε.
ΣΩ. Ἀλλ' οἶνον εἰ τις ιατρὸς ὄν, περιπλευμονία τοῦ ύεός 5 ἐχομένου ἢ ἄλλου τινὸς καὶ δεομένου πιεῖν ἢ φαγεῖν δοῦναι, μή κάμπτοιτο ἄλλα καρτεροῖ;
ΛΑ. Οὐδ' ὀπωστιοῦν οὐδ' αὕτη.
ΣΩ. Ἀλλ' ἐν πολέμῳ καρτεροῦντα ἄνδρα καὶ ἐθέλοντα μάχεσθαι, φρονίμως λογιζόμενον, εἰδότα μὲν ὅτι βοηθήσουν· 10 σιν ἄλλοι αὐτῷ, πρὸς ἐλάττους δὲ καὶ φαυλοτέρους μαχεῖται ἢ μεθ' ὧν αὐτὸς ἐστιν, ἔτι δὲ χωρία ἔχει κρείττω, τούτου τὸν μετὰ τῆς τοιαύτης φρονήσεως καὶ παρασκευῆς καρτεροῦντα ἀνδρείότερον ἢν φαίνῃς ἢ τὸν ἐν τῷ ἐναντίῳ στρατοπέδῳ ἐθέλοντα ὑπομένειν τε καὶ καρτερεῖν;
15 ΛΑ. Τὸν ἐν τῷ ἐναντίῳ, ἐμοιγε δοκεῖ, ὥ Σώκρατες.
ΣΩ. Ἀλλὰ μὴν ἄφρονεστέρα γε ἢ τούτου ἢ τοῦ ἔτερου καρτερία.
ΛΑ. Ἀληθῆ λέγεις.
ΣΩ. Καὶ τὸν μετ' ἐπιστήμης ἄρα ἱππικὴς καρτεροῦντα ἐν 20 ἰππομαχίᾳ ἦττον φήσεις ἀνδρεῖον εἶναι ἢ τὸν ἀνευ ἐπιστήμης.
ΛΑ. Ἐμοιγε δοκεί.
ΣΩ. Καὶ τὸν μετὰ σφενδονητικῆς ἢ τοξικῆς ἢ ἄλλης τινὸς τέχνης καρτεροῦντα.
ΛΑ. Πάνυ γε.
25 ΣΩ. Καὶ θ' οὗτοι δὴ ἐθέλονσιν εἰς φρέαρ καταβαίνοντες καὶ κολυμβῶντες καρτερεῖν ἐν τούτῳ τῷ ἐργῷ, μὴ δύντες δεινοί, ἢ ἐν τοῖς ἄλλῳ τοιούτῳ, ἀνδρειότεροί φήσεις τῶν ταῦτα δεινῶν.
ΛΑ. Τί γὰρ ἂν τις ἄλλο φαίη, ὥ Σώκρατες;
ΣΩ. Οὐδέν, εἶπερ οἰοτό γε ὦτως.
30 ΛΑ. Ἀλλὰ μὴν οἷμαι γε.
ΣΩ. Καὶ μὴν τοὺς ἄφρονεστέρος γε, ὥ Δάχης, οἱ τοιοῦτοι κινδυνεύονσιν τε καὶ καρτεροῦσιν ἢ οἱ μετὰ τέχνης αὐτὸ πράττοντες.
ΛΑ. Φαινονται.
ΣΩ. Ούκοιν αἰσχρὰ ἢ ἄφρων τόλμα τε καὶ καρτέρησις ἐν τῷ πρόσθεν ἐφάνη ἡμῖν οὔσα καὶ βλαβερά;
ΔΑ. Πάνω γε.
ΣΩ. Ἡ δὲ γε ἀνδρεία ὁμολογεῖτο καλὸν τι εἶναι.
ΔΑ. Ὅμολογεῖτο γάρ.
ΣΩ. Νῦν δὲ αὖ πάλιν φαμέν ἐκεῖνο τὸ αἰσχρὸν, τὴν ἄφρωνα καρτέρησιν, ἀνδρείαν εἶναι.
ΔΑ. Ἐοίκαμεν.
ΣΩ. Καλὸς οὖν σοι δοκοῦμεν λέγειν;
ΔΑ. Μά τὸν Δία, ὁ Σώκρατες, ἐμοὶ μὲν οὐ.
21. ΣΩ. Οὐκ ἄρα τοῦ κατὰ τὸν σὸν λόγον δωριστῇ ἡμῶν σμερθα ἐγὼ τε καὶ σὺ, ὁ Δάρχης· τὰ γὰρ ἔργα οὐ συμφωνεῖ ἡμῖν τοῖς λόγοις. ἔργῳ μὲν γάρ, ὡς ἔσκε, φαίη ἂν τις ἡμᾶς ἀνδρείας μετέχειν, λόγῳ δὲ, ὡς ἔγινα, οὐκ ἂν, εἰ νῦν ἡμῶν ἀκούσεις διαλεγομένων.
ΔΑ. Ἀληθεστάτα λέγεις.
ΣΩ. Τῷ οὖν; δοκεῖ καλὸν εἶναι οὔτως ἡμᾶς διακεῖσθαι;
ΔΑ. Ὡδ' ὑπωστιοῦν.
ΣΩ. Βούλει οὖν ὧν λέγομεν πειθῶμεθα τῷ γε τοσοῦτον;
ΔΑ. Τὸ ποιον δὴ τοῦτο, καὶ τίνι τούτῳ;
ΣΩ. Τῷ λόγῳ δὲ καρτερεῖν κελεύει. εἰ οὖν βούλει, καὶ ἡμεῖς ἐπὶ τῇ ξητήσει ἐπιμελεῦμεν τε καὶ καρτερήσομεν, ἵνα καὶ μὴ ἡμῶν αὐτῇ ἡ ἀνδρεία καταγελάσῃ, ὅτι οὐκ ἀνδρείως αὐτὴν ξητοῦμεν, εἰ ἄρα πολλάκις αὐτῇ ἡ καρτέρησις ἐστιν ἀνδρεία.
ΔΑ. Ἐγὼ μὲν ἐτοίμος, ὁ Σώκρατες, μὴ προαφίστασθαι· καὶ τοι τῇ ἀθῆς γ' εἰμὶ τῶν τοιούτων λόγων· ἀλλὰ τίς με καὶ φιλονικία εἰληφέν πρὸς τὰ εἰρημένα, καὶ ως ἀληθῶς ἁγανακτῶ, εἰ οὕτως ἃ νοο μὴ οἶδος τ' εἰμὶ εἰπεῖν. νοεῖν μὲν γὰρ ἐμοιγε δοκῶ περὶ ἀνδρείας δ' τι ἐστιν, οὐκ οἶδα δ' ὅπῃ με ἄρτι 30 διέφυγεν, ὡστε μὴ συλλαβεῖν τῷ λόγῳ αὐτῆν καὶ εἰπεῖν δ' τι ἐστιν.
ΣΩ. Οὐκοίν, ὁ φίλε, τὸν ἄγαθὸν κυνηγήτην μεταθέων χρὴ καὶ μὴ ἀνιέναι.
ΔΑ. Παντάπασι μὲν οὖν.
ΣΩ. Βούλει οὖν καὶ Νικίαν τόνδε παρακαλώμεν ἐπὶ τὸ
κυνηγήσιον, εἰ τι ἡμῶν εὐπορώτερός ἦστιν;
ΔΑ. Βούλομαι· πῶς γὰρ οὐ;
5 22. ΣΩ. Ἰθι δή, ὁ Νικία, ἀνδράσι φίλοις χειμαζομένοι
ἐν λόγῳ καὶ ἀποροῦσιν βοήθησον, εἰ τινα ἔχεις δύναμιν. τὰ
μὲν γὰρ δὴ ἡμέτερα ὅρας ὡς ἀπορα· σὺ δ' εἰπὼν ὃ τι ἡγεῖ
ἀνδρείαν εἶναι, ἡμᾶς τῇς ἀπορίας ἔκλυσαι καὶ αὐτὸς ἄ νοεῖς
tὰ λόγῳ βεβαιῶσαι.
10 ΝΙ. Δοκεῖτε τοίνυν μοι πάλαι οὐ καλῶς, ὁ Σώκρατες, ὅρις
ξεσθαί τὴν ἀνδρείαν· ὃ γὰρ ἐγώ σοι ἢ ἡ ἡ καλῶς λέγοντος
ἀκήκοα, τούτῳ οὐ χρῆσθε.
ΣΩ. Ποῦρ δή, ὁ Νικία;
ΝΙ. Πολλάκις ἀκήκοα σοι λέγοντος, ὅτι ταῦτα ἄγαθός
15 ἐκαστὸς ἡμῶν, ἀπερ σοφός, ἃ δὲ ἀμαθής, ταῦτα δὲ κακός.
ΣΩ. 'Αληθῆ μέντοι τῇ Δίᾳ λέγεις, ὁ Νικία.
ΝΙ. Οὐκόνοι εἰπέρ ὁ ἀνδρεῖος ἄγαθός, δήλου ὅτι σοφός ἦστιν.
ΣΩ. 'Ηκουσας, ὁ Λάχης;
ΔΑ. 'Εγὼνε, καὶ οὐ σφόδρα γε μανθάνω ὃ λέγει.
20 ΣΩ. 'Αλλ' ἐγὼ δοκῶ μανθάνειν, καὶ μοι δοκεῖ ἄνηρ σοφίαν
τινὰ τὴν ἀνδρείαν λέγειν.
ΔΑ. Ποίαν, ὁ Σώκρατες, σοφίαν;
ΣΩ. Οὐκόνοι τόνδε τούτο ἐρωτᾶς;
ΔΑ. 'Εγὼνε.
25 ΣΩ. Ἰθι δή, αὐτῷ εἰπέ, ὁ Νικία, ποία σοφία ἀνδρεία ἄν
εἰη κατὰ τῶν σοῦ λόγου. οὐ γὰρ που ἢ γε αὐλητική.
ΝΙ. Οὐδαμῶς.
ΣΩ. Οὔδε μὴν ἡ κιθαριστική.
ΝΙ. Οὐ δὴντα.
30 ΣΩ. 'Αλλὰ τίς δή αўτή ἡ τίνος ἐπιστήμη;
ΔΑ. Πάνυ μὲν οὖν ὄρθως αὐτὸν ἐρωτᾶς, ὁ Σώκρατες, καὶ
εἰπέτω γε τίνα φησιν αὐτὴν εἶναι.
ΝΙ. Ταύτην ἔγωγε, ὁ Λάχης, τῇν τῶν δεινῶν καὶ θαρρα-
λέων ἐπιστήμην καὶ ἐν πολέμῳ καὶ ἐν τοῖς ἄλλοις ἄπασιν.
ΔΑ. ‘Ως ἀτόπα λέγει, ὁ Σώκρατες.
ΣΩ. Πρὸς τι τούτ’ εἴπες βλέψαι, ὁ Δάχης;
ΔΑ. Πρὸς δ’ τι; χωρὶς δὴπου σοφία ἐστὶν ἀνδρείας.
ΣΩ. Οὐκούν φησί’ γε Νικίας.
ΔΑ. Οὐ μέντοι μὰ Δία’ ταῦτα τοι καὶ ληρεῖ. 5
ΣΩ. Οὐκούν διδάσκομεν αὐτόν, ἀλλὰ μὴ λοιδορῶμεν.
ΝΙ. Οὔκ, ἀλλὰ μοι δοκεῖ, ὁ Σώκρατες, Δάχης ἐπιθυμεῖν 10
cάμε φανῆναι μηδὲν λέγοντα, ὅτι καὶ αὐτὸς ἄρτι τοιοῦτος ἐφάνη.

23. ΔΑ. Πάνυ μὲν οὖν, ὁ Νικία, καὶ πειράσομαι γε ἀπο- 15
φῆναι. οὐδὲν γὰρ λέγεις· ἐπεὶ αὐτίκα ἐν ταῖς νόσοις οὐχ οἱ 20
ἰατροὶ τὰ δεινὰ ἐπίστανται; ἢ οἱ ἀνδρεῖοι δοκοῦσιν σοι ἐπι-
στασθαι; ἢ τὸν ἰατρὸν σὺ ἀνδρείους καλεῖς;
ΝΙ. Οὐδ’ ὀπωσδήποτεν.

ΔΑ. Οὐδέ γε τοὺς γεωργοὺς οἶμαι. καίτοι τὰ γε ἐν τῇ 25
γεωργίᾳ δεινὰ οὐτοὶ δήποτε ἐπίστανται, καὶ οἱ ἀλλοὶ δημιουρ-
γοὶ ἀπαντοῦν τὰ ἐν ταῖς αὐτῶν τέχναις δεινὰ τέκλει καὶ 30
θαρράλεια ἑσαίνου· ἀλλ’ οὐδέν τι μᾶλλον οὕτῳ ἀνδρείοι εἰσίν.
ΣΩ. Τί δοκεῖ Δάχης λέγειν, ὁ Νικία; ἐσοκεν μέντοι λέ-
γειν τι.

ΝΙ. Καὶ γὰρ λέγει γέ τι, οὐ μέντοι ἄληθές γε.
ΣΩ. Πῶς δή;

ΝΙ. “Οτι οἱ ἰατροὶ πλέον τι εἰδέναι περί τοὺς 35
κάμμουνας ἢ τὸ ἕμεινον [εἰπεῖν οἶν] τε καὶ νοσῶδεις. οἱ δὲ 40
δήποτε τοσοῦτον μόνον ἑσαίνει· εἰ δὲ δεινόν τῷ τούτῳ ἐστὶν τῷ
ὕμαινειν μᾶλλον ἢ τὸ κάμμειν, ἱηεῖ σὺ τοῦτό, ὁ Δάχης,
toὺς ἰατροὺς ἑπιστασθαί; ἢ οὐ πολλοίς οἰεί ἐκ τῆς
νόσου ἁμεινον εἶναι μὴ ἀναστήναι ἢ ἀναστήναι; τοῦτο γὰρ 45
εἰπέ· σὺ τὰ ὁψὶς ἁμεινον εἶναι ξῆν καὶ οὐ πολλοῖς κρείττον
τεθνάναι;

ΔΑ. Οἶμαι ἐγὼγε τούτο γε.
ΝΙ. Οἷς οὖν τεθνάναι λυστελεῖ, ταῦτα οἰεί δεινὰ εἶναι καὶ 50
oὶς ξῆν;
ΔΑ. Οὐκ ἐγὼγε.
ΝΙ. Ἄλλα τούτο δὴ σὺ δίδως τοῖς ιατροῖς γιγανώσκειν ἢ ἄλλο τινὶ δημιουργὸς πλήν τῷ τῶν δεινῶν καὶ μὴ δεινῶν ἐπιστήμον, ὃν ἐγὼ ἀνδρείον καλῶ;

ΣΩ. Κατανοεῖς, ὃ Λάχης, ὃ τι λέγει;

5 ΛΑ. Ἔγωγε, ὅτι γε τοὺς μάντεις καλεῖ τοὺς ἀνδρείους· τίς γὰρ δὴ ἄλλος εἰσείται ὅτῳ ἄμεινον ξῆν ἡ τεθνάναι; καίτοι σὺ, ὃ Νικία, πότερον ὁμολογεῖς μάντις εἶναι ἢ οὔτε μάντις οὔτε ἄνδρείος;

ΝΙ. Τί δὲ; μάντει αὖ οὐεὶ προσήκει τὰ δεινὰ γιγανώσκειν καὶ τὰ θαρραλέα;

ΛΑ. Ἔγωγε· τίνι γὰρ ἄλλῳ;

24. ΝΙ. Ῥι ἔγὼ λέγω πολὺ μᾶλλον, ὃ βέλτιστε· ἔπειρα μάντιν γε τὰ σημεία μόνον δεῖ γιγανώσκειν τῶν ἐσομένων, εἰτε τῷ θάνατος εἰτε νόσοι εἰτε ἀποβολὴ χρημάτων ἔσται, εἰτε νική εἰτε ἡττα ἡ πολέμου ἡ καὶ ἄλλης τῶν ἀγωνιῶν· ὃ τι δὲ τῷ ἄμεινον τούτῳ ἢ παθεῖν ἢ μὴ παθεῖν, τί μᾶλλον μάντει προσήκει κρίναι ἢ ἄλλῳ ὑποθεῖν;

ΛΑ. Ἀλλ᾽ ἔγω τούτῳ οὐ μανθάνω, ὃ Σώκρατες, ὃ τι βουλεῦται λέγειν· οὔτε γὰρ μάντιν οὔτε ἱατρὸν οὔτε ἄλλον οὐδένα δηλοῖ ὅτι λέγει τὸν ἀνδρεῖον, εἰ μὴ εἰ θεῦν τίνα λέγει αὐτὸν εἶναι. ἔμοι μὲν οὖν φαίνεται Νικίας οὐκ ἐθέλειν γενναῖους ὁμολόγειν ὅτι οὐδὲν λέγει, ἀλλὰ στρέφεται ἄνω καὶ κάτω ἐπικρυπτόμενος τὴν αὐτοῦ ἀπορίαν· καίτοι καὶ ἡμεῖς οἷοι τε ἥμεν ἄρτε ἔγὼ τε καὶ σὺ τοιαύτα στρέφεσθαι, εἰ ἐβουλόμεθα 25 μὴ δοκεῖν ἐναντία ἡμῖν αὐτοῦς λέγειν. εἰ μὲν οὖν ἐν δικαστηρίῳ ἡμῖν οἱ λόγοι ἦσαν, εἰχέν ἂν τίνα λόγον ταῦτα ποιεῖν· νῦν δὲ τί ἂν τοῖς εν συνουσίᾳ τοιάδε μάτην κενοῖς λόγοις αὐτῶς αὐτῶν κοσμοῖ;

ΣΩ. Οὐδὲν οὖν ἐμοὶ δοκεῖ, ὃ Λάχης· ἀλλ᾽ ὀρῶμεν μή 30 Νικίας οὔτε τὰ λέγειν καὶ οὐ λόγον ἕνεκα ταῦτα λέγει. αὐτοῦ οὖν σαφέστερον πυθόμεθα τί ποτε νοεῖ· καὶ ἐὰν τι φαίνεται λέγων, συγχωρήσομεθα, εἰ δὲ μὴ, διδάξομεν.

ΔΑ. Σὺ τοίνυν, ὃ Σώκρατες, εἰ βούλεις πυθάνεσθαι, πυθάνον γὴ ἡ ἱσώς ἰκανώς πέπυσμαι.
ΔΑΧΗΣ.

ΣΩ. Ὄλλα ὦντεν μὲ καλύει. κοινὴ γὰρ ἔσται ἡ πῦστις ὑπὲρ ἐμοῦ τε καὶ σοῦ.

ΛΑ. Πάνυ μὲν οὖν.

25. ΣΩ. Λέγε δὴ μοι, ὃ Νικία, μᾶλλον δ' ἡμῖν· κοινούμεθα γὰρ ἐγὼ τε καὶ Λάχης τὸν λόγον· τὴν ἀνδρείαν ἐπιστήμην 5 φης δεινῶν τε καὶ θαρραλέων εἶναι;

ΝΙ. Ἐγώγη.

ΣΩ. Τοῦτο δὲ οὗ παντὸς δὴ εἶναι ἀνδρὸς γνῶναι, ὅποτε γε μήτε ἱατρός μήτε μάντις αὐτὸ γνώσεται μηδὲ ἀνδρείας ἔσται, εἰκὶ μὴ αὐτὴν ταύτην τὴν ἐπιστήμην προσλάβῃ· οὐχ οὗτος ἔλεγες; 10

ΝΙ. Οὕτω μὲν οὖν.

ΣΩ. Κατὰ τὴν παροιμίαν ἄρα τὸ ὅντι οὖν ἄν πᾶσα ὡς γνοθὶ οὖν ἄν ἀνδρεία γένοιτο.

ΝΙ. Οὐ μοι δοκεῖ.

ΣΩ. Δήλον δή, ὃ Νικία, ὅτι οὗτε τὴν Κρομμυωνίαν ἐν 15 πιστεύεις σὺ γε ἀνδρείαν γεγονέναι. τοῦτο δὲ λέγω οὗ παιδεύων, ἀλλ' ἀναγκαῖον οἶμαι τῷ ταύτα λέγοντι μηδὲν θηρίων ἀποδέχεσθαι ἀνδρείαν, ὃ συγχωρεῖν θηρίων τι οὕτω σοφὸν εἶναι, ὅστε ὁ ὀλίγοι ἄνθρωπον ἵσσαι διὰ τὸ χαλεπὰ εἶναι γνῶναι, ταῦτα λέοντα ἢ πάρδαλιν ἢ τινα κάπρον φάναι εἰδὲ· ἀλλ' ἀνάγκη ἀμοίως λέοντα καὶ ἔλαφον καὶ ταῦρον καὶ πίθηκον πρὸς ἀνδρείᾳ φάναι πεφυκέναι τὸν τιθέμενον ἀνδρείᾳ τούθ' ὅπερ σὺ τίθεσαι.

ΛΑ. Νὴ τοὺς θεούς, καὶ εὗ γε λέγεις, ὃ Σώκρατες. καὶ ἡμῖν ὡς ἀληθῶς τοῦτο ἀπόκριναι, ὃ Νικία, πότερον σοφῶ 25 τερα φῆς ἡμῶν ταῦτα εἶναι τὰ θηρία, δ' πάντες ὁμολογοῦμεν ἀνδρεία εἶναι, ἢ πάσιν ἐναντιοῦμενος τολμᾶς μηδὲ ἀνδρεία αὐτὰ καλεῖν;

ΝΙ. Οὐ γὰρ τι, ὃ Λάχης, ἔγωγη ἀνδρεία καλῷ οὑτε θηρία οὐτε ἄλλο οὐδὲν τὸ τὰ δεινὰ ὑπὸ ἄγνοιας μὴ φοβοῦμεν, ἀλλ' 30 ἄφοβον καὶ μῶρον· ἢ καὶ τὰ παιδιά πάντα οἱ μὲ ἀνδρεία καλεῖν, ἅ δ' ἄγνοιαν οὐδὲν δεδοικεν· ἀλλ' οἶμαι τὸ ἄφοβον καὶ τὸ ἀνδρεῖον οὐ ταύτων ἔστιν. ἐγὼ δὲ ἀνδρείας μὲν καὶ προμηθίας πᾶν τισὶν ὀλίγοις οἶμαι μετεῖναι, θρασύτητος δὲ
καὶ τὸλμησ καὶ τοῦ ἀφόβου μετὰ ἀπρομηθίας πάνυ πολλοῖς καὶ ἀνδρῶν καὶ γυναικῶν καὶ παιδῶν καὶ θηρίων. ταῦτ’ ὦν ἄ συ καλεῖσ ἀνδρεία καὶ οἱ πολλοὶ, ἐγὼ θρασεὰ καλῶ, ἀνδρεία δὲ τὰ φρόνιμα περὶ δὴν λέγω.

26. ΔΑ. Θέασαι, ὦ Σώκρατες, ὡς εὐ δὲ ἐαυτὸν δὴ, ὡς οἷε-
ται, κοσμεῖ τῷ λόγῳ· οὐς δὲ πάντες ὁμολογοῦσιν ἀνδρείοις εἶναι, τούτων ἀποστερεῖν ἐπιχειρεῖ ταύτης τῆς τιμῆς.

Ν. Οὐκοῦν ἔγγονε, ὦ Δάρχης, ἀλλὰ θάρρει· φημὶ γὰρ σε εἶναι σοφὸν, καὶ Δάμαχον γε, εἰπέρ ἐστε ἀνδρείοι, καὶ ἄλλους
gε συχνοὺς Ἀθηναίουν.

ΔΑ. Οreadystatechange ὑπὸ τρός ταῦτα, ἔχων εἰπεῖν, ἵνα μὴ με φῆς ὡς ἀληθῶς Ἀξιώνεα εἶναι.

Σ. Μηδὲ γε εἰπῆς, ὦ Δάρχης· καὶ γὰρ μοι δοκεῖς τούδε μὴ ἠσθήσατι ὅτι ταύτην τὴν σοφίαν παρὰ Δάμωνος τοῦ ἤμετέρου
15 ἑταίρου παρείληφεν, ὃ δὲ Δάμων τῷ Προδίκῳ πολλὰ πλησία-
ζεὶ, δὲ δὴ δοκεῖ τῶν σοφιστῶν κάλλιστα τὰ τοιαῦτα ὁνόματα διαιρεῖν.

ΔΑ. Καὶ γὰρ πρέπει, ὦ Σώκρατες, σοφιστή τὰ τοιαῦτα μάλ-
20 λον κομψεύεσθαι ἢ ἀνδρὶ δὴν ἡ τοῦλος ἄξιοὶ αὐτῆς προεστάναι.

Σ. Πρέπει μέντοι, ὦ μακάριε, τῶν μεγίστων προστατοῦντι
μεγίστης φρονήσεως μετέχειν· δοκεῖ δὲ μοι Νικίας ἄξιος εἶναι
ἐπισκέψεως, ὅποι ποτὲ βλέπων τοῦνομα τοῦτο τίθησι τὴν
ἀνδρεῖαν.

ΔΑ. Αὐτὸς τοῖνυν σκόπει, ὦ Σώκρατες.

Σ. Τοῦτο μέλλω ποιεῖν, ὦ ἀριστε· μὴ μέντοι οἰοῦ με
ἀφήσειν σε τῆς κοινωνίας τοῦ λόγου, ἄλλα πρόσεχε τὸν νόην
καὶ συσκόπεῖ τὰ λεγόμενα.

ΔΑ. Ταῦτα δὴ ἔστω, εἰ δοκεῖ χρῆναι.

27. Σ. Αλλὰ δοκεῖ. σὺ δὲ, Νικία, λέγε ἡμῖν πάλιν ἐξ
30 ἀρχής· οἶσθ’ ὅτι τὴν ἀνδρείαν κατ’ ἀρχὰς τοῦ λόγου ἐσκοποῦ-
μεν ὡς μέρος ἀρετῆς σκοποῦντες;

Ν. Πάνυ γε.

Σ. Οὔκοιν καὶ σὺ τοῦτο ἀπεκρίνω ὡς μάριον, δυντον δὴ
καὶ ἄλλων μερῶν, α ὑμπαντα ἀρετή κέκληται.
ΝΙ. Πῶς γὰρ οὖ;  
ΣΩ. ᾿Αρ’ οὖν ἄπερ ἐγὼ καὶ σὺ ταῦτα λέγεις; ἐγὼ δὲ καλὸν πρὸς ἀνδρεία σωφροσύνη καὶ δικαιοσύνη καὶ ἄλλ’ ἀττα τοιαῦτα. οὐ καὶ σὺ;  
ΝΙ. Πάνω μὲν οὖν.  
ΣΩ. Ἐχε δὴ ταῦτα μὲν γὰρ ὀμολογοῦμεν, περὶ δὲ τῶν δεινῶν καὶ ἀρμαλέας σκεψάμεθα, ὅπως μὴ σὺ μὲν ἄλλ’ ἀττα ἡγῆ, ήμεῖς δὲ ἄλλα. ἀ μὲν οὖν ήμεῖς ἡγούμεθα, φράσομεν σοι. σὺ δὲ ἀν μὴ ὀμολογής, διδάξεις. ἡγούμεθα δ’ ήμεῖς δεινὰ μὲν εἶναι δ’ καὶ δέος παρέχει, ἀρμαλέα δὲ δ’ μὴ δέος παρέχει. δέος δὲ παρέχειν οὖ τὰ γεγονότα οὐδὲ τὰ παρόντα τῶν κακῶν, ἀλλὰ τὰ προσδοκόμενα. δέος γὰρ εἶναι προσδοκίαν μέλλοντος κακοῦ. ἂ οὖν οὕτω καὶ σὺ, ὁ Δάχης;  
ΔΛ. Πάνω γε σφόδρα, ὁ Σώκρατες.  
ΣΩ. Τὰ μὲν ἡμετέρα τοιῶν, ὁ Νίκιλα, ἀκούεις, ὅτι δεινὰ 15 μὲν τὰ μέλλοντα κακά φαμεν εἶναι, ἀρμαλέα δὲ τὰ μὴ κακὰ ἡ ἁγάθα μέλλοντα. σὺ δὲ ταύτη ἡ ἄλλη περὶ τούτων λέγεις;  
ΝΙ. Ταύτη ἐγὼ.  
ΣΩ. Τούτων δὲ γε τὴν ἐπιστήμην ἀνδρείαν προσαγορεύεις;  
ΝΙ. Κομιδὴ γε.  
20 28. ΣΩ. Ἐτι δὴ τὸ τρίτον σκεψάμεθα εἰ συνδοκεῖ σοὶ τε καὶ ἡμῖν.  
ΝΙ. Τὸ ποιῶν δὴ τοῦτο;  
ΣΩ. Ἕκας δὴ φράσω. δοκεῖ γὰρ δὴ ἐμοὶ τε καὶ τρές, περὶ δὸςον ἐστὶν ἐπιστήμη, οὐκ ἄλλῃ μὲν εἰναι περὶ γεγονότος, εἰδὲ 25 ναι ὅτι γέγονεν, ἄλλῃ δὲ περὶ γεγομένων, ὅτι γέγονεν, ἄλλῃ δὲ ὅτι ἀν κάλλιστα γένοιτο [καὶ γενήσεται] τὸ μῆτω γεγονός, ἄλλῃ ἡ αὐτῆ. οἷον περὶ τὸ ἄγαμον εἰς ἀπαντας τοὺς χρόνους οὐκ ἄλλης της ἤ ἤ* ἱατρική, μία οὖσα, ἑφορα καὶ γεγομένα καὶ γεγονότα καὶ γεγονότα [ὅτι γεγονέται]. καὶ περὶ τὰ ἐκ τῆς 30 γῆς αὐ θείας ἡ γενομένα οὕσως ἐρεῖ. καὶ δὴ τῶν πόλεων αὐτοῦ ἀν μαρτυρήσαιτε ὅτι ἡ στρατηγία κάλλιστα προμηθεῖται τὰ τε ἄλλα καὶ περὶ τὸ μέλλον ἐσεθαί, οὐδὲ τῇ μαντικῇ οἴεται δεῖν ὑπηρετεῖν ἄλλα ἄρχειν, ὡς εἰδοῖα κάλλιον
πλατωνός

tὰ περὶ τὸν πόλεμον καὶ γιγνόμενα καὶ γεγησόμενα· καὶ ὁ
νόμος οὐτω τάττει, μὴ τὸν μάντιν τοῦ στρατηγοῦ ἀρχεῖν, ἀλλὰ
τὸν στρατηγὸν τοῦ μάντεως. φήσομεν ταῦτα, ὃ Δάχης;
ΔΑ. Φήσομεν.

5 ΣΩ. Τι δὲ; σὺ ἡμῖν, ὃ Νικίλα, σύμφορος περὶ τῶν αὐτῶν τὴν
αὐτὴν ἐπιστήμην καὶ ἐσομένων καὶ γιγνομένων καὶ γεγονότων
ἐπιτει
tὸν καὶ θαρραλέων, ὡς φής· ἦ γάρ;
ΝΙ. Ναι.
ΣΩ. Τὰ δὲ δεινὰ ὡμολογηταί καὶ τὰ θαρραλέα τὰ μὲν μέλ-
λοντα ἀγαθά, τὰ δὲ μέλλοντα κακὰ εἶναι.
ΝΙ. Πάνω γε.

10 ΣΩ. Ἡ δὲ γάρ αὐτὴ ἐπιστήμη τῶν αὐτῶν καὶ μελλόντων καὶ
πάντως ἔχοντων εἶναι.
ΝΙ. Ἐστι ταῦτα.
ΣΩ. Οὐ μόνον ἄρα τῶν δεινῶν καὶ θαρραλέων ἡ ἀνδρεία
ἐπιστήμη ἐστὶν· οὐ γὰρ μελλόντων μόνον πέρι τῶν ἀγαθῶν τε
καὶ κακῶν ἐπαίει, ἀλλὰ καὶ γιγνομένων καὶ γεγονότων [καὶ
πάντως ἔχοντων], ὡσπερ αἱ ἀλλαὶ ἐπιστήμαι.
ΝΙ. Ἐοικέν γε.

15 29. ΣΩ. Μέρος ἄρα ἀνδρείας ἦμῖν, ὃ Νικίλα, ἀπεκρίνω σχε-
δόν τι τρίτον· καίτοι ἤμεῖς ἠρωτόμεν δὴν ἀνδρείαν ὃ τι εἶη.
25 καὶ νῦν δὴ, ὡς ἐοικέν, κατὰ τὸν σῶν λόγον οὐ μόνον δεινῶν τε
cαὶ θαρραλέων ἐπιστήμη ἡ ἀνδρεία ἐστίν, ἀλλὰ σχεδόν τι ἡ
περὶ πάντων ἀγαθῶν τε καὶ κακῶν καὶ πάντως ἔχοντων, ὡς νῦν
αὖ ὁ σῶς λόγος, ἀνδρεία ἄν εἶη. οὕτως αὖ μετατίθεσθαι ἢ πῶς
λέγεις, ὃ Νικίλα;
30 ΝΙ. Ἐμοιγε δοκεῖ, ὃ Σώκρατες.
ΣΩ. Δοκεῖ οὖν σοι, ὃ δαμόνω, ἀπολοίπτειπ αὖ τι τὸ τοιοῦτον
ἀρετῆς, ἐπερ εἰδέλῃ τὰ τε ἀγαθὰ πάντα καὶ παντάπασιν ώς
γιγνεῖται καὶ γεγνῆται καὶ γέγονε, καὶ τὰ κακὰ ὁσαιτως; καὶ
τούτου οἴει ἀὖ σὺ ἐνδεῖ εἶναι σωφροσύνης ἢ δικαιοσύνης τε καὶ
ΔΑΧΗΣ.

οσιότητος, ὃ γε μόνοις προσήκει καὶ περὶ θεοῦ καὶ περὶ ἀνθρώπους ἑξευλαβείσθαι τε τὰ δεινὰ [καὶ τὰ μὴ] καὶ τὰγαθὰ ποριζεσθαι, ἐπισταμένῳ ὅρθῳς προσομιλεῖν;

Ν. Δέχεσαι τί ὁ Σωκράτες μοι δοκεῖς.

Σ. Ὠνκ ἄρα, ὃ Νικία, μόριον ἄρετῆς ἂν εἴη τὸ νῦν σοι 5 λεγόμενον, ἀλλὰ σύμπτασα ἄρετῆ.

Ν. Ἐφαμεν γὰρ.

Σ. Τὸ δὲ γε νῦν λεγόμενον οὐ φαίνεται.

Ν. Ὠνκ ἔοικεν.

Σ. Ὠνκ ἄρα ἡρήκαμεν, ὃ Νικία, ἀνδρεία δι τι ἐστίν.

Ν. Οὐ φαινόμεθα.

∆. Καὶ μὴν ἔγωγε, ὃ φίλε Νικία, ὃμην σε εὐρήσειν, ἑπεὶ 15 ἐμοῦ κατεφρόνησας Σωκράτει αἰτοκριναμένου. πάνυ δὴ μεγάλην ἐλπιδὰ εἶχον, ὡς τῇ παρὰ τοῦ Δάμωνος σοφία αὐτῆν ἀνευρῆσεις.

30. Ν. Εὖ γε, ὁ Δάχης, ὅτι οὐδὲν οἰεί σὺ ἐτὶ πράγμα εἶναι, ὅτι αὐτὸς ἀρτί ἐφάνης ἀνδρείας πέρι οὖν ἐδώς, ἀλλὰ εἰ καὶ ἐγὼ ἔτερος τοιοῦτος ἀναφανήσομαι, πρὸς τοῦτο βλέπεις, καὶ 20 οὐδὲν ἐτὶ διοίκει, ὡς ἔοικε, σοὶ μετ' ἐμοῦ μηδὲν εἰδέναι ὅψ προσήκει ἑπιστήμην ἔχειν ἀνδρὶ οἰομένῳ τι εἶναι, σὺ μὲν οὖν μοι δοκεῖς ὡς ἀληθῶς ἀνθρώπειον πράγμα ἐργάζεσθαι, οὐδὲν πρὸς αὐτὸν βλέπειν ἀλλὰ πρὸς τοὺς ἄλλους· ἐγὼ δ' οἶμαι ἐμοὶ περὶ ὅν ἐλέγομεν νῦν τε ἐπιεικῶς εἰρήσθαι, καὶ εἰ τί αὐτῶν μὴ ἴκα- 25 νὼς εἴρηται, ὡς οὖν ἐπανορθώσεσθαι καὶ μετὰ Δάμωνος, οὐ σὺ που οἶει καταγέλαν, καὶ ταῦτα οὐδ' ἰδὼν πώς ποτὲ τὸν Δάμωνα, καὶ μετ' ἄλλων· καὶ ἐπειδὴ βεβαιώσωμαι αὐτά, διδάξω καί σέ, καὶ 30 οὐ φθοιρὴς· δοκεῖς γὰρ μοι καὶ μάλα σφόδρα δείσθαι μαθεῖν.

∆. Σοφὸς γὰρ τοι σὺ εἰ, ὃ Νικία. ἀλλ' ὅμως ἐγὼ Λυσί- 30 μάχῳ τόδε καὶ Μελίησα συμβουλευόμεν, σὲ μὲν καὶ ἐμὲ περὶ τῆς παιδείας τῶν νεανίσκων χαίρειν ἕαν, Σωκράτη δὲ τοῦτον, ὅπερ ἐξ ἀρχής ἔλεγον, μὴ ἀφιέναι· εἰ δὲ καὶ ἐμοὶ ἐν ἥλικίᾳ ἦσαν οἱ παῖδες, ταύτα τὰν ταύτῃ ἐποίουν.
ΝΙ. Ταῦτα μὲν κἀγὼ συγχωρῶ, ἐάντερ ἐθέλη Σωκράτης τῶν μειρακίων ἐπιμελεῖσθαι, μηδένα ἄλλον ζητεῖν. ἔπει κἂν ἐγώ τὸν Νικήταν τούτῳ ἢδηστα ἐπιτρέποιμι, εἰ ἐθέλοι οὖδος. ἀλλὰ γὰρ ἄλλους μοι ἐκάστοτε συνίστησιν, ὅταν τι αὐτῷ περὶ τούτου 5 μνησθῶ, αὐτὸς δὲ οὐκ ἔθελε. ἀλλὰ ὅρα, ὁ Δυσίμαχε, εἰ τι σοῦ ἄν μᾶλλον ὑπακούσῃ Σωκράτης.

ΔΤ. Δίκαιον γε τοι, ὁ Νικία, ἔπει καὶ ἐγώ τούτῳ πολλὰ ἀν ἐθελήσαιμι ποιεῖν, ἢ οὐκ ἄν ἄλλοις πάνυ πολλοῖς ἐθέλοιμι. πῶς οὖν φῆς, ὁ Σῶκρατες; ὑπακούσει τι καὶ συμπροθυμήσει 10 ὡς βελτίστους γενέσθαι τοὺς μειρακίους;

31. ΣΩ. Καὶ γὰρ ἂν δεινῶν εἶη, ὁ Δυσίμαχε, τοῦτο γε, μή ἐθέλειν τῷ συμπροθυμεῖσθαι ὡς βελτίστῳ γενέσθαι. εἰ μὲν οὖν ἐν τοῖς διαλόγοις τοὺς ἄρτι ἐγὼ μὲν ἐφάνην εἰδώς, τώδε δὲ μὴ εἰδότε, δίκαιον ἂν ἦν ἐμὲ μάλιστα ἔπι τούτο τὸ ἔργον παρακαλεῖν· νῦν δ' — ὁμοίως γὰρ πάντες ἐν ἀπορίᾳ ἐγενόμεθα· τί οὖν ἂν τις ἡμῶν τίνα προαιροῖτο; ἐμοὶ μὲν οὖν δὴ αὐτῷ δοκεῖ οὐδένα. ἀλλ' ἐπειδὴ ταῦτα οὕτως ἔχει, σκέψασθε ἂν τὸ δόξω συμβουλεύειν ὑμῖν. ἐγὼ γὰρ φημὶ χρῆμα, ὁ ἀνδρεὺς—οὕδεις γὰρ ἐκφορὸς λόγου—κοινὴ πάντας ἡμὸς ζητεῖν μάλιστα μὲν ἡμῖν αὐτοῖς 20 διδάσκαλον ὃς ἁριστός, δεόμεθα γὰρ, ἐπείτα καὶ τοῖς μειρακίοις, μὴ τις χρημάτων φειδομένους μὴτε ἄλλον μηδενός· εὰν δὲ ἡμᾶς αὐτοῖς ἔχειν, ὡς τῶν ἔχομεν, οὐ συμβουλεύων. εἰ δὲ τις τῶν ἡμῶν καταγελάσηται, ὅτι τηλικοῖα δοτες εἰς διδασκάλων ἁξιούμεν φοιτῶν, τὸν Ὀμήρον δοκεῖ μοι χρῆμα προβάλλεσθαι, δς ἔφη 25 οὐκ ἀγαθὴν εἶναι αἰδῶ κεχρημένῳ ἀνδρὶ παρεῖναι. καὶ ἡμεῖς οὖν ἐὰςαντες χαύρειν εἰ τίς τε ἐρεῖ, κοινὴ ἡμῶν αὐτῶν καὶ τῶν μειρακίων ἐπιμέλειαν ποιησόμεθα.

ΔΤ. Ἔμοι μὲν ἄρεσκει, ὁ Σῶκρατις, ὁ λέγεις· καὶ ἐθέλω, ὅσπερ γεραίτατός εἰμι, τοσοῦτο προθυμότατα μανθάνειν μετὰ 30 τῶν νεανίσκων. ἀλλὰ μοι οὕτως ποίησον· αὕριον ἔωθεν ἄφικον οἰκαδε, καὶ μὴ ἄλλος ποίησις, ἵνα βουλευσόμεθα περὶ αὐτῶν τούτων· τὸ δὲ νῦν εἶναι τὴν συνουσίαν διαλύσωμεν.

ΣΩ. Ἀλλὰ ποιήσω, ὁ Δυσίμαχε, ταῦτα, καὶ ἥξω παρὰ σὲ αὕριον, εὰν θεὸς ἐθέλη.
ΔΥΣΙΣ

ἡ περὶ φιλίας

TIME: 409–400 B.C. (v. p. 76. 8). PLACE: A palaestra near Panops' spring

ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΟΠΑ

ΣΩΚΡΑΤΗΣ, ΠΠΟΘΑΛΗΣ, ΚΤΗΣΙΠΠΟΣ, ΜΕΝΕΘΕΝΟΣ, ΔΥΣΙΣ

1. 'Επερευνώμην μὲν εὖ 'Ακαδημείας ευθὺ Δυκείου τὴν ἐξω τείχους ὑπ' αὐτῷ τὸ τείχος· ἐπειδὴ δ' ἐγενόμην κατὰ τὴν πυλιδὰ ἢ ἡ Πάνοπτος κρῆνη, ἐνταῦθα συνέτυχον Ἰπτοθάλει τε τῷ Ἰερωνύμου καὶ Κτησίππῳ τῷ Παιανεί καὶ ἄλλους μετὰ τούτων νεανίσκοις ἄθροίς συνεστώσι. καὶ με 5 προσίόνταν ὁ Ἰπτοθάλης ἱδῶν ὩΣ Σώκρατες, ἔφη, τοῖ δ' ἐπορεύει καὶ πόθεν; 'Εξ 'Ακαδημείας, ἢν δ' ἑγώ, πορεύομαι εὐθὺ Δυκείου. Δεύρο δὴ, ἢ δ' ὅς, εὐθὺ ἡμῶν. οὐ παραβαλεῖς; ἄξιον μὲν τοι. Ποί, ἔφην ἑγώ, λέγεις, καὶ παρὰ τίνας τοὺς ύμᾶς; Δεύρο, ἔφη, δεῖξαι μοι ἐν τῷ καταν-10 τιρῷ τοῦ τείχους περιβολόν τέ τινα καὶ θύραν ἀνεφυμένην. διατρίβομεν δὲ, ἢ δ' ὅς, αὐτοθῆ ἡμεῖς τα αὐτοὶ καὶ ἂλλοι πάνω πολλοὶ καὶ καλοί. 'Εστιν δὲ δὴ τί τούτο, καὶ τίς ἡ διατριβή; Παλαιστρα, ἔφη, νεωστι ὀφκοδομημένη· ἢ δὲ διατριβή τὰ πολλὰ ἐν λόγοις, διὶ ἡδέως ἄν σοι μεταδιδοῖ-15 μεν. Καλῶς γε, ἢ δ' ἑγώ, ποιοῦντες· διδάσκει δὲ τὰς αὐ- τόδε· Σὸς ἐταίρος γε, ἢ δ' ὅς, καὶ ἐπαινέτης, Μίκκος. Μὰ Δίαι, ἢν δ' ἑγώ, οὕ λαβός γε ἀνήρ, ἅλλ' ἰκανός σοφιστής. Βούλεις οὖν ἐπεσθαίν, ἔφη, ἵνα καὶ ἰδῆς τοὺς δῶνας αὐτοῦ; πρῶτον ἡδέως ἀκούσαιμ' ἄν, ἔπι τῷ καὶ εἴσημι καὶ τῖς ὁ 20 καλῶς. 'Ἄλλος, ἔφη, ἅλλω ἡμῶν δοκεῖ, ὃ Σώκρατες. Σοὶ
δὲ δὴ τὶς, ὁ Ἰππόθαλες; τοῦτό μοι εἰπέ. καὶ ὃς ἐρωτηθεῖς ἠρυθρίασεν. καὶ ἐγὼ εἶπον Ὡ παὶ Ἱερονύμου Ἰππόθαλες, τοῦτο μὲν μηκέτι εἴπης, εἰτε ἔρας του εἰτε μὴ· οἶδα γὰρ ὅτι οὐ μόνον ἔρας, ἀλλὰ καὶ πόρρω ἥδη εἰ πορεύομενος τοῦ ἔρωτος. 5 εἰμὶ δὲ ἐγὼ τὰ μὲν ἄλλα φαύλος καὶ ἄχρηστος, τοῦτο δὲ μοὶ πως ἐκ θεοῦ δέδοται, ταχὺ οὖρ τ᾽ εἶναι γνῶναι ἐρωτότα τε καὶ ἐρώμενον. καὶ δὲ ἄκουσας πολὺ ἐτὶ μᾶλλον ἠρυθρίασεν. ὁ οὖν Κτήσιππος, Ἀστείον γε, ἢ δ᾽ ὅς, ὃτι ἠρυθρίας, ὁ Ἰππόθαλες, καὶ ὅκεις εἰπεῖν Ἑσκράτει τούνομα· ἢν δ᾽ οὔτος καὶ 10 σμικρὸν χρόνον συνδιατρίψη σοι, παραταθήσεται ὑπὸ σοῦ ἄκουσαι θαμᾶ λέγοντος. ἴμμων γοῦν, ὁ Ὁκρατεῖς, ἐκκεκόφωκε τὰ ὅτα καὶ ἐμπέπληκε Λύσιδος· ἄν μὲν δὴ καὶ ὑποτίθη, εὐμαρία ἴμμων ἐστίν καὶ ἐξ ὑπνοῦ ἐγγρομένοις Λύσιδος οἴεσθαι τοῦνομα ἄκουσεν. καὶ ἃ μὲν καταλογάδη διηγεῖται, δεικά ὄντα, 15 οὐ πάνυ τι δεινὰ ἐστίν· ἀλλ᾽ ἐπειδὰν τὰ ποιῆματα ἴμμων ἐπι- χειρήσῃ καταντλεῖν καὶ συγγράμματα. καὶ ὃ ἐστίν τούτων δεινότερον, ὃτι καὶ ἄδει εἰς τὰ παντικά φονῇ θαυμασίᾳ, ἢν ἴμμως δεῖ ἄκουστας ἀνέχεσθαι. νῦν δὲ ἐρωτόμενος ὑπὸ σοῦ ἠρυθρὶᾶ. Ἐστίν δὲ, ἢν δ᾽ ἐγώ, ὁ Λύσις νέος τις, ὡς έοικε· 20 τεκμαίρομαι δὲ, ὃτι ἄκουσας τοῦνομα οὐκ ἔγνων. Οὐ γὰρ πάνυ, ἔφη, τι ἀυτὸν τοῦνομα λέγωσιν, ἀλλ᾽ ἐτί πατρόθεν ἐπονομάζεται διὰ τὸ σφόδρα τὸν πατέρα γυνώσκεσθαι αὐτοῦ. ἔστι εὖ οἶδ᾽ ὃτι πολλοὶ δεῖς τὸ εἶδος ἀγνοεῖν τοῦ παιδὸς· ἴκα- νος γὰρ καὶ ἀπὸ μόνου τοῦτον γυνώσκεσθαι. Δεγέσθω, ἢν 25 δ᾽ ἐγώ, οὕτως ἐστίν. Δημοκράτους, ἔφη, τοῦ Λίξωνέως ὁ πρεσβύτατος ὄς. Εἰλεν, ἢν δ᾽ ἐγώ, ὁ Ἰππόθαλες, ὃς γενναῖον καὶ νεανικὸν τοῦτον τὸν ἔρωτα πανταχῆ ἀνηρέσει· καὶ μοι ἵδι ἑπίδειξαι ἄ κα τούσδε ἑπίδεικνυσαι, ἵνα εἰδὼ εἰ ἑπίστασαι ἃ χρῆ ἐραστὴν περὶ παιδικῶν πρὸς αὐτῶν ἢ πρὸς ἄλλους 30 λέγειν. Τούτων δὲ τι, ἔφη, σταθμᾶ, ὁ Ὁκρατεῖς, ὃν ὦδε λέγει; Πότερον, ἢν δ᾽ ἐγώ, καὶ τὸ ἔραν ἐξαρνος εἰ οὐ λέγει ὦδε; Ὑπὲ ἐγώγε, ἔφη, ἀλλὰ μὴ ποιεῖν εἰς τὰ παιδικὰ μηδὲ συγγράφειν. Ὡχ ὑμαῖνει, ἔφη ὁ Κτήσιππος, ἀλλὰ λῃρεῖ τε καὶ μαίνεται.
ΑΤΣΙΣ.

2. Καὶ ἐγὼ εἶπον Ὡμ Ἰππόθαλες, οὐ τι τῶν μέτρων δέομαι ἀκούσαι οὐδὲ μέλος εἰ τι πεποίηκας εἰς τὸν νεανίκον, ἀλλὰ τῆς διανοίας, ἵνα εἰδῶ τίνα τρόπον προσφέρει πρὸς τὰ παιδικά. "Οδε δὴ ποιήσω με, ἔφη, ἐρεῖ· ἀκριβῶς ἡ ἡμέρα ἐπιστάται καὶ μέμνηται, εὑπερ, ὡς λέγει, ὅτι ἡ ἡμέρα ἀκούσιν διατεθήληται. 5 Νὴ τοῦς θεοὺς, ἔφη ὁ Κτῆσιππος, πάνυ γε. καὶ γὰρ ἐστὶ καταγέλαστα, ὁ Σώκρατες. τὸ γὰρ ἔρασθη ὄντα καὶ διαφερόντως τῶν ἄλλων τῶν νοῶν προσέχοντα τῷ παιδὶ ἰδιοῦ μὲν μηδὲν ἔχειν λέγειν, δὲν οὐχὶ καὶ παῖς εἴποι, πῶς οὐχὶ καταγέλαστον; ἀ δὲ ἡ πόλις ὅλη ἁδεὶ περὶ Δημοκράτους καὶ Λύσιδος 10 τοῦ πάππου τοῦ παιδὸς καὶ πάντων πέρι τῶν προφόνων, πλούτους τε καὶ ἰπποτροφίας καὶ νίκας Πυθοῦ καὶ Ἰσθμοῦ καὶ Νεμέα τεθρύππους τε καὶ κέλησι, ταῦτα ποιεῖ τε καὶ λέγει, πρὸς δὲ τούτοις ἔτι τούτων κρονικώτερα. τὸν γὰρ τοῦ Ἡρακλέους ἂν συνέβην φρόνη ἡμῖν ἐν ποιήματι τινί διήκειν, ὡς διὰ 15 τὴν τοῦ Ἡρακλέους συγγένειαν ὁ πρόγονος αὐτῶν ὑποδέχατο τὸν Ἡρακλέα, γεγονός αὐτὸς ἐκ Διὸς τε καὶ τῆς τοῦ δήμου ἁρχηγότου θυγατρὸς, ἄπερ αἱ γραῖαι ἄδουναι, καὶ ἄλλα πολλὰ τοιαύτα, ὁ Σώκρατες· ταῦτ' ἐστὶν ὁ οὗτος λέγων τε καὶ ἄδων ἀναγκάζει καὶ ἡμᾶς ἀκροασθαί. καὶ ἐγὼ ἀκούσας εἶπον Ὡμ 20 καταγέλαστε Ἰππόθαλες, πρὶν νευκηκέναι ποιεῖς τε καὶ ἄδεις εἰς σαυτὸν ἐγκώμιον; 'Ἀλλ' οὐκ εἰς ἐμαυτοῦν, ἔφη, ὁ Σώκρατες, οὔτε ποιῶ οὔτε ἄδω. Οὐκ οἶει γε, ἣν δ' ἐγὼ. Τὸ δὲ πῶς ἔχει; ἔφη. Πάντων μάλιστα, εἴπον, εἰς σε τείνουσιν αὐταὶ αἰ φῶδαι. ἕαν μὲν γὰρ ἔλης τὰ παιδικὰ τοιαύτα ὄντα, κόσμος 25 σοι ἐσται τὰ λεχθέντα καὶ ἀσθέντα καὶ τὸ ὄντι ἐγκώμια ἀσπέρ νευκηκάτι, ὡς τοιούτων παιδικῶν ἐτυχεῖ. εάν δὲ σε διαφύγῃ, ὅσον ἔναν μείζον σοι εἰρήμενα ἡ ἐγκώμια περὶ τῶν παιδικῶν, τοσοῦτοι μείζονιν ἀδέσβει καλῶν τε καγαθῶν ἐστερημένους καταγέλαστος εἶναι. ὅστις οὖν τὰ ἐρωτικά, ὁ φίλε, 30 σοφός, οὐκ ἐπαινεῖ τῶν ἐρώμενον πρὶν ἕν ἔλη, δεδουσ τὸ μέλλον ὅπη ἀποβήσεται. καὶ ἀμα οἱ καλοὶ ἐπειδάν τις αὐτοῦ ἐπαινή καὶ αὐξῆ, φρονήματος ἐμπτύμπλανται καὶ μεγαλαυχίας· ἢ οὐκ οἶει; "Εγὼγε, ἔφη. Οὐκοῦν ὅσφι τὸ μεγαλαυχότεροι
δῶσιν, δυσαλωτότεροι γίγνονται; Εἰκός γε. Ποιῶς τις οὖν ἂν σοι δοκεῖ θηρευτής εἶναι, εἰ ἀνασοβοὶ θηρεύων καὶ δυσαλωτότερον τὴν άγραν ποιῶ; Δήλου ὅτι φαῦλος. Καὶ μὲν δὴ λόγοις τε καὶ φίδαις μὴ κηλεύει ἄλλες ἐξαγγείοις πολλὴ 5 ἀμοισία. ἦ γάρ; Δοκεῖ μοι. Σκότης δή, ὃ Ἰππόθαλες, ὅπως μὴ πάσι τούτωσιν ἐνοχον σαυτόν ποιήσεις διὰ τὴν ποιήσεως καὶ τοιοῦτοι οἴμαι ἐγὼ ἀνδρὰ ποιήσει βλάπτοντα ἑαυτῶν οὐκ ἄν σε ἐθέλειν ὁμολογήσαι ὡς ἀγαθὸς ποτ' ἐστὶν ποιήσις, βλαβερὸς δὲν ἑαυτῷ. Ὁμ μὰ τὸν Διά, ἐφή πολλὴ γὰρ ἂν ἀλογία 10 εἰς ἀλλὰ διὰ ταύτα δὴ σοι, ὃ Σῶκρατες, ἀνακοινοῦμαι, καὶ εἰ τι ἄλλο ἔχεις, συμβούλευε, τίνα ἂν τῆς λόγου διαλεγόμενον ἢ τι πρῶτα προσφιλῆς παιδικοῖς γένοιτο.

3. Οὐ ράδιον, ἡν δ' ἐγώ, εἰσιν ἀλλ' εἰ μοι ἔθελήσας αὐτὸν ποιήσεις εἰς λόγους ἐλθεῖν, ἵσως ἂν δυναίμην σοι ἐπι- 15 δείξαι, ἢ χρὴ αὐτῷ διάλεγεσθαι ἀντὶ τούτων ὅν οὐκοὶ λέγειν τε καὶ ἄδειν φασί σε. Ἀλλ' οὐδ' ἐφη, χαλεπόν. ἄν γὰρ εἰσέλθης μετὰ Κτήσιππου τοῦδε καὶ καθεξόμενος διαλέγῃ, οἴμαι μὲν καὶ αὐτός σοι πρόσεισι· φιλήκους γάρ, ὃ Σῶκρατες, διαφερόντως ἐστίν, καὶ ἁμα, ὡς Ἑρμαία ἁγοῦσιν, ἀναμεμνημέ- 20 νοι ἐν ταύτῳ εἰσὶν οί τε νεανίσκοι καὶ οἱ παῖδες. πρόσεισιν οὖν σοι· εἰ δὲ μή, Κτήσιππερ συνήθης ἐστὶν διὰ τοῦ τούτου ἀνεψιόν Μενέξεουν. Μενέξεου μὲν γάρ ἂν πάντων μάλιστα ἐταῖρος ὅν τυχαίνει. καλεσάτῳ οὖν οὕτως αὐτόν, ἐὰν ἀρα μὴ προσέι αὐτός. Ταύτα, ἡν δ' ἐγώ, χρῆ ποιεῖν. καὶ ἁμὰ λαβὸν 25 τὸν Κτήσιππον προσφ' εἰς τὴν παλαίστραν· οί δ' ἄλλοι ύστε- ροι ἰμῶν ἦσαν.

Εἰσελθόντες δὲ κατελάβομεν αὐτόθι τεθυκότας τε τοὺς παί- δας καὶ τὰ περὶ τὰ ἱερεία σχεδὸν τὴ ἡδή πεποιημένα, ἀστρα- γαλίζοντας τε δὴ καὶ κεκοσμημένους ἄπαντας. οἱ μὲν οὖν 30 πολλοὶ ἐν τῇ αὐλή ἑπαξίον ἔσω, οἱ δὲ τινες τοῦ ἀποδυτηρίου ἐν γωνίᾳ ἤρτιαξον ἀστραγάλος παμπόλλος, ἐκ φορμίσκων τῶν προαιρούμενοι· τοῦτοις δὲ περιέστασαν ἄλλοι θεωροῦν- τες. ὅτι δὴ καὶ ὁ Δύσις ἂν, καὶ εἰστήκειν ἐν τοῖς παιδί τε καὶ νεανίσκοις ἐστεφανωμένος καὶ τὴν ὑψίν διαφέρων, οὐ τὸ καλὸς
eiñai mónoν ãξiοs ákoûsai, ãll' õti kalóς te kavgadôs. kai õmeis eis õ to kataantikrû ãpoxwérhsantes ãkadezeômeba—ýn gár avtóû õiûxhia—kai te allhîlous dielexômeba. perìspterofîménoi oûn ô Lûsîs thamà õpeûkospieiîto õmâs, kai õîllos õîn êptîthumôn prosepnelheîn. têos mun oûn êpôrei te kai õikneî 5 mónoi prosoiènai. êpeîta ô Méneiévenos êk tôs aûîhês metæxî paîzoun õisêrhoiêtaî, kai õs eiðen êmê te kai tôn Ktîsîpîpon, õiî peparaðazîzômenos. õidôv oûn avtôn ô Lûsîs eîpeto kai sumpaterekaðêzeto metà tôu Méneiévenou. prosoûlîvôn õi kai õi álloi, kai õi Ôppotháîlhes, êpeîdî phleiouv õôra êfîstaî 10 méovos, tôsûs õepiluyugaméneous prosojêth õ uû fêto katôjêsêaî tôu Lûsîn, dediôs õû avtûf aûpeçhânouîto. kai õûtw prosoeptòs õõkkatôto.

Kai õéw prós tôu Méneiévenou apobléîas, Ô paî Óòmôfôw- tos, õu ô êwû, tôteros ômôv prôsobîteros; Ômîoosbîtoû 15 mev, êfhi. Òukoiûn kai ôpôteros õenavôteros, êrîxoiût õân, õu ô êwû. Pánû ge, êfhi. Kai õûôn ôpôteroi ge kaîlînou, õswaû- twos. 'Ègêlawzatôn oûn ãmfôw. Õû õên ôpôteroi ge, êfhi, plouniôteros ômôv, oûk êrîzôsoiî. fîlîo gár eôston. õi gár; Pánû é', êfâtôn. Òukoiûn koiûa tâ ge fîlôn lêgetaî, õoste tôo tôutô ge õûdên dioiôstov, êîper álthiê perî tôs fîlias lêge- twon. Óunîfâtôn.

4. 'Èpeçexîrôvôn õi metâ tôutô èrotânî, ôpôteros dikaiôteros kai sofoîteros avtôn êîh. metæxi oûn tôs prosepnelhôn ane- sthse tôu Méneiévenou, fàskou kâleîn tôu paiôdôtríbênî; èdôkei 25 gár moî èrpmoiûn tûnhánwv. èkeînous mên oûn õîcheto î êwû òe tôu Lûsîn õôomôn, Ôh pou, õu ô êwû, ô Lûsî, sofôdrà fîleî se ô pàtîr kai ô múîtêm; Pánû ge, ô ôs. Ôukoiûn boû- loûsto õân se ôs evdaiîmonêtatôn eînai; Pôs gár oûî; Dòkei dê sói evdaiîwv eînai *ânu ânthropoîs dûleûwv te kai ôv õûdên 30 èxeîh poieîn õûn êpîthumoi; Mâ Di' oûk êmoiûge, êfhi. Ôukoiûn eî se fîleî ô pàtîr kai ô múîtêm kai evdaiîmonôa se épîsthûmouî. gênesêaî, tôutô paiîtr trò tôîr dîlûn õîtî proûmuînûtai õîtîs õûn evdaiîmonoihs. Pôs gár oûhî; êfhi. 'Èwsvn ára se ô
βούλει ποιεῖν, καὶ οὔδὲν ἐπιπλήττουσιν οὐδὲ διακωλύουσιν ποιεῖν ἃν ἂν ἐπιθυμῆς; Ναὶ μᾶ Δία ἐμέ γε, ὁ Σωκράτης, καὶ μάλα γε πολλὰ κωλύουσιν. Πῶς λέγεις; ἂν δ’ ἐγώ. βουλόμενοι σε μακάριον εἶναι διακωλύουσι τούτῳ ποιεῖν ὃ ἂν 5 βούλη; ὃδε δέ μοι λέγε. ἂν ἐπιθυμῆς ἐπί τινος τῶν τοῦ πατρὸς ἀρμάτων ὀχείσθαι λαβῶν τάς ἡγίας, ὅταν ἀμμιλλάται, οὐκ ἂν ἔφεν σε ἀλλὰ διακωλύουσιν; Μᾶ Δί’ οὐ μέντοι ἂν, ἐφ’ ἐφεν. Ἀλλὰ τί μήν; Ἑστιν τις ἧνιοχός παρὰ τοῦ πατρὸς μισθόν φέρον. Πῶς λέγεις; μισθωτῷ μᾶλλον ἑπὶ 10 τρέπουσιν ἢ σοὶ ποιεῖν ὃ τι ἂν βούληταί περὶ τοὺς ἱπποὺς, καὶ προσέτει αὐτοῦ τοῦτο ἀργύριον τελοῦσιν; Ἀλλὰ τί μήν; ἐφ’ Ἀλλὰ τοῦ ὀρίκου ξεύγους, οἶμαι, ἑπιτρέπουσιν σοι ἀρχεῖν, κἂν εἰ βούλουν λαβῶν τήν μάστυγα τύππειεν, ἐφεν ἂν. Πώθεν, ἢ δ’ ὅς, ἐφεν; Τί δέ; ἢν δ’ ἐγώ. οὐδεὶ ἑξεστὶν 15 αὐτοῦς τύππειν; Καὶ μάλα, ἐφ’ τῷ ὀρεσκόμορ. Δούλῳ ὄντι ἢ ἐλευθέρῳ; Δούλῳ, ἐφ’. Καὶ δούλουν, ὡς ἐοίκεν, ἡγοῦνται περὶ πλείονος ἢ σε τόν ὑδόν, καὶ ἑπιτρέπουσι τα ἑαυτῶν μᾶλλον ἢ σοὶ, καὶ ἐδοσιν ποιεῖν ὃ τι βούλεται, σε δὲ διακωλύουσιν; καὶ μοι ἐτί τόδε εἰτέ. σε αὐτοῦν ἐδοσιν ἀρχεῖν σεαυτοῦ, ἢ οὔδὲ 20 τοῦτο ἑπιτρέπουσι σοι; Πῶς γὰρ, ἐφ’, ἑπιτρέπουσιν; Ἀλλ’ ἀρχεῖ τίς σου; Ὀδε, παιδαγωγός, ἐφ’. Μῶν δούλος ὅν; Ἀλλὰ τί μήν; ἡμέτερός γε, ἐφ’. Ἡ δεινόν, ἢ δ’ ἐγώ, ἐλευθερον ὦμα ὑπὸ δούλου ἀρχεσθαι. τί δέ ποιῶν αὐ οὗτος ὁ παιδαγωγός σου ἀρχεῖ; Ἀγαθὸν δήπου, ἐφ’, εἰς διδασκάλου. 25 Μῶν μή καὶ οὔτοι σου ἀρχουσιν, οἱ διδάσκαλοι; Πάντως δήπου. Παμπόλλους ἄρα σοι δεσπότας καὶ ἄρχοντας ἔκων ὁ πατήρ ἐφίστησιν. ἄλλ’ ἄρα ἐπειδὰν οὐκαδὲ ἐλθῆς παρὰ τήν μητέρα, ἐκείνη σε ἐὰ ποιεῖν ὃ τι ἂν βούλη, ἢν’ αὐτή μακάριος ἂς, ἢ περὶ τὰ ἔρια ἢ περὶ τοῦ ἱστοῦ, ὅταν ὑφαίνῃ; οὐ τι γάρ 30 που διακωλύει σε ἡ τῆς σπάθης ἡ τῆς κερκίδος ἡ ἄλλοι τοῦ τῶν περὶ ταλασιουργίαις ὀργάνων ἀπεστηθαί. καὶ δις γελάσας, Μᾶ Δία, ἐφ’, ὁ Σωκράτης, οὐ μόνον γε διακωλύει, ἀλλὰ καὶ τυπτοίμην ἄν εἰ ἀποτοίμην. Ἡράκλειος, ἢν’ δ’ ἐγώ, μῶν μή τι ἡδίκηκας τὸν πατέρα ἡ τήν μητέρα; Μᾶ Δί’ οὐκ ἐγὼγε, ἐφ’.
ΑΤΣΙΣ.

5. Ἀλλ’ ἀντὶ τίνος μὴν οὕτω σε δεινῶς διακωλύουσιν εἰ- 
"δαίμονα εἶναι καὶ ποιεῖν ὦ τι ἄν Βούλη, καὶ δι’ ἡμέρας ἰδις 

τρέφοντε σε ἀεὶ τῷ δουλεύοντα καὶ ἐν λόγῳ ὅλην ἄν ἐπιθυμι- 

μείς οὐδὲν ποιοῦντα; ὧστε σοι, ὂς ἔοικεν, οὔτε τῶν χρημάτων 

tοσοῦτον ὄντων οὐδέν ὄφελος, ἀλλὰ πάντες αὐτῶν μᾶλλον 5 

ἀρχουσιν ἢ σὺ, οὔτε τοῦ σῶματος ὄντων γενναῖον ὄντος, ἀλλὰ 

cαὶ τοῦτο ἄλλος ποιμαίνει καὶ θεραπεύει· σὺ δὲ ἄρχεις οὐδενὸς, 

ὅ Δύσι, οὐδὲ ποιεῖς οὐδὲν ἄν ἐπιθυμεῖς. Ὁ γὰρ τῷ, ἐφῆ, ἡλι-

κίαιν ἕχω, ὁ Σώκρατες. Μὴ οὐ τούτῳ σε, ὁ παῖ Δημοκράτους, 

κωλύῃ, ἐπεὶ τὸ γε τοσόντε, ὡς ἐγόμαι, καὶ ὁ πατὴρ καὶ ἡ μῆτρα 10 

σοι ἐπιτρέποντι καὶ οὐκ ἀναμένουσιν ἔως ἃν ἡλικίαν ἔχης. 

ὅταν γὰρ βούλωνται αὐτοὶ τί ἡ ἀναγνώσθηναι ἡ γραφή, σε, 

ὡς ἐγόμαι, πρῶτον τῶν ἐν τῇ οἰκίᾳ ἐπὶ τοῦτο τάπτονσι. ἥ 

γάρ; Πάνω γ’, ἐφῆ. Οὐκοῦν ἔξεστι σοι ἐνταῦθ’ ὅ τι ἄν Βούλη 

πρῶτον τῶν γραμμάτων γράφειν καὶ ὁ τι ἄν δεύτερον· καὶ 15 

ἀναγιγνώσκειν ὡσαύτως ἔξεστιν. καὶ ἐπειδὰν, ὡς ἐγόμαι, τὴν 

λύραν λάβῃς, οὐ διακωλύουσι σε οὔτε ὁ πατὴρ οὔτε ἡ μῆτρα ἐπιτείναι τε καὶ ἀνείναι ἢν ἃν βούλη τῶν χορδῶν, καὶ ψῆλαι 

cαὶ κρούειν τῷ πλήκτρῳ. ἢ διακωλύουσιν; Οὐ δήτα. Τί 

ποτ’ ἄν οὐν εἴη, ὁ Δύσι, τὸ αὐτίον ὃ ἐνταῦθα μὲν οὐ διακωλύ-

ουσιν, ἐν οἷς δὲ ἀρτὶ ἐλέγομεν κωλύουσιν; ὡστε, ὅμως, ἐφῆ, 

tαῦτα μὲν ἐπισταμαί, ἐκεῖνα δ’ οὐ. Ἐλευ, ἢν δ’ ἐγὼ, ὁ ἀριστε- 

οὐκ ἄρα τὴν ἡλικίαν σου περιμένει ὁ πατὴρ ἐπιτρέπειν πάντα, 

ἄλλ’ ἢ ἄν ἡμέρα ἡγήσηται σε βέλτιον αὐτοῦ φρονεῖν, ταύτη 

ἐπιτρέψει σοι καὶ αὐτὸν καὶ τὰ αὐτῶν. Οἶμαι ἐγώγε, ἐφῆ. 25 

Εἰλευ, ἢν δ’ ἐγὼ· τί δε; τῷ γε ἐπ’ ἄρ’ οὐχ ὁ αὐτὸς ὅρος ὅσπερ 

tῷ πατρὶ περὶ σοῦ; πότερον οἶει αὐτὸν ἐπιτρέψειν σοι τὴν 

αὐτοῦ οἰκίαν οἰκονομεῖν, ὅταν σε ἡγήσηται βέλτιον περὶ οἰκον-

ομᾶς ἑαυτοῦ φρονεῖν, ἢ αὐτὸν ἐπιστατήσειν; Ἐμοὶ ἐπιτρέψειν 

οἴμαι. Τί δ’; Ὀθησάμενοι οἰεὶ σοι οὐκ ἐπιτρέψειν τὰ αὐτῶν, 30 

όταν αἰσθάνονται ὃτι ἰκανῶς φρονεῖς; Ἐγώγε. Πρὸς Διός, 

ἣν δ’ ἐγώ, τί ἀρα ὁ μέγας Βασίλειος; πότερον τῷ προσβυτάτῳ 

ὐεί, οὐ ἄρ’ Ὁσίας ἀρχὴ γίγνεται μᾶλλον ἄν ἐπιτρέψειν ἐφο-

μένων κρεών ὃτι ἄν βούληται ἐμβαλεῖν εἰς τὸν ζωμὸν, ἢ ἡμῖν,
ei ἀφικόμενοι παρ’ ἐκείνον ἐνδεξαίωμεθα αὐτῷ, ὅτι ἡμεῖς κάλλιον φρονούμεν ἦ οὐς αὐτοῦ περὶ όψιν σκευασίας; Ἡμῶν δὴν ὅτι, ἔφη. Καὶ τὸν μὲν γε οὖδ’ ἄν συμκρόν ἐάσειν ἐμβαλεῖν· ἡμᾶς δέ, κἂν εἰ βουλοίμεθα δραχάμενοι τῶν ἀλῶν, ἔφη ἄν 5 ἐμβαλεῖν. Πῶς γὰρ οὖ; Τί δ’ εἰ τοὺς ὀφθαλμοὺς οὐ οὐς αὐτοῦ ἀσθενοῖ, ἄρα ἐφῇ ἄν αὐτὸν ἀπτεσθαι τῶν ἐαυτοῦ ὀφθαλ-μῶν, μὴ ἰατρικόν ἡγούμενος, ἢ κωλύοι ἂν; Κωλύοι ἂν. Ἡμᾶς δὲ γε εἰ ὑπολαμβάνωι ἰατρικοῦ εἶναι, κἂν εἰ βουλοίμεθα δια-νοίγοντες τοὺς ὀφθαλμοὺς ἐμπάσαι τῆς τέφρας, οἶμαι, οὐκ ἄν 10 κωλύοιειν, ἡγούμενος ὅρθως φρονεῖν. Ἀληθῆ λέγεις. Ἄρ’ οὖν καὶ τάλλα πάντα ἡμῖν ἐπιτρέποι ἄν μᾶλλον ἢ ἐαυτῷ καὶ τῷ υἱῷ, περὶ δ’ ὅσων ἄν δόξωμεν αὐτῷ σοφότεροι ἐκείνων εἶναι; Ἀνάγκη, ἔφη, ὁ Σώκρατες.

6. Οὔτως ἄρα ἔχει, ἦν δ’ ἐγώ, ὁ φίλε Δύσι· εἰς μὲν ταῦτα, 15 ἃ ἀν φρόνιμοι γενόμεθα, ἀπαντεῖς ἡμῖν ἐπιτρέψοντι, Ἑλληνεῖς τε καὶ βάρβαροι καὶ ἄνδρες καὶ γυναικεῖς, ποιήσομεν τε ἐν τού-τοις δ’ ὃ τι ἄν βουλώμεθα, καὶ οὐδεὶς ἡμᾶς ἐκών εἶναι ἐμποδίει, ἀλλ’ αὐτοῖ τε ἐλεύθεροι ἐσόμεθα ἐν αὐτοῖς καὶ ἀλλῶν ἄρχοντες, ἡμέτερα τε ταῦτα ἐσται· ὑποσώμεθα γὰρ ἄπ’ αὐτῶν· εἰς δ’ ἄν 20 νοῦν μη κτησώμεθα, οὔτε τις ἡμῖν ἐπιτρέψει περὶ αὐτὰ ποι-εῖν τὰ ἡμῖν δοκοῦντα, ἀλλ’ ἐμποδιοῦσι πάντες καθ’ ὃ τι ἄν δύνωνται, οὐ μόνον οἱ ἀλλότριοι, ἀλλὰ καὶ ὁ πατήρ καὶ ἡ μῆτρα καὶ εἰ τοῦτων οἰκειότερον ἐστιν, αὐτοὶ τε ἐν αὐτοῖς ἐσόμεθα ἀλλον ὑπήκουοι, καὶ ἡμῖν ἔσται ἀλλότρια· οὐδὲν γὰρ 25 ἄπ’ αὐτῶν ὑποσώμεθα. συγχώρεις οὔτως ἔχεις; Συγχώρω. Ἄρ’ οὖν τῷ φίλῳ ἐσόμεθα καὶ τῖς ἡμᾶς φιλῆσει ἐν τούτοις, ἐν ὁς ἄν ἄλλον ἀνοφελεῖς; Ὁυ δήτα, ἔφη. Νῦν ἄρα οὐδὲ σὲ ὁ πατήρ οὐδὲ ἀλλὸς ἀλλὸν οὔδενα φίλει, καθ’ ὅσον ἄν ἡ ἀχρη-στος. Οὐκ ἔσοικεν, ἔφη. Ἐὰν μὲν ἄρα σοφὸς γενή, ὦ παῖ, 30 πάντες σοι φίλοι καὶ πάντες σοι οἰκεῖοι ἐσούνται· χρήσιμος γὰρ καὶ ἀγαθὸς ἔσει· εἰ δὲ μὴ, σοι οὔτε ἀλλὸς οὐδεὶς οὔτε ὁ πατὴρ φίλος ἐσται οὔτε ἡ μῆτρα οὔτε οἱ οἰκεῖοι. οἴον τε οὖν ἐπὶ τούτοις, ὁ Δύσι, μέγα φρονεῖν, ἐν ὁς τὸς μῆτρον φρονεῖν; Καὶ πῶς ἄν; ἔφη. Εἰ δ’ ἄρα σὺ διδασκάλου δέει, οὕτω
φρονεῖς. Ὅτι ἡ ἀρά μεγαλόφρων εἰ, εἴπερ ἄφρων ἔτι. Μᾶ Δία, ἔφη, ὁ Σῶκρατες, οὗ μοι δοκεῖ.

7. Καὶ ἐγὼ ἀκούσας αὐτοῦ ἀπέβλεψα πρὸς τὸν Ἰπποθάλην, καὶ ὅλου ἔξημαρτον ἐπῆλθε γὰρ μοι εἰπεῖν ὅτι Οὐτὸς χρή, ὁ Ἰπποθάλης, τοῖς παιδικοῖς διαλέγεσθαι, ταπεινοῦντα καὶ συστέλλουντα, ἀλλὰ μὴ ὁσπέρ σὺ χαυνοῦντα καὶ διαθρύπτοντα. κατιδών οὖν αὐτοῦ ἀγωνιῶντα καὶ τεθορυβημένον ὑπὸ τῶν λεγομένων, ἀνεμνήσθην ὅτι καὶ προσετῶς λανθάνειν τὸν Δύσιν ἐβούλετο. ἀνέλαβον οὖν ἐμαυτὸν καὶ ἐπέσχον τὸν λόγον.

Καὶ ἐν τούτῳ ὁ Μενέξενος πάλιν ἦκεν, καὶ ἐκαθέξετο παρὰ τὸν Δύσιν, θεῖν καὶ ἐξανέστη. οὗ οὖν Δύσιν μᾶλα παιδικῶς καὶ φιλικῶς, λάθρα τοῦ Μενέξενον, σμικρὸν πρὸς μὲ λέγων ἔφη. Ὁ Σῶκρατες, ἀπερ καὶ ἔμοι λέγεις, εἰπὲ καὶ Μενέξενῳ. καὶ ἐγὼ εἶπον, Ταῦτα μὲν ὅ σὺ αὐτῷ ἔρεις, ὁ Δύσις πάντως γὰρ προσείχες τὸν νοῦν. Πάνω μὲν οὖν, ἔφη. Πειρῶ τούτων, ἂν δὲ ἐγὼ, ἀπομνημονεύσαι αὐτὰ τα μᾶλλον, ἵνα τούτῳ σαφῶς πάντα εἰπτης· ἐὰν δὲ τα αὐτῶν ἐπιλάθη, αὐθις μὲ ἀνερέσθαι ὅταν ἐντυχεῖν πρῶτον. Ἄλλα ποιήσω, ἔφη, ταῦτα, ὁ Σῶκρατες, πάλιν σφόδρα, εὐ λοιπόν. ἄλλα τα ἀλλο αὐτῷ λέγε, ἵνα καὶ ἐγώ ἄκουν, ἐκεῖ δὲ ἀν ὁλίγα ὡρὰς ἀπίστευν. Ἄλλα κρή τρελίναι ταῦτα, ἢν δὲ ἐγώ, ἔπειδὴ γε καὶ σὺ κελεύεις. ἄλλα ὁρὰ ὀπτὸς εἰποκοφήες μοι, ἐὰν μὲ ἐλέγχειν εἰπηχεὶρ ὁ Μενέξενος· ἢ οὐκ οἰσθα ὅτι ἔριστικὸς ἐστίν· Ναὶ μᾶ Δία, ἔφη, σφόδρα γε· διὰ ταῦτα τοι καὶ βούλομαι σε αὐτῷ διαλέγεσθαι. Ίνα, ἢν δὲ ἐγώ, καταγελαστὸς γένομαι; Οὐ μᾶ Δία, ἔφη, ἀλλ᾽ ἵνα αὐτὸν κολάσης. Πόθεν; ἢν δὲ ἐγώ· ὃ ῥάδιον· δεινὸς γὰρ ὁ ἄνθρωπος, Κτησίππου μαθητής. πάρεστι δὲ τοι αὐτὸς—οὖν ὀρᾶσ;—Κτῆσιππος. Μῆδενος σοι, ἔφη, μελέτω, ὁ Σῶκρατες, ἀλλ᾽ Ἰδίο διαλέγον αὐτῷ. Διαλεκτέων, ἢν δὲ ἐγώ.

8. Ταῦτα οὖν ἡμῶν λεγόντων πρὸς ἡμᾶς αὐτοῖς, Τί ὑμεῖς, ἔφη ὁ Κτῆσιππος, αὐτῷ μόνῳ ἑστιάσθου, ἡμῖν δὲ οὗ μεταδίδοτον τῶν λόγων; Ἄλλα μὴν, ἢν δὴ ἐγώ, μεταδότεον. ὅποι γὰρ τι δὲν λέγω οὐ μανθάνει, ἄλλα φησίν οἴεσθαι Μενέξενον εἰδέναι,
καὶ κελεύει τούτον ἑρωτάν. Τὸ όν, ἢ δ᾿ ὅς, οὐκ ἐρωτᾶς; 'Αλλ᾿ ἐρήσομαι, ἣν δ᾿ ἐγώ. καὶ μοι εἶπέ, ὦ Μενέξενε, δὰν σὲ ἔρωμαι. τυγχάνω γὰρ ἐκ παιδὸς ἐπιθυμῶν κτήματός του, ὡσπερ ἄλλος ἄλλον. ὦ μὲν γὰρ τις ἵπποις ἐπιθυμεῖ κτάσθαι, ὦ δὲ κύνας, ὦ δὲ χρυσίου, ὦ δὲ τιμᾶς· ἐγώ δὲ πρὸς μὲν ταῦτα πρῶς ἔχω, πρὸς δὲ τὴν τῶν φίλων κτήσιν πάντων ἐρωτικός, καὶ βουλοῦμην ἂν μοι φίλον ἄγαθον γενέσθαι μᾶλλον ἢ τὸν ἄριστον ἐν ἀνθρώποις—ὅρτυγα ἢ ἀλεκτρυόνα, καὶ ναι μὰ Δία ἐγὼ ἔγωγε μᾶλλον ἢ ἱπποῖο τε καὶ κύνα· οἴμαι δὲ, νὴ τῶν κύνα, μᾶλλον ἢ τὸ Δαρείου χρυσίου κτῆσασθαι δεξαίμην πολὺ πρότερον ἔταιρον· οὕτως ἐγώ φιλέταιρός τις εἰμή. ύμᾶς οὖν ὅρων, σὲ τε καὶ Δύσων, ἐκπέπληγμαι καὶ εὐδαιμονία, ὅτι οὕτω νέοι ὄντες οἶοί τ᾿ ἐστὸν τοῦτο τὸ κτήμα ταχὺ καὶ ῥάδως κτάσθαι, καὶ σὺ τε τοῦτον οὕτω φίλον ἐκτήσῃ ταχὺ τε καὶ σφόδρα, καὶ αὐ οὕτως σὲ· ἐγὼ δὲ οὕτω πόρρω εἰμὶ τοῦ κτήματος, ὡστε οὐδ᾿ οὕτως τρόπων γίγνεται φίλος ἔτερος ἐτέρου οἶδα, ἀλλὰ ταῦτα δὴ αὐτὰ σε βούλομαι ἑρέθαι ἀτε ἐμπερευν. 9. Καὶ μοι εἶπέ· ἐπειδὰν τις τῶν φιλῆι, πότερος ποτέρου φιλοὶ γίγνεται, ὦ φίλοι τοῦ φιλομένου ἢ ὁ φιλούμενος τοῦ φιλοῦντος· ὥς οὐδὲν διαφέρει; Οὕτως, ἐφη, ἐμοιγε δοκεῖ διαφέρειν. Πῶς λέγεις; ἢν δ᾿ ἐγώ· ἀμφότεροι ἄρα ἄλληλοι φίλοι γίγνονται, ἐὰν μόνος μονος* ὦ ἔτερος τὸν ἔτερον φίλὴ; Ἐμοιγε, ἐφη, δοκεί. Τὶ δὲ; οὐκ ἐστὶν φιλοῦντα μὴ ἀντιφιλεῖσθαι ὑπὸ τοῦτοῦ δυν ἄν φιλῆ; Ἐστιν. Τὶ δὲ; ἄρα ἐστίν καὶ μισεῖσθαι φιλοῦντα; οἶνον ποὺ ἐνίοτε δοκοῦσι καὶ οἱ ἐρασταὶ πάσχειν πρὸς τὰ παιδικὰ· φιλοῦντες γὰρ ὅσον ὅν τε μάλιστα· οἱ μὲν οἴνονται οὐκ ἀντιφιλεῖσθαι, οἱ δὲ καὶ μισεῖσθαι· ὦ οὐκ ἀλῆθες δοκεῖ σου τοῦτο; Σφόδρα γε, ἐφη, ἀλῆθες. Οὐκοῦν ἐν τῷ τοιούτῳ, ἢν δ᾿ ἐγώ, ὦ μὲν φιλεί, ὦ δὲ φιλεῖται; 25 Ναὶ. Πότερος οὖν αὐτῶν ποτέρου φίλος ἔστὶν; ὦ φίλοι τοῦ φιλομένου, ἐάν τε μὴ ἀντιφιληται εάν τε καὶ μισηται, ὦ φιλούμενος τοῦ φιλοῦντος; ὡς οὐδέτερος αὐ ἐν τῷ τοιούτῳ οὐδέτερον φίλος ἔστιν, ἄν μὴ ἀμφότεροι ἄλληλοις φιλῶσιν; Ἐστεικε γοῦν οὕτως ἐχειν. Ἀλλωσι ἄρα νῦν Ἦμιν δοκεί ἢ
πρότερον ἐδοξεῖν. τότε μὲν γάρ, εἰ ὁ ἐτερος φιλοί, φίλοι εἶναι ἄμφω· γινόμενα, δέ, ἄν μὴ ἀμφότεροι φιλῶσιν, οὐδέτερος φίλος. Κινδυνεύει, ἐφη. Οὐκ ἀρα ἐστίν φίλον τῷ φιλοῦντι οὐδὲν μὴ οὐκ ἀντιφιλοῦν. Οὐκ ἐοικεν. Οὐδ’ ἀρα φιλοπποί εἰσιν οὐδὲν ἂν οἱ ἰπποὶ μὴ ἀντιφιλῶσιν, οὐδὲ φιλοτυχεῖς, οὐδ’ αὐ φιλόκυνες γε καὶ φίλουν καὶ φιλογυμνασταί καὶ φιλόσοφοι, ἄν μὴ ἢ σοφία αὐτοῦ ἀντιφιλής. ή φιλοῦσι μὲν ταῦτα ἐκαστοί, οὐ μέντοι φίλα ὄντα, ἄλλα ψεῦδεθ’ ο ποιητής, δι’ ἐφη

ὅβιος, ὁ παίδες τε φίλοι καὶ μόνυχες ἱπποί καὶ κύνες ἀγρευναί καὶ ξένος ἀλλοδαπός; 10

Οὐκ ἔμοιογε δοκεί, ἥ δ’ ὅσ. Ἀλλ’ ἀληθῆ δοκεῖ λέγειν σοι; Ναι. Τὸ φιλοῦμενον ἀρα τῷ φιλοῦντι φίλον ἐστίν, ως ἐοικεν, ὁ Μενέξενε, εάν τε μή* φιλή εάν τε καὶ μισή· οἷον καὶ τὰ νεωστὶ γεγονότα παιδία, τὰ μὲν οὐδέπω φιλοῦντα, τὰ δὲ καὶ μισοῦντα, ὅταν κολάζηται ὑπὸ τῆς μητρὸς ἢ ὑπὸ τοῦ πατρός, ὅμως καὶ 15 μισοῦντα ἐν ἑκείνῳ τῷ χρόνῳ πάντων μάλιστα ἐστὶ τοῖς γονεῦσι φίλτατα. Ἔμοιογε δοκεί, ἐφη, οὐτως ἔχειν. Οὐκ ἀρα ο φιλῶν φίλος ἐκ τοῦτον τοῦ λόγου, ἀλλ’ ο φιλοῦμενος. Ἂοικεν. Καὶ ο μισοῦμενος ἐχθρὸς ἀρα, ἀλ’ οὐχ ο μισῶν. Φαῖνεται. Πολλοὶ ἀρα ὑπὸ τῶν ἐχθρῶν φιλοῦνται, ὑπὸ δὲ τῶν φίλων μισοῦν. 20

cαὶ τοῖς μὲν ἐχθροῖς φίλοι εἰσίν, τοῖς δὲ φίλοις ἐχθροῖ, εἰ τὸ φιλοῦμενον φίλον ἐστίν ἀλλὰ μὴ τὸ φιλοῦν. καίτοι πολλή ἀληθία, ὁ φίλε ἑταῖρε, μᾶλλον δέ, οἶμαι, καὶ ἀδύνατον, τῷ τε φίλῳ ἐχθρὸν καὶ τῷ ἐχθρῷ φίλον εἶλαι. Ἀληθῆ, ἐφη, ἐοικεσ λέγειν, ὁ Σώκρατες. Οὐκοῦν εἰ τοῦτ ἀδύνατον, τὸ φιλοῦν ἄν 25 εἰ φίλοι τοῦ φιλοῦμενοι. Φαῖνεται. Τὸ μισοῦν ἀρα πάλιν ἐχθρὸν τοῦ μισουμένου. Ἀνάγκη. Οὐκοῦν ταῦτα ἡμῖν συµβῆσται ἄναγκαιον εἶναι ὀμολογεῖν, ἀπερ ἐπὶ τῶν πρότερον, πολλάκις φίλον εἶναι μὴ φίλου, πολλάκις δὲ καὶ ἐχθροῦ, ὅταν ἢ μὴ φιλῶν τις φίλη ἢ καὶ μισοῦν φιλή. πολλάκις δ’ ἐχθρὸν 30 εἶναι μὴ ἐχθροῦ ἢ καὶ φίλου, ὅταν ἢ μή* μισοῦν τις μισῆ ἢ καὶ φιλοῦν μισῆ. Κινδυνεύει, ἐφη. Τι οὖν δὴ χρησώμεθα, ἦν δ’ ἐγώ, εἰ μὴ τε οἱ φιλοῦντες φίλοι ἐσονται μὴτε οἱ φιλοῦμενοι μὴτε οἱ φιλοῦντες τε καὶ φιλοῦμενοι, ἀλλὰ καὶ παρὰ ταῦτα
άλλους τινὰς έτι φήσομεν είναι φίλους ἀλλήλους γνωμομένους; Οὐ μὰ τὸν Δία, ἔφη, ὁ Σώκρατες, οὐ πάντα εὐπόρον ἔγνωγε. Ἀρα μὴ ἦν δ′ ἐγώ, ὁ Μενέξενε, τὸ παράπαν οὐκ ὀρθώς ἐξητούμεν; Οὐκ ἔμοιγε δοκεί, ἔφη*, ὁ Σώκρατες, ὁ Δύσις. καὶ ἀμα εἰπὼν 5 ἡμηθρίασεν. εἶδοκε γὰρ μοι ἀκούτ' αὐτὸν ἐκφεύγειν τὸ λεχθὲν διὰ τὸ σφόδρα προσέχειν τὸν νῦν τοῖς λεγομένοις. δῆλος δ′ ἦν καὶ οἶτε ἡμηροῖτο οὕτως ἔχων.

10. Ἐγὼ οὖν βουλόμενος τὸν τε Μενέξενου ἀναπαύσαι καὶ ἐκείνου ἡσθείς τῇ φιλοσοφίᾳ, οὕτω μεταβαλῶν πρὸς τὸν Δύσιν ἐπιούμην τοὺς λόγους, καὶ εἶπον Ὡ Δύσι, ἀλήθη μοι δοκεῖς λέγειν ὅτι εἰ ὀρθῶς ἡμεῖς ἐσκοποῦμεν, οὐκ ἄν ποτε οὕτως ἐπιλα-νώμεθα. ἀλλὰ ταύτῃ μὲν μηκέτι ἰώμεν· καὶ γὰρ χαλεπῇ τῆς μοι φαίνεται ὁσπερ ὅδε ἡ σκέψις· ἃ δὲ ἐτράπησεν, δοκεὶ μοι χρὴναι οἶναι, σκωποῦντας κατά τοὺς ποιητὰς· οὕτω γὰρ ἡμῖν ὁσπερ πατέρες τῆς σοφίας εἰσίν καὶ ἡγεμόνες. λέγουσι δὲ δήποτε οὐ φαίλως ἀποφαίνομενοι περὶ τῶν φίλων, οἱ τυγχά- νουσιν οὔτε· ἀλλὰ τὸν θεόν αὐτὸν φαίνειν φιλεῖν φίλους αὐτοῖς, ἄγοντα παρ' ἀλλήλους. λέγουσι δὲ πως ταῦτα, ὡς ἐγὼμαι, ὅδι.

15 aiei τοι τὸν ὁμοίον ἀγείς θεὸς ὡς τὸν ὁμοίον καὶ ποιεῖ γνώριμον· ἢ οὐκ ἔντετυχησαν τούτοις τοῖς ἐπεσιν; Ἐγὼγεγονεν, ἐφή. Οὐκοῦν καὶ τοῖς τῶν σοφώτατων συγγράμμασιν ἔντετυχησαν ταύτα ταύτα λέγουσιν, ὅτι τὸ ὁμοίον τῷ ὁμοίῳ ἀνάγκη αἰεὶ φίλον εἶναι; εἰςων δὲ τοῦ οὕτως οἱ περὶ φύσεως τε καὶ τοῦ ὅλου διαλεγόμενοι καὶ γράφουτε. Ἀλήθη, ἐφη, λέγεις. Ἀρ' οὖν, ἦν δ′ ἐγώ, εἰ λέγουσιν; Ἰσώς, ἐφη. Ἰσώς, ἦν δ′ ἐγώ, τὸ ἡμουν αὐτοῦ, ἰσως δὲ καὶ πᾶν, ἀλλ` ἡμεῖς οὐ συνε- εμεν. δοκεῖ γὰρ ἡμῖν δὲ γε πονηρῶς τῷ πονηρῷ, οὐχ ἀν ἐγγυ- τέρω προσέχει καὶ μᾶλλον ὀμφή, τοσούτῳ ἑξῆλθον γίγνεσθαι. 30 αἰ βοήτει γάρ· ἄδικοντας δὲ καὶ ἄδικουμένοις ἄδικοτόν τοι φίλους εἶναι. οὐχ οὕτως. Ναι, ἦ δ′ δς. Ταύτῃ μὲν ἀν τοῖς τοῦ λεγομένου τὸ ἡμουν οὐκ ἀληθὲς εἴη, εἴπερ οἱ πονη- ροὶ ἄλληλοι δομοιοι. Ἀλήθη λέγεις. Ἀλλα μοι δοκοῦν λέγειν τοὺς ἀγαθοὺς ὁμοίους εἶναι ἄλληλως καὶ φίλους, τοὺς
δὲ κακοὺς, ὅπερ καὶ λέγεται περὶ αὐτῶν, μηδὲτε ὁμοίους μηδ' αὐτοὺς αὐτοῖς εἶναι, ἀλλ' ἐμπλήκτους τε καὶ ἀσταθμήτους. ὃ δὲ αὐτῷ ἄνομοιον εἰη καὶ διάφορον, σχολὴ γ' ἀν' τῷ ἀλλῷ ὁμοίου ἢ φίλου γένοιτο· ἢ οὐ καὶ σοι δοκεῖς οὕτως; Ἕμους', ἔφη. Τούτο τοῖνυν αἰνίττονται, ὃς ἐμοὶ δοκοῦσιν, δ 5 ἑταῖρε, οἱ τὸ ὁμοίου τῷ ὁμοίῳ φίλου λέγοντες, ὡς ὁ ἀγαθός τῷ ἀγαθῷ μόνος μόνῳ φίλος, ὁ δὲ κακὸς οὔτε ἀγαθῷ οὔτε κακῷ οὐδέποτε εἰς ἀληθῆ φιλίαν ἔρχεται. συνδοκεῖς σοι; Κατένευσεν. Ἐχομεν ἀρα ᾣντη, τῖνες εἰςων οἱ φίλοι· ὁ γὰρ λόγος ἡμῖν σημαίνει, ὅτι οὐ ἄν δοσιν ἀγαθοὶ. Πάνυ γε, ἔφη, δοκεῖ. 10

11. Καὶ ἐμοὶ, ἣν ὁ ἐγὼ· καίτοι δυσχεραῖν τῇ γε ἐν αὐτῷ· φέρε οὖν, ὁ πρὸς Διός, ἰδομεν τι καὶ ὑποτεῦνω. ὁ ὁμοίος τῷ ὁμοίῳ καθ' ὅσον ὁμοίοις φίλος, καὶ ἐστιν χρήσιμοι ὁ τοιοῦτος τῷ τοιοῦτῳ; μᾶλλον δὲ διδε· οὕτων ὁμοίοις ὑπούργοι ὁμοίῳ τίνα ὄφελαν [ἕχειν] ἢ τίνα βλάβην ἀν ποιήσαι δύνατο, δ μὴ καὶ 15 αὐτὸ αὐτῷ; ἢ τι ἂν παθεῖν, δ μὴ καὶ οὐ' αὐτοῦ πάθοι; τὰ δὴ τοιαῦτα πῶς ἂν ὑπ' ἀλλήλους ἀγαπηθεὶς, μηδέμιαν ἐπικουρικραν ἀλλήλους ἔχοντα; ἐστιν ὅτις; Οὐκ ἐστιν. Ὅ δὲ μὴ ἀγαπητό, πῶς φίλον; Οὐδαμῶς. Ἀλλὰ δὴ ὁ μὲν ὁμοίος τῷ ὁμοίῳ οὐ φίλος· ὁ δὲ ἀγαθός τῷ ἀγαθῷ καθ' ὅσον ἀγαθὸς, οὐ 20 καθ' ὅσον ὁμοίοις, φίλος ἂν εἰη; Ἡσώς. Τι δὲ; οὐχ ὁ ἀγαθός, καθ' ὅσον ἀγαθὸς, κατὰ τοιοῦτον ἰκανὸς ἂν εἰη αὐτῷ; Ναὶ· Ὅ δὲ γε ἰκανός οὐδενὸς δεόμενος κατὰ τὴν ἰκανότητα. Πῶς γὰρ οὖ; Ὅ δὲ μὴ τοῦ δεόμενος οὐδὲ τὶ ἀγαπή ς ἂν. Οὐ γὰρ οὖν. Ὅ δὲ μὴ ἀγαπητὸν οὐδ' ἂν φίλοι. Οὐ δήτα. Ὅ δὲ μὴ 25 φίλον γε οὐ φίλος. Οὐ φαίνεται. Πῶς οὖν οἱ ἀγαθοὶ τοῖς ἀγαθοῖς ἡμῖν φίλοι ἔσονται τὴν ἀρχήν, οἱ μήτε ἀπότευκεν τοιούτων ἀλλήλους— ἰκανόν γὰρ ἐαυτοῖς καὶ χωρὶς οὖτε—μήτε παρόντες χρεῖαν αὐτῶν ἔχουσιν; τοὺς δὴ τοιοῦτος τὶς μηχανή περὶ πολλοῦ ποιεῖσθαι ἀλλήλους; Οὐδεμα, ἐφη. Φίλοι δὲ 30 γε οὐκ ἂν εἶν μὴ περὶ πολλοῦ ποιούμενοι εαυτοῖς. Ἀληθῆ. 12. Ἀθρεὶ δή, ὁ Δύσι, τῷ παρακρούμεθα. ἀρὰ γε ὁλ' τινὶ ἔξαπατόμεθα; Πῶς δή; ἐφη. Ἡδὴ ποτὲ τοῦ ἥκουσα λέγοντος, καὶ ἄρτι ἀναμμηνήσκομαι, ὅτι τὸ μὲν ὁμοίον τῷ ὁμοίῳ καὶ
οἱ ἀγαθοὶ τοῖς ἀγαθοῖς πολεμώτατοι ἔκεν· καὶ δὴ καὶ τὸν Ἡσίου ἔπηγετο μάρτυρα, λέγων ὡς ἁρα καὶ κεραμεὺς κεραμεὶ κοτέει καὶ ἀοιδὸς ἀοιδῷ καὶ πτωχὸς πτωχῷ,

5 καὶ τάλλα δὴ πάντα οὕτως ἔφη ἀναγκαῖον εἶναι μάλιστα τὰ ὁμοίοτατα πρὸς ἀλληλα φόνου τε καὶ φιλονικιας καὶ ἐχθρας ἐμπίπτοσαθαι, τὰ δ᾽ ἀνομοῖοτατα φιλίας. τὸν γὰρ πένητα τῷ πλουσίῳ ἀναγκάζοσθαι φίλον εἶναι καὶ τὸν ἄσθενη τῷ ἰσχυρῷ τῆς ἐπικουρίας ἑνεκα, καὶ τὸν κάμνοντα τῷ ἰατρῷ.

10 καὶ πάντα δὴ τὸν μὴ εἰδότα ἀγαπᾶν τοὺς εἰδότα καὶ φίλειν. καὶ δὴ καὶ ἔτι ἑπεξῆνε τῷ λόγῳ μεγαλοπρεπώτερον, λέγων ὡς ἁρα παντὸς δέοι τὸ ὁμοίῳ τῷ ὁμοίῳ φίλον εἶναι, ἀλλ᾽ αὐτὸ τὸ ἐναντίον ἐν τούτῳ. τὸ γὰρ ἐναντιώτατον τῷ ἐναντιώτατῳ εἶναι μάλιστα φίλον. ἑπιθυμεῖν γὰρ τοῦ τοιούτου ἑκαστον,

15 ἀλλ᾽ οὗ τοῦ ὁμοίου· τὸ μὲν γὰρ ξηρὸν υγροῦ, τὸ δὲ ψυχρὸν θερμοῦ, τὸ δὲ πικρὸν γλυκέος, τὸ δὲ ὄξυ ἀμβλέος, τὸ δὲ κενὸν πληρῶσεως, καὶ τὸ πλήρες δὲ κενώσεως· καὶ τάλλα οὕτω κατὰ τοῦτον λόγον. τροφὴν γὰρ εἶναι τὸ ἐναντίον τῷ ἐναντίῳ. τὸ γὰρ ὁμοίων τοῦ ὁμοίου οὐδὲν ἂν ἀπολαύσαι. καὶ

20 μὲντοι, ὁ ἐταῖρε, καὶ κομψὸς ἑδοκεὶ εἶναι ταῦτα λέγων· εὐ γὰρ ἔλεγεν. ὑμῖν δὲ, ἢν δ᾽ ἐγώ, πῶς δοκεῖ λέγειν; Εὖ γε, ἐφη ὁ Μενέξενος, ὡς γε οὐτωσι ἀκούσαι. Φῶμεν ἃρα τὸ ἐναντίον τῷ ἐναντίῳ μάλιστα φίλον εἶναι; Πάνω γε. Εἶε, ἢν δ᾽ ἐγώ· οὐκ ἄλλοκοτον, ὁ Μενέξενε; καὶ ἡμῖν εὐθὺς ἄσμενοι

25 ἐπιπηδήσονται οὕτωι οἱ πάσοιοι ἄνδρες, οἱ ἀντιλογικοὶ, καὶ ἐρήσονται εἰ οὐκ ἐναντιώτατον ἐχθρα φιλία; οἷς τι ἀποκρυνομεθα; οὐκ ἀνάγκη ὀμολογεῖν ὄτι ἀληθῆ λέγουσιν; �‟Ανάγκη. ᾧ οὖν, φήσουσιν, τὸ ἐχθρὸν τῷ φίλῳ φίλον ἢ τὸ φίλον τῷ ἐχθρῷ; Οὐδέτερα, ἐφη. Ἀλλὰ τὸ δικαίον τῷ ἀδίκῳ, ἢ τῷ

30 σώφρον τῷ ἀκολάστῳ, ἢ τῷ ἀγαθῶν τῷ κακῷ; Οὐκ ἂν μοι δοκεῖ οὕτως ἔχειν. Ἀλλὰ μὲντοι, ἢν δ᾽ ἐγώ, εἰτερ γε κατὰ τὴν ἐναντιώτητά τι τῷ φίλῳ ἑστίν, ἀνάγκη καὶ ταῦτα φίλα εἶναι. Ἄναγκη. Οὔτε ἃρα τὸ ὁμοίῳ οὔτε τὸ ἐναντίον τῷ ἐναντίῳ φίλον. Οὐκ ἔσοικεν.
13. Ἑτί δὲ καὶ τόδε σκεψάμεθα, μή ἔτι μᾶλλον ἡμᾶς λανθάνει τὸ φίλον ὡς ἀληθῶς οὐδὲν τούτων ὅν, ἀλλὰ τὸ μῆτε ἀγαθὸν μῆτε κακὸν φίλον οὔτω ποτὲ γνωρίμενον τοῦ ἀγαθοῦ. Πῶς, ἂ δ' ὅς, λέγεις; Ἀλλὰ μὰ Δία, ἢν δ' ἑγώ, οὐκ οἶδα, ἀλλὰ τῷ ὁτι αὐτὸς εἰληγγὼ ὑπὸ τῆς τοῦ λόγου ἀπορίας, καὶ 5 κινδυνεύει κατὰ τὴν ἀρχαῖαν παρομίαν τὸ καλὸν φίλον εἶναι. ἔοικε γοῦν μαλακῷ τινι καὶ λείῳ καὶ λιπαρῷ. διὸ καὶ οὕτως ῥαδίως διολισθαίνει καὶ διαδύνεται ἡμᾶς ἄτε τοιοῦτον ὅν. λέγω γὰρ τάγαθον καλὸν εἶναι. σὺ δ' οὐκ οἶει; Ἐγὼ γε. λέγω τοίνυν ἀπομαντεύομενος, τοῦ καλοῦ τε κἀγαθοῦ φίλον εἶναι τὸ μῆτε ἀγαθὸν μῆτε κακὸν. πρὸς ἃ δ' δὲ λέγων μαντεύομαι, ἂκουσον. δοκεῖ μοι ὡσπερεὶ τρία ἄττα εἶναι γενή, τὸ μὲν ἀγαθὸν, τὸ δὲ κακὸν, τὸ δ' οὔτ' ἀγαθὸν οὔτε κακὸν. τί δὲ σοι; Καὶ ἐμοί, ἐφη. Καὶ οὕτε τάγαθον τὰγαθῆς οὔτε τὸ κακὸν τῷ κακῷ οὔτε τάγαθον τῷ κακῷ φίλον εἰναι, ὡσπερ οὖδ' ὁ ἐμπρο- 15 σθεν λόγος ἐὰν λειπεται δή, εἴπερ τῷ τί ἐστιν φίλον, τὸ μῆτε ἀγαθὸν μῆτε κακὸν φίλον εἰναι ἢ τοῦ ἀγαθοῦ ἢ τοῦ τοιοῦτον οἷον αὐτὸ ἐστιν. ὦ γὰρ δήποτε τῷ κακῷ φίλον ἀν τι γένειοτο. Ἀληθῆ. Οὔδε μὴν τὸ ὁμοῖον τῷ ὁμοῖῳ ἐφαμεν ἄρτι. ἢ γάρ; Ναι. Οὐκ ἄρα ἐσται τῷ μῆτε ἀγαθῷ μῆτε κακῷ τοῦ τοιοῦτον 20 φίλον οἷον αὐτό. Οὔ φαίνεται. Τῷ ἀγαθῷ ἄρα τῷ μῆτε ἀγαθῷ μῆτε κακὸν μονὸ φίλον συμβαίνει γίγνεσθαι φίλον. Ἄναγκη, ὡς ἔοικεν.

14. Ἄρ' οὖν καὶ καλῶς, ἢν δ' ἑγὼ, ὁ παίδες, ύφηγεῖται ἡμῖν τὸ νῦν λεγόμενον; εἰ γοῦν ἐθέλοιμεν ἐννοῆσαι τὸ ὑγιαί- 25 νον σῶμα, οὐδὲν ἰατρικῆς δεῖται οὐδὲ ωφελίας· ἰκανῶς γὰρ ἔχει, ὡστε ὑγιαίων οὐδεὶς ἰατρῷ φίλος διὰ τὴν ὑγίειαν. ἢ γάρ; Οὔδείς. Ἀλλ' ὁ κάμνων, οἶμαι, διὰ τὴν νόσουν. Πῶς γάρ οὖ; Νόσος μὲν δὴ κακῶν, ἰατρικὴ δὲ ωφελίμον καὶ ἀγαθόν. Ναι. Σῶμα δὲ γέ πον κατὰ τὸ σῶμα εἶναι οὔτε ἀγαθὸν 30 οὔτε κακὸν. Οὔτως. Ἀναγκάζεται δὲ γε σῶμα διὰ νόσουν ἰατρικὴν ἀσπάξασθαι καὶ φιλεῖν. Δοκεῖ μοι. Τὸ μῆτε κακὸν ἁρὰ μῆτε ἀγαθὸν φίλον γίγνεται τοῦ ἀγαθοῦ διὰ κακοῦ παρουσίαν. Ἔοικεν. Δῆλον δέ γε ὅτι πρὶν γενέσθαι αὐτὸ κακὸν
πο τοῦ κακοῦ οὐ ἔχει. οὐ γὰρ δὴ γε κακῶν γεγονός ἔτι ἂν τοῦ ἀγαθοῦ ἐπιθυμοῖ καὶ φίλου eἰθὶ. ἀδύνατον γὰρ ἐφαμεν κακὸν ἀγαθῷ φίλον εἶναι. 'Αδύνατον γὰρ. Σκέψασθε δὴ δὲ λέγω. λέγω γὰρ ὅτι ἐνια μὲν, οἷον ἂν ἦ τὸ παρόν, τοιαύτα 5 ἔστι καὶ αὐτά, ἐνια δὲ οὖν. ὄσπερ εἰ ἐθέλει τις χρώματι τῷ ὁτιοῦν ἀλείψαι, πάρεστιν που τῷ ἀλειφθέντι τὸ ἐπαλειφθέν. Πάννυ γε. ἂρ' οὖν καὶ ἔστιν τότε τοιοῦτον τῇ χρώαν τὸ ἀλειφθέν, οἷον τὸ ἐπόν; Οὐ μανθάνω, ἢ δ' ὅς. 'Αλλ' δὲ, ἤν δ' ἐγώ. εἰ τίς σοι ξανθάς οὔσας τὰς τρίχας ψυμφήρω ἀλεί-10 ψειν, πότερον τότε λευκαὶ εἶν ἡ φαῖνοιτ' ἂν; Φαῖνοιτ' ἂν, ἢ δ' ὅς. Καὶ μὴν παρείπῃ γ' ἂν αὐταῖς λευκότης. Ναὶ. 'Αλλ' ὡμω όδιν τι μᾶλλον ἂν εἶνε λευκαὶ πω, ἀλλὰ παρού- σῃς λευκότητος οὐτε τι λευκαὶ οὔτε μέλαιναι εἰσίν. 'Αληθῆ. 'Αλλ' ὅταν δὴ, ὁ φίλε, τὸ γῆρας αὐταῖς ταῦταν τοῦτο χρώμα 15 ἐπαγάγη, τότε ἐγένοντο οἷόνπερ τὸ παρόν, λευκοῦ παρουσία λευκαί. Πῶς γὰρ οὖ; Θοῦτο τοῖνυν ἐρατῶ νῦν δὴ, εἰ φ' ἂν τι παρῇ, τοιοῦτον ἔστι τὸ ἔχον οἷον τὸ παρόν· ἢ εὰν μὲν κατά τινα τρόπον παρῇ, ἔσται, ἐὰν δὲ μή, οὖ; Οὐτω μᾶλ- λον, ἐφη. Καὶ τὸ μήτε κακὸν ἀρα μήτε ἀγαθὸν ἐνίοτε κακοῦ 20 παρόντος οὐτω κακῶν ἔστιν, ἔστιν δ' ὅτε ἢδ' τὸ τοιοῦτον γέγο- νεν. Πάννυ γε. Οὐκοῦν ὅταν μήτης κακῶν ἢ κακοῦ παρόντος, αὐτῇ μὲν ἡ παρουσία ἀγαθοῦ αὐτὸ ποιεῖ ἐπιθυμεῖν· ἢ δὲ κακῶν ποιούσα ἀποστερεῖ αὐτῷ τῆς τοῦ ἐπιθυμίας ἀμα καὶ τῆς φιλίας τῶ γαθοῦ· οὐ γὰρ ἐτί ἔστιν οὔτε κακὸν οὔτε ἀγαθὸν, ἀλλὰ κα-25 κόν· φίλον δὲ ἀγαθῷ κακὸν οὐκ ἦν. Οὐ γὰρ οὖν. Διὰ ταύτα δὴ φαίμεν ἂν καὶ τοὺς ἢδη σοφοὺς μηκέτει φιλοσοφεῖν, εἰτε θεοὶ εἰτε ἄνθρωποι εἰσίν οὔτοι· οὔδ' αὐτὶ εἰκένους φιλοσοφεῖν τοὺς οὔτως ἄγνοιαν ἔχοντας ὅστε κακοῦ εἴναι· κακὸν γὰρ καὶ ἀμαθῆ οὔδενα φιλοσοφεῖν. λείπονται δὴ οἱ ἔχοντες μὲν τὸ 30 κακὸν τοῦτο, τὴν ἄγνοιαν, μῆτω δὲ ὑπ' αὐτοῦ οὔτε ἀγνώσμοις μηδὲ ἀμαθεῖς, ἁλλ' ἔτι ἤγομενοι μὴ εἰδέναι καὶ μὴ ἤσασιν. διὸ δὴ καὶ φιλοσοφοῦσιν οἱ οὔτε ἀγαθοὶ οὔτε κακοὶ ποι οὔτε· ὅσοι δὲ κακοὶ, οὐ φιλοσοφοῦσιν, οὔδ' οἱ ἀγαθοὶ· οὔτε γὰρ τὸ ἐναντίον τοῦ ἐναντίου οὔτε τὸ ὀμοίου τοῦ ὀμοίου φίλον ήμῖν
έφανη ἐν τοῖς ἐμπροσθεν λόγοις. ἦ οὐ μέμνησθε; Πάνυ γε, ἐφάτην. Νῦν ἄρα, ἦν δ’ ἑγὼ, ὃ Δύσι τε καὶ Μενέξενε, παντὸς μᾶλλον ἐξηρήκαμεν ὃ ἐστιν τὸ φίλον καὶ οὗ. φαμὲν γὰρ αὐτὸ, καὶ κατὰ τὴν ψυχὴν καὶ κατὰ τὸ σῶμα καὶ πανταχοῦ, τὸ μήτε κακὸν μήτε ἄγαθον διὰ κακοῦ παρουσίαν τοῦ ἄγαθοῦ 5 φίλον εἶναι. Πανταπάσιν ἐφάτην τε καὶ συνεχωρεῖτιν οὕτω τούτ’ ἔχειν.

15. Καὶ δὴ καὶ αὐτὸς ἐγὼ πάνυ ἔχαιρον, ὡσπερ θηρευτὴς τις, ἔχων ἀγαπητῶς ὃ ἐθηρεύσῃ. κάπετι’ οὐκ οἶδ’ ὅποθεν μοι ἀτοπωτάτῃ τις ὑποψία εἰσῆλθεν, ὡς οὐκ ἀληθῆ εἰ ὁ 10 ὁμολογημένα ἦμων· καὶ εὐθὺς ἀχθεσθεὶς εἴπον Βαβαί, ὃ Δύσι τε καὶ Μενέξενε, κινδυνεύομεν ὄναρ πεπλουτηκέναι. Τῇ μάλιστα; ἐφ’ ὁ Μενέξενος. Φοβοῦμαι, ἦν δ’ ἑγὼ, μὴ ὡσπερ ἀνθρώπως ἀλαξόσιν λόγοις τοῖς τοιούτοις ἐντευχήκαμεν περὶ τοῦ φίλου. Πῶς δὴ; ἐφ’. Ὡδε, ἦν δ’ ἑγὼ, σκοτώμεν· 15 φίλος δς ἂν εἰ, πότερον ἐστίν τῷ φίλος ὃ οὗ; Ἄναγκη, ἐφ’. Πότερον οὖν οὐδενὸς ἔνεκα καὶ δ’ οὐδέν, ἢ ἔνεκα του καὶ διὰ τι; Ἐνεκά του καὶ διὰ τι. Πότερον φίλον ὅντος ἐκείνου τοῦ πράγματος, οὗ ἔνεκα φίλος ὁ φίλος τῷ φίλῳ, ἢ οὔτε φίλον οὔτε ἔχθρον; Οὐ πάνυ, ἐφ’, ἐπομαι. Εἰκότωσι 20 γε, ἦν δ’ ἑγὼ· ἀλλ’ ὃδε ἰδοὺς ἀκολουθήσεις, οἶμαι δὲ καὶ ἑγὼ μᾶλλον εἰσομαι δ’ τι λέγω. ὁ κάμινον, νυνὶ ἐφαμεν, τοῦ ἱατροῦ φίλος· οὗ οὔτος; Ναί. Οὐκοῦν διὰ νόσον ἐνεκα υγιείας τοῦ ἱατροῦ φίλος; Ναί. Ἡ δὲ γε νόσος κακὸν; Πῶς δ’ οὗ; Τί δὲ υγίεια; ἦν δ’ ἑγὼ· ἄγαθον ἢ κακὸν ἢ 25 οὐδέτερα; Ἄγαθον, ἐφ’. Ἐλέγομεν δ’ ἄρα, ὡς ἐσικεῖ, ὅτι τὸ σῶμα, οὔτε ἄγαθον οὔτε κακὸν ὃν, διὰ τὴν νόσον, τοῦτο δὲ διὰ τὸ κακὸν, τῆς ἱατρικῆς φίλον ἐστίν· ἄγαθον δ’ ἡ ἱατρικὴ· ἐνεκα δὲ τῆς υγιείας τὴν φιλίαν ἡ ἱατρικὴ ἀνήρηται· ἢ δὲ υγιεία ἄγαθον. ἢ γάρ; Ναί. Φίλον δὲ ὅ οὐ φίλον ἡ υγίεια; 30 Φίλον. Ἡ δὲ νόσος ἔχθρον. Πάνυ γε. Τὸ οὔτε κακὸν οὔτε ἄγαθον ἄρα διὰ τὸ κακὸν καὶ τὸ ἔχθρον τοῦ ἄγαθοῦ φίλον ἐστίν ἐνεκα τοῦ ἄγαθοῦ καὶ φίλον. Φαινεῖται. Ἐνεκα ἄρα τοῦ φίλου τὸ φίλον· τοῦ φίλου φίλον διὰ τὸ ἔχθρον. Ἐσικεῖν.
16. Εἶλεν, ἢν ὁ ἐγώ. ἐπειδὴ ἐνταῦθα ἦκομεν, ὡς παῖδες, πρόσσχωμεν τὸν νοῦν, μὴ ἐξαπατηθῶμεν. ὅτι μὲν γὰρ φίλον τοῦ φίλου τὸ φίλου γέγονεν, ἐὼ χαῖρειν, καὶ τοῦ ὁμοίου γ' ἐστι* τὸ ὁμοίον φίλον γίγνεται, ὃ ἐφαμεν ἀδύνατον εἶναι· ἀλλ' ὁμος 5 τὸ δε σκεψώμεθα, μὴ ἡμᾶς ἐξαπατήσῃ τὸ νῦν λεγόμενον. ἡ ἰατρική, φαμέν, ἐνεκα τῆς ὑγείας φίλου. Ναὶ. Οὐκοῦν καὶ ἡ ὑγεία φίλου; Πάνω γε. Εἰ ἂρα φίλον, ἐνεκά του. Ναὶ. Φίλον γε τινος δή, εἴπερ ἀκολουθήσει τῇ πρὸσθεν ὁμολογίᾳ. Πάνω γε. Οὐκοῦν καὶ ἐκείνοι φίλοι αὐτοὶ ἐσται ἐνεκα φίλου; 10 Ναὶ. Ἄρ' οὖν οὐκ ἀνάγκη ἀπειπεῖν ἡμᾶς οὗτος ἵντας, ᾧ ἀφικέσθαι ἐπὶ τις ἀρχήν, ὥστε ἐπανοίηε ἐπ᾽ ἄλλο φίλον, [ἀλλ' ἡξε] ἐπί ἐκεῖνο δ' ἐστιν *το* πρῶτον φίλον, οὗ ἐνεκα καὶ τὰ ἄλλα φαμέν πάντα φίλα εἶναι; Ἀνάγκη. Τοῦτο δὴ ἐστιν ὁ λέγω, μὴ ἡμᾶς ταλλα πάντα ἐ̣ ἐπομεν ἐκείνου ἑνεκα 15 φίλα εἶναι, ὅσπερ εἴδωλα ἀττα ὅντα αὐτοῦ, ἐξαπατᾶ̣, ἡ δ' ἐκείνο το πρῶτον, δ' ὁς ἀληθῶς ἐστι φίλον. ἐννοῆσωμεν γὰρ οὕτωσι· ὅταν τίς τι περὶ πολλοῦ ποιήται, οἶόντε οἵοτε πατηρ ὅν ἄντυ πάντων τῶν ἄλλων χρημάτων προτιμᾶ, ὃ δὴ τοιούτος ἐνεκα τοῦ τῶν ὑδρὲ παντὸς ἡγεῖσθαι ἀρα καὶ 20 ἄλλο τί ἀν περὶ πολλοῦ ποιητό; οἶον εἰ αἰσθάνοιτο αὐτὸν κόμειον πεπωκότα, ἄρα περὶ πολλοῦ ποιήτ' ἀν οἰνοῦ, εἴπερ τοῦτο ἱγοῖτο τῶν ὑδρὲ σώσεων; Τί μήν; ἐφι. Οὐκοῦν καὶ τὸ ἀγγείον, ἐν ὁ οίνος ἐνείη; Πάνω γε. Ἄρ' οὖν τότε ὁδὲν περὶ πλείων δοκεῖται κύλικα κεραμέας ἦ τῶν ὑδρὲ 25 τῶν αὐτοῦ, οὔδε τρεῖς κοτύλας οἶνου ἢ τῶν ὑδρ. ἢ ὅδε πώς ἐξεϊ· πάσα ἡ τοῖα στοῦν ὁμ. ἐπὶ τούτους ἐστὶν ἐσπον- δαμεν, ἐπὶ τοῖς ἐνεκα τοῦ παρασκευαζομένους, ἀλλ' ἐπ' ἐκείνῳ, οὗ ἐνεκα πάντα τὰ τοιαῦτα παρασκευάζεται. οὐχ ὅτι πολλάκις λέγομεν, ὡς περὶ πολλοῦ ποιούμεθα χρυσίον καὶ 30 ἀργύριον· ἀλλὰ μὴ οὕδεν τι μᾶλλον οὕτω τὸ γε ἀληθείας ἐκχ. ἀλλ' ἐκείνῳ ἐστιν δ' περὶ παντὸς ποιούμεθα, δ' ἀν φανή ὁν. ὅτον ἐνεκα καὶ χρυσίον καὶ πάντα τὰ παρασκευαζόμενα παρα- σκευάζεται. Ἄρ' οὖτος φήσομεν; Πάνω γε. Οὐκοῦν καὶ περὶ τοῦ φίλου ὁ αὐτὸς λόγος; ὅσα γὰρ φαμεν φίλα εἶναι ἡμῖν
ένεκα φίλον τινὸς ἑτέρου, ῥήματι φαινόμεθα λέγοντες αὐτῷ·
φίλον δὲ τῷ ὄντι κινδυνεύει ἐκεῖνο αὐτῷ εἶναι, εἰς δὲ πάσαις
ἀντί αἰ λεγόμεναι φιλίαι τελευτῶσιν. Κινδυνεύει οὖτως,
ἐφε, ἔχειν. Οὐκοῦν τὸ γε τῷ ὄντι φίλον οὐ φίλον τινὸς ἔνεκα
φίλον ἔστιν; ᾽Ἀληθῆ.

17. Τούτῳ μὲν δὴ ἀπήλλακτι, μὴ φίλον τινὸς ἔνεκα τὸ
φίλον φίλον εἶναι· ἀλλὰ ἀρα τὸ ἀγαθὸν ἐστὶν φίλον; Ὁμοιοὶ
dokeι. ἂρ' οὖν διὰ τὸ κακὸν τὸ ἀγαθὸν φιλεῖται, καὶ ἔχει
οὐδὲ· εἰ τριῶν ὄντων οὖν νυν ἔλεγομεν, ἀγαθοῦ καὶ κακοῦ καὶ
μῆτε ἀγαθοῦ μῆτε κακοῦ, τὰ δύο λειψθείη, τὸ δὲ κακὸν ἐκ· 10
ποὺν ἀπέλθοι καὶ μηδενὸς ἐφάπτοτο μῆτε σῶματος μῆτε
ψυχῆς μῆτε τῶν ἄλλων, ὃ δὴ φαμεν αὐτὰ καθ' αὐτὰ οὐτὲ
κακὰ εἶναι οὐτὸ ἀγαθὰ, ἀρα τότε οὐδὲν ἄν ἡμῖν χρήσιμων εἰς τὸ ἀγα-
θὸν, ἀλλὰ ἀχροστὸν ἄν γεγονὸς εἰς· εἰ γὰρ μηδὲν ἡμᾶς ἔτι
βλάπτοι, οὐδὲν ἀν ὀυδεμῶς ὀφελείας δεοίμεθα, καὶ οὐτῶς ἡ ἄν 15
τότε γένοιτο κατάδηλον, ὅτι διὰ τὸ κακὸν τάγαθὸν ἡγαπῶμεν
καὶ ἐφιλούμεν, ὡς φάρμακον ὅν τοῦ κακοῦ τὸ ἀγαθὸν, τὸ δὲ
κακὸν νόσημα· νοςήματος δὲ μὴ ὄντος οὐδὲν δεὶ φαρμάκοιν.
ἀρ' οὖτω πέφυκε τε καὶ φιλεῖται τάγαθὸν διὰ τὸ κακὸν υφ'
ἡμῶν, τῶν μεταξὺ ὄντων τοῦ κακοῦ τε καὶ τάγαθος, αὐτὸ δ' 20
ἐαυτοῖς ἑνεκα ὀυδεμίαν χρειαν ἔχει; Ὅποιες, ἢ δ' ὥς, οὕτως
ἔχειν. Τό ἀρα φίλον ἡμῖν ἑκείνο, εἰς δ' ἔτελεύτα τάντα τὰ
ἀλλ', ἢ ἑνεκα ἑτέρου φίλον φίλον ἐφαμεν εἶναι, οὐδὲν δὴ τούτως
ἔοικεν. ταῦτα μὲν γὰρ φίλον ἑνεκα φίλον κέκληται, τὸ δὲ τῷ
ὄντι φίλον πὰν τοῦναντίον τούτου φαίνεται πεφυκός· φίλον 25
γὰρ ἡμῖν ἀνεφάνη ὅν ἑχθρὸν ἑνεκα· εἰ δὲ τὸ ἑχθρὸν ἀπέλθοι,
οὐκέτι, ὡς ἐοίκε, ἐσθ' ἡμῖν φίλον. Οὐ μοι δοκεῖ, ἔφη, ὥς ἀν
νῦν λέγεται. Πότερον, ἢν δ' ἐγώ, πρὸς Διὸς, ἐὰν τὸ κακὸν ἀπό-
ληται, οὐδὲ πεινὴν ἐτί ἔσται οὐδὲ διψήν οὐδὲ ἄλλο οὐδὲν τῶν
τοιούτων; ὡς πεινὴ μὲν ἔσται, ἐάντερ ἀνθρωποὶ τε καὶ τάλλα 30
ξῦρα ἡ, οὐ μέντοι βλαβηρὰ γε; καὶ δίψα δὴ καὶ αἰ ἀλλαὶ ἐπι-
θυμιάς, ἀλλ' οὐ κακαί, ἀτε τοῦ κακοῦ ἀπολολοῦτος; ἡ γελοῖοι
τὸ ἑρώτημα, ὅ τ' ποτ' ἔσται τότε ἡ μὴ ἔσται; τόσο γὰρ οἴδεν;
ἀλλ' οὖν τόδε γ' ἱσμεν, ὅτι καὶ νῦν ἔστιν πεινῶντα βλαπτεσθαι,
πλατωνός

έστων δὲ καὶ ὀφελείσθαί. ἢ γάρ; Πάνυ γε. Οὐκοῦν καὶ διψώντα καὶ τῶν ἄλλων τῶν τοιούτων πάντων ἐπιθυμοῦντα ἔστων ἔνιοτε μὲν ὀφελῆμας ἐπιθυμεῖν, ἔνιοτε δὲ βλαβερῶς, ἔνιοτε δὲ μηδέτερα; Σφόδρα γε. Οὐκοῦν ἦν ἀπολλύναι τὰ κακὰ, ἢ γε μὴ τυγχάνει ὄντα κακὰ, τί προσήκει τοῖς κακοῖς συναπολλυνθαί; Οὐδέν. "Εσούνται ἄρα αἱ μήτε ἄγαθαὶ μήτε κακαὶ ἐπιθυμεῖν καὶ ἦν ἀπολλύναι τὰ κακὰ. Φαίνεται. Οἶλον τε οὖν ἔστιν ἐπιθυμοῦντα καὶ ἑρώταντα τοῦτον οὐ ἐπιθυμεῖ καὶ ἑρᾶ μὴ φιλεῖν; Οὐκ ἐμοιγε δοκεῖ. "Εσται ἄρα καὶ τῶν κακῶν ἀπολομένων, ὡς ἐοικεῖν, ψιλ’ ἅττα. Ναὶ. Οὐκ ἂν, εἰ γε τὸ κακὸν αἰτιὸν ὡς τοῦ φιλον τι ἐλεύθον, οὐκ ἂν ἦν τοῦτον ἀπολομένου φιλον ἐτερον ἐτέρῳ. αἰτίας γὰρ ἀπολομένης ἀδύνατον που ἦν ἢ ἐκεῖνο εἶναι, οὐ ἦν αὐτή ἡ αἰτία. "Ορθὸς λέγεις. Οὐκοῦν ὁμολογήται ἢμῖν τὸ φιλον φιλείν τι καὶ διὰ τ’ καὶ φίλθημεν τότε γε διά τὸ κακὸν τὸ μήτε ἄγαθὸν μήτε κακὸν τὸ ἄγαθον φιλεῖν; 'Αληθῆ. Νῦν δὲ γε, ὡς ἐοικε, φαίνεται ἀλλή τις αἰτία τοῦ φιλεῖν τε καὶ φιλεῖσθαι. "Εοικεν. "Αρ’ οὖν τὸν ὅντι, ὡσπερ ἀρτὶ ἐλέγομεν, ἢ ἐπιθυμία τῆς φιλίας αἰτία, καὶ τὸ ἐπιθυμοῦν φιλον ἐστὶν τοῦτον οὐ ἐπιθυμεῖ καὶ τότε ὅταν ἐπιθυμῆ, δὲ δὲ τὸ πρότερον ἐλέγομεν φιλον εἶναι, ἢθλος τις ἢν, ὡσπερ ποίημα Κρόνφο συγκεκέμενον; Κινδυνεύει, ἔφη. "Αλλὰ μέντοι, ἢν δ’ ἐγὼ, τὸ γε ἐπιθυμοῦν, οὐ ἄν ἐνδεες ἢ, τοῦτον ἐπιθυμεῖ. ἡ γάρ; Ναὶ. Τὸ δ’ ἐνδεες ἄρα φιλον ἐκεί

νοῦ οὐ ἄν ἐνδεες ἢ; δοκεὶ μοι. "Ενδεες δὲ γίγνεται οὐ ἄν τι ἀφαιρῆται. Πῶς δ’ οὖ; Του ὁικείου δή, ὡς ἐοικε, δ’ τ’ ἔρως καὶ ἡ φιλία καὶ ἡ ἐπιθυμία τυγχάνει οὔσα, ὡς φαίνεται, ὃ Μενέξενε τε καὶ Δύσι. Συνεφάτην. 'Τμεῖς ἄρα εἰ φιλοι ἐστον ἀλλήλοις, φύσει πτ’ ὁικεῖοι ἐσθ’ ὑμῖν αὐτοῖς. Κομιδῇ, ἐφάτην. Καὶ εἰ ἄρα τις ἔτερος ἐτέρον ἐπιθυμεῖ, ἢν δ’ ἐγὼ, ὃ 30 παίδες, ἢ ἑρᾶ, οὐκ ἂν ποτὲ ἐπεθύμει οὐδὲ ἢρα οὐδὲ ἐφίλει, εἰ μὴ ὁικεῖος πτ’ ἄρ’ ἐρωμένῳ ἐπίγχανεν ἢν ἢ κατὰ τὴν ψυχὴν ἢ κατὰ τὶς ψυχῆς ἢθος ἢ τρόπους ἢ εἶδος. Πάνυ γε, ἔφη ὃ Μενέξενος· ὃ ἄρ’ Δύσις ἐστήρησεν. Εἶνεν, ἢν δ’ ἐγὼ. τὸ μὲν δὴ φύσει ὁικείου ἀναγκαῖον ἢμῖν πεφανταί φιλεῖν. "Εοικεν, ἔφη.
ΑΣΙΕΣ.

'Αναγκαίον ἄρα τῷ γνησίῳ ἔραστη καὶ μὴ προσποιήτω φιλεῖσθαι ὑπὸ τῶν παιδικῶν. ὁ μὲν οὖν Λύσις καὶ ὁ Μενέξενος μόνις πρὸς ἐπενευσάτην, ὁ δὲ Ἰπποθάλης ὑπὸ τῆς ἥδους παυτοδαπὰ ἤφειε χρώματα.

18. Καὶ ἐγώ εἰπον, βουλόμενος τὸν λόγον ἐπισκέψασθαι, ἔλθε 5 μὲν τὸ οἰκεῖον τοῦ ὅμοιον διαφέρει, λέγομεν ἂν τι, ὡς ἐμοὶ δοκεῖ, ὁ Δύσι τε καὶ Μενέξενε, περὶ φίλου, ὁ ἐστιν· εἰ δὲ ταυτὸν τυγχάνει ὃν ὁμοίον τε καὶ οἰκεῖον, οὐ διόν διόταλεῖν τὸν πρόσθεν λόγον, ὥσ ὁ τὸ ὅμοιον τῷ ὅμοιῷ κατὰ τὴν ὁμοιότητα ἀχρηστον τὸν δὲ ἀχρηστὸν φίλον ὁμολογεῖν πλημμελέσ. Βούλεσθ' οὖν, ἢν δ' ἐγὼ, ἐπειδὴ ὁσπέρ μεθύσομεν ὑπὸ τοῦ λόγου, συγχωρήσωμεν καὶ φῶμεν ἐπερών τι εἶναι τὸ οἰκεῖον τοῦ ὅμοιον; Πάνω γε. Πότερον οὖν καὶ τάγαθον οἰκεῖον φήσομεν παντὶ, τὸ δὲ κακὸν ἀλλότριον εἶναι; ἡ τὸ μὲν κακὸν τῷ κακῷ οἰκεῖον, τῷ δὲ ἄγαθῷ τὸ ἄγαθον, τῷ δὲ μήτε ἄγαθῳ μήτε κακῷ τὸ μήτε 15 ἄγαθον μήτε κακὸν; Οὕτως ἐφάτην δοκεῖν σφίσιν ἐκαστὸ ἐκάστῳ οἰκεῖον εἶναι. Πάλιν ἄρα, ἢν δ' ἐγὼ, ὃ παιδε, οὐδ' ὁ πρῶτον λόγους ἀπεβαλόμεθα περὶ φιλίας, εἰς τούτοις εἰσπεπτόκαμεν· ὁ γὰρ ἄδικος τῷ ἄδικῳ καὶ ὁ κακὸς τῷ κακῷ οὐδὲν ἢττον φίλος ἔσται ἢ ὁ ἄγαθος τῷ ἄγαθῳ. Ἔσκεν, ἔφη. Τῇ 20 δε; τὸ ἄγαθον καὶ τὸ οἰκεῖον ἂν ταῦτῳ φῶμεν εἶναι, ἀλλὸ τι ἢ ὁ ἄγαθος τῷ ἄγαθῷ μόνον φίλος; Πάνω γε. Ἀλλὰ μὴν καὶ τούτῳ γε φίλει διὰ ἐξελέγξου ἡμᾶς αὐτοῦ· ηὐ μεμνησθε; Μεμνήμεθα. Τῇ οὖν ἂν ἄρτι χρησαίμεθα τῷ λόγῳ· ἢ δῆλον ὅτι οὐδὲν; δέομαι οὖν, ὡσπέρ οἱ σοφοὶ ἐν τοῖς δικαστηρίοις, 25 τὰ εἰρημένα ἀπαντάντα ἀναπεμπάσσασθαι. εἰ γὰρ μήτε οἱ φίλοι μενοι μήτε οἱ φιλοῦντες μήτε οἱ ὅμοιοι μήτε οἱ ἀνόμοιοι μήτε οἱ ἄγαθοι μήτε οἱ οἰκείοι μήτε τὰ ἀλλα δοσα διελθήθαμεν—οὐ γὰρ ἐγὼν ἢν μεμνημαι ὑπὸ τοῦ πλῆθου—ἀλλ' εἰ μηδὲν τούτων φίλους ἐστὶν, ἐγὼ μὲν οὐκέτι ἔχω τί λέγω.

Ταῦτα δ' εἰπών ἐν νῷ εἶχον ἄλλον ἤδη τινὰ τῶν προσβυτέρων κινεῖν· κύττα, ὡσπέρ διάμονες τινες, προσεδόθοντες οἱ παιδαγωγοὶ, ὁ τε τοῦ Μενέξενου καὶ ὁ τοῦ Δύσιδος, ἔχοντες αὐτῶν τοὺς ἀδελφοὺς, παρεκάλουν καὶ ἐκέλευνον αὐτοὺς οἰκαδ' ἀπιέναι·
ηδη γαρ ἦν ὤψε· τὸ μὲν οὖν πρῶτον καὶ ἡμεῖς καὶ οἱ περιεστῶ-
tes αὐτοῖς ἀπηλαύνομεν· ἐπειδή δε οὐδὲν ἐφρόντιζον ἡμῶν,
ἀλλ' ὑποβαρβαρίζοντες ἡγανάκτουν τε καὶ οὐδὲν ἦττον ἐκά-
λουν, καὶ ἐδόκοντο ἡμῖν ὑποπεπωκότες ἐν τοῖς Ἑρμαῖοις ἄποροι
5 εἰναι προσφέρεσθαι, ἦττηθέντες οὖν αὐτῶν διελύσαμεν τὴν
συνουσίαν. ὅμως δ' ἔγωγε ηδη ἀπίοντων αὐτῶν, Νῦν μὲν, ἦν
δ' ἐγώ, δ' Ἀλπι τε καὶ Μενέξενε, καταγέλαστοι γεγόναμεν ἐγώ
τε, γέρων ἀνήρ, καὶ ἡμεῖς. ἐρούσι γαρ οἴδε ἀπιόντες ὡς οὐμέθα
ἡμεῖς ἄλληλων φίλοι εἰναι—καὶ ἐμὲ γαρ ἐν ὑμῖν τίθημι—
10 οὕτω δὲ ὅ τι ἔστιν ὁ φίλος οὗτος τε ἐγενόμεθα ἑξευρεῖν.
COMMENTSARY.

ABBREVIATIONS.

G., Goodwin's Greek Grammar.
G M T., Goodwin's Greek Moods and Tenses.
H., Hadley-Allen's Greek Grammar.
M., Meisterhans, Grammatik der Attischen Inschriften.
R., Riddell's Digest of Platonic Idioms.
Schm., Schmelzer's annotated edition of the dialogues.

The opening lines closely resemble the beginning of the Lysis or the Republic, and have been imitated in several non-Platonic dialogues. Though the sentences are so simple and natural, they were doubtless elaborated with great care. The story goes that after Plato's death a tablet was found, containing the first few lines of the Republic written and re-written, each time in a different order, showing that the author subjected his work to a constant revision.

P. 1. 1. ἐκ and ἀπὸ are often synonymous. So in inscriptions we find ἐκ and also ἀπὸ τοῦ Ἀθω (Meisth. 173).

Potidaea, a Corinthian colony situated on the western arm of the Chalcidian peninsula, revolted from the Delian Confederacy in 432 B.C. An Athenian army of 3000 hoplites, sent to reduce the city to submission, met a large force of Corinthians and Chalcidians before Potidaea, and, after a brief engagement, was victorious. The defeated army was driven within the walls, the city was blockaded by the Athenians on land and sea, and since the entire army was not needed for the siege, some of the soldiers, among whom was Socrates, returned home. Our dialogue is accordingly supposed to take place in the year before the beginning of the Peloponnesian war, when Socrates was about 37 years of age. Grote, VI. 67-75, Thuc. I. 62-4.

2. διὰ χρόνου, "after a long absence."

οἶνος ("as "), like οἶα and ἄρε (cf. l. 8, 19. 16, 21. 23, 73. 32), gives a reason on the writer's authority, ὡς is non-committal, and puts the responsibility elsewhere. H. 977-8, G. 1574-5.

3. συνήθεις διατριβάς, "my usual occupation " (conversation).

The palaestra was a stretch of trodden earth, where the young men wrestled (παλαίειν) and exercised in the open air, and was surrounded by
colonnades. The opportunity for meeting the youthful athletes in the moments of rest or idleness made it a favorite resort for Socrates and other teachers. Cf. 29. 8.

The sacred enclosure of Basile, which she shared with Codrus and Neleus (v. App.), was situated near the Itonian gate. This goddess has been identified by Wieseler with Athena and by Loeschke with Magna Mater (cf. Harrison, Myth. and Mon. 51, 229), but the recent theory advanced by E. Meyer (Herm. XXX. 287) seems the most satisfactory. He believes that Neleus ("pitiless") and Basile ("queen") were the earliest Athenian gods of the dead, and cites a relief (found 1893) which represents the Attic hero Echelos carrying away Basile in his chariot, an evident parallel to the rape of Persephone.

14. πολλοῦς . . . τεθνᾶνυ. The actual loss was 150 men (Thuc. I. 63).

The -ε appended to οὐτῶς indicated that a gesture accompanies the word (so 72. 17, cf. 11. 14, 26. 3, 27. 11, τουτί 10. 25), and is necessarily colloquial and familiar.

15. ἐπιεικῶς ἀληθῇ, a colloquial expression, "fairly correct"; nearly equivalent to ἵκανος (53. 25).

16. παρεγένου μὲν; μὲν expects an affirmative answer.

παρεγενόμην. The repetition in the answer of a word contained in the question is the most frequent form of reply in the Charm. (22 cases), and is used here more (proportionately) than in any other dialogue. πάνυ γε and ναί are also very common.

Δεῖρο, a familiar ellipsis, like our "Here!" for "Come here!"

18. ἄγων. ἄγαγῶν would be more logical, but the present participle, like the present imperative, of ἄγω is more common than the aorist, perhaps owing to the continuity inherent in the meaning of the verb. Cf. Od. 1. 30.


2. 1. τερί τε τῶν νών. This the only place in the Charm. where single τε is used, and it is very rare in the earlier dialogues, but it becomes frequent in the later works; the Timaeus, in particular, has as many as two hundred. τὰ νῦν for νῦν is also characteristic of the later period (v. Introd. p. x).

2–8. Note the detailed color, the broad and leisurely tone given by the accumulation of participles in this section; there are five in a bunch at the beginning (v. A. J. P. IX. 137 ff.).
11. ὅν is expressed here for the sake of contrast with ἀνέψιον (cf. Prot. 310 A, Euthyd. 275 A), otherwise it would be omitted.

13. Charmides is called μειράκιον here, νεανίσκος in l. 27, νεανίας in 3. 9, and ἄνηρ in 2. 32. The first is the most exact designation, about 14 years old, between παῖς and νέος; the second implies no definite age; the third connotes vigor and youthful strength; and the last is a general term applicable to any male person. A similar interchange of these synonyms is seen in Ant. 3 6-8, Hdt. III. 53, Prot. 309 A.

16. Ἠμωὶ — οὖθεν στὰθμητῶν, “you must not judge by me.”

17. λευκὴ στάθμη εἰμὶ. Like many other proverbs, λευκὴ στάθμη is elliptical, and the full form, as given by Sophocles (in a fragment), is λευκῷ λιθῷ λευκὴ στάθμη. Socrates means that fair youths are all so attractive to him that an individual makes no more impression on him than “a chalk line on marble.” Socrates was very fond of proverbs (cf. [13. 27], 16. 5, 22. 20, [32. 12], 37. 3, 5, 49. 8, 12, 50. 12, 54. 18, 57. 18, 59. 20, 66. 23, 69. 6, 71. 12), and quotes more than a hundred during his participation in the Platonic dialogues; their use is in keeping with his familiar style (v. Introd. p. xv).

ἀρετῶν is often used in comparisons and with proverbs (cf. 37. 5), less commonly with metaphors (Euthyd. 303 E), just as ὣς ἄληθῶς and τὸ ὄντι (38. 27, 49. 12). ἀρετῶν is especially frequent in Ar. and Pl., but rare elsewhere; this shows that its sphere is colloquial.

18. ἀτάρ always stands the first word in the sentence, and presents a sudden contrast. It is poetic and at the same time familiar.

19. τὸ μέγαθος καὶ τὸ κάλλος. Cf. 6. 13 καλλίων καὶ μείζων. A commanding figure was prized as highly as a fair face in the estimation of manly beauty.

21. ἱσίκα is more exact than ὅτε, to which it bears the same relation as καθός to χρόνος; “at the moment that he entered.” Cf. Pind. P. 1. 48.

23. τὸ μὲν ἡμέτερον, “our (admiration).”

26. ὁστέρ ἄγαλμα. So Aristaenetus calls Lais ἐμφύνχος τῆς Ἁφροδίτης εἰκών (l. 1), and we often say, “as pretty as a picture.”

29. ἀποδύναι, “take off his clothes,” to exercise in the palaestra.

εἰ ἐθέλω, δοξεῖ. The eager expectation of Charmides causes a change from the optative conclusion to the certain indicative future. It is the reverse in 5. 2-4.

31. Ἡράκλεως, cf. 60. 33, also νὴ Δία l. 11, 9, 32, 46. 16; μὰ (τὸν) Δία 41. 10, 44. 3, 47. 5, 55. 18, 60. 32, 69. 4; νὴ τὸν κύνα 22. 11 (v. Note); νὴ τοῦς θεοὺς 49. 24; πρὸς Διὸς 61. 31, 67. 12, 73. 28. Socrates swears more freely than any other Platonic interlocutor, and is very fond of interjections (cf. βαβαί 71. 11, his favorite). We see from Ar. that νὴ Δία was common in low life, and Demosthenes uses it four times as often as all the other orators together.
(Rehd.-Bl. Ind.). These two great men swore so freely that they exhausted the supply of oaths commonly used, and had to borrow from the women. So “by Athena” was a favorite oath of Demosthenes, and “by Hera” of Socrates (cf. 29. 32).

32. τυγχάνει προσόν, “is perhaps added.”

3. τί οὐκ ἀπεδύσαμεν αὐτοῦ αὐτὸ τούτο; The aorist regularly follows τί οὐ, since the surprise that the deed has not been done is equivalent to a demand that it be done at once (Krüger). Cf. l. 8, and often. The present is sometimes found, as Prot. 310 E, though the aorist was used 310 A. Tr. “Why not investigate (lit. lay bare) this very point?” The thought and language appear again in I Alc. 132 A. — τούτο, like ταῦτα in the line above, refers to τὴν ψυχὴν; v. Note 34. 24.

πρότερον τοῦ ἔδως, “before the body.”

4. πάντως means “surely”; so 63. 15, and always in answers, whereas it usually means “at any rate” (cf. 9. 31).

7. τούτο τὸ καλὸν, i.e. poetic skill.


10. οὖδὲ αἰσχρὸν ἢν κτλ. The Athenian boys were always attended by a παιδαγωγός, a faithful slave who took them to and from the school and gymnasium. They were taught to be modest and retiring, and the peculiar conditions of Athenian society made a chaperon as necessary to them as to the girls. The classic description of a guarded education is given in Ar. Nub. 961–83 (cf. Luc. Amor. 44), and Autolycus in Xenophon’s Symposium is an example of a model boy.

12. Παί, but ὃν Σώκρατες. Contrast ἃν παί 62. 29. The omission of ὃ is as unusual in Greek as is the insertion of O in Latin. It gives a more earnest or rougher tone, and is appropriate to commands, reproaches, or eager requests (cf. 50. 29 Νικία, Sym. 172 A, etc.).

14. ἀνθενεῖας ἦς. This attraction of the relative to the case of its antecedent is post-Homeric,1 but common in Hdt. and all Attic authors except Euripides. Cf. 70. 1, R. 189 a, H. 994, G. 1031.

15. βαρύνεσθαι τὴν κεφαλήν, “to have a headache.”


ὅπερ οὖν καὶ ἐγένετο. Cf. Euth’o 4 D ὃπερ οὖν καὶ ἐπαθεν and Euthyd. 283 A ὃπερ οὖν καὶ συνέβη, all formulae of transition.

22. τὸν μὲν — κατεβάλομεν, “we made one man stand up, and we pushed the other man off the end of the bench.” Their excitement was so great that

1 The case cited from Homer by Riddell is a partitive genitive, and not attraction at all.
they made room for two people instead of one. The whole tone of this passage is playful and ironical, and must not be taken too seriously. The sportive metaphors ἀνήγετο ("set sail") and ἐμὸν ῥαμώδεν ("a regular flood"), the mock solemnity of the poetic quotation, and the exaggerated phrases οἰκετή ἐν ἐμαυτῷ ("all out-of-doors") and ὤτο τοῦ θρήματος ἐκλοκέναι, all show that Socrates is giving free rein to his humorous fancy. His confusion is no more real than his perplexity a little later (18. 20), or the dizziness (69. 5) which he pretends that Protagoras' eloquence produced (Prot. 328 D). Moreover, the style of his conversation is patronizing and paternal, not at all in the manner of a lover (cf. 26. 9). However, most scholars agree that "a sensual element was the innocent foundation of his intellectual inclination" (Zeller), and his features are those of a man naturally gross (v. Introd. p. xiv). Alcibiades, though he mentions Charmides as one of the favorites of Socrates (Sym. 222 B), bears emphatic testimony to the absolute purity of the philosopher's life (id. 219 C). Furthermore, Xenophon, whose purpose was to defend Socrates from all calumny, reports language as erotic as any in our dialogue (Sym. 4. 28), and he also tells how his master reproved the failings of others (Mem. I. 2. 29, 3. 8), as he could not have done unless his own life was blameless.

27. ἀμήχανον τι οίνον, "I can't tell you how." ἀμήχανον τι is more usually joined with ὅσον or ὃς (Rep. 527 E), like θαυμαστόν ὅσον (33. 18), and is so used often by Plato, to whom this colloquial phrase is peculiar.

29. ὁ γανάδα. Similar forms of address are ὁ γανάοις (Phaedr. 227 C), γαναπότατε (ib. 235 D), μακάρε (5. 12, 15. 22, 50. 20), ἀγαθέ, βέλτιστε (11. 11, 48. 12), and ἀμικτε (40. 30, 50. 25, 61. 22), φιλότης, φιλε and φιλη κεφαλή (Ion 531 D), θαυμάστε, δαιμόνε (52. 31). Contrast ὁ μαρέ 9. 27 (v. Note). Each has its peculiar force, according to the context (v. Campb. Theaet. p. 283).

31. Κυδῶν. This is the only fragment of a poet of whom nothing is known, and some words have probably been lost from the quotation. As it stands, the sense seems to be, "Take care lest the fawn come in sight of the lion and be devoured." The fawn is the lover, and the lion is the beloved who awakens the devouring passion (cf. Hor. Od. III. 20). There was a proverb, μὴ πρὸς λέοντα δορκᾶς ἄψωμαι μάχης.

4. 4. Though Demosthenes mentions incantations contemptuously (25. 80), their use was not confined to the lower classes (Aesch. Eum. 618). They consisted in the repetition of the names of gods, or of mystic, unintelligible words, like our "counting-out" rhymes, and were used more especially to drive away snakes or bugs, to win love (Theoc. 2), or to aid childbirth (Theaet. 149 C), though they were a recognized remedy in popular medical
practice (cf. Rep. 426 B, Euthyd. 290 A). The φίλλων here mentioned may have been a sort of amulet; such was the moly used by Odysseus, such was the laurel leaf put in the mouth on leaving a house, so to-day people carry horse-chestnuts to avert rheumatism.

10. τούνομα μου σὺ ἀκριβοῖς; “Are you sure about my name?” Εἰ μὴ ἀδικῶ γε, “If I am not mistaken.”

11. οὐ—σοῦ ὀλέγος λόγος ἑστίν. περὶ σου might be expected, but we find the same use in ὅν ὁ λόγος ἑστίν, Apol. 26 B, etc. So the Greek could say λέγειν τινά, instead of περὶ τινος. Cf. Note 23. 13.

περὶ τῆς ἑπωδής οἴα τυγχάνει σώα. The subject of the relative clause is anticipated. This prolepsis is especially common in Plato; cf. 9. 19, 13. 3–4, 18. 18, 20. 10, 57. 31. It is most frequently used with verbs of knowing and fearing, and a person is generally the object of the verb.

16. μὴ δύνασθαι τὴν κεφαλὴν μόνον—ἀλλ’. There is no conclusion to this premise, for the construction changes at ὅσπερ and an independent sentence begins. Again, λέγουσι (dat. plu. of ppl.) does not agree with ἱατρῶν, as grammatical consistency requires, but with the intervening αὐτοῖς. This looseness and irregularity of structure is characteristic of Socrates’ manner of speaking (v. Introd. p. xv.).

25. Stallbaum explains ταῦτα as the object of λέγουσι and also the subject of ἔχει, but it is simpler to take ταῦτα with λέγουσι alone and οὕτως with ἔχει, i.e. ταῦτα λέγουσι καὶ οὕτως ἔχει.

30. καὶ ἔπον. In the earlier dialogues ἔπον precedes the sentence quoted, ἔφην and ἦν δέ ἐγώ are interposed.

31. τὸ ταῦτα τῆς ἑπωδής. τὸ (“this matter of”) gives a strong demonstrative force, and, since pointing is vulgar, it is decidedly familiar in tone.

32. Zalmoxis. The Greeks had a legend that Zalmoxis was a Thracian slave of Pythagoras, who, obtaining his freedom, returned to his native country, where he taught the doctrine of immortality. To prove his thesis, he hid himself in a subterranean chamber for three years, and made his friends believe, when he returned, that he had been living in the other world (Hdt. IV. 94–6). The story was evidently invented for purposes of ridicule. Incantations are often derived from Thrace and ascribed to Musaeus or Orpheus (Eur. Alc. 968), while Thessaly was famous for its magic (Gorg. 513 A). The same association of mystery with distant lands leads Theocritus to make Assyria (II. 162) responsible for his love-charm, and Lucian (Nekyo. 6) to refer his sorcery to Zoroaster.

33. ἀναθανασίζευ, “make men immortal,” with the underlying meaning, “teach that men are immortal.” This was the region where the Orphic rites originated.
33-34. λέγονται — ἔλεγεν — ἔλεγον — λέγουσιν — λέγει. The Greeks in general, and Plato in particular, had no objection to the frequent repetition of a word, although extreme cases, like the above, give a certain naïveté and imitate the freedom of living conversation. Cf. 16. 30-31 βούλεται, 29. 32 f. ὀρθοίς, 30. 7-9 ἐπαινοῦ, 32. 34 f. ναῦς, 39. 15-16 ἐδωκας, 48. 25-7, 30-1 λέγει (v. Note). In 71. 34 the disagreeable accumulation of φιλον φιλον κτλ. is essential to philosophic accuracy. Almost identical phrases recur often (v. Note 33. 22) in the same way. Isocrates was the first to attach importance to variety of phraseology, and English style has learned through Cicero to follow his example.

5. 2-4. οὐ δεῖ, then εἴη. The change from the indicative to the optative may mark a transition from fact to inference, and may also be due to the need of emphasizing the dependence of the verb, as it is further removed from the principal clause. Cf. Note 2. 29, R. 282. For the indicative δεῖ cf. εἰ μέλλει in 1. 10. Artistic authors are more likely to keep the indicative in orat. obl., so it is more common in Thucydides than in Xenophon.

4. τοῦ διαφεύγειν. Plato, Euripides, and Xenophon use the genitive of the articular infinitive with great freedom, but the dative is unusual. In Plato the present is much the most common tense (A. J. P. III. 193).

6. οὐ ἔχωντος. The genitive absolute (cf. 21. 12-13) is rarely found in Plato and the poets; it belongs to the narrative, and is frequently and skillfully used by the great orators. The construction with the relative pronoun is very unusual (cf. 1. 14, I Alc. 127 B); only fifteen cases are found in all the orators (A. J. P. VI. 310).

7. πάντα ἐκ τῆς ψυχῆς κτλ. Cf. Rep. 403 D.

10-14. Notice how each clause in this section begins with the emphatic word of the preceding clause (Schm.). This is the same chain-figure that is so impressive in the first chapter of John's gospel.

17. ὅπως — μηδεῖς σε πείσει, "Don't let any one persuade you." This elliptical or independent use of ὅπως is familiar in tone, but as forcible as the imperative. In fact, it is an exact equivalent, as may clearly be seen from Ar. Ran. 377 ἐμβα χαπως (καὶ ὅπως) ἀρείς. It is mostly confined to Plato and Aristophanes (A. J. P. IV. 4), H. 886, G. 1352, G M T. 271-4. For the mood, v. App.


22. πλούσιον ὀντω. This adverb is found after the modified adjective in Phaedr. 256 E, Rep. 500 A; so πάνω and λίαν often, sometimes πολώ.

23-24. ἔγω οὖν — πείσομαι οὖν. οὖν is often repeated after a parenthesis, just as ἂν may appear twice (v. Note 34. 1) or even thrice (Apol. 31 A) in the course of a long sentence. R. 266.
26. ἐπαῖσαι, "to be treated."

30–31. διάνοια and σῶμα are often thus contrasted (Rep. 371 E, 395 D, Prot. 326 B, etc.). A still more common antithesis is that of λόγος and ἔργον, which Thucydides in particular presents with wearisome persistency (cf. Rep. 396 A).

33. τὴν ἴδεα, "human form" (cf. 25. 13), like εἶδος in 2. 30.

34. οὗ τὴν ἐπουδῆν. The construction follows the analogy of φάρμακον, which often signifies a means of obtaining, rather than a remedy for; so μνήμης τε καὶ σοφίας φάρμακον εὑρέθη (Phaedr. 274 E).

6. 2. εἰς ὅσον ἡλικίας ἦκε, "considering his age."


5. οὗ γὰρ οἷμαι ἀλλον οὐδένα κτλ. Two ideas are blended in this sentence, "No one can show a lineage better than his," and "No one else can boast of such a lineage." γεννήσεως from γεννάω, causal of γίγνομαι. "What two families in alliance would be likely to produce a nobler and better (son)?"

8. Ἰ τε γὰρ πατρῴα υἱῶν οἰκία. This was Eupatrid on both sides; v. Introd. p. vii. In the following scheme it is not certain whether Solon is the brother or only the cousin of Dropides.

```
 Dropides           Solon (?)  
                  /   \                  
                 /     \                 
           Critias            
                  /        \                  
              Callaeschrus   Glaucos + Δ  
                      /    \                     
                    /      \                    
               Critias (the Tyrant)  Charmides  Perictione + Ariston  
                      /          \                         \                     
                   /            \               Demus       Antiphon  
                  /              \                   
                Plato  Glaucos  Adimantus
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ὑμῖν is the dative of reference concentrated so as to include the idea of possession. R. 28.

9. Anacreon was the court poet of Hipparchus, son of Pisistratus, for some eight years (522–514 B.C.), and during his stay in Athens made many friends among the noble families. He is especially famous for his songs of wine and love.—Solon was as great a poet as he was a legislator; by his elegies he stirred his countrymen to warlike action and gave them wise counsel. It was in his youth that he wrote love songs and celebrated the praises of his friends. His poems were so highly esteemed that they were sung at
the national festivals and often quoted by the orators. Plato cites him 38. 10, 39. 6, 65. 9.

12. Pyrilampes may be the same as the friend of Pericles (Plut. Per. 13), who was famous for his peacocks. He had two sons, Demus, who was very beautiful (Ar. Vesp. 98, Gorg. 481 D), and Antiphon, who is one of the speakers in the Parmenides. Nothing is known about his embassies, but Demus received a gold cup and sixteen minas from the King (Lys. 19. 25), and this may point to a hereditary friendship in the family.


20. ἰκανῶς πέφυκας, “you are well enough equipped.”

μακάριον σε—ἡ μήτηρ ἔτηκεν. This is imitated from such Homeric passages as Od. 3. 95, and may have become proverbial. Cf. Note 9. 16.

24. Abaris belongs to the same company as Zalmoxis, Orpheus, and the other fabulous magicians. He is said to have subsisted without food, and bearing an arrow, the token of Apollo’s favor, to have come to Athens and saved all Greece from pestilence by certain sacrifices.


32. ἐξάρσυ agrees with αὐτῷ understood, and this depends on ἡρίδων.

33. αὐτῶν καθ’ αὐτῶν λέγειν. Αὐτὸς is often used with the reflexive when the action is unnatural or difficult. Cf. 17. 26 αὑτῇ αὐτῆς ἀκούσατα; G. 997. 13. 12–13, however (ἀγνοοῦντα αὐτῶν ἀμφότερον), may be merely emphatic (so 18. 33, 31. 18, 38. 28) and 16. 3 for contrast with τοὺς ἄλλους.


5. σκεπτέον and τοιχεόν are the two most common forms of the verbal in -τέος, which is frequent in Euripides, Aristophanes, Plato, and Xenophon, and is familiar in tone.

7. εἰ οὖν σοι φίλον. Formula for beginning a discussion; cf. εἰ οὖν μὴ τι διαφέρει (37. 19) or κωλύει (Prot. 310 A), and εἰ τι βούλεσθε (ib. 317 C). Cf. Note 22. 31.

τούτου γε ἐνεκα, “so far as this is concerned.” οὐτὸς usually refers to the second person; here τούτου means “your scruple.” ἢδε is the regular demonstrative of the first person; cf. Note 29. 21, also Soph. El. 387.

16. οὐκοῦν τούτου γε—αὐτὸ κτλ. αὐτὸ is not pleonastic, but repeats the demonstrative τούτο, in the same way that αὐτὸς replaces a noun after some words have intervened. R. 223. Cf. also Thuc. IV. 93, Xen. Cyr. I. 3. 15 πειράσομαι τῷ πάππῳ ἀγαθῶν ἱππέων κράτιστος ὃν ἵππεως συμμαχεῖν αὐτῷ.
26. eि ti légonouν, "if they are right." Cf. Note 31. 34.

27. πάνυ γε, v. Note 1. 16.


tὰ ὀμοια γράμματα, i.e. letters like the copy.

27–34. This section contains an epitome of ordinary Greek education:
1. γράμματα, consisting of writing and reading from the epic and gnomic poets. 2. Playing upon the lyre. 3. Gymnastic exercises, as here enumerated.

32. παγκρατιάζειν. The pancration was a combination of wrestling and boxing, a sort of "free fight," which lasted till one party was exhausted or admitted defeat. In the pancration the hands were bare, but in boxing (πυκτεύειν) they were covered with strips of leather studded with nails.

34. δέξως καὶ ταχύ. ταχύς is swift, δέξως is quick, implying bold, decisive action. Plato uses pairs of synonyms, not for stylistic effect, like Isocrates, but to give greater clearness of definition. Cf. 29. 23 ἑταίρῳ τε καὶ φίλῳ, 56. 5 φαίλος καὶ ἄχρηστος, 68. 10 ἀγατῶν καὶ φίλειν (v. Note).

8. 10. κάλλιον καὶ σφόδρα μάλλον ή. Here μάλλον is not superfluous, but adds force to the comparison. The addition is natural when other words intervene, as here. Cf. Phaedo 79 E, ὁμοιότερον ἐστὶ ψυχῇ τῷ ἀεὶ ὁσιότατῳ ἑχοντι μάλλον ἡ τῷ μή, Xen. Sym. 1. 4, but in Gorg. 487 A, αἰσχυντηροτέρῳ μάλλον τοῦ δεόντος, there is no such excuse. The pleonasm is as old as Homer, and common in Shakespeare and other early English writers. R. 166.

19. τοῦτο δρῶν. The verb is often repeated by the substitution of δράω. Cf. 10. 8, 21. 26, etc. ποιέω (Ar. Plut. 524, etc.) and πράττω (Aesch. 1. 25) are less common. R. 55.

25. ἐκ τούτου τοῦ λόγου ("according to this argument"). Cf. 4. 23, Gorg. 516 D, I Alc. 116 C. Similar formulae for drawing a conclusion are ἐκ τῶν ὀμολογημένων 13. 9, Gorg. 477 C (the most common form), ἐκ τῶν (προ) εἰρημένων Phaedo 94 A, etc., and ἐκ τῶν ἐμπροσθεν I Alc. 118 A, etc.

26. τὰ ἐτερα, "one or the other."

28. εἰ δ' οὖν ὅτι μάλιστα — οὖσα. "Or supposing that (εἰ—μάλιστα) of the nobler actions (καλλίον οὖσα) there are as many (μηδεν ἐλάττους) quite as quick and vehement" (Jow.). οὖσα has to do double duty, being complementary to τυγχάνουσιν with ἐλάττους and descriptive with καλλίον; v. App.

31. μάλλων τι — ἡσυχίότης τι. Cf. πράττειν τι, 10. 10. The indefinite τι, like Lat. quidam, gently qualifies the statement, and is thus used very often in Plato; so 1. 34 τῶν καλῶν τι, 13. 33, 33. 21 (v. Note).
31–34. Though the definition is here rejected as insufficient, the κόσμοι (cf. κοσμίως, 7. 22) are mentioned with the σωφρονες in the Gorgias (506 E) and αἰδώς is coupled with δική in the Protagoras (322 C D).

9. 4. εἰς σεαυτὸν ἄποβλέψας. Introspection is an unusual element in Platonic dialectic, although Socrates taught self-knowledge (v. Note 13. 14), to which introspection is the chief means.

πάντα συλλογισάμενος, so Gorg. 476 B διασκεπάμενος εἶπε.
6. εἶπε εὖ καὶ ἄνδρεις, so Gorg. 521 A εὖ καὶ γενναῖος.

10. αἰδώς is modesty, which regards other people, while αἰσχύνη is shame, which considers one's self. The difference appears best in Eur. Hec. 968. Aristotle (Eth. Nic. 4. 9) shows that αἰδώς is a virtue, αἰσχύνη a vice; yet they are often synonymous, as here.

15. καλῶς λέγειν. The infinitive is not governed directly by πιστεύειν, but is added to make the meaning clearer; this is called the epexegetical infinitive, and is common. Cf. εἰδέναι 51. 25.

"Ομήρῳ πιστεύεις; So Socrates asks "Ομήρου ἐπαινήτης εἰ, Prot. 309 A. The quotation here is from Od. 17. 347; cf. 22. 20, 41. 25, 54. 24, 66. 20. The Homeric poems were an important part of every boy's education (v. Note 7. 27–34), so that Homer became as familiar to the Greek as our Bible is to us. Indeed, this constant influence on the style and thought of Greek writers is as powerful as that of King James' Version on English literature. So Plato, though he banishes Homer from his ideal state, is constrained to quote from the great epic most frequently,—in fact, more than a hundred times,—and shows great accuracy and appreciation of the meaning. Hesiod held somewhat the same position, so that Lysis recognizes readily the quotation selected by Socrates (66. 22; cf. 11. 30).

16. κεχρημένῳ, "needy."

26. τὸ τὰ ἐαυτοῦ πράττειν was an old and popular maxim, as appears from Tim. 72 A and from Rep. 433 A, where it is proposed as a definition of justice, but its ambiguity is a serious defect. It may mean, "Mind your own business," or "Remain in private life," or "Do your duty" (v. Introd. p. xvi).

27. ὡ μαρέ. Cf. 23. 29. Contrast 3. 29 (Note). This playful abuse appears again in Phaedr. 236 E; Theag. 124 E; and is parallel to ὑβριστής or τανοῦρον εἰ in Sym. 175 E. Meno 80 B, etc.

30. ἡ δ' ὡς ὁ Ἡρμίδης. ὡς is the article with its original demonstrative force, kept also in the phrase καὶ ὡς. Cf. καὶ τὸν 62. 3. ἡ δ' ὡς has become so absolutely a phrase that it is practically equivalent to ἐφή and takes Ἡρμίδης as a fresh subject. So ἡ δ' ὡς ἄν ἄνήρ Ar. Lys. 514. In later times its meaning was so completely obscured that grammarians gloss it by ἐφασαν, or even ὥς φίλε. In Plato it never stands first.
32. The Socratic elenchus is no respecter of persons, but seeks only the truth; cf. Prot. 348 C, Phil. 14 B, Phaedr. 275 C, also 15. 14–24.

34. ὅτι δὴ τί γέ; "Because what?" sc. γίγνεται. The shift of attitude is due to a sort of self-interruption. Cf. Rep. 343 A, 449 B.

10. ὅμοιος διδάσκειν, i.e. to write your own names, too.

8. πολυπραγμονεῖν is the recognized opposite of τὸ ἐαυτοῦ πράττειν, cf. Rep. 433 A–D.

13. πράττειν δῆσον τί, i.e. πράττειν τι δῆσον.

16. λήκυθον καὶ στλεγγίδας. These hung from the girdle of every well-dressed Athenian youth, especially when visiting the palaestra, so that the illustration includes the entire visible costume. Cf. II Hipp. 368 B C a ἔχειν περὶ τὸ σῶμα — δακτύλων — καὶ στλεγγίδα καὶ λήκυθον. Hippias, at any rate, fulfilled the conditions of our dialogue, for he had himself made everything that he wore.


22. Ἰνίττετο, "used symbolic language," lit. "riddles."

26. παντὸς μᾶλλον, cf. 11. 2, 20. 25, 71. 2, and πάντων μάλιστα 7. 8; tr. "surely."

31. μηδὲ τὸν λέγοντα μηδὲν εἰδέναι. In I Alc. Socrates tells Alcibiades that he is in just this predicament (113 B, etc.), and the dialogue is devoted to a proof of his statement. The Prot. and Gorg. show clearly that the great sophists were equally ignorant, although it is not put in so many words. — μηδὲ — εἰδέναι, "not even the speaker knew."

32. εἰς τὸν Κρατῆν ἀπεβλέπειν. Protagoras, too, casts a deprecatory side-glance at Hippias (Prot. 318 E).

33. ἀγωνίων. Cf. 63. 7. Protagoras (333 E) suffers in the same way (τετραχύνθαι τε καὶ ἀγωνίαν καὶ παρατετάχθαι πρὸς τὸ ἀποκρίνεσθαι), and Nicias twists and turns in his confusion (48. 22 ἀπερέφεται ἄνω καὶ κάτω). — φιλοτήμως ξυνον, "jealous."

11. 5. ὑπέκειν λόγον, "be responsible for."

6. ὑπεκάειν αὐτῶν ἐκεῖνον. The nominative of αὐτὸς is always emphatic, the oblique cases always may be. So here, "that very man." Cf. Note 6. 33. For ὑπεκάειν, cf. 75. 32 τινὰ τῶν πρεσβυτέρων κυρεῖν. Tr. "bring into the conversation."

7. ποιηθης. Critias was, in fact, a dramatist himself; v. Introd. p. xv.

8. διατιθέντα. The regular idiom for reciting poetry; cf. Leg. 658 D Ῥαψφόδου καλῶς Ἰλίαδα — διατιθέντα.

14. συγχωρεῖς, "admit."

18. ἀ ἡρῴτων. We might expect ὅ, but the plural is suggested by the general conception of the subject and the separate examples cited, rather
than by the subject itself. Cf. Phaedo 62 D τάχ’ ἀν οἴκεθεὶς ταῦτα, φέυκτέον εἶναι. Indeed, the neuter plural is a sort of collective and not a real plural, for it takes a singular verb.

21. οὗ — ποιοῦντες. The participle must be causal; for if it were conditional, the negative would be μὴ. H. 1025, G. 1612, G M T. 832.

22. ἄρα μὴ ἐκεῖνον κωλὺει. μὴ is construed with the subjunctive when fear is felt for the future, but with the indicative when the action is present or past. H. 888, G. 1380, G M T. 369, R. 62. Cf. 48. 30, 69. 1. σκεψώ-μεθα μη — λανθάνει. We prefer an indirect question with such verbs, and tr. μη “whether.”

25-27. ὠμολόγηκα — ὀμολόγησα. Cf. 22. 6-7. The aorist is a sort of shorthand to the perfect; v. Gild. ad Pind. P. i. 73.

27. οὗ ταῦτα καλεῖς τὸ ποιεῖν καὶ τὸ πράττειν; Demosthenes uses these synonyms without any distinction in 19. 6 and 21. 41, and confounds ἐργάζεσθαι with ἄρα in 23. 71, just as Socrates does with ποιεῖν in 10. 17. Usually, however, the difference is that πράττειν is “to be busy,” “to achieve,” ποιεῖν “to create,” “make.”

29. ἔμαθον γὰρ παρ’ Ἰσοῦν. The quotation is from the “Works and Days,” v. 309. Cf. 68. 3; v. Note 9. 14. Critias’ use of this passage is sophistic, for all that Hesiod meant by ἐργὸν was agriculture, and οὐδὲν modifies ὀνείδος (v. Note 65. 9). He said, “Agriculture is no disgrace.” Critias makes his words mean, “No work is disgraceful.” Protagoras interprets Simonides in much the same way (Prot. 339 A D); v. Note 41. 25. It was this verse that Socrates’ accusers claimed that he misinterpreted somewhat in the way which Critias here ridicules (Xen. Mem. I. 2. 56).

32. σκυτοσομοῦντι — καθημένῳ. All trades which caused the laborer to remain seated, and lose the healthy exercise so highly valued, were considered degrading to both body and soul (v. Rep. 495 D), and were called by the general term βάναυσον (“vulgar”). Sparta went so far as to forbid its citizens to learn a trade; while, on the other hand, the Phocians and Locrians did not allow their slaves to enter business, and most of the laborers were citizens. Athens lay midway between these extremes, and, though the trades were at first generally despised and left to slaves and aliens, in the days of national disaster many citizens were forced to join this company. Shoemakers were considered especially low and degraded, and are often mentioned with contempt even by Plato himself. Cf. Rep. 456 D, Theaet. 180 D.

34. ποιήσων πράξεως καὶ ἐργασίας ἄλλο. The comparative meaning of ἄλλος permits its construction with the genitive. Tr. “Doing is different
from accomplishing and working." ἄρα is used in the same way; cf. 14. 34. 20. 14. Instead of the simple genitive after ἀλλος, we sometimes find πλήν (Soph. 228 A), or παρά c. acc. (27. 7, Gorg. 507 A), and, of course, ἦ 64. 34, H. 753 g, G. 1154.

12. 1. ποίημα and ποίησις are both "doing." — 3. τὰ καλῶς — ποιούμενα ἔργα ἐκάλες, "things well done he called 'works.'" In the next clause τὰς τοιαύτας ποιήσεις is simply a repetition of τὰ — ποιούμενα, as ἔργασίας τε καὶ πράξεως repeats ἔργα just preceding. So οἶκελά (5) is the same as τὰ αὐτῶ, "one's own," and ἄλλοτρια (6) is equivalent to τὰ τῶν ἄλλων.

7. τὸν τὰ αὐτῶν πράττοντα, τοῦτον. The resumptive use of the demonstrative appears again in ll. 16–17, τὴν τῶν ἄγαθῶν πράξειν — ταύτην λέγεις. Cf. 44. 11.

12. Prodicus taught all branches of knowledge, but paid especial attention to synonyms, and his superfine distinctions are parodied and ridiculed in the Protagoras (337 A), where Critias appears in his company (336 D). Cf. 50. 15.

13. τίθεσθαι, "define."

14. δήλον μόνον ἐφ' ὃ τι ἀν φέρης κτλ. "Only tell me what you mean by the name." Socrates often insists that a clear conception of the thing itself shall underlie the name by which it is called. Cf. Note 10. 31, Phaedr. 237 C, Gorg. 488 C D.

20. τὸ ἐμὸ δοκοῦν, "what I think."

23. σαφῶς σοι διορίζομαι. The confidence and almost arrogant pride of Critias is characteristic of his sophistic training. Cf. 13. 25, ὡς τὰ γράμματα φησιν καὶ ἐγώ and Gorg. 450 C ὤρθως λέγων, ὡς ἐγώ φημι. v. Introd. p. xvi. So Gorgias (448 A) and Hippias (II. 363 D) profess to answer any question. Protagoras (318 A, 328 B) is sure of success.

24. οὐδὲν ἵσως καλῶς — τὸδε γε μέντοι — θαναμάζω. This is not a partial assent, but a modest, ironic, but none the less positive, disagreement. Cf. 41. 13, I. Alc. 124 D Ἰσως, λέγω μέντοι, v. Note 39. 2.

25, 31. ἄγνωστον οτι σωφρονοῦσιν, τὰ δεόντα πράττει. These topics are taken up by Xenophon in his Mem. IV. 6. 7–9, I. 2. 50, III. 9. 11, etc., and Teichmüller (II. 70) thinks our passage is intended to ridicule Xenophon’s imperfect treatment. Cf. Note. 21. 1; v. Introd. p. xxviii.

31. ὅν λέω. Optative in a complementary clause, instead of the more usual subjunctive with ἄν. Cf. 59. 31, Gorg. 482 C (Gild.).

34. τῷ ιατρῷ. This should properly be the accusative as the subject of γιγνώσκειν, but the proximity of ἀνάγκη changes it to the dative of reference. Cf. 22. 27, R. 183.

13. 1. ὅταν μέλη ὄνησεσθαι ἀπὸ τοῦ ἔργου οὐ ἀν πράττῃ. The sub-
junctive πράτη is assimilated from the indicative (πράτει) to the mood of the general supposition. H. 919 a, G. 1439, G M T. 563. Cf. Note 20. 34, 22. 8.

9. ἐκ τῶν ἐμπροσθεν ὁμολογημένων, viz. τὴν τῶν ἀγαθῶν πρᾶξιν σωφροσύνην εἶναι 12. 23.

The longer and more elaborate sentences of Critias’ speech (13. 8–14. 2) show his rhetorical bent; v. Introd. p. xv.

11. ἀναθείμην, “take back.” A metaphor from the game of πεσσοὶ (cf. Hipparch. 229 E ὀσπερ πεττείων ἔθελο ἀναθέσαι), which resembled checkers in that the pieces were all alike, and chess in that the main object of the game was to pen up the opponent’s pieces. Socrates, too, was always willing to give up anything that was proved to be wrong; cf. Prot. 354 E and Gorg. 461 D, where the same verb is used; v. also Note 52. 28 μετατίθεσθαι.

οὐκ ἂν αἰσχυνθεὶν τότε μὴ—φάναι. μὴ is used with the infinitive to renew the negative meaning inherent in αἰσχυνθείν, after the analogy of verbs of denying and hindering, tr. “not ashamed to admit” (φάναι). οὐχ belongs to ὅρθως—εἰρηκέναι. H. 1029, G. 1615, G M T. 815. Cf. 17. 32.

14. γνῷθι σεαυτόν was an old maxim, which was usually a great favorite with Socrates, and indeed often identified by him with σωφροσύνη. Cf. Tim. 72 A, Xen. Mem. IV. 2. 24–30, etc.

17. τῶν εἰσιτώνων, “to the worshippers” (lit. “those who enter”).

18. δεῖν is probably another form of δεῖν, the accusative absolute participle. Cf. 20. 11, H. 973, G. 1569. If it be taken as infinitive, we may cf. Leg. 626 B, ὥς—οὕδεν ὄφελος ὅποι—γίνεσθαι, Rep. 383 A, where the infinitive depends on the idea of thinking implied in ὥς.

22. λέγει, then φησι in addition. This is the superfluous “says he” of English speech; cf. Xen. Oec. 4. 23, 17. 10. In the latter instance ἐφη is repeated a second time; v. Note 49. 22, R. 266 e.

26. παθεῖν, “felt.”

27. These maxims were inscribed on a pillar in the vestibule of Apollo’s temple at Delphi. Μηδὲν ἄγαν expresses the true Greek spirit better than any other phrase; self-restraint in morals, good taste in art, temperance in daily life, moderation in all things. Ἐγγύη, πάρα δ’ ἄτη (πάρα for πάρεαττι), “Give a pledge and evil awaits thee,” in other words, “Beware of rash promises, be prudent.”

33. σαφεῖς οὐδὲν πάνυ, lit. “in no way very clear,” a sort of litotes, by which we negative the opposite of what we mean, in order to make our meaning all the stronger. So 14. 14 οὐ σμικράν, 4. 11 οὐ—σοῦ ὀλίγος λόγος for πολὺς λόγος, 6. 30 οὐκ ἄγεννός for θαρραλέως, 46. 19 οὐ σφόδρα, 55. 18 οὐ φαινός. So οὐ πάνυ ἔθελεν 7. 20, whereas (Prot. 338 E) πάνυ
oû ἵθελεν ("he was very unwilling") expresses the same idea directly.  
οῦ πάνυ (42. 28) is used chiefly by Plato and Xenophon, and is equivalent to our slang "not much." It is ironic and modest, and only rarely (as 56. 20–21) to be taken literally.  

34. èléγομεν. Critias' conceit leads him to include Socrates in the judgment of error which he passes upon himself.

toûτον σοι διδόναι λόγον, "give you a chance to speak about it."

3. οὐ μὲν ὡς φάσκοντος — προσφέρει, "you address me as if I said."  ὡς ὄμολογήσοντος, "as if I would agree."


13. τι ἡμῖν χρησίμη. χρήσιμος πρὸς τι is more usual, but cf. 73. 13, Rep. 382 C. εἰς and ἐντί are also found.


17. ὅτι οἰκήσεις. There is no need of supplying any verb, for ὅτι is merely a sign of quotation, and has no influence on the construction. Cf. 7. 3 εἶπον ὅτι μοι εἰκότα φαίνει. This usage is very common in Plato (cf. 14. 17, App. 9. 26, 63. 4) and Xenophon, and also in Demosthenes and Andocides (A. J. P. V. 221). H. 928 b, G. 1477, G M T. 711. Cf. Prot. 318 C εἶπον ἃν—ὅτι πρὸς γραφικήν.

18. ὑπὲρ τῆς σωφροσύνης. In the later orators ὑπὲρ is preferred to περί for the meaning "concerning," and is very common. It occurs also in Plato, but less often.

29. ἄλλ' οἷς ἔχεις. This is a common formula for anticipating the opponent's admission. Cf. Prot. 354 D.

30. τίνος ἐστὶν ἐπιστήμη ἐκάστη, "to what does each science refer?" Cf. 17. 9.

32. πληθοὺς ὅπως ἔχει. Genitive of specification. This special form is found generally with ἔχειν and without the article. Cf. Gorg. 451 C πῶς ἔχει πληθοὺς, 470 E παίδειας ὅπως ἔχει.

15. 6. τοῦτο ἐστὶν ἐκείνο. ἐκείνο is "what I said before"; it may define a relative more clearly, make an attributive or appositive clearer, or, as here, be itself explained by the following clause with asyndeton. Cf. Euthyd. 296 B, etc. The phrase appears in Aristophanes and Euripides, but not elsewhere.

11. σὲ πολλοῦ δει, "you are far from."
13. οἶνον ποιεῖ; Exclamation of disgust (cf. I. Alc. 113 E, I. Hipp. 296 D), or of disappointment (Euth’o 15 E). Cf. ποιεῖ 23. 26, 46. 22 (Note).

18. Socrates depends on his own convictions rather than the opinions of others (cf. Phaedo 91 A). He constantly insists on brief replies to his questions (Gorg. 448 D E, Prot. 334 D), and professes indifference whether he or his opponent is proved to be in the wrong (cf. Note 9. 32, Gorg. 458 A B). This section is a partial statement of the principles underlying Socrates’ dialectic and didactic method. Cf. Note 14. 5-6; v. Introd. p. xiv.

20. τῶν δινών διή ἔχει, “the facts as they are.”

23. έα χαίρειν, “leave out of the question.”

30. καὶ ἀνεπιστημοσύνης. We cannot, of course, know the opposite of what we know, in the sense of fully understanding it; but since we know the limits of any conception that we possess, we can at least know where its opposite begins its territory, though we do not know its full extent. It is on this ambiguity of the word “know” that Socrates’ argument rests.

34. τί τις οἶδεν καὶ οἰεται, sc. εἰδέναι.

16. 5. τὸ τρίτον τῷ σωτῆρι. At the beginning of a symposium or drinking-bout, three bowls were dedicated and three libations poured,—one to the gods, one to the heroes, and one to Zeus the Saviour. Since three is a perfect number, and the full ceremony was essential, the phrase was proverbial for the complete performance of any duty (Schol.). Cf. Phileb. 66 D τὸ τρίτον τῷ σωτῆρι τὸν αὐτὸν διαμαρτυράμενον λόγον ἐπεξέλθωμεν. Aes. Eum. 729 τοῦ πάντα κραίνοντος τρίτου Σωτῆρος.

6. ᾧ μὴ οἶδεν εἰδέναι. The subject of εἰδέναι is τινά, not αὐτόν; so 19. 27, 21. 34, etc.

11. ἄλλο τι is merely a phrase for introducing a question, and is not translated. It expects an affirmative answer and affects the whole sentence. ἄλλο here seems to stand for an unexpressed proposition present in the speaker’s mind. The fuller form ἄλλο τι ἦ usually refers to some special portion of the sentence; v. Note 22. 22, R. 22. This form of question is akin to litotes; v. Note 13. 33.

22. τι δὲ ἀκοὴν. It is better to take this accusative as the object of thought, the accusative of general reference, rather than to supply λέγεις, especially as δοκεῖ precedes. Cf. τι τοῦτο; 12. 29, Rep. 472 B, R. 20, 21.

31. βουλήσεις βουλεῖται. Cf. l. 23 ἄκοών ἄκοινε, l. 26 αἰσθήσεις αἰσθάνονται, l. 34 φόβους φοβεῖται, 3. 14 ἀδενείας ἣς ἀδενοί, 14. 21, 21. 10-11 οἰκία οἰκουμένη and πόλις πολιτευομένη, 30. 7-8, 31. 16-17, 34. 16, 37. 4, 38. 2, 26, etc. This etymological construction is most common in the acce-
sative, but is found in all cases, with the relative and in the passive, as in the passages cited. Although just here the philosophic subject demands its use, this figure, as a rule, belongs to legal and political formulæ and to familiar speech. The epic is too dignified to admit it, and it is not abundant in history, but the dramatists and orators use it frequently, though under limits. Isocrates avoids it, but its free and varied use by Socrates is consistent with his popular style; v. Introd. p. xv.

17. 13. Ἐὰν δὲν τι εὐροίμεν μεῖζον κτλ. "If we could find something 'greater,' which is greater than self and greater than other great things, but not greater than those things (in comparison) of which the others are greater, then that thing, if it is greater than itself, would also be less than itself." Socrates is showing that science differs from the object of its relation, so he simply substitutes μείζον for ἐπιστήμη, and instead of ἐπιστήμη τῶν ἄλλων ἐπιστημῶν, we get μείζον τῶν (ἄλλων) μείζων, and ὁ ἄλλα μείζω ἐστίν μηδενός μείζον γι' ὁ ἄλλα ἐπιστήμημα εἶσιν οὐδενὸς ἐπιστήμης. For the argument, cf. Rep. 438 B.

22–24. δὲν περ ἄν — οὐτοῦ ἦν. "Will not whatever has a nature relative to (πρὸς) self have also the nature of (the object) to which its nature was (directed)?"


29. οὐδὲν μὴ ποτὲ ἑιδή. The subjunctive (usually aor.) with οὐ μή is used in independent sentences to express emphatic denial. This combination of negatives cannot be explained by the ellipsis of a verb of fear (v. Gild. in L. and S. οὐ μή), but οὐ is independent (no!), while μή gives the immediate negation of the verb. Goodwin holds (G M T. App. II.) that οὐ μή developed from the independent subjunctive with μή (as μή φαύλον ἦ, "it may prove bad"). This had become practically a cautious assertion, so that the negative force of μή was held in abeyance, and in the combined form οὐ would be the real negative, μή merely a survival. H. 1032, G. 1360, G M T. 294.

32. ἀπιστεύειν μὴ — σχείν. The infinitive after verbs with a negative idea may take μὴ to renew the negation. H. 1029, G. 1615, G M T. 815.

34. ἀδύνατον, sc. τὴν ἐκτῶν δύναμιν πρὸς ἑαυτὰ σχείν. 18. 2. τοῖς μὲν — δὲ τισιν. So ἄλλος δὲ corresponds to δὲ μὲν in II. 6. 147; so also ἐνιοὶ δὲ.

4. κατὰ πάντων, "in every detail."

5. τὴν αὐτοῦ δύναμιν — πέφυκεν ἕχειν, "has its own nature."

8. πιστεύειν ἐμαυτῷ ἴκανος εἶναι. ἴκανος is not attracted to the dative, because it refers to the subject of the principal verb. R. 182.

10. εἶ ὅτι μάλιστα ἔχει, "if it really is (possible)."
COMMENTARY.


14. ὤ παλ Καλλαίσχωρος. Cf. 29. 20, 56. 2, ὤ παλ ἕπερνύμου, 59. 14, 61. 9, and often. The tone is familiar, with perhaps a touch of mock solemnity. For the parenthesis, cf. 33. 27, 36. 5, 63. 28, 67. 28, 75. 28, 76. 9, Introd. p. xv.

16. πρὸς τῷ δυνατῷ, “beside being possible.”

20. Notice the humor as well as the vulgar simile (τοὺς χασμαμένους); v. Introd. p. xiv. Cf. 3. 27–30, 26. 5, 64. 8. Few authors use similes so frequently as Plato (cf. 66. 13, 71. 8, 75. 11, 25, 32, etc.), but the Socratic example often provoked protest by its vulgarity (Gorg. 491 A, I. Hipp. 288 C D).

28. αὐθὲς ἐπισκεψόμεθα is the formula for introducing the fuller consideration of a question.

29. τι μᾶλλον οἴον τε εἰδέναι, i.e. “What use is it for increasing our knowledge of the matter?”

19. 9–10. πλέον τι — ἐπιστήμη. “Will it be able to do more than decide that one is knowledge and the other is not?” τοσοῦτον, “this much and no more.”

13–14. Ἀλλὰ — ἐπιστήμη. “One is medicine, one is statesmanship, and one is nothing but knowledge.”

17. οὕτως ("that") μὲν ἐπιστάται. To this corresponds ὁ τι ("what") δὲ γυνώσκει (I. 19).


20. 1. ὡς ἄληθῶς. Cf. 22. 14, 69. 2, 72. 16. Some explain the superfluous ὡς as the adverb of the article, since τὸ ἄληθές is used adverbially, and τῇ ἄληθείᾳ appears equivalent to ὡς ἄληθῶς, as ἄληθείᾳ to ἄληθῶς; v. Note 49. 12.


11. δεῖν δὲ πείραν — ἄνωτινων. “But when he wants to discover (πείραν λαβεῖν) its nature (ἡτὶς ἓστων), will he not consider the subject-matter?” δεῖν is the participle, as in 13. 18 (v. Note). δεῖν (δέον) and πλεῖν (πλέον) are peculiarly Attic. As ἄνωτινων is “the subject-matter,” so τῷ τινῷ ἐναι is “by the nature of the subject.”

19. ἦ ἰατρικὸς ἓστων, “(to see) in what way he is versed in medicine.”

23. ποτέρους ἐπακολούθησαι, “to follow either one or the other.” πότερος is usually interrogative, but in several places in Plato it is indefinite, and
(like ἀτερός) has the meaning here given (cf. 30. 26). Photius would write it ποτερός when thus used.

29. οὗτε ἄλλον — ὄτι οὖν, "nor distinguish (διακρίναι) any one else who knows anything at all."

πλὴν γε τὸν αὐτὸν ὁμότεχνον. Construction according to the idea in the speaker's mind, as if ὃ σώφρων were the subject of the sentence instead of ἡ σωφροσύνη; v. Introd. p. xv. Cf. Notes 29. 26. 34. 24.

34. The imperfects γει, ἦρχοντο (21. 5) ἤπιστάμεθα (ib. 6) ἤρχομεν (7), εἰχον (9) in the relative clauses are due to the assimilating influence of the imperfects in the respective principal sentences, although all refer to present time. H. 919 b, G. 1440, G M T. 559, R. 57. Cf. Note 13. 2, 22. 8. ὅτι οἴδεν and ὅτι οὐκ οἴδεν are not affected, because they are not relative, but are governed by the laws of indirect discourse (εἰδέναι ὅτι, G M T. 663. 1).

21. 1. ἄλλον ταύτων τούτω πεπονθότα ἐπισκέψασθαι, "to consider another man who has had this same experience." Socrates considers this same question somewhat less carefully in Xen. Mem. IV. 2. 25 ff.; v. Note 12. 26.

10–11. ἐμελλέν εἰκείσθαι is equivalent to ὃν ἐκεῖτο, and in the same tone is ἐλέγομεν, l. 15 (cf. Sym. 190 C τὰ ἱερὰ — ἡφανείζετο), where the imperfect expresses the unrealized future, or, from another point of view, past likelihood. H. 897, G. 1402. 3, G M T. 38. 428.

14. τὸν εὐπράττοντας εἰδαίμονας εἶναι. This conclusion is obtained through the ambiguity of εὕ πράττειν, which may mean "fare well" as readily as "do well." Cf. Gorg. 507 C τὸν ἀγαθὸν εὖ τε καὶ καλῶς πράττειν, — τὸν δὲ εὖ πράττοντα — εἰδαίμονα εἶναι, Rep. 354 A. Cf. Note 11. 27.

20. ἧν νὸν εὐρίσκομεν σωφροσύνην. The antecedent is often incorporated in the relative clause (H. 995, G. 1037), but it is rarer that, as here, the subject of the principal verb is absorbed. Cf. Phaedo 88 D ὅν — ἐλεγε λόγον, νῦν εἰς ἀπιστῶν κατατέπτωκε, Crito 48 C.

22. 6. ῥᾷδὼς, "carelessly."

8. ἂ μὲν ἱσαίν — ἂ δὲ μὴ ἐπίσταντο. The latter is assimilated to the mood of the two optatives between which it stands. Cf. Note 20. 34.

11. νὴ τὸν κύνα. Cf. 64. 9. This oath, like νὴ τὸν χήνα, also common in the Socratic school, seems to have been an euphemism for νὴ τὸν Ζήνα, like our "by Gad," "Je-hosh-aphat," and the like. Cf. Note 2. 31.

12. ἐνταῦθα = πρὸς τοῦτο.

13. προφαίρεσθαι καὶ ὅτι φοβοῖμην. Cf. the shift from indicative to optative in 5. 2–4; v. Note.

17. ὅμαί ληρείν με. με is not at all necessary, but gives emphasis. We should further expect ἔγω, since the subject of the infinitive is the same as

20. τὸ ἐμὸν ὄναρ alludes to the proverb, τὸ ἐμὸν ἐμοὶ λέγεις ὄναρ (Rep. 563 D), and εἰ τε διὰ κεράτων κτλ. to Od. 19. 562 ff.: "Twain are the gates of shadowy dreams, the one is fashioned of horn, the one of ivory. Such dreams as pass through the portals of sawn ivory are deceitful and bear tidings that are unfulfilled. But the dreams that come forth through the gates of polished horn bring a true issue" (tr. Butcher and Lang).

ἀκονε δὴ is a formula often, though not exclusively (Gorg. 458 E, etc.), used for introducing a myth (Gorg. 523 A, Tim. 20 D), or anything, which, like the myth, is outside the dialectic, and so appears like a revelation (ὄναρ, cf. Phaedr. 230 E, Theaet. 201 D).

22. ἄλλο τι, "surely," but ἄλλο—τι—ἡ, below (l. 27), is merely a sign of interrogation.

26. ἐκ τοῦτων οὐτως ἐχόντων, "In this condition of things." So Leg. 959 C. Cf. Phaedo 68 A ἀπηλλάξαι συνόντος αὐτοῖς, "to be rid of their company." This use of concrete for abstract is a species of metonymy. R. 312.

27. ὑμέων is attracted to the dative by the proximity of ψιν, but the more remote κινδυνεύοντας remains unchanged; v. Note 12. 34.


34. τοὺς ἀλαζόνας, "the false."

23. 3. ἔσωμαι, "I admit." παρεμπυτουσᾶ, "interfering."

6. τοῦτο δὲ. The repetition of δὲ with τοῦτο gives greater force to the antithesis. Cf. 19. 13 τὸ δὲ, Phaedo 78 C.


τίνος ἐπιστημόνως, but later (l. 15) περὶ τινῶν ἐπιστημόνως. Both constructions are found, and often; v. Note 4. 11.

13. τῷ λόγῳ τῷ εἴδαμον εἶναι. The infinitive clause τὸ—εἶναι is very naturally attracted to the case of λόγῳ, with which it is in apposition. R. 203.


29. With η τι and with η τὸ ἀγαθόν, sc. οἷον.

31. τὸ ἐπιστημόνως—ποιοῦν, "living scientifically was what made good fortune and happiness."

33. μᾶς οὖν ταύτης, viz. τὸ ἐπιστημόνως ξην.

24. 4. τὸ εὖ γε—ἐσται, "the good and useful performance of these actions will be lost."
28. νῦν δὲ — πανταχὺ γὰρ. This combination always contradicts a hypothesis contrary to fact, and resembles ἀλλὰ γὰρ. The particle δὲ indicates that the condition is really different from the supposed case, and γὰρ shows that the inference must also be different. We need supply no definite words, since δὲ alone gives the general idea (Riddell). R. 149; v. Note 33. 27.

30. ἔθετο, “defined”; v. Note 49. 22.

25. 3. μεγαλοπρεπῶς, “generously,” i.e. “off-hand.” 68. 11 has the more usual meaning of “magnificent,” “grandiloquent.”

6. οὐδενὸς στού, “anything.” The omission of the copula and attraction of the antecedent to the case of the relative is not unusual with this combination of words. H. 1003, G. 1035, R. 199. Cf. θανμαστὸν δοσον 33. 18, τούτον οὐ ἐπιθυμεὶ 74. 8.

7. εὐθυκῶν, “easily persuaded.” Cf. ἡδος εἰ Gorg. 491 E, γλυκὸς εἰ I. Hipp. 288 B, χρηστὸς εἰ Phaedr. 264 C. εὐθυγενεία etymologically means the same as χρηστός. All these polite terms were originally ironical. So we say, “You’re a nice fellow.”

7–9. ἡ ζήτησις — κατεγέλασεν αὐτῆς. Cf. Prot. 361 Α δοκεῖ ἡμῶν ἢ ἄρτι ξόδος τῶν λόγων ὡσπερ ἄνθρωπος κατηγορεῖν τε καὶ καταγελᾶν. This personification is especially common with λόγος, as 18. 26 ὁ λόγος προτός. Cf. 69. 16, 71. 14 (also 69. 8), Phaedo 76 E, 89 B. The famous personification of the laws in the Crito is perhaps the most extended. For κατεγέλασεν, cf. 45. 23 μὴ ἡμῶν αὐτῇ ἢ ἀνδρεία καταγελάσῃ.

11. τὸ ἐμὸν, “as far as I am concerned.” A colloquial expression not rare in Plato. Cf. 38. 16 τὸ μὲν ἐμὸν οὔτεν καλόνει and Note, Prot. 338 C Gorg. 458 D. The fuller form is τὸ ἐμὸν μέρος.

19. After ἐτεί, sc. οἴμαι. The infinitive is not common in relative clauses in orat. obl. (H. 947, G. 1524, G M T. 755), but even if it were, a state of orat. obl. is not in existence here.


34. ὃς ἀκολουθήσωστος, sc. διανοοῦ.

26. 1. εἰ μὴ πειθοῦν σοι τῷ ἑπιτρόπῳ. This is mischievous irony, for Critias’ own definitions have been demolished and his wisdom set at naught.

3. οὔτος! Lat. heus! A familiar address, often with σὺ (οὔτος σὺ). It is frequent in the drama, and not rare in Plato. Cf. Sym. 172 A ὁ θαληθεύς οὔτος; 214 E οὔτος, τι ἐν νῷ ἔχεις.

6. ἀνάκρισιν δώσεις. A legal formula. The ἀνάκρισις was the preliminary hearing before a magistrate, at which the accusation and the defence were received and depositions taken, to be sealed until the day of trial.


LACHES.

27. 1. τεθέασθε τὸν ἄνδρα μαχόμενον. He had been fighting in the full armor of a hoplite,—helmet, breastplate, and shield,—though his spear had a blunt head, and had given an exhibition of his skill that the spectators might engage him as an instructor in the art. This exercise was as old as Homer (II. 23. 811), and was considered part of a liberal education, fencing-masters ranking with the sophists, who taught rhetoric, philosophy, and the like. So, in the Gorgias (456 D E), διπλομαχία is classed with these studies. The instruction was, indeed, not confined to skill in handling weapons, but comprised tactics and strategy, in fact the whole art of war. Cf. 31. 11–13.

2. ἐκελεύσαμεν, “invited.” So 28. 21, “advised.” κελεύω merely means that the imperative mood was used, without implying a tone of command.

5. αἰτοῖς συμβουλεύσηται, “ask their advice.”

6. οἴκ ἔν ἐποίης, equivalent to οἴκ ἐθλοῦσιν εἶπεν.

στοχαζόμενοι τοῦ συμβουλευομένου, “guessing at the wishes of the consulter,” since they desire to please him, but do not know just what he would like. Cf. Curt. IV. 11. 10: Divi nemo quid sentiret ausus est dicere, incerta regis voluntate.


8. With ἰκανοῖς sc. εἶναι.

γνώναι καὶ — εἶπεν. These are emphasized by Thucydides (II. 60. 5) as essential requisites of a statesman, and by Plato (Gorg. 487 A) as necessary to any teacher or investigator.

ἀπλῶς, “exactly.”

9. οὕτω, “therefore,” shows that Ἡγγησάμενοι is causal.

παρελάβομεν κτλ, “we invited you to a consultation concerning a question which we will now explain”; v. Note 34. 23 γεγονότες ἥσαν.

11. τὸδε, “as follows.”

12. πᾶππον. The article is often omitted with words expressing kinship. Cf. Note 57. 17. The eldest son was usually named for his grandfather, the second son often bore the name of his mother’s father.
16. γέγονεν agrees in number with the predicate, as most frequently occurs when the subject is not expressed. Yet in Gorg. 502 C λόγοι γέγονται τὸ λειτούργειν no such excuse can be offered. Cf. Note 40. 23, R. 202.
16. ποιεῖν is construed with ἀνέιναι ("allow") as well as with βούλονται.
νῦν δή. δή contrasts νῦν with the time of infancy, when parents take the most care, and καὶ lends emphasis to ἀρχεσθαι.
18. ἡμῶν depends on ὑπας and also on μεμεληκέναι.
19. ἅπερ τοῖς ἄλλοις, "more than any one else."
28. 1. With ὑπομνήσοντες and παρακαλοῦντες (fut., H. 423, G. 665) sc. παρεκαλέσαμεν. Without the words between the stars (v. App.) there would be an anacoluth; v. Note 4. 16.
4. συστητόμεν δή. δή, "you know." Men who were single, or who preferred to eat with their friends rather than with their wives, organized a small club for this purpose. This arrangement was purely voluntary in Athens, but in Sparta it was established by law for all citizens.
5. ἅπερ, "as."
10. ἡμέτερα αὐτῶν = ἡμῶν αὐτῶν.
11. ὑποκυννομέθα τούσδε, v. App. ὕπο qualifies the verb, "somewhat ashamed." Cf. 76. 3.
12. ἄνω τροφᾶν, "let us live in idleness," the opposite of ἐπιμελείονται. Plato merely means that they took no part in public life, for in the Meno (94 A, C) he tells us that they received an excellent education.
16. τάχνος, "perhaps." ἄν by its position often brings an important word into prominence. Cf. ὅτι ἄν 32. 5.
18. ὅ τι ἀριστοτελεῖ, "as good as possible."
21. ἐκέλευε, "he urged us (again and again)," but 27. 2 ἐκελεύσαμεν,
"we invited you (and you needed no second invitation)."
23. ἀμα μὲν — ἀμα δὲ, "partly — partly."
33. ἀληθῆ γὰρ οἶδεν. γάρ, "certainly," a common meaning in answers. The particle meets the doubt implied in ὁμιλεῖτα, and is characteristic of the lively interchange of thought in animated conversation. Cf. ἄλλα in ἄλλα δεισια 33. 25 and ἄλλα καὶ τοῦτων 30. 20, 40. 34; also 29. 10 Σωκράτης γὰρ ὦδε, where γάρ indicates surprise, "really," so 33. 32, 34. 33.
ως, causal. Cf. 30. 1.
29. 2. σχεδόν τι. Cf. 39. 34, etc., οὖ πάντως 42. 28. τι thus limits the force of adverbs, as τίς often modifies adjectives.
4. ὠλγώρως — διατίθεονται ὡλγωρέσσονται τε καὶ ἀμελείονται. These words explain τάρτα.
7. The deme Alopecos could number three distinguished sons, — Aristides, Socrates, and Thucydides the statesman.

8. ἐνταῦθα, *i.e.* in the palaestra; v. Note 1. 4, and Introd. p. xi.

15. Damon was the most famous music teacher of his time, and had among his pupils Pericles and Socrates, both of whom were also his intimate friends.

18. οἱ ἡλίκοι ἔγω, “people of my age.” A condensed expression for οἱ τηλκοῦτοι ἡλίκοι ἔγω εἰμ.  

21. τούτο refers to the speaker, a demonstrative of the first person, as often in tragedy. Here it is used playfully. Cf. Note 7. 9.


25. περιφέρει, “comes back to me.”

26. μειράκια — διαλεγόμενοι. A construction according to sense rather than form. Cf. Theaet. 146 B τῶν μειρακίων τινά, where, however, BT have τ. Cf. Note 34. 24.

29. οὖν, the person present. οὗτος refers to the relative clause preceding.


33. οἰκεία τὰ σὰ ἡμῖν, “you will be intimate with us.”

30. 3. Δηλίου. This was a sanctuary of Apollo, which lay in territory disputed by the Athenians and the Boeotians, and here in 424 B.C. the former sustained a serious defeat. On Socrates’ behavior on this occasion, cf. Apol. 28 E, and Sym. 221 A. “He and Laches were retreating, as the troops were in flight, and there you might see him just as he is in the streets of Athens, calmly contemplating enemies as well as friends, and making very intelligible to anybody that whoever attacks him will be likely to meet with a stout resistance. I particularly observed how superior he was to Laches in presence of mind” (tr. Jowett).

5. Notice the shift of tense and meaning in ἔγω — ἔπεσε.

8. καὶ εἰς ταῦτα, “even in this respect” (with ἔπαινει). καὶ σὺ, “you also.”


11. ἀνεγγυώσαμεν ἀλλήλους, “we found one another out” (Jow.).

12. σύνισθι (σύνεμι).
15. ὅπως ἄν διασύνεχε. ὅπως and ὥς take ἄν in final clauses, because they were originally relative particles, and the sentence was governed by the laws of conditional relatives. H. 882, G. 1367, G M T. 325. Cf. A. J. P. IV. 422.

ὑμεῖς, you and the boys. τὴν ὑμετέραν, Lysimachus and Sophroniscus.

17. τί φατε; τί δοκεῖ; τὸ μάθημα κτλ. The rapid succession of questions adds vivacity to the dialogue.

22. νεώτερον. Yet he was nearly fifty at this time.

23. τῶνδε, masc.; τούτων, neut. with ἀπειρότερον, or masc. repeating τῶνδε.

24. παρά; v. Note 11. 34.

26. πότερος, “one or the other”; v. Note 20. 23.

29. καὶ γάρ is correlated with καὶ ἄμα in l. 32. Cf. 36. 14.

31. βέλτιον Ἰσχείον, “to be better.”

οἴδενος — φαύλοτερον, “it is inferior to none of the exercises.”

34. οὐ γὰρ ἀγώνος κτλ. “In the sport in which we take part and under the conditions to which it is subject, only those are trained who are trained in the implements of war.”

31. 7. οὐ τάν. Crasis for οὐ ταῖς ἄν.

8. οἴδεν ἄν πάθοι. πάσχειν τί is a common euphemism for death.

9. ταύτη, i.e. τῇ τῶν ὕπηκον ἐπιστήμη.

12. ταύτα λαβὼν refers to the clause just before, and τούτων (in ἐν ταύτων ἐχόμενα) to τῶν τὸ περὶ τὰς στρατηγιὰς.

14. τὰ τούτων ἐχόμενα, “which are connected with these.”

16. ὃν καθηγήσαι αὐ, “of which this art would be the beginning.”

18. αὕτων ἀὑτοῦ, “than he was before.” Cf. Prot. 350 Α ὧν ἐπιστήμονες τῶν μὴ ἐπιστημονεῖν βαρβαλεύστεροι εἰσίν, καὶ αὐτοῖ ἐαυτῶν, ἐπειδὰν μάθωσαν, ἦ πρὶν μαθέω, where the last two clauses explain the meaning of αὐτοῖ ἐαυτῶν; v. Note 6. 33.

20. ὅτι καὶ ἐνσχημονεῖστερον, sc. ἄν ποιήσειεν.

24. παρὰ ταύτα; v. Note 27. 7.

27. ὄσον, from ὄστιον.

30. ἐστιν, emphatic.

31. οἱ ὑποχρεόμενοι = οἱ διδάσκοντες. ἐπαγγέλλεσθαι is similarly used. Cf. 36. 11.

32. τί καὶ δέοι. καὶ, “also.”

34. εἰ τί ἦν. τί is emphatic “(good for) anything.” Cf. 7. 26, 33. 9, 47. 20, 53. 22 οἰμένος τί εἶναι, 54. 17, Apol. 41 Ε ἐὰν δοκῶι τί εἶναι μηδὲν ὄντες.
Lacedaemonios. The article is not necessary with the name of a people in the plural. R. 36. Laches was well acquainted with Spartan customs; v. Introd. p. xviii.

32. 5. ὅτι ἄν and ἐκεῖνος ἄν; v. Note 28. 16.
6. τυμχαίεις is conditional.
7. ὁστερ γε καὶ τραγῳδίας ποιητῆς. In Athens alone were original tragedies presented, although other cities had large and beautiful theatres, and poets came from all directions to display their talent in the literary center of Greece.

τοῦδε, i.e. the Athenians; v. Note 29. 29.


12. τὴν μὲν Λακεδαιμονίαν. Sparta rigorously excluded all foreign influence and culture, in marked contrast to the Athenian policy (cf. Thuc. II. 39), so that Laches’ argument is fallacious.

12–13. ἄμαχος ἵερόν and ἀκραφ τοῦ (“with the tips of their toes”) are proverbial expressions (cf. Isoc. Hel. 58 ἄμαχον τοῦ πονηροῦ ὡστερ ἵερον, Cic. Cor. 28 extremis, ut dicitur, digitis); v. Note 2. 17.


18. εἰν αὐτῷ τῷ ἐργῷ. The same as εἴ τῇ μάχῃ αὐτῇ 31. 3, though here intended, in its literal meaning, to suggest a contrast with the boastful professions of these artists. Laches is pre-eminently a practical man, and is glad to appeal to facts, though his story does not really prove the uselessness of ὁπλομαχία.

ὁστερ ἐπιτήθες, imitated by Cicero in De Orat. I. 20. 91 quasi dedita opera, etc.

20. ἐπιτήθες — ἐπιτηθευσάντων. A sort of pun or play on words (v. Note 38. 12), which is accentuated by the position at the beginning and end. Cf. Note 34. 4.

τὰ ὁπλιτικά, the plural with a tone of contempt, “the tricks of fencing.”
23. παρὰ τοὺς ἄλλους, “more than the rest.” Cf. Note 11. 34.

24. ἐπεὶ καί, “so for example.”
25. ἐπιδεικνύμενον is ironical of course, as throughout the story. Cf. 33. 9, 42. 1, 46. 23, 48. 20, 53. 17, 30; v. Note 23. 9.

26. εἴ τῇ ἀληθείᾳ = εἴ τῷ ἐργῷ. εἴ τῇ ἀληθῶς. For the pleonasm, cf. Phaedo 66 C ὡς ἀληθῶς τῷ ὄντι.
28. ἐπεβάτευ. He must have been a volunteer, for the marines (ἐπιβάται) were usually drawn from the lowest class of Athenian citizens (Thuc. VI. 43).

Notice the accumulated imperfects from 1. 28 to 33. 3, showing the gradual progress of the narrative.

29. δοριδρέπανον, “halbert,” a spear (δόρυ) with a sickle-shaped (δρέπανον) point at the side near the head. A weapon like this was sometimes used to cut the rigging of the enemy’s vessel.

33. 2. For the repetition of ἐπιστρατεύομαι, v. Note 4. 34.


4. ἄντελαβετο, “it held fast.” τοῦ δόρατος, “the shaft.”

7. 8. ἐκ τῆς τριήρους ὀλκάδος for ἐν τῇ τριήρει ὀλκάδι. The preposition ἐκ is suggested by the idea of motion in ἐκ (“arose”) and ἀργοντες. Similarly ἐις is often found in passages where movement is only implied by the context, not expressed by the verb. Cf. Phaedo 116 A ἀνίστατο ἐις οἰκημα τί ὡς λουσόμενος.


10. ἢσως. Polite, but at the same time ironical. Cf. 42. 1, 48. 34.

11. ἐτι ἄν τι; v. Note 31. 34.

10. ὁ δὲ ὅπων, “at any rate.”

This adventure may have occurred during Laches’ expedition to Sicily in 427 B.C., when the Athenians undertook to aid the people of Leontini. Cf. Thuc. III. 90, 103, 115.

14. διότι ἀντὶ ἀπίστασθαι. The insertion of the reflexive as subject of the infinitive is more rare in Greek than its omission in Latin. Cf. Note 22. 17.

16. φυλασσόμενος, “watched.”

17. ἵσχεν depends on δοκεῖ, though the nearer γένοντο remains unaffected. In the first clause δοκεῖ is used parenthetically (cf. ἂνμαι 34. 7), in the second it asserts its rights. Cf. R. 284.

18. ἄναμαστὸν ὅσον was originally an ellipsis for ἄναμαστὸν ὅσον ἑστίν, but is here combined to form a temporary compound, and stands in apposition or agreement with τί. Tr. “in some wonderful way”; v. Note 3. 27.


22. ὅπερ ἐξ ἁρχῆς ἔλεγον. Cf. 1. 11 ὁ οὖν καὶ ἐξ ἁρχῆς ἔλεγον, 34. 21 ὁ ἐγὼ ἀρτι ἔλεγον, 37. 15, 53. 33. Similarly χρή τόνδε μη ἀφιέναι. Cf. 30. 1 μὴ ἄφιεσθαι γε τάνδρος, 36. 21 μὴ ἄφιεσθαι, 53. 33 μὴ ἀφιέναι; v. Note 4. 33.

26. ἔτι τοῦ διακρινοῦντος. ἔτι modifies δεῖν, and is out of place as in Crat. 399 A ἔτι τήμερον σοφότερος, or γε in πρός γε ὑμᾶς 27. 4. This is called hyperbaton. R. 293, 295; v. Note 47. 2.
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δοκεῖ — ἤ βουλη. This use of a definite subject with δεῖ is quite rare (cf. Polit. 277 D), though it is common enough with δεῖται.

27. νῦν δὲ introduces εὖ ξεῖ, as the punctuation shows, but often, as in 54.14, it forms a close union with γάρ, and, like ἀλλὰ γάρ, implies an ellipsis of some such thought as “it is not so.” Cf. Apol. 38 B νῦν δὲ οὐ γάρ ἐστιν. A close parallel to the parenthesis in the present passage is found in Il. 12. 326, where λομεν takes up the νῦν δὲ, with which the sentence began, after an interruption of several verses; v. Note 24. 28, where Riddell’s explanation of νῦν δὲ — γάρ is given.

28. τὴν ἐναντίαν, sc. ψήφον, as σύμψηφος shows.

30. τὶ δὲ indicates surprise and disagreement. Cf. 35. 23, Note 16. 22.

32. τὶ γάρ ἂν τίς καὶ ποιοῦ. Cf. Phaedo 61 E. τίς stands here for the speaker himself, as in Il. 1. 287 ὁ δ’ ἄνηρ ἐθέλει πᾶσι σημαίνειν, ἢ τιν’ οὐ πείσησθαι ὦ̄.

34. 1. For the repetition of καὶν — ἂν, cf. 31. 7–8, 32. 5–6, 33. 16, 17

40. 4–5, 60. 13, 62. 4, 74. 10–11, etc.; v. Note 5. 23, R. 266 d.

ὑπό, not “by,” but “under (the guidance of).”

4. οὖσαν, concessive; so ἐν ὅντι in l. 12.

αὐτῷ — ἢμῖν. The first and last word afford a sharp contrast. Cf. Note 32. 20.


24. γεγονότες ἴσαι. This periphrastic form of the pluperfect foreshadows the modern use of auxiliary verbs in forming the tenses. Cf. μοσοῦντες γέγονταί Leg. 908 B. Similarly the aor. part. is used with ξεῖω in tragedy (λύσας ἵσαμ), and μέλλω with the inf. takes the place of the future, as in l. 8 and 27. 10.

αὐτοῦ τοῦτον. The neuter pronoun here refers to a feminine noun (ἀγωνία), the natural gender taking precedence of the grammatical. Cf. 3. 3, 35. 21, 39. 4, 40. 23; also Rep. 526 C, where αὐτὸ τοῦτο refers to γεωμετρία, I. Alc. 115 D. Cf. Note 29. 26.

26. οὐχοῦν ἐτι πρότερον, sc. ἐσκοποῦμεν ἄν.

τίνος ὅντος τοῦτον. The participle is often used with the interrogative, where we expect the indicative. Cf. 42. 25. The case is due to τοῦτον above.

28. πῶς λέγεις is an indication that Plato regarded the subject as difficult. Cf. πῶς φεύγων, 41. 23. In 40. 6 Socrates explains an obscure point of his own accord.
31. *oskeptométh.* This form is almost unknown in Attic, *σκοπεύω* being used in the present system. Cobet ascribes its (rare) occurrence in Plato to the influence of Homer.

33. *òw gáro;* v. Note l. 7.

35. 1. *φαρμάκων,* “ointment.”

2. *pros óphthalamión.* Parts of the body may dispense with the article.

*τίς τού.* Both pronouns are indefinite, the first enclitic receiving its accent from the second; so *τίς τι* in l. 10.

6. *prosowtétov* (*prosophérov*).

*οὐκοῦν ἐὰν λόγῳ* marks the conclusion of the inductive process.

11. *ēskópeia.* The imperfect is employed, because the preceding gradual process of investigation is still present to the mind.

12. *peri tou ñ ktl.* Plato is the only Attic prose writer that freely uses an article to introduce a relative clause. The dependent sentence is equivalent to a substantive, and the construction is similar to the articular infinitive with subject and object. R. 30.

14. *tòn sýmboulov* is object, not subject.

*teukikós,* “an expert.”

21. *toúto therapeúsoi.* *Toúto* refers to *ψυχής,* and *toúto,* just below, to *ψυχής* *therapeían,* v. Note 34. 24.

27. *ēn kai πλείω.* With numbers, *kai* often means “or.”

28. *Δληθῆ λέγεισ* is so stereotyped a phrase that it is practically a compound verb, and so takes a singular object, *τοúτο,* though *Δληθῆ* is plural. Cf. Dem. 7. 43, where the Mss. have *Δληθῆ μεν,* “surely,” like *μή,* with which it was originally identical.

32. *ei μέν φαμεν ἕχειν,* sc. *ἐπιδείκτει.* ἕχειν, “can” (Tatham). Most editors sc. *διάδρακάλως,* but this does not make as good sense.

36. 2. *ou phrē,* “denies.” Cf. 37. 7.

5. To *ei μέν* in 35. 32 corresponds *ei δὲ μηθέν κτλ,* while ἦ *ei τις — γεγονασιν* is a parenthesis.

7. *αιτίαν ἕχειν* is the passive of *αιτίασθαι.*

9. *ἐπιθυμῶ* gets from *ἐκ νέου ἄρξάμενος* (= *πάλαι*) the force of a perfect.

10. *soφiótaís.* The sophists were the earliest teachers in Greece who received pay for their instruction; they devoted themselves to all branches, especially rhetoric and philosophy. For various reasons they later gained a bad name, which they did not at first have, and which many of them did not deserve.

11. *ἐπηγγέλλοντο κτλ.* Cf. Prot. 318 A, where Protagoras says: “You will return home a better man . . . every day than you were before,” and
319 A, when Socrates asks if he promises to make men good citizens, Αὐτὸ — τοῦτό ἐστιν τὸ ἐπάγγελμα δὲ ἐπαγγέλλωμαι.

20. ἐθαύμασα. Dramatic aorist of sudden action. The use of the aorist, however, where the present might be expected, is not uncommon with verbs of emotion, especially in the tragic poets. Cf. Leg. 686 D καὶ Αὐτὸς ἐμαυτὸν νῦν δὴ καταγέλασα; GMT. 60.

22. παρακελέσομαι repeats ἀντιδέομαι, which the speaker had forgotten in the meantime. Cf. Note 43. 14, 49. 22.

23. παρακελεύομαι σοι—λέγοντα. The nearness to ἔρωτάν and the distance from σοι prevented the participle from agreeing with its pronoun. This looseness of concord is common enough in Plato. Cf. Note 4. 16, 20. 30, etc.

λέγοντα, δι. δι is merely a sign of quotation; v. Note 7. 3.

27. σοῦ—εἰπεῖν. The dual is due to the intervening vocatives. Cf. Euthyd. 283 B εἰπέ μοι, ἦν, ὡς Σῶκρατές τε καὶ ὑμεῖς οἱ ἄλλοι. The inclusion of more than one person in the address was an afterthought.

τίνι δή. δή lends a tone of impatience to the question. 

δεινοτάτης “especially skilled.”

συγγεγούνατον, the regular word for “receive instruction,” but here with the broader meaning, “converse with.” Cf. 29. 17 συνδιατρίβειν, Theaet. 142 C συγγεγούμενος τε καὶ διαλεγόμενος; v. Note 50. 15.

30. ἄλλοι is, in sense at least, in apposition (not agreement) with δομότεχνοι.

32. δόρους for the sophists, χάρισμα for friends.

ἀμφότερα, adv.

34. γεγονότε (dual, sc. ἐστόν, but δότε, plu.). This shift of form, which appears early, shows that the dual was slowly dying. In fact, it received an artificial revival in the works of Xenophon and Plato.

37. 3. μὴ σῶκ ἐν τῷ Καρί. The Carians were the first people to serve as mercenary soldiers, and being less highly esteemed than the citizens, were often put in the most dangerous position during a battle. Furthermore, so many slaves came from Caria that Carian, like Thracian, became a synonym for slave, and consequently a term of reproach. Indeed, so bad was their reputation that they were classed with Cretans and Cappadocians as τρία Κάππα κάκιστα. Here, as in our proverb (ἐν Καρί τὸν κυνδυνον), alliteration, which has great influence in all folklore utterances, seems to have played an important part. Καρ, then, in this passage means “a worthless fellow”; v. Note 2. 17.

ὁ κυνδυνος κυνδυνεύται. This verb is regularly followed by ἐν. Cf. Rep. 424 C. Tr. “make a dangerous experiment.”
5. ἀρείνως; v. Note 2. 16.  
τὸ λεγόμενον is parenthetic and ἡ κεραμεία is the subject of συμβαίνῃ. For the proverb, cf. Gorg. 514 E τὸ λεγόμενον δὴ τούτο ἐν τῷ πίθῳ τὴν κεραμείαν ἐπιχειρεῖν μαθεῖν. The πίθος was the largest kind of earthen jar, and to begin to learn the potter's art by attempting the most difficult piece of work would be labor wasted. Tr. ἐν πίθῳ — γεγομένην, "to begin pottery with the wine-jar." Ceramic art was then at its height in Athens, and its products were exported to all parts of the Greek world.

7. οὔ φατε, "deny." Cf. 36. 2.

12. διδόναι λόγον. Here, "answer," but in 38. 1, "give account."

18. δλόγου, "almost"; v. Note 61. 3.

19. εἰ ὤν μήτι διαφέρει; v. Note 7. 7.

25. ἀλλ' ἢ "except."

26. ἐν τοῖς δημόταις. When Athens became the head of the Attic state, the townships or demes were allowed to retain jurisdiction over matters of local interest. Each deme held assemblies, not only to elect its officers and to revise the list of its members, but also to celebrate its peculiar religious festivals, which it had preserved from ancient times.

38. 1. ἐμπέσῃ, "is driven." Cf. Phil. 19 A οὐκ εἰς φαίλλον γε ἐρώτημα —περιαγάγων ἡμᾶς ἐμβέβληκε Σωκράτης. The dialectic power of the philosopher was irresistible, and is compared to a hunter's net, from which none can escape.

2. βίων βεβλίωκεν; v. Note 16. 31.

4. ἐγώ. The emphatic pronoun implies "though others may not like it, I do." So the speaker continues, χαίρω γάρ.

5. τὸ δὲ and τοῦτον refer to the same person; v. Note 30. 23.

10. τὸν ταύτα μὴ φεύγοντα. ταύτα is the testing just mentioned.

κατὰ τὸ τοῦ Σόλωνος. An allusion to the famous line, γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος, quoted more closely in 39. 7.


αὐτό, "of itself," "alone."

12. ἄρθες — ἄρθες. A pun like πατέρα — πατρίδα in 30. 2–3 (cf. 32. 19–20), or Παυσανίου παυσαμένου Sym. 185 C, or ὁμότροπος τε καὶ ὁμότροπος Phaedo 83 D. Cf. Notes l. 20, 45. 21–23, 47. 21, R. 323; v. Introd. p. xv.

16. τὸ ἐμὸν, "as far as I am concerned." Cf. τὰ σὰ and τὰ ἡμέτερα 29. 34. These phrases usually designate the person and all his belongings,
though in 39. 18 τὰ ὑμέτερα and 46. 7, 51. 15 τὰ ὑμέτερα mean little more than ήμείς and ἡμεῖς. In l. 19. τὸ ἐμὸν is "my feelings."

20. οὔχ ἄπλον. Laches plays on the meaning of the word, the first ἄπλον being "simple" ("straightforward") as in Aesch. Fr. 173 ἄπλα γάρ ἐστι τῆς ἀληθείας ἐπή, while the second is "simple" in the sense of "single" (undivided).

26. μονυκός. Plato often uses this word in the sense of "symmetrically cultured and refined, both intellectually and morally."

ἀρμονίαν, "mode," or "scale." τῷ ὀτρ, "really."


αὐτὸς αὐτῶ; v. Note 6. 33.

τοῖς λόγοισ is dat. of respect (H. 780, G. 1182), while πρὸς τὰ ἔργα follows σύμφωνον. For the thought, cf. Hdt. III. 157 τοῖς ἔπεσι τὰ ἔργα παρεχόμενον ὁμοία; tr. "so that his words are in harmony with his deeds."

29. ἀτεχνῶς; v. Note 2. 16.

δωριστὶ. Plato carefully distinguishes the ethical effects of these four modes in Rep. 399 A, and Aristotle agrees with him in commending the Dorian. This was distinctively Greek, for the others were mainly of Asiatic origin. The Phrygian was inspiring and exciting, the Ionian and Lydian were weak and effeminate, but the Dorian was firm and manly. The theory of Socrates regarding the Dorian mode is satirized by Aristophanes, Eq. 990 ff.

39. 2. ὡς ἐσκε is really ironical, for there is no doubt in the speaker's mind. Cf. Phaedo 61 B ἀτεχμὶ δὲ, ὡς ἐσκε, τήμερον, when the time of Socrates' death had already been announced to him. So l. 18, 45. 13, and ἵσως l. 32, 42. 1, 48. 34, 52. 22. Similarly in guarded, though real assent, as ἐσκε 31. 32, 45. 8, ἵσως 34. 6, φαίνονται 44. 34, 53. 14, and often; v. Note 12. 24.

τῶν ἔργων refers to his military achievements mentioned in 30. 3.

3. ἀξίον ὄντα λόγων καλῶν, "such that we might expect noble words from him."

4. τοῦτο, i.e. λόγου καλοί; v. Note 35. 22.

συμβουλομαι (ποτ συμβουλεύομαι) is said with reference to 38. 16; tr. "I share his wishes."

8. συναγωρεῖτω, i.e. Solon.

11. τῶν τουτών, i.e. such apparent defects.

οὕτω σὺ παρ' ἐμὸ διάκεισαι, "such has been my opinion of you" (Jow.).

15. ἀξιοκάς — διδόναι — δώσειν. The repetition is characteristic of conversational style; v. Note 4. 34.

18. μὴ οὐχ; v. Note 13. 11.
19. συμβουλεύειν καὶ συσκοπεῖν. Their willingness to give advice was shown 30. 26–39. 16, and to join the investigation 37. 31–39. 16. Lysimachus asks Socrates to represent Melesias and himself in the proposed discussion, and speak in their stead. By this action the dialogue is left entirely in the hands of the principal interlocutors.

26. ἴμας αὐτοῦ = ἄλληλους.
32. ἵσως; v. Note 39. 2.
34. σκέδόν τι; v. Note 29. 2.
μᾶλλον εἰ ἀρχής, i.e. more thorough and philosophical.

19. ταῖς ψυχαῖς makes the relation of ἀρετῆς to τοῖς νίεσθι more specific. This joining of the part affected with the person who is the object of the action (σχῆμα καθ' ὁλον καὶ μέρος) is common in the poets, but very rare in prose. Cf. II. 14. 151 Ἀχαιοίσιν δὲ μέγα σθενὸς ἵμβαλ' ἐκάστῳ καρδίῃ.


τούτου refers to ὅσως ἄν — κτῆσαιτο.

27. μέντοι, “it is true.” Cf. 46. 16, 47. 5.

28. ἐπομεν τῇ ἐστίν. Exact definition is the chief aim of the Socratic dialectic, and is usually reached by the inductive process, which leads from concrete examples to general truths. Cf. Introd. p. xiv.

30. τοῖνυν does not here draw a conclusion, but merely continues the argument.

περὶ ὀλης ἀρετῆς. The names of virtues and vices may stand without an article.

31. μέρος. The Protagoras, which, like the Republic and Meno, treats περὶ ὀλης ἀρετῆς, distinguishes (349 B C) five virtues as parts of virtue itself,—Temperance, Courage, Justice, Wisdom, Piety; v. 50. 31. Four of these appear in Aesch. Sept. 610, and only four are found in the Republic, Piety being absent. See, however, Introd. p. xxviii.

34. ’Αλλ'; v. Note 28. 33 γάρ.

41. 7. καθ' ὄσον ὄλον τε, since, as Plato maintains in his later dialogues, natural aptitude and tendency must be considered.

8. πειρᾶ, imperat. mid.

11. ἐν τῇ τάξει μένων. The soldier speaks from his experience of the phalanx, where it was essential to keep each line of soldiers firm and unbroken that the enemy might be crushed by the united attack. So the poet Tyrtaeus urges the Spartans, μάχεσθε παρ' ἄλληλους μένοντες.
13. ἐγὼ αὐτός; v. Note 23. 9.
14. τὸ σὲ ἀποκρίνασθαι. αὐτός also takes the simple infinitive, as 42.
8-9, or the genitive of the articular infinitive.
ποιν, equivalent to οἶμαι.
17. καὶ γὰρ ἐγὼ; v. Note 28. 33. The answer, “Not you alone,” sug-
ggested by Laches’ remark, “I, at least, agree,” is here suppressed.
24. Σκυθαῖ. The same was told of the Parthians. Cf. Hor. Od. I. 19.
10 Scythas et versis animosum equis Parthum and 35. 9 Te profugi Scythae.
Their descendants, the Cossacks, have preserved this manner of fighting.
25. Ὄμηρος ποι. Il. 5. 223, 8. 108. μῆστωρ φόβω, applied at different
times to Aeneas, Hector, Diomed, and Patroclus, was explained by the
ancestors as “creator of flight,” but is here interpreted by Plato as “skilled
in flight”; the meaning which μῆστωρ bears in other combinations, as
μῆστωρ δύνατος. Plato abounds in these rather far-fetched arguments from
Homer, and is perhaps parodiaing the practice of the subtle sophists, who
paid much attention to interpretation of the poets; v. Notes 11. 30, 65. 9-10.
32. τὸ τῶν Σκυθῶν, “as far as the Scythians are concerned.”
Laches’ answer shows that he misses the dialectic bearing of the Homeric
example.
42. 1. ἰσως; v. Note 39. 2.
2. Πλατανϊς; v. App.
τοῖς γερροφόροις. The γέρρα were shields made of wicker-work, and
covered with leather, which were sometimes stuck in the ground to form
a sort of breastwork, behind which the bowmen took their stand (v.
Hdt. IX. 61).
3-5. The present (imperf.) infinitives show the progress of the action,
the aorist its result.
17. The sentence is so long that Socrates forgets the participle βουλό-
μενος, with which he began, and with εἶσιν γὰρ breaks off abruptly, leaving
the sentence without any finite verb; v. Intro. p. xv. Cf. Notes l. 32,
4. 16, 36, 27, 49. 16, App. 39. 25.
28. οὖ πάντι τι and σχεδὸν τι (l. 32); v. Note 29. 3.
32. σχεδον τι, “in fact it may be said that.” καὶ αὐτὸ κεκτήμεθα, where
we should expect καὶ δ. This free construction is very common in Plato.
οὐ καὶ πέρι. The antecedent of οὐ is something like ἐν παντὶ, as may be
inferred from the context. καὶ has here a depreciatory force.
43. 3. ταχυτήτα belongs to the agent, τάχος to the action.
ἀνομάζεις, “define.”
7. Ὅρθως γε σὺ λέγον. Cf. 4. 10, 11. 17, Rep. 474 A καλῶς γ’ — ἐγὼ
ποίων.
9. ἐν ἀπάσων ὁίς. With ὁίς, sc. ἐν from the antecedent ἀπάσων. R. 190.
12. τὸ δὲ πάντων πεφυκός, “the universal character that pervades all” (Jow.). Cf. Meno 74 A τὴν μᾶν, ἦ δὲ πάντων ἐστίν. Lit. “what is found in all cases.”
14. τοῖνυ has here almost the same meaning as μέντοι.
ἐμοιγε φαινεται with ὡς ἐγγύμαι is pleonastic. Cf. 49. 22 and Notes 36. 22, 74. 25.
44. 21. ἐμοιγε δοκεῖ shows that Laches yields the point unwillingly, yet he must admit that the wise man is not guided by constancy alone.
25. εἰς φρέαρ καταβαίνοντες. Doubtless to clean the well, or to find lost objects. The same example is used Prot. 350 A.
29. εἰπερ οἷοτὸ γε oὗτος shows that Socrates does not agree with Laches, for it is only on the basis of Nicias’ definition (52. 25) that we can appreciate the nobility of self-sacrifice, which looks beyond the present danger to the higher good.
45. 6. πάλι, “on the contrary.”
φ λέγομεν, “our principle” or “proposition.”
19. βούλει (cf. 46. 2) is parenthetical, like δοκεὶ and αἷμαι; v. Note 48. 9,
G M T. 288.
καταγελάσῃ. A not uncommon personification. Cf. Notes 25. 9, 51. 34.
33. κυνηγήτην and 46. 5 χειμαζομένου are both favorite metaphors in Plato. So in Rep. 432 B Socrates tells Glaucon to stand beside the bush and watch lest justice escape (cf. διέφυγεν), and in Phil. 29 B says that he is deluged with perplexity (cf. ἀποροῦσι).
46. 2. βούλει; v. Note 45. 19.
5. χειμαζομένου — ἀποροῦσι. Plato often explains his metaphors by adding a simpler expression of the same idea. Cf. Gorg. 447 Α κατόπων ἐντῆς ἤκομεν καὶ ὑπεροῦμεν, Prot. 314 Α κυβερνητῇς τε καὶ κινδυνεύῃς.
7. τὰ ἡμέτερα; v. Note 38. 16.
10. Δοκεῖτε τοίνυν κτλ. More fully, λέξω τοίνυν ἃ νοικ δοκεῖτε γάρ μοι.
16. μέντοι; v. Note 40. 27.
19. καί οὗ σφόδρα. We say “but,” where the Greek said καί. For οὗ σφόδρα, cf. Note 13. 33 οὗ πάνω.
20. σοφίαν τινα. Here not one of the virtues, but equivalent to ἐπιστήμη.
22. τοῖνυ σοφίαν; Laches puts this question ironically, as a decided rejection of the definition (cf. Gorg. 490 Ε τοία ὑποθέματα; φλαναρεῖς ἔχων; v. Note 23. 26), but Socrates chooses to take it literally.
26. ἦ γε αὐλητική. Ironical. Such illustrations from professions and trades are very characteristic of Socrates. Cf. 23. 26, also 35. 1, 40. 13, 44. 4, 47. 13, 51. 29 (all from medicine), 35. 6 (from horse-training), Xen. Mem. I. 2. 37; v. Introd. p. xiv.

33. ταύτην stands alone, with τὴν ἔπιστήμην in apposition. This definition agrees with that given by Socrates in Xen. Mem. IV. 6. 11. Cf. Prot. 360 D.

34. θάρραλέων here means what inspires confidence, "safe." Cf. 51. 10.

47. 2. πρὸς τί belongs to βλέψας. Such hyperbaton is not rare in conversation. R. 289; v. Note 33. 26.

3. πρὸς ὁ τί. In repeating a question the indirect interrogative takes the place of the direct. Cf. Euthyph. 2 C EY. τίνα γραφήν σε γέγραπται; ΣΩ. ἠτινα; οὐκ ἀγεννή, Ar. Thes. 203 EYP. πῶς; ΑΓ. ἀπως; δοκοῦν κτλ.

5. οὐ μέντοι, "he does deny it, to be sure."

7. οὔκ, "No!" rejecting Socrates' proposition.


21. καὶ γὰρ λέγει γέ τί. Again a play on words. Socrates used λέγει τί as meaning, "speak wisely" (cf. 53. 4), the opposite of οὐδὲν λέγειν (cf. I. 11), "talk nonsense," but Laches repeats the phrase in its literal sense. Cf. Notes 38. 12, 46. 23.

48. 1. τούτο — γιγνώσκειν, "this knowledge."

7-10. Laches' ridicule is here especially effective, for we know from Thucydides (VII. 50. 4) that the superstitious Nicias relied far too much on soothsayers; v. Note 51. 34, Introd. p. xix.

9. οἷς is parenthetic and without influence on the construction; v. App. Cf. οἷς 2. 13, 34. 7, 39. 33, 42. 22, δοκεῖ 33. 13, 54. 16, βούλει 45. 19, 46. 2.

20. ei μὴ ei, "unless perhaps." Ironical.

22. ἄνω καὶ κάτω, we say "hither and thither." Cf. Ion. 541 E παντο-δαπῶς γίγνει στρεφόμενος ἄνω καὶ κάτω, Note 10. 33.


26. εἶχεν ἂν τίνα λόγον, "there would be some reason."

29. οὐδὲν answers τί in Laches' question.

34. ἵσωσ; v. Note 33. 9.

πυθάνεσθαι, πυθάνον — πέπνυσμαι. The threefold repetition of the same verb shows the weariness and disgust of the speaker, and with πώστις Socrates mockingly takes up the refrain. The latter word is used nowhere else by Plato.
49. 8. ὁ λαβότας ἄνδρος is perhaps taken from the proverb, ὁ παντὸς ἄνδρος ἐστὶ δό πλοῦς.
ὁπότε γε is causal, but is also conditional, as μή shows.  R. 143.
12. κατὰ τὴν παρομίαν. The full form of the proverb is καὶ κόων καὶ ὃς γνοῖη, and indicates what is easy and simple; v. App.
τῷ ὄντι, like ὃς ἀληθῶς (50. 12), often applies a simile, poetical citation, or proverb to the case in point.  Cf. 38. 27, Gorg. 492 E, etc., Note 2. 17.
15. τὴν Κρομμυδών ὄν. This fierce sow ravaged the plain of Κρομμυδών in southern Megaris, until it was killed by the Athenian hero, Theseus.
16. The position of ὁ λαβότας leads us to expect a contrasted participle in the next clause, but the sentence continues with the same construction as λέγω.  Cf. Apol. 21 E, Note 4. 17.
17. τῷ παῦτα λέγοντι, dat. dependent on ἀναγκαῖον, though properly the subject of the infinitive.  R. 183.
20. ἡ τινα κάπρον. τινα here makes κάπρον more specific, with a reference to ὃς above, and so distinguishes it from the rest of the list; it also shows the indecision of the speaker (v. Aesch. Ag. 55).  Cf. Note 33. 21.
21. ὁμοίως λέοντα—πεφυκέναι, “that a lion and a stag or a bull and a monkey are equally brave.”
22. φάναι is superfluous, but serves to repeat συγχωρεῖν. φημῆ often appears in this resumptive office.  Cf. Sym. 175 D καὶ εἰπεῖν ὅτι ἐν ἦκοι, φάναι.  R. 266 e; v. Notes 13. 23, 36. 22.
27. μηδὲ ἀνδρεία, “also not brave.”
30. ἄλλ' ἀφοβοῦν is in contrast to τὸ μή φοβούμενον, not to ὁ—ἀνδρεία καλῶ.
34. προμηθίας is a characteristic addition in the mouth of the over-cautious Nicias; v. Introd. p. xix.
50. 6. κοσμεῖ refers to 48. 28.
9. Lamachus was associated with Nicias on the Sicilian expedition, in order that the prudence of the latter and the fiery energy of the former might react on each other to the benefit of the army. Unfortunately, Lamachus was killed soon after reaching Sicily, and the dilatory tactics of Nicias ruined the undertaking; v. Plut. Alc. 18, Thuc. VI. 49, 101. Aristophanes puns on the warlike fury of Lamachus in Ach. 1071 ἱὸν πόνι τε καὶ μάχαι καὶ Λάμαχοι.
12. The people of Αἰξωνή (cf. 56. 25) were notorious for their love of slander; and since Laches was actually from this deme, he fears lest the proverb be applied (ὡς ἀληθῶς; v. Note 49. 12) to him.
15. Δάμων; v. Note 29. 15.
Plato often cites Prodicus when he wishes to distinguish related conceptions; v. Note 12. 12.

πλησιάζει, "attends instruction," like συνεῖναι; v. Note 36. 27.

18. σοφιστή τὰ τοιαῦτα κτλ. A sneer at Nicias.

19. ἀνδρὶ ὑπὲρ ἡ πόλις κτλ. Laches repays Nicias for his mock (?) politeness in l. 9. The latter's silence is consistent with his mild disposition.

22. ὅποι βλέπων - τίθηνι, "what he meant when he defined this."

Cf. 47. 2.

51. 3. καὶ ἀλλ' ἄττα; v. Note 40. 31.

6. ἔξε, "stop!" shows that an important point has been reached. Cf. Prot. 349 E.

10. ἀ μη δέος. μη, because the sentence is abstract and universal.

H. 1021, G. 1428, 1430, G M T. 518, 520.


16. μέλλοντα is forced out of the attributive position to give greater force to the antithesis, κακά - τὰ μη κακά.

21. τὸ τρίτον, "a third point."

25. εἶδον; v. Note 9. 15.

28. εἰς ἄπαντας, with ἐφορέα ("includes").

34. οἷται personifies στρατηγία; v. Note 45. 23.

ἀλλὰ ἄρχειν. Poetry (Il. 12. 195–264) and history (Anab. V. 6. 28 ff.) furnish many illustrations of this principle, but Nicias seems not to have applied it to his own conduct; v. Note 48. 7, Introd. p. xix.

52. 25. κατὰ τὸν όν λόγον refers to the definition of ἀνδρεία as ἐπιστήμη τῶν δεινῶν καὶ βαρβακέων, with the further explanation of δεινὰ as μέλλοντα κακά.

27. καὶ πάντως ἔχοντων, "without reference to time" (Jow.).

28. μετατίθεσθαι is a figure borrowed from the game of τέσσοι (v. Note 13. 11), which is used in a more extended manner in Rep. 334 E.


53. 1. ϕι γε μόνῳ προσήκει - τὰ μη, "who alone is fitted to distinguish carefully things dangerous and safe." προσομλεῖν, "to behave toward them."

4. λέγειν τί; v. Note 47. 20.

16. μεγάλην ἐλπίδα ἐλέον. The raillery hits Socrates as well as Nicias.

Cf. 50. 14.

18. εὖ γε. Ironical.

οὐδὲν πράγμα, "no matter," "of no consequence." So Gorg. 447 B.

21. οὐδὲν ἢτι διοίκει (διαφέρω), "make no difference."

23. οὐδὲν πρὸς αὐτὸν βλέπειν κτλ. This familiar weakness of mankind
is well illustrated by Aesop's fable of the two wallets (359), whose moral reads: οἱ ἄνθρωποι τὰ μὲν ἐξ αὐτῶν κακὰ σοὶ ὄρωσι, τὰ δὲ ἄλλα τρια πᾶν ἀκριβῶς θέωνται.

25. ἐπιεικῶς, "sufficient."
27. οἷς, here, "think it right."
30. σοφός γὰρ — εἶ. Ironical.
54. 3. Νικήρατος, the son of Nicias mentioned 29. 14.
9. συμπροθύμησε, "help."
16. δοκεῖ has no influence on the construction. Cf. 33. 13, Note 45. 19.
14. νῦν δ' ὅμως γάρ; v. Note 33. 27.
17. τὸν δὲ δόξω συμβουλεύεται; v. Note 31. 34.
18. ἐκφόρος λόγον, "traitor," "tell-tale." A proverbial expression, as appears from Ar. Thes. 472 αὐτῷ ("alone") γὰρ ἐσμεν, κοίδεμι. ἐκφόρος λόγον.
23. εἰς διδασκάλους, "to school." The gen. depends on the idea of locality conveyed by the preposition (Gild.). Cf. 7. 28; 60. 24.
προβάλλεσθαι, "offer as defence," a military term.
25. κεχρημένως, "needy."
32. τὸ δὲ νῦν ἐναὶ; v. Note 62. 17.
34. εἶν τθέως θέλη. Usually θέλη in this phrase; v. App. 13. 34. For the devout tone, cf. the close of the Apol. and Crito, also Apol. 40 A–C.

LYSIS.

55. 1. ξ Ἀκαδημίας εἰθὸ δικεῖος; v. Introd. p. vii. The Lyceum, afterwards so closely associated with the peripatetic instruction of Aristotle, was a gymnasion named from the neighboring shrine of Apollo Δικεῖος, and was a favorite resort of Socrates. Cf. Euth' o 1 A, Sym. 223 D.

8. οὗ παραβαλέως is equivalent to a command. The future is more imperative than the present would be; v. Note 63. 15. Cf. Ar. Av. 1212 οὗ λέγεις. Probably παραβάλλω is a nautical metaphor, "come alongside." Cf. Rep. 556 C.
16. καλῶν γε ποιούντες; v. Note 4. 12. Tr. "you are very kind."
20. ἐὰν τῷ. τῷ is better taken as masculine, "whom shall I see?"
56. 2. ἑρεθρώασει; v. Note 6. 28.
4. εἶ πορευόμενος. A sort of periphrasis, though εἶ is emphatic. This
usage, which emphasizes by its fullness of expression the progress of the action, was considered provincial and vulgar. Cf. A. J. P. IV. 302.

5. φαίλος καὶ ἄχρηστος; v. Notes 7. 34, 14. 5, 6.
10. παρακαθήσεται, “worn out.”
11. ἐκκεκόφωκε, “deafened.”
12. εὐμαρία, “opportunity.”
14. καταλογάδην, “in prose.”
29. πρὸς αὐτόν = τὰ παιδικά. Cf. Phaedr. 239 A, Phaedo 73 D, etc.
30. σταθμεῖ, “Do you attach any weight?”
33. συγγράφεως, “write prose.” Cf. Sym. 177 B, where καταλογάδην is added.

ληρεῖ, “talk nonsense.”
57. 5. διατεθύληται “talked deaf.” Cf. Rep. 358 C.
11. πλούτους. Plural of stateliness, though with the thought of each successive fortune. Cf. I. Alc. 122 B.
13. κέλης, “a race-horse,” ridden by a jockey.
14. κρονικόπετρα, “more absurd”; v. Note 74. 21, Ar. Plut. 582.
18. ἄρχιγγετον. The tutelary hero, from whom all the members of the deme were supposed to derive their origin, but who really took his name from the deme itself.

dήμων without the article, since a repetition of τοῦ would not be euphonious. Plato never repeats the article in such cases. Cf. Note 27. 12.

ἀπερ αἱ γραμμα ἀδονσί. It is well known that in all countries the old women preserve most faithfully the traditions of the past. Cf. Rep. 350 E ταῖς γραμμαί ταῖς τούς μίθους λεγούσαι, Gorg. 527 A, Theaet. 176 B.
25. ἔλης. Figure from hunting, so διάφυγη and θηρευτής in A. Cf. Phaedr. 253 C.
58. 1. δυσαλώτερος. τοσοῦτος is omitted. Cf. Apol. 30 A, Gorg. 458 A.
2. ἀνασοβοῦ. A word imitating the sound, like our “shoo.”
4. κηλεῖν, “to charm,” “soothe.”
5. ἄνως μὴ—ποιήσαι. Cf. 63. 22; v. App. 5. 17.
15. ἐπίδεξαί, “give a specimen” (teach a truth), but mid. “make a display,” as the sophists did. Cf. App. 32. 10, Apol. 40 A, etc.
16-24. Notice that Hippothales, who has hitherto answered briefly, becomes talkative when there is a prospect of seeing his beloved (Schm.).

19. Ἔρμαία. As Hermes was the god of athletic exercises, his festival was celebrated in the palaestra. A law of Solon forbade the presence of adults, but this appears to have become a dead letter.

25. προσγεγραμμένος, i.e. προσγεγράμμα, impf. first sing. of πρόσμεμαι.

29. ἀστραγαλίζοντας. The ἄστραγαλοι were knuckle-bones, often used by boys and girls in their natural state, and tossed on the hand like our jackstones, but more frequently they were smoothed on four sides, marked 1, 3, 6, 4, and played like dice. Four ἄστραγαλοι were thrown from the hand, or from a box, and the thirty-five possible combinations bore the names of gods, heroes, and kings, or had some conventional value. The best throw ("Ἀφροδίτη or ΚΗφ) was made when each die came up differently, the worst (κέως) when all were alike. The rules for real (cubical) dice were slightly different; v. Harp. Class. Dict.

κεκοσμημένος, i.e. with clean, white clothes.

31. ἡρτιάζον. Guessing at "odd and even," a favorite game for boys in all countries, the morra, which the Italians play with such passion, men as well as boys. Cf. Lat. par impar ludere, Suet. Aug. 11.

φορμίσκων, "small baskets."

Pater (Plato and Platonism, 1114) praises the beautiful picture here presented, and compares it for lifelike charm to the "Beggar Boys" of Murillo.

34. ἐστεφανομένος. The Greeks wore wreaths of leaves and flowers on all religious and festive occasions. Lysis had doubtless participated in the sacrifice.

τὸ καλὸς ἐϊναι is equivalent to ὁ τι καλὸς ἦν, τὸ ἐϊναι being accusative after ἀκούσαι. For ἄξιος ἀκούσαι, cf. Rep. 496 A.

59. 11. ἑπιτυχοῦσάμενος, "using them as a screen."

15. Ἀμφισβήτησαμεν. "We occasion dispute about this point."

16. γενναίότερος, perhaps "the nobler in character" (not in birth).

18. Ἑγελασάτην; v. App. 6. 6.


25. παιδοτριβήν, "the trainer," teacher of gymnastics. His duties are defined in Gorg. 452 B.


30. The στάθη and κερκίς were the wooden blade and comb used in the upright loom for packing the threads of the woof, so as to make the web close.
33. Ἡράκλεις; v. Note 2. 31.
ἀντὶ τίνος. "For what reason?" The causal use of ἀντὶ is poetic and rare. Ast cites no cases in Plato.

61. 1. ὄλγου, "almost." Cf. 37. 18, 63. 4. The full phrase is ὄλγου δὲι. Cf. πολλοῦ δὲις 56. 23, παντὸς δὲιο 68. 12.

9. Μὴ ὁ ὑπὸ τοῦτο σε κωλὺχ. Cf. 72. 30. A form of cautious negation very common in Plato, where the idea of fear is present to the mind, but is not expressed by any verb. H. 867, G. 1350, G M T. 265.

18, 19. ἐπιτείναι, ἀνείναι, ψῆλαι, κροϊν, "tighten," "loosen," "play on the strings with the fingers," "strike them with the plectron" (a gold or silver rod used for the purpose).

21. διακωλύουσιν, κωλύουσιν; v. Note 4. 34.
22. ὡ ἄρωτε; v. Note 3. 29.
24. αὐτόν, i.e. "your former self."

33. Ἀσίας, i.e. what we call Asia Minor (so Xen. Cyr. I. 1. 4, Hell. IV. 8. 27), though also used in the larger sense of the whole continent, or of the Persian empire.

34. ζωμόν, "broth."

62. 3. καὶ τῶν; v. Note 9. 30.
4. δραχαίμενος, "taking a handful."
9. ἐμπάσαι κτλ., "put in a pinch of ashes."
12. ἐκείνων. For the use of ἐκείνος for αὐτός, cf. Phaedo 106 B, Prot. 311 D.


63. 4. ὑπὶ; v. Note 7. 3.
5-6. ταπεινοῦσα, συστέλλοντα, χαμυοῦτα, διαθρόττοντα, "humbling," "reducing," "puffing up," "pampering."
7. ἀγωνιῶτα; v. Note 10. 33.
9. ἀνέλαβον ἐμαυτόν. The reflexive is more common than the middle voice, when the subject acts directly on itself. Cf. Gorg. 464 C ἐαυτήν διανείμασα. H. 812 b, G. 1242. 1. It usually implies that the action is unnatural.

13. σμυκρόν, "in a low tone."

15. ἔρεις. Future for imperative. Cf. Note 55. 8, Ar. Eq. 483-485, G. 1265. This is really more forcible, since a quiet assertion of the future carries more weight than a request. Cf. A. J. P. XIII. 37.

15. πάνως; v. Note 3. 4.
18. ἄνερέσθαι, sc. πειρᾶ.
22. ὅπως ἐπικουρήσεις; v. App. 5. 17.
64. 8. For the Athenian fondness for pet animals, cf. Ar. Av. 1290 ff., Leg. 789 B. ὄρνιγα and ἀλεκτρυώνα are added unexpectedly to give a comic effect, which is heightened by the mock earnest ναὶ μὰ Δίῳ and the use of Socrates’ favorite μὴ τὸν κύνα (v. Note 22. 11) just after the mention of dogs.
65. 3–4. οὐκ ἄρα ἐστίν φίλον — οὐδὲν μὴ ἀντιφιλοῦν. If the sentence had been positive, it would have read ἐστίν φίλον — μή ἀντιφιλοῦν, but since it is negative, οὐκ is added to both copula and participle. The participle is less common than the infinitive in this construction. μὴ οὖσ implies resistance to pressure. Cf. G. 1617 b, G M T. 818, Gild. in L. and S., A. J. P. VII. 169.
9–10. Socrates wrests the meaning of this verse to suit his purpose. Cf. Note 11. 29. He takes φίλος as predicate to all the substantives, whereas it is attributive and modifies only παῖδες, just as the other adjectives govern their nouns. The quotation is from Solon (23 B’gk); v. Notes 6. 9, 41. 25.
9. μώνυχες, “with undivided hoof.”
66. 5. ἡρυθριάσεων; v. Note 6. 28. He blushes because he said that Socrates had made a mistake.
9. ἐκείνου, i.e. Lysis.
φιλοσοφία. Here with its etymological meaning, “love of knowledge” (cf. 65. 6, 70. 26), manifested by his close attention.
14–15. τοὺς ποιητὰς — ὄστερ πατέρες τῆς σοφίας. Cf. Tim. 28 C τὸν — ποιητὴν καὶ πατέρα τοῦ ὑπὸ τοῦ παντὸς. The verse in l. 20 is from Od. 17. 218.
22. τοὺς τῶν σοφωτάτων συγγράμμασιν. This probably refers to Anaxagoras, whose works were entitled περὶ φύσεως, περὶ τοῦ ὀλοῦ. Socrates in the Phaedo (97 B) remarks that he has heard selections read from one of the books of Anaxagoras.
23. τὸ ὄμοιον τῷ ὀμοῤῥ is an old proverb. Cf. Prot. 337 D, Gorg. 510 B ὄντερ οἱ παλαίοι τε καὶ σοφοὶ λέγουσιν.
27. οὐ συνίεμεν, “We do not understand,” therefore we answer, “perhaps,” ἵσως.
67. 2. ἐμπλήκτους καὶ ἀσταθμήτους, “capricious and unstable.”
27. τὴν ἄρχην, “at all.”
29. αὐτῶν, “of each other.” So ἐρωτούσ l. 31. This use of the reflexive instead of the reciprocal is found when the parties concerned belong to the
same class, and so are, in a measure, identical. Suidas, Ἐναυρὸς ἀντὶ τοῦ ἄλληλους οί 'Αττικοὶ λέγουσιν. Ἡ. 686 b, G. 996. Ἀλλήλους is more ornamental, and appears more in the earlier and later periods of the language.

33. τοτε του ᾅκουσα λέγουσα. This is thought to mean Heraclitus and his school. The poetical quotation is from Hes. Works 25; v. Note 11. 29.

68. 10. ἄγαπαν καὶ φιλεῖν. Cf. 73. 16–17, 69. 32; v. Note 7. 34. φιλεῖν is the general word for love, ἄγαπαν is love based upon reflection and reason, "esteem." Cf. the famous distinction in Jno. 21. 15–17, and see commentators on the passage.

22. ὅς γε ὄστων ἄκουσαι. The infinitive is used absolutely here, as in the very common ὅς ἔτος ἑκεῖν ("in a word") and in ἑκὼν ἔιναι; v. Note 62. 17, G M T. 778.

69. 1. μὴ ἐξαι πᾶλλον ἡμᾶς λαβάνει; v. Note 11. 22.

2. ὅς ἄληθως; v. Note 20. 1.

5. ἐλληγγῖω, "I am dizzy"; v. Note 3. 22. Often printed ἑλγγῖω.


18. τοιούτου οἶον αὐτὸ ἐστιν, i.e. μήτε ἄγαθον μήτε κακόν.

24. καλὸς ὑφηγεῖται, "lead on the right path."

70. 1. οὐ ἔχει; v. Note 3. 14.

4. τὸ παρόν, "the added quality." Cf. κακοῦ παρουσίαν, just above.

6. ἀλείψας, "anoint."


25. ἰν is the so-called "philosophic imperfect." G M T. 40. It here looks back to 69. 18, which sets the time referred to.

26. τοὺς ἑδροὺς οὐφοῖς μηκέτι φιλοσοφεῖν, cf. Sym. 204 A.

28. ὄστων refers to κατὰ τινα τρόπον in 1. 18.

71. 4. βασαλί; v. Note 2. 31.

12. ὁναρ πεπλουντικέαν. A proverbial expression, like our "build castles in the air." Cf. Theaet. 208 B.


17. ἐνεκά τοῦ καὶ διὰ τί. Here ἐνεκα is the object to be gained (cf. Sym. 185 B), διὰ the existing cause, or motive.

23. ἐνεκα ἐγεία. ἐνεκα usually follows its noun.

34. τοῦ φιλοῦ τὸ φιλόν τοῦ φιλοῦ φιλὸν; v. Note 4. 33.

72. 18. ἀντὶ πάντων τῶν ἄλλων χρημάτων. πρό or παρά is more usually employed to express comparison, but cf. Gorg. 526 E, Phaedr. 232 A. For the sentiment, cf. 34. 15.

21. κώνειον, "hemlock." The poison usually administered to Greek
criminals, that by which Socrates himself was executed. The plant, *Conium maculatum*, grows wild all over Europe, is 3 to 6 feet high, and has small white flowers in umbels. The alkaloid poison is obtained from the fruit and leaves, and produces death by paralysis of the vital organs.

23. Αρ' οὖν τότε οὐδέν κτλ. "But he does not therefore value an earthen vessel more than his son, nor yet three measures of wine?" οὐδέν is a stronger equivalent of οὗ and is correlative to οὐδὲ. Most editors take οὐδέν as the object of τοιεύται with κύλικα and κοσύλας in apposition, but the other way is simpler.

27. ἐπὶ τοῖς ἐνέκα του, "the means to an end"; ἐπὶ ἐκεῖνῳ, "for that object."

73. 1. ῥήματι "improperly," i.e. in a word only, not in fact. Cf. Phaedo 102 B ὡς, ὥς τοῖς ῥήμασι λέγεται, οὖτω καὶ τὸ ἄλλος ἔχειν.


74. 8. τούτου οὖ. Inverse attraction; v. Note 25. 6.

21. ὔθλος, "nonsense."

ποίημα Κρόνω. Κρόνος had become a contemptuous epithet in Athenian slang, "old fool." Cf. Euthyd. 287 B; so κρονικός (57. 14) means "old-fashioned and stupid."

25. 26. ὡς ἔοικεν and ὡς φαίνεται are redundant. Cf. 43. 14, Phil. 32 C, Ar. Plut. 826 δῆλον ὅτι τῶν χρηστῶν τις, ὡς ἔοικες, εἰ. ἔοικε is neither subjective (δοκεῖν) nor objective (φαίνεσθαι), but midway between, though nearer δοκεῖν. Phaedr. 261 D illustrates the difference.

33. ὁ δὲ Λύκις ἐσίγησεν, since he is reminded that he is himself an ἐρώμενος.

75. 3. Hippothales' reason for happiness is probably the conviction that he is a γνήσιος ἔραστής.

26. ἀναπεμπάσαταί, "to count over, sum up."

32. ὁσπερ δαίμονες. δαίμονες are gods of lower rank, such as departed heroes, genii, etc. The word has no bad meaning in the classical period, but is here employed to indicate a sudden and startling interruption.

76. 3. ὑποβαρβαρίζοντες, "speaking somewhat (ὑπὸ) broken Greek." Cf. Note 28. 11. The slaves were usually taken from wild tribes in the North, from Thessaly, Thrace, and Scythia.

8. γέρων. As Socrates was born about 469 B.C., this allusion puts the imaginary date of the dialogue later than 409.

APPENDIX.

I. MANUSCRIPTS AND EDITIONS.

A. PRINCIPAL MANUSCRIPTS.

1st Class.—B. Bodleianus, or Clarkianus, of the ninth century, in the Bodleian Library at Oxford, containing the first twenty-four dialogues, according to the arrangement of Thrasyllus, which is followed in Hermann’s edition. This Ms. was found in 1801 by Edw. Daniel Clarke in the monastery on the island of Patmos. It is written on parchment in beautiful characters, and bears a subscription dated 895 A.D. Clarke gave it to Porson, who bequeathed it to the Bodleian.

A. Parisinus (1807), of the ninth century, in the National Library at Paris, containing the last fourteen dialogues and the letters. Among the inferior Ms. the most valuable are the Tübingensis of the twelfth century, containing seven dialogues, and the Venetus D (π 185) of the same age, containing eighteen.

2d Class.—T. Venetus, of the twelfth century (or earlier, S), in the Library of St. Mark’s at Venice, containing the first thirty-one dialogues (through the Timaeus). No Greek author possesses such ancient and reliable Ms. as these three, A B T. The first class has generally been preferred by the editors, but the Phaedo papyrus recently published in the Flinders Petrie collection has strengthened the authority of the second class, so that some scholars regard the two classes as of equal value. A summary of the literature on the subject and a description of all the Ms. is given by M. Wohlrab, Jahrb. Supp. XV. 643–722; v. also Jowett & Campbell, Rep. II. 70 ff.

B. PRINCIPAL EDITIONS OF THE PLATONIC DIALOGUES.


H. Estienne. 3 vols. Paris, 1578. This scholar is generally known by his Latin name, Stephanus, and the dialogues are usually cited according to his pages, subdivided A B C D E. The introductions and notes were by Serranus.

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I. Bekker. 8 vols. 1816–1818. The first edition based upon a collation of the Mss.
G. Stallbaum. 10 vols. Gotha and Leipzig, 1827–1877. The only annotated edition of all the dialogues.

C. PRINCIPAL WORKS TREATING OF PLATO AND THE DIALOGUES.

Ch. Benard. Platon. Sa Philosophie. 1892.
F. Steinhart. Platons Leben (Leipzig, 1873), and introductions to the German translation of H. Müller, 1850–1873.
G. Teichmüller. Litterarische Fehden im IVten Jahrhundert vor Christo. 1881–1884.
* * * Monographs by Bonitz, Cobet, Goldbacher, Hirschig, Madvig, Schanz, Vermehren, Wolke, and Zingerle for textual criticism, and Becker, Bertram, Bonitz, Hausenblas, Hermann, Knauer, Nusser, Ohse, and Spielmann for exegesis, have also been consulted, as well as Schmelzer’s edition of the Charmides and Lysis, and Bertram’s, Gitlbauer’s, Král’s, Jahn’s, Schmelzer’s, and Tatham’s editions of the Laches.

II. NOTES ON THE TEXT.

S indicates the reading of Schanz. His edition contains a fuller critical apparatus, and is followed in the construction of this text unless otherwise stated. Other editors are similarly cited by abbreviation; v. preceding page.
b is the second hand which has corrected B.
\gamma\rho. b shows that the reading was added to the margin of B by the second hand, with the admonition \gamma\rho.(\acute{d}\phi\epsilon) prefixed.
Bad. Badham.
APPENDIX.

H. Heindorf.
Schl. Schleiermacher.

Words that evidently had no place in the text have been omitted altogether, but when there seemed to be some doubt, they have been bracketed. Words not found in B or T are marked by stars, as in Schanz. “Cod.” indicates an inferior Ms., “ed.” the majority of the editors.

CHARMIDES.

1. 1. Πορείδαιας S: πορείδαιας B T. Πορείδαια is the only form found on inscriptions. Meisth. 41.

2. ἁμενος S: ἁμένως B, ἁμένως T, ἁμένος Hirschig. The rough breathing with this word is found again in B in 68. 24, Gorg. 486 D, and often in A. Cf. ἄνδανω. For the nominative, cf. Crit.: 106 A, etc.

3. συνήθεις: συνήθεις B T S. The Mss. are very inconsistent in their use of σὺν and ξύν. We find ξύν- in 3. 20, 4. 12, etc., σὺν- in 2. 30, 6. 6, etc., in fact, both forms in the same line in 25. 9. Cf. 13. 28, 30. In the inscriptions (Meisth. 181) ξύν is the rule till 410, after that time σὺν is preferred, while after 403 ξύν is used only in legal phrases. Whenever our dialogues were written, their date is certainly later than 403. Moreover, the fragment of the Phaedo recently published in the “Flinders Petrie Papyri” has only σὺν, and Mommsen (p. 748) doubts that Plato ever used the older form. Since the testimony of what is decidedly our oldest Platonic manuscript (300 B.C.) agrees with the evidence of contemporary documents in stone, it seems necessary to write σὺν throughout the dialogues. (N.B. — This is done by Král in his edition of the Laches.)

4. Βασίλης B: βασιλικής T b S, βασιλείας Urlichis (1857). βασιλικής was explained as the Stoa Basileios, but this was not a ἱερόν, and was never called βασιλική. The reading of B was not fully understood until 1884–1885, when an inscription was found at Athens, containing a reference to the ἱερόν τοῦ Κόδρου καὶ Νηλέως καὶ τῆς βασίλης, also called τέμενος τοῦ Νηλέως καὶ βασιλῆς (Am. Jour. Arch. III. 45). As this is clearly the ἱερόν to which Socrates refers, the reading of B presents no difficulty.

2. 8. ἔστιν T B: ἔστι B. In the Mss. and in the inscriptions before 336 B.C., the movable ν is often found before consonants as well as before vowels. Kroschel (Jahrb. 123. 553) thinks that B uses ν to excess, and that half of the cases should be rejected, but Schanz defends B.

9. ὅν S: ὅν B T. Not only is ὅν more common in inscriptions
(Meith. 48), but in A we almost always find ὑόν, which shows that ὑόν was written by the first hand.

24. ἄλλος ἐβλεπεν cod.: ἄλλος ἐβλεπεν B, ἄλλος ἐβλεπεν T.

3. 6. ἑμαυτῷ van Prinsterer: ἑμαυτῷ B T S. Charmides is too modest to call himself temperate (7. 2), and it is wholly unlikely that he valued highly his poetic skill, nor would Critias, in praising him, imply that he was conceited.

12. καλῶμεν cod. H: καλοῦμεν B T.

30. ἐν ἑμαυτῷ T: ἐν' ἑμαυτῷ B. ἐν ἑμαυτῷ means "in my own," "in my senses," while ἐν' ἑμαυτῷ would mean "by myself," "alone" (cf. 4. 22 ἐφ' ἑαυτῆς), which does not suit the context.

33. μιὰραν αἱρεῖθαι κρεών T: ἀθανᾶτωσθη θεία μιὰρα κτλ. B: ἐν θανατοῦσθη θεία μιὰρα κτλ. Sauppe: θανάτου σ' ἤθε θεία μιὰρα αἱρεῖθαι κρεών Hermann, ἀθαμάτῳ θέου μιὰρα G. Hermann. εἰλαβέθει δὲ μὴ κατάνατα λεύτος νεβρὸς ἐλθὼν μιὰρα κτλ. Bergk, who thinks that the unintelligible words in B are derived from a gloss, μὴ θανατωθῆθη ή ἥθα.

4. 20. ἀναγκαῖον * ἄν* εἶπ. ἄν was inserted by M, since an orat. obl. optative would not appear after a primary tense. ἄν is often lost after the endings -αν, -ον. Cf. 7. 9, 18. 2, also 67. 3.

34. ιατροί οἱ Ἐλλήνες B T: οἱ Ἑλλήνες ιατροί Stobaeus flor. 101. 23, οἱ ιατροί οἱ Ἐλλήνες H. The Mss. reading can only mean "physicians, i.e. the Greeks," and Cobet, feeling this to be awkward, struck out ιατροί. The real contrast is with Zalmoxis, not with θεός.

5. 18. πείσει cod. H: πείση B T. The Canon Dawesianus, laid down by the English critic Dawes, holds that correct writers use the fut. indic. or 2d aor. subj., but never the 1st aor., after ὄπως, and exceptions to this rule are very few. In fact, there is only one place in Plato (Euthyd. 206 A) where the indicative may not be read. Cf. 58. 6, 63. 22. Goodwin (G M T. 283) would explain πείση as due to the analogy of μὴ πείσῃ, but this seems needless. Cf. A. J. P. VI. 71.

21. After χωρὶς ἑκατέρου B T have σωφροσύνης καὶ ὑγείας, but cod. Laurentianus (85. 6) and H omit these words. We cannot say ιατρὸς ὑγείας, and ἑκατέρου must accordingly refer to ἕτυχης καὶ σώματος.

24. ὀμομοικτὰ T yp. b: ὀμοσα B. The perfect is used because he is still bound by the oath, just as οἱ δικασταὶ ὀμομοικτής καθίσται (Cobet).

6. 1. πλείστοις δοκεῖ σωφρονέστατος M: πλείστων δοκεῖ πολυφρονεστάτος B, πάνω πολλ' ὑπὸ δοκεὶ σωφρονέστατος T, πλείστου δοκεῖ σωφρονεστάτος Herm. The tragedians sometimes join πλείστον with a superlative, but in prose it is very rare, if not unknown.

6. ποίας διό οἰκίας συνελθοῦσαi Aldine ed.: ποίας δυνὸν οἰκίας συνελθοῦσα
T, καὶ νῦν for συν B, ποιαν δυνών οἰκίαν συνελθοῦσαν Herm. Plato uses the dual in his youthful works freely and naturally, like Aristophanes. In his later dialogues it gradually passes away, but is revived in the Laws to give antique color.

13. τῇ πειρῷ S: τῇ πειρῷ B, τῇ ἥπειρῳ T. Schanz thinks (Prol. Symp.) that the scribes often omit cases of crasis, so he restores it whenever B or T give warrant.

7. 28. κάλλιον ἔστιν S: κάλλιστον B T. Cf. E, where κάλλιον is used twice. Stallbaum defends κάλλιστον as meaning, “Is quickness best, or is slowness best?”

ὀμοια B T and all previous editors: ὀμοῖα S. Blass in his new edition of Kühner's Grammar (I. 326. 7) holds that ὀμοῖος belongs to the older Attic of Thucydides and the tragedians, but that all other classic authors wrote ὀμοιος, and cites Ael. Dionys. ap. Eustath. II. p. 206, who says ὀμοία —τῶν παλαιῶν Ἀττικῶν, adding that most people write γέλοιον, etc. (The κοινή used γέλοιον, ὀμοίον.) The followers of Schanz quote Herodian, 137. 16 L, who assigns ὀμοία to οἱ μεταγενέστεροι τῶν Ἀττικῶν, and recommends ὀμοίον, the form used also in the κοινή. Again, the Schol. ad Dionys. 173. 16, after noting that Homer has ὀμοϊος, remarks οἱ δὲ Ἀττικοὶ ὀμοία λέγουσιν. Cf. Anal. Oxon. II. 54. 3, Eust. 531. 35, 369. 18. The question seems to be whether Plato was considered παλαιός or μεταγενέστερος, and since Blass with all the other editors takes the latter view and Schanz stands alone, it seems the safest course to follow the MSS., especially since Schneider (ad Rep. p. 14) has noticed that they are as constant in writing ὀμοια as they are in accenting γέλοια in many places. ὀμοιος appears in the texts of all the contemporary orators, and Wohlrab prints ὀμοιος in his revision of the Teubner Plato (1887—).

8. 17. ἡσυχώτατος Cobet: ἡσυχώτατος B T.

30. καλλίους B T: κάλλες Schaefer. The latter reading would construe ὀδοιων with ἐλάττους alone, and is easier, but not necessary.

9. 12. After Ἄρτον διὰ ἐν εἴη S supposes a lacuna, which he would fill with κακῶν, ὃ μὴ κακοίς καί. Schneider reads εἴη μὴ ἀγαθοῖν, ὃ ἀγαθοῖς ἀπεργάζεται.

21. ἐν οὖθεν μᾶλλον ἀγαθοῖν ἢ κακῶν S: μὴ οὖθεν μᾶλλον ἀγαθοῖν ἢ καί κακῶν B T, μὴθεν μᾶλλον Στεφάνος, οὐδὲν μᾶλλον Ast.

26. ἄν εἴη B T: εἴη S. It suits Charmides' nature to keep the more modest potential optative. Cf. 10. 22, and often in definitions. Ὄτι may introduce a direct quotation as well as orat. obl.; v. Note 7. 3.

11. 18. ἐν νυν ἡμῶν B T: ἡ H; v. Comm.

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11. τότε μη S: ὅτι μη Β ῥ, τι μη M, ὅτι δῆ Bekker, ὅτιον μη Cobet. ὅτι μη is possible, for the infinitive is found (though rarely) in dependent clauses introduced by ὅτι (Leg. 892 E) and ὡς (Phaedo 108 E). R. 279. This is due to a conflation of two constructions, ὅτι with the indicative and the simple infinitive. μη oυ would then be explained as the independent form (cf. 61. 9, G. 1331) thrown into orat. obl., though the perfect tense is very unusual. The Mss. reading involves such a combination of rarities that it is safer to discard it.


27. ἐγγύῃ and ἄτη ῥ: ἐγγύᾳ and ἄτα τ.

34. νῦν δ ἔθελω Β: δὲ θέλω B. θέλω is the older form, surviving in Attic prose mainly in consecrated phrases, such as ἄν θεὸς θέλη, our “D. V.” Cf. 54. 34. The orators also use it to avoid hiatus after words ending with a vowel. The inscriptions have ἔθελω almost exclusively (Meisth. 142).

14. 5. ὁμολογήσωντος σοι Ἰευσδε.: ὁμολογήσωντος σου Β ῥ; ὁμολογήσωντος ἦ οὖν Schl.

23. ἀλλὰς ῥ: ἀλλας B ῥ. Stallbaum defends ἀλλας, but this could only mean “some like some, others like others,” which is hardly consistent with Socrates’ intention.

15. 2. κονφοτέρου σταθμῶν ἐστιν ἗: ἐστιν στατική Β ῥ, ἐστιν ἐπιστήμη ἗ ῥ.

24. σκόπει ῥ: σκόπεων ῥ; σκοπεῖν B. The use of the infinitive to convey a direct command is poetic, and, more particularly, Homeric (H. 957, G. 1536, G M T. 784). In Plato it is mainly, if not wholly, confined to φάναι, “Suppose that” (Rep. 473 A, etc.). Cf. A. J. P. XIV. 124.

16. 7. οἶδε καὶ ὅτι are added by cod. E.

17. 29. οἶδεν μη Stallbaum; οἶδεν ἄν μη Β ῥ.

18. 2. πάντα δὴ Σ: πάντα αὖ Β ῥ.

5. After πέφυκεν ἔχεων the Mss. have πλὴν ἐπιστήμης, which Schl. omitted. ἐν τούτων ἐστὶν ἐπιστήμη Β ῥ: ἦ ἐπιστήμη ἗ ῥ. The point, however, is not that the science which we call temperance is included, but science, which, as it happens, has been identified with temperance.

16. After ὅτι δυνατὸν the Mss. have ἀποδείξατι σε, which ἗ omits. The discussion is not about the demonstration, but the thing itself.

21. After ἀποροῦντος Badham omits ἀναγκασθήμαι read by the Mss. If the word were allowed to stand, it could mean “tortured” (cf. Xen. Hiero 9. 2), but it interrupts the contrast between ὅπε ἐμοὶ ἀποροῦντος and αὐτῶς ἀλώναι ὑπὸ ἀπορίας. It is not a question of compulsion, but of sympathy (Cobet).

19. 7. τὸ αὐτῶ — εἰδέναι Β ῥ: αὐξ ἔδεν — εἰδέναι ἗ ῥ omits. Since
Socrates accepts ὅτι ἄδεικνυτα καὶ ὅτι μὴ ὀδευ, but rejects ἂ ὀδευ καὶ ἂ μὴ ὀδευ, we should expect something like τῷ εἰδῶνα ὅτι ὀδευ κτλ. after τὸ αὐτό. Schl. accordingly writes τὸ αὐτό τῷ ὅτι τις ὀδευ εἰδῶνα καὶ τίς ὀδευ μὴ ὀδευ εἰδῶνα. But this involves too many changes, and it is safer to let it alone. H inserts τὸ αὐτό after τὸ αὐτό.

20. 11. δεῖν δὲ Ηέρμ.: δεῖ δὴ B, εἴ δὲ δεῖ H.

23. οὕτε γε Naegelsbach: ὀδέγε γε B T; ὀδέγε γε Stallbaum, who cites Rep. 398 A ὀῦ—ὀδέγε to support ὀῦ—οὕτε here. ὀῦ—οὕτε, however, seems to be confined to the poets, though we find οὕτε—τε often, as 18. 23–24.

22. 2. ἄρτι τι β.: ἄρτι B T. Phrynichus § 12 (Ruth. 70) tells us that ἄρτι is not construed with the future in the classical period.

12. ἀτοπ' ἀττ' Bad.: ἀτοπαγ' B T; ἀτόπα τ' Bekker.

26. ἀλλο ἄν ἦμών τι συμβαίνοι ἦ. Where ἀλλο and τι are separated in this way, they lose their stereotyped phraseological character, and need ἦ to justify their existence; v. Note 16. 11.

23. 15. ζώντα Schl.: ζώντων B T. σὺ δοκεῖς Bekker, εὖ δοκεῖ B T, αὖ δοκεῖς Schl.


29. εὐρεῖν γρ. T: εἶχεν B T. τῷ λόγῳ S: εὖ τῷ λόγῳ B T.

25. 23. ὀσφυρὸν T: ὄσ ὀσφυρὸ B.


LACHES.

27. 16. δὴ B T: ἦδη Bad.

18–19. The words between the stars were supplied by S from 37. 16.

28. 11. τούσκε B: τούσκε T. αἰσχύνομαι w. dat. means “ashamed of,” w. acc. “ashamed before a person.” The latter is evidently the meaning here.

20. τῷ νέῳ B T: τῷ νεώ Bad. If the Ms. reading is kept, the article is generic, but Plato’s fondness for the dual (v. App. 6. 6) lends some plausibility to the conjecture. Cf. 33. 27 τῶδε T: τῶδε B.

29. 4. ἀλλιγώρως S: ἀλλιγωρεῖθαι B T ed., ἀλλιγώρως ἔσθαι Gtlb.


30. 5. ἡμῶν ἦ B T ed.: ἦ S, since ἡμῶν is extra versum T. The emphatic ἡμῶν is very appropriate to Laches’ admiration.
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10. εὐνουστάτος B T ed.: εὐνουστατόν S.
31. 5. τιά Bad.: τι B T J St., που K. οὔ τάν Herm.: οὔ δ' B, οὔτ' δ' T, οὔτ' αἴρ' Bad., Gtib. omits.
21. οὔ—φαίνεσθαι M.: Gtib. omits, ἄνδρα εὐσχημονίστατον cod., Bad. S suggests that δε' οὔ be read, since ΔΙ might readily fall out after AI, and διὰ τήν εὐσχημοσύνην be omitted.
32. 4. 'Ιλειθείν S: λέληθεν B T ed.
10. ἐπιδείκνυσιν B T ed.: ἐπιδείκνυσιν' S. It is true that the active of this verb is rare (but cf. Hipp. I. 286 B, Xen. Sym. 3. 3), yet the elision of ai is also unusual (cf. 65. 8 ψευδεθ'), and it seems safe to let the Ms. reading stand.
14. οὐ κἂν Τ.: οὖκ δ' B.
33. 3. ἐφείει B T: ἥφειει cod., ed., κατηφείει cod. E, St., “He yielded gradually” (though still resisting), whereas ἥφειει (ἀφημι) would mean “he let go gradually,” as ἀφιέται, l. 6. ἐφείει is more forcible and graphic. Cf. Prot. 338 A.
9. ἐκεῖνο cod., S: ἐκεῖνῳ B T. While the interchange of αὐτὸς and ἔκεινος in Plato (as Prot. 310 D, etc.) makes ἐκεῖνος possible (R. 49), the demonstrative of derision (R. 318) is rather more effective with the comical weapon.
11. οὔτω σμικράς ed.: οὔτως μικρᾶς S K. σμικράς is the more usual form in Attic, especially after a vowel.
25. ὀσπερ ἐτι St.: ὀσπερ ἐτι B T, ὀσπερει Gtib. K, ὀσπερ τοι ἐπιδιακρινόντος J.
20. ὀστὶς S: εἴ τις B T ed.
36. 3. καὶ ἐπιδείκναι B T ed.: ἐπιδείκναι Philol. Anz. 1873, 670, S.
34. γεγονότε Β: γεγόνατε Τ.
38. 11. αὐτῷ cod., ed.: αὐτῷ B T Keck, αὐτῷ αὐτῷ Orelli.
39. 25. ἐὰν γε Ὑ: ἐὰν δὲ B T ed., ἐὰν cod., Ast K. ἐὰν δὲ might be defended by assuming an anacoluth or a desire for emphasis, but γε is simpler.

40. 5. ἄριστ' ἄν B T J Cron: ἄριστα cod. E, St. S K.


42. 2. Πλαταιαῖς B T ed.: Πύλαι Wohlrab. Nothing of the sort appears in Herodotus’ account of Plataea, but something very similar is found in his description of Thermopylae. Still, the same ruse may have been practised at both battles, or Plato himself may have blundered.

8. ἅρτι Ast, ed.: αἰτιον B T St., Jacobs omits.

44. 1. ἐκτήσεται B: κτήσεται cod. Bad. The Ionic ἐκτημαί is used by Plato fully a dozen times, though almost unknown in Attic.

47. 24. εἰπεῖν οἴον Bad. K omit: εἰπεῖν οἴον τε Ἡ Ἡ., εἰπεῖν οἴον τι Stephanus.

48. 9. προσήκει B ed.: προσήκειν T St. S.

18. τούτου S ed.: τοῦτο B T, τούτου Bekker, St. J.

49. 12. Eichler would omit πᾶσα, as οὗ πᾶσα implies that some pigs are wise, whereas the proverb is universal in its application. The proverb, however, is always quoted positively (καὶ ὦ γνοῖ), and, if we take οὐκ with κατὰ τὴν παρομοίαν, we get good sense. πᾶσα merely emphasizes the application, and anticipates its humorous extension in οὐδὲ τὴν Κρομμυονίαν υὐν.


50. 13. τοῦδε μὴ Keck ed.: οὐδὲ μὴ B T, St., οὕδαμῃ Jacobs, οὐδὲ ἐμὲ Gtlb.

51. 13. καὶ σὺ S: καὶ σὺ (σοι b ed.) δοκεί B, δοκεῖ καὶ σὺ (σοι t) T.

52. 24. ὄλην ἄνδρείαν cod., ed.: ὄλην ἄν ἄνδρείαν B T, ὄλην δὴ ἄνδρεῖαν S.

53. 2. καὶ τὰ μὴ B T ed.: Bad. omits, Cron suggests καὶ τὰ μὴ κακὰ καὶ τάγαθα, Gtlb. K omit καὶ τάγαθα, Schenkl omits καὶ, and understands τὰ μὴ καὶ τάγαθα as in apposition with δεινά—ἐφημι σε εὐρήσειν, Bad. Gtlb. omit. J. A. Baumann puts a colon after εὐρήσειν and a comma after ἀποκριναμένου.

LYSIS.

55. 7. τορεύει and τορεύομαι: omitted by Cobet. Cf. Phaedr. 227 A. 
Αὐτῷ Ast.

56. 6. τορεύομενος B T: omitted by S. Cf. Euthyph. 4 A πάρρω που 
ηδη σοφίας ἐλαύνωντος and 64. 15, where πάρρω without τορεύομενος has just 
the opposite meaning, “far from”; here it is “far in.”

58. 2. δοκεῖ cod., H: δοκοῖ B T.

19. εἰσὶ δὲ (for καὶ ἅμα) ως Ἑρμαῖα — οἱ παιδεὶς H puts after τυγχάνει a 
few lines below.


60. 8. τί μήν S: τίνα μήν B T.

14. πόθεν, ἥ δ' ὅς: εἴπερ is an echo of εἴπερ ἄν in the sentence preceding; 

21. "Οδε S: ὧ δὲ B T.

63. 22. ὁρα ὅπως B T: Cobet omits ὁρα; v. Note.

64. 10. After πολὺ πρότερον ἔταφρον B T have μὰλλον ḥ αὐτὸν Δαρεῖον, 
which S omits. Socrates would hardly care to have Darius, though he 
might desire his gold.

66. 14. σκοποῦντας Schl.: σκοποῦντα τά B T, σκοποῦντα H. Schmelzer 
defends σκοποῦντα on the ground that Socrates really does all the thinking, 
and Lysis is only a boy. But Socrates never loses his politeness, even 
with boys.

67. 3. ἀνόιμοον εἰν T: ἀνόιμοον ἄν εἰν B. σχολη γ' ἄν Bekker: σχολη 
γε B T. Stallbaum defends the simple optative by Ar. Eq. 1057, but there 
the ἄν is carried mentally from the preceding clause; v. App. 60. 14.

12. ἰδωμεν τί B T: ἰδωμεν εἰ τι H H.

13. έστιν B: έστι T; εἰσ τί Schl.

15. έχειν B: έχει T; S omits.

24. ΤΟ—ἀγαπώη S: δ—ἀγαπὼη B T; δ—ἀγαπῶη Schl.

68. 32. τῷ φίλον Ficinus: τῷ φίλῳ φίλον B; τῷ φίλον φίλον T; τῷ 
φίλῳ φίλον τ.

69. 7. οὔτως S: ισως B T.


70. 1. ἔτι ἄν Salvinius and H: ἔστιν ἄντι B T. ἀγαθοῦ cod.: ἀγαθοῦ 
oὐ B T.

6. ὄτιον cod.: ὄτιον τί B T.

27. κακὸν ὅν Ἡ: κακὸν B T S. τοῦτο δὲ B T: τοῦτο δὲ ἔστιν Cornarius, τοῦτο δὲ κακὸν Ast.

72. 11. ἡ ἀφικέσθαι S: καὶ ἀφικέσθαι B T, πρὶν καὶ ἀφικέσθαι olim Stall.  
17. ὅταν τὶς τὶ Stephanus: ὅ ἄν τὶς τὶ B T, ὅ ἄν τὶς Ἡ, ἕάν τὶς τὶ Bekker. 
If we retain ὅ, we must suppose a change in the antecedent clause (which follows), so that τοιοῦτος does not refer to the relative, but to πατήρ. Such cases occur in Plato; v. R. 286.

74. 21. ποιήμα Κρόνως M: ποιήμα μακρὸν B T, ποιήμα μᾶτην Ast.  
75. 8. ἀποβαλεῖν T: ἀπολιπεῖν B.  
25. οὐδὲν B T: οὐδὲν; Οὐδὲν Ast.
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