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.

GAMBIER, OHIO, December 1, 1899.

BARKER NEWHALL.
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 prêminence, and the great Roman critic declared *omnium quicumque scriptorum 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
among the trees of Academus, and his biographers fabled that bees filled his lips with honey, as he lay on the slopes of Hymettus.\footnote{Ael. V. H. X. 21.} This sweetness blended with dignity\footnote{Long. 13, Cic. Brut. 121.} and elevation, the "supreme serenity and smile of divine wisdom" (Cousin), justify the title "Homer of philosophers."\footnote{id. Tusc. I. 79. This combination of qualities led Cousin to compare Plato with Bossuet.} 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 (\textit{\gamma\nu\omicron\omicron\omicron\omicron\sigma\sigma\omega\sigma\eta\iota\omicron}) he excels all writers, and even Demosthenes is but an imitator.\footnote{Dionys. Rhet. X. 2} 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.\footnote{v. Note 58. 31.} At any rate he was once a poet; indeed, fragments of his elegies remain, and he never wholly lost his poetic character.\footnote{Aristotle ap. Diog. L. III. 37 \textit{μεταξ̄ο ποιήματος καὶ πεζοῦ λόγου.}} 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,\footnote{Quint. IX. 4. 77 notes especially the Timaeus.} 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. Para-taxis 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;\footnote{Demetr. de eloc. 21.} yet he often blends longer sentences with shorter. Anacolutha and parentheses at times interrupt grammatical sequence and skilfully imitate the movement of conversation, while the participle and the infinitive, of which Plato, like Herodotus, is so
fond, 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 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 Chaignet 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, 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. 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.

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

1 Engelhardt, de period. Pl struct. II., pp. 27, 29, notices that we sometimes find whole pages of infinitives.
3 Dionys. ad Cn. Fomp. 2.
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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 Euthydemos 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, 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 σμικρὸν τι μέρος ἐν πολλῷ λόγῳ τῆς μμῆσεως (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 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. xxii), 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 Potidaea, Delium, and

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\(^1\) 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. 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, 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.”

His modesty (56. 5), real or assumed, that led him naively 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

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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.
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 (asyndeton), 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 Ἀθηναῖων πολιτεία in the Xenophontean cor-
puus 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 synoynms (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 ἡ τὰ ἁντοῦ πράττεν, 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

² 13. 11, 14. 22, 15. 8–13, Gorg. 497 A.  
³ Gorg. 483 D, Xen. Hell. II. 3. 16.  
⁴ 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 (Mem. 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 wearyes 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.

¹ 284 D, 299 E, 284 E, 288 A, 298 B to 299 E.
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(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 (ἐπὶ; 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
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discussion, but he is finally reconciled (53. 30–34), and it is perhaps because he learns the most that the dialogue bears his name. Nicias, 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. Nicias 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, Nicias 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). (b) 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).
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II. The Definitions of Charmides (ἐπίταφος), 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
INTRODUCTION.

(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,1 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.
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 (ἐπίτρωσις), 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 (λόγος), 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
replies that they are ignorant of danger, and so, merely fearless (ch. 25, 26). (c) Socrates shows that since fear (δὲος) 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,
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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 (βεβαιωσ), for it is not proven that virtue is knowledge, and it needs correction (ἐπαρόθωσ), 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). (d) Nor can the unlike be friends, for the good cannot love the bad (ch. 12). (e) 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 (ὁμοιον), 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 Phaedrus\(^1\) continues in a poetic form the idea that the good is our original possession, and the Symposium\(^2\) 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 phi-
Sophistic 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

η περὶ σωφροσύνης.

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

TA TOY ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ

ΣΩΚΡΑΤΗΣ, ΧΑΙΡΕΦΩΝ, ΚΡΙΤΙΑΣ, ΧΑΡΜΙΔΗΣ.

1. Ἡκον μὲν τῇ προτεραλῇ ἐσπέρας ἐκ Ποτειδαίας ἀπὸ τοῦ στρατοπέδου, οἶνον δὲ διὰ χρόνου ἀφυμένος ἄσμενος ἦν ἐπὶ τὰς συνήθεις διατριβὰς. καὶ δὴ καὶ εἰς τὴν Ταυρέων παλαιότατα τὴν κατανυχῦ τοῦ τῆς βασιλῆς ἱεροῦ εἰσῆλθον, καὶ αὐτῷ κατέλαβον πάνυ πολλοὺς, τοὺς μὲν καὶ ἀγνῶτας 5 ἐμοὶ, τοὺς δὲ πλεῖστους γνωρίμους. καὶ μὲ ὅς εἶδον εἰσιόντα ἐξ ἀπρόσδοκητον, εὐθὺς πόρρωθεν ἠπαύξοντο ἄλλος ἄλλοθεν. Χαίρεφὼν δὲ, ἀτε καὶ μανικωδὸς ὄν, ἀναπηδήσας ἐκ μέσων ἔθει πρὸς με, καὶ μοι λαθόμενοι τῆς χειρὸς, ὩΣ Σώκρατες, ἡ δ’ ὃς, πῶς ἐσώθης ἐκ τῆς μάχης; ὀλγὸν δὲ πρὶν ἡμᾶς ἀπιέναι 10 μάχη ἐγεγονείν εὖ τῇ Ποτειδαίᾳ, ἥν ἂρτι ἦσαν οἱ τῆς τεπυσμένοι. καὶ ἐγὼ πρὸς αὐτὸν ἀποκρινόμενος, Οὐκώσι, ἤφην, ὡς σὺ ὀρᾶς. Καὶ μὴν ἤγγελται γε δεύρο, ἤφη, ἢ τε μάχη πάνυ ἱσχυρὰ γεγονέναι καὶ ἐν αὐτῇ πολλοὺς τῶν γνωρίμων τεθνάναι. Καὶ ἐπιεικῶς, ἦν δ’ ἐγὼ, ἀληθῆ ἀπήγγελται. 15 Παρεγένου μὲν, ἡ δ’ ὃς, τῇ μάχῃ; Παρεγένωμην. Δεύρο δὴ, ἤφη, καθεξόμενος ἡμῖν διήγησαι· οὐ γὰρ τὸ πῶ πάντα σαφῶς πεπυσμεθα. καὶ ἀμα μὲ καθίζει ἄγων παρὰ Κριτίαν τὸν Καλλαλαχρον. παρακαθέξόμενος οὖν ἠπαύξαμην τὸν τε Κριτίαν καὶ τοὺς ἄλλους, καὶ διηγοῦμην αὐτοῖς τὰ ἀπὸ στρατοπέδου, δ’ τι μὲ τοῖς ἄνεροιτο· ἠρώτων δὲ ἄλλος ἄλλο. 20

2. Ἐσπειδῇ δὲ τῶν τοιούτων ἄδην εἴχομεν, αὖθις ἐγὼ αὐτοῖς ἀνηρώτων τὰ τῆς, περὶ φιλοσοφίας ὅπως ἔχοι τὰ νῦν, περὶ
τε τῶν νέων, εἰ τινὲς ἐν αὐτοῖς διαφέροντες ἡ σοφία ἢ κάλλει ἡ ἀμφοτέρως ἐγγεγούντες εἶναι. καὶ ὁ Κρίτιας ἀποβλέψας πρὸς τὴν θύραν, ἰδὼν τινὰς νεανίσκους εἰσίοντας καὶ λυόντων μένουσι ἀλλήλους καὶ ἄλλους ὄχλους ὑποστείνει ἅπασον, Περὶ 5 μὲν τῶν καλῶν, ἔφη, ὁ Ἀρκατης, αὐτίκα μοι δοκεῖς εἰσεθείς· οὕτως γὰρ τυγχάνοντι οἱ εἰσίοντες πρὸ ἀρχῆς τοῦ δοκοῦντος καλλίστου εἶναι τὰ γε δὴ νῦν· φαίνεται δὲ μοι καὶ αὐτῶς ἕγγος ἤδη ποτὲ εἶναι προσιών. "Εστιν δέ, ἢν δ' ἐγώ, τίς τε καὶ τοῦ; Ὀνοθά ποιῇ γε, ἔφη, ἀλλ' οὕτω ἐν ἠλλικία ἢν πρὶν σε ἀπείνατε, Χαρμίδης τὸν τοῦ Γλαύκωνος τοῦ ἡμετέρου θείου ὄνομα, ἐμὸν δὲ ἀνεψίου. Οἶδα μέντοι νὴ Δία, ἢν δ' ἐγώ· οὐ γὰρ τὶ φαύλος οὔδε τότε ἦν ἐπὶ παῖς ὄν, νῦν δ' οἶμαι ποιεῖ μᾶλα ἄν ἣδη μειράκιον εἰη. Αὐτίκα, ἔφη, εἰσε καὶ ἠλλικιο καὶ οἷος γέγονεν. καὶ ἂμα ταῦτ' αὐτοῦ λέγοντος 15 ὁ Χαρμίδης εἰσέρχεται.

3. Ἐμοὶ μὲν οὖν, δὲ ἑταῖρε, οὐδὲν σταθμητὸν· ἀτεχνὸν γὰρ λευκὴ στάθμη εἰμὶ πρὸς τοὺς καλοὺς· σχεδὸν γὰρ τί μοι πάντες οἱ ἐν τῇ ἠλλικίᾳ καλοὶ φαίνονται· ἄταρ οὖν δὴ καὶ τότε ἐκεῖνος ἐμὸθ θαυμαστὸς ἐφαίη τὸ τε μέγεθος καὶ τὸ 20 κάλλος, οἱ δὲ δὴ ἄλλοι πάντες ἐρὰν ἐμοιγε ἐδόκουν αὐτοῦ· οὕτως ἐκπεπληγμένοι τε καὶ τεθορυβημένοι ἦσαν, ἡμῖνε' εἰσῆξε πολλοί δὲ δὴ ἄλλοι ἐρασται καὶ ἐν τοῖς ὑπίσθεν ἐπιτοντο. καὶ τὸ μὲν ἡμέτερον τὸ τῶν ἀνδρῶν ἤπετοθ ταυμαστὸν ἢν· ἀλλ' ἐγὼ καὶ τοῖς παιαί προσέχον τὸν νοῦν, ὅσ οὐδές ἄλλος. 25 ἐβλέπεων αὐτῶν, οὕτ' ὡστε συμκρότατος ἦν, ἀλλὰ πάντες ὠσπέρ ἀγαλμα ἑθεώτο αὐτῶν.

Καὶ ὁ Χαρμίδης καλέσας μὲ, Τί σοι φαίνεται ὁ νεανίσκος, ἔφη, ὁ Ἀρκατης· οὐκ εἰπρόσωπος· 'Ταξιρφύνας, ἢν δ' ἐγώ. Οὕτως μέντοι, ἔφη, εἰ ἐθέλοι αποδύναι, δόξει σοι ἀπρόσωπος 30 εἶαι· οὕτως τὸ εἴδος πάγκαλος ἐστίν. Συνέφασαν οὖν καὶ οἱ ἄλλοι ταύτα ταύτα τῷ Χαρμίδῳ· καγὼ, Ἡράκλεις, ἔφην, ὡς ἀμαχον λέγετε τοῦ ἄνδρα, εἰ ἔτι αὐτῷ ἐν δὴ μόνον τυγχάνει προσόν σμικρόν τι. Τί; ἔφη ὁ Κρίτιας. Εἰ τῇ ψυχῇ, ἢν δ' ἐγώ, τυγχάνει εὐ πεφυκός. πρέπει δὲ ποι, ὁ Κριτία,
χαρμίδης.

τοιούτου αυτὸν εἶναι τῆς γε ὑμετέρας όντα οἴκλας. Ἀλλ’, ἔφη, πάνυ καλὸς κάγαθως ἐστιν καὶ ταῦτα. Τι οὖν, ἔφην, οὐκ ἀπεδύσαμεν αὐτὸν αὐτὸ τοῦτο καὶ ἔθεασάμεθα πρότερον τού εἶδος; πάντως γὰρ που τηλικοῦτος ὁν ἦδη ἔθελε διαλέγεσθαι. Καὶ πάνυ γε, ἔφη ὁ Κριτίας, ἔπει τοι καὶ ἔστιν φιλόσοφος τε καὶ, 5 ὁς δοκεῖ ἄλλοις τε καὶ ἐμαυτῷ, πάνυ ποιητικὸς. Τούτῳ μὲν, ἦν δ’ ἐγώ, ὁ φίλε Κριτία, πόρρωθεν οἷς τὸ καλὸν ὑπάρχει ἀπὸ τῆς Σόλονος συγγενείας. ἀλλὰ τί οὐκ ἐπέδειξάσα μοι τὸν νεανίαν καλέσας δεῦρο; οὐδὲ γὰρ δὴ που εἰ ἑτύγχανεν ἐτὶ νεώτερος ὁν, οἰσχὺν ἄν ἦν αὐτῷ διαλέγεσθαι ἡμῖν ἐναντίον γε 10 σοῦ, ἐπιτρόπου τε ἀμα καὶ ἀνεψιοῦ ὄντος. Ἀλλὰ καλῶς, ἔφη, λέγεις, καὶ καλῶμεν αὐτῶν. καὶ ἀμα πρὸς τὸν ἀκόλουθον, Παῖ, ἔφη, κάλει Χαρμίδην, εἰτὼν ὅτι βούλομαι αὐτῶν ἰατρῷ συνατήσασαι περὶ τῆς ἀσθενείας ἃς πρόφην πρὸς με ἐπέλεγεν ὃτι ἀσθενοὶ. πρὸς οὖν ἔμε ο Κριτίας, Ἔναγχος τοι ἔφη βαρύνεσαι τι τήν 15 κεφαλὴν ἐσθεν ἀναστάμενος. ἀλλὰ τί σε κωλύει προσποιήσασαι πρὸς αὐτῶν ἐπιστησάσαι τι κεφαλῆς φάρμακον; Οὐδέν, ἦν δ’ ἐγώ· μόνον ἐλθέτω. Ἀλλ’ ἤξει, ἔφη.

4. Ὅπερ οὖν καὶ ἐγένετο. ἤκε γὰρ, καὶ ἐποίησε γέλωτα πολύν· ἐκαστὸς γὰρ ἡμῶν τῶν καθημένων συγχωρῶν τὸν πλῆ- 20 σίον ἔσθε σπουδῇ, ἵνα παρ’ αὐτῷ καθέσιτο, ἐως τῶν ἐπὶ ἐσχάτῳ καθημένων τὸν μὲν ἀνεστήσαμεν, τὸν δὲ πλάγιον κατεβάλομεν. ὁ δὲ ἐλθὼν μεταξὺ ἐμοῦ τε καὶ τοῦ Κριτίου ἐκαθέσετο. ἐνταῦθα μέντοι, ὁ φίλε, ἔγω ἢδη ἠπόρουν, καὶ μου ἡ πρόσθεν ὑπαίτης ἐξεκέκοπτο, ἦν εἰχον ἔγω ὡς πάνυ ῥαδίως αὐτῷ διαλεξόμενος· ἐπὶ ἐπειδὴ δὲ, φράσαντος τοῦ Κριτίου ὅτι ἔγω εἶχαν ὁ τὸ φάρμακον ἐπιστάμενος, ἐνέθελεν τε μοι τοῖς ὁθαλμοῖς ἀμήχανον τοῖς οἷον καὶ ἀνήγετο ως ἑστήσων, καὶ οἱ ἐν τῇ παλαιώτερᾳ ἀπαντεῖς περιέρρεον ἡμᾶς κύκλῳ κομιδῇ, τότε δὴ, ὁ γεννάδα, εἶδον τε τὰ ἐντὸς τοῦ ἰματίου καὶ ἐφλεγόμενοι καὶ ὅπετ’ ἐν ἐμαυτῷ ἦν 30 καὶ ἐνόμισα σοφώτατον εἶναι τὸν Κυδίαν τὰ ἐρωτικά, δε ἐπικεπταὶ καὶ καὶ καλοῦ λέγων παιδός, ἄλλω ὑποτιθέμενος, εὐλαβεῖσθαι 40 μή κατέναντα λέοντος νεβρὸν ἐλθόντα 41 41 ὁ μοῖραν αἱρείσθαι κρεῶν· αὐτὸς γὰρ μοι ἔδόκουν ὑπὸ τοῦ τοιούτου
θρέμματος ἐαλωκέναι. ὁμοίς δὲ αὐτοῦ ἐρωτήσαντος, εἰ ἐπισταὐμὴν τὸ τῆς κεφαλῆς φάρμακον, μόνις πως ἀπεκρινάμην ὡς ἐπισταὐμὴν. Τῇ οὖν, ἡ δ' ὅς, ἔστώ; καὶ ἐγὼ εἶπον ὅτι αὐτὸ μὲν εἰς φύλλον τι, ἔφηδη δὲ τις ἐπὶ τῷ φαρμάκῳ εἰς, ἢν 5 εἰ μὲν τις ἐπάδοι ἄμα καὶ χρώτο αὐτῇ, παντάπασιν ὡς ποιοῖ τὸ φάρμακον· ἄνευ δὲ τῆς ἐπφοδίης οὐδὲν ὅφελος εἰς τοῦ φύλλου· καὶ ὃς, Ἀπογράφουμαι τοίνυν, ἔφη, παρὰ σοῦ τὴν ἐπφοδίην. Πότερον, ἣν δ' ἐγὼ, εάν με πείθης ἢ κἂν μή; γελάσασιν οὖν, Ἐάν σε πείθω, ἔφη, ὁ Σώκρατες. Εἶλεν, ἢν δ' ἐγὼ· καὶ 10 τούνομά μου σὺ ἀκριβῶς; Εἰ μὴ ἀδικῶ γε, ἔφη· οὐ γάρ τι σοῦ ὀλίγος λόγος ἐστὶν εἰ τοῖς ἡμετέροις ἡλικιώταις, μέμνημαι δὲ ἐγώνει καὶ παῖς ὁν Κριτία τὸ δέ τευχόντα σε. Καλῶς γε σύ, ἣν δ' ἐγὼ, ποιῶν· μάλλον γάρ σοι παρρησιάσομαι περὶ τῆς ἐπφοδίης, οἷς τυγχάνει υἱός· ἁρτὶ δ' ἡπάρουν, τὸν τρόπον σοι 15 ἐνδειξαμένην τὴν δύναμιν αὐτῆς. ἔστι γάρ, ὁ Χαρμίδη, τοιαύτη οἷα μὴ δύνασθαι τὴν κεφαλὴν μόνον ὡς ποιεῖν, ἀλλ' ὅσπερ ἰσος ἢδη καὶ σὺ ἀκήκοας τῶν ἀγαθῶν ἱατρῶν, ἐπειδὰν τις αὐτοῖς προσέλθη τοὺς ὀφθαλμοὺς ἄλγων, λέγουσί που, ὅτι ὦν οἶον τε αὐτοῖς μόνον ἐπιχειρεῖν τοὺς ὀφθαλμοὺς ἱάσθαι, ἀλλ' 20 ἀναγκαῖον «ἀν» εἰς ἁμα καὶ τὴν κεφαλὴν θεραπεῦειν, εἰ μέλλῳ καὶ τὰ τῶν ὀμμάτων εἰ ἔχειν· καὶ αὐτὸ τὴν κεφαλὴν ὀδεσθαί. ἃν ποτε θεραπεύσαι αὐτὴν ἔφη· ἐαυτῆς ἄνευ ὅλου τοῦ σώματος πολλῆν ἀνοιχτόν εἰναί. ἔκ δὴ τούτου τοῦ λόγου διαίτης ἐπὶ πάν τὸ σώμα τρεπόμενον μετὰ τοῦ ὅλου τὸ μέρος ἐπιχειρεύσκων θερα- 25 πεύειν τε καὶ ἴασθαι· ἢ οὐκ ἥσθησας ὅτι ταύτα οὕτως λέγουσίν τε καὶ ἔχει; Πάνω γε, ἔφη. Οὐκότι καλῶς σοι δοκεῖ λέγεσθαι καὶ ἀποδέχει τὸν λόγον; Πάνων μάλιστα, ἔφη. 5. Κάγω ἀκούσας αὐτοῦ ἐπαινέσαντος ἀνεθάρρησά τε, καὶ μοι κατὰ σμικρόν πάλιν ἡ θρασύτης συνηγείρετο, καὶ ἀνεξωπυ- 30 ροῦμεν· καὶ εἶπον Τουοῦτον τοῖνυν ἔστιν, ὁ Χαρμίδη, καὶ τὸ ταύτης τῆς ἐπφοδίης. ἐμαθον δ' αὐτὴν ἐγὼ ἐκεῖ ἐπὶ στρατιάς παρὰ τινος τῶν Ῥαξάραν τῶν Ἡλληνίδων ἱατρῶν, οἱ λέγονται καὶ ἀπαθανατίσιν. ἔλεγεν δὲ ὁ ὘ραξ ὕστερος, ὅτι ταύτα μὲν [ἰατροί] οἱ Ἔλληνες, ἃ νυνὴ ἐγὼ ἔλεγον, καλῶς λέγοιεν.
άλλα Ζάλμοξις, ἔφη, λέγει ὁ ἡμέτερος βασιλεὺς, θεὸς ὁν, ὅτι ὃσπερ ὀφθαλμοὺς ἀνευ κεφαλῆς οὐ δει ἐπιχειρεῖν ἱάσθαι οὐδὲ κεφαλῆν ἀνευ σώματος, οὕτως οὐδὲ σῶμα ἀνευ ψυχῆς, ἀλλὰ τοῦτο καὶ αἰτίου εἰς τοῦ διαφέρειν τοὺς παρὰ τοῖς Ἑλλησὶν ἰατροῖς τὰ πολλὰ νοσήματα, ὅτι τὸ ὠλον ἄγνοοιεν οὐ δει τὴν 5 ἐπιμέλειαν ποιεῖσθαι, οὐ μὴ καλῶς ἔχοντος ἀδύνατον εἰς τὸ μέρος εὐ ἔχειν. πάντα γὰρ ἐφη ἐκ τῆς ψυχῆς ὠρμηθαι καὶ τὰ κακὰ καὶ τὰ ἀγαθὰ τῷ σώματι καὶ παντὶ τῷ ἀνθρώπῳ, καὶ ἐκεῖθεν ἐπιρρέει ὃσπερ ἐκ τῆς κεφαλῆς ἑπὶ τὰ ὠματα· δεῖν οὖν ἐκείνο καὶ πρῶτον καὶ μάλιστα θεραπεύειν, εἰ μέλλει καὶ 10 τὰ τῆς κεφαλῆς καὶ τὰ τοῦ ἀλλου σώματος καλῶς ἔχειν. θερα- πευεθαι δὲ τὴν ψυχὴν ἐφη, ὁ μακάριε, ἐπιφδαίς τισιν· τὰς 4 ἐπιφδᾶς ταύτας τοὺς λόγους εἶναι τοὺς καλοὺς· ἐκ δὲ τῶν τοιούτων λόγων ἐν ταῖς ψυχαῖς σωφροσύνην ἐγγύγνεσθαι, ἢς ἐγγυνεμένης καὶ παρούσης ῥάδιον ἢ δεῖ εἶναι τὴν ὑγείαν καὶ τῇ 15 κεφαλῆς καὶ τῷ ἀλλῳ σώματι πορίζειν. διδάσκων οὖν με τὸ τε φάρμακον καὶ τὰς ἐπιφδας, ὅπως, ἐφη, τῷ φαρμάκῳ τούτῳ μη- δεῖς σε πείσει τὴν αὐτοῦ κεφαλῆς θεραπεύεων, δς ἀν μὴ τὴν ψυχὴν πρῶτον παράσχει τῇ ἐπιφδῇ ὑπὸ σοῦ θεραπευθῆναι. καὶ γὰρ νῦν, ἐφη, τοῦτ’ ἐστιν τὸ ἀμάρτημα περὶ τοὺς ἀνθρώπους, 20 ὅτι χωρὶς ἐκατέρου ἰατροῦ τινας ἐπιχειρεῖσθαι εἶναι· καὶ μοι πάνυ σφόδρα ἐνετέλεστο μῦτη πλούσιον οὕτω μηδένα εἶναι μῆτε γενναῖον μῆτε καλόν, ὁ σὰ ἐμὲ πεῖσει ἄλλως ποιεῖν. ἐγὼ οὖν— ὀμόμοια γὰρ αὐτῷ, καὶ μοι ἀνάγκη πείθεσθαι— πείσομαι οὖν, καὶ σοι, ἐὰν μὲν βούλῃ κατὰ τὰς τοῦ ξένου ἑντολὰς τῆς ψυχῆς 25 πρῶτον παράσχειν ἐπισάσαι ταῖς τοῦ Ὄρκου ἐπιφδαῖς, προσοι σῶ τὸ φάρμακον τῆς κεφαλῆς· εἰ δὲ μή, οὐκ ἂν ἔχοιμεν ὁ τι ποιοῖμεν σοι, ὁ φίλε Χαρμίδη.

6. Ἀκούσας οὖν μου ὁ Κριτίας ταύτ’ εἰπόντος, ὡμαιον, ἐφη, ὁ Σώκρατες, γεγονός ἂν εἰδὴ ἡ τῆς κεφαλῆς ἀσθένεια τῷ 30 μενίσκῳ, εἰ ἀναγκασθῆσαι καὶ τὴν διάνοιαν διὰ τὴν κεφαλῆς βελτίων γενέσθαι. λέγω μεντοι σοι, ὅτι Χαρμίδησ τῶν ἡλικιω- τῶν οὐ μόνον τῇ ἱδέᾳ δοκεῖ διαφέρειν, ἀλλὰ καὶ αὐτῷ τούτῳ, οὐ σὺ φης τὴν ἐπιφδῆν ἔχειν· φης δὲ σωφροσύνης· ἢ γὰρ; Πάνω
γε, ἥν δ' ἐγώ. Εἰ τούνν ἵσθι, ἔφη, ὅτι πλείστοις δοκεῖ σωφρο-
νέστατος εἶναι τῶν νυνί, καὶ τάλλα πάντα, εἰς ὄσον ἥλικας
ηκεί, οὐδενὸς χείρων ὄν. Καὶ γάρ, ἥν δ' ἐγώ, καὶ δίκαιον, δ' Ἡ
Χαρμίδη, διαφέρειν σε τῶν ἄλλων πάσιν τοῖς τοιούτοις· οὖ
5 γάρ οἴμαι ἄλλων οὐδένα τῶν ἐνθάδε βαδίως ἄν ἔχειν ἐπιδεῖξαι,
πούλι δύο οίκια συνελθόσαι εἰς ταύτων τῶν 'Αθήνησιν ἐκ τῶν
εἰκότων καλλίω ἄν καὶ ἀμείω το γεννήσειαν ἢ ἔξ ὑπ' ὑπὸ 
ητ· τε γάρ πατρίδα ἦμιν οἰκία, ἡ Κριτίαν τοῦ Δραπίδου, καὶ ὑπὸ
'Ανακρέοντος καὶ ὑπὸ Σόλωνος καὶ ὑπ' ἄλλων πολλῶν ποιη-
10 τῶν ἐγκεκωμισμένη παραδεδοται ἡμῖν, οὐ διαφέρουσα κάλλει
τε καὶ ἀρέτη καὶ τῇ ἄλλῃ λεγομένῃ εὐδαιμονίᾳ· καὶ αὐ ἡ πρὸς
μητρός ὁσαύτως. Πυρόλάμπους γάρ τοῦ σου θείου οὐδεὶς τῶν
ἐν τῇ πείρᾳ λέγεται καλλίων καὶ μείζων ἀνήρ δόξαι εἶναι, ὁσά-
κει ἐκεῖνος ἡ παρὰ μέγαν βασιλέα ἡ παρὰ ἄλλων τινα πρεσ-
15 βεών ἀφίκετο, σύμπασα δὲ αὕτη ἡ οἰκία οὐδὲν τῆς ἐτέρας
ὑποδεστέρα. ἐκ δὴ τοιούτων γεγονότα εἰκὸς σε εἰς πάντα
πρῶτον εἶναι. τὰ μὲν οὖν ὁρώμενα τῆς ἱδέας, ὁ φίλε παί
Γλαύκωνος, δοκεῖς μοι οὐδένα τῶν πρὸ σοῦ ἐν οὐδεὶ ὑποβεβη-
κέναι· εἰ δὲ δὴ καὶ πρὸς σωφροσύνην καὶ πρὸς τάλλα κατὰ
20 τῶν τούτων λόγον ἰκανῶς πέφυκας, μακάριών σε, ἥν δ' ἐγώ, δ'
φίλε Χαρμίδη, ἡ μῆτρη ἔτυκτεν. ἔχει δ' οὖν οὕτως. εἰ μὲν
σοι ἡδὴ πάρεστιν, ὡς λέγει Κριτίας ὅδε, σωφροσύνη καὶ εἰ
σώφρων ἰκανῶς, οὐδὲν ἐτι σοὶ οὕτε τῶν Ζαλμόξιδος οὕτε
τῶν 'Αβάριδος τοῦ 'Τερεβρόσεων ἐπεφδόων, ἀλλ' αὐτῷ σοὶ ἕν ἡδὴ
25 δοτέον ἔη τῇ τῆς κεφαλῆς φάρμακον· εἰ δ' ἐτι τούτων ἐπιδείξης
εἶναι δοκεῖς, ἐπαστέον πρὸ τῆς τοῦ φαρμάκου δόσεως. αὐτὸς
οὖν μοι εἰπέτε, πότερον ὁμολογεῖς τώδε καὶ φής ἰκανῶς ἢδη
· σωφροσύνης μετέχειν ἢ ἐνδεχεῖ εἶναι, Ἄνερυθριάσας οὖν ὁ
Χαρμίδης πρῶτον μὲν ἐτι καλλίων ἐφάνη· καὶ γάρ τὸ αἰσχυν-
30 τῇ δὲν αὐτοῦ τῇ ἡλικίᾳ ἐπερήσεν. ἐπειτα καὶ οὐκ ἄγεννως ἀπε-
κρίνατο· εἴπετε γάρ ὅτι οὐ βάδιον εἰη ἐν τῷ παρόντι οὐθ' ὁμο-
λογεῖν οὕτε ἕξαρχῳ εἶναι τὰ ἐρωτώμενα. ἐὰν μὲν γάρ, ἥ δ' ὅς, μὴ
φῶ εἶναι σώφρων, ἀμα μὲν ἄτοπον αὐτῷ καθ' ἐαυτοῦ τοιαῦτα
λέγειν, ἀμα δὲ καὶ Κριτίαν τόνδε ψευδὴ ἐπιδειξεν καὶ ἄλλους
ΧΑΡΜΙΔΗΣ.

πολλοίς, οίς δοκῶ εἶναι σῶφρων, ὅσ ὁ τούτον λόγος· ἕαν δ’ αὐ φῶ καὶ ἐμαντόν ἐπανῶ, ἵσως ἐπαχθεὶς φανεῖται· ὅστε οὔκ ἔχω ὅ τι σοι ἀποκρίνωμαι. Καὶ ἐγὼ εἶπον ὅτι μοι εἰκότα φαί

νεὶ λέγειν, ὁ Χαρμίδης. καὶ μοι δοκεῖ, ἢν δ’ ἔγω, κοινῇ ἂν εἶναι σκεπτέον, ἐête κέκτησαι εἶτε μὴ δ’ πυνθάνομαι, ἦνα μήτε σὺ 5 ἀναγκάζῃ λέγειν δ’ μὴ βούλει, μήτ’ αὐ ἔγω ἀσκέπτως ἐπὶ τὴν ἰατρικὴν τρέπωμαι. εἰ οὖν σοι φίλον, ἐθέλω σκοπεῖν μετὰ σοῦ· εἰ δὲ μὴ, ἕαν. 'Αλλὰ πάντων μάλιστα, ἔφη, φίλον· ὅστε τοῦτον γε ἔνεκα, ὅτι αὐτὸς οἴει βέλτιον ἄν· σκέφτωμαι, ταύτῃ σκόπει.
καλοῦ ἐστιν, τὰ δὲ μόνις τε καὶ ἴσων θὰ τοῦ αἰσχροῦ; Φαί
νεται. Φαίνεται ἄρα ἡμῖν, ἔφην ἐγώ, κατὰ γε τὸ σῶμα οὐ τὸ
ήσυχον, ἀλλὰ τὸ τάχιστον καὶ ὀξύτατον κάλλιστον ὄν. ἦ γάρ;
Πάνυ γε. Ἡ δὲ γε σωφροσύνη καλὸν τι ἦν; Ναί. Οὐ τοῖνυν
κατὰ γε τὸ σῶμα ἡ ἴσων ἴσωσ τοις ἀν ἀλλ' ἡ ταχυτής σωφρονεστε-
ρον εἴη, ἐπειδὴ καλὸν ἡ σωφροσύνη. Ἔστιν ἐφ' ἔφη. Τι δὲ; ἦν
δὲ ἐγώ, εὐμαθὸν κάλλιον ἡ δυσμαθία; Εὐμαθία. Ἔστιν δὲ
γ', ἔφην, ἡ μὲν εὐμαθία ταχέως μανθάνειν; ἡ δὲ δυσμαθία
ήσυχος καὶ βραδέως; Ναί. Διδάσκειν δὲ ἄλλον οὐ ταχέως
καλὸν καὶ σφόδρα μᾶλλον ἡ ἴσων τε καὶ βραδέως; Ναί.
Τι δὲ; ἀναμμυσκέσθαι καὶ μεμνῆσθαι ἴσων τε καὶ βραδέως
καλὸν καὶ σφόδρα καὶ ταχέως; Σφόδρ', ἔφη, καὶ ταχέως. Ἡ
δ' ἀναγκάζειν οὐχὶ ὀξύτης τῆς ἵστηαν τῆς ψυχῆς, ἀλλ' οὐχὶ ἴσων;
Ἀληθῆ. Οὐκόνοι καὶ τὸ συνέναι τὰ λεγόμενα, καὶ ἐν γραμματι-
στοῦ καὶ κιθαριστοῦ καὶ ἀλλοθεί πανταχοῦ, οὐχ ὡς ἴσων ἴσωται
ἀλλ' ὡς τάχιστα ἐστι κάλλιστον; Ναί. Ἀλλὰ μὴν ἐν γε
ταῖς ξητήσεσιν τῆς ψυχῆς καὶ τῷ βουλεύεσθαι οὐχ ὁ ἴσων ἴσω-
τας, ὡς ἐγώ οἶμαι, καὶ μόνις βουλευόμενος τε καὶ ἀνευρίσκων
ἐπάλλον δοκεῖ ἄξιος εἶναι, ἀλλ' ὁ ῥάστα τε καὶ τάχιστα τούτῳ
δρόν. Ἔστιν τάτα, ἔφη. Οὐκόνοι πάντα, ἦν δ' ἐγώ, ὁ Ἑρ-
μίδη, ἡμίν καὶ τὰ περὶ τὴν ψυχὴν καὶ τὰ περὶ τὸ σῶμα, τὰ τῶν
τάχοις τε καὶ τῆς ὀξύτητος καλλίων φαίνεται ἡ τὰ τῆς βραδυ-
τήτος τε καὶ ἴσων ἴσωτος; Κινδυνεύει, ἔφη. Οὐκ ἀρα ἴσω-
χωστής τις ἡ σωφροσύνη ἢν εἴη, οὐδ' ἴσωχος ὁ σωφρόνιος βίος,
ἐκ γε τούτον τοῦ λόγου, ἐπειδὴ καλὸν αὐτὸν δεῖ εἶναι σωφρόνα
ὄντα. δυνὸν γὰρ δὴ τὰ ἔτερα, ἢ οὐδαμοῦ ἡμῖν ἢ πάνυ ποὺν
ὁλυγαχοῦ αἱ ἴσωχοι πράξεις εἰν τῷ βίῳ καλλίων ἐφάνεσαν ἢ
αἱ ταχεῖαι τε καὶ ἰσχυραί. εἰ δ' οὖν, δ' φίλε, οὐ τι μάλιστα
μηδὲν ἔλαττοις αἱ ἴσωχοι τῶν σφόδρων τε καὶ ταχεῖαν πρά-
ζεων τυγχάνουσι καλλίως οὕσαι, οὐδὲ τάτη σωφροσύνη ἢν
εἴη μᾶλλον τι τὸ ἴσων πράττειν τοῦ σφόδρα τε καὶ ταχεῶς,
οὔτε ἐν βαδισμῷ οὔτε ἐν λέξει οὔτε ἀλλοθεί οὐδαμοῦ, οὔτε ὁ
ἡσύχιος βίος τοῦ μὴ ἴσωχον σωφρονέστερος ἢν εἴη, ἐπειδή ἐν
tὰς λόγως τῶν καλῶν τι ἡμῖν ἡ σωφροσύνη ὑπετέθη, καλὰ δὲ
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οὐχ ἦττον ἰτα ταχεά τῶν ἑυχιῶν πέφανται. Ὁρθῶς μοι δοκεῖσ, ἐφη, ὁ Σώκρατες, εἰρηκέναι.

8. Πάλιν τοίς, ἦν δ' ἐγώ, ὁ Χαρμίδης, μᾶλλον προσέχον τὸν νοῦν καὶ εἰς σειατόν ἀποβλέψας, ἐννοήσας ὁποίον τινά σε ποιεῖ ἡ σωφροσύνη παροῦσα καὶ ποία τις οὐσα τοιούτων ἀπεργάζοτο ἀν, πάντα ταύτα συνλογισάμενοι εἰπεῖ εὐ καὶ ἄνδρεις, τί σοι φαίνεται εἶναι; καὶ ὁ ἐπισκόπων καὶ πάνυ ἄνδρικως πρὸς ἐαυτὸν διασκεψάμενος, Δοκεῖ τοίνυν μοι, ἐφη, αἰσχύνεσθαι ποιεῖν ἡ σωφροσύνη καὶ αἰσχυνητήλον τὸν ἄνθρωπον, καὶ εἶναι ὅπερ αἴδως ἡ σωφροσύνη. Ἐλευ, ἦν δ' ἐγώ, οὐ καλὸν ἄρτι ἁμολόγεις τὴν σωφροσύνην εἶναι; Πάνω γ', ἐφη. Ὅικοι καὶ ἄγαθοι ἄνδρες οἱ σωφρονεῖ; Ναί. Ἀρ' οὖν ἂν εἴη ἄγαθόν, δ' μὴ ἄγαθος ἀπεργάζεται; Οὐ δήτα. Οὐ μόνον οὖν ἄρα καλόν, ἀλλὰ καὶ ἄγαθὸν ἐστὶν. Ἐμοιγε δοκεῖ. Τί οὖν; ἦν δ' ἐγώ. Ὁμήρω ὁ πιστεύεις καλῶς λέγειν, λέγοντι ὅτι

αἴδως δ' οὐκ ἄγαθή κεχρημένῳ ἄνδρι παρεῖναι;

'Εγώγ', ἐφη. Ἐστὶν ἄρα, ὡς ἐοικεν, αἴδως οὐκ ἄγαθόν καὶ ἄγαθόν. Φαίνεται. Σωφροσύνη δὲ γε ἄγαθόν, ἐξερ ἄγαθος ποιεῖ οὐς ἂν παρῇ, κακοὺς ὅτι μη. Ἀλλὰ μὴν οὗτο γε δοκεῖ μοι ἔχειν, ὡς σὺ λέγεις. Οὐκ ἄρα σωφροσύνη ἂν εἴη αἴδως, ἐπερ 20 τὸ μὲν ἄγαθόν τυγχάνει δὴ, αἴδως δὲ δὴ οὔδεν μᾶλλον ἄγαθόν ἢ κακῶν.

9. 'Αλλ' ἐμοιγε δοκεῖ, ἐφη, ὁ Σώκρατες, τοῦτο μὲν ὀρθῶς λέγεσθαι. τόδε δὲ σκέψαι τί σοι δοκεῖ εἶναι περὶ σωφροσύνης. ἁρτι γὰρ ἀνεμισθην ἢ ἢθη του ἡκουσα λέγοντος, ὅτι σωφρο- 25 σύνη ἂν εἴη τὸ τὰ ἐαυτοῦ πράττειν. σκόπει οὖν τοῦτο εὰ ὀρθῶς σοι δοκεῖ λέγειν ὁ λέγων. καὶ ἐγώ, Ὡ μιαρέ, ἐφην, Κριτίων τούδε ἀκήκοας αὐτὸ ἢ ἄλλον τοῦ τῶν σοφῶν. Ἐοικεν, ἐφη ὁ Κριτίας, ἄλλου· οὐ γὰρ δὴ ἐμοῦ γε. Ἀλλὰ τί διαφέρει, ἢ δ' ὅδ' ὁ Χαρμίδης, ὁ Σώκρατες, ὁτου ἡκουσα; Οὕτως, ἦν δ' ἐγώ· 30 πάντως γὰρ οὐ τοῦτο σκεπτέων, ὅστις αὐτὸ ἐπεν, ἀλλὰ πότερον ἀληθείς λέγεται ἢ οὕτως. Ὑπὸ ὀρθῶς λέγεις, ἢ δ' ὅδ'. Ἡ Δία, ἦν δ' ἐγώ· ἀλλ' εἰ καὶ εὐρήσομεν αὐτὸ ὅτι γε ἔρχει, θαυμάζοιμ' ἂν· αἰνίγματι γὰρ τινὶ ἐοικεν. Ὅτι δὲ τί γε· ἐφη.
"Οτι ου δήπου, ην δ' ἐγώ, ἦ τα ῥήματα ἐφθέγξατο, ταύτη καὶ ἐνόει μό* λέγων σωφροσύνην εἰναι τὸ τα αὐτοῦ πράττειν. ἦ σοὶ οὐδέν ἤγεί πράττειν τόν γραμματιστὴν, ὅταν γράφῃ ἢ ἀναγγέλωσκῃ. Ἔγωγε, ἤγοιμι μὲν οὖν, ἐφη. Δοκεῖ οὖν σοι τὸ 5 αὐτοῦ ὄνομα μόνον γράφειν ὁ γραμματιστὴς καὶ ἀναγγέλωσκειν, ἢ ὑμᾶς τοὺς παῖδας διδάσκειν, ἢ οὐδέν ἦττον τα τῶν ἐχθρῶν ἐγράφητε ἢ τὰ ὑμέτερα καὶ τὰ τῶν φίλων ὅνομα; Ὅυδέν ἦττον. Ἡ οὖν ἐπολυπραγμονεῖτε καὶ οὐκ ἐσωφρονεῖτε τούτο δρόμτες; Οὐδαμῶς. Καὶ μήν οὐ τὰ υμέτερά γε αὐτῶν ἐπράττετε, εἴτερ 10 τὸ γράφειν πράττειν τὶ ἐστὶ καὶ τὸ ἀναγγέλωσκειν. Ἄλλα μὴν ἔστιν. Καὶ γὰρ τὸ ἰάσθαι, ὃ ἐταίρη, καὶ τὸ οἰκοδομεῖν καὶ τὸ ύφαινειν καὶ τὸ ἡμινιόν τέχνη ἡμινιῶν τῶν τέχνης ἐργῶν ἀπεργάζεσθαι πράττειν δήπου τί ἐστιν. Πάνυ γε. Τί οὖν; ἦν δ' ἐγώ, δοκεῖ ἂν σοι πόλις εὐθείᾳς ὑπὸ τούτου τοῦ 15 νόμου τοῦ κελεύωντος τὸ ἐαυτοῦ ἰμάτιον ἐκαστὸν ύφαινειν καὶ πλύνειν, καὶ ὑποδήματα σκυτοτομεῖν, καὶ λήκυθον καὶ στελεγγίδα καὶ ἄλλα πάντα κατὰ τὸν αὐτοῦ λόγον, τῶν μὲν ἀλλοτρίων μὴ ἀπτεθήσαι, τὰ δὲ ἐαυτοῦ ἐκαστὸν ἐργάζεσθαι τε καὶ πράττειν; Οὐκ ἐμοιγε δοκεῖ, ἦ δ' ὁς. Ἄλλα μέντοι, ἐφην 20 ἐγώ, σωφρόνως γε οἰκοῦσα εὖ ἄν οἰκοῖτο. Πῶς δ' οὐκ; ἐφη. Οὐκ ἀρα, ἦν δ' ἐγώ, τὸ τοιαῦτα τε καὶ οὕτω τὰ αὐτοῦ πράττειν σωφροσύνην ἐν εἰς. Οὐ ψαίνεται. Ἔνωττετο ἀρα, ὡς ἔσκεκα, ὢτερ ἀρτι ἐγώ ἑλεγον, ὁ λέγων τὸ τὰ αὐτοῦ πράττειν σωφροσύνην εἶναι· οὐ γὰρ πού οὕτω γε ἦν εὐήθης· ἢ τινος 25 ἡλιθίου ἣκουσας τούτη λέγοντος, ὁ Χαρμίδη; Ἡκιστά γε, ἐφη, ἐπεὶ τοι καὶ πάνυ ἐδοκεὶ σοφός εἶναι. Παντὸς τοίνυν μᾶλλον, ὡς ἐμοὶ δοκεί, αἰνώμαι αὐτὸ προβάλλειν, ὡς ὁν χαλεπῶν τὸ τὰ αὐτοῦ πράττειν γυνώναι ὁ τι ποτε ἐστίν. Ἡσως, ἐφη. Τί οὖν ἄν εἰς ποτὲ τὸ τὰ αὐτοῦ πράττειν; ἐχεῖς εἰπεῖν· οὐκ 30 οἶδα μὰ Δία ἐγὼγε, ἦ δ' ὁς· ἀλλ' ἤσω σοῦ οὐδέν κωλύει μηδὲ τὸν λέγοντα μηδὲν εἰδέναι ὁ τι εἲνε. καὶ ἀμα ταύτα λέγων ὑπεγέλα τε καὶ εἰς τὸν Κριτίαν ἀπέβλεπεν.

10. Καὶ ὁ Κριτίας δῆλος μὲν ἦν καὶ πάλαι ἀγωνιῶν καὶ φιλοτίμως πρὸς τὸν Χαρμίδην καὶ πρὸς τοὺς παρόντας ἐχων,
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μόνης δ' έαυτόν ἐν τῷ πρόσθεν κατέχον τότε οὐχ οἷός τε ἐγένετο. δοκεῖ γάρ μοι παντὸς μᾶλλον ἀληθὲς εἶναι, ο ἐγὼ ὑπέλαβον, τοῦ Κρίτιον ἀκηκοέναι τὸν Χαρμίδην ταύτην τὴν ἀπόκρισιν περὶ τῆς σωφροσύνης. ὃ μὲν οὖν Χαρμίδης Βουλόμενος μὴ αὐτὸς ὑπέχειν λόγον ἀλλ' ἐκείνον τῆς ἀποκρίσεως, ὑπεκίνει 5 αὐτὸν ἐκείνον, καὶ ἐνεδείκνυτο ὅσον ἐξελθειγμένος εἰη. ὃ δ' οὐκ ἤνεσχετο, ἀλλὰ μοι ἔδοξεν ὁργισθῆναι αὐτῷ ὀσπερ ποιητὴς ὑποκριτή κακῶς διατιθέντι τὰ ἐαυτοῦ ποιήματα. ὡστ' ἐμβλέψας αὐτῷ ἐπεν. Ὡτιώς οἰεὶ, ὁ Χαρμίδης, εἰ σὺ μὴ οἴσθα ὅ τι ποτ' ἐνεί ὃς ἐφ' σωφροσύνην εἶναι τὸ τὰ ἐαυτοῦ πράττειν, 10 οὐδὲ δὴ ἐκείνον εἰδέναι; Ἀλλ', ὁ βέλτιστε, ἐφ'ν εὖ γώ, Κρίτια, τούτου μὲν οὐδὲν βαμμαστὸν ἀγνοεῖν τηλικοῦσαν ὄντα. σὲ δὲ 15 που εἰκός εἰδέναι καὶ ἡλικίας ἐνεκα καὶ ἐπιμελείας. εἰ οὖν συγχωρεῖς τοὺτ' εἶναι σωφροσύνην ὅπερ οὕτωι λέγει, καὶ παραδέχει τὸν λόγον, ἐγὼ γε πολὺ ἂν ἤδιον μετὰ σου σκο- 15 ποίμην, εἰτ' ἀληθεῖς εἶτε μὴ τὸ λεχθέν. Ἀλλὰ πάνυ συγχωρῶ, ἐφη, καὶ παραδέχομαι. Καλῶς γε σὺ τοίνυ, ἣν δ' ἐγώ, ποιῶν. καὶ μοι λέγε, ᾗ καὶ ἡ νυνιὴ ἠρωτῶν εὖ γώ συγχωρεῖς, τοὺς δημο- υργοὺς πάντας ποιεῖν τί; Ἐγώγε. Ἡ οὖν δοκοῦσί σοι τὰ 20 ἐαυτῶν μόνον ποιεῖν ἢ καὶ τὰ τῶν ἄλλων; Καὶ τὰ τῶν ἄλλων. 20 Σωφρονοῦσιν οὖν ὅ τὰ ἐαυτῶν μόνον ποιοῦντες; Τί γὰρ κωλύει; ἐφη. οὐδὲν ἐμὲ γε, ἢν δ' ἐγώ· ἀλλ' ὅρα μὴ ἐκείνον κωλύει, ὅσ ὑποθέμενος σωφροσύνην εἶναι τὸ τὰ ἐαυτοῦ πράτ- τειν ἐπείτα οὐδὲν φησι κωλύει καὶ τοὺς τὰ τῶν ἄλλων πράτ- τοντας σωφρονεῖν. Ἐγὼ γὰρ ποῦ, ἢ δ' ὅς, τοῦθ' ὁμολογικα, 25 ὥς οί τὰ τῶν ἄλλων πράττοντες σωφρονοῦσιν, εἰ τοὺς ποιο- υντας ὁμολογῆσα; Εἰπέ μοι, ἢν δ' ἐγώ, οὐ ταῦτα καλεῖς τὸ ποιεῖν καὶ τὸ πράττειν; Οὐ μέντοι, ἐφη· οὐδὲ γε τὸ ἐργά- ξεθαί καὶ τὸ ποιεῖν. ἐμαθὼν γὰρ παρ' Ἡμίδον, δς ἐφη, ἐργόν οὐδὲν εἶναι οὐνεῖδος. οἰεὶ οὖν αὐτὸν, εἰ τὰ τοιαῦτα 30 ἔργα ἑκάλει καὶ ἐργάξεθαί καὶ πράττειν, σὰ νυνιὴ σὺ ἑλεγε, οὐδὲν ἄν οὐνείδος φάναι εἶναι σκυτοτομοῦντι ἢ ταριχοπολοῦντι ἢ ἐπ' οἰκήματος καθημένον; οὐκ οἰεθαὶ γε χρῆ, ὁ Σώκρα- τες, ἀλλὰ καὶ ἐκείνος οἷμαι ποίησιν πράξασθαι καὶ ἐργασίας.
άλλο ἐνόμιζεν, καὶ ποιήμα μὲν γίγνεσθαι ὄνειδος ἐνίοτε, ὅταν μὴ μετὰ τοῦ καλοῦ γίγνεται, ἔργων δὲ οὐδέποτε οὐδὲν ὄνειδος· τὰ γὰρ καλῶς τε καὶ ὀφελίμως ποιοῦμενα ἔργα ἐκάλει, καὶ ἐργασίας τε καὶ πράξεως τὰς τουαῦτας ποιήσεις. φάναι δέ 5 γε χρή καὶ οἰκεία μόνα τὰ τουαῦτα ἠγείρθαι αὐτὸν, τὰ δὲ βλαβερὰ πάντα ἀλλότρια· ὥστε καὶ Ἡσίοδον χρῆ οἰςθαί καὶ ἀλλον, ὅστις φρόνιμος, τὸν τὰ αὐτοῦ πράττοντα τούτον σωφρονεῖν καλεῖ.

11. ᾫ Κριτία, ἣν δ' ἐγώ, καὶ εὐθὺς ἄρχομένου σου σχεδὸν 10 ἐμάνθανον τὸν λόγον, ὅτι τὰ οἰκεία τε καὶ τὰ αὐτοῦ ἀγαθὰ καλοῖς, καὶ τὰς τῶν ἀγαθῶν ποιήσεως πράξεως· καὶ γὰρ Προδίκου μυρία τινὰ ἀκήκοα περὶ ὀνομάτων διαιροῦντος. ἄλλ' ἐγὼ σοι τίθεσθαι μὲν τῶν ὀνομάτων δίδωμι ὅτῃ ἄν βουλή ἔκαστον· δήλου δὲ μόνον ἐφ' ὃ τι ἂν φέρῃς τούνομα ὃ τι ἂν 15 λέγῃς. νῦν οὖν πάλιν ἐξ ἀρχῆς σαφέστερον ὁρισαι· ἄρα τὴν τῶν ἀγαθῶν πράξειν ἢ ποίησιν ἢ ὅπως σὺ βούλει ὀνομάζειν, ταύτην λέγεις σὺ σωφροσύνην εἶναι; Ἐγώγε μέν, ἐφ' ἂν ἄρα σωφρονεῖ ὁ τὰ κακὰ πράττων, ἄλλ' ὁ τὰ ἀγαθὰ; Σοι δέ, ἢ δ' ὃς, ὃ βέλτιστο, οὐχ οὐτω δοκεῖ; Ἔα, ἢν δ' ἐγώ· μὴ γὰρ 20 πω τὸ ἐμοὶ δοκοῦν σκοπῶμεν, ἄλλ' ὃ σὺ λέγεις νῦν. Ἀλλὰ μέντοι ἐγώγε, ἐφ' ἂν, τὸν μὴ ἀγαθὰ ἄλλα κακὰ ποιοῦντα οὐ φημὶ σωφρονεῖν, τὸν δὲ ἀγαθὰ ἄλλα μὴ κακὰ σωφρονεῖν· τὴν γὰρ τῶν ἀγαθῶν πράξειν σωφροσύνην εἶναι σαφὸς σοι διορίζομαι. Καὶ οὐδὲν γέ σε ἱσος κωλύει αλήθη λέγειν· τὸδε γε μέντοι, ἢν 25 δ' ἐγώ, θαυμάζω, εἰ σωφρονοῦντας ἀνθρώπους ἠγεί ς ἄγνοιεὶν ὅτι σωφρονοῦσιν. Ἀλλ' οὐχ ἡγοῦμαι, ἐφ'. Οὐκ ὅλον πρότερον, ἐφ'ν ἐγώ, ἔλεγετο ὑπὸ σοῦ, ὅτι τοὺς δημιουργούς οὐδὲν κωλύει καὶ αὐτὰ τῶν ἄλλων ποιοῦντας σωφρονεῖν; Ἐλέγετο γάρ, ἐφ' ἄλλα τι τούτο; Οὐδέν· ἄλλα λέγει εἰ 30 δοκεῖ τὸς σοι ἰατρός, ὑγία τινα ποιῶν, ὀφελίμα καὶ ἑαυτῷ ποιεῖν καὶ ἑκείνῳ δυν ἱστο; Ἔμοιγε. Οὐκοῦν τὰ δέοντα πράττει ο γε ταῦτα πράττων; Ναι. Ὁ τὰ δέοντα πράττων οὐ σωφρονεῖ; Σωφρονεῖ μὲν οὖν. Ἡ οὖν καὶ γυνώσκειν ἀνάγκη τοῦ ἰατροῦ, ὅταν τε ὀφελίμως ἱσταί καὶ ὅταν μὴ; καὶ ἐκάστῳ τιν
τῶν δημιουργῶν, ὅταν τε μέλλῃ ὑνήσεσθαι ἀπὸ τοῦ ἔργου οὐ ἀν πράττῃ, καὶ ὅταν μῇ; 'Ἰςος οὖ. Ὁνίστε ἄρα, ἦν δ' ἐγὼ, ὥφελίμως πράξας ἢ βλαβερῶς ὁ ἰατρὸς οὐ γιγνώσκει ἕαυτόν ὡς ἔπραξεν· καίτοι ὥφελίμως πράξας, ὡς ὁ σὸς λόγος, σωφρόνως ἔπραξεν· ἢ οὐχ οὕτως ἔλεγες; 'Εγὼγε. Ὁυκοῦν, ὡς 5 ἔσκε, ἐνιστε ὥφελίμως πράξας πράττει μὲν σωφρόνως καὶ σωφρονεῖ, ἀγνοεῖ δ' ἕαυτὸν ὅτι σωφρονεῖ;

12. Ἀλλὰ τούτο μὲν, ἔφη, ὁ Σώκρατες, οὐκ ἂν ποτὲ γένοιτο, ἀλλ' εἰ τι σὺ οἰξε ἐκ τῶν ἐμπροσθεν ὑπ' ἐμοῦ ὁμολογημένων εἰς τούτῳ ἀναγκαίον εἶναι συμβαίνειν, ἐκεῖνων ἃν τε ἔγωγε 10 μᾶλλον ἀναθείμην, καὶ οὐκ ἂν αἰσχυνθείν τὸτε μὴ οὐχὶ ὁρθῶς φάναι εἰρηκέναι, μᾶλλον ἡ ποτε συγχωρήσαμι· ἂν ἀγνοούντα αὐτὸν ἕαυτὸν ἀνθρωπον σωφρονεῖν. σχέδον γὰρ τί ἔγωγε αὐτὸ τούτῳ φημι εἶναι σωφροσύνην, τὸ γιγνώσκειν ἕαυτὸν, καὶ συμφέρομαι τῷ ἐν Δελφοῖς ἀναθέντι τὸ τοιοῦτον γράμμα. καὶ 15 γὰρ τούτῳ οὕτῳ μοι δοκεῖ τὸ γράμμα ἀνακεῖσθαι, ὡς δὴ πρόσφησις οὐσα τοῦ θεοῦ τῶν εἰσιόντων ἀντὶ τοῦ χαίρε, ὡς τούτῳ μὲν οὐκ ὁρθοῦ οὔτος τοῦ προσρήματος, [τὸ χαίρειν], οὐδὲ δεῖν τούτῳ παρακελεύεσθαι ἀλλὰς ἀλλὰ σωφρονεῖν. οὕτω μὲν δὴ ὁ θεὸς προσαγορεῖ τοὺς εἰσιόντας εἰς τὸ ιέρον διαφέρον τι 20 ἢ οἱ ἁνθρωποι, ὡς διανοούμενοι ἀνέθηκεν ὁ ἀναθεῖς, ὡς μοι δοκεῖ· καὶ λέγει πρὸς τὸν αὐτεὶ εἰσιόντα οὐκ ἄλλο τι ὑπ' ὁ σωφρόνει, φησίν. αἰνοματωδέστερον δὲ δὴ, ὡς μάντις, λέγει· τὸ γὰρ γνωθί σαυτόν καὶ τὸ σωφρόνει ἐστιν μὲν ταύτων, ὡς τὰ γράμματα φησίν καὶ ἐγὼ, τάχα δ' ἂν τις ὀνὴθεὶ ἄλλο εἶναι, δ' 25 δὴ μοι δοκοῦσιν παθεῖν καὶ οἰ τὰ ύπερθον γράμματα ἀνάθεντες, τὸ τε μηδέν ἄγαν καὶ τὸ ἐγγύτα πάρα δ' ἀτη. καὶ γὰρ οὕτω συμβουλὴν φῆςησαν εἶναι τὸ γνωθί σαυτόν, ἀλλ' οὐ τῶν εἰσιόντων ὑπὸ τοῦ θεοῦ πρόσρησιν· εἶδ' ἰνα δὴ καὶ σφεῖς μηδὲν ἦττον συμβουλὰς χρήσιμοις ἀναθείνειν, ταῦτα γράψαντες 30 ἀνέθεσαν. οὐ δὴ οὖν ἑνεκα λέγω, ὁ Σώκρατες, ταῦτα πάντα, τὸδ' ἐστὶν· τὰ μὲν ἐμπροσθέν σοι πάντα ἀφίμη· ἵσως μὲν γὰρ τι σὺ ἔλεγες περὶ αὐτῶν ὀρθότερον, ἵσως δ' ἐγὼ, σαφὲς δ' οὐδὲν πάνυ ἴν ων ἐλέγομεν· νῦν δ' ἐθέλω τούτο ὅτι διδόναι λόγον,
ei μὴ ὀμολογεῖς σωφροσύνην εἶναι τὸ γυγνώσκειν αὐτὸν ἐαυτόν.

13. Ἄλλο, ἢν δ' ἐγώ, ὁ Κριτῆς, σὺ μὲν ὡς φάσκοντος ἐμοῦ εἰδέναι, περὶ δὲν ἐρωτῶ, προσφέρει πρὸς με, καὶ ἐὰν δὴ βούλως μοι, ὀμολογήσοντός σοι· τὸ δ' οὐχ οὖτως ἔχει, ἀλλὰ ξητῶ γὰρ μετὰ σοῦ ἀεὶ τὸ προτιθέμενον διὰ τὸ μὴ αὐτὸς εἰδέναι· σκεφτά- μενος οὖν ἐθέλω εἰπεῖν εἴτε ὀμολογῷ εἴτε μὴ. ἅλλῳ ἐπίσχεσέ ἐσω ἄν σκέψωμαι. Σκόπεσι δή, ἢ δ' ὦς. Καὶ γὰρ, ἢν δ' ἐγώ, σκοτῶ. εἴ γὰρ δὴ γυγνώσκειν γέ τι ἐστὶν ἡ σωφροσύνη, δῆλον ὅτι ἐπι- 10 στήμα τις ἄν εἶχε καὶ τινός· ἢ οὖ; Ἔστιν, ἐφθ, ἐαυτοῦ γε. Οὐκοῦν καὶ ἱατρική, ἐφθ, ἐπιστήμη ἐστὶν τοῦ ὑγείου· Πάνω γε. Εἰ τοῖνοι με, ἐφθ, ἔρωσι σὺ, ἱατρική ὑγείου ἐπιστήμη ποῦσα τί ἦμιν χρήσιμη ἐστὶν καὶ τί ἀπεργάζεται, εἴπομ' ἂν ὅτι οὐ συμεραν ὀφειλόμεν. τὴν γὰρ ὑγείαν καλὸν ἦμιν ἔργον ἀπερ- 15 γάζεται, εἰ ἀποδέχεσθαι τοῦτο. Ἀποδέχουμαι. Καὶ εἰ τοῖνοι με ἔρωσι τὴν οἰκοδομικήν, ἐπιστήμην ποῦσαν τοῦ οἰκοδομικοῦ, τί φημι ἔργον ἀπεργάζεσθαι, εἴπομ' ἂν ὅτι οἰκήσεις· ὡσαυτὸς δὲ καὶ τῶν ἄλλων τεχνῶν. χρή οὖν καὶ σὲ ὑπὲρ τῆς σωφροσύνης, ἐπειδὴ φῆς αὐτὴν ἐαυτοῦ ἐπιστήμην εἶναι, ἔχειν εἰπεῖν ἔρωτη- 20 θέντα, ὁ Κριτῆς, σωφροσύνη, ἐπιστήμη ποῦσα ἐαυτοῦ, τί καλὸν ἦμιν ἔργον ἀπεργάζεται καὶ ἄξιον τοῦ ὑνόματος; ἢθι οὖν, εἴπε. Ἄλλο, ὁ Σώκρατες, ἐφθ, οὖκ ὀρθῶς ᾑτεῖς. οὐ γὰρ ὀμοία αὐτὴ περίκεν ταῖς ἄλλαις ἐπιστήμαις, οὐδέ γε αἱ ἄλλαι ἀλληλαίαι· σὺ δ' ὡς ὀμοίωσιν ποιεῖ τὴν ἄντικηθην. ἐπεὶ λέγει μοι, ἐφθ,

25 τῆς λογιστικῆς τέχνης ἢ τῆς γεωμετρικῆς τί ἐστὶν τοιοῦτον ἔργον οἷον οἰκία οἰκοδομικῆς ἢ ἵματον ὑφαντικῆς ἢ ἄλλα τοιαῦτ' ἔργα, ἄ πολλὰ ἀν τις ἔχω πολλῶν τεχνῶν δεῖξαι; ἔχεις οὖν μοι καὶ σὺ τούτων τοιοῦτον τι ἔργον δεῖξαι; ἄλλ' οὖν ἔχεις. καὶ ἐγὼ εἴπομ' ὅτι Ἀληθῆ λέγεις· ἀλλὰ τοῦτο σοι 30 ἔχω δεῖξαι, τίνος ἐστὶν ἐπιστήμη ἐκάστη τούτων τῶν ἐπιστη- μῶν, δ' τυγχάνει ὅτι ἄλλο αὐτής τῆς ἐπιστήμης. οἰον ἡ λογι- στική ἐστὶν του τοῦ ἄρτιον καὶ τοῦ περιττοῦ, πλήθους ὅτις ἔχει πρὸς αὐτά καὶ πρὸς ἄλληλα· ἢ γὰρ; Πάνω γε, ἐφθ. Οὐκοῦν ἔτερου οὖν τοῦ περιττοῦ καὶ ἄρτιον αὐτής τῆς λογι-
ΧΑΡΜΙΔΗΣ.

στικής; Πῶς δ’ οὐ; Καὶ μὴν αὖ ἡ ἑταίρικη τοῦ βαρυτέρου
tε καὶ κουφότερον σταθμὸν ἔστιν· ἔτερον δὲ ἔστιν τὸ βαρὺ καὶ
tὸ κοῦφον τῆς στατικῆς αὐτῆς. συγχωρεῖς; Ἐγώγη. Δέγε
dή, καὶ ἡ σωφροσύνη τίνος ἔστιν ἐπιστήμη, δ’ τυγχάνει ἔτερον
dὲν αὐτῆς τῆς σωφροσύνης;

14. Τοῦτο ἔστιν ἐκεῖνο, ἐφη, ὁ Σώκρατες· ἔπ’ αὐτὸ ἥκεις
ἐρευνῶν, ὅτε διαφέρει πασῶν τῶν ἐπιστημών ἡ σωφροσύνη·
οὗ δὲ ὁμοιότητα τίνα ζητεῖς αὐτῆς ταῖς ἀλλαις. τὸ δ’ οὐκ
ἔστιν οὔτως, ἀλλ’ αἱ μὲν ἀλλαὶ πάσαι ἄλλοι εἰσίν ἐπιστήμαι,
ἐαυτῶν δ’ οὗ, ἢ δὲ μόνη τῶν τε ἄλλων ἐπιστημῶν ἐπιστήμη 10
ἔστιν καὶ αὐτὴ ἐαυτῆς. καὶ ταῦτα σε πολλοὺ δεῖ λειτυθέναι·
ἄλλα γὰρ, οἴμαι, δ’ ἅρτι οὐκ ἐφήσαθα ποιεῖν, τοῦτο ποιεῖσθαι, ἐμὲ
γὰρ ἐπιχειρεῖσθαι ἐλέγχειν, ἐάσας περὶ οὗ τὸ λόγος ἔστιν. Οἶον,
ἢ δ’ ἐγὼ, ποιεῖς ἡγομένους, εἰ δ’ τι μάλιστα σὲ ἐλέγχω, ἄλλου
tινος ἐνεκα ἐλέγχειν ἢ οὔτε ἐνεκα κἂν ἔμαυτον διερευνήμην 15
τὸ λέγω, φοβοῦμενος μὴ ποτε λάθω οἰόμενος μὲν τι εἰδέναι,
εἰδὼς δὲ μῆ. καὶ νῦν δὴ οὖν ἐγώγη φημι τοῦτο ποιεῖν, τὸν λόγον
σκοπεῖν μάλιστα μὲν ἔμαυτον ἐνεκα, ἵσως δὲ δὴ καὶ τῶν ἄλλων
ἐπιστημῶν· ἢ οὗ κοινὸν οἷος ἀγαθὸν εἶναι σχεδὸν τι πάσιν
ἀνθρώποις, γίγνεσθαι καταφανὲς ἐκαστὸν τῶν δύντων ὅπῃ ἔχει; 20
Καὶ μάλα, δ’ οὐ, ἐγὼγη, ὁ Σώκρατες. Θαρρῶν τοίνυν, ἢν δ’
ἐγὼ, δ’ μακάριε, ἀποκρινόμενος τὸ ἐρωτόμενον ὅπῃ σοι φαί-
νεται; ἐκα χαίρειν, εἴτε Κριτίας ἔστιν εἴτε Σωκράτης ἐλεγχό-
μενος· ἀλλ’ αὐτῷ προσέχου τὸν νοῦν τῷ λόγῳ σκόπει, ὅπῃ
ποτὲ ἐκβήσεται ἐλεγχόμενος. Ἄλλα, ἐφη, ποιήσω οὕτω· 25
δοκεῖς γὰρ μοι μέτρια λέγειν. Δέγε τοίνυν, ἢν δ’ ἐγὼ, περὶ τῆς
σωφροσύνης πόσι λέγεις;

15. Δέγε τοίνυν, ἢ δ’ οὐ, ὃτι μόνη τῶν ἄλλων ἐπιστημῶν
αὐτῇ τε αὐτῆς ἔστιν καὶ τῶν ἄλλων ἐπιστημῶν ἐπιστήμη. 30
Οὐκοῦν, ἢν δ’ ἐγὼ, καὶ ἀνεπιστημοσύνης ἐπιστήμη ἄν εἴη, 30
εἰπερ καὶ ἐπιστήμης; Πάνω γε, ἐφη. Ὁ ἄρα σώφρων μόνος
αὐτὸς τε ἐαυτὸν γνώσεται καὶ οἶδος τε ἕσται ἐξετάσαι τί τε
τυγχάνει εἰδῶς καὶ τί μῆ, καὶ τοὺς ἄλλους ὥσπερ δυνατός
ἔσται ἐπισκοπεῖν, τί τις οἶδεν καὶ οἶδεται, εἰπερ οἶδεν, καὶ τί
αὐ ὅπεται μὲν εἰδέναι, οἶδεν δ' οὖ, τῶν δ' ἄλλων οὐδείς· καὶ ἔστιν δὴ τούτο τὸ σωφρονεῖν τε καὶ σωφροσύνη καὶ τὸ ἑαυτὸν αὐτὸν γνωνόσκειν, τὸ εἰδέναι ἃ τε οἶδεν καὶ ἃ μὴ οἶδεν. ἀρα ταυτά ἐστιν ἃ λέγεις; Ἓγγυ, ἆφη. Πάλιν τοίνυν, ἦν δ' ἄγω, 5 τὸ τρίτον τὸ σωτῆρι, ὃσπερ ἔξ ἄρχης ἐπισκεψώμεθα, πρῶτον μὲν εἰ δυνατὸν ἐστιν τούτ' εἶναι ἢ οὖ, τὸ ἄ οἶδεν καὶ ἃ μὴ οἶδεν εἰδέναι ὅτι *οὐδὲ καὶ ὅτι* οὐκ οἶδεν· ἐπειτα εἰ ὅ τι μάλιστα δυνατὸν, τίς ἂν εἴη ἥμων ὕφελία εἰδόσων αὐτό. Ἑλλα χρή, ἕφη, σκοπεῖν. Ἰθι δὴ, ἕφην ἤγω, ὁ Κριτία, σκέψαι, εάν τι 10 περὶ αὐτῶν εὐπορότερος φανῆς ἔμου· ἤγω μὲν γὰρ ἀπορῶ· ἂν δὲ ἀπορῶ, φράσω σοι; Πάνυ γ', ἆφη. 'Αλλα τι οὖν, ἦν δ' ἤγω, πάντα ταύτ' ἂν εἶ, ἕτσι ἐστιν ὅπερ σὺ νυνὴ ἔλεγες, μία τις ἐπιστήμη, ἢ οὐκ ἄλλον τινὸς ἐστιν ἢ ἑαυτής τε καὶ τῶν ἄλλων ἐπιστημῶν ἐπιστήμη, καὶ δὴ καὶ ἀνεπιστημοσύνης ἡ αὐτή 15 αὐτή; Πάνυ γε. Ἰδε δὴ ὡς ἄτοπον ἐπιχειροῦμεν, δ' ἔτατρε, λέγειν· ἐν ἄλλως γὰρ ποῦ τὸ αὐτὸ τούτο εἰναι σκοπῆς, δόξει σοι, ὃς ἐγήμων, ἀδύνατον εἶναι. Πῶς δὴ καὶ τοῦ; Ἐν ταύτε. ἐπείναι γὰρ εἴ σοι δοκεῖ ὄψεις τις εἶναι, ἢ ὅν μὲν αἱ ἄλλαι ὄψεις εἰσίν, οὔκ ἐστιν τούτων ὄψεις, ἑαυτής δὲ καὶ τῶν ἄλλων ὄψεων 20 ὄψεως ἐστὶν, καὶ μὴ ὄψεων ὅσα ὄντως, καὶ χρώμα μὲν ὅρα ὕσσει ὄψης ὅσα, αὐτὴν δὲ καὶ τὰς ἄλλας ὄψεις· δοκεῖ τις σοι εἶναι τοιαύτῃ; Μά Δί' οὖκ ἐμοίγη. Τὶ δὲ ἄκοη, ἢ φωνῆς μὲν οὐδεμιᾶς ἀκοῦει, αὐτῆς δὲ καὶ τῶν ἄλλων ἀκοῦει καὶ τῶν μη ἀκοῶν; Οὔδε τοῦτο. Συλλήβδην δὴ σκοπεί περὶ πασῶν 25 τῶν αἰσθήσεων, εἰ τις σοι δοκεῖ εἶναι αἰσθήσεων μὲν αἰσθήσεις καὶ αὐτῆς, δὲν δὴ δὴ αἱ ἄλλαι αἰσθήσεις αἰσθάνονται, μηδὲν όσον αἰσθανομένη; Οὔκ ἐμοίγη. Ἑλλα ἐπιθυμία δοκεῖ τις σοι εἶναι, ήτις ἡδονῆς μὲν οὐδεμιᾶς ἐστιν ἐπιθυμία, αὐτῆς δὲ καὶ τῶν ἄλλων ἐπιθυμίων; Οὔ δήτα. Οὔδε μὴν βούλησις, ὡς 30 ἐνγίμαι, ἢ ἄγαθον μὲν οὐδὲν βούλεται, αὐτῆς δὲ καὶ τὰς ἄλλας βούλησεις βούλεται. Οὔ γὰρ οὖν. Ἔρωτα δὲ φαίης ἢν τινα εἶναι τοιούτον, δς τυγχάναι δὲν ἔρως καλοῦ μὲν οὐδενὸς, αὐτοῦ δὲ καὶ τῶν ἄλλων ἑρώτων; Οὔκ, ἆφη, ἔγωγε. Φόβου δὲ ἡ ἡ 35 τινὰ κατανενόηκα, δς ἑαυτὸν μὲν καὶ τοὺς ἄλλους φόβους
φοβεῖται, τῶν δεινῶν δ’ οὐδὲ ἐν φοβεῖται; Οὐ κατανενόηκα, ἐφ. Δέξαν δὲ δοξῶν δοξάν καὶ αὐτῆς, δὲν δὲ αἱ ἄλλαι δοξά-
ζουσιν μηδὲν δοξάζουσαν; Οὐδαμῶς. Ἄλλ’ ἐπιστήμην, ὡς ἐσθεῖν, φαμέν τινα εἶναι τοιαύτην, ἦτοι μαθήματος μὲν οὐδενὸς
ἐστιν ἐπιστήμην, αὐτῆς δὲ καὶ τῶν ἄλλων ἐπιστημῶν ἐπιστήμη; 5 Φαμέν γάρ. Οὐκοῦν ἀτοπον, εἰ ἄρα καὶ ἔστιν; μηδὲν γάρ
τω διαχυριζόμεθα ὡς οὐκ ἔστιν, ἀλλ’ εἰ ἔστιν ἐτὶ σκοπῶμεν.
Ὅρθως λέγεις.

16. Φέρε δὴ ἔστι μὲν αὐτή ἡ ἐπιστήμη τινὸς ἐπιστήμη, καὶ ἔχει τινὰ τοιαύτην δύναμιν ὡστε τινὸς εἶναι· ἡ γάρ; Πάνω τὸ
γε. Καὶ γὰρ τὸ μεῖζὸν φαμέν τοιαύτην τινὰ ἔχειν δύναμιν, ὡστε τινὸς εἶναι μεῖζον; Ἐχει γάρ. Οὐκοῦν ἐλάττωνος τινος,
eιτερ ἔσται μεῖζον. Ἀνάγκη; Εἰ οὖν τι εὑρομεν μεῖζον, ὃ
τῶν μὲν μεῖζὸνον ἐστὶν μεῖζον καὶ ἑαυτοῦ, δὲν δὲ τὰλλα μεῖζω
ἐστὶν μηδενὸς μεῖζον, πάντως ἂν που ἐκεῖνο γ’ αὐτῷ ὑπάρχοι, 15
εἰτερ ἑαυτοῦ μεῖζον εἰ, καὶ ἐλαττὸν ἑαυτοῦ εἶναι· ἡ οὖ;
Πολλὴ ἀνάγκη, ἐφ’ οὐ, ὁ Ἐκκρατεῖς. Οὐκοῦν καὶ εἰ τι διπλασίων
ἐστιν τῶν τε ἄλλων διπλασίων καὶ ἑαυτοῦ, ἡμίσεως δήπο
ἄντος ἑαυτοῦ τε καὶ τῶν ἄλλων διπλάσιον ἄν εἰ; οὐ γάρ
ἔστιν που ἄλλον διπλάσιον ἢ ἡμίσεως. Ἀλήθη. Πλέον δὲ 20
αὐτοῦ ὅν οὐ καὶ ἐλαττὸν ἔσται, καὶ βαρύτερον ὅν κουφότερον,
cαι πρεσβύτερον ὅν νεώτερον, καὶ τὰλλα πάντα ὁσάτως, δ’ τι
περ ἄν τὴν ἑαυτοῦ δύναμιν πρὸς ἑαυτὸ ἔχη, οὐ καὶ ἐκείνην ἔσεi
tὴν οὐσίαν, πρὸς ἃν ἡ δύναμις αὐτοῦ ἂν; λέγω δὲ τὸ τοιοῦτο
οἶον ἡ ἄκοῆ, φαμέν, οὐκ ἄλλου τινὸς ἡ ἄκοη ἡ φωνὴς ἡ γάρ; 25
Ναὶ. Οὐκοῦν εἰτερ αὐτῇ αὐτῆς ἀκούσεται, φωνῆν ἔχουσης ἑαυ-
tῆς ἀκούσεται· οὐ γὰρ ἄν ἄλλως ἀκούσειν. Πολλὴ ἀνάγκη.
Kαὶ ἡ ὁψις γέ που, ὁ ἄριστε, εἰτερ ὀψεται αὐτῇ ἑαυτῆς,
χρωμά τι αὐτῆ ἀνάγκη ἔχειν· ἀχρον γὰρ ὁψις οὐδὲν μὴ ποτε
ἰδη. Οὐ γὰρ οὖν. Ὁρᾶς οὖν, ὁ Κριτία, ὅτι ὅσα διελθήν-30
θαμεν, τὰ μὲν αὐτῶν ἀδύνατα παντάπασι φαίνεται ἡμῖν, τὰ δ’
ἀπιστεῖται σφόδρα μὴ ποτ’ ἃν τὴν ἑαυτῶν δύναμιν πρὸς ἑαυτά
σχεῖν; μεγέθη μὲν γὰρ καὶ πλήθη καὶ τοιαῦτα παντάπα-
sain ἀδύνατον· ἡ οὐχι; Πάνω γε. Ἀκοῆ δ’ αὐ καὶ ὁψις καὶ
πλατώνος

έτι γε κίνησις αυτή ἐαυτὴν κινεῖν, καὶ θερμότης κάιειν, καὶ πάντα δή τὰ τοιαύτα τοῖς μὲν ἄπιστιαν *ἀν* παράσχοι, ἵσως δὲ τισιν οὗ. μεγάλον δὴ τισος, ὃ φίλε, ἀνδρὸς δὲι, ὡστις τούτῳ κατὰ πάντων ἰκανῶς διαφρήσεται, πότερον οὐδὲν τῶν οὐντων τὴν 5 αὐτοῦ δύναμιν αὐτὸ πρὸς ἐαυτὸ πέφυκεν ἔχειν, ἀλλὰ πρὸς ἄλλο, ἢ τὰ μέν, τὰ δ’ οὗ: καὶ εἰ ἔστιν αὐτὴν ἄτιμα αὐτὰ πρὸς αὐτὰ ἔχει, ἅρ’ ἐν τούτοις ἐστὶν ἐπιστήμη, ἣν δὴ ἥμεις σωφροσύνην φαμέν εἶναι. ἔγω μὲν οὐ πιστεύω ἐμαυτῷ ἰκανός εἶναι ταῦτα διελέσθαι· διὸ καὶ οὐτ’ εἰ δυνατὸν ἐστὶ τούτῳ γενέσθαι ἐπιστή-

10 μης ἐπιστήμην εἶναι, ἔχω δισχυρίσασθαι, οὐτ’ εἰ ὁ τι μάλιστα ἐστὶ, σωφροσύνην ἀποδέχομαι αὐτὸ εἶναι, πρὶν ἀν ἐπισκεψώμαι, εἰτε τι ἄν ἥμᾶς ὠφελοῖ τοιοῦτον ὡν, εἰτε μή. τὴν γὰρ οὖν δὴ σωφροσύνην ὠφελιμὸν τι καὶ ἀγαθὸν μαντεύομαι εἶναι· σὺ οὖν, δὲ παῖ Καλλαίσχρον—τίθεται γὰρ σωφροσύνην τούτ’ εἶναι,

15 ἐπιστήμην ἐπιστήμης καὶ δὴ καὶ ἀνεπιστημοσύνης—πρῶτον μὲν τοῦτο ἐνδειξαί, ὅτι δυνατὸν δ νυνὶ ἔλεγον, ἐπεῖτα πρὸς τὸ δυνατὸ ὅτι καὶ ὠφελίμον· καὶ μὲ τάχ’ ἀν ἀποπληρώσαις, ὡς ὀρθῶς λέγεις περὶ σωφροσύνης, δ’ ἔστιν.

17. Καὶ ὁ Κριτίας ἀκοῦσας ταῦτα καὶ ἰδὼν μὲ ἀποροῦντα,

20 ὀστεροί τοὺς χασμωμένους κατανικροῦ ὀρώντως ταύτων τοῦτο συμπάσχουσιν, κάκεινοι ἐδοξὲ μοι ὑπ’ ἐμοῦ ἀποροῦντος καὶ αὐτὸς ἀλόνων ὑπὸ ἀπορίας. ἀτε οὖν εὐδοκιμῶν ἐκάστοτε, ἡσυχύνετο τοὺς παρόντας, καὶ οὔτε συγχωρήσαι μοι ἥθελεν ἀδύνατος εἶναι διελέσθαι ὁ προϊκαλοῦμην αὐτοῦ, ἔλεγεν τε 25 οὖν σαφές, ἐπικαλύπτων τὴν ἁπορίαν. καὶ ἧμων ἀλά ἢν ὁ λόγος προῖοι, ἐποὺ Ἀλλ’ εἰ δοκεῖ, ὁ Κρίτια, νῦν μὲν τοῦτο συγχωρήσωμεν, δυνατον εἶναι γενέσθαι ἐπιστήμην ἐπιστήμης· αὖθις δὲ ἐπισκέψομέθα εἰτε οὖτως ἔχει εἰτε μή. ἐθι δὴ οὖν, εἰ ὁ τι μάλιστα δυνατὸν τοῦτο, τί μᾶλλον οἷον τέ ἐστιν εἰδέ-

30 ναι ὁ τε τις οἴδε καὶ ὁ μή; τοῦτο γὰρ δήποτε ἐφαμέν εἶναι τὸ γνωστότερον αὐτὸν καὶ σωφρονεῖν· ἢ γὰρ; Πάντως γε, ἢ δ’ ὅσ, καὶ συμβαίνει γε ποῦ, ὁ Σωκράτης· εἰ γὰρ τις ἔχει ἐπιστήμην ἢ αὐτὴν γνωστὰ, τοιοῦτος ἂν αὐτὸς εἰς οἴοντερ ἐστὶν ὃ ἔχει. ὀστερὸν οὖν τάχος τις ἔχῃ, ταχύς, καὶ οταν κάλλος,
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καλός, καὶ ὅταν γυώσων, γυγνώσκων· ὅταν δὲ δὴ γυώσων
αὐτὴν αὐτῆς τις ἔχῃ, γυγνώσκων ποὺ αὐτὸς ἔαυτὸν τότε ἔσται.
Οὐ τότο, ἦν δὲ ἐγώ, ἀμφίσβητω, ὡς οὑς ὅταν τὸ αὐτὸ γυγνώ-
σκόν τις ἔχῃ, αὐτὸς αὐτὸν γνώσεται, ἀλλὰ ἤχοντο τοῦτο τὸς
ἀνάγκη εἰδέναι καὶ τὸ οἶδεν καὶ δὴ μὴ οἶδεν; "Ὅτι, δὲ Σώκρατες, 5
ταῦτα ἔστων τοῦτο ἑκείνῳ. Ἰσος, ἔφη, ἀλλὰ ἐγὼ κινδυνεύω
αἰὲ ὁμοίος εἰναι· ὥσ γὰρ αὐ ὑμαθανὼ ὡς ἔστιν τὸ αὐτὸ [ἢ οἴδεν
εἰδέναι καὶ ἢ τις μὴ οἴδεν εἰδέναι]. Πῶς λέγεις, ἔφη; "Οδὲ, 10
ὦ δὲ ἐγώ. ἐπιστήμην ποὺ ἐπιστήμης οὐσα ἄρα πλέον τι οἶα
t' ἔσται διαιρεῖν, ἢ ὅτι τούτων τὸδε μὲν ἐπιστήμη, τὸδε δὲ οὐκ 15
ἐπιστήμη; Ὁγκ, ἀλλὰ τοσοῦτον. Ταῦτα οὖν ἔστων ἐπιστήμη
τε καὶ ἀνεπιστημοσύνη ὑγειευνό, καὶ ἐπιστήμη τε καὶ ἀνεπιστη-
μοσύνη δικαίον; Οὐδαμῶς. Ἄλλα τὸ μὲν οἴμαι ἰατρικῆ, τὸ
δὲ πολιτικῆ, τὸ δὲ οἶδεν ἄλλο ἢ ἐπιστήμη. Πῶς γὰρ οὐ; 20
Οὐκοῦν ἦν μὴ προσπειστηται τις τὸ ὑγειεύν καὶ τὸ δίκαιον, 15
ἀλλὰ ἐπιστήμην μόνον γυγνώσκῃ ἀτο τοῦτο μόνον ἔχουν
ἐπιστήμην, ὅτι μὲν τι ἔπισταται καὶ ὅτι ἐπιστήμην τινὰ ἔχει,
εἰκότως ἂν γυγνώσκοι καὶ περὶ αὐτοῦ καὶ περὶ τῶν ἄλλων· ἢ
γὰρ; Ναὶ. "Ὁ τι δὲ γυγνώσκει, ταύτη τῇ ἐπιστήμη πώς εἰσε-
ται; γυγνώσκει γὰρ δὴ τὸ μὲν ὑγειεύν τῇ ἰατρικῇ ἄλλ' ὡς 25
σωφροσύνη, τὸ δὲ ἀρµονὶκὸν μουσικῆ ἄλλ' οὐ σωφροσύνη, τὸ
δ' ὁικοδοµικὸν ὁικοδοµικῆ ἄλλ' οὐ σωφροσύνη, καὶ οὕτω πάντα·
ἡ οὖ; Φανεται. Σωφροσύνη δὲ, εἰπέρ μόνον ἐστὶν ἐπιστη-
μῶν ἐπιστήμη, πώς εἰσεται ὅτι τὸ ὑγειεύν γυγνώσκει ἢ ὅτι
tὸ ὁικοδοµиκὸν; Οὐδαμῶς. Οὐκ ἄρα εἰσεται ὅ οἶδεν ὁ τοῦτο 25
ἀγνώσω, ἀλλ' ὃ οἶδεν μόνον. Ἔσοικεν.

18. Οὐκ ἄρα σωφρονεῖν τοῦτ' ἂν εἰῇ οὐδὲ σωφροσύνη, εἰδέναι
ἀ τε οἶδεν καὶ δὴ μὴ οἶδεν, ἀλλ', ὡς ἐοικεν, ὅτι οἶδεν καὶ ὅτι
οὐκ οἶδεν μόνον. Κινδυνεύει. Οὐδὲ ἄλλον ἄρα οἴς τε ἔσται
οὕτως ἔξεται σφικταί κἀκεκακά τι ἐπίστασθαι, πότερον ἐπίσταται 30
ὁ φησιν ἐπίστασθαι ἢ οὐκ ἐπίστασθαι· ἀλλὰ τοσοῦτον μόνον,
ὡς ἐοικεν, γυγώσκει, ὅτι ἔχει τινὰ ἐπιστήμην, ὅτοι δὲ γε, ἢ
σωφροσύνη οὐ ποιήσει αὐτὸν γυγώσκειν. Οὐ φαίνεται. Οὐτε
ἄρα τὸν προσποιούμενον ἰατρὸν εἰναι, ὅτα δὲ μὴ, καὶ τὸν ἐς
άληθῶς ἄντα οἶδας τε ἔσται διακρίνειν, οὔτε ἄλλον οὐδένα τῶν ἑπιστημονῶν καὶ μῆ. σκέψῳμεθα δέ ἐκ τῶν ἐς ἐμολύνει ὁ σώφρων ἦ ὡς τισοῦν ἄλλος τῶν ὃς ἀληθῶς ἰατρὸν διαγνώσθηκαί καὶ τῶν μη, ἃρ' οὖχ ὥδε ποιήσει· περὶ ἡμὲν ἰατρικῆς δήπου 5 αὐτῷ οὖ διαλέξεται· οὐδέν γὰρ ἐπαίει, ὡς ἐφαμεν, ὁ ἰατρὸς ἀλλ' ἦ τὸ ὑγιεῖνον καὶ τὸ νοσῶδες· ἦ οὐ; Ναὶ, οὔτως. Περὶ δὲ γε ἑπιστήμης οὔτε οὐδεν, ἀλλὰ τοῦτο δὴ τῇ σωφροσύνῃ μόνῃ ἀπέδομεν. Ναὶ. Οὐδὲ περὶ ἰατρικῆς ἃρα οἶδεν ὁ ἰατρικὸς, ἐπειδήπερ ἡ ἰατρικὴ ἑπιστήμη οὐσα τυγχάνει. 'Αληθῆ. "Οτι 10 μὲν δὴ ἑπιστήμην τινα ἐχει, γνώσεται ὁ σώφρων τὸν ἰατρὸν· δείν δὲ πείραν λαβεῖν ἡτίς ἐστίν, ἄλλο τι σκέψεται ὑμνών; ἢ οὐ τούτῳ ἁρισταί· ἐκάστη ἑπιστήμη μὴ μόνον ἑπιστήμη εἰναι ἄλλα καὶ τις, τῷ τινῶν εἶναι; Τούτῳ μὲν οὖν. Καὶ ἡ ἰατρικὴ δὴ ἐτέρα εἰναι τῶν ἄλλων ἑπιστημῶν ὁρίσθη τῷ τοῦ ὑγιεῖνον 15 εἰναι καὶ νοσῶδους ἑπιστήμη. Ναὶ. Οὐκοῦν εἰ τούτωι ἀναγ. καίον σκοπεῖν τὸν βουλόμενον ἰατρικὴν σκοπεῖν, ἐν οἷς ποτ' ἐστίν· οὐ γὰρ δὴπου ἐν γε τοῖς ἔξω, ἐν οἷς οὐκ ἐστίν; Οὖ δήτα. Ἕν τοῖς ὑγιεινοῖς ἃρα καὶ νοσῶδεσιν ἐπισκέψεται τὸν ἰατρόν, ἢ ἰατρικὸς ἐστῖν, ὁ ὀρθὸς σκοποῦμενος. "Εοικεν. 20 Οὐκοῦν ἐν τοῖς οὕτως ἡ λεγομένοις ἡ πραττομένοι τὰ μὲν λεγόμενα, εἰ ἀληθῆ λέγεται, σκοπούμενος, τὰ δὲ πραττόμενα, εἰ ὀρθῶς πράττεται; 'Ανάγκη. 'Ἡ οὖν ἄνευ ἰατρικῆς δύνατ' ἀν τις τούτων ποτέροις ἐπακολουθήσαι; Οὖ δήτα. Οὔτε γε ἄλλοσ οὔδεις, ὡς οἰκειόλα, πλὴν ἰατρός, οὔτε δὴ ὁ σώφρων· ἰατρὸς 25 γὰρ ἀν εἰπelong πρὸς τῇ σωφροσύνῃ. 'Εστι ταύτα. Παυτὸς ἃρα μᾶλλον, εἰ ἡ σωφροσύνη ἑπιστήμης ἑπιστήμη μόνον ἐστίν καὶ ἀνεπιστημοσύνης, οὔτε ἰατρὸν διακρίνει οὐ τε ἐσται ἑπιστάμενον τὰ τῆς τέχνης ἢ μὴ ἑπιστάμενον, προσποιούμενον δὲ ἡ οἰδόμενον, οὔτε ἄλλον οὐδένα τῶν ἑπισταμένων καὶ ὄτιον, πλὴν 30 γε τὸν αὐτοῦ ὁμότεχνον, ὡσπερ οἱ ἄλλοι δημιουργοί. Φαίνεται, ἕφη.

19. Τίς οὖν, ἢν δ’ ἐγὼ, ὁ Κριτία, ὀφελία ἡμῖν ἐτε ἀν εἰπὲ ἀπὸ τῆς σωφροσύνης τοιαύτης οὕτως; εἰ μὲν γὰρ, δ’ ἐξ ἀρχῆς ὑπειθέμεθα, ἦδειν οἱ σώφρων ἃ τε ἦδει καὶ ἡ μὴ ἦδει, τὰ
μὲν δὴν οἶδεν, τὰ δ' ὅτι οὐκ οἶδεν, καὶ ἄλλον ταύτων τούτων πεπονθότα ἐπισκέψαθαι οἶδος τ' ἢ, μεγαλωστὶ ἄν ἦμιν, φαμέν, ὁφέλμον ἢν σώφροσιν εἶναι· ἀναμάρτητοι γὰρ ἄν τὸν βίον ἐξώμεν αὐτοὶ τε οἱ τὴν σωφροσύνην ἔχοντες καὶ οἱ ἄλλοι πάντες ὁσοὶ ὑφ' ἦμιν ἥρχοντο. οὔτε γὰρ ἄν αὐτοὶ ἐπεχειροῦσιν πράττειν ἢ μὴ ἤπιστάμεθα, ἀλλὰ ἐξευρίσκοντες τοὺς ἐπισταμένους ἐκείνους ἂν παρεδίδομεν, οὔτε τοὺς ἄλλους ἐπετρέπομεν, ἢν ἥρχομεν, ἄλλο τι πράττειν ἢ τι πράττοντες ὑπὸ ἀκαλῶς ἐμελλον πράξειν· τούτο δ' ἦν ἃν, οὐ ἐπιστήμην εἶχον· καὶ οὕτω δὴ ὑπὸ σωφροσύνης οἰκία τε οἰκουμένη ἔμελλεν καὶ καλῶς οἰκεῖσθαι, πόλις τε πολιτευμένη, καὶ ἄλλο πάν οὐ σωφροσύνη ἄρχοι· ἀμαρτίας γὰρ ἐξηρμηνεύεις, ὁρθότητος δὲ ἡγομένης, ἐν πάσῃ πράξει ἀναγκαῖον καλῶς καὶ εὐ πράττειν τοὺς οὕτω διακειμένους, τοὺς δὲ εὔ πράττοντας εὐδαιμόνας εἶναι. ἀρ' οὗ ὄντως, ἢν δ' ἐγὼ, ὁ Κριτία, ἐλέγομεν περὶ 15 σωφροσύνης, λέγοντες ὅσον ἀγαθὸν εἶν τὸ εἰδέναι ἢ τε ὀиδέν τις καὶ ἢ μὴ οἶδεν; Πάνυ μὲν οὖν, ἐφη, οὕτω. Νῦν δὲ, ἢν δ' ἐγὼ, ὃς ὅτι οὐδαμοῦ ἐπιστήμην οἴδεμαι τοιαύτη οὕτα πέφανται. ‘Ορᾷ, ἔφη. ‘Ἀρ' οὖν, ἢν δ' ἐγὼ, τοῦτ' ἔχει τὸ ἀγαθὸν ἢν νῦν εὐρίσκομεν σωφροσύνην οὐδαμαν, τὸ ἐπιστήμην 20 ἐπίστασθαι καὶ ἀνεπιστημοσύνην, ὅτι τὸ ταῦτα ἔχων, ὃ τι ἄν ἄλλο μανθάνη, μὴν τε μαθήσεται καὶ ἐναργεστέρα πάντα αὐτῷ φανεται, ἀτε πρὸς ἐκάστῳ ὃ ἄν μανθάνῃ προσκαθορίως τὴν ἐπιστήμην· καὶ τοὺς ἄλλους δὲ κάλλιον ἐξέτασε περὶ ὅν ἄν καὶ αὐτῷ μάθη, οἱ δὲ ἄνευ τούτου ἐξετάζοντες 25 ἀσθενέστερον καὶ φαυλότερον τούτο δράσοντι; ἢρ', ὁ φίλε, τοιαύτα ἄττα ἐστὶν ἢ ἀπολαυσόμεθα τῆς σωφροσύνης, ἡμεῖς δὲ μείζον τι βλέπουμεν καὶ ζητούμεν αὐτὸ μείζον τι εἶναι ἢ οὗν ἐστίν; Τάχα δ' ἦν, ἔφη, οὕτως ἔρχοι.

20. Ἡσώ, ἡν δ' ἐγὼ· ἦσως δὲ γε ἡμεῖς οὐδὲν χρηστῶν ἐξητή-30 σαμεν. τεκμαίρομαι δὲ, ὧτι μοι ἄτοπ' ἄττα καταφαίνεται περὶ σωφροσύνης, εἰ τοιούτων ἐστίν. ἡδομεν γὰρ, εἰ βούλει, συγχωρήσαντες καὶ ἐπιστασθαι ἐπιστήμην δυνατόν εἶναι καὶ ὃς ἐξ ἄρχῃς ἐπιθέμεθα σωφροσύνην εἶναι, τὸ εἰδέναι ἃ τε
οἶδεν καὶ ἡ µὴ οἶδεν, µὴ ἀποστερήσωµεν, ἄλλα δῶµεν· καὶ πάντα ταῦτα δόντες ἐτὶ βελτίων σκεφτοµέθα, εἰ ἀρα τι καὶ ἡµᾶς ὑνήσει τοιούτοιν ὄν. ἀ γὰρ νυνὴ ἐλέγοµεν, ὡς µέγα ἀν εἰη ἄγαθὸν ἡ σωφροσύνη, εἰ τοιούτοιν εἰη, ἠγουµένη διοικήσεως καὶ οἰκίας καὶ πόλεως, οὐ µοι δοκοῦµεν, ὦ Κριτία, καλῶς ὀµολογηκέναι. Πῶς δὴ; ἡ δ’ ὄς. "Οτι, ἦν δ’ ἐγώ, ῥαδίως ὀµολογήσαµεν µέγα τι ἄγαθὸν εἶναι τοῖς ἀνθρώποις, εἰ ἕκαστοι ἡµῶν, ἀ µὲν ἰσασίν, πράττοιες ταῦτα, ἀ δὲ µὴ ἐπισταυρίτο, ἀλλοις παραδίδοιες τοῖς ἐπισταµένοις. Οὐκ οὖν, ἔφη, καλῶς ὀµολογήσαµεν; Οὐ µοι δοκοῦµεν, ἦν δ’ ἐγώ. "Ατοπα λέγεις ὡς ἀληθῶς, ἔφη, ὦ Σώκρατες. Νὴ τὸν κύκνο, ἔφην, καὶ ἐµοί τοι δοκεί οὕτω, κάνταυθα καὶ ἀρτί ἀποβλέψας ἄτοπ’ ἀττ’ ἔφην µοι προφαίνεσθαι, καὶ ὦτο φοβοίµην µὴ οὐκ ὀρθῶς σκοποῦµεν. ὡς ἀληθῶς γὰρ, εἰ ὦ τι µάλιστα τοιούτον ἐστίν ἡ σωφροσύνη, οἴδεν µοι δῆλον εἶναι δοκεῖ ὦ τι ἄγαθὸν ἡµᾶς ἀπεργάζεται. Πῶς δὴ; ἡ δ’ ὄς. λέγε, ὑνα καὶ ἠµεῖς εἰδόµεν ἦ τι λέγεις. Οἰµαι µέν, ἦν δ’ ἐγώ, ἄρτηεν µε’ ὄµος τὸ ἐγραµµόµενον ἀναγκαῖον σκοτεῖν καὶ µὴ εἰκῇ παρίεναι, εἰ τίς γε αὐτοῦ καὶ σµµικρὸν κῆδεται. Καλῶς γὰρ, ἔφη, λέγεις.

21. "Ἄκονε δὴ, ἔφην, τὸ ἐµὸν ὅναρ, εἰτε διὰ κεράτων εἴτε δῆ ἐλέφαντος εὐλυθεῖν. εἰ γὰρ τι µάλιστα ἡµῶν ἀρχοί ἡ σωφροσύνη, οὕτα οἶαν νῦν ὄριζόµεθα, ἄλλο τι κατὰ τὰς ἐπιστήµας αν πράττοιτο, καὶ οὕτε τις κυβερνήτης πάσκων εἶναι, δὸν δὲ οὐ, ἐξαπατήθη ἡ ἡµᾶς, οὐτε ιατρὸς οὕτε στρατηγὸς οὔτε ἅλλοσ οὐδεὶς, προσποιούµενος τι εἰδέναι δὴ µὴ οἶδεν, λαυθάνοι ἄν· ἐκ δὴ τούτων οὕτως ἐχόντων ἄλλο ἃν ἡµῖν τι συµβαίνων ἢ νυ µετὰ σόµατα εἶναι µᾶλλον ἡ νῦ, καὶ ἐν τῇ θαλάττῃ κινδυνεύοντας καὶ ἐν πολέµῳ στέφεσθαι, καὶ τὰ σκεύη καὶ τὴν ἀµπεχώνην καὶ ὑπόδειον πᾶσαν καὶ τὰ χρῆσαι τα πάντα τεχνικὸς ἡµῖν εἰργασµένα εἶναι καὶ ἅλλα πολλὰ διὰ τὸ ἀληθεῖος δηµιουργοῖς χρήσθαι; εἰ δὲ βούλοισι γε, καὶ τὴν µαντικὴν εἶναι συµψυχήσωµεν ἐπιστήµην τοῦ µέλλοντος ἐσεθαι, καὶ τὴν σωφροσύνην, αὐτὴς ἐπιστατοῦσαν, τοὺς µὲν ἀλαζόνας ἀποτρέπειν, τοὺς δὲ ὧς ἀληθῶς µάντεις καθιστάναι
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22. Ἀλλὰ μέντοι, ἢ δ' ὄς, οὐ ραδίως εὐρήσεις ἀλλο τι τέλος τοῦ εὖ πράττειν, ἐὰν τὸ ἐπιστημόνως ἀτιμάσῃς. Σμικρὸν τοίνυν με, ἢν δ' ἐγώ, ἐτὶ προσδιδαξοῦν. τίνος ἐπιστημόνως λέγεις; ἢ σκυτῶν τομῆς; Μὰ Δἰ ὦν ἔγωγε. Ἀλλὰ χαλκοῦ 10 ἐργασίας; Οὐδαμῶς. Ἀλλὰ ἐρίων ἢ ξύλων ἢ ἄλλου τῶν τῶν τοιούτων; Οὐ δήτα. Οὐκ ἄρα, ἢν δ' ἐγώ, ἐτὶ ἐμμένομεν τῷ λόγῳ τῷ εὐδαιμόνα εἶναι τὸν ἐπιστημόνως ξύντα. αὖτοι γὰρ ἐπιστημόνως ξύντες οὐχ ὀμολογοῦνται παρὰ σοῦ εὐδαιμόνες εἰναι, ἀλλὰ περὶ τινῶν ἐπιστημόνως ξύντα σὺ δοκεῖς μοι ἀφο- 15 λέξεσθαι τὸν εὐδαιμόνα. καὶ ἑσώς λέγεις ὅν νυνὶ ἐγώ ἔλεγον, τὸν εἰδότα τὰ μέλλοντα ἐσεσθαι πάντα, τῶν μάντων. τοῦτον ἢ ἄλλου τινὰ λέγεις; Καὶ τούτον ἔγωγε, ἔφη, καὶ ἄλλου. Τίνα; ἢν δ' ἐγώ. ἄρα μή τὸν τοιοῦτε, εἰ τις πρὸς τοῖς μέλλουσιν καὶ τὰ γεγονότα πάντα εἰδεῖσθαι καὶ τὰ νῦν ὄντα, καὶ μηδὲν ἀγνοοῖ; 20 φῶμεν γὰρ τινὰ εἰναι αὐτόν. οὐ γὰρ οἴμαι τοῦτον γε ἐτὶ ἄν εἰποίς οὐδένα ἐπιστημονέστερον ξύντα εἰναι. Οὐ δήτα. Τόδε δὴ ἐτὶ προσποθῶ, τίς αὐτῶν τῶν ἐπιστημῶν ποιεῖ εὐδαιμόνα; ἢ ἀπασαι ὀμοίως; Οὐδαμῶς ὀμοίως, ἔφη. Ἀλλὰ ποιὰ μάλιστα; ἢ τί οἴδεις καὶ τῶν ὄντων καὶ τῶν γεγονότων καὶ τῶν 25 μελλόντων ἐσεσθαι; ἄρα γε ἢ τὸ πεπτυτικόν; Ποιοῦν, ἢ δ' ὄς, πεπτυτικόν; Ἀλλὰ ἢ τὸ λογιστικόν; Οὐδαμῶς. Ἀλλ' ἢ τὸ ὑγιεινόν; Μᾶλλον, ἔφη. Ἐκείνη δ' ἢν λέγω μάλιστα, ἢν δ' ἐγώ, ἢ τί; ἢ τί; ἢ τι; Ητι τὸ ἀγαθόν, ἔφη, καὶ τὸ κακὸν. Ὡ μιαρὲ, ἔφην ἐγώ, πάλαι με περιέλεκες κύκλῳ, ἀποκρυπτάμενος ὅτι οὐ 30 τὸ ἐπιστημόνως ἢν ζην τὸ εὖ πράττειν τε καὶ εὐδαιμονεῖν ποιοῦν, οὐδὲ συμπασῶν τῶν ἄλλων ἐπιστημῶν, ἀλλὰ μίᾶς 35 οὐσίας ταύτης μόνον τῆς περὶ τὸ ἀγαθόν τε καὶ κακὸν. ἐπει, ὁ Κριτία, εἰ θελεῖς ἐξελεῖν ταύτην τὴν ἐπιστήμην ἐκ τῶν ἄλλων
έπιστημών, ήττόν τι ή μὴν ιατρική ιγιαίνειν ποιήσει, ἢ δὲ σκυ- 
τικὴ ὑποδεδέσθαι, ἢ δὲ ὕφαντικὴ ἡμιφέσθαι, ἢ δὲ κυβερνητική 
κωλύσει ἐν τῇ θαλάττῃ ἀποθνῄσκειν καὶ ή στρατηγικὴ ἐν πο- 
λέμῳ; Οἷδὲν ήττον, ἔφη. 'Αλλ', ὁ φίλε Κριτία, τὸ εὖ γε 
5 τοῦτων ἐκαστα γίγνεσθαι καὶ ὡφελίμως ἀπολελοίπος ἡμᾶς 
ἔσται ταύτης ἀπούσης. 'Αληθῆ λέγεις. Οὐχ αὐτῇ δὲ γε, ὡς 
ἔοικεν, ἔστιν ἡ σωφροσύνη, ἦς ἔργον ἐστὶν ὡφελέως ἡμᾶς. οὐ 
γὰρ ἐπιστημών τε καὶ ἀνεπιστημοσύνων ἡ ἐπιστήμη ἐστὶν, 
アルバム ἀγαθὸν τε καὶ κακοῦ· ὅστε εἰ αὐτῇ ἐστὶν ὑφέλιμος, ἢ 
10 σωφροσύνη ἄλλο τι ἄν εἴη ἡμῖν. Τί δ’, ἢ δ’ ὅσ, οὐκ ἂν αὐτῇ 
ὡφελίμοι; εἰ γὰρ οἱ τις μάλιστα τῶν ἐπιστημῶν ἐπιστήμη ἐστὶν 
ἡ σωφροσύνη, ἐπιστατεῖ δὲ καὶ ταῖς ἄλλαις ἐπιστήμαις, καὶ 
ταύτης δήποτε τὰ περὶ τὰ γαθόν ἐπιστήμης ὡφελοὶ 
ἂν ἡμᾶς. 'Η κἂν ὑγιείᾳ ποιοῦ, ἢ δ’ ἔγοι, αὐτῇ, ἀλλ’ οὐχ ἢ 
15 ιατρική; καὶ τάλα τὰ τῶν τεχνῶν αὐτῇ ἄν ποιοῦ, καὶ οὐχ ἂ 
ἄλλαι τὸ αὐτῆς ἔργον ἐκάστη; ἢ οὔ πάλαι διεμαρτυρόμεθα, οτι 
ἐπιστήμης μόνον ἐστὶν καὶ ἀνεπιστημοσύνης ἐπιστήμης, ἄλλου 
δὲ οὔδενος· οὐχ οὔτω; Φαινεῖται γε. Οὐκ ἂρα ὑγιεῖας ἔσται 
δημουργός. Οὐ δήτα. 'Αλλης γὰρ ἡν τέχνης ὑγιεία· ἢ οὔ; 
20 'Αλλης. Οὐδ’ ἂρα ὡφελίσεις, ὃ ἐταίρε· ἄλλη γὰρ αὐτῷ ἀπέδομον 
τοῦτο τὸ ἔργον τέχνης νυνδή· ἢ γὰρ; Πάντως γε. Πῶς οὖν ὡφέ- 
λιμος ἔσται ἡ σωφροσύνη, οὐδεμιᾶς ὡφελίμοις οὔσα δημουργός; 
Οὐδαμῶς, ὁ Σώκρατες, έοικεν γε.

23. Ὁρᾶς οὖν, ὁ Κριτία, ὥς ἐγὼ πάλαι εἰκότως ἐδεδοική καὶ 
25 δικαίως ἐμαυτὸν ἵτιόμην ὅτι οὐδὲν χρηστῶν περὶ σωφροσύνης 
σκοπῶ; οὐ γὰρ ἂν ποῦ ὁ γε κάλλιστον πάντων ὁμολογεῖται 
εἰμι, τούτῳ ἡμῖν ἀνωφελές ἐφάνη, εἰ τι ἐμοῦ ὡφελος ἦν πρὸς τὸ 
καλῶς ξητεῖν. νῦν δέ—πανταχοῦ γὰρ ἦττωμεθα, καὶ οὐ δυνά- 
μεθα εὐρεῖν ἐφ’ οἳ ποτὲ τῶν οὕτων ὁ ὀνοματοθέτης τούτο τοῦ 
30 νομα ἐθετο, τὴν σωφροσύνην. καλτού πολλά γε συγκεκχωρήκαμεν 
οὐ συμβαλλόνθ’ ἡμῖν τῷ λόγῳ. καὶ γὰρ ἐπιστήμην ἐπιστήμης 
εἰμαι συνεχωρήσαμεν, οὐκ ἔωτος τοῦ λόγου οὔδὲ φάκοκοντος 
εἶμαι· καὶ ταύτη αὐ τῇ ἐπιστήμη καὶ τὰ τῶν ἄλλων ἐπιστημῶν 
ἔργα γιγνώσκεις συνεχωρήσαμεν, οὐδὲ τούτ’ ἔωτος τοῦ λόγου,
ΧΑΡΜΙΔΗΣ. 25

ίνα δὴ ἡμιν γένοιτο ὁ σώφρων ἐπιστήμων δὲν τε οἶδεν, ὅτι οἶδεν, 
καὶ δὲν μὴ οἶδεν, ὅτι οὐκ οἶδεν. τούτῳ μὲν δὴ καὶ παντάπασι 
μεγαλοπρεπῶς συνεχορήσαμεν, οὐδ' ἐπισκεψάμενοι τὸ ἀδύνατον 
εἶναι, ἀ τις μὴ οἶδεν μηδαμῶς, ταῦτα εἰδέναι ἄρμός γέ πως· ὅτι 
γὰρ οὐκ οἶδεν, φησὶν αὐτὰ εἰδέναι ἡ ἡμετέρα ὁμολογία. καίτοι, 5
ός ἐγώμαι, οὐδένος ὅτιν υὐχὶ ἀλογάτερον τοῦτ ἄν φανεῖσθ. ἀλλ' 
ὁμοιοι οὕτως ἡμῶν εἰπθικῶν τυχόνσα ἡ ἡτήσις καὶ οὐ σκληρῶν, 
οὐδὲν τι μᾶλλον εὑρεῖν δύναται τὴν ἀλήθειαν, ἀλλὰ τοσοῦτον 
kατεγέλασεν αὐτής, ὡστε ὁ ἡμεῖς πάλαι συνυμβολογοῦντες καὶ 
sυμπλάττοντες ἐπιθέμεθα σωφροσύνην εἶναι, τούτῳ ἡμῖν πάνω 10
ὕβριστικῶς ἁνωφελὲς δὴν ἀπέφανε. τὸ μὲν οὖν ἐμὸν καὶ ἤτοι 
ἀγανακτῶν ὑπὲρ δὲ σοῦ, ἦν δ' ἐγώ, ὁ Χαρμίδης, πάνω ἀγανακτῶν, 
ei σύ τοιοῦτος δὲν τὴν ἴδεαν καὶ πρὸς τούτῳ τὴν ψυχὴν σωφρο-
νόστατον, μηδὲν ὁνήσει αὐτό ὡς τάπητι τῆς σωφροσύνης μηδὲ τί 
σε ὁφελήσει εὐ τῷ βίῳ παρόνσα. ἔτι δὲ μᾶλλον ἀγανακτῶν ὑπὲρ 15
τῆς ἐπίθεσις, ἦν παρὰ τοῦ Θρηκῶς ἐμαθον, εἰ μηδενὸς ἄξιον πράγματος 
οὕσαν αὐτὴν μετὰ πολλῆς στουδῆς ἐμαθάνουν. ταῦτ' 
οὐν πάνω μὲν οὐκ οἴομαι οὕτως ἐχειν, ἀλλ' ἐμὲ φαύλον εἶναι 
ξητητήσαν ἔπει τὴν γε σωφροσύνην μέγα τι ἀγαθῶν εἶναι, καὶ 
eίπερ γε ἐχεις αὐτὸ, μακάριον εἶναι σε. ἀλλ' ὅρα εἴ ἐχεις τε 20
καὶ μηδὲν δέι τῆς ἐπίθεσις· εἰ γὰρ ἐχεις, μᾶλλον ἄν ἔγωγε 
συμβουλεύσαμι εμὲ μὲν λήπον ἡγεῖσθαι εἶναι καὶ ἀδύνατον 
λόγῳ ὡς οὕτως ἡτητεῖν, σεαντὸν δὲ, ὅσπερ σωφρονεστερος εἰ, 
tοσοῦτο εἶναι καὶ εὐδαιμονεστερον.

24. Καὶ ὁ Χαρμίδης, ἀλλὰ μὰ Δία, ἡ δ' ὦς, ἔγωγε, ὁ Σώ-. 25
κρατεῖ, οὐκ οἶδα οὕτ' εἴ ἔχω οὕτ' εἴ μὴ ἔχω. τῶς γὰρ ἄν 
eιδεῖν ὅ γε μηδ' ὑμεῖς οἴοι τέ ἐστε ἐξευρεῖν ὅ τὸ ποτ' ἐστιν,
ὅς φῆς σύ; ἔγω μέντοι οὐ πάνυ σοι πείθομαι, καὶ ἐμαυτόν, 
ὁ Σώκρατες, πάνυ σοί δείσασθαι τῆς ἐπίθεσις, καὶ τὸ γ' ἐμὸν
οὐδὲν κωλύει ἐπάδεσθαι ὑπὸ σοῦ οὔσα ἡμέραι, ἐως ἃν φῆς συ
ικαῦσος ἔχειν. Εἴειν ἀλλ', ἔφη ὁ Κριτίας, ὁ Χαρμίδης, δρα
tούτο. ἐμοί' ἐσται τοῦτο τεκμήριον ὅτι σωφρονεῖς, ἂν ἐπάδειν
παρέχῃς Σωκράτει καὶ μὴ ἀπολείπῃ τοῦτον μήτε μέγα μήτε
σμικρόν. Ὡς ἀκολουθήσοντος, ἔφη, καὶ μὴ ἀπολείψομένου.
δεινά γὰρ ἂν ποιοῖς, εἰ μὴ πειθοῖμην σοι τῷ ἐπιτρόπῳ καὶ μὴ ποιοῖς ἂν κελεύεις. Ἄλλα μὴν, ἔφη, κελεύω ἐγώγε. Ποιησοὶ τοίνυν, ἔφη, ἀπὸ ταυτησὶ τῆς ἡμέρας ἀρξάμενος. Οὕτω, ἢν δ᾽ ἐγώ, τί βουλεύεσθον ποιεῖν; Οὐδέν, ἔφη ὁ Χαρμίδης, 5 ἄλλα βεβουλεύμεθα. Βιάσει ἄρα, ἢν δ᾽ ἐγώ, καὶ οὐδ᾽ ἀνάκρισιν μοι δῶσεις; Ὡς βιασομένου, ἔφη, ἐπειδὴ περὶ γε ἐπιτάττει· πρὸς ταῦτα σὺ αὐτοῦ βουλεύεις τι τι ποιήσεις. Ἄλλη οὖν ἐμεία, ἔφην ἐγώ, λείπει ταῦτα βουλή· σοι γὰρ ἐπιχειροῦντι πράττειν πρὶν οὐκ ἔχειν καὶ βιαζομένῳ οὐδεὶς οἶδος τ᾽ ἐσται ἐναντίον 10 σοῦ ἄνθρωπον. Μὴ τοίνυν, ἢ δ᾽ ὃς, μηδὲ σὺ ἐναντίον. Οὐ τοίνυν, ἢν δ᾽ ἐγώ, ἐναντίωσομαι.
ΔΑΧΗΣ

ἡ περὶ ἀνδρέας.


ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΟΠΑ

ΔΥΣΙΜΑΧΟΣ, ΜΕΛΗΣΙΑΣ, ΝΙΚΙΑΣ, ΔΑΧΗΣ, ΠΑΙΔΕΣ ΔΥΣΙΜΑΧΟΥ ΚΑΙ ΜΕΛΗΣΙΟΥ, ΣΩΚΡΑΤΗΣ.

1. Τεθέασθε μὲν τὸν ἄνδρα μαχόμενον ἐν ὀπλοῖς, ὁ Νικία τε καὶ Δάχης· οὗ δὲ ἕνεκα ὑμᾶς ἐκελεύσαμεν συνθεάσασθαι ἐγώ τε καὶ Μελησίας ὃδε, τότε μὲν οὐκ εἶπομεν, νῦν δὲ ἐροῦμεν. ἡγούμεθα γὰρ χρήναι πρὸς γε ὑμᾶς παρρησιάζεσθαι. εἰσὶ γὰρ τινες οὖ τῶν τοιούτων καταγελῶσι, καὶ έδαυ τις αὐτοῖς συμβου-λεύσιται, οὐκ ἄν εἶποιεν ἁ νοοῦσι, ἀλλὰ στοχαζόμενοι τοῦ συμβουλευομένου ἄλλα λέγουσι παρὰ τὴν αὐτῶν δόξαν· ὑμᾶς δὲ ἡμεῖς ἡγησάμενοι καὶ ικανοὶ γνώναι καὶ γνώτας ἀπλῶς ἄν εἰπεῖν ἀ δοκεῖ ὑμῖν, οὕτω παρελάβομεν ἐπὶ τὴν συμβουλὴν περὶ ὅν μέλλομεν ἀνακοινώσθαι. ἔστιν οὖν τότο, περὶ οὖ πάλαι 10 τοσαῦτα προοιμιάζομαι, τόδε. ἡμῖν εἰσὶν ὑεῖς οὕτωι, ὅδε μὲν τούδε, πάπποι ἐχὼν ὄνομα Θουκυδίδης, ἐμῶς δὲ αὐ δὸδε· παππόν δὲ καὶ οὕτως ἄνοι γέχε τούμοι πατρός. 'Αριστείδην γὰρ αὐτὸν καλοῦμεν. ἡμῖν οὖν τούτων δέδοκται ἐπιμεληθῆναι ὡς οἷόν τε μάλιστα, καὶ μὴ ποιῆσαι ὅπερ οἱ πολλοὶ, ἐπειδή μετά- 15 κινα γέγονεν, ἀνεῖναι αὐτοὺς δὲ τι βουλοῦνται ποιεῖν, ἄλλα νῦν δὴ καὶ ἄρχεσθαι αὐτῶν ἐπιμελεῖσθαι καθ' ὅσον οἷοι τε ἑσμέν. εἰ δότες οὖν καὶ ἡμῖν ὑεῖς ὄντας· εἰς συμβουλὴν ὑμᾶς παρεκαλέ- σαμεν ὅτι* ἡγησάμεθα μεμελεκέναι περὶ αὐτῶν, εἰπερ τις ἄλλοις, πῶς ἄν θεραπευθήνετε γένοιτο ἄριστοι· εἰ δὲ ἄρα 20 πολλάκις μὴ προσεχήκατε τὸν νοῦν τοῖς τοιούτῳ, ὑπομνήσοντες
ὅτι οὗ χρὴ αὐτοῦ ἀμελεῖν, καὶ παρακαλοῦντες ὑμᾶς ἐπὶ τὸ ἐπι-
μέλειαν τῶν ποιήσασθαι τῶν ἱέων κοινῆ μεθ’ ἡμῶν.

2. Ὡθεὶ δὲ ἡμῖν ταῦτ’ ἔδοξεν, ὡς Νικία τε καὶ Δάχης, χρὴ
ἀκοῦσαι, κἂν ἡ ὀλίγῃ μακρότερα. συστιτούμεν γὰρ δὴ ἐγὼ τε
καὶ Μελησίας ὅδε, καὶ ἡμῖν τὰ μειράκια παρασινεῖ. ὅπερ οὖν
καὶ ἀρχόμενος εἶπον τοῦ λόγου, παρακαλοῦσαμεθά πρὸς ὑμᾶς.
ἡμῶν γὰρ ἐκάτερος περὶ τοῦ ἑαυτοῦ πατρὸς πολλὰ καὶ καλὰ
ἔργα ἔχει λέγειν πρὸς τοὺς νεανίσκους, καὶ διὰ ἐν πολέμῳ
εἰργάσαντο καὶ ὅσα ἐν εἰρήνῃ, διοικοῦντες τὰ τε τῶν συμμάχων
καὶ τὰ τῆς πόλεως. ἡμέτερα δ’ αὐτῶν ἔργα οὐδέτερος ἔχει
λέγειν. ταῦτα δὴ ὑπαισχυνόμεθα τε τούσδε καὶ αἱτιώμεθα τοὺς
πατέρας ἡμῶν, ὅτι ἡμᾶς μὲν εἶον τρυφᾶν, ἐπειδὴ μειράκια ἐγε-
νόμεθα, τὰ δὲ τῶν ἄλλων πράγματα ἐπράττουν· καὶ τούσδε τοῖς
νεανίσκοις αὐτὰ ταῦτα ἐνδεικνύμεθα, λέγοντες ὅτι, εἰ μὲν ἁμε-
15 λῆσον ἑαυτῶν καὶ μὴ πείσονται ἡμῖν, ἀκλεεῖς γενήσονται,
eἰ δ’ ἐπιμελησόται, τάχ’ ἀν τῶν ὄνομάτων ἄξιοι γένουσιν ὁ
ἔχουσιν. οὖτοι μὲν οὖν φασίν πείσονται· ἡμεῖς δὲ δὴ τούτο
σκοτοῦμεν, τί ἄν οὖτοι μαθόντες ἡ ἐπιτηδεύσαστες ὁ τι ἁριστοῦ
γένοιτο. εἰσηγήσατο οὖν τις ἡμῖν καὶ τούτο τὸ μάθημα, ὅτι
20 καλὸν εἰη τῷ νέῳ μαθεῖν ἐν δόπλοις μάχεσθαι· καὶ ἐπῆνει τοὐ-
tον ὃν νῦν ὑμεῖς ἐθέασασθε ἐπιτειχύμενον, κατ’ ἐκέλευε θεάσα-
σθαι. ἔδοξε δὴ χρῆναι αὐτοῦς τε ἐλθεῖν ἐπὶ θέαν τάνδρος καὶ
ὑμᾶς συμπαραλαβεῖν ἁμα μὲν συνθετάς, ἀμα δὲ συμβουλοῖς
tε καὶ κοινωνοῖς, ἐὰν βούλησθε, περὶ τῆς τῶν ἱέων ἐπιμελείας.
25 ταῦτ’ ἐστίν ἡ ἐβουλήμεθα ὑμῖν ἀνακοινώσασθαι. ἦδη οὖν ὑμὲ-
tερον μέρος συμβουλεύεις καὶ περὶ τοῦτο τοῦ μαθήματος, εἴτε
δοκεῖ χρῆναι μαθήσασθαι ἐμεῖς μὴ, καὶ περὶ τῶν ἄλλων, εἴ τι
ἔχετε ἐπαινέσαι μάθημα νέῳ ἀνδρὶ ἡ ἐπιτηδεῦμα, καὶ περὶ τῆς
κοινωνίας λέγειν ὅποιον τι ποιήσετε.

30 3. ΝΙ. Ἡγὼ μὲν, ὡς Λυσίμαχε καὶ Μελησία, ἐπαινῶ τε
ὑμῶν τὴν διάνοιαν καὶ κοινωνεῖν ἐτοῖμος, οἴμαι δὲ καὶ Δάχητα
tόδε.

ΔΑ. Ἀληθῆ γὰρ οἶει, ὡς Νικία. ὡς ἐγὼ ἔλεγεν ὁ Λυσί-
μαχος ἄρτι περὶ τοῦ πατρὸς τοῦ αὐτοῦ τε καὶ τοῦ Μελησίου,
πάνυ μοι δοκεῖ ἐν εἰρήσθαι καὶ εἰς ἑκεῖνοις καὶ εἰς ἡμᾶς καὶ
eis ἄπαντας ὅσοι τὰ τῶν πόλεων πράττουσιν, ὅτι αὐτοὶς σχεδὸν
tι τάντα συμβαίνει, ὡστος λέγει, καὶ περὶ παῖδας καὶ περὶ
tάλλα ἑδια, ὅλγορας τε καὶ ἀμελῶς διατίθεσθαι. τάντα μὲν
οὐν καλῶς λέγεις, ὁ Δυσίμαχε· ὅτι ὃ ἡμᾶς μὲν συμβουλίως
5 παρακάλεις ἐπὶ τῆν τῶν νεανίσκων παιδείαν, Σωκράτης δὲ τόνδε
οὐ παρακάλεις, θαυμάζω, πρῶτον μὲν ὡστα δημότην, ἑπειτὰ ἐν-
tάνθα ἅε τὰς διατριβὰς ποιούμενον, ὅπον τὶ ἐστὶ τῶν τοιούτων
ὅν ὡς ξησίες περὶ τοὺς νέους ἡ μάθημα ἡ ἐπιτήδευμα καλῶν.

ΔΤ. Πῶς λέγεις, ὁ Δάχης; Σωκράτης γὰρ ὁδὲ τινὸς τῶν 10
tοιούτων ἐπιμελεῖαν πεποίηται;

ΔΑ. Πάνυ μὲν οὖν, ὁ Δυσίμαχε.

ΝΙ. Τούτῳ μὲν σοι κἂν ἐγὼ ἔχομι εἰπεῖν οὐ ἡεῖρον Δάχη-
tος· καὶ γὰρ αὐτῷ μοι ἔναγχοι ἄνδρα προὔξηνησε τῷ νεὶ
dιδάσκαλον μουσικῆς, Ἄγαθοκλέους μαθητὴν Δάμονα, ἄνδραν 15
χαριέστατον οὐ μόνον τὴν μουσικὴν, ἀλλὰ καὶ τάλλα ὅποσα
βούλει ἄξιον συνδιατρίβειν τηλικούτων νεανίσκως.

4. ΔΤ. Οὕτως, ὁ Σώκρατες τε καὶ Νικία καὶ Δάχης, οἱ ἡλί-
koi ἐγὼ ἔτι γηγνωσκομεν τοὺς νεωτέρους, ἀτε κατ' οἰκίαν τὰ
πολλὰ διατρίβοντες ὑπὸ τῆς ἡλικίας· ἀλλ' εἰ τι καὶ σὺ, ὁ παῖ 20
Σωφρονίσκον, ἔχεις τόδε τὸ σαυτὸν δημότη ἄγαθὸν συμβουλεύ-
σαι, χρή συμβουλεύειν. δόκαιος δ' εἰ· καὶ γὰρ πατρικὸς ἡμῖν
φίλος τυχχάνεις ὃν· ἀεὶ γὰρ ἐγὼ καὶ ὁ σὺς πατήρ ἕταιρο τε
καὶ φίλῳ ἤμεν, καὶ πρότερον ἐκείνος ἐτελεύτησε, πρῶτι τι ἐμοὶ
dieneχθήναι. περιφέρει δέ τίς με καὶ μνήμη ἄρτι τῶν δὲ ἑγό-
tον· τά γὰρ μειράκια τάδε πρὸς ἀλλήλους οἰκοι διαλεγόμενοι
θαμὰ ἐπιμέμνηται Σωκράτους καὶ σφόδρα ἑπτανούσιν· οὐ
μέντοι πῶς τοὺς αὐτοὺς ἀνηρώτησα, εἰ τὸν Σωφρονίσκον λέγοιες.
ἀλλ', ὁ παῖδες, λέγετε μοι, ὅδ' ἐστὶ Σωκράτης, περὶ οὐ ἑκάστοτε
méμνησθε; 30

ΠΑΙ. Πάνυ μὲν οὖν, ὁ πάτερ, οὕτως.

ΔΤ. Ἐν γε νὴ τὴν Ἡραν, ὁ Σώκρατες, ὅτι ὅρθοῖς τὸν πατέρα,
ἀριστον ἄνδρῶν ὄντα, καὶ ἅλλως καὶ ὅδ' καὶ ὅτι οἰκεῖα τά τε
σὰ ἡμῖν ὑπάρξει καὶ σοὶ τὰ ἡμέτερα.
ΔΑ. Καὶ μὴν, ὁ Δυσίμαχε, μὴ ἄφλεσό γε τὰνδρός· ὡς ἐγὼ καὶ ἄλλοθι γε αὐτὸν ἔθεσαίμην ὦν μόνον τὸν πατέρα ἅλλα καὶ τὴν πατρίδα ὁρθοῦντα· εἰ γὰρ τῇ ἀπὸ Δηλίου φυγῇ μετ' ἐμοῦ συνανεχώρει, κἀγὼ σοι λέγω ὅτι εἰ ὁι ἄλλοι ἥθελον τοιούτου 5 εἶναι, ὅρθη ἂν ἦμων ἡ πόλις ἦν καὶ οὐκ ἂν ἔπεσε τότε τοιούτου πτῶμα.

ΔΤ. Ὁ Σώκρατες, οὕτος μέντοι ὁ ἐπαινῶς ἐστίν καλὸς, διὸν γὰρ ἐπαινεῖ ὑπὶ ἀνδρῶν ἄξιων πιστεύεσθαι καὶ εἰς ταύτα εἰς ὁ οὕτω ἐπαινούσιν. εὖ οὖν ἵσθι ὅτι ἐγὼ ταύτα ἀκούων 10 χαίρω ὅτι εὐδοκίμεις, καὶ σὺ δὲ ἤγους μὲν ἐν τοῖς γ' εὐνουχάτοις σοι εἶναι. χρῆν μὲν οὖν καὶ πρὸτέρων σε φοιτᾶν αὐτῶν παρ' ἡμᾶς καὶ οἰκείους ἡγεῖσθαι, ὡσπερ τὸ δίκαιον. νῦν δ' οὖν ἀπὸ τῆς ἡμέρας, ἐπειδή ἀνεγνωρίσαμεν ἄλληλοις, μὴ ἄλλως πολέμησι, ἅλλα σύνισθι τε καὶ γνώριζε καὶ ημᾶς καὶ τούσδε τούς 15 νεωτέρους, ὅπως ἂν διασφάζῃ καὶ ἤμεις τὴν ἡμετέραν φιλίαν. ταύτα μὲν οὖν καὶ τοὺς σε οὐ συνήσεις καὶ ἤμεις καὶ καὶ αὐτής ὑπομνήσωμεν· περὶ δὲ δὲν ἤρξαμεθα τί φατε; τί δοκεῖ; τὸ μάθημα τοῖς μερακλεῖσι ἐπιτήδειον εἶναι ἂν οὐ, τὸ μαθεῖν ἐν ὁπλοῖς μάχεσθαι;

20 5. ΣΩ. Ἀλλὰ καὶ τούτων πέρι, ὁ Δυσίμαχε, ἔγωγε πειράσομαι συμβουλέειν ἂν τὶ δύνώμαι, καὶ αὖ ἂ προκαλεῖ πάντα ποιεῖν. δικαιοτάτον μέντοι μοι δοκεῖ εἶναι, ἐμὲ νεώτερον ὄντα τῶν καὶ ἀπειρότερον τούτων ἂκουεν πρῶτον τὶ λέγουν οἵ καὶ μανθάνειν παρ' αὐτῶν· ἐὰν δ' ἐχω τι ἄλλο παρὰ τὰ ὑπὸ τού· 25 τῶν λεγόμενα, τὸτ' ἢδη διδάσκεις καὶ πείθεις καὶ σὲ καὶ τοῦτος. ἀλλ', ὁ Νικία, τί οὐ λέγει πότερος ὑμῶν.

ΝΙ. ἈΛΛ' οὐδὲν κωλύει, ὁ Σώκρατες. δοκεῖ γὰρ ἐμοὶ τούτῳ τὸ μάθημα τοῖς νέοις ὁφελίμον εἶναι ἐπίστασθαι πολλαχῇ. καὶ γὰρ τὸ μὴ ἄλλοθι διατρίβειν, ἐν οἷς δὴ φιλούσιν οἱ νέοι τάς 30 διατριβὰς ποιεῖσθαι, όταν σχολὴν ἁγώνιον, ἀλλ' ἐν τούτῳ, εὖ ἔχει, θεν καὶ τὸ σῶμα θελτιν οἰχεῖν ἀνάγκη—οὐδὲν δὲ γὰρ τῶν γυμνασίων φαυλότερον οὐδέ ἐλάττων πόνον ἔχει—καὶ ἄμα προσήκει μάλιστ' ἐλευθέρῳ τούτῳ τὸ γυμνασίον καὶ ἡ ἑπιτκὴ· οὔ γὰρ ἁγῶνος ἀθλητάτα ἐσμέν καὶ ἐν οἷς ἠμῖν ὁ ἁγών
πρόκειται, μόνοι οὕτωι γυμναζόνται όι ἐν τούτοις τοῖς περὶ τὸν πόλεμον ὀργανοὺς γυμναζόμενοι. ἔπειτα ὀνήσει μὲν τι τούτῳ τὸ μάθημα καὶ ἐν τῇ μάχῃ αὐτῇ, όταν ἐν τάξει δέχθη μάχησθαι μετὰ πολλῶν ἄλλων· μέγιστον μὲντοι αὐτοῦ ὄμολος, όταν λυθῶσιν αἱ τάξεις καὶ ἡδὴ τινὰ δέχθη μόνον πρὸς μόνον ἡ διώκτη τοῦ ἀμυνομένου τινὶ ἐπιθέσθαι ἢ καὶ ἐν φυγῇ ἐπιθεσμένου ἄλλου ἀμύνασθαι αὐτὸν· οὐ τὰς ὑπὸ γε ἐνὸς εἰς ὁ τούτῳ ἐπιστάμενος οὐδὲν ἂν πάθοι, ἵσως δ' ὀυδὲ ὑπὸ πλειόνων, ἀλλὰ πανταχῦ ἂν τάξιν πλεονεκτοῖ. ἐτι δὲ καὶ εἰς ἄλλου καλοῦ μαθήματος ἐπιθυμίαν παρακαλεῖ τὸ τοιούτον· πᾶς γὰρ ἄν ἐν μαθῶν ἐν ὅπλοις μάχησθαι ἐπιθυμήσει καὶ τοῦ ἔξος· μαθήματος τοῦ περὶ τὰς τάξεις, καὶ ταῦτα λαβῶν καὶ φιλοτιμήθησι ἐν αὐτοῖς ἔπὶ πάν ἂν τὸ περὶ τὰς στρατηγίας ὀρμήσει· καὶ ἡδὴ δῆλον ὅτι τὰ τούτων ἐχόμενα καὶ μαθήματα πάντα καὶ ἐπιτη- δεύματα καὶ καλὰ καὶ πολλοῦ ἄξια ἄνδρα μαθεῖν τε καὶ ἐπιτη- δεύσαι, ὅν καθηγησίαν' ἂν τούτῳ τὸ μάθημα. προσθήσουμεν δ' αὐτῷ οὐ σμικρὰν προσθήκην, ὅτι πάντα ἄνδρα ἐν πολέμῳ καὶ θαρραλεότερον καὶ ἀνδρεῖότερον ἂν τοιῆσθεν αὐτὸν αὐτοῦ οὐκ ὀλίγῳ αὐτή ἡ ἐπιστήμη. μὴ ἀτιμάσωμεν δὲ εἰπέτι, εἰ καὶ τῷ σμικρότερον δοκεῖ εἶναι, ὅτι καὶ εὐσχημονέστερον ἐνταῦθα οὐ χρή τὸν ἄνδρα εὐσχημονέστερον φαίνεσθαι, οὐ ἁμα καὶ δεὐτερος τοῖς ἐχθροῖς φανεῖται διὰ τὴν εὐσχήμοσύνην. ἔμοι μὲν οὖν, ὁ Δυσάμαχε, ὅσπερ λέγω, δοκεῖ τε χρήσαι διδάσκειν τοὺς νεανίσκους ταύτα καὶ δι' αὐτοὶ δοκεῖ εἴρηκα· Δάκητος δ' ἐτὶ παρὰ ταῦτα λέγει, καὶ αὐτὸς ἢδεως ἀκούσαμι.

6. ΔΑ. Ἀλλ' ἔστι μὲν, ὁ Νικία, χαλεπὸν λέγειν περὶ ὅτου ὁμαθήματος, ὡς οὐ χρή μανθάνειν· πάντα γὰρ ἐπίστασαί ἄγαθον δοκεῖ εἶναι. καὶ δὴ καὶ τὸ ὅπλιτικόν τοῦτο, εἰ μὲν ἐστιν μάθημα, ὅπερ φασὶν οἱ διδάσκοντες, καὶ οἱ Νικίας λέγει, χρὴ αὐτῷ μανθάνειν· εἰ δ' ἐστιν μὲν μὴ μάθημα, ἀλλ' 30 ἔξαπτασιν οἱ ὑποσχούμενοι, ἢ μάθημα μὲν τυγχάνει δι', μὴ μέντοι πάνυ σπουδαῖον, τὶ καὶ δέοι ἂν αὐτὸ μανθάνειν; λέγω δὲ ταῦτα περὶ αὐτοῦ εἰς τάδε ἀποβλέψας, ὅτι οἴμαι ἐγὼ τοῦτο, εἰ τῇ ἦν, οὐκ ἂν λεπηθέναι Δακεδαιμονίους, οἰς οὐδὲν ἄλλο μέλει
ἐν τῷ βίῳ ἡ τούτῳ ξητείν καὶ ἐπιτηδεύειν, ὡς τι ἅν μαθόντες καὶ ἐπιτηδεύσαντες πλεονεκτοίεν τῶν ἄλλων περὶ τὸν πόλεμον. εἰ δὲ ἐκείνους ἐλελήθειν, ἂλλ' οὐ τούτος γε τοὺς διδασκάλους αὐτοῦ 'λελήθειν αὐτὸ τοῦτο, ὅτι ἐκείνοι μάλιστα τῶν Ἑλλήνων
5 σπουδαίουσι ἐπὶ τοῖς τοιούτοις καὶ ὅτι παρ' ἐκείνους ἂν τὶς τιμηθεῖς εἰς ταῦτα καὶ παρὰ τῶν ἄλλων πλείοντ' ἀν ἐργάζοντο χρήματα, ὡσπερ γε καὶ τραγῳδίας ποιήνθη παρ' ἥμιν τιμηθείς.
τουγάρτοι δὲ ἄν οὐχι ταῦτα τραγῳδίαν καλῶς ποιεῖν, οὐκ ἔξωθεν κύκλῳ περὶ τὴν 'Ἀττικὴν κατὰ τὰς ἀλλὰς πόλεις ἐπιδεικνύ-
10 μενος περιέρχεται, ἂλλ' εὐθὺς δεύρῳ φέρεται καὶ τοῖς ἐπιδει-
κνυσιν εἰκότως· τοὺς δὲ ἐν ὁπλίοις μαχομένους ἐγὼ τούτους ὡρὰ τὴν μὲν Δακεδαλίμωνα ἡγουμένους εἶναι ἄβατον ἵερον καὶ οὐδὲ
ἀκρῷ πολὺ ἐπιβαῖνοντας, κύκλῳ δὲ περιέλθοντας αὐτὴν καὶ πάσι
μάλλον ἐπιδεικνυμένους, καὶ μάλιστα τούτοις οὐ κἂν αὐτοῖ
15 ὀμολογήσειαν πολλοῖς σφῶν προτέρους εἶναι πρὸ τὰ τοῦ
πολέμου.

7. Ἐπειτα, δ' Ἀυσίμαχε, οὐ πάνυ ὅλοιοι ἐγὼ τούτων παρα-
γέγονα ἐν αὐτῷ τῷ ἔργῳ, καὶ ὡρὸ οἴοι εἰσίν. ἐξεστὶ δὲ καὶ
αὐτόθεν ἦμῖν σκέψασθαι. ὥσπερ γὰρ ἐπιτηδεύσεις οὔθεις πῶς οἵ
20 εὐδόκιμοις γέγονεν ἐν τῷ πολέμῳ ἀνὴρ τῶν τὰ ὀπλιτικὰ ἐπιτη-
δευσάντων. καὶ τοίς εἰς τὰ πᾶντα ἐκ τούτων οἵ ὄνομαστοι
γίγνονται, ἐκ τῶν ἐπιτηδευσάντων ἐκαστα· οὕτω δ', ὡς ἐοικε,
παρὰ τοὺς ἄλλους οὕτω σφόδρα εἰς τοῦτο δεδυστυχήσαν. ἐπεὶ καὶ τούτων τῶν Στησίλεων, ὅπερ 
μὲ 
τὸν ἐν τοσοῦτο
25 χλῳ ἐθεάσασθε ἐπιδεικνύμενον καὶ τὰ μεγάλα περὶ αὐτοῦ
λέγοντα ἡ ἑλεγεν, ἐτέρωθι ἐγώ κάλλιον ἐθεασάμην ἐν τῇ ἀλη-
θείᾳ ὡς ἀληθῶς ἐπιδεικνύμενον ὑμῖν ἐκοντα. προσβαλούσης
γὰρ τῆς νεός ἐφ' ἡ ἐπεβάτευν πρὸς ὁλκάδα τινα, ἐμάχετο ἐχὼν
δορυδέπανον, διαφέρων δὴ ὅπλον ἀτε καὶ αὐτοῦ τῶν ἄλλων
20 διαφέρων. τὰ μὲν οὖν ἅλλα οἷκεν ἁξία λέγειν περὶ τάνδρός, τὸ
δὲ σώφισμα τὸ τοῦ δρεπάνου τοῦ πρὸς τῇ λόγχῃ οἷον ἀπέβη.
μαχομένου γὰρ αὐτοῦ ἐνεσχετό που ἐν τοῖς τῆς νεός σκεύεσιν
καὶ ἀντελάβετο· εἶλκεν οὖν ὁ Στησίλεως βουλόμενος ἀπολύσασθαι,
καὶ οὐκ οἶος τ' ἦν· ἦ δὲ ναύς τὴν ναύν παρῆκε. τέως μὲν οὖν
παρέθει ἐν τῇ νυνί ἀντεχόμενος τοῦ δόρατος. ἔπει δὲ δὴ παρημείβετο ἡ ναῦς τὴν ναῦν καὶ ἐπέστη αὐτὸν τοῦ δόρατος ἐχόμενον, ἐφίετο τὸ δόρυ διὰ τῆς χειρᾶς, ἐως ἀκρον τοῦ στύρακος ἀντελάβετο. ἦν δὲ γέλως καὶ κρότος ὑπὸ τῶν ἐκ τῆς ὀλκάδος ἐπὶ τὸ σχῆματι αὐτοῦ, καὶ ἐπειδὴ βαλόντος τῶν ὅθ' παρὰ τοὺς πόδας αὐτοῦ ἐπὶ τὸ κατάστρωμα ἀφίεται τοῦ δόρατος, τὸτ' ἦδη καὶ οἱ ἐκ τῆς τρήρους οὐκετί οἷοι τ' ἦσαν τῶν γέλωτα κατέχειν, ὀρῶντες αἰωροῦμενον ἐκ τῆς ὀλκάδος τὸ δορυδρέπανον ἐκεῖνο. ἰσως μὲν οὖν εἰδὴ ἂν τῇ ταύτᾳ, ὀσπερ Νικίας λέγει· ὦς δὲ οὖν ἐγὼ ἐντευτήκημα, τοιαύτη ἄττα ἔστιν.

8. Ὅ οὖν καὶ εἶ άρχῆς εἰπον, ὅτι ἐτεί οὔτως μικρὰς ὧφελίς ἔχει μάθημα ὅν, εἶτε μὴ δν, φασὶ καὶ προσποιούνται αὐτὸ εἶναι μάθημα, οὐκ ἄξιον ἐπιχειρεῖν μανθάνειν. καὶ γὰρ οὖν μοι δοκεῖ, εἰ μὲν δειλὸς τις ὅν οἴοιτο αὐτὸν ἐπίστασθαι, θρασύτερος ἂν δὲ αὐτὸ γενόμενος ἐπιφανέστερος γένοιτο οἷος ἦν· εἰ δὲ ἄν δρεῖος, φυλαττόμενος ἂν ὑπὸ τῶν ἀνθρώπων, εἰ καὶ σμικρὸν ἐξαιμαρτοῖ, μεγάλας ἂν διαβολᾶς ἴσχειν· ἐπίθεθος γὰρ ἡ προσποιήσεις τῆς τοιαύτης ἐπιστήμης, διατ' εἰ μὴ τὰ θαυμαστόν ὅσον διαφέρει τῇ ἁρέτῃ τῶν ἄλλων, οὐκ ἔσθ' ὅπως ἂν τις φύγοι τὸ καταγελαστος γενέσθαι, φάσκων ἔχειν ταύτην τὴν ἐπιστήμην μην· τοιαύτῃ τις ἔμοιον δοκεῖ, ὁ Δυσίμαχη, ἡ περὶ τούτῳ τὸ μάθημα εἶναι σπουδῇ. χρῆ δ' ὅπερ σοι ἐξ ἀρχῆς ἔλεγον, καὶ Σωκράτη τόνδε μὴ ἀφέναι, ἀλλὰ ἰδίον συμβουλεύειν ὅτη δοκεῖ αὐτῷ περὶ τοῦ προκείμενου.

ΔΤ. Ἀλλὰ δέομαι ἐγὼν, ὁ Σώκρατης· καὶ γὰρ ὀσπερ ἐτί 25 τοῦ διακρινοῦντος δοκεὶ μοι δεῖν ἡμῖν ἡ βουλή. εἰ μὲν γὰρ συνεφερέθην τῶδε, ἤττον ἂν τοῦ τοιοῦτον ἐδεί· νῦν δὲ—τὴν ἐναντίαν γὰρ, ὡς ὅρας, Δάχης Νικία ἔθετο—ἐν δὴ ἔχει ἀκούσαι καὶ σοι, ποτέρῳ τοῖς ἀνδρῶν σύμψηφοι εἰ.

9. ΣΩ. Τὶ δὲ, ὁ Δυσίμαχη; ὁπότερ' ἂν οἱ πλείους ἐπαινώ· 30 σιν ἡμῶν, τούτους μέλλεις χρήσθαι;

ΔΤ. Τὶ γὰρ ἂν τὸς καὶ ποιώ, ὁ Σώκρατης;

ΣΩ. Ἡ καὶ σὺ, ὁ Μελησία, οὔτως ἂν ποιώ; κἂν εἰ τοῖς περὶ ἀγωνίας τοῦ υέος σοι βουλή εἰη τὶ χρῆ ἀσκεῖν, ἄρα τοῖς
πλεόσιν ἂν ἡμῶν πείθοιο, ἢ 'κείνῳ ὅστις τυχχάνει ὑπὸ παιδο-
τρίβῃ ἀγαθῷ πεπαιδευμένος καὶ ἱσκηκός;
ΜΕ. Ἦκείνῳ εἰκός γε, ὁ Σώκρατες.
ΣΩ. Αὐτῷ ἄρ' ἂν μᾶλλον πείθοιο ἢ τέτταρσιν οὖσιν
5 ἡμῖν;
ΜΕ. Ἰσος.
ΣΩ. Ἐπιστήμη γὰρ οἵμαι δεῖ κρίνεσθαι ἀλλ' οὐ πλῆθει τὸ
μέλλον καλῶς κρίθησθαι.
ΜΕ. Πῶς γὰρ οὖ;
10 ΣΩ. Οὐκοῦν καὶ νῦν χρῆ πρῶτον αὐτὸ τοῦτο σκέψασθαι, εἰ
ἐστιν τις ἡμῶν τεχνικὸς περὶ οὐ βουλευόμεθα, ἢ οὐ· καὶ εἰ μὲν
ἐστιν, ἐκείνῳ πείθοιον ἐνί ὄντι, τοὺς δ' ἀλλοὺς ἔαν· εἰ δὲ μῆ,
ἀλλον τινὰ ζητεῖν. ἢ περὶ σμικροῦ οἴεσθε νυν κινδυνεύενι καὶ
σὺ καὶ Δυσίμαχος, ἀλλ' οὐ περὶ τοῦτο τοῦ κτήματος, δ' τῶν
15 ὑμετέρων μέγιστον ὑπὸ τυχῆναι; ὑέων γὰρ ποῦ ἢ χρηστῶν ἢ
τάναντια γενομένων καὶ πᾶς ὁ σίκος ὁ τοῦ πατρὸς οὕτως οἰκή-
σεται, ὅποιοι ἃν τινες οἱ παῖδες γένωνται.
ΜΕ. Ἀληθῆ λέγεις.
ΣΩ. Πολλὴν ἄρα δεὶ προμηθίαν αὐτοῦ ἔχειν.
20 ΜΕ. Πάνω γε.
ΣΩ. Πῶς οὖν, ὁ ἐγὼ ἀρτὶ ἔλεγον, ἐσκοποῦμεν ἂν, εἰ ἐβου-
λόμεθα σκέψασθαι τις ἡμῶν περὶ ἀγωνίαν τεχνικώτατος; ἢρ'
οὐχ ὁ μαθῶν καὶ ἐπιτηδεύσας, ὃ καὶ διδάσκαλοι ἀγαθοὶ γεγο-
νότες ἦσαν αὐτοῦ τοῦτο;
25 ΜΕ. Ἐμοιγε δοκεῖ.
ΣΩ. Οὐκοῦν ἔτι πρότερον, τῖνος ὄντος τοῦτο τοῦτο ζητοῦμεν τοὺς
διδασκάλους;
ΜΕ. Πῶς λέγεις;
10. ΣΩ. Ὅδε ἵσως μᾶλλον κατάδηλον ἔσται. οὐ μοι δοκεὶ
30 εἶ ἀρχῆς ἡμῖν ὁμολογήσατί, τὸ ποτ' ἐστίν περὶ οὐ βουλευόμεθα
καὶ σκέπτομεθα, δότις ἡμῶν τεχνικὸς καὶ τοῦτον ἐνεκα διδα-
σκάλους ἐκτῆσατο, καὶ δότις μῆ.
ΝI. Οὐ γὰρ, ὁ Σώκρατες, περὶ τοῦ ἐν ὑπλοῖς μάχεσθαι
σκοποῦμεν, εἰτε χρῆ αὐτὸ τοὺς νεανίσκους μαθάνειν εἰτε μῆ;
ΣΩ. Πάνω μὲν οὖν, ὁ Νικία. ἀλλὰ ὅταν περὶ φαρμάκου τῆς τοῦ πρῶς ὀφθαλμοῦ σκοπήται, εἶτε χρῆ αὐτὸ ὑπαλείφεσθαι εἴτε μή, τότερον οὐεί τότε εἶναι τὴν βουλὴν περὶ τοῦ φαρμάκου ἢ περὶ τῶν ὀφθαλμῶν;

ΝΙ. Περὶ τῶν ὀφθαλμῶν.

ΣΩ. Ὅψιοι καὶ ὅταν ἵππῳ χαλινῷ σκοπήται τις εἰ προσοστέου ἢ μῆ, καὶ οπότε, τότε που περὶ τοῦ ἵππου βουλεύεται ἀλλʼ οὐ περὶ τοῦ χαλινοῦ;

ΝΙ. Ἄληθῆ.

ΣΩ. Ὅψιοι εὖ λόγῳ ὅταν τῆς τι ἐνεκὸς τῶν σκοπῆς, περὶ τοῦ ἐκείνου ἢ βουλῆ τυγχάνει οὖσα οὐ ἐνεκα ἐσκόπτει, ἀλλʼ οὐ περὶ τοῦ δ ἐνεκα ἅλλου ἐξήτει.

ΝΙ. Ἀνάγκη.

ΣΩ. Δεῖ ἄρα καὶ τῶν σύμβουλον σκοπεῖν, ἄρα τεχνικὸς ἐστιν εἰς ἐκείνου θεραπειάν, οὐ ἐνεκα σκοπούμεν οὐκ ἐσκοποῦμεν. 15

ΝΙ. Πάνω γε.

ΣΩ. Ὅψιοι νῦν φαμὲν περὶ μαθήματος σκοπεῖν τῆς ψυχῆς ἐνεκά τῆς τῶν νεανίσκων;

ΝΙ. Ναὶ.

ΣΩ. "Ωστὶς ἄρα ἡμῶν τεχνικὸς περὶ ψυχῆς θεραπειαν καὶ 20 οἶδας τε καλῶς τοῦτο θεραπεύσαι, καὶ ὅτε διδασκαλοὶ ἀγαθοὶ γεγόνασιν τούτον, σκεπτέον.

ΛΑ. Τι δέ, ὁ Σῶκρατες; οὔπω ἐώρακας ἀνεν διδασκάλων τεχνικῶτέροις γεγονότασ εἰς ἕνα ἢ μετὰ διδασκάλων;

ΣΩ. "Εγώγε, ὁ Λάρχης· οἶς γε σο ὁὐκ ἀν ἐθέλοις πιστεύσαι, 25 εἰ φαίεν ἀγαθόλ εἴναι δημιουργοὶ, εἰ μή τί σοι τής αὐτῶν τέχνης ἐργον ἔχοιεν ἐπιδείξαι εὑ εἰργασμένον, καὶ ἐν καὶ πλεῖο.

ΛΑ. Τούτο μὲν ἀληθῆ λέγεις.

11. ΣΩ. Καὶ ἡμᾶς ἄρα δεῖ, ὁ Λάρχης τε καὶ Νικία, ἐπειδὴ Λυσίμαχος καὶ Μελησίας εἰς συμβουλήν παρεκκελεσάτην ἡμᾶς 30 περὶ τοῦν ὑέων, προθυμοῦμεν αὐτοῖν ὁ τι ἀρίστας γενέσθαι τᾶς ψυχᾶς, εἰ μὲν φαμὲν ἔχειν, ἐπιδείξαι αὐτοῖς καὶ διδάσκαλους οὕτως ἡμῶν γεγόνασιν, οὐ* αὐτοὶ πρῶτον ἀγαθοὶ ὄντες καὶ πολλῶν νέων τεθεραπευκότες ψυχὰς ἐπείτα καὶ
ἡμᾶς διδάξαντες φαίνονται· ἢ εἰ τις ἡμῶν αὐτῶν ἔαντῷ διδά-
σκαλον μὲν οὐ φησι γεγονέναι, ἀλλ' οὖν ἐργα αὐτὸς αὐτοῦ
ἐχει εἴπειν, καὶ ἐπιδείξει, τίνες Ἀθηναίων ἢ τῶν ξένων, ἢ
δούλοι ἢ ἐλεύθεροι, δὲ ἐκείνον ὠμολογουμένως ἀγαθὸν γεγονά-
5 σιν· εἰ δὲ μηδὲν ἡμῖν τούτων ὑπάρχει, ἄλλους κελεύειν ζητεῖν
καὶ μὴ ἐν ἑταίρων ἀνδρῶν ύστερον χινδυνεύειν διαφθείροντας τὴν
μεγίστην αἰτίαν ἔχειν ύπὸ τῶν οἰκειοτάτων. ἐγὼ μὲν οὖν, ὦ
Λυσίμαχε τε καὶ Μελησία, πρῶτος πρὶν ἐμαυτοῦ λέγω ὅτι
διδάσκαλος μου οὐ γέγονε τούτου πέρι. καὶ τοι ἐπιθυμῶ γε τοῦ
10 πράγματος ἐκ νέου ἀρξάμενος. ἀλλὰ τοῖς μὲν σοφοστάσιοι οὐκ
ἔχω τελείν μυθοὺς, οὔπερ μόνοι ἐπηγγέλλοντο με οἰοί τ' εἶναι
ποιήσαι καλὸν τε κάγαθον· αὐτὸς δ' αὐτοίς ἐν εἴρειν τὴν τέχνην ἀδύ-
νατῷ ἐτὶ νυνί. εἰ δὲ Νικίας ἢ Λάχης ἡμῷκεν ἢ μεμάθηκεν,
οὐκ ἅν θαυμάσαιμι· καὶ γὰρ χρήμασιν ἐμὸν δυνατότεροι, ὡστε
15 μαθεῖν παρ' ἄλλων, καὶ ἁμα πρεσβύτεροι, ὡστε ἢ ἡμ᾽ ἡμηρηκέαν.
δοκοῦν δὴ μοι δυνατοὶ εἰναι παίδευσαι ἄνθρωπον· οὐ γὰρ ἂν
ποτε ἄδεως ἀπεφαίναντο πρὶν ἐπιτηθευμάτων νέῳ χρηστῶν τε
καὶ πονηρῶν, εἰ μὴ αὐτοῖς ἐπίστευνοι ἴκανος εἰδέναι. τὰ μὲν
οὖν ἀλλα ἐγὼ γενον τούτοισ πιστεύω· ὅτι δὲ διαφέρεσθον ἀλλη-
λοις, θεαύμασα. τούτο ὅπως σου ἐγὼ ἀντίδεομαι, ὦ Λυσίμαχε,
καθάπερ ἂρτι Λάχης μὴ ἀφιέσθαι σε ἐμοὶ διεκελεύετο ἀλλὰ
ἐρωτᾶν, καὶ ἐγὼ νῦν παρακελεύομαι σοι μὴ ἀφιέσθαι Λάχητος
μηδὲ Νικία, ἀλλ' ἐρωτῶν λέγοντα, ὅτι ὅ μὲν Σωκράτης οὐ
φησιν ἐπάθειν πρὶν τοῦ πράγματος, οὖδ' ἴκανος εἰναι διακρίναι
20 ὅπου πέροις ὑμῶν ἄληθη λέγει· οὔτε γὰρ εὑρετῆς οὔτε μαθητῆς οὐ-
δενὸς πρὶ τῶν τοιούτων γεγονέναι· σοὶ δ' ὦ Λάχης καὶ Νικία,
ἐπετεν ἡμῶν ἐκάτερος, τοῖς δὴ δεινοτάτῳ συγγεγονόντο πρὶ τῆς
τῶν νέων τροφῆς, καὶ πότερα μαθόντες παρὰ τού ἐπιστασθοῦν ἢ
αὐτῶ εξευρόντε, καὶ εἰ μὲν μαθόντε, τίς ὁ διδάσκαλος ἐκατέρω
30 καὶ τίνες ἄλλοι ὁμοτεχνοι αὐτοῖς, ἢν, ἄν μὴ ὑμῖν σχολή ἢ ὑπὸ
tῶν τῆς πόλεως πραγμάτων, ἢπ' ἐκείνους ἱώμεν καὶ πείθομεν
ἡ δῶρος ἢ χάρισΙ ἢ ἁμφότερα ἐπιμεληθηκέναι καὶ τῶν ἱμετέρων
καὶ τῶν ἱμετέρων παιδῶν, ὅπως μὴ κατασχύνωσι τοὺς αὐτῶν
προγόνους φαίλοι γενόμενοι· εἰ δ' αὐτοὶ εὑρέται γεγονότε τοῦ
τοιούτων, δότε παράδειγμα, τίνων ἡδη ἄλλων ἐπιμεληθέντες ἐκ φαύλων καλοὺς τε κάγαθοις ἑποίησατε. εἰ γὰρ νῦν ἄρξεσθε πρὸτον παιδεύειν, σκοπεῖν χρὴ μὴ οὐκ ἐν τῷ Καρλ ὑμῖν ὁ κίνδυνος κινδυνεύειται, ἀλλ’ ἐν τοῖς ύμετέροις τε καὶ ἐν τοῖς τῶν φίλων παισὶ, καὶ ἀτεχνῶς τὸ λεγόμενον κατὰ τὴν παροιμίαν 5 ὑμῖν συμβαίνῃ ἐν πίθῳ ἡ κεραμεία γιγαντεύῃ. λέγετε οὖν, τι τούτων ἢ φατέ ὑμῖν ὑπάρχειν τε καὶ προσήκειν, ἢ οὗ φατε. ταῦτ’, ὁ Δυσίμαχε, παρ’ αὐτῶν πυνθάνου τε καὶ μὴ μεθένει τοὺς ἀνδρας.

12. ΔΤ. Καλῶς μὲν ἔμοιγε δοκεῖ, ὁ ἀνδρες, Σωκράτης λέ· 10 γεῖν· εἰ δὲ βουλομένοις ὑμῖν ἑστι περὶ τῶν τοιούτων ἐρωτάσθαι τε καὶ διδόναι λόγον, αὐτοὺς δὴ χρὴ γιγαντεύειν, ὁ Νικία τε καὶ Λάχης. ἐμοὶ μὲν γὰρ καὶ Μελησία τῷ δήλων ὅτι ἡδομένοις ἂν εἰς, εἰ πάντα, ὁ Σωκράτης ἐρωτᾶ, ἐθέλοιτε λόγῳ διεξεῖναι· καὶ γὰρ εἰς ἀρχὴς ἐντεύθεν ἠρχόμην λέγων, ὅτι εἰς 15 συμβουλὴν διὰ ταῦτα υμᾶς παρακαλέσαμεν, ὅτι μεμεληκέναι υμῖν ἤγομεθα, ὡς εἰκός, περὶ τῶν τοιούτων, καὶ ἄλλως καὶ ἐπειδὴ οἱ παιδεῖς υμῖν ὁλίγου ὡστερ οἱ ἡμέτεροι ἡλικίαν ἔχουσι παιδεύσθαι. εἰ οὖν υμῖν μὴ τι διαφέρει, εἰπάτε καὶ κοινὴ μετὰ Σωκράτους σκέψασθε, διδόντες τε καὶ δεχόμενοι 20 λόγον παρ’ ἄλληλων· εὖ γὰρ καὶ τοῦτο λέγει ὁδε, ὅτι περὶ τοῦ μεγίστου νῦν βουλεύομέθα τῶν ἡμετέρων. ἀλλ’ ὅρατε εἰ δοκεῖ χρῆναι οὕτω ποιεῖν.

ΝΙ. Ὡ Λυσίμαχε, δοκεῖς μοι ὅτι ἁλθῶς Σωκράτης πατρόθεν γιγαντεύειν μόνον, αὐτῷ δ’ οὐ συγγεγονέναι ἀλλ’ ή παιδί 25 ὅντι, εἰ που ἐν τοῖς δημόταις μετά τοῦ πατρὸς ἀκολουθων ἐπιθεσίας εἰς ἡ ἐν ἵερῳ ἡ ἐν ἄλλῳ τῷ συλλόγῳ τῶν δημοτῶν· ἐπειδὴ δὲ πρεσβύτερος γέγονεν, οὐκ ἐντετυχκὼς τῷ ἀνδρὶ δήλος εἰ.

ΔΤ. Τῇ μάλιστα, ὁ Νικία;

13. ΝΙ. Οὐ μοι δοκεῖς εἰδέναι ὅτι, δς ἂν ἐγγύτατα Σωκράτους ὁ λόγῳ, καὶ πλησιάζῃ διαλεγόμενο, ἀνάγκη αὐτῷ, ἐὰν ἀρα καὶ περὶ ἄλλου τοῦ πρότερον ἄρξηται διαλέγεσθαι, μὴ παύεσθαι ὑπὸ τούτου περιαγόμενον τῷ λόγῳ, πρὶν ἃν*
ΠΛΑΤΩΝΟΣ

ἐμπέση εἰς τὸ διδόναι περὶ αὐτοῦ λόγον, ὄντως τρόπον νῦν τε ἔτη καὶ ὄντως τὸν παρεληξιθότα βίον βεβλώκεν· ἐπειδὰν δὲ ἐμπέση, ὅτι οὐ πρότερον αὐτὸν ἀφίσει Σωκράτης, πρὶν ἀν βασανίσῃ ταῦτα εὖ τε καὶ καλῶς ἄπαντα· ἐγὼ δὲ συνήηθης τὲ
5 εἰμι τόδε καὶ οἴδ' ὅτι ἀνάγκη ὑπὸ τούτου πάσχειν ταῦτα, καὶ ἔτι γε αὐτὸς ὅτι πείσομαι ταῦτα εὖ οἶδα· χαίρω γὰρ, οὐ Δυσί-
μαχε, τὰ ἀνδρὶ πλησιάζων, καὶ οὐδὲν οἶμαι κακὸν εἶναι τὸ ὑπομμηνήσκεσθαι δι' τι μὴ καλῶς ἐπετοιήκαμεν ἢ ποιοῦμεν,
ἀλλ' εἰς τὸν ἐπείτα βίον προμηθέστερον ἀνάγκη εἶναι τὸν
10 ταῦτα μὴ μενύγοντα, ἀλλ' ἔθελοντα κατὰ τὸ τοῦ Σόλωνος καὶ
ἀξιοῦντα μανθάνειν ἔσωστε ἀν ἔτη, καὶ μὴ οἰόμενον αὐτὸ τὸ
γῆρας νοῦν ἔχουν προσείναι. ἔμοι μὲν οὖν οὐδὲν ἄθες οὖν
αὐτὸ ἢνδ' ὑπὸ Σωκράτους βασανίζεσθαι, ἀλλὰ καὶ πάλαι σχε-
δόν τι ἡπιστάμην, ὅτι οὐ περὶ τῶν μειρακίων ἡμῖν ὁ λόγος
15 ἐσοιτο Σωκράτους παρόντος, ἀλλὰ περὶ ἡμῶν αὐτῶν. ὅτερ
οὖν λέγω, τὸ μὲν ἔμοι οὐδὲν κωλύει Σωκράτει συνιδιατρίβειν
ὅπως οὔτος βούλεται. Λάχθητα δὲ τόνθε ὅρα ὅπως ἔχει περὶ
tοῦ τοιοῦτον.

14. ΔΑ. Ἐπλοῦν τὸ γ' ἐμὸν, ὁ Νικία, περὶ λόγων ἑστίν·
20 εἰ δὲ βούλει, οὐχ ἄπλοῦν, ἀλλὰ διπλοῦν. καὶ γὰρ ἂν δόξαιμι
τῷ φιλόλογῳ εἶναι καὶ αὐτῷ μισλογοῖς. ὅταν μὲν γὰρ ἁκούσ
ἀνδρὸς περὶ ἀρετῆς διαλεγομένου ἢ περὶ τινὸς σοφίας ὥς ἀλπ-
θῶς ὢντος ἀνδρὸς καὶ ἄξιον τῶν λόγων ὅν λέγει, χαίρω ὑπερ-
φύσεως, θεώμενος ἁμα τὸν τε λέγοντα καὶ τὰ λέγομεν ὅτι
25 πρέποντα ἀλλήλοις καὶ ἀρμόττοντα ἐστί· καὶ κομιδὴ μοι
dοκεῖ μουσικὸς ὁ τοιοῦτος εἶναι, ἄρμονίαν καλλίστην ἠρμο-
σμένος οὐ λύραν οὐδὲ παιδίας ὄργανα, ἀλλὰ τῷ ὄντι ξῆν
ἡρμοσμένος εὐ αὐτὸς αὐτοῦ τὸν βίον σύμφωνον τοῖς λόγοις
πρὸς τὰ ἔργα, ἀτεχνώς δωριστὶ ἀλλ' οὐκ ἑατὶ οἶμαι οὖν ὅπως
30 φρυγιστὶ οὐδὲ λυδιστὶ, ἀλλ' ἦπερ μόνη Ἐλληνικῆ ἐστὶν
ἀρμονία. ὁ μὲν οὖν τοιοῦτος χαίρει με ποιεῖ φθεγόμενος
καὶ δοκεῖν ὅτως φιλόλογον εἶναι· οὗτος σφόδρα ἀποδέχομαι
παρ' αὐτοῦ τὰ λέγομεν· ὧ δὲ τάναντι τούτου πράττων λυπεῖ
με, ὅσοι ἂν δοκῇ ἅμεινον λέγειν, τοσοῦτοι μᾶλλον, καὶ ποιεῖ
αὖ δοκεῖν εἶναι μισόλογον. Σωκράτους δὲ ἐγὼ τῶν μὲν λόγων οὐκ ἐμπειρός εἰμι, ἀλλὰ πρότερον, ὡς ἐοικε, τῶν ἔργων ἐπειράθην, καὶ ἐκεῖ αὐτῶν ἤδον ἄξιον ὅτα λόγων καὶ πάσης παρρησίας. εἰ οὖν καὶ τοῦτο ἔχει, συμβούλομαι τἀνδρὶ, καὶ ἦδοι τὰν ἐξεταζόμενον ὑπὸ τοῦ τοιοῦτον, καὶ οὖν 5 ἀν αἰθοίμην μανθάνων, ἀλλὰ καὶ ἐγὼ τῷ Σόλωνι, ἐν μόνῳ προσλαβῶν, συγχωρῶ· γηράσκων γὰρ πολλὰ διδάσκεσθαι ἐθέλω ὑπὸ χρηστῶν μόνων. τούτῳ γὰρ μοι συγχωρεῖτο, ἀγαθῶν καὶ αὐτὸν εἶναι τὸν διδάσκαλον, ἣν μὴ δυσμαθῆς φαίνομαι ἀπὸδος μανθάνων· εἰ δὲ νεώτερος ὁ διδάσκαλος ἔσται, ἡ μήτω 10 ἐν δόξῃ ὑπὶ τι ἀλλὸ τῶν τοιούτων ἔχων, οὐδέν μοι μέλει. σοὶ οὖν, ὦ Σωκράτη, ἐγὼ ἐπαγγέλλομαι καὶ διδάσκειν καὶ ἐλέγχειν ἐμὲ δὲ τι ἂν βούλῃ, καὶ μανθάνειν γε δὲ τι αὐ ἐγὼ οἶδα· οὕτω σὺ παρ' ἐμοὶ διάκεισαι ἀπ' ἐκείνης τῆς ήμέρας, ἢ μετ' ἐμοῦ συν- διεκινδύνευσας καὶ ἠδωκας σαυτοῦ πείραν ἀρετῆς, ἡν χρὴ διῖδο- 15 ναι τὸν μέλλοντα δικαίως δώσειν. λέγ' οὖν δ' τί σοι φίλον, μηδέν τήν ήμετέραν ἡλικίαν ὑπόλογον ποιούμενος.

15. ΣΩ. Οὐ τὰ ἴμετέρα, ὡς ἐοικε, αἰτιασόμεθα μὴ οὖν ἐτοίμα εἶναι καὶ συμβουλεύειν καὶ συσκοπεῖν.

ΔΤ. Ἀλλ' ἡμέτερον δὴ ἐργὸν, ὦ Σωκράτε, ἐνα γὰρ σε 20 ἔγορον ἡμῶν τίθημι· σκόπει οὖν ἄντ' ἐμοῦ ὑπὲρ τῶν νεανίσκων, δ' τι δεόμεθα παρὰ τῶν πυθόμενων, καὶ συμβούλευεν διαλεγόμενος τούτοις. ἐγὼ μὲν γὰρ καὶ ἐπιλαυθάνομαι ἢδη τὰ πολλὰ διὰ τὴν ἡλικίαν δὲν ἄν διανοηθῶ ἐρέσθαι, καὶ αὐ δ' ἄν ἀκούσω, ἐάν γέ μεταξὺ ἀλλοι λόγοι γένονται, οὐ πάντων 25 μέμνημαι. ὑμεῖς οὖν λέγετε καὶ διέξυπτε πρὸς ὁμὸς αὐτούς περὶ δὲν προύθεμεθα· ἐγὼ δ' ἀκούσομαι καὶ ἀκούσας αὐ ὑμᾶτα Μελησίου τοῦτο ποιήσω τούτῳ ὅ τι ἄν καὶ ὑμῖν δοκῇ.

ΣΩ. Πειστέον, ὅ Νικία τε καὶ Δάχης, Δυσιμάχω καὶ Μελησία. ἀ μὲν οὖν νυνδὴ ἐπεχειρήσαμεν σκοπεύν, τίνες οἱ 30 διδάσκαλοι ἡμῖν τῆς τοιαύτης παιδείας γεγόνασιν ἥ τίνας ἀλλοις βελτίωσι πεποίηκαμεν, ἵσωσ μὲν οὐ κακῶς ἔχει ἐξετάζειν καὶ τα τοιαύτα ἡμᾶς αὐτούς· ἀλλ' οἴμαι καὶ ἡ τοιάδε σκέψεις εἰς ταυτὸν φέρει, σχεδὸν δὲ τι καὶ μᾶλλον ἐξ ἀρχής.
εἰ η ἀν. εἰ γὰρ τυγχάνομεν ἐπιστάμενοι οὕτων πέρι, ὅτι παραγγέλομεν τῷ βέλτιον ποιεῖ εἰκείνο ὅ παραγένετο, καὶ προσέτι οἴοι τέ ἐσμεν αὐτοὶ ποιεῖν παραγιγνωσθαι εἰκείνο, δῆλον ὅτι αὐτὸ γε ἵσμεν τούτο, οὐ πέρι σύμβουλοι ἃν γενοίμεθα ὡς ἂν 5 τις αὐτῷ ρᾶστα καὶ ἄριστ' ἂν κτῆσαιτο. ἵσως οὖν οὐ μανθάνετέ μου ο ὁ τι λέγω, ἀλλ’ ὅδε μᾶλλον μαθήσεσθε. εἰ τυγχάνομεν ἐπιστάμενοι, ὅτι ὁψις παραγενομένη ὁφθαλμοῖς βελτιόνοι ποιεῖ εἰκείνους οἷς παραγένετο, καὶ προσέτι οἴοι τ’ ἐσμεν ποιεῖν αὐτὴν παραγιγνωσθαι ὡμοισι, δῆλον ὅτι όψιν γε ἵσμεν αὐτὴν ὅτι 10 ποτ’ ἐστιν, ἂς πέρι σύμβουλοι ἃν γενοίμεθα ὡς ἂν τις αὐτὴν ρᾶστα καὶ ἄριστα κτῆσαιτο. εἰ γὰρ μηδ’ αὐτὸ τούτο εἰδείμεν, ο τι ποτ’ ἐστιν όψις ὅ ὁ τι ἐστιν ἄκοι, σχολῇ ἃν σύμβουλοι γε ἁξιοὶ λόγου γενοίμεθα καὶ ἰατροὶ ἧ περὶ ὁφθαλμῶν ὧ περὶ ὧτων, ὄντων τρόπων ἄκοιν ὧ όψιν κάλλιστ’ ἂν 15 κτῆσαιτο τις.

ΔΑ. Ἀληθῆ λέγεις, ὁ Σώκρατες.

16. ΣΩ. Οὐκοῦν, ὁ Δάχης, καὶ νῦν ἡμᾶς τῶ δεί παρακαλεῖ τοὺς εἰς συμβουλὴν, τίν’ ἂν τρόπων τοῖς ἐστιν αὐτῶν ἀρετὴ παραγενομένη ταῖς ψυχαῖς ἁμείνους ποιήσεις;

20 ΔΑ. Πάνω γε.

ΣΩ. Ἀρ’ οὖν τούτῳ γ’ ὑπάρχειν δεῖ, τὸ εἰδέναι ὁ τι ποτ’ ἐστιν ἁρετῆ; εἰ γὰρ ποὺ μηδ’ ἁρετὴν εἰδείμεν τὸ παράπαν ὁ τι ποτε τυγχάναι ὄν, τίν’ ἂν τρόπων τούτου σύμβουλοι γενοίμεθα ὡμοί, ὅπως ἂν αὐτὸ κάλλιστα κτῆσαιτο;

25 ΔΑ. Οὐδένα, ἐμοι οὔ δοκεῖ, ὁ Σώκρατες.

ΣΩ. Φαμὲν ἃρα, ὁ Δάχης, εἰδέναι αὐτὸ ὁ τι ἐστιν.

ΔΑ. Φαμὲν μέντοι.

ΣΩ. Οὐκοῦν ὁ γε ἵσμεν, κἀν εἰπομέν δήπον τι ἐστιν.

ΔΑ. Πῶς γὰρ οὖ;  

30 ΣΩ. Μή τοῖνυν, ὁ ἄριστε, περὶ ὅλης ἁρετῆς εὐθέως σκοπῶ μεθα· πλέον γὰρ ἵσως ἐργον· ἀλλὰ μέρους τινὸς περὶ πρῶτον ἱδαμεν, εἰ ικανῶς ἔχομεν πρὸς τὸ εἰδέναι· καὶ ἡμῖν, ὡς το εἰκός, ῥάων ἡ σκέψις ἐσται.

ΔΑ. Ἀλλ’ ὡστ’ ὅτω ποιῶμεν, ὁ Σώκρατες, ὡς ὡς βούλει.
ΛΑΚΗΣ.

ΣΩ. Τι οὖν ἂν προελοίμεθα τῶν τῆς ἁρετῆς μερῶν; ἥ δήλον δὴ ὅτι τούτῳ εἰς δ' ἔπειν δοκεῖ ἢ ἐν τοῖς ὀπλοῖς μάθησις; δοκεῖ δὲ ποι τοῖς πολλοῖς εἰς ἀνδρείαν. ἢ γάρ;

ΛΑ. Καὶ μᾶλα δὴ οὕτω δοκεῖ.

ΣΩ. Τούτῳ τοῖνυν πρῶτον ἐπιχειρήσωμεν, ὁ Δάρκης, εἰπεῖν, 5 ἀνδρεία τί ποτ' ἐστίν. ἔπειτα μετὰ τούτῳ σκεφθόμεθα καὶ ὅτω ἄν τρόπῳ τοῖς νεανίσκοις παραγένοιτο, καθ' ὅσον οἶον τε ἐξ ἐπιπτηδευμάτων τε καὶ μαθημάτων παραγενέσθαι. ἀλλὰ πειρῶ εἰπεῖν δ' ἐγὼ, τι ἐστὶν ἀνδρεία.

17. ΛΑ. Οὐ μᾶ τὸν Δία, ὁ Σώκρατες, οὐ χαλεπὸν εἰπεῖν. 10 εἰ γὰρ τις ἐθέλω ἐν τῇ τάξει μένῳ ἀμύνεσθαι τοὺς πολεμίους καὶ μὴ φεύγω, εἰ ἰσθι ὅτι ἀνδρείος ἂν εἰη.

ΣΩ. Εὐ μὲν λέγεις, ὁ Δάρκης. ἀλλ' ἵσωσ εἰγὼ αἵτις, οὐ σαφῶς εἰπών, τὸ σε ἀποκρίνασθαι μὴ τούτῳ δ' διανοοῦμενος ἥρμην, ἀλλ' ἔτερον.

ΛΑ. Πῶς τούτῳ λέγεις, ὁ Σώκρατες;

ΣΩ. Ἐγὼ φράσω, ἐὰν οἶος τέ γένομαι. ἀνδρείος ποι οὖν, ὅν καὶ οὐ λέγεις, ὅσ ἂν ἐν τῇ τάξει μένῳ μάχηται τοῖς πολεμίοις.

ΛΑ. Ἐγὼ γοῦν φημί.

ΣΩ. Καὶ γὰρ ἔγω. ἀλλὰ τί αὖ οὖδε, δς ἂν φεύγων μάχηται τοῖς πολεμίοις, ἀλλὰ μὴ μένων;

ΛΑ. Πῶς φεύγων;

ΣΩ. Ὡςπερ ποι καὶ Σκύθαι λέγονται οὐχ ἦττον φεύγοντες ἢ διώκοντες μάχεσθαι, καὶ ὁμορος ποι ἐπιανῶν 25 τους τοῦ Ἀινείου ἱπποὺς κραίπνα μᾶλ' ἐνθα καὶ ἐνθα ἐφη αὐτοῦς ἐπίστασθαι διώκειν ἡ δὲ φέβεςθαι καὶ αὐτῶν τοῖς Ἀινείαν κατὰ τοῖς ἐνεκομίασε, κατὰ τῆν τοῦ φόβου ἐπιστήμην, καὶ εἰπεν αὐτῶν εἶναι μηστωρα φόβοιο.

ΛΑ. Καὶ καλῶς γε, ὁ Σώκρατες. περὶ ἀρμάτων γὰρ ἔλεγε· καὶ σὺ τὸ τῶν Σκυθῶν ἱππέων περί λέγεις. τὸ μὲν γὰρ ἱππικά τὸ ἐκείνων οὕτω μάχεται, τὸ δὲ ὀπλιτικόν τὸ γε τῶν Ἑλλήνων, ὅς ἐγὼ λέγω.
ΣΩ. Πλήν γ’ ἱσως, ὁ δάχτης, τὸ Δακεδαμονίων. Δακε-
δαμονίων γὰρ φασίν ἐν Πλαταιαῖς, ἐπειδὴ πρὸς τοὺς γερο-
φόρους ἐγένοντο, οὐκ ἔθελεν μένοντας πρὸς αὐτοὺς μάχεσθαι,
ἀλλὰ φεύγειν, ἐπειδὴ δὲ ἐλύθησαν αἱ τάξεις τῶν Περσῶν, ἀνα-
στρεφομένους ὡσπερ ἱππέας μάχεσθαι καὶ ὦτω νικήσαι τὴν
ἐκεί μάχην.
ΛΑ. Ἀληθὴ λέγεις.
18. ΣΩ. Τοῦτο τοῖς ἄρτι ἔλεγον, ὅτι ἐγὼ αἰτιός μή καλῶς
σε ἀποκρίνασθαι, ὅτι οὐ καλῶς ἥρομην. βουλόμενος γὰρ σοῦ
πυθέσθαι μὴ μόνον τοὺς ἐν τῷ ὀπλιτικῷ ἀνδρείας, ἀλλὰ καὶ
toὺς ἐν τῷ ἵππῳ καὶ ἐν σύμπαντι τῷ πολεμικῷ εἴδει, καὶ
μὴ μόνον τοὺς ἐν τῷ πολέμῳ, ἀλλὰ καὶ τοὺς ἐν τοῖς ἐχθὲς
θάλατταν κυνικῶς ἀνδρείας ὕπατος, καὶ ὅσιο羔 γὰρ πρὸς νόσους
καὶ ὅσιο羔 πρὸς πενίας ἢ καὶ πρὸς τὰ πολιτικὰ ἀνδρείας εἰσὶν,
καὶ ἔτι αὐτῇ μὴ μόνον ὅσιο羔 πρὸς λύπας ἀνδρείας εἰσὶν ἢ φάβος,
ἀλλὰ καὶ πρὸς ἐπιθυμίας ἡ ἡδονάς δεινοὶ μάχεσθαι, μένοντες
ἕναστρεψοντες—εἰσὶ γὰρ ποῦ τινες, ὁ δάχτης, καὶ ἐν τοῖς
τοιούτως ἀνδρείας.
ΛΑ. Καὶ σφόδρα, ὁ Σώκρατες.
20. ΣΩ. Οὐκοῦν ἀνδρείας μὲν πάντες οὐτοὶ εἰσιν, ἀλλ᾿ οἱ μὲν
ἐν ἡδονᾶς, οἱ δὲ ἐν λύπαις, οἱ δὲ ἐν ἐπιθυμίαις, οἱ δὲ ἐν φάβοις
τὴν ἀνδρείαν ἐκτυπαῖ· οἱ δὲ γὰρ οἶμαι δειλίαν ἐν τοῖς αὐτοῖς
τοιούτως.
ΛΑ. Πάνυ γε.
25. ΣΩ. Τὸ ποτὲ ἐκατέρων τοῦτων, τοῦτο ἐπινυπανομῆν.
pάλιν οὖν πειρῶ εἰπεῖν ἀνδρείαν πρωτόν, τὶ ὅπερ πάσι
toιούτως ταῦτα ἐστὶ· ἡ οὕτω καταμανθάνεις ὁ λέγω;
ΛΑ. Οὐ πάνυ τι.
19. ΣΩ. Ἀλλ᾿ ὅδε λέγω, ὡσπερ ἄν εἰ τάχος ἡρώτων τί
30 ποτὲ ἐστὶ, ὅ καὶ ἐν τῷ τρέχειν τυχανέε ὁ ἡμῖν καὶ ἐν τῷ
κιθαρίζειν καὶ ἐν τῷ λέγειν καὶ ἐν τῷ μανθάνειν καὶ ἐν ἄλλως
πολλοῖς, καὶ σχεδόν τι αὐτὸ κεκτῆμεθα, οὐ καὶ πέρι ἄξιον
λέγειν, ἢ ἐν ταῖς τῶν χειρῶν πράξεων ἢ σκελδῶν ἢ στόματος
tε καὶ φωνῆς ἢ διανοίας· ἡ οὖν οὕτω καὶ σὺ λέγεις;
ΔΑ. Πάνω γε.

ΣΩ. Εἰ τοῖνυν τίς με ἑροῦτο· ὁ Σώκρατες, τί λέγεις τοῦτο, ὃ ἐν πᾶσιν ὄνομαξεις ταχυτῆτα εἶναι; εἰποῦμ' ἀν αὐτῷ, ὅτι τὴν ἐν ὅλῃ χρόνῳ πολλὰ διαπραττομένην δύναμιν ταχυτῆτα ἔγγυς καὶ περὶ φωνῆν καὶ περὶ δρόμον καὶ περὶ τάλλα 5 πάντα.

ΔΑ. Ὁρθῶς γε σὺ λέγων.

ΣΩ. Πειρῶ δὴ καὶ σὺ, ὁ Δάχης, τὴν ἀνδρείαν οὕτως εἰπεῖν, τίς οὖσα δύναμις ἡ αὐτὴ ἐν ἡδονῇ καὶ ἐν λύπῃ καὶ ἐν ἀπασίν οἰς νυνὶ ἐλέγομεν αὐτὴν εἶναι, ἐπειτα ἀνδρεία κέκληται.

ΔΑ. Δοκεῖ τοῖνυν μοι καρτερία τις εἶναι τῆς ψυχῆς, εἰ τὸ γε διὰ πάντων [περὶ ἀνδρείας] πεφυκός δεὶ εἰπεῖν.

ΣΩ. Ἀλλὰ μὴν δεῖ, εἰ γε τὸ ἐρωτώμενον ἀποκρινούμεθα ἡμῖν αὐτοῖς· τοῦτο τοῖνυν ἐμουχε ταῦτα φαίνεται, ὅτι* οὐ τι πᾶσα 10 γε, ὡς ἐγγύμαι, καρτερία ἀνδρεία σοι φαίνεται· τεκμαίρομαι δὲ 15 ἐνθένδε· σχεδὸν γὰρ τι οἶδα, ὁ Δάχης, ὅτι τὸν πᾶν καλὸν πραγμάτων ἑγεῖ σὺ ἀνδρείαν εἶναι.

ΔΑ. Εὐ μὲν οὖν ἵσθι ὅτι τῶν καλλίστων.

ΣΩ. Οὐκοῦν ἢ μὲν μετὰ φρονήσεως καρτερία καλὴ κἀκαθή;

ΔΑ. Πάνω γε.

ΣΩ. Τί δ' ἢ μετ' ἀφροσύνης; οὐ τούναντίον ταῦτη βλα-

βερὰ καὶ κακοῦργος;

ΔΑ. Ναί.

ΣΩ. Καλὸν οὖν τὸ φήσεις σὺ εἶναι τὸ τοιοῦτον, ὅν κακοῦ-

ργόν τε καὶ βλαβερόν;

ΔΑ. Οὐκοῦν δικαίων γε, ὁ Σώκρατες.

ΣΩ. Οὐκ ἀρα τήν γε τοιαύτην καρτερίαν ἀνδρείαν ὄμολογή-

σεις εἶναι, ἐπειδὴπερ οὐ καλῇ ἐστὶν, ἢ ἔδε ἀνδρεία καλὸν ἐστὶν.

ΔΑ. Ἀληθῆ λέγεις.

ΣΩ. Ἡ φρόνιμος ἀρα καρτερία κατὰ τὸν σὸν λόγον ἄνδρεια 30 ἀν εἰη.

ΔΑ. Ὁσικεν.

20. ΣΩ. Ἅδωμεν δή, ἢ εἰς τὶ φρόνιμος; ἢ ἢ εἰς ἀπαντα

καὶ τὰ μεγάλα καὶ τὰ σμικρά; οἶον εἰ τις καρτερεί ἄναλι-
σκων ἀργύριον φρονίμως, εἰδῶς ὅτι ἀναλώσας πλέον ἐκτή-
σεται, τούτων ἀνδρεῖον καλοῖς ἂν;

ΔΑ. Μὰ Δ᾿ οὖν ἔγωγε.

ΣΩ. ἄλλα οἶον εἰ τις ἰατρὸς ἢν, περιπλευμονία τοῦ νέος
5 ἐχομένου ἢ ἄλλου τινὸς καὶ δεομένου πιεῖν ἢ φαγεῖν δοῦναι,
μὴ κάμπτοιτο ἄλλα καρτεροὶ;

ΔΑ. Όὐδὲ ὅπωστιοι οὖδ’ αὐτὴ.

ΣΩ. ἄλλα ἐν πολέμῳ καρτεροῦντα ἄνδρα καὶ ἐθέλοντα
μάχεσθαι, φρονίμως λογιζόμενον, εἰδότα μὲν ὅτι βοηθήσου-
10 σιν ἄλλοι αὐτῷ, πρὸς ἐλάττους δὲ καὶ φαυλοτέρους μαχεῖται
ἡ μεθ’ ὅν αὐτὸς ἑστιν, ἑτὶ δὲ χωρία ἔχει κρείττω, τούτων τῶν
μετὰ τῆς τοιαύτης φρονήσεως καὶ παρασκευῆς καρτεροῦντα
ἀνδρείτερον ἢν φαίης ἢ τῶν ἐν τῷ ἐναντίω στρατοπέδῳ ἐθέ-
λοντα ὑπομένειν τε καὶ καρτερεῖν;

15 ΔΑ. Τὸν ἐν τῷ ἐναντίῳ, ἔμουγε δοκεῖ, ὃ Σώκρατες.

ΣΩ. ἄλλα μὴν ἀφρονεστέρα γε ἢ τούτου ἢ ἢ τοῦ ἐτέρου
καρτερία.

ΔΑ. Ἄληθή λέγεις.

ΣΩ. Καὶ τὸν μετ’ ἐπιστήμης ἄρα ἰππικής καρτεροῦντα ἐν
20 ἱππομαχίᾳ ἢττον φήσεις ἀνδρεῖον εἶναι ἢ τὸν ἀνεῦ ἐπιστήμης.

ΔΑ. Ἐμοιγε δοκεῖ.

ΣΩ. Καὶ τὸν μετὰ σφενδονητικῆς ἢ τοξικῆς ἢ ἄλλης τινὸς
τέχνης καρτεροῦντα.

ΔΑ. Πάνω γε.

25 ΣΩ. Καὶ ὅσοι δὴ ἐθέλουσιν εἰς φρέαρ καταβαίνοντες καὶ
κολυμβῶντες καρτερέειν ἐν τούτῳ τῷ ἔργῳ, μὴ ὄντες δεινοὶ, ἢ ἐν
των ἄλλων τοιούτω, ἀνδρειτέρους φήσεις τῶν ταῦτα δεινῶν.

ΔΑ. Τῇ γαρ ἄν τις ἄλλο φαίη, ὃ Σώκρατες;
ΣΩ. Οὐδὲν, εἴπερ οὐκέτι γε οὕτως.

30 ΔΑ. ἄλλα μὴν οἴμαι γε.

ΣΩ. Καὶ μὴν ποὺ ἀφρονεστέρας γε, ὃ Δάκης, οἱ τοιοῦτοι
κυνικοῦσιν τε καὶ καρτεροῦσιν ἢ οἱ μετὰ τέχνης αὕτῳ
πράττοντες.

ΔΑ. Φαινονται.
ΣΩ. Οὐκοῦν αἰσχρὰ ἡ ἄφρων τὸλμα τε καὶ καρτέρησις ἐν τῷ πρόσθεν ἐφάνη ἡμῖν οὖσα καὶ βλαβέρα;
ŁA. Πάντα γε.
ΣΩ. Ἡ δὲ γε ἀνδρεία ὡμολογεῖτο καλὸν τι εἶναι.
ŁA. Ὡμολογεῖτο γάρ.
ΣΩ. Νῦν δ' αὐτὸ πάλιν φαμὲν ἕκειν τὸ αἰσχρόν, τὴν ἄφρωνα καρτέρησιν, ἀνδρείαν εἶναι.
ŁA. Ἐσίκαιμεν.
ΣΩ. Καλῶς οὖν σοι δοκοῦμεν λέγειν;
ŁA. Μὰ τὸν Δία, ὁ Σώκρατες, ἐμοὶ μὲν οὐ.
21. ΣΩ. Οὐκ ἄρα πον κατὰ τὸν σὸν λόγον δωριστὶ ἡμῶν- σμεθα ἐγὼ τε καὶ σύ, ὁ Δάρχης. τὰ γὰρ ἐργά οὐ συμφωνεῖ ἡμῖν τοῖς λόγοις. ἔργῳ μὲν γὰρ, ὡς ἔσκε, φαίη ἂν τις ἡμᾶς ἀνδρείας μετέχειν, λόγῳ δ', ὡς ἐγώμαι, οὐκ ἂν, εἰ νῦν ἡμῶν ἀκοῦσει διαλεγομένων.
ŁA. Ἀληθέστατα λέγεις.
ΣΩ. Τὶ οὖν; δοκεῖ καλὸν εἶναι οὕτως ἡμᾶς διακεῖσθαι;
ŁA. Οὖδ' ὀπωστιούν.
ΣΩ. Βούλει οὖν ὧν λέγομεν πειθῶμεθα τὸ γε τοσοῦτον;
ŁA. Τὸ ποίον δὴ τοῦτο, καὶ τίνι τοῦτω;
ΣΩ. Τῷ λόγῳ δ' καὶ καρτερεῖν κελεύετ. εἰ οὖν βούλει, καὶ ἡμεῖς ἐπὶ τῇ ζητήσει ἐπιμείνωμεν τε καὶ καρτερήσωμεν, ἵνα καὶ μὴ ἡμῶν αὐτὴ ἡ ἀνδρεία καταγελάσῃ, ὅτι οὐκ ἀνδρείας αὐτήν ζητοῦμεν, εἰ ἄρα πολλάκις αὐτὴ η καρτέρησις ἐστὶν ἀνδρεία.
ŁA. Ἐγὼ μὲν ἔτοιμος, ὁ Σώκρατες, μὴ προαφίστασθαι· καὶ τοι ἀθής γ' εἰμὶ τὸν τοιοῦτου λόγου· ἀλλὰ τίς με καὶ φιλονικία εἰληφεν πρὸς τὰ εἰρήμενα, καὶ ὡς ἀληθῶς ἀγανακτῶ, εἰ οὕτωσιν ἃ νοοῦ μη ὦσι τ' εἰμὶ εἰπέν. νοεῖν μὲν γὰρ ἔμοινυ δοκῶ περὶ ἀνδρείας ὁ τι ἐστίν, οὐκ οἶδα δ' ὅπῃ με ἀρτι 30 διέφυγεν, ὥστε μὴ συλλαβέων τὸ λόγῳ αὐτὴν καὶ εἰπέν ὁ τι ἐστίν.
ΣΩ. Οὐκοῦν, ὁ φίλε, τὸν ἀγαθὸν κυνηγήσῃ μεταβείν χρῆ καὶ μὴ ἀνίεναι.
ΔΑ. Παντάπασι μὲν οὖν.
ΣΩ. Βούλει οὖν καὶ Νικίαν τῶν παρακάλωμεν ἐπὶ τὸ κυνηγήσιον, εἰ τι ἡμῶν εὐπορώτερός ἐστιν;
ΔΑ. Βούλομαι· πῶς γὰρ οὖ;

22. ΣΩ. Ἰθι δὴ, ὁ Νικία, ἀνδράσι φίλοις χειμαζομένοις ἐν λόγῳ καὶ ἀποροῦσιν βοήθησον, εἰ τινα ἔχεις δύναμιν. τὰ μὲν γὰρ δὴ ἡμέτερα ὀρᾶς ὡς ἀπορᾶ· σὺ δὲ εἰπὼν ὦ τι ἡγεῖ ἀνδρείαν εἶναι, ἕμας τε τῆς ἀπορίας ἐκλυσαί καὶ αὐτὸς ὁ νοεῖς τῷ λόγῳ βεβαιῶσαι.

10 ΝΙ. Δοκεῖτε τοῖνυν μοι πάλαι οὐ καλῶς, ὁ Σώκρατες, ὅριζεσθαι τὴν ἀνδρείαν· ὦ γὰρ ἐγὼ σοῦ ἡδὴ καλῶς λέγοντος ἀκήκοα, τούτῳ οὐ χρὴσθε.
ΣΩ. Ποίω δὴ, ὁ Νικία;
ΝΙ. Πολλάκις ἀκήκοα σου λέγοντος, ὅτι ταύτα ἁγαθῶς ἔκαστος ἡμῶν, ἀπερ σοφός, ὁ δὲ ἁμαθής, ταύτα δὲ κακῶς.
ΣΩ. Ἀληθῆ μέντοι νῦν Δία λέγεις, ὁ Νικία.
ΝΙ. Οὐκοῦν εἶπερ ὁ ἀνδρεία ἁγαθὸς, δῆλον ὅτι σοφός ἐστιν.
ΣΩ. Ὑκουσας, ὁ Δάρχης;
ΔΑ. Ἐγώγη, καὶ οὐ σφόδρα γε μανθάνω ὃ λέγει.

20 ΣΩ. Ἀλλ' ἐγὼ δοκῶ μανθάνειν, καὶ μοι δοκεῖ ἀνήρ σοφίαν τινὰ τὴν ἀνδρείαν λέγειν.
ΔΑ. Ποιαν, ὁ Σώκρατες, σοφίαν;
ΣΩ. Οὐκοῦν τῶν τούτο ἑρωτᾶς;
ΔΑ. Ἐγώγη.

25 ΣΩ. Ἰθι δὴ, αὐτῷ εἶπε, ὁ Νικία, ποία σοφία ἀνδρεία ἀν εἴῃ κατὰ τὸν σὸν λόγον. οὐ γὰρ ποῦ ἡ γε αὐλητική.
ΝΙ. Οὐδαμῶς.
ΣΩ. Οὐδὲ μὴν ἡ κιβαριστική.
ΝΙ. Οὐ δήτα.

30 ΣΩ. Ἀλλὰ τίς δὴ αὔτη ἢ τίνος ἐπιστήμη; 
ΔΑ. Πάνυ μὲν οὖν ὡς αὐτὸν ἑρωτᾶς, ὁ Σώκρατες, καὶ εἰπέτω γε τίνα φησίν αὐτὴν εἶναι.
ΝΙ. Ταύτην ἔγωγη, ὁ Δάρχης, τὴν τῶν δεινῶν καὶ θαρραλέων ἐπιστήμην καὶ ἐν πολέμῳ καὶ ἐν τοῖς ἄλλοις ἀπασιν.
ΔΑ. Ὁσ ἀτοπα λέγει, ὁ Σώκrates.
ΣΩ. Πρὸς τι τοῦτ' εἶπες βλέψας, ὁ Δάχης;
ΔΑ. Πρὸς ὃ τι; χωρὶς δὴπον σοφία ἐστὶν ἀνδρείας.
ΣΩ. Οὐκώνυ φησί γε Νικίας.
ΔΑ. Οὐ μέντοι μὰ Δία ταῦτα τοι καὶ ληρεῖ.
ΣΩ. Οὐκώνυ διδάσκωμεν αὐτῶν, ἀλλὰ μὴ λοιδορῶμεν.
ΝΙ. Οὐκ, ἀλλά μοι δοκεῖ, ὁ Σώκrates, Δάχης ἐπιθυμεῖν καμὲ φανῇ ποι ἑγούντα, ὅτι καὶ αὐτὸς ἄρτι τοιούτως ἐφάνη.

23. ΔΑ. Πάντων μὲν οὖν, ὁ Νικία, καὶ πειράσομαι γε ἀπὸ φήσαι. οὐδὲν γὰρ λέγεις· ἐπεὶ αὐτίκα ἐν ταῖς νόσοις οὐχ οἱ ἰατροὶ τὰ δεινὰ ἐπιστᾶνται; ἢ οἱ ἀνδρείοι δοκοῦσι σοι ἐπιστᾶσθαι; ἢ τοὺς ἰατροὺς σὺ ἀνδρείους καλεῖς;
ΝΙ. Οὐδ' ὀποστιοῦν.
ΔΑ. Οὐδὲ γε τοὺς γεωργοὺς οἴμαι. καλτοὶ τὰ γε ἐν τῇ γεωργίᾳ δεινὰ οὕτω δὴπον ἐπιστᾶνται, καὶ οἱ ἄλλοι δημιουργοὶ ἀπάντες τὰ ἐν ταῖς αὐτῶν τέχναις δεινὰ τε καὶ θαρραλεὰ ἴσασιν· ἀλλ' οὐδὲν τι μᾶλλον οὕτω ἀνδρείοι εἰσιν.
ΣΩ. Τί δοκεῖ Δάχης λέγειν, ὁ Νικία; ἕσικεν μέντοι λέγειν τι.

ΝΙ. Καὶ γὰρ λέγει γέ τι, οὐ μέντοι ἁλθέσες γε.
ΣΩ. Πῶς δὴ;
ΝΙ. "Οτι οἴτε τοὺς ἰατροὺς πλέον τι εἰδέναι περὶ τοὺς κάμμοντας ἢ τὸ ὑγιεῖνον [εἰπεῖν οἶον] τε καὶ νοσῶδες. οἱ δὲ δὴπον τοσοῦτον μόνον ἴσασιν· εἰ δὲ δεινὸν τῷ τοῦτο ἐστὶν τὸ 25 ὑγιαίνειν μᾶλλον ἢ τὸ κάμμεν, ἤγει σὺ τοῦτι, ὁ Δάχης, τοὺς ἰατροὺς ἐπιστᾶσθαι; ἢ οὐ πολλοῖς οἴει ἐκ τῆς νόσου ἁμεινον εἶναι μὴ ἀναστηναι ἢ ἀναστήσει; τοῦτο γὰρ εἰπεῖ· σὺ πάσι φής ἁμεινον εἶναι ζῆν καὶ οὐ πολλοῖς κρείττον τεθνάναι;
ΔΑ. Οἴμαι ἔγωγε τοῦτο γε.
ΝΙ. Οἷς οὖν τεθνάναι λυσιτελεῖ, ταῦτὰ οἴει δεινὰ εἶναι καὶ οἷς ζῆν;
ΔΑ. Οὐκ ἔγωγε.
ΝΙ. Ἄλλα τοῦτο δὴ σὺ δίδας τοῖς ἰατροῖς γνωστεῖς ἢ ἄλλη τινὶ δημιουργῷ πλήν τῷ τῶν δεινῶν καὶ μὴ δεινῶν ἐπιστήμουν, δι' ἐγὼ ἄνδρεῖον καλῶ;

ΣΩ. Κατανοεῖς, ὁ Λάχης, ὃ τι λέγεις;

5 ΔΑ. Ἐγώ, δι' ὑμένας μαντεῖς καλεῖ τοὺς ἄνδρεῖους· τέσσαρα δὴ ἄλλοι εἰσεῖσαι ὅτι ἀμείνων ζῆν ἢν τεθνάναι; καίτοι σὺ, ὁ Νικία, πότερον ὁμολογεῖς μάντης εἶναι ἢ οὕτε μάντης οὕτε ἄνδρεῖος;

ΝΙ. Τῇ δὲ; μάντει αὐτῷ οἴει προσήκει τὰ δεινὰ γνωστεῖς καὶ τὰ θαρραλέα;

ΔΑ. Ἐγώ τίνι γὰρ ἄλλῳ;

24. ΝΙ. Ὡς ἐγὼ λέγω πολὺ μᾶλλον, ὃ βέλτιστον ἐπεὶ μάντιν γε τὰ σημεῖα μονὸν ἔχει γνωστεῖς τῶν ἐσομένων, ἐπεὶ τῷ θάνατος ἐπεὶ νόσος ἐπεὶ ἀποβολὴ χρημάτων ἐσται, ἐπεὶ 15 νῖκη ἐπεὶ ἡ ἄνηκος ἡ πολέμου ἡ καὶ ἄλλης τινὸς ἀγωνίας· ὃ τι δὲ τῷ ἀμείνων τούτων ἡ παθεῖν ἢ μὴ παθεῖν, τί μᾶλλον μάντει προσήκει κρίναι ἡ ἄλλῃ ὁρθῶν;

ΔΑ. Ἀλλ' ἐγώ τούτῳ οὐ μανθάνω, ὁ Σώκρατες, ὃ τι βούλεται λέγειν· οὕτω γὰρ μάντιν οὕτε ἰατρὸν οὕτε ἄλλον οὐδένα 20 δῆλον ὄντων λέγει τῶν ἄνδρεῖων, εἰ μὴ εἰ θεοῦ τινα λέγει αὐτὸν εἶναι. ἐμοὶ μὲν οὖν φαίνεται Νικίας οὐκ ἐθέλεις γενναίος ὁμολογεῖν ὅτι οὐδέν λέγει, ἀλλὰ στρέφεται ἀνω καὶ κάτω ἐπὶ κρυπτόμενος τὴν αὐτοῦ ἀπορίαν· καίτοι κἂν ἥμεις οἴοι τε ἢμεν ἀρτὶ ἐγώ τε καὶ σὺ τοιαῦτα στρέφεσθαι, εἰ ἐβουλόμεθα 25 μὴ δοκεῖν ἐναντίον ἡμῖν αὐτοῖς λέγειν· εἰ μὲν οὖν ἐν δικαστηρίῳ ἡμῖν οἱ λόγοι ἔσαι, εἰχέν ἂν τὴν λόγον ταῦτα ποιεῖν· νῦν δὲ τὶ ἄν τις ἐν συνουσίᾳ σοιώδε μάτην κενοῖς λόγοις αὐτῶς αὐτῶν κοσμοῖ;

ΣΩ. Οὐδέν οὐδ' ἐμοὶ δοκεῖ, ὁ Λάχης· ἀλλ' ὁμοίως μὴ 30 Νικίας οἴεται τὰ λέγειν καὶ οὐ λόγον ἔνεκα ταῦτα λέγει· αὐτοῦ οὖν σαφέστερον πυθόμεθα τὶ ποτὲ νοεῖ· καὶ ἐὰν τὰ φαινεῖται λέγον, συγχωρηθοῦμεθα, εἰ δὲ μὴ, διδάξομεν.

ΔΑ. Σὺ τοῖνυν, ὁ Σώκρατες, εἰ βούλεις πυνθάνεσθαι, πυνθάνω· ἐγὼ δ' ἵσος ἰκανῶς πέτυσμαι.
ΣΩ. 'Αλλ' οὐδὲν με κωλύει· κοινὴ γὰρ ἦσται ἡ πύστις ὑπὲρ ἐμοῦ τε καὶ σοῦ.

ΛΑ. Πάντω μὲν οὖν.

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

ΝΙ. Ἐγώγει.

ΣΩ. Τούτῳ δὲ οὐ παντός δὴ εἶναι ἀνδρός γρῶναι, ὅποτε γε μήτε ἱατρὸς μήτε μάντις αὐτῷ γρῶσεται μηδὲ ἀνδρείας ἦσται, ἐὰν μη αὐτὴν ταύτην τὴν ἐπιστήμην προσλάβῃ· οὐχ οὕτως ἔλεγες; 10

ΝΙ. Οὔτω μὲν οὖν.

ΣΩ. Κατὰ τὴν παροιμίαν ἀρα τῷ ὄντι οὐκ ἂν πᾶσα ἦς γνοις οὐδ' ἂν ἀνδρεία γένοιτο.

ΝΙ. Οὐ μοι δοκεῖ.

ΣΩ. Δῆλον δὴ, ὁ Νικία, ὅτι οὐδὲ τὴν Κρομμυωνίαν ὑπὶ 15 πιστεύεις σὺ γε ἀνδρείαν γεγονέναι. τοῦτο δὲ λέγω οὐ παί- ξον, ἀλλ' ἀναγκαῖον οἶμαι τῷ ταύτα λέγοντι μηδενὸς θηρίου ἀποδέχεσθαι ἀνδρείαν, ὧ συγχωρεῖν θηρίον τι οὕτω σοφὸν εἶναι, ὡστε ὁ ὀλγοὶ ἀνθρώπων ἵσαι διὰ τὸ χαλεπὰ εἶναι γρῶναι, ταύτα λέοντα ἢ πάρδαλιν ἢ τίνα κάτρον φάναι εἰδε- 20 ναι· ἀλλ' ἀνάγκη ὀμοίως λέοντα καὶ ἐλαφον καὶ ταύρον καὶ πιθηκον πρὸς ἀνδρείαν φάναι πεφυκέναι τὸν τιθέμενον ἀν- δρείαν τοῦθ' ὑπὲρ σὺ τίθεσαι.

ΛΑ. Νὴ τοῦς θεοὺς, καὶ εὐ γε λέγεις, ὁ Σώκρατες. καὶ ἦμιν ὦς ἀληθῶς τοῦτο ἀπόκριναι, ὁ Νικία, πότερον σοφῶ· 25 τερα φῆς ἡμῶν ταύτα εἶναι τὰ θηρία, ὧ πάντες ὁμολογοῦμεν ἀνδρεία εἶναι, ἢ πᾶσιν ἐναντιοῦμενος τολμᾶς μηδὲ ἀνδρεία αὐτὰ καλεῖν;

ΝΙ. Οὐ γὰρ τι, ὁ Λάχης, ἔγωγε ἀνδρεία καλῶ οὗτε θηρία οὔτε ἄλλο οὐδὲν τὰ δεινὰ ὑπὸ ἄγνοιας μὴ φοβούμεναν, ἄλλ' 30 ἄφοβον καὶ μόρον· ᾧ καὶ τὰ παιδία πάντα οἴει με ἀνδρεία καλέιν, ὧ δ' ἄγνοιαν οὐδὲν δέδοικεν· ἄλλ' οἶμαι τὸ ἄφοβον καὶ τὸ ἀνδρείον οὐ ταύτων ἄστιν. ἐγὼ δὲ ἀνδρείας μὲν καὶ προμηθᾶς πάνυ τισίν ὀλγοῖς οἶμαι μετεῖναι, Θρασύτητος δὲ
καὶ τόλμης καὶ τοῦ ἀφόβου μετὰ ἀπρομηθίας πάνυ πολλοῖς
cαὶ ἀνδρῶν καὶ γυναικῶν καὶ παῖδων καὶ θηρίων. ταῦτ’ οὖν
ἀ σὺ καλεῖς ἀνδρεία καὶ οἱ πολλοὶ, ἐγὼ θρασσέα καλῶ, ἀνδρεία
de τὰ φρόνιμα περι ὅν λέγω.

26. ΔΑ. Ἡθασαι, ὦ Σώκρατες, ὡς εὕ ὶδε ἑαυτὸν δή, ὡς οἰκε-
tαι, κοσμεῖ τὸ λόγον· ὅσι δὲ πάντες ὁμολογοῦσιν ἀνδρείους
eῖναι, τούτους ἀποστερεῖν ἔπιχειρεῖ ταῦτης τῆς τιμῆς.

ΝΙ. Οὕκον τε ἕγαγη, ὦ Λάχης, ἀλλὰ θάρρει· φημὶ γάρ σε
eῖναι σοφὸν, καὶ Λάμαχον γε, εἴπερ ἑστέ ἀνδρείου, καὶ ἄλλους
tε γε συχνοὺς Ἀθηναίον.

ΔΑ. Οὐδὲν ἐρῶ πρὸς ταῦτα, ἔχων εἰπεῖν, ἵνα μὴ με φῆς ὡς
ἀλήθως Αιξονέα ἐῖναι.

ΣΩ. Μηδὲ γε εἰπής, ὦ Λάχης· καὶ γάρ μοι δοκεῖς τούδε μὴ
χασθῆσαι ὅτι ταῦτην τὴν σοφίαν παρὰ Δάμανος τοῦ ἱμετέρου
ἐταίρου παρείληφεν, ὦ δὲ Δάμων τῷ Προδίκῳ πολλὰ πλησιά-
ζει, δὴ δὲ δοκεῖ τῶν σοφιστῶν κάλλιστα τὰ τοιαῦτα ὅνωμα
tαι διαιρεῖν.

ΔΑ. Καὶ γὰρ πρέπει, ὦ Σώκρατες, σοφιστῇ τὰ τοιαῦτα μᾶλ-
lον κομψεύεσθαι ἢ ἀνδρὶ ὃν ἡ πόλις ἄξιοι αὐτῆς προετάναι.

20. ΣΩ. Πρέπει μέντοι, ὦ μακάρε, τῶν μεγίστων προστατοῦντε
μεγίστης φρονίμεσως μετέχειν· δοκεῖ δὲ μοι Νικίας ἄξιος εἶναι
ἐπισκέψεως, ὅποι ποτὲ βλέπων τοῦνομα τούτο τίθησι τὴν
ἀνδρείαν.

ΑΔ. Αὐτὸς τούναν σκόπει, ὦ Σώκρατες.

25. ΣΩ. Τοῦτο μέλλω ποιεῖν, ὦ ἄριστε· μὴ μέντοι οἶνον με
ἀφήσειν σε τῆς κοινωνίας τοῦ λόγου, ἀλλὰ πρὸσεχε τὸν νοῦν
καὶ συσκόπει τὰ λεγόμενα.

ΔΑ. Ταῦτα δὴ ἔστω, εἰ δοκεῖ χρήναι.

27. ΣΩ. 'Αλλὰ δοκεῖ· σὺ δὲ, Νικία, λέγε ἡμῖν πάλιν ἐξ
ἀρχῆς· οἷσθ' ὅτι τὴν ἀνδρείαν κατ' ἀρχὰς τοῦ λόγου ἐσκοτοῦ-
μεν ὡς μέρος ἄρετῆς σκοποῦντες;

ΝΙ. Πάνω γε.

ΣΩ. Οὐκοῦν καὶ σὺ τοῦτο ἀπεκρίνω ως μάριον, ὄντων δὴ
καὶ ἄλλων μερῶν, ἄ σύμπαντα ἄρετη κέκληται;
Ν. Πώς γὰρ οὖ; 
Σ. Ἀρ' οὖν ἀπερ ἔγω καὶ σὺ ταῦτα λέγεις; ἔγω δὲ καλῶ πρὸς ἀνδρεία σωφροσύνην καὶ δικαιοσύνην καὶ ἄλλη ἀττα τοι- 
αῦτα. οὐ καὶ σὺ;
Ν. Πάννυ μὲν οὖν.
Σ. Ἐχε δὴ· ταῦτα μὲν γὰρ ὁμολογοῦμεν, περὶ δὲ τῶν δει-

νών καὶ θαρραλέων σκεψώμεθα, ὡποὺς μὴ σὺ μὲν ἄλλη ἀττα 

ηγῆ, ἡμεῖς δὲ ἄλλα. ἀ μὲν οὖν ἡμεῖς ἡγοῦμεθα, φράσομεν 

σοι· σὺ δὲ ἂν μὴ ὁμολογῆς, διδάξεις. ἡγοῦμεθα δὴ ἡμεῖς δεινα 

μὲν εἰναι δ ὡς δὲς παρέχει, θαρραλέα δὲ δ ὑς δες παρέχει· τὸ 

dες δὲ παρέχειν ὑ τὰ γεγονότα οὐδὲ τὰ παρόντα τῶν κακῶν, 

ἀλλα τὰ προσδοκώμενα· δες γὰρ εἰναι προσδοκιάν μέλλουντος 

cακοῦ· ἢ οὐχ οὗτο καὶ σὺ, ὁ Λάχης;
Δ. Πάννυ γε σφόδρα, ὁ Σώκρατες.
Σ. Τὰ μὲν ἡμέτερα τοῖνυν, ὁ Νικία, ἀκούει, ὅτι δεινὰ 15 

μὲν τὰ μέλλοντα κακὰ φάμεν εἰναι, θαρραλεά δὲ τὰ μὴ κακὰ 

ἡ ἀγαθὰ μέλλοντα· σὺ δὲ ταύτη ἡ ἄλλη περὶ τούτων λέγεις;
Ν. Ταύτη ἐγώγε.
Σ. Τούτων δὲ γε τὴν ἐπιστήμην ἀνδρείαν προσαγορεύεις;
Ν. Κομιδή γε.

29. Σ. Ἐτὶ δὴ τὸ τρίτον σκεψώμεθα εἰ συνδοκεῖ σοὶ τε 

cαὶ ἦμῖν.
Ν. Τὸ ποιον δὴ τοῦτο;
Σ. Ἐγώ δὴ φράσω. δοκεῖ γὰρ δὴ ἐμοὶ τε καὶ τὸ δὲ, περὶ 

δοκῶν ἐστὶν ἐπιστήμη, οὐκ ἄλλη μὲν εἰναι περὶ γεγονότος, εἰδὲ- 25 

ναὶ ὅτι γέγονεν, ἄλλη δὲ περὶ γεγονότων ὡς γίνεται, ἄλλη 

dὲ ὅτι ἄν κάλλιστα γένοιτο [καὶ γενήσεται] τὸ μὴ τὸ γεγονός, 

ἄλλη ἡ αὐτή. οἶνον περὶ τὸ ἤγειον εἰς ἀπαντᾶς τοῖς χρόνοις 

οὐκ ἄλλη της ἢ ἤ* ἵαντχα, μία ὀνεια, ἠφορά καὶ γεγονόμενα καὶ 

gεγονότα καὶ γεγονόμενα [ὁτις γεγολέττει]. καὶ περὶ τὰ ἐκ τῆς 

γῆς αὐτοῦ ἡ γεωργία ὁσαύτως ἔχει· καὶ δὴ τὸ περὶ 

tῶν πόλεμον αὐτοῖν ἄν μαρτυρήσατε ὅτι ἡ στρατηγία κάλλιστα 

προμηθεῖται τὰ τὲ ἀλλα καὶ περὶ τὸ μέλλουν ἔσεσθαι, οὐδὲ τῇ 

μαντικὴ ὁμεῖα δεῖν ὑπηρετεῖν ἀλλὰ ἄρχειν, ὃς εἰδίνα κάλλιον
τὰ περὶ τὸν πόλεμον καὶ γυνώμενα καὶ γεννησόμενα· καὶ ο ἕως οὕτω τάττει, μὴ τὸν μάντιν τοῦ στρατηγοῦ ἄρχειν, ἀλλὰ τὸν στρατηγὸν τοῦ μάντεως. φήσομεν ταῦτα, ὁ Δάχθης;

ΔΑ. Φήσομεν.

5 ΣΩ. Τί δέ; σὺ ἡμῖν, ὁ Νεκία, σύμφως περὶ τῶν αὐτῶν τὴν αὐτὴν ἐπιστήμην καὶ ἐσομένων καὶ γυνομένων καὶ γεγονότων ἐπιτείνειν;

ΝΙ. Ἔγωγε· δοκεῖ γὰρ μοι οὕτως, ὁ Σώκρατες.

ΣΩ. Οὐκοῦν, ὃ ἀριστε, καὶ ἡ ἀνδρεία τῶν δεινῶν ἐπιστήμη 10 ἐστὶν καὶ θαρραλέων, ὡς φῆς· ἡ γὰρ;

ΝΙ. Ναὶ.

ΣΩ. Τὰ δὲ δεινὰ ὁμολόγηται καὶ τὰ θαρραλέα τὰ μὲν μέλλοντα ἀγαθὰ, τὰ δὲ μέλλοντα κακὰ εἶναι.

ΝΙ. Πάνω γε.

15 ΣΩ. Ἡ δὲ γ' αὐτὴ ἐπιστήμη τῶν αὐτῶν καὶ μελλόντων καὶ πάντως ἐχόντων εἶναι.

ΝΙ. Ἐστι ταῦτα.

ΣΩ. Οὐ μόνον ἀρα τῶν δεινῶν καὶ θαρραλέων ἡ ἀνδρεία ἐπιστήμη ἐστὶν· οὐ γὰρ μελλόντων μόνον πέρι τῶν ἀγαθῶν τε 20 καὶ κακῶν ἐπιτείνει, ἀλλὰ καὶ γυνομένων καὶ γεγονότων [καὶ πάντως ἐχόντων], ὅσπερ αἱ ἀλλαὶ ἐπιστήμαι.

ΝΙ. Ἐοικέν γε.

29. ΣΩ. Μέρος ἀρὰ ἀνδρείας ἡμῖν, ὁ Νεκία, ἀπεκρίνω σχεδόν τι τρίτων· καὶ τοι ἡμεῖς ἤρωτόμεν ὅλην ἀνδρείαν ὁ τι εἶη.

25 καὶ νῦν δή, ὃς οἰκεῖν, κατὰ τὸν σὸν λόγον οὐ μόνον δεινῶν τε καὶ θαρραλέων ἐπιστήμην ἡ ἀνδρεία ἐστίν, ἀλλὰ σχεδόν τι ἡ περὶ πάντως ἀγαθῶν τε καὶ κακῶν καὶ πάντως ἐχόντων, ὡς νῦν αὐ τὸ σὸς λόγος, ἀνδρείαν ἐττὴ.

30 ΝΙ. Εμοίγε δοκεῖ, ὁ Σώκρατες.

ΣΩ. Δοκεῖ οὖν σοι, ὁ δαιμόνιοι, ἀπολείπειν ἂν τι ὁ τοιοῦτος ἀρετῆς, εἰπὲν εἰδεῖ τά τε ἀγαθὰ πάντα καὶ παντάπασιν ὡς γίγνεται καὶ γεννησότα καὶ γέγονε, καὶ τὰ κακὰ ὄσαῦτως; καὶ τοῦτον οὐ εἶ ἂν ὑπὲρ ἐνδεῖ εἶναι σωφροσύνης ἢ δικαιοσύνης τε καὶ
όσιότητος, ὃ γε μᾶνφ προσήκει καὶ περὶ θεοῦ καὶ περὶ ἀνθρώ
πονος ἐξευλαβεῖσθαι τε τὰ δεινὰ [καὶ τὰ μή] καὶ τἀγαθὰ πορὶ-
ζεσθαι, ἐπισταμένῳ ὀρθῶς προσομιλεῖν;
ΝΙ. Δέγειν τι ὁ Σῶκρατές μοι δοκεῖς.
ΣΩ. Όικὴ ἀρα, ὁ Νικία, μόριον ἀρετῆς ἄν εἴη τὸ νῦν σοι 5
λεγόμενον, ἀλλὰ σύμπασα ἀρετῆ.
ΝΙ. Ἐοικεν.
ΣΩ. Καὶ μὴν ἐφαμέν γε τὴν ἀνδρείαν μόριον εἶναι ἐν τῶν
τῆς ἀρετῆς.
ΝΙ. Ἐφαμὲν γάρ.
ΣΩ. Τὸ δὲ γε νῦν λεγόμενον οὐ φαίνεται.
ΝΙ. Όικὴ ἐοικεν.
ΣΩ. Όικὴ ἀρα ἴνηκαμεν, ὁ Νικία, ἀνδρεία δ' ο̇ τ̊ εστῖν.
ΝΙ. Οὐ φαινόμεθα.
ΛΛ. Καὶ μὴν ἔγογξε, ὃς φίλε Νικία, ὁμὴν σε εὐρήσειν, ἐπεἰδὴ 15
ἐμοὶ κατεφρόνησας Σωκράτει ἀποκριμαμένου· πάνυ δὴ μεγάλην
ἐλπίδα εἶχον, ὅσ τῇ παρὰ τοῦ Δάμωνος σοφία αὐτὴν ἀνευρίσθητες.
30. ΝΙ. Εὖ γε, ὁ Δάχης, ὃτι οὐδὲν οἶει σὺ ἔτι πράγμα εἶναι,
ὅτι αὐτὸς ἀρτὶ ἐφάνης ἀνδρείας πέρι οὐδὲν εἰδὼς, ἀλλ' εἰ καὶ
ἐγὼ ἔτερος τοιοῦτος ἀναφανήσομαι, πρὸς τούτο βλέπεις, καὶ 20
οὐδὲν ἔτι διοίκει, ὡς ἐοίκε, σοι μετ' ἐμοῦ μηδὲν εἰδέναι δὲν προσή-
κει ἐπιστήμην ἔχειν ἀνδρὶ οἰομένῳ τι εἶναι, σὐ μὲν οὖν μοι
δοκεῖς ὃς ἀληθῶς ἀνθρώπειον πράγμα ἐργάζεσθαι, οὐδὲν πρὸς
αὐτῶν βλέπειν ἀλλὰ πρὸς τοὺς ἄλλους· ἐγὼ δ' οἴμαι ἐμοὶ περὶ
δὲν ἐλέγομεν νῦν τε ἔπιεικῶς εἰρήσθαι, καὶ εἰ τι αὐτῶν μὴ ἱκα- 25
νῶς εἰρητῇ, ύστερον ἐπανορθώσεσθαι καὶ μετὰ Δάμωνος, οὐ σὺ
που οἰει καταγελάν, καὶ ταῦτα οὐδ' ἰδὼν πώποτε τὸν Δάμωνα, καὶ
μετ' ἄλλων· καὶ ἔπειδὰν βεβαιώσομαι αὐτά, διδάξω καὶ σέ, καὶ
οὐ φθονήσω· δοκεῖς γάρ μοι καὶ μάλα σφόδρα δείσθαι μαθεῖν.
ΛΛ. Σοφὸς γάρ τοι σὺ εἶ, ὁ Νικία. ἀλλ' ὁμοι ἐγώ Δυσι- 30
μάχῳ τάδε καὶ Μελησίᾳ συμβουλεύω, σὲ μὲν καὶ ἐμὲ περὶ τῆς
παιδείας τῶν νεανίσκων χαίρειν ἐὰν, Σωκράτη δὲ τούτων, ὅπερ
ἐξ ἀρχῆς ἔλεγον, μὴ ἀφιέναι· εἰ δὲ καὶ ἐμοὶ ἐν ἡλικίᾳ ἦσαν οἱ
παῖς, ταῦτα ἄν ταύτ' ἐποίουν.
ΝΙ. Ταῦτα μὲν κἀγὼ συνχωρῶ, ἐάνπερ ἔθελη Σωκράτης τῶν μειρακίων ἐπιμελεῖσθαι, μηδένα ἄλλον ξητεῖν· ἐπεὶ κἂν ἐγὼ τὸν Νικήρατον τοῦτῳ ἤδη στα ἐπιτρέποιμι, εἰ ἐθέλοις οὕτως. ἀλλὰ γὰρ ἄλλοις μοι ἐκάστοτε συνύστησαν, ὅταν τι αὐτῷ περὶ τούτου 5 μνησθῶ, αὗτὸς δὲ οὐκ ἔδειλε. ἀλλ’ ὅρα, δοῦς Ἴμαχε, εἰ τι σοῦ ἀν μᾶλλον ὑπακούσθητοι Σωκράτης.

ΛΤ. Δικαίως γέ τοι, δο Νικία, ἐπεὶ καὶ ἐγὼ τοῦτο πολλὰ ἄν ἠθέλησαίμεν ποιεῖν, δο οὐκ ἄλλοις πὰνω πολλοὺς ἐθέλοιμ. πώς οὖν φής, δο Σώκρατες; ὑπακούσθη τι καὶ συμπροθυμήσει 10 ὡς βελτίστους γενέσθαι τοῖς μειρακίοις;

31. ΣΩ. Καὶ γὰρ ἂν δεινῶν εἴη, δο Ἴμαχε, τοῦτό γε, μὴ ἐθέλεις τῷ συμπροθυμεῖσθαι ὡς βελτίστοτε γενέσθαι. εἰ μὲν οὖν ἐν τοῖς διαλόγιοις τοῖς ἀρτὶ ἐγὼ μὲν ἐφαίην εἰδῶς, τῶδε δὲ μὴ εἰδότε, δικαίως ἂν ἦν ἐμὲ μάλιστα ἐπὶ τούτῳ τὸ ἔργον παρακαλεῖν· τῶν δ’ 15 — ὀμολογοῦσα γὰρ πάντες ἐν ἀπορίᾳ ἐγενόμεθα· τί οὖν ἂν τις ἡμῶν τίνα προαιρεῖται; ἐμοὶ μὲν οὖν δὴ αὐτῷ δοκεῖ οὐδένα· ἀλλ’ ἐπειδὴ ταῦτα οὕτως ἔχει, σκέφασθε ἂν τι δόξον συμβουλεύειν ἕμεν. ἐγὼ γὰρ φημί χρήναι, δο ἄνδρες—οὔδεις γὰρ ἐκφορος λόγον—κοινὴ πάντας ἡμᾶς ξητεῖν μάλιστα μὲν ἡμῖν αὐτοῖς 20 διδάσκαλον ὡς ἄριστον, δεδέσθαι γάρ, ἐπείτα καὶ τοῖς μειρακίοις, μητὲ χρημάτων φειδομένους μητὲ ἄλλου μηδενὸς· ἐὰν δὲ ἡμᾶς αὐτοὺς ἔχεις, ὡς νῦν ἔχομεν, οὐ συμβουλεύω. εἰ δὲ τίς ἡμῶν καταγελάστη, ὅτι τηλικοὶ δυντες εἰς διδασκάλων ἄξιομένοι φοιτῶν, τὸν Ὀμήρου δοκεῖ μοι χρὴναι προβάλλεσθαι, ὡς ἐφ’ 25 οὐκ ἄγαθην εἴναι αἰτῶν κεχρημένος ἄνδρι παρεῖναι. καὶ ἡμῖν οὖν ἕσαιστας χαίρειν εἰ τίς τι ἐρεῖ, κοινὴ ἡμῶν αὐτῶν καὶ τῶν μειρακίων ἐπιμέλειαι ποιησόμεθα.

ΛΤ. Ἐμοὶ μὲν ἄρεσκει, δο Σώκρατες, ἄληγείς· καὶ ἐθέλω, ὅσπερ γεραίτατος εἴμι, τοσοῦτον προθυμώτατα μανθάνειμεν μετὰ 30 τῶν νεανίσκων. ἀλλὰ μοι ὑπόσχοι ποιῆσον· αὗριον ἐσθεν ἄφικον οἴκαρε, καὶ μὴ ἄλλως ποιήσῃς, ἵνα βουλευσώμεθα περὶ αὐτῶν τούτων· τὸ δὲ νῦν εἶναι τὴν συνουσίαν διαλύσωμεν.

ΣΩ. Ἀλλὰ ποιῆσω, δο Ἴμαχε, ταῦτα, καὶ ἥξω παρὰ σὲ αὗριον, ἐὰν θεὸς ἐθέλῃ.
ΔΥΣΙΣ

η περὶ φιλίας

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

ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ

ΣΩΚΡΑΤΗΣ, ΠΙΠΟΘΑΛΗΣ, ΚΤΗΣΙΠΠΟΣ, ΜΕΝΕΚΕΝΟΣ, ΔΥΣΙΣ

1. 'Εσπερενόμην μὲν ἓξ 'Ακαδημείαις εὐθύ Δυκείου τὴν ἐξώ τείχους ὑπεν άυτὸ τὸ τείχος· ἐπειδὴ δ᾿ ἐγενόμην κατὰ τὴν πυλίδα ἦ η Πάνος κρήνη, ἐνταῦθα συνετύχων Ἰπποθάλει τε τῷ Ιερωνύμῳ καὶ Κησίππῳ τῷ Παιανεῖ καὶ ἄλλοις μετὰ τούτων νεανίσκοις άθρόοις συνεστώς. καὶ με 5 προσίναντα ὁ Ἰπποθάλης ιδὼν Ὡ Σώκρατες, ἐφη, τοί δὴ πορεύει καὶ πόθεν; Ἐξ 'Ακαδημείαις, ἦν δ᾿ ἐγώ, πορεύομαι εὐθὺ Δυκείου. Δεύρῳ δὴ, ἢ δ᾿ ὡς, εὐθὺ ἡμῶν. οὐ παραβαλέως; ἡξιον μέντοι. Ποί, ἐβην ἐγώ, λέγεις, καὶ παρὰ τίνας τοὺς ὑμᾶς; Δεύρῳ, ἐβη, δεῖξαι μοι ἐν τῷ καταν-τικρ τοῦ τείχους περίβολον τέ τινα καὶ θύραν ἀνεφιγμένην. διατρίβομεν δὲ, ἢ δ᾿ ὡς, αὐτόθι ἡμεῖς τε αὐτοὶ καὶ ἄλλοι πάνυ πολλοὶ καὶ καλοὶ. Ἐστίν δὲ δὴ τί τούτο, καὶ τίς ἡ διατριβή; Παλαιστρα, ἐβη, νεωτὶ φιλοδομημένη· ἢ δὲ διατριβή τὰ πολλὰ ἐν λόγοις, ὡν ἢδεώς ἄν σοι μεταδιδοῖ 15 μεν. Καλῶς γε, ἢν δ᾿ ἐγώ, ποιοῦντες· διδάσκεις δὲ τίς αὐτόθι; Σὸς ἐταῖρος γε, ἢ δ᾿ ὡς, καὶ ἑπανέτης, Μίκκος. Μὰ Δία, ἢν δ᾿ ἐγώ, οὐ φαύλος γε ἀνήρ, ἀλλ᾿ ἵκανος σοφιστής. Βούλεις οὖν ἐπεσθαι, ἐβη, ἢ καὶ ἴδης τοὺς ὑντας αὐτοῦ; πρῶτον ἢδεως ἀκούσαμι· ἂν, ἐπὶ τῷ καὶ εἶσεμι καὶ τίς ἐς 20 καλὸς. Ἐλλος, ἐβη, ἄλλω ἡμῶν δοκεῖ, ὡς Σώκρατες. Σοὶ
δὲ δὴ τίς, ὁ Ἰππόθαλας; τούτῳ μοι εἰπέ. καὶ δὲ ἐρωτηθεὶς ἡρυθρίασεν. καὶ ἐγὼ εἰπον Ὡμ παῖ Ἰερωνύμου Ἰππόθαλας, τούτῳ μὲν μηκῆτι εἴπης, εἰτε ἔρας του εἴτε μὴ· οἷδα γὰρ ὅτι οὐ μόνον ἔρας, ἀλλὰ καὶ πόρρω ἦδη εἰ πορεύομενος τού ἔρωτος. 5 εἰμὶ δὲ ἐγὼ τὰ μὲν ἄλλα φαίλος καὶ ἀχρηστος, τούτῳ δὲ μοι πτως ἐκ θεοῦ δέδοται, ταχὺ οὖρ τ' εἶναι γυνών ἐρωτήται τε καὶ ἐρώμενον. καὶ δὲ ἄκουσας πολὺ ἐτί μᾶλλον ἡρυθρίασεν. ὁ οὖν Κτήσιππος, Ἀστείόν γε, ἦ δ' ὃς, ὅτι ἐρυθρίας, ὁ Ἰππόθαλας, καὶ ὅκνεις εἰπεῖν Σωκράτεις τούναμα· ἐὰν δ' οὖτος καὶ 10 σμικρὸν χρόνον συνδιατριψη σοι, παραταθήσεται ὑπὸ σοῦ ἄκουσας θαμὰ λέγοντος. ἡμῶν γούν, ὁ Σώκρατες, ἐκκεκακώφωκε τὰ ὅτα καὶ ἐμπέπληκε Λύσιδος· ἂν μὲν δὴ καὶ ὑποτής, εὔμαρια ἡμῖν ἔστιν καὶ ἐξ ὑπνου ἐγγρομένους Λύσιδος οἰσσθαι τοῦναμα ἄκουέιν. καὶ δ' μὲν καταλογάδην διηγεῖται, δεινὰ ὄντα, 15 οὐ πάνυ τι δεινά ἔστιν· ἀλλ' ἐπειδὰν τὰ ποιήματα ἡμῶν ἐπιχειρήσῃ καταντλεῖν καὶ συγγράμματα. καὶ δ' ἐστιν τούτων δεινότερον, ὅτι καὶ ἄδει εἰς τὰ παιδικά φωνηθαθαμασία, ἂν ἡμᾶς ἄκουντας ἀνέχεσθαι. νῦν δὲ ἐρωτώμενος ὑπὸ σοῦ ἐρυθριά. Ἐστιν δὲ, ἦν δ' ἐγὼ, ὁ Λύσις νέος τις, ὃς εὑρίκε 20 τεκμαίρομαι δὲ, ὅτι ἀκουόσας τοῦναμα οὐκ ἔγνων. Οὐ γὰρ πάνυ, ἐφ' ὅτι αὐτοῦ τοῦναμα λέγουσιν, ἀλλ᾽ ἑτί πατρόθεν ἐπονομάζεται διὰ τὸ σφόδρα τὸν πατέρα γυνώσκεσθαι αὐτοῦ. ἐπεὶ εὖ οὐδ' ὅτι πολλοῦ δεῖς τὸ εἶδος ἁγνοῖν τοῦ παιδὸς· ἰκανὸς γὰρ καὶ ἀπὸ μόνον τοῦτο γυνώσκεσθαι. Δεγέσθω, ἦν 25 δ' ἐγὼ, οὖντιον ἔστιν. Δημοκράτους, ἐφ' ὅτι Αἰξωνέως ὁ πρεσβύτατος υὸς. Εἶλεν, ἦν δ' ἐγὼ, ὁ Ἰππόθαλας, ὃς γενναῖον καὶ νεανικὸν τοῦτον τὸν ἔρωτα πανταχῇ ἀνήρες· καὶ μοι ἦτι ἐπίδειξαι ἄ καὶ τοίσδε ἐπιδείκνυσα, ἵνα εἴδος εἴ ἐπίστασαι ἢ χρή ἐραστὴν περὶ παιδικῶν πρὸς αὐτὸν ἢ πρὸς ἄλλους 30 λέγειν. Τούτων δὲ τι, ἐφ' ὅτι, σταθμα, ὁ Σώκρατες, ὁν ὅδε λέγει; ἔπετε, ἦν δ' ἐγὼ, καὶ τὸ ἔραν ἔσωρος εἰ οὐ λέγει ὅδε; Οὐκ ἔγνωγε, ἐφ' ὅτι, ἀλλὰ μὴ ποιεῖν εἰς τὰ παιδικὰ μηδὲ συγγράφειν. Οὐχ ὑγιαῖνει, ἐφ' ὅτι Κτήσιππος, ἀλλὰ ληρεῖ τε καὶ μαίνεται.
2. Καὶ ἔγω εἶπον Ὡ Ιππόθαλες, οὗ τι τῶν μέτρων δέομαι ἀκούσαι οὐδὲ μέλος εἰ τι πεποίηκας εἰς τὸν νεανίσκον, ἄλλα τῆς διανοίας, ἵνα εἰδῶ τίνα τρόπον προσφέρει πρὸς τὰ παιδικά. Ὅδε δὴ ποι ἐγὼ, ἐρεῖ· ἀκριβῶς γὰρ ἐπισταται καὶ μέμηται, ἐπερ, ὡς λέγει, ὑπ’ ἐμοῦ ἂν ἀκούσαν διατεθρύληται. 5 Νὴ τοὺς θεοὺς, ἐφη ὁ Κτήσιππος, πάων γε. καὶ γὰρ ἔστι καταγέλαστα, ὁ Σώκρατες. τὸ γὰρ ἔρασθην ὅτα καὶ διαφερόντως τῶν ἄλλων τῶν νῦν προσέχοντα τῷ παιδὶ ἢ διον μὲν μηδὲν ἔχειν λέγειν, ὃ οὐχὶ κἂν παῖς εἶποι, πῶς οὐχὶ καταγέλαστον; ἄ δὲ ἡ πόλις ὅλη ἁδεὶ περὶ Δημοκράτους καὶ Λύσίδος 10 τοῦ πάσππου τοῦ παιδὸς καὶ πάντων πέρι τῶν προγόνων, πλούτος τε καὶ ἱπποτροφίας καὶ νίκαι Πυθοὶ καὶ Ἰσθμοὶ καὶ Νεμέα τεθρίπποις τε καὶ κέλησι, ταῦτα ποιεῖ τε καὶ λέγει, πρὸς δὲ τούτων ἐτί τούτων κρονικώτερα. τὸν γὰρ τοῦ Ἡρακλέους ἐπεισιμὸν πρόχνη ἡμᾶς ἐν ποιήματί τινι διήμεν, ὡς διὰ 15 τὴν τοῦ Ἡρακλέους συγγένειαν ὁ πρόγονος αὐτῶν ὑποδέχατο τὸν Ἡρακλέα, γεγονὼς αὐτὸς ἐκ Διὸς τε καὶ τῆς τοῦ δήμου ἀρχηγοτέου θυγατρός, ἀπερ αἰ γραῖαι ἁδουσί, καὶ ἄλλα πολλά τοιαύτα, ὁ Σώκρατες· ταῦτ’ ἔστιν ἀ οὕτος λέγων τε καὶ ἄδων ἀναγκαζεί καὶ ἡμᾶς ἀκροάσθαι. καὶ ἔγω ἀκούσας εἶπον Ὡ 20 καταγέλαστε Ἰππόθαλες, πρὶν γενικηκέναι ποιεῖ τε καὶ ἂδεις εἰς σαυτὸν ἐγκώμιον; Ἀλλ’ οὐκ εἰς ἐμαυτὸν, ἐφη, ὁ Σώκρατες, οὔτε ποιῶ οὔτε ἄδω. Οὐκ οἴει γε, ἢν δ’ ἔγω. Τὸ δὲ πῶς ἔχει; ἐφη. Πάντων μάλιστα, εἶπον, εἰς σὲ τείνουσιν αὐτὰ αἰ ὁδαί. ἐὰν μὲν γὰρ ἔλθῃ τὰ παιδικὰ τοιαύτα ὅτα, κόσμος 25 σοι ἐσται τὰ λεχθέντα καὶ ἁσθενέτα καὶ τῷ ἄντι ἐγκώμια ὡσπερ γενικηκότε, ὡτι τοιούτων παιδικῶν ἔτυχες· ἐὰν δὲ σε διαφύγῃ, ὡσφ ἂν μείζω σοι εἰρημένα ἢ ἐγκώμια περὶ τῶν παιδικῶν, τοσοῦτοι μείζων δόξεις καλῶν τε καγαθῶν ἐστερημένος καταγέλαστος εἶναι. ὡστὶς οὐν τὰ ἐρωτικά, ὁ φίλε, 30 σοφός, οὐκ ἐπαινεῖ τὸν ἐρώμενον πρὶν ἀν ἔλθῃ, δεδώσ τὸ μέλλον ὅτι ἀποβῆσται. καὶ ἅμα οἱ καλοί, ἐπειδὰν τις αὐτῶς ἐπαινῇ καὶ αὐξῆ, φρονήματος ἐμπίστυπλαι καὶ μεγαλαιχίας· ἢ οὐκ οἴει; Ἔγωγε, ἐφη. Οὐκοῦν ὅσφ ἀν μεγαλαυχύτεροι
Αἰσθάνεται ἵππος ἐλέησις εἰς ὄνομα. Ποιός τις ὄνομα
ἀν οἴοι δοκεῖ θηρευτής εἶναι, εἴ ἀνασομοῖ θηρεύων καὶ ἰδια-
λωτοτέραν τὴν ἀγαρν ποιεῖ. Δῆλον ὅτι φαίνεσ. Καὶ μὲν
δὴ λόγους τε καὶ ἀδειάς μὴ κηλεῖν ἀλλ' ἐξαγριαίνειν πολλή
5 ἀμονσία· ἢ γὰρ. Δοκεῖ μοι. Σκόπει δὴ, ὁ Ἰπποθάλες,
ὅπως μὴ τὰς τούτους ἐνοχοὺς σαυτοῦ ποιήσεις διὰ τὴν ποῖη-
σιν· καὶ τοις οἴοιν ἐγὼ ἀνδρα ποιήσει βλάπτοντα ἐστὶν ὦν
ἀν σε ἑθελεῖν ὁμολογήσαι ὡς ἄγαθος ποτ' ἐστὶν ποίητης, βλα-
βερὸς ὀν ἐστὶν. Οὐ μᾶ τὸν Δία, ἔφη· πολλή γὰρ ἀν ἀλογία
10 εἰς· ἀλλὰ διὰ ταῦτα δὴ σοι, ὁ Σώκρατες, ἀνακοουόμαι, καὶ
eἰ τι ἄλλο ἔχεις, συμβοῦλεν, τίνα ἂν τις λόγον διαλεγόμενος
ἡ τι πράττον προσφιλής παιδικοίς γένοιτο.

3. Οὐ ρήθην, ην δ' ἐγώ, εἰπεῖν· ἀλλ' εἰ μοι ἐθελήσαις
αὐτὸν ποιήσαι εἰς λόγους ἐλθεῖν, ἵσως ἂν δυνάμην σοι ἑπι-
15 δεῖξαι, ᾧ χρὴ αὐτῷ διαλέγεσθαι ἀντὶ τούτων ὃν οὕτοι λέγειν
te καὶ ἄδειν φασί. Α' Ἀλλ' οὔδεν, ἔφη, χαλεπόν. ἂν γάρ
ἐσέληθης μετὰ Κτήσιππον τοῦδε καὶ καθεζόμενος διαλέγη,
οἶμαι μὲν καὶ αὐτὸς σοι πρόσειςι· φιλήκοος γὰρ, ὁ Σώκρατες,
διαφερόντως ἐστίν, καὶ ἀμα, ὡς Ἑρμαῖα ἄγοισιν, ἀναμεμιγμέ-
20 νοι ἐν ταὐτῷ εἰσίν οἱ τε νεανίσκοι καὶ τοι παῖδες. πρόσειςιν
οὐν σοι· εἰ δὲ μή, Κτήσιππρο συνήθης ἐστίν διὰ τὸν τούτου
ἀνεψιον Μενέζευν. Μενεζέω φὲν γὰρ δὴ πάντων μάλιστα
έπαιρος ὁν τυχχάνει. καλεσάτο ὢν οὕτως αὐτῶν, ἄν ἀρα μὴ
προσή αὐτὸς. Ταῦτα, ἦν δ' ἐγώ, χρὴ ποιεῖν. καὶ ἀμα λαβὼν
25 τὸν Κτήσιππον προσή εἰς τὴν παλαιστράν· οἱ δ' ἄλλοι ὅστε-
ροι ἡμῶν ἦσαν.

Εἰσελθόντες δὲ κατελάβομεν αὐτῶθι τεθυκότας τε τοὺς παῖ-
δας καὶ τὰ περὶ τὰ ἱερεῖα σχεδὸν τι ἦδη πεποιημένα, ἀστρα-
γαλίζοντας τας θεῖα καὶ κεκοσμημένους ἀπαντας. οἱ μὲν ὄν
30 πολλοὶ ἐν τῇ αὐλῇ ἔπαιζον ἔξω, οἱ δὲ τινες τοῦ ἀποδυτηρίου
ἐν γούνα ἣρτιαζον ἀστραγάλως παμπόλλος, ἐκ φορμίσκον
τυφῶν προαιρούμενοι· τούτους δὲ περιέστασαν ἄλλοι θεωροῦ-
ντες. ὃν δὲ καὶ ὁ Δύσις ἦν, καὶ εἰστήκειν ἐν τοῖς παισί τε καὶ
νεανίσκοις ἐστεφανωμένος καὶ τὴν ὑψι διαφέρων, οὐ τὸ καλὸς
ΑΤΣΙΣ.

eiñaiv mónon áξios úkouásaí, ál'l òti kalòs te kághados. kai ἡμεῖς εἰς τὸ καταντικρὺ ἀποχωρήσαντες ἐκαθεξώμεθα — ἦν γάρ αὐτόθι ἰσχυία — καὶ τὶ ἀλλήλους διελεγόμεθα. περιστρεφόμενος οὐν ὁ Δύσις θαμά ἐπεκκοπεῖτο ἡμᾶς, καὶ δῆλος ἦν ἐπιθυμῶν προσελθεῖν. τέως μὲν οὖν ἦπορει τε καὶ ὄκνει 5 μόνος προσιέναι· ἐπειτα ὁ Μενέξενος ἐκ τῆς αὐλῆς μεταξὺ παίζων εἰσέρχεται, καὶ ὦς εἰδεν ἐμὲ τε καὶ τὸν Κτήσιππον, ἦν παρακαθιζησόμενος· ἰδὼν οὖν αὐτὸν ὁ Δύσις εἴπετο καὶ συμπαρεκαθέζετο μετὰ τοῦ Μενέξενον. προσήλθον δὴ καὶ οἱ ἄλλοι, καὶ δὴ καὶ ὁ Ἰπποθάλης, ἐπειδὴ πλείουσι εἴσαρα ἐφισταμένους, τούτους ἐπηλυγνισάμενους προσέστη ἦ μὴ φέτο κατώψεσθαι τῶν Δύσιν, δεδιώσῃ ὡς αὐτῷ ἀπεχθάνοιτο· καὶ οὗτω προσετῶν ἤκροατο.

Καὶ ἐγὼ πρὸς τὸν Μενέξενον ἀποβλέψας, Ὡ παί Δημοφώντος, ἦν δ' ἐγώ, πότερος ὑμῶν προσβύτερος; Ἀμφισβητοῦ 15 μεν, ἐφη. Οὐκοῦν καὶ ὑπότερος γενναίότερος, ἐρίζοιτ' ἂν, ἦν δ' ἐγώ. Πάνυ γε, ἐφη. Καὶ μην ὑπότερος γε καλλίων, ὁσαύτως. Ἐγελασάτην οὖν ἄμφω. Οὐ μὴν ὑπότερος γε, ἐφην, πλουσιότερος ὑμῶν, οὐκ ἐρήσομαι· φίλῳ γὰρ ἐστον. ἦ γὰρ; Πάνυ γ', ἐφάτην. Οὐκοῦν κοινὰ τὰ γε φίλων λέγεται, ὡστε 20 τούτῳ γε οὐδὲν διοίσετον, εἰπέρ ἀληθὴ περὶ τῆς φιλίας λέγετον. Συνεφάτην.

4. Ἐπεχείρουν δὴ μετὰ τοῦτο ἔρωταν, ὑπότερος δικαίοτερος καὶ σοφότερος αὐτῶν εἰη. μεταξὺ οὖν τις προσελθὼν ἀνέστη στὸν Μενέξενον, φάσκων καλεῖν τὸν παιδοτρίβην· εἶδοκε 25 γάρ μοι ἱεροποιῶν τυχχάνειν. εἴκεινοι μὲν οὖν φιλετο· ἐγὼ δὲ τὸν Δύσιν ἡρόμην, ᾿Η που, ἦν δ' ἐγώ, δ' Δύσι, σφόδρα φιλεῖ σε ὁ πατὴρ καὶ ἡ μήτηρ; Πάνυ γε, ἦ δ' ὅσ. Οὐκοῦν βούλοντο ἀν σε ὡς εὐδαιμονεστάτον εἰναι; Πῶς γὰρ οὐ; Δοκεῖ δὲ σοι εὐδαίμων εἶναι ἄντρωτος δουλεύων τε καὶ ὃ μηδὲν 30 ἐξεῖη ποιεῖν ὁμως ἐπιτιθυμοῖ; Μὰ Δί' οὐκ ἔμοιγε, ἐφη. Οὐκοῦν εἰ σε φιλεῖ ο πατὴρ καὶ ἡ μήτηρ καὶ εὐδαιμονά σε ἐπιθυμοῦσι γενέσθαι, τοῦτο παντὶ τρόπῳ δῆλον ὦτι προσμεροῦνται ὅτις ἀν εὐδαιμονοῖς. Πῶς γὰρ οὖχι; ἐφη. Ἐσώσιν ἄρα σε ἄ
βούλει ποιείν, καὶ οὐδὲν ἐπιπλήττουσιν οὐδὲ διακωλύουσιν ποιεῖν ὅν ἄν ἐπίθυμης; Ναὶ μὰ Δία ἐμὲ γε, ὦ Σώκρατες, καὶ μάλα γε πολλὰ κωλύουσιν. Πῶς λέγεις; ἦν δὲ εγώ. βουλόμενοι σε μακάριον εἶναι διακωλύουσι τούτο ποιείν ὃ ἄν 5 βούλῃ; ὀδε δὲ μοι λέγε. ἦν ἐπιθυμήσης ἐπὶ τίνος τῶν τοῦ πατρὸς ἁρμάτων ὁχεῖσθαι λαβῶν τὰς ἥνιας, ὅταν ἄμμαλὰται, οὐκ ἄν ἔφεν σε ἀλλὰ διακωλύουσιν; Μὰ Δί, οὐ μέντοι ἂν, ἔφη, ἔφεν. 'Αλλὰ τί μή; 'Εστιν τις ἡνίοχος παρὰ τοῦ πατρὸς μισθὸν φέρων. Πῶς λέγεις; μισθωτῷ μᾶλλον ἐπιτρέπουσιν ὧ σοι ποιεῖν ὃ τί ἄν βούληται περὶ τοὺς ἔπτους, καὶ προσέτι αὐτοῦ τοῦτο ἀργύριον τελοῦσιν; 'Αλλὰ τί μή; ἔφη. 'Αλλὰ τοῦ ὀρίκου ἕξωσις, οἴμαι, ἐπιτρέπουσιν σοι ἀρχεῖς, κἂν εἰ βούλοιο λαβῶν τὴν μάστυγα τύπτειν, ἔφεν ἂν. Πόθεν, ἦ δὲ ὦς, ἔφεν; Τί δέ; ἦν δὲ ἐγώ· οὐδεὶ ἔξεστιν 10 αὐτοὺς τύπτειν; Καὶ μάλα, ἔφη, τῷ ὀρεσκόμφο. Δούλῳ ὅντι ἢ ἑλευθέρῳ; Δούλῳ, ἔφη. Καὶ δούλου, ὡς ἐοίκεν, ἱγοῦνται περὶ πλείονος ἢ σὲ τὸν ὑόν, καὶ ἐπιτρέπουσι τὰ ἐαυτῶν μᾶλλον ἢ σοι, καὶ ἔωσιν ποιεῖν ὃ τι βούλεται, σὲ δὲ διακωλύουσι; καὶ μοι ἔτι τόδε εἰπὲ. σὲ αὐτῶν ἔωσιν ἀρχεῖν σεαυτοῦ, ἢ οὐδὲ 15 τούτο ἐπιτρέπουσι σοι; Πῶς γὰρ, ἔφη, ἐπιτρέπουσι; 'Αλλὰ ἀρχεῖ τῖς σοῦ; 'Οδε, παιδαγωγὸς, ἔφη. Μῶν δούλος ὅν; 'Αλλὰ τί μή; ἢμέτερος γε, ἔφη. 'Η δεινὸν, ἦ δὲ ἐγώ, ἑλευθέρον ὅντα υπὸ δούλου ἀρχεῖσθαι. τί δέ ποιῶν αὐτοῦρος ὁ παιδαγωγὸς σου ἀρχεῖ; 'Αγὼν δῆπος, ἔφη, εἰς διδασκάλου. 20 Μῶν μὴ καὶ οὐτοῦ σου ἄρχουσιν, οἱ διδάσκαλοι; Πάντως δῆπο. Παμπόλλοις ἅρα σοι δεσπότας καὶ ἄρχοντας ἐκὼν ὁ πατὴρ ἐφίστησιν. ἄλλα ἅρα ἔπειδὰν ὦκαδε ἐλθης παρὰ τὴν μητέρα, ἐκείνη σε ἐὰν ποιείν ὃ τι ἄν βούλῃ, ἵνα αὐτῆ τοιοῦρος ἢς, ἢ περὶ τὰ ἔρια ἢ περὶ τῶν ἵστον, ὅταν ὑφαῖνῃ; ὦ τι γὰρ 25 ποι διακωλύει σε ἡ τῆς σπάθης ἥ τῆς κερκίδος ἥ ἀλλοῦ τῶν περὶ ταλασσοφυγίαν ὄργανων ἀπτεσθαι. καὶ δὲ γελάσας, Μὰ Δία, ἔφη, ὦ Σώκρατες, οὐ μόνον γε διακωλύει, ἀλλὰ καὶ τυπτοίμην ἂν εἰ ἀπτοίμην. 'Ἡράκλεις, ἦν δὲ ἐγώ, μῶν μὴ τῇ ἡδίκησας τὸν πατέρα ἢ τὴν μητέρα; Μὰ Δί, οὐκ ἔγοιη, ἔφη.
5. Ἄλλα ἀντὶ τίνος μὴν οὕτω σε δεινός διακωλύουσιν εὐ-

dαιμονά εἶναι καὶ ποιεῖν ὅ τι ἄν λύθη, καὶ δὲ ἡμέρας ὅλης

τρέφουσι σε άεί τῷ δουλεύοντα καὶ εἶνι λόγῳ ὅλγου ὅν ἐπιθυ-

μεῖς οὐδὲν ποιοῦντα; ὡστε σοι, ὡς έστεκε, οὕτω τῶν χρημάτων

tοσοῦτων οὕτω οὐδὲν ὄφελος, ἀλλὰ πάντες αὐτῶν μᾶλλον ἄρχουσιν ἡ σύ, οὕτω τοῦ σώματος οὐτῶ γενναίον οὕτος, ἀλλὰ καὶ τοῦτο ἄλλος ποιμαίνει καὶ θεραπεύει· σοῦ δὲ ἄρχεις οὐδενός, δὲ Λύσι, οὐδέ ποιεῖς οὐδέν ὅν ἐπιθυμεῖς. Οὐ γάρ πω, ἐφη, ἡλικίαν ἔχω, ὁ Σώκρατες. Μή οὐ τούτῳ σε, ὁ παῖ Δημοκράτους, κωλύῃ, ἐπεὶ τὸ γε τοσοῦδε, ὡς ἔγγυμαι, καὶ ὁ πατήρ καὶ ἡ μήτηρ 10

σοι ἐπιτρέπουσιν καὶ οὐκ ἀναμένουσιν ἔως ἃν ἡλικίαν ἔχῃς.

ὅταν γάρ βούλωσθαι αὐτοῖς τι ἢ ἀναγνώσθηναι ἢ γραφθήναι, σέ, ὡς ἔγγυμαι, πρῶτον τῶν ἐν τῇ οἰκίᾳ ἑπὶ τούτῳ τάττουσιν. ἢ γάρ; Πάνω γ', ἐφη. Οὐκοῦν ἔξεστι σοι ἐνταῦθ' ὅ τι ἄν βούλῃ

πρῶτον τῶν γραμμάτων γράφειν καὶ ᾧ τί ἄν δεύτερον· καὶ 15

ἀναγνώσκεις ὡςάτως ἔξεστιν. καὶ ἐπειδὰν, ὡς ἔγγυμαι, τῇ

λύραι νάβης, οὐ διακωλύουσί σε οὕτω ὁ πατήρ οὕτε ἡ μήτηρ

ἐπιτείναι τε καὶ ἀνείναι ἢν ἄν βούλῃ τῶν χορδῶν, καὶ ψήλαι

καὶ κρούειν τῷ πλήκτρῳ. ἡ διακωλύουσιν; Οὐ δῆτα. Τί

ποτ' ἄν οὕν εἴη, ὁ Δύς, τὸ αὐτίν ὅτι ἐνταῦθα μὲν οὐ διακωλύ-

ουσιν, ἐν οἷς δὲ ἄρτι ἔλεγομεν κωλύουσιν; ἂντι, οἴμαι, ἐφη,

ταῦτα μὲν ἐπιστάμαι, ἐκεῖνα δ' οὐ. Εἰεν, ᾧ δ' ἐγώ, ὁ ἀριστε

οὐκ ἄρα τὴν ἡλικίαν σου περιμένει ὁ πατήρ ἐπιτρέπεις πάντα,

ἀλλ' ἢ άν ἡμέρα ἁγίωσθαι σε βέλτιον αὐτοῦ φρονεῖν, ταύτη

ἐπιτρέψει σοι καὶ αὐτὸν καὶ τὰ αὐτῶν. Οἴμαι ἐγώγε, ἐφη. 25

Εἰεν, ᾧ δ' ἐγώ· τί δέ; τῷ γείτονι ἄρ' οὐχ ὁ αὐτὸς ὅρος ὅστε

τῷ πατρὶ περὶ σοῦ; πότερον οἴει αὐτόν ἐπιτρέψεις σοι τὴν

αὐτοῦ οἰκίαν οἰκονομεῖν, ὅταν σε ἡγησόταί βέλτιον περὶ οἰκονομ-

μιάς εαυτοῦ φρονεῖν, ἢ αὐτὸν ἐπιστατήσεις; Ἐμοι ἐπιτρέπειν

οἴμαι. Τί δ'; Ἀθηναίους οἴει σοι οὐκ ἐπιτρέπεις τὰ αὐτῶν, 30

ὅταν αἰσθάνωσται ὅτι ικανῶς φρονεῖς; Ἐγώγε. Πρῶς Διός,

ἤν δ' ἐγώ, τί ἄρα ὁ μέγας βασιλεὺς; πότερον τῷ πρεσβυτάτῳ

ὑεῖ, οὐ ἢ τῆς Ἀσίας ἀρχὴ γίνεται μᾶλλον ἄν ἐπιτρέπεις έφο-

μένων κρεών ὅτι ἄν βούληται ἐμβαλεῖν εἰς τῶν χωμόν, ἢ ἡμῖν,
ει ἄφικόμενοι παρ’ ἐκείνον ἐνδειξαίμεθα αὐτῷ, ὅτι ἦμεῖς κάλλιον
φρονοῦμεν ἢ ὁ ὅς αὐτοῦ περὶ ὅψιν σκευασίας; Ἡμῶν δὴ
ὅτι, ἔφη. Καὶ τὸν μὲν γε οὖδ’ ἁν σμικρὸν ἐξάειν ἐμβαλεῖν.
ἡμᾶς δὲ, κἂν εἰ βουλομέθα δραξάμενοι τῶν ἄλων, ἔφη ἃν
5 ἐμβαλεῖν. Πῶς γὰρ οὖ; Τί δὲ εἰ τοὺς ὀφθαλμοὺς ὁ ὅς
αὐτοῦ ἄσθενοι, ἀρα ἔφη ἃν αὐτῶν ἀπτεθαι τῶν ἐαυτοῦ ὀφθαλ-
μῶν, μὴ ἰατρικὸν ἡγοῦμενος, ἢ καλύοι ἃν; Καλύοι ἃν. Ἡμᾶς
dὲ γε εἰ ὑπολαμβάνοι ἰατρικοὺς εἶναι, κἂν εἰ βουλομέθα δια-
νογόντες τοὺς ὀφθαλμοὺς ἐμπάσαι τῆς τέφρας, οἴμαι, οὐκ ἃν
10 καλύσειν, ἡγοῦμενος ὑράως φρονεῖν. Ἀληθὴ λέγεις. Ἀρ’
οὖν καὶ τάλλα πάντα ἡμῖν ἐπιτρέπει ἃν μᾶλλον ἢ ἐαυτῷ καὶ
τῷ ὅι, περὶ ὅσων ἃν δόξαμεν αὐτῷ σοφῶτεροι ἐκεῖνοι εἶναι;
Ἀνάγκη, ἔφη, ὁ Σώκρατες.

6. Ὁυτὸς ἄρα ἔχει, ἢν δ’ ἐγώ, ὁ φίλε Δύσι. εἰς μὲν ταῦτα,
15 δ’ ἃν φρόνιμοι γενόμεθα, ἀπαντεῖσ τὴ ἡμῖν ἐπιτρέψουσιν, Ἑλληνεῖς
tε καὶ βάρβαροι καὶ ἄνδρες καὶ γυναίκες, ποιήσουμέν τε ἐν τού-
tοις δ’ τι ἃν βουλόμεθα, καὶ οὐδεὶς ἡμᾶς έκών εἶναι ἐμποδίει,
ἀλλ’ αὐτοὶ τε ἐλεύθεροι ἐσόμεθα ἐν αὐτοῖς καὶ ἀλλῶν ἀρχοντες,
ἡμέτερα τε ταῦτα ἔσται· ὑπησόμεθα γὰρ ἃν αὐτῶν· εἰς δ’
20 ἃν νοῦν μὴ κτησόμεθα, οὕτως τοῖς ἡμῖν ἐπιτρέψει περὶ αὐτὰ ποι-
εῖν τὰ ἡμῖν δοκοῦντα, ἀλλ’ ἐμποδίουσι πάντες καθ’ ο’ τι ἃν
δύνονται, οὐ μόνον οἱ ἀλλότριοι, ἀλλὰ καὶ ο’ πατήρ καὶ ἡ
μήτηρ καὶ εἰ τοὺτων οἰκειότερον ἔστιν, αὐτοὶ τε ἃν αὐτοῖς
ἐσόμεθα ἄλλων ὑπήκουοι, καὶ ἡμῖν ἔσται ἀλλότρια· οὐδὲν γὰρ
25 ἃν ἃν αὐτῶν ὑπησόμεθα. συνάχρωρος οὕτως ἔχειν; Συνάχρωρο.
Ἀρ’ οὖν τῷ φίλῳ ἐσόμεθα καὶ τὶς ἡμᾶς φιλήσει ἐν τούτοις, ἐν
26 οἷς ἄν ὁμεν ἀνοφελείς; Οὐ δή, ἔφη. Νῦν ἂρα οὐδὲ σὲ ὁ
πατήρ οὐδὲ ἄλλος ἄλλων οὐδένα φιλεῖ, καθ’ ὅσον ἃν ἡ ἀχρή-
στος. Οὐκ ἐοικέν, ἔφη. Ἔδω μὲν ἂρα σοφὸς γένη, ὁ παῖ,
30 πάντες σοι φίλοι καὶ πάντες σοι οἰκείοι ἐσεύται· χρήσιμος
γὰρ καὶ ἀγαθὸς ἔσει: εἰ de μὴ, σοι οὔτε ἄλλος οὐδέσι οὔτε ὁ
πατήρ φίλος ἔσται οὔτε ἡ μήτηρ οὔτε οἱ οἰκείοι. οἶνον τε οὖν
ἐπὶ τούτοις, ὁ Δύσι, μέγα φρονεῖν, ἐν oῖς τις μήτηρ φρονεῖ;
Καὶ τῶς ἂν; ἔφη. Εἰ δ’ ἂρα σοὐ διδασκάλου δέει, οὐπω
πρότερον ἔδοξεν. τότε μὲν γάρ, εἰ ὁ ἄλλος φίλος, φίλω εἴναι ἄμφω· νῦν δὲ, ἂν μὴ ἀμφότεροι φιλῶσιν, οὐδέτερος φίλος. Κινδυνεύει, ἔφη. Οὐκ ἄρα ἔστιν φίλον τῷ φιλοῦντι οὐδὲν μὴ οὐκ ἀντιφιλοῦν. Οὐκ ἔοικεν. Οὐδ’ ἄρα φίλουποι εἰσών οὖς ἂν οἱ ἰπποὶ μὴ ἀντιφιλοῦσιν, οὐδὲ φιλοτυπεῖ, οὐδ’ αὐτῷ φιλόκυνες γε καὶ φίλουντες καὶ φιλογυμνασταὶ καὶ φιλόσοφοι, ἂν μὴ ἡ σοφία αὐτοῖς ἀντιφιλῆ. ἂ φιλοῦσι μὲν ταῦτα ἐκαστοί, οὐ μὲν· τοι φίλα ὄντα, ἀλλὰ ψεύδεθ’ ὁ ποιητής, δ’ ἔφη δόλβιος, δ’ παίδες τε φίλοι καὶ μόνυμης ἰπποὶ καὶ κύνεις ἄγρευται καὶ μὲν ἀλλοδαπός;

Οὐκ ἔμοιγε δοκεῖ, ἢ δ’ ὅς. 'Ἀλλ’ ἀληθῇ δοκεῖ λέγειν σοι; Ναὶ. Τὸ φιλούμενον ἄρα τῷ φιλοῦντι φίλον ἔστιν, ὡς ἔοικεν, ὡς Μενέξενε, εάν τε ἡ μή* φιλή εάν τε καὶ μισῆ· οἶνον καὶ τὰ νεοστὶ γεγονότα παιδία, τὰ μὲν οὐδέποτε φιλοῦντα, τὰ δὲ καὶ μισοῦντα, ὅταν κολαξίται ὑπὸ τῆς μητρὸς ἢ ὑπὸ τοῦ πατρὸς, δμως καὶ 15 μισοῦντα ἐν ἐκείνῳ τῷ χρόνῳ πάντων μᾶλλον ἐστὶ τοῖς γονεῖσθ’ φιλοῦντα. 'Εμοιγε δοκεῖ, ἔφη, οὕτως ἔχειν. Οὐκ ἄρα ὁ φίλων φίλος ἐκ τούτου τοῦ λόγου, ἀλλ’ ὁ φιλούμενος. 'Εοικεν. Καὶ 20 ὁ μισοῦμενος ἐχθρὸς ἄρα, ἀλλ’ οὕς ὁ μισῶν. Φαίνεται. Πολ- λοι ἄρα ὑπὸ τῶν ἐχθρῶν φιλοῦνται, ὑπὸ δὲ τῶν φίλων μισοῦν- ται, καὶ τοῖς μὲν ἐχθροῖς φίλοι εἰσίν, τοῖς δὲ φίλοις ἐχθροί, εἰ 25 τὸ φιλούμενον φίλον ἔστιν ἀλλὰ μὴ τὸ φιλοῦν. καί τοι πολλή ἀλογία, ὁ φίλε ἐταίρε, μᾶλλον δέ, οίμαι, καὶ ἀδύνατον, τῷ τε φιλῳ ἐχθρὸν καὶ τῷ ἐχθρῷ φίλον εἶναι. 'Ἀληθῆ, ἔφη, ἐοικας λέγειν, ὡ Σώκρατες. Οὐκοῦν εἰ τούτ’ ἀδύνατον, τὸ φιλοῦν ἄν 25 εἰς φίλον τοῦ φιλούμενο. Φαίνεται. Τὸ μισοῦν ἄρα πάλιν ἐχθρὸν τοῦ μισουμένου. 'Ανάγκη. Οὐκοῦν ταῦτα ἢμῖν συμ- βῆσται ἀναγκαῖον εἶναι ὀμολογεῖν, ἄπερ ἐπὶ τῶν πρότερον, πολλάκις φίλον εἶναι μὴ φίλον, πολλάκις δὲ καὶ ἐχθροῖς, ὅταν 30 εἶναι μὴ ἐχθροῖς ἢ καὶ φίλοι, ὅταν εἰ μή* μισοῦν τοῖς μιση΄ ἢ καὶ φιλοῦν μιση. Κινδυνεύει, ἔφη. Τὶ οὖν δὴ χρησώμεθα, ἢν δ’ ἐγώ, εἰ μήτε οἱ φιλοῦντες φίλοι ἐσούται μήτε οἱ φιλούμενοι μήτε οἱ φιλοῦντες τε καὶ φιλούμενοι, ἀλλὰ καὶ παρὰ ταῦτα
ἀλλούς τινὰς ἐτί φήσομεν εἶναι φίλους ἀλλήλους γυνομένους; Οὐ μὰ τὸν Δία, ἐφι, ὁ Σώκρατες, οὐ πάντως εὐπορῶ ἐγώγιε. Ἀρα μὴ ἦν ἰ' ἐγώ, ὁ Μενέξενε, τὸ παράπαν οὐκ ὀρθῶς ἔχθετομεν; Οὐκ ἐμοιγε δοκεῖ, ἐφι*, ὁ Σώκρατες, ὁ Δύσις. καὶ ἀμα εἰπὼν ἡμεθήσασθε; ἐδοκεὶ γὰρ μοι ἄκοντ' αὐτὸν ἐκφέύγειν τὸ λεχθὲν διὰ τὸ σφόδρα προσέχειν τὸν νῦν τοὺς λεγομένους· δῆλος δ' ἦν καὶ ὅτε ἥκροται ὦτως ἔχον.
10. Ἔγω οὖν Βουλόμενος τὸν τε Μενέξενου ἀναπαύσαι καὶ ἐκεῖνον ἡσθεὶς τῇ φιλοσοφίᾳ, οὕτως μεταβαλῶν πρὸς τὸν Δύσιν ἐποιούμην τοὺς λόγους, καὶ εἰπὼν ὦ Δύσι, ἀληθῇ μοι δοκεῖς λέγειν ὅτι εἰ ὀρθῶς ἡμεῖς ἐσκοπούμεν, οὐκ ἂν ποτὲ οὕτως ἐπλανώμεθα. ἀλλὰ τάουτῃ μὲν μηκέτι ἱσχεν, καὶ γὰρ χαλεπῆς τῆς μοι φαίνεται διότι ὁδὸς ἡ σκέψεις· ἦ δὲ ἐτράπημεν, δοκεῖ μοι χρῆναι λέναι, σκοποῦντας κατὰ τοὺς ποιητὰς· οὕτως γὰρ ἦμιν
15 διότι πατέρες τῆς σοφίας εἰσίν καὶ ἡγεμόνες. λέγουσι δὲ δήποτε οὐ φαύλως ἀποφαινόμενοι περὶ τῶν φίλων, οἱ τυγχανοντες διότε· ἀλλὰ τὸν θεόν αὐτὸν φασίν ποιεῖν φίλους αὐτούς, ἄγοντα παρ' ἀλλήλους. λέγουσι δὲ πως ταῦτα, ὡς ἐγώμαι, ὡδί.
20 αἰεὶ τοῖς τὸν ὁμοίων ἄγει θεός ὡς τὸν ὁμοίοιν καὶ ποιεῖ γνώριμον, ἢ οὐκ ἐντετύχχασαν τοῦτοι τοῖς ἔπεσιν; Ἐγώ'ν, ἐφη. Οὐκοῦν καὶ τοῖς τῶν σοφωτάτων συγγράμμασιν ἐντετύχχας ταῦτα ταῦτα λέγουσιν, ὅτι τὸ ὁμοίον τῷ ὁμοίῳ ἀνάγκη ἄει φίλον εἶναι; εἰςιν δὲ που οὕτως οἱ περὶ φύσεως
25 τε καὶ τοῦ δικοῦ διαλεγόμενοι καὶ γραφοῦτε. Ἀληθῇ, ἐφη, λέγεις. Ἀρ' οὖν, ἦν δ' ἐγώ, εὐ λέγουσιν; ἰσώς, ἐφη. ἰσώς, ἦν δ' ἐγώ, τὸ ὁμοῦν αὐτοῦ, ἰσώς δὲ καὶ πάν, ἀλλ' ἡμεῖς οὐ συνεμεν. δοκεῖ γὰρ ἡμῖν ὁ γε ποιηρός τῷ ποιηρῷ, ὅσῳ ἀν ἐγγυτέρω προσήκα καὶ μᾶλλον ὀμιλῇ, τοσοῦτῳ ἐχθῷς γγυεσθαι.
30 αἰδικεῖ γὰρ ἀδικούντας δὲ καὶ ἀδίκουμενος ἀδίκωτον τοῦ φίλου εἶναι. οὐχ οὕτως; Ναί, ἦ δ' ὦς. Ταῦτη μὲν ἂν τοίνυν τοῦ λεγομένου τὸ ὁμοῦν οὐκ ἀληθές εἴη, εἶπερ οἱ ποιηροὶ ἀλλήλους ὁμοίου. Ἀληθῆ λέγεις. Ἀλλὰ μοι δοκοῦσιν λέγειν τοὺς ἀγαθοὺς ὁμοίους εἶναι ἀλλήλους καὶ φίλους, τοὺς


11. 

12. "Α"θρεῖ δὴ, δὸ Δύσι, τῇ παρακρούμεθα. ἀρὰ γε ὅλῳ τινὶ ἐξαπατώμεθα; Πῶς δὴ; ἐφη. "Ἡδὴ ποτὲ τοῦ ἦκουσα λέγον· τοῦ μὲν ὅμοιον τῷ ὁμολῷ καὶ ἄρτι ἀναμμηνήκομαι, ὅτι τὸ μὲν ὅμοιον τῷ ὁμολῷ καὶ διάφορον, σχολή γ' ἀν τῷ ἄλλῳ ὅμοιον ἢ φίλον γένοιτο· ὡς καὶ σοι δοκεῖς οὕτως; 'Εμοι', ἐφη. Τοῦτο τοῖσιν αἰνηστούνται, ὡς ἐμοὶ δοκοῦσίν, ὅ 5 ἐταίρη, οἱ τὸ ὅμοιον τῷ ὁμολῷ φίλον λέγοντες, ὡς ὁ ἁγαθός τῷ ἁγαθῷ μόνος μόνῳ φίλος, ὁ δὲ κακὸς οὕτε ἁγαθῷ οὕτε κακῷ οὐδέποτε εἰς ἀληθῆ φιλίαν ἔρχεται. συνδοκεῖ σοι; Κατένευσεν. Ἕχομεν ἀρὰ ἑδή, τῖνες εἰσίν οἱ φίλοι· ὁ γὰρ λόγος ἡμῶν σημαίνει, ὅτι οὐκ ἂν σῶσι ἁγαθὸν. Πάνυ γε, ἐφη, δοκεῖ.
οἱ ἀγαθοὶ τοῖς ἀγαθοῖς πολεμώτατοι ἕτεν· καὶ δὴ καὶ τὸν Ἑσιόδου ἐπήγετο μάρτυρα, λέγων ὡς ἀρα καὶ κεραμεὺς κεραμεῖ κοστεῖ καὶ ἀοιδὸς ἀοιδῷ καὶ πτωχὸς πτωχῷ,

5 καὶ τάλλα δὴ πάντα οὕτως ἔφη ἀναγκαῖον εἶναι μάλιστα τὰ ὁμοιότατα ἀπὸ ἀλλήλων ὑπὸ τοῦ καὶ φιλονικίας καὶ ἔχθρας ἐμπίπτωσθαι, τὰ δὲ ἀνυμοιοτάτα φιλίας. τὸν γὰρ πέντε τῷ πλουσίῳ ἀναγκάζεσθαι φίλον εἶναι καὶ τὸν ἀσθενῆ τῷ ἱσχυρῷ τῆς ἐπικουρίας ἔνεκα, καὶ τὸν κάμινον τῷ ἰατρῷ·

10 καὶ πάντα δὴ τὸν μή εἰδότα ὁγαπάν τὸν εἰδότα καὶ φιλεῖν. καὶ δὴ καὶ ἐτι ἐπένειξε τῷ λόγῳ μεγαλοπρεπέστερον, λέγων ὡς ἀρα παντὸς δέοι τὸ ὅμοιον τῷ ὅμοιῷ φίλον εἶναι, ἀλλ' αὐτὸ τὸ ἐναντίον εἰς τούτου· τὸ γὰρ ἐναντιώτατον τῷ ἐναντιώτατῳ εἶναι μάλιστα φίλον. ἐπίθυμεὶν γὰρ τοῦ τοιούτου ἔκαστον,

15 ἀλλ' οὐ τοῦ ὅμοιον· τὸ μὲν γὰρ ἔχον ὑγροῦ, τὸ δὲ ψυχρὸν θερμοῦ, τὸ δὲ πικρῶν γλυκέος, τὸ δὲ ὑβρίσκειν, τὸ δὲ κενὸν πληρώσεως, καὶ τὸ πλῆρες δὲ κενώσεως· καὶ τάλλα οὕτω κατὰ τὸν αὐτὸν λόγον. τροφὴν γὰρ εἶναι τὸ ἐναντίον τῷ ἐναντίῳ· τὸ γὰρ ὅμοιον τοῦ ὅμοιον οὐδὲν ἀν ἀπολαῦσαι. καὶ

20 μέντοι, ὁ ἐταῖρε, καὶ κομψός ἐδόκει εἶναι ταῦτα λέγων· εὖ γὰρ ἔλεγεν. ὑμῖν δὲ, Ἰνὶ δ' ἐγὼ, πῶς δοκεῖ λέγειν; Εὖ γε, ἔφη ο Μενέζενος, ὡς γε οὕτωι ἀκούσαί. Φῶμεν αὰρ τὸ ἐναντίον τῷ ἐναντίῳ μάλιστα φίλον εἶναι; Πάντω γε. Εἶεν, ἣν δ' ἐγὼ· οὐκ ἀλλόκοτον, ὁ Μενέζενε· καὶ ἡμῖν εὐθὺς ἁσμενοι

25 ἐπιτηδεύσονται οὕτω οἱ πάσσοφοι ἅρεις, οἱ ἀντιλογικοὶ, καὶ ἐρήσονται εἰ οὐκ ἐναντιώτατον ἔχθρα φιλία; οἶς τῇ ἀποκρινομεθα; ἢ οὐκ ἀνάγκη ὀμολογεῖν ὅτι ἀληθῆ λέγουσιν; Ἄναγκη. Ἄρ' οὖν, φήσοντι τὸ ἔχθρον τῷ φίλῳ φίλον ἢ τὸ φίλον τῷ ἔχθρῳ; Οὐδέτερα, ἔφη. Ἄλλα τὸ δίκαιον τῷ ἀδίκῳ, ἢ τῷ 30 σῶφρον τῷ ἀκολάστῳ, ἢ τὸ ἀγαθόν τῷ κακῷ; Οὐκ ἂν μοι δοκεὶ οὕτως ἔχειν. Ἄλλα μέντοι, ἣν δ' ἐγὼ, εἰδερ γε κατὰ τὴν ἐναντιότητα τῷ τῷ φίλον ἔστιν, ἀνάγκη καὶ ταῦτα φίλα εἶναι. Ἄναγκη. Οὔτε ἄρα τὸ ὅμοιον τῷ ὅμοιῷ οὔτε τὸ ἐναντίον τῷ ἐναντίῳ φίλον. Οὐκ ἔοικεν.
13. "Ετι δὲ καὶ τόδε σκεψόμεθα, μὴ ἔτι μᾶλλον ἡμᾶς λανθάνει τὸ φίλον ὡς ἀληθῶς οὐδὲν τούτων ὦν, ἀλλὰ τὸ μήτε ἀγαθὸν μήτε κακὸν φίλον οὕτω ποτὲ γνωρίμενον τοῦ ἀγαθοῦ. Πῶς, ἢ δ' ὁς, λέγεις; Ἠ' ἅλα μὰ Δία, ἦν δ' ἔγω, οὐκ οἴδα, ἀλλὰ τῷ οὐντι αὔτός εἰλιγγυῖῳ ὑπὸ τῆς τοῦ λόγου ἀπορίας, καὶ 5 κινδυνεύει κατὰ τὴν ἀρχαίαν παροιμίαν τὸ καλὸν φίλον εἶναι. ἐξεικε γαρ καλὸς τινὶ καὶ λείφ καὶ λυπαρῷ· διὸ καὶ οὕτως ῥαδίως διολίσθαι καὶ διαδύται ἡμᾶς, ἀτε τοιούτοιον ὦν. λέγω γὰρ τἀγαθὸν καλὸν εἶναι· σὺ δ' οὐκ οἶει; Ἐγώγε. Δένω τοίνυν ἀπομαντεύομενος, τοῦ καλοῦ τὲ κἀγαθοῦ φίλον εἶναι 10 τὸ μήτε ἀγαθὸν μήτε κακόν· πρὸς δὲ δὲ λέγων μαντεύομαι, ἀκούσαν. δοκεῖ μοι ὡςπερεὶ τρία ἄτα έίναι ἰέννη, τὸ μὲν ἀγαθὸν, τὸ δὲ κακόν, τὸ δ' οὔτ' ἀγαθὸν οὔτε κακόν· τὶ δὲ σοι; Καὶ ἐμοὶ, ἔφη. Καὶ οὐτὲ τἀγαθὸν τἀγαθὸν οὔτε τὸ κακὸν τῷ κακῷ οὔτε τἀγαθὸν τῷ κακῷ φίλον εἶναι, ὡςπερ οὐδ' ὁ ἐμπρο- 15 σθεν λόγος ἐξ· λείπεται δὴ, εἰπέρ τῷ τί ἐστὶν φίλον, τὸ μήτε ἀγαθὸν μήτε κακὸν φίλον εἶναι ἢ τοῦ ἀγαθοῦ ἢ τοῦ τοιούτου οἴου αὐτὸ ἐστὶν. οὐ γὰρ δῆπων τῷ κακῷ φίλον ἂν τὶ γένοιτο. Ἄληθῆ. Οὐδὲ μὴν τὸ ὁμοίον τῷ ὁμοίῳ ἔφαμεν ἀρτί· ἢ γάρ; Ναὶ. Οὐκ ἁρα ἐσται τῷ μήτε ἀγαθῷ μήτε κακῷ τὸ τοιούτου 20 φίλον οἴου αὐτὸ. Οὐ φαίνεται. Τῷ ἀγαθῷ ἁρα τὸ μήτε ἀγαθὸν μήτε κακὸν μόνῳ μόνον συμβαίνει γίγνεσθαι φίλον. Ἄναγκη, ὡς ἐοικεν.

14. 'Αρ' οὖν καὶ καλῶς, ἦν δ' ἔγω, ὥς παῖδες, υφηγεῖται ἣμῖν τὸ νῦν λεγόμενον; εἰ γοῦν ἐθέλοιμεν ἐννοήσαι τὸ ἕγαϊ- 25 νον σῶμα, οὐδὲν ἰατρικὴς δεῖται οὐδὲ ὀψελίας· ἰκανῶς γὰρ ἔχει, ὡστε ύμίασιν ύμείς ἰατρῷ φίλος διὰ τὴν ύψίειαν. ἢ γάρ; Οὔδείς. Ἡ' ἅλ' ὁ κάμινων, οἴμαι, διὰ τὴν νόσου. Πῶς γάρ οὐ; Νόσις μὲν δὴ κακὸν, ἰατρικὴ δὲ ωφελίμων καὶ ἀγαθόν. Ναί. Σῶμα δὲ γέ που κατὰ τὸ σῶμα εἶναι οὔτε ἀγαθὸν 30 οὔτε κακὸν. Ξουτῖς. Ἀναγκάζεται δὲ γε σῶμα διὰ νόσου ἰατρικὴν ἀσπάζεσθαι καὶ φίλειν. Δοκεῖ μοι. Τὸ μήτε κακὸν ἁρα μήτε ἀγαθὸν φίλον γίγνεται τοῦ ἄγαθοῦ διὰ κακοῦ παρουσίαν. Ἡ' ἐοικεν. Δήλον δὲ γε ὅτι πρὶν γενέσθαι αὐτὸ κακὸν
υπὸ τοῦ κακοῦ οὔ ἔχει. οὐ γὰρ δὴ γε κακοῦ γεγονὸς ἐτὶ ἄν
tοῦ ἀγαθοῦ ἐπιθυμοῦ καὶ φίλον εἰς· ἀδύνατον γὰρ ἐφαμεν
κακὸν ἀγαθὸν φίλον εἶναι. Ἀδύνατον γάρ. Σκέψασθε δὴ ὁ
λέγω. λέγω γὰρ ὅτι ἔνια μέν, οἷον ἄν ἢ τὸ παρόν, τοιαύτα
5 ἑστὶ καὶ αὐτὰ, ἕνα δὲ οὐ. ὥστερ εἰ ἐθέλοι τις χρώματι τῷ
ὁτιοῦν ἀλείψαι, πάρεστιν ποὺ τῷ ἀλειφθέντι τὸ ἐπαλειφθέν.
Pάνυ γε. Ἀρ' οὖν καὶ ἐστὶν τότε τοιοῦτον τὴν χρώαν τὸ
ἀλειφθέν, οἷον τὸ ἐπόν; Οὐ μανθάνω, ἢ δ' ὃς. Ἀλλ' ὃδε,
ὑν δ' ἐγὼ. εἰ τὶς σου ξανθᾶς οὕσας τὰς τρίχας ψιμυθήω ἀλεί-
10 ψειν, πῶτερον τότε λευκαὶ εἰς ἢ φαίνοντι ἄν; Φαίνοντι'
ἂν, ἢ δ' ὃς. Καὶ μὴν παρεῖθη γ' ἄν αὐτὰς λευκότης. Ναι.
Ἄλλ' ὁμως οὐδέν τι μᾶλλον ἂν εἰς λευκαί πω, ἀλλὰ παρού-
σης λευκότητος οὔτε τι λευκαί οὔτε μελαιαι εἰςίν. Ἀληθῆ.
20 Ἀλλ' ὅταν δὴ, ὃ φίλε, τὸ γῆρας αὐτάς ταύτων τοῦτο χρώμα
ἐπαγάγῃ, τότε ἐγένοιτο οἶδοντερ τὸ παρόν, λευκοῦ παρουσία
λευκαί. Πῶς γὰρ οὖ; Θοῦτο τοινῦν ἐρωτῶ νῦν δὴ, εἰ φ' ἂν
τι παρῇ, τοιοῦτον ἑσται τὸ ἐχον οἰον τὸ παρόν. ἢ ἐὰν μὲν
κατὰ τινα τρόπον παρῇ, ἑσται, ἐὰν δὲ μή, οὐ; Οὐτω μᾶλ-
λον, ἐφη. Καὶ τὸ μῆτε κακοῦ ἄρα μῆτε ἀγαθὸν ἐνίοτε κακοῦ
παρόντος οὕτω κακοῦ ἑστὶν, ἑστίν δ' ὅτε ἢδη τὸ τοιοῦτον γέγο-
νεν. Πάνυ γε. Οὐκοῦν ὅταν μὴτω κακοῦ ἢ κακοῦ παρόντος,
αὕτη μὲν ἡ παρουσία ἀγαθοῦ αὐτὸ ποιεῖ ἐπιθυμεῖν· ἢ δὲ κακῶν
ποιούσα ἀποστερεῖ αὐτὸ τῆς τε ἐπιθυμίας ἀρα καὶ τῆς φιλίας
tάγαθοῦ. οὐ γὰρ ἔτι ἐστίν οὔτε κακὸν οὔτε ἀγαθὸν, ἀλλὰ κα-
25 κόν· φίλον δὲ ἀγαθὸν κακὸν οὔκ ἦν. Οὐ γὰρ οὖν. Διὰ ταῦτα
δὴ φάιμεν ἄν καὶ τοὺς ἢδη σοφοὺς μηκέτει φιλοσοφεῖν, εἰτε
θεῶν εἰτε ἄνθρωποι εἰςν οὐτοῖ· οὐδ' αὖ ἐκεῖνοις φιλοσοφεῖν
tοὺς οὕτως ἄνγοιν ἔχοντας ὡστε κακοὺς εἶναι· κακὸν γὰρ καὶ
ἀμαθῆ οὐδένα φιλοσοφεῖν. λείπονται δὴ οἱ ἔχοντες μὲν τὸ
30 κακὸν τοῦτο, τὴν ἄνγοιαν, μήτω δὲ ὅπ' αὐτοῦ οὗτε ἄνγοιες
μηδὲ ἀμαθεῖς, ἀλλ' ἐτί ἢρούμενοι μή εἰδέναι αὶ μὴ ἴσασιν. δἰὸ
δὴ καὶ φιλοσοφοῦσαν οἱ οὗτε ἄγαθοι οὗτε κακοὶ τῷ οὗτε·
ο springfox δὲ κακὸν, οὐ φιλοσοφοῦσιν, οὔτε οἱ ἄγαθοι· οὔτε γὰρ τὸ
ἐναντίον τοῦ ἐναντίον οὔτε τὸ ὀμοῖον τοῦ ὀμοίου φίλον ἡμῖν
έφανη ἐν τοῖς ἐμπροσθεν λόγοις. ἢ οὐ μέμνησθε; Πάνυ γε, ἐφάτην. Νῦν ἄρα, ἦν δ' ἐγώ, ὁ Δύσι τε καὶ Μενέζενε, πάντως μᾶλλον ἐξυπηρήκαμεν ὁ ἐστιν τὸ φίλον καὶ οὐ. φαμέν γὰρ αὐτό, καὶ κατὰ τὴν ψυχὴν καὶ κατὰ τὸ σῶμα καὶ πανταχοῦ, τὸ μήτε κακὸν μήτε ἄγαθον διὰ κακοῦ παρουσίαν τοῦ ἄγαθοῦ 5 φίλον εἶναι. Παντάπασιν ἐφάτην τε καὶ συνεχωρεῖτην οὖτω τοῦτ' ἔχειν.

15. Καὶ δὴ καὶ αὐτὸς ἐγὼ πάνυ ἐχαίρομαι, ὥσπερ θηρευτής τις, ἔχων ἄγαπητὸς ὁ ἐθηρευόμην. κατείτ' οὖκ ὀδὴ ὅποθεν μοι ἀτοπωτάτη τις ὑποψία εἰσήλθεν, ὡς οὖκ ἄληθῆ εἰ ἡ τα 10 ὁμολογημένα ἡμῖν· καὶ εὐθὺς ἀχθεθείς εἶπον Βασίλεια, ὁ Δύσι τε καὶ Μενέζενε, κινδυνεύομεν ὄναρ πεπλουτήκεναι. Τί μάλιστα; ἐφ' ὁ Μενέζενος. Φοβοῦμαι, ἦν δ' ἐγὼ, μὴ ὥσπερ ἀνθρώπως ἀλαζόνων λόγοις τισιν τοιοῦτοις ἐντετυχηκαμεν περὶ τοῦ φίλου. Πῶς δὴ; ἐφ' ὁ. 'Ωδε, ἦν δ' ἐγὼ, σκοπώμεν· 15 φίλος δς ἀν εἰη, πότερον ἐστίν τῷ φίλοις ἢ οὐ; 'Ανάγκη, ἐφ'. Πότερον οὖν οὐδενός ἐνεκα καὶ δι' οὐδέν, ἢ ἐνεκά του καὶ διὰ τι; 'Ενεκά του καὶ διὰ τι. Πότερον φίλου οὗτος ἐκείνου τοῦ πράγματος, οὐ ἐνεκα φίλοις ὁ φίλος τῷ φίλῳ, ἢ οὔτε φίλου οὔτε ἐχθροῦ; Οὐ πάνυ, ἐφ', ἐπομαι. Εἰκότας 20 γε, ἦν δ' ἐγὼ· ἀλλ' ὁδὲ ἰσως ἀκολουθήσεις, οἴμαι δὲ καὶ ἐγὼ μᾶλλον εἰσομαι τι τέ λέγω. ὁ κάμνοις, υπνῇ ἐφαμεν, τοῦ ἰατροῦ φίλος· οὐχ οὕτως; Νάι. Οὐκοίν διὰ νόσουν ἐνεκα ύγειας τοῦ ἰατροῦ φίλος; Νάι. Ἡ δὲ γε νόσος κακῶν; Πῶς ὃ οὖ; Τί δὲ ύγεία; ἦν δ' ἐγὼ· ἄγαθον ἢ κακὸν ἢ 25 οὐδέτερα; 'Αγαθόν, ἐφ'. Εἴλογομεν δ' ἄρα, ὡς ἔοικεν, ὅτι τὸ σῶμα, οὔτε ἄγαθον οὔτε κακῶν ἢν, διὰ τὴν νόσουν, τοῦτο δὲ διὰ τὸ κακὸν, τῆς ἰατρικῆς φίλου ἐστίν· ἄγαθον δ' ἦ ἰατρική· ἐνεκα δὲ τῆς ύγείας τῆς φίλοιαν ἢ ἰατρική ἀνήρηται· ἢ δὲ ύγεία ἄγαθον. ἢ γάρ; Νάι. Φίλον δὲ ὧν φίλον ἢ ύγεία; 30 Φίλον. Ἡ δὲ νόσος ἐχθρόν. Πάνυ γε. Ὅτο οὔτε κακῶν οὔτε ἄγαθον ἄρα διὰ τὸ κακὸν καὶ τὸ ἐχθρὸν τοῦ ἄγαθοῦ φίλον ἐστίν ἐνεκα τοῦ ἄγαθοῦ καὶ φίλον. Φαίνεται. Ἐνεκα ἄρα τοῦ φίλου τὸ φίλον τοῦ φίλου· φίλον διὰ τὸ ἐχθρόν. ἖οικεν.
16. Εἰεν, ἢν δ' ἐγώ. ἑπειδὴ ἐνταῦθα ἦκομεν, οἱ παῖδες, πρόσχωμεν τὸν νῦν μὴ ἐξαπατηθῶμεν. ὅτι μὲν γὰρ φίλον τοῦ φίλου τὸ φίλον γέγονεν, ἐώ χαίρειν, καὶ τοῦ ὀμοίου γ' ὅτι τὸ ὀμοίου φίλου γίγνεται, δὲ ἐφαμὲν ἀδύνατον εἶναι· ἀλλ' ὀμοὶ τόδε σκεφτόμεθα, μὴ ἡμᾶς ἐξαπατήσῃ τὸ νῦν λεγόμενον. ἡ ἰατρική, φαμέν, ἐνεκα τῆς ὑγιείας φίλου. Ναὶ. Οὐκοῦν καὶ ἡ ὑγιεία φίλου; Πάνυ γε. Εἰ ἁρὰ φίλον, ἐνεκά τοῦ. Ναὶ. Φίλου γε τινὸς δὴ, εἴπερ ἀκολουθήσει τῇ πρόσθεν ὀμολογίᾳ. Πάνυ γε. Οὐκοῦν καὶ ἐκείνῳ φιλοῦ αὐτὸ ἐσται ἐνεκα φίλου;

10 Ναὶ. Ἀρ' οὖν οὐκ ἀνάγκη ἀπειπεῖν ἡμᾶς οὕτως ἵνας, ἢ ἀφικέσθαι ἐπὶ τινα ἀρχήν, ἢ οὐκετ' ἐπανοίησαι ἐπ' ἀλλ' φίλου, [ἀλλ' ἦξει] ἐπ' ἐκείνῳ ὁ ἐστιν τοῦ πρώτου φίλου, οὗ ἐνεκα καὶ τὰ ἄλλα φαμὲν πάντα φίλα εἶναι; Ἄναγκη. Τούτῳ δὴ ἐστιν δ' ἱλέω, μὴ ἡμᾶς τὰλλα πάντα δ' εἴπομεν εἰκείνου ἐνεκα φίλα εἶναι,

15 φίλα εἶναι, ὡσπερ εἰδώλα ἀττα ὡντα αὐτοῦ, ἐξαπατᾶ, ἢ δ' ἐκείνῳ τὸ πρώτον, δ' ὡς ἀληθῶς ἔστι φίλον. ἐννοήσωμεν γὰρ οὕτως· ὅταν τὰς τι περὶ πολλοῦ ποιήσητε, οἴωντε εἰςτε πατήρ ὑὸν ἀντὶ πάντων τῶν ἄλλων χρημάτων προτιμά, δ' Ἰη τοιοῦτος ἐνεκα τοῦ τὸν ὑὸν περὶ παντὸς ἡγεύσθαι ἄρα καὶ ἀλλο τι ἄν περὶ πολλοῦ ποιήσῃ; οἷον εἰ αἰσθάνομαι αὐτὸν κώνειον πεπωκότα, ἄρα περὶ πολλοῦ ποιήσῃ ἄν οἶνον, εἴπερ τοῦτο ἱλέοτο τὸν ὑὸν σώσειν; Τι μήν; ἐφη. Οὐκοῦν καὶ τὸ ἀγγείον, ἐν ὧν ὁ οἶνος ἐνείη; Πάνυ γε. Ἀρ' οὖν τὸτε οὐδὲν περὶ πλείονος ποιεῖται κύλικα κεραμέαν ἡ τὸν ὑὸν

20 τὸν αὐτοῦ, οὐδε τρεῖς κοτύλας οἶνου ἤ τὸν ὑὸν; ἢ ὥδε πως ἔχει· πᾶσα ἡ τοιαύτη σποουδή οὐκ ἐπὶ τοῦτος ἐστὶν ἐσποου-

25 ὀσμένη, ἐπὶ τοῖς ἐνεκα τοῦ παρασκευαζόμενος, ἀλλ' ἐπ' ἐκείνῳ, οὗ ἐνεκα πάντα τὰ τοιαύτα παρασκευάζεται. οὐχ ὅτι πολλάκις λέγομεν, ὡς περὶ πολλοῦ ποιούμεθα χρυσόν καὶ ἀργύριον· ἀλλὰ μὴ οὐδὲν τι μᾶλλον οὕτω τὸ γε ἀληθῆς ἔχῃ· ἀλλ' ἐκείνῳ ἐστιν δ' περὶ παντὸς ποιούμεθα, δ' ἄν ἔστιν ὁν, ὅτου ἐνεκα καὶ χρυσίον καὶ πάντα τὰ παρασκευαζόμενα παρα-

30 σκευάζεται. ἀρ' οὕτως φήσομεν; Πάνυ γε. Οὐκοῦν καὶ περὶ τοῦ φίλου ὁ αὐτὸς λόγος; ὡσα γὰρ φαμεν φίλα εἶναι ἡμῖν
ἐνεκά φίλου τινὸς ἑτέρου, ὑματι παινόμεθα λέγοντες αὐτὸ·
φίλον δὲ τὸ ὄντι κινδυνεύει ἐκεῖνο αὐτὸ ἐναι, εἰς ὃ πᾶσαι
αὐταὶ αἱ λεγόμεναι φιλίαι τελευτῶσιν. Κινδυνεύει ὁυτὸς,
ἔφη, ἔχειν. Οὐκοῦν τὸ γε τὸ ὄντι φίλον ὦ φίλον τινὸς ἐνεκά
φίλον ἔστιν; Ἀληθῆ.

17. Τούτῳ μὲν δὴ ἀπήλλακται, μὴ φίλον τινὸς ἐνεκά τὸ
φίλον φίλον εἶναι· ἄλλ' ἄρα τὸ ἀγαθὸν ἔστιν φίλον; Ἐμοῦγε
δοκεῖ. Ἀρ' οὖν διὰ τὸ κακὸν τὸ ἀγαθὸν φιλεῖται, καὶ ἔχει
όδε· εἰ τριῶν ὄντων ὄν νυνὴ ἐλέγομεν, ἀγαθοῦ καὶ κακοῦ καὶ
μῆτῃ ἀγαθοῦ μῆτε κακοῦ, τὰ δύο λειψθείη, τὸ δὲ κακὸν ἐκ-
τὸ ποδὸν ἀπέλθοι καὶ μηδενὸς ἐφάπτοτο μῆτῃ σώματος μῆτῃ
ψυχῆς μῆτε τῶν ἄλλων, δ' ὅτι φαμεν αὐτὰ καθ' αὐτὰ οὔτε κακὰ
εἶναι οὔτε ἀγαθά, ἀρα τότε οὔδεν ἄν ἡμῖν χρήσιμον εἴη τὸ ἄγα-
θόν, ἀλλ' ἁχρῆσθον ἄν γεγονός εἴη; εἰ γὰρ μηδὲν ἡμᾶς ἐτί
βλάπτοι, οὔδεν ἃν οὐδεμας ὄφελίας δεοίμεθα, καὶ οὔτω δὴ ἂν 15
τότε γένοιτο κατάθηλον, ὅτι διὰ τὸ κακὸν ταῦτα ἠγαθῶμεν
καὶ ἐφιλοῦμεν, ὡς φάρμακον ὃν τοῦ κακοῦ τὸ ἀγαθὸν, τὸ δὲ
κακὸν νόσημα· νοσήματος δὲ μὴ οὔτος οὔδεν δεῖ φαρμάκον.
ἄρ' οὔτω πέφυκε τε καὶ φιλεῖται τάγαθον διὰ τὸ κακὸν ὕψ
ἡμῶν, τῶν μεταξὺ ὄντων τοῦ κακοῦ τε καὶ τάγαθοῦ, αὐτὸ δ' 20
ἐαυτοῦ ἐνεκά οὐδεμίαν χρείαν ἔχει; Ἐοικεν, ἢ δ' ὅς, οὕτως
ἔχειν. Τὸ ἄρα φίλον ἡμῖν ἑκεῖνο, εἰς δ' ἐτελεύτα πάντα τὰ
ἀλλ', ἃ ἐνεκα ἑτέρου φίλου φίλα ἑφαμεν εἰναι, οὐδὲν δὴ τούτως
ἐοικεν. ταύτα μὲν γὰρ φίλον ἐνεκά φίλα κέκληται, τὸ δὲ τῷ
ὕμνῳ φίλον πάν τοιναντίον τοῦτον φαίνεται πεφυκός· φίλον
25 γὰρ ἡμὼν ἀνεφάνη ὃν ἐχθρὸν ἐνεκα· εἰ δὲ τὸ ἐχθρὸν ἀπέλθοι,
οὔκετι, ὡς ἐοικ', ἕσθ' ἡμῖν φίλον. Οὐ μοι δοκεῖ, ἐφη, ὡς ἂ
νῦν λέγεται. Πότερον, ἢν δ' ἐγώ, πρὸς Δίος, ἕαν τὸ κακὸν ἀπο-
ληται, οὔδε πεινήν ἐτί ἐσται οὔδε δυσθάν ἐνδε ἄλλο ὄνδεν τῶν
τοιοῦτων; ἢ πεινὴ μὲν ἐσται, ἐάντερ ἀνθρωποὶ τε καὶ τάλλα 30
ξώα ἦ, οὐ μέντοι βλαβερὰ γε; καὶ δίφα δὴ καὶ αἱ ἄλλαι ἐπι-
θυμίαι, ἄλλ' οὐ κακαὶ, ἄτε τοῦ κακοῦ ἀπολωλοῖτο; ἢ γελοῖον
τὸ ἑρώτημα, ὃ τί ποτ' ἐσται τότε ἡ μὴ ἐσται; τὸς γὰρ οἴδεν;
ἄλλ' οὖν τὸδε γ' ἵσμεν, ὅτι καὶ νῦν ἐστὶν πεινῶντα βλάπτεσθαι,
εστιν δὲ καὶ φωτείσθαι. η γάρ; Πάνω γε. Οὐκοῦν καὶ διψῶντα καὶ τῶν ἄλλων τῶν τοιούτων πάντων ἐπιθυμούντα ἐστιν ἐνίοτε μὲν φωτείμως ἐπιθυμεῖν, ἐνίοτε δὲ βλαβερῶς, ἐνίοτε δὲ μηδέτερα; Σφόδρα γε. Οὐκοῦν έαν ἀπολλύσαι τὰ κακά, ἂς μὴ τυγχάνει όντα κακά, τί προσήκει τοῖς κακοῖς συναπτόλλυσθαι; Οὔδέν. Ἐσονται ἄρα αἱ μῆτε ἀγαθαι μῆτε κακαὶ ἐπιθυμοῦντα καὶ έαν ἀπόληται τὰ κακά. Φαίνεται. Οἶνον τε οὖν ἑστὶν ἐπιθυμοῦντα καὶ ἐρώτα τούτου οὐ ἐπιθυμεῖ καὶ ἐρᾷ μὴ φιλεῖν; Οὐκ έμοιγε δοκεῖ. Ἐσται ἄρα καὶ τῶν κακῶν ἀπολομένων, ὡς έοικεν, φίλ᾽ ἀττα. Ναί. Οὐκ ἂν, εἰ γε τὸ κακὸν αἴτιον ἃν τοῦ φίλου τι εἴναι, οὐκ δὲν ἢ τοῦτο ἀπολομένου φίλου ἔτερον ἔτερφ. αἰτίας γὰρ ἀπολομένης ἀδύνατον ποὺ ἢ τ̄ έκεῖνο εἴναι, οὐ δὲ γάρ ἢ αἰτία. Ἐρθῶς λέγεις. Οὐκοὖν φιλολόγηται ἤμιν τὸ φίλον φιλεῖν τι καὶ διά τι καὶ φιλεῖν τότε γε διὰ τὸ κακὸν τὸ μῆτε ἀγαθὸν μῆτε κακὸν τὸ ἀγαθὸν φιλεῖν; "Αληθῆ. Νῦν δὲ γε, ὡς έοικε, φαίνεται ἄλλη τις αἰτία τοῦ φιλεῖν τε καὶ φιλεῖσθαι. "Εοικεν. "Ἀρ' οὖν τῷ ὄντι, ὁσπερ ἄρῃ ἑλέγομεν, ἡ ἐπιθυμία τῆς φιλίας αἰτία, καὶ τὸ ἐπιθυμοῦν μὴν φίλου ἑστίν τούτῳ οὐ ἐπιθυμεῖ καὶ τότε ὅταν ἑπιθυμῇ, δὲ τὸ πρὸτερον ἑλέγομεν φίλον εἶναι, ὅθεν τις ἢν, ὁσπερ ποίήμα Κρῶφ συγκείμενον; Κινδυνεῦει, ἐφη. "Ἀλλὰ μὲντοι, ἢ δ' ἐγώ, τὸ γε ἐπιθυμοῦν, οὐ δὲν ενδεές ἢ, τούτον ἐπιθυμεῖ. ἡ γάρ; Ναί. Τὸ δ' ενδεῖς ἄρα φίλον ἐκεῖνον οὐ δὲν ενδεές ἢ; Δοκεῖ μοι. 'Ενδεῖς δὲ γίγνεται οὐ δὲν τι αὖ ἡ ἀφαίρηται. Πῶς δ' οὖ; Τοῦ οἰκεῖου δὴ, ὡς έοικεν, δ' τε ἐρῶς καὶ ἡ φιλία καὶ ἡ ἐπιθυμία τυγχάνει οὖσα, ὡς φαίνεται, ὁ Μενέξενε τε καὶ Δύσι. Συνεφάτην. Ἱμεῖς ἄρα εἰ φίλοι ἐστῶν ἄλληλοι, φύσει τὴν οἰκείοι ἐστὶν ὑμῖν αὐτοῖς. Κομίδη, ἐφάτην. Καὶ εἰ ἄρα τις ἔτερος ἔτερον ἐπιθυμεῖ, ἢ δ' ἐγώ, δ' 30 παῖδες, ἢ ἑρᾶς, οὐκ δὴν τοτε ἐπεθύμει οὔδε ἢρα οὔδε ἐφίλει, καὶ μὴ οἰκεῖος πατή ἐρωμένῳ ἐστύγχανεν ὅν ἢ κατὰ τὴν ψυχὴν ἢ κατὰ τὶ τῆς ψυχῆς ἢθος ἢ τρόπον ἢ εἶδος. Πάνω γε, ἐφη ὁ Μενέξενος; ὁ δὲ Δύσις ἐστύγησεν. Εἶπεν, ἢ δ' ἐγώ. τὸ μὲν δὴ φύσει οἰκεῖον ἀναγκαῖον ἢμῖν πέφανται φιλεῖν. "Εοικεν, ἐφη.
Αναγκαίον ἄρα τὸ γνησίω ἐραστῇ καὶ μὴ προσπούητῳ φιλεῖσθαι ὑπὸ τῶν παιδικῶν. ὁ μὲν οὖν Λύσις καὶ ὁ Μενέξενος μόνις παρὰ ἐπενευσάτην, ὃ δὲ Ἰπποθάλυσιν ὑπὸ τῆς ἡδονῆς παντοδαπῶς ἤφει χρώματα.

18. Καὶ ἔγω εἰπὼν, βουλόμενος τὸν λόγον ἐπισκέψασθαι, Ἐϊ μὲν τὸ ὁμοίον τοῦ ὁμοίου διαφέρει, λέγοιμεν ἄν τι, ὡς ἔμοι δοκεῖ, ὁ Δύσις τε καὶ Μενέξενε, περὶ φίλου, δ' ἐστιν· εἰ δὲ ταύτων τυχόν ὄραμαν τε καὶ οἰκεῖον, οὐ βάδιον ἀποβαλεῖν τῶν πρόσθεν λόγον, ὑσι οὐ τὸ ὄμοιο τῷ ὁμοίῳ κατὰ τὴν ὁμοιότητα ἀχρηστὸν· τὸ δὲ ἀχρηστόν φίλου ὁμολογεῖν πλημμελεῖ. Βούλεσθ᾽ οὖν, ἢν δ' ἐγὼ, ἐπειδῆ ὅσπερ μεθύομεν ὑπὸ τοῦ λόγου, συγχωρήσωμεν καὶ φῶμεν ἐπερῶν τι εἶναι τὸ οἰκεῖον τοῦ ὁμοίου; Πάνω γε. Πότερον οὖν καὶ τακαθόθιν οἰκεῖον φήσομεν παντί, τὸ δὲ κακὸν ἀλλότριον εἶναι; ἢ τὸ μὲν κακὸν τῷ κακῷ οἰκεῖον, τῷ δὲ ἀγαθῷ τῷ ἀγαθῷ, τῷ δὲ μήτε ἀγαθῷ μήτε κακῷ τὸ μήτε ἀγαθὸν μήτε κακὸν; Οὕτως ἐφάτην δοκεῖν σφάλων ἐκάστῳ ὁ οἰκεῖον εἶναι. Πάλιν ἀρα, ἢν δ' ἐγὼ, ὁ παῖδες, οὐκ εἰ τῷ πρῶτῳ λόγοις ἀπεβαλόμεθα περὶ φιλίας, εἰς τούτους εἰσπε-πτόκωμεν· ὁ γὰρ ἄδικος τῷ ἄδικῷ καὶ ὁ κακὸς τῷ κακῷ οὐδὲν ἦττον φίλος ἔσται ἢ ὁ ἀγαθὸς τῷ ἀγαθῷ. Ἐν οὖν, ἔφη. Τί δέ; τὸ ἀγαθὸν καὶ τὸ οἰκεῖον ἂν ταῦταν φῶμεν εἶναι, ἄλλο τι ἢ τὸ ἀγαθός τῷ ἀγαθῷ μόνων φίλος; Πάνω γε. Ἀλλὰ μὴν καὶ τοῦτο γε φόμεθα ἐξελέγξαι ἡμᾶς αὐτοὺς· ἢ οὐ κατέθεσε· Μεμνήμεθα. Τί οὖν ἂν ἐτί χρησάμεθα τῷ λόγῳ; ἢ δήλων ὦτι οὐδέν; δέομαι οὖν, ὅσπερ οἱ σοφοὶ ἐν τοῖς δικαιστηρίοις, 25 τὰ εἰρημένα ἀπαντᾶν ἀναπεμπάσσασθαι. εἰ γὰρ μήτε οἱ φιλοῦ-μενοι μήτε οἱ φιλοῦντες μήτε οἱ ὁμοίοι μήτε οἱ ἀνώμοιοι μήτε οἱ ἀγαθοί μήτε οἱ οἰκεῖοι μὴτα τὰ ἄλλα ὅσα διεληλύθαμεν—οὐ γὰρ ἔγογγε οὗτος ἡμᾶς ἐπὶ τοῦ πλήθους—ἀλλ' εἰ μηδὲν τούτου φίλον ἔστι, ἐγὼ μὲν οἰκεῖτι ἔχω τί λέγω.

Ταῦτα δ' εἰπὼν ἐν νῷ εἶχον ἄλλον ἦδη τινὰ τῶν πρεσβυτέρων κινεῖν· κτίτα, ὅσπερ δαίμονες τινες, προσελθόντες οἱ παι-δαγωγοί, ὃ τοῦ Μενέξενου καὶ ὧ τοῦ Δύσιδος, ἔχοντες αὐτῶν τοὺς ἀδελφοὺς, παρεκάλουν καὶ ἐκέλευον αὐτοὺς οἴκαδ' ἀπιέναι.
ηδη γαρ ην ψφε· το μεν ουν πρωτον και ημεις και οι περιεστω-
tes αυτους απηλαινομεν· ετειδη δε ουδεν εφροντιξουν ημων,
αλλ' υποσαβαρβαριζοντες ηγανακτουν τε και ουδεν ηττουν εκα-
λουν, και έδοκουν ημιν ύποπεπτωκότες εν τοις 'Ερμαιως αποροι
5 ειναι προσφερεσθαι, ηττηθέντες ουν αυτων διελύσαμεν την
συνουσιαν. δμως δ' εγωγε ηδη απιόντων αυτων, Νυν μεν, ην
δ' εγώ, δ' Δυσι τε και Μενέζενε, καταγελαστοι γεγοναμεν εγώ
τε, γέρων ανηρ, και ημεις. ερούσι γαρ οιδε απιόντες ώς οιόμεθα
ημεις αλληλων φιλοι ειναι — και εμε γαρ εν ύμιν τίθημι —
10 ουτω δε ο τι εστιν ο φιλος οιοι τε εγενόμεθα εξευρετ.
COMMENTARY.

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. ἅδα χρόνων, “after a long absence.”

ὁλον (‘as ”), like ὠλα and ἀρε (cf. l. 8, 19. 16, 21. 23, 73. 32), gives a reason on the writer's authority, ὄς is non-committal, and puts the responsibility elsewhere. H. 977-8, G. 1574-5.

3. συνήθες διατριβᾶς, “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. πολλοὶς ... τεθνάναι. The actual loss was 150 men (Thuc. I. 63).

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

15. εἴπεικὼς ἄλληθ', a colloquial expression, "fairly correct"; nearly equivalent to ἴκανος (53. 25).

16. παρεγίνου μάν; μάν expects an affirmative answer.

παρεγεγομήν. 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 ναι are also very common.

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

18. ἄγων. ἄγαγών 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. I. 30.


2. 1. περὶ τε τῶν νέων. 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. ὑνὶ is expressed here for the sake of contrast with ἀνεψιόν (cf. Prot. 310 A, Euthyd. 275 A), otherwise it would be omitted.

13. Charmides is called μεράκων here, νεανίσκος in l. 27, νεανίας in 3. 9, and ἀνηρ in 2. 32. The first is the most exact designation, about 14 years old, between παῖς and νεος; 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 8. 6–8, Hdt. III. 53, Prot. 309 A.

16. Ἐμοὶ—οὐδὲν σταθμῆτον, "you must not judge by me."

17. λευκὴ στάθμη εἶμι. Like many other proverbs, λευκὴ στάθμη is elliptical, and the full form, as given by Sophocles (in a fragment), is λευκῷ λίθῳ 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).

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

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

19. τὸ μέγεθος καὶ τὸ κάλλος. Cf. 6. 12 καλλίων καὶ μείζων. A commanding figure was prized as highly as a fair face in the estimation of manly beauty.

21. ἦνικα is more exact than ἄρε, to which it bears the same relation as καλὸς to χρόνος; "at the moment that he entered." Cf. Pind. P. I. 48.

23. τὸ μὲν ἡμέτερον, "our (admiration)."

26. ὥσπερ ἄγαλμα. So Aristaenus calls Laïs έμψυχος τῆς Ἀφροδίτης εἰκών (I. 1), and we often say, "as pretty as a picture."

29. ἀπῳδώναι, "take off his clothes," to exercise in the palaestra.

εἰ ἐθέλω, δόξει. 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. Ἡράκλεις, cf. 60. 33, also νῇ Δία I. 11, 9. 32, 46. 16; μὰ (τὸν) Δία 41. 10, 44. 3, 47. 5, 55. 18, 60. 32, 69. 4; νῇ τὸν κύνα 22. 11 (v. Note); νῇ τοὺς θεοὺς 49. 24; πρὸς Δίος 61. 31, 67. 12, 73. 28. Socrates swears more freely than any other Platonic interlocutor, and it is very fond of interjections (cf. βαβαί 71. 11, his favorite). We see from Ar. that νῇ 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. τυγγάνα προσόν, "is perhaps added."

3. τι οὖκ ἀπεδόσαμεν αὐτοῦ αὐτὸ τοῦτο; The aorist regularly follows
τί οὖ, since the surprise that the deed has not been done is equivalent to a
demand that it be done at once (Krüger). Cf. i. 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. — τοῦτο, like ταῦτα in the line above,
refers to τὴν ψυχὴν; v. Note 34. 24.

πρότερον τοῦ εἴδους, "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. τοῦτο τὸ καλὸν, i.e. poetic skill.


10. οἵδε ἀιτήραν ἄν ἦν 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 ὁ Σώκρατες. Contrast ὁ παῖ 62. 29. The omission of ὁ 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. ἀσθενείας ἦς. This attraction of the relative to the case of its ante-
cedent is post-Homeric, but common in Hdt. and all Attic authors except
Euripides. Cf. 70. i, R. 189 a, H. 994, G. 1031.

15. βαρύνεσθαι τὴν κεφαλήν, "to have a headache."

18. μόνον ἐλθέτω, cf. Phaedo 63 E ἄλλα μόνον τὸ ἐαυτοῦ παρασκευαζέτω,
Menex. 236 C ἄλλα μόνον εἶτε.

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

22. τὸν μὲν — κατεβάλλομεν, “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 περιέρρεον ("a regular flood"), the mock
solemnity of the poetic quotation, and the exaggerated phrases ὁβότι ἐν
ἐμαυτῷ ("all out-of-doors") and ὑπὸ τοῦ θρέμματος ἐκλωκέναι, 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 inclina-
tion" (Zeller), and his features are those of a man naturally gross (v. Intro.
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 pur-
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 οἶδον, "I can't tell you how." ἀμήχανον τι is more usually
joined with ὅσον or ὡς (Rep. 527 E), like θαυμαστῶν ὅσον (33. 18), and is
so used often by Plato, to whom this colloquial phrase is peculiar.

29. ὅ γεννάδα. Similar forms of address are ὅ γενναῖος (Phaedr. 227 C),
γενναῖότατε (ib. 235 D), μακάριε (5. 12, 15. 22, 50. 20), ἀγαθέ, βέλτιστε (11.
11, 48. 12), and ἀριστε (40. 30, 50. 25, 61. 22), φιλότης, φίλε and φίλη
κεφαλή (1on 531 D), θαυμάστε, δαιμόνε (52. 31). Contrast ὃ μαρέ 9. 27
(v. Note). Each has its peculiar force, according to the context (v. Campb.
Theaet. p. 283).

31. Κῦδαν. 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 ἀψωμαι 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, unintel-
ligible 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 φύλλαν 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. τοῦνομά μου σὺ ἀκριβώς; “Are you sure about my name?” Εἰ μὴ ἄδικῶ γε, “If I am not mistaken.”

11. οὗ—σοῦ ὄνλαγος λόγος ἄστιν. περὶ σου might be expected, but we find the same use in ὅν δὲ λόγος ἄστιν, Apol. 26 B, etc. So the Greek could say λέγει τινά, instead of περὶ τίνα. Cf. Note 23. 13.

περὶ τῆς ἐποδῆς οὐα τυγχάνει οὖσα. 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—ἄλλη'. There is no conclusion to this premise, for the construction changes at ὅσπερ and an independent sentence begins. Again, λέγωσι (dat. plur. of ppr.) does not agree with ἰατρῶν, as grammatical consistency requires, but with the intervening ἀναθοῦς. This looseness and irregularity of structure is characteristic of Socrates' manner of speaking (v. Introd. p. xv.).

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

30. καὶ εἶπον. In the earlier dialogues εἶπον precedes the sentence quoted, ἔφην and ἥν δ' ἔγω are interposed.

31. τὸ ταῦτης τῆς ἐποδῆς. 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. ἀναθανάτιζεν, “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 — λέγον — 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. ὀφθαλῶς, 30. 7-9 ἔπαινος, 32. 34 f. μαθή, 39. 15-16 ἓπιθακας, 48. 25-7, 30-1 λέγει (v. Note). In 71. 34 the disagreeable accumulation of φίλον φίλον 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 εἰ. 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 l. 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. οὖ ξύνομος. 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. l. 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 ἤμθτα χρῆστε (καὶ ὅπως) ἅρευς. 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 σοῦτω. This adverb is found after the modified adjective in Phaedr. 256 E, Rep. 500 A; so πάνω and λίπαν often, sometimes πολί.

23-24. ἐγὼ σοῦ — πέισομαι σοῦ. σοῦ 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. ἐπίσκου, “to be treated.”

30–31. δίανοα 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 ἐργον, which Thucydides in particular presents with wearisome persistency (cf. Rep. 396 A).

33. τῇ ἰδέᾳ, “human form” (cf. 25. 13), like εἴδος in 2. 30.

34. οὐ τὴν ἐπιφάνην. 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 δόσον ἡλικίας ἦκε, “considering his age.”

4. πᾶσιν, dative of manner (respect). Η. 780, G. 1182.

5. οὐ γὰρ ἵναι ἄλλον 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.” γεννήσων from γεννάω, causal of γίγνομαι. “What two families in alliance would be likely to produce a nobler and better (son)?”

8. ἦ τε γὰρ πατρῴα ὑμὴν 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.

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<table>
<thead>
<tr>
<th>Dropides</th>
<th>Solon (?)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critias</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Callaeschrus</td>
</tr>
<tr>
<td></td>
<td>Critias (the Tyrant)</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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ὑμὴν 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.

18. ὀδέναι — ὑποβεβηκέαυ, "inferior in no way to any of your predeces-
sors"; v. App.

20. ἰκανός πέφυκας, "you are well enough equipped."

μακάριὸν σε — ἢ μήτηρ ἐτικτέν. This is imitated from such Homeric pas-
sages 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.

28. Ἀνευρθριάσας. Cf. 56. 2, 66. 5, Prot. 312 A, Euthyd. 275 D; v. In-
trod. p. xvi.


32. ἐξάργυρῳ agrees with αὐτῷ understood, and this depends on ἐρᾶν.

33. αὐτὸν καθ’ ἐαυτοῦ λέγειν. Αὐτός is often used with the reflexive when
the action is unnatural or difficult. Cf. 17. 26 αὐτῇ αὐτῆς ἀκούσεται; G. 997.
13. 12–13, however (ἀναγεννησα αὐτὸν ἐαυτόν), may be merely emphatic (so
18. 33, 31. 18, 38. 28) and 16. 3 for contrast with τοῦς ἄλλους.


5. σκεπτέων and ποιητέων are the two most common forms of the verbal
in -τεως, which is frequent in Euripides, Aristophanes, Plato, and Xenophon,
and is familiar in tone.

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

τοῦτον γέ ἔνεκα, "so far as this is concerned." ὁ τοῦτος usually refers to
the second person; here τοῦτον means "your scruple." ὁδέ is the regular
demonstrative of the first person; cf. Note 29. 21, also Soph. El. 387.

16. οὐκοῦν τοῦτον γέ — αὐτὸ κτλ. αὐτό is not pleonastic, but repeats the
demonstrative τοῦτο, in the same way that αὐτό replaces a noun after some
words have intervened. R. 223. Cf. also Thuc. IV. 93, Xen. Cyr. I. 3. 15
πειράσομαι τῷ πάπτῃ ἀγαθὸν ἰππεῶν κράτιστος ὡς ἰππεύς συμμαχεῖν αὐτῷ.
26. *ei ti légonouv,* "if they are right." Cf. Note 31. 34.
27. πάνω γε, v. Note 1. 16.

τὰ ὰμοια 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 gromatic poets. 2. Playing upon the lyre. 3. Gymnastic exercises, as here enumerated.

32. παγκρατιζέων. 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 (πυκτείων) they were covered with strips of leather studded with nails.

34. δεξιος καὶ ταχύς. ταχύς is swift, δεξιος 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 ἐταίρῳ τε καὶ φίλῳ, 56. 5 φαίλος καὶ ἄχρηστος, 68. 10 ἄγαπτόν καὶ φιλεῖν (v. Note).

8. 10. καλλιὼν καὶ σφόδρα μᾶλλον ἃ. Here μᾶλλον is not superfluous, but adds force to the comparison. The addition is natural when other words intervene, as here. Cf. Phaedo 79 E, δομουτερόν ἡτο ψυχή τῷ δὲ ὀφαίτως έχοντι μᾶλλον ἃ τῷ μῆ, Xen. Sym. 1. 4, but in Gorg. 487 A, αἰσχύνηροτέρῳ μᾶλλον τοῦ δέοντος, there is no such excuse. The pleonasm is as old as Homer, and common in Shakespeare and other early English writers. R. 166.

19. τούτῳ δρόω. The verb is often repeated by the substitution of δραώ. 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 ὑμολογημένων 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 ἐτέρα, "one or the other."

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

31. μᾶλλον τι—ἡσυχίωτης τις. Cf. πράττειν τι, 10. 10. The indefinite τις, 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 κόσμων (cf. κοιμίων, 7. 22) are mentioned with the σώφρονες in the Gorgias (506 E) and αἴδως is coupled with δίκη in the Protagoras (322 C D).

9. 4. εἰς σχετικῶν ἀποβλέψας. 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 συλλογισμένος, so Gorg. 476 B διασκεδάζεσθαι εἰπέ.

6. εἰπὲ εὖ καὶ ἀνδρείως, so Gorg. 521 A εὖ καὶ γενναῖως.

10. αἴδως 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 αἴδως is a virtue, αἰσχύνη a vice; yet they are often synonymous, as here.

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

"Ομήρῳ πιστεύεις; So Socrates asks "Ομήρου ἐπαινέτης εἶ, 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. κεκρυμμένης, “needy.”

26. τὰ τὰ ἐαντοῦ 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. ὁ μαρέ. Cf. 23. 29. Contrast 3. 29 (Note). This playful abuse appears again in Phaedr. 236 E, Theag. 124 E, and is parallel to ὑβριστὴς or πανούργος εἶ in Sym. 175 E. Meno 80 B, etc.

30. ἡ δ’ ὅς ἐν Χαρμίδης. ὅς is the article with its original demonstrative force, kept also in the phrase καὶ ὅς. Cf. καὶ τὸν 62. 3. ἡ δ’ ὅς has become so absolutely a phrase that it is practically equivalent to ἐφη and takes Χαρμίδης as a fresh subject. So ἡ δ’ ὅς ἀν ἄνηρ Ar. Lys. 514. In later times its meaning was so completely obscured that grammarians gloss it by ἐφασαν, or even ὁ 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 γε; “Because what?” sc. γίγνεται. The shift of attitude is due to a sort of self-interruption. Cf. Rep. 343 A, 449 B.
10. ὑμᾶς διδάσκειν, i.e. to write your own names, too.
8. πολυπραγμονεῖν is the recognized opposite of τὸ ἱαυτῷ πράττειν, cf. Rep. 433 A–D.
13. πράττειν δῆσον τι, 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 ἀ eičes peri τὸ σῶμα — δακτύλιον — καὶ στλεγγίδα καὶ λήκυθον. Hippias, at any rate, fulfilled the conditions of our dialogue, for he had himself made everything that he wore.
22. Ὑμιττέτο, “used symbolic language,” lit. “riddles.”
26. παντὸς μάλλον, 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 Κριτιὰν ἀπέβλεπεν. Protagoras, too, casts a deprecatory sidelong at Hippias (Prot. 318 E).
33. ἀγωνίων. Cf. 63. 7. Protagoras (333 E) suffers in the same way (τετραχύνθων τε καὶ ἀγωνίαν καὶ παρατετάχθων πρὸς τὸ ἀποκρίνεσθαι), and Nicias twists and turns in his confusion (48. 22 στρέφεται ἄνω καὶ κάτω). — φιλοτίμως ἤχων, “jealous.”
11. 5. ὑπέέχειν λόγον, “be responsible for.”
6. ὑπεκίνει αὐτὸν ἐκείνον. The nominative of αὐτὸς is always emphatic, the oblique cases always may be. So here, “that very man.” Cf. Note 6. 33. For ὑπεκίνει, cf. 75. 32 τιὸν τῶν πρεσβυτέρων κινεῖν. Tr. “bring into the conversation.”
7. ποιητῆς. Critias was, in fact, a dramatist himself; v. Introd. p. xv.
8. διατίθεντα. The regular idiom for reciting poetry; cf. Leg. 658 D Ἡράφοδον καλῶς Ἰλίδα — διατίθεντα.
14. συγχωρεῖς, “admit.”
18. ἀ ἡμῶν. 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’ ἄν οἰηθεῖν ταῦτα, φευκτέον εἶναι. Indeed, the neuter plural is a sort of collective and not a real plural, for it takes a singular verb.

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

22. ὁρὰ μὴ ἔκεινον καλύει. 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. σκεψοῦμεθα μη — λανθανει. We prefer an indirect question with such verbs, and tr. μη “whether.”

25-27. ὁμολόγησα — ὁμολόγησα. Cf. 22. 6-7. The aorist is a sort of shorthand to the perfect; v. Gild. ad Pind. P. 1. 73.

27. οἷ ταὐτῶν καλέως τὸ ποιεῖν καὶ τὸ πράττειν; Demosthenes uses these synonyms without any distinction in 19. 6 and 21. 41, and confounds ἔργα-ζεσθαι with ὄραν 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. ἐμαθον γὰρ παρ’ Ἡσιόδου. 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 ἔργον was agriculture, and οὐδεὶς modifies ὄνειδος (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. σκυττομοιντί — καθημένφ. 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 βάναυσα (“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. πούησον πράξεως καὶ ἔργασίας ἄλλο. The comparative meaning of ἄλλος permits its construction with the genitive. Tr. “Doing is different
from accomplishing and working." ἔτερος is used in the same way; cf. 14. 34, 20. 14. Instead of the simple genitive after ἄλλος, we sometimes find πλήν (Soph. 228 A), or παρά κ. acc. (27. 7, Gorg. 507 A), and, of course, η 64. 34, H. 753 g. G. 1154.

12. 1. ποίημα and ποίησις are both "doing." — 3. τὰ καλῶς — ποιούμενα ἔργα ἐκάλει, "things well done he called 'works.'" In the next clause τὰς τουαύτας ποίησις is simply a repetition of τὰ — ποιούμενα, as ἔργασις τὲ καὶ πράξεις repeats ἔργα just preceding. So οἰκείω (5) is the same as τὰ αὑτοῦ, "one's own," and ἀλλότρια (6) is equivalent to τὰ τῶν ἄλλων.

7. τὸν τὰ αὐτὸν πράττοντα, τούτου. The resumptive use of the demonstrative appears again in ll. 16–17, τὴν τῶν ἀγαθῶν πράξιν — 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. δῆλον μόνων ἐφ' ὄ τι ἄν 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 ἐμὸλ δοκοῦν, "what I think."

23. σαφώς σοι διορίζομαι. The confidence and almost arrogant pride of Critias is characteristic of his sophist training. Cf. 13. 25, ὡς τὰ γράμματα φησιν καὶ ἐγὼ and Gorg. 450 C ὅρθως λέγων, ὡς ἐγὼ φημ. 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. οὖν ἵως καλεῖς — τὸ δὲ 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 Ἰως, λέγω μέντοι, v. Note 39. 2.

25, 31. ἀγνοεῖν ὑπὶ σωφρονοῦσιν, τὰ δέοντα 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. ἐν ἰσημ. Optative in a complementary clause, instead of the more usual subjunctive with ἄν. Cf. 59. 31, Gorg. 482 C (Gild.).

34. τῷ λατρῷ. 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. ἐταν μέλλῃ ὀνήσεσθαι ἀπὸ τοῦ ἔργου οὐ ἄν πράττῃ. The sub-
junctive πράττῃ is assimilated from the indicative (πράττει) 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 ύμολογημένων, viz. τὴν τῶν ἀγαθῶν πράξεω 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 πεσσόν (cf. Hipparc. 229 E ὅπερ πεττεύων ἔθελω ἀναθέσθαι), 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 ἰν αἰσχυνθείην τότε μή — φανερ. μή is used with the infinitive to renew the negative meaning inherent in αἰσχυνθείην, after the analogy of verbs of denying and hindering, tr. "not ashamed to admit" (φανερ). οὐκ belongs to ὄρθως — εἰρηκέναι. H. 1029, G. 1615, G M T. 815. Cf. 17. 32.

14. γνώθι 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 εὐσίτων, "to the worshippers" (lit. "those who enter").

18. δέω 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 — οὔτεν ὅφελος ὅν, — γίγνεσθαι, Rep. 383 A, where the infinitive depends on the idea of thinking implied in ὥς.

22. λέγει, then φησιν in addition. This is the superfluous "says he" of English speech; cf. Xen. Oec. 4. 23, 17. 10. In the latter instance ἡφη 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 πάρεστι), "Give a pledge and evil awaits thee," in other words, "Beware of rash promises, be prudent."

33. σαφές 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 συμκράν, 4. 11 οὐ — σοῦ ἄγγειλος λόγος for πολὺς λόγος, 6. 30 οὐκ ἄγεννως for θαρραλέως, 46. 19 οὐ σφόδρα, 55. 18 οὐ φαίλος. So οὐ πάνυ ἦθελεν 7. 20, whereas (Prot. 338 E) πάνυ
σώκ ήθελεν ("he was very unwilling") expresses the same idea directly. σώ πάνω (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. R. 139, Cope, Gorg. App.

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

τινὴς τούτως τικώντως λόγον, "give you a chance to speak about it."


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


13. τί ἡμῖν χρησίμη. χρήσιμος πρὸς τι is more usual, but cf. 73. 13, Rep. 382 C. εἰς and ἐτί 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 εἰπον 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 εἰπον ἄν—ὅτι πρὸς γραφικῆν.

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

29. ἀλλ' ὁνχέζεις. This is a common formula for anticipating the opponent's admission. Cf. Prot. 354 D.

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

32. πλῆθος ὅπως ἐχει. Genitive of specification. This special form is found generally with ἐχει and without the article. Cf. Gorg. 451 C πώς ἐχει πλῆθος, 470 E παιδείας ὅπως ἐχει.

15. 6. τούτῳ ἐστὶν ἐκεῖνο. ἐκεῖνο 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 withasyndeton. Cf. Euthyd. 296 B, etc. The phrase appears in Aristophanes and Euripides, but not elsewhere.

11. σε πολλοῦ δει, "you are far from."
13. ὁλον ποιεῖς! Exclamation of disgust (cf. I. Alc. 113 E, I. Hipp. 290 D), or of disappointment (Euth' o 15 E). Cf. ποιον 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 ὄντων ὑπή ἔχει, "the facts as they are."
23. ἕα 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. τιτις οἴδει καὶ οἴηται, sc. εἰδέναι.

16. 5. τὸ τρίτον τῷ σωτήρι. 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 σωτήρι τὸν αὐτὸν διαμαρτυρόμενον λόγον ἐπεξέλθωμεν. Aes. Eum. 729 τοῦ πάντα κραῖνοντος τρίτον Σωτήρος.
6. ἄ μὴ οἴδει εἰδέναι. The subject of εἰδέναι is τινά, not αὐτὸν; 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 ἂ 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. τί δὲ ἄκοιτην. 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. τί τοῦτο; 12. 29, Rep. 472 B, R. 20, 21.
31. βουλήσεις βούλεται. Cf. l. 23 ἄκοιτην ἄκοιτη, l. 26 αἰσθάνεις αἰσθάνεται, l. 34 φόβους φοβεῖται, 3. 14 ἀσθενείας ἂς ἄσθενοι, 14. 21, 21. 10-11 ὁικὰ οἰκουμένη and πόλεις πολιτευομένη, 30. 7-8, 31. 16-17, 34. 16, 37. 4, 38. 2, 26, etc. This etymological construction is most common in the accu-
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. Εἰ ὁν τι εὑρομεν μείζον 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) μείζον, and ὃν ἐὰν τάλλα μείζω ἐστίν μηδένος μείζον γιάν ἄλλαι ἐπιστήμαι εἰσίν οὐδένος ἐπιστήμη. For the argument, cf. Rep. 438 B.

22–24. ὃ τι περ ἂν — αὐτῷ ἦν. "Will not whatever has a nature relative to (πρός) self have also the nature of (the object) to which its nature was (directed)?"


29. οἴδειν μή ποτὲ ἵδη. The subjunctive (usually aor.) with οὗ 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. οὗ μή), but οὗ is independent (no!), while μή gives the immediate negation of the verb. Goodwin holds (G M T. App. II.) that οὗ μή developed from the independent subjunctive with μή (as μή φαύλοι 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 οὗ would be the real negative, μή merely a survival. H. 1032, G. 1360, G M T. 294.

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

34. ἄδυναν, sc. τὴν ἑαυτῶν δύναμιν πρός ἑαυτὰ σχεῖν.

18. 2. τοῖς μέν — δὲ τισι. So ἄλλος δὲ corresponds to δὲ μέν in II. 6. 147; so also ἔνως δὲ.

4. κατὰ πάντων, "in every detail."

5. τὴν αὐτοῦ δύναμιν — πέρικεφ ἔχειν, "has its own nature."

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

10. εἰ ὃτι μάλιστα ἔχει, "if it really is (possible)."
COMMENTARY.

πρὶν δὲ ἐπισκέψωμαι. πρὶν takes the subj. and opt. only after negatives or their equivalents. H. 924 a, G. 1471. 2, GM T. 645–648, Gild. in L. and S.


14. ὁ παῖ Καλλαίωρος. Cf. 29. 20, 56. 2, ὁ παῖ Ἰερωνύμου, 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 χασμωμένους); 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. αὖθις ἐπισκεψόμεθα is the formula for introducing the fuller consideration of a question.

29. τι μᾶλλον οἷον 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. ὅτι ("that") μὲν ἐπίσταται. To this corresponds ὅ τι ("what") ἔγινεν (1. 19).


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


11. δεῖν δὲ πείρατ—ἀντιστ. "But when he wants to discover (πείραν λαβεῖ) its nature (ἂν ἔστω), will he not consider the subject-matter?" δεῖν is the participle, as in 13. 18 (v. Note). δεῖν (δέον) and πλεῖν (πλέων) are peculiarly Attic. As ἀντιστ. is "the subject-matter," so τῷ τινῶν εἶναι is "by the nature of the subject."

19. ὃ ἱατρικὸς ἔστω, "(to see) in what way he is versed in medicine."

23. ποτέρος ἐπακολουθήσαι, "to follow either one or the other." ποτέρος 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. οὐτε ἄλλον — ὅπων, "nor distinguish (διακρίνα) any one else who knows anything at all."

πλὴν γε τὸν αὐτοῦ ὅμοιον. Construction according to the idea in the speaker's mind, as if ὅ σώφρων were the subject of the sentence instead of ἰσωφροσύνη; v. Introd. p. xv. Cf. Notes 29. 26. 34. 24.

34. The imperfects ἰδεῖν, ἰδροντο (21. 5) ἰδηπτάμεθα (ib. 6) ἰδρομεν (7), ἐχον (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. 22. 8. ὅτι οἶδεν and ὅτι οὐκ οἶδεν are not affected, because they are not relative, but are governed by the laws of indirect discourse (εἰδέναι οἴτι, G M T. 663. 1).

21. 1. ἄλλον ταύτων τούτω πεπονθότα ἐπισκέφασθαι, "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. ἐμελέλειν οἰκεῖσθαι is equivalent to ἐν ὑπκεῖτο, and in the same tone is ἔλεγομεν, 1. 15 (cf. Sym. 190 C τὰ ιερὰ — ἱφανίζετο), 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. τοῦ εὐ πράττοντας εἰδαίμονας εἴναι. This conclusion is obtained through the ambiguity of εὐ πράττειν, which may mean "fare well" as readily as "do well." Cf. Gorg. 507 C τὸν ἀγαθὸν εὐ τε καὶ καλῶς πράττειν, — τὸν δὲ εὐ πράττοντα — εἰδαίμονα εἴναι, Rep. 354 A. Cf. Note 11. 27.

20. ἧν νῦν 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 ἀποτύχων καταπέπλωκε, Crito 48 C.

22. 6. ῥαδίως, "carelessly."

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

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

12. ἐνταίδη = πρὸς τοῦτο.

13. προφαίνεσθαι καὶ ὅτι φοβοϊμην. Cf. the shift from indicative to optative in 5. 2-4; v. Note.

17. οἴματι ληρεῖν με. με is not at all necessary, but gives emphasis. We should further expect ἐγὼ, since the subject of the infinitive is the same as
that of the principal verb, but cf. Rep. 400 B ὅμα τῇ μὲ ἀκηκοέναι, Sym. 175 E, etc.; v. Note 33, 14.

20. τὸ ἐμὸν ὄναρ alludes to the proverb, τὸ ἐμὸν ἐμοὶ λέγεις ὄναρ (Rep. 553 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).

ἀκονις ἢ 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 (ὁναρ, 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 οὖτως ἐχόντων, “In this condition of things.” So Leg. 959 C. Cf. Phaedo 68 A ἀπηλλακθεῖν συνόντοι αὐτοῖς, “to be rid of their company.” This use of concrete for abstract is a species of metonymy. R. 312.

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


34. τοὺς ἀλαζόνας, “the false.”

23. 3. ἐνομα, “I admit.” παρεμπίπτοντων, “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 τίνων ἐπιστημόνως. Both constructions are found, and often; v. Note 4, 11.

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


29. With ἢ τι and with ἢ τὸ ἄγαθον, sc. ὁδεῖν.

31. τὸ ἐπιστημόνως—ποιῶν, “living scientifically was what made good fortune and happiness.”

33. μᾶς οὖνς ταύτης, viz. τὸ ἐπιστημονώς ζην.

24. 4. τὸ εὖ γε—ἔσται, “the good and useful performance of these actions will be lost.”
28. νῦν δὲ — πανταχόν γάρ. This combination always contradicts a hypothesis contrary to fact, and resembles ἄλλα γάρ. The particle δὲ indicates that the condition is really different from the supposed case, and γάρ 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. ἐθετο, "defined"; v. Note 49. 22.

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

6. οὐδενός ὅτου, "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. θαυμαστόν ὅσον 33. 18, τοῦτον οὐ ἐπιθυμεῖ 74. 8.

7. εὐθυκίν, "easily persuaded." Cf. ἡδός εἶ Gorg. 491 E, γλυκός εἶ I. Hipp. 288 B, χρηστός εἶ Phaedr. 264 C. εὐθυχής etymologically means the same as χρηστός. All these polite terms were originally ironical. So we say, "You're a nice fellow."

7–9. ἦ ξύτης — κατεγέλασεν αὐτής. Cf. Prot. 361 A ὅκου ἡμῶν ἢ ἄριτ ξύδος τῶν λόγων ὀσπορ ἀνθρωπος κατηγορεῖν τε καὶ καταγελᾶν. This personification is especially common with λόγος, as 18. 26 mpeg λόγος προτοῦ. Cf. 69. 16, 71. 14 (also 69. 8), Phaedo 76 E, 89 B. The famous personification of the laws in the Critio is perhaps the most extended. For κατεγέλασεν, cf. 45. 23 μη ἡμῶν αὐτή ἢ ἄνδρεα καταγελᾶση.

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

19. After ἐπεί, sc. οἴομαι. 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. ὁς ἄκολουθός τους, sc. διανοοῦ.

26. 1. εἶ μὴ πεθοίμην σοι τῷ ἐπιτρόπῳ. This is mischievous irony, for Critias' own definitions have been demolished and his wisdom set at naught.

3. οὐτοί! Lat. heus! A familiar address, often with σὺ (οὗτος σύ). It is frequent in the drama, and not rare in Plato. Cf. Sym. 172 A ὁ Παληρεὶς οὗτος, 214 E οὗτος, τί ἐν νῷ ἤχει.

5. ἄλλα βεβουλεύσθαι. Cf. Crito 46 οὐδὲ βουλεύσθαι ἢτι ὁρᾶ, ἄλλα βεβουλεύσθαι.
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. τεθεάσθη τῶν ἀνδρα μαχόμενος. 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), φιλοσοφία 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. αὐτῶι συμβουλεύσαται, "ask their advice."

6. οὐκ ἐν εἶποι, equivalent to οὐκ ἐφίλουσιν εἰπέιν.

στοχαζόμενοι τῷ συμβουλευομένῳ, "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: Diu nemo quid sentiret ausus est dicere, incerta regis voluntate.


8. With ἵκανος sc. εἶναι.

γνώσατι καὶ—εἶπέν. 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. οὖτω, "therefore," shows that ἡγοσάμενοι is causal.

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

11. τόδε, "as follows."

12. πάππου. 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 λεπτόμενον no such excuse can be offered. Cf. Note 40. 23, R. 202.

16. *ποτέν* is construed with ἀνείμα (“allow”) as well as with βούλονται.

νῦν δὴ. δὴ contrasts νῦν with the time of infancy, when parents take the most care, and καὶ lends emphasis to ἀρχεσθαι.

18. ὑμῖν depends on ὄντας and also on μεμεληκέναι.

19. ἐπερ τούτων ἄλλως, “more than any one else.”


28. 1. With ὑπομνήσωντες 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. συσυντοίμεν δὴ. δὴ, “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. ἀπερ, “as.”

10. ἰμέτερα αὐτῶν = ἕμων αὐτῶν.


12. εἴων τρυφᾶν, “let us live in idleness,” the opposite of ἐπιμελείσθαι. 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. τὰχ’, “perhaps.” ἄν by its position often brings an important word into prominence. Cf. ὅτι ἄν 32. 5.

18. ὅ τι ἀριστοῦ, “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. ἄμα μὲν — ἄμα δὲ, “partly — partly.”

33. δὴθῇ γὰρ οἷς. γὰρ, “certainly,” a common meaning in answers. The particle meets the doubt implied in οἷς, and is characteristic of the lively interchange of thought in animated conversation. Cf. ἄλλα in ἄλλα δέομαι 33. 25 and ἄλλα καὶ τούτων 30. 20, 40. 34; also 29. 10 Σωκράτης γὰρ ὅδε, where γὰρ indicates surprise, “really,” so 33. 32, 34. 33.

óż, causal. Cf. 30. 1.

29. 2. σχεδόν τι. Cf. 39. 34, etc., οὐ πάνω τι 42. 28. τι thus limits the force of adverbs, as τις often modifies adjectives.

4. ὀλυγώρως — διατίθεσθαι = ὀλυγώρεισθαι τε καὶ ἀμελεῖσθαι. These words explain ταῦτα.
7. The deme Alopece 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 ἐγώ, "people of my age." A condensed expression for οἱ τηλικοῦτοι ἡλίκος ἐγώ εἰμι.

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

συμβουλεύειν without reference to time, but συμβουλεύειν with emphasis on its duration.

22. δίκαιος εἶ, "it is just that you should."

23. ἑταίρω τε καὶ φίλω; v. Note 7. 34.


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 τι. Cf. Note 34. 24.

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


33. οἴκεια 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).

3. Notice the shift of tense and meaning in ἤν—ἔπεσε.

ἔπεσε—πτώμα; v. Note 16. 31.

8. καὶ εἰς ταῦτα, "even in this respect" (with ἐπαινεῖ). καὶ σὺ, "you also."

σὲ—αὐτὸν = σεαυτὸν.


11. ἄνεγνωρίσαμεν ἄλληλους, "we found one another out" (Jow.).

12. σύνισθι (σύνειμι).
15. ὃιν τάς ἐν διασφάλιστη. ὃιν and ὁς 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. τώνδε, masc.; τούτων, neut. with ἰδειρότερον, or masc. repeating τώνδε.

24. παρά; v. Note 11. 34.

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

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

31. βέλτιον ὑσχευ, “to be better.”

οἰδενὸς — φαυλότερον, “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. οἱ τάν. Crasis for οἱ τοι. ἄν.

8. οὐδὲν ἄν πάθω. πάσχειν τι is a common euphemism for death.

9. ταύτη, i.e. τῇ τῶν ὁπλῶν ἐπιστήμη.

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

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

16. ὃν καθηγήσωι ἄν, “of which this art would be the beginning.”

18. αὐτὸν αὐτῷ, “than he was before.” Cf. Prot. 350 Α οἱ ἐπιστήμονες τῶν μη ἐπισταμένον θαρραλεότεροι εἶσιν, καὶ αὐτοὶ ἑαυτῶν, ἐπειδὴ μάθωσαν, ἢ πρὶν μαθεῖν, where the last two clauses explain the meaning of αὐτοὶ ἑαυτῶν; v. Note 6. 33.

20. οὐτὶ καὶ εὐσχημονέστερον, sc. ἄν ποιήσειν.

24. παρὰ ταύτα; v. Note 27. 7.

27. ὁσεῖν, from ὁστισών. ἵνα εἰσίν, emphatic.

31. οῖ ὅπωροιοι = οἱ διδάσκοντες. ἐπαγγέλλεσθαι is similarly used.

· Cf. 36. 11.

32. τί καὶ δέοι. καί, “also.”

34. εἰ τῇ ἦν. τι is emphatic “(good for) anything.” Cf. 7. 26, 33. 9, 47. 20, 53. 22 οἴομένοι τι εἴναι, 54. 17, Apol. 41 Ε ἔδωκεν τι εἶναι μηδὲν ἄντες.
Δακεδαιμόνιος. 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 ἂν and ἐκεῖνος ἂν; v. Note 28. 16.

6. τιμηθεῖσ is conditional.

7. ὥσπερ γε καὶ τραγῳδίας ποιήσ. 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.


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


12. τὴν μὲν Δακεδαιμόνα. 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. ἄβατον ἑρών and ἁρρῳ ποδὶ ("with the tips of their toes") are proverbial expressions (cf. Isoc. Hel. 58 ἄβατον τούς πονηρῶς ὥσπερ ἑρών, Cic. Coel. 28 extemís, ut dicitur, digitís); v. Note 2. 17.


18. ἐν αὐτῷ τῷ ἔργῳ. The same as ἐν 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 preeminently a practical man, and is glad to appeal to facts, though his story does not really prove the uselessness of ὀπλομαχία.


ὥσπερ ἐπίτηδες, imitated by Cicero in De Orat. I. 20. 91 quasi dedita opera, etc.

20. ἐπίτηδες — ἐπιτηδευσάντων. 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 ὀπλιτικά, the plural with a tone of contempt, "the tricks of fencing."

23. παρὰ τοὺς ἄλλους, "more than the rest." Cf. Note 11. 34.

δεδυντυχήσαν. Equivalent to the pres. tense. H. 849, G. 1263.

24. ἐπεὶ καὶ, "so for example."

25. ἐπίδεικνύμενον is ironical of course, as throughout the story. Cf. 33. 9, 42. 1, 46. 23, 48. 20, 53. 17, 30; v. Note 23. 9.

28. ἐπεβάτευε. 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 l. 28 to 33. 3, showing the gradual progress of the narrative.

29. δορυδρέπανον, "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 ναὸς, v. Note 4. 34.
4. ἀντελάβον, "it held fast." τοῦ δόρατος, "the shaft."

7, 8. ἐκ τῆς τριήρους ὀλκάδος for ἐν τῇ τριήρει ὀλκάδ. The preposition ἐκ is suggested by the idea of motion in ἔπη ("arose") and ὀρώντες. Similarly εἰς is often found in passages where movement is only implied by the context, not expressed by the verb. Cf. Phaedo 116 A ἀνίστατο εἰς ὀλκήμα τι ὡς λουσθέμενος.
10. ἵσως. Polite, but at the same time ironical. Cf. 42. 1, 48. 34.
11. ἤ ἐν τι; v. Note 31. 34.
10. δ' οὖν, "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. οἶοντω αὐτῶν ἐπίστασθαι. 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. φυλαττόμενος, "watched."

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

18. θαυμαστῶν δοσιν was originally an ellipsis for θαυμαστῶν δοσιν ἐστὶν, but is here combined to form a temporary compound, and stands in apposition or agreement with τι. Tr. "in some wonderful way"; v. Note 3. 27.


26. ἐτι τοῦ διακρινοῦντος. ἐτι modifies δεῖν, and is out of place as in Crat. 399 A ἐτι τίμερον σοφότερος, or γε in πρόσ γε ὑμᾶς 27. 4. This is called hyperbaton. R. 293, 295; v. Note 47. 2.
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. ὑν ὤδε introduces εὖ εὐχεί 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 ὑν ὤδε οὐ γάρ ἑτίνι. A close parallel to the parenthesis in the present passage is found in Il. 12. 326, where ἰμεν takes up the ὑν ὤδε, with which the sentence began, after an interruption of several verses; v. Note 24. 28, where Riddell’s explanation of ὑν ὤδε — γάρ is given.

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

30. τῆ ὤδε indicates surprise and disagreement. Cf. 35. 23, Note 16. 22.

32. τί γάρ ἂν τις καὶ τοιοῦ. Cf. Phaedo 61 E. τις stands here for the speaker himself, as in Il. 1. 287 δεί ἄνηρ ἐθέλει πάσιν σημαίνειν, ἢ τίνι οὐ πείσεσθαι οὐί.

34. 1. For the repetition of κάν — ἄν, 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. οὖν, concessive; so ἐνὶ ὄντι in l. 12.

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


9. πῶς γάρ οὐ; γάρ often expresses surprise. Cf. l. 33; v. Note 28. 33.


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

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

26. οἴκοιν ἐτι πρότερον, sc. ἐσκοποῦμεν ἄν.

τίνος διτοῦ τούτῳ. The participle is often used with the interrogative, where we expect the indicative. Cf. 42. 25. The case is due to τοῦτο 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. σκεπτόμεθα. This form is almost unknown in Attic, σκοτείω being used in the present system. Cobet ascribes its (rare) occurrence in Plato to the influence of Homer.

33. σο γάρ; v. Note I. 7.

35. 1. φαρμάκου, "ointment."

2. πρὸς ὀφθαλμοῦς. Parts of the body may dispense with the article.

τῖς τοῦ. Both pronouns are indefinite, the first enclitic receiving its accent from the second; so τίς τι in I. 10.

6. προσωπείων (προσφέρω).

σοικόν ἐν ἀλώνι marks the conclusion of the inductive process.

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

12. περὶ τοῦ ὃ κτλ. 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. τὸν συμβουλὴν is object, not subject.

τεχνικὸς, "an expert."

21. τοῦτο θεραπεύσαι. τοῦτο refers to ψυχῆς, and τοῦτο, just below, to ψυχῆς θεραπεύων; v. Note 34. 24.

27. ἐν καὶ πλεῖω. With numbers, καὶ often means "or."

28. ἀληθῆ λέγεις is so stereotyped a phrase that it is practically a compound verb, and so takes a singular object, τοῦτο, though ἀληθῆ is plural. Cf. Dem. 7. 43, where the Mss. have ἀληθῆ μὲν, "surely," like μὴν, with which it was originally identical.

32. εἰ μὲν φαμεν ἔχειν, sc. ἔπιθείξαι. ἔχειν, "can" (Tatham). Most editors sc. δδασκάλους, but this does not make as good sense.

36. 2. ὕν φησι, "denies." Cf. 37. 7.

5. To εἰ μὲν in 35. 32 corresponds εἰ δὲ μὴν κτλ, while ἢ εἰ τις — γεγονοσκότοι is a parenthesis.

37. αἰτίαν ἔχειν is the passive of αἰτιάσωμαι.

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

10. σοφισταῖς. 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. ἐπηγγυέλλοντο 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 — τούτῳ ἐστὶν τὸ ἐπάγγελμα ὁ ἐπαγγέλλομαι.

20. ἑθαύμασα. 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 ἔμαυτον νῦν δὴ καταγέλασα; GMT. 60.

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

23. παρακελεύομαι σοι—λέγοντα. The nearness to ἐρωτῶν 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, ὧν. ὧν is merely a sign of quotation; v. Note 7. 3.

27. σοῦ—ἐπετει. The dual is due to the intervening vocatives. Cf. Euthyd. 283 Β εἰπέ μοι, ἔφη, ὃ Σώκρατες τε καὶ υμεῖς 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.

δεινοτάτας, “especially skilled.”

συγγεγόνατον, the regular word for “receive instruction,” but here with the broader meaning, “converse with.” Cf. 29. 17 συνιδατρίβειν, Theaet. 142 C συγγενόμενος τε καὶ διαλεξθεῖς; v. Note 50. 15.

30. ἄλλοι is, in sense at least, in apposition (not agreement) with δμό-τεχνοι.

32. δόροις for the sophists, χάρισιν for friends.

ἀδμήφερα, adv.

34. γεγονότε (dual, sc. ἐστός, 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 ὄθι 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 Κάμπα κάκιστα. Here, as in our proverb (ἐν Καρί τὸν κίνδυνον), alliteration, which has great influence in all folklore utterances, seems to have played an important part. Κάρο, then, in this passage means “a worthless fellow”; v. Note 2. 17.

ὁ κίνδυνος κινδυνεύσαι. This verb is regularly followed by ἐν. Cf. Rep. 424 C. Tr. “make a dangerous experiment.”
5. ἀπεργὸς; v. Note 2. 16.

τὸ λεγόμενον is parenthetical and ἡ κεραμεία is the subject of συμβαίνη. For the proverb, cf. Gorg. 514 E τὸ λεγόμενον δὴ τούτο ἐν τῷ πίθῳ τὴν κεραμείαν ἐπιχείρει 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 — γιγνομεν, "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. σὺ φατε, "deny." Cf. 36. 2.

12. διδόναι λόγον. Here, "answer," but in 38. 1, "give account."
aυτοὺς χρὴ γιγνώσκειν, "you must decide for yourselves."

18. ἀλάγουν, "almost"; v. Note 61. 3.

ἡλικιῶν ἔχοντα, "are old enough." A temporary compound, hence no article.

19. εἶ ὅν μὴν διαφέρει; v. Note 7. 7.

25. ἀλλ' ἦ, "except."

26. ἐν τοῖς δημόσιοι. 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. ἐμπέση, "is driven." Cf. Phil. 19 A οὐκ εἰς φαίλων γε ἐρώτημα —περιγαγών ἣμας ἐμβέβληκε Ἐσκράτης. The dialectic power of the philosopher was irresistible, and is compared to a hunter's net, from which none can escape.

2. βιών βεβίωκεν; v. Note 16. 31.

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

5. τῷ δὲ and τοῦτο εἶναι refer to the same person; v. Note 30. 23.

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

κατὰ τὸ τοῦ Σόλωνος. An allusion to the famous line, γηράσκω δὲ αἰὲν πολλὰ διδασκόμενον, quoted more closely in 39. 7.

11. ἐσπερὶ ἀν ἣν. Cf. Apol. 29 D ἐσπερὶ ἄν ἐμπνεύω ("breathe"), οὐ μὴ παύσωμαι φιλοσοφῶν.

αὕτω, "of itself," "alone."

12. ἄρεις — ἄρεις. A pun like πατέρα — πατρίδα in 30. 2–3 (cf. 32. 19–20), or Πανταγάνω παπαμένον Sym. 185 C, or ὅμορφος te kai ὅμορφος Phaedo 83 D. Cf. Notes l. 20, 45. 21–23, 47. 21, R. 323; v. Introd. p. xv.

16. τὸ ἐμόν, "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 ὑμεῖς and ὑμεῖς. In l. 19. τὸ ἔμον is “my feelings.”

20. ὁδὸν ἀπλοῦν. Laches plays on the meaning of the word, the first ἀπλοῦν being “simple” (“straightforward”) as in Aesch. Fr. 173 ἀπλά γάρ ἐστι τῆς ἀληθείας ἐπη, while the second is “simple” in the sense of “single” (undivided).

26. μουσικός. Plato often uses this word in the sense of “symmetrically cultured and refined, both intellectually and morally.”

ἀρμονίαν, “mode,” or “scale.” τὸ ὅντι, “really.”


αὐτὸς αὐτοῦ; v. Note 6. 33.

τοὺς λόγους is dat. of respect (H. 780, G. 1182), while πρὸς τὰ ἔργα follows σύμφωνον. For the thought, cf. Hdt. III. 157 τοῦ ἐπειν τὰ ἔργα παρεχόμενον ὁμοία; tr. “so that his words are in harmony with his deeds.”

29. ἀτεχνώς; v. Note 2. 16.

δωριτ. 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. ὅς ἔσκε is really ironical, for there is no doubt in the speaker’s mind. Cf. Phaedo 61 B ἀσεμί δὲ, ὅς ἔσκε, 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 ἔσκε 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. ἄξιον ὅντα λόγων καλῶν, “such that we might expect noble words from him.”

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

συμβούλωμαι (not συμβουλεύομαι) is said with reference to 38. 16; tr. “I share his wishes.”

8. συγχωρεῖται, i.e. Solon.

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

συντωμ σὺ παρ’ ἐμοὶ διάκειται, “such has been my opinion of you” (Jow.).

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

18. μὴ σοφὲ; 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. ὑμᾶς αὐτούς = ἄλληλους.
32. ἵσως; v. Note 39. 2.
34. σχεδόν τι; v. Note 29. 2.
μᾶλλον ἐξ ἀρχῆς, i.e. more thorough and philosophical.


19. τοῖς ψυχαῖς makes the relation of ἀρετή to τοῖς νείσιν more specific. This joining of the part affected with the person who is the object of the action (σχῆμα καθ' ὀλον καὶ μέρος) is common in the poets, but very rare in prose. Cf. II. 14. 151 Ἀχαϊόν ἔστω σφένος ἐμβαλ' ἐκάστῳ καρδίᾳ.

23. ὅ τι ποτε τυγχάνει ὅν. The participle ὅν agrees with the predicate ὅ τι instead of the subject ἀρετή understood. Cf. Rep. 354 C τὸ δίκαιον—

εἰςομαι εὖτε ἀρετή τις οὖσα τυγχάνει; v. Note 27. 16.

τούτου refers to ὅπως ἄν — κτῆσαιτο.

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

28. εἰπομεν τί ἐστιν. 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 ὅλης ἀρετῆς. The names of virtues and vices may stand without an article.

31. μέρους. The Protagoras, which, like the Republic and Meno, treats περὶ ὅλης 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' ὅσον ὅλον τε, since, as Plato maintains in his later dialogues, natural aptitude and tendency must be considered.

8. πειρῶ, 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' ἄλληλοις μένοντες.
13. ἔγω αἰτίος; v. Note 23. 9.
14. τὸ σὲ ἀποκρίνασθαι. αἰτίος also takes the simple infinitive, as 42. 8–9, or the genitive of the articular infinitive.
πον, equivalent to οἶμαι.
24. Σκύθων. The same was told of the Parthians. Cf. Hor. Od. I. 19. 10 Scythas et versis animosum equis Parthum and 35. 9 Τε προφυγί Scythaes. Their descendants, the Cossacks, have preserved this manner of fighting.
25. Ὑμηρός πον. III. 5. 223, 8. 108. μῆστωρ φόβου, applied at different times to Aeneas, Hector, Diomed, and Patroclus, was explained by the ancients as "creator of flight," but is here interpreted by Plato as "skilled in flight"; the meaning which μῆστωρ bears in other combinations, as μῆστωρ ἀντής. Plato abounds in these rather far-fetched arguments from Homer, and is perhaps parodying 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. ἵσως; v. Note 39. 2.
2. Πλαταίως; 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 εἰσὶν γὰρ breaks off abruptly, leaving the sentence without any finite verb; v. Introd. p. xv. Cf. Notes 1. 32, 4. 16, 36. 27, 49. 16, App. 39. 25.
28. οὗ πάντων τι and σχεδὸν τι (1. 32); v. Note 29. 3.
32. σχεδὸν τι, "in fact it may be said that." καὶ αὐτὸ κεκτήμεθα, where we should expect καὶ σ. This free construction is very common in Plato.
οὗ καὶ πέρι. The antecedent of οὗ is something like ἐν παρτί, as may be inferred from the context. καὶ has here a depreciatory force.
43. 3. ταχυτήτα belongs to the agent, τάχος to the action.
ὀνομάζεις, "define."
7. Ὠρθῶς γε σὺ λέγων. Cf. 4. 10, 11. 17, Rep. 474 A καλῶς γ'- ἔγω
ποιῶν.
12. *τὸ διὰ πάντων πεφυκός,* "the universal character that pervades all" (Jow.). Cf. Meno 74 A τὴν μίαν, ἡ διὰ πάντων ἔστιν. Lit. "what is found in all cases."
14. *τούν* has here almost the same meaning as μέντοι.
*ἐμοίγη φαίνεται* with ὡς ἐγγίμαι is pleonastic. Cf. 49. 22 and Notes 36. 22, 74. 25.
44. 21. *ἐμοίγη 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. *ἐπερ οὐκτό γε οὖν* 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. *πάλιν,* "on the contrary."
φ λέγομεν, "our principle" or "proposition."
19. *βούλει* (cf. 46. 2) is parenthetic, like δοκεῖ and οἶμαι; v. Note 48. 9, G M T. 288.
*καταγελάσῃ.* A not uncommon personification. Cf. Notes 25. 9, 51. 34.
33. *κυνηγέτην* and 46. 5 *χειμαζομένος* are both favorite metaphors in Plato. So in Rep. 432 B Socrates tells Glaucos 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).
19. καὶ οὗ σφάδρα. We say "but," where the Greek said καλ. For οὗ σφάδρα, cf. Note 13. 33 οὗ πάνω.
20. *σοφίαν τινά.* Here not one of the virtues, but equivalent to ἐπιστήμη. 22. *τοίνυν σοφίαν;* Laches puts this question ironically, as a decided rejection of the definition (cf. Gorg. 490 E ποιὰ ὑποδήματα; φλυαρεῖς 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 ἐπιστήμην in apposition. This definition agrees with that given by Socrates in Xen. Mem. IV. 6. 11. Cf. Prot. 360 D.

34. θαρραλέων 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 δ' τι. In repeating a question the indirect interrogative takes the place of the direct. Cf. Euthyph. 2 C EY. τίνα γραφήν σε γέγραπται; ΣΩ. ἤντων; οὐκ ἀγεννη, Ar. Thes. 203 EYP. πῶς; ΑΓ. ὅπως; δοκῶν κτλ.

5. οὐ μὲν τοῦ, “he does deny it, to be sure.”

7. οὐκ, “No!” rejecting Socrates’ proposition.


21. καὶ γὰρ λέγει γέ τι. Again a play on words. Socrates used λέγει τί as meaning, “speak wisely” (cf. 53. 4), the opposite of οὐδὲν λέγειν (cf. 1. 11), “talk nonsense,” but Laches repeats the phrase in its literal sense. Cf. Notes 38. 12, 46. 23.

48. 1. τῶτο — γνωσκεῖν, “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. οὖσ is parenthetic and without influence on the construction; v. App. Cf. οἴμαι 2. 13, 34. 7, 39. 33, 42. 22, δοκεῖ 33. 13, 54. 16, βούλει 45. 19, 46. 2.


22. ἀνω καὶ κάτω, we say “hither and thither.” Cf. Ion. 541 E παντο- δαπός γέγονε στρεφόμενος ἀνω καὶ κάτω, Note 10. 33.


26. εἶχεν ἄν τινα λόγον, “there would be some reason.”

29. οὐδὲν answers τί in Laches’ question.

34. ἵσως; v. Note 33. 9.

πυρθάνεσθαι, πυρθάνον — πέπνυῃ. The threefold repetition of the same verb shows the weariness and disgust of the speaker, and with πύστις Socrates mockingly takes up the refrain. The latter word is used nowhere else by Plato.
49. 8. **οὗ παντὸς ἄνδρος** is perhaps taken from the proverb, **οὗ παντὸς ἄνδρος ἐς Κόρινθον ἐσθ' ὁ πλοῖς.**

οπότε **γε** is causal, but is also conditional, as _μὴ_ shows. R. 143.

12. κατὰ τὴν παρομίαν. The full form of the proverb is **καὶ κύων καὶ ἦς γυνὴ,** and indicates what is easy and simple; v. App.

τῷ ὀμνί, like ὦς 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 Κρομμυνώναν ὦν. This fierce sow ravaged the plain of Κρομμυνών in southern Megaris, until it was killed by the Athenian hero, Theseus.

16. The position of **οὗ παίζων** 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 ταῦτα λέγοντι, dat. dependent on ἀναγκαίων, though properly the subject of the infinitive. R. 183.

20. ἦ τινα κάπρον. _τινά_ here makes _κάπρον_ more specific, with a reference to _ὁς_ 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 38. 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. _φημί_ often appears in this resumptive office. Cf. Sym. 175 D καὶ εἰπεῖν ὅτι Εὖ ἂν ἵχος, φάναι. R. 266 e; v. Notes 13. 23, 36. 22.


27. μηδέ ἄνδρεα, "also not brave."

30. ἀλλ' ἀφοβὸν is in contrast to τῷ μὴ φοβούμενον, not to **οὗ—ἄνδρεα** 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 ἰὼ πόνοι τε καὶ μάχαι καὶ Δάμαχοι.

12. The people of _Αλεξωνί_ (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.

πλησώξει, "attends instruction," like συνείναι; v. Note 36. 27.

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

19. ἀνδρὶ δὲν 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 — τίθησιν, "what he meant when he defined this."

Cf. 47. 2.

51. 3. καὶ ἄλλ' ἀπτα; v. Note 40. 31.

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

10. ἄ μὴ δὲσ. μὴ, because the sentence is abstract and universal.

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

12. δεσ — προσδιοθίσαν. So Prot. 358 D προσδιοθίσαν τινὰ λέγω κακὸν τοῦτο.

16. μέλλοντα is forced out of the attributive position to give greater force to the antithesis, κακὰ — τὰ μὴ κακὰ.

21. τὸ τρίτον, "a third point."

25. εἰδέα; v. Note 9. 15.

28. εἰς ἀπαντα, with ἐφορέ ("includes").

34. ὁτὲ ἐκεῖ personifies στρατηγία; v. Note 45. 23.

άλλα ἄρχειν. Poetry (II. 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. καὶ τὸν σὸν λόγον refers to the definition of ἀνδρεία as ἐπιστήμη τῶν δεινῶν καὶ θαρραλεῶν, with the further explanation of δεινὰ as μέλλοντα κακὰ.

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

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

31. διαμόνει gives a slight suggestion of blame; v. Note 3. 29. Cf. II. 2. 190 and 200.

53. 1. ὡς γε μὸνος προσήκει — τὰ μὴ, "who alone is fitted to distinguish carefully things dangerous and safe." προσομιλεῖν, "to behave toward them."

4. λέγειν τί; v. Note 47. 20.

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

Cf. 50. 14.

18. ἐὰ γε. Ironical.

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

21. οὐδὲν ἐτι διώκει (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: ὁ ἄνθρωπος τὰ μὲν ἐξ αὐτῶν κακὰ οὕχ ὁρῶς, τὰ δὲ ἀλλότρια πάνυ ἀκριβῶς θεώται.

25. ἐπιτεικώς, “sufficient.”
27. ὅει, here, “think it right.”
30. σοφὸς γὰρ — ἐ. Ironic.
54. 3. Νυκήρατος, the son of Nicias mentioned 29. 14.
9. συμπροθυμησει, “help.”
16. δοκεῖ has no influence on the construction. Cf. 33. 13, Note 45. 19.
14. νῦν δ' ὁμοῖος γάρ; v. Note 33. 27.
17. ἀν τι δόξω συμβουλεύειν; v. Note 31. 34.
18. ἐκφορὸς λόγον, “traitor,” “tell-tale.” A proverbial expression, as appears from Ar. Thes. 472 αὐταί (“alone”) γάρ ἔσμεν, κοινοίμοι ἐκφορὸς λόγον.
23. εἰς διδασκαλῶν, “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. κεχρημένω, “needy.”
32. τὸ δὲ νῦν ἐλαία; v. Note 62. 17.
34. ἐὰν θεός ἄνθρωπος. 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. ἐὰν Ἀκαδημίας εἰσὶν Δικέλων; v. Introd. p. vii. The Lyceum, afterwards so closely associated with the peripatetic instruction of Aristotle, was a gymnasium named from the neighboring shrine of Apollo Δίκελως, and was a favorite resort of Socrates. Cf. Euth’o 1 A, Sym. 223 D.
8. ὃν παραβάλλεσθαι is equivalent to a command. The future is more imperative than the present would be; v. Note 63. 15. Cf. Ar. Av. 1212 οὐ λέγεις. Probably παραβάλλω is a nautical metaphor, “come alongside.” Cf. Rep. 556 C.
10. παρά τίνας τοὺς νῦν = τίνες εἰσιν οὖσιν, οὖσ οἷος νῦν. Cf. Gorg. 521 A, Phil. 11 A. The article adds clearness.
16. καλὸς γε ποιούντες; v. Note 4. 12. Tr. “you are very kind.”
20. ἐπὶ τῷ. τῷ is better taken as masculine, “whom shall I see?”
56. 2. ἤρωθρίασεν; v. Note 6. 28.
4. εἷς πορευόμενος. A sort of periphrasis, though εἷς 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. φαύλος καὶ ἄχρηστος; v. Notes 7. 34, 14. 5, 6.

8. ἀστεῖον, "amusing," "charming" (lit. "town-bred").
10. παραταθήσηται, "worn out."
11. ἐκκεκώφωκε, "deafened."
12. εὐμαρία; "opportunity."
14. καταλογάδην, "in prose."
29. πρὸς αὐτὸν = τὰ παιδικά. Cf. Phaedr. 239 A, Phaedo 73 D, etc.
30. σταθμῇ, "Do you attach any weight?"
33. συγγράφειν, "write prose." Cf. Sym. 177 B, where καταλογάδην is added.

ληρεῖ, "talk nonsense."

57. 5. διατεθρύλησαμ "talked deaf." Cf. Rep. 358 C.
11. πλοῦτοις. 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. κρονικότερα, "more absurd"; v. Note 74. 21, Ar. Plut. 582.
18. ἀρχιγέτον. 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.

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

ἄπερ αἱ γραμμὶ ἄδουνὶ. It is well known that in all countries the old women preserve most faithfully the traditions of the past. Cf. Rep. 350 E ταῖς γραμμὶ ταῖς τοῦς μίθους λεγοῦσαι, Gorg. 527 A, Theaet. 176 B.

25. ἔλης. Figure from hunting, so διαφύγῃ and θερευτής in A. Cf. Phaedr. 253 C.

58. 1. δυσαλώτεροι. τοσοῦτοι is omitted. Cf. Apol. 30 A, Gorg. 458 A.
2. ἀνασοφοτ. A word imitating the sound, like our "shoo."
4. κηλεῖν, "to charm," "soothe."
6. ὥπως μὴ — ποιήσεις. Cf. 63. 22; v. App. 5. 17.
15. ἐπιδείξας, "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. 'Ερμαία. 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. προσγή, i.e. προσή, impf. first sing. of πρόσεμοι.

29. ἀστραγαλίζωνας. The ἀστράγαλοι 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 ἀστράγαλοι 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 Κόρος) was made when each die came up differently, the worst (κόων) when all were alike. The rules for real (cubical) dice were slightly different; v. Harp. Class. Dict.

κεκοσμημένους, 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 lude, Suet. Aug. 71.

φορμίσκων, "small baskets."

Pater (Plato and Platonism, 114) praises the beautiful picture here presented, and compares it for lifelike charm to the "Beggar Boys" of Murillo.

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

τὸ καλὸς εἶναι is equivalent to διὶ καλὸς ἕν, τὸ εἶναι being accusative after ἀκοῦσα. For ἄξιος ἀκούσα, cf. Rep. 496 A.

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

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

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

18. Ἐγελασάτην; v. App. 6. 6.


25. παιδορίβην, "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. ὀλίγον, "almost." Cf. 37. 18, 63. 4. The full phrase is ὀλίγον δὲι. Cf. πολλοὶ δὲις 56. 23, παντὸς δὲοι 68. 12.
9. Μὴ ὁ τοῦτό σε κωλύῃ. 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. ἐπιτεῖναι, ἀνεῖναι, ψῆλαι, κρούειν, "tighten," "loosen," "play on the strings with the fingers," "strike them with the plectron" (a gold or silver rod used for the purpose).

21. διακαλύνειν, κωλύσειν; v. Note 4. 34.
22. ᾧ ἄριστε; v. Note 3. 29.
24. αὐτός, i.e. "your former self."

33. Ἀσία, 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."

4. δραχείμενοι, "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. ὅτι; v. Note 7. 3.

5-6. τατεινοῖτα, συστέλλοντα, χαννοῦτα, διαθρύπποντα, "humbling," "reducing," "puffing up," "pampering."

7. ἀγωνιόντα; v. Note 10. 33.
9. ἀνέλαβον ἐμαυτῶν. The reflexive is more common than the middle voice, when the subject acts directly on itself. Cf. Gorg. 464 C ἐαυτὴν διανείμασα. H. 812 b, G. 1242. 1. It usually implies that the action is unnatural.

13. συμκρόν, "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. πάντως; v. Note 3. 4.
18. ἄνερέσθαι, sc. περὶ.

22. ὅπως ἐπικουρήσεις; v. App. 5. 17.


64. 8. For the Athenian fondness for pet animals, cf. Ar. Av. 1290 ff., Leg. 789 B. ὡρτυγα and ἀλεκτρώνα are added unexpectedly to give a comic effect, which is heightened by the mock earnest ναὶ μὰ Δάι and the use of Socrates' favorite νη τὸν κύα (v. Note 22. 11) just after the mention of dogs.

65. 3–4. οὐκ ἀρα ἐστὼν φιλῶν — οὐδὲν μὴ ἀντιφιλῶν. If the sentence had been positive, it would have read ἐστὼν φιλῶν — μὴ ἀντιφιλῶν, 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 οὖ 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 φιλῶ as predicate to all the substantives, whereas it is attributive and modifies only παῖς, just as the other adjectives govern their nouns. The quotation is from Solon (23 B'gk); v. Notes 6. 9, 41. 25.

9. μόνωνες, "with undivided hoof."

66. 5. ἡρυθρίασεν; v. Note 6. 28. He blushes because he said that Socrates had made a mistake.

9. ἐκείνου, i.e. Lysis.

65. 6, 70. 26), manifested by his close attention.


14–15. τοὺς ποιητὰς — ὠσπέρ πατέρες τῆς σοφίας. Cf. Tim. 28 C τὸν — ποιητήν καὶ πατέρα τοῦτον παντὸς. The verse in l. 20 is from Od. 17. 218.

22. τῶν τῶν σοφωτάτων συγγράμματον. 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.


27. οὐ συνίεμεν, "We do not understand," therefore we answer, "perhaps," ἵσως.

67. 2. ἐμπλήκτους καὶ ἀσταθμήτους, "capricious and unstable."

27. τὴν ἄρχη, "at all."

32. αἰτῶν, "of each other." So ἤντωσ 1. 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, Ἐαυτοῦς ἀντὶ τοῦ ἀλλήλους οἱ Ἀττικοὶ λέγοντιν. H. 686 b, G. 996. Ἀλλήλους is more ornamental, and appears more in the earlier and later periods of the language.

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

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

22. ὃς γε οὖτωσι ἄκουσαι. The infinitive is used absolutely here, as in the very common ὃς ἔτος ἔλεεῖν (“in a word”) and in ἐκών ἐλαί. v. Note 62. 17, G M T. 778.

69. 1. μή ἔτι μᾶλλον ἡμᾶς λανθάνει; v. Note 11. 22.

2. ὃς ἀληθῶς; v. Note 20. 1.


18. τοῦτον οὖν αὐτό ἐστιν, i.e. μήτε ἄγαθον μήτε κακόν.

24. καλὸς υφηγείται, “lead on the right path.”

70. 1. σι ἵμαι; v. Note 3. 14.

4. τὸ παράν, “the added quality.” Cf. κακὸν παρουσίαν, just above.

6. ἐλεῖψαι, “anoint.”


25. ἤν 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 ἢδη σοφοῖς μηκέτι φιλοσοφεῖν, cf. Sym. 204 A.

28. οὖτως refers to κατά τινα τρόπον in 1. 18.

71. 4. βαβαί; v. Note 2. 31.

12. διὰ πεπλοντηκέναι. A proverbial expression, like our “build castles in the air.” Cf. Theaet. 208 B.


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

23. ἐνεκά ὑγιείας. ἐνεκά usually follows its noun.

34. τοῦ φίλου τὸ φίλον τοῦ φίλου φίλον; 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 οὗ. Most editors take οὐδέν as the object of τοιεῖται with κύλικα and κοτύλας in apposition, but the other way is simpler.

27. ἐπὶ τοῖς ἐνεκά τοῦ, "the means to an end"; ἐπ' ἐκεῖνο, "for that object."

73. 1. ῥῆμα "improperly," *i.e.* in a word only, not in fact. Cf. Phaedo 102 B οἶχ, ὡς τοῖς ῥῆματι λέγεται, οὕτω καὶ τὸ ἄλλος ἔχειν.


74. 8. τοῦτον οὐ. Inverse attraction; v. Note 25. 6.

21. ὃδος, "nonsense."

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

25, 26. ὡς ἐσκεῖν and ὡς φαίνεται are redundant. Cf. 43. 14, Phil. 32 C, Ar. Plut. 826 δήλων δι' τῶν χρηστῶν τίς, ὡς ἐσκεῖν, ἔ. ἐσκι is neither subjective (δοκεῖν) nor objective (φαίνεσθαι), but midway between, though nearer δοκεῖν. Phaedr. 261 D illustrates the difference.

33. ὁ δὲ Λύσις ἐσέγγυς, 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. ἀναπεμπάσσαται, "to count over, sum up."

32. ὡσπερ δαιμόνεσ. Δαιμόνες 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. ἱπποβαρβαρίζουντες, "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 Mss. 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 Mss. 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 Mss. 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.
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, Girtbauer’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.
γρ. b shows that the reading was added to the margin of B by the second hand, with the admonition γρ. (αφε) prefixed.
Bad. Badham.
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. ἀσμένος S: ἀσμένως B, ἀσμένως T, ἁσμένος Hirschig. The rough breathing with this word is found again in B in 68. 24, Gorg. 486 D, and often in A. Cf. ἄνδαιν. For the nominative, cf. Crit. 106 A, etc.

3. συνήθεις: ξυνήθεις B T S. The Mss. are very inconsistent in their use of σών and ξύν. We find ξυν- in 3. 20, 4. 12, etc., σων- 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 σών 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 σών, 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 σών throughout the dialogues. (N.B.—This is done by Král in his edition of the Laches.)

4. Βασίλης B: βασιλικής T b S, βασιλείας Urlichs (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 Κόδρον καὶ Νηλεώς καὶ τῆς βασίλης, also called τέμενος τοῦ Νηλεώς καὶ βασίλης (Am. Jour. Arch. III. 45). As this is clearly the ἱερόν to which Socrates refers, the reading of B presents no difficulty.

2. 8. ἕστιν ὂν B: ἕστι ὡν T. 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: νόν B T. Not only is ὅν more common in inscriptions
(Meisth. 48), but in A we almost always find ὅν, which shows that ὅν was written by the first hand.

24. ἄλλος ἐξελευνειν cod.: ἄλλος ἔβλεπεν B, ἄλλοσ ἐβλεπεν T.

3. 6. ἐμαυτῷ van Prinsterer: ἐαυτῷ 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 ἐμαυτῷ T: ἐπ' ἐμαυτῷ B. ἐν ἐμαυτῷ means "in my own," "in my senses," while ἐπ' ἐμαυτῷ would mean "by myself," "alone" (cf. 4. 22 ἐπ' ἐαυτής), which does not suit the context.


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

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

5. 18. πείσει κod., H: πείσῃ 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 ὅτις, and exceptions to this rule are very few. In fact, there is only one place in Plato (Euthyd. 296 A) where the indicative may not be read. Cf. 58. 6, 63. 22. Goodwin (G M T. 283) would explain πείσῃ as due to the analogy of μή πείση, but this seems needless. Cf. A. J. P. VI. 71.

21. After χωρίς ἐκατέρου B T have σωφροσύνης καὶ ὕμνιας, but cod. Laurentianus (85. 6) and H omit these words. We cannot say ιατρὸς ὕμνιας, and ἐκατέρου must accordingly refer to ψυχῆς καὶ σώματος.

24. ὁμώμοια T γρ. B: ὁμοσα B. The perfect is used because he is still bound by the oath, just as οἱ δικασταὶ ὁμομοκτὸν κάθηται (Cobet).

6. 1. πλεῖστος δοκεῖ σωφρονέστατος M: πλεῖστων δοκεῖ πολυφρονέστατος B, πάνυ πολύ | δοκεῖ σωφρονέστατος T, πλεῖστος δοκεῖ σωφρονέστατος Herm. The tragedians sometimes join πλεῖστον with a superlative, but in prose it is very rare, if not unknown.

6. ποιαί δύο οἰκίαι συνελθοῦσαι Aldine ed.: ποιαί δύον οἰκίαι συνελθοῦσαι
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T, καὶ νῦν for σὺν B, ποίαν δύοιν οἰκίαν συνελθοῦσαι 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. τῇπείρῳ S: τῇ πειραὶ B, τῇ ἠπείρῳ 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 ἐστιν S: κάλλιστον B T. Cf. E, where κάλλιον is used twice. Stallbaum defends κάλλιστον as meaning, "Is quickness best, or is slowness best?"

ὀμοι S and all previous editors: ὁμοία S. Blass in his new edition of Kühner's Grammar (I. 326. 7) holds that ὁμοία belongs to the older Attic of Thucydides and the tragedians, but that all other classic authors wrote ὁμοῖος, and cites Ael. Dionys. ap. Eustath. II. p. 206, who says ὁμοία —τῶν παλαιών Ἀττικῶν, adding that most people write γέλαιον, etc. (The κοινή used γελοῖον, ὁμοῖον.) The followers of Schanz quote Herodian, 137. 16 L, who assigns ὁμοῖα to οἱ μεταγενέστεροι τῶν Ἀττικῶν, and recommends ὁμοῖον, the form used also in the κοινή. Again, the Schol. ad Dionys. 173. 16, after noting that Homer has ὁμοῖος, remarks οἱ δὲ Ἀττικοὶ ὁμοῖα λέγοντες. Cf. Anal. Oxon. II. 54. 3, Eust. 531. 35, 369. 18. The question seems to be whether Plato was considered παλαιὸς 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 ὁμοῖα as they are in accenting γέλαιον in many places. ὁμοῖος appears in the texts of all the contemporary orators, and Wohlrab prints ὁμοῖος in his revision of the Teubner Plato (1887—).  

8. 17. ἰσουχώτατος Cobet: ἰσουχώτατος B T.

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

9. 12. After Ἄριος οὖν ἄν εἰή S supposes a lacuna, which he would fill with κακῶν, ὁ μὴ κακοῦς καὶ. Schneider reads εἰή μη ἄγαθον, ὁ ἄγαθος ἀπεργάζεται.

21. ἥν οὐδὲν μᾶλλον ἄγαθον ἡ κακῶν S: μὴ οὐδὲν μᾶλλον ἄγαθον ἡ καὶ κακῶν B T, μηδὲν μᾶλλον Stephanus, οὐδὲν μᾶλλον Ast.

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

11. 18. ἅ νυνδὴ Ἰρώτων B T: ὃ H; v. Comm.

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11. τὸν μή S: ὅτι μή B T, τι μή M, ὅτι δὴ Bekker, ὅτι οὖν μή Cobet. ὅτι μή is possible, for the infinitive is found (though rarely) in dependent clauses introduced by ὅτι (Leg. 892 E) and ὅς (Phaedo 108 E). R. 279. This is due to a conflation of two constructions, ὅτι with the indicative and the simple infinitive. μὴ oū would then be explained as the independent form (cf. 61. 9. G. 1351) 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. ἐγγύη and ἄτη T: ἐγγύη and ἄτη t.

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

14. 5. ὀμολογήσωτος σοι Heusde.: ὀμολογήσωτος σοι B T; ὀμολογήσωτος ὦ Schl.

23. ἄλλας Ὠ: ἄλλας B T. Stallbaum defends ἄλλας, but this could only mean “some like some, others like others,” which is hardly consistent with Socrates’ intention.

15. 2. κονφοτέρου σταθμοῦ ἐστιν Ὠ: ἐστιν στατική B T, ἐστιν ἐπιστήμη Ὠ H.

24. σκόπει Ὠ: σκόπεων T; σκόπεων 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. οἰδε καὶ οἴτι are added by cod. E.

17. 29. οἰδὲν μὴ Stallbaum; οἰδὲν ἄν μὴ B T.

18. 2. πάντα ὢ: πάντα αὖ B T.

5. After πέφυκεν ἔχειν the Mss. have πλὴν ἐπιστήμης, which Schl. omitted. ἐν τούτοις ἐστὶν ἐπιστήμη B T: ἡ ἐπιστήμη H. The point, however, is not that the science is temperature included, but science, which, as it happens, has been identified with temperance.

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

21. After ἀποροῦντος Badham omits ἀναγκασθήναι 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 ἐν ἑμοὶ ἀποροῦντος and αὐτὸς ἀλώνα ὡτο ἀπορίας. It is not a question of compulsion, but of sympathy (Cobet).

19. 7. τὸ αὐτὸ—εἰδέναι B T: α按规定—εἰδέναι H H omits. Since
Socrates accepts ὅτι οἶδε καὶ ὅτι μὴ οἶδεν, but rejects αὐτὲ καὶ αὶ μὴ οἶδεν, we should expect something like τῷ εἰδέναι ὅτι οἴδε κτλ. after τὸ αὐτό. Schl. accordingly writes τὸ αὐτὸ τῷ ὅτι τις οἶδεν εἰδέναι καὶ αὶ τις οἶδεν μὴ οἶδεν εἰδέναι. But this involves too many changes, and it is safer to let it alone. H inserts τὸ αὐτὸ after τὸ αὐτό.

20. 11. δεῖν δὲ Herm.: δεῖ δὴ B, εἰ δὲ δεῖ H.

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

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

12. ἄτοπ' ἄττ' Bad.: ἄτοπαγ' B T; ἄτοπά τ' Bekker.

26. ἀλλὰ ἄν ἦμιν τί συμβαινοι *ἡ*. Where ἀλλὰ and τί are separated in this way, they lose their stereotyped phraseological character, and need ἦ to justify their existence; v. Note 16. 11.

23. 15. ζωντα Schl.: ζωντων B T. οὗ δοκεῖς Bekker, εὖ δοκεῖ B T, αὖ δοκεῖς Schl.


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

25. 23. ὁσπέρ T: ὁς ὁσπέρ B.


LACHES.

27. 16. δὴ B T: ἤδη Bad.

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

28. 11. τοῦτο B: τοῦτο 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 νεὼι 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 τῶθε T: τῶθε B.

29. 4. ὄλγωρως S: ὄλγωρεισθαι B T ed., ὄλγωρως οὐσθαι Gtlb.


30. 5. ἤμων ἦ B T ed.: ἦ S, since ἤμων is extra versum T. The emphatic ἤμων is very appropriate to Laches' admiration.
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10. εἰνοστάτος B T ed.: εἰνοστάτων S.
21. οὐ — φαίνεσθαι M.: Gtlb. omits, ἀνδρα εἰσχυμονετατον cod., Bad. S suggests that οὐ be read, since ΔΙ might readily fall out after ΔΙ, and δὰ τὴν εἰσχυμονὴν be omitted.
32. 4. ἀληθεῖν S: λαληθεῖν B T ed.
10. ἐπιδείκνυσιν B T ed.: ἐπιδείκνυστ' 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 ψευδθ'), and it seems safe to let the Ms. reading stand.
14. οἶ κάν T: οὐκ ἀν B.
33. 3. ἐφεί B T: ἡφεί cod., ed., κατηφεί cod. E, St., “He yielded gradually” (though still resisting), whereas ἡφεί (ἀφήμα) would mean “he let go gradually,” as ἀφιέτω, l. 6. ἐφεί is more forcible and graphic. Cf. Prot. 338 A.
9. ἐκεῖνο cod., S: ἐκεῖνῳ B T. While the interchange of αὐτὸς and ἐκεῖνος 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. οὖτω σμικρὰς ed.: οὐτως μικρᾶς S K. σμικρὸς is the more usual form in Attic, especially after a vowel.
17. ἵσχειν B T ed.: ἵσχα S; v. Comm.
25. ῥῶσερ ἐπὶ St.: ῥῶσερ ἐπὶ B T, ῥῶσερ τῷ ῥῶσερ ἐπὶ διακρινοῦντος J.
34. 26. τοῦτον ἵπτομεν Jacobs, ed.: τοῦτον οὐ ἵπτομεν B T Cron, τοῦτον οὐ ἵπτομεν Gtlb.
20. ὃτις S: ἀ εἰς B T ed.
36. 3. καὶ ἐπιδείξατε B T ed.: ἐπιδείξατε Philol. Anz. 1873, 670, S.
34. γεγονότε B: γεγόνατε T.
38. 11. αὐτῷ cod., ed.: αὐτῷ B T Keck, αὐτῷ αὐτῷ Orelli.
39. 25. ἐάν γέ S: ἐάν δέ B T ed., ἐάν cod., Ast K. ἐάν δέ might be
defended by assuming an anacoluth or a desire for emphasis, but γέ is
simpler.
40. 5. ἀριστ’ ἄν B T J Cron: ἀριστα cod. E, St. S K.
42. 2. Πλαταϊαῖς B T ed.: Πώλαις 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.
43. 8. ἀρτι Ast, ed.: αὑτῶν B T St., Jacobs omits.
44. 1. ἐκτήσεται B: ἐκτήσεται cod. Bad. The Ionic ἐκτημαί is used by
Plato fully a dozen times, though almost unknown in Attic.
45. 24. εἰπεῖν οἶον Bad. K omit: εἰπεῖν οἶος τε Ἡ Ἑ., εἰπεῖν οἶον τι
Stephanus.
46. 9. προσηκέι B ed.: προσήκειν T St. S.
47. 18. τούτον S ed.: τοῦτο B T, τούτον Bekker, St. J.
48. 12. Eichler would omit πᾶσα, as oū πᾶσα implies that some pigs are
wise, whereas the proverb is universal in its application. The proverb,
however, is always quoted positively (καὶ ὑς γνώιη), and, if we take
οὖκ with κατὰ τὴν παρομοίαν, we get good sense. πᾶσα merely empha-
sizes the application, and anticipates its humorous extension in οὐδὲ τὴν
Κρομμυμωνίαν ἦν.
30. ἀγνοιάς 2d Basle ed., St.: ἀνοίας B T K Cron. ἀγνοιάν γρ. t:
ἀνοίαν B T K Cron. Cf. Phil. 38 A, where ἐπιστήμη and ἀγνοια are
unmistakably contrasted, though the Mss. read ἀνοίας.
50. 13. τοῦδε μὴ Keck ed.: οὐδὲ μὴ B T, St., οὖνὶ μὴ Jacobs, οὐδὲ έμὲ
Gtlb.
51. 13. καὶ σὺ S: καὶ σὺ (σου b ed.) δοκεῖ B, δοκεῖ καὶ σύ (σοι t) T.
52. 24. οἶλην ἄνδρειαν cod., ed.: οἶλην ἃν ἄνδρειαν B T, οἶλην δὴ
ἄνδρειαν S.
53. 2. καὶ τὰ μὴ B T ed.: Bad. omits, Cron suggests καὶ τὰ μὴ κακὰ καὶ
tἀγαθά, Gtlb. K omit καὶ τἀγαθά, Schenkl omits καὶ, and understands τὰ
μὴ καὶ τἀγαθά as in apposition with δεινά — ὑμνὴν σε εὐρήσεται, Bad. Gtlb.
omit. J. A. Baumann puts a colon after εὐρήσειν and a comma after
ἄτοκορισμάτων.
24. πρὸς αὐτὸν B T ed.: πρὸς σαυτόν cod., S, οὐδὲ πρὸς σαυτόν Gtlb. K.
aὐτόν refers, of course, to mankind in general. σὺ ποὺ B T ed.: σῷ τῷ S,
σὺ πολὺ Gtlb.
LYSIS.

55. 7. πορεύεται and πορεύομαι: omitted by Cobet. Cf. Phaedr. 227 A.
56. 6. πορεύομενος B T: omitted by S. Cf. Euthyph. 4 A πόρρω τοῦ ἡδή σοφίας ἐλαύνοντος and 64. 15, where πόρρω without πορεύομενος has just the opposite meaning, "far from"; here it is "far in."
58. 2. δοκεὶ cod., H: δοκοῖ B T.
19. εἰσὶ δὲ (for καὶ ἄμα) ὡς Ἔρμαία — οἱ παιδεῖς H puts after τυγχάνει a few lines below.
60. 8. τί μην S: τίνα μην B T.
21. Ὠδὲ S: δὲ B T.
63. 22. ὃρα ὅπως B T: Cobet omits ὃρα; v. Note.
64. 10. After πολὺ πρότερον ἐταῦρον B T have μᾶλλον ἡ αὐτὸν Δαρείων, which S omits. Socrates would hardly care to have Darius, though he might desire his gold.
66. 14. σκοπούντας Schl.: σκοπούντα τά B T, σκοπούντα H. Schmelzer defends σκοπούντα 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. ἀνόμοιον εἰς T: ἀνόμοιον ἀν εἰς B. σχολὴ γ' ἀν Bekker: σχολὴ γε B T. Stallbaum defends the simple optative by Ar. Eq. 1057, but there the ἀν is carried mentally from the preceding clause; v. App. 60. 14.
12. ἵδωμεν τί B T: ἵδωμεν εἰ τί H H.
13. ἔστιν B: ἔστι T; εἰς τί Schl.
15. ἔχειν B: ἔχει T; S omits.
24. Ὁ — ἀγαπή Σ: ὁ — ἀγαπή B T; ὁ — ἀγαπῶν Schl.
68. 32. τῷ φίλον Ficinus: τῷ φίλῳ φίλον B; τῷ φίλον φίλον T; τῷ φίλῳ φίλον t.
69. 7. οὖτως S: ἵως B T.
70. 1. ἔτι ἂν Salvinius and H: ἔτιν ἄντι B T. ἀγαθοῦ cod.: ἀγαθοῦ οὗ B T.
6. ὅτι δὲν cod.: ὅτι δὲν τι B T.

72. 11. ἡ ἀφικέσθαι S: καὶ ἀφικέσθαι B T, πρὶν καὶ ἀφικέσθαι olim Stall.


If we retain ὃ, 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. ποίημα Κρόνῳ M: ποίημα μακρὸν B T, ποίημα μάτην Ast.

75. 8. ἀποβαλεῖν T: ἀπολιπεῖν B.


25. οὐδὲν B T: οὐδὲν; Οὐδὲν Ast.
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