GIFT OF
Mrs. F. M. Foster
THE CHARMIDES, LACHES, AND LYSIS OF PLATO

EDITED BY

BARKER NEWHALL, Ph.D.
PROFESSOR OF GREEK IN KENYON COLLEGE

NEW YORK • CINCINNATI • CHICAGO
AMERICAN BOOK COMPANY
Copyright, 1900, by
BARKER NEWHALL.

CHARMIDES.

E-P 1
PREFACE.

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

BARKER NEWHALL.

Gambier, Ohio, December 1, 1899.
References to page and line of this edition are printed, e.g., 3.22.

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

INTRODUCTION.

PLATO:

I. Life .................................................. vii
II. Works .............................................. vii
III. Style ............................................... viii

THE CHARMIDES, LACHES, AND LYSIS:

I. Literary Form .................................... xi
II. Characters ......................................... xiii
III. Philosopher Contents.
    Charmides ........................................... xix
    Laches ............................................... xxii
    Lysis ................................................ xxv
IV. Chronology ....................................... xxvii

TEXT.

Charmides ............................................ 1
Laches ................................................ 27
Lysis .................................................. 55

COMMENTARY.

Charmides ............................................ 77
Laches ................................................ 99
Lysis .................................................. 116

APPENDIX.

I. Manuscripts and Editions .......................... 123
II. Notes on the Text .................................. 124

INDICES .................................................. 134

PARALLEL REFERENCES TO STEPHANUS PAGES ....... 140
INTRODUCTION.

PLATO.

I. LIFE.

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

II. WORKS.

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

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

III. STYLE.

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

The ancients, too, recognized his preëminence, and the great Roman critic declared omnium quicumque scripserunt 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.\(^1\) This sweetness blended with dignity\(^2\) and elevation, the “supreme serenity and smile of divine wisdom” (Cousin), justify the title “Homer of philosophers.”\(^3\) Indeed so rich and full is the stream that flows softly from the Homeric source, that some declared that such would be the speech of great Zeus himself. Plato rivals the great poet also in his dramatic power, exhibited in the vivid and powerful delineation of character and the variety and beauty of his scenery. In this (\(\delta\)os) he excels all writers, and even Demosthenes is but an imitator.\(^4\) This makes his dialogues a faithful mirror of the best Athenian society and imparts refinement by the association of the reader with cultured people. So brilliant are his pictures, so rich in color and warm with sensuous feeling that the ancients thought that, like Euripides, he must have been a painter in his younger days.\(^5\) At any rate he was once a poet; indeed, fragments of his elegies remain, and he never wholly lost his poetic character.\(^6\) It was a true dream of Socrates when he saw Apollo's swan fly from his bosom and soar singing to the clouds. The vocabulary is largely poetic (Longin. 13), and the wonderful extended similes as well as the myths, to which he resorts when dialectic fails, exhibit the power of the poet as well as of the rhetorician. The rhythms, too, are often poetic,\(^7\) yet their perfection is praised by Dionysius (De Adm. Vi, 41), and the periods are harmonious, flexible, and smooth, though judged inferior to those of Demosthenes. 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;\(^8\) 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

\(^1\) Ael. V. H. X. 21.
\(^2\) Long. 13, Cic. Brut. 121.
\(^3\) Id. Tusc. I. 79. This combination of qualities led Cousin to compare Plato with Bossuet.
\(^4\) Dionys. Rhet. X. 2
\(^5\) V. Note 58. 31.
\(^6\) Aristotle ap. Diog. L. III. 37 \(\mu\varepsilon\tau\varepsilon\lambda\varepsilon\rho\mu\varepsilon\mu\alpha\tau\varepsilon\sigma\) \(\pi\varepsilon\varepsilon\mu\acute{\eta}\mu\alpha\tau\varepsilon\sigma\) \(\kappa\alpha\iota \pi\varepsilon\zeta\sigma\nu \lambda\omicron\gamma\omicron\upsilon\).
\(^7\) Quint. IX. 4. 77 notes especially the Timaeus.
\(^8\) Demetr. de eloc. 21.
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. Pomp. 2.
ITY, or the breadth of Platonic philosophy. Emerson calls his works "the Bible of the learned, out of which come all things that are still written and debated among men," and another writer says, "The philosophy of Plato rises before us as the mightiest and most permanent monument ever erected by unassisted human thought."

THE CHARMIDES, LACHES, AND LYsis.

I. Literary Form.

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

\(^1\) Zeller, Berlin Academy, 1873.
Plato's own rule was \( \sigma \mu \kappa \rho \omicron \ \tau \xi \mu \varepsilon \rho \sigma \ \epsilon \nu \ \pi \omicron \lambda \lambda \omega \ \lambda \omicron \gamma \nu \ \tau \varsigma \ \mu \mu \mu \mu \tau \sigma \epsilon \omega \sigma \) (Rep. 396 E). The chorus, which the later comedy discarded entirely, survives here only in the audience, whose presence is indicated by applause or by occasional comments in the mouth of a minor interlocutor, such as Chaerephon in the Gorgias. Furthermore, the dialogues have a unity of action, complete in itself and limited in extent, which distinguishes them from the continuous memoirs of Xenophon, as the dramatic representation from the historical account. It is not alone by the external form but also by the internal structure that the analogy to the drama is maintained. There are definite divisions in the dialogues which correspond roughly to the acts of a play, and these are usually marked, as in tragedy, by the entrance or retirement of an interlocutor; sometimes the change is announced beforehand (so 2. 15, 10. 32). The acts are not necessarily five in number, any more than in the drama, although this is usually the case (v. Analysis of Char., Lach., Lys.). At any rate within the frame of an introduction and conclusion some difficulty is developed, and then partially or completely solved. Doubt and perplexity are created in the mind, just as tragedy inspires fear and pity in the heart, that by their removal the purifying effect may be produced, which Aristotle prescribed as an essential of the tragic drama. Although in structure tragedy furnishes the model, and the irony and word-play belong to this sphere, the dialogue is closer to comedy in its tone and mode of treatment as well as in the humor, the parody, and the satire, although much more delicate and refined. As an early critic observed, Aristophanes excites our laughter, but Plato provokes a smile. We know, in fact, that he was a careful student of the great comedian, as well as of the prose mimes of the Sicilian Sophron.

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

\[ 1 \text{ Ar. Poet. ch. 7.} \]
enlivened with the same humor and adorned with the same richness of dramatic setting, but the Charmides has the more perfect form and a calm and statuesque dignity that gives somewhat the effect of sculpture (Taine). When we remember that these are perhaps the earliest works of Plato that we possess, and that he is said to have written dramas in his youth, we see that he is still under the inspiration of Dionysius, and still employs the methods of composition which were consecrated to the honor of the god. In the Laches the youthful vivacity and playfulness are lacking and the scenery is less prominent, but irony and witty repartee enliven the discussion, in spite of the more serious and earnest tone. Though the introduction of the Charmides seems long in proportion to the rest of the dialogue, it not only lays down foundation principles for the philosophic discussion (v. p. xx1), but it serves to present living examples of temperance, alike in the youthful Charmides to whom the world is yet untried, and in the more mature Socrates, who has withstood the temptations of his own perverse nature (v. Note 3. 22). So the Lysis shows us the two friends, the Laches the two generals, who, in each case, typify the virtue about to be discussed, as in the opening of the Republic we see the incarnation of justice in aged Cephalus. Finally, each of our three dialogues consists of two parts, a popular and a scientific, and each section is discussed by a person especially adapted to that mode of treatment.

II. Characters.

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

1 The best sketch of his life is found in Grote's History of Greece, ch. 68.
Amphipolis (v. Note 30. 3); as prytanis in 406 he defended the generals returned from Arginusae; he married a wife, the famous Xanthippe, and reared children for the state. But his chief concern in life was the search for truth, everywhere, at all times, with all people, and, making mankind his study, he feared neither tyrant nor sophist, but resolutely attacked all error, conceit, and sham, that he might find the real and abiding essence.¹ Barefooted at all seasons and awkward in his gait, a single dingy cloak covering a robust figure hardened to heat, cold, or fatigue, a face so ugly as to be a byword, yet showing the strength of mastered passions,² a hard but steady drinker, playful and witty, yet devout, he had a homely eloquence that caused the hearts of young men to throb and their tears to flow, and despite his rough exterior, he was, like the king's daughter, “all beautiful within.”³ His modesty (56. 5), real or assumed, that led him 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

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 Ἀθηναίων πολιτεία in the Xenophontean cor-
pus was ascribed to him by Böckh. He gave, moreover, such attention to abstract knowledge that he was called 'a philosopher among dilettanti, though a dilettante among philosophers.' So, although Critias is known to history as the most greedy and cruel of the Thirty Tyrants, there was a more agreeable side to his character, and this Plato wishes to bring to our notice. Critias was, however, as much devoted to the sophists as to Socrates, as appears in the Protagoras, where he mediates between them (336 E), and we may notice indications of sophistic training in our dialogue (Note 11.30). Thus he employs longer and more artistic periods (13.8 ff.), he is confident of success (Note 12.23), he follows Prodicus in the distinction of synonyms (12.12), and he refuses to acknowledge his own definition (9.29, cf. Prot. 331 E). Moreover, he betrays his aristocratic prejudices by his preference for τὰ ἐαυτῶ πράττειν, since if each man minds his own business, the nobles will rule and the rest must obey. Xenophon maintains that Critias frequented Socrates' society merely in order to be better equipped for his political career, and we know that when he came into power, he showed little respect for his former teacher, but rudely bade him quit his prating of artisans and shepherds, of justice and virtue, lest he suffer for it.¹ There has been an attempt to identify Callicles in the Gorgias with Critias, and the theory seems plausible. Both change ground and object to Socrates' dialectic method² or the vulgarity of his examples,³ both defend πλεονεκτεῖν,⁴ both enter the discussion suddenly at a critical moment; they entertain the same aristocratic sentiments, yet use democracy to further their ends.⁵ Still other points of similarity might be mentioned.

Charmides and Lysis belong to a class of young men⁶ of which Phaedrus is the type. Modest and retiring (59.5), prone to blush when disconcerted (v. Note 6.28) yet eager for discussion (58.16-19), rich and aristocratic (6.7, 57.10-17), beautiful in form and pure in heart (5.33-4, 59.1), their fresh and buoyant natures enliven the

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

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

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

¹ 284 D, 299 E, 284 E, 288 A, 298 B to 299 E.
(29. 31), but their devotion to Socrates serves to introduce him to their parents. Though they made considerable progress under his instruction, they did not persevere in their studies, but through evil association soon lost all that they had gained (Theat. 150 DE). The old men, Lysimachus and Melesias, are so closely united as to make practically one character, and are usually addressed and mentioned together (28. 30, 35. 30, etc.). Lysimachus is rather the more energetic of the two, but he suffers from the infirmities of age (29. 18–20, 39. 23–5), and his prefatory remarks are so diffuse and verbose that he himself realizes his weakness (27. 11). His life of narrow seclusion has kept him from acquaintance with the almost omnipresent Socrates, and he has no independent views of his own. Besides, the glory of his father, the great Aristides, makes his own insignificance more apparent. Melesias, too, though a great wrestler in his youth (Meno 94 C), did nothing to equal the fame of Thucydides, his father, the statesman and opponent of Pericles, and his share in the dialogue (34. 2–28) is confined to a few brief answers. Laches and Nicias, on whom the burden of the discussion rests, were leaders of the aristocratic party and had great influence in the state. Like all men of noble birth, they admired Spartan institutions (v. Note 31. 34) and favored peace. All that we know of Laches' life is that he led an expedition to Sicily (v. Note 33. 10), served as hoplite at Delium (v. Note 30. 3), was associated with Nicias in negotiating the peace of 421 (Thuc. V. 43), and fell at Mantinea in 418. The allusion to Delium in 30. 3 and the date of Laches' death enable us to fix the time when the conversation is supposed to take place. Laches is, first of all, a practical man: he has had no experience in abstract thinking (45. 27) and cannot form a general conception, he is confident (41. 10) and hasty in his conclusions, he appeals to facts (ἐργα; 32. 18, 38. 29), which, however, have no bearing on the question, and he is guided largely by his prejudices (cf. 31. 34). Furthermore, there is in his character a strong tendency to criticise. This appears in his first words (29. 5–9), again in the keen satire of Stesilaos (32. 24 ff.), but especially in his bitter and scornful attacks on Nicias (33. 9, 47. 1, 5, 11, 49. 25, 50. 6, 11, 19). Even Socrates does not escape (35. 23). His impatience and anger cause him twice (48. 33, 50. 24) to give up the
discussion, but he is finally reconciled (53. 30–34), and it is perhaps because he learns the most that the dialogue bears his name. 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).
II. The Definitions of Charmides (ἐπίτασις), 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 \( \varepsilon \nu \iota \sigma \tau \' \mu \eta \varepsilon \nu \iota \sigma \tau \' \mu \eta \) 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 \( \varepsilon \nu \iota \sigma \tau \' \mu \eta \varepsilon \nu \iota \sigma \tau \' \mu \eta \) 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 (ἐπίταξις), 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 (δέος) is the expectation of coming evil, danger (τὰ δεινὰ) lies only in the future, and courage would be the knowledge of simply future good and evil; but since knowledge really admits of no limitation in time, the definition should read, knowledge (not of danger merely) but of all good and evil. This, however, is virtue itself, not one of its parts, and cannot stand as the definition of courage (ch. 27-29).

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

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

B. REMARKS.

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

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

THE LYSIS.

A. ABSTRACT AND ANALYSIS.

I. Introduction, ch. 1–3.

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

II. Socrates and Lysis, ch. 4–6.

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

III. Socrates and Menexenus, ch. 7–9.

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

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

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

1 Ast compares 66. 34 and Phr. 255 B *inter al.*
2 62. 20–9 and Sym. 205 E, 66. 20–5 and Sym. 195 B, 68. 13–19 and Sym. 186 D, 70. 26–33 and Sym. 204 A.
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.\footnote{Grote (Plato, I. 328–334) gives a good summary of the arguments for the negative.} 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,
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 περί σωφροσύνης.

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

ΤΑ ΤΟΥ ΔΙΑΔΟΓΟΥ ΠΡΟΣΩΠΑ

ΣΩΚΡΑΤΗΣ, ΧΑΙΡΕΦΩΝ, ΚΡΙΤΙΑΣ, ΧΑΡΜΙΔΗΣ.

1. Ἡκον μὲν τῇ προτεραιᾷ ἐσπέρας ἐκ Ποτειδαίας ἀπὸ τοῦ στρατοπέδου, οὗν δὲ διὰ χρόνου ἀφιγμένος ἄσμενος ἦν ἐπὶ τὰς συνήθεις διατριβὰς. καὶ δὴ καὶ εἰς τὴν Ταυρέων παλαίστραν τὴν καταντικρυ τοῦ τῆς βασίλης ἱεροῦ εἴσηλθον, καὶ αὐτόθι κατέλαβον πάνω πολλοὺς, τοὺς μὲν καὶ ἀγνώτας 5 ἐμοῖ, τοὺς δὲ πλείστους γνωρίμους. καὶ με ὡς εἰδον εἰσίντα χέι ἀπροσδοκήτον, εὐθὺς πόρρωθεν ἑσπάζοντο ἄλλος ἄλλοθεν. Χαιρεφῶν δὲ, ἀτε καὶ μανικὸν ὐν, ἀναπηδήσας ἐκ μέσων ἔθει πρός με, καὶ μου λαβὼμενος τῆς χειρὸς, ὦ Σώκρατε, ἡ δ' ὦς, πῶς ἐσώθης ἐκ τῆς μάχης; ὅληγον δὲ πρὶν ἡμᾶς ἀπιέναι 10 μάχη ἐγεγόνειν ἐν τῇ Ποτειδαίᾳ, ἦν ἀρτι ἦσαν οἱ τῆς πεπυγμένοι. καὶ ἐγὼ πρὸς αὐτὸν ἀποκρινόμενος, Ὅυτωσί, ἐφη, ὡς σὺ ὅρὼς. Καὶ μὴν ἡγγελτάι γε δεῦρο, ἐφη, ἦ τε μάχη πάνω ἵσχυρὰ γεγονέναι καὶ ἐν αὐτῇ πολλοὺς τῶν γνωρίμων τεθνάναι. Καὶ ἐπιεικῶς, ἦν δ' ἐγώ, ἀληθῇ ἀπήγγελται. 15 Παρεγένου μὲν, ἦ δ' ὦς, τῇ μάχῃ; Παρεγενόμην. Δεῦρο δὴ, ἐφη, καθεζόμενος ἦμῖν διήγησαί· οὐ γὰρ τί πω πάντα σαφῶς πεπύμεθα. καὶ ἀμα με καθίζει ἁγὼ παρὰ Κριτίαν τὸν Ἰλλαλσχροῦ. παρακαθεζόμενος οὖν ἑσπαζόμην τὸν τε Κρι- τίαν καὶ τοὺς ἄλλους, καὶ διηγούμην αὐτοῖς τὰ ἀπὸ στρα- 20 τοπέδου, ὦ τί μέ τις ἀνέροιτο· ἰρώτων δὲ ἄλλος ἄλλο.

2. Ἐπειδῇ δὲ τὸν τοιοῦτον ἄδην εἴχομεν, αὐθίς ἐγὼ αὐτοῖς ἀνηρώτων τὰ τῆς, περὶ φιλοσοφίας ὅπως ἔχοι τὰ νῦν, περὶ
τε τῶν νέων, εἰ τινὲς ἐν αὐτοῖς διαφέροντες ἡ σοφία ἢ κάλλει ἢ ἀμφοτέρους ἐγγεγονότες εἰεῖν. καὶ ὁ Κριτίας ἀποβλέψας πρὸς τὴν θύραν, ἵδον τινὰς νεανίσκους εἰσιόντας καὶ λοιδορο-μένους ἀλλήλους καὶ ἄλλου ὄχλου ὀπισθεὶ ἐπόμενον, Περὶ 5 μὲν τῶν καλῶν, ἐφή, ὁ Σώκρατες, αὐτίκα μοι δοκεῖς εἰσεσθαι· οὕτω γὰρ τυγχάνουσιν οἱ εἰσιόντες πρόδρομοι τε καὶ ἑράσται ὅπερ τοῦ δοκοῦντος καλλίστου εἶναι τὰ γε δὴ νῦν· δοκεῖς ἐξανεθί· οὐτοὶ γὰρ τυγχάνουσιν οἱ εἰσιόντες πρόδρομοι τε καὶ ἑράσται ὅπερ τοῦ δοκοῦντος καλλίστου εἶναι τὰ γε δὴ νῦν· δοκεῖς ἐξανεθί· οὐτοὶ γὰρ τυγχάνουσιν οἱ εἰσιόντες πρόδρομοι τε καὶ ἑράσται ὅπερ τοῦ δοκοῦντος καλλίστου εἶναι τὰ γε δὴ νῦν· δοκεῖς ἐξανεθί· 10 οὕτω γάρ· οὐ γὰρ τι φαίλοις οὐδὲ τότε ἦν ἐπὶ πᾶς ὄν, νῦν δὲ οἴμαι ποι εὐ μάλα ἀν ἡδή μειραίκιον εἰ. Αὐτίκα, ἐφη, εἰσεὶ καὶ ἡλίκος καὶ οἷς γέγονεν. καὶ ἀμα ταύτ’ αὐτοῦ λέγοντος 15 ὁ Χαρμίδης εἰσέρχεται.

3. Ἐμοὶ μὲν οὖν, ὃ ἐταίρε, οὖδὲν σταθμητῶν· ἀτεχνών γὰρ λευκῇ στάθμη εἰμὶ πρὸς τοῦς καλοὺς· σχεδὸν γὰρ τί μοι πάντες οἱ ἐν τῇ ἡλικίᾳ καλοὶ φαίνονται· ἀτὰρ οὖν δὴ καὶ τότε ἐκεῖνος ἔμοι θαυμαστός ἐφάνη τὸ τε μέγεθος καὶ τὸ 20 κάλλος, οἱ δὲ δὴ ἅλλοι πάντες ἔραν ἐμοιγε ἐδόκουν αὐτοῦ· οὕτως ἐκπεπληγμένοι τε καὶ τεθορυμμένοι ἦσαν, ἦρίκ’ εἰσήγει· πολλοὶ δὲ δὴ ἅλλοι ἑρασταὶ καὶ ἐν τοῖς ὀπισθεὶς εἰποτο. καὶ τὸ μὲν ἡμέτερον τὸ τῶν ἄνδρῶν ἤττον θαυμαστῶν ἦν· ἄλλ’ ἐγὼ καὶ τοῖς παισὶ προσέσχον τῶν νοῦν, ὡς οὔδεὶς ἅλλος’ 25 ἐβλεπεν αὐτῶν, οὕτ’ ὅστις σμικρότατος ἦν, ἀλλὰ πάντες ὀσπερ ἄγαλμα ἥθεντο αὐτῶν.

Καὶ ὁ Χαιρεβόν καλέσας με, Τί σοι φαίνεται ὁ νεανίσκος, ἐφη, ὁ Σώκρατες· οὐκ εὐπρόσωπος; Ἦπερφυῖς, ἦν δ’ ἐγὼ. Οὕτως μέντοι, ἐφη, εἰ ἐθέλοι ἀποδύναι, δόξει σοι ἀπρόσωπος εἶναι· οὕτως τὸ εἴδος σάλκαλος ἐστίν. Συνέφασαν οὖν καὶ οἱ ἅλλοι ταύτα ταύτα τῷ Χαιρεβώτι· κὰγῳ, Ἡράκλεις, ἐφην, ὡς ἀμαχον λέγετε τῶν ἄνδρα, εἰ ἐτὶ αὐτῷ ἐν δὴ μόνον τυγχάναι προσον σμικρὸν τι. Τί; ἐφη ὁ Κριτίας. Εἰ τὴν βυχίν, ἦν δ’ ἐγὼ, τυγχάνει εῦ πεφυκώς. πρέπει δὲ ποι, ὁ Κριτία,
τοιούτων αὐτῶν εἶναι τής γε ὑμετέρας ὡντα οἰκίας. 'Αλλ', ἐφη, πάνυ καλὸς κάγαθός ἐστιν καὶ τάυτα. Τὶ ὦν, ἐφην, ὡς ἀπεδύσαμεν αὐτὸν αὐτὸ τοῦτο καὶ ἔθεσαμεθα πρότερον τοῦ εἴδους; πάντως γὰρ που τηλικοῦτος ὡς ἢδη ἔθελε διαλέγεσθαι. Καὶ πάνυ γε, ἐφη ὁ Κριτίας, ἔστε τοι καὶ ἐστίν φιλόσοφος τε καὶ, ὡς δοκεῖ ἄλλοισ τε καὶ ἐμαυτῷ, πάνυ ποιητικός. Τοῦτο μὲν, ἢν δ' ἐγὼ, ὃ φίλε Κριτία, πόρρωθεν ὑμῖν τὸ καλὸν ὑπάρχει ἀπὸ τῆς Σόλωνος συγγενείας. ἀλλὰ τὶ οὐκ ἐπεδείξας μοι τῶν νεανίων καλέσας δεύρο; οὔδὲ γὰρ δή που εἰ ἔτυγχανεν ἐτὶ νεώτερος ὡν, αἰσχρὸν ἂν ἢν αὐτῷ διαλέγεσθαι ἡμῖν ἐναντίον ἡς 10 σοῦ, ἐπιτρόπου τε ἅμα καὶ ἀνεψιοῦ ὄντος. 'Αλλὰ καλῶς, ἐφη, λέγεις, καὶ καλῶμεν αὐτὸν. καὶ ἁμα πρὸς τὸν ἀκόλουθον, Παῖ, ἐφη, κἀλει Χαρμίδην, εἰπόν ὅτι βούλομαι αὐτὸν ἰατρῷ συντή- σαι περὶ τῆς ἁσθενείας ἡς πρόθεν πρὸς με ἐλεγεν ὅτι ἀσθενοὶ. πρὸς οὖν ἐμὲ ὁ Κριτίας, Ἔναγχος τοῦ ἐφη βαρύνεσθαι τι τὴν 15 κεφαλὴν ἐσθεν ἀνιστάμενος. ἀλλὰ τί σε κωλύει προσποιήσα- σθαι πρὸς αὐτὸν ἐπίστασθαι τι κεφαλῆς φάρμακον; Οὔδεν, ἢν δ' ἐγώ· μοῦν ἐλθέτω. 'Αλλ' ἓξει, ἐφη.

4. Ὅστε ὀνὶ καὶ ἐγένετο. ἦκε γὰρ, καὶ ἐποίησε γέλωτα πολύν· ἐκαστὸς γὰρ ἡμῶν τῶν καθημένων συγχωρῶν τὸν πλη- σίον ἐώθει σπουδῇ, ἵνα παρ' αὐτῷ καθέζουτο, ἐὼς τῶν ἔπ', ἐσχάτῳ καθημένων τὸν μὲν ἀνεστήσαμεν, τὸν δὲ πλάγιον κατεβάλομεν. ὁ δ' ἐλθὼν μεταξὺ ἐμοῦ τε καὶ τοῦ Κριτίου ἐκαθέζετο. ἐνταῦθα μέντοι, ὃ φίλε, ἐγώ ἢδη ἢπόρουν, καὶ μου ἡ πρόσθεν θρασύτης ἐξεκέκοπτο, ἦν εἰχὼν ἑγὼ ὡς πάνυ ραδίως αὐτῷ διαλεξόμενοι. 25 ἐπειδὴ δε, φράσαντος τοῦ Κριτίου ὅτι ἐγὼ εἰην ὁ το φάρμακον ἐπιστάμενος, ἐνέβλεψεν τε μοι τοῖς ὀφθαλμοῖς ἀμήχανον τι ὄλον καὶ ἀνήγετο ὡς ἔρωτήσων, καὶ οὶ ἐν τῇ παλαιστρᾳ ἀπαν- τεσ περίερρεον ἡμᾶς κύκλῳ κομιδῇ, τότε δὴ, ὃ γενώμα, εἰδον τε τὰ ἐντὸς τοῦ ἱματίου καὶ ἐφλεγόμην καὶ οὐκέτ' ἐν ἐραύνῳ ἢν 30 καὶ ἐνόμισα σοφότατον εἶναι τὸν Κυδίαν τὰ ἐρωτικά, ὃς ἐπειν ἐπὶ καλοῦ λέγουν παιδὸς, ἄλλω ὑποπίθεμενος, εὐλαβεῖσθαι μὴ κατέναντα λέοντος νεβρὸν ἐλθόντα ἦμ. μοῖραν αἱρεῖσθαι κρεων· αὐτὸς γὰρ μοι ἐδόκοις ὑπὸ τοῦ τοιούτου
θρέμματος ἔαλωκέναι. ὡμοὶ δὲ αὐτοῦ ἐρωτήσαντος, εἰ ἐπισταλ-
μὴν τὸ τῆς κεφαλῆς φάρμακον, μόγις πῶς ἀπεκριναῖμην ὅτι ἐπισταίμην. Τὸ οὖν, ἢ δὴ ὦς, ἐστὶν; καὶ ἐγὼ εἶπον ὅτι αὐτὸ μὲν εἰ ἡ φύλλον τι, ἐπωδῇ δὲ τις ἐπὶ τὸ φαρμάκῳ εἰ, ἢν ἐι μὲν τις ἐπάδοι ἀμα καὶ χρυσῷ αὐτῷ, παντάπασιν ὑμᾶ ποιοῖ τὸ φάρμακον· ἄνευ δὲ τῆς ἐπωδῆς οὐδὲν ὄφελος εἰ, τοῦ τοῦ φύ-
λον. καὶ ὦς, 'Απογράψομαι τοίνυν, ἐφη, παρὰ σοῦ τὴν ἐπω-
δῆν. Πότερον, ἢν δ᾽ ἐγὼ, εάν με πείθης ἢ κἀν μή; γελάσας
οὖν, Ἐαν σε πείθω, ἐφη, ὁ Σώκρατες. Εἴεν, ἢν δ᾽ ἐγὼ· καὶ
τούνομά μου σὺ ἀκριβεῖς; Ἐι μὴ ἀδικῶ γε, ἐφη· οὐ γὰρ τι
σοῦ οὐλόγος λόγος ἐστὶν ἐν τοῖς ἡμετέροις ἠλκιώταις, μέμνημαι
dὲ ἐγώγε καὶ παῖς ὁν Κριτίκα τὸδε συνώντα σε. Καλῶς γε σὺ,
ἡ δ᾽ ἐγὼ, ποιῶν· μᾶλλον γὰρ σοι παρρησιάσομαι περὶ τῆς
ἐπωδής, οἷα τυγχάνει οὖσα· ἀρτί δ᾽ ἡττοῦν, τίν τρόπῳ σοι
ἐνδειξαίμην τὴν δύναμιν αὐτῆς. ἔστι γὰρ, ὡς Χαρμίδη, τοιαύτη
οἷα μὴ δύνασθαι τὴν κεφαλὴν μονὸν ὑμᾶ ποιεῖν, ἀλλ᾽ ἄσπερ ἵ
σως ἢδε καὶ σὺ ἄκηκοας τῶν ἀγαθῶν ἰατρῶν, ἐπειδὰν τις
αὐτοῖς προσέλθῃ τοὺς ὀφθαλμοὺς ἅλγων, λέγουσι ποι, ὅτι οὐχ
οἶν τε αὐτοὺς μόνους ἐπιχειρεῖν τοὺς ὀφθαλμοὺς ἱάσθαι, ἀλλ᾽
ἀναγκαῖον μ"ἀν* εἰ, ἀμα καὶ τὴν κεφαλὴν θεραπεύειν, εἰ μέλλοι
καὶ τὰ τῶν ὅμματων εἰ ἔχειν· καὶ αὐ τὸ τὴν κεφαλὴν ὡδεῖσθαι
ἀν ποτε θεραπεύσαι αὐτὴν ἐπὶ ἐαυτῆς ἄνευ ὅλου τοῦ σώματος
πολλῆν ἄνοιαν εἶναι. ἐκ δὴ τοῦτον τοῦ λόγου διαίταις ἐπὶ πάν
τὸ σῶμα τρεπόμενοι μετὰ τοῦ ὅλου τὸ μέρος ἐπιχειροῦσιν θερα-
πευεῖν τε καὶ ἱάσθαι· ἢ οὐκ ἱσθησαι ὅτι ταύτα οὔτως λέγουσιν
τε καὶ ἔχει; Πάντω γε, ἐφη. Οὐκοῦν καλῶς σοι δοκεῖ λέγε-
σθαι καὶ ἀποδέχει τὸν λόγον; Πάντων μάλιστα, ἐφη.

5. Καίγω ἀκούσας αὐτοῦ ἐπανέσαντος ἀνέθαρρησά τε, καὶ
μοι κατὰ σμικρόν πάλιν ἡ θρασύτης συνηγέρετο, καὶ ἀνεξωτυ-
ρούμην· καὶ εἶπον Τοιούτου τοίνυν ἐστὶν, ὁ Χαρμίδη, καὶ τὸ
ταύτης τῆς ἐπωδῆς. ἐμαθον δ᾽ αὐτὴν ἐγὼ ἐκεῖ ἐπὶ στρατιάς
παρὰ τίνος τῶν Ὑβρίσκον τῶν Ζαλμάξιδος ἰατρῶν, οὗ λέγουται
καὶ ἀπαθανατίζειν. ἐλεγεν 'δὲ ὁ Ὑβρίς οὔτως, ὅτι ταύτα μὲν
[iatroi] ὁ Ἐλληνες, ἢ νυνὶ ἐγὼ ἐλεγον, καλῶς λέγοιεν·
ΧΑΡΜΙΔΗΣ.

5

άλλα Ζάλμοξι, ἔφη, λέγει ὁ ἡμέτερος βασιλεὺς, θεὸς ὁν, ὅτι ὠσπέρ ὀφθαλμοίς ἄνευ κεφαλῆς οὐ δεὶ ἐπιχειρεῖν ἴασθαι οὐδὲ κεφαλῆς ἄνευ σώματος, οὕτως οὐδὲ σῶμα ἄνευ ψυχῆς, ἀλλὰ τούτο καὶ αὐτίνοι εἰς τοῦ διαφεύγειν τοὺς παρὰ τοῖς Ὁ Ἑλλησσιν ἰατροὺς τὰ πολλὰ νοσήματα, ὅτι τὸ ὅλον ἄγνοοῖν οὐ δέοι τὴν ἐπιμέλειαν ποιεῖσθαι, οὐ μὴ καλῶς ἔχοντος ἀδύνατον εἰς τὸ μέρος εὐ ἔχειν. πάντα γὰρ ἐφι ἐκ τῆς ψυχῆς ὀρμήσθαι καὶ τὰ κακὰ καὶ τὰ ἀγαθα τῷ σώματι καὶ παντὶ τῷ ἀνθρώπῳ, καὶ ἐκεῖθεν ἐπιρρέει ὠσπέρ ἐκ τῆς κεφαλῆς ἐπὶ τὰ ὁμματα· δεῖν οὖν ἐκείνο καὶ πρῶτον καὶ μάλιστα θεραπεύειν, εἰ μὲλλει καὶ τὰ τῆς κεφαλῆς καὶ τὰ τοῦ ἄλλου σώματος καλῶς ἔχειν. θεραπεύεσθαι δὲ τὴν ψυχῆν ἔφη, ὃ μακάριε, ἐπιφάνεις τισιν· τὰς δ' ἐπιφάνεις ταῦτας τοὺς λόγους εἰναι τους καλοὺς· εκ δὲ τῶν τοιούτων λόγων ἐν ταῖς ψυχαῖς σωφροσύνην ἐγγύνεσθαι, ἢς ἐγγενεμένης καὶ παρούσης ῥήματον ἤδη εἶναι τὴν ὑγίειαν καὶ τῇ κεφαλῆς καὶ τῷ ἄλλῳ σώματι πορίζειν. διδάσκον οὖν με τὸ τε φάρμακον καὶ τὰς ἐπιφάνεις, ὅποιος, ἔφη, τὸ φαρμάκῳ τούτῳ μηδεῖς σε πείσει τὴν αὐτοῦ κεφαλῆς θεραπεύειν, ὅσον μὴ τὴν ψυχῆν πρῶτον παράσχῃ τῇ ἐπιφάνῃ ὑπὸ σοῦ θεραπευθῆναι. καὶ γὰρ νῦν, ἔφη, τοῦτ' ἔστιν τὸ ἀμάρτημα περὶ τοὺς ἀνθρώπους, ὅτι χωρίς ἐκατέρου ἰατροὶ τινες ἐπιχειροῦσιν εἶναι· καὶ μοι πάνυ σφόδρα ἐνετέλεστο μήτε πλοῦσιν οὕτως μηδένα εἶναι μήτε γενναίον μήτε καλόν, ὅς ἐμὲ πείσει ἄλλοι ποιεῖν. ἐγὼ οὖν— ὡμώμοικα γὰρ αὐτῷ, καὶ μοι ἀνάγκη πείθεσθαι— πείσομαι οὖν, καὶ σοί, ἐὰν μὲν βούλῃς κατὰ τὰς τοῦ ξένου ἐντολὰς τὴν ψυχὴν πρῶτον παρασχεῖν ἐπάσαι ταῖς τοῦ Ὠρακός ἐπιφάνεις, προσοίσω τὸ φάρμακον τῇ κεφαλῆ; εἰ δὲ μή, οὖν ἃν ἔχοιμεν ὁ τι ποιοίμεν σοι, δοῦλε Χαρμίδη; 6. Ἐκούσας οὖν μου ὁ Κριτίας ταῦτ' εἰσπόντος, Ἐρμαῖον, ἔφη, ὃ Σώκρατες, γεγονός ἂν εἰπὶ ἥ τῆς κεφαλῆς ἀσθένεια τῷ ἐναντίκ, εἰ ἀναγκασθήσεται καὶ τὴν διάνοιαν διὰ τὴν κεφαλῆς βελτίων γενέσθαι. λέγω μέντοι σοι, ὅτι Χαρμίδης τῶν ἡλικιωτῶν οὐ μόνον τῇ ἱδέᾳ δοκεῖ διαφέρειν, ἀλλὰ καὶ αὐτῷ τούτῳ, οὐ σὺ φησὶ τὴν ἐπιφάνην ἔχειν· φης δὲ σωφροσύνης· ἥ γὰρ; Πάνυ
γε, ἃν δ' ἐγώ. Εὑ τοίων ἵσθι, ἐφι, ὅτι πλείστοις δοκεὶ σωφρονεστατοὶ εἶναι τῶν νυνί, καὶ τάλλα πάντα, εἰς ὅσον ἡλικίας ἦκει, οὐδενὸς χείρων ὄν. Καὶ γὰρ, ἃν δ' ἐγώ, καὶ δίκαιον, ὁ Χαρμίδης, διαφέρειν σε τῶν ἀλλῶν πάσην τοὺς τοιούτους· οὐ γὰρ οἱμαί ἄλλοι οὐδένα τῶν ἐνθάδε μαθῶν ἂν ἔχειν ἐπιδείξαι, τοίας δύο οἰκίας συνελθοῦσαι εἰς ταῦτον τῶν 'Αθηναίων ἐκ τῶν εἰκότων καλλίω ἀν καὶ ἀμείνω γεννησειαν ἢ ἐξ ὅν σὺ γεγονας. ἢ τε γὰρ πατροῖα ἦμιν οἰκία, ἡ Κριτία τοῦ Δρωπίδου, καὶ ὑπὸ Ἀνακρέοντος καὶ ὑπὸ Σόλωνος καὶ ὑπ' ἄλλων πολλῶν ποιή-

tῶν ἐγκεκομμασμένῃ παραδεδοται ἡμῖν, ὅς διαφέρονσα κάλλει τε καὶ ἄρτη καὶ τῇ ἁλη λεγομένῃ εὐδαιμονίᾳ· καὶ αὐ ἡ πρὸς μητρὸς ὁσαύτως· Πυριλάμπους γὰρ τοῦ σοῦ θείου οὐδεὶς τῶν ἐν τῇ πειρή λέγεται καλλίων καὶ μείζων ἀνὴρ δοξά ἐγιαν, ὡσά-

κις ἐκεῖνος ἡ παρὰ μέγαν βασιλεὰ ἡ παρὰ ἄλλου τινά προσ-

βεύνων ἀφίκετο, σύμπασα δὲ αὐτὴ ἡ οἰκία οὐδὲν τῆς ἑτέρας ὑποδειγμένη. ἐκ δὴ τοιούτων γεγονότα εἰκός σε εἰς πάντα πρῶτον εἶναι. τὰ μὲν οὖν ὀρόμενα τῆς ἱδέας, ὁ φίλε παῖ Γλαύκωνος, δοκεῖς μοι οὐδένα τῶν πρὸ σοῦ ἐν οὐδεὶ ὑποβεβη-

κέναι. εἰ δὲ δὴ καὶ πρὸς σωφροσύνην καὶ πρὸς τάλλα κατὰ-

τὸν τοῦδε λόγον ἰκανῶς πέφυκας, μακαρίον σε, ἃν δ' ἐγώ, ὁ φίλε Χαρμίδης, ἡ μήτηρ ἔτικτεν. ἔχει δ' οὖν οὐτώς. εἰ μὲν σοι ἡ ἑ τέραστιν, ὡς λέγει Κριτίας ὁδε, σωφροσύνη καὶ εἰ σώφρων ἰκανῶς, οὐδὲν ἐτί σοι δὲι οὐτέ τῶν Ζαλμόζίδος οὔτε τῶν Ἀβάριδος τοῦ Ταμπροβερίου ἐπιφώνων, ἀλλ' αὐτὸ σοι ἃν ἡ ἡ-

25 δοτέων εἰς τὸ τῆς κεφαλῆς φάρμακον· εἰ δ' ἐτί τοῦτων ἐπιδείχης ἐναι δοκεῖς, ἐπαστέουν πρὸ τῆς τοῦ φαρμάκου δόσεως. αὐτὸς οὖν μοι εἰπὲ, πότερον ὄμολογεῖς τόδε καὶ φής ἰκανῶς ἡ ἑ σωφροσύνης μετέχειν ἡ ἐνδέχεσθαι; Ἄνερµάξιας οὖν ὁ Χαρμίδης πρῶτον μὲν ἐτὶ καλλίων ἐφάνη· καὶ γὰρ τὸ αἰσχυν-

30 τὴν αὐτοῦ τῇ ἡλικίᾳ ἐπρέψεν· ἔτειτα καὶ οὐκ ἄγεννῳς ἀπε-

κρίνατο· εἴπεν γὰρ ὅτι οὐ ράζουν εἰς ἑν τῷ παρόντι οὖθ' ὄμολο-

γεῖν οὔτε ἐξάρφῳ εἶναι τὰ ἑρωτώμενα. ἐὰν μὲν γὰρ, ἃν δ' ὅσ, μὴ φῶ εἶναι σώφρων, ἀμα μὲν ἄτοπον αὐτῶν καθ' ἑαυτὸν τοιαύτα λέγειν, ἀμα δὲ καὶ Κριτίαν τοῦδε ψευδὴ ἐπιδείξω καὶ ἄλλους
πολλούς, οίς δοκῶ εἶναι σώφρον, ὡς ὁ τούτον λόγος· εάν δ' αὐ φῶ καὶ ἐμαυτὸν ἐπαίνω, ἵσως ἐπαχθὲς φανεῖται· ὡστε οὐκ ἔχω ὁ τί σοι ἀποκρίνωμαι. Καὶ ἐγὼ εἶπον ὦτι μοι εἰκότα φαίνει λέγειν, ὦ Χαρμίδη. καὶ μοι δοκεῖ, ἥν δ' ἐγὼ, κοινὴ ἃν εἶναι σκεπτέω, εἶτε κέκτησαι εἴτε µὴ ὁ πυθάνομαι, ἵνα µήτε σὺ ἀναγκάζῃ λέγειν ἃ µὴ βούλεις, µήτ' αὐ ἐγὼ ἀσκέπτως ἐπὶ τὴν ἰατρικὴν τρέπωμαι. εἰ οὖν σοι φίλον, ἐθέλω σκοπεῖν μετὰ σοῦ· εἰ δὲ µὴ, εἀν. Ἄλλα πάντων μάλιστα, ἐφη, φίλον· ὥστε τούτον ὑπ' ἕνεκα, ὅπερ αὐτὸς οἰεὶ βέλτιον ἄν* σκέψασθαι, ταύτη σκόπει.

7. Τῆς τοινῦν, έφην ἐγώ, δοκεῖ μοι βελτίστη εἶναι ἥ σκέψις περὶ αὐτοῦ. δῆλον γὰρ ὦτι, εϊ σοι πάρεστιν σωφροσύνη, ἐχεις τι περὶ αὐτῆς δοξάζεις. ἀνάγκη γὰρ πον ἐνοῦσαν αὐτῆς, εἰπερ ἐνεστίν, αἰσθησιῶν τινα παρέχεις, ἐξ ἢς δόξα αὐ σοι περὶ αὐτῆς εἰη, ὁ τί ἐστιν καὶ ὅποιον τι ἡ σωφροσύνη· ἢ οὐκ οἰεί; 15 Ἐγαγε, ἐφη, οἴμαι. Οὐκεκαίνοι τοῦτο τε, ἐφην, δ' οἰεί, ἐπειδῆτερ ἐλληνίζειν ἐπίστασαι, καὶ εἴτοις δήπου αὐτὸ ὁ τί σοι φαίνεται; Ἠσῶς, ἐφη. Ἰνα τοίνυν τοπάσσωμεν εἴτε σοι ἐνεστίν εἴτε µή, εἰπέ, ἥν δ' ἐγώ, τί φης εἶναι σωφροσύνη κατὰ τὴν σὴν δόξαν. Καὶ δ' τὸ μὲν πρῶτον ὅκνει τε καὶ οὗ πάνυ ἢθελεν ἀποκρίνα- σθαι· ἐπειτα µέντοι εἴπεν ὦτι οἱ δοκοὶ σωφροσύνη εἶναι τὸ κοσμιάς πάντα πράπτειν καὶ ἵσυχν, ἐν τε ταῖς ὀδοῖς βαδίζειν καὶ διαλέγεσθαι, καὶ τὰ ἀλλα πάντα ὡςαῦτως ποιείν· καὶ μοι δοκεῖ, ἐφη, συνληβάθην ἡσυχίατος τις εἶναι ὁ ἐρωτᾶς.

Ἀρ' οὖν, ἥν δ' ἐγώ, εὐ λέγεις; φασὶ γε τοι, ὦ Χαρμίδη, τους 25 ἡσυχίους σωφρονας εἶναι· ἰδωμεν δὴ εἰ τι λέγουσιν. εἰπὲ γάρ μοι, οὗ τῶν καλλίων μέντοι ἡ σωφροσύνη ἔστιν; Πάνυ γε, ἐφη. Πότερον οὖν καλλίων ἔστιν ἐν γραμματιστῷ τὰ ὁμοια γράμμα- ματα γράφειν ταχὺ ἢ ἡσυχῆ; Ταχῦ. Τί δ' ἀναγιγνώσκειν; ταχέως ἢ βραδέως; Ταχέως. Καὶ μὲν δὴ καὶ τὸ καθαρίζειν 30 ταχέως καὶ τὸ παλαιεῖν ὃξείως πολὺ κάλλιον τοῦ ἡσυχῆ τε καὶ βραδέως; Ναὶ. Τί δὲ; πυκτεύειν τε καὶ παγκρατιάζειν οὐχ ὡσαῦτως; Πάνυ γε. Θεῖν δὲ καὶ ἀλλεσθαι καὶ τὰ τοῦ σῶμα- τος ἀπαντὰ ἐργα, οὐ τὰ μὲν ὃξείως καὶ ταχῦ γιγνόμενα τὰ τοῦ
καλοῦ ἐστὶν, τὰ δὲ μόνα τε καὶ ἡσυχὴ τὰ τοῦ αἰσχροῦ; Ὁλινεῖαι. Φαίνεται ἀρα ἦμῖν, ἔφην ἐγώ, κατὰ γέ το σῶμα ὑπὸ τὸ ἡσύχιον, ἀλλὰ τὸ τάχιστον καὶ ὀξύτατον κάλλιστον ὄν. ἦ γάρ; Πάνη γε. Ἡ δὲ γε σωφροσύνη καλὸν τι ἦν; Ναί. Οὐ τούτων
5 κατὰ γε τὸ σῶμα ἡ ἡσυχίας ἄν ἄλλ' ἡ τάχυτης σωφρονέστερον εἶ, ἐπειδή καλὸν ἡ σωφροσύνη. Ἡ εἰδικευ, ἐφη. Τί δε; ἢν δ' ἐγώ, εἰμαθία κάλλιον ἡ δυσμαθία; Εἰμαθία. Ἡ ἐστίν δὲ ἦν ἐφη, ἡ μὲν εἰμαθία ταχέως μανθάνειν; ἢ δὲ δυσμαθία ἡσυχῆ καὶ βραδέως; Ναί. Διδάσκειν δὲ ἄλλον ὡς ταχέως
10 κάλλιον καὶ σφόδρα μᾶλλον ἡ ἡσυχῆ τε καὶ βραδέως; Ναί. Τί δε; ἀναμμηνύσκεσθαι καὶ μεμνήσκαι ἡσυχῆ τε καὶ βραδέως κάλλιον ἢ σφόδρα καὶ ταχέως; Σφόδρ', ἐφη, καὶ ταχέως. Ἡ δ' ἁγχίνοια οὐχὶ ὄξυτης τις ἐστὶν τῆς ψυχῆς, ἄλλ' οὐχὶ ἡσυχία; Ἑλθη. Ὁ δὲ καὶ τὸ συνεῖναι τὰ λεγόμενα, καὶ ἐν γραμματίστοι καὶ κιθαριστῶι καὶ ἀλλοθι πανταχοῦ, οὐχ ὡς ἡσυχαίτατα ἄλλ' ὡς τάχιστα ἐστὶ κάλλιστον; Ναί. Ἀλλὰ μὴν ἐν γε ταῖς ἡγίστεισιν τῆς ψυχῆς καὶ τὸ βουλευόμεθα οὐχ ὁ ἡσυχώτατος, ὡς ἐγώ οἴμαι, καὶ μόνιμοι βουλευόμενος τε καὶ ἀνευρίσκοις ἐπαίνου δοκεῖ ἄξιος εἶναι, ἅλλ' ὁ ρᾶστα τε καὶ τάχιστα τοῦτο
15 δρῶν. Ἡ ἐστίν τάυτα, ἐφη. Οὐκοῦν πάντα, ἢν δ' ἐγώ, ὁ Χαρμίδη, ἦμῖν καὶ τὰ περὶ τῆν ψυχήν καὶ τὰ περὶ τὸ σῶμα, τὰ τοῦ τάχους τε καὶ τῆς ὀξύτητος καλλίω φαίνεται ἢ τὰ τῆς βραδυτῆτος τε καὶ ἡσυχώτητος; Κινδυνεύει, ἐφη. Οὐκ ἄρα ἡσυχώτητις τις ἡ σωφροσύνη ἄν εἴη, οὐδ' ἡσύχιος ὁ σωφρων βίος, ἐκ γε τοῦτο τοῦ λόγου, ἐπειδή καλὸν αὐτῶν δεῖ εἶναι σωφρονεῖν ὑπατα. δυοῦς γὰρ δὴ τὰ ἔτερα, ἢ οὐδαμοῦ ἦμῖν ἢ πάνω ποὺ ὄλιγοχοι αἱ ἡσύχιοι πράξεις ἐν τῷ βίῳ καλλίους ἐφάνησαν ἢ αἱ ταχείαι τε καὶ ἰσχυραί. εἰ δ' οὖν, δ' φίλε, ὁ τι μάλιστα μηδὲν ἐλάττως αἱ ἡσύχιοι τῶν σφόδρων τε καὶ ταχεῖων πράξεωι πυγχάνονσιν καλλίους οὔσαι, οὐδὲ ταυτή σωφροσύνη ἄν εἴη μᾶλλον τι τὸ ἡσυχῆ πράττειν τοῦ σφόδρα τε καὶ ταχέως, οὐτε ἐν βαδισμῷ οὗτο ἐν λέξει οὔτε ἀλλοθι οὐδαμοῦ, οὐδὲ ὁ ἡσύχιος βίος τοῦ μὴ ἡσυχίου σωφρονέστερο ἄν εἴη, ἐπειδή ἐν τῷ λόγῳ τῶν καλῶν τι ἦμῖν ἡ σωφροσύνη ὑπετέθη, καλὰ δὲ
οὐχ ἦττον *τὰ* ταχέα τῶν ἰσχυρῶν πέφανται. Ἡρῴδως μοι
dοκεῖς, ἐφη, ὡς Σώκρατες, εἰρηκέναι.

8. Πάλιν τοίνυν, ἦν δ' ἐγώ, ὡς Χαρμίδη, μᾶλλον προσέχων
tῶν νοῦν καὶ εἰς σεαυτὸν ἀποβλέψας, ἐννοήσας ὅποιον τινὰ σε
ποιεῖ ἡ σωφροσύνη παροῦσα καὶ ποίας τίς οὖσα τοιοῦτον ἀπερ-
γάζοιτο ἂν, πάντα τάτα συλλογισάμενος εἰπὲ εὖ καὶ ἀνδρείως,
tί σοι φαίνεται εἶναι; καὶ δὴ ἐπισχῶν καὶ πάνω ἀνδρικὸς πρὸς
ἐαυτὸν διασκεφάμενος, Δοκεὶ τοῖνυν μοι, ἐφη, αἰσχύνεσθαι τοι-
eῖν ἡ σωφροσύνη καὶ αἰσχυντηλῶν τὸν ἀνθρωποῦ, καὶ εἶναι ὅπερ
αἰδῶς ἡ σωφροσύνη. Εἶεν, ἦν δ' ἐγώ, οὐ καλὸν ἄρτι ἁμολόγεις
tὴν σωφροσύνην εἶναι; Πάνυ γ', ἐφη. Οὐκόον καὶ ἄγαθοι
ἀνδρὲς οἱ σώφρονες; Ναι. Ἄρ' οὖν ἂν εἰῆ ἀγαθόν, ὁ μή ἀγα-
θοὺς ἀπεργάζεται; Οὐ δήτα. Οὐ μόνον οὖν ἂρα καλῶν, ἄλλα καὶ ἀγαθῶν ἐστίν. Ἐμοιγε δοκεί. Τί οὖν; ἦν δ' ἐγώ. Ὥμήρῳ
οὐ πιστεῦες καλῶς λέγειν, λέγοντι ὅτι

αἰδῶς δ' οὐκ ἄγαθή κεχρημένῳ ἄνδρὶ παρεῖναι;

'Εγὼγ', ἐφη. 'Εστιν ἄρα, ὡς οὐκευ, αἰδῶς οὐκ ἀγαθὸν καὶ
ἀγαθόν. Φαίνεται. Σωφροσύνη δὲ γε ἀγαθόν, εἴπερ ἀγαθοὺς
ποιεῖ οἷς ἂν παρῇ, κακοὺς δὲ μὴ. Ἄλλα μὴν οὖντο γε δοκεῖ μοι
ἐχεῖν, ὡς σὺ λέγεις. Οὐκ ἂρα σωφροσύνη ἂν εἰη αἰδῶς, εἴπερ τὸ
μὲν ἁγαθὸν τυγχάνει ὅν, αἰδῶς δὲ δὴ οὖδὲν μᾶλλον ἁγαθὸν
ἢ κακὼν.

9. Ἀλλ' ἐμοιγε δοκεί, ἐφη, ὡς Σώκρατες, τούτῳ μὲν ὀρθῶς
λέγεσθαι: τόδε δὲ σκέψαι τί σοι δοκεῖ εἶναι περὶ σωφροσύνης.
ἀρτι γὰρ ἀνεμυνήσθην ὁ ἢδη τοῦ ἥκουσα λέγοντος, ὅτι σωφρο-

25 σῦν ἂν εἰη τὸ τα ἐαυτὸ πράττειν. σκόπει οὖν τοῦτο εἰ ὀρθῶς
σοι δοκεῖ λέγειν ὁ λέγων. καὶ ἐγώ, Ἡ Ὀ μιαρέ, ἐφην, Κριτίου
τοῦδε ἀκήκοας αὐτὸ ἢ ἄλλου τῶν σοφῶν. Ἑοικεν, ἐφη ὁ
Κριτίας, ἄλλον. οὐ γὰρ δὴ ἠμοῦ γε. Ἀλλὰ τὶ διαφέρει, ἦ δ' ὃς ὁ
Χαρμίδης, ὡς Σώκρατες, ὅτον ἥκουσα; Οὐδέν, ἦν δ' ἐγώ. 30
πάντως γὰρ οὐ τοῦτο σκεπτέον, ὅστις αὐτὸ εἴπεν, ἄλλα πότε-

ρον ἀληθὲς λέγεται ἢ οὖ. Ἡν νὸρθως λέγεις, ἦ δ' ὃς. Ὡὴ
Δία, ἦν δ' ἐγὼ. Ἀλλ' εἰ καὶ εὑρήσομεν αὐτὸ ὅπῃ γε ἔχει, θαυ-

μάζοιμ ἂν: αἰνίγματι γὰρ τινι ἔοικεν. Ὅτι δὴ τὶ γε; ἐφη.
"Ότι ού δήπου, ἣν δ’ ἐγώ, ἵ τὰ ρήματα ἐφθέγξατο, ταύτη καὶ ἐνάντιον δ’ ἐγώ, ἵ τὰ ρήματα σῳφροσύνην εἶναι τό τὰ αὐτοῦ πράττειν. ἥ σοι οὔδεν ἤγει πράττειν τὸν γραμματιστὴν, ὅταν γράφῃ ἢ ἀναγγελόον; "Εγώγε, ἤγομαι μὲν οὖν, ἐφη. Δοκεῖ οὖν σοι τὸ 5 αὐτοῦ ὄνομα μονον γράφειν ὁ γραμματιστὴς καὶ ἀναγγέλοον; ἥ ὡμᾶς τοις παῖδας διδάσκει, ἥ οὐδεν ἦττον τὰ τῶν ἐχθρῶν ἐγράφετε ἥ τὰ υμέτερα καὶ τὰ τῶν φίλων ὑπόματα; Ὅδεν ἦττον. Η οὖν ἔπολυπραγμονεῖτε καὶ οὐκ ἐσοφρονεῖτε τούτο δρώντες; Οὐδαμῶς. Καὶ μὴν οὐ τὰ υμέτερά γε αὐτῶν ἐπράττετε, εἴπερ τὸ γράφειν πράττειν τί ἔστιν καὶ τὸ ἀναγγέλοον; 'Αλλὰ μὴν ἔστιν. Καὶ γὰρ τὸ ίάσθαι, ὁ ἔταιρε, καὶ τὸ οἰκοδομοῦν καὶ τὸ ύπαινεῖν καὶ τὸ ἡττιοῦν τέχνη ὁτίον τῶν τέχνης ἔργων ἀπεργάζεσθαι πράττειν δήπου τί ἔστιν. Πάνω γε. Τί οὖν; ἣν δ’ ἐγώ, δοκεῖ ἄν σοι πόλις ευ οἰκείσθαι ὑπὸ τοῦτον τοῦ 15 νόμου τοῦ κελεύοντος τὸ ἐαυτοῦ ἰμάτιον ἕκαστον υφαίνειν καὶ πλύνειν, καὶ υποδήματα συντομοῦν, καὶ λήψθων καὶ στλεγγίδα καὶ τάλλα πάντα κατὰ τῶν αὐτοῦ λόγου, τῶν μὲν ἄλλοτρῶν μὴ ἀπτεθαι, τὰ δὲ ἐαυτοῦ ἕκαστον ἐργάζεσθαι τε καὶ πράττειν; Οὐκ ἔμοιγε δοκεῖ, ἣ δ’ ὦς. 'Αλλὰ μεντο, ἔφην 20 ἐγώ, σῳφρόνος γε οἰκοῦσα εὐ ἄν οἰκοῖτο. Πῶς δ’ οὔκ; ἐφη. Οὐκ ἀρα, ἣν δ’ ἐγώ, τὸ τα τοιαυτά τε καὶ οὐτω τὰ αὐτοῦ πράττειν σῳφροσύνη ἄν εύη. Οὐ φαίνεται. 'Ἡνίκτετο ἀρα, ὡς ἐοικεν, ὅτερ ἄρτι ἐγώ ἔλεγον, ὁ λέγων τὸ τὰ αὐτοῦ πράττειν σῳφροσύνην εἶναι· οὐ γὰρ τοιοῦτο γε ἦν εὐήθης· ἢ τινος 25 ἡλιθίου ἡκουσας τουτὶ λέγοντος, ὁ Χαρμίδη; "Ἡκιστὰ γε, ἐφη, ἐπεὶ τοι καὶ πάνυ ἐδόκει σοφὸς εἶναι. Παντὸς τοῖνυν μᾶλλον, ὡς ἐμοί δοκεῖ, αἰνημα αὐτῷ προῦβαλεν, ὡς ὑν χαλεπῶν τὸ τὰ αὐτοῦ πράττειν γνώναι ὃ τί ποτε ἔστιν. "Ἰσως, ἐφη. Τί οὖν ἂν εὐη ποτὲ τὸ τὰ αὐτοῦ πράττειν; ἔχεις εἴπειν· Οὐκ 30 οἶδα μὰ Δία ἐγωγε, ἦ δ’ ὦς· ἀλλ’ ἴσως οὔδεν κωλύει μηδὲ τὸν λέγοντα μηδὲν εἰδέναι ὃ τί εἰνεί. καὶ ἀμα ταῦτα λέγων ὑπεγέλα τε καὶ εἰς τὸν Κριτίαν ἀπέβλεπεν.

10. Καὶ ὁ Κριτίας δῆλος μὲν ἦν καὶ πάλαι ἀγωνιῶν καὶ φιλοτήμων πρὸς τὸν Χαρμίδην καὶ πρὸς τοὺς παρόντας ἔχων,
μόνης ὁ ἑαυτὸν ἐν τῷ πρόσθεν κατέχων τότε οὐχ οἰός τε ἐγένετο· δοκεὶ γὰρ μοι παντὸς μᾶλλον ἀληθὲς εἶναι, ὁ ἐγὼ ὑπέλαβον, τοῦ Κριτίου ἀκηκοέναι τὸν Χαρμίδην ταῦτην τιν ἀπόκρισιν περί τῆς σωφροσύνης. ὁ μὲν οὖν Χαρμίδης βουλόμενος μὴ αὐτὸς ὑπέχειν λόγον ἀλλ' ἐκείνον τῆς ἀποκρίσεως, ὑπεκίνει 5 αὐτὸν ἐκεῖνον, καὶ ἐνεδείκνυτο ὡς ἐξεληλεγμένοις εἴη· ὁ δ' οὖν ἦν ἱνέσχετο, ἀλλὰ μου ἐδοξεῖν ὀργισθῆναι αὐτῷ ὠσπερ ποιήσεσθαι ὑποκρίτῃ κακῶς διαιτῆσθαι τὰ ἑαυτοῦ ποιήματα· ὥστ' ἐμβλέψαι αὐτῷ εἰπεν, Ὡὔτως οἷεί, ὁ Χαρμίδης, εἰ σὺ μὴ οἴσθα αὐτῷ ποτ' ἐνοίοις ἐάφῃ σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν, 10 οὔδὲ δὴ ἐκεῖνον εἰδέναι τοῦτο. 'Ἀλλ', ὁ δὲ Βέλτιστε, ἐφην ἑγώ, Κριτία, τοῦτον μὲν οὐδὲν θαυμαστῶν ἄγνοειν τηλικοῦτον ὄντα· σε δὲ που εἰκὸς εἰδέναι καὶ ἡλικίας ἕνεκα καὶ ἐπιμελείας. εἰ οὖν συγχωρεῖς τοὺτ' εἶναι σωφροσύνην ὀπερ οὔτοσι λέγει, καὶ παραδέχεσθαι τὸν λόγον, ἐγὼ γεγονός ἂν ἄν ὅποις μετὰ σοῦ σκό- 15 ποίμην, εἰτ' ἀληθεῖς εἰτε μὴ τὸ λεχθὲν. 'Ἀλλὰ πάνυ συγχωρῶ, ἐφη, καὶ παραδέχομαι. Καλῶς γε σὺ τοῖς, ἢν δ' ἐγώ, ποιῶν. καὶ μοι λέγει, ἢ καὶ ἡ νυνὶ ἡρώτῶν ἐγώ συγχωρείς, τοὺς δημιουργοὺς πάντας ποιεῖν τί; Ἑγὼ γε. 'Ὕ ὀὖν δοκοῦσί σοι τὰ ἑαυτῶν μόνον ποιεῖν ἢ καὶ τὰ τῶν ἄλλων; Καὶ τὰ τῶν ἄλλων. 20 Ἔφανα συνειδῶ σου τὰ ἑαυτῶν μόνον ποιοῦν τττη; Τὰ γὰρ κωλύει; ἐφη. Οὔδεν εἰμὲ γε, ἢν δ' ἐγώ· ἀλλ' ὡς ἡκείνον κωλύει, ὡς υπόθεμενος σωφροσύνην εἰναι τὸ τὰ ἑαυτοῦ πράττειν ἐπειτὰ οὔδέν φησι κωλύειν καὶ τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν. Ἑγὼ γὰρ ποτι, ἢ ἤ ὁς, τοῦθ' ὁμολόγηκα, 25 ὥς οὶ τὰ τῶν ἄλλων πράττουντες σωφρονοῦσιν, εἰ τοὺς ποιοῦντας ὁμολόγησα; Εἰπέ μοι, ἢν δ' ἐγώ, οὐ ταύτων καλεῖς τὸ ποιεῖν καὶ τὸ πράττειν; Οὐ μέντοι, ἐφη· οὔφε γε τὸ ἐργάζεσθαι καὶ τὸ ποιεῖν. ἐμαθοῦ γὰρ παρ' Ἡσίόδου, ὃς ἐφη, ἐργὸν οὔδὲν εἶναι ὅνειδος. οἰεὶ οὖν αὐτόν, εἰ τὰ τοιαῦτα ἐργα ἐκάλει καὶ ἐργάζεσθαι καὶ πράττειν, οἰα νυνὶ σὺ ἔλεγες, οὔδεν δὲν ὅνειδος φάναι εἶναι σκυτοτομοῦντι ἡ ταραχοπολοῦντι ἡ ἐπ' οἰκήματος καθημένως; οὐκ οἴσθαί γε χρῆ, ὁ Σῶκρα- τες, ἀλλὰ καὶ ἐκεῖνος οἴμαι ποιήσιν πράξεως καὶ ἐργασίας
άλλο ἐνόμιζεν, καὶ ποίῆμα μὲν γέγνεσθαι ὀνείδος ἐνίοτε, ὅταν 
μὴ μετὰ τοῦ καλοῦ γίγνηται, ἔργον δὲ οὔδεποτε οὔδὲν ὀνείδος· 
tὰ γὰρ καλῶς τε καὶ ὠφελίμως ποιούμενα ἔργα ἐκάλει, καὶ ἐργασίας 
tε καὶ πράξεις τὰς τοιαύτας ποιήσεις. φάναι δὲ 
5 γε χρῆ καὶ οἰκεία μόνα τὰ τοιαύτα ἤγεισθαι αὐτὸν, τὰ δὲ βλα- 
βερὰ πάντα ἄλλοτρια· ὥστε καὶ Ἡσίοδον χρῆ οἰεσθαί καὶ 
ἀλλον, ὡστὶς φρόνιμος, τὸν τὰ αὐτῷ πράττοντα τούτον σώ- 
φρονα καλεῖν.

11. Ὡ Κριτία, ἢν δ’ ἐγὼ, καὶ εὐθὺς ἀρχομένου σοι σχεδὸν 
10 ἐμάνθανον τῶν λόγων, ὅτι τὰ οἰκεία τε καὶ τὰ αὐτῶν ἀγαθὰ 
καλοῖς, καὶ τάς τῶν ἀγαθῶν ποιήσεις πράξεις· καὶ γὰρ 
Προδίκου μυρία τινα ἀκίκοα περὶ ὀνομάτων διαφορῶντος. 
ἀλλ’ ἐγὼ σοι τίθεσθαι μὲν τῶν ὀνομάτων δίδωμι ὅτι ἄν βούλῃ 
ἐκαστὸν· δήλου δὲ μόνον ἑφ’ ὦ τι ἀν φέρης τούνομα ὑ τι ἄν 
15 λέγης. νῦν οὖν πάλιν ἔξ ἀρχῆς σαφέστερον ὀρίσαι· ἀρα τὴν 
tῶν ἀγαθῶν πράξιν ἢ ποίησιν ἢ ὄπως σὺ βούλει ὀνομάζειν, 
tαύτην λέγεις σὺ σαφροσύνην εἶναι; Ἐγὼγε, ἔφη. Οὐκ 
ἄρα σωφρονεῖ ὃ τὰ κακὰ πράττων, ἀλλ’ ὃ τάγαθα; 
Σοι δὲ, ἢ δ’ ὦς, ὦ βέλτιστε, οὐχ οὔτω δοκεῖ; Ἐα, ἢν δ’ ἐγὼ· μὴ γάρ 
20 τω τὸ ἐμοὶ δοκοῦν σκοπῶμεν, ἀλλ’ ὑ σῦ λέγεις νῦν. Ἀλλὰ 
μεντοί ἔγογνε, ἔφη, τὸν μὴ ἀγαθὰ ἀλλὰ κακὰ ποιοῦντα οὐ̱ φήμι 
σωφρονεῖν, τὸν δὲ ἀγαθὰ ἀλλὰ μὴ κακὰ σωφρονεῖν· τὴν γὰρ 
tῶν ἀγαθῶν πράξιν σωφροσύνην εἶναι σαφῶς σοι διορίζομαι. 
Καὶ οὐδέν γε σὲ ἱσως κωλύει ἄληθῆ λέγειν· τόδε γε μέντοι, ἢν 
25 δ’ ἐγὼ, θαυμάζω, εἰ σωφρονοῦντας ἀνθρώπους ἤγει σὺ ἄγνοειν 
ὅτι σωφρονοῦσιν. Ἀλλ’ οὐρ’ ἄγομαι, ἔφη. Οὐκ ὀλίγων 
πρότερον, ἔφην ἐγὼ, ἔλεγετο υπὸ σοῦ, ὅτι τοὺς δημιουργοὺς 
οὐδέν κωλύει καὶ αὖ τὰ τῶν ἄλλων ποιοῦντας σωφρονεῖν; 
'Ελέγετο γὰρ, ἔφη· ἀλλὰ τί τοῦτο; Οὐδέν· ἀλλὰ λέγει εἰ 
30 δοκεῖ τὶς σοι ἰατρός, ὑγία τινα ποιῶν, ὠφελόμα καὶ ἕαυτῷ ποιεῖν 
καὶ ἐκείνῳ διόν ἵπτο; Ἔμοιγε. Οὐκοῦν τὰ δέουτα πράττει 
ὁ γε ταύτα πράττων; Ναί. 'Ο τὰ δέουτα πράττων οὐ σωφρο- 
νεῖ; Σωφρονεῖ μὲν οὖν. 'Ἡ οὖν καὶ γυγνώσκειν ἀνάγκη τῷ 
ἰατρῷ, ὅταν τε ὠφελίμως ἰάται καὶ ὅταν μὴ; καὶ ἐκάστῳ τινὶ
ΧΑΡΜΙΔΗΣ. 13

tων δημιουργών, ὅταν τε μέλλῃ ὄνομαθαι ἀπὸ τοῦ ἐργου οὐ ἀν πράττῃ, καὶ ὅταν μή; 'Ἰσων οὖ. 'Ενίοτε ἄρα, ἦν δ' ἐγώ, ὡφελίμως πράξας ἡ βλαβερῶς ὁ ἱατρὸς οὐ γιγάντικει ἑαυτὸν ὃς ἐπραξεν· καίτοι ὡφελίμως πράξας, ὅς ὁ σὸς λόγος, σωφρόνως ἐπραξεν· ἢ οὐχ οὕτως ἔλεγες; Ἐγώγη. Οὐκοῦν, ὡς 5 ἔοικεν, ἐνίοτε ὡφελίμως πράξας πράττει μὲν σωφρόνως καὶ σωφρονεί, ἀγνοεῖ δ' ἑαυτὸν ὑτι σωφρονεῖ;

12. Ἀλλὰ τοῦτο μέν, ἐφί, ὁ Σώκρατες, οὐκ ἂν ποτε γένοιτο, ἀλλ' εἰ τι σὺ οἴει ἐκ τῶν ἐμπροσθεν ὑπ' ἕμοι ὅμολογημένων εἰς τοῦτο ἀναγκαίον εἶναι συμβαίνειν, ἐκείνων ἂν τι ἔγωγε 10 μᾶλλον ἀναθέμιν, καὶ οὐκ ἂν αἰσχυνθεῖν τότε μὴ οὐχὶ ὀρθὸς φάναι εἰρήκειναι, μᾶλλον ἢ ποτε συγχωρήσαμ' ἂν ἀγνοοῦντα αὐτὸν ἑαυτὸν ἀνθρωπον σωφρονεῖν. σχεδὸν γάρ τι ἔγωγε αὐτὸ τοῦτο φήμι εἶναι σωφροσύνην, τὸ γιγάντικειν ἑαυτὸν, καὶ συμφέρομαι τῷ ἐν Δελφοῖς ἀναθέντι τὸ τοιοῦτον γράμμα. καὶ 15 γάρ τοῦτο οὐτώ μοι δοκεῖ τὸ γράμμα ἀνακείσθαι, ὡς δ' ἐπιστηρήσις οὐσα τοῦ θεοῦ τῶν εἰσίοντων ἄντι τοῦ χαίρε, ὡς τούτων μὲν οὐκ ὀρθὸν ὄντος τοῦ προσρήματος, [τὸ χαίρειν], οὐδὲ δεῖν τοῦτο παρακελεύσει άλλήλοις ἀλλὰ σωφρονεῖν. οὕτω μὲν δὴ ὁ θεὸς προσαγορεύει τοὺς εἰσίοντας εἰς τὸ ἱερὸν διαφέρον τι 20 ἢ οἱ ἄνθρωποι, ὡς διανοούμενος ἀνέθηκεν ὁ ἀναθεῖς, ὃς μοι δοκεῖ· καὶ λέγει πρὸς τὸν ἄει εἰσίοντα οὐκ ἄλλο τι τῇ ἑ σωφρόνει, φησίν. αἰνιγματωδέστερον δὲ δή, ὡς μάντις, λέγει· τὸ γὰρ γνώθι σαυτόν καὶ τὸ σωφρόνει ἐστίν μὲν ταύτων, ὡς τὰ γράμματα φησιν καὶ ἐγώ, τάχα δ' ἂν τις οἴθηει ἄλλο εἶναι, 25 δὴ μοι δοκοῦσιν παθεῖν καὶ οἱ τὰ ὑστερον γράμματα ἀναθέντες, τὸ τε μηδέν ἄγαν καὶ τὸ ἐγγύῃ πάρα δ' ἀτη. καὶ γὰρ οὕτω συμβουλὴν φήθησαν εἶναι τὸ γνώθι σαυτόν, ἀλλ' οὐ τῶν εἰσίοντων ὑπὸ τοῦ θεοῦ πρόσρησιν· εἰθ' ἵνα δὴ καὶ σφεῖς μηδὲν ἦττων συμβουλάς χρησίμους ἀναθείειν, τάντα γράψαντες 30 ἀνέθεσαν. οὐ δὴ οὐν ἔνεκα λέγω, ὁ Σώκρατες, ταύτα πάντα, τὸδ' ἐστίν τα μὲν ἐμπροσθέν σοι πάντα ἄφθιμα· ἵσως μὲν γὰρ τι σὺ ἔλεγες περὶ αὐτῶν ὀρθότερον, ἵσως δ' ἐγώ, σαφὲς δ' οὐδὲν πάνυ ἢν ὃν ἔλεγομεν· νῦν δ' ἐθέλω τούτου σοι διδόναι λόγον,
εἰ μὴ ὀμολογεῖς σωφροσύνην εἶναι τὸ γυνώσκειν αὐτὸν ἑαυτόν.

13. Ἄλλος, ὃν δέ ἐγὼ, ὁ Κριτία, σὺ μὲν ὡς φάσκοντος ἐμὸν εἰδέναι, περὶ δὲ ἐρωτῶ, προσφέρει πρὸς με, καὶ εἶναι δὴ βούλωμαι, ὅμολογήσοντός σοι· τὸ δ' ὄντως ἔχει, ἀλλὰ ζητῶ γὰρ μετὰ σοῦ ἀεὶ τὸ προτιθέμενον διὰ τὸ μὴ αὐτὸν εἰδέναι· σκεψάμενος οὖν ἐθέλω εἰπεῖν εἴτε ὀμολογῶ εἴτε μή. ἀλλὰ ἐπίσημος ἐστιν ἂν σκέψομαι. Σκότη εἶ, ὅτι ὃς. Καὶ γὰρ, ἂν δ' ἐγὼ, σκοπῶ. ἐν γὰρ δὴ γυνώσκειν γέ τί ἐστίν ἡ σωφροσύνη, δήλον ὅτι ἐπικτήτης τις ἂν εἶη καὶ τινὸς· ἢ οὖ; ἢ ἕστιν, ἔφη, ἑαυτοῦ γε. Οὐκόν καὶ ἱατρική, ἔφη, ἐπιστήμη ἐστὶν τοῦ ὑγειού; Πάνω γε. Εἶ τούπων με, ἔφην, ἔροιο σὺ, ἱατρική ὑγεία τῆς ἐπιστήμης οὐσα τί ἡμιν χρησίμη ἐστίν καὶ τί ἀπεργάζεται, εἴποιμι· ἂν ὅτι οὐ σμικρὰν ὁμολογεῖ. τίν' γὰρ ὑγίειαν καλὸν ἡμίν ἔργον ἀπεργα-15 γάζεται, εἴ ἀποδέχει τούτο· Ἀποδέχομαι. Καὶ εἰ τούπων με ἔροιο τὴν ὀικοδομήν, ἐπιστήμην οὐσαν τοῦ ὀικοδομού, τι φημί ἔργον ἀπεργάζεσθαι, εἴποιμι· ἂν ὅτι οἰκήσεις· ὅσαυτòς δὲ καὶ τῶν ἀλλῶν τεχνῶν. χρὴ οὖν καὶ σὲ ὑπὲρ τῆς σωφροσύνης, ἐπειδή φης αὐτήν ἑαυτοῦ ἐπιστήμην εἶναι, ἔχειν εἰπεῖν ἑρωτήθεντα, ὁ Κριτία, σωφροσύνη, ἐπιστήμην οὐσα ἑαυτοῦ, τί καλὸν ἡμίν ἔργον ἀπεργάζεται καὶ ἄξιον τοῦ ὑμάτος; ἦδι οὖν, εἰπέ. Ἄλλος, ὁ Σάκρατες, ἔφη, οὐκ ὀρθῶς ξητείς· οὐ γὰρ ὁμοίως αὐτήν πέφυκεν ταῖς ἀλλαίς ἐπιστήμαις, οὔδε γε αἱ ἀλλαὶ ἀλλήλαις· σὺ δ' ὡς ὀμοίων οὕσων ποιεῖ τὴν ξητήσιν. ἐπεὶ λέγε μοι, ἔφη, 20 τῆς λογιστικῆς τέχνης ἢ τῆς γεωμετρικῆς τί ἐστὶν τοιοῦτον ἔργον οἰκία ὀικοδομικῆς ἢ ἰμάτιον υφαντικῆς ἢ ἄλλα τοιαῦτ᾽ ἔργα, ἀ πολλὰ ἂν τις ἔχῃ πολλῶν τεχνῶν δεῖξαι; ἔχεις οὖν μοι καὶ σὺ τοιούτῳ τοῖς ἔργοις δεῖξαι; ἀλλὰ οὖν ἔχεις. καὶ ἐγὼ εἴποιν ὅτι Ἀληθῆ λέγεις· ἄλλα τόδε σοι 25 τῆς λογιστικῆς τέχνης ἢ τῆς γεωμετρικῆς τί ἐστὶν τοιοῦτον ἔργον οἰκία ὀικοδομικῆς ἢ ἰμάτιον υφαντικῆς ἢ ἄλλα τοιαῦτ᾽ ἔργα, ἀ πολλὰ ἂν τις ἔχῃ πολλῶν τεχνῶν δεῖξαι; ἔχεις οὖν μοι καὶ σὺ τοιούτῳ τοῖς ἔργοις δεῖξαι; ἀλλὰ οὖν ἔχεις. καὶ ἐγὼ εἴποιν ὅτι Ἀληθῆ λέγεις· ἄλλα τόδε σοι 30 ἔχω δεῖξαι, τίνος ἐστὶν ἐπιστήμη ἐκάστη τοιοῦτον τῶν ἐπιστημῶν, δ' τυγχάνει δὲ ἄλλοι αὐτής τῆς ἐπιστήμης. οἶκον ἡ λογιστική ἐστὶν ποιείν τοῦ ἀρτίου καὶ τοῦ περιττοῦ, πλῆθους ὅπως ἔχει πρὸς αὐτὰ καὶ πρὸς ἄλληλα· ἢ γὰρ; Πάνω γε, ἔφη. Οὐκοῦν ἐτέρου ὄντος τοῦ περιττοῦ καὶ ἀρτίου αὐτῆς τῆς λογι-
στικῆς; Πῶς δ’ οὖ; Καὶ μὴν αὖ ἡ στατικὴ τοῦ βαρυτέρου τε καὶ κουφότερον σταθμοῦ ἐστὶν· ἔτερον δὲ ἐστὶν τὸ βαρύ καὶ τὸ κούφον τῆς στατικῆς αὐτῆς. συγχωρεῖς; Ἐγὼ γαλ. Λέγε δὴ, καὶ ἡ σωφροσύνη τίνος ἐστὶν ἐπιστήμη, δ’ τυγχάνει ἔτερον ὑπ αὐτῆς τῆς σωφροσύνης;

14. Τούτῳ ἐστὶν ἐκεῖνο, ἐφη, ὁ Σώκρατες· ἐπ’ αὐτὸ ἥκεις ἐρευνῶν, ὅτι διαφέρει πασῶν τῶν ἐπιστημῶν ἡ σωφροσύνη· ς ὑπὸ ὁμοιότητα τινα ζητεῖς αὐτῆς ταῖς ἀλλαίς. τὸ δ’ οὐκ ἐστὶν οὕτως, ἀλλ’ αἱ μὲν ἄλλαι πάσαι ἄλλοι εἰσὶν ἐπιστήμαι, ἐαυτῶν δ’ οὐ, ἡ δὲ μόνη τῶν τε ἀλλων ἐπιστημῶν ἐπιστήμη 10 ἐστὶ καὶ αὐτὴ ἐαυτῆς. καὶ ταύτα σε πολλοῦ δεὶ λεληθέναι· ἀλλὰ γὰρ, ὅμως, ὅ ἀρτι οὐκ ἐφηστα ποιεῖν, τούτο ποιεῖς, ἔμε γὰρ ἐπιχειρεῖς ἐλέγχειν, εάσας περὶ οὐ ὁ λόγος ἐστίν. Ὁλοι, ἢν δ’ ἐγώ, ποιεῖς ἡγούμενος, εἰ δ’ τι μάλιστα σὲ ἐλέγχῳ, ἄλλου τινὸς ἔνεκα ἐλέγχειν ἡ οὕτπε ἔνεκα κἂν ἐμαυτὸν διερευνώμην 15 τ’ λέγω, φοβοῦμενος μὴ ποτὲ λάθω οἴμενος μὲν τι εἰδέναι, εἰδὼς δὲ μη. καὶ νῦν δὴ οὕν ἐγώγη φήμι τούτῳ ποιεῖν, τὸν λόγον σκοπεῖν μάλιστα μὲν ἐμαυτοῦ ἔνεκα, ίσως δὲ δὴ καὶ τῶν ἄλλων ἐπιτηδείων. η οὐ κοινὸν οἰεὶ ἀγαθὸν εἶναι σχεδὸν τι πάσιν ἀνθρώποις, γίγνεσθαι καταφανές ἔκαστον τῶν ὁντῶν ὃπη ἔχει; 20 Καὶ μάλα, ἢ δ’ ὅς, ἐγώγε, ὁ Σώκρατες. Θαρρῶν τοῖνυ, ἢν δ’ ἐγώ, ὁ μακάρι, ἀποκρινόμενος τὸ ἔρωτωμενον ὃπη σοι φαίνεται, ἔα χαίρειν, εἴτε Κριτίας ἐστὶν εἴτε Σωκράτης ὁ ἐλεγχό- μενος· ἀλλ’ αὐτῷ προσέχον τῶν νοῦν τῷ λόγῳ σκόπει, ὃπη ποτὲ ἐκβίζεται ἐλεγχόμενος. Ἀλλά, ἐφη, ποιήσω οὕτω· 25 δοκεῖς γὰρ μοι μέτρια λέγειν. Λέγε τοῖνυ, ἢν δ’ ἐγώ, περὶ τῆς σωφροσύνης πῶς λέγεις;

15. Λέγω τοῖνυ, ἢ δ’ ὅς, ὅτι μόνη τῶν ἄλλων ἐπιστημῶν αὐτὴ τε αὐτῆς ἐστὶν καὶ τῶν ἄλλων ἐπιστημῶν ἐπιστήμη. Οὐκοῦν, ἢν δ’ ἐγώ, καὶ ἀνεπιστημοσύνης ἐπιστήμη ἄν εἰη, 30 εἴπερ καὶ ἐπιστῆμης; Πάνυ γε, ἐφη. Ὁ ἄρα σώφρων μόνος αὐτός τε ἐαυτὸν γρωστεῖ καὶ οὗς τε ἐσται ἐξετάσαι τι τε τυγχάνει εἰδὼς καὶ τὶ μη, καὶ τοὺς ἄλλους ὡσαύτως δυνατός ἔσται ἐπισκοπεῖν, τὶ τις οἶδεν καὶ οἴεται, εἴπερ οἴδεν, καὶ τὶ
αὐ σὺνται μὲν εἰδέναι, οἶδεν ὃ ὦ, τῶν δ' ἄλλων οὐδεὶς· καὶ ἔστιν ὅτι τούτῳ τὸ σωφρονεῖν τε καὶ σωφροσύνη καὶ τὸ ἐαυτὸν αὐτὸν γιγνώσκειν, τὸ εἰδέναι ἀ το οἶδεν καὶ ἢ μὴ οἶδεν. ἀρα ταῦτα ἔστιν ἂ λέγεις; Ἔγορη', ἔφη. Πάλιν τοῖς ]._, ἢν δ' ἐγώ, τὸ τρίτου τῷ σωτηρί, ὡσπερ ἐξ ἀρχῆς ἐπισκεψομέθα, πρῶτον μὲν εἰ δυνατὸν ἔστιν τούτ' εἶναι ἢ οὐ, τὸ ἢ οἶδεν καὶ ἢ μὴ οἶδεν εἰδέναι ὅτι *οἶδε καὶ ὅτι* οὐκ οἶδεν· ἔπειτα εἰ ὦ τι μάλιστα δυνατόν, τίς ἂν εἰη ἢμῖν ὡφελίᾳ εἰδόσιν αὐτό. Ἀλλὰ χρή, ἔφη, σκοτεῖν. Ἡθι δή, ἔφην ἐγώ, ὡ Κριτία, σκέψασθαι, εἰάν τι

10 περὶ αὐτῶν εὑπορώτερος φανής ἐμοῦ· ἐγὼ μὲν γὰρ ἀπορῶ· ἦ δὲ ἀπορῶ, φράσω σοι; Πάνυ γ', ἔφη. Ἀλλο τι οὐν, ἢν δ' ἐγώ, πάντα ταῦτ' ἂν εἰη, εἰ ἔστιν ὅπερ σὺ νυνὴ ἔλεγες, μία τις ἐπιστήμη, ἢ οὐκ ἄλλου τινὸς ἔστιν ἢ ἐαυτῆς τε καὶ τῶν ἄλλων ἐπιστημῶν ἐπιστήμη, καὶ ἀλλ' ἐκείνης ἤ αὐτή

15 αὐτῇ; Πάνυ γε. Ἡθι δή ὃς ἀποτοῦ ἐπιχειρούμεν, ὡ ἐταῖρε, λέγειν· ἐν ἄλλοις γὰρ ποι τὸ αὐτὸ τούτῳ ἐὰν σκοτήσῃ, δόξει σοι, ὣς ἐγὼμαι, ἀδύνατον εἶναι. Πῶς δή καὶ ποῦ; Ἔν τούσιδε. ἐννοεῖ γὰρ εἰ σοι δοκεῖ ὅψις τις εἶναι, ἢ ὡν μὲν αἱ ἄλλαι ὅψεις εἰσίν, οὐκ ἔστιν τούτων ὅψις, ἐαυτῆς δὲ καὶ τῶν ἄλλων ὅψεων

20 ὅψις ἔστιν, καὶ μὴ ὅψεων ὤσαύτως, καὶ χρώμα μὲν ὅρα ὅπερ ὅψις ὤσα, αὐτὴν δὲ καὶ τᾶς ἄλλας ὅψεις· δοκεῖ τις σοι εἰναι τοιαύτη; Μὰ Δ' οὐκ ἔμοιγε. Τὶ δὲ ἀκοήν, ἢ φωνὴς μὲν οὐδεμίας ἀκούει, αὐτῆς δὲ καὶ τῶν ἄλλων ἀκούει καὶ τῶν μὴ ἀκοῶν; Οὐδὲ τούτο. Συλλήβδην δὴ σκοτεῖ περὶ πασῶν

25 τῶν αἰσθήσεων, εἰ τίς σοι δοκεῖ εἶναι αἰσθήσεων μὲν αἰσθήσεις καὶ αὐτῆς, δὸν δὲ δὴ αἱ ἄλλαι αἰσθήσεις αἰσθάνονται, μηδὲνος αἰσθανομένη; Οὐκ ἔμοιγε. 'Ἀλλ' ἐπιθυμίαι δοκεῖ τις σοι εἰναι, ἣτις ἢδονὴς μὲν οὐδεμίας ἐστιν ἐπιθυμία, αὐτῆς δὲ καὶ τῶν ἄλλων ἐπιθυμιῶν; Οὐ δὴτα. Οὐδὲ μὴν βούλησις, ὡς

30 ἐγὼμαι, ἢ ἀγαθὸν μὲν οὐδὲν βούλεται, αὐτὴν δὲ καὶ τὰς ἄλλας βουλήσεις βούλεται. Οὐ γὰρ οὖν. 'Ερωτὰ δὲ φαίης ἃν τινα εἶναι τοιοῦτον, ὃς τυγχάνει ὃν ἔρως καλοῦ μὲν οὐδενὸς, αὐτοῦ δὲ καὶ τῶν ἄλλων ἐρότων; Οὐκ, ἔφη, ἔγωγε. Φώσις δὲ ἦδη
tivá katanévónhkas, ὃς εἰαυτὸν μὲν καὶ τοὺς ἄλλους φόβους
φοβείται, τών δεινῶν δ’ οὐδὲ ἐν φοβείται; Οὐ κατανεώθηκα, ἡφη. Δόξαν δὲ δοξῶν δόξαν καὶ αὐτῆς, ὅν δὲ αἱ ἄλλαι δοξάζουσιν μηδὲν δοξάζουσαν; Ὡδαμώδ. Ἄλλα ἐπιστήμην, ὡς ἐοικεν, φαμέν τινα εἶναι τοιαύτην, ἢτις μαθήματος μὲν οὐδενὸς ἐστὶν ἐπιστήμη, αὐτῆς δὲ καὶ τῶν ἄλλων ἐπιστημῶν ἐπιστήμη; 5 Φαμὲν γὰρ. Οὐκοῦν ἀτοποῦν, εἰ ἄρα καὶ ἔστιν; μηδὲν γὰρ πω δισχυρίζομεθα ὡς οὐκ ἔστιν, ἀλλ’ εἰ ἔστιν ἐτι σκοπῶμεν. Ὄρθως λέγεις.

16. Φέρε δὴ ἔστι μὲν αὐτή ἡ ἐπιστήμη τινὸς ἐπιστήμη, καὶ ἔχει τινὰ τοιαύτην δύναμιν ὡστε τινὸς εἶναι· ἡ γὰρ; Πάντως γε. Καὶ γὰρ τὸ μειζὸν φαμέν τοιαύτην τινὰ ἔχειν δύναμιν, ὡστε τινὸς εἶναι μειζόν; Ἐχει γὰρ. Οὐκοῦν ἐλάττονός τινος, εἰπὲν ἐσται μειζόν. Ἀνάγκη; Εἰ οὖν τι εὑρόμεν μειζόν, ὁ τῶν μὲν μειζόνων ἐστὶν μειζόν καὶ ἑαυτοῦ, ὅν δὲ τάλλα μειζῶ ἐστὶν μηδενὸς μειζόν, πάντως ἂν τοῦ ἐκεῖνο γ’ αὐτῶ ὑπάρχοι, 15 εἰπὲν ἑαυτοῦ μειζόν εἶν’, καὶ ἐλαττόν ἑαυτοῦ εἶναι· ἡ οὖ; Πολλὴ ἀνάγκη, ἡφη, ὁ Σώκρατες. Οὐκοῦν καὶ εἰ τι διπλάσιον ἐστὶν τῶν τε ἄλλων διπλασίων καὶ ἑαυτοῦ, ἡμίσεος δὴπον ὄντος ἑαυτοῦ τε καὶ τῶν ἄλλων διπλάσιον ἂν εἶν’ ὃ γὰρ ἐστιν ποι ἄλλου διπλάσιον ἡ ἡμίσεος. Ἀληθῆ. Πλέον δὲ 20 αὐτοῦ δὴν οὐ καὶ ἐλαττὸν ἐσται, καὶ βαρύτερον ὃν κοιφότερον, καὶ πρεσβύτερον ὃν νεώτερον, καὶ τάλλα πάντα ὑσαύτως, ὃ τι περ ἄν τὴν ἑαυτοῦ δύναμιν πρὸς ἑαυτὸ ἔχη, οὐ καὶ ἐκεῖνην ἔξει τὴν οὐσίαν, πρὸς ἡν ὡς δύναμις αὐτοῦ ἡν; λέγον δὲ τὸ τοιοῦνδε· οἶνον ἡ ἀκοή, φαμέν, οὐκ ἄλλου τινῶς ἡν ἀκοή ἡ φωνής· ἡ γὰρ; 25 Ναι. Οὐκοῦν εἰπὲν αὐτὴ αὐτῆς ἀκούσεται, φωνὴν ἑχούσης ἑαυτῆς ἀκούσεται· οὐ γὰρ ἄν ἄλλως ἀκούσεις. Πολλὴ ἀνάγκη. Καὶ ἡ ψυχὴ γέ που, ὃ ἅριστε, εἰπὲν ὁφεται αὐτῇ ἑαυτῆς, χρωμά τι αὐτῆς ἀνάγκη ἔχειν· ἄχρων γὰρ ὄψις οὐδὲν μὴ ποτε ἰδη. Οὐ γὰρ οὖν. Ὁρᾶς οὖν, ὃ Κριτία, ὧτι ὅσα διεληλύϑης 30 θαμεῖν, τὰ μὲν αὐτῶν ἀδύνατα παντάπασι φαίνεται ἡμῖν, τὰ δ’ ἀπιστεῖται σφόδρα μὴ ποτ’ ἀν τὴν ἑαυτῶν δύναμιν πρὸς ἑαυτὰ σχεῖν; μεγεθή μὲν γὰρ καὶ πλῆθη καὶ τὰ τοιαῦτα παντάπασιν ἀδύνατον· ἡ οὐχί; Πάνω γε. Ἀκοὴ δ’ αὐ καὶ ὄψις καὶ
ἔτι γε κίνησις αὐτῆς ἐαυτῆν κινεῖν, καὶ θερμότης κάειν, καὶ πάντα δὴ τὰ τοιαύτα τοὺς μὲν ἀπιστίαν ἀν* παράσχοι, ἵσως δὲ τίσιν οὐ. μεγάλου δὴ τίνος, ὁ φίλε, ἀνδρὸς δεῖ, ὡστε τούτο κατὰ πάντων ἰκανὸς διαιρήσεται, πότερον οὐδὲν τῶν ὧντων τήν 5 αὐτὸν δύναμιν αὐτὸ πρὸς ἐαυτὸ πέφυκεν ἔχειν, ἀλλὰ πρὸς ἄλλο, ἢ τὰ μὲν, τὰ δ’ οὐ· καὶ εἰ ἔστιν αὖ ἄτινα αὐτὰ πρὸς αὐτὰ ἔχει, δρ’ ἐν τούτοις ἐστὶν ἐπιστήμη, ἣν δὴ ἡμεῖς σωφροσύνην φαμὲν εἶναι. ἐγὼ μὲν οὐ πιστεύω ἐμαυτῷ ἰκανὸς εἶναι ταύτα διελέσθαι· διὸ καὶ οὔτ’ εἰ δυνατὸν ἐστὶ τοῦτο γενέσθαι ἐπιστήμης ἐπιστήμην εἶναι, ἐχὼ δισχυρίσασθαι, οὔτ’ εἰ ὁ τι μάλιστα ἔστι, σωφροσύνην ἀποδέχομαι αὐτό εἶναι, πρὶν ἀν ἐπισκέψωμαι, εἴτε τι ἀν ἡμᾶς ὥφελοι τοιοῦτον οὐν, εἴτε μή. τὴν γὰρ οὖν δὴ σωφροσύνην ὥφελμοι τι καὶ ἄγαθον μαντεύομαι εἶναι· συ οὖν, ὃ παῦ Κάλλαίσχρον—τίθεσαι γὰρ σωφροσύνην τοῦτ’ εἶναι, 10 ἐπιστήμην ἐπιστήμης καὶ δὴ καὶ ἀνεπιστημοσύνης—πρῶτον μὲν τούτο ἐνδείξαι, ὅτι δυνατὸν ὅ νυσὶν ἔλεγον, ἔστειτα πρὸς τῷ δυνατῷ ὅτι καὶ ὥφελμοι· κἂμε τάχ’ ἀν ἀποπληρώσωσις, ὡς ὀρθῶς λέγεις περὶ σωφροσύνης, δ’ ἐστιν.

17. Καὶ ὁ Κριτίας ἀκούσας ταῦτα καὶ ἰδὼν μὲ ἀποροῦντα, 20 ὀσπερ οἱ τοὺς χασμωμένους καταντικρὸν ὁρῶντες ταύτων τοῦτο συμπάσχουσιν, κάκεινος ἐδοξὲ μοι ὑπ’ ἐμοῦ ἀποροῦντος καὶ αὐτὸς ἀλῶναι ὑπὸ ἀπορίας. ἀτε οὖν εὐδοκιμῶν ἐκάστοτε, ἡσυχύνοι τοὺς παρόντας, καὶ οὔτε συγχωρήσαι μοι ἡθελεν ἀδύνατος εἶναι διελέσθαι ἃ προὐκαλοῦμην αὐτόν, ἔλεγεν τε 25 οὐδὲν σαφές, ἐπικαλύπτοι τὴν ἀπορίαν. καγὼ ἥμιν ἵνα ο λόγον προῖοι, εἶπον Ἀλλ’ εἰ δοκεῖ, ὁ Κριτία, μὲν μὲν τοῦτο συγχωρήσωμεν, δυνατὸν εἶναι γενέσθαι ἐπιστήμην ἐπιστήμης· αὕτης δὲ ἐπισκεψομέθα εἰτε οὔτος ἔχει εἰτε μή. ἤθι δὴ οὖν, εἰ ὁ τι μάλιστα δυνατὸν τοῦτο, τί μάλλον οὖν τέ ἐστιν εἰδέ- 30 ναι ἃ τέ τις οἶδε καὶ ἃ μή; τοῦτο γὰρ δὴπο τοῖς ἐφαμὲν εἶναι τὸ γυγνώσκειν αὐτῶν καὶ σωφρονεῖν· ἢ γὰρ; Πάνυ γε, ἢ ο’ ὦς, καὶ συμβαίνει γε ποι, ὁ Σώκρατες. εἰ γὰρ τις ἔχει ἐπιστήμην ἢ αὐτὴ αὐτῆς γυγνώσκει, τοιοῦτος ἂν αὐτὸς εἰς οἴοντερ ἐστίν ὃ ἔχει. ὁσπερ ὅταν τάχος τις ἔχῃ, ταχὺς, καὶ ὅταν κάλλος,
καλῶς, καὶ ὅταν γνῶσιν, γιγνώσκον· ὅταν δὲ δὴ γνῶσιν αὐτῆς τις ἔχῃ, γιγνώσκον που αὐτὸς ἐαυτὸν τότε ἔσται.
Οὐ τούτῳ, ἢν δ’ ἐγὼ, ἀμφίσβητῷ, ὡς οὐχ ὅταν τὸ αὐτὸ γιγνώ-
σκὸν τὶς ἔχῃ, αὐτὸς αὐτὸν γνῶσεται, ἀλλὰ ἔχοντι τοῦτο τίς ἀνάγκη εἰδέναι ἃ τε οἶδεν καὶ ἃ μὴ οἶδεν; "Οτι, ὁ Σώκρατες, 5
tαυτὸν ἐστὶν τούτῳ ἐκεῖνῳ. Ἡ Ἰσως, ἔφην, ἀλλὰ ἐγὼ κινδυνεύω
ἀεὶ ὅμοιος εἰναι· οὐ γὰρ αὐ ἀμαθῶς ὡς ἐστίν τὸ αὐτὸ [ἀ οἶδεν
eιδέναι καὶ ἃ τις μὴ οἶδεν εἰδέναι]. Πῶς λέγεις, ἔφη; Ὅδε,
ἣν δ’ ἐγὼ. ἐπιστήμη ποι ἐπιστήμης οὐδα ἄρα πλέον τι οἶν
t’ ἔσται διαφεῖν, ἢ ὅτι τούτων τὸῦ μὲν ἐπιστήμη, τόδε δ’ οὐκ ἔστιν ἐπιστήμη; Οὐκ, ἀλλὰ τοσοῦτον. Ταυτὸν οὐν ἐστὶν ἐπιστήμη
te καὶ ἀνεπιστησίμωσιν ὑγιεινοῦ, καὶ ἐπιστήμη τε καὶ ἀνεπιστη-
σίμωσιν δικαίου; Ὅυδαμὼς. Ἀλλὰ τὸ μὲν οὐμαί ἰατρικῆ, τὸ
δὲ πολιτικῆ, τὸ δὲ οἴδεν ἀλλὸ ἢ ἐπιστήμη. Πῶς γὰρ οὐ;
Οὐκοῦν ἦν μὴ προσεπίστηται τίς τῷ ὑγιεινοῦ καὶ τῷ δίκαιων, 15
ἀλλὰ ἐπιστήμην μόνον γιγνώσκη ἄτε τούτῳ μόνον ἔχον
eπιστήμην, ὅτι μὲν τι ἐπίσταται καὶ ὅτι ἐπιστήμην τινὰ ἔχει,
εἰκότως δὲ γιγνώσκοι καὶ περὶ αὐτοῦ καὶ περὶ τῶν ἄλλων· ἢ
γάρ; Ναι. "Ο τι δὲ γιγνώσκει, ταύτῃ τῇ ἐπιστήμῃ πῶς εἰσέ-
tαι; γιγνώσκει γὰρ δὴ τὸ μὲν ὑγιεινὸν τῇ ἰατρικῇ ἀλλ’ οὐ 20
σωφροσύνῃ, τὸ δὲ ἀρμονίκον μονσικῆ ἀλλ’ οὐ σωφροσύνῃ, τὸ
δ’ οἰκοδομικῶν οἰκοδομικῆ ἀλλ’ οὐ σωφροσύνῃ, καὶ οὕτω πάντα· ἢ
οὐ; Φαίνεται. Σωφροσύνη δὲ, εἴπερ μόνον ἐστὶν ἐπιστή-
σίμων ἐπιστήμη, πῶς εἰσέται ὅτι τὸ ὑγιεινὸν γιγνώσκει ἢ ὅτι
tο οἰκοδομικῶν; Ὅυδαμὼς. Οὐκ ἄρα εἰσέται ὃ οἴδεν ὁ τοῦτο 25
ἀγνωσθ., ἀλλ’ ὃ οἴδεν μόνον. Ἐοίκειν.
18. Οὐκ ἄρα σωφρονεῖν τοῦτ’ ἀν εἰς οὐδὲ σωφροσύνη, εἰδέναι
ἄ τε οἶδεν καὶ ἃ μὴ οἶδεν, ἀλλ’, ὡς ἐοίκειν, ὅτι οἴδεν καὶ ὅτι
οὐκ οἴδεν μόνον. Κινδυνεύει. Οὐδὲ ἄλλον ἄρα οἶδος τε ἔσται
οὗτος ἔξετάσαι φάσκοντα τι ἐπίστασθαι, πότερον ἐπίσταται 30
ὁ φησιν ἐπίστασθαι ἢ οὐκ ἐπίσταται· ἀλλὰ τοσοῦτον μόνον,
ὡς ἐοίκειν, γνῶσεται, ὅτι ἔχει τινὰ ἐπιστήμην, ὅτου δὲ γε, ἢ
σωφροσύνῃ οὐ ποιήσει αὐτὸν γιγνώσκειν. Οὐ φαίνεται. Οὔτε
ἄρα τὸν προσποιούμενον ἰατρόν εἶναι, ὄντα δὲ μὴ, καὶ τὸν ὡς
άληθῶς ὁντα ὁδὸς τε ἐσται διακρίνειν, οὔτε ἄλλον οὐδένα τῶν ἐπιστημόνων καὶ μή. σκεψώμεθα δὲ ἐκ τῶν ἐπειδή, εἰ μέλλει ὁ σώφρον ἡ ὅστις ἄλλος τῶν ὃς ἀληθῶς ἱατρὸν διαγνώσθαι καὶ τὸν μή, ἀρ' οὖχ ὅτε τούτῃ· περὶ μὲν ἰατρικῆς δήποτε 5 αὐτῷ οἵ διαλέξεται· οὐδὲν γὰρ ἑπαύει, ὥς ἐφαμεν, ὁ ἱατρὸς ἀλλ' ἢ τὸ ὑγιεῖνον καὶ τὸ νοσῶδες· ὦ οὐ; Ναὶ, οὔτως. Περὶ δὲ γε ἐπιστήμης οὐδέν οἶδεν, ἀλλὰ τοῦτο δὴ τῇ σωφροσύνῃ μόνῃ ἀπέδομεν. Ναὶ. Οὐδὲ περὶ ἰατρικῆς ἀρα οἶδεν ὁ ἰατρικός, ἐπειδήπερ ἢ ἰατρικὴ ἐπιστήμη οὗσα τυγχάνει. 'Αληθῆ. "Ὅτι 10 μὲν δὴ ἐπιστήμην τινὰ ἔχει, γνώσεται ὁ σώφρων τὸν ἱατρὸν· δειν δὲ πείραν λαβεῖν ἢτις ἑστῖν, ἄλλο τι σκέψεται ὄντινον; ἢ οὖ τούτῳ ὁρισται ἐκάστῃ ἐπιστήμη μὴ μόνον ἐπιστήμη εἶναι ἀλλὰ καὶ τίς, τῷ τινῶν εἶναι; Τούτῳ μὲν οὖν. Καὶ ἡ ἰατρικὴ δὴ ἐτέρα εἶναι τῶν ἄλλων ἐπιστημών ὀρίσθη τῷ τοῦ ὑγιείνου 15 εἶναι καὶ νοσῶδους ἐπιστήμη. Ναὶ. Οὐκοῦν ἐν τοῦτοις ἀναγκαίοις σκοπεῖν τὸν βουλόμενον ἰατρικὴν σκοπεῖν, ἐν οἷς ποτ' ἑστιν· οὗ γὰρ δήποτε ἐν γε τοῖς ἐξω, ἐν οἷς οὐκ ἑστιν; Ὡ οὔ θετα. 'Εν τοῖς ὑγιείνοις ἀρα καὶ νοσῶδεσιν ἐπισκέψεται τὸν ἱατρὸν, ἢ ἰατρικὸς ἑστιν, ὁ ὀρθῶς σκοπούμενος. "Εοικεν. 20 Οὐκοῦν ἐν τοῖς οὔτως ἢ λεγομένοις ἢ πραττομένοις τὰ μὲν λεγόμενα, εἰ ἀληθῆ λέγεται, σκοπούμενος, τὰ δὲ πραττόμενα, εἰ ὀρθῶς πράττεται; 'Ανάγκη. 'Η οὖν ἀνευ ἰατρικῆς δύναιτ' ἀν τις τούτων ποτέροις ἐπακολούθησαι; Οὔ δήτα. Οὔτε γε ἄλλος οὐδεὶς, ὡς οὐκετε, πλὴν ἱατρός, οὔτε δὴ ὁ σώφρων· ἱατρὸς 25 γὰρ ἀν εἴη πρὸς τῇ σωφροσύνῃ. "Εστι ταῦτα. Παντὸς ἀρα μάλλον, εἰ ἢ σωφροσῦνη ἐπιστήμης ἐπιστήμη μόνον ἑστὶ καὶ ἀνεπιστημοσύνης, οὔτε ἱατρόν διακρίναι οἷα τε ἐσται ἐπιστάμενον τὰ τῆς τέχνης ἢ μὴ ἐπιστάμενον, προσποιούμενον δὲ ἢ οἰόμενον, οὔτε ἄλλον οὐδένα τῶν ἐπισταμένων καὶ ὁτιοῦν, πλὴν 30 γε τὸν αὐτοῦ ὁμότεχνον, ὀσπερ οἱ ἄλλοι δημιουργοί. Φαίνεται, ἐφη. 19. Τὶς οὖν, ἢν δ' ἑγώ, δ' Κριτία, ὥφελα ἦμῖν ἔτι ἄν εἴη ἀπὸ τῆς σωφροσύνης τοιαύτης οὐσίσι; εἰ μὲν γὰρ, δ' ἐξ ἀρχῆς ὑπετιθέμεθα, ὑδεῖν ὁ σώφρων ἀ τε ὑδεί καὶ ἃ μὴ ὑδεί, τὰ
μὲν ὅτι οἶδεν, τὰ δ' ὅτι οὐκ οἶδεν, καὶ ἄλλον ταῦτα τοῦτο πεποιθότα ἐπισκέψασθαι οἷός τ' ἦν, μεγαλωστὶ ἂν ἦμῖν, φαμέν, ὦφέλιμον ἦν σώφροσιν εἶναι· ἀναμάρτητοι γὰρ ἂν τὸν βίον ἐξώμεν αὐτοὶ τε οἱ τὴν σωφροσύνην ἐχοντες καὶ οἱ ἄλλοι πάντες ὁσοὶ ὑπ' ἦμῶν ἦρχοντο. οὔτε γὰρ ἂν αὐτοὶ ἐπεχείρησεῖς ῥοίμεν πράττειν ἢ μὴ ἡπιστάμεθα, ἀλλ' ἐξευρίσκοντες τοὺς ἐπισταμένους ἐκεῖνοι ἂν παρεδίδομεν, οὔτε τοίς ἄλλοις ἐπετρέπομεν, ὃν ἦρχομεν, ἄλλο τι πράττοντες ὁρθῶς ἐμελλόν πράξειν· τούτῳ δ' ἦν ἂν, οὔτε ἐπιστήμην εἰχον· καὶ οὕτω δὴ ὑπὸ σωφροσύνης οἰκία τε οἰκουμένη ἐμελλεν 10 καλὸς ὀικεῖσθαι, πολὺς τε πολιτευμένη, καὶ ἄλλο πάν ὅπερ σωφροσύνῃ ἄρχοι· ἀμαρτίας γὰρ ἔχοτε ἡγομένης, ὁρθότητος δὲ ἡγουμένης, ἐν πάσῃ πράξει ἀναγκαῖον καλὸς καὶ εὐ πράττειν τοὺς οὕτω διακεμένους, τοὺς δὲ εὑ πράττοντας εὐδαίμονας εἶναι. ἀρ' οὖχ οὕτως, ἦν δ' ἐγώ, ὁ Κριτία, ἐλέγομεν περὶ 15 σωφροσύνης, λέγοντες ὅσον ἀγαθὸν εἴη τὸ εἰδέναι ἃ τε οἶδέν τις καὶ ἡ μὴ οἶδεν; Πάνω μὲν οὖν, ἐφη, οὕτω. Νῦν δὲ, ἦν δ' ἐγώ, ὅρας ὅτι οὐδαμοῦ ἐπιστήμην οὐδὲμια τοιαύτη οὕσα πέφαναι. Ὁρῶ, ἐφη. ὁ Αρ' οὖν, ἦν δ' ἐγώ, τούτ' ἐξεῖ τὸ ἀγαθὸν ἦν νῦν εὐρίσκομεν σωφροσύνην οὕσαν, τὸ ἐπιστήμην 20 ἐπίστασθαι καὶ ἀνεπιστημοσύνην, ὅτι το ταύτην ἔχον, ὅ τι ἂν ἄλλο μανθάνῃ, ῥάων τε μαθήσεται καὶ ἐναργέστερα πάντα αὐτῷ φανεῖται, ἀπὸ πρὸς ἐκάστος ὃ ἂν μανθάνῃ προσκαθορώντι τὴν ἐπιστήμην· καὶ τοὺς ἄλλους δὴ κάλλιον ἐξετάσει περὶ ὅν ἂν καὶ αὐτοὺς μάθῃ, οἱ δὲ ἄνευ τούτου ἐξετάζοντες 25 ἀσθενέστερον καὶ φαύλότερον τοῦτο δράσουσιν ἢ ἄρ', ὁ φίλε, τοιαῦτα ἄττα ἐστίν ὃ ἀπολαυσόμεθα τῆς σωφροσύνης, ἠμεῖς δὲ μειζὸν τι βλέπομεν καὶ ξητοῦμεν αὐτῷ μειζὸν τι εἶναι ἃ ὅσον ἐστίν; Τάχα δ' ἂν, ἐφη, οὕτως ἔχοι.

20. Ἰσως, ἦν δ' ἐγώ· ἵσως δὲ γε ἠμείς οὐδὲν χρήστον ἔξητί—30 σαμεν. τεκμαιρομαι δὲ, ὅτι μοι ἄτοπ' ἄττα καταφαίνεται περὶ σωφροσύνης, εἰ τοιούτων ἐστίν. ἴδωμεν γὰρ, εἰ βούλει, συγχωρήσαντες καὶ ἐπίστασθαι ἐπιστήμην δυνατὸν εἶναι καὶ ὃ γε ἐξ ἀρχῆς ἐτιθέμεθα σωφροσύνην εἶναι, τὸ εἰδέναι ἃ τε
οἶδεν καὶ ἄλλα δώμεν. ἀποστερήσωμεν, ἀλλὰ δώμεν· καὶ πάντα ταῦτα δόντες ἐτι βέλτιον σκεφτόμεθα, εἰ ἀρα τι καὶ ἡμᾶς ὑπήσεις τοιούτων ὅν. ἃ γὰρ ὑπῆρξη ἑλέγομέν, ὥς μέγα ἄν εἰς ἁγαθὸν ἡ σωφροσύνη, εἰ τοιούτων εἰς, ἡγομένη διοικήσεως καὶ οἰκίας καὶ πόλεως, οὐ μοι δοκοῦμεν, ὅ Κριστία, καλῶς ομολογηκέναι. Πώς δή; ἢ δ’ ὤς. Ὅτι, ἦν δ’ ἑγώ, ῥάδιος ὁμολογήσαμεν μέγα τι ἁγαθὸν εἶναι τοὺς ἀνθρώπους, εἰ ἔκαστοι ἢμῶν, ἅ μὲν ἰσασιν, πράττοις ταῦτα, ἅ δὲ μὴ ἐπίσταται, ἅλλοις παραδοῦσι τοὺς ἐπισταμένους. Οὐκ οὖν, ἔφη, καλῶς ὁμολογήσαμεν; Οὐ μοι δοκοῦμεν, ἦν δ’ ἑγώ. Ἀτοπα λέγεις ὡς ἀληθῶς, ἔφη, ὁ Σώκρατες. Νη τὸν κύνα, ἔφην, καὶ ἐμοί τοι δοκεῖ ὁτι, κανταθά καὶ ἀρτι ἀποβλέψας ἄττ’ ἅττ’ ἔφην μοι προφαίνεσθαι, καὶ ὅτι φοβοῖμην μὴ οὐκ ὀρθῶς σκο-ποίμεν. ὡς ἀληθῶς γὰρ, εἰ ὦ τί μᾶλστα τοιοῦτον ἑστιν ἢ

15 σωφροσύνη, οὐδέν μοι δῆλον εἶναι δοκεῖ ὦ τι ἁγαθὸν ἡμᾶς ἀπεργάζεται. Πώς δή; ἢ δ’ ὤς. λέγε, ὡν καὶ ήμεῖς εἰδώμεν ὡ τι λέγεις. Οἴμαι μὲν, ἦν δ’ ἑγώ, ληρεῖν με· ὅμοις τὸ γε προ-φαινόμενον ἀναγκαῖον σκοπεῖν καὶ μὴ εἰκῇ παρίεναι, εἰ τίς γε αὐτοῦ καὶ σμικρῶν κήδεται. Καλῶς γὰρ, ἔφη, λέγεις.

20 21. Ἀκομε δή, ἔφην, τὸ ἔμον ὄναρ, εἰτε διὰ κερατῶν εἰτε δ’ ἐλέφαντος ἐλήλυθεν. εἰ γὰρ ὦ τι μᾶλστα ἡμῶν ἄρχοι ἢ σωφροσύνη, ὁστα οἶδαν νῦν ὀριζόμεθα, ἀλλο τι κατὰ τὰς ἐπι-στήμας ἄν πράττοιτο, καὶ οὕτε τις κυβερνήτης φάσκων εἶναι, ὅν δὲ οὖ, ἔξαπατοῦ ἁμ ἡμᾶς, οὕτε ἰατρὸς οὕτε στρατηγὸς οὔτ’

25 ἄλλος οὐδεὶς, προσποιούμενος τι εἰδέναι ὦ μη οἴδεν, λανθάνοι ἂν. ἐκ δη τούτων οὕτως ἐχόμενον ἄλλο ὡ τι ἂν οὐκομείναι

*ν* ὑπείρασιν τε τὰ σώματα εἶναι μᾶλλον ἢ νῦν, καὶ ἐν τῇ θαλάτη κινδυνεύοντας καὶ ἐν πολέμῳ σφιξόθηκαν, καὶ τὰ σκεύη καὶ τὴν ἀμπεχόνη καὶ ὑπόδεεν πᾶσαν καὶ τὰ χρή-

30 ματα πάντα τεχνικῶς ἡμῖν εἰργασμένα εἶναι καὶ ἄλλα πολλὰ διὰ τὸ ἀληθίνοις δημιουργοίς χρήσθαι; εἰ δὲ βούλοι γε, καὶ τὴν μαντικὴν εἶναι συγχωρήσωμεν ἐπιστήμην τοῦ μέλλοντος ἐξεσθαι, καὶ τὴν σωφροσύνην, αὐτῆς ἐπιστατούσαν, τοὺς μὲν ἀλαζόνας ἀποτρέπειν, τοὺς δὲ ὡς ἀληθῶς μάντεις καθιστάναι
Δημήν προφήτας τῶν μελλόντων. κατεσκευασμένον δὴ οὖτω τὸ ἀνθρώπινον γένος ὅτι μὲν ἐπιστημόνως ἄν πράττοι καὶ ζῇ, ἐπομαί. ἡ γὰρ σωφροσύνη φυλάττουσα οὐκ ἂν ἔοι η παρεμπιπτοσαν τὴν ἀνεπιστημοσύνην συνεργὸν ἡμῖν εἶναι. ὅτι δὲ ἐπιστημόνως ἄν πράττοντες ἐν ἄν πράττομεν καὶ εὐδαιμονοίμεν, 5 τούτο δὲ οὖντο δυνάμεθα μαθεῖν, ὃ φίλε Κριτία.

22. Ἀλλὰ μέντοι, ἡ δὲ ὅσι, οὐ μαθίες εὐρύσεις ἄλλο τι τέλος τοῦ εὑ πράττειν, ἐὰν τὸ ἐπιστημόνως ἅτιμάσης. Ἐμπερὼν τοίνυν μὲ, ἢν δ' ἐγώ, ἐτί προσδιδαξοε. τίνος ἐπιστημόνως λέγεις; ἡ σκηνῶν τομῆς; Μὰ Δι' οὐκ ἔγωγε. Ἀλλὰ χαλκοῦ 10 ἐργασίας; Οὐδαμῶς. Ἀλλὰ ἐρίων ἡ ἔυλων ἡ ἄλλον τὸν τῶν τοιοῦτων; Οὐ δῆτα. Οὐκ ἄρα, ἢν δ' ἐγώ, ἐτί ἐμμένουμεν τὸ λόγῳ τῷ εὐδαιμόνα εἶναι τὸν ἐπιστημόνως ζῶντα. οὖντο γὰρ ἐπιστημόνως ζῶντες οὐχ ὁμολογοῦνται παρὰ σοῦ εὐδαιμόνες εἶναι, ἀλλὰ περί τινων ἐπιστημόνως ζῶντα σὺ δοκεῖς μοι ἄφο- 15 ρίζεσθαι τὸν εὐδαιμόνα. καὶ ἵσως λέγεις ὅν νυνὶ ἐγώ ἐλεγον, τὸν εἰδότα τὰ μέλλοντα ἐσεθαί πάντα, τὸν μάντιν. τοῦτον ἡ ἄλλον τινα λέγεις; Καὶ τοῦτον ἔγωγε, ἐφη, καὶ ἄλλον. Τίνα; ἢν δ' ἐγώ. ἀρ่า μὴ τὸν τοιοῦτε, εἰ τῆς πρὸς τοῖς μέλλονσιν καὶ τὰ γεγονότα πάντα εἰδείη καὶ τὰ νῦν ὄντα, καὶ μηδὲν ἅγνοι; 20 φῶμεν γὰρ τινὰ εἶναι αὐτὸν. οὐ γὰρ οἴμαι τοῦτον γε ἐτί ἂν εἴποις οὐδένα ἐπιστημονέστερον ζῶντα εἶναι. Οὐ δῆτα. Τόδε δή ἐτι προσποθῶ, τῆς αὐτοῦ τῶν ἐπιστημῶν ποιεῖ εὐδαιμόνα; ἡ ἀπασᾷ ὁμοίως; Οὐδαμῶς ὁμοίως, ἐφη. Ἀλλὰ ποιὰ μάλιστα; ἢ τί οἶδεν καὶ τῶν ὄντων καὶ τῶν γεγονότων καὶ τῶν 25 μελλόντων ἐσεθαί; ἢ ἄρα γε ἢ τὸ πεπτευτικὸν; Ποτόν, ἢ δ' ὅσ, πεπτευτικόν; Αλλ' ἢ τὸ λογιστικὸν; Οὐδαμῶς. Ἀλλ' ἢ τὸ ύγιεινὸν; Μᾶλλον, ἐφη. Ἐκείνη δ' ἢν λέγω μάλιστα, ἢν δ' ἐγώ, ἢ τί; ἢ Ητὶ τὸ ἀγαθὸν, ἐφη, καὶ τὸ κακὸν. Ἡ μιαρέ, ἐφην ἐγώ, πάλαι με περίελκες κύκλῳ, ἀποκρυπτόμενος ὃτι οὐ 30 τὸ ἐπιστημόνως ἢν ξῆν τὸ εὑ πράττειν τε καὶ εὐδαιμονεὶς ποιοῦν, οὔτε συμπασῶν τῶν ἄλλων ἐπιστημῶν, ἀλλὰ μᾶς οὐσίς ταύτης μόνον τῆς περὶ τὸ ἀγαθὸν τε καὶ κακὸν. ἐπει, ὃ Κριτία, εἰ θελεῖς εξελείν ταύτην τῆν ἐπιστήμην ἐκ τῶν ἄλλων
ἐπιστημῶν, ἦττον τι ἡ μὲν ἱατρικὴ ὑγιαίνειν ποιήσει, ἡ δὲ σκυτικὴ ὑποδεδέσθαι, ἡ δὲ ὑφαντικὴ ἠμφιέσθαι, ἡ δὲ κυβερνητικὴ κωλύσει ἐν τῇ θαλάττῃ ἀποθυμήσει καὶ ἡ στρατηγικὴ ἐν πολέμῳ; Οὐδὲν ἤττον, ἐφη. Ἄλλ', δὲ φίλε Κριτία, τὸ εὖ γε τούτων ἔκαστα γνύμεθαι καὶ ὀφελίμως ἀπολελοιπός ἦμας ἔσται ταύτης ἀπούσης. Ἄληθῆ λέγεις. Οὐχ αὕτη δὲ γε, ὡς ἐοικεν, ἔστιν ἡ σωφροσύνη, ὡς ἔργον ἐστὶν τὸ ὀφελεῖν ἦμας. οὐ γὰρ ἐπιστημῶν τε καὶ ἀνεπιστημοσύνη ἐπιστήμη ἐστίν, ἀλλὰ ἀγαθὸν τε καὶ κακοῦ· ὅστε εἰ αὕτη ἔστιν ὀφέλημοι, ἢ σωφροσύνη ἄλλο τι ἄν εἴη ἦμιν. Τι δ', ἡ δ' ὡς, οὐκ ἂν αὕτη ὀφελοὶ; εἰ γὰρ δὲ τι μάλιστα τῶν ἐπιστημῶν ἐπιστήμη ἐστίν ἡ σωφροσύνη, ἐπιστατεῖ δὲ καὶ ταῖς ἄλλαις ἐπιστήμαις, καὶ ταύτης δὴ τοῦ ἄρχουσα τῆς περὶ τάγαθον ἐπιστήμης ὀφελοὶ ἂν ἦμας. Ἡ κἂν ὑγιαίνειν ποιοῖ, ἢν δ' ἐγώ, αὕτη, ἄλλ' οὐχ ἡ ἱατρικὴ; καὶ τὰλλα τὰ τῶν τεχνῶν αὕτη ἂν ποιοῖ, καὶ οὐχ αἱ ἄλλαι τὸ αὕτης ἔργον ἐκάστη; ἢ οὗ πάλαι διεμαρτύρεθα, ὅτι ἐπιστήμης μόνον ἐστὶν καὶ ἀνεπιστημοσύνης ἐπιστήμη, ἄλλου δὲ οὐδενός· οὐχ οὕτω; Φαινεῖται γε. Οὐκ ἂρα ὑγιείας ἔσται δημιουργός. Οὐ δήτα. Ἄλλης γὰρ ἣν τέχνην ὑγίεια· ἢ οὐ; Ἄλλης. Οὐδ' ἄρα ὀφελίματι, ό ἐταίρε· ἄλλη γὰρ αὐτάπεδομεν τοῦτο τὸ ἔργον τέχνη νυνιθ' ἢ γὰρ; Πάννυ γε. Πῶς οὖν ὀφελίμος ἔσται ἣ σωφροσύνη, οὐδεμιᾶς ὀφελίας οὕσα δημιουργός; Οὐδαμῶς, δ' Σώκρατε, ἐοικεῦν γε.

23. Ὄρασ οὖν, δ' Κριτία, ὥς ἐγώ πάλαι εἰκότως ἐδεδοικε καὶ δικαίως ἐμαυτὸν ἡτίωμην ὅτι οὐδὲν χρηστόν περὶ σωφροσύνης σκοτῶ; οὐ γὰρ ἂν ποιοῦν τὸ γε κάλλιστον πάντων ὀμολογεῖται εἶναι, τοῦτο ἦμῖν ἀνωφελές ἐφάνη, εἴ τι ἐμοῦ ὀφελοῦ ἦν πρὸς τὸ καλῶς ζητεῖν. νῦν δὲ—πανταχὼ γὰρ ἡττώμεθα, καὶ οὐ δυνάμεθα εὑρεῖν ἐφ' ὅτι ποτὲ τῶν οὐσίων ὁ ὀνοματοθέτης τοῦτο τοῦτο μέγα ἔθετο, τῇ σωφροσύνῃ. καίτοι πολλὰ καὶ συγκεχορήκαμεν οὐ συμβαίνοντ' ἦμῖν τῷ λόγῳ. καὶ γὰρ ἐπιστήμην ἐπιστήμης εἶναι συγκεχορήσαμεν, οὐκ ἐσώτερος τοῦ λόγου οὐδὲ φάσκοντος εἶναι· καὶ ταύτη αὖ τῇ ἐπιστήμη τῇ ἄλλων ἐπιστημῶν ἐργα γνωστοίς συνεχωρήσαμεν, οὐδὲ τοὐτ' ἐσῶτος τοῦ λόγου,
ΧΑΡΜΙΔΗΣ.

25

ίνα δὴ ἢμιν γένοιτο ὁ σώφρων ἐπιστήμων ὃν τε οἶδεν, ὃτι οἶδεν, καὶ ὃν μὴ οἶδεν, ὃτι οὐκ οἶδεν. τοῦτο μὲν δὴ καὶ παντάπασι μεγαλοπρεπῶς συνεχώρησαμεν, οὐδ' ἐπισκεψάμενοι τὸ ἀδύνατον εἶναι, ἢ τις μὴ οἶδεν μηδαμῶς, ταῦτα εἰδέναι ἀμῶς γέ πως· ὅτι γὰρ οὐκ οἶδεν, φησὶν αὐτὰ εἰδέναι ἢ ἡμετέρα ὁμολογία. καὶ τοι, 5 ὃς ἐγάμαι, οὐδένος ὅτον οὐχὶ ἀλογώτερον τοῦτ' ἁν φανεῖν. ἀλλ' ὁμος οὕτως ἢμῶν εὐθυκίων τυχόνσα ἡ ζήτησις καὶ οὐ σκληρῶν, οὐδὲν τι μᾶλλον εὑρεῖν δύναται τὴν ἀλήθειαν, ἀλλὰ τοσοῦτον κατεγέλασεν αὐτῆς, ὡστε ὁ ἡμεῖς πάλαι συνομολογοῦντες καὶ συμπλάττοντες ἐτιθέμεθα σωφροσύνη εἶναι, τοῦτο ἢμιν πάνυ 10 ὑβριστικῶς ἀνωφελὲς διὰ ἀπέφαιμε. τὸ μὲν οὖν ἐμὸν καὶ ἦττον ἀγανακτῶ· ὑπέρ δὲ σοῦ, ἴνα δ' ἐγώ, ὁ Χαρμίδης, πάνα ἀγανακτώ, εἰ σὺ τοιοῦτος ὃν τὴν ἰδέαν καὶ πρὸς τούτῳ τὴν ψυχὴν σωφρονεστάτος, μηδὲν ὄνησει ἀπὸ ταύτης τῆς σωφροσύνης μηδὲ τί σε ὀφελήσει ἐν τῷ βίῳ παροῦσα. ἐτί δὲ μᾶλλον ἀγανακτῶ ὑπέρ 15 τῆς ἐπῳδῆς, ἢν παρὰ τοῦ Ῥωμαίος ἐμαθοῦ, εἰ μηδενός ἄξιον πράγματος οὗσαν αὐτὴν μετὰ πολλῆς σπουδῆς ἐμάνθησαν. ταῦτ' οὖν πάνυ μὲν οὐκ ὀϊμαι οὕτως ἔχειν, ἀλλ' ἐμὲ φαίλων εἶναι ζητητὴν· ἐπεὶ τὴν ἡ σωφροσύνη μέγα τί ἀγαθὸν εἶναι, καὶ εἴπερ γε ἔχεις αὐτό, μακάριον εἶναι σε. ἀλλ' ὁρα εἰ ἔχεις τε 20 καὶ μηδὲν δεει τῆς ἐπῳδῆς· εἰ γὰρ ἔχεις, μᾶλλον ἂν ἔγονγέ σοι συμβουλεύσαιμι ἐμὲ μὲν λήρον ἢγεῖσθαι εἶναι καὶ ἀδύνατον λόγῳ ὀτιοῦ ζητεῖν, σεαυτὸν δὲ, ὥσπερ σωφρονεστέρος εἰ, τοσοῦτῳ εἶναι καὶ εὐδαιμονεστέρον.

24. Καὶ ὁ Χαρμίδης, Ἀλλὰ μὰ Δία, ἢ δ' ὅς, ἔγονγε, ὁ Σώ- 25 κρατεῖς, οὐκ οἴδα οὖτ' εἰ ἔχω οὐτ' εἰ μὴ ἔχω. πῶς γὰρ ἂν εἰδεῖν ὅ γε μηδ' ὑμεῖς οἴοι τέ ἐστε ἐξευρεῖν ὅ τι ποτ' ἐστιν, ὡς φής σύ; ἐγὼ μέντοι οὐ πάνυ σοι πείθομαι, καὶ ἐμαυτόν, ὁ Σώκρατες, πάνω οἴμαι δεῖσθαι τῆς ἐπῳδῆς, καὶ τὸ γ' ἐμὸν οὐδὲν κωλύει ἐπιάδεσθαι ὑπὸ σοῦ ὅσαι ἠμέραι, ἐως ἂν φής σὺ 30 ἰκανῶς ἔχειν. Ἐινὲν· ἀλλ', ἐφη ὁ Κριτίας, ὁ Χαρμίδης, δρά τούτο· ἐμοὶ' ἐσται τοῦτο τεκμήριον ὅτι σωφρονεῖς, ἢν ἐπάθειν παρέχεις Σωκράτει καὶ μὴ ἀπολείπῃ τούτου μήτε μέγα μήτε σμικρὸν. Ὅς ἀκολουθήσωτος, ἔφη, καὶ μὴ ἀπολειψομένου·
δεινά γὰρ ἂν ποιοῖν, εἰ μὴ πειθοῖμην σοὶ τῷ ἐπιτρόπῳ καὶ μὴ ποιοῖν ἄ ἱ κελεύεις. Ἄλλα μὴν, ἐφη, κελεύω ἐγώ. Ποιήσω τοίνυν, ἐφη, ὥπο ταυτησί τῆς ἡμέρας ἀρξάμενος. Όντοι, ἦν δ' ἐγώ, τι βουλεύεσθον ποιεῖν; Όνδεν, ἐφη ὁ Χαρμίδης, 5 ἄλλα. βεβουλεύμεθα. Βιάσει ἃρα, ἦν δ' ἐγώ, καὶ οὐδ' ἀνάκρισιν μοι δόσεις; Ὡς βιασομένου, ἐφη, ἐπειδὴπερ ὄδε γε ἐπιτάττει· πρὸς ταῦτα σὺ αὖ βουλεύοι τι ποιήσεις. Ἄλλ' οὔδεμια, ἐφην ἐγώ, λείπεται βουλή· σοι γὰρ ἐπιχειροῦντι πράττειν ὅτιον καὶ βιαζομένῳ οὐδὲς οἶδος τ' ἔσται ἐναντιοῦ-10 σθαί ἄνθρωπον. Μὴ τοίνυν, ἦ δ' ὅς, μηδὲ σὺ ἐναντιοῦ. Οὐ τοίνυν, ἦν δ' ἐγώ, ἐναντιόσωμαι.
ΔΛΧΗΣ

ἡ περὶ ἀνδρειας.


TA TOY ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ

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

1. Τεθέασθε μὲν τὸν ἀνδρα μαχόμενον ἐν ὁπλοῖς, ὁ Νικία τε καὶ Λάχης· οὐ δὲ ἐνεκα ύμᾶς ἐκελεύσαμεν συνθεάσασθαι ἐγὼ τε καὶ Μελησίας ὁδε, τότε μὲν οὐκ εἴπομεν, νῦν δὲ ἐροῦμεν. ἡγούμεθα γὰρ χρήμα πρὸς ἡμᾶς παρρησιάζεσθαι. εἰσὶ γὰρ τῶν τοιούτων καταγελῶσι, καὶ ἐὰν τὰς αὐτῶς συμβουλεύσηται, οὐκ ἂν εἴποιεν ἅ νοοῦσιν, ἀλλὰ στοχαζόμενοι τὸν συμβουλευόμενον ἄλλα λέγοντι παρὰ τὴν αὐτῶν δόξαν· ύμᾶς δὲ ἡμεῖς ἡγησάμενοι καὶ ἰκανοὺς γνώναι καὶ γνῶντας ἀπλῶς ἂν εἰπεῖν ἃ δοκεῖ ύμῖν, οὔτω παρελάβομεν ἐπὶ τὴν συμβουλήν περὶ διὸν μέλλομεν ἀνακοινώσθαι. ἔστων οὖν τούτο, περὶ οὖ πάλαι τοσαῦτα προομίσσομαι, τόδε. ἡμῖν εἰσὶν ὑεῖς οὕτω, ὁδὲ μὲν τοῦτο, πάππου ἔχων ὄνομα Θουκυδίδης, ἐμὸς δὲ αὖ ὁδὲ· παππόφοι δὲ καὶ οὕτως ὄνομα· ἔχει τοιμοῦ πατρός. 'Αριστείδην γὰρ αὐτῶν καλοῦμεν. ἡμῖν οὖν τούτων δεδοκται ἐπιμεληθήσαι ὡς οἷόν τε μάλιστα, καὶ μὴ ποιῆσαι ὅπερ οἱ πολλοὶ, ἐπειδὴ μειράκια γέγονεν, ἀνείναι αὐτοὺς ὁ τι βούλονται ποιεῖν, ἀλλὰ νῦν δὴ καὶ ἄρχεσθαι αὐτῶν ἐπιμελεῖσθαι καθ' ὅσον οἴοι τ' ἐσμέν. εἰ δότες οὖν καὶ ύμῖν υεῖς ὄντας *εἰς συμβουλὴν ύμᾶς παρεκαλέσαμεν ὅτι* ἡγησάμεθα μεμελήκεναι περὶ αὐτῶν, εἴπερ τοιοῦ ἀλλοίς, πῶς ἂν θεραπευθήνετε γένοιτο ἁριστοί· εἰ δ' ἀρα 20 πολλάκις μὴ προσεσχήκατε τὸν νοῦν τῷ τοιοῦτῳ, ὑπομνήσουτες
οτι ου χρη αυτου άμελειν, και παρακαλούντες ύμας επι το επι-
μελειαν τινα ποιήσασθαι των ύνων κοινη μεθ' ήμων.

2. 'Οθεν δε ήμιν ταυτ' εδοξεν, δυ Νικια τε και Δάχης, χρη
ακούσαι, καν η ηλιος μακρότερα. συνσιτούμεν γαρ δη εγώ τε
και Μελησίας οδε, και ήμιν τα μειράκια παρασετε. όπερ ουν
και αρχόμενοι ειπον του λόγου, παρρησιασόμεθα προς ύμας.
ημων γαρ εκατέρος περι του εαυτον πατρος πολλα και καλα
έργα εξεί άλεγεν προς τους νεανισκους, και οσα εν πολεμω
ειργάσαστο και οσα εν ειρήνη, διοικουντες τα των συμμαχων
και τα της πόλεως· ήμετερα δ' αυτων έργα ουδέτερος εξε
λέγειν. ταυτα δη υπαισχυνόμεθα τε τοις και αιτιωμεθα τοις
πατέρας ήμων, οτι ήμας μεν ειων τρυφαν, έπετηδι μειράκια άγε-
νόμεθα, τα δε των άλλων πραγματα ύπαρτον· και τοις και τως
νεανισκοις αυτα ταυτα άνεικνυμεθα, λέγοντες οτι, ει μεν άμε-
10 λήσουσιν εαυτων και μη πείσονται ήμιν, άκλεεις λειπησονται,
ει δ' επιμελήσονται, ταχη' αν των ονοματων αξιων γένουτο δ
έχουσιν, ουτω μεν ουν χασιν πείσεσθαι· ήμεις δε δη τουτο
σκοπούμεν, τι αν ουτοι μαθόντες έ επιτηδευσαντες ο τι άριστοι
γένοιτο. εισηγησατο ουν τις ήμιν και τοις το μάθημα, οτι
20 καλον ειη το νεφο μαθειν εν οπλοις μαχεσθαι· και ετηνει του-
τον δω νων ύμεις άθεάσασθε επιδεικνυμενον, κατ' εκελευθε θεάσα-
σθαι. εδοξε δη χρηναι αυτους τε ελθειν επι θεαν τανδρος και
υμας συμπαραλαβείν αμα μεν συνθετασ, αμα δε συμβουλους
tε και κοινωνως, εαυν βουλησθε, περι της των ύνων επιμελειας.
25 ταυτ' εστιν η εβουλομεθα ύμιν άνακοινώσασθαι. ηδη ουν ύμε-
tερου μερος συμβουλευειν και περι τουτου του μαθηματος, ειτε
δοκει χρηναι μανθάνειν ειτε μη, και περι των αλλων, ει τι
έχετε επανεση παθημα νεφ ανδρι η επιτηθευμα, και περι της
κοινωνιας λεγειν οποιου τι ποιησετε.

30 3. ΝΙ. 'Εγω μεν, δυ Λυσίμαχε και Μελησία, επαινοι τε
υμων την διανοιαν και κοινωνειν έτοιμος, οιμαι δε και Δάχητα
tονδε.

ΔΑ. 'Αληθη γαρ οιει, δω Νικια. ώσ ο γε έλεγεν δυ Λυσι-
μαχος άρτι περι του πατρος του αυτου τε και του Μελησιου,
πάνυ μοι δοκεῖ εὖ εἰρήσθαι καὶ εἰς ἑκείνους καὶ εἰς ἥμᾶς καὶ εἰς ἅπαντας ὅσοι τὰ τῶν πόλεων πράττουσιν, ὅτι αὐτοῖς σχεδὸν τι ταῦτα συμβαίνει, ἡ οὔτος λέγει, καὶ περὶ παίδας καὶ περὶ τάλλα ἰδία, ὀλυγόρως τε καὶ ἀμελῶς διατίθεσθαι. ταύτα μὲν οὖν καλῶς λέγεις, ὁ Δυσίμαχε· ὅτι δ' ἥμας μὲν συμβοῦλους 5 παρακαλεῖς ἐπὶ τῆς τῶν νεανίσκων παιδείαν, Σωκράτη δὲ τόνδε οὐ παρακαλεῖς, θαυμάζω, πρῶτον μὲν ὄντα δημότην, ἐπειτα ἐν- ταῦθα ἀεὶ τὰς διατριβὰς ποιούμενον, ὅπου τί ἐστὶ τῶν τοιούτων οὖν σὺ ζητεῖς περὶ τοὺς νέους ἡ μάθημα ἢ ἐπιτήδευμα καλὸν.

ΔΤ. Πῶς λέγεις, ὁ Δάχη; Σωκράτης γὰρ οἶδε τῶν τοῖς τοιούτοις ἐπιμέλειαν πεποίηται;

ΔΑ. Πάνυ μὲν οὖν, ὁ Δυσίμαχε.

Ν. Τοῦτο μὲν σοι κἂν ἔγω ἔχοιμι εἰπεῖν οὐ χείρον Δάχη- τος· καὶ γὰρ αὐτὸ μοι ἐναγχός ἁγία προσφέρεσθαι τῷ υἱῷ διδάσκαλον μουσικῆς, Ἀγαθοκλέους μαθητὴν Δάμωνα, ἀνδρῶν 15 χαριστατούν οὐ μόνον τῆς μουσικῆς, ἀλλὰ καὶ τάλλα ὅποσα βούλει αξίου συνδιατρίβειν τηλικοῦτοις νεανίσκως.

4. ΔΤ. Οὕτω, ὁ Σώκρατες τε καὶ Νικία καὶ Δάχης, οἱ ἡλι- κοὶ ἔγω ἐπὶ γυννόσκομεν τοὺς νεατέρους, ἀτε κατ' οἰκίαν τὰ πολλὰ διατριβοῦτες ὑπὸ τῆς ἡλικίας· ἀλλ' εἶ τι καὶ σὺ, ὁ παῖς 20 Σωφρονίσκον, ἔχεις τρίῳ τῷ σαυτῷ δημότῃ ἀγαθίν συμβουλεύ- σαι, χρὴ συμβουλεύειν. δίκαιας δ' εἰ· καὶ γὰρ πατρικὸς ἡμῖν φίλος τυγχάνεις οὖν· ἀεὶ γὰρ ἔγω καὶ ὁ σὸς πατὴρ ἐταῖρῳ τε καὶ φίλῳ ἴμεν, καὶ πρότερον ἑκείνος ἐπελεύσθη, πρὶν τι ἐμὸν διενεχθῆναι. περιφέρει δὲ τὸς με καὶ μνήμη ἅρτι τῶν ἑγόν- των· τὰ γὰρ μειράκια τάδε πρὸς ἀλλήλους οὐκ οἰκεῖ διαλεγόμενοι θαμά ἐπιμέμνησαι Σωκράτους καὶ σφόδρα ἐταινοῦσιν· οὐ μέντοι πῶς τοῦτο αὐτοῖς ἀνηρώτησα, εἰ τῶν Σωφρονίσκου λέγοιεν. ἀλλ', ὁ παῖδες, λέγετε μοι, ὅδ' ἐστὶ Σωκράτης, περὶ οὐ ἑκάστοτε μέμνησθε;

ΠΑΙ. Πάνυ μὲν οὖν, ὁ πάτερ, οὕτως.

ΔΤ. Εὖ γε νὴ τὴν Ἡραν, ὁ Σώκρατες, ὅτι ὅρθος τὸν πατέρα, ἄριστον ἀνδρῶν ἄντα, καὶ ἄλλως καὶ δὴ καὶ ὅτι οἰκεῖα τὰ τε σὰ ἡμῖν ὑπάρξει καὶ σοὶ τὰ ἡμέτερα.
ΔΑ. Καὶ μήν, ὁ Δυσίμαχε, μὴ ἀφίεσο γε τάνδρος· ὡς ἐγὼ καὶ ἄλλοθι γε αὐτῶν ἐθεασάμην οὐ μόνον τὸν πατέρα ἄλλα καὶ τὴν πατρίδα ὀρθοῦντα· ἐν γαρ τῇ ἀπὸ Δηλίου φυγῇ μετ’ ἐμοῦ συνανεχώρει, κἀγὼ σοι λέγω ὅτι εἴ ὁι ἄλλοι ἥθελον τοιοῦτον εἶναι, ὀρθὴν ἃν ἡμῶν ἡ πόλις ἦν καὶ οὐκ ἂν ἔπεσε τὸ τοιοῦτον πτώμα.

ΔΤ. ὩΣ Σόκρατες, οὗτος μέντοι ὁ ἐπαινός ἐστιν καλός, ὅν σὺ νῦν ἐπαινεῖ ὑπ’ ἄνδρῶν ἄξιόν πιστεύεσθαι καὶ εἰς ταύτα εἰς ὁ οὕτω εἰπανοῦσιν. εὐ οὖν ὦσθι ὅτι ἐγὼ ταύτα ἄκουὼν χαίρω ὅτι εὐδοκιμεῖς, καὶ σὺ δὲ ἡγοῦ με ἐν τοῖς γ’ εὐνουστάτοις σοι εἶναι. χρήμα μὲν οὖν καὶ πρότερον σφοιταίν αὐτὸν παρ’ ἡμᾶς καὶ οἰκείων ἡγεῖσθαι, ὡσπερ τὸ δίκαιον· νῦν δ’ οὖν ἀπὸ τῆς ἡμέρας, ἐπειδή ἀνεγνωρίσαμεν ἀλλήλους, μὴ ἄλλως ποιεῖ, ἄλλα σύνισθε τε καὶ γνώριζε καὶ ἡμᾶς καὶ τούσδε τοὺς νεωτέρους, ὅπως ἄν διασφόξητε καὶ ἴμεις τὴν ἡμετέραν φιλίαν. ταύτα μὲν οὖν καὶ σὺ ποιήσεις καὶ ἴμεις σε καὶ αὐτὸς ὑπομνη- σομεν· περὶ δὲ δώ ἡξάμεθα τί φατε; τί δοκεῖ; τὸ μάθημα τοῖς μειρακίους ἑπιτήθειον εἶναι ἡ οὖ, τὸ μαθεῖν ἐν ὅπλοισ μάχεσθαι;

20 5. ΣΩ. Ἀλλὰ καὶ τούτων πέρι, ὁ Δυσίμαχε, ἐγωγεὶ πειρά- σμαί συμβουλεῦειν ἃν τι δύνωμαι, καὶ αὐὶ ὧ προκαλεῖ πάντα ποιεῖν. δικαιότατον μέντοι μοι δοκεῖ εἶναι, ἐμὲ νεῶτερον οὔντα τῶν καὶ ἀπειρότερον τούτων ἄκουειν πρότερον τί λέγουσιν καὶ μανθάνειν παρ’ αὐτῶν· εἶναι δ’ ἐχω τὸ ἄλλο παρὰ τὰ ὑπὸ τού- 25 των λεγόμενα, τὸτ’ ἡδη διδάσκειν καὶ πέμθειν καὶ σε καὶ τού- τους. ἄλλ’ ὁ Νικία, τί οὐ λέγει πότερος ὡμῶν;

ΝΙ. Ἀλλ’ οὔδεν κωλύει, ὁ Σόκρατες. δοκεῖ ὡρ ἐμοὶ τοῖτο τὸ μάθημα τοῖς νέοις ὑφέλιμον εἶναι ἐπίστασθαι πολλαχῇ. καὶ γὰρ τὸ μὴ ἄλλοθι διατρίβειν, ἐν οἷς ἰδ’ φιλοῦσιν οἱ νέοι τὰς διατριβὰς ποιεῖσθαι, ὅταν σχολὴν ἄγωσιν, ἄλλ’ ἐν τούτῳ, εὖ ἔχει, θ’ θεν καὶ τὸ σῶμα βέλτιον ἱσχειν ἀνάγκη—οὐδενὸς γὰρ τῶν γυμνασίων φαύλατερον οὐδ’ ἐλάττω πόνον ἔχει—καὶ ἀμα προσήκει μάλιστ’ ἐλευθέρῳ τούτῳ τε τὸ γυμνάσιον καὶ ἡ ἑπ- πίκη· οὐ γὰρ ἀγώνος ἀθληταί ἐσμὲν καὶ ἐν οἷς ἡμῖν ὁ ἀγών
πρόκειται, μόνοι οὗτοι γυμναζόμενοι οἴς ἐν τούτοις τοῖς περὶ τῶν πόλεμων ὀργάνωσι γυμναζόμενοι. ἔπειτα ὄνησει μὲν τι τούτῳ τὸ μάθημα καὶ ἐν τῇ μάχῃ αὐτῆ, ὃταν ἐν τάξει δὲ μάχεσθαι μετὰ πολλῶν ἄλλων· μέγιστον μέντοι αὐτῶν ὄφελος, ὅταν λυθὼσιν αἱ τάξεις καὶ ἥδη τινὰ δέχῃ μόνον πρὸς μόνον ἡ διώκοντα ἀμυνομένῳ τινὶ ἐπιθέσθαι ἢ καὶ ἐν φυγῇ ἐπιτιθεμένου ἄλλου ἀμύνασθαι αὐτῶν· οὐ τὰν ὕπο γε ἔνος εἰς ὁ τοῦτον ἐπιστάμενος οὐδὲν ἀν πάθοι, ἵσως δ’ οὐδὲ ὕπο πλεῖόνων, ἄλλα πανταχὺ ἀν τάυτῃ πλεονεκτοῖ. ἔτι δὲ καὶ εἰς ἄλλου καλοῦ μαθήματος ἐπιθυμίαν παρακαλεῖ τὸ τοὐτὸν· πᾶς γὰρ ἂν 10 μαθῶν ἐν ὅπλοισ μάχεσθαι ἐπιθυμήσει καὶ τοῦ ἔξης μαθήματος τοῦ περὶ τὰς τάξεις, καὶ ταύτα λαβῶν καὶ φιλοτιμηθεῖς ἐν αὐτοῖς ἐπὶ πᾶν ἃν τὸ περὶ τὰς στρατηγιὰς ῥυμίσει· καὶ ἥδη δῆλον ὅτι τὰ τούτων ἐχόμενα καὶ μαθήματα πάντα καὶ ἐπιτηδεύματα καὶ καλὰ καὶ πολλοῦ ἄξια ἀνδρὶ μαθεῖν τε καὶ ἐπιτη- 15 δεῦσαι, δὸν καθηγησαι ἂν τούτῳ τὸ μάθημα. προσθήσομεν δ’ αὐτῷ οὐ σμικρὰν προσθήκην, ὅτι πάντα ἄνδρα ἐν πολέμῳ καὶ θαρραλεότερον καὶ ἀνδρεύστερον ἀν ποιήσειν αὐτὸν αὐτοῦ ὠκὺ ὄλγῳ αὐτῇ ἢ ἐπιστήμη. μὴ ἀτιμάσωμεν δὲ εἰπεῖν, εἰ καὶ τῷ σμικρότερον δοκεῖ εἶναι, ὅτι καὶ εὐσχημονότερον ἐνταῦθα οὐ 20 χρῆ τὸν ἄνδρα εὐσχημονότερον φαίνεσθαι, οὐ ἄμα καὶ δεινότερον τοῖς ἐχθροῖς φανεῖται διὰ τὴν εὐσχημοσύνην. ἔμοι μὲν οὖν, ὁ Δυσίμαχε, ὁσπέρ λέγω, δοκεῖ τε χρῆναι διδάσκειν τοὺς νεανίσκους ταῦτα καὶ δ’ ἀ δοκεῖ εἰρήκα· Δάχθητος δ’, εἰ τι παρὰ ταῦτα λέγει, κἂν αὐτὸς ἡδέως ἀκούσαιμι. 25

6. ΔΑ. ἌΛΛΣ ἔστι μὲν, ὁ Νικία, χαλεπῶν λέγειν περὶ ὅτου ὡς μαθήματος, ὅσι τῷ χρῇ μανθάνειν· πάντα γὰρ ἐπιστάθαι ἀγαθῶν δοκεῖ εἶναι. καὶ δὴ καὶ τὸ ὀπλιτικὸν τοῦτο, εἰ μὲν ἐστὶν μάθημα, ὅπερ φασίν οἱ διδάσκοντες, καὶ οἶνον Νικίας λέγει, χρῆ αὐτὸ μανθάνειν· εἰ δ’ ἔστιν μὲν μὴ μάθημα, ἀλλ’ ἐξαπατῶσιν οἱ υποσχυόμενοι, ἡ μάθημα μὲν τυγχάνει ὅν, μὴ μέντοι πάνω σπουδαῖον, τί καὶ δέοι ἂν αὐτὸ μανθάνειν· λέγω δὲ ταῦτα περὶ αὐτοῦ εἰς τάδε ἀποβλέψας, ὅτι ὁμιλοῖ εὖώ τοῦτο, εἰ τί ἦν, οὐκ ἂν λεληθέναι Δακεδαιμονίους, οἷς οὐδὲν ἄλλο μέλει
ἐν τῷ βίῳ ἡ τοῦτο ζητεῖν καὶ ἐπιτηδεύειν, ὅ τι ἀν μαθώντες καὶ ἐπιτηδεύεσαντες πλεονεκτοὶειν τῶν ἄλλων περὶ τοῦ πόλεμου. εἰ δὲ ἐκεῖνοις ἐλελήθειν, ἀλλ᾿ οὐ τούτους γε τοὺς διδασκάλους αὐτοῦ λελήθειν αὐτὸ τοῦτο, ὅτι ἐκεῖνοι μάλιστα τῶν Ἐλλήνων 5 σπουδάζουσιν ἐπὶ τοῖς τοιούτοις καὶ ὅτι παρ᾽ ἐκεῖνοις ἄν τις τιμηθεὶς εἰς ταῦτα καὶ παρὰ τῶν ἄλλων πλείοστ᾽ ἂν ἐργάζοτο χρήματα, ὡσπερ γε καὶ τραγῳδίας ποιητὶς παρ᾽ ἡμῖν τιμηθεὶς. τοιγάρτοι ὅς ἂν οἴηται τραγῳδίαν καλῶς ποιεῖν, οὐκ ἐξεθεὶ κύκλῳ περὶ τὴν Ἀττικὴν κατὰ τὰς ἄλλας πόλεις ἐπιδεικνύ-10 μενος περιέρχεται, ἀλλ᾿ εὖθὺς δέν χρῆ περιέρχεται καὶ τοῖσ’ ἐπιδει- κνυσιν εἰκάτοι: τοὺς δὲ ἐν ὧπλοις μαχομένους ἐγὼ τούτους ὡρὰ τὴν μὲν Δακεδαῖμον ἣγουμένου εἶναι ἄβατον ἱερὸν καὶ οὐδὲ ἀκρό ποδὸ ἐπίβαινοντας, κύκλῳ δὲ περιοῦντας αὐτὴν καὶ πᾶσι μᾶλλον ἐπιδεικνυμένους, καὶ μάλιστα τούτους οἱ κἂν αὐτοὶ ὁμολογήσειν πολλοὺς σφῶν προτέρους εἶναι πρὸς τὰ τοῦ πολέμου.

7. "Ἐπειτα, ὢ Δυσίμαχε, οὐ πάνυ δλίγοις ἐγὼ τούτων παρα- γέγονα ἐν αὐτῷ τῷ ἔργῳ, καὶ ὡρὰ οἷοὶ εἰσιν. ἔξεστι δὲ καὶ αὐτόθεν ἡμῖν σκέψασθαι. ὡσπερ γὰρ ἐπιτηδεύοις οὔδεις πῶς τοῦτο 20 εὐδόκιμος γέγονεν ἐν τῷ πολέμῳ ἀνήρ τῶν τὰ ὀπλιτικὰ ἐπιτη- δεσάντων. καίτοι εἰς γε τὰλλα πάντα ἐκ τούτων οἱ ὑμομασται γίγνονται, ἐκ τῶν ἐπιτηδεουσάντων ἐκαστα· οὐτοὶ δ’, ὡς ἐουκε, παρὰ τοὺς ἄλλους οὖτω σφόδρα ἐς τοῦτο δεδυστυχήκασιν. ἐπεῖ καὶ τοῦτον τὸν Στησίλεων, ὅν ὡμεῖς μετ’ ἐμοῦ ἐν τοσοῦτῳ 25 ὁχλῳ ἐθεάσασθε ἐπιδεικνύμενον καὶ τὰ μεγάλα περὶ αὐτοῦ λέγοντα ἄ ἐλεγεν, ἔπεροθὶ ἐγὼ κάλλιον ἐθεασάμην ἐν τῇ ἀλη- θείᾳ ὡς ἀληθῶς ἐπιδεικνύμενον οὐχ ἐκόντα. προσβαλοῦσης γὰρ τῆς νεῶς ἐφ’ ἵ ἐπεβάτευεν πρὸς ὀλκάδα τινα, ἐμάχετο ἐχὼν δορυφόταν, διαφέρον δὴ ὁπλοῦ ἀτε καὶ αὐτὸς τῶν ἄλλων 30 διαφέρων. τὰ μὲν οὖν ἄλλα οὐκ ἄξια λέγειν περὶ τάνδρος, τὸ δὲ σόφισμα τὸ τοῦ δρεπάνου τοῦ πρὸς τῇ λόγχῃ οἶνον ἀπέβη. μαχομένου γὰρ αὐτοῦ ἐνέσχέτο ποῦ ἐν τοῖς τῆς νεῶς σκέψεις καὶ ἀντελάβετο· εἶλκεν οὖν ὁ Στησίλεως βουλόμενος ἀπολύσαται, καὶ οὐχ οἶδος τ’ ἤν· ἡ δὲ ναῦς τὴν ναῦν παρῆε. τέως μὲν οὖν
παρέθει ἐν τῇ νη ἀντεχόμενος τοῦ δόρατος· ἔπει δὲ δὴ παρη-
μεῖβετο ἡ ναῦς τὴν ναῦν καὶ ἐπέσπα αὐτὴν τοῦ δόρατος ἐχό-
μενον, ἐφεί το δώρι διὰ τῆς χειρός, έσος άκρου τοῦ στύρακος
ἀντελάβετο. ἦν δὲ γέλως καὶ κρότος ὑπὸ τῶν ἐκ τῆς ὀλκάδος
ἔπλε τῷ σχῆματι αὐτοῦ, καὶ ἐπειδὴ βάλοντος τῶν λίθων παρὰ
τοὺς πόδας αὐτοῦ ἐπὶ τὸ κατάστρωμα ἄφιεται τοῦ δόρατος, τότ’
ήδη καὶ οἱ ἐκ τῆς τριήμορος οὐκετί οἶοι τ’ ἦσαν τὸν γέλωτα κα-
τέχειν, ὀρώντες αἰωρούμενον ἐκ τῆς ὀλκάδος τὸ δορυδρέπανον
ἐκεῖνο. ἵσως μὲν οὖν εἶ ἂν τῇ ταύτῃ, ὧσπερ Νικίας λέγει· οἷς
δ’ οὖν ἔγω ἐντετύχηκα, τοιαύτ’ ἀττα ἔστιν. 8.

8. Ὅ οὖν καὶ εἶ ἀρχής εἴτον, ὅτι εἴτε οὕτως μικρὰς ὄφελίας
ἐχει μάθημα ὅν, εἴτε, μῆ ὅν, φασί καὶ προσποιοῦνται αὐτὸ εἶναι
μάθημα, οὔκ ἄξιον ἐπιχειρεῖς μανθάνειν. καὶ γὰρ οὖν μοι δοκεῖ,
εἰ μὲν δειλὸς τὸν ὃν ὁ οὖστοι αὐτὸν ἐπίστασθαι, θρασύτερος ἄν
δι’ αὐτὸ γενόμενος ἐπιφανέστερος γένοιτο οἶος ἤν· εἰ δὲ ἄν-
δρείους, φυλαττόμενος ἄν ὑπὸ τῶν ἀνθρώπων, εἰ καὶ σμικρῶν
ἐξαμάρτω, μεγάλας ἄν διαβολᾶς ἴσχεῖν· ἐπίφθονος γὰρ ἐν
προσποιήσεις τῆς τοιαύτης ἐπιστήμης, ὥστ’ εἰ μῆ τι θαυμαστὸν
ὁσον διαφέρει τῇ ἄρετῇ τῶν ἀλλῶν, οὔκ ἐσθ’ ὅποις ἂν τις φύγη
τὸ καταγέλαστος γενέσθαι, φάσκων ἐχείν ταύτην τὴν ἐπιστή-
μην. τοιαύτη τις ἐμοίγε δοκεῖ, ὁ Αυσίμαχε, ἡ περὶ τούτῳ τὸ
μάθημα εἶναι σπουδῆ· χρῆ δ’ ὅπερ σοι εἶ ἀρχής ἔλεγον, καὶ
Σωκράτη τόνδε μὴ ἀφιέναι, ἀλλὰ δεῖσθαι συμβουλεύειν ὅπῃ
dοκεῖ αὐτῷ περὶ τοῦ προκειμένου. 10.

ΔΤ. Ἄλλα δέομαι ἔγωγε, ὁ Σώκρατες· καὶ γὰρ ὄσπερ ἐντι
τοῦ διακρίνοντος δοκεῖ μοι δεῖν ἡμῖν ἡ βουλή. εἰ μὲν γὰρ
συνεφερέσθην τόδε, ἦττον ἂν τοῦ τοιούτου ἔδει· νῦν δὲ—τὴν
ἐναντίαν γὰρ, ὅς ὀρᾶς, Λάχης Νικία ἔθετο— εἰ δὴ ἔχει ἀκού-
σαι καὶ σοῦ, ποτέρῳ τῶν ἀνδρῶν σύμψηφος εἰ.

9. ΣΩ. Τί δέ, ὁ Λυσίμαχε; ὅποτέρ’ ἂν οἱ πλείους ἐπιταυνῷ
σιν ἡμῶν, τοῦτος μέλλεις χρῆσθαι;

ΔΤ. Τί γὰρ ἂν τις καὶ τοιοῦτος, ὁ Σώκρατες;
ΣΩ. Ἡ καὶ σὺ, ὁ Μελησία, οὕτως ἂν τοιοῦτος; καὶ εἰ τις
περὶ ἀγωνίας τοῦ νέος σοι βουλή εἶ ὃ τι χρῆ ἄσκειν, ἄρα τοῖς
πλείστως ἂν ἡμῶν πείθοιο, ἢ 'κείνῳ ὡστίς τυγχάνει ὑπὸ παιδο-
τρίβη ἀγαθῷ πεπαιδευμένος καὶ ἥσακηκώς;
ΜΕ. Ἐκείνῳ εἰκὸς γε, ὁ Σῶκρατες.
ΣΩ. Αὐτῷ ἄρ' ἂν μᾶλλον πείθοιο ἢ τέτταρσιν οὕσιν
5 ἡμῶν;
ΜΕ. Ἰσως.
ΣΩ. Ἐπιστήμη γὰρ οἶμαι δεῖ κρίνεσθαι ἀλλ' οὔ πλήθει τὸ
μέλλον καλῶς κριθῆσεσθαι.
ΜΕ. Πῶς γὰρ οὔ;
10 ΣΩ. Οὐκοῦν καὶ νῦν χρῆ πρῶτον αὐτῷ τούτῳ σκέφασθαι, εἰ
ἔστιν τίς ἡμῶν τεχνικὸς περὶ οὐ βουλευόμεθα, ἢ οὔ· καὶ εἰ μὲν
ἔστιν, εκείνῳ πείθεσθαι εἰπὶ οὐτι, τοὺς δ' ἄλλους εὖν· εἰ δὲ μή,
ἄλλου τινὰ ἕστειν. ἢ περὶ σμικροῦ οἴεσθε νυνὶ κινδυνεύειν καὶ
σύ καὶ Αντίμαχος, ἀλλ' οὔ περὶ τοῦτον τὸν κτήματος, οὐ τῶν
15 ὑμετέρων μέγιστον ὅν τυγχάνει; ὑέων γὰρ που ἡ χρηστῶν ἢ
tάναντία γενομένων καὶ πάς ὁ οἶκος ὁ τοῦ πατρὸς οὗτος οἰκή-
σεται, ὅποιοι ἂν τινὲς οἱ παῖδες γένονται.
ΜΕ. Ἀληθῆ λέγεις.
ΣΩ. Πολλήν ἄρα δεῖ προμηθὴν ἀυτοῦ ἔχειν.
20 ΜΕ. Πάνω γε.
ΣΩ. Πῶς οὖν, δ' ἐγὼ ἄρτι ἔλεγον, ἐσκοποῦμεν ἂν, εἰ ἐβου-
λόμεθα σκέφασθαι τις ἡμῶν περὶ ἀγωνίαν τεχνικῶτατος; ἢρ'
οὐχ ὁ μαθὼν καὶ ἐπιτηδεύσας, ὅ καὶ διδάσκαλοι ἀγαθοὶ γεγο-
vότες ἦσαν αὐτοῦ τοῦτον;
25 ΜΕ. Ἐμοιογε δοκεῖ.
ΣΩ. Οὐκοῦν ἐτί πρότερον, τίνος οὗτος τοῦτον ζητοῦμεν τοὺς
διδασκάλους;
ΜΕ. Πῶς λέγεις;
10. ΣΩ. Ὡδε ἵσως μᾶλλον κατάδηλον ἔσται. οὐ μοι δοκεῖ
30 εἰ ἄρχῃς ἡμῖν ὁμολογήσατάι, τί ποτ' ἔστιν περὶ οὐ βουλευόμεθα
καὶ σκέπτομεθα, ὅστις ἡμῶν τεχνικὸς καὶ τοῦτον ἐνεκα διδα-
σκάλους εκτήσατο, καὶ ὅστις μή.
ΝΙ. Οὐ γὰρ, ὁ Σῶκρατες, περὶ τοῦ ἐν ὁπλοῖς μάχεσθαι
σκοποῦμεν, εἰτε χρῆ αὐτῷ τοὺς νεανίσκους μανθάνειν εἰτε μή;
ΣΩ. Πάνω μὲν οὖν, ὁ Νικία. ἄλλ' ὅταν περὶ φαρμάκου
tίς τοῦ πρὸς ὀφθαλμοὺς σκοπήται, εἴτε χρή αὐτὸ ὑπαλείφεσθαι
eἴτε μῆ, πότερον οἷς τότε εἶναι τὴν βουλὴν περὶ τοῦ φαρμάκου
ἡ περὶ τῶν ὀφθαλμῶν;
ΝΙ. Περὶ τῶν ὀφθαλμῶν.
ΣΩ. Οὐκοῦν καὶ ὅταν ἵππῳ χαλινῷ σκοπήται τις εἰ προσο-
στέον ἡ μῆ, καὶ ὅποτε, τότε που περὶ τοῦ ἵππου βουλεύεται
ἄλλ' οὐ περὶ τοῦ χαλινοῦ;
ΝΙ. Ἀληθῆ.
ΣΩ. Οὐκοῦν ἐνι λόγῳ ὅταν τίς τι ἕνεκά του σκοπῆ, περὶ ἐκείνου ἡ βουλή τυγχάνει οὕσα οὗ ἕνεκα ἐσκόπει, ἄλλ' οὐ περὶ
tοῦ ἕνεκα ἄλλου ἐξήτει.
ΝΙ. Ἀνάγκη.
ΣΩ. Δεῖ ἄρα καὶ τῶν σύμβουλον σκοπεῖν, ἄρα τεχνικὸς ἔστιν
εἰς ἐκείνου θεραπεῖαν, οὗ ἕνεκα σκοποῦμεν δ σκοποῦμεν.
ΝΙ. Πάνω γε.
ΣΩ. Οὐκοῦν νῦν φαμέν περὶ μαθήματος σκοπεῖν τῆς ψυχῆς
ἕνεκα τῆς τῶν νεανίσκων;
ΝΙ. Ναὶ.
ΣΩ. "Οστὶς ἄρα ἡμῶν τεχνικὸς περὶ ψυχῆς θεραπεῖαν καὶ
οἶός τε καλῶς τοῦτο θεραπεύει, καὶ ὅτι διδάσκαλοι ἄγαθοι
γεγόνασιν τούτου, σκεπτέον.
ΛΑ. Τί δέ, ὁ Σώκρατες; οὔτω ἐσώρακας ἀνεν διδασκάλων
tεχνικωτέρως γεγονότας εἰς ἑνα ἡ μετὰ διδασκάλων;
ΣΩ. Ἔγωγε, ὁ Δάχξης· οἷς γε σὺ οὐκ ἂν ἔθελοι πιστεύει, 25
eἰ φαίεν ἄγαθοι εἶναι δημιουργοί, εἰ μὴ τί σοι τῆς αὐτῶν τέχνης
ἐργον ἔχοιεν ἐπιδείξαι εἰς εἰργασμένον, καὶ ἐν καὶ πλεῖω.
ΛΑ. Τούτο μὲν ἄληθῆ λέγεις.
11. ΣΩ. Καὶ ἡμᾶς ἄρα δεῖ, ὁ Δάχξης τε καὶ Νικία, ἐπειδὴ
Δυσίμαχος καὶ Μελησίας εἰς συμβουλὴν παρεκαλέσατην ἡμᾶς
peri τοῖν ύεὼν, προθυμούμενοι αὐτοῖν ὁ τι ἀρίστας γενέσθαι
tás ψυχᾶς, εἰ μὲν φαμεν ἔχειν, ἐπιδείξαι αὐτοῖς καὶ διδα-
skálooun óútines ñmðm ãgegónasín, *o* aútoi prōtov ãgathoi
óntes kai póllouν νεον tebepaepuekótes ψυχᾶς ἐπείτα καὶ
ήμας διδάσκατες φαίνονται: ἢ εἰ τις ἠμῶν αὐτῶν ἑαυτῷ διδάσκαλον μὲν οὐ φησι γεγονέναι, ἀλλ' οὖν ἔργα αὐτὸς αὐτοῦ ἔχει εἰπεῖν, καὶ ἐπιδείξαι, τίνες Ἀθηναίων ἢ τῶν ξένων, ἢ δούλου ἢ ἑλεύθερου, δι' ἐκείνου ὁμολογουμένως ἀγαθοὶ γεγονασιν· εἰ δὲ μηδὲν ἠμῶν τούτων ὑπάρχει, ἀλλούς κελεύει ξητεῖν καὶ μὴ ἐν ἑταίρων ἀνδρῶν ὑέσιν κινδυνεύειν διαφθείροντας τὴν μεγιστὴν αἰτίαν ἔχειν ὑπὸ τῶν οἰκειοτάτων. ἐγὼ μὲν οὖν, ὁ Δυσίμαχε τε καὶ Μελησία, πρῶτος περὶ ἐμαυτοῦ λέγω ὅτι διδάσκαλος μοι οὐ γέγονε τούτου πέρι. καίτοι ἐπιθυμῶ γε τοῦ πράγματος ἐκ νέου ἀρξάμενοι. ἀλλὰ τοῖς μὲν σοφισταῖς οὐκ ἔχω τελεῖν μισθούς, οὔπερ μόνοι ἐπηγγέλλοντο με οἶοί τ' εἶναι ποιήσαι καλὸν τε κἀγαθόν· αὐτὸς δ' αὐδέρειν τὴν τέχνην ἀδύνατον ἐτί νυν. εἰ δὲ Νικίας ἢ Δάρχης ἦρηκεν ἢ μεμάθηκεν, οὐκ ἀνθρώποιοι· καὶ γὰρ χρήσμων ἐμὸν δυνατότεροι, ὡστε μαθεῖν παρ' ἀλλοι, καὶ ἀμα πρεσβύτεροι, ὡστε ἦδη ἦρηκέναι. δοκοῦσι δὴ μοι δυνατὸν εἶναι παιδεύσαι ἀνθρώποιν· οὐ γὰρ ἂν ποτε ἀδείως ἀπεφαίνοντο περὶ ἐπιτηθεμμάτων νέοι χρηστῶν τε καὶ πουρών, εἰ μὴ αὐτοῖς ἐπίστευον ἰκανός εἰδέναι. τὰ μὲν οὖν ἀλλὰ ἐγγὺς τούτοις πιστεύω· ὅτι δὲ διαφέρεσθον ἀλλήλων, ἑθαμμασα. τοῦτο οὖν σοι ἐγὼ ἀντιδέομαι, ὁ Δυσίμαχε, καθάπερ ἄρτι Δάρχης μὴ ἄφιεσθαι σε ἐμὸν διεκελεύετο ἀλλὰ ἐρωτῶν, καὶ ἐγὼ νῦν παρακελεύομαι σοι μὴ ἄφιεσθαι Δάρχητος μηδὲ Νικίων, ἀλλ' ἐρωτῶν λέγοντα, ὅτι ὁ μὲν Σωκράτης οὐ φησιν ἐπαινεῖ περὶ τοῦ πράγματος, οὐδ' ἰκανὸς εἶναι διακρίναι ὅποτερος ὑμῶν ἄλληθ' λέγει· οὔτε γὰρ εὑρετὴς οὔτε μαθητὴς οὐ- δενὸς περὶ τῶν τοιούτων γεγονέναι· συ δ', ὁ Δάρχης καὶ Νικία, εἰπετον ἠμῶν ἐκάτερος, τίνι δὴ δεινοτάτῳ συγγεγονόντων περὶ τῆς τῶν νέων τροφῆς, καὶ πότερα μαθῶντε παρὰ τοῦ ἐπίστασθον ἢ αὐτῶ ἐξευρόντε, καὶ εἰ μὲν μαθῶντε, τὸς ὁ διδάσκαλος ἐκάτερος καὶ τῖνες ἄλλοι ὁμόστηχοι αὐτοῖς, ἦν', ἂν μὴ ὑμῖν σχολή ἤ ὑπὸ τῶν τῆς πόλεως πραγμάτων, ἐπ' ἐκείνου ὦμεν καὶ πεθώμεν ἢ δῷρος ἢ χάρισιν ἢ ἀμφότερα ἐπιμεληθῆναι καὶ τῶν ἥμετέρων καὶ τῶν ὑμετέρων παίδων, ὅτως μὴ κατασχύνωσι τοὺς αὐτῶν προγόνους φαύλοι γενόμενοι· εἰ δ' αὐτὸι εὑρεταί γεγονότε τοῦ
τοιούτου, δότε παράδειγμα, τίνων ἢ ἄλλων ἐπιμεληθέντες ἐκ φαύλων καλούς τε κἀγαθοὺς ἐποιήσατε. εἰ γὰρ νῦν ἀρξέσθε πρῶτον παιδεύειν, σκοτεινὸν χρῆ μὴ οὐκ ἐν τῷ Καρῆ ὑμῖν ὁ κίνδυνος κινδυνεύσῃ, ἀλλὰ ἐν τοῖς ὑμετέροις τε καὶ ἐν τοῖς τῶν φίλων παισί, καὶ ἀτεχνῶς τὸ λεγόμενον κατὰ τὴν παροιμίαν 5 ὑμῖν συμβαλήν ἐν πίθῳ ἡ κεραμεία γιγνομενή. λέγετε οὖν, τί τούτων ἢ φατὲ ὑμῖν ὑπάρχειν τε καὶ προσήκειν, ἢ οὐ φατε. ταῦτ', ὁ Δυσίμαχε, παρ' αὐτῶν πυνθάνου τε καὶ μὴ μεθίει τοὺς ἄνδρας.

12. ΔΤ. Καλῶς μὲν ἐμοίση δοκεῖ, ὃ ἄνδρες, Σωκράτης λέ— το γειν· εἰ δὲ βουλομένοις ὑμῖν ἐστι περὶ τῶν τοιούτων ἐρωτά— σθαί τε καὶ διδόναι λόγον, αὐτοὶς δὴ χρῆ γιγνώσκειν, ὁ Νικία τε καὶ Λάχης. ἐμοὶ μὲν γὰρ καὶ Μελησία τὰ δεῖ ήλθον ὅτι ἡδο— μένοις ἄν εἴη, εἰ πάντα, ὁ Σωκράτης ἐρωτῇ, ἐθέλοιτε λόγοι 15 διεξεῖναι· καὶ γὰρ ἔξ ἀρχής ἐντεῦθεν ἡρχόμην λέγων, ὅτι εἰς 15 συμβουλὴν διὰ ταῦτα ὑμᾶς παρακαλέσαμεν, ὅτι μεμεληκέναι ὑμῖν ἡγούμεθα, ὡς εἰκός, περὶ τῶν τοιούτων, καὶ ἄλλως καὶ ἐπειδὴ οἱ παῖδες ὑμῖν ὀλίγου ὀστερ οἱ ἡμέτεροι ἡλικίαν ἔχουσι παιδεύσθαι. εἰ οὖν ὑμῖν μὴ τί διαφέρει, εἴπατε καὶ 20 κοινὴ μετὰ Σωκράτους σκέψασθε, διδόντες τε καὶ δεχόμενοι 20 λόγου παρ' ἄλληλων· εῦ γὰρ καὶ τούτο λέγει ὁδὲ, ὅτι περὶ 25 τοῦ μεγίστου νῦν βουλευόμεθα τῶν ἡμετέρων. ἀλλ' ὅρατε εἰ δοκεί χρὴναι οὖτω ποιεῖν.

ΝΙ. Ἡ Δυσίμαχε, δοκεῖς μοι ὡς ἄληθῶς Σωκράτης πατρό— θειν γιγνώσκειν μόνον, αὐτῷ δ' οὐ συγγεγονέναι ἄλλ' ἢ παιδὶ 25 ὄντι, εἰ ποὺ ἐν τοῖς δημόταις μετὰ τοῦ πατρὸς ἀκολουθῶν ἐπλησίασέν σοι ἢ ἐν ίερῷ ἢ ἐν ἄλλῳ τῷ συλλόγῳ τῶν δημο— τῶν· ἐπειδὴ δὲ πρεσβύτερος γέγονεν, οὐκ ἐντευχηκώς τῷ ἄνδρι δήλος εἰ.

ΔΤ. Τί μάλιστα, ὁ Νικία;

13. ΝΙ. Οὐ μοι δοκείς εἰδέναι ὅτι, δ' ἂν ἐγγύτατα Σωκρά— τους ἢ λόγῳ, καὶ πλησιάζῃ διαλεγόμενος, ἀνάγκῃ αὐτῷ, ἔως ἃ ρα καὶ περὶ ἄλλου τοῦ πρότερον ἀρξῆται διαλέγεσθαι, μὴ παύεσθαι ὑπὸ τοῦτον περιαγόμενον τῷ λόγῳ, πρὶν ἀν*
ἐμπεσθε εἰς τὸ διδόναι περὶ αὐτοῦ λόγου, ὄντια τρόπον νῦν τε ζη καὶ ὄντια τὸν παρελθθότα βλον βεβίωκεν· ἐπειδὰν δ’ ἐμπεσθε, ὅτι οὐ πρότερον αὐτὸν ἀφίσει Σωκράτης, πρὶν ἂν βασανίθη ταῦτα εἴ τε καὶ καλῶς ἄπαντα· ἐγὼ δὲ συνήθης τέ 5 εἰμὶ τόδε καὶ οἷς ὅτι ἀνάγκη ὑπὸ τούτον πάσχειν ταῦτα, καὶ ἔτι γε αὐτὸς ὅτι πείσομαι ταῦτα εὖ οἶδα· χαίρω γὰρ, δ’ Ἀυσί- μαχε, τῷ ἄνδρι πλησίαζων, καὶ οὐδὲν οἴμαι κακὸν εἰναι τὸ υπομιμησκεσθαι ὅ τι μὴ καλῶς ἢ πεποιήκαμεν ἢ ποιούμεν, ἀλλ’ εἰς τὸν ἐπειτα βλον προμηθέστερον ἀνάγκη εἴναι τὸν 10 ταῦτα μὴ φεύγοντα, ἀλλ’ ἐθέλοντα κατὰ τὸ τοῦ Σόλωνος καὶ ἄξιοντα μαυθάνειν ἔσσετε αὖ ζῆ, καὶ μὴ οἰόμενον αὐτὸ τὸ γῆρας νῦν ἔχον προσίεναι. ἐμοὶ μὲν οὖν οὐδὲν ἀνθῆς οὖδ’ αὖ ἄνδες ὑπὸ Σωκράτους βασανίζεσθαι, ἀλλὰ καὶ πᾶλαι σχε- δόν τι ἡπιστάμην, ὅτι οὐ περὶ τῶν μειρακίων ἡμῖν ὁ λόγος

14. Α.Α. Ἀπλοῦν τὸ γ’ ἐμὸν, ὦ Νικία, περὶ λόγων ἐστίν· 20 εἰ δὲ βούλει, οὕχ ἄπλοῦν, ἀλλὰ διπλοῦν. καὶ γὰρ ἄν δόξαιμί τῳ φιλόλογος εἶναι καὶ αὐ μισόλογος. ὅταν μὲν γὰρ ἄκουω ἄνδρος περὶ ἀρετῆς διαλεγομένου ἢ περὶ τινος σοφίας ὡς ἄληθῶς οὗτος ἄνδρος καὶ ἄξιον τῶν λόγων ὅν λέγει, χαίρω υπερ- φυοῦς, θεώμενος ἁμα τὸν τε λέγοντα καὶ τὰ λεγόμενα ὅτι

25 πρέποντα ἀλλήλους καὶ ἀρμόττοντα ἐστὶ· καὶ κομιδὴ μοι δοκεῖ μονοκικὸς ὁ τοιοῦτος εἶναι, ἀρμονίαν καλλίστην ἡρμο- σμένος οὐ λύραν οὔδε παιδίας ὅργανα, ἀλλὰ τῷ ὄντι ζην ἡρμοσμένος εὗ αὐτὸς αὐτὸν τὸν βίον σύμφωνον τοῖς λόγοις πρὸς τὰ ἔργα, ἀτεχνῶς δωρίστι ἀλλ’ οὕκ ἰαστὶ οἶμαι οὔδε

30 φρυγιστὶ οὔδε λυδιστὶ, ἀλλ’ ἦπερ μόνη Ἑλληνική ἐστιν ἀρμονία. ὁ μὲν οὖν τοιοῦτος χαίρει με ποιεῖ φθεγγόμενος καὶ δοκεῖν ὁτροῦ Φιλόλογον εἶναι· οὔτω σφόδρα ἀποδέχομαι παρ’ αὐτοῦ τὰ λεγόμενα· ὃ δὲ ταναντία τοῦτον πράττων λυπεῖ με, ὅσοι ἂν δοκῇ ἀμεινον λέγειν, τοσοῦτον μᾶλλον, καὶ ποιεῖ
αὐ δοκεῖν εἶναι μισόλογον. Σωκράτους δὲ ἐγὼ τῶν μὲν λόγων οὖκ ἐμπειρὸς εἰμι, ἀλλὰ πρότερον, ὡς έοικε, τῶν ἔργων ἐπευ-ράθην, καὶ εἰκεί αὐτὸν ἦπερον ἄξιον ὒντα λόγων καλῶν καὶ πάσης παρρησίας. εἶ οὖν καὶ τοῦτο ἔχει, συμβούλουμαι τάνδρι, καὶ ἥδιστ' ἄν εξεταζοίημην ὑπὸ τοῦ τοιοῦτον, καὶ οὐκ 5 ἀν ἄχθοιμην μανθάνων, ἀλλὰ καὶ ἐγὼ τῷ Σόλωνι, ἐν μόνον προσλαβῶν, συνήχορῳ γηράσκων γὰρ πολλὰ διδάσκεσθαι ἔθελον ὑπὸ χρηστῶν μόνων. τοῦτο γὰρ μοι συγχαρείτω, ἀγα-θον καὶ αὐτὸν εἶναι τὸν διδάσκαλον, ἵνα μὴ δυσμαθὴς φαίνω-μαι ἀνδώς μανθάνων· εἰ δὲ νεώτερος ὁ διδάσκων ἐσται ἡ μῆτω 10 ἐν δόξῃ ὃν ἢ τι ἄλλο τῶν τοιοῦτων ἔχων, οὐδὲν μοι μέλει. σοὶ οὖν, ὁ Σώκρατες, ἐγὼ ἐπαγγέλλομαι καὶ διδάσκειν καὶ ἐλέγχειν ἐμὲ ὑπὸ τὸν Βούλη, καὶ μανθάνεις γε ὑπὸ αὐτὸ ἐγὼ οἶδα· οὖτω σὺ παρ' ἐμοὶ διάκεισαι ἀπ' ἐκείνης τῆς ἡμέρας, ἣ μετ' ἐμοὶ συν-διεκινδύνευσας καὶ ἐδώκας σαυτοῦ πείραν ἀρετῆς, ἣν χρή διδ-15 ναὶ τοῦ μέλλοντα δικαίως δώσειν. λέγ' οὖν ὦ τί σοι φίλον, μηδὲν τὴν ἡμετέραν ἡλικίαν ὑπόλογον ποιούμενος.

15. ΣΩ. Οὐ τὰ ὑμέτερα, ὡς έοικεν, αἰτιασόμεθα μὴ οὖχ ἔτοιμα εἶναι καὶ συμβουλεύειν καὶ συσκοπεῖν.

ΔΤ. Ἀλλ' ἡμετέρου δὴ ἔργον, ὁ Σώκρατες· ἐνα γὰρ σε 20 ἐγὼ ήμῶν τίθημι· σκόπει οὖν ἄντ' ἐμοὶ ὑπὲρ τῶν νεανίσκων, ὅ τι δεόμεθα παρὰ τῶν πειράσεσθαι, καὶ συμβούλευε διαλε-γόμενος τούτωσ. ἐγὼ μὲν γὰρ καὶ ἐπιλαθάνομαι ἢδη τὰ πολλὰ διὰ τὴν ἡλικίαν ὅν ἄν διανοηθῶ ἐρέσθαι, καὶ αὐ ἄν ἀκούσω, ἐὰν γε μεταξὺ ἄλλου λόγου γένωσαι, οὐ πάνυ 25 μέμνημαι. ὑμεῖς οὖν λέγετε καὶ διέξιτε πρὸς ὑμᾶς αὐτοὺς περὶ ὑπὸ προύθεμεθα· ἐγὼ δ' ἀκούσομαι καὶ ἀκούσας αὐ μετὰ Μελησίου τούδε ποιήσω τοῦτο ὦ τί ἂν καὶ ὑμῖν δοκῇ.

ΣΩ. Πειστέον, ὁ Νικία τε καὶ Δάχης, Δυσιμάχω καὶ Μελησία. ἃ μὲν οὖν νυνθῇ ἐπερειρίσαμεν σκοπεῖν, τίνις οἱ 30 διδάσκαλοι ἡμῖν τῆς τοιαύτης παιδείας γεγονόσιν ἢ τίνας ἄλλους βελτίως πεποίηκαμεν, ὦς μὲν οὐ κακός ἐχει ἐξετά-ζειν καὶ τὰ τοιαῦτα ἡμᾶς αὐτοὺς· ἀλλ' οἴμαι καὶ ἢ τοιάδε σκέψεις εἰς ταύτων φέρει, σχεδὸν δὲ τί καὶ μάλλον εξ ἀρχῆς.
εἶ ἂν. εἰ γὰρ τυγχάνομεν ἐπιστάμενοι ὅτου ὄνειρον πέρι, ὅτι παραγενόμενον τῷ βέλτιον ποιεῖ ἐκείνῳ ὧν παρεγένετο, καὶ προσέτι οἷοί τε ἐσμὲν αὐτὸ ποιεῖν παραγάγεσθαι ἐκείνῳ, δήλου ὅτι αὐτὸ γε ἵσμεν τοῦτο, οὐ πέρι σύμβουλοι ἂν γενοῖμεθα ὡς ἂν 5 τις αὐτὸ ῥάστα καὶ ἀριστῇ ἂν κτῆσαιτο. ἵσως οὖν οὐ μανθάνετε μοι ὁ τι λέγω, ἀλλ’ ὥδε ράον μαθῆσον. εἰ τυγχάνομεν ἐπιστάμενοι, ὅτι ὅψις παραγενομένῃ ὄφθαλμοις βελτίους ποιεῖ ἐκείνους οὖς παρεγένετο, καὶ προσέτι οἷοί τ’ ἐσμὲν ποιεῖν αὐτὴν παραγάγεσθαι ὄμμασι, δήλου ὅτι ὅψις γε ἵσμεν αὐτὴν ὅτι 10 ποτ’ ἦστιν, ἢς πέρι σύμβουλοι ἂν γενοῖμεθα ὡς ἂν τις αὐτὴν ῥάστα καὶ ἀριστα κτῆσαιτο. εἰ γὰρ μηδ’ αὐτὸ τοῦτο εἰδεῖμεν, ὁ τι ποτ’ ἦστιν ὅψις ἢ ὁ τι ἦστιν ἀκοή, σχολῇ ἂν σύμβουλοι γε ἄξιοι λόγον γενοῖμεθα καὶ ἱατρῷ ἢ περὶ ὄφθαλμοι ἢ περὶ ὠτών, ὧντινα τρόπον ἀκοῆν ἢ ὅψιν κάλλιστ’ ἂν 15 κτῆσαιτο τις.

ΔΑ. Ἀλήθη λέγεις, οἱ Σώκρατες.

16. ΣΩ. Οὐκοῦν, ὃς Λάχης, καὶ ὡς ἡμᾶς τώδε παρακαλεῖτον εἰς σύμβουλην, τίν’ ἂν τρόπον τοῖς ὑέσιν αὐτῶν ἀρέτην παραγενομένη ταῖς ψυχαῖς ἁμείνους ποιήσειε; 20 ΔΑ. Πάνυ γε.

ΣΩ. Ἀρ’ οὖν τοῦτο ἡ’ ύπάρχειν δει, τὸ εἰδέναι ὅ τι ποτ’ ἦστιν ἀρετῆ; εἰ γὰρ ποῦ μηδ’ ἀρετὴν εἰδεῖμεν τὸ παράπαν ὃ τι ποτε τυγχάνει ὁν, τίν’ ἂν τρόπον τοῦτον σύμβουλοι γενοῖμεθα ὀφθοῦν, ὁπως ἂν αὐτὸ κάλλιστα κτῆσαιτο; 25 ΔΑ. Οὔδένα, ἐμοιγε δοκεὶ, ὃ Σώκρατες.

ΣΩ. Φαμέν ἀρα, ὃς Λάχης, εἰδέναι αὐτὸ ὃ τι ἦστιν.

ΔΑ. Φαμέν μέντοι.

ΣΩ. Οὐκοῦν ὃ γε ἵσμεν, καὶν εἴποιμεν ὅπου τῖ ἦστιν.

ΔΑ. Πῶς γὰρ οὖ; 30 ΣΩ. Μὴ τοίνυν, ὃ ἀριστῇ, περὶ ὀλῆς ἀρετῆς εὐθῖεσε σκοπῶμεθα· πλέον γὰρ ἵσως ἔργον, ἀλλὰ μέρους τινὸς περὶ πρῶτον ἴδωμεν, εἰ ίκανός ἔχομεν πρὸς τὸ εἰδέναι· καὶ ἡμῖν, ὡς τὸ εἰκός, ῥέων ἢ σκέψις ἔσται.

ΔΑ. Ἀλλ’ οὔτω ποιῶμεν, ὃ Σώκρατες, ὡς σὺ βούλει.
ΣΩ. Τι οὖν ἂν προελοίμεθα τῶν τῆς ἀρετῆς μερῶν; ἢ δῆλον δὴ ὅτι τοῦτο εἰς ὑπενειν δοκεῖ ἢ ἐν τοῖς ὀπλοῖς μάθησις; δοκεῖ δὲ πον τοῖς πολλοῖς εἰς ἀνδρείαν. ἢ γάρ;

ΛΑ. Καὶ μάλα δὴ οὕτω δοκεῖ.

ΣΩ. Τούτο τούνων πρῶτον ἑπιχειρήσωμεν, ὁ Δάχης, εἶπεῖν, 5 ἀνδρεία τί ποτ’ ἔστιν· ἐπείτα μετὰ τοῦτο σκεφήμεθα καὶ ὅτι ἄν τρόπῳ τοῖς νεανίσκοις παραγένοιτο, καθ’ ὅσον οἶον τε ἔξ ἐπιτηδευμάτων τε καὶ μαθημάτων παραγενέσθαι. ἀλλὰ πειρὸ εἶπεῖν ὃ λέγω, τί ἔστιν ἀνδρεία.

17. ΛΑ. Οὐ μὰ τὸν Δία, ὁ Σώκρατες, οὐ χαλεπῶν εἶπεῖν. 10 εἰ γάρ τις ἑθέλω ἐν τῇ τάξει μένων ἀμύνεσθαι τοὺς πολέμιους καὶ μὴ φεύγων, εὐ ἴσθι ὅτι ἀνδρείος ἄν εἰη.

ΣΩ. Εὖ μὲν λέγεις, ὁ Δάχης· ἀλλ’ ἰσως ἐγώ αὔτιος, οὐ σαφῶς εἰπών, τὸ σὲ ἀποκρίνασθαι μὴ τοῦτο ὁ διανοούμενος ἥρομην, ἀλλ’ ἐτερον.

ΛΑ. Πῶς τούτο λέγεις, ὁ Σώκρατες;

ΣΩ. Ἡγὼ φράσω, ἔαν οἶος τε γένωμαι. ἀνδρείος ποι οὐ- τος, ἄν καὶ σὺ λέγεις, ὅς ἄν ἐν τῇ τάξει μένων μάχηται τοῖς πολέμιοις.

ΛΑ. Ἡγὼ γοῦν φημί.

ΣΩ. Καὶ γὰρ ἐγὼ. ἀλλὰ τί αὐ ὧδε, ὃς ἄν φεύγων μάχηται τοῖς πολέμιοις, ἀλλὰ μὴ μένων;

ΛΑ. Πῶς φεύγων;

ΣΩ. Ὄσπερ ποι καὶ Σκύθαι λέγονται οὐχ ἠττον φεύ- γοντες ἢ διώκοντες μάχεσθαι, καὶ Ὀμηρός ποι ἐπαινῶν 25 τοὺς τοῦ Αἰνείου ἵππους κραῖν ὅμαλ᾽ ἐν θα καὶ ἐν θα ἐφὶ αὐτοὺς ἐπίστασθαι διὸ ἥθε πε- σθαί. καὶ ἀυτὸν τὸν Αἰνείαν κατὰ τοῦτ᾽ ἐνεκομίασε, κατὰ τὴν τοῦ φόβου ἐπιστῆμην, καὶ εἶπεν αὐτὸν εἶναι μῇ στορα ὕβοιο.

ΛΑ. Καὶ καλῶς γε, ὁ Σώκρατες· περὶ ἀρμάτων γὰρ ἐλεγε. καὶ σὺ τὸ τῶν Σκυθῶν ἵππεων πέρι λέγεις. τὸ μὲν γὰρ ἵππε- κῶν τὸ ἐκείνων οὕτω μάχεται, τὸ δὲ ὀπλιτικὸν τὸ ὑε τῶν Ἐλλήνων, ὡς ἐγὼ λέγω.
ΣΩ. Πλήν γ’ ἵσως, ὁ Δάχης, τὸ Δακεδαιμονίων. Δακεδαιμονίων γὰρ φασὶν ἐν Πλαταιαῖς, ἐπειδὴ πρὸς τοὺς γερροφόροις ἐγένοντο, οὐκ ἑθέλειν μένοντας πρὸς αὐτοὺς μάχεσθαι, ἀλλὰ φεύγειν, ἐπειδὴ δ’ ἐλύθησαν αἱ τάξεις τῶν Περσῶν, ἀνα-5 στρεφομένους ὡσπερ ἵππεας μάχεσθαι καὶ οὕτω νικήσαι τὴν ἔκει μάχην.  

ΛΑ. Ἄληθῆ λέγεις.  
18. ΣΩ. Τούτο τοῖνυν ἄρτι ἔλεγον, ὅτι ἐγὼ αἵτιος μὴ καλῶς σε ἀποκρίνασθαι, ὅτι οὐ καλῶς ἡρόμην. Βουλόμενος γὰρ σου πυθέσθαι μὴ μόνον τοὺς ἐν τῷ ὀπλιτικῷ ἀνδρείους, ἀλλὰ καὶ τοὺς ἐν τῷ ἰππικῷ καὶ ἐν σύμπαντι τῷ πολεμικῷ εἰδεί, καὶ μὴ μόνον τοὺς ἐν τῷ πολέμῳ, ἀλλὰ καὶ τοὺς ἐν τοῖς πρὸς τὴν θάλατταν κινδύνους ἀνδρείους ὅντας, καὶ ὅσιοι γε πρὸς νόσους καὶ ὅσοι πρὸς πενίας ἢ καὶ πρὸς τὰ πολιτικὰ ἀνδρεῖοι εἰσιν,  
15 καὶ ἔτι αὐτὶ μὴ μόνον ὅσοι πρὸς λύπας ἀνδρεῖοι εἰσίν ἢ φόβους, ἀλλὰ καὶ πρὸς ἐπιθυμίας ἢ ἡδονὰς δεινοὶ μάχεσθαι, μένοντες ἢ ἀναστρέφοντες — εἰσὶ γὰρ ποῦ τινες, ὁ Δάχης, καὶ ἐν τοῖς τοιούτοις ἀνδρεῖοι.  

ΛΑ. Καὶ σφόδρα, ὁ Σώκρατες.  
20 ΣΩ. Οὐκοῦν ἀνδρείοι μὲν πάντες οὕτῳ εἰσίν, ἀλλ’ οἱ μὲν ἐν ἡδοναῖς, οἱ δ’ ἐν λύπαις, οἱ δ’ ἐν ἐπιθυμίαις, οἱ δ’ ἐν φόβοις τὴν ἀνδρείαν ἐκτηνται· οἱ δ’ ἔτι οὗμαι δειλίαν ἐν τοῖς αὐτοῖς τούτοις.  

ΔΑ. Πάνω γε.

25 ΣΩ. Τί ποτε ὅν ἐκάτερον τούτων, τοῦτο ἐπυνθανόμην. πάλιν οὖν πειρώ εἰπεῖν ἀνδρείαν πρῶτον, τί ὅν ἐν πάσι τούτοις ταύτων ἔστιν· ἢ οὕτῳ καταμανθάνεις ὅ λέγω;  

ΛΑ. Οὐ πάνω τι.  

19. ΣΩ. Ἀλλ’ ὅδε λέγω, ὡσπερ ἄν εἰ τάχος ἡρώτων τί 30 ποτ’ ἔστιν, ὅ καί ἐν τῷ τρέχειν τυγχάνει ὅν ἡμῖν καὶ ἐν τῷ κιθαρίζειν καὶ ἐν τῷ λέγειν καὶ ἐν τῷ μανθάνειν καὶ ἐν ἀλλοίς πολλοῖς, καὶ σχεδὸν τι αὐτὸ κεκτήμεθα, οὐ καὶ πέρι ἄξιον λέγειν, ἢ ἐν ταῖς τῶν χειρῶν πράξεσιν ἢ σκέλῶν ἢ στόματός τε καὶ φωνῆς ἢ διανοίας· ἢ οὗχ οὕτῳ καὶ οὖν λέγεις;
ΔΑ. Πάνυ γε.
ΣΩ. Εἰ τοίνυν τίς με ἔροιτο· ὁ Σώκρατες, τί λέγεις τοῦτο, ὃ ἐν πᾶσιν ὠνομάξεις ταχυτῆτα εἶναι; εἶποιμί ἂν αὐτῷ, ὅτι τὴν ἐν ὄλιγῳ χρόνῳ πολλὰ διαπραττομένην δύναμιν ταχυτῆτα ἔγογξε καλῶ καὶ περὶ φωνῆν καὶ περὶ δρόμον καὶ περὶ τᾶλλα 5 πάντα.
ΔΑ. Ὅρθῶς γε σὺ λέγων.
ΣΩ. Πειρῶ δὴ καὶ σὺ, ὁ Δάχης, τὴν ἄνδρείαν οὕτως εἰπεῖν, τίς οὖσα δύναμις ἡ αὐτὴ ἐν ἡδονῇ καὶ ἐν λύπῃ καὶ ἐν ἀπασίν οἷς νυνὶ ἐλέγομεν αὐτὴν εἶναι, ἐπειτὰ ἄνδρεία κέκληται. 10
ΔΑ. Δοκεῖ τοίνυν μοι καρτερία τις εἶναι τῆς ψυχῆς, εἰ τὸ γε διὰ πάντων [περὶ ἄνδρείας] πεφυκὸς δὲι εἰπεῖν.
ΣΩ. Ἀλλὰ μὴν δὲι, εἰ γε τὸ ἐρωτώμενον ἀποκρινοῦμεθα ἡμῶν αὐτοῖς. τοῦτο τοίνυν ἐμοιγε φαίνεται, ἢτι* οὐ τι πᾶσά γε, ὅσ τοῖς τοῖς, καρτερία ἄνδρεία σοι φαίνεται· τεκμαίρομαι δὲ 15 ἐνθένδε· σχεδὸν γάρ τι οἶδα, ὁ Δάχης, ὅτι τῶν πάνω καλῶν πραγμάτων ἤγει σὺ ἄνδρείαν εἶναι.
ΔΑ. Ἐν μὲν οὖν ἔσθι ὅτι τῶν καλλίστων.
ΣΩ. Οὐκούν ἡ μὲν μετὰ φρονήσεως καρτερία καλὴ κάγαθη;
ΔΑ. Πάνυ γε. 20
ΣΩ. Τὶ δὲ ἡ μετ’ ἀφροσύνης; οὐ τοῦνατίον ταύτη βλαβερὰ καὶ κακοῦργος;
ΔΑ. Ναι.
ΣΩ. Καλὸν οὖν τι φήσεις σὺ εἶναι τὸ τοιοῦτον, ὅν κακοῦργον τε καὶ βλαβερὸν;
ΔΑ. Οὐκούν δίκαιον γε, ὁ Σώκρατες.
ΣΩ. Οὐκ ἄρα τὴν γε τοιαύτην καρτερίαν ἄνδρείαν ὀμολογήσεις εἶναι, ἐπειδήπερ οὐ καλή ἐστιν, ἢ δὲ ἄνδρεια καλὸν ἐστιν. 25
ΔΑ. Ἀληθῆ λέγεις.
ΣΩ. Ἡ φρόνιμος ἄρα καρτερία κατὰ τὸν σὺν λόγον ἄνδρεια 30 ἀν εἰη.
ΔΑ. Ἕσοικεν.
20. ΣΩ. Ἰδομεν δή, ἢ εἰς τὶ φρόνιμος; ἢ ἢ εἰς ἀπαντά καὶ τὰ μεγάλα καὶ τὰ σμικρά; οἶον εἰ τὶς καρτερεὶ ἀναλί-
σκων ἀργύριον φρονίμως, εἰδὼς ὅτι ἄναλώσας πλέον ἐκτή-
σεται, τούτων ἀνδρείον καλοῖς ἂν;

ΔΑ. Μᾶ Δι' οὖν ἐγώγη.

Σ.Ο. Ἄλλ' οἶον εἰ τις ἰατρὸς ὁν, περιπλευμονίᾳ τοῦ ὑέος
5 ἐχομένου ἢ ἄλλου τινὸς καὶ δεομένου πιεῖν ἢ φαγεῖν δοῦναι,
μὴ κάμπτοιτο ἀλλὰ καρτεροῖ;

ΔΑ. Οὐδ' ὀπωστιοῦν οὐδ' αὕτη.

Σ.Ο. Ἄλλ' ἐν πολέμῳ καρτεροῦντα ἄνδρα καὶ ἐθέλοντα
μάχεσθαι, φρονίμως λογιζόμενον, εἰδότα μὲν ὅτι βοηθήσου-
ται σὺν ἄλλων αὐτῷ, πρὸς ἐλάττους δὲ καὶ φαυλοτέρους μαχεῖται
ἡ μεθ' ὃν αὐτὸς ἐστιν, ἐτὶ δὲ χωρία ἔχει κρείττω, τούτων τὸν
μετὰ τὴς τοιαύτης φρονίμεως καὶ παρασκευής καρτεροῦντα
ἀνδρείστερον ἢν φάιης ἢ τὸν ἐν τῷ ἐναντίῳ στρατοπέδῳ ἐθέ-
λοντα ὑπομένειν τε καὶ καρτερεῖν;

15 ΔΑ. Τὸν ἐν τῷ ἐναντίῳ. ἐμουγε δοκεῖ, ὡ Σώκρατες.

Σ.Ο. Ἄλλα μὴν ἀφρονεστέρα γε ἢ τούτῳ ἢ ἢ τοῦ ἐτέρου
καρτερία.

ΔΑ. Ἄληθῆ λέγεις.

Σ.Ο. Καὶ τὸν μετ' ἐπιστήμης ἁρὰ ἱππικῆς καρτεροῦντα ἐν
20 ἡπτομαχίᾳ ἤπτων φίλης ἁνδρείον εἴναι ἢ τὸν ἀνευ ἐπιστήμης.

ΔΑ. Ἐμουγε δοκεῖ.

Σ.Ο. Καὶ τὸν μετὰ σφενδονυμικῆς ἢ τοξικῆς ἢ ἀλλῆς τινὸς
τέχνης καρτεροῦντα.

ΔΑ. Πάνυ γε.

25 Σ.Ο. Καὶ ὅσοι δὴ ἐθέλουσιν εἰς φρέαρ καταβαίνοντες καὶ
κολυμβώντες καρτερεῖν ἐν τούτῳ τῷ ἐργῷ, μὴ ὄντες δεινοὶ, ἢ ἐν
τῳ ἄλλῳ τοιούτῳ, ἁνδρειότεροις φίλης τῶν ταύτα δεινῶν.

ΔΑ. Τῇ γὰρ ἄν τις ἄλλο φαιν, δὲ Σώκρατες;

Σ.Ο. Οὐδέν, εἰπτερ οἱοῦτό γε οὕτως.

30 ΔΑ. Ἄλλα μὴν οἶμαι γε.

Σ.Ο. Καὶ μὴν ποὺ ἀφρονεστέρως γε, ὡ Δάχης, οἱ τοιοῦτοι
κινδυνεύσωσιν τε καὶ καρτεροῦσιν ἢ οἱ μετὰ τέχνης αὐτὸ
πράττοντες.

ΔΑ. Φαίνονται.
ΣΩ. Οὐκοῦν αἰσχρᾶ ἢ ἄφρων τόλμα τε καὶ καρτέρησις ἐν τῷ πρόσθεν ἐφάνη ἡμῖν οὕσα καὶ βλαβερὰ;

ΛΑ. Πάνυ γε.

ΣΩ. 'Η δὲ γε ἀνδρεία ὀμολογεῖτο καλὸν τί εἶναι.

ΛΑ. Ὄμολογεῖτο γάρ.

ΣΩ. Νῦν δ' αὖ πάλιν φαμέν ἐκεῖνο τὸ αἰσχρόν, τὴν ἄφρονα καρτέρησιν, ἀνδρείαν εἶναι.

ΛΑ. 'Εοίκαμεν.

ΣΩ. Καλῶς οὖν σοι δοκούμεν λέγειν;

ΛΑ. Μᾶ τὸν Δία, ὁ Σώκρατες, ἐμοὶ μὲν οὖ.

21. ΣΩ. Οὐκ ἄρα ποι κατὰ τὸν σὸν λόγον δωριστὶ ἠμόσμεθα ἐγώ τε καὶ σύ, ὁ Δάρχης· τὰ γὰρ ἔργα οὐ συμφωνεῖ ἡμῖν τοῖς λόγοις. ἔργον μὲν γάρ, ὡς ἔουσε, φαίνη ἂν τις ἡμᾶς ἀνδρείας μετέχειν, λόγῳ δ', ὡς ἐγὼμαι, οὖκ ἄν, εἰ νῦν ἡμῶν ἀκούσεις διαλεγόμενον.

ΛΑ. 'Αληθέστατα λέγεις.

ΣΩ. Τί οὖν; δοκεῖ καλὸν εἶναι οὔτως ἡμᾶς διακεῖσθαι;

ΛΑ. Οὐδ' ὀπωστισθοῖν.

ΣΩ. Βούλεις οὖν ὃ λέγομεν πειθώμεθα τὸ γε τοσοῦτον;

ΛΑ. Τὸ ποὺον δὴ τούτο, καὶ τίνι τούτῳ;

ΣΩ. Τῷ λόγῳ ὃς καρτερεῖν κελεύει. εἰ οὖν βούλει, καὶ ἡμέας ἐπὶ τῇ ζητήσει ἑπιμεινώμεν τε καὶ καρτερήσωμεν, ἵνα καὶ μὴ ἡμῶν αὐτὴ ἢ ἄνδρεία καταγελάσῃ, ὅτι οὐκ ἄνδρείῳς αὐτὴν ζητοῦμεν, εἰ ἄρα πολλάκις αὐτὴ ἢ καρτέρησις ἐστίν ἄνδρεία.

ΛΑ. 'Εγὼ μὲν ετοίμος, ὁ Σώκρατες, μὴ προαφίστασθαι· καὶ τοι ἀήθης γ' εἰμὶ τῶν τοιούτων λόγων· ἀλλὰ τίς με καὶ φιλονικία εἰληφεὶν πρὸς τὰ εἰρημένα, καὶ ως ἀληθῶς ἁγανακτῶ, εἰ οὖτωσὶ ἄ νοις μὴ οἷς τ' εἰμὶ εἰπέωι. νοεῖν μὲν γάρ ἔμοι οὖσκε δικό τε ἄνδρείας ὁ τι ἐστίν, οὐκ οἶδα δ' ὅτῃ μὲ ἀρτί 30 διέφυγεν, ὥστε μὴ συλλαβεῖν τῷ λόγῳ αὐτὴν καὶ εἰπέωι ὁ τι ἐστίν.

ΣΩ. Οὐκοῦν, ὃ φίλε, τὸν ἄγαθον κυνηγήτην μεταθεῖν χρὴ καὶ μὴ ἀνιέναι.
ΔΑ. Παντάπασι μὲν οὖν.
ΣΩ. Βούλει οὖν καὶ Νικίαν τόνδε παρακαλῶμεν ἐπὶ τὸ κυνηγέσιον, εἰ τι ἡμῶν εὐπορώτερὸς ἑστιν;
ΔΑ. Βούλομαι· πῶς γὰρ οὗ;

5 22. ΣΩ. Ἐθνι ὅ, ὁ Νικία, ἀνδράσι φίλοις χειμαζομένοις ἐν λόγῳ καὶ ἀποροῦσιν βοήθησον, εἰ τινα ἔχεις δύναμιν. τὰ μὲν γὰρ δὴ ἡμέτερα ὅρας ὡς ἀπορᾷ· σὺ δ᾽ εἴπὼν ὃ τι ἤγει ἀνδρείαν εἶναι, ἡμᾶς τέ τις ἀπορίας ἐκλυσάει καὶ αὐτὸς ἃ νοεῖς τὰ λόγῳ βεβαιώσαι.

10 ΝΙ. Δοκεῖτε τοῖνυν μοι πάλαι οὗ καλῶς, ὁ Σώκρατες, ὀριζεσθαί τὴν ἀνδρείαν· ὃ γὰρ ἐγὼ σοῦ ήδη καλῶς λέγοντος ἀκήκοα, τοῦτο ὡς χρῆσθε.
ΣΩ. Ποιώ δὴ, ὁ Νικία;
ΝΙ. Πολλάκις ἀκήκοα σου λέγοντος, οτι ταῦτα ἀγαθὸς ἐκαστος ἡμῶν, ἀπερ σοφὸς, ἃ δὲ ἀμαθής, ταῦτα δὲ κακὸς.

15 ΣΩ. Ἀληθῆ μέντοι νη Δία λέγεις, ὁ Νικία.
ΝΙ. Οὐκοῦν εἰπερ ὃ ἀνδρείας ἀγαθός, δῆλον ὅτι σοφὸς ἑστιν.
ΣΩ. Ἡκουσας, ὁ Λάχης;
ΛΑ. Ἐγώγη, καὶ οὐ σφόδρα γε μανθάνω ο λέγει.

20 ΣΩ. ἩΛΛ ἐγὼ δοκὼ μανθάνειν, καὶ μοι δοκεὶ ἀνήρ σοφίαν τινα τὴν ἀνδρείαν λέγειν.
ΛΑ. Ποιαν, ὁ Σώκρατες, σοφίαν;
ΣΩ. Οὐκοῦν τόνδε τοῦτο ἐρωτᾶς;
ΛΑ. Ἐγώγη.

25 ΣΩ. Ἐθνι δὴ, αὐτῷ εἰπέ, ὁ Νικία, ποία σοφία ἀνδρεία ἃν εἰη κατὰ τὸν σὸν λόγον. οὐ γὰρ που ἢ γε αὐλητική.
ΝΙ. Οὐδαμῶς.
ΣΩ. Οὐδὲ μὴν ἡ κιθαριστική.
ΝΙ. Οὐ δῆτα.

30 ΣΩ. ἩΛΛὰ τὸν δή αὐτὴ ἢ τίνος ἐπιστήμην;
ΛΑ. Πάνυ μὲν οὖν ὅρθος αὐτὸν ἐρωτᾶς, ὁ Σώκρατες, καὶ εἰπέτω γε τίνα φησίν αὐτὴν εἶναι.
ΝΙ. Ταύτην ἐγώγη, ὁ Λάχης, τὴν τῶν δεινῶν καὶ θαρραλέων ἐπιστήμην καὶ ἐν πολέμῳ καὶ ἐν τοῖς ἄλλοις ἀπασιν.
ΔΑ. 'Ως ἀτοπα λέγει, ὁ Σώκρατες.

ΣΩ. Πρὸς τί τοῦτ' εἰπες βλέψας, ὁ Δάχης;

ΔΑ. Πρὸς ὃ τί; χωρὶς δήπον σοφία ἐστὶν ἀνδρείας.

ΣΩ. Οὐκοῦν φησὶ ὡς Νικίας.

ΔΑ. Οὐ μέντοι μᾶ Δία· ταῦτα τοι καὶ ληρεῖ.

ΣΩ. Οὐκοῦν διδάσκομεν αὐτόν, ἀλλὰ μὴ λοιΔορῶμεν.

ΝΙ. Οὐκ, ἀλλά μοι δοκεῖ, ὁ Σώκρατες, Δάχης ἐπιθυμεῖν κἀμὲ φανῆται μηδὲν λέγοντα, ὅτι καὶ αὐτὸς ἠρτὶ τοιοῦτος ἐφάνη.

23. ΔΑ. Πάνω μὲν οὖν, ὁ Νικία, καὶ πειράσομαι γε ἀποφήμαι. οὐδὲν γὰρ λέγεις· ἐπεὶ αὐτίκα ἐν ταῖς νόσοις οὐχ οἱ ἵατροι τὰ δεινὰ ἐπίσταται; ἢ οἱ ἀνδρεῖοι δοκοῦσι σοι ἐπισταθαί; ἢ τοὺς ἵατροὺς σὺ ἀνδρείους καλείς;

ΝΙ. Οὐδ' ὀπωστιοῦν.

ΔΑ. Οὐδὲ γε τοὺς γεωργοὺς οἴμαι. καὶ τοι τὰ γε ἐν τῇ γεωργίᾳ δεινὰ οὕτω δήπον ἐπίσταται, καὶ οἱ ἄλλοι δημιουργοὶ ἀπάντες τὰ ἐν ταῖς αὐτῶν τέχναις δεινὰ τε καὶ θαρραλεά ἵσασιν· ἀλλ' οὐδὲν τι μᾶλλον οὕτω ἀνδρείοι εἰσιν.

ΣΩ. Τί δοκεῖ Δάχης λέγειν, ὁ Νικία; ἐοικεν μέντοι λέγειν τι.

ΝΙ. Καὶ γὰρ λέγει γέ τι, οὐ μέντοι ἀληθές γε.

ΣΩ. Πῶς δῆ;  

ΝΙ. "Ὅτι οἴεται τοὺς ἵατροὺς πλέον τι εἴδεναι περὶ τοὺς κάμυντας ἢ τὸ ύμεινόν [εἰπεῖν οἶον] τε καὶ νοσόδες. οἱ δὲ δήπον τοσοῦτον μόνον ἵσασιν· εἰ δὲ δεινὸν τῷ τούτῳ ἐστὶν τὸ 25 ύμαινειν μᾶλλον ἢ τὸ κάμυνε, ἤγεῖ σὺ τοῦτι, ὁ Δάχης, τοὺς ἵατροὺς ἐπιστάσθη τι; ἢ οὐ πολλοὶς οἴει ἐκ τῆς νόσου ἄμεινον εἶναι μὴ ἀναστήναι ἢ ἀναστήναι; τοῦτο γὰρ εἰπέ· σο πᾶσι φῆς ἄμεινον εἶναι ζήν καὶ οὐ πολλοὶς κρεῖττον τεθνάναι;

ΔΑ. Οἴμαι ἐγὼγε τοῦτο γε.

ΝΙ. Οἷς οὖν τεθνάναι λυσιτελεῖ, ταῦτα οἴει δεινὰ εἶναι καὶ οἷς ζήν;

ΔΑ. Οὐκ ἐγὼγε.
ΠΛΑΤΩΝΟΣ

ΝΙ. Ἀλλὰ τούτῳ δὴ σὺ δίδωσ τοῖς ἰατροῖς γιγνώσκειν ἢ ἄλλῳ τινὶ δημιουργῷ πλὴν τῷ τῶν δεινῶν καὶ μὴ δεινῶν ἐπιστήμονι, ἃν ἐγὼ ἀνδρεῖον καλῶ;
ΣΩ. Κατανοεῖς, ὁ Δάχης, ὦ τι λέγεις;

ΔΑ. Ἐγώγη, ὅτι γε τοὺς μάντεις καλεῖ τοὺς ἀνδρείους· τίς γὰρ δὴ ἄλλος εἰσεται ὅτῳ ἄμεινον ζῆν ἢ τεθνάει; καίτω σὺ, ὁ Νικία, πότερον ὁμολογεῖς μάντις εἶναι ἢ οὔτε μάντις οὔτε ἄνδρεῖος;
ΝΙ. Τί δὲ; μάντει αὖ οἶει προσήκει τὰ δεινὰ γιγνώσκειν καὶ τὰ θαρραλεὰ;

ΔΑ. Ἐγώγη τίνι γὰρ ἄλλῳ;

24. ΝΙ. Ὡμί ἐγὼ λέγω πολὺ μᾶλλον, ὁ βέλτιστος· ἐπεὶ μάντιν γε τὰ σημεῖα μόνον δεῖ γιγνώσκειν τῶν ἐσομένων, εἰτε τῷ θάνατος εἰτε νόσος εἰτε ἀποβολὴ χρημάτων ἔσται, εἰτε νίκη εἰτε ἑττα ἢ πολέμου ἢ καὶ ἄλλης τινῶς ἀγωνίας· ὃ τι δὲ τῷ ἄμεινον τούτων ἢ παθεῖν ἢ μὴ παθεῖν, τί μᾶλλον μάντει προσήκει κρίναι ἢ ἄλλῳ ὅτροφοι;

ΔΑ. Ἀλλ' ἐγὼ τούτου οὖ μανθάνω, ὁ Σώκρατες, ὦ τι βούλεται λέγειν· οὔτε γὰρ μάντιν οὔτε ἰατρὸν οὔτε ἄλλον οὐδένα δηλοὶ ὅντινα λέγει τῶν ἀνδρείων, εἰ μὴ εἰ θεόν τινα λέγει αὐτὸν εἶναι. ἐμοὶ μὲν οὖν φαίνεται Νικίας οὐκ ἐθέλειν γενναίως ὁμολογεῖν ὅτι οὐδέν λέγει, ἀλλὰ στρέφεται ἄνω καὶ κάτω ἐπικρυπτόμενος τὴν αὐτοῦ ἀπορίαν· καίτοι κἀν ἡμεῖς οἱ οἱ τέ ἠμέν ἄρτι ἐγὼ τε καὶ σὺ τοιάτα στρέφεσθαι, εἰ ἐβουλόμεθα μὴ δοκεῖν ἑναντία ἢμῖν αὐτοῖς λέγειν. εἰ μὲν οὖν ἐν δικαστηρίῳ ἢμῖν οἱ λόγοι ἔσαν, εἰχεν ἃν τινα λόγον ταῦτα ποιεῖν· νῦν δὲ τί ἄν τις ἐν συνοισίᾳ τοιάδε μάτην κενοὶς λόγοις αὐτῶς αὐτῶν κοσμοί;

ΣΩ. Οὐδὲν οὖ ἐμοὶ δοκεῖ, ὁ Δάχης· ἀλλ' ὀρῶμεν μὴ Νικίας οἰετά τι λέγειν καὶ οὐ λόγου ἑνεκα ταῦτα λέγει. αὐτοῦ οὖν σαφέστερον πυθόμεθα τί ποτε νοεῖ· καὶ εὰν τι φαίνεται λέγων, συγχωρησόμεθα, εἰ δὲ μὴ, διδάξομεν.

ΔΑ. Σὺ τοῖνυν, ὁ Σώκρατες, εἰ βούλεις πυνθάνεσθαι, πυνθάνω· ἐγὼ δ' ἵσως ἰκανῶς πέπνυσαι.
ΣΩ. 'Αλλ' οὐδὲν με κωλύει· κοινὴ γὰρ ἐσται ἡ πῦτης ὑπὲρ ἐμοῦ τε καὶ σοῦ.

ΛΑ. Πάνω μὲν οὖν.

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

ΝΙ. 'Εγώγε.

ΣΩ. Τούτο δὲ οὐ παντὸς δὴ εἶναι ἀνδρὸς γνώναι, ὅποτε γε μὴτε ἱατρὸς μήτε μάντις αὐτὸ ὁμώσεται μηδὲ ἀνδρείας ἐσται, ἕαν μὴ αὐτὴν ταύτην τὴν ἐπιστήμην προσλάβῃ· οὐχ οὕτως ἔλεγες; 10

ΝΙ. Οὐτω μὲν οὖν.

ΣΩ. Κατὰ τὴν παρομίαιν ἄρα τῷ ὄντι οὕκ ἄν πᾶσα ὑς γνομὴ οὐδ' ἄν ἀνδρεία γένοιτο.

ΝΙ. Οὐ μοι δοκεῖ.

ΣΩ. Δήλον δή, ὁ Νικία, ὅτι οὐδὲ τὴν Κρομμυνώνιαν ὑν 15 πιστεύεις σὺ γε ἀνδρείαν γεγονέναι. τούτῳ δὲ λέγω οὐ παί-ζων, ἀλλ' ἀναγκαίον οἴμαι τῷ ταῦτα λέγοντι μηδὲν θηρίον ἀποδέχεσθαι ἀνδρείαν, ἢ συγχωρεῖν θηρίον τι οὕτω σοφὸν εἶναι, ὡστε ἃ ὀλίγοι ἀνθρώπων ἵσασι διὰ τὸ χαλεπὰ εἶναι γνώναι, ταῦτα λέοντα ἢ πάρδαλιν ἢ τινα κάπρου φάναι εἰδε- 20 ναι· ἀλλ' ἀνάγκη ὁμοίως λέοντα καὶ ἑλαφὸν καὶ ταῦρον καὶ πίθηκον πρὸς ἀνδρείαν φάναι πεφυκέναι τὸν τιθέμενον ἀν- 

δρείαν τούθ' ὀπερ σὺ τίθεσαι.

ΛΑ. Νὴ τοὺς θεοὺς, καὶ εὖ γε λέγεις, ὁ Σάκτρατες. καὶ ἡμῖν ὡς ἀληθῶς τούτῳ ἀπόκριναι, ὁ Νικία, πότερον σοφό- 25 τερα φῆς ἡμῶν ταῦτα εἶναι τὰ θηρία, ἢ πάντες ὁμολογοῦμεν ἀνδρεία εἶναι, ἢ πᾶσιν ἐναντιούμενος τολμᾶς μηδὲ ἀνδρεία αὐτὰ καλεῖν;

ΝΙ. Οὔ γὰρ τι, ὁ Δάχυς, ἐγώγε ἀνδρεία καλῶ οὔτε θηρία οὔτε ἄλλο οὐδὲν τὸ τὰ δεινὰ ὑπὸ ἀγνοίας μὴ φοβούμενα, ἀλλ' 30 ἀφοβον καὶ μόρον· ἢ καὶ τὰ παιδία πάντα οἴει με ἀνδρεία καλεῖν, ἢ δὲ ἀγνοιαν οὐδὲν δέδοικεν; ἀλλ' οἴμαι τὸ ἀφοβον καὶ τὸ ἀνδρείου οὐ ταύτὸν ἐστὶν. ἐγὼ δὲ ἀνδρείας μὲν καὶ προμηθίας πᾶν τις ὁλίγοι οἴμαι μετείναι, θρασύτητος δὲ
καὶ τὸλμησ καὶ τοῦ ἀφόβου μετὰ ἀπρομηθίας πάνυ πολλοῖς καὶ ἀνδρῶν καὶ γυναικῶν καὶ παιδῶν καὶ θηρίων. ταῦτ᾽ οὖν ἢ σὺ καλεῖς ἀνδρείᾳ καὶ οἱ πολλοί, ἐγὼ θρασεὰ καλῶ, ἀνδρείᾳ δὲ τὰ φρόνιμα περὶ ὄν λέγω.

5 26. ΛΛ. Θέασαι, ὁ Σώκρατες, ὡς εὔ ὅδε ἑαυτῶν δή, ὡς οἶκε-ται, κοσμεῖ τῷ λόγῳ· οὕς δὲ πάντες ὑμολογοῦσιν ἀνδρείους εἶναι, τούτους ἀποστερεῖ ἐπιχειρεῖ ταῦτας τῆς τιμῆς.

ΝΙ. Οὐκοῦν ἔγινε, ὁ Λάχης, ἀλλὰ θάρρει· φημὶ γάρ σε εἶναι σοφῶν, καὶ Δάμαχον ἔρε, εἴπερ ἐστε ἀνδρείοι, καὶ ἄλλοι

10 γε συχνοὺς Ἀθηναίων.

ΛΛ. Οὐκέν ἔρω πρὸς ταῦτα, ἔχου εἰπεῖν, ἵνα μὴ με φῆς ὡς ἀληθῶς Λίξωνέα εἶναι.

ΣΩ. Μηδὲ γε εἰπῆς, ὁ Λάχης· καὶ γάρ μοι δοκεῖς τοῦδε μὴ ἡσθῆσαι ὅτι ταῦταν τὴν σοφίαν παρὰ Δάμωνος τοῦ ἡμετέρου
15 ἐταῖρον παρεῖληφεν, ὃ δὲ Δάμων τῷ Προδίκῳ πολλὰ πλησία-ξει, ὃς δὴ δοκεῖ τῶν σοφιστῶν καλλιστα τὰ τοιαῦτα ὀνόματα διαιρεῖν.

ΛΛ. Καὶ γάρ πρέπει, ὁ Σώκρατες, σοφιστῇ τὰ τοιαῦτα μᾶλ-λον κομψεύεσθαι ἢ ἀνδρί ὃν ἢ πόλις ἄξιοι αὐτῆς προεστάναι.

20 ΣΩ. Πρέπει μέντοι, ὃ μακάριε, τῶν μεγιστῶν προστατοῦντι μεγίστης φρονίσεως μετέχειν· δοκεῖ δὲ μοι Νικίας ἄξιος εἶναι ἐπισκέψεως, ὅποι ποτὲ βλέπων τούνομα τὸ τίθησί τὴν ἀνδρείαν.

ΛΛ. Αὐτὸς τοῖςν σκόπει, ὁ Σώκρατες.

25 ΣΩ. Τοῦτο μέλλω ποιεῖν, ὃ ἀριστε· μὴ μέντοι οίον με ἀφήσεων σε τῆς κοινωνίας τοῦ λόγου, ἀλλὰ πρόσεχε τὸν νοῦν καὶ συνσκόπει τὰ λεγόμενα.

ΛΛ. Ταῦτα δὴ ἐστώ, εἰ δοκεῖ χρὴναι.

27. ΣΩ. Ἀλλὰ δοκεῖ. σὺ δὲ, Νικία, λέγε ἡμῖν πάλιν ἐξ ἀρχῆς· οἶσθ' ὅτι τὴν ἀνδρείαν κατ' ἀρχὰς τοῦ λόγου ἐσκοποῦ-μεν ὡς μέρος ἁρετῆς σκοποῦντες;

ΝΙ. Πάνυ γε.

ΣΩ. Οὐκοῦν καὶ σὺ τούτο ἀπεκρίνω ὡς μόριον, ὄντων δὴ καὶ ἄλλων μερῶν, ἅ σύμπαντα ἁρετὴ κέκληται;
ΝΙ. Πῶς γὰρ οὖ;  
ΣΩ. Ἅρ' οὖν ἀπερ ἐγὼ καὶ σὺ ταῦτα λέγεις; ἐγὼ δὲ καλῶ πρὸς ἀνδρεία σωφροσύνην καὶ δικαιοσύνην καὶ ἀλλ' ἄττα του- 
αίτα. οὐ καὶ σύ;  
ΝΙ. Πάνυ μὲν οὖν.  
ΣΩ. Ἑχε δὴ· ταῦτα μὲν γὰρ ὀμολογοῦμεν, περὶ δὲ τῶν δει- 
vῶν καὶ θαρραλέων σκεψόμεθα, ὅπως μὴ σὺ μὲν ἄλλ' ἄττα ἡγῇ, ἡμεῖς δὲ ἄλλα. ὡς μὲν οὖν ἡμεῖς ἡγούμεθα, φράσομέν 
σοι· σὺ δὲ ἂν μὴ ὀμολογῆσι, διδάξεις. ἡγούμεθα δ' ἡμεῖς δεινὰ 
μὲν εἶναι ἥ καὶ δέος παρέχει, θαρραλέα δὲ ἂ μὴ δέος παρέχει· 10 
δέος δὲ παρέχειν οὐ τὰ γεγονότα οὐδὲ τὰ παρόντα τῶν κακῶν, 
ἀλλὰ τὰ προσδοκόμωνα· δέος γὰρ εἶναι προσδοκιαν μέλλοντος 
κακοῦ· ἢ οὐχ οὔτω καὶ σὺ, ὦ Λάχης;  
ΔΑ. Πάνυ γε σφόδρα, ὦ Σῶκρατε.  
ΣΩ. Τὰ μὲν ἡμέτερα τοῖνυν, ὦ Νικία, ἀκούεις, ὅτι δεινὰ 15 
μὲν τὰ μέλλοντα κακὰ φαμεν εἶναι, θαρραλέα δὲ τὰ μὴ κακὰ 
ἡ ἀγαθὰ μέλλοντα· σὺ δὲ ταῦτη ἡ ἄλλη περὶ τούτων λέγεις;  
ΝΙ. Ταύτη ἔγωγε.  
ΣΩ. Τούτων.δέ γε τὴν ἐπιστήμην ἀνδρείαν προσαγορεύεις;  
ΝΙ. Κομιδῇ γε.  
28. ΣΩ. Ἐτι δὴ τὸ τρίτον σκεψόμεθα εἰ συνδοκεῖ σοί τε 
καὶ ἡμῖν.  
ΝΙ. Τὸ ποίον δὴ τούτο;  
ΣΩ. Ἔγω δὴ φράσω. δοκεῖ γὰρ δὴ ἐμοὶ τε καὶ τόδε, περὶ 
ὅσων ἐστὶν ἐπιστήμη, οὐκ ἄλλη μὲν εἶναι περὶ γεγονότος, εἰδέ- 25 
ναι ὅτι γέγονεν, ἄλλη δὲ περὶ γεγομένων, ὅτι γῆγεται, ἄλλη 
δὲ ὅτι ἂν κάλλιστα γένοιτο [καὶ γενήσεται] τὸ μήπω γεγονός, 
ἄλλ' ἢ αὐτῇ. οἶνον περὶ τὸ ὑγιεῖνον εἰς ἀπαντάς τοὺς χρόνους 
οὐκ ἄλλη τις ἡ ἡ* Ιατρική, μία οὔσα, ἐφοράκαι καὶ γεγομένα καὶ 
γεγονότα καὶ γενεσόμενα [ὁτι γενήσεται]· καὶ περὶ τὰ ἐκ τῆς 
γῆς αὐτ ἄν φύομενα ἡ γεωργία ὡσάτως ἔχει· καὶ δήπου τὰ περὶ 
τὸν πόλεμον αὐτοῦ ἂν μαρτυρήσαίτε ὅτι ἡ στρατηγία κάλλιστα 
προμηθεῖται τὰ τε ἄλλα καὶ περὶ τὸ μέλλον ἔσεσθαι, οὐδὲ τῇ 
μαντικῇ οἴεται δεῖν ὑπηρετεῖν ἄλλα ἄρχειν, ὦς εἰδοῦς κάλλιον
τὰ περὶ τῶν πόλεμον καὶ γιγνόμενα καὶ γενησόμενα· καὶ ὁ νόμος οὕτω τάττει, μὴ τῶν μάντων τοῦ στρατηγοῦ ἀρχεῖν, ἀλλὰ τοῦ στρατηγοῦ τοῦ μάντεως. φήσομεν ταῦτα, ὁ Δάχης;

ΛΔ. Φήσομεν.

5 ΣΩ. Τί δέ; σὺ ἡμῖν, ὁ Νικία, σύμφης περὶ τῶν αὐτῶν τὴν αὐτὴν ἐπιστήμην καὶ ἐσομένων καὶ γιγνομένων καὶ γεγονότων ἐπιταίειν;

ΝΙ. Ἐγγογε· δοκεῖς γὰρ μοι οὕτως, ὁ Σώκρατες.

ΣΩ. Οὐκόν, ὁ ἀριστε, καὶ ἡ ἀνδρεία τῶν δεινῶν ἐπιστήμη

10 ἐστίν καὶ θαρραλέων, ὡς φύς· ἡ γάρ;

ΝΙ. Ναι.

ΣΩ. Τὰ δὲ δεινὰ ὠμολογηταί καὶ τὰ θαρραλέα τὰ μὲν μέλλοντα ἁγαθά, 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 ἄρα τῶν δεινῶν καὶ θαρραλέων ἡ ἀνδρεία ἐπιστήμη ἐστίν· οὐ γὰρ μελλόντων μόνον περὶ τῶν ἁγαθῶν τε καὶ κακῶν ἐπιταίει, ἀλλὰ καὶ γιγνομένων καὶ γεγονότων [καὶ πάντως ἐχόντων], ὀσπέρ αἱ ἀλλαὶ ἐπιστήμαι.

ΝΙ. Ἑσικέν γε.

29. ΣΩ. Μέρος ἄρα ἀνδρείας ἡμῖν, ὁ Νικία, ἀπεκρίνω σχεδόν τι τρίτον· καίτοι ἡμεῖς ἡρωτῶμεν ὅλην ἀνδρείαν ὃ τι εἴη.

25 καὶ νῦν δή, ὡς ἐοικεῖν, κατὰ τὸν σὸν λόγον οὐ μόνον δεινῶν τε καὶ θαρραλέων ἐπιστήμη ἡ ἀνδρεία ἐστίν, ἀλλὰ σχεδόν τι ἡ περὶ πάντων ἁγαθῶν τε καὶ κακῶν καὶ πάντως ἐχόντων, ὡς νῦν αὐτὸς λόγος, ἀνδρεῖ ἀν εἴη. οὕτως αὐτὸς μετατίθεσθαι ἢ πῶς λέγεις, ὁ Νικία;

30 ΝΙ. Ἐμοιγε δοκεῖ, ὁ Σώκρατες.

ΣΩ. Δοκεῖς οὖν σοι, ὁ δαιμόνι, ἀπολείπειν ἄν τι τοῦ οὐσίωτος ἀρετῆς, εἴπερ εἰδείς τά τε ἁγαθά πάντα καὶ παντάπασιν ὡς γίγνεται καὶ γενησέται καὶ γέγονεν, καὶ τά κακά ὤσαύτως; καὶ τούτον οἶει ἄν σὺ ἐνδεῖ εἶναι σωφροσύνης ἡ δικαιοσύνης τε καὶ
όσιότητος, ὃ γε μόνω προσήκει καὶ περὶ θεοῦ καὶ περὶ ἄνθρω-
πος ἔξευλαβείσθαί τε τὰ δεινὰ [καὶ τὰ μῆ] καὶ τἀγαθὰ πορι-
ζεσθαί, ἑπισταμένω ὀρθῶς προσομιλεῖν;
ΝΙ. Δέχειν τι ὦ Σώκρατές μοι δοκεῖς.
ΣΩ. Οὐκ ἄρα, ὦ Νικία, μόριον ἄρετῆς ἃν εἰη τὸ νῦν σοι 5
λεγόμενον, ἀλλὰ σύμπτασα ἄρετη.
ΝΙ. Ἕφαιμεν γάρ.
ΣΩ. Τὸ δὲ γε νῦν λεγόμενον οὐ φαίνεται.
ΝΙ. Οὐκ ἐοικεν.
ΣΩ. Οὐκ ἄρα ηὐρήκαμεν, ὦ Νικία, ἄνδρεία ὦ τι ἐστὶν.
ΝΙ. Οὐ φαινόμεθα.
ΛΑ. Καὶ μὴν ἐγωγε, ὦ φίλε Νικία, ὃ μὴν σε εὑρήσεις, ἑπειδή 15
ἐμοὶ κατεφρόνησας Σωκράτεις ἀποκριναμένου· πάνυ δὴ μεγάλην
ἐλπίδα εἶχον, ὡς τῇ παρὰ τοῦ Δάμωνος σοφία αὐτὴν ἀνευρήσεις.
30. NI. Εὖ γε, ὦ Δάρχης, ὅτι οὐδὲν οἴει σὺ ἐτὶ πράγμα εἶναι,
ὅτι αὐτὸς ἄρτι ἔφανης ἄνδρείας πέρι οὐδὲν εἰδός, ἀλλ' εἰ καὶ
ἐγὼ ἐτέρος τοιοῦτος ἀναφανήσωμαι, πρὸς τούτο βλέπεις, καὶ 20
οὐδὲν ἐτὶ διοίκει, ὡς ἐοικε, σοι μετ' ἐμοῦ μηδὲν εἰδέναι ὅν προσή-
κει ἐπιστήμην ἔχειν ἄνδρι ὀομένῳ τι εἶναι. σὺ μὲν οὐν μοι
δοκεῖς ὡς ἀληθῶς ἄνθρωπεῖον πράγμα ἐργάζεσθαι, οὐδὲν πρὸς
αὐτὸν βλέπειν ἀλλὰ πρὸς τοὺς ἄλλους· ἐγὼ δ' οἴμαι ἐμοὶ περὶ
δια ἐλέγομεν νῦν τε ἐπιεικῶς εὑρήσω, καὶ εἰ τι αὐτῶν μὴ ἢκα-25
νὸς ἔρνται, ὑστερον ἐπανορθώσωσι τωσ καὶ μετὰ Δάμωνος, οὐ σὺ
ποῦ οἴει καταγελᾶν, καὶ ταῦτα οὐδ' ἰδὼν πῶποτε τὸν Δάμωνα, καὶ
μετ' ἂλλων· καὶ ἑπειδὴν βεβαιώσωμαι αὐτὰ, διδάξω καὶ σὲ, καὶ
οὐ φθονήσω· δοκεῖς γάρ μοι καὶ μᾶλα σφόδρα δεῖσθαι μαθεῖν.
ΛΑ. Σοφὸς γάρ τοι σὺ ἐι, ὦ Νικία. ἀλλ' ὀμοῖος ἐγὼ Δυσι-30
μάχῳ τὸδε καὶ Μελησία συμβουλευόν, σὲ μὲν καὶ ἐμὲ περὶ τῆς
παιδείας τῶν νεανίσκων χαίρειν εἶν, Σωκράτη δὲ τούτοι, ὅπερ
ἐξ ἄρχης ἔλεγον, μὴ ἀφιέναι· εἰ δὲ καὶ ἐμοὶ ἐν ἥλικίᾳ ἤσαν οἱ
παίδες, ταύτα ἄν ταύτ' ἐποίουν.
ΝΙ. Ταύτα μὲν κἀγὼ συγχωρῶ, ἐάνπερ ἑθέλη Σωκράτης τῶν μειρακίων ἐπιμελεῖσθαι, μηδένα ἄλλουν ξητεῖν· ἐπεὶ κἂν ἔγω τὸν Νικήρατον τοῦτο ἥδιστα ἐπιπρότειμοι, εἰ ἑθέλοι οὗτος. ἀλλὰ γὰρ ἄλλους μοι ἐκάστοτε συνίστησιν, ὅταν τι αὐτῷ περὶ τούτου μνησθῶ, αὐτὸς δὲ οὐκ ἔθελεν. ἀλλὰ Ἰρα, ὁ Δυσίμαχε, εἰ τι σοῦ ἄν μᾶλλον ὑπακούοι Σωκράτης ἐσθίασθαι τοῖς μειρακίοις;

ΔΤ. Δίκαιον γε τοι, ὁ Νικία, ἐπεὶ καὶ ἔγω τοῦτο πολλὰ ἄν ἔθελήσαιμι ποιεῖν, ἢ οὐκ ἄν ἄλλοις πάνω πολλοῖς ἔθελοιμι. πῶς οὖν φῆς, ὁ Σῶκρατες; ὑπακούσει τι καὶ συμπροθυμήσει ὡς βελτίστοις γενέσθαι τοῖς μειρακίοις;

31. Σ.Ο. Καὶ γὰρ ἄν δεινὸν εἶη, ὁ Δυσίμαχε, τοῦτο γε, μὴ ἑθέλειν τῷ συμπροθυμεῖσθαι ὡς βελτίστω γενέσθαι. εἰ μὲν οὖν ἐν τοῖς διαλόγοις τοῖς ἄρτι ἔγω μὲν ἐφάνην εἰδώς, τώδε δὲ μὴ εἰδότε, δίκαιον αὖ ἢν ἐμὲ μάλιστα ἐπὶ τούτῳ τὸ ἔργον παρακαλέει· νῦν δ’ — ὁμοίως γὰρ πάντες ἐν ἀπορίᾳ ἐγενόμεθα· τί οὖν ἂν τὶς ἡμῶν τίνα προαιροῖτο; ἐμοὶ μὲν οὖν δὴ αὐτῷ δοκεῖ οὐδένα· ἀλλ’ ἐπειδὴ ταῦτα οὕτως ἔχει, σκέψασθε ἂν τί δοξὸν συμβουλεύειν ὑμῖν. ἐγὼ γάρ φημὶ χρῆναι, ὁ ἀνδρείς—οὔδεὶς γὰρ ἐκφορος λόγοι—κοινὴ πάντως ἡμᾶς ξητεῖν μάλιστα μὲν ἡμῖν αὐτοῖς διδάσκαλον ὡς ἀριστον, δεόμεθα γάρ, ἐπειτα καὶ τοῖς μειρακίοις, μὴτε χρημάτων φειδομένους μὴτε ἄλλου μηδενος· ἐὰν δὲ ἡμᾶς αὐτοὺς ἔχειν, ὡς νῦν ἔχομεν, οὐ συμβουλεύω. εἰ δὲ τις ἡμῶν καταγελάσεται, οτί τηλικοίδε ὄντες εἰς διδασκάλων ἄξιούμεν φιτάν, τὸν Ὀμηρον δοκεῖ μοι χρῆναι προβάλλεσθαι, δι’ ἔφη 25 οὐκ ἀγαθήν εἶναι αἰδώ κεχρημένῳ ἄνδρι παρεῖναι, καὶ ἡμεῖς οὖν ἐάσαντες χαίρειν εἴ τίς τι ἔρει, κοινὴ ἡμῶν αὐτῶν καὶ τῶν μειρακίων ἐπιμέλειαν ποιησόμεθα.

ΔΤ. Ἐμοὶ μὲν ἀρέσκει, ὁ Σῶκρατες, ἡ λέγεις· καὶ ἑθέλω, ὅσπερ γεραίτατος εἰμι, τοσοῦτο προθυμότατα μανθάνει μετὰ τῶν νεανίσκων. ἀλλὰ μοι οὕτως ποίησον· αὐриον ἔζεθεν ἄφικου οὐκαδε, καὶ μὴ ἄλλος ποιήσῃ, ἵνα βουλευσόμεθα περὶ αὐτῶν τούτων· τὸ δὲ νῦν εἶναι τὴν συνομοσίαν διαλύσωμεν.

Σ.Ο. Ἀλλὰ ποιήσω, ὁ Δυσίμαχε, ταύτα, καὶ ἤξω παρὰ σὲ αὐριον, ἐὰν θεὸς ἑθέλῃ.
ΔΥΣΙΣ

ἡ περὶ φιλιῶς

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

ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ

ΣΩΚΡΑΤΗΣ, ΙΠΠΟΘΑΛΗΣ, ΚΤΗΣΙΠΠΟΣ, ΜΕΝΕΞΕΝΟΣ, ΔΥΣΙΣ

1. Ἐπορευόμην μὲν ἐξ Ἀκαδημείας εὐθὺ Δυκείου τὴν ἐξώ τεῖχους ὑπ’ αὐτὸ τὸ τεῖχος· ἐπειδὴ δ’ ἐγενόμην κατὰ τὴν πυλίδα ἡ ἡ Πάνοπτος κρήνη, ἐνταῦθα συνέτυχον Ἰπτοβάλει τε τῷ Ἰερωνύμου καὶ Κτησίππω τῷ Παιανεῖ καὶ ἄλλοις μετὰ τούτων νεανίσκοις ἄθροίσις συνεστῶσι. καὶ με 5 προσιόντα ὁ Ἰπτοβάλλης ἱδὼν Ἡ Σώκρατες, ἔφη, ποὶ δὴ πορεύει καὶ πόθεν; Ἐξ Ἀκαδημείας, ἤν δ’ ἐγώ, πορεύομαι εὐθὺ Δυκείου. Δεύρο δή, ἡ δ’ ὅσ, εὐθὺ ἠμῶν. οὐ παραβαλεῖς; ἄξιον μέντοι. Ποί, ἔφην ἐγώ, λέγεις, καὶ παρὰ τίνας τούς ὑμᾶς; Δεύρο, ἔφη, δείξας μοι ἐν τῷ κατανικρυ τοῦ τεῖχους περίβολον τὲ τινὰ καὶ θύραν ἀνεφομένην. διατρίβομεν δὲ, ἡ δ’ ὅσ, αὐτόθι ἠμεῖς τε αὐτοὶ καὶ ἄλλοι πάνυ πολλοὶ καὶ καλοὶ. ἦστιν δὲ δὴ τὸ τοῦτο, καὶ τίς ἡ διατρίβη; Παλαιστρα, ἔφη, νεωστὶ φιλοδομημένη· ἡ δὲ διατρίβη τὰ πολλὰ ἐν λόγοις, ὄν ἠδέως ἀν σοι μεταδιδοί 15 μεν. Καλῶς γε, ἢν δ’ ἐγώ, ποιοῦντες· διδάσκει δὲ τίς αὐ- τόθι; Σὸς ἐταίρος γε, ἢ δ’ ὅσ, καὶ ἑπανωτής, Μίκκος. Μὰ Δία, ἢν δ’ ἐγὼ, ὃν φαύλος γε ἀνήρ, ἀλλ’ ἱκανὸς σοφιστής. Βούλει ὁνύ ἐπεσθαί, ἔφη, ἵνα καὶ ἤδης τοὺς ὑμᾶς αὐτοὺς; πρῶτον ἠδέως ἀκούσαμι ἄν, ἐπὶ τῷ καὶ εἰςεμι καὶ τίς ὁ 20 καλὸς. Ἀλλος, ἔφη, ἄλλῳ ἠμῶν δοκεῖ, ὁ Σώκρατες. Σοὶ
δὲ δὴ τίς, ὁ Ἰππόθαλες; τούτο μοι εἰπέ. καὶ δὲ ἐρωτήθεις ἥρωβριασεν. καὶ ἐγὼ εἰπὼν Ω παί Ἰερονύμου Ἰππόθαλες, τούτῳ μὲν μηκέτι εἰπης, εἰτε ἑρᾶς του εἰτε μή· οἶδα γὰρ ὅτι ὦ μονὸν ἑρᾶς, ἀλλὰ καὶ πόρρῳ ἤδη εἰ πορεύμενος τοῦ ἔρωτος. 5 εἰμὶ δ' ἐγὼ τὰ μὲν ἀλλὰ φαύλος καὶ ἀχρηστος, τούτῳ δὲ μοι πως ἐκ θεοῦ δέδοται, ταχὺ οἶφ τ' εἶναι γνώναι ἐρώτα τε καὶ ἐρώμενον. καὶ δὲ ἀκούσας πολὺ ἐτί μᾶλλον ἥρωβριασεν. ὁ οὖν Κτήσιτππος, Ἀστείον γε, ἢ δ' ὅς, ὅτι ἐρωμασ, ὁ Ἰππόθαλες, καὶ ὁκνεὶς εἰπεῖν Ἦσκρατει τούνομα· εὰν δ' οὕτως καὶ 10 σμικρὸν χρόνον συνδιατρίψῃ σοι, παραταθήσεται ὑπὸ σοῦ ἀκούσων θαμὰ λέγοντος. ἡμῶν γοῦν, ὁ Ὅσκρατες, ἐκκεκαφώκε τὰ ὅτα καὶ ἐμπέπληκε Λύσιδος· ἀν μὲν δὴ καὶ ὑποτής, εὔμαρι ἡμῖν ἐστιν καὶ ἐξ ὑπνοῦ ἐγρομένοις Λύσιδος οὔσθαι τούνομα ἀκούειν. καὶ ἃ μὲν καταλογῶδην διηγεῖται, δεινὰ ὄντα, 15 οὐ πάνυ τι δεινά ἐστιν· ἀλλ' ἐπειδὴν τὰ ποιήματα ἡμῶν ἐπι- χειρήσῃ καταντλεῖν καὶ συγγράμματα. καὶ δ' ἐστιν τοῦτων δεινότερον, ὅτι καὶ άδει εἰς τὰ παιδικὰ φοβὴ θαυμασία, ἡν ἡμᾶς δὲ ἀκούσας ἀνέχεσθαι. νῦν δὲ ἐρωτώμενος ὑπὸ σοῦ ἐρωμα. "Εστιν δὲ, ἢν δ' ἐγὼ, ὁ Λύσις νέος τις, ὡς ἔοικε· 20 τεκμαίρομαι δὲ, ὅτι ἀκούσας τούνομα οὐκ ἐγνων. Οὐ γὰρ πάνυ, ἐφη, τί αὐτοῦ τούνομα λέγονσιν, ἀλλ' ἔτι πατρόθεν ἐπονομάζεται διὰ τὸ σφόδρα τὸν πατέρα γιγνώσκεσθαι αὐτοῦ. ἐπεὶ εὖ οἶδ' ὅτι πολλοῦ δεῖς τὸ εἰδὸς ἀγνοεῖν τοῦ παιδοῦ· ἰκανὸς γὰρ καὶ ἀπὸ μόνου τοῦτον γιγνώσκεσθαι. Δεγέσθω, ἦν 25 δ' ἐγὼ, οὕτως ἐστίν. Δημοκράτους, ἐφη, τοῦ Λίξωνέως ὁ πρεσβύτατος υός. Εἰεν, ἢν δ' ἐγὼ, ὁ Ἰππόθαλες, ὡς γενναίον καὶ νεανικὸν τοῦτον τὸν ἔροτα πανταχὴ ἀνήρες· καὶ μοι ἢθι ἐπιδείξαι ἃ καὶ τὸ σφῆδε ἐπιδείκνυσαι, ἵνα εἰδὼ εἰ ἐπιστᾶσαι ἃ χρῆ ἐραστῆν περὶ παιδικῶν πρὸς αὐτῶν ἢ πρὸς ἄλλους 30 λέγειν. Τοῦτων δὲ τί, ἐφη, σταθμὰ, ὁ Ὅσκρατες, ὅν ὅδε λέγει; Πότερον, ἦν δ' ἐγὼ, καὶ τὸ ἐρᾶν ἐξαρνὸς εἰ οὗ λέγει ὅδε; Οὐκ ἐγώγη, ἐφη, ἀλλὰ μὴ ποιεῖν εἰς τὰ παιδικὰ μηδὲ συγγράφειν. Ὁμίχ ὑπαίνει, ἐφη ὁ Κτήσιππος, ἀλλὰ λῃστὶ τε καὶ μαίνεται.
2. Καὶ ἐγὼ εἶπον Ὁ Ἰππόθαλες, οὐ τι τῶν μέτρων δέομαι ἀκούσαι οὐδὲ μέλος εἰ τι πεποίηκας εἰς τὸν νεανίσκον, ἀλλὰ τῆς διανοίας, ἵνα εἰδώ τίνα τρόπον προσφέρει πρὸς τὰ παιδικά. Ὅδε δῆπον σοι, ἐφη, ἔρει: ἀκριβῶς ἡμὴ ἐπίσταται καὶ μέμνηται, εἴπερ, ὡς λέγει, ὑπ' ἐμοῦ ἀεὶ ἀκούσων διατηρήσηται. 5 Νὴ τοὺς θεοὺς, ἐφη ὁ Κτήσιππος, πάνυ γε. καὶ γὰρ ἐστὶ καταγέλαστα, ὁ Σώκρατες. τὸ γὰρ ἐραστὴν ὄντα καὶ διαφερόντως τῶν ἀλλῶν τῶν νοῶν προσέχοντα τῷ παιδὶ ἰδίου μὲν μηδὲν ἔχειν λέγειν, ὃ ὀφείλει κἂν παῖς εἴποι, πῶς ὦ οὐχὶ καταγέλαστον; ἢ δὲ ἡ πόλις ὅλη ἢδε περὶ Δημοκράτους καὶ Λύσιδος 10 τοῦ πάππου τοῦ παιδὸς καὶ πάντων περὶ τῶν προγόνων, πλούτους τε καὶ ἰπποτροφίας καὶ νῖκας Πυθοὶ καὶ Ἰσθμοὶ καὶ Νεμέα τεθρίππως τε καὶ κέλησι, ταῦτα ποιεῖ τε καὶ λέγει, πρὸς δὲ τούτοις ἐτὶ τούτων κρονικώτερα. τὸν γὰρ τοῦ Ἡρακλέους ἐφευσίμου πρὸθη ἦμιν ἐν ποιήματι τῶν δίηεν, ὡς διὰ 15 τὴν τοῦ Ἡρακλέους συγγένειαν ὁ πρόγονος αὐτῶν ὕποδεξαίτο τὸν Ἡρακλέα, γεγονός αὐτὸς ἐκ Δίως τε καὶ τῆς τοῦ δήμου ἀρχηγέτου θυγατρός, ἀπερ αἳ γραίαί ἄδουσι, καὶ ἄλλα πολλὰ τοιαῦτα, ὁ Σώκρατες· ταῦτ' ἐστὶν ὃ ὦτος λέγων τε καὶ ἄδων ἀναγκάζει καὶ ἡμᾶς ἀκροάσθαι. καὶ ἐγὼ ἀκούσαμε εἶπον Ὁ 20 καταγέλαστε Ἰππόθαλες, πρὶν νευκηκεύναι ποιεῖς τε καὶ ἢδεις εἰς σαυτὸν ἐγκώμιον; Ἀλλ' ὦκε εἰς ἐμαυτοῦ, ἐφη, ὁ Σώκρατες, ὀὔτε ποίῳ ὀὔτε ἄδῳ. Ὁκ εἰσὶ γε, ἢν δ' ἐγὼ. Τὸ δὲ πῶς ἔχει; ἐφη. Πάντων μάλιστα, εἶπον, εἰς σὲ τείνουσιν αὐταὶ αἱ ὁδαί. ἐὰν μὲν γὰρ ἔλης τὰ παιδικὰ τοιαῦτα ὑντα, κόσμος 25 σοὶ ἐστιν τὰ· λειχῆντα καὶ ἄσθεντα καὶ τῷ ὁντι ἐγκώμια ὥσπερ νευκηκοτί, ὅτι τοιοῦτων παιδικῶν ἐτυχεῖ· ἐὰν δὲ σε διαφύγῃ, ὅσον ἄν μείξω σοι εἰρήμενα ἦ ἐγκώμια περὶ τῶν παιδικῶν, τοσοῦτοι μείξων δόξεις καλῶν τε κἀκεφαλῶν ἐστερημένοις καταγελαστὸς εἶναι. ὅστις σὺν τὰ ἑρωτικὰ, ὁ φίλε, 30 σοφός, ὦκε ἔπαινεῖ τὸν ἐρόμενον πρὶν ἄν ἔλη, δεδίδος τῷ μέλλον ὅρη ἀποβιβεῖται. καὶ ἢμα αἱ καλοὶ, ἐπειδὰν τὰς αὐτοὺς ἐπαινῆ καὶ αὐξῆ, φρονήματος ἐμπυμπλανταὶ καὶ μεγαλαυχίας· ὥσκε εἰς; Ἐγωγέ, ἐφη. Ὁκοῦν ὅσφ' ἄν μεγαλαυχότεροι
δίσιν, δυσαλωτότεροι γέγονται; Εἰκός γε. Ποῦς τὶς οὖν ἂν σοι δοκεῖ θηρεύτης εἶναι, εἰ ἀνασοβοῖ θηρεύων καὶ δυσαλωτότεραν τὴν ἀγραν ποιών; Δῆλον ὅτι φαύλος. Καὶ μὲν δὴ λόγοις τε καὶ φόδας μὴ κηλείν ἄλλ’ ἐξαποιήσεως πολλῆ 5 ἀμοινία· ἦ γὰρ; Δοκεῖ μοι. Σκόπτει δὴ, ὁ Ἰππόθαλες, ὅπως μὴ πᾶσι τούτοις ἑνοχὸν σαυτῶν ποιήσεις διὰ τὴν ποιήσιν· καὶ τῷ οἷμαι ἑγὼ ἀνδρὰ ποιήσει βλάπτοντα ἑαυτὸν οὐκ ἂν σε ἐθέλειν ὀμολογῆσαι ὡς ἀγαθὸς ποτ’ ἐστίν ποιήσις, βλαβερὸς ὑν ἕαυτῷ. Οὐ μὰ τὸν Δία, ἑφη· πολλὴ γὰρ ἂν ἀλογία 10 εἰη· ἀλλὰ διὰ ταύτα δὴ σοι, ὁ Σώκρατες, ἀνακοινοῦμαι, καὶ εἰ τι ἄλλο ἔχεις, συμβούλευε, τίνα ἂν τις λόγον διαλεγόμενος ἢ τὶ πρῶτων προσφιλῆς παιδικοὶς γένοιτο. 3. Οὐ ρέδιον, ἢν δ’ ἐγὼ, εἰπεῖν· ἀλλ’ εἰ μοι ἐθελήσας αὐτὸν ποιήσαι εἰς λόγους ἐλθεῖν, ἵσως ἂν δυναίμην σοι ἐπι- 15 δεῖξαι, ἃ χρὴ αὐτῷ διαλέγεσθαι ἀντὶ τούτων ὃν οὐτοί λέγειν τε καὶ ἄδειν φασί σε. Ἀλλ’ οὐδέν, ἑφη, χαλεπόν. ἂν γὰρ εἰσελθὼς μετὰ Κτησίππου τούδε καὶ καθεξόμενος διαλέγη, οἷμαι μὲν καὶ αὐτὸς σοι πρόσεισι· φιλήκοος γὰρ, ὁ Σώκρατες, διαφερόντως ἐστὶν, καὶ ἅμα, ὡς Ἐρμαία ἄγουσιν, ἀναμεμνημέ- 20 νοὶ ἐν ταύτῳ εἶσιν οἳ τε νεανίσκοι καὶ οἱ παῖδες. πρόσεισιν οὖν σοι· εἰ δὲ μὴ, Κτῆςιππῷ συννήθης ἐστὶν διὰ τὸν τούτου ἄνευν Μενεξευν· Μενεξέων μὲν γὰρ δὴ πώς ὡς μᾶλλα ἐταῖρος ὁν τυγχάνει. καλεσάτω οὖν οὕτος αὐτὸν, ἐὰν ἂρα μὴ- προσῆ αὐτὸς. Ταύτα, ἢν δ’ ἐγὼ, χρὴ ποιεῖν. καὶ ἅμα λαβὼν 25 τὸν Κτῆισιππὸν προσῆ εἰς τὴν παλαίστραν· οἱ δ’ ἄλλοι ὡστε- ροι ἢμῶν ἔσαν.

Εἰσελθόντες δὲ κατελάβομεν αὐτὸθι τεθυκότας τε τοὺς παί- δας καὶ τὰ περὶ τὰ ἱερεῖα σχεδόν τι ἦδη πεποιημένα, ἀστρα- γαλίζοντας τε δὴ καὶ κεκοσμημένους ἀπαντᾶς. οἱ μὲν οὖν 30 πολλοὶ ἐν τῇ αὐλῇ ἐπαίξον ἔξω, οἱ δὲ τινὲς τοῦ ἀποδυτηρίου ἐν γυνίᾳ ἦρτίαζον ἀστραγάλοις παμπόλλοις, ἐκ φορμίσκων τινῶν προαιρόμενοι· τούτους δὲ περιέστασαν ἄλλοι θεωροῦ- τες. ὅτι δὴ καὶ ὁ Δύσις ἦν, καὶ εἰστήκειν ἐν τοῖς παιεί τε καὶ νεανίσκοις ἐστεφανώμενοι καὶ τὴν ὀψιν διαφέρων, οὐ τὸ καλὸς
εἶναι μόνον ἄξιος ὑκοῦσαι, ἀλλ' ὅτι καλὸς τῇ καγαθῶς. καὶ ἡμεῖς εἰς τὸ καταντικρὺ ἀποχωρῆσαντες ἐκαθεξόμεθα— ἢν γὰρ αὐτὸθι ἡσυχία— καὶ τὶ ἀλλήλους διελεύσομεθα. περιστρεφόμενος οὖν ὁ Λύσις θαμὰ ἐπεακοπεῖτο ἡμᾶς, καὶ δήλος ἢν ἐπιθυμῶν προσελθεῖν. τέως μὲν οὖν ἦπορεῖ τε καὶ ὄκνει 5 μόνον προσιέναι· ἐπείτα ὁ Μενέξενος ἐκ τῆς αὐλῆς μεταξὺ παῖζων εἰςέρχεται, καὶ ὡς εἶδεν ἐμὲ τε καὶ τὸν Κτήσιππον, ἤπει παρακαθιζησόμενος· ἢδον οὖν αὐτὸν ὁ Λύσις εἰπετο καὶ συμπαρακαθέζετο μετὰ τοῦ Μενεξένου. προσήλθη δὴ καὶ οἱ ἄλλοι, καὶ δὴ καὶ ὁ Ἡπποθάλης, ἐπειδὴ πλείους ἐώρα ἐφίστα· 10 μένους, τούτους ἐπηλυγισάμενος προσέστη ἢ μὴ ὡς ἤκο τατο- ψεσθαι τὸν Λύσιν, δεδιώς μὴ αὐτῷ ἀπεχθάνοιτο· καὶ οὕτω προσεττός ἦκροάτο.

Καὶ ἐγὼ πρὸς τὸν Μενεξένου ἀποβλέψας, ἩΩ παι Δημοφῶν- τος, ἢν δ' ἐγὼ, πότερος ύμῶν πρεσβύτερος; Ἀμφισβητοῦ 15 μεν, ἔφη. Οὐκοῦν καὶ ὁπότερος γενναίοτερος, ἐρίζοιτ' ἂν, ἢν 9 ἐγώ. Πάνυ γε, ἔφη. Καὶ μὴν ὁπότερος γε καλλίων, Ὀσαύ- τως. Ἑγελασάτην οὖν ἂμφω. Οὐ μὴν ὁπότερος γε, ἔφην, πλουσίωτερος ύμῶν, οὐκ ἐρήσομαι· φίλοι γάρ ἔστουν. ἢ γάρ; Πάνυ γ', ἔφατην. Οὐκοῦν κοινά τά γε φίλων λέγεται, ὡστε 20 τούτῳ γε οὐδεν διοίσετον, εἰπερ ἀληθῆ περὶ τῆς φιλίας λέγε- τον. Συνεφάτην.

4. Ἐπεξειροῦν δὴ μετὰ τούτῳ ἔρωταν, ὁπότερος δικαιότερος καὶ σοφώτερος αὐτῶν εἰη. μεταξύ οὖν τις προσεθλῶν ἀνε- στησε τὸν Μενεξένου, φάσκων καλεῖν τὸν παιδοτρίβην. ἐδόκει 25 γάρ μοι ἱεροτοιῶν τυγχάνειν. ἐκείνως μὲν οὖν χίρετο· ἐγὼ δὲ τὸν Λύσιν ἡρόμην, Ἡ ποῦ, ἢν δ' ἐγὼ, ὁ Δύσι, σφόδρα φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ; Πάνυ γε, ἢ δ' ὡς. Οὐκοῦν βού- λοιτο ἂν σε ὡς εὐδαιμονόστατον εἶναι; Πῶς γὰρ οὖ; Δοκεῖ 30 δὲ σοι εὐδαιμῶν εἶναι ἄν* ἀνθρώπος δουλεύων τε καὶ ὃς μηδὲν εξείη ποιεῖν ὄν ἐπιθυμοῖ; Μά Δι' οὐκ ἔμοιγε, ἔφη. Οὐκοῦν εἰ σε φιλεῖ ὁ πατήρ καὶ ἡ μήτηρ καὶ εὐδαιμονά σε ἐπιθυμοῦσι γενέσθαι, τούτῳ παντὶ τρόπῳ δὴλον ὃτι προθυμοῦνται ὅτως ἃν εὐδαιμονοίης. Πῶς γὰρ οὐχ; ἔφη. Ἐώσιν ἀρα σε ὁ
βούλει ποιεῖν, καὶ οὐδὲν ἐπιπλήττουσιν οὔδε διακολύσουσι ποιεῖν ὃν ἂν ἐπιθυμήσῃ; Ναὶ μᾶ Δία ἐμέ γε, ὦ Σῶκρατες, καὶ μάλα γε πολλὰ κολύσωσιν. Πῶς λέγεις; ἢν δ' ἐγώ. βουλόμενοι σε μακάριον εἶναι διακολύσοντο τοῦτο ποιεῖν ὃ ἂν 5 βούλη; ὁδε δὲ μοι λέγε. ἢν ἐπιθυμήσῃς ὑπὶ τινὸς τῶν τοῦ πατρὸς ἀρμάτων οἰκεῖσθαι λαβῶν τὰς ἴνιας, ὅταν ἀμιλλᾶται, οὐκ ἂν ἔφεν σε ἄλλα διακολύσουσιν; Μᾶ Δί' οὗ μέντοι ἂν, ἠφί, ἐφεν. Ἀλλὰ τί μήν; Ἐστιν τις ἴνιορος παρὰ τοῦ πατρὸς μισθὸν φέρων. Πῶς λέγεις; μισθωτῷ μᾶλλον ἐπιτρέπουσιν ἢ σοὶ ποιεῖν ὃ τι ἂν βούληται περὶ τοὺς ἵππους, καὶ προσέτι αὐτοῦ τοῦτο ἀργύριον τελοῦσιν; Ἀλλὰ τί μήν; ἠφι. Ἀλλὰ τοῦ ὄρικοῦ ξέυγους, οἶμαι, ἐπιτρέπουσιν σοι ἀρχεῖν, κἂν εἰ βούλοιο λαβῶν τὴν μάστυγα τύπτειν, ἔφεν ἂν. Πόθεν, ἢ δ' ὅς, ἔφεν; Τὶ δε; ἢν δ' ἐγώ. οὐδενὶ ἔξεστιν 10 αὐτοῦς τύπτειν; Καὶ μάλα, ἠφί, τῷ ὀρεοκόμῳ. Δοῦλος ὄντι ἡ ἑλευθέρῳ; Δοῦλῷ, ἠφί. Καὶ δούλου, ὡς ἐοικε, ἡγοῦνται περὶ πλείονος ἢ σὲ τὸν ὑόν, καὶ ἐπιτρέπουσι τὰ ἑαυτῶν μᾶλλον ἢ σοι, καὶ ἔωσιν ποιεῖν ὃ τι βούλεται, σὲ δὲ διακολύσουσι; καὶ μοι ἐτὶ τόδε εἰπέ. σὲ αὐτὸν ἔωσιν ἀρχεῖν σεαυτοῦ, ἢ οὐδὲ 15 τοῦτο ἐπιτρέπουσι σοι; Πῶς γάρ, ἠφί, ἐπιτρέπουσιν; Ἀλλ' ἀρχεῖ τῖς σοι; ὁδε, παιδαγωγός, ἠφί. Μῶν δούλος ὃν; Ἀλλὰ τί μήν; ἡμέτερος γε, ἠφί. Ἡ δεινόν, ἢ δ' ἐγώ, ἑλευθερον οὕντα ὑπὸ δούλου ἀρχεσθαι. τὶ δε τοὺς αὐ ὁύτος ὁ παιδαγωγός σου ἀρχεῖ; Ἀγών δήπου, ἠφί, εἰς διδασκάλου. 20 Μῶν μη καὶ οὕτοι σου ἀρχοῦσιν, οἱ διδάσκαλοι; Πάντως δήπου. Παμπόλλους ἀρα σοι δεσπότας καὶ ἀρχοῦτας ἔκων ὁ πατὴρ ἐφίστησιν. ἀλλ' ἀρα ἐπειδὰν οὐκαδε ἡλθες παρὰ τὴν μητέρα, ἐκείνῃ σε εὰν ποιεῖν ὃ τι ἂν βούλη, ἢν αὐτῇ μακάριος ἢς, ἡ περὶ τὰ ἔρια ἢ περὶ τὸν ἱστόν, ὅταν υφαίνῃ; οὐ τι γὰρ 25 που διακολύηει σε ἡ τῆς σπάθης ἢ τῆς κερκίδος ἢ ἀλλού του τῶν περὶ ταλασιουργίαν ὀργάνων ἀπτεσθαι. καὶ ὅς γελάσας, Μᾶ Δία, ἠφί, ὦ Σῶκρατες, οὐ μόνον γε διακολύει, ἀλλὰ καὶ τυπτοίμην ἂν εἰ ἀπτοίμην. Ἡράκλεις, ἢν δ' ἐγώ, μῶν μη τι ἡδίκηθας τῶν πατέρα ἡ τῆς μητέρα; Μᾶ Δί' οὐκ ἔγωγε, ἠφί.
5. ἈΛΛ' ἀντὶ τίνος μὴν οὐτῳ δεινὸς διακωλύουσιν εὐ- 
δαίμονα εἶναι καὶ ποιεῖν ὃ τι ἂν βούλῃ, καὶ δὲ ἡμέρας ὁλῆς 
τρέφουσί σε ἀεὶ τῷ δουλεύοντα καὶ ἐνὶ λόγῳ ὀλίγου ὁν ἐπιθυμ- 
μεῖς οὐδὲν ποιοῦντα; ὡστε σοι, ὃς ἐοικεῖν, οὐτε τῶν χρημάτων 
tοσούτων οὐντων οὐδὲν ὀφελος, ἀλλὰ πάντες αὐτῶν μᾶλλον 5 
ἀρχουσιν ἣ σύ, οὐτε τοῦ σῶματος οὐτω χειναίου οντος, ἀλλὰ 
καὶ τοῦτο ἄλλος ποιμαίνει καὶ θεραπεῖν· σὺ δὲ ἀρχεῖς οὐδενός, 
ὡς Λύσι, οὐδὲ ποιεῖς οὐδὲν ὁν ἐπιθυμεῖς. Οὐ γὰρ πω, ἔφη, ἡλι- 
κιάν ἑχῳ, ὡς Σώκρατες. Μὴ οὐ τοῦτο σε, ὡς Παῖ Δημοκράτους, 
κωλῆ, ἐπεί τό γε τοσοῦντε, ὃς ἐγόμαι, καὶ ὃ πατήρ καὶ ἡ μήτηρ 
σοι ἐπιτρέπουσιν καὶ οὐκ ἀναμένουσιν ἑως ἃν ἡλικίαν ἔχῃς. 
ὅταν γὰρ βουλοῦνται αὐτοῖς τι ἢ ἀναγνωσθῆναι ἡ γραφήναι, σε, 
ὡς ἐγόμαι, πρῶτον τῶν ἐν τῇ οἰκίᾳ ἐπὶ τοῦτο τάπτουσιν. ἦ 
γὰρ; Πάνω γ', ἔφη. Οὐκούν ἔξεστι σοι ἐνταῦθ' ὃ τι ἂν βούλῃ 
πρῶτον τῶν γραμμάτων γράφειν καὶ ὃ τι ἂν δεύτερον· καὶ 10 
ἀναγνώσκειν ὅσαῦτως ἔξεστιν. καὶ ἐπειδάν, ὃς ἐγόμαι, τὴν 
λύραν λάβῃς, οὐ διακωλύουσί σε οὐτε ὃ πατήρ οὐτε ἡ μήτηρ 
ἐπιτείναι τε καὶ ἀνείναι ἃν ἂν βούλῃ τῶν χορδῶν, καὶ ψήλαι 
καὶ κρούειν τῷ πλήκτρῳ. ἡ διακωλύουσιν; Οὐ δῆτα. Τί 
ποτ' ἂν οὐν εἰη, ὡς Λύσι, τὸ αὐτίνοι ὅτι ἐνταῦθα μὲν οὐ διακωλύ- 
ουσιν, ἐν οἷς δὲ ἄρτι ἐλέγχομεν κολύσουσιν; ὡς ὡς, οἴμαι, ἔφη, 
ταῦτα μὲν ἐπισταμαί, ἐκείνα δ' οὐ. Εἰεν, ἦν δ' ἐγώ, ὡς ἄριστε 
οὐκ ἄρα τὴν ἡλικίαν σου περιμένει ὃ πατήρ ἐπιτρέπειν πάντα, 
ἀλλ' ἂν ἡμέρᾳ ἡγησθαι σε βέλτιον αὐτοῦ φρονεῖν, ταύτῃ 
ἐπιτρέπει σοι καὶ αὐτὸν καὶ τὰ αὐτῶν. Οἴμαι ἔγωγε, ἔφη. 25 
Εἰεν, ἦν δ' ἐγώ· τί δέ; τῷ γείτονι ἄρ' οὐχ ὃ αὐτὸς ὁροσ ὅπερ 
tῷ πατρὶ περὶ σοῦ; πότερον οἴει αὐτὸν ἐπιτρέπειν σοι τῆν 
αὐτοῦ οἰκίαι οἰκονομεῖν, ὅταν σε ἡγησθαι βέλτιον περὶ οἰκονο-
μίας έαυτοῦ φρονεῖν, ἡ αὐτῶν ἐπιστατήσεις; ὡμοι ἐπιτρέπειν 
οἴμαι. Τί δ'; Ἱθναίαοι οἴει σοι οὐκ ἐπιτρέπειν τὰ αὐτῶν, 30 
ὅταν αἰσθάνωται ὅτι ικανοῖς φρονεῖν; ἔγωγε. Πρὸς Διός, 
ἠν δ' ἐγώ, τί ἄρα ὁ μέγας Βασιλεὺς; πότερον τῷ προσβυτάτῳ 
ὑπὲ, οὐ ἢ τῆς Ἀσίας ἀρχῆ γίγνεται μᾶλλον ἂν ἐπιτρέπειν ἐφο-
μένων κρεὶν ὃτι ἂν βούληται ἐµβαλεῖν εἰς τῶν ζωμῶν, ἡ ἡµῖν,
εἰ ἀφικόμενοι παρ’ ἐκεῖνον ἐνδεξαίμεθα αὐτῷ, ὅτι ἡμεῖς κάλλιον
φρονοῦμεν ἡ ὁ ὅσ αὐτοῦ περὶ ὤψων σκευασίας; Ἡμῶν δήλον
ὅτι, ἐφη. Καὶ τοὺς μέν γε οὖδ’ ἀν συμκρόν ἐάσειν ἐμβαλεῖν.
ἡμᾶς δὲ, κἂν εἰ βουλοίμεθα δραξάμενοι τῶν ἀλών, ἐφη ἄν
ἐμβαλεῖν. Πῶς γὰρ οὐ; Τί δ’ εἰ τοὺς ὀφθαλμοὺς ὁ ὕσ
αὐτοῦ ἀσθενοῖ, ἀρα ἐφη ἀν αὐτοῦ ἀπτεσθαι τῶν ἑαυτοῦ ὀφθαλ-
μῶν, μὴ ἰατρικὸν ἡγούμενος, ἡ κωλύοι ἄν; Κωλύοι ἄν. Ἡμᾶς
dὲ γε εἰ ὑπολαμβάνων ἰατρικοῦ εἶναι, κἂν εἰ βουλοίμεθα δια-
νοίγοντες τοὺς ὀφθαλμοὺς ἐμπάσαι τῆς τέφρας, οἶμαι, οὐκ ἄν
κωλύσειν, ἡγούμενος ὁρθῶς φρονεῖν. Ἀλήθη λέγεις. Ἀρ’
οὖν καὶ τάλλα πάντα ἡμῖν ἐπιτρέπει οὖν μᾶλλον ἢ ἑαυτῷ καὶ
τῷ υἱ, περὶ ὅσων ἄν δόξωμεν αὐτῷ σοφώτεροι ἐκεῖνον εἶναι;
Ἀνάγκη, ἐφη, ὡς Σώκρατες.

6. Οὕτως ἄρα ἔχεις, ἦν δ’ ἐγώ, ὁ φίλε Λύσι: εἰς μὲν ταῦτα,
ἀν φρόνιμοι γενόμεθα, ἀπαντάς ἡμῖν ἐπιτρέψουσιν, Ἑλληνεῖς
τε καὶ βάρβαροι καὶ ἄνδρες καὶ γυναίκες, ποιήσομέν τε ἐν τού-
τοις ὁ τι ἄν βουλόμεθα, καὶ οὐδεὶς ἡμᾶς ἐκών εἶναι ἐμποδιεῖ,
ἀλλ’ αὐτοὶ τε ἐλεύθεροι ἐσόμεθα ἐν αὐτοῖς καὶ ἄλλων ἀρχοντες,
ἡμέτερα τε ταῦτα ἐσται. ὄννησόμεθα γὰρ ἀπ’ αὐτῶν: εἰς δ’
ἀν νοῦν μὴ κτησόμεθα, οὔτε τις ἡμῖν ἐπιτρέψει περὶ αὐτὰ ποι-
εῖν τά ἡμῖν δοκοῦντα, ἀλλ’ ἐμποδιοῦσι πάντες καθ’ ὁ τι ἄν
δύνωνται, οὐ μόνον οἱ ἀλλότριοι, ἀλλὰ καὶ ὁ πατὴρ καὶ ἡ
μήτηρ καὶ εἰ τοῦτων οἰκειοτέροι ἑστιν, αὐτοὶ τε ἐν αὐτοῖς
ἐσόμεθα ἄλλων υπόκου, καὶ ἡμῖν ἔσται ἀλλότρια: οὔδεν γὰρ
ἀπ’ αὐτῶν ὄννησόμεθα. συγχωρεῖσι οὕτως ἔχειν; Συγχωρώ.
Ἀρ’ οὖν τῷ φίλῳ ἐσόμεθα καὶ της ἡμᾶς φιλήσει ἐν τούτοις, ἐν
οἷς ἄν ὁμεὶν ἀνωφελεῖς; Οὐ δῆτα, ἐφη. Νῦν ἄρα οὐδὲ σ’ ὁ
πατὴρ οὐδὲ ἄλλως ἄλλων οὐδένα φιλεῖ, καθ’ ὅσον ἄν ἡ ἀχρη-
στος. Οὐκ ἐοικεν, ἐφη. Ἐὰν μὲν ἄρα σοφὸς γένη, ὡς παῖ,
πάντες σοι φίλοι καὶ πάντες σοι οἰκείοι ἔσονται. χρήσιμος
γὰρ καὶ ἀγαθὸς ἔστει. εἰ δὲ μῆ, σοι οὔτε ἄλλος οὐδὲς οὔτε ὁ
πατὴρ φίλος ἐσται οὔτε ἡ μήτηρ οὔτε οἱ οἰκείοι. οἷον τε οὖν
ἐπὶ τούτοις, ὁ Λύσι, μέγα φρονεῖν, ἐν οἷς τις μήτω φρονεῖ;
Καὶ πῶς ἄν; ἐφη. Εἰ δ’ ἄρα σ’ ὑπεδασκάλου δέει, οὕτω
φρονείς. Ἀληθῆ. Οὔδ' ἁρα μεγαλόφρων εἴ, εἴπερ ἄφρων ἔτι. Ἡ Δία, ἐφή, ὁ Σώκρατες, οὗ μοι δοκεί.

7. Καὶ ἐγὼ ἀκούσας αὐτοῦ ἀπέβλεψα πρὸς τὸν Ἰπποθάλη, καὶ ὅλιγον ἔξημαρτον· ἐπήλθε γὰρ μοι εἴπειν ὅτι Οὐτοὶ χρῆ, ὦ Ἰππόθαλες, τοῖς παιδικοῖς διαλέγεσθαι, ταπεινοῦντα καὶ συστέλλοντα, ἀλλὰ μὴ ὅσπερ σὺ χανυοῦντα καὶ διαθρύπτοντα. κατιδών οὖν αὐτὸν ἀγωνίζοντα καὶ τεθορυβημένον ὑπὸ τῶν λεγομένων, ἀνεμνήσθην ὅτι καὶ προσετῶς λανθάνειν τὸν Δόσιν ἐβούλετο· ἀνέλαβον οὖν ἐμαυτὸν καὶ ἐπέσχον τοῦ λόγου.

Καὶ ὑπὸ τούτῳ ὁ Μενεξένους πάλιν ἤκειν, καὶ ἐκαθέζετο παρὰ τὸν Δύσιν, ὅθεν καὶ ἐξανέστη. οὗ οὖν Δύσις μᾶλα παιδικῶς καὶ φιλικῶς, λάθρα τοῦ Μενεξένου, σμικρὸν πρὸς με λέγων ἔφη Ω Σώκρατες, ἀπέρ καὶ ἐμοὶ λέγεις, εἴπε καὶ Μενεξένως. καὶ ἐγὼ εἴπον, Ταῦτα μὲν σὺ αὐτῷ ἔρεις, ὦ Δύσι· πάντως γὰρ προσεβεῖχε τὸν νοῦν. Πάνω μὲν οὖν, ἔφη. Πειρῶ τοίνυν, ἢν δ' ἐγώ, ἀπομνημονεύσας αὐτὰ ὅ τι μάλιστα, ἵνα τούτῳ σαφῶς πάντα εἶπης· ἕαν δὲ τι αὐτῶν ἐπιλάθη, αὐθίς με ἀνερέσθαι ὅταν ἐντύχῃς πρῶτον. Ἀλλὰ ποιήσω, ἔφη, ταῦτα, ὁ Σώκρατες, πάνω σφόδρα, εὕ ἰσθι. ἀλλὰ τι ἀλλο αὐτῷ λέγε, ἵνα καὶ ἐγὼ ἀκούω, ἐὼς ἄν οἴκαδε ὁρά ἢ ἀπιέναι. Ἀλλὰ χρῆ ποιεῖν ταῦτα, ἢν δ' ἐγώ, ἐπειδὴ ἐγε καὶ σὺ κελεύεις. ἀλλὰ ὁρὰ ὁπῶς ἐπικουρίσεις μοι, εάν με ἐλέγχειν ἐπιχειρή ὁ Μενεξένως· ἢ οὐκ οἴσθα ὅτι ἐρίστικός ἐστιν; Ναὶ μὰ Δία, ἔφη, σφόδρα γε· διὰ ταῦτα τοῦ καὶ βουλομαι σε αὐτῷ διαλέγεσθαι. Ἦνα, ἦν δ' ἐγώ, καταγέλαστος γένομαι; Οὐ μὰ Δία, ἔφη, ἀλλὰ ἤνα αὐτόν κολάσης. Πάθεν; ἦν δ' ἐγώ· οὐ ράδιον· δεινὸς γὰρ ὁ ἀνθρωπὸς, Κτησίππου μαθητής. πάρεστι δὲ τοι αὐτὸς—οὐχ ὁρᾶς;—Κτῆσιππος. Μηδενὸς σοι, ἔφη, μελέτω, ὁ Σώκρατες, ἀλλ' ἵθι διαλέγοι αὐτῷ. Διαλεκτέων, ἦν δ' ἐγώ.

8. Ταῦτα οὖν ἡμῶν λεγόντων πρὸς ἡμᾶς αὐτοὺς, Τί ύμεις, ἔφη ο Κτήςιππος, αὐτῷ μόνῳ ἐστιᾶσθον, ἡμῖν δὲ οὐ μεταδίδοτον τῶν λόγων; Ἀλλὰ μὴν, ἦν δ' ἐγώ, μεταδοτέον. οδε γὰρ τι ὁν λέγω οὐ μανθάνει, ἀλλὰ φησιν οἷοςθαί Μενεξενον εἰδέναι,
καὶ κελεύει τοῦτον ἑρωτάν. Τι οὖν, ἢ δ' ὅσ, οὐκ ἑρωτάς; Ἕλλη
ἐρήσομαι, ἢν δ' ἐγώ. καὶ μοι εἰπέ, ὦ Μενέξενε, ὦ ἂν σε ἑρωμαί.
τυγχάνω γὰρ ἐκ παιδὸς ἐπιθυμῶν κτήματος του, ὡσπερ ἄλλος
ἄλλον. ὦ μὲν γὰρ τις ὑπποὺς ἐπιθυμεῖ κτάσθαι, ὦ δὲ κύνας, ὦ
5 δὲ χρυσίον, ὦ δὲ τιμάς· ἐγώ δὲ πρὸς μὲν ταῦτα πράως ἔχω,
πρὸς δὲ τὴν τῶν φίλων κτήσιν πάνυ ἑρωτικῶς, καὶ βουλοίην
ἀν μοι φίλον ἄγαθὸν γενέσθαι μᾶλλον ἢ τὸν ἀριστοὺ ἐν ἀνθρώ-
ποις—ὄρτυγα ἢ ἀλεκτρυώνα, καὶ ναὶ μὰ Δία έγωγε μᾶλλον ἢ
ὑπποὺ τε καὶ κύνα· οἶμαι δὲ, νὴ τὸν κύνα, μᾶλλον ἢ τὸ Δαρείον
10 χρυσίον κτήσασθαι δεξαίμην πολὺ πρότερον ἐταίρον· οὔτος
ἐγὼ φιλέταιρός τίς εἰμι. ἢμᾶς οὖν ὅρων, σε τα καὶ Δύσιν, ἐκ-
πέπληγμαι καὶ εὐδαιμονίζω, ὅτι οὕτω νέοι ὑπερ οὐνοι τ' ἐστόν
τοῦτο τὸ κτήμα ταχὺ καὶ ῥαδίως κτάσθαι, καὶ σύ τε τοῦτον
οὔτω φίλον ἐκτήσω ταχύ τε καὶ σφόδρα, καὶ αὖ οὕτος σε· ἐγὼ
15 δὲ οὕτω πόρρω εἰμὶ τοῦ κτήματος, ὅστε οὐδ' ὄντων τρόπον
γίγνεται φίλος ἔτερος ἔτερον οἶδα, ἀλλὰ ταῦτα δὴ αὐτὰ σε
βουλομαί ερέσθαι ἄτε ἐμπε ρον.

9. Καὶ μοι εἰπέ· ἐπειδὰν τίς τινα φιλῆ, πότερος ποτέρου
φίλος γίγνεται, ὁ φιλῶν τοῦ φιλομένου ἢ ὁ φιλομένου τοῦ
20 φιλοῦντος· ἢ οὖνδεν διαφέρει; Οὐδὲν, ἐφη, ἐμουγε δοκεὶ δια-
φέρειν. Πῶς λέγεις; ἢν δ' ἐγώ· ἀμφότεροι ἄρα ἀλλήλων
φίλοι γίγνονται, ἐὰν μόνος μόνον· ὁ ἔτερος τοῦ ἔτερον φιλῆ;
"Εμουγε, ἐφη, δοκεί. Τί δέ; οὐκ ἐστίν φιλοῦντα μὴ ἀντιφι-
λείσθαι ὑπὸ τοῦτον ὑν ἂν φιλῆ; "Εστίν. Τί δέ; ἢρα ἐστίν
25 καὶ μισεῖσθαι φιλοῦντα; οἶδον που ἐνίστο δοκοῦν καὶ οἱ ἐρα-
σταὶ πάσχειν πρὸς τὰ παιδικά· φιλοῦντες γὰρ ὅσ οἶδον τε
μᾶλιστα οἱ μὲν οὖνται οὐκ ἀντιφιλεῖσθαι, οἱ δέ καὶ μισεῖσθαι·
ἡ οὖν ἀληθὲς δοκεὶ σοι τοῦτο; Σφόδρα γε, ἐφη, ἀληθὲς. Οὐ-
κοῦν ἐν τῷ τοιούτῳ, ἢν δ' ἐγώ, ὡς μὲν φιλεῖ, ὦ δὲ φιλεῖ
30 Ναί. Πότερος οὖν αὐτῶν ποτέρου φίλος ἐστίν; ὁ φιλῶν τοῦ
φιλομένου, εάν τε μὴ ἀντιφιλεῖται εάν τε καὶ μισήται, ἢ ὁ
φιλομένου τοῦ φιλοῦντος; ἢ οὐδέτερος αὐ ἐν τῷ τοιούτῳ οὐ-
dетέρου φίλος ἐστίν, ἢν μὴ ἀμφότεροι ἀλλήλους φιλῶσιν;
"Εσοικε γαν οὖν ὑπτως ἔχειν. Ἁλλοίως ἄρα νῦν ἡμῖν δοκεὶ ἢ
πρότερον ἐδοξέ. τὸτε μὲν γὰρ, εἰ ὁ ἐτερὸς φιλὸς, φίλῳ εἶναι ἁμφότεροι φιλῶσιν, οὐδὲτερος φίλος. Κινδυνεύει, ἐφη. Οὐκ ἀρα ἐστὶν φίλου τῷ φιλοῦντι οὐδὲν μὴ οὐκ ἀντιφιλοῦν. Οὐκ ἐοικεν. Οὐδὲ ἀρὰ φιλεπτοὶ εἰσίν οὐς ἀν οἱ ἵπποι μὴ ἀντιφιλῶσιν, οὐδὲ φιλοτυπεῖς, οὐδ' αὐ φιλόκυνες γε καὶ φίλουντι καὶ φιλογυμνασται καὶ φιλοσοφοι, ἀν μὴ ἡ σοφία αὐτοὺς ἀντιφιλή. ἦ φιλοῦσι μὲν ταῦτα ἔκαστοι, οὐ μὲν τοῖ φίλα ὅντα, ἀλλὰ ψευδεθ' ὁ ποιητής, ὃς ἐφη

ὁλβιος, ὃ παίδες τε φίλοι καὶ μόνυχες ἵπποι καὶ κύνες ἄγρευται καὶ ξένοις ἀλλοδαπός;

Οὐκ ἐμοιγε δοκεῖ, ἦ δ' ὅς. Ἀλλ' ἀληθῆ δοκεῖ λέγειν σοι; Ναι. Τὸ φιλοῦμενον ἀρα τῷ φιλοῦντι φίλον ἐστίν, ὅς ἐοικεν, ὁ Μενέξενε, ἕαν τε μη* φίλῃ ἕαν τε καὶ μισῇ. οἶον καὶ τὰ νεωστὶ γεγονότα παιδία, τὰ μὲν οὐδέπω φιλοῦντα, τὰ δὲ καὶ μισοῦντα, ὅταν κολάζηται υπὸ τῆς μητρὸς ἢ υπὸ τοῦ πατρός, ὦμως καὶ μισοῦντα ἐν ἐκείνῳ τῷ χρόνῳ πάντων μάλιστα ἐστὶ τοῖς γονεῦσι φιλτα. Ἐμοιγε δοκεῖ, ἐφη, οὕτως ἔχειν. Οὐκ ἀρα οὶ φιλῶν φίλος ἐκ τοῦτο τοῦ λόγου, ἀλλ' ὁ φιλοῦμενος. Ἐοικεν. Καὶ οὶ μισοῦμενοι ἔχθροις ἀρα, ἀλλ' οὐχ οἱ μισῶν. Φαίνεται. Πολυοι ἀρα υπὸ τῶν ἔχθρων φιλοῦνται, ὑπὸ δὲ τῶν φίλων μισοῦνται, καὶ τοῖς μὲν ἔχθροις φίλοι εἰσίν, τοῖς δὲ φίλοις ἔχθροί, εἰ τὸ φιλοῦμενον φίλον ἐστίν ἄλλα μὴ τὸ φιλοῦν. καὶ τοῖ πολλῆ ἀλογία, δ' φίλῃ ἑταῖρε, μάλλον δὲ, οἶμαι, καὶ ἀδύνατον, τῷ τε φίλῳ ἔχθρον καὶ τῷ ἔχθρῳ φίλον εἶναι. Ἀληθῆ, ἐφη, ἐοικες λέγειν, δ' Σώκρατες. Οὐκοῦν εἰ τοῦτ' ἀδύνατον, τὸ φιλοῦν ἂν 25 εἰς φίλον τοῦ φιλομένου. Φαίνεται. Τὸ μισοῦν ἀρα πάλιν ἔχθρον τοῦ μισομένου. Ἀνάγκη. Οὐκοῦν ταῦτα ἦμιν συμβήκεται ἀναγκαῖον εἶναι ὁμολογεῖν, ἀπερ ἐπὶ τῶν πρότερον, πολλάκις φιλῶν εἶναι μηφίλου, πολλάκις δὲ καὶ ἔχθροι, ὅταν ἡ μηφίλους τις φιλή ἢ καὶ μισοῦν φιλή. πολλάκις δ' ἔχθρον εἶναι μηφίλον ἢ καὶ φίλον, ὅταν ἡ μηφίλους τις μισή ἢ καὶ φιλοῦν μισή. Κινδυνεύει, ἐφη. Τὶ οὖν δῆ χρησόμεθα, ἢν δ' ἐγὼ, εἰ μήτε οἱ φιλοῦντες φίλοι ἔσονται μήτε οἱ φιλομένουι μήτε οἱ φιλοῦντες τε καὶ φιλομένοι, ἀλλὰ καὶ παρὰ ταῦτα
άλλουσ τινάς ἐτι φήσομεν εἶναι φίλους ἄλληλοις γεγονομένους; Οὐ μὰ τὸν Δία, ἔφη, ὁ Σώκρατες, οὐ πάνυ εὑπορῶ ἔγωγε. Ἀρα μὴ ἢν δ' ἐγώ, ὁ Μενέκηεν, τὸ παράπαν οὐκ ὅρθως ἐξητοῦμεν; Οὐκ ἐμούγε δοκεῖ, ἄφη*, ὁ Σώκρατες, ὁ Δύσις. καὶ ἀμα εὑτὸν ἡρυθρίασεν· ἐδόκει γὰρ μοι ἀκούτι αὐτὸν ἐκφεύγειν τὸ λεχθὲν διὰ τὸ σφόδρα προσέχειν τὸν νοῦν τοῖς λεγομένοις· δῆλος δ' ἢν καὶ ὅτε ἥκροντο ὄρτως ἔχον.

10. Ἐγὼ οὖν βουλόμενος τὸν τε Μενέκηενον ἀναπαύσαι καὶ ἐκείνουν ἥσθεις τῇ φιλοσοφίᾳ, οὕτω μεταβαλῶν πρὸς τὸν Δύσιν ἐποιοῦμην τοὺς λόγους, καὶ εἶπον Ὡ Δύσι, ἄληθη μοι δοκεῖσαι λέγειν ὡς εἰ ὅρθως ἡμεῖς ἐσκοποῦμεν, οὐκ ἂν ποτὲ οὕτως ἔπλανώμεθα. ἀλλὰ ταῦτῃ μὲν μηκετὶ ὠμεν· καὶ γὰρ χαλεπῇ τίς μοι φαίνεται ὡσπερ ὤδος ἡ σκέψις· ἢ δὲ ἐτράπημεν, δοκεῖ μοι χρήναι ἰέναι, σκοποῦντας κατὰ τοὺς ποιητὰς· οὕτως γὰρ ἡμῖν ὡσπερ πατέρες τῆς σοφίας εἰσὶν καὶ ἠγεμόνες. λέγουσι δὲ δήπου οὐ φαύλως ἀποφαινόμενον περὶ τῶν φίλων, οὗ τυγχάνουσιν ὄντες· ἀλλὰ τὸν θεὸν αὐτῶν φαύλων ποιεῖν φίλους αὐτοὺς, ἀγοῦτα παρ' ἄλληλοις. λέγουσι δὲ πώς ταύτα, ὅς ἐγάμαι, ὦδι·

20. αἰεὶ τοῖς τὸν ὁμοίον ἀγεῖ θεός ὃς τὸν ὁμοίον καὶ ποιεῖ γνώριμον· ἢ οὐκ ἐντετύχκας τούτοις τοῖς ἐπεσίν; Ἐγώ', ἔφη. Οὐκοῦν καὶ τοῖς τῶν σοφωτάτων συγγράμμασιν ἐντετύχκας ταύτα ταῦτα λέγουσιν, ὅτι τὸ ὁμοίον τὸ ὁμοίον ἀνάγκη ἄει φίλον εἶναι; εἰσὶν δὲ ποτὲ οὐτοὶ οἱ περὶ φύσεως τε καὶ τοῦ ὅλοι διαλεγόμενοι καὶ γράφοντες. Ἀληθῆ, ἔφη, λέγεις. Ἀρ' οὖν, ἢν δ' ἐγώ, εὐ λέγονσιν; Ἰσως, ἔφη. Ἰσως, ἢν δ' ἐγώ, τὸ ἡμισὶ αὐτοῦ, ἰσως δὲ καὶ παῦ, ἀλλ' ἡμεῖς οὐ συνεῖμεν. δοκεὶ γὰρ ἡμῖν ὃ τε ποιηρός τῷ ποιηρῷ, ὅσῳ ἄν ἐγγυτέρω προσίη καὶ μᾶλλον ὁμιλῇ, τοσοῦτῳ ἐχθίους γίγνεσθαι. ἀδικεὶ γὰρ· ἀδικοῦντας δὲ καὶ ἀδικουμένους ἀδύνατον που φίλους εἶναι. οὐχ οὕτως; Ναὶ, ἢ δ' ὡς. Ταῦτῃ μὲν ἂν τούς τοῦ λεγομένου τὸ ἡμισὶ οὐκ ἀληθὲς εἶν, εἰπτερ οἱ ποιηροὶ ἄλληλοί ομοίοι. Ἀληθῆ λέγεις. Ἀλλά μοι δοκοῦσιν λέγειν τοὺς ἀγαθούς ὁμοίοις εἶναι ἄλληλοι καὶ φίλους, τοὺς
δὲ κακοὺς, ὑπὲρ καὶ λέγεται περὶ αὐτῶν, μηδέποτε ὁμοίους μηδ' αὐτοὺς αὐτοῖς εἶναι, ἀλλ' ἐμπλήκτους τε καὶ ἀσταθμῆτος· δὲ αὐτὸ αὐτῷ ἀνόμοιον εἴη καὶ διάφορον, σχολὴ γ' *ἀν* τῷ ἀλλῷ ὁμοίῳ ἡ φίλον γένειτο· ἡ οὐ καὶ σοὶ δοκεῖ ὁυτῶς; 'Εμοι', ἐφη. Τοῦτο τοίνυν αὐτύττουται, ὡς ἐμοὶ δοκοῦσιν, δ' 5 ἑταῖρε, οἱ τὸ ὁμοίου τῷ ὁμοίῳ φίλον λέγοντες, ὡς ὁ ἁγαθὸς τῷ ἁγαθῷ μόνος μόνῳ φίλος, δὲ κακὸς οὔτε ἁγαθῷ οὔτε κακῷ οὐδέποτε εἰς ἀληθῆ φιλίαν ἔρχεται. συνδοκεῖ σοι; Κατένευσεν. 'Εχομεν ἀρα ἡδη, τίνες εἰσιν οἱ φίλοι· ὁ γὰρ λόγος ήμῖν σημαίνει, ὃτι οὐ ἄν ὄσιν ἁγαθοί. Πάνυ γε, ἐφη, δοκεῖ. 10

11. Καὶ ἐμοὶ, ην δ' ἐγώ· καίτοι δυσχεραῖνο τί γε ἐν αὐτῷ· φέρε οὖν, δ' πρὸς Διός, ἵδομεν τι καὶ ὑποπτεύομαι. οἱ ὁμοίοι τῷ ὁμοίῳ καθ' ὅσον ὁμοίοις φίλοις, καὶ ἐστίν χρήσιμος ὁ τοιοῦτος τῷ τοιοῦτῳ; μᾶλλον δὲ ὅδε· ὅτι οὖν ὁμοίοι οὕτως ὁμοίῳ τίνα ὀφελιάν [ἔχειν] ἡ τίνα βλάβην ἄν ποιήσαι δύναιτο, δ' μὴ καὶ 15 αὐτὸ αὐτῷ; ἡ τί ἀν παθεῖν, δ' μὴ καὶ ὑφ' αὐτοῦ πάθοι; τὰ δὴ τοιαῦτα πώς ἄν ὑπ' ἀλλήλων ἁγαπηθείη, μηδεμίαν ἐπικούριαν ἀλλήλους ἔχουτα; ἐστίν ὅπως; Οὔκ ἐστιν. 'Ὁ δὲ μὴ ἁγαπῶτο, πώς φίλον; Ὁυδαμῶς. 'Αλλὰ δὴ ὁ μὲν ὁμοίοις τῷ ὁμοίῳ οὐ φίλος· ὁ δὲ ἁγαθὸς τῷ ἁγαθῷ καθ' ὅσον ἁγαθὸς, οὐ 20 καθ' ὅσον ὁμοίοις, φίλοις ἄν εἴη; 'Ἰσως. Τί δέ;· οὐχ ὁ ἁγαθὸς, καθ' ὅσον ἁγαθὸς, κατὰ τοσοῦτον ἰκανὸς ἄν εἴη αὐτῷ; Ναλ. 'Ο δὲ γε ἰκανὸς οὐδενὸς δεόμενος κατὰ τὴν ἰκανότητα. Πῶς γὰρ οὖ; 'Ο δὲ μὴ τοῦ δεόμενος οὐδὲ τι ἁγαπῶθη ἄν. Οὔ γὰρ οὖν. 'Ο δὲ μὴ ἁγαπῶν οὐδ' ἄν φίλοι. Οὔ δήτα. 'Ο δὲ μὴ 25 φιλῶν γε οὐ φίλος. Οὐ φαίνεται. Πῶς οὖν οἱ ἁγαθοὶ τοὺς ἁγαθοῖς ἦμῖν φίλοι ἔσονται τὴν ἀρχήν, οἱ μήτε ἀπόντες ποθενοὶ ἀλλήλοις—ἵκανοι γὰρ ἐαυτοῖς καὶ χωρὶς ὀντες—μήτε παρόντες χρείαν αὐτῶν ἔχουσιν; τοὺς δὴ τοιοῦτος τῆς μηχανῆς περὶ πολλοῦ ποιεῖσθαι ἀλλήλους; Οὐδεμία, ἐφη. Φίλοι δὲ 30 γε οὐκ ἄν εἶπεν μὴ περὶ πολλοῦ ποιούμενοι ἐαυτοῖς. 'Ἀληθῆ.

12. 'Αθρεὶ δὴ, ὃ Δάυδι, τῇ παρακρούμεθα. ἄρα γε ὅλω τινὶ ἐξαπατώμεθα; ἔδω δὴ; ἐφη. 'Ἡδη ποτὲ τοῦ ἥκουσα λέγοντος, καὶ ἀρτὶ ἀναμμυσκομαι, ὃτι τὸ μὲν ὁμοίου τῷ ὁμοίῳ καὶ
οι ἀγαθοὶ τοῖς ἀγαθοῖς πολεμιώτατοι εἶναι καὶ δὴ καὶ τὸν Ἡσίοδον ἐτήσιον μάρτυρα, λέγων ὡς ἄρα
καὶ κεραμεὺς κεραμεῖ κοτέει καὶ ἀοιδὸς ἀοιδῷ καὶ πτωχὸς πτωχῷ.
5 καὶ τάλλα δὴ πάντα οὕτως ἔφη ἀναγκαίον εἶναι μάλιστα τὰ ὁμοιότατα *πρὸς* ἀλληλα φθόνου τε καὶ φιλονικίας καὶ ἐχθρας ἐμπίπτουσας, τὰ δ' ἀνομοιότατα φιλίας. τὸν γὰρ πέντε τῷ πλουσίῳ ἀναγκάζεσθαι φίλον εἶναι καὶ τὸν ἀσθενή τῷ ἱσχυρῷ τῆς ἐπικουρίας ἑνέκα, καὶ τὸν κάμνοντα τῷ ἰατρῷ.
10 καὶ πάντα δὴ τὸν μὴ εἰδότα ἀγαπάν τὸν εἰδότα καὶ φιλεῖν. καὶ δὴ καὶ ἐτί ἔπεξε ἐκεῖ τῷ λόγῳ μεγαλοπρεπέστερον, λέγων ὡς ἄρα παντὸς δέοι τὸ ὁμοίου τῷ ὁμοίῳ φίλον εἶναι, ἀλλ' αὐτὸ τὸ ἐναντίον εἰς τούτον. τὸ γὰρ ἐναντιωτάτον τῷ ἐναντιωτάτῳ εἶναι μάλιστα φίλον. ἐπιθυμεῖν γὰρ τοῦ τοιούτου ἐκαστόν, ἀλλ' οὗ τοῦ ὁμοίου: τὸ μὲν γὰρ ἔπερον ὑγροῦ, τὸ δὲ ψυχρὸν θερμοῦ, τὸ δὲ πικρῶν γλυκέος, τὸ δὲ ὀξὺ ἀμβλεῶς, τὸ δὲ κενῶν πληρώσεως, καὶ τὸ πλήρες δὲ κενώσεως· καὶ τάλλα οὕτω κατὰ τὸν αὐτὸν λόγον. τροφὴν γὰρ εἶναι τὸ ἐναντίον τῷ ἐναντίῳ· τὸ γὰρ ὁμοίου τοῦ ὁμοίου οὐδὲν ἀν ἀπολαῦσαι. καὶ 20 μέντοι, ὃ ἔταιρε, καὶ κομψὸς ἐδόκει εἶναι ταῦτα λέγων· εὐ γὰρ ἔλεγεν. ὑμῖν δὲ, ἢν δ' ἐγώ, πῶς δοκεῖ λέγειν; Ἐν γε, ἔφη ο Μενέξενος, ὡς γε οὕτωσι ἀκοῦσαι. Φῶμεν ἀρα τὸ ἐναντίον τῷ ἐναντίῳ μάλιστα φίλον εἶναι; Πάνυ γε. Ἐλευ, ἢν δ' ἐγώ. οὐκ ἀλλόκοτον, ο Μενέξενε; καὶ ἡμῖν εὕθως ἁσμενοί 25 ἐπιτηδεύσουσιν οὕτως οἱ πάσσα σοφοὶ ἄνδρες, οἱ ἀντιλογικοί, καὶ ἐρήσουσιν εἰ οὐκ ἐναντιωτάτον ἐχθρα φιλίας; οἷς τὶ ἀποκρινομέθα; ἢ οὐκ ἀνάγκη ὁμολογεῖν ὅτι ἀληθῆ λέγουσιν; 'Ανάγκη. 'Αρ' οὖν, φήσουσιν, τὸ ἐχθρὸν τῷ φίλῳ φίλον ἢ τὸ φίλον τῷ ἐχθρῷ; Οὐδέτερα, ἐφή. 'Ἀλλὰ τὸ δίκαιον τῷ ἅδικῳ, ἢ τῇ 30 σωφρόν τῷ ἀκολάστῳ, ἢ τὸ ἀγαθὸν τῷ κακῷ; Οὐκ ἂν μοι δοκεὶ οὕτως ἔχειν. 'Ἀλλὰ μέντοι, ἢν δ' ἐγώ, εἶπεν γε κατὰ τὴν ἐναντιώτητά τι τῷ φίλῳ ἐστίν, ἀνάγκη καὶ ταῦτα φίλα εἶναι. 'Ανάγκη. Ὡστε ἄρα τὸ ὁμοίου τῷ ὁμοίῳ οὕτε τὸ ἐναντίον τῷ ἐναντίῳ φίλον. Οὐκ ἔοικεν.
13. "Ετι δὲ καὶ τόδε σκεψώμεθα, μή ἐτι μᾶλλον ἡμᾶς λανθάνει τὸ φίλον ὡς ἀληθῶς οὐδέν τούτων ὄν, ἀλλὰ τὸ μῆτε ἁγαθὸν μῆτε κακὸν φίλον οὔτω ποτὲ γεγονόμενον τοῦ ἁγαθοῦ. Πῶς, ἢ δ᾿ ὦς, λέγεις; 'Αλλὰ μὰ Δία, ἢν δ᾿ ἑγὼ, οὐκ οἶδα, ἀλλὰ τῷ ὃντι αὐτὸς εἰλιγγῷ ὑπὸ τῆς τοῦ λόγου ἀπορίας, καὶ 5 κινδυνεύει κατὰ τὴν ἀρχαίαν παροιμίαν τὸ καλὸν φίλον εἶναι. ἐοικε γοῦν μαλακῷ τινὶ καὶ λείῳ καὶ λυπαρῷ; διὸ καὶ οὕτως ραδίως διοικήσαντες καὶ διαδύσας ἡμᾶς, ἀτε τοιοῦτον ὄν. λέγω γὰρ τάγαθον καλὸν εἶναι· σὺ δ᾿ οὐκ οἶει; 'Ἐγώγη. Δέγω τοινυν ἀπομαντεύμονος, τοῦ καλοῦ τε κἀγαθοῦ φίλον εἶναι 10 τὸ μῆτε ἁγαθὸν μῆτε κακὸν· πρὸς ὣ δὲ λέγων μαντεύομαι, ἀκουσον. δοκεῖ μοι ὡσπερ εἰς τρία ἄττα εἶναι γένη, τὸ μὲν ἁγαθὸν, τὸ δὲ κακὸν, τὸ δ᾿ οὐτ’ ἁγαθὸν οὔτε κακὸν· τί δὲ σοι; Καὶ ἐμοί, ἐφη. Καὶ οὔτε τάγαθον τάγαθον οὔτε τὸ κακὸν τῷ κακῷ οὔτε τάγαθον τῷ κακῷ φίλον εἶναι, ὡσπερ οὐδ᾿ ὁ ἐμπρο- 15 σθεν λόγος εἲ; λείπεται δὴ, εἴπερ τῷ τί ἐστιν φίλον, τὸ μῆτε ἁγαθὸν μῆτε κακὸν φίλον εἶναι ἢ τοῦ ἁγαθοῦ ἢ τοῦ τοιούτου οἴον αὐτὸ ἐστιν. οὐ γὰρ δὴπου τῷ κακῷ φίλον ἀν τί γένοιτο. 'Αληθῆ. Οὐδὲ μὴν τὸ ὁμοιον τῷ ὁμοίῳ ἐφαμεν ἀρτὶ· ἡ γὰρ; Ναί. Οὐκ ἄρα ἔσται τῷ μῆτε ἁγαθῶ μῆτε κακοῦ τοῦ τοιοῦτον 20 φίλον οἴον αὐτῷ. Οὐ φαίνεται. Τῷ ἁγαθῷ ἄρα τὸ μῆτε ἁγαθὸν μῆτε κακὸν μόνῳ μόνῳ συμβαίνει γίγνεσθαι φίλον. 'Ανάγκη, ὡς ἐοικεν.

14. Ἀρ’ οὖν καὶ καλῶς, ἢν δ᾿ ἑγώ, ὥς παῖδες, ύφηγείται ἡμῖν τὸ νῦν λεγόμενον; εἰ γοῦν θέλειμεν ἐννοήσαι τὸ ὑγιαὶ- 25 νον σῶμα, οὐδὲν ἰατρικῆς δεῖται οὐδὲ ὁφελίας· ικανῶς γὰρ ἔχει, ὡστε ὑγιαίνων οὐδεὶς ἰατρῷ φίλος διὰ τὴν ὑγείαν. ἡ γὰρ; Οὐδείς. Ἄλλ᾿ ὁ κάμμων, οἴμαι, διὰ τὴν νόσον. Πῶς γὰρ οὗ; Νόσος μὲν δὴ κακῶν, ἰατρικὴ δὲ ὁφελίμον καὶ ἁγαθῶν. Ναί. Σῶμα δὲ γέ που κατὰ τὸ σῶμα εἶναι οὔτε ἁγαθὸν 30 οὔτε κακὸν. Οὔτως. 'Αναγκάζεται δὲ γε σῶμα διὰ νόσου ἰατρικῆς ἀστάξεσθαι καὶ φιλεῖν. Δοκεῖ μοι. Τὸ μῆτε κακὸν ἄρα μῆτε ἁγαθὸν φίλον γίγνεται τοῦ ἁγαθοῦ διὰ κακοῦ παρουσιάν. 'Εοικεν. Δῆλον δὲ γε ὅτι πρὶν γενέσθαι αὐτὸ κακὸν
υπὸ τοῦ κακοῦ οὐ ἔχει. οὐ γὰρ δὴ γε κακὸν γεγονός ἔτι ἂν τοῦ ἀγαθοῦ ἐπιθυμοῖ καὶ φίλον εἰη· ἀδύνατον γὰρ ἑφαμεν κακὸν ἀγαθὸν φίλον εἰναι. Ἀδύνατον γὰρ. Σκέψασθε δὴ ὁ λέγω. λέγω γὰρ ὦτι ἐνιὰ μέν, οἷον ἂν ἦ τὸ παρόν, τοιαύτα 5 ἐστι καὶ αὐτά, ἐνιὰ δὲ οὐ. ὥσπερ εἰ ἔθελοι τις χρώματι τῷ ὀτιοῦν ἀλείψαι, πάρεστιν ποὺ τῷ ἀλειφθέντι τὸ ἑπαλειφθέν. Πάνυ γε. Ἄρ’ οὖν καὶ ἐστὶν τὸτε τοιοῦτον τὴν χρῶν τὸ ἀλειφθέν, οἶον τὸ ἔπον; Οὐ μαυθάνω, ἦ δ’ ὦς. Ἀλλ’ ἄδε, ἦν δ’ ἐγώ. εἰ τὸς σου ξανθᾶς οὖσας τὰς τρίχας ψυμνίθω ἀλείπ- ψειεν, πότερον τὸτε λευκαὶ εἶεν ἦ φαίνοντ’ ἂν; Φαίνοντ’ ἂν, ἦ δ’ ὦς. Καὶ μὴν παραπλ. γ’ ἂν αὐταῖς λευκότης. Ναί. Ἀλλ’ ὦμος οὐδέν τι μάλλον ἂν εἶεν λευκαὶ πω, ἀλλὰ παρούς ἡς λευκότητος οὔτε τι λευκαὶ οὔτε μέλαιναι εἰσιν. Ἀληθή. Ἀλλ’ ὦταν δὴ, ὦ φίλε, τὸ γῆρας αὐταῖς ταῦτα τοῦτο χρῶμα 15 ἐπαγάγη, τοῦτε ἐγένοντο οἴοντερ τὸ παρόν, λευκοῦ παρουσία λευκαὶ. Πῶς γὰρ οὖ; Τοῦτο τοινῦν ἔρωτο νῦν δὴ, εἰ φ’ ἂν τι παρῆ, τοιοῦτον ἔσται τὸ ἔχον οἰον τὸ παρόν· ἦ ἑὰν μὲν κατὰ τινα τρόπον παρῆ, ἔσται, εὰν δὲ μὴ, οὐ; Οὗτο μάλλον, ἐφη. Καὶ τὸ μήτη κακὸν ἄρα μήτη ἀγαθὸν ἐνίστε κακὸν 20 παρόντος οὐτῷ κακὸν ἐστιν, ἐστὶν δ’ ὅτε ἦδη τὸ τοιοῦτον γέγο- νεν. Πάνυ γε. Οὐκοῦν ὦταν μήτῳ κακὸν ἦ κακὸ παρόντος, αὕτη μὲν ἡ παρουσία ἄγαθοῦ αὐτὸ ποιεῖ ἐπιθυμεῖν· ἦ δὲ κακὸν ποιουσά αὕστερει αὐτὸ τῆς τε ἐπιθυμίας ἀμα καὶ τῆς φιλίας τάγαθο. οὐ γὰρ ἔτι ἐστίν οὔτε κακὸν οὔτε ἄγαθον, ἀλλὰ κα- 25 κόν· φίλον δὲ ἀγαθὸν κακὸν οὖκ ἦν. Οὐ γὰρ οὖν. Διὰ ταύτα δὴ φαίμεν ἂν καὶ τοὺς ἦδη σοφοὺς μηκέτι φιλοσοφεῖν, εἰτε θεόι εἰτε ἀνθρωποί εἰσίν οὕτω· οὐδ’ ἂδ’ ἐκεῖνοις φιλοσοφεῖν τοὺς οὕτως ἀγνοοῦν ἔχοντας οὔτε κακοὶ εἶναι· κακὸν γὰρ καὶ ἀμαθῆ οὐδένα φιλοσοφεῖν. λεῖπονται δὴ οἱ ἔχοντες μὲν τὸ 30 κακὸν τοῦτο, τὴν ἀγνοοῖν, μήτῳ δὲ ὑπ’ αὐτοῦ οὖτε ἀγρώμονες μηδὲ ἀμαθεῖς, ἀλλ’ ἔτι ἤγοομενοι μὴ εἰδέναι ἄ μὴ ἵσασιν. διὸ δὴ καὶ φιλοσοφοῦσιν οἰ οὔτε ἀγαθοὶ οὔτε κακοὶ πω οὖτες· ὦσι δὲ κακοί, οὐ φιλοσοφοῦσιν, οὐδέ οἱ ἀγαθοὶ· οὔτε γὰρ τὸ ἑναντίον τοῦ ἑναντίου οὔτε τὸ ὀμοίου τοῦ ὀμοίου φίλου ἦμῖν
έφανη ἐν τοῖς ἐμπροσθεν λόγοις. ἦ ὦ μὲμνησθε; Πάνυ γε, ἐφάτην. Νῦν ἄρα, ἦν δ' ἐγώ, ὁ Λύσι τε καὶ Μενέξενε, παντὸς μᾶλλον ἐξηνυρήκαμεν ὃ ἐστὶν τὸ φίλον καὶ οὐ. φαμὲν γὰρ αὐτῷ, καὶ κατὰ τὴν ψυχήν καὶ κατὰ τὸ σῶμα καὶ πανταχόν, τὸ μήτε κακὸν μήτε ἄγαθὸν διὰ κακοῦ παρουσιάν τοῦ ἄγαθοῦ 5 φίλον εἶναι. Παντάπασιν ἐφάτην τε καὶ συνεχορεῖτιν οὕτω τοῦτ' ἔχειν.

15. Καὶ δὴ καὶ αὐτὸς ἔγω πάνυ ἔχαιρον, ὡσπερ θηρευτὴς τις, ἔχων ἁγαπητὸς ὁ ἐθηρευμὸν. καὶ πετ' ὅνι τοῦ ὅποθεν μοι ἀτοπωτάτῃ τις ὑποψία εἰσῆλθεν, ὡς ὃν ἁληθῇ εὖ τὰ 10 ἁμολογημένα ἠμῖν· καὶ εὐθὺς ἀχθεσθεὶς εἴσον Βαβάι, ὁ Λύσι τε καὶ Μενέξενε, κινδυνεύομεν ὅπαρ πεπλουτηκέναι. Τὴ μά-
λιστα; ἐφὴ ὁ Μενέξενος. Φοβοῦμαι, ἦν δ' ἐγώ, μὴ ὡσπερ ἀνθρώποις ἀλαξόσιν λόγοις τισίν τοιούτοις ἐντετυχήκαμεν περὶ τοῦ φίλου. Πῶς δὴ; ἐφῆ. 'Οδε, ἦν δ' ἐγώ, σκοπῶμεν. 15 φίλος δ' ἰὲν εὖ, πότερον ἐστίν τῷ φίλοις ἦ οὖ; 'Ἀνώγηκ, ἐφη. Πότερον ὁνὶ οὐδενὸς ἐνεκα καὶ δ' οὐδέν, ἦ ἐνεκά τούν καὶ διὰ τι; Ἐνεκά τοῦ καὶ διὰ τι. Πότερον φίλου ὅποτε ἐκεῖνον τοῦ πράγματος, οὐ ἐνεκά φίλος ὁ φίλος τῷ φίλῳ, ἢ ὀὔτε φίλου ὀὔτε ἐχθρῷν; Ὑ πάνυ, ἐφη, ἐπομαι. Εἰκότος 20 γε, ἦν δ' ἐγώ· ἀλλ' ὥδε ἵσως ἀκολουθήσεις, οἴμαι δὲ καὶ ἐγώ μᾶλλον εἰσομαί τ' τι λέγω. ὁ κάμων; νυνὶ ἐφαμαν, τοῦ ἰατροῦ φίλος· οὐχ οὕτως; Ναί. Οὐκοῦν διὰ νόσον ἐνεκα ὑγείας τοῦ ἰατροῦ φίλους, Ναί. Ἡ δὲ γε νόσος κακῶν; Πῶς δ' οὖ; Τῇ δὲ ὑγεία; ἦν δ' ἐγώ· ἄγαθὸν ἢ κακὸν ἢ 25 οὕδετερα; Ἔκανε σύν δ' ἀρα, ὡς ἑσκευε, ὅτι τὸ σῶμα, οὔτε ἄγαθὸν οὔτε κακὸν ὅν, διὰ τὴν νόσουν, τοῦτό δὲ διὰ τὸ κακὸν, τῆς ἰατρικῆς φίλου ἐστίν· ἄγαθὸν δ' ἡ ἰατρική· ἐνεκα δὲ τῆς ὑγείας τῆς φιλίας ἡ ἰατρικὴ ἀνάρηται· ὡ δὲ ὑγεία ἄγαθον. ἢ γάρ; Ναί. Φίλον δὲ ἡ οὖ φίλον ἡ ὑγεία· 30 Φίλον. Ἡ δὲ νόσος ἐχθρῶν. Πάνυ γε. Τὸ οὔτε κακὸν οὔτε ἄγαθὸν ἀρα διὰ τὸ κακὸν καὶ τὸ ἐχθρὸν τοῦ ἄγαθοῦ φίλον ἐστίν ἐνεκα τοῦ ἄγαθοῦ καὶ φίλου. Φαίνεται. Ἑνεκα ἀρα τοῦ φίλου τὸ φίλον τοῦ φίλου φίλον διὰ τὸ ἐχθρῶν. Ἐοικεν.
16. Εἶπεν, ἂν δ' ἐγώ. ἐπείδή ἐνταῦθα ἦκομεν, ὡς παιδεῖς, πρόσοχομεν τὸν νοῦν, μὴ ἐξαπατηθῶμεν. ὅτι μὲν γὰρ φίλον τοῦ φίλου τὸ φίλον γέγονεν, ἐώς χαίρειν, καὶ τοῦ ὁμοίου γε* ὅτι τὸ ὁμοίον φίλον γίγνεται, ὃ ἐφαμεν ἀδύνατον εἶναι· ἀλλ' ὁμοιὸς τὸ δέ σκεφώμεθα, μὴ ἡμᾶς ἐξαπατηθήσῃ τὸ νῦν λεγόμενον. ἡ ἰατρική, φαμέν, ἔνεκα τῆς υγείας φίλον. Ναὶ. Οὔκοιν καὶ ἡ υγεία φίλον; Πάνυ γε. Εἰ ἀρα φίλον, ἔνεκά του. Ναὶ. Φίλον γέ τινος δή, εἴπερ ἀκολούθησε τῇ πρόσθεν ὀμολογίᾳ. Πάνυ γε. Οὔκοιν καὶ έκείνῳ φίλον αὖ ἔσται ένεκα φίλον;
10 Ναὶ. 'Αρ' οὖν οὐκ ἀνάγκη ἀπειτεῖν ἡμᾶς οὕτως ἴόντας, ἡ ἀφικέσθαι ἐπὶ τινα ἀρχήν, ἢ οὐκέτ' ἐπανοίσει ἐπ' άλλο φίλον, [ἀλλ' ἤξεν] ἐπ' έκείνῳ δ' ἐστιν *το* πρῶτον φίλον, οὐ ἔνεκα καὶ τά ἄλλα φαμὲν πάντα φίλα εἶναι; 'Ανάγκη. Τοῦτο δή ἐστιν ὁ λέγω, μὴ ἡμᾶς τάλλα πάντα δ' εἶπομεν εκείνου ένεκα
15 φίλα εἶναι, ὡσπερ εἴδολα ἄττα ὑντα αὐτοῦ, ἔξαπατζ', δ' έκείνῳ τὸ πρῶτον, δ' ὡς ἀληθῶς ἐστι φίλον. ἐννοῆσωμεν γάρ οὕτωσι· ὅταν τίς τι περὶ πολλοῦ ποιήται, οἴοντερ ἐνιότε πατὴρ ὑνό ἀντὶ πάντων τῶν άλλων χρημάτων προτιμά, δ' ἡ τοιούτος ένεκα τοῦ τῶν ὑνὸ περὶ παντὸς ἡγεῖται ἄρα καὶ άλλο τι ἂν περὶ πολλοῦ ποιήτο; οἷον εἰ αἰσθάνοιτο αὐτοῦ κώνειον πεπωκότα, ἄρα περὶ πολλοῦ ποιήτ' ἀν οἶνον, εἴπερ τούτο ἡγούτο τῶν ὑνὸ σώσειν; Τί μὴν; ἔφη. Οὔκοιν καὶ τὸ ἀγγείον, ἐν οὗ οἶνος ἐνείῃ; Πάνυ γε. 'Αρ' οὖν τότε οὔδεν περὶ πλείονος ποιεῖται κύλικα κεραμέαν ἢ τῶν ὑνὸ
20 τῶν αὐτοῦ, οὔδε τρεῖς κοτύλας οἶνου ἢ τῶν ὑνῶν; ἡ ὅδε ποις ἔχει· πάσα ἡ τοιαύτη σπουδὴ οὐκ ἐπὶ τούτως ἐστὶν ἐσπον-δαμένη, ἐπὶ τοῖς ἐνεκά του παρασκευαζόμενοι, ἀλλ' ἐπ' ἐκείνῳ, οὐ ἔνεκα πάντα τὰ τοιαύτα παρασκευᾶται. οὐχ ὅτι πολλάκις λέγομεν, ὡς περὶ πολλοῦ ποιούμεθα χρυσόν καὶ 
25 ἀργύριον· ἀλλὰ μὴ οὔδεν τι μᾶλλον οὕτω τὸ γε ἀληθῆς ἔχει· ἀλλ' ἐκείνῳ ἐστιν ὃ περὶ παντὸς ποιούμεθα, δ' ἂν φανῇ οὖν, ὅτου ἔνεκα καὶ χρυσίον καὶ πάντα τὰ παρασκευαζόμενα παρα- 
30 σκευᾶται. ἀρ' οὕτως φήσομεν; Πάνυ γε. Οὔκοιν καὶ περὶ τοῦ φίλου ὁ αὐτὸς λόγος; ὁσα γάρ φαμεν φίλα εἶναι ἡμῖν
17. Τούτο μὲν δή ἀπτήλλακται, μηδὲν τὸ φίλου τινὸς ένεκά τὸ φίλου φίλον εἶναι. ἄλλα ἀρα τὸ ἄγαθὸν ἐστὶν φίλον; Ἐμουγε δοκεῖ. Ἄρ' οὖν διὰ τὸ κακὸν τὸ ἄγαθον φιλεῖται, καὶ ἔχει ὡδὲ· εἰ τριῶν ὄντων ὑπὸ δύο ἐλέγομεν, ἄγαθον καὶ κακὸν καὶ μήτε ἄγαθον μήτε κακὸν, τὰ δύο λειφθείη, τὸ δὲ κακὸν ἐκ-τιο ποδῶν ἀπέλθοι καὶ μηδενὸς ἐφ' ἀπτότου μήτε σώματος μήτε ψυχῆς μήτε τῶν ἀλλῶν, ἀ δή φαμεν αὖτα καὶ αὖτα οὖν τὰ κακὰ εἶναι οὔτε ἄγαθά, ἀρα τότε οὖν ἄν ἦν κρῆσιμον εἰς τὸ ἄγαθόν, ἄλλ' ἀχρηστὸν ἄν γεγονός εἰς; εἰ γὰρ μηδὲν ἤμας εἰτί βλάπτοι, οὖν ἄν οὐδεμίας ὑφελίας δεοίμεθα, καὶ οὔτω δὴ ἂν 15 τότε γένοιτο κατάδηλον, ὅτι διὰ τὸ κακὸν τάγαθον ἡγαστῆμεν καὶ ἐφιλοῦμεν, ὡς φάρμακον οὖν τοῦ κακοῦ τὸ ἄγαθον, τὸ δὲ κακὸν νόσημα· νοσήματος δὲ μὴ ὄντος οὖνδε δεὶ φαρμάκον. Ἄρ' οὖν εἰς τέφυκε τε καὶ φιλεῖται τάγαθον διὰ τὸ κακὸν ὑφ' ἦμων, τῶν μεταξὺ ὄντων τοῦ κακοῦ τε καὶ τάγαθος, αὐτὸ δ' 20 ἐαυτοῦ ἐνεκα οὐδεμιάν χρείαν ἔχει; Ἕοικεν, ἦ δ' ὦς, οὔτως ἔχειν. Τὸ ἀρα φίλου ἦμιν εἰκείνο, εἰς δὲ ἐτελεύτα πάντα τὰ ἄλλα. Ἄν ἐνεκα ἐτέρου φίλου φίλα ἐφαμεν εἶναι, οὔδεν δὴ τούτοις ἐοικεν. ταύτα μὲν γὰρ φίλου ἐνεκα φίλα κέκληται, τὸ δὲ τὸ ὅτι φίλον πάν τοῦναντίον τούτοι φαίνεται πεφυκός· φίλον 25 γὰρ ἦμιν ἀνεφάνη δὴ ἔχθρον ἐνεκα. εἰ δὲ τὸ ἔχθρον ἀπέλθοι, οὐκέτι, ὡς ἐοικ', ἔσθ' ἦμιν φίλον. Οὐ μοι δοκεῖ, ἐφή, ὡς γε νῦν λέγεται. Πότερον, ἦν δ' ἐγώ, πρὸς Δίως, ἐὰν τὸ κακὸν ἀπό-ληται, οὔδε πεινῇ ἐτί ἔσται οὔδε διψῇ οὔδε ἄλλο οὖνδε τῶν τοιούτων; ἦ πείνη μὲν ἔσται, ἐάνπερ ἄνθρωποι τε καὶ τάλλα 30 ξῦλα ἢ, οὐ μὲν τοῖς βλαβερᾶ γε; καὶ δ' ἐστὶ καὶ αὐτὸ ἐπι-θυμίαι, ἄλλ' οὐ κακά, ᾧ τοῦ κακοῦ ἀπολολότος; ἦ γελοῖον τὸ ἐρώτημα, ἦ τι ποτ' ἔσται τότε ἦ μή ἔσται; τός γὰρ οὔδεν; ἄλλ' οὖν τόδε γ' ἴσμεν, ὅτι καὶ νῦν ἔστιν πεινώντα βλάπτεσθαι,
ἐστιν δὲ καὶ ὠφελεῖσθαι. ἦ γάρ; Πάνυ γε. Ὁυκοῦν καὶ διψόντα καὶ τῶν ἀλλῶν τῶν τοιούτων πάντων ἐπιθυμοῦντα ἐστιν ἐνίοτε μὲν ὠφελίμως ἐπιθυμεῖν, ἐνίοτε δὲ βλαβερῶς, ἐνίοτε δὲ μηδέτερα; Σφόδρα γε. Ὁυκοῦν ἐὰν ἀπολλύσει 5 τὰ κακά, ἀ γε μὴ τυγχάνει οὐντα κακά, τι προσήκει τοῖς κακοῖς συναπόλλυσθαι; Οὐδέν. 'Εσονται ἀρα αἱ μῆτε ἀγαθαὶ μῆτε κακαὶ ἐπιθυμοῦσι καὶ ἐὰν ἀπολλυνται τὰ κακά. Φαίνεται. Οἶνον τε οὖν ἐστιν ἐπιθυμοῦντα καὶ ἔρωντα τοῦτον οὐ ἐπιθυμεῖ καὶ ἐρὰ μὴ φιλεῖν; Οὐκ ἐμοιγε δοκεῖ. 'Εσται ἀρα καὶ τῶν κακῶν ἀπολομένων, ὡς ἔοικεν, φίλ' ἀττα. Ναί. Οὐκ ἂν, εἰ γε τὸ κακὸν αὐτίον ἢν τοῦ φίλου τι εἶναι, οὐκ ἂν ἢν τοῦτον ἀπολομένου φίλου ἔτερον ἐτέρφοι. αὐτίας γὰρ ἀπολομένης ἀδύνατον που ἢν ἔτ' ἐκείνῳ εἶναι, οὐ ἢν αὐτὴ ἢ αὐτία. Ὁρθὸς λέγεις. Ὁυκοῦν ὁμολόγηται ἡμῖν τὸ φίλου φιλεῖν τι καὶ διὰ τι· καὶ 10 φίλημεν τότε γε διὰ τὸ κακὸν τὸ μῆτε ἀγαθὸν μῆτε κακὸν τὸ ἀγαθὸν φιλεῖν; 'Αληθή. Νῦν δὲ γε, ὡς ἔοικε, φαίνεται ἄλλῃ τις αὐτίᾳ τοῦ φιλεῖν τε καὶ φιλεῖσθαι. 'Εοικεν. Ἀρ' οὖν τῷ ὁντι, ὡστερ ἀρτί ἐλέγομεν, ἡ ἐπιθυμία τῆς φιλίας αὐτία, καὶ τὸ ἐπιθυμοῦν φίλον ἐστὶν τοῦτο οὐ ἐπιθυμεῖ καὶ 20 τότε οταν ἐπιθυμη, δ' ἐδ' τὸ πρότερον ἐλέγομεν φίλον εἶναι, ὦθος τις ἢν, ὡστέρ ποιήμα Κρόνῳ συγκείμενον; Κινδυνεύει, ἔφη. Ἀλλὰ μέντοι, ἢν δ' ἐγὼ, τὸ γε ἐπιθυμοῦν, οὐ ἂν ἐνδεές ἢ, τοῦτο ἐπιθυμεί. ἦ γάρ; Ναί. Τὸ δ' ἐνδεές ἀρα φίλον ἐκείνου οὐ ἂν ἐνδεές ἤ; Δοκεί μοι. 'Ενδεές δὲ γίγνεται οὐ ἂν τι 25 ἀφαίρηται. Πῶς δ' οὖ; Τοῦ οἰκείου δὴ, ὡς ἔοικεν, δ' τε ἔρως καὶ ἡ φιλία καὶ ἡ ἐπιθυμία τυγχάνει οὔσα, ὡς φαίνεται, δ' Ἰωνέξενε τε καὶ Δύσι. Συνεφάτην. Ἰμεῖς ἀρα εἰ φίλοι ἐστον ἀλλήλοις, φύσει πν' οἰκείοι ἐσθ' ὡμίν αὐτοίς. Κομιδή, ἐφάτην. Καὶ εἰ ἄρα τις ἔτερος ἔτερον ἐπιθυμεί, ἢν δ' ἐγὼ, δ' 30 παίδες, ἢ ἐρα, οὐκ ἂν ποτε ἐπεθύμει οὐδέ ἢρα οὐδὲ ἐφίλει, εἰ μὴ οἰκείος πν' τὸ ἔρωμεν ἐτύγχανεν ὦν ἢ κατὰ τὴν ψυχὴν ἢ κατὰ τὴν ψυχῆς ὡθος ἢ τρόπους ἢ εἴδος. Πάνυ γε, ἔφη ὁ Μενέξενος· ὁ δὲ Δύσις ἐστίγησεν. Εἰεῖ, ἢν δ' ἐγὼ. τὸ μὲν δὴ φύσει οἰκείον ἀναγκαῖον ἡμῖν πέφανται φιλείν. Ἐοικεν, ἔφη.
'Αναγκαίον ἁρὰ τῷ γνησίῳ ἐφαστῇ καὶ μὴ προσποιήτω φιλείσθαι ὑπὸ τῶν παιδικῶν. ὁ μὲν οὖν Λύσις καὶ ὁ Μενεξένος μόνος πως ἐπενευσάτην, ὁ δὲ Ἰπποθάλης ὑπὸ τῆς ἠδονῆς παντο-δαπα ἡφίει χρώματα.

18. Καὶ ἐγὼ εἶπον, βουλόμενος τὸν λόγον ἐπισκέψασθαι, Εἰ 5 μὲν τι τὸ οἰκεῖον τοῦ ὁμοίου διαφέρει, λέγομεν ἄν τι, ὡς ἐμοὶ δοκεῖ, ὁ Λύσι τε καὶ Μενεξένε, περὶ φίλου, ὁ ἔστιν· εἰ δὲ ταῦτ-τόν τυγχάνει ὃν ὁμοίον τε καὶ οἰκεῖον, οὐ ῥᾴδιον ἀποβαλεῖν τὸν πρόσθεν λόγον, ὡς οὐ τὸ ὁμοίον τῷ ὁμοίῳ κατὰ τὴν ὁμοιότητα ἀχρήστον· τὸ δὲ ἀχρήστον φίλον ὁμολογεῖν πλημμελεῖ. βού-
λεσθ' οὖν, ἦν δ' ἐγώ, ἐπειδὴ ὄσπερ μεθύομεν ὑπὸ τοῦ λόγου, συνηχωρήσωμεν καὶ φῶμεν ἐτέρων τι εἶναι τὸ οἰκεῖον τοῦ ὁμοίου; Πάνιν γε. Πότερον οὖν καὶ τάγαθον οἰκεῖον φήσομεν παντί, τὸ δὲ κακὸν ἀλλότριον εἶναι; ἃ τὸ μὲν κακὸν τῷ κακῷ οἰκεῖον, τῷ δὲ ἀγαθῷ τὸ ἀγαθόν, τῷ δὲ μῆτε ἀγαθῷ μῆτε κακῷ τὸ μῆτε 15 ἀγαθὸν μῆτε κακόν; Οὕτως ἐφάτην δοκεῖν σφίσιν ἑκαστὸν ἐκάστῳ οἰκεῖον εἶναι. Πάλιν ἁρὰ, ἦν δ' ἐγώ, ὁ παίδες, οὖς τὸ πρώτον λόγους ἀπεβαλόμεθα περὶ φιλίας, εἰς τούτους εἰσπε-πτώκαμεν· ὁ γὰρ ἄδικος τῷ ἄδικῳ καὶ ὁ κακὸς τῷ κακῷ οὐδὲν ἢττον φίλος ἐσται ἢ ὁ ἀγαθὸς τῷ ἀγαθῷ. 'Εοικεν, ἐφη. Τι 20 δὲ; τὸ ἀγαθὸν καὶ τὸ οἰκεῖον ἄν ταύτων φῶμεν εἶναι, ἀλλο τι ἢ ὁ ἀγαθὸς τῷ ἀγαθῷ μόνον φίλος; Πάνιν γε. Ἀλλὰ μὴν καὶ τούτῳ γε φόμεθα ἐξελέγξαι ἡμᾶς αὐτοῦς· ἢ οὐ μέμνησθε; Μεμνημέθα. Τῇ οὖν ἄν ἐτί χρησαίμεθα τῷ λόγῳ; ἢ δὴλον ὡς αὐτοῦ· δὲμαί οὖν, ὃσπερ οἱ σοφοὶ ἐν τοῖς δικαστηρίοις, 25 τὰ εἰρημένα ἀπαντά ἀναπεμπάσσασθαι. εἰ γὰρ μήτε οἱ φιλοῦ-μενοι μήτε οἱ φιλοῦντες μήτε οἱ ὁμοίοι μήτε οἱ ἀνόμοιοι μήτε οἱ ἀγαθοὶ μήτε οἱ οἰκεῖοι μήτε τὰ ἀλλα ὡςα διεληλύθαμεν— οὐ γὰρ ἠγομεν ἐτί μέμνημαι ὑπὸ τοῦ πλῆθους— ἀλλ' εἰ μηδὲν τούτων φίλον ἐστίν, ἐγὼ μὲν οἰκείτε ἔχω τί λέγω.

Ταύτα δ' εἰπών ἐν νῷ εἶχον ἄλλον ἦδη τινὰ τῶν πρεσβυτέ-ρων κινεῖν· κάθα, ὡσπερ δαίμονες τινες, προσελθόντες οἱ πα- δαγογοί, ὁ τε τοῦ Μενεξένου καὶ ὁ τοῦ Δύσιδος, ἔχοντες αὗτῶν τοὺς ἀδελφοὺς, παρεκάλουν καὶ ἐκέλευσαν αὐτοὺς ὁμοίως ἀπείλειν·
ηδή γὰρ ἤν ὄψε· τὸ μὲν οὖν πρῶτον καὶ ἡμεῖς καὶ οἱ περιεστώ-
tes αὐτούς ἀπηλαύνομεν· ἐπειδή δὲ οὐδὲν ἐφρόντιζον ἡμῶν, ἀλλ' ὑποβαρβαρίζοντες ἡγανάκτουν τε καὶ οὐδὲν ἢττον ἐκά-
lουν, καὶ ἔδοκοιν ήμῖν ὑποπεππωκότες ἐν τοῖς Ἑρμαϊοῖς ἀποροι
5 εἶναι προσφέρεσθαι, ἠττηθέντες οὖν αὐτῶν διελύσαμεν τὴν
συνουσίαν. ὁμως δ' ἡγούμεν ἡδῇ ἀπιόντων αὐτῶν, Νῦν μὲν, ἦν
δ' ἐγὼ, ὁ Δύσι τε καὶ Μενέξενε, καταγέλαστοι γεγόναμεν ἐγὼ
τε, γέρων ἀνήρ, καὶ ἡμεῖς. ἐροῦσι γὰρ οἴδε ἀπιόντες ὑπ νοῖμεθα
ἡμεῖς ἀλλήλων φίλοι εἶναι—καὶ ἐμὲ γὰρ ἐν ὑμῖν τίθημι—
10 οὕτω δὲ ὁ τι ἔστιν ὁ φίλος οἷοι τε ἐγενόμεθα ἐξευρεῖν.
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. έκ and ἀπὸ are often synonymous. So in inscriptions we find έκ and also ἀπὸ τοῦ Ἀθω (Meisth. 173).

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

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

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

3. συνήθεις 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 iden-
tified by Wieseler with Athena and by Loeschke with Magna Mater (cf. Har-
rison, 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 Eche-
los carrying away Basile in his chariot, an evident parallel to the rape of
Persephone.

14. ἔπεικώς ἡλιθῇ, a colloquial expression, "fairly correct"; nearly
equivalent to ἰκανῶς (53. 25).

15. παρεγένου μὲν; μὲν expects an affirmative answer.
παρεγένουμν. 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. πάνν γε
and ναι are also very common.

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

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

21. ἀνέροιτο. The so-called "iterative optative," really a past general
supposition, which gains generic force from the repetition implied in the
leading verb (ἐνερόμεν). There is no iteration in the optative itself. H.

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

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

16. Ἔμοι — οὐδὲν σταθμητόν, "you must not judge by me."

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

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

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

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

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

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

26. ὁσπερ ἀγαλμα. So Aristaenetus calls Lais ἐμψυχος τῆς Ἀφροδίτης εἰκόν (1. 1), and we often say, "as pretty as a picture."

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

εἰ ἐθέλοι, δῶξει. 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 νὴ Δᾶ 1. 11, 9. 32, 46. 16; μὰ (τὸν) Δῖα 41. 10, 44. 3, 47. 5, 55. 18, 60. 32, 69. 4; νὴ τὸν κύνα 22. 11 (v. Note); νὴ τῶν θεοῦς 49. 24; πρὸς Δῖος 61. 31, 67. 12, 73. 28. Socrates swears more freely than any other Platonic interlocutor, and is very fond of interjections (cf. βαβαί 71. 11, his favorite). We see from Ar. that νὴ Δᾶ was common in low life, and Demosthenes uses it four times as often as all the other orators together
These two great men swore so freely that they exhausted the supply of oaths commonly used, and had to borrow from the women. So "by Athena" was a favorite oath of Demosthenes, and "by Hera" of Socrates (cf. 29. 32).

32. τυγχάνει προσώπον, "is perhaps added."

3. τέ οὖκ ἄπειδεύσαμεν αὐτῷ αὐτὸ τοῦτο; The aorist regularly follows τέ οὖ, since the surprise that the deed has not been done is equivalent to a demand that it be done at once (Krüger). Cf. l. 8, and often. The present is sometimes found, as Prot. 310 E, though the aorist was used 310 A. Tr. "Why not investigate (lit. lay bare) this very point?" The thought and language appear again in I Alc. 132 A.—τοῦτο, like ταῦτα in the line above, refers to τὴν ψυχήν; 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. οὐδὲ αἰσχρὸν ἄν ἦν κτλ. The Athenian boys were always attended by a παιδαγωγός, a faithful slave who took them to and from the school and gymnasion. 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 ὃ Σώκρατες. Contrast ὃ παί 62. 29. The omission of ὃ is as unusual in Greek as is the insertion of O in Latin. It gives a more earnest or rougher tone, and is appropriate to commands, reproaches, or eager requests (cf. 50. 29 Νικώ, Sym. 172 A, etc.).

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

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


ὀπερ οὖν καὶ ἐγένετο. Cf. Euth’o 4 D ὃπερ οὖν καὶ ἐπαθεὶ and Euthyd. 283 A ὃπερ οὖν καὶ συνεβη, all formulae of transition.

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

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

27. ἀμήχανόν τι οἶνον, “I can’t tell you how.” ἀμήχανόν τι is more usually joined with ὅσον or ὅς (Rep. 527 E), like θαυμαστῶν ὅσον (33. 18), and is so used often by Plato, to whom this colloquial phrase is peculiar.

29. ὁ γεννάδα. Similar forms of address are ὁ γενναίος (Phaedr. 227 C), γενναιότατε (ib. 235 D), μακάριε (5. 12, 15. 22, 50. 20), ἄγαθε, βελτιστε (11. 11, 48. 12), and ἄριστε (40. 30, 50. 25, 61. 22), φιλότης, φίλε and φίλη κεφαλή (Ion 531 D), θαυμασίε, δαιμόνιε (52. 31). Contrast ὁ μιαρέ 9. 27 (v. Note). Each has its peculiar force, according to the context (v. Campb. Theaet. p. 283).

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

4. 4. Though Demosthenes mentions incantations contemptuously (25. 80), their use was not confined to the lower classes (Aesch. Eum. 618). They consisted in the repetition of the names of gods, or of mystic, unintelligible words, like our “counting-out” rhymes, and were used more especially to drive away snakes or bugs, to win love (Theoc. 2), or to aid childbirth (Theaet. 149 C), though they were a recognized remedy in popular medical
practice (cf. Rep. 426 B, Euthyd. 290 A). The φύλλων 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 ἀκριβοῖς; “Are you sure about my name?” Εἴ μὴ ἀδικῶ γε, “If I am not mistaken.”

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

περὶ τῆς ἐπωθῆς οἳ τυγχάνει οὕτω. 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 κεφαλῆν μόνον—ἄλλα. There is no conclusion to this premise, for the construction changes at ὀσπέρ and an independent sentence begins. Again, λέγουσι (dat. plu. of ppl.) does not agree with ἰατρῶν, as grammatical consistency requires, but with the intervening άντων. This looseness and irregularity of structure is characteristic of Socrates’ manner of speaking (v. Introd. p. xv.).

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

30. καὶ εἶπον. In the earlier dialogues εἶπον precedes the sentence quoted, ἐφην and ἦν δ' ἐγώ are interposed.

31. τὸ τάυτης τῆς ἐπωθῆς. 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. ἀπαθανατίζεων, “make men immortal,” with the underlying meaning, “teach that men are immortal.” This was the region where the Orphic rites originated.
COMMENTARY.

33-34. λέγονται — ἔλεγεν — ἔλεγον — λέγουν — 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. ὀρθοῖς, 30. 7–9 ἐπαινοῦσ, 32. 34 f. ναις, 39. 15–16 ἔδωκας, 48. 25–7, 30–1 λέγειν (v. Note). In 71. 34 the disagreeable accumulation of φιλον φιλον κτλ. is essential to philosophic accuracy. Almost identical phrases recur often (v. Note 33. 22) in the same way. Isocrates was the first to attach importance to variety of phraseology, and English style has learned through Cicero to follow his example.

5. 2–4. οὗ δέ, then εἶτ. 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 δέ cf. εἶ 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. οὗ ἐχοντος. The genitive absolute (cf. 21. 12–13) is rarely found in Plato and the poets; it belongs to the narrative, and is frequently and skilfully 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 — μηδέσι σὲ πείσει, “Don’t let any one persuade you.” This elliptical or independent use of ὅπως is familiar in tone, but as forcible as the imperative. In fact, it is an exact equivalent, as may clearly be seen from Ar. Ran. 377 ἐμβα χῶπως (καὶ ὅπως) ἀρεί. 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 οὕτω. This adverb is found after the modified adjective in Phaedr. 256 E, Rep. 500 A; so πάννυ and λίαν often, sometimes πολύ.

23–24. έγώ οὖν — πείσομαι οὖν. οὖν is often repeated after a parenthesis, just as αὐ may appear twice (v. Note 34. 1) or even thrice (Apol. 31 A) in the course of a long sentence. R. 266.
26. ἐπάσας, “to be treated.”

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

33. τῇ ἱδέᾳ, "human form" (cf. 25. 13), like ἔδος in 2. 30.

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

6. 2. εἰς ὅσον ἡλικίας ἦκεν, “considering his age.”


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

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

```
  Dropides  Solon (?)  
   /\          /\           /\          /\          /\          /\  
  Critias  Callaeschrus  Glauc+Δ  Pyrilampes  
                     /\                  /\                  /\  
                    Critias  Charmides  Perictione+Ariston  Demus  Antiphon  
                      /\                  /\                    /\  
                     Plato  Glauc  Adimantus
```

ὑμῖν is the dative of reference concentrated so as to include the idea of possession. R. 28.

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

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


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

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

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


32. ἔξαρμυ agrees with αὐτῷ understood, and this depends on ρίδιον.

33. αὐτόν καθ' ἐαυτοῦ λέγειν. Αὐτός is often used with the reflexive when the action is unnatural or difficult. Cf. 17. 26 αὐτῇ αὐτῆς ἄκοινεται; G. 997.

13. 12–13, however (ἀγνοοῦντα αὐτόν ἐαυτόν), may be merely emphatic (so 18. 33, 31. 18, 38. 28) and 16. 3 for contrast with τοὺς ἄλλους.


5. σκεπτοῦν and ποιητεύον are the two most common forms of the verbal in -τεύς, which is frequent in Euripides, Aristophanes, Plato, and Xenophon, and is familiar in tone.

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

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

16. οὐκοῦν τοῦτον γε—αὐτῷ κτλ. αὐτό is not pleonastic, but repeats the demonstrative τοῦτο, in the same way that αὐτός replaces a noun after some words have intervened. R. 223. Cf. also Thuc. IV. 93, Xen. Cyr. I. 3. 15 πειράσωμαι τῷ πάππῳ ἀγαθῶν ἵππεων κράτιστος ὄν ἱππεύς συμμαχεῖν αὐτῷ.
26. εἰ τι λέγουσιν, "if they are right." Cf. Note 31. 34.
27. τάνυ γε, v. Note 1. 16.

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

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

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

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

8. 10. κάλλον καὶ σφόδρα μάλλον ἡ. Here μάλλον is not superfluous, but adds force to the comparison. The addition is natural when other words intervene, as here. Cf. Phaedo 79 E, δρομοτερόν ἐστι ψυχή τῷ ἀεὶ ἀντίτως ἔχοντι μάλλον ἡ τῷ μή, Xen. Sym. 1. 4, but in Gorg. 487 A, αἰσχυνηροτέρῳ μάλλον 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. τοῦτο δρόν. The verb is often repeated by the substitution of δρόν. Cf. 10. 8, 21. 26, etc. ποιέω (Ar. Plut. 524, etc.) and πράττω (Aesch. 1. 25) are less common. R. 55.

25. ἐκ τοῦτον 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 ὄμολογημένων 13. 9, Gorg. 477 C (the most common form), ἐκ τῶν (προ) εἰρημένων Phaedo 94 A, etc., and ἐκ τῶν ἐμπροσθεν I Alc. 118 A, etc.

26. τὰ ἐτερα, "one or the other."

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

31. μάλλον τι — ἥσυχώτης 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 l. 34 τῶν καλῶν τί, 13. 33, 33. 21 (v. Note).
31–34. Though the definition is here rejected as insufficient, the κόσμος (cf. κοσμίως, 7. 22) are mentioned with the σώφρονες in the Gorgias (506 E) and αἰδώς is coupled with δίκη in the Protagoras (322 C D).

9. 4. εἰς σεαυτόν 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 διασκεφάλεον εἰπέ.
6. εἰπε ἐν καὶ ἀνδρείας, so Gorg. 521 A εἰ γαλ γενναῖος.
10. αἰδώς is modesty, which regards other people, while αἰσχύνη is shame, which considers one's self. The difference appears best in Eur. Hec. 968. Aristotle (Eth. Nic. 4. 9) shows that αἰδώς is a virtue, αἰσχύνη a vice; yet they are often synonymous, as here.

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

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

16. κεχρημένως, "needy."

26. τὸ τὰ ἑαυτὸν 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 μιμερέ. Cf. 23. 29. Contrast 3. 29 (Note). This playful abuse appears again in Phaedr. 236 E; Theag. 124 E, and is parallel to ἄβρυτης; or πανούργος εἰ in Sym. 175 E. Meno 80 B, etc.

30. ἥ δὲ ὦς ὃ Ἐκρημίδης. ὦς is the article with its original demonstrative force, kept also in the phrase καὶ ὦς. Cf. καὶ τὸν 62. 3. ἥ δὲ ὦς has become so absolutely a phrase that it is practically equivalent to ἐφη and takes Ἐκρημίδης as a fresh subject. So ἥ δὲ ὦς ἄν ἄραρ Ar. Lys. 514. In later times its meaning was so completely obscured that grammarians gloss it by ἐφασάν, or even ὡς φιλε. In Plato it never stands first.
32. The Socratic elenches 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. γιγνεται. The shift of attitude is due to a sort of self-interruption. Cf. Rep. 343 A, 449 B.

10. ὥστε ἁδάσκεις, i.e. to write your own names, too.

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

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

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 εἰχες περὶ 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. Ἡμιττετο, “used symbolic language,” lit. “riddles.”

26. παντὸς μᾶλλον, cf. 11. 2, 20. 25, 71. 2, and πάντων μᾶλλοντα 7. 8; tr. “surely.”

31. μηδὲ τὸν λέγοντα μηδὲν εἴδεινα. 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 — εἴδεινα, “not even the speaker knew.”

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

33. ἀγωνιῶν. Cf. 63. 7. Protagoras (333 E) suffers in the same way (τετραχώνθαι τε καὶ ἀγωνίαι καὶ παραστάχθαι πρὸς τὸ ἀποκρίνεσθαι), and Nicias twists and turns in his confusion (48. 22 ὑπερεφεταί ἄνω καὶ κάτω). — φιλοτίμως ἤχων, “jealous.”

11. 5. ὑπέκειν τὸν λόγον, “be responsible for.”

6. ὑπεκίνει αὐτὸν ἐκεῖνον. The nominative of αὐτός is always emphatic, the oblique cases always may be. So here, “that very man.” Cf. Note 6. 33. For ὑπεκίνει, cf. 75. 32 τινὰ τῶν πρεσβυτέρων κίνειν. Tr. “bring into the conversation.”

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

8. διατεθέντι. The regular idiom for reciting poetry; cf. Leg. 658 D Ῥαψῳδὸν καλῶς Ἰλιάδα — διατεθέντα.

14. συνχωρεῖς, “admit.”

18. ᾧ ἱρωτῶν. We might expect ὧ, but the plural is suggested by the general conception of the subject and the separate examples cited, rather
than by the subject itself. Cf. Phaedo 62 D τάχ' ἀν ὀἰκεῖν ταῦτα, φευκτέον ἑώρα. Indeed, the neuter plural is a sort of collective and not a real plural, for it takes a singular verb.

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

22. ὅρα μὴ ἐκεῖνον κωλύει. μή 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. σκεψομεθα μή—λαυθάνει. We prefer an indirect question with such verbs, and tr. μή "whether."

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

27. οὐ ταῦταν καλεῖς τὸ ποιεῖν καὶ τὸ πράττειν; Demosthenes uses these synonyms without any distinction in 19. 6 and 21. 41, and confounds ἐργαζεθα with δρᾶν 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," "to make."

29. ἐμαθὼν γάρ παρ' Ἡσιόδον. 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 οὐδέν modifies ονείδος (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. σκυτοτομοῦντι — καλημένω. 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 βάναυσοι ("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. ταριχοπωλοῦντι. Smoked or salt fish were brought from the Black Sea, especially the Sea of Azov, from Gades (mod. Cadiz), and from Egypt.

34. ποίησιν πράξεως καὶ ἐργασίας ἄλλο. The comparative meaning of ἄλλος permits its construction with the genitive. Tr. "Doing is different
from accomplishing and working." Æteros 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 ε. acc. (27. 7, Gorg. 507 A), and, of course, ἦ
64. 34, H. 753 g, G. 1154.

12. i. ποίημα and ποίησις are both "doing."—3. τά καλῶς — ποιούμενα ἔργα ἵκαλει, "things well done he called 'works.'" In the next clause τάς τοιαύτας ποίησιν is simply a repetition of τά — ποιούμενα, as ἔργαιας τε καὶ πράξεις repeats ἔργα just preceding. So οἴκεια (5) is the same as τὰ αὐτοῦ, "one's own," and ἀλλότρια (6) is equivalent to τὰ τῶν ἄλλων.

7. τόν τά αὐτοῦ πράττοντα, τοῦτον. The resumptive use of the demonstrative appears again in ll. 16-17, τήν τῶν ἄγαθῶν πραξειν—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. δηλοῦν μόνον ἐφ' οἱ τι ἀν φέρης κτλ. "Only tell me what you mean by the name." Socrates often insists that a clear conception of the thing itself shall underlie the name by which it is called. Cf. Note 10. 31, Phaedr. 237 C, Gorg. 488 C D.

20. τὸ ἔμοι δοκοῦν, "what I think."

23. σοφῶς 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 ὀρθῶς λέγων, ὡς ἐγὼ φημι. v. Introd. p. xvi. So Gorgias (448 A) and Hippias (II. 363 D) profess to answer any question. Protagoras (318 A, 328 B) is sure of success.

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

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

34. τῷ ἱατρῷ. 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. i. ὅταν μέλλῃ ὑπησέσθαι ἀπὸ τοῦ ἔργου οὗ ἄν πράττῃ. The sub-
junctive πράττη 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 ὁμολογημένων, viz. τὴν τῶν ἄγαθῶν πρᾶξιν σωφροσύνην εἶναι 12. 23.

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

11. ἀναθείμην, "take back." A metaphor from the game of πεσσοί (cf. Hipparc. 229 E ὠππερ πεπτεύων ἐθέλω ἀναθείςαι), 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 ἄν αἰσχύνθην τότε μὴ—φάναι. μὴ is used with the infinitive to renew the negative meaning inherent in αἰσχύνθην, after the analogy of verbs of denying and hindering, tr. "not ashamed to admit" (φάναι). οὐχ 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 ἑισόιτων, "to the worshippers" (lit. "those who enter").

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

22. λέγει, then φησι in addition. This is the superfluous "says he" of English speech; cf. Xen. Oec. 4. 23, 17. 10. In the latter instance εφη 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. Μηδέν 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. Ἑγγύη, πάρα δ' ἄτη (πάρα for πάρεστι), "Give a pledge and evil awaits thee," in other words, "Beware of rash promises, be prudent."

33. σαφὲς οὐδέν πάνω, lit. "in no way very clear," a sort of litotes, by which we negative the opposite of what we mean, in order to make our meaning all the stronger. So 14. 14 οὐ σμικράν, 4. 11 οὐ—σοῦ ὀλίγος λόγος for πολύς λόγος, 6. 30 οὐ̄ δὲ γεννῶσ for βαρβαλέως, 46. 19 οὐ σφόδρα, 55. 18 οὐ φαύλος. So οὐ πάνω ἡθελεν 7. 20, whereas (Prot. 338 E) πάνω
οὐκ ἦθελεν ("he was very unwilling") expresses the same idea directly. οὗ πάνυ (42. 28) is used chiefly by Plato and Xenophon, and is equivalent to our slang "not much." It is ironic and modest, and only rarely (as 56. 20–21) to be taken literally. R. 139, Cope, Gorg. App.

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

τοῦτον σοι διδῶναι λόγον, "give you a chance to speak about it."

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


13. τί ἴμιν χρησίμη. χρῆσιμος πρὸς τί is more usual, but cf. 73. 13, Rep. 382 C. eis and ἐπὶ are also found.


17. ὅτι εἰκόνεις. 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 εἰπὼν 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 εἰποῦ λαν — ὅτι πρὸς γραφικήν.

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

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

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

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

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

11. ἰε τολλοῦ δει, "you are far from."
13. oîn τουείς! Exclamation of disgust (cf. I. Alc. 113 E, I. Hipp. 296 D), or of disappointment (Euth'to 15 E). Cf. ποίων 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 ὅπῃ ἔχει, "the facts as they are."
23. ζα χαίρειν, "leave out of the question."
30. καὶ ἀνεπιστημοσύνης. We cannot, of course, know the opposite of what we know, in the sense of fully understanding it; but since we know the limits of any conception that we possess, we can at least know where its opposite begins its territory, though we do not know its full extent. It is on this ambiguity of the word "know" that Socrates' argument rests.
34. τί τις οἴδειν καὶ οἴειναι, sc. εἰδέναι.

16. 5. τὸ τρίτον τῷ σωτηρί. 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 σωτηρί τὸν αὐτὸν διαμαρτυράμενον λόγον ἐπεξέλθωμεν. Aes: Eum. 729 τοῦ πάντα κραίνοντος τρίτον Σωτήρος.

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

11. ἄλλο τι is merely a phrase for introducing a question, and is not translated. It expects an affirmative answer and affects the whole sentence. ἄλλο here seems to stand for an unexpressed proposition present in the speaker's mind. The fuller form ἄλλο τι ἣ usuallv 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 ἀκοήν. It is better to take this accusative as the object of thought, the accusative of general reference, rather than to supply λέγεις, especially as δοκεῖ precedes. Cf. τι τοῦτο; 12. 29, Rep. 472 B, R. 20, 21.

31. θευλήσεις θαυλέται. Cf. l. 23 άκοών άκούει, l. 26 αἰσθήσεις αἰσθάνονται, l. 34 φόβους φοβεῖται, 3. 14 ἀσθενείας ἥς ἀσθενοῦ, 14. 21, 21. 10–11 οἰκία οἰκομενή and πόλις πολιτεομενή, 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. Εἴ ὅνι τι εὑρομένει 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 ἐπιστήμων, we get μείζον τῶν (ἄλλων) μείζων, and ὅν δὲ τάλλα μείζον ἐστὶν μηδένιος μείζον γι' ὃν αἱ ἄλλαι ἐπιστήμαι εἰσίν οἴδενός ἐπιστήμη. For the argument, cf. Rep. 438 B.

22-24. ὁ τι περ ἄν — αὑτοῦ ἑαυτῆ. "Will not whatever has a nature relative to (πρός) self have also the nature of (the object) to which its nature was (directed) ?”


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

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

34. ἀδύνατον, sc. τὴν ἑαυτῶν δύναμιν πρὸς ἑαυτὰ σχεῖν. 18. 2. τοὺς μὲν — δὲ τισιν. So ἄλλος δὲ corresponds to ὁ μὲν in II. 6. 147; so also ἔνιοι δὲ.

4. κατὰ πάντων, "in every detail.”

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

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

10. εἰ ὁτι μάλιστα ἐχει, "if it really is (possible)."
πρὶν ἄν ἐπισκέψωμαι. πρὶν takes the subj. and opt. only after negatives or their equivalents. H. 924 a, G. 1471. 2, G M T. 645-648, Gild. in L. and S.


14. ὁ παί Καλλαίτχρον. Cf. 29. 20, 56. 2, ὁ παί Ἴερωνύμου, 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. αὕθες ἐπισκεψόμεθα is the formula for introducing the fuller consideration of a question.

29. τί 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. ὁτι (“that”) μὲν ἐπίσταται. To this corresponds ὅ τι (“what”) δὲ γνωστέσθαι (l. 19).


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


11. δεῖν δὲ πείραν—ὤντινων. “But when he wants to discover (πείραν λαβεῖν) its nature (ἥτις ἐστιν), will he not consider the subject-matter?” δεῖν is the participle, as in 13. 18 (v. Note). δεῖν (δεόν) and πλεῖν (πλέον) are peculiarly Attic. As ὄντινων is “the subject-matter,” so τῷ τινῶν εἶναι is “by the nature of the subject.”

19. ὁ ἱατρικός ἐστιν, “(to see) in what way he is versed in medicine.”

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

29. οὕτε ἄλλον—ὁτιών, “nor distinguish (διακριναί) any one else who knows anything at all.”

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

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

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

10-11. ἐμελλεν οἰκεῖσθαι is equivalent to ἄν οἰκεῖτο, and in the same tone is ἐλέγομεν, l. 15 (cf. Sym. 190 C τὰ ἱερὰ—ἡφαῖνετο), 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. τοὺς εὖ πράττοντας εἰδαίμονας εἶναι. This conclusion is obtained through the ambiguity of εὖ πράττειν, which may mean “fare well” as readily as “do well.” Cf. Gorg. 507 C τὸν ἄγαθὸν εὖ τε καὶ καλῶς πράττειν,—τὸν δὲ εὖ πράττοντα—εἰδαίμονα εἶναι, Rep. 354 A. Cf. Note 11. 27.

20. ἢν νῦν εὐρύσκομεν 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 ἀπιστίαν καταπέπτωκε, Crito 48 C.

22. 6. ἧδιος, “carelessly.”

8. ὁ μὲν ἵσασιν — ὁ δὲ μη ἐπίστασιν. The latter is assimilated to the mood of the two optatives between which it stands. Cf. Note 20. 34.

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

12. ἐνταῦθα = πρὸς τοῦτο.

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

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

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

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

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

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

27. ὑψίεσθω is attracted to the dative by the proximity of ὑμῖν, but the more remote κυνυνεύοντας remains unchanged; v. Note 12. 34.

31. ei δὲ βούλιοι γε. Cf. 69. 25, I. Alc. 122 B ei δ' αὖ ἐθέλοις ἀποβλέψαι. R. 76.

34. τοὺς ἀλαζόνας, "the false."

23. 3. ἐπομαί, "I admit." παρεμπίπτονσαν, "interfering."

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


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

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


29. With η τι and with ἦ τὸ ἀγαθόν, sc. οἶδεν.

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

33. μᾶς οὕτης ταύτης, viz. τὸ ἐπιστημόνως ζῆν.

24. 4. τὸ εὐ γε — ἔσται, "the good and useful performance of these actions will be lost."
28. νῦν δὲ — πανταχὺ γάρ. This combination always contradicts a hypothesis contrary to fact, and resembles ἀλλὰ 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. οὐδενὸς ὅτι, “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. θαυμαστῶν οὖν 33. 18, τούτον οὐ ἐπιθυμεῖ 74. 8.

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

7-9. Ἡ ζήτησις — κατεγέλασεν αὐτῆς. Cf. Prot. 361 A δοκεὶ ἡμῶν ἢ ἀρτί ἔξοδος τῶν λόγων ὥσπερ ἀνθρώπος κατηγορεῖν τε καὶ καταγελάν. This personification is especially common with λόγος, as 18. 26 ὁ λόγος προτοῖ. Cf. 69. 16, 71. 14 (also 69. 8), Phaedo 76 E, 89 B. The famous personification of the laws in the Crito is perhaps the most extended. For κατεγέλασεν, cf. 45. 23 μὴ ἡμῶν αὐτῇ ἢ ἀνδρεία καταγελάσῃ.

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

19. After ἐπεί, sc. οὐκομαί. 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. ὡς ἀκολουθήσοντος, sc. διανοοῦ.

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

3. οὕτω! Lat. heus! A familiar address, often with σῦ (οὖτος σῦ). It is frequent in the drama, and not rare in Plato. Cf. Sym. 172 A ὁ Φαληρεύς οὗτος, 214 E οὗτος, τί ἐν νῦ ἤχει.

COMMENTARY.

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


LACHES.

27. 1. τεθέασθε τὸν ἄνδρα μαχόμενον. He had been fighting in the full armor of a hoplite,—hat, 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 (Il. 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), ὀπλομαχία 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. αὐτῶς συμβουλεύσαται, “ask their advice.”

6. οὐκ ἂν εἶποιεν, equivalent to οὐκ ἐθέλουσιν εἰπεῖν.

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


8. With ἵκανος sc. ἵναι.

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

ἀπλῶς, “exactly.”

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

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

11. τόθε, “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 λειτούργενον no such excuse can be offered. Cf. Note 40. 23, R. 202.

16. *ποιεῖν* is construed with ἀνέιναι ("allow") as well as with βούλονται. 

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

18. ὑμῖν depends on ὅντας and also on μεμεληκέναι.

19. εἴπερ τισὶν ἄλλοις, "more than any one else."


28. 1. With ὑπομηνύσοντες 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. συσσιτοῦμεν δή. δή, "you know." Men who were single, or who preferred to eat with their friends rather than with their wives, organized a small club for this purpose. This arrangement was purely voluntary in Athens, but in Sparta it was established by law for all citizens.

5. οἴπερ, "as."

10. ήμέτερα αὐτῶν = ἡμῶν αὐτῶν.

11. ὑπαισχυνόμεθα τοῦσκε, v. App. ὑπό qualifies the verb, "somewhat ashamed." Cf. 76. 3.

12. εἰὼν τρυφᾶν, "let us live in idleness," the opposite of ἐπιμελεῖσθαι. Plato merely means that they took no part in public life, for in the Meno (94 Α, Β) he tells us that they received an excellent education.

16. τάς, "perhaps." ἀν by its position often brings an important word into prominence. Cf. οἵ  ἀν 32. 5.

18.  οἵ τι ἄριστοι, "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. ἀληθῆ γὰρ ὅξει. γάρ, "certainly," a common meaning in answers. The particle meets the doubt implied in οἴμαι, and is characteristic of the lively interchange of thought in animated conversation. Cf. ἄλλα in ἄλλα δέομαι 33. 25 and ἄλλα καὶ τοῦτων 30. 20, 40. 34; also 29. 10 Σωκράτης γὰρ ὅξε, where γάρ indicates surprise, "really," so 33. 32, 34. 33.

.ws, causal. Cf. 30. 1.

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

4. ὀλιγώρως — διατίθεσθαι = ὀλιγωρεῖσθαι τε καὶ ἀμελεῖσθαι. These words explain ταυτά.
7. The deme Alopece could number three distinguished sons, — Aristides, Socrates, and Thucydides the statesman.
8. ἔνταυθα, 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 ἥλικοι ἔγω, “people of my age.” A condensed expression for οἱ τηλικοῦτοι ἥλικος ἔγω εἶμι.
21. τῶδε refers to the speaker, a demonstrative of the first person, as often in tragedy. Here it is used playfully. Cf. Note 7. 9.
συμβουλεύεισαι without reference to time, but συμβουλεύειν with emphasis on its duration.
22. δίκασος εἰ, “it is just that you should.”
23. ἐταίρω 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. ὤδε, the person present. οὖτος refers to the relative clause preceding.
33. οἰκεία τά σά ἧμιν, “you will be intimate with us.”
30. 3. Δηλίων. 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 Ε, and Sym. 221 A. “He and Laches were retreating, as the troops were in flight, and there you might see him just as he is in the streets of Athens, calmly contemplating enemies as well as friends, and making very intelligible to anybody that whoever attacks him will be likely to meet with a stout resistance. I particularly observed how superior he was to Laches in presence of mind” (tr. Jowett).
5. Notice the shift of tense and meaning in ἥν — ἔπεσε.
ἔπεσε — πτώμα; v. Note 16. 31.
8. καὶ εἰς ταῦτα, “even in this respect” (with ἐπαινεῖ). καὶ σύ, “you also.”
σε — αὐτόν = σεαντόν.
11. ἀνεγνωρίσαμεν ἄλληλους, “we found one another out” (Jow.).
12. σύνισθι (σύνεμι).
15. ὀπως ἄν διασφιξήσετε. ὀπως 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; τίδοκε; τὸ μάθημα κτλ. The rapid succession of questions adds vivacity to the dialogue.

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

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

24. παρά; v. Note 11. 34.

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

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

άλλοθι = ἐν ἄλλοις ἑργοις.

31. βέλτιον ἴσχευν, “to be better.”

οὐδένοι — φαινότερον, “it is inferior to none of the exercises.”

34. οὐ γὰρ ἄγωνος 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. οὗ τὰν. Crasis for οὗ τοῦ ἄν.

8. οὐδέν ἄν πάθοι. πάσχευν τι is a common euphemism for death.

9. ταύτη, i.e. τὴ τῶν ὅπλων ἐπιστήμη.

12. ταῦτα λαβὼν refers to the clause just before, and τούτων (in τὰ τούτων ἐχόμενα) to πᾶν τὸ περὶ τὰς στρατηγιὰς.

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

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

18. αὐτὸν αὐτοῦ, “than he was before.” Cf. Prot. 350 Α ὁ ἐπιστήμονες τῶν μὴ ἐπισταμένων θαρραλεότεροι εἶσιν, καὶ αὐτοὶ ἐαυτῶν, ἐπειδὰν μᾶθωσιν, ἢ πρὶν μαθεῖν, where the last two clauses explain the meaning of αὐτοὶ ἐαυτῶν; v. Note 6. 33.

20. ὅτι καὶ εἰσχημονέστερον, sc. ἄν ποιήσειεν.

24. παρὰ ταύτα; v. Note 27. 7.

27. ὅποιον, from ὅποιον.

30. ἐστιν, emphatic.

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

32. τι καὶ δέοι. καὶ, “also.”

34. εἰ τι ἣν. τι is emphatic “(good for) anything.” Cf. 7. 26, 33. 9, 47. 20, 53. 22 οἰομένῳ τι εἶναι, 54. 17, Apol. 41 Ε ἐὰν δοκῶσι τι εἶναι μηδὲν ὄντες.
COMMENTARY. 103

Lakedaimonious. 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. ὁτι ἄν and ἐκεῖνος ἄν; v. Note 28. 16.
6. τιμηθείς is conditional.
7. ωσπέρ γε καὶ ἑπιγινήσασα ποιητής. In Athens alone were original tragédies 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.

10. ἐπιδεικνύμενος — ἐπιδείκνυσιν; v. App. τοιαῦτα, i.e. the Athenians; v. Note 29. 29.
11. εἰκότως. Often placed, like δικαίως, at the end of a sentence as an afterthought, and usually followed by an explanatory clause. Cf. Apol. 32 B ἐβούλευσθε ἄθροοις κρίναν, παρανόμως, ως — ἔδοξε, Dem. 21. 43.

12. τὴν μὲν Λακεδαιμονία. 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. ἀβατον ἵερων and ἀκρῷ ποδὶ (“with the tips of their toes”) are proverbial expressions (cf. Isoc. Hel. 58 ἀβατον τοῖς πονηροῖς ωσπέρ ἵερων, Cic. Coel. 28 extremis, ut dicitur, digitās); v. Note 2. 17.


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


ωσπέρ ἐπίηθες, imitated by Cicero in De Orat. I. 20. 91 quasi dedita opera, etc.

20. ἐπίηθες — ἐπιτηθευσαντων. 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.

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

24. ἔτσι καί, “so for example.”

25. ἐπιδεικνύμενον is ironical of course, as throughout the story. Cf.

33. 9, 42. 1, 46. 23, 48. 20, 53. 17, 30; v. Note 23. 9.
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 1. 28 to 33. 3, showing the gradual progress of the narrative.

29. δορυδρέπανον, “halbert,” a spear (δὸρον) 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 ναῦς, v. Note 4. 34.


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

5, 8. ἐκ τῆς τρίφυλως ὅλκαδός for ἐν τῇ τρίφυλῳ ὅλκαδι. The preposition ἐκ is suggested by the idea of motion in ἣν (“arose”) and ὄρφυτες. Similarly ἐσ is often found in passages where movement is only implied by the context, not expressed by the verb. Cf. Phaedo 116 A ἀνίστατο εἰς ὦκημα τί ὑς λουσόμενος.


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

34. ἔκ ἄν τί; v. Note 31. 34.

10. ὅτε 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. οὖντο αὐτὸν ἐπιστασθαί. 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 ὁσον was originally an ellipsis for θαυμαστῶν ὁσον ἐστίν, but is here combined to form a temporary compound, and stands in apposition or agreement with τί. Tr. “in some wonderful way”; v. Note 3. 27.


26. ἐτι τοῦ διακρινόντος. ἐτι modifies δεῖν, and is out of place as in Crat. 399 Α ἐτι τίμερον σοφώτερος, or γε in πρός γε ὑμᾶς 27. 4. This is called hyperbaton. R. 293, 295; v. Note 47. 2.
COMMENTARY.

δοκεῖ—ἡ βουλή. This use of a definite subject with δεῖ is quite rare (cf. Polit. 277 D), though it is common enough with δεῖται.

27. νῦν δεί introduces εῦ εχεῖ, as the punctuation shows, but often, as in 54.14, it forms a close union with γάρ, and, like ἀλλὰ γάρ, implies an ellipsis of some such thought as "it is not so." Cf. Apol. 38 B νῦν δε οὐ γάρ ἔστω. A close parallel to the parenthesis in the present passage is found in II. 12.

28. τῆν ἑναντίαν, sc. ψῆφου, as σύμψηφος shows.

29. τί δεί indicates surprise and disagreement. Cf. 35. 23, Note 16. 22.

30. τί γάρ ἄν τις καὶ ποιῶ. Cf. Phaedo 61 E. τις stands here for the speaker himself, as in II. 1. 287 ὁ ὁντος ἐθέλει πάσι σημαινεῖν, ἀ τιν' οὐ πέσεσθαι δίω.

31. For the repetition of καν—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.

νῦν, not "by," but "under (the guidance of)."

4. οὐσι, concessive; so ἐν ὁντι in I. 12.

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


13. ἢ περὶ σμικροῦ οἶς ὅς. Cf. Rep. 344 D ἡ σμικρόν οἴει κτλ. Tr. περὶ σμικροῦ κινδυνεῖν, "have a small matter at stake."


24. γεγονότες ἦσαν. This periphrastic form of the pluperfect foreshadows the modern use of auxiliary verbs in forming the tenses. Cf. μουσοῦντες γίγνονται Leg. 908 B. Similarly the aor. part. is used with ἐξοικοδομεῖν in tragedy (Λόσσα ἐξοικοδομεῖ), and μέλλω with the inf. takes the place of the future, as in I. 8 and 27. 10.

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

26. οὐκοῦν ἐτι πρότερον, sc. ἐσκοποῦμεν ἄν.

τίνος ὁντος τούτῳ. The participle is often used with the interrogative, where we expect the indicative. Cf. 42. 25. The case is due to τούτῳ 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, *σκοπέω* being used in the present system. Cobet ascribes its (rare) occurrence in Plato to the influence of Homer.


35. 1. *φαρμάκον*, "ointment."

2. *πρὸς ὄφθαλμοὺς*. Parts of the body may dispense with the article. *τίς τοῦ*. Both pronouns are indefinite, the first enclitic receiving its accent from the second; so *τίς τι* in I. 10.

6. *προσωπέτεων* (*προσφέρω*).

οὐκόν ἐνὶ λόγῳ marks the conclusion of the inductive process.

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

12. *περὶ τοῦ ὄ 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 σύμβουλον* is object, not subject.

*τεχνικός*, "an expert."

21. *τούτῳ θεραπεύσαι*. *τούτῳ* refers to *ψυχής*, and *τούτου*, just below, to *ψυχής* *θεραπεύει*; v. Note 34. 24.

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

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

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


5. *To εἰ μὲν* in 35. 32 corresponds *εἰ δὲ μηδὲν κτλ.*, while ἦ εἰ τις — γεγονάσιν is a parenthesis.

7. *αἱτῶν ἔχειν* is the passive of *αἰτιῶσθαι*.

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

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

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

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

22. παρακελεύομαι repeats ἀντιδεόμαι, 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, δότι. δότι is merely a sign of quotation; v. Note 7. 3.

27. σὺ — εἴπετον. The dual is due to the intervening vocatives. Cf. Euthyd. 283 B εἰπέ μοι, ἐφη, ὃ Σῶκρατές τε καὶ ὑμεῖς οἱ ἄλλοι. The inclusion of more than one person in the address was an afterthought. τίνι δή. δή lends a tone of impatience to the question.

δευνοτάτῳ, “especially skilled.”

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

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

32. δῶροι for the sophists, χάρισμα for friends.

ἀμφότερα, adv.

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

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

τὸ λεγόμενον is parenthetic and ἦ κεραμεία is the subject of συμβαίνῃ. For the proverb, cf. Gorg. 514 E τὸ λεγόμενον δὴ τοῦτο ἐν τῷ πίθῳ τὴν κεραμείαν ἐπιχειρεῖν μαθεῖν. The πίθος was the largest kind of earthen jar, and to begin to learn the potter’s art by attempting the most difficult piece of work would be labor wasted. Tr. ἐν πίθῳ — γιγνομένη, “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. οὐ φατε, “deny.” Cf. 36. 2.

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

13. αὐτὸς ξρῆ γιγνόσκειν, “you must decide for yourselves.”

18. ὀλέγον, “almost”; v. Note 61. 3.

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

25. ἀλλ᾽ ἦ, “except.”

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

38. 1. ἐμπέσῃ, “is driven.” Cf. Phil. 19 A οὐκ εἰς φαῦλον γε ἐρώτημα — περιαγαγὼν ἠμᾶς ἐμβέβληκε Σωκράτης. The dialectic power of the philosopher was irresistible, and is compared to a hunter’s net, from which none can escape.

2. βίον βεβίωκεν; v. Note 16. 31.

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

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

10. τόν ταῦτα μὴ φεύγοντα. ταῦτα is the testing just mentioned.

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

11. ἐσωπτέρ ἄν ἐν ἐν. Cf. Apol. 29 D ἐσωπτέρ ἄν ἐμπνέω ("breathe"), οὐ μὴ παύσωμαι φιλοσοφῶν.

αὐτῷ, “of itself,” “alone.”

12. ἀνθές — ἀνθές. A pun like πατέρα — πατρίδα in 30. 2–3 (cf. 32. 19–20), or Πανσανίου παναμένου Sym. 185 C, or ὄμότροπος τε και ὄμότροφος Phaedo 83 D. Cf. Notes l. 20, 45. 21–23, 47. 21, R. 323; v. Introd. p. xv.

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

20. οὖς ἀπλοῦν. Laches plays on the meaning of the word, the first ἀπλοῦν being “simple” (“straightforward”) as in Aesch. Fr. 173 ἀπλά γὰρ ἔστι τῆς ἀληθείας ἔστη, 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.” τῷ ὑμίν, “really.”


ἀντὸς ἀντοῦ; v. Note 6. 33.

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

29. ἀτεχνῶς; v. Note 2. 16.

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

39. 2. ὡς ἔοικε is really ironical, for there is no doubt in the speaker’s mind. Cf. Phaedo 61 Β ἀπειμῦ δέ, ὡς ἔοικε, τῆμερον, when the time of Socrates’ death had already been announced to him. So l. 18, 45. 13, and ἱσσος l. 32, 42. 1, 48. 34, 52. 22. Similarly in guarded, though real assent, as ἔοικε 31. 32, 45. 8, ἱσσος 34. 6, φαίνονταi 44. 34, 53. 14, and often; v. Note 12. 24.

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

3. ἄξιον ὑντα λόγων καλῶν, “such that we might expect noble words from him.”

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

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

8. συγχωρεῖτω, i.e. Solon.

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

ουτω σού παρ’ ἐμοὶ διάκεισαι, “such has been my opinion of you” (Jow.).

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

18. μὴ σύχ; 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 αὐτοῦς = ἄλληλους.
32. ἵσως; v. Note 39. 2.
34. *σχεδόν τι*; v. Note 29. 2. μᾶλλον εἰς ἀρχής, *i.e.* more thorough and philosophical.

19. *ταῖς ψυχαῖς* makes the relation of ἀρετῇ to τοὺς νιεῖσιν 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 'Ἀχαιοῖς ὑμῖν δὲ μέγα σθένος ἐμβαλ᾽ ἐκάστῳ καρδίᾳ.


τούτον refers to ὁποῖς ἄν—κτήσαιτο.
27. μέντοι, "it is true." Cf. 46. 16, 47. 5.
28. ἐπομεν τι 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. τοίνυν does not here draw a conclusion, but merely continues the argument.

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

31. *μέροις*. The Protagoras, which, like the Republic and Meno, treats *περὶ ὀλῆς 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. 'Ἀλλ' ; v. Note 28. 33 γάρ.

41. 7. καθ’ ὁσον ἵσον τε, since, as Plato maintains in his later dialogues, natural aptitude and tendency must be considered.


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᾽ ἄλληλουσι μένοντες.
13. ἐγὼ ἀντιων; v. Note 23. 9.

14. τὸ σὲ ἀποκράναςθαι. ἀντιων also takes the simple infinitive, as 42. 8–9, or the genitive of the articular infinitive.

ποιν, equivalent to σιμαι.


24. Σκύδαι. The same was told of the Parthians. Cf. Hor. Od. I. 19. 10 Scythes et versis animosum equis Parthum and 35. 9 Τε προσφυγὶ Scytheae. Their descendants, the Cossacks, have preserved this manner of fighting.

25. Ὁμηρός ποι. II. 5. 223, 8. 108. μήστωρ φόβω, 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 μήστωρ bears in other combinations, as μήστωρ ἀντη. Plato abounds in these rather far-fetched arguments from Homer, and is perhaps parodying the practice of the subtile 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. Πλαταιαῖς; 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 βουλόμενος, with which he began, and with εἶδοι γὰρ breaks off abruptly, leaving the sentence without any finite verb; v. Introd. p. xv. Cf. Notes l. 32, 4. 16, 36. 27, 49. 16, App. 39. 25.

28. οὐ πάνυ τι and σχεδόν τι (l. 32); v. Note 29. 3.

32. σχεδόν τι, "in fact it may be said that." καὶ αὐτὸ κεκτήμεθα, where we should expect καὶ δ. This free construction is very common in Plato.

οὐ καὶ πέρι. The antecedent of οὔ is something like ἐν παντὶ, as may be inferred from the context. καὶ has here a depreciatory force.

43. 3. ταχυτῆτα belongs to the agent, τάχος to the action.

ὁνομαζέσ, "define."

9. ἔν ἀπασιν οἶς. With οἶς, sc. ἔν from the antecedent ἀπασιν. R. 190.

12. τὸ διὰ πάντων περικός, “the universal character that pervades all” (Jow.). Cf. Meno 74 A τὴν μίαν, ἥ διὰ πάντων ἑστίν. Lit. “what is found in all cases.”

14. τοίνυν has here almost the same meaning as μέντοι.

ἐμοιγε φαίνεται with ὅς ἐγὼμαι is pleonastic. Cf. 49. 22 and Notes 36. 22, 74. 25.

44. 21. ἐμοιγε δοκεῖ shows that Laches yields the point unwillingly, yet he must admit that the wise man is not guided by constancy alone.

25. εἰς φρέαρ καταβαίνοντες. Doubtless to clean the well, or to find lost objects. The same example is used Prot. 350 A.

29. έίπερ οἰντό γε οὐτὼς 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. τάλιν, “on the contrary.”

φ λέγομεν, “our principle” or “proposition.”

19. βούλει (cf. 46. 2) is parenthetic, like δοκεῖ and οἴμαι; v. Note 48. 9, G M T. 288.


24. πολλάκις; v. Note 27. 21.

33. κυνηγέτην and 46. 5 χειμαζομένους are both favorite metaphors in Plato. So in Rep. 432 B Socrates tells Glaucan to stand beside the bush and watch lest justice escape (cf. διέφυγεν), and in Phil. 29 B says that he is deluged with perplexity (cf. ἀποροῦσι).

46. 2. βούλει; v. Note 45. 19.


7. τὰ ἡμέτερα; v. Note 38. 16.

10. Δοκεῖτε τοῖνυν κτλ. More fully, λέξω τοῖνυν ὁ νοῦ δοκείτε γάρ μοι. μέντοι; v. Note 40. 27.

19. καὶ οὐ σφόδρα. We say “but,” where the Greek said καὶ. For οὐ σφόδρα, cf. Note 13. 33 οὐ τάλιν.

20. σοφίαν τινά. Here not one of the virtues, but equivalent to ἐπιστήμη.

22. ποιάν σοφίαν; Laches puts this question ironically, as a decided rejection of the definition (cf. Gorg. 490 Ε ποια υποδήματα; φλαρεῖς ἔχων; v. Note 23. 26), but Socrates chooses to take it literally.
COMMENTARY.

26. ἦ γε αἰλητική. 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 ὅ τι. In repeating a question the indirect interrogative takes the place of the direct. Cf. EuthYP. 2 C EYP. τίνα γραφήν σε γεγραπται; ΣΩ. ἰητωπία; οὖκ ἄγεννη, Ar. Thes. 203 EYP. πῶς; ΑΓ. ὅπως; δοκῶν κτλ.

5. οὐ μέντοι, “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 τι as meaning, “speak wisely” (cf. 53. 4), the opposite of οἴδεν λέγειν (cf. 1. 11), “talk nonsense,” but Laches repeats the phrase in its literal sense. Cf. Notes 38. 12, 46. 23.

48. 1. τοῦτο — γιγνώσκειν, “this knowledge.”

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

9. οἶκει 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.

20. εἰ μὴ εἰ, “unless perhaps.” Ironical.

22. ἄνω καὶ κάτω, we say “hither and thither.” Cf. Ion. 541 E παντο-δαπὸς γίγνεται στρεφόμενος ἄνω καὶ κάτω, Note 10. 33.


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

29. οἴδεν answers τί in Laches’ question.

34. ἵσως; v. Note 33. 9.

πυθάνεσθαι, πυθάνων — πέπνυμαι. 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. οὐ παντὸς ἀνδρὸς is perhaps taken from the proverb, οὐ παντὸς ἀνδρὸς ἐσε Κόριτθν ἔσθ’ ὁ πλοῦς.

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

12. κατὰ τὴν παρομοίαν. The full form of the proverb is καὶ κύων καὶ ὦς γνοῖ, and indicates what is easy and simple; v. App.

τῷ ὄντι, 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 Κρομμυῳνίαν ὦν. This fierce sow ravaged the plain of Κρομμυων in southern Megaris, until it was killed by the Athenian hero, Theseus.

16. The position of οὐ 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 ἀναγκαῖον, though properly the subject of the infinitive. R. 183.

20. ἡ τις καπρον. τις here makes κάπρον more specific, with a reference to ὦς above, and so distinguishes it from the rest of the list; it also shows the indecision of the speaker (v. Aesch. Ag. 55). Cf. Note 33. 21.

21. ὄμοιος 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 Ἕλ ἄν ἕχω, φάναι. R. 266 e; v. Notes 13. 23, 36. 22.


27. μηδὲ ἀνδρεία, “also not brave.”

30. ἀλλ’ ἄφοβον is in contrast to τὸ μὴ φοβοῦμενον, not to οὐ — ἀνδρεία καλῶ.

34. προμηθίας is a characteristic addition in the mouth of the over-cautious Nicias; v. Introd. p. xix.

50. 6. κοσμεῖ refers to 48. 28.

9. Lamachus was associated with Nicias on the Sicilian expedition, in order that the prudence of the latter and the fiery energy of the former might react on each other to the benefit of the army. Unfortunately, Lamachus was killed soon after reaching Sicily, and the dilatory tactics of Nicias ruined the undertaking; v. Plut. Alc. 18, Thuc. VI. 49, 101. Aristophanes puns on the warlike fury of Lamachus in Ach. 1071 ἰὼ πόνοι τε καὶ μάχαι καὶ Δάμαχοι.

12. The people of Αἰξώνη (cf. 56. 25) were notorious for their love of slander; and since Laches was actually from this deme, he fears lest the proverb be applied (ὡς ἀληθῶς; v. Note 49. 12) to him.

15. Δάμων; v. Note 29. 15.
Plato often cites Prodicus when he wishes to distinguish related conceptions; v. Note 12. 12.

πλησιάζει, “attends instruction,” like συνείναι; v. Note 36. 27.
18. σοφιστή τά τοιαύτα κτλ. A sneer at Nicias.
19. ἄνδρι δὖν ἡ τόλις 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 ἄλλο ἄττα; v. Note 40. 31.
6. ἐξέ, “stop!” shows that an important point has been reached. Cf. Prot. 349 E.
10. αἱ μὴ δεόσ. μή, because the sentence is abstract and universal. H. 1021, G. 1428, 1430, G M T. 518, 520.
12. δεός—προσδοκίαν. So Prot. 358 D προσδοκίαν τινὰ λέγω κακοῦ τούτο.
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. εἴδέναι; v. Note 9. 15.
28. εἰς ἅπαντας, with ἐφορὲ (“includes”).
34. οἶτει personifies στρατηγία; v. Note 45. 23.
ἀλλὰ ἄρχειν. Poetry (Il. 12. 195–264) and history (Anab. V. 6. 28 ff.) furnish many illustrations of this principle, but Nicias seems not to have applied it to his own conduct; v. Note 48. 7, Introd. p. xix.
52. 25. κατὰ τὸν σοῦ λόγον refers to the definition of ἄνδρεὰ as ἐπιστήμη τῶν δεινῶν καὶ θαρραλεόνων, with the further explanation of δεινὰ as μέλλοντα κακὰ.
27. καὶ πάντως ἔχωντων, “without reference to time” (Jow.).
28. μετατίθεσθαι is a figure borrowed from the game of πεσσοί (v. Note 13. 11), which is used in a more extended manner in Rep. 334 E.
31. δαιμόνιε gives a slight suggestion of blame; v. Note 3. 29. Cf. II. 2. 190 and 200.
53. 1. ὃ γε μόνῳ 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 ἔχον. The raillery hits Socrates as well as Nicias.
Cf. 50. 14.
18. εὖ γε. Ironical.
οὐδὲν πράγμα, “no matter,” “of no consequence.” So Gorg. 447 B.
21. οὐδὲν ἐτὶ διοίκεται (διαφέρον), “make no difference.”
23. οὐδὲν πρὸς αὐτὸν βλέπειν κτλ. This familiar weakness of mankind
is well illustrated by Aesop’s fable of the two wallets (359), whose moral reads: οἱ ἀνθρωποὶ τὰ μὲν ἐξ αὐτῶν κακὰ οὐχ ὀρῶσι, τὰ δὲ ἄλλωτρα πάνυ ἀκριβῶς θεώνται.

25. ἐπιεικῶς, “sufficient.”
27. οἷς, here, “think it right.”
30. σοφὸς γὰρ — ἐι. Ironical.
54. 3. Νικήρατος, the son of Nicias mentioned 29. 14.
9. συμπροθυμήσει, “help.”
16. δοκεῖ has no influence on the construction. Cf. 33. 13, Note 45. 19.
14. νῦν δ’ ὀμοίως γὰρ; v. Note 33. 27.
17. ἄν τι δόξῳ συμβουλεῖν; v. Note 31. 34.
18. ἐκφορος λόγου, “traitor,” “tell-tale.” A proverbial expression, as appears from Ar. Thes. 472 αὐταί ("alone") γάρ ἔσμεν, κοιδεμι' ἐκφορος λόγου.
23. εἰς διδασκάλων, “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. κεχρημένῳ, “needy.”
32. τὸ δὲ νῦν εἶναί; v. Note 62. 17.
34. ἐὰν θεὸς ἱβέλη. Usually θέλῃ 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. ἐξ Ἀκαδημίας εἶθ᾿ Δνκείου; 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 Δύκεως, and was a favorite resort of Socrates. Cf. Euth’o i A, Sym. 223 D.
8. οὐ παραβαλέσ 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.
16. καλῶς γε ποιοῦντες; v. Note 4. 12. Tr. "you are very kind."
20. ἐπὶ τῷ. τῷ is better taken as masculine, “whom shall I see?”
56. 2. ἱρυθρίασεν; v. Note 6. 28.
4. εἰ πορευόμενος. A sort of periphrasis, though εἰ 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. ἀστείον, "amusing," "charming" (lit. "town-bred").

10. παραταθήσεται, "worn out."

11. ἐκκεκώφωκε, "deafened."

12. εὐμαρία, "opportunity."

14. καταλογάδην, "in prose."


29. πρὸς αὐτὸν = τὰ παιδικὰ. Cf. Phaedr. 239 A, Phaeo 73 D, etc.

30. σταθμᾶ, "Do you attach any weight?"

33. συγγράφειν, "write prose." Cf. Sym. 177 B, where καταλογάδην is added.

λρεῖ, "talk nonsense."

57. 5. διατεθρύληταί "talked deaf." Cf. Rep. 358 C.

11. πλούτοις. 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. ἀρχηγότου. 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.

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

ἀπερ αἱ γραίαι ἄδουσι. It is well known that in all countries the old women preserve most faithfully the traditions of the past. Cf. Rep. 350 E ταῖς γραμμαῖ Ͽ ταις τοὺς μύθους λεγούσας, Gorg. 527 A, Theaet. 176 B.

25. ἐλγς. Figure from hunting, so διαφύγῃ and θηρευτής in A. Cf. Phaedr. 253 C.


58. 1. δυσαλώτεροι. τοσούτω is omitted. Cf. Apol. 30 A, Gorg. 458 A.

2. ἀνασοβοῦ. A word imitating the sound, like our "shoo."

4. ηλείν, "to charm," "soothe."


15. ἐπιδείξαι, "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. προση', i.e. προσή, impf. first sing. of πρόσεμι.

29. άστραγαλίζωντας. The άστραγαλοί 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 άστραγαλοί 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 (‘Αφροδίτη or Κόσ) was made when each die came up differently, the worst (κών) 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. ἠρτάξων. Guessing at “odd and even,” a favorite game for boys in all countries, the morra, which the Italians play with such passion, men as well as boys. Cf. Lat. par impar ludere, Suet. Aug. 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.

to kalos elnai is equivalent to oni kalos ήν, to Ἐλναι being accusative after άκούσαί. For αξίος άκούσαι, cf. Rep. 496 A.

59. 11. ἐπηλυγισαμενος, “using them as a screen.”

15. Ἄμφιοβητόυμεν. “We occasion dispute about this point.”

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

18. 'Εγελασάτην; v. App. 6. 6.


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


30. The στάθη and κερκίς were the wooden blade and comb used in the upright loom for packing the threads of the woof, so as to make the web close.
COMMENTARY. 119

33. Ἡράκλεις; v. Note 2. 31.
άντι τίνος. "For what reason?" The causal use of ἀντί is poetic and rare. Ast cites no cases in Plato.

61. 1. ὀλέγων, "almost." Cf. 37. 18, 63. 4. The full phrase is ὀλέγων δέ. Cf. τολλοῦ δεῖς 56. 23, παύτος δέοι 68. 12.

9. τις δὲ τὸ τοῦτό σε κολύμ. 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, GM T. 265.

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

21. ὀκτακλούσων, κολύσων; v. Note 4. 34.

22. οἶδε; v. Note 3. 29.

24. αὐτοῦ, i.e. "your former self."

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

34. ζωμόν, "broth."

62. 3. καὶ τῶν; v. Note 9. 30.

4. δραχάμενοι, "taking a handful."

9. ἐμπάσαι κτλ., "put in a pinch of ashes."

12. ἐκεῖνων. For the use of ἐκεῖνος for αὐτός, cf. Phaedo 106 B, Prot. 311 D.

17. ἐκὼν ἵνα. To our idiom the infinitive here seems superfluous. It is practically confined to negative sentences. H. 956 a, G. 1535, G M T. 780.


63. 4. ὦτι; v. Note 7. 3.

5-6. ταπευσόντα, συνέστολοντα, χανοῦντα, διαθρίττοντα, "humbling," "reducing," "puffing up," "pampering."

7. ἀγωνιώντα; v. Note 10. 33.

9. ἀνέλαβοι ἐμαυτόν. The reflexive is more common than the middle voice, when the subject acts directly on itself. Cf. Gorg. 464 C ἐκατήν διανείμασα. H. 812 b, G. 1242. 1. It usually implies that the action is unnatural.

13. σμικρόν, "in a low tone."

15. ἑρείς. 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. ἀνερέσθαι, sc. πειρ.ω.
22. ὁπως ἐπικουρήσεις; v. App. 5. 17.
64. 8. For the Athenian fondness for pet animals, cf. Ar. Av. 1290 ff.,
Leg. 789 B. ὄρτυγα and ἀλεκτρυνών are added unexpectedly to give a
comic effect, which is heightened by the mock earnest ναὶ μὰ Δία and the use
of Socrates' favorite νῇ τὸν κύνα (v. Note 22. 11) just after the mention of dogs.
65. 3-4. οὖκ ἀρα ἐστίν φίλον — οἴδεν μὴ ἀντιφιλοῦν. If the sentence had
been positive, it would have read ἐστίν φίλον — μὴ ἀντιφιλοῦν, but since it is
negative, οὐκ is added to both copula and participle. The participle is less
common than the infinitive in this construction. μὴ οὐ implies resistance to
9-10. Socrates wrests the meaning of this verse to suit his purpose.
Cf. Note 11. 29. He takes φίλος as predicate to all the substantives,
whereas it is attributive and modifies only παύεις, just as the other adjectives
govern their nouns. The quotation is from Solon (23 B'gk); v. Notes
6. 9, 41. 25.
9. μῶνυχες, "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.
φιλοσοφία. Here with its etymological meaning, "love of knowledge"
(cf. 65. 6, 70. 26), manifested by his close attention.
14-15. τοῦς ποιητάς — ὠπερ πατέρες τῆς σοφίας. Cf. Tim. 28 C τὸν
— ποιητήν καὶ πατέρα τοῦ θεοῦ παντός. The verse in l. 20 is from Od. 17. 218.
22. τοῖς τῶν σοφωτάτων συνγράμματιν. This probably refers to Anax-
agoras, whose works were entitled περὶ φύσεως, περὶ τοῦ ὁλού. Socrates in
the Phaedo (97 B) remarks that he has heard selections read from one of
the books of Anaxagoras.
23. τὸ ὁμοιὸν τῷ ὁμοίῳ is an old proverb. Cf. Prot. 337 D, Gorg. 510 B
ὦπερ οἴ παλαιῷ τε καὶ σοφοὶ λέγουσιν.
27. οὐ συνίειμεν, "We do not understand," therefore we answer, "per-
haps," ἵσως.
67. 2. ἐμπλήκτους καὶ ἀσταθμήτους, "capricious and unstable."
27. τὴν ἄρχην, "at all."
29. αὐτῶν, "of each other." So έαυτοῦς l. 31. This use of the reflexive
instead of the reciprocal is found when the parties concerned belong to the
same class, and so are, in a measure, identical. Suidas, 'Εαυτοῦς ἀντὶ τοῦ ἀλλήλους οἱ Ἀττικοί λέγουσιν. H. 686 b, G. 996. Ἀλλήλους is more ornamental, and appears more in the earlier and later periods of the language.

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

68. 10. ἄγαπᾶν καὶ φιλεῖν. Cf. 73. 16–17, 69. 32; v. Note 7. 34. φιλεῖν is the general word for love, ἄγαπᾶν 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 οὕτωι ἄκουσα. The infinitive is used absolutely here, as in the very common ὃς ἐπος εἰπεῖν (“in a word”) and in ἐκὼν εἶναι; v. Note 62. 17, G M T. 778.

69. 1. μὴ ἐτί μᾶλλον ἡμᾶς λανθάνει; v. Note 11. 22.
2. ὃς ἀληθῶς; v. Note 20. 1.
18. τοὐοῦτον οἶνον αὐτῷ ἐστίν, i.e. μήτε ἄγαθὸν μήτε κακόν.
24. καλῶς ὑφηγεῖται, “lead on the right path.”
70. 1. οὐ ἔχει; v. Note 3. 14.
4. τὸ παρόν, “the added quality.” Cf. κακοῦ παρουσίαν, just above.
6. ἀλείψαι, “anoint.”
25. ἦν 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 ἡδί σοφοὺς μηκέτι φιλουσοφεῖν, cf. Sym. 204 A.
28. οὕτως refers to κατά τινα τρόπον in 1. 18.
71. 4. βαβαί; v. Note 2. 31.
12. ὅναρ πεπλουτηκέναι. 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), διά the existing cause, or motive.
23. ἐνεκά ὑγιείας. ἐνεκά usually follows its noun.
34. τοῦ φίλου τοῦ φίλου τοῦ φίλου φίλον 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. κόννελον, “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 οὖ and is correlative to οὐδὲ. Most editors take οὐδέν as the object of ποιεῖται with κύλικα and κοτύλας in apposition, but the other way is simpler.

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

73. 1. ῥήματι "improperly," *i.e.* in a word only, not in fact. Cf. Phaedo 102 B οὐχ, ὃς τῶν ῥήματι λέγεται, οὕτω καὶ τὸ ἄλληθες ἔχειν.


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

21. οὐθος, "nonsense."

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

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

33. ὁ δὲ Λύσις ἐσίγγησεν, since he is reminded that he is himself an ἑρώμενος.

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

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

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

76. 3. ὑποθαρβαρίζοντες, "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 Thrasyillus, 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.
APPENDIX.

I. Bekker. 8 vols. 1816-1818. The first edition based upon a collation of the Mss.

G. Stallbaum. 10 vols. Gotha and Leipzig, 1827-1877. The only annotated edition of all the dialogues.


C. Principal Works treating of Plato and the Dialogues.


Ch. Benard. Platon. Sa Philosophie. 1892.


F. Steinhart. Platons Leben (Leipzig, 1873), and introductions to the German translation of H. Müller, 1850-1873.


G. Teichmüller. Litterarische Fehden im IVten Jahrhundert vor Christo. 1881-1884.


* * * Monographs by Bonitz, Cobet, Goldbacher, Hirschig, Madvig, Schanz, Vermehren, Wolke, and Zingerle for textual criticism, and Becker, Bertram, Bonitz, Hausenblas, Hermann, Knauer, Nusser, Ohse, and Spielmann for exegesis, have also been consulted, as well as Schmelzer’s edition of the Charmides and Lysis, and Bertram’s, Gitlbauer’s, Král’s, Jahn’s, Schmelzer’s, and Tatham’s editions of the Laches.

II. Notes on the Text.

S indicates the reading of Schanz. His edition contains a fuller critical apparatus, and is followed in the construction of this text unless otherwise stated. Other editors are similarly cited by abbreviation; v. preceding page.

b is the second hand which has corrected B.

γρ. b shows that the reading was added to the margin of B by the second hand, with the admonition γρ.(άφε) 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. Ποτείδαιας S: ποτείδαιας B T. Ποτείδαια is the only form found on inscriptions. Meisth. 41.
2. ἄσμενος S: ἄσμενος B, ἄσμενος T, ἄσμενος Hirschig. The rough breathing with this word is found again in B in 68. 24, Gorg. 486 D, and often in A. Cf. αὐτάνω. For the nominative, cf. Crit.: 106 A, etc.
3. συνήθεις: ξυνήθεις B T S. The Mss. are very inconsistent in their use of σύν and ξύν. We find ξύν- in 3. 20, 4. 12, etc., σύν- 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 σύν 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 σύν, 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 σύν throughout the dialogues. (N.B.—This is done by Král in his edition of the Laches.)
4. Βασιλής 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 Κόδρου καὶ Νηλέως καὶ τῆς βασιλίς, also called τέμενος τοῦ Νηλέως καὶ βασιλίς (Am. Jour. Arch. III. 45). As this is clearly the ἱερόν to which Socrates refers, the reading of B presents no difficulty.
2. 8. Ἄντων δὲ B: ἄντι δὲ 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. ὁν S: ὁν B T. Not only is ὁν 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 ἔβλεπεν cod.: ἄλλος ἔβλεπεν B, ἄλλοσ ἔβλεπεν T.

3. 6. ἐμαντῷ van Prinsterer: ἐαντῷ 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 conceivable.

12. καλῶμεν cod. H: καλοῦμεν B T.

30. ἐν ἐμαντῳ T: ἐπʼ ἐμαντῷ B. ἐν ἐμαντῳ means “in my own,” “in my senses,” while ἐπʼ ἐμαντῷ would mean “by myself,” “alone” (cf. 4. 22 ἐφʼ ἐαντῆς), which does not suit the context.


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

34. ιατροὶ οἱ Ἑλληνες B T: οἱ Ἑλληνες ιατροὶ Stobaeus flor. 101. 23, οἱ ιατροὶ οἱ Ἑλληνες 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 θεὸς.

5. 18. πείσει cod., 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 ὅπως, 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 πείσει as due to the analogy of μὴ πείσης, but this seems needless. Cf. A. J. P. VI. 71.

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

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

6. 1. πλείστος δοκεῖ σωφρονέστατος Μ: πλείστων δοκεῖ πολυφρονέστατος B, πάνυ πολον ἤ δοκεῖ σωφρονέστατος T, πλείστων δοκεῖ σωφρονέστατος Herm. The tragedians sometimes join πλείστων with a superlative, but in prose it is very rare, if not unknown.

6. πολεὶ δύο οἰκίαι συνελθοῦσαи Aldine ed.: πολεὶ δυοὶ οἰκίαι συνελθοῦσαи
T, kal vun for συν B, ποίαν δυοῖν οἰκίαν συνελθούσαν 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.

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?"

ὁμοία B T 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 παλαιῶν Α’ττικῶν, adding that most people write γέλους, etc. (The
κοινή used γελοίον, ὁμοῖον.) The followers of Schanz quote Herodian, 137.
16 L, who assigns ὁμοία to οἱ μεταγενέστεροι τῶν Α’ττικῶν, 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 Α’ττικοὶ ὁμοία λέγουσι.
Cf. Anal. Oxon. II. 54. 3, Eust. 531. 35, 369. 18. The question seems to
be whether Plato was considered παλαιός or μεταγενέστερος, and since Blass
with all the other editors takes the latter view and Schanz stands alone, it
seems the safest course to follow the Mss., especially since Schneider (ad
Rep. p. 14) has noticed that they are as constant in writing ὁμοία as they
are in accenting γέλους 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. ἰσυχιώτατοι Cobet: ἰσυχιώτατος B T.
30. καλλίους B T: κάλλει Schaefer. The latter reading would construe
οὐσι with ἐλάττους alone, and is easier, but not necessary.

9. 12. After ὁ Ἀρ’ οὖν ἄν εἰη S supposes a lacuna, which he would fill
with κακῶν, ὁ μὴ κακοὶς καὶ. Schneider reads εἰη μὴ ἀγαθὸν, ὁ ἀγαθὸν ἀπεργάζεται.

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

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

11. 18. ἀ νυνθη ἱρωτῶν B T: ὁ ἗ H; v. Comm.
11. τότε μή S: ὅτι μὴ B T, τι μὴ M, ὅτι δὴ Bekker, ὅτιον 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 ὅ 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. ἐγγυὴ and ἄτη T: ἐγγύα and ἄτα t.
34. ἐν δὲ ἔθελω T: δὲ θέλω B. θέλω is the older form, surviving in Attic prose mainly in consecrated phrases, such as ἄν θεὸς θέλῃ, our "D. V." Cf. 54. 34. The orators also use it to avoid hiatus after words ending with a vowel. The inscriptions have ἔθελω almost exclusively (Meisth. 142).

14. 5. ὀμολογήσοντός σοι Ἠeusde: ὀμολογήσαντός σοι B T; ὀμολογήσαντος ἦ ὁ Schl.

23. ἄλλαίς H: 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 ἔστιν H: ἔστιν στατικὴ B T, ἔστιν ἐπιστήμη H H.

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

16. 7. οἴδε καὶ ὅτι are added by cod. E.
17. 29. οἴδεν μὴ Stallbaum; οὐδεν ἄν μὴ B·T.
18. 2. πάντα δὴ S: 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 which we call temperament is included, but science, which, as it happens, has been identified with temperament.

16. After ὅτι δυνατῶν 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 ὑπ' ἐμοῦ ἀποροῦντος and αὐτὸς ἄλωναι ὑπὸ ἀπορίας. It is not a question of compulsion, but of sympathy (Cobet).

19. 7. τὸ αὐτὸ — εἰδέναι B T: ὁ οἴδεν — εἰδέναι H H omits. Since
Socrates accepts ὅτι οἶδε καὶ ὅτι μὴ οἶδεν, but rejects ἀ οἶδε καὶ ἀ μὴ οἶδεν, we should expect something like τῷ εἴδέναι ὅτι οἶδε κτλ. after το ἄὑτό. Schl. accordingly writes τῷ αὐτῷ τῷ ὅτι τις οἶδεν εἴδέναι καὶ τῇ τις οἶδεν ἢ μὴ οἶδεν εἴδέναι. But this involves too many changes, and it is safer to let it alone. H inserts τῷ after το ἄὑτό.

20. 11. δεῦν δὲ Herm.: δεῖ δῇ B, εἰ δὲ δεῖ H.

23. οὖτε γε Naegelsbach: οἴδε γε B T; οἴδε γε Stallbaum, who cites Rep. 398 A οὐ—οἴδε to support οὐ—οὖτε here. οὐ—οὖτε, however, seems to be confined to the poets, though we find οὖτε—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. ἄτοπο ἄττ' Bad.: ἄτοπαγ' B T; ἄτοπα τ' Bekker.

26. ἄλλο ἀν ἡμᾶν τι συμβαινοί * ἦ*. Where ἄλλο and τι are separated in this way, they lose their stereotyped phraseological character, and need ἦ to justify their existence; v. Note 16. 11.

23. 15. ζώντα Schl.: ζώντων B T. ὁ δοκείς Bekker, εὖ δοκεῖ B T, αὐ δοκεῖς Schl.


24. 10. ἄλλο τι ἀν εἰ Μ: εἰ η ὡφελίμη B, εἰ ὡφελίμη T, εἰ ἦ ὡφελίμη Schl.


29. εἴρειν γρ. T: ἔχειν B T. τῷ λόγῳ S: ἐν τῷ λόγῳ B T.

25. 23. ὀφθεὶρ T: ὃς ὀφθεὶρ B.


LACHES.

27. 16. δῇ B T: ἰδῇ Bad.

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

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

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

29. 4. ὀλγώρως S: ὀλγωρεισθαί B T ed., ὀλγώρως ἱσεθαί Gtlb.


30. 5. ἡμῶν ἦ B T ed.: ἦ S, since ἡμῶν is extra versum T. The emphatic ἡμῶν is very appropriate to Laches’ admiration.
10. εἰνοῦστατος B T ed.: εἰνοῦστατον S.
21. οὐ—φαίνοσθαι M.: Gtlb. omits, ἀνδρα εἰςχμονόστατον cod., Bad. S suggests that οὐ’ οὐ be read, since ΔI might readily fall out after ΑΙ, and διὰ τὴν εἰςχμονήν be omitted.
32. λελήθεν S: λέληθεν B T ed. 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 αι is also unusual (cf. 65. 8 ψευδεθ’), and it seems safe to let the Ms. reading stand.
14. οὖ κἂν T: οὐκ ἄν B.
33. ἐφείει B T: ἡφείει cod., ed., κατηφείει cod. E, St., “He yielded gradually” (though still resisting), whereas ἡφείει (ἀφίημι) would mean “he let go gradually,” as ἀφίεται, l. 6. ἐφείει is more forcible and graphic. Cf. Prot. 338 A.
9. ἔκεινο cod., S: ἐκείνῳ B T. While the interchange of αὐτὸς and ἐκεῖνος in Plato (as Prot. 310 D, etc.) makes ἐκείνῳ possible (R. 49), the demonstrative of derision (R. 318) is rather more effective with the comical weapon.
11. οὗτω σμικράς ed.: οὗτος μικρᾶς S K. σμικράς is the more usual form in Attic, especially after a vowel.
17. ὅσχεν B T ed.: ὅσχοι S; v. Comm.
25. ὥσπερ ἐτί St.: ὥσπερ ἐπὶ B T, ὥσπερ εἰ Gtlb. K, ὥσπερ τοῦ ἐπι-διακρινόντος J.
20. ὅστις S: εἰ τίς B T ed.
36. 3. καὶ ἐπιδείξαι B T ed.: ἐπιδείξαι Philol. Anz. 1873, 670, S.
34. γεγονότε B: γεγόνατε Τ.
37. 4. ὑμετέρους S Cron: νείσι B T ed. Κ suggests the omission of τε—παίσι.
32. ἡ λόγῳ καὶ Schl. J: ἡ λόγῳ, ὥσπερ γένει, καὶ B T S, ἡ λόγῳ, ὥσπερ δίνη, καὶ Jacobs, ἡ λόγῳ, ὥσπερ ἔρκει, καὶ St., ἡ λόγῳ τῷ (“in some way”), ὥσπερ γένει, καὶ Keck, ἡ γένει καὶ Cholava (cf. Apol. 30 A), ἡ καὶ Cron K.
38. 11. αὕτο cod., ed.: αὐτῷ B T Keck, αὑτῷ αὑτῷ Orelli.
39. εὰν γε S: εὰν δὲ B T ed., εὰν cod., Ast K. εὰν δὲ might be defended by assuming an anacolouth or a desire for emphasis, but γε is simpler.

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


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

8. ἀρτι Ast, ed.: αὐτιον B T St., Jacobs omits.

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

47. 2. τοῦτοι S: τοῦτοι B T, τοῦτον Bekker, St. J.

Eichler would omit πᾶσα, as αὐτό πᾶσα implies that some pigs are wise, whereas the proverb is universal in its application. The proverb, however, is always quoted positively (καὶ ὅς γνοίη), and, if we take οὐκ with κατὰ τὴν παρομίαν, we get good sense. πᾶσα merely emphasizes the application, and anticipates its humorous extension in οὑδὲ τὴν Κρομμυνονίαν ὑν.


50. 13. τοῦτο μὴ Keck ed.: οὐδὲ μὴ B T, St., οὐδαμὴ Jacobs, οὐδ’ ἐμὲ Gtlb.

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

52. 24. ὅλην ἀνδρείαν cod., ed.: ὅλην ἃν ἀνδρείαν B T, ὅλην δὴ ἀνδρείαν S.

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

LYSIS.

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

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

58. 2. δοκεῖ cod., H: δοκοί B T.
19. εἰσὶ δὲ (for καί ἄμα) ὡς Ἐρμαία — οἱ παῖδες H puts after τυγχάνει a
few lines below.

60. 8. τί μήν S: τίνα μήν B T.
14. πόθεν, ἂ δ' ὅς: ἡφίεν is an echo of ἡφίεν ἂν in the sentence preceding;
21. Ὄδε S: ὃ δὲ B T.

63. 22. ὃρα ὅπως B T: Cobet omits ὃρα; v. Note.
64. 10. After πολὺ πρότερον ἑταῖρον B T have μᾶλλον ἥ αὐτῶν 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, σκοποῦντα 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 εἶν T: ἀνόμοιον ἂν εἶ B. σχολή γ' ἂν Bekker: σχολή
γε B T. Stallbaum defends the simple optative by Ar. Eq. 1057, but there
the ἂν is carried mentally from the preceding clause; v. App. 60. 14.
12. ἐδωμεν τί B T: ἐδωμεν εἰ τί H.
13. ἐστίν B: ἔστι T; εἰς τί Schl.
15. ἐχεῖν B: ἐχεῖ T; S omits.
24. Ὠ—ἀγαπή S: Ὠ—ἀγαπή B T; Ὠ—ἀγαπῶν Schl.
68. 32. τῷ φίλον Ficinus: τῷ φίλῳ φίλον B; τῷ φίλον φίλον T; τῷ
φίλῳ φίλον t.

69. 7. οὗτος S: ἵσως B T.
70. 1. ἔτι ἂν Salvinius and H: ἔστιν ἄντι B T. ἄγαθοῦ cod.: ἄγαθοῦ
οὗ B T.
6. ὄτιον cod.: ὄτιον τί B T.

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

17. δὴν τὶς τὶ Stephanus: ὁ ἄν τις τὶ B T, ὁ ἄν τις H, ἑάν τὶς τὶ Bekker. If we retain ὁ, we must suppose a change in the antecedent clause (which follows), so that τοιῶτος does not refer to the relative, but to πατήρ. Such cases occur in Plato; v. R. 286.

74. 21. ποίημα Κρόνω M: ποίημα μακρὸν B T, ποίημα μάτην Ast.

75. 8. ἀποβαλεῖν T: ἀπολιπεῖν B.


25. οὐδὲν B T: οὐδὲν; Οὐδὲν Ast.
ENGLISH INDEX.

Abaris, 6. 24
Accusative, 6. 22, 20. 30
Address, Forms of, 3. 29
Adverb after adjective, 5. 22
Aesop, 53. 23
Aexone, 50. 12
Alopeke, 29. 7
Ambiguity of ἐν πρᾶττειν, 21. 13
τὸ τὰ ἐαυτὸ πρᾶττειν, 9. 26
Anacoluth, 4. 16, 42. 17
Anacreon, 6. 9
Anaxagoras, 66. 24
Answer by repetition, 1. 16
Aorist, for present, 36. 20
for perfect, 11. 27
with τὸ ὅ, 3. 3
Article, as demonstrative, 9. 30
omitted, 27. 12, 31. 34, 35. 2, 40. 30, 57. 17
with interrogative, 55. 10
Assimilation of mood, 13. 2
tense, 20. 34
Attraction of antecedent, 25. 6
to antecedent, 3. 14
of articular infin., 23. 13
subj. of infin., 12. 34
not made, 18. 8
into relative clause, 21. 20
Augment doubled, 11. 7
Basile, 1. 4
Blushing, 6. 28
Boys' life in Athens, 3. 10
Carians, 37. 3
Change, from indic. to opt., 5. 2
infin. to opt., 22. 13
opt. to indic., 2. 29
Checkers, 13. 11
Colloquial usages, 1. 14, 15, 2. 17, 18, 3. 27, 5. 17, 9. 27, 15. 14, 25. 30, 26. 3, etc.; v. Construction
Compounds, temporary, 33. 20, 35. 28, 36. 7, 37. 18
Conceit of Critias, 12. 23
Construction according to sense (v. Anacoluth), 20. 34, 29. 26, 34. 24, 56. 29
Crasis, App. 6. 13
Damon, 29. 15
Dative, ethical, 60. 28
of reference, 6. 8
respect, 38. 28, 40. 19
with two verbs, 27. 18
Definition, 40. 28
Delium, 30. 3
Demonstrative for relative, 42. 32
Dialectic method, 15. 18
Dorian mood, 38. 29
Dual number, App. 6. 6
Education, 7. 27
Ellipsis, 33. 18, 27, 54. 23
Erotic language, 3. 22
Etymological construction, 16. 31
Examples, 18. 20, 46. 26
Formulae, for beginning a discussion, 7. 7
of anticipation, 14. 29
assent, 39. 2
assumption, 18. 13
conclusion, 8. 25, 35. 10
disagreement, 12. 24, 44. 29
fuller treatment, 18. 28
transition, 3. 19, 22. 20

134
<table>
<thead>
<tr>
<th>Future, for imperative, 63. 15</th>
</tr>
</thead>
<tbody>
<tr>
<td>unrealized, 21. 10</td>
</tr>
<tr>
<td>Games, 58. 29</td>
</tr>
<tr>
<td>Genitive, absolute, 5. 6</td>
</tr>
<tr>
<td>with δπως εχει, 14. 32</td>
</tr>
<tr>
<td>with περί and without, 4. 11</td>
</tr>
<tr>
<td>Hemlock, 72. 21</td>
</tr>
<tr>
<td>Heraclitus, 67. 33</td>
</tr>
<tr>
<td>Herodotus, App. 42. 2</td>
</tr>
<tr>
<td>Hesiod quoted, 11. 29</td>
</tr>
<tr>
<td>Homer, 9. 14, 22. 20, 41. 25, 54. 24, 66. 20</td>
</tr>
<tr>
<td>Humility of Socrates, 23. 9</td>
</tr>
<tr>
<td>Humor of Socrates, 18. 20</td>
</tr>
<tr>
<td>Hyperbaton, 33. 26</td>
</tr>
<tr>
<td>Ignorance of Socrates, 14. 5</td>
</tr>
<tr>
<td>Impartiality of Socrates, 9. 31</td>
</tr>
<tr>
<td>Imperfect, in dependent sentences, 20. 34</td>
</tr>
<tr>
<td>narrative, 32. 28</td>
</tr>
<tr>
<td>for unrealized future, 21. 10</td>
</tr>
<tr>
<td>participle, 4. 12</td>
</tr>
<tr>
<td>philosophic, 70. 25</td>
</tr>
<tr>
<td>Indicative, in orat. obl., 5. 10</td>
</tr>
<tr>
<td>with μή, 11. 23, 51. 10</td>
</tr>
<tr>
<td>Induction, 35. 10, 40. 28</td>
</tr>
<tr>
<td>Infinitive, articular, 5. 4</td>
</tr>
<tr>
<td>epexegetic, 9. 15</td>
</tr>
<tr>
<td>for imperative, App. 15. 24</td>
</tr>
<tr>
<td>subj. expressed, 22. 17, 33. 14</td>
</tr>
<tr>
<td>superfluous, 62. 17</td>
</tr>
<tr>
<td>with ἦφ, App. 13. 11</td>
</tr>
<tr>
<td>with two verbs, 27. 16</td>
</tr>
<tr>
<td>Interrogative, in answers, 47. 3</td>
</tr>
<tr>
<td>with participle, 34. 26</td>
</tr>
<tr>
<td>Introspection, 9. 4</td>
</tr>
<tr>
<td>Irony, 32. 27, 33. 9</td>
</tr>
<tr>
<td>Krommyon, 49. 15</td>
</tr>
<tr>
<td>Kydias, 3. 31</td>
</tr>
<tr>
<td>Lamachus, 50. 9</td>
</tr>
<tr>
<td>Litotes, 13. 33</td>
</tr>
<tr>
<td>Lyceum, 55. 1</td>
</tr>
<tr>
<td>Marines, 32. 28</td>
</tr>
<tr>
<td>Metaphors, 3. 28, 13. 11, 38. 1, 26, 45</td>
</tr>
<tr>
<td>explained, 46. 5</td>
</tr>
<tr>
<td>Metonymy, 22. 26</td>
</tr>
<tr>
<td>Music, 38. 26</td>
</tr>
<tr>
<td>Neuter pron. for fem. noun, 34. 24</td>
</tr>
<tr>
<td>Oaths, 2. 31</td>
</tr>
<tr>
<td>Optative, in orat. obl., 12. 31</td>
</tr>
<tr>
<td>in complementary clause, 12. 31</td>
</tr>
<tr>
<td>iterative, 1. 21</td>
</tr>
<tr>
<td>potential, 9. 26</td>
</tr>
<tr>
<td>Pairs, of opposites, 5. 30</td>
</tr>
<tr>
<td>synonyms, 7. 34</td>
</tr>
<tr>
<td>Palaestra, 1. 4</td>
</tr>
<tr>
<td>Pancration, 7. 32</td>
</tr>
<tr>
<td>Parenthesis, 18. 14, 45. 19</td>
</tr>
<tr>
<td>Participles, accumulated, 2. 2</td>
</tr>
<tr>
<td>with оывать, 11. 21</td>
</tr>
<tr>
<td>Passive of middle deponent, 36. 7</td>
</tr>
<tr>
<td>Perfect for present, 32. 23</td>
</tr>
<tr>
<td>Periphrasis, 29. 4, 34. 24</td>
</tr>
<tr>
<td>Personification, 25. 9, 45. 31, 51. 34</td>
</tr>
<tr>
<td>Pets, 64. 8</td>
</tr>
<tr>
<td>Phalanx, 41. 11</td>
</tr>
<tr>
<td>Plato, genealogy of, 6. 8</td>
</tr>
<tr>
<td>Pleonasm, 8. 10, 32. 27, 36. 22</td>
</tr>
<tr>
<td>Plural, of contempt, 32. 20</td>
</tr>
<tr>
<td>stateliness, 57. 11</td>
</tr>
<tr>
<td>Position, emphatic, 32. 11, 34. 4</td>
</tr>
<tr>
<td>Potidaea, 1. 11</td>
</tr>
<tr>
<td>Pottery, 37. 6</td>
</tr>
<tr>
<td>Present for perfect, 36. 9</td>
</tr>
<tr>
<td>Prolepsis, 4. 14</td>
</tr>
<tr>
<td>Proverbs, 2. 17</td>
</tr>
<tr>
<td>Puns, 38. 12, 20, 47. 21</td>
</tr>
<tr>
<td>Pyrilmampes, 6. 12</td>
</tr>
<tr>
<td>Questions, for vivacity, 30. 17</td>
</tr>
<tr>
<td>Reflexive, for middle voice, 63. 9</td>
</tr>
<tr>
<td>reciprocal, 67. 29</td>
</tr>
<tr>
<td>with αὐτός, 31. 18</td>
</tr>
</tbody>
</table>
Relative and absolute, 17. 13; v. Attraction
Repetition, by avtós, 7. 16
  careless, 4. 33, 33. 22
  from disgust, 48. 33
  of λέγω, 13. 23
  of ὀν, ὅν, 5. 24
  with δράω, 8. 20
  with other verbs, 36. 22

Scythians fighting, 41. 24
Similes, 18. 20
Solon quoted, 6. 9, 38. 10, 39. 6, 65. 9
Soothsayers, 48. 7, 51. 34
Sophistry, 11. 29
Sparta, 32. 12
Synonyms, distinguished, 2. 13, 7. 34,
  9. 10, 43. 3, 68. 10, 71. 17, 74. 25
  doubled, 7. 34

Tenses distinguished, 1. 18, 3. 3, 28. 21,
  29. 21, 42. 3-5
Tradesmen, 11. 32
Tragedy at Athens, 32. 7

Understanding of subject demanded,
  10. 31, 12. 14

Verbal adjectives, 7. 5
Verbs in agreement with predicate, 27. 16
Virtues, 40. 31
Vulgarity, 18. 20

Wells, 44. 25
Women's conservatism, 57. 18

Xenophon attacked, 12. 26

Zalmoxis, 4. 32
GREEK INDEX.

ἄ for δ, 11. 18
ἀγων for ἄγαγών, 1. 18
άγωνιῶν, 10. 33
αιδῶς, 9. 10
ἀπεχύσμαι, syntax, App. 28. 11
ἀλτιος, syntax, 41. 13
ἀκοτε δῆ, 22. 20
ἀληθῆ λέγεις, 35. 28
ἀλλά asseverative, 28. 33
ἄλλος pleonastic, 6. 5
with genitive, 12. 1
with plural, 1. 21
ἀλλα τί (ή), 16. 11
ἀλλ’ οὖν ἔξεις, 14. 29
ἀμήχανον τί ολον, 3. 27
ἄν emphatic, 28. 16
lost, App. 4. 20
to be supplied, App. 24. 14
repeated, 34. 1
ἀνάκρωσις, 26. 6
ἀντί causal, 61. 1
comparative, 72. 18
ἀπαθανατίζειν, 4. 33
ἀπό and ἐκ, 1. 1
ἀρτι, App. 22. 2
ἀσμενος, App. 1. 2
ἀστράγαλος, 58. 29
ἀταρ, 2. 18
ἀτέχνος, 2. 16
ἀυτικα in examples, 47. 11
ἀυτός as repetition, 7. 17
with reflexive, 6. 33

βουλεθεσθαι, construction, 26. 4

γάρ asseverative, 28. 33
in surprise, 34. 7

γε interposed, 8. 2
γέρρα, 42. 2
γνώθι σεαυτόν, 13. 14

δαλμονες, 75. 32
δέ repeated, 23. 6
δει with definite subject, 33. 26
δεῖν (= δέον), 20. 11
δεός defined, 51. 12
δεύρα, 1. 16
δῆ contrasting, 27. 16
διάνοια and σώμα, 5. 31
διατίθημι, 11. 8
δοκεῖ parenthetic, 33. 13
with definite subject, 33. 26

dορυδρέσπανον, 32. 29

ἐγγύη, πάρα δ' ἀτη, 13. 27
ἐλ ἀποδέχει, 14. 15
ἐλ βούλιον γε, 22. 31
ἐλ σοι φίλον, 7. 7
ἐθέλω and θέλω, App. 14. 7
εἶδος, 2. 30
eikότως final, 32. 11
ἐλπον not interposed, 4. 30
ἐκ for ἐν, 33. 7
ἐκ τοῦτον τοῦ λόγου, 8. 25
ἐκεῖνος derisive, App. 33. 9
ἐν ἐμαυτό, App. 3. 30
ἐνεκα and διά, 71. 17
ἐν λόγα, 35. 10
ἐσοκε, δοκεῖ, and φαίνεται, 74. 25
ἐπιδεικνύμι, App. 32. 10
ἐπιεικῶς, 1. 15
ἐπιφόδη, 4. 4
ἐργον, 32. 18
Ἐρμαία, 58. 19

137
GREEK INDEX.

αίδηθης, 25. 7
έφιμοι and ἀφίμημι, App. 33. 3
ἐχε δή, 51. 6

ἡ δ̆ ὃς, 9. 30
ἡλικοῖ ἐγώ, 29. 29
ἡνίκα, 2. 21

θαυμαστὸν ὅσον, 33. 18

-ι deictic, 1. 12
ιδέα, 5. 33
ὐσωσ ironical, 33. 9
of facts, 39. 2

καὶ emphatic, 27. 17
καὶ γὰρ, 41. 21
κελεύω, 27. 2
Κρόνος, 74. 21

λήκυθος, 10. 16

μᾶλλον pleonastic, 8. 10
μαντεύομαι, 18. 13
μεγαλοπρεπῶς, 25. 3
μέγας καὶ καλὸς, 2. 19
μὲν asseverative, 35. 32
in questions, 1. 16
μέντοι concessive, 40. 27
μῆ with indicative, 11. 22, 51. 10
with infinitive, 17. 32
μῆ ὡ, 61. 9, 65. 2
μηδὲν ἀγαν, 13. 27
μῶνον, 3. 18

-ν movable, App. 2. 3
with pluperf., 1. 11
νεανίσκος and synonyms, 2. 13
νῦν δὲ — γάρ, 24. 28, 33. 27

ὁδε of first person, 29. 21
person present, 29. 29
οἱ μὲν — δὲ τίνες, 18. 2
οἷμαι parenthetick, 48. 9
οἶον, ἀτε, ὡς, 1. 2

ὁός scornful, 15. 13
ὁλίγον and ὀλίγῳ, 12. 26
ὁλίγον, 61. 3
ὁμοίοι or ὁμοίοι, App. 7. 28
ὁμώμοιοκα, App. 5. 24
ὁξὺς and ταχύς, 7. 34
διπέρ ὦν καὶ ἐγένετο, 3. 19
ὄπλομαχία, 27. 1
ὄποτε, 49. 8
"διῶς, independent, 5. 17
with fut. indic., App. 5. 17
"διῶς ἄν, 30. 15
di πι quoting, 7. 3
di τι; 9. 34
"ν ὡ, 17. 29
"ν ὡν repeated, 5. 24
οὖτος exclamatory, 26. 3
referring to first person, 7. 9
resumptive, 12. 7

πάντως, 3. 4
παρά comparative, 27. 7
παρέχειν with act. infin., 5. 26
πεσοῖ, 13. 11
ποῖεω, πράττω, etc., 11. 27
ποῖος scornful, 23. 26
πολλάκις ("perhaps"), 27. 21
πολυπραγμονεῖν, 10. 8
πῶτερος indefinite, 20. 23
πρὶν, 18. 11, 29. 24
πῶς λέγεις; 34. 28

ῥήματι, 73. 1

σκέπτομαι, 34. 31
σκόπει. σκοπῶ, 14. 8
σκυτοτόμωσι, 11. 32
(σ)μικρός, App. 33. 11
σοφία, 46. 20
στεγγύλ, 10. 16
συγγράφειν, 56. 33
"ν ὡ and ξήν, App. 1. 3

τὰ νῦν, 1. 23
τάριχος, 11. 32
GREEK INDEX.

τάχιος and ταχυτής, 43. 3
τε—οὔτε and οὔτε—τε, App. 20. 23
τε single, 2. 1
τὴν ἀρχήν, 67. 27
τὶ δὲ; 16. 22, 33. 20
τὶ for πρὸς τὶ; 14. 13
τὶ limiting adverbs, 29. 3
τὶ οὐ; 3. 2
τὶς emphatic, 31. 34
of speaker, 33. 32
restrictive, 33. 21
τὸ τὰ ἑαυτοῦ πράττειν, 9. 26
τὸ ἑμὸν, 25. 11
τὸ τρίτον τῷ σωτῆρι, 16. 5
τὸ with genitive, 4. 31
τοίνυν, 40. 30, 43. 14

touτὸ ἐστιν ἐκεῖνο, 15. 6
tῷ ὄντι, with proverbs, 49. 12

ὅς, 2. 11, App.
ὑπέρ for πέρι, 14. 18
ὑπισχυόμαι, of teachers, 31. 31
ὑπὸ in composition, 28. 11
ὑποκίνειν, 11. 5

ὡ γεννάδα, 3. 29
ὡ μαρέ, 9. 27
ὡ omitted, 3. 12
ὡ παῖ Καλλαίσχρου, 18. 14
ὡς ἀληθῶς, 20. 1
ὡς ἐσοκε, of facts, 39. 2
ὡς πέρ ἀγαλμα, 2. 26
PARALLEL REFERENCES
FROM THE STEPHANUS PAGES TO THE PAGES OF THE PRESENT EDITION.

[N.B. — For the divisions A, B, C, D, E, reckon seven or eight lines to each; in the Laches, often nine lines.]

<table>
<thead>
<tr>
<th>CHARMIDES</th>
<th>LACHES</th>
<th>LYSIS</th>
</tr>
</thead>
<tbody>
<tr>
<td>153</td>
<td>1. 1-2. 1</td>
<td>178</td>
</tr>
<tr>
<td>154</td>
<td>2. 2-3. 4</td>
<td>179</td>
</tr>
<tr>
<td>155</td>
<td>3. 5-4. 6</td>
<td>180</td>
</tr>
<tr>
<td>156</td>
<td>4. 7-5. 9</td>
<td>181</td>
</tr>
<tr>
<td>157</td>
<td>5. 9-6. 10</td>
<td>182</td>
</tr>
<tr>
<td>158</td>
<td>6. 11-7. 12</td>
<td>183</td>
</tr>
<tr>
<td>159</td>
<td>7. 13-8. 12</td>
<td>184</td>
</tr>
<tr>
<td>160</td>
<td>8. 12-9. 13</td>
<td>185</td>
</tr>
<tr>
<td>161</td>
<td>9. 13-10. 17</td>
<td>186</td>
</tr>
<tr>
<td>162</td>
<td>10. 17-11. 19</td>
<td>187</td>
</tr>
<tr>
<td>163</td>
<td>11. 20-12. 23</td>
<td>188</td>
</tr>
<tr>
<td>164</td>
<td>12. 24-13. 25</td>
<td>189</td>
</tr>
<tr>
<td>165</td>
<td>13. 25-14. 27</td>
<td>190</td>
</tr>
<tr>
<td>166</td>
<td>14. 27-15. 31</td>
<td>191</td>
</tr>
<tr>
<td>167</td>
<td>15. 32-16. 33</td>
<td>192</td>
</tr>
<tr>
<td>168</td>
<td>16. 34-18. 1</td>
<td>193</td>
</tr>
<tr>
<td>169</td>
<td>18. 1-19. 4</td>
<td>194</td>
</tr>
<tr>
<td>170</td>
<td>19. 5-20. 4</td>
<td>195</td>
</tr>
<tr>
<td>171</td>
<td>20. 4-21. 12</td>
<td>196</td>
</tr>
<tr>
<td>172</td>
<td>21. 12-22. 15</td>
<td>197</td>
</tr>
<tr>
<td>173</td>
<td>22. 15-23. 17</td>
<td>198</td>
</tr>
<tr>
<td>174</td>
<td>23. 17-24. 18</td>
<td>199</td>
</tr>
<tr>
<td>175</td>
<td>24. 19-25. 19</td>
<td>200</td>
</tr>
<tr>
<td>176</td>
<td>25. 20-26. 11</td>
<td>201</td>
</tr>
</tbody>
</table>
The First Greek Book

BY

C. W. GLEASON, A.M. C. S. ATHERTON, A.M.
Master in the Roxbury Latin School Late of the Roxbury Latin School

WITH AN INTRODUCTION BY

WILLIAM C. COLLAR, A.M.

Flexible cloth, 285 pages. Illustrated. Price, $1.00

In the preparation of this new book for beginners, the authors have had in mind the changed position of Greek in the school course. Believing that the true aim of Greek study is the development of the power to read Greek authors, they have departed in many features from the time-honored practice of introductory Greek books. The essentials of the language are presented concisely and clearly; non-essentials are omitted; practice in form and construction is carried only far enough to insure definiteness.

Some of the distinctive features of the book are the following:

The second aorist, a tense constantly used, is introduced early in the book. Contract nouns and adjectives, always a stumbling-block, are postponed to a more natural position than is usually given them. The dual has been removed to its proper place, the appendix. Dialogues, fables, and reading exercises are given as early as possible and continued through the book. The study of forms begins with the verb, followed by the O-declension of nouns, as pupils find it easier to learn adjectives in the order of their declension, than to learn first the feminine, and later the masculine and neuter.

The English-Greek exercises have been made subordinate to the sentences to be translated into English, as that will be the pupil's main work in the study of Greek.

Copies of Gleason and Atherton's First Greek Book will be sent, prepaid to any address, on receipt of the price, by the Publishers:

American Book Company

New York • Cincinnati • Chicago
Hadley and Allen's Greek Grammar
(REVISED EDITION)
By James Hadley
Revised by F. De Forrest Allen

Cloth, 12mo, 422 pages - - - Price, $1.50

This Grammar not only presents the latest and best results of Greek studies, but also treats the language in the light received from comparative philology. Its comprehensive treatment of the principles and forms of the Greek Language, together with its clear, analytic method, has made it at once an authoritative and exhaustive treatise for reference, and at the same time a practical and popular text-book for class use. The fact that during all these years it has held its place and maintained its widespread popularity and extensive use in the leading classical schools and colleges of the country, without change or revision, is in itself sufficient evidence of the excellence of the original work.

Professor Hadley's Greek Grammar was published in 1860, and was founded on the scholarly and exhaustive Griechische Schulgrammatik of the eminent German scholar and professor, Georg Curtius, of the University of Kiel.

Professor Allen brought to the work of revision the enthusiasm and critical method of an accomplished scholar, combined with the experience and skill of a successful teacher, and the result of his labors is gratifying alike to the publishers and friends of the Grammar.

The favor with which the revised edition has been received attests the thoroughness and discretion that characterize the revision.

In its present form it is a practical work for beginners. Clearness of statement, accuracy of definition, and judicious arrangement recommend it for elementary classes; yet at the same time it is a complete and comprehensive manual for the advanced student.

Among the chief changes made in the revision are the following: The extension of the parts on moods and tenses; versification and word formation; the marking of the quantity of the doubtful vowels, and the statement of the source of all Greek examples given in the Syntax.

 Copies of Hadley's Greek Grammar will be sent, prepaid, to any address on receipt of the price by the Publishers:

American Book Company
New York • Cincinnati • Chicago
PLATO'S
Apology of Socrates and Crito
and a Part of the Phaedo
WITH INTRODUCTION, COMMENTARY, AND CRITICAL APPENDIX

By REV. C. L. KITCHEL, M.A.
Instructor in Greek in Yale University

Flexible Binding, 12mo, 188 pages - - Price, $1.25

The Dialogues of Plato contained in this volume exhibit the moral qualities of Socrates in their highest manifestations and also give some insight into those intellectual processes by virtue of which he made an epoch in philosophy. In order that this story may not be incomplete or lack its climax, this edition adds to the Apology and Crito (usually given together without that addition) that part of the Phaedo which describes in detail the last sayings and doings of Socrates.

The Introduction gives such a clear and comprehensive outline of the life, character, and philosophy of Socrates that the student cannot fail to see clearly what manner of man he was and why his influence was so decided upon his own time and upon succeeding ages. This historical sketch is followed by other aids to an understanding of Plato's dramatic representation of his great master and by a critical analysis of the argument pursued in the Dialogues.

The Text adopted in this edition is based upon that of Wohlrab in his revision of the text of Hermann (6 vols., Teubner, Leipzig—Vol. I., 1886). The grammatical and exegetical notes have been drawn freely from many sources but principally from Cron (Teubner, Leipzig, 1895).

Other features which will commend this edition to students and teachers are its convenient form, clear open type, and full indices, making it altogether a most attractive and serviceable text-book for the study and class room.

Copies of Kitchel's Plato will be sent, prepaid, to any address on receipt of the price by the Publishers. Copies of the Text Edition (paper binding) will be sent on receipt of 30 cents.

American Book Company
NEW YORK • CINCINNATI • CHICAGO
(126)
Mythology

Guerber's Myths of Greece and Rome
Cloth, 12mo, 428 pages. Illustrated . . . . $1.50

Guerber's Myths of Northern Lands
Cloth, 12mo, 319 pages. Illustrated . . . . $1.50

Guerber's Legends of the Middle Ages
Cloth, 12mo, 340 pages. Illustrated . . . . $1.50

By H. A. Guerber, Lecturer on Mythology.

These companion volumes present a complete outline of Ancient and Mediæval Mythology, narrated with special reference to Literature and Art. They are uniformly bound in cloth, and are richly illustrated with beautiful reproductions of masterpieces of ancient and modern painting and sculpture.

While primarily designed as manuals for the use of classes in schools where Mythology is made a regular subject of study and for collateral and supplementary reading in classes studying literature or criticism, they are equally well suited for private students and for home reading. For this purpose the myths are told in a clear and charming style and in a connected narrative without unnecessary digressions. To show the wonderful influence of these ancient myths in literature, numerous and appropriate quotations from the poetical writings of all ages, from Hesiod's "Works and Days" to Tennyson's "Enone," have been included in the text in connection with the description of the different myths and legends.

Maps, complete glossaries and indexes adapt the manuals for convenient use in schools, libraries or art galleries.

Copies of the above books will be sent prepaid to any address, on receipt of the price, by the Publishers:

American Book Company

New York Cincinnati Chicago
(37)
Handbook of Greek and Roman History

BY

GEORGES CASTEGNIER, B.S., B.L.

Flexible Cloth, 12mo, 110 pages. - - Price, 50 cents

The purpose of this little handbook is to assist the student of Greek and Roman History in reviewing subjects already studied in the regular text-books and in preparing for examinations. It will also be found useful for general readers who wish to refresh their minds in regard to the leading persons and salient facts of ancient history.

It is in two parts, one devoted to Greek, and the other to Roman history. The names and titles have been selected with rare skill, and represent the whole range of classical history. They are arranged alphabetically, and are printed in full-face type, making them easy to find. The treatment of each is concise and gives just the information in regard to the important persons, places, and events of classical history which every scholar ought to know and remember, or have at ready command.

Its convenient form and systematic arrangement especially adapt it for use as an accessory and reference manual for students, or as a brief classical cyclopedia for general readers.

Copies of Castegnier's Handbook of Greek and Roman History will be sent prepaid to any address, on receipt of the price, by the Publishers:

American Book Company

New York - Cincinnati - Chicago
<table>
<thead>
<tr>
<th>Greek Texts and Lexicons.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>DEMOSTHENES.</strong> Smead's Demosthenes' Philippics, with Notes. Cloth, 12mo, 220 pages</td>
</tr>
<tr>
<td><strong>HERODOTUS.</strong> Johnson's Selections from Herodotus, with Notes. Cloth, 12mo, 185 pages</td>
</tr>
<tr>
<td><strong>HOMER.</strong> Johnson's Homer's Iliad. Three Books, with Notes and Selected Passages for Sight Reading, combined with Blake's Lexicon. Cloth, 12mo, 509 pages</td>
</tr>
<tr>
<td>Blake's Lexicon to the First Three Books of Homer's Iliad. Cloth, 12mo, 215 pages</td>
</tr>
<tr>
<td>Owen's Homer's Iliad, with Notes. Cloth, 12mo, 760 pages</td>
</tr>
<tr>
<td>Owen's Homer's Odyssey, with Notes. Cloth, 12mo, 568 pages</td>
</tr>
<tr>
<td><strong>LYSIAS.</strong> Wait's Ten Orations of Lysias, with Notes. Cloth, 12mo, 240 pages</td>
</tr>
<tr>
<td><strong>PLATO.</strong> Kitchel's Plato's Apology of Socrates, and Crito, and a Part of the Phaedo, with Notes Flexible Cloth, 12mo, 188 pages</td>
</tr>
<tr>
<td>The Same. Text Edition</td>
</tr>
<tr>
<td>Tyler's Plato's Apology and Crito, with Notes. Cloth, 12mo, 180 pages</td>
</tr>
<tr>
<td><strong>SOPHOCLES.</strong> Crosby's Sophocles' Oedipus Tyrannus, with Notes. Cloth, 12mo, 138 pages</td>
</tr>
<tr>
<td>Smead's Sophocles' Antigone, with Notes. Cloth, 12mo, 242 pages</td>
</tr>
<tr>
<td><strong>XENOPHON.</strong> Harper and Wallace's Xenophon's Anabasis. Seven Books; Books I. to IV. with Notes, Books V. to VII. arranged for Sight Reading. With Full Lexicon. Cloth, 12mo, 575 pages</td>
</tr>
<tr>
<td>Boise's Xenophon's Anabasis. Four Books, with Notes and Lexicon. Cloth, 12mo, 309 pages</td>
</tr>
<tr>
<td>Gleason's Xenophon's Cyropaedia, with Notes and Lexicon. Cloth, 12mo, 325 pages</td>
</tr>
<tr>
<td>Robbins's Xenophon's Memorabilia of Socrates, with Notes. Cloth, 12mo, 421 pages</td>
</tr>
</tbody>
</table>

_Sent, prepaid, to any address on receipt of price._

**American Book Company**

New York * Cincinnati * Chicago
RETURN TO the circulation desk of any University of California Library
or to the
NORTHERN REGIONAL LIBRARY FACILITY
Bldg. 400, Richmond Field Station
University of California
Richmond, CA 94804-4698

ALL BOOKS MAY BE RECALLED AFTER 7 DAYS
- 2-month loans may be renewed by calling (510) 642-6753
- 1-year loans may be recharged by bringing books to NRLF
- Renewals and recharges may be made 4 days prior to due date

DUE AS STAMPED BELOW

NOV 18 2003