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Charmides.

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PREFACE.

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

BARKER NEWHALL.

Gambier, Ohio, December 1, 1899.
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Acknowledgment of more special indebtedness to Professor Gildersleeve is indicated by the abbreviation, Gild.
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INTRODUCTION.

PLATO.

I. LIFE.¹

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

II. WORKS.

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

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

III. STYLE.

It may safely be said that Plato is the greatest of Greek prose writers; for, though Aristotle may have been a greater philosopher, his extant works have no literary value, and though Demosthenes rivals Plato in his diction, the subject-matter of his orations has lost much of its interest to the modern world. Plato, however, excels both in content and form, and to-day no Greek author is so widely studied in all departments of learning. The philosopher, the literary critic, the political economist, the philologist, the pedagogue, and the moralist, all find something of value in his pages. The ancients, too, recognized his preëminence, and the great Roman critic declared omnium quicumque scripserunt aut locuti sunt extitit et suavitate et gravitate princeps Plato (Cic. Orat. 62, cf. Top. I. 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 (\(\gamma \theta \sigma σ\)) 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. i3), and the wonderful extended similes as well as the myths, to which he resorts when dialectic fails, exhibit the power of the poet as well as of the rhetorician. The rhythms, too, are often poetic,\(^7\) yet their perfection is praised by Dionysius (De Adm. Vi, 41), and the periods are harmonious, flexible, and smooth, though judged inferior to those of Demosthenes. Parataxis is the foundation principle of his composition, and we sometimes find as many as nine or ten clauses strung together, so that we scarcely realize the periodic structure;\(^8\) yet he often blends longer sentences with shorter. Anacolutha and parentheses at times interrupt grammatical sequence and skillfully imitate the movement of conversation, while the participle and the infinitive, of which Plato, like Herodotus, is so

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

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

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

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

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

\(^6\) Aristotle ap. Diog. L. III. 37 μεταξον ποιήματος καὶ πεζόν λόγου.

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

\(^8\) Demetr. de eloc. 21.
INTRODUCTION.

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. i). 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.

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\(^1\) Zeller, Berlin Academy, 1873.
Plato's own rule was συμικρόν τι μέρος ἐν πολλῷ λόγῳ τῆς μιμήσεως (Rep. 396 E). The chorus, which the later comedy discarded entirely, survives here only in the audience, whose presence is indicated by applause or by occasional comments in the mouth of a minor interlocutor, such as Chaerephon in the Gorgias. Furthermore, the dialogues have a unity of action, complete in itself and limited in extent, which distinguishes them from the continuous memoirs of Xenophon, as the dramatic representation from the historical account. It is not alone by the external form but also by the internal structure that the analogy to the drama is maintained. There are definite divisions in the dialogues which correspond roughly to the acts of a play, and these are usually marked, as in tragedy, by the entrance or retirement of an interlocutor; sometimes the change is announced beforehand (so 2.15, 10.32). The acts are not necessarily five in number, any more than in the drama, although this is usually the case (v. Analysis of Char., Lach., Lys.). At any rate within the frame of an introduction and conclusion some difficulty is developed, and then partially or completely solved. Doubt and perplexity are created in the mind, just as tragedy inspires fear and pity in the heart, that by their removal the purifying effect may be produced, which Aristotle prescribed as an essential of the tragic drama. Although in structure tragedy furnishes the model, and the irony and word-play belong to this sphere, the dialogue is closer to comedy in its tone and mode of treatment as well as in the humor, the parody, and the satire, although much more delicate and refined. As an early critic observed, Aristophanes excites our laughter, but Plato provokes a smile. We know, in fact, that he was a careful student of the great comedian, as well as of the prose mimes of the Sicilian Sophron.

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

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

II. Characters.

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

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1 v. Notes 10. 31, 13. 11, 15. 23.
2 v. Note 3. 22.
3 The locus classicus for Socrates’ personality is Alcibiades’ description, Sym. 215–222.
truer picture than does Xenophon. Following the indications given by the earlier dialogues, we learn how eminently familiar and conversational was the language and style of Socrates. The modest litotes (Note 13. 33), the sportive fancy that led to mock solemnity (Notes 3. 22, 18. 14) or to a clever play upon words, the abundant proverbs (Note 2. 17) and the many cases of etymological construction (Note 16. 31), contribute to the familiarity of his discourse. His fondness for oaths and interjections (Note 2. 31) illustrates the same tendency. The carelessness of compact structure and the lack of grammatical consistency, which he himself confesses in the Symposium (199 B), are manifested in frequent anacolutha (Notes 4. 16, 20. 29, 42. 17) and parentheses (Note 18. 14), in the omission of conjunctions (asyndeton), and in careless repetitions (Note 4. 34), all of which imitate the movement of easy conversation.

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

Critias and Charmides were both near relatives of Plato, the former being his mother's cousin, the latter her brother (Note 6. 8), and he was naturally disposed to present them in a favorable light. He gives Critias an honorable place in the Timaeus as well as in the dialogue that bears his name, where he relates the traditions of Athens' earliest history with such skill and learning that he wins the praise of Socrates (Tim. 20 B). In our dialogue Socrates treats him with great respect and delicately alludes to his poetic skill (11. 7). Indeed, Critias was one of the most versatile and gifted men of Athens, for he was not only successful in tragedy and elegy, but he was an able orator and historian; so the famous 'Αθηναίων πολιτεία in the Xenophontean cor-
Introductions 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 ἑαυτοῦ 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 (Mem. III. 7), and to overcome by a knowledge of himself the timidity which continued even into manhood. However, when actually in the political arena, he followed his aristocratic friends, was made one of the committee of Ten, who ruled the Piraeus under the Thirty, and was slain with Critias while defending the unrighteous cause (Hell. II. 4. 19).

Lysis is younger than his companions, and his conversation is full of boyish frankness and naïveté. The needless details added to his answers, his frequent oaths (ch. 4), and his mischievous desire to see his saucy cousin discomfited (63. 14), are evidences of his youth. Though he is too bashful to join the company without some excuse (59. 5), he can laugh merrily at Socrates’ questions (60. 31), and becomes so interested that he answers out of turn (66. 4). Socrates, accordingly, adopts a simpler style, asks naïve questions (e.g. 60. 34), draws his examples from family life, and treats the subject more fully. We know nothing further of Lysis, nor yet of Hippothales, the sentimental lover, who wearsies 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
(19. 26) (ch. 17, 18). (c) Even if we knew what we know, it would only increase material prosperity, and it is still uncertain what kind of knowledge brings real happiness (ch. 19–21). (d) Critias then suggests (7th) the knowledge of good and evil (23. 29). But if temperance is only a knowledge of knowledge, it can have no part in specific sciences, and since all happiness comes from the knowledge of good and evil, temperance is of no practical utility (ch. 22).

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

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

Summary of the definitions proposed.

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

B. RESULTS OBTAINED.

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

1 46. 14–15, Mem. III. 9. 5.
that all their labor was in vain. He here makes Critias responsible for the definition, and he himself explicitly rejects the ἐπιστήμη ἐπιστήμη in the Theaetetus (200 BC). But when knowledge takes on a moral tone and is limited to the good and evil, Socrates shows by his delight (23. 29 ff., cf. Gorg. 499 B) that the goal has at last been reached, for nowhere else can true utility be found. Now we may weave the tangled threads together, joining good knowledge and the resultant good action to the health of the soul with which we began, and we gain the complete definition of temperance. The result then is only apparently negative, and as in the other earlier dialogues, the intelligent reader is left to draw the conclusion. Socrates has practically demonstrated that ἐπιστήμη ἐπιστήμη 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 (ἐπίτασις), 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 (τά δεινά) lies only in the future, and courage would be the knowledge of simply future good and evil; but since knowledge really admits of no limitation in time, the definition should read, knowledge (not of danger merely) but of all good and evil. This, however, is virtue itself, not one of its parts, and cannot stand as the definition of courage (ch. 27–29).

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

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

B. REMARKS.

The two definitions of Laches are practically one, for the second is only an extension of the first, a more general conception designed to meet the objections advanced by Socrates, but both are finally rejected (45. 9–10). In discussing the definition of Nicias, Socrates assumes that courage is a part of virtue, but he does not prove this, whereas the definition is introduced as Socratic, and is then amplified and improved. In fact, Socrates does not criticise the definition itself, but only its relation to the above supposition, and it is the latter which is really put to the test. If the two disagree, it does not follow that the definition is wrong, but either it or the supposition must be discarded, so that the rejection of the definition (53. 5) is manifestly illogical, and is not seriously intended. As in the Charmides and Lysis, the apparent failure is only a sort of philosophic irony, and it is expected that the reader will form the correct conclusion. Socrates says, it is true, ὅμως 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 (βεβαιώσις), 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 (οἶκεῖον) (ch. 17). (f) This last is true only if our own (οἶκεῖον) is different from the like (δύμοιον), 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 continues in a poetic form the idea that the good is our original possession, and the Symposium 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.
sophic contents of the Lysis connect it very closely with the Charmides. In the Lysis only boys participate, and Socrates suggests their answers to them; in the Charmides a full-grown man appears, who uses his own experience and draws his own conclusions, so that the discussion is deeper and more independent. The Lysis teaches that human endeavor is not worthy in itself, but only when directed toward the highest good; the Charmides, that the sciences, which aid this endeavor, must seek the same end. In the one dialogue the good is praised, in the other the knowledge of the good. The Charmides extends the views propounded in the Lysis and must be later. The Laches also employs the same method of investigation as the Charmides. Both attack the virtues first from their external side, then pass, with a change of interlocutor (so also the Gorgias), to deeper aspects of the question; both uphold the knowledge of the good (v. 52. 32). The Laches, however, states the result more clearly, and hints at the existence of separate virtues, which the Charmides does not recognize. It thus marks the transition to the Protagoras, where the single virtues are distinguished, and by their common reference to the knowledge of good are made to prove the unity of virtue (Note 40. 31). The Lysis, Charmides, and Laches are so closely related that Christ believes they were published in one volume by Plato himself some time before 390. We cannot fix the date more precisely, for it must always remain uncertain whether Plato published anything before the death of Socrates.¹ Scholars are very evenly divided on this question, and after all it is more or less a matter of individual feeling. It is hardly likely that our dialogues were intended to serve any but a philosophic purpose, unless it be to honor the memory of Socrates. Steinhart, however, suggests that the Charmides was written in 404, in order to win back Critias and Charmides to a better life, while Teichmüller holds that Plato (about 393) is defending his relatives against the aspersions contained in Xenophon’s Memorabilia. He conceives the Charmides to be a sort of criticism or recension of this work, wherein Plato also ridicules certain philosophic doctrines set forth by Xenophon (Note 12. 26). The genuineness of the Charmides, Laches,

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

ἡ περὶ σωφροσύνης.

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

ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ

ΣΩΚΡΑΤΗΣ, ΧΑΙΡΕΦΩΝ, ΚΡΙΤΙΑΣ, ΧΑΡΜΙΔΗΣ.

1. Ἡκον μὲν τῇ προτεραίᾳ ἐσπέρας ἐκ Ποτειδαίας ἀπὸ τοῦ στρατοπέδου, οἷον δὲ διὰ χρόνου ἀφιγμένος ἀσμενὸς ἦν ἐπὶ τὰς συνήθεις διατριβάς. καὶ δὴ καὶ εἰς τὴν Ταυρέων παλαίστραν τὴν καταντικρυ τοῦ τῆς βασίλης ἱεροῦ εἰσήλθον, καὶ αὐτόθι κατέλαβον πάνυ πολλούς, τοὺς μὲν καὶ ἀγνώτας 5 ἐμοὶ, τοὺς δὲ πλείστους γνωρίμους. καὶ με ὡς εἶδον εἰςιόντα εξ ἀπροσδόκητον, εἰθὺς πόρρωθεν ἥσσαζόντο ἄλλος ἄλλοθεν. Χαιρεφὼν δὲ, ἀτε καὶ μανικὸς ὄν, ἀναπηδήσας ἐκ μέσων ἔθει πρὸς με, καὶ μου λαβόμενος τῆς χειρὸς, "Ω Σώκρατες, ἦ δ᾽ ὦς, πῶς ἐσώθης ἐκ τῆς máχης; ὁλίγον δὲ πρὶν ἡμᾶς ἀπιέων 10 máχη ἐγενόμενον ἐν τῇ Ποτειδαίᾳ, ἥν ἄρτι ἦσαν οἱ τήδε πεπυμένου. καὶ ἐγὼ πρὸς αὐτὸν ἀποκρινόμενος, Ὀὐτωσὶ, ἐφη, ὡς σὺ ὀρὸς. Καὶ μὴν ἤγγελται γε δεύρο, ἐφη, ἦ τε máχη πάνω ἵσχυρα γεγονέναι καὶ ἐν αὐτῇ πολλοῖς τῶν γνωρίμων τεθνάναι. Καὶ ἐπιεικῶς, ἦν δ᾽ ἐγὼ, ἀληθῆ ἀπήγγελται. 15 Παρεγένου μὲν, ἦ δ᾽ ὦς, τῇ máχῃ; Παρεγενόμην. Δεύρο δὴ, ἐφη, καθεξόμενος ἡμῖν διήγησαι· οὔ γάρ τὶ πω πάντα σαφῶς πεπύσμεθα. καὶ ἁμα με καθίζει ἄγων παρὰ Κριτίαν τὸν Καλλαίσχρον. παρακαθεξόμενος οὖν ἡσταξόμην τὸν τε Κριτίαν καὶ τοὺς ἄλλους, καὶ διηγοῦμην αὐτοῖς τὰ ἀπὸ στρα- 20 τοπέδου, ὥ τι μὲ τοὺς ἀνέροιτο· ἦρωτον δὲ ἄλλος ἄλλο.

2. Ἐπειδὴ δὲ τῶν τοιούτων ἄδην εἴχομεν, ἀδῆς ἐγὼ αὐτοῦς ἀνηρώτων τὰ τήδε, περὶ φιλοσοφίας ὅπως ἔχου τὰ νῦν, περὶ
τε τῶν νέων, εἰ τινὲς ἐν αὐτοῖς διαφέροντες ἢ σοφία ἢ κάλλει ἢ ἀμφοτέρους εγγεγονότες εἶν. καὶ ὁ Κριτίας ἀποβλέψας πρὸς τὴν θύραν, ἱδὼν τινὰς νεανίσκους εἰσιόντας καὶ λοιδορομένους ἀλλήλους καὶ ἄλλων ὀχλον ὀπισθεν ἐπόμενον, Περὶ 5 μὲν τῶν καλῶν, ἐφη, ὦ Σώκρατε, αὐτίκα μοι δοκεῖς εἰσεθαί. οὕτω γὰρ τυχόνοντι οἱ εἰσιόντες πρόδρομοί τε καὶ ἐρασταὶ ὄντες τοῦ δοκοῦντος καλλίστου εἶναι τὰ γε δὴ νῦν· φαίνεται δὲ μοι καὶ αὐτῶς ἐγγὺς ἢδη ποῦ εἶναι προσώπων. Ὁστὶν δὲ, ἢν δ' ἐγώ, τίς τε καὶ τοῦ; Οἴσθα ποὺ σὺ γε, ἐφη, ἀλλ' οὕτω ἐν 10 ἡλικίᾳ ἢ πρὶν σε ἀπιέναι, Χαρμίδην τὸν τοῦ Γλαύκωνος τοῦ ἡμετέρου θείον ὄν, εμὼν δὲ ἄνεψιμον. Οἶδα μέντοι νὴ Δία, ἢν δ' ἐγώ· οὐ γὰρ τι βαύλος οὐδὲ τότε ἢν ἐτὶ παῖς ὄν, νῦν δ' οἴμαι ποὺ εὔ μάλα ἄν ἢδη μειράκιον εἰη. Αὐτίκα, ἐφη, εἴσει καὶ ἡλίκος καὶ οἶδος γέγονεν. καὶ ἀμα ταὐτ' αὐτοῦ λέγοντος 15 ὁ Χαρμίδης εἰσέρχεται.

3. Ἔμοι μὲν οὖν, ὦ ἑταῖρε, οὔδεν σταθμητῶν· ἀτεχνῶς γὰρ λευκὴ στάθμη εἴμι πρὸς τοὺς καλοὺς· σχεδὸν γὰρ τί μοι πάντες οἱ ἐν τῇ ἡλικίᾳ καλοὶ φαίνονται· ἀτὰρ οὖν δὴ καὶ τότε ἐκείνος ἐμοὶ θαυμαστὸς ἐφανὴ τὸ τε μέγεθος καὶ τὸ 20 κάλλος, οἱ δὲ δὴ ἄλλοι πάντες ἐραν ἐμοιγε ἐδόκουν αὐτοὶ· οὕτως ἐκπεπληγμένοι τε καὶ τεθορυβημένοι ἦσαν, ἦνικ' εἰσήγη· πολλοὶ δὲ δὴ ἄλλοι ἐρασταὶ καὶ ἐν τοῖς ὀπισθεν ἐποντο. καὶ 25 τὸ μὲν ἡμέτερον τὸ τῶν ἀνδρῶν ἦττον θαυμαστὸν ἢν· ἀλλ' ἐγὼ καὶ τοῖς παίσι προσέσχον τὸν νοῦν, ὡς οὐδεὶς ἄλλος· ἐβλεπεν αὐτῶν, οὐδ' ὅστις σμικρότατος ἢν, ἀλλὰ πάντες ὀστερ ἀγαλμα ἑθεόντο αὐτόν.

Καὶ ὁ Χαίρεφων καλέσας με, Τί σοι φαίνεται ὁ νεανίςκος, ἐφη, ὦ Σώκρατε; οὐκ εὐπρόσωπος· ὅπερφυῖς, ἢν δ' ἐγώ. Οὕτως μέντοι, ἐφη, εἰ ἐθέλοι ἀποδύναι, δὸξει σοι ἀπρόσωπος εἶναι· οὕτως τὸ εἶδος πάγκαλος ἐστιν. Συνέφασαν οὖν καὶ οἱ ἄλλοι ταύτα ταῦτα τῷ Χαίρεφωτί· κἀγώ, Ἡράκλεις, ἐφην, ὡς ἀμαχον λέγετε τὸν ἀνδρά, εἰ ἐτὶ αὐτῷ ἐν δὴ μόνον τυγχάνει προσὸν σμικρὸν τι. Τί; ἐφη ὁ Κριτίας. Εἰ τὴν ψυχὴν, ἢν δ' ἐγὼ, τυγχάνει εὖ πεφυκὼς. πρέπει δὲ που, ὦ Κριτία,
τοιούτων αυτών εἶναι τῆς γε ὑμετέρας ὁντα οἰκίας. Ἀλλ', ἔφη, πάνυ καλὸς κἀγαθὸς ἐστίν καὶ ταύτα. Τί οὖν, ἔφην, οὐκ ἀπεδυσαμεν αὐτῷ αὐτὸ τοῦτο καὶ ἐθεασάμεθα πρότερον τοῦ εἴδους; πάντως γὰρ που τηλικοῦτος ὄν ἦδη ἐθέλει διαλέγεσθαι. Καὶ πάνυ γε, ἔφη ὁ Κριτίας, ἐπεί τοι καὶ ἐστίν φιλόσοφος τε καὶ, ὅσ δοκεῖ ἄλλοις τε καὶ ἐμαυτῷ, πάνυ ποιητικός. Τούτῳ μὲν, ἦν δ' ἐγώ, ὁ φίλε Κριτία, πόρρωθεν ἤμιν τὸ καλὸν ὑπάρχει ἀπὸ τῆς Ἑσώνος συγγενείας. ἀλλὰ τί οὖκ ἐπεδειξάς μοι τὸν νεανίαν καλέσας δέωρο; οὔδε γὰρ δή που εἰ ἐτύγχανεν ἐτὶ νεώτερος ὄν, αἰσχρὸν ἂν ἦν αὐτῷ διαλέγεσθαι ἢ ἐμῖν ἐναντίον γε 10 σοῦ, ἑπιτρόπου τε ἂμα καὶ ἀνεψιοῦ ὑντος. Ἀλλὰ καλὸς, ἔφη, λέγεις, καὶ καλῶμεν αὐτόν. καὶ ἂμα πρὸς τὸν ἀκόλουθον, Παί, ἔφη, κἀλει Χαρμίδην, εἰπὼν ὅτι βούλομαι αὐτὸν ἰατρῷ συντήσαι περὶ τῆς ἀσθενείας ἦς πρὸν πρὸς με ἐλεγεν ὅτι ἀσθενοί. πρὸς οὖν ἔμε ὁ Κριτίας, Ἕναγχός τοι ἔφη βαρύνεσθαι τι τὴν 15 κεφαλῆς ἐσθεν ἀναστάμενος· ἀλλὰ τί σε καλῶσι προσποίησάσθαι πρὸς αὐτόν ἐπισταθαι τι κεφαλῆς φάρμακον; Οὐδέν, ἦν δ' ἐγώ· μόνον ἐλθέτω. Ἀλλ' ἥξει, ἔφη.

4. Ὅπερ οὖν καὶ ἐγένετο. ἦκε γὰρ, καὶ ἐποίησε γέλωτα πολύν· ἐκαστὸς γὰρ ἡμῶν τῶν καθημένων συγχωρῶν τῶν πλησίον ἐσθει σπουδὴ, ἵνα παρ' αὐτῷ καθέξοιτο, ἐως τῶν ἐπ' ἐσχάτῳ καθημένων τῶν μὲν ἀναστήσαμεν, τῶν δὲ πλάγιων κατεβάλομεν. ὁ δ' ἐλθὼν μεταξὺ ἐμοῦ τε καὶ τοῦ Κριτίου ἐκαθέζετο. ἐνταῦθα μεντοὶ, ὁ φίλε, ἐγώ ἦδη ἦπόρουν, καὶ μου ἡ πρόσθεν θρασύτης ἐξεκέκοπτο, ἦν εἰχὼν ἐγώ ως πάνυ ῥαδίως αὐτῷ διαλεξόμενος· 25 ἐπειδὴ δὲ, φράσαντος τοῦ Κριτίου ὅτι ἐγώ ἔθην ὅ το φάρμακον ἐπιστάμενος, ἐνεβλεψεν τέ μοι τοῖς ὀφθαλμοῖς ἀμήχανον τι οἶον καὶ ἀνήγετο ὡς ἐρωτήσων, καὶ οἱ ἐν τῇ παλαιστρᾳ ἀπαντῶν περιέρρειν ἦμᾶς κύκλῳ κομιδή, τότε δὴ, ὁ γεννάδα, εἰδὼν τε τὰ ἐντὸς τοῦ ἰματίου καὶ ἐφλεγόμεν καὶ οὐκέτ' ἐν ἐμαυτῷ ἦν καὶ ἐνόμισα σοφότατον εἶναι τὸν Κυδίαν τὰ ἑρωτικά, δὲ εἰπεν ἐπὶ καλὸν λέγον παιδός, ἀλλὰ ὑποτιθέμενος, εὐλαβεῖσθαι μὴ κατέναντα λέοντος νεβρόν ἐλθόντα τ' τ' μοίραν αἱρεῖσθαι κρεῶν· αὐτὸς γὰρ μοι ἐδόκουν ὑπὸ τοῦ τοιούτου
θρέμματος ἐαλωκέναι. ὅμως δὲ αὐτοῦ ἐρωτήσαντος, εἰ ἐπισταῖ-
μην τὸ τῆς κεφαλῆς φάρμακον, μόνης πως ἀπεκρινάμην ὃτι ἐπισταῖ-
μην. Τί οὖν, ἢ δὲ ὁς, ἐστίν; καὶ ἐγώ ἐπον ὃτι αὐτὸ 
μὲν εἶν φύλλου τι, ἐποδή δὲ τις ἐπὶ τῷ φαρμάκῳ εἶν, ἢ ἂν 
ei mēn tis epādōi āma kai chrōto autṓ, pantaipasūn úgiai pioi 
to φάρμακον. ἀνευ δὲ τῆς ἐποδῆς οὐδὲν ὄβελος εἶν τοῦ φύ-
λου. καὶ ὃς, Ἀπογράφομαι τοινῦν, ἐφη, παρὰ σοῦ τὴν ἐπο-
idēν. Πότερον, ἢ δ' ἐγώ, εἀν με πείθης ἢ κἀν μή; γελάσας 
oūn, Ἐαν σε πείθω, ἐφη, ὃ Σώκρατες. Ἐιεν, ἢδ' ἐγῶ· καὶ 
toùnoma mou su ἀκριβοῖς; Εἰ μὴ ἄδικοι γε, ἐφη· οὐ γὰρ τι 
soũ ólōgos lógos esti ñv tois ἡμετέροις ἡλικίωτας, μέμνημαι 
dē ἐγώγε καὶ παῖς ὁν Κρίτη τὸδε συννότα σε. Καλῶς γε σὺ, 
hm d' ἐγώ, ποιῶν· μᾶλλον γὰρ σοι παρρησιάσομαι περὶ τῆς 
ἐποδῆς, οἶα τυγχάνει οὕσα· ἀρτὶ δ' ἦτορον, τίν τρόπῳ σοι 
εὐδεξαίμην τὴν δύναμιν αὐτῆς. ἔστι γὰρ, ὁ Χαρμίδη, τοιαύτη 
οία μὴ δύνασθαι τὴν κεφαλὴν μόνον ὑγιὰ ποιεῖν, ἀλλ' ὥσπερ 
ἰσως ἣδη καὶ σὺ ἀκήκοας τῶν ἀγαθῶν ἱατρῶν, ἐπειδὰν τις 
avtíos prosoèlhη tōn ὀφθαλμοὺς ἀλγῶν, λέγουσί ποι, ὃτι οὐχ 
oiôn te avtouûs mónoûs epîcheiréin tōn ὀφθαλμοὺς ἰασθαι, ἀλλ' 
avnagnakainon *ἀν* εἴη ἀμα καὶ τὴν κεφαλήν ἡραπεύειν, εἰ μέλλοι 
kal tâ tōn ὀμμάτων ex εχειν· και αὖ τὸ τῆς κεφαλῆς οἴσθαι 
an potē therapeûsai avtûn εφ' εαυτῆς ἀνευ ὅλου τοῦ σώματος 
pollhân anoiain einaí. εκ δ' τοῦτον τοῦ λόγου διαίταις ἐπὶ πάν 
to σώμα τρεπόμενοι μετὰ τοῦ ὅλου τὸ μέρος ἐπιχειροῦσιν θερα-
25 peûeiv te kai iâsthai· h ouk ἤσθησαι ὃτι ταῦτα οὗτος λέγουσιν 
te kai eχeiv· Πάνυ γε, ἐφη. Οὔκοιν καλῶς σοι δοκεῖ λέγε-
sthai kai ἀποδέχει τὸν λόγον; Πάντων μάλιστα, ἐφη.

5. Κἀγὼ ἀκούσας αὐτοῦ ἐπαινέσαντος ἀνεθάρρησά τε, καὶ 
μοι κατὰ σμικρὸν πάλιν ἡ θρασύτης συνηγείρετο, καὶ ἀνεξοπυ-
30 roûmē· καὶ ἐπον Τοιοῦτον τοῖνυν ἐστίν, ὃ Χαρμίδη, καὶ τὸ 
tαῦτας τῆς ἐποδῆς. ἔμαθον δ' αὐτὴν ἐγὼ ἐκεῖ ἐπὶ στρατιάς 
pa rá twn τῶν Ὁρακῶν τῶν Ζαλμόξιδος ἱατρῶν, οἱ λέγουν 
kal ἀπαθανατίζειν. ἐλεγεν δὲ ὁ Ὀραξ οὗτος, ὃτι ταῦτα μὲν 
[iatrói] οἱ Ἔλληνες, ὃ νυνὴ ἐγὼ ἐλεγον, καλῶς λέγοιεν·
6. Ἀκούσας οὖν μοι ὁ Κριτίας ταῦτ᾿ εἰπόντος, Ἑρμαῖον, ἔφη, ὁ Σώκρατες, γεγονός ἂν εἰη ἡ τῆς κεφαλῆς ἀσθένεια τῷ 30 νεανίσκῳ, εἰ ἀναγκασθῆσεται καὶ τὴν διάνοιαν διὰ τὴν κεφαλὴν βελτίων γενέσθαι. λέγω μὲν τοις σοι, ὅτι Χαρμίδης τῶν ἡλικιωτῶν οὐ μόνον τῇ ἴδιᾳ δοκεῖ διαφέρειν, ἀλλὰ καὶ αὐτῷ τούτῳ, οὐ σὺ φῆς τὴν ἐπωδήν ἐχειν· φῆς δὲ σωφροσύνης· ἡ γάρ;
γε, ἥν δ' ἐγώ. Ἐν τοῖς ὑσθὶ, ἐφη, ὅτι πλείστοις δοκεῖ σωφρο-
νέστατος εἶναι τῶν νυνὶ, καὶ τάλλα πάντα, εἰς ὅσον ἡλικία
ἡκει, οὐδενὸς χείρων ὄν. Καὶ γὰρ, ἥν δ' ἐγώ, καὶ δίκαιοι, ὁ
Χαρμίδη, διαφέρειν σε τῶν ἄλλων πάσιν τοῖς τοιούτοις· οὐ
5 γὰρ οἱμαὶ ἄλλον οὐδένα τῶν ἐνθάδε ραδίως ἂν ἔχειν ἐπιδείξαι,
ποίαι δύο οἰκίαι συνελθοῦσαι εἰς ταῦτα τῶν Ἀθήνησιν ἐκ τῶν
εἰκότων καλλίων ἀν καὶ ἀμείων γεννήσειν ἢ ἐξ ὅν σὺ γέγονας.
ἣ τε γὰρ πατρίδα ὑμῖν οἰκία, ἥ Κρίτιον τοῦ Δρωπίδου, καὶ ὑπὸ
'Ἀνακρόντος καὶ ὑπὸ Σόλωνος καὶ ὑπ᾽ ἄλλων πολλῶν ποιη-
10 τῶν ἐγκεκομισμένη παραδεδοται ἣμῖν, ώς διαφέρουσα κάλλει
tε καὶ ἀρετῇ καὶ τῇ ἄλλῃ λεγομένῃ εὐδαιμονίᾳ· καὶ αὖ ἡ πρὸς
μητρὸς ὅσαυτως· Πυριλάμπους γὰρ τοῦ σου θείου οὐδεὶς τῶν
ἐν τῇ περίφρα λέγεται καλλίων καὶ μείζων ἀνήρ δόξαι εἶναι, ὀσά-
kίς ἑκεῖνος ἡ παρὰ μέγαν βασιλέα ἡ παρὰ ἄλλον τινὰ πρεσ-
15 βεύων ἀφίκετο, σύμπασα δὲ αὐτὴ ἡ οἰκία οὐδὲν τῆς ἑτέρας
ὑποδεστέρα. ἐκ δὴ τοιούτων γεγονότα εἰκός σε εἰς πάντα
πρῶτον εἶναι. τὰ μὲν οὖν ὅρομενα τῆς ἱδέας, ὦ φίλε παῖ
Γλαύκωνος, δοκεῖς μοι οὐδένα τῶν πρὸ σου ἐν οὐδενὶ ὑποβεβη-
kέναι· εἴ δὲ δὴ καὶ πρὸς σωφροσύνην καὶ πρὸς τάλλα κατὰ
20 τὸν τοῦτο λόγον ἵκανος πέφυκας, μακάριών σε, ἥν δ' ἐγώ, ὦ
φίλε Χαρμίδη, ἡ μῆτρη ἔτικτεν. ἔχει δ' οὖν οὕτως. εἰ μὲν
σοι ἥδη πάρεστιν, ὅσ λέγει Κρίτιας ὡδε, σωφρονίσας καὶ εἰ
σώφρων ἵκανος, οὐδὲν ἔτι σοι δεὶ οὕτε τῶν Ζαλμάξιδος οὕτε
τῶν Ἀβάρδου τοῦ Ὀπερβορέου ἐπφῶδων, ἀλλ' αὐτὸ σοι ἀν ἥδη
25 δοτέον εἰή τὸ τῆς κεφαλῆς φάρμακον· εἰ δ' ἐτί τοῦτὸν ἐπίδειξ
εἶναι δοκεῖς, ἐπαρστέον πρὸ τῆς τοῦ φαρμακὸν δόσεως. αὐτὸς
οὐν μοι εἰπέ, πότερον ὁμολογεῖς τόδε καὶ φῆς ἵκανος ἥδη
σωφροσύνης μετέχειν ἢ ἐνδεχὴς εἶναι; Ἀνερυθράσσας οὖν ὁ
Χαρμίδης πρῶτον μὲν ἔτι καλλίων ἐφάνη· καὶ γὰρ τὸ αἰσχυν-
30 τῆλον αὐτοῦ τῇ ἡλικίᾳ ἐπηρεῖν· ἐπειτα καὶ οὐκ ἄγεννος ἀπε-
κρίνατο· εἴπεν γὰρ ὅτι οὐ ράδιον εἰή ἐν τῷ παρόντι οὐθ' ὁμολο-
geῖς οὕτε ἐξάρφω εἶναι τὰ ἐρωτόμενα. ἔπιν μὲν γὰρ, ἥ δ' ὦ, μὴ
φῶ εἶναι σώφρων, ἀμα μὲν ἄτοπον αὐτοῦ καθ' ἐαυτοῦ τοιαῦτα
λέγειν, ἀμα δὲ καὶ Κρίτιαν τόνδε προβηκτείξω καὶ ἄλλους
πολλοίς, οίς δοκῶ εἶναι σώφρων, ὡς τὸ τοῦτο λόγος: ἔ年龄段 αὐ φῶ καὶ ἐμαυτὸν ἐπαίνω, ἵσως ἐπαχθές φανεῖται: ὥστε οὐκ ἔχω ὁ τί σοι ἀποκρίνομαι. Καὶ ἐγὼ εἶπον ὅτι μοι εἰκότα φαίνει λέγειν, ὁ Χαρμίδη. καὶ μοι δοκεῖ, ἵν τ' ἐγὼ, κοινὴ ὁν εἶναι σκεπτέον, εἶτε κέκτησαι εἶτε μὴ ὁ πνεύμανοι, ἵνα μῆτε σύ ἀναγκάζῃ λέγειν ἃ μή βούλει, μῆτ' αὐ τὴν ἀσκέπτωσ ἐπὶ τὴν ἰατρικὴν τρέπωσαι. εἰ ὁν σοι φίλου, ἐθέλω σκοπεῖν μετὰ σου: εἰ δὲ μη; ἐὰν. Ἀλλὰ πάντων μάλιστα, ἐφη, φίλον ὡστε τοῦτο γε ἔνεκα, ὅτι αὐτὸς οἶε βέλτιον ἄν* σκέψασθαί, ταύτη σκόπει.

7. Τῇδε τοῖνυν, ἔφην ἔγω, δοκεῖ μοι βελτίστη εἶναι ἡ σκέψις περὶ αὐτοῦ. δῆλον γὰρ ὅτι, εἰ σοι πάρεστιν σωφροσύνη, ἔχεις τι περὶ αὐτῆς δοξάζειν. ἀνάγκη γὰρ ποὺ ἐνοῦσαν αὐτὴν, εἰπέρ ἐνεστιν, αἰσθησίν τινα παρέχειν, ἐξ ἃς δόξα ἄν τίς σοι περὶ αὐτῆς εἴη, ὁ τί ἐστίν καὶ ὁποῖόν τι ἡ σωφροσύνη; ὅ οὐκ οἶει; 15 Ἡγγησε, ἔφη, ὁμαί. Οὐκοῦν τουτῷ γε, ἔφην, ὃ οἶει, ἑπειδήπερ ἐλληνίζειν ἐπίστασαι, κἂν εἴποις δῆτον αὐτὸ ὁ τί σοι φαίνεται; Ἡσως, ἔφη. Ἡνα τοῖνυν τοπάσωμεν εἶτε σοι ἐνεστιν εἶτε μη; εἰπέ, ἢν δ’ ἔγω, τί φης εἶναι σωφροσύνην κατὰ τὴν σὴν δόξαν. Καὶ ὃς τὸ μὲν πρῶτον ὁμνεὶ τε καὶ ὡς πάνυ ἦθελεν ἄποκρίνα- σθαι: ἔπειτα μέντοι εἶπεν ὃτι οἱ δοκοὶ σωφροσύνη εἶναι τὸ κοσμίως πάντα πράττειν καὶ ἰσνυχῆ, ἐν τε τὰς ὁδοῖς βαδίζειν καὶ διαλέγεσθαι, καὶ τὰ ἄλλα πάντα ὑσαύτως ποιεῖν· καὶ μοι δοκεῖ, ἔφη, συνλήβδην ἰσνυχιότης τις εἶναι ὁ ἐρωτᾶς.

Ἀρ’ οὖν, ἢν δ’ ἐγὼ, εὖ λέγεις; φασί γε τοῖ, ὁ Χαρμίδη, τοὺς 25 ἰσνυχίους σώφρονας εἶναι: ἰδομεν δὴ εἰ τι λέγουσιν. εἰπέ γὰρ μοι, ὡς τῶν καλῶν μέντοι ἡ σωφροσύνη ἐστίν; Πάνυ γε, ἔφη. Πότερον οὖν κάλλιον ἐστίν ἐν γραμματιστῷ τὰ ὁμοῖα γράμματα γράφεων ταχῦ ἢ ἰσνυχῆ; Ταχῦ. Τί δ’ ἀναγιγνώσκειν; ταχέως ἢ βραδέως; Ταχέως. Καὶ μὲν δὴ καὶ τὸ κιθαρίζειν 30 ταχέως καὶ τὸ παλαιεῖν ὄξεως πολὺ κάλλιον τοῦ ἰσνυχῆ τε καὶ βραδέως; Ναὶ. Τί δε; πυκτεύειν τε καὶ παγκρατιάζειν οὐχ ὑσαύτως; Πάνυ γε. Θείων δὲ καὶ ἀλλεσθαί καὶ τὰ τοῦ σῶμα- τος ἅπαντα ἔργα, οὐ τὰ μὲν ὄξεως καὶ ταχύ γιγνόμενα τὰ τοῦ
καλοῦ ἐστιν, τὰ δὲ μόνις τε καὶ ἴσως ἥ τοι αἰσχροῦ; Φαίνεται. Φαίνεται ἄρα ἡμῖν, ἐφη ἐγὼ, κατά γε τὸ σῶμα οὐ τὸ ἴσως, ἀλλὰ τὸ τάχιστον καὶ ὀξύτατον κάλλιστον ὀν. ἢ γάρ; Πάντως γε. 'Ἡ δὲ γε σωφροσύνη καλὸν τι ἦν; Ναί. Οὐ τοίνυν 5 κατὰ γε τὸ σῶμα ἡ ἴσως ἔστι ἂν ἀλλὰ τὰ σωφρονέστερον εἰ, ἐπειδή καλὸν ἡ σωφροσύνη. "Εσοικε, ἐφη. Τι δὲ; ἢν δ' ἐγώ, εὐμαθία κάλλιον ἢ δυσμαθία; Εὐμαθία. "Εστιν δὲ γ', ἐφη, ἢ μὲν εὐμαθία ταχέως μανθάνειν; ἢ δὲ δυσμαθία ἴσως καὶ βραδέως; Ναί. Διδάσκειν δὲ ἄλλον οὐ ταχέως 10 κάλλιον καὶ σφόδρα μᾶλλον ἡ ἴσως τε καὶ βραδέως; Ναί. Τι δὲ; ἀναμμηνήσκεσθαι καὶ μεμνήσθαι ἴσως τε καὶ βραδέως κάλλιον ἢ σφόδρα καὶ ταχέως; Σφόδρ', ἐφη, καὶ ταχέως. 'Ἡ δ' ἀγχώνια οὔχι ὀξύτητι τίς ἔστιν τῆς ψυχῆς, ἀλλ' οὔχι ἴσως; Ἀληθῆ. Οὐκοῦν καὶ τὸ συνιεῖται τὰ λεγόμενα, καὶ ἐν γραμματίστιν 15 στοῦ καὶ κιθαριστοῦ καὶ ἄλλοθι πανταχοῦ, οὐχ ὡς ἴσως ἴσωτα ἂν ἂν ὡς τάχιστα ἔστι κάλλιστον; Ναί. Ἄλλα μὴν ἐν γε ταῖς ἔχθεσιν τῆς ψυχῆς καὶ τῷ βουλεύεσθαι οὐχ ὡς ἴσως ἴσωτας, ὡς ἐγὼ οἴμαι, καὶ μόνις βουλεύομενος τε καὶ ἀνευρίσκοντες ἐπαινοῦν δοκεῖ άξιον εἶναι, ἄλλ' ὁ ράστα τε καὶ τάχιστα τούτο δρῶν. "Εστιν ταῦτα, ἐφη. Οὐκοῦν πάντα, ἢν δ' ἐγὼ, δ' Χαρμίδη, ἡμῖν καὶ τὰ περὶ τῆς ψυχῆς καὶ τὰ περὶ τὸ σῶμα, τὰ τούτο τάχος περὶ τῆς ὀξύτητος καλλίων φαίνεται ἢ τὰ τῆς βραδυτήτος τε καὶ ἴσως ἴσωτος; Κινδυνεύει, ἐφη. Οὐκ ἂρα ἴσως ἴσωτος τῆς ἴσως ἴσωτος ἄν εἶν, οὕτω ἴσως ὡς σωφρόνοι βίος, 20 ἐκ γε τούτου τοῦ λόγου, ἐπειδή καλὸν αὐτὸν δεῖ εἶναι σωφρόνα ἄντα. δυνοῖ γὰρ δὴ τὰ ἐτέρα, ἢ οὐδαμοῦ ἡμῖν ἢ πάνυ ποι ὁμοιόχοι οἱ ἴσως οὐράνιοι πράξεις ἐν τῷ βίῳ καλλίως ἐφάνησαν ἢ ἡ ταχεία τε καὶ ἴσχυραί. εἰ δ' οὖν, ὁ φίλε, οἱ τι μάλιστα μηδὲν ἐλάττουσα ἢ ἴσως οὗτος σφόδρους τε καὶ ταχείων πράγματος οὐκοῦσιν καλλίως οὕσας, οὐδὲ ταύτη σωφροσύνη ἄν εἶν μᾶλλον τι τὸ ἴσως πράττειν τοῦ σφόδρα τε καὶ ταχείος, οὔτε ἐν βαδισμῷ οὔτε ἐν λέξει οὔτε ἄλλοθι οὐδαμοῦ, οὐδὲ ὁ ἴσως βίος τοῦ μὴ ἴσως οὐράνιος σωφρονέστερος ἄν εἶν, ἐπειδή ἐν τὰ λόγῳ τῶν καλῶν τι ἡμῖν ἡ σωφροσύνη ὑπετέθη, καλὰ δὲ
ούχ ἦττων ταχεία τῶν ἱσυχίων πέφανται. Ὁρθῶς μοι
dokeis, ἐφι, ὁ Σώκρατες, εἰρηκέναι.

8. Πάλιν τοῖς, ἣν δ' ἔγω, ὁ Χαρμίδης, μᾶλλον προσέχων
tῶν νοῦν καὶ εἰς σεαυτὸν ἀποβλέψας, ἐννοήσας ὑποίον τινά σε
ποιεῖ ἡ σωφροσύνη παροῦσα καὶ ποία τις οὖσα τοιοῦτον ἀπερ-
γάζοιτο ἢν, πάντα ταῦτα συλλογισάμενος εἰπὲ εὖ καὶ ἀνδρεῖως,
tί σοι φαίνεται εἶναι; καὶ δι ἐπισχῶν καὶ πάνω ἀνδρικῶς πρὸς
ἐαυτὸν διασκεψάμενος, Δοκεῖ τοῖς, μοι, ἐφὶ, αἰσχύνεσθαι ποι-
eῖν ἡ σωφροσύνη καὶ αἰσχυντηλῶν τὸν ἀνθρωπον, καὶ εἶναι ὑπὲρ
αἰδῶς ἡ σωφροσύνη. Εἴεν, ἣν δ' ἔγω, οὐ καλὸν ἄρτι ὁμολογεῖς
την σωφροσύνην εἶναι; Πάνω γ', ἐφῃ. Οὐκοῦν καὶ ἀγαθοὶ
ἀνδρεῖς οἱ σώφρονες; Ναί. Ἦ' ὅν ἄν εἶη ἁγαθὸν, ὃ μὴ ἁγα-
θοῦς ἀπεργάζεται; Οὐ δὴτα. Οὐ μόνον ὅν ἄρα καλὸν, ἀλλὰ
καὶ ἁγαθὸν ἐστίν. Ἕμοιγε δοκεὶ. Τί οὖν; ἣν δ' ἔγω. Ὁμῆρο
οὐ πιστεύεις καλῶς λέγειν, λέγοντι ὅτι
αἰδῶς δ' οὐκ ἁγαθὴ κεχρημένω ἀνδρὶ παρεῖναι;
'Ἐγωγ', ἐφη. Ἐστιν ἄρα, ὡς ἐοικεῖν, αἰδῶς οὐκ ἁγαθὸν καὶ
ἁγαθὸν. Φαίνεται. Σωφροσύνη δὲ γε ἁγαθὸν, εἰπὲρ ἁγαθοὺς
ποιεῖ οἷς ἄν παρῇ, κακοὺς δὲ μὴ. Ἀλλὰ μήν οὖτω γε δοκεῖ μοι
ἐχεῖν, ὡς σὺ λέγεις. Οὐκ ἄρα σωφροσύνη ἄν εἶη αἰδῶς, εἰπὲρ
τὸ μὲν ἁγαθὸν τυγχάνει οὖν, αἰδῶς δὲ δὴ οὖδέν μᾶλλον ἁγαθὸν
ἢ κακὸν.

9. Ἀλλ' ἐμοιγε δοκεῖ, ἐφη, ὁ Σώκρατες, τοῦτο μὲν ὀρθῶς
λέγεσθαι· τόδε δὲ σκέψαι τί σοι δοκεῖ εἶναι περὶ σωφρο-
σύνης. ἄρτι γὰρ ἀνεμισθην ὁ ἡδὴ του ἱκουσα λέγοντος, ὅτι σωφρο-
σύνη ἄν εἰη τὸ τὰ ἑαυτοῦ πράττειν. σκόπει οὖν τοῦτο εἰ ὀρθῶς
σοι δοκεῖ λέγειν ὁ λέγων. καὶ ἐγὼ, Ὁ μιαρέ, ἐφην, Κριτίου
τοῦτδε ἀκήκοας αὐτὸ ἢ ἄλλου του τῶν σοφῶν. Ἡ οἰκεῖν, ἐφη ὁ
Κριτίας, ἄλλου· οὐ γὰρ δὴ ἐμοῦ γε. Ἀλλὰ τὶ διαφέρει, ἢ δ' ὅς ὁ
Χαρμίδης, ὁ Σώκρατες, ὅτου ἱκουσα; Οὐδὲν, ἣν δ' ἔγω. 30
πάντως γὰρ οὐ τοῦτο σκεπτέοι, ὅστις αὐτὸ εἰπεῦν, ἀλλὰ πότε-
ρον ἀληθεῖς λέγεται ἢ οὖ. Νῦν ὀρθῶς λέγεις, ἢ δ' ὅς. Ἡ
Δία, ἣν δ' ἔγω· ἀλλ' εἶ καὶ εὐρήσομεν αὐτὸ ὅπῃ γε ἐχεῖ, ἰαὐ-
μάξομι ἃν· αἰνίγματι γὰρ τινὶ ἐοικεν. Ὅτι δὴ τὶ γε; ἐφη.
"Ωτι οὐ δῆπον, ἦν δ’ ἐγώ, ἢ τὰ ρήματα ἐφθέγξατο, ταύτη καὶ ἐνόει *ὁ* λέγων σωφροσύνην εἶναι τὸ τὰ αὐτοῦ πράττειν. ἦ σὺ οὐδὲν ἦγεῖ πράττειν τὸν γραμματιστήν, ὅταν γράφῃ ἢ ἀναγιγνώσκῃ; Ἐγὼγε, ἡγοῦμαι μὲν οὖν, ἐφη. Δοκεῖ οὐν σοι τὸ 5 αὐτοῦ ὄνομα μόνον γράφειν ὁ γραμματιστὴς καὶ ἀναγιγνώσκειν, ἢ ύμᾶς τοὺς παίδας διδάσκειν, ἢ οὐδὲν ἤττον τὰ τῶν ἐχθρῶν ἐγράφετε ἢ τὰ ύμέτερα καὶ τὰ τῶν φίλων ὀνόματα; Οὐδὲν ἤττον. Ἡ οὖν ἐπολυπραγμονεῖται καὶ οὐκ ἐσωφρονεῖτε τοῦτο δρόντες; Ὀυδαμῶς. Καὶ μὴν οὐ τὰ ύμέτερά γε αὐτῶν ἐπράττετε, εἴπερ 10 τὸ γράφειν πράττειν τί ἐστὶν καὶ τὸ ἀναγιγνώσκειν. Ἀλλὰ μὴν ἐστὶν. Καὶ γὰρ τὸ ἱάσθαι, ὃ ἔταρε, καὶ τὸ οἰκοδομεῖν καὶ τὸ ύφαίνειν καὶ τὸ ἦττινον τέχνη ὁτιοῦν τῶν τέχνης ἔργων ἀπεργάζεσθαι πράττειν δῆπον τί ἐστὶν. Πάνω γε. Τί οὖν; ἦν δ’ ἐγώ, δοκεῖ ἂν σοι πόλις εὐ οἰκείσθαι ὑπὸ τούτου τοῦ 15 νόμου τοῦ κελεύοντος τὸ ἐαυτοῦ ἵματιον ἐκάστον ύφαίνειν καὶ πλύνειν, καὶ υποδήματα σκυτοτομεῖν, καὶ λήκυθον καὶ στλεγγίδα καὶ τάλλα πάντα κατὰ τὸν αὐτοῦ λόγον, τῶν μὲν ἀλλοτρίων μὴ ἀπτεσθαι, τὰ δὲ ἐαυτοῦ ἐκαστον ἐργαζεσθαι τε καὶ πράττειν; Οὐκ ἐμοιγε δοκεῖ, ἢ δ’ ὠς. Ἀλλὰ μέντοι, ἐφην 20 ἐγώ, σωφρόνως γε οἰκούσα εὖ ἄν οἰκοῦτο. Πῶς δ’ οὐκ; ἐφη. Οὐκ ἀρα, ἦν δ’ ἐγώ, τὸ τὰ τοιαῦτα τε καὶ οὖτω τὰ αὐτοῦ πράττειν σωφροσύνη αὐτή εἰς. Οὐ φαίνεται. Ἡμιττετο ἄρα, ὡς οὐκεῖν, ὑπερ ἄρτι ἐγὼ ἐλεγον, ο λέγον τὸ τὰ αὐτοῦ πράττειν σωφροσύνην εἶναι· οὐ γὰρ ποιοῦν γε ἦν εὐήθης· ἢ τινὸς 25 ἡλίθιον ἠκουσάς τουτὶ λέγοντος, ὁ Χαρμίδη; Ἡκιστά γε, ἐφη, ἐπεί τοι καὶ πάνυ ἐδόκει σοφὸς εἶναι. Παντὸς τοῖνυν μᾶλλον, ὡς ἐμοὶ δοκεῖ, αἰνημα αὐτὸ προβάλειν, ὡς ὅν χαλεπον τὸ τὰ αὐτοῦ πράττειν γνώναι ὁ τί ποτε ἐστὶν. Ἡσως, ἐφη. Τί οὖν ἂν εἰς ποτὲ τὸ τὰ αὐτοῦ πράττειν; ἔχεις εἰπεῖν; Οὐκ 30 οἰδά μά Δία ἔγωγε, ἢ δ’ ὠς· ἀλλ’ ἐσως οὐδέν κωλύει μηδὲ τὸν λέγοντα μηδὲν εἰδέναι ὁ τί ἐνόει. καὶ ἀμα ταῦτα λέγων ὑπεγέλα τε καὶ εἰς τὸν Κριτίαν ἀπέβλεπεν.

10. Καὶ ὁ Κριτίας δῆλος μὲν ἦν καὶ πάλαι ἄγονινω καὶ φιλοτίμως πρὸς τε τὸν Χαρμίδην καὶ πρὸς τοὺς παρόντας ἔχων,
μόνις δ' ἑαυτὸν ἐν τῷ πρόσθεν κατέχουν τότε οὐχ οἶός τε ἐγένετο· δοκεῖ γάρ μοι παντὸς μᾶλλον ἀληθὲς εἶναι, ὁ ἐγὼ ὑπελαβὼν, τοῦ Κριτίου ἀκηκόειν τὸν Χαρμίδην ταύτῃ τὴν ἀπόκρισιν περὶ τῆς σωφροσύνης. ὁ μὲν οὖν Χαρμίδης βουλόμενος μὴ αὐτὸς ὑπέχειν λόγον ἀλλ' ἐκεῖνον τῆς ἀποκρίσεως, ὑπεκίνει 5 αὐτὸν ἐκεῖνον, καὶ ἐνεδείκνυσε ὡς ἐξεληλεγμένος εἶη· ὁ δ' οὖκ ἦν ἵνα χείρισθην, ἀλλὰ μοι ἐδοξεῖ ὁργιασθῆναι αὐτῷ ὁσπέρ ποιητὴς ὑποκριτή κακῶς διατιθέντε τὰ ἑαυτοῦ ποιήματα· ὡστ' ἐμβλέψας αὐτῷ εἶπεν, ὡς οὐκ οἴει, ὥς Χαρμίδη, εἰ σὺ μὴ ὅσθα ὃ τί ποτ' ἐνεῖ ὥς ἐφὶ σωφροσύνην εἶναι τὸ τά ἑαυτοῦ πράττειν, 10 οὔδε δὴ ἐκεῖνον εἰδέναι; ἄλλα, ὁ βέλτιστε, ἐφην ἐγώ, Κριτία, τούτων μὲν οὐδὲν θαυμαστόν ἀγνοεῖν τηλικοῦτον ὄντα· σε δὲ πον εἰκὸς εἰδέναι καὶ ἡλικίας ἑνεκα καὶ ἐπιμελείας. εἰ οὖν συγχωρεῖς τούτ', εἶναι σωφροσύνην ὁσπέρ οὔτοσὶ λέγει, καὶ παραδέχει τὸν λόγον, ἐγογε πολὺ ἀν ἦδον μετὰ σοῦ σκο-15 ποίμνην, εἰτ' ἀληθὲς εἶτε μὴ τὸ λεχθέν. ἄλλα πάνυ συγχωρῶ, ἐφι, καὶ παραδέχομαι. Καλῶς γε σὺ τοίνυν, ἢν δ' ἐγώ, ποιῶν. καὶ μοὶ λέγε, ἢ καὶ ἡ νυνὶ ἡρώτων ἐγώ συγχωρεῖς, τοὺς δημιουργοὺς πάντας ποιεῖν τί; Ἐγογε. Ἡ οὖν δοκοῦσί σοι τὰ ἑαυτῶν μόνον ποιεῖν ἢ καὶ τὰ τῶν ἄλλων; Καὶ τὰ τῶν ἄλλων. 20 Σωφρονοῦσιν οὖν οὓ τὰ ἑαυτῶν μόνον ποιοῦντες; Τί γὰρ καλύει; ἐφι. Οὔδεν ἐμὲ γε, ἢν δ' ἐγώ· ἄλλα ὡρα μὴ ἐκεῖνον καλύει, ὃς ὑποθέμενος σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν ἐπείτα οὐδὲν φησι καλύειν καὶ τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν. Ἡγώ γὰρ ποῦ, ἢ δ' ὅς, τοῦθ' ὁμολόγηκα, 25 ὡς οἱ τὰ τῶν ἄλλων πράττοντες σωφρονοῦσιν, εἰ τοὺς ποιοῦντας ὁμολόγησα; Εἰπὲ μοι, ἢν δ' ἐγώ, οὖ ταυτὸν καλεῖς τὸ ποιεῖν καὶ τὸ πράττειν; Οὐ μέντοι, ἐφη· οὔδε γε τὸ ἐργαζεσθαι καὶ τὸ ποιεῖν. ἐμαθον γὰρ παρ' Ἡσιόδου, ὃς ἐφη, ἐργον οὔδεν εἰναι ὄνειδος. οἰεὶ οὖν αὐτὸν, εἰ τὰ τοιαῦτα 30 ἔργα ἐκάλει καὶ ἐργαζεσθαι καὶ πράττειν, οὐα νυνὶ σὺ ἔλεγες, οὔδεν ἄν ὄνειδος φάναι εἶναι σκυτοτομοῦντι ἢ ταρεχοπωλοῦντι ἢ ἐπ' οἰκήματος καθημένῳ; οὐκ οἰεσθαί γε χρὴ, ὥς Ὁσκρατεῖς. ἄλλα καὶ ἐκεῖνον οἴμαι ποίησιν πράξεως καὶ ἐργασίας
άλλο ἐνόμιζεν, καὶ ποίημα μὲν γίγνεσθαι ὁνειδὸς ἐνίστε, ὅταν μὴ μετὰ τοῦ καλοῦ γίγνηται, ἐργον δὲ οὐδὲποτε οὐδὲν ὁνειδὸς. τὰ γὰρ καλῶς τε καὶ ὑφελίμως ποιοὺμενα ἔργα ἐκάλει, καὶ ἐργασίας τε καὶ πράξεις τὰς τοιαύτας ποιήσεις. φάναι δὲ

5 γε χρη καὶ οἰκεία μόνα τὰ τοιαῦτα ἤγεισθαι αὑτὸν, τὰ δὲ βλα-βερὰ πάντα ἀλλότρια. ὥστε καὶ Ἡσίοδου χρὴ οἰέσθαι καὶ ἄλλον, ὡς τις φρόνιμος, τὸν τὰ αὐτὸν πράττωντα τοῦτον σώ-φρονα καλεῖν.

11. Ὁ Κριτία, ἦν δὲ ἐγὼ, καὶ εὐθὺς ἀρχομένου σου σχεδοῦν ἐμάνθανον τὸν λόγον, ὅτι τὰ οἰκεία τε καὶ τὰ αὐτὸν ἄγαθα καλοίησα, καὶ τὰς τῶν ἄγαθῶν ποιήσεις πράξεις. καὶ γὰρ Προδίκου μυρία τινὰ ἀκήκοα περὶ ὀνομάτων διαιρόντως. ἀλλ' ἐγὼ σοι τίθεσθαι μὲν τῶν ὀνομάτων δίδωμι ὅπ' ἂν βούλῃ ἐκαστον. δῆλον δὲ μονὸν ἐφ' ὁ τι ἂν φέρης τούνομα ὁ τι ἄν

15 λέγης. νῦν οὖν πάλιν εξ’ ἅρχης σαφέστερον ὁρισαι. ἀρα τὴν τῶν ἄγαθῶν πράξιν ἢ ποιήσιν ἢ ὅπως σὺ βούλει ὀνομάξειν, ταύτην λέγεις σὺ σωφροσύνην εἰναι; Ἕγωγε, ἐφή. Οὐκ ἀρα σωφρονεῖ ὁ τὰ κακὰ πράττων, ἀλλ' ὁ τάγαθά; Σοι δέ, ἂν δ’ ὦς, ὦ βέλτιστε, οὐχ οὕτω δοκεῖ; Ἑα, ἦν δ’ ἐγὼ. μὴ γάρ

20 τω τὸ ἐμοὶ δοκοῦν σκοπῶμεν, ἀλλ’ ὦ σὺ λέγεις νῦν. Ἀλλα μέντοι ἐγώγε, ἐφη, τὸν μὴ ἄγαθα ἀλλὰ κακὰ ποιοῦντα οὐ φημὶ σωφρονεῖν, τὸν δὲ ἄγαθα ἀλλὰ μὴ κακὰ σωφρονεῖν. τὴν γὰρ τῶν ἄγαθῶν πράξιν σωφροσύνην εἰναι σαφώς σοι διορίζομαι. Καὶ οὐδὲν γέ σε ἵσως κωλύει ἁληθὴ λέγειν, τόδε γε μέντοι, ἦν

25 δ’ ἐγὼ, θαυμάζω, εἰ σωφρονοῦτας ἀνθρώπους ἤγει σὺ ἄγνοειν ὅτι σωφρονοῦσιν. Ἀλλ’, οὐχ ἤγουμι, ἐφή. Οὐκ ὀλίγον πρότερον, ἐφην ἐγὼ, ἐλέγετο ὅπδε σοῦ, ὅτι τοὺς δημιουργοὺς οὐδὲν κωλύει καὶ αὕ τὰ τῶν ἄλλων ποιοῦντας σωφρονεῖν; Ἐλέγετο γάρ, ἐφη; ἀλλὰ τί τούτο; Οὐδέν; ἀλλὰ λέγει εἰ

30 δοκεῖ τίς σοι ἰατρός, ὑγία τινὰ ποιῶν, ὑφέλιμα καὶ ἐαυτῷ ποιεῖν καὶ ἐκεῖνῳ ὅν ἱδότο; Ἔμοιγε. Οὐκοῦν τὰ δέοντα πράττει ὁ γε ταύτα πράττων; Ναὶ. Ὁ τὰ δέοντα πράττων οὐ σωφρο-νεῖ; Σωφρονεῖ μὲν οὖν. Ἡ οὖν καὶ γυνώσκειν ἀνύγκη τῷ ἰατρῷ, ὅταν τε ὑφελίμως ἴαται καὶ ὅταν μὴ; καὶ ἐκάστῳ τινὶ
XIHMIDHΣ.

τῶν δημιουργῶν, ὅταν τε μέλλῃ ὀνήσεσθαι ἀπὸ τοῦ ἔργου οὖν ἀν πράττῃ, καὶ ὅταν μή; Ἡσυς οὖ. Ἐνίοτε ἄρα, ἦν δ’ ἐγώ, ὡφελίμως πράξας ἡ βλαβερός ὁ ἰατρὸς οὖ γιγνώσκει ἐαυτὸν ὡς ἐπιράζειν· καίτοι ὡφελίμως πράξας, ὡς ὁ σὸς λόγος, σωφρόνας ἐπιράζειν· ἡ οὐχ οὕτως ἔλεγες; Ἡγαγώγη. Οὐκούν, ὡς 5 ἔοικεν, ἐνίοτε ὡφελίμως πράξας πράττει μὲν σωφρόνας καὶ σωφρονεῖ, ἄγνοει δ’ ἐαυτὸν ὃτι σωφρονεῖ;

12. Ἀλλὰ τούτο μὲν, ἔφη, ὁ Σώκρατες, οὐκ ἂν ποτε γένοιτο, ἀλλ’ εἰ τι σὺ οἴει ἐκ τῶν ἐμπροσθεν ὑπ’ ἐμοῦ ὡμολογημένων εἰς τούτο ἀναγκαῖον εἶναι συμβαίνειν, ἐκείνων ἂν τι ἐγώγη 10 μᾶλλον ἀναθέμιν, καὶ οὐκ ἂν ἀἰσχύνθητι τότε μὴ οὐχὶ ὁρθὸς φάναι εἰρηκέναι, μᾶλλον ἢ ποτε συγχωρήσαιμ’ ἂν ἀγνοοῦντα αὐτὸν ἐαυτὸν ἀνθρωπον σωφρονεῖν. σχεῦν γάρ τι ἐγώγη αὐτὸ τούτῳ φημι εἶναι σωφροσύνην, τὸ γιγνώσκειν ἐαυτὸν, καὶ συμφέρομαι τῷ ἐν Δελφοῖς ἀναθέντι τὸ τοιοῦτον γράμμα. καὶ 15 γάρ τούτῳ οὕτω μοι δοκεῖ τὸ γράμμα ἀνακείσθαι, ὡς δὴ πρόσρησις οὐσα τοῦ θεοῦ τῶν εἰσιόντων ἀντὶ τοῦ χαίρε, ὡς τούτῳ μὲν οὐκ ὁρθοῦ οὗτος τοῦ προσρήματος, [τὸ χαίρειν], οὐδὲ δὲν τούτῳ παρακελεύσθαι ἀλλήλοις ἀλλὰ σωφρονεῖν. οὕτω μὲν δὴ ὁ θεὸς προσαγορεύει τοὺς εἰσιόντας εἰς τὸ ἔρον διαφέρον τι 20 ἢ οἱ ἀνθρωποί, ὡς διανοούμενος ἀνέθηκεν ὁ ἀναθεῖς, ὡς μοι δοκεῖ· καὶ λέγει πρὸς τοῦ ἄει εἰσιόντα οὐκ ἄλλο τι ἡ σωφρόνει, φησίν, αἰνυγματωδέστερον δὲ δὴ, ὡς μάντις, λέγει: τὸ γὰρ γνώθι σαυτόν καὶ τὸ σωφρόνει ἐστιν μὲν ταύτων, ὡς τὰ γράμματα φησίν καὶ ἐγώ, τάχα δ’ ἂν τις οἰθηθεί ἄλλο εἶναι, δ’ 25 δὴ μοι δοκοῦσιν παθεῖν καὶ οἱ τὰ ύστερον γράμματα ἀναθέντες, τὸ τε μηδὲν ἄγαν καὶ τὸ ἐγγύη πάρα δ’ ἀτη. καὶ γὰρ οὕτω συμβουλὴν φήθησαν εἶναι τὸ γνώθι σαυτόν, ἀλλὰ οὐ τῶν εἰσιόντων ὑπὸ τοῦ θεοῦ πρόσρησιν· εἴθ’ ἵνα δὴ καὶ σφεῖς μηδὲν ἴττου συμβουλὰς χρησίμους ἀναθεῖεν, ταῦτα γράψαντες 30 ἀνέθεσαν. οὐ δὴ οὐν ἐνεκα λέγω, ὁ Σώκρατες, ταῦτα πάντα, τὸ δ’ ἐστιν· τὰ μὲν ἐμπροσθέν σοι πάντα ἄφηνυ· ἱσως μὲν γὰρ τι σὺ ἔλεγες περὶ αὐτῶν ὀρθότερον, ἱσως δ’ ἐγώ, σαφές δ’ οὐδὲν πάνυ ἦν ὃν ἐλέγομεν· νῦν δ’ ἐθέλω τούτου σοι διδόναι λόγον,
εἰ μὴ ὁμολογεῖς σωφροσύνην εἰναι τὸ γνωσκεῖν αὐτὸν ἑαυτὸν.

13. Ἀλλ’, ἢν δ’ ἐγώ, ὡς Κριτία, σὺ μὲν ὡς φάσκοντος ἐμοῦ εἰδέναι, περὶ διὶ ἔρωτό, προσφέρει πρὸς με, καὶ ἐὰν δὴ βούλως, ὁμολογήσοντός σοι: τὸ δ’ οὐχ οὕτως ἔχει, ἀλλὰ ξητῶ γὰρ μετὰ σοῦ ἂεὶ τὸ προτιθέμενον διὰ τὸ μὴ αὐτὸς εἰδέναι: σκεφάλευς ὁμολογῶ εἰτε μὴ. ἀλλ’ ἐπίσχεσι ἔως ἂν σκέψωμαι. Σκόπει δὴ, ἢ δ’ ὁς. Καὶ γὰρ, ἢν δ’ ἐγὼ, σκοτῶ. εἰ γὰρ δὴ γνωσκέσκειν γε τί ἔστιν ἡ σωφροσύνη, δήλον ὅτι ἐπιστήμη τις ἂν εἴη καὶ τινὸς: ἢ οὖ; ἢ ἔστιν, ἐφη, ἑαυτοῦ γε. Οὐκοῦν καὶ ἱατρικῇ, ἐφην, ἐπιστήμη ἐστὶν τοῦ ὑγιεινοῦ; Πάνω γε. Εἰ τοίνυν με, ἐφη, ἐρεχθεῖν σὺ, ἱατρικὴ ὑγιεινὴ ἐπιστήμη οὕτα τί ήμιν χρησίμη ἐστίν καὶ τὸ ἀπεργάζεται, εἴποιμ’ ἃν ὅτι οὐ σμικρὰν ὀφελίσαν τὴν γὰρ ὑγιεινὰν καλὸν Ἦμιν ἔργον ἀπεργάζεται, εἰ ἀποδέχει τούτο. Ἀποδέχομαι. Καὶ εἰ τοίνυν με ἐροιο τὴν οἰκοδομικήν, ἐπιστήμην οὕταν τοῦ οἰκοδομικοῦ, τί φημι ἔργον ἀπεργαζέσθαι, εἴποιμ’ ἃν ὅτι οἰκήσεις: ὦ σαύτως δὲ καὶ τῶν ἄλλων τεχνῶν. χρή οὖν καὶ σὲ ὑπὲρ τῆς σωφροσύνης, ἐπειδὴ φης αὐτὴν ἑαυτοῦ ἑπιστήμην εἶναι, ἔχειν εἰπεῖν ἔρωτη-θέντα, ὡς Κριτία, σωφροσύνη, ἐπιστήμην οὕτα ἑαυτοῦ, τί καλῶν Ἦμιν ἔργον ἀπεργαζέται καὶ ἄξιον τοῦ ὀνόματος; ἢ θὰ οὖν, εἰπέ. 'Ἀλλ’, ὡς Σώκρατες, ἐφη, οὐκ ὅρθως ητείς. οὐ γὰρ ὁμοία αὕτη πέφυκεν ταῖς ἄλλαις ἐπιστήμαις, οὕτε γε αἱ ἄλλαι ἀλλήλαις: σὺ δ’ ὡς ὁμοίων οὐσῶν ποιεῖ τὴν ζήτησιν. ἐπεὶ λέγει μοι, ἐφη,

25 τῆς λογιστικῆς τέχνης ἢ τῆς γεωμετρικῆς τί ἐστίν τοιῶντων ἔργων οἶνον οἰκία οἰκοδομικῆς ἢ ἑματίον υφαντικῆς ἢ ἄλλα τοιαύτ’ ἔργα, ἃ πολλὰ ἄν τις ἔχων πολλῶν τεχνῶν δείξαι; ἔχεις οὖν μοι καὶ σὺ τούτων τοιῶντων τί ἔργον δείξαι; ἄλλ’ οὐκ ἔχεις. καὶ ἐγὼ εἶπον ὅτι 'Ἀληθῆ λέγεις: ἄλλα τόδε σοι ἐχος δεῖξαι, τῶν ἐστίν ἐπιστήμην ἐκάστη τοῦτων τῶν ἐπιστημῶν, ὃ τυγχάνει ὅν ἄλλο αὐτῆς τῆς ἐπιστήμης. οἶνον ἡ λογιστική ἐστίν ποιν τοῦ ἄρτιον καὶ τοῦ περίττου, πλήθους ὁπως ἔχει πρὸς αὐτὰ καὶ πρὸς ἄλληλα: ἢ γὰρ; Πάνω γε, ἐφη. Οὐκοῦν ἐτέρου οὖντος τοῦ περίττου καὶ ἄρτιον αὐτῆς τῆς λογι-
στικής; Πῶς δ’ οὖ; Καὶ μὴν αὖ ἡ στατικὴ τοῦ βαρυτέρου τε καὶ κουφότερου σταθμοῦ ἔστιν· ἔτερον δὲ ἐστὶν τὸ βαρὺ καὶ τὸ κοῦφον τῆς στατικῆς αὐτῆς. συγχωρεῖς; "Εγώγε. Λέγε δή, καὶ ἡ σωφροσύνη τῶν ἔστιν ἐπιστήμη, ὁ τυγχάνει ἔτερον ὅν αὐτῆς τῆς σωφροσύνης;

14. Τούτῳ ἔστιν ἐκεῖνῳ, ἔφη, ὁ Σώκρατες. ἔπ’ αὐτῷ ἤκεις ἐρευνῶν, ὅτῳ διαφέρει πασῶν τῶν ἐπιστημῶν ἢ σωφροσύνη. σὺ δὲ ὀμοιοτήτα τινα ξητείς αὐτῆς ταῖς ἄλλαις. τὸ δ’ οὐκ ἔστιν οὗτος, ἀλλ’ αἱ μὲν ἄλλαι πάσαι ἄλλου εἰσὶν ἐπιστήμαι, ἐαυτῶν δ’ οὐ, ἣ δὲ μόνῃ τῶν τε ἄλλων ἐπιστημῶν ἐπιστήμη 10 ἔστιν καὶ αὐτῇ ἐαυτῆς. καὶ ταύτα σε πολλοῦ δεῖ λεληθέναι; ἀλλὰ γὰρ, οἴμαι, ὃ ἄρτι οὐκ ἐφησθα ποιεῖν, τούτῳ ποιεῖς, ἐμὲ γὰρ ἐπιχειρεῖς ἔλεγχειν, ἑάσας περὶ οὗ ὁ λόγος ἔστιν. Οἶον, ὃν δ’ ἐγώ, ποιεῖς ἤγομένος, εἰ δ’ τι μάλιστα σὲ ἐλέγχῳ, ἄλλου τινὸς ἑνεκα ἐλέγχειν ὁ οὔτε ἑνεκα κἂν ἐμαυτὸν διερευνόμην 15 τῇ λέγῳ, φοβοῦμενος μή ποτε λάθῳ οἰόμενος μὲν τι εἰδέναι, εἰδὼς δὲ μή. καὶ νῦν δὴ οὖν ἐγογέ φημι τούτῳ ποιεῖν, τὸν λόγον σκοπεῖν μάλιστα μὲν ἐμαυτοῦ ἑνεκα, ἵσως δὲ δὴ καὶ τῶν ἄλλων ἐπιτηδείων· ἢ οὐ κοινὸν οἰεὶ ἄγαθὸν εἶναι σχεδὸν τί πᾶσιν ἀνθρώποις, γύνεσθαι καταφανὲς ἕκαστον τῶν ὄντων ὅπῃ ἔχει; 20 Καὶ μάλα, ἢ δ’ ὃς, ἔγογε, ὁ Σώκρατες. Θαρρῶν τοίνυν, ἢν δ’ ἐγώ, ὃ μακάριε, ἀποκρινόμενος τὸ ἐρωτόμενον ὅπῃ σοι φαίνεται, ἐα χαίρειν, εἴτε Κριτίας ἔστιν εἴτε Σωκράτης ὁ ἐλεγχόμενος· ἀλλ’ αὐτῷ προσέχον τὸν νοῦν τῷ λόγῳ σκοπεῖ, ὅπῃ ποτὲ ἐκβιβέσεται ἐλεγχόμενος. 'Αλλά, ἔφη, ποιήσω οὔτω· 25 δοκεῖς γὰρ μοι μέτρια λέγειν. Λέγε τοίνυν, ἢν δ’ ἐγώ, περὶ τῆς σωφροσύνης πῶς λέγεις;

15. Λέγω τοίνυν, ἢ δ’ ὃς, ὃτι μόνῃ τῶν ἄλλων ἐπιστημῶν αὐτῇ τε αὐτῆς ἔστιν καὶ τῶν ἄλλων ἐπιστημῶν ἐπιστήμη. Οὐκοῦν, ἢν δ’ ἐγὼ, καὶ ἀνεπιστημοσύνης ἐπιστήμη ἂν εἴη, 30 εἰτερ καὶ ἐπιστήμης; Πάνω γε, ἔφη. 'Ὁ ἀρα σωφρονὸς μόνος αὐτὸς τε ἐαυτὸν γνώσεται καὶ οἶδος τε ἐσται ἐξετάσαι τί τε τυγχάνει εἰδὼς καὶ τί μή, καὶ τούς ἄλλους ὀσάυτος δυνάτος ἐσται ἐπισκόπετιν, τί τις οἴδει καὶ οἴεται, εἰτερ οἴδειν, καὶ τί
αὐ οἴεται μὲν εἰδέναι, οἶδεν δ’ οὖ, τῶν δ’ ἄλλων οὐδείς· καὶ ἔστιν δὴ τοῦτο τὸ σωφρονεῖν τε καὶ σωφροσύνη καὶ τὸ ἑαυτὸν αὐτὸν γνωσκεῖν, τὸ εἰδέναι ἃ τε οἶδεν καὶ ἃ μὴ οἶδεν. ἀρα ταύτα ἐστὶν ἃ λέγεις; 'Ἐγγυ', ἐφη. Πάλιν τοίνυν, ἢν δ’ ἐγώ, 5 τὸ τρίτον τὸ σωτῆρι, ὡσπερ εξ ἀρχῆς ἐπισκεφθώμεθα, πρῶτον μὲν εἰ δυνατὸν ἔστιν τοῦτ’ εἶναι ἢ οὖ, τὸ ἃ οἶδεν καὶ ἃ μὴ οἶδεν εἰδέναι ὅτι οἶδε καὶ οἴτι οὐκ οἶδεν· ἐπειτα εἰ ὁ τι μάλιστα δυνατὸν, τίς ἄν εἰη ἡμῖν ὧφελία εἰδόσιν αὐτῷ. 'Ἀλλὰ χρῆ, ἐφη, σκοπεῖν. 'Ἰθι δὴ, ἐφην ἐγώ, ὃ Κριτία, σκέψαι, εάν τι 10 περὶ αὐτῶν εὐπορώτερος φανῆς ἐμοῦ· ἐγὼ μὲν γὰρ ἀπορῶ· τ’ ἐν ἀπορώ, φράσω σοι; Πάνυ γ’, ἐφη. 'Ἀλλο τι οὖν, ἢν δ’ ἐγώ, πάντα ταῦτ’ ἄν εἰη, εἰ ἔστιν ὁπερ σὺ νυνίδῃ ἔλεγες, μία τις ἑπιστήμη, ἢ οὐκ ἄλλου τινὸς ἔστιν ἢ ἑαυτῆς τε καὶ τῶν ἄλλων ἑπιστημῶν ἑπιστήμη, καὶ δὴ καὶ ἀνεπιστημοσύниς ἡ αὕτη 15 αὕτη; Πάνυ γε. 'Ἰδὲ δὴ ὡς ἀποτοῦν ἐπιχειρῶμεν, ὃ ἐταίρε, λέγειν· ἐν ἄλλοις γὰρ ποῦ τὸ αὐτὸ τοῦτο ἑάν σκοπῆς, δοξεῖ σοι, ὡς ἐγὼμαί, ἀδύνατον εἶναι. Πῶς δὴ καὶ ποῦ; 'Ἐν τοῖσοδε. ἐννοεῖ γὰρ εἰ σοι δοκεῖ ὁψις τις εἰναι, ἢ ὁν μὲν αἱ ἄλλαι ὁψεῖς εἰσίν, οὐκ ἔστιν τούτων ὁψις, ἑαυτῆς δὲ καὶ τῶν ἄλλων ὁψεων 20 ὁψις ἐστίν, καὶ μὴ ὁψεων ὡσεάντως, καὶ χρώμα μὲν ὅρα οὐδὲν ὁψις οὐσα, αὐτὴν δὲ καὶ τὰς ἄλλας ὁψεῖς· δοκεῖ τις σοι εἶναι τοιαῦτη; Μὰ Δι’ οὐκ ἔμουγε. Τί δὲ ἀκοῦν, ἢ φωνής μὲν οὐδεμιᾶς ἀκούει, αὐτῆς δὲ καὶ τῶν ἄλλων ἀκοῦν ἀκούει καὶ τῶν μη ἀκοῶν; Οὔδε τοῦτο. Συλλήβδην δὴ σκόπει περὶ πασῶν 25 τῶν αἰσθήσεων, εἰ τίς σοι δοκεῖ εἶναι αἰσθήσεις μὲν αἰσθήσεις καὶ αὐτῆς, ὃν δὲ δὴ αἱ ἄλλαι αἰσθήσεις αἰσθάνονται, μηδενὸς αἰσθανομένη; Οὐκ ἔμουγε. 'Ἀλλ’ ἑπιθυμία δοκεῖ τίς σοι εἶναι, ἦτις ἡδονῆς μὲν οὐδεμιᾶς ἐστίν ἑπιθυμία, αὐτῆς δὲ καὶ τῶν ἄλλων ἑπιθυμιῶν; Οὔ δῆτα. Οὔδε μὴν βούλησις, ὃς 30 ἐγζμαί, ἢ ἀγαθὸν μὲν οὐδὲν βούλεται, αὐτὴν δὲ καὶ τὰς ἄλλας βουλήσεις βούλεται. Οὐ γὰρ οὖν. Ἐρωτα δὲ φαίνῃ αὖ τινα εἶναι τοιούτον, ὃς τυγχάνει ὃν ἔρως καλὸν μὲν οὐδενὸς, αὐτοῦ δὲ καὶ τῶν ἄλλων ἔρωτον; Οὐκ, ἐφη, ἐγωγε. Φόβον δὲ ἣν τινὰ κατανενόηκας, ὃς ἑαυτὸν μὲν καὶ τοὺς ἄλλους φόβους
φοβείται, τῶν δεινῶν ὤ οὐδὲ ἐν φοβείται; Ὑν κατανενόηκα, ἐφη. Δόξαν δὲ δοξῶν δόξαν καὶ αὐτὴς, ὃν δὲ αἱ ἄλλαι δοξάζουσιν μήδεν δοξάζονσαν; Οὐδαμῶς. Ἀλλ' ἐπιστήμην, ὡς ἔοικεν, φαμέν τινα εἶναι τοιαύτην, ἦτε μαθήματος μὲν οὐδενὸς ἐστίν ἐπιστήμην, αὐτὴς δὲ καὶ τῶν ἄλλων ἐπιστημῶν ἐπιστήμη; 5 Φαμέν γάρ. Οὐκοῦν ἀτοπον, εἰ ἄρα καὶ ἔστιν; μηδὲν γάρ πω δισχυριζόμεθα ὡς οὐκ ἔστιν, ἀλλ' εἰ ἔστιν ἔτι σκοπᾶμεν. Ὁρθῶς λέγεις.

16. Φέρε δὴ ἐστὶ μὲν αὐτῇ ἡ ἐπιστήμη τινὸς ἐπιστήμη, καὶ ἔχει τινὰ τοιαύτην δύναμιν ὡστε τινὸς εἶναι· ἡ γὰρ; Πάνω 10 ἑ. Καὶ γὰρ τὸ μεῖζὸν φαμεν τοιαύτην τινὰ ἐχειν δύναμιν, ὡστε τινὸς εἶναι μεῖζον; Ἔχει γὰρ. Οὐκοῦν ἐλάττωνὸς τινὸς, εἰπέρ ἐσται μεῖζον. Ἀνάγκῃ; Ἐι οὖν τι εὗροιμεν μεῖζον, ὁ τῶν μὲν μεῖζόνων ἐστὶν μεῖζον καὶ ἐαυτῷ, ὃν δὲ τὰλλα μεῖζω ἐστιν μηδενὸς μεῖζον, πάντως ἂν ποὺ ἐκεῖνο γ' αὐτῷ ὑπάρχοι, 15 εἰπέρ ἐαυτοῦ μεῖζον εἰη, καὶ ἐλαττὸν ἐαυτοῦ εἶναι· ἡ οὖ; Πολλὴ ἀνάγκῃ, ἐφῃ, ὃ Σώκρατες. Οὐκοῦν καὶ εἰ τι διπλασίον ἐστίν τῶν τε ἄλλων διπλασίων καὶ ἐαυτοῦ, ἡμίσεως δὴπον ὄντος ἐαυτοῦ τε καὶ τῶν ἄλλων διπλάσιον ἂν εἰη· οὐ γὰρ ἐστίν πων ἄλλου διπλασίον ἡ ἡμίσεος. Ἀληθῇ. Πλέον δὲ 20 αὐτοῦ ὅν οὐ καὶ ἐλαττὸν ἐσται, καὶ βαρύτερον ὅν κουφότερον, καὶ πρεσβύτερον ὅν νεώτερον, καὶ τάλλα πάντα ὡσαύτως, ὃ τι περ ἄν τὴν ἐαυτοῦ δύναμιν πρός ἐαυτό ἔχῃ, οὐ καὶ ἐκείνην ἔξει τὴν οὐσίαν, πρὸς ἢν ἡ δύναμις αὐτοῦ ἢν; λένω δὲ τὸ τοιόνεθε· οἷον ἢ ἀκοί, φαμέν, οὐκ ἄλλου τινὸς ἢν ἀκοή ἢ φωνῆς· ἡ γὰρ; 25 Ναὶ. Οὐκοῦν εἰπέρ αὑτῇ αὑτῆς ἀκούσεται, φωνῆν ἐχούσης ἐαυτῆς ἀκούσεται· οὐ γὰρ ἄν ἄλλως ἀκούσειν. Πολλὴ ἀνάγκῃ. Καὶ ἡ ὤψις γέ ποι, ὃ ἀριστε, εἰπέρ ὤψεται αὑτῇ ἐαυτήν, χρώμα τι αὐτὴν ἀνάγκη ἐχειν· ἄχρων γὰρ ὄψις οὐδὲν μὴ ποτὲ ὕθη. Οὐ γὰρ οὖν. Ὄρις οὖν, ὃ Κριτία, ὃτι ὃσα διεληλύ· 30 θαμεν, τὰ μὲν αὐτῶν ἀδύνατα παντάπασι βαίνεται ἢμῖν, τὰ δ' ἀπιστεῖται σφόδρα μὴ ποτ' ἀν τὴν ἐαυτῶν δύναμιν πρὸς ἐαυτὰ σχεῖν; μεγέθη μὲν γὰρ καὶ πλήθη καὶ τὰ τοιαῦτα παντάπασιν ἀδύνατον· ἡ οὐχὶ; Πάνω γε. Ἀκοὴ δ' αὖ καὶ ὄψις καὶ
ἐτι γε κίνησις αὐτῆ ἐαυτῆν κινεῖν, καὶ θερμότης κάειν, καὶ πάντα δὴ τὰ τοιαῦτα τοὺς μὲν ἀπιστίαν ἄν* παράσχοι, ἵσως δὲ τις οὐ. μεγάλου δὴ τινος, ὥ φίλε, ἀνδρὸς δεῖ, ὡστίς τοῦτο κατὰ πάντων ἰκανὸς διαιρήσεται, πότερον οὐδέν τῶν ὀντῶν τὴν 5 αὐτοῦ διύναμιν αὐτὸ πρὸς ἐαυτὸ πέφυκεν ἔχειν, ἀλλὰ πρὸς ἀλλο, ἢ τὰ μὲν, τὰ δ’ οὐ· καὶ εἰ ἐστὶν αὐτὸ αὐτὰ πρὸς αὐτὰ ἔχει, ἀρ’ ἐν τούτοις ἐστὶν ἐπιστήμη, ἢν δὴ ἥμεις σωφροσύνην φαμὲν εἶναι. ἐγὼ μὲν οὐ πιστεύω ἐμαυτὸν ἰκανὸς εἶναι ταῦτα διελέσθαι· διὸ καὶ οὔτ’ εἰ δυνατὸν ἐστὶ τούτῳ γενέσθαι ἐπιστή-

10 μη ἐπιστήμην εἶναι, ἔχω δισχυρίσασθαι, οὔτ’ εἰ ὦ τι μάλιστα ἐστι, σωφροσύνην ἀποδέχομαι αὐτό εἶναι, πρὶν ἀν ἐπισκέψωμαι, εἰτε τι ἀν ἥμας ὠφελοί τοιοῦτον οὖν, εἰτε μὴ, τὴν γὰρ οὖν δὴ σωφροσύνην ὠφέλιμον τι καὶ ἀγαθὸν μαντεύομαι εἶναι· σ’ οὖν, ὁ παί Καλλαίσχρον— τίθεσαι γὰρ σωφροσύνην τοῦτ’ εἶναι, 15 ἐπιστήμην ἐπιστήμης καὶ δὴ καὶ ἀνεπιστημοσύνης— πρῶτον μὲν τοῦτο ἐνεδείξα, ὅτι δυνατὸν ὁ νυνθὴ ἔλεγον, ἐπειτα πρὸς τὸ δυνατῷ ὅτι καὶ ὠφέλιμον· καμὲ τάχ’, ἀν ἀποπληρώσαις, ὃς ὀρθῶς λέγεις περὶ σωφροσύνης, ὃ ἐστίν.

17. Καὶ ὁ Κριτίας ἄκοιμας ταῦτα καὶ ἴδων μὲ ἀποροῦντα, 20 ὦσπερ οἱ τοὺς χασμωρένους καταντικρὺ ὀρῶντες ταῦταν τοῦτο συμπάσχουσιν, κάκεινος ἐδοξεῖ μοι ὑπ’ ἐμοῦ ἀποροῦντος καὶ αὐτὸς ἀλώναι ὑπὸ ἀπορίας. ἀτε οὖν εὐδοκιμῶν ἐκάστοτε, ὑσχύνετο τοὺς παρόντας, καὶ οὔτε συγχωρήσαι μοι ἦθελεν ἀδύνατος εἶναι διελέσθαι ἃ προκαλοῦμην αὐτὸν, ἔλεγέν τε 25 οὐδὲν σαφές, ἐπικαλυπτοῖ τὴν ἀπορίαν. καίγω ἥμιν ὕνα ὁ λόγος προῆ, εἶπον’ Ἀλλ’ εἰ δοκεῖ, ὁ Κριτία, νῦν μὲν τοῦτο συγχωρήσωμεν, δυνατὸν εἶναι γενέσθαι ἐπιστήμην ἐπιστήμης· αὕθις δὲ ἐπισκεψόμεθα εἰτε οὕτως ἔχει εἰτε μὴ, ἵθι δὴ οὖν, εἰ ὦ τι μάλιστα δυνατὸν τοῦτο, τὶ μᾶλλον οἶνον τὲ ἐστίν εἰδέ-

30 ναι ἃ τὲ τὶς οἴδε καὶ ἃ μὴ; τοῦτο γὰρ δήποτε ἔφαμεν εἶναι τὸ γιγνώσκειν αὐτὸν καὶ σωφρονεῖν· ἢ γὰρ· Πάνω γε, ἢ δ’ ὦς, καὶ συμβαίνει γέ που, ὁ Σωκράτης. εἰ γάρ τις ἔχει ἐπιστήμην ἢ αὐτῇ αὐτήν γιγνώσκει, τοιοῦτος ἄν αὐτὸς εἰ σὲ ὀλύπερ ἐστίν ὃ ἔχει. ὦσπερ ὅταν τάχος τις ἔχῃ, ταχὺς, καὶ ὅταν κάλλος,
καλὸς, καὶ ὅταν γυνῶσιν, γυνώσκων· ὅταν δὲ δὴ γυνῶσιν αὐτὴν αὐτῆς τις ἐξῆς, γυνώσκων ποὺ αὐτὸς ἐαυτὸν τότε ἐσται. Οὐ τοῦτο, δὲν τὸν ἀγαφ. ἀμφισβητᾷ, ὡς οὐχ ὅταν τὸ αὐτὸ γυνώσκων τις ἐξῆς, αὐτὸς αὐτὸν γυνῶσται, ἀλλ' ἔχοντι τοῦτο τῆς ἀνάγκης εἰδέναι ἃ τε οἶδεν καὶ ἃ μὴ οἶδεν; Ὅτι, ὃ Σώκρατες, 5 ταύτων ἐστὶν τοῦτο ἐκεῖνο. Ἐγώ, ἀλλ' ἐγώ κινδυνεύω ἂei ὁμοίοις εἶναι· οὐ γὰρ αὖ μανθάνω ὡς ἐστὶν τὸ αὐτὸ [ἀ οἶδεν εἰδέναι καὶ ἃ τις μὴ οἶδεν εἰδέναι]. Πώς λέγεις, ἐφη; Ὅδε, ἤν δ' ἐγώ. ἐπιστήμη τοὺς ἐπιστήμης οὗτα ἀρα πλέον τι οία τ' ἐσται διαίρετη, ἢ ὅτι τοῦτων τόδε μὲν ἐπιστήμη, τόδε δ' οὐκ 10 ἐπιστήμη; Οὐκ, ἀλλὰ τοσοῦτον. Ταύτων οὖν ἐστὶν ἐπιστήμη τε καὶ ἀνεπιστημοσύνη ὑγειεύνον, καὶ ἐπιστήμη τε καὶ ἀνεπιστημοσύνη δικαίων; Οὐδαμῶς. Ἀλλὰ τὸ μὲν οἴμαι ἰατρικῇ, τὸ δὲ πολιτικῇ, τὸ δὲ οἶδεν ἄλλο ἢ ἐπιστήμη. Πώς γὰρ οὕ; Οὐκοῦν ἔαν μὴ προσπεπίστηται τίς τὸ ὑγειεύνον καὶ τὸ δίκαιον, 15 ἀλλὰ ἐπιστήμην μῶνον γυνώσκει ἀτ τοῦτο μῶνον ἔχουν ἐπιστήμην, ὅτι μὲν τι ἐπίσταται καὶ ὅτι ἐπιστήμην τινὰ ἔχει, εἰκότως ἂν γυνώσκοι καὶ περὶ αὐτοῦ καὶ περὶ τῶν ἄλλων· ἢ γὰρ; Ναί. Ὅ τι δὲ γυνώσκει, ταῦτα τῇ ἐπιστήμῃ πῶς εἰσεται; γυνώσκει γὰρ δὴ τὸ μὲν ὑγειεύνον τῇ ἰατρικῇ ἀλλ' οὐ 20 σωφροσύνη, τὸ δὲ ἄρμομικον μουσικῇ ἀλλ' οὐ σωφροσύνη, τὸ δ' οἰκοδομικὸν οἰκοδομικῇ ἀλλ' οὐ σωφροσύνη, καὶ οὖτω πάντα· ἢ οὐ; Φαίνεται. Σωφροσύνη δὲ, εἰπτέρ μῶνον ἐστὶν ἐπιστημομῶν ἐπιστήμην, πῶς εἰσεται ὅτι τὸ ὑγειεύνον γυνώσκει ἢ ὅτι τὸ οἰκοδομικὸν; Οὐδαμῶς. Οὐκ ἄρα εἰσεται ὃ οἶδεν τὸ τοῦτο 25 ἀγνοοῦν, ἀλλ' ὅτι οἶδεν μῶνον. Ἐοικέν. 18. Οὐκ ἄρα σωφρονεῖν τοῦτ' ἂν εἰη οὖδε σωφροσύνη, εἰδέναι ἃ τε οἶδεν καὶ ἃ μὴ οἶδεν, ἀλλ', ώς ἐοικέν, ὅτι οἶδεν καὶ ὅτι οὐκ οἶδεν μῶνον. Κινδυνεύει. Οὐδὲ ἄλλον ἄρα οἶδο τε ἔσται οὗτος ἐξετάσαι φάσκοντα τί ἐπίστασθαι, πότερον ἐπίσταται 30 ὁ φησιν ἐπίστασθαι ἢ οὐκ ἐπίσταται ἀλλὰ τοσοῦτον μῶνον, ώς ἐοικέν, γυνώσται, ὅτι ἔχει τινὰ ἐπιστήμην, ὅτου δὲ γε, ἢ σωφροσύνη οὐ ποιήσει αὐτὸν γυνώσκειν. Οὐ φαίνεται. Οὐτε ἄρα τὸν προσποιούμενον ἰατρὸν εἶναι, ὅντα δὲ μὴ, καὶ τὸν ώς
ἀληθῶς ὄντα οἷς τε ἐσται διακρίνειν, οὔτε ἄλλον οὐδένα τῶν ἐπιστημόνων καὶ μή. σκεψώμεθα δὲ ἐκ τῶν· εἰ μέλλει ὁ σῶφρον ἡ ὁστισοῦν ἄλλος τῶν ὁς ἀληθῶς ἰατρὸν διαγνώσεσθαι καὶ τὸν μή, ἃρ' οὖχ οὖδε ποιήσει· περὶ μὲν ἰατρικῆς δῆτον 5 αὐτῶ οὐ διαλέξεται· οὐδὲν γὰρ ἐπαίει, όσον ἐφαμεν, ὁ ἰατρὸς ἄλλα ἢ τὸ ὑγιείνων καὶ τὸ νοσῆσθε· ὥς οὖ; Ναί, οὔτως. Περὶ δὲ γε ἐπιστήμης οὐδὲν οἶδεν, ἀλλὰ τούτῳ δὴ τῇ σωφροσύνῃ μόνῃ ἀπέδομεν. Ναί. Οὐδὲ περὶ ἰατρικῆς ἁρὰ οἶδεν ὁ ἰατρικός, ἐπειδήπερ ἡ ἰατρικὴ ἐπιστήμη οὕσα τυγχάνει. Ἀληθῆ. "Οτι 10 μὲν δὴ ἐπιστήμην τινὰ ἔχει, γνώσεται ὁ σῶφρον τὸν ἰατρὸν· δεὶν δὲ πείραν λαβεῖν ἃτις ἐστίν, ἄλλο τι σκέψεται ὑπτινων; ἢ οὐ τούτῳ ὤρισται ἐκάστη ἐπιστήμη μὴ μόνον ἐπιστήμη εἶναι ἀλλὰ καὶ τῖς, τῷ τινῶν εἰναι; Τούτῳ μὲν οὖν. Καὶ ἡ ἰατρικὴ δὴ ἐτέρα εἶναι τῶν ἄλλων ἐπιστημῶν ὀρίαθε τῷ τοῦ ὑγιεινοῦ 15 εἴναι καὶ νοσώδους ἐπιστήμη. Ναί. Οὐκοῦν ἐν τοῖς ἀναγκαίοις σκοπεῖν τὸν βουλόμενον ἰατρικὴν σκοπεῖν, ἐν οἷς ποτ’ ἐστιν· οὐ γὰρ δήπου ἐν γε τοῖς ἔξω, ἐν οἷς οὐκ ἐστίν; Ὡς δήτα. 'Εν τοῖς ὑγιεινοῖς ἁρὰ καὶ νοσώδεσιν ἐπισκέψεται τὸν ἰατρὸν, ἢ ἰατρικὸς ἐστίν, ὁ ὀρθῶς σκοποῦμενος. "Εοικεν. 20 Οὐκοῦν ἐν τοῖς οὖτως ἢ λεγομένως ἢ πραττομένοις τὰ μὲν λεγόμενα, εἰ ἀληθῆ λέγεται, σκοπούμενος, τὰ δὲ πραττόμενα, εἰ ὀρθῶς πράττεται; "Ανάγκη. "Η οὖν ἀνευ ἰατρικῆς δύναται ἢν τὶς τούτων ποτέροις ἐπακολούθησαι; Ὡς δήτα. Οὐτε γε ἄλλος οὐδείς, ὡς οἰκεῖν, πλὴν ἰατρός, οὔτε δὴ ὁ σῶφρων· ἰατρὸς 25 γὰρ ἀν εἰη πρὸς τῇ σωφροσύνῃ. "Εστὶ ταῦτα. Παντὸς ἁρὰ μᾶλλον, εἰ ἡ σωφροσύνη ἐπιστήμης ἐπιστήμη μόνον ἐστίν καὶ ἀνεπιστημοσύνη, οὔτε ἰατρὸν διακρίνων οία τε ἐσται ἐπιστάμενον τα τῆς τέχνης ἢ μὴ ἐπιστάμενον, προσποιούμενον δὲ ἢ οἰόμενον, οὔτε ἄλλον οὐδένα τῶν ἐπισταμένων καὶ ὁτιοῦν, πλὴν 30 γε τοῦ αὐτοῦ ὁμότεχνον, ὡσπερ οἱ ἄλλοι δημιουργοί. Φαίνεται, ἐφη.

19. Τὰς οὖν, ἡν ὃ ἰγώ, ὃ Κριτία, ὀφελία ἢμῖν ἔτι ἂν εἰη ἀπὸ τῆς σωφροσύνης τοιαύτης οὕσης; εἰ μὲν γὰρ, ὃ ἐξ ἀρχῆς ὑπετίθεμεν, ἢδειν ὁ σῶφρων ἂ τε ἢδει καὶ ἢ μὴ ἢδει, τὰ
μὲν ὅτι οἴδεν, τὰ δ’ ὅτι οὐκ οἴδεν, καὶ ἄλλοι ταύτων τούτων πεπονθότα ἐπισκέψασθαι οἷός τ’ ἦν, μεγαλωστὶ ἂν ἦμιν, φαμέν, ὦφελμον ἦν σώφροσιν εἶναι· ἀναμάρτητοι γὰρ ἂν τὸν βίον ἐξόμεν αὐτοῖς τε οἱ τὴν σωφροσύνην ἔχοντες καὶ οἱ ἄλλοι πάντες ὅσοι υφ’ ἦμῶν ἔρχοντο. οὔτε γὰρ ἂν αὐτοὶ ἔπεχει-5 ροῦμεν πράττειν· δὲ μὴ ἡ πηστάμεθα, ἀλλ’ ἐξευρίσκομεν τοὺς ἐπισταμένους ἐκεῖνοι ἂν παρεδίδομεν, οὔτε τοῖς ἄλλοις ἐπε-τρέπομεν, ὡν ἡρχομεν, ἄλλο τι πράττειν ἢ ὃ τι πράττοντες ὀρθῶς ἐμελλόν πράξειν· τούτῳ δ’ ἦν ἂν, οὐ ἐπιστήμην εἰχον· καὶ οὔτω δὴ ὑπὸ σωφροσύνης οἰκία τε οἰκουμένη ἐμελλεν 10 καλῶς οἰκείσθαι, πόλις τε πολιτευμένη, καὶ ἄλλο πάν οὐ σωφροσύνη ἄρχων· ἀμαρτίας γὰρ ἐξηρημένης, ὀρθοτήτος δὲ ἡγομένης, ἐν πάσῃ πράξει ἀναγκαίον καλῶς καὶ εὗ πράττειν οὕτω διακείμενους, τοὺς δὲ εὗ πράττοντας εὐδαιμονας εἶναι. ἀρ’ οὐχ οὔτως, ἢν δ’ ἤγο, ὦ Κριτία, ἐλέγομεν περὶ 15 σωφροσύνης, λέγοντες ὅσον ἁγαθὸν εἶη τὸ εἰδέναι α’ τε οἶδέν τις καὶ α μὴ οἴδεν; Πάνυ μὲν οὖν, ἐφι, οὔτω. Νῦν δὲ, ἢν δ’ ἤγο, ὀρᾶς ὅτι οὐδαμοῦ ἐπιστήμην οὐδεμία τουατή οὕσα πέρανται. ὁ ὅρω, ἐφι. ἀρ’ οὖν, ἢν δ’ ἤγο, τοῦτ’ ἔχει τὸ ἁγαθὸν ἦν νῦν εὐρίσκομεν σωφροσύνην οὕσαν, τὸ ἐπιστήμην 20 ἐπιστασθαι καὶ ἀνεπιστημοσύνην, ὅτι τ’ ταύτην ἐχον, ὅ τι ἂν ἄλλο μανθάνῃ, ῥᾴδιν τε μαθήσεται καὶ ἑναργέστερα πάντα αὐτῷ φανεῖται, ἀτε πρὸς ἐκάστῳ δ’ ἂν μανθάνῃ προσκαθο-ρώντι τὴν ἐπιστήμην· καὶ τοὺς ἄλλους δὴ κάλλιον ἐξετάσει περὶ ὅν ἂν καὶ αὐτὸς μάθῃ, οἱ δὲ ἄνευ τούτου ἐξετάζοντες 25 ἀσθενέστερον καὶ φαυλότερον τούτῳ δράσουσιν; ἀρ’, ὦ φίλε, τουατα ἄττα ἐστίν ἀ ἀπολαυσόμεθα τῆς σωφροσύνης, ἡμεῖς δὲ μειξόν τι βλέπομεν καὶ ξητούμεν αὐτὸ μειξόν τι εἶναι ἢ ὅσον ἐστίν; Τάχα δ’ ἂν, ἐφι, οὔτως ἐχοι.

20. Ἰσως, ἢν δ’ ἤγο· ίσως δέ γε ἡμεῖς οὐδὲν χρηστὸν ἐξητῇ-30 σαμεν. τεκμαίρομαι δέ, ὅτι μοι ἂτοπ’ ἄττα καταφαίνεται περὶ σωφροσύνης, εἰ τοιοῦτον ἐστίν. ἔδωμεν γὰρ, εἰ βούλει, συγχωρήσαντες καὶ ἐπίστασθαι ἐπιστήμην δυνατὸν εἶναι καὶ δὲ γε εὖ ἀρχῆς ἐτιθέμεθα σωφροσύνην εἶναι, τὸ εἰδέναι ἂ τε
οἶδεν καὶ ἐὰν μὴ οἶδεν, μὴ ἀποστερήσωμεν, ἀλλὰ δῶμεν· καὶ πάντα ταῦτα δόντες ἐτί βέλτιον σκεψόμεθα, εἰ ἄρα τι καὶ ἡμᾶς ὑνίσει τοιοῦτον ὄν. ἂ γὰρ νυνὶ ἐλέγουμεν, ὡς μέγα ἄν εἰη ἄγαθὸν ἢ σωφροσύνη, εἰ τοιοῦτον εἰη, ἡγουμένη διοικήσεως καὶ οἰκίας καὶ πόλεως, οὐ μοι δοκοῦμεν, ὁ Κριτία, καλὸς ὁμολογηκέναι. Πῶς δὴ; ἡ δ᾽ ὡς. "Ὅτι, ἢν δ᾽ ἐγὼ, ῥαδίως ὁμολογήσαμεν μέγα τι ἄγαθὸν εἶναι τοῖς ἀνθρώποις, εἰ ἐκαστοι ἡμῶν, ἂ μὲν ἵσασιν, πράττοιες ταῦτα, ἂ δὲ μὴ ἐπίσταντο, ἄλλοις παραδίδοει τοῖς ἐπισταμένοις. Ὁυκ οὖν, ἐφι, καλῶς ὁμολογήσαμεν; Οὐ μοι δοκοῦμεν, ἢν δ᾽ ἐγώ. "Ἄτοπα λέγεις ὡς ἀληθῶς, ἐφι, ὁ Σῶκρατες. Νὴ τὸν κύνα, ἐφην, καὶ ἔμοι τοι δοκεῖ ὦτῳ, κἀκταθα καὶ ἄρτι ἀποβλέψας ἄτοπ' ἀττ' ἐφην μοι προφαίνεσθαι, καὶ ὧτι φοβοῦμεν μὴ οὐκ ὅρθως σκοποῖμεν. ὡς ἀληθῶς γὰρ, εἰ ὁ τι μάλιστα τοιοῦτον ἐστὶν ἢ σωφροσύνη, οὐδὲν μοι δῆλον εἶναι δοκεῖ ὁ τι ἄγαθὸν ἡμᾶς ἀπεργάζεται. Πῶς δὴ; ἡ δ᾽ ὡς. λέγε, ἴνα καὶ ἡμεῖς εἰδῶμεν ὁ τι λέγεις. Οἶμαι μὲν, ἢν δ᾽ ἐγώ, ληπέιν με· ὅμως τὸ γε προφαινόμενον ἀναγκαίον σκοπεῖν καὶ μὴ εἰκῇ παρέναι, εἰ τίς ἐν αὐτοῦ καὶ σμικρῶν κηδεται. Καλῶς γὰρ, ἐφη, λέγεις.

21. Ὁκουε δῆ, ἐφην, τὸ ἐμὸν ὄναρ, εἰτε διὰ κεράτων εἰτε δι᾽ ἐλέφαντος ἐλήλυθεν. εἰ γὰρ ὁ τι μάλιστα ἡμῶν ἁρχοι ἢ σωφροσύνη, οὔτα οίαν νῦν ὀρίζομεθα, ἀλλο τι κατὰ τὰς ἐπιστήμας ἄν πράττοιτο, καὶ οὔτε τις κυβερνήτης φάσκων εἶναι, ὃν δὲ οὔ, ἔξαπατόν ἄν ἡμᾶς, οὔτε ἰατρὸς οὔτε στρατηγὸς οὔτ'

25 ἄλλος οὔδεις, προσποιούμενος τι εἰδέναι ὁ μὴ οἶδεν, λανθάνοι ἂν· ἐκ δὴ τούτων οὔτως ἔχοντων ἄλλο ἄν ἡμῖν τι συμβαίνοι· ἢ* ὑγιέσιν τε τὰ σώματα εἶναι μᾶλλον ἢ νῦν, καὶ ἐν τῇ θαλάσσῃ κινδυνεύοντας καὶ ἐν πολέμῳ σάξεσθαι, καὶ τὰ σκεῦη καὶ τὴν ἀμπεχάνην καὶ υπόδεσιν πᾶσαν καὶ τὰ χρύ−

30 ματα πάντα τεχνικῶς ἡμῖν εἰργασμένα εἶναι καὶ ἄλλα πολλὰ διὰ τὸ ἀληθινοῖς δημιουργοῖς χρήσθαι; εἰ δὲ βούλοι γε, καὶ τὴν μαντικὴν εἶναι συνχωρήσωμεν ἐπιστήμην τοῦ μέλλοντος ἐσεθθαι, καὶ τὴν σωφροσύνην, αὕτης ἐπιστατοῦσαν, τοὺς μὲν ἀλαζόνας ἀποτρέπειν, τοὺς δὲ ὦς ἀληθῶς μάντεις καθιστάναι
δημιν προφήτας των μελλόντων. κατεσκευασμένων δὴ οὕτω τὸ ἀνθρώπινον γένος ὅτι μὲν ἐπιστημόνως ἀν πράττοι καὶ ζῷη, ἔπομαι· ἥ γὰρ σωφροσύνη φυλάττουσα οὐκ ἀν ἐόη παρεμπιτ-πτοῦσιν τῇ ἀνεπιστημοσύνῃ συνεργοῦν ἡμῖν εἶναι· ὅτι δ' ἐπιστημόνως ἀν πράττοιτε εὖ ἂν πράττοιμεν καὶ εὐδαιμονοὶμεν, 5 τούτο δὲ οὕτω δυνάμεθα μαθεῖν, δ' φίλε Κριτία.

22. Ἄλλα μέντοι, ἦ δ' ὃς, οὐ διδώσ εὐρήσεις ἄλλο τι τέλος τού εὖ πράττειν, ἔαν τὸ ἐπιστημόνως ἀτιμάσης. Σμικρὸν τοίνυν με, ἢν δ' ἐγώ, ἐτί προσδίδαξον. τίνος ἐπιστημόνως λέγεις; ἢ σκυτόν τομῆς· Μά Δι' οὐκ ἔγωγε. Ἄλλα χαλκοῦ 10 ἐργασίας; Οὐδαμῶς. Ἄλλα ἔριῳν ἦ ξύλων ἠ ἄλλου τῶν τῶν τοιοῦτων; Οὐ δήτα. Οὐκ ἀρα, ἦν δ' ἐγώ, ἐτί ἐμμένουμεν τῷ λόγῳ τῷ εὐδαιμώνα εἶναι τὸν ἐπιστημόνως ζώντα. οὕτω γὰρ ἐπιστημόνως ζώντες οὐχ ἀμολογοῦνται παρὰ σοῦ εὐδαιμονες εἶναι, ἃλλα περὶ τινων ἐπιστημόνως ζώντα σὺ δοκεῖς μοι ἀφο- 15 ρίζεσθαι τὸν εὐδαιμώνα. καὶ ἰσως λέγεις ὅν νυνιδὴ ἐγώ ἐλεγον, τῶν εἰδότα τὰ μέλλοντα ἐσεσθαι πάντα, τῶν μάντων. τοῦτον ἦ ἄλλου τινὰ λέγεις; Καὶ τοῦτον ἔγωγε, ἐφη, καὶ ἄλλον. Τίνα; ἦν δ' ἐγώ. ἄρα μὴ τού τοιούτε, εἰ τις πρὸς τοῖς μέλλουσιν καὶ τὰ γεγονότα πάντα εἰδείη καὶ τὰ νῦν ὄντα, καὶ μηδὲν ἄγνοοι; 20 φώμεν γὰρ τινα εἶναι αὐτόν. οὐ γὰρ οἴμαι τοῦτον γε ἐτί ἄν εἴποις οὐδένα ἐπιστημονέστερον ζώντα εἶναι. Οὐ δήτα. Τόδε δὴ ἐτὶ προσποθῶ, τίς αὐτὸν τῶν ἐπιστημόνων ποιεὶ εὐδαιμόνα; ἦ ἀπασαὶ ὁμοίως; Οὐδαμῶς ὁμοίως, ἐφη. Ἄλλα ποίαι μά- λιστα; ἦ τί οἴδεν καὶ τῶν ὄντων καὶ τῶν γεγονότων καὶ τῶν 25 μελλόντων ἐσεσθαι; ἀρά γε ἦ τὸ πεπεινηκόν; Ποιον, ἦ δ' ὃς, πεπεινηκόν; Ἄλλ' ἦ τὸ λογιστικόν; Οὐδαμῶς. Ἄλλ' ἦ τὸ ὑγιεῖνον; Μᾶλλον, ἐφη. Ἔκείνη δ' ἦν λέγω μάλιστα, ἦν δ' ἐγώ, ἦ τί; Ἡ ἡ ἀγαθόν, ἐφη, καὶ τὸ κακόν. Ἡ μιαρέ, ἐφην ἐγώ, πάλαι μὲ περείκεις κύκλῳ, ἀποκρυπτόμενος ὅτι οὐ 30 τὸ ἐπιστημόνως ἦν ἦ γε τὸ ἔξω πράττευν τε καὶ εὐδαιμονεῖν ποιοῦν, οὐδὲ συμπασῶν τῶν ἄλλων ἐπιστημῶν, ἄλλα μῖσθος ὀψις ταύτης μόνον τῆς περὶ τὸ ἀγαθόν τε καὶ κακόν. ἐπεὶ, δ' Κριτία, εἰ θελεῖς ἐξελείν ταύτην τὴν ἐπιστήμην ἐκ τῶν ἄλλων
ἐπιστημῶν, ἦττον τι ἢ μὲν ἰατρική. τιγαίνειν ποιήσει, ἢ δὲ σκυ- 
τικὴ ὑποδεδέσθαι, ἢ δὲ υφαντικὴ ἡμφιέσθαι, ἢ δὲ κυβερνητικὴ 
κωλύσει ἐν τῇ θαλάττῃ ἀποθνήσκει καὶ ἢ στρατηγικὴ ἐν πο- 
λέμῳ; Ὁυδὲν ἦττον, ἔφη. Ἀλλ᾽, ὡς φίλε Κριτία, τὸ εὖ γε 
τούτων ἐκαστα γλύγνεσθαι καὶ ὁφελίμως ἀπολελοιπὸς ἡμᾶς 
ἔσται ταύτης ἀπούσης. Ἀληθῆ λέγεις. Οὐχ αὕτη δὲ γε, ὡς 
εἰοικέν, ἐστίν ἡ σωφροσύνη, ἢς ἔργον ἐστίν τὸ ὁφελεῖν ἡμᾶς. οὐ 
γὰρ ἐπιστημῶν τε καὶ ἀνεπιστημοσύνων ἡ ἐπιστήμη ἐστὶν, 
ἀλλὰ ἀγαθοὶ τε καὶ κακοὶ · ὡστε εἰ αὕτη ἐστὶν ὁφελίμος, ἡ 
σωφροσύνη ἄλλο τι ἃν εἰν ἡμῖν. Τι δ', ἢ δ' ὡς, οὐκ ἃν αὕτη 
ὁφελοί; εἰ γὰρ ὁ τι μάλιστα τῶν ἐπιστημῶν ἐπιστήμη ἐστὶν 
ἡ σωφροσύνη, ἐπιστάτηκε δὲ καὶ ταῖς ἄλλαις ἐπιστήμαις, καὶ 
ταύτης δήποτε ἃν ἀρχουσα τῆς περὶ τάγαθων ἐπιστήμης ὁφελοί 
ἀν ἡμᾶς. Ἡ κἂν ὑγιαίνειν ποιοῖ, ἢν δ' ἐγώ, αὕτη, ἀλλ᾽ οὐχ ἡ 
ἰατρική; καὶ τάλλα τὰ τῶν τεχνῶν αὕτη ἃν ποιοῖ, καὶ οὐχ αἱ 
ἄλλαι τὸ αὕτης ἔργον ἐκάστη; ἢ οὐ πάλαι διεμαρτυρόμεθα, ὅτι 
ἐπιστήμης μόνων ἐστὶν καὶ ἀνεπιστημοσύνης ἐπιστήμη, ἄλλου 
δὲ οὐδενός· οὐχ οὔτω; Φαίνεται γε. Οὐκ ἁρὰ ὑγιείας ἔσται 
δημιουργός. Οὐ δήτα. Ἀλλὰς γὰρ ἦν τέχνης ὑγίεια· ἢ οὐ; 
Αλλης. Οὐδ' ἁρὰ ὁφελίας, ὡς ἔταφε· ἀλλης γὰρ αὑ ἀπέδομεν 
τοῦτο τὸ ἔργον τέχνη νυνιῆ· ἢ γὰρ; Πᾶν γε. Πῶς οὖν ὁφε- 
λιμός ἔσται ἡ σωφροσύνη, οὐδεμιᾶς ὁφελίας οὔσα δημιουργός; 
Οὐδαμῶς, ὡς Σάκρατε, ἐοικέν γε.
ΧΑΡΜΙΔΗΣ.

25

ίναι δῆ ήμῖν γένοιτο ὁ σώφρων ἐπιστήμων ὄν τε οἶδεν, ὅτι οἶδεν,
καὶ ὁν μὴ οἶδεν, ὅτι οὐκ οἶδεν. τοῦτο μὲν δῆ καὶ παντάπασι
μεγαλοπρεπῶς συνεχοῦσαμεν, οὔτ' ἐπισκεψάμενο τὸ ἄδυνατον
εἶναι, ἃ τις μὴ οἶδεν μηδαμῶς, ταῦτα εἰδέναι ἄμως γέ πως· ὅτι
γὰρ οὐκ οἶδεν, φησὶν αὐτὰ εἰδέναι ἡ ἡμετέρα ὀμολογία. καίτοι, 5
ὡς ἐγὼμαι, οὖν εἰδεῖν ὅτου οὐχὶ ἀλογώτερον τοῦτ' ἀν φανεῖν· ἀλλ' ὁμοιος οὐτῶς ἡμῶν εὐθικῶν τυχοῦσα ἡ ἕτησις καὶ οὐ σκληρῶν,
οὐδέν τι μᾶλλον εὑρεῖν δύναται τὴν ἀλήθειαν, ἀλλὰ τοσοῦτον
κατεγέλασεν αὐτῆς, ὥστε ὁ ήμείς πάλαι συνομολογοῦντες καὶ
συμπλάττοντες ἑπιθέμεθα σοφροσύνην εἶναι, τοῦτο ἡμῖν πάνυ
ὑβριστικῶς ἀναφέλεις ὃν ἀπέφαινε. τὸ μὲν οὖν ἔμοι καὶ ἦττον
ἀγανακτῶ· ὑπὲρ δὲ σοῦ, ἢν δ' ἔγω, ὁ Χαρμίδης, πάνυ ἀγανακτῶ,
εἰ σὺ τοιοῦτος ὄν τὴν ἱδέαν καὶ πρὸς τούτῳ τῆν ψυχὴν σωφρο-
νέστατος, μηδὲν ὄνησει ἀπὸ ταύτης τῆς σοφροσύνης μηδὲ τί σὲ
ὡφελήσει εἰν τῷ βίῳ παροῦσα. ἐτὶ δὲ μᾶλλον ἀγανακτῶ ὑπὲρ
15 τῆς ἐπώδης, ἢν παρὰ τοῦ Ῥαρκόσ ἐμαθοῦ, εἰ μηδενὸς ἄξιον πράγ-
ματος οὔσαν αὐτὴν μετὰ πολλῆς σπουδῆς ἐμάνθανον. ταῦτ'
οὖν πάνυ μὲν οὐκ οἶδομαι οὕτως ἔχεις, ἀλλ' ἐμὲ φαύλου εἶναι
ξητητὴν· ἐπεὶ τὴν γε σωφροσύνην μέγα τι ἀγαθὸν εἶναι, καὶ
εἴπερ γε ἔχεις αὐτό, μακάριον εἶναι σε. ἀλλ' ὅρα εἰ ἔχεις τε
20 καὶ μηδὲν δεῖ τῆς ἐπώδης· εἰ γὰρ ἔχεις, μᾶλλον ἂν ἔγωγές σοι
συμβουλεύσαμι εἰμὲ μὲν λήρου ἡγεῖσθαι εἶναι καὶ ἄδυνατον
λόγῳ ὅτιον ξητεῖν, σεαυτὸν δὲ, ὁσφυτερ σωφρονέστερος εἰ,
τοσοῦτο εἶναι καὶ εὐδαίμονέστερον.

24. Καὶ ὁ Χαρμίδης, ἂλλα μὰ Δία, ἢ δ' ὄς, ἔγωγε, ὁ Σώ-
25 κρατεῖς, οὔκ οἴδα οὕτ' εἰ ἔχω οὕτ' εἰ μὴ ἔχω. πῶς ἔγαρ ἂν
εἰδείην γ' ὃς μηδ' ὑμεῖς οἶοι τέ ἐστε ἐξευρεῖν ὁ τι ποτ' ἐστιν,
ὡς φῆς σὺ; ἕγω μέντοι οὐ πάνυ σοι πείθομαι, καὶ ἐμαυτόν,
ὁ Σώκρατες, πάνυ οἶμαι δεῖσθαι τῆς ἐπώδης, καὶ τὸ γ' ἔμοι
οὐδὲν κωλύει ἐπάδεσθαι ὑπὸ σοῦ ὅσαι ἡμέραι, ἐως ἂν φῆς σὺ
θ' ἀκανός ἔχειν. Εἰεν· ἄλλ', ἔφη ὁ Κριτίας, ὁ Χαρμίδης, δρα
τοῦτο· ἐμοίογ' ἔσται τοῦτο τεκμήριον ὅτι σωφρονεῖς, ἢν ἐπάδεων
παρέχῃς Σωκράτει καὶ μὴ ἀπολεῖπῃ τοῦτον μῆτε μέγα μῆτε
σμικρὸν. Ὅς ἀκολουθήσωτος, ἐφη, καὶ μὴ ἀπολειψομένου.
δεινὰ γὰρ ἄν ποιοίην, εἰ μὴ πειθοῖμην σοι τῷ ἐπιτρόπῳ καὶ μὴ ποιοίην ἀ κελεύεις. Ἄλλα μὴν, ἐφη, κελεύω ἐγώμην. Ποιήσω τοίνυν, ἐφη, ἀπὸ ταυτησί τῆς ἡμέρας ἀρξάμενος. Οὕτω, ἂν δ' ἐγώ, τί βουλεύεσθον ποιεῖν; Οὐδέν, ἐφη ὁ Χαρμίδης, 5 ἄλλα βεβουλεύμεθα. Βιάσει ἅρα, ἂν δ' ἐγώ, καὶ οὐδ' ἀνακρισίν μοι δώσεις; Ὡς βιασομένου, ἐφη, ἐπειδὴ πρέπει γε ἐπιτάττεις πρὸς ταῦτα σὺ αὐτοῦ βουλεύου ὃ τι ποιήσεις. Ἄλλ' οὐδεμία, ἐφην ἐγώ, λείπεται βουλή· σοὶ γὰρ ἐπιχειροῦντι πράττειν ὁτιοῦν καὶ βιαζομένῳ οὐδὲς ὁδὸς τ' ἔσται ἐναντιοῦ-ιο σθαί ἀνθρώπων. Μὴ τοίνυν, ἂν δ' ὁς, μηδὲ σὺ ἐναντιοῦ. Οὐ τοίνυν, ἂν δ' ἐγώ, ἐναντιώσομαι.
ΔΑΧΗΣ

η περὶ ἀνδρείας.


TA TOY ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ

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

1. Τεθέασθε μὲν τὸν ἄνδρα μαχόμενον ἐν ὀπλοῖς, ὁ Νικία τε καὶ Δάχης. οὐ δὲ ἐνεκα ὡμᾶς ἐκελεύσαμεν συνθεάσασθαι ἐγὼ τε καὶ Μελησίας ὁδὲ, τότε μὲν οὐκ εἶπομεν, νῦν δὲ ἐροῦμεν. ἡγούμεθα γὰρ χρῆμα πρὸς γε ὡμᾶς παρρησιάζεσθαι. εἰςὶ γὰρ τινὲς οἱ τῶν τοιούτων καταγελόσι, καὶ εάν τις αὐτῶς συμβουλεύσηται, οὐκ ἂν εἶπον ἄν νοοῦσιν, ἀλλὰ στοχαζόμενοι τὸν συμβουλευομένου ἄλλα λέγουσι παρὰ τὴν αὐτῶν δόξαν. ὡμᾶς δὲ ἡμεῖς ἡγησάμενοι καὶ ἰκανοὶ γυνῶν καὶ γυνάτας ἀπλῶς ἂν εἰπέτει ἄ δοκεῖ ὑμῖν, οὗτο παρελάβομεν ἐπὶ τὴν συμβουλὴν περὶ δὲν μέλλομεν ἀνακοινώσθαι. ἐστιν οὖν τοῦτο, περὶ οὐ πάλαι 10 τοσαῦτα προοιμάζομαι, τόδε. ἡμῖν εἰσὶν υἱὲς οὔτοι, ὁδὲ μὲν τοῦδε, πάππου ἔχων ὀνομα Θουκυδίδης, ἐμὸς δὲ αὐδὸς· παππόων δὲ καὶ οὕτος ὁνομέχει τοὐμοῦ πατρός. Ἀριστείδην γὰρ αὐτὸν καλοῦμεν. ἡμῖν οὖν τούτων δέδοκται ἐπιμεληθήναι ὡς οἶον τε μάλιστα, καὶ μὴ ποιῆσαι ὀπερ οἱ πολλοί, ἐπειδὴ μειράκια γέγονεν, ἀνεῖναι αὐτοῖς ὅ τι βούλουνται ποιεῖν, ἀλλὰ νῦν δὴ καὶ ἄρχεσθαι αὐτῶν ἐπιμελεῖσθαι καθ' ὅσον οἶοι τ' ἐσμέν. εἴ 15 δότες οὖν καὶ ὡμῖν υἱές ὡντας εἰς συμβουλὴν ὡμᾶς παρεκαλεσμένοι ὅτι* ἡγησάμεθα μεμεληκέναι περὶ αὐτῶν, εἰπερ τισὶν ἄλλοις, πῶς ἄν θεραπευθέντες γένοιτο ἀριστοί. εἰ δ' ἄρα 20 πολλάκις μὴ προσεσχήκατε τῶν νοῦν τῷ τοιούτῳ, ὑπομνῆσοντες
οτι ου χρη αυτου άμελειν, και παρακαλουντες ύμας επι τ η έπιμελειαν τινα ποιησασθαι των υεων κοινη μεθ' ημων.
2. 'Οθεν δε ημιν ταυτ' έδοξεν, ο Νικία τε και Λάχης, χρη άκοισαι, καν η ολιγυ μακρότερα. συσσιτουμεν γαρ δη έγω τε 5 και Μελησιας οδε, και ημιν τα μειρακια παρασετει. οπερ ουν και άρχομενοι είπον του λογου, παρρησιασομεθα προς ύμας. ημων γαρ εκατερος περι του εαυτου πατρος πολλα και καλα έργα έχει λεγειν προς τους νεανισκους, και οσα εν πολεμω ειργασαντο και οσα εν ειρηνη, διουκοιντες τα τε των συμμαχων 10 και τα της πολεως. ημετερα δ' αυτων έργα ουδετερος έχει λεγειν. ταυτα δη υπαισχυνομεθα τε τουσδε και αιτιώμεθα τους πατέρας ημων, οτι ημας μεν ειων τρυφαν, επειδη μειρακια έγενομεθα, τα δε των άλλων πράγματα έπραττον και τοισδε τοις νεανισκους αυτα ταυτα ένδεικνυμεθα, λεγοντες οτι, ει μεν άμε- 15 λησουσιν εαυτων και μη πεισονται ημιν, άκλεεις γενησονται, ει δ' έπιμελησονται, ταχ' άν των ουνοματων άξιοι γένοιτο ά έχουσιν. ουτοι μεν ουν φασιν πειασεθαι. ημεις δε δη τουτο σκοπουμεν, τι άν ουτοι μαθοντες ή έπιτηθεσαντες ι τι άριστοι γένοιτο. εισηγησατο ουν τις ημιν και τοιτο το μάθημα, οτι 20 καλον ευ ι το νεφ μαθειν εν οπλοις μαχεσθαι και επιηνιει του- τουν δυ νυν υμεις έθεασασθε έπιδεικνυμενου, κατ' έκελευε θεασα- σθαι. έδοξε δη χρηναι αυτους τε έλθειν επι θεαν ταλνδρος και υμας συμπαραλαβειν άμα μεν συνθετασ άμα δε συμβούλους τε και κοινωνοις, εαυν βοηλησθε, περι της των υεων έπιμελειας. 25 ταυτ' εστιν ά εβουλόμεθα υμιν άνακοινώσασθαι. ήδη ουν υμε- τερου μερος συμβουλευει και περι τουτου του μαθηματος, ειτε δοκει χρηναι μανθανειν ειτε μη, και περι των άλλων, ει τι έχετε έπαινεσαι μαθημα νεφ ανδρι ή έπιτηθευμα, και περι της κοινωνιας λεγειν υποιν τι ποιησετε.
30 3. ΝΙ. 'Εγω μεν, ο Δυσίμαχε και Μελησια, έπανω τε υμων την διανοιαν και κοινωνειν έτοιμος, οιμαι δε και Λάχητα τούδε.
ΛΑ. 'Αληθη γαρ οιει, ο Νικία. ώσ ο γε έλεγεν ο Δυσίμαχος άρτι περι του πατρος του αυτου τε και του Μελησιου,
πάνω μοι δοκεῖ εὑ ἑιρήσθαι καὶ εἰς ἐκείνους καὶ εἰς ἡμᾶς καὶ εἰς ἀπανταὶ οὐκ οἱ τῶν πόλεων πράττουσιν, ὅτι αὐτοὶ σχεδὸν τι ταῦτα συμβαίνει, ὃ οὖντος λέγει, καὶ περὶ παῖδας καὶ περὶ τάλλα ὑδα, ὄλγορος τε καὶ ἀμέλως διατίθεσθαι. ταῦτα μὲν οὖν καλὸς λέγει, ὁ Λυσίμαχε· ὅτι ὃ ἡμᾶς μὲν συμβούλους 5 παρακαλεῖς ἐπὶ τὴν τῶν νεανίσκων παῖδείαν, Σωκράτη δὲ τόνδε οὐ παρακαλεῖς, θαυμάζω, πρῶτον μὲν ὄντα δημότην, ἐπειτὰ ἐν- ταῦθα ἂεί τὰς διατρίβας ποιούμενον, ὅπου τί ἐστὶ τῶν τοιούτων ὄν σύ ξητεῖς περὶ τούς νέους ἡ μάθημα ἡ ἐπιτήδευμα καλὸν.

ΔΤ. Πῶς λέγεις, ὁ Δάχης; Σωκράτης γὰρ ὁδὲ τινὸς τῶν 10 τοιούτων ἐπιμέλειαν πεποίηται;

ΛΑ. Πάνω μὲν οὖν, ὁ Λυσίμαχε.

ΝΙ. Τούτο μὲν σοι κἂν ἐγὼ ἔχωμι εἰπεῖν ὃς πρὸς Ἐαρού Δάχη- τοι· καὶ γὰρ αὐτῷ μοι ἔιάγχοις ἄνδρα προϊέξενησε τὸ ὑπὸ διδάσκαιν μουσικής, Ἀγαθοκλέους μαθητὴν Δάμωνα, ἄνδρῶν 15 χαριεστάτων οὐ μόνον τὴν μουσικὴν, ἅλλα καὶ τάλλα ὅποσα βούλει ἄξιον συνιατρίβειν τηλικούτως νεανίσκοις.

4. ΔΤ. Οὕτω, ὁ Σωκράτες τε καὶ Νικία καὶ Δάχης, οἱ ἡλι- κοὶ ἐγὼ ἑτὶ γυνῶσκομεν τοὺς νεωτέρους, ἀτε καὶ οἰκίαν τὰ πολλὰ διατρίβοντες ὑπὸ τῆς ἡλικίας· ἅλλῳ εἰ τι καὶ σὺ, ὁ παῖ 20 Σωφρονίσκου, ἔχεις τὸδε τῷ σαυτῷ δημότῃ ἀγαθὸν συμβουλεῦ- σαι, χρῆ συμβουλεύειν. δίκαιος δ’ εἰ· καὶ γὰρ πατρικὸς ἡμῖν φίλος τυγχάνεις ὁν· ἄει γὰρ ἐγὼ καὶ ὁ σὸς πατὴρ ἐτάιρῳ τε καὶ φίλῳ ἡμεν, καὶ πρότερον ἐκεῖνος ἐτελεύτησε, πρὶν τι ἐμοὶ διενεχθῆναι. περιφέρει δὲ τὸς καὶ μνῆμα ἄρτι τῶνδε λεγόν- των· τά γὰρ μειράκια τάδε πρὸς ἀλλήλους οἶκοι διαλεγόμενοι θαμα ἐπιμέμνηται Σωκράτους καὶ σφόδρα ἐπαινοῦσιν· οὐ μέντοι πώποτε αὐτοὺς ἀνυρώτησα, εἰ τὸν Σωφρονίσκου λέγοιεν. ἅλλῳ, ὁ παῖδες, λέγετέ μοι, ὡς ἐστὶ Σωκράτης, περὶ οὐ ἔκαστοτε μέμνητε; 30

ΠΑ. Πάνω μὲν οὖν, ὁ πάτερ, οὕτως.

ΔΤ. Ἐὰν γε νη τῆς Ὑπραν, ὁ Σωκράτες, ὅτι ὀρθοίς τὸν πατέρα, ἀριστον ἄνδρῶν οὖντα, καὶ ἄλλως καὶ ἰδι καὶ ὅτι οἰκεία τὰ τε σὰ ἡμῖν ὑπάρξει καὶ σοὶ τὰ ἡμέτερα.
ΔΑ. Καὶ μὴν, ὁ Δυσίμαχε, μὴ ἀφίεσθο γε τὰνδρός· ὡς ἐγὼ καὶ ἄλλοι γε αὐτὸν ἐθεασάμην οὐ μόνον τὸν πατέρα ἄλλα καὶ τὴν πατρίδα ὀρθοῦντα· ἐν γὰρ τῇ ἀπὸ Δηλίου φυγῇ μετ᾽ ἐμοῦ συνανεχώρει, κἀγὼ σοι λέγω ὅτι εἰ δ’ ἄλλοι ἦθελον τοιούτοι εἶναι, ἡρήν ἂν ἡμῶν ἡ πόλις ἦν καὶ οὐκ ἂν ἔπεσε τότε τοιούτων πτώμα.

ΔΤ. Ὡ Σῶκρατεσ, οὔτος μέντοι ὁ ἐπαινός ἐστιν καλὸς, διὸ σὺ νῦν ἐπαινεῖ ὑπ᾽ ἄνδρών ἀξίων πιστεύεσθαι καὶ εἰς ταύτα εἰς ὁ οὕτω ἐπαινοῦσιν. εὔ οὖν ᾧθεν ὅτι ἐγὼ ταύτα ἄκοινων χαίρω ὅτι εὐδοκιμεῖς, καὶ σὺ δὲ ἡγοῦ με ἐν τοῖς γ᾽ εὐνοοῦστάτοις σοὶ εἶναι. χρήν μὲν οὖν καὶ πρότερον σε φοιτάν αὐτὸν παρ᾽ ἡμᾶς καὶ ὁικείους ἥγεισθαι, ὡσπερ τὸ δίκαιον· νῦν δ’ οὖν ἀπὸ τῆς τῆς ἡμέρας, ἐπειδὴ ἀνεγνωρίσαμεν ἀλλήλους, μὴ ἄλλως ποιεῖ, ἀλλὰ σύνισθι τε καὶ γνώριζε καὶ ἡμᾶς καὶ τούσδε τοὺς νεωτέρους, ὅπως ἂν διασάξητε καὶ ἱμεῖς τὴν ἡμετέραν φιλίαν, ταύτα μὲν οὖν καὶ σὺ ποιήσεις καὶ ἱμεῖς σε καὶ ἀδίκας ὑπομνήσομεν· περὶ δὲ ὅν ἡρξάμεθα τί φατε; τί δοκεῖ; τὸ μάθημα τοῖς μερακίοις ἐπιτήδειον εἶναι ἢ οὐ, τὸ μαθεῖν ἐν ὅπλοις μάχεσθαι;

5. ΣΩ. Ἀλλὰ καὶ τούτων πέρι, ὁ Δυσίμαχε, ἐγὼ γε πειράσομαι συμβουλεύειν ἂν τι δύνωμαι, καὶ αὐ τὰ προκαλεῖ πάντα ποιεῖν. δικαιώτατον μέντοι μοι δοκεῖ εἶναι, ἐμὲ νεώτερον ὅτα τὸν δὲ καὶ ἀπειρότερον τοῦτων ἄκοινων πρότερον τί λέγουσιν καὶ μανθάνειν παρ᾽ αὐτῶν· εὰν δ’ ἔχω τὸ ἄλλο παρὰ τὰ ὑπὸ τούτων λεγόμενα, τότε ἦδη διδάσκειν καὶ πείθειν καὶ σε καὶ τούτως. ἀλλ’, ὁ Νικία, τί οὖν λέγει πότερος ὑμῶν;

ΝΙ. Ἀλλ’ οὔδεν κωλύει, ὁ Σῶκρατες. δοκεῖ γὰρ ἐμοὶ τούτῳ τὸ μάθημα τοῖς νέοις ὀφελίμων εἶναι ἐπιστασθαι πολλαχῆ, καὶ γὰρ τῷ μὴ ἄλλοθι διατρίβειν, ἐν οἷς δὴ φιλοῦντοι οἱ νέοι τᾶς διατρίβας ποιεῖσθαι, ὅταν σχολὴν ἀγωσίν, ἀλλ’ ἐν τούτῳ, εὖ ἔχει, ὅθεν καὶ τὸ σῶμα βέλτιον ἵσχεν ἀνάγκη—οὕδεν γὰρ τῶν γυμνασίων φαυλότερον οὐδ’ ἐλάττων πόνον ἔχει—καὶ ἀμα προσήκει μάλιστ’ ἐλευθέρῳ τούτῳ τε τὸ γυμνάσιον καὶ ἡ ἐπιπλική· οὕ’ γὰρ ἀγῶνος ἀθληταὶ ἐσμέν καὶ ἐν οἷς ἡμῖν ὁ ἀγών
πρόκειται, μόνοι ὁδοὶ γυμνάζονται οἳ ἐν τούτοις τοῖς περὶ τὸν πόλεμον ὀργάνως γυμναζόμενοι. ἔπειτα ὁνήσει μὲν τι τοῦτο τὸ μάθημα καὶ ἐν τῇ μάχῃ αὐτῇ, ὅταν ἐν ταξεῖ δὲν μάχεσθαι μετὰ πολλῶν ἄλλων· μέγιστον μέντοι αὐτοῦ ὀφέλος, ὅταν λυθῶσιν αἱ τάξεις καὶ ἤδη τινὰ δὲν μόνον πρὸς μόνον ἢ διώκοντα ἀμυνομένοι τινὶ ἐπιθέσθαι ἢ καὶ ἐν φυγῇ ἐπιτιθεμένου ἄλλου ἀμύνασθαι αὐτόν· οὐ τὰν ὑπὸ γε ἐνὸς εἰς ὁ τοῦτ᾽ ἐπιστάμενος οὐδὲν ἂν πάθοι, ἵσως δ᾽ οὐδὲ ὑπὸ πλείονον, ἀλλὰ πανταχῇ ἂν ταύτῃ πλεονεκτοῖ. ἔτι δὲ καὶ εἰς ἄλλου καλοῦ μαθήματος ἐπιθυμίαν παρακαλεῖ τὸ τοιοῦτον· πᾶς γὰρ ἄν 10 μαθὸν ἐν ὅπλοις μάχεσθαι ἐπιθυμήσει καὶ τοῦ ἔξοδος μαθήματος τοῦ περὶ τάς τάξεις, καὶ ταῦτα λαβὼν καὶ φιλοτιμηθεὶς ἐν αὐτοῖς ἐπὶ πὰν ἂν τὸ περὶ τὰς στρατηγιὰς ὀρμήσει· καὶ ἤδη δῆλον ὅτι τὰ τοῦτον ἑχόμενα καὶ μαθήματα πάντα καὶ ἑπιτη- δεύματα καὶ καλὰ καὶ πολλοῦ ἄξια ἀνδρὶ μαθεῖν τε καὶ ἑπίτη- δεύσαι, ὅν καθηγήσατ' ἂν τοῦτο τὸ μάθημα. προσθῆσομεν δ᾽ αὐτῷ οὖ σμικρὰν προσθήκην, ὅτι πάντα ἄνδρα ἐν πολέμῳ καὶ θαρράλεότερον καὶ ἀνδρειότερον ἂν ποιήσηειν αὐτὸν αὐτοῦ οὐκ ὅλγῳ αὐτή ἡ ἐπιστήμη. μὴ ἄτιμάσωμεν δὲ εἰπεῖν, εἰ καὶ τὸ σμικρότερον δοκεῖ εἶναι, ὅτι καὶ εὐχημονέστερον ἐνταῦθα οὐ 20 χρῆ τὸν ἄνδρα εὐχημονέστερον φαίνεσθαι, οὐ ἀμα καὶ δεινότερος τοῖς ἔχθροις φανεῖται διὰ τὴν εὐχημονῆσθαι. ἐμοὶ μὲν οὖν, ὁ Δυσίμαχε, ὠσπερ λέγω, δοκεῖ τρεῖς νανίκαις ταύτα καὶ δι᾽ ἄδοκεῖ ἐξηκα. Δάχθητος δ’, εἰ τι παρὰ ταύτα λέγει, κἂν αὐτὸς ἤδεως ἀκοῦσαιμι.

6. ΔΑ. ἈΛΛὶ ἐστὶ μὲν, ὁ Νικία, χαλεπῶν λέγειν περὶ ὅποιον μαθήματος, ὅσ᾽ οὐ χρῆ μανθάνειν· πάντα γὰρ ἐπίστασθαι ἀγαθὸν δοκεῖ εἶναι. καὶ δὴ καὶ τὸ ὅπλιτικὸν τοῦτο, εἰ μὲν ἐστὶν μάθημα, ὅπερ φασίν οἱ διδάσκοντες, καὶ οἶον Νικίας λέγει, χρῆ αὐτῷ μανθάνειν· εἰ δ᾽ ἐστὶν μὲν μὴ μάθημα, ἀλλ᾽ ἐξαπατῶσιν οἱ ὑπισχυοῦμενοι, ἡ μάθημα μὲν τυγχάνει ὃν, μὴ μέντοι πάνυ ἄποστασιν, τι καὶ δέοι ἂν αὐτὸ μανθάνειν· λέγω δὲ ταῦτα περὶ αὐτοῦ εἰς τάδε ἀποβλέψας, ὅτι οἴμαι ἐγὼ τοῦτο, εἰ τι ἢν, οὐκ ἂν λεληθέναι Δακεδαιμονίοις, οἷς οὐδέν ἄλλο μέλει
ἐν τῷ βίῳ ἢ τοῦτο ζητεῖν καὶ ἐπιτηδεύειν, ὥ τι ἂν μαθόντες καὶ ἐπιτηδεύσαντες πλεονεκτοῖεν τῶν ἄλλων περὶ τῶν πόλεμον, εἰ δὲ ἐκείνους ἐξελήθειν, ἀλλὰ οὐ τούτους γε τοὺς διδασκάλους αὐτοῦ ἐλελήθειν αὐτὸ τοῦτο, ὅτι ἐκείνοι μάλιστα τῶν Ἐλλήνων 5 σπουδάζουσιν ἐπὶ τοῖς τοιούτοις καὶ ὅτι παρ' ἑκείνοις ἂν τις τιμηθεὶς εἰς ταύτα καὶ παρὰ τῶν ἄλλων πλείστ' ἀν ἐργάζοντο χρῆματα, ὡσπερ γε καὶ τραγῳδίας ποιητὴς παρ' ἡμῖν τιμηθεῖς. τοιγάρτοι δὲ ἄν οἴηται τραγῳδίαν καλῶς ποιεῖν, οὖκ ἐξωθεὶν κύκλῳ περὶ τὴν Ἀττικὴν κατὰ τὰς ἄλλας πόλεις ἐπιδεικνύμενος περιέρχεται, ἀλλὰ εὐθὺς δεύρῳ φέρεται καὶ τοῖσ' ἐπιδείκνυσιν εἰκότως· τοὺς δὲ ἐν ὁπλαῖς μαχομένους ἐγὼ τούτους ὅρῳ τὴν μὲν Δακεδαίμονα ἡγουμένου εἶναι ἄβατον ἱερόν καὶ οὐδὲ ἀκρῷ ποδὶ ἐπιβαίνοντας, κύκλῳ δὲ περιεύνοντας αὐτὴν καὶ πάσι μᾶλλον ἐπιδεικνυμένους, καὶ μάλιστα τούτοις οἱ κἀν αὐτοὶ 10 ὁμολογήσειαν πολλοῖς σφῶν προτέρους εἶναι πρὸς τὰ τοῦ πολέμου.

7. Ἐπειτα, δ' Ἀυξίμαχε, οὐ πάντων ὄλγων ἐγὼ τούτων παραγέγονα ἐν αὐτῷ τῷ ἔργῳ, καὶ ὅρῳ οἰοὶ εἰσίν. ἔξεστι δὲ καὶ αὐτὸθεν ἡμῖν σκέψασθαι. ὡσπερ γὰρ ἐπίτηδες οὔδεις πῶστ' 20 εὐδόκιμος γέγονεν ἐν τῷ πολέμῳ ἀνὴρ τῶν τὰ ὀπλιτικά ἐπιτηδευσάντων. καίτοι εἰς γε τάλλα πάντα ἐκ τούτων οἱ ὅνομαστοι γίγνονται, ἐκ τῶν ἐπιτηδευσάντων ἐκαστὰ· οὕτοι δ', ὡς ἕοικε, παρὰ τοὺς ἄλλους οὗτοι σφόδρα εἰς τοῦτο δεδυστυχήσαν. ἐπεὶ καὶ τούτων τοῦ Στησίλεων, ὅτι ὑμεῖς μετ' ἐμοῦ ἐν τοσοῦτο 25 ὀχλῷ ἐθεάσασθε ἐπιδεικνύμενοι καὶ τὰ μεγάλα περὶ αὐτοῦ λέγοντα ἀ ἔλεγεν, ἐτέρωθι ἐγὼ κάλλιον ἐθεασάμην ἐν τῇ ἀληθείᾳ ὡς ἀληθῶς ἐπιδεικνύμενοι οὐχ ἐκόντα. προσβαλούσης γὰρ τῆς νεώς ἐφ' ἣ ἐπεβάτευν πρὸς ὅληκα τινὰ, ἐμάχετο ἔχων δορυδρέπανον, διαφέρον δὴ ὅπλον ἀτε καὶ αὐτὸς τῶν ἄλλων διαφέρων. τὰ μὲν οὖν ἄλλα οὐκ ἂξια λέγειν περὶ τάνδρος, τὸ δὲ σύμφωνα τοῦ δρεπάνου τοῦ πρὸς τῇ λόγχῃ οἰον ἀπέβη. μαχομένου γὰρ αὐτοῦ ἐνέσχετο ποὺ ἐν τοῖς τῆς νεός σκεύεσιν καὶ ἀντελάβετο· εἶλκεν οὖν ὁ Στησίλεως βουλόμενος ἀπολυσαί, καὶ οὐχ οἶος τ' ἢν. ἦ δὲ ναῦς τὴν ναῦν παρῆι. τέως μὲν οὖν
παρέθει ἐν τῇ νηᾷ ἀντεχόμενος τοῦ δόρατος· ἐπεὶ δὲ ἡ παρημείθη ἢ ναῦς τὴν ναῦν καὶ ἐπέστα αὐτὸν τοῦ δόρατος ἐχομένου, ἐφείς τὸ δόρυ διὰ τῆς χειρὸς, ἐως ἀκρον τοῦ στύρακος ἀντελάβετο. ἤν δὲ γέλας καὶ κρότος ὑπὸ τῶν ἐκ τῆς ὄλκαδος ἐπὶ τῷ σχῆματί αὐτοῦ, καὶ ἐπειδῆ βαλόντος τινὸς λίθῳ παρὰ 5 τοὺς πόδας αὐτοῦ ἐπὶ τὸ κατάστρωμα ἀφίεται τοῦ δόρατος, τὸν ἤδη καὶ οἱ ἐκ τῆς τρυήρους οὐκέτι οὐκ ἤν τῶν γέλωτα κατέχειν, ὀρῶντες αἰωρούμενον ἐκ τῆς ὄλκαδος τὸ δορυφόραν ἐκεῖνο. ἦσος μὲν οὖν εἶν ἂν τὶ ταύτα, ὡσπερ Νικίας λέγει· οἷς δὲ οὖν ἐγὼ ἐντευχήκα, τοιαῦτ' ἄττα ἐστίν.

8. Ὅ οὖν καὶ εἰς ἀρχής εἶπον, ὅτι εἰτε οὕτως μικρὰς ὄφελίας ἔχει μάθημα ὃν, εἰτε μὴ ὃν, φασὶ καὶ προσποιοῦνται αὐτῷ εἶναι μάθημα, οὖν ἄξιον ἐπιχειρεῖν μανθάνειν. καὶ γὰρ οὖν μοι δοκεῖ, εἰ μὲν δειλὸς τις ὃν οὗτοι αὐτὸν ἐπίστασθαι, θρασύτερος ἄν δι' αὐτὸ γενόμενος ἐπιφανέστερος γένοιτο οἷος ἦν· εἰ δὲ ἄν δρεῖος, φυλαττόμενος ἄν ὑπὸ τῶν ἀνθρώπων, εἰ καὶ σμικρὸν ἐξαμάρτησι, μεγάλας ἄν διαβολὰς ἱσχειν· ἐπάφθονος γὰρ ἡ προσποίησις τῆς τοιαύτης ἐπιστήμης, ὡστ' εἰ μὴ τι θαυμαστὸν όσον διαφέρει τῇ ἀρετῇ τῶν ἄλλων, οὐκ ἔσθ' ὅπως ἄν τις φύγαι τὸ καταγέλαστος γενέσθαι, φάσκων ἔχειν ταύτην τὴν ἐπιστήμης τοιαύτης καὶ ποιεῖν· τοιαύτη τις ἐμοιγε δοκεῖ, ὡς Νυσίμαχε, ἡ περὶ τούτῳ τὸ μάθημα εἶναι σπουδή· χρῆ δ' ὅπερ σοι εἰς ἀρχῆς ἐλέγεν, καὶ Σωκράτης τόνδε μὴ αφιέναι, ἀλλὰ δεῖςθαι συμβουλεύειν ὅτι δοκεῖ αὐτῷ περὶ τοῦ προκειμένου.

ΔΤ. Ἀλλὰ δέομαι ἐγώγη, ὡς Σώκρατες· καὶ γὰρ ὡσπερ ἐτί 25 τοῦ διακρινοῦντος δοκεῖ μοι δεῖν ἡμῶν ἡ βουλὴ. εἰ μὲν γὰρ συνεφερέσθη τῶδε, ἦπτον ἄν τοῦ τοιούτου ἐδει· νῦν δὲ—τὴν ἐναντίαν γὰρ, ὡς ὅρας, Δάρκης Νικία ἔθετο— ἐν δὴ ἔχει ἄκοισαι καὶ σοί, ποτέρῳ τοῖς ἀνδροῖς σύμψηφος εἰ.

9. ΣΩ. Τί δέ, ὡς Νυσίμαχε; ὡστέρ' ἄν οἱ πλείους ἐπαινῶσιν ἡμῶν, τούτοις μέλλεις χρησθαι;

ΔΤ. Τί γὰρ ἄν τις καὶ ποιοὶ, ὡς Σώκρατες;

ΣΩ. Ἡ καὶ σύ, ὡς Μελησία, οὗτος ἄν ποιοίς; καὶ εἰ τις περὶ ἀγωνίας τοῦ ὑεός σου βουλὴ εἶν τί χρῆ ἄσκειν, ἄρα τοῖς
πλείοσιν ἂν ἡμῶν πείθοιο, ἡ 'κείνη ὅστις τυγχάνει ὑπὸ παιδο-
τρίβη ἀγαθῶς πεπαιδευμένοις καὶ ἰσκηκώς;
ΜΕ. 'Εκείνη εἰκός γε, ὦ Σώκρατες.
ΣΩ. Αὐτῷ ἄρ' ἂν μᾶλλον πείθοιο ἢ τέτταρσιν ὅσιν
5 ἡμῖν;
ΜΕ. Ἰσως.
ΣΩ. 'Επιστήμη γὰρ οἴμαι δεῖ κρίνεσθαι ἀλλ' οὐ πλήθει τὸ
μέλλου κάλος κριθήσεσθαι.
ΜΕ. Πῶς γὰρ οὐ;
10 ΣΩ. Ὦκοιν καὶ νῦν χρῆ πρῶτον αὐτὸ τοῦτο σκέφασθαι, εἰ
ἐστιν τις ἡμῶν τεχνικὸς περὶ οὐ βουλευόμεθα, οὐ οὐ· καὶ εἰ μὲν
ἐστιν, ἐκείνη πείθεσθαι εἰὼ ὄντι, τοὺς δ' ἄλλους εἶν· εἰ δὲ μή,
ἄλλον τινὰ ζητεῖν. ἡ περὶ σμικροῦ οἶκεθε νυνι κινδυνεύειν καὶ
σὺ καὶ Δυσίμαχος, ἀλλ' οὐ περὶ τούτου τοῦ κτῆματος, ὅ τὸν
15 ὑμετέρων μέγιστον ὑπὶ τυγχάνει; ὦν γὰρ ποι ἡ χρηστῶν ἡ
τάναυτία γενομένων καὶ πᾶς ὁ οἶκος ὁ τοῦ πατρὸς οὕτως οἰκή-
σεται, ὁποῖοι ἃν τινες οἱ παιδεῖ γένωνται.
ΜΕ. Ἀληθῆ λέγεις.
ΣΩ. Πολλὴν ἀρὰ δεῖ προμηθῆλαν αὐτοῦ ἔχειν.
ΜΕ. Πάνυ γε.
20 ΣΩ. Πῶς οὖν, ὃ ἐγὼ ἄρτι ἔλεγον, ἐσκοποῦμεν ἂν, εἰ ἐβου-
λόμεθα σκέφασθαι τίς ἡμῶν περὶ ἀγωνίαν τεχνικώτατος; ἀρ'
οὐχ ὁ μαθὼν καὶ ἐπιτηδεύσας, ὃ καὶ διδασκαλοὶ ἀγαθοὶ γεγο-
νότες ἴσαν αὐτοῦ τοῦτον;
25 ΜΕ. Ἐμοιγε δοκεῖ.
ΣΩ. Ὦκοιν ἔτι πρῶτερον, τῖνος ἄντος τοῦτοι ζητοῦμεν τοὺς
διδασκάλους;
ΜΕ. Πῶς λέγεις;
10. ΣΩ. Ὁδε ἵςως μᾶλλον κατάδηλον ἔσται, οὐ μοι δο.
30 ἢ ἄρχης ἡμῖν ὁμολογήσομαι, τί ποτ' ἐστιν περὶ οὐ βουλευόμεθα
καὶ σκεπτόμεθα, ὡστὶς ἡμῶν τεχνικὸς καὶ τούτου ἕνεκα διδα-
σκάλους ἔκτησατο, καὶ ὡστὶς μή.
ΝΙ. Οὐ γὰρ, ὦ Σώκρατες, περὶ τοῦ ἐν ὤπλοις μάχεσθαι
σκοποῦμεν, εἴτε χρῆ αὐτὸ τοὺς νεανίσκους μανθάνειν εἴτε μή;
ΣΩ. Πάνω μὲν οὖν, ὁ Νικία. ἀλλ' ὅταν περὶ φαρμάκου
tις τοῦ πρὸς ὀφθαλμοῦς σκοπῆται, εἴτε χρῆ αὐτὸ ὑπαλείψεσθαι
eἴτε μῆ, πᾶτερον οἷς τότε εἶναι τὴν βουλὴν περὶ τοῦ φαρμάκου
η περὶ τῶν ὀφθαλμῶν;
ΝΙ. Περὶ τῶν ὀφθαλμῶν.
ΣΩ. Οὐκοῦν καὶ ὅταν ἵππῳρ χαλινῶν σκοπῆται τις εἰ προσο-
στεόν ἢ μῆ, καὶ ὅτποτε, τότε που περὶ τοῦ ἵππου βουλεύεται
ἀλλ' οὐ περὶ τοῦ χαλινοῦ;
ΝΙ. Ἀληθῆ.
ΣΩ. Οὐκοῦν ἐνι λόγῳ ὅταν τίς τι ἔνεκα τοῦ σκοπῆ, περὶ ἐκείνου ἡ
βουλή τυγχάνει οὔσα οὐ ἔνεκα ἐσκόπει, ἀλλ' οὐ περὶ
tου ὃ ἔνεκα ἄλλου ἐξῆτε.
ΝΙ. Ἀνάγκη.
ΣΩ. Δεὶ ἄρα καὶ τὸν σύμβουλον σκοπεῖν, ἄρα τεχνικὸς ἔστιν
eἰς ἐκείνου θεραπείαν, οὗ ἔνεκα σκοποῦμεν ὃ σκοποῦμεν.
ΝΙ. Πάνω γε.
ΣΩ. Οὐκοῦν νῦν φαμέν περὶ μαθήματος σκοπεῖν τῆς ψυχῆς
ἔνεκα τῆς τῶν νεανίσκων;
ΝΙ. Ναὶ.
ΣΩ. Ἅστις ἄρα ἡμῶν τεχνικὸς περὶ ψυχῆς θεραπείαν καὶ
οἶος τε καλῶς τούτο θεραπεύσαι, καὶ ὅτω διδάσκαλοι ἀγαθοὶ
γεγόνασιν τούτου, σκεπτέον.
ΔΑ. Τί δέ, ὁ Σώκρατες; οὔπω ἑώρακας ἄνευ διδασκάλων
tεχνικωτέρως γεγονότας εἰς ἔνια ἢ μετὰ διδασκάλων;
ΣΩ. Ἔγωγε, ὁ Δάρκης· οἷς γε σὺ οὐκ ἂν ἔθελος πιστεύσαι, ἐς
εἰ φαίειν ἀγαθοὶ εἶναι δημιουργοὶ, εἰ μὴ τί σοι τῆς αὐτῶν τέχνης
ἔργον ἔχοιεν ἐπιδείξει εἰ εἰργασμένοι, καὶ ἐν καὶ πλείω.
ΔΑ. Τούτῳ μὲν ἀληθῆ λέγεις.
11. ΣΩ. Καὶ ἡμᾶς ἄρα δεῖ, ὁ Δάρκης τε καὶ Νικία, ἐπειδῆ
Λυσίμαχος καὶ Μελησίας εἰς συμβουλὴν παρεκαλεσάτην ἡμᾶς
περὶ τοῖν ὑέοιν, προθυμούμενου αὐτοῖν οἳ τὶ ἀρίστας γενέσθαι
τὰς ψυχὰς, εἰ μὲν φαμεν ἔχειν, ἐπιδείξει αὐτοῖς καὶ διδα-
σκάλους οὕτως ἡμῶν γεγόνασιν, َοι* αὐτοὶ πρῶτον ἀγαθοὶ
οὕτε καὶ πολλῶν νέων τεθεραπευκότες ψυχὰς ἐπειτα καὶ
ήμας διδάξαντες φαίνονται: ἕι τις ήμῶν αὐτῶν ἐαυτῷ διδά
σκαλοὺς μὲν ὦν ἐφη δεῖ χρηστοῦν, ἀλλ' ὦν ἐργα αὐτὸς αὐτοῦ
ἐχει εἰπεῖν, καὶ ἐπιδείξαι, τίνες Ἀθηναίοις ἢ τῶν ξένων, ἢ
δούλοι ἢ ἐλεύθεροι, δὲ ἐκείνων ὁμολογουμένως ἀγαθοὶ γεγονα-
σιν. εἰ δὲ μηδὲν ήμῶν τούτων ὑπάρχει, ἀλλὰς κελεύειν ξητεῖν
καὶ μὴ ἐν ἑταίρων ἀνδρῶν ύστεροιν κινδυνεύειν διαφθείροντας τὴν
μεγίστην αὐτίκαν ἐχειν ὑπὸ τῶν οἰκειοτάτων. ἐγὼ μὲν ὦν, ὥ
Λυσίμαχε τε καὶ Μελησία, πρῶτος περὶ ἐμαυτοῦ λέγω ὃτι
didάσκαλος μοι ὦν γέγονε τούτον πέρι. καίτοι ἐπιθυμῶ γε τοῦ
πράγματος ἐκ νέου ἀρξάμενος. ἀλλὰ τοῖς μὲν σοφίσταις ὥν
ἐχω τελείων μισθοὺς, οὗτοι τούτων ὑπηγγέλλοντο με οἶοι τ' ἐναι
ποιῆσαι καλῶν τε κάγαθον: αὐτὸς δ' αὐ εἰρείν τὴν τέχνην ἀδύ
νατῶ ἐτὶ νυν. εἰ δὲ Νικίας ἢ Λάχης ἦρηκεν ἢ μεμάθηκεν,
ὡς ἀν θαυμάσαμη καὶ γὰρ χρήμασιν ἐμοὶ δυνατότεροι, ὡστε
μαθεῖν παρ' ἄλλων, καὶ ἀμα πρεσβύτεροι, ὡστε ἦδη ἦρηκέναι.
δοκοῦσι δὴ μοι δυνατοὶ εἶναι παιδεῦσαι ἀνθρώπων. οὐ γὰρ ἄν
ποτε ἄδεος ἀπεφαινόντο περὶ ἐπιτηδευμάτων νέω χρηστὸν τε
καὶ ποιηρόν; εἰ μὴ αὐτοῖς ἐπίστευον ἰκανῶς εἰδέναι. τὰ μὲν
ὦν ἄλλα ἐγώγη τούτως πιστεῖν. ὡτι δὲ διαφέρεσθον ἄλλη-
λοιν, ἐθαύμασα. τούτῳ οὖν σου ἐγὼ ἀντιδείμαι, ὥ Λυσίμαχε,
καθάπερ ἄρτι Λάχης μή ἀφίεσθαι σε ἐμοῦ διεκελεύετο ἀλλὰ
ἔρωταν, καὶ εἰγὼ νῦν παρακελεύομαι σοι μὴ ἀφίεσθαι Λάχητος
μηδὲ Νικίν, ἀλλ' ἔρωταν λέγοντα, ὡτι ὥ μὲν Σωκράτης οὐ
φησιν ἐπαίειν περὶ τοῦ πράγματος, οὗτ ἰκανὸς εἶναι διακρίναι
ὅποτερος ὑμῶν ἀληθῆ λέγει: οὕτε γὰρ εὑρεσὶς ὡστε μαθητῆς οὐ
δεῖν, περὶ τῶν τοιούτων γεγονείν. σοῦ δ', ὥ Λάχης καὶ Νικία,
ἐπετελεῖ ἡμῖν ἐκάτερος, τίνι δ' ἐδεισάτῳ συγγεγονότας περὶ τῆς
τῶν νεὼν τροφῆς, καὶ πότερα μαθόντει παρὰ του ἐπίστασθον ἢ
αὐτῶ ἐξευρότε, καὶ εἰ μὲν μαθόντε, τόσ ὁ διδάσκαλος ἐκατέρω
καὶ τίνες ἐκάλλοι ὄμοτεχνοι αὐτοῖς, ὦν, ἂν μὴ ὅμιν σχολὴ ἢ ὑπὸ
tῶν τῆς πόλεως πραγμάτων, ἐπ' ἐκείνους ὡμεν καὶ πειθωμεν
ἡ δόρος ἢ χάρισιν ἢ ἀμφότερα ἐπιμεληθήσαι καὶ τῶν ἡμετέρων
καὶ τῶν ἡμετέρων παιδῶν, ὅτως μὴ κατασχύνωσι τοὺς αὐτῶν
προγόνους μαθοῦτοι γενόμενου. εἰ δ' αὐτοὶ εὐρεταῖ γεγονότε ἑνο
τοιούτου, δότε παράδειγμα, τίνων ἥδη ἄλλων ἐπιμεληθέντες ἐκ
φαύλων καλούς τε κἀγαθοὺς ἐποίησατε. εἰ γὰρ ὦν ἄρξεσθε
πρῶτον παιδεύειν, σκοπεῖν χρή μὴ ο_TRANSFORMED
τῷ Καρφί ὑμῖν ὁ κύριος κυδυνεύεται, ἀλλὰ ἐν τοῖς ύμετέροις τε καὶ ἐν τοῖς τῶν
φίλων παισί, καὶ ἀπεχώρις τὸ λεγόμενον κατὰ τὴν παροιμίαν 5
ὑμῶν συμβαίνῃ ἐν πίθορ ἢ κεραμεία γιγαμμένη. λέγετε οὖν, τί
τούτων ἢ φατε ὑμῖν ὑπάρχειν τε καὶ προσήκειν, ἢ οὐ φατε.
ταῦτ’, ὥς Λυσίμαχε, παρ’ αὐτῶν πυνθάνου τε καὶ μὴ μεθίει
tούς ἄνδρας.

12. ΔΤ. Καλῶς μὲν ἔμοινγε δοκεῖ, ὥς ἄνδρες, Σωκράτης λέ-
γειν· εἰ δὲ βουλομένοις ὑμῖν ἐστι περὶ τῶν τοιούτων ἐρωτά-
θαί τε καὶ διδόναι λόγον, αὐτοὺς δὴ χρὴ γιγαμμέσθαι, ὥς Νικία
tε καὶ Λάχης. ἐμοὶ μὲν γὰρ καὶ Μελησία τώδε δῆλον ὅτι ἡδο-
μένους ἂν εἴη, εἰ πάντα, ἡ Σωκράτης ἐρωτά, ἐθέλοιτε λόγῳ
διεξεῖν· καὶ γὰρ ἐξ ἀρχῆς ἐνετεύθην ἡρχόμην λέγων, ὅτι εἰς 15
συμβουλὴν διὰ ταῦτα ὑμᾶς παρακαλέσατεμεν, ὅτι μεμεληκέναι
ὑμῖν ἡγοῦμαι, ὡς εἰκός, περὶ τῶν τοιούτων, καὶ ἄλλως καὶ
ἐπειδὴ οἱ παῖδες ὑμῖν ὄλγου ὁσπερ οἱ ἡμέτεροι ἡλικίαι
ἐχουσι παιδεύεσθαι. εἰ οὖν ὑμῖν μὴ τι διαφέρει, εἴπατε καὶ
κοινῷ μετὰ Σωκράτους σκέψασθε, διδόντες τε καὶ δεχόμενοι 20
λόγον παρ’ ἄλληλων· εἰ γὰρ καὶ τοῦτο λέγει ὅδε, ὅτι περὶ
tοῦ μεγίστου νῦν βουλευόμεθα τῶν ἡμέτερων. ἀλλ’ ὅρατε εἰ
δοκεῖ χρήμαι οὕτω ποιεῖν.

ΝΙ. ἩΩ Λυσίμαχε, δοκεῖς μοι ὡς ἄληθῶς Σωκράτη πατρό-
θεν γιγαμοῦσειν μόνον, αὐτὸ δὲ οὐ συγγεγονέναι ἀλλ’ ἣ παιδὶ 25
ἀντὶ, εἰ που ἐν τοῖς δημοτάς μετὰ τοῦ πατρὸς ἀκολουθῶν
ἐπλησίασθέν σοι ἢ ἐν ἵππῳ ἢ ἐν ἄλλῳ τῷ συλλόγῳ τῶν δημο-
tῶν· ἑπείδη δὲ πρεσβύτερος γέγονεν, οὐκ ἐντευκχήκως τῷ
ἀνδρὶ δῆλος εἰ.

ΔΤ. Τί μάλιστα, ὥς Νικία;

13. ΝΙ. Οὐ μοι δοκεῖς εἰδέναι ὅτι, ὅς ἃν ἐγχύτατα Σωκρά-
tους ἢ λόγῳ, καὶ πλησιάζῃ διαλεγόμενος, ἀνάγκη αὐτῷ, ἐὰν
ἀρὰ καὶ περὶ ἄλλου τοῦ πρῶτου ἀρξηται διαλέγεσθαι, μὴ
παύεσθαι υπὸ τούτου περιαγόμενον τῷ λόγῳ, πρὶν ἄν*
ἐμπέσῃ εἰς τὸ διδόναι περὶ αὐτοῦ λόγον, ὄντινα τρόπον νῦν τε ξῆ καὶ ὄντινα τὸν παρελθούσα βίον βεβήλωκεν· ἐπειδὰν ὁ ἐμπέσῃ, ὅτι αὐτὸ πρότερον αὐτὸν ἀφίσει Σωκράτης, πρὶν ἂν βασανίσῃ ταῦτα εὗ τε καὶ καλῶς ἀπαντᾷ· ἐγώ δὲ συνήθης τέ 5 εἰμι τοῦτο καὶ οἶδ᾽ ὅτι ἀνάγκη ὑπὸ τοῦτον πάσχειν ταῦτα, καὶ ἔτι γε αὐτὸς ὅτι πείσομαι ταῦτα εὗ οἶδ᾽· χαίρω γὰρ, ὃ Λυσί-μαχε, τῷ ἀνδρὶ πλησιάζων, καὶ οὐδὲν οἶμαι κακὸν εἶναι τὸ ὑπομιμήσκεσθαι ὃ τι μὴ καλῶς ἢ πεποίηκαμεν ἢ ποιοῦμεν, ἀλλ᾽ εἰς τὸν ἔπειτα βίον προμηθέστερον ἀνάγκη εἶναι τὸν 10 ταῦτα μὴ φεύγοντα, ἀλλ᾽ ἐθέλοντα κατὰ τὸ τοῦ Σόλωνος καὶ ἄξιοντα μανθάνειν ἐσώπτερ αὖν ξῆ, καὶ μὴ οἴμομενον αὐτὸ τὸ γῆρας νῦν ἔχον προσιέναι. ἐμοὶ μὲν οὖν οὐδὲν ἀθες οὖδ᾽ αὐ ἀθές ὑπὸ Σωκράτους βασανίζεσθαι, ἀλλὰ καὶ πάλαι σχε-δόν τι ἡπιστάμην, ὅτι οὐ περὶ τῶν μειρακίων ἡμῖν ὁ λόγος 15 ἐσοῦτο Σωκράτους παρόντος, ἀλλὰ περὶ ἠμῶν αὐτῶν. ὅτερ οὐν λέγω, τὸ μὲν ἐμὸν οὐδέν καλῶν Σωκράτει συνισταῖτεβεν ὅπως οὐτος βούλεται· Λάχητα δὲ τόνδε ὅρα ὅτως ἐχει περὶ τοῦ τοιοῦτον.

14. ΔΛ. Ἀπλοῦν τὸ γ᾽ ἐμὸν, ὁ Νικία, περὶ λόγων ἐστίν· 20 εἰ δὲ βούλει, ὦν ἀπλοῦν, ἀλλὰ διπλοῦν. καὶ γὰρ ἂν δόξαιμι τῷ φιλόλογῳ εἶναι καὶ αὐ μισόλογος. ὅταν μὲν γὰρ ἄκουον ἀνδρὸς περὶ ἀρετῆς διαλεγομένου ἢ περὶ τινος σοφίας ὡς ἀλη-θῶς ὄντος ἀνδρὸς καὶ ἄξιον τῶν λόγων ὃν λέγει, χαίρω ὑπερ-φυῶς, θεόμενος ἀμα τὸν τε λέγοντα καὶ τὰ λεγόμενα ὅτι 25 πρέποντα ἀλλήλοις καὶ ἀρμοττοντα ἑστὶ· καὶ κομιδῆ μοι δοκεῖ μονοικὸς ὁ τοιοῦτος εἶναι, ἀρμονίαν καλλίστην ἠμο-σμένος οὐ λύραν οὐδὲ παιδιάς ὀργανα, ἀλλὰ τῷ ὦντι ξῆν ἠμοσμένου εὗ αὐτῶς αὐτοῦ τῶν βίων σύμφωνον τοῖς λόγοις πρὸς τὰ ἔργα, ἀτεχνῶς δωριστὶ ἀλλ᾽ οὐκ ιαστὶ οἶμαι οὐδὲ 30 φρυγιστὶ οὐδὲ λυδιστὶ, ἀλλ᾽ ἤπερ μόνη Ἑλληνικῆ ἑστίν ἀρμονία. ὁ μὲν οὖν τοιοῦτος χαίρει με ποιεῖ φθεγγόμενος καὶ δοκεῖν ὀτρούν φιλόλογον εἶναι· οὕτω σφόδρα ἀποδέχομαι παρ᾽ αὐτοῦ τὰ λεγόμενα· ὁ δὲ τὰναντία τοῦτον πράττον λυπεῖ 35 με, ὡς ἂν δοκῇ ἀμείνων λέγειν, τοσούτῳ μᾶλλον, καὶ ποιεῖ
αὐ δοκεῖν εἶναι μυστικοὺς. Ὕνῳ τῶν μὲν λόγων οὐκ ἐμπειρὸς εἰμὶ, ἀλλὰ πρῶτερον, ὡς ἔσκε, τῶν ἔργων ἐπειράθην, καὶ ἐκεῖ αὐτὸν ἡμῶν ἄξιον οὔτα λόγων καλῶν καὶ πάσης παρρησίας. εἰ οὖν καὶ τοῦτο ἔχει, συμβουλομαί τάνυδρι, καὶ ᾐδεὶς τάν ἐξεταζόμην ὑπὸ τοῦ τοιούτου, καὶ οὗκ 5 ἄν ἀχθώμην μανθάνων, ἀλλὰ καὶ εὖ γω τῷ Σόλωνι, ἐν μόνον προσλαβῶν, συγχαρῶ· γηράσκων γὰρ πολλὰ διδάσκεσθαι ἐθέλω ὑπὸ χρηστῶν μόνον. τοῦτο γὰρ μοι συγχωρεῖται, ἀγαθῶν καὶ αὐτῶν εἶναι τοὺς διδάσκαλον, ἱνα μὴ δυσμαθὴς φαίνων μισθός μανθάνων· εἰ δὲ νεώτερος ὁ διδάσκων ἐσταὶ ἡ μήτω 10 ἐν δόξῃ ὑμ. ἢ τι ἄλλο τῶν τοιούτων ἔχων, οὔτε εἰς μελεί. σοι οὖν, ὥς Ὀσκρατεῖς, ἔγω ἐπαγγέλλωμαι καὶ διδάσκειν καὶ ἐλέγχειν ἐμέ ὅ τι ἂν Βούλη, καὶ μανθάνειν γε ὅ τι αὐ ἐγὼ οἶδαι· οὔτω σὺ παρ' ἐμοὶ διάκεισαι ἀπ' ἐκείνης τῆς ἡμέρας, ἢ μετ' ἐμοὶ συν- διεκυδύνευσας καὶ ἐδώκας σαυτοῦ πείραν ἀρετῆς, ἢν χρὴ διδ- 15 5αὶ τὸν μέλλουτα δικαίως δώσειν. λέγ' οὖν ὅ τι σοι φίλον, μηδὲν τὴν ἡμετέραν ἦλικίαν ὑπόλογον ποιούμενος.

15. Σ.Ω. Ὅτ' ὁ ὑμετέρα, ὡς ἐσκεῖν, αἰτιοσόμεθα μη ὠνεί ἐτοιμα εἶναι καὶ συμβουλεύειν καὶ συσκοπεῖν.

ΔΤ. Ὅλλ' ἡμετέρων δὴ ἔργον, ὥς Ὀσκρατεῖς· ἐνα γὰρ σε 20 ἐγὼν ἡμῶν τίθημι· σκοπεῖ οὖν ἀντ' ἐμοῦ ὑπὲρ τῶν νεανίσκων, ὅ τι δεόμεθα παρὰ τῶν πυθώνεσθαι, καὶ συμβουλεύειν διαλε- γόμενος τούτους. ἐγὼ μὲν γὰρ καὶ ἐπιλαμβάνομαι ἥδη τὰ πολλὰ διὰ τὴν ἠλικίαν ὅταν διανοηθῶ ἐρέσθαι, καὶ αὐ ἂν ἄν ἀκούσω, εάν γε μεταξὺ ἄλλου λόγου γένονται, οὐ ταῦτα 25 μέμνημαι. ὑμεῖς οὖν λέγετε καὶ διέξετε πρὸς ὑμᾶς αὐτοὺς περὶ δὲν προβύμεθα· ἐγὼ δ' ἄκούσωμαι καὶ ἀκούσας αὐ μετὰ Μελησίου τούδε ποίησιν τούτο ὅ τι ἂν καὶ ἦμων δοκή.

Σ.Ω. Πειστέον, ὧ Νικία τε καὶ Δάκης, Δυσιμάχω καὶ Μελησία. ἂ μὲν οὖν νυνὶ ἐπεξερίσαμεν σκοποῦν, τίνος οἱ 30 διδάσκαλοι ἦμι τῆς τοιαύτης παιδείας γεγονασιν ἡ τίνας ἄλλως βελτίως πεποιήκαμεν, ὥσως μὲν οὐ κακῶς ἐχει ἐξετά- ξειν καὶ τὰ τοιαύτα ἦμις αὐτοὺς· ἄλλο νημαί καὶ ἡ τοιάδε σκέψεις εἰς τούτον φέρει, σχόδον δὲ τι καὶ μᾶλλον εἰς ἀρχής
εἰ ἄν. εἰ γὰρ τυγχάνομεν ἑπιστάμενοι ὀτούς πέρι, ὅτι παραγενόμενον τῷ βέλτιον ποιεῖ ἐκεῖνο ὡς παρεγένετο, καὶ προσέτι οἱ τέ ἐσμεν αὐτὸ ποιεῖν παραγίγνεσθαι ἐκεῖνο, δήλον ὅτι αὐτὸ γε ἱσμεν τοῦτο, ὁ πέρι σύμβουλοι ἃν γενοῖμεθα ὡς ἃν τις αὐτὸ ῥᾶστα καὶ ἄριστα ἀν κτῆσαιτο. ἵσως οὖν οὐ μανθάνετε μου ὃ τι λέγω, ἀλλ' ὅδε ῥᾶν μαθήσεθε. εἰ τυγχάνομεν ἑπιστάμενοι, ὅτι ὡς παραγενομένη ὀφθαλμοῖς βέλτιον ποιεῖ ἐκεῖνος οἶς παρεγένετο, καὶ προσέτι οἱ τ' ἐσμεν ποιεῖν αὐτήν παραγίγνεσθαι ὄμμασι, δήλον ὅτι ὡσιν γε ἱσμεν αὐτήν ὅτι ποτ' ἐστιν, ἣς πέρι σύμβουλοι ἃν γενοῖμεθα ὡς ἃν τις αὐτήν ῥᾶστα καὶ ἄριστα κτῆσαιτο. εἰ γὰρ μηδ' αὐτὸ τοῦτο εἰδείμεν, ὃ τι ποτ' ἐστιν ὡψιν ἢ ὃ τι ἐστιν ἄκοη, σχολή ἃν σύμβουλοι ἃς ἄξιοι λόγου γενοῖμεθα καὶ ἰατρῶι ἃ περὶ ὀφθαλμῶν ἃ περὶ ὑπον, ὤντινα τρόπον ἄκοην ἢ ὡσιν κάλλιστ' ἃν κτῆσαιτο τις.

ΔΑ. Ἀληθῆ λέγεις, ὁ Σώκρατες.

16. ΣΩ. Οὐκοῦν, ὁ Δάχης, καὶ νῦν ἡμᾶς τώδε παρακαλεῖτον εἰς συμβουλήν, τίν' ἃν τρόπον τοῖς ἱερίν αὐτῶν ἀρετὴ παραγενομένη ταῖς φυχαῖς ἀμείνους ποιήσειε;

20. ΔΑ. Πάνω γε.

ΣΩ. Ἀρ' οὖν τούτῳ γ' ὑπάρχειν δεῖ, τὸ εἰδέναι ὃ τι ποτ' ἐστιν ἄρετή; εἰ γὰρ ποὺ μηδ' ἄρετὴν εἰδείμεν τὸ παράπαν ὃ τι ποτε τυγχάνει ὃν, τίν' ἃν τρόπον τούτου σύμβουλοι γενοῖμεθα ὀφθαλμῶν, ὡπὼς ἃν αὐτὸ κάλλιστα κτῆσαιτο;

25. ΔΑ. Οὐδένα, ἔμοιγε δοκεῖ, ὁ Σώκρατες.

ΣΩ. Φαμέν ἄρα, ὁ Δάχης, εἰδέναι αὐτὸ ὃ τι ἐστιν.

ΔΑ. Φαμέν μέντοι.

ΣΩ. Οὐκοῦν ὃ γε ἱσμεν, κἂν εἰποίμεν δήπου τί ἐστιν.

ΔΑ. Πῶς γὰρ οὖ;

30. ΣΩ. Μὴ τοῖνυν, ὁ ἀριστε, περὶ ὅλης ἄρετῆς εὐθέως σκοπῶμεθα. πλέουν γὰρ ἱσως ἔργον. ἀλλὰ μέρους τίνος περὶ πρῶτον ἴδομεν, εἰ ἰκανῶς ἔχομεν πρὸς τὸ εἰδέναι. καὶ ἡμῖν, ὡς τὸ εἰκός, ρᾶν ἤ σκέψις ἐσται.

ΔΑ. Ἀλλ' οὔτω ποιῶμεν, ὁ Σώκρατες, ὡς σὺ βούλει.
ΣΩ. Τι οὖν ἂν προελοίμεθα τῶν τῆς ἁρετῆς μερῶν; ἢ δήλον δὴ ὅτι τούτο εἰς ἡ τείνειν δοκεῖ ἢ ἐν τοῖς ὀπλοῖς μάθη-σις; δοκεῖ δὲ ποι τοῖς πολλοῖς εἰς ἀνδρεῖαν. ἢ γάρ;
ΛΑ. Καὶ μάλα δὴ οὖτω δοκεῖ.
ΣΩ. Τούτῳ τούντων πρῶτον ἐπιχειρήσωμεν, ὡς Λάχης, εἶπειν, 5 ἀνδρεία τί ποτ’ ἐστίν· ἔπειτα μετὰ τούτο σκεψόμεθα καὶ ὅτω ἂν τρόπῳ τοῖς νεανίσκοις παραγένοιτο, καθ’ ὅσον οἶον τε ἐξ ἐπιτηδευμάτων τε καὶ μαθημάτων παραγενέσθαι. ἀλλὰ πειρῶ εἶπειν δ’ ἡ λέγω, τί ἐστιν ἀνδρεία.

17. ΛΑ. Οὐ μὰ τὸν Δία, ὡς Σώκρατες, οὐ χαλεπὸν εἶπεῖν· 10 εἰ γὰρ τις ἐθέλοι ἐν τῇ τάξει μένοιν ἀμύνεσθαι τοὺς πολεμίους καὶ μὴ φεύγοι, εὖ ἦσθι ὅτι ἀνδρείος ἂν εἰη.
ΣΩ. Εὐ μὲν λέγεις, ὡς Λάχης· ἀλλ’ ἵσως ἔγω αὐτίος, οὐ σαφῶς εἰπὼν, τὸ σὲ ἀποκρινάσθαι μὴ τοῦτο ὁ διανοοῦμενος ἥρόμην, ἀλλ’ ἑτερον.

ΛΑ. Πῶς τούτῳ λέγεις, ὡς Σώκρατες;
ΣΩ. Ἂγώ φράσω, εὰν οἶος τε γένωμαι. ἀνδρείος ποιν οὐ-τος, ὅν καὶ σὺ λέγεις, ὅς ἂν ἐν τῇ τάξει μένων μάχηται τοῖς πολεμίους.

ΛΑ. Ἀγώ γοῦν φημί.
ΣΩ. Καὶ γὰρ ἐγώ. ἀλλὰ τί αὖ ὅδε, ὃς ἂν φεύγων μάχηται τοῖς πολεμίοις, ἀλλὰ μὴ μένων;
ΛΑ. Πῶς φεύγων;
ΣΩ. Ὁσπέρ ποι καὶ Σκύθαι λέγονται οὐχ ἤττον φεύ-γοντες ἢ διώκοντες μάχεσθαι, καὶ Ὅμηρος ποι ἐπαινῶν 25 τοὺς τοῦ Αἰνείου ἵππους κραίνοντα μάλ’ ἐν θα καὶ ἐν θα ἐφη αὐτοὺς ἐπιστασθαι διὸ κεῖν ἣ δὲ φέ βε-σθαι· καὶ αὐτῶν τοῦ Αἰνείαν κατ’ ἄντ’ ἐνεκομιάσε, κατὰ τὴν τοῦ φόβου ἐπιστήμην, καὶ εἶπεν αὐτὸν εἶναι μὴ στωρα φόβοιο.

ΛΑ. Καὶ καλῶς γε, ὡς Σώκρατες· περὶ ἄρματων γὰρ ἔλεγε· καὶ σὺ τὸν Σκύθων ἱππέων πέρι λέγεις. τὸ μὲν γὰρ ἵππυ-κόν [τὸ ἐκεῖνον] οὖτω μάχεται, τὸ δὲ ὀπλιτικόν [τὸ γε τῶν 'Ελλήνων] ὡς ἔγω λέγω.
ΣΩ. Πλήν γ’ ἵσως, ὁ Λάχης, τὸ Δακεδαιμονίων. Δακε- 
δαιμονίους γάρ φασίν ἐν Πλαταιαῖς, ἐπειδὴ πρὸς τοῖς γερρο-
φόροις ἐγένοντο, οὐκ ἐθέλειν μένοντας πρὸς αὐτοὺς μάχεσθαι,
ἀλλὰ φεύγειν, ἐπειδὴ δὲ ἐλύθησαν αἰ τάξεις τῶν Περσῶν, ἀνα-
5 στρεφομένους ὠσπερ ἱππεάς μάχεσθαι καὶ οὕτω νικῆσαι τὴν
ἐκεῖ μάχην.
ΛΛ. Ἀληθῆ λέγεις.
18. ΣΩ. Τὸύτο τοῖνυν ἀρτί ἔλεγον, ὅτι ἐγὼ αὐτὸς μὴ καλῶς
σε ἀποκρίνασθαι, ὅτι οὐ καλῶς ἁρμίν. Βουλόμενος γὰρ σου
10 πυθέσθαι μὴ μόνον τοὺς εἰν τῷ ὀπλιτικῷ ἄνδρείους, ἀλλὰ καὶ
τοὺς εἰν τῷ ἱππικῷ καὶ εἰν σύμπαντι τῷ πολεμικῷ εἶδει, καὶ
μὴ μόνον τοὺς εἰν τῷ πολέμῳ, ἀλλὰ καὶ τοὺς εἰν τοῖς πρὸς τὴν
θάλατταν κινδύνους ἄνδρείους οντας, καὶ ὅσοι γε πρὸς νόσους
καὶ ὅσοι πρὸς πενίας ἢ καὶ πρὸς τὰ πολιτικὰ ἄνδρείοι εἰσιν,
15 καὶ ἔτι αὖ μὴ μόνον ὅσοι πρὸς λύπας ἄνδρείοι εἰσιν ἢ φῶβοις,
ἀλλὰ καὶ πρὸς ἐπιθυμίας ἢ ἡδονὰς δεινοὶ μάχεσθαι, μένοντες
ἣ ἀναστρέφουσε — εἰσὶ γὰρ ποῦ τινες, ὁ Λάχης, καὶ ἐν τοῖς
τοιούτοις ἄνδρείοι.
ΛΛ. Καὶ σφόδρα, ὁ Σώκρατες.
20 ΣΩ. Οὐκοῦν ἄνδρείοι μὲν πάντες οὔτοι εἰσίν, ἀλλ’ οἱ μὲν
ἐν ἡδοναῖς, οἱ δὲ ἐν λύπαις, οἱ δ’ ἐν ἐπιθυμίαις, οἱ δ’ ἐν φόβοις
τὴν ἄνδρείαν ἐκτηνεῖται· οἱ δὲ γ’ οἴμαι δειλίαν ἐν τοῖς αὐτοῖς
toῦτοις.
ΛΛ. Πάνυ γε.
25 ΣΩ. Τί ποτε ὄν ἐκάτερον τούτων, τοῦτο ἐπινευθανόμην.
πάλιν οὖν πειρῶ εἰπεῖν ἄνδρείαν πρῶτον, τί ὅν ἐν πᾶσι
τούτωι ταύτων ἐστιν· ἢ οὗτο καταμανθάνει ο λέγω;
ΛΛ. Οὐ πάνυ τυ.
19. ΣΩ. Ἀλλ’ ὧδε λέγω, ὡσπερ ἂν εἰ τάχος ἡρώτων τί
30 ποτ’ ἐστίν, ὃ καὶ ἐν τῷ τρέχειν τυγχάνει ὃν ἡμῖν καὶ ἐν τῷ
κιθαρίζειν καὶ ἐν τῷ λέγειν καὶ ἐν τῷ μανθάνειν καὶ ἐν ἀλλοῖς
πολλοῖς, καὶ σχεδοὺ τι αὐτὸ κεκτήμεθα, οὐ καὶ πέρι ἄξιον
λέγειν, ἢ ἐν ταῖς τῶν χειρῶν πρᾶξεσιν ἢ σκελῶν ἢ στόματος
τε καὶ φωνῆς ἢ διανοίασ· ἢ οὖχ οὕτω καὶ σὺ λέγεις;
ΔΑ. Πάνυ γε.

ΣΩ. Εἰ τοῖνυν τίς με ἔροιτο· ὁ Σῶκρατες, τί λέγεις τοῦτο, ὃ ἐν πάσιν ὄνομάζεις ταχυτήτα εἶναι; εἴποιμι ἂν αὕτῳ, ὅτι τὴν ἐν ὅλιγῳ χρόνῳ πολλὰ διαπραττομένην δύναμιν ταχυτήτα ἔγαγε καλῶ καὶ περὶ φωνῆ καὶ περὶ δρόμων καὶ περὶ τάλλα 5 πάντα.

ΔΑ. Ὅρθως γε σύ λέγων.

ΣΩ. Πειρῶ δὴ καὶ σὺ, ὁ Δάχης, τὴν ἀνδρείαν οὕτως εἴπειν, τίς οὖσα δύναμις ἡ αὐτὴ ἐν ἡδονῇ καὶ ἐν λύπῃ καὶ ἐν ἀπασίν οἷς νυνδὴ ἐλέγομεν αὐτὴν εἶναι, ἐπειτα ἀνδρεία κέκληται. 10

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

ΣΩ. Ἀλλὰ μὴν δεῖ, εἰ γε τὸ ἐροτώμενον ἀποκρινούμεθα ἤμιν αὐτοῖς. τοῦτο τοῖνυν ἐμούγε φαίνεται, ἄτι* οὐ τι πᾶσά γε, ὡς ἐγὼμαί, καρτερία ἀνδρεία σοι φαίνεται· τεκμαίρομαι δὲ 15 ἐνθένδε· σχεδὸν γὰρ τι οἶδα, ὁ Δάχης, ὃτι τῶν πάνω καλῶν πραγμάτων ἤγει σὺ ἀνδρείαν εἶναι.

ΔΑ. Εὖ μὲν οὖν ἵσθι ὅτι τῶν καλλίστων.

ΣΩ. Ὁυκοῦν ἡ μὲν μετὰ φρονήσεως καρτερία καλή κάγαθή; 20

ΔΑ. Πάνυ γε.

ΣΩ. Τί δ' ἡ μετ' ἀφροσύνης; οὐ τονυντίον ταύτῃ βλαβερά καὶ κακούργος;

ΔΑ. Ναί.

ΣΩ. Καλὸν οὖν τι φήσεις σὺ εἶναι τὸ τοιοῦτον, ὅν κακοῦργὸν τε καὶ βλαβερὸν ; 25

ΔΑ. Ὁυκοῦν δίκαιον γε, ὁ Σῶκρατες.

ΣΩ. Ὁυκ ἄρα τὴν γε τοιαύτην καρτερίαν ἀνδρείαν ὀμολογήσεις εἶναι, ἐπεειδήπερ οὐ καλῆ ἐστίν, ἡ δὲ ἀνδρεία καλὸν ἐστίν.

ΔΑ. Ἀληθῆ λέγεις.

ΣΩ. Ἡ φρόνιμος ἄρα καρτερία κατὰ τὸν σὸν λόγον ἀνδρεία 30 ἀν εἰη.

ΔΑ. Ἕωεκεν.

20. ΣΩ. Ἡδωμεν δή, ἡ εἰς τί φρόνιμος; ἡ ἡ εἰς ἀπαντα καὶ τὰ μεγάλα καὶ τὰ σμικρά; οἴον εἰ τις καρτερεῖ ἀναλι-
σκῶν ἀργύριον φρονίμως, εἰδῶς ὅτι ἀναλώσας πλέον ἐκτή-
σεται, τοῦτον ἀνδρείον καλοῖς ἂν;

ΔΑ. Μᾶ Δή οὐκ ἔγγογε.

ΣΩ. Ἀλλ’ οἶον εἰ τις ἰατρὸς ὄν, περιπλευμονίᾳ τοῦ ὑέος
5 ἐχομένου ἢ ἄλλου τινὸς καὶ δεομένου πιεῖν ἢ φαγεῖν δοῦναι,
μὴ κάμπτοιτο ἄλλα καρτεροὶ;

ΔΑ. Οὐδ’ ὀπωστὶον οὖδ’ αὕτη.

ΣΩ. Ἀλλ’ ἐν πολέμῳ καρτεροῦντα ἄνδρα καὶ ἐθέλοντα
10 μάχεσθαι, φρονίμως λογιζόμενον, εἰδότα μὲν ὅτι βοηθήσουν
σιν ἄλλοι αὐτῷ, πρὸς ἐλάττους δὲ καὶ φαυλοτέρους μαχεῖται
ἡ μὲθ’ ὄν αὐτὸς ἐστιν, ἔτι δὲ χωρία ἔχει κρεῖττω, τοῦτον τὸν
μετὰ τῆς τοιαύτης φρονίμεως καὶ παρασκευῆς καρτεροῦντα
ἀνδρείότερου ἂν φαίης ἢ τὸν ἐν τῷ ἐναντίῳ στρατοπέδῳ ἐθέ-
λοντα ὑπομένειν τε καὶ καρτερεῖν;

15 ΔΑ. Τὸν ἐν τῷ ἐναντίῳ, ἐμοιγα δοκεῖ, ὡ Σῶκρατες.

ΣΩ. Ἀλλὰ μὴν ἀφρονεστέρα γε ἢ τοῦτον ἢ ἡ τοῦ ἐτέρου
καρτερία.

ΔΑ. Ἀληθῆ λέγεις.

ΣΩ. Καὶ τὸν μετ’ ἐπιστήμης ἀρα ἱππικῆς καρτεροῦντα ἐν
20 ἱππομαχίᾳ ἦττον φήσεις ἄνδρεῖον εἶναι ἢ τὸν ἄνευ ἐπιστήμης.

ΔΑ. Ἕμοιγα δοκεῖ.

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

ΔΑ. Πάνυ γε.

ΣΩ. Καὶ ὅσοι δὴ ἐθέλουσιν ἐις φρέαρ καταβαίνουσι καὶ
25 κολυμβῶντες καρτερεῖν ἐν τούτῳ τῷ ἔργῳ, μὴ ὄντες δεινοὶ, ἢ ἐν
tων ἄλλω τοιοῦτῳ, ἄνδρειοτέρους φήσεις τῶν ταῦτα δεινῶν.

ΔΑ. Τί γὰρ ἂν τις ἄλλο φαίη, ὡ Σῶκρατες;

ΣΩ. Οὔδεν, εἰπτὲρ οἴοιτό γε οὕτως.

30 ΔΑ. Ἀλλὰ μὴν οἴμαι γε.

ΣΩ. Καὶ μὴν ποὺ ἀφρονεστέρως γε, ὡ Λάχης, οἱ τοιοῦτοι
κινδυνεύουσιν τε καὶ καρτεροῦσιν ἢ οἱ μετὰ τέχνης αὕτο
πράπτουσιν.

ΔΑ. Φαίνονται.
ΣΩ. Ούκοιν αἰσχρὰ ἡ ἄφρων τόλμα τε καὶ καρτέρησις ἐν τῷ πρόσθεν ἐφάνῃ ἡμῖν οὖσα καὶ βλαβερὰ;

ΛΑ. Πάνω γε.

ΣΩ. Ἡ δὲ γε ἀνδρεία ὁμολογεῖτο καλὸν τι εἶναι.

ΛΑ. Ὅμολογεῖτο γάρ.

ΣΩ. Νῦν δ' αὖ πάλιν φαμέν ἐκείνο τὸ αἰσχρόν, τὴν ἄφρων καρτέρησιν, ἀνδρείαν εἶναι.

ΛΑ. Ἐφίκαμεν.

ΣΩ. Καλῶς οὖν σοι δοκοῦμεν λέγειν;

ΛΑ. Μὰ τὸν Δία, ὦ Σῶκρατες, ἐμοὶ μὲν οὐ.

21. ΣΩ. Οὔκ ἄρα ποιν κατὰ τὸν σὸν λόγον δωριστὶ ἡμῶς-σμεθα ἐγὼ τε καὶ σὺ, ὁ Δάχης· τὰ γὰρ ἔργα οὐ συμφονεῖ ἡμῖν τοῖς λόγοις. ἔργῳ μὲν γὰρ, ὡς ἐοίκε, φαίη ἄν τις ἡμᾶς ἀνδρείας μετέχειν, λόγῳ δ', ὡς ἐγὼμαι, οὔκ ἂν, εἰ νῦν ἡμῶν ἀκούσειε διαλεγομένοι.

ΛΑ. Ἀληθέστατα λέγεις.

ΣΩ. Τί οὖν; δοκεῖ καλὸν εἶναι οὕτως ἡμᾶς διακείθησαι;

ΛΑ. Οὐδ' ὀπωστίον.

ΣΩ. Βούλεις οὖν ὧ λέγομεν πειθῶμεθα τὸ γε τοσοῦτον;

ΛΑ. Τὸ ποῦν δὴ τοῦτο, καὶ τίνι τοῦτο;

ΣΩ. Τῷ λόγῳ ὃς καρπερεῖν κελεύει. εἰ οὖν βούλει, καὶ ἡμεῖς ἐπὶ τῇ ζητήσει ἐπιμείσωμέν τε καὶ καρπερήσωμεν, ὡς καὶ μὴ ἡμῶν αὐτή ἡ ἀνδρεία καταγελάσῃ, ὅτι οὔκ ἄνδρείος αὐτὴν ζητοῦμεν, εἰ ἄρα πολλάκις αὐτὴ ἡ καρτέρησις ἐστίν ἀνδρεία.

ΛΑ. Ἐγὼ μὲν ἔτοιμος, ὦ Σῶκρατες, μὴ προαφίστασθαί· καὶ τοι ἄλλης γ' εἰμί τὼν τοιούτων λόγων· ἀλλὰ τίς με καὶ φιλονικία εἴληθεν πρὸς τὰ εἰρημένα, καὶ ὡς ἄληθῶς ἀγανκτῶ, εἰ οὕτως δὲ νοῦ ὡς τ' εἰμ' εἰπεῖν. νοεῖν μὲν γὰρ ἐμούγε δοκῶ περὶ ἀνδρείας ὃ τι ἐστίν, οὔκ οἶδα δ' ὡς με ἀρτί 30 διέφυγεν, ὡστε μὴ συλλαβεῖν τῷ λόγῳ αὐτὴν καὶ εἰπεῖν ὃ τι ἐστίν.

ΣΩ. Οὐκοῦν, ὦ φίλε, τὸν ἁγαθὸν κυνηγήτην μεταθεῖν χρῆ καὶ μὴ ἀνεῖναι.
ΔΑ. Παντάπασι μὲν οὖν.
ΣΩ. Βούλειι οὖν καὶ Νικίαν τόνδε παρακάλωμεν ἐπὶ τὸ κυνηγέσιον, εἰ τι ήμῶν εὐπορώτερός ἦστιν;
ΔΑ. Βούλομαι· πῶς γὰρ οὗ.

22. ΣΩ. Ίθι δή, ὁ Νικία, ἀνδράσι φίλοις χειμαζομένοι ἐν λόγῳ καὶ ἀπορούσιν βοΐθησον, εἰ τινα ἔχεις δύναμιν. τὰ μὲν γὰρ δή ἡ ἡμέτερα ὅρας ὡς ἀπορα· σὺ δὲ εἶπὼν ὅ τι ἡγεῖ ἀνδρείαν εἶναι, ἡμᾶς τε τῆς ἀπορίας ἐκλυσαί καὶ αὐτὸς ἀ νοεῖς τῷ λόγῳ βεβαιῶσαι.

10 NI. Δοκεῖτε τοίνυν μοι πάλαι οὐ καλῶς, ὁ Σώκρατες, ὁρίζεσθαι τὴν ἀνδρείαν· ὁ γὰρ ἐγὼ σοῦ ἦδη καλῶς λέγοντος ἀκικοα, τούτῳ οὗ χρῆσθε.
ΣΩ. Ποίῳ δῇ, ὁ Νικία;
NI. Πολλάκις ἀκικοά σου λέγοντος, ὅτι ταῦτα ἄγαθός ἐκαστός ἡμῶν, ἀπερ σοφός, ἂ δὲ ἀμαθής, ταῦτα δὲ κακός.
ΣΩ. Ἀληθῆ μέντοι νῆ Δία λέγεις, ὁ Νικία.
NI. Οὐκοῦν εἰπέρ ὁ ἀνδρείος ἄγαθός, δῆλον ὅτι σοφός ἦστιν.
ΣΩ. Ἡκουσας, ὁ Λάχης;
ΔΑ. Ἔγωγε, καὶ οὐ σφόδρα γε μανθάνω ὁ λέγει.

20 ΣΩ. Ἀλλ᾽ εγὼ δοκῶ μανθάνειν, καὶ μοι δοκεῖ ἀνήρ σοφίαν τινὰ τὴν ἀνδρείαν λέγειν.
ΔΑ. Ποιὰν, ὁ Σώκρατες, σοφίαν;
ΣΩ. Οὐκοῦν τόνδε τοῦτο ἑρωτᾶς;
ΔΑ. Ἔγωγε.

25 ΣΩ. Ἰθι δῆ, αὐτῷ εἰπέ, ὁ Νικία, ποία σοφία ἀνδρεία ἂν εἰ ἑτα τὸν σὸν λόγον. οὐ γὰρ ποῦ ἢ γε αὐλητική.
NI. Οὐδαμῶς.
ΣΩ. Οὐδὲ μὴν ἡ κιθαριστική.
NI. Οὐ δῆτα.

30 ΣΩ. Ἀλλὰ τις δή αὐτὴ ἣ τίνος ἐπιστήμη μή;
ΔΑ. Πάννυ μὲν οὖν ὅρθως αὐτῶν ἑρωτᾶς, ὁ Σώκρατες, καὶ εἰπέτω γε τίνα φησίν αὐτὴν εἶναι.
NI. Ταῦτην ἐγωγε, ὁ Λάχης, τὴν τῶν δεινῶν καὶ θαρραλέων ἐπιστήμην καὶ ἐν πολέμῳ καὶ ἐν τοῖς ἄλλοις ἀπασίσιν.
ΔΑ. Ἡδὲ ἄρη λέγει, ὁ Σώκρατες.
ΣΩ. Πρὸς τι τούτῳ εἰπες βλέψας, ὁ Λάχης;
ΔΑ. Πρὸς ὃ τι; χωρὶς δήποτε σοφία ἐστὶν ἀνδρείας.
ΣΩ. Οὐκούν φησί γε Νικίας.
ΔΑ. Οὐ μέντοι μὰ Δία· ταῦτα τοι καὶ ληρεῖ.
ΣΩ. Οὐκούν διδάσκομεν αὐτόν, ἀλλὰ μὴ λοιδορῶμεν.
ΝΙ. Οὐκ, ἀλλὰ μοι δοκεῖ, ὁ Σώκρατες, Λάχης ἐπιθυμεῖν κάμε φανήναι μηδὲν λέγοντα, ὅτι καὶ αὐτὸς ἄρτι τοιοῦτος ἑφάνη.

23. ΔΑ. Πάνω μὲν οὖν, ὁ Νικία, καὶ πειράσομαι γε ἀπὸ- 10 φήναι. οὕδεν ἄρα λέγει; ἡτὶ αὐτίκα ἐν ταῖς νόσοις οὐχ οἱ ἰατροὶ τὰ δεινὰ ἐπίστανται; ἢ οἱ ἀνδρείοι δοκοῦσί σοι ἐπιστασθαι; ἢ τοὺς ἰατροὺς σὺ ἀνδρείους καλεῖς;

ΝΙ. Οὐδ’ ὀπωσδειοῦν.
ΔΑ. Οὐδὲ γε τοὺς γεωργοὺς οἴμαι. καίτοι τά γε ἐν τῇ 15 γεωργίᾳ δεινὰ οὕτω δήποτε ἐπίστανται, καὶ οἱ ἄλλοι δημιουργοὶ ἀπαντεῖ τὰ ἐν ταῖς αὐτῶν τέχναις δεινὰ τε καὶ θαρραλεά ἱσασίων. ἀλλ’ οὕδεν τι μᾶλλον οὕτωι ἀνδρείοι εἰσίν.

ΣΩ. Τί δοκεῖ Λάχης· λέγειν, ὁ Νικία; ἑοικεν μέντοι λέγειν τι.

ΝΙ. Καὶ γὰρ λέγει γε τι, ὦ μέντοι ἀληθές γε.
ΣΩ. Πῶς διῆ; 
ΝΙ. Ὅτι οἴεται τοὺς ἰατροὺς πλέον τι εἰσέναι περὶ τοὺς κάμποντας ἢ τὸ ύμιεῖνον [εἰπεῖν οὖν] τε καὶ νοσώδες. οἱ δὲ δήποτε τοσοῦτον μόνον ἱσασίων. εἰ δὲ δεινόν τῷ τούτῳ ἐστὶν τὸ 25 ύμιεῖνον μᾶλλον ἢ τὸ κάμπειν, ἤγεῖ σὺ τούτῳ, ὁ Λάχης, τοὺς ἰατροὺς ἐπιστασθαι; ἢ οὐ πολλοίς οἴει ἐκ τῆς νόσου ἀμεινον εἶναι μὴ ἀναστήναι ἢ ἀναστήναι; τοῦτο γὰρ εἰπέ· σφι πάσι φῆς ἀμεινον εἶναι ξῆν καὶ οὐ πολλοῖς κρεῖττον τεθνάναι;

ΔΑ. Οἶμαι ἐγώγε τούτῳ γε.

ΝΙ. Οἶς οὖν τεθνάναι λυσιτελεῖ, ταῦτα οἴει δεινὰ εἶναι καὶ οἷς ξῆν;

ΔΑ. Οὐκ ἐγώγε.
Ν. Ἀλλὰ τούτο δὴ σὺ δίδως τοῖς ίατροῖς γεγυγώσκειν ἢ ἄλλῳ τινὶ δημιουργῷ πλὴν τῷ τῶν δεινῶν καὶ μὴ δεινῶν ἐπι-στήμονι, ὅν ἐγὼ ἄνδρείον καλῶ;

Σ. Κατανοεῖς, ὦ Λάξης, ὦ τι λέγει;

Λ. 'Εγώγε, ὅτι γε τοὺς μάντεις καλεῖ τοὺς ἄνδρείους· τίς γὰρ δὴ ἄλλος εἰσεται ὁτῳ ἀμείνον ἔνν ὑπεθναί; καίτοι σὺ, ὦ Νικία, ποτέρων ὀμολογεῖς μάντις εἰναι ἢ οὔτε μάντις οὔτε ἄνδρείος;

Ν. Τί δὲ; μάντει αὐτοί προσήκει τά δεινα γεγυγώσκειν καὶ τά βαρραλέα;

Λ. 'Εγώγε· τίνι γὰρ ἄλλῳ;

24. Ν. Ἡμῖν ἐγὼ λέγω πολὺ μᾶλλον, ὦ βέλτιστε· ἐπει μάντιν γε τὰ σημεῖα μόνον δεὶ γεγυγώσκειν τῶν ἐσομένων, εἴτε τῷ θάνατοι εἴτε νόσοι εἴτε ἀποβολή χρημάτων ἔσται, εἴτε νίκη εἴτε ἢττα ἢ πολέμου ἢ καὶ ἄλλης τινὸς ἀγωνίας· ὦ τι δὲ τῷ ἀμείνον τοῦτω ἢ παθεῖν ἢ μὴ παθεῖν, τί μᾶλλον μάντει προσήκει κρίναι ἢ ἄλλῳ ὀτι φοιν;

Λ. Ἀλλ' ἐγὼ τούτων οὐ μανθάνω, ὦ Σῶκρατες, ὦ τι βου-λεῖται λέγειν· οὔτε γὰρ μάντιν οὔτε ίατρὸν οὔτε ἄλλον οὐδένα δηλοῖ ὡτινα λέγει τὸν ἄνδρείον, εἰ μὴ εἰ θεῶν τίνα λέγει αὐτὸν εἰναι. ἐμοὶ μὲν οὖν φαϊνεται Νικίας οὐκ ἐθέλεις γενναίως ὀμολογεῖν ὅτι οὐδὲν λέγει, ἄλλα στρέφεται ἀνώ καὶ κάτω ἐπι-κρυπτόμενος τὴν αὐτοῦ ἀπορίαν· καίτοι κἂν ἡμεῖς οἴοι τε ἢμεν ἄρτι ἐγώ τε καὶ σύ τοι αὐτὰ στρέφεθαι, εἰ ἔβουλόμεθα μὴ δοκεῖν ἐναντία ἢμῖν αὐτοῖς λέγειν. εἰ μὲν οὖν ἐν δικαστη-ρίῳ ἢμῖν οἱ λόγοι ἤσαν, εἰχὲν ἀν τίνα λόγον ταῦτα ποιεῖν· νῦν δὲ τί ἂν τις ἐν συνουσίᾳ τοιάδε μάτην κενοῖς λόγοις αὐτῶς αὐτόν κοσμοῖ.

Σ. Οὐδὲν οὖν ἐμοὶ δοκεῖ, ὦ Λάξης· ἄλλ' ὀρώμεν μὴ Νικίας οἴεται τὶ λέγειν καὶ οὐ λόγον ἐνεκα ταῦτα λέγει. αὐτοῦ οὖν σαφέστερον πυθόμεθα τὶ ποτε νοεῖ· καὶ εἰν τι φαίνηται λέγον, συγχωρησόμεθα, εἰ δὲ μὴ, διδάξομεν.

Λ. Σὺ τοίνυν, ὦ Σῶκρατες, εἰ βούλει πυθόμεσθαι, πυ-θόμεν· ἐγὼ δ' ἵσως ἱκανός πέπνυσαι.
ΣΩ. 'Αλλ' οὐδὲν με κωλύει· κοινὴ γὰρ ἐσται ἡ πῦστις ὑπὲρ ἐμοῦ τε καὶ σοῦ.

ΑΛ. Πάνυ μὲν οὖν.

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

ΝΙ. 'Εγώγε.

ΣΩ. Τούτο δὲ οὐ παντὸς δὴ εἶναι ἄνδρος γυνώναι, ὅποτε γε μήτε ιατρὸς μήτε μάντις αὐτὸ γυνώσεται μηδὲ ἀνδρείας ἐσται, ἡν μὴ αὐτὴν ταύτην τὴν ἑπιστήμην προσλάβῃ· οὐχ οὔτως ἐλεγες; io

ΝΙ. Οὔτω μὲν οὖν.

ΣΩ. Κατὰ τὴν παροιμίαν ἀρα τῷ ὁντι οὐκ ᾄν πάσα ὡς γυνιὴ οὐδ' ἄν ἀνδρεία γένοιτο.

ΝΙ. Οὐ μοι δοκεῖ.

ΣΩ. Δήλον δὴ, ὁ Νικία, ὅτι οὐδὲ τὴν Κρομμυωνίαν ὑν 15 πιστεύεις σύ γε ἀνδρείαν γεγονέναι. τούτο δὲ λέγω οὐ παί-ζων, ἀλλ' ἂναγκαίον οἴμαι τῷ ταύτα λέγοντι μηδενὸς θηρίον ἀποδέχεσθαι ἀνδρείαν, ἢ συγχωρεῖν θηρίον τι οὔτω σοφόν εἶναι, ὥστε ἃ ὁλίγοι ἀνθρώπων ἵσασι διὰ τὸ χαλεπὰ εἶναι γυνώναι, ταύτα λέοντα ἡ πάρδαλιν ἢ τίνα κάπρου φάναι εἰδέ-20 ναι· ἀλλ' ἂνάγκη ὁμοίως λέοντα καὶ ἐλαφον καὶ ταῦρον καὶ πλῆθου πρός ἀνδρείαν φάναι πεφυκέναι τὸν τιθέμενον ἀν-δρείαν τοῦθ' ὀπερ σὺ τίθεσαι.

ΑΛ. Νὴ τοὺς θεοὺς, καὶ εὖ γε λέγεις, ὁ Σώκρατες. καὶ ἡμῖν ὡς ἄληθὸς τούτῳ ἀπόκριναι, ὁ Νικία, πότερον σοφῶ-25 τερα φής ἡμῶν ταύτα εἶναι τὰ θηρία, ἃ πάντες ὁμολογούμεν ἀνδρεία εἶναι, ἢ πᾶσιν ἑναντιούμενος τολμᾶς μηθὲ ἀνδρεία αὐτὰ καλεῖν;

ΝΙ. Οὐ γὰρ τι, ὁ Λάξης, ἐγώγε ἀνδρεία καλῶ οὔτε θηρία οὔτε ἀλλο οὐδέν τὸ τὰ δεινὰ ὑπὸ ἀγνοιας μὴ φοβούμεναν, ἀλλ' 30 ἄφοβον καὶ μόρον· ἢ καὶ τὰ παιδία πάντα οἴει με ἀνδρεία καλεῖν, ἢ δὲ ἄγνοιαν οὐδέν δέδοικεν; ἀλλ' οἴμαι τὸ ἄφοβον καὶ τὸ ἀνδρεῖον οὐ ταύτον ἐστιν. ἐγὼ δὲ ἀνδρείας μὲν καὶ προμηθίας πάνιν τισὶν ὀλίγοις οἴμαι μετείναι, θρασύτητος δὲ
καὶ τὸλμησ καὶ τοῦ ἀφόβησ μετὰ ἀπρομηθίας πάνω πολλοῖς καὶ ἀνδρῶν καὶ γυναικῶν καὶ παῖδων καὶ θηρίων. ταῦτα ὅν ἀ σὺ καλεῖς ἀνδρεία καὶ οἱ πολλοί, ἐγὼ θρασέα καλῶ, ἀνδρεία δὲ τὰ φρόνιμα περὶ ὄν λέγω.

5 26. Λα. Θέασαι, ὁ Σώκρατες, ὡς εὖ ὁδὲ ἑαυτὸν δῆ, ὡς οἴε- ται, κοσμεῖ τῷ λόγῳ· οὕς δὲ πάντες ἀμολογοῦσιν ἀνδρείαν εἶναι, τούτους ἀποστερεῖ ἐπιχειρεῖ ταύτης τῆς τιμῆς.

Ν. Οὐκούν ἔγογγε, ὁ Λάχης, ἀλλὰ θάρρει· φημὶ γὰρ σέ εἶναι σοφὸν, καὶ Δάμαχον γε, εἶπερ ἐστε ἀνδρεῖοι, καὶ ἄλλους

10 γε συχνοὺς Ἀθηναίων.

Λα. Οὐδὲν ἔρω πρὸς ταῦτα, ἔχον εἰπεῖν, ὡν μὴ με φῆς ὡς ἀληθῶς Λεξωνεά εἶναι.

Σ. Ο. Μηδὲ γε εἰπῆς, ὁ Λάχης· καὶ γὰρ μοι δοκεῖς τοῦδε μὴ ἵσοθῆσαι ὅτι ταύτην τὴν σοφίαν παρὰ Δάμωνος τοῦ ἕμετρον

15 ἐταῖρων παρείληφεν, ὁ δὲ Δάμων τῷ Προδίκῳ πολλὰ πλησιά- ζεῖ, ὡς δὴ δοκεῖ τῶν σοφιστῶν καλλιστὰ τὰ τοιαῦτα ὑνόματα διαιρεῖν.

Λα. Καὶ γὰρ πρέπει, ὁ Σώκρατες, σοφιστὴ τὰ τοιαῦτα μᾶλ- λον κομψεύεσθαι ἢ ἀνδρὶ ὅν ἡ πόλις ἁξιοὶ αὐτῆς προεστάναι.

Σ. Ο. Πρέπει μέντοι, ὁ μακάριε, τῶν μεγίστων προστατοῦντι μεγίστης φρονήσεως μετέχειν· δοκεῖ δὲ μοι Νικίας ἁξιοὶ εἶναι ἐπισκέψεως, ὅποι ποτὲ βλέπων τούνομα τὸ τίθησι τὴν ἀνδρείαν.

Λα. Αὐτὸς τοίνυν σκόπει, ὁ Σώκρατες.

Σ. Ο. Τοῦτο μέλλω ποιεῖν, ὁ ἀριστεῖ· μὴ μέντοι ὅνου με ἀφίσειν σε τῆς κοινωνίας τοῦ λόγου, ἀλλὰ πρόσεχε τὸν νοῦν καὶ συσκόπει τὰ λεγόμενα.

Λα. Ταῦτα δὴ ἔστω, εἰ δοκεῖ χρὴναι.

27. Σ. Ο. Ἀλλὰ δοκεῖ. σὺ δὲ, Νικία, λέγε ἢμῖν πάλιν ἐξ

30 ἀρχῆς· οἴσθ' ὅτι τὴν ἀνδρείαν κατ' ἀρχὰς τοῦ λόγου ἐσκοποῦ- μεν ὡς μέρος ἀρετῆς σκοποῦντες;

Ν. Πάνυ γε.

Σ. Ο. Οὐκοὖν καὶ σὺ τοῦτο ἀπεκρίνω ὡς μόριον, ὄντων δὴ καὶ ἄλλων μερῶν, ἃ σύμπαντα ἀρετὴ κέκληται;
ΑΑΧΗΣ.

ΝΙ. Πῶς γὰρ οὐ;

ΣΩ. Ἡρὶ οὖν ἀπερ ἐγὼ καὶ σὺ ταῦτα λέγεις; ἐγὼ δὲ καλῶ πρὸς ἀνδρεία σοφροσύνην καὶ δικαιοσύνην καὶ ἀλλ᾽ ἄττα τοι- αῦτα. οὐ καὶ σὺ;

ΝΙ. Πάνυ μὲν οὖν.

ΣΩ. Ἐσεὶ δὴ· ταῦτα μὲν γὰρ ὀμολογοῦμεν, περὶ δὲ τῶν δει- νῶν καὶ θαρραλέων σκεφώμεθα, ὡσποδέ μὴ σὺ μὲν ἀλλ᾽ ἄττα ἡγη, ἥμεις δὲ ἄλλα. ἕ μὲν οὖν ἥμεις ἡγούμεθα, φράσομεν σοι· σὺ δὲ ἂν μὴ ὀμολογῆς, διδάξεις. ἡγούμεθα δὴ ἥμεις δεινὰ μὲν εἶναι ἃ καὶ δέος παρέχει, θαρραλέα δὲ ἂ μὴ δέος παρέχει. το δέος δὲ παρέχειν οὐ τὰ γεγονότα οὔδὲ τὰ παρόντα τῶν κακῶν, ἀλλὰ τὰ προσδοκόμηνα· δέος γὰρ εἶναι προσδοκίαν μέλλοντος κακοῦ ἢ οὐχ οὔτοι καὶ σὺ, ὁ Δάνης;

ΔΔ. Πάνυ γε σφόδρα, ὁ Σώκρατες.

ΣΩ. Τὰ μὲν ἥμετέρα τοίνυν, ὁ Νικία, ἀκούεις, ὅτι δεινὰ 15 μὲν τὰ μέλλοντα κακά φαμεν εἶναι, θαρραλέα δὲ τὰ μὴ κακὰ ἢ ἀγαθὰ μέλλοντα· σὺ δὲ ταῦτη ἢ ἄλλη περὶ τούτων λέγεις;

ΝΙ. Ταύτῃ ἔγωγε.

ΣΩ. Τούτων δὲ γε τὴν ἐπιστήμην ἀνδρείαν προσαγορεύεις;

ΝΙ. Κομιδῇ γε.

28. ΣΩ. Ἐτὶ δὴ τὸ τρίτον σκεφώμεθα εἰ συνδοκεῖ σοὶ τε καὶ ἡμῖν.

ΝΙ. Τὸ ποιοῦν δὴ τοῦτο;

ΣΩ. Ἐγὼ δὴ φράσω. δοκεὶ γὰρ δὴ ἐμοὶ τε καὶ τῷ δὲ, περὶ ὅσων ἐστὶν ἐπιστήμη, οὐκ ἄλλῃ μὲν εἶναι περὶ γεγονότος, εἰδέ- ναι ὅτι γέγονεν, ἄλλῃ δὲ περὶ γεγομένων, ὅτι γίγνεται, ἄλλῃ δὲ ὅτι ἄν κάλλιστα γένοιτο [καὶ γενήσεται] τὸ μῆτω γεγονὸς, ἄλλῃ ἢ αὐτῇ. οἶον περὶ τὸ ὑμεῖόν εἰς ἀπαντας τοὺς χρόνους οὐκ ἄλλῃ τις ἡ ἡ* ἰατρική, μία οὖσα, ἐφορᾶ καὶ γινομένα καὶ γεγονότα καὶ γενησόμενα [ὅτι γενήσεται]. καὶ περὶ τὰ ἐκ τῆς γῆς αὐτοὶ φυσικοὶ ἡ γεωργία ὁσαίτως ἔχει· καὶ δήποτε περὶ τόν πόλεμον αὐτοῦ ἄν μαρτυρήσατε ὅτι η ἀρχιτεύμα κάλλιστα προμηθεῖται τα τε ἄλλα καὶ περὶ τὸ μέλλον ἔσεσθαι, οὔδὲ τῇ μαντικῇ οἴεται δείν ὑπηρετεῖν ἄλλα ἄρχειν, ὡς εἰδύνα κάλλιον
τὰ περὶ τὸν πόλεμον καὶ γιγνόμενα καὶ γενησόμενα· καὶ ὁ νόμος οὗτω τάττει, μὴ τὸν μάντιν τοῦ στρατηγοῦ ἄρχειν, ἀλλὰ τὸν στρατηγὸν τοῦ μάντεως. φήσομεν τάντα, ὁ Δάχης;

ΔΑ. Φήσομεν.

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

ΝΙ. "Ἐγωγε. δοκεῖ γὰρ μοι οὕτως, ὁ Σώκρατες.

ΣΩ. Ὁυκοῦν, ὁ ἄριστε, καὶ ἡ ἀνδρεία τῶν δεινῶν ἐπιστήμη

10 ἐστίν καὶ θαρραλέων, ὥς φής· ἡ γάρ;

ΝΙ. Ναί.

ΣΩ. Τὰ δὲ δεινὰ ὁμολόγηται καὶ τὰ θαρραλέα τὰ μὲν μέλλοντα ἁγαθά, τὰ δὲ μέλλοντα κακά εἶναι.

ΝΙ. Πάνυ γε.

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

ΝΙ. "Ἐστὶ τάντα.

ΣΩ. Ὁυ μόνον ἁρὰ τῶν δεινῶν καὶ θαρραλέων ἡ ἀνδρεία ἐπιστήμη ἐστίν. οὐ γὰρ μελλόντων μόνον πέρι τῶν ἁγαθῶν τε καὶ κακῶν ἐπαίει, ἀλλὰ καὶ γιγνομένων καὶ γεγονότων [καὶ πάντως ἐχόντων]. ὡσπερ αἱ ἀλλαὶ ἐπιστήμαι.

ΝΙ. "Εοικέν γε.

29. ΣΩ. Μέρος ἁρα ἀνδρείας ἡμῖν, ὁ Νικία, ἀπεκρίνω σχεδόν τι τρίτον· καίτοι ἡμεῖς ἠρωτώμεν ὅλην ἀνδρείαν ὁ τι εἰ.καὶ νῦν δὴ, ὡς ἐοικεν, 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, ἀνδρεί' ἂν εἰι. οὕτως αὐτὶ μετατίθεσθαι ἢ πῶς λέγεις, ὁ Νικία;

30 ΝΙ. "Εμοιγε δοκεῖ, ὁ Σώκρατες.

ΣΩ. Δοκεῖ οὖν σοι, ὁ δαμόμοι, ἀπολείπειν ἂν τι ὁ τοιοῦτος ἀρετῆς, εἴσπερ εἴδείν τα τε ἁγαθὰ πάντα καὶ παντάπασίν ὡς γίγνεται καὶ γενήσεται καὶ γέγονε, καὶ τὰ κακά ὡσαύτως; καὶ τοῦτον οἰεὶ ἂν σὺ ἐνδεइ ἐῖναι σωφροσύνης ἡ δικαιοσύνης τε καὶ
οσιότητος, ὃ γε μόνῳ προσήκει καὶ περὶ θεοὺς καὶ περὶ ἀνθρώ-
ποὺς ἐξευλαβεῖσθαι τε τὰ δεινὰ [καὶ τὰ μῆ] καὶ τάγαθα πορί-
ζεσθαι, ἐπισταμένῳ ὀρθῶς προσομιλεῖν;
Ν. Δέγειν τι δ’ Ἴωκράτες μοι δοκεῖς.
Σ. Οὐκ ἁρὰ, ὁ Νικία, μόριον ἀρετῆς ἄν εἴη τὸ νῦν σοι 5
λεγόμενον, ἀλλὰ σύμπτασα ἀρετῆ.
Ν. Ἕσοικεν.
Σ. Καὶ μὴν ἔφαμεν γε τὴν ἀνδρείαν μόριον εἶναι ἐν τῶν
tῆς ἀρετῆς.
Ν. Ἐσαμεν γάρ.
Σ. Τὸ δὲ γε νῦν λεγόμενον οὐ φαίνεται.
Ν. Οὐκ ἐσοικεν.
Σ. Οὐκ ἁρὰ πυρῆκαμεν, ὁ Νικία, ἀνδρεία ὁ τι ἐστίν.
Ν. Οὐ φαινόμεθα.
Α. Καὶ μήν ἔγογε, δ’ φίλε Νικία, ὅμην σε εὐρήσειν, ἐπειδὴ 15
ἐμοῦ κατεφρονήσας Σωκράτει ἀποκριναμένου· πάνυ δὴ μεγάλην
ἐλπίδα εἴχον, ὡς τῇ παρὰ τοῦ Δάμωνος σοφία αὑτῆν ἀνευρήσει.
30. Ν. Εὖ γε, δ’ Δάχης, ὅτι οὐδὲν οἶει σύ ἐτι πράγμα εἶναι,
ὅτι αὐτὸς ἄρτι ἐφάνης ἀνδρείας πέρι οὐδὲν εἰδὼς, ἀλλ’ εἰ καὶ
ἐγὼ ἐτερος τοιοῦτος ἀναφανῆσομαι, πρὸς τοῦτο βλέπεις, καὶ 20
οὐδὲν ἐτι διώσει, ὡς εὐσκε, σοὶ μετ’ ἐμοῦ μηδὲν εἰδέναι ὃν προσή-
κει ἐπιστήμην ἔχειν ἀνδρὶ οἰομένῳ τι εἶναι. σὺ μὲν οὐν μοι
dοκεῖς ὡς ἀληθώς ἀνθρώπειον πράγμα ἐργαξεσθαι, οὐδέν πρὸς
αὐτὸν βλέπειν ἀλλὰ πρὸς τοὺς ἄλλους· ἐγὼ δ’ οἶμαι ἐμοὶ περὶ
ὅν ἑλεγομεν νῦν τε ἐπεικὸς εἰρήναι, καὶ εἰ τι αὐτῶν μὴ ἱκα-
νώς ἔρηται, ύστερον ἐπανορθώσεσθαι καὶ μετὰ Δάμωνος, οὐ σὺ
τοῦ οἶει καταγελάν, καὶ ταῦτα οὐδ’ ιδὼν πώποτε τοῦ Δάμωνα, καὶ
μετ’ ἄλλων· καὶ ἐπειδὰν βεβαιώσομαι αὕτα, διδάξω καὶ σέ, καὶ
οὐ φθονήσω· δοκεῖς γάρ μοι καὶ μάλα σφόδρα δεῖσθαι μαθεῖν.
Α. Σοφὸς γάρ τοι σὺ εἰ, δ’ Νικία. ἀλλ’ ὄμως ἐγὼ Ἀυστ-30
μάχῳ τάδε καὶ Μελησία συμβουλεύω, σὲ μὲν καὶ ἐμὲ περὶ τῆς
παιδείας τῶν νεανίσκων χαίρειν ἓαν, Σωκράτη δὲ τοιοῦτι, ὅπερ
ἐξ ἀρχῆς ἔλεγον, μὴ ἀφιέναι· εἰ δὲ καὶ ἐμοὶ ἐν ἡλικίᾳ ἦσαν οἱ
παῖδες, ταῦτα ἃν ταῦτ’ ἐποίουν.
ΝΙ. Ταύτα μὲν κἂνω συγχωρῶ, εἰάντερ ἐβέλη Σωκράτης τῶν μειρακίων ἐπιμελεῖσθαι, μηδένα ἄλλον ζητεῖν· ἐπεὶ κἂν ἐγὼ τῶν Νικήρατος τοῦτῷ ἡδίστα ἐπιτρέποιμι, εἰ ἐθέλοι οὖντος. ἀλλὰ γὰρ ἄλλοις μοι ἐκάστοτε συνιστήσω, όταν τι αὐτῷ περὶ τούτου μνησθῶ, αὐτὸς δὲ οὐκ ἐθέλει. ἀλλ’ ὥρα, ὁ Δυσίμαχε, εἰ τι σοῦ ἀν μᾶλλον ὑπακοῦσι Σωκράτης.

ΔΤ. Δίκαιον γέ τοι, ὁ Νικίλα, ἐπεὶ καὶ ἐγὼ τούτῳ πολλὰ ἄν ἐθελήσαμί ποιεῖν, ἀ οὐκ ἄν ἄλλοις πάνω πολλοῖς ἐθέλοιμι. πῶς οὖν φής, ὁ Σώκρατες; ὑπακούσει τι καὶ συμπροθυμήσει ὃς βελτίστοις γενέσθαι τοῖς μειρακίοις;

31. ΣΩ. Καὶ γὰρ ἂν δεινὸν ἔη, ὁ Δυσίμαχε, τοῦτο γε, μὴ ἐθέλειν τῷ συμπροθυμεῖσθαι ὡς βελτίστῳ γενέσθαι. εἰ μὲν οὖν ἐν τοῖς διαλόγοις τοῖς ἁρτί ἐγὼ μὲν ἐφάνην εἰδῶς, τῶδε δὲ μητειδοτε, δύκαιον ἂν ἢ ἐμὲ μάλιστα ἐπὶ τούτῳ τὸ ἔργον παρακαλεῖν· νῦν δ’ — ὀμοίως γὰρ πάντες ἐν ἀπορίᾳ ἐγενόμεθα· τί οὖν ἂν τις ἡμῶν τίνα προαιροῖτο; ἐμοὶ μὲν οὖν δὴ αὐτῷ δοκεῖ οὐδένα· ἀλλ’ ἑπειδὴ ταῦτα οὕτως ἔχει, σκέψασθε ἂν τι δόξω συμβουλεύειν ὑμῖν. ἐγὼ γὰρ φήμι χρήναι, ὁ ἀνδρεὶς — οὐδείς γὰρ ἐκφορος λόγον — κοινὴ πάντας ἡμᾶς ζητεῖν μάλιστα μὲν ἡμῖν αὐτοῖς 20 διδάσκαλον ὡς ἀριστὸν, δεόμεθα γὰρ, ἑπείτα καὶ τοῖς μειρακίοις, μήτε χρημάτων φειδομένους μήτε ἄλλου μηδενὸς· εάν δὲ ἡμᾶς αὐτοὺς ἔχειν, ὥς νῦν ἔχομεν, οὐ συμβουλεύω. εἰ δὲ τις ἡμῶν καταγελάσεται, ὅτι τηλικοῖδε ὄντες εἰς διδασκάλους ἄξιούμεν φοιτῶν, τὸν "Ομηρον δοκεῖ μοι χρήναι προβάλλεσθαι, ὃς ἔφη 25 οὐκ ἀγαθὴν εἶναι αἶδο κεχρημένῳ ἀνδρὶ παρεῖναι. καὶ ἡμεῖς οὖν ἂνσαντες χαίρειν εἰ τίς τι ἐρεῖ, κοινὴ ἡμῶν αὐτῶν καὶ τῶν μειρακίων ἐπιμελέσαι ποιησόμεθα.

ΔΤ. "Εμοὶ μὲν ἀρέσκει, ὁ Σώκρατες, ᾧ λέγεις· καὶ ἐθέλω, ὁσφπτερ γεραιτάτος εἰμι, τοσοῦτω προθυμῶτα μανθάνειν μετὰ 30 τῶν νεανίσκων. ἀλλὰ μοι οὐτωσὶ ποιήσου· αὐρίον ἐωθεν ἄφικον οὐκαδε, καὶ μὴ ἄλλως ποιήσης, ἦνα βουλευσόμεθα περὶ αὐτῶν τούτων· τὸ δὲ νῦν εἶναι τὴν συννοισών διαλύσωμεν.

ΣΩ. 'Αλλὰ ποιήσω, ὁ Δυσίμαχε, ταῦτα, καὶ ἦξω παρὰ σὲ αὐρίον, ἐὰν θεὸς ἐβέλη.
ΔΥΣΙΣ

η περὶ φίλας

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

ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ

ΣΩΚΡΑΤΗΣ, ΠΙΠΟΘΑΛΗΣ, ΚΤΗΣΙΠΠΟΣ, ΜΕΝΕΞΕΝΟΣ,
ΔΥΣΙΣ

1. 'Επορευόμην μὲν εξ 'Ακαδημείας ευθὺ Δυκείου τὴν
εξω τείχους ἢτ αὐτὸ τὸ τείχος· ἐπειδὴ δὲ ἐγενόμην κατὰ
τὴν πυλίδα ἦ ἢ Πάνωτος κρήνη, ἐνταῦθα συνετύχων Ἰπ-
ποθάλει τε τῷ Ἰερονύμου καὶ Κτησίππῳ τῷ Παιανεῖ καὶ
ἀλλοις μετὰ τούτων νεανίσκοις ἀθρόοις συνεστώσι. καὶ με 5
προσιόντα ὁ Ἰπποθάλης ἱδὼν Ὡ Σώκρατες, ἐφη, ποιὶ δὴ
πορεύει καὶ πόθεν; 'Εξ 'Ακαδημείας, ἢν δ' ἐγώ, πορεύο-
μαι εὐθὺ Δυκείου. Δεύρο δὴ, ἢ δ' ὡς, εὐθὺ ἡμῶν. οὐ παρα-
βαλεῖς; ἀξίου μέντοι. Ποι, ἐφην ἐγώ, λέγεις, καὶ παρὰ
τίνας τοὺς ὑμᾶς; Δεύρο, ἐφη, δεῖξας μοι ἐν τῷ καταν-
tικρῦ τοῦ τείχους περίβολων τέ τινα καὶ θύραν ἀνεφιγμένην.
dιατριβομεν δὲ, ἢ δ' ὡς, αὐτόθι ἡμεῖς τε αὐτοὶ καὶ ἄλλοι
πάνυ πολλοὶ καὶ καλοὶ. 'Εστιν δὲ δὴ τί τούτο, καὶ τίς ἡ
dιατριβή; Παλαιστρα, ἐφη, νεωστὶ ϕυκοδομημένη. ἦ δὲ
dιατριβή τὰ πολλά ἐν λόγοις, ὁν ἡδέως ἀν σοι μεταδίδοι-15
μεν. Καλῶς γε, ἢν δ' ἐγώ, ποιοῦντες· διδάσκει δὲ τίς αὐ-
tόθι; Σὸς ἐταῖρός γε, ἢ δ' ὡς, καὶ ἐπαινέτης, Μίκκος. Μᾶ
Δία, ἢν δ' ἐγώ, οὐ φαινός γε ἀνήρ, ἀλλ' ἰκανὸς σοφιστής.
Βούλει οὖν ἐπεσθαί, ἐφη, ὃν καὶ ὠδης τοὺς ὠντας αὐτοῦ;
πρῶτον ἡδέως ἀκούσαιμ' ἂν, ἐπὶ τῷ καὶ εἴσειμι καὶ τίς ὁ 20
καλός. ὧ 'Αλλος, ἐφη, ἄλλο ἡμῶν δοκεῖ, ὧ Σώκρατες. Σοὶ
δὲ δὴ τίς, ὃ Ἰππόθαλες; τούτο μοι εἰπτε. καὶ ὃς ἑρωτηθεὶς ἠμυθρίασεν. καὶ ἔγω εἴπον Ἡ τα Ἰερωνύμου Ἰππόθαλες, τούτῳ μὲν μηκέτι εἰπτη, εἴτε ἔρας του εἴτε μὴ· οἴδα γὰρ ὅτι οὐ μόνον ἔρας, ἀλλὰ καὶ πόρρω ἑδή εἰ πορευόμενος τοῦ ἔρωτος. 5 εἰμὶ δὲ ἐγὼ τὰ μὲν ἀλλὰ φαῦλος καὶ ἀχρηστος, τοῦτο δὲ μοι πως ἐκ θεοῦ δέδοται, ταχὺ οὖν τῇ εἶναι γνώναι ἔρωτα τε καὶ ἐρωμενον. καὶ ὃς ἁκούσας πολὺ ἔτι μᾶλλον ἠμυθρίασεν. ὃς οὖν Κτήσιππος, Ἀστείον ψε, ἦ δὲ ὁς, ὅτι ἑρωτηριᾶς, ὃ Ἰππόθαλες, καὶ ὅκνεις εἰπεῖν Ὁσκρατεὶ τούνομα· ἐὰν δ᾿ οὕτω καὶ 10 σμικρὸν χρόνον συνδιατρίψῃ σοι, παραταθήσεται ὑπὸ σοῦ ἁκούσαν θαμὰ λέγοντος. ἡμῶν γοῦν, ὃ Σώκρατες, ἐκκεκώφωκε τὰ ὅτα καὶ ἐμπέπληκε Λύσιδος· ἀν μὲν δὴ καὶ ύποτίη, εὐμαρία ἡμῖν ἔστιν καὶ εξ ὑπνου ἐγγρομένοις Λύσιδος οἴεσθαι τούνομα ἁκούειν. καὶ ἃ μὲν καταλογάδην διηγεῖται, δεινὰ οὖντα, 15 οὐ πάνυ τι δεινὰ ἔστιν· ἀλλ᾿ ὑπειδὰν τὰ ποιήματα ἡμῶν ἐπιχειρήσῃ καταντλεῖν καὶ συγγράμματα. καὶ ὃ ἔστιν τούτων δεινότερον, ὅτι καὶ ἢδει εἰς τὰ παιδικὰ φωνὴ θαυμασία, ἢν ἡμᾶς δὲ ἁκούοντας ἀνέχεσθαι. νῦν δὲ ἐρωτῶμενος ὑπὸ σοῦ ἐρωθριᾶ. Ἐστὶν δὲ, ἦν δ᾿ ἐγὼ, ὁ Λύσις νέος τις, ὃς ἔοικε· 20 τεκμαίρομαι δέ, ὅτι ἁκοῦσας τούνομα οὐκ ἔγρων. Οὐ γάρ πάνυ, ἐφι, τὶ αὐτοῦ τούνομα λέγονσιν, ἀλλ᾿ ἔτι πατρόθεν ἐπονομαξέται διὰ τὸ σφόδρα του πατέρα γυγνώσκεσθαι αὐτοῦ. ἐπεὶ εὖ οἶδ᾿ ὅτι πολλοῦ δεῖς τὸ εἴδος ἀγνοεῖν τοῦ παιδὸς· ἱκανὸς γὰρ καὶ ἀπὸ μόνον τοῦτο γυγνώσκεσθαι. Λεγέσθω, ἦν 25 δ᾿ ἐγὼ, οὕτινος ἔστιν. Δημοκράτους, ἐφι, τοῦ Λίξωνέως ὁ πρεσβύτατος υός. Ἔιεν, ἦν δ᾿ ἐγὼ, ὁ Ἰππόθαλες, ὡς γενναίων καὶ νεανίκων τούτον τὸν ἔρωτα πανταχῇ ἀνήρες· καὶ μοι ἤθι ἐπίδειξαι ἃ καὶ τοῖσδε ἐπιδείκνυσαι, ἵνα εἰδῶ εἰ ἐπίστασαι ἃ χρή ἐραστῆν περὶ παιδικῶν πρὸς αὐτὸν ἢ πρὸς ἀλλοὺς 30 λέγειν. Τούτων δὲ τι, ἐφι, σταθµῆ, ὃ Σώκρατες, ὃν οἴδε λέγει; Πότερον, ἦν δ᾿ ἐγὼ, καὶ τὸ ἔραν ἐξαρνος εἰ οὐ λέγει οἴδε; Οὐκ ἐγωγε, ἐφι, ἀλλὰ μὴ ποιεῖν εἰς τὰ παιδικὰ μηδὲ συγγράφειν. Οὐχ ὑμαινει, ἐφι ὁ Κτήσιππος, ἀλλὰ λημεῖ τε καὶ μαίνεται.
2. Καὶ ἐγὼ εἶπον Ἡ τὸν μέτρον δεόμαι ἀκούσαι οὔτε μέλος εἰ τι πεποίηκας εἰς τὸν νεανίσκον, ἀλλὰ τῆς διανοίας, ἦν εἰδῶ τίνα τρόπον προσφέρει πρὸς τὰ παιδικά. Ὅδε δῆσον σοι, ἐφη, ἔρει· ἀκριβῶς γὰρ ἐπίσταται καὶ μέμνηται, εἰπερ, ὡς λέγει, ὑπ᾽ ἐμοῦ ξένη ἀκούσων διατεθρύληται. 5 Ὡν τοὺς θεοὺς, ἐφη ὁ Κτήσιππος, πάνω γε. καὶ γὰρ ἔστι καταγέλαστα, ὁ Σώκρατες. τὸ γὰρ ἐραστὴν ὄντα καὶ διαφερόντως τῶν ἀλλῶν τῶν νοῶν προσέχοντα τῷ παιδὶ ἰδίων μὲν μηδὲν ἔχειν λέγειν, ὃ οὐχὶ κἂν παῖς εἶποι, πῶς οὐχὶ καταγέλαστον; ἢ δὲ ἡ πόλις ὁλὴ ἄδει περὶ Δημοκράτους καὶ Λύσιδος τὸν πάππον τοῦ παιδὸς καὶ πάντων πέρι τῶν προγόνων, πλούτους τε καὶ ἱπποτροφίας καὶ νίκας Πυθοῦ καὶ Ἰσθμοῦ καὶ Νεμέα τεθρήσποις τε καὶ κέλησι, ταῦτα ποιεῖ τε καὶ λέγει, πρὸς δὲ τούτοις ἐτι τούτων κρονικώτερα. τὸν γὰρ τοῦ Ἡρακλέους ἐξεισμὸν πρῷ ἤμιν ἐν ποιήματι τινὶ διήμεν, ὡς διὰ τῆς τοῦ Ἡρακλέους συγγενείαν ὁ πρόγονος αὐτῶν ὑποδέχαιτο τὸν Ἡρακλέα, γεγονὸς αὐτὸς ἐκ Διὸς τε καὶ τῆς τοῦ δήμου ἀρχηγοῦ τυγατρός, ἀπερ αἱ γραίαι ἄδουσι, καὶ ἀλλα πολλὰ τοιαῦτα, ὁ Σώκρατες· ταῦτ᾽ ἐστὶν ἡ οὕτως λέγων τε καὶ ἄδων ἀναγκάζει καὶ ἡμᾶς ἀκροάσθαι. καὶ ἐγὼ ἀκούσας εἶπον Ἡ τό 20 καταγέλαστε Ἡ τὸν μέτρον δεόμας, πρὶν νευκηκέναι ποιεῖς τε καὶ ἄδεις εἰς σαυτὸν ἐγκύμιον; Ἄλλ᾽ οὐκ εἰς ἐμαυτόν, ἐφη, ὁ Σώκρατες, οὔτε ποιώ οὔτε ἄδω. Οὔκ οἴει γε, ὡς ἐγὼ. Τὸ δὲ πῶς ἔχει; ἐφη. Πάντων μάλιστα, εἶποι, εἰς σὲ τείνουσιν αὐταί αἱ ἀδαί. ἐὰν μὲν γὰρ ἔλθῃ τὰ παιδικὰ τοιαῦτα ὄντα, κόσμος 25 σοι ἐσται τὰ λεχθέντα καὶ ἀσθέντα καὶ τῷ ὄντι ἐγκύμια ὡσπερ νευκηκότι, ὅτι τοιοῦτον παιδικῶν ἐτυχεῖ· ἐὰν δὲ σε διαφύγῃ, ὁσφ αὐν μείζων σοι εἰρήμενα ἢ ἐγκύμια περὶ τῶν παιδικῶν, τοσοῦτοι μείζων δόξεις καλῶν τε κάγαθων ἐστερημένως καταγέλαστος εἶναι. ὥστις οὖν τὰ ἐρωτικά, ὁ φίλε, 30 σοφὸς, οὐκ ἔπαινε τὸν ἑρώμενον πρὶν ἄν ἐλη, δεδιῶς τὸ μέλλων ὄντι ἀποβῆσεται. καὶ ἄμα οἱ καλοὶ, ἐπειδὰν τις αὐτοὺς ἐπαινῇ καὶ αὐξῇ, φρονήματος ἐμπύμπλαναι καὶ μεγαλαυχίας· η οὕκ οἴει; ἔγογχ, ἐφη. Οὐκοῦν οὐς ἄν μεγαλαυχότεροι
δωσιν, δυσαλωτότεροι γίγνονται; Εἰκὼς γε. Ποιὸς τις οὖν ἄν σοι δοκεῖ θηρευτῆς εἶναι, εἰ ἀνασοβοὶ θηρεύων καὶ δυσαλωτότεραν τὴν ἀγραν ποιοῖ; Δήλον ὅτι φαύλος. Καὶ μὲν δὴ λόγοις τε καὶ ὀδαὶς μὴ κηλεῖν ἀλλ' εξαγριαίνειν πολλὴ 5 ἀμουσία· ἢ γὰρ; Δοκεῖ μοι. Σκόπει δὴ, ὡς Ἀππόθαλες, ὅπως μὴ πᾶσι τούτοις ἢγοχὸν σαυτὸν ποιήσεις διὰ τὴν ποιήσιν· καίτοι οἶμαι ἐγὼ ἄνδρα ποιῆσει βλάπτοντα εαυτὸν οὐκ ἂν σε ἐθέλειν ὀμολογηθῇσαι ὡς ἁγαθός ποτ' ἐστὶν ποιητής, βλαβερὸς ὃν εαυτῷ. Οὐ μὰ τὸν Δία, ἔφη· πολλὴ γὰρ ἄλογία 10 εἰν· ἀλλὰ διὰ ταῦτα δὴ σοι, ὡς Σῶκρατες, ἀνακοινοῦμαι, καὶ εἰ τι ἄλλο ἔχεις, συμβούλευε, τίνα ἂν τις λόγον διαλεγόμενον ἢ τι πράττων προσφιλῆς παιδικοὶς γένοιτο.

3. Οὐ ράδιον, ἢν δ' ἐγὼ, εἰπεῖν· ἀλλ' εἰ μοι ἐθελήσας αὐτὸν ποιήσαι εἰς λόγους ἔλθειν, ἵσως ἂν δυναίμην σοι ἐπι-15 δεῖξαι, ἃ χρὴ αὐτῷ διαλέγεσθαι ἀντὶ τούτων ἂν οὕτω λέγειν τε καὶ ἄδειν φασί σε. Ἀλλ' οὐδέν, ἔφη, χαλεπῶν. ἂν γὰρ εἰσέλθῃς μετὰ Κτησίππου τοῦδε καὶ καθεξόμενος διαλέγῃ, οἶμαι μὲν καὶ αὐτὸς σοι πρόσεισι· φιλήκοος γὰρ, ὡς Σῶκρατες, διαφερόντως ἐστίν, καὶ ἄμα, ὡς Ἐρμαιδὰ ἁγουσιν, ἀναμεμνημέ-20 νοὶ ἐν ταῦτῃ εἰσιν οἱ τε νεανίσκοι καὶ οἱ παῖδες. πρόσεισιν ὅνι σοι· εἰ δὲ μὴ, Κτησίππῳ συνήθης ἐστὶν διὰ τὸν τούτου ἀνεψιόν Μενέξενον· Μενέξενος μὲν γὰρ δὴ πάντων μάλιστα ἐταῖρος ὅν τυγχάνει. καλεσάτω οὖν οὕτως αὐτὸν, ἡν ἄρα μὴ προσῆ αὐτός. Ταῦτα, ἢν δ' ἐγὼ, χρὴ ποιεῖν. καὶ ἄμα λαβὼν 25 τὸν Κτησίππου προσῇ εἰς τὴν παλαίστραν· οἱ δ' ἄλλοι ὑστε- ροὶ ἡμῶν ἦσαν.

Εἰσελθόντες δὲ κατελάβομεν αὐτῷ τεθυκότας τε τοὺς παί- δας καὶ τὰ περὶ τὰ ἱερεία σχεδὸν τι ἤδη πεποιημένα, ἀστραγαλίζοντας τε δὴ καὶ κεκοσμημένους ἀπαντας. οἱ μὲν σὺν 30 πολλοὶ ἐν τῇ αὐλῇ ἐπαίζον ἔξω, οἱ δὲ τινὲς τοῦ ἀποδυτηρίου ἐν γωνίᾳ ἠρτίαζον ἀστραγάλους παμπόλλοις, ἐκ φορμίσκων τινῶν προαιροῦμενοι· τούτοις δὲ περιέστασαν ἄλλοι θεωροῦν- τες. δὲν δὴ καὶ ὁ Δύσκης ἦν, καὶ εἰστήκειν ἐν τοῖς παισί τε καὶ νεανίσκοις ἐστεφανωμένοι καὶ τὴν ὤψιν διαφέρων, οὐ τὸ καλὸς
εἶναι μόνον ἄξιος ἀκούσαι, ἀλλ' ὅτι καλὸς τε κἀγαθός. καὶ ἡμεῖς εἰς τὸ καταντικρύ ἀποχωρήσαντες ἐκαθεξόμεθα—ἡν γὰρ αὐτόθι ἡσυχία—καὶ τι ἀλλήλοις διελεγόμεθα. περιστρεφόμενοι οὖν ὁ Λύσις θαμὰ ἐπεσκοπεῖτο ἡμᾶς, καὶ δήλος ἦν ἐπιθυμῶν προσελθεῖν. τέως μὲν οὖν ἤπορει τε καὶ ὀκνεῖ 5 μόνον προσιέναι. ἔπειτα ὁ Μενέκρην ἐκ τῆς αὐλῆς μεταξὺ παίζων εἰσέρχεται, καὶ ὡς εἴδεν ἔμε τε καὶ τὸν Κτήσιππον, ἦκε παρακαθήσομεν. ίδων οὖν αὐτὸν ὁ Λύσις εἶπετο καὶ συμπαρεκαθέζετο μετὰ τοῦ Μενέκρην. προσήλθουν δὴ καὶ οἱ ἄλλοι, καὶ δὴ καὶ ὁ Ἰπποθάλης, ἔπειδὴ πλείους ἐώρα ἐφιστα-μένους, τούτους ἐπηλυγμισάμενος προσέστη ἥ μὴ φέτο κατόψευσι τὸν Λύσιν, δεδώς μὴ αὐτῷ ἀπεχθάνοιτο καὶ οὔτω προσεστῶς ἤκρατο.

Καὶ ἐγὼ πρὸς τὸν Μενέκρην ἀποβλέψας, Ὡ παὶ Δημοφῶν-τος, ἦν δ' ἐγώ, πότερος ὑμῶν προσβύτερος; Ἀμφισβητοῦ-15 μεν, ἐφη. Οὐκοῦν καὶ ὀπότερος γενναιότερος, ἔριξον' αὖ, ἦν δ' ἐγώ. Πάνω γε, ἐφη. Καὶ μὴν ὀπότερος γε καλλίων, ὡσαύ-τως. Ἐγκελασάτην οὖν ἄμφω. Οὐ μὴν ὀπότερος γε, ἐφη, πλουσιώτερος ὑμῶν, οὐκ ἐρήσομαι· φίλω γὰρ ἔστον. ἢ γάρ; Πάνω γ', ἐφάτην. Οὐκοῦν κοινὰ τά γε φίλων λέγεται, ὡστε 20 τούτῳ γε οὐδὲν διοίσετον, εἴπερ ἀλήθη περὶ τῆς φιλίας λέγε-τον. Συνεφάτην.

4. Ἐπεχείρουν δὴ μετὰ τούτῳ ἑρωταίν, ὀπότερος δικαιότερος καὶ σοφώτερος αὐτῶν εἰη. μεταξὺ οὖν τις προσελθὼν ἀνέ-στησε τὸν Μενέκρην, φάσκων καλεῖν τὸν παιδοτρίβην· ἐδόκει 25 γάρ μοι ἱεροτοιδί τυγχάνειν. ἐκεῖνος μὲν οὖν φίλητο· ἐγώ δὲ τὸν Λύσιν ἱρόμην, "Ἡ ποῦ, ἦν δ' ἐγὼ, ὁ Λύσις, σφόδρα φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ; Πάνω γε, ἦ δ' ὁς. Οὐκοῦν βού-λουσι οὖν σε ὃς εὐδαιμονεστατὸν εἶναι; Πῶς γὰρ οὖ; Δοκεῖ δὲ σοι εὐδαιμών εἶναι οἷν άνθρωπος δουλεῦων τε καὶ ᾧ μηδὲν 30 ἔξελη ποιεῖν ὄν ἐπιθυμοί; Μᾶ Δι' οὖν ἐμοιγε, ἐφη. Οὐκοῦν εἰ σε φιλεῖ ὁ πατήρ καὶ ἡ μήτηρ καὶ εὐδαιμώνα σε ἐπιθυμοῦσι γενέσθαι, τοῦτο παντὶ τρόπῳ δήλον ὅτι προθυμοῦνται ὃπως ἀν εὐδαιμονοίης. Πῶς γὰρ οὖχι; ἐφη. Ἐώσιν ἄρα σε ἡ
βούλει ποιεῖν, καὶ ουδέν ἐπιπλήττονσιν οὐδὲ διακωλύουσιν ποιεῖν ὅ ἂν ἂν ἐπιθυμήσῃ; Ναὶ μὰ Δία ἐμὲ γε, ὥ Σώκρατες, καὶ μᾶλα γε πολλὰ κωλύουσιν. Πῶς λέγεις; ἢν δ’ ἐγὼ. βουλόμενοι σε μακάριον εἶναι διακωλύουσι τοῦτο ποιεῖν ὃ ἂν 5 βούλῃ; ὅδε δε μοι λέγε. ἢν ἐπιθυμήσῃς ἔπι τινος τῶν τοῦ πατρὸς ἀρμάτων ὁχεῖσθαι λαβῶν τὰς ἁνίας, ὅταν ἀμιλλάται, οὐκ ἂν ἔδειν σε ἄλλα διακωλύουσιν; Μᾶ Δί’ οὐ μέντοι ἂν, ἐφη, ἐφεν. Ἀλλὰ τὶ μὴν; Ἔστιν τις ἱνίοχος παρὰ τοῦ πατρὸς μισθῶν φέρων. Πῶς λέγεις; μισθωτῷ μᾶλλον ἐπι- 10 τρέπουσιν ἢ σοι ποιεῖν ὃ τι ἂν βούληται περὶ τοὺς ἵππους, καὶ προσέτι αὐτοῦ τοῦτον ἀργύριον τελοῦσιν; Ἀλλὰ τὶ μὴν; ἐφη. Ἀλλὰ τὸν ὄρκον ξεύγουσ, οὔμαι, ἐπιτρέπουσιν σοι ἀρ- χείν, κἂν εἱ βούλοιο λαβῶν τὴν μάστιγα τύππειν, ἐδεῖν ἂν. Πόθεν, ἢν δ’ ὅς, ἐφεν; Τί δὲ; ἢν δ’ ἐγὼ. οὐδενὶ ἔξεστιν 15 αὐτοῦς τύππειν; Καὶ μᾶλα, ἐφη, τῷ ὅρεοκόμῳ. Δοῦλῳ ἂντι ἢ ἐλευθέρῳ; Δοῦλῳ, ἐφη. Καὶ δοῦλον, ὡς ἐοικεν, ἤγονται περὶ πλείονος ἢ σε τὸν ὑὸ, καὶ ἐπιτρέπουσι τὰ ἐαυτῶν μᾶλ- λον ἢ σοι, καὶ ἐδείκνυ τοιοῦ ὃ τι βούλεται, σε δὲ διακωλύουσιν; καὶ μοι ἔτι τόδε εἰπέ. σε αὐτῶν ἐδῶσιν ἄρχειν σεαυτοῦ, ἢ οὐδὲ 20 τοῦτο ἐπιτρέπουσι σοι; Πῶς γὰρ, ἐφη, ἐπιτρέπουσιν; Ἀλλ’ ἄρχει τῖς σου; ὁδε, παιδαγωγὸς, ἐφη. Μὼν δοῦλος ὅν; Ἀλλὰ τὶ μὴν; ἡμέτερος γε, ἐφη. Ἡ δεινὸν, ἢ δ’ ἐγὼ. ἔλευ- θερον ὁντα ὑπὸ δοῦλον ἄρχεσθαι. τί δὲ ποιῶν αὖ οὖτος ὁ παιδαγωγὸς σοῦ ἄρχει; Ἀγων δῆπτα, ἐφη, εἰς διδασκάλου. 25 Μὼν μὴ καὶ οὔτοι σου ἄρχουσιν, οἱ διδάσκαλοι; Πάντως δῆπταν. Παμπόλλους ἄρα σοι δεσπότας καὶ ἄρχοντας ἐκὸν ὅ πατὴρ ἐφίστησιν. ἀλλ’ ἄρα ἐπειδὰν οἶκαὶ ἔλθῃς παρὰ τὴν μητέρα, ἐκεῖνη σε ἐὰν ποιεῖν ὃ τι ἂν βούλη, ἢν αὐτὴ μακάριος ἢς, ἢ περὶ τὰ ἔρια ἢ περὶ τὸν ἱστὸν, ὅταν ὑφαίνῃ; οὐ τι γὰρ 30 που διακωλύει σε ἢ τῆς σπάθης ἢ τῆς κερκίδος ἢ ἄλλῳ τοῦ τῶν περὶ ταλασιουργίαν ὀργάνων ἀπεσθαί. καὶ δε γελάσας, Μᾶ Δία, ἐφη, ὥ Σώκρατες, οὐ μόνον γε διακωλύει, ἀλλὰ καὶ τυπτοίμην ἂν εἰ ἄπτοιμην. Ἡμάκλεις, ἢν δ’ ἐγὼ, μῶν μὴ τῇ ἡδίκησας τὸν πατέρα ἢ τῆν μητέρα; Μᾶ Δί’ οὖκ ἐγώγη, ἐφη.
5. 'Αλλ' ἀντὶ τίνος μὴν οὔτω σε δευτὲρας διακωλύουσιν εὐ−
δαίμονα εἶναι καὶ ποιεῖν ὃ τι ἂν βουλῇ, καὶ δε' ἡμέρας ὅλης
τρέφουσι σε ἀεὶ τῷ δουλεύοντα καὶ εὖ τῷ λόγῳ ὅλγου ὅν ἐπιθυμεῖς
οὐδὲν ποιοῦντα; ὡστε σοι, ὡς ἔοικεν, οὔτε τῶν χρημάτων
tοσοῦτων ὧντων οὔδεν ὑφελος, ἀλλὰ πάντες αὐτῶν μᾶλλον ἄρχουσιν
ἡ σὺ, οὔτε τοῦ σώματος ὧντω γενναίον ὄντος, ἀλλὰ καὶ τοῦτο ἄλλος
ποιμάει καὶ θεραπεύει· σὺ δὲ ἄρχεις οὔδενος, ὃ Δύσι, οὔδὲ ποιεῖς
οὐδὲν ἂν ἐπιθυμεῖς. Οὐ γὰρ πω, ἐφη, ἡλικίαν ἔχω, ὁ Δόκρατες. Ἔγείρεις,
πλείου τὸ γε τοσόντε, ὡς ἐγγὺς, καὶ ὁ πατὴρ καὶ ἡ μήτηρ
σοι ἐπιτρέπουσιν καὶ οὐκ ἀναμένοισιν ἔως ἃν ἡλικίαν ἔχης.
ὅταν γὰρ βούλωνται αὐτοῖς τι ἡ ἀναγνωσθηναι ἡ γραφὴ, σὲ,
ὡς ἐγγὺς, πρῶτον τῶν ἐν τῇ οἰκίᾳ ἑπὶ τούτο τῇ τάπτουσιν. ἢ
γὰρ; Πάνω γ', ἐφη. Οὐκοῦν ἔξεστι σοι ἐνταῦθ' ὃ τι ἂν βουλῇ
πρῶτον τῶν γραμμάτων γράφειν καὶ ὃ τι ἂν δεύτερον· καὶ
ἀναγνωσθῆκεν ὁσαύτως ἔξεστιν. καὶ ἐπειδὰν, ὡς ἐγγὺς, τὴν
λύραν λάβῃς, οὐ διακωλύουσι σε οὔτε ὁ πατὴρ οὔτε ἡ μήτηρ
ἐπιτείναι τε καὶ ἀνεῖναι ἢν ἂν βούλῃ τῶν χορδῶν, καὶ ψῆλα
καὶ κρούειν τῷ πλήκτρῳ. ἢ διακωλύουσιν; Οὐ δῆτα. Τί
ποτ' ἂν οὐν εἰή, ὃ Δύσι, τό αὐτίον ὃτι ἐνταῦθα μὲν οὐ
diakolulwouni, εν οἰς δὲ ἄρτι ἑλέγομεν κωλύουσιν; 'Οτι, οἶμαι, ἐφη,
tauta meν ἐπίσταμαι, ἐκεῖνα δ' οὐ. Εἰεν, ἦν δ' ἐγώ, ὃ ἀριστε−
oυκ ἄρα τὴν ἡλικίαν σου περιμένει ὁ πατήρ ἐπιτρέπειν πάντα,
ἀλλ' ἢ ἂν ἡμέρα ἡγήσηται σε βέλτιον αὐτῷ φρονείν, ταύτῃ
ἐπιτρέψει σοι καὶ αὐτὸν καὶ τὰ αὐτῶν. Οἶμαι ἔγγυς, ἐφη. 25
Εἰεν, ἦν δ' ἐγὼ· τί δὲ; τῷ γείτόνῳ ἄρ' οὐχ ὃ αὐτός ὅρος ὀστερ
τῷ πατρὶ περὶ σοῦ; πότερον οἴει αὐτὸν ἐπιτρέψειν σοι τὴν
αὐτοῦ οἰκίαν οἰκονομοῦν, ὅταν σε ἡγήσηται βέλτιον περὶ οἰκονο−
μίας ἑαυτοῦ φρονεῖν, ἢ αὐτῶν ἐπιστατῆσειν; 'Εμοὶ ἐπιτρέπειν
οἶμαι. Τί δ' ; 'Αθηναίους οἴει σοι οὐκ ἐπιτρέπειν τὰ αὐτῶν, 30
ὅταν αἰσθάνωνται ὃτι ἰκανός φρονεῖς; Ἥγωγε. Πρὸς Διός,
ἤν δ' ἐγὼ, τί ἄρα ὁ μέγας βασιλεὺς; πότερον τῷ πρεσβυτάτῳ
ὑέ, οὐ ὃ τῆς 'Ασίας ἄρχη γίγνεται μᾶλλον ἂν ἐπιτρέπειεν ἐφο−
μένων κρεῶν ὃτι ἂν βουλητῇ ἐμβαλείν εἰς τὸν ζωμόν, ἢ ἡμῖν,
ei ἀφικόμενοι παρ’ ἐκείνουν εὐδείξαίμεθα αὐτῷ, ὅτι ἴμεῖς κάλλιον φρονούμεν ἦ ὦ ὦς αὐτοῦ περὶ οὗ οὐκ σκευασίας; Ἡμῖν δὲ οὖν ὅτι, ἐφη. Καὶ τῶν μὲν γε οὐδ’ ἂν σμικρὸν ἐάσειν ἐμβαλαίς, ἡμᾶς δὲ, κἂν εἰ Βουλοίμεθα δραξάμενοι τῶν ἀλῶν, ἐφη ἂν ἐμβαλαίς. Πῶς γὰρ οὐ; Τί δ’ εἰ τοὺς ὀφθαλμοὺς ὦ ὦς αὐτοῦ ἀσθενοί, ἄρα ἔφη ἂν αὐτὸν ἀππεσθαί τῶν ἐαυτοῦ ὀφθαλμού, μὴ ἰατρικὸν ἡγούμενος, ὥς κωλύοι ἂν; Κωλύοι ἂν. Ἡμᾶς δὲ γε εἰ ὑπολαμβάνοι ἰατρικοὺς εἶναι, κἂν εἰ Βουλοίμεθα διανοίγοντες τοὺς ὀφθαλμοὺς ἐμπάσαι τῆς τέφρας, οἴμαι, οὐκ ἂν 10 κωλύσειν, ἡγούμενος ὀρθῶς φρονεῖν. Ἀληθῆ λέγεις. Ἄρ’ οὖν καὶ τάλα πάντα ἡμῖν ἐπιτρέπαθι ἂν μᾶλλον ἡ ἐαυτῷ καὶ τῷ υἱῷ, περὶ ὅσων ἂν δόξῳμεν αὐτῷ σοφότεροι ἐκεῖνοι εἶναι; Ἀνάγηθ, ἐφη, ὥς Σόκρατες.

6. Οὗτος ἄρα ἔχει, ὥς ἢ ἐγὼ, ὅ φίλε Λύσι. εἰς μὲν ταύτα, 15 ἂν φρόνιμοι γενόμεθα, ἀπαντᾷς ἡμῖν ἐπιτρέψουσιν, Ὑπολαμβάνοι τε καὶ βάρβαροι καὶ ἄνδρες καὶ γυναικεῖς, ποιήσομεν τε ἐν τούτοις ὁ τι ἂν Βουλούμεθα, καὶ οὐδεὶς ἡμᾶς ἐκῶν εἶναι ἐμποδίει, ἀλλ’ αὐτοὶ τε ἐλεύθεροι ἐσώμεθα ἐν αὐτοῖς καὶ ἀλλῶν ἀρχικές, ἡμέτερα τε ταύτα ἔσται· ὑπερώθηκε γὰρ ἂπ’ αὐτών· εἰς ἂ δ’ ἂν νοῦν μὴ κτησώμεθα, οὐτὲ τις ἡμῖν ἐπιτρέψῃ περὶ αὐτά ποιεῖν τὰ ἡμῖν δοκοῦντα, ἀλλ’ ἐμποδίοις πάντες καθ’ ὁ τι ἂν δύνονται, οὐ μόνον οἱ ἀλλότριοι, ἀλλὰ καὶ ὁ πατὴρ καὶ ἡ μήτηρ καὶ εἰ τι τούτων οἰκεῖότερον ἔστιν, αὐτοὶ τε ἐν αὐτοῖς ἐσώμεθα ἄλλων ὑπήκουι, καὶ ἡμῖν ἔσται ἀλλότρια· οὐδὲν γὰρ 25 ἂπ’ αὐτῶν ὑπερώθηκε. συμπαθεῖς οὗτος ἔχειν; Συγχαρώ. Ἄρ’ οὖν τῷ φίλῳ ἐσώμεθα καὶ τις ἡμᾶς φιλήσει ἐν τούτοις, ἐν οἷς ἄν ὁμέν ἀνωφελεῖς; Οὐ δητά, ἐφη. Νῦν ἂρα οὐδὲ σὲ ὁ πατὴρ οὐδὲ ἄλλος ἄλλον οὐδεὶς φιλεῖ, καθ’ ὅσον ἂν ἢ ἄχρηστος. Οὐκ έοικεν, ἐφη. Ἐὰν μὲν ἂρα σοφὸς γένη, ὥς παί, πάντες σοι φίλοι καὶ πάντες σοι οἰκείοι ἔσονται· χρήσιμος γὰρ καὶ ἀγαθός ἔσει· εἰ δὲ μὴ, σοι οὔτε ἄλλος οὐδείς οὔτε ὁ πατὴρ φίλος ἔσται οὔτε ἢ μήτηρ οὔτε οἱ οἰκείοι. οὐδ’ τε οὐν ἐπὶ τούτοις, ὧς Λύσι, μέγα φρονεῖν, ἐν οἷς τις μῆτρος φρονεῖ; Καὶ πῶς ἂν; ἐφη. Εἴ δ’ ἄρα σ’ ὑδασκάλου δέει, οὔτω
φρονεῖς. Ἀλήθη. Οὐδ’ ἄρα μεγαλόφρων εἶ, εἰπέρ ἄφρων ἐτι. Μᾶ Δία, ἐφη, ὁ Σώκρατες, οὐ μοι δοκεί.

7. Καὶ ἐγὼ ἀκούσας αὐτοῦ ἀπέβλεψα πρὸς τὸν Ἰπποθάλη, καὶ ὅλγου ἐξήμαρτον· ἐπηλθε γάρ μοι εἰπεῖν ὅτι Ὁὐτω χρῆ, ὁ Ἰππόθαλες, τοῖς παιδικοῖς διαλέγεσθαι, ταπεινοῦντα καὶ συστέλλοντα, ἀλλὰ μὴ ὠσπερ σὺ χαυνοῦντα καὶ διαθρύππιοντα. καταίδιον οὐν αὐτῶν ἀγωνιῶντα καὶ τεθορυβημένον ὑπὸ τῶν λεγομένων, ἀνεμνήσθην ὅτι καὶ προσεστῶς λανθάνειν τὸν Δύσιν ἐβουλετο· ἀνέλαβον οὖν ἐμαυτόν καὶ ἐπέσχον τοῦ λόγου. 

Καὶ εὐ τούτῳ ὁ Μενέξενος πάλιν ἤκειν, καὶ ἐκαθέξετο παρὰ τὸν Δύσιν, ὅθεν καὶ ἐξανέστη. οὗν Δύσις μάλα παιδικῶς καὶ φιλικῶς, λάθρα τοῦ Μενέξενου, σμικρὸν πρὸς μὲ λέγων ἐφη Ὁ Σώκρατες, ἀπερ καὶ ἐμοὶ λέγεις, εἰπέ καὶ Μενέξενο. καὶ ἐγὼ εἶπον, Ταῦτα μὲν οὐ αὐτῶ ἐρεῖς, ὁ Δύσι· πάντως γὰρ προσειχεῖς τὸν νοῦν. Πάνω μὲν οὖν, ἐφη. Πειρὼ τοίων, ἢν δ’ ἐγὼ, ἀπομνημονεύεσαι αὐτά ὃ τι μάλιστα, ἵνα τούτῳ σαφῶς πάντα εἴπησ· ἐὰν δὲ τί αὐτῶν ἐπιλάθῃ, αὐθίς με ἀνερέσθαι ὅταν ἐντύχει πρῶτον. Ἀλλὰ ποιήσω, ἐφη, ταῦτα, ὁ Σώκρατες, πάνω σφόδρα, εὑ ἵσθι. ἀλλὰ τι ἄλλο αὐτῶ λέγε, ἵνα καὶ ἐγὼ ἀκοῦω, ἐς ἃν οὐκαδε ὡρὰ ἣ ἀπίεναι. Ἀλλὰ χρῆ ποιεῖν ταῦτα, ἢν δ’ ἐγὼ, ἐπειδή ἵν καὶ σὺ κελεύεις. ἀλλὰ ὅρα ὅτως ἐπικουρήσεις μοι, εάν με ἐλέγχειν ἐπιχειρή ὁ Μενέξενος· ἤ οὐκ οἰθα ὅτι ἐριστικὸς ἐστίν; Ναὶ μὰ Δία, ἐφη, σφόδρα γε· διὰ ταῦτα τοι καὶ βούλομαι σε αὐτὸ διαλέγεσθαι. Ἰνα, ἢν δ’ ἐγὼ, καταγέ λαστὸς γένομαι; Οὐ μὰ Δία, ἐφη, ἄλλ’ ἵνα αὐτῶν κολάσης. Πόθεν; ἢν δ’ ἐγὼ· οὐ ράδιον· δεινὸς γάρ ὁ ἀνθρωπός, Κτῆσιππον μαθητής. πάρεστι δέ τοι αὐτὸς—οὐχ ὀρᾶς;—Κτῆσιππος. Μηδενὸς σοι, ἐφη, μελέτω, ὁ Σώκρατες, ἄλλ’ ἵθι διαλέγουν αὐτῷ. Διαλεκτέου, ἢν δ’ ἐγὼ.

8. Ταῦτα οὖν ἦμῶν λεγοῦντων πρὸς ἦμᾶς αὐτοὺς, Τί ὑμεῖς, ἐφη ὁ Κτῆσιππος, αὐτῶ μόνω ἐστίασθον, ἦμῖν δὲ οὐ μεταδίδοτον τῶν λόγων; Ἀλλὰ μὴν, ἢν δ’ ἐγὼ, μεταδότευν. ὅδε γάρ τι δὲν λέγω οὐ μανθάνει, ἀλλὰ φησὶν οὔσθαι Μενέξενον εἰδέναι,
καὶ κελεύει τοῦτον ἑρωτᾶν. Τί οὖν, ἢ δ' ὦς, οὐκ ἐρωτᾶς; Ἄλλ' ἐρήσομαι, ἢν δ' ἐγώ. καὶ μοι εἰπέ, ὁ Μενέξενε, ὁ ἂν σε ἐρωμαι. τυγχάνω γὰρ ἐκ παιδὸς ἐπιθυμῶν κτήματος του, ὥστερ ἄλλος ἄλλος. ὁ μὲν γὰρ τις ἵππους ἐπιθυμεῖ κτάσθαι, ὁ δὲ κύνας, ὁ δὲ χρυσίον, ὁ δὲ τιμάς. ἐγώ δὲ πρὸς μὲν ταῦτα πράσως ἔχω, πρὸς δὲ τὴν τῶν φίλων κτήσιν πάνω ἐρωτικός, καὶ βουλοῦμην ἄν μοι φίλον ἀγαθόν γενέσθαι μᾶλλον ἣ τὸν ἄριστον ἐν ἀνθρώποις — ὅρτυγα ἢ ἀλεκτρώνια, καὶ ναὶ μὰ Δία ἔγωγε μᾶλλον ἢ ἵππον τε καὶ κύνα. οἶμαι δὲ, νὴ τὸν κύνα, μᾶλλον ἢ τὸ Δαρείου χρυσίον κτήσασθαι δεξαίμην πολὺ πρότερον ἑταίρον. οὕτως ἐγώ φιλέταιρός τις εἰμι. ὑμᾶς οὖν ὅρων, σε τε καὶ Δύσιν, ἐκπεπληγμαί καὶ εὐδαιμονίζω, ὅτι οὐτό τέρας ὀντες οἴοι τ' ἐστοπ τοῦτο τὸ κτήμα ταχὺ καὶ ῥαδίως κτάσθαι, καὶ σὺ τε τοῦτον οὕτω φίλον ἐκτήσω ταχὺ τε καὶ σφόδρα, καὶ αὐτός σε· ἐγὼ δὲ οὕτω πόρρω εἰμὶ τοῦ κτήματος, ὡστε οὖδ' ὄντινα τρόπον γίνεται φίλος ἐτερος ἐτέρου οἶδα, ἀλλὰ ταῦτα δὴ αὐτά σε βουλομαι ἐρέσθαι ἀτε ἐμπειρον.

9. Καὶ μοι εἰπέ· ἐπειδὰν τίς τινα φιλῆ, πότερος ποτέρου φίλος γίγνεται, ὁ φίλῶν τοῦ φιλούμενου ἢ ὁ φιλούμενος τοῦ φιλούντος· ἢ οὐδὲν διαφέρει; Ὅδεν, ἐφη, ἔμοιγε δοκεῖ διαφέρειν. Πῶς λέγεις; ἢν δ' ἐγώ· ἀμφότεροι ἄρα ἀλλήλων φίλοι γίγνονται, ἐὰν μόνοις μόνον· ὁ ἐτερος τῶν ἐτερον φιλῆ; Ἐμοιγε, ἐφη, δοκεῖ. Τί δέ; οὐκ ἔστων φιλοῦντα μὴ ἀντιφιλεῖσθαι ὑπὸ τοῦτον διὰ ἄν φιλῆ; Ἐστιν. Τί δέ; ἄρα ἔστων καὶ μισεῖσθαι φιλοῦντα; οὐδ' πον ἐνίστη δοκοῦσι καὶ οἱ ἐρασται πάσχειν πρὸς τὰ παιδικαί. φιλοῦντες γὰρ ὡς οἴον τε μάλιστα οἱ μὲν οἴονται οὐκ ἀντιφιλεῖσθαι, οἱ δὲ καὶ μισεῖσθαι· ἢ οὐκ ἀληθὲς δοκεῖ σοι τοῦτο; Σφόδρα γε, ἐφη, ἀληθές. Οὐκοῦν ἐν τῷ τοιούτῳ, ἢν δ' ἐγώ, ὁ μὲν φιλεῖ, ὁ δὲ φιλεῖται; 25 καὶ μισεῖσθαι φιλοῦντα; οὐδ' πον ἐνίστη δοκοῦσι καὶ οἱ ἐρασται πάσχειν πρὸς τὰ παιδικαί. φιλοῦντες γὰρ ὡς οἴον τε μάλιστα οἱ μὲν οἴονται οὐκ ἀντιφιλεῖσθαι, οἱ δὲ καὶ μισεῖσθαι· ἢ οὐκ ἀληθὲς δοκεῖ σοι τοῦτο; Σφόδρα γε, ἐφη, ἀληθές. Οὐκοῦν ἐν τῷ τοιούτῳ, ἢν δ' ἐγώ, ὁ μὲν φιλεῖ, ὁ δὲ φιλεῖται; 30 Ναί. Πότερος οὖν αὐτῶν ποτέρου φίλος ἔστιν; ὁ φίλῶν τοῦ φιλούμενου, εὰν τε μὴ ἀντιφιλήται εὰν τε καὶ μισήται, ἢ τοῖ φιλούμενος τοῦ φιλούντος· ἢ οὐδέτερος αὐ δὲν τῷ τοιούτῳ οὐδέτερον φίλος ἔστιν, ἢ μὴ ἀμφότεροι ἀλλήλους φιλῶσι; Ἐοικέ γονόν ὀὕτως ἐχειν. Ἀλλοίως ἄρα νῦν ήμῖν δοκεῖ ἢ
πρότερον ἐδοξεῖν. τότε μὲν γάρ, εἰ ὁ ἐτερὸς φίλοι, φίλω εἶναι ἀμφώ· νῦν δὲ, ἂν μὴ ἀμφότεροι φιλῶσιν, οὐδέτερος φίλος.

Κινδυνεύει, ἔφη. Οὐκ ἄρα ἐστίν φίλον τῷ φιλοῦντι οὔδεν μὴ οὐκ ἀντιφιλοῦν. Οὐκ ἔοικεν. Οὐδ' ἄρα φίληπτοι εἰσιν οὗς ἂν οἱ ἵπποι μὴ ἀντιφιλῶσιν, οὐδὲ φιλότυπες, οὐδ' αὖ φιλόκυνες γε καὶ φίλοινοι καὶ φιλογυμνασταί καὶ φιλόσοφοι, ἂν μὴ ἡ σοφία αὐτοὺς ἀντιφιλή. ἦ φιλούσι μὲν ταῦτα ἐκαστοι, οὐ μέντοι φίλα ὄντα, ἀλλὰ ἰηδέδη' ὁ ποιητής, ὃς ἔφη

ὁ λόμιος, ὃ παίδεσ τε φίλοι καὶ μόνοιches ἵπποι καὶ κύνες ἀγρευταὶ καὶ ξένοις ἀλλοδαποῖς;

Οὐκ ἔμοιγε δοκεῖ, ὃ δ' ὅς. Ἀλλ' ἀληθὴ δοκεῖ λέγειν σοι; Ὅταν τὸ φιλοῦμενον ἄρα τῷ φιλοῦντι φίλον ἐστίν, ὃς ἔσκειν, ὃ Με-νέξενε, ἐὰν τε μη* φιλὴ ἐὰν τε καὶ μισῇ· οἷον καὶ τὰ νεωστὶ γεγονότα παιδία, τὰ μὲν οὐδέπω φιλοῦντα, τὰ δὲ καὶ μισοῦντα, ὅταν κολάξηται ὑπὸ τῆς μητρὸς ἢ ὑπὸ τοῦ πατρὸς, ὃμοι καὶ 15 μισοῦντα ἐν ἐκείνῳ τῷ χρόνῳ πάντων μάλιστα ἐστὶ τοῖς γυνεύσι φίλτατα. ἔμοιγε δοκεῖ, ἔφη, οὕτως ἐξείν. Οὐκ ἄρα ὁ φίλῳν φίλος ἐκ τούτου τοῦ λόγου, ἀλλ' ὁ φιλοῦμενος. Ἔοικεν. Καὶ ὁ μισοῦμενος ἐχθρὸς ἄρα, ἀλλ' οὐχ ὁ μισόν. Φαίνεται. Πολ-λοὶ ἄρα ὑπὸ τῶν ἐχθρῶν φιλοῦνται, ὑπὸ δὲ τῶν φίλων μισοῦνται, καὶ τοῖς μὲν ἐχθροίσι φίλοι εἰσίν, τοῖς δὲ φίλοις ἐχθροί, εἰ τὸ φιλοῦμενον φίλον ἐστίν ἀλλὰ μὴ τὸ φιλοῦν. καίτοι πολλῆ ἀλογία, ὁ φίλε ἔταρχε, μάλλον δὲ, οἶμαι, καὶ ἀδύνατον, τό τε φίλῳ ἐχθρῶν καὶ τῷ ἐχθρῷ φίλον εἶναι. Ἀληθῇ, ἔφη, ἔοικας λέγειν, ὁ Σώκρατες. Οὐκοῦν εἰ τούτῳ ἀδύνατον, τὸ φιλοῦν ἄν 25 εἴῃ φίλον τοῦ φιλοῦμένου. Φαίνεται. Τὸ μισῶν ἄρα πάλιν ἐχθρῶν τοῦ μισοῦμένου. Ἀνάγκη. Οὐκοῦν ταῦτα ἡμῖν συμβῆται ἀναγκαίον εἶναι ὑμολογεῖν, ἀπερ ἑπὶ τῶν πρότερον, πολλάκις φίλον εἴναι μὴ φίλον, πολλάκις δὲ καὶ ἐχθροῦ, ὅταν ἡ μὴ φιλοῦν τις φιλὴ ἢ καὶ μισοῦν φιλὴ· πολλάκις δ' ἐχθρὸν εἴναι μὴ ἐχθροῦ ἢ καὶ φίλου, ὅταν ἡ μη* μισοῦν τις μισῇ ἢ καὶ φιλοῦν μισῇ. Κινδυνεύει, ἔφη. Τῇ οὖν δὴ χρηστῶμεθα, ἢν δ' ἐγώ, εἰ μήτε οἱ φιλοῦντες φίλοι ἐσονται μήτε οἱ φιλοῦμενοι μήτε οἱ φιλοῦντες τε καὶ φιλοῦμενοι, ἀλλὰ καὶ παρὰ ταῦτα.
αλλοις τινας ἐτὶ φήσομεν εἰναι φίλους ἀλλήλοις γινομένους; Ὑ μᾶ τὸν Δία, ἔφη, ὡ Σῶκρατες, οὐ πάνιν εὐπορῶ ἐγώγε. Ἀρα μὴ ἦν δ' ἐγώ, ὡ Μενέξενε, τὸ παράπαν οὐκ ὀρθῶς ἐξητούμεν; Οὐκ ἐμοιν ἄδικοι, ὡ Σῶκρατες, ὁ Δύσις. καὶ ἁμα ἐπὶ ν ἤμιτρίσεν: ἐδόκει γάρ μοι ἀκούντ' αὐτὸν ἐκφεύγειν τὸ λεχθὲν διὰ τὸ σφόδρα προσέχειν τοῖν νοῦν τοῖς λεγομένοις. δῆλος δ' ἦν καὶ ὡτε ἠκροάτο οὕτως ἔχων.

10. Ἐγὼ οὖν Βουλόμενος τὸν τε Μενέξενον ἀναπαύωσαί καὶ ἐκεῖνου ἡσθεὶς τῇ φιλοσοφίᾳ, οὕτω μεταβαλὼν πρὸς τὸν Δύσιν ἐποιούμην τοὺς λόγους, καὶ εἶπον Ὡ Δύσι, ἀληθῆ μοι δοκεῖς λέγειν ὅτι εἰ ὀρθῶς ἡμεῖς ἐσκοποῦμεν, οὐκ ἂν ποτὲ οὕτως ἐπλανώμεθα. ἀλλὰ ταύτη μὲν μηκέτι ἤσμεν: καὶ γὰρ χαλεπῆ τίς μοι φαίνεται ὠσπερ ὄδος ἡ σκέψις; ἡ δὲ ἐτράπημεν, δοκεῖ μοι χρῆιναι οἶναι, σκοποῦντας κατὰ τοὺς ποιητάς· οὕτως γὰρ ἠμῖν ὁσπερ πατέρες τῆς σοφίας εἰσὶν καὶ ἡγεμόνες. λέγουσι δὲ δήποτε οὐ φαίλως ἀποφαίνομενοι περὶ τῶν φιλῶν, οἱ τυγχάνουσιν οὗτες· ἀλλὰ τὸν θεὸν αὐτὸν φασίν ποιεῖν φίλους αὐτούς, ἀγοντα παρ' ἀλλήλους. λέγουσι δὲ πως ταύτα, ὡς ἐγὼμαι, ὡδὶ·

20. αἰεὶ τοι τὸν ὁμοίον ἄγει θεὸς ὃς τὸν ὁμοίον καὶ ποιεῖ γνώριμον· ἦ οὐκ ἐντετυχήκας τοῦτοις τοῖς ἐπεσιν; Ἐγώγ', ἔφη. Οὐκοῦν καὶ τοῖς τῶν σοφωτάτων συγγράμμασιν ἐντετυχήκας ταῦτα ταύτα λέγουσιν, ὅτι τὸ ὁμοίον τῷ ὁμοίῳ ἀνάγκη ἄει φίλου εἶναι; εἰσὶν δὲ ποι οὕτωι οἱ περὶ φύσεως τε καὶ τοῦ ὅλου διαλεγόμενοι καὶ γράφοντες. Ἀληθῆ, ἔφη, λέγεις. 'Αρ' οὖν, ἦν δ' ἐγώ, εὖ λέγονσιν; Ἰσως, ἔφη. 'Ἰσως, ἦν δ' ἐγώ, τὸ ἡμιον αὐτοῦ, ἰσως δὲ καὶ πάν, ἀλλ' ἡμείς οὐ συνεμεν. δοκεῖ γὰρ ἡμῖν ὃ γε πονηρός τῷ πονηρῷ, ὅσον ἄν ἐγγυντέρῳ προσήκει καὶ μᾶλλον ὠμιλῇ, τοσοῦτο εἴθιων γίγνεσθαι.

30. ἀδικεὶ γὰρ: ἀδικοῦντας δὲ καὶ ἀδικουμένους ἀδύνατον που φίλους εἶναι. οὐχ οὕτως; Ναί, ἦ δ' ὦς. Ταύτῃ μὲν ἄν τούτων τοῦ λεγομένου τὸ ἡμιον οὐκ ἀληθῆς εἰ, ἐπερ οἱ πονηροὶ ἀλλήλους ὁμοίοι. Ἀληθῆ λέγεις. Ἀλλά μοι δοκοῦσιν λέγειν τοὺς ἀγαθοὺς ὁμοίους εἶναι ἀλλήλους καὶ φίλους, τοὺς
δὲ κακοὶς, ὀπερ καὶ λέγεται περὶ αὐτῶν, μηδέποτε ὁμοίους μηδ’ αὐτοὺς αὐτοῖς εἶναι, ἀλλ’ ἐμπλήκτους τε καὶ ἀσταθμῆτους. ὁ δὲ αὐτὸς αὐτῷ ἀνόμοιον εἶναι καὶ διάφορον, σχολὴ γ’ ἀν’ τῷ ἄλλῳ ὁμοίου ἢ φίλου γένοιτο. ἢ οὐ καὶ σοὶ δοκεῖς οὕτως; 'Εμοι', ἐφη. Τούτῳ τούτῳ αἰνίττονται, ὡς ἐμοὶ δοκοῦσιν, ὁ 5 ἔταιρε, οἱ τοῦ ὁμοίου τῷ ὁμοίῳ φίλου λέγοντες, ὡς ὁ ἀγαθὸς τῷ ἀγαθῷ μόνος μόνῳ φίλος, ὁ δὲ κακὸς οὔτε ἀγαθῷ οὔτε κακῷ οὐδέποτε εἰς ἀληθῆ φιλίαν ἔρχεται. συνδοκεῖ σοι; Κατένευσεν. 'Εσχομεν ἄρα ἤδη, τίνες εἰσὶν οἱ φίλαι. ὁ γὰρ λόγος ἡμῖν σημαίνει, ὅτι οἱ ἄν ὄσων ἀγαθοὶ. Πάνυ γε, ἐφη, δοκεῖ. 10

11. Καὶ ἐμοὶ, ἦν δ’ ἐγὼ· καὶ τοὺς δυσχεραίνω τί γε ἐν αὐτῷ· φέρε ὦν, ὁ πρὸς Διὸς, ἱδομεν τί καὶ ὑποπτεύω. ὁ ὁμοίος τῷ ὁμοίῳ καθ’ ὅσον ὁμοίοις φίλοις, καὶ ἔστιν χρήσιμος ὁ τοιοῦτος τῷ τοιούτῳ; μᾶλλον δὲ διδεῖ· ὅπιον ὁμοίον ὅρθῳ ὁμοίῳ τίνα ὕφελλαν [έχειν] ἢ τίνα βλάβην ἂν ποιῆσαι δύναςται, ὁ μη καὶ αὐτὸ αὐτῷ; ἢ τί ἂν παθεῖν, ὁ μη καὶ ύφ’ αὐτοῦ πάθοι; τὰ δὴ τοιαῦτα πῶς ἂν ὑπ’ ἀλλήλους ἀγαπηθεὶς, μηδεμίαν ἐπικουρίαν ἀλλήλους ἔχοντα; ἔστιν ὀποῖς; Οὐκ ἔστιν. 'Ὁ δὲ μὴ ἀγαπῶτο, πῶς φίλοι; Οὐδαμῶς. 'Αλλὰ δὴ ὁ μὲν ὁμοίος τῷ ὁμοίῳ οὐ φίλοις· ὁ δὲ ἀγαθός τῷ ἀγαθῷ καθ’ ὅσον ἀγαθός, οὐ 20 καθ’ ὅσον ὁμοίοις, φίλους ἂν εἰη; "Ἰσως. Τί δέ; οὐχ ὁ ἀγαθός, καθ’ ὅσον ἀγαθός, κατὰ τοιοῦτον ἴκανος ἂν εἰη αὐτῷ; Ναι. 'Ὁ δὲ γε ἴκανος οὐδενὸς δεδόμενος κατὰ τὴν ἴκανότητα. Πῶς γὰρ οὐ; 'Ὁ δὲ μὴ του δεδόμενος οὐδέ τι ἄγαπάς ἂν. Οὐ γὰρ οὖν. 'Ὁ δὲ μὴ ἄγαπῶν οὔδ’ ἂν φιλεῖ. Οὐ δήτα. 'Ὁ δὲ μὴ 25 φιλῶν γε οὐ φίλος. Οὐ φαίνεται. Πῶς οὖν οἱ ἄγαθοι τοῖς ἀγαθοῖς ἡμῖν φίλου ἔσονται τὴν ἀρχήν, οἱ μῆτε ἀπόντες ποθενοι ἀλλήλους—ἴκανοι γὰρ ἐαυτοίς καὶ χωρὶς ὀντες—μῆτε παρόντες χρείαν αὐτῶν ἔχουσιν; τοὺς δὲ τοιούτους τὸς μηχανῆν περὶ πολλοῦ ποιεῖσθαι ἀλλήλους; Οὐδεμία, ἐφη. Φίλοι δὲ 30 γε οὐκ ἂν εἶεν μὴ περὶ πολλοῦ ποιοῦμενοι ἐαυτούς. 'Αληθῆ.

12. 'Αθρει δή, ὁ Δυστ, τῇ παρακρουμέθεαι. ἄρα γε ὅλω τιν ἐξαπατώμεθα; Πῶς δή; ἐφη. "Ἡδὴ ποτὲ τοῦ ἦκουσα λέγοντος, καὶ ἄρτι ἀναμμυνήσκομαι, ὅτι τὸ μὲν ὁμοίον τῷ ὁμοίῳ καὶ
οι ἀγαθοὶ τοῖς ἀγαθοῖς πολεμιώτατοι ἔεν· καὶ δὴ καὶ τὸν Ἡσί- οδον ἐπήγετο μάρτυρα, λέγων ὡς ἄρα
 καὶ κεράμενς κεραμεῖ κοτεῖει καὶ ἀοιδὸς ἀοιδῷ
 καὶ πτωχὸς πτωχῷ,
5 καὶ τάλλα δὴ πάντα οὕτως ἐφη ἀναγκαῖον εἶναι μάλιστα
τὰ ὁμοιότατα πρὸς ἀλληλα φθόνον τε καὶ φιλονικίας καὶ
ἐχθρας ἐμπίπτει τοῖς δὲ ἀνομοιότατα φιλίας. τὸν γὰρ
πένθα τῷ πλουσίῳ ἀναγκάζεσθαι φίλον εἶναι καὶ τὸν ἁθενή
τῷ ἵσχυρῷ τῆς ἐπικουρίας ἔνεκα, καὶ τὸν κάμνοντα τῷ ἰατρῷ.
10 καὶ πάντα δὴ τὸν μὴ εἰδότα ἀγαπᾶν τὸν εἰδότα καὶ φιλεῖν.
καὶ δὴ καὶ ἔτι ἐπεξείχει τῷ λόγῳ μεγαλοπρεπέστερον, λέγων
ὡς ἄρα παντὸς δέοι τὸ ὁμοίῳ τῷ ὁμοίῳ φίλον εἶναι, ἀλλὰ αὐτὸ
τὸ ἐναντίον εἰ ὑπότον· τὸ γὰρ ἐναντιώτατον τῷ ἐναντιώτατῷ
εἶναι μάλιστα φίλον. ἐπιθυμεῖν γὰρ τοῦ τοιούτου ἔκαστον,
15 ἀλλ’ οὐ τοῦ ὁμοίου· τὸ μὲν γὰρ ἐξηρὸν ὕγροῦ, τὸ δὲ ψυχρὸν
θερμοῦ, τὸ δὲ πικρὸν γλυκέος, τὸ δὲ ὄξυ ἄμβλεος, τὸ δὲ κενὸν
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, οὐ ἐταίρη, καὶ κομψὸς ἑδοκεί εἶναι ταῦτα λέγων· εὐ
gὰρ ἐλέγειν. ὑμῖν δὲ, ἵνα δ’ ἐγώ, πῶς δοκεῖ λέγειν; Εὐ γε,
ἐφη ὁ Μενέξενος, ὡς γε οὕτως ἀκούσαι. Φώμεν ἄρα τὸ ἐναντίον
tὸν ἐναντίον μάλιστα φίλον εἶναι; Πάνω γε. Εἰεν, ἢν
δ’ ἐγώ’ οὐκ ἀλλόκοτον, ὁ Μενέξενε; καὶ ἢμιν εὐθὺς ἄσμενοι
25 ἐπιπεδήσονται οὕτω οἱ πᾶσσοφοι ἄνδρες, οἱ ἀντιλογικοὶ, καὶ
ἐρίσονται εἰ οὐκ ἐναντιώτατον ἐχθρα φιλία; οἷς τὶ ἀποκρινοῦ-
μέθα; ἢ οὐκ ἀνάγκη ὁμολογεῖν ὧτι ἀληθῆ λέγοις; Ἀνάγκη.
Ἄρ’ οὖν, φίησοντων, τὸ ἐχθρὸν τῷ φίλῳ φίλον ἢ τὸ φίλον τῷ
ἐχθρῷ; Οὐδέτερα, ἐφη. Ἀλλὰ τὸ δίκαιον τῷ ἄδικῳ, ἢ τὸ
30 σώφρον τῷ ἀκολάστῳ, ἢ τὸ ἀγαθὸν τῷ κακῷ; Οὐκ ἂν τοίς
δοκεῖ οὕτως ἔχειν. Ἀλλὰ μέντοι, ἵνα δ’ ἐγώ, εἰπτε γε κατὰ τὴν
ἐναντιότητά τι τῷ φίλῳ ἐστίν, ἀνάγκη καὶ ταῦτα φίλα εἶναι.
Ἀνάγκη. Οὐτε ἄρα τὸ ὁμοίον τῷ ὁμοίῳ οὔτε τὸ ἐναντίον τῷ
ἐναντίῳ φίλον. Οὐκ εἰοικεν.
13. Ἄν ὡς καὶ τόδε σκεφώμεθα, μή ἐτι μᾶλλον ἡμᾶς λαν-
θάνει τὸ φίλον ὡς ἀληθῶς οὐδέν τοῦτον ὑν, ἀλλὰ τὸ μήτε ἀγαθὸν μήτε κακὸν φίλον οὕτω ποτὲ γιγνόμενον τοῦ ἀγαθοῦ. Πῶς, ἢ δ' ὡς, λέγεις; Ἀλλὰ μὰ Δία, ἢν δ' ἐγώ, οὐκ οἶδα, ἀλλὰ τῷ ὁπτὶ αὐτῶς εἰληφθέν ὑπὸ τῆς τοῦ λόγου ἀπορίας, καὶ 5 κινδυνεύει κατὰ τὴν ἀρχαῖαν παροιμίαν τὸ κακὸν φίλον εἶναι. ἐξίκει γοῦν μαλακῷ τινὶ καὶ λείῳ καὶ λιπαρῷ· διὸ καὶ οὕτως ῥαδίως διολοσθαίνει καὶ διαδύτηται ἡμᾶς, ἀτε τοιοῦτον ὑν. λέγω γὰρ τάγαθον καλὸν εἶναι· σὺ δ' οὖν οἶει; Ἡ ἐγώγε. Λέγω τοῖνυν ἀπομαντεύμενος, τοῦ καλοῦ τε κάγαθοῦ φίλον εἶναι 10 τὸ μῆτε ἀγαθὸν μήτε κακὸν· πρὸς ὑ δὲ λέγων μαντεύμοι, ἄκουσον. δοκεῖ μοι ὡσπέρει τρία ἄττα εἶναι γένης, τὸ μὲν ἀγαθὸν, τὸ δὲ κακὸν, τὸ δ' οὕτ ἀγαθὸν οὕτε κακὸν· τί δὲ σοὶ; Καὶ ἐμοί, ἔφη. Καὶ οὗτε τάγαθον τάγαθῷ οὗτο τὸ κακὸν τῷ 15 κακῷ οὗτε τάγαθον τῷ κακῷ φίλον εἶναι, ὡσπέρ οὐδ' ὁ ἐμπροσθεν λόγος ἐκ· λειπτει δή, εἴπερ τῷ τί ἐστιν φίλου, τὸ μήτε ἀγαθὸν μήτε κακὸν φίλου εἶναι ἡ τοῦ ἀγαθοῦ ἡ τοῦ τοιοῦτον οἴον αὐτό ἐστιν. οὐ γὰρ δήποτε τῷ κακῷ φίλον ἄν τι γένοιτο. Ἀληθῆ. Οὐδὲ μὴν τὸ ὁμοίουν τῷ ὁμοίῳ ἐφαμεν ἀρτί· ἢ γάρ; Ναὶ. Οὐκ ἄρα ἐσται τῷ μήτε ἀγαθῷ μήτε κακῷ τὸ τοιοῦτον 20 φίλον οἴον αὐτό. Οὐ φαίνεται. Τῷ ἀγαθῷ ἄρα τὸ μήτε ἀγαθόν μήτε κακὸν μόνῳ μόνον συμβαίνει ἤγνυεσθαι φίλον. Ἀνάγκη, ὡς οἰκεῖν.

14. Ἄρ' οὖν καὶ καλῶς, ἢν δ' ἐγώ, ὁ παῖδες, ὑφηγεῖται ἢμῖν τὸ νῦν λεγόμενον; εἰ γοῦν ἐθέλοιμεν ἐννοῆσαι τὸ ὑγιαῖον σῶμα, οὐδὲν ἱατρικὴς δεῖται οὐδὲ ὅφελία· ἱκανός γὰρ ἔχει, ὡστε ὑγιαῖνον οὐδεὶς ἱατρῷ φίλος διὰ τὴν ὑγίειαν. ἢ γὰρ; Ὡδεῖς. ἈΛΛ' ὁ κάμπων, οἶμαι, διὰ τὴν νόσον. Πῶς γὰρ οὖ; Νόσος μὲν δὴ κακῶν, ἱατρικὴ δὲ ὅφελιμον καὶ ἀγα-
θὸν. Ναὶ. Σῶμα δὲ γε που κατὰ τὸ σῶμα εἶναι οὕτε ἀγαθὸν 30 οὕτε κακὸν. Οὕτως. Ἀναγκάζεται δὲ γε σῶμα διὰ νόσου ἱατρικὴν ἀσπάζεσθαι καὶ φιλεῖν. δοκεῖ μοι. καὶ τὸ μήτε κακὸν ἄρα μήτε ἀγαθὸν φίλον γίγνεται τοῦ ἀγαθοῦ διὰ κακοῦ παρου-
σίαν. Ἡ οἰκεῖν. Δῆλον δὲ γε ὑπὶ πρὶν γενέσθαι αὐτὸ κακὸν
ὑπὸ τοῦ κακοῦ οὐ ἔχει. οὐ γὰρ δὴ γε κακὸν γεγονὸς ἐτὶ ἂν τοῦ ἀγαθοῦ ἐπιθυμοῦ καὶ φίλον εἰη· ἀδύνατον γὰρ ἐφαμέν κακὸν ἀγαθὸν φίλον εἶναι. Ἀδύνατον γὰρ. Σκέψασθε δὴ ὁ λέγω. λέγω γὰρ ὅτι ἐνια μὲν, οἷον ἂν ἢ τὸ παρόν, τοιαύτα 5 ἔστι καὶ αὐτά, ἐνια δὲ οὐ. ὡσπερ εἰ ἔθελοι τις χρώματι τῷ ὅτιον ἀλείψαι, πάρεστιν που τῷ ἀλειφθέντι τὸ ἐπαλειφθέν. Πάνω γε. Ἄρ’ οὖν καὶ ἐστὶν τότε τοιούτον τὴν χρόνι τὸ ἀλειφθέν, οἷον τὸ ἐπόν; Οὐ μανθάνω, ἢ δ’ ὦς. Ἀλλ’ ὀδε, ἢν δ’ ἐγώ. εἰ τίς σου ξανθὰς οὕσας τὰς τρίχας ψιμυθίῳ ἀλεί- 10 ÿειν, πότερον τότε λευκαὶ εἶεν ἢ φαῖνοντ’ ἂν; Φαῖνοιντ’ ἀν, ἢ δ’ ὦς. Καὶ μὴν παρεὶ ἡ ἂν αὐταῖς λευκότης. Ναί. Ἀλλ’ ὦμος οὐδὲν τι μᾶλλον ἂν εἶεν λευκαὶ πτω, ἀλλὰ παροῦ- σης λευκότητος οὕτε τι λευκαὶ οὕτε μελαναὶ εἰσιν. Ἀλήθη. Ἀλλ’ ὅταν δὴ, ὦ φίλε, τὸ γῆρας αὐταῖς ταύτων τοῦτο χρώμα 15 ἐπανάγγη, τότε ἐγένοντο οἰόνπερ τὸ παρόν, λευκοῦ παροὺσιά λευκαὶ. Πώς γὰρ οὐ; Τοῦτο τοίνυν ἐρωτῶ νῦν δῆ, εἰ ὦ ἂν τι παρῇ, τοιοῦτον ἐσται τὸ ἔχον οἷον τὸ παρόν. ἢ ἐάν μὲν κατὰ τινα τρόπον παρῇ, ἐσται, ἐὰν δὲ μῆ, οὐ; Οὔτω μᾶλ- λον, ἔφη. Καὶ τὸ μήτε κακὸν ἀρα μήτε ἀγαθὸν ἐνίστε κακοῦ 20 παρόντος οὐτω κακὸν ἐστίν, ἐστίν δ’ ὁτε ἤδη το τοιοῦτον γέγο- νεν. Πάνω γε. Οὐκοῦν ὅταν μήπω κακὸν ἢ κακοῦ παρόντος, αὐτή μὲν ἡ παρουσία ἀγαθοῦ αὐτὸ ποιεῖ ἐπιθυμεῖν· ἢ δὲ κακὸν ποιοῦσα ἀποστερεῖ αὐτὸ τῆς τε ἐπιθυμίας ἁμα καὶ τῆς φιλίας τάγαθον. οὐ γὰρ ἐτὶ ἐστίν οὗτο κακῶν οὗτε ἀγαθῶν, ἀλλὰ κα- 25 κόν· φίλον δὲ ἀγαθόν κακὸν οὐκ ἦν. Οὐ γὰρ οὖν. Διὰ τάυτα δὴ φαίμεν ἂν καὶ τοὺς ἦδη σοφοὺς μηκέτει φιλοσοφεῖν, εἰτε θεοὶ εἴτε ἄνθρωποι εἰσίν οὗτοι· οὕδ’ αὐδὲκείνους φιλοσοφεῖν τοὺς οὔτως ἄγνοιαν ἔχοντας ὡστε κακοὺς εἶναι· κακὸν γὰρ καὶ ἀμαθὴ οὐδένα φιλοσοφεῖν. λείπουται δὴ οἱ ἔχοντες μὲν τὸ 30 κακὸν τούτο, τὴν ἄγνοιαν, μήπω δὲ ὑπ’ αὐτοῦ οὔτε ἄγνώμονες μηδὲ ἀμαθεῖς, ἀλλ’ ἐτὶ ἠγούμενοι μὴ εἰδέναι ἄ μὴ ἱσασιν. διὸ δὴ καὶ φιλοσοφοῦσιν οἱ οὔτε ἄγαθοι οὔτε κακοὶ πτω οὔτε· ὡσοι δὲ κακοὶ, οὐ φιλοσοφοῦσιν, οὔδὲ οἱ ἄγαθοι· οὔτε γὰρ τὸ ἐναντίον τοῦ ἐναντίον οὔτε τὸ ὁμοίον τοῦ ὁμοίου φίλον ἡμῖν
εφάνη ἐν τοῖς ἐμπροσθεν λόγοις. ἢ οὐ μέμνησθε; Πάνυ γε, ἐφάτην. Νῦν ἄρα, ἢν δ' ἐγὼ, ὦ Δύσι τε καὶ Μενέξενε, παντὸς μᾶλλον ἐξηρήκαμεν ὃ ἔστιν τὸ φίλον καὶ οὐ. φαμὲν γὰρ αὐτό, καὶ κατὰ τὴν ψυχήν καὶ κατὰ τὸ σῶμα καὶ πανταχοῦ, τὸ μῆτε κακὸν μῆτε ἀγαθὸν διὰ κακοῦ παρουσίαν τοῦ ἀγαθοῦ 5 φίλον εἶναι. Παντάπασιν ἐφάτην τε καὶ συνεχωρεῖτην οὐτω τοῦτ ἐξειν.

15. Καὶ δὴ καὶ αὐτὸς ἐγὼ πάνυ ἔχαρον, ὃσπερ θηρευτὴς 
tis, ἔχουν ἀγαπητὸς ὁ ἐθνηρέομην. κἀπειτ᾽ οὐκ οἶδ᾽ ὅποθεν 
μοι ἀτοπωτάτη τις ὑποψία εἰσῆλθεν, ὡς οὐκ ἀληθῆ εἰ ἡ τὰ 10 
ὁμολογημένα ἡμῖν· καὶ εὐθὺς ἀχθεσθεὶς εἴπον Βαβαί, ὦ Δύσι 
tε καὶ Μενέξενε, κινδυνεύομεν ὅναρ πεπλουτηκέναι. Τί μά-
λιστα; ἐφη ο Μενέξενος. Φοβοῦμαι, ἢν δ' ἐγὼ, μὴ ὃσπερ 
ἀνθρώποις ἀλαξόσιν λόγοις τισὶν τοιούτοις ἐντετυχήκαμεν 
περὶ τοῦ φίλου. Πῶς δὴ; ἐφη. Ὡδε, ἢν δ' ἐγὼ, σκοπῶμεν· 15 
φίλος ὃς ἂν εἰ, πότερον ἐστὶν τῷ φίλος ἢ οὐ; Ἀνάγκη, 
ἐφη. Πότερον οὖν οὐδενός ἕνεκα καὶ δι᾽ οὐδὲν, ἐν ἕνεκα τοῦ 
καὶ διὰ τί; Ἔνεκά του καὶ διὰ τί. Πότερον φίλου ὄντος 
ἐκεῖνοι τοῦ πράγματos, οὐ ἕνεκα φίλος ὁ φίλος τῷ φίλῳ, ἢ 
οὕτε φίλου οὕτε ἔχθρῳ; Οὐ πάνω, ἐφη, ἐπομαι. Εἰκότως 20 
γε, ἢν δ' ἐγὼ· ἀλλ' ὅδε ἴσως ἀκολουθήσεις, οἴμαι δὲ καὶ ἐγὼ 
μᾶλλον εἰσομαι ὁ τι λέγω. ὁ κάμνών, ὑψωθ᾽ ἐφαμεν, τοῦ 
ἰατροῦ φίλος· οὐχ οὕτως; Ναῖ. Οὐκοῦν διὰ νόσον ἕνεκα 
ψυχεῖας τοῦ ἱατροῦ φίλος; Ναῖ. Ἡ δὲ γε νόσος κακὸν; 
Πῶς δ' οὖ; Τί δὲ ψυχεῖα; ἢν δ' ἐγὼ· ἀγαθὸν ἢ κακὸν ἢ 25 
οὐδέτερα; Ἀγαθὸν, ἐφη. Ἐλέγομεν δ' ἀρα, ὡς ἐοικεν, ὅτι 
τὸ σῶμα, οὐτε ἀγαθὸν οὔτε κακὸν οὖ, διὰ τὴν νόσον, τούτῳ δὲ 
diὰ τὸ κακὸν, τῆς ἱατρικῆς φίλον ἐστὶν· ἀγαθὸν δ' ἢ ἱατρικῆ 
ἐνεκα δὲ τῆς ψυχεῖας τὴν φίλιαν ἢ ἱατρικῆ ἀνήρηται· ἢ δὲ 
ψυχεῖα ἀγαθὸν. ἢ γὰρ; Ναῖ. Φίλον δὲ ἢ οὐ φίλον ἢ ψυχεῖα; 30 
Φίλον. Ἡ δὲ νόσος ἐχθρόν. Πάνυ γε. Τὸ οὔτε κακὸν οὔτε 
ἀγαθὸν ἀρα διὰ τὸ κακὸν καὶ τὸ ἐχθρὸν τοῦ ἀγαθοῦ φίλον 
ἐστὶν ἕνεκα τοῦ ἀγαθοῦ καὶ φίλου. Φαινεῖται. Ἐνεκα ἀρα τοῦ 
φίλου τῷ φίλου *τοῦ φίλου* φίλον διὰ τὸ ἐχθρόν. Ἔοικεν.
16. Εἶπεν, ἦν δ’ ἐγώ. ἐπειδὴ ἐνταῦθα ἦκομεν, ὡς παίδες, πρόσσχωμεν τὸν νοῦν μὴ ἐξαπατηθῶμεν. ὅτι μὲν γὰρ φίλον τοῦ φίλου τὸ φίλου γέγονεν, εὖ χαίρειν, καὶ τοῦ όμοίου γ’ ἄλλ’ ὀμως 5 τὸ δέ σκεψώμεθα, μὴ ἡμᾶς ἐξαπατήσῃ τὸ νῦν λεγόμενον. ἡ ἰατρική, φαμέν, ἐνεκά τῆς ὑγιείας φίλον. Ναὶ. Ὅυκοὺν καὶ ἡ ὑγιεία φίλον; Πάνυ γε. Ἐὰν ἄρα φίλον, ἐνεκά τοῦ. Ναὶ. Φίλον γέ τινος δή, εἴπερ ἀκολουθήσει τῇ πρόσθεν ὀμολογίᾳ. Πάνυ γε. Οὕκοιν καὶ ἐκείνῳ φίλον αὖ ἔσται ἐνεκά φίλον;

10 Ναὶ. Ἄρ’ οὖν οὐκ ἀνάγκη ἀπειπεῖν ἡμᾶς οὕτως ἰόντας, ἡ ἀφικέσθαι ἐπὶ τινα ἀρχήν, ἢ οὐκέτ’ ἐπανοίησε επ’ ἄλλο φίλον, ἢ ἄλλ’ ἡξεί] ἐπ’ ἐκεῖνο ὅ ἐστιν τοῦ πρώτου φίλου, οὐ ἔνεκα καὶ τὰ ἄλλα φαμὲν πάντα φίλα εἶναι; Ἄναγκη. Τούτῳ δὴ ἔστιν τὸ λέγω, μὴ ἡμᾶς τάλλα πάντα ὅ εἴπομεν ἐκείνου ἔνεκα

15 φίλα εἶναι, ὡσπερ εἰδωλα ἀπτα ὄντα αὐτοῦ, ἐξαπατά, ἢ ὅ ἐκεῖνο τὸ πρῶτον, ὅ ὡς ἀληθῶς ἔστι φίλον. ἐννοοῦσομεν γὰρ οὕτως· ὅταν τις τι περὶ πολλοῦ ποιῆται, ὀλοντερ ἐνίστην πατήρ ὑπὸ ἄντι πάντων τῶν ἄλλων χρημάτων προτιμᾶ, ὅ δὴ τοιούτου ἔνεκα τοῦ τῶν ὑπὲρ παντὸς ἰγείσθαι ἄρα καὶ 20 ἄλλο τι ἄν περί πολλοῦ ποιῶσί; οἶον εἰ αἰσθάνοιτο αὐτὸν κόνειον πεπωκότα, ἀρα περὶ πολλοῦ ποιῶστ’ ἀν οἶον, εἴπερ τοῦτο ἠγούτο τῶν ὑπὸ σώσειν; Τι μὴν; ἐφή. Οὐκοῦν καὶ τὸ ἀγγείου, ἐν ὃ ο οὐνος ἐνείη; Πάνυ γε. Ἄρ’ οὖν τότε οὐδὲν περὶ πλείονος ποιεῖται κύλικα κεραμέω ἦ τὸν ὑπὸ 25 τὸν αὐτοῦ, οὐδὲ τρεῖς κοτύλας οὐνοῦ ἥ τὸν ὑπὸ; ἢ δόδε πως ἔχει· πᾶσα ἡ τοιαύτη σπουδὴ οὐκ ἐπὶ τούτους ἔστιν ἐσπον- δασμένη, ἐπὶ τοῖς ἔνεκα του παρασκευαζόμενοι, ἀλλ’ ἐπ’ ἐκείνῳ, οὐ ἔνεκα πάντα τα τοιαύτα παρασκευάζεται. οὐχ ὅτι πολλάκις λέγομεν, ὥς περὶ πολλοῦ ποιοῦμεθα χρυσίον καὶ 30 ἀργυρίουν; ἀλλὰ μὴ οὐδέν τι μᾶλλον οὕτω τὸ γε ἀληθῆς ἔχῃ· ἀλλ’ ἐκείνῳ ἔστιν ὅ περὶ παντὸς ποιοῦμεθα, ὅ ἄν φαίη ὑπ., ὅτον ἔνεκα καὶ χρυσίον καὶ πάντα τα παρασκευαζόμενα παρα- σκευάζεται. Ἄρ’ οὕτως φήσομεν; Πάνυ γε. Οὐκοῦν καὶ περὶ τοῦ φίλου ὁ αὐτὸς λόγος; ἢ σα γὰρ φαμὲν φίλα εἶναι ἡμῖν


ένεκα φίλου τινός ἑτέρου, ῥήματι φανώμεθα λέγοντες αὐτῷ·

φίλου δὲ τῷ ὄντι κινδυνεύει ἐκείνῳ αὐτῷ εἶναι, εἰς ὅ πάσαι ἀνταί αἱ λεγόμεναι φιλίαι τελευτῶσιν. Κινδυνεύει οὖν, ἐφι, ἐχειν. Οὐκοῦν τὸ γε τῷ ὄντι φίλου οὐ φίλου τινὸς ἐνεκα

φίλου ἔστιν; Ἀληθῆ.

17. Τούτῳ μὲν δὴ ἀπῄλλακται, μη φίλου τινὸς ἐνεκα τὸ

φίλου φίλου εἶναι· ἀλλ᾽ ἄρα τὸ ἁγαθὸν ἔστιν φίλου; Ἑμοὶ γε

δοκεῖ. Ὅρ᾽ οὖν διὰ τὸ κακὸν τὸ ἁγαθὸν φιλεῖται, καὶ ἔχει ὅδε· εἰ τριῶν ὄντων ὃν νυνὶ ἐλέγομεν, ἁγαθοῦ καὶ κακοῦ καὶ μὴτε ἁγαθοῦ μὴτε κακοῦ, τὰ δύο λειψθεὶ, τὸ δὲ κακὸν ἑκ- 10

ποδῶν ἀπέλθωσι καὶ μηδενὸς ἐφάπποιτο μήτε σώματος μήτε

ψυχῆς μήτε τῶν ἄλλων, ὃ δὴ φαμεν αὐτὰ καθ᾽ αὐτὰ οὖν κακὰ
einai outhe agathα, ἀρα τότε οὐδὲν ἂν ἤμιν χρήσιμον εἶνῃ τὸ ἁγα-
thον, ἀλλ᾽ ἄχρηστον ἂν γεγονὸς εἴη; εἰ γὰρ μηδὲν ἤμισι ἔτι

βλάπτοι, οὐδὲν ἂν οὐνομαῖς ὀφελίας δεοίμεθα, καὶ οὖν δὴ ἂν 15

tότε γένοιτο κατάδηλον, ὅτι διὰ τὸ κακὸν τάγαθον ἐγαπῶμεν

καὶ ἐφιλοῦμεν, ὃς φάρμακον ὃν τοῦ κακοῦ τὸ ἁγαθὸν, τὸ δὲ

κακὸν νόσημα· νοσήματος δὲ μὴ ὄντος οὐδὲν δεῖ φαρμάκου.

ἀρ᾽ οὖν πέφυκε τε καὶ φιλεῖται τάγαθον διὰ τὸ κακὸν ύφ᾽

ήμον, τῶν μεταξὺ ὄντων τοῦ κακοῦ τε καὶ τάγαθοῦ, αὐτὸ δ᾽ 20

ἐαυτοῦ ἐνεκα οὐνομαῖν χρείαν ἐχει; Ἑοικεν, ἢ ἢ ὃς, οὖτως

ἐχειν. Τό ἄρα φίλου ἠμῖν ἐκείνῳ, εἰς ὃ ἐτελεύτα πάντα τὰ

ἀλλ᾽, δ᾽ ἐνεκα ἐτέρου φίλου φίλα ἐφαμεν εἶναι, οὐδὲν δὴ τοῦτος

ἐσικεν. ταῦτα μὲν γὰρ φίλου ἐνεκα φίλα κέκληται, τὸ δὲ τῷ

ὄντι φίλου πάν τούναντιον τοῦτον φαίνεται πεφυκὸς· φίλου 25

γὰρ ἠμῖν ἀνεφάνη ὃν ἐχθροῦ ἐνεκα· εἰ δὲ τὸ ἐχθρὸν ἀπέλθου,

οὐκέτι, ὡς ἐοικε, ἐσθ᾽ ἠμῖν φίλου. Οὐ μοι δοκεῖ, ἐφι, ὃς γε

νῦν λέγεται. Πότερον, ἢν δ᾽ ἐγὼ, πρὸς Διός, ἐάν τὸ κακὸν ἀπό-

ληταί, οὐδὲ πεινῆν ἔτι ἐσται οὐδὲ διψῆν οὐδὲ ἄλλο οὐδὲν τῶν

τοιοῦτων; ἢ πείνη μὲν ἐσται, ἐάνπερ ἄνθρωποὶ τε καὶ τάλλα 30

ξῦα ἢ, οὐ μέντοι βλαβερά γε; καὶ δίψα δὴ καὶ αἰ ἄλλαι ἐπι-

θυμίαι, ἀλλ᾽ οὗ κακά, ἄτε τοῦ κακοῦ ἀπολολώτος; ἢ γελοόν

τὸ ἐρώτημα, ὃ τὸ ποτε ἐσται τότε ἢ μὴ ἐσται; τίς γὰρ οἶδεν;

ἀλλ᾽ οὖν τόδε γ᾽ ἵσμεν, ὃτι καὶ νῦν ἔστιν πεινώντα βλάπτεσθαι,
ἐστιν δὲ καὶ ὡφελεῖσθαι. ἦ γάρ; Πάνω γε. Οὐκοῦν καὶ
dυσώντα καὶ τῶν ἄλλων τῶν τοιούτων πάντων ἐπιθυμούντα
estin enióte meν ὡφελίμως ἐπιθυμεῖν, ἐνίοτε δὲ βλαβερῶς,
ενίοτε δὲ μηδέτερα; Σφόδρα γε. Οὐκοῦν έάν ἀπολλυται
tα κακά, ά γε μη τυγχάνει οίντα κακά, τι προσήκει τοῖς κακοῖς
συναπόλλυσθαι; Οὔδέν. 'Εσονται ἀρα αι μητε ἀγαθαί μητε
cakai epithymiai kaI eIan atoplonTai ta kaka. Φαίνεται. Οἶον
tε ουν ἐστιν ἐπιθυμούντα καὶ ἑρώντα τοῦτον οὗ ἐπιθυμεῖ καὶ
ερα μη φιλεῖν; Οὐκ ἐμοιγε δοκεῖ. 'Εσται ἀρα καὶ τῶν κακῶν
10 ἀπολομένων, ως ἐοικεν, φιλ' ἀττα. Ναί. Οὐκ ἂν, εἰ γε το
κακῶν αὐτίνων ἦν τοῦ φίλου τι εἶναι, οὐκ ἄν ἦν τοῦτον ἀπολομέ-
νου φίλου ἐτερον ἑτέρῳ. αἰτίας γάρ ἀπολομένης αὕωνατόν
που ἦν ἐτ' ἐκεῖνο εἶναι, οὐ ἦν αὐτὴ ἢ αἰτία. 'Ορθὸς λέγεις.
Οὐκοῦν ὠμολόγηται ἡμῖν τὸ φίλου φιλεῖν τι καὶ διὰ τι· καὶ
15 φύσημεν τότε γε διὰ τὸ κακὸν τὸ μητε ἀγαθὸν μητε κακὸν
to ἀγαθὸν φιλεῖν; 'Αληθῆ. Νῦν δὲ γε, ως ἐοικε, φαίνεται
ἀλλη τις αἰτία τοῦ φιλεῖν τε καὶ φιλεῖσθαι. 'Εοικεν. 'Ἀρ'
οὖν τῷ ὅντι, ὡσπερ ἄρτι ἐλέγομεν, ἡ ἐπιθυμία τῆς φιλίας
αἰτία, καὶ τὸ ἐπιθυμοῦν φίλον ἐστὶν τοῦτον οὗ ἐπιθυμεῖ καὶ
20 τότε ὅταν ἐπιθυμῆ, δ' ἐδὲ τὸ πρότερον ἐλέγομεν φίλον εἶναι,
ἔθλος τις ἦν, ὡσπερ ποίημα Κρόνου συγκείμενον; Κινδυνεῦει,
ἐφ. 'Αλλὰ μέντοι, ἦν δ' ἐγώ, τὸ γε ἐπιθυμοῦν, οὐ ἂν ἐνδεῖς ἦ,
tουτον ἐπιθυμεῖ. ἦ γάρ; Ναί. Τὸ δ' ἐνδεῖς ἀρα φίλον ἐκεῖ-
nου οὐ ἂν ἐνδεῖς ἦ; Δοκεῖ μοι. 'Ενδεῖς δ' ἐγγυεται οὐ ἂν τι
25 ἀφαιρῆται. Πῶς δ' οὔ; Τοῦ ὀικείου δή, ως ἐοικεν, δ' τε ἔρως
καὶ ἡ φιλία καὶ ἡ ἐπιθυμία τυγχάνει οὔσα, ως φαίνεται, ὁ
Μενέξενε τε καὶ Λύσι. Συνεφάτην. 'Τμεῖς ἀρα εἰ φίλου
ἐστὸν ἀλλήλους, φύσει πή οἰκείοι ἐσθ' ὡμιν αυτοῖς. Κομιδὴ,
ἐφάτην. Καὶ εἰ ἄρα τις ἑτερος ἑτέρου ἐπιθυμεῖ, ἦν δ' ἐγώ, δ'
paidēs, ἦ ἐρά, οὐκ ἄν ποτε ἐπεθύμει οὔδε ἦρα οὔδε ἐφίλει, εἰ
μη οἰκείος πή το ἑρωμεῖν ἐτύγχανεν ὅν ἦ κατὰ τὴν ψυχήν ἢ
cata ti ti ψυχής ἦθος ἢ τρόπους ἢ εἶδος. Πάνω γε, ἐφε ο
Μενέξενος· ὁ δὲ Λύσις ἐστίγησεν. Εἰς, ἦν δ' ἐγώ. τὸ μὲν δὴ
φύσει οἰκείον ἀναγκαίον ἡμῖν πέφανται φιλεῖν. 'Εοικεν, ἐφη.
Αναγκαῖον ἂρα τῷ γνησίῳ ἐραστῇ καὶ μὴ προσποιήτω φιλεῖσθαι ὑπὸ τῶν παιδικῶν. Ὁ μὲν οὖν Δύσις καὶ ὁ Μενέξενος μόνις πτως ἐπενευσάτην, ὁ δὲ Ἰπποθάλης ὑπὸ τῆς ἡδονῆς παντο-δαπὰ ἥψεις χρώματα.

18. Καὶ ἔγω εἶπον, βουλὸμενος τὸν λόγον ἐπισκέψασθαι, Εἰ 5 μὲν τι τὸ οἰκεῖον τοῦ ὦμοιού διαφέρει, λέγοιμεν ἀν τι, ὡς ἐμοὶ δοκεῖ, ὃ Δύσι τε καὶ Μενέξενε, περὶ φίλου, ὃ ἐστίν· ἐὰν δὲ ταῦ-τον τυγχάναι ὅποιον τε καὶ οἰκεῖον, οὐ ράδιον ἀποβαλέαν τὸν πρόσθεν λόγον, ὡς ὅ τὸ ὦμοιον τοῦ ὦμοιο ταῦτα τὴν ὦμοιότητα ἀξιοῦσθαι· τὸ δὲ ἀξιοῦσθαν λύπου ἡμολογεῖν πλημμελεῖς. Βοῦ-10 λεσθ' οὖν, ἢν δ' ἐγώ, ἐπεὶ δὴ ὀστεροὶ μεθύομεν ὑπὸ τοῦ λόγου, συγχωρήσωμεν καὶ φώμεν ἐπερόν τι ἐναι τὸ οἰκεῖον τοῦ ὦμοιον; Πάνω γε. Πότερον οὖν καὶ τἀγαθὸν οἰκεῖον φήσομεν παντὶ, τὸ δὲ κακὸν ἀλλότριον εἰναι; ἢ τὸ μὲν κακὸν τοῦ κακοῦ οἰκεῖον, τῷ δὲ ἀγαθῷ τὸ ἀγαθόν, τῷ δὲ μῆτε ἀγαθῷ μήτε κακῷ τῷ μῆτε 15 ἀγαθὸν μήτε κακὸν; Οὕτως ἐφάτην δοκεῖν σφίσιν ἐκαστὸν ἐκάστῳ οἰκεῖον εἰναι. Πάλιν ἄρα, ἢν δ' ἐγώ, ὡς παῖδες, οὖς τὸ πρότον λόγους ἀπεβαλόμεθα περὶ φιλίας, εἰς τούτους εἰσπε-πτώκαμεν· ὁ γὰρ ἄδικος τῷ ἄδικῳ καὶ ὁ κακὸς τῷ κακῷ οὐδὲν ἤττον φίλος ἔσται ἢ ὁ ἀγαθὸς τῷ ἀγαθῷ. Ἔσωκεν, ἡφι. Τί 20 δὲ; τὸ ἀγαθὸν καὶ τὸ οἰκεῖον ἄν ταῦτον φώμεν εἰναι, ἄλλο τι ἢ ὁ ἀγαθὸς τῷ ἀγαθῷ μοῦν φίλος; Πάνω γε. Ἀλλὰ μὴν καὶ τοῦτο γε ὀφέμεθα εξελέγξαι ἡμᾶς αὐτούς· ἢ οὐ μέμνησθε; Μεμνήμεθα. Τί οὖν ἄν ἔτι χρησάμεθα τῷ λόγῳ; ἢ δῆλον ὅτι οὐδέν; δέομαι οὖν, ὡσπερ οἱ σοφοὶ ἐν τοῖς δικαστηρίοις, 25 τὰ εἰρημένα ἀπαντᾶ ἀναπεμπάσσασθαι. εἰ γὰρ μήτε οἱ φιλού-μενοι μήτε οἱ φιλοῦντες μήτε οἱ ὦμοιοι μήτε οἱ ἀνόμοιοι μήτε οἱ ἀγαθοὶ μήτε οἱ οἰκεῖοι μήτε τὰ ἄλλα ὅσα διελιθύθαμεν— ὡς γὰρ ἔγωγε ἐτί μεμνημαί ὑπὸ τοῦ πλήθους— ἀλλ' εἰ μηδὲν τοιῶν φίλους ἐστίν, ἐγὼ μὲν οὐκέτι ἐχω τί λέγω.

Ταῦτα δ' εἰπόν ἐν νῷ εἰχον ἄλλου ἶδη τινά τῶν πρεσβυτέ-ρων κινεῖν· κατὰ, ὡσπερ δαίμονες τινες, προσελθόντες οἱ παι-δαγωγοί, ὁ τε τοῦ Μενέξενον καὶ ὁ τοῦ Λύσιδος, ἔχοντες αὐτῶν τοὺς ἄδελφους, παρεκάλουν καὶ ἐκέλευον αὐτούς οῖκαί ἀπείναι.
Ήδη γὰρ ἤν ὁψε· τὸ μὲν οὖν πρῶτον καὶ ἡμεῖς καὶ οἱ περιεστώ·
tes αὐτοὺς ἀπηλαύνομεν· ἐπειδὴ δὲ οὐδὲν ἐφρόντιζον ἡμῶν,
ἀλλ' ὑποβαρβαρίζοντες ἡγανάκτον τε καὶ οὐδὲν ἤττον ἐκά
λον, καὶ ἐδόκουν ἡμῖν ὑποπεπωκότες ἐν τοῖς Ἑρμαιῶς ἀποροι
5 εἶναι προσφέρεσθαι, ἠττηθέντες οὖν αὐτῶν διελύσαμεν τὴν
συνουσίαν. ὅμως δ' ἔγνως ἡδὴ ἀπιόντων αὐτῶν, Νῦν μὲν, ἢν
δ' ἐγὼ, ὁ Λύσι τε καὶ Μενέξενε, καταγέλαστοι γεγόναμεν ἐγὼ
τε, γέρων ἁνήρ, καὶ ἡμεῖς. ἐρόσαι γὰρ οἴδε ἀπιόντες ὡς οἰόμεθα
ἡμεῖς ἀλλήλων φίλοι εἶναι—καὶ ἐμὲ γὰρ ἐν ὑμῖν τίθημι—
10 οὕτω δὲ ὃ τι ἔστιν ὁ φίλος οἷοί 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. ἐκ and ἄποδα are often synonymous. So in inscriptions we find ἐκ and also ἄποδα 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.”

οἶον (“as”), like οἷα and ἀτε (cf. l. 8, 19. 16, 21. 23, 73. 32), gives a reason on the writer's authority, ὃς is non-committal, and puts the responsibility elsewhere. H. 977–8, G. 1574–5.

3. συνήθεις διατριβάς, “my usual occupation” (conversation).

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

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

14. πολλοὺς . . . τεθνάναι. The actual loss was 150 men (Thuc. I. 63).

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

15. ἐπεικῶς ἀληθῆ, a colloquial expression, "fairly correct"; nearly equivalent to ἰκανῶς (53. 25).

16. παρεγένου μὲν; μὲν expects an affirmative answer.

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

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

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


ἡρῶτων ἄλλος ἄλλος. Cf. 1. 7, ἰσπάζοντο ἄλλος ἄλλοθεν, Sym. 220 C. θυμιάζοντες ἄλλος ἄλλω ἐλεγεν.

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

2-8. Note the detailed color, the broad and leisurely tone given by the accumulation of participles in this section; there are five in a bunch at the beginning (v. A. J. P. IX. 137 ff.).
COMMENTARY.

11. ὅν is expressed here for the sake of contrast with ἀνεψιόν (cf. Prot. 310 A, Euthyd. 275 A), otherwise it would be omitted.

13. Charmides is called μετράκτων here, νεανίσκος in l. 27, νεανίς in 3. 9, and ἄνήρ 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 Α.

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

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

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

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

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

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

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

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

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

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

32. τυγχάνει προστόν, "is perhaps added."
3. τί οὖκ ἀπεδύσαμεν αὐτόν αὑτό τοῦτο; The aorist regularly follows τί οὖ, since the surprise that the deed has not been done is equivalent to a demand that it be done at once (Krüger). Cf. I. 8, and often. The present is sometimes found, as Prot. 310 E, though the aorist was used 310 A. Tr. "Why not investigate (lit. lay bare) this very point?" The thought and language appear again in I Alc. 132 A. — τοῦτο, like ταῦτα in the line above, refers to τὴν ψυχήν; v. Note 34. 24.

πράτερον 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. τόπυτο τὸ καλὸν, i.e. poetic skill.
10. οὖν ἄισχρόν ἂν ἦν κτλ. The Athenian boys were always attended by a παιδαγωγός, a faithful slave who took them to and from the school and gymnasium. They were taught to be modest and retiring, and the peculiar conditions of Athenian society made a chaperon as necessary to them as to the girls. The classic description of a guarded education is given in Ar. Nub. 961–83 (cf. Luc. Amor. 44), and Autolycus in Xenophon's Symposium is an example of a model boy.

12. Παί, but ό Σώκρατες. Contrast ό παῖ 62. 29. The omission of ό is as unusual in Greek as is the insertion of O in Latin. It gives a more earnest or rougher tone, and is appropriate to commands, reproaches, or eager requests (cf. 50. 29 Νικία, Sym. 172 A, etc.).
14. ἀσθενείας ἦς. This attraction of the relative to the case of its antecedent is post-Homeric, but common in Hdt. and all Attic authors except Euripides. Cf. 70. 1, R. 189 a, H. 994, G. 1031.
15. βαρύνεσθαι τὴν κεφαλὴν, "to have a headache."

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

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

29. Ὡ γεννάδα. Similar forms of address are Ὡ γενναίος (Phaedr. 227 C), γενναίοτατε (ib. 235 D), μακάριε (5. 12, 15. 22, 50. 20), ἀγαθέ, βέλτιστε (11. 11, 48. 12), and ἁρματε (40. 30, 50. 25, 61. 22), φιλότης, φίλε and φίλη κεφαλή (Ion 531 D), θαυμάσιε, διμώνε (52. 31). Contrast Ὡ μαρτέ 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 φύλλον 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. τονομά μον σ' ἀκριβοῖς; “Are you sure about my name?” Εἰ μὴ ἄδικῶ γε, “If I am not mistaken.”

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

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

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

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

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

31. τὸ ταῦτα τῆς ἑπωθῆς. 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. ἀπαθανατίζειν, “make men immortal,” with the underlying meaning, “teach that men are immortal.” This was the region where the Orphic rites originated.
33-34. λέγονται — ἔλεγεν — ἔλεγον — λέγομεν — 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. ὄρθος, 30. 7-9 ἔπαινος, 32. 34 f. ναῦς, 39. 15-16 ἔδωκας, 48. 25-7, 30-1 λέγειν (v. Note). In 71. 34 the disagreeable accumulation of φίλον φίλον κτλ. is essential to philosophic accuracy. Almost identical phrases recur often (v. Note 33. 22) in the same way. Isocrates was the first to attach importance to variety of phraseology, and English style has learned through Cicero to follow his example.

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

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

6. οὐ ἔχοντος. 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. I. 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. ὁπως — μηδεὶς σε πείσει. "Don't let any one persuade you." This elliptical or independent use of ὁπως 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 ὁπως) ἄρεις. 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 οὖ. This adverb is found after the modified adjective in Phaedr. 256 E, Rep. 500 A; so πάνω and λίαν often, sometimes τολύ.

23-24. ἐγὼ οὖν — πείσομαι οὖν. οὖν is often repeated after a parenthesis, just as ἄν may appear twice (v. Note 34. 1) or even thrice (Apol. 31 A) in the course of a long sentence. R. 266.
26. ἐπιτίθομαι, "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 ἰδέᾳ, "human form" (cf. 25. 13), like εἴδος in 2. 30.

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

6. 2. εἰς ὄσον ἥλικιά ἦκε, "considering his age."


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

8. ἥτις 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    Glaucon + Δ    Pyrilampes
      |      |            |              
  Critias (the Tyrant) Charmides Perictione + Ariston Demus Antiphon
      |      |            |              
  Plato     Glaucon     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.
18. οὐδένα — ὑποβεβηκέναι, "inferior in no way to any of your predeces-
sors"; v. App.
20. ἰκανὸς πέφυκας, "you are well enough equipped."
μακάριον σε — ἡ μήτηρ ἔτικτεν. This is imitated from such Homeric pas-
sages as Od. 3. 95, and may have become proverbial. Cf. Note 9. 16.
24. Abaris belongs to the same company as Zalmoxis, Orpheus, and the
other fabulous magicians. He is said to have subsisted without food, and
bearing an arrow, the token of Apollo's favor, to have come to Athens and
saved all Greece from pestilence by certain sacrifices.
28. Ἀνερυθρίασας. Cf. 56. 2, 66. 5, Prot. 312 A, Euthyd. 275 D; v. In-
trod. p. xvi.
32. ἐξάρνω agrees with αὐτῷ understood, and this depends on ἔριδον.
33. αὐτὸν καθ' ἐαυτοῦ λέγειν. Αὐτός is often used with the reflexive when
the action is unnatural or difficult. Cf. 17. 26 αὐτῇ αὐτὸς ἀκούσεται; G. 997.
13. 12–13, however (ἀνυοούντα αὐτὸν ἐωντόν), may be merely emphatic (so
18. 33, 31. 18, 38. 28) and 16. 3 for contrast with τοις ἄλλοις.
5. σκεπτέον and ποιητέον are the two most common forms of the verbal
in -τέος, which is frequent in Euripides, Aristophanes, Plato, and Xenophon,
and is familiar in tone.
7. εἰ οὖν σοι φίλον. Formula for beginning a discussion; cf. εἰ οὖν μὴ τι
dιαφέρει (37. 19) or κωλύει (Prot. 310 A), and εἰ τι βούλεσθε (ib. 317 C).
Cf. Note 22. 31.
τοῦτον γε ἐνεκα, "so far as this is concerned." οὕτος 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 — αὐτὸ 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
πειράσομαι τῷ πάππῳ ἀγαθῷ ἵππεών κράτιστος ὧν ἵππεως συμμαχεῖν αὐτῷ.
26. *eι τι λέγουσιν, “if they are right.”* Cf. Note 31. 34.


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 (πυκτέων) they were covered with strips of leather studded with nails.

34. ἄξιως καὶ ταχύ. ταχύς is swift, ἄξιως 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 ἐταίρω τε καὶ φίλω, 56. 5 φαύλος καὶ ἄχρηστος, 68. 10 ἀγαπᾶν καὶ φιλεῖν (v. Note).

8. 10. κάλλιον καὶ σφόδρα μᾶλλον ἦ. Here μᾶλλον is not superfluous, but adds force to the comparison. The addition is natural when other words intervene, as here. Cf. Phaedo 79 E, ὠμοιότερον ἐστι ψυχῇ τῷ ἀλ ὁμαυτῶς ἔχοντι μᾶλλον ἦ τῷ μή, Xen. Sym. 1. 4, but in Gorg. 487 A, ἀκουστηρότερω μᾶλλον τοῦ δέοντος, there is no such excuse. The pleonasm is as old as Homer, and common in Shakespeare and other early English writers. R. 166.

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

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

26. τὰ ἐτερα, “one or the other.”

28. εἰ δὲ οὐν ὅτι μάλιστα—οὐσαί. “Or supposing that (εἰ—μάλιστα) of the nobler actions (καλλίους οὖσαί) there are as many (μηδὲν ἐλάττους) quite as quick and vehement” (Jow.). οὐσαί has to do double duty, being complementary to τυγχάνουσιν with ἐλάττους and descriptive with καλλίους; v. App.

31. μᾶλλον τι—ἡσυχίότης 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 τι, 13. 33, 33. 21 (v. Note).
31–34. Though the definition is here rejected as insufficient, the κόσμιοι (cf. κοσμίως, 7. 22) are mentioned with the σωφρόνες in the Gorgias (506 E) and αἰδώς is coupled with δύνη 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 συλλογισάμενος, so Gorg. 476 B διασκεψάμενος εἶτε.
6. εἶτε εὖ καὶ άνδρείως, so Gorg. 521 A εὖ καὶ γενναίως.
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 πιστεύεις, 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 ἐπαινέτης εἴ, 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. κεχρημένης, “needy.”

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

27. ὁ μιαρός. Cf. 23. 29. Contrast 3. 29 (Note). This playful abuse appears again in Phaedr. 236 E, Theag. 124 E, and is parallel to ὑβριστή; or πανούργος εἴ in Sym. 175 E. Meno 80 B, etc.

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

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

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

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

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

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 εἴξες 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. Ἡμιτπτέρο, "used symbolic language," lit. "riddles."

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

31. μηδὲ τὸν λέγοντα μηδὲν εἶδέναι. 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 — εἶδέναι, "not even the speaker knew."

32. εἰς τὸν Κριτίαν ἀπέβλεπτεν. 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 (τετραχύνθαι τε καὶ ἀγωνιὰν καὶ παρατετάχθαι πρὸς τὸ ἀποκρίνεσθαι), and Nicias twists and turns in his confusion (48. 22 στρέφεται ἂν καὶ κάτω). — φιλοτίμως ἔχων, "jealous."

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

6. ὑπεκίνει αὐτῶν ἕκεινον. 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 καὶν. Tr. "bring into the conversation."

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

8. διατιθέντε. The regular idiom for reciting poetry; cf. Leg. 658 D Ὁμηροῦ καλῶς Ἰλιάδα — διατιθέντα.

14. συγχωρεῖσ. "admit."

18. ἄ ἥρωτων. We might expect ὅ, but the plural is suggested by the general conception of the subject and the separate examples cited, rather
than by the subject itself. Cf. Phaedo 62 D τάχ’ ἀν οἱθεὶς ταῦτα, φευκ-
tέον ἑων. 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 condi-
tional, the negative would be μὴ. H. 1025, G. 1612, G M T. 832.

22. ὅρα μή ἐκείνον 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. σκεψώ-
μεθι μή—λανθάνει. We prefer an indirect question with such verbs, and
tr. μή "whether."

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

27. οὐ ταῦτον καλεῖσ τὸ ποιεῖν καὶ τὸ πράττειν; Demosthenes uses these
synonyms without any distinction in 19. 6 and 21. 41, and confounds ἐργά-
ζεσθαι with ὅραν in 23. 71, just as Socrates does with ποιεῖν in 10. 17. Usu-
ally, however, the difference is that πράττειν is "to be busy," "to achieve,"
ποιεῖν "to create," "make."

29. ἔμαθον γὰρ παρ’ Ἰσούδον. 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 ἐργοῦν was agriculture, and οὐδὲν
modifies οὐνείδος (v. Note 65. 9). He said, "Agriculture is no disgrace." Critias
makes his words mean, "No work is disgraceful." Protagoras inter-
prets 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—καθημένω. All trades which caused the laborer to
remain seated, and lose the healthy exercise so highly valued, were consid-
ered 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 Locri-
ans 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. Shoe-
makers were considered especially low and degraded, and are often men-
tioned with contempt even by Plato himself. Cf. Rep. 456 D, Theaet. 180 D.

ταριχοποιοῦντι. 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 ἀλλο. The comparative meaning of
ἀλλος permits its construction with the genitive. Tr. "Doing is different
from accomplishing and working.” έτερος 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 ἑ. acc. (27. 7, Gorg. 507 A), and, of course, ἕν 64. 34. H. 753 g, G. 1154.

12. ἡ ποίημα and ποίησις are both “doing.” — 3. τὰ καλῶς — ποιοῦμενα ἐργα ἐκάλει, “things well done he called ‘works.’” In the next clause τὰς τοιαύτας ποίησεις is simply a repetition of τὰ — ποιοῦμενα, as ἐργασίας τε καὶ πράξεως repeats ἐργα just preceding. So οἰκεία (5) is the same as τὰ αὐτῶν, “one’s own,” and ἄλλοτρια (6) is equivalent to τὰ τῶν ἄλλων.

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

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

13. τίθεσθαι, “define.”

14. δήλον μόνον ἐφ’ ὦ τι ἄν φέρῃς 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 ἐμοὶ δοκοῦν, “what I think.”

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

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

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

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

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

13. ἡ ὑπερ πέλλη ὑπέσεθαι ἀπὸ τοῦ ἐργοῦ ὀὐ ἄν πράττῃ. The sub-
junctive πράττῃ is assimilated from the indicative (πράττει) to the mood of the general supposition. H. 919 a, G. 1439, G M T. 563. Cf. Note 20. 34. 22. 8.

9. ἐκ τῶν ἐμπροσθεν 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. ἀναθέμην, “take back.” A metaphor from the game of πεσσοί (cf. Hipparch. 229 άσπερ πεττεύων ἔθελω ἀναθέσθαι), which resembled checkers in that the pieces were all alike, and chess in that the main object of the game was to pen up the opponent's pieces. Socrates, too, was always willing to give up anything that was proved to be wrong; cf. Prot. 354 E and Gorg. 461 D, where the same verb is used; v. also Note 52. 28 μετατίθεσθαι. οὐκ ἂν αἰσχυνθεὶν τότε μὴ—φάναι. μὴ is used with the infinitive to renew the negative meaning inherent in αἰσχυνθεὶν, after the analogy of verbs of denying and hindering, tr. “not ashamed to admit” (φάναι). οὐχ belongs to ὀρθῶς—εἰρηκέναι. H. 1029, G. 1615, G M T. 815. Cf. 17. 32.

14. γνῶθι 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 εἰσιόντων, “to the worshippers” (lit. “those who enter”).

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

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

26. παθεῖν, “felt.”

27. These maxims were inscribed on a pillar in the vestibule of Apollo's temple at Delphi. Μηδὲν ἄγαν expresses the true Greek spirit better than any other phrase; self-restraint in morals, good taste in art, temperance in daily life, moderation in all things. Ἐγγύη, πάρα δ' ἀτη (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 οὗ σμικράν, 4. 11 οὗ—οὗ διόγος λόγος for πολὺς λόγος, 6. 30 οὐκ ἀγεινῶς for θαρραλέως, 46. 19 οὗ σφόδρα, 55. 18 οὗ φαύλος. So οὗ πάνω ἔθελεν 7. 20, whereas (Prot. 338 E) πάνω
οὐκ ὑθέλεν ("he was very unwilling") expresses the same idea directly. οὐ πάντως (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 διδόναι 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. τι ἥμιν χρήσιμη. χρήσιμος πρὸς τι is more usual, but cf. 73. 13, Rep. 382 C. εἰς and ἐπί are also found.


17. ὅτι οἰκήσεις. There is no need of supplying any verb, for ὅτι is merely a sign of quotation, and has no influence on the construction. Cf. 7. 3 ἐπον 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 ἐπον ἄν — ὅτι πρὸς γραμμικήν.

18. ὑπέρ τῆς σοφροσύνης. 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' οὖχ ἔξεις. This is a common formula for anticipating the opponent's admission. Cf. Prot. 354 D.

30. τίνως ἐστίν ἐπιστήμη ἑκάστη, "to what does each science refer?" Cf. 17. 9.

32. πλήθος ὄπως ἔξει. Genitive of specification. This special form is found generally with ἔξειν and without the article. Cf. Gorg. 451 C πῶς ἔξει πλήθος, 470 E παιδελας ὄπως ἔξει.

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

11. σὲ πολλὸν δὲι, "you are far from."
13. ὁδὸν ποιεῖς! Exclamation of disgust (cf. I. Alc. 113 E, I. Hipp. 290 D), or of disappointment (Euth’o 15 E). Cf. ποιεῖν 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. ἕα χαίρειν, “leave out of the question.”
30. καὶ ἀνεπιστημοσύνης. We cannot, of course, know the opposite of what we know, in the sense of fully understanding it; but since we know the limits of any conception that we possess, we can at least know where its opposite begins its territory, though we do not know its full extent. It is on this ambiguity of the word “know” that Socrates’ argument rests.

34. τὶ τις οἶδεν καὶ οἴηται, sc. εἰδέναι.

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

6. ἄ μὴ οἶδεν εἰδέναι. The subject of εἰδέναι is τίνα, 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 ἦν usually refers to some special portion of the sentence; v. Note 22. 22, R. 22. This form of question is akin to litotes; v. Note 13. 33.

22. τὶ δὲ ἀκοίν. 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. τὶ τοῦτο; 12. 29, Rep. 472 B, R. 20, 21.

31. βούλησεις βούλεται. Cf. 1. 23 ἀκοῦν ἁκοῦει, ἃ. 26 αἰσθήσεις αἰσθά- νονται, ἃ. 34 φοβοῦς φοβεῖται, ἃ. 14 ἁθένειας ἢς ἁθένοι, 14. 21, 21. 10–11 οἶκα οἶκουμένη καὶ τὸλις πολιτευομένη, 30. 7–8, 31. 16–17, 34. 16, 37. 4, 38. 2, 26, etc. This etymological construction is most common in the accu-
sative, but is found in all cases, with the relative and in the passive, as in the passages cited. Although just here the philosophic subject demands its use, this figure, as a rule, belongs to legal and political formulæ and to familiar speech. The epic is too dignified to admit it, and it is not abundant in history, but the dramatists and orators use it frequently, though under limits. Isocrates avoids it, but its free and varied use by Socrates is consistent with his popular style; v. Introd. p. xv.

17. 13. Ἐι οὖν τι εὐροίμεν μεῖζον κτλ. “If we could find something ‘greater,’ which is greater than self and greater than other great things, but not greater than those things (in comparison) of which the others are greater, then that thing, if it is greater than itself, would also be less than itself.” Socrates is showing that science differs from the object of its relation, so he simply substitutes μεῖζον for ἑπιστήμη, and instead of ἑπιστήμη τῶν ἄλλων ἑπιστήμων, we get μεῖζον τῶν (ἄλλων) μεῖζόνων, and οὖν δὲ τάλλα μεῖζω ἐστίν μηδενὸς μεῖζον γιὰ γιὰ αἰ ἄλλαι ἑπιστήμαι εἰςὶν οὐδενὸς ἑπιστήμη. For the argument, cf. Rep. 438 B.

22–24. ὅ τι περ ἄν — αὐτῷ ἤν. “Will not whatever has a nature relative to (πρόσ) self have also the nature of (the object) to which its nature was (directed) ?”


29. οὖν ηὲ μὴ ποτὲ ἵδη. The subjunctive (usually aor.) with οὖ 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. οὖ μὴ), but οὐ is independent (no!), while μὴ gives the immediate negation of the verb. Goodwin holds (G M T. App. II.) that οὖ μὴ developed from the independent subjunctive with μὴ (as μὴ φαινοῦν ἃ, “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. ἀπιστεῖται 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 ἑαυτὸν δύναμιν πρὸς ἑαυτὰ σχεῖν.

18. 2. τοῖς μὲν — δὲ τισὶν. So ἄλλος δὲ corresponds to Ὅ μέν in II. 6. 147; so also ἔννοι δέ.

4. κατὰ πάντων, “in every detail.”

5. τὴν αὐτοῦ δύναμιν — πέφυκεν ἔχειν, “has its own nature.”

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

10. εἰ δότι μάλιστα ἔχει, “if it really is (possible).”
COMMENTARY.

πρίν ἄν ἐπισκέψωμαι. πρίν 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. ὥ παί Καλλαίσχρον. Cf. 29. 20, 56. 2, ὥ παί Ἰερωνύμου, 59. 14, 61. 9, and often. The tone is familiar, with perhaps a touch of mock solemnity. For the parenthesis, cf. 33. 27, 36. 5, 63. 28, 67. 28, 75. 28, 76. 9, Introd. p. xv.

16. προς τῷ δύνατῷ, “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 Λ, I. Hipp. 288 C D).

28. αὕθως ἐπισκέψομεθα is the formula for introducing the fuller consideration of a question.

29. τί μᾶλλον οἷόν 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. οὗτος (“that”) μὲν ἐπίσταται. To this corresponds ὁ τι (“what”) δὲ γιγνώσκει (1. 19).


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


11. δεῖν δὲ πείραν — ὁντινων. “But when he wants to discover (πείραν λαβεῖν) its nature (ἣν 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 ὁντινων is “the subject-matter,” so τῷ τινών εἶναι is “by the nature of the subject.”

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

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

29. οὔτε ἄλλον — ὑποῦν, "nor distinguish (διακρίναι) any one else who knows anything at all."

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

34. The imperfects ἔδει, ἔρχοντο (21. 5) ἤπιστάμεθα (ib. 6) ἔρχομεν (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 οἴδειν and ὅτι οὐκ οἴδειν are not affected, because they are not relative, but are governed by the laws of indirect discourse (εἴδειναι ὅτι, G M T. 663. 1).

21. 1. ἄλλον ταύτων τούτο 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 ἀν ὕκειτο, and in the same tone is ἐλέγομεν, 1. 15 (cf. Sym. 190 C τὰ ἱερὰ — ἡμῖν ἐκεῖτο), 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 εὗ πράττοντας εὐδαιμονας εἶναι. This conclusion is obtained through the ambiguity of εὗ πράττειν, which may mean “fare well” as readily as “do well.” Cf. Gorg. 507 C τὸν ἀγαθὸν εὗ τε καὶ καλῶς πράττειν, — τὸν ὃ εὗ πράττοντα — εὐδαιμονα εἶναι, Rep. 354 A. Cf. Note 11. 27.

20. ἑν νῦν εὑρίσκομεν 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 ὃν — ἐλεγε λόγον, νῦν εἰς ἀπιστίαν καταπετῶκε, Crito 48 C.

22. 6. ῥαδίως, "carelessly."

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

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

12. ἐνταύθα = πρὸς τούτο. 

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

17. οἵματι λαμεῖν 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 εἰ τε διὰ κεράτων κτλ. to Od. 19. 562 ff.: “Twain are the gates of shadowy dreams, the one is fashioned of horn, the one of ivory. Such dreams as pass through the portals of sawn ivory are deceitful and bear tidings that are unfulfilled. But the dreams that come forth through the gates of polished horn bring a true issue” (tr. Butcher and Lang).

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

22. ἀλλο τι, “surely,” but ἀλλο — τι — ἦ, below (I. 27), is merely a sign of interrogation.

26. ἐκ τοῦτων οὖτως ἔχοντων, “In this condition of things.” So Leg. 959 C. Cf. Phaedo 68 A ἀπηλλάχθαι συνόντος αὐτῶς, “to be rid of their company.” This use of concrete for abstract is a species of metonymy. R. 312.

27. ὑγίεσων is attracted to the dative by the proximity of ὑμίν, but the more remote κυνὸνεύοντας remains unchanged; v. Note 12. 34.


34. τοὺς ἀλαζόνας, “the false.”

23. 3. ἔπομαι, “I admit.” παρεμπιπτοῦσαν, “interfering.”

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


τίνος ἐπιστημόνως, but later (1. 15) περὶ τινῶν ἐπιστημόνως. Both constructions are found, and often; v. Note 4. 11.

13. τὸ λόγῳ τὸ εὐδαιμονα 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 ἦ τι and with ἦ τὸ ἄγαθον, sc. οἴδεν.

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

33. μᾶς οὕς ταύτης, viz. τὸ ἐπιστημόνως ζην.

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

30. ἔθετο, "defined"; v. Note 49. 22.

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

6. οὐδενός ὅτου, "anything." The omission of the copula and attraction of the antecedent to the case of the relative is not unusual with this combination of words. H. 1003, G. 1035, R. 199. Cf. θανμαστόν ὅσον 33. 18, τούτων οὐ ἐπιθυμεῖ 74. 8.

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

7-9. ἡ ζῆτησις — κατεγέλασεν αὐτῆς. Cf. Prot. 361 Λ δοκεῖ ἡμῶν ἡ ἀρτι ἔξοδος τῶν λόγων ὡσπερ ἀνθρώπως κατηγορεῖ τε καὶ καταγελᾶν. This personification is especially common with λόγος, as 18. 26 ὁ λόγος προ ὑμᾶς. 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 αὐτὴ ἡ ἀνδρεία καταγελάση.

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

19. After ἔπει, sc. οὐκαὶ. 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.

30. ὡς οὐκωθῆσοντος, sc. οὐκοῦν.

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

3. οὐτοῖ! Lat. heus! A familiar address, often with σὺ (οὐτὸς σὺ). It is frequent in the drama, and not rare in Plato. Cf. Sym. 172 Λ ὥς Φαληρεῖς οὐτὸς, 214 E οὐτὸς, τί ἐν νῷ ἐχεις.

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


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27. 1. τεθέασθε τὸν ἄνδρα μαχόμενον. He had been fighting in the full armor of a hoplite,—helmet, breastplate, and shield—though his spear had a blunt head, and had given an exhibition of his skill that the spectators might engage him as an instructor in the art. This exercise was as old as Homer (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. αὐτὸς συμβουλεύσηται, “ask their advice.”

6. οὐκ ἂν εἶπον, equivalent to οὐκ ἔθελον εἶπεν.

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


8. With ἰκανοὺς ἢ. εἶναι.

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

ἀπλῶς, “exactly.”

9. οὖτω, “therefore,” shows that ἡγησάμενοι is causal.

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

11. τόδε, “as follows.”

12. πάττου. 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 γέγονονται το λειτουρμον there no such excuse can be offered. Cf. Note 40. 23, R. 202.

16. τοιείν is construed with ἄνεινα ("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 ἀρέσθαι.

18. ὑμῖν depends on ὄντας and also on μεμεληκέναι.

19. εἴπερ τισίν ἄλλους, "more than any one else."


28. 1. With ὑπομνήσαντες 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. συσσιτούμεν 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. ὥσπερ, "as."

10. ἡμέτερα αὐτῶν = ἡμῶν αὐτῶν.

11. ὑπαντοχύνομεθα τούς, v. App. ὑπό qualifies the verb, "somewhat ashamed." Cf. 76. 3.

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

16. τάχ', "perhaps." ἄν by its position often brings an important word into prominence. Cf. ὅτι ἄν 32. 5.

18. ὅ 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 δέ, "partly — partly."

33. ἀληθῆ γὰρ οἶει. γάρ, "certainly," a common meaning in answers. The particle meets the doubt implied in οἶμαι, and is characteristic of the lively interchange of thought in animated conversation. Cf. ἀλλὰ in ἀλλὰ δέομαι 33. 25 and ἀλλὰ καὶ τοῦτον 30. 20, 40. 34; also 29. ἐκ τοῦ κατοικίας γὰρ ὃδε, where γάρ indicates surprise, "really," so 33. 32, 34. 33.

ως, causal. Cf. 30. 1.

29. 1. σχεδόν τι. Cf. 39. 34, etc., οὔ πάνυ τι 42. 28. τι thus limits the force of adverbs, as τις often modifies adjectives.

4. ὀλιγῷρως — διατίθεσθαι = ὀλιγῷρῳσθαί τε καὶ ἀμελείσθαι. These words explain ταύτα.
7. The deme Alopece could number three distinguished sons, — Aristides, Socrates, and Thucydides the statesman.

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

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

18. οἱ ἡλίκοι ἐγὼ, "people of my age." A condensed expression for οἱ τηλικοῦτοι ἡλίκοι ἐγὼ εἴμι.

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

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

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

23. ἐταίρῳ τε καὶ φίλῳ; v. Note 7. 34.


25. περιφέρει, "comes back to me."


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

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


8. καὶ εἰς ταῦτα, "even in this respect" (with ἔπαινε). καὶ σὺ, "you also." σὲ — αὐτὸν = σεαυτόν.


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

12. σύνιοθι (σύνειμε).
15. ὁπως ἄν διασφάζητε. ὁπως and ὃς 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.

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

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

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

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

24. παρά; v. Note 11. 34.

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

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

31. βέλτιον ἰσχειν, “to be better.”

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

31. 7. οὐ τὰν. Crasis for οὐ τοι ἄν.

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

9. ταύτῃ, i.e. τῇ τῶν ὁπλῶν ἐπιστήμῃ.

12. ταῦτα λαβῶν refers to the clause just before, and τούτων (in τὰ τούτων ἐχόμενα) to τὰν τὸ περὶ τὰς στρατηγίας.

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

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

18. αὐτὸν αὐτοῦ, “than he was before.” Cf. Prot. 350 οἱ ἐπιστήμονες τῶν μὴ ἐπισταμένον βαρβαλεώτεροι εἰσάν, καὶ αὐτοὶ ἑαυτῶν, ἐπειδὰν μάθωσιν, ἢ πρὶν μαθεῖν, where the last two clauses explain the meaning of αὐτοὶ ἑαυτῶν; v. Note 6. 33.

20. ὅτι καὶ εὐσχημονέστερον, sc. ἄν τούσκειν.

24. παρὰ ταῦτα; v. Note 27. 7.

27. ἄτουσίν, from ὀστισοῦν.

30. ἐστιν, emphatic.

31. οἱ ὑποσχοῦμενοι = οἱ διάδοκοιντες. ἐπαγγέλλεσθαι is similarly used. Cf. 36. 11.

32. τί καὶ δέοι. καί, “also.”

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

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

τοῦσ, i.e. the Athenians; v. Note 29. 29.
12. τὴν μὲν Λακεδαιμονα. 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. ἀβατόν ἱερόν and ἀκρω τοῦ (“with the tips of their toes”) are proverbial expressions (cf. Isoc. Hel. 58 ἀβατόν τοῖς πονηροῖς ὁσπερ ἱερόν, Cic. Coel. 28 extremis, ut dicitur, digitis); v. Note 2. 17.
17. οὐ πάνω ἀλόγοιος. Litotes; v. Note 13. 33.
18. έν αὐτῷ τῷ ἐργῷ. The same as έν τῇ μάχῃ αὐτῇ 31. 3, though here intended, in its literal meaning, to suggest a contrast with the boastful professions of these artists. Laches is preeminently a practical man, and is glad to appeal to facts, though his story does not really prove the uselessness of ὀπλομαχία.
άσπερ ἐπίτηθες, imitated by Cicero in De Orat. I. 20. 91 quasi dedita opera, etc.
20. ἐπίτηθες — ἐπιτηθευσαντον. 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.
23. παρὰ τοῖς ἄλλοις, “more than the rest.” Cf. Note 11. 34.
δεδυστυχήκασιν. Equivalent to the pres. tense. H. 849, G. 1263.
24. ἑπεὶ 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 l. 28 to 33. 3, showing the gradual progress of the narrative.

29. δορυδρέπανον, “halbert,” a spear (δόρυν) 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.”

7, 8. ἐκ τής τριήρους ὀλκάδος for ἐν τῇ τριήρει ὀλκάδι. The preposition ἐκ is suggested by the idea of motion in ἥν (“arose”) and ὄρωντες. Similarly εἰς is often found in passages where movement is only implied by the context, not expressed by the verb. Cf. Phaedo 116 A ἀνώστατο εἰς οἰκήμα τί ὡς λοιπόμενοι.


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


16. φυλαττόμενος, “watched.”

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

18. θαυμαστὸν ὄσον was originally an ellipsis for θαυμαστὸν ὄσον ἐντίν, 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 A ἐτι τῆμερον σοφώτερος, or γε in πρὸς γε ὃμᾶς 27. 4. This is called hyperbaton. R. 293, 295; v. Note 47. 2.
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dokei — ἡ βουλή. This use of a definite subject with δὲ is quite rare (cf. Polit. 277 D), though it is common enough with δεῦτα.

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

28. τῇ εἰκατίαν, sc. ψηφον, as σύμψηφος shows.

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

31. τῷ γὰρ ἀν τις καὶ τοιοῦ. Cf. Phaedo 61 E. τις stands here for the speaker himself, as in II. 1. 287 ὃ δὲ ἀνὴρ ἔθελει πᾶσι σήμαινειν, ἃ τιν' οὖν πείσεσθαι οἶω.

34. 1. 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.

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

4. οὖν, concessive; so ἐν ὄντι in 1. 12.

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


9. πῶς γὰρ οὖ; γὰρ often expresses surprise. Cf. i. 33; v. Note 28. 33.


24. γεγονότες ἦσαν. This periphrastic form of the pluperfect foreshadows the modern use of auxiliary verbs in forming the tenses. Cf. μισοῦντες γίγνονται Leg. 908 B. Similarly the aor. part. is used with ἔχω in tragedy (λύσας ἔχω), and μέλλω with the inf. takes the place of the future, as in 1. 8 and 27. 10.

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

26. οἰκοῦν ἐτι πρότερον, sc. ἐσκοποῦμεν ἄν.

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

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

33. οὕ γάρ; v. Note l. 7.

35. 1. φαρμάκον, "ointment."
2. πρὸς ὀφθαλμοῖς. 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 l. 10.
6. προσοικτέον (προσφέρω).
οὐκόν ἐν λόγῳ marks the conclusion of the inductive process.
11. ἐσκόπει. The imperfect is employed, because the preceding gradual process of investigation is still present to the mind.

12. περὶ τοῦ ὅ 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.
15. τεχνικός, "an expert."
21. τοῦτο θεραπεύσαι. τοῦτο refers to ψυχής, and τούτου, just below, to ψυχής θεραπεύαι; v. Note 34. 24.
27. ἐν καὶ πλείω. With numbers, καὶ often means "or."
28. ἀληθὴς λέγεις is so stereotyped a phrase that it is practically a compound verb, and so takes a singular object, τοῦτο, though ἀληθὴς is plural. Cf. Dem. 7. 43, where the Mss. have ἀληθὴς μὲν, "surely," like μὴν, with which it was originally identical.

32. εἰ μὲν φαμεν ἐχειν, sc. εἰπεῖεια. ἐχειν, "can" (Tatham). Most editors sc. διδασκάλους, but this does not make as good sense.
36. 2. οὐ φησι, "denies." Cf. 37. 7.
5. Το εἰ μὲν in 35. 32 corresponds εἰ δὲ μηδὲν κτλ, while ἢ εἰ τίς — γεγοναναι is a parenthesis.
7. αἰτίαν ἐχειν is the passive of αἰτίασθαι.
9. ἐκθρομώ gets from ἐκ νέου ἄρξάμενος (= 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. ἐπηγγέλλωντο κτλ. Cf. Prot. 318 A, where Protagoras says: "You will return home a better man . . . every day than you were before," and
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319 Α, when Socrates asks if he promises to make men good citizens, Αὐτὸ — τοῦτό ἔστιν τὸ ἑπάγγελμα ὁ ἑπαγγέλλομαι.

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

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

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

27. σοὶ — εἰπετον. The dual is due to the intervening vocative. Cf. Euthyd. 283 B εἰπέ μοι, ἡφη, ὃ Σώκρατες τε καὶ ὑμεῖς οἱ ἄλλοι. The inclusion of more than one person in the address was an afterthought.

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

δεινοτάτω, “especially skilled.”

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

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

32. δῶροις for the sophists, χάρισιν for friends.

ἀμφότερα, adv.

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

37. 3. μὴ 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 κύδωνον), alliteration, which has great influence in all folklore utterances, seems to have played an important part. Κάρ, then, in this passage means “a worthless fellow”; v. Note 2. 17.

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

τὸ λεγόμενον is parenthetical and ἡ κεραμεία is the subject of συμβαίνῃ. For the proverb, cf. Gorg. 514 E τὸ λεγόμενον δὴ τοῦτο ἐν τῷ πίθῳ τὴν κεραμείαν ἑπιχειρεῖν 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.”

18. ἀλλήγουν, “almost”; v. Note 61. 3.

19. εἰ οὖν μὴ διαφέρει; v. Note 7. 7.

25. ἄλλῃ ἡ, “except.”

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

38. 1. ἐμπέση, “is driven.” Cf. Phil. 19 Α οὐκ εἰς φαίλον γε ἔρωτημα —πεπαγαγὼν ἴμας 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. ἔγω. The emphatic pronoun implies “though others may not like it, I do.” So the speaker continues, χαίρω γάρ.

5. τῶς and τοῦτο refer to the same person; v. Note 30. 23.

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

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


αὐτό, “of itself,” “alone.”

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

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

20. οὖν ἀπλοῦν. Laches plays on the meaning of the word, the first ἀπλοῦν being "simple" ("straightforward") as in Aesch. Fr. 173 ἀπλὰ γάρ ἐστιν ἀληθείας ἐπη, while the second is "simple" in the sense of "single" (undivided).

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

αἱμονᾶν, "mode," or "scale." τῷ ὅντι, "really."


αὐτὸς αὐτοῦ; v. Note 6. 33.

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

29. ἀτεχνῶς; v. Note 2. 16.

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

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

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

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

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

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

8. συγχωρεῖτο, i.e. Solon.

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

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

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

18. μὴ οὖχ; 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 αὐτοῖς = ἄλληλοις.
32. ἐσω; v. Note 39. 2.
34. σχέδον τι; v. Note 29. 2. μᾶλλον εὖ ἀρχῆς, i.e. more thorough and philosophical.

19. ταῖς ψυχαῖς makes the relation of ἀρετῆ to τοῖς νίεσιν more specific. This joining of the part affected with the person who is the object of the action (σχῆμα καθ’ ὁλον καὶ μέρος) is common in the poets, but very rare in prose. Cf. II. 14. 151 Ἀχαιοῦσιν δὲ μέγα σθένος ἐμβαλ’ ἐκάστῳ καρδίῃ.


27. μέντοι, “it is true.” Cf. 46. 16, 47. 5.
28. εἰσπομέν τί εἶστιν. Exact definition is the chief aim of the Socratic dialectic, and is usually reached by the inductive process, which leads from concrete examples to general truths. Cf. Introd. p. xiv.

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

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

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

34. Ἄλλα; v. Note 28. 33 γάρ.
41. 7. καθ’ ὅσον ὅλον τε, since, as Plato maintains in his later dialogues, natural aptitude and tendency must be considered.
8. πειρῶ, imperat. mid.
11. εὖ τῇ τάξει μένων. The soldier speaks from his experience of the phalanx, where it was essential to keep each line of soldiers firm and unbroken that the enemy might be crushed by the united attack. So the poet Tyrtaeus urges the Spartans, μάχεσθε παρ’ ἄλληλοις μένοντες.
13. ἐγὼ αἰτίος; v. Note 23. 9.
14. τὸ σὲ ἀποκρίνασθαι. αἰτίος also takes the simple infinitive, as 42. 8–9, or the genitive of the articular infinitive.
ποι, equivalent to οἴμαυ.
24. Σκιθαῖ. The same was told of the Parthians. Cf. Hor. Od. I. 19. 10 Scythas et versis animosum equis Parthum and 35. 9 Τε προσφυγι Scythae. Their descendants, the Cossacks, have preserved this manner of fighting.
25. "Ομηρός ποι. II. 5. 223, 8. 108. μήστωρ φόβου, applied at different times to Aeneas, Hector, Diomed, and Patroclus, was explained by the ancients as “creator of flight,” but is here interpreted by Plato as “skilled in flight”; the meaning which μήστωρ bears in other combinations, as μήστωρ ἀντῆς. 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. Πλαταϊαῖς; v. App.
τοῖς γερροφόροις. The γέρρα were shields made of wicker-work, and covered with leather, which were sometimes stuck in the ground to form a sort of breastwork, behind which the bowmen took their stand (v. Hdt. IX. 61).
3–5. The present (imperf.) infinitives show the progress of the action, the aorist its result.
17. The sentence is so long that Socrates forgets the participle βουλό-μενος, with which he began, and with εἰσὶ γὰρ breaks off abruptly, leaving the sentence without any finite verb; v. Introd. p. xv. Cf. Notes I. 32, 4. 16, 36. 27, 49. 16, App. 39. 25.
28. οὐ πάνυ τι and σχεδόν τι (I. 32); v. Note 29. 3.
32. σχεδόν τι, “in fact it may be said that.” καὶ αὐτὸ κεκτήμεθα, where we should expect καὶ ὅ. This free construction is very common in Plato.
οὐ καὶ πέρι. The antecedent of οὐ is something like ἐν παντὶ, as may be inferred from the context. καὶ has here a depreciatory force.
43. 3. ταχυνήτα belongs to the agent, τάχος to the action.
όνομαζεις, “define.”

12. τὸ δία πάντων πεφυκός; “the universal character that pervades all” (Jow.). Cf. Meno 74 Α τὴν μίαν, ἥ δία πάντων ἐστίν. Lit. “what is found in all cases.”

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

ἔμοιγε φαίνεται with ως ἐγὼμαι is pleonastic. Cf. 49. 22 and Notes 36. 22, 74. 25.

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

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

29. εἴπερ οὐκετὸ γε οὕτως shows that Socrates does not agree with Laches, for it is only on the basis of Nicias’ definition (52. 25) that we can appreciate the nobility of self-sacrifice, which looks beyond the present danger to the higher good.

45. 6. πάλιν, “on the contrary.”

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

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


καταγελάσῃ. A not uncommon personification. Cf. Notes 25. 9, 51. 34.

24. πολλάκις; v. Note 27. 21.

33. κυνηγήτην and 46. 5 χειμαζομένους are both favorite metaphors in Plato. So in Rep. 432 Β Socrates tells Glaucon to stand beside the bush and watch lest justice escape (cf. διέφυγεν), and in Phil. 29 Β 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 τοῖννυ κτλ. More fully, λέξω τοῖννυ α νοῶ· δοκεῖτε γάρ μοι.

16. 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 πάννυ.

20. σφιάν τινά. Here not one of the virtues, but equivalent to ἐπιοστήμην.

22. τοῖνν σφιάν; Laches puts this question ironically, as a decided rejection of the definition (cf. Gorg. 490 Ε ποία ὑποθήματα; φλυαρεῖσ ἔχον; v. Note 23. 26), but Socrates chooses to take it literally.
26. ἔ γέ αὐλητικῇ. Ironical. Such illustrations from professions and trades are very characteristic of Socrates. Cf. 23. 26, also 35. I, 40. I3, 44. 4, 47. 13, 51. 29 (all from medicine), 35. 6 (from horse-training), Xen. Mem. I. 2. 37; v. Introd. p. xiv.

33. ταυτὴν 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. θαρπαλέων here means what inspires confidence, “safe.” Cf. 51. 10.

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

3. πρὸς οὖν. In repeating a question the indirect interrogative takes the place of the direct. Cf. Euthyph. 2 C EY. τίνα γραφήν σε γέγραπται; ΣΩ. ἤτυνα; οὖκ ἄγεννη, Ar. Thes. 203 EYP. πῶς; ΑΓ. ὅπως; δοκῶν κτλ.

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

7. οὖκ, “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 λέγει (cf. I. 11), “talk nonsense,” but Laches repeats the phrase in its literal sense. Cf. Notes 38. 12, 46. 23.

48. 1. τοῦτο — γιγνώσκεω, “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. ὦκει 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 γίγνεσθαι στρεφόμενος ἄνω καὶ κάτω, Note 10. 33.


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

29. οἴδεν answers τί in Laches’ question.

34. ἵσως; v. Note 33. 9.

πυνθάνεσθαι, πυνθάνου — πέπυσμαι. The threefold repetition of the same verb shows the weariness and disgust of the speaker, and with πῦστις Socrates mockingly takes up the refrain. The latter word is used nowhere else by Plato.
49. 8. οὗ παντός ἄνδρός ἐστιν is perhaps taken from the proverb, οὗ παντός ἄνδρός ἐστὶν ὁ πλοῦς.

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

12. κατὰ τὴν παροιμίαν. The full form of the proverb is κἂν κῦων κἂν ὅσ γνώρη, and indicates what is easy and simple; v. App.

τῷ ὄντι, like ὃς ἀληθῶς (50. 12), often applies a simile, poetical citation, or proverb to the case in point. Cf. 38. 27, Gorg. 492 E, etc., Note 2. 17.

15. τῇ Ἀκρόμυννην ἦν. This fierce sow ravaged the plain of Κρομμυνῶν in southern Megaris, until it was killed by the Athenian hero, Theseus.

16. The position of οὗ παίζων leads us to expect a contrasted participle in the next clause, but the sentence continues with the same construction as λέγω. Cf. Apol. 21 E, Note 4. 17.

17. τῷ ταύτα λέγοντι, dat. dependent on ἄναγκαιον, though properly the subject of the infinitive. R. 183.

20. η τοιά κάπροιον. τῶν here makes κάπροιον more specific, with a reference to ὃς above, and so distinguishes it from the rest of the list; it also shows the indecision of the speaker (v. Aesch. Ag. 55). Cf. Note 33. 21.

21. ὀμοίως 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. φημὶ often appears in this resumptive office. Cf. Sym. 175 D καὶ εἰπεῖν ὅτι ἐν ἄν ἔχοι, φάναι. R. 266 e; v. Notes 13. 23, 36. 22.


27. μηδὲ ἀνδρεῖα, "also not brave."

30. ἀλλ' ἄφοβον is in contrast to τὸ μὴ φοβούμενον, not to οὗ — ἀνδρεῖα καλῶ.

34. προμηθεία 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 ἰῶ τόνω τε καὶ μάχαι καὶ Λάμαχοι.

12. The people of Αἴξωνί (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. ΔΑΜΟΝ; 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. σοφιστὴ ἃ τὰ τοιαῦτα κτλ. A sneer at Nicias.

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

22. ὅποι βλέπων—τίθησιν, “what he meant when he defined this.”

Cf. 47. 2.

51. 3. καὶ ἄλλ’ ἀττα; v. Note 40. 31.

6. ἔχε, “stop!” shows that an important point has been reached. Cf. Prot. 349 E.

10. μὴ δήσ. μή, because the sentence is abstract and universal.

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

12. δήσ—προσδοκίαν. So Prot. 358 D προσδοκίαν τινὰ λέγω κακοῦ τοῦτο.

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

21. τὸ τρίτον, “a third point.”

25. εἰπέναι; v. Note 9. 15.

28. εἰς ἄπαντας, with ἐφορα (“includes”).

34. οἱ ὅστα personifies στρατηγία; v. Note 45. 23.

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

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

27. καὶ πάντως ἐχόντων, “without reference to time” (Jow.).

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

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

53. 1. ὃ γε μόνῳ προσήκει—τὰ μὴ, “who alone is fitted to distinguish carefully things dangerous and safe.” προσομίλεν, “to behave toward them.”

4. λέγειν τί; v. Note 47. 20.

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

Cf. 50. 14.

18. εὖ γε. Ironical.

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

21. οὐδὲν ἐτι διοίσει (διαφέρω), “make no difference.”

23. οὐδὲν πρὸς αὐτὸν βλέπειν κτλ. This familiar weakness of mankind
is well illustrated by Aesop's fable of the two wallets (359), whose moral reads: οἱ ἄνθρωποι τὰ μὲν ἕξ αὐτῶν κακὰ ὄχι ὀρῶσι, τὰ δὲ ἄλλα τρια πάνυ ἄκριβῶς θεώνται.

25. ἔπιεικῶς, "sufficient."
27. οἴει, here, "think it right."
30. σοφῶς γὰρ — εἰ. Ironical.
34. ἕκφορος λόγον, "traitor," "tell-tale." A proverbial expression, as appears from Ar. Thes. 472 αὐταῖ ("alone") γάρ ἐσμεν, κοινοῖμ" ἕκφορος λόγον.
23. εἰς διδασκάλων, "to school." The gen. depends on the idea of locality conveyed by the preposition (Gild.). Cf. 7. 28, 60. 24.
18. προβάλλεσθαι, "offer as defence," a military term.
25. κεχρημένως, "needy."
32. τὸ δὲ νῦν εἰναι; v. Note 62. 17.
34. ἐὰν θεός ἐθέλῃ. 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 εἰθὺν Ἀνκείου; 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 Ἀνκείου, and was a favorite resort of Socrates. Cf. Euth’o 1 A, Sym. 223 D.
8. οὗ παραβαλεῖς is equivalent to a command. The future is more imperative than the present would be; v. Note 63. 15. Cf. Ar. Av. 1212 οὗ λέγεις. Probably παραβάλλω is a nautical metaphor, "come alongside." Cf. Rep. 556 C.
10. παρὰ τίνας τοὺς ὑμᾶς = τίνες εἰσίν οὖν τοῖς, οὗς λέγεις ὑμᾶς. Cf. Gorg. 521 A, Phil. 11 A. The article adds clearness.
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. ἡρμηνεύασεν; 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. φαῖλος καὶ ἄροντος; v. Notes 7. 34, 14. 5, 6.
10. παραταθήσεται, “worn out.”
11. ἐκκεκώφωκε, “deafened.”
12. εὔμαρία, “opportunity.”
14. καταλογάδην, “in prose.”
29. πρὸς αὐτόν = τὰ παιδικά. Cf. Phaedr. 239 A, Phaedo 73 D, etc.
30. σταθμαί, “Do you attach any weight?”
33. συγγράφειν, “write prose.” Cf. Sym. 177 B, where καταλογάδην is added.

ληρέι, “talk nonsense.”

57. 5. διατεθρύληται “talked deaf.” Cf. Rep. 358 C.
11. πλούτους. Plural of stateliness, though with the thought of each successive fortune. Cf. I. Alc. 122 B.
13. κέλης, “a race-horse,” ridden by a jockey.
14. κρονικώτερα, “more absurd”; v. Note 74. 21, Ar. Plut. 582.
18. ἀρχηγέτου. 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.

δῆμον 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 αἰ γραίαι ζέονσι. It is well known that in all countries the old women preserve most faithfully the traditions of the past. Cf. Rep. 350 E ταῖς γραναῖ ταῖς τοῖς μύθοις λεγοῦσας, Gorg. 527 A, Theaet. 176 B.
25. ἔλεγχ. Figure from hunting, so διαφύγῃ and θηρευτὴς in A. Cf. Phaedr. 253 C.


58. 1. δυσαλώτεροι. τοσοῦτοι is omitted. Cf. Apol. 30 A, Gorg. 458 A.
2. ἀνασοβοί. A word imitating the sound, like our “shoo.”
4. κηλεύν, “to charm,” “soothe.”
15. ἑπιδείξαι, “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. προσή', i.e. προσήα, impf. first sing. of πρόσευμι.

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

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

31. ἤρτιάζων. 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.

φορμύσκων, “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.

tὸ καλὸς εἶναι is equivalent to ὅτι καλὸς ἢν, τὸ εἶναι being accusative after ἀκοὐσαί. For ἄξιος ἀκοῦσαί, cf. Rep. 496 A.

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

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

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

18. Ἔγελασάτην; v. App. 6. 6.


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


30. The ὀπάθη 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.

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

61. 1. ὀλύγου, “almost.” Cf. 37. 18, 63. 4. The full phrase is ὀλύγου δεὶ. Cf. πολλοῦ δεὶ 56. 23, παντὸς δέοι 68. 12.

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

18, 19. ἐπιτείνα, ἀνείναι, ψηλαῖ, κρούειν, “tighten,” “loosen,” “play on the strings with the fingers,” “strike them with the plectron” (a gold or silver rod used for the purpose).

21. διακωλύουσιν, κωλύουσιν; v. Note 4. 34.
22. ὁ ἄριστε; v. Note 3. 29.
24. αὐτὸς, 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.”

4. δρασάμενοι, “taking a handful.”
9. ἐμπάσαι κτλ., “put in a pinch of ashes.”
12. ἐκεῖνον. For the use of ἐκεῖνος for αὐτός, cf. Phaedo 106 B, Prot. 311 D.

17. ἐκὼν ἐλαί. To our idiom the infinitive here seems superfluous. It is practically confined to negative sentences. H. 956 a, G. 1535, G M T. 780. Cf. Note 68. 22. It is probably a locative form, meaning “in fact,” “really,” and limiting ἐκὼν. Cf. A. J. P. X. 381.

63. 4. δὴ; v. Note 7. 3.
5-6. ταπεινοῦντα, συντέλλοντα, χαμοῦντα, διαθρύπτοντα, “humbling,” “reducing,” “puffing up,” “pampering.”
7. ἀγωνιῶντα; v. Note 10. 33.
9. ἀνελαβον ἐμαυτόν. The reflexive is more common than the middle voice, when the subject acts directly on itself. Cf. Gorg. 464 C ἐαυτῷ διανείμασα. H. 812 b, G. 1242. 1. It usually implies that the action is unnatural.

13. σμικρόν, “in a low tone.”

15. ἐρεῖς. 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. πειραίων.
22. ὀπως ἐπικουρήσεις; v. App. 5. 17.
64. 8. For the Athenian fondness for pet animals, cf. Ar. Av. 1290 ff., Leg. 789 B. ὀρνυτα and ἀλεκτρυόνα 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 κῦνα (v. Note 22. 11) just after the mention of dogs.
65. 3-4. οἷς ἄρα ἐστὶν ϕιλον — οὔδὲν μὴ ἀντιφιλοῦν. If the sentence had been positive, it would have read ἐστιν ϕιλον — μὴ ἀντιφιλοῦν, but since it is negative, οἷς is added to both copula and participle. The participle is less common than the infinitive in this construction. μὴ οὖθε implies resistance to pressure. Cf. G. 1617 b, G M T. 818, Gild. in L. and S., A. J. P. VII. 169.
9-10. Socrates wrests the meaning of this verse to suit his purpose. Cf. Note 11. 29. He takes ϕιλον as predicate to all the substantives, whereas it is attributive and modifies only παιδες, just as the other adjectives govern their nouns. The quotation is from Solon (23 B’gk); v. Notes 6. 9, 41. 25.
9. μώνυξες, “with undivided hoof.”
66. 5. ἤρθομμασέν; v. Note 6. 28. He blushes because he said that Socrates had made a mistake.
9. ἐκεῖνον, i.e. Lysis.
ϕιλοσοφία. Here with its etymological meaning, “love of knowledge” (cf. 65. 6, 70. 26), manifested by his close attention.
14-15. τοὺς ποιητὰς — ωσπερ πατέρες τῆς σοφίας. Cf. Tim. 28 C τῶν — ποιητὴν καὶ πατέρα τοῦτο τοῦ πατήτος. The verse in 1. 20 is from Od. 17. 218.
22. τοῖς τῶν σοφωτῶν συγγράμμασιν. This probably refers to Anaxagoras, whose works were entitled περὶ φιλέσως, περὶ τοῦ ὀλοῦ. Socrates in the Phaedo (97 B) remarks that he has heard selections read from one of the books of Anaxagoras.
27. οὐ συνέμεν, “We do not understand,” therefore we answer, “perhaps,” ἵνως.
67. 2. ἐμπληκτοὺς καὶ ἀσταθμητοὺς, “capricious and unstable.”
27. τὴν ἀρχήν, “at all.”
29. αὐτῶν, “of each other.” So ἔαυτοις 1. 31. This use of the reflexive instead of the reciprocal is found when the parties concerned belong to the
same class, and so are, in a measure, identical. Suidas, Ἐαντοῦς ἀντὶ τοῦ ἀλλήλους οἱ 'Αττικοὶ λέγουσιν. H. 686 b, G. 996. Ἀλλήλους is more ornamental, and appears more in the earlier and later periods of the language.

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

22. ὅς γε οὗτως ἄκουσα. The infinitive is used absolutely here, as in the very common ὃς εἶπος εἶπεῖν ("in a word") and in ἐκών εἶναι; v. Note 62. 17, G M T. 778.

69. 1. μὴ ἐτί μᾶλλον ἡμᾶς λανθάνει; v. Note 11. 22.

2. ὅς ἀληθῶς; v. Note 20. 1.

5. εἰλιγγυώ, "I am dizzy"; v. Note 3. 22. Often printed ἰλιγγυό.


18. τοιοῦτον οὖν αὐτῷ ἐστὶν, ἢ ἐντε άγαθόν μητε κακόν.

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

26. τοὺς ἤθον σοφοὺς μηκέτι φιλοσοφεῖν, cf. Sym. 204 A.

28. οὕτως refers to κατὰ τινα τρόπον in l. 18.

71. 4. βαβαί; v. Note 2. 31.

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


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

23. ἕνεκα ὑμείας. ἕνεκα usually follows its noun.

34. τοῦ φίλου τὸ φίλον τοῦ φίλου φίλον; v. Note 4. 33.

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

21. κώνελον, "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. Ἀρ' ὁν τοῦτο 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 οὐ and is correlative to οὐδέ. Most editors take οὐδέν as the object of ποιεῖται with κύλικα and κοτύλας in apposition, but the other way is simpler.

27. ἐπὶ τοῖς ἐνεκά 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, ὥς τοῖς ῥήμασι λέγεται, οὕτω καὶ τὸ ἀληθὲς ἔχειν.


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

21. ὧθος, "nonsense."

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

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

33. ὧ δὲ Λύσις ἐστίγησεν, since he is reminded that he is himself an ἐρωμένος.

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

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

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

76. 3. ὑποβάρβαροιςκέντες, "speaking somewhat (ὑπό) 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.

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

B. Principal Editions of the Platonic Dialogues.


H. Estienne. 3 vols. Paris, 1578. This scholar is generally known by his Latin name, Stephanus, and the dialogues are usually cited according to his pages, subdivided A B C D E. The introductions and notes were by Serranus.
I. Bekker. 8 vols. 1816–1818. The first edition based upon a collation of the Mss.

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


C. Principal Works treating of Plato and the Dialogues.


Ch. Benard. Platon. Sa Philosophie. 1892.


F. Steinhart. Platon's Leben (Leipzig, 1873), and introductions to the German translation of H. Müller, 1850–1873.


G. Teichmuller. 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, Giltbauer’s, Král’s, Jahn’s, Schmelzer’s, and Tatham’s editions of the Laches.

II. Notes on the Text.

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

b is the second hand which has corrected B.

γρ. b shows that the reading was added to the margin of B by the second hand, with the admonition γρ.(αφε) prefixed.

Bad. Badham.
H. Heindorf.
Schl. Schleiermacher.

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

CHARMIDES.

1. 1. Ποτείδαιας S: ποτείδαιας B T. Ποτείδαια is the only form found on inscriptions. Meisth. 41.

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

3. συνήθες: ἕννήθες B T S. The Mss. are very inconsistent in their use of σὼν and ἕν. We find ἕν- in 3. 20, 4. 12, etc., σω- 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) ἕν is the rule till 410, after that time σὼν is preferred, while after 403 ἕν 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 σὼν, 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 σὼν throughout the dialogues. (N.B.—This is done by Král in his edition of the Laches.)

4. Βασιλῆς B: βασιλικὴς T b S. βασιλεῖας Urlichis (1857). βασιλικὴ was explained as the Stoa Basileios, but this was not a ἱερὸν, 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 ἱερὸν τοῦ Κόρην καὶ Νηλέου καὶ τῆς βασιλῆς, also called τέμενος τοῦ Νηλέου καὶ βασιλῆς (Am. Jour. Arch. III. 45). As this is clearly the ἱερὸν to which Socrates refers, the reading of B presents no difficulty.

2. 8. Ἐστιν δὲ B: ἐστι 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. ὅν S: ὅν B T. Not only is ὅν more common in inscriptions
(Meisth. 48), but in A we almost always find υ`όν, which shows that υόν was written by the first hand.

24. ἄλλος' ἐβλεπεν cod.: ἄλλος ἐβλεπεν B, ἄλλοσ ἐβλεπεν T.

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

12. καλόμεν cod. H: καλοῦμεν B T.

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

33. μοίραν αἱρεύσθαι κρεῶν T: αἱραντόσθῃ θεία μοίρα κτλ. B: ἐν θανατοσθῇ θεία μοίρα κτλ. Sauppe: θανάτου σ' ἃ θέα μοίραν αἱρεύσθαι κρεῶν Hermann, ἰδιαμάτῳ σθενεί μοίραν G. Hermann. εὐλαβεῖν δὲ μὴ κατενάντα λέοντος νεβρὸς ἐλθῶν μοίραν κτλ. Bergk,4 who thinks that the unintelligible words in B are derived from a gloss, μὴ θανατοσθῇ ἢ θέα.

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

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

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

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

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

6. 1. πλεῖστοι δοκεῖ σωφρονεύστατος Μ: πλεῖστοι δοκεῖ πολυφρονεύστατος B, πάνυ πολὺ | δοκεῖ σωφρονεύστατος T, πλεῖστον δοκεῖ σωφρονεύστατος Herm. The tragedians sometimes join πλεῖστον with a superlative, but in prose it is very rare, if not unknown.

6. ποίαι δύο οἰκίαι συνελθοῦσαι Aldine ed.: ποίαι δυοῖν οἰκίαι συνελθοῦσαι
T, καὶ νῦν for συν B, ποιῶν δυνῶν οἰκίων συνελθοῦσαιν Herm. Plato uses the dual in his youthful works freely and naturally, like Aristophanes. In his later dialogues it gradually passes away, but is revived in the Laws to give antique color.

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

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

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

8. 17. ἥσυχωτατος Cobet: ἥσυχωτατος B T.

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

9. 12. After Ἄρο ὁνὶ ἄν εἰϑ S supposes a lacuna, which he would fill with κακῶν, ὃ μὴ κακῶς καλ. Schneider reads εἰϑ μὴ ἁγαθὸν, ὃ ἁγαθὸς ἀπεργάζεται.

21. ὃ ὀδὲν μᾶλλον ἁγαθὸν ᾗ κακῶν S: μὴ ὀδὲν μᾶλλον ἁγαθὸν ᾗ καλ κακῶν B T, μηδὲν μᾶλλον Stephanus, ὀδὲν μᾶλλον Ast.

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

11. 18. ἀ νυνῆ ἡρώτων B T: ὁ H; v. Comm.

II. τότε μή S: ὅτι μή B T, τι μή M, ὅτι δὴ Bekker, ὅτιοιν μή Cobet. ὅτι μή is possible, for the infinitive is found (though rarely) in dependent clauses introduced by ὅτι (Leg. 892 E) and ὡς (Phaedo 108 E). R. 279. This is due to a conflation of two constructions, ὅτι with the indicative and the simple infinitive. μὴ οὔ 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. ἐγνύη and ἄτη T: ἐγγύα and ἄτα t.
34. νῦν δ᾽ ἐθέλω T: δὲ θέλω B. θέλω is the older form, surviving in Attic prose mainly in consecrated phrases, such as ἄν θεός θέλῃ, our “D. V.” Cf. 54. 34. The orators also use it to avoid hiatus after words ending with a vowel. The inscriptions have ἐθέλω almost exclusively (Meisth. 142).

14. 5. ὀμολογήσοντός σοι Heusde: ὀμολογήσαντός σοι B T; ὀμολογή- σαντος ἢ οὐ Schl.

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

15. 2. κουφοτέρων σταθμοῦ ἐστὶν H: ἐστὶν στατικὴ B T, ἐστὶν ἐπι- στήμη H H.

24. σκόπει H: σκόπεων 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. οὐδὲν μή Stallbaum; οὐδὲν ἄν μή B T.
18. 2. πάντα ὅπ S: πάντα αὐ B T.
5. After πέφυκεν ἔχειν the Mss. have πλὴν ἐπιστήμης, which Schl. omitted. ἐν τούτωι ἐστὶν ἐπιστήμη B T: ἢ ἐπιστήμη H. The point, however, is not that the science which we call temperance is included, but science, which, as it happens, has been identified with temperance.

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

21. After ἀποροίντος Badham omits ἀναγκασθῆναι 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 ἀποροίντος and αὐτὸς ἀλώναι ὑπὸ ἀπορίας. It is not a question of compulsion, but of sympathy (Cobet).

19. 7. τὸ αὐτὸ — εἰδέναι B T: ἂν ὥδεν — εἰδέναι H H omits. Since
Socrates accepts ὅτι οἶδε καὶ ὅτι μὴ οἶδεν, but rejects ἃ οἶδε καὶ ἃ μὴ οἶδεν, we should expect something like τῷ εἶδέναι ὅτι οἶδε κτλ. after τὸ αὐτό. Schl. accordingly writes τὸ αὐτὸ τῷ ὅτι τίς οἶδεν εἶδέναι καὶ ἃ τίς οἶδεν ἡ μὴ οἶδεν εἶδέναι. But this involves too many changes, and it is safer to let it alone.

H inserts τὸ after τὸ αὐτό.

20. 11. δεῖν δὲ Herm.: δεῖ δὴ B, εἰ δὲ δεῖ H.
23. οὖτε γε Naegelsbach: οὐδὲ γε B T; οὐδὲ γε Stallbaum, who cites Rep. 398 A οὐ—οὐδὲ to support οὐ—οὐτε here. οὐ—οὐτε, 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. Phrynicus § 12 (Ruth. 70) tells us that ἄρτι is not construed with the future in the classical period.
12. ἀτοπ' ἄττ' Bad.: ἀτοπαγ' B T; ἀτοπά τ' Bekker.
26. ἀλλο ἃν ἤμιν τί συμβαίνοι *ἡ*. Where ἀλλο and τι are separated in this way, they lose their stereotyped phraseological character, and need ἡ to justify their existence; v. Note 16. 11.
23. 15. ζώντα Schl.: ζώντων B T. οὐ δοκεῖς Bekker, εὖ δοκεῖ B T, αὖ δοκεῖς Schl.
29. εἴρειν γρ. T: ἔχειν B T. τῷ λόγῳ S: εἰν τῷ λόγῳ B T.
25. 23. ὀσφυρέτ T: ὀς ὀσφυρέ τ. B.

LACHES.

27. 16. δὴ B T: ἡδή Bad.
18-19. The words between the stars were supplied by S from 37. 16.
28. 11. τούσδε B: τοῦσδε T. αἰσχύνομαι w. dat. means "ashamed of," w. acc. "ashamed before a person." The latter is evidently the meaning here.
20. τῷ νέῳ B T: τῷ νεώ Bad. If the Ms. reading is kept, the article is generic, but Plato's fondness for the dual (v. App. 6. 6) lends some plausibility to the conjecture. Cf. 33. 27 τῶδε T: τῶδε B.
30. 5. ἡμῶν ἥ B T ed.: ἤ S, since ἡμῶν is extra versum T. The emphatic ἡμῶν is very appropriate to Laches' admiration.
10. εὐνοοῦστάτος B T ed.: εὐνοοῦστάτον S.
31. 5. τινά Bad.: τι B T J St., ποι Κ. οὖ τὰν Herm.: οὗ τὰν B, οὖτ' ἄν T, οὔτ' ἄρ' Bad., Gtlb. omits.
21. οὗ — φαίνεσθαι M.: Gtlb. omits, ἀνδρα εὐσχημονεῖστατον cod., Bad. S suggests that δὲ οὗ be read, since ΔΙ might readily fall out after ΑΙ, and διὰ τὴν εὐσχημονήν be omitted.
32. 4. 'λεληθεῖν S: λέληθεν B T ed.
10. ἐπιδείκνυσιν B T ed.: ἐπιδείκνυτ' S. It is true that the active of this verb is rare (but cf. Hipp. I. 286 B, Xen. Sym. 3. 3), yet the elision of αι is also unusual (cf. 65. 8 ψείδεθ'), and it seems safe to let the Ms. reading stand.
14. δὲ κἂν T: οὐκ ἄν B.
33. 3. ἐφίει B T: ἡφίει cod., ed., κατηφίει cod. E, St., “He yielded gradually” (though still resisting), whereas ἡφίει (ἀφίημι) would mean “he let go gradually,” as ἀφίεται, l. 6. ἐφίει is more forcible and graphic. Cf. Prot. 338 A.
9. ἐκεῖνο cod., S: ἐκεῖνῳ B T. While the interchange of αὐτὸς and ἐκεῖνος in Plato (as Prot. 310 D, etc.) makes ἐκεῖνῳ possible (R. 49), the demonstrative of derision (R. 318) is rather more effective with the comical weapon.
11. οὖτος σμικρᾶς ed.: οὐτως μικρὰς S K. σμικρὸς is the more usual form in Attic, especially after a vowel.
17. ἒσχειν B T ed.: ἑσχοί S; v. Comm.
25. ἀσπερ ἐτι St.: ἀσπερ ἐπὶ B T, ἀσπερεῖ Gtlb. K, ἀσπερ τοῦ ἐπι-διακρινόντος J.
20. ὅστις S: ei τις B T ed.
36. 3. καὶ ἐπιδείξαι B T ed.: ἐπιδείξαι Philol. Anz. 1873, 670, S.
34. γεγονότε B: γεγόνατε T.
37. 4. νυμέτεροις S Cron: νιέσι B T ed. K suggests the omission of τε — πασί.
32. ἦ λόγῳ καὶ Schl. J: ἦ λόγῳ, ἀσπερ γένει, καὶ B T S, ἦ λόγῳ, ἀσπερ δίνῃ, καὶ Jacobs, ἦ λόγῳ, ἀσπερ ἐρκεῖ, καὶ St., ἦ λόγῳ τῷ (“in some way”), ἀσπερ γένει, καὶ Keck, ἦ γένει καὶ Cholava (cf. Apol. 30 A), ἦ καὶ Cron K.
38. 11. αὐτῷ cod., ed.: αὐτῷ B T Keck, αὐτῷ αὐτῷ Orelli.
39. 25. ἕάν γὲ S: ἕάν δὲ B T ed., ἕάν cod., Ast K. ἕάν δὲ might be defended by assuming an anacoluth or a desire for emphasis, but γὲ is simpler.

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


42. 2. Πλαταϊαῖς B T ed.: Πολλαῖς 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. ἀρτὶ Ast, ed.: αἴτιον B T St., Jacobs omits.

44. 1. ἐκτήσται B: κτήσται cod. Bad. The Ionic ἐκτήμαι is used by Plato fully a dozen times, though almost unknown in Attic.


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

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

49. 12. Eichler would omit πᾶσα, as οὖ πᾶσα implies that some pigs are wise, whereas the proverb is universal in its application. The proverb, however, is always quoted positively (καν ὑς γνοη), and, if we take οὖκ with κατὰ τὴν παρομίαν, we get good sense. πᾶσα merely emphasizes the application, and anticipates its humorous extension in οὐδὲ τὴν Κρομμυνωηίαν ὑ ν.

30. ἀγνωίας 2d Basle ed., St.: ἀνοίας B T K Cron. ἀγνωίαν γρ. t: ἀνοιαν B T K Cron. Cf. Phil. 38 A, where ἐπιστήμη and ἀγνωία are unmistakably contrasted, though the Mss. read ἀνοίας.

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

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

52. 24. ὁλην ἄνδρεϊαν cod., ed.: ὁλην ἄν ἄνδρεϊαν B T, ὁλην δὴ ἄνδρεϊαν 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 δεινα—ἀμὴν σε εὐρήσεων, Bad. Gtlb. omit. J. A. Baumann puts a colon after εὐρήσεων and a comma after ἀποκριμαιμένον.

LYSIS.

55. 7. πορεύει and πορεύομαι: omitted by Cobet. Cf. Phaedr. 227 A.

56. 6. πορεύομενος B T: omitted by S. Cf. Euthyph. 4 A πόρρω ποι ῥηθα σοφίας ἐλαύνοντος and 64. 15, where πόρρω without πορεύομενος has just the opposite meaning, "far from"; here it is "far in."

58. 2. ὥσκει ὑπ᾽ H: ὥσκοι B T.
19. εἰς δὲ (for καὶ ἄμα) ὡς ἑρμαία — οἱ παίδες H puts after τυγχάνει a few lines below.

60. 8. τί μὴν S: τίνα μὴν B T.

62. 21. "Οδε S: ὁ δὲ B T.
63. 22. ὁρα ὅτως B T: Cobet omits ὁρα; v. Note.
64. 10. After πολὺ πρότερον ἐταίρων B T have μᾶλλον ἡ αὐτὸν Δαρεῖον, which S omits. Socrates would hardly care to have Darius, though he might desire his gold.

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

67. 3. ἀνόμοιον εἰη T: ἀνόμοιον ἂν εἰη B. σχολὴ γ᾽ ἂν Bekker: σχολὴ γε B T. Stallbaurn defends the simple optative by Ar. Eq. 1057, but there the ἂν is carried mentally from the preceding clause; v. App. 60. 14.

12. ἰδομεν τί B T: ἰδομεν εἰ τί H H.
13. ἔστιν B: ἐστι T; εἰς τί Schl.
15. ἔχειν B: ἔχει T; S omits.
24. ὄ — ἄγαπῳ S: ὁ — ἄγαπῳ B T; ὁ — ἄγαπῳ Schl.
68. 32. τῷ φίλον Ficinus: τῷ φίλῳ φίλον B; τῷ φίλον φίλον T; τῷ φίλῳ φίλον t.

69. 7. οὐτως S: ἵσως B T.
70. 1. ἔτι ἂν Salvinius and H: ἔστιν ἀντὶ B T. ἄγαθοῦ cod.: ἄγαθοῦ όδ B T.

6. ὅτιοιν cod.: ὅτιοιν τί B T.

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

17. ὅταν τίς τι Stephanus: ὃ ἂν τις τί B T, ὃ ἂν τις Ἡ, ἐὰν τίς τι Bekker. If we retain ὃ, we must suppose a change in the antecedent clause (which follows), so that τοιοῦτος does not refer to the relative, but to πατήρ. Such cases occur in Plato; v. R. 286.

74. 21. ποιήμα Κρόνω Μ: ποιήμα μακρὸν B T, ποιήμα μάτην Ast.

75. 8. ἀποβαλεῖν T: ἀπολύτεῖν B.


25. οὐδὲν B T: οὐδέν; Οὐδέν Ast.
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