

GREEK SERIES • VOLUME 7

THE LAST DAYS OF SOCRATES

PLATO

ΑΠΟΛΟΓΙΑ · ΚΡΙΤΩΝ · ΦΑΙΔΩΝ

The Last Days of Socrates

Plato's Apology, Crito, and Phaedo

with a word-for-word interlinear English translation

preserving the original word order

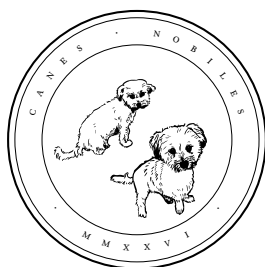


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Volume 7 of the Canes Nobiles Greek interlinear texts

The Greek text follows Burnet's Oxford Plato

Set from the Perseus Digital Library, with corrections

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Words the editor secludes are not printed; words he supplies
are printed without their brackets; † marks a word he obelizes.

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PLATO

ΑΠΟΛΟΓΙΑ ΣΩΚΡΑΤΟΥΣ

The Apology of Socrates

Socrates says he nearly forgot himself under his accusers' persuasion, though they have said hardly a word that is true; what astonished him most was their warning that the jury be careful not to be deceived by a clever speaker, since he will refute that at once unless they mean by clever the man who tells the truth. He asks to be heard in the language he uses in the marketplace, being seventy and a stranger to the courts: the juror's virtue is to consider whether what is said is just, the speaker's to tell the truth.

ὅτι μὲν ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, πεπόνθατε ὑπὸ τῶν 17
what indeed you O men Athenians you-have-experienced by —
 ἐμῶν κατηγορῶν, οὐκ οἶδα· ἐγὼ δ' οὖν καὶ αὐτὸς ὑπ' αὐτῶν
my accusers not I-know I but then even myself by them
 ὀλίγου ἐμαυτοῦ ἐπελαθόμην, οὕτω πιθανῶς ἔλεγον.
almost of-myself I-forgot so persuasively they-were-speaking
 καίτοι ἀληθές γε ὥς ἔπος εἰπεῖν οὐδὲν εἰρήκασιν. μάλιστα
and-yet true at-least so a-word to-say nothing they-have-said most-of-all
 δὲ αὐτῶν ἐν ἑθαύμασα τῶν πολλῶν ὧν ἐψεύσαντο,
and of-them one-thing I-marveled-at of-the many which they-falsified
 τοῦτο ἐν ᾧ ἔλεγον ὥς χρῆν ὑμᾶς εὐλαβεῖσθαι
this in which they-said that it-was-necessary you to-beware
 μὴ ὑπ' ἐμοῦ ἐξαπατηθῇτε ὥς δεινοῦ ὄντος λέγειν. τὸ
lest by me you-should-be-deceived as clever being to-speak the
 γὰρ μὴ αἰσχυνοῦναι ὅτι αὐτίκα ὑπ' ἐμοῦ ἐξελεγχθήσονται
for not to-be-ashamed that at-once by me they-will-be-refuted
 ἔργῳ, ἐπειδὰν μὴδ' ὅπωςτιοῦν φαίνωμαι δεινὸς λέγειν,
in-deed when not in-any-way-whatever I-appear clever to-speak
 τοῦτό μοι ἔδοξεν αὐτῶν ἀναισχυντότατον εἶναι, εἰ μὴ ἄρα
this to-me seemed of-them most-shameless to-be if not then
 δεινὸν καλοῦσιν οὗτοι λέγειν τὸν τάληθῃ λέγοντα· εἰ
clever they-call these to-speak the-(man) the-true-things speaking if

μὲν γὰρ τοῦτο λέγουσιν, ὁμολογοῖν ἂν ἔγωγε οὐ κατὰ
indeed for this they-mean I-would-agree — I-at-least not according-to
 τούτους εἶναι ῥήτωρ. οὗτοι μὲν οὖν, ὥσπερ ἐγὼ λέγω, ἢ
these to-be an-orator these indeed then as I say either
 τι ἢ οὐδὲν ἀληθὲς εἰρήκασιν, ὑμεῖς δέ μου ἀκούσεσθε
something or nothing true they-have-said you but from-me you-will-hear
 πᾶσαν τὴν ἀλήθειαν — οὐ μέντοι μὰ Δία, ὦ ἄνδρες
all the truth not however by Zeus O men
 Ἀθηναῖοι, κεκαλλιπημένους γε λόγους, ὥσπερ οἱ
Athenians finely-worded at-least speeches as the-(ones)
 τούτων, ῥήμασί τε καὶ ὀνόμασιν οὐδὲ κεκοσμημένους, ἀλλ'
of-these with-phrases both and with-words nor adorned but
 ἀκούσεσθε εἰκῇ λεγόμενα τοῖς ἐπιτυχοῦσιν ὀνόμασιν —
you-will-hear at-random (things)-spoken with-the first-to-hand words
 πιστεύω γὰρ δίκαια εἶναι ἃ λέγω — καὶ μηδεὶς ὑμῶν
I-trust for just to-be what I-say and no-one of-you
 προσδοκησάτω ἄλλως· οὐδὲ γὰρ ἂν δήπου πρόποι,
let-him-expect otherwise nor for — surely would-be-fitting
 ὦ ἄνδρες, τῇδε τῇ ἡλικίᾳ ὥσπερ μεираκίῳ πλάττοντι
O men at-this — age as for-a-youth molding
 λόγους εἰς ὑμᾶς εἰσιέναι. καὶ μέντοι καὶ πάνν, ὦ ἄνδρες
speeches before you to-come-in and indeed also very-much O men
 Ἀθηναῖοι, τοῦτο ὑμῶν δέομαι καὶ παρίεμαι· ἐὰν διὰ τῶν
Athenians this of-you I-beg and I-entreat if through the
 αὐτῶν λόγων ἀκούητέ μου ἀπολογουμένου δι' ὧν περ
same words you-hear me defending-myself through which-very
 εἴωθα λέγειν καὶ ἐν ἀγορᾷ ἐπὶ τῶν τραπεζῶν,
I-am-accustomed to-speak both in marketplace at the tables
 ἵνα ὑμῶν πολλοὶ ἀκηκόασι, καὶ ἄλλοθι, μήτε θαυμάζειν
where of-you many have-heard and elsewhere neither to-wonder
 μήτε θορυβεῖν τούτου ἔνεκα. ἔχει γὰρ οὕτωςί. νῦν
nor to-make-an-uproar this for-the-sake-of it-stands for thus now

ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγρονὺς
I first before a-law-court I-have-come-up years having-become
 ἐβδομήκοντα· ἀτεχνῶς οὖν ξένως ἔχω τῆς ἐνθάδε λέξεως.
seventy simply then as-a-stranger I-am to-the here diction
 ὥσπερ οὖν ἄν, εἰ τῷ ὄντι ξένος ἐτύγχανον ὦν,
just-as then — if in fact a-stranger I-happened-to-be being
 συνεγινώσκετε δήπου ἄν μοι εἰ ἐν ἐκείνῃ τῇ φωνῇ τε
you-would-have-pardoned surely — me if in that — language both
 καὶ τῷ τρόπῳ ἔλεγον ἐν οἷσπερ ἐτεθράμμην, καὶ διῇ
and — manner I-were-speaking in which-very I-had-been-reared and indeed
 καὶ νῦν τοῦτο ὑμῶν δέομαι δίκαιον, ὥς γέ μοι δοκῶ, τὸν
also now this of-you I-beg just as at-least to-me I-think the
 μὲν τρόπον τῆς λέξεως εἶναι — ἴσως μὲν γὰρ χείρων, ἴσως
indeed manner of-the diction to-let-be perhaps indeed for worse perhaps
 δὲ βελτίων ἂν εἶη — αὐτὸ δὲ τοῦτο σκοπεῖν καὶ τούτῳ
and better — it-may-be very but this to-consider and to-this
 τὸν νοῦν προσέχειν, εἰ δίκαια λέγω ἢ μή· δικαστοῦ
the mind to-apply whether just-things I-say or not of-a-judge
 μὲν γὰρ αὕτη ἀρετή, ῥήτορος δὲ τὰληθῆ λέγειν.
indeed for this (is)-the-virtue of-an-orator and the-true-things to-speak

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II • THE FIRST ACCUSERS

There are two sets of accusers, and the older are the more dangerous, for they took hold of the jurors as children and told them that there is a Socrates, a wise man, a thinker on things aloft who has searched out everything beneath the earth and makes the weaker argument the stronger. Those accusers cannot be brought forward and cross-examined, so he must defend himself as though boxing with shadows; one of them is a comic poet, and the rest he cannot even name.

b πρῶτον μὲν οὖν δίκαιός εἰμι ἀπολογήσασθαι, ὦ ἄνδρες
first indeed then just I-am to-defend-myself O men
 Ἀθηναῖοι, πρὸς τὰ πρῶτά μου ψευδῇ κατηγορημένα καὶ τοὺς
Athenians against the first of-me false (things)-alleged and the
 πρώτους κατηγοροὺς, ἔπειτα δὲ πρὸς τὰ ὕστερον καὶ τοὺς
first accusers then and against the later and the
 ὑστέρους. ἐμοῦ γὰρ πολλοὶ κατήγοροι γεγόνασι πρὸς ὑμᾶς
later-(ones) of-me for many accusers have-arisen before you
 καὶ πάλαι πολλὰ ἤδη ἔτη καὶ οὐδὲν ἀληθές λέγοντες, οὓς
and long-ago many already years and nothing true saying whom
 ἐγὼ μᾶλλον φοβοῦμαι ἢ τοὺς ἀμφὶ Ἄνυτον, καίπερ ὄντας
I more I-fear than the-(men) about Anytus although being
 καὶ τούτους δεινούς· ἀλλ' ἐκεῖνοι δεινότεροι, ὦ ἄνδρες, οἱ
also these formidable but those more-formidable O men who
 ὑμῶν τοὺς πολλοὺς ἐκ παιδῶν παραλαμβάνοντες ἔπειθόν
of-you the many from childhood taking-in-hand they-persuaded
 τε καὶ κατηγοροῦν ἐμοῦ μᾶλλον οὐδὲν ἀληθές, ὥς ἔστιν
both and they-accused of-me more nothing true that there-is
 τις Σωκράτης σοφὸς ἀνὴρ, τὰ τε μετέωρα φροντιστὴς
a-certain Socrates a-wise man the both things-aloft a-thinker
 καὶ τὰ ὑπὸ γῆς πάντα ἀνεζητηκώς καὶ τὸν ἥττω λόγον
and the beneath earth all having-searched-out and the weaker argument
 κρείττω ποιῶν. οὗτοι, ὦ ἄνδρες Ἀθηναῖοι, οἱ ταύτην
stronger making these O men Athenians the-(ones) this
 τὴν φήμην κατασκεδάσαντες, οἱ δεινοὶ εἰσὶν μου κατήγοροι·
— report having-spread the formidable are my accusers
 οἱ γὰρ ἀκούοντες ἡγοῦνται τοὺς ταῦτα ζητοῦντας
the-(ones) for hearing think those these-things searching-into
 οὐδὲ θεοὺς νομίζειν. ἔπειτά εἰσιν οὗτοι οἱ κατήγοροι
not-even gods to-believe-in then are these — accusers
 πολλοὶ καὶ πολὺν χρόνον ἤδη κατηγορηκότες, ἔτι δὲ καὶ
many and long time already having-accused still and also

ἐν ταύτῃ τῇ ἡλικίᾳ λέγοντες πρὸς ὑμᾶς ἐν ᾗ ἂν μάλιστα
at that — age speaking to you at which — most
 ἐπιστεύσατε, παῖδες ὄντες ἔνιοι ὑμῶν καὶ μειράκια,
you-would-have-believed children being some of-you and youths
 ἀτεχνῶς ἐρήμην κατηγοροῦντες ἀπολογουμένου οὐδενός.
simply a-default-case prosecuting defending-himself no-one
 ὃ δὲ πάντων ἀλογώτατον, ὅτι οὐδὲ τὰ ὀνόματα οἶόν d
which and of-all most-unreasonable that not-even the names possible
 τε αὐτῶν εἰδέναι καὶ εἰπεῖν, πλὴν εἴ τις κωμωδοποιὸς
— of-them to-know and to-tell except if someone a-comic-poet
 τυγχάνει ὧν. ὅσοι δὲ φθόνῳ καὶ διαβολῇ χρώμενοι
happens being all-who and by-envy and by-slander using
 ὑμᾶς ἀνέπειθον — οἱ δὲ καὶ αὐτοὶ πεπεισμένοι
you they-persuaded the-(ones) and also themselves having-been-persuaded
 ἄλλους πείθοντες — οὗτοι πάντες ἀπορώτατοί εἰσιν·
others persuading these all most-baffling are
 οὐδὲ γὰρ ἀναβιβάσασθαι οἶόν τ' ἐστὶν αὐτῶν ἐνταυθοῖ
not for to-bring-up possible — it-is of-them here
 οὐδ' ἐλέγξαι οὐδένα, ἀλλ' ἀνάγκη ἀτεχνῶς ὥσπερ
nor to-cross-examine anyone but (there-is)-necessity simply as-if
 σκιαμαχεῖν ἀπολογούμενόν τε καὶ ἐλέγχειν μηδενὸς
to-fight-shadows defending both and to-cross-examine no-one
 ἀποκρινομένου. ἀξιώσατε οὖν καὶ ὑμεῖς, ὥσπερ ἐγὼ λέγω,
answering think-fit then also you as I say
 διττοὺς μου τοὺς κατηγοροὺς γεγονέναι, ἑτέρους μὲν τοὺς
twofold my — accusers to-have-been one-set indeed those
 ἄρτι κατηγορήσαντας, ἑτέρους δὲ τοὺς πάλαι οὖς ἐγὼ
just-now having-accused another-set and those long-ago whom I
 λέγω, καὶ οἰήθητε δεῖν πρὸς ἐκείνους πρῶτόν με
mean and believe to-be-necessary against those first me

ἀπολογήσασθαι· καὶ γὰρ ὑμεῖς ἐκείνων πρότερον ἠκούσατε
to-defend-myself and for you of-those earlier you-heard
 κατηγορούντων καὶ πολὺ μᾶλλον ἢ τῶνδε τῶν ὕστερον.
accusing and much more than these — later

III • NEITHER NATURALIST NOR SOPHIST

Set out as an indictment, the old slander reads: Socrates does wrong and is a busybody, inquiring into things beneath the earth and in the sky, making the weaker argument the stronger, and teaching this to others. He calls the jurors themselves to witness that they have never heard him talk so, and denies that he takes pay for teaching as Gorgias, Prodicus, and Hippias do; Callias names Evenus of Paros, whose fee is five minae, and Socrates would preen himself if he had that art, but he has not.

- 19 εἶεν· ἀπολογητέον δὴ, ὦ ἄνδρες Ἀθηναῖοι, καὶ ἐπιχειρητέον
well (one)-must-defend then O men Athenians and (one)-must-attempt
 ὑμῶν ἐξελέσθαι τὴν διαβολὴν ἣν ὑμεῖς ἐν πολλῷ χρόνῳ
from-you to-take-away the slander which you in much time
 ἔσχετε ταύτην ἐν οὕτως ὀλίγῳ χρόνῳ. βουλοίμην μὲν
you-took-on this in so little time I-could-wish indeed
 οὖν ἂν τοῦτο οὕτως γενέσθαι, εἴ τι ἄμεινον καὶ ὑμῖν
then — this thus to-come-about if something better both for-you
 καὶ ἐμοί, καὶ πλεον τί με ποιῆσαι ἀπολογούμενον·
and for-me and more something me to-accomplish defending-myself
 οἶμαι δὲ αὐτὸ χαλεπὸν εἶναι, καὶ οὐ πάνυ με λανθάνει
I-think but it hard to-be and not at-all me it-escapes
 οἷόν ἐστιν. ὅμως τοῦτο μὲν ἴτω ὅπη τῷ θεῷ
what-sort it-is nevertheless this indeed let-it-go wherever to-the god
 φίλον, τῷ δὲ νόμῳ πειστέον καὶ ἀπολογητέον.
(is)-dear to-the and law (one)-must-obey and (one)-must-defend

ἀναλάβωμεν οὖν ἐξ ἀρχῆς τίς ἡ κατηγορία ἐστὶν ἐξ ἧς b
let-us-take-up then from the-beginning what the accusation is from which
 ἡ ἐμὴ διαβολὴ γέγονεν, ἣ δὴ καὶ πιστεύων Μελήτος
— my slander has-arisen in-which indeed also trusting Meletus
 με ἐγράψατο τὴν γραφὴν ταύτην. εἶεν· τί δὴ λέγοντες
me indicted — indictment this well what then saying
 διέβαλλον οἱ διαβάλλοντες; ὥσπερ οὖν κατηγορῶν
were-they-slandering the-(ones) slandering as then of-accusers
 τὴν ἀντωμοσίαν δεῖ ἀναγνῶναι αὐτῶν· Σωκράτης
the sworn-statement it-is-necessary to-read-out of-them Socrates
 ἀδικεῖ καὶ περιεργάζεται ζητῶν τά τε ὑπὸ γῆς καὶ
does-wrong and is-a-busybody searching-into the both beneath earth and
 οὐράνια καὶ τὸν ἥττω λόγον κρείττω ποιῶν καὶ ἄλλους
heavenly-things and the weaker argument stronger making and others
 ταῦτα ταῦτα διδάσκων. τοιαύτη τίς ἐστὶν ταῦτα γὰρ
the-same these-things teaching such some it-is these-things for
 ἐωρᾶτε καὶ αὐτοὶ ἐν τῇ Ἀριστοφάνους κωμῳδίᾳ, Σωκράτη
you-saw also yourselves in the of-Aristophanes comedy Socrates
 τινὰ ἐκεῖ περιφερόμενον, φάσκοντά τε ἀεροβατεῖν καὶ
a-certain there carried-about declaring both to-walk-the-air and
 ἄλλην πολλὴν φλυαρίαν φλυαροῦντα, ὧν ἐγὼ οὐδὲν
other much nonsense talking of-which I nothing
 οὔτε μέγα οὔτε μικρὸν περὶ ἐπαίῳ. καὶ οὐχ ὡς ἀτιμάζων
either great or small about I-understand and not as disparaging
 λέγω τὴν τοιαύτην ἐπιστήμην, εἴ τις περὶ τῶν τοιούτων
I-speak — such knowledge if anyone about — such-things
 σοφός ἐστιν — μὴ πως ἐγὼ ὑπὸ Μελήτου τοσαύτας δίκας
wise is lest somehow I by Meletus so-many suits
 φεύγοιμι — ἀλλὰ γὰρ ἐμοὶ τούτων, ὦ ἄνδρες Ἀθηναῖοι,
I-should-be-defendant-in but for for-me of-these O men Athenians
 οὐδὲν μέτεστιν. μάρτυρας δὲ αὖ ὑμῶν τοὺς πολλοὺς
nothing there-is-a-share witnesses and again of-you the many

παρέχομαι, καὶ ἀξιῶ ὑμᾶς ἀλλήλους διδάσκειν τε καὶ
I-produce and I-ask you one-another to-inform both and
 φράζειν, ὅσοι ἐμοῦ πώποτε ἀκηκόατε διαλεγομένου —
to-tell as-many-as me ever you-have-heard conversing
 πολλοὶ δὲ ὑμῶν οἱ τοιοῦτοί εἰσι — φράζετε οὖν ἀλλήλοις
many and of-you — such are tell then one-another
 εἰ πώποτε ἢ μικρὸν ἢ μέγα ἤκουσέ τις ὑμῶν ἐμοῦ περὶ
if ever either small or great heard anyone of-you me about
 τῶν τοιούτων διαλεγομένου, καὶ ἐκ τούτου γνώσεσθε ὅτι
— such-things conversing and from this you-will-know that
 τοιαῦτ' ἐστὶ καὶ τᾶλλα περὶ ἐμοῦ ἃ οἱ πολλοὶ λέγουσιν.
such-things it-is also the-other-things about me which the many say

c ἀλλὰ γὰρ οὔτε τούτων οὐδέν ἐστιν, οὐδέ γ' εἴ τις
but for neither of-these anything is nor at-least if from-anyone
 ἀκηκόατε ὥς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους καὶ
you-have-heard that I to-educate I-attempt men and
 χρήματα πράττομαι, οὐδὲ τοῦτο ἀληθές. ἐπεὶ καὶ τοῦτό
money I-exact nor this true since indeed this
 γέ μοι δοκεῖ καλὸν εἶναι, εἴ τις οἶός τ' εἴη παιδεύειν
at-least to-me it-seems fine to-be if anyone able — were to-educate
 ἀνθρώπους ὥσπερ Γοργίας τε ὁ Λεοντῖνος καὶ Πρόδικος
men as Gorgias both the Leontine and Prodicus
 ὁ Κεῖος καὶ Ἱππίας ὁ Ἥλειος.
the Cean and Hippias the Elean

20 τούτων γὰρ ἕκαστος, ὦ ἄνδρες, οἶός τ' ἐστὶν ἰὼν εἰς
of-these for each O men able — is going into
 ἐκάστην τῶν πόλεων τοὺς νέους — οἷς ἔξεστι τῶν
each of-the cities the young-men to-whom it-is-possible of-the
 ἑαυτῶν πολιτῶν προῖκα συνεῖναι ᾧ ἂν βούλωνται —
their-own citizens for-nothing to-associate with-whom — they-wish
 τούτους πείθουσι τὰς ἐκείνων συνουσίας ἀπολιπόντας σφίσιν
these they-persuade the of-those associations having-left with-them

συνείναι χρήματα δίδοντας καὶ χάριν προσειδέναι. ἐπεὶ καὶ
to-associate money giving and gratitude to-owe-besides since indeed
 ἄλλος ἀνὴρ ἐστὶ Πάριος ἐνθάδε σοφὸς ὃν ἐγὼ ἤσθόμην
another man there-is a-Parian here wise whom I perceived
 ἐπιδημοῦντα· ἔτυχον γὰρ προσελθὼν ἀνδρὶ ὃς τετέλεκε
staying-in-town I-happened for having-approached a-man who has-paid
 χρήματα σοφισταῖς πλείω ἢ σύμπαντες οἱ ἄλλοι, Καλλία
money to-sophists more than all-together the others Callias
 τῷ Ἰππονίκου· τοῦτον οὖν ἀνηρόμην — ἐστὸν γὰρ αὐτῷ
the-(son) of-Hipponicus him then I-asked there-are for to-him
 δύο υἱεῖ — ὦ Καλλία, ἦν δ' ἐγώ, εἰ μὲν σου τῶ υἱεῖ
two sons O Callias said and I if indeed your two sons
 πώλῳ ἢ μόσχῳ ἐγενέσθην, εἴχομεν ἂν αὐτοῖν ἐπιστάτην
colts or calves had-been-born we-would-be-able — for-them an-overseer
 λαβεῖν καὶ μισθώσασθαι ὃς ἔμελλεν αὐτῷ καλῶ τε καὶ ἀγαθῷ
to-get and to-hire who was-going them fine both and-good
 ποιήσῃν τὴν προσήκουσαν ἀρετήν, ἦν δ' ἂν οὗτος
to-make the proper virtue would-be and — this-one
 ἢ τῶν ἵππικῶν τις ἢ τῶν γεωργικῶν· νῦν δ' ἐπειδὴ
either of-the horse-trainers someone or of-the farmers now but since
 ἀνθρώπῳ ἐστὸν, τίνα αὐτοῖν ἐν νῷ ἔχεις ἐπιστάτην λαβεῖν;
two-men they-are what for-them in mind have-you an-overseer to-get
 τίς τῆς τοιαύτης ἀρετῆς, τῆς ἀνθρωπίνης τε καὶ πολιτικῆς, c
who — such virtue the human both and political
 ἐπιστήμων ἐστίν; οἶμαι γάρ σε ἐσκέφθαι διὰ τὴν τῶν
knowledgeable is I-think for you to-have-considered because-of the of-the
 υἱέων κτήσιν. ἔστιν τις, ἔφη ἐγώ, ἢ οὐ; πάνυ γε, ἦ δ'
sons possession is-there anyone said I or not certainly at-least said and
 ὅς. τίς, ἦν δ' ἐγώ, καὶ ποδαπός, καὶ πόσου διδάσκει;
he who said and I and of-what-country and for-how-much does-teach
 Εὐῆνος, ἔφη, ὦ Σώκρατες, Πάριος, πέντε μινῶν. καὶ ἐγώ
Evenus he-said O Socrates a-Parian five minae and I

τὸν Εὐήνον ἐμακάρισα εἰ ὡς ἀληθῶς ἔχοι ταύτην τὴν
 — Evenus counted-blessed if as truly be-should-have this —
 τέχνην καὶ οὕτως ἐμμελῶς διδάσκει. ἐγὼ γοῦν καὶ αὐτὸς
 art and so gracefully be-teaches I at-any-rate also myself
 ἐκαλλυνόμεν τε καὶ ἡβρυνόμεν ἂν εἰ ἠπιστάμην
 I-would-be-preening both and I-would-be-giving-myself-airs — if I-knew
 ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι, ὦ ἄνδρες Ἀθηναῖοι.
 these-things but not for I-know O men Athenians

IV • CHAEREOPHON AT DELPHI

Someone will ask what his own occupation is and where the slanders came from, and he answers that they arose from a certain wisdom, human wisdom and not the more-than-human kind the sophists he has just named may have. For a witness to it he offers the god at Delphi: Chaerephon asked the oracle whether anyone was wiser than Socrates, and the Pythia answered that no one was. Chaerephon is dead, but his brother is present to confirm it.

d ὑπολάβοι ἂν οἷν τις ὑμῶν ἴσως· ἀλλ', ὦ Σώκρατες,
 might-rejoin — then someone of-you perhaps but O Socrates
 τὸ σὸν τί ἐστι πρᾶγμα; πόθεν αἱ διαβολαί σοι αὐται
 — your what is business whence — slanders against-you these
 γεγόνασιν; οὐ γὰρ δήπου σοῦ γε οὐδὲν τῶν ἄλλων
 have-arisen not for surely you at-least nothing than-the others
 περιττότερον πραγματευομένου ἔπειτα τοσαύτη φήμη τε
 more-out-of-the-way busying-yourself then so-great report both
 καὶ λόγος γέγονεν, εἰ μή τι ἔπραττες ἄλλοιον ἢ οἱ
 and talk has-arisen if not something you-were-doing different than the
 πολλοί. λέγε οἷν ἡμῖν τί ἐστιν, ἵνα μὴ ἡμεῖς περὶ σοῦ
 many tell then us what it-is so-that not we about you
 αὐτοσχεδιάζωμεν. ταυτί μοι δοκεῖ δίκαια λέγειν ὁ
 may-improvise these-things to-me seems just-things to-say the-(one)

λέγων, καὶ γὰρ ὑμῖν πειράσομαι ἀποδείξαι τί ποτ' ἐστὶν
saying and-I to-you I-will-try to-show what ever it-is
 τοῦτο ὃ ἐμοὶ πεποίηκεν τό τε ὄνομα καὶ τὴν διαβολήν.
this which for-me has-made the both name and the slander
 ἀκούετε δὴ. καὶ ἴσως μὲν δόξω τισὶν ὑμῶν παῖζειν· εὖ
hear then and perhaps indeed I-shall-seem to-some of-you to-jest well
 μέντοι ἴστε, πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ. ἐγὼ γάρ, ὦ
however know all to-you the truth I-will-tell I for O
 ἄνδρες Ἀθηναῖοι, δι' οὐδὲν ἀλλ' ἢ διὰ σοφίαν τινὰ
men Athenians through nothing but than through wisdom a-certain
 τοῦτο τὸ ὄνομα ἔσχηκα. ποίαν δὴ σοφίαν ταύτην; ἥπερ
this — name I-have-got what-kind-of then wisdom this which-very
 ἐστὶν ἴσως ἀνθρωπίνῃ σοφία· τῷ ὄντι γὰρ κινδυνεύω ταύτην
is perhaps human wisdom in fact for I-am-likely in-this
 εἶναι σοφός. οὗτοι δὲ τάχ' ἄν, οὓς ἄρτι ἔλεγον, μείζω
to-be wise these but perhaps — whom just-now I-mentioned greater
 τινὰ ἢ κατ' ἀνθρωπὸν σοφίαν σοφοὶ εἶεν, ἢ οὐκ ἔχω
some than according-to man wisdom wise would-be or not I-have
 τί λέγω· οὐ γὰρ δὴ ἐγωγε αὐτὴν ἐπίσταμαι, ἀλλ' ὅστις
what to-say not for indeed I-at-least it I-know but whoever
 φησὶ ψεύδεται τε καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει. καί μοι, ὦ
says-(so) lies both and for slander — my he-speaks and to-me O
 ἄνδρες Ἀθηναῖοι, μὴ θορυβήσητε, μηδ' ἐὰν δόξω τι ὑμῖν
men Athenians not make-an-uproar not-even if I-seem something to-you
 μέγα λέγειν· οὐ γὰρ ἐμὸν ἐρῶ τὸν λόγον ὃν ἂν λέγω,
big to-say not for mine I-will-tell the account which — I-may-say
 ἀλλ' εἰς ἀξιόχρεων ὑμῖν τὸν λέγοντα ἀνοίσω. τῆς γὰρ ἐμῆς,
but to trustworthy for-you the speaker I-will-refer — for my
 εἰ δὴ τίς ἐστιν σοφία καὶ οἷα, μάρτυρα ὑμῖν παρέξομαι
if indeed any is wisdom and of-what-sort as-witness to-you I-will-produce
 τὸν θεὸν τὸν ἐν Δελφοῖς. Χαιρεφῶντα γὰρ ἴστε πού.
the god the-(one) in Delphi Chaerephon for you-know surely

- 21 οὗτος ἐμός τε ἐταῖρος ἦν ἐκ νέου καὶ ὑμῶν τῷ πλήθει
this-man my both comrade was from youth and of-you to-the multitude
 ἐταῖρός τε καὶ συνέφυγε τὴν φυγὴν ταύτην καὶ μεθ'
comrade both and he-fled-with — exile this and with
 ὑμῶν κατήλθε. καὶ ἴστε δὴ οἷος ἦν Χαιρεφῶν, ὡς
you came-back and you-know indeed what-sort was Chaerephon how
 σφοδρὸς ἐφ' ὅτι ὀρμήσειεν. καὶ δὴ ποτε καὶ εἰς
vehement at whatever he-set-out and indeed once also to
 Δελφοὺς ἐλθὼν ἐτόλμησε τοῦτο μαντεύσασθαι — καί,
Delphi having-gone he-dared this to-ask-the-oracle and
 ὅπερ λέγω, μὴ θορυβεῖτε, ὦ ἄνδρες — ἤρετο γὰρ δὴ
which-very I-say not make-an-uproar O men he-asked for indeed
 εἴ τις ἐμοῦ εἴη σοφώτερος. ἀνείλεν οὖν ἡ Πυθία μηδένα
if anyone than-I was wiser answered then the Pythia no-one
 σοφώτερον εἶναι. καὶ τούτων πέρι ὁ ἀδελφὸς ὑμῶν αὐτοῦ
wiser to-be and these-things about — brother to-you his
 οὐτοσί μαρτυρήσει, ἐπειδὴ ἐκεῖνος τετελεύτηκεν.
this-man-here will-testify since he has-died

V • THE SEARCH FOR A WISER MAN

Puzzled at what the god could mean, since he knew he was not wise, Socrates went to a man reputed wise and found him not so, and came away thinking himself wiser in this one small thing, that he does not think he knows what he does not know. He went next to the poets, who could not explain their own poems, and then to the craftsmen, who did know their crafts but supposed themselves wise about the greatest matters too; asked whether he would take their knowledge along with their ignorance, he answered himself that he would rather stay as he was.

σκέψασθε δὴ ὧν ἕνεκα ταῦτα λέγω· μέλλω γὰρ ὑμᾶς b
consider then of-which for-the-sake these-things I-say I-am-going for you
 διδάξειν ὅθεν μοι ἡ διαβολὴ γέγονεν. ταῦτα γὰρ ἐγὼ
to-teach whence for-me the slander has-arisen these-things for I
 ἀκούσας ἐνεθυμούμην οὕτως· τί ποτε λέγει ὁ θεός, καὶ
having-heard I-pondered thus what ever means the god and
 τί ποτε αἰνίττεται; ἐγὼ γὰρ δὴ οὔτε μέγα οὔτε σμικρὸν
what ever does-be-hint I for indeed neither great nor small
 σύνοιδα ἐμαυτῷ σοφὸς ὦν· τί οὖν ποτε λέγει φάσκων
I-am-conscious to-myself wise being what then ever does-be-mean declaring
 ἐμὲ σοφώτατον εἶναι; οὐ γὰρ δήπου ψεύδεται γε· οὐ γὰρ
me wisest to-be not for surely he-lies at-least not for
 θέμις αὐτῷ. καὶ πολλὸν μὲν χρόνον ἠπόρουν τί ποτε
lawful for-him and long indeed time I-was-at-a-loss what ever
 λέγει· ἔπειτα μόγις πάνυ ἐπὶ ζήτησι αὐτοῦ τοιαύτην
he-means then with-difficulty very to a-search of-it such
 τινὰ ἐτραπόμην. ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν
some I-turned I-went to one of-those seeming wise
 εἶναι, ὡς ἐνταῦθα εἶπερ που ἐλέγξων τὸ μαντεῖον καὶ
to-be as there if-indeed anywhere about-to-refute the oracle and
 ἀποφανῶν τῷ χρησμῷ ὅτι οὕτως ἐμοῦ σοφώτερός ἐστι,
about-to-declare to-the oracle that this-man than-me wiser is
 σὺν δ' ἐμὲ ἔφησθα. διασκοπῶν οὖν τοῦτον — ὀνόματι γὰρ
you but me you-said examining then him by-name for
 οὐδὲν δέομαι λέγειν, ἦν δέ τις τῶν πολιτικῶν πρὸς ὃν
nothing I-need to-say he-was and one of-the politicians with whom
 ἐγὼ σκοπῶν τοιοῦτόν τι ἔπαθον, ὦ ἄνδρες Ἀθηναῖοι,
I examining such something I-experienced O men Athenians
 καὶ διαλεγόμενος αὐτῷ — ἔδοξέ μοι οὗτος ὁ ἀνὴρ
and conversing with-him it-seemed to-me this — man
 δοκεῖν μὲν εἶναι σοφὸς ἄλλοις τε πολλοῖς ἀνθρώποις
to-seem indeed to-be wise to-others both many men

καὶ μάλιστα ἑαυτῷ, εἶναι δ' οὐ· κάπειτα ἐπειρώμην αὐτῷ
 and especially to-himself to-be but not and-then I-tried to-him
 δεικνύναι ὅτι οἶοιτο μὲν εἶναι σοφός, εἴη δ' οὐ.

to-show that he-thought indeed to-be wise he-was but not

d ἐντεῦθεν οὖν τούτῳ τε ἀπηχθόμην καὶ πολλοῖς τῶν
 thereupon then to-this-man both I-became-hateful and to-many of-those
 παρόντων· πρὸς ἑμαυτὸν δ' οὖν ἀπιὼν ἐλογιζόμην ὅτι
 present to myself but then going-away I-reckoned that
 τούτου μὲν τοῦ ἀνθρώπου ἐγὼ σοφώτερός εἰμι· κινδυνεύει
 than-this indeed — man I wiser am it-is-likely

μὲν γὰρ ἡμῶν οὐδέτερος οὐδὲν καλὸν κάγαθὸν εἶδέναι,
 indeed for of-us neither anything fine and-good to-know

ἀλλ' οὗτος μὲν οἶεταί τι εἶδέναι οὐκ εἰδώς, ἐγὼ δέ,
 but this-man indeed thinks something to-know not knowing I but

ὥσπερ οὖν οὐκ οἶδα, οὐδὲ οἶομαι· ἔοικα γοῦν τούτου
 as then not I-know nor I-think I-seem at-any-rate than-this-man

γε σμικρῷ τινι αὐτῷ τούτῳ σοφώτερος εἶναι, ὅτι ἂ
 at-least by-a-little some very this wiser to-be that what-things

μὴ οἶδα οὐδὲ οἶομαι εἶδέναι. ἐντεῦθεν ἐπ' ἄλλον ἦα τῶν
 not I-know nor I-think to-know thereupon to another I-went of-those

ἐκείνου δοκούντων σοφωτέρων εἶναι καὶ μοι ταῦτὰ ταῦτα
 than-him seeming wiser to-be and to-me the-same these-things

ἔδοξε, καὶ ἐνταῦθα κακείνῳ καὶ ἄλλοις πολλοῖς ἀπηχθόμην.
 seemed and there and-to-him and to-others many I-became-hateful

22 μετὰ ταῦτ' οὖν ἤδη ἐφεξῆς ἦα, αἰσθανόμενος μὲν
 after these-things then now in-order I-went perceiving indeed

λυπούμενος καὶ δεδιώς ὅτι ἀπηχθανόμην, ὅμως δὲ
 grieving and fearing that I-was-becoming-hateful nevertheless but

ἀναγκαῖον ἔδόκει εἶναι τὸ τοῦ θεοῦ περὶ πλείστου
 necessary it-seemed to-be the-(word) of-the god of the-most

ποιείσθαι — ἰτέον οὖν, σκοποῦντι τὸν χρησμὸν τί
to-make (one)-must-go then examining the oracle what
 λέγει, ἐπὶ ἅπαντας τοὺς τι δοκοῦντας εἰδέναι.
it-means to all those something seeming to-know
 καὶ νῆ τὸν κύνα, ὦ ἄνδρες Ἀθηναῖοι — δεῖ γὰρ πρὸς b
and by the dog O men Athenians it-is-necessary for to
 ὑμᾶς τάληθῇ λέγειν — ἦ μὲν ἐγὼ ἔπαθόν τι
you the-true-things to-speak truly surely I I-experienced something
 τοιοῦτον· οἱ μὲν μάλιστα εὐδοκιμοῦντες ἔδοξάν μοι
of-this-kind the-(ones) indeed most well-reputed seemed to-me
 ὀλίγου δεῖν τοῦ πλείστου ἐνδεεῖς εἶναι ζητοῦντι κατὰ
by-little to-lack the most deficient to-be searching according-to
 τὸν θεόν, ἄλλοι δὲ δοκοῦντες φαυλότεροι ἐπικεκότεροι
the god others and seeming meaner more-decent
 εἶναι ἄνδρες πρὸς τὸ φρονίμως ἔχειν. δεῖ δὴ
to-be men for the prudently to-be it-is-necessary indeed
 ὑμῖν τὴν ἐμὴν πλάνην ἐπιδείξαι ὥσπερ πόρους τινὰς
to-you — my wandering to-show as labors some
 πονοῦντος ἵνα μοι καὶ ἀνέλεγκτος ἢ μαντεία γένοιτο.
laboring so-that for-me also unrefuted the oracle might-become
 μετὰ γὰρ τοὺς πολιτικούς ἦα ἐπὶ τοὺς ποιητὰς τοὺς
after for the politicians I-went to the poets those
 τε τῶν τραγῳδιῶν καὶ τοὺς τῶν διθυράμβων καὶ τοὺς
both of-the tragedies and those of-the dithyrambs and the
 ἄλλους, ὡς ἐνταῦθα ἐπ' αὐτοφώρῳ καταληψόμενος ἐμαυτὸν
others as there in the-very-act about-to-catch myself
 ἁμαθέστερον ἐκείνων ὄντα. ἀναλαμβάνων οὖν αὐτῶν
more-ignorant than-them being taking-up then of-them
 τὰ ποιήματα ἃ μοι ἔδόκει μάλιστα πεπραγματεῦσθαι
the poems which to-me seemed most to-have-been-worked-at
 αὐτοῖς, διηρώτων ἂν αὐτοὺς τί λέγοιεν, ἢ ἅμα
by-them I-would-ask — them what they-meant so-that at-the-same-time

τι καὶ μανθάνοιμι παρ' αὐτῶν. αἰσχύνομαι οὖν ὑμῖν
 something also I-might-learn from them I-am-ashamed then to-you
 εἰπεῖν, ὦ ἄνδρες, τὰληθῆ· ὅμως δὲ ρήτέον. ὥς
 to-tell O men the-true-things nevertheless but (one)-must-speak so
 ἔπος γὰρ εἰπεῖν ὀλίγου αὐτῶν ἅπαντες οἱ παρόντες ἂν
 a-word for to-say almost of-them all the bystanders —
 βέλτιον ἔλεγον περὶ ὧν αὐτοὶ ἐπεποιήκεσαν.
 better would-have-spoken about what themselves they-had-composed

- c ἔγνων οὖν αὖ καὶ περὶ τῶν ποιητῶν ἐν ὀλίγῳ τοῦτο,
 I-realized then again also about the poets in a-little this
 ὅτι οὐ σοφία ποιοῖεν ἃ ποιοῖεν, ἀλλὰ φύσει τινὶ καὶ
 that not by-wisdom they-made what they-made but by-nature a-certain and
 ἐνθουσιάζοντες ὥσπερ οἱ θεομάντις καὶ οἱ χρησμάδοι· καὶ
 being-inspired as the seers and the oracle-chanters and
 γὰρ οὗτοι λέγουσι μὲν πολλὰ καὶ καλά, ἴσασιν δὲ οὐδὲν
 for these say indeed many-things and fine they-know but nothing
 ὧν λέγουσι. τοιοῦτόν τί μοι ἐφάνησαν πάθος καὶ οἱ
 of-what they-say such some to-me appeared experience also the
 ποιηταὶ πεπονθότες, καὶ ἅμα ἡσθόμην αὐτῶν διὰ
 poets having-experienced and at-the-same-time I-perceived them because-of
 τὴν ποίησιν οἰομένων καὶ τᾶλλα σοφωτάτων εἶναι
 the poetry thinking also in-other-things wisest to-be
 ἀνθρώπων ἃ οὐκ ἦσαν. ἀπῆα οὖν καὶ ἐντεῦθεν τῷ
 of-men in-which not they-were I-went-away then also thence in-the
 αὐτῷ οἰόμενος περιγεγονέναι ᾧπερ καὶ τῶν πολιτικῶν.
 same thinking to-have-surpassed in-which-very also than-the politicians
- d τελευτῶν οὖν ἐπὶ τοὺς χειροτέχνους ἦα· ἐμαυτῷ γὰρ
 finally then to the handicraftsmen I-went to-myself for
 συνῆδη οὐδὲν ἐπισταμένῳ ὥς ἔπος εἰπεῖν, τούτους δέ
 I-was-conscious nothing knowing so a-word to-say these and
 γ' ἤδη ὅτι εὐρήσοιμι πολλὰ καὶ καλά ἐπισταμένους.
 at-least I-knew that I-should-find many-things and fine knowing

καὶ τούτου μὲν οὐκ ἐψεύσθην, ἀλλ' ἠπίσταντο ἃ ἐγὼ
and in-this indeed not I-was-deceived but they-knew what I
οὐκ ἠπιστάμην καὶ μου ταύτῃ σοφώτεροι ἦσαν. ἀλλ',
not I-knew and than-me in-this wiser they-were but
ὦ ἄνδρες Ἀθηναῖοι, ταυτόν μοι ἔδοξαν ἔχειν ἀμάρτημα
O men Athenians the-same to-me they-seemed to-have fault
ὅπερ καὶ οἱ ποιηταὶ καὶ οἱ ἀγαθοὶ δημιουργοί — διὰ
which-very also the poets and the good craftsmen because-of
τὸ τὴν τέχνην καλῶς ἐξεργάζεσθαι ἕκαστος ἡξίου καὶ
the the craft well to-carry-out each claimed also
τᾶλλα τὰ μέγιστα σοφώτατος εἶναι — καὶ αὐτῶν αὕτη
in-other-things the greatest wisest to-be and of-them this
ἢ πλημμέλεια ἐκείνην τὴν σοφίαν ἀποκρύπτειν· ὥστε με
— *false-note that — wisdom to-hide so-that me*
ἐμαυτὸν ἀνερωτᾶν ὑπὲρ τοῦ χρησμοῦ πότερα δεξαίμην
myself to-ask on-behalf-of the oracle whether I-would-accept
ἂν οὕτως ὥσπερ ἔχω ἔχειν, μήτε τι σοφὸς ὢν τὴν
— *so as I-am to-be neither at-all wise being the*
ἐκείνων σοφίαν μήτε ἀμαθὴς τὴν ἀμαθίαν, ἢ ἀμφότερα
of-those wisdom nor ignorant the ignorance or both
ἃ ἐκείνοι ἔχουσιν ἔχειν. ἀπεκρινάμην οὖν ἐμαυτῷ καὶ
which those have to-have I-answered then to-myself and
τῷ χρησμῷ ὅτι μοι λυσιτελοῖ ὥσπερ ἔχω ἔχειν.
to-the oracle that for-me it-profits as I-am to-be

VI • WHERE THE SLANDER CAME FROM

The examining has earned him bitter hatreds and the name of a wise man, since bystanders assume he has the wisdom he shows another to lack; the god means that human wisdom is worth little. Those whom his young imitators refute say he corrupts the young and fall back on the ready-made charges; so Meletus, Anytus, and Lycon attacked him for the poets, the craftsmen and politicians, and the orators.

- 23 ἐκ ταυτησὶ δὴ τῆς ἐξετάσεως, ὦ ἄνδρες Ἀθηναῖοι, πολλὰ
from this then — examination O men Athenians many
 μὲν ἀπέχθαι μοι γέγονασι καὶ οἷα χαλεπώταται καὶ
indeed enmities for-me have-arisen and such-as most-harsh and
 βαρύταται, ὥστε πολλὰς διαβολὰς ἀπ' αὐτῶν γεγενέαι,
most-grievous so-that many slanders from them to-have-arisen
 ὄνομα δὲ τοῦτο λέγεσθαι, σοφὸς εἶναι· οἴονται γάρ με
name and this to-be-called wise to-be they-think for me
 ἐκάστοτε οἱ παρόντες ταῦτα αὐτὸν εἶναι σοφὸν ἃ
each-time the bystanders in-these-things myself to-be wise in-which
 ἂν ἄλλον ἐξελέγξω. τὸ δὲ κινδυνεύει, ὦ ἄνδρες, τῷ
— another I-may-refute the-(fact) but is-likely O men in
 ὄντι ὁ θεὸς σοφὸς εἶναι, καὶ ἐν τῷ χρησμῷ τούτῳ τοῦτο
fact the god wise to-be and in — oracle this this
 λέγειν, ὅτι ἡ ἀνθρωπίνη σοφία ὀλίγου τινὸς ἀξία ἐστίν
to-mean that the human wisdom of-little some worth is
 καὶ οὐδενός. καὶ φαίνεται τοῦτον λέγειν τὸν Σωκράτη,
and of-nothing and he-appears this-man to-mean — Socrates
 προσκεκρήσθαι δὲ τῷ ἐμῷ ὀνόματι, ἐμὲ παράδειγμα
to-have-used and — my name me an-example
 ποιούμενος, ὥσπερ ἂν εἰ εἴποι ὅτι οὗτος ὑμῶν, ὦ
making as — if he-should-say that this-one of-you O
 ἄνθρωποι, σοφώτατός ἐστιν, ὅστις ὥσπερ Σωκράτης
men wisest is whoever as Socrates
 ἔγνωκεν ὅτι οὐδενὸς ἀξίος ἐστὶ τῇ ἀληθείᾳ πρὸς
has-recognized that of-nothing worth he-is in truth in-regard-to
 σοφίαν. ταῦτ' οὖν ἐγὼ μὲν ἔτι καὶ νῦν περιῶν ζητῶ καὶ
wisdom these-things then I indeed still even now going-about I-seek and
 ἐρευνῶ κατὰ τὸν θεὸν καὶ τῶν ἀστών καὶ ξένων ἂν τινα
I-search according-to the god both of-the townsmen and strangers if anyone
 οἶμαι σοφὸν εἶναι· καὶ ἐπειδάν μοι μὴ δοκῇ, τῷ θεῷ
I-may-think wise to-be and when to-me not he-seems to-the god

βοηθῶν ἐνδείκνυμαι ὅτι οὐκ ἔστι σοφός. καὶ ὑπὸ ταύτης
helping I-show that not he-is wise and because-of this
 τῆς ἀσχολίας οὔτε τι τῶν τῆς πόλεως πράξαι
 — *occupation neither anything of-the-(affairs) of-the city to-do*
 μοι σχολὴ γέγονεν ἄξιον λόγου οὔτε τῶν οἰκείων, ἀλλ'
for-me leisure has-come worth mention nor of-the household-affairs but
 ἐν πενίᾳ μυρία εἰμὶ διὰ τὴν τοῦ θεοῦ λατρείαν.
in poverty extreme I-am because-of the of-the god service
 πρὸς δὲ τούτοις οἱ νέοι μοι ἐπακολουθοῦντες — d
besides and these the young-men me following
 οἷς μάλιστα σχολὴ ἔστιν, οἱ τῶν πλουσιωτάτων —
to-whom most leisure is the-(sons) of-the richest
 αὐτόματοι, χαίρουσιν ἀκούοντες ἐξεταζομένων τῶν
of-their-own-accord they-enjoy hearing being-examined the
 ἀνθρώπων, καὶ αὐτοὶ πολλάκις ἐμὲ μιμοῦνται, εἴτα
men and themselves often me imitate then
 ἐπιχειροῦσιν ἄλλους ἐξετάζειν· κάπειτα οἶμαι εὐρίσκουσι
they-attempt others to-examine and-then I-think they-find
 πολλὴν ἀφθονίαν οἰομένων μὲν εἶδέναι τι ἀνθρώπων,
great abundance thinking indeed to-know something of-men
 εἰδόντων δὲ ὀλίγα ἢ οὐδέν. ἐντεῦθεν οὖν οἱ ὑπ' αὐτῶν
knowing but little or nothing thereupon then the-(ones) by them
 ἐξεταζόμενοι ἐμοὶ ὀργίζονται, οὐχ αὐτοῖς, καὶ λέγουσιν ὡς
being-examined at-me are-angry not at-themselves and they-say that
 Σωκράτης τίς ἐστι μιαιώματος καὶ διαφθείρει τοὺς νέους·
Socrates a-certain is most-abominable and corrupts the young
 καὶ ἐπειδάν τις αὐτοὺς ἐρωτᾷ ὅτι ποιῶν καὶ ὅτι διδάσκων,
and when someone them asks what doing and what teaching
 ἔχουσι μὲν οὐδὲν εἰπεῖν ἀλλ' ἀγνοοῦσιν, ἵνα δὲ μὴ
they-are-able indeed nothing to-say but they-do-not-know so-that but not
 δοκῶσιν ἀπορεῖν, τὰ κατὰ πάντων τῶν φιλοσοφούντων
they-may-seem to-be-at-a-loss the against all the philosophizing

πρόχειρα ταῦτα λέγουσιν, ὅτι τὰ μετέωρα καὶ τὰ ὑπὸ γῆς
ready-to-hand these-things they-say that the things aloft and the beneath earth
 καὶ θεοὺς μὴ νομίζειν καὶ τὸν ἥττω λόγον κρείττω ποιεῖν. τὰ
and gods not to-believe-in and the weaker argument stronger to-make the
 γὰρ ἀληθῇ οἶμαι οὐκ ἂν ἐθέλοιεν λέγειν, ὅτι κατάδηλοι
for true-things I-think not — they-would-wish to-say that manifest
 γίνονται προσποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν.

they-become pretending indeed to-know knowing but nothing
 ἅτε οὖν οἶμαι φιλότιμοι ὄντες καὶ σφοδροὶ καὶ πολλοί, καὶ
since then I-think ambitious being and vehement and many and
 συντεταμένως καὶ πιθανῶς λέγοντες περὶ ἐμοῦ, ἐμπεπλήκασιν
strenuously and persuasively speaking about me they-have-filled
 ὑμῶν τὰ ὦτα καὶ πάλαι καὶ σφοδρῶς διαβάλλοντες.
your — ears both long-ago and vehemently slandering

24 ἐκ τούτων καὶ Μέλητος μοι ἐπέθετο καὶ Ἄνυτος καὶ Λύκων,
from these indeed Meletus me attacked and Anytus and Lycon
 Μέλητος μὲν ὑπὲρ τῶν ποιητῶν ἀχθόμενος, Ἄνυτος δὲ
Meletus indeed on-behalf-of the poets being-vexed Anytus and
 ὑπὲρ τῶν δημιουργῶν καὶ τῶν πολιτικῶν, Λύκων δὲ
on-behalf-of the craftsmen and the politicians Lycon and
 ὑπὲρ τῶν ῥητόρων· ὥστε, ὅπερ ἀρχόμενος ἐγὼ ἔλεγον,
on-behalf-of the orators so-that which-very beginning I said
 θαυμάζοιμ' ἂν εἰ οἶός τ' εἴην ἐγὼ ὑμῶν ταύτην τὴν
I-should-wonder — if able — I-should-be I from-you this —
 διαβολὴν ἐξελέσθαι ἐν οὕτως ὀλίγῳ χρόνῳ οὕτω πολλὴν
slander to-take-away in so little time so great
 γεγονυῖαν. ταῦτ' ἔστιν ὑμῖν, ὦ ἄνδρες Ἀθηναῖοι, τὰληθῆ,
having-become these-things are for-you O men Athenians the-true-things
 καὶ ὑμᾶς οὔτε μέγα οὔτε μικρὸν ἀποκρυψάμενος ἐγὼ λέγω
and from-you neither great nor small having-concealed I speak
 οὐδ' ὑποστειλάμενος. καίτοι οἶδα σχεδὸν ὅτι αὐτοῖς τούτοις
nor having-held-back and-yet I-know nearly that very by-these

ἀπεχθάνομαι, ὃ καὶ τεκμήριον ὅτι ἀληθῆ λέγω καὶ ὅτι
I-am-hated which also proof that true-things I-speak and that
 αὕτη ἐστὶν ἡ διαβολὴ ἢ ἐμὴ καὶ τὰ αἷτια ταῦτά ἐστιν. καὶ
this is the slander — my and the causes these are and
 ἐάντε νῦν ἐάντε αὖθις ζητήσητε ταῦτα, οὕτως εὐρήσετε.
whether now or hereafter you-investigate these-things so you-will-find

VII • MELETUS ON WHO IMPROVES THE YOUNG

Turning to the later accusers, he reads out Meletus' affidavit: Socrates does wrong by corrupting the young and by not acknowledging the gods the city acknowledges but other new divinities. Asked who makes the young better, Meletus answers the laws, then the jurors, then the audience, the councilors, and the assemblymen — every Athenian, that is, except Socrates alone.

περὶ μὲν οὖν ὧν οἱ πρῶτοί μου κατήγοροι c
concerning indeed then what-things — first my accusers
 κατηγόρουν αὕτη ἔστω ἱκανὴ ἀπολογία πρὸς ὑμᾶς· πρὸς
accused this let-it-be sufficient defense to you against
 δὲ Μέλητον τὸν ἀγαθὸν καὶ φιλόπολον, ὥς φησι, καὶ
and Meletus the good and patriotic as he-says and
 τοὺς ὑστέρους μετὰ ταῦτα πειράσομαι ἀπολογήσασθαι.
the later-(accusers) after these-things I-will-try to-defend-myself
 αὖθις γὰρ δὴ, ὥσπερ ἐτέρων τούτων ὄντων κατηγόρων,
again for indeed as other these being accusers
 λάβωμεν αὖ τὴν τούτων ἀνωμοσίαν. ἔχει δέ πως
let-us-take again the of-these sworn-statement it-stands and somehow
 ὧδε· Σωκράτη φησὶν ἀδικεῖν τοὺς τε νέους διαφθείροντα
thus Socrates he-says to-do-wrong the both young corrupting
 καὶ θεοὺς οὓς ἡ πόλις νομίζει οὐ νομίζοντα, ἕτερα
and gods whom the city believes-in not believing-in other

δὲ δαιμόνια καινά. τὸ μὲν δὴ ἔγκλημα τοιοῦτόν ἐστιν·
but divine-things new the indeed then charge such is

τούτου δὲ τοῦ ἐγκλήματος ἓν ἕκαστον ἐξετάσωμεν.

this and — charge one each let-us-examine

d φησὶ γὰρ δὴ τοὺς νέους ἀδικεῖν με διαφθείροντα. ἐγὼ

he-says for indeed the young to-do-wrong me corrupting I

δέ γε, ὦ ἄνδρες Ἀθηναῖοι, ἀδικεῖν φημι Μέλητον,

but at-least O men Athenians to-do-wrong I-say Meletus

ὅτι σπουδῇ χαριεντίζεται, ῥαδίως εἰς ἀγῶνα καθιστὰς

in-that in-earnest he-jests lightly into trial bringing

ἀνθρώπους, περὶ πραγμάτων προσποιούμενος σπουδάξειν

men about matters pretending to-be-in-earnest

καὶ κήδεσθαι ὧν οὐδὲν τούτῳ πώποτε ἐμέλησεν· ὥς

and to-care for-which nothing to-this-man ever has-mattered that

δὲ τοῦτο οὕτως ἔχει, πειράσομαι καὶ ὑμῖν ἐπιδεῖξαι. καί

and this so stands I-will-try also to-you to-show and

μοι δεῦρο, ὦ Μέλητε, εἰπέ· ἄλλο τι ἢ περὶ πλείστου

to-me here O Meletus tell other anything than of the-most

ποιῇ ὅπως ὥς βέλτιστοι οἱ νεώτεροι ἔσσονται;

do-you-make that as best the younger will-be

ἔγωγε.

I-at-least

ἴθι δὴ νυν εἰπέ τούτοις, τίς αὐτοὺς βελτίους ποιεῖ; δῆλον γὰρ

come then now tell these-men who them better makes clear for

ὅτι οἶσθα, μέλον γέ σοι. τὸν μὲν γὰρ διαφθείροντα

that you-know it-mattering at-least to-you the-(man) indeed for corrupting

ἐξευρών, ὥς φῆς, ἐμέ, εἰσάγεις τουτοισὶ καὶ κατηγορεῖς·

having-found-out as you-say me you-bring-in to-these-men and you-accuse

τὸν δὲ δὴ βελτίους ποιῶντα ἴθι εἰπέ καὶ μῆνυσον

the-(man) but indeed better making come tell and declare

αὐτοῖς τίς ἐστιν. — ὁρᾷς, ὦ Μέλητε, ὅτι σιγᾷς καὶ

to-them who it-is do-you-see O Meletus that you-are-silent and

οὐκ ἔχεις εἰπεῖν; καίτοι οὐκ αἰσχρόν σοι δοκεῖ εἶναι
not you-are-able to-say and-yet not shameful to-you does-it-seem to-be
 καὶ ἰκανὸν τεκμήριον οὗ δὴ ἐγὼ λέγω, ὅτι σοι οὐδὲν
and sufficient proof of-what indeed I say that to-you nothing
 μεμέληκεν; ἀλλ' εἰπέ, ὠγαθέ, τίς αὐτοὺς ἀμείνους ποιεῖ;
has-mattered but tell good-man who them better makes
 οἱ νόμοι.

the laws

ἀλλ' οὐ τοῦτο ἐρωτῶ, ὦ βέλτιστε, ἀλλὰ τίς ἄνθρωπος,
but not this I-ask O best-of-men but what man
 ὅστις πρῶτον καὶ αὐτὸ τοῦτο οἶδε, τοὺς νόμους;
who first indeed very this knows the laws
 οὔτοι, ὦ Σώκρατες, οἱ δικασταί.

these O Socrates the judges

πῶς λέγεις, ὦ Μέλητε; οἶδε τοὺς νέους παιδεύειν οἱοί
how do-you-mean O Meletus these-men the young to-educate able
 τέ εἰσι καὶ βελτίους ποιούσιν;
— are and better they-make

μάλιστα.

most-certainly

πότερον ἅπαντες, ἢ οἱ μὲν αὐτῶν, οἱ δ' οὐ;
whether all or the-ones indeed of-them the-others and not
 ἅπαντες.

all

εὖ γε νῆ τὴν Ἥραν λέγεις καὶ πολλὴν ἀφθονίαν τῶν
well indeed by — Hera you-speak and great abundance of-the
 ὠφελούντων.

benefactors

τί δὲ δῆ; οἱ δὲ ἀκροαταὶ βελτίους ποιούσιν ἢ οὐ;
what and then the and hearers better do-they-make or not
 καὶ οὔτοι.

also these

τί δέ, οἱ βουλευταί;

what and the councilors

καὶ οἱ βουλευταί.

also the councilors

ἀλλ' ἄρα, ὦ Μέλητε, μὴ οἱ ἐν τῇ ἐκκλησίᾳ, οἱ

but then O Meletus surely-not the-(ones) in the assembly the

ἐκκλησιασταί, διαφθείρουσι τοὺς νεωτέρους; ἢ κακῶν

assemblymen do-corrupt the younger or those-too

βελτίους ποιοῦσιν ἅπαντες;

better do-they-make all

κακῶν.

those-too

πάντες ἄρα, ὥς ἔοικεν, Ἀθηναῖοι καλοὺς καγαθοὺς ποιοῦσι

all then as it-seems Athenians fine and-good make

πλὴν ἐμοῦ, ἐγὼ δὲ μόνος διαφθείρω. οὕτω λέγεις;

except me I but alone corrupt so do-you-mean

πάνυ σφόδρα ταῦτα λέγω.

very strongly these-things I-say

VIII • WILLINGLY OR UNWILLINGLY

With horses it is the one trainer who improves them and the many who spoil them, which is the opposite of what Meletus claims about the young. And since no one wishes to be harmed by those he lives among, Socrates would be making his own company dangerous to himself if he corrupted them willingly; if unwillingly, the law is to take a man aside and teach him, not to bring him where punishment is given.

b πολλήν γέ μου κατέγνωκας δυστυχίαν. καί μοι ἀπόκριναι·

great indeed of-me you-have-condemned misfortune and to-me answer

ἢ καὶ περὶ ἵππους οὕτω σοι δοκεῖ ἔχειν; οἱ μὲν

really also about horses so to-you does-it-seem to-stand the-(ones) indeed

βελτίους ποιούντες αὐτοὺς πάντες ἄνθρωποι εἶναι, εἰς δέ
better making them all men to-be one but
 τις ὁ διαφθείρων; ἢ τοῦναντίον τούτου πᾶν εἰς μὲν
some the-(one) corrupting or the-contrary of-this altogether one indeed
 τις ὁ βελτίους οἷός τ' ὢν ποιεῖν ἢ πᾶν ὀλίγοι, οἱ
some the-(one) better able — being to-make or very few the
 ἵππικοί, οἱ δὲ πολλοὶ ἐάνπερ συνώσι καὶ χρῶνται ἵπποις,
horsemen the but many if-indeed they-associate and they-use horses
 διαφθείρουσιν; οὐχ οὕτως ἔχει, ὦ Μέλητε, καὶ περὶ
they-corrupt not so does-it-stand O Meletus both about
 ἵππων καὶ τῶν ἄλλων ἀπάντων ζώων; πάντως δήπου,
horses and the other all animals certainly surely
 ἐάντε σὺ καὶ Ἄνυτος οὐ φῆτε ἐάντε φῆτε· πολλή γὰρ ἄν
whether you and Anytus not say or-if you-say great for —
 τις εὐδαιμονία εἴη περὶ τοὺς νέους εἰ εἰς μὲν μόνος
some happiness would-be concerning the young if one indeed alone
 αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι ὠφελοῦσιν. ἀλλὰ γάρ, ὦ
them corrupts the and others benefit but for O
 Μέλητε, ἱκανῶς ἐπιδείκνυσαι ὅτι οὐδεπώποτε ἐφρόντισας
Meletus sufficiently you-show that never-yet you-have-thought-about
 τῶν νέων, καὶ σαφῶς ἀποφαίνεις τὴν σαντοῦ ἀμέλειαν,
the young and clearly you-reveal — your-own carelessness
 ὅτι οὐδέν σοι μεμέληκεν περὶ ὧν ἐμὲ εἰσάγεις.
that nothing to-you has-mattered about what-things me you-bring-in
 ἔτι δὲ ἡμῖν εἰπέ, ὦ πρὸς Διὸς Μέλητε, πότερόν ἐστιν
further and to-us tell O by Zeus Meletus whether is-it
 οἰκεῖν ἄμεινον ἐν πολίταις χρηστοῖς ἢ πονηροῖς; ὦ
to-live better among citizens good or bad O
 τάν, ἀπόκριναι· οὐδὲν γάρ τοι χαλεπὸν ἐρωτῶ. οὐχ
my-friend answer nothing for surely hard I-ask not

οἱ μὲν πονηροὶ κακόν τι ἐργάζονται τοὺς αἰεὶ
the-(ones) indeed bad evil something do those always
 ἐγγυτάτω αὐτῶν ὄντας, οἱ δ' ἀγαθοὶ ἀγαθόν τι;
nearest themselves being the-(ones) and good good something
 πάνυ γε.

certainly at-least

- d ἔστιν οὖν ὅστις βούλεται ὑπὸ τῶν συνόντων βλάπτεσθαι
is-there then anyone-who wishes by those associating to-be-harmed
 μᾶλλον ἢ ὠφελεῖσθαι; ἀποκρίνου, ὦ ἀγαθέ· καὶ γὰρ
rather than to-be-benefited answer O good-man and for
 ὁ νόμος κελεύει ἀποκρίνεσθαι. ἔσθ' ὅστις βούλεται
the law commands to-answer is-there anyone-who wishes
 βλάπτεσθαι;

to-be-harmed

οὐ δῆτα.

not indeed

φέρε δῆ, πότερον ἐμὲ εἰσάγεις δεῦρο ὥς διαφθείροντα
come then whether me you-bring-in here as corrupting
 τοὺς νέους καὶ πονηροτέρους ποιῶντα ἐκόντα ἢ ἄκοντα;
the young and worse making willingly or unwillingly
 ἐκόντα ἔγωγε.

willingly I-at-least

- e τί δῆτα, ὦ Μέλητε; τοσοῦτον σὺν ἐμοῦ σοφώτερος εἶ
what then O Meletus so-much you than-me wiser are
 τηλικούτου ὄντος τηλικόσδε ὢν, ὥστε σὺν μὲν ἔγνωκας
so-old being so-young being that you indeed have-recognized
 ὅτι οἱ μὲν κακοὶ κακόν τι ἐργάζονται αἰεὶ τοὺς
that the-(ones) indeed bad evil something do always those
 μάλιστα πλησίον ἑαυτῶν, οἱ δὲ ἀγαθοὶ ἀγαθόν, ἐγὼ
most near themselves the-(ones) and good good I
 δὲ δὴ εἰς τοσοῦτον ἀμαθίας ἦκω ὥστε καὶ τοῦτ'
but indeed to so-great of-ignorance have-come that even this

ἀγνοῶ, ὅτι ἐάν τινα μοχθηρὸν ποιήσω τῶν συνόντων,

I-do-not-know that if anyone wicked I-make of-those associating

κινδυνεύσω κακὸν τι λαβεῖν ὑπ' αὐτοῦ, ὥστε τοῦτο

I-shall-risk evil something to-get by him so-that this

τὸ τοσοῦτον κακὸν ἐκὼν ποιῶ, ὡς φῆς σύ;

— *so-great evil willingly I-do as say you*

ταῦτα ἐγὼ σοι οὐ πείθομαι, ὦ Μέλητε, οἶμαι δὲ οὐδὲ 26

these-things I you not I-believe O Meletus I-think and not-even

ἄλλον ἀνθρώπων οὐδένα· ἀλλ' ἢ οὐ διαφθείρω, ἢ εἰ

another of-men anyone but either not I-corrupt or if

διαφθείρω, ἄκων, ὥστε σύ γε κατ' ἀμφοτέρα ψεύδῃ.

I-corrupt unwillingly so-that you at-least in both-ways you-lie

εἰ δὲ ἄκων διαφθείρω, τῶν τοιούτων ἀμαρτημάτων οὐ

if and unwillingly I-corrupt — such faults not

δεῦρο νόμος εἰσάγειν ἐστίν, ἀλλὰ ἰδίᾳ λαβόντα διδάσκειν

here law to-bring-in it-is but privately having-taken to-teach

καὶ νουθετεῖν· δηλὸν γὰρ ὅτι ἐὰν μάθω, παύσομαι ὃ γε

and to-admonish clear for that if I-learn I-shall-cease what at-least

ἄκων ποιῶ. σὺ δὲ συγγενέσθαι μὲν μοι καὶ διδάξαι

unwillingly I-do you but to-meet indeed with-me and to-teach

ἔφυγες καὶ οὐκ ἠθέλησας, δεῦρο δὲ εἰσάγεις, οἱ νόμος

you-shunned and not you-were-willing here but you-bring-(me) where law

ἐστίν εἰσάγειν τοὺς κολάσεως δεομένους ἀλλ' οὐ μαθήσεως.

it-is to-bring-in those of-punishment needing but not of-learning

Pressed on how he corrupts the young, Meletus says by teaching them not to believe in gods, and then that Socrates says the sun is a stone and the moon earth. Socrates answers that these are the doctrines of Anaxagoras of Clazomenae, whose books can be bought for a drachma; and since Meletus swears he believes in no god at all, Socrates calls the affidavit a thing of insolence and youthful license.

- b ἀλλὰ γάρ, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο μὲν ἤδη δῆλον
but indeed O men Athenians this indeed already clear
 οὐγὰρ ἔλεγον, ὅτι Μελήτω τούτων οὔτε μέγα οὔτε
what-I said that to-Meletus of-these-things neither great nor
 μικρὸν πρόποτε ἐμέλησεν. ὅμως δὲ δὴ λέγε ἡμῖν, πῶς
small ever has-mattered nevertheless but indeed tell us how
 με φῆς διαφθείρειν, ὦ Μέλητε, τοὺς νεωτέρους; ἢ
me do-you-say to-corrupt O Meletus the younger or
 δῆλον δὲ ὅτι κατὰ τὴν γραφὴν ἣν ἐγράψω θεοὺς
clear indeed that according-to the indictment which you-brought gods
 διδάσκοντα μὴ νομίζειν οὓς ἡ πόλις νομίζει, ἕτερα δὲ
teaching not to-believe-in whom the city believes-in other but
 δαιμόνια καινά; οὐ ταῦτα λέγεις ὅτι διδάσκων διαφθείρω;
divine-things new not these-things do-you-say that teaching I-corrupt
 πάνυ μὲν οὖν σφόδρα ταῦτα λέγω.
very indeed then strongly these-things I-say
- c πρὸς αὐτῶν τοῖνυν, ὦ Μέλητε, τούτων τῶν θεῶν ὧν
by themselves then O Meletus these — gods of-whom
 νῦν ὁ λόγος ἐστίν, εἰπὲ ἔτι σαφέστερον καὶ ἐμοὶ καὶ τοῖς
now the talk is tell still more-clearly both to-me and —
 ἀνδράσις τουτοισί. ἐγὼ γὰρ οὐ δύναμαι μαθεῖν πότερον
to-men these-here I for not I-am-able to-learn whether
 λέγεις διδάσκειν με νομίζειν εἶναι τινας θεοὺς — καὶ
you-mean to-teach me to-believe to-be some gods and

αὐτὸς ἄρα νομίζω εἶναι θεοὺς καὶ οὐκ εἰμὶ τὸ παράπαν

myself then I-believe to-be gods and not I-am — altogether

ἄθεος οὐδὲ ταύτῃ ἀδικῶ — οὐ μέντοι οὕσπερ γε ἡ

an-atheist nor in-this I-do-wrong not however whom-very at-least the

πόλις ἀλλὰ ἐτέρους, καὶ τοῦτ' ἔστιν ὃ μοι ἐγκαλεῖς,

city but others and this is what me you-charge

ὅτι ἐτέρους, ἢ παντάπασί με φῆς οὔτε αὐτὸν νομίζειν

that others or altogether me you-say not myself to-believe-in

θεοὺς τοὺς τε ἄλλους ταῦτα διδάσκειν.

gods the and others these-things to-teach

ταῦτα λέγω, ὥς τὸ παράπαν οὐ νομίζεις θεούς.

these-things I-say that — altogether not you-believe-in gods

ὦ θαυμάσιε Μέλητε, ἵνα τί ταῦτα λέγεις; οὐδὲ ἥλιον

O wonderful Meletus to what these-things do-you-say neither sun

οὐδὲ σελήνην ἄρα νομίζω θεοὺς εἶναι, ὥσπερ οἱ ἄλλοι

nor moon then do-I-believe gods to-be as the other

ἄνθρωποι;

men

μὰ Δί, ὦ ἄνδρες δικασταί, ἐπεὶ τὸν μὲν ἥλιον λίθον

by Zeus O men judges since the indeed sun a-stone

φησὶν εἶναι, τὴν δὲ σελήνην γῆν.

he-says to-be the and moon earth

Ἄναξαγόρου οἶε κατηγορεῖν, ὦ φίλε Μέλητε; καὶ

Anaxagoras do-you-think to-accuse O dear Meletus and

οὕτω καταφρονεῖς τῶνδε καὶ οἶε αὐτοὺς ἀπείρους

so do-you-despise these-men and do-you-think them inexperienced

γραμμάτων εἶναι ὥστε οὐκ εἰδέναι ὅτι τὰ Ἄναξαγόρου

in-letters to-be so-that not to-know that the of-Anaxagoras

βιβλία τοῦ Κλαζομενίου γέμει τούτων τῶν λόγων; καὶ

books the-(man) of-Clazomenae are-full of-these — doctrines and

δὴ καὶ οἱ νέοι ταῦτα παρ' ἐμοῦ μανθάνουσιν, ἃ

indeed also the young these-things from me learn which

ἔξεστιν ἐνίοτε εἰ πάνυ πολλοῦ δραχμῆς ἐκ τῆς ὀρχήστρας
it-is-possible sometimes if very for-much for-a-drachma from the orchestra
 πριαμένοις Σωκράτους καταγελᾶν, ἐὰν προσποιῇται ἑαυτοῦ
to-those-buying at-Socrates to-laugh if he-pretends his-own
 εἶναι, ἄλλως τε καὶ οὕτως ἄτοπα ὄντα; ἀλλ', ὦ πρὸς
to-be especially — — so strange being but O by
 Διός, οὕτωςί σοι δοκῶ; οὐδένα νομίζω θεὸν εἶναι;
Zeus thus to-you do-I-seem no I-believe god to-be
 οὐ μέντοι μὰ Δία οὐδ' ὅπωςτιοῦν.
not however by Zeus not in-any-way-whatever
 ἄπιστός γ' εἶ, ὦ Μέλητε, καὶ ταῦτα μέντοι, ὡς ἐμοὶ
incredible indeed you-are O Meletus and these-things however as to-me
 δοκεῖς, σαντῶ. ἐμοὶ γὰρ δοκεῖ οὕτοσί, ὦ ἄνδρες Ἀθηναῖοι,
you-seem to-yourself to-me for seems this-man-here O men Athenians
 πάνυ εἶναι ὑβριστῆς καὶ ἀκόλαστος, καὶ ἀτεχνῶς τὴν γραφὴν
very to-be insolent and unrestrained and simply — indictment
 ταύτην ὕβρει τινὶ καὶ ἀκολασία καὶ νεότητι γράψασθαι.
this out-of-insolence some and unrestraint and youth to-have-brought

X · DIVINITIES WITHOUT GODS

The indictment reads like a riddle set to test whether the wise Socrates will notice that its author contradicts himself. No one believes in horsemanship without horses or in flute-playing without flute-players, and no one believes in divine things without divinities; and since divinities are gods or the children of gods, whoever says Socrates believes in divinities has said that he believes in gods.

27 ἔοικεν γὰρ ὥσπερ αἶνιγμα συντιθέντι διαπειρωμένῳ ἄρα
he-is-like for as a-riddle composing making-trial whether
 γινώσεται Σωκράτης ὁ σοφὸς δὴ ἐμοῦ χαριεντιζομένον
will-recognize Socrates the wise indeed me jesting

καὶ ἐναντὶ ἐμαυτῷ λέγοντος, ἢ ἐξαπατήσω αὐτὸν καὶ
 and contrary-things to-myself saying or shall-I-deceive him and
 τοὺς ἄλλους τοὺς ἀκούοντας; οὗτος γὰρ ἐμοὶ φαίνεται
 the others the-(ones) listening this-man for to-me appears
 τὰ ἐναντία λέγειν αὐτὸς ἑαυτῷ ἐν τῇ γραφῇ ὥσπερ
 the contrary-things to-say himself to-himself in the indictment as
 ἂν εἰ εἴποι· ἀδικοῖ Σωκράτης θεοὺς οὐ νομίζων, ἀλλὰ
 — if he-should-say does-wrong Socrates gods not believing-in but
 θεοὺς νομίζων. καίτοι τοῦτό ἐστι παίζοντος.

gods believing-in and-yet this is of-a-jester

συνεπισκέψασθε δὴ, ὦ ἄνδρες, ἢ μοι φαίνεται b
 consider-with-me then O men in-what-way to-me he-appears

ταῦτα λέγειν· σὺ δὲ ἡμῖν ἀποκρίναι, ὦ Μέλητε. ὑμεῖς δέ,
 these-things to-say you and us answer O Meletus you and
 ὅπερ κατ' ἀρχὰς ὑμᾶς παρηγησάμην, μέμνησθέ μοι μὴ
 which-very at the-beginning you I-begged remember for-me not
 θορυβεῖν ἔαν ἐν τῷ εἰωθότῳ τρόπῳ τοὺς λόγους ποιῶμαι.

to-make-an-uproar if in the accustomed manner the speeches I-make

ἔστιν ὅστις ἀνθρώπων, ὦ Μέλητε, ἀνθρώπειά μὲν νομίζει c
 is-there anyone-who of-men O Meletus human indeed believes

πράγματ' εἶναι, ἀνθρώπους δὲ οὐ νομίζει; ἀποκρινέσθω,
 things to-be men but not believes-in let-him-answer

ὦ ἄνδρες, καὶ μὴ ἄλλα καὶ ἄλλα θορυβεῖτω· ἔσθ'
 O men and not other-things and other-things let-him-clamor is-there

ὅστις ἵππους μὲν οὐ νομίζει, ἵππικὰ δὲ πράγματα; ἢ
 anyone-who horses indeed not believes-in horsemanly but things or

αὐλητὰς μὲν οὐ νομίζει εἶναι, αὐλητικὰ δὲ πράγματα; οὐκ
 flute-players indeed not believes to-be flute-playing but things not

ἔστιν, ὦ ἄριστε ἀνδρῶν· εἰ μὴ σὺ βούλει ἀποκρίνεσθαι,
 there-is O best of-men if not you wish to-answer

ἐγὼ σοὶ λέγω καὶ τοῖς ἄλλοις τουτοισί. ἀλλὰ τὸ

I to-you say and — to-others these-here but the-(thing)

ἐπὶ τούτῳ γε ἀποκρίναι· ἔσθ' ὅστις δαιμόνια μὲν
 after this at-least answer is-there anyone-who divine indeed
 νομίζει πράγματ' εἶναι, δαίμονας δὲ οὐ νομίζει;
 believes things to-be divinities but not believes-in
 οὐκ ἔστιν.

not there-is

d ὥς ὤνησας ὅτι μόγῃς ἀπεκρίνω ὑπὸ τούτων
 how you-have-obliged in-that hardly you-answered by these-men
 ἀναγκαζόμενος. οὐκοῦν δαιμόνια μὲν φῆς με καὶ νομίζειν
 being-compelled therefore divine-things indeed you-say me both to-believe-in
 καὶ διδάσκειν, εἴτ' οὖν καινὰ εἴτε παλαιά, ἀλλ' οὖν
 and to-teach whether then new or old but then
 δαιμόνιά γε νομίζω κατὰ τὸν σὸν λόγον, καὶ ταῦτα
 divine-things at-least I-believe-in according-to — your account and these-things
 καὶ διωμόσω ἐν τῇ ἀντιγραφῇ. εἰ δὲ δαιμόνια νομίζω,
 indeed you-swore in the affidavit if and divine-things I-believe-in
 καὶ δαίμονας δήπου πολλὴ ἀνάγκη νομίζειν μέ ἔστιν· οὐχ
 also divinities surely great necessity to-believe-in me it-is not
 οὕτως ἔχει; ἔχει δὴ· τίθημι γάρ σε ὁμολογοῦντα,
 so does-it-stand it-stands indeed I-set-down for you agreeing
 ἐπειδὴ οὐκ ἀποκρίνη. τοὺς δὲ δαίμονας οὐχὶ ἤτοι θεοὺς
 since not you-answer the and divinities not either gods
 γε ἡγοῦμεθα ἢ θεῶν παῖδας; φῆς ἢ οὐ;
 at-least do-we-consider or of-gods children do-you-say or not
 πάννυ γε.

certainly at-least

28 οὐκοῦν εἴπερ δαίμονας ἡγοῦμαι, ὥς σὺ φῆς, εἰ μὲν θεοί
 therefore if-indeed divinities I-consider as you say if indeed gods
 τινές εἰσιν οἱ δαίμονες, τοῦτ' ἂν εἴη ὃ ἐγὼ φημί σε
 some are the divinities this — would-be what I say you
 αἰνίττεσθαι καὶ χαριεντίζεσθαι, θεοὺς οὐχ ἡγούμενον φάναι
 to-riddle and to-jest gods not considering to-say

με θεοὺς αὖ ἡγεῖσθαι πάλιν, ἐπειδήπερ γε δαίμονας
me gods again to-consider back since-indeed at-least divinities
 ἡγοῦμαι· εἰ δ' αὖ οἱ δαίμονες θεῶν παῖδες εἰσιν νόθοι τινές
I-consider if but again the divinities of-gods children are bastard some
 ἢ ἐκ νυμφῶν ἢ ἔκ τινων ἄλλων ὧν δὴ καὶ λέγονται,
either from nymphs or from some others of-whom indeed also they-are-said
 τίς ἂν ἀνθρώπων θεῶν μὲν παῖδας ἡγοῖτο εἶναι, θεοὺς
who — of-men of-gods indeed children would-consider to-be gods
 δὲ μή; ὁμοίως γὰρ ἂν ἄτοπον εἶη ὥσπερ ἂν εἴ τις
but not equally for — absurd it-would-be as — if someone
 ἵππων μὲν παῖδας ἡγοῖτο ἢ καὶ ὄνων, τοὺς ἡμίονους,
of-horses indeed offspring should-consider or also of-asses the mules
 ἵππους δὲ καὶ ὄνους μὴ ἡγοῖτο εἶναι. ἀλλ', ὦ Μέλητε,
horses but and asses not should-consider to-be but O Meletus
 οὐκ ἔστιν ὅπως σὺ ταῦτα οὐχὶ ἀποπειρώμενος ἡμῶν
not it-is how you these-things not testing us
 ἐγράψω τὴν γραφὴν ταύτην ἢ ἀπορῶν ὅτι ἐγκαλοῖς
you-brought — indictment this or being-at-a-loss what you-might-charge
 ἐμοὶ ἀληθὲς ἀδίκημα· ὅπως δὲ σύ τινα πείθοις ἂν καὶ
me true wrongdoing how but you anyone you-could-persuade — even
 σμικρὸν νοῦν ἔχοντα ἀνθρώπων, ὥς οὐ τοῦ αὐτοῦ ἔστιν
small sense having of-men that not of-the same-(man) it-is
 καὶ δαιμόνια καὶ θεῖα ἡγεῖσθαι, καὶ αὖ τοῦ αὐτοῦ μήτε
both divine-things and godly-things to-consider and again of-the same-(man) neither
 δαίμονας μήτε θεοὺς μήτε ἥρωας, οὐδεμία μηχανή ἐστιν.
divinities nor gods nor heroes no device there-is

Meletus' affidavit needs no long answer; what will convict him, if anything does, is the slander and envy of the many. A man worth anything looks only to whether what he does is just, as Achilles chose to avenge Patroclus and die; having held his post at Potidaea, Amphipolis, and Delium, Socrates will not desert the one the god gave him. To fear death is to think one knows what one does not, and if acquitted on condition that he stop philosophizing, he will obey the god rather than them.

- b ἀλλὰ γάρ, ὦ ἄνδρες Ἀθηναῖοι, ὡς μὲν ἐγὼ οὐκ ἀδικῶ
but indeed O men Athenians that indeed I not do-wrong
κατὰ τὴν Μελήτου γραφήν, οὐ πολλῆς μοι δοκεῖ εἶναι
according-to the of-Meletus indictment not much to-me seems to-be
ἀπολογίας, ἀλλὰ ἱκανὰ καὶ ταῦτα· ὃ δὲ καὶ ἐν τοῖς
defense but sufficient even these-things what but also in the
ἔμπροσθεν ἔλεγον, ὅτι πολλή μοι ἀπέχθεια γέγονεν καὶ
earlier I-said that great for-me enmity has-arisen and
πρὸς πολλούς, εὖ ἴστε ὅτι ἀληθές ἐστιν. καὶ τοῦτ' ἔστιν
toward many well know that true it-is and this is
ὃ ἐμὲ αἰρεῖ, ἐάνπερ αἰρή, οὐ Μέλητος οὐδὲ Ἄνυτος
what me convicts if-indeed it-convicts not Meletus nor Anytus
ἀλλ' ἢ τῶν πολλῶν διαβολή τε καὶ φθόνος. ἃ δὴ
but the of-the many slander both and envy which-things indeed
πολλούς καὶ ἄλλους καὶ ἀγαθοὺς ἄνδρας ἥρηκεν, οἶμαι
many and other and good men has-convicted I-think
δὲ καὶ αἰρήσει· οὐδὲν δὲ δεινὸν μὴ ἐν ἐμοὶ στή.
and also it-will-convict no but danger lest at me it-should-stop
- c ἴσως ἂν οὖν εἴποι τις· εἴτ' οὐκ αἰσχύνῃ, ὦ Σώκρατες,
perhaps — then might-say someone then not are-you-ashamed O Socrates
τοιούτου ἐπιτήδευμα ἐπιτηδεύσας ἐξ οὗ κινδυνεύεις νυνὶ
such-a pursuit having-pursued from which you-are-in-danger now
ἀποθανεῖν; ἐγὼ δὲ τούτῳ ἂν δίκαιον λόγον ἀντείποιμι,
to-die I but to-this-man — just argument I-would-reply

ὅτι οὐ καλῶς λέγεις, ὦ ἄνθρωπε, εἰ οἶε δεῖν
that not well you-speak O man if you-think to-be-necessary
 κίνδυνον ὑπολογίζεσθαι τοῦ ζῆν ἢ τεθνάναι ἄνδρα ὅτου τι
risk to-reckon of living or dying a-man of-whom any
 καὶ σμικρὸν ὄφελός ἐστιν, ἀλλ' οὐκ ἐκείνο μόνον σκοπεῖν
even small use there-is but not that only to-consider
 ὅταν πράττη, πότερον δίκαια ἢ ἄδικα πράττει, καὶ
whenever he-acts whether just-things or unjust-things he-does and
 ἀνδρὸς ἀγαθοῦ ἔργα ἢ κακοῦ. φαῦλοι γὰρ ἂν τῷ γε σῶ
of-a-man good deeds or bad poor for — — at-least your
 λόγῳ εἶεν τῶν ἡμιθέων ὅσοι ἐν Τροίᾳ τετελευτήκασιν
account would-be of-the demigods as-many-as at Troy have-died
 οἳ τε ἄλλοι καὶ ὁ τῆς Θέτιδος υἱός, ὃς τοσοῦτον τοῦ
the-(ones) both others and the — of-Thetis son who so-much the
 κινδύνου κατεφρόνησεν παρὰ τὸ αἰσχρόν τι ὑπομεῖναι
danger despised beside the shameful something to-endure
 ὥστε, ἐπειδὴ εἶπεν ἡ μήτηρ αὐτῷ προθυμουμένῳ Ἑκτορα
so-that when said the mother to-him eager Hector
 ἀποκτεῖναι, θεὸς οἶσα, οὕτωςί πως, ὥς ἐγὼ οἶμαι· ὦ
to-kill a-goddess being thus somehow as I think O
 παῖ, εἰ τιμωρήσεις Πατρόκλῳ τῷ ἐταίρῳ τὸν φόνον καὶ
child if you-will-avenge for-Patroclus the comrade the murder and
 Ἑκτορα ἀποκτενεῖς, αὐτὸς ἀποθανῇ — αὐτίκα γάρ τοι,
Hector you-will-kill yourself you-will-die at-once for surely
 φησί, μεθ' Ἑκτορα πότμος ἐτοῖμος — ὁ δὲ τοῦτο ἀκούσας
she-says after Hector doom ready he but this having-heard
 τοῦ μὲν θανάτου καὶ τοῦ κινδύνου ὠλιγόρησε, πολὺ δὲ
the indeed death and the danger he-made-light-of much but
 μᾶλλον δέισας τὸ ζῆν κακὸς ὢν καὶ τοῖς φίλοις μῇ
more fearing the to-live bad being and for-the friends not
 τιμωρεῖν, αὐτίκα, φησί, τεθναίην, δίκην ἐπιθεῖς τῷ
to-avenge at-once he-says may-I-die justice having-laid-upon the-(man)

ἀδικοῦντι, ἵνα μὴ ἐνθάδε μένω καταγέλαστος παρὰ
doing-wrong so-that not here I-may-remain a-laughing-stock beside
 νηυσὶ κορωνίσιν ἄχθος ἀρούρης. μὴ αὐτὸν οἶει
ships curved a-burden of-the-earth surely-not him do-you-think
 φροντίσαι θανάτου καὶ κινδύνου;
to-have-cared-for death and danger

- 29 οὕτω γὰρ ἔχει, ὦ ἄνδρες Ἀθηναῖοι, τῇ ἀληθείᾳ· οὐδ' ἂν τις
so for it-stands O men Athenians in truth where — someone
 ἑαυτὸν τάξῃ ἡγησάμενος βέλτιστον εἶναι ἢ ὑπ' ἄρχοντος
himself may-station having-judged best to-be or by a-commander
 ταχθῇ, ἐνταῦθα δεῖ, ὥς ἐμοὶ δοκεῖ, μένοντα
he-may-be-stationed there it-is-necessary as to-me it-seems remaining
 κινδυνεύειν, μηδὲν ὑπολογιζόμενον μήτε θάνατον μήτε ἄλλο
to-run-the-risk nothing reckoning either death or other
 μηδὲν πρὸ τοῦ αἰσχροῦ. ἐγὼ οὖν δεινὰ ἂν εἶην
anything before the shameful I then terrible-things — I-should-be
 εἰργασμένος, ὦ ἄνδρες Ἀθηναῖοι, εἰ ὅτε μὲν με οἱ ἄρχοντες
having-done O men Athenians if when indeed me the commanders
 ἔταττον, οὓς ὑμεῖς εἵλεσθε ἄρχειν μου, καὶ ἐν Ποτειδαίᾳ
stationed whom you chose to-command me both at Potidaea
 καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Δηλῷ, τότε μὲν οὐδ' ἐκεῖνοι
and at Amphipolis and at Delium then indeed where they
 ἔταττον ἔμενον ὥσπερ καὶ ἄλλος τις καὶ ἐκινδύνευον
stationed I-remained as also another anyone and I-ran-the-risk
 ἀποθανεῖν, τοῦ δὲ θεοῦ τάττοντος, ὥς ἐγὼ ᾤήθην τε καὶ
to-die the but god stationing as I supposed both and
 ὑπέλαβον, φιλοσοφούντά με δεῖν ζῆν καὶ ἐξετάζοντα
believed philosophizing me to-be-necessary to-live and examining
 ἑμαυτὸν καὶ τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεῖς ἢ
myself and the others there but having-feared either
 θάνατον ἢ ἄλλ' ὅτιοῦν πράγμα λίποιμι τὴν τάξιν.
death or other anything-whatever thing I-should-desert the post

δεινόν τ' αὖν εἴη, καὶ ὡς ἀληθῶς τότε ἂν με δικαίως b
 terrible surely it-would-be and as truly then — me justly
 εἰσάγοι τις εἰς δικαστήριον, ὅτι οὐ νομίζω θεοὺς εἶναι
 would-bring someone into court that not I-believe gods to-be
 ἀπειθῶν τῇ μαντείᾳ καὶ δεδιὼς θάνατον καὶ οἰόμενος σοφὸς
 disobeying the oracle and fearing death and thinking wise
 εἶναι οὐκ ὢν. τὸ γάρ τοι θάνατον δεδιέναι, ὦ ἄνδρες, οὐδὲν
 to-be not being the for surely death to-fear O men nothing
 ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα· δοκεῖν γὰρ εἰδέναι
 other is than to-seem wise to-be not being to-seem for to-know
 ἐστὶν ἃ οὐκ οἶδεν. οἶδε μὲν γὰρ οὐδεὶς τὸν θάνατον
 is what-things not one-knows knows indeed for no-one the death
 οὐδ' εἰ τυγχάνει τῷ ἀνθρώπῳ πάντων μέγιστον ὃν τῶν
 nor whether it-happens for-the man of-all greatest being of-the
 ἀγαθῶν, δεδίασι δ' ὡς εὖ εἰδότες ὅτι μέγιστον τῶν κακῶν
 goods they-fear but as well knowing that greatest of-the evils
 ἐστι. καίτοι πῶς οὐκ ἀμαθία ἐστὶν αὕτη ἢ ἐπονείδιστος, ἢ
 it-is and-yet how not ignorance is this — reprehensible the
 τοῦ οἰεσθαι εἰδέναι ἃ οὐκ οἶδεν; ἐγὼ δ', ὦ ἄνδρες,
 of-the thinking to-know what-things not one-knows I but O men
 τούτῳ καὶ ἐνταῦθα ἴσως διαφέρω τῶν πολλῶν ἀνθρώπων,
 in-this also here perhaps I-differ from-the many men
 καὶ εἰ δὴ τῷ σοφώτερός του φαίην εἶναι, τούτῳ
 and if indeed in-anything wiser than-anyone I-should-say to-be in-this
 ἂν, ὅτι οὐκ εἰδὼς ἱκανῶς περὶ τῶν ἐν Ἅιδου οὕτω καὶ
 — that not knowing sufficiently about the-(things) in Hades so also
 οἶμαι οὐκ εἰδέναι· τὸ δὲ ἀδικεῖν καὶ ἀπειθεῖν τῷ βελτίονι
 I-think not to-know the but to-do-wrong and to-disobey the better
 καὶ θεῷ καὶ ἀνθρώπῳ, ὅτι κακὸν καὶ αἰσχρόν ἐστιν οἶδα.
 both god and man that evil and shameful it-is I-know

c πρὸ οὖν τῶν κακῶν ὧν οἶδα ὅτι κακά ἐστιν, ἃ μὴ
before then the evils which I-know that evil they-are what-things not
 οἶδα εἰ καὶ ἀγαθὰ ὄντα τυγχάνει οὐδέποτε φοβήσομαι
I-know whether even good being they-happen never I-will-fear
 οὐδὲ φεύξομαι· ὥστε οὐδ' εἴ με νῦν ὑμεῖς ἀφίετε Ἄνύτω
nor I-will-flee so-that not-even if me now you acquit Anytus
 ἀπιστήσαντες, ὃς ἔφη ἢ τὴν ἀρχὴν οὐ δεῖν ἐμὲ
having-disbelieved who said either — at-all not to-be-necessary me
 δεῦρο εἰσελθεῖν ἢ, ἐπειδὴ εἰσῆλθον, οὐχ οἷόν τ' εἶναι τὸ μὴ
here to-come or since I-came not possible — to-be the not
 ἀποκτεῖναί με, λέγων πρὸς ὑμᾶς ὡς εἰ διαφευξοίμην ἤδη
to-kill me saying to you that if I-should-escape already
 ὑμῶν οἱ υἱεῖς ἐπιτηδεύοντες ἃ Σωκράτης διδάσκει πάντες
your — sons practicing what Socrates teaches all
 παντάπασι διαφθαρήσονται, — εἴ μοι πρὸς ταῦτα
utterly will-be-corrupted if to-me in-reply-to these-things
 εἵποιτε· ὦ Σώκρατες, νῦν μὲν Ἄνύτω οὐ πεισόμεθα ἀλλ'
you-should-say O Socrates now indeed Anytus not we-will-obey but
 ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι ἐν ταύτῃ
we-acquit you on this however on condition no-longer in this
 τῇ ζητήσῃ διατρίβειν μηδὲ φιλοσοφεῖν· ἐὰν δὲ ἄλῳς ἔτι
— search to-spend-time nor to-philosophize if and you-are-caught still
 τοῦτο πράττων, ἀποθανῇ — εἰ οὖν με, ὅπερ εἶπον, ἐπὶ
this doing you-will-die if then me which-very I-said on
 τούτοις ἀφίετε, εἵπομι' ἂν ὑμῖν ὅτι ἐγὼ ὑμᾶς, ὦ ἄνδρες
these-terms you-should-acquit I-should-say — to-you that I you O men
 Ἀθηναῖοι, ἀσπάξομαι μὲν καὶ φιλῶ, πείσομαι δὲ μᾶλλον
Athenians I-salute indeed and I-love I-shall-obey but rather
 τῷ θεῷ ἢ ὑμῖν, καὶ ἕωσπερ ἂν ἐμπνέω καὶ οἷός τε ὦ,
the god than you and as-long-as — I-breathe and able — I-am
 οὐ μὴ παύσωμαι φιλοσοφῶν καὶ ὑμῖν παρακελευόμενός τε
not — I-shall-cease philosophizing and you exhorting both

καὶ ἐνδεικνύμενος ὅτω ἂν ἀεὶ ἐντυγχάνω ὑμῶν, λέγων
 and showing whomever — ever I-meet of-you saying
 οἷάπερ εἶωθα, ὅτι ὦ ἄριστε ἀνδρῶν, Ἀθηναῖος
 the-things-which I-am-accustomed that O best of-men an-Athenian
 ὢν, πόλεως τῆς μεγίστης καὶ εὐδοκιμωτάτης εἰς σοφίαν
 being of-a-city the greatest and most-famed for wisdom
 καὶ ἰσχύν, χρημάτων μὲν οὐκ αἰσχύνῃ ἐπιμελούμενος
 and strength for-money indeed not are-you-ashamed caring
 ὅπως σοι ἔσται ὡς πλείστα, καὶ δόξης καὶ τιμῆς,
 how to-you there-shall-be as most and for-reputation and for-honor
 φρονήσεως δὲ καὶ ἀληθείας καὶ τῆς ψυχῆς ὅπως ὡς
 for-wisdom but and for-truth and for-the soul how as
 βελτίστη ἔσται οὐκ ἐπιμελῇ οὐδὲ φροντίζεις;
 best it-shall-be not do-you-care nor do-you-take-thought

XII · THE GADFLY OF ATHENS

He will go on questioning and reproaching whoever he meets, young or old, citizen or stranger, for caring about money and reputation and not about wisdom, truth, and the soul: this is the god's command, and the greatest good that has come to the city. Killing him will harm them more than him, since he does not believe a better man can be harmed by a worse; he is a gadfly set on a great and well-bred but sluggish horse, and they will not easily find another.

καὶ ἐάν τις ὑμῶν ἀμφισβητήσῃ καὶ φῇ ἐπιμελεῖσθαι, οὐκ 30
 and if someone of-you disputes and says to-care not
 εὐθὺς ἀφήσω αὐτὸν οὐδ' ἄπειμι, ἀλλ' ἐρήσομαι αὐτὸν
 at-once I-shall-release him nor I-shall-go-away but I-shall-question him
 καὶ ἐξετάσω καὶ ἐλέγξω, καὶ ἐάν μοι μὴ δοκῇ κεκτηῖσθαι
 and I-shall-examine and I-shall-test and if to-me not he-seems to-possess
 ἀρετὴν, φάναι δέ, ὀνειδιῶ ὅτι τὰ πλείστου ἄξια περὶ
 virtue to-say-(so) but I-shall-reproach that the-(things) of-most worth of

ἐλαχίστου ποιεῖται, τὰ δὲ φαυλότερα περὶ πλείονος.
least he-makes the-(things) and meaner of more
 ταῦτα καὶ νεωτέρῳ καὶ πρεσβυτέρῳ ὅτῳ ἂν ἐντυγχάνω
these-things both to-younger and to-older whomever — I-meet
 ποιήσω, καὶ ξένῳ καὶ ἀστῶ, μᾶλλον δὲ τοῖς ἀστοῖς,
I-shall-do both to-stranger and to-townsmen more but to-the townsmen
 ὅσῳ μου ἐγγυτέρῳ ἔστὲ γένει. ταῦτα γὰρ κελεύει ὁ
inasmuch-as to-me nearer you-are in-kin these-things for commands the
 θεός, εὖ ἴστε, καὶ ἐγὼ οἶμαι οὐδέν πω ὑμῖν μείζον ἀγαθὸν
god well know and I think no yet to-you greater good
 γενέσθαι ἐν τῇ πόλει ἢ τὴν ἐμὴν τῷ θεῷ ὑπηρεσίαν. οὐδὲν
to-have-come in the city than — my to-the god service nothing
 γὰρ ἄλλο πράττων ἐγὼ περιέρχομαι ἢ πείθων ὑμῶν καὶ
for other doing I go-about than persuading of-you both
 νεωτέρους καὶ πρεσβυτέρους μήτε σωμάτων ἐπιμελείσθαι
younger and older neither for-bodies to-care
 μήτε χρημάτων πρότερον μηδὲ οὕτω σφόδρα ὥς τῆς ψυχῆς
nor for-money sooner nor so strongly as for-the soul
 ὅπως ὡς ἀρίστη ἔσται, λέγων ὅτι οὐκ ἐκ χρημάτων ἀρετὴ
how as best it-shall-be saying that not from money virtue
 γίνεται, ἀλλ' ἐξ ἀρετῆς χρήματα καὶ τὰ ἄλλα ἀγαθὰ
comes but from virtue money and the other goods
 τοῖς ἀνθρώποις ἅπαντα καὶ ἰδίᾳ καὶ δημοσίᾳ. εἰ μὲν
for-the men all both privately and publicly if indeed
 οὖν ταῦτα λέγων διαφθείρω τοὺς νέους, ταῦτ' ἂν εἴη
then these-things saying I-corrupt the young these-things — would-be
 βλαβερὰ· εἰ δέ τις μέ φησιν ἄλλα λέγειν ἢ ταῦτα,
harmful if but anyone me says other-things to-say than these-things
 οὐδὲν λέγει. πρὸς ταῦτα, φαίην ἂν, ὦ ἄνδρες Ἀθηναῖοι,
nothing he-says to these-things I-would-say — O men Athenians

ἢ πείθεσθε Ἀνύτω ἢ μή, καὶ ἢ ἀφίετέ με ἢ μή, ὥς ἐμοῦ
either obey Anytus or not and either acquit me or not since I
 οὐκ ἂν ποιήσαντος ἄλλα, οὐδ' εἰ μέλλω πολλάκις τεθνάναι.
not — would-act otherwise not-even if I-am-to many-times die
 μὴ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι, ἀλλ' ἐμμείνατέ μοι d
not make-an-uproar O men Athenians but abide for-me
 οἷς ἐδεήθην ὑμῶν, μὴ θορυβεῖν ἐφ' οἷς ἂν λέγω
by-what I-begged of-you not to-make-an-uproar at what-things — I-may-say
 ἀλλ' ἀκούειν· καὶ γάρ, ὥς ἐγὼ οἶμαι, ὀνήσεσθε ἀκούοντες.
but to-listen and for as I think you-will-profit listening
 μέλλω γὰρ οὖν ἅττα ὑμῖν ἐρεῖν καὶ ἄλλα ἐφ' οἷς ἴσως
I-am-going for then some-things to-you to-say and others at which perhaps
 βοήσεσθε· ἀλλὰ μηδαμῶς ποιεῖτε τοῦτο. εἰ γὰρ ἴστε, ἐάν
you-will-cry-out but by-no-means do this well for know if
 με ἀποκτείνητε τοιοῦτον ὄντα οἷον ἐγὼ λέγω, οὐκ ἐμὲ
me you-kill such being as I say not me
 μείζω βλάψετε ἢ ὑμᾶς αὐτούς· ἐμὲ μὲν γὰρ οὐδὲν
more you-will-harm than you yourselves me indeed for not-at-all
 ἂν βλάψειεν οὔτε Μέλητος οὔτε Ἄνυτος — οὐδὲ γὰρ ἂν
— would-harm either Meletus or Anytus nor for —
 δύναιτο — οὐ γὰρ οἶμαι θεμιτὸν εἶναι ἀμείνονι ἀνδρὶ ὑπὸ
he-could not for I-think lawful to-be for-a-better man by
 χείρονος βλάπτεσθαι. ἀποκτείνει μεντὰν ἴσως ἢ ἐξέλαισειεν
a-worse to-be-barmed he-might-kill however perhaps or he-might-banish
 ἢ ἀτιμώσειεν· ἀλλὰ ταῦτα οὗτος μὲν ἴσως οἶεται καὶ
or he-might-disfranchise but these-things this-man indeed perhaps thinks and
 ἄλλος τίς που μεγάλα κακά, ἐγὼ δ' οὐκ οἶμαι, ἀλλὰ
another someone surely great evils I but not I-think but
 πολὺ μᾶλλον ποιεῖν ἢ οὗτοσὶ νῦν ποιεῖ, ἄνδρα ἀδίκως
much rather to-do what this-man-here now does a-man unjustly
 ἐπιχειρεῖν ἀποκτεινύναι. νῦν οὖν, ὦ ἄνδρες Ἀθηναῖοι,
to-attempt to-kill now then O men Athenians

πολλοῦ δέω ἐγὼ ὑπὲρ ἑμαυτοῦ ἀπολογεῖσθαι, ὥς τις
by-much I-fall-short I on-behalf-of myself to-defend as someone
 ἂν οἴοιτο, ἀλλὰ ὑπὲρ ὑμῶν, μή τι ἐξαμάρτητε
 — *might-suppose but on-behalf-of you lest in-any-way you-should-err*
 περὶ τὴν τοῦ θεοῦ δόσιν ὑμῖν ἐμοῦ καταψηφισάμενοι.
concerning the of-the god gift to-you me having-condemned

31 ἐὰν γάρ με ἀποκτείνητε, οὐ ῥαδίως ἄλλον τοιοῦτον
if for me you-kill not easily another such
 εὔρησете, ἀτεχνῶς — εἰ καὶ γελοιότερον εἰπεῖν —
you-will-find simply if even rather-absurd to-say
 προσκείμενον τῇ πόλει ὑπὸ τοῦ θεοῦ ὥσπερ ἵππῳ
attached to-the city by the god as to-a-horse
 μεγάλῳ μὲν καὶ γενναίῳ, ὑπὸ μεγέθους δὲ νωθεστέρα
great indeed and noble because-of size but rather-sluggish
 καὶ δεομένῳ ἐγείρεσθαι ὑπὸ μύωπός τινος, οἷον δὴ μοι
and needing to-be-roused by a-gadfly some such-as indeed to-me
 δοκεῖ ὁ θεὸς ἐμὲ τῇ πόλει προστετηκέναι τοιοῦτόν τινα,
seems the god me to-the city to-have-attached such a-one
 ὃς ὑμᾶς ἐγείρων καὶ πείθων καὶ ὀνειδίζων ἕνα ἕκαστον
who you rousing and persuading and reproaching one each
 οὐδὲν παύομαι τὴν ἡμέραν ὅλην πανταχοῦ προσκαθίζων.
not-at-all I-cease the day whole everywhere settling-upon

b τοιοῦτος οὖν ἄλλος οὐ ῥαδίως ὑμῖν γενήσεται, ὦ ἄνδρες,
such then another not easily for-you will-arise O men
 ἀλλ' ἐὰν ἐμοὶ πείθησθε, φείσεσθέ μου· ὑμεῖς δ' ἴσως τάχ' ἂν
but if me you-obey you-will-spare me you but perhaps quickly —
 ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες
being-vexed as the-(ones) nodding being-roused having-struck
 ἂν με, πειθόμενοι Ἀνύτῳ, ῥαδίως ἂν ἀποκτείναιτε, εἴτα τὸν
 — *me obeying Anytus easily — you-might-kill then the*
 λοιπὸν βίον καθεύδοντες διατελοῖτε ἂν, εἰ μή τινα ἄλλον ὁ
rest-of life sleeping you-would-continue — if not some other the

θεὸς ὑμῖν ἐπιπέμψειεν κηδόμενος ὑμῶν. ὅτι δ' ἐγὼ τυγχάνω
god to-you should-send caring for-you that and I happen
 ὦν τοιοῦτος οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι,
being such such-as by the god to-the city to-have-been-given
 ἐνθένδε ἂν κατανοήσαιτε· οὐ γὰρ ἀνθρωπίνῳ ἔοικε τὸ ἐμὲ
from-this — you-might-perceive not for human it-is-like the me
 τῶν μὲν ἐμαυτοῦ πάντων ἡμεληκέναι καὶ ἀνέχεσθαι τῶν
— indeed my-own all to-have-neglected and to-endure the
 οἰκεῶν ἀμελουμένων τοσαῦτα ἤδη ἔτη, τὸ δὲ ὑμέτερον
household-affairs being-neglected so-many now years the but your
 πράττειν αἰεί, ἰδίᾳ ἐκάστῳ προσιόντα ὥσπερ πατέρα ἢ
to-do always privately to-each coming as a-father or
 ἀδελφὸν πρεσβύτερον πείθοντα ἐπιμελεῖσθαι ἀρετῆς. καὶ εἰ
brother elder persuading to-care for-virtue and if
 μὲν τι ἀπὸ τούτων ἀπέλαυον καὶ μισθὸν λαμβάνων
indeed anything from these I-enjoyed and pay taking
 ταῦτα παρεκελευόμην, εἶχον ἄν τινα λόγον· νῦν δὲ
these-things I-exhorted I-should-have — some reason now but
 ὁρᾶτε δὴ καὶ αὐτοὶ ὅτι οἱ κατήγοροι τᾶλλα πάντα
you-see indeed also yourselves that the accusers the-other-things all
 ἀναισχύντως οὕτω κατηγοροῦντες τοῦτό γε οὐχ οἰοί τε
shamelessly so accusing this at-least not able —
 ἐγένοντο ἀπαναισχυντῆσαι παρασχόμενοι μάρτυρα, ὥς ἐγώ
were to-brazen-it-out producing a-witness that I
 ποτέ τινα ἢ ἐπραξάμην μισθὸν ἢ ἥτησα. ἰκανὸν γάρ, οἶμαι,
ever anyone either exacted pay or asked sufficient for I-think
 ἐγὼ παρέχομαι τὸν μάρτυρα ὥς ἀληθῆ λέγω, τὴν πενίαν.
I produce the witness that true-things I-speak the poverty

It may seem strange that he advises men privately and never comes forward before the assembly, but a divine voice has opposed it since childhood, and rightly, for a man who honestly fights against a multitude cannot survive and must live as a private man. He gives two proofs from his own life: as presiding councilor he alone opposed the illegal collective trial of the ten generals, and under the Thirty he refused to help fetch Leon of Salamis and simply went home, which might have cost him his life had the government not fallen soon after.

- 32 ἴσως ἂν οὖν δόξειεν ἄτοπον εἶναι, ὅτι δὴ ἐγὼ ἰδίᾳ
 perhaps — then it-might-seem strange to-be that indeed I privately
 μὲν ταῦτα συμβουλεύω περιῶν καὶ πολυπραγμονῶ,
 indeed these-things advise going-about and meddle
 δημοσίᾳ δὲ οὐ τολμῶ ἀναβαίνων εἰς τὸ πλῆθος τὸ ὑμέτερον
 publicly but not I-dare coming-up to the multitude — your
 συμβουλεύειν τῇ πόλει. τούτου δὲ αἰτίον ἔστιν ὃ ὑμεῖς
 to-advise the city of-this and cause is what you
 ἐμοῦ πολλάκις ἀκηκόατε πολλαχοῦ λέγοντος, ὅτι μοι θεῖόν
 me often have-heard in-many-places saying that to-me divine
 τι καὶ δαιμόνιον γίγνεται, ὃ δὴ καὶ ἐν τῇ γραφῇ
 something and supernatural comes which indeed also in the indictment
 ἐπικωμῳδῶν Μέλητος ἐγράψατο. ἐμοὶ δὲ τοῦτ' ἔστιν ἐκ
 making-fun-of Meletus wrote to-me and this is from
 παιδὸς ἀρξάμενον, φωνή τις γιγνομένη, ἣ ὅταν γένηται,
 childhood beginning a-voice some coming which whenever it-comes
 ἀεὶ ἀποτρέπει με τοῦτο ὃ ἂν μέλλω πράττειν, προτρέπει
 always turns-away me this which — I-am-about to-do it-urges
 δὲ οὐποτε. τοῦτ' ἔστιν ὃ μοι ἐναντιοῦται τὰ πολιτικὰ
 but never this is what me opposes the political-things
 πράττειν, καὶ παγκάλως γέ μοι δοκεῖ ἐναντιοῦσθαι· εὖ
 to-do and most-excellently indeed to-me it-seems to-oppose well

γὰρ ἴστε, ὦ ἄνδρες Ἀθηναῖοι, εἰ ἐγὼ πάλαι ἐπεχείρησα
for know O men Athenians if I long-ago had-attempted
 πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἂν ἀπολώλη
to-do the political affairs long-ago — I-should-have-perished
 καὶ οὐτ' ἂν ὑμᾶς ὠφελήκη οὐδὲν οὐτ' ἂν ἐμαυτόν. καί
and neither — you I-should-have-benefited at-all nor — myself and
 μοι μὴ ἄχθεσθε λέγοντι τἀληθῆ· οὐ γὰρ ἔστιν ὅστις
with-me not be-vexed speaking the-truth not for there-is anyone-who
 ἀνθρώπων σωθήσεται οὔτε ὑμῖν οὔτε ἄλλῳ πλῆθει οὐδενὶ
of-men will-survive either you or other multitude any
 γνησίως ἐναντιούμενος καὶ διακωλύων πολλὰ ἄδικα καὶ
genuinely opposing and preventing many unjust-things and
 παράνομα ἐν τῇ πόλει γίνεσθαι, ἀλλ' ἀναγκαῖόν ἐστι τὸν
lawless-things in the city to-happen but necessary it-is the-(man)
 τῷ ὄντι μαχούμενον ὑπὲρ τοῦ δικαίου, καὶ εἰ μέλλει ὀλίγον
in fact fighting for the just and if he-is-to little
 χρόνον σωθήσεσθαι, ἰδιωτεύειν ἀλλὰ μὴ δημοσιεύειν.
time to-survive to-be-a-private-man but not to-be-a-public-man
 μεγάλα δ' ἔγωγε ὑμῖν τεκμήρια παρέξομαι τούτων, οὐ
great and I-at-least to-you proofs I-will-produce of-these-things not
 λόγους ἀλλ' ὃ ὑμεῖς τιμᾶτε, ἔργα. ἀκούσατε δὴ μοι
words but what you value deeds hear then from-me
 τὰ συμβεβηκότα, ἵνα εἰδῆτε ὅτι οὐδ' ἂν ἐνὶ
the-things having-happened so-that you-may-know that not — to-one
 ὑπεικάθοιμι παρὰ τὸ δίκαιον δέισας θάνατον, μὴ ὑπείκων
I-would-yield contrary-to the just fearing death not yielding
 δὲ ἀλλὰ κἂν ἀπολοίμην. ἐρῶ δὲ ὑμῖν φορτικά μὲν καὶ
but rather even I-should-perish I-will-tell and you vulgar-things indeed and
 δικανικά, ἀληθῆ δέ. ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖοι, ἄλλην μὲν
lawyerly true but I for O men Athenians other indeed
 ἀρχὴν οὐδεμίαν πώποτε ἥρξα ἐν τῇ πόλει, ἐβούλευσα δέ·
office no ever I-held in the city I-served-in-the-Council but

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καὶ ἔτυχεν ἡμῶν ἡ φυλὴ Ἀντιοχίς πρυτανεύουσα ὅτε ὑμεῖς
and it-happened our — tribe Antiochis holding-the-presidency when you
 τοὺς δέκα στρατηγοὺς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς
the ten generals the-(ones) not having-taken-up the-(men) from the
 ναυμαχίας ἐβουλεύσασθε ἀθρόους κρίνειν, παρανόμως, ὥς ἐν
sea-battle you-resolved all-together to-try unlawfully as in
 τῷ ὑστέρῳ χρόνῳ πᾶσιν ὑμῖν ἔδοξεν. τότε ἔγὼ μόνος τῶν
the later time to-all you it-seemed then I alone of-the
 πρυτάνεων ἡναντιώθην ὑμῖν μηδὲν ποιεῖν παρὰ τοὺς νόμους
presidents opposed you nothing to-do contrary-to the laws
 καὶ ἐναντία ἐψηφισάμην· καὶ ἐτοίμων ὄντων ἐνδεικνύναι
and contrary I-voted and ready being to-denounce
 με καὶ ἀπάγειν τῶν ῥητόρων, καὶ ὑμῶν κελευόντων καὶ
me and to-arrest the orators and you ordering and
 βοώντων, μετὰ τοῦ νόμου καὶ τοῦ δικαίου ᾧμην μᾶλλον
shouting with the law and the just I-thought rather
 με δεῖν διακινδυνεύειν ἢ μεθ' ὑμῶν γενέσθαι μὴ
me to-be-necessary to-run-the-risk than with you to-side not
 δίκαια βουλευομένων, φοβηθέντα δεσμὸν ἢ θάνατον.
just-things resolving fearing imprisonment or death

- d καὶ ταῦτα μὲν ἦν ἔτι δημοκρατουμένης τῆς πόλεως· ἐπειδὴ
and these-things indeed were still being-under-democracy the city when
 δὲ ὀλιγαρχία ἐγένετο, οἱ τριάκοντα αὖ μεταπεμψάμενοί
but oligarchy came the Thirty again having-summoned
 με πέμπτον αὐτὸν εἰς τὴν θόλον προσέταξαν ἀγαγεῖν ἐκ
me fifth myself to the Rotunda ordered to-bring from
 Σαλαμίνος Λέοντα τὸν Σαλαμίνιον ἵνα ἀποθάνῃ, οἷα
Salamis Leon the Salaminian so-that he-might-die such-things
 δὴ καὶ ἄλλοις ἐκεῖνοι πολλοῖς πολλὰ προσέταττον,
indeed also to-others they many many-things used-to-order
 βουλόμενοι ὥς πλείστους ἀναπλῆσαι αἰτιῶν. τότε μέντοι ἐγὼ
wishing as most to-fill with-guilt then however I

οὐ λόγῳ ἀλλ' ἔργῳ αὖ ἐνεδειξάμην ὅτι ἐμοὶ θανάτου μὲν
not in-word but in-deed again showed that to-me for-death indeed
 μέλει, εἰ μὴ ἀγροικότερον ἦν εἰπεῖν, οὐδ' ὅτιοῦν, τοῦ
it-matters if not too-rude it-were to-say not in-any-way-whatever the
 δὲ μηδὲν ἄδικον μηδ' ἀνόσιον ἐργάζεσθαι, τούτου δὲ τὸ πᾶν
but nothing unjust nor unboly to-do this but the all
 μέλει. ἐμὲ γὰρ ἐκείνη ἡ ἀρχὴ οὐκ ἐξέπληξεν, οὕτως ἰσχυρὰ
matters me for that — government not frightened so strong
 οὔσα, ὥστε ἄδικόν τι ἐργάσασθαι, ἀλλ' ἐπειδὴ ἐκ τῆς
being that unjust something to-do but when from the
 θόλου ἐξήλθομεν, οἱ μὲν τέτταρες ὥχοντο εἰς Σαλαμῖνα
Rotunda we-came-out the-(ones) indeed four went to Salamis
 καὶ ἤγαγον Λέοντα, ἐγὼ δὲ ὠχόμην ἀπὼν οἴκαδε. καὶ ἴσως
and brought Leon I but went departing homeward and perhaps
 ἂν διὰ ταῦτα ἀπέθανον, εἰ μὴ ἡ ἀρχὴ διὰ ταχέων
— because-of these-things I-would-have-died if not the government through quickly
 κατελύθη. καὶ τούτων ὑμῖν ἔσονται πολλοὶ μάρτυρες.
had-been-dissolved and of-these-things to-you there-will-be many witnesses
 ἄρ' οὖν ἂν με οἴεσθε τοσάδε ἔτη διαγενέσθαι εἰ 33
so then — me do-you-think so-many years would-have-survived if
 ἔπραττον τὰ δημόσια, καὶ πράττων ἀξίως ἀνδρὸς
I-had-engaged-in the public-affairs and acting worthily of-a-man
 ἀγαθοῦ ἐβόηθον τοῖς δικαίοις καὶ ὥσπερ χρὴ τοῦτο
good I-had-helped the just-things and as one-ought this
 περὶ πλείστου ἐποιούμην; πολλοῦ γε δεῖ, ὦ ἄνδρες
of the-most I-had-made by-much indeed it-falls-short O men
 Ἀθηναῖοι. οὐδὲ γὰρ ἂν ἄλλος ἀνθρώπων οὐδεὶς.
Athenians not-even for — another of-men anyone

He has been no one's teacher: he takes no pay, refuses no one rich or poor who wishes to hear him, and cannot be praised or blamed for what a man becomes. Had he corrupted the young, their fathers and brothers would be here to accuse him — and he names Crito, Lysanias, Antiphon, Nicostratus, Paralius, Adeimantus, and Aeantodorus in court, all of them ready to help him rather than his accusers.

- b ἄλλ' ἐγὼ διὰ παντὸς τοῦ βίου δημοσίᾳ τε εἴ ποῦ
but I through all the life publicly both if anywhere
 τι ἔπραξα τοιοῦτος φανοῦμαι, καὶ ἰδίᾳ ὁ αὐτὸς οὗτος,
anything I-did such I-shall-appear and privately the same this
 οὐδενὶ πώποτε συγχωρήσας οὐδὲν παρὰ τὸ δίκαιον
to-no-one ever having-conceded anything contrary-to the just
 οὔτε ἄλλῳ οὔτε τούτων οὐδενὶ οὓς δὴ διαβάλλοντες
either to-another or of-these any whom indeed slandering
 ἐμέ φασιν ἐμοὺς μαθητὰς εἶναι. ἐγὼ δὲ διδάσκαλος μὲν
me they-say my pupils to-be I but teacher indeed
 οὐδενὸς πώποτ' ἐγενόμην· εἰ δέ τίς μου λέγοντος καὶ τὰ
of-no-one ever became if but anyone me speaking and —
 ἑμαυτοῦ πράττοντος ἐπιθυμοῖ ἀκούειν, εἴτε νεώτερος εἴτε
my-own doing should-desire to-hear whether younger or
 πρεσβύτερος, οὐδενὶ πώποτε ἐφθόνησα, οὐδὲ χρήματα μὲν
older to-no-one ever I-grudged nor money indeed
 λαμβάνων διαλέγομαι μὴ λαμβάνων δὲ οὐ, ἀλλ' ὁμοίως
taking I-converse not taking but not but alike
 καὶ πλουσίῳ καὶ πένητι παρέχω ἑμαυτὸν ἐρωτᾶν, καὶ εἴαν
both to-rich and to-poor I-offer myself to-question and if
 τις βούληται ἀποκρινόμενος ἀκούειν ὧν ἂν λέγω.
anyone wishes answering to-hear what-things — I-may-say
 καὶ τούτων ἐγὼ εἴτε τις χρηστὸς γίγνεται εἴτε μή, οὐκ
and of-these I whether anyone good becomes or not not

ἂν δικαίως τὴν αἰτίαν ὑπέχοιμι, ὦν μήτε ὑπεσχόμην
 — justly the blame I-should-bear of-whom neither I-promised
 μηδενὶ μηδὲν πώποτε μάθημα μήτε ἐδίδαξα· εἰ δέ τις
 to-anyone any ever lesson nor I-taught if but anyone
 φησι παρ' ἐμοῦ πώποτε τι μαθεῖν ἢ ἀκοῦσαι ἰδίᾳ
 says from me ever anything to-have-learned or to-have-heard privately
 ὅτι μὴ καὶ οἱ ἄλλοι πάντες, εὖ ἴστε ὅτι οὐκ ἀληθῆ λέγει.
 what not also the others all well know that not true-things he-says
 ἀλλὰ διὰ τί δὴ ποτε μετ' ἐμοῦ χαίρουσί τινες πολὺν c
 but on-account-of what then ever with me do-enjoy some much
 χρόνον διατρίβοντες; ἀκηκόατε, ὦ ἄνδρες Ἀθηναῖοι, πᾶσαν
 time spending you-have-heard O men Athenians all
 ὑμῖν τὴν ἀλήθειαν ἐγὼ εἶπον· ὅτι ἀκούοντες χαίρουσιν
 to-you the truth I told that hearing they-enjoy
 ἐξεταζομένοις τοῖς οἰομένοις μὲν εἶναι σοφοῖς, οὐσι δ'
 being-examined those thinking indeed to-be wise being but
 οὔ. ἔστι γὰρ οὐκ ἀηδές. ἐμοὶ δὲ τοῦτο, ὡς ἐγὼ φημι,
 not it-is for not unpleasant to-me and this as I say
 προστέτακται ὑπὸ τοῦ θεοῦ πράττειν καὶ ἐκ μαντείων καὶ
 has-been-enjoined by the god to-do both from oracles and
 ἐξ ἐνυπνίων καὶ παντὶ τρόπῳ ὥπέρ τις ποτε καὶ ἄλλη
 from dreams and every way in-which-very any ever also other
 θεία μοῖρα ἀνθρώπῳ καὶ ὅτιοῦν προσέταξε πράττειν.
 divine dispensation to-a-man even anything-whatever has-enjoined to-do
 ταῦτα, ὦ ἄνδρες Ἀθηναῖοι, καὶ ἀληθῆ ἐστὶν καὶ εὐλέγκτα.
 these-things O men Athenians both true are and easily-tested
 εἰ γὰρ δὴ ἔγωγε τῶν νέων τοὺς μὲν διαφθείρω τοὺς
 if for indeed I-at-least of-the young the-ones indeed corrupt the-others
 δὲ διέφθαρκα, χρῆν δῆπου, εἴτε τινὲς αὐτῶν
 and have-corrupted it-would-be-necessary surely whether some of-them
 πρεσβύτεροι γενόμενοι ἔγνωσαν ὅτι νέοις οὐδὲν αὐτοῖς ἐγὼ
 older having-become realized that young being to-them I

- κακὸν πώποτέ τι συνεβούλευσα, νυνὶ αὐτοὺς ἀναβαίνοντας
evil ever any advised now them coming-up
 ἐμοῦ κατηγορεῖν καὶ τιμωρεῖσθαι· εἰ δὲ μὴ αὐτοὶ ᾔθελον,
me to-accuse and to-take-vengeance if but not themselves they-wished
 τῶν οἰκείων τινὰς τῶν ἐκείνων, πατέρας καὶ ἀδελφούς
of-the kinsfolk some — of-theirs fathers and brothers
 καὶ ἄλλους τοὺς προσήκοντας, εἴπερ ὑπ' ἐμοῦ τι κακὸν
and other the relatives if-indeed by me any evil
 ἐπεπόνθεσαν αὐτῶν οἱ οἰκεῖοι, νῦν μεμνήσθαι καὶ τιμωρεῖσθαι.
bad-suffered their — kinsfolk now to-remember and to-take-vengeance
- 34 πάντως δὲ πάρεισιν αὐτῶν πολλοὶ ἐνταυθοῖ οὓς ἐγὼ ὁρῶ,
certainly and are-present of-them many here whom I see
 πρῶτον μὲν Κρίτων οὔτοσί, ἐμὸς ἡλικιώτης καὶ δημότης,
first indeed Crito this-man-here my age-mate and fellow-demesman
 Κριτοβούλου τοῦδε πατήρ, ἔπειτα Λυσανίας ὁ Σφήττιος,
of-Critobulus this-one father next Lysanias the Sphettian
 Αἰσχίνου τοῦδε πατήρ, ἔτι δ' Ἀντιφῶν ὁ Κηφισιεὺς οὔτοσί,
of-Aeschines this-one father still and Antipho the Cephisian this-man-here
 Ἐπιγένους πατήρ, ἄλλοι τοίνυν οὗτοι ὧν οἱ ἀδελφοὶ ἐν ταύτῃ
of-Epigenes father others then these whose — brothers in this
 τῇ διατριβῇ γεγόνασιν, Νικόστρατος Θεοζοτίδου, ἀδελφὸς
— pursuit have-been Nicostratus of-Theozotides brother
 Θεοδότου — καὶ ὁ μὲν Θεόδοτος τετελεύτηκεν, ὥστε
of-Theodotus and — indeed Theodotus has-died so-that
 οὐκ ἂν ἐκείνός γε αὐτοῦ καταδεηθείη — καὶ Παράλιος
not — he at-least him could-entreat and Paralius
 ὅδε, ὁ Δημοδόκου, οὗ ἦν Θεάγης ἀδελφός· ὅδε
this-one the-(son) of-Demodocus whose was Theages brother this-one
 δὲ Ἀδείμαντος, ὁ Ἀρίστωνος, οὗ ἀδελφὸς οὔτοσί
and Adeimantus the-(son) of-Ariston whose brother this-man-here
 Πλάτων, καὶ Αἰαντόδωρος, οὗ Ἀπολλόδωρος ὅδε ἀδελφός.
Plato and Aiantodorus whose Apollodorus this-one brother

καὶ ἄλλους πολλοὺς ἐγὼ ἔχω ὑμῖν εἰπεῖν, ὧν τινα b
and others many I I-am-able to-you to-name of-whom someone
ἐχρῆν μάλιστα μὲν ἐν τῷ ἑαυτοῦ λόγῳ παρασχέσθαι
it-behooved especially indeed in — his-own speech to-produce
Μέλητον μάρτυρα· εἰ δὲ τότε ἐπελάθετο, νῦν παρασχέσθω —
Meletus as-witness if but then he-forgot now let-him-produce
ἐγὼ παραχωρῶ — καὶ λεγέτω εἴ τι ἔχει τοιοῦτον.
I yield and let-him-speak if anything he-has such
ἀλλὰ τούτου πᾶν τὸναντίον εὐρήσετε, ὦ ἄνδρες, πάντας
but of-this altogether the-contrary you-will-find O men all
ἐμοὶ βοηθεῖν ἐτόίμους τῷ διαφθείροντι, τῷ κακὰ
me to-help ready the-(man) corrupting the-(man) evils
ἐργαζομένῳ τοὺς οἰκείους αὐτῶν, ὥς φασι Μέλητος καὶ
working — kinsfolk their as say Meletus and
Ἄνυτος. αὐτοὶ μὲν γὰρ οἱ διεφθαρμένοι τάχ' ἂν λόγον
Anytus themselves indeed for the-(ones) corrupted perhaps — reason
ἔχοιεν βοηθοῦντες· οἱ δὲ ἀδιάφθαρτοι, πρεσβύτεροι
might-have helping the-(ones) but uncorrupted older
ἤδη ἄνδρες, οἱ τούτων προσήκοντες, τίνα ἄλλον ἔχουσι
already men the of-these relatives what other do-they-have
λόγον βοηθοῦντες ἐμοὶ ἀλλ' ἢ τὸν ὀρθόν τε καὶ δίκαιον,
reason helping me but than the right both and just
ὅτι συνίσασι Μελήτῳ μὲν ψευδομένῳ, ἐμοὶ δὲ ἀληθεύοντι;
that they-know Meletus indeed lying me but telling-the-truth

That is nearly the whole of his defense. He will not bring up his three sons or beg for pity, as men do at far smaller trials, and not out of stubbornness: it is unfitting for a man of his age and reputation, and it fastens shame on the city. The juror sits not to make a present of justice but to judge, and has sworn to decide by the laws; to beg him to break that oath would be to teach impiety, and would convict Socrates of the very charge Meletus brings.

c εἰν δὴ, ὦ ἄνδρες· ἃ μὲν ἐγὼ ἔχομι' ἂν
 well then O men what-things indeed I might-be-able —
 ἀπολογεῖσθαι, σχεδὸν ἐστὶ ταῦτα καὶ ἄλλα ἴσως τοιαῦτα.
 to-say-in-defense nearly are these and others perhaps such
 τάχα δ' ἂν τις ὑμῶν ἀγανακτήσειεν ἀναμνησθεὶς ἑαυτοῦ, εἰ
 perhaps but — someone of-you might-be-vexed remembering himself if
 ὁ μὲν καὶ ἐλάττω τουτοῦ τοῦ ἀγῶνος ἀγῶνα ἀγωνιζόμενος
 he indeed even smaller than-this — trial a-trial contesting
 ἐδεήθη τε καὶ ἰκέτευσε τοὺς δικαστὰς μετὰ πολλῶν δακρύων,
 begged both and implored the judges with many tears
 παῖδιά τε αὐτοῦ ἀναβιβασάμενος ἵνα ὅτι μάλιστα
 children both his-own having-brought-up so-that as much-as-possible
 ἐλεηθείη, καὶ ἄλλους τῶν οἰκείων καὶ φίλων πολλούς,
 he-might-be-pitied and others of-the kinsfolk and friends many
 ἐγὼ δὲ οὐδὲν ἄρα τούτων ποιήσω, καὶ ταῦτα κινδυνεύων,
 I but nothing then of-these shall-do and these-things running-a-risk
 ὥς ἂν δόξαιμι, τὸν ἔσχατον κίνδυνον. τάχ' ἂν οὖν τις
 as — I-might-seem the utmost risk perhaps — then someone
 ταῦτα ἐννοήσας αὐθαδέστερον ἂν πρὸς με σχοίη καὶ
 these-things having-considered more-stubbornly — toward me might-be-disposed and
 ὀργισθεὶς αὐτοῖς τούτοις θεῖτο ἂν μετ' ὀργῆς τὴν ψήφον. εἰ
 angered very at-these might-cast — with anger the vote if
 δὴ τις ὑμῶν οὕτως ἔχει — οὐκ ἀξιῶ μὲν γὰρ ἔγωγε, εἰ δ'
 indeed anyone of-you so is-disposed not I-expect indeed for I-at-least if but

οὖν — ἐπιεικῇ ἄν μοι δοκῶ πρὸς τοῦτον λέγειν λέγων
then reasonable-things would to-me I-seem to this-man to-say saying
 ὅτι ἐμοί, ὦ ἄριστε, εἰσὶν μὲν πού τινες καὶ οἰκεῖοι· καὶ γὰρ
that to-me O best there-are indeed surely some also kinsfolk and for
 τοῦτο αὐτὸ τὸ τοῦ Ὀμήρου, οὐδ' ἐγὼ ἀπὸ δρυὸς οὐδ'
this very the-(saying) — of-Homer not I from an-oak nor
 ἀπὸ πέτρης πέφυκα ἀλλ' ἐξ ἀνθρώπων, ὥστε καὶ οἰκεῖοί
from a-rock I-am-sprung but from men so-that both kinsfolk
 μοί εἰσι καὶ υἱεῖς γε, ὦ ἄνδρες Ἀθηναῖοι, τρεῖς, εἷς μὲν
to-me there-are and sons indeed O men Athenians three one indeed
 μειράκιον ἤδη, δύο δὲ παῖδιά· ἀλλ' ὅμως οὐδένα αὐτῶν
a-youth already two and children but nevertheless none of-them
 δεῦρο ἀναβιβασάμενος δεήσομαι ὑμῶν ἀποψηφίσασθαι.
here having-brought-up I-shall-beg of-you to-acquit
 τί δὴ οὖν οὐδὲν τούτων ποιήσω; οὐκ ἀνθαδιζόμενος, 35
why indeed then nothing of-these shall-I-do not being-stubborn
 ὦ ἄνδρες Ἀθηναῖοι, οὐδ' ὑμᾶς ἀτιμάζων, ἀλλ' εἰ μὲν
O men Athenians nor you slighting but if indeed
 θαρραλέως ἐγὼ ἔχω πρὸς θάνατον ἢ μή, ἄλλος λόγος,
boldly I stand toward death or not another story
 πρὸς δ' οὖν δόξαν καὶ ἐμοὶ καὶ ὑμῖν καὶ ὅλη τῇ πόλει
for but then reputation both for-me and for-you and whole the city
 οὐ μοι δοκεῖ καλὸν εἶναι ἐμὲ τούτων οὐδὲν ποιεῖν καὶ
not to-me it-seems fine to-be me of-these any to-do and
 τηλικόνδε ὄντα καὶ τοῦτο τοῦνομα ἔχοντα, εἴτ' οὖν
of-this-age being and this name having whether then
 ἀληθὲς εἴτ' οὖν ψεῦδος, ἀλλ' οὖν δεδογμένον γέ ἐστὶ
true or then false but then held at-least it-is
 τῷ Σωκράτῃ διαφέρειν τῶν πολλῶν ἀνθρώπων.
by-someone Socrates to-differ from-the many men

b εἰ οὖν ὑμῶν οἱ δοκοῦντες διαφέρειν εἴτε σοφία
 if then of-you the-(ones) seeming to-excel whether in-wisdom
 εἴτε ἀνδρεία εἴτε ἄλλη ἥτινιοῦν ἀρετῇ τοιοῦτοι ἔσονται,
 or in-courage or in-other whatever virtue such will-be
 αἰσχρὸν ἂν εἴη· οἷουσπερ ἐγὼ πολλάκις ἐώρακά
 shameful — it-would-be such-as I often have-seen
 τινας ὅταν κρίνονται, δοκοῦντας μὲν τι εἶναι,
 some whenever they-are-tried seeming indeed something to-be
 θαυμάσια δὲ ἐργαζομένους, ὡς δεινόν τι οἰομένους
 astonishing-things but doing as terrible something thinking
 πείσεσθαι εἰ ἀποθανοῦνται, ὥσπερ ἀθανάτων ἔσομένων ἂν
 to-suffer if they-will-die as-if immortal they-would-be if
 ὑμεῖς αὐτοὺς μὴ ἀποκτείνητε· οἱ ἐμοὶ δοκοῦσιν αἰσχύνῃ
 you them not kill who to-me seem shame
 τῇ πόλει περιάπτειν, ὥστ' ἂν τινὰ καὶ τῶν ξένων
 the city to-fasten-on so-that — someone even of-the strangers
 ὑπολαβεῖν ὅτι οἱ διαφέρουντες Ἀθηναίων εἰς ἀρετὴν,
 would-suppose that the-(ones) excelling of-Athenians in virtue
 οὓς αὐτοὶ ἐαυτῶν ἔν τε ταῖς ἀρχαῖς καὶ ταῖς ἄλλαις
 whom they of-themselves in both the offices and the other
 τιμαῖς προκρίνουσιν, οὗτοι γυναικῶν οὐδὲν διαφέρουσιν.
 honors they-prefer these from-women nothing differ
 ταῦτα γάρ, ὦ ἄνδρες Ἀθηναῖοι, οὔτε ὑμᾶς χρὴ ποιεῖν
 these-things for O men Athenians neither you ought to-do
 τοὺς δοκοῦντας καὶ ὁπποῦν τι εἶναι, οὔτ',
 the-(ones) seeming even in-any-way-whatever something to-be nor
 ἂν ἡμεῖς ποιῶμεν, ὑμᾶς ἐπιτρέπειν, ἀλλὰ τοῦτο αὐτὸ
 if we do you to-permit but this very
 ἐνδείκνυσθαι, ὅτι πολὺ μᾶλλον καταβιβασθε τοῦ τὰ
 to-show that much rather you-will-convict the-(man) —

ἔλενα ταῦτα δράματα εἰσάγοντος καὶ καταγέλαστον τὴν
pitiful these dramas bringing-in and ridiculous the
 πόλιν ποιῶντος ἢ τοῦ ἡσυχίαν ἄγοντος.
city making than the-(man) quiet keeping
 χωρὶς δὲ τῆς δόξης, ὦ ἄνδρες, οὐδὲ δίκαιόν μοι δοκεῖ c
apart and from-the reputation O men nor just to-me it-seems
 εἶναι δεῖσθαι τοῦ δικαστοῦ οὐδὲ δεόμενον ἀποφεύγειν,
to-be to-entreat the judge nor entreating to-be-acquitted
 ἀλλὰ διδάσκειν καὶ πείθειν. οὐ γὰρ ἐπὶ τούτῳ κάθηται ὁ
but to-instruct and to-persuade not for for this sits the
 δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια, ἀλλ' ἐπὶ τῷ
judge for the granting-as-a-favor the just-things but for the
 κρίνειν ταῦτα· καὶ ὁμώμοκεν οὐ χαριεῖσθαι οἷς ἂν δοκῇ
judging these and he-has-sworn not to-gratify whom — it-may-please
 αὐτῷ, ἀλλὰ δικάσειν κατὰ τοὺς νόμους. οὐκ οὐν χρὴ
him but to-judge according-to the laws therefore-not ought
 οὔτε ἡμᾶς ἐθίζειν ὑμᾶς ἐπιорκεῖν οὔθ' ὑμᾶς ἐθίζεσθαι·
either us to-accustom you to-forswear or you to-be-accustomed
 οὐδέτεροι γὰρ ἂν ἡμῶν εὖσεβοῖεν. μὴ οὖν ἀξιούτέ με, ὦ
neither for — of-us would-be-pious not then expect me O
 ἄνδρες Ἀθηναῖοι, τοιαῦτα δεῖν πρὸς ὑμᾶς πράττειν ἃ
men Athenians such-things to-be-necessary toward you to-do which
 μήτε ἡγοῦμαι καλὰ εἶναι μήτε δίκαια μήτε ὅσια, ἄλλως τε
neither I-consider fine to-be nor just nor holy especially —
 μέντοι νῆ Δία πάντως καὶ ἀσεβείας φεύγοντα ὑπὸ Μελήτου
however by Zeus altogether and of-impiety being-defendant by Meletus
 τουτοῦ. σαφῶς γὰρ ἂν, εἰ πείθοιμι ὑμᾶς καὶ τῷ δεῖσθαι
this-man-here clearly for — if I-should-persuade you and by-the entreating
 βιαζοίμην ὁμωμοκότας, θεοὺς ἂν διδάσκοιμι μὴ ἡγείσθαι
should-force having-sworn gods — I-should-teach not to-believe
 ὑμᾶς εἶναι, καὶ ἀτεχνῶς ἀπολογούμενος κατηγοροῖν ἂν
you to-be and simply defending I-should-accuse —

ἐμαυτοῦ ὡς θεοὺς οὐ νομίζω. ἀλλὰ πολλοῦ δεῖ οὕτως
 myself that gods not I-believe-in but by-much it-falls-short so
 ἔχειν νομίζω τε γάρ, ὦ ἄνδρες Ἀθηναῖοι, ὡς οὐδεὶς τῶν
 to-be I-believe both for O men Athenians as no-one —
 ἐμῶν κατηγορῶν, καὶ ὑμῖν ἐπιτρέπω καὶ τῷ θεῷ κρίναι
 of-my accusers and to-you I-commit and to-the god to-judge
 περὶ ἐμοῦ ὅπῃ μέλλει ἐμοί τε ἄριστα εἶναι καὶ ὑμῖν.
 concerning me however it-is-going for-me both best to-be and for-you

XVI • THE COUNTER-PENALTY

He is not vexed at the verdict, and is surprised only that the votes were so close: a shift of thirty would have acquitted him, and Meletus alone would not have got his fifth. What does a poor man deserve who has neglected everything to go about persuading each Athenian to care first for himself? Free meals in the Prytaneum, he says, more justly than an Olympic victor. He will not propose imprisonment, or a fine he cannot pay, or an exile that would drive him from city to city; he assesses one mina, and then thirty, which Plato, Crito, Critobulus, and Apollodorus will guarantee.

- 36 τὸ μὲν μὴ ἀγανακτεῖν, ὦ ἄνδρες Ἀθηναῖοι, ἐπὶ τούτῳ
 the indeed not to-be-vexed O men Athenians at this
 τῷ γεγονότι, ὅτι μου κατεψηφίσασθε, ἄλλα τέ μοι
 — having-happened that me you-condemned other-things both for-me
 πολλὰ συμβάλλεται, καὶ οὐκ ἀνέλπιστόν μοι γέγονεν τὸ
 many contribute and not unexpected to-me has-come —
 γεγονὸς τοῦτο, ἀλλὰ πολὺ μᾶλλον θαυμάζω ἐκατέρων
 having-happened this but much more I-wonder-at of-each
 τῶν ψήφων τὸν γεγονότα ἀριθμόν. οὐ γὰρ ὥοιμην ἔγωγε
 of-the votes the having-been-cast number not for I-supposed I-at-least
 οὕτω παρ' ὀλίγον ἔσεσθαι ἀλλὰ παρὰ πολὺ· νῦν δέ,
 so by a-little it-would-be but by much now but

ὥς ἔοικεν, εἰ τριάκοντα μόναι μετέπεσον τῶν ψήφων,
as it-seems if thirty only had-shifted of-the votes
 ἀπεπεφεύγη ἄν. Μέλητον μὲν οὖν, ὥς ἐμοὶ δοκῶ,
I-should-have-been-acquitted — Meletus indeed then as to-me I-seem
 καὶ νῦν ἀποπέφευγα, καὶ οὐ μόνον ἀποπέφευγα, ἀλλὰ
even now I-have-escaped and not only I-have-escaped but
 παντὶ δῆλον τοῦτό γε, ὅτι εἰ μὴ ἀνέβη Ἄνυτος καὶ
to-everyone clear this at-least that if not had-come-up Anytus and
 Λύκων κατηγορήσουντες ἐμοῦ, κὰν ὦφλε χιλίας
Lycan to-accuse me even he-would-have-incurred a-thousand
 δραχμάς, οὐ μεταλαβὼν τὸ πέμπτον μέρος τῶν ψήφων.
drachmas not having-got the fifth part of-the votes
 τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου. εἶεν· ἐγὼ δὲ δὴ c
proposes-the-penalty but then for-me the man of-death well I and then
 τίνος ὑμῖν ἀντιτιμῆσομαι, ὦ ἄνδρες Ἀθηναῖοι; ἢ δῆλον ὅτι
of-what for-you shall-I-counter-propose O men Athenians or clear that
 τῆς ἀξίας; τί οὖν; τί ἄξιός εἰμι παθεῖν ἢ ἀποτεῖσαι, ὅτι
of-the desert what then what deserving am-I to-suffer or to-pay because
 μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἦγον, ἀλλ' ἀμελήσας
having-learned in the life not quiet I-kept but having-neglected
 ὥνπερ οἱ πολλοί, χρηματισμοῦ τε καὶ οἰκονομίας καὶ
what-very the many money-making both and household-management and
 στρατηγιῶν καὶ δημηγοριῶν καὶ τῶν ἄλλων ἀρχῶν καὶ
generalships and public-speeches and the other offices and
 συνωμοσιῶν καὶ στάσεων τῶν ἐν τῇ πόλει γιγνομένων,
conspiracies and factions the in the city arising
 ἡγησάμενος ἐμαυτὸν τῷ ὄντι ἐπιεικέστερον εἶναι ἢ ὥστε εἰς
having-judged myself in fact too-reasonable to-be than that into
 ταῦτ' ἰόντα σῶζεσθαι, ἐνταῦθα μὲν οὐκ ἦα οἱ ἐλθὼν
these-things going to-be-safe there indeed not I-went where having-gone
 μήτε ὑμῖν μήτε ἐμαυτῷ ἔμελλον μηδὲν ὄφελος εἶναι, ἐπὶ δὲ
neither to-you nor to-myself I-was-going any use to-be to but

τὸ ἰδίᾳ ἕκαστον ἰὼν εὐεργετεῖν τὴν μεγίστην εὐεργεσίαν, ὥς
the privately each going to-benefit the greatest benefit as
 ἐγὼ φημι, ἐνταῦθα ἦα, ἐπιχειρῶν ἕκαστον ὑμῶν πείθειν μὴ
I say there I-went attempting each of-you to-persuade not
 πρότερον μῆτε τῶν ἑαυτοῦ μηδενὸς ἐπιμελεῖσθαι πρὶν
sooner either of-the-(things) his-own any to-care before
 ἑαυτοῦ ἐπιμεληθείη ὅπως ὥς βέλτιστος καὶ φρονιμώτατος
himself he-should-care-for how as best and most-prudent
 ἔσοιτο, μῆτε τῶν τῆς πόλεως, πρὶν αὐτῆς τῆς
he-would-be or of-the-(things) of-the city before herself the
 πόλεως, τῶν τε ἄλλων οὕτω κατὰ τὸν αὐτὸν τρόπον
city of-the and others so according-to the same manner
 ἐπιμελεῖσθαι — τί οὖν εἰμι ἄξιος παθεῖν τοιοῦτος ὢν;
to-care what then am-I deserving to-suffer such being
 e ἀγαθόν τι, ὦ ἄνδρες Ἀθηναῖοι, εἰ δεῖ γε κατὰ τὴν
a-good something O men Athenians if one-must indeed according-to the
 ἀξίαν τῇ ἀληθείᾳ τιμᾶσθαι· καὶ ταῦτά γε ἀγαθὸν τοιοῦτον
desert in truth to-assess and these-things at-least a-good such
 ὅτι ἂν πρέποι ἐμοί. τί οὖν πρέπει ἀνδρὶ πένητι εὐεργέτη
what — would-be-fitting for-me what then is-fitting for-a-man poor a-benefactor
 δεομένῳ ἄγειν σχολὴν ἐπὶ τῇ ὑμετέρα παρακελεύσει; οὐκ
needing to-have leisure for — your exhortation not
 ἔσθ' ὅτι μᾶλλον, ὦ ἄνδρες Ἀθηναῖοι, πρέπει οὕτως ὥς τὸν
there-is what more O men Athenians is-fitting so as —
 τοιοῦτον ἄνδρα ἐν πρυτανείῳ σιτεῖσθαι, πολὺ γε μᾶλλον
such man in the-Prytaneum to-be-fed much indeed more
 ἢ εἴ τις ὑμῶν ἵππῳ ἢ συνωρίδι ἢ ζεύγει νενίκηκεν
than if any of-you with-a-horse or with-a-pair or with-a-team has-won
 Ὀλυμπίασιν· ὁ μὲν γὰρ ὑμᾶς ποιεῖ εὐδαίμονας δοκεῖν εἶναι,
at-Olympia he indeed for you makes happy to-seem to-be
 ἐγὼ δὲ εἶναι, καὶ ὁ μὲν τροφῆς οὐδὲν δεῖται, ἐγὼ δὲ δέομαι.
I but to-be and he indeed of-food nothing needs I but need

εἰ οὖν δεῖ με κατὰ τὸ δίκαιον τῆς ἀξίας τιμᾶσθαι, 37
if then it-is-necessary me according-to the just of-the desert to-assess
 τούτου τιμῶμαι, ἐν πρυτανείῳ σιτήσεως.
this I-assess in the-Prytaneum maintenance
 ἴσως οὖν ὑμῖν καὶ ταυτὶ λέγων παραπλησίως δοκῶ b
perhaps then to-you also these-things saying much-alike I-seem
 λέγειν ὥσπερ περὶ τοῦ οἴκτου καὶ τῆς ἀντιβολήσεως,
to-speak as about the lamentation and the entreaty
 ἀπαυθαδιζόμενος· τὸ δὲ οὐκ ἔστιν, ὦ ἄνδρες Ἀθηναῖοι,
speaking-stubbornly the-(truth) but not is O men Athenians
 τοιοῦτον ἀλλὰ τοιόνδε μᾶλλον. πέπεισμαι ἐγὼ ἐκὼν εἶναι
such but this-sort rather I-am-convinced I willingly to-be
 μηδένα ἀδικεῖν ἀνθρώπων, ἀλλὰ ὑμᾶς τοῦτο οὐ πείθω·
no-one to-wrong of-men but you this not I-persuade
 ὀλίγον γὰρ χρόνον ἀλλήλοις διειλέγμεθα. ἐπεί, ὡς ἐγὼ μαι,
little for time with-one-another we-have-conversed since as I-think
 εἰ ἦν ὑμῖν νόμος, ὥσπερ καὶ ἄλλοις ἀνθρώποις, περὶ
if there-were for-you a-law as also for-other men about
 θανάτου μὴ μίαν ἡμέραν μόνον κρίνειν ἀλλὰ πολλὰς,
death not one day only to-judge but many
 ἐπέισθητε ἄν· νῦν δ' οὐ ράδιον ἐν χρόνῳ ὀλίγῳ
you-would-have-been-persuaded — now but not easy in time little
 μεγάλας διαβολὰς ἀπολύεσθαι. πεπεισμένος δὴ ἐγὼ μηδένα
great slanders to-clear-away being-convinced then I no-one
 ἀδικεῖν πολλοῦ δέω ἑμαυτόν γε ἀδικήσειν καὶ κατ'
to-wrong by-much I-fall-short myself at-least to-wrong and against
 ἑμαυτοῦ ἐρεῖν αὐτὸς ὡς ἄξιός εἰμί του κακοῦ καὶ τιμῆσθαι
myself to-say myself that deserving I-am of-some evil and to-assess
 τοιούτου τινὸς ἑμαυτῷ. τί δείσας; ἢ μὴ πάθω τοῦτο οὐ
such some for-myself what fearing is-it lest I-suffer this which
 Μέλητος μοι τιμᾶται, ὃ φημι οὐκ εἰδέναι οὔτ' εἰ
Meletus for-me proposes which I-say not to-know either whether

ἀγαθὸν οὐτ' εἰ κακὸν ἐστίν; ἀντὶ τούτου δὴ ἔλωμαι
good or whether evil it-is instead-of this then shall-I-choose
 ὧν εὖ οἶδά τι κακῶν ὄντων τούτου τιμησάμενος;
of-what-things well I-know something evils being this having-assessed
 c πότερον δεσμοῦ; καὶ τί με δεῖ ζῆν ἐν δεσμωτηρίῳ,
whether imprisonment and why me must live in prison
 δουλεύοντα τῇ αἰὲ καθισταμένῃ ἀρχῇ, τοῖς ἔνδεκα; ἀλλὰ
serving the ever appointed authority the Eleven or
 χρημάτων καὶ δεδέσθαι ἕως ἂν ἐκτείσω; ἀλλὰ ταυτόν μοι
a-fine and to-be-bound until — I-pay but the-same to-me
 ἐστίν ὅπερ νυνδὴ ἔλεγον· οὐ γὰρ ἔστι μοι χρήματα ὁπόθεν
it-is which-very just-now I-said not for there-is to-me money whence
 ἐκτείσω. ἀλλὰ δὴ φυγῆς τιμήσωμαι; ἴσως γὰρ ἂν μοι
I-shall-pay but then exile shall-I-assess perhaps for — for-me
 τούτου τιμήσαίτε. πολλὴ μεντὰν με φιλοψυχία ἔχει, ὦ
this you-would-assess great however me love-of-life would-hold O
 ἄνδρες Ἀθηναῖοι, εἰ οὕτως ἀλόγιστός εἰμι ὥστε μὴ δύνασθαι
men Athenians if so unreasoning I-am that not to-be-able
 λογιζεσθαι ὅτι ὑμεῖς μὲν ὄντες πολῖταί μου οὐχ οἰοί τε
to-reckon that you indeed being fellow-citizens of-me not able —
 ἐγένεσθε ἐνεγκεῖν τὰς ἐμὰς διατριβὰς καὶ τοὺς λόγους, ἀλλ'
were to-bear — my discourses and the arguments but
 ὑμῖν βαρύτεραι γεγόνασιν καὶ ἐπιφθονώτεραι, ὥστε ζητεῖτε
to-you too-burdensome have-become and too-odious so-that you-seek
 αὐτῶν νυνὶ ἀπαλλαγῆναι. ἄλλοι δὲ ἄρα αὐτὰς οἴσουσι
of-them now to-be-rid others and then them will-bear
 ῥαδίως; πολλοῦ γε δεῖ, ὦ ἄνδρες Ἀθηναῖοι. καλὸς οὖν
easily by-much indeed it-falls-short O men Athenians fine then
 ἂν μοι ὁ βίος εἴη ἐξελθόντι τηλικῶδε ἀνθρώπῳ ἄλλῃν
— for-me the life would-be having-gone-out at-this-age for-a-man one
 ἐξ ἄλλης πόλεως ἀμειβομένῳ καὶ ἐξελαυνομένῳ ζῆν. εὖ γὰρ
after another city exchanging and being-driven-out to-live well for

οἶδ' ὅτι ὅποι ἂν ἔλθω, λέγοντος ἐμοῦ ἀκροάσονται οἱ νέοι
I-know that wherever — I-may-go speaking me will-listen-to the young
 ὥσπερ ἐνθάδε· κὰν μὲν τούτους ἀπελαύνω, οὗτοί με αὐτοὶ
as here and-if indeed these I-drive-away these me themselves
 ἐξελῶσι πείθοντες τοὺς πρεσβυτέρους· ἐὰν δὲ μὴ ἀπελαύνω,
will-drive-out persuading the older if but not I-drive-away
 οἱ τούτων πατέρες δὲ καὶ οἰκεῖοι δι' αὐτοὺς τούτους.
the of-these fathers and also kinsfolk because-of them these
 ἴσως οὖν ἂν τις εἴποι· σιγῶν δὲ καὶ ἡσυχίαν ἄγων,
perhaps then — someone might-say keeping-silent but and quiet keeping
 ὦ Σώκρατες, οὐχ οἷός τ' ἔσῃ ἡμῖν ἐξελθὼν ζῆν;
O Socrates not able — will-you-be for-us having-gone-out to-live
 τουτὶ δὴ ἐστὶ πάντων χαλεπώτατον πείσαιί τινας ὑμῶν.
this indeed is of-all hardest to-persuade some of-you
 ἐάντε γὰρ λέγω ὅτι τῷ θεῷ ἀπειθεῖν τοῦτ' ἐστὶν καὶ 38
whether for I-say that the god to-disobey this is and
 διὰ τοῦτ' ἀδύνατον ἡσυχίαν ἄγειν, οὐ πείσεσθέ μοι
because-of this impossible quiet to-keep not you-will-believe me
 ὥς εἰρωνευομένῳ· ἐάντ' αὖ λέγω ὅτι καὶ τυγχάνει
as dissembling or-if again I-say that indeed it-happens
 μέγιστον ἀγαθὸν ὃν ἀνθρώπῳ τοῦτο, ἐκάστης ἡμέρας
greatest good being for-a-man this every day
 περὶ ἀρετῆς τοὺς λόγους ποιεῖσθαι καὶ τῶν ἄλλων περὶ
about virtue the discussions to-make and the others about
 ὧν ὑμεῖς ἐμοῦ ἀκούετε διαλεγόμενου καὶ ἐμαυτὸν καὶ
which you me hear conversing and myself and
 ἄλλους ἐξετάζοντος, ὃ δὲ ἀνεξέταστος βίος οὐ βιωτὸς
others examining the but unexamined life not livable
 ἀνθρώπῳ, ταῦτα δ' ἔτι ἥττον πείσεσθέ μοι λέγοντι.
for-a-man these-things but still less you-will-believe me saying
 τὰ δὲ ἔχει μὲν οὕτως, ὥς ἐγὼ φημι, ὦ ἄνδρες,
the-(facts) but stand indeed so as I say O men

πείθειν δὲ οὐ ῥάδιον. καὶ ἐγὼ ἅμα οὐκ εἵθισμαι
to-persuade but not easy and I at-the-same-time not I-am-accustomed
 ἑμαυτὸν ἀξιοῦν κακοῦ οὐδενός. εἰ μὲν γὰρ ἦν
myself to-think-deserving evil any if indeed for there-were
 μοι χρήματα, ἐτιμησάμην ἂν χρημάτων ὅσα ἔμελλον
to-me money I-would-have-assessed — a-fine as-much-as I-was-going
 ἐκτείσειν, οὐδὲν γὰρ ἂν ἐβλάβην· νῦν δὲ οὐ γὰρ
to-pay nothing for — I-would-have-been-harmed now but not for
 ἔστιν, εἰ μὴ ἄρα ὅσον ἂν ἐγὼ δυναίμην ἐκτείσαι,
there-is if not then as-much-as — I might-be-able to-pay
 τοσούτου βούλεσθέ μοι τιμῆσαι. ἴσως δ' ἂν δυναίμην
so-much you-wish for-me to-assess perhaps and — I-might-be-able
 ἐκτείσαι ὑμῖν που μὲν ἀργυρίου· τοσούτου οὖν τιμῶμαι.
to-pay you surely a-mina of-silver so-much then I-assess
 Πλάτων δὲ ὅδε, ὦ ἄνδρες Ἀθηναῖοι, καὶ Κρίτων καὶ
Plato and this-one O men Athenians and Crito and
 Κριτόβουλος καὶ Ἀπολλόδωρος κελεύουσίν με τριάκοντα μνῶν
Critobulus and Apollodorus bid me thirty minae
 τιμῆσασθαι, αὐτοὶ δ' ἐγγυᾶσθαι τιμῶμαι οὖν τοσούτου,
to-assess themselves and to-be-surety I-assess then so-much
 ἐγγυηταὶ δὲ ὑμῖν ἔσονται τοῦ ἀργυρίου οὗτοι ἀξιοχρεῶ.
sureties and to-you will-be the money these trustworthy

XVII • THE PROPHECY TO THOSE WHO CONDEMNED HIM

For the sake of a little time the city will bear the name of having killed Socrates, a wise man, when age would soon have done it for them. He was convicted not for want of arguments but for refusing to lament: it is not hard to escape death but hard to escape wickedness, which runs faster. He prophesies that more examiners will come, younger and harsher, and that the way to escape reproach is not to kill men but to make oneself as good as possible.

οὐ πολλοῦ γ' ἔνεκα χρόνου, ὦ ἄνδρες Ἀθηναῖοι, c
 not much at-least for-the-sake-of time O men Athenians
 ὄνομα ἔξετε καὶ αἰτίαν ὑπὸ τῶν βουλομένων τὴν
 a-name you-will-have and a-charge from the-(ones) wishing the
 πόλιν λαιδορεῖν ὡς Σωκράτη ἀπεκτόνατε, ἄνδρα σοφόν —
 city to-revile that Socrates you-have-killed a-man wise
 φήσουσι γὰρ δὴ σοφὸν εἶναι, εἰ καὶ μὴ εἰμι, οἱ
 they-will-say for indeed wise to-be if even not I-am the-(ones)
 βουλόμενοι ὑμῖν ὀνειδίζειν — εἰ γοῦν περιεμείνατε ὀλίγον
 wishing you to-reproach if at-any-rate you-had-waited a-little
 χρόνον, ἀπὸ τοῦ αὐτομάτου ἂν ὑμῖν τοῦτο ἐγένετο·
 time of — its-own-accord — for-you this would-have-come
 ὁρᾶτε γὰρ δὴ τὴν ἡλικίαν ὅτι πόρρω ἤδη ἐστὶ τοῦ
 you-see for indeed — age that far already it-is in
 βίου θανάτου δὲ ἐγγύς. λέγω δὲ τοῦτο οὐ πρὸς πάντας
 life death and near I-say and this not to all
 ὑμᾶς, ἀλλὰ πρὸς τοὺς ἐμοῦ καταψηφισαμένους θάνατον.
 you but to the-(ones) me having-condemned to-death
 λέγω δὲ καὶ τὸδε πρὸς τοὺς αὐτοὺς τούτους. ἴσως με
 I-say and also this to the same these perhaps me
 οἴεσθε, ὦ ἄνδρες Ἀθηναῖοι, ἀπορία λόγων ἐαλωκέναι
 you-think O men Athenians for-want of-words to-have-been-convicted
 τοιούτων οἷς ἂν ὑμᾶς ἔπεισα, εἰ ᾧμην
 such by-which — you I-would-have-persuaded if I-had-thought
 δεῖν ἅπαντα ποιεῖν καὶ λέγειν ὥστε ἀποφυγεῖν τὴν
 to-be-necessary everything to-do and to-say so-as to-escape the
 δίκην. πολλοῦ γε δεῖ. ἀλλ' ἀπορία μὲν ἐάλωκα,
 trial by-much indeed it-falls-short but for-want indeed I-have-been-convicted
 οὐ μέντοι λόγων, ἀλλὰ τόλμης καὶ ἀναισχυντίας καὶ τοῦ
 not however of-words but of-daring and of-shamelessness and the
 μὴ ἐθέλειν λέγειν πρὸς ὑμᾶς τοιαῦτα οἷ' ἂν ὑμῖν μὲν
 not to-be-willing to-say to you such-things as — to-you indeed

ἥδιστα ἦν ἀκούειν — θρηνούντος τέ μου καὶ
most-pleasant would-have-been to-hear lamenting both me and
 ὀδυρομένου καὶ ἄλλα ποιούντος καὶ λέγοντος πολλὰ καὶ
bewailing and other-things doing and saying many and
 ἀνάξια ἐμοῦ, ὡς ἐγὼ φημι, οἷα δὴ καὶ εἴθισθε
unworthy of-me as I say such-things-as indeed also you-are-accustomed
 ὑμεῖς τῶν ἄλλων ἀκούειν. ἀλλ' οὔτε τότε ᾤηθην δεῖν
you of-the others to-hear but neither then I-thought to-be-necessary
 ἔνεκα τοῦ κινδύνου πράξαι οὐδὲν ἀνελεύθερον, οὔτε νῦν
because-of the danger to-do anything servile nor now
 μοι μεταμέλει οὕτως ἀπολογησαμένῳ, ἀλλὰ πολὺ μᾶλλον
to-me it-repents so having-defended but much rather
 αἰροῦμαι ὧδε ἀπολογησάμενος τεθνάναι ἢ ἐκείνως ζῆν.
I-choose thus having-defended to-die than in-that-way to-live
 39 οὔτε γὰρ ἐν δίκη οὔτ' ἐν πολέμῳ οὔτ' ἐμὲ οὔτ' ἄλλον
neither for in court nor in war nor me nor another
 οὐδένα δεῖ τοῦτο μηχανᾶσθαι, ὅπως ἀποφεύξεται πᾶν
anyone ought this to-contrive how he-shall-escape everything
 ποιῶν θάνατον. καὶ γὰρ ἐν ταῖς μάχαις πολλάκις δῆλον
doing death and for in the battles often clear
 γίγνεται ὅτι τό γε ἀποθανεῖν ἂν τις ἐκφύγοι καὶ ὄπλα
it-becomes that the at-least to-die — someone might-escape both arms
 ἀφείς καὶ ἐφ' ἱκετείαν τραπόμενος τῶν διωκόντων·
having-thrown-away and to supplication having-turned of-those pursuing
 καὶ ἄλλαι μηχαναὶ πολλαὶ εἰσιν ἐν ἐκάστοις τοῖς κινδύνοις
and other devices many there-are in each the dangers
 ὥστε διαφεύγειν θάνατον, εἴαν τις τολμᾷ πᾶν ποιεῖν καὶ
so-as to-escape death if someone dares everything to-do and
 λέγειν. ἀλλὰ μὴ οὐ τοῦτ' ἦ χαλεπὸν, ὦ ἄνδρες, θάνατον
to-say but perhaps not this is hard O men death
 ἐκφυγεῖν, ἀλλὰ πολὺ χαλεπώτερον πονηρίαν· θάττον γὰρ
to-escape but much harder wickedness faster for

θανάτου θεῖ. καὶ νῦν ἐγὼ μὲν ἄτε βραδὺς ὢν καὶ
than-death it-runs and now I indeed inasmuch-as slow being and
 πρεσβύτης ὑπὸ τοῦ βραδυτέρου ἑάλων, οἱ δ' ἐμοὶ κατήγοροι
old by the slower was-caught — but my accusers
 ἄτε δεινοὶ καὶ ὀξεῖς ὄντες ὑπὸ τοῦ θάπτονος, τῆς κακίας.
inasmuch-as formidable and swift being by the swifter the wickedness
 καὶ νῦν ἐγὼ μὲν ἄπειμι ὑφ' ὑμῶν θανάτου δίκην ὀφλὼν,
and now I indeed I-go-away by you of-death penalty having-incurred
 οὗτοι δ' ὑπὸ τῆς ἀληθείας ὠφληκότες μοχθηρίαν καὶ ἀδικίαν.
these but by the truth having-incurred depravity and injustice
 καὶ ἐγὼ τε τῷ τιμῆματι ἐμμένω καὶ οὗτοι. ταῦτα μὲν που
and I both the penalty abide-by and these these-things indeed surely
 ἴσως οὕτως καὶ ἔδει σχεῖν, καὶ οἶμαι αὐτὰ μετρίως ἔχειν.
perhaps so indeed it-had-to to-turn-out and I-think them fairly to-be
 τὸ δὲ δὴ μετὰ τοῦτο ἐπιθυμῶ ὑμῖν χρησιμωδῆσαι, c
the-(thing) and then after this I-desire to-you to-prophecy
 ὧ καταψηφισάμενοί μου· καὶ γάρ εἰμι ἤδη ἐνταῦθα ἐν
O having-condemned me and for I-am already there in
 ᾧ μάλιστα ἄνθρωποι χρησιμωδοῦσιν, ὅταν μέλλωσιν
which most men prophecy whenever they-are-about
 ἀποθανεῖσθαι. φημὶ γάρ, ὦ ἄνδρες οἱ ἐμὲ ἀπεκτόνατε,
to-die I-say for O men who me have-killed
 τιμωρίαν ὑμῖν ἥξειν εὐθὺς μετὰ τὸν ἐμὸν θάνατον
vengeance to-you will-come at-once after — my death
 πολὺ χαλεπωτέραν νῆ Δία ἢ οἷαν ἐμὲ ἀπεκτόνατε·
much harsher by Zeus than such-as me you-have-killed
 νῦν γὰρ τοῦτο εἵργασθε οἰόμενοι μὲν ἀπαλλάξεσθαι τοῦ
now for this you-have-done thinking indeed to-be-freed from
 διδοῖναι ἔλεγχον τοῦ βίου, τὸ δὲ ὑμῖν πολὺ ἐναντίον
giving an-account of-the life the-(outcome) but for-you much contrary
 ἀποβήσεται, ὥς ἐγὼ φημι. πλείους ἔσονται ὑμᾶς οἱ
will-turn-out as I say more there-will-be you the-(ones)

ἐλέγχοντες, οὓς νῦν ἐγὼ κατεῖχον, ὑμεῖς δὲ οὐκ ἠσθάνεσθε·
examining whom now I held-back you but not perceived
 καὶ χαλεπώτεροι ἔσονται ὅσῳ νεώτεροί εἰσιν, καὶ
and harsher they-will-be inasmuch-as younger they-are and
 ὑμεῖς μᾶλλον ἀγανακτήσετε. εἰ γὰρ οἴεσθε ἀποκτείνοντες
you more will-be-vexed if for you-think killing
 ἀνθρώπους ἐπισχῆσιν τοῦ ὀνειδίζειν τινὰ ὑμῖν ὅτι οὐκ
men to-check from reproaching anyone you that not
 ὀρθῶς ζῆτε, οὐ καλῶς διανοεῖσθε· οὐ γὰρ ἐσθ' αὕτη ἡ
rightly you-live not well you-reason not for is this —
 ἀπαλλαγὴ οὔτε πάνυ δυνατὴ οὔτε καλή, ἀλλ' ἐκείνη καὶ
escape either quite possible or noble but that both
 καλλίστη καὶ ῥάστη, μὴ τοὺς ἄλλους κολουεῖν ἀλλ' ἑαυτὸν
noblest and easiest not the others to-curb but oneself
 παρασκευάζειν ὅπως ἔσται ὡς βέλτιστος. ταῦτα μὲν οὖν
to-prepare how one-will-be as best these-things indeed then
 ὑμῖν τοῖς καταψηφισαμένοις μαντευσάμενος ἀπαλλάττομαι.
to-you the having-condemned having-propheesied I-take-my-leave

XVIII • DEATH IS ONE OF TWO THINGS

To those who acquitted him he says a wonderful thing has happened: the divine sign, which stops him at the smallest matters, has not opposed him once all day, so what has happened must be good. Death is one of two things — to be nothing and perceive nothing, which is a gain, since a single dreamless night outweighs most days and nights even for the Great King; or a migration to where all the dead are, where he would meet the true judges and Homer, and examine Odysseus and Sisyphus.

ε τοῖς δὲ ἀποψηφισαμένοις ἡδέως ἂν διαλεχθεῖην ὑπὲρ τοῦ
the-(ones) and having-acquitted gladly — I-would-converse about —
 γεγονότος τουτοῦ πράγματος, ἐν ᾧ οἱ ἄρχοντες ἀσχολίαν
having-happened this affair in which the officials business

ἄγουσι καὶ οὐπω ἔρχομαι οἷ ἐλθόντα με δεῖ τεθνάναι.
have and not-yet I-go where having-gone me must die
 ἀλλά μοι, ὦ ἄνδρες, παραμείνατε τοσοῦτον χρόνον· οὐδὲν
but for-me O men stay so-much time nothing
 γὰρ κωλύει διαμυθολογῆσαι πρὸς ἀλλήλους ἕως ἔξεστιν.
for prevents to-talk-together with one-another while it-is-allowed
 ὑμῖν γὰρ ὥς φίλοις οὖσιν ἐπιδείξαι ἐθέλω τὸ νυνὶ μοι 40
to-you for as friends being to-show I-wish the now to-me
 συμβεβηκὸς τί ποτε νοεῖ. ἐμοὶ γάρ, ὦ ἄνδρες, δικασταί —
having-happened what ever it-means to-me for O men judges
 ὑμᾶς γὰρ δικαστὰς καλῶν ὀρθῶς ἂν καλοῖην — θαυμάσιόν
you for judges calling rightly — I-would-be-calling wonderful
 τι γέγονεν. ἡ γὰρ εἰωθυῖά μοι μαντικὴ ἢ τοῦ
something has-happened the for accustomed to-me prophetic-power the-(one) of-the
 δαιμονίου ἐν μὲν τῷ πρόσθεν χρόνῳ παντὶ πάνυ πυκνὴ αἰ
divine-sign in indeed the former time all very frequent always
 ἦν καὶ πάνυ ἐπὶ σμικροῖς ἐναντιουμένη, εἴ τι μέλλοιμι
was and quite at small-things opposing if anything I-was-about
 μὴ ὀρθῶς πράξειν. νυνὶ δὲ συμβέβηκέ μοι ἅπερ ὁράτε καὶ
not rightly to-do now but has-happened to-me what-very you-see also
 αὐτοί, ταυτὶ ἅ γε δὴ οἰηθεῖν ἂν τις καὶ νομίζεται
yourselves these-things which at-least indeed would-think — someone and are-held
 ἔσχατα κακῶν εἶναι· ἐμοὶ δὲ οὔτε ἐξιώντι ἔωθεν οἴκοθεν
the-utmost of-evils to-be to-me but neither going-out at-dawn from-home
 ἡναντιώθη τὸ τοῦ θεοῦ σημεῖον, οὔτε ἡνίκα ἀνέβαινον
opposed the of-the god sign nor when I-was-coming-up
 ἐνταυθοὶ ἐπὶ τὸ δικαστήριον, οὔτε ἐν τῷ λόγῳ οὐδαμοῦ
here to the court nor in the speech anywhere
 μέλλοντί τι εἶρεῖν. καίτοι ἐν ἄλλοις λόγοις πολλαχού δι
being-about anything to-say and-yet in other speeches often indeed
 με ἐπέσχε λέγοντα μεταξύ· νῦν δὲ οὐδαμοῦ περὶ ταύτην
me it-checked speaking midway now but nowhere concerning this

τὴν πρᾶξιν οὐτ' ἐν ἔργῳ οὐδενὶ οὐτ' ἐν λόγῳ ἡναντίωταί μοι.

— action either in deed any or in word it-has-opposed me

τί οὖν αἴτιον εἶναι ὑπολαμβάνω; ἐγὼ ὑμῖν ἐρῶ κινδυνεύει

what then cause to-be I-suppose I to-you will-tell it-is-likely

γάρ μοι τὸ συμβεβηκὸς τοῦτο ἀγαθὸν γεγονέναι, καὶ

for for-me the-(thing) having-happened this a-good to-have-been and

οὐκ ἔσθ' ὅπως ἡμεῖς ὀρθῶς ὑπολαμβάνομεν, ὅσοι οἰόμεθα

not it-is how we rightly suppose as-many-as think

κακὸν εἶναι τὸ τεθνάναι. μέγα μοι τεκμήριον τούτου

an-evil to-be the to-be-dead great to-me proof of-this

γέγονεν· οὐ γὰρ ἔσθ' ὅπως οὐκ ἡναντιώθη ἂν μοι τὸ

has-come not for it-is how not would-have-opposed — me the

εἰωθὸς σημεῖον, εἰ μὴ τι ἔμελλον ἐγὼ ἀγαθὸν πράξειν.

accustomed sign if not something I-was-going I good to-do

d ἐννοήσωμεν δὲ καὶ τῇδε ὥς πολλῇ ἐλπίς ἐστίν ἀγαθὸν

let-us-consider and also in-this-way how great hope there-is a-good

αὐτὸ εἶναι. δυοῖν γὰρ θάτερόν ἐστιν τὸ τεθνάναι· ἢ γὰρ

it to-be of-two for one-or-the-other is the to-be-dead either for

οἶον μηδὲν εἶναι μηδὲ αἴσθησιν μηδεμίαν μηδενὸς ἔχειν

as-it-were nothing to-be nor perception any of-anything to-have

τὸν τεθνεῶτα, ἢ κατὰ τὰ λεγόμενα μεταβολή τις

the-(man) dead or according-to the things-said a-change some

τυγχάνει οὕσα καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου τοῦ

happens being and a-migration for-the soul of-the place the-(one)

ἐνθένδε εἰς ἄλλον τόπον. καὶ εἴτε δὴ μηδεμία αἴσθησις

from-here to another place and whether then no perception

ἐστίν ἀλλ' οἶον ὕπνος ἐπειδάν τις καθεύδων μηδ' ὄναρ

there-is but like sleep whenever someone sleeping not-even a-dream

μηδὲν ὁρᾷ, θαυμάσιον κέρδος ἂν εἴη ὁ θάνατος — ἐγὼ

any sees wonderful gain — would-be the death I

γὰρ ἂν οἶμαι, εἴ τινα ἐκλεξάμενον δέοι ταύτην τὴν νύκτα

for — think if someone having-picked-out one-had this — night

ἐν ᾗ οὕτω κατέδραθεν ὥστε μὴδὲ ὄναρ ἰδεῖν, καὶ τὰς
in which so he-slept that not-even a-dream to-see and the
 ἄλλας νύκτας τε καὶ ἡμέρας τὰς τοῦ βίου τοῦ ἑαυτοῦ
other nights both and days the of-the life — his-own
 ἀντιπαραθέντα ταύτῃ τῇ νυκτὶ δέοι σκεψάμενον εἰπεῖν
having-set-beside this — night one-had having-considered to-say
 πόσας ἄμεινον καὶ ἥδιον ἡμέρας καὶ νύκτας ταύτης
how-many better and more-pleasantly days and nights than-this
 τῆς νυκτὸς βεβίωκεν ἐν τῷ ἑαυτοῦ βίῳ, οἶμαι ἂν μὴ ὅτι
— night he-has-lived in — his-own life I-think — not only
 ἰδιώτην τινά, ἀλλὰ τὸν μέγαν βασιλέα εὐαριθμήτους ἂν
a-private-man some but the great King easily-counted —
 εὔρειν αὐτὸν ταύτας πρὸς τὰς ἄλλας ἡμέρας καὶ
would-find him these compared-with the other days and
 νύκτας — εἰ οὖν τοιοῦτον ὁ θάνατός ἐστιν, κέρδος ἔγωγε
nights if then such the death is a-gain I-at-least
 λέγω· καὶ γὰρ οὐδὲν πλείων ὁ πᾶς χρόνος φαίνεται οὕτω
say and for nothing more the whole time appears thus
 δὴ εἶναι ἢ μία νύξ· εἰ δ' αὖ οἶον ἀποδημησαί ἐστιν
then to-be than one night if but again as-it-were to-journey-abroad is
 ὁ θάνατος ἐνθένδε εἰς ἄλλον τόπον, καὶ ἀληθὴ ἐστιν
the death from-here to another place and true are
 τὰ λεγόμενα, ὥς ἄρα ἐκεῖ εἰσι πάντες οἱ τεθνεώτες,
the-things said that then there are all the dead
 τί μείζον ἀγαθὸν τούτου εἴη ἄν, ὦ ἄνδρες δικασταί;
what greater good than-this would-be — O men judges
 εἰ γάρ τις ἀφικόμενος εἰς Ἅιδου, ἀπαλλαγείς τούτων
if for someone having-arrived in Hades freed these
 τῶν φασκόντων δικαστῶν εἶναι, εὐρήσει τοὺς ὡς ἀληθῶς
— claiming judges to-be will-find the as truly
 δικαστάς, οἵπερ καὶ λέγονται ἐκεῖ δικάζειν, Μίνως τε καὶ
judges who-very indeed are-said there to-judge Minos both and

Ῥαδάμανθους καὶ Αἰακὸς καὶ Τριπτόλεμος καὶ ἄλλοι ὅσοι
Rhadamanthus and Aeacus and Triptolemus and others as-many-as
 τῶν ἡμιθέων δίκαιοι ἐγένοντο ἐν τῷ ἑαυτῶν βίῳ, ἄρα
of-the demigods just were in — their-own life then
 φαύλη ἂν εἴη ἡ ἀποδημία; ἢ αὖ Ὀρφεὶ συγγενέσθαι
poor — would-be the journey or again with-Orpheus to-meet
 καὶ Μουσαίῳ καὶ Ἡσιόδῳ καὶ Ὀμήρῳ ἐπὶ πόσῳ ἂν τις
and Musaeus and Hesiod and Homer at how-much — anyone
 δέξαιτ' ἂν ὑμῶν; ἐγὼ μὲν γὰρ πολλάκις ἐθέλω τεθνάναι
would-accept — of-you I indeed for many-times am-willing to-die
 εἰ ταῦτ' ἔστιν ἀληθὴ. ἐπεὶ ἔμοιγε καὶ αὐτῷ θαυμαστὴ
if these-things are true since to-me-at-least also myself wonderful
 ἂν εἴη ἡ διατριβὴ αὐτόθι, ὅποτε ἐντύχοιμι Παλαμίδει
— would-be the pastime there whenever I-should-meet Palamedes
 καὶ Αἴαντι τῷ Τελαμῶνος καὶ εἴ τις ἄλλος τῶν
and Ajax the-(son) of-Telamon and if any other of-the
 παλαιῶν διὰ κρίσιν ἄδικον τέθνηκεν, ἀντιπαραβάλλοντι
ancients through a-judgment unjust has-died comparing
 τὰ ἑμαντοῦ πάθῃ πρὸς τὰ ἐκείνων — ὥς ἐγὼ οἶμαι,
— my-own sufferings with — theirs as I think
 οὐκ ἂν ἀηδὲς εἴη — καὶ δὴ τὸ μέγιστον, τοὺς ἐκεῖ
not — unpleasant it-would-be and indeed the greatest those there
 ἐξετάζοντα καὶ ἐρευνῶντα ὥσπερ τοὺς ἐνταῦθα διάγειν,
examining and searching as those here to-pass-the-time
 τίς αὐτῶν σοφός ἐστιν καὶ τίς οἶται μὲν, ἔστιν δ' οὐ.
who of-them wise is and who thinks indeed is but not
 ἐπὶ πόσῳ δ' ἂν τις, ὦ ἄνδρες δικασταί, δέξαιτο
at how-much and — anyone O men judges would-accept
 ἐξετάσαι τὸν ἐπὶ Τροίαν ἀγαγόντα τὴν πολλὴν
to-examine the-(man) against Troy having-led the great
 στρατιὰν ἢ Ὀδυσσέα ἢ Σίσυφον ἢ ἄλλους μυρίους ἂν τις
host or Odysseus or Sisyphus or others countless — anyone

εἴποι καὶ ἄνδρας καὶ γυναῖκας, οἷς ἐκεῖ διαλέγεσθαι
might-name both men and women with-whom there to-converse
 καὶ συνεῖναι καὶ ἐξετάζειν ἀμήχανον ἂν εἴη εὐδαιμονίας;
and to-associate and to-examine inconceivable — would-be of-happiness
 πάντως οὐ δήπου τούτου γε ἔνεκα οἱ ἐκεῖ
certainly not surely this at-least for-the-sake-of the-(ones) there
 ἀποκτείνουσιν· τά τε γὰρ ἄλλα εὐδαιμονέστεροί εἰσιν
kill the-(things) both for other happier are
 οἱ ἐκεῖ τῶν ἐνθάδε, καὶ ἤδη τὸν λοιπὸν χρόνον
the-(ones) there than-those here and already the rest-of time
 ἀθάνατοί εἰσιν, εἴπερ γε τὰ λεγόμενα ἀληθῆ.
immortal they-are if-indeed at-least the-things said true

XIX · NOW IT IS TIME TO GO

They too should be of good hope toward death, holding one thing for true: that no evil can come to a good man in life or after death, and that his affairs are not neglected by the gods, which is why the sign did not oppose him. He is not angry with those who condemned him, and asks only that they punish his sons as he punished them, if the boys should care for anything before virtue. Now it is time to go — he to die, they to live.

ἀλλὰ καὶ ὑμᾶς χρή, ὦ ἄνδρες δικασταί, εὐέλπιδας
but also you ought O men judges of-good-hope
 εἶναι πρὸς τὸν θάνατον, καὶ ἓν τι τοῦτο διανοεῖσθαι
to-be toward the death and one thing this to-bear-in-mind
 ἀληθές, ὅτι οὐκ ἔστιν ἀνδρὶ ἀγαθῷ κακὸν οὐδὲν
true that not there-is for-a-man good evil any
 οὔτε ζῶντι οὔτε τελευτήσαντι, οὐδὲ ἀμελεῖται ὑπὸ
either living or having-died nor are-neglected by
 θεῶν τὰ τούτου πράγματα· οὐδὲ τὰ ἐμὰ νῦν ἀπὸ
gods the of-this-man affairs nor — my now of

τοῦ αὐτομάτου γέγονεν, ἀλλά μοι δῆλόν ἐστι τοῦτο,
 — its-own-accord have-come but to-me clear it-is this
 ὅτι ἤδη τεθνάναι καὶ ἀπηλλάχθαι πραγμάτων βέλτιον
 that now to-die and to-be-released from-troubles better
 ἦν μοι. διὰ τοῦτο καὶ ἐμὲ οὐδαμοῦ ἀπέτρεψεν
 was for-me because-of this also me nowhere turned-away
 τὸ σημεῖον, καὶ ἔγωγε τοῖς καταψηφισαμένοις μου
 the sign and I-at-least the-(ones) having-condemned me
 καὶ τοῖς κατηγοροῖς οὐ πάνυ χαλεπαίνω. καίτοι οὐ
 and the accusers not at-all am-angry and-yet not
 ταύτῃ τῇ διανοίᾳ κατεψηφίζοντό μου καὶ κατηγοροῦν,
 with-this — intent they-condemned me and accused
 ἀλλ' οἰόμενοι βλάπτειν· τοῦτο αὐτοῖς ἄξιον μέμφεσθαι.
 but thinking to-harm this them worth to-blame
 τοσόνδε μέντοι αὐτῶν δέομαι· τοὺς υἱεῖς μου, ἐπειδὰν
 this-much however of-them I-ask — sons my when
 ἡβήσωσι, τιμωρήσασθε, ὦ ἄνδρες, ταῦτ' αὐτὰ λυποῦντες
 they-grow-up punish O men the-same these-things grieving
 ἅπερ ἐγὼ ὑμᾶς ἐλύπουν, ἐὰν ὑμῖν δοκῶσιν ἢ
 which-very I you grieved if to-you they-seem either
 χρημάτων ἢ ἄλλου του πρότερον ἐπιμελεῖσθαι ἢ
 for-money or for-other anything sooner to-care than
 ἀρετῆς, καὶ ἐὰν δοκῶσί τι εἶναι μηδὲν ὄντες,
 for-virtue and if they-seem something to-be nothing being
 ὀνειδίζετε αὐτοῖς ὥσπερ ἐγὼ ὑμῖν, ὅτι οὐκ ἐπιμελοῦνται
 reproach them as I you that not they-care
 ὧν δεῖ, καὶ οἴονται τι εἶναι ὄντες οὐδενὸς
 for-what one-ought and they-think something to-be being of-nothing
 ἄξιοι.
 worth

καὶ ἐὰν ταῦτα ποιῇτε, δίκαια πεπονθὼς ἐγὼ ἔσομαι 42
and if these-things you-do just-things having-received I shall-be
 ὑφ' ὑμῶν αὐτός τε καὶ οἱ υἱεῖς. ἀλλὰ γὰρ
at-the-hands-of you myself both and the sons but indeed
 ἤδη ὥρα ἀπιέναι, ἐμοὶ μὲν ἀποθανουμένῳ, ὑμῖν
now time to-go-away for-me indeed to-die for-you
 δὲ βιωσομένοις· ὁπότεροι δὲ ἡμῶν ἔρχονται ἐπὶ
but to-live which-of-two and of-us go to
 ἄμεινον πρᾶγμα, ἄδηλον παντὶ πλὴν ἢ τῷ
better a-thing unclear to-everyone other than to-the
 θεῷ.
god

PLATO

ΚΡΙΤΩΝ

Crito

Crito has come while it is still before dawn, the keeper being by now familiar with him, and has sat in silence rather than wake a man sleeping so sweetly. He says he has always counted Socrates happy in his disposition and never more than now, when he bears this calamity so easily; Socrates answers that it would be out of tune to resent having to die at his age.

SOC. τί τηνικάδε ἀφίξαι, ὦ Κρίτων; ἢ οὐ πρὶν ἔτι ἐστίν; 43
why at-this-hour have-you-come O Crito or not early still is-it

CRI. πάνν μὲν οὖν.
certainly indeed then

SOC. πηνίκα μάλιστα;
what-time exactly

CRI. ὄρθρος βαθύς.
dawn deep

SOC. θαυμάζω ὅπως ἠθέλησέ σοι ὁ τοῦ δεσμοτηρίου φύλαξ
I-wonder how was-willing you the of-the prison keeper
 ὑπακούσαι.

to-answer

CRI. συνήθης ἤδη μοί ἐστιν, ὦ Σώκρατες, διὰ τὸ
familiar by-now to-me he-is O Socrates because-of the
 πολλάκις δεῦρο φοιτᾶν, καί τι καὶ εὐεργέτηται ὑπ'
often here coming and somewhat also he-has-been-benefited by
 ἐμοῦ.

me

SOC. ἄρτι δὲ ἦκεις ἢ πάλαι;
just-now and have-you-come or long-ago

CRI. ἐπιεικῶς πάλαι.
pretty long-ago

- b SOC. εἶτα πῶς οὐκ εὐθὺς ἐπήγειράς με, ἀλλὰ σιγῇ
then how not at-once did-you-wake me but in-silence
 παρακάθηςαι;
do-you-sit-beside
 CRI. οὐ μὰ τὸν Δία, ὦ Σώκρατες, οὐδ' ἂν αὐτὸς ἤθελον
not by — Zeus O Socrates nor — myself I-would-wish
 ἐν τοσαύτῃ τε ἀγρυπνία καὶ λύπῃ εἶναι, ἀλλὰ καὶ σοῦ
in so-great both sleeplessness and grief to-be but also at-you
 πάλαι θαυμάζω αισθανόμενος ὥς ἡδέως καθεύδεις· καὶ
long I-have-wondered perceiving how sweetly you-sleep and
 ἐπίτηδές σε οὐκ ἤγειρον ἵνα ὥς ἡδιστα διάγῃς.
on-purpose you not I-woke so-that as most-pleasantly you-might-pass-the-time
 καὶ πολλάκις μὲν δὴ σε καὶ πρότερον ἐν παντὶ τῷ βίῳ
and often indeed then you also before in all the life
 ἡδαιμόνισα τοῦ τρόπου, πολὺ δὲ μάλιστα ἐν τῇ νῦν
I-counted-happy for-the disposition much but most in the now
 παρεστῶσι συμφορᾷ, ὥς ῥαδίως αὐτὴν καὶ πρῶως φέρεις.
present calamity how easily it and gently you-bear
 SOC. καὶ γὰρ ἄν, ὦ Κρίτων, πλημμελὲς εἶη ἀγανακτεῖν
and for — O Crito out-of-tune it-would-be to-be-vexed
 τηλικούτου ὄντα εἰ δεῖ ἤδη τελευτᾶν.
so-old being if one-must now die
 c CRI. καὶ ἄλλοι, ὦ Σώκρατες, τηλικούτοι ἐν τοιαύταις
also others O Socrates of-that-age in such
 συμφοραῖς ἀλίσκονται, ἀλλ' οὐδὲν αὐτοὺς ἐπιλύεται ἢ
calamities are-caught but in-no-way them releases the
 ἡλικία τὸ μὴ οὐχὶ ἀγανακτεῖν τῇ παρούσῃ τύχῃ.
age the — — to-be-vexed at-the present fortune

Crito brings hard news: the ship from Delos, at whose arrival Socrates must die, has been reported off Sunium and will be in today. Socrates thinks it will come not today but tomorrow, and infers this from a dream he had a little earlier in the night.

SOC. ἔστι ταῦτα. ἀλλὰ τί δὴ οὕτω πρὶ ἀφίξει;

it-is these-things but why then so early have-you-come

CRI. ἀγγελίαν, ὦ Σώκρατες, φέρων χαλεπήν, οὐ σοί, ὥς

news O Socrates bringing hard not to-you as

ἐμοὶ φαίνεται, ἀλλ' ἐμοὶ καὶ τοῖς σοῖς ἐπιτηδεῖοις πᾶσιν

to-me it-appears but to-me and — your friends all

καὶ χαλεπήν καὶ βαρεῖαν, ἣν ἐγώ, ὥς ἐμοὶ δοκῶ, ἐν

both hard and heavy which I as to-me I-think among

τοῖς βαρύτατ' ἂν ἐνέγκαιμι.

the most-heavily — should-bear

SOC. τίνα ταύτην; ἢ τὸ πλοῖον ἀφίκεται ἐκ Δήλου, οὗ

what this or the ship has-arrived from Delos which

δεῖ ἀφικομένου τεθνάναι με;

must having-arrived to-die me

CRI. οὗτοι δὴ ἀφίκεται, ἀλλὰ δοκεῖν μὲν μοι ἤξει

not-indeed then it-has-arrived but to-seem indeed to-me it-will-come

τήμερον ἐξ ὧν ἀπαγγέλλουσιν ἤκουτές τινες ἀπὸ Σουνίου

today from what report having-come some from Sunium

καὶ καταλιπόντες ἐκεῖ αὐτό. δῆλον οὖν ἐκ τούτων ὅτι

and having-left there it clear then from these-things that

ἤξει τήμερον, καὶ ἀνάγκη δὴ εἰς αὔριον ἔσται, ὦ

it-will-come today and necessity then for tomorrow it-will-be O

Σώκρατες, τὸν βίον σε τελευτᾶν.

Socrates the life you to-end

SOC. ἀλλ', ὦ Κρίτων, τύχῃ ἀγαθῇ, εἰ ταύτῃ τοῖς θεοῖς
 well O Crito fortune good if this-way to-the gods
 φίλον, ταύτῃ ἔστω· οὐ μέντοι οἶμαι ἥξειν αὐτὸ τήμερον.
 dear this-way let-it-be not however I-think will-come it today

44 CRI. πόθεν τοῦτο τεκμαίρη;
 whence this do-you-infer

SOC. ἐγὼ σοι ἔρω. τῇ γάρ που ὑστεραίᾳ δεῖ με
 I you will-tell on-the for surely day-after must me
 ἀποθνήσκειν ἢ ἢ ἂν ἔλθῃ τὸ πλοῖον.
 to-die than on-which — comes the ship

CRI. φασὶ γέ τοι δὴ οἱ τούτων κύριοι.
 say indeed surely then the-(ones) of-these-things masters

SOC. οὐ τοίνυν τῆς ἐπιούσης ἡμέρας οἶμαι αὐτὸ ἥξειν
 not then on-the coming day I-think it will-come
 ἀλλὰ τῆς ἐτέρας. τεκμαίρομαι δὲ ἔκ τινος ἐνυπνίου
 but on-the next I-infer and from a-certain dream
 ὃ εἶώρακα ὀλίγον πρότερον ταύτης τῆς νυκτός· καὶ
 which I-have-seen a-little earlier this — night and
 κινδυνεύεις ἐν καιρῷ τινι οὐκ ἐγείραί με.
 you-are-likely at a-moment some not to-have-awoken me

III • THE DREAM OF PHTHIA

In the dream a fair and comely woman in white came to him and said, "Socrates, on the third day may you come to fertile Phthia." Crito calls the dream strange.

CRI. ἦν δὲ δὴ τί τὸ ἐνύπνιον;
 was and then what the dream

SOC. ἐδόκει τίς μοι γυνή προσελθοῦσα καλὴ καὶ b
there-seemed a-certain to-me woman having-approached fair and
 εὐειδής, λευκὰ ἱμάτια ἔχουσα, καλέσαι με καὶ εἰπεῖν· ὦ
comely white garments wearing to-call me and to-say O
 Σώκρατες,
Socrates

ἥματί κεν τριτάτῳ Φθίην ἐρίβωλον ἴκοιο.
on-day — third Phthia rich-soiled you-would-come

CRI. ἄτοπον τὸ ἐνύπνιον, ὦ Σώκρατες.
strange the dream O Socrates

IV • THE OPINION OF THE MANY

Crito begs him to be saved: he will lose a friend such as he will never find again, and will be thought by people who do not know them to have grudged the money, since the many will never believe that Socrates refused to leave when his friends were eager. Socrates asks why the opinion of the many should matter to them, when the most reasonable men will take the thing as it was done; Crito answers that the present case shows the many can work nearly the greatest evils on one slandered among them.

SOC. ἐναργὲς μὲν οὖν, ὥς γέ μοι δοκεῖ, ὦ Κρίτων.
clear indeed then as at-least to-me it-seems O Crito

CRI. λίαν γε, ὥς ἔοικεν. ἀλλ', ὦ δαιμόνιε Σώκρατες, c
too indeed as it-seems but O strange Socrates
 ἔτι καὶ νῦν ἐμοὶ πιθοῦ καὶ σώθητι· ὥς ἐμοί, ἐὰν σὺ
still even now me listen-to and save-yourself since to-me if you
 ἀποθάνῃς, οὐ μία συμφορά ἐστίν, ἀλλὰ χωρὶς μὲν τοῦ
die not one calamity it-is but apart indeed the

ἐστερηῆσθαι τοιούτου ἐπιτηδείου οἷον ἐγὼ οὐδένα μὴ ποτε
being-deprived such a-friend as I no-one — ever
 εὔρήσω, ἔτι δὲ καὶ πολλοῖς δόξω, οἱ ἐμὲ καὶ σὲ μὴ
shall-find still and also to-many I-shall-seem who me and you not
 σαφῶς ἴσασιν, ὡς οἷός τ' ὦν σε σώζειν εἰ ἤθελον
clearly know that able — being you to-save if I-had-been-willing
 ἀναλίσκειν χρήματα, ἀμελήσαι. καίτοι τίς ἂν αἰσχίων
to-spend money to-have-neglected and-yet what — more-shameful
 εἶη ταύτης δόξα ἢ δοκεῖν χρήματα περὶ πλείονος
would-be than-this reputation than to-seem money of more
 ποιεῖσθαι ἢ φίλους; οὐ γὰρ πείσονται οἱ πολλοὶ ὥς σὺ
to-make than friends not for will-believe the many that you
 αὐτὸς οὐκ ἠθέλησας ἀπιέναι ἐνθὲνδε ἡμῶν προθυμουμένων.
yourself not were-willing to-go-away from-here us being-eager
 SOC. ἀλλὰ τί ἡμῖν, ὦ μακάριε Κρίτων, οὕτω τῆς τῶν
but why to-us O blessed Crito so the of-the
 πολλῶν δόξης μέλει; οἱ γὰρ ἐπιεικέστατοι, ὧν
many opinion does-it-matter the for most-reasonable of-whom
 μᾶλλον ἄξιον φροντίζειν, ἡγήσονται αὐτὰ οὕτω πεπραχῆαι
more worth to-take-thought will-consider them so to-have-been-done
 ὥσπερ ἂν πραχθῇ.
as — they-are-done

- d CRI. ἀλλ' ὁρᾷς δὴ ὅτι ἀνάγκη, ὦ Σώκρατες, καὶ τῆς τῶν
but you-see indeed that necessary O Socrates also the of-the
 πολλῶν δόξης μέλιν. αὐτὰ δὲ δηλατὰ παρόντα
many opinion to-matter they-themselves and plain the-(things) present
 νυνὶ ὅτι οἱοί τ' εἰσιν οἱ πολλοὶ οὐ τὰ σμικρότατα τῶν
now that able — are the many not the smallest of-the
 κακῶν ἐξεργάζεσθαι ἀλλὰ τὰ μέγιστα σχεδόν, ἐάν τις
evils to-work but the greatest nearly if someone
 ἐν αὐτοῖς διαβεβλημένος ᾖ.
among them slandered be

Crito asks whether Socrates is holding back for fear that his friends will be black-mailed and lose their property; Socrates says he is, and about much else. Crito answers that the informers are cheap, his own money is enough, Simmias of Thebes has brought money for the purpose, and Cebes and many others are ready. Nor should Socrates worry what he would do abroad, for he will be welcome wherever he goes, and Crito's guest-friends in Thessaly will keep him safe.

SOC. εἰ γὰρ ὥφελον, ὦ Κρίτων, οἷοί τ' εἶναι οἱ πολλοὶ τὰ
 if for would-that O Crito able — to-be the many the
 μέγιστα κακὰ ἐργάζεσθαι, ἵνα οἷοί τ' ἦσαν καὶ ἀγαθὰ
 greatest evils to-work so-that able — they-were also goods
 τὰ μέγιστα, καὶ καλῶς ἂν εἶχεν. νῦν δὲ οὐδέτερα οἷοί
 the greatest and well — it-would-be now but neither able
 τε· οὔτε γὰρ φρόνιμον οὔτε ἄφρονα δυνατοὶ ποιῆσαι,
 — neither for prudent nor foolish able to-make
 ποιοῦσι δὲ τοῦτο ὅτι ἂν τύχωσι.
 they-do but this whatever — they-chance

CRI. ταῦτα μὲν δὴ οὕτως ἐχέτω· τάδε δέ, ὦ Σώκρατες, e
 these-things indeed then so let-it-be this but O Socrates
 εἰπέ μοι. ἄρά γε μὴ ἐμοῦ προμηθῇ καὶ τῶν ἄλλων
 tell me then indeed surely-not for-me are-you-anxious and for-the other
 ἐπιτηδείων μὴ, ἐὰν σὺ ἐνθένδε ἐξέλθῃς, οἱ συκοφάνται
 friends lest if you from-here go-out the informers
 ἡμῖν πράγματα παρέχωσιν ὥς σὲ ἐνθένδε ἐκκλέψασιν, καὶ
 us trouble cause as you from-here having-stolen and
 ἀναγκασθῶμεν ἢ καὶ πᾶσαν τὴν οὐσίαν ἀποβαλεῖν ἢ
 we-be-compelled either even all the property to-lose or
 συχνὰ χρήματα, ἢ καὶ ἄλλο τι πρὸς τούτοις παθεῖν;
 much money or even other something besides these to-suffer

45 εἰ γάρ τι τοιοῦτον φοβῇ, ἔασον αὐτὸ χαίρειν· ἡμεῖς
 if for anything such you-fear let it go we
 γάρ που δίκαιοί ἐσμεν σώσαντές σε κινδυνεύειν τοῦτον
 for surely right are having-saved you to-run this
 τὸν κίνδυνον καὶ ἐὰν δέῃ ἔτι τούτου μείζω. ἀλλ’
 — risk and if it-be-necessary still than-this greater but
 ἐμοὶ πείθου καὶ μὴ ἄλλως ποίει.

me obey and not otherwise do

SOC. καὶ ταῦτα προμηθοῦμαι, ὦ Κρίτων, καὶ ἄλλα
 both these-things I-am-anxious-about O Crito and other-things
 πολλά.

many

b CRI. μήτε τοίνυν ταῦτα φοβοῦ — καὶ γὰρ οὐδὲ πολὺ
 neither then these-things fear and for not-even much
 τὰργύριόν ἐστιν ὃ θέλουσι λαβόντες τινὲς σώσαί σε
 the-money is which are-willing having-taken some to-save you
 καὶ ἐξαγαγεῖν ἐνθένδε. ἔπειτα οὐχ ὀρᾷς τούτους τοὺς
 and to-bring-out from-here next not do-you-see these —
 συκοφάντας ὥς εὐτελεῖς, καὶ οὐδὲν ἂν δέοι ἐπ’
 informers how cheap and in-no-way — would-be-needed for
 αὐτοὺς πολλοῦ ἀργυρίου; σοὶ δὲ ὑπάρχει μὲν τὰ ἐμὰ
 them much money to-you and are-available indeed — my
 χρήματα, ὥς ἐγὼ οἶμαι, ἱκανά· ἔπειτα καὶ εἴ τι ἐμοῦ
 money as I think enough next and if in-any-way for-me
 κηδόμενος οὐκ οἶει δεῖν ἀναλίσκειν τὰμά, ξένοι
 caring not you-think to-be-necessary to-spend my-money foreigners
 οὗτοι ἐνθάδε ἔτοιμοι ἀναλίσκειν· εἷς δὲ καὶ κεκόμικεν ἐπ’
 these here ready to-spend one and even has-brought for
 αὐτὸ τοῦτο ἀργύριον ἱκανόν, Σιμμίας ὁ Θηβαῖος, ἔτοιμος
 very this money enough Simmias the Theban ready
 δὲ καὶ Κέβης καὶ ἄλλοι πολλοὶ πάνυ. ὥστε, ὅπερ λέγω,
 and also Cebes and others many very so-that which-very I-say

μήτε ταῦτα φοβούμενος ἀποκάμης σαυτὸν σῶσαι, μήτε,
 nor these-things fearing grow-weary yourself to-save nor
 ὁ ἔλεγες ἐν τῷ δικαστηρίῳ, δυσχερές σοι γενέσθω ὅτι οὐκ
 what you-said in the court a-difficulty to-you let-it-become that not
 ἂν ἔχοις ἐξελθὼν ὅτι χρῶο σαυτῷ· πολλαχοῦ
 — you-would-be-able having-gone-out what you-might-do-with yourself in-many-places
 μὲν γὰρ καὶ ἄλλοσε ὅποι ἂν ἀφίκη ἀγαπήσουσί
 indeed for also elsewhere wherever — you-may-come will-welcome
 σε· εἰ δὲ βούλῃ εἰς Θετταλίαν ἵεναι, εἰσὶν ἐμοὶ ἐκεῖ
 you if and you-wish to Thessaly to-go there-are to-me there
 ξένοι οἳ σε περὶ πολλοῦ ποιήσονται καὶ ἀσφάλειάν σοι
 guest-friends who you of much will-make and safety to-you
 παρέξονται, ὥστε σε μηδένα λυπεῖν τῶν κατὰ Θετταλίαν.
 will-provide so-that you no-one to-annoy of-those in Thessaly

VI · THE REPROACH ABOUT THE CHILDREN

Crito adds that Socrates' course is itself unjust — he is betraying himself and hastening what his enemies want — and that he is abandoning sons he could rear and educate. He is ashamed for them all: that the case came to court at all, that it was contested as it was, and that it should end in this ridiculous way, as though through their cowardice. There is no time left to deliberate; it must be done tonight.

ἔτι δέ, ὦ Σώκρατες, οὐδὲ δίκαιόν μοι δοκεῖς ἐπιχειρεῖν 46
 further and O Socrates not-even just to-me you-seem to-attempt
 πρᾶγμα, σαυτὸν προδοῦναι, ἐξὸν σωθῆναι, καὶ τοιαῦτα
 a-thing yourself to-betray it-being-possible to-be-saved and such-things
 σπεύδεις περὶ σαυτὸν γενέσθαι ἅπερ ἂν καὶ οἱ ἐχθροί
 you-hasten concerning yourself to-happen which-very — even — enemies
 σου σπεύσαιέν τε καὶ ἔσπευσαν σὲ διαφθεῖραι βουλόμενοι.
 your would-hasten both and have-hastened you to-destroy wishing

πρὸς δὲ τούτοις καὶ τοὺς υἱεῖς τοὺς σαυτοῦ ἔμοιγε
besides and these also — sons the-(ones) of-yourself to-me-at-least
 δοκεῖς προδιδόναι, οὓς σοι ἐξὸν καὶ ἐκθρέψαι καὶ
you-seem to-betray whom to-you it-being-possible both to-rear and
 ἐκπαιδεῦσαι οἰχῆσθαι καταλιπών, καὶ τὸ σὸν μέρος ὅτι
to-educate you-will-go-off having-left and — your part whatever
 ἂν τύχῃσι τοῦτο πράξουσιν· τεύξονται δέ, ὥς τὸ εἰκός,
— they-chance this they-will-fare they-will-meet and as the likely
 τοιούτων οἰάπερ εἴωθεν γίνεσθαι ἐν ταῖς ὀρφαναῖς περὶ
such-things as-very is-wont to-happen in the orphanhoods concerning
 τοὺς ὀρφανούς. ἢ γὰρ οὐ χρή ποιεῖσθαι παῖδας ἢ
the orphans either for not ought to-beget children or
 συνδιαταλαιπωρεῖν καὶ τρέφοντα καὶ παιδεύοντα, σὺ δέ μοι
to-toil-through-with-them both rearing and educating you but to-me
 δοκεῖς τὰ ῥαθυμότατα αἰρεῖσθαι. χρή δέ, ἅπερ ἂν ἀνὴρ
you-seem the easiest to-choose ought but which-very — a-man
 ἀγαθὸς καὶ ἀνδρείος ἐλοιτο, ταῦτα αἰρεῖσθαι, φάσκοντά
good and brave would-choose these to-choose claiming
 γε δὴ ἀρετῆς διὰ παντὸς τοῦ βίου ἐπιμελεῖσθαι· ὥς
at-least indeed for-virtue through all the life to-care so
 ἔγωγε καὶ ὑπὲρ σοῦ καὶ ὑπὲρ ἡμῶν τῶν σῶν ἐπιτηδεύων
I-at-least both for you and for us — your friends
 αἰσχύνομαι μὴ δόξῃ ἅπαν τὸ πρᾶγμα τὸ περὶ σέ
am-ashamed lest it-seem whole the affair the-(one) about you
 ἀνανδρία τινὶ τῇ ἡμετέρᾳ πεπραῆχθαι, καὶ ἡ εἴσοδος
by-cowardice some — our to-have-been-done both the bringing-in
 τῆς δίκης εἰς τὸ δικαστήριον ὥς εἰσῆλθεν ἐξὸν μὴ
of-the suit into the court how it-came-in it-being-possible not
 εἰσελθεῖν, καὶ αὐτὸς ὁ ἀγὼν τῆς δίκης ὥς ἐγένετο, καὶ
to-come-in and itself the contest of-the suit how it-went and
 τὸ τελευταῖον δὴ τουτί, ὥσπερ κατάγελως τῆς πράξεως,
the last indeed this as a-mockery of-the business

κακία τινὶ καὶ ἀνανδρία τῇ ἡμετέρα διαπεφευγῆναι ἡμᾶς
by-baseness some and cowardice — our to-have-escaped us
 δοκεῖν, οἷτινές σε οὐχὶ ἐσώσαμεν οὐδὲ σὺ σαυτόν, οἷόν
to-seem who you not saved nor you yourself possible
 τε ὃν καὶ δυνατὸν εἴ τι καὶ μικρὸν ἡμῶν ὄφελος ἦν.
— being and feasible if any even small of-us use there-was
 ταῦτα οὖν, ὦ Σώκρατες, ὅρα μὴ ἅμα τῷ κακῷ καὶ
these-things then O Socrates see lest along-with the evil also
 αἰσχρὰ ἦ σοί τε καὶ ἡμῖν. ἀλλὰ βουλεύου — μᾶλλον
shameful they-be for-you both and for-us but deliberate rather
 δὲ οὐδὲ βουλεύεσθαι ἔτι ὥρα ἀλλὰ βεβουλευσθαι — μία
but not-even to-deliberate still time but to-have-deliberated one
 δὲ βουλή· τῆς γὰρ ἐπιούσης νυκτὸς πάντα ταῦτα δεῖ
and plan on-the for coming night all these-things must
 πεπρᾶχθαι, εἰ δ' ἔτι περιμενοῦμεν, ἀδύνατον καὶ οὐκέτι
be-done if but still we-wait impossible and no-longer
 οἷόν τε. ἀλλὰ παντὶ τρόπῳ, ὦ Σώκρατες, πείθου μοι
possible — but every way O Socrates obey me
 καὶ μηδαμῶς ἄλλως ποίει.
and by-no-means otherwise do

VII • WHICH OPINIONS TO FOLLOW

Socrates says that Crito's eagerness is worth much if it is right, and that he cannot throw away his old arguments because his luck has changed. They agree that only the opinions of those who know are to be honored — a man in training listens to his trainer, and if he disobeys he ruins his body. What justice benefits and injustice maims is worth more than the body, so on the just and unjust it is the one expert and the truth that count, not the many — though the many, Crito allows, can kill us.

b soc. ὦ φίλε Κρίτων, ἡ προθυμία σου πολλοῦ ἀξία εἶ
 O dear Crito — eagerness your of-much worth if
 μετά τινος ὀρθότητος εἶη· εἰ δὲ μή, ὅσῳ μείζων
 with some rightness it-should-be if but not by-how-much greater
 τοσοῦτῳ χαλεπωτέρα. σκοπεῖσθαι οὖν χρὴ ἡμᾶς εἴτε
 by-so-much harder to-consider then ought us whether
 ταῦτα πρακτέον εἴτε μή· ὥς ἐγὼ οὐ νῦν πρῶτον ἀλλὰ
 these-things (one)-must-do or not since I not now first but
 καὶ ἀεὶ τοιοῦτος οἷος τῶν ἐμῶν μηδενὶ ἄλλῳ πείθεσθαι
 also always such as — of-my-own to-nothing other to-obey
 ἢ τῷ λόγῳ ὃς ἂν μοι λογιζομένῳ βέλτιστος φαίνεται.
 than the argument which — to-me reckoning best appears
 τοὺς δὴ λόγους οὓς ἐν τῷ ἔμπροσθεν ἔλεγον οὐ δύναμαι
 the then arguments which in the past I-said not I-am-able
 νῦν ἐκβαλεῖν, ἐπειδὴ μοι ἤδε ἡ τύχη γέγονεν, ἀλλὰ σχεδὸν
 now to-throw-away since to-me this — fortune has-come but nearly
 τι ὅμοιοι φαίνονται μοι, καὶ τοὺς αὐτοὺς πρεσβεύω καὶ
 somewhat the-same appear to-me and the same I-revere and
 τιμῷ οὕπερ καὶ πρότερον· ὧν ἐὰν μὴ βελτίῳ ἔχωμεν
 honor which-very also before than-which if not better we-have
 λέγειν ἐν τῷ παρόντι, εὖ ἴσθι ὅτι οὐ μὴ σοι συγχωρήσω,
 to-say at the present well know that not — to-you I-shall-agree
 οὐδ' ἂν πλείω τῶν νῦν παρόντων ἢ τῶν πολλῶν
 not-even if more than-the now present the of-the many
 δύναμις ὥσπερ παιδᾶς ἡμᾶς μορμολύττηται, δεσμούς καὶ
 power as children us frightens bonds and
 θανάτους ἐπιπέμπουσα καὶ χρημάτων ἀφαιρέσεις. πῶς οὖν
 deaths sending and of-money confiscations how then
 ἂν μετριώτατα σκοποῖμεθα αὐτά; εἰ πρῶτον μὲν τοῦτον
 — most-fairly might-we-examine them if first indeed this
 τὸν λόγον ἀναλάβομεν, ὃν σὺ λέγεις περὶ τῶν δοξῶν.
 — argument we-should-take-up which you say about the opinions

πότερον καλῶς ἐλέγετο ἐκάστοτε ἢ οὐ, ὅτι ταῖς μὲν d
whether rightly was-it-said each-time or not that to-the-ones indeed
 δεῖ τῶν δοξῶν προσέχειν τὸν νοῦν, ταῖς δὲ οὐ;
one-must of-the opinions to-apply the mind to-the-others and not
 ἢ πρὶν μὲν ἐμὲ δεῖν ἀποθνήσκειν καλῶς ἐλέγετο,
or before indeed me to-be-necessary to-die rightly was-it-said
 νῦν δὲ κατάδηλος ἄρα ἐγένετο ὅτι ἄλλως ἔνεκα
now but plain then has-it-become that idly for-the-sake-of
 λόγου ἐλέγετο, ἦν δὲ παιδιὰ καὶ φλυαρία ὡς ἀληθῶς;
talk it-was-said it-was but child's-play and nonsense as truly
 ἐπιθυμῶ δ' ἔγωγ' ἐπισκέψασθαι, ὦ Κρίτων, κοινῇ
I-desire and I-at-least to-examine O Crito in-common
 μετὰ σοῦ εἴ τί μοι ἀλλοιότερος φανεῖται, ἐπειδὴ
with you whether at-all to-me different it-will-appear since
 ὥδε ἔχω, ἢ ὁ αὐτός, καὶ ἔασομεν χαίρειν ἢ πεισόμεθα
thus I-am or the same and we-shall-let go or we-shall-obey
 αὐτῷ. ἐλέγετο δέ πως, ὡς ἐγῶμαι, ἐκάστοτε ὥδε ὑπὸ
it it-was-said and somehow as I-think each-time thus by
 τῶν οἰομένων τί λέγειν, ὥσπερ νυνδὴ ἐγὼ ἔλεγον,
those thinking something to-say as just-now I said
 ὅτι τῶν δοξῶν ἅς οἱ ἄνθρωποι δοξάζουσιν δέοι τὰς
that of-the opinions which the men hold one-should the-ones
 μὲν περὶ πολλοῦ ποιεῖσθαι, τὰς δὲ μή. τοῦτο πρὸς
indeed of much to-make the-others and not this by
 θεῶν, ὦ Κρίτων, οὐ δοκεῖ καλῶς σοι λέγεσθαι;
the-gods O Crito not does-it-seem rightly to-you to-be-said
 — σὺ γάρ, ὅσα γε τὰνθρώπεια, ἐκτὸς εἰ τοῦ μέλλειν 47
you for as-far-as at-least human-things outside are the being-about
 ἀποθνήσκειν αὔριον, καὶ οὐκ ἂν σὲ παρακροῦσι ἢ παροῦσα
to-die tomorrow and not — you would-mislead the present
 συμφορά· σκόπει δὴ — οὐχ ἱκανῶς δοκεῖ σοι λέγεσθαι
calamity consider then not sufficiently does-it-seem to-you to-be-said

ὅτι οὐ πάσας χρὴ τὰς δόξας τῶν ἀνθρώπων τιμᾶν ἀλλὰ
that not all ought the opinions of-the men to-honor but
 τὰς μὲν, τὰς δ' οὐ, οὐδὲ πάντων ἀλλὰ τῶν μὲν,
the-ones indeed the-others and not nor of-all but of-the-ones indeed
 τῶν δ' οὐ; τί φῆς; ταῦτα οὐχὶ καλῶς λέγεται;
of-the-others and not what do-you-say these-things not rightly are-they-said
 CRI. καλῶς.

rightly

SOC. οὐκοῦν τὰς μὲν χρηστὰς τιμᾶν, τὰς δὲ πονηρὰς
therefore the-ones indeed good to-honor the-others and bad

μή;

not

CRI. ναί.

yes

SOC. χρησταὶ δὲ οὐχ αἱ τῶν φρονίμων, πονηραὶ δὲ
good and not the-(ones) of-the prudent bad and
 αἱ τῶν ἀφρόνων;

the-(ones) of-the foolish

CRI. πῶς δ' οὐ;

how and not

b SOC. φέρε δὴ, πῶς αὖ τὰ τοιαῦτα ἐλέγετο; γυμναζόμενος
come then how again — such-things were-they-said exercising

ἀνὴρ καὶ τοῦτο πράττων πότερον παντὸς ἀνδρὸς ἐπαίνω
a-man and this doing whether of-every man to-praise

καὶ ψόγω καὶ δόξῃ τὸν νοῦν προσέχει, ἢ ἐνὸς μόνου
and blame and opinion the mind does-be-apply or of-one only

ἐκείνου ὃς ἂν τυγχάνῃ ἰατρὸς ἢ παιδοτρίβης ὢν;
that-man who — happens a-physician or a-trainer being

CRI. ἐνὸς μόνου.

of-one only

SOC. οὐκοῦν φοβεῖσθαι χρὴ τοὺς ψόγους καὶ ἀσπάζεσθαι
therefore to-fear one-ought the censures and to-welcome
 τοὺς ἐπαίνους τοὺς τοῦ ἐνὸς ἐκείνου ἀλλὰ μὴ τοὺς τῶν
the praises the-(ones) of-the one that-man but not those of-the
 πολλῶν.
many

CRI. δῆλα δῆ.

clear indeed

SOC. ταύτῃ ἄρα αὐτῷ πρακτέον καὶ γυμναστέον καὶ
in-this-way then by-him (one)-must-act and (one)-must-train and
 ἐδεστέον γε καὶ ποτέον, ἥ ἂν τῷ ἐνὶ δοκῇ, τῷ
(one)-must-eat indeed and (one)-must-drink as — to-the one seems-good the
 ἐπιστάτῃ καὶ ἐπαῖοντι, μᾶλλον ἢ ἢ σύμπασι τοῖς ἄλλοις.
overseer and expert rather than as to-all the others

CRI. ἔστι ταῦτα.

it-is these-things

SOC. εἰεν. ἀπειθήσας δὲ τῷ ἐνὶ καὶ ἀτιμάσας αὐτοῦ τὴν
well having-disobeyed and the one and having-slighted his —
 δόξαν καὶ τοὺς ἐπαίνους, τιμήσας δὲ τοὺς τῶν πολλῶν
opinion and the praises having-honored and those of-the many
 καὶ μηδὲν ἐπαῖόντων, ἄρα οὐδὲν κακὸν πείσεται;
and nothing understanding then no evil will-be-suffer

CRI. πῶς γὰρ οὐ;

how for not

SOC. τί δ' ἔστι τὸ κακὸν τοῦτο, καὶ ποῖ τείνει, καὶ
what and is — evil this and whither does-it-tend and
 εἰς τί τῶν τοῦ ἀπειθοῦντος;
to what of-the-(things) of-the disobeying

CRI. δῆλον ὅτι εἰς τὸ σῶμα· τοῦτο γὰρ διόλλυσι.

clear that to the body this for it-destroys

d SOC. καλῶς λέγεις. οὐκοῦν καὶ τᾶλλα, ὦ Κρίτων, οὕτως,
 well you-say therefore also the-rest O Crito so
 ἵνα μὴ πάντα διῶμεν, καὶ δὴ καὶ περὶ τῶν
 so-that not all we-may-go-through and indeed also about the
 δικαίων καὶ ἀδίκων καὶ αἰσχυρῶν καὶ καλῶν καὶ ἀγαθῶν
 just and unjust and shameful and fine and good
 καὶ κακῶν, περὶ ὧν νῦν ἡ βουλή ἡμῖν ἐστίν, πότερον
 and bad about which now the deliberation for-us is whether
 τῇ τῶν πολλῶν δόξῃ δεῖ ἡμᾶς ἔπεσθαι καὶ φοβεῖσθαι
 the of-the many opinion must us to-follow and to-fear
 αὐτὴν ἢ τῇ τοῦ ενός, εἴ τίς ἐστὶν ἐπαῖων, ὃν δεῖ καὶ
 it or the of-the one if any there-is expert whom one-must both
 αἰσχύνεσθαι καὶ φοβεῖσθαι μᾶλλον ἢ σύμπαντας τοὺς
 to-respect and to-fear rather than all-together the
 ἄλλους; ᾧ εἰ μὴ ἀκολουθήσομεν, διαφθεροῦμεν ἐκεῖνο
 others whom if not we-shall-follow we-shall-ruin that
 καὶ λωβησόμεθα, ὃ τῷ μὲν δικαίῳ βέλτιον ἐγένετο
 and we-shall-maim which by-the indeed just better became
 τῷ δὲ ἀδίκῳ ἀπώλλυτο. ἢ οὐδέν ἐστι τοῦτο;
 by-the and unjust was-destroyed or nothing is this

CRI. οἶμαι ἔγωγε, ὦ Σώκρατες.

I-think I-at-least O Socrates

e SOC. φέρε δὴ, ἐὰν τὸ ὑπὸ τοῦ ὑγιεινοῦ μὲν βέλτιον
 come then if the-(thing) by the healthful indeed better
 γιγνώμενον, ὑπὸ τοῦ νοσώδους δὲ διαφθειρόμενον διολέσωμεν
 becoming by the unhealthy but being-ruined we-destroy
 πειθόμενοι μὴ τῇ τῶν ἐπαϊόντων δόξῃ, ἄρα βιωτὸν ἡμῖν
 obeying not the of-those understanding opinion then livable for-us
 ἐστὶν διεφθαρμένου αὐτοῦ; ἔστι δέ που τοῦτο σῶμα ἢ οὐχί;
 is-it having-been-ruined it is and surely this body or not

CRI. ναί.

yes

SOC. ἄρ' οὖν βιωτὸν ἡμῖν ἐστὶν μετὰ μοχθηροῦ καὶ
so then livable for-us is-it with wretched and

διεφθαρμένου σώματος;

ruined body

CRI. οὐδαμῶς.

by-no-means

SOC. ἀλλὰ μετ' ἐκείνου ἄρ' ἡμῖν βιωτὸν διεφθαρμένου, ᾧ τὸ 48

but with that then for-us livable having-been-ruined which the

ἄδικον μὲν λωβᾶται, τὸ δὲ δίκαιον ὀνίνησιν; ἢ φανυλότερον

unjust indeed maims the and just benefits or meaner

ἡγούμεθα εἶναι τοῦ σώματος ἐκείνου, ὅτι ποτ' ἐστὶ τῶν

do-we-consider to-be than-the body that whatever ever is —

ἡμετέρων, περὶ ὃ ἢ τε ἀδικία καὶ ἡ δικαιοσύνη ἐστίν;

of-our-own about which the both injustice and the justice are

CRI. οὐδαμῶς.

by-no-means

SOC. ἀλλὰ τιμιώτερον;

but more-precious

CRI. πολὺ γε.

much indeed

SOC. οὐκ ἄρα, ὦ βέλτιστε, πάννυ ἡμῖν οὕτω φροντιστέον τί

not then O best at-all by-us so (one)-must-mind what

ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅτι ὁ ἐπαῖων περὶ τῶν δικαίων

will-say the many of-us but what the expert about the just

καὶ ἀδίκων, ὁ εἷς καὶ αὐτὴ ἡ ἀλήθεια. ὥστε πρῶτον μὲν

and unjust the one and itself the truth so-that first indeed

ταύτη οὐκ ὀρθῶς εἰσηγῇ, εἰσηγούμενος τῆς τῶν πολλῶν

in-this-way not rightly you-propose proposing of-the of-the many

δόξης δεῖν ἡμᾶς φροντίζειν περὶ τῶν δικαίων καὶ

opinion to-be-necessary us to-mind about the just and

καλῶν καὶ ἀγαθῶν καὶ τῶν ἐναντίων. ἀλλὰ μὲν δὴ, φαίη
fine and good and the opposites but indeed then would-say
 γ' ἂν τις, οἰοί τέ εἶσιν ἡμᾶς οἱ πολλοὶ ἀποκτείνυναι.
at-least — someone able — are us the many to-kill

- b CRI. δῆλα δὴ καὶ ταῦτα· φαίη γὰρ ἂν, ὦ Σώκρατες.
clear indeed also these-things one-would-say for — O Socrates
 ἀληθῆ λέγεις.
true-things you-say

VIII · NOT LIVING, BUT LIVING WELL

The argument stands as before, and so does this: that one must value not living but living well, and that living well and living finely and justly are the same thing. Considerations about money, reputation, and the rearing of children belong to the many, who kill and bring back to life so lightly; the only question is whether it is just for him to go out without the Athenians' release.

SOC. ἀλλ', ὦ θαυμάσιε, οὗτός τε ὁ λόγος ὃν διεληλύθαμεν
but O wonderful this both — argument which we-have-gone-through
 ἔμοιγε δοκεῖ ἔτι ὁμοίος εἶναι καὶ πρότερον· καὶ τόνδε
to-me-at-least seems still the-same to-be as before and this
 δὲ αὖ σκόπει εἰ ἔτι μένει ἡμῖν ἢ οὔ, ὅτι οὐ τὸ
and again consider whether still it-stands for-us or not that not the
 ζῆν περὶ πλείστου ποιητέον ἀλλὰ τὸ εὖ ζῆν.
living of the-most (one)-must-make but the well living

CRI. ἀλλὰ μένει.

but it-stands

SOC. τὸ δὲ εὖ καὶ καλῶς καὶ δικαίως ὅτι ταυτόν ἐστιν,
the and well and finely and justly that the-same is
 μένει ἢ οὐ μένει;
does-it-stand or not does-it-stand

CRI. μένει.

it-stands

SOC. οὐκοῦν ἐκ τῶν ὁμολογουμένων τοῦτο σκεπτέον,

C

therefore from the things-agreed this (one)-must-examine

πότερον δίκαιον ἐμὲ ἐνθένδε πειραῖσθαι ἐξιέναι μὴ

whether just me from-here to-try to-go-out not

ἀφιέντων Ἀθηναίων ἢ οὐ δίκαιον· καὶ ἐὰν μὲν φαίνεται

releasing the-Athenians or not just and if indeed it-appears

δίκαιον, πειρώμεθα, εἰ δὲ μή, ἐώμεν. ἄς δὲ σὺ

just let-us-try if but not let-us-let-it-be which and you

λέγεις τὰς σκέψεις περὶ τε ἀναλώσεως χρημάτων καὶ

mention the considerations about both spending of-money and

δόξης καὶ παίδων τροφῆς, μὴ ὡς ἀληθῶς ταῦτα, ὧ

reputation and of-children rearing perhaps as truly these O

Κρίτων, σκέμματα ἢ τῶν ῥαδίως ἀποκτεινύντων καὶ

Crito notions are of-those easily killing and

ἀναβιωσκομένων γ' ἂν, εἰ οἰοί τ' ἦσαν, οὐδενὶ ξὺν

bringing-to-life-again at-least — if able — they-were no with

νῶ, τούτων τῶν πολλῶν. ἡμῶν δ', ἐπειδὴ ὁ λόγος οὕτως

sense of-these — many for-us but since the argument so

αἰρεῖ, μὴ οὐδὲν ἄλλο σκεπτέον ἢ ἢ ὅπερ νυνδὴ

decides perhaps nothing other (one)-must-examine is than which-very just-now

ἐλέγομεν, πότερον δίκαια πράξομεν καὶ χρήματα τελούντες

we-were-saying whether just-things we-shall-do both money paying

τούτοις τοῖς ἐμὲ ἐνθένδε ἐξάξουσιν καὶ χάριτας, καὶ αὐτοὶ

to-these — me from-here who-will-bring-out and favors and ourselves

ἐξάγοντές τε καὶ ἐξαγόμενοι, ἢ τῇ ἀληθείᾳ ἀδικήσομεν

bringing-out both and being-brought-out or in truth we-shall-do-wrong

πάντα ταῦτα ποιοῦντες· κἂν φαινώμεθα ἄδικοι αὐτὰ

all these-things doing and-if we-appear unjust-things them

ἐργαζόμενοι, μὴ οὐ δέη ὑπολογίζεσθαι οὐτ' εἰ

working perhaps not it-may-be-necessary to-reckon either whether

ἀποθνήσκειν δέῃ παραμένοντας καὶ ἡσυχίαν ἄγοντας,

to-die we-must staying and quiet keeping

οὔτε ἄλλο ὅτιοῦν πάσχειν πρὸ τοῦ ἀδικεῖν.

or other anything-whatever to-suffer before the doing-wrong

CRI. καλῶς μὲν μοι δοκεῖς λέγειν, ὦ Σώκρατες, ὅρα δὲ

well indeed to-me you-seem to-speak O Socrates see but

τί δρῶμεν.

what we-are-to-do

IX • NEVER TO RETURN A WRONG

They agree again that one must never willingly do wrong, and that this holds however the many judge it; that one must not do wrong in return for a wrong, nor harm in return for harm, since to do a man harm does not differ from doing him wrong. Socrates warns that few hold this, and that those who do and those who do not can have no counsel in common, and asks Crito to say now if he does not share it. From there the question becomes whether what a man has justly agreed to must be done.

49 SOC. σκοπῶμεν, ὦ ἀγαθέ, κοινῇ, καὶ εἴ πη ἔχεις

let-us-examine O good-man in-common and if in-any-way you-are-able

ἀντιλέγειν ἐμοῦ λέγοντος, ἀντίλεγε καὶ σοι πείσομαι· εἰ

to-object me speaking object and you I-will-obey if

δὲ μὴ, παῦσαι ἤδη, ὦ μακάριε, πολλάκις μοι λέγων

but not cease now O blessed often to-me saying

τὸν αὐτὸν λόγον, ὡς χρὴ ἐνθένδε ἀκόντων Ἀθηναίων

the same argument that one-ought from-here unwilling the-Athenians

ἐμὲ ἀπιέναι· ὡς ἐγὼ περὶ πολλοῦ ποιοῦμαι πείσας

me to-go-away since I of much I-make having-persuaded

σε ταῦτα πράττειν, ἀλλὰ μὴ ἄκοντος. ὅρα δὲ δὴ τῆς

you these-things to-do but not unwilling see and then of-the

σκέψεως τὴν ἀρχὴν εἰάν σοι ἱκανῶς λέγεται, καὶ πειρῶ

inquiry the beginning whether to-you satisfactorily it-is-put and try

ἀποκρίνεσθαι τὸ ἐρωτώμενον ἢ ἂν μάλιστα οἷ.

to-answer the-(thing) asked as — most you-think

CRI. ἀλλὰ πειράσομαι.

but I-will-try

SOC. οὐδενὶ τρόπῳ φαμὲν ἐκόντας ἀδικητέον εἶναι, ἢ b

in-no way do-we-say willingly (one)-must-do-wrong to-be or

τινὶ μὲν ἀδικητέον τρόπῳ τινὶ δὲ οὐ; ἢ οὐδαμῶς τό

in-some indeed (one)-must-do-wrong way in-some and not or in-no-way the

γε ἀδικεῖν οὔτε ἀγαθὸν οὔτε καλόν, ὥς πολλάκις ἡμῖν

at-least doing-wrong either good or fine as often by-us

καὶ ἐν τῷ ἔμπροσθεν χρόνῳ ὠμολογήθη; ἢ πᾶσαι ἡμῖν

also in the former time was-agreed or all for-us

ἐκεῖναι αἱ πρόσθεν ὁμολογίαι ἐν ταῖςδε ταῖς ὀλίγαις ἡμέραις

those — former agreements in these — few days

ἐκκεχυμένοι εἰσίν, καὶ πάλαι, ὦ Κρίτων, ἄρα τηλικοῖδε

poured-away have-been and long-ago O Crito then of-such-an-age

ἄνδρες πρὸς ἀλλήλους σπουδῇ διαλεγόμενοι ἐλάθομεν ἡμᾶς

men with one-another in-earnest conversing we-escaped-notice us

αὐτοὺς παίδων οὐδὲν διαφέροντες; ἢ παντὸς μᾶλλον οὕτως

ourselves from-children nothing differing or than-all rather so

ἔχει ὥσπερ τότε ἐλέγετο ἡμῖν· εἴτε φασὶν οἱ πολλοὶ εἴτε

it-stands as then it-was-said by-us whether say-so the many or

μή, καὶ εἴτε δεῖ ἡμᾶς εἶτι τῶνδε χαλεπώτερα πάσχειν εἴτε

not and whether must us still than-these harsher-things to-suffer or

καὶ πραότερα, ὅμως τό γε ἀδικεῖν τῷ ἀδικοῦντι καὶ

also gentler nevertheless the at-least doing-wrong for-the one-doing-wrong both

κακὸν καὶ αἰσχρὸν τυγχάνει ὃν παντὶ τρόπῳ; φαμὲν ἢ οὐ;

evil and shameful happens being in-every way do-we-say or not

CRI. φαμέν.

we-do-say

SOC. οὐδαμῶς ἄρα δεῖ ἀδικεῖν.

in-no-way then one-must do-wrong

CRI. οὐ δῆτα.

not indeed

SOC. οὐδὲ ἀδικούμενον ἄρα ἀνταδικεῖν, ὥς οἱ πολλοὶ

nor being-wronged then to-do-wrong-in-return as the many

οἴονται, ἐπειδὴ γε οὐδαμῶς δεῖ ἀδικεῖν.

think since at-least in-no-way one-must do-wrong

c CRI. οὐ φαίνεται.

not it-appears

SOC. τί δὲ δῆ; κακουργεῖν δεῖ, ὦ Κρίτων, ἢ οὐ;

what and then to-do-harm one-ought O Crito or not

CRI. οὐ δεῖ δῆπου, ὦ Σώκρατες.

not one-ought surely O Socrates

SOC. τί δέ; ἀντικακουργεῖν κακῶς πάσχοντα, ὥς οἱ πολλοί

what and to-harm-in-return badly suffering as the many

φασιν, δίκαιον ἢ οὐ δίκαιον;

say just or not just

CRI. οὐδαμῶς.

in-no-way

SOC. τὸ γάρ που κακῶς ποιεῖν ἀνθρώπους τοῦ ἀδικεῖν

the for surely badly doing men from-the doing-wrong

οὐδὲν διαφέρει.

nothing differs

CRI. ἀληθῆ λέγεις.

true-things you-say

d SOC. οὔτε ἄρα ἀνταδικεῖν δεῖ οὔτε κακῶς ποιεῖν οὐδένα

neither then to-do-wrong-in-return one-ought nor badly to-do any

ἀνθρώπων, οὐδ' ἂν ὅτιοῦν πάσχη ὑπ' αὐτῶν.

of-men not-even if anything-whatever one-suffers at-the-hands-of them

καὶ ὅρα, ὦ Κρίτων, ταῦτα καθομολογῶν, ὅπως μὴ παρὰ

and see O Crito these-things agreeing-to that not contrary-to

δόξαν ὁμολογῆς· οἶδα γὰρ ὅτι ὀλίγοις τισὶ ταῦτα καὶ δοκεῖ
opinion you-agree I-know for that to-few some these-things both seem
καὶ δόξει. οἷς οὖν οὕτω δέδοκται καὶ οἷς μή, τούτοις
and will-seem to-whom then so it-has-seemed and to-whom not for-these
οὐκ ἔστι κοινὴ βουλή, ἀλλὰ ἀνάγκη τούτους ἀλλήλων
not there-is common counsel but necessity these one-another
καταφρονεῖν ὁρῶντας ἀλλήλων τὰ βουλευήματα. σκόπει δὴ
to-despise seeing one-another's — resolutions consider indeed
οὖν καὶ σὺ εὖ μάλα πότερον κοινωνεῖς καὶ συνδοκεῖ σοι καὶ
then also you well very whether you-share and it-seems-good to-you and
ἀρχώμεθα ἐντεῦθεν βουλευόμενοι, ὥς οὐδέποτε ὀρθῶς ἔχοντος
let-us-begin from-here deliberating that never rightly being
οὔτε τοῦ ἀδικεῖν οὔτε τοῦ ἀνταδικεῖν οὔτε κακῶς
either the doing-wrong or the doing-wrong-in-return or badly
πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κακῶς, ἢ ἀφίστασαι καὶ
suffering to-defend-oneself doing-in-return badly or do-you-stand-off and
οὐ κοινωνεῖς τῆς ἀρχῆς; ἐμοὶ μὲν γὰρ καὶ πάλαι οὕτω καὶ
not share in-the beginning to-me indeed for both long-ago so and
νῦν ἔτι δοκεῖ, σοὶ δὲ εἴ πη ἄλλη δέδοκται, λέγε καὶ
now still it-seems to-you but if in-any-way otherwise it-has-seemed say and
δίδασκε. εἰ δ' ἐμμένεις τοῖς πρόσθε, τὸ μετὰ τοῦτο ἄκουε.
teach if but you-abide-by the former the-(thing) after this hear

CRI. ἀλλ' ἐμμένω τε καὶ συνδοκεῖ μοι· ἀλλὰ λέγε.

but I-abide-by both and it-seems-good to-me but speak

SOC. λέγω δὴ αὖ τὸ μετὰ τοῦτο, μᾶλλον δ' ἐρωτῶ·

I-say then again the-(thing) after this rather but I-ask

πότερον ἂν τις ὁμολογήσῃ τῷ δίκαια ὄντα

whether what-things — someone agrees with-anyone just being

ποιητέον ἢ ἐξαπατητέον;

(one)-must-do or (one)-must-deceive

CRI. ποιητέον.

(one)-must-do

If they leave without persuading the city, whom do they harm? Socrates imagines the Laws and the commonwealth standing over him and asking whether he means to destroy them and the city so far as he can, since no city can stand whose judgments are made void by private men. They remind him that they married his parents, ordered his rearing and his education in music and gymnastic, and that the fatherland is more honorable and more holy than father and mother: a man must either persuade it or do what it commands.

- 50 SOC. ἐκ τούτων δὴ ἄθρει. ἀπιόντες ἐνθένδε ἡμεῖς μὴ
from these-things then consider going-away from-here we not
 πείσαντες τὴν πόλιν πότερον κακῶς τινὰς ποιούμεν, καὶ
having-persuaded the city whether badly some do-we-treat and
 ταῦτα οὓς ἥκιστα δεῖ, ἢ οὐ; καὶ ἐμμένομεν οἷς
these whom least one-ought or not and do-we-abide-by what-things
 ὡμολογήσαμεν δίκαιοις οὖσιν ἢ οὐ;
we-agreed just being or not
 CRI. οὐκ ἔχω, ὦ Σώκρατες, ἀποκρίνασθαι πρὸς ὃ
not I-am-able O Socrates to-answer to what
 ἐρωτᾷς· οὐ γὰρ ἐννοῶ.
you-ask not for I-understand
- b SOC. ἀλλ' ὥδε σκόπει. εἰ μέλλουσιν ἡμῖν ἐνθένδε εἶτε
but thus consider if being-about for-us from-here whether
 ἀποδιδράσκειν, εἴθ' ὅπως δεῖ ὀνομάσαι τοῦτο, ἐλθόντες
to-run-away or however one-must to-name this having-come
 οἱ νόμοι καὶ τὸ κοινὸν τῆς πόλεως ἐπιστάντες ἔρουντο·
the laws and the commonwealth of-the city standing-over should-ask
 εἰπέ μοι, ὦ Σώκρατες, τί ἐν νῶ ἔχεις ποιεῖν; ἄλλο
tell me O Socrates what in mind have-you to-do other
 τι ἢ τούτῳ τῷ ἔργῳ ᾧ ἐπιχειρεῖς διανοῇ τοῦς
anything than this — deed which you-attempt do-you-intend the

τε νόμους ἡμᾶς ἀπολέσαι καὶ σύμπασαν τὴν πόλιν τὸ
both laws us to-destroy and whole the city —
 σὸν μέρος; ἢ δοκεῖ σοι οἶόν τε ἔτι ἐκείνην τὴν πόλιν
your part or does-it-seem to-you possible — still that — city
 εἶναι καὶ μὴ ἀνατετράφθαι, ἐν ᾗ ἂν αἱ γενόμεναι δίκαι
to-be and not to-have-been-overturned in which — the given judgments
 μηδὲν ἰσχύωσιν ἀλλὰ ὑπὸ ἰδιωτῶν ἄκυροί τε γίνωνται καὶ
nothing avail but by private-men void both become and
 διαφθείρωνται; τί ἐροῦμεν, ὦ Κρίτων, πρὸς ταῦτα καὶ
are-destroyed what shall-we-say O Crito to these-things and
 ἄλλα τοιαῦτα; πολλὰ γὰρ ἂν τις ἔχοι, ἄλλως τε
other such many-things for — someone might-be-able especially —
 καὶ ῥήτωρ, εἰπεῖν ὑπὲρ τούτου τοῦ νόμου ἀπολλυμένου
— an-orator to-say on-behalf-of this — law being-destroyed
 ὅς τὰς δίκας τὰς δικασθείσας προστάττει κυρίας εἶναι.
which the judgments the-(ones) adjudged ordains valid to-be
 ἢ ἐροῦμεν πρὸς αὐτοὺς ὅτι ἡδίκηει γὰρ ἡμᾶς ἡ πόλις
or shall-we-say to them that was-wronging for us the city
 καὶ οὐκ ὀρθῶς τὴν δίκην ἔκρινεν; ταῦτα ἢ τί ἐροῦμεν;
and not rightly the case judged these-things or what shall-we-say
 CRI. ταῦτα νὴ Δία, ὦ Σώκρατες.

these-things by Zeus O Socrates

SOC. τί οὖν ἂν εἴπωσιν οἱ νόμοι· ὦ Σώκρατες, ἦ καὶ d
what then — would-say the laws O Socrates really also
 ταῦτα ὡμολόγητο ἡμῖν τε καὶ σοί, ἢ ἐμμενεῖν ταῖς δίκαις
these-things had-it-been-agreed by-us both and by-you or to-abide-by the judgments
 αἷς ἂν ἡ πόλις δικάζῃ; εἰ οὖν αὐτῶν θαυμάζοιμεν λεγόντων,
which — the city gives if then at-them we-should-wonder speaking
 ἴσως ἂν εἴποιεν ὅτι ὦ Σώκρατες, μὴ θαύμαζε τὰ
perhaps — they-would-say that O Socrates not wonder-at the-things
 λεγόμενα ἀλλ' ἀποκρίνου, ἐπειδὴ καὶ εἰώθας χρῆσθαι
said but answer since indeed you-are-accustomed to-use

τῷ ἐρωτᾷν τε καὶ ἀποκρίνεσθαι. φέρε γάρ, τί ἐγκαλῶν
the asking both and answering come for what charging
 ἡμῖν καὶ τῇ πόλει ἐπιχειρεῖς ἡμᾶς ἀπολλύναι; οὐ πρῶτον
us and the city do-you-attempt us to-destroy not first
 μέν σε ἐγεννήσαμεν ἡμεῖς, καὶ δι' ἡμῶν ἔλαβε τὴν μητέρα
indeed you did-we-beget we and through us took — mother
 σου ὁ πατὴρ καὶ ἐφύτευσέν σε; φράσον οὖν, τούτοις ἡμῶν,
your — father and begot you tell then these of-us
 τοῖς νόμοις τοῖς περὶ τοὺς γάμους, μέμφῃ τι ὥς οὐ
— laws the-(ones) about the marriages do-you-blame anything as not
 καλῶς ἔχουσιν; οὐ μέμφομαι, φαίην ἄν. ἀλλὰ τοῖς περὶ
well being not I-blame I-would-say — but the-(ones) about
 τὴν τοῦ γενομένου τροφήν τε καὶ παιδείαν ἐν ᾗ καὶ
the of-the-(one) born rearing both and education in which also
 σὺ ἐπαιδεύθης; ἢ οὐ καλῶς προσέταττον ἡμῶν οἱ ἐπὶ τούτῳ
you were-educated or not well did-they-ordain of-us the for this
 τεταγμένοι νόμοι, παραγγέλλοντες τῷ πατρὶ τῷ σῷ σε
appointed laws charging — father the-(one) your you
 ἐν μουσικῇ καὶ γυμναστικῇ παιδεύειν; καλῶς, φαίην ἄν.
in music and gymnastics to-educate well I-would-say —
 εἶεν. ἐπειδὴ δὲ ἐγένου τε καὶ ἐξετράφης καὶ ἐπαιδεύθης,
well since and you-were-born both and were-reared and were-educated
 ἔχouis ἂν εἰπεῖν πρῶτον μὲν ὥς οὐχὶ ἡμέτερος ἦσθα
would-you-be-able — to-say first indeed that not ours you-were
 καὶ ἔκγονος καὶ δοῦλος, αὐτός τε καὶ οἱ σοὶ πρόγονοι;
both offspring and slave yourself both and — your ancestors
 καὶ εἰ τοῦθ' οὕτως ἔχει, ἄρ' ἐξ ἴσου οἶε εἶναι σοὶ
and if this so stands then on equal-terms do-you-think to-be for-you
 τὸ δίκαιον καὶ ἡμῖν, καὶ ἅττ' ἂν ἡμεῖς σε ἐπιχειρῶμεν
the just and for-us and whatever — we you attempt
 ποιεῖν, καὶ σοὶ ταῦτα ἀντιποιεῖν οἶε δίκαιον εἶναι;
to-do also for-you these-things to-do-in-return do-you-think just to-be

ἥ πρὸς μὲν ἄρα σοι τὸν πατέρα οὐκ ἐξ ἴσου ἦν
or toward indeed then for-you the father not on equal-terms was
 τὸ δίκαιον καὶ πρὸς δεσπότην, εἴ σοι ὦν ἐτύγχανεν,
the just and toward a-master if to-you being there-happened
 ὥστε ἅπερ πάσχοις ταῦτα καὶ ἀντιποιεῖν, οὔτε κακῶς
so-that what-very you-suffered these-things also to-do-in-return neither badly
 ἀκούοντα ἀντιλέγειν οὔτε τυπτόμενον ἀντιτύπτειν οὔτε
being-spoken-of to-answer-back nor being-struck to-strike-back nor
 ἄλλα τοιαῦτα πολλά· πρὸς δὲ τὴν πατρίδα ἄρα καὶ τοὺς
other such many toward but the fatherland then and the
 νόμους ἐξέεται σοι, ὥστε, ἐάν σε ἐπιχειρῶμεν ἡμεῖς
laws will-it-be-permitted to-you so-that if you we-attempt we
 ἀπολλύναι δίκαιον ἡγούμενοι εἶναι, καὶ σὺ δὲ ἡμᾶς τοὺς
to-destroy just considering to-be also you and us the
 νόμους καὶ τὴν πατρίδα καθ' ὅσον δύνασαι ἐπιχειρήσεις
laws and the fatherland as-far-as how-much you-can you-will-attempt
 ἀναπολλύναι, καὶ φήσεις ταῦτα ποιῶν δίκαια πράττειν,
to-destroy-in-return and you-will-say these-things doing just-things to-do
 ὁ τῇ ἀληθείᾳ τῆς ἀρετῆς ἐπιμελόμενος; ἢ οὕτως εἰ
the-(man) in truth for-the virtue caring or so are-you
 σοφὸς ὥστε λέληθέν σε ὅτι μητρός τε καὶ πατρὸς καὶ
wise that it-has-escaped you that than-mother both and father and
 τῶν ἄλλων προγόνων ἀπάντων τιμιώτερόν ἐστιν πατρίς
the other ancestors all more-honorable is fatherland
 καὶ σεμνότερον καὶ ἀγιώτερον καὶ ἐν μείζονι μοῖρα καὶ
and more-venerable and more-holy and in greater esteem both
 παρὰ θεοῖς καὶ παρ' ἀνθρώποις τοῖς νοῦν ἔχουσι, καὶ
with gods and with men the-(ones) sense having and
 σέβεσθαι δεῖ καὶ μᾶλλον ὑπέικειν καὶ θωπεύειν πατρίδα
to-revere one-must and more to-yield and to-soothe a-fatherland
 χαλεπαίνουσαν ἢ πατέρα, καὶ ἢ πείθειν ἢ ποιεῖν ἂ
angry than a-father and either to-persuade or to-do what-things

ἂν κελεύῃ, καὶ πάσχειν ἐάν τι προστάτῃ παθεῖν
 — it-commands and to-suffer if anything it-ordains to-suffer
 ἡσυχίαν ἄγοντα, ἔάντε τύπτεσθαι ἔάντε δεῖσθαι, ἔάντε εἰς
 quiet keeping whether to-be-beaten or to-be-bound or into
 πόλεμον ἄγῃ τρωθησόμενον ἢ ἀποθανούμενον, ποιητέον
 war it-leads to-be-wounded or to-die (one)-must-do
 ταῦτα, καὶ τὸ δίκαιον οὕτως ἔχει, καὶ οὐχὶ ὑπεικτέον
 these-things and the just so stands and not (one)-must-give-way
 οὐδὲ ἀναχωρητέον οὐδὲ λειπτέον τὴν τάξιν, ἀλλὰ καὶ ἐν
 nor (one)-must-retreat nor (one)-must-desert the post but both in
 πολέμῳ καὶ ἐν δικαστηρίῳ καὶ πανταχοῦ ποιητέον ἃ
 war and in court and everywhere (one)-must-do what-things
 ἂν κελεύῃ ἢ πόλις καὶ ἢ πατρίς, ἢ πείθειν αὐτὴν ἢ τὸ
 — commands the city and the fatherland or to-persuade it where the
 δίκαιον πέφυκε· βιάζεσθαι δὲ οὐχ ὅσιον οὔτε μητέρα οὔτε
 just is-by-nature to-use-force but not holy either mother or
 πατέρα, πολὺ δὲ τούτων ἔτι ἦττον τὴν πατρίδα; τί φήσομεν
 father much and than-these still less the fatherland what shall-we-say
 πρὸς ταῦτα, ὦ Κρίτων; ἀληθῆ λέγειν τοὺς νόμους ἢ οὔ;
 to these-things O Crito true-things to-say the laws or not
 CRI. ἔμοιγε δοκεῖ.
 to-me-at-least it-seems

XI · THE AGREEMENT OF SEVENTY YEARS

The Laws say they give every Athenian leave to take his property and go elsewhere if they do not please him, so whoever stays has agreed in deed to do what they command, and wrongs them three times over by disobeying — as begetters, as nurturers, and as a party to that agreement. Socrates has stayed more than any Athenian: he never left the city except once for the Isthmus, and otherwise only on campaign, never wanted to see another city or other laws, begot his children here, and at the trial could have proposed exile and chose death instead.

SOC. σκόπει τοίνυν, ὦ Σώκρατες, φαίην ἂν ἴσως οἱ
consider then O Socrates would-say — perhaps the
νόμοι, εἰ ἡμεῖς ταῦτα ἀληθῆ λέγομεν, ὅτι οὐ δίκαια
laws whether we these-things true say that not just-things
ἡμᾶς ἐπιχειρεῖς δρᾶν ἃ νῦν ἐπιχειρεῖς. ἡμεῖς γάρ
us you-attempt to-do what-things now you-attempt we for
σε γεννήσαντες, ἐκθρέψαντες, παιδεύσαντες, μεταδόντες
you having-begotten having-reared having-educated having-given-a-share
ἀπάντων ὧν οἰοί τ' ἡμεν καλῶν σοὶ καὶ τοῖς ἄλλοις πᾶσιν
of-all which able — we-were fine-things to-you and to-the other all
πολίταις, ὅμως προαγορεύομεν τῷ ἐξουσίαν πεποιηκέναι
citizens nevertheless we-proclaim by-the liberty having-made
Ἀθηναίων τῷ βουλομένῳ, ἐπειδὴν δοκιμασθῇ καὶ ἴδῃ
of-Athenians for-the-(one) wishing whenever he-is-enrolled and sees
τὰ ἐν τῇ πόλει πράγματα καὶ ἡμᾶς τοὺς νόμους, ᾧ
the in the city affairs and us the laws to-whom
ἂν μὴ ἀρέσκωμεν ἡμεῖς, ἐξεῖναι λαβόντα τὰ αὐτοῦ
— not we-please we it-is-permitted having-taken the-(things) his-own
ἀπιέναι ὅποι ἂν βούληται. καὶ οὐδεὶς ἡμῶν τῶν νόμων
to-go-away wherever — he-wishes and no-one of-us of-the laws
ἐμποδῶν ἐστὶν οὐδ' ἀπαγορεύει, ἐάντε τις βούληται ὑμῶν
in-the-way is nor forbids whether anyone wishes of-you
εἰς ἀποικίαν ἵεναι, εἰ μὴ ἀρέσκοιμεν ἡμεῖς τε καὶ ἡ πόλις,
to a-colony to-go if not we-should-please we both and the city
ἐάντε μετοικεῖν ἄλλοσέ ποι ἐλθῶν, ἵεναι ἐκεῖσε ὅποι
or-if to-settle-abroad elsewhere somewhere having-gone to-go there wherever
ἂν βούληται, ἔχοντα τὰ αὐτοῦ. ὃς δ' ἂν ὑμῶν
— he-wishes having the-(things) his-own whoever but — of-you
παραμείνῃ, ὁρῶν ὃν τρόπον ἡμεῖς τὰς τε δίκας δικάζομεν
stays seeing which way we the both lawsuits judge
καὶ τὰλλα τὴν πόλιν διοικοῦμεν, ἥδη φαμέν τοῦτον
and the-rest the city we-administer now we-say this-man

ὡμολογηκέναι ἔργῳ ἡμῖν ἃ ἂν ἡμεῖς κελεύωμεν
to-have-agreed in-deed with-us what-things — we command
 ποιήσιν ταῦτα, καὶ τὸν μὴ πειθόμενον τριχῇ φάμεν
to-do these-things and the-(man) not obeying in-three-ways we-say
 ἀδικεῖν, ὅτι τε γεννηταῖς οὖσιν ἡμῖν οὐ πείθεται, καὶ
to-do-wrong in-that both begetters being us not he-obey and
 ὅτι τροφεῦσι, καὶ ὅτι ὁμολογήσας ἡμῖν πείσεσθαι οὔτε
in-that nurturers and in-that having-agreed with-us to-obey neither
 πείθεται οὔτε πείθει ἡμᾶς, εἰ μὴ καλῶς τι ποιούμεν,
he-obey nor persuades us if not well anything we-do
 προτιθέντων ἡμῶν καὶ οὐκ ἀγρίως ἐπιταττόντων ποιεῖν
offering us and not harshly commanding to-do
 ἃ ἂν κελεύωμεν, ἀλλὰ ἐφίεντων δυοῖν θάτερα,
what-things — we-command but allowing of-two one-or-the-other
 ἢ πείθειν ἡμᾶς ἢ ποιεῖν, τούτων οὐδέτερά ποιεῖ.
either to-persuade us or to-do of-these neither he-does
 b ταύταις δὴ φάμεν καὶ σέ, ὦ Σώκρατες, ταῖς αἰτίαις
these then we-say also you O Socrates — charges
 ἐνέξεσθαι, εἴπερ ποιήσεις ἃ ἐπινοεῖς, καὶ οὐχ ἥκιστα
will-be-lia-ble-to if-indeed you-do what you-intend and not least
 Ἀθηναίων σέ, ἀλλ' ἐν τοῖς μάλιστα. εἰ οὖν ἐγὼ εἵπομι·
of-Athenians you but among the most if then I should-say
 διὰ τί δὴ; ἴσως ἂν μου δικαίως καθάπτοιτο λέγοντες
on-account-of what then perhaps — me justly they-would-assail saying
 ὅτι ἐν τοῖς μάλιστα Ἀθηναίων ἐγὼ αὐτοῖς ὡμολογηκῶς
that among the most of-Athenians I with-them having-agreed
 τυγχάνω ταύτην τὴν ὁμολογίαν. φαῖεν γὰρ ἂν ὅτι ὦ
happen this — agreement they-would-say for — that O
 Σώκρατες, μεγάλα ἡμῖν τούτων τεκμήριά ἐστιν, ὅτι σοι καὶ
Socrates great for-us of-these-things proofs there-are that you both
 ἡμεῖς ἡρέσκομεν καὶ ἡ πόλις· οὐ γὰρ ἂν ποτε τῶν ἄλλων
we pleased and the city not for — ever than-the other

Ἀθηναίων ἀπάντων διαφερόντως ἐν αὐτῇ ἐπεδήμεις
 Athenians all beyond in it you-would-have-stayed
 εἰ μὴ σοι διαφερόντως ἤρεσκεν, καὶ οὐτ' ἐπὶ θεωρίαν
 if not you beyond-measure it-pleased and neither for a-festival
 πώποτ' ἐκ τῆς πόλεως ἐξῆλθες, ὅτι μὴ ἅπαξ εἰς Ἴσθμόν,
 ever from the city you-went-out save that once to the-Isthmus
 οὔτε ἄλλοσε οὐδαμόσε, εἰ μὴ ποι στρατευσόμενος,
 nor elsewhere anywhere if not somewhere to-campaign
 οὔτε ἄλλην ἀποδημίαν ἐποιήσω πώποτε ὥσπερ οἱ ἄλλοι
 nor other journey did-you-make ever as the other
 ἄνθρωποι, οὐδ' ἐπιθυμία σε ἄλλης πόλεως οὐδὲ ἄλλων
 men nor desire you of-other city nor of-other
 νόμων ἔλαβεν εἰδέναι, ἀλλὰ ἡμεῖς σοι ἱκανοὶ ἦμεν καὶ ἡ
 laws took to-know but we for-you enough were and —
 ἡμετέρα πόλιν· οὕτω σφόδρα ἡμᾶς ἡροῦ καὶ ὠμολόγεις
 our city so strongly us you-chose and you-agreed
 καθ' ἡμᾶς πολιτεύσεσθαι, τά τε ἄλλα καὶ
 according-to us to-live-as-a-citizen the-(things) both other and-especially
 παῖδας ἐν αὐτῇ ἐποιήσω, ὡς ἀρεσκούσης σοι τῆς πόλεως.
 children in it you-begot as pleasing you the city
 ἔτι τοῖνυν ἐν αὐτῇ τῇ δίκη ἐξῆν σοι φυγῆς τιμήσασθαι d
 further then in itself the trial it-was-possible for-you exile to-propose
 εἰ ἐβούλου, καὶ ὅπερ νῦν ἀκούσης τῆς πόλεως ἐπιχειρεῖς,
 if you-had-wished and which-very now unwilling the city you-attempt
 τότε ἐκούσης ποιῆσαι. σὺ δὲ τότε μὲν ἐκαλλωπίζου ὡς
 then willing to-do you but then indeed you-plumed-yourself as
 οὐκ ἀγανακτῶν εἰ δέοι τεθνάναι σε, ἀλλὰ ἡροῦ, ὡς
 not being-vexed if it-were-necessary to-die you but you-chose as
 ἔφησθα, πρὸ τῆς φυγῆς θάνατον· νῦν δὲ οὐτ' ἐκείνους τοὺς
 you-said before the exile death now but neither those —
 λόγους αἰσχύνῃ, οὔτε ἡμῶν τῶν νόμων ἐντρέπη, ἐπιχειρῶν
 words you-respect nor us the laws you-regard attempting

διαφθεῖραι, πράττεις τε ἅπερ ἂν δοῦλος ὁ φαυλότατος
to-destroy you-do and what-very — a-slave the meanest
 πράξειεν, ἀποδιδράσκειν ἐπιχειρῶν παρὰ τὰς συνθήκας τε
would-do to-run-away attempting contrary-to the compacts both
 καὶ τὰς ὁμολογίας καθ' ἃς ἡμῖν συνέθου πολιτεύεσθαι.
and the agreements according-to which with-us you-covenanted to-live-as-a-citizen
 πρῶτον μὲν οὖν ἡμῖν τοῦτ' αὐτὸ ἀπόκριναι, εἰ ἀληθῆ
first indeed then us this very answer whether true-things
 λέγομεν φάσκοντές σε ὁμολογηκέναι πολιτεύσεσθαι καθ'
we-say saying you to-have-agreed to-live-as-a-citizen according-to
 ἡμᾶς ἔργῳ ἀλλ' οὐ λόγῳ, ἢ οὐκ ἀληθῆ. τί φῶμεν
us in-deed but not in-word or not true-things what are-we-to-say
 πρὸς ταῦτα, ὦ Κρίτων; ἄλλο τι ἢ ὁμολογῶμεν;
to these-things O Crito other anything than let-us-agree
 CRI. ἀνάγκη, ὦ Σώκρατες.

necessity O Socrates

e SOC. ἄλλο τι οὖν, ἂν φαῖεν, ἢ συνθήκας τὰς πρὸς
other anything then — they-would-say than compacts the-(ones) with
 ἡμᾶς αὐτοὺς καὶ ὁμολογίας παραβαίνεις, οὐχ ὑπὸ ἀνάγκης
us ourselves and agreements you-transgress not under compulsion
 ὁμολογήσας οὐδὲ ἀπατηθεὶς οὐδὲ ἐν ὀλίγῳ χρόνῳ
having-agreed nor having-been-deceived nor in little time
 ἀναγκασθεὶς βουλεύεσθαι, ἀλλ' ἐν ἔτεσιν ἑβδομήκοντα,
having-been-forced to-decide but in years seventy
 ἐν οἷς ἐξῆν σοι ἀπιέναι, εἰ μὴ ἡρέσκομεν ἡμεῖς
in which it-was-possible for-you to-go-away if not we-pleased we
 μηδὲ δίκαιαι ἐφαίνοντό σοι αἱ ὁμολογαί εἶναι.
nor just appeared to-you the agreements to-be

Where would he go? To well-governed Thebes or Megara he would come as an enemy and a destroyer of laws, confirming the jury's verdict and making the orderly cities look askance at him. To Thessaly, where there is much disorder and license, they would enjoy hearing how he escaped from prison in a disguise, an old man greedy for a little more life who trampled the greatest laws; there he would live cringing before everyone, as if he had traveled to Thessaly for a dinner.

σὺ δὲ οὔτε Λακεδαίμονα προηροῦ οὔτε Κρήτην, ἃς δὴ 53
 you but neither Lacedaemon you-preferred nor Crete which indeed
 ἐκάστοτε φῆς εὐνομεῖσθαι, οὔτε ἄλλην οὐδεμίαν τῶν
 each-time you-say to-be-well-governed nor other any of-the
 Ἑλληνίδων πόλεων οὐδὲ τῶν βαρβαρικῶν, ἀλλὰ ἐλάττω ἐξ
 Greek cities nor of-the barbarian but less from
 αὐτῆς ἀπεδήμησας ἢ οἱ χωλοὶ τε καὶ τυφλοὶ καὶ οἱ ἄλλοι
 it you-went-abroad than the lame both and blind and the other
 ἀνάπηροι· οὕτω σοι διαφερόντως τῶν ἄλλων Ἀθηναίων
 cripples so to-you beyond than-the other Athenians
 ἤρεσκεν ἡ πόλις τε καὶ ἡμεῖς οἱ νόμοι δῆλον ὅτι· τίνι γὰρ
 pleased the city both and we the laws clear that to-whom for
 ἂν πόλις ἀρέσκοι ἄνευ νόμων; νῦν δὲ δὴ οὐκ ἐμμενεῖς
 — a-city would-please without laws now but then not will-you-abide-by
 τοῖς ὠμολογημένοις; ἐὰν ἡμῖν γε πείθῃ, ὦ Σώκρατες·
 the-(things) agreed if us at-least you-obey O Socrates
 καὶ οὐ καταγέλαστός γε ἔσῃ ἐκ τῆς πόλεως ἐξελθών.
 and not ridiculous at-least you-will-be from the city having-gone-out
 σκόπει γὰρ δὴ, ταῦτα παραβὰς καὶ ἑξαμαρτάνων τι b
 consider for then these-things having-transgressed and erring in-any
 τούτων τί ἀγαθὸν ἐργάσῃ σαυτὸν ἢ τοὺς ἐπιτηδεύουσιν
 of-these what good you-will-do yourself or — friends
 τοὺς σαυτοῦ. ὅτι μὲν γὰρ κινδυνεύουσίν γε σου οἱ
 the-(ones) your-own that indeed for will-risk at-least your —

ἐπιτήδευοι καὶ αὐτοὶ φεύγειν καὶ στερηθῆναι τῆς πόλεως
friends also themselves to-be-exiled and to-be-deprived of-the city
 ἢ τὴν οὐσίαν ἀπολέσαι, σχεδόν τι δῆλον· αὐτὸς δὲ
or the property to-lose nearly somewhat clear yourself and
 πρῶτον μὲν ἐὰν εἰς τῶν ἐγγύτατά τινα πόλεων ἔλθῃς,
first indeed if to of-the nearest one cities you-go
 ἢ Θήβαζε ἢ Μέγαράδε — εὐνομοῦνται γὰρ ἀμφότεραι —
either to-Thebes or to-Megara are-well-governed for both
 πολέμιος ἦξεις, ὦ Σώκратες, τῇ τούτων πολιτείᾳ,
an-enemy you-will-come O Socrates to-the of-these constitution
 καὶ ὅσοι περ κήδονται τῶν αὐτῶν πόλεων ὑποβλέψονται
and as-many-as care-for — their-own cities will-look-askance-at
 σε διαφθορέα ἡγούμενοι τῶν νόμων, καὶ βεβαιώσεις
you a-destroyer considering of-the laws and you-will-confirm
 τοῖς δικασταῖς τὴν δόξαν, ὥστε δοκεῖν ὀρθῶς τὴν δίκην
for-the judges the opinion so-that to-seem rightly the case
 δικάσαι· ὅστις γὰρ νόμων διαφθορεὺς ἐστὶν σφόδρα πού
to-have-judged whoever for of-laws a-destroyer is very surely
 δόξειεν ἂν νέων γε καὶ ἀνοήτων ἀνθρώπων διαφθορεὺς
would-seem — of-young at-least and foolish men a-destroyer
 εἶναι. πότερον οὖν φεύξῃ τὰς τε εὐνομουμένας πόλεις
to-be whether then will-you-avoid the both well-governed cities
 καὶ τῶν ἀνδρῶν τοὺς κοσμιωτάτους; καὶ τοῦτο ποιοῦντι
and of-the men the most-orderly and this doing
 ἄρα ἀξίόν σοι ζῆν ἔσται; ἢ πλησιάσεις τούτοις καὶ
then worth for-you to-live will-it-be or will-you-approach these and
 ἀναισχυρήσεις διαλεγόμενος — τίνας λόγους, ὦ Σώκратες;
will-you-be-shameless conversing what arguments O Socrates
 d ἢ οὐσπερ ἐνθάδε, ὡς ἡ ἀρετὴ καὶ ἡ δικαιοσύνη πλείστου
or which-very here that the virtue and the justice of-most
 ἀξίον τοῖς ἀνθρώποις καὶ τὰ νόμιμα καὶ οἱ νόμοι;
worth to-the men and the customs and the laws

καὶ οὐκ οἶε ἄσχημον φανείσθαι τὸ τοῦ Σωκράτους
and not do-you-think unseemly will-appear the — of-Socrates
 πρᾶγμα; οἶεσθαί γε χρή. ἀλλ' ἐκ μὲν τούτων τῶν
affair to-think-so at-least one-ought but from indeed these —
 τόπων ἀπαρεῖς, ἥξεις δὲ εἰς Θετταλίαν παρὰ τοὺς
places you-will-depart you-will-come and to Thessaly to the
 ξένους τοὺς Κρίτωνος; ἐκεῖ γὰρ δὴ πλείστη ἀταξία
guest-friends the-(ones) of-Crito there for indeed most disorder
 καὶ ἀκολασία, καὶ ἴσως ἂν ἡδέως σου ἀκούοιεν ὥς
and license and perhaps — gladly you they-would-bear how
 γελοίως ἐκ τοῦ δεσμωτηρίου ἀπεδίδρασκες σκευὴν τέ
absurdly from the prison you-ran-away a-disguise both
 τινα περιθέμενος, ἢ διφθέραν λαβὼν ἢ ἄλλα οἶα δὴ
some having-put-on or a-leather-jerkin having-taken or others such-as indeed
 εἰώθασιν ἐνσκευάζεσθαι οἱ ἀποδιδράσκοντες, καὶ τὸ σχῆμα
are-wont to-dress-up-in the runaways and — appearance
 τὸ σαυτοῦ μεταλλάξας· ὅτι δὲ γέρων ἀνὴρ, σμικροῦ
the-(one) your-own having-changed that and an-old man little
 χρόνου τῷ βίῳ λοιποῦ ὄντος ὥς τὸ εἰκός, ἐτόλμησας
time for-the life remaining being as the likely you-dared
 οὕτω γλίσχρως ἐπιθυμεῖν ζῆν, νόμους τοὺς μεγίστους
so greedily to-desire to-live laws the greatest
 παραβάς, οὐδεὶς ὃς ἐρεῖ; ἴσως, ἂν μὴ τινα λυπῆς·
having-transgressed no-one who will-say perhaps if not anyone you-annoy
 εἰ δὲ μὴ, ἀκούσῃ, ὦ Σώκρατες, πολλὰ καὶ ἀνάξια
if but not you-will-bear O Socrates many-things and unworthy
 σαυτοῦ. ὑπερχόμενος δὴ βιώσῃ πάντας ἀνθρώπους καὶ
of-yourself cringing-before indeed you-will-live all men and
 δουλεύων — τί ποιῶν ἢ εὐωχούμενος ἐν Θετταλίᾳ,
being-a-slave what doing than feasting in Thessaly
 ὥσπερ ἐπὶ δεῖπνον ἀποδεδημηκῶς εἰς Θετταλίαν;
as-if to dinner having-journeyed to Thessaly

Then what becomes of his arguments about justice and virtue? His friends will care for the children whether he goes to Thessaly or to Hades, if they are friends at all. The Laws warn that if he leaves he will have wronged those he least should, and that their brothers in Hades will not receive him kindly. Socrates says these words hum in him as the flutes hum in the Corybantic worshipers, so that he can hear nothing else; Crito has nothing to say against them, and Socrates says they will act this way, since this is the way the god leads.

- 54 λόγοι δὲ ἐκείνοι οἱ περὶ δικαιοσύνης τε καὶ τῆς
 arguments but those the-(ones) about justice both and the
 ἄλλης ἀρετῆς ποῦ ἡμῖν ἔσονται; ἀλλὰ δὴ τῶν παιδῶν
 other virtue where for-us will-be but then of-the children
 ἔνεκα βούλει ζῆν, ἵνα αὐτοὺς ἐκθρέψῃς καὶ παιδεύῃς;
 for-the-sake you-wish to-live so-that them you-may-rear and educate
 τί δέ; εἰς Θετταλίαν αὐτοὺς ἀγαγὼν θρέψεις τε καὶ
 what and to Thessaly them having-led will-you-rear both and
 παιδεύσεις, ξένους ποιήσας, ἵνα καὶ τοῦτο ἀπολαύσωσιν;
 educate strangers having-made so-that also this they-may-enjoy
 ἢ τοῦτο μὲν οὐ, αὐτοῦ δὲ τρεφόμενοι σοῦ ζῶντος βέλτιον
 or this indeed not here but being-reared you living better
 θρέψονται καὶ παιδεύονται μὴ συνόντος σοῦ αὐτοῖς; οἱ
 will-they-be-reared and educated not being-with you them —
 γὰρ ἐπιτήδευοι οἱ σοὶ ἐπιμελήσονται αὐτῶν. πότερον
 for friends the-(ones) your will-care-for them whether
 ἐὰν μὲν εἰς Θετταλίαν ἀποδημήσῃς, ἐπιμελήσονται, ἐὰν
 if indeed to Thessaly you-go-abroad will-they-care if
 δὲ εἰς Ἅιδου ἀποδημήσῃς, οὐχὶ ἐπιμελήσονται; εἴπερ γέ
 but to Hades you-go-abroad not will-they-care if-indeed at-least

τι ὄφελος αὐτῶν ἐστὶν τῶν σοι φασκόντων ἐπιτηδεῖων
 any use of-them there-is of-those to-you claiming friends
 εἶναι, οἷεσθαί γε χρή.

to-be to-think-so at-least one-ought

ἀλλ', ὦ Σώκρατες, πειθόμενος ἡμῖν τοῖς σοῖς τροφεῦσι
 but O Socrates obeying us — your nurturers

μήτε παῖδας περὶ πλείονος ποιοῦ μήτε τὸ ζῆν μήτε ἄλλο
 neither children of more-account make nor the living nor other

μηδὲν πρὸ τοῦ δικαίου, ἵνα εἰς Ἄιδου ἐλθὼν ἔχῃς
 anything before the just so-that to Hades having-gone you-may-be-able

πάντα ταῦτα ἀπολογήσασθαι τοῖς ἐκεῖ ἄρχουσιν· οὔτε
 all these-things to-plead to-the there rulers neither

γὰρ ἐνθάδε σοι φαίνεται ταῦτα πράττοντι ἄμεινον εἶναι
 for here for-you it-appears these-things doing better to-be

οὐδὲ δικαιότερον οὐδὲ οἰώτερον, οὐδὲ ἄλλω τῶν σῶν
 nor more-just nor more-holy nor for-other — your

οὐδενί, οὔτε ἐκεῖσε ἀφικομένῳ ἄμεινον ἔσται. ἀλλὰ νῦν
 any nor there having-arrived better will-it-be but now

μὲν ἡδικοημένος ἄπει, εἰς ἀπίης, οὐχ ὑφ' ἡμῶν τῶν
 indeed having-been-wronged you-go-away if you-go not by us the

νόμων ἀλλὰ ὑπ' ἀνθρώπων· εἰς δὲ ἐξέλθῃς οὕτως αἰσχροῦς
 laws but by men if but you-go-out so shamefully

ἀνταδικήσας τε καὶ ἀντικακουρήσας, τὰς σαυτοῦ
 having-wronged-in-return both and having-harmed-in-return — your-own

ὁμολογίας τε καὶ συνθήκας τὰς πρὸς ἡμᾶς παραβάς
 agreements both and compacts the-(ones) with us having-transgressed

καὶ κακὰ ἐργασάμενος τούτους οὓς ἥκιστα ἔδει, σαυτόν
 and evils having-worked these whom least one-ought yourself

τε καὶ φίλους καὶ πατρίδα καὶ ἡμᾶς, ἡμεῖς τέ σοι
 both and friends and fatherland and us we both with-you

χαλεπανοῦμεν ζῶντι, καὶ ἐκεῖ οἱ ἡμέτεροι ἀδελφοὶ οἱ ἐν
 will-be-angry living and there — our brothers the in

Ἅιδου νόμοι οὐκ εὐμενῶς σε ὑποδέχονται, εἰδότες ὅτι καὶ
Hades laws not kindly you will-receive knowing that also
 ἡμᾶς ἐπεχείρησας ἀπολέσαι τὸ σὸν μέρος. ἀλλὰ μή σε
us you-attempted to-destroy — your part but not you
 πείσῃ Κρίτων ποιεῖν ἃ λέγει μᾶλλον ἢ ἡμεῖς.

let-persuade Crito to-do what he-says rather than we
 ταῦτα, ὦ φίλε ἑταῖρε Κρίτων, εὖ ἴσθι ὅτι ἐγὼ δοκῶ ἀκούειν,
these-things O dear comrade Crito well know that I seem to-bear
 ὥσπερ οἱ κορυβαντιῶντες τῶν αὐλῶν δοκοῦσιν ἀκούειν, καὶ
as the Corybantic-worshippers the flutes seem to-bear and
 ἐν ἐμοὶ αὕτη ἡ ἡχὴ τούτων τῶν λόγων βομβεῖ καὶ ποιεῖ
in me this — echo of-these — words bums and makes
 μὴ δύνασθαι τῶν ἄλλων ἀκούειν· ἀλλὰ ἴσθι, ὅσα γε
not to-be-able the others to-bear but know as-far-as at-least
 τὰ νῦν ἐμοὶ δοκοῦντα, ἐὰν λέγῃς παρὰ ταῦτα, μάτην
the-(things) now to-me seeming if you-speak against these-things in-vain
 ἐρεῖς. ὁμῶς μέντοι εἴ τι οἶει πλέον ποιήσῃς, λέγε.
you-will-speak nevertheless however if at-all you-think more to-accomplish speak
 CRI. ἀλλ', ὦ Σώκρατες, οὐκ ἔχω λέγειν.

but O Socrates not I-am-able to-say

e SOC. ἔα τοίνυν, ὦ Κρίτων, καὶ πράττωμεν ταύτη, ἐπειδὴ
let-it-be then O Crito and let-us-act this-way since
 ταύτη ὁ θεὸς ὑφηγεῖται.
this-way the god leads

PLATO

ΦΑΙΔΩΝ

Phaedo

Echecrates asks whether Phaedo was himself with Socrates on the day he drank the poison, and what was said and how he died. No one from Phlius visits Athens now, and no stranger has come from there with any report except that he drank poison and died.

ECH. αὐτός, ὦ Φαῖδων, παρεγένου Σωκράτει ἐκείνῃ τῇ 57
 yourself O Phaedo were-you-present with-Socrates on-that —
 ἡμέρᾳ ἣ τὸ φάρμακον ἔπιεν ἐν τῷ δεσμοτηρίῳ, ἢ
 day on-which the poison he-drank in the prison or
 ἄλλου του ἤκουσας;
 from-another some did-you-hear

PHAE. αὐτός, ὦ Ἐχέκρατες.
 myself O Echecrates

ECH. τί οὖν δὴ ἐστὶν ἅττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ b
 what then indeed is-it the-things-which he-said the man before the
 θανάτου; καὶ πῶς ἐτελεύτα; ἡδέως γὰρ ἂν ἐγὼ ἀκούσαιμι.
 death and how he-died gladly for — I would-hear
 καὶ γὰρ οὔτε Φλειασίων οὐδεὶς πάννυ τι ἐπιχωριάζει
 and for neither of-the-Phliasians anyone very at-all visits
 τὰ νῦν Ἀθήναζε, οὔτε τις ξένος ἀφίκεται χρόνου συχνοῦ
 — now to-Athens nor any stranger has-come for-time long
 ἐκεῖθεν ὅστις ἂν ἡμῖν σαφές τι ἀγγεῖλαι οἶός τ'
 from-there who would to-us clear anything to-report able —
 ἦν περὶ τούτων, πλὴν γε δὴ ὅτι φάρμακον πιὼν
 was about these-things except at-least indeed that poison having-drunk
 ἀποθάνει· τῶν δὲ ἄλλων οὐδὲν εἶχεν φράζειν.
 he-died of-the and others nothing he-was-able to-tell

The delay is explained: the day before the trial the Athenians garlanded the stern of the ship they send to Delos in payment of the vow made when Theseus brought back the twice seven, and while the mission is out the city is kept pure and no one may be put to death. Phaedo names the company, and says Plato was ill and Aristippus and Cleombrotus in Aegina. His own feeling was an unaccustomed mixture of pleasure and pain, and no pity at all, since the man seemed happy.

- 58 PHAE. οὐδὲ τὰ περὶ τῆς δίκης ἄρα ἐπίθυσθε ὃν
not-even the-(things) about the trial then did-you-learn which
τρόπον ἐγένετο;
way it-went
ECH. ναί, ταῦτα μὲν ἡμῖν ἡγγειλέ τις, καὶ ἐθauμάζομέν
yes these-things indeed to-us reported someone and we-wondered
γε ὅτι πάλαι γενομένης αὐτῆς πολλῶ ὕστερον φαίνεται
indeed that long-ago having-taken-place it much later he-appears
ἀποθανών. τί οὖν ἦν τοῦτο, ὦ Φαίδων;
having-died what then was this O Phaedo
PHAE. τύχη τις αὐτῷ, ὦ Ἐχέκρατες, συνέβη· ἔτυχεν γὰρ
chance some for-him O Echecrates befell it-happened for
τῇ προτεραίᾳ τῆς δίκης ἢ πρῦμα ἐστεμμένη τοῦ
on-the day-before the trial the stern having-been-garlanded of-the
πλοίου ὃ εἰς Δῆλον Ἀθηναῖοι πέμπουσιν.
ship which to Delos the-Athenians send
ECH. τοῦτο δὲ δὴ τί ἐστιν;
this and then what is
b PHAE. τοῦτ' ἐστι τὸ πλοῖον, ὥς φασιν Ἀθηναῖοι, ἐν ᾧ
this is the ship as say the-Athenians in which
Θησεύς ποτε εἰς Κρήτην τοὺς δις ἑπτὰ ἐκείνους ὥχετο
Theseus once to Crete — twice seven those went
ἄγων καὶ ἔσωσέ τε καὶ αὐτὸς ἐσώθη. τῷ οὖν Ἀπόλλωνι
leading and saved-(them) both and himself was-saved — then to-Apollo

ηὔξαντο ὡς λέγεται τότε, εἰ σωθεῖεν, ἐκάστου ἔτους
they-vowed as it-is-said then if they-should-be-saved every year
 θεωρίαν ἀπάξειν εἰς Δῆλον· ἣν δὴ ἀεὶ καὶ νῦν ἔτι
a-mission to-send to Delos which indeed always also now still
 ἐξ ἐκείνου κατ' ἐνιαυτὸν τῷ θεῷ πέμπουσιν. ἐπειδὰν
from that-time every year to-the god they-send whenever
 οὖν ἄρξωνται τῆς θεωρίας, νόμος ἐστὶν αὐτοῖς ἐν τῷ
then they-begin the mission a-law there-is for-them in —
 χρόνῳ τούτῳ καθαρεύειν τὴν πόλιν καὶ δημοσίᾳ μηδένα
time this to-keep-pure the city and publicly no-one
 ἀποκτείνουσαι, πρὶν ἂν εἰς Δῆλόν τε ἀφίκηται τὸ πλοῖον καὶ
to-put-to-death before — to Delos both arrives the ship and
 πάλιν δεῦρο· τοῦτο δ' ἐνίοτε ἐν πολλῷ χρόνῳ γίνεται,
back here this and sometimes in much time happens
 ὅταν τύχῳσιν ἄνεμοι ἀπολαβόντες αὐτούς. ἀρχὴ δ'
whenever they-chance winds having-caught them the-beginning and
 ἐστὶ τῆς θεωρίας ἐπειδὰν ὁ ἱερεὺς τοῦ Ἀπόλλωνος στέψη
is of-the mission whenever the priest — of-Apollo garlands
 τὴν πρύμναν τοῦ πλοίου· τοῦτο δ' ἔτυχεν, ὥσπερ λέγω,
the stern of-the ship this and happened as I-say
 τῇ προτεραίᾳ τῆς δίκης γεγονός. διὰ ταῦτα καὶ
on-the day-before the trial having-occurred because-of these-things also
 πολὺς χρόνος ἐγένετο τῷ Σωκράτει ἐν τῷ δεσμοτηρίῳ
much time arose — for-Socrates in the prison
 ὁ μεταξὺ τῆς δίκης τε καὶ τοῦ θανάτου.
the-(time) between the trial both and the death

ECH. τί δὲ δὴ τὰ περὶ αὐτὸν τὸν θάνατον, ὦ
what and then the-(things) about itself the death O

Φαίδων; τί ἦν τὰ λεχθέντα καὶ πραχθέντα, καὶ τίνες
Phaedo what were the-things said and done and who

οἱ παραγενόμενοι τῶν ἐπιτηδείων τῷ ἀνδρί; ἢ οὐκ
the-(ones) present of-the friends to-the man or not
 εἶων οἱ ἄρχοντες παρῆναι, ἀλλ' ἔρημος ἐτελεύτα φίλων;
did-allow the officials to-be-present but bereft did-be-die of-friends

d PHAE. οὐδαμῶς, ἀλλὰ παρῆσάν τινες, καὶ πολλοί γε.
by-no-means but were-present some and many indeed

ECH. ταῦτα δὴ πάντα προθυμήθητι ὥς σαφέστατα ἡμῖν
these-things then all be-eager as most-clearly to-us
 ἀπαγγεῖλαι, εἰ μὴ τίς σοι ἀσχολία τυγχάνει οὔσα.
to-report if not some to-you business happens being

PHAE. ἀλλὰ σχολάζω γε καὶ πειράσομαι ὑμῖν διηγήσασθαι.
but I-am-at-leisure at-least and I-will-try to-you to-relate
 καὶ γὰρ τὸ μεμνήσθαι Σωκράτους καὶ αὐτὸν λέγοντα καὶ
and for the remembering Socrates both myself speaking and
 ἄλλου ἀκούοντα ἔμοιγε αἰεὶ πάντων ἥδιστον.
another hearing to-me-at-least always of-all sweetest

e ECH. ἀλλὰ μὴν, ὦ Φαίδων, καὶ τοὺς ἀκουσομένους
but indeed O Phaedo also the-(ones) who-will-hear
 γε τοιούτους ἑτέρους ἔχεις· ἀλλὰ πειρῶ ὥς ἂν δύνῃ
at-least such other you-have but try as — you-can
 ἀκριβέστατα διεξελθεῖν πάντα.
most-exactly to-go-through everything

59 PHAE. καὶ μὴν ἔγωγε θαυμάσια ἔπαθον παραγενόμενος.
and indeed I-at-least wonderful-things experienced being-present
 οὔτε γὰρ ὥς θανάτῳ παρόντα με ἀνδρὸς ἐπιτηδείου ἔλεος
neither for as at-the-death present me of-a-man dear pity
 εἰσῆι· εὐδαίμων γὰρ μοι ἀνὴρ ἐφαίνετο, ὦ Ἐχέκρατες,
came-over happy for to-me the-man appeared O Echecrates
 καὶ τοῦ τρόπου καὶ τῶν λόγων, ὥς ἀδεῶς καὶ γενναίως
both in-the manner and the words how fearlessly and nobly
 ἐτελεύτα, ὥστε μοι ἐκείνον παρίστασθαι μῆδ' εἰς
he-died so-that to-me he it-occurred not-even to

Ἄιδου ἰόντα ἄνευ θείας μοίρας ἰέναι, ἀλλὰ καὶ ἐκεῖσε
Hades going without divine dispensation to-go but also there
 ἀφικόμενον εὖ πράξειν εἶπερ τις πώποτε καὶ ἄλλος.
having-arrived well to-fare if-indeed anyone ever also other
 διὰ δὴ ταῦτα οὐδὲν πάνν μοι ἔλεινόν εἰσῆει, ὥς εἰκὸς b
because-of then these-things no at-all to-me pitiful came-over as likely
 ἂν δόξειεν εἶναι παρόντι πένθει, οὔτε αὖ ἡδονὴ ὥς
— it-might-seem to-be being-present at-a-mourning nor again pleasure as
 ἐν φιλοσοφίᾳ ἡμῶν ὄντων ὥσπερ εἰώθεμεν — καὶ γὰρ
in philosophy us being as we-were-wont and for
 οἱ λόγοι τοιοῦτοί τινες ἦσαν — ἀλλ' ἀτεχνῶς ἄτοπόν
the discussions such some were but simply strange
 τί μοι πάθος παρῆν καὶ τις ἀήτης κρᾶσις ἀπὸ
some to-me feeling was-present and some unaccustomed blend from
 τε τῆς ἡδονῆς συγκεκραμένη ὁμοῦ καὶ ἀπὸ τῆς λύπης,
both the pleasure mixed together and from the pain
 ἐνθυμουμένῳ ὅτι αὐτίκα ἐκεῖνος ἔμελλε τελευτᾶν. καὶ
as-I-considered that presently he was-about to-die and
 πάντες οἱ παρόντες σχεδόν τι οὕτω διεκεῖμεθα,
all the-(ones) present nearly somewhat so we-were-disposed
 τοτὲ μὲν γελῶντες, ἐνίοτε δὲ δακρύοντες, εἷς δὲ
at-one-moment indeed laughing at-times and weeping one and
 ἡμῶν καὶ διαφερόντως, Ἀπολλόδωρος — οἶσθα γὰρ που
of-us even especially Apollodorus you-know for surely
 τὸν ἄνδρα καὶ τὸν τρόπον αὐτοῦ.
the man and — manner his

ECH. πῶς γὰρ οὐ;

how for not

PHAE. ἐκεῖνός τε τοίνυν παντάπασιν οὕτως εἶχεν, καὶ αὐτὸς
he both then altogether so was and myself

ἔγωγε ἐτεταράγμην καὶ οἱ ἄλλοι.

I-at-least was-disturbed and the others

ECH. ἔτυχον δέ, ὦ Φαίδων, τίνες παραγενόμενοι;

did-happen and O Phaedo who being-present

PHAE. οὗτός τε δὴ ὁ Ἀπολλόδωρος τῶν ἐπιχωρίων παρῆν

this both then — Apollodorus of-the natives was-present

καὶ Κριτόβουλος καὶ ὁ πατὴρ αὐτοῦ καὶ ἔτι Ἑρμογένης

and Critobulus and — father his and besides Hermogenes

καὶ Ἐπιγένης καὶ Αἰσχίνης καὶ Ἀντισθένης· ἦν δὲ καὶ

and Epigenes and Aeschines and Antisthenes there-was and also

Κτήσιππος ὁ Παιανιεύς καὶ Μενέξενος καὶ ἄλλοι τινὲς

Ctesippus the Paeonian and Menexenus and others some

τῶν ἐπιχωρίων. Πλάτων δὲ οἶμαι ἡσθάνει.

of-the natives Plato but I-think was-ill

ECH. ξένοι δέ τινες παρῆσαν;

strangers and some were-present

C PHAE. ναί, Σιμμίας τέ γε ὁ Θηβαῖος καὶ Κέβης καὶ

yes Simmias both indeed the Theban and Cebes and

Φαιδώνδης καὶ Μεγαρόθεν Εὐκλείδης τε καὶ Τερψίων.

Phaedondes and from-Megara Euclides both and Terpsion

ECH. τί δέ; Ἀρίστιππος καὶ Κλεόμβροτος παρεγένοντο;

what and Aristippus and Cleombrotus were-they-present

PHAE. οὐ δῆτα· ἐν Αἰγίνῃ γὰρ ἐλέγοντο εἶναι.

not indeed in Aegina for they-were-said to-be

ECH. ἄλλος δέ τις παρῆν;

other and any was-present

PHAE. σχεδόν τι οἶμαι τούτους παραγενέσθαι.

nearly somewhat I-think these to-have-been-present

ECH. τί οὖν δῆ; τίνες φῆς ἦσαν οἱ λόγοι;

what then indeed what do-you-say were the discussions

They gather earlier than on the preceding days, having heard that the ship is back from Delos, and are told to wait while the Eleven release Socrates and give orders that he is to die that day. Xanthippe is sitting beside him with the child and cries out that this is the last time; Socrates asks Crito to have her taken home. Rubbing his leg where the fetter had been, he says how strangely pleasure is joined to what seems its opposite: Aesop would have made a fable of it, that the god, unable to reconcile the two, fastened their heads together.

PHAE. ἐγὼ σοι ἐξ ἀρχῆς πάντα πειράσομαι διηγῆσασθαι. d
 I to-you from the-beginning everything will-try to-relate
 αἰεὶ γὰρ δὴ καὶ τὰς πρόσθεν ἡμέρας εἰώθεμεν φοιτᾶν καὶ
 always for indeed also the preceding days we-were-wont to-go both
 ἐγὼ καὶ οἱ ἄλλοι παρὰ τὸν Σωκράτη, συλλεγόμενοι ἔωθεν εἰς
 I and the others to — Socrates gathering at-dawn at
 τὸ δικαστήριον ἐν ᾧ καὶ ἡ δίκη ἐγένετο· πλησίον γὰρ ἦν
 the court in which also the trial took-place near for it-was
 τοῦ δεσμοτηρίου. περιεμένομεν οὖν ἐκάστοτε ἕως ἀνοιχθείη
 the prison we-used-to-wait then each-time until it-was-opened
 τὸ δεσμοτήριον, διατρίβοντες μετ' ἀλλήλων, ἀνέωγέτο
 the prison passing-the-time with one-another it-used-to-be-opened
 γὰρ οὐ πρῶ· ἐπειδὴ δὲ ἀνοιχθείη, εἰσῆμεν παρὰ τὸν
 for not early when and it-was-opened we-used-to-go-in to —
 Σωκράτη καὶ τὰ πολλὰ διημερεύομεν μετ' αὐτοῦ. καὶ
 Socrates and the most-part we-used-to-spend-the-day with him and
 δὴ καὶ τότε πρωαίτερον συνελέγημεν· τῇ γὰρ προτεραίᾳ
 indeed also then earlier we-gathered on-the for day-before
 ἐπειδὴ ἐξήλθομεν ἐκ τοῦ δεσμοτηρίου ἐσπέρας, ἐπυθόμεθα
 when we-came-out from the prison in-the-evening we-learned
 ὅτι τὸ πλοῖον ἐκ Δήλου ἀφικμένον εἴη. παρηγγέλαμεν
 that the ship from Delos arrived had we-passed-word

οὖν ἀλλήλοις ἦκειν ὡς πρωαίτατα εἰς τὸ εἰωθός. καὶ

then to-one-another to-come as earliest to the accustomed-place and

ἦκομεν καὶ ἡμῖν ἐξελθὼν ὁ θυρωρός, ὅσπερ εἰώθει

we-came and to-us having-come-out the doorkeeper who-very was-wont

ὑπακούειν, εἶπεν περιμένειν καὶ μὴ πρότερον παρίναι ἕως

to-answer said to-wait and not sooner to-come-in until

ἂν αὐτὸς κελεύσῃ· λύουσι γάρ, ἔφη, οἱ ἔνδεκα Σωκράτη

— he-himself bids are-losing for he-said the Eleven Socrates

καὶ παραγγέλλουσιν ὅπως ἂν τῇδε τῇ ἡμέρᾳ τελευτᾷ.

and are-giving-orders that — on-tbis — day be-is-to-die

60 οὐ πολὺν δ' οὖν χρόνον ἐπισχὼν ἦκεν καὶ ἐκέλευεν ἡμᾶς

not much and then time having-waited he-came and bade us

εἰσιέναι. εἰσιόντες οὖν κατελαμβάνομεν τὸν μὲν Σωκράτη

to-go-in going-in then we-found — indeed Socrates

ἄρτι λελυμένον, τὴν δὲ Ξανθίππην — γινώσκεις γάρ —

just released — and Xanthippe you-know for

ἔχουσάν τε τὸ παιδίον αὐτοῦ καὶ παρακαθημένην. ὡς οὖν

holding both — child his and sitting-beside when then

εἶδεν ἡμᾶς ἢ Ξανθίππην, ἀνηυφήμησέ τε καὶ τοιαυτ' ἅττα

saw us — Xanthippe she-cried-out both and such things

εἶπεν, οἷα δὴ εἰώθασιν αἱ γυναῖκες, ὅτι ὦ Σώκρατες,

said such-as indeed are-wont the women that O Socrates

ὔστατον δὴ σε προσερούσι νῦν οἱ ἐπιτήδειοι καὶ σὺ

for-the-last-time indeed you will-address now — friends and you

τούτους. καὶ ὁ Σωκράτης βλέψας εἰς τὸν Κρίτωνα, ὦ

them and — Socrates having-looked at — Crito O

Κρίτων, ἔφη, ἀπαγέτω τις αὐτὴν οἴκαδε.

Crito he-said let-lead-away someone her home

b καὶ ἐκείνην μὲν ἀπὴγόν τινας τῶν τοῦ Κρίτωνος βοῶσάν

and her indeed led-away some of-the — of-Crito crying-out

τε καὶ κοπτομένην· ὁ δὲ Σωκράτης ἀνακαθιζόμενος εἰς τὴν

both and beating-herself — and Socrates sitting-up on the

κλίνην συνέκαμψε τε τὸ σκέλος καὶ ἐξέτριψε τῇ χειρί, καὶ
couch he-bent both the leg and rubbed-it with-the hand and
 τρίβων ἅμα, ὥς ἄτοπον, ἔφη, ὦ ἄνδρες, ἔοικέ τι
rubbing at-the-same-time how strange he-said O men it-seems something
 εἶναι τοῦτο ὃ καλοῦσιν οἱ ἄνθρωποι ἡδύ· ὥς θαυμασίως
to-be this which call the men pleasant how wonderfully
 πέφυκε πρὸς τὸ δοκοῦν ἐναντίον εἶναι, τὸ λυπηρόν,
it-is-related toward the-(thing) seeming opposite to-be the painful
 τὸ ἅμα μὲν αὐτῷ μὴ θέλειν παραγίγνεσθαι τῷ
the at-the-same-time indeed the-two not to-be-willing to-come to-the
 ἀνθρώπῳ, ἐὰν δέ τις διώκῃ τὸ ἕτερον καὶ λαμβάνῃ,
man if but someone pursues the one and takes
 σχεδόν τι ἀναγκάζεσθαι ἀεὶ λαμβάνειν καὶ τὸ ἕτερον,
nearly somewhat to-be-compelled always to-take also the other
 ὥσπερ ἐκ μᾶς κορυφῆς ἡμμένω δὺ ὄντε. καί μοι δοκεῖ,
as from one head joined two being and to-me it-seems
 ἔφη, εἰ ἐνενόησεν αὐτὰ Αἴσωπος, μῦθον ἂν συνθεῖναι
he-said if had-thought-of them Aesop a-fable — would-have-composed
 ὥς ὁ θεὸς βουλόμενος αὐτὰ διαλλάξαι πολεμοῦντα, ἐπειδὴ
that the god wishing them to-reconcile warring since
 οὐκ ἐδύνατο, συνήψεν εἰς ταῦτόν αὐτοῖς τὰς κορυφάς,
not he-was-able joined into the-same for-them the heads
 καὶ διὰ ταῦτα ᾧ ἂν τὸ ἕτερον παραγένηται
and because-of these-things to-whom — the one comes
 ἐπακολουθεῖ ὕστερον καὶ τὸ ἕτερον. ὥσπερ οὖν καὶ αὐτῷ
follows afterward also the other as then also myself
 μοι ἔοικεν· ἐπειδὴ ὑπὸ τοῦ δεσμοῦ ἦν ἐν τῷ σκέλει
to-me it-seems since by the bond there-was in the leg
 τὸ ἀλγευόν, ἤκειν δὴ φαίνεται ἐπακολουθοῦν τὸ ἡδύ.
the painful to-come then appears following the pleasant

Cebes says Evenus asks why Socrates has set Aesop's fables to verse and composed a hymn, never having written poetry before. Socrates answers that he was clearing his conscience of a dream that had often come to him saying, "Socrates, make music and work at it": he had always taken it for philosophy, but in case it meant the popular art he obeyed it. He tells Cebes to bid Evenus farewell and, if he is wise, to follow him soon, though not by his own hand, which is not lawful.

- d ὁ οὖν Κέβης ὑπολαβών, νῆ τὸν Δία, ὦ Σώκρατες, ἔφη,
 — then Cebes taking-up by — Zeus O Socrates he-said
 εὖ γ' ἐποίησας ἀναμνήσας με. περὶ γάρ τοι τῶν
 well indeed you-did having-reminded me about for surely the
 ποιημάτων ὧν πεποίηκας ἐντείνας τοὺς τοῦ Αἰσώπου
 poems which you-have-made having-set-to-verse the — of-Aesop
 λόγους καὶ τὸ εἰς τὸν Ἀπόλλω προοίμιον καὶ ἄλλοι τινές
 fables and the to — Apollo hymn also others some
 με ἤδη ἤροντο, ἀτὰρ καὶ Εὐήνος πρόην, ὅτι ποτὲ
 me already asked and also Evenus the-other-day what ever
 διανοηθεῖς, ἐπειδὴ δεῦρο ἦλθες, ἐποίησας αὐτά, πρότερον
 having-intended since here you-came you-made them before
 οὐδὲν πώποτε ποιήσας. εἰ οὖν τί σοι μέλει τοῦ ἔχειν
 nothing ever having-made if then at-all to-you it-matters the being-able
 ἐμὲ Εὐήνω ἀποκρίνασθαι ὅταν με αὐθις ἐρωτᾷ — εἰ
 me to-Evenus to-answer whenever me again he-asks well
 οἶδα γὰρ ὅτι ἐρήσεται — εἰπὲ τί χρή λέγειν.
 I-know for that he-will-ask tell what one-ought to-say
- e λέγε τοῖνυν, ἔφη, αὐτῷ, ὦ Κέβης, τάληθῇ, ὅτι οὐκ
 tell then he-said him O Cebes the-truth that not
 ἐκεῖνῳ βουλόμενος οὐδὲ τοῖς ποιήμασιν αὐτοῦ ἀντίτεχνος
 with-him wishing nor — poems his a-rival
 εἶναι ἐποίησα ταῦτα — ἤδη γὰρ ὥς οὐ ῥάδιον εἶη —
 to-be I-made these I-knew for that not easy it-would-be

ἀλλ' ἐνυπνίων τινῶν ἀποπειρώμενος τί λέγοι, καὶ
but dreams certain testing what they-meant and
 ἀφοσιούμενος εἰ ἄρα πολλάκις ταύτην τὴν μουσικὴν
clearing-my-conscience whether perhaps often this — art
 μοι ἐπιτάττοι ποιεῖν. ἦν γὰρ δὴ ἅττα τοιάδε· πολλάκις
me it-was-ordering to-make it-was for indeed some such often
 μοι φοιτῶν τὸ αὐτὸ ἐνύπνιον ἐν τῷ παρελθόντι βίῳ,
to-me visiting the same dream in the past life
 ἄλλοτ' ἐν ἄλλῃ ὅψει φαινόμενον, τὰ αὐτὰ δὲ λέγον, ὦ
at-one-time in another shape appearing the same but saying O
 Σώκρατες, ἔφη, μουσικὴν ποιεῖ καὶ ἐργάζου.

Socrates it-said art make and work-at-it
 καὶ ἐγὼ ἔν γε τῷ πρόσθεν χρόνῳ ὅπερ ἔπραττον τοῦτο 61
and I in at-least the former time what-very I-was-doing this
 ὑπελάμβανον αὐτό μοι παρακελεύεσθαι τε καὶ ἐπικελεύειν,
I-supposed it me to-be-urging both and to-be-encouraging
 ὥσπερ οἱ τοῖς θέουσι διακελευόμενοι, καὶ ἐμοὶ οὕτω
as the-(ones) to-the runners cheering also me so
 τὸ ἐνύπνιον ὅπερ ἔπραττον τοῦτο ἐπικελεύειν, μουσικὴν
the dream what-very I-was-doing this to-be-encouraging art
 ποιεῖν, ὡς φιλοσοφίας μὲν οὕσης μεγίστης μουσικῆς, ἐμοῦ
to-make since philosophy indeed being greatest art I
 δὲ τοῦτο πράττοντος. νῦν δ' ἐπειδὴ ἡ τε δίκη ἐγένετο καὶ
and this doing now but since the both trial took-place and
 ἡ τοῦ θεοῦ ἑορτὴ διεκώλυέ με ἀποθνήσκειν, ἔδοξε χρῆναι,
the of-the god festival hindered me from-dying it-seemed necessary
 εἰ ἄρα πολλάκις μοι προστάττοι τὸ ἐνύπνιον ταύτην τὴν
if perhaps often me was-ordering the dream this —
 δημῶδῃ μουσικὴν ποιεῖν, μὴ ἀπειθῆσαι αὐτῷ ἀλλὰ ποιεῖν·
popular art to-make not to-disobey it but to-make
 ἀσφαλέστερον γὰρ εἶναι μὴ ἀπιέναι πρὶν ἀφοσιώσασθαι
safer for to-be not to-depart before to-clear-my-conscience

ποιήσαντα ποιήματα πιθόμενον τῷ ἐνυπνίῳ. οὕτω δὴ
having-made poems obeying the dream so then
 πρῶτον μὲν εἰς τὸν θεὸν ἐποίησα οὗ ἦν ἡ παροῦσα θυσία·
first indeed to the god I-composed whose was the present sacrifice
 μετὰ δὲ τὸν θεόν, ἐννοήσας ὅτι τὸν ποιητὴν δέοι, εἴπερ
after and the god having-considered that the poet must if-indeed
 μέλλοι ποιητῆς εἶναι, ποιεῖν μύθους ἀλλ' οὐ λόγους, καὶ αὐτὸς
he-is-to a-poet to-be to-make tales but not arguments and myself
 οὐκ ἦ μυθολογικός, διὰ ταῦτα δὴ οὖς προχείρους
not I-was a-teller-of-tales because-of these-things then which ready-to-hand
 εἶχον μύθους καὶ ἠπιστάμην τοὺς Αἰσώπου, τούτων ἐποίησα
I-had tales and I-knew the of-Aesop of-these I-made-verse
 οἷς πρώτοις ἐνέτυχον. ταῦτα οὖν, ὦ Κέβης, Εὐήνω φράζε,
which first I-came-upon these-things then O Cebe to-Evenus tell
 καὶ ἐρρῶσθαι καί, ἂν σωφρονῇ, ἐμὲ διώκειν ὡς τάχιστα.
and to-fare-well and if he-is-wise me to-follow as quickly-as-possible
 ἄπειμι δέ, ὡς ἔοικε, τήμερον· κελεύουσι γὰρ Ἀθηναῖοι.
I-depart and as it-seems today bid for the-Athenians
 καὶ ὁ Σιμμίας, οἶον παρακελεύη, ἔφη, τοῦτο, ὦ
and — Simmias what-a-thing you-urge he-said this O
 Σώκρατες, Εὐήνω. πολλὰ γὰρ ἤδη ἐντετύχηκα τῷ ἀνδρί·
Socrates on-Evenus many-times for already I-have-met the man
 σχεδὸν οὖν ἐξ ὧν ἐγὼ ᾔσθημαι οὐδ' ὅπως οἶον σοι
nearly then from what I have-perceived not in-any-way-whatever you
 ἐκὼν εἶναι πείσεται.
willingly to-be will-be-obey
 τί δέ; ἦ δ' ὅς, οὐ φιλόσοφος Εὐήνος;
what and said and he not a-philosopher Evenus
 ἔμοιγε δοκεῖ, ἔφη ὁ Σιμμίας.
to-me-at-least it-seems said — Simmias

ἐθελήσει τοῖνυν καὶ Εὐήνος καὶ πᾶς ὅτῳ ἀξίως τούτου d
will-be-willing then both Evenus and everyone to-whom worthily of-this
 τοῦ πράγματος μέτεστιν. οὐ μέντοι ἴσως βιάσεται
 — *pursuit there-is-a-share not however perhaps he-will-do-violence-to*
 αὐτόν· οὐ γάρ φασι θεμιτὸν εἶναι. καὶ ἅμα λέγων
himself not for they-say lawful to-be and at-the-same-time saying
 ταῦτα καθήκε τὰ σκέλη ἐπὶ τὴν γῆν, καὶ καθεζόμενος
these-things he-let-down the legs to the ground and sitting
 οὕτως ἤδη τὰ λοιπὰ διελέγετο.
thus now the rest he-discoursed

V • THE GUARD-POST WE MAY NOT DESERT

Cebes asks how it can be unlawful to take one's own life and yet right for a philosopher to follow one who is dying. Socrates reports the doctrine told in the mysteries, that men are set in a kind of guard-post from which they may not release themselves, and the thought that the gods care for us and we are their possessions: no one would be pleased to have a possession kill itself unbidden. Cebes objects that on that reasoning it is the wise who should resent leaving the best of masters, and the foolish who should be glad.

ἤρετο οὖν αὐτὸν ὁ Κέβης· πῶς τοῦτο λέγεις, ὦ
asked then him — Cebes how this do-you-mean O
 Σώκρατες, τὸ μὴ θεμιτὸν εἶναι ἑαυτὸν βιάζεσθαι,
Socrates the not lawful to-be oneself to-do-violence-to
 ἐθέλειν δ' ἂν τῷ ἀποθνήσκοντι τὸν φιλόσοφον ἔπεσθαι;
would-be-willing but — the dying the philosopher to-follow
 τί δέ, ὦ Κέβης; οὐκ ἀκηκόατε σύ τε καὶ Σιμμίας περὶ
what and O Cebes not have-you-heard you both and Simmias about
 τῶν τοιούτων Φιλολάῳ συγγεγονότες;
 — *such-things with-Philolaus having-associated*

οὐδέν γε σαφές, ὦ Σώκρατες.

nothing at-least clear O Socrates

- e ἀλλὰ μὴν καὶ ἐγὼ ἐξ ἀκοῆς περὶ αὐτῶν λέγω· ἃ
but indeed also I from hearsay about them speak what-things
 μὲν οὖν τυγχάνω ἀκηκοὺς φθόνος οὐδεὶς λέγειν. καὶ γὰρ
indeed then I-happen having-heard grudge no to-tell and for
 ἴσως καὶ μάλιστα πρέπει μέλλοντα ἐκείσε ἀποδημεῖν
perhaps indeed especially it-is-fitting being-about there to-journey
 διασκοπεῖν τε καὶ μυθολογεῖν περὶ τῆς ἀποδημίας τῆς
to-examine both and to-tell-tales about the journey the-(one)
 ἐκεῖ, ποίαν τινὰ αὐτὴν οἴομεθα εἶναι· τί γὰρ ἂν τις
there of-what-sort some it we-think to-be what for — someone
 καὶ ποιοῖ ἄλλο ἐν τῷ μέχρι ἡλίου δυσμῶν χρόνῳ;
indeed would-do else in the until sun's setting time
 κατὰ τί δὴ οὖν ποτε οὐ φασὶ θεμιτὸν εἶναι αὐτὸν
according-to what indeed then ever not do-they-say lawful to-be one
 ἑαυτὸν ἀποκτείνουσι, ὦ Σώκρατες; ἤδη γὰρ ἔγωγε, ὅπερ
oneself to-kill O Socrates already for I-at-least which-very
 νυνδὴ σὺ ἤρου, καὶ Φιλολάου ἤκουσα, ὅτε παρ' ἡμῖν
just-now you asked also Philolaus I-heard when with us
 διητᾶτο, ἤδη δὲ καὶ ἄλλων τινῶν, ὥς οὐ δέοι τοῦτο
he-was-living already and also others some that not one-should this
 ποιεῖν· σαφές δὲ περὶ αὐτῶν οὐδενὸς πρότερον οὐδὲν ἀκήκοα.
do clear but about them from-no-one ever anything I-have-beard
 62 ἀλλὰ προθυμείσθαι χρή, ἔφη· τάχα γὰρ ἂν καὶ ἀκούσαις.
but to-be-eager one-must he-said perhaps for — indeed you-might-hear
 ἴσως μέντοι θαυμαστόν σοι φανείται εἰ τοῦτο μόνον τῶν
perhaps however strange to-you it-will-appear if this alone of-the
 ἄλλων ἀπάντων ἀπλοῦν ἐστίν, καὶ οὐδέποτε τυγχάνει τῷ
other all simple is and never happens for-the
 ἀνθρώπῳ, ὥσπερ καὶ τᾶλλα, ἐστίν ὅτε καὶ οἷς βέλτιον
man as also the-rest there-is when and for-whom better

ὄν τεθνάναι ἢ ζῆν, οἷς δὲ βέλτιον τεθνάναι, θαυμαστὸν
being to-be-dead than to-live for-whom and better to-be-dead strange

ἴσως σοι φαίνεται εἰ τούτοις τοῖς ἀνθρώποις μὴ ὅσιον αὐτοὺς
perhaps to-you it-appears if for-these — men not holy them

ἑαυτοὺς εὖ ποιεῖν, ἀλλὰ ἄλλον δεῖ περιμένειν εὐεργέτην.
themselves well to-do but another must await benefactor

καὶ ὁ Κέβης ἡρέμα ἐπιγελάσας, Ἰττω Ζεὺς, ἔφη, τῇ
and — Cebes quietly having-laughed let-know Zeus he-said in
αὐτοῦ φωνῇ εἰπών.
his-own dialect speaking

καὶ γὰρ ἂν δόξειεν, ἔφη ὁ Σωκράτης, οὕτω γ' εἶναι b
and for — it-might-seem said — Socrates so at-least to-be

ἄλογον· οὐ μέντοι ἀλλ' ἴσως γ' ἔχει τινὰ λόγον. ὁ
unreasonable not however but perhaps at-least it-has some reason the
μὲν οὖν ἐν ἀπορρήτοις λεγόμενος περὶ αὐτῶν λόγος, ὥς
indeed then in mysteries told about them account that

ἐν τινι φρουρᾷ ἐσμεν οἱ ἄνθρωποι καὶ οὐ δεῖ δὴ
in a-certain guard-post we-are the men and not one-must indeed
ἑαυτὸν ἐκ ταύτης λύειν οὐδ' ἀποδιδράσκειν, μέγας τέ τις
oneself from this to-release nor to-run-away great both some

μοι φαίνεται καὶ οὐ ῥάδιος διδεῖν· οὐ μέντοι ἀλλὰ τόδε
to-me appears and not easy to-see-through not however but this

γέ μοι δοκεῖ, ὦ Κέβης, εὖ λέγεσθαι, τὸ θεοὺς εἶναι
at-least to-me seems O Cebes well to-be-said the gods to-be

ἡμῶν τοὺς ἐπιμελουμένους καὶ ἡμᾶς τοὺς ἀνθρώπους ἐν
for-us the-(ones) caring and us the men one

τῶν κτημάτων τοῖς θεοῖς εἶναι. ἢ σοὶ οὐ δοκεῖ οὕτως;
of-the possessions for-the gods to-be or to-you not does-it-seem so

ἔμοιγε, φησὶν ὁ Κέβης.

to-me-at-least says — Cebes

- c οὐκοῦν, ἣ δ' ὅς, καὶ σὺ ἂν τῶν σαυτοῦ κτημάτων
therefore said and he also you — — your-own possessions
 εἴ τι αὐτὸ ἑαυτὸ ἀποκτείνουι, μὴ σημήναντός σου ὅτι
if any it itself should-kill not having-signified you that
 βούλει αὐτὸ τεθνάναι, χαλεπαίνουις ἂν αὐτῷ καί, εἴ τινα
you-wish it to-die would-you-be-angry — with-it and if any
 ἔχοις τιμωρίαν, τιμωροῖο ἄν;
you-bad punishment would-you-punish —
 πάνυ γ', ἔφη.
certainly at-least he-said
 ἴσως τοίνυν ταύτη οὐκ ἄλογον μὴ πρότερον αὐτὸν
perhaps then in-this-way not unreasonable not sooner oneself
 ἀποκτείνουι δεῖν, πρὶν ἀνάγκην τινὰ θεὸς ἐπιπέμψῃ,
to-kill to-be-necessary before a-necessity some a-god sends
 ὥσπερ καὶ τὴν νῦν ἡμῖν παροῦσαν.
as indeed the now to-us present
- d ἀλλ' εἰκός, ἔφη ὁ Κέβης, τοῦτό γε φαίνεται. ὁ μέντοι
but likely said — Cebes this at-least appears what however
 νυνδὴ ἔλεγες, τὸ τοὺς φιλοσόφους ῥαδίως ἂν ἐθέλειν
just-now you-were-saying the the philosophers readily — would-be-willing
 ἀποθνήσκειν, ἔοικεν τοῦτο, ὦ Σώκρατες, ἀτόπῳ, εἶπερ
to-die seems this O Socrates strange if-indeed
 ὁ νυνδὴ ἐλέγομεν εὐλόγως ἔχει, τὸ θεὸν τε εἶναι τὸν
what just-now we-were-saying reasonably holds the god both to-be the-(one)
 ἐπιμελούμενον ἡμῶν καὶ ἡμᾶς ἐκείνου κτήματα εἶναι. τὸ
caring for-us and us his possessions to-be the
 γὰρ μὴ ἀγανακτεῖν τοὺς φρονιμωτάτους ἐκ ταύτης τῆς
for not to-be-vexed the most-prudent from this —
 θεραπείας ἀπιόντας, ἐν ᾗ ἐπιστατοῦσιν αὐτῶν οἵπερ
service departing in which preside-over them who-very
 ἀριστοὶ εἰσιν τῶν ὄντων ἐπιστάται, θεοί, οὐκ ἔχει λόγον· οὐ
best are of-the beings overseers gods not it-has reason not

γάρ που αὐτός γε αὐτοῦ οἶεται ἄμεινον ἐπιμελήσεσθαι
for surely he-himself at-least himself thinks better will-care-for
 ἐλεύθερος γενόμενος. ἀλλ' ἀνόητος μὲν ἄνθρωπος τάχ' ἂν
free having-become but foolish indeed a-man perhaps —
 οἰηθείη ταῦτα, φευκτέον εἶναι ἀπὸ τοῦ δεσπότου, καὶ οὐκ
might-think these-things (one)-must-flee to-be from the master and not
 ἂν λογίζοιτο ὅτι οὐ δεῖ ἀπὸ γε τοῦ ἀγαθοῦ φεύγειν ἀλλ'
— would-reckon that not one-must from at-least the good flee but
 ὅτι μάλιστα παραμένειν, διὸ ἀλογίστως ἂν φεύγοι·
as much-as-possible to-stay wherefore unreasoningly — he-would-flee
 ὁ δὲ νοῦν ἔχων ἐπιθυμοῖ που ἂν αἰεὶ εἶναι παρὰ τῷ
the-(man) but sense having would-desire surely — always to-be beside the-(one)
 αὐτοῦ βελτίονι. καίτοι οὕτως, ὦ Σώκρατες, τοῦναντίον
than-himself better and-yet so O Socrates the-opposite
 εἶναι εἰκὸς ἢ ὁ νυνδὴ ἐλέγετο· τοὺς μὲν γὰρ φρονίμους
to-be likely than what just-now was-said the indeed for prudent
 ἀγανακτεῖν ἀποθνήσκοντας πρέπει, τοὺς δὲ ἄφρονas χαίρειν.
to-be-vexed dying it-is-fitting the and foolish to-rejoice

VI • A DEFENSE BEFORE BETTER JUDGES

Socrates is pleased at Cebes' persistence, and Simmias says the objection has force. Socrates undertakes to defend himself more convincingly than he did before his judges: he goes with good hope to gods who are good masters, and to men who have died better than those here — the first he would insist on, the second he would not. The servant sends word by Crito that he should talk as little as possible, since talking heats a man and may require a second or third draft; Socrates says to let the man prepare three.

- 63 ἀκούσας οὖν ὁ Σωκράτης ἡσθῆναί τέ μοι ἔδοξε
having-heard then — Socrates to-have-been-pleased both to-me seemed
 τῇ τοῦ Κέβητος πραγματείᾳ, καὶ ἐπιβλέψας εἰς ἡμᾶς,
at-the — of-Cebes earnestness and having-looked at us
 αἰεί τοι, ἔφη, Κέβης λόγους τινὰς ἀνερעυνᾷ, καὶ οὐ πάνν
always surely he-said Cebes arguments some hunts-out and not at-all
 εὐθέως ἐθέλει πείθεσθαι ὅτι ἂν τις εἴπῃ.
at-once is-willing to-be-persuaded whatever — someone says
 καὶ ὁ Συμμία, ἀλλὰ μὲν, ἔφη, ὦ Σώκρατες, νῦν γέ
and — Simmias but indeed he-said O Socrates now at-least
 μοι δοκεῖ τι καὶ αὐτῷ λέγειν Κέβης· τί γὰρ ἂν
to-me seems something also myself to-say Cebes what for —
 βουλόμενοι ἄνδρες σοφοὶ ὡς ἀληθῶς δεσπότης ἀμείνους
wishing men wise as truly masters better
 αὐτῶν φεύγειν καὶ ῥαδίως ἀπαλλάττοντο αὐτῶν;
than-themselves would-flee and lightly would-part from-them
 καὶ μοι δοκεῖ Κέβης εἰς σέ τείνειν τὸν λόγον, ὅτι
and to-me seems Cebes at you to-aim the argument in-that
 οὕτω ῥαδίως φέρεις καὶ ἡμᾶς ἀπολείπων καὶ ἄρχοντας
so lightly you-bear both us leaving and rulers
 ἀγαθοὺς, ὡς αὐτὸς ὁμολογεῖς, θεοὺς.
good as yourself you-admit gods
- b δίκαια, ἔφη, λέγετε· οἶμαι γὰρ ὑμᾶς λέγειν ὅτι χρή με
just-things he-said you-say I-think for you to-mean that must me
 πρὸς ταῦτα ἀπολογήσασθαι ὥσπερ ἐν δικαστηρίῳ.
to these-things make-a-defense as in court
 πάνν μὲν οὖν, ἔφη ὁ Συμμία.
- c φέρε δὴ, ἦ δ' ὅς, πειραθῶ πιθανώτερον πρὸς ὑμᾶς
come then said and he let-me-try more-convincingly to you
 ἀπολογήσασθαι ἢ πρὸς τοὺς δικαστάς. ἐγὼ γάρ, ἔφη, ὦ
to-defend-myself than to the judges I for he-said O

Σιμμία τε καὶ Κέβης, εἰ μὲν μὴ ὄμην ἤξειν πρῶτον μὲν
Simmias both and Cebes if indeed not I-thought to-come first indeed
 παρὰ θεοὺς ἄλλους σοφούς τε καὶ ἀγαθοὺς, ἔπειτα καὶ
to gods other wise both and good then also
 παρ' ἀνθρώπους τετελευτηκότας ἀμείνους τῶν ἐνθάδε,
to men departed better than-those here
 ἡδίκουν ἂν οὐκ ἀγανακτῶν τῷ θανάτῳ· νῦν δὲ εὖ
I-should-be-wrong — not being-vexed at-the death now but well
 ἵστε ὅτι παρ' ἄνδρας τε ἐλπίζω ἀφίξεσθαι ἀγαθοὺς — καὶ
know that to men both I-hope to-come good and
 τοῦτο μὲν οὐκ ἂν πάνν δυσχυρισαίμην — ὅτι μέντοι παρὰ
this indeed not — quite I-would-insist that however to
 θεοὺς δεσπότης πάνν ἀγαθοὺς ἤξειν, εὖ ἵστε ὅτι εἴπερ
gods masters very good to-come well know that if-indeed
 τι ἄλλο τῶν τοιούτων δυσχυρισαίμην ἂν καὶ τοῦτο.
anything else — of-such-things I-would-insist — also this
 ὥστε διὰ ταῦτα οὐχ ὁμοίως ἀγανακτῶ, ἀλλ' εὐελπίς
so-that because-of these-things not in-like-manner I-am-vexed but of-good-hope
 εἰμι εἶναι τι τοῖς τετελευτηκόσι καί, ὥσπερ γε καὶ
I-am to-be something for-the dead and as at-least also
 πάλαι λέγεται, πολὺν ἄμεινον τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς.
long-ago it-is-said much better for-the good than for-the bad
 τί οὖν, ἔφη ὁ Σιμμίας, ὦ Σώκρατες; αὐτὸς ἔχων d
what then said — Simmias O Socrates yourself having
 τὴν διάνοιαν ταύτην ἐν νῷ ἔχεις ἀπιέναι, ἢ καὶν ἡμῖν
— thought this in mind have-you to-depart or also with-us
 μεταδοῆς; κοινὸν γὰρ δὴ ἔμοιγε δοκεῖ καὶ ἡμῖν εἶναι
would-you-share common for indeed to-me-at-least it-seems also for-us to-be
 ἀγαθὸν τοῦτο, καὶ ἅμα σοι ἢ ἀπολογία ἔσται,
a-good this and at-the-same-time for-you the defense will-be
 εἰάν ἄπερ λέγεις ἡμᾶς πείσης.
if what-very you-say us you-convince

ἀλλὰ πειράσομαι, ἔφη. πρῶτον δὲ Κρίτωνα τόνδε
but I-will-try he-said first but Crito this
 σκεψώμεθα τί ἐστὶν ὃ βούλεσθαί μοι δοκεῖ πάλαι
let-us-see what is what to-wish to-me he-seems for-a-while
 εἰπεῖν.

to-say

- e τί δέ, ὦ Σώκρατες, ἔφη ὁ Κρίτων, ἄλλο γε ἢ πάλαι
what and O Socrates said — Crito other at-least than for-a-while
 μοι λέγει ὃ μέλλων σοι δώσειν τὸ φάρμακον ὅτι χρή
to-me says the-(man) being-about you to-give the poison that one-must
 σοι φράζειν ὡς ἐλάχιστα διαλέγεσθαι; φησὶ γὰρ θερμαίνεσθαι
you to-tell as little-as-possible to-converse he-says for to-grow-heated
 μᾶλλον διαλεγόμενους, δεῖν δὲ οὐδὲν τοιοῦτον
more those-conversing to-be-necessary and nothing such
 προσφέρειν τῷ φαρμάκῳ· εἰ δὲ μή, ἐνίοτε ἀναγκάζεσθαι
to-bring to-the poison if but not sometimes to-be-compelled
 καὶ δις καὶ τρίς πίνειν τοὺς τι τοιοῦτον ποιοῦντας.
even twice and thrice to-drink those anything such doing
 καὶ ὁ Σωκράτης, ἔα, ἔφη, χαίρειν αὐτόν· ἀλλὰ μόνον
and — Socrates let he-said go him but only
 τὸ ἑαυτοῦ παρασκευάζετω ὡς καὶ δις δώσων, ἐὰν
the-(part) his-own let-him-prepare as even twice going-to-give if
 δὲ δέη, καὶ τρίς.
and it-be-necessary even thrice
 ἀλλὰ σχεδὸν μὲν τι ἤδη, ἔφη ὁ Κρίτων· ἀλλά μοι
but nearly indeed somewhat I-knew said — Crito but me
 πάλαι πράγματα παρέχει.
for-a-while trouble he-gives
 ἔα αὐτόν, ἔφη.
let-be him he-said

He will render his account to them as to judges, and show why a man who has really spent his life in philosophy is right to be confident when he is about to die. Those who take up philosophy rightly practice nothing but dying and being dead — and Simmias laughs and says the many would agree that philosophers are half dead and deserve it. Death is the release of soul from body, and the philosopher is the man least concerned with the body's attentions.

ἀλλ' ὑμῖν δὴ τοῖς δικασταῖς βούλομαι ἤδη τὸν λόγον 64
 but to-you then the judges I-wish now the account
 ἀποδοῦναι, ὥς μοι φαίνεται εἰκότως ἀνὴρ τῷ ὄντι
 to-render how to-me it-appears with-reason a-man in fact
 ἐν φιλοσοφίᾳ διατρίψας τὸν βίον θαρρεῖν μέλλων
 in philosophy having-spent the life to-be-confident being-about
 ἀποθανεῖσθαι καὶ εὐελπὶς εἶναι ἐκεῖ μέγιστα οἴσεσθαι
 to-die and of-good-hope to-be there greatest to-win
 ἀγαθὰ ἐπειδὰν τελευτήσῃ. πῶς ἂν οὖν δὴ τοῦθ' οὕτως
 goods whenever he-dies how — then indeed this so
 ἔχοι, ὦ Σιμμία τε καὶ Κέβης, ἐγὼ πειράσομαι φράσαι.
 might-be O Simmias both and Cebes I will-try to-explain
 κινδυνεύουσι γὰρ ὅσοι τυγχάνουσιν ὀρθῶς ἀπτόμενοι
 are-likely for as-many-as happen rightly engaging-in
 φιλοσοφίας λεληθέναι τοὺς ἄλλους ὅτι οὐδὲν ἄλλο αὐτοῖ
 philosophy to-have-escaped the others that nothing else they
 ἐπιτηδεύουσιν ἢ ἀποθνήσκειν τε καὶ τεθνάναι. εἰ οὖν τοῦτο
 practice than dying both and being-dead if then this
 ἀληθές, ἄτοπον δήπου ἂν εἴη προθυμεῖσθαι μὲν ἐν
 true strange surely — it-would-be to-be-eager indeed in
 παντὶ τῷ βίῳ μηδὲν ἄλλο ἢ τοῦτο, ἥκοντος δὲ δὴ αὐτοῦ
 all the life nothing else than this having-come but indeed it
 ἀγανακτεῖν ὃ πάλαι προθυμοῦντό τε καὶ ἐπετήδεον.
 to-be-vexed which long they-were-eager-for both and practiced

- b καὶ ὁ Σιμμίας γελάσας, νῆ τὸν Δία, ἔφη, ὦ Σώκρατες,
and — Simmias having-laughed by — Zeus he-said O Socrates
 οὐ πάνυ γέ με νυνδὴ γελασείοντα ἐποίησας γελάσαι.
not at-all at-least me just-now disposed-to-laugh you-made laugh
 οἶμαι γὰρ ἂν τοὺς πολλοὺς αὐτὸ τοῦτο ἀκούσαντας
I-think for — the many very this having-heard
 δοκεῖν εὖ πάνυ εἰρήσθαι εἰς τοὺς φιλοσοφούντας —
would-think well very to-have-been-said against the philosophers
 καὶ συμφάναι ἂν τοὺς μὲν παρ' ἡμῖν ἀνθρώπους καὶ
and would-agree — the indeed among us men indeed
 πάνυ — ὅτι τῷ ὄντι οἱ φιλοσοφούντες θανατῶσι, καὶ
quite that in fact the philosophers are-dying-for-death and
 σφᾶς γε οὐ λελήθασιν ὅτι ἄξιοί εἰσιν τοῦτο πάσχειν.
them at-least not have-escaped that deserving they-are this to-suffer
- c καὶ ἀληθῆ γ' ἂν λέγοιεν, ὦ Σιμμία, πλὴν γε
and true-things indeed — they-would-say O Simmias except at-least
 τοῦ σφᾶς μὴ λεληθέναι. λέληθεν γὰρ αὐτοὺς ἥ
the them not to-have-escaped it-has-escaped for them in-what-way
 τε θανατῶσι καὶ ἥ ἄξιοί εἰσιν θανάτου
both they-are-dying-for-death and in-what-way deserving they-are of-death
 καὶ οἷου θανάτου οἱ ὡς ἀληθῶς φιλόσοφοι. εἴπωμεν
and of-what-kind death the as truly philosophers let-us-speak
 γάρ, ἔφη, πρὸς ἡμᾶς αὐτοὺς, χαίρειν εἰπόντες ἐκείνοις·
for he-said among us ourselves farewell having-bidden to-them
 ἡγούμεθά τι τὸν θάνατον εἶναι;
do-we-consider something the death to-be
 πάνυ γε, ἔφη ὑπολαβὼν ὁ Σιμμίας.
certainly at-least said taking-up — Simmias
 ἄρα μὴ ἄλλο τι ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος
then surely-not other anything than the of-the soul from the body
 ἀπαλλαγὴν; καὶ εἶναι τοῦτο τὸ τεθνάναι, χωρὶς μὲν ἀπὸ τῆς
release and to-be this the being-dead apart indeed from the

ψυχῆς ἀπαλλαγὲν αὐτὸ καθ' αὐτὸ τὸ σῶμα γεγονέναι, χωρὶς
 soul released itself by itself the body to-have-become apart
 δὲ τὴν ψυχὴν τοῦ σώματος ἀπαλλαγεῖσαν αὐτὴν καθ'
 and the soul from-the body released herself by
 αὐτὴν εἶναι; ἄρα μὴ ἄλλο τι ἢ ὁ θάνατος ἢ τοῦτο;
 herself to-be then surely-not other anything is the death than this
 οὐκ, ἀλλὰ τοῦτο, ἔφη.

no but this he-said

σκέψαι δὴ, ὠγαθέ, ἐὰν ἄρα καὶ σοὶ συνδοκῇ ἅπερ
 consider then good-man whether perhaps also to-you it-seems-good what-very
 ἐμοί· ἐκ γὰρ τούτων μᾶλλον οἶμαι ἡμᾶς εἴσεσθαι περὶ
 to-me from for these-things better I-think us will-know about
 ὧν σκοποῦμεν. φαίνεται σοι φιλοσόφου ἀνδρὸς εἶναι
 what we-are-examining does-it-appear to-you of-a-philosophic man to-be
 ἐσπουδακέναι περὶ τὰς ἡδονὰς καλουμένας τὰς τοιαύδε,
 to-have-been-earnest about the pleasures called — such-as-these
 οἷον σιτίων καὶ ποτῶν;

such-as of-foods and drinks

ἥκιστα, ὦ Σώκρατες, ἔφη ὁ Σιμμίας.

least-of-all O Socrates said — Simmias

τί δὲ τὰς τῶν ἀφροδισίων;

what and the of-the love

οὐδαμῶς.

by-no-means

τί δὲ τὰς ἄλλας τὰς περὶ τὸ σῶμα θεραπείας; δοκεῖ
 what and the other the-(ones) about the body attentions does-it-seem
 σοι ἐντίμους ἡγείσθαι ὁ τοιοῦτος; οἷον ἱματίων διαφερόντων
 to-you of-value to-consider — such-a-man such-as of-cloaks distinguished
 κτήσεις καὶ ὑποδημάτων καὶ τοὺς ἄλλους καλλωπισμοὺς
 acquisitions and shoes and the other adornments

τοὺς περὶ τὸ σῶμα πότερον τιμᾶν δοκεῖ σοι ἢ
the-(ones) about the body whether to-honor does-it-seem to-you or
 ἀτιμάζειν, καθ' ὅσον μὴ πολλὴ ἀνάγκη μετέχειν αὐτῶν;
to-slight as-far-as how-much not great necessity to-share in-them
 ἀτιμάζειν ἔμοιγε δοκεῖ, ἔφη, ὃ γε ὥς ἀληθῶς
to-slight to-me-at-least it-seems he-said the at-least as truly
 φιλόσοφος.

philosopher

οὐκοῦν ὅλως δοκεῖ σοι, ἔφη, ἡ τοῦ τοιούτου
therefore altogether does-it-seem to-you he-said the — of-such-a-man
 πραγματεία οὐ περὶ τὸ σῶμα εἶναι, ἀλλὰ καθ' ὅσον
concern not about the body to-be but as-far-as how-much
 δύναται ἀφεστάναι αὐτοῦ, πρὸς δὲ τὴν ψυχὴν τετράφθαι;
he-can to-stand-away from-it toward and the soul to-be-turned
 ἔμοιγε.
to-me-at-least

VIII • THE SENSES DO NOT REACH THE TRUTH

In this the philosopher stands apart, and to the many a life without those pleasures looks close to being dead. The senses have no exactness — even the poets keep saying that we hear and see nothing exact — so the soul lays hold of truth in reasoning, and best when neither hearing nor sight nor pleasure nor pain troubles her and she is by herself. The just itself, the beautiful, the good, and the being of each thing were never seen with the eyes: whoever prepares himself to think out each thing by itself comes nearest to knowing it.

ἀρ' οὖν πρῶτον μὲν ἐν τοῖς τοιούτοις δηλὸς ἐστὶν ὁ
 so then first indeed in — such-matters clear is the
 φιλόσοφος ἀπολύων ὅτι μάλιστα τὴν ψυχὴν ἀπὸ τῆς τοῦ
 philosopher releasing as much-as-possible the soul from the of-the
 σώματος κοινωνίας διαφερόντως τῶν ἄλλων ἀνθρώπων;
 body fellowship beyond the other men
 φαίνεται.

it-appears

καὶ δοκεῖ γέ που, ὦ Σιμμία, τοῖς πολλοῖς ἀνθρώποις ᾧ
 and it-seems indeed surely O Simmias to-the many men to-whom
 μηδὲν ἡδὺ τῶν τοιούτων μηδὲ μετέχει αὐτῶν οὐκ ἄξιον
 nothing pleasant — of-such-things nor he-shares in-them not worth
 εἶναι ζῆν, ἀλλ' ἐγγύς τι τείνειν τοῦ τεθνάναι ὁ
 to-be to-live but near something to-verge on-the being-dead the-(one)
 μηδὲν φροντίζων τῶν ἡδονῶν αἱ διὰ τοῦ σώματος εἰσιν.
 nothing caring-for of-the pleasures which through the body are
 πάνυ μὲν οὖν ἀληθῆ λέγεις.

certainly indeed then true-things you-say

τί δὲ δὴ περὶ αὐτὴν τὴν τῆς φρονήσεως κτήσιν;
 what and then concerning itself the of-the wisdom acquisition
 πότερον ἐμπόδιον τὸ σῶμα ἢ οὐ, ἐάν τις αὐτὸ ἐν
 whether a-hindrance the body or not if someone it in
 τῇ ζητήσῃ κοινωνὸν συμπαραλαμβάνῃ; οἷον τὸ τοιόνδε
 the search as-partner takes-along such-as — this-sort
 λέγω· ἄρα ἔχει ἀλήθειάν τινα ὅψις τε καὶ ἀκοή τοῖς
 I-mean then has truth any sight both and hearing for-the
 ἀνθρώποις, ἢ τά γε τοιαῦτα καὶ οἱ ποιηταὶ ἡμῖν ἀεὶ
 men or — at-least such even the poets to-us always
 θρυλοῦσιν, ὅτι οὐτ' ἀκούομεν ἀκριβὲς οὐδὲν οὔτε ὁρῶμεν;
 keep-repeating that neither we-bear exact anything nor see
 καίτοι εἰ αὐταὶ τῶν περὶ τὸ σῶμα αἰσθήσεων μὴ ἀκριβεῖς
 and-yet if these of-the about the body senses not exact

είσιν μηδὲ σαφεῖς, σχολῇ αἷ γε ἄλλαι· πᾶσαι γάρ που
 are nor clear scarcely the at-least others all for surely
 τούτων φαυλότεραί εἰσιν. ἢ σοὶ οὐ δοκοῦσιν;
 than-these poorer are or to-you not do-they-seem
 πάνυ μὲν οὖν, ἔφη.

certainly indeed then he-said
 πότε οὖν, ἦ δ' ὅς, ἡ ψυχὴ τῆς ἀληθείας ἄπτεται; ὅταν
 when then said and he the soul the truth lays-hold-of whenever
 μὲν γὰρ μετὰ τοῦ σώματος ἐπιχειρῇ τι σκοπεῖν,
 indeed for with the body she-attempts anything to-examine
 δηλὸν ὅτι τότε ἐξαπατᾶται ὑπ' αὐτοῦ.
 clear that then she-is-deceived by it

c ἀληθῇ λέγεις.

true-things you-say
 ἂρ' οὖν οὐκ ἐν τῷ λογίζεσθαι εἴπερ που ἄλλοθι
 so then not in the reasoning if-indeed anywhere elsewhere
 κατάδηλον αὐτῇ γίγνεται τι τῶν ὄντων;
 clear to-her becomes any of-the beings
 ναί.

yes

λογίζεται δέ γέ που τότε κάλλιστα, ὅταν αὐτὴν τούτων
 she-reasons and indeed surely then best whenever her of-these
 μηδὲν παραλυπῇ, μήτε ἀκοὴ μήτε ὄψις μήτε ἀλγηδὼν
 nothing troubles either hearing or sight or pain
 μηδέ τις ἡδονή, ἀλλ' ὅτι μάλιστα αὐτὴ καθ' αὐτὴν
 or any pleasure but as much-as-possible herself by herself
 γίγνηται ἐώσα χαίρειν τὸ σῶμα, καὶ καθ' ὅσον δύναται
 becomes letting go the body and as-far-as how-much she-can
 μὴ κοινωνοῦσα αὐτῷ μηδ' ἀπτομένη ὀρέγεται τοῦ ὄντος.
 not communing with-it nor touching she-reaches-for the being
 ἔστι ταῦτα.

it-is these-things

οὐκοῦν καὶ ἐνταῦθα ἡ τοῦ φιλοσόφου ψυχὴ μάλιστα d
therefore also here the of-the philosopher soul most

ἀτιμάζει τὸ σῶμα καὶ φεύγει ἀπ' αὐτοῦ, ζητεῖ δὲ αὐτὴ
slights the body and flees from it seeks and herself

καθ' αὐτὴν γίνεσθαι;

by herself to-become

φαίνεται.

it-appears

τί δὲ δὴ τὰ τοιάδε, ὦ Σιμμία; φαμέν τι εἶναι
what and then — such-things O Simmias do-we-say something to-be

δίκαιον αὐτὸ ἢ οὐδέν;

just itself or nothing

φαμὲν μέντοι νῆ Δία.

we-do-say indeed by Zeus

καὶ αὖ καλὸν γέ τι καὶ ἀγαθόν;

and again fine indeed something and good

πῶς δ' οὐ;

how and not

ἤδη οὖν πώποτε τι τῶν τοιούτων τοῖς ὀφθαλμοῖς

already then ever any — of-such-things with-the eyes

εἶδες;

did-you-see

οὐδαμῶς, ἦ δ' ὅς.

by-no-means said and he

ἀλλ' ἄλλη τι καὶ αἰσθήσει τῶν διὰ τοῦ σώματος e
but other by-some sense of-those through the body

ἐφήψω αὐτῶν; λέγω δὲ περὶ πάντων, οἷον μεγέθους

did-you-lay-hold-of them I-speak and about all such-as greatness

πέρι, ὑγείας, ἰσχύος, καὶ τῶν ἄλλων ἐνὶ λόγῳ ἀπάντων

concerning health strength and the others in-one word of-all

τῆς οὐσίας ὃ τυγχάνει ἕκαστον ὄν· ἄρα διὰ τοῦ

the being what happens each to-be then through the

σώματος αὐτῶν τὸ ἀληθέστατον θεωρεῖται, ἢ ὥδε ἔχει·
 body of-them the truest is-beheld or thus it-stands
 ὃς ἂν μάλιστα ἡμῶν καὶ ἀκριβέστατα παρασκευάσῃται
 whoever — most of-us and most-exactly prepares-himself
 αὐτὸ ἕκαστον διανοηθῆναι περὶ οὗ σκοπεῖ, οὗτος ἂν
 itself each to-think-out about which he-inquires this-man —
 ἐγγύτατα ἴοι τοῦ γινῶναι ἕκαστον;
 nearest would-come to-the knowing each
 πάνυ μὲν οὖν.
 certainly indeed then

IX • THE BODY GETS IN THE WAY

The purest inquiry uses thought alone and drags in no sense; so the genuine philosophers say to one another that as long as they have a body they will never get what they desire. The body gives endless distractions, and every war comes from the wish for money, which we get for the body's sake. Pure knowledge, then, is had only after death; purification is the soul's separation from the body, which is what death is and what philosophers practice, so a man vexed at dying was a lover of the body, not of wisdom.

- 66 ἄρ' οὖν ἐκεῖνος ἂν τοῦτο ποιήσειεν καθαρώτατα ὅστις ὅτι
 so then that-man — this would-do most-purely whoever as
 μάλιστα αὐτῇ τῇ διανοίᾳ ἴοι ἐφ' ἕκαστον, μήτε
 much-as-possible with-the-very — thought should-go at each neither
 τιν' ὅψιν παρατιθέμενος ἐν τῷ διανοεῖσθαι μήτε ἄλλην
 any sight setting-beside in the thinking nor other
 αἴσθησιν ἐφέλκων μηδεμίαν μετὰ τοῦ λογισμοῦ, ἀλλ' αὐτῇ
 sense dragging-in any with the reasoning but itself
 καθ' αὐτὴν εἰλικρινεῖ τῇ διανοίᾳ χρώμενος αὐτὸ καθ'
 by itself unmixed the thought using itself by

αὐτὸ εἰλικρινὲς ἕκαστον ἐπιχειροῖ θηρεῦν τῶν ὄντων,
itself unmixed each should-attempt to-hunt of-the beings
 ἀπαλλαγεῖς ὅτι μάλιστα ὀφθαλμῶν τε καὶ ὠτῶν καὶ
having-freed-himself as much-as-possible from-eyes both and ears and
 ὡς ἔπος εἰπεῖν σύμπαντος τοῦ σώματος, ὡς ταραττοντος
so a-word to-say the-whole the body as confusing
 καὶ οὐκ ἐώντος τὴν ψυχὴν κτήσασθαι ἀλήθειάν τε καὶ
and not allowing the soul to-gain truth both and
 φρόνησιν ὅταν κοινωνῇ; ἀρ' οὐχ οὗτός ἐστιν, ὦ Σιμμία,
wisdom whenever it-communes then not this-man is O Simmias
 εἴπερ τις ἄλλος ὁ τευξόμενος τοῦ ὄντος;
if-indeed anyone other the-(one) who-will-attain the being
 ὑπερφυῶς, ἔφη ὁ Σιμμίας, ὡς ἀληθῆ λέγεις, ὦ Σώκρατες.
marvelously said — Simmias how true-things you-say O Socrates
 οὐκοῦν ἀνάγκη, ἔφη, ἐκ πάντων τούτων παρίστασθαι b
therefore necessary he-said from all these to-arise
 δόξαν τοιάνδε τινὰ τοῖς γνησίως φιλοσόφοις, ὥστε καὶ
an-opinion of-this-sort some for-the genuinely philosophic so-that also
 πρὸς ἀλλήλους τοιαῦτα ἅττα λέγειν, ὅτι κινδυνεύει τοι
to one-another such-things some to-say that it-is-likely surely
 ὥσπερ ἀτραπὸς τις ἐκφέρειν ἡμᾶς, ὅτι, ἕως ἂν τὸ σῶμα
as a-path some to-carry-out us that as-long-as — the body
 ἔχωμεν καὶ συμπεφυρμένη ἢ ἡμῶν ἢ ψυχῇ μετὰ τοιούτου
we-have and mixed-up is our — soul with such
 κακοῦ, οὐ μὴ ποτε κτησώμεθα ἱκανῶς οὐ ἐπιθυμοῦμεν.
an-evil not — ever shall-we-gain sufficiently what we-desire
 φαμέν δὲ τοῦτο εἶναι τὸ ἀληθές. μυρίας μὲν γὰρ ἡμῖν
we-say and this to-be the true countless indeed for to-us
 ἀσχολίας παρέχει τὸ σῶμα διὰ τὴν ἀναγκαίαν τροφήν.
distractions gives the body because-of the necessary nourishment
 ἔτι δέ, ἂν τινες νόσοι προσπέσωσιν, ἐμποδίζουσιν ἡμῶν
further and if some diseases fall-upon-us they-binder our

τὴν τοῦ ὄντος θήραν. ἐρώτων δὲ καὶ ἐπιθυμιῶν καὶ φόβων
 — of-the being hunt of-loves but and desires and fears
 καὶ εἰδώλων παντοδαπῶν καὶ φλυαρίας ἐμπύμπλησιν ἡμᾶς
 and phantoms of-all-kinds and nonsense it-fills us
 πολλῆς, ὥστε τὸ λεγόμενον ὡς ἀληθῶς τῷ ὄντι ὑπ’
 much so-that the saying as truly in fact by
 αὐτοῦ οὐδὲ φρονῆσαι ἡμῖν ἐγγίγνεται οὐδέποτε οὐδέν.
 it not-even to-think for-us is-possible ever anything
 καὶ γὰρ πολέμους καὶ στάσεις καὶ μάχας οὐδὲν ἄλλο
 and for wars and factions and battles nothing other
 παρέχει ἢ τὸ σῶμα καὶ αἱ τούτου ἐπιθυμίαι. διὰ γὰρ
 furnishes than the body and — its desires because-of for
 τὴν τῶν χρημάτων κτήσιν πάντες οἱ πόλεμοι γίνονται,
 the of-the money acquisition all the wars arise
 τὰ δὲ χρήματα ἀναγκαζόμεθα κτᾶσθαι διὰ τὸ σῶμα,
 the and money we-are-compelled to-acquire because-of the body
 δουλεύοντες τῇ τούτου θεραπείᾳ· καὶ ἐκ τούτου ἀσχολίαν
 being-slaves to its service and from this lack-of-leisure
 ἄγομεν φιλοσοφίας περὶ διὰ πάντα ταῦτα.

we-keep philosophy concerning because-of all these-things

- ε τὸ δ’ ἔσχατον πάντων ὅτι, ἐάν τις ἡμῖν καὶ σχολὴ γένηται
 the and last of-all that if any to-us even leisure comes
 ἀπ’ αὐτοῦ καὶ τραπώμεθα πρὸς τὸ σκοπεῖν τι, ἐν ταῖς
 from it and we-turn toward the examining something in the
 ζητήσεσιν αὐτῷ πανταχοῦ παραπίπτει θόρυβον παρέχει
 inquiries again everywhere falling-in uproar it-causes
 καὶ ταραχὴν καὶ ἐκπλήττει, ὥστε μὴ δύνασθαι ὑπ’ αὐτοῦ
 and confusion and confounds-us so-that not to-be-able by it
 καθορᾶν τὰληθές. ἀλλὰ τῷ ὄντι ἡμῖν δέδεικται ὅτι, εἰ
 to-discern the-truth but in fact to-us it-has-been-shown that if
 μέλλομέν ποτε καθαρῶς τι εἶσεσθαι, ἀπαλλακτέον αὐτοῦ
 we-are ever purely anything to-know (one)-must-be-freed from-it

καὶ αὐτῇ τῇ ψυχῇ θεατέον αὐτὰ τὰ πράγματα·
and with-the-very — soul (one)-must-behold themselves the things
 καὶ τότε, ὡς ἔοικεν, ἡμῖν ἔσται οὐ ἐπιθυμοῦμέν τε καί
and then as it-seems for-us there-will-be what we-desire both and
 φαμεν ἐρασταὶ εἶναι, φρονήσεως, ἐπειδὰν τελευτήσωμεν,
we-say lovers to-be of-wisdom whenever we-die
 ὡς ὁ λόγος σημαίνει, ζῶσιν δὲ οὔ.
as the argument indicates to-the-living but not
 εἰ γὰρ μὴ οἶόν τε μετὰ τοῦ σώματος μηδὲν καθαρῶς γινῶναι, 67
if for not possible — with the body anything purely to-know
 δυοῖν θάτερον, ἢ οὐδαμοῦ ἔστιν κτήσασθαι τὸ εἰδέναι
of-two one-or-the-other either nowhere it-is to-gain the knowing
 ἢ τελευτήσασιν· τότε γὰρ αὐτὴ καθ' αὐτήν ἡ ψυχὴ ἔσται
or for-the-dead then for herself by herself the soul will-be
 χωρὶς τοῦ σώματος, πρότερον δ' οὔ. καὶ ἐν ᾧ ἂν ζῶμεν,
apart-from the body before but not and in which — we-live
 οὕτως, ὡς ἔοικεν, ἐγγυτάτῳ ἐσόμεθα τοῦ εἰδέναι, ἐὰν ὅτι
so as it-seems nearest we-shall-be to-the knowing if as
 μάλιστα μηδὲν ὁμιλῶμεν τῷ σώματι μηδὲ κοινωνῶμεν,
much-as-possible not-at-all we-associate with-the body nor commune
 ὅτι μὴ πᾶσα ἀνάγκη, μηδὲ ἀναμιμνῶμεθα τῆς τούτου
save that all necessity nor be-infected with its
 φύσεως, ἀλλὰ καθαρεύομεν ἀπ' αὐτοῦ, ἕως ἄν ὁ θεὸς αὐτὸς
nature but keep-pure from it until — the god himself
 ἀπολύσῃ ἡμᾶς· καὶ οὕτω μὲν καθαροὶ ἀπαλλαττόμενοι τῆς
releases us and so indeed pure being-freed from-the
 τοῦ σώματος ἀφροσύνης, ὡς τὸ εἰκὸς μετὰ τοιούτων τε
of-the body folly as the likely with such both
 ἐσόμεθα καὶ γνωσόμεθα δι' ἡμῶν αὐτῶν πᾶν τὸ εἰλικρινές,
we-shall-be and we-shall-know through us ourselves all the unmixed
 τοῦτο δ' ἔστιν ἴσως τὸ ἀληθές· μὴ καθαρῶ γὰρ καθαροῦ
this and is perhaps the true not for-the-pure for the-pure

ἐφάπτεσθαι μὴ οὐ θεμιτὸν ἦ. τοιαῦτα οἶμαι, ὦ Σιμμία,
 to-lay-bold-of perhaps not lawful may-be such-things I-think O Simmias
 ἀναγκαῖον εἶναι πρὸς ἀλλήλους λέγειν τε καὶ δοξάζειν
 necessary to-be to one-another to-say both and to-believe
 πάντας τοὺς ὀρθῶς φιλομαθεῖς. ἢ οὐ δοκεῖ σοι οὕτως;
 all the rightly lovers-of-learning or not does-it-seem to-you so
 παντός γε μᾶλλον, ὦ Σώκρατες.

than-all at-least more O Socrates

- c οὐκοῦν, ἔφη ὁ Σωκράτης, εἰ ταῦτα ἀληθῆ, ὦ ἐταῖρε,
 therefore said — Socrates if these-things true O comrade
 πολλὴ ἐλπίς ἀφικομένῳ οἷ ἐγὼ πορεύομαι, ἐκεῖ ἱκανῶς,
 great hope for-one-arriving where I am-going there sufficiently
 εἴπερ που ἄλλοθι, κτήσασθαι τοῦτο οὐ ἔνεκα ἢ
 if-indeed anywhere elsewhere to-gain this of-which for-the-sake the
 πολλὴ πραγματεία ἡμῖν ἐν τῷ παρελθόντι βίῳ γέγονεν,
 much labor for-us in the past life has-been
 ὥστε ἢ γε ἀποδημία ἢ νῦν μοι προστεταγμένη
 so-that the at-least journey the-(one) now to-me appointed
 μετὰ ἀγαθῆς ἐλπίδος γίνεταί καὶ ἄλλῳ ἀνδρὶ ὃς ἡγεῖται
 with good hope comes also for-other man who considers
 οἱ παρεσκευάσθαι τὴν διάνοιαν ὥσπερ κεκαθαρμένην.
 for-himself to-have-been-prepared the mind as purified
 πάννυ μὲν οὖν, ἔφη ὁ Σιμμίας.

certainly indeed then said — Simmias

- d κάθαρσις δὲ εἶναι ἄρα οὐ τοῦτο συμβαίνει, ὅπερ πάλαι
 purification and to-be then not this does-it-turn-out which-very long-ago
 ἐν τῷ λόγῳ λέγεται, τὸ χωρίζειν ὅτι μάλιστα ἀπὸ
 in the argument is-said the separating as much-as-possible from
 τοῦ σώματος τὴν ψυχὴν καὶ ἐθίσαι αὐτὴν καθ' αὐτὴν
 the body the soul and to-accustom her by herself
 πανταχόθεν ἐκ τοῦ σώματος συναγείρεσθαι τε καὶ
 from-everywhere out-of the body to-gather-herself both and

ἀθροΐζεσθαι, καὶ οἰκεῖν κατὰ τὸ δυνατόν καὶ ἐν τῷ νῦν
 to-collect-herself and to-dwell according-to the possible both in the now
 παρόντι καὶ ἐν τῷ ἔπειτα μόνην καθ' αὐτήν, ἐκλυομένην
 present and in the hereafter alone by herself released
 ὥσπερ δεσμῶν ἐκ τοῦ σώματος;

as from-bonds out-of the body

πάνυ μὲν οὖν, ἔφη.

certainly indeed then he-said

οὐκοῦν τοῦτό γε θάνατος ὀνομάζεται, λύσις καὶ χωρισμὸς
 therefore this at-least death is-named a-loosing and separation
 ψυχῆς ἀπὸ σώματος;

of-soul from body

παντάπασί γε, ἦ δ' ὅς.

altogether at-least said and he

λύειν δέ γε αὐτήν, ὥς φαμεν, προθυμοῦνται αἰεὶ

to-loose and indeed her as we-say are-eager always

μάλιστα καὶ μόνοι οἱ φιλοσοφοῦντες ὀρθῶς, καὶ τὸ
 most and alone the-(ones) philosophizing rightly and the

μελέτημα αὐτὸ τοῦτό ἐστιν τῶν φιλοσόφων, λύσις καὶ
 study very this is of-the philosophers a-loosing and

χωρισμὸς ψυχῆς ἀπὸ σώματος· ἦ οὐ;

separation of-soul from body or not

φαίνεται.

it-appears

οὐκοῦν, ὅπερ ἐν ἀρχῇ ἔλεγον, γελοῖον ἂν εἴη ἄνδρα ^c

therefore which-very in the-beginning I-said ridiculous — it-would-be a-man

παρασκευάζονθ' ἑαυτὸν ἐν τῷ βίῳ ὅτι ἐγγυτάτω ὄντα τοῦ
 preparing himself in the life as nearest being to-the

τεθνάναι οὕτω ζῆν, καῖπειθ' ἥκοντος αὐτῷ τούτου ἀγανακτεῖν;
 being-dead so to-live and-then having-come to-him this to-be-vexed

γελοῖον· πῶς δ' οὐ;

ridiculous how and not

τῷ ὄντι ἄρα, ἔφη, ὦ Σιμμία, οἱ ὀρθῶς φιλοσοφοῦντες
in fact then he-said O Simmias the-(ones) rightly philosophizing
 ἀποθνήσκειν μελετῶσι, καὶ τὸ τεθνάναι ἥκιστα αὐτοῖς
to-die practice and the being-dead least to-them
 ἀνθρώπων φοβερὸν. ἐκ τῶνδε δὲ σκόπει.

of-men fearful from these and consider

- 68 εἰ γὰρ διαβέβληνται μὲν πανταχῇ τῷ σώματι, αὐτὴν δὲ
if for they-are-at-variance indeed in-every-way with-the body herself and
 καθ' αὐτὴν ἐπιθυμοῦσι τὴν ψυχὴν ἔχειν, τούτου δὲ γιγνομένου
by herself they-desire the soul to-have this and happening
 εἰ φοβοῖντο καὶ ἀγανακτοῖεν, οὐ πολλὴ ἂν ἀλογία εἴη,
if they-should-fear and be-vexed not great — unreason would-it-be
 εἰ μὴ ἄσμενοι ἐκεῖσε ἴοιεν, οἱ ἀφικομένοις ἐλπίς ἐστίν
if not gladly there they-should-go where for-those-arriving hope there-is
 οὐδ' διὰ βίου ἥρων τυχεῖν — ἥρων δὲ φρονήσεως —
what through life they-loved to-attain they-loved and wisdom
 ᾧ τε διεβέβληντο, τούτου ἀπηλλάχθαι συνόντος
with-which and they-were-at-variance from-this to-be-freed being-with
 αὐτοῖς; ἢ ἀνθρωπίνων μὲν παιδικῶν καὶ γυναικῶν καὶ
them or human indeed darlings and wives and
 υἱῶν ἀποθανόντων πολλοὶ δὴ ἐκόντες ἠθέλησαν εἰς Ἅιδου
sons having-died many indeed willingly wished to Hades
 μετελθεῖν, ὑπὸ ταύτης ἀγόμενοι τῆς ἐλπίδος, τῆς τοῦ
to-follow by this led — hope the-(one) of-the
 ὀφισσθαί τε ἐκεῖ ὧν ἐπεθύμουν καὶ συνέσεσθαι φρονήσεως
seeing both there whom they-desired and being-with wisdom
 δὲ ἄρα τις τῷ ὄντι ἐρῶν, καὶ λαβὼν σφόδρα τὴν αὐτὴν
but then anyone in fact loving and having-taken strongly — same
 ταύτην ἐλπίδα, μηδαμοῦ ἄλλοθι ἐντεύξεσθαι αὐτῇ ἀξίως
this hope nowhere elsewhere to-meet-with it worthily
 λόγου ἢ ἐν Ἅιδου, ἀγανακτήσει τε ἀποθνήσκων καὶ οὐχ
of-mention than in Hades will-be-vexed both dying and not

ἄσμενος εἰσιν αὐτόσε; οἷεσθαί γε χρή, ἐὰν τῷ ὄντι
gladly will-be-go thither to-think-so at-least one-ought if in fact
 γε ἦ, ὦ ἐταῖρε, φιλόσοφος· σφόδρα γὰρ αὐτῷ ταῦτα
at-least he-is O comrade a-philosopher strongly for to-him these-things
 δόξει, μηδαμοῦ ἄλλοθι καθαρῶς ἐντεύξεσθαι φρονήσει ἀλλ'
will-seem nowhere elsewhere purely to-meet-with wisdom but
 ἢ ἐκεῖ. εἰ δὲ τοῦτο οὕτως ἔχει, ὅπερ ἄρτι ἔλεγον, οὐ
than there if and this so stands which-very just-now I-said not
 πολλὴν ἂν ἀλογία εἴη εἰ φοβοῖτο τὸν θάνατον ὁ τοιοῦτος;
great — unreason would-it-be if should-fear the death — such-a-man
 πολλὴν μέντοι νῆ Δία, ἦ δ' ὅς.
great indeed by Zeus said and he
 οὐκοῦν ἰκανόν σοι τεκμήριον, ἔφη, τοῦτο ἀνδρός, ὃν
therefore sufficient for-you proof he-said this of-a-man whomever
 ἂν ἴδῃς ἀγανακτοῦντα μέλλοντα ἀποθανεῖσθαι, ὅτι οὐκ
— you-see being-vexed being-about to-die that not
 ἄρ' ἦν φιλόσοφος ἀλλὰ τις φιλοσώματος; ὁ αὐτὸς δέ
then he-was a-philosopher but some lover-of-the-body the same and
 που οὗτος τυγχάνει ὦν καὶ φιλοχρήματος καὶ φιλότιμος,
surely this-man happens being both lover-of-money and lover-of-honor
 ἦτοι τὰ ἕτερα τούτων ἢ ἀμφοτέρω.
either the one of-these or both
 πάνυ, ἔφη, ἔχει οὕτως ὥς λέγεις.
certainly he-said it-is so as you-say

X · COURAGE FROM FEAR, TEMPERANCE FROM LICENSE

The courage and temperance of other men, Socrates says, turn out strange. They endure death because they fear greater evils, and so are brave through dread and cowardice; and they abstain from some pleasures because they are mastered by others, and so are temperate through a kind of license.

ἄρ' οὖν, ἔφη, ὦ Σιμμία, οὐ καὶ ἡ ὀνομαζομένη ἀνδρεία
so then he-said O Simmias not also the so-called courage

τοῖς οὕτω διακειμένοις μάλιστα προσήκει;

to-those so disposed especially belongs

πάντως δήπου, ἔφη.

altogether surely he-said

οὐκοῦν καὶ ἡ σωφροσύνη, ἣν καὶ οἱ πολλοὶ ὀνομάζουσι

therefore also the temperance which even the many call

σωφροσύνην, τὸ περὶ τὰς ἐπιθυμίας μὴ ἐπτοῆσθαι ἀλλ'

temperance the about the desires not to-be-fluttered but

ὀλιγώρως ἔχειν καὶ κοσμίως, ἄρ' οὐ τούτοις μόνους

slightly to-be-disposed and decorously then not to-these alone

προσήκει, τοῖς μάλιστα τοῦ σώματος ὀλιγωροῦσίν τε

belongs to-the-(ones) most the body slighting both

καὶ ἐν φιλοσοφίᾳ ζῶσιν;

and in philosophy living

d ἀνάγκη, ἔφη.

necessarily he-said

εἰ γὰρ ἐθέλεις, ἦ δ' ὅς, ἐννοῆσαι τήν γε τῶν ἄλλων

if for you-are-willing said and he to-consider the at-least of-the others

ἀνδρείαν τε καὶ σωφροσύνην, δόξει σοι εἶναι ἄτοπος.

courage both and temperance will-seem to-you to-be strange

πῶς δῆ, ὦ Σώκρατες;

how then O Socrates

οἶσθα, ἦ δ' ὅς, ὅτι τὸν θάνατον ἡγοῦνται πάντες οἱ

do-you-know said and he that the death consider all the

ἄλλοι τῶν μεγάλων κακῶν;

others among-the great evils

καὶ μάλ', ἔφη.

and very-much he-said

οὐκοῦν φόβῳ μειζόνων κακῶν ὑπομένουσιν αὐτῶν οἱ
 therefore by-fear of-greater evils endure of-them the
 ἀνδρεῖοι τὸν θάνατον, ὅταν ὑπομένωσιν;
 brave the death whenever they-endure
 ἔστι ταῦτα.

it-is these-things

τῷ δεδιέναι ἄρα καὶ δέει ἀνδρεῖοί εἰσι πάντες πλὴν οἱ
 by-the fearing then and dread brave are all except the
 φιλόσοφοι· καίτοι ἄλογόν γε δέει τινὰ καὶ δειλία
 philosophers and-yet unreasonable at-least by-dread anyone and cowardice
 ἀνδρεῖον εἶναι.

brave to-be

πάνυ μὲν οὖν.

certainly indeed then

τί δὲ οἱ κόσμοι αὐτῶν; οὐ ταῦτόν τοῦτο πεπόνθασιν·
 what and the orderly of-them not the-same this have-they-experienced
 ἀκολασία τινὶ σώφρονές εἰσιν; καίτοι φαμέν γε ἀδύνατον
 by-license some temperate they-are and-yet we-say at-least impossible
 εἶναι, ἀλλ' ὅμως αὐτοῖς συμβαίνει τούτῳ ὅμοιον τὸ πάθος
 to-be but nevertheless for-them it-turns-out to-this like the experience
 τὸ περὶ ταύτην τὴν εὐήθη σωφροσύνην φοβούμενοι
 the-(one) about this — simple temperance fearing
 γὰρ ἑτέρων ἡδονῶν στερηθῆναι καὶ ἐπιθυμοῦντες ἐκείνων,
 for of-other pleasures to-be-deprived and desiring those
 ἄλλων ἀπέχονται ὑπ' ἄλλων κρατούμενοι.

from-others they-abstain by others being-mastered

καίτοι καλοῦσί γε ἀκολασίαν τὸ ὑπὸ τῶν ἡδονῶν
 and-yet they-call at-least license the by the pleasures
 ἄρχεσθαι, ἀλλ' ὅμως συμβαίνει αὐτοῖς κρατουμένοις ὑφ'
 to-be-ruled but nevertheless it-turns-out for-them being-mastered by
 ἡδονῶν κρατεῖν ἄλλων ἡδονῶν. τοῦτο δ' ὁμοίον ἐστίν
 pleasures to-master other pleasures this and like is

c

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ὧ νυνδὴ ἐλέγετο, τῷ τρόπον τινὰ δι' ἀκολασίαν
to-which just-now was-said to-the way some through license

αὐτοὺς σεσωφρονίσθαι.

them to-have-been-made-temperate

ἔοικε γάρ.

it-seems for

XI · WISDOM IS THE ONLY TRUE COIN

Exchanging pleasures for pleasures and fears for fears, greater for lesser, is not the right exchange for virtue: the one true coin is wisdom, and with it come courage, temperance, and justice, while virtue traded without it is a shadow-painting, slavish and unsound. The mysteries hinted at this long ago — the uninitiated lie in mire, the purified dwell with gods — and Socrates takes the true Bacchants to be those who have philosophized rightly, among whom he has left nothing undone to be counted.

- b ὦ μακάριε Σιμμία, μὴ γὰρ οὐχ αὕτη ἢ ἡ ὀρθὴ πρὸς
O blessed Simmias perhaps for not this is the right toward
ἀρετὴν ἀλλαγὴν, ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας
virtue exchange pleasures for pleasures and pains for pains
καὶ φόβον πρὸς φόβον καταλλάττεσθαι, μείζω πρὸς ἐλάττω
and fear for fear to-exchange greater for lesser
ὥσπερ νομίσματα, ἀλλ' ἢ ἐκεῖνο μόνον τὸ νόμισμα ὀρθόν,
as coins but is that alone the coin right
ἀντὶ οὗ δεῖ πάντα ταῦτα καταλλάττεσθαι, φρόνησις,
for which one-must all these-things exchange wisdom
καὶ μετὰ τούτου τῷ ὄντι ἢ καὶ ἀνδρεία καὶ σωφροσύνη καὶ
and with this in fact is both courage and temperance and
δικαιοσύνη καὶ συλλήβδην ἀληθὴς ἀρετὴ, μετὰ φρονήσεως,
justice and in-a-word true virtue with wisdom

καὶ προσγιγνομένων καὶ ἀπογιγνομένων καὶ ἡδονῶν καὶ
both being-added and being-taken-away both pleasures and
 φόβων καὶ τῶν ἄλλων πάντων τῶν τοιούτων· χωριζόμενα
fears and the other all — such-things being-separated
 δὲ φρονήσεως ἀλλαττόμενα ἀντὶ ἀλλήλων μὴ σκιαγραφία
but from-wisdom being-exchanged for one-another perhaps a-shadow-painting
 τις ἢ ἡ τοιαύτη ἀρετὴ καὶ τῷ ὄντι ἀνδραποδώδης τε
some is — such virtue and in fact slavish both
 καὶ οὐδὲν ὑγιὲς οὐδ' ἀληθὲς ἔχει, τὸ δ' ἀληθὲς τῷ ὄντι ἢ
and nothing sound or true has the but true in fact is
 κάθαρσίς τις τῶν τοιούτων πάντων καὶ ἡ σωφροσύνη καὶ ἡ
a-purification some — of-such-things all and the temperance and the
 δικαιοσύνη καὶ ἀνδρεία, καὶ αὕτη ἡ φρόνησις μὴ καθαρμός
justice and courage and itself the wisdom perhaps a-purging
 τις ἢ. καὶ κινδυνεύουσι καὶ οἱ τὰς τελετὰς ἡμῖν οὗτοι
some is and are-likely also the-(ones) the rites for-us these
 καταστήσαντες οὐ φαῦλοί τινες εἶναι, ἀλλὰ τῷ ὄντι πάλαι
having-established not mean some to-be but in fact long-ago
 αἰνίττεσθαι ὅτι ὅς ἂν ἀμύητος καὶ ἀτέλεστος εἰς Ἅιδου
to-have-binted that whoever — uninitiated and unconsecrated to Hades
 ἀφίκηται ἐν βορβόρῳ κείμεται, ὁ δὲ κεκαθαρμένος τε
comes in mire will-lie the-(one) but purified both
 καὶ τετελεσμένος ἐκεῖσε ἀφικόμενος μετὰ θεῶν οἰκήσει.
and initiated there having-arrived with gods will-dwell
 εἰσὶν γὰρ δὴ, φασιν οἱ περὶ τὰς τελετὰς, d
there-are for indeed say those concerned-with the rites
 νάρθηκοφόροι μὲν πολλοί, βάκχοι δέ τε παῦροι· οὗτοι
wand-bearers indeed many Bacchants but — few these
 δ' εἰσὶν κατὰ τὴν ἐμὴν δόξαν οὐκ ἄλλοι ἢ οἱ
and are according-to — my opinion not others than the-(ones)
 πεφιλοσοφηκότες ὀρθῶς. ὧν δὴ καὶ ἐγὼ κατὰ γε
having-philosophized rightly of-whom indeed also I according-to at-least

τὸ δυνατόν οὐδὲν ἀπέλειπον ἐν τῷ βίῳ ἀλλὰ παντὶ τρόπῳ
the possible nothing left-undone in the life but every way
 προθυμήθην γενέσθαι· εἰ δ' ὀρθῶς προθυμήθην καί
I-was-eager to-become whether and rightly I-was-eager and
 τι ἡνύσαμεν, ἐκέισε ἐλθόντες τὸ σαφὲς εἰσόμεθα, ἂν
anything we-accomplished there having-gone the clear we-shall-know if
 θεὸς ἐθέλῃ, ὀλίγον ὕστερον, ὥς ἐμοὶ δοκεῖ. ταῦτ' οὖν
god wills a-little later as to-me it-seems these-things then
 ἐγώ, ἔφη, ὦ Σιμμία τε καὶ Κέβης, ἀπολογουμαι, ὥς
I be-said O Simmias both and Cebes plead that
 εἰκότως ὑμᾶς τε ἀπολείπων καὶ τοὺς ἐνθάδε δεσπότης οὐ
with-reason you both leaving and the here masters not
 χαλεπῶς φέρω οὐδ' ἀγανακτῶ, ἡγούμενος κακῇ οὐδὲν
with-difficulty I-bear nor am-vexed considering there-too in-nothing
 ἥττον ἢ ἐνθάδε δεσπότης τε ἀγαθοῖς ἐντεύξεσθαι καὶ
less than here masters both good to-meet-with and
 ἐταίροις· εἴ τι οὖν ὑμῖν πιθανώτερός εἰμι ἐν τῇ
comrades if anything then to-you more-persuasive I-am in the
 ἀπολογία ἢ τοῖς Ἀθηναίων δικασταῖς, εὖ ἂν ἔχοι.
defense than to-the of-Athenians judges well — it-would-be

XII · COMING TO BE FROM OPPOSITES

Cebes objects that men fear the soul is scattered like breath or smoke on the day the man dies, and asks for proof that she exists afterward. Socrates takes up the ancient story that souls are born again from the dead, and argues that everything with an opposite comes to be from that opposite — greater from lesser, waking from sleeping. The opposite of living is being dead, and the coming-to-be opposite to dying is coming back to life; if all things went one way, everything would end dead.

εἰπόντος δὴ τοῦ Σωκράτους ταῦτα, ὑπολαβὼν ὁ Κέβης 70
having-said then — Socrates these-things taking-up — Cebes
 ἔφη· ὦ Σώκρατες, τὰ μὲν ἄλλα ἔμοιγε δοκεῖ καλῶς
said O Socrates the indeed other-things to-me-at-least seem well
 λέγεσθαι, τὰ δὲ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν
to-be-said the-(things) but about the soul much disbelief
 παρέχει τοῖς ἀνθρώποις μή, ἐπειδὰν ἀπαλλαγῇ τοῦ
cause to-the men lest whenever she-is-released from-the
 σώματος, οὐδαμοῦ ἔτι ἦ, ἀλλ' ἐκείνῃ τῇ ἡμέρᾳ
body nowhere any-longer she-is but on-that — day
 διαφθείρηταί τε καὶ ἀπολλύηται ἢ ἂν ὁ ἄνθρωπος
she-is-destroyed both and perishes on-which — the man
 ἀποθνήσκῃ, εὐθὺς ἀπαλλαττομένη τοῦ σώματος, καὶ
dies straightway being-released from-the body and
 ἐκβαίνουσα ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα οἴχεται
going-out like breath or smoke scattered is-gone
 διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ἦ. ἐπεὶ, εἴπερ εἴῃ
flying-away and nothing any-longer anywhere she-is since if-indeed she-were
 που αὐτὴ καθ' αὐτὴν συνηθροισμένη καὶ ἀπηλλαγμένη
somewhere herself by herself gathered and freed
 τούτων τῶν κακῶν ὧν σὺ νυνδὴ διῆλθες, πολλὴ ἂν εἴῃ
of-these — evils which you just-now went-through great — would-be
 ἐλπίς καὶ καλή, ὦ Σώκρατες, ὥς ἀληθὴ ἔστιν ἃ
hope and fine O Socrates that true are what-things
 σὺ λέγεις· ἀλλὰ τοῦτο δὴ ἴσως οὐκ ὀλίγης παραμυθίας
you say but this indeed perhaps not little persuasion
 δεῖται καὶ πίστεως, ὥς ἔστι τε ψυχὴ ἀποθανόντος τοῦ
needs and proof that exists both the-soul having-died the
 ἀνθρώπου καὶ τινα δύναμιν ἔχει καὶ φρόνησιν.
man and some power has and wisdom

ἀληθῆ, ἔφη, λέγεις, ὁ Σωκράτης, ὦ Κέβης· ἀλλὰ τί δὴ
true-things said you-say — Socrates O Cebes but what then
 ποιῶμεν; ἢ περὶ αὐτῶν τούτων βούλει διαμυθολογῶμεν,
are-we-to-do or about very these-things do-you-wish let-us-tell-tales
 εἴτε εἰκὸς οὕτως ἔχειν εἴτε μή;

whether likely so to-be or not
 ἐγὼ γοῦν, ἔφη ὁ Κέβης, ἡδέως ἂν ἀκούσαιμι ἥτινα
I at-any-rate said — Cebes gladly — would-hear what
 δόξαν ἔχεις περὶ αὐτῶν.

opinion you-have about them

c οὐκ οὐ γ' ἂν οἶμαι, ἦ δ' ὅς ὁ Σωκράτης, εἰπεῖν
surely-not at-least — I-think said and he — Socrates would-say
 τινα νῦν ἀκούσαντα, οὐδ' εἰ κωμωδοποιὸς εἴη, ὥς
anyone now having-heard not-even if a-comic-poet he-were that
 ἀδολεσχῶ καὶ οὐ περὶ προσηκόντων τοὺς λόγους ποιούμεναι.
I-babble and not about fitting-things the arguments I-make
 εἰ οὖν δοκεῖ, χρὴ διασκοπεῖσθαι.

if then it-seems-good one-must examine

d σκεψώμεθα δὲ αὐτὸ τῇδε πῃ, εἴτ' ἄρα ἐν Ἅιδου εἰσὶν αἱ
let-us-examine and it in-this way whether then in Hades are the
 ψυχαὶ τελευτησάντων τῶν ἀνθρώπων εἴτε καὶ οὔ. παλαιὸς
souls having-died the men or also not ancient
 μὲν οὖν ἔστι τις λόγος οὗ μεμνήμεθα, ὥς εἰσὶν
indeed then there-is a-certain story which we-remember that they-are
 ἐνθένδε ἀφικόμεναι ἐκεῖ, καὶ πάλιν γε δεῦρο ἀφικνοῦνται
from-here having-arrived there and again indeed here arrive
 καὶ γίνονται ἐκ τῶν τεθνεώτων· καὶ εἰ τοῦθ' οὕτως ἔχει,
and come-to-be from the dead and if this so stands
 πάλιν γίνεσθαι ἐκ τῶν ἀποθανόντων τοὺς ζῶντας, ἄλλο
again to-come-to-be from the dead the living other
 τι ἢ εἶεν ἂν αἱ ψυχαὶ ἡμῶν ἐκεῖ; οὐ γὰρ ἂν που
anything than would-be — — souls our there not for — surely

πάλιν ἐγίγνοντο μὴ οὔσαι, καὶ τοῦτο ἰκανὸν τεκμήριον τοῦ
 again would-come-to-be not being and this sufficient proof that
 ταῦτ' εἶναι, εἰ τῷ ὄντι φανερόν γίγνοιτο ὅτι οὐδαμόθεν
 these-things are if in fact clear it-should-become that from-nowhere
 ἄλλοθεν γίνονται οἱ ζῶντες ἢ ἐκ τῶν τεθνεώτων· εἰ
 else come-to-be the living than from the dead if
 δὲ μὴ ἔστι τοῦτο, ἄλλου ἂν του δέοι λόγου.

but not is this other — some would-be-needed argument

πάνυ μὲν οὖν, ἔφη ὁ Κέβης.

certainly indeed then said — Cebes

μὴ τοίνυν κατ' ἀνθρώπων, ἦ δ' ὅς, σκόπει μόνον e

not then in-the-case-of men said and he consider only

τοῦτο, εἰ βούλει ῥᾶον μαθεῖν, ἀλλὰ καὶ κατὰ ζώων
 this if you-wish more-easily to-learn but also in-the-case-of animals

πάντων καὶ φυτῶν, καὶ συλλήβδην ὅσαπερ ἔχει γένεσιν
 all and plants and in-a-word whatever has coming-to-be

περὶ πάντων ἴδωμεν ἄρ' οὕτως γίγνεται πάντα, οὐκ
 concerning all let-us-see whether thus comes-to-be everything not

ἄλλοθεν ἢ ἐκ τῶν ἐναντίων τὰ ἐναντία, ὅσοις τυγχάνει
 from-elsewhere than from the opposites the opposites to-which happens

ὃν τοιοῦτόν τι, οἷον τὸ καλὸν τῷ αἰσχροῦ ἐναντίον
 being such something as the fine to-the shameful opposite

που καὶ δίκαιον ἀδίκῳ, καὶ ἄλλα δὴ μυρία οὕτως ἔχει.

surely and just to-unjust and others indeed countless so they-stand

τοῦτο οὖν σκεψώμεθα, ἄρα ἀναγκαῖον ὅσοις ἔστι τι
 this then let-us-examine whether necessary for-whatever there-is some

ἐναντίον, μηδαμόθεν ἄλλοθεν αὐτὸ γίγνεσθαι ἢ ἐκ τοῦ
 opposite from-nowhere else it to-come-to-be than from the

αὐτῷ ἐναντίου. οἷον ὅταν μείζον τι γίγνηται, ἀνάγκη
 to-it opposite as whenever greater anything becomes necessity

που ἔξ ἐλάττονος ὄντος πρότερον ἔπειτα μείζον γίγνεσθαι;
 surely from lesser being before then greater to-become

ναί.

yes

- 71 οὐκοῦν κὰν ἔλαττον γίγνηται, ἐκ μείζονος ὄντος πρότερον
therefore and-if lesser it-becomes from greater being before
ὕστερον ἔλαττον γενήσεται;
afterward lesser it-will-become
ἔστιν οὕτω, ἔφη.

it-is so he-said

καὶ μὴν ἐξ ἰσχυροτέρου γε τὸ ἀσθενέστερον καὶ ἐκ
and indeed from stronger at-least the weaker and from
βραδυτέρου τὸ θάττον;
slower the swifter

πάνυ γε.

certainly at-least

τί δέ; ἂν τι χεῖρον γίγνηται, οὐκ ἐξ ἀμείνονος, καὶ
what and if anything worse becomes not from better and
ἂν δικαιότερον, ἐξ ἀδικωτέρου;
if more-just from more-unjust

πῶς γὰρ οὐ;

how for not

ἰκανῶς οὖν, ἔφη, ἔχομεν τοῦτο, ὅτι πάντα οὕτω γίγνεται,
sufficiently then he-said have-we this that all-things so come-to-be
ἐξ ἐναντίων τὰ ἐναντία πράγματα;
from opposites the opposite things

πάνυ γε.

certainly at-least

- b τί δ' αὖ; ἔστι τι καὶ τοιόνδε ἐν αὐτοῖς, οἷον
what and again is-there something also of-this-kind in them such-as
μεταξὺ ἀμφοτέρων πάντων τῶν ἐναντίων δυοῖν ὄντων
between both all the opposites two being
δύο γενέσεις, ἀπὸ μὲν τοῦ ἑτέρου ἐπὶ τὸ ἕτερον, ἀπὸ
two comings-to-be from indeed the one to the other from

δ' αὖ τοῦ ἑτέρου πάλιν ἐπὶ τὸ ἕτερον· μείζονος μὲν
and again the other back to the one greater indeed
 πράγματος καὶ ἐλάττονος μεταξύ αὐξήσις καὶ φθίσις, καὶ
thing and lesser between increase and decrease and
 καλοῦμεν οὕτω τὸ μὲν αὐξάνεσθαι, τὸ δὲ φθίνειν;
we-call so the-one indeed to-increase the-other and to-decrease
 ναί, ἔφη.

yes he-said

οὐκοῦν καὶ διακρίνεσθαι καὶ συγκρίνεσθαι, καὶ ψύχεσθαι
therefore also to-be-separated and to-be-combined and to-be-cooled
 καὶ θερμαίνεσθαι, καὶ πάντα οὕτω, κἂν εἰ μὴ χρώμεθα
and to-be-heated and all-things so even if not we-use
 τοῖς ὀνόμασιν ἐνιαχοῦ, ἀλλ' ἔργῳ γοῦν πανταχοῦ
the names sometimes but in-fact at-any-rate everywhere
 οὕτως ἔχειν ἀναγκαῖον, γίνεσθαι τε αὐτὰ ἐξ ἀλλήλων
so to-be necessary to-come-to-be both them from one-another
 γένεσιν τε εἶναι ἑκατέρου εἰς ἄλληλα;

a-coming-to-be and to-be of-each into one-another

πάνυ μὲν οὖν, ἦ δ' ὅς.

certainly indeed then said and he

τί οὖν; ἔφη, τῷ ζῆν ἐστὶ τι ἐναντίον, ὥσπερ τῷ
what then he-said to-the living is-there something opposite as to-the
 ἐγρηγορέναι τὸ καθεύδειν;

waking the sleeping

πάνυ μὲν οὖν, ἔφη.

certainly indeed then he-said

τί;

what

τὸ τεθνάναι, ἔφη.

the being-dead he-said

οὐκοῦν ἐξ ἀλλήλων τε γίγνεται ταῦτα, εἴπερ ἐναντία
 therefore from one-another both come-to-be these if-indeed opposite
 ἐστίν, καὶ αἱ γενέσεις εἰσὶν αὐτοῖν μεταξύ δύο δυοῖν
 they-are and the comings-to-be are of-them between two of-the-two
 ὄντων;

being

πῶς γὰρ οὐ;

how for not

d τὴν μὲν τοίνυν ἑτέραν συζυγίαν ὧν νυνδὲ ἔλεγον ἐγώ
 the indeed then one pair of-which just-now I-was-speaking I
 σοι, ἔφη, ἐρῶ, ὁ Σωκράτης, καὶ αὐτὴν καὶ τὰς γενέσεις·
 to-you said will-tell — Socrates both it and the comings-to-be
 σὺ δέ μοι τὴν ἑτέραν. λέγω δὲ τὸ μὲν καθεύδειν, τὸ
 you and to-me the other I-mean and the-one indeed sleeping the-other
 δὲ ἐγρηγορέναι, καὶ ἐκ τοῦ καθεύδειν τὸ ἐγρηγορέναι
 and waking and from the sleeping the waking
 γίνεσθαι καὶ ἐκ τοῦ ἐγρηγορέναι τὸ καθεύδειν, καὶ τὰς
 comes-to-be and from the waking the sleeping and the
 γενέσεις αὐτοῖν τὴν μὲν καταδαρθάνειν εἶναι, τὴν δ'
 comings-to-be of-them the-one indeed falling-asleep to-be the-other and
 ἀνεγείρεσθαι. ἰκανῶς σοι, ἔφη, ἢ οὐ;
 waking-up sufficiently to-you he-said or not
 πάννυ μὲν οὖν.

certainly indeed then

λέγε δὴ μοι καὶ σύ, ἔφη, οὕτω περὶ ζωῆς καὶ θανάτου.

tell then me also you he-said so about life and death

οὐκ ἐναντίον μὲν φῆς τῷ ζῆν τὸ τεθνάναι εἶναι;

not opposite indeed do-you-say to-the living the being-dead to-be

ἔγωγε.

I-at-least

γίνεσθαι δὲ ἐξ ἀλλήλων;

to-come-to-be and from one-another

ναί.

yes

ἐξ οὖν τοῦ ζῶντος τί τὸ γιγνόμενον;
from then the living what the thing-coming-to-be
τὸ τεθνηκός, ἔφη.

the dead he-said

τί δέ, ἦ δ' ὅς, ἐκ τοῦ τεθνεώτος;
what and said and he from the dead
ἀναγκαῖον, ἔφη, ὁμολογεῖν ὅτι τὸ ζῶν.

necessary he-said to-agree that the living

ἐκ τῶν τεθνεώτων ἄρα, ὦ Κέβης, τὰ ζῶντά τε καὶ οἱ
from the dead then O Cebes the living-things both and the
ζῶντες γίνονται;

living come-to-be

φαίνεται, ἔφη.

it-appears he-said

εἰσὶν ἄρα, ἔφη, αἱ ψυχαὶ ἡμῶν ἐν Ἅιδου.
are then he-said — souls our in Hades
ἔοικεν.

it-seems

οὐκοῦν καὶ τοῖν γενεσέοιν τοῖν περὶ ταῦτα ἢ γ'
therefore also of-the two-comings-to-be the-(ones) about these the at-least
έτέρα σαφὴς οὐσα τυγχάνει; τὸ γὰρ ἀποθνήσκειν σαφὲς
one clear being happens the for dying clear
δήπου, ἢ οὔ;

surely or not

πάνυ μὲν οὖν, ἔφη.
certainly indeed then he-said

c

πῶς οὖν, ἦ δ' ὅς, ποιήσομεν; οὐκ ἀνταποδώσομεν τὴν
how then said and he shall-we-do not shall-we-render the
 ἐναντίαν γένεσιν, ἀλλὰ ταύτῃ χολὴ ἔσται ἢ φύσις; ἢ
opposite coming-to-be but in-this lame will-be the nature or
 ἀνάγκη ἀποδοῦναι τῷ ἀποθνήσκειν ἐναντίαν τινὰ γένεσιν;
necessary to-render to-the dying opposite some coming-to-be
 πάντως που, ἔφη.

altogether surely he-said

τίνα ταύτην;

what this

τὸ ἀναβιώσκεσθαι.

the coming-to-life-again

72 οὐκοῦν, ἦ δ' ὅς, εἴπερ ἔστι τὸ ἀναβιώσκεσθαι, ἐκ τῶν
therefore said and he if-indeed there-is the coming-to-life-again from the
 τεθνεώτων ἂν εἴη γένεσις εἰς τοὺς ζῶντας αὕτη, τὸ
dead — would-be a-coming-to-be into the living this the
 ἀναβιώσκεσθαι;

coming-to-life-again

πάνυ γε.

certainly at-least

ὁμολογεῖται ἄρα ἡμῖν καὶ ταύτῃ τοὺς ζῶντας ἐκ τῶν
it-is-agreed then by-us also in-this-way the living from the
 τεθνεώτων γεγενῆσθαι οὐδὲν ἥττον ἢ τοὺς τεθνεώτας
dead to-have-come in-nothing less than the dead
 ἐκ τῶν ζώντων, τούτου δὲ ὄντος ἱκανόν που ἐδόκει
from the living this and being sufficient surely it-seemed
 τεκμήριον εἶναι ὅτι ἀναγκαῖον τὰς τῶν τεθνεώτων ψυχὰς
proof to-be that necessary the of-the dead souls
 εἶναί που, ὅθεν δὴ πάλιν γίγνεσθαι.
to-be somewhere whence indeed again to-come-to-be

δοκεῖ μοι, ἔφη, ὦ Σώκρατες, ἐκ τῶν ὁμολογημένων
it-seems to-me he-said O Socrates from the things-agreed

ἀναγκαῖον οὕτως ἔχειν.

necessary so to-be

ἰδὲ τοίνυν οὕτως, ἔφη, ὦ Κέβης, ὅτι οὐδ' ἀδίκως b
look then thus he-said O Cebes that not unjustly

ὁμολογήκαμεν, ὥς ἐμοὶ δοκεῖ. εἰ γὰρ μὴ αἰὲ ἀνταποδιδοίη
we-have-agreed as to-me it-seems if for not always should-render

τὰ ἕτερα τοῖς ἑτέροις γιγνόμενα, ὥσπερ ἐὶ κύκλῳ περιμόντα,
the one-set to-the other-set coming-to-be as-if in-a-circle going-round

ἀλλ' εὐθεΐά τις εἴη ἢ γένεσις ἐκ τοῦ ἑτέρου μόνον εἰς
but straight some were the coming-to-be from the one only to

τὸ καταντικρὺ καὶ μὴ ἀνακάμπτοι πάλιν ἐπὶ τὸ ἕτερον
the opposite and not should-bend-back again to the other

μηδὲ καμπὴν ποιοῖτο, οἷσθ' ὅτι πάντα τελευτῶντα τὸ
nor a-turn should-make you-know that all-things finally the

αὐτὸ σχῆμα ἂν σχοίη καὶ τὸ αὐτὸ πάθος ἂν πάθοι
same shape — would-take and the same condition — would-undergo

καὶ παύσαιτο γιγνόμενα;

and would-cease coming-to-be

πῶς λέγεις; ἔφη.

how do-you-mean he-said

οὐδὲν χαλεπὸν, ἦ δ' ὅς, ἐννοῆσαι ὃ λέγω· ἀλλ' οἷον εἰ τὸ c
nothing hard said and he to-grasp what I-mean but as if the

καταδαρθάνειν μὲν εἴη, τὸ δ' ἀνεγείρεσθαι μὴ ἀνταποδιδοίη
falling-asleep indeed were the and waking-up not should-render

γιγνόμενον ἐκ τοῦ καθεύδοντος, οἷσθ' ὅτι τελευτῶντα
coming-to-be from the sleeper you-know that finally

πάντ' ἂν λήρον τὸν Ἐνδυμῖωνα ἀποδείξειεν καὶ οὐδαμοῦ
all-things — nonsense — Endymion would-prove and nowhere

ἂν φαίνοιτο διὰ τὸ καὶ τᾶλλα πάντα ταῦτόν ἐκείνῳ
— he-would-appear because-of the also the-rest all the-same as-be

πεποιθέναι, καθεύδειν. κἂν εἰ συγκρίνοιτο μὲν πάντα,
to-have-undergone to-sleep even if should-be-combined indeed all-things
 διακρίνοιτο δὲ μὴ, ταχὺ ἂν τὸ τοῦ Ἀναξαγόρου γεγονὸς
should-be-separated but not quickly — the-(saying) — of-Anaxagoras come-true
 εἴη, ὁμοῦ πάντα χρήματα. ὡσαύτως δέ, ὦ φίλε Κέβης,
would-be together all things likewise and O dear Cebes
 καὶ εἰ ἀποθνήσκοι μὲν πάντα ὅσα τοῦ ζῆν μεταλάβοι,
also if should-die indeed all-things whatever of-the living should-partake
 ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ τῷ σχήματι τὰ
when and they-should-die should-remain in this — shape the
 τεθνεῶτα καὶ μὴ πάλιν ἀναβιώσκοιτο, ἄρ' οὐ πολλὴ ἀνάγκη
dead and not again should-come-to-life then not great necessity
 τελευτῶντα πάντα τεθνάναι καὶ μηδὲν ζῆν; εἰ γὰρ ἐκ μὲν
finally all-things to-be-dead and nothing to-live if for from indeed
 τῶν ἄλλων τὰ ζῶντα γίγνοιτο, τὰ δὲ ζῶντα θνήσκοι,
the others the living should-come-to-be the and living should-die
 τίς μηχανὴν μὴ οὐχὶ πάντα καταναλωθῆναι εἰς τὸ τεθνάναι;
what device not — all-things to-be-consumed into the being-dead
 οὐδὲ μία μοι δοκεῖ, ἔφη ὁ Κέβης, ὦ Σώκρατες, ἀλλὰ
not one to-me seems said — Cebes O Socrates but
 μοι δοκεῖς παντάπασι ἀληθῆ λέγειν.

to-me you-seem altogether true-things to-say

ε ἔστιν γάρ, ἔφη, ὦ Κέβης, ὡς ἐμοὶ δοκεῖ, παντὸς
it-is for be-said O Cebes as to-me it-seems than-all
 μᾶλλον οὕτω, καὶ ἡμεῖς αὐτὰ ταῦτα οὐκ ἐξαπατώμενοι
more so and we very these-things not being-deceived
 ὁμολογοῦμεν, ἀλλ' ἔστι τῷ ὄντι καὶ τὸ ἀναβιώσκεσθαι
agree but there-is in fact both the coming-to-life-again
 καὶ ἐκ τῶν τεθνεώτων τοὺς ζῶντας γίγνεσθαι καὶ τὰς
and from the dead the living to-come-to-be and the
 τῶν τεθνεώτων ψυχὰς εἶναι.
of-the dead souls to-be

Cebes recalls the argument Socrates often uses, that learning is recollection, which requires that we learned before we were born; Simmias asks to be reminded of the proofs, and Cebes offers that men rightly questioned state everything as it is, especially when led to diagrams. Socrates puts it another way: recollection is when the perception of one thing brings to mind another whose knowledge is different — a lyre reminds a lover of the boy who owns it, a picture of Simmias reminds one of Cebes — and when the recollection comes from a like thing one must also notice whether the likeness falls short.

καὶ μὴν, ἔφη ὁ Κέβης ὑπολαβών, καὶ κατ' ἐκεῖνόν
 and indeed said — Cebes taking-up also according-to that
 γε τὸν λόγον, ὦ Σώκρατες, εἰ ἀληθὴς ἐστίν, ὃν σὺ
 at-least — argument O Socrates if true it-is which you
 εἰώθας θαμὰ λέγειν, ὅτι ἡμῖν ἡ μάθησις οὐκ ἄλλο τι
 are-wont often to-say that for-us the learning not other anything
 ἢ ἀνάμνησις τυγχάνει οὔσα, καὶ κατὰ τοῦτον ἀνάγκη
 than recollection happens being also according-to this necessity
 που ἡμᾶς ἐν προτέρῳ τινὲ χρόνῳ μεμαθηκέναι ᾧ
 surely us in former some time to-have-learned what-things
 νῦν ἀναμνησκόμεθα.

now we-recollect

τοῦτο δὲ ἀδύνατον, εἰ μὴ ἦν που ἡμῖν ἡ ψυχὴ πρὶν 73
 this and impossible if not was somewhere our — soul before
 ἐν τῷδε τῷ ἀνθρωπίνῳ εἶδει γενέσθαι ὥστε καὶ ταύτη
 in this — human form to-come-to-be so-that also in-this-way
 ἀθάνατον ἡ ψυχὴ τι ἔοικεν εἶναι.
 immortal the soul something seems to-be

ἀλλά, ὦ Κέβης, ἔφη ὁ Σιμμίας ὑπολαβών, ποῖαι
 but O Cebes said — Simmias taking-up of-what-sort
 τούτων αἱ ἀποδείξεις; ὑπόμνησόν με· οὐ γὰρ σφόδρα ἐν
 of-these the proofs remind me not for strongly at
 τῷ παρόντι μέμνημαι.

the present I-remember

- b ἐνὶ μὲν λόγῳ, ἔφη ὁ Κέβης, καλλίστῳ, ὅτι ἐρωτώμενοι
 by-one indeed argument said — Cebes finest that being-questioned
 οἱ ἄνθρωποι, εἰάν τις καλῶς ἐρωτᾷ, αὐτοὶ λέγουσιν
 the men if someone well questions themselves state
 πάντα ἣ ἔχει — καίτοι εἰ μὴ ἐτύγχανεν αὐτοῖς ἐπιστήμη
 everything as it-is and-yet if not there-happened in-them knowledge
 ἐνοῦσα καὶ ὀρθὸς λόγος, οὐκ ἂν οἴοί τ' ἦσαν
 being and right reason not — able — they-would-have-been
 τοῦτο ποιῆσαι — ἔπειτα εἰάν τις ἐπὶ τὰ διαγράμματα
 this to-do next if someone to the diagrams
 ἄγῃ ἢ ἄλλο τι τῶν τοιούτων, ἐνταῦθα σαφέστατα
 leads or other anything — of-such-things there most-clearly
 κατηγορεῖ ὅτι τοῦτο οὕτως ἔχει.

it-declares that this so is

εἰ δὲ μὴ ταύτῃ γε, ἔφη, πείθῃ, ὦ Σιμμία,
 if but not in-this-way at-least said you-are-convinced O Simmias
 ὁ Σωκράτης, σκέψαι ἂν τῇδέ πῃ σοι σκοπουμένῳ
 — Socrates consider whether in-this way to-you examining
 συνδόξῃ. ἀπιστεῖς γὰρ δὴ πῶς ἡ καλουμένη μάθησις
 it-will-seem-good you-disbelieve for indeed how the so-called learning
 ἀνάμνησις ἐστίν;

recollection is

ἀπιστῶ μὲν ἔγωγε, ἡ δ' ὅς ὁ Σιμμίας, οὐ, αὐτὸ
 I-disbelieve indeed I-at-least said and he — Simmias not very
 δὲ τοῦτο, ἔφη, δέομαι παθεῖν περὶ οὗ ὁ λόγος,
 but this he-said I-need to-undergo about which the argument

ἀναμνησθῆναι. καὶ σχεδόν γε ἐξ ὧν Κέβης
to-be-reminded and nearly at-least from what-things Cebes
 ἐπεχείρησε λέγειν ἤδη μέμνημαι καὶ πείθομαι· οὐδὲν
undertook to-say already I-remember and I-am-convinced in-nothing
 μεντὰν ἦττον ἀκούοιμι νῦν πῇ σὺ ἐπεχείρησας λέγειν.
however less I-would-hear now how you undertook to-say
 τῇδ' ἔγωγε, ἦ δ' ὅς. ὁμολογοῦμεν γὰρ δήπου, εἴ τίς c
in-this-way I-at-least said and he we-agree for surely if someone
 τι ἀναμνησθήσεται, δεῖν αὐτὸν τοῦτο πρότερόν
something shall-recollect to-be-necessary him this before
 ποτε ἐπίστασθαι.
ever to-have-known
 πάνυ γ', ἔφη.
certainly at-least he-said
 ἄρ' οὖν καὶ τόδε ὁμολογοῦμεν, ὅταν ἐπιστήμη παραγίγνηται d
so then also this do-we-agree whenever knowledge comes
 τρόπῳ τοιούτῳ, ἀνάμνησιν εἶναι; λέγω δὲ τίνα τρόπον;
in-a-way such recollection to-be I-mean and what way
 τόνδε. εἴαν τίς τι ἕτερον ἢ ἰδὼν ἢ ἀκούσας ἢ
this if someone something other either having-seen or having-heard or
 τινα ἄλλην αἴσθησιν λαβὼν μὴ μόνον ἐκεῖνο γνῶ, ἀλλὰ
some other perception having-taken not only that knows but
 καὶ ἕτερον ἐννοήσῃ οὐ μὴ ἢ αὐτὴ ἐπιστήμη ἀλλ'
also another conceives of-which not the same knowledge but
 ἄλλη, ἄρα οὐχὶ τοῦτο δικαίως λέγομεν ὅτι ἀνεμνήσθη,
other then not this justly do-we-say that he-recollected
 οὐ τὴν ἔννοιαν ἔλαβεν;
of-what the notion he-took
 πῶς λέγεις;
how do-you-mean
 οἷον τὰ τοιάδε· ἄλλη που ἐπιστήμη ἀνθρώπου καὶ λύρας.
such-as — these-things other surely knowledge of-a-man and of-a-lyre

πῶς γὰρ οὐ;

how for not

οὐκοῦν οἶσθα ὅτι οἱ ἐρασταί, ὅταν ἴδωσιν λύραν ἢ ἱμάτιον ἢ
therefore you-know that the lovers whenever they-see a-lyre or a-cloak or
 ἄλλο τι οἷς τὰ παιδικὰ αὐτῶν εἶωθε χρῆσθαι, πάσχουσι
other anything which — darlings their is-wont to-use they-experience
 τοῦτο· ἔγνωσάν τε τὴν λύραν καὶ ἐν τῇ διανοίᾳ ἔλαβον τὸ
this they-recognized both the lyre and in the mind took the
 εἶδος τοῦ παιδὸς οὗ ἦν ἡ λύρα; τοῦτο δέ ἐστιν ἀνάμνησις·
form of-the boy whose was the lyre this and is recollection
 ὥσπερ γε καὶ Σιμμίαν τις ἰδὼν πολλαῖς Κέβητος
as at-least also Simmias someone having-seen often of-Cebes
 ἀνεμνήσθη, καὶ ἄλλα πού μυρία τοιαῦτ' ἂν εἴη.

was-reminded and others surely countless such — there-would-be

μυρία μέντοι νῆ Δία, ἔφη ὁ Σιμμίας.

countless indeed by Zeus said — Simmias

c οὐκοῦν, ἣ δ' ὅς, τὸ τοιοῦτον ἀνάμνησίς τις ἐστι;

therefore said and he — such recollection some is

μάλιστα μέντοι ὅταν τις τοῦτο πάθῃ περὶ ἐκεῖνα ἃ

especially however whenever someone this experiences about those which

ὑπὸ χρόνου καὶ τοῦ μὴ ἐπισκοπεῖν ἤδη ἐπελέληστο;

through time and the not considering already he-had-forgotten

πάνυ μὲν οὖν, ἔφη.

certainly indeed then he-said

τί δέ; ἣ δ' ὅς· ἔστιν ἵππον γεγραμμένον ἰδόντα καὶ

what and said and he is-it-possible a-horse painted having-seen and

λύραν γεγραμμένην ἀνθρώπου ἀναμνησθῆναι, καὶ Σιμμίαν

a-lyre painted of-a-man to-be-reminded and Simmias

ἰδόντα γεγραμμένον Κέβητος ἀναμνησθῆναι;

having-seen painted of-Cebes to-be-reminded

πάνυ γε.

certainly at-least

οὐκοῦν καὶ Σιμμίαν ἰδόντα γεγραμμένον αὐτοῦ Σιμμίου
 therefore also Simmias having-seen painted himself of-Simmias
 ἀναμνησθῆναι;

to-be-reminded

ἔστι μέντοι, ἔφη.

it-is indeed he-said

ἄρ' οὖν οὐ κατὰ πάντα ταῦτα συμβαίνει τὴν ἀνάμνησιν
 so then not in all these does-it-turn-out the recollection
 εἶναι μὲν ἀφ' ὁμοίων, εἶναι δὲ καὶ ἀπὸ ἀνομοίων;
 to-be indeed from like-things to-be and also from unlike-things
 συμβαίνει.

it-does-turn-out

ἀλλ' ὅταν γε ἀπὸ τῶν ὁμοίων ἀναμνησκηταί τις
 but whenever at-least from the like-things recollects someone
 τι, ἄρ' οὐκ ἀναγκαῖον τόδε προσπιάσχειν, ἐννοεῖν εἴτε
 something then not necessary this to-experience-besides to-consider whether
 τι ἑλλείπει τοῦτο κατὰ τὴν ὁμοιότητα εἴτε μὴ ἐκείνου
 at-all it-falls-short this in the likeness or not of-that
 οὐ ἀνεμνήσθη;

which he-recollected

ἀνάγκη, ἔφη.

necessarily he-said

XIV · THE EQUAL ITSELF

They agree there is something that is the equal itself; not stick to stick or stone to stone, and that they know what it is. Equal sticks and stones sometimes appear equal to one and not to another; but the equal itself never appeared unequal, so the two are not the same. The knowledge of it came from seeing equal things, which fall short of it — and whoever sees a thing reaching to be like another and falling short must have known that other beforehand.

σκοπέει δὴ, ἢ δ' ὅς, εἰ ταῦτα οὕτως ἔχει. φαμέν πού
consider then said and he whether these-things so are we-say surely
 τι εἶναι ἴσον, οὐ ξύλον λέγω ξύλῳ οὐδὲ λίθον λίθῳ
something to-be equal not a-stick I-mean to-a-stick nor a-stone to-a-stone
 οὐδ' ἄλλο τῶν τοιούτων οὐδέν, ἀλλὰ παρὰ ταῦτα πάντα
nor other — such anything but beside these all
 ἕτερόν τι, αὐτὸ τὸ ἴσον· φῶμέν τι εἶναι ἢ μηδέν;
other something itself the equal shall-we-say something to-be or nothing
 b φῶμεν μέντοι νῆ Δι', ἔφη ὁ Σιμμίας, θαυμαστῶς γε.
we-do-say indeed by Zeus said — Simmias wonderfully indeed
 ἢ καὶ ἐπιστάμεθα αὐτὸ ὃ ἔστιν;
really also do-we-know it what it-is
 πάνυ γε, ἢ δ' ὅς.
certainly at-least said and he

πόθεν λαβόντες αὐτοῦ τὴν ἐπιστήμην; ἄρ' οὐκ ἐξ ὧν
whence having-taken of-it the knowledge then not from what-things
 νυνδὴ ἐλέγομεν, ἢ ξύλα ἢ λίθους ἢ ἄλλα ἅττα ἰδόντες
just-now we-were-saying either sticks or stones or other things having-seen
 ἴσα, ἐκ τούτων ἐκέينو ἐνενοήσαμεν, ἕτερον ὃν τούτων;
equal from these that we-conceived other being than-these
 ἢ οὐχ ἕτερόν σοι φαίνεται; σκοπέει δὲ καὶ τῇδε. ἄρ'
or not other to-you does-it-appear consider and also in-this-way then
 οὐ λίθοι μὲν ἴσοι καὶ ξύλα ἐνίοτε ταῦτ' ὄντα τῷ μὲν
not stones indeed equal and sticks sometimes the-same being to-one indeed
 ἴσα φαίνεται, τῷ δ' οὐ;
equal appear to-another and not
 πάνυ μὲν οὖν.
certainly indeed then

c τί δέ; αὐτὰ τὰ ἴσα ἔστιν ὅτε ἀνισά σοι ἐφάνη, ἢ ἡ
what and themselves the equals is-there when unequal to-you appeared or the
 ἰσότης ἀνισότης;
equality inequality

οὐδεπώποτε γε, ὦ Σώκρατες.

never-yet at-least O Socrates

οὐ ταὐτὸν ἄρα ἐστίν, ἥ δ' ὅς, ταυτά τε τὰ ἴσα καὶ
not the-same then is said and be these both — equals and
αὐτὸ τὸ ἴσον.

itself the equal

οὐδαμῶς μοι φαίνεται, ὦ Σώκρατες.

by-no-means to-me it-appears O Socrates

ἀλλὰ μὲν ἐκ τούτων γ', ἔφη, τῶν ἴσων, ἑτέρων

but indeed from these at-least he-said — equals other

ὄντων ἐκείνου τοῦ ἴσου, ὅμως αὐτοῦ τὴν ἐπιστήμην

being than-that — equal nevertheless of-it the knowledge

ἐννεόηκας τε καὶ ἔληφας;

you-have-conceived both and taken

ἀληθέστατα, ἔφη, λέγεις.

most-truly he-said you-say

οὐκοῦν ἢ ὁμοίου ὄντος τούτοις ἢ ἀνομοίου;

therefore either like being to-these or unlike

πάνυ γε.

certainly at-least

διαφέρει δέ γε, ἥ δ' ὅς, οὐδέν· ἕως ἂν ἄλλο ἰδὼν d

it-differs and indeed said and be nothing as-long-as — one-thing having-seen

ἀπὸ ταύτης τῆς ὀψεως ἄλλο ἐννοήσης, εἴτε ὅμοιον εἴτε

from this — sight another you-conceive whether like or

ἀνόμοιον, ἀναγκαῖον, ἔφη, αὐτὸ ἀνάμνησιν γεγενέσθαι.

unlike necessary he-said it recollection to-have-become

πάνυ μὲν οὖν.

certainly indeed then

τί δέ, ἥ δ' ὅς· ἥ πάσχομέν τι τοιοῦτον περὶ

what and said and be really do-we-experience something such about

τὰ ἐν τοῖς ξύλοις τε καὶ οἷς νυνδὴ ἐλέγομεν τοῖς

the-(things) in the sticks both and which just-now we-were-saying the

ἴσοις; ἄρα φαίνεται ἡμῖν οὕτως ἴσα εἶναι ὥσπερ αὐτὸ
equals then do-they-appear to-us so equal to-be as itself
 τὸ ὃ ἔστιν, ἢ ἐνδεῖ τι ἐκείνου τῷ τοιοῦτον
that which is or do-they-fall-short somewhat of-that in-the such
 εἶναι οἷον τὸ ἴσον, ἢ οὐδέν;
to-be as the equal or not-at-all
 καὶ πολὺ γε, ἔφη, ἐνδεῖ.

and much indeed he-said they-fall-short

οὐκοῦν ὁμολογοῦμεν, ὅταν τίς τι ἰδὼν ἐννοήσῃ
therefore we-agree whenever someone something having-seen conceives
 ὅτι βούλεται μὲν τοῦτο ὃ νῦν ἐγὼ ὁρῶ εἶναι οἷον ἄλλο
that wishes indeed this which now I see to-be such-as other
 τι τῶν ὄντων, ἐνδεῖ δὲ καὶ οὐ δύναται τοιοῦτον
something of-the beings it-falls-short but also not is-able such
 εἶναι οἷον ἐκείνο, ἀλλ' ἔστιν φαυλότερον, ἀναγκαῖόν που
to-be as that but is inferior necessary surely
 τὸν τοῦτο ἐννοοῦντα τυχεῖν προειδότα ἐκείνο ᾧ
the-(one) this conceiving to-happen having-known-before that which
 φησιν αὐτὸ προσεοικέναι μὲν, ἐνδεεστέρας δὲ ἔχειν;
he-says it to-resemble indeed more-deficiently but to-be
 ἀνάγκη.

necessarily

τί οὖν; τὸ τοιοῦτον πεπόνθαμεν καὶ ἡμεῖς ἢ οὐ περί
what then — such have-we-experienced also we or not about
 τε τὰ ἴσα καὶ αὐτὸ τὸ ἴσον;
both the equals and itself the equal
 παντάπασί γε.

altogether at-least

So they knew the equal before they first saw equal things, and since the senses began at birth, the knowledge was taken before birth — of the equal, the beautiful, and everything on which they set the seal “what it is.” Since not every man can give an account of these, they recollect rather than know; so our souls existed before birth, apart from bodies, with wisdom, as surely as those beings exist. Simmias is convinced; Cebes notes only half is proved, before birth and not after death.

ἀναγκαῖον ἄρα ἡμᾶς προειδέναι τὸ ἴσον πρὸ ἐκείνου 75
necessary then us to-have-known-before the equal before that

τοῦ χρόνου ὅτε τὸ πρῶτον ἰδόντες τὰ ἴσα ἐνενοήσαμεν
— time when — first having-seen the equals we-conceived
 ὅτι ὁρέγεται μὲν πάντα ταῦτα εἶναι οἷον τὸ ἴσον, ἔχει
that strive indeed all these to-be as the equal is
 δὲ ἐνδεεστέρας.

but more-deficiently

ἔστι ταῦτα.

it-is these-things

ἀλλὰ μὴν καὶ τόδε ὁμολογοῦμεν, μὴ ἄλλοθεν αὐτὸ
but indeed also this we-agree not from-elsewhere it

ἐννενοηκέναι μηδὲ δυνατὸν εἶναι ἐννοῆσαι ἀλλ’ ἢ ἐκ
to-have-conceived nor possible to-be to-conceive but than from
 τοῦ ἰδεῖν ἢ ἅψασθαι ἢ ἐκ τινος ἄλλης τῶν αἰσθήσεων.
the seeing or touching or from some other of-the senses

ταῦτὸν δὲ πάντα ταῦτα λέγω.

the-same and all these I-mean

ταῦτὸν γὰρ ἔστιν, ὃ Σώκρατες, πρὸς γε ὃ βούλεται
the-same for it-is O Socrates in-regard-to at-least what wishes

δηλῶσαι ὁ λόγος.

to-show the argument

b ἀλλὰ μὲν δὴ ἔκ γε τῶν αἰσθήσεων δεῖ ἐννοῆσαι ὅτι
but indeed then from at-least the senses one-must conceive that
 πάντα τὰ ἐν ταῖς αἰσθήσεσιν ἐκείνου τε ὀρέγεται τοῦ
all the-(things) in the senses that both reach-for the
 ὃ ἔστιν ἴσον, καὶ αὐτοῦ ἐνδεέστερά ἐστιν· ἢ πῶς λέγομεν;
which is equal and than-it more-deficient are or how do-we-say
 οὕτως.

so

πρὸ τοῦ ἄρα ἄρξασθαι ἡμᾶς ὁρᾶν καὶ ἀκούειν καὶ τᾶλλα
before the then beginning us to-see and to-hear and the-rest
 αἰσθάνεσθαι τυχεῖν ἔδει που εἰληφότας ἐπιστήμην
to-perceive to-happen it-was-necessary surely having-taken knowledge
 αὐτοῦ τοῦ ἴσου ὅτι ἔστιν, εἰ ἐμέλλομεν τὰ ἐκ τῶν
itself of-the equal what it-is if we-were-going the from the
 αἰσθήσεων ἴσα ἐκέισε ἀνοίσειν, ὅτι προθυμεῖται μὲν
senses equals thither to-refer that strives indeed
 πάντα τοιαῦτ' εἶναι οἶον ἐκείνο, ἔστιν δὲ αὐτοῦ φανυλότερα.
all such to-be as that is but than-it inferior
 ἀνάγκη ἐκ τῶν προειρημένων, ὦ Σώκρατες.

necessarily from the things-said-before O Socrates

οὐκοῦν γενόμενοι εὐθὺς ἐωρῶμέν τε καὶ ἠκούομεν καὶ
therefore having-been-born straightway we-saw both and heard and
 τὰς ἄλλας αἰσθήσεις εἴχομεν;

the other senses we-had

πάνυ γε.

certainly at-least

c ἔδει δέ γε, φαμέν, πρὸ τούτων τὴν τοῦ ἴσου
it-was-necessary and indeed we-say before these the of-the equal
 ἐπιστήμην εἰληφέναι;
knowledge to-have-taken
 ναί.

yes

πρὶν γενέσθαι ἄρα, ὡς ἔοικεν, ἀνάγκη ἡμῖν αὐτὴν
before to-be-born then as it-seems necessary for-us it
 εἰληφέναι.

to-have-taken

ἔοικεν.

it-seems

οὐκοῦν εἰ μὲν λαβόντες αὐτὴν πρὸ τοῦ γενέσθαι ἔχοντες d
therefore if indeed having-taken it before the being-born having
 ἐγενόμεθα, ἡπιστάμεθα καὶ πρὶν γενέσθαι καὶ εὐθὺς
we-were-born we-knew both before being-born and straightway
 γενόμενοι οὐ μόνον τὸ ἴσον καὶ τὸ μείζον καὶ τὸ ἔλαττον
having-been-born not only the equal and the greater and the lesser
 ἀλλὰ καὶ σύμπαντα τὰ τοιαῦτα; οὐ γὰρ περὶ τοῦ ἴσου νῦν
but also all-together — such-things not for about the equal now
 ὁ λόγος ἡμῖν μᾶλλον τι ἢ καὶ περὶ αὐτοῦ τοῦ καλοῦ
the argument for-us more at-all than also about itself the fine
 καὶ αὐτοῦ τοῦ ἀγαθοῦ καὶ δικαίου καὶ ὁσίου καί, ὅπερ
and itself the good and just and holy and which-very
 λέγω, περὶ ἀπάντων οἷς ἐπισφραγιζόμεθα τὸ αὐτὸ
I-say about all on-which we-set-the-seal the itself
 ὃ ἔστι καὶ ἐν ταῖς ἐρωτήσεσιν ἐρωτῶντες καὶ ἐν ταῖς
which is both in the questions asking and in the
 ἀποκρίσεσιν ἀποκρινόμενοι. ὥστε ἀναγκαῖον ἡμῖν τούτων
answers answering so-that necessary for-us of-these
 πάντων τὰς ἐπιστήμας πρὸ τοῦ γενέσθαι εἰληφέναι.
all the knowledges before the being-born to-have-taken
 ἔστι ταῦτα.

it-is these-things

καὶ εἰ μὲν γε λαβόντες ἐκάστοτε μὴ ἐπιελήσμεθα,
and if indeed at-least having-taken each-time not we-have-forgotten
 εἰδότας ἀεὶ γίγνεσθαι καὶ ἀεὶ διὰ βίου εἰδέναι· τὸ
knowing always to-be-born and always through life to-know the

γὰρ εἰδέναι τοῦτ' ἔστιν, λαβόντα του ἐπιστήμην ἔχειν
 for knowing this is having-taken of-something knowledge to-have
 καὶ μὴ ἀπολωλεκέναι· ἢ οὐ τοῦτο λήθην λέγομεν, ὦ
 and not to-have-lost or not this forgetfulness do-we-call O
 Σιμμία, ἐπιστήμης ἀποβολήν;

Simmias of-knowledge the-loss

ε πάντως δήπου, ἔφη, ὦ Σώκρατες.

altogether surely he-said O Socrates

εἰ δέ γε οἶμαι λαβόντες πρὶν γενέσθαι γιγνώμενοι
 if but indeed I-think having-taken before being-born on-being-born
 ἀπώλεσαμεν, ὕστερον δὲ ταῖς αἰσθήσεσι χρώμενοι περὶ
 we-lost-them later and the senses using about
 αὐτὰ ἐκείνας ἀναλαμβάνομεν τὰς ἐπιστήμας ἃς ποτε
 them those we-recover the knowledges which once
 καὶ πρὶν εἶχομεν, ἄρ' οὐχ ὁ καλοῦμεν μανθάνειν
 also before we-had then not what we-call learning
 οἰκείαν ἂν ἐπιστήμην ἀναλαμβάνειν εἴη; τοῦτο δέ που
 one's-own — knowledge to-recover would-be this and surely
 ἀναμνησκεισθαι λέγοντες ὀρθῶς ἂν λέγομεν;
 to-recollect calling rightly — we-would-speak
 πάνυ γε.

certainly at-least

76 δυνατόν γὰρ δὴ τοῦτό γε ἐφάνη, αἰσθόμενόν τι
 possible for indeed this at-least appeared having-perceived something
 ἢ ἰδόντα ἢ ἀκούσαντα ἢ τινα ἄλλην αἴσθησιν λαβόντα
 either having-seen or having-heard or some other perception having-taken
 ἕτερόν τι ἀπὸ τούτου ἐννοῆσαι ὃ ἐπελέληστο, ᾧ
 other something from this to-conceive which he-had-forgotten to-which
 τοῦτο ἐπλησίαζειν ἀνόμοιον ὃν ἢ ᾧ ὅμοιον· ὥστε,
 this was-near unlike being or to-which like so-that
 ὅπερ λέγω, δυοῖν θάτερα, ἥτοι ἐπιστάμενοί γε αὐτὰ
 which-very I-say of-two one-or-the-other either knowing at-least them

γεγόναμεν καὶ ἐπιστάμεθα διὰ βίου πάντες, ἢ ὕστερον,
we-were-born and we-know through life all or later

οὓς φάμεν μανθάνειν, οὐδὲν ἄλλ' ἢ ἀναμνησκονται
whom we-say to-learn nothing but than recollect

οὗτοι, καὶ ἡ μάθησις ἀνάμνησις ἂν εἴη.
these and the learning recollection — would-be

καὶ μάλα δὴ οὕτως ἔχει, ὦ Σώκρατες.
and very indeed so it-is O Socrates

πότερον οὖν αἰρή, ὦ Σιμμία; ἐπισταμένους ἡμᾶς
which then do-you-choose O Simmias knowing us

γεγονέναι, ἢ ἀναμνησκεισθαι ὕστερον ὧν πρότερον
to-have-been-born or to-recollect later what before

ἐπιστήμην εἰληφότες ἦμεν;
knowledge having-taken we-were

οὐκ ἔχω, ὦ Σώκρατες, ἐν τῷ παρόντι ἐλέσθαι.
not I-am-able O Socrates at the present to-choose

τί δέ; τόδε ἔχεις ἐλέσθαι, καὶ πῇ σοι δοκεῖ περὶ
what and this are-you-able to-choose and how to-you does-it-seem about

αὐτοῦ; ἀνὴρ ἐπιστάμενος περὶ ὧν ἐπίσταται ἔχει ἂν
it a-man knowing about what he-knows would-be-able —

δοῦναι λόγον ἢ οὐ;
to-give an-account or not

πολλὴ ἀνάγκη, ἔφη, ὦ Σώκρατες.
great necessity he-said O Socrates

ἡ καὶ δοκοῦσί σοι πάντες ἔχειν διδόναι λόγον περὶ
really also do-they-seem to-you all to-be-able to-give an-account about

τούτων ὧν νυνδὴ ἐλέγομεν;
these which just-now we-were-speaking

οὐκ ἔστιν ἀνάγκη, ὦ Σώκρατες, ἀλλὰ καὶ ἐν τῷ παρόντι
it-is-not-necessary O Socrates but even at the present

δοῦναι λόγον περὶ τούτων ὧν νυνδὴ ἐλέγομεν;
to-give an-account about these which just-now we-were-speaking

οὐκ ἔστιν ἀνάγκη, ὦ Σώκρατες, ἀλλὰ καὶ ἐν τῷ παρόντι
it-is-not-necessary O Socrates but even at the present

βουλοίμην μεντᾶν, ἔφη ὁ Σιμμίας· ἀλλὰ πολὺ μᾶλλον

I-could-wish however said — Simmias but much more

φοβοῦμαι μὴ αὐριον τηνικάδε οὐκέτι ἢ ἀνθρώπων

I-fear lest tomorrow at-this-hour no-longer there-be of-men

οὐδεὶς ἀξίως οἶός τε τοῦτο ποιῆσαι.

anyone worthily able — this to-do

c οὐκ ἄρα δοκοῦσί σοι ἐπίστασθαί γε, ἔφη, ὦ Σιμμία,

not then do-they-seem to-you to-know at-least he-said O Simmias

πάντες αὐτά;

all them

οὐδαμῶς.

by-no-means

ἀναμνησκονται ἄρα ἃ ποτε ἔμαθον;

do-they-recollect then what once they-learned

ἀνάγκη.

necessarily

πότε λαβοῦσαι αἱ ψυχαὶ ἡμῶν τὴν ἐπιστήμην αὐτῶν; οὐ

when having-taken — souls our the knowledge of-them not

γὰρ δὴ ἀφ' οὗ γε ἄνθρωποι γεγόναμεν.

for indeed from which at-least men we-were-born

οὐ δῆτα.

not indeed

πρότερον ἄρα.

before then

ναί.

yes

ἦσαν ἄρα, ὦ Σιμμία, αἱ ψυχαὶ καὶ πρότερον, πρὶν εἶναι

were then O Simmias the souls also earlier before being

ἐν ἀνθρώπου εἶδει, χωρὶς σωμάτων, καὶ φρόνησιν εἶχον.

in of-man form apart from-bodies and wisdom they-had

εἰ μὴ ἄρα ἅμα γινόμενοι λαμβάνομεν, ὦ Σώκρατες,
 if not perhaps at-the-same-time being-born we-take O Socrates
 ταύτας τὰς ἐπιστήμας· οὗτος γὰρ λείπεται ἔτι ὁ χρόνος.
 these — knowledge this for remains still the time
 εἶεν, ὦ ἐταῖρε· ἀπόλλυμεν δὲ αὐτὰς ἐν ποίῳ ἄλλῳ
 well O comrade do-we-lose and them at what other
 χρόνῳ; — οὐ γὰρ δὴ ἔχοντές γε αὐτὰς γινόμεθα, ὥς
 time not for indeed having at-least them we-are-born as
 ἄρτι ὠμολογήσαμεν — ἢ ἐν τούτῳ ἀπόλλυμεν ἐν ᾧ περ
 just-now we-agreed or at this do-we-lose at which-very
 καὶ λαμβάνομεν; ἢ ἔχεις ἄλλον τινὰ εἰπεῖν χρόνον;
 also we-take or are-you-able other some to-name time
 οὐδαμῶς, ὦ Σώκρατες, ἀλλὰ ἔλαθον ἐμαυτὸν οὐδὲν
 by-no-means O Socrates but I-escaped my-own-notice nothing
 εἰπών.

having-said

ἄρ' οὖν οὕτως ἔχει, ἔφη, ἡμῖν, ὦ Σιμμία; εἰ μὲν ἔστιν ἃ
 so then so it-is he-said for-us O Simmias if indeed there-are what
 θρυλοῦμεν ἀεί, καλόν τέ τι καὶ ἀγαθὸν καὶ πᾶσα ἢ
 we-keep-repeating always fine both something and good and all —
 τοιαύτη οὐσία, καὶ ἐπὶ ταύτην τὰ ἐκ τῶν αἰσθήσεων
 such being and to this the-(things) from the senses
 πάντα ἀναφέρομεν, ὑπάρχουσαν πρότερον ἀνευρίσκοντες
 all we-refer existing before finding-again
 ἡμετέραν οὖσαν, καὶ ταῦτα ἐκείνῃ ἀπεικάζομεν, ἀναγκαῖον,
 ours being and these to-that we-liken necessary
 οὕτως ὥσπερ καὶ ταῦτα ἔστιν, οὕτως καὶ τὴν ἡμετέραν
 so as also these are so also — our
 ψυχὴν εἶναι καὶ πρὶν γεγονέναι ἡμᾶς· εἰ δὲ μὴ ἔστι ταῦτα,
 soul to-be even before to-have-been-born us if but not are these
 ἄλλως ἂν ὁ λόγος οὗτος εἰρημένος εἴη; ἄρ' οὕτως ἔχει,
 in-vain — the argument this spoken would-be then so is-it

καὶ ἴση ἀνάγκη ταῦτά τε εἶναι καὶ τὰς ἡμετέρας ψυχὰς
 and equal necessity these both to-be and — our souls
 πρὶν καὶ ἡμᾶς γεγενέναι, καὶ εἰ μὴ ταῦτα, οὐδὲ τὰδε;
 before even us to-have-been-born and if not these nor those
 77 ὑπερφυῶς, ὦ Σώκρατες, ἔφη ὁ Σιμμίας, δοκεῖ μοι ἡ αὐτὴ
 marvelously O Socrates said — Simmias it-seems to-me the same
 ἀνάγκη εἶναι, καὶ εἰς καλὸν γε καταφεύγει ὁ λόγος εἰς
 necessity to-be and to a-fine-(position) at-least takes-refuge the argument in
 τὸ ὁμοίως εἶναι τήν τε ψυχὴν ἡμῶν πρὶν γενέσθαι ἡμᾶς καὶ
 the alike to-be — both soul our before to-be-born us and
 τὴν οὐσίαν ἣν σὺ νῦν λέγεις. οὐ γὰρ ἔχω ἔγωγε οὐδὲν οὕτω
 the being which you now speak-of not for I-have I-at-least anything so
 μοι ἐναργὲς ὃν ὡς τοῦτο, τὸ πάντα τὰ τοιαῦτ' εἶναι ὡς
 to-me evident being as this the all — such-things to-be as
 οἶόν τε μάλιστα, καλὸν τε καὶ ἀγαθὸν καὶ τᾶλλα πάντα ἃ
 possible — most fine both and good and the-rest all which
 σὺ νυνδὴ ἔλεγες· καὶ ἔμοιγε δοκεῖ ἰκανῶς ἀποδεδείχθαι.
 you just-now were-saying and to-me-at-least it-seems sufficiently it-has-been-proved
 τί δὲ δὴ Κέβητι; ἔφη ὁ Σωκράτης· δεῖ γὰρ καὶ
 what and then to-Cebes said — Socrates one-must for also
 Κέβητα πείθειν.

Cebes to-convince

b ἰκανῶς, ἔφη ὁ Σιμμίας, ὡς ἔγωγε οἶμαι· καίτοι
 sufficiently said — Simmias as I-at-least think and-yet
 καρτερώτατος ἀνθρώπων ἐστὶν πρὸς τὸ ἀπιστεῖν τοῖς
 most-stubborn of-men he-is in the disbelieving the
 λόγοις. ἀλλ' οἶμαι οὐκ ἐνδεῶς τοῦτο πεπεῖσθαι
 arguments but I-think not insufficiently this to-have-been-persuaded
 αὐτόν, ὅτι πρὶν γενέσθαι ἡμᾶς ἢ ἡμῶν ἢ ψυχῇ· εἰ μὲντοι
 him that before to-be-born us was our — soul if however
 καὶ ἐπειδὰν ἀποθάνωμεν ἔτι ἔσται, οὐδὲ αὐτῷ μοι δοκεῖ,
 also whenever we-die still it-will-be not-even myself to-me it-seems

ἔφη, ὦ Σώκρατες, ἀποδεδείχθαι, ἀλλ' ἔτι ἐνέστηκεν ὁ
he-said O Socrates to-have-been-proved but still stands-in-the-way what
 νυνδὴ Κέβης ἔλεγε, τὸ τῶν πολλῶν, ὅπως μὴ
just-now Cebes was-saying the-(objection) of-the many — lest
 ἅμα ἀποθνήσκοντος τοῦ ἀνθρώπου διασκεδάννυται
at-the-same-time dying the man is-scattered
 ἡ ψυχὴ καὶ αὐτῇ τοῦ εἶναι τοῦτο τέλος ἦ. τί γὰρ
the soul and for-her of-the being this the-end is what for
 κωλύει γίνεσθαι μὲν αὐτὴν καὶ συνίστασθαι ἄλλοθεν
prevents to-come-to-be indeed her and to-be-composed from-elsewhere
 ποθεν καὶ εἶναι πρὶν καὶ εἰς ἀνθρώπειον σῶμα ἀφικέσθαι,
somewhere and to-be before even into a-human body to-come
 ἐπειδὰν δὲ ἀφίκηται καὶ ἀπαλλάττηται τούτου, τότε καὶ
whenever and she-comes and is-released from-it then also
 αὐτὴν τελευτᾶν καὶ διαφθείρεσθαι;
her to-end and to-be-destroyed
 εὖ λέγεις, ἔφη, ὦ Συμμία, ὁ Κέβης. φαίνεται γὰρ ὥσπερ
well you-say said O Simmias — Cebes it-appears for as-it-were
 ἡμῖν ἀποδεδείχθαι οὐ δεῖ, ὅτι πρὶν γενέσθαι ἡμᾶς ἦν
half to-have-been-proved of-what is-needed that before to-be-born us was
 ἡμῶν ἡ ψυχὴ, δεῖ δὲ προσαποδείξαι ὅτι καὶ ἐπειδὰν
our — soul one-must and to-prove-besides that also whenever
 ἀποθάνωμεν οὐδὲν ἥττον ἔσται ἢ πρὶν γενέσθαι, εἰ
we-die in-nothing less it-will-be than before being-born if
 μέλλει τέλος ἡ ἀπόδειξις ἔξειν.
it-is-to completion the proof to-have

Socrates says the proof is complete once this argument is put together with the earlier one: the living come from the dead, so a soul that exists before must exist after. But he suspects they still fear, as children do, that the wind blows the soul away, especially if a man dies in a gale, and Cebes asks him to persuade the child in them. Socrates answers that they must sing charms to that child every day; and asked where they will find a charmer, says Greece is large and the barbarian races many, and they must spare neither money nor labor searching, and search among themselves as well.

- d ἀποδέδεικται μὲν, ἔφη, ὦ Σιμμία τε καὶ Κέβης, ὁ
it-has-been-proved indeed said O Simmias both and Cebes —
 Σωκράτης, καὶ νῦν, εἰ ἔχετε συνθεῖναι τοῦτόν τε
Socrates even now if you-are-willing to-put-together this both
 τὸν λόγον εἰς ταῦτόν καὶ ὃν πρὸ τούτου ὡμολογήσαμεν,
— argument into the-same and which before this we-agreed
 τὸ γίνεσθαι πᾶν τὸ ζῶν ἐκ τοῦ τεθνεώτος. εἰ γὰρ
the coming-to-be every the living from the dead if for
 ἔστιν μὲν ἡ ψυχὴ καὶ πρότερον, ἀνάγκη δὲ αὐτῇ εἰς
exists indeed the soul even before necessity and for-her into
 τὸ ζῆν ἰούσῃ τε καὶ γιγνομένη μηδαμόθεν ἄλλοθεν ἢ
the living coming both and being-born from-nowhere else than
 ἐκ θανάτου καὶ τοῦ τεθνάναι γίνεσθαι, πῶς οὐκ ἀνάγκη
from death and the being-dead to-come-to-be how not necessary
 αὐτὴν καὶ ἐπειδὰν ἀποθάνῃ εἶναι, ἐπειδὴ γε δεῖ αὐτὴς
her also whenever she-dies to-be since at-least must again
 αὐτὴν γίνεσθαι; ἀποδέδεικται μὲν οὖν ὅπερ λέγετε
her come-to-be it-has-been-proved indeed then which-very you-say
 καὶ νῦν. ὅμως δέ μοι δοκεῖς σύ τε καὶ Σιμμίας
even now nevertheless but to-me you-seem you both and Simmias
 ἡδέως ἂν καὶ τοῦτον διαπραγματεύσασθαι τὸν λόγον ἔτι
gladly would also this to-work-through the argument still

μᾶλλον, καὶ δεδιέναι τὸ τῶν παιδων, μὴ ὡς ἀληθῶς
more and to-fear the-(fear) of-the children lest as truly

ὁ ἄνεμος αὐτὴν ἐκβαίνουσιν ἐκ τοῦ σώματος διαφυσᾷ
the wind her going-out out-of the body blows-apart

καὶ διασκεδάννυσιν, ἄλλως τε καὶ ὅταν τύχη τις μὴ
and scatters especially — — whenever happens someone not

ἐν νηνεμία ἀλλ' ἐν μεγάλῳ τινὶ πνεύματι ἀποθνήσκων.
in a-calm but in great some wind dying

καὶ ὁ Κέβης ἐπιγελάσας, ὡς δεδιότων, ἔφη, ὦ Σώκρατες,
and — Cebes having-laughed as of-us-fearing he-said O Socrates

πειρῶ ἀναπειθῆναι· μᾶλλον δὲ μὴ ὡς ἡμῶν δεδιότων,
try to-persuade rather but not as of-us fearing

ἀλλ' ἴσως ἔτι τις καὶ ἐν ἡμῖν παῖς ὅστις τὰ τοιαῦτα
but perhaps there-is some even in us a-child who — such-things

φοβεῖται. τοῦτον οὖν πειρῶ μεταπειθῆναι μὴ δεδιέναι τὸν
fears him then try to-persuade-otherwise not to-fear the

θάνατον ὥσπερ τὰ μορμολύκεια.
death like the bogeys

ἀλλὰ χρή, ἔφη ὁ Σωκράτης, ἐπάδειν αὐτῷ ἐκάστης
but one-must said — Socrates to-sing-charms to-him each

ἡμέρας ἕως ἂν ἐξεπάσητε.

day until — you-charm-it-away

πόθεν οὖν, ἔφη, ὦ Σώκρατες, τῶν τοιούτων ἀγαθὸν
whence then he-said O Socrates — for-such-things a-good

ἐπαρδὸν ληψόμεθα, ἐπειδὴ σύ, ἔφη, ἡμῶς ἀπολείπεις;
charmer shall-we-get since you he-said us are-leaving

πολλὴ μὲν ἡ Ἑλλάς, ἔφη, ὦ Κέβης, ἐν ᾗ ἔννεοί
large indeed — Greece he-said O Cebes in which there-are

που ἀγαθοὶ ἄνδρες, πολλὰ δὲ καὶ τὰ τῶν βαρβάρων
surely good men many and also the of-the barbarians

γένη, οὓς πάντας χρή διερευνᾶσθαι ζητούντας τοιοῦτον
races whom all one-must search-through seeking such

ἐπωδόν, μήτε χρημάτων φειδομένους μήτε πόνων, ὥς οὐκ
a-charmer neither money sparing nor labors since not
 ἔστιν εἰς ὅτι ἂν εὐκαιρότερον ἀναλίσκοιτε χρήματα. ζητεῖν
there-is on what — more-fittingly you-could-spend money to-seek
 δὲ χρὴ καὶ αὐτοὺς μετ' ἀλλήλων· ἴσως γὰρ ἂν οὐδὲ
and one-must also yourselves with one-another perhaps for — not
 ῥαδίως εὔροιτε μᾶλλον ὑμῶν δυναμένους τοῦτο ποιεῖν.
easily you-would-find more than-you able this to-do

XVII · THE COMPOSITE AND THE UNCOMPOUNDED

What is liable to be scattered is what is compounded, and what is un-compounded is not. The being of each thing — the equal itself, the beautiful itself — is always the same and admits no change, while the many beautiful things are never the same. Body is like the visible kind and soul like the invisible; and when the soul uses the body to examine she is dizzy as if drunk, but by herself she goes to the pure and always-being, and that condition is called wisdom.

- b ἀλλὰ ταῦτα μὲν δὴ, ἔφη, ὑπάρξει, ὁ Κέβης· ὅθεν δὲ
but these-things indeed then said shall-be-done — Cebes whence and
 ἀπελίπομεν ἐπανέλθωμεν, εἴ σοι ἡδομένῳ ἐστίν.
we-left-off let-us-return if to-you pleasing it-is
 ἀλλὰ μὴν ἡδομένῳ γε· πῶς γὰρ οὐ μέλλει;
but indeed pleasing at-least how for not should-it-be
 καλῶς, ἔφη, λέγεις.
well he-said you-say
 οὐκοῦν τοιόνδε τι, ἦ δ' ὅς ὁ Σωκράτης, δεῖ ἡμᾶς
therefore some-such thing said and he — Socrates must we
 ἀνέρεσθαι ἑαυτοὺς, τῷ ποίῳ τινὶ ἄρα προσήκει τοῦτο τὸ
ask ourselves to-the what-sort of-thing then belongs this —
 πάθος πάσχειν, τὸ διασκεδάννυσθαι, καὶ ὑπὲρ τοῦ ποίου
experience to-undergo the being-scattered and for the what-sort

τινὸς δεδιέναι μὴ πάθῃ αὐτό, καὶ τῷ ποίῳ τινὶ οὐ·
of-thing to-fear lest it-undergo it and to-the what-sort of-thing not
 καὶ μετὰ τοῦτο αὖ ἐπισκέψασθαι πότερον ψυχὴ ἐστίν, καὶ
and after this again to-examine which soul is and
 ἐκ τούτων θαρρεῖν ἢ δεδιέναι ὑπὲρ τῆς ἡμετέρας ψυχῆς;
from these to-be-confident or to-fear for — our soul
 ἀληθῆ, ἔφη, λέγεις.

true-things be-said you-say

ἄρ' οὖν τῷ μὲν συντεθέντι τε καὶ συνθέντι ὄντι φύσει
so then to-the indeed compounded both and composite being by-nature
 προσήκει τοῦτο πάσχειν, διαιρεθῆναι ταύτῃ ἥπερ
belongs this to-undergo to-be-divided in-that-way in-which-very
 συνετέθη· εἰ δέ τι τυγχάνει ὃν ἀσύνθετον, τούτῳ
it-was-compounded if but anything happens being uncompounded to-this
 μόνῳ προσήκει μὴ πάσχειν ταῦτα, εἴπερ τῷ ἄλλῳ;
alone belongs not to-undergo these-things if-indeed to-anything else
 δοκεῖ μοι, ἔφη, οὕτως ἔχειν, ὁ Κέβης.

it-seems to-me said so to-be — Cebes

οὐκοῦν ἅπερ αἰὲν κατὰ ταῦτα καὶ ὡσαύτως ἔχει, ταῦτα
therefore whatever always in the-same-way and likewise is these
 μάλιστα εἰκὸς εἶναι τὰ ἀσύνθετα, τὰ δὲ ἄλλοτ'
most likely to-be the uncompounded the-(things) and at-one-time
 ἄλλως καὶ μηδέποτε κατὰ ταυτά, ταῦτα δὲ σύνθετα;
one-way and never in the-same-way these and compounded
 ἔμοιγε δοκεῖ οὕτως.

to-me-at-least it-seems so

ἴωμεν δὴ, ἔφη, ἐπὶ ταῦτα ἐφ' ἅπερ ἐν τῷ ἔμπροσθεν
let-us-go then be-said to the-same-things to which-very in the former
 λόγῳ. αὐτὴ ἡ οὐσία ἧς λόγον δίδομεν τοῦ εἶναι
argument itself the being of-which an-account we-give of-the being
 καὶ ἐρωτῶντες καὶ ἀποκρινόμενοι, πότερον ὡσαύτως αἰὲν
both asking and answering whether likewise always

ἔχει κατὰ ταῦτα ἢ ἄλλοτ' ἄλλως; αὐτὸ τὸ ἴσον, αὐτὸ
it-is in the-same-way or at-one-time one-way itself the equal itself
 τὸ καλόν, αὐτὸ ἕκαστον ὃ ἔστιν, τὸ ὄν, μή ποτε
the fine itself each which is the being surely-not ever
 μεταβολὴν καὶ ἡγνινοῦν ἐνδέχεται; ἢ ἀεὶ αὐτῶν ἕκαστον
change even any-whatever does-it-admit or always of-them each
 ὃ ἔστι, μονοειδὲς ὃν αὐτὸ καθ' αὐτό, ὡσαύτως κατὰ
which is uniform being itself by itself likewise in
 ταῦτα ἔχει καὶ οὐδέποτε οὐδαμῇ οὐδαμῶς ἀλλοιώσιν
the-same-way is and never in-any-way in-any-manner alteration
 οὐδεμίαν ἐνδέχεται;

any does-it-admit
 ὡσαύτως, ἔφη, ἀνάγκη, ὁ Κέβης, κατὰ ταῦτα ἔχειν,
likewise said necessarily — Cebes in the-same-way to-be
 ὦ Σώκρατες.

O Socrates

c τί δὲ τῶν πολλῶν καλῶν, οἷον ἀνθρώπων ἢ ἵππων ἢ
what and of-the many fine-things such-as men or horses or
 ἱματίων ἢ ἄλλων ὠντινωνοῦν τοιούτων, ἢ ἴσων ἢ πάντων
cloaks or other whatever such or equals or all
 τῶν ἐκείνοις ὁμωνύμων; ἄρα κατὰ ταῦτα ἔχει,
the-(things) with-those of-the-same-name then in the-same-way are-they
 ἢ πᾶν τὸνναντίον ἐκείνοις οὔτε αὐτὰ αὐτοῖς οὔτε
or altogether the-contrary to-those neither themselves to-themselves nor
 ἀλλήλοις οὐδέποτε ὡς ἔπος εἰπεῖν οὐδαμῶς κατὰ ταυτά;
to-one-another ever so a-word to-say in-any-way in the-same-way
 οὕτως αὖ, ἔφη ὁ Κέβης, ταῦτα· οὐδέποτε ὡσαύτως ἔχει.
so again said — Cebes these never likewise are

79 οὐκοῦν τούτων μὲν κἂν ἄψαιο κἂν ἴδοις κἂν ταῖς
therefore these indeed even you-might-touch and see and with-the
 ἄλλαις αἰσθήσεσιν αἰσθοιο, τῶν δὲ κατὰ ταῦτα ἐχόντων
other senses perceive the but in the-same-way being

οὐκ ἔστιν ὅτω ποτ' ἂν ἄλλω ἐπιλάβοιο ἢ τῷ τῆς διανοίας
not there-is by-what ever — other you-could-grasp than by-the of-the thought
 λογισμῷ, ἀλλ' ἔστιν αἰδῆ τὰ τοιαῦτα καὶ οὐχ ὁράτά;
reasoning but are invisible — such-things and not visible
 παντάπασιν, ἔφη, ἀληθῇ λέγεις.

altogether he-said true-things you-say
 θῶμεν οὖν βούλει, ἔφη, δύο εἶδη τῶν ὄντων, τὸ μὲν
let-us-posit then do-you-wish he-said two forms of-the beings the-one indeed
 ὁρατόν, τὸ δὲ αἰδές;
visible the-other and invisible
 θῶμεν, ἔφη.

let-us-posit he-said
 καὶ τὸ μὲν αἰδὲς αἰὲ κατὰ ταυτὰ ἔχον, τὸ δὲ ὁρατὸν
and the indeed invisible always in the-same-way being the and visible
 μηδέποτε κατὰ ταυτὰ;
never in the-same-way
 καὶ τοῦτο, ἔφη, θῶμεν.

and this he-said let-us-posit
 φέρε δὴ, ἦ δ' ὅς, ἄλλο τι ἡμῶν αὐτῶν τὸ μὲν b
come then said and he other anything of-us ourselves the-one indeed
 σῶμά ἐστι, τὸ δὲ ψυχῇ;
body is the-other and soul
 οὐδὲν ἄλλο, ἔφη.

nothing else he-said
 ποτέρῳ οὖν ὁμοίωτερον τῷ εἶδει φαμέν ἂν εἶναι καὶ
to-which then more-like the form would-we-say — to-be and
 συγγενέστερον τὸ σῶμα;
more-akin the body

παντί, ἔφη, τοῦτό γε δῆλον, ὅτι τῷ ὁρατῷ.
to-everyone he-said this at-least clear that to-the visible
 τί δὲ ἡ ψυχῇ; ὁρατὸν ἢ αἰδές;
what and the soul visible or invisible

οὐχ ὑπ' ἀνθρώπων γε, ὦ Σώκρατες, ἔφη.

not by men at-least O Socrates he-said

ἀλλὰ μὴν ἡμεῖς γε τὰ ὀρατὰ καὶ τὰ μὴ τῇ τῶν

but indeed we at-least the visible and the not for-the of-the

ἀνθρώπων φύσει ἐλέγομεν· ἢ ἄλλη τινὲ οἶε;

men nature were-speaking-of or other some do-you-think

τῇ τῶν ἀνθρώπων.

for-the of-the men

τί οὖν περὶ ψυχῆς λέγομεν; ὀρατὸν ἢ ἀόρατον εἶναι;

what then about soul do-we-say visible or unseen to-be

οὐχ ὀρατόν.

not visible

αἰδὲς ἄρα;

invisible then

ναί.

yes

ὁμοιότερον ἄρα ψυχὴ σώματός ἐστιν τῷ αἰδεῖ, τὸ

more-like then soul than-body is to-the invisible the-(body)

δὲ τῷ ὀρατῷ.

and to-the visible

c πᾶσα ἀνάγκη, ὦ Σώκρατες.

every necessity O Socrates

οὐκοῦν καὶ τόδε πάλαι ἐλέγομεν, ὅτι ἡ ψυχὴ, ὅταν

therefore also this a-while-ago we-were-saying that the soul whenever

μὲν τῷ σώματι προσχρῆται εἰς τὸ σκοπεῖν τι ἢ

indeed the body she-uses for the examining something either

διὰ τοῦ ὁρᾶν ἢ διὰ τοῦ ἀκούειν ἢ δι' ἄλλης τινὸς

through the seeing or through the hearing or through other some

αἰσθήσεως — τοῦτο γάρ ἐστιν τὸ διὰ τοῦ σώματος,

sense this for is the through the body

τὸ δι' αἰσθήσεως σκοπεῖν τι — τότε μὲν ἔλκεται

the through sense examining something then indeed she-is-dragged

ὑπὸ τοῦ σώματος εἰς τὰ οὐδέποτε κατὰ ταυτὰ
 by the body to the-(things) never in the-same-way
 ἔχοντα, καὶ αὐτὴ πλανᾶται καὶ ταραττέται καὶ εἰλινγγιᾷ
 being and herself wanders and is-confused and is-dizzy
 ὥσπερ μεθύουσα, ἅτε τοιούτων ἐφαπτομένη;
 as-if drunk inasmuch-as such-things touching
 πάνυ γε.
 certainly at-least

ὅταν δέ γε αὐτὴ καθ' αὐτὴν σκοπῇ, ἐκέλευε οἶχεται εἰς τὸ d
 whenever but indeed herself by herself she-examines thither she-goes to the
 καθαρὸν τε καὶ αἰὲν ὄν καὶ ἀθάνατον καὶ ὡσαύτως ἔχον,
 pure both and always being and immortal and likewise being
 καὶ ὡς συγγενὴς οὔσα αὐτοῦ αἰὲν μετ' ἐκείνου τε γίννεται,
 and as akin being to-it always with it both she-comes-to-be
 ὅτανπερ αὐτὴ καθ' αὐτὴν γένηται καὶ ἐξῆ αὐτῇ, καὶ
 whenever herself by herself she-becomes and it-is-permitted to-her and
 πέπαυταί τε τοῦ πλάνου καὶ περὶ ἐκεῖνα αἰὲν κατὰ
 she-has-ceased both from-the wandering and about those-things always in
 ταυτὰ ὡσαύτως ἔχει, ἅτε τοιούτων ἐφαπτομένη·
 the-same-way likewise she-is inasmuch-as such-things touching
 καὶ τοῦτο αὐτῆς τὸ πάθημα φρόνησις κέκληται;
 and this her — condition wisdom is-called
 παντάπασιν, ἔφη, καλῶς καὶ ἀληθῆ λέγεις, ὦ Σώκρατες.
 altogether he-said well and true-things you-say O Socrates
 ποτέρῳ οὖν αὖ σοι δοκεῖ τῷ εἶδει καὶ ἐκ τῶν e
 to-which then again to-you does-it-seem the form and from the
 πρόσθεν καὶ ἐκ τῶν νῦν λεγομένων ψυχῇ ὁμοίωτερον
 earlier and from the now being-said soul more-like
 εἶναι καὶ συγγενέστερον;
 to-be and more-akin

pās ἄν μοι δοκεῖ, ἦ δ' ὅς, συγχωρήσαι, ὦ Σώκρατες,
everyone — to-me seems said and he would-concede O Socrates
 ἐκ ταύτης τῆς μεθόδου, καὶ ὁ δυσμαθέστατος, ὅτι ὅλῳ
from this — inquiry even the dullest that wholly
 καὶ παντὶ ὁμοιότερόν ἐστι ψυχῇ τῷ ἀεὶ ὡσαύτως
and altogether more-like is soul to-the always likewise
 ἔχοντι μᾶλλον ἢ τῷ μὴ.
being rather than to-the not
 τί δὲ τὸ σῶμα;
what and the body
 τῷ ἑτέρῳ.
to-the other

XVIII · WHICH IS LIKE THE DIVINE

When soul and body are together, nature orders the body to serve and the soul to rule; so the soul is like the divine and the body like the mortal, the soul like what is immortal, intelligible, uniform, and indissoluble, the body like what is human, multiform, and dissoluble. And even the body does not dissolve at once: a corpse lasts a long while, an embalmed one almost whole for an inconceivable time, and its bones and sinews are all but deathless.

- 80 ὄρα δὴ καὶ τῇδε ὅτι ἐπειδὰν ἐν τῷ αὐτῷ ὧσι ψυχῇ
see then also in-this-way that whenever in the same are soul
 καὶ σῶμα, τῷ μὲν δουλεύειν καὶ ἄρχεσθαι ἢ φύσις
and body to-the-one indeed to-serve and to-be-ruled the nature
 προστάττει, τῇ δὲ ἄρχειν καὶ δεσπόζειν· καὶ κατὰ
ordains to-the-other and to-rule and to-be-master and according-to
 ταῦτα αὖ πότερόν σοι δοκεῖ ὅμοιον τῷ θεῷ εἶναι
these-things again which to-you seems like to-the divine to-be
 καὶ πότερον τῷ θνητῷ; ἢ οὐ δοκεῖ σοι τὸ μὲν θεῖον
and which to-the mortal or not does-it-seem to-you the indeed divine

οἷον ἄρχειν τε καὶ ἡγεμονεύειν πεφυκέναι, τὸ δὲ θνητὸν
such-as to-rule both and to-lead to-be-by-nature the and mortal

ἄρχεσθαι τε καὶ δουλεύειν;

to-be-ruled both and to-serve

ἔμοιγε.

to-me-at-least

ποτέρῳ οὖν ἡ ψυχὴ ἔοικεν;

to-which then the soul is-like

δῆλα δὴ, ὦ Σώκρατες, ὅτι ἡ μὲν ψυχὴ τῷ θεῷ, τὸ
clear indeed O Socrates that the indeed soul to-the divine the
 δὲ σῶμα τῷ θνητῷ.

and body to-the mortal

σκόπει δὴ, ἔφη, ὦ Κέβης, εἰ ἐκ πάντων τῶν b
consider then he-said O Cebes whether from all the

εἰρημένων τάδε ἡμῖν συμβαίνει, τῷ μὲν θεῷ καὶ
things-said these for-us follows to-the indeed divine and

ἀθανάτῳ καὶ νοητῷ καὶ μονοειδεῖ καὶ ἀδιαλύτῳ καὶ ἀεὶ
immortal and intelligible and uniform and indissoluble and always

ὡσαύτως κατὰ ταῦτα ἔχοντι ἑαυτῷ ὁμοιότατον εἶναι
likewise in the-same-way being to-itself most-like to-be

ψυχῇ, τῷ δὲ ἀνθρωπίνῳ καὶ θνητῷ καὶ πολυειδεῖ καὶ
soul to-the and human and mortal and multiform and

ἀνοήτῳ καὶ διαλυτῷ καὶ μηδέποτε κατὰ ταῦτα ἔχοντι
unintelligible and dissoluble and never in the-same-way being

ἑαυτῷ ὁμοιότατον αὖ εἶναι σῶμα. ἔχομέν τι παρὰ
to-itself most-like again to-be body have-we anything besides

ταῦτα ἄλλο λέγειν, ὦ φίλε Κέβης, ἢ οὐχ οὕτως ἔχει;
these other to-say O dear Cebes whereby not so it-is

οὐκ ἔχομεν.

not we-have

τί οὖν; τούτων οὕτως ἔχόντων ἄρ' οὐχὶ σώματι μὲν
what then these-things so being then not to-body indeed
 ταχὺ διαλύεσθαι προσήκει, ψυχῇ δὲ αὖ τὸ παράπαν
quickly to-be-dissolved belongs to-soul and again — altogether
 ἀδιαλύτῳ εἶναι ἢ ἐγγύς τι τούτου;
indissoluble to-be or near something to-this

c πῶς γὰρ οὐ;

how for not

d ἐννοεῖς οὖν, ἔφη, ἐπειδὴν ἀποθάνῃ ὁ ἄνθρωπος, τὸ μὲν
do-you-observe then he-said whenever dies the man the indeed
 ὁρατὸν αὐτοῦ, τὸ σῶμα, καὶ ἐν ὁρατῷ κείμενον, ὃ δὴ
visible of-him the body and in the-visible lying which indeed
 νεκρὸν καλοῦμεν, ᾧ προσήκει διαλύεσθαι καὶ διαπίπτειν
a-corpse we-call to-which belongs to-be-dissolved and to-fall-apart
 καὶ διαπνεῖσθαι, οὐκ εὐθὺς τούτων οὐδὲν πέπονθεν, ἀλλ'
and to-be-blown-away not at-once of-these anything it-has-undergone but
 ἐπιεικῶς συχρὸν ἐπιμένει χρόνον, ἐὰν μὲν τις καὶ
fairly a-long it-remains time if indeed someone and
 χαριέντως ἔχων τὸ σῶμα τελευτήσῃ καὶ ἐν τοιαύτῃ ὥρᾳ,
gracefully having the body dies and in such a-season
 καὶ πάνυ μάλα· συμπεσὸν γὰρ τὸ σῶμα καὶ ταριχευθέν,
even very much having-sprung for the body and embalmed
 ὥσπερ οἱ ἐν Αἰγύπτῳ ταριχευθέντες, ὀλίγου ὅλον μένει
as those in Egypt embalmed almost whole remains
 ἀμήχανον ὅσον χρόνον, ἔνια δὲ μέρη τοῦ σώματος,
inconceivable how-much time some and parts of-the body
 καὶ ἂν σαπῇ, ὅσῳ τε καὶ νεῦρα καὶ τὰ τοιαῦτα πάντα,
even if it-rots bones both and sinews and — such-things all
 ὅμως ὥς ἔπος εἰπεῖν ἀθάνατά ἐστιν· ἢ οὐ;
nevertheless so a-word to-say deathless are or not
 ναί.

yes

A soul released pure, dragging nothing of the body with her because she has practiced this all along, departs to what is like her and lives with the gods. One released defiled is heavy and earthy, dragged back to the visible and seen as a shadowy apparition about the tombs, until she is bound into a body again — into asses if she practiced gluttony, into wolves and hawks if injustice. Only the lover of learning may join the gods.

ἡ δὲ ψυχὴ ἄρα, τὸ αἰδές, τὸ εἰς τοιοῦτον τόπον 81
the and soul then the invisible the-(one) into such a-place
 ἕτερον οἰχόμενον γενναῖον καὶ καθαρὸν καὶ αἰδῆ, εἰς Ἄιδου
other departing noble and pure and invisible to Hades
 ὡς ἀληθῶς, παρὰ τὸν ἀγαθὸν καὶ φρόνιμον θεόν, οἷ, ἂν
as truly to the good and prudent god where if
 θεὸς θέλῃ, αὐτίκα καὶ τῇ ἐμῇ ψυχῇ ἰτέον, αὕτη δὲ δὴ
god wills presently also — my soul must-go this and then
 ἡμῖν ἢ τοιαύτη καὶ οὕτω πεφυκυῖα ἀπαλλαττομένη τοῦ
for-us — such and so constituted being-released from-the
 σώματος εὐθὺς διαπεφύσσηται καὶ ἀπόλωλεν, ὥς φασιν
body straightway is-blown-apart and perished as say
 οἱ πολλοὶ ἄνθρωποι; πολλοῦ γε δεῖ, ὦ φίλε Κέβης
the many men by-much indeed it-falls-short O dear Cebes
 τε καὶ Σιμμία, ἀλλὰ πολλῷ μᾶλλον ὧδ' ἔχει· ἐὰν μὲν
both and Simmias but much rather thus it-is if indeed
 καθαρὰ ἀπαλλάττηται, μηδὲν τοῦ σώματος συνεφέλκουσα,
pure she-is-released nothing of-the body dragging-along
 ἅτε οὐδὲν κοινωνοῦσα αὐτῷ ἐν τῷ βίῳ ἐκοῦσα
inasmuch-as in-nothing communing with-it in the life willingly
 εἶναι, ἀλλὰ φεύγουσα αὐτὸ καὶ συνηθροισμένη αὐτὴ εἰς
to-be but fleeing it and gathered herself into
 ἑαυτήν, ἅτε μελετῶσα αἰεὶ τοῦτο — τὸ δὲ οὐδὲν
herself inasmuch-as practicing always this this and nothing

ἄλλο ἐστὶν ἢ ὀρθῶς φιλοσοφοῦσα καὶ τῷ ὄντι τεθνάναι
other is than rightly philosophizing and in fact to-be-dead
 μελετῶσα ῥαδίως· ἢ οὐ τοῦτ' ἂν εἶη μελέτη θανάτου;
practicing easily or not this — would-be practice of-death
 παντάπασί γε.

altogether at-least

οὐκοῦν οὕτω μὲν ἔχουσα εἰς τὸ ὅμοιον αὐτῇ τὸ αὐδὲς
therefore so indeed being to the like to-her the invisible
 ἀπέρχεται, τὸ θεῖόν τε καὶ ἀθάνατον καὶ φρόνιμον, οἷ
she-departs the divine both and immortal and prudent where
 ἀφικομένη ὑπάρχει αὐτῇ εὐδαίμονι εἶναι, πλάνης καὶ
having-arrived it-belongs to-her happy to-be from-wandering and
 ἀνοίας καὶ φόβων καὶ ἀγρίων ἐρώτων καὶ τῶν ἄλλων
folly and fears and wild loves and the other
 κακῶν τῶν ἀνθρωπείων ἀπηλλαγμένη, ὥσπερ δὲ λέγεται
evils the human freed as and it-is-said
 κατὰ τῶν μεμνημένων, ὡς ἀληθῶς τὸν λοιπὸν χρόνον
of the initiated as truly the rest-of time
 μετὰ θεῶν διάγουσα; οὕτω φῶμεν, ᾧ Κέβης, ἢ ἄλλως;
with gods passing so shall-we-say O Cebes or otherwise
 οὕτω νῆ Δία, ἔφη ὁ Κέβης.

so by Zeus said — Cebes

- b ἔὰν δέ γε οἶμαι μεμιασμένη καὶ ἀκάθαρτος τοῦ σώματος
if but indeed I-think defiled and impure from-the body
 ἀπαλλάττηται, ἅτε τῷ σώματι αἰὲ συνοῦσα καὶ
she-is-released inasmuch-as with-the body always consorting and
 τοῦτο θεραπεύουσα καὶ ἐρώσα καὶ γοητευομένη ὑπ' αὐτοῦ
it tending and loving and bewitched by it
 ὑπὸ τε τῶν ἐπιθυμιῶν καὶ ἡδονῶν, ὥστε μηδὲν ἄλλο
by both the desires and pleasures so-that nothing else
 δοκεῖν εἶναι ἀληθές ἀλλ' ἢ τὸ σωματοειδές, οὗ τις ἂν
to-seem to-be true but than the corporeal which one —

αἴψαιτο καὶ ἴδοι καὶ πίοι καὶ φάγοι καὶ πρὸς τὰ ἀφροδίσια
 might-touch and see and drink and eat and for — love-making
 χρῆσαιτο, τὸ δὲ τοῖς ὄμμασι σκοτῶδες καὶ αἰδές, νοητὸν
 use the but to-the eyes dark and invisible intelligible
 δὲ καὶ φιλοσοφία αἰρετόν, τοῦτο δὲ εἰθισμένη μισεῖν
 but and by-philosophy to-be-grasped this and accustomed to-hate
 τε καὶ τρέμειν καὶ φεύγειν, οὕτω δὴ ἔχουσιν οἷε
 both and to-tremble-at and to-flee so then being do-you-think
 ψυχὴν αὐτὴν καθ' αὐτὴν εἰλικρινῇ ἀπαλλάξεσθαι;
 a-soul herself by herself unmixed will-be-released
 οὐδ' ὅπωςτιοῦν, ἔφη.

not in-any-way-whatever he-said

ἀλλὰ διελημμένην γε οἶμαι ὑπὸ τοῦ σωματοειδοῦς, ὃ
 but permeated at-least I-think by the corporeal which
 αὐτῇ ἢ ὁμιλία τε καὶ συνουσία τοῦ σώματος διὰ τὸ αἰεὶ
 in-her the intercourse both and association of-the body because-of the always
 συνεῖναι καὶ διὰ τὴν πολλὴν μελέτην ἐνεποίησε σύμφυτον;
 consorting and because-of the much practice implanted ingrown
 πάνυ γε.

certainly at-least

ἐμβριθεὶς δέ γε, ὦ φίλε, τοῦτο οἶσθαι χρὴ εἶναι d
 heavy and indeed O friend this to-think one-must to-be
 καὶ βαρὺ καὶ γεῶδες καὶ ὁρατόν· ὃ δὴ καὶ ἔχουσα
 and weighty and earthy and visible which indeed also having
 ἢ τοιαύτη ψυχὴ βαρύνεται τε καὶ ἔλκεται πάλιν εἰς
 — such soul is-weighed-down both and is-dragged back into
 τὸν ὁρατὸν τόπον φόβῳ τοῦ αἰδοῦς τε καὶ Ἄιδου,
 the visible region through-fear of-the invisible both and Hades
 ὥσπερ λέγεται, περὶ τὰ μνήματά τε καὶ τοὺς τάφους
 as it-is-said about the monuments both and the tombs
 κυλινδουμένη, περὶ ᾧ δὴ καὶ ὥφθη ἄττα ψυχῶν
 rolling about which indeed also have-been-seen certain of-souls

σκιοειδῇ φαντάσματα, οἷα παρέχονται αἱ τοιαῦται ψυχαὶ
shadowy apparitions such-as present — such souls
 εἰδῶλα, αἱ μὴ καθαρῶς ἀπολυθεῖσαι ἀλλὰ τοῦ ὁρατοῦ
phantoms those not purely released but of-the visible
 μετέχουσai, διὸ καὶ ὁρῶνται.
partaking wherefore also they-are-seen
 εἰκός γε, ὦ Σώκρατες.

likely at-least O Socrates

- e εἰκὸς μέντοι, ὦ Κέβης· καὶ οὐ τί γε τὰς τῶν
likely indeed O Cebes and not at-all at-least the-(souls) of-the
 ἀγαθῶν αὐτὰς εἶναι, ἀλλὰ τὰς τῶν φαύλων, αἱ
good them to-be but the-(souls) of-the base which
 περὶ τὰ τοιαῦτα ἀναγκάζονται πλανᾶσθαι δίκην τίνουσai
about — such-places are-compelled to-wander penalty paying
 τῆς προτέρας τροφῆς κακῆς οὔσης. καὶ μέχρι γε
of-the former nurture evil being and until at-least
 τούτου πλανῶνται, ἕως ἂν τῇ τοῦ συνεπακολουθοῦντος,
this they-wander until — by-the of-the accompanying
 τοῦ σωματοειδοῦς, ἐπιθυμία πάλιν ἐνδεθῶσιν εἰς σῶμα·
the corporeal desire again they-are-bound into a-body
 ἐνδύονται δέ, ὥσπερ εἰκός, εἰς τοιαῦτα ἦθη ὅποῖ
they-will-be-bound and as likely into such characters of-what-sort
 ἄττ' ἂν καὶ μεμελετηκῶσι τύχῳσιν ἐν τῷ βίῳ.
things — indeed having-practiced they-happen in the life
 τὰ ποῖα δὴ ταῦτα λέγεις, ὦ Σώκρατες;
— what-sort then these do-you-mean O Socrates

- 82 οἷον τοὺς μὲν γαστριμαργίας τε καὶ ὕβρεις καὶ
such-as those indeed gluttonies both and outrages and
 φιλοποσίας μεμελετηκότας καὶ μὴ διηυλαβημένους εἰς τὰ
drunkennesses having-practiced and not having-guarded-against-them into the
 τῶν ὄνων γένη καὶ τῶν τοιούτων θηρίων εἰκὸς ἐνδύεσθαι.
of-the asses kinds and — of-such beasts likely to-enter

ἢ οὐκ οἶει;

or not do-you-think

πάννυ μὲν οὖν εἰκὸς λέγεις.

certainly indeed then likely you-say

τοὺς δέ γε ἀδικίας τε καὶ τυραννίδας καὶ ἀρπαγὰς

those and at-least injustices both and tyrannies and robberies

προτετιμηκότας εἰς τὰ τῶν λύκων τε καὶ ἱεράκων καὶ

having-preferred into the of-the wolves both and hawks and

ἰκτινῶν γένη· ἢ ποῖ ἂν ἄλλοσέ φαμεν τὰς τοιαύτας ἰέναι;

kites kinds or whither would else do-we-say — such to-go

ἀμέλει, ἔφη ὁ Κέβης, εἰς τὰ τοιαῦτα.

doubtless said — Cebes into — such-things

οὐκοῦν, ἦ δ' ὅς, δηλαδὴ καὶ τᾶλλα ἦ ἂν ἕκαστα

therefore said and he clear indeed also the-rest whither — each

Ἷοι κατὰ τὰς αὐτῶν ὁμοιότητας τῆς μελέτης;

would-go according-to — their likenesses of-the practice

δηλον δῆ, ἔφη· πῶς δ' οὔ;

clear indeed he-said how and not

οὐκοῦν εὐδαιμονέστατοι, ἔφη, καὶ τούτων εἰσὶ καὶ εἰς b

therefore happiest he-said also of-these are and into

βέλτιστον τόπον ἰόντες οἱ τὴν δημοτικὴν καὶ πολιτικὴν

best place going those the popular and civic

ἀρετὴν ἐπιτετηδευκότες, ἦν δῆ καλοῦσι σωφροσύνην

virtue having-practiced which indeed they-call temperance

τε καὶ δικαιοσύνην, ἐξ ἔθους τε καὶ μελέτης γεγονυῖαν

both and justice from habit both and practice having-come

ἄνευ φιλοσοφίας τε καὶ νοῦ;

without philosophy both and understanding

πῇ δῆ οὗτοι εὐδαιμονέστατοι;

how then these happiest

ὅτι τούτους εἰκός ἐστιν εἰς τοιοῦτον πάλιν ἀφικνεῖσθαι
because these likely it-is into such again to-come
 πολιτικὸν καὶ ἡμερον γένος, ἧ που μελιττῶν ἢ σφηκῶν
social and tame kind either surely of-bees or wasps
 ἢ μυρμῆκων, καὶ εἰς ταῦτόν γε πάλιν τὸ ἀνθρώπινον
or ants and into the-same at-least again the human
 γένος, καὶ γίνεσθαι ἐξ αὐτῶν ἄνδρας μετρίους.
kind and to-come-to-be from them men moderate
 εἰκός.

likely

c εἰς δέ γε θεῶν γένος μὴ φιλοσοφήσαντι καὶ παντελῶς
into and at-least of-gods the-kind not having-philosophized and wholly
 καθαρῶ ἀπιόντι οὐ θέμις ἀφικνεῖσθαι ἀλλ' ἢ τῷ
pure departing not lawful to-come but than for-the
 φιλομαθεῖ. ἀλλὰ τούτων ἕνεκα, ὦ ἐταῖρε Σιμμία τε
lover-of-learning but these-things for-the-sake-of O comrade Simmias both
 καὶ Κέβης, οἱ ὀρθῶς φιλόσοφοι ἀπέχονται τῶν κατὰ
and Cebes the rightly philosophic abstain-from the according-to
 τὸ σῶμα ἐπιθυμιῶν ἀπασῶν καὶ καρτεροῦσι καὶ οὐ
the body desires all and hold-out and not
 παραδιδόασιν αὐταῖς ἑαυτούς, οὐ τι οἰκοφθορίαν τε καὶ
surrender to-them themselves not at-all ruin-of-house both and
 πενίαν φοβούμενοι, ὥσπερ οἱ πολλοὶ καὶ φιλοχρήματοι·
poverty fearing as the many and money-lovers
 οὐδὲ αὖ ἀτιμίαν τε καὶ ἀδοξίαν μοχθηρίας δεδιότες, ὥσπερ
nor again dishonor both and disrepute of-baseness fearing as
 οἱ φίλαρχοί τε καὶ φιλότιμοι, ἔπειτα ἀπέχονται αὐτῶν.
the power-lovers both and honor-lovers then abstain from-them
 οὐ γὰρ ἂν πρέποι, ἔφη, ὦ Σώκρατες, ὁ Κέβης.
not for — it-would-be-fitting said O Socrates — Cebes

οὐ μέντοι μὰ Δία, ἣ δ' ὅς. τοιγάρτοι τούτοις μὲν d
 not indeed by Zeus said and he therefore to-these indeed
 ἅπασιν, ὦ Κέβης, ἐκείνοι οἷς τι μέλει τῆς ἐαυτῶν
 all O Cebes those to-whom anything matters — their-own
 ψυχῆς ἀλλὰ μὴ σώματι πλάττοντες ζῶσι, χαίρειν εἰπόντες,
 soul but not for-the-body molding live farewell having-bidden
 οὐ κατὰ ταυτὰ πορεύονται αὐτοῖς ὥς οὐκ εἰδόσιν ὅπη
 not in the-same-way travel as-them since not knowing whither
 ἔρχονται, αὐτοὶ δὲ ἡγούμενοι οὐ δεῖν ἐναντία τῇ
 they-go themselves but considering not to-be-necessary contrary to-the
 φιλοσοφία πράττειν καὶ τῇ ἐκείνης λύσει τε καὶ καθαρῶ
 philosophy to-act and to her release both and purification
 ταύτῃ δὴ τρέπονται ἐκείνῃ ἐπόμενοι, ἣ ἐκείνη ὑφηγεῖται.
 this-way then they-turn her following where she leads
 πῶς, ὦ Σώκρατες;
 how O Socrates

XX · PHILOSOPHY UNBINDS THE SOUL

Philosophy takes over the soul bound fast in the body as in a cage, and gently persuades her to withdraw from the senses and trust nothing but what she conceives by herself. Every violent pleasure and pain rivets her to the body like a nail and makes her corporeal, believing whatever the body says is true. So the philosopher's soul does not undo philosophy's loosing by giving herself back to pleasure, doing Penelope's work in reverse; and having lived that way she has no fear of being torn apart at her release and blown away.

ἐγὼ ἐρῶ, ἔφη. γινώσκουσι γάρ, ἣ δ' ὅς, οἱ φιλομαθεῖς 83
 I will-tell he-said know for said and he the lovers-of-learning
 ὅτι παραλαβοῦσα αὐτῶν τὴν ψυχὴν ἢ φιλοσοφία ἀτεχνῶς
 that having-taken-over their — soul the philosophy simply

διαδεδεμένην ἐν τῷ σώματι καὶ προσκεκολλημένην,
bound-fast in the body and glued-to-it
 ἀναγκαζομένην δὲ ὥσπερ διὰ εἴργμου διὰ τούτου
compelled and as through a-cage through this
 σκοπεῖσθαι τὰ ὄντα ἀλλὰ μὴ αὐτὴν δι' αὐτῆς, καὶ ἐν
to-view the beings but not herself through herself and in
 πάσῃ ἀμαθίᾳ κυλινδουμένην, καὶ τοῦ εἴργμου τὴν δεινότητα
every ignorance wallowing and of-the cage the cunning
 κατιδοῦσα ὅτι δι' ἐπιθυμίας ἐστίν, ὥς ἂν μάλιστα
having-perceived that through desire it-is so-that — most
 αὐτὸς ὁ δεδεμένος συλλήπτωρ εἴη τοῦ δεδέσθαι,
himself the-(man) bound an-accomplice might-be of-the being-bound
 b — ὅπερ οὖν λέγω, γινώσκουσιν οἱ φιλομαθεῖς ὅτι οὕτω
which-very then I-say know the lovers-of-learning that so
 παραλαβοῦσα ἡ φιλοσοφία ἔχουσιν αὐτῶν τὴν ψυχὴν
having-taken-over the philosophy being their — soul
 ἡρέμα παραμυθεῖται καὶ λύειν ἐπιχειρεῖ, ἐνδεικνυμένη ὅτι
gently encourages and to-loose attempts showing that
 ἀπάτης μὲν μεστὴ ἢ διὰ τῶν ὀμμάτων σκέψις, ἀπάτης
of-deceit indeed full the through the eyes inquiry of-deceit
 δὲ ἢ διὰ τῶν ὠτῶν καὶ τῶν ἄλλων αἰσθήσεων, πείθουσα
and the through the ears and the other senses persuading
 δὲ ἐκ τούτων μὲν ἀναχωρεῖν, ὅσον μὴ ἀνάγκη αὐτοῖς
and from these indeed to-withdraw so-far-as not necessity them
 χρῆσθαι, αὐτὴν δὲ εἰς αὐτὴν συλλέγεσθαι καὶ ἀθροίζεσθαι
to-use herself and into herself to-collect and to-gather
 παρακελευομένη, πιστεύειν δὲ μηδενὶ ἄλλῳ ἀλλ' ἢ αὐτὴν
urging to-trust and nothing else but than herself
 αὐτῇ, ὅτι ἂν νοήσῃ αὐτὴ καθ' αὐτὴν αὐτὸ καθ' αὐτὸ τῶν
in-herself whatever — she-conceives herself by herself itself by itself of-the
 ὄντων· ὅτι δ' ἂν δι' ἄλλων σκοπῇ ἐν ἄλλοις ὃν ἄλλο,
beings whatever and — through others she-views in others being other

μηδὲν ἡγεῖσθαι ἀληθές· εἶναι δὲ τὸ μὲν τοιοῦτον αἰσθητόν
nothing to-consider true to-be and — indeed such sensible
 τε καὶ ὁρατόν, ὃ δὲ αὐτὴ ὁρᾷ νοητόν τε καὶ ἀιδές. ταύτη
both and visible what but she-herself sees intelligible both and invisible to-this
 οὖν τῇ λύσει οὐκ οἰομένη δεῖν ἐναντιοῦσθαι ἢ τοῦ ὡς
then — release not thinking to-be-necessary to-oppose the of-the as
 ἀληθῶς φιλοσόφου ψυχὴ οὕτως ἀπέχεται τῶν ἡδονῶν τε
truly philosopher soul so abstains-from the pleasures both
 καὶ ἐπιθυμιῶν καὶ λυπῶν καθ' ὅσον δύναται, λογιζομένη
and desires and pains as-far-as how-much she-can reckoning
 ὅτι, ἐπειδάν τις σφόδρα ἡσθῇ ἢ φοβηθῇ ἢ ἐπιθυμήσῃ,
that whenever someone violently is-pleased or fears or desires
 οὐδὲν τοσοῦτον κακὸν ἔπαθεν ἀπ' αὐτῶν ὧν ἂν
no so-great evil he-has-suffered from them of-those-which —
 τις οἰηθείη, οἷον ἢ νοσήσας ἢ τι ἀναλώσας
someone would-think such-as either having-fallen-ill or something having-spent
 διὰ τὰς ἐπιθυμίας, ἀλλ' ὃ πάντων μέγιστόν τε κακῶν
because-of the desires but what of-all greatest both evils
 καὶ ἔσχατόν ἐστι, τοῦτο πάσχει καὶ οὐ λογίζεται αὐτό.
and last is this he-suffers and not reckons it
 τί τοῦτο, ὦ Σώκρατες; ἔφη ὁ Κέβης.
what this O Socrates said — Cebes
 ὅτι ψυχὴ παντὸς ἀνθρώπου ἀναγκάζεται ἅμα τε
that the-soul of-every man is-compelled at-the-same-time both
 ἡσθῆναι σφόδρα ἢ λυπηθῆναι ἐπὶ τῷ καὶ ἡγεῖσθαι
to-be-pleased violently or to-be-pained at something and to-consider
 περὶ ὃ ἂν μάλιστα τοῦτο πάσχη, τοῦτο ἐναργέστατόν
about which — most this she-suffers this most-evident
 τε εἶναι καὶ ἀληθέστατον, οὐχ οὕτως ἔχον· ταῦτα δὲ
both to-be and most-true not so being these and
 μάλιστα τὰ ὁράτα· ἢ οὐ;
chiefly the visible or not

πάνυ γε.

certainly at-least

d οὐκοῦν ἐν τούτῳ τῷ πάθει μάλιστα καταδεῖται ψυχὴ ὑπὸ
therefore in this — experience most is-bound-fast the-soul by
σῶματος;

body

πῶς δῆ;

how then

e ὅτι ἐκάστη ἡδονὴ καὶ λύπη ὥσπερ ἦλον ἔχουσα
because every pleasure and pain as-it-were a-nail having
προσηλοῖ αὐτὴν πρὸς τὸ σῶμα καὶ προσπερονᾷ καὶ ποιεῖ
nails her to the body and pins-her-to-it and makes
σωματοειδῆ, δοξάζουσιν ταῦτα ἀληθῆ εἶναι ἅπερ ἂν
corporeal believing these-things true to-be which-very —
καὶ τὸ σῶμα φη. ἐκ γὰρ τοῦ ὁμοδοξεῖν τῷ σώματι
also the body says from for the agreeing-in-opinion with-the body
καὶ τοῖς αὐτοῖς χαίρειν ἀναγκάζεται οἶμαι ὁμότροπός τε
and in-the same-things rejoicing she-is-compelled I-think of-like-ways both
καὶ ὁμότροφος γίγνεσθαι καὶ οἷα μηδέποτε εἰς Ἅιδου
and of-like-nurture to-become and such-as never to Hades
καθαρῶς ἀφικέσθαι, ἀλλὰ αἰεὶ τοῦ σώματος ἀναπλέα
purely to-come but always of-the body full
ἐξίεναι, ὥστε ταχὺ πάλιν πίπτειν εἰς ἄλλο σῶμα καὶ
to-go-out so-that quickly again to-fall into another body and
ὥσπερ σπειρομένη ἐμφύεσθαι, καὶ ἐκ τούτων ἅμοιρος εἶναι
as-if sown to-grow-in and from these without-part to-be
τῆς τοῦ θεοῦ τε καὶ καθαρῶ καὶ μονοειδούς συνουσίας.
of-the the divine both and pure and uniform communion
ἀληθέστατα, ἔφη, λέγεις, ὁ Κέβης, ὦ Σώκρατες.
most-truly said you-say — Cebes O Socrates

τούτων τοῖνυν ἔνεκα, ὦ Κέβης, οἱ δικαίως φιλομαθεῖς
these-things then for-the-sake-of O Cebes the justly lovers-of-learning
 κόσμοι εἰσι καὶ ἀνδρείοι, οὐχ ὧν οἱ πολλοὶ ἔνεκά
orderly are and brave not of-what the many for-the-sake-of
 φασιν· ἢ σὺ οἶει;

say or you do-you-think

οὐ δῆτα ἔγωγε.

not indeed I-at-least

οὐ γάρ· ἀλλ' οὕτω λογίσαιτ' ἂν ψυχὴ ἀνδρὸς φιλοσόφου, b

not for but so would-reckon — the-soul of-a-man philosophic

καὶ οὐκ ἂν οἰθεῖη τὴν μὲν φιλοσοφίαν χρῆναι

and not — she-would-think the indeed philosophy ought

αὐτὴν λύειν, λυούσης δὲ ἐκείνης, αὐτὴν παραδιδόναί ταῖς

her to-loose loosing but that-one she to-give-over to-the

ἡδοναῖς καὶ λύπαις ἑαυτὴν πάλιν αὖ ἐγκαταδεῖν καὶ

pleasures and pains herself again back to-bind-in and

ἀνήνυτον ἔργον πράττειν Πηνελόπης τινὰ ἐναντίως ἰσθὺν

endless work to-do of-Penelope a-kind in-reverse web

μεταχειριζομένης, ἀλλὰ γαλήνην τούτων παρασκευάζουσα,

handling but calm of-these preparing

ἐπομένη τῷ λογισμῷ καὶ αἰεὶ ἐν τούτῳ οὔσα, τὸ ἀληθὲς

following the reasoning and always in this being the true

καὶ τὸ θεῖον καὶ τὸ ἀδόξαστον θεωμένη καὶ ὑπ' ἐκείνου

and the divine and the not-matter-of-opinion beholding and by it

τρέφομένη, ζῆν τε οἶεται οὕτω δεῖν ἕως ἂν

nourished to-live both she-thinks so to-be-necessary as-long-as —

ζῇ, καὶ ἐπειδὰν τελευτήσῃ, εἰς τὸ συγγενὲς καὶ εἰς τὸ

she-lives and whenever she-dies to the kindred and to —

τοιούτου ἀφικομένη ἀπηλλάχθαι τῶν ἀνθρωπίνων κακῶν.

such having-come to-be-freed the human evils

ἐκ δὴ τῆς τοιαύτης τροφῆς οὐδὲν δεινὸν μὴ φοβηθῇ,

from then — such nurture no danger lest she-should-fear

ὦ Σιμμία τε καὶ Κέβης, ὅπως μὴ διασπασθεῖσα ἐν τῇ
O Simmias both and Cebes that not torn-apart at the
 ἀπαλλαγῇ τοῦ σώματος ὑπὸ τῶν ἀνέμων διαφυσηθεῖσα
release from-the body by the winds blown-apart
 καὶ διαπτομένη οἴχεται καὶ οὐδὲν ἔτι οὐδαμοῦ ἤ.
and flying-away she-be-gone and nothing any-longer anywhere she-be

XXI · THE SWANS OF APOLLO

A long silence follows; Simmias and Cebes are whispering, and Socrates asks whether they find what was said insufficient. Simmias admits that they shrink from troubling him. Socrates laughs and says that if he cannot persuade even them that he does not count this a calamity, they must think him worse at prophecy than the swans, who sing most and best on the day they are to go to the god whose servants they are, though men say they sing for grief; he counts himself a fellow-servant of the swans, and tells them to ask what they wish while the Eleven allow it.

c σιγὴ οὖν ἐγένετο ταῦτα εἰπόντος τοῦ Σωκράτους ἐπὶ
silence then fell these-things having-said — Socrates for
 πολὺν χρόνον, καὶ αὐτός τε πρὸς τῷ εἰρημένῳ λόγῳ ἦν
long time and himself both on the spoken argument was
 ὁ Σωκράτης, ὥς ἰδεῖν ἐφαίνετο, καὶ ἡμῶν οἱ πλείστοι·
— Socrates as to-look he-appeared and of-us the most
 Κέβης δὲ καὶ Σιμμίας σμικρὸν πρὸς ἀλλήλῳ διελεγέσθην.
Cebes but and Simmias a-little with one-another were-talking
 καὶ ὁ Σωκράτης ἰδὼν αὐτὰ ἤρετο, τίς ἔφη, ὑμῖν
and — Socrates having-seen them-two asked what he-said to-you
 τὰ λεχθέντα μὴ δοκεῖ ἐνδεῶς λέγεσθαι; πολλὰς
the-things said surely not does-it-seem insufficiently to-be-said many
 γὰρ δὴ ἔτι ἔχει ὑποψίας καὶ ἀντιλαβάς, εἴ γε δὴ
for indeed still it-has suspicions and objections if at-least indeed

τις αὐτὰ μέλλει ἱκανῶς διεξιέναι. εἰ μὲν οὖν τι
someone them is-going adequately to-go-through if indeed then something
 ἄλλο σκοπεῖσθον, οὐδὲν λέγω· εἰ δέ τι περὶ τούτων
else you-two-are-examining nothing I-say if but anything about these
 ἀπορεῖτον, μηδὲν ἀποκνήσητε καὶ αὐτοὶ εἰπεῖν καὶ
you-two-are-at-a-loss not-at-all shrink both yourselves to-speak and
 διελθεῖν, εἴ πη ὑμῖν φαίνεται βέλτιον ἂν λεχθῆναι,
to-go-through if in-any-way to-you it-appears better would to-be-said
 καὶ αὖ καὶ ἐμὲ συμπαραλαβεῖν, εἴ τι μᾶλλον οἴεσθε
and again also me to-take-along if at-all more you-think
 μετ' ἐμοῦ εὐπορήσειν.

with me you-will-get-through

καὶ ὁ Σιμμίας ἔφη· καὶ μὴν, ὦ Σώκρατες, τὰληθῆ σοι
and — Simmias said and indeed O Socrates the-truth you
 ἐρῶ. πάλαι γὰρ ἡμῶν ἐκάτερος ἀπορῶν τὸν ἕτερον
I-will-tell for-a-while for of-us each being-at-a-loss the other
 προωθεῖ καὶ κελεύει ἐρέσθαι διὰ τὸ ἐπιθυμεῖν μὲν
pushes-forward and bids to-ask because-of the desiring indeed
 ἀκοῦσαι, ὀκνεῖν δὲ ὄχλον παρέχειν, μή σοι ἀηδὲς ἦ
to-bear shrinking but trouble to-give lest to-you unpleasant it-be
 διὰ τὴν παροῦσαν συμφορὰν.

because-of the present calamity

καὶ ὃς ἀκούσας ἐγέλασέν τε ἡρέμα καὶ φησιν· Βαβαί, 85
and he having-beard laughed both quietly and says bless-me
 ὦ Σιμμία· ἦ που χαλεπῶς ἂν τοὺς ἄλλους ἀνθρώπους
O Simmias truly surely hardly — the other men
 πείσαιμι ὥς οὐ συμφορὰν ἡγοῦμαι τὴν παροῦσαν τύχην,
I-should-persuade that not a-calamity I-consider the present fortune
 ὅτε γε μηδ' ὑμᾶς δύναμαι πείθειν, ἀλλὰ φοβεῖσθε μὴ
when at-least not-even you I-am-able to-persuade but you-fear lest
 δυσκολώτερόν τι νῦν διάκειμαι ἢ ἐν τῷ πρόσθεν βίῳ·
more-peevishly somewhat now I-am-disposed than in the former life

καί, ὥς ἔοικε, τῶν κύκνων δοκῶ φαυλότερος ὑμῖν εἶναι
and as it-seems than-the swans I-seem inferior to-you to-be
 τὴν μαντικὴν, οἷ ἐπειδὰν αἰσθωνται ὅτι δεῖ αὐτοὺς
in-the prophetic-art who whenever they-perceive that it-is-necessary them
 ἀποθανεῖν, ᾄδοντες καὶ ἐν τῷ πρόσθεν χρόνῳ, τότε δὴ
to-die singing also in the former time then indeed
 πλείστα καὶ κάλλιστα ᾄδουσι, γεγηθότες ὅτι μέλλουσι
most and most-beautifully sing rejoicing that they-are-about
 παρὰ τὸν θεὸν ἀπιέναι οὐπὲρ εἰσι θεράποντες.

- b οἱ δ' ἄνθρωποι διὰ τὸ αὐτῶν δέος τοῦ θανάτου καὶ
the but men because-of — their-own fear of-the death also
 τῶν κύκνων καταψεύδονται, καὶ φασιν αὐτοὺς θρηγοῦντας
the swans speak-falsely-of and say them lamenting
 τὸν θάνατον ὑπὸ λύπης ἐξάδειν, καὶ οὐ λογίζονται ὅτι
the death through grief to-sing-out and not they-reckon that
 οὐδὲν ὄρνεον ᾄδει ὅταν πεινῇ ἢ ριγῶ ἢ τινα ἄλλην
no bird sings whenever it-is-hungry or it-is-cold or some other
 λύπην λυπῆται, οὐδὲ αὐτὴ ἢ τε ἀηδὼν καὶ χελιδὼν καὶ
pain it-is-pained nor herself the both nightingale and swallow and
 ὁ ἑποψ, ἃ δὴ φασι διὰ λύπην θρηγοῦντα ᾄδειν.
the hoopoe which indeed they-say because-of grief lamenting to-sing
 ἀλλ' οὔτε ταῦτά μοι φαίνεται λυπούμενα ᾄδειν οὔτε οἱ
but neither these to-me appear grieving to-sing nor the
 κύκνοι, ἀλλ' ἅτε οἶμαι τοῦ Ἀπόλλωνος ὄντες, μαντικοί
swans but inasmuch-as I-think — of-Apollo being prophetic
 τέ εἰσι καὶ προειδότες τὰ ἐν Ἄιδου ἀγαθὰ ᾄδουσι καὶ
both they-are and foreknowing the in Hades goods they-sing and
 τέρπονται ἐκείνην τὴν ἡμέραν διαφερόντως ἢ ἐν τῷ
rejoice on-that — day more than in the
 ἔμπροσθεν χρόνῳ. ἐγὼ δὲ καὶ αὐτὸς ἡγοῦμαι ὁμόδουλος
former time I and also myself consider fellow-servant

τε εἶναι τῶν κύκνων καὶ ἱερὸς τοῦ αὐτοῦ θεοῦ, καὶ οὐ
 both to-be of-the swans and sacred to-the same god and not
 χεῖρον ἐκείνων τὴν μαντικὴν ἔχειν παρὰ τοῦ δεσπότου,
 worse than-they the prophetic-art to-have from the master
 οὐδὲ δυσθυμότερον αὐτῶν τοῦ βίου ἀπαλλάττεσθαι. ἀλλὰ
 nor more-despondently than-they from-the life to-depart but
 τούτου γ' ἕνεκα λέγειν τε χρὴ καὶ ἐρωτᾶν ὅτι
 this at-least for-the-sake-of to-speak both one-must and to-ask whatever
 ἂν βούλησθε, ἕως ἂν Ἀθηναίων ἐώσιν ἄνδρες ἑνδεκα.
 — you-wish as-long-as — of-Athenians allow men Eleven

XXII • SIMMIAS: THE SOUL AS ATTUNEMENT

Simmiias says that in such matters certainty is either impossible or very hard, but one must test the accounts to the utmost and then take the best of them as a raft to sail through life on. His difficulty is this: an attunement is invisible, bodiless, and divine, and the lyre and its strings are bodies, yet if the strings are cut no one would say the attunement must still exist. If the soul is a blending held in tune in the body, disease would destroy her first.

καλῶς, ἔφη, λέγεις, ὁ Σιμμίας· καὶ ἐγὼ τέ σοι ἐρῶ ὃ c
 well said you-say — Simmiias and I both you will-tell what
 ἀπορῶ, καὶ αὖ ὅδε, ἣ οὐκ ἀποδέχεται τὰ
 I-am-at-a-loss-about and again this-man in-which not accepts the-things
 εἰρημένα. ἐμοὶ γὰρ δοκεῖ, ὦ Σώκρατες, περὶ τῶν τοιούτων
 said to-me for it-seems O Socrates about — such-matters
 ἴσως ὥσπερ καὶ σοὶ τὸ μὲν σαφὲς εἰδέναι ἐν τῷ νῦν
 perhaps as also to-you the indeed certain to-know in the present
 βίῳ ἢ ἀδύνατον εἶναι ἢ παγχάλεπόν τι, τὸ μέντοι
 life either impossible to-be or very-hard something the however
 αὖ τὰ λεγόμενα περὶ αὐτῶν μὴ οὐχὶ παντὶ τρόπῳ
 again the-things said about them not — in-every way

ἐλέγχειν καὶ μὴ προαφίστασθαι πρὶν ἂν πανταχῇ σκοπῶν
to-test and not to-give-up-beforehand before — in-every-direction examining

ἀπείπη τις, πάνυ μαλθακοῦ εἶναι ἀνδρός· δεῖν

gives-up someone very soft to-be of-a-man to-be-necessary

γὰρ περὶ αὐτὰ ἓν γέ τι τούτων διαπράξασθαι, ἢ

for about them one at-least thing of-these to-accomplish either

μαθεῖν ὅπῃ ἔχει ἢ εὑρεῖν ἢ, εἰ ταῦτα ἀδύνατον, τὸν

to-learn how it-is or to-find-out or if these impossible the

γούν βέλτιστον τῶν ἀνθρωπίνων λόγων λαβόντα καὶ

at-any-rate best of-the human accounts having-taken and

δυσεξελεγκτότατον, ἐπὶ τούτου ὀχοῦμενον ὥσπερ ἐπὶ

hardest-to-refute on this riding as on

σχεδίας κινδυνεύοντα διαπλεῦσαι τὸν βίον, εἰ μὴ τις

a-raft risking to-sail-through the life if not someone

δύναιτο ἀσφαλέστερον καὶ ἀκινδυνότερον ἐπὶ βεβαιωτέρου

could more-safely and less-riskily on surer

ὀχήματος, λόγου θείου τινός, διαπορευθῆναι. καὶ δὴ καὶ

a-vehicle a-word divine some to-be-carried-through and indeed also

νῦν ἔγωγε οὐκ ἐπαισχυθήσομαι ἐρέσθαι, ἐπειδὴ καὶ σὺ

now I-at-least not I-shall-be-ashamed to-ask since also you

ταῦτα λέγεις, οὐδ' ἐμαυτὸν αἰτιάσομαι ἐν ὑστέρῳ χρόνῳ

these-things say nor myself I-shall-blame at a-later time

ὅτι νῦν οὐκ εἶπον ἃ μοι δοκεῖ. ἐμοὶ γάρ, ὦ Σώκρατες,

that now not I-said what to-me seems to-me for O Socrates

ἐπειδὴ καὶ πρὸς ἐμαυτὸν καὶ πρὸς τόνδε σκοπῶ τὰ

when both with myself and with this-man I-examine the-things

εἰρημμένα, οὐ πάνυ φαίνεται ἱκανῶς εἰρηῆσθαι.

said not quite they-appear adequately to-have-been-said

e καὶ ὁ Σωκράτης, ἴσως γάρ, ἔφη, ὦ ἐταῖρε, ἀληθῆ σοι

and — Socrates perhaps for he-said O comrade true-things to-you

φαίνεται· ἀλλὰ λέγε ὅπῃ δὴ οὐχ ἱκανῶς.

appear but say how then not adequately

ταύτη ἔμοιγε, ἣ δ' ὅς, ἣ δὴ καὶ περὶ ἀρμονίας 86
in-this-way to-me-at-least said and he in-which indeed also about attunement
 ἂν τις καὶ λύρας τε καὶ χορδῶν τὸν αὐτὸν τοῦτον λόγον
 — *someone and lyre both and strings the same this argument*
 εἴποι, ὡς ἡ μὲν ἀρμονία ἀόρατον καὶ ἀσώματον καὶ
might-say that the indeed attunement invisible and bodiless and
 πάγκαλόν τι καὶ θεῖόν ἐστιν ἐν τῇ ἡρμοσμένη λύρα,
all-fair something and divine is in the tuned lyre
 αὐτὴ δ' ἡ λύρα καὶ αἱ χορδαὶ σώματά τε καὶ σωματοειδῆ
itself but the lyre and the strings bodies both and corporeal
 καὶ σύνθετα καὶ γεώδη ἐστὶ καὶ τοῦ θνητοῦ συγγενῇ. ἐπειδὰν
and composite and earthy are and to-the mortal akin whenever
 οὖν ἢ κατὰξῃ τις τὴν λύραν ἢ διατέμῃ καὶ διαρρήξῃ
then either breaks someone the lyre or cuts and snaps
 τὰς χορδὰς, εἴ τις δυσχυρίζοιτο τῷ αὐτῷ λόγῳ ὥσπερ
the strings if someone should-insist by-the same argument as
 σύ, ὡς ἀνάγκη ἔτι εἶναι τὴν ἀρμονίαν ἐκείνην καὶ μὴ
you that necessary still to-be — attunement that and not
 ἀπολωλέναι — οὐδεμία γὰρ μηχανὴ ἂν εἴῃ τὴν μὲν
to-have-perished no for way — there-would-be the indeed
 λύραν ἔτι εἶναι διερρωγιῶν τῶν χορδῶν καὶ τὰς χορδὰς
lyre still to-be having-been-snapped the strings and the strings
 θνητοειδεῖς οὔσας, τὴν δὲ ἀρμονίαν ἀπολωλέναι τὴν τοῦ
of-mortal-kind being the and attunement to-have-perished the-(one) to-the
 θείου τε καὶ ἀθανάτου ὁμοφυῆ τε καὶ συγγενῇ, προτέραν
divine both and immortal of-like-nature both and akin earlier
 τοῦ θνητοῦ ἀπολομένην — ἀλλὰ φαίη ἀνάγκη ἔτι
than-the mortal having-perished but he-would-say necessary still
 πού εἶναι αὐτὴν τὴν ἀρμονίαν, καὶ πρότερον τὰ ξύλα καὶ
somewhere to-be itself the attunement and sooner the wood and
 τὰς χορδὰς κατασαπῆσθαι πρὶν τι ἐκείνην παθεῖν —
the strings will-rot-away before anything it to-suffer

καὶ γὰρ οὖν, ὦ Σώκρατες, οἶμαι ἔγωγε καὶ αὐτόν σε τοῦτο
and for then O Socrates think I-at-least also yourself you this
 ἐντεθυμῆσθαι, ὅτι τοιοῦτόν τι μάλιστα ὑπολαμβάνομεν
to-have-considered that such something especially we-suppose
 τὴν ψυχὴν εἶναι, ὥσπερ ἐντεταμένον τοῦ σώματος ἡμῶν
the soul to-be as being-strung — body our
 καὶ συνεχομένου ὑπὸ θερμοῦ καὶ ψυχροῦ καὶ ξηροῦ καὶ
and held-together by hot and cold and dry and
 ὑγροῦ καὶ τοιούτων τινῶν, κρᾶσιν εἶναι καὶ ἀρμονίαν
moist and such some a-blending to-be and attunement
 αὐτῶν τούτων τὴν ψυχὴν ἡμῶν, ἐπειδὰν ταῦτα καλῶς καὶ
of-these very-things — soul our whenever these well and
 μετρίως κραθῇ πρὸς ἄλληλα — εἰ οὖν τυγχάνει ἡ ψυχὴ
in-measure are-blended with one-another if then happens the soul
 οὔσα ἀρμονία τις, δῆλον ὅτι, ὅταν χαλασθῇ τὸ σῶμα
being an-attunement some clear that whenever is-slackened — body
 ἡμῶν ἀμέτρως ἢ ἐπιταθῇ ὑπὸ νόσων καὶ ἄλλων κακῶν,
our beyond-measure or strained by diseases and other evils
 τὴν μὲν ψυχὴν ἀνάγκη εὐθὺς ὑπάρχει ἀπολωλέναι,
the indeed soul necessity straightway exists to-have-perished
 καίπερ οὔσαν θειοτάτην, ὥσπερ καὶ αἱ ἄλλαι ἀρμονίαι αἱ
although being most-divine as also the other attunements those
 τ' ἐν τοῖς φθόγγοις καὶ ἐν τοῖς τῶν δημιουργῶν ἔργοις
both in the notes and in the of-the craftsmen works
 πᾶσι, τὰ δὲ λείψανα τοῦ σώματος ἐκάστου πολὺν χρόνον
all the but remains of-the body of-each long time
 παραμένειν, ἕως ἂν ἢ κατακαυθῇ ἢ κατασαπῇ — ὅρα
to-remain until — either it-is-burnt or rots see
 οὖν πρὸς τοῦτον τὸν λόγον τί φήσομεν, ἐάν τις ἀξιοῖ
then against this — argument what we-shall-say if someone claims

κρᾶσιν οὖσαν τὴν ψυχὴν τῶν ἐν τῷ σώματι ἐν τῷ
a-blending being the soul of-the-(things) in the body in the
 καλουμένῳ θανάτῳ πρώτην ἀπόλλυσθαι.

so-called death first to-perish

διαβλέψας οὖν ὁ Σωκράτης, ὥσπερ τὰ πολλὰ εἰώθει, e

having-looked-keenly then — Socrates as — usually he-was-wont

καὶ μειδιάσας, δίκαια μέντοι, ἔφη, λέγει ὁ Σιμμίας. εἰ

and having-smiled just-things indeed he-said says — Simmias if

οὖν τις ὑμῶν εὐπορώτερος ἐμοῦ, τί οὐκ ἀπεκρίνατο; καὶ

then any of-you readier than-I why not did-he-answer and

γὰρ οὐ φαύλως ἔοικεν ἀπτομένῳ τοῦ λόγου. δοκεῖ μέντοι

for not poorly he-seems grappling-with the argument it-seems however

μοι χρῆναι πρὸ τῆς ἀποκρίσεως ἔτι πρότερον Κέβητος

to-me necessary before the answer still first Cebes

ἀκοῦσαι τί αὖ ὅδε ἐγκαλεῖ τῷ λόγῳ, ἵνα χρόνου

to-hear what again this-man charges against-the argument so-that time

ἐγγενομένου βουλευσώμεθα τί ἐροῦμεν, ἔπειτα ἀκούσαντας

having-passed we-may-consider what we-shall-say then having-heard

ἢ συγχωρεῖν αὐτοῖς ἐάν τι δοκῶσι προσάδειν, ἐάν

either to-concede to-them if at-all they-seem to-be-in-tune if

δὲ μή, οὕτως ἤδη ὑπερδικεῖν τοῦ λόγου. ἀλλ' ἄγε, ἦ

but not so then to-plead-for the argument but come said

δ' ὅς, ὦ Κέβης, λέγε, τί ἦν τὸ σὲ αὖ θραῖπτον.

and he O Cebes say what was the-(thing) you in-turn troubling

λέγω δὴ, ἦ δ' ὅς ὁ Κέβης.

I-will-speak then said and he — Cebes

Cebes' objection is different: he grants that the soul existed before we were born, but not that she exists after death. A man might say of a dead old weaver that he has not perished, since the cloak he wove is safe — though the weaver outlasted many cloaks and was outlasted by the last. So the soul may wear out many bodies and still perish at the last; and since no one could tell which death undid her, confidence about death is folly.

- 87 ἐμοὶ γὰρ φαίνεται ἔτι ἐν τῷ αὐτῷ ὁ λόγος εἶναι, καί,
to-me for it-appears still in the same the argument to-be and
 ὅπερ ἐν τοῖς πρόσθεν ἐλέγομεν, ταῦτόν ἐγκλημα ἔχειν.
which-very in the earlier we-said the-same charge to-have
 ὅτι μὲν γὰρ ἦν ἡμῶν ἡ ψυχὴ καὶ πρὶν εἰς τόδε τὸ εἶδος
that indeed for was our — soul even before into this — form
 ἐλθεῖν, οὐκ ἀνατίθεται μὴ οὐχὶ πάνυ χαριέντως καί, εἰ μὴ
to-come not I-retract — — very gracefully and if not
 ἐπαχθές ἐστιν εἰπεῖν, πάνυ ἱκανῶς ἀποδεδείχθαι· ὥς δὲ καὶ
offensive it-is to-say very adequately to-have-been-proved that but also
 ἀποθανόντων ἡμῶν ἔτι που ἔστιν, οὗ μοι δοκεῖ τῇδε. ὥς
having-died us still somewhere it-is not to-me it-seems in-this-way that
 μὲν οὐκ ἰσχυρότερον καὶ πολυχρονιώτερον ψυχὴ σώματος,
indeed not stronger and longer-lasting soul than-body
 οὐ συγχωρῶ τῇ Σιμμίου ἀντιλήψει· δοκεῖ γὰρ μοι πᾶσι
not I-concede to-the of-Simmias objection it-seems for to-me in-all
 τούτοις πάνυ πολὺ διαφέρειν. τί οὖν, ἂν φαίη ὁ λόγος,
these very much to-excel why then — would-say the argument
 ἔτι ἀπιστεῖς, ἐπειδὴ ὁρᾷς ἀποθανόντος τοῦ ἀνθρώπου
still do-you-disbelieve since you-see having-died the man
 τό γε ἀσθενέστερον ἔτι ὄν; τὸ δὲ πολυχρονιώτερον οὐ
the at-least weaker still being the but longer-lasting not
 δοκεῖ σοι ἀναγκαῖον εἶναι ἔτι σώζεσθαι ἐν τούτῳ τῷ
does-it-seem to-you necessary to-be still to-be-preserved in this —

χρόνω; πρὸς δὴ τοῦτο τόδε ἐπίσκειναι, εἴ τι λέγω·
time for then this this-here consider whether anything I-say
 εἰκόνας γὰρ τινος, ὡς ἔοικεν, καὶ γὰρ ὥσπερ Σιμμίας δεόμαι.
an-image for some as it-seems I-too as Simmias need
 ἐμοὶ γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα ὥσπερ ἂν τις περὶ c
to-me for it-seems alike to-be-said these-things as — someone about
 ἀνθρώπου ὑφάντου πρεσβύτου ἀποθανόντος λέγοι τοῦτον
a-man a-weaver old having-died might-say this
 τὸν λόγον, ὅτι οὐκ ἀπόλωλεν ὁ ἄνθρωπος ἀλλ' ἔστι που
— argument that not has-perished the man but is somewhere
 σῶς, τεκμήριον δὲ παρέχοιτο θοιμάτιον ὃ ἠμπείχετο
safe as-proof and he-would-offer the-cloak which he-used-to-wear
 αὐτὸς ὑφηνάμενος ὅτι ἐστὶ σῶν καὶ οὐκ ἀπόλωλεν, καὶ εἴ
himself having-woven that it-is safe and not has-perished and if
 τις ἀπιστοίῃ αὐτῷ, ἀνερωτῶν πότερον πολυχρονιώτερον
someone should-disbelieve him he-would-ask whether longer-lasting
 ἐστὶ τὸ γένος ἀνθρώπου ἢ ἱματίου ἐν χρεία τε ὄντος καὶ
is the kind of-man or of-a-cloak in use both being and
 φορουμένου, ἀποκριναμένου δὴ ὅτι πολὺ τὸ τοῦ ἀνθρώπου,
worn having-answered indeed that much the of-the man
 οἷοιτο ἀποδεδεῖχθαι ὅτι παντὸς ἄρα μᾶλλον ὃ γὰρ
he-would-think to-have-been-proved that than-all then more the at-least
 ἄνθρωπος σῶς ἐστίν, ἐπειδὴ τό γὰρ ὀλιγοχρονιώτερον
man safe is since the at-least shorter-lasting
 οὐκ ἀπόλωλεν. τὸ δ' οἶμαι, ὦ Σιμμία, οὐχ οὕτως
not has-perished the-(truth) but I-think O Simmias not so
 ἔχει· σκόπει γὰρ καὶ σὺ ἅ λέγω. πᾶς ἂν ὑπολάβοι ὅτι
is consider for also you what I-say everyone — would-reply that
 εὐήθης λέγει ὁ τοῦτο λέγων· ὁ γὰρ ὑφάντης οὗτος
simple-minded speaks the-(one) this saying the for weaver this
 πολλὰ κατατρίβας τοιαῦτα ἱμάτια καὶ ὑφηνάμενος ἐκείνων
many having-worn-out such cloaks and having-woven than-those

μὲν ὕστερος ἀπόλωλεν πολλῶν ὄντων, τοῦ δὲ τελευταίου
indeed later has-perished many being than-the but last

οἶμαι πρότερος, καὶ οὐδέν τι μᾶλλον τούτου ἔνεκα
I-think earlier and in-nothing at-all more this for-the-sake-of

ἄνθρωπός ἐστιν ἱματίου φαυλότερον οὐδ' ἀσθενέστερον.
a-man is than-a-cloak meaner or weaker

ε τὴν αὐτὴν δὲ ταύτην οἶμαι εἰκόνα δέξαιτ' ἂν ψυχὴ
the same and this I-think image would-admit — soul

πρὸς σῶμα, καί τις λέγων αὐτὰ ταῦτα περὶ
in-relation-to body and someone saying these very-things about

αὐτῶν μέτρι' ἂν μοι φαίνοιτο λέγειν, ὥς ἡ μὲν
them reasonable-things — to-me would-appear to-say that the indeed

ψυχὴ πολυχρόνιον ἐστι, τὸ δὲ σῶμα ἀσθενέστερον καὶ
soul long-lasting is the and body weaker and

ὀλιγοχρονιώτερον· ἀλλὰ γὰρ ἂν φαίη ἐκάστην τῶν
shorter-lasting but for — he-would-say each of-the

ψυχῶν πολλὰ σώματα κατατρίβειν, ἄλλως τε καὶ πολλὰ
souls many bodies to-wear-out especially — if many

ἔτη βιω — εἰ γὰρ ῥέοι τὸ σῶμα καὶ ἀπολλύοιτο
years she-lives if for should-flow-away the body and should-perish

ἔτι ζῶντος τοῦ ἀνθρώπου, ἀλλ' ἡ ψυχὴ ἀεὶ τὸ
still living the man but the soul always the-(part)

κατατριβόμενον ἀνυφαίνοι — ἀναγκαῖον μεντὰν εἶη,
being-worn-out should-weave-anew necessary however it-would-be

ὁπότε ἀπολλύοιτο ἡ ψυχὴ, τὸ τελευταῖον ὕφασμα τυχεῖν
whenever should-perish the soul the last web to-happen

αὐτὴν ἔχουσιν καὶ τούτου μόνου προτέραν ἀπόλλυσθαι,
her having and than-this alone earlier to-perish

ἀπολομένης δὲ τῆς ψυχῆς τότε ἤδη τὴν φύσιν τῆς
having-perished and the soul then already the nature of-the

ἀσθενείας ἐπιδεικνύει τὸ σῶμα καὶ ταχὺ σαπὲν διοίχοιτο.
weakness would-show the body and quickly having-rotted would-be-gone

ὥστε τούτῳ τῷ λόγῳ οὐπω ἄξιον πιστεύσαντα θαρρεῖν
so-that this — argument not-yet worth having-trusted to-be-confident
 ὡς ἐπειδὰν ἀποθάνωμεν ἔτι που ἡμῶν ἡ ψυχὴ ἔστιν.
that whenever we-die still somewhere our — soul is
 εἰ γάρ τις καὶ πλέον ἔτι τῷ λέγοντι ἢ ἂ σὺ λέγεις
if for someone even more still to-the speaker than what you say
 συγχωρήσειεν, δοὺς αὐτῷ μὴ μόνον ἐν τῷ πρὶν καὶ γενέσθαι
should-concede granting him not only in the before even to-be-born
 ἡμᾶς χρόνῳ εἶναι ἡμῶν τὰς ψυχὰς, ἀλλὰ μηδὲν κωλύειν
us time to-be our — souls but nothing to-prevent
 καὶ ἐπειδὰν ἀποθάνωμεν ἐνίων ἔτι εἶναι καὶ ἔσεσθαι καὶ
also whenever we-die of-some still to-be and to-be-hereafter and
 πολλάκις γενήσεσθαι καὶ ἀποθανεῖσθαι αὖτις — οὕτω γὰρ
many-times to-be-born and to-die again so for
 αὐτὸ φύσει ἰσχυρὸν εἶναι, ὥστε πολλάκις γιγνομένην ψυχὴν
it by-nature strong to-be that many-times being-born a-soul
 ἀντέχειν — δοὺς δὲ ταῦτα ἐκεῖνο μηκέτι συγχωροῖ, μὴ
to-hold-out granting but these-things that no-longer he-might-concede not
 οὐ πονεῖν αὐτὴν ἐν ταῖς πολλαῖς γενέσεσιν καὶ τελευτῶσάν
— to-toil her in the many births and finally
 γε ἔν τινι τῶν θανάτων παντάπασιν ἀπόλλυσθαι, τοῦτον
at-least in some of-the deaths altogether to-perish this
 δὲ τὸν θάνατον καὶ ταύτην τὴν διάλυσιν τοῦ σώματος
and — death and this — dissolution of-the body
 ἢ τῇ ψυχῇ φέρει ὄλεθρον μηδένα φαίη εἰδέναι —
which to-the soul brings destruction no-one he-would-say to-know
 ἀδύνατον γὰρ εἶναι ὁτῶσιν αἰσθῆσθαι ἡμῶν — εἰ δὲ
impossible for to-be for-anyone-whatever to-perceive of-us if and
 τοῦτο οὕτως ἔχει, οὐδενὶ προσήκει θάνατον θαρροῦντι
this so is to-no-one belongs death being-confident-about
 μὴ οὐκ ἀνοήτως θαρρεῖν, ὅς ἂν μὴ ἔχη ἀποδείξει ὅτι
not — foolishly to-be-confident who — not is-able to-prove that

ἔστι ψυχὴ παντάπασιν ἀθάνατόν τε καὶ ἀνώλεθρον· εἰ
 is soul altogether immortal both and indestructible if
 δὲ μή, ἀνάγκη ἐῖναι αἰεὶ τὸν μέλλοντα ἀποθανεῖσθαι
 but not necessity to-be always the-(man) about to-die
 δεδιέναι ὑπὲρ τῆς αὐτοῦ ψυχῆς μὴ ἐν τῇ νῦν τοῦ
 to-fear for — his-own soul lest in the now from-the
 σώματος διαζεύξει παντάπασιν ἀπόληται.

body separation altogether she-perish

- c πάντες οὖν ἀκούσαντες εἰπόντων αὐτῶν ἀηδῶς διετέθημεν,
 all then having-heard having-spoken them unpleasantly we-were-affected
 ὥς ὕστερον ἐλέγομεν πρὸς ἀλλήλους, ὅτι ὑπὸ τοῦ
 as afterward we-said to one-another that by the
 ἔμπροσθεν λόγου σφόδρα πεπεισμένους ἡμᾶς πάλιν
 earlier argument strongly persuaded us again
 ἐδόκουν ἀναταράξαι καὶ εἰς ἀπιστίαν καταβαλεῖν οὐ μόνον
 they-seemed to-have-unsettled and into distrust to-have-cast not only
 τοῖς προειρημένους λόγοις, ἀλλὰ καὶ εἰς τὰ ὕστερον
 in-the aforesaid arguments but also for the-(things) afterward
 μέλλοντα ῥηθήσεσθαι, μὴ οὐδενὸς ἄξιοι εἶμεν κριταὶ ἢ
 about to-be-said lest of-nothing worthy we-be judges or
 καὶ τὰ πράγματα αὐτὰ ἄπιστα ἦ.
 even the matters themselves untrustworthy be

XXIV · SOCRATES STROKES PHAEDO'S HAIR

Echecrates breaks in: he too has always been held by the doctrine that the soul is an attunement, and needs to be persuaded again from the beginning. Phaedo says he never admired Socrates more — for how kindly he took the young men's argument, and how he called the company back like beaten men and urged them on. Sitting on his right, Phaedo has his hair stroked, and Socrates says that they should both cut theirs today, like the Argives, if the argument should die.

ECH. νή τοὺς θεοὺς, ὦ Φαίδων, συγγνώμην γε ἔχω ὑμῖν. d
 by the gods O Phaedo pardon at-least I-have for-you
 καὶ γὰρ αὐτόν με νῦν ἀκούσαντά σου τοιοῦτόν τι
 and for myself me now having-heard you such something
 λέγειν πρὸς ἑμαυτὸν ἐπέρχεται· τίς οὖν ἔτι πιστεύσομεν
 to-say to myself comes-over in-what then still shall-we-trust
 λόγῳ; ὥς γὰρ σφόδρα πιθανὸς ὢν, ὃν ὁ Σωκράτης
 argument how for very convincing being which — Socrates
 ἔλεγε λόγον, νῦν εἰς ἀπιστίαν καταπέπτωκεν. θαυμαστῶς
 was-saying argument now into distrust has-fallen wonderfully
 γάρ μου ὁ λόγος οὗτος ἀντιλαμβάνεται καὶ νῦν καὶ
 for me the argument this lays-hold-of both now and
 αἰεί, τὸ ἀρμονίαν τινὰ ἡμῶν εἶναι τὴν ψυχὴν, καὶ ὥσπερ
 always the an-attunement some our to-be the soul and as-it-were
 ὑπέμνησέν με ῥηθεὶς ὅτι καὶ αὐτῷ μοι ταῦτα
 it-reminded me having-been-stated that also myself to-me these-things
 προϋέδοκτο. καὶ πάννυ δέομαι πάλιν ὥσπερ ἐξ ἀρχῆς
 had-seemed-good-before and very-much I-need again as from the-beginning
 ἄλλου τινὸς λόγου ὅς με πείσει ὥς τοῦ ἀποθανόντος
 another some argument which me will-persuade that the having-died
 οὐ συναποθνήσκει ἡ ψυχὴ. λέγε οὖν πρὸς Διὸς πῇ ὁ
 not dies-with-him the soul tell then by Zeus how —
 Σωκράτης μετῆλθε τὸν λόγον; καὶ πότερον κακείνος,
 Socrates pursued the argument and whether he-too
 ὥσπερ ὑμᾶς φῆς, ἔνδηλός τι ἐγένετο ἀχθόμενος ἢ οὐ,
 as you you-say plainly at-all became vexed or not
 ἀλλὰ πρᾶως ἐβοήθει τῷ λόγῳ; καὶ ἱκανῶς ἐβοήθησεν
 but gently he-came-to-the-aid-of the argument and adequately did-he-aid
 ἢ ἐνδεῶς; πάντα ἡμῖν διέλθε ὥς δύνασαι ἀκριβέστατα.
 or insufficiently everything for-us go-through as you-can most-exactly

89 PHAE. καὶ μὴν, ὦ Ἐχέκρατες, πολλάκις θαυμάσας Σωκράτη
and indeed O Echecrates often having-admired Socrates
οὐ πώποτε μᾶλλον ἡγάσθην ἢ τότε παραγενόμενος. τὸ
not ever more I-admired-him than then being-present the
μὲν οὖν ἔχειν ὅτι λέγοι ἐκείνος ἴσως οὐδὲν ἄτοπον· ἀλλὰ
indeed then to-have what he-should-say he perhaps nothing strange but
ἔγωγε μάλιστα ἐθαύμασα αὐτοῦ πρῶτον μὲν τοῦτο, ὡς
I-at-least most admired in-him first indeed this how
ἡδέως καὶ εὐμενῶς καὶ ἀγαμένως τῶν νεανίσκων τὸν λόγον
pleasantly and kindly and admiringly of-the young-men the argument
ἀπεδέξατο, ἔπειτα ἡμῶν ὡς ὀξέως ᾗσθητο ὁ ὑπεπόνθεμεν
he-received then of-us how keenly he-perceived what we-had-suffered
ὑπὸ τῶν λόγων, ἔπειτα ὡς εὖ ἡμᾶς ἰάσατο καὶ ὥσπερ
by the arguments then how well us he-bealed and as
πεφευγότας καὶ ἡττημένους ἀνεκαλέσατο καὶ προύτρεψεν
having-fled and beaten he-called-back and urged-us-on
πρὸς τὸ παρέπεσθαι τε καὶ συσκοπεῖν τὸν λόγον.
to the following both and examining-together the argument

ECH. πῶς δῆ;

how then

b PHAE. ἐγὼ ἐρῶ. ἔτυχον γὰρ ἐν δεξιᾷ αὐτοῦ καθήμενος
I will-tell I-happened for on the-right of-him sitting
παρὰ τὴν κλίνην ἐπὶ χαμαιζήλου τινός, ὁ δὲ ἐπὶ πολὺ
beside the couch on a-low-stool some he and on much
ὑψηλοτέρου ἢ ἐγώ. καταψήσας οὖν μου τὴν κεφαλὴν καὶ
higher than I having-stroked then my — head and
συμπιέσας τὰς ἐπὶ τῷ αὐχένι τρίχας — εἰώθει γάρ,
having-pressed-together the on the neck hairs he-was-wont for
ὁπότε τύχοι, παίζειν μου εἰς τὰς τρίχας — Αὔριον δῆ,
whenever it-happened to-play my with — hair tomorrow then
ἔφη, ἴσως, ὦ Φαίδων, τὰς καλὰς ταύτας κόμας ἀποκερῆ.
he-said perhaps O Phaedo — fine these locks you-will-cut-off

ἔοικεν, ἦν δ' ἐγώ, ὦ Σώκρατες.

it-seems said and I O Socrates

οὐκ, ἄν γε ἐμοὶ πείθῃ.

not if at-least me you-obey

ἀλλὰ τί; ἦν δ' ἐγώ.

but what said and I

τήμερον, ἔφη, καὶ γὰρ τὰς ἐμὰς καὶ σὺ ταύτας, εἴανπερ

today he-said I-too — my and you these if-indeed

γε ἡμῖν ὁ λόγος τελευτήσῃ καὶ μὴ δυνώμεθα αὐτὸν

at-least for-us the argument dies and not we-are-able it

ἀναβιώσασθαι. καὶ ἔγωγ' ἄν, εἰ σὺ εἶην καὶ με διαφεύγοι

to-bring-to-life-again and I-at-least — if you I-were and me should-escape

ὁ λόγος, ἔνορκον ἂν ποιησαίμην ὥσπερ Ἀργεῖοι, μὴ

the argument on-oath — I-would-make-it as the-Argives not

πρότερον κομήσειν, πρὶν ἂν νικήσω ἀναμαχόμενος τὸν

sooner to-wear-my-hair before — I-conquer fighting-again the

Σιμμίου τε καὶ Κέβητος λόγον.

of-Simmias both and of-Cebes argument

ἀλλ', ἦν δ' ἐγώ, πρὸς δύο λέγεται οὐδ' ὁ Ἡρακλῆς

but said and I against two it-is-said not-even — Heracles

οἶός τε εἶναι.

able — to-be

ἀλλὰ καὶ ἐμέ, ἔφη, τὸν Ἰόλεων παρακάλει, ἕως ἔτι

but also me he-said — Iolaus call-in as-long-as still

φῶς ἔστιν.

light there-is

παρακαλῶ τοίνυν, ἔφην, οὐχ ὥς Ἡρακλῆς, ἀλλ' ὥς

I-call-in then I-said not as Heracles but as

Ἰόλεως τὸν Ἡρακλῆ.

Iolaus — Heracles

οὐδὲν διοίσει, ἔφη. ἀλλὰ πρῶτον εὐλαβηθῶμέν τι
nothing it-will-matter he-said but first let-us-beware a-certain
 πάθος μὴ πάθωμεν.
affliction lest we-suffer
 τὸ ποῖον; ἦν δ' ἐγώ.
the what-sort said and I

XXV · DO NOT BECOME A HATER OF ARGUMENTS

The affliction to guard against is coming to hate arguments, as men come to hate mankind: by trusting utterly without skill, then finding the man base, and again another, until one thinks nothing sound is in anyone — though the very good and bad are few and the middling many. So with arguments: when one taken for true seems false, the man blames the arguments, not his own want of skill, and loses the truth. Socrates warns that he now argues contentiously, and bids them heed the truth, not him.

d μὴ γενώμεθα, ἦ δ' ὅς, μισόλογοι, ὥσπερ οἱ μισάνθρωποι
not let-us-become said and be haters-of-argument as the misanthropes
 γιγνόμενοι· ὥς οὐκ ἔστιν, ἔφη, ὅτι ἂν τις μείζον τούτου
becoming since not there-is he-said what — someone greater than-this
 κακὸν πάθῃ ἢ λόγους μισήσας. γίγνεται δὲ ἐκ
evil might-suffer than arguments having-come-to-hate arises and from
 τοῦ αὐτοῦ τρόπου μισολογία τε καὶ μισανθρωπία. ἣ τε
the same way hatred-of-argument both and misanthropy the both
 γὰρ μισανθρωπία ἐνδύεται ἐκ τοῦ σφόδρα τινὲ πιστεῦσαι
for misanthropy creeps-in from the utterly someone trusting
 ἄνευ τέχνης, καὶ ἡγήσασθαι παντάπασί γε ἀληθὴ εἶναι
without skill and considering altogether at-least true to-be
 καὶ ὑγιὴ καὶ πιστὸν τὸν ἄνθρωπον, ἔπειτα ὀλίγον ὕστερον
and sound and trustworthy the man then a-little later

εὔρεῖν τοῦτον πονηρόν τε καὶ ἄπιστον, καὶ αὖθις ἕτερον·
finding him base both and untrustworthy and again another
 καὶ ὅταν τοῦτο πολλάκις πάθῃ τις καὶ ὑπὸ
and whenever this often suffers someone and at-the-hands-of
 τούτων μάλιστα οὓς ἂν ἡγήσαιτο οἰκειοτάτους τε καὶ
those especially whom — he-would-consider closest both and
 ἑταιροτάτους, τελευτῶν δὴ θαμὰ προσκρούων μισεῖ τε
most-companionable finally indeed repeatedly stumbling he-hates both
 πάντας καὶ ἡγέται οὐδενὸς οὐδὲν ὑγιὲς εἶναι τὸ παράπαν.
all and considers of-no-one anything sound to-be — altogether
 ἢ οὐκ ἦσθησαι σύ πω τοῦτο γιγνόμενον;
or not have-you-perceived you yet this happening
 πάνυ γε, ἦν δ' ἐγώ.

certainly at-least said and I

οὐκοῦν, ἦ δ' ὅς, αἰσχρόν, καὶ δῆλον ὅτι ἄνευ τέχνης
therefore said and he shameful and clear that without skill
 τῆς περὶ τὰνθρώπεια ὁ τοιοῦτος χρῆσθαι ἐπεχειρεῖ τοῖς
the about human-affairs — such-a-man to-deal was-attempting with-the
 ἀνθρώποις;

men

εἰ γάρ που μετὰ τέχνης ἐχρήτο, ὥσπερ ἔχει οὕτως ἂν 90
if for surely with skill he-had-dealt as it-is so —
 ἡγήσατο, τοὺς μὲν χρηστοὺς καὶ πονηροὺς σφόδρα
he-would-have-considered the indeed good and bad very
 ὀλίγους εἶναι ἐκατέρους, τοὺς δὲ μεταξὺ πλείστους.

few to-be each-sort the and in-between most

πῶς λέγεις; ἔφην ἐγώ.

how do-you-mean said I

ὥσπερ, ἦ δ' ὅς, περὶ τῶν σφόδρα σμικρῶν καὶ μεγάλων·
as said and he about the very small and great
 οἶε τι σπανιώτερον εἶναι ἢ σφόδρα μέγαν
do-you-think anything rarer to-be than very large

ἢ σφόδρα μικρὸν ἐξευρεῖν ἄνθρωπον ἢ κύνα ἢ ἄλλο
or very small to-find a-man or a-dog or other
 ὅτιοῦν; ἢ αὖ ταχὺν ἢ βραδὺν ἢ αἰσχρὸν ἢ καλὸν
anything-whatever or again swift or slow or ugly or fair
 ἢ λευκὸν ἢ μέλανα; ἢ οὐχὶ ἥσθησαι ὅτι πάντων τῶν
or white or black or not have-you-perceived that of-all —
 τοιούτων τὰ μὲν ἄκρα τῶν ἐσχάτων σπάνια καὶ ὀλίγα,
such-things the indeed extremes of-the uttermost rare and few
 τὰ δὲ μεταξὺ ἄφθονα καὶ πολλὰ;
the and in-between abundant and many
 πάνυ γε, ἦν δ' ἐγώ.
certainly at-least said and I

b οὐκοῦν οἶε, ἔφη, εἰ πονηρίας ἀγὼν προτεθείη, πάνυ
therefore do-you-think he-said if of-wickedness a-contest were-proposed very
 ἂν ὀλίγους καὶ ἐνταῦθα τοὺς πρώτους φανῆναι;
— few also there the first would-appear
 εἰκός γε, ἦν δ' ἐγώ.
likely at-least said and I

c εἰκὸς γάρ, ἔφη. ἀλλὰ ταύτη μὲν οὐχ ὅμοιοι οἱ λόγοι τοῖς
likely for he-said but in-this indeed not alike the arguments to-the
 ἀνθρώποις, ἀλλὰ σοῦ νυνδὴ προάγοντος ἐγὼ ἐφεσπόμεν,
men but you just-now leading-on I followed
 ἀλλ' ἐκεῖνη, ἦ, ἐπειδάν τις πιστεύσῃ λόγῳ τινὶ
but in-that where whenever someone trusts an-argument some
 ἀληθεῖ εἶναι ἄνευ τῆς περὶ τοὺς λόγους τέχνης, κάπειτα
true to-be without the about the arguments skill and-then
 ὀλίγον ὕστερον αὐτῷ δόξῃ ψευδὴς εἶναι, ἐνίοτε μὲν
a-little later to-him it-seems false to-be sometimes indeed
 ὦν, ἐνίοτε δ' οὐκ ὦν, καὶ αὖθις ἕτερος καὶ ἕτερος. —
being sometimes and not being and again another and another
 καὶ μάλιστα δὴ οἱ περὶ τοὺς ἀντιλογικοὺς λόγους
and especially indeed those about the contradictory arguments

διατρίψαντες οἴσθ' ὅτι τελευτώντες οἴονται σοφώτατοι
having-spent-time you-know that finally they-think wisest
 γεγονέναι καὶ κατανεοηκέναι μόνοι ὅτι οὔτε τῶν
to-have-become and to-have-understood alone that neither of-the
 πραγμάτων οὐδενὸς οὐδὲν ὑγιὲς οὐδὲ βέβαιον οὔτε τῶν
things of-any anything sound or steadfast nor of-the
 λόγων, ἀλλὰ πάντα τὰ ὄντα ἀτεχνῶς ὥσπερ ἐν Εὐρίπῳ
arguments but all the beings simply as in the-Euripus
 ἄνω κάτω στρέφεται καὶ χρόνον οὐδένα ἐν οὐδενὶ μένει.
up down turn and time no in any remain
 πάνυ μὲν οὖν, ἔφην ἐγώ, ἀληθῆ λέγεις.
certainly indeed then said I true-things you-say
 οὐκοῦν, ὦ Φαίδων, ἔφη, οἰκτρὸν ἂν εἴη τὸ πάθος, εἰ δ
therefore O Phaedo he-said pitiable — it-would-be the experience if
 ὄντος δὴ τινος ἀληθοῦς καὶ βεβαίου λόγου καὶ δυνατοῦ
there-being indeed some true and steadfast argument and possible
 κατανοῆσαι, ἔπειτα διὰ τὸ παραγίγνεσθαι τοιούτοις τισὶ
to-understand then because-of the meeting-with such some
 λόγοις, τοῖς αὐτοῖς τοτὲ μὲν δοκοῦσιν ἀληθέσιν εἶναι,
arguments the same at-one-time indeed seeming true to-be
 τοτὲ δὲ μή, μὴ ἐαυτὸν τις αἰτιῶτο μηδὲ τὴν ἐαυτοῦ
at-another-time and not not himself someone should-blame nor — his-own
 ἀτεχνίαν, ἀλλὰ τελευτῶν διὰ τὸ ἀλγεῖν ἄσμενος ἐπὶ
want-of-skill but finally because-of the being-pained gladly onto
 τοὺς λόγους ἀφ' ἐαυτοῦ τὴν αἰτίαν ἀπώσαιο καὶ ἤδη τὸν
the arguments from himself the blame should-push-off and then the
 λοιπὸν βίον μισῶν τε καὶ λοιδορῶν τοὺς λόγους διατελοί,
rest-of life hating both and reviling the arguments should-continue
 τῶν δὲ ὄντων τῆς ἀληθείας τε καὶ ἐπιστήμης στερηθείη.
of-the and beings the truth both and knowledge should-be-deprived
 νῆ τὸν Δία, ἦν δ' ἐγώ, οἰκτρὸν δῆτα.
by — Zeus said and I pitiable indeed

- 91 πρῶτον μὲν τοίνυν, ἔφη, τοῦτο εὐλαβηθῶμεν, καὶ μὴ
first indeed then he-said this let-us-beware and not
 παρίωμεν εἰς τὴν ψυχὴν ὡς τῶν λόγων κινδυνεύει οὐδὲν
let-us-admit into the soul that of-the arguments it-is-likely nothing
 ὑγιὲς εἶναι, ἀλλὰ πολὺ μᾶλλον ὅτι ἡμεῖς οὐπω ὑγιῶς
sound to-be but much rather that we not-yet soundly
 ἔχομεν, ἀλλὰ ἀνδριστέον καὶ προθυμητέον ὑγιῶς ἔχειν,
are but (one)-must-play-the-man and (one)-must-be-eager soundly to-be
 σοὶ μὲν οὖν καὶ τοῖς ἄλλοις καὶ τοῦ ἔπειτα βίου παντὸς
for-you indeed then and for-the others also the hereafter life whole
 ἔνεκα, ἐμοὶ δὲ αὐτοῦ ἔνεκα τοῦ θανάτου, ὡς κινδυνεύω
for-the-sake-of for-me but itself for-the-sake-of the death since I-am-likely
 ἔγωγε ἐν τῷ παρόντι περὶ αὐτοῦ τούτου οὐ φιλοσόφως
I-at-least at the present about this very-thing not philosophically
 ἔχειν ἀλλ' ὥσπερ οἱ πάνυ ἀπαιδευτοὶ φιλονίκως.
to-be-disposed but as the quite uneducated contentiously
- b καὶ γὰρ ἐκεῖνοι ὅταν περὶ τοῦ ἀμφισβητῶσιν, ὅπῃ μὲν
and for those whenever about something they-dispute how indeed
 ἔχει περὶ ᾧ ἂν ὁ λόγος ἦ οὐ φροντίζουσιν, ὅπως δὲ
it-is about what — the argument is not they-care how but
 ἃ αὐτοὶ ἔθεντο ταῦτα δόξει τοῖς παροῦσιν, τοῦτο
what they laid-down these-things shall-seem-good to-the bystanders this
 προθυμοῦνται. καὶ ἐγὼ μοι δοκῶ ἐν τῷ παρόντι τοσοῦτον
they-are-eager-for and I to-me seem at the present so-much
 μόνον ἐκείνων διοίσειν· οὐ γὰρ ὅπως τοῖς παροῦσιν ἃ
only from-those to-differ not for that to-the bystanders what
 ἐγὼ λέγω δόξει ἀληθὴ εἶναι προθυμήσομαι, εἰ μὴ εἴη
I say shall-seem true to-be I-shall-be-eager if not it-should-be
 πάρεργον, ἀλλ' ὅπως αὐτῷ ἐμοὶ ὅτι μάλιστα δόξει
incidental but that very to-me as much-as-possible it-shall-seem
 οὕτως ἔχειν. λογίζομαι γάρ, ὦ φίλε ἑταῖρε — θέασαι ὡς
so to-be I-reckon for O dear comrade see how

πλεονεκτικῶς — εἰ μὲν τυγχάνει ἀληθῆ ὄντα ἃ λέγω,
self-servingly if indeed happens true being what I-say
 καλῶς δὴ ἔχει τὸ πεισθῆναι· εἰ δὲ μηδὲν ἔστι τελευτήσαντι,
well indeed it-is the being-persuaded if but nothing there-is for-the-dead
 ἀλλ' οὖν τοῦτόν γε τὸν χρόνον αὐτὸν τὸν πρὸ τοῦ
but then this at-least — time itself the before the
 θανάτου ἦττον τοῖς παροῦσιν ἀηδὴς ἔσομαι ὀδυρόμενος, ἢ
death less to-the bystanders unpleasant I-shall-be lamenting —
 δὲ ἄνοιά μοι αὕτη οὐ συνδιατελεῖ — κακὸν γὰρ ἂν ἦν —
and folly my this not lasts-with-me an-evil for — it-would-be
 ἀλλ' ὀλίγον ὕστερον ἀπολείται. παρεσκευασμένος δὴ, ἔφη,
but a-little later it-will-perish prepared then be-said
 ὦ Σιμμία τε καὶ Κέβης, οὕτωςι ἔρχομαι ἐπὶ τὸν λόγον·
O Simmias both and Cebes thus I-come to the argument
 ὑμεῖς μέντοι, ἂν ἐμοὶ πείθησθε, σμικρὸν φροντίσαντες
you however if me you-obey little caring-for
 Σωκράτους, τῆς δὲ ἀληθείας πολὺ μᾶλλον, ἐὰν μὲν
Socrates the but truth much more if indeed
 τι ὑμῖν δοκῶ ἀληθὲς λέγειν, συνομολογήσατε, εἰ δὲ μή,
at-all to-you I-seem true to-say agree if but not
 παντὶ λόγῳ ἀντιτείνετε, εὐλαβούμενοι ὅπως μὴ ἐγὼ
with-every argument resist taking-care that not I
 ὑπὸ προθυμίας ἅμα ἑμαυτὸν τε καὶ ὑμᾶς ἐξαπατήσας,
through eagerness at-once myself both and you having-deceived
 ὥσπερ μέλιττα τὸ κέντρον ἐγκαταλιπὼν οἰχήσομαι.
like a-bee the sting leaving-behind shall-be-gone

He asks to be reminded: Simmias fears that the soul, though more divine than the body, perishes first as an attunement does, and Cebes grants that she is longer-lasting but fears she wears out many bodies and perishes at the last. Both still accept that learning is recollection — and Socrates points out that Simmias cannot hold both, since an attunement is composed only after the lyre and the strings exist, whereas the soul was before she came into the body. Simmias chooses recollection: the attunement doctrine came without proof, by likelihood, and arguments made out of likelihoods are impostors.

- d ἀλλ' ἰτέον, ἔφη. πρῶτόν με ὑπομνήσατε ἃ ἐλέγετε,
but (one)-must-go he-said first me remind what you-were-saying
 ἐὰν μὴ φαίνωμαι μεμνημένος. Σιμμίας μὲν γάρ, ὥς
if not I-appear remembering Simmias indeed for as
 ἐγὼμαι, ἀπιστεῖ τε καὶ φοβεῖται μὴ ἢ ψυχὴ ὅμως καὶ
I-think disbelieves both and fears lest the soul although both
 θειότερον καὶ κάλλιον ὄν τοῦ σώματος προαπολλύηται
more-divine and fairer being than-the body perish-first
 ἐν ἀρμονίας εἶδει οὔσα· Κέβης δέ μοι ἔδοξε τοῦτο
in of-attunement the-form being Cebes and to-me seemed this
 μὲν ἐμοὶ συγχωρεῖν, πολυχρονιώτερόν γε εἶναι ψυχὴν
indeed with-me to-agree longer-lasting at-least to-be soul
 σώματος, ἀλλὰ τόδε ἄδηλον παντί, μὴ πολλὰ δὴ
than-body but this unclear to-everyone lest many indeed
 σώματα καὶ πολλάκις κατατρώσασα ἢ ψυχὴ τὸ τελευταῖον
bodies and often having-worn-out the soul the last
 σῶμα καταλιποῦσα νῦν αὐτὴ ἀπολλύηται, καὶ ἥ αὐτὸ
body leaving now herself perish and be very
 τοῦτο θάνατος, ψυχῆς ὄλεθρος, ἐπεὶ σῶμά γε ἀεὶ
this death of-soul destruction since body at-least always

ἀπολλύμενον οὐδὲν παύεται. ἄρα ἄλλ' ἢ ταῦτ' ἐστίν,
perishing in-no-way ceases then other than these are

ὦ Σιμμία τε καὶ Κέβης, ἃ δεῖ ἡμᾶς ἐπισκοπεῖσθαι;
O Simmias both and Cebes which must we examine

συνωμολογείτην δὴ ταῦτ' εἶναι ἄμφω.
they-two-agreed then these-things to-be both

πότερον οὖν, ἔφη, πάντας τοὺς ἔμπροσθε λόγους οὐκ
whether then he-said all the earlier arguments not

ἀποδέχεσθε, ἢ τοὺς μὲν, τοὺς δ' οὐ;
do-you-accept or the-ones indeed the-others and not

τοὺς μὲν, ἐφάτην, τοὺς δ' οὐ.
the-ones indeed they-two-said the-others and not

τί οὖν, ἦ δ' ὅς, περὶ ἐκείνου τοῦ λόγου λέγετε ἐν
what then said and he about that — argument do-you-say in

ᾧ ἔφαμεν τὴν μάθησιν ἀνάμνησιν εἶναι, καὶ τούτου
which we-said the learning recollection to-be and this

οὕτως ἔχοντος ἀναγκαίως ἔχειν ἄλλοθι πρότερον ἡμῶν
so being necessarily to-be elsewhere before our

εἶναι τὴν ψυχὴν, πρὶν ἐν τῷ σώματι ἐνδεθῆναι;
to-be — soul before in the body to-be-bound

ἐγὼ μὲν, ἔφη ὁ Κέβης, καὶ τότε θαυμαστῶς ὥς ἐπείσθην
I indeed said — Cebes both then wonderfully how I-was-persuaded

ὑπ' αὐτοῦ καὶ νῦν ἐμμένω ὥς οὐδενὶ λόγῳ.
by it and now I-abide-by-it as by-no argument

καὶ μὴν, ἔφη ὁ Σιμμίας, καὶ αὐτὸς οὕτως ἔχω, καὶ
and indeed said — Simmias also myself so I-am and

πάνν ἂν θαυμάζοιμι εἴ μοι περὶ γε τούτου ἄλλο ποτέ
very-much — I-would-wonder if to-me about at-least this other ever

τι δόξειεν.
anything should-seem

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- b καὶ ὁ Σωκράτης, ἀλλὰ ἀνάγκη σοι, ἔφη, ὦ ξένε
and — Socrates but necessity for-you he-said O stranger
 Θηβαῖε, ἄλλα δόξαι, ἔάνπερ μείνῃ ἥδε ἡ οἴσις, τὸ
Theban otherwise to-think if-indeed remains this — opinion the
 ἁρμονίαν μὲν εἶναι σύνθετον πρᾶγμα, ψυχὴν δὲ ἁρμονίαν
attunement indeed to-be a-composite thing soul and an-attunement
 τινὰ ἐκ τῶν κατὰ τὸ σῶμα ἐντεταμένων συγκεῖσθαι·
some from the-(things) in the body strung to-be-composed
 οὐ γάρ που ἀποδέξῃ γε σαυτοῦ λέγοντος ὡς πρότερον
not for surely you-will-accept at-least yourself saying that before
 ἦν ἁρμονία συγκεῖμένη, πρὶν ἐκεῖνα εἶναι ἐξ ὧν
was an-attunement composed before those-things to-be from which
 ἔδει αὐτὴν συντεθῆναι. ἢ ἀποδέξῃ;
it-was-necessary it to-be-composed or will-you-accept
 οὐδαμῶς, ἔφη, ὦ Σώκρατες.
by-no-means he-said O Socrates
- c αἰσθάνῃ οὖν, ἡ δ' ὅς, ὅτι ταῦτά σοι συμβαίνει λέγειν,
do-you-perceive then said and he that these-things to-you it-turns-out to-say
 ὅταν φῇς μὲν εἶναι τὴν ψυχὴν πρὶν καὶ εἰς ἀνθρώπου
whenever you-say indeed to-be the soul before even into of-man
 εἰδός τε καὶ σῶμα ἀφικέσθαι, εἶναι δὲ αὐτὴν συγκεῖμένην
form both and body to-come to-be and her composed
 ἐκ τῶν οὐδέπω ὄντων; οὐ γάρ δὴ ἁρμονία γέ σοι
from the-(things) not-yet being not for indeed an-attunement at-least for-you
 τοιοῦτόν ἐστιν ᾧ ἀπεικάζεις, ἀλλὰ πρότερον καὶ ἡ λύρα
such is to-which you-liken-it but first both the lyre
 καὶ αἱ χορδαὶ καὶ οἱ φθόγγοι ἔτι ἀνάρμοστοι ὄντες γίνονται,
and the strings and the notes still untuned being come-to-be
 τελευταῖον δὲ πάντων συνίσταται ἡ ἁρμονία καὶ πρῶτον
last and of-all is-composed the attunement and first
 ἀπόλλυται. οὗτος οὖν σοι ὁ λόγος ἐκείνῳ πῶς συνάσεται;
perishes this then for-you — argument with-that how will-it-chime

οὐδαμῶς, ἔφη ὁ Σιμμίας.

by-no-means said — Simmias

καὶ μὴν, ἦ δ' ὅς, πρέπει γε εἴπερ τῷ ἄλλῳ

and indeed said and he it-is-fitting at-least if-indeed with-any other

λόγῳ συνῳδῶ εἶναι καὶ τῷ περὶ ἀρμονίας.

argument in-tune to-be also the-(one) about attunement

πρέπει γάρ, ἔφη ὁ Σιμμίας.

it-is-fitting for said — Simmias

οὗτος τοίνυν, ἔφη, σοὶ οὐ συνῳδός· ἀλλ' ὅρα πότερον

this then he-said for-you not in-tune but see which

αἰρῇ τῶν λόγων, τὴν μάθησιν ἀνάμνησιν εἶναι ἢ

do-you-choose of-the arguments the learning recollection to-be or

ψυχὴν ἀρμονίαν;

soul attunement

πολὺ μᾶλλον, ἔφη, ἐκείνῳ, ὦ Σώκρατες. ὁδε μὲν γάρ

much rather he-said that O Socrates this indeed for

μοι γέγονεν ἄνευ ἀποδείξεως μετὰ εἰκότος τινὸς καὶ

to-me has-come without proof with likelihood some and

εὐπρεπείας, ὅθεν καὶ τοῖς πολλοῖς δοκεῖ ἀνθρώποις·

plausibility whence also to-the many it-seems-good men

ἐγὼ δὲ τοῖς διὰ τῶν εἰκότων τὰς ἀποδείξεις ποιουμένοις

I but the through the likelihoods the proofs making

λόγοις σύνοιδα οὖσιν ἀλαζόσιν, καὶ ἂν τις αὐτοὺς

arguments I-know to-be impostors and if someone them

μὴ φυλάττηται, εὖ μάλα ἐξαπατῶσι, καὶ ἐν γεωμετρίας

not guards-against well very they-deceive both in geometry

καὶ ἐν τοῖς ἄλλοις ἅπασιν. ὁ δὲ περὶ τῆς ἀναμνήσεως

and in the other all the but about the recollection

καὶ μαθήσεως λόγος δι' ὑποθέσεως ἀξίας ἀποδέξασθαι

and learning argument through a-hypothesis worth accepting

εἴρηται. ἐρρήθη γάρ που οὕτως ἡμῶν εἶναι ἢ ψυχὴ καὶ

has-been-stated it-was-said for surely so our to-be — soul even

πρὶν εἰς σῶμα ἀφικέσθαι, ὥσπερ αὐτῆς ἐστὶν ἡ οὐσία
before into body to-come just-as hers is the being
 ἔχουσα τὴν ἐπωνυμίαν τὴν τοῦ ὃ ἐστὶν ἐγὼ δὲ ταύτην,
having the name the-(one) of-the what is I and this
 ὡς ἑμαυτὸν πείθω, ἱκανῶς τε καὶ ὀρθῶς ἀποδέδεγμαι.
as myself I-persuade adequately both and rightly have-accepted
 ἀνάγκη οὖν μοι, ὡς ἔοικε, διὰ ταῦτα μήτε ἑμαυτοῦ
necessity then for-me as it-seems because-of these-things neither myself
 μήτε ἄλλου ἀποδέχεσθαι λέγοντος ὡς ψυχὴ ἐστὶν ἀρμονία.
nor another to-accept saying that soul is attunement
 τί δέ, ἦ δ' ὅς, ὦ Σιμμία, τῇδε;
what and said and be O Simmias in-this-way

XXVII • AN ATTUNEMENT CANNOT RULE

An attunement can only be as the things it is composed of are; it follows them and never leads, and cannot be opposed to its own parts. One attunement can be more or less an attunement, but no soul is more or less a soul than another — so no soul could partake of vice or virtue more than another, and every soul of every living thing would be equally good. Against that stands what the soul plainly does, chastising and admonishing the desires and angers and fears, as Odysseus rebuked his heart.

- 93 δοκεῖ σοι ἀρμονία ἢ ἄλλη τινὶ συνθέσει προσήκειν
does-it-seem to-you to-an-attunement or other some composition to-belong
 ἄλλως πως ἔχειν ἢ ὡς ἂν ἐκεῖνα ἔχῃ ἐξ ὧν ἂν
otherwise somehow to-be than as — those-things are from which —
 συγκέηται;
it-is-composed
 οὐδαμῶς.
by-no-means

οὐδὲ μὴν ποιεῖν τι, ὥς ἐγῶμαι, οὐδέ τι πάσχειν
nor indeed to-do anything as I-think nor anything to-suffer

ἄλλο παρ' ἃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχι; συνέφη.

other beside what — those either do or suffer he-agreed

οὐκ ἄρα ἡγεῖσθαι γε προσήκει ἀρμονίαν τούτων ἐξ
not then to-lead at-least belongs an-attunement those from

ὧν ἂν συντεθῇ, ἀλλ' ἔπεσθαι. συνεδόκει.

which — it-is-composed but to-follow it-was-agreed

πολλοῦ ἄρα δεῖ ἐναντία γε ἀρμονία κινηθῆναι ἂν

by-much then it-falls-short contrary at-least an-attunement to-be-moved —

ἢ φθέγγασθαι ἢ τι ἄλλο ἐναντιωθῆναι τοῖς αὐτῆς

or to-sound or anything other to-be-opposed — to-its-own

μέρεσιν.

parts

πολλοῦ μέντοι, ἔφη.

by-much indeed he-said

τί δέ; οὐχ οὕτως ἀρμονία πέφυκεν εἶναι ἐκάστη ἀρμονία

what and not so an-attunement is-by-nature to-be each attunement

ὥς ἂν ἀρμοσθῇ;

as — it-is-tuned

οὐ μανθάνω, ἔφη.

not I-understand he-said

ἢ οὐχί, ἢ δ' ὅς, ἂν μὲν μᾶλλον ἀρμοσθῇ καὶ ἐπὶ b

or not said and be if indeed more it-is-tuned and to

πλέον, εἴπερ ἐνδέχεται τοῦτο γίνεσθαι, μᾶλλον τε

a-greater-degree if-indeed it-admits this to-happen more both

ἂν ἀρμονία εἴη καὶ πλείων, εἰ δ' ἥττον τε καὶ

— an-attunement it-would-be and fuller if but less both and

ἐπ' ἔλαττον, ἥττων τε καὶ ἐλάττων;

to a-lesser-degree less both and smaller

πάνυ γε.

certainly at-least

ἢ οὖν ἔστι τοῦτο περὶ ψυχῇν, ὥστε καὶ κατὰ τὸ
really then is-there this concerning soul so-that even in the
 σμικρότατον μᾶλλον ἑτέραν ἑτέρας ψυχῆς ἐπὶ πλεόν
smallest-degree more one than-another soul to a-greater-degree
 καὶ μᾶλλον ἢ ἐπ' ἑλαττον καὶ ἥττον αὐτὸ τοῦτο εἶναι,
and more or to a-lesser-degree and less very this to-be
 ψυχῇν;

soul

οὐδ' ὅπωςτιοῦν, ἔφη.

not in-any-way-whatever he-said

c φέρε δὴ, ἔφη, πρὸς Διός· λέγεται ψυχὴ ἡ μὲν νοῦν
come then he-said by Zeus it-is-said a-soul the-one indeed understanding
 τε ἔχειν καὶ ἀρετὴν καὶ εἶναι ἀγαθή, ἡ δὲ ἄνοιάν τε
both to-have and virtue and to-be good the-other and folly both
 καὶ μοχθηρίαν καὶ εἶναι κακή; καὶ ταῦτα ἀληθῶς λέγεται;
and depravity and to-be bad and these-things truly are-said
 ἀληθῶς μέντοι.

truly indeed

τῶν οὖν θεμένων ψυχὴν ἀρμονίαν εἶναι τί τις
of-those then having-laid-down soul attunement to-be what someone
 φήσῃ ταῦτα ὄντα εἶναι ἐν ταῖς ψυχαῖς, τὴν τε ἀρετὴν
will-say these-things being to-be in the souls the both virtue
 καὶ τὴν κακίαν; πότερον ἀρμονίαν αὖ τινα ἄλλην καὶ
and the vice whether an-attunement again some other and
 ἀναρμοστίαν; καὶ τὴν μὲν ἡρμόσθαι, τὴν ἀγαθὴν, καὶ
discord and the-one indeed to-have-been-tuned the good and
 ἔχειν ἐν αὐτῇ ἀρμονίᾳ οὔσῃ ἄλλην ἀρμονίαν, τὴν δὲ
to-have in herself an-attunement being another attunement the-other and
 ἀνάρμοστον αὐτήν τε εἶναι καὶ οὐκ ἔχειν ἐν αὐτῇ ἄλλην;
untuned herself both to-be and not to-have in herself another

οὐκ ἔχω ἔγωγ', ἔφη ὁ Σιμμίας, εἰπεῖν· δῆλον δ' ὅτι
 not I-am-able I-at-least said — Simmias to-say clear but that
 τοιαῦτ' ἄττ' ἂν λέγοι ὁ ἐκεῖνο ὑποθέμενος.

such things — would-say the-(one) that having-assumed

ἀλλὰ προωμολόγηται, ἔφη, μηδὲν μᾶλλον μηδ' ἥττον d
 but it-has-been-agreed-before he-said not more nor less

ἐτέραν ἐτέρας ψυχὴν ψυχῆς εἶναι· τοῦτο δ' ἔστι τὸ
 one than-another soul than-soul to-be this and is the

ὁμολόγημα, μηδὲν μᾶλλον μηδ' ἐπὶ πλεόν· μηδ' ἥττον
 agreement not more nor to a-greater-degree nor less

μηδ' ἐπ' ἔλαττον ἐτέραν ἐτέρας ἀρμονίαν ἀρμονίας
 nor to a-lesser-degree one than-another attunement than-attunement

εἶναι. ἦ γάρ;

to-be is-it-not for

πάνυ γε.

certainly at-least

τὴν δέ γε μηδὲν μᾶλλον μηδὲ ἥττον ἀρμονίαν οὐσαν
 the-(one) and at-least not more nor less an-attunement being

μήτε μᾶλλον μήτε ἥττον ἡρμόσθαι· ἔστιν οὕτως;

neither more nor less to-have-been-tuned is-it so

ἔστιν.

it-is

ἦ δὲ μήτε μᾶλλον μήτε ἥττον ἡρμοσμένη ἔστιν ὅτι
 the-(one) and neither more nor less tuned is-there that

πλέον ἢ ἔλαττον ἀρμονίας μετέχει, ἢ τὸ ἴσον;

more or less of-attunement partakes or the equal

τὸ ἴσον.

the equal

ε οὐκοῦν ψυχὴ ἐπειδὴ οὐδὲν μᾶλλον οὐδ' ἦττον ἄλλη
 therefore a-soul since in-nothing more nor less one
 ἄλλης αὐτὸ τοῦτο, ψυχὴ, ἐστίν, οὐδὲ δὴ μᾶλλον οὐδὲ
 than-another very this soul is nor indeed more nor
 ἦττον ἥρμουςται;
 less has-been-tuned
 οὕτω.

so

τοῦτο δέ γε πεπονθυῖα οὐδὲν πλέον ἀναρμοστίας
 this and at-least having-experienced in-nothing more of-discord
 οὐδὲ ἀρμονίας μετέχει ἄν;
 nor of-attunement would-partake —
 οὐ γὰρ οὖν.

not for then

τοῦτο δ' αὖ πεπονθυῖα ἄρ' ἂν τι πλέον κακίας ἢ
 this and again having-experienced then — at-all more of-vice or
 ἀρετῆς μετέχει ἑτέρα ἑτέρας, εἶπερ ἡ μὲν κακία
 of-virtue would-partake one than-another if-indeed the-one indeed vice
 ἀναρμοστία, ἡ δὲ ἀρετὴ ἀρμονία εἴη;
 discord the-other and virtue attunement were
 οὐδὲν πλέον.

in-nothing more

94 μᾶλλον δέ γέ που, ὦ Σιμμία, κατὰ τὸν ὀρθὸν
 rather and indeed surely O Simmias according-to the right
 λόγον κακίας οὐδεμία ψυχὴ μετέξει, εἶπερ ἀρμονία
 argument of-vice no soul will-partake if-indeed an-attunement
 ἐστίν· ἀρμονία γὰρ δήπου παντελῶς αὐτὸ τοῦτο οὐσα,
 it-is an-attunement for surely wholly very this being
 ἀρμονία, ἀναρμοστίας οὐποτ' ἂν μετάσχοι.
 attunement of-discord never — would-partake
 οὐ μέντοι.

not indeed

οὐδέ γε δήπου ψυχῇ, οὔσα παντελῶς ψυχῇ, κακίας.
 nor at-least surely a-soul being wholly soul of-vice

πῶς γὰρ ἔκ γε τῶν προειρημένων;

how for from at-least the things-said-before

ἐκ τούτου ἄρα τοῦ λόγου ἡμῖν πᾶσαι ψυχαὶ πάντων
 from this then — argument for-us all souls of-all

ζώων ὁμοίως ἀγαθαὶ ἔσονται, εἴπερ ὁμοίως ψυχαὶ
 living-things alike good will-be if-indeed alike souls

πεφύκασιν αὐτὸ τοῦτο, ψυχαί, εἶναι.

they-are-by-nature very this souls to-be

ἔμοιγε δοκεῖ, ἔφη, ὦ Σώκρατες.

to-me-at-least it-seems he-said O Socrates

ἦ καὶ καλῶς δοκεῖ, ἦ δ' ὅς, οὕτω λέγεσθαι, καὶ b
 really also well does-it-seem said and he so to-be-said and

πάσχειν ἂν ταῦτα ὁ λόγος εἰ ὀρθὴ ἢ ὑπόθεσις ἦν,
 would-suffer — these-things the argument if right the hypothesis were

τὸ ψυχὴν ἀρμονίαν εἶναι;

the soul attunement to-be

οὐδ' ὅπωςτιοῦν, ἔφη.

not in-any-way-whatever he-said

τί δέ; ἦ δ' ὅς· τῶν ἐν ἀνθρώπῳ πάντων ἔσθ' ὅτι
 what and said and he of-the-(things) in man all is-there what

ἄλλο λέγεις ἄρχειν ἢ ψυχὴν ἄλλως τε καὶ φρόνιμον;
 other you-say to-rule than soul especially — — a-prudent-one

οὐκ ἔγωγε.

not I-at-least

πότερον συγχωροῦσαν τοῖς κατὰ τὸ σῶμα πάθεσιν ἢ καὶ c
 whether yielding to-the in the body affections or even

ἐναντιουμένην; λέγω δὲ τὸ τοιόνδε, οἷον καύματος ἐνότος
 opposing I-mean and — this-sort as heat being-in

καὶ δίψους ἐπὶ τοῦναντίον ἔλκειν, τὸ μὴ πίνειν, καὶ πείνης
 and thirst to the-contrary to-draw the not drinking and hunger

ἐνούσης ἐπὶ τὸ μὴ ἐσθίειν, καὶ ἄλλα μυρία που ὁρώμεν
being-in to the not eating and other countless surely we-see
 ἐναντιουμένην τὴν ψυχὴν τοῖς κατὰ τὸ σῶμα· ἢ οὐ;
opposing the soul to-the-(things) in the body or not
 πάνυ μὲν οὖν.

certainly indeed then

οὐκοῦν αὖ ὠμολογήσαμεν ἐν τοῖς πρόσθεν μήποτ' ἂν
therefore again we-agreed in the earlier never —
 αὐτήν, ἀρμονίαν γε οὔσαν, ἐναντία ἄδειν οἷς
it an-attunement at-least being contrary would-sound to-those
 ἐπιτείνοιτο καὶ χαλῶτο καὶ ψάλλοιτο καὶ ἄλλο ὅτιοῦν
it-should-be-tightened and slackened and plucked and other any-whatever
 πάθος πάσχοι ἐκείνα ἐξ ὧν τυγχάνοι οὔσα, ἀλλ'
affection should-suffer those-things from which it-happens being but
 ἔπεσθαι ἐκείνοις καὶ οὐποτ' ἂν ἡγεμονεύειν;
to-follow them and never — would-lead

ὠμολογήσαμεν, ἔφη· πῶς γὰρ οὐ;

we-agreed he-said how for not

d τί οὖν; νῦν οὐ πᾶν τούναντίον ἡμῖν φαίνεται
what then now not altogether the-contrary to-us does-it-appear
 ἐργαζομένη, ἡγεμονεύουσά τε ἐκείνων πάντων ἐξ ὧν
doing leading both those all from which
 φησί τις αὐτὴν εἶναι, καὶ ἐναντιουμένη ὀλίγου πάντα
says someone it to-be and opposing almost in-everything
 διὰ παντὸς τοῦ βίου καὶ δεσπόζουσα πάντας τρόπους,
through all the life and mastering in-all ways
 τὰ μὲν χαλεπώτερον κολάζουσα καὶ μετ' ἀλγηδόνων,
the-ones indeed more-barshly chastising and with pains
 τὰ τε κατὰ τὴν γυμναστικὴν καὶ τὴν ἰατρικὴν,
the-(things) both in the gymnastic and the medical
 τὰ δὲ πραότερον, καὶ τὰ μὲν ἀπειλοῦσα, τὰ
the-others and more-gently and the-ones indeed threatening the-others

δὲ νουθετοῦσα, ταῖς ἐπιθυμίαις καὶ ὀργαῖς καὶ φόβοις ὡς
and admonishing the desires and angers and fears as
 ἄλλη οὐσα ἄλλω πράγματι διαλεγομένη; οἶόν που καὶ
one-thing being with-another thing conversing as surely also
 “Ὅμηρος ἐν Ὀδυσσεΐα πεποίηκεν, οὗ λέγει τὸν Ὀδυσσεά·
Homer in the-Odyssey has-composed where he-says — Odysseus

στῆθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ·
breast and having-struck heart he-rebuked with-a-word
 τέτλαθι δὴ, κραδίη· καὶ κύντερον ἄλλο ποτ’ ἔτλης.
endure then heart and more-dog-like other once you-endured

ἄρ’ οἶε αὐτὸν ταῦτα ποιῆσαι διανοοῦμενον ὡς
then do-you-think him these-things to-have-composed thinking that
 ἀρμονίας αὐτῆς οὔσης καὶ οἷας ἄγεσθαι ὑπὸ τῶν τοῦ
an-attunement it being and such-as to-be-led by the of-the
 σώματος παθημάτων, ἀλλ’ οὐχ οἷας ἄγειν τε ταῦτα
body affections but not such-as to-lead both these
 καὶ δεσπόζειν, καὶ οὔσης αὐτῆς πολὺ θειοτέρου τινὸς
and to-master and being it much more-divine some
 πράγματος ἢ καθ’ ἀρμονίαν;

thing than according-to attunement

νὴ Δία, ὦ Σώκρατες, ἔμοιγε δοκεῖ.

by Zeus O Socrates to-me-at-least it-seems

οὐκ ἄρα, ὦ ἄριστε, ἡμῖν οὐδαμῇ καλῶς ἔχει ψυχὴν

not then O best for-us in-any-way well it-is soul

ἀρμονίαν τινὰ φάναι εἶναι· οὔτε γὰρ ἄν, ὡς ἔοικεν,

an-attunement some to-say to-be neither for — as it-seems

Ὅμηρῳ θεῷ ποιητῇ ὁμολογοῦμεν οὔτε αὐτοὶ ἡμῖν αὐτοῖς.

with-Homer divine poet we-would-agree nor ourselves with-us ourselves

ἔχει οὕτως, ἔφη.

it-is so he-said

εἶεν δή, ἣ δ' ὅς ὁ Σωκράτης, τὰ μὲν Ἀρμονίας
 well then said and he — Socrates the-(things) indeed of-Harmonia
 ἡμῖν τῆς Θηβαϊκῆς ἱλαίά πως, ὡς ἔοικε, μετρίως
 for-us the Theban propitious somehow as it-seems fairly
 γέγονεν· τί δὲ δὴ τὰ Κάδμου, ἔφη, ὦ Κέβης, πῶς
 has-become what and then the-(things) of-Cadmus he-said O Cebes how
 ἱλασόμεθα καὶ τίνι λόγῳ;
 shall-we-propitiate and by-what argument

XXVIII · CEBES' CHALLENGE RESTATED

Cebes says the reply to the attunement was wonderfully unexpected, and that he would not be surprised if the argument of Cadmus fared the same way; Socrates tells him not to boast. What Cebes asks is a demonstration that the soul is imperishable, since to show that she is long-lasting and knew much before proves nothing: coming into a human body may be the beginning of her destruction. Socrates, after a long pause, says the whole cause of coming to be and perishing must be worked through.

- b σύ μοι δοκεῖς, ἔφη ὁ Κέβης, ἐξευρήσειν· τουτοῦ γοῦν
 you to-me seem said — Cebes to-find-out this-here at-any-rate
 τὸν λόγον τὸν πρὸς τὴν ἀρμονίαν θαυμαστῶς μοι
 — argument the-(one) against the attunement wonderfully to-me
 εἶπες ὡς παρὰ δόξαν. Συμμίῳ γὰρ λέγοντος ὅτε
 you-spoke as beyond expectation Simmias for speaking when
 ἡπόρει, πάννυ ἐθαύμαζον εἴ τι ἔξει τις χρήσασθαι
 he-was-at-a-loss very I-wondered if at-all will-be-able someone to-deal-with
 τῷ λόγῳ αὐτοῦ· πάννυ οὖν μοι ἀτόπως ἔδοξεν εὐθὺς τὴν
 — argument his very then to-me strangely it-seemed at-once the
 πρώτην ἔφοδον οὐ δέξασθαι τοῦ σοῦ λόγου. ταῦτα δὴ
 first attack not to-withstand — your argument the-same-things then
 οὐκ ἂν θαυμάσαιμι καὶ τὸν τοῦ Κάδμου λόγον εἰ πάθοι.
 not — I-would-wonder also the — of-Cadmus argument if should-suffer

ὠγαθέ, ἔφη ὁ Σωκράτης, μὴ μέγα λέγε, μή τις ἡμῖν c
 good-sir said — Socrates not big speak lest some for-us
 βασκανία περιτρέψῃ τὸν λόγον τὸν μέλλοντα ἔσεσθαι.
 malign-influence overturn the argument the-(one) going to-be
 ἀλλὰ δὴ ταῦτα μὲν τῷ θεῷ μελήσει, ἡμεῖς δὲ
 but then these-things indeed to-the god will-be-a-care we and
 Ὀμηρικῶς ἐγγὺς ἴοντες πειρώμεθα εἰ ἄρα τι λέγεις.
 in-Homer's-way near going let-us-try whether then anything you-say
 ἔστι δὲ δὴ τὸ κεφάλαιον ὧν ζητεῖς· ἀξιοῖς ἐπιδειχθῆναι
 is and then the sum of-what you-seek you-require to-be-shown
 ἡμῶν τὴν ψυχὴν ἀνώλεθρόν τε καὶ ἀθάνατον οὖσαν, εἰ
 our — soul imperishable both and immortal being if
 φιλόσοφος ἀνὴρ μέλλον ἀποθανεῖσθαι, θαρρῶν τε καὶ
 a-philosophic man about to-die being-confident both and
 ἡγούμενος ἀποθανῶν ἐκεῖ εὖ πράξειν διαφερόντως ἢ εἰ
 believing having-died there well to-fare differently than if
 ἐν ἄλλῳ βίῳ βιοῦς ἐτελεύτα, μὴ ἀνόητόν τε καὶ ἡλίθιον
 in another life having-lived he-were-ending not senseless both and foolish
 θάρρος θαρρήσει. τὸ δὲ ἀποφαίνειν ὅτι ἰσχυρόν τί
 confidence will-be-confident-with the and to-show that strong something
 ἐστίν ἢ ψυχὴ καὶ θεοειδὲς καὶ ἦν ἔτι πρότερον, πρὶν ἡμᾶς
 is the soul and godlike and was still earlier before us
 ἀνθρώπους γενέσθαι, οὐδὲν κωλύειν φῆς πάντα ταῦτα
 men to-become nothing to-prevent you-say all these-things
 μινύειν ἀθανασίαν μὲν μή, ὅτι δὲ πολυχρόνιον τέ ἐστιν
 to-indicate immortality indeed not that but long-lasting both is
 ψυχὴ καὶ ἦν πρὶν πρότερον ἀμήχανον ὅσον χρόνον καὶ
 soul and was surely before inconceivable how-long time and
 ᾗδεν τε καὶ ἔπραττεν πολλὰ ἄττα· ἀλλὰ γὰρ οὐδέν τι
 knew both and did many things but for nothing at-all
 μᾶλλον ἢν ἀθάνατον, ἀλλὰ καὶ αὐτὸ τὸ εἰς ἀνθρώπου
 more was immortal but even very the into of-a-man

σῶμα ἐλθεῖν ἀρχὴ ἦν αὐτῇ ὀλέθρου, ὥσπερ νόσος·
body to-come a-beginning was for-it of-destruction just-as a-disease
 καὶ ταλαιπωρουμένη τε δὴ τοῦτον τὸν βίον ζῶη καὶ
and suffering both then this — life it-would-live and
 τελευτῶσά γε ἐν τῷ καλουμένῳ θανάτῳ ἀπολλύοιτο.
ending at-least in the so-called death it-would-perish
 διαφέρειν δὲ δὴ φῆς οὐδὲν εἶτε ἅπαξ εἰς σῶμα ἔρχεται
to-differ and then you-say nothing whether once into body it-comes
 εἶτε πολλάκις, πρὸς γε τὸ ἕκαστον ἡμῶν φοβεῖσθαι·
or many-times as-regards at-least the each of-us fearing
 προσήκει γὰρ φοβεῖσθαι, εἰ μὴ ἀνόητος εἴη, τῷ
it-befits for to-fear if not senseless he-were for-the-(one)
 μὴ εἰδότει μηδὲ ἔχοντι λόγον διδόναι ὡς ἀθάνατόν ἐστι.
not knowing nor having an-account to-give that immortal it-is
 τοιαῦτ' ἅττα ἐστίν, οἶμαι, ὦ Κέβης, ἃ λέγεις· καὶ
such things are I-think O Cebes what you-say and
 ἐξεπίτηδες πολλάκις ἀναλαμβάνω, ἵνα μὴ τι διαφύγη
on-purpose many-times I-take-up-again so-that not anything escape
 ἡμᾶς, εἴ τί τι βούλει, προσθήῃς ἢ ἀφέλῃς.
us if and anything you-wish you-may-add or you-may-take-away
 καὶ ὁ Κέβης, ἀλλ' οὐδὲν ἔγωγε ἐν τῷ παρόντι, ἔφη,
and — Cebes but nothing I-at-least at the present he-said
 οὔτε ἀφελεῖν οὔτε προσθεῖναι δέομαι· ἔστι δὲ ταῦτα ἃ
either to-take-away or to-add I-need are and these-things what
 λέγω.

I-say

ὁ οὖν Σωκράτης συχρὸν χρόνον ἐπισχὼν καὶ πρὸς
— then Socrates a-long time having-paused and by
 ἑαυτὸν τι σκειψάμενος, οὐ φαῦλον πράγμα, ἔφη, ὦ
himself something having-considered not trivial a-matter he-said O

Κέβης, ζητεῖς· ὅλως γὰρ δεῖ περὶ γενέσεως καὶ
Cebes you-seek wholly for it-is-necessary concerning generation and
 φθορᾶς τὴν αἰτίαν διαπραγματεύσασθαι.
destruction the cause to-work-through

XXIX · THE CAUSE OF COMING TO BE

Socrates offers his own experiences. As a young man he desired the inquiry into nature, and asked whether living things are bred when the hot and cold take on putrefaction, whether we think with blood or air or fire, or whether the brain provides the senses out of which memory and knowledge come. He ended by finding himself as unfit for that inquiry as could be, unlearning even what he had thought he knew — why a man grows, how ten is more than eight. On that method he knows the cause of nothing.

ἐγὼ οὖν σοι δίδεμι περὶ αὐτῶν, ἐὰν βούλῃ, τά γε 96
I then to-you will-go-through concerning them if you-wish — at-least
 ἐμὰ πάθη· ἔπειτα ἂν τί σοι χρήσιμον φαίνεται ὦν
my experiences then if anything to-you useful appears of-what
 ἂν λέγω, πρὸς τὴν πειθῶ περὶ ὦν δὴ λέγεις χρῆσι.
— I-say for the conviction concerning what then you-speak you-will-use
 ἀλλὰ μὲν, ἔφη ὁ Κέβης, βούλομαί γε.
but indeed said — Cebes I-wish at-least
 ἄκουε τοίνυν ὡς ἐροῦντος. ἐγὼ γάρ, ἔφη, ὦ Κέβης, b
hear then as of-one-about-to-speak I for he-said O Cebes
 νέος ὢν θαυμαστῶς ὡς ἐπεθύμησα ταύτης τῆς σοφίας
young being wonderfully how I-desired this — wisdom
 ἦν δὴ καλοῦσι περὶ φύσεως ἱστορίαν· ὑπερήφανος
which indeed they-call concerning nature inquiry magnificent
 γάρ μοι ἐδόκει εἶναι, εἰδέναι τὰς αἰτίας ἐκάστου, διὰ
for to-me it-seemed to-be to-know the causes of-each-thing through

τί γίνεται ἕκαστον καὶ διὰ τί ἀπόλλυται καὶ διὰ
what comes-to-be each-thing and through what perishes and through
 τί ἔστι. καὶ πολλάκις ἑμαυτὸν ἄνω κάτω μετέβαλλον
what it-is and often myself up down I-kept-turning
 σκοπῶν πρῶτον τὰ τοιάδε· ἂρ' ἐπειδὰν τὸ θερμὸν καὶ τὸ
examining first — such-things whether when the hot and the
 ψυχρὸν σηπεδόνα τινὰ λάβῃ, ὥς τινες ἔλεγον, τότε δὴ
cold putrefaction some takes-on as some said then indeed
 τὰ ζῶα συντρέφεται; καὶ πότερον τὸ αἷμά ἐστιν ᾧ
the living-things are-bred and whether the blood is by-which
 φρονούμεν, ἢ ὁ ἀήρ ἢ τὸ πῦρ; ἢ τούτων μὲν οὐδέν, ὁ δ'
we-think or the air or the fire or of-these indeed none the but
 ἐγκέφαλός ἐστιν ὁ τὰς αἰσθήσεις παρέχων τοῦ ἀκούειν
brain is the-(one) the perceptions providing of-the hearing
 καὶ ὁρᾶν καὶ ὀσφραίνεσθαι, ἐκ τούτων δὲ γίγνοιτο
and seeing and smelling from these and there-would-come
 μνήμη καὶ δόξα, ἐκ δὲ μνήμης καὶ δόξης λαβούσης
memory and opinion from and memory and opinion having-taken-on
 τὸ ἡρεμεῖν, κατὰ ταῦτα γίνεσθαι ἐπιστήμην; καὶ αὖ
the being-at-rest according-to these to-come-to-be knowledge and again
 τούτων τὰς φθορὰς σκοπῶν, καὶ τὰ περὶ τὸν οὐρανόν
of-these the destructions examining and the concerning the heaven
 τε καὶ τὴν γῆν πάθῃ, τελευτῶν οὕτως ἑμαυτῷ ἔδοξα
both and the earth affections finally so to-myself I-seemed
 πρὸς ταύτην τὴν σκέψιν ἀφυγῆς εἶναι ὥς οὐδὲν χρήμα.
for this — inquiry unfit to-be as no thing
 d τεκμήριον δέ σοι ἐρῶ ἱκανόν· ἐγὼ γὰρ ᾧ καὶ πρότερον
a-proof and to-you I-will-tell sufficient I for what even before
 σαφῶς ἠπιστάμην, ὥς γε ἑμαυτῷ καὶ τοῖς ἄλλοις ἔδόκουν,
clearly I-understood as at-least to-myself and to-the others I-seemed
 τότε ὑπὸ ταύτης τῆς σκέψεως οὕτω σφόδρα ἐτυφλώθην, ὥστε
then by this — inquiry so exceedingly I-was-blinded so-that

ἀπέμαθον καὶ ταῦτα ἃ πρὸ τοῦ ᾧμην εἰδέναι, περὶ
I-unlearned even these-things which before that I-thought to-know concerning
 ἄλλων τε πολλῶν καὶ διὰ τί ἄνθρωπος αὐξάνεται. τοῦτο
other-things both many and through what a-man grows this
 γὰρ ᾧμην πρὸ τοῦ παντὶ δῆλον εἶναι, ὅτι διὰ τὸ ἐσθίειν
for I-thought before that to-everyone clear to-be that through the eating
 καὶ πίνειν· ἐπειδὰν γὰρ ἐκ τῶν σιτίων ταῖς μὲν σαρκί
and drinking when for from the food to-the indeed flesh
 σάρκες προσγέγονται, τοῖς δὲ ὀστοῖς ὀστᾶ, καὶ οὕτω κατὰ
flesh are-added to-the and bones bones and so according-to
 τὸν αὐτὸν λόγον καὶ τοῖς ἄλλοις τὰ αὐτῶν οἰκεῖα
the same account and to-the others the-(things) their proper
 ἐκάστοις προσγένηται, τότε δὴ τὸν ὀλίγον ὄγκον ὄντα
to-each is-added then indeed the small bulk being
 ὕστερον πολλὴν γεγονέναι, καὶ οὕτω γίγνεσθαι τὸν σμικρὸν
afterward large to-have-become and so to-come-to-be the small
 ἄνθρωπον μέγαν. οὕτως τότε ᾧμην· οὐ δοκῶ σοι μετρίως;
man large so then I-thought not do-I-seem to-you reasonably
 ἔμοιγε, ἔφη ὁ Κέβης.

to-me-at-least said — Cebes

σκέψαι δὴ καὶ τάδε ἔτι. ᾧμην γὰρ ἱκανῶς μοι δοκεῖν, c
consider then also these-things still I-thought for sufficiently to-me to-seem
 ὁπότε τις φαίνεται ἄνθρωπος παραστὰς μέγας σμικρῷ
when someone appeared a-man standing-beside big than-a-small-one
 μείζων εἶναι αὐτῇ τῇ κεφαλῇ, καὶ ἵππος ἵππου· καὶ ἔτι
bigger to-be by-the-very — head and a-horse than-a-horse and still
 γε τούτων ἐναργέστερα, τὰ δέκα μοι ἐδόκει τῶν ὀκτῶ
at-least than-these clearer the ten to-me it-seemed than-the eight
 πλέονα εἶναι διὰ τὸ δύο αὐτοῖς προσεῖναι, καὶ τὸ δίπηχυ
more to-be through the two to-them being-added and the two-cubit
 τοῦ πηχυαίου μείζων εἶναι διὰ τὸ ἡμίσει αὐτοῦ ὑπερέχειν.
than-the cubit-long bigger to-be through the by-a-half it exceeding

- 97 νῦν δὲ δῆ, ἔφη ὁ Κέβης, τί σοι δοκεῖ περὶ αὐτῶν;
now and then said — Cebes what to-you seems concerning them
 πόρρω που, ἔφη, νῆ Δία ἐμὲ εἶναι τοῦ οἰεσθαι περὶ
far surely he-said by Zeus me to-be of-the thinking concerning
 τούτων του τὴν αἰτίαν εἰδέναι, ὅς γε οὐκ ἀποδέχομαι
these-things of-any the cause to-know who at-least not I-accept
 ἑμαυτοῦ οὐδὲ ὥς ἐπειδὰν ἐνί τις προσθῇ ἓν, ἢ τὸ
from-myself even that when to-one someone adds one either the
 ἐν ᾧ προσετέθη δύο γέγονεν, ἢ τὸ προστεθέν,
one to-which it-was-added two has-become or the-(thing) added
 ἢ τὸ προστεθὲν καὶ ᾧ προσετέθη διὰ τὴν
or the-(thing) added and to-which it-was-added through the
 πρόσθεσιν τοῦ ἑτέρου τῷ ἑτέρῳ δύο ἐγένετο· θαυμάζω
addition of-the one to-the other two became I-wonder
 γὰρ εἰ ὅτε μὲν ἐκάτερον αὐτῶν χωρὶς ἀλλήλων ἦν,
for if when indeed each of-them apart from-each-other was
 ἐν ἄρα ἐκάτερον ἦν καὶ οὐκ ἦσθην τότε δύο, ἐπεὶ δ'
one then each was and not they-two-were then two when but
 ἐπλησίασαν ἀλλήλοις, αὕτη ἄρα αἰτία αὐτοῖς ἐγένετο τοῦ
they-came-near each-other this then cause for-them became of-the
 δύο γενέσθαι, ἢ σύνοδος τοῦ πλησίον ἀλλήλων τεθῆναι.
two becoming the coming-together of-the near each-other being-placed
 οὐδέ γε ὥς ἐάν τις ἐν διασχίσῃ, δύναμαι ἔτι πείθεσθαι
nor at-least that if someone one splits I-am-able still to-be-persuaded
 ὥς αὕτη αὖ αἰτία γέγονεν, ἢ σχίσις, τοῦ δύο γεγονέναι.
that this in-turn cause has-become the splitting of-the two having-become
 ἐναντία γὰρ γίνεσθαι ἢ τότε αἰτία τοῦ δύο γίνεσθαι.
contrary for becomes than then the-cause of-the two coming-to-be
 τότε μὲν γὰρ ὅτι συνήγετο πλησίον ἀλλήλων
then indeed for because they-were-brought-together near each-other
 καὶ προσετίθετο ἕτερον ἑτέρῳ, νῦν δ' ὅτι ἀπάγεται
and was-added one to-the-other now but because it-is-led-away

καὶ χωρίζεται ἕτερον ἀφ' ἑτέρου. οὐδέ γε δι' ὅτι
and is-separated one from the-other nor at-least through what
 ἐν γίγνεται ὡς ἐπίσταμαι, ἔτι πείθω ἑμαυτόν, οὐδ' ἄλλο
one comes-to-be that I-know still I-persuade myself nor other
 οὐδὲν ἐνὶ λόγῳ δι' ὅτι γίγνεται ἢ ἀπόλλυται ἢ ἔστι,
anything in-one word through what comes-to-be or perishes or is
 κατὰ τοῦτον τὸν τρόπον τῆς μεθόδου, ἀλλά τιν' ἄλλον
according-to this — manner of-the inquiry but some other
 τρόπον αὐτὸς εἰκῇ φύρω, τοῦτον δὲ οὐδαμῇ προσίεμαι.
way myself at-random I-jumble-up this and in-no-way I-admit

XXX · ANAXAGORAS AND THE DISAPPOINTMENT

Then he heard someone reading from a book of Anaxagoras that mind is the orderer and cause of all things, and was delighted: mind would set each thing as is best for it. He expected to be told whether the earth is flat or round, and why it is better so. But the book made no use of mind and gave airs and ethers and waters as causes — as though one explained Socrates' sitting here by bones and sinews, not by his judging it juster to stay. They mistake a condition for the cause; so he took a second voyage.

ἀλλ' ἀκούσας μέν ποτε ἐκ βιβλίου τινός, ὡς ἔφη, c
but having-heard indeed once from a-book some as he-said
 Ἀναξαγόρου ἀναγιγνώσκοντος, καὶ λέγοντος ὡς ἄρα νοῦς
of-Anaxagoras reading and saying that then mind
 ἐστίν ὁ διακοσμῶν τε καὶ πάντων αἴτιος, ταύτῃ δὴ τῇ
is the-(one) ordering both and of-all-things cause at-this then —
 αἰτία ἦσθην τε καὶ ἔδοξέ μοι τρόπον τινὰ εὖ ἔχειν τὸ
cause I-was-pleased both and it-seemed to-me way some well to-be the
 τὸν νοῦν εἶναι πάντων αἴτιον, καὶ ἡγησάμην, εἰ τοῦθ' οὕτως
the mind to-be of-all-things cause and I-believed if this so

ἔχει, τόν γε νοῦν κοσμοῦντα πάντα κοσμεῖν καὶ ἕκαστον
is the at-least mind ordering all-things orders and each-thing
 τιθέναι ταύτῃ ὅπῃ ἂν βέλτιστα ἔχῃ· εἰ οὖν τις
places in-that-way in-what-way — best it-may-be if then someone
 βούλοιο τὴν αἰτίαν εὑρεῖν περὶ ἐκάστου ὅπῃ γίγνεται
should-wish the cause to-find concerning each-thing how it-comes-to-be
 ἢ ἀπόλλυται ἢ ἔστι, τοῦτο δεῖν περὶ αὐτοῦ εὑρεῖν,
or perishes or is this to-be-necessary concerning it to-find
 ὅπῃ βέλτιστον αὐτῷ ἔστιν ἢ εἶναι ἢ ἄλλο ὅτιοῦν
how best for-it is either to-be or other anything-whatever
 πάσχειν ἢ ποιεῖν· ἐκ δὲ δὴ τοῦ λόγου τούτου οὐδὲν ἄλλο
to-suffer or to-do from and then the argument this nothing other
 σκοπεῖν προσήκειν ἀνθρώπῳ καὶ περὶ αὐτοῦ ἐκείνου καὶ
to-examine it-befits for-a-man both concerning very that and
 περὶ τῶν ἄλλων ἀλλ' ἢ τὸ ἄριστον καὶ τὸ βέλτιστον.
concerning the others but than the best and the most-excellent
 ἀναγκαῖον δὲ εἶναι τὸν αὐτὸν τοῦτον καὶ τὸ χεῖρον
necessary and to-be the same this-one also the worse
 εἰδέναι· τὴν αὐτὴν γὰρ εἶναι ἐπιστήμην περὶ αὐτῶν.
to-know the same for to-be knowledge concerning them
 98 ταῦτα δὴ λογιζόμενος ἄσμενος ἠὲ ἠρήκεν αἴτιαν διδάσκαλον
these-things then reckoning gladly to-have-found I-thought a-teacher
 τῆς αἰτίας περὶ τῶν ὄντων κατὰ νοῦν ἐμαυτῷ,
the cause concerning the things-that-are according-to mind for-myself
 τὸν Ἀναξαγόραν, καὶ μοι φράσειν πρῶτον μὲν πότερον
— Anaxagoras and to-me would-tell first indeed whether
 ἡ γῆ πλατεῖα ἔστιν ἢ στρογγύλη, ἐπειδὴ δὲ φράσειεν,
the earth flat is or round when and he-had-told
 ἐπεκδιηγέσθαι τὴν αἰτίαν καὶ τὴν ἀνάγκην, λέγοντα τὸ
he-would-go-on-to-explain the cause and the necessity saying the
 ἄμεινον καὶ ὅτι αὐτὴν ἄμεινον ἦν τοιαύτην εἶναι· καὶ εἰ ἐν
better and that it better it-was such to-be and if in

μέσω φαίη εἶναι αὐτήν, ἐπεκδιηγῆσεσθαι ὡς ἄμεινον
the-middle he-should-say to-be it he-would-go-on-to-explain how better
 ἦν αὐτήν ἐν μέσω εἶναι· καὶ εἴ μοι ταῦτα ἀποφαίνοι,
it-was it in the-middle to-be and if to-me these-things he-should-show
 παρεσκευάσμην ὡς οὐκέτι ποθεσόμενος αἰτίας ἄλλο εἶδος.
I-had-prepared-myself as no-longer going-to-long-for of-cause another form
 καὶ δὴ καὶ περὶ ἡλίου οὕτω παρεσκευάσμην ὡσαύτως b
and indeed also concerning sun so I-had-prepared-myself likewise
 πευσόμενος, καὶ σελήνης καὶ τῶν ἄλλων ἀστρων, τάχους
going-to-learn and moon and the other stars speed
 τε πέρι πρὸς ἄλληλα καὶ τροπῶν καὶ τῶν ἄλλων
both concerning in-relation-to one-another and turnings and the other
 παθημάτων, πῇ ποτε ταῦτ' ἄμεινόν ἐστιν ἕκαστον
affections in-what-way ever these-things better is each
 καὶ ποιεῖν καὶ πάσχειν ἅ πάσχει. οὐ γὰρ ἂν ποτε αὐτὸν
both to-do and to-suffer what it-suffers not for — ever him
 ᾧμην, φάσκοντά γε ὑπὸ νοῦ αὐτὰ κεκοσμηθῆναι,
I-would-have-thought saying at-least by mind them to-have-been-ordered
 ἄλλην τινὰ αὐτοῖς αἰτίαν ἐπενεγκεῖν ἢ ὅτι βέλτιστον
other some for-them cause to-bring-in than that best
 αὐτὰ οὕτως ἔχειν ἐστὶν ὥσπερ ἔχει· ἐκάστῳ οὖν αὐτῶν
for-them so to-be is just-as they-are to-each then of-them
 ἀποδιδόντα τὴν αἰτίαν καὶ κοινῇ πᾶσι τὸ ἐκάστῳ βέλτιστον
assigning the cause and in-common to-all the for-each best
 ᾧμην καὶ τὸ κοινὸν πᾶσιν ἐπεκδιηγῆσεσθαι ἀγαθόν· καὶ
I-thought and the common for-all he-would-go-on-to-explain good and
 οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας, ἀλλὰ πάνυ σπουδῇ
not — I-would-have-sold for-much the hopes but very eagerly
 λαβὼν τὰς βίβλους ὡς τάχιστα οἷός τ' ἦ ἀνεγίνωσκον,
having-got the books as quickly able — I-was I-read
 ἢ ὡς τάχιστα εἶδεῖν τὸ βέλτιστον καὶ τὸ χεῖρον.
so-that as quickly I-might-know the best and the worse

99 ἀπὸ δὴ θαυμαστῆς ἐλπίδος, ὦ ἑταῖρε, ὃχόμην φερόμενος,
 from then wonderful hope O friend I-went-off carried
 ἐπειδὴ προῖον καὶ ἀναγινώσκων ὁρῶ ἄνδρα τῷ μὲν νῶ
 when going-on and reading I-see a-man the indeed mind
 οὐδὲν χρώμενον οὐδέ τινας αἰτίας ἐπαιτιώμενον εἰς τὸ
 not-at-all using nor any causes alleging for the
 διακοσμεῖν τὰ πράγματα, ἀέρας δὲ καὶ αἰθέρας καὶ ὕδατα
 ordering the things airs but and ethers and waters
 αἰτιώμενον καὶ ἄλλα πολλὰ καὶ ἄτοπα. καί μοι ἔδοξεν
 blaming and other many and strange and to-me be-seemed
 ὁμοιότατον πεπονθέναι ὥσπερ ἂν εἴ τις λέγων ὅτι
 most-like to-have-suffered just-as — if someone saying that
 Σωκράτης πάντα ὅσα πράττει νῶ πράττει, κᾶπειτα
 Socrates all-things whatever he-does by-mind does and-then
 ἐπιχειρήσας λέγειν τὰς αἰτίας ἐκάστων ὧν πράττω, λέγοι
 having-undertaken to-say the causes of-each which I-do should-say
 πρῶτον μὲν ὅτι διὰ ταῦτα νῦν ἐνθάδε κάθημαι, ὅτι
 first indeed that through these-things now here I-sit because
 σύγκειται μου τὸ σῶμα ἐξ ὀστέων καὶ νεύρων, καὶ τὰ μὲν
 is-composed my — body from bones and sinews and the indeed
 ὅσῃ ἐστιν στερεὰ καὶ διαφυὰς ἔχει χωρὶς ἀπ' ἀλλήλων, τὰ
 bones are solid and joints have apart from one-another the
 δὲ νεῦρα οἷα ἐπιτείνεσθαι καὶ ἀνιέσθαι, περιαμπέχοντα τὰ
 and sinews such-as to-be-stretched and to-be-slackened enclosing the
 ὅσῃ μετὰ τῶν σαρκῶν καὶ δέρματος ὃ συνέχει αὐτά·
 bones with the flesh and skin which holds-together them
 αἰωρουμένων οὖν τῶν ὀστέων ἐν ταῖς αὐτῶν συμβολαῖς
 swinging then the bones in — their-own sockets
 χαλῶντα καὶ συντείνοντα τὰ νεῦρα κάμπτεσθαι που ποιεῖ
 slackening and tightening the sinews to-be-bent surely make
 οἷόν τ' εἶναι ἐμὲ νῦν τὰ μέλη, καὶ διὰ ταύτην τὴν αἰτίαν
 able — to-be me now the limbs and through this — cause

συγκαμφθεῖς ἐνθάδε κάθημαι· καὶ αὖ περὶ τοῦ
having-been-bent-together here I-sit and again concerning the
 διαλέγεσθαι ὑμῖν ἑτέρας τοιαύτας αἰτίας λέγοι, φωνάς
conversing with-you other such causes he-should-say voices
 τε καὶ ἀέρας καὶ ἀκοὰς καὶ ἄλλα μυρία τοιαῦτα αἰτιώμενος,
both and airs and hearings and other countless such-things blaming
 ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας λέγειν, ὅτι, ἐπειδὴ
having-neglected the as truly causes to-say that since
 Ἀθηναίους ἔδοξε βέλτιον εἶναι ἐμοῦ καταψηφίσασθαι, διὰ
to-the-Athenians it-seemed better to-be me to-condemn through
 ταῦτα δὴ καὶ ἐμοὶ βέλτιον αὖ δέδοκται ἐνθάδε καθῆσθαι,
these-things then also to-me better in-turn it-has-seemed here to-sit
 καὶ δικαιότερον παραμένοντα ὑπέχειν τὴν δίκην ἣν ἂν
and more-just remaining to-submit-to the penalty which —
 κελεύσωσιν· ἐπεὶ νῆ τὸν κύνα, ὡς ἐγῶμαι, πάλαι ἂν ταῦτα τὰ
they-may-order since by the dog as I-think long-ago — these —
 νεῦρα καὶ τὰ ὀστᾶ ἢ περὶ Μέγαρα ἢ Βοιωτοὺς ἦν,
sinews and the bones either around Megara or the-Boeotians would-have-been
 ὑπὸ δόξης φερόμενα τοῦ βελτίστου, εἰ μὴ δικαιότερον
by opinion carried of-the best if not more-just
 ᾧμην καὶ κάλλιον εἶναι πρὸ τοῦ φεύγειν τε καὶ
I-thought and nobler to-be rather-than the fleeing both and
 ἀποδιδράσκειν ὑπέχειν τῇ πόλει δίκην ἥντιν' ἂν τάττη.
running-away to-submit-to the city penalty whatever — it-may-appoint
 ἀλλ' αἷτια μὲν τὰ τοιαῦτα καλεῖν λίαν ἄτοπον· εἰ δέ
but causes indeed — such-things to-call exceedingly absurd if but
 τις λέγοι ὅτι ἄνευ τοῦ τὰ τοιαῦτα ἔχειν καὶ ὀστᾶ καὶ
someone should-say that without the — such-things having both bones and
 νεῦρα καὶ ὅσα ἄλλα ἔχω οὐκ ἂν οἷός τ' ἦ ποιεῖν
sinews and whatever other I-have not — able — I-would-be to-do
 τὰ δόξαντά μοι, ἀληθῆ ἂν λέγοι· ὡς μέντοι
the-(things) having-seemed-good to-me true-things — he-would-say that however

διὰ ταῦτα ποιῶ ἃ ποιῶ, καὶ ταῦτα νῶ πράττων,
through these-things I-do what I-do and these-things by-mind acting
 ἀλλ' οὐ τῇ τοῦ βελτίστου αἰρέσει, πολλὴ ἂν καὶ μακρὰ
but not by-the of-the best choice great — and long
 ῥαθυμία εἴη τοῦ λόγου. τὸ γὰρ μὴ διελέσθαι οἶόν τ'
carelessness it-would-be of-the argument the for not to-distinguish able —
 εἶναι ὅτι ἄλλο μὲν τί ἐστι τὸ αἷτιον τῷ ὄντι, ἄλλο
to-be that another indeed something is the cause in reality another
 δὲ ἐκεῖνο ἄνευ οὗ τὸ αἷτιον οὐκ ἂν ποτ' εἴη αἷτιον·
and that without which the cause not — ever would-be a-cause
 ὃ δὴ μοι φαίνονται ψηλαφῶντες οἱ πολλοὶ ὥσπερ ἐν
which then to-me appear groping the many just-as in
 σκοτει, ἀλλοτρίῳ ὀνόματι προσχρώμενοι, ὡς αἷτιον αὐτὸ
darkness alien name making-use-of as a-cause it
 προσαγορεύειν. διὸ δὴ καὶ ὁ μὲν τις δύνῃν περιτιθεῖς
to-call wherefore then also the-one indeed one a-vortex setting-round
 τῇ γῇ ὑπὸ τοῦ οὐρανοῦ μένειν δὴ ποιεῖ τὴν γῆν, ὃ δὲ
the earth under the heaven to-stay then makes the earth the-other and
 ὥσπερ καρδόπῳ πλατεῖα βάθρον τὸν ἀέρα ὑπερείδει·
as to-a-kneading-trough flat a-base the air props-underneath
 τὴν δὲ τοῦ ὡς οἶόν τε βέλτιστα αὐτὰ τεθῆναι δύναμιν
the but of-the as possible — best them to-be-placed power
 οὕτω νῦν κεῖσθαι, ταύτην οὔτε ζητοῦσιν οὔτε τινὰ οἶονται
so now to-lie this neither they-seek nor any they-think
 δαιμονίαν ἰσχὺν ἔχειν, ἀλλὰ ἡγοῦνται τούτου Ἄτλαντα ἂν
divine strength to-have but they-believe than-this an-Atlas —
 ποτε ἰσχυρότερον καὶ ἀθανατώτερον καὶ μᾶλλον ἅπαντα
ever stronger and more-immortal and more all-things
 συνέχοντα ἐξευρεῖν, καὶ ὡς ἀληθῶς τὸ ἀγαθὸν καὶ δέον
holding-together would-find and as truly the good and binding
 συνδεῖν καὶ συνέχειν οὐδὲν οἶονται. ἐγὼ μὲν οὖν τῆς
to-bind and to-hold-together not-at-all they-think I indeed then —

τοιαύτης αἰτίας ὅπη ποτὲ ἔχει μαθητῆς ὅτουοῦν ἥδιστ'
such cause how ever it-is a-pupil of-anyone-whatever most-gladly
 ἂν γενοίμην· ἐπειδὴ δὲ ταύτης ἐστερήθην καὶ οὐτ' αὐτὸς
 — *I-would-become when and this I-was-deprived-of and neither myself*
 εὔρεῖν οὔτε παρ' ἄλλου μαθεῖν οἶός τε ἐγενόμην, τὸν δεύτερον
to-find nor from another to-learn able — I-became the second
 πλοῦν ἐπὶ τὴν τῆς αἰτίας ζήτησιν ἣ πεπραγμάτευμαι
voyage for the of-the cause search in-which I-have-busied-myself
 βούλει σοι, ἔφη, ἐπιδείξιν ποιήσωμαι, ὦ Κέβης;
do-you-wish for-you he-said a-demonstration I-should-make O Cebes
 ὑπερφυῶς μὲν οὖν, ἔφη, ὥς βούλομαι.
exceedingly indeed then he-said how I-wish

XXXI · THE SECOND VOYAGE

Fearing to be blinded as men are who watch an eclipse in the sun itself instead of in water, he took refuge in accounts. He lays down each time the account he judges strongest and sets down as true whatever agrees with it: there is a beautiful itself, and nothing else is beautiful except by partaking of it. He will not say a man is greater by a head, or ten more than eight by two; he holds to the hypothesis, tests what follows from it, and gives an account of it only from a higher one.

ἔδοξε τοίνυν μοι, ἦ δ' ὅς, μετὰ ταῦτα, ἐπειδὴ ἀπειρήκη
it-seemed then to-me said and he after these-things since I-had-given-up
 τὰ ὄντα σκοπῶν, δεῖν εὐλαβηθῆναι μὴ πάθοιμι
the things-that-are examining to-be-necessary to-beware lest I-suffer
 ὅπερ οἱ τὸν ἥλιον ἐκλείποντα θεωροῦντες καὶ
the-very-thing-which those the sun eclipsing watching and
 σκοπούμενοι πάσχουσιν· διαφθείρονται γάρ που ἔνιοι τὰ
examining suffer are-ruined for surely some in-the
 ὄμματα, εἰ μὴ ἐν ὕδατι ἢ τινι τοιούτῳ σκοπῶνται τὴν
eyes if not in water or some such-thing they-examine the

εἰκόνα αὐτοῦ. τοιοῦτόν τι καὶ ἐγὼ διενόηθην, καὶ
image of-it such something also I conceived and
 ἔδρεια μὴ παντάπασιν τὴν ψυχὴν τυφλωθείην βλέπων πρὸς
I-feared lest altogether in-the soul I-be-blinded looking at
 τὰ πράγματα τοῖς ὄμμασι καὶ ἐκάστη τῶν αἰσθήσεων
the things with-the eyes and with-each the of-the-senses
 ἐπιχειρῶν ἄπτεσθαι αὐτῶν. ἔδοξε δὴ μοι χρῆναι εἰς τοὺς
attempting to-lay-hold of-them it-seemed then to-me that-I-must to the
 λόγους καταφυγόντα ἐν ἐκείνοις σκοπεῖν τῶν ὄντων
accounts having-taken-refuge in them examine of-the things-that-are
 τὴν ἀλήθειαν.
the truth

100 ἴσως μὲν οὖν ᾧ εἰκάζω τρόπον τινὰ οὐκ ἔοικεν· οὐ γὰρ
perhaps indeed then to-what I-compare way some not it-is-like not for
 πάνυ συγχωρῶ τὸν ἐν λόγοις σκοπούμενον τὰ ὄντα
altogether I-concede the-(one) in accounts examining the things-that-are
 ἐν εἰκόσι μᾶλλον σκοπεῖν ἢ τὸν ἐν ἔργοις. ἀλλ' οὖν
in images more examines than the-(one) in facts but then
 δὴ ταύτῃ γε ὥρμησα, καὶ ὑποθέμενος ἐκάστοτε λόγον
indeed this-way at-least I-set-out and laying-down each-time an-account
 ὃν ἂν κρίνω ἐρρωμενέστατον εἶναι, ᾧ μὲν ἂν μοι
which — I-judge strongest to-be what-things indeed — to-me
 δοκῇ τούτῳ συμφωνεῖν τίθημι ὡς ἀληθῆ ὄντα, καὶ περὶ
seem with-this to-agree-with I-set-down as true being both concerning
 αἰτίας καὶ περὶ τῶν ἄλλων ἀπάντων, ᾧ δ' ἂν
cause and concerning the other all what-things and —
 μή, ὡς οὐκ ἀληθῆ. βούλομαι δέ σοι σαφέστερον εἰπεῖν
not as not true I-wish and to-you more-clearly to-say
 ᾧ λέγω· οἶμαι γάρ σε νῦν οὐ μαρτάνειν.
what I-say I-think for you now not understand
 οὐ μὰ τὸν Δία, ἔφη ὁ Κέβης, οὐ σφόδρα.
not by — Zeus said — Cebes not very

ἀλλ', ἣ δ' ὅς, ὥδε λέγω, οὐδὲν καινόν, ἀλλ' ἅπερ b
but said and he thus I-say nothing new but the-very-things-which
 αἰεί τε ἄλλοτε καὶ ἐν τῷ παρεληλυθότι λόγῳ οὐδὲν
always both at-other-times and in the past argument not-at-all
 πέπαυμαι λέγων. ἔρχομαι δὲ ἐπιχειρῶν σοι ἐπιδείξασθαι
I-have-ceased saying I-proceed then undertaking to-you to-demonstrate
 τῆς αἰτίας τὸ εἶδος ὃ πεπραγμάτευμαι, καὶ εἰμι πάλιν
of-the cause the form which I-have-worked-out and I-go again
 ἐπ' ἐκείνα τὰ πολυθρύλητα καὶ ἄρχομαι ἀπ' ἐκείνων,
to those — much-barped-on and I-begin from them
 ὑποθέμενος εἶναί τι καλὸν αὐτὸ καθ' αὐτὸ καὶ ἀγαθὸν
laying-down to-be something beautiful itself by itself and good
 καὶ μέγα καὶ τᾶλλα πάντα· ἃ εἴ μοι δίδως τε καὶ
and great and the-others all which if to-me you-grant both and
 συγχωρεῖς εἶναι ταῦτα, ἐλπίζω σοι ἐκ τούτων τὴν
you-concede to-be these-things I-hope to-you from these the
 αἰτίαν ἐπιδείξειν καὶ ἀνευρήσειν ὡς ἀθάνατον ψυχῇ.
cause to-demonstrate and to-discover that immortal soul
 ἀλλὰ μὲν, ἔφη ὁ Κέβης, ὡς διδόντος σοι οὐκ ἂν c
but indeed said — Cebeas as granting-it to-you not —
 φθάνοις περαίνων.
you-could-be-too-soon in-finishing
 σκόπει δὲ, ἔφη, τὰ ἐξῆς ἐκείνοις ἐάν σοι συνδοκῇ
consider then he-said the-(things) next to-those if to-you it-seems-so-too
 ὥσπερ ἐμοί. φαίνεται γάρ μοι, εἴ τί ἐστιν ἄλλο καλὸν
as to-me it-appears for to-me if anything is other beautiful
 πλὴν αὐτὸ τὸ καλόν, οὐδὲ δι' ἐν ἄλλο καλὸν εἶναι
besides itself the beautiful not through one other beautiful to-be
 ἢ διότι μετέχει ἐκείνου τοῦ καλοῦ· καὶ πάντα δὴ οὕτως
than because it-partakes that — beautiful and all-things then so
 λέγω. τῇ τοιαύτῃ αἰτίᾳ συγχωρεῖς;
I-say — such cause do-you-agree-to

συγχωρῶ, ἔφη.

I-agree he-said

d οὐ τοίνυν, ἦ δ' ὅς, ἔτι μανθάνω οὐδὲ δύναμαι τὰς ἄλλας
not then said and he any-longer I-understand nor I-am-able the other
αἰτίας τὰς σοφὰς ταύτας γινώσκειν· ἀλλ' ἐάν τις μοι
causes the wise these to-recognize but if someone to-me
λέγῃ δι' ὅτι καλὸν ἐστὶν ὅτιοῦν, ἢ χρῶμα εὐανθές
says through what beautiful is anything-whatever either color bright
ἔχον ἢ σχῆμα ἢ ἄλλο ὅτιοῦν τῶν τοιούτων, τὰ μὲν
having or shape or other anything-whatever — of-such-things the indeed
ἄλλα χαίρειν ἑῷ, — ταραττομαι γὰρ ἐν τοῖς ἄλλοις πᾶσι —
others to-fare-well I-let I-am-confused for in the others all
τοῦτο δὲ ἀπλῶς καὶ ἀτέχνως καὶ ἴσως εὐήθως ἔχω παρ'
this but simply and artlessly and perhaps naively I-hold with
ἐμαυτῷ, ὅτι οὐκ ἄλλο τι ποιεῖ αὐτὸ καλὸν ἢ ἡ ἐκείνου
myself that not other anything makes it beautiful than the of-that
τοῦ καλοῦ εἴτε παρουσία εἴτε κοινωνία εἴτε ὅπῃ δὴ
— beautiful whether presence or communion or in-whatever-way then
καὶ ὅπως ἤπροσγενομένη· οὐ γὰρ ἔτι τοῦτο δισχυρίζομαι,
and however having-come-to-be-added not for further this I-insist-on
ἀλλ' ὅτι τῷ καλῷ πάντα τὰ καλὰ καλὰ. τοῦτο γάρ
but that by-the beautiful all the beautiful-things beautiful this for
μοι δοκεῖ ἀσφαλέστατον εἶναι καὶ ἐμαυτῷ ἀποκρίνασθαι καὶ
to-me seems safest to-be both to-myself to-answer and
ἄλλῳ, καὶ τούτου ἐχόμενος ἡγοῦμαι οὐκ ἂν ποτε πεσεῖν, ἀλλ'
to-another and this holding-to I-believe not — ever would-fall but
ἀσφαλές εἶναι καὶ ἐμοὶ καὶ ὅτῳοῦν ἄλλῳ ἀποκρίνασθαι
safe to-be both for-me and for-anyone-whatever other to-answer
ὅτι τῷ καλῷ τὰ καλὰ καλὰ· ἢ οὐ καὶ σοὶ δοκεῖ;
that by-the beautiful the beautiful-things beautiful or not also to-you does-it-seem

δοκεῖ.
it-does-seem

καὶ μεγέθει ἄρα τὰ μεγάλα μεγάλα καὶ τὰ μείζω
and by-greatness then the great-things great and the greater-things
 μείζω, καὶ σμικρότητι τὰ ἐλάττω ἐλάττω;
greater and by-smallness the lesser-things lesser
 ναί.

yes

οὐδὲ σὺ ἄρ' ἂν ἀποδέχοιο εἴ τίς τινα φαίη ἕτερον 101
nor you then — would-accept if anyone someone should-say one
 ἑτέρου τῇ κεφαλῇ μείζω εἶναι, καὶ τὸν ἐλάττω τῷ
than-another by-the head greater to-be and the lesser by-the
 αὐτῷ τούτῳ ἐλάττω, ἀλλὰ διαμαρτύροιο ἂν ὅτι σὺ μὲν
same this lesser but you-would-protest — that you indeed
 οὐδὲν ἄλλο λέγεις ἢ ὅτι τὸ μείζον πᾶν ἕτερον ἑτέρου
nothing other say than that the greater every one than-another
 οὐδενὶ ἄλλῳ μείζον ἐστίν ἢ μεγέθει, καὶ διὰ τοῦτο
by-nothing other greater is than by-greatness and through this
 μείζον, διὰ τὸ μέγεθος, τὸ δὲ ἔλαττον οὐδενὶ ἄλλῳ
greater through the greatness the and lesser by-nothing other
 ἔλαττον ἢ σμικρότητι, καὶ διὰ τοῦτο ἔλαττον, διὰ τὴν
lesser than by-smallness and through this lesser through the
 σμικρότητα, φοβούμενος οἶμαι μή τίς σοι ἐναντίος λόγος
smallness fearing I-think lest some to-you opposing argument
 ἀπαντήσῃ, ἐὰν τῇ κεφαλῇ μείζονά τινα φῇς εἶναι καὶ
should-meet if by-the head greater someone you-say to-be and
 ἐλάττω, πρῶτον μὲν τῷ αὐτῷ τὸ μείζον μείζον εἶναι καὶ
lesser first indeed by-the same the greater greater to-be and
 τὸ ἔλαττον ἔλαττον, ἔπειτα τῇ κεφαλῇ σμικρῷ οὐσῇ τὸν
the lesser lesser then by-the head small being the
 μείζω μείζω εἶναι, καὶ τοῦτο δὴ τέρας εἶναι, τὸ σμικρῷ
greater greater to-be and this then a-monstrosity to-be the by-small
 τινι μέγαν τινὰ εἶναι· ἢ οὐκ ἂν φοβοίῃ ταῦτα;
something big someone to-be or not — would-you-fear these-things

καὶ ὁ Κέβης γελάσας, ἔγωγε, ἔφη.

and — Cebes having-laughed I-at-least said

οὐκοῦν, ἦ δ' ὅς, τὰ δέκα τῶν ὀκτὼ δυοῖν πλείω

therefore said and he the ten than-the eight by-two more

εἶναι, καὶ διὰ ταύτην τὴν αἰτίαν ὑπερβάλλειν, φοβοῖο

to-be and through this — cause to-exceed you-would-fear

ἂν λέγειν, ἀλλὰ μὴ πλήθει καὶ διὰ τὸ πλήθος; καὶ

— to-say but not by-multitude and through the multitude and

τὸ δίπηχυ τοῦ πηχυαίου ἡμίσει μείζον εἶναι ἀλλ' οὐ

the two-cubit than-the cubit-long by-a-half greater to-be but not

μεγέθει; ὁ αὐτὸς γάρ που φόβος.

by-greatness the same for surely fear

πάνυ γ', ἔφη.

certainly at-least he-said

102 τί δέ; ἐνὶ ἐνὸς προστεθέντος τὴν πρόσθεσιν αἰτίαν

what and to-one one having-been-added the addition cause

εἶναι τοῦ δύο γενέσθαι ἢ διασχισθέντος τὴν σχίσιν οὐκ

to-be of-the two becoming or having-been-split the splitting not

εὐλαβοῖο ἂν λέγειν; καὶ μέγα ἂν βοῶνς ὅτι οὐκ

would-you-beware — to-say and loudly — you-would-cry that not

οἶσθα ἄλλως πως ἕκαστον γιγνόμενον ἢ μετασχὸν τῆς

you-know otherwise somehow each-thing coming-to-be than having-partaken the

ιδίας οὐσίας ἐκάστου οὗ ἂν μετάσχη, καὶ ἐν τούτοις οὐκ

proper being of-each which — it-partakes and in these-cases not

ἔχεις ἄλλην τινὰ αἰτίαν τοῦ δύο γενέσθαι ἀλλ' ἢ τὴν

you-have other any cause of-the two becoming but than the

τῆς δυάδος μετάσχεσιν, καὶ δεῖν τούτου μετασχεῖν

of-the dyad partaking and to-be-necessary of-this to-partake

τὰ μέλλοντα δύο ἔσεσθαι, καὶ μονάδος ὃ ἂν

the-(things) going two to-be and of-monad whatever —

μέλλῃ ἐν ἔσεσθαι, τὰς δὲ σχίσεις ταύτας καὶ προσθέσεις

is-going one to-be the and splittings these and additions

καὶ τὰς ἄλλας τὰς τοιαύτας κομψείας ἐώς ἂν χαίρειν,
and the other — such subtleties you-would-let — fare-well
 παρὲς ἀποκρίνασθαι τοῖς σεαυτοῦ σοφωτέροις· σὺ δὲ
leaving to-answer to-the than-yourself wiser you and
 δεδιὼς ἅν, τὸ λεγόμενον, τὴν σαυτοῦ σκιὰν καὶ τὴν
fearing — the saying — your-own shadow and the
 ἀπειρίαν, ἐχόμενος ἐκείνου τοῦ ἀσφαλοῦς τῆς ὑποθέσεως,
inexperience holding-to that — safe of-the hypothesis
 οὕτως ἀποκρίναιο ἅν. εἰ δέ τις αὐτῆς τῆς ὑποθέσεως
so you-would-answer — if and someone itself the hypothesis
 ἔχοιτο, χαίρειν ἐώς ἂν καὶ οὐκ ἀποκρίναιο ἕως
should-lay-hold-of fare-well you-would-let — and not you-would-answer until
 ἂν τὰ ἀπ' ἐκείνης ὀρμηθέντα σκέψαιο εἴ σοι
— the-(things) from it having-set-out you-should-examine whether for-you
 ἀλλήλοις συμφωνεῖ ἢ διαφωνεῖ· ἐπειδὴ δὲ ἐκείνης αὐτῆς
with-one-another they-agree or disagree when and of-it itself
 δέοι σε διδόναι λόγον, ὡσαύτως ἂν διδοίης,
it-should-be-necessary you to-give an-account likewise — you-would-give
 ἄλλην αὖ ὑπόθεσιν ὑποθέμενος ἥτις τῶν ἁνωθεν
another again hypothesis laying-down whichever of-the higher
 βελτίστη φαίνοιτο, ἕως ἐπὶ τι ἱκανὸν ἔλθοις,
best should-appear until at something sufficient you-should-come
 ἅμα δὲ οὐκ ἂν φύροιο ὥσπερ οἱ ἀντιλογικοὶ
at-the-same-time and not — you-would-jumble just-as the disputers
 περί τε τῆς ἀρχῆς διαλεγόμενος καὶ τῶν ἐξ ἐκείνης
concerning both the beginning discussing and the-(things) from it
 ὀρμημένων, εἴπερ βούλοιο τι τῶν ὄντων εὑρεῖν;
having-set-out if-indeed you-should-wish any of-the things-that-are to-find
 ἐκείνοις μὲν γὰρ ἴσως οὐδὲ εἷς περὶ τούτου λόγος οὐδὲ
to-them indeed for perhaps not-even one concerning this account nor
 φροντίς· ἱκανοὶ γὰρ ὑπὸ σοφίας ὁμοῦ πάντα κυκλώντες
care competent for by wisdom together all-things stirring-up

ὅμως δύνασθαι αὐτοὶ αὐτοῖς ἀρέσκειν· σὺ δ', εἴπερ
nevertheless to-be-able themselves to-themselves to-please you but if-indeed
 εἰ τῶν φιλοσόφων, οἶμαι ἂν ὡς ἐγὼ λέγω ποιοῖς.
you-are of-the philosophers I-think — as I say you-would-do
 ἀληθέστατα, ἔφη, λέγεις, ὃ τε Σιμμίας ἅμα καὶ ὁ
most-truly said you-speak — both Simmias at-once and —
 Κέβης.

Cebes

ECH. νῆ Δία, ὦ Φαίδων, εἰκότως γε· θαυμαστῶς γάρ
by Zeus O Phaedo with-reason at-least wonderfully for
 μοι δοκεῖ ὡς ἐναργῶς τῷ καὶ μικρὸν νοῦν ἔχοντι
to-me it-seems how clearly to-the-(one) even small mind having
 εἰπεῖν ἐκεῖνος ταῦτα.

to-have-spoken he these-things

PHAE. πάνυ μὲν οὖν, ὦ Ἐχέκρατες, καὶ πᾶσι τοῖς παροῦσιν
certainly indeed then O Ecbecrates also to-all the present
 ἔδοξεν.

it-seemed

ECH. καὶ γὰρ ἡμῖν τοῖς ἀποῦσι, νῦν δὲ ἀκούουσιν. ἀλλὰ
and for to-us the absent now and hearing but
 τίνα δὴ ἦν τὰ μετὰ ταῦτα λεχθέντα;
what then were the-(things) after these said

XXXII · GREATNESS IN US WILL NOT ADMIT THE SMALL

It is agreed that each of the forms is something, and that other things take their names from partaking of them. When Simmias is called greater than Socrates and less than Phaedo, both greatness and smallness are in Simmias; he exceeds not by being Simmias but by the greatness he happens to have. The greatness in us will not admit smallness: at its approach it withdraws or perishes, and will not stay and become its own opposite.

PHAE. ὥς μὲν ἐγὼ οἶμαι, ἐπεὶ αὐτῷ ταῦτα συνεχωρήθη, b
as indeed I think when for-him these-things were-conceded
 καὶ ὁμολογεῖτο εἶναί τι ἕκαστον τῶν εἰδῶν καὶ τούτων
and it-was-agreed to-be something each of-the forms and of-these
 τᾶλλα μεταλαμβάνοντα αὐτῶν τούτων τὴν ἐπωνυμίαν
the-other-things partaking-in of-them these the name
 ἴσχειν, τὸ δὲ μετὰ ταῦτα ἡρώτα, εἰ δὴ, ἦ δ' ὅς,
to-get the-(thing) then after these be-asked if then said and be
 ταῦτα οὕτως λέγεις, ἄρ' οὐχ, ὅταν Σιμμίαν Σωκράτους
these-things so you-say then not whenever Simmias than-Socrates
 φῆς μείζω εἶναι, Φαίδωνος δὲ ἐλάττω, λέγεις τότε εἶναι
you-say greater to-be than-Phaedo and lesser you-say then to-be
 ἐν τῷ Σιμμίᾳ ἀμφότερα, καὶ μέγεθος καὶ σμικρότητα;
in — Simmias both and greatness and smallness
 ἔγωγε.

I-at-least

ἀλλὰ γάρ, ἦ δ' ὅς, ὁμολογεῖς τὸ τὸν Σιμμίαν ὑπερέχειν c
but for said and he you-agree the — Simmias to-exceed
 Σωκράτους οὐχ ὥς τοῖς ῥήμασι λέγεται οὕτω καὶ τὸ
Socrates not as in-the words it-is-said so also the
 ἀληθὲς ἔχειν; οὐ γάρ που πεφυκέναι Σιμμίαν ὑπερέχειν
truth to-be not for surely to-be-by-nature Simmias to-exceed
 τούτῳ, τῷ Σιμμίᾳ εἶναι, ἀλλὰ τῷ μεγέθει ὃ τυγχάνει
by-this by-the Simmias being but by-the greatness which he-happens
 ἔχων· οὐδ' αὖ Σωκράτους ὑπερέχειν ὅτι Σωκράτης ὁ
having nor again Socrates to-exceed because Socrates —
 Σωκράτης ἐστίν, ἀλλ' ὅτι σμικρότητα ἔχει ὁ Σωκράτης
Socrates is but because smallness has — Socrates
 πρὸς τὸ ἐκείνου μέγεθος;
in-relation-to the of-that-one greatness
 ἀληθῆ.

true

οὐδέ γε αὖ ὑπὸ Φαίδωνος ὑπερέχουσαι τῷ ὅτι Φαίδων
 nor at-least again by Phaedo to-be-exceeded by-the that Phaedo
 ὁ Φαίδων ἐστίν, ἀλλ' ὅτι μέγεθος ἔχει ὁ Φαίδων
 — Phaedo is but because greatness has — Phaedo
 πρὸς τὴν Σιμμίου σμικρότητα;
 in-relation-to the of-Simmias smallness
 ἔστι ταῦτα.

it-is these-things

d οὕτως ἄρα ὁ Σιμμία ἐπωνυμίαν ἔχει σμικρὸς τε καὶ
 so then — Simmias a-name has small both and
 μέγας εἶναι, ἐν μέσῳ ὧν ἀμφοτέρων, τοῦ μὲν
 great to-be in the-middle being of-both of-the-one indeed
 τῷ μεγέθει ὑπερέχειν τὴν σμικρότητα ὑπέχων, τῷ
 to-the greatness to-exceed the smallness submitting to-the-other
 δὲ τὸ μέγεθος τῆς σμικρότητος παρέχων ὑπερέχον.
 and the greatness than-the smallness affording exceeding
 καὶ ἅμα μειδιάσας, ἔοικα, ἔφη, καὶ συγγραφικῶς
 and at-the-same-time having-smiled I-seem he-said also like-a-book
 ἐρεῖν, ἀλλ' οὖν ἔχει γέ που ὡς λέγω. συνέφη.
 to-be-going-to-speak but then it-is at-least surely as I-say he-agreed

103 λέγω δὴ τοῦδ' ἔνεκα, βουλόμενος δόξαι σοὶ ὅπερ
 I-say then this for-the-sake-of wishing to-seem to-you the-very-thing-which
 ἐμοί. ἐμοὶ γὰρ φαίνεται οὐ μόνον αὐτὸ τὸ μέγεθος
 to-me to-me for it-appears not only itself the greatness
 οὐδέποτ' ἐθέλειν ἅμα μέγα καὶ σμικρὸν εἶναι, ἀλλὰ
 never to-be-willing at-the-same-time great and small to-be but
 καὶ τὸ ἐν ἡμῖν μέγεθος οὐδέποτε προσδέχεσθαι τὸ σμικρὸν
 also the in us greatness never to-admit the small
 οὐδ' ἐθέλειν ὑπερέχεσθαι, ἀλλὰ δυοῖν τὸ ἕτερον, ἢ
 nor to-be-willing to-be-exceeded but of-two the one either
 φεύγειν καὶ ὑπεκχωρεῖν ὅταν αὐτῷ προσή τὸ ἐναντίον,
 to-flee and to-withdraw whenever to-it approaches the opposite

τὸ σμικρόν, ἢ προσελθόντος ἐκείνου ἀπολωλέναι· ὑπομένον
the small or having-approached it to-have-perished abiding
 δὲ καὶ δεξάμενον τὴν σμικρότητα οὐκ ἐθέλειν εἶναι
and also having-received the smallness not to-be-willing to-be
 ἕτερον ἢ ὅπερ ἦν. ὥσπερ ἐγὼ δεξάμενος καὶ
other than the-very-thing-which it-was just-as I having-received and
 ὑπομείνας τὴν σμικρότητα, καὶ ἔτι ὦν ὅσπερ εἰμί,
having-abided the smallness and still being the-very-one-who I-am
 οὗτος ὁ αὐτὸς σμικρὸς εἰμι· ἐκεῖνο δὲ οὐ τετόλμηκεν
this — same small I-am that and not has-dared
 μέγα ὄν σμικρὸν εἶναι· ὡς δ' αὖτως καὶ τὸ σμικρὸν
great being small to-be as and likewise also the small
 τὸ ἐν ἡμῖν οὐκ ἐθέλει ποτὲ μέγα γίνεσθαι οὐδὲ εἶναι,
the-(one) in us not is-willing ever great to-become nor to-be
 οὐδ' ἄλλο οὐδὲν τῶν ἐναντίων, ἔτι ὄν ὅπερ ἦν,
nor other any of-the opposites still being the-very-thing-which it-was
 ἅμα τοὐναντίον γίνεσθαι τε καὶ εἶναι, ἀλλ' ἥτοι
at-the-same-time the-opposite to-become both and to-be but either
 ἀπέρχεται ἢ ἀπόλλυται ἐν τούτῳ τῷ παθήματι.
it-goes-away or perishes in this — experience
 παντάπασιν, ἔφη ὁ Κέβης, οὕτω φαίνεται μοι.
altogether said — Cebes so it-appears to-me
 καὶ τις εἶπε τῶν παρόντων ἀκούσας — ὅστις δ' ἦν,
and someone said of-the present having-heard who and he-was
 οὐ σαφῶς μέμνημαι — πρὸς θεῶν, οὐκ ἐν τοῖς πρόσθεν
not clearly I-remember by the-gods not in the earlier
 ἡμῖν λόγοις αὐτὸ τὸ ἐναντίον τῶν νυνὶ λεγομένων
for-us arguments very the opposite of-the now things-being-said
 ὡμολογεῖτο, ἐκ τοῦ ἐλάττονος τὸ μείζον γίνεσθαι καὶ
was-it-agreed from the lesser the greater comes-to-be and
 ἐκ τοῦ μείζονος τὸ ἐλάττον, καὶ ἀτεχνῶς αὕτη εἶναι ἢ
from the greater the lesser and simply this to-be the

γένεσις τοῖς ἐναντίοις, ἐκ τῶν ἐναντίων; νῦν δέ μοι
coming-to-be for-the opposites from the opposites now but to-me
 δοκεῖ λέγεσθαι ὅτι τοῦτο οὐκ ἄν ποτε γένοιτο.
it-seems to-be-said that this not — ever could-happen

XXXIII • THE OPPOSITE ITSELF AND THE THING THAT HAS IT

Someone objects that this contradicts the earlier agreement that opposites come from opposites. Socrates answers that the earlier argument was about things that have opposites and are named after them, and this one about the opposites themselves: snow will not admit the hot and stay snow, nor fire the cold. Besides the form itself, other things always keep the form's name — three is never even, though it is not the odd itself, and would perish sooner than become even.

- b καὶ ὁ Σωκράτης παραβαλὼν τὴν κεφαλὴν καὶ ἀκούσας,
and — Socrates having-inclined the head and having-heard
 ἀνδρικῶς, ἔφη, ἀπεμνημόνευκας, οὐ μέντοι ἐννοεῖς τὸ
manfully be-said you-have-recalled not however you-notice the
 διαφέρον τοῦ τε νῦν λεγομένου καὶ τοῦ τότε. τότε
difference of-the-(thing) both now being-said and of-the-(thing) then then
 μὲν γὰρ ἐλέγετο ἐκ τοῦ ἐναντίου πράγματος τὸ ἐναντίον
indeed for it-was-said from the opposite thing the opposite
 πρᾶγμα γίνεσθαι, νῦν δέ, ὅτι αὐτὸ τὸ ἐναντίον ἑαυτῷ
thing comes-to-be now but that itself the opposite to-itself
 ἐναντίον οὐκ ἄν ποτε γένοιτο, οὔτε τὸ ἐν ἡμῖν οὔτε τὸ
opposite not — ever could-become either the-(one) in us or the-(one)
 ἐν τῇ φύσει. τότε μὲν γάρ, ὦ φίλε, περὶ τῶν ἐχόντων
in the nature then indeed for O friend concerning the-(things) having
 τὰ ἐναντία ἐλέγομεν, ἐπονομάζοντες αὐτὰ τῇ ἐκεῖνων
the opposites we-were-speaking naming them by-the of-those
 ἐπωνυμίᾳ, νῦν δὲ περὶ ἐκεῖνων αὐτῶν ὧν ἐόντων ἔχει
name now but concerning those themselves which being-in have

τὴν ἐπωνυμίαν τὰ ὀνομαζόμενα· αὐτὰ δ' ἐκείνα οὐκ
the name the-(things) being-named themselves and those not
 ἂν ποτέ φαμεν ἐθελῆσαι γένεσιν ἀλλήλων δέξασθαι. καὶ
 — *ever we-say to-have-been-willing coming-to-be of-one-another to-receive and*
 ἅμα βλέψας πρὸς τὸν Κέβητα εἶπεν, ἄρα μή πού, ὦ
at-the-same-time having-looked at — Cebes he-said then not surely O
 Κέβης, ἔφη, καὶ σέ τι τούτων ἐτάραξεν ὧν ὁδε εἶπεν;
Cebes he-said also you anything of-these-things has-troubled which this-man said
 οὐδ' αὖ, ἔφη ὁ Κέβης, οὕτως ἔχω· καίτοι οὔτι λέγω
nor again said — Cebes so am-I and-yet not-at-all I-say
 ὥς οὐ πολλά με ταραττει.

that not many-things me trouble

συνωμολογήκαμεν ἄρα, ἦ δ' ὅς, ἀπλῶς τοῦτο, μηδέποτε
we-have-agreed-together then said and he simply this never
 ἐναντίον ἑαυτῷ τὸ ἐναντίον ἔσεσθαι.
opposite to-itself the opposite will-be
 παντάπασιν, ἔφη.

altogether he-said

ἔτι δὴ μοι καὶ τόδε σκέψαι, ἔφη, εἰ ἄρα
further then for-me also this consider he-said whether then
 συνομολογήσεις. θερμόν τι καλεῖς καὶ ψυχρόν;
you-will-agree hot something do-you-call and cold
 ἔγωγε.

I-at-least

ἄρ' ὅπερ χιόνα καὶ πῦρ;

then the-very-thing-which snow and fire

μὰ Δι' οὐκ ἔγωγε.

by Zeus not I-at-least

ἀλλ' ἕτερόν τι πυρὸς τὸ θερμόν καὶ ἕτερόν τι

but other something than-fire the hot and other something

χιόνος τὸ ψυχρόν;

than-snow the cold

ναί.

yes

ἀλλὰ τόδε γ' οἶμαι δοκεῖ σοι, οὐδέποτε χιόνα γ' οὖσαν
 but this at-least I-think seems to-you never snow at-least being
 δεξαμένην τὸ θερμόν, ὥσπερ ἐν τοῖς πρόσθεν ἐλέγομεν, ἔτι
 having-received the hot just-as in the earlier we-were-saying still
 ἔσεσθαι ὅπερ ἦν, χιόνα καὶ θερμόν, ἀλλὰ προσιόντος
 will-be the-very-thing-which it-was snow and hot but approaching
 τοῦ θερμοῦ ἢ ὑπεκχωρήσειν αὐτῷ ἢ ἀπολεῖσθαι.
 the hot either will-withdraw before-it or will-perish
 πάνυ γε.

certainly at-least

καὶ τὸ πῦρ γε αὖ προσιόντος τοῦ ψυχροῦ αὐτῷ ἢ
 and the fire at-least again approaching the cold to-it either
 ὑπεξίεναι ἢ ἀπολεῖσθαι, οὐ μέντοι ποτὲ τολμήσειν δεξάμενον
 to-withdraw or will-perish not however ever will-dare having-received
 τὴν ψυχρότητα ἔτι εἶναι ὅπερ ἦν, πῦρ καὶ ψυχρόν.
 the coldness still to-be the-very-thing-which it-was fire and cold

e ἀληθῆ, ἔφη, λέγεις.

true he-said you-speak

ἔστιν ἄρα, ἦ δ' ὅς, περὶ ἓνα τῶν τοιούτων, ὥστε μὴ
 it-is then said and he concerning some — of-such-things so-that not
 μόνον αὐτὸ τὸ εἶδος ἀξιοῦσθαι τοῦ αὐτοῦ ὀνόματος εἰς τὸν
 only itself the form is-thought-worthy — of-its-own name for the
 αἰεὶ χρόνον, ἀλλὰ καὶ ἄλλο τι ὃ ἔστι μὲν οὐκ ἐκείνο,
 ever time but also other something which is indeed not that
 ἔχει δὲ τὴν ἐκείνου μορφήν αἰεὶ, ὅτανπερ ἦ. ἔτι δὲ ἐν τῷδε
 has but the of-that shape always whenever it-is further and in this
 ἴσως ἔσται σαφέστερον ὃ λέγω· τὸ γὰρ περιττὸν αἰεὶ που
 perhaps it-will-be clearer what I-say the for odd always surely
 δεῖ τούτου τοῦ ὀνόματος τυγχάνειν ὅπερ νῦν λέγομεν· ἢ οὐ;
 must this — name get which now we-say or not

πάνυ γε.

certainly at-least

ἄρα μόνον τῶν ὄντων — τοῦτο γὰρ ἐρωτῶ — ἢ καὶ
then only of-the things-that-are this for I-ask or also
ἄλλο τι ὃ ἔστι μὲν οὐχ ὅπερ τὸ περιττόν,

other something which is indeed not the-very-thing-which the odd

ὅμως δὲ δεῖ αὐτὸ μετὰ τοῦ ἑαυτοῦ ὀνόματος καὶ τοῦτο
nevertheless but must it along-with — its-own name also this

καλεῖν αἰὲ διὰ τὸ οὕτω πεφυκέναι ὥστε τοῦ περιττοῦ
call always through the so being-by-nature so-that from-the odd

μηδέποτε ἀπολείπεσθαι; λέγω δὲ αὐτὸ εἶναι οἶον καὶ ἢ
never to-be-parted I-say and it to-be such-as also the

τριάς πέπονθε καὶ ἄλλα πολλά. σκόπει δὲ περὶ τῆς
triad has-experienced and other-things many consider and concerning the

τριάδος. ἄρα οὐ δοκεῖ σοι τῷ τε αὐτῆς ὀνόματι αἰὲ
triad then not does-it-seem to-you — both by-its-own name always

προσαγορευτέα εἶναι καὶ τῷ τοῦ περιττοῦ, ὄντος οὐχ
to-be-called to-be and by-the of-the odd being not

ὅπερ τῆς τριάδος; ἀλλ' ὅμως οὕτως πέφυκε καὶ ἢ
the-very-thing-which the triad but nevertheless so is-by-nature both the

τριάς καὶ ἢ πεμπτὰς καὶ ὁ ἥμισυς τοῦ ἀριθμοῦ ἅπας, ὥστε
triad and the pentad and the half of-the number all so-that

οὐκ ὢν ὅπερ τὸ περιττὸν αἰὲ ἕκαστος αὐτῶν ἐστι
not being the-very-thing-which the odd always each of-them is

περιττός· καὶ αὖ τὰ δύο καὶ τέτταρα καὶ ἅπας ὁ ἕτερος
odd and again the two and four and all the other

αὖ στίχος τοῦ ἀριθμοῦ οὐκ ὢν ὅπερ τὸ ἄρτιον
again row of-the number not being the-very-thing-which the even

ὅμως ἕκαστος αὐτῶν ἄρτιός ἐστιν αἰεί· συγχωρεῖς ἢ οὐ;
nevertheless each of-them even is always do-you-agree or not

πῶς γὰρ οὐκ; ἔφη.

how for not he-said

c ὁ τοίνυν, ἔφη, βούλομαι δηλῶσαι, ἄθρει. ἔστιν δὲ τόδε,
what then he-said I-wish to-make-clear observe is and this
 ὅτι φαίνεται οὐ μόνον ἐκεῖνα τὰ ἐναντία ἀλλήλα οὐ
that it-appears not only those — opposites one-another not
 δεχόμενα, ἀλλὰ καὶ ὅσα οὐκ ὄντ' ἀλλήλοις ἐναντία
receiving but also whatever-things not being to-one-another opposite
 ἔχει ἀεὶ τὰναντία, οὐδὲ ταῦτα ἔοικε δεχομένοις ἐκείνῃ τὴν
have always the-opposites not these seem to-receive that —
 ἰδέαν ἢ ἂν τῇ ἐν αὐτοῖς οὔσῃ ἐναντία ἦ, ἀλλ' ἐπιούσης
form which — the-(one) in them being opposite is but coming-on
 αὐτῆς ἥτοι ἀπολλύμενα ἢ ὑπεκχωροῦντα. ἢ οὐ φήσομεν
it either perishing or withdrawing or not shall-we-say
 τὰ τρία καὶ ἀπολεῖσθαι πρότερον καὶ ἄλλο ὅτιοῦν
the three even will-perish sooner and other anything-whatever
 πείσεσθαι, πρὶν ὑπομῆναι ἔτι τρία ὄντα ἄρτια γενέσθαι;
will-suffer before to-endure still three being even to-become
 πάνυ μὲν οὖν, ἔφη ὁ Κέβης.
certainly indeed then said — Cebes
 οὐδὲ μὴν, ἢ δ' ὅς, ἐναντίον γέ ἐστι δυὰς τριάδι.
nor indeed said and he opposite at-least is dyad to-triad
 οὐ γὰρ οὖν.
not for then
 οὐκ ἄρα μόνον τὰ εἶδη τὰ ἐναντία οὐχ ὑπομένει ἐπιόντα
not then only the forms the opposite not abide approaching
 ἀλλήλα, ἀλλὰ καὶ ἄλλ' ἄττα τὰ ἐναντία οὐχ ὑπομένει
one-another but also other things the opposites not abide
 ἐπιόντα.
approaching
 ἀληθέστατα, ἔφη, λέγεις.
most-truly he-said you-speak

βούλει οὖν, ἥ δ' ὅς, ἐὰν οἰοί τ' ὤμεν, ὀρισώμεθα
do-you-wish then said and he if able — we-are we-should-define
ὅποια ταῦτά ἐστιν;

of-what-sort these are

πάνυ γε.

certainly at-least

ἄρ' οὖν, ἔφη, ὦ Κέβης, τάδε εἴη ἄν, ἃ ὅτι ἂν d
so then he-said O Cebes these would-be — which whatever —
κατάσχη μὴ μόνον ἀναγκάζει τὴν αὐτοῦ ἰδέαν αὐτὸ
it-takes-bold-of not only compels — its-own form it
ἴσχειν, ἀλλὰ καὶ ἐναντίου αὐτῷ αἰεί τινος;

to-have but also of-an-opposite to-it always some

πῶς λέγεις;

how do-you-mean

ὥσπερ ἄρτι ἐλέγομεν. οἶσθα γὰρ δήπου ὅτι ἃ
just-as just-now we-were-saying you-know for surely that whatever-things
ἂν ἡ τῶν τριῶν ἰδέα κατάσχη, ἀνάγκη αὐτοῖς οὐ μόνον
— the of-the three form takes-bold-of necessity for-them not only
τρισὶν εἶναι ἀλλὰ καὶ περιττοῖς.

three to-be but also odd

πάνυ γε.

certainly at-least

ἐπὶ τὸ τοιοῦτον δῆ, φαμέν, ἡ ἐναντία ἰδέα ἐκείνη τῇ
upon — such then we-say the opposite form to-that —
μορφῇ ἣ ἂν τοῦτο ἀπεργάζεται οὐδέποτε ἂν ἔλθοι.
shape which — this brings-about never — would-come
οὐ γάρ.

not for

εἰργάζεται δέ γε ἡ περιττή;

was-bringing-about and at-least the odd

ναί.

yes

ἐναντία δὲ ταύτῃ ἢ τοῦ ἀρτίου;
opposite and to-this the-(form) of-the even
 ναί.

yes

ε ἐπὶ τὰ τρία ἄρα ἢ τοῦ ἀρτίου ἰδέα οὐδέποτε ἦξει.
upon the three then the of-the even form never will-come
 οὐ δῆτα.

not indeed

ἄμοιρα δὴ τοῦ ἀρτίου τὰ τρία.
without-share then of-the even the three

ἄμοιρα.

without-share

ἀνάρτιος ἄρα ἢ τριάς.
un-even then the triad

ναί.

yes

XXXIV · WHAT BRINGS ITS FORM ALONG WITH IT

What was to be defined is which things, without being opposite to something, still refuse to admit it: three refuses the even because it always brings the odd along with it. Socrates asks for a new kind of answer, not that a body is hot because of heat but that it is hot because of fire, sick because of fever, odd because of a unit. What makes a body alive is soul, and the soul brings life with her; so the soul will never admit death, and what does not admit death is immortal.

105 ὁ τοίνυν ἔλεγον ὀρίσασθαι, ποῖα οὐκ ἐναντία τινὲ
what then I-was-saying to-define what-sorts not opposite to-anything
 ὄντα ὅμως οὐ δέχεται αὐτό, τὸ ἐναντίον — οἷον νῦν ἢ
being nevertheless not admits it the opposite as now the
 τριάς τῷ ἀρτίῳ οὐκ οὔσα ἐναντία οὐδέν τι μᾶλλον
triad to-the even not being opposite in-nothing at-all more

αὐτὸ δέχεται, τὸ γὰρ ἐναντίον αἰὲ αὐτῷ ἐπιφέρει, καὶ
it admits the for opposite always to-it it-brings-on and
 ἡ δυὰς τῷ περιττῷ καὶ τὸ πῦρ τῷ ψυχρῷ καὶ ἄλλα
the dyad to-the odd and the fire to-the cold and other-things
 πάμπολλα — ἀλλ' ὅρα δὴ εἰ οὕτως ὀρίζῃ, μὴ μόνον
very-many but see then whether so you-define not only
 τὸ ἐναντίον τὸ ἐναντίον μὴ δέχεσθαι, ἀλλὰ καὶ ἐκεῖνο,
the opposite the opposite not admits but also that
 ὃ ἂν ἐπιφέρει τι ἐναντίον ἐκείνῳ, ἐφ' ὅτι ἂν αὐτὸ
which — brings-on something opposite to-that upon what — it
 ἴῃ, αὐτὸ τὸ ἐπιφέρον τὴν τοῦ ἐπιφερομένου ἐναντιότητα
goes itself the bringing-on the of-the thing-brought-on oppositeness
 μηδέποτε δέξασθαι. πάλιν δὲ ἀναμνησκου· οὐ γὰρ χεῖρον
never admits again and recall not for worse
 πολλάκις ἀκούειν. τὰ πέντε τὴν τοῦ ἀρτίου οὐ δέξεται,
often to-hear the five the of-the even not will-admit
 οὐδὲ τὰ δέκα τὴν τοῦ περιττοῦ, τὸ διπλάσιον. τοῦτο μὲν
nor the ten the of-the odd the double this indeed
 οὖν καὶ αὐτὸ ἄλλω ἐναντίον, ὅμως δὲ τὴν τοῦ περιττοῦ
then also itself to-another opposite nevertheless but the of-the odd
 οὐ δέξεται· οὐδὲ δὴ τὸ ἡμιόλιον οὐδὲ τᾶλλα τὰ τοιαῦτα,
not will-admit nor indeed the one-and-a-half nor the-others — such-things
 τὸ ἥμισυ, τὴν τοῦ ὅλου, καὶ τριτημόριον αὖ καὶ πάντα
the half the of-the whole and third-part again and all
 τὰ τοιαῦτα, εἴπερ ἔπη τε καὶ συνδοκεῖ σοι οὕτως.
— such-things if-indeed you-follow both and it-seems-so-too to-you so
 πάνυ σφόδρα καὶ συνδοκεῖ, ἔφη, καὶ ἔπομαι.
quite exceedingly both it-seems-so-too he-said and I-follow
 πάλιν δὴ μοι, ἔφη, ἐξ ἀρχῆς λέγε. καὶ μή μοι ὃ ἂν c
again then to-me he-said from the-beginning tell and not to-me what —
 ἐρωτῶ ἀποκρίνου, ἀλλὰ μιμούμενος ἐμέ. λέγω δὴ παρ' ἣν
I-ask answer but imitating me I-say then beside which

τὸ πρῶτον ἔλεγον ἀπόκρισιν, τὴν ἀσφαλῆ ἐκείνην, ἐκ τῶν
the first I-was-saying answer the safe that from the
 νῦν λεγομένων ἄλλην ὁρῶν ἀσφάλειαν. εἰ γὰρ ἔροιό με
now things-being-said another seeing safety if for you-should-ask me
 ᾧ ἂν τί ἐν τῷ σώματι ἐγγένηται θερμὸν ἔσται, οὐ τὴν
in-which — what in the body comes-to-be hot it-will-be not the
 ἀσφαλῆ σοι ἐρῶ ἀπόκρισιν ἐκείνην τὴν ἀμαθῆ, ὅτι ᾧ
safe to-you I-will-tell answer that — ignorant that in-which
 ἂν θερμότης, ἀλλὰ κομψοτέραν ἐκ τῶν νῦν, ὅτι ᾧ ἂν
— heat but a-subtler-one from the now that in-which —
 πῦρ· οὐδὲ ἂν ἔρη ᾧ ἂν σώματι τί ἐγγένηται νοσήσει,
fire nor if you-ask in-which — body what comes-to-be it-will-be-sick
 οὐκ ἐρῶ ὅτι ᾧ ἂν νόσος, ἀλλ' ᾧ ἂν πυρετός· οὐδ'
not I-will-tell that in-which — disease but in-which — fever nor
 ᾧ ἂν ἀριθμῷ τί ἐγγένηται περιττὸς ἔσται, οὐκ ἐρῶ
in-which — number what comes-to-be odd it-will-be not I-will-tell
 ᾧ ἂν περιττότης, ἀλλ' ᾧ ἂν μονάς, καὶ τὰλλα
in-which — oddness but in-which — a-unit and the-others
 οὕτως. ἀλλ' ὅρα εἰ ἤδη ἱκανῶς οἶσθ' ὅτι βούλομαι.
so but see whether already sufficiently you-know what I-wish
 ἀλλὰ πάνν ἱκανῶς, ἔφη.

but quite sufficiently he-said
 ἀποκρίνου δὴ, ἦ δ' ὅς, ᾧ ἂν τί ἐγγένηται σώματι
answer then said and be in-which — what comes-to-be body
 ζῶν ἔσται;

alive it-will-be
 ᾧ ἂν ψυχῇ, ἔφη.
in-which — soul he-said

d οὐκοῦν ἀεὶ τοῦτο οὕτως ἔχει;
therefore always this so is
 πῶς γὰρ οὐχί; ἦ δ' ὅς.
how for not said and be

ψυχὴ ἄρα ὅτι ἂν αὐτὴ κατὰσχη, αἰεὶ ἥκει ἐπ' ἐκεῖνο
 soul then whatever — itself takes-hold-of always comes to that
 φέρουσα ζωὴν;

bringing life

ἥκει μέντοι, ἔφη.

it-comes indeed be-said

πότερον δ' ἔστι τι ζωῇ ἐναντίον ἢ οὐδέν;

whether and is-there anything to-life opposite or nothing

ἔστιν, ἔφη.

there-is be-said

τί;

what

θάνατος.

death

οὐκοῦν ψυχὴ τὸ ἐναντίον ᾧ αὐτὴ ἐπιφέρει αἰεὶ οὐ μή

therefore soul the opposite to-what itself it-brings-on always not —

ποτε δέξηται, ὥς ἐκ τῶν πρόσθεν ὡμολόγηται;

ever will-admit as from the earlier it-has-been-agreed

καὶ μάλα σφόδρα, ἔφη ὁ Κέβης.

and very exceedingly said — Cebes

τί οὖν; τὸ μὴ δεχόμενον τὴν τοῦ ἀρτίου ἰδέαν τί

what then the-(thing) not admitting the of-the even form what

νυνδὴ ὠνομάζομεν;

just-now were-we-naming

ἀνάρτιον, ἔφη.

un-even be-said

τὸ δὲ δίκαιον μὴ δεχόμενον καὶ ὁ ἂν μουσικὸν μὴ

the-(thing) and just not admitting and what — musical not

δέχεται;

admits

ἄμουσον, ἔφη, τὸ δὲ ἄδικον.

unmusical be-said the-(other) and unjust

c

εἶεν· ὃ δ' ἂν θάνατον μὴ δέχεται τί καλοῦμεν;

well what and — death not admits what do-we-call

ἀθάνατον, ἔφη.

immortal he-said

οὐκοῦν ψυχὴν οὐ δέχεται θάνατον;

therefore soul not admits death

οὔ.

no

ἀθάνατον ἄρα ψυχή.

immortal then soul

ἀθάνατον.

immortal

εἶεν, ἔφη· τοῦτο μὲν δὴ ἀποδεδεῖχθαι φῶμεν; ἢ πῶς

well he-said this indeed then to-have-been-demonstrated shall-we-say or how

δοκεῖ;

does-it-seem

καὶ μάλα γε ἱκανῶς, ὦ Σώκρατες.

and very at-least sufficiently O Socrates

XXXV • IMMORTAL, THEREFORE INDESTRUCTIBLE

If the un-even had to be imperishable, three would be imperishable; if the un-hot had to be, snow would withdraw safe and unmelted before the heat. So it must be asked whether the immortal is also imperishable. Cebes says scarcely anything could refuse destruction if the immortal, being everlasting, admitted it, and Socrates adds that god and the form of life itself would be agreed by everyone never to perish. When death comes upon a man, the mortal part dies and the immortal goes away safe.

τί οὖν, ἡ δ' ὅς, ὦ Κέβης; εἰ τῷ ἀναρτίῳ ἀναγκαῖον 106

what then said and he O Cebes if for-the un-even necessary

ἦν ἀνώλεθρον εἶναι, ἄλλο τι τὰ τρία ἢ ἀνώλεθρα

it-were imperishable to-be other anything the three than imperishable

ἂν ἦν;

— *would-be*

πῶς γὰρ οὐ;

how for not

οὐκοῦν εἰ καὶ τὸ ἄθερμον ἀναγκαῖον ἦν ἀνώλεθρον

therefore if also the un-hot necessary it-were imperishable

εἶναι, ὅποτε τις ἐπὶ χιόνα θερμὸν ἐπάγοι, ὑπεξήκει ἂν

to-be whenever someone upon snow hot should-bring would-withdraw —

ἡ χιὼν οὔσα σῶς καὶ ἄτηκτος; οὐ γὰρ ἂν ἀπώλετό

the snow being safe and unmelted not for — it-would-have-perished

γε, οὐδ' αὖ ὑπομένουσα ἐδέξατο ἂν τὴν θερμότητα.

at-least nor again abiding would-it-have-received — the heat

ἀληθῆ, ἔφη, λέγεις.

true he-said you-speak

ὥς δ' αὐτως οἶμαι καὶ εἰ τὸ ἀψυκτον ἀνώλεθρον ἦν, ὅποτε

so and likewise I-think even if the un-coolable imperishable it-were whenever

ἐπὶ τὸ πῦρ ψυχρόν τι ἐπήει, οὔποτ' ἂν ἀπεσβέννυτο

upon the fire cold something should-come never — would-it-be-quenched

οὐδ' ἀπώλλυτο, ἀλλὰ σὼν ἂν ἀπελθὼν ὥχετο.

nor perish but safe — having-gone-off it-would-depart

ἀνάγκη, ἔφη.

necessarily he-said

οὐκοῦν καὶ ὧδε, ἔφη, ἀνάγκη περὶ τοῦ ἀθανάτου b

therefore also thus he-said it-is-necessary concerning the immortal

εἰπεῖν; εἰ μὲν τὸ ἀθάνατον καὶ ἀνώλεθρόν ἐστιν, ἀδύνατον

to-say if indeed the immortal also imperishable is impossible

ψυχῇ, ὅταν θάνατος ἐπ' αὐτὴν ἦ, ἀπόλλυσθαι θάνατον

for-soul whenever death upon it comes to-perish death

μὲν γὰρ δὴ ἐκ τῶν προειρημένων οὐ δέξεται οὐδ' ἔσται
indeed for then from the things-said-before not it-will-admit nor will-be
 τεθνηκυῖα, ὥσπερ τὰ τρία οὐκ ἔσται, ἔφαμεν, ἄρτιον,
dead just-as the three not will-be we-said even
 οὐδέ γ' αὖ τὸ περιττόν, οὐδὲ δὴ πῦρ ψυχρόν, οὐδέ
nor at-least again the odd nor indeed fire cold nor
 γε ἢ ἐν τῷ πυρὶ θερμότης. ἀλλὰ τί κωλύει, φαίη
at-least the in the fire heat but what prevents would-say
 ἂν τις, ἄρτιον μὲν τὸ περιττόν μὴ γίνεσθαι ἐπιόντος
— someone even indeed the odd not becoming coming-on
 τοῦ ἀρτίου, ὥσπερ ὁμολόγηται, ἀπολομένου δὲ αὐτοῦ
the even just-as it-has-been-agreed having-perished but it
 ἀντ' ἐκείνου ἄρτιον γεγενῆναι; τῷ ταῦτα λέγοντι
instead-of that even to-have-come-to-be to-the-(one) these-things saying
 οὐκ ἂν ἔχοιμεν διαμαχέσασθαι ὅτι οὐκ ἀπόλλυται τὸ γὰρ
not — we-could to-contend that not it-perishes the for
 ἀνάρτιον οὐκ ἀνώλεθρόν ἐστιν· ἐπεὶ εἰ τοῦτο ὁμολόγητο
un-even not imperishable is since if this had-been-agreed
 ἡμῖν, ῥαδίως ἂν διεμαχόμεθα ὅτι ἐπελθόντος τοῦ ἀρτίου τὸ
by-us easily — we-would-contend that having-come-on the even the
 περιττόν καὶ τὰ τρία οἴχεται ἀπionτα· καὶ περὶ πυρὸς
odd and the three go departing and concerning fire
 καὶ θερμοῦ καὶ τῶν ἄλλων οὕτως ἂν διεμαχόμεθα. ἢ οὐ;
and heat and the others so — we-would-contend or not
 πάννυ μὲν οὖν.
certainly indeed then

d οὐκοῦν καὶ νῦν περὶ τοῦ ἀθανάτου, εἰ μὲν ἡμῖν ὁμολογεῖται
therefore also now concerning the immortal if indeed by-us it-is-agreed
 καὶ ἀνώλεθρον εἶναι, ψυχὴν ἂν εἴη πρὸς τῷ ἀθάνατος εἶναι
also imperishable to-be soul — would-be besides the immortal being
 καὶ ἀνώλεθρος· εἰ δὲ μή, ἄλλου ἂν δέοι λόγου.
also imperishable if and not another — there-would-be-need-of argument

ἀλλ' οὐδὲν δεῖ, ἔφη, τούτου γε ἔνεκα· σχολῇ
 but not-at-all there-is-need he-said this at-least for-the-sake-of hardly
 γὰρ ἂν τι ἄλλο φθορὰν μὴ δέχοιτο, εἰ τό γε
 for — anything other destruction not would-admit if the at-least
 ἀθάνατον αἰδῖον ὃν φθορὰν δέξεται.

immortal everlasting being destruction will-admit
 ὁ δέ γε θεὸς οἶμαι, ἔφη ὁ Σωκράτης, καὶ αὐτὸ τὸ
 the and at-least god I-think said — Socrates and itself the
 τῆς ζωῆς εἶδος καὶ εἴ τι ἄλλο ἀθάνατόν ἐστιν, παρὰ
 of-the life form and if anything other immortal is by
 πάντων ἂν ὁμολογηθεῖη μηδέποτε ἀπόλλυσθαι.

all — would-be-agreed never to-perish
 παρὰ πάντων μέντοι νῆ Δι', ἔφη, ἀνθρώπων τέ γε
 by all indeed by Zeus he-said men both at-least
 καὶ ἔτι μᾶλλον, ὥς ἐγῶμαι, παρὰ θεῶν.

and still more as I-think by gods
 ὁπότε δὴ τὸ ἀθάνατον καὶ ἀδιάφθορόν ἐστιν, ἄλλο τι c
 since then the immortal also indestructible is other anything
 ψυχῇ ἢ, εἰ ἀθάνατος τυγχάνει οὐσα, καὶ ἀνώλεθρος ἂν
 soul than if immortal it-happens being also imperishable —
 εἴη;

it-would-be

πολλὴ ἀνάγκη.

great necessity

ἐπιόντος ἄρα θανάτου ἐπὶ τὸν ἄνθρωπον τὸ μὲν θνητόν,
 coming-on then death upon the man the indeed mortal
 ὥς ἔοικεν, αὐτοῦ ἀποθνήσκει, τὸ δ' ἀθάνατον σῶν καὶ
 as it-seems of-him dies the and immortal safe and
 ἀδιάφθορον οἶχεται ἀπὸν, ὑπεκχωρήσαν τῷ θανάτῳ.
 indestructible goes departing having-withdrawn before death
 φαίνεται.

it-appears

- 107 παντὸς μᾶλλον ἄρα, ἔφη, ὦ Κέβης, ψυχὴ ἀθάνατον καὶ
than-anything more than he-said O Cebes soul immortal and
 ἀνώλεθρον, καὶ τῷ ὄντι ἔσονται ἡμῶν αἱ ψυχαὶ ἐν Ἅιδου.
imperishable and in reality will-be our — souls in Hades
 οὐκ οὖν ἔγωγε, ὦ Σώκρατες, ἔφη, ἔχω παρὰ ταῦτα
not-then I-at-least O Socrates he-said am-able beyond these-things
 ἄλλο τι λέγειν οὐδέ πη ἀπιστεῖν τοῖς λόγοις. ἀλλ’
other anything to-say nor in-any-way to-disbelieve the arguments but
 εἰ δὴ τι Συμμίας ὅδε ἢ τις ἄλλος ἔχει λέγειν,
if then anything Simmias this-man or someone other is-able to-say
 εὖ ἔχει μὴ κατασιγήσαι· ὥς οὐκ οἶδα εἰς ὅντινά τις
well it-is not to-keep-silent as not I-know to what someone
 ἄλλον καιρὸν ἀναβάλλοιτο ἢ τὸν νῦν παρόντα, περὶ
other occasion could-put-it-off than the now present concerning
 τῶν τοιούτων βουλόμενος ἢ τι εἰπεῖν ἢ ἀκοῦσαι.
— such-things wishing either something to-say or to-hear
- b ἀλλὰ μὲν, ἦ δ’ ὅς ὁ Συμμίας, οὐδ’ αὐτὸς ἔχω ἔτι
but indeed said and he — Simmias nor myself am-able any-longer
 ὅπῃ ἀπιστῶ ἔκ γε τῶν λεγομένων· ὑπὸ μέντοι τοῦ
how I-disbelieve from at-least the things-being-said because-of however the
 μεγέθους περὶ ὧν οἱ λόγοι εἰσὶν, καὶ τὴν ἀνθρωπίνην
greatness concerning what the arguments are and the human
 ἀσθένειαν ἀτιμάζων, ἀναγκάζομαι ἀπιστίαν ἔτι ἔχειν παρ’
weakness dishonoring I-am-compelled disbelief still to-have with
 ἑμαυτῷ περὶ τῶν εἰρημένων.
myself concerning the things-said
 οὐ μόνον γ’, ἔφη, ὦ Συμμία, ὁ Σωκράτης, ἀλλὰ ταυτά
not only at-least said O Simmias — Socrates but these-things
 τε εὖ λέγεις καὶ τὰς γε ὑποθέσεις τὰς πρώτας, καὶ
both well you-say and the at-least hypotheses the first even
 εἰ πισταὶ ὑμῖν εἰσιν, ὅμως ἐπισκεπτέαι σαφέστερον· καὶ
if trustworthy to-you they-are nevertheless to-be-examined more-clearly and

ἐὰν αὐτὰς ἱκανῶς διέλητε, ὡς ἐγὼμαι, ἀκολουθήσετε τῷ
 if them sufficiently you-analyze as I-think you-will-follow the
 λόγῳ, καθ' ὅσον δυνατόν μάλιστ' ἀνθρώπῳ ἐπακολουθήσαι
 argument as far-as possible most for-a-man to-follow
 κἂν τοῦτο αὐτὸ σαφὲς γένηται, οὐδὲν ζητήσετε περαιτέρω.
 and-if this itself clear becomes nothing you-will-seek further
 ἀληθῆ, ἔφη, λέγεις.
 true he-said you-speak

XXXVI · THE JOURNEY AND THE GUIDES

If the soul is immortal she needs care not for this time only but for all of it, since death is no release from everything: the soul carries nothing to Hades but her education and nurture. Each man's guardian spirit leads him to judgment, and in time another guide brings him back; the road forks, not the single road of Aeschylus' Telephus. The orderly soul follows, the body-loving soul is dragged by force, and the impure soul is shunned and wanders until carried to its fitting place.

ἀλλὰ τόδε γ', ἔφη, ὦ ἄνδρες, δίκαιον διανοηθῆναι, ὅτι, c
 but this at-least he-said O men right to-consider that
 εἴπερ ἡ ψυχὴ ἀθάνατος, ἐπιμελείας δὴ δέεται οὐχ ὑπὲρ τοῦ
 if-indeed the soul immortal care then it-needs not for the
 χρόνου τούτου μόνον ἐν ᾧ καλοῦμεν τὸ ζῆν, ἀλλ' ὑπὲρ
 time this only in which we-call the living but for
 τοῦ παντός, καὶ ὁ κίνδυνος νῦν δὴ καὶ δόξειεν ἂν δεινὸς
 the whole and the danger now indeed also would-seem — terrible
 εἶναι, εἴ τις αὐτῆς ἀμελήσει. εἰ μὲν γὰρ ἦν ὁ θάνατος
 to-be if someone it will-neglect if indeed for were the death
 τοῦ παντὸς ἀπαλλαγὴ, ἔρμαιον ἂν ἦν τοῖς κακοῖς
 of-the whole release a-godsend — it-would-be for-the wicked
 ἀποθανοῦσι τοῦ τε σώματος ἅμ' ἀπηλλάχθαι καὶ τῆς
 having-died the both body at-once to-be-rid-of and —

αὐτῶν κακίας μετὰ τῆς ψυχῆς· νῦν δ' ἐπειδὴ ἀθάνατος
their-own wickedness along-with the soul now but since immortal
 φαίνεται οὐσα, οὐδεμία ἂν εἴη αὐτῇ ἄλλη ἀποφυγὴ κακῶν
it-appears being no — would-be for-it other escape from-evils
 οὐδὲ σωτηρία πλὴν τοῦ ὡς βελτίστην τε καὶ φρονιμωτάτην
nor salvation except the as best both and most-prudent
 γενέσθαι. οὐδὲν γὰρ ἄλλο ἔχουσα εἰς Ἄιδου ἢ ψυχὴ ἔρχεται
becoming nothing for other having to Hades the soul goes
 πλὴν τῆς παιδείας τε καὶ τροφῆς, ἃ δὴ καὶ μέγιστα
except the education both and nurture which then indeed most
 λέγεται ὠφελεῖν ἢ βλάπτειν τὸν τελευτήσαντα εὐθὺς ἐν
are-said to-benefit or to-harm the-(one) having-died at-once at
 ἀρχῇ τῆς ἐκεῖσε πορείας. λέγεται δὲ οὕτως, ὡς ἄρα
the-beginning of-the thither journey it-is-said and so that then
 τελευτήσαντα ἕκαστον ὁ ἐκάστου δαίμων, ὅσπερ
having-died each the of-each guardian-spirit the-very-one-who
 ζῶντα εἰλήχει, οὗτος ἄγειν ἐπιχειρεῖ εἰς δὴ τινα τόπον,
living had-been-allotted this-one to-lead undertakes to then some place
 οἱ δὲ τοὺς συλλεγέντας διαδικασμένους εἰς Ἄιδου
where must the-(ones) having-been-gathered having-been-judged to Hades
 πορεύεσθαι μετὰ ἡγεμόνος ἐκείνου ᾧ δὴ προστέτακται
journey with a-guide that to-whom then it-has-been-appointed
 τοὺς ἐνθένδε ἐκεῖσε πορεύσαι· τυχόντας δὲ ἐκεῖ ὧν δὴ
those from-here thither to-conduct having-obtained and there what then
 τυχεῖν καὶ μέιναντας ὃν χρὴ χρόνον ἄλλος δεῦρο πάλιν
to-obtain and having-remained which is-needful time another hither again
 ἡγεμῶν κομίζει ἐν πολλαῖς χρόνου καὶ μακραῖς περιόδοις.
a-guide conveys in many of-time and long revolutions
 108 ἔστι δὲ ἄρα ἡ πορεία οὐχ ὡς ὁ Αἰσχύλου Τηλέφους
is and then the journey not as the of-Aeschylus Telephus
 λέγει· ἐκείνος μὲν γὰρ ἀπλὴν οἴμον φησιν εἰς Ἄιδου
says he indeed for a-single path says to Hades

φέρειν, ἢ δ' οὔτε ἀπλῇ οὔτε μία φαίνεται μοι εἶναι.
leads it but neither single nor one appears to-me to-be
 οὐδὲ γὰρ ἂν ἡγεμόνων ἔδει· οὐ γάρ πού τις
nor for — of-guides would-there-be-need not for surely anyone
 ἂν διαμάρτοι οὐδαμόσε μιᾶς ὁδοῦ οὔσης. νῦν δὲ ἔοικε
— would-go-astray anywhere one road being now but it-seems
 σχίσεις τε καὶ τριόδους πολλὰς ἔχειν· ἀπὸ τῶν θυσιῶν
forkings both and crossroads many to-have from the sacrifices
 τε καὶ νομίμων τῶν ἐνθάδε τεκμαιρόμενος λέγω. ἢ
both and customs the here judging I-speak the-(one)
 μὲν οἷον κοσμία τε καὶ φρόνιμος ψυχὴ ἔπεται τε καὶ
indeed then orderly both and prudent soul follows both and
 οὐκ ἀγνοεῖ τὰ παρόντα· ἢ δ' ἐπιθυμητικῶς τοῦ
not is-ignorant-of the-(things) present the-(one) but desirously of-the
 σώματος ἔχουσα, ὅπερ ἐν τῷ ἔμπροσθεν εἶπον,
body having the-very-thing-which in the before I-said
 περὶ ἐκεῖνο πολὺν χρόνον ἐπτοημένη καὶ περὶ τὸν ὁρατὸν
about that much time fluttering and about the visible
 τόπον, πολλὰ ἀντιτείνασα καὶ πολλὰ παθοῦσα, βίᾳ
place much having-resisted and much having-suffered by-force
 καὶ μόγισι ὑπὸ τοῦ προστεταγμένου δαίμονος οἴχεται
and hardly by the appointed guardian-spirit goes
 ἄγομένη. ἀφικομένην δὲ ὅθιπερ αἱ ἄλλαι, τὴν μὲν
being-led having-arrived and where the others the-(one) indeed
 ἀκάθαρτον καὶ τι πεποιηκυῖαν τοιοῦτον, ἣ φόνων
impure and something having-done such either murders
 ἀδίκων ἡμμένην ἢ ἄλλ' ἅττα τοιαῦτα εἰργασμένην, ἣ
unjust having-touched or other things such having-wrought which
 τούτων ἀδελφά τε καὶ ἀδελφῶν ψυχῶν ἔργα τυγχάνει
of-these kindred both and of-kindred souls works happen
 ὄντα, ταύτην μὲν ἅπας φεύγει τε καὶ ὑπεκτρέπεται καὶ
being this-one indeed everyone flees both and turns-aside and

οὔτε συνέμπορος οὔτε ἡγεμὼν ἐθέλει γίνεσθαι, αὐτὴ δὲ
 neither fellow-traveler nor guide is-willing to-become itself and
 πλανᾶται ἐν πάσῃ ἐχομένῃ ἀπορίᾳ ἕως ἂν δὴ τινες χρόνοι
 it-wanders in every held perplexity until — then certain times
 γένωνται, ὧν ἐλθόντων ὑπ' ἀνάγκης φέρεται εἰς τὴν αὐτὴν
 come-about which having-come by necessity it-is-carried to the for-it
 πρέπουσαν οἴκησιν· ἡ δὲ καθαρῶς τε καὶ μετρίως τὸν
 fitting dwelling the-(one) and purely both and moderately the
 βίον διεξελθοῦσα, καὶ συνεμπόρων καὶ ἡγεμόνων θεῶν
 life having-passed-through and fellow-travelers and guides gods
 τυχοῦσα, ὥκησεν τὸν αὐτὴν ἐκάστη τόπον προσήκοντα.
 having-obtained dwells the for-it each place befitting
 εἰσὶν δὲ πολλοὶ καὶ θαυμαστοὶ τῆς γῆς τόποι, καὶ αὐτὴ
 are and many and wonderful of-the earth places and itself
 οὔτε οἷα οὔτε ὅση δοξάζεται ὑπὸ τῶν περὶ γῆς
 neither of-what-kind nor of-what-size is-supposed by those about earth
 εἰωθότων λέγειν, ὡς ἐγὼ ὑπό τινος πέπεισμαι.
 accustomed to-speak as I by someone have-been-persuaded

- d καὶ ὁ Σιμμίας, πῶς ταῦτα, ἔφη, λέγεις, ὦ Σώκρατες;
 and — Simmias how these-things he-said do-you-mean O Socrates
 περὶ γάρ τοι γῆς καὶ αὐτὸς πολλὰ δὴ ἀκήκοα, οὐ
 concerning for surely earth also myself many-things indeed I-have-beard not
 μέντοι ταῦτα ἃ σὲ πείθει· ἡδέως οὖν ἂν ἀκούσαιμι.
 however these which you persuades gladly then — I-would-hear
- e ἀλλὰ μέντοι, ὦ Σιμμία, οὐχ ἡ Γλαύκου τέχνη γέ μοι
 but indeed O Simmias not the of-Glaucus art at-least to-me
 δοκεῖ εἶναι διηγῆσασθαι ἃ γ' ἐστίν· ὡς μέντοι ἀληθῆ,
 seems to-be to-relate what at-least is that however true
 χαλεπώτερόν μοι φαίνεται ἢ κατὰ τὴν Γλαύκου
 harder to-me appears than according-to the of-Glaucus
 τέχνην, καὶ ἅμα μὲν ἐγὼ ἴσως οὐδ' ἂν οἷός τε εἶην,
 art and at-once indeed I perhaps not-even — able — would-be

ἄμα δέ, εἰ καὶ ἠπιστάμην, ὁ βίος μοι δοκεῖ ὁ ἐμός, ὦ
at-once and if even I-understood the life to-me seems — my O
 Συμμία, τῷ μήκει τοῦ λόγου οὐκ ἔξαρκεῖν. τὴν μέντοι
Simmias for-the length of-the account not to-suffice the however
 ἰδέαν τῆς γῆς οἷαν πέπεισμαι εἶναι, καὶ τοὺς
form of-the earth of-what-kind I-have-been-persuaded to-be and the
 τόπους αὐτῆς οὐδέν με κωλύει λέγειν.
places of-it nothing me prevents to-say
 ἀλλ', ἔφη ὁ Συμμίας, καὶ ταῦτα ἀρκεῖ.
but said — Simmias even these-things suffice

XXXVII • THE EARTH SEEN FROM ABOVE

He is persuaded that the earth is spherical and lies in the middle of the heaven, needing no air or other constraint to keep it from falling, since a uniform thing set in the middle of something uniform has no reason to lean one way rather than another. It is vast, and we live in one small hollow of it like ants or frogs about a pond, taking the air for heaven. Seen from above it is many-colored like a twelve-piece ball, and its people are free of disease.

πέπεισμαι τοίνυν, ἣ δ' ὅς, ἐγὼ ὡς πρῶτον μὲν, εἰ 109
I-have-been-persuaded then said and he I that first indeed if
 ἔστιν ἐν μέσῳ τῷ οὐρανῷ περιφερῆς οὔσα, μηδὲν αὐτῇ
it-is in the-middle the heaven spherical being nothing for-it
 δεῖν μήτε ἀέρος πρὸς τὸ μὴ πεσεῖν μήτε ἄλλης ἀνάγκης
to-need neither air for the not falling nor other constraint
 μηδεμιᾶς τοιαύτης, ἀλλὰ ἰκανὴν εἶναι αὐτὴν ἴσχειν τὴν
any such but sufficient to-be it to-hold the
 ὁμοιότητα τοῦ οὐρανοῦ αὐτοῦ ἐαυτῷ πάντῃ καὶ τῆς
likeness of-the heaven itself to-itself in-every-way and of-the
 γῆς αὐτῆς τὴν ἰσορροπίαν· ἰσορροπον γὰρ πρᾶγμα ὁμοίου
earth itself the equipoise evenly-balanced for a-thing uniform

τινὸς ἐν μέσῳ τεθὲν οὐχ ἔξει μᾶλλον οὐδ' ἦττον
some in the-middle set not will-be-able more nor less

οὐδαμῶσε κλιθῆναι, ὁμοίως δ' ἔχον ἀκλινὲς μενεῖ.
in-any-direction to-lean alike but being unleaning it-will-remain

πρῶτον μὲν τοίνυν, ἦ δ' ὅς, τοῦτο πέπεισμαι.
first indeed then said and he this I-have-been-persuaded

καὶ ὀρθῶς γε, ἔφη ὁ Σιμμίας.
and rightly at-least said — Simmias

- b ἔτι τοίνυν, ἔφη, πάμμεγά τι εἶναι αὐτό, καὶ ἡμᾶς
further then he-said vast something to-be it and us
 οἰκεῖν τοὺς μέχρι Ἡρακλείων στηλῶν ἀπὸ Φάσιδος
dwell the-(ones) as-far-as of-Heracles pillars from Phasis
 ἐν σμικρῷ τινι μορίῳ, ὥσπερ περὶ τέλμα μύρμηκας ἢ
in a-small some portion just-as around a-pond ants or
 βατράχους περὶ τὴν θάλατταν οἰκοῦντας, καὶ ἄλλους
frogs around the sea dwelling and others
 ἄλλοθι πολλοὺς ἐν πολλοῖσι τοιούτοις τόποις οἰκεῖν. εἶναι
elsewhere many in many such places dwell to-be
 γὰρ πανταχῇ περὶ τὴν γῆν πολλὰ κοῖλα καὶ παντοδαπὰ
for everywhere about the earth many hollows and of-all-kinds
 καὶ τὰς ἰδέας καὶ τὰ μεγέθη, εἰς ἃ συνερρυσκέναι τό
both in-the shapes and in-the sizes into which to-have-flowed-together the
 τε ὕδωρ καὶ τὴν ὀμίχλην καὶ τὸν ἀέρα· αὐτὴν δὲ τὴν γῆν
both water and the mist and the air itself but the earth
 καθαρὰν ἐν καθαρῷ κεῖσθαι τῷ οὐρανῷ ἐν ᾧπέρ ἐστι
pure in pure to-lie the heaven in which-very are
 τὰ ἄστρα, ὃν δὴ αἰθέρα ὀνομάζειν τοὺς πολλοὺς τῶν
the stars which indeed ether name the many of-those
 περὶ τὰ τοιαῦτα εἰωθότων λέγειν· οὗ δὴ ὑποστάθμην
about — such-things accustomed to-speak of-which indeed sediment
 ταῦτα εἶναι καὶ συρρεῖν ἀεὶ εἰς τὰ κοῖλα τῆς γῆς. ἡμᾶς
these-things to-be and flow-together always into the hollows of-the earth us

οὖν οἰκοῦντας ἐν τοῖς κοίλοις αὐτῆς λεληθῆναι καὶ οἶσθαι
then dwelling in the hollows of-it to-be-unaware and to-think
 ἄνω ἐπὶ τῆς γῆς οἰκεῖν, ὥσπερ ἂν εἴ τις ἐν μέσῳ τῷ
above upon the earth we-dwell just-as — if someone in the-middle the
 πυθμένι τοῦ πελάγους οἰκῶν οἶοιτό τε ἐπὶ τῆς θαλάττης
bottom of-the deep dwelling should-think both upon the sea
 οἰκεῖν καὶ διὰ τοῦ ὕδατος ὁρῶν τὸν ἥλιον καὶ τὰ ἄλλα
he-dwells and through the water seeing the sun and the other
 ἄστρα τὴν θάλατταν ἡγοῖτο οὐρανὸν εἶναι, διὰ δὲ
stars the sea should-believe heaven to-be through and
 βραδυτῆτά τε καὶ ἀσθένειαν μηδεπώποτε ἐπὶ τὰ ἄκρα τῆς
slowness both and weakness never-yet to the surface of-the
 θαλάττης ἀφιγμένος μηδὲ ἑωρακὼς εἶη, ἐκδὺς καὶ
sea having-come nor having-seen he-should-be having-emerged and
 ἀνακύψας ἐκ τῆς θαλάττης εἰς τὸν ἐνθάδε τόπον,
having-put-his-head-up from the sea to the here place
 ὅσῳ καθαρώτερος καὶ καλλίων τυγχάνει ὢν τοῦ
how-much purer and fairer it-happens being than-the-(place)
 παρὰ σφίσι, μηδὲ ἄλλου ἀκηκοὺς εἶη τοῦ ἑωρακότος.
among themselves nor another having-heard he-should-be the-(one) having-seen
 ταῦτόν δὴ τοῦτο καὶ ἡμᾶς πεπονθέναι· οἰκοῦντας γὰρ ἔν
the-same then this also us to-have-experienced dwelling for in
 τινι κοίλῳ τῆς γῆς οἶσθαι ἐπάνω αὐτῆς οἰκεῖν, καὶ τὸν
some hollow of-the earth to-think on-top of-it we-dwell and the
 αἶρα οὐρανὸν καλεῖν, ὡς διὰ τούτου οὐρανοῦ ὄντος τὰ
air heaven to-call as through this heaven being the
 ἄστρα χωροῦντα· τὸ δὲ εἶναι ταῦτόν, ὕπ' ἀσθενείας
stars moving the-(fact) and to-be the-same by weakness
 καὶ βραδυτῆτος οὐχ οἶους τε εἶναι ἡμᾶς διεξελθεῖν ἐπ'
and slowness not able — to-be us to-pass-through to
 ἔσχατον τὸν αἶρα· ἐπεὶ, εἴ τις αὐτοῦ ἐπ' ἄκρα ἔλθοι
the-farthest-point the air since if someone of-it to the-top should-come

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ἢ πτηνὸς γενόμενος ἀνάπτοιτο, κατιδεῖν ἂν ἀνακύψαντα,
or winged having-become should-fly-up would-behold — having-put-his-head-up
 ὥσπερ ἐνθάδε οἱ ἐκ τῆς θαλάττης ἰχθύες ἀνακύπτοντες
just-as here the from the sea fish putting-their-heads-up
 ὁρῶσι τὰ ἐνθάδε, οὕτως ἂν τινα καὶ τὰ ἐκεῖ κατιδεῖν,
see the things-here so — someone also the-(things) there would-behold
 καὶ εἰ ἡ φύσις ἱκανὴ εἴη ἀνασχέσθαι θεωροῦσα, γινῶναι
and if the nature sufficient should-be to-endure beholding would-know
 ἂν ὅτι ἐκεῖνός ἐστιν ὁ ἀληθῶς οὐρανὸς καὶ τὸ ἀληθινόν
— that that-one is the truly heaven and the true
 φῶς καὶ ἡ ὥς ἀληθῶς γῆ.
light and the as truly earth

- b ἥδε μὲν γὰρ ἡ γῆ καὶ οἱ λίθοι καὶ ἅπας ὁ τόπος ὁ
this indeed for — earth and the stones and all the place the-(one)
 ἐνθάδε διεφθαρμένα ἐστὶν καὶ καταβεβρωμένα, ὥσπερ
here corrupted are and eaten-away just-as
 τὰ ἐν τῇ θαλάττῃ ὑπὸ τῆς ἄλμης, καὶ οὔτε φύεται ἄξιον
the-(things) in the sea by the brine and neither grows worthy
 λόγου οὐδὲν ἐν τῇ θαλάττῃ, οὔτε τέλειον ὥς ἔπος εἰπεῖν
of-mention anything in the sea nor perfect as a-word to-say
 οὐδὲν ἐστι, σήραγγες δὲ καὶ ἄμμος καὶ πηλὸς ἀμήχανος καὶ
anything is caverns but and sand and mud immeasurable and
 βόρβοροι εἰσιν, ὅπου ἂν καὶ γῆ ᾗ, καὶ πρὸς τὰ παρ'
slime are wherever — also earth there-is and in-relation-to the among
 ἡμῶν κάλλη κρίνεσθαι οὐδ' ὅπως οὐκ ἄξιον. ἐκεῖνα δὲ αὖ
us beauties to-be-judged not in-any-way-whatever worthy those and again
 τῶν παρ' ἡμῶν πολὺν ἂν ἔτι πλέον φανείη διαφέρειν.
than-the-(things) among us much — still more would-appear to-differ
 εἰ γὰρ δὴ καὶ μῦθον λέγειν καλόν, ἄξιον ἀκοῦσαι, ὦ Συμμία,
if for indeed also a-tale to-tell fine worth bearing O Simmias
 οἷα τυγχάνει τὰ ἐπὶ τῆς γῆς ὑπὸ τῷ οὐρανῷ ὄντα.
of-what-sort happen the-(things) upon the earth under the heaven being

ἀλλὰ μὴν, ἔφη ὁ Σιμμίας, ὦ Σώκρατες, ἡμεῖς γε
 but indeed said — Simmias O Socrates we at-least
 τούτου τοῦ μύθου ἡδέως ἂν ἀκούσαιμεν.
 this — tale gladly — would-bear
 λέγεται τοῖνυν, ἔφη, ὦ ἐταῖρε, πρῶτον μὲν εἶναι τοιαύτη c
 it-is-said then he-said O friend first indeed to-be such
 ἡ γῆ αὐτὴ ἰδεῖν, εἴ τις ἄνωθεν θεῶτο, ὥσπερ αἱ
 the earth itself to-see if someone from-above should-behold just-as the
 δωδεκάσκυτοι σφαῖραι, ποικίλη, χρώμασιν διελημμένη, ὧν
 twelve-piece balls variegated with-colors marked-off of-which
 καὶ τὰ ἐνθάδε εἶναι χρώματα ὥσπερ δείγματα, οἷς δὴ οἱ
 also the here to-be colors just-as samples which indeed the
 γραφῆς καταχρῶνται. ἐκεῖ δὲ πᾶσαν τὴν γῆν ἐκ τοιούτων
 painters use there but all the earth from such
 εἶναι, καὶ πολὺ ἔτι ἐκ λαμπροτέρων καὶ καθαρωτέρων ἢ
 to-be and much still from brighter and purer than
 τούτων· τὴν μὲν γὰρ ἁλουργῆ εἶναι θαυμαστὴν τὸ κάλλος,
 these the-(part) indeed for sea-purple to-be wonderful in beauty
 τὴν δὲ χρυσοειδῆ, τὴν δὲ ὅση λευκὴ γύψου ἢ χιόνος
 the-(part) and gold-like the-(part) and whatever white than-gypsum or snow
 λευκοτέραν, καὶ ἐκ τῶν ἄλλων χρωμάτων συγκεκμημένην
 whiter and from the other colors composed
 ὡσαύτως, καὶ ἔτι πλείονων καὶ καλλιόνων ἢ ὅσα ἡμεῖς
 likewise and still more and fairer than whatever we
 ἐωράκαμεν. καὶ γὰρ αὐτὰ ταῦτα τὰ κοῖλα αὐτῆς, ὕδατός
 have-seen and for very these — hollows of-it of-water
 τε καὶ ἀέρος ἑκπλεα ὄντα, χρώματός τι εἶδος παρέχεσθαι
 both and of-air full being of-color some kind to-present
 στίλβοντα ἐν τῇ τῶν ἄλλων χρωμάτων ποικιλίᾳ, ὥστε
 gleaming in the of-the other colors variety so-that
 ἐν τι αὐτῆς εἶδος συνεχὲς ποικίλον φαντάζεσθαι. ἐν δὲ
 one some of-it appearance continuous variegated to-appear in and

- ταύτῃ οὕτῃ τοιαύτῃ ἀνὰ λόγον τὰ φύόμενα φύεσθαι,
this being such in proportion the-(things) growing to-grow
 δένδρα τε καὶ ἄνθη καὶ τοὺς καρπούς· καὶ αὖ τὰ ὄρη
trees both and flowers and the fruits and again the mountains
 ὡσαύτως καὶ τοὺς λίθους ἔχειν ἀνὰ τὸν αὐτὸν λόγον τὴν
likewise and the stones to-have in the same proportion the
 τε λειότητα καὶ τὴν διαφάνειαν καὶ τὰ χρώματα καλλίω·
both smoothness and the transparency and the colors fairer
 ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα
of-which also the here little-stones to-be these — prized
 μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα
fragments carnelians both and jaspers and emeralds and all
 τὰ τοιαῦτα· ἐκεῖ δὲ οὐδὲν ὅτι οὐ τοιοῦτον εἶναι καὶ ἔτι
— such-things there but nothing which not such to-be and still
 τούτων καλλίω. τὸ δ' αἴτιον τούτου εἶναι ὅτι ἐκείνοι οἱ
than-these fairer the and cause of-this to-be that those —
 λίθοι εἰσὶ καθαροὶ καὶ οὐ κατεδιδεσμένοι οὐδὲ διεφθαρμένοι
stones are pure and not eaten-away nor corrupted
 ὥσπερ οἱ ἐνθάδε ὑπὸ σηπεδόνος καὶ ἄλμης ὑπὸ τῶν
just-as the-(ones) here by putrefaction and brine by the-(things)
 δεῦρο συνερρηκότων, ἃ καὶ λίθοις καὶ γῇ καὶ τοῖς
hither having-flowed-together which both to-stones and to-earth and the
 ἄλλοις ζώοις τε καὶ φυτοῖς αἴσχη τε καὶ νόσους παρέχει.
other animals both and plants deformities both and diseases bring
- 111 τὴν δὲ γῆν αὐτὴν κεκοσμηθῆναι τούτοις τε ἅπασιν καὶ
the and earth itself to-be-adorned with-these both all and
 ἔτι χρυσῷ τε καὶ ἀργύρῳ καὶ τοῖς ἄλλοις αὖ τοῖς
still with-gold both and silver and the other again —
 τοιούτοις. ἐκφανῇ γὰρ αὐτὰ πεφυκέναι, ὄντα πολλὰ πλήθει
such-things conspicuous for them to-be-by-nature being many in-number
 καὶ μεγάλα καὶ πανταχοῦ τῆς γῆς, ὥστε αὐτὴν ἰδεῖν
and large and everywhere the earth so-that it to-see

εἶναι θέαμα εὐδαιμόνων θεατῶν. ζῶα δ' ἐπ' αὐτῇ εἶναι
to-be a-sight of-blessed spectators animals and upon it to-be
 ἄλλα τε πολλὰ καὶ ἀνθρώπους, τοὺς μὲν ἐν μεσογαίᾳ
other both many and men the-(ones) indeed in the-inland
 οἰκοῦντας, τοὺς δὲ περὶ τὸν ἀέρα ὥσπερ ἡμεῖς περὶ
dwelling the-(others) and about the air just-as we about
 τὴν θάλατταν, τοὺς δ' ἐν νήσοις ὥς περιρρεῖν τὸν
the sea the-(rest) and in islands which to-flow-around the
 ἀέρα πρὸς τῇ ἡπείρῳ οὕσας· καὶ ἐνὶ λόγῳ, ὅπερ
air near the mainland being and in-one word the-very-thing-which
 ἡμῖν τὸ ὕδωρ τε καὶ ἡ θάλαττά ἐστι πρὸς τὴν ἡμετέραν
for-us the water both and the sea is for — our
 χρεῖαν, τοῦτο ἐκεῖ τὸν ἀέρα, ὃ δὲ ἡμῖν ἀήρ, ἐκείνοις
use this there the air what and for-us air for-them
 τὸν αἰθέρα. τὰς δὲ ὥρας αὐτοῖς κρᾶσιν ἔχειν τοιαύτην
the ether the and seasons for-them a-blend to-have such
 ὥστε ἐκείνους ἀνόσους εἶναι καὶ χρόνον τε ζῆν πολὺν
so-that them free-of-disease to-be and time both to-live much
 πλείω τῶν ἐνθάδε, καὶ ὄψει καὶ ἀκοῇ καὶ φρονήσει καὶ
longer than-those here and in-sight and hearing and wisdom and
 πᾶσι τοῖς τοιούτοις ἡμῶν ἀφεστάναι τῇ αὐτῇ ἀποστάσει
all — such from-us to-stand-apart the same by-distance
 ἥπερ ἀήρ τε ὕδατος ἀφέστηκεν καὶ αἰθήρ ἀέρος πρὸς
by-which-very air both from-water stands-apart and ether from-air in
 καθαρότητα. καὶ δὴ καὶ θεῶν ἄλση τε καὶ ἱερὰ αὐτοῖς
purity and indeed also of-gods groves both and temples for-them
 εἶναι, ἐν οἷς τῷ ὄντι οἰκητὰς θεοὺς εἶναι, καὶ φήμας τε καὶ
to-be in which in reality dwellers gods to-be and utterances both and
 μαντείας καὶ αἰσθήσεις τῶν θεῶν καὶ τοιαύτας συνουσίας
prophecies and perceptions of-the gods and such communions
 γίνεσθαι αὐτοῖς πρὸς αὐτούς· καὶ τὸν γε ἥλιον καὶ
to-come-about for-them with them and the at-least sun and

σελήνην καὶ ἄστρο ὀράσθαι ὑπ' αὐτῶν οἷα τυγχάνει
 moon and stars to-be-seen by them of-what-sort they-happen
 ὄντα, καὶ τὴν ἄλλην εὐδαιμονίαν τούτων ἀκόλουθον εἶναι.
 being and the other happiness to-these consequent to-be

XXXVIII · TARTARUS AND THE FOUR RIVERS

Beneath the earth are many hollows bored into one another, through which run rivers of hot and cold water, of fire, and of wet mud like the streams that go before the lava in Sicily. One chasm is bored right through the earth, which the poets call Tartarus; every river flows into it and out again, and since the liquid has no bottom it swings and surges. Four are the chief: Ocean, Acheron, Pyriphlegethon, and the dark-blue Cocytus.

d καὶ ὅλην μὲν δὴ τὴν γῆν οὕτω πεφυκέναι καὶ τὰ περὶ
 and whole indeed then the earth so to-be-by-nature and the-(things) about
 τὴν γῆν· τόπους δ' ἐν αὐτῇ εἶναι κατὰ τὰ ἔγκοιλα αὐτῆς
 the earth places and in in-it to-be throughout the hollows of-it
 κύκλῳ περὶ ὅλην πολλούς, τοὺς μὲν βαθυτέρους καὶ
 in-a-circle around the-whole many the-(ones) indeed deeper and
 ἀναπεπταμένους μᾶλλον ἢ ἐν ᾧ ἡμεῖς οἰκοῦμεν, τοὺς
 spread-open more than in which we dwell the-(others)
 δὲ βαθυτέρους ὄντας τὸ χάσμα αὐτοὺς ἑλαττον ἔχειν
 and deeper being the chasm themselves smaller to-have
 τοῦ παρ' ἡμῖν τόπου, ἔστι δ' οὗς καὶ βραχυτέρους τῷ
 than-the among us place there-are and which also shallower in
 βάθει τοῦ ἐνθάδε εἶναι καὶ πλατυτέρους. τούτους δὲ
 depth than-the-(place) here to-be and broader these and
 πάντας ὑπὸ γῆν εἰς ἀλλήλους συντετρῆσθαι τε πολλὰ
 all under earth into one-another to-be-bored-through both in-many-places
 καὶ κατὰ στενότερα καὶ εὐρύτερα καὶ διεξόδους ἔχειν,
 and by narrower and wider and passages to-have

ἥ πολὺ μὲν ὕδωρ ρεῖν ἐξ ἀλλήλων εἰς ἀλλήλους
by-which much indeed water to-flow from one-another into one-another
 ὥσπερ εἰς κρατῆρας, καὶ ἀενάων ποταμῶν ἀμήχανα
just-as into mixing-bowls and ever-flowing of-rivers immeasurable
 μεγέθη ὑπὸ τὴν γῆν καὶ θερμῶν ὑδάτων καὶ ψυχρῶν,
magnitudes under the earth both hot waters and cold
 πολὺ δὲ πῦρ καὶ πυρὸς μεγάλους ποταμούς, πολλοὺς
much and fire and of-fire great rivers many
 δὲ ὑγροῦ πηλοῦ καὶ καθαρωτέρου καὶ βορβορωδεστέρου,
and of-wet mud both cleaner and slimier
 ὥσπερ ἐν Σικελίᾳ οἱ πρὸ τοῦ ρύακος πηλοῦ ρέοντες
just-as in Sicily the before the lava-stream of-mud flowing
 ποταμοὶ καὶ αὐτὸς ὁ ρύαξ· ὧν δὴ καὶ ἐκάστους
rivers and itself the lava-stream of-which indeed also each
 τοὺς τόπους πληροῦσθαι, ὡς ἂν ἐκάστοις τύχη ἐκάστοτε
the places to-be-filled as — for-each it-happens each-time
 ἢ περιρροῇ γιγνομένη. ταῦτα δὲ πάντα κινεῖν ἄνω καὶ
the flowing-round coming-about these-things and all to-move up and
 κάτω ὥσπερ αἰώραν τινὰ ἐνούσαν ἐν τῇ γῇ· ἔστι δὲ
down just-as a-swing some being-in in the earth is and
 ἄρα αὕτη ἢ αἰώρα διὰ φύσιν τοιάνδε τινά.
then this — swing because-of a-nature such some
 ἔν τι τῶν χασμάτων τῆς γῆς ἄλλως τε μέγιστον
one some of-the chasms of-the earth especially — greatest
 τυγχάνει ὃν καὶ διαμπερὲς τετρημένον δι' ὅλης τῆς
happens being and right-through bored through whole the
 γῆς, τοῦτο ὅπερ Ὅμηρος εἶπε, λέγων αὐτό
earth this the-very-thing-which Homer said saying it

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τῇλε μάλ', ἥχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον·
far very where deepest beneath earth is pit

b ὁ καὶ ἄλλοι καὶ ἐκεῖνος καὶ ἄλλοι πολλοὶ τῶν ποιητῶν
which both elsewhere and he and other many of-the poets
 Τάρταρον κεκλήκασιν. εἰς γὰρ τοῦτο τὸ χάσμα συρρέουσιν
Tartarus have-called into for this — chasm flow-together
 τε πάντες οἱ ποταμοὶ καὶ ἐκ τούτου πάλιν ἐκρέουσιν·
both all the rivers and from it again flow-out
 γίνονται δὲ ἕκαστοι τοιοῦτοι δι' οἷας ἂν καὶ τῆς
become and each such through of-what-sort — also the
 γῆς ῥέωσιν. ἡ δὲ αἰτία ἐστὶν τοῦ ἐκρεῖν τε ἐντεῦθεν
earth they-flow the and cause is of-the flowing-out both from-there
 καὶ εἰσεῖν πάντα τὰ ῥεύματα, ὅτι πυθμένα οὐκ ἔχει οὐδὲ
and flowing-in all the streams that a-bottom not has nor
 βάσιν τὸ ὑγρὸν τοῦτο. αἰωρεῖται δὴ καὶ κυμαίνει ἄνω καὶ
a-base the liquid this it-swings then and surges up and
 κάτω, καὶ ὁ ἀήρ καὶ τὸ πνεῦμα τὸ περὶ αὐτὸ ταῦτόν
down and the air and the breath the-(one) about it the-same
 ποιεῖ· συνέπεται γὰρ αὐτῷ καὶ ὅταν εἰς τὸ ἐπ' ἐκεῖνα
does it-follows for it both whenever to the-(side) on that
 τῆς γῆς ὀρμήσῃ καὶ ὅταν εἰς τὸ ἐπὶ τάδε, καὶ ὥσπερ
the earth it-rushes and whenever to the-(side) on this and just-as
 τῶν ἀναπνεόντων ἀεὶ ἐκπνέει τε καὶ ἀναπνέει ῥέον τὸ
of-those breathing always breathes-out both and breathes-in flowing the
 πνεῦμα, οὕτω καὶ ἐκεῖ συναιωρούμενον τῷ ὑγρῷ τὸ
breath so also there swinging-along with-the liquid the
 πνεῦμα δεινούς τινας ἀνέμους καὶ ἀμυχήνους παρέχεται
breath terrible some winds and irresistible produces
 καὶ εἰσιὸν καὶ ἐξιόν. ὅταν τε οὖν ὑποχωρήσῃ τὸ ὕδωρ
both going-in and going-out whenever both then withdraws the water
 εἰς τὸν τόπον τὸν δὴ κάτω καλούμενον, τοῖς
to the place the-(one) indeed below called to-the-(places)
 κατ' ἐκεῖνα τὰ ῥεύματα τῆς γῆς εἰσρεῖ τε καὶ πληροῖ
along those — streams of-the earth it-flows-in both and fills

αὐτὰ ὥσπερ οἱ ἐπαντλοῦντες· ὅταν τε αὖ ἐκείθεν μὲν
them just-as those pumping whenever and again from-there indeed
 ἀπολίπη, δεῦρο δὲ ὀρμήσῃ, τὰ ἐνθάδε πληροῖ αὐθις,
it-leaves hither and rushes the-(streams) here it-fills again
 τὰ δὲ πληρωθέντα ῥεῖ διὰ τῶν ὀχετῶν καὶ διὰ
the-(ones) and having-been-filled flow through the channels and through
 τῆς γῆς, καὶ εἰς τοὺς τόπους ἕκαστα ἀφικνούμενα, εἰς
the earth and to the places each arriving to
 οὓς ἐκάστοις ὁδοποιήται, θαλάττας τε καὶ λίμνας καὶ
which for-each a-way-has-been-made seas both and lakes and
 ποταμοὺς καὶ κρήνας ποιεῖ· ἐντεῦθεν δὲ πάλιν δυόμενα
ivers and springs it-makes from-there and again sinking
 κατὰ τῆς γῆς, τὰ μὲν μακροτέρους τόπους περιελθόντα
beneath the earth the-(ones) indeed longer regions having-gone-round
 καὶ πλείους, τὰ δὲ ἐλάττους καὶ βραχυτέρους, πάλιν
and more the-(others) and fewer and shorter again
 εἰς τὸν Τάρταρον ἐμβάλλει, τὰ μὲν πολὺ κατωτέρω
into — Tartarus they-empty the-(ones) indeed much lower
 ἢ ἢ ἐπηντλείτο, τὰ δὲ ὀλίγον· πάντα δὲ ὑποκάτω
than where they-were-pumped the-(others) and a-little all and below
 εἰσρεῖ τῆς ἐκροῆς, καὶ ἕνια μὲν καταντικρὺ ἢ ἢ
flow-in the outflow and some indeed opposite than where
 ἐξέπεσεν, ἕνια δὲ κατὰ τὸ αὐτὸ μέρος· ἔστι δὲ ἃ
they-flowed-out others and at the same part there-are and which
 παντάπασιν κύκλῳ περιελθόντα, ἢ ἅπαξ ἢ καὶ πλεονάκις
altogether in-a-circle having-gone-round either once or even many-times
 περιελιχθέντα περὶ τὴν γῆν ὥσπερ οἱ ὄφεις, εἰς τὸ δυνατόν
having-coiled about the earth just-as the snakes to the possible
 κάτω καθέντα πάλιν ἐμβάλλει. δυνατόν δέ ἐστιν
downward having-descended again they-empty possible and it-is

- 113 *ἐκατέρωσε μέχρι τοῦ μέσου καθιέναι, πέρα δ' οὐ· ἄναντες*
in-either-direction as-far-as the middle to-descend beyond but not uphill
γὰρ ἀμφοτέροις τοῖς ρεύμασι τὸ ἐκατέρωθεν γίγνεται μέρος.
for for-both the streams the on-either-side becomes part
τὰ μὲν οὖν δὴ ἄλλα πολλά τε καὶ μεγάλα καὶ παντοδαπὰ
the indeed then indeed other many both and great and of-all-kinds
ρεύματά ἐστι· τυγχάνει δ' ἄρα ὄντα ἐν τούτοις τοῖς
streams are happen and then being among these —
πολλοῖς τέτταρ' ἅττα ρεύματα, ὧν τὸ μὲν μέγιστον καὶ
many four certain streams of-which the indeed greatest and
ἐξωτάτῳ ρέον περὶ κύκλῳ ὁ καλούμενος Ὠκεανός ἐστιν,
outermost flowing around in-a-circle the-(one) called Ocean is
τούτου δὲ καταντικρὺ καὶ ἐναντίως ρέων Ἀχέρων, ὃς δι'
this and opposite and oppositely flowing Acheron which through
ἐρήμων τε τόπων ρεῖ ἄλλων καὶ δὴ καὶ ὑπὸ γῆν ρέων
desert both places flows other and indeed also under earth flowing
εἰς τὴν λίμνην ἀφικνεῖται τὴν Ἀχερουσιάδα, οὗ αἱ τῶν
to the lake arrives the Acherusian where the of-the
τετελευτηκότων ψυχαὶ τῶν πολλῶν ἀφικνουῦνται καὶ τινες
dead souls of-the many arrive and certain
εἰμαρμένους χρόνους μείνασαι, αἱ μὲν μακροτέρους, αἱ
appointed times having-remained some indeed longer others
δὲ βραχυτέρους, πάλιν ἐκπέμπονται εἰς τὰς τῶν ζώων
and shorter again are-sent-out into the of-the living-things
γενέσεις. τρίτος δὲ ποταμὸς τούτων κατὰ μέσον ἐκβάλλει,
births third and river of-these in the-middle issues
καὶ ἐγγὺς τῆς ἐκβολῆς ἐκπίπτει εἰς τόπον μέγαν πυρὶ πολλῷ
and near the outlet falls into a-place great with-fire much
καόμενον, καὶ λίμνην ποιεῖ μείζω τῆς παρ' ἡμῖν θαλάττης,
burning and a-lake it-makes greater than-the among us sea
ζέουσιν ὕδατος καὶ πηλοῦ· ἐντεῦθεν δὲ χωρεῖ κύκλῳ
boiling with-water and mud from-there and it-moves in-a-circle

θολερὸς καὶ πηλώδης, περιελιττόμενος δὲ τῇ γῇ ἄλλοσέ
turbid and muddy coiling and round-the earth elsewhere
 τε ἀφικνεῖται καὶ παρ' ἔσχατα τῆς Ἀχερουσιάδος λίμνης,
both it-arrives and beside the-edges of-the Acherusian lake
 οὐ συμμειγνύμενος τῷ ὕδατι· περιελιχθεὶς δὲ πολλάκις
not mingling with-the water having-coiled and many-times
 ὑπὸ γῆς ἐμβάλλει κατωτέρω τοῦ Ταρτάρου· οὗτος δ' ἐστὶν
under earth it-empties lower — than-Tartarus this and is
 ὃν ἐπονομάζουσιν Πυριφλεγέθοντα, οὗ καὶ οἱ ῥύακες
which they-name Pyriphlegethon of-which also the lava-streams
 ἀποσπάσματα ἀναφυσῶσιν ὅπῃ ἂν τύχωσι τῆς γῆς.
fragments blow-up wherever — they-chance of-the earth
 τούτου δὲ αὖ καταντικρὺ ὁ τέταρτος ἐκπίπτει εἰς τόπον
this and again opposite the fourth falls into a-place
 πρῶτον δεινόν τε καὶ ἄγριον, ὡς λέγεται, χρῶμα δ' ἔχοντα
first terrible both and wild as it-is-said color and having
 ὅλον οἶον ὁ κυανός, ὃν δὴ ἐπονομάζουσι Στύγιον,
wholly such-as the dark-blue which indeed they-name Stygian
 καὶ τὴν λίμνην ἣν ποιεῖ ὁ ποταμὸς ἐμβάλλων, Στύγα·
and the lake which makes the river emptying-in Styx
 ὃ δ' ἐμπεσὼν ἐνταῦθα καὶ δεινὰς δυνάμεις λαβὼν
the-(river) and having-fallen-in there and terrible powers having-taken
 ἐν τῷ ὕδατι, δὺς κατὰ τῆς γῆς, περιελιττόμενος
in the water having-sunk beneath the earth coiling
 χωρεῖ ἐναντίος τῷ Πυριφλεγέθοντι καὶ ἀπαντᾷ ἐν τῇ
moves opposite to-the Pyriphlegethon and meets in the
 Ἀχερουσιάδι λίμνῃ ἐξ ἐναντίας· καὶ οὐδὲ τὸ τούτου ὕδωρ
Acherusian lake from the-opposite-side and nor the of-this water
 οὐδενὶ μείγνυται, ἀλλὰ καὶ οὗτος κύκλῳ περιελθὼν
with-anything mingles but also this-one in-a-circle having-gone-round

ἐμβάλλει εἰς τὸν Τάρταρον ἐναντίος τῷ Πυριφλεγέθοντι.
empties into — Tartarus opposite to-the Pyriphlegethon
 ὄνομα δὲ τούτῳ ἐστίν, ὥς οἱ ποιηταὶ λέγουσιν, κωκυτός.
a-name and for-this is as the poets say Cocytus

XXXIX · JUDGMENT, AND THREE WAYS

When the dead reach the place where each man's spirit brings him, they are judged. Those who lived middlingly are carried on the Acheron to the lake, where they pay penalties and are absolved; those judged incurable are hurled into Tartarus and never come out; and those who did great but curable wrongs are cast out after a year and must beg those they wronged to let them out. Those purified by philosophy live thereafter without bodies at all. It is time, he says, for his bath before the drug.

d τούτων δὲ οὕτως πεφυκότων, ἐπειδὰν ἀφίκωνται οἱ
these-things and so being-by-nature when arrive the
 τετελευτηκότες εἰς τὸν τόπον οἷ ὁ δαίμων ἕκαστον
dead at the place where the guardian-spirit each
 κομίζει, πρῶτον μὲν διεδικάσαντο οἷ τε καλῶς καὶ ὁσίως
conveys first indeed they-are-judged those both nobly and piously
 βιώσαντες καὶ οἱ μὴ. καὶ οἱ μὲν ἂν δόξωσι μέσως
having-lived and those not and those-who indeed — are-judged middlingly
 βεβιωκέναι, πορευθέντες ἐπὶ τὸν Ἀχέροντα, ἀναβάντες
to-have-lived having-journeyed to the Acheron having-embarked
 ἃ δὴ αὐτοῖς ὀχήματά ἐστιν, ἐπὶ τούτων ἀφικνοῦνται
which indeed for-them vehicles are upon these they-arrive
 εἰς τὴν λίμνην, καὶ ἐκεῖ οἰκοῦσί τε καὶ καθαίρομενοι τῶν
at the lake and there they-dwell both and being-purified for-the
 τε ἀδικημάτων διδόντες δίκας ἀπολύονται, εἴ τις τι
both wrongs paying penalties they-are-absolved if anyone anything
 ἡδίκηκεν, τῶν τε εὐεργεσιῶν τιμὰς φέρονται κατὰ τὴν
has-wronged for-the and good-deeds honors they-carry-off according-to the

ἀξίαν ἕκαστος· οἳ δ' ἂν δόξωσιν ἀνιάτως ἔχειν διὰ
desert each those-who and — are-judged incurably to-be through
 τὰ μεγέθη τῶν ἁμαρτημάτων, ἢ ἱεροσυλίας πολλὰς
the magnitudes of-the offenses either temple-robberies many
 καὶ μεγάλας ἢ φόνους ἀδίκους καὶ παρανόμους πολλοὺς
and great or murders unjust and lawless many
 ἐξευργασμένοι ἢ ἄλλα ὅσα τοιαῦτα τυγχάνει ὄντα,
having-committed or other-things whatever such happen being
 τούτους δὲ ἢ προσήκουσα μοῖρα ρίπτει εἰς τὸν Τάρταρον,
these and the befitting fate hurls into — Tartarus
 ὅθεν οὐποτε ἐκβαίνουσιν.

whence never they-come-out

οἳ δ' ἂν ἰάσιμα μὲν μεγάλα δὲ δόξωσιν ἡμαρτηκέναι 114
those-who and — curable indeed great but are-judged to-have-committed
 ἁμαρτήματα, οἷον πρὸς πατέρα ἢ μητέρα ὑπ' ὀργῆς βίαιόν
offenses such-as against father or mother by anger violent
 τι πράξαντες, καὶ μεταμέλον αὐτοῖς τὸν ἄλλον βίον
something having-done and repenting for-them the rest-of life
 βιώσω, ἢ ἀνδροφόνοι τοιούτῳ τινὶ ἄλλῳ τρόπῳ γένωνται,
they-live or manslaughterers such some other way become
 τούτους δὲ ἐμπεσεῖν μὲν εἰς τὸν Τάρταρον ἀνάγκη,
these and to-fall indeed into — Tartarus is-necessary
 ἐμπεσόντας δὲ αὐτοὺς καὶ ἐνιαυτὸν ἐκεῖ γενομένους ἐκβάλλει
having-fallen and them and a-year there having-been casts-out
 τὸ κῦμα, τοὺς μὲν ἀνδροφόνους κατὰ τὸν Κωκυτόν, τοὺς
the wave the indeed manslaughterers down the Cocytus the-(others)
 δὲ πατραλοίας καὶ μητραλοίας κατὰ τὸν Πυριφλεγέθοντα·
and father-beaters and mother-beaters down the Pyriphlegethon
 ἐπειδὰν δὲ φερόμενοι γένωνται κατὰ τὴν λίμνην τὴν
when and being-carried they-come alongside the lake the
 Ἀχερουσιάδα, ἐνταῦθα βοῶσί τε καὶ καλοῦσιν, οἳ μὲν
Acherusian there they-shout both and call the-(ones) indeed

οὓς ἀπέκτειναν, οἱ δὲ οὓς ὕβρισαν, καλέσαντες δ'
whom they-killed the-(others) and whom they-outraged having-called and
 ἱκετεύουσι καὶ δέονται ἑᾶσαι σφᾶς ἐκβῆναι εἰς τὴν λίμνην καὶ
they-beseech and beg to-let them come-out into the lake and
 δέξασθαι, καὶ ἔαν μὲν πείσωσιν, ἐκβαίνουσί τε καὶ λήγουσι
to-receive and if indeed they-persuade they-come-out both and cease
 τῶν κακῶν, εἰ δὲ μή, φέρονται αὖθις εἰς τὸν Τάρταρον
from-the evils if and not they-are-carried again into — Tartarus
 καὶ ἐκεῖθεν πάλιν εἰς τοὺς ποταμούς, καὶ ταῦτα πάσχοντες
and from-there again into the rivers and these-things suffering
 οὐ πρότερον παύονται πρὶν ἂν πείσωσιν οὓς ἠδίκησαν·
not sooner they-cease before — they-persuade whom they-wronged
 αὕτη γὰρ ἡ δίκη ὑπὸ τῶν δικαστῶν αὐτοῖς ἐτάχθη.
this for — penalty by the judges for-them was-appointed
 οἱ δὲ δὴ ἂν δόξωσι διαφερόντως πρὸς τὸ
those-who and indeed — are-judged exceptionally in-regard-to the
 ὁσίως βιώναι, οὗτοί εἰσιν οἱ τῶνδε μὲν τῶν τόπων
piously to-live these are the-(ones) these indeed — places
 τῶν ἐν τῇ γῇ ἐλευθερούμενοί τε καὶ ἀπαλλαττόμενοι
the in the earth being-freed both and released
 ὥσπερ δεσμωτηρίων, ἄνω δὲ εἰς τὴν καθαρὰν οἰκισιν
just-as from-prisons above and to the pure dwelling
 ἀφικνούμενοι καὶ ἐπὶ γῆς οἰκίζόμενοι. τούτων δὲ αὐτῶν
arriving and upon earth settling these and themselves
 οἱ φιλοσοφία ἱκανῶς καθηράμενοι ἄνευ τε σωματῶν
those by-philosophy sufficiently having-purified-themselves without both bodies
 ζῶσι τὸ παράπαν εἰς τὸν ἔπειτα χρόνον, καὶ εἰς οἰκῆσεις
live — altogether for the thereafter time and to dwellings
 ἔτι τούτων καλλίους ἀφικνοῦνται, ἃς οὔτε ῥάδιον
still than-these fairer they-arrive which neither easy
 δηλῶσαι οὔτε ὁ χρόνος ἱκανὸς ἐν τῷ παρόντι. ἀλλὰ
to-describe nor the time sufficient at the present but

τούτων δὴ ἔνεκα χρὴ ὧν διεληλύθαμεν, ὦ Σιμμία,
these-things then for-the-sake-of one-must which we-have-gone-through O Simmias
 πᾶν ποιεῖν ὥστε ἀρετῆς καὶ φρονήσεως ἐν τῷ βίῳ
everything do so-as virtue and wisdom in the life
 μετασχεῖν· καλὸν γὰρ τὸ ἀθλον καὶ ἡ ἐλπίς μεγάλη.
to-partake-of fair for the prize and the hope great
 τὸ μὲν οὖν ταῦτα διωχυρίσασθαι οὕτως ἔχειν ὡς ἐγὼ 115
the-(fact) indeed then these-things to-insist so to-be as I
 διελέλυθα, οὐ πρόπει νοῦν ἔχοντι ἀνδρί· ὅτι μέντοι
have-gone-through not befits understanding having a-man that however
 ἢ ταῦτ' ἐστὶν ἢ τοιαῦτ' ἅττα περὶ τὰς ψυχὰς ἡμῶν
either these-things is or such things concerning — souls our
 καὶ τὰς οἰκίσεις, ἐπεὶ περ ἀθάνατόν γε ἡ ψυχὴ φαίνεται
and the dwellings since-indeed immortal at-least the soul appears
 οὔσα, τοῦτο καὶ πρόπειν μοι δοκεῖ καὶ ἄξιον κινδυνεύσαι
being this both to-befit to-me seems and worth to-risk
 οἰομένῳ οὕτως ἔχειν — καλὸς γὰρ ὁ κίνδυνος — καὶ
for-one-thinking so to-be fair for the risk and
 χρὴ τὰ τοιαῦτα ὥσπερ ἐπάδειν ἑαυτῷ, διὸ δὴ
one-must — such-things just-as to-chant to-oneself wherefore indeed
 ἔγωγε καὶ πάλαι μηκύνω τὸν μῦθον. ἀλλὰ τούτων
I-at-least also long have-been-prolonging the tale but these-things
 δὴ ἔνεκα θαρρεῖν χρὴ περὶ τῇ ἑαυτοῦ ψυχῇ ἄνδρα
then for-the-sake-of to-be-confident one-must about — his-own soul a-man
 ὅστις ἐν τῷ βίῳ τὰς μὲν ἄλλας ἡδονὰς τὰς περὶ τὸ
whoever in the life the indeed other pleasures the about the
 σῶμα καὶ τοὺς κόσμους εἶασε χαίρειν, ὡς ἀλλοτρίους τε
body and the adornments let fare-well as alien both
 ὄντας, καὶ πλέον θάτερον ἡγησάμενος ἀπεργάζεσθαι, τὰς
being and more the-opposite having-believed to-produce the-(ones)
 δὲ περὶ τὸ μανθάνειν ἐσπούδασέ τε καὶ κοσμήσας τὴν
and about the learning he-pursued both and having-adorned the

ψυχὴν οὐκ ἀλλοτριῶ ἀλλὰ τῷ αὐτῆς κόσμῳ, σωφροσύνη
 soul not with-an-alien but — its-own adornment temperance
 τε καὶ δικαιοσύνη καὶ ἀνδρεία καὶ ἐλευθερία καὶ ἀληθεία,
 both and justice and courage and freedom and truth
 οὕτω περιμένει τὴν εἰς Ἅιδου πορείαν.

so awaits the to Hades journey
 ὑμεῖς μὲν οὖν, ἔφη, ὦ Σιμμία τε καὶ Κέβης καὶ οἱ
 you indeed then he-said O Simmias both and Cebes and the
 ἄλλοι, εἰς αὐθις ἓν τι χρόνῳ ἕκαστοι πορεύσεσθε· ἐμὲ
 others at another-time at some time each will-journey me
 δὲ νῦν ἤδη καλεῖ, φαίη ἂν ἀνὴρ τραγικός, ἡ εἰμαρμένη,
 but now already calls would-say — a-man tragic the appointed-fate
 καὶ σχεδὸν τί μοι ὥρα τραπέσθαι πρὸς τὸ λουτρόν·
 and nearly somewhat for-me it-is-time to-turn to the bath
 δοκεῖ γὰρ δὴ βέλτιον εἶναι λουσάμενον πιεῖν τὸ φάρμακον
 it-seems for indeed better to-be having-bathed to-drink the drug

καὶ μὴ πράγματα ταῖς γυναῖξι παρέχειν νεκρὸν λούειν.
 and not trouble the women to-give a-corpse to-wash
 b ταῦτα δὴ εἰπόντος αὐτοῦ ὁ Κρίτων, εἰεν, ἔφη, ὦ
 these-things then having-said he — Crito well he-said O
 Σώκρατες· τί δὲ τούτοις ἢ ἐμοὶ ἐπιστέλλεις ἢ περὶ
 Socrates what and to-these or to-me do-you-enjoin either concerning
 τῶν παιδῶν ἢ περὶ ἄλλου του, ὅτι ἂν σοι ποιοῦντες
 the children or concerning other anything what — for-you doing
 ἡμεῖς ἐν χάριτι μάλιστα ποιούμεν;
 we in favor most would-do

Socrates says nothing newer than what he always says: if they take care of themselves they do a favor to him and to his, and if they neglect themselves no promise made now will help. Asked how they are to bury him, he says however they like, if they can catch him. He cannot persuade Crito that he is the Socrates now talking and not the corpse he will see a little later, and asks them to go surety that he will not stay.

ἅπερ αἰὲν λέγω, ἔφη, ὦ Κρίτων, οὐδὲν καινότερον·
the-very-things-which always I-say he-said O Crito nothing newer
 ὅτι ὑμῶν αὐτῶν ἐπιμελούμενοι ὑμεῖς καὶ ἐμοὶ καὶ τοῖς
that of-yourselves yourselves taking-care you both to-me and —
 ἐμοῖς καὶ ὑμῖν αὐτοῖς ἐν χάριτι ποιήσετε ἅττι' ἂν ποιῇτε,
to-mine and to-you yourselves in favor will-do whatever — you-do
 καὶ μὴ νῦν ὁμολογήσητε· ἐὰν δὲ ὑμῶν αὐτῶν ἀμελήτε
even-if not now you-agree if but of-yourselves yourselves you-neglect
 καὶ μὴ ἴθελτε ὥσπερ κατ' ἵχνη κατὰ τὰ νῦν τε
and not you-are-willing just-as along tracks according-to the-(things) now both
 εἰρημένα καὶ τὰ ἐν τῷ ἔμπροσθεν χρόνῳ ζῆν, οὐδὲ
said and the-(things) in the former time to-live not-even
 ἐὰν πολλὰ ὁμολογήσητε ἐν τῷ παρόντι καὶ σφόδρα,
if many-things you-agree at the present and vehemently
 οὐδὲν πλέον ποιήσετε.
nothing more you-will-accomplish
 ταῦτα μὲν τοίνυν προθυμησόμεθα, ἔφη, οὕτω ποιεῖν·
these-things indeed then we-will-be-eager he-said so to-do
 θάπτωμεν δέ σε τίνα τρόπον;
shall-we-bury and you what way
 ὅπως ἄν, ἔφη, βούλησθε, ἐάνπερ γε λάβητέ με καὶ μὴ
however — he-said you-wish if-indeed at-least you-catch me and not
 ἐκφύγω ὑμᾶς. γελάσας δὲ ἅμα ἡσυχῇ καὶ πρὸς
I-escape you having-laughed and at-the-same-time quietly and at

ἡμᾶς ἀποβλέψας εἶπεν· οὐ πείθω, ὦ ἄνδρες, Κρίτωνα, ὡς
us having-looked he-said not I-persuade O men Crito that
 ἐγὼ εἰμι οὗτος Σωκράτης, ὁ νυνὶ διαλεγόμενος καὶ
I am this Socrates the-(one) now conversing and
 διατάττων ἕκαστον τῶν λεγομένων, ἀλλ' οἶεταί με ἐκείνον
marshaling each of-the things-said but he-thinks me that-one
 εἶναι ὃν ὄψεται ὀλίγον ὕστερον νεκρόν, καὶ ἐρωτᾷ δὴ πῶς
to-be whom he-will-see a-little later a-corpsse and asks then how
 με θάπτῃ. ὅτι δὲ ἐγὼ πάλαι πολὺν λόγον πεποίημαι,
me he-should-bury that and I long-since long argument have-made
 ὥς, ἐπειδὰν πῖω τὸ φάρμακον, οὐκέτι ὑμῖν παραμενῶ,
that when I-drink the drug no-longer with-you I-shall-remain
 ἀλλ' οἰχήσομαι ἀπὼν εἰς μακάρων δὴ τινὰς εὐδαιμονίας,
but I-shall-be-gone departing to of-the-blessed then some felicities
 ταῦτά μοι δοκῶ αὐτῷ ἄλλως λέγειν, παραμυθούμενος
these-things to-me I-seem to-him in-vain to-say consoling
 ἅμα μὲν ὑμᾶς, ἅμα δ' ἐμαυτόν. ἐγγυήσασθε οὖν με
at-once indeed you at-once and myself go-surety then for-me
 πρὸς Κρίτωνα, ἔφη, τὴν ἐναντίαν ἐγγύην ἢ ἣν οὗτος
to Crito he-said the opposite surety than which this-man
 πρὸς τοὺς δικαστὰς ἡγγυᾶτο. οὗτος μὲν γὰρ ἢ μὴν
to the judges gave this-man indeed for surely indeed
 παραμενεῖν· ὑμεῖς δὲ ἢ μὴν μὴ παραμενεῖν ἐγγυήσασθε
that-I-would-remain you but surely indeed not that-I-will-remain go-surety
 ἐπειδὰν ἀποθάνω, ἀλλὰ οἰχήσεσθαι ἀπιόντα, ἵνα Κρίτων
when I-die but that-I-shall-be-gone departing so-that Crito
 ῥᾶον φέρῃ, καὶ μὴ ὀρών μου τὸ σῶμα ἢ καόμενον
more-easily may-bear-it and not seeing my — body either burned
 ἢ κατορυπτόμενον ἀγανακτῇ ὑπὲρ ἐμοῦ ὥς δεινὰ
or buried may-be-distressed for me as terrible-things
 πάσχοντος, μηδὲ λέγῃ ἐν τῇ ταφῇ ὥς ἢ προτίθεται
suffering nor may-say at the funeral that either he-lays-out

Σωκράτη ἢ ἐκφέρει ἢ κατορύττει. εὖ γὰρ ἴσθι, ἦ δ' ὅς, ὦ
 Socrates or carries-out or buries well for know said and he O
 ἄριστε Κρίτων, τὸ μὴ καλῶς λέγειν οὐ μόνον εἰς αὐτὸ τοῦτο
 best Crito the not well to-speak not only in very this
 πλημμελές, ἀλλὰ καὶ κακόν τι ἐμποιεῖ ταῖς ψυχαῖς.
 out-of-tune but also evil something works in-the souls
 ἀλλὰ θαρρεῖν τε χρὴ καὶ φάναι τοῦμόν σῶμα θάπτειν, 116
 but to-be-confident both one-must and to-say my body to-bury
 καὶ θάπτειν οὕτως ὅπως ἂν σοι φίλον ἦ καὶ μάλιστα
 and to-bury so however — to-you pleasing is and most
 ἡγῇ νόμμον εἶναι.
 you-believe customary to-be

XLI • THE SERVANT OF THE ELEVEN

He goes to another room to bathe, and Crito follows; the rest wait, feeling they will live the rest of their lives orphaned. His two small sons and his grown one are brought to him with the women; he speaks with them and sends them away. The servant of the Eleven says he will not condemn Socrates as he does the others who curse him, for he is the noblest man ever to come there, and weeps as he turns away. Socrates calls for the drug; Crito urges him to wait while the sun is still up.

ταῦτ' εἰπὼν ἐκεῖνος μὲν ἀνίστατο εἰς οἴκημά τι b
 these-things having-said he indeed rose into a-room some
 ὡς λουσόμενος, καὶ ὁ Κρίτων εἶπετο αὐτῷ, ἡμᾶς δ'
 as going-to-bathe and — Crito followed him us and
 ἐκέλευε περιμένειν. περιεμένομεν οὖν πρὸς ἡμᾶς αὐτοὺς
 he-bade to-wait we-waited then with us ourselves
 διαλεγόμενοι περὶ τῶν εἰρημένων καὶ ἀνασκοποῦντες, τοτὲ
 conversing about the things-said and reviewing now
 δ' αὖ περὶ τῆς συμφορᾶς διεξιόντες ὅση ἡμῖν γεγρονυῖα
 and again about the calamity going-through how-great for-us having-come

εἴη, ἀτεχνῶς ἡγούμενοι ὥσπερ πατὺρ στερηθέντες
it-was simply believing just-as of-a-father having-been-deprived
 διάξειν ὀρφανοὶ τὸν ἔπειτα βίον. ἐπειδὴ δὲ ἐλούσατο
that-we-would-pass orphaned the thereafter life when and he-had-bathed
 καὶ ἡνέχθη παρ' αὐτὸν τὰ παῖδιά — δύο γὰρ αὐτῷ υἱεῖς
and were-brought to him the children two for to-him sons
 μικροὶ ἦσαν, εἷς δὲ μέγας — καὶ αἱ οἰκεῖαι γυναῖκες
small there-were one and big and the household women
 ἀφίκοντο ἐκεῖναι, ἐναντίον τοῦ Κρίτωνος διαλεχθεῖς τε
came those in-the-presence — of-Crito having-conversed both
 καὶ ἐπιστείλας ἅττα ἐβούλετο, τὰς μὲν γυναῖκας καὶ
and having-given-directions whatever he-wished the indeed women and
 τὰ παῖδιά ἀπιέναι ἐκέλευσεν, αὐτὸς δὲ ἦκε παρ' ἡμᾶς. καὶ
the children to-go-away he-bade himself and came to us and
 ἦν ἤδη ἐγγὺς ἡλίου δυσμῶν· χρόνον γὰρ πολὺν διέτριψεν
it-was already near of-sun setting time for much he-spent
 ἔνδον. ἐλθὼν δ' ἐκαθέζετο λελουμένος καὶ οὐ πολλὰ ἅττα
inside having-come and he-sat-down bathed and not many things
 μετὰ ταῦτα διελέχθη, καὶ ἦκεν ὁ τῶν ἑνδεκα ὑπὸντάς τε καὶ
after these he-conversed and came the of-the Eleven servant and
 στάς παρ' αὐτόν, ὃ Σώκρατες, ἔφη, οὐ καταγνώσομαί
having-stood beside him O Socrates he-said not I-shall-condemn
 γε σοῦ ὅπερ ἄλλων καταγινώσκω, ὅτι μοι
at-least you the-very-thing-which others I-condemn that at-me
 χαλεπαίνουν καὶ καταρῶνται ἐπειδὴ αὐτοῖς παραγγέλλω
they-are-angry and curse when them I-order
 πίνειν τὸ φάρμακον ἀναγκαζόντων τῶν ἀρχόντων. σὲ
to-drink the drug compelling the rulers you
 δὲ ἐγὼ καὶ ἄλλως ἔγνωκα ἐν τούτῳ τῷ χρόνῳ
but I also otherwise have-come-to-know in this — time
 γενναιότατον καὶ πραότατον καὶ ἄριστον ἄνδρα ὄντα τῶν
noblest and gentlest and best man being of-those

πώποτε δεῦρο ἀφικομένων, καὶ δὴ καὶ νῦν εὖ οἶδ'
ever hither having-come and indeed also now well I-know
 ὅτι οὐκ ἐμοὶ χαλεπαίνεις, γινώσκεις γὰρ τοὺς αἰτίους,
that not at-me you-are-angry you-know for the guilty
 ἀλλὰ ἐκείνοις. νῦν οὖν, οἶσθα γὰρ ᾧ ἦλθον ἀγγέλλων,
but at-them now then you-know for what I-came announcing
 χαῖρέ τε καὶ πειρῶ ὡς ῥᾶστα φέρειν τὰ ἀναγκαῖα. καὶ
farewell both and try as most-easily to-bear the necessary-things and
 ἅμα δακρύσας μεταστρεφόμενος ἀπῆει.
at-the-same-time having-burst-into-tears turning-away he-went-off
 καὶ ὁ Σωκράτης ἀναβλέψας πρὸς αὐτόν, καὶ σύ, ἔφη,
and — Socrates having-looked-up at him also you he-said
 χαῖρε, καὶ ἡμεῖς ταῦτα ποιήσομεν. καὶ ἅμα πρὸς
farewell and we these-things will-do and at-the-same-time to
 ἡμᾶς, ὡς ἀστεῖος, ἔφη, ὁ ἄνθρωπος· καὶ παρὰ πάντα μοι
us how charming he-said the man and through all to-me
 τὸν χρόνον προσῆει καὶ διελέγετο ἐνίοτε καὶ ἦν ἀνδρῶν
the time he-came and conversed sometimes and was of-men
 λῶστος, καὶ νῦν ὡς γενναίως με ἀποδακρύει. ἀλλ' ἄγε
the-finest and now how nobly for-me he-weepes but come
 δῆ, ὦ Κρίτων, πειθώμεθα αὐτῷ, καὶ ἐνεγκάτω τις τὸ
then O Crito let-us-obey him and let-bring someone the
 φάρμακον, εἰ τέτριπται· εἰ δὲ μή, τριψάτω ὁ ἄνθρωπος.
drug if it-has-been-ground if and not let-grind the man
 καὶ ὁ Κρίτων, ἀλλ' οἶμαι, ἔφη, ἔγωγε, ὦ Σώκρατες, c
and — Crito but I-think he-said I-at-least O Socrates
 ἔτι ἥλιον εἶναι ἐπὶ τοῖς ὄρεσιν καὶ οὐπω δευδύναι. καὶ
still sun to-be upon the mountains and not-yet to-have-set and
 ἅμα ἐγὼ οἶδα καὶ ἄλλους πάνυ ὀψὲ πίνοντας,
at-the-same-time I know also others very late drinking
 ἐπειδὴν παραγγελθῇ αὐτοῖς, δειπνήσαντάς τε καὶ πίνοντας
when it-has-been-ordered for-them having-dined both and having-drunk

εὖ μάλα, καὶ συγγενομένους γ' ἐνίοις ὧν ἄν τύχῃσιν
 well very and having-been-with at-least some whomever — they-happen
 ἐπιθυμοῦντες. ἀλλὰ μηδὲν ἐπείγου· ἔτι γὰρ ἐγχωρεῖ.
 desiring but not-at-all hurry still for there-is-time

XLII · THE CUP, AND THE DEBT TO ASCLEPIUS

Those men think they gain by waiting, Socrates answers, but he would gain only a laugh at himself for clinging to a life with nothing left in it. He asks whether a libation is permitted, is told they grind only what is measured, and says he may at least pray that his migration be fortunate; then he drinks it off calmly. The company breaks down, and he asks what they are doing; he sent the women away to avoid this, and one should die in reverent silence. His last words are that they owe a cock to Asclepius; then he is gone, the best, wisest, and most just man they knew.

- 117 καὶ ὁ Σωκράτης, εἰκότως γε, ἔφη, ὦ Κρίτων, ἐκεῖνοί
 and — Socrates reasonably at-least he-said O Crito those
 τε ταῦτα ποιοῦσιν, οὓς σὺ λέγεις — οἴονται γὰρ
 both these-things do whom you mean they-think for
 κερδαίνειν ταῦτα ποιήσαντες — καὶ ἔγωγε ταῦτα
 to-gain these-things having-done and I-at-least these-things
 εἰκότως οὐ ποιήσω· οὐδὲν γὰρ οἶμαι κερδανεῖν ὀλίγον
 reasonably not shall-do nothing for I-think to-gain a-little
 ὕστερον πῶν ἄλλο γε ἢ γέλῳτα ὀφλήσειν παρ'
 later having-drunk other at-least than laughter to-incur with
 ἑμαυτῷ, γλιχόμενος τοῦ ζῆν καὶ φειδόμενος οὐδενὸς
 myself clinging to life and sparing nothing
 ἔτι ἐνόντος. ἀλλ' ἴθι, ἔφη, πείθου καὶ μὴ ἄλλως
 still being-in but go he-said obey and not otherwise
 ποίει.
 do

καὶ ὁ Κρίτων ἀκούσας ἔνευσε τῷ παιδί πλησίον
 and — Crito having-beard nodded to-the slave near
 ἐστῶτι. καὶ ὁ παῖς ἐξελθὼν καὶ συχρὸν χρόνον
 standing and the slave having-gone-out and a-long time
 διατρίψας ἦκεν ἄγων τὸν μέλλοντα δώσειν τὸ
 having-spent came bringing the-(man) going to-give the
 φάρμακον, ἐν κύλικι φέροντα τετριμμένον. ἰδὼν
 drug in a-cup carrying ground having-seen
 δὲ ὁ Σωκράτης τὸν ἄνθρωπον, εἶεν, ἔφη, ὦ
 and — Socrates the man well he-said O
 βέλτιστε, σὺ γὰρ τούτων ἐπιστήμων, τί χρὴ
 best-of-men you for of-these-things knowledgeable what must-one
 ποιεῖν;

do

οὐδὲν ἄλλο, ἔφη, ἢ πιόντα περιμέναι, ἕως ἂν σου
 nothing other he-said than having-drunk to-walk-about until — your
 βάρος ἐν τοῖς σκέλεσι γένηται, ἔπειτα κατακεῖσθαι· καὶ
 heaviness in the legs comes then to-lie-down and
 οὕτως αὐτὸ ποιήσει. καὶ ἅμα ὥρεξε τὴν κύλικα
 so itself it-will-act and at-the-same-time he-held-out the cup
 τῷ Σωκράτει.

— to-Socrates

καὶ ὃς λαβὼν καὶ μάλα ἱλεως, ὦ Ἐχέκρατες,
 and he having-taken and very cheerfully O Echecrates
 οὐδὲν τρέσας οὐδὲ διαφθείρας οὔτε τοῦ
 not-at-all having-trembled nor having-altered either the
 χρώματος οὔτε τοῦ προσώπου, ἀλλ' ὥσπερ
 color or the face but just-as
 εἰώθει ταυρηδὸν ὑποβλέψας πρὸς τὸν
 he-was-accustomed bull-like having-looked-from-under at the
 ἄνθρωπον, τί λέγεις, ἔφη, περὶ τοῦδε τοῦ
 man what do-you-say he-said concerning this —

πώματος πρὸς τὸ ἀποσπείσαι τινι; ἔξεστιν ἢ
 drink for the pouring-a-libation to-someone is-it-permitted or
 οὐ;

not

τοσοῦτον, ἔφη, ὦ Σώκρατες, τρίβομεν ὅσον οἴομεθα
 so-much he-said O Socrates we-grind as-much-as we-think
 μέτριον εἶναι πιεῖν.

measured to-be to-drink

- c μανθάνω, ἦ δ' ὅς· ἀλλ' εὔχεσθαι γέ που τοῖς θεοῖς
 I-understand said and he but to-pray at-least surely to-the gods
 ἔξεστί τε καὶ χρή, τὴν μετοίκησιν τὴν ἐνθένδε ἐκέισε
 it-is-permitted both and one-must the migration the from-here thither
 εὐτυχῇ γενέσθαι· ἃ δὴ καὶ ἐγὼ εὔχομαί τε καὶ γένοιτο
 fortunate to-be which indeed also I pray both and may-it-be
 ταύτην. καὶ ἅμ' εἰπὼν ταῦτα ἐπισχόμενος
 so and at-the-same-time having-said these-things having-put-it-to-his-lips
 καὶ μάλα εὐχερῶς καὶ εὐκόλως ἐξέπιεν. καὶ ἡμῶν οἱ
 and very readily and calmly he-drank-it-off and of-us the
 πολλοὶ τέως μὲν ἐπιεικῶς οἰοί τε ἦσαν κατέχειν τὸ
 many until-then indeed tolerably able — were to-restrain the
 μὴ δακρύνειν, ὥς δὲ εἶδομεν πίνοντά τε καὶ πεπωκότα,
 not weeping as but we-saw drinking both and having-drunk
 οὐκέτι, ἀλλ' ἐμοῦ γε βία καὶ αὐτοῦ ἀστακτὶ ἐχώρει
 no-longer but of-me at-least by-force even myself in-floods poured
 τὰ δάκρυα, ὥστε ἐγκαλυψάμενος ἀπέκλαον ἐμαυτόν —
 the tears so-that having-covered-myself I-wept-for myself
 οὐ γὰρ δὴ ἐκείνον γε, ἀλλὰ τὴν ἐμαυτοῦ τύχην,
 not for indeed him at-least but — my-own fortune
 οἴου ἀνδρὸς ἐταίρου ἐστερημένος εἶην. ὁ δὲ Κρίτων
 of-what-sort a-man companion deprived I-was — and Crito
 ἔτι πρότερος ἐμοῦ, ἐπειδὴ οὐχ οἷός τ' ἦν κατέχειν
 even earlier than-me when not able — he-was to-restrain

τὰ δάκρυα, ἔξανέστη. Ἀπολλόδωρος δὲ καὶ ἐν τῷ
the tears got-up-and-away Apollodorus and even in the
 ἔμπροσθεν χρόνῳ οὐδὲν ἐπαύετο δακρύων, καὶ δὴ καὶ
former time not-at-all bad-ceased weeping and indeed also
 τότε ἀναβρυχησάμενος κλάων καὶ ἀγανακτῶν οὐδένα
then having-broken-into-a-roar wailing and raging no-one
 ὄντινα οὐ κατέκλασε τῶν παρόντων πλὴν γε αὐτοῦ
whom not he-broke-down of-those present except at-least himself
 Σωκράτους.

Socrates

ἐκεῖνος δέ, οἶα, ἔφη, ποιεῖτε, ὦ θαυμάσιοι. e
he and what-sort-of-things he-said you-are-doing O strange-men
 ἐγὼ μέντοι οὐχ ἥκιστα τούτου ἔνεκα τὰς γυναῖκας
I indeed not least this for-the-sake-of the women
 ἀπέπεμψα, ἵνα μὴ τοιαῦτα πλημμελοῖεν· καὶ γὰρ ἀκήκοα
sent-away so-that not such-things they-should-offend and for I-have-heard
 ὅτι ἐν εὐφημίᾳ χρὴ τελευτᾶν. ἀλλ' ἡσυχίαν τε ἄγετε
that in reverent-silence one-must to-die but quiet both keep
 καὶ καρτερεῖτε.

and be-strong

καὶ ἡμεῖς ἀκούσαντες ἡσχύνθημέν τε καὶ ἐπέσχομεν τοῦ 118
and we having-beard were-ashamed both and we-checked from
 δακρύειν. ὁ δὲ περιελθὼν, ἐπειδὴ οἱ βαρύνεσθαι
weeping he and having-walked-about when for-him to-be-heavy
 ἔφη τὰ σκέλη, κατεκλίνη ὕπτως — οὕτω γὰρ ἐκέλευεν
he-said the legs he-lay-down on-bis-back so for bade
 ὁ ἄνθρωπος — καὶ ἅμα ἐφαπτόμενος αὐτοῦ
the man and at-the-same-time touching him
 οὗτος ὁ δοὺς τὸ φάρμακον, διαλιπὼν χρόνον
this-man the-(one) having-given the drug having-let-pass a-time
 ἐπεσκόπει τοὺς πόδας καὶ τὰ σκέλη, κᾶπειτα σφόδρα
examined the feet and the legs and-then hard

πίεσας αὐτοῦ τὸν πόδα ἤρετο εἰ αἰσθάνοιτο, ὃ δ' οὐκ
having-pressed his — foot he-asked if he-perceived he and not
 ἔφη.

said

καὶ μετὰ τοῦτο αὖθις τὰς κνήμας· καὶ ἐπανιών
and after this again the shins and going-up
 οὕτως ἡμῖν ἐπεδείκνυτο ὅτι ψύχοιτό τε
so to-us he-showed that it-was-growing-cold both
 καὶ πῆγνυτο. καὶ αὐτὸς ἤπτετο καὶ εἶπεν ὅτι,
and stiffening and himself he-touched and said that
 ἐπειδὰν πρὸς τῇ καρδίᾳ γένηται αὐτῷ, τότε
when to the heart it-comes for-him then
 οἰχήσεται.

he-would-be-gone

ἤδη οὖν σχεδόν τι αὐτοῦ ἦν τὰ περὶ τὸ ἦτρον
already then nearly somewhat of-him were the-(parts) about the abdomen
 ψυχόμενα, καὶ ἐκκαλυψάμενος — ἐνεκεκάλυπτο γάρ —
growing-cold and having-uncovered-himself he-had-covered-himself for
 εἶπεν — ὃ δὴ τελευταῖον ἐφθέγγατο — ὦ Κρίτων,
he-said which indeed last he-uttered O Crito
 ἔφη, τῷ Ἀσκληπιῷ ὀφείλομεν ἀλεκτρυόνα· ἀλλὰ ἀπόδοτε
he-said — to-Asclepius we-owe a-cock but pay-it
 καὶ μὴ ἀμελήσητε.

and not neglect

ἀλλὰ ταῦτα, ἔφη, ἔσται, ὃ Κρίτων· ἀλλ' ὅρα εἴ τι
but these-things said will-be — Crito but see if anything
 ἄλλο λέγεις.

other you-say

ταῦτα ἐρομένου αὐτοῦ οὐδὲν ἔτι ἀπεκρίνατο,
these-things having-asked he nothing any-longer he-answered
 ἀλλ' ὀλίγον χρόνον διαλιπὼν ἐκινήθη τε καὶ ὃ
but a-little time having-let-pass he-stirred both and the

ἄνθρωπος ἐξεκάλυψεν αὐτόν, καὶ ὃς τὰ ὄμματα ἔστησεν·
man uncovered him and he the eyes had-fixed
 ἰδὼν δὲ ὁ Κρίτων συνέλαβε τὸ στόμα καὶ τοὺς
having-seen and — Crito closed the mouth and the
 ὀφθαλμούς.

eyes

ἦδε ἡ τελευτή, ὦ Ἐχέκρατες, τοῦ ἐταίρου ἡμῖν
this — end O Echecrates of-the companion for-us
 ἐγένετο, ἀνδρός, ὡς ἡμεῖς φαίμεν ἄν, τῶν τότε ὧν
came-about a-man as we would-say — of-those then whom
 ἐπειράθημεν ἀρίστου καὶ ἄλλως φρονιμωτάτου καὶ
we-knew best and otherwise most-prudent and
 δικαιοτάτου.

most-just

