

GREEK SERIES • VOLUME 8

TIMAEUS AND CRITIAS

PLATO

TIMAIOS · KRITIAS

Timaeus and Critias

Plato's Cosmology and the Atlantis Story

with a word-for-word interlinear English translation
preserving the original word order

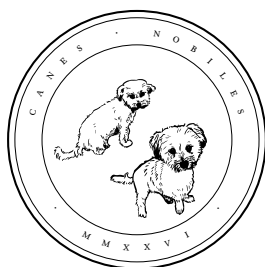


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Volume 8 of the Canes Nobiles Greek interlinear texts

The Greek text follows Burnet's Oxford Plato

Set from the Perseus Digital Library, with corrections

Translated and composed with AI, edited by Christopher Hench
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Words the editor secludes are not printed; words he supplies are printed
without their brackets; *** marks the point where the Critias breaks off.

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PLATO

TIMAIOS

Timaeus

Socrates counts his company and finds the fourth man absent. He then has Timaeus confirm the substance of yesterday's conversation about the best city: the guardians set apart from the farmers and craftsmen, their spirited and philosophic nature, their common property, their common wives and children, and the secret lots by which the rulers pair them. Timaeus grants each point in turn.

SOC. εἷς, δύο, τρεῖς· ὁ δὲ δὴ τέταρτος ἡμῶν, ὦ φίλε 17
 one two three the but indeed fourth for-us O dear
 Τίμαιε, ποῦ τῶν χθὲς μὲν δαιτυμόνων, τὰ νῦν δὲ
 Timaeus where of-the yesterday indeed guests at present and
 ἐστιάτορων;

hosts

TIM. ἀσθένειά τις αὐτῷ συνέπεσεν, ὦ Σώκρατες· οὐ γὰρ
 a-sickness some to-him befell O Socrates not for
 ἂν ἐκὼν τῇσδε ἀπελείπετο τῆς συνουσίας.

would willing of-this he-was-staying-away the gathering

SOC. οὐκοῦν σὸν τῶνδ' ἐργὸν καὶ τὸ ὑπὲρ τοῦ
 therefore yours of-these both task and the for the
 ἀπόντος ἀναπληροῦν μέρος;

(one)-being-absent to-fill-up part

TIM. πάννυ μὲν οὖν, καὶ κατὰ δυνάμιν γε οὐδὲν b
 altogether indeed then and according-to power at-least nothing

ἐλλείψομεν· οὐδὲ γὰρ ἂν εἴη δίκαιον, χθὲς ὑπὸ σοῦ
 we-shall-leave-out nor for would it-be just yesterday by you

ξενισθέντας οἷς ἦν πρέπον ξενίοις, μὴ οὐ προθύμως
 having-been-entertained with-which was fitting hospitalities not — eagerly

σὲ τοὺς λοιποὺς ἡμῶν ἀνταφεςτιᾶν.

you the rest of-us to-feast-in-return

SOC. ἄρ' οὖν μέμνησθε ὅσα ὑμῖν καὶ περὶ ᾧν
surely then you-remember how-many-things to-you and about which
ἐπέταξα εἰπεῖν;

I-enjoined to-speak

TIM. τὰ μὲν μεμνήμεθα, ὅσα δὲ μή, σὺ παρὼν
the-ones indeed we-remember as-many-as and not you being-present
ὑπομνήσεις· μᾶλλον δέ, εἰ μή τί σοι χαλεπόν,
you-will-remind rather and if not anything to-you hard
ἐξ ἀρχῆς διὰ βραχέων πάλιν ἐπάνελθε αὐτά, ἵνα
from beginning through few-words again go-over them so-that
βεβαιωθῇ μᾶλλον παρ' ἡμῖν.

they-may-be-made-firm more with us

C SOC. ταῦτ' ἔσται. χθές που τῶν ὑπ' ἐμοῦ ρηθέντων
these-things shall-be yesterday I-suppose of-the by me having-been-spoken
λόγων περὶ πολιτείας ἦν τὸ κεφάλαιον οὔα τε καὶ ἐξ
discourses about a-polity was the chief-point what-sort both and out-of
οὔων ἀνδρῶν ἀρίστη κατεφαίνεται ἂν μοι γενέσθαι.

what-sort-of men best it-was-appearing would to-me to-come-to-be

TIM. καὶ μάλα γε ἡμῖν, ὦ Σώκρατες, ρηθείσα πᾶσιν
and very at-least to-us O Socrates having-been-spoken to-all
κατὰ νοῦν.

according-to mind

SOC. ἄρ' οὖν οὐ τὸ τῶν γεωργῶν ὅσαι τε ἄλλαι τέχναι
surely then not the of-the farmers as-many-as and other crafts
πρῶτον ἐν αὐτῇ χωρὶς διειλόμεθα ἀπὸ τοῦ γένους τοῦ
first in it apart we-divided from the class the
τῶν προπολεμισόντων;

of-the (ones)-about-to-fight-in-defense

TIM. ναί.

yes

SOC. καὶ κατὰ φύσιν δὴ δόντες τὸ καθ' αὐτὸν
and according-to nature indeed having-given the according-to himself
 ἐκάστω πρόσφορον ἔν μόνον ἐπιτήδευμα, μίαν ἐκάστω
to-each suited one only pursuit one to-each
 τέχνην, τούτους οὓς πρὸ πάντων ἔδει πολεμεῖν,
craft these whom before all it-was-necessary to-make-war
 εἵπομεν ὥς ἄρ' αὐτοὺς δέοι φύλακας εἶναι μόνον
we-said that then them it-should-be-necessary guardians to-be only
 τῆς πόλεως, εἴτε τις ἔξωθεν ἢ καὶ τῶν ἔνδοθεν ἴοι
of-the city whether someone from-outside or also of-the from-within should-come
 κακουργήσων, δικάζοντας μὲν πράως τοῖς ἀρχομένοις
about-to-do-harm judging indeed mildly to-the (ones)-being-ruled
 ὑπ' αὐτῶν καὶ φύσει φίλοις οὖσιν, χαλεποὺς δὲ ἐν ταῖς
by them and by-nature friends being harsh but in the
 μάχαις τοῖς ἐντυγχάνουσιν τῶν ἐχθρῶν γιγνομένους.
battles to-the (ones)-encountering of-the enemies becoming

TIM. παντάπασι μὲν οὖν.

altogether indeed then

SOC. φύσιν γὰρ οἶμαί τινα τῶν φυλάκων τῆς ψυχῆς
nature for I-think a-certain of-the guardians of-the soul
 ἐλέγομεν ἅμα μὲν θυμοειδῆ, ἅμα δὲ φιλόσοφον δεῖν
we-were-saying at-once indeed spirited at-once and philosophic must
 εἶναι διαφερόντως, ἵνα πρὸς ἑκατέρους δύναιντο ὀρθῶς
to-be exceptionally so-that toward each-of-the-two they-might-be-able rightly
 πρᾶοι καὶ χαλεποὶ γίγνεσθαι.

gentle and harsh to-become

TIM. ναί.

yes

SOC. τί δὲ τροφήν; ἄρ' οὐ γυμναστικῇ καὶ μουσικῇ
what and rearing surely not in-gymnastic and in-music
 μαθήμασιν τε ὅσα προσήκει τούτοις, ἐν ᾗπασιν
in-studies and as-many-as belong to-these in all
 τεθράφθαι;
to-have-been-reared

b TIM. πάνυ μὲν οὖν.

altogether indeed then

SOC. τοὺς δέ γε οὕτω τραφέντας ἐλέχθη που μήτε
the and at-least thus having-been-reared it-was-said I-suppose neither
 χρυσὸν μήτε ἄργυρον μήτε ἄλλο ποτὲ μηδὲν κτήμα
gold nor silver nor other ever any possession
 ἑαυτῶν ἴδιον νομίζειν δεῖν, ἀλλ' ὥς ἐπικούρους μισθὸν
of-themselves private to-hold must but as auxiliaries pay
 λαμβάνοντας τῆς φυλακῆς παρὰ τῶν σφζομένων ὑπ'
receiving of-the guarding from the (ones)-being-preserved by
 αὐτῶν, ὅσος σῶφροσιν μέτριος, ἀναλίσκειν τε δὴ
them as-much-as for-temperate-men moderate to-spend both indeed
 κοινῇ καὶ συνδιαιτωμένους μετὰ ἀλλήλων ζῆν, ἐπιμέλειαν
in-common and living-together with one-another to-live care
 ἔχοντας ἀρετῆς διὰ παντός, τῶν ἄλλων ἐπιτηδευμάτων
having of-virtue through all of-the other pursuits
 ἄγοντας σχολήν.
keeping leisure

TIM. ἐλέχθη καὶ ταῦτα ταύτῃ.

it-was-said and these-things in-this-way

c SOC. καὶ μὲν δὴ καὶ περὶ γυναικῶν ἐπεμνήσθημεν, ὥς τὰς
and indeed indeed and about women we-mentioned that the
 φύσεις τοῖς ἀνδράσιν παραπλησίας εἶη συναρμοστέον,
natures to-the men closely-similar it-would-be to-be-fitted-together

καὶ τὰ ἐπιτηδεύματα πάντα κοινὰ κατὰ τε πόλεμον καὶ
and the pursuits all common in both war and
 κατὰ τὴν ἄλλην διαίταν δοτέον πάσαις.

in the other manner-of-life must-be-given to-all

TIM. ταύτῃ καὶ ταῦτα ἐλέγετο.

in-this-way and these-things were-said

SOC. τί δὲ δὴ τὸ περὶ τῆς παιδοποιίας; ἢ τοῦτο μὲν d

what and indeed the about the begetting-of-children or this indeed

διὰ τὴν ἀήθειαν τῶν λεχθέντων εὐμνημόνευτον, ὅτι

because-of the strangeness of-the things-said easy-to-remember that

κοινὰ τὰ τῶν γάμων καὶ τὰ τῶν παίδων πᾶσι

common the-things of-the marriages and the-things of-the children for-all

ἀπάντων ἐτίθεμεν, μηχανωμένους ὅπως μηδεὶς ποτε τὸ

of-all we-were-laying-down contriving how no-one ever the

γεγεννημένον αὐτῶν ἰδίᾳ γνώσοιτο, νομοῦσιν δὲ πάντες

(offspring)-born of-them privately would-know will-consider and all

πάντας αὐτοὺς ὁμογενεῖς, ἀδελφὰς μὲν καὶ ἀδελφοὺς

all them of-one-kin sisters indeed and brothers

ὅσοι περ ἂν τῆς πρεπούσης ἐντὸς ἡλικίας γίνωνται, τοὺς

as-many-as ever the fitting within age should-be-born the-ones

δ' ἔμπροσθεν καὶ ἄνωθεν γονέας τε καὶ γονέων προγόνους,

and before and above parents both and of-parents forebears

τοὺς δ' εἰς τὸ κάτωθεν ἐγγόνους παῖδάς τε ἐγγόνων;

the-ones and into the below descendants children and of-descendants

TIM. ναί, καὶ ταῦτα εὐμνημόνευτα ἦ λέγεις.

yes and these-things easy-to-remember as you-say

SOC. ὅπως δὲ δὴ κατὰ δύναμιν εὐθὺς γίγνοιτο e

how and indeed according-to power straightway they-might-be-born

ὡς ἄριστοι τὰς φύσεις, ἄρ' οὐ μεμνήμεθα ὡς τοὺς

as best the natures surely not we-remember that the

ἄρχοντας ἔφαμεν καὶ τὰς ἀρχούσας δεῦν εἰς τὴν τῶν

rulers we-said and the women-rulers must for the of-the

γάμων σύνερξιν λάθρα μηχανᾶσθαι κλήροις τισὶν ὅπως
marriages pairing secretly to-contrive by-lots certain so-that
οἱ κακοὶ χωρὶς οἷ τ' ἀγαθοὶ ταῖς ὁμοίαις ἑκάτεροι
the bad apart the and good with-the like each-of-the-two
συλλήξονται, καὶ μή τις αὐτοῖς ἔχθρα διὰ ταῦτα
will-be-allotted-together and not any for-them enmity because-of these-things
γίγνηται, τύχην ἡγουμένοις αἰτίαν τῆς συλλήξεως;
should-arise chance (them)-considering cause of-the allotment

TIM. μεμνήμεθα.

we-remember

- 19 SOC. καὶ μὴν ὅτι γε τὰ μὲν τῶν ἀγαθῶν θρεπτέον
and truly that at-least the-ones indeed of-the good must-be-reared
ἐφαμεν εἶναι, τὰ δὲ τῶν κακῶν εἰς τὴν ἄλλην λάθρα
we-said to-be the-ones and of-the bad into the other secretly
διαδοτέον πόλιν· ἐπαυξανόμενων δὲ σκοποῦντας ἀεὶ
must-be-distributed city (them)-growing-up and watching always
τοὺς ἀξίους πάλιν ἀνάγειν δεῖν, τοὺς δὲ παρὰ σφίσιν
the worthy again to-bring-up must the-ones and among themselves
ἀναξίους εἰς τὴν τῶν ἐπανιόντων χώραν μεταλλάττειν;
unworthy into the of-the (ones)-coming-up place to-transfer

TIM. οὕτως.

thus

SOC. ἄρ' οὖν δὴ διεληλύθαμεν ἤδη καθάπερ χθές, ὥς
surely then indeed we-have-gone-through already just-as yesterday so-as
ἐν κεφαλαίοις πάλιν ἐπανελθεῖν, ἢ ποθοῦμεν ἔτι τι
in summaries again to-go-over or do-we-miss still anything
τῶν ρηθέντων, ὦ φίλε Τίμαιε, ὥς ἀπολειπόμενον;
of-the things-said O dear Timaeus as being-left-out

- b TIM. οὐδαμῶς, ἀλλὰ αὐτὰ ταῦτ' ἦν τὰ λεχθέντα, ὦ
not-at-all but the-very these-things were the things-said O

Σώκρατες.

Socrates

Socrates says he feels about the city they described as a man does who has seen beautiful creatures at rest and longs to see them move: he wants to hear it go to war and acquit itself in deed and in speech. He judges himself unequal to the praise and doubts that poets or sophists could manage it, but thinks his three guests can. Hermocrates says Critias has already proposed an old story, and Critias begins it.

SOC. ἀκούοιτ' ἂν ἤδη τὰ μετὰ ταῦτα περὶ τῆς πολιτείας
you-might-hear — now the-things after these about the polity
 ἣν διήλθομεν, οἷόν τι πρὸς αὐτὴν πεπονθὼς τυγχάνω.
which we-described what-sort a-thing toward it having-felt I-happen
 προσέοικεν δὲ δὴ τινί μοι τοιῷδε τὸ πάθος, οἷον εἴ
it-resembles and indeed a-certain to-me suchlike the experience such-as if
 τις ζῶα καλὰ που θεασάμενος, εἴτε ὑπὸ γραφῆς
someone living-creatures beautiful somewhere having-beheld whether by painting
 εἰργασμένα εἴτε καὶ ζῶντα ἀληθινῶς ἡσυχίαν δὲ ἄγοντα, εἰς
wrought or also living truly stillness but keeping into
 ἐπιθυμίαν ἀφίκοιτο θεάσασθαι κινούμενά τε αὐτὰ καὶ τι
desire should-come to-behold moving both them and something
 τῶν τοῖς σώμασιν δοκούντων προσήκειν κατὰ τὴν ἀγωνίαν
of-the to-the bodies seeming to-belong in the contest
 ἀθλοῦντα· ταῦτόν καὶ ἐγὼ πέπονθα πρὸς τὴν πόλιν ἣν
contending the-same also I have-felt toward the city which
 διήλθομεν. ἡδέως γὰρ ἂν τοῦ λόγῳ διεξιόντος ἀκούσαιμ'
we-described gladly for would someone in-speech recounting I-would-hear
 ἂν ἄθλους οὓς πόλις ἀθλεῖ, τούτους αὐτὴν ἀγωνιζομένην
— contests which a-city contends these it contending
 πρὸς πόλεις ἄλλας, πρεπόντως εἰς τε πόλεμον ἀφικομένην
against cities other fittingly into both war coming
 καὶ ἐν τῷ πολεμεῖν τὰ προσήκοντα ἀποδιδούσαν τῇ
and in the to-make-war the-things belonging rendering to-the

παιδεία καὶ τροφῇ κατὰ τε τὰς ἐν τοῖς ἔργοις πράξεις
education and rearing in and the in the deeds actions
 καὶ κατὰ τὰς ἐν τοῖς λόγοις διερμηνεύσεις πρὸς ἐκάστας
and in the in the words negotiations toward each
 τῶν πόλεων. ταυτ' οὖν, ὦ Κριτία καὶ Ἑρμόκρατες,
of-the cities these-things then O Critias and Hermocrates
 ἑμυτοῦ μὲν αὐτὸς κατέγνωκα μή ποτ' ἂν δυνατὸς
of-myself indeed myself I-have-judged not ever would able
 γενέσθαι τοὺς ἄνδρας καὶ τὴν πόλιν ἱκανῶς ἐγκωμιάσαι.
to-become the men and the city sufficiently to-praise
 e καὶ τὸ μὲν ἐμὸν οὐδέν θυμαστόν· ἀλλὰ τὴν αὐτὴν δόξαν
and the indeed mine nothing wonderful but the same opinion
 εἴληφα καὶ περὶ τῶν πάλαι γεγονότων καὶ περὶ τῶν νῦν
I-have-taken both about the of-old having-been and about the now
 ὄντων ποιητῶν, οὔτι τὸ ποιητικὸν ἀτιμάζων γένος, ἀλλὰ
being poets not-at-all the poetic dishonoring kind but
 παντὶ δῆλον ὡς τὸ μιμητικὸν ἔθνος, οἷς ἂν ἐντραφῇ,
to-everyone clear that the imitative tribe in-which ever it-be-bred
 ταῦτα μιμήσεται ῥᾶστα καὶ ἄριστα, τὸ δ' ἐκτὸς τῆς
these-things it-will-imitate most-easily and best the and outside the
 τροφῆς ἐκάστοις γιγνόμενον χαλεπὸν μὲν ἔργοις, ἔτι δὲ
rearing for-each coming-to-be hard indeed in-deeds still and
 χαλεπώτερον λόγοις εὖ μιμείσθαι. τὸ δὲ τῶν σοφιστῶν
harder in-words well to-imitate the and of-the sophists
 γένος αὖ πολλῶν μὲν λόγων καὶ καλῶν ἄλλων μάλ'
kind again of-many indeed speeches and fine other very
 ἔμπειρον ἡγῆμαι, φοβούμαι δὲ μή πως, ἅτε πλανητὸν
experienced I-consider I-fear and lest somehow inasmuch-as wandering
 ὄν κατὰ πόλεις οἰκήσεις τε ἰδίας οὐδαμῇ διωκηκός,
being among cities dwellings and private nowhere having-managed
 ἄστοχον ἅμα φιλοσόφων ἀνδρῶν ἥ καὶ πολιτικῶν,
wide-of-the-mark at-once of-philosophic men it-be and of-political

ὅσ' ἂν οἰά τε ἐν πολέμῳ καὶ μάχαις πράττοντες ἔργῳ
as-many-as ever such-as both in war and battles doing in-deed
 καὶ λόγῳ προσομιλοῦντες ἑκάστοις πράττειν καὶ λέγοιεν.
and in-word conversing with-each they-might-do and might-say
 καταλέλειπται δὴ τὸ τῆς ὑμετέρας ἕξως γένος, ἅμα 20
there-is-left indeed the of-the your condition kind at-once
 ἀμφοτέρων φύσει καὶ τροφῇ μετέχον. Τίμαιός τε γὰρ
of-both by-nature and by-rearing partaking Timaeus and for
 ὅδε, εὐνομωτάτης ὦν πόλεως τῆς ἐν Ἰταλίᾳ Λοκρίδος,
here of-a-most-well-ordered being city the in Italy Locris
 οὐσία καὶ γένει οὐδενὸς ὕστερος ὦν τῶν ἐκεῖ, τὰς
in-property and in-birth than-none behind being of-those there the
 μεγίστας μὲν ἀρχάς τε καὶ τιμὰς τῶν ἐν τῇ πόλει
greatest indeed offices both and honors of-the in the city
 μετακεχειρίσται, φιλοσοφίας δ' αὖ κατ' ἐμὴν δόξαν
he-has-handled of-philosophy and again according-to my opinion
 ἐπ' ἄκρον ἀπάσης ἐλήλυθεν· Κριτίαν δέ που πάντες οἱ
to summit of-all he-has-come Critias and I-suppose all the
 τῇδε ἴσμεν οὐδενὸς ἰδιώτην ὄντα ὦν λέγομεν. τῆς δέ
here we-know in-none a-layman being of-which we-speak the and
 Ἑρμοκράτους αὖ περὶ φύσεως καὶ τροφῆς, πρὸς ἅπαντα
of-Hermocrates again about nature and rearing for all
 ταῦτ' εἶναι ἱκανὴν πολλῶν μαρτυρούντων πιστευτέον. διὸ
these to-be sufficient many bearing-witness must-be-believed wherefore
 καὶ χθὲς ἐγὼ διανοούμενος, ὑμῶν δεομένων τὰ περὶ
also yesterday I intending you asking the-things about
 τῆς πολιτείας διελθεῖν, προθύμως ἐχαριζόμεν, εἰδὼς ὅτι
the polity to-go-through eagerly I-was-gratifying knowing that
 τὸν ἐξῆς λόγον οὐδένες ἂν ὑμῶν ἐθελόντων ἱκανώτερον
the next account none would you being-willing more-adequately
 ἀποδοῖεν — εἰς γὰρ πόλεμον πρόποντα καταστήσαντες
would-render into for war fitting having-established

τὴν πόλιν ἅπαντ' αὐτῇ τὰ προσήκοντα ἀποδοῖτ' ἂν
the city all to-it the-things belonging you-would-render —
 μόνοι τῶν νῦν — εἰπὼν δὴ τὰπιταχθέντα ἀντεπέταξα
alone of-those now having-said indeed the-things-enjoined I-enjoined-in-return
 ὑμῖν ἃ καὶ νῦν λέγω. συνωμολογήσατ' οὖν κοινῇ
to-you which also now I-say you-agreed then in-common
 σκεψάμενοι πρὸς ὑμᾶς αὐτοὺς εἰς νῦν ἀνταποδώσειν μοι
having-considered among you yourselves for now to-render-in-return to-me
 τὰ τῶν λόγων ξένια, παρέμει τε οὖν δὴ κεκοσμημένος
the of-the discourses hospitalities I-am-present and then indeed adorned
 ἐπ' αὐτὰ καὶ πάντων ἐτοιμότατος ὢν δέχεσθαι.
for them and of-all most-ready being to-receive

d HERM. καὶ μὲν δὴ, καθάπερ εἶπεν Τίμαιος ὅδε, ὦ
and indeed indeed just-as said Timaeus here O
 Σώκρατες, οὔτε ἐλλείψομεν προθυμίας οὐδὲν οὔτε ἔστιν
Socrates neither we-shall-fall-short of-eagerness at-all nor is
 οὐδεμία πρόφασις ἡμῖν τοῦ μὴ δρᾶν ταῦτα· ὥστε καὶ
any excuse for-us of-the not to-do these-things so-that also
 χθές, εὐθὺς ἐνθένδε ἐπειδὴ παρὰ Κριτίαν πρὸς τὸν
yesterday straightway from-here when to Critias toward the
 ξενῶνα οὗ καὶ καταλύομεν ἀφικόμεθα, καὶ ἔτι πρότερον
guest-house where also we-lodge we-came and still earlier
 καθ' ὁδὸν αὐτὰ ταῦτ' ἐσκοποῦμεν. ὅδε οὖν ἡμῖν λόγον
along road the-very these-things we-were-considering he then to-us an-account
 εἰσηγήσατο ἐκ παλαιᾶς ἀκοῆς· ὃν καὶ νῦν λέγε, ὦ
introduced from ancient hearsay which also now tell O
 Κριτία, τῷδε, ἵνα συνδοκιμάσῃ πρὸς τὴν ἐπίταξιν εἴτ'
Critias to-him so-that he-may-judge-with-us against the injunction whether
 ἐπιτήδειος εἴτε ἀνεπιτήδειός ἐστι.
suitable or unsuitable it-is

CRIT. ταῦτα χρὴ δρᾶν, εἰ καὶ τῷ τρίτῳ κοινωνῶ
these-things it-is-necessary to-do if also to-the third partner

Τιμαίῳ συνδοκεῖ.

to-Timaeus it-seems-good

TIM. δοκεῖ μὴν.

it-seems-good truly

CRIT. ἄκουε δὴ, ὦ Σώκρατες, λόγου μάλα μὲν ἀτόπου, e
bear indeed O Socrates an-account very indeed strange

παντάπασί γε μὴν ἀληθοῦς, ὡς ὁ τῶν ἑπτὰ σοφώτατος
altogether at-least truly true as the of-the seven wisest

Σόλων ποτ' ἔφη. ἦν μὲν οὖν οἰκεῖος καὶ σφόδρα φίλος
Solon once declared he-was indeed then a-kinsman and exceedingly dear

ἡμῖν Δρωπίδου τοῦ προπάππου, καθάπερ λέγει πολλαχοῦ
to-us of-Dropides the great-grandfather just-as he-says in-many-places

καὶ αὐτὸς ἐν τῇ ποιήσει·

also himself in the poetry

πρὸς δὲ Κριτίαν τὸν ἡμέτερον πάππον εἶπεν, ὡς 21

to and Critias the our grandfather he-said as

ἀπεμνημόνευεν αὖ πρὸς ἡμᾶς ὁ γέρων, ὅτι μεγάλα

he-recounted again to us the old-man that great

καὶ θαυμαστά τῆσδ' εἷη παλαιὰ ἔργα τῆς πόλεως ὑπὸ

and wonderful of-this were ancient deeds of-the city by

χρόνου καὶ φθορᾶς ἀνθρώπων ἠφανισμένα, πάντων δὲ ἐν

time and destruction of-men blotted-out of-all and one

μέγιστον, οὗ νῦν ἐπμνησθεῖσιν πρέπον ἂν ἡμῖν εἶη σοί

greatest of-which now to-(us)-recalling fitting would for-us it-be to-you

τε ἀποδοῦναι χάριν καὶ τὴν θεὸν ἅμα ἐν τῇ πανηγύρει

both to-render thanks and the goddess at-once in the festival

δικαίως τε καὶ ἀληθῶς οἶόνπερ ὑμνοῦντας ἐγκωμιάζειν.

justly both and truly as-if hymning to-praise

SOC. εὖ λέγεις. ἀλλὰ δὴ ποῖον ἔργον τοῦτο Κριτίας
 well you-speak but indeed what-sort deed this Critias
 οὐ λεγόμενον μὲν, ὥς δὲ πραχθὲν ὄντως ὑπὸ τῆσδε τῆς
 not being-told indeed but as done really by this the
 πόλεως ἀρχαίων διηγείτο κατὰ τὴν Σόλωνος ἀκοήν;
 city ancient he-recounted according-to the of-Solon report

III • SOLON IN EGYPT

Critias tells how, as a boy of ten at the Apaturia, he heard Amynander call Solon the freest-spirited of poets, and his grandfather, then near ninety, answer that Solon would have outshone Hesiod and Homer had he finished the story he brought from Egypt. In Sais, whose goddess the Greeks call Athena, a priest told Solon that Greeks are always children, since fire and flood destroy men again and again.

b CRIT. ἐγὼ φράσω, παλαιὸν ἀκηκοὺς λόγον οὐ νέου
 I shall-tell an-ancient having-heard account not of-a-young
 ἀνδρός. ἦν μὲν γὰρ δὴ τότε Κριτίας, ὥς ἔφη,
 man was indeed for indeed then Critias as he-declared
 σχεδὸν ἐγγὺς ἤδη τῶν ἐνενήκοντα ἐτῶν, ἐγὼ δέ πη
 almost near already the ninety years I and somehow
 μάλιστα δεκέτης· ἡ δὲ Κουρεώτις ἡμῖν οὔσα ἐτύγχανεν
 about ten-years-old the and Koureotis for-us being happened
 Ἀπατουρίων. τὸ δὴ τῆς ἐορτῆς σύνηθες ἐκάστοτε καὶ
 of-the-Apaturia the indeed of-the festival customary each-time also
 τότε συνέβη τοῖς παισίν· ἅθλα γὰρ ἡμῖν οἱ πατέρες
 then befell to-the children prizes for for-us the fathers
 ἔθεσαν ραψωδίας. πολλῶν μὲν οὖν δὴ καὶ πολλὰ ἐλέχθη
 set of-recitation of-many indeed then indeed and many were-said
 ποιητῶν ποιήματα, ἅτε δὲ νέα κατ' ἐκεῖνον τὸν χρόνον
 poets poems inasmuch-as and new at that the time

ὄντα τὰ Σόλωνος πολλοὶ τῶν παίδων ᾗσαμεν. εἶπεν οὖν
being the of-Solon many of-the children we-sang said then
 τις τῶν φρατέρων, εἴτε δὴ δοκοῦν αὐτῷ τότε εἴτε καὶ
someone of-the clansmen whether indeed seeming to-him then or also
 χάριν τινὰ τῷ Κριτία φέρων, δοκεῖν οἱ τὰ τε ἄλλα
a-favor a-certain — to-Critias bearing to-seem to-him in both other-things
 σοφώτατον γεγονέναι Σόλωνα καὶ κατὰ τὴν ποίησιν αὖ
wisest to-have-been Solon and in the poetry again
 τῶν ποιητῶν πάντων ἐλευθεριώτατον. ὁ δὲ γέρων —
of-the poets all most-free-spirited the indeed old-man
 σφόδρα γὰρ οὖν μέμνημαι — μάλα τε ᾗσθη καὶ
exceedingly for then I-remember very both was-pleased and
 διαμειδιάσας εἶπεν· εἴ γε, ὦ Ἀμύνανδρε, μὴ παρέργω τῇ
having-smiled said if at-least O Amynander not as-a-by-work the
 ποιήσει κατεχρήσατο, ἀλλ' ἐσπουδάκει καθάπερ ἄλλοι, τόν
poetry he-had-used but had-been-earnest just-as others the
 τε λόγον ὃν ἀπ' Αἰγύπτου δεῦρο ἠνέγκατο ἀπετέλεσεν,
and account which from Egypt hither he-brought he-had-finished
 καὶ μὴ διὰ τὰς στάσεις ὑπὸ κακῶν τε ἄλλων ὅσα
and not because-of the factions by evils and other as-many-as
 ἤυρεν ἐνθάδε ἦκων ἠναγκάσθη καταμελῆσαι, κατὰ
he-found here having-come he-had-been-forced to-neglect according-to
 γε ἐμὴν δόξαν οὔτε Ἡσίοδος οὔτε Ὅμηρος οὔτε ἄλλος
at-least my opinion neither Hesiod nor Homer nor other
 οὐδεὶς ποιητῆς εὐδοκιμώτερος ἐγένετο ἂν ποτε αὐτοῦ.
any poet more-esteemed would-have-become — ever than-him
 τίς δ' ἦν ὁ λόγος, ἧ δ' ὅς, ὦ Κριτία; ἧ περὶ
what and was the account said and he O Critias truly about
 μεγίστης, ἔφη, καὶ ὀνομαστοτάτης πασῶν δικαιοτάτ'
the-greatest he-declared and most-renowned of-all most-justly
 ἂν πράξεως οὔσης, ἣν ἦδε ἡ πόλις ἐπραξε μὲν, διὰ
would deed being which this the city performed indeed because-of

δὲ χρόνον καὶ φθορὰν τῶν ἐργασαμένων οὐ διήρκεσε
and time and destruction of-the (ones)-having-wrought not lasted
 δεῦρο ὁ λόγος. λέγε ἐξ ἀρχῆς, ἥ δ' ὅς, τί τε καὶ πῶς
hither the account tell from beginning said and he what both and how
 καὶ παρὰ τίνων ὡς ἀληθῆ διακηκοὺς ἔλεγεν ὁ Σόλων.
and from whom as true having-heard was-telling — Solon
 ε ἔστιν τις κατ' Αἴγυπτον, ἥ δ' ὅς, ἐν τῷ Δέλτα, περὶ
there-is a-certain in Egypt said and he in the Delta about
 ὃν κατὰ κορυφὴν σχίζεται τὸ τοῦ Νείλου ρεῦμα Σαῖτικὸς
whicb at apex is-split the of-the Nile stream Saitic
 ἐπικαλούμενος νομός, τούτου δὲ τοῦ νομοῦ μεγίστη πόλις
being-called nome of-this and the nome greatest city
 Σάις — ὅθεν δὴ καὶ Ἀμασις ἦν ὁ βασιλεύς — οἷς τῆς
Sais whence indeed also Amasis was the king to-whom of-the
 πόλεως θεὸς ἀρχηγός τις ἐστιν, Αἰγυπτιστὶ μὲν τοῦνομα
city a-god founder some is in-Egyptian indeed the-name
 Νηίθ, Ἑλληνιστὶ δέ, ὡς ὁ ἐκείνων λόγος, Ἀθηνᾶ· μάλα δὲ
Neith in-Greek and as the of-those account Athena very and
 φιλαθῆναι καὶ τινα τρόπον οἰκεῖοι τῶνδ' εἶναί φασιν.
Athens-loving and a-certain way kin of-these to-be they-declare
 22 οἱ δὴ Σόλων ἔφη πορευθεὶς σφόδρα τε γενέσθαι
whither indeed Solon declared having-journeyed exceedingly both to-become
 παρ' αὐτοῖς ἔντιμος, καὶ δὴ καὶ τὰ παλαιὰ ἀνερωτῶν
among them honored and indeed and the ancient-things inquiring
 ποτε τοὺς μάλιστα περὶ ταῦτα τῶν ἱερέων ἐμπείρους,
once the most about these of-the priests experienced
 σχεδὸν οὔτε αὐτὸν οὔτε ἄλλον Ἑλληνα οὐδένα οὐδὲν
almost neither himself nor other Greek any anything
 ὡς ἔπος εἰπεῖν εἰδότα περὶ τῶν τοιούτων ἀνευρεῖν. καί
as a-word to-say knowing about the such-things to-discover and
 ποτε προαγαγεῖν βουληθεὶς αὐτοὺς περὶ τῶν ἀρχαίων εἰς
once to-lead-on having-wished them about the ancient-things into

λόγους, τῶν τῇδε τὰ ἀρχαιότατα λέγειν ἐπιχειρεῖν, περὶ
discourse of-the here the most-ancient-things to-tell to-attempt about
 Φορωνέως τε τοῦ πρώτου λεχθέντος καὶ Νιόβης, καὶ μετὰ
Phoroneus both the first called and Niobe and after
 τὸν κατακλυσμὸν αὖ περὶ Δευκαλίωνος καὶ Πύρρας ὡς
the flood again about Deucalion and Pyrrha how
 διεγένοντο μυθολογεῖν, καὶ τοὺς ἐξ αὐτῶν γενεαλογεῖν,
they-survived to-tell-the-tale and the from them to-reckon-the-descent
 καὶ τὰ τῶν ἐτῶν ὅσα ἦν οἷς ἔλεγεν πειράσθαι
and the of-the years as-many-as were of-which he-was-telling to-try
 διαμνημονεύων τοὺς χρόνους ἀριθμεῖν· καί τινα εἰπεῖν
recollecting the times to-number and a-certain to-say
 τῶν ἱερέων εὖ μάλα παλαιόν· ὦ Σόλων, Σόλων, Ἕλληνες
of-the priests well very old O Solon Solon Greeks
 ἀεὶ παῖδες ἐστέ, γέρων δὲ Ἕλλην οὐκ ἔστιν. ἀκούσας
always children you-are old and a-Greek not is having-heard
 οὖν, πῶς τί τοῦτο λέγεις; φάναι. νέοι ἐστέ, εἰπεῖν, τὰς
then how what this you-say to-declare young you-are to-say in-the
 ψυχὰς πάντες· οὐδεμίαν γὰρ ἐν αὐταῖς ἔχετε δι' ἀρχαίαν
souls all no for in them you-have through ancient
 ἀκοήν παλαιὰν δόξαν οὐδὲ μάθημα χρόνῳ πολὺν οὐδέν.
bearing old opinion nor learning by-time gray any
 τὸ δὲ τούτων αἴτιον τόδε. πολλαὶ κατὰ πολλὰ φθοραὶ
the and of-these cause this-here many in many-ways destructions
 γεγόνασιν ἀνθρώπων καὶ ἔσονται, πυρὶ μὲν καὶ ὕδατι
have-happened of-men and will-be by-fire indeed and by-water
 μέγισται, μυρίοις δὲ ἄλλοις ἔτεραι βραχύτεραι. τὸ γὰρ οὖν
greatest by-countless and others other lesser the for then
 καὶ παρ' ὑμῖν λεγόμενον, ὥς ποτε Φαέθων Ἥλιου παῖς τὸ
also among you being-told how once Phaethon of-Helios child the
 τοῦ πατρὸς ἄρμα ζεύξας διὰ τὸ μὴ δυνατὸς εἶναι κατὰ
of-the father chariot having-yoked because-of the not able to-be along

τὴν τοῦ πατρὸς ὁδὸν ἐλαύνειν τὰ τ' ἐπὶ γῆς συνέκαυσεν
the of-the father road to-drive the-things both on earth burned-up
 καὶ αὐτὸς κεραυνωθείς διεφθάρη, τοῦτο μύθου μὲν
and himself having-been-thunderstruck perished this of-a-myth indeed
 σχῆμα ἔχον λέγεται, τὸ δὲ ἀληθές ἐστι τῶν περὶ γῆν
shape having is-told the and true is of-the about earth
 κατ' οὐρανὸν ἰόντων παράλλαξις καὶ διὰ μακρῶν χρόνων
in heaven moving a-shifting and through long times
 γιγνομένη τῶν ἐπὶ γῆς πυρὶ πολλῷ φθορά. τότε οὖν
occurring of-the on earth by-fire much destruction at-that-time then
 ὅσοι κατ' ὄρη καὶ ἐν ὑψηλοῖς τόποις καὶ ἐν ξηροῖς
as-many-as on mountains and in high places and in dry-places
 οἰκοῦσιν μᾶλλον διόλλυνται τῶν ποταμοῖς καὶ θαλάττῃ
dwell more perish than-the by-rivers and by-sea
 προσοικούντων· ἡμῖν δὲ ὁ Νεῖλος εἰς τε τᾶλλα σωτήρ
dwelling-near for-us and the Nile for both the-other-things a-savior
 καὶ τότε ἐκ ταύτης τῆς ἀπορίας σώζει λυόμενος. ὅταν
also then out-of this the difficulty saves being-released whenever
 δ' αὖ θεοὶ τὴν γῆν ὕδασιν καθαίροντες κατακλύζωσιν,
and again gods the earth with-waters cleansing should-flood
 οἱ μὲν ἐν τοῖς ὄρεσιν διασώζονται βουκόλοι νομῆς τε,
the-ones indeed in the mountains are-preserved herdsmen shepherds and
 οἱ δ' ἐν ταῖς παρ' ὑμῖν πόλεσιν εἰς τὴν θάλατταν ὑπὸ
the-ones and in the among you cities into the sea by
 τῶν ποταμῶν φέρονται· κατὰ δὲ τήνδε χώραν οὔτε τότε
the rivers are-carried in and this land neither then
 οὔτε ἄλλοτε ἄνωθεν ἐπὶ τὰς ἀρούρας ὕδωρ ἐπιρρεῖ, τὸ
nor at-other-times from-above onto the fields water flows the
 δ' ἐναντίον κάτωθεν πᾶν ἐπανίεναι πέφυκεν.
and contrary from-below all to-come-up is-natural

The priest says Egypt's temples have kept the oldest records, while the Greeks, swept clean again and again, survive unlettered and start over as children, so their genealogies differ little from tales. He tells Solon that before the greatest flood Athens was the best in war and the best governed of cities, that the goddess settled it a thousand years before Sais, and that from the sacred writings he will set out the laws and deeds of its citizens of nine thousand years ago.

ὅθεν καὶ δι' ἧς αἰτίας τὰνθάδε σωζόμενα λέγεται 23
whence and through which causes the-things-here being-preserved are-said
 παλαιότατα· τὸ δὲ ἀληθές, ἐν πᾶσιν τοῖς τόποις ὅπου μὴ
most-ancient the and true in all the places where not
 χειμῶν ἐξαίσιος ἢ καῦμα ἀπείργει, πλέον, τοτὲ δὲ ἔλαττον
winter excessive or heat prevents more at-times and less
 αἰὲ γένος ἐστὶν ἀνθρώπων. ὅσα δὲ ἢ παρ' ὑμῖν ἢ
always a-race there-is of-men as-many-as and either among you or
 τῇδε ἢ καὶ κατ' ἄλλον τόπον ὧν ἀκοῇ ἴσμεν, εἴ ποῦ
here or also in another place of-which by-hearsay we-know if anywhere
 τι καλὸν ἢ μέγα γέγονεν ἢ καὶ τινα διαφορὰν ἄλλην
anything fine or great has-happened or also a-certain distinction other
 ἔχον, πάντα γεγραμμένα ἐκ παλαιοῦ τῇδ' ἐστὶν ἐν τοῖς
having all written from old here is in the
 ἱεροῖς καὶ σεσωσμένα· τὰ δὲ παρ' ὑμῖν καὶ τοῖς ἄλλοις
temples and preserved the-things and among you and the others
 ἄρτι κατεσκευασμένα ἐκάστοτε τυγχάνει γράμμασι καὶ
recently furnished each-time happen with-letters and
 ἅπασιν ὁπόσων πόλεις δέονται, καὶ πάλιν δι' εἰωθότων
with-all as-many-as cities need and again through accustomed
 ἐτῶν ὥσπερ νόσημα ἥκει φερόμενον αὐτοῖς ρεῦμα οὐράνιον
years just-as a-disease comes being-borne on-them a-stream heavenly
 καὶ τοὺς ἀγραμμάτους τε καὶ ἀμούσους ἔλιπεν ὑμῶν, ὥστε
and the unlettered both and unmusical it-left of-you so-that

πάλιν ἐξ ἀρχῆς οἷον νέοι γίγνεσθε, οὐδὲν εἰδότες οὔτε
 again from beginning as-if young you-become nothing knowing either
 τῶν τῇδε οὔτε τῶν παρ' ὑμῖν, ὅσα ἦν ἐν τοῖς παλαιοῖς
 of-the here or of-the among you as-many-as were in the ancient
 χρόνοις. τὰ γοῦν νυνδὴ γενεαλογηθέντα, ὦ Σόλων,
 times the-things at-any-rate just-now genealogized O Solon
 περὶ τῶν παρ' ὑμῖν ἃ διῆλθες, παίδων βραχύ τι
 about the among you which you-went-through of-children little somewhat
 διαφέρει μύθων, οἱ πρῶτον μὲν ἓνα γῆς κατακλυσμόν
 differ from-tales who first indeed one of-earth flood
 μέμνησθε πολλῶν ἔμπροσθεν γεγονότων, ἔτι δὲ τὸ
 you-remember many before having-happened still and the
 κάλλιστον καὶ ἄριστον γένος ἐπ' ἀνθρώπους ἐν τῇ χώρᾳ
 finest and best race among men in the land
 παρ' ὑμῖν οὐκ ἴστε γεγονός, ἐξ ὧν σύ τε καὶ πᾶσα ἡ
 among you not you-know having-been out-of whom you both and all the
 πόλις ἔστιν τὰ νῦν ὑμῶν, περιλειφθέντος ποτὲ σπέρματος
 city is at present of-you having-been-left once a-seed
 βραχέος, ἀλλ' ὑμᾶς λέληθεν διὰ τὸ τοὺς περιγενομένους
 small but you it-has-escaped because-of the the survivors
 ἐπὶ πολλὰς γενεὰς γράμμασι τελευτᾶν ἀφώνους.
 for many generations in-letters to-die voiceless
 ἦν γὰρ δὴ ποτε, ὦ Σόλων, ὑπὲρ τὴν μεγίστην φθορὰν
 was for indeed once O Solon before the greatest destruction
 ὕδασι ἢ νῦν Ἀθηναίων οὕσα πόλις ἀρίστη πρὸς τε
 by-waters the now of-Athenians being city best for both
 τὸν πόλεμον καὶ κατὰ πάντα εὐνομωτάτῃ διαφερόντως·
 the war and in all-things most-well-governed exceptionally
 ἥ κάλλιστα ἔργα καὶ πολιτεῖαι γενέσθαι λέγονται
 to-which finest deeds and constitutions to-have-been are-said
 κάλλισται πασῶν ὁπόσων ὑπὸ τὸν οὐρανὸν ἡμεῖς ἀκοῇ
 finest of-all as-many-as under the heaven we report

παρεδεξάμεθα. ἀκούσας οὖν ὁ Σόλων ἔφη θαυμάσαι καὶ
have-received having-heard then — Solon declared to-have-marveled and
 πᾶσαν προθυμίαν σχεῖν δεόμενος τῶν ἱερέων πάντα δι'
all eagerness to-have-had asking the priests all-things through
 ἀκριβείας οἱ τὰ περὶ τῶν πάλαι πολιτῶν ἑξῆς διελθεῖν.
exactness to-him the-things about the of-old citizens in-order to-recount
 τὸν οὖν ἱερέα φάναι· φθόνος οὐδεῖς, ὦ Σόλων, ἀλλὰ σοῦ
the then priest to-declare grudging none O Solon but of-you
 τε ἔνεκα ἔρῳ καὶ τῆς πόλεως ὑμῶν, μάλιστα δὲ τῆς
both for-the-sake-of I-will-speak and of-the city of-you most and of-the
 θεοῦ χάριν, ἣ τὴν τε ὑμετέραν καὶ τήνδε ἔλαχεν καὶ
goddess for-the-sake-of who the both yours and this obtained-by-lot and
 ἔθρεψεν καὶ ἐπαίδευσεν, προτέραν μὲν τὴν παρ' ὑμῖν ἔτεσιν
reared and educated earlier indeed the among you by-years
 χιλίοις, ἐκ Γῆς τε καὶ Ἥφαίστου τὸ σπέρμα παραλαβοῦσα
a-thousand from Earth both and Hephaestus the seed having-received
 ὑμῶν, τήνδε δὲ ὑστέραν. τῆς δὲ ἐνθάδε διακοσμῆσεως
of-you this and later the and here ordering
 παρ' ἡμῖν ἐν τοῖς ἱεροῖς γράμμασιν ὀκτακισχιλίων ἐτῶν
with us in the sacred writings of-eight-thousand years
 ἀριθμὸς γέγραπται. περὶ δὴ τῶν ἑνακισχίλια γεγονότων
the-number is-written about indeed the nine-thousand having-been
 ἔτη πολιτῶν σοι δηλώσω διὰ βραχέων νόμους, καὶ
years citizens to-you I-will-show through few-words laws and
 τῶν ἔργων αὐτοῖς ὃ κάλλιστον ἐπράχθη·
of-the deeds by-them which finest was-done

The priest tells Solon to set the old Athenian laws beside Egypt's, where he will find many of them still: priests set apart, craftsmen each at one trade, herdsmen, hunters, farmers, and a fighting class kept for war alone, armed as the goddess first taught. She chose the place, he says, for its temperate seasons, judging it would bear the most prudent men, and Athens' greatest deed was to stop a power advancing from the Atlantic on all Europe and Asia.

- 24 τὸ δ' ἀκριβὲς περὶ πάντων ἐφεξῆς εἰς αὐθις κατὰ σχολὴν
the and exact about all-things in-order for another-time at leisure
 αὐτὰ τὰ γράμματα λαβόντες διέξιμεν. τοὺς μὲν οὖν
themselves the writings having-taken we-shall-go-through the indeed then
 νόμους σκόπει πρὸς τοὺς τῆδε· πολλὰ γὰρ παραδείγματα
laws consider against the here many for examples
 τῶν τότε παρ' ὑμῖν ὄντων ἐνθάδε νῦν ἀνευρήσεις, πρῶτον
of-the then among you being here now you-will-find first
 μὲν τὸ τῶν ἱερέων γένος ἀπὸ τῶν ἄλλων χωρὶς
indeed the of-the priests class from the others apart
 ἀφωρισμένον, μετὰ δὲ τοῦτο τὸ τῶν δημιουργῶν, ὅτι καθ'
set-off after and this the of-the craftsmen that by
 αὐτὸ ἕκαστον ἄλλῳ δὲ οὐκ ἐπιμειγνύμενον δημιουργεῖ,
itself each with-another and not mingling plies-its-craft
 τό τε τῶν νομέων καὶ τὸ τῶν θηρευτῶν τό τε τῶν
the both of-the herdsmen and the of-the hunters the both of-the
 γεωργῶν. καὶ δὴ καὶ τὸ μάχιμον γένος ᾗσθησαί
farmers and indeed and the fighting class you-have-perceived
 που τῆδε ἀπὸ πάντων τῶν γενῶν κεχωρισμένον, οἷς
I-suppose here from all the classes separated to-whom
 οὐδὲν ἄλλο πλὴν τὰ περὶ τὸν πόλεμον ὑπὸ τοῦ νόμου
nothing other except the-things about the war by the law
 προσετάχθη μέλειν· ἔτι δὲ ἡ τῆς ὀπλίσεως αὐτῶν σχέσις
was-enjoined to-be-a-care still and the of-the arming of-them fashion

ἀσπίδων καὶ δοράτων, οἷς ἡμεῖς πρῶτοι τῶν περὶ
of-shields and of-spears with-which we first of-those about
 τὴν Ἀσίαν ὠπλίσαμεθα, τῆς θεοῦ καθάπερ ἐν ἐκείνοις τοῖς
 — *Asia armed-ourselves the goddess just-as in those the*
 τόποις παρ' ὑμῖν πρώτοις ἐνδειξαμένης. τὸ δ' αὖ περὶ τῆς
places among you first having-shown the and again about the
 φρονήσεως, ὅρῳς που τὸν νόμον τῇδε ὅσῃ ἐπιμέλειαν
wisdom you-see I-suppose the law here how-much care
 ἐποιήσατο εὐθὺς κατ' ἀρχὰς περὶ τε τὸν κόσμον,
made straightway at beginning about and the cosmos
 ἅπαντα μέχρι μαντικῆς καὶ ἰατρικῆς πρὸς ὑγίειαν ἐκ
all-things as-far-as divination and medicine for health out-of
 τούτων θείων ὄντων εἰς τὰ ἀνθρώπινα ἀνευρών, ὅσα
these divine being into the human having-discovered as-many-as
 τε ἄλλα τούτοις ἔπεται μαθήματα πάντα κτησάμενος.
and other to-these follow studies all having-acquired
 ταύτην οὖν δὴ τότε σύμπασαν τὴν διακόσμησιν καὶ d
this then indeed then whole the ordering and
 σύνταξιν ἢ θεὸς προτέρους ὑμᾶς διακοσμήσασα κατώκισεν,
arrangement the goddess first you having-ordered settled
 ἐκλεξαμένη τὸν τόπον ἐν ᾧ γεγέννησθε, τὴν εὐκρασίαν
having-chosen the place in which you-were-born the good-blending
 τῶν ὥρων ἐν αὐτῷ κατιδοῦσα, ὅτι φρονιμωτάτους ἄνδρας
of-the seasons in it having-observed that most-prudent men
 οἷοι· ἅτε οὖν φιλοπόλεμός τε καὶ φιλόσοφος ἡ
it-would-bear inasmuch-as then war-loving both and wisdom-loving the
 θεὸς οὔσα τὸν προσφερεστάτους αὐτῇ μέλλοντα οἶσει
goddess being the most-like to-her being-about to-bear
 τόπον ἄνδρας, τοῦτον ἐκλεξαμένη πρῶτον κατώκισεν.
place men this having-chosen first she-settled
 ὧκεῖτε δὴ οὖν νόμοις τε τοιούτοις χρώμενοι καὶ ἔτι
you-dwelt indeed then by-laws both such using and still

μᾶλλον εὐνομούμενοι πάσῃ τε παρὰ πάντας ἀνθρώπους
more well-governed every and beyond all men
 ὑπερβεληκότες ἀρετῇ, καθάπερ εἰκὸς γεννήματα καὶ
having-surpassed in-virtue just-as likely offspring and
 παιδεύματα θεῶν ὄντας. πολλὰ μὲν οὖν ὑμῶν καὶ μεγάλα
nurslings of-gods being many indeed then of-you and great
 ἔργα τῆς πόλεως τῇδε γεγραμμένα θαυμάζεται, πάντων
deeds of-the city here written are-admired of-all
 μὴν ἔν ὑπέρχει μεγέθει καὶ ἀρετῇ· λέγει γὰρ τὰ
however one surpasses in-magnitude and in-virtue tell for the
 γεγραμμένα ὅσῃν ἡ πόλις ὑμῶν ἔπαυσέν ποτε δύναμιν
writings how-great the city of-you stopped once a-power
 ὕβρει πορευομένην ἅμα ἐπὶ πᾶσαν Εὐρώπην καὶ
in-insolence marching at-once against all Europe and
 Ἀσίαν, ἔξωθεν ὀρμηθεῖσαν ἐκ τοῦ Ἀτλαντικοῦ πελάγους.
Asia from-outside having-set-out from the Atlantic sea

VI • THE ISLAND BEYOND THE PILLARS

Beyond the Pillars of Heracles lay Atlantis, an island larger than Libya and Asia together, from which one could cross to further islands and to the opposite continent. Its kings ruled Libya as far as Egypt and Europe as far as Tyrrhenia, and set out to enslave everything within the strait. Athens led the Greeks, then stood alone, and freed all inside the Pillars; later, in one day and a grievous night, her fighting force sank into the earth and the island beneath the sea.

- 25 τότε γὰρ πορεύσιμον ἦν τὸ ἐκεῖ πέλαγος· νῆσον γὰρ
then for passable was the there sea an-island for
 πρὸ τοῦ στόματος εἶχεν ὃ καλεῖτε, ὥς φατε, ὑμεῖς
before the mouth it-had which you-call as you-declare you
 Ἡρακλέους στήλας, ἡ δὲ νῆσος ἅμα Λιβύης ἦν καὶ
of-Heracles pillars the and island together than-Libya was and

Ἀσίας μείζων, ἐξ ἧς ἐπιβατὸν ἐπὶ τὰς ἄλλας νήσους
than-Asia greater from which passable to the other islands
 τοῖς τότε ἐγένετο πορευομένοις, ἐκ δὲ τῶν νήσων ἐπὶ
for-the then there-was (ones)-traveling from and the islands to
 τὴν καταντικρὺ πᾶσαν ἥπειρον τὴν περὶ τὸν ἀληθινὸν
the opposite whole mainland the about the true
 ἐκείνον πόντον. τάδε μὲν γάρ, ὅσα ἐντὸς τοῦ
that ocean these-things indeed for as-many-as within the
 στόματος οὗ λέγομεν, φαίνεται λιμὴν στενόν τινα ἔχων
mouth of-which we-speak appears a-harbor narrow a-certain having
 εἰσπλουν· ἐκεῖνο δὲ πέλαγος ὄντως ἢ τε περιέχουσα αὐτὸ
entrance that and sea really the and surrounding it
 γῇ παντελῶς ἀληθῶς ὀρθότατ' ἂν λέγοιτο ἥπειρος. ἐν
land wholly truly most-rightly would might-be-called mainland in
 δὲ δὴ τῇ Ἀτλαντίδι νήσῳ ταύτῃ μεγάλη συνέστη καὶ
and indeed the of-Atlantis island this great arose and
 θαυμαστὴ δύναμις βασιλέων, κρατοῦσα μὲν ἀπάσης τῆς
wonderful power of-kings ruling indeed all the
 νήσου, πολλῶν δὲ ἄλλων νήσων καὶ μερῶν τῆς ἡπείρου·
island many and other islands and parts of-the mainland
 πρὸς δὲ τούτοις ἔτι τῶν ἐντὸς τῇδε Λιβύης μὲν ἦρχον
in-addition and to-these still of-the within here of-Libya indeed they-ruled
 μέχρι πρὸς Αἴγυπτον, τῆς δὲ Εὐρώπης μέχρι Τυρρηνίας.
as-far-as to Egypt the and of-Europe as-far-as Tyrrhenia
 αὕτη δὲ πᾶσα συναθροισθεῖσα εἰς ἓν ἡ δύναμις τὸν τε
this indeed whole having-been-gathered into one the power the both
 παρ' ὑμῖν καὶ τὸν παρ' ἡμῖν καὶ τὸν ἐντὸς τοῦ στόματος
among you and the among us and the within the mouth
 πάντα τόπον μιᾷ ποτὲ ἐπεχείρησεν ὀρμῇ δουλοῦσθαι.
whole place with-one once attempted rush to-enslave

c τότε οὖν ὑμῶν, ὦ Σόλων, τῆς πόλεως ἢ δύναμις
at-that-time then of-you O Solon of-the city the power
 εἰς ἅπαντας ἀνθρώπους διαφανῆς ἀρετῇ τε καὶ ῥώμῃ
to all men conspicuous in-virtue both and in-strength
 ἐγένετο· πάντων γὰρ προστάσα εὐψυχία καὶ τέχναις
became of-all for having-stood-foremost in-courage and in-arts
 ὅσαι κατὰ πόλεμον, τὰ μὲν τῶν Ἑλλήνων ἡγουμένη,
as-many-as in war in-part indeed of-the Greeks leading
 τὰ δ' αὐτῇ μονωθείσα ἐξ ἀνάγκης τῶν ἄλλων
in-part and herself having-been-left-alone out-of necessity the others
 ἀποστάντων, ἐπὶ τοὺς ἐσχάτους ἀφικομένη κινδύνους,
having-fallen-away to the utmost having-come dangers
 κρατήσασα μὲν τῶν ἐπιόντων τρόπαιον ἔστησεν, τοὺς
having-mastered indeed the (ones)-attacking a-trophy she-set-up the
 δὲ μῆπω δεδουλωμένους διεκώλυσεν δουλωθῆναι, τοὺς δ'
and not-yet enslaved she-prevented to-be-enslaved the and
 ἄλλους, ὅσοι κατοικοῦμεν ἐντὸς ὄρων Ἡρακλείων,
others as-many-as we-dwell within boundaries Heracleian
 ἀφθόνως ἅπαντας ἡλευθέρωσεν. ὑστέρῳ δὲ χρόνῳ σεισμῶν
ungrudgingly all she-freed later and in-time earthquakes
 ἐξαίσιων καὶ κατακλυσμῶν γενομένων, μιᾶς ἡμέρας καὶ
violent and floods having-come one day and
 νυκτὸς χαλεπῆς ἐπελθούσης, τό τε παρ' ὑμῖν μάχιμον πᾶν
night grievous having-come-on the and among you fighting-force all
 ἄθρόον ἔδωκα κατὰ γῆς, ἣ τε Ἀτλαντὶς νῆσος ὡσαύτως κατὰ
in-a-body sank beneath earth the and of-Atlantis island likewise beneath
 τῆς θαλάττης δῦσα ἡφανίσθη· διὸ καὶ νῦν ἀπορον
the sea having-sunk vanished wherefore also now impassable
 καὶ ἀδιερεύνητον γέγονεν τοῦκεῖ πέλαγος, πηλοῦ κάρτα
and unsearchable has-become the-there sea of-mud very
 βραχέος ἐμποδῶν ὄντος, ὃν ἡ νῆσος ἰζομένη παρέσχετο.
shallow in-the-way being which the island settling provided

τὰ μὲν δὴ ῥηθέντα, ὦ Σώκρατες, ὑπὸ τοῦ παλαιοῦ
the-things indeed indeed said O Socrates by the old
 Κριτίου κατ' ἀκοὴν τὴν Σόλωνος, ὡς συντόμως εἰπεῖν,
Critias according-to hearing the of-Solon so-as briefly to-say
 ἀκήκοας· λέγοντος δὲ δὴ χθὲς σοῦ περὶ πολιτείας τε
you-have-heard speaking and indeed yesterday you about a-polity both
 καὶ τῶν ἀνδρῶν οὓς ἔλεγες, ἐθαύμαζον ἀναμνησκόμενος
and the men whom you-said I-was-marveling recalling
 αὐτὰ ἃ νῦν λέγω, κατανοῶν ὡς θαυμάσιως ἔκ
the-very-things which now I-say perceiving how marvelously out-of
 τινος τύχης οὐκ ἄπο σκοποῦ συνηνέχθης τὰ πολλὰ
some chance not off the-mark you-coincided for-the most-part
 οἷς Σόλων εἶπεν.
with-which Solon said

VII • THE SPEECHES ARE ASSIGNED

Critias explains why he did not tell the story at once, and how a night's recollection brought back what he had learned as a boy. He proposes to identify the citizens Socrates imagined with the real Athenians the priest described. Socrates accepts, and Critias sets out the plan: Timaeus is to speak first, from the origin of the cosmos down to human nature, and Critias will take the men over from him.

οὐ μὲν ἐβουλήθη παραχρῆμα εἰπεῖν· διὰ χρόνου γὰρ 26
not however I-wished at-once to-say through time for
 οὐχ ἱκανῶς ἐμνησθῆναι. ἐνενόησα οὖν ὅτι χρεὼν εἴη με
not sufficiently I-remembered I-perceived then that necessary it-was me
 πρὸς ἑαυτὸν πρῶτον ἱκανῶς πάντα ἀναλαβόντα λέγειν
toward myself first sufficiently all-things having-recovered to-speak
 οὕτως. ὅθεν ταχὺ συνωμολόγησά σοι τὰ ἐπιταχθέντα
thus whence quickly I-agreed with-you the-things enjoined

χθές, ἡγούμενος, ὅπερ ἐν ἅπασι τοῖς τοιοῖσδε μέγιστον
yesterday thinking which-very in all the such-cases greatest
 ἔργον, λόγον τινὰ πρέποντα τοῖς βουλήμασιν ὑποθέσθαι,
task an-account some fitting to-the intentions to-set-down
 τούτου μετρίως ἡμᾶς εὐπορήσειν. οὕτω δῆ, καθάπερ
of-this fairly us to-be-well-supplied so indeed just-as
 ὁδ' εἶπεν, χθές τε εὐθὺς ἐνθένδε ἀπὼν πρὸς τούσδε
he said yesterday and straightway from-here departing to these
 ἀνέφερον αὐτὰ ἀναμνησκόμενος, ἀπελθὼν τε σχεδὸν
I-was-reporting them recalling having-gone-away and almost
 τι πάντα ἐπισκοπῶν τῆς νυκτὸς ἀνέλαβον. ὥς δῆ
somewhat all-things reviewing during-the night I-recovered as indeed
 τοι, τὸ λεγόμενον, τὰ παίδων μαθήματα θαυμαστὸν ἔχει τι
truly the saying the of-children lessons wonderful has some
 μνημεῖον. ἐγὼ γὰρ ἃ μὲν χθὲς ἤκουσα, οὐκ ἂν οἶδ'
remembrance I for which indeed yesterday I-heard not would I-know
 εἰ δυναίμην ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν· ταῦτα δὲ ἃ
if I-could all in memory again to-take these and which
 πάμπολυν χρόνον διακήκοα, παντάπασιν θαυμάσαιμ' ἂν
a-very-long time I-have-heard-through altogether I-should-marvel would
 εἴ τί με αὐτῶν διαπέφευγεν. ἦν μὲν οὖν μετὰ πολλῆς
if anything me of-them has-escaped they-were indeed then with much
 ἡδονῆς καὶ παιδιᾶς τότε ἀκουόμενα, καὶ τοῦ πρεσβύτου
pleasure and play then being-heard and the old-man
 προθύμως με διδάσκοντος, ἅτ' ἐμοῦ πολλάκις
eagerly me teaching inasmuch-as I often
 ἐπανερωτῶντος, ὥστε οἷον ἐγκαύματα ἀνεκπλύτου γραφῆς
asking-again so-that like brandings of-indelible painting
 ἔμμονά μοι γέγονεν· καὶ δῆ καὶ τοῖσδε εὐθὺς ἔλεγον
abiding to-me they-have-become and indeed and to-these straightway I-was-telling
 ἕωθεν αὐτὰ ταῦτα, ἵνα εὐποροῖεν λόγων μετ' ἐμοῦ.
at-dawn the-very these so-that they-might-be-well-supplied of-discourse with me

νῦν οὖν, οὐπερ ἔνεκα πάντα ταῦτα εἴρηται, λέγειν d
now then of-which-very for-the-sake-of all these has-been-said to-tell
 εἰμὶ ἕτοιμος, ὦ Σώκρατες, μὴ μόνον ἐν κεφαλαίοις ἀλλ'
I-am ready O Socrates not only in outlines but
 ὥσπερ ἤκουσα καθ' ἕκαστον· τοὺς δὲ πολίτας καὶ
just-as I-heard according-to each the and citizens and
 τὴν πόλιν ἣν χθὲς ἡμῖν ὡς ἐν μύθῳ διήγειστα σύ, νῦν
the city which yesterday to-us as in a-tale you-recounted you now
 μετενεγκόντες ἐπὶ τἀληθὲς δεῦρο θήσομεν ὡς ἐκείνην τήνδε
having-transferred to the-truth hither we-shall-set as that this
 οὖσαν, καὶ τοὺς πολίτας οὓς διανοοῦ φήσομεν ἐκείνους
being and the citizens whom you-conceived we-shall-declare those
 τοὺς ἀληθινούς εἶναι προγόνους ἡμῶν, οὓς ἔλεγεν ὁ
the true to-be ancestors of-us whom said the
 ἱερεὺς. πάντως ἀρμόσουσι καὶ οὐκ ἀπασόμεθα λέγοντες
priest wholly they-will-fit and not we-shall-be-discordant saying
 αὐτοὺς εἶναι τοὺς ἐν τῷ τότε ὄντας χρόνῳ. κοινῇ
them to-be the in the then being time in-common
 δὲ διαλαμβάνοντες ἅπαντες πειρασόμεθα τὸ πρέπον εἰς
and taking-up-in-turn all we-shall-try the fitting to
 δύναμιν οἷς ἐπέταξας ἀποδοῦναι. σκοπεῖν οὖν δὴ
power to-what you-enjoined to-render to-consider then indeed
 χρή, ὦ Σώκρατες, εἰ κατὰ νοῦν ὁ λόγος ἡμῖν
it-is-necessary O Socrates whether according-to mind the account to-us
 οὗτος, ἢ τινα ἔτ' ἄλλον ἀντ' αὐτοῦ ζητητέον.
this or some still other instead-of it must-be-sought
 SOC. καὶ τίν' ἄν, ὦ Κριτία, μᾶλλον ἀντὶ τούτου 27
and what would O Critias rather instead-of this
 μεταλάβοιμεν, ὅς τῇ τε παρούσῃ τῆς θεοῦ θυσία διὰ
might-we-take which to-the and present of-the goddess sacrifice through
 τὴν οἰκειότητ' ἂν πρέποι μάλιστα, τό τε μὴ πλασθέντα
the kinship would suit most the and not fabricated

μῦθον ἀλλ' ἀληθινὸν λόγον εἶναι πάμμεγά που. πῶς
a-tale but a-true account to-be very-great I-suppose how
 γὰρ καὶ πόθεν ἄλλους ἀνευρήσομεν ἀφέμενοι τούτων; οὐκ
for and whence others shall-we-find having-let-go these not
 ἔστιν, ἀλλ' ἀγαθῇ τύχῃ χρὴ λέγειν μὲν ὑμᾶς, ἐμὲ δὲ
it-is but with-good fortune it-is-necessary to-speak indeed you me and
 ἀντὶ τῶν χθὲς λόγων νῦν ἡσυχίαν ἄγοντα ἀντακούειν.
instead-of the yesterday discourses now quiet keeping to-listen-in-return

- b CRIT. σκοπεῖ δὴ τὴν τῶν ξενίων σοι διάθεσιν, ὦ
consider indeed the of-the hospitalities for-you arrangement O
 Σώκρατες, ἣ διέθεμεν. ἔδοξεν γὰρ ἡμῖν Τίμαιον μὲν,
Socrates as we-arranged it-seemed for to-us Timaeus indeed
 ἅτε ὄντα ἀστρονομικώτατον ἡμῶν καὶ περὶ φύσεως
inasmuch-as being most-astronomical of-us and about nature
 τοῦ παντὸς εἰδέναι μάλιστα ἔργον πεποιημένον, πρῶτον
of-the all to-know most a-task having-made first
 λέγειν ἀρχόμενον ἀπὸ τῆς τοῦ κόσμου γενέσεως, τελευτᾶν
to-speak beginning from the of-the cosmos becoming to-end
 δὲ εἰς ἀνθρώπων φύσιν· ἐμὲ δὲ μετὰ τοῦτον, ὡς παρὰ μὲν
and into of-men nature me and after him as from indeed
 τούτου δεδεγμένον ἀνθρώπους τῷ λόγῳ γεγονότας, παρὰ
bim having-received men by-the account come-to-be from
 σοῦ δὲ πεπαιδευμένους διαφερόντως αὐτῶν τινας, κατὰ
you and educated exceptionally of-them some according-to
 δὲ τὸν Σόλωνος λόγον τε καὶ νόμον εἰσαγαγόντα αὐτοὺς
and the of-Solon account both and law having-brought-in them
 ὡς εἰς δικαστὰς ἡμᾶς ποιῆσαι πολίτας τῆς πόλεως τῆσδε
as before judges us to-make citizens of-the city this
 ὡς ὄντας τοὺς τότε Ἀθηναίους, οὓς ἐμῆνυσεν ἀφανεῖς ὄντας
as being the then Athenians whom revealed unseen being

ἡ τῶν ἱερῶν γραμμάτων φήμη, τὰ λοιπὰ δὲ ὡς περὶ
the of-the sacred writings report the remaining and as about
 πολιτῶν καὶ Ἀθηναίων ὄντων ἤδη ποιείσθαι τοὺς λόγους.
citizens and Athenians being now to-make the discourses
 SOC. τελέως τε καὶ λαμπρῶς ἔοικα ἀνταπολήψεσθαι τὴν τῶν
completely both and splendidly I-seem to-receive-in-return the of-the
 λόγων ἐστίασιν. σὸν οὖν ἔργον λέγειν ἄν, ὦ Τίμαιε, τὸ μετὰ
discourses feast yours then task to-speak would O Timaeus the after
 τοῦτο, ὡς ἔοικεν, εἴη καλέσαντα κατὰ νόμον θεούς.
this as it-seems it-would-be having-called according-to law gods

VIII • BEING, BECOMING, AND THE LIKELY ACCOUNT

Timaeus prays to the gods and begins by distinguishing what always is and never becomes from what becomes and never is. Everything that comes to be has a cause, and this world, being visible and tangible, has come to be. Because it is beautiful and its craftsman good, Timaeus infers that the pattern was the eternal one; and since accounts are akin to their subjects, of a copy one can give only a likely story, which is all he asks be demanded of him.

TIM. ἀλλ', ὦ Σώκρατες, τοῦτό γε δὴ πάντες ὅσοι καὶ c
but O Socrates this at-least indeed all as-many-as even
 κατὰ βραχὺ σωφροσύνης μετέχουσιν, ἐπὶ παντὸς ὁρμῇ
in small of-temperance partake at every setting-out
 καὶ μικροῦ καὶ μεγάλου πράγματος θεὸν αἰεῖ που
both of-small and of-great matter a-god always I-suppose
 καλοῦσιν· ἡμᾶς δὲ τοὺς περὶ τοῦ παντὸς λόγους ποιείσθαι
call us and the about the all discourses to-make
 πη μέλλοντας, ἥ γέγονεν ἢ καὶ ἀγενές ἐστιν, εἰ
somehow being-about in-what-way it-came-to-be or also ungenerated it-is if
 μὴ παντάπασι παραλλάττομεν, ἀνάγκη θεούς τε καὶ θεὰς
not altogether we-go-astray a-necessity gods both and goddesses

- ἐπικαλουμένους εὔχεσθαι πάντα κατὰ νοῦν ἐκείνοις μὲν
invoking to-pray all-things according-to mind to-them indeed
 μάλιστα, ἐπομένως δὲ ἡμῖν εἰπεῖν. καὶ τὰ μὲν περὶ
most agreeably and to-us to-speak and the-things indeed about
 θεῶν ταύτῃ παρακεκλήσθω· τὸ δ' ἡμέτερον παρακλητέον,
gods in-this-way let-them-be-invoked the and our-own must-be-summoned
 ἢ ῥᾶσ' ἂν ὑμεῖς μὲν μάθοιτε, ἐγὼ δὲ ἢ
in-what-way most-easily would you indeed might-learn I and in-what-way
 διανοοῦμαι μάλιστ' ἂν περὶ τῶν προκειμένων ἐνδειξαίμην.
I-intend most would about the things-set-before-us might-set-forth
- 28 ἔστιν οὖν δὴ κατ' ἐμὴν δόξαν πρῶτον διαρετέον
there-is then indeed according-to my opinion first must-be-distinguished
 τάδε· τί τὸ ὄν αἰεί, γένεσιν δὲ οὐκ ἔχον, καὶ τί
these-things what the being always becoming but not having and what
 τὸ γιγνόμενον μὲν αἰεί, ὄν δὲ οὐδέποτε; τὸ μὲν δὴ
the becoming indeed always being but never the-one indeed indeed
 νοήσει μετὰ λόγου περιληπτόν, αἰεὶ κατὰ ταυτὰ ὄν,
by-thought with reason graspable always according-to the-same being
 τὸ δ' αὖ δόξῃ μετ' αἰσθήσεως ἀλόγου δοξαστόν,
the-other and again by-opinion with perception irrational opinable
 γιγνόμενον καὶ ἀπολλύμενον, ὄντως δὲ οὐδέποτε ὄν. πᾶν
coming-to-be and perishing really and never being all
 δὲ αὖ τὸ γιγνόμενον ὑπ' αἰτίου τινὸς ἐξ ἀνάγκης
and again the becoming by a-cause some out-of necessity
 γίνεσθαι παντὶ γὰρ ἀδύνατον χωρὶς αἰτίου γένεσιν
to-come-to-be for-everything for impossible apart-from a-cause becoming
 σχεῖν. ὅτου μὲν οὖν ἂν ὁ δημιουργὸς πρὸς τὸ κατὰ
to-have of-which indeed then ever the craftsman toward that according-to
 ταυτὰ ἔχον βλέπων αἰεί, τοιούτῳ τινὶ προσχρώμενος
the-same standing looking always such a-certain using
 παραδείγματι, τὴν ἰδέαν καὶ δύναμιν αὐτοῦ ἀπεργάζηται,
as-pattern the form and power of-it he-works-out

καλὸν ἐξ ἀνάγκης οὕτως ἀποτελεῖσθαι πᾶν· οὐ δ'
fair out-of necessity thus to-be-finished all of-which and
 ἂν εἰς γεγονός, γεννητῷ παραδείγματι προσχρώμενος,
ever toward having-come-to-be a-generated as-pattern using
 οὐ καλόν. ὁ δὲ πᾶς οὐρανὸς — ἢ κόσμος ἢ καὶ ἄλλο
not fair the indeed whole heaven or cosmos or also other
 ὅτι ποτὲ ὀνομαζόμενος μάλιστ' ἂν δέχοιτο, τοῦθ' ἡμῖν
whatever ever being-named most would admit this by-us
 ὠνομάσθω — σκεπτέον δ' οὖν περὶ αὐτοῦ πρῶτον,
let-it-be-named must-be-considered and then about it first
 ὅπερ ὑπόκειται περὶ παντὸς ἐν ἀρχῇ δεῖν σκοπεῖν,
which-very is-laid-down about everything at beginning to-be-necessary to-consider
 πότερον ἦν αἰεί, γενέσεως ἀρχὴν ἔχων οὐδεμίαν, ἢ
whether it-was always of-becoming a-beginning having none or
 γέγονεν, ἀπ' ἀρχῆς τινος ἀρξάμενος. γέγονεν·
it-has-come-to-be from a-beginning some having-begun it-has-come-to-be
 ὁρατὸς γὰρ ἀπτὸς τέ ἐστιν καὶ σῶμα ἔχων, πάντα δὲ
visible for tangible both it-is and body having all and
 τὰ τοιαῦτα αἰσθητά, τὰ δ' αἰσθητά, δόξῃ περιληπτὰ
the such perceptible the and perceptible by-opinion graspable
 μετ' αἰσθήσεως, γιγνόμενα καὶ γεννητὰ ἐφάνη. τῷ δ' αὖ
with perception coming-to-be and generated appeared to-the and again
 γενομένῳ φάμεν ὑπ' αἰτίου τινὸς ἀνάγκην εἶναι γενέσθαι.
having-come-to-be we-say by a-cause some a-necessity to-be to-come-to-be
 τὸν μὲν οὖν ποιητὴν καὶ πατέρα τοῦδε τοῦ παντὸς
the indeed then maker and father of-this the all
 εὑρεῖν τε ἔργον καὶ εὑρόντα εἰς πάντας ἀδύνατον λέγειν·
to-find both a-task and having-found to all impossible to-tell
 τόδε δ' οὖν πάλιν ἐπισκεπτέον περὶ αὐτοῦ, πρὸς πότερον
this and then again must-be-examined about it toward which-of-two
 τῶν παραδειγμάτων ὁ τεκταινόμενος αὐτὸν ἀπηργάζετο,
of-the patterns the (one)-framing it wrought-out

πότερον πρὸς τὸ κατὰ ταῦτα καὶ ὡσαύτως ἔχον ἢ πρὸς
whether toward that according-to the-same and in-like-manner holding or toward
 τὸ γεγονός. εἰ μὲν δὴ καλός ἐστιν ὅδε ὁ κόσμος ὃ τε
the having-come-to-be if indeed indeed fair is this the cosmos the and
 δημιουργὸς ἀγαθός, δηλον ὡς πρὸς τὸ αἰδίου ἐβλεπεν· εἰ
craftsman good clear that toward the everlasting he-looked if
 δὲ ὁ μὴδ' εἰπεῖν τινι θέμις, πρὸς γεγονός. παντὶ
and which not-even to-say for-anyone lawful toward having-come-to-be to-everyone
 δὴ σαφές ὅτι πρὸς τὸ αἰδίου· ὁ μὲν γὰρ κάλλιστος
indeed plain that toward the everlasting the-one indeed for fairest
 τῶν γεγονότων, ὁ δ' ἄριστος τῶν αἰτίων. οὕτω δὴ
of-the things-come-to-be the-other and best of-the causes thus indeed
 γεγενημένος πρὸς τὸ λόγῳ καὶ φρονήσει περιληπτὸν καὶ
having-come-to-be toward that by-reason and by-wisdom graspable and
 κατὰ ταῦτα ἔχον δεδημιούργηται· τούτων δὲ ὑπαρχόντων
according-to the-same holding it-has-been-fashioned these and being-so
 αὐτῇ πᾶσα ἀνάγκη τόνδε τὸν κόσμον εἰκόνα τινὸς εἶναι.
again every necessity this the cosmos an-image of-something to-be
 μέγιστον δὴ παντὸς ἄρξασθαι κατὰ φύσιν ἀρχήν. ὧδε
greatest indeed of-everything to-begin according-to nature a-beginning thus
 οὖν περὶ τε εἰκόνης καὶ περὶ τοῦ παραδείγματος αὐτῆς
then about both an-image and about the pattern of-it
 διοριστέον, ὡς ἄρα τοὺς λόγους, ὧν πέρ εἰσιν ἐξηγηταί,
must-be-determined that then the accounts of-which-very they-are expounders
 τούτων αὐτῶν καὶ συγγενεῖς ὄντας· τοῦ μὲν οὖν μονίμου
of-these themselves also akin being of-the indeed then abiding
 καὶ βεβαίου καὶ μετὰ νοῦ καταφανοῦς μονίμους καὶ
and secure and with intellect manifest abiding and
 ἀμεταπτότους — καθ' ὅσον οἶόν τε καὶ ἀνελέγκτοις
unsbakable according-to as-much-as possible both and irrefutable
 προσήκει λόγοις εἶναι καὶ ἀνικήτοις, τούτου δὲ μὴδὲν
it-belongs for-accounts to-be and unconquerable of-this must nothing

ἐλλείπειν — τοὺς δὲ τοῦ πρὸς μὲν ἐκείνο ἀπεικασθέντος,
to-fall-short the-ones and of-that toward indeed that having-been-likened
 ὄντος δὲ εἰκόνος εἰκότας ἀνὰ λόγον τε ἐκείνων ὄντας·
being and an-image likely in proportion and to-those being
 ὅτιπερ πρὸς γένεσιν οὐσία, τοῦτο πρὸς πίστιν ἀλήθεια.
just-as toward becoming being so toward belief truth
 ἐὰν οὖν, ὦ Σώκρατες, πολλὰ πολλῶν πέρι, θεῶν καὶ
if then O Socrates many-things of-many about gods and
 τῆς τοῦ παντὸς γενέσεως, μὴ δυνατοὶ γινώμεθα πάντα
of-the of-the all becoming not able we-become in-every-way
 πάντως αὐτοὺς ἑαυτοῖς ὁμολογουμένους λόγους καὶ
altogether themselves with-themselves agreeing accounts and
 ἀπηκριβωμένους ἀποδοῦναι, μὴ θαυμάσης· ἀλλ' ἐὰν ἄρα
exact to-render not marvel but if then
 μηδενὸς ἥττον παρεχώμεθα εἰκότας, ἀγαπᾶν χρή,
than-none less we-provide likely to-be-content it-is-necessary
 μεμνημένους ὥς ὁ λέγων ἐγὼ ὑμεῖς τε οἱ κριταὶ φύσιν
remembering that the (one)-speaking I you and the judges nature
 ἀνθρωπίνην ἔχομεν, ὥστε περὶ τούτων τὸν εἰκότα μῦθον
human we-have so-that about these the likely story
 ἀποδεχομένους πρέπει τούτου μηδὲν ἔτι πέρα ζητεῖν.
accepting it-is-fitting of-this nothing still beyond to-see
 SOC. ἄριστα, ὦ Τίμαιε, παντάπασί τε ὥς κελεύεις
best O Timaeus altogether and as you-bid
 ἀποδεκτέον· τὸ μὲν οὖν προοίμιον θαυμασίως ἀπεδεξάμεθά
must-be-accepted the indeed then prelude wonderfully we-accepted
 σου, τὸν δὲ δὴ νόμον ἡμῶν ἐφεξῆς πέραινε.
of-you the and indeed strain for-us next carry-through

The maker was good, and the good are never grudging, so he wished everything to be as like himself as possible. Finding the visible in disorderly motion, he brought it into order; and since nothing without intellect could be fairer, he set intellect in soul and soul in body. He made the world in the likeness of the complete living creature, and therefore made it one and only-begotten.

- e TIM. λέγωμεν δὴ δι' ἥντινα αἰτίαν γένεσιν καὶ τὸ πᾶν τόδε
 let-us-say indeed through what cause becoming and the all this
 ὁ συνιστὰς συνέστησεν. ἀγαθὸς ἦν, ἀγαθῷ δὲ οὐδεὶς περὶ
 the (one)-composing composed good he-was in-a-good and no about
 οὐδενὸς οὐδέποτε ἐγγίγνεται φθόνος· τούτου δ' ἐκτὸς ὦν
 anything ever arises grudge of-this and outside being
 πάντα ὅτι μάλιστα ἐβουλήθη γενέσθαι παραπλήσια ἑαυτῷ.
 all-things as much-as-possible he-willed to-become closely-like to-himself
- 30 ταύτην δὴ γενέσεως καὶ κόσμου μάλιστ' ἂν τις
 this indeed of-becoming and of-cosmos most would someone
 ἀρχὴν κυριωτάτην παρ' ἀνδρῶν φρονίμων ἀποδεχόμενος
 a-principle most-authoritative from men prudent accepting
 ὀρθότατα ἀποδέχοιτ' ἂν. βουλευθεὶς γὰρ ὁ θεὸς ἀγαθὰ
 most-rightly accept would having-willed for the god good
 μὲν πάντα, φλαῦρον δὲ μηδὲν εἶναι κατὰ δύναμιν,
 indeed all-things paltry and nothing to-be according-to power
 οὕτω δὴ πᾶν ὅσον ἦν ὁρατὸν παραλαβὼν οὐχ ἡσυχίαν
 so indeed all as-much-as was visible having-taken-over not stillness
 ἄγον ἀλλὰ κινούμενον πλημμελῶς καὶ ἀτάκτως, εἰς τάξιν
 keeping but moving discordantly and disorderly into order
 αὐτὸ ἡγάγεν ἐκ τῆς ἀταξίας, ἡγησάμενος ἐκεῖνο τούτου
 it he-brought out-of the disorder having-deemed that than-this
 πάντως ἄμεινον. θέμις δ' οὐτ' ἦν οὐτ' ἔστιν τῷ ἀρίστῳ
 altogether better lawful and neither was nor is for-the best

δρᾶν ἄλλο πλὴν τὸ κάλλιστον· λογισάμενος οὖν ἠΐρiscen
to-do other except the finest having-reckoned then be-found
 ἐκ τῶν κατὰ φύσιν ὁρατῶν οὐδὲν ἀνόητον τοῦ νοῦν
out-of the according-to nature visible nothing unintelligent than-that intellect
 ἔχοντος ὅλον ὅλου κάλλιον ἔσεσθαί ποτε ἔργον, νοῦν
having whole than-whole fairer to-be-going-to-be ever a-work intellect
 δ' αὖ χωρὶς ψυχῆς ἀδύνατον παραγενέσθαι τῷ.
and again apart-from soul impossible to-be-present to-anything
 διὰ δὴ τὸν λογισμὸν τόνδε νοῦν μὲν ἐν ψυχῇ, ψυχὴν
through indeed the reckoning this intellect indeed in soul soul
 δ' ἐν σώματι συνιστὰς τὸ πᾶν συνετεκταίνετο, ὅπως
and in body composing the all be-framed-together so-that
 ὅτι κάλλιστον εἶη κατὰ φύσιν ἄριστόν τε ἔργον
as finest it-might-be according-to nature best and a-work
 ἀπειρασμένος. οὕτως οὖν δὴ κατὰ λόγον τὸν εἰκότα
having-wrought thus then indeed according-to account the likely
 δεῖ λέγειν τόνδε τὸν κόσμον ζῶον ἔμψυχον ἔννοον
must to-say this the cosmos a-living-creature ensouled intelligent
 τε τῇ ἀληθείᾳ διὰ τὴν τοῦ θεοῦ γενέσθαι πρόνοιαν.
and in the-truth through the of-the god to-have-come-to-be providence
 τούτου δ' ὑπάρχοντος αὖ τὰ τούτοις ἐφεξῆς ἡμῖν d
this and being-so again the-things to-these next by-us
 λεκτέον, τίνι τῶν ζώων αὐτὸν εἰς ὁμοιότητα ὁ
must-be-said to-which of-the living-creatures it into likeness the
 συνιστὰς συνέστησεν. τῶν μὲν οὖν ἐν μέρους εἶδει
(one)-composing composed the-ones indeed then in of-a-part form
 πεφυκότων μηδενὶ καταξιώσωμεν — ἀτελεῖ γὰρ εἰκὸς
being-by-nature to-none let-us-deem-worthy to-an-imperfect for resembling
 οὐδέν ποτ' ἂν γένοιτο καλόν — οὐ δ' ἔστιν τᾶλλα
nothing ever would become fair of-which and are the-other
 ζῶα καθ' ἐν καὶ κατὰ γένῃ μόρια, τούτῳ
living-creatures according-to one and according-to kinds parts to-this

πάντων ὁμοιότατον αὐτὸν εἶναι τιθῶμεν. τὰ γὰρ δὴ
 of-all most-like it to-be let-us-lay-down the for indeed
 νοητὰ ζῶα πάντα ἐκεῖνο ἐν ἑαυτῷ περιλαβὸν ἔχει,
 intelligible living-creatures all that in itself having-embraced holds
 καθάπερ ὅδε ὁ κόσμος ἡμᾶς ὅσα τε ἄλλα θρέμματα
 just-as this the cosmos us as-many-as and other creatures
 συνέστηκεν ὁρατά.

comprises visible

- 31 τῷ γὰρ τῶν νοουμένων καλλίστῳ καὶ κατὰ πάντα τελέῳ
 to-the for of-the things-thought fairest and in all-respects perfect
 μάλιστα αὐτὸν ὁ θεὸς ὁμοιωσαὶ βουληθεὶς ζῶον
 most it the god to-likened having-willed a-living-creature
 ἐν ὁρατόν, πάνθ' ὅσα αὐτοῦ κατὰ φύσιν συγγενῇ
 one visible all as-many-as of-it according-to nature akin
 ζῶα ἐντὸς ἔχον ἑαυτοῦ, συνέστησε. πότερον οὖν
 living-creatures within having itself he-composed whether then
 ὀρθῶς ἓνα οὐρανὸν προσειρήκαμεν, ἢ πολλοὺς καὶ ἀπείρους
 rightly one heaven we-have-called or many and unlimited
 λέγειν ἦν ὀρθότερον; ἓνα, εἴπερ κατὰ τὸ παράδειγμα
 to-say was more-right one if-indeed according-to the pattern
 δεδημιουργημένος ἔσται. τὸ γὰρ περιέχον πάντα ὅποσα
 having-been-fashioned it-will-be the for embracing all as-many-as
 νοητὰ ζῶα μεθ' ἑτέρου δεύτερον οὐκ ἂν ποτ' εἴη.
 intelligible living-creatures with another second not would ever be
 πάλιν γὰρ ἂν ἕτερον εἶναι τὸ περὶ ἐκείνω δέοι
 again for would another to-be the about those-two it-would-be-necessary
 ζῶον, οὗ μέρος ἂν εἴτην ἐκείνω, καὶ οὐκ
 a-living-creature of-which a-part would they-two-be those-two and not
 ἂν ἔτι ἐκείνοι ἀλλ' ἐκείνω τῷ περιέχοντι τόδ' ἂν
 would still to-those-two but to-that the embracing this would
 ἀφωμιωμένον λέγοιτο ὀρθότερον. ἵνα οὖν τόδε κατὰ
 having-been-likened might-be-called more-rightly so-that then this according-to

τὴν μόνωσιν ὅμοιον ἢ τῷ παντελεῖ ζῳῷ, διὰ ταῦτα
the solitariness like it-be to-the all-perfect living-creature through these
 οὔτε δύο οὔτ' ἀπείρους ἐποίησεν ὁ ποιῶν κόσμους, ἀλλ'
neither two nor unlimited made the (one)-making cosmoses but
 εἷς ὃδε μονογενὴς οὐρανὸς γεγονὼς ἔστιν καὶ ἔτ' ἔσται.
one this only-begotten heaven having-come-to-be is and still will-be

X · THE BODY OF THE WORLD, BOUND BY PROPORTION

What comes to be must be visible and tangible, so it needs fire and earth, and two terms cannot be joined without a third. Timaeus explains the mean proportional and why a solid requires two means; the god set air and water between fire and earth, and bound the world so that nothing but its binder can dissolve it. He used up all four elements whole, leaving nothing outside, and turned the world into a smooth sphere, ageless and free from disease.

σωματοειδὲς δὲ δὴ καὶ ὁρατὸν ἀπτὸν τε δεῖ τὸ c
bodily and indeed and visible tangible and must the
 γενόμενον εἶναι, χωρισθὲν δὲ πυρὸς οὐδὲν ἂν ποτε
having-come-to-be to-be separated and from-fire nothing would ever
 ὁρατὸν γένοιτο, οὐδὲ ἀπτὸν ἄνευ τινὸς στερεοῦ, στερεὸν
visible become nor tangible without some solid solid
 δὲ οὐκ ἄνευ γῆς· ὅθεν ἐκ πυρὸς καὶ γῆς τὸ τοῦ παντὸς
and not without earth whence out-of fire and earth the of-the all
 ἀρχόμενος συνιστάναι σῶμα ὁ θεὸς ἐποίει. δύο δὲ μόνω
beginning to-compose body the god was-making two and alone-two
 καλῶς συνίστασθαι τρίτου χωρὶς οὐ δυνατόν· δεσμὸν γὰρ
finely to-be-composed a-third apart-from not possible a-bond for
 ἐν μέσῳ δεῖ τινα ἀμφοῖν συναγωγὸν γίγνεσθαι. δεσμῶν δὲ
in middle must some of-both uniting to-become of-bonds and

κάλλιστος ὅς ἂν αὐτὸν καὶ τὰ συνδούμενα ὅτι μάλιστα
fairest which ever itself and the things-bound-together as much-as-possible
 ἐν ποιῇ, τοῦτο δὲ πέφυκεν ἀναλογία κάλλιστα ἀποτελεῖν.
one makes this and is-naturally-fitted proportion most-finely to-accomplish
 32 ὁπόταν γὰρ ἀριθμῶν τριῶν εἴτε ὄγκων εἴτε δυνάμεων
whenever for of-numbers three whether of-bulks or of-powers
 ὧντινωνοῦν ἥ τὸ μέσον, ὅτιπερ τὸ πρῶτον πρὸς αὐτό,
of-whatever-kind is the middle just-as the first to it
 τοῦτο αὐτὸ πρὸς τὸ ἔσχατον, καὶ πάλιν αὖθις, ὅτι τὸ
so it to the last and again once-more as the
 ἔσχατον πρὸς τὸ μέσον, τὸ μέσον πρὸς τὸ πρῶτον, τότε τὸ
last to the middle the middle to the first then the
 μέσον μὲν πρῶτον καὶ ἔσχατον γιγνόμενον, τὸ δ' ἔσχατον
middle indeed first and last becoming the and last
 καὶ τὸ πρῶτον αὖ μέσα ἀμφοτέρα, πάνθ' οὕτως ἐξ
and the first again middles both all thus out-of
 ἀνάγκης τὰ αὐτὰ εἶναι συμβήσεται, τὰ αὐτὰ δὲ γενόμενα
necessity the same to-be it-will-come-about the same and having-become
 ἀλλήλοις ἐν πάντα ἔσται. εἰ μὲν οὖν ἐπίπεδον μὲν, βάθος
to-one-another one all will-be if indeed then a-plane indeed depth
 δὲ μηδὲν ἔχον ἔδει γίνεσθαι τὸ τοῦ παντὸς σῶμα,
but none having it-were-necessary to-become the of-the all body
 μία μεσότης ἂν ἐξήρκει τά τε μεθ' αὐτῆς συνδεῖν
one mean would have-sufficed the-things both with itself to-bind
 καὶ ἑαυτήν, νῦν δὲ στερεοειδῇ γὰρ αὐτὸν προσῆκεν εἶναι,
and itself now and solid for it it-befitted to-be
 τὰ δὲ στερεὰ μία μὲν οὐδέποτε, δύο δὲ αἰὲ μεσότητες
the and solids one indeed never two but always means
 συναρμόττουσιν· οὕτω δὴ πυρός τε καὶ γῆς ὕδωρ ἀέρα
fit-together thus indeed of-fire both and of-earth water air
 τε ὁ θεὸς ἐν μέσῳ θεῖς, καὶ πρὸς ἀλλήλα καθ'
and the god in middle having-set and toward one-another according-to

ὅσον ἦν δυνατόν ἀνὰ τὸν αὐτὸν λόγον ἀπεργασάμενος,
as-much-as was possible in the same proportion having-wrought
 ὅτιπερ πῦρ πρὸς ἀέρα, τοῦτο ἀέρα πρὸς ὕδωρ, καὶ ὅτι ἀὴρ
just-as fire to air so air to water and as air
 πρὸς ὕδωρ, ὕδωρ πρὸς γῆν, συνέδησεν καὶ συνεστήσατο
to water water to earth he-bound-together and composed
 οὐρανὸν ὁρατὸν καὶ ἀπτόν. καὶ διὰ ταῦτα ἔκ τε δὴ
a-heaven visible and tangible and through these out-of both indeed
 τούτων τοιούτων καὶ τὸν ἀριθμὸν τεττάρων τὸ τοῦ κόσμου
these such and in number four the of-the cosmos
 σῶμα ἐγεννήθη δι' ἀναλογίας ὁμολογήσαν, φιλίαν τε
body was-begotten through proportion having-agreed friendship and
 ἔσχεν ἐκ τούτων, ὥστε εἰς ταὐτὸν αὐτῷ συνελθὼν
it-got out-of these so-that into the-same with-itself having-come-together
 ἄλυτον ὑπὸ τοῦ ἄλλου πλὴν ὑπὸ τοῦ συνδήσαντος γενέσθαι.
indissoluble by any other except by the (one)-having-bound to-become
 τῶν δὲ δὴ τεττάρων ἐν ὅλον ἕκαστον εἴληφεν ἡ τοῦ 33
of-the and indeed four one whole each has-taken the of-the
 κόσμου σύστασις. ἐκ γὰρ πυρὸς παντὸς ὕδατός τε καὶ
cosmos composition out-of for fire all water both and
 ἀέρος καὶ γῆς συνέστησεν αὐτὸν ὁ συνιστάς, μέρος οὐδὲν
air and earth composed it the (one)-composing part no
 οὐδενὸς οὐδὲ δύναμιν ἔξωθεν ὑπολιπών, τάδε διανοηθεῖς,
of-anything nor a-power outside having-left-over these having-thought
 πρῶτον μὲν ἵνα ὅλον ὅτι μάλιστα ζῶον τέλειον
first indeed so-that whole as much-as-possible a-living-creature perfect
 ἐκ τελέων τῶν μερῶν εἴη,
out-of perfect the parts it-might-be
 πρὸς δὲ τούτοις ἓν, ἅτε οὐχ ὑπολελειμμένων ἐξ b
in-addition and to-these one inasmuch-as not having-been-left-over out-of
 ὧν ἄλλο τοιοῦτον γένοιτ' ἂν, ἔτι δὲ ἵν' ἀγήρων καὶ
which another such might-become would still and so-that ageless and

ἄνοσον ἦ, κατανοῶν ὡς συστάτῳ σώματι θερμὰ καὶ
diseaseless it-be perceiving that to-a-composite body hot and
 ψυχρὰ καὶ πάνθ' ὅσα δυνάμεις ἰσχυρὰς ἔχει περιστάμενα
cold and all as-many-as powers strong have surrounding
 ἔξωθεν καὶ προσπίπτοντα ἀκαίρως λύει καὶ νόσους γῆράς
from-outside and falling-upon unseasonably dissolve and diseases old-age
 τε ἐπάγοντα φθίνειν ποιεῖ. διὰ δὴ τὴν αἰτίαν καὶ τὸν
and bringing-on to-waste-away make through indeed the cause and the
 λογισμὸν τόνδε ἓνα ὅλον ὅλων ἐξ ἀπάντων τέλεον καὶ
reckoning this one whole of-wholes out-of all perfect and
 ἀγήρων καὶ ἄνοσον αὐτὸν ἐτεκτῆνατο. σχῆμα δὲ ἔδωκεν
ageless and diseaseless it he-framed a-shape and he-gave
 αὐτῷ τὸ πρέπον καὶ τὸ συγγενές. τῷ δὲ τὰ πάντα
to-it the fitting and the akin to-the and the all
 ἐν αὐτῷ ζῶα περιέχειν μέλλοντι ζῳῷ πρέπον
in itself living-creatures to-embrace being-about living-creature fitting
 ἂν εἴη σχῆμα τὸ περιειληφὸς ἐν αὐτῷ πάντα ὅποσα
would be a-shape the having-embraced in itself all as-many-as
 σχήματα· διὸ καὶ σφαιροειδές, ἐκ μέσου πάντῃ πρὸς
shapes wherefore also spherical from middle in-every-way toward
 τὰς τελευτὰς ἴσον ἀπέχον, κυκλοτερές αὐτὸ ἐτορνεύσατο,
the extremities equal standing-off round-turned it he-turned
 πάντων τελεώτατον ὁμοιότατόν τε αὐτὸ ἐαυτῷ σχημάτων,
of-all most-perfect most-like and it to-itself of-shapes
 νομίσας μυρίῳ κάλλιον ὅμοιον ἀνομοίου. λεῖον δὲ δὴ
having-deemed ten-thousandfold fairer like than-unlike smooth and indeed
 κύκλῳ πᾶν ἔξωθεν αὐτὸ ἀπηκριβυῦτο πολλῶν χάριν.
in-a-circle all outside it he-finished-exactly of-many for-the-sake-of

The world needs no eyes, ears, breathing, or organs of nourishment, since it feeds on its own decay and there is nothing outside it. The god gave it the motion proper to its body, the one of the seven that best suits intellect and wisdom, and took away the other six. He set soul at its center, stretched it throughout, wrapped the body in it, and so begot a happy god; and he made soul older than body, though we have spoken of it second.

ὀμμάτων τε γὰρ ἐπεδείτο οὐδέν, ὁρατὸν γὰρ οὐδὲν 34
of-eyes and for it-needed nothing visible for nothing
ὑπελείπετο ἔξωθεν, οὐδ' ἀκοῆς, οὐδὲ γὰρ ἀκουστόν·
was-left outside nor of-hearing nor for audible
πνεῦμά τε οὐκ ἦν περιεστὸς δεόμενον ἀναπνοῆς, οὐδ' αὖ
breath and not was surrounding needing of-breathing nor again
τινος ἐπιδεῖς ἦν ὄργάνου σχεῖν ᾧ τὴν μὲν εἰς
of-any in-need it-was organ to-have with-which the-one indeed into
ἑαυτὸ τροφήν δέξοιτο, τὴν δὲ πρότερον ἐξικμασμένην
itself nourishment it-might-receive the-other and earlier having-been-drained
ἀποπέμψοι πάλιν. ἀπῆει τε γὰρ οὐδὲν οὐδὲ προσήειν
it-might-send-away again went-away and for nothing nor came-to
αὐτῷ ποθεν — οὐδὲ γὰρ ἦν — αὐτὸ γὰρ ἑαυτῷ τροφήν
to-it from-anywhere nor for there-was itself for to-itself nourishment
τὴν ἑαυτοῦ φθίσιν παρέχον καὶ πάντα ἐν ἑαυτῷ καὶ
the of-itself decay furnishing and all-things in itself and
ὑφ' ἑαυτοῦ πάσχον καὶ δρῶν ἐκ τέχνης γέγονεν·
by itself suffering and doing out-of craft it-has-come-to-be
ἡγήσατο γὰρ αὐτὸ ὁ συνθεὶς αὐταρκες ὃν ἄμεινον
deemed for it the (one)-having-composed self-sufficient being better
ἔσεσθαι μᾶλλον ἢ προσδεῖς ἄλλων. χειρῶν δέ, αἷς
to-be-going-to-be more than needing of-others of-hands and with-which
οὔτε λαβεῖν οὔτε αὖ τινα ἀμύνασθαι χρειά τις ἦν, μάτην
neither to-take nor again anyone to-ward-off need any was in-vain

οὐκ ᾤετο δεῖν αὐτῷ προσάπτειν, οὐδὲ ποδῶν οὐδὲ
 not he-thought to-be-necessary to-it to-attach nor of-feet nor
 ὅλως τῆς περὶ τὴν βάσιν ὑπηρεσίας.

generally the about the walking service

κίνησιν γὰρ ἀπένειμεν αὐτῷ τὴν τοῦ σώματος οἰκείαν,
 motion for he-assigned to-it the of-the body proper
 τῶν ἑπτὰ τὴν περὶ νοῦν καὶ φρόνησιν μάλιστα οὖσαν·
 of-the seven the about intellect and wisdom most being
 διὸ δὴ κατὰ ταῦτα ἐν τῷ αὐτῷ καὶ ἐν ἑαυτῷ

wherefore indeed according-to the-same in the same and in itself

περιαγαγὼν αὐτὸ ἐποίησε κύκλῳ κινεῖσθαι στρεφόμενον,
 having-turned-round it he-made in-a-circle to-move revolving

τὰς δὲ ἕξ ἀπάσας κινήσεις ἀφείλεν καὶ ἀπλανεῖς
 the and six all motions he-took-away and unwandering

ἀπηργάσατο ἐκείνων. ἐπὶ δὲ τὴν περίοδον ταύτην ἅτ'
 he-wrought of-those for and the circuit this inasmuch-as
 οὐδὲν ποδῶν δέον ἀσκελὲς καὶ ἄπουν αὐτὸ ἐγέννησεν.

nothing of-feet needing legless and footless it he-begot

b οὗτος δὴ πᾶς ὄντος αἰὲ λογισμὸς θεοῦ περὶ τὸν ποτὲ
 this indeed whole being always reckoning of-a-god about the one-day
 ἐσόμενον θεὸν λογισθεὶς λείον καὶ ὁμαλὸν πανταχῇ

going-to-be god having-been-reckoned smooth and even everywhere

τε ἐκ μέσου ἴσον καὶ ὅλον καὶ τέλειον ἐκ τελέων
 both from middle equal and whole and perfect out-of perfect

σωμάτων σῶμα ἐποίησεν· ψυχὴν δὲ εἰς τὸ μέσον αὐτοῦ
 bodies a-body he-made a-soul and into the middle of-it

θεὶς διὰ παντός τε ἔτεινεν καὶ ἔτι ἔξωθεν τὸ σῶμα
 having-set through all both he-stretched and still outside the body

αὐτῇ περιεκάλυψεν, καὶ κύκλῳ δὴ κύκλον στρεφόμενον
 with-it he-enveloped and in-a-circle indeed a-circle revolving

οὐρανὸν ἓνα μόνον ἔρημον κατέστησεν, δι' ἀρετὴν δὲ
 a-heaven one alone solitary he-established through excellence and

αὐτὸν αὐτῷ δυνάμενον συγγίγνεσθαι καὶ οὐδενὸς ἑτέρου
it with-itself being-able to-consort and of-none other
 προσδεόμενον, γνώριμον δὲ καὶ φίλον ἱκανῶς αὐτὸν αὐτῷ.
needing familiar and also friend sufficiently it to-itself
 διὰ πάντα δὴ ταῦτα εὐδαίμονα θεὸν αὐτὸν ἐγεννήσατο.
through all indeed these a-happy god it be-begot
 τὴν δὲ δὴ ψυχὴν οὐχ ὥς νῦν ὑστέραν ἐπιχειροῦμεν λέγειν, 35
the and indeed soul not as now later we-attempt to-speak
 οὕτως ἐμηχανήσατο καὶ ὁ θεὸς νεωτέραν — οὐ γὰρ ἂν
so contrived also the god younger not for would
 ἄρχεσθαι πρεσβύτερον ὑπὸ νεωτέρου συνέρξας εἴασεν —
to-be-ruled an-elder by a-younger having-joined be-allowed
 ἀλλὰ πως ἡμεῖς πολὺ μετέχοντες τοῦ προστυχόντος τε
but somehow we much partaking of-the chance both
 καὶ εἰκῇ ταύτῃ πῃ καὶ λέγομεν, ὁ δὲ καὶ γενέσει
and random in-this-way somehow also we-speak he but both in-becoming
 καὶ ἀρετῇ προτέραν καὶ πρεσβυτέραν ψυχὴν σώματος
and in-excellence earlier and elder soul than-body
 ὥς δεσπότιν καὶ ἄρξουσιν ἀρξομένου συνεστήσατο ἐκ
as mistress and going-to-rule of-(that)-to-be-ruled he-composed out-of
 τῶνδὲ τε καὶ τοιῶδε τρόπῳ.
these both and in-such a-way

The god blended a third kind of being from the indivisible and the divisible, mixed it with Sameness and Difference, and divided the whole into portions in a series of doubles and triples. He filled the intervals with means until the mixture was used up, split the whole lengthwise, laid the two halves across each other like a chi, and bent them into two circles. The outer he called the Same, the inner the Different, and split it into seven.

- b τῆς ἀμερίστου καὶ ἀεὶ κατὰ ταυτὰ ἐχούσης οὐσίας καὶ
of-the indivisible and always according-to the-same holding being and
 τῆς αὖ περὶ τὰ σώματα γιγνομένης μεριστῆς τρίτον ἐξ
of-the again about the bodies coming-to-be divisible a-third out-of
 ἀμφοῖν ἐν μέσῳ συνεκράσατο οὐσίας εἶδος, τῆς τε ταυτοῦ
both in middle he-blended of-being form of-the both of-the-same
 φύσεως καὶ τῆς τοῦ ἑτέρου, καὶ κατὰ ταυτὰ συνέστησεν
nature and of-the of-the different and according-to the-same he-composed
 ἐν μέσῳ τοῦ τε ἀμεροῦς αὐτῶν καὶ τοῦ κατὰ τὰ σώματα
in middle of-the both indivisible of-them and of-the according-to the bodies
 μεριστοῦ· καὶ τρία λαβὼν αὐτὰ ὄντα συνεκράσατο εἰς
divisible and three having-taken them being he-blended into
 μίαν πάντα ἰδέαν, τὴν θατέρου φύσιν δύσμεικτον οὖσαν
one all form the of-the-different nature hard-to-mix being
 εἰς ταὐτὸν συναρμόττων βία. μειγνὺς δὲ μετὰ τῆς οὐσίας
into the-same fitting by-force mixing and with the being
 καὶ ἐκ τριῶν ποιησάμενος ἓν, πάλιν ὅλον τοῦτο μοίρας
and out-of three having-made one again whole this portions
 ὅσας προσῆκεν διένειμεν, ἐκάστην δὲ ἐκ τε ταυτοῦ καὶ
as-many-as was-fitting he-distributed each and out-of both the-same and
 θατέρου καὶ τῆς οὐσίας μεμειγμένην. ἤρχετο δὲ διαφεῖν
the-different and the being mixed he-began and to-divide
 ὧδε. μίαν ἀφείλεν τὸ πρῶτον ἀπὸ παντὸς μοῖραν, μετὰ δὲ
thus one he-took-off the first from the-whole portion after and

ταύτην ἀφήρει διπλασίαν ταύτης, τὴν δ' αὖ τρίτην
this he-was-taking-off double of-this the and again third
 ἡμιολίαν μὲν τῆς δευτέρας, τριπλασίαν δὲ τῆς πρώτης,
one-and-a-half indeed of-the second triple and of-the first
 τετάρτην δὲ τῆς δευτέρας διπλὴν, πέμπτην δὲ τριπλὴν
a-fourth and of-the second double a-fifth and triple
 τῆς τρίτης, τὴν δ' ἕκτην τῆς πρώτης ὀκταπλασίαν,
of-the third the and sixth of-the first eightfold
 ἑβδόμην δ' ἑπτακαιεκοσιπλασίαν τῆς πρώτης·
a-seventh and twenty-seven-fold of-the first
 μετὰ δὲ ταῦτα συνεπληροῦτο τὰ τε διπλάσια καὶ 36
after and these he-filled-up the both double and
 τριπλάσια διαστήματα, μοίρας ἔτι ἐκεῖθεν ἀποτέμνων καὶ
triple intervals portions still from-there cutting-off and
 τιθεὶς εἰς τὸ μεταξὺ τούτων, ὥστε ἐν ἐκάστῳ διαστήματι
placing into the between of-these so-that in each interval
 δύο εἶναι μεσότητος, τὴν μὲν ταὐτῷ μέρει τῶν
two to-be means the-one indeed by-the-same part of-the
 ἄκρων αὐτῶν ὑπερέχουσιν καὶ ὑπερεχομένην, τὴν δὲ
extremes of-them exceeding and being-exceeded the-other and
 ἴσῳ μὲν κατ' ἀριθμὸν ὑπερέχουσιν, ἴσῳ δὲ
by-an-equal indeed according-to number exceeding by-an-equal and
 ὑπερεχομένην. ἡμιολίων δὲ διαστάσεων καὶ ἐπιτρίτων
being-exceeded of-one-and-a-half and intervals and of-four-thirds
 καὶ ἐπογδῶν γενομένων ἐκ τούτων τῶν δεσμῶν ἐν
and of-nine-eighths having-arisen out-of these the bonds in
 ταῖς πρόσθεν διαστάσεσιν, τῷ τοῦ ἐπογδοῦ διαστήματι
the former intervals by-the of-the nine-eighths interval
 τὰ ἐπίτριτα πάντα συνεπληροῦτο, λείπων αὐτῶν ἐκάστου
the four-thirds all he-filled-up leaving of-them of-each
 μόριον, τῆς τοῦ μορίου ταύτης διαστάσεως λειφθείσης
a-fraction the of-the fraction this interval having-been-left

ἀριθμοῦ πρὸς ἀριθμὸν ἐχούσης τοὺς ὅρους ἕξ καὶ
of-number to number having the terms six and
 πεντήκοντα καὶ διακοσίων πρὸς τρία καὶ τετταράκοντα
fifty and two-hundred to three and forty
 καὶ διακόσια. καὶ δὴ καὶ τὸ μειχθέν, ἕξ οὗ ταῦτα
and two-hundred and indeed and the having-been-mixed out-of which these
 κατέτεμνεν, οὕτως ἤδη πᾶν κατανηλώκει. ταύτην οὖν τὴν
he-was-cutting thus already all he-had-used-up this then the
 σύστασιν πᾶσαν διπλὴν κατὰ μῆκος σχίσας, μέσῃ πρὸς
composition whole double along length having-split middle to
 μέσῃ ἐκατέραν ἀλλήλαις οἷον χεῖ προσβαλὼν κατέκαμψεν
middle each to-one-another like a-chi having-applied he-bent
 εἰς ἓν κύκλῳ, συνάψας αὐταῖς τε καὶ ἀλλήλαις ἐν τῷ
into one in-a-circle having-joined to-themselves both and to-one-another at the
 καταντικρὺ τῆς προσβολῆς, καὶ τῇ κατὰ ταῦτ' ἐν
opposite of-the application and in-the according-to the-same in
 ταύτῳ περιεγομένη κινήσει περίξ αὐτὰς ἔλαβεν, καὶ τὸν
the-same being-carried-round motion around them he-took and the-one
 μὲν ἕξω, τὸν δ' ἐντὸς ἐποιεῖτο τῶν κύκλων.

indeed outer the-other and inner he-made of-the circles

- d τὴν μὲν οὖν ἕξω φορὰν ἐπεφήμισεν εἶναι τῆς ταύτου
the-one indeed then outer movement he-named to-be of-the of-the-same
 φύσεως, τὴν δ' ἐντὸς τῆς θατέρου. τὴν μὲν δὴ
nature the-other and inner of-the of-the-different the-one indeed then
 ταύτου κατὰ πλευρὰν ἐπὶ δεξιὰ περιήγαγεν, τὴν δὲ
of-the-same along a-side to right he-led-round the-other and
 θατέρου κατὰ διάμετρον ἐπ' ἀριστερά, κράτος δ' ἔδωκεν
of-the-different along a-diagonal to left mastery and he-gave
 τῇ ταύτου καὶ ὁμοίου περιφορᾶ· μίαν γὰρ αὐτὴν ἄσχιτον
to-the of-the-same and of-the-like revolution one for it unsplit
 εἶασεν, τὴν δ' ἐντὸς σχίσας ἑξαχῇ ἑπτὰ κύκλους ἀνίσους
he-left the and inner having-split six-ways seven circles unequal

κατὰ τὴν τοῦ διπλασίου καὶ τριπλασίου διάστασιν
according-to the of-the double and triple interval
 ἐκάστην, οὓσων ἐκατέρων τριῶν, κατὰ τὰναντία μὲν
each being of-each three according-to the-opposites indeed
 ἀλλήλοις προσέταξεν ἵεναι τοὺς κύκλους, τάχει δὲ τρεῖς
to-one-another he-ordered to-go the circles in-speed and three
 μὲν ὁμοίως, τοὺς δὲ τέτταρας ἀλλήλοις καὶ τοῖς τρισὶν
indeed alike the and four to-one-another and to-the three
 ἀνομοίως, ἐν λόγῳ δὲ φερομένους.
unlike in proportion and being-borne

XIII • THE BIRTH OF TIME

The god fitted the body of the world within the soul, which, revolving in itself, began an unceasing and intelligent life. Whenever the soul touches anything, its silent inner speech yields firm opinion where it meets the perceptible, and intellect and knowledge where it meets the rational. Pleased, the father resolved to make his work more like its eternal pattern; since eternity could not be given whole to what is begotten, he made a moving image of eternity, going by number, which we call time.

ἐπεὶ δὲ κατὰ νοῦν τῷ συνιστάντι πᾶσα ἡ τῆς ψυχῆς e
when and according-to mind to-the (one)-composing all the of-the soul
 σύστασις ἐγεγένητο, μετὰ τοῦτο πᾶν τὸ σωματοειδὲς
composition had-come-to-be after this all the bodily
 ἐντὸς αὐτῆς ἐτεκταίνετο καὶ μέσον μέση συναγαγὼν
within it he-framed and middle to-middle having-brought-together
 προσήρμοττεν· ἡ δ' ἐκ μέσου πρὸς τὸν ἔσχατον
he-fitted-on it and out-of middle toward the outermost
 οὐρανὸν πάντῃ διαπλακεῖσα κύκλῳ τε αὐτὸν ἔξωθεν
heaven everywhere having-been-woven-through in-a-circle and it outside
 περικαλύψασα, αὐτὴ ἐν αὐτῇ στρεφομένη, θεῖαν ἀρχὴν
having-enveloped itself in itself revolving a-divine beginning

ἤρξατο ἀπαύστου καὶ ἔμφρονος βίου πρὸς τὸν σύμπαντα
it-began of-unceasing and intelligent life for the whole
 χρόνον.

time

- 37 καὶ τὸ μὲν δὴ σῶμα ὁρατὸν οὐρανοῦ γέγονεν, αὐτὴ δὲ
and the indeed then body visible of-heaven has-come-to-be it and
 ἀόρατος μὲν, λογισμοῦ δὲ μετέχουσα καὶ ἀρμονίας ψυχῇ,
invisible indeed of-reckoning but partaking and of-harmony a-soul
 τῶν νοητῶν αἰεὶ τε ὄντων ὑπὸ τοῦ ἀρίστου ἀρίστη
of-the intelligible always and being by the best best
 γενομένη τῶν γεννηθέντων. ἅτε οὖν ἐκ τῆς ταυτοῦ
having-become of-the things-begotten inasmuch-as then out-of the of-the-same
 καὶ τῆς θατέρου φύσεως ἔκ τε οὐσίας τριῶν τούτων
and the of-the-different nature out-of and being of-three these
 συγκραθεῖσα μοιρῶν, καὶ ἀνὰ λόγον μερισθεῖσα καὶ
having-been-blended portions and in proportion having-been-divided and
 συνδεθεῖσα, αὐτὴ τε ἀνακυκλουμένη πρὸς αὐτήν,
having-been-bound-together itself and revolving-back toward itself
 ὅταν οὐσίαν σκεδαστὴν ἔχοντός τινος ἐφάπτηται καὶ
whenever a-being scatterable having something it-touches and
 ὅταν ἀμέριστον, λέγει κινουμένη διὰ πάσης ἑαυτῆς ὅτω
whenever indivisible it-tells being-moved through all itself to-what
 τ' ἂν τι ταῦτόν ῃ καὶ ὅτου ἂν ἕτερον, πρὸς ὅτι
both ever anything the-same is and from-what ever different in-relation-to what
 τε μάλιστα καὶ ὅπῃ καὶ ὅπως καὶ ὁπότε συμβαίνει
both especially and in-what-way and how and when it-befalls
 κατὰ τὰ γιγνόμενά τε πρὸς ἕκαστον ἕκαστα εἶναι καὶ
according-to the things-coming-to-be both toward each each to-be and
 πάσχειν καὶ πρὸς τὰ κατὰ ταῦτ' ἔχοντα αἰεὶ. λόγος δὲ
to-suffer and toward the according-to the-same holding always an-account and
 ὁ κατὰ ταῦτόν ἀληθὴς γιγνόμενος περὶ τε θάτερον ὄν
the according-to the-same true becoming about both the-different being

καὶ περὶ τὸ ταυτόν, ἐν τῷ κινουμένῳ ὑφ' αὐτοῦ φερόμενος
and about the same in the being-moved by itself being-borne
 ἄνευ φθόγγου καὶ ἡχῆς, ὅταν μὲν περὶ τὸ αἰσθητὸν
without sound and ringing whenever indeed about the perceptible
 γίγνηται καὶ ὁ τοῦ θατέρου κύκλος ὀρθὸς ἰὼν εἰς πᾶσαν
it-arises and the of-the of-the-different circle straight going into all
 αὐτοῦ τὴν ψυχὴν διαγγεῖλη, δόξαι καὶ πίστεις γίνονται
of-it the soul announces opinions and beliefs become
 βέβαιοι καὶ ἀληθεῖς, ὅταν δὲ αὖ περὶ τὸ λογιστικὸν ἦ
firm and true whenever and again about the rational it-is
 καὶ ὁ τοῦ ταύτου κύκλος εὐτροχος ὦν αὐτὰ μινύσῃ,
and the of-the of-the-same circle well-running being them declares
 νοῦς ἐπιστήμη τε ἐξ ἀνάγκης ἀποτελεῖται· τούτῳ δὲ
intellect knowledge and out-of necessity are-brought-about these-two and
 ἐν ᾧ τῶν ὄντων ἐγγίνεσθον, ἂν ποτέ τις αὐτὸ
in which of-the things-that-are they-two-arise if ever anyone it
 ἄλλο πλὴν ψυχὴν εἶπῃ, πᾶν μᾶλλον ἢ τὰληθὲς ἐρεῖ.
other except soul should-say all rather than the-truth he-will-say
 ὡς δὲ κινήθην αὐτὸ καὶ ζῶν ἐνόησεν τῶν αἰδίων d
when and having-been-moved it and living he-perceived of-the everlasting
 θεῶν γεγονὸς ἄγαλμα ὁ γεννήσας πατήρ, ἡγάσθη τε
gods having-come-to-be a-statue the having-begotten father he-admired both
 καὶ εὐφρανθεὶς ἔτι δὴ μᾶλλον ὅμοιον πρὸς τὸ παράδειγμα
and being-gladdened still indeed more like toward the pattern
 ἐπενόησεν ἀπεργάσασθαι. καθάπερ οὖν αὐτὸ τυγχάνει
he-purposed to-work-out just-as then it happens
 ζῶον αἰδίων ὄν, καὶ τόδε τὸ πᾶν οὕτως εἰς δύναμιν
a-living-creature everlasting being also this the all thus to power
 ἐπεχείρησε τοιοῦτον ἀποτελεῖν. ἡ μὲν οὖν τοῦ ζώου
he-attempted such to-finish the indeed then of-the living-creature
 φύσις ἐτύχανεν οὐσα αἰώνιος, καὶ τοῦτο μὲν δὴ τῷ
nature happened being eternal and this indeed then to-the

γεννητῷ παντελῶς προσάπτειν οὐκ ἦν δυνατόν· εἰκὼ δ'
 generated wholly to-attach not was possible an-image and
 ἐπενόει κινητόν τινα αἰῶνος ποιῆσαι, καὶ διακοσμῶν ἅμα
 he-purposed moving a-certain of-eternity to-make and ordering at-once
 οὐρανὸν ποιεῖ μένοντος αἰῶνος ἐν ἐνὶ κατ' ἀριθμὸν
 heaven he-makes (while)-abiding of-eternity in one according-to number
 ἰοῦσαν αἰώνιον εἰκόνα, τοῦτον δὲ δὴ χρόνον ὠνομάκαμεν.
 going eternal an-image this which indeed time we-have-named
 ἡμέρας γὰρ καὶ νύκτας καὶ μῆνας καὶ ἐνιαυτούς, οὐκ ὄντας
 days for and nights and months and years not being
 πρὶν οὐρανὸν γενέσθαι, τότε ἅμα ἐκείνῳ συνισταμένῳ τὴν
 before heaven to-come-to-be then together with-that being-composed the
 γένεσιν αὐτῶν μηχανᾶται· ταῦτα δὲ πάντα μέρη χρόνου,
 becoming of-them he-contrives these and all parts of-time
 καὶ τό τ' ἦν τό τ' ἔσται χρόνου γεγονότα εἶδη, ἃ δὴ
 and the both was the both will-be of-time having-come-to-be forms which indeed
 φέροντες λανθάνομεν ἐπὶ τὴν αἰδίον οὐσίαν οὐκ ὀρθῶς.
 carrying we-do-unawares upon the everlasting being not rightly

XIV · WAS AND WILL BE; THE BIRTH OF THE PLANETS

Timaeus argues that only “is” belongs to what is always the same, and that “was” and “will be” are forms of time, which came to be with the heaven as a moving likeness of eternity. The sun, the moon, and the five wandering stars were then made and set in the seven orbits of the Different, to mark and guard the numbers of time.

- 38 λέγομεν γὰρ δὴ ὥς ἦν ἔστιν τε καὶ ἔσται, τῇ δὲ τὸ
 we-say for indeed that it-was it-is both and it-will-be to-it and the
 ἔστιν μόνον κατὰ τὸν ἀληθῆ λόγον προσήκει, τὸ δὲ ἦν
 is only according-to the true account belongs the and was
 τό τ' ἔσται περὶ τὴν ἐν χρόνῳ γένεσιν ἰοῦσαν πρέπει
 the both will-be about the in time becoming proceeding it-is-fitting

λέγεσθαι — κινήσεις γάρ ἐστων, τὸ δὲ αἰὲ κατὰ
to-be-said motions for they-two-are the and always according-to
 ταῦτ' ἔχον ἀκινήτως οὔτε πρεσβύτερον οὔτε νεώτερον
the-same holding unmovingly neither older nor younger
 προσήκει γίνεσθαι διὰ χρόνου οὐδὲ γενέσθαι ποτὲ οὐδὲ
it-befits to-become through time nor to-come-to-be ever nor
 γεγονέναι νῦν οὐδ' εἰς αὖθις ἔσσεσθαι, τὸ παράπαν
to-have-come-to-be now nor for hereafter to-be-going-to-be the altogether
 τε οὐδὲν ὅσα γένεσις τοῖς ἐν αἰσθήσει φερομένοις
and nothing as-many-as becoming to-the in perception (things)-borne
 προσήψεν, ἀλλὰ χρόνου ταῦτα αἰῶνα μιμουμένου καὶ
attached but of-time these eternity imitating and
 κατ' ἀριθμὸν κυκλουμένου γέγονεν εἶδη — καὶ πρὸς
according-to number circling have-come-to-be forms and besides
 τούτοις ἔτι τὰ τοιάδε, τό τε γεγονός εἶναι γεγονός
these still the suchlike the both having-come-to-be to-be having-come-to-be
 καὶ τὸ γιγνόμενον εἶναι γιγνόμενον, ἔτι τε τὸ γενησόμενον
and the becoming to-be becoming still both the about-to-become
 εἶναι γενησόμενον καὶ τὸ μὴ ὄν μὴ ὄν εἶναι, ὧν
to-be about-to-become and the not being not being to-be of-which
 οὐδὲν ἀκριβὲς λέγομεν. περὶ μὲν οὖν τούτων τάχ' ἂν
nothing exact we-say about indeed then these perhaps would
 οὐκ εἶη καιρὸς πρέπων ἐν τῷ παρόντι διακριβολογεῖσθαι.
not it-be occasion fitting in the present to-argue-in-detail
 χρόνος δ' οὖν μετ' οὐρανοῦ γέγονεν, ἵνα ἅμα
time and then with heaven has-come-to-be so-that together
 γεννηθέντες ἅμα καὶ λυθῶσιν, ἂν ποτε λύσις τις
having-been-begotten together also they-may-be-dissolved if ever dissolution some
 αὐτῶν γίγνηται, καὶ κατὰ τὸ παραδείγμα τῆς διαιωνίας
of-them should-occur and according-to the pattern of-the everlasting
 φύσεως, ἥν' ὡς ὁμοιώτατος αὐτῷ κατὰ δύναμιν ἦ·
nature so-that as most-like to-it according-to power it-might-be

τὸ μὲν γὰρ δὴ παράδειγμα πάντα αἰῶνά ἐστιν ὄν, ὁ
the indeed for indeed pattern all eternity is being the
 δ' αὖ διὰ τέλους τὸν ἅπαντα χρόνον γεγονώς τε
and again through (the)-end the whole time having-come-to-be both
 καὶ ὦν καὶ ἐσόμενος. ἐξ οὖν λόγου καὶ διανοίας θεοῦ
and being and going-to-be out-of then reasoning and thought of-god
 τοιαύτης πρὸς χρόνου γένεσιν, ἵνα γεννηθῇ χρόνος,
such toward of-time becoming so-that might-be-begotten time
 ἥλιος καὶ σελήνη καὶ πέντε ἄλλα ἄστρα, ἐπὶ κλην ἔχοντα
sun and moon and five other stars by-surname having
 πλανητά, εἰς διορισμὸν καὶ φυλακὴν ἀριθμῶν χρόνου
wandering for distinguishing and guarding of-numbers of-time
 γέγονεν· σώματα δὲ αὐτῶν ἐκάστων ποιήσας ὁ θεὸς
came-to-be bodies and of-them each having-made the god
 ἔθηκεν εἰς τὰς περιφορὰς ἃς ἡ θατέρου περίοδος
placed into the revolutions which the of-the-different circuit
 ἦεν, ἐπτὰ οὖσας ὄντα ἐπτὰ, σελήνην μὲν εἰς
was-traversing seven (them)-being (these)-being seven moon indeed into
 τὸν περὶ γῆν πρῶτον, ἥλιον δὲ εἰς τὸν δεύτερον ὑπὲρ
the around earth first sun and into the second above
 γῆς, ἑωσφόρον δὲ καὶ τὸν ἱερὸν Ἑρμοῦ λεγόμενον εἰς
earth dawn-bringer and also the sacred of-Hermes called into
 τάχει μὲν ἰσόδρομον ἡλίῳ κύκλον ἰόντας, τὴν δὲ ἐναντίαν
in-speed indeed equal-running to-sun circle going the and opposite
 εἰληχότας αὐτῷ δύναμιν· ὅθεν καταλαμβάνουσιν τε
having-obtained-by-lot to-it power whence they-overtake both
 καὶ καταλαμβάνονται κατὰ ταῦτα ὑπ' ἀλλήλων ἥλιος
and they-are-overtaken according-to the-same by one-another sun
 τε καὶ ὁ τοῦ Ἑρμοῦ καὶ ἑωσφόρος. τὰ δ' ἄλλα οἱ
both and the-(star) of Hermes and dawn-bringer the and others whither
 δὴ καὶ δι' ἃς αἰτίας ἰδρύσατο, εἴ τις ἐπεξίῃ
indeed and through which causes be-established if anyone should-go-through

πάσας, ὁ λόγος πάρεργος ὦν πλέον ἂν ἔργον ὦν
 all the account subordinate being more would work of-which
 ἔνεκα λέγεται παράσχοι. ταῦτα μὲν οὖν ἴσως τάχ'
 for-the-sake-of it-is-told might-furnish these-things indeed then probably perhaps
 ἂν κατὰ σχολὴν ὕστερον τῆς ἀξίας τύχοι διηγήσεως.
 would according-to leisure later the worthy might-obtain narration

XV · THE SUN AND THE PERFECT YEAR

The heavenly bodies, bound with living bonds, became living creatures and learned what was enjoined on them. Carried on the Different's slanting motion, which the Same masters, they go at unequal speeds, and the Same's revolution makes the fastest, though overtaking, seem overtaken by the slower. The god kindled the sun in the second circuit so that living things might partake of number. A month is the moon's circuit and a year the sun's, and the perfect year comes when all eight revolutions come round together.

ἐπειδὴ δὲ οὖν εἰς τὴν ἑαυτῷ πρόπουσαν ἕκαστον ἀφίκετο 39
 when and then into the for-itself fitting each came
 φορὰν τῶν ὅσα ἔδει συναπεργάζεσθαι χρόνον,
 movement of-the as-many-as it-was-necessary to-help-produce time
 δεσμοῖς τε ἐμψύχοις σώματα δεθέντα ζῶα
 by-bonds and ensouled bodies having-been-bound living-creatures
 ἐγεννήθη τό τε προσταχθὲν ἔμαθεν, κατὰ δὲ τὴν
 were-begotten the and thing-enjoined they-learned according-to indeed the
 θατέρου φορὰν πλαγίαν οὔσαν, διὰ τῆς ταυτοῦ φορᾶς
 of-the-different movement slanting being through the of-the-same movement
 ἰούσης τε καὶ κρατουμένης, τὸ μὲν μείζονα αὐτῶν, τὸ
 going both and being-mastered the-one indeed greater of-them the-other
 δ' ἐλάττω κύκλον ἰόν, θάπτον μὲν τὰ τὸν ἐλάττω, τὰ
 and lesser circle going faster indeed the-ones the lesser the-ones

δὲ τὸν μείζω βραδύτερον περιήειν. τῇ δὲ ταύτου φορᾷ
and the greater slower went-round by-the indeed of-the-same movement
 τὰ τάχιστα περιμόντα ὑπὸ τῶν βραδύτερον ἰόντων ἐφαίνετο
the fastest going-round by the slower going appeared
 καταλαμβάνοντα καταλαμβάνεσθαι· πάντας γὰρ τοὺς
overtaking to-be-overtaken all for the
 κύκλους αὐτῶν στρέφουσα ἑλικά διὰ τὸ διχῇ κατὰ
circles of-them turning a-spiral because-of the two-ways according-to
 τὰ ἐναντία ἅμα προίεναι τὸ βραδυτάτα ἀπὸν ἀφ' αὐτῆς
the opposites at-once to-advance the most-slowly departing from itself
 οὕσης ταχίστης ἐγγύτατα ἀπέφαιεν. ἵνα δ' εἴη μέτρον
being fastest nearest it-made-appear so-that and there-be a-measure
 ἐναργές τι πρὸς ἄλληλα βραδυτήτι καὶ τάχει καὶ τὰ περὶ
clear some toward one-another in-slowness and in-speed and the about
 τὰς ὀκτὼ φορὰς πορεύοιτο, φῶς ὁ θεὸς ἀνήψεν ἐν τῇ
the eight movements might-move a-light the god kindled in the
 πρὸς γῆν δευτέρα τῶν περιόδων, ὃ δὲ νῦν κεκλήκαμεν
toward earth second of-the circuits which indeed now we-have-called
 ἥλιον, ἵνα ὅτι μάλιστα εἰς ἅπαντα φαίνοι τὸν οὐρανὸν
sun so-that as much-as-possible into all it-might-sbine the heaven
 μετάσχοι τε ἀριθμοῦ τὰ ζῶα ὅσοις ἦν προσήκον,
might-partake and of-number the living-creatures to-which it-was fitting
 μαθόντα παρὰ τῆς ταύτου καὶ ὁμοίου περιφορᾶς.
having-learned from the of-the-same and of-the-like revolution
 δ νύξ μὲν οὖν ἡμέρα τε γέγονεν οὕτως καὶ διὰ ταῦτα,
night indeed then day and has-come-to-be thus and through these
 ἢ τῆς μίᾱς καὶ φρονιμωτάτης κυκλήσεως περιόδου·
the of-the one and most-intelligent circling circuit
 μείς δὲ ἐπειδὰν σελήνη περιελθούσα τὸν ἑαυτῆς κύκλον
a-month and whenever moon having-gone-round the her-own circle
 ἥλιον ἐπικαταλάβῃ, ἐνιαυτὸς δὲ ὅποταν ἥλιος τὸν ἑαυτοῦ
sun overtakes a-year and whenever sun the his-own

περιέλθῃ κύκλον. τῶν δ' ἄλλων τὰς περιόδους οὐκ
 goes-round circle of-the and others the circuits not
 ἐννενοηκότες ἄνθρωποι, πλὴν ὀλίγοι τῶν πολλῶν, οὔτε
 having-considered men except a-few of-the many neither
 ὀνομάζουσιν οὔτε πρὸς ἄλληλα συμμετροῦνται σκοποῦντες
 name nor toward one-another measure examining
 ἀριθμοῖς, ὥστε ὡς ἔπος εἰπεῖν οὐκ ἴσασιν χρόνον ὄντα
 by-numbers so-that as a-word to-say not they-know time being
 τὰς τούτων πλάνας, πλήθει μὲν ἀμηχάνῳ χρωμένας,
 the of-these wanderings in-multitude indeed inconceivable using
 πεποικιλμένας δὲ θαυμαστῶς· ἔστιν δ' ὅμως οὐδὲν ἦττον
 varied and wonderfully it-is and nevertheless no less
 κατανοῆσαι δυνατόν ὡς ὃ γε τέλος ἀριθμὸς χρόνου
 to-understand possible that the at-least perfect number of-time
 τὸν τέλεον ἐνιαυτὸν πληροῖ τότε, ὅταν ἀπασῶν τῶν
 the perfect year fills then whenever of-all the
 ὀκτὼ περιόδων τὰ πρὸς ἄλληλα συμπερανθέντα τάχῃ σχῆ
 eight circuits the toward one-another having-been-completed speeds have
 κεφαλὴν τῷ τοῦ ταυτοῦ καὶ ὁμοίως ἰόντος ἀναμετρηθέντα
 a-head by-the of-the of-the-same and alike going having-been-measured
 κύκλῳ. κατὰ ταῦτα δὴ καὶ τούτων ἕνεκα ἐγεννήθη
 circle according-to these indeed and of-these for-the-sake-of were-begotten
 τῶν ἀστρῶν ὅσα δι' οὐρανοῦ πορευόμενα ἔσχεν
 of-the stars as-many-as through heaven traveling had
 τροπὰς, ἵνα τόδε ὡς ὁμοιότατον ἦ τῷ τελέῳ καὶ
 turnings so-that this as most-like it-be to-the perfect and
 νοητῷ ζῳῷ πρὸς τὴν τῆς διαιωνίας μίμησιν φύσεως.
 intelligible living-creature toward the of-the everlasting imitation nature
 καὶ τὰ μὲν ἄλλα ἤδη μέχρι χρόνου γενέσεως ἀπείργαστο
 and the-ones indeed other already as-far-as of-time becoming had-been-wrought
 εἰς ὁμοιότητα ᾧπερ ἀπεικάζετο, τὸ δὲ μήπω τὰ πάντα
 into likeness to-which-very it-was-being-likened the and not-yet the all

ζῶα ἐντὸς αὐτοῦ γεγενημένα περιελιφέναι, ταύτη
living-creatures within itself having-come-to-be to-have-embraced in-this
 ἔτι εἶχεν ἀνομοίως. τοῦτο δὴ τὸ κατάλοιπον ἀπηργάζετο
still it-held unlike this indeed the remainder he-was-working-out
 αὐτοῦ πρὸς τὴν τοῦ παραδείγματος ἀποτυπούμενος φύσιν.
of-it toward the of-the pattern modeling nature
 ἥπερ οὖν νοῦς ἐνούσας ἰδέας τῷ ὃ ἔστιν
in-what-way-very then intellect indwelling forms in-the which is
 ζῶον, οἰαί τε ἔνεισι καὶ ὅσαι, καθορᾶ, τοιαύτας
living-creature what-kind both are-in and how-many it-bebolds such-kind
 καὶ τοσαύτας διενόηθη δεῖν καὶ τόδε σχεῖν.
and so-many he-purposed must also this to-have

XVI · THE FOUR KINDS OF LIVING THING

There are four kinds of living creature: the heavenly gods, the winged, the water-dwelling, and the land-dwelling. The god made the divine kind mostly of fire, gave each star two motions, and set the fixed stars turning in place while the others wander. Earth is our nurse and the guardian of night and day. The origin of the other gods is beyond us, so Timaeus takes their line from Earth and Heaven to Zeus and Hera on the word of those who called themselves children of gods.

- 40 εἰσὶν δὴ τέτταρες, μία μὲν οὐράνιον θεῶν γένος, ἄλλη
there-are indeed four one indeed heavenly of-gods kind another
 δὲ πτηνὸν καὶ ἀεροπόρον, τρίτη δὲ ἔνυδρον εἶδος, πεζὸν
and winged and air-traversing a-third and water-dwelling kind footed
 δὲ καὶ χερσαῖον τέταρτον. τοῦ μὲν οὖν θείου τὴν πλείστην
and also land-dwelling a-fourth of-the indeed then divine the greatest
 ἰδέαν ἐκ πυρὸς ἀπηργάζετο, ὅπως ὅτι λαμπρότατον ἰδεῖν
form out-of fire he-wrought so-that as brightest to-see
 τε κάλλιστον εἶη, τῷ δὲ παντὶ προσεικάζων εὐκυκλον
and fairest it-might-be to-the and all likening well-rounded

ἐποίει, τίθησίν τε εἰς τὴν τοῦ κρατίστου φρόνησιν ἐκείνῳ
he-made he-sets and into the of-the strongest wisdom to-that
 συνεπόμενον, νείμας περὶ πάντα κύκλῳ τὸν οὐρανόν,
following having-distributed around all in-a-circle the heaven
 κόσμον ἀληθινὸν αὐτῷ πεποικιλμένον εἶναι καθ' ὅλον.
an-adornment true for-it embroidered to-be through whole
 κινήσεις δὲ δύο προσήψεν ἐκάστω, τὴν μὲν ἐν ταυτῷ
motions and two he-attached to-each the-one indeed in the-same
 κατὰ ταυτά, περὶ τῶν αὐτῶν ἀεὶ τὰ αὐτὰ ἑαυτῷ
according-to the-same about the same always the same to-itself
 διανοομένῳ, τὴν δὲ εἰς τὸ πρόσθεν, ὑπὸ τῆς ταυτοῦ
thinking the-other and into the forward by the of-the-same
 καὶ ὁμοίου περιφορᾶς κρατουμένῳ· τὰς δὲ πέντε κινήσεις
and of-the-like revolution being-mastered the and five motions
 ἀκίνητον καὶ ἐστός, ἵνα ὅτι μάλιστα αὐτῶν ἕκαστον
unmoved and standing-still so-that as much-as-possible of-them each
 γένοιτο ὡς ἄριστον. ἐξ ἧς δὴ τῆς αἰτίας γέγονεν
might-become as best out-of which indeed the cause have-come-to-be
 ὅσ' ἀπλανῇ τῶν ἀστρων ζῶα θεῖα ὄντα καὶ
as-many-as unwandering of-the stars living-creatures divine being and
 αἰδία καὶ κατὰ ταυτὰ ἐν ταυτῷ στρεφόμενα ἀεὶ
everlasting and according-to the-same in the-same revolving always
 μένει· τὰ δὲ τρεπόμενα καὶ πλάνην τοιαύτην ἴσχοντα,
remain the and turning and wandering such having
 καθάπερ ἐν τοῖς πρόσθεν ἐρρήθη, κατ' ἐκείνα γέγονεν.
just-as in the former was-said according-to those have-come-to-be
 γῇ δὲ τροφὸν μὲν ἡμετέραν, ἰλλομένην δὲ τὴν c
earth and nurse indeed our being-wound and the
 περὶ τὸν διὰ παντὸς πόλον τεταμένον, φύλακα καὶ
about the through all axis stretched a-guardian and
 δημιουργὸν νυκτός τε καὶ ἡμέρας ἐμηχανήσατο, πρώτην
craftsman of-night both and of-day he-contrived first

καὶ πρεσβυτάτην θεῶν ὅσοι ἐντὸς οὐρανοῦ γεγόνασιν.
and eldest of-gods as-many-as within heaven have-come-to-be
 χορείας δὲ τούτων αὐτῶν καὶ παραβολὰς ἀλλήλων,
dances and of-these themselves and juxtapositions of-one-another
 καὶ τὰς τῶν κύκλων πρὸς ἑαυτοὺς ἐπανακυκλήσεις καὶ
and the of-the circles toward themselves returnings and
 προχωρήσεις, ἔν τε ταῖς συνάψεσιν ὁποῖοι τῶν θεῶν
advances in and the conjunctions what-sort of-the gods
 κατ' ἀλλήλους γιγνόμενοι καὶ ὅσοι καταντικρὺ, μεθ'
in-line-with one-another coming and how-many opposite behind
 οὐστινάς τε ἐπίπροσθεν ἀλλήλοις ἡμῖν τε κατὰ χρόνους
which and in-front to-one-another to-us and at times
 οὐστινὰς ἕκαστοι κατακαλύπτονται καὶ πάλιν ἀναφαινόμενοι
which each are-hidden and again reappearing
 φόβους καὶ σημεῖα τῶν μετὰ ταῦτα γενησομένων τοῖς
fears and signs of-the after these things-to-come to-the
 οὐ δυναμένοις λογίζεσθαι πέμπουσιν, τὸ λέγειν ἄνευ δι'
not being-able to-reckon they-send the to-tell without through
 ὄψεως τούτων αὖ τῶν μιμημάτων μάταιος ἂν εἴη πόνος·
sight of-these again the copies vain would be labor
 ἀλλὰ ταῦτά τε ἱκανῶς ἡμῖν ταύτῃ καὶ τὰ περὶ θεῶν
but these both sufficiently for-us in-this-way and the-things about gods
 ὁρατῶν καὶ γεννητῶν εἰρημένα φύσεως ἐχέτω τέλος.
visible and generated said of-nature let-it-have an-end
 e περὶ δὲ τῶν ἄλλων δαιμόνων εἰπεῖν καὶ γνῶναι τὴν γένεσιν
about and the other divinities to-tell and to-know the becoming
 μεῖζον ἢ καθ' ἡμᾶς, πειστέον δὲ τοῖς εἰρηκόσιν
greater than according-to us must-be-trusted and the having-spoken
 ἔμπροσθεν, ἐκγόνοις μὲν θεῶν οὖσιν, ὥς ἔφασαν, σαφῶς
before descendants indeed of-gods being as they-declared clearly
 δέ που τοὺς γε αὐτῶν προγόνους εἰδῶσιν· ἀδύνατον
and I-suppose the at-least their-own forebears knowing impossible

οὖν θεῶν παισὶν ἀπιστεῖν, καίπερ ἄνευ τε εἰκότων
then of-gods to-children to-disbelieve although without both likely
 καὶ ἀναγκαίων ἀποδείξων λέγουσιν, ἀλλ' ὡς οἰκεῖα
and necessary proofs speaking but as family-matters
 φασκόντων ἀπαγγέλλειν ἐπομένους τῷ νόμῳ πιστευτέον.
claiming to-report following the law must-be-believed
 οὕτως οὖν κατ' ἐκείνους ἡμῖν ἢ γένεσις περὶ τούτων 41
thus then according-to those for-us the becoming about these
 τῶν θεῶν ἐχέτω καὶ λεγέσθω. Γῆς τε καὶ Οὐρανοῦ παῖδες
the gods let-it-be and let-it-be-told of-Earth both and of-Heaven children
 Ὠκεανός τε καὶ Τηθύς ἐγενέσθην, τούτων δὲ Φόρκυς Κρόνος
Oceanus both and Tethys were-born-two of-these and Phorcys Cronos
 τε καὶ Ῥέα καὶ ὅσοι μετὰ τούτων, ἐκ δὲ Κρόνου καὶ
both and Rhea and as-many-as with these out-of and Cronos and
 Ῥέας Ζεὺς Ἥρα τε καὶ πάντες ὅσους ἴσμεν ἀδελφοὺς
Rhea Zeus Hera both and all as-many-as we-know brothers
 λεγομένους αὐτῶν, ἔτι τε τούτων ἄλλους ἐκγόνους· ἐπεὶ δ'
called of-them still and of-these other descendants when and
 οὖν πάντες ὅσοι τε περιπολοῦσιν φανερώς καὶ ὅσοι
then all as-many-as both go-about visibly and as-many-as
 φαίνονται καθ' ὅσον ἂν ἐθέλωσιν θεοὶ γένεσιν ἔσχον,
appear according-to as-much-as ever they-will gods becoming had
 λέγει πρὸς αὐτοὺς ὁ τόδε τὸ πᾶν γεννήσας τάδε —
says to them the this the all having-begotten these-things

The maker called the gods together and told them that, as his works, they would not be dissolved, though they were not immortal. He charged them to fashion the three mortal kinds, without which the heaven would be incomplete. He mixed the remnant of the world's soul, set a soul on each star, and gave the law: whoever masters the passions bred in the body lives justly, whoever fails returns as a woman, and whoever will not cease from vice becomes a beast.

- b θεοὶ θεῶν, ὧν ἐγὼ δημιουργὸς πατήρ τε ἔργων, δι'
 gods of-gods of-which I craftsman father and of-works through
 ἐμοῦ γενόμενα ἅλута ἐμοῦ γε μὴ ἐθέλοντος. τὸ μὲν
 me having-come-to-be indissoluble me at-least not willing the indeed
 οὖν δὴ δεθὲν πᾶν λυτόν, τό γε μὴν καλῶς ἀρμοσθὲν
 then indeed bound all dissoluble the at-least however finely fitted
 καὶ ἔχον εὖ λύειν ἐθέλειν κακοῦ· δι' αὐτὴ καὶ
 and holding well to-loose to-will of-an-evil-(one) through which and
 ἐπεὶ περ γεγέννησθε, ἀθάνατοι μὲν οὐκ ἔστε οὐδ' ἄλυτοι
 since you-have-come-to-be immortal indeed not you-are nor indissoluble
 τὸ πάμπαν, οὔτι μὲν δὴ λυθήσεσθ' ἐγὼ οὐδὲ
 the wholly not-at-all indeed indeed you-will-be-dissolved at-least nor
 τεύξεσθε θανάτου μοίρας, τῆς ἐμῆς βουλήσεως μείζονος
 will-you-meet of-death a-portion of-the my will of-a-greater
 ἔτι δεσμοῦ καὶ κυριωτέρου λαχόντες ἐκείνων οἷς
 still bond and more-sovereign having-obtained than-those with-which
 ὅτ' ἐγίνεσθε συνεδεῖσθε. νῦν οὖν ὃ λέγω πρὸς
 when you-were-coming-to-be you-were-bound now then what I-say to
 ὑμᾶς ἐνδεικνύμενος, μάθετε. θνητὰ ἔτι γένη λοιπὰ τρία
 you showing learn mortal still kinds remaining three
 ἀγέννητα· τούτων δὲ μὴ γενομένων οὐρανόθεν ἀτελὴς ἔσται·
 unbegotten these and not having-come-to-be heaven incomplete will-be
 τὰ γὰρ ἅπαντ' ἐν αὐτῷ γένη ζῶων οὐχ ἔξει, δεῖ
 the for all in itself kinds of-living-creatures not it-will-have must

δέ, εἰ μέλλει τέλεος ἱκανῶς εἶναι. δι' ἐμοῦ δὲ ταῦτα
and if it-is-going complete sufficiently to-be through me and these
 γενόμενα καὶ βίου μετασχόντα θεοῖς ἰσάζοιτ' ἄν· ἵνα
having-come-to-be and of-life having-partaken to-gods would-be-equal — so-that
 οὖν θνητά τε ἦ τό τε πᾶν τόδε ὄντως ἅπαν ἦ, τρέπεσθε
then mortal and it-be the and all this really whole it-be turn
 κατὰ φύσιν ὑμεῖς ἐπὶ τὴν τῶν ζώων δημιουργίαν,
according-to nature you to the of-the living-creatures fashioning
 μιμούμενοι τὴν ἐμὴν δύναμιν περὶ τὴν ὑμετέραν γένεσιν.
imitating the my power about the your becoming
 καὶ καθ' ὅσον μὲν αὐτῶν ἀθανάτοις ὁμώνυμον
and according-to as-much-as indeed of-them to-immortals of-like-name
 εἶναι προσήκει, θεῖον λεγόμενον ἡγεμονοῦν τε ἐν αὐτοῖς
to-be it-befits divine called ruling and in them
 τῶν αἰεὶ δίκη καὶ ὑμῖν ἐθελόντων ἔπεσθαι, σπείρας καὶ
of-those always to-justice and to-you being-willing to-follow having-sown and
 ὑπαρξάμενος ἐγὼ παραδώσω· τὸ δὲ λοιπὸν ὑμεῖς, ἀθανάτω
having-begun I will-hand-over the and rest you to-immortal
 θνητὸν προσυφαίνοντες, ἀπεργάζεσθε ζῶα καὶ γεννᾶτε
mortal weaving-on work-out living-creatures and beget
 τροφήν τε δίδόντες αὐξάνετε καὶ φθίνοντα πάλιν δέχεσθε.
nourishment both giving increase and waning again receive
 ταῦτ' εἶπε, καὶ πάλιν ἐπὶ τὸν πρότερον κρατῆρα, ἐν 42
these-things he-said and again to the former mixing-bowl in
 ᾧ τὴν τοῦ παντὸς ψυχὴν κεραννὺς ἔμισγεν, τὰ τῶν
which the of-the all soul blending he-was-mixing the of-the
 πρόσθεν ὑπόλοιπα κατεχεῖτο μίσγων τρόπον μὲν τινα
former remnants he-poured-in mixing a-way indeed some
 τὸν αὐτόν, ἀκήρατα δὲ οὐκέτι κατὰ ταῦτα ὡσαύτως,
the same pure but no-longer according-to the-same in-like-manner
 ἀλλὰ δευτέρα καὶ τρίτα. συστήσας δὲ τὸ πᾶν διείλεν
but second and third having-constructed and the whole be-divided

ψυχὰς ἰσαρίθμους τοῖς ἄστροις, ἔνεμμέν θ' ἐκάστην
 souls equal-in-number to-the stars be-distributed and each
 πρὸς ἕκαστον, καὶ ἐμβιβάσας ὡς ἐς ὄχημα τὴν τοῦ
 to each and having-set-aboard as into a-vehicle the of-the
 παντὸς φύσιν ἔδειξεν, νόμους τε τοὺς εἰμαρμένους εἶπεν
 all nature he-showed laws and the fated he-told
 αὐταῖς, ὅτι γένεσις πρώτη μὲν ἔσοιτο τεταγμένη μία
 to-them that a-birth first indeed would-be appointed one
 πᾶσιν, ἵνα μή τις ἐλαττοῖτο ὑπ' αὐτοῦ, δέοι
 for-all so-that no-one might-be-lessened by him it-would-be-necessary
 δὲ σπαρείσας αὐτὰς εἰς τὰ προσήκοντα ἐκάσταις ἕκαστα
 and having-been-sown them into the fitting to-each each
 ὄργανα χρόνων φῦναι ζῶων τὸ θεοσεβέστατον,
 instruments of-times to-grow of-living-creatures the most-god-fearing
 διπλῆς δὲ οὔσης τῆς ἀνθρωπίνης φύσεως, τὸ κρεῖττον
 twofold and being the human nature the better
 τοιοῦτον εἶη γένος ὃ καὶ ἔπειτα κεκλήσοιτο ἀνὴρ.
 such would-be a-kind which also afterward would-be-called man
 ὅποτε δὴ σώμασιν ἐμφυτευθεῖεν ἐξ ἀνάγκης, καὶ
 when indeed in-bodies they-should-be-implanted out-of necessity and
 τὸ μὲν προσίοι, τὸ δ' ἀπίοι τοῦ σώματος
 the-one indeed should-come-to the-other and should-go-from of-the body
 αὐτῶν, πρῶτον μὲν αἴσθησιν ἀναγκαῖον εἶη μίαν πᾶσιν
 of-them first indeed perception necessary it-would-be one for-all
 ἐκ βιαίων παθημάτων σύμφυτον γίνεσθαι, δεύτερον δὲ
 out-of violent affections inborn to-become second and
 ἡδονῇ καὶ λύπῃ μεμειγμένον ἔρωτα, πρὸς δὲ τούτοις
 with-pleasure and with-pain mingled love in-addition and to-these
 φόβον καὶ θυμὸν ὅσα τε ἐπόμενα αὐτοῖς καὶ ὁπόσα
 fear and spirit as-many-as both following them and as-many-as
 ἐναντίως πέφυκε διεστηκότα· ὧν εἰ μὲν κρατήσοιεν,
 oppositely are-by-nature standing-apart of-which if indeed they-should-master

δίκη βιώσουιντο, κρατηθέντες δὲ ἀδικία. καὶ ὁ μὲν
in-justice they-would-live having-been-mastered and in-injustice and the-one indeed
 εὖ τὸν προσήκοντα χρόνον βιούς, πάλιν εἰς τὴν τοῦ
well the fitting time having-lived again into the of-the
 συννόμου πορευθεὶς οἴκησιν ἄστρου, βίον εὐδαίμονα καὶ
consort having-journeyed dwelling of-a-star a-life happy and
 συνήθη ἔξοι, σφαλεῖς δὲ τούτων εἰς γυναικὸς φύσιν
accustomed would-have having-failed and of-these into of-a-woman nature
 ἐν τῇ δευτέρᾳ γενέσει μεταβαλοῖ· μὴ παυόμενός τε ἐν
in the second birth he-would-change not ceasing and in
 τούτοις ἔτι κακίας, τρόπον ὃν κακύνοιτο, κατὰ τὴν
these still of-vice a-manner which he-was-vicious according-to the
 ὁμοιότητα τῆς τοῦ τρόπου γενέσεως εἰς τινα τοιαύτην
likeness of-the of-the manner becoming into some such
 αἰὲ μεταβαλοῖ θήρειον φύσιν, ἀλλάττων τε οὐ πρότερον
always he-would-change beastly nature changing and not earlier
 πόνων λήξοι, πρὶν τῇ ταυτοῦ καὶ ὁμοίου περιόδῳ τῇ
of-toils he-would-cease before by-the of-the-same and of-the-like circuit the
 ἐν αὐτῷ συνεπισπώμενος τὸν πολὺν ὄχλον καὶ ὕστερον
in himself drawing-along the much throng and later
 προσφύντα ἐκ πυρὸς καὶ ὕδατος καὶ ἀέρος καὶ γῆς,
having-grown-on out-of fire and water and air and earth
 θορυβώδη καὶ ἄλογον ὄντα, λόγῳ κρατήσας εἰς τὸ τῆς
tumultuous and irrational being by-reason having-mastered into the of-the
 πρώτης καὶ ἀρίστης ἀφίκοιτο εἶδος ἕξεως.
first and best he-would-come form of-condition

Having ordained all this so as to be guiltless of their later wickedness, the god sowed the souls and banded the making of mortal bodies to the young gods. They borrowed portions of fire, earth, water, and air, riveted them with invisible pegs, and bound the soul's circuits into a body that flows in and out, so the newborn creature lurched in all six directions. The intruding sensations fettered the circuit of the Same and twisted the Different's, so the soul was borne every way, like a man on his head who sees right as left.

ε διαθεσμοθετήσας δὲ πάντα αὐτοῖς ταῦτα, ἵνα τῆς ἔπειτα
having-ordained and all to-them these so-that of-the afterward
 εἴη κακίας ἐκάστων ἀναίτιος, ἔσπειρεν τοὺς μὲν
be-might-be wickedness of-each guiltless he-sowed the-ones indeed
 εἰς γῆν, τοὺς δ' εἰς σελήνην, τοὺς δ' εἰς τὰλλα
into earth the-ones and into moon the-ones and into the-others
 ὅσα ὄργανα χρόνου· τὸ δὲ μετὰ τὸν σπόρον τοῖς
as-many-as instruments of-time the and after the sowing to-the
 νέοις παρέδωκεν θεοῖς σώματα πλάττειν θνητά, τό
young be-banded-over gods bodies to-mold mortal the
 τ' ἐπίλοιπον, ὅσον ἔτι ἦν ψυχῆς ἀνθρωπίνης δέον
both remainder as-much-as still was of-soul human needing
 προσγενέσθαι, τοῦτο καὶ πάνθ' ὅσα ἀκόλουθα ἐκείνοις
to-be-added this and all as-many-as consequent to-those
 ἀπεργασαμένους ἄρχειν, καὶ κατὰ δύναμιν ὅτι κάλλιστα
having-wrought to-rule and according-to power as most-finely
 καὶ ἄριστα τὸ θνητὸν διακυβερνᾶν ζῶον, ὅτι μὴ
and best the mortal to-steer living-creature so-far-as not
 κακῶν αὐτὸ ἐαυτῷ γίγνοιτο αἴτιον.
of-evils it to-itself might-become cause

καὶ ὁ μὲν δὴ ἅπαντα ταῦτα διατάξας ἔμενεν ἐν τῷ
and he indeed then all these having-ordered remained in the
ἑαυτοῦ κατὰ τρόπον ἦθει·

his-own according-to manner abode

μένοντος δὲ νοήσαντες οἱ παῖδες τὴν τοῦ πατρὸς τάξιν 43

(him)-remaining and having-perceived the children the of-the father ordinance

ἐπείθοντο αὐτῇ, καὶ λαβόντες ἀθάνατον ἀρχὴν θνητοῦ

obeyed it and having-taken an-immortal beginning of-a-mortal

ζῶον, μιμούμενοι τὸν σφέτερον δημιουργόν, πυρὸς καὶ

living-creature imitating the their-own craftsman of-fire and

γῆς ὕδατός τε καὶ ἀέρος ἀπὸ τοῦ κόσμου δανειζόμενοι

of-earth of-water both and of-air from the cosmos borrowing

μόρια ὡς ἀποδοθησόμενα πάλιν, εἰς ταὐτὸν τὰ λαμβανόμενα

portions as to-be-given-back again into the-same the things-taken

συνεκόλλων, οὐ τοῖς ἀλύτοις οἷς αὐτοὶ συνέειχοντο

they-glued-together not with-the indissoluble with-which themselves were-held

δεσμοῖς, ἀλλὰ διὰ σμικρότητα ἀοράτοις πυκνοῖς γόμφοις

bonds but through smallness invisible close rivets

συντήκοντες, ἐν ἑξ ἀπάντων ἀπεργαζόμενοι σῶμα

fusing one out-of all working-out body

ἕκαστον, τὰς τῆς ἀθανάτου ψυχῆς περιόδους ἐνέδουν εἰς

each the of-the immortal soul circuits they-bound-in into

ἐπίρρυστον σῶμα καὶ ἀπόρρυστον. αἱ δ' εἰς ποταμὸν

an-inflowing body and outflowing the-ones and into a-river

ἐνδεθεῖσαι πολὺν οὐτ' ἐκράτουν οὐτ' ἐκρατοῦντο, βία δὲ

having-been-bound great neither mastered nor were-mastered by-force and

ἐφέροντο καὶ ἔφερον, ὥστε τὸ μὲν ὅλον κινεῖσθαι ζῶον,

were-carried and carried so-that the indeed whole to-move living-creature

ἀτάκτως μὴν ὅπῃ τύχοι προῖεναι καὶ ἀλόγως, τὰς

disorderly however wherever it-might-chance to-advance and irrationally the

ἑξ ἀπάσας κινήσεις ἔχον· εἷς τε γὰρ τὸ πρόσθε καὶ

six all motions having into both for the front and

ὀπισθεν καὶ πάλιν εἰς δεξιὰ καὶ ἀριστερὰ κάτω τε καὶ ἄνω
behind and again into right and left down both and up

καὶ πάντα κατὰ τοὺς ἕξ τόπους πλανώμενα προΐειν.
and everywhere according-to the six directions wandering they-advanced

c πολλοῦ γὰρ ὄντος τοῦ κατακλύζοντος καὶ ἀπορρέοντος
much for being the flooding-in and flowing-away

κύματος ὃ τὴν τροφὴν παρείχεν, ἔτι μείζω θόρυβον
wave which the nourishment supplied still greater tumult

ἀπηργάζετο τὰ τῶν προσπιπτόντων παθήματα ἐκάστοις,
produced the of-the things-striking affections for-each

ὅτε πυρὶ προσκρούσειε τὸ σῶμά τινος ἕξωθεν ἀλλοτρίῳ
when with-fire should-collide the body of-someone from-outside alien

περιτυχὸν ἢ καὶ στερεῷ γῆς πάγῳ ὑγροῖς τε
having-encountered or also with-solid of-earth mass with-moist and

ὀλισθήμασιν ὑδάτων, εἴτε ζάλη πνευμάτων ὑπὸ ἀέρος
slidings of-waters or-if by-a-squall of-winds by air

φερομένων καταληφθείη, καὶ ὑπὸ πάντων τούτων διὰ τοῦ
being-borne it-should-be-caught and by all these through the

σώματος αἱ κινήσεις ἐπὶ τὴν ψυχὴν φερόμεναι προσπίπτειν·
body the motions to the soul being-borne should-fall-upon

αἱ δὲ καὶ ἔπειτα διὰ ταῦτα ἐκλήθησάν τε καὶ νῦν ἔτι
which indeed also afterward through these were-called both and now still

αἰσθήσεις συνάπασαι κέκληνται. καὶ δὲ καὶ τότε ἐν τῷ
perceptions all-together are-called and indeed and then in the

παρόντι πλείστην καὶ μεγίστην παρεχόμεναι κίνησιν, μετὰ
present most and greatest furnishing motion with

τοῦ ῥέοντος ἐνδελεχῶς ὀχετοῦ κινεῖσθαι καὶ σφοδρῶς σείουσιν
the flowing continually channel moving and violently shaking

τὰς τῆς ψυχῆς περιόδους, τὴν μὲν ταυτοῦ παντάπασιν
the of-the soul circuits the-one indeed of-the-same altogether

ἐπέδησαν ἐναντία αὐτῇ ῥέουσιν καὶ ἐπέσχον ἄρχουσιν καὶ
they-fettered contrary to-it flowing and they-checked ruling and

ἰοῦσαν, τὴν δ' αὖ θατέρου διέσεισαν, ὥστε τὰς τοῦ
going the-other and again of-the-different they-shook-apart so-that the of-the
 διπλασίου καὶ τριπλασίου τρεῖς ἑκατέρας ἀποστάσεις καὶ
double and of-the-triple three of-each intervals and
 τὰς τῶν ἡμιολίων καὶ ἐπιτρίτων καὶ ἐπογδόων μεσότηας
the of-the one-and-a-half and four-thirds and nine-eighths means
 καὶ συνδέσεις, ἐπειδὴ παντελῶς λυταὶ οὐκ ἦσαν πλὴν ὑπὸ
and bindings since wholly dissoluble not they-were except by
 τοῦ συνδήσαντος, πάσας μὲν στρέψαι στροφάς, πάσας δὲ
the (one)-having-bound all indeed to-twist twistings all and
 κλάσεις καὶ διαφθοράς τῶν κύκλων ἐμποιεῖν, ὅσαχῆπερ
fractures and destructions of-the circles to-make in-as-many-ways-as
 ἦν δυνατόν, ὥστε μετ' ἀλλήλων μόγισ συνεχομένης φέρεσθαι
was possible so-that with one-another barely holding-together to-be-borne
 μὲν, ἀλόγως δὲ φέρεσθαι, τοτὲ μὲν ἀντίας, ἄλλοτε
indeed irrationally and to-be-borne at-times indeed opposite at-other-times
 δὲ πλαγίας, τοτὲ δὲ ὑπτίας· οἷον ὅταν τις ὕπτιος
and slanting at-times and upside-down as-when whenever someone upside-down
 ἐρείσας τὴν κεφαλὴν μὲν ἐπὶ γῆς, τοὺς δὲ πόδας ἄνω
having-propped the head indeed on earth the and feet up
 προσβαλὼν ἔχη πρὸς τι, τότε ἐν τούτῳ τῷ πάθει τοῦ
having-thrown holds against something then in this the state of-the
 τε πάσχοντος καὶ τῶν ὁρώντων τὰ τε δεξιὰ ἀριστερὰ
both (one)-suffering and of-the (ones)-seeing the both right left
 καὶ τὰ ἀριστερὰ δεξιὰ ἑκατέροις τὰ ἑκατέρων φαντάζεται.
and the left right to-both the of-both appear

While the circuits are disturbed they call the same different and the different same, and the soul is mindless at birth; as the flood of growth abates they straighten and the creature grows intelligent. Right nurture makes a man whole, and neglect sends him lame to Hades. The gods bound the two divine revolutions into a spherical head, gave the body limbs to carry it, set the face in front, and framed the eyes of a fire that shines without burning.

- 44 ταὐτὸν δὴ τοῦτο καὶ τοιαῦτα ἕτερα αἱ περιφοραὶ
the-same indeed this and such other the revolutions
 πάσχουσαι σφοδρῶς, ὅταν τέ τῳ τῶν ἔξωθεν
suffering violently whenever and with-anything of-the outside
 τοῦ ταύτου γένους ἢ τοῦ θατέρου περιτύχωσιν, τότε
of-the of-the-same kind or of-the of-the-different they-meet then
 ταὐτόν τῳ καὶ θάτερόν του τάναντία τῶν
the-same as-something and different from-something the-opposites of-the
 ἀληθῶν προσαγορεύουσαι ψευδεῖς καὶ ἀνόητοι γεγόνασιν,
true naming false and unintelligent have-become
 οὐδεμία τε ἐν αὐταῖς τότε περίοδος ἄρχουσα οὐδ' ἡγεμών
no and in them then circuit ruling nor leader
 ἐστίν· αἷς δ' ἂν ἔξωθεν αἰσθήσεις τινὲς φερόμεναι καὶ
is to-which and ever from-outside perceptions some being-borne and
 προσπεσοῦσαι συνεπισπάζωνται καὶ τὸ τῆς ψυχῆς ἅπαν
having-fallen-upon drag-along also the of-the soul whole
 κύτος, τόθ' αἰται κρατούμεναι κρατεῖν δοκοῦσι. καὶ διὰ
vessel then these being-mastered to-master seem and through
 δὴ ταῦτα πάντα τὰ παθήματα νῦν κατ' ἀρχάς τε ἄνους
indeed these all the affections now at beginnings and mindless
 ψυχὴ γίγνεται τὸ πρῶτον, ὅταν εἰς σῶμα ἐνδεθῇ θνητόν.
a-soul becomes the first whenever into a-body it-is-bound mortal
 ὅταν δὲ τὸ τῆς αὔξης καὶ τροφῆς ἔλαττον ἐπιή
whenever and the of-the growth and of-nourishment less comes-on

ῥεῦμα, πάλιν δὲ αἱ περίοδοι λαμβανόμεναι γαλήνης τὴν
stream again and the circuits taking-hold of-calm the
 ἑαυτῶν ὁδὸν ἴωσι καὶ καθιστῶνται μᾶλλον ἐπιόντος τοῦ
their-own road go and settle more advancing the
 χρόνου, τότε ἤδη πρὸς τὸ κατὰ φύσιν ἰόντων σχῆμα
time then already toward the according-to nature going shape
 ἐκάστων τῶν κύκλων αἱ περιφοραὶ κατευθυνόμεναι, τό τε
of-each of-the circles the revolutions being-straightened the both
 θάτερον καὶ τὸ ταῦτὸν προσαγορεύουσαι κατ' ὀρθόν,
different and the same naming according-to right
 ἔμφρονα τὸν ἔχοντα αὐτὰς γιγνόμενον ἀποτελοῦσιν.
intelligent the (one)-having them becoming they-render
 ἂν μὲν οὖν δὴ καὶ συνεπιλαμβάνηταί τις ὀρθὴ τροφή c
if indeed then indeed also assists some right nurture
 παιδείσεως, ὁλόκληρος ὑγίης τε παντελῶς, τὴν μεγίστην
of-education whole-limbed sound and altogether the greatest
 ἀποφυγῶν νόσον, γίνεται καταμελήσας δέ, χωλὴν τοῦ βίου
having-escaped disease he-becomes having-neglected and lame of-the life
 διαπορευθεὶς ζώην, ἀτελὴς καὶ ἀνόητος εἰς Ἄιδου
having-passed-through existence incomplete and unintelligent to (the-house)-of-Hades
 πάλιν ἔρχεται. ταῦτα μὲν οὖν ὕστερά ποτε γίνεται·
again he-goes these indeed then later sometime happen
 περὶ δὲ τῶν νῦν προτεθέντων δεῖ διελθεῖν ἀκριβέστερον,
about and the now things-proposed must to-go-through more-exactly
 τὰ δὲ πρὸ τούτων, περὶ σωμάτων κατὰ μέρη τῆς
the-things and before these about bodies according-to parts of-the
 γενέσεως καὶ περὶ ψυχῆς, δι' ἧς τε αἰτίας καὶ προνοίας
becoming and about soul through which both causes and forethoughts
 γέγονε θεῶν, τοῦ μάλιστα εἰκότος ἀντεχομένοις, οὕτω
it-has-come-to-be of-gods the most likely holding-to so
 καὶ κατὰ ταῦτα πορευομένοις διεξιτέον.
and according-to these proceeding must-be-gone-through

- e τὰς μὲν δὴ θείας περιόδους δύο οὔσας, τὸ τοῦ παντὸς
the indeed then divine circuits two being the of-the all
 σχῆμα ἀπομιμησάμενοι περιφερὲς ὄν, εἰς σφαιροειδὲς
shape having-imitated round being into a-spherical
 σῶμα ἐνέδησαν, τοῦτο ὃ νῦν κεφαλὴν ἐπονομάζομεν, ὃ
body they-bound this which now head we-name which
 θειότατόν τέ ἐστιν καὶ τῶν ἐν ἡμῖν πάντων δεσποτοῦν·
most-divine and is and of-the in us all ruling
 ᾧ καὶ πᾶν τὸ σῶμα παρέδωκαν ὑπηρεσίαν αὐτῷ
to-which also all the body they-gave-over as-a-service for-it
 συναθροίσαντες θεοί, κατανοήσαντες ὅτι πασῶν ὅσαι
having-gathered gods having-perceived that of-all as-many-as
 κινήσεις ἔσονται μετέχου. ἔν' οὖν μὴ κυλινδούμενον ἐπὶ
motions would-be it-might-partake so-that then not rolling on
 γῆς ὕψι τε καὶ βάθει παντοδαπὰ ἐχούσης ἀποροῇ
earth heights both and depths of-all-kinds having it-might-be-at-a-loss
 τὰ μὲν ὑπερβαίνειν, ἔνθεν δὲ ἐκβαίνειν, ὄχημα αὐτῷ
the-ones indeed to-climb-over from-here and to-climb-out a-vehicle for-it
 τοῦτο καὶ εὐπορίαν ἔδωκαν·
this and easy-passage they-gave
 45 ὅθεν δὴ μῆκος τὸ σῶμα ἔσχευ, ἐκτατά τε κῶλα καὶ
whence indeed length the body got extensible both limbs and
 καμπτὰ ἔφυσεν τέτταρα θεοῦ μηχανησαμένου πορείαν,
bending it-grew four of-a-god having-contrived travel
 οἷς ἀντιλαμβανόμενον καὶ ἀπεριεδόμενον διὰ πάντων
with-which taking-hold and propping through all
 τόπων πορεύεσθαι δυνατόν γέγονε, τὴν τοῦ θειοτάτου καὶ
places to-travel able it-has-become the of-the most-divine and
 ἱερωτάτου φέρον οἴκησιν ἐπάνωθεν ἡμῶν. σκέλη μὲν οὖν
most-holy carrying dwelling above us legs indeed then
 χεῖρές τε ταύτη καὶ διὰ ταῦτα προσέφυ πάσιν· τοῦ δ'
hands and in-this-way and through these grew-on to-all of-the and

ὀπισθεν τὸ πρόσθεν τιμώτερον καὶ ἀρχικώτερον νομίζοντες
behind the front more-honorable and more-ruling deeming
 θεοὶ ταύτῃ τὸ πολὺ τῆς πορείας ἡμῖν ἔδωσαν. ἔδει
gods in-this-way the much of-the travel to-us gave it-was-necessary
 δὴ διωρισμένον ἔχειν καὶ ἀνόμοιον τοῦ σώματος τὸ
indeed distinguished to-have and unlike of-the body the
 πρόσθεν ἄνθρωπον. διὸ πρῶτον μὲν περὶ τὸ τῆς
front a-man wherefore first indeed about the of-the
 κεφαλῆς κύτος, ὑποθέντες αὐτόσε τὸ πρόσωπον, ὄργανα
head vessel having-set-under thither the face organs
 ἐνέδησαν τούτῳ πάσῃ τῇ τῆς ψυχῆς προνοίᾳ, καὶ διέταξαν
they-bound in-this for-all the of-the soul forethought and they-appointed
 τὸ μετέχον ἡγεμονίας τοῦτ' εἶναι, τὸ κατὰ φύσιν πρόσθεν·
the partaking of-leadership this to-be the according-to nature front
 τῶν δὲ ὀργάνων πρῶτον μὲν φωσφόρα συνετεκτίναντο
of-the and organs first indeed light-bearing they-framed
 ὄμματα, τοιαῦδε ἐνδήσαντες αἰτία. τοῦ πυρὸς ὅσον τὸ
eyes with-such having-bound cause of-the fire as-much-as the
 μὲν κάειν οὐκ ἔσχε, τὸ δὲ παρέχειν φῶς ἥμερον, οἰκτεῖον
indeed to-burn not had the and to-furnish light gentle proper
 ἐκάστης ἡμέρας, σῶμα ἐμηχανήσαντο γίγνεσθαι.
of-each day a-body they-contrived to-become

Our pure inner fire flows out through the eyes and joins daylight into one body, which carries the motions it meets to the soul: this is seeing. At night the kindred fire departs, the stream is cut off, and the eyelids shut in the inner fire, which smooths the motions and brings sleep; unsmoothed motions become dreams. Right appears left because contact falls on opposite parts of the sight; a mirror raised at both edges reverses nothing, and one turned lengthwise inverts the face.

- c τὸ γὰρ ἐντὸς ἡμῶν ἀδελφὸν ὄν τούτου πῦρ εἰλικρινὲς
the for within us brother being of-this fire pure
 ἐποίησαν διὰ τῶν ὀμμάτων ρεῖν λεῖον καὶ πυκνὸν
they-made through the eyes to-flow smooth and dense
 ὅλον μὲν, μάλιστα δὲ τὸ μέσον συμπιλήσαντες τῶν
whole indeed especially and the middle having-compressed of-the
 ὀμμάτων, ὥστε τὸ μὲν ἄλλο ὅσον παχύτερον στέγειν
eyes so-that the indeed other as-much-as thicker to-keep-out
 πᾶν, τὸ τοιοῦτον δὲ μόνον αὐτὸ καθαρὸν διηθεῖν. ὅταν
all the such but alone it pure to-filter whenever
 οὖν μεθημερινὸν ἢ φῶς περὶ τὸ τῆς ὀψεως ρεῦμα, τότε
then daytime is light about the of-the sight stream then
 ἐκπῖπτον ὅμοιον πρὸς ὅμοιον, συμπαγὲς γενόμενον, ἐν σῶμα
issuing like toward like compacted having-become one body
 οἰκειωθὲν συνέστη κατὰ τὴν τῶν ὀμμάτων εὐθυωρίαν,
made-akin stood-together along the of-the eyes straight-line
 ὅπῃπερ ἂν ἀντερείδῃ τὸ προσπίπτον ἔνδοθεν πρὸς ὃ
wherever ever presses-against the falling-upon from-within toward what
 τῶν ἔξω συνέπεσεν. ὁμοιοπαθεῖς δὴ δι' ὁμοιότητα πᾶν
of-the outside it-met similarly-affected indeed through likeness wholly
 γενόμενον, ὅτου τε ἂν αὐτό ποτε ἐφάπτηται καὶ ὃ
having-become of-whatever both ever it ever touches and which
 ἂν ἄλλο ἐκείνου, τούτων τὰς κινήσεις διαδιδόν ἐῖς ἅπαν τὸ
ever other of-that of-these the motions transmitting into all the

σῶμα μέχρι τῆς ψυχῆς αἴσθησιν παρέσχετο ταύτην ἥ
body as-far-as the soul a-perception it-provided this by-which
 δὴ ὁρᾶν φαμεν. ἀπελθόντος δὲ εἰς νύκτα τοῦ συγγενοῦς
indeed to-see we-say having-departed and into night the kindred
 πυρὸς ἀποτέμνεται· πρὸς γὰρ ἀνόμοιον ἐξίον ἀλλοιοῦται
fire it-is-cut-off toward for unlike going-out is-altered
 τε αὐτὸ καὶ κατασβέννυται, συμφυὲς οὐκέτι τῷ πλησίον
both it and is-quenched grown-together no-longer with-the neighboring
 ἀέρι γιγνόμενον, ἅτε πῦρ οὐκ ἔχοντι. παύεται τε οὖν
air becoming inasmuch-as fire not having it-ceases and then
 ὁρῶν, ἔτι τε ἐπαγωγὸν ὕπνου γίνεταί· σωτηρίαν γὰρ
seeing still and inducing of-sleep it-becomes a-safeguard for
 ἦν οἱ θεοὶ τῆς ὄψεως ἐμηχανήσαντο, τὴν τῶν βλεφάρων
which the gods of-the sight contrived the of-the eyelids
 φύσιν, ὅταν ταῦτα συμμύσῃ, καθείργνυσι τὴν τοῦ πυρὸς
nature whenever these close it-shuts-in the of-the fire
 ἐντὸς δύναμιν, ἥ δὲ διαχεῖ τε καὶ ὁμαλύνει τὰς ἐντὸς
within power it and diffuses both and smooths the within
 κινήσεις, ὁμαλυνθεισῶν δὲ ἡσυχία γίνεταί, γενομένης δὲ
motions having-been-smoothed and quiet arises having-arisen and
 πολλῆς μὲν ἡσυχίας βραχυόνειρος ὕπνος ἐμπίπτει,
much indeed quiet of-few-dreams sleep falls-upon
 καταλειφθεισῶν δὲ τινων κινήσεων μειζόνων, οἷαι καὶ 46
having-been-left and some motions greater what-kind and
 ἐν οἷοις ἂν τόποις λείπωνται, τοιαῦτα καὶ τοσαῦτα
in what-kind ever places they-are-left such and so-many
 παρέσχοντο ἀφομοιωθέντα ἐντὸς ἔξω τε ἐγερθείσιν
they-furnished having-been-likened within outside and to-(those)-awakened
 ἀπομνημονεύόμενα φαντάσματα. τὸ δὲ περὶ τὴν τῶν
remembered phantoms the and about the of-the
 κατόπτρων εἰδωλοποιῶν καὶ πάντα ὅσα ἐμφανῇ καὶ
mirrors image-making and all as-many-as visible and

λεία, κατιδεῖν οὐδὲν ἔτι χαλεπόν. ἐκ γὰρ τῆς ἐντὸς
smooth to-discern not-at-all still hard out-of for the within
 ἐκτός τε τοῦ πυρὸς ἐκατέρου κοινωνίας ἀλλήλοις, ἐνός τε
outside and the fire of-each communion with-one-another one and
 αὖ περὶ τὴν λειότητα ἐκάστοτε γενομένου καὶ πολλαχῇ
again about the smoothness each-time having-become and in-many-ways
 μεταρρυθμισθέντος, πάντα τὰ τοιαῦτα ἐξ ἀνάγκης
having-been-reshaped all the such out-of necessity
 ἐμφαίνεται, τοῦ περὶ τὸ πρόσωπον πυρὸς τῷ περὶ τὴν
are-reflected the about the face fire with-the about the
 ὄψιν πυρὶ περὶ τὸ λεῖον καὶ λαμπρὸν συμπαγοῦς γιγνομένου.
sight fire about the smooth and bright compacted becoming
 δεξιὰ δὲ φαντάζεται τὰ ἀριστερά, ὅτι τοῖς ἐναντίοις
right and appear the left because with-the opposite
 μέρεσιν τῆς ὀψεως περὶ τὰναντία μέρη γίγνεται ἐπαφή
parts of-the sight about the-opposite parts occurs contact
 παρὰ τὸ καθεστὸς ἔθος τῆς προσβολῆς· δεξιὰ δὲ τὰ δεξιὰ
contrary-to the established custom of-the impact right and the right
 καὶ τὰ ἀριστερὰ ἀριστερὰ τοῦναντίον, ὅταν μεταπέσῃ
and the left left the-contrary whenever shifts
 συμπηγνύμενον ὧ συμπήγνυται φῶς, τοῦτο δέ, ὅταν ἡ
being-compacted with-which is-compacted light this and whenever the
 τῶν κατόπτρων λειότης, ἔνθεν καὶ ἔνθεν ὕψη λαβοῦσα, τὸ
of-the mirrors smoothness here and there heights having-taken the
 δεξιὸν εἰς τὸ ἀριστερὸν μέρος ἀπώσῃ τῆς ὀψεως καὶ θάτερον
right into the left part thrusts of-the sight and the-other
 ἐπὶ θάτερον. κατὰ δὲ τὸ μῆκος στραφέν τοῦ προσώπου
to the-other along and the length turned of-the face
 ταυτὸν τοῦτο ὕπτιον ἐποίησεν πᾶν φαίνεσθαι, τὸ κάτω πρὸς
the-same this upside-down made all to-appear the below toward
 τὸ ἄνω τῆς αὐγῆς τό τ' ἄνω πρὸς τὸ κάτω πάλιν ἀπώσαν.
the above of-the ray the both above toward the below again having-thrust

All this belongs to the joint causes the god uses, which most men mistake for causes themselves, though they can hold neither reason nor intellect. Sight is the source of our greatest good: from the heavens came number, the notion of time, and the inquiry into nature, and from these philosophy. Hearing and music were given for the same end, to set the discordant revolution within us in order. Timaeus now turns to what comes about through necessity.

ταῦτ' οὖν πάντα ἔστιν τῶν συναιτίων οἷς θεὸς ὑπηρετοῦσιν d
 these then all are of-the joint-causes which a-god serving
 χρῆται τὴν τοῦ ἀρίστου κατὰ τὸ δυνατόν ἰδέαν ἀποτελῶν·
 uses the of-the best according-to the possible form finishing
 δοξάζεται δὲ ὑπὸ τῶν πλείστων οὐ συναιτία ἀλλὰ αἷτια
 they-are-thought and by the most not joint-causes but causes
 εἶναι τῶν πάντων, ψύχοντα καὶ θερμαίνοντα πηγνύντα τε
 to-be of-the all cooling and heating congealing both
 καὶ διαχέοντα καὶ ὅσα τοιαῦτα ἀπεργαζόμενα. λόγον δὲ
 and dissolving and as-many-as such working reason but
 οὐδένα οὐδὲ νοῦν εἰς οὐδὲν δυνατὰ ἔχειν ἔστιν. τῶν γὰρ
 no nor intellect for anything able to-have they-are of-the for
 ὄντων ᾧ νοῦν μόνῳ κτᾶσθαι προσήκει, λεκτέον
 things-that-are to-which intellect alone to-possess belongs must-be-called
 ψυχὴν — τοῦτο δὲ ἀόρατον, πῦρ δὲ καὶ ὕδωρ καὶ γῆ καὶ
 soul this and invisible fire but and water and earth and
 ἀὴρ σώματα πάντα ὀρατὰ γέγονεν — τὸν δὲ νοῦ καὶ
 air bodies all visible have-come-to-be the and of-intellect and
 ἐπιστήμης ἐραστὴν ἀνάγκη τὰς τῆς ἔμφρονος φύσεως
 of-knowledge lover (it-is)-necessity the of-the intelligent nature
 αἰτίας πρώτας μεταδιώκειν, ὅσαι δὲ ὑπ' ἄλλων μὲν
 causes first to-pursue as-many-as and by others indeed
 κινουμένων, ἕτερα δὲ ἐξ ἀνάγκης κινούντων γίνονται,
 being-moved others and by necessity moving arise

δευτέρας. ποιητέον δὴ κατὰ ταῦτα καὶ ἡμῖν· λεκτέα
second must-be-made indeed according-to these also by-us must-be-told
 μὲν ἀμφότερα τὰ τῶν αἰτιῶν γένη, χωρὶς δὲ ὅσαι μετὰ
indeed both the of-the causes kinds apart and as-many-as with
 νοῦ καλῶν καὶ ἀγαθῶν δημιουργοὶ καὶ ὅσαι μονωθῆσαι
intellect of-fair and of-good craftsmen and as-many-as bereft
 φρονήσεως τὸ τυχὸν ἄτακτον ἐκάστοτε ἐξεργάζονται.
of-wisdom the chance disorderly each-time produce

47 τὰ μὲν οὖν τῶν ὁμμάτων συμμεταίτια πρὸς τὸ σχεῖν τὴν
the indeed then of-the eyes contributory-causes toward the to-have the
 δύναμιν ἣν νῦν εἴληχεν εἰρήσθω· τὸ δὲ μέγιστον αὐτῶν
power which now it-has-obtained let-it-be-said the and greatest of-them
 εἰς ὠφελίαν ἔργον, δι' ὃ θεὸς αὐθ' ἡμῖν δεδώρηται, μετὰ
for benefit work through which a-god them to-us has-given after
 τοῦτο ῥητέον. ὅψις δὴ κατὰ τὸν ἐμὸν λόγον αἰτία τῆς
this must-be-told sight indeed according-to the my account a-cause of-the
 μεγίστης ὠφελίας γέγονεν ἡμῖν, ὅτι τῶν νῦν λόγων περὶ
greatest benefit has-become to-us because of-the now discourses about
 τοῦ παντὸς λεγομένων οὐδεὶς ἂν ποτε ἐρρήθῃ μήτε
the all being-spoken none would ever have-been-uttered neither
 ἄστρα μήτε ἥλιον μήτε οὐρανὸν ἰδόντων. νῦν δ' ἡμέρα
stars nor sun nor heaven (us)-having-seen now and day
 τε καὶ νύξ ὀφθεῖσαι μῆνές τε καὶ ἐνιαυτῶν περίοδοι καὶ
both and night having-been-seen months both and of-years circuits and
 ἰσημερίαι καὶ τροπαὶ μεμηχάνηται μὲν ἀριθμὸν, χρόνου δὲ
equinoxes and solstices have-contrived indeed number of-time and
 ἔννοιαν περὶ τε τῆς τοῦ παντὸς φύσεως ζήτησιν ἔδοσαν·
a-notion about and the of-the all nature inquiry they-gave
 ἐξ ὧν ἐπορισάμεθα φιλοσοφίας γένος, οὗ μείζον
out-of which we-procured of-philosophy the-kind than-which greater
 ἀγαθὸν οὐτ' ἦλθεν οὔτε ἥξει ποτὲ τῷ θνητῷ γένει
a-good neither came nor will-come ever to-the mortal race

δωρηθὲν ἐκ θεῶν. λέγω δὴ τοῦτο ὁμμάτων μέγιστον
given-as-a-gift from gods I-say indeed this of-eyes greatest
 ἀγαθόν· τᾶλλα δὲ ὅσα ἐλάττω τί ἂν ὑμνοῖμεν, ὧν ὁ
good the-others and as-many-as lesser why would we-sing-of of-which the
 μὴ φιλόσοφος τυφλωθεὶς ὀδυρόμενος ἂν θρηνοῖ μάτην;
not philosopher having-been-blinded lamenting — he-would-wail in-vain
 ἀλλὰ τούτου λεγέσθω παρ' ἡμῶν αὕτη ἐπὶ ταῦτα αἰτία, θεὸν c
but of-this let-it-be-said from us this for these cause a-god
 ἡμῖν ἀνευρεῖν δωρήσασθαι τε ὄψιν, ἵνα τὰς ἐν οὐρανῷ τοῦ
for-us to-devise to-give and sight so-that the in heaven of-the
 νοῦ κατιδόντες περιόδους χρησαίμεθα ἐπὶ τὰς περιφορὰς
intellect having-beheld circuits we-might-use for the revolutions
 τὰς τῆς παρ' ἡμῖν διανοήσεως, συγγενεῖς ἐκείναις οὔσας,
the of-the with us thinking akin to-those being
 ἀταράκτοις τεταραγμένας, ἐκμαθόντες δὲ καὶ λογισμῶν
to-untroubled troubled having-learned and also of-reckonings
 κατὰ φύσιν ὀρθότητος μετασχόντες, μιμούμενοι τὰς τοῦ
according-to nature of-correctness having-partaken imitating the of-the
 θεοῦ πάντως ἀπλανεῖς οὔσας, τὰς ἐν ἡμῖν πεπλανημένας
god wholly unerring being the in us erring
 καταστησαίμεθα. φωνῆς τε δὴ καὶ ἀκοῆς πέρι πάλιν ὁ
we-might-settle of-voice both indeed and of-hearing about again the
 αὐτὸς λόγος, ἐπὶ ταῦτα τῶν αὐτῶν ἕνεκα παρὰ θεῶν
same account for the-same of-the same for-the-sake-of from gods
 δεδωρησθαι. λόγος τε γὰρ ἐπ' αὐτὰ ταῦτα τέτακται, τὴν
to-have-been-given speech and for on them these has-been-ordained the
 μεγίστην συμβαλλόμενος εἰς αὐτὰ μοῖραν, ὅσον τ' αὖ
greatest contributing to them share as-much-as and again
 μουσικῆς φωνῇ χρήσιμον πρὸς ἀκοὴν ἕνεκα ἀρμονίας
of-music for-the-voice useful toward hearing for-the-sake-of of-harmony
 ἐστὶ δοθέν. ἡ δὲ ἀρμονία, συγγενεῖς ἔχουσα φορὰς ταῖς
is given the and harmony akin having movements to-the

ἐν ἡμῖν τῆς ψυχῆς περιόδοις, τῷ μετὰ νοῦ προσχρωμένῳ
in us of-the soul circuits to-the with intellect using
 Μούσαις οὐκ ἐφ' ἡδονὴν ἄλογον καθάπερ νῦν εἶναι δοκεῖ
the-Muses not for pleasure irrational just-as now to-be seems
 χρήσιμος, ἀλλ' ἐπὶ τὴν γεγонуῖαν ἐν ἡμῖν ἀνάρμοστον
useful but for the having-become in us discordant
 ψυχῆς περίοδον εἰς κατακόσμησιν καὶ συμφωνίαν ἑαυτῇ
of-soul circuit into order and concord with-itself
 σύμμαχος ὑπὸ Μουσῶν δέδοται· καὶ ρυθμὸς αὖ διὰ τὴν
an-ally by Muses has-been-given and rhythm again through the
 ἄμετρον ἐν ἡμῖν καὶ χαρίτων ἐπιδεᾶ γιγνομένην ἐν τοῖς
unmeasured in us and of-graces lacking becoming in the
 πλείστοις ἔξιν ἐπίκουρος ἐπὶ ταῦτ' ὑπὸ τῶν αὐτῶν ἐδόθη.
most condition a-helper for the-same by the same was-given
 τὰ μὲν οὖν παρεληλυθότα τῶν εἰρημένων πλὴν βραχέων
the indeed then past of-the things-said except a-few
 ἐπιδέδεικται τὰ διὰ νοῦ δεδημιουργημένα· δεῖ δὲ καὶ
have-been-shown the through intellect fashioned must and also
 τὰ δι' ἀνάγκης γιγνόμενα τῷ λόγῳ παραθέσθαι.
the through necessity coming-to-be by-the account to-set-beside

The world came to be from a mixture of necessity and intellect, intellect ruling necessity by persuading it to lead most things toward what is best. To tell how, Timaeus must add the wandering cause, so he goes back to a fresh beginning and looks at fire, water, air, and earth as they were before the heaven, which no one has explained though we call them principles. Invoking the god, he starts again with a third kind beside pattern and copy: the receptacle and nurse of all becoming.

μεμειγμένη γὰρ οὖν ἡ τοῦδε τοῦ κόσμου γένεσις ἐξ 48
mixed for then the of-this the cosmos becoming out-of
 ἀνάγκης τε καὶ νοῦ συστάσεως ἐγεννήθη· νοῦ δὲ
of-necessity both and of-intellect composition was-begotten of-intellect and
 ἀνάγκης ἄρχοντος τῷ πείθειν αὐτὴν τῶν γιγνομένων τὰ
over-necessity ruling by-the to-persuade it of-the things-becoming the
 πλείστα ἐπὶ τὸ βέλτιστον ἄγειν, ταύτῃ κατὰ ταυτὰ
most toward the best to-lead in-this-way according-to these
 τε δι' ἀνάγκης ἡττωμένης ὑπὸ πειθοῦς ἔμφρονος οὕτω
and through necessity being-overcome by persuasion intelligent thus
 κατ' ἀρχὰς συνίστατο τόδε τὸ πᾶν. εἴ τις οὖν ἦ
at beginnings was-composed this the all if anyone then in-what-way
 γέγονεν κατὰ ταῦτα ὧτως ἐρεῖ, μεικτέον καὶ τὸ
it-came-to-be according-to these really will-tell must-be-mixed also the
 τῆς πλανωμένης εἶδος αἰτίας, ἣ φέρειν πέφυκεν·
of-the wandering kind of-cause in-what-way to-bear it-is-natural
 ὧδε οὖν πάλιν ἀναχωρητέον, καὶ λαβοῦσιν αὐτῶν τούτων
thus then again must-be-gone-back and to-(us)-taking of-them these
 προσήκουσαν ἑτέραν ἀρχὴν αὖθις αὖ, καθάπερ περὶ τῶν
fitting another beginning once-more again just-as about the
 τότε νῦν οὕτω περὶ τούτων πάλιν ἀρκτέον ἀπ' ἀρχῆς.
then now so about these again must-be-begun from beginning
 τὴν δὴ πρὸ τῆς οὐρανοῦ γενέσεως πυρὸς ὕδατος τε
the indeed before the of-heaven becoming of-fire of-water both

καὶ αἶρος καὶ γῆς φύσιν θεατέον αὐτὴν καὶ τὰ πρὸ
and of-air and of-earth nature must-be-viewed itself and the before
τούτου πάθη· νῦν γὰρ οὐδεὶς πω γένεσιν αὐτῶν μεμήνυκεν,
this affections now for no-one yet becoming of-them has-declared
ἀλλ' ὡς εἰδόσιν πῦρ ὅτι ποτέ ἐστιν καὶ ἕκαστον
but as to-(those)-knowing fire what ever it-is and each
αὐτῶν λέγομεν ἀρχὰς αὐτὰ τιθέμενοι στοιχεῖα τοῦ παντός,
of-them we-speak principles them positing elements of-the all
προσῆκον αὐτοῖς οὐδ' ἂν ὡς ἐν συλλαβῆς εἶδωσιν μόνον
fitting for-them not-even would as in of-a-syllable kinds only
εἰκότως ὑπὸ τοῦ καὶ βραχὺ φρονούντος ἀπεικασθῆναι.
reasonably by the-(one) even a-little thinking to-be-likened
d νῦν δὲ οὖν τό γε παρ' ἡμῶν ὧδε ἔχεται τὴν μὲν περὶ
now and then the at-least from us thus let-it-be the indeed about
ἀπάντων εἴτε ἀρχὴν εἴτε ἀρχὰς εἴτε ὅπῃ δοκεῖ τούτων
all whether a-beginning or beginnings or however it-seems these
πέρι τὸ νῦν οὐ ρητέον, δι' ἄλλο μὲν οὐδέν, διὰ δὲ τὸ
about the now not must-be-told through other indeed any through and the
χαλεπὸν εἶναι κατὰ τὸν παρόντα τρόπον τῆς διεξόδου
hard to-be according-to the present manner of-the exposition
δηλῶσαι τὰ δοκοῦντα, μήτ' οὖν ὑμεῖς οἴεσθε δεῖν ἐμὲ λέγειν,
to-show the things-seeming neither then you think must me to-speak
οὔτ' αὐτὸς αὖ πείθειν ἑμαυτὸν εἶην ἂν δυνατὸς ὡς
nor myself again to-persuade myself I-would-be — able that
ὀρθῶς ἐγχειροῦμ' ἂν τοσοῦτον ἐπιβαλλόμενος ἔργον· τὸ
rightly I-should-attempt would so-great undertaking a-task the
δὲ κατ' ἀρχὰς ρηθὲν διαφυλάττων, τὴν τῶν εἰκότων λόγων
and at beginnings said keeping the of-the likely accounts
δύναμιν, πειράσομαι μηδενὸς ἥττον εἰκότα, μᾶλλον δέ, καὶ
power I-shall-try than-none less likely rather and also
ἐμπροσθεν ἀπ' ἀρχῆς περὶ ἐκάστων καὶ συμπάντων λέγειν.
before from beginning about each and all to-speak

θεὸν δὴ καὶ νῦν ἐπ' ἀρχῇ τῶν λεγομένων σωτῆρα ἐξ
a-god indeed also now at beginning of-the things-said a-savior out-of
 αἰτόπου καὶ ἀήθους διηγήσεως πρὸς τὸ τῶν εἰκότων δόγμα
strange and unwonted narration toward the of-the likely doctrine
 διασώζειν ἡμᾶς ἐπικαλεσάμενοι πάλιν ἀρχόμεθα λέγειν.
to-preserve us having-invoked again let-us-begin to-speak
 ἡ δ' οὖν αὖθις ἀρχὴ περὶ τοῦ παντὸς ἔστω μειζόνως
the and then again beginning about the all let-it-be more-fully
 τῆς πρόσθεν διηρημένη· τότε μὲν γὰρ δύο εἶδη
than-the former divided then indeed for two kinds
 διειλόμεθα, νῦν δὲ τρίτον ἄλλο γένος ἡμῖν δηλωτέον.
we-distinguished now and a-third other kind by-us must-be-declared
 τὰ μὲν γὰρ δύο ἱκανὰ ἦν ἐπὶ τοῖς ἔμπροσθεν λεχθεῖσιν, 49
the indeed for two sufficient were for the before things-said
 ἓν μὲν ὡς παραδείγματος εἶδος ὑποτεθέν, νοητὸν καὶ ἀεὶ
one indeed as of-a-pattern form assumed intelligible and always
 κατὰ ταῦτα ὄν, μίμημα δὲ παραδείγματος δεύτερον,
according-to the-same being a-copy and of-a-pattern second
 γένεσιν ἔχον καὶ ὁρατόν. τρίτον δὲ τότε μὲν οὐ
becoming having and visible a-third and then indeed not
 διειλόμεθα, νομίσαντες τὰ δύο ἔξιν ἱκανῶς· νῦν δὲ ὁ
we-distinguished having-thought the two to-be sufficiently now and the
 λόγος ἔοικεν εἰσαναγκάζειν χαλεπὸν καὶ ἀμυδρὸν εἶδος
argument seems to-compel a-hard and dim kind
 ἐπιχειρεῖν λόγοις ἐμφανίσαι. τίν' οὖν ἔχον δύναμιν καὶ φύσιν
to-attempt in-words to-make-plain what then having power and nature
 αὐτὸ ὑποληπτέον; τοιάνδε μάλιστα· πάσης εἶναι γενέσεως
it must-be-supposed such-as-this especially of-all to-be of-becoming
 ὑποδοχὴν αὐτὴν οἶον τιθήνην. εἴρηται μὲν οὖν
a-receptacle it as-it-were a-nurse it-has-been-said indeed then
 τάληθές, δεῖ δὲ ἐναργέστερον εἰπεῖν περὶ αὐτοῦ, χαλεπὸν
the-truth must and more-clearly to-speak about it hard

δὲ ἄλλως τε καὶ διότι προαπορηθῆναι περὶ πυρὸς καὶ
and otherwise and especially because to-raise-first-difficulties about fire and
 τῶν μετὰ πυρὸς ἀναγκαῖον τούτου χάριν· τούτων γὰρ
the after fire necessary of-this for-the-sake of-these for
 εἰπεῖν ἕκαστον ὁποῖον ὄντως ὕδωρ χρὴ λέγειν μᾶλλον
to-say each what-kind really water one-must to-call rather
 ἢ πῦρ, καὶ ὁποῖον ὅτιοῦν μᾶλλον ἢ καὶ ἅπαντα καθ'
than fire and what-kind whatsoever rather than also all according-to
 ἕκαστόν τε, οὕτως ὥστε τινὲ πιστῶ καὶ βεβαίῳ χρήσασθαι
each and thus so-as some trustworthy and secure to-use
 λόγῳ, χαλεπόν. πῶς οὖν δὴ τοῦτ' αὐτὸ καὶ πῇ
account hard how then indeed this itself and in-what-way
 καὶ τί περὶ αὐτῶν εἰκότως διαπορηθέντες ἂν λέγοιμεν;
and what about them reasonably having-raised-difficulties would we-might-say

XXIII • THIS AND SUCH: THE ELEMENTS NEVER STAY

Water congeals to stone and earth and melts into air; air burnt becomes fire, and fire quenched turns back to air and water, so that none of them ever appears the same. Timaeus concludes that it is safest to call none of them “this” but always “such,” and to keep “this” for that in which they come to be and perish. Like gold reshaped endlessly, which is safest called gold, that nature never takes the shape of what enters it, but is a stuff stamped with copies of what always is.

- c πρῶτον μὲν, ὃ δὴ νῦν ὕδωρ ὠνομάκαμεν, πηγνύμενον
first indeed which indeed now water we-have-named congealing
 ὥς δοκοῦμεν λίθους καὶ γῆν γιγνόμενον ὀρώμεν, τηκόμενον
as we-think stones and earth becoming we-see melting
 δὲ καὶ διακρινόμενον αὖ ταὐτὸν τοῦτο πνεῦμα καὶ αἶρα,
and also separating again the-same this breath and air
 συγκαυθέντα δὲ αἶρα πῦρ, ἀνάπαλιν δὲ συγκριθέν καὶ
having-been-burned and air fire backward and having-been-combined and

κατασβεσθὲν εἰς ἰδέαν τε ἀπὶὸν αὐθις ἀέρος πῦρ, καὶ
having-been-quenched into shape and going again of-air fire and
πάλιν ἀέρα συνιόντα καὶ πυκνούμενον νέφος καὶ ὁμίχλην,
again air coming-together and condensing cloud and mist
ἐκ δὲ τούτων ἔτι μᾶλλον συμπιλουμένων ῥέον ὕδωρ,
out-of and these still more being-compressed flowing water
ἐξ ὕδατος δὲ γῆν καὶ λίθους αὐθις, κύκλον τε οὕτω
out-of water and earth and stones again a-cycle and thus
διαδιδόντα εἰς ἄλληλα, ὡς φαίνεται, τὴν γένεσιν. οὕτω
passing-on into one-another as appears the becoming so
δὴ τούτων οὐδέποτε τῶν αὐτῶν ἐκάστων φανταζομένων,
indeed of-these never the same each appearing
ποῖον αὐτῶν ὡς ὃν ὅτιοῦν τοῦτο καὶ οὐκ ἄλλο παγίως
what-kind of-them as being whatsoever this and not other firmly
δυσχυριζόμενος οὐκ αἰσχυνείται τις ἑαυτόν; οὐκ ἔστιν,
maintaining not will-be-ashamed anyone himself not it-is-(possible)
ἀλλ' ἀσφαλέστατα μακρῶ περὶ τούτων τιθεμένους ὧδε
but most-safely by-far about these positing thus
λέγειν· αἰεὶ ὁ καθορώμεν ἄλλοτε ἄλλη γιγνόμενον, ὡς
to-speak always which we-observe at-one-time elsewhere becoming as
πῦρ, μὴ τοῦτο ἀλλὰ τὸ τοιοῦτον ἐκάστοτε προσαγορεύειν
fire not this but the such each-time to-name
πῦρ, μηδὲ ὕδωρ τοῦτο ἀλλὰ τὸ τοιοῦτον αἰεὶ, μηδὲ ἄλλο
fire nor water this but the such always nor other
ποτὲ μηδὲν ὥς τινα ἔχον βεβαιότητα, ὅσα δεικνύντες
ever any as some having stability as-many-as pointing
τῷ ῥήματι τῷ τόδε καὶ τοῦτο προσχρώμενοι δηλοῦν
with-the word with-the this-here and this using to-indicate
ἡγούμεθα τι· φεύγει γὰρ οὐχ ὑπομένον τὴν τοῦ τόδε
we-think something it-flees for not abiding the of-the this-here
καὶ τοῦτο καὶ τὴν τῷδε καὶ πᾶσαν ὅση μόνιμα ὡς
and this and the to-this and every as-much-as stable as

ὄντα αὐτὰ ἐνδείκνυται φάσις. ἀλλὰ ταῦτα μὲν ἕκαστα μὴ
being them shows expression but these indeed each not
 λέγειν, τὸ δὲ τοιοῦτον ἀεὶ περιφερόμενον ὁμοιον ἐκάστου
to-say the and such always recurring alike of-each
 πέρι καὶ συμπάντων οὕτω καλεῖν, καὶ δὴ καὶ πῦρ τὸ
about and of-all thus to-call and indeed and fire the
 διὰ παντὸς τοιοῦτον, καὶ ἅπαν ὅσονπερ ἂν ἔχη γένεσιν·
through all such and everything as-much-as ever it-has becoming
 50 ἐν ᾧ δὲ ἐγγιγνόμενα ἀεὶ ἕκαστα αὐτῶν φαντάζεται καὶ
in which and coming-to-be always each of-them appear and
 πάλιν ἐκεῖθεν ἀπόλλυται, μόνον ἐκείνο αὖ προσαγορεύειν
again from-there perish only that again to-name
 τῷ τε τοῦτο καὶ τῷ τόδε προσχρωμένους ὀνόματι, τὸ
with-the both this and with-the this-here using name the
 δὲ ὅποιονοῦν τι, θερμὸν ἢ λευκὸν ἢ καὶ ὅτιοῦν τῶν
and of-whatever-kind something hot or white or also whatsoever of-the
 ἐναντίων, καὶ πάνθ' ὅσα ἐκ τούτων, μηδὲν ἐκείνο αὖ
opposites and all as-many-as out-of these none that again
 τούτων καλεῖν. ἔτι δὲ σαφέστερον αὐτοῦ πέρι προθυμητέον
of-these to-call still and more-clearly it about must-be-endeavored
 αὐθις εἰπεῖν. εἰ γὰρ πάντα τις σχήματα πλάσας ἐκ
again to-speak if for all someone shapes having-molded out-of
 χρυσοῦ μηδὲν μεταπλάττων παύοιτο ἕκαστα εἰς ἅπαντα,
gold not-at-all remolding should-cease each into all
 δεικνύντος δὴ τινος αὐτῶν ἐν καὶ ἐρομένου τί ποτ' ἐστί,
pointing indeed someone of-them one and asking what ever it-is
 μακρῷ πρὸς ἀλήθειαν ἀσφαλέστατον εἰπεῖν ὅτι χρυσός, τὸ
by-far toward truth safest to-say that gold the
 δὲ τρίγωνον ὅσα τε ἄλλα σχήματα ἐνεγίγνετο, μηδέποτε
and triangle as-many-as and other shapes were-arising never
 λέγειν ταῦτα ὡς ὄντα, ἃ γε μεταξὺ τιθεμένου μεταπίπτει,
to-speak these as being which at-least meanwhile (one)-setting shift

ἀλλ' ἐὰν ἄρα καὶ τὸ τοιοῦτον μετ' ἀσφαλείας ἐθέλῃ
but if then also the such with safety it-be-willing
 δέχεσθαι τινος, ἀγαπᾶν. ὁ αὐτὸς δὲ λόγος καὶ περὶ τῆς
to-accept of-some to-be-content the same indeed account also about the
 τὰ πάντα δεχομένης σώματα φύσεως. ταῦτόν αὐτὴν ἀεὶ
the all receiving bodies nature the-same it always
 προσρητέον· ἐκ γὰρ τῆς ἑαυτῆς τὸ παράπαν οὐκ ἐξίσταται
must-be-called out-of for the its-own the wholly not it-departs
 δυνάμεως — δέχεταιί τε γὰρ ἀεὶ τὰ πάντα, καὶ μορφήν
power it-receives both for always the all and a-shape
 οὐδεμίαν ποτὲ οὐδενὶ τῶν εἰσιόντων ὁμοίαν εἴληφεν οὐδαμῇ
no ever to-any of-the entering like it-has-taken in-any-way
 οὐδαμῶς· ἐκμαγεῖον γὰρ φύσει παντὶ κεῖται, κινούμενόν
by-any-means plastic-stuff for by-nature for-all it-lies being-moved
 τε καὶ διασχηματιζόμενον ὑπὸ τῶν εἰσιόντων, φαίνεται δὲ
both and being-configured by the entering appears and
 δι' ἐκεῖνα ἄλλοτε ἄλλοιον — τὰ δὲ εἰσιόντα καὶ ἐξιόντα
through those at-one-time of-a-different-kind the and entering and departing
 τῶν ὄντων ἀεὶ μμήματα, τυπωθέντα ἀπ' αὐτῶν τρόπον
of-the beings always copies having-been-stamped from them a-way
 τινὰ δύσφραστον καὶ θαυμαστόν, ὃν εἰς αὖτις μέτιμεν.
some hard-to-explain and wonderful which for another-time we-shall-pursue

Three kinds must be distinguished: what comes to be, that in which it comes to be, and that from which it is copied — which Timaeus likens to offspring, mother, and father. What receives all kinds must lie outside every form, as a maker of scented oils begins from an odorless base. So the mother of everything visible is neither earth, air, fire, nor water, but an invisible, formless kind. Timaeus then asks whether a fire itself by itself exists, or the form is only a word.

- d ἐν δ' οὖν τῷ παρόντι χρὴ γένη διανοηθῆναι τριττά,
 in and then the present one-must kinds to-conceive three-fold
 τὸ μὲν γιγνόμενον, τὸ δ' ἐν ᾧ γίγνεται, τὸ δ'
 the-one indeed coming-to-be the-other and in which it-comes-to-be the-other and
 ὅθεν ἀφομοιούμενον φύεται τὸ γιγνόμενον. καὶ δὴ καὶ
 whence being-likened grows the coming-to-be and indeed and
 προσεικάσαι πρέπει τὸ μὲν δεχόμενον μητρί, τὸ
 to-liken it-is-fitting the-one indeed receiving to-a-mother the-other
 δ' ὅθεν πατρί, τὴν δὲ μεταξὺ τούτων φύσιν ἐκγόνῳ,
 and whence to-a-father the and between of-these nature to-an-offspring
 νοῆσαί τε ὥς οὐκ ἂν ἄλλως, ἐκτυπώματος ἔσσεσθαι
 to-conceive and that not would otherwise an-impression to-be
 μέλλοντος ἰδεῖν ποικίλου πάσας ποικιλίας, τοῦτ' αὐτὸ ἐν
 being-about to-see varied all varieties this itself in
 ᾧ ἐκτυπούμενον ἐνίσταται γένοιτ' ἂν παρεσκευασμένον
 which being-impressed stands might-become would prepared
 εἶ, πλὴν ἄμορφον ὃν ἐκείνων ἀπασῶν τῶν ἰδεῶν ὅσας
 well except formless being of-those all the forms as-many-as
 μέλλοι δέχεσθαι ποθεν. ὅμοιον γὰρ ὃν τῶν
 it-might-be-about to-receive from-anywhere like for being of-the
 ἐπεισιόντων τινὲ τὰ τῆς ἐναντίας τά τε τῆς τὸ
 things-entering to-any the-things of-the opposite the-things and of-the the
 παράπαν ἄλλης φύσεως ὅπότε ἔλθοι δεχόμενον κακῶς
 wholly other nature whenever it-should-come receiving badly

ἂν ἀφομοιοῖ, τὴν αὐτοῦ παρεμφαῖνον ὄψιν. διὸ καὶ
 — *it-would-copy the its-own showing-through appearance wherefore also*
 πάντων ἐκτὸς εἰδῶν εἶναι χρῶν τὸ τὰ πάντα ἐκδεξόμενον
of-all outside forms to-be necessary the the all going-to-receive
 ἐν αὐτῷ γένῃ, καθάπερ περὶ τὰ ἀλείμματα ὅποσα εὐώδη
in itself kinds just-as about the ointments as-many-as fragrant
 τέχνη μηχανῶνται πρῶτον τοῦτ' αὐτὸ ὑπάρχον, ποιοῦσιν
by-art they-contrive first this itself existing they-make
 ὅτι μάλιστα ἀώδη τὰ δεξόμενα ὑγρὰ τὰς ὁσμάς·
as much-as-possible odorless the going-to-receive liquids the scents
 ὅσοι τε ἐν τισιν τῶν μαλακῶν σχήματα ἀπομάττειν
as-many-as and in some of-the soft shapes to-mold
 ἐπιχειροῦσι, τὸ παράπαν σχῆμα οὐδὲν ἔνδηλον ὑπάρχειν
attempt the wholly a-shape none visible to-exist
 ἕως, προομαλύναντες δὲ ὅτι λειότατον ἀπεργάζονται.
they-allow having-smoothed-beforehand and as smoothest they-work
 ταῦτόν οὖν καὶ τῷ τὰ τῶν πάντων αἰεὶ τε ὄντων 51
the-same then also for-the the of-the all always and being
 κατὰ πᾶν ἑαυτοῦ πολλάκις ἀφομοιώματα καλῶς μέλλοντι
throughout all of-itself often likenesses finely being-about
 δέχεσθαι πάντων ἐκτὸς αὐτῷ προσήκει πεφυκέναι τῶν
to-receive of-all outside for-it it-belongs to-have-grown the
 εἰδῶν. διὸ δὴ τὴν τοῦ γεγονότος ὁρατοῦ καὶ πάντως
forms wherefore indeed the of-the having-come-to-be visible and wholly
 αἰσθητοῦ μητέρα καὶ ὑποδοχὴν μήτε γῆν μήτε ἀέρα μήτε
perceptible mother and receptacle neither earth nor air nor
 πῦρ μήτε ὕδωρ λέγωμεν, μήτε ὅσα ἐκ τούτων μήτε ἐξ
fire nor water let-us-call nor as-many-as out-of these nor out-of
 ὧν ταῦτα γέγονεν· ἀλλ' ἀνόρατον εἰδός τι καὶ ἄμορφον,
which these have-come-to-be but an-invisible kind some and formless
 πανδεχές, μεταλαμβάνον δὲ ἀπορώτατά πη τοῦ νοητοῦ
all-receiving partaking and most-perplexingly somehow of-the intelligible

καὶ δυσαλωτότατον αὐτὸ λέγοντες οὐ ψευσόμεθα. καθ'
and most-elusive it saying not we-shall-lie according-to
 ὅσον δ' ἐκ τῶν προειρημένων δυνατὸν ἐφικνεῖσθαι
as-much-as and out-of the things-said-before possible to-attain
 τῆς φύσεως αὐτοῦ, τῇδ' ἂν τις ὀρθότατα λέγοι· πῦρ
the nature of-it in-this-way would someone most-rightly might-say fire
 μὲν ἐκάστοτε αὐτοῦ τὸ πεπυρωμένον μέρος φαίνεσθαι, τὸ
indeed each-time of-it the ignited part to-appear the
 δὲ ὑγρὰνθὲν ὕδωρ, γῆν τε καὶ αἶρα καθ' ὅσον ἂν
and moistened water earth both and air according-to as-much-as ever
 μιμήματα τούτων δέχεται. λόγῳ δὲ δὴ μᾶλλον τὸ
copies of-these it-receives in-argument and indeed rather the
 τοιόνδε διοριζομένους περὶ αὐτῶν διασκεπτέον· ἄρα ἔστιν τι
such-as-this distinguishing about them must-be-examined surely is some
 πῦρ αὐτὸ ἐφ' ἑαυτοῦ καὶ πάντα περὶ ὧν αἰεὶ λέγομεν οὕτως
fire itself by itself and all about which always we-speak thus
 αὐτὰ καθ' αὐτὰ ὄντα ἕκαστα, ἢ ταῦτα ἅπερ καὶ
themselves according-to themselves being each or these which-very also
 βλέπομεν, ὅσα τε ἄλλα διὰ τοῦ σώματος αἰσθανόμεθα,
we-see as-many-as and other through the body we-perceive
 μόνα ἔστιν τοιαύτην ἔχοντα ἀλήθειαν, ἄλλα δὲ οὐκ ἔστι
alone are such having truth others and not are
 παρὰ ταῦτα οὐδαμῇ οὐδαμῶς, ἀλλὰ μάτην ἐκάστοτε εἶναι τί
besides these in-any-way by-any-means but in-vain each-time to-be some
 φάμεν εἶδος ἐκάστου νοητόν, τὸ δ' οὐδὲν ἄρ' ἦν πλὴν λόγος;
we-say a-form of-each intelligible the and nothing then was except a-word

Timaeus casts his vote that intellect and true opinion are two distinct kinds, since one comes by teaching and the other by persuasion, one cannot be moved by persuasion and the other can be talked round, and gods share intellect while few men do. Three things therefore are: the form that neither takes anything in nor goes anywhere, its perceptible namesake, and space, which never perishes and gives a seat to everything that comes to be. All three were before the heaven.

οὔτε οὖν δὴ τὸ παρὸν ἄκριτον καὶ ἀδίκαστον ἀφέντα d
 neither then indeed the present unjudged and undecided having-left
 ἄξιον φάναι δισχυρίζομενον ἔχειν οὕτως, οὔτ' ἐπὶ λόγου
 worthy to-declare maintaining to-be so nor upon of-argument
 μήκει πάρεργον ἄλλο μῆκος ἐπεμβλητέον· εἰ δέ τις ὅρος
 a-length a-by-work other length must-be-thrown-in if and some definition
 ὀρισθεὶς μέγας διὰ βραχέων φανείη, τοῦτο μάλιστα
 having-been-defined great through few-words should-appear this most
 ἐγκαιριώτατον γένοιτ' ἂν. ὦδε οὖν τήν γ' ἐμὴν αὐτὸς
 most-opportune would-become — thus then the at-least my myself
 τίθεμαι ψήφον. εἰ μὲν νοῦς καὶ δόξα ἀληθῆς ἔστων δύο
 I-cast vote if indeed intellect and opinion true they-two-are two
 γένη, παντάπασιν εἶναι καθ' αὐτὰ ταῦτα, ἀναίσθητα ὑφ'
 kinds altogether to-be according-to themselves these imperceptible by
 ἡμῶν εἶδη, νοούμενα μόνον· εἰ δ', ὥς τισιν φαίνεται, δόξα
 us forms thought only if and as to-some it-seems opinion
 ἀληθῆς νοῦ διαφέρει τὸ μηδέν, πάνθ' ὅπως αὖ διὰ
 true than-intellect differs the not-at-all all as-many-as again through
 τοῦ σώματος αἰσθανόμεθα θετέον βεβαιότατα. δύο δὴ
 the body we-perceive must-be-set most-firmly two indeed
 λεκτέον ἐκείνω, διότι χωρὶς γεγόνατον ἀνομοίως τε
 must-be-called those-two because separately they-two-have-come-to-be unlike and
 ἔχeton. τὸ μὲν γὰρ αὐτῶν διὰ διδασχῆς, τὸ δ' ὑπὸ
 they-two-are the-one indeed for of-them through teaching the-other and by

πειθοῦς ἡμῖν ἐγγίγνεται· καὶ τὸ μὲν αἰεὶ μετ' ἀληθοῦς
persuasion in-us arises and the-one indeed always with true
 λόγου, τὸ δὲ ἄλογον· καὶ τὸ μὲν ἀκίνητον πειθοῖ,
reason the-other and irrational and the-one indeed unmoved by-persuasion
 τὸ δὲ μεταπειστόν· καὶ τοῦ μὲν πάντα ἄνδρα μετέχειν
the-other and persuadable and of-the-one indeed every man to-partake
 φατέον, νοῦ δὲ θεούς, ἀνθρώπων δὲ γένος βραχύ τι.
must-be-said of-intellect and gods of-men and a-kind small some
 52 τούτων δὲ οὕτως ἐχόντων ὁμολογητέον ἔν μὲν εἶναι τὸ
these and thus being must-be-agreed one indeed to-be the
 κατὰ ταῦτα εἶδος ἔχον, ἀγέννητον καὶ ἀνώλεθρον, οὔτε
according-to the-same form having ungenerated and imperishable neither
 εἰς ἑαυτὸ εἰσδεχόμενον ἄλλο ἄλλοθεν οὔτε αὐτὸ εἰς ἄλλο
into itself admitting another from-elsewhere nor itself into another
 ποιῖόν, ἀόρατον δὲ καὶ ἄλλως ἀναίσθητον, τοῦτο δὲ
anywhere going invisible and also otherwise imperceptible this which
 δὴ νόησις εἴληχεν ἐπισκοπεῖν· τὸ δὲ ὁμώνυμον ὁμοίον
indeed thinking has-obtained to-behold the and like-named like
 τε ἐκείνῳ δευτέρῳ, αἰσθητόν, γεννητόν, πεφορημένον αἰεὶ,
and to-that a-second perceptible generated carried always
 γιγνώμενόν τε ἔν τινι τόπῳ καὶ πάλιν ἐκεῖθεν ἀπολλύμενον,
coming-to-be both in some place and again from-there perishing
 δόξῃ μετ' αἰσθήσεως περιληπτόν· τρίτον δὲ αὖ γένος
by-opinion with perception graspable a-third and again kind
 ὃν τὸ τῆς χώρας αἰεὶ, φθορὰν οὐ προσδεχόμενον, ἔδραν
being the of-the space always destruction not admitting a-seat
 δὲ παρέχον ὅσα ἔχει γένεσιν πᾶσιν, αὐτὸ δὲ μετ'
and providing as-many-as have becoming for-all itself and with
 ἀναισθησίας ἀπτόν λογισμῷ τινι νόθῳ, μόγισ πιστόν,
insensibility touchable by-a-reckoning some bastard barely credible
 πρὸς ὃ δὴ καὶ ὀνειροπολοῦμεν βλέποντες καὶ φάμεν
toward which indeed also we-dream looking and we-say

ἀναγκαῖον εἶναί που τὸ ὄν ἅπαν ἔν τινι τόπῳ καὶ
 necessary to-be somewhere the being all in some place and
 κατέχον χώραν τινά, τὸ δὲ μήτ' ἐν γῇ μήτε που κατ'
 occupying space some the and neither in earth nor anywhere in
 οὐρανὸν οὐδὲν εἶναι. ταῦτα δὴ πάντα καὶ τούτων ἄλλα
 heaven nothing to-be these indeed all and of-these other
 ἀδελφὰ καὶ περὶ τὴν ἄπνουν καὶ ἀληθῶς φύσιν ὑπάρχουσιν
 kindred and about the sleepless and truly nature existing
 ὑπὸ ταύτης τῆς ὀνειρώξεως οὐ δυνατοὶ γινόμεθα ἐγερθέντες
 by this the dreaming not able we-become having-awakened
 διοριζόμενοι τὰληθῆς λέγειν, ὥς εἰκόνι μὲν, ἐπείπερ
 distinguishing the-truth to-tell that for-an-image indeed since
 οὐδ' αὐτὸ τοῦτο ἐφ' ᾧ γέγονεν ἑαυτῆς ἔστιν, ἑτέρου
 not-even it this upon which it-has-come-to-be its-own is of-another
 δέ τινος ἀεὶ φέρεται φάντασμα, διὰ ταῦτα ἐν ἑτέρῳ
 but some always it-is-borne a-phantom through these in another
 προσήκει τινὶ γίνεσθαι, οὐσίας ἀμωσγέπως ἀντεχομένην, ἣ
 it-belongs some to-come-to-be of-being somehow clinging or
 μηδὲν τὸ παράπαν αὐτὴν εἶναι, τῷ δὲ ὄντως ὄντι βοηθὸς
 nothing the wholly it to-be to-the and really being a-helper
 ὁ δὲ ἀκριβείας ἀληθῆς λόγος, ὥς ἕως ἄν τι
 the through exactness true account that so-long-as ever anything
 τὸ μὲν ἄλλο ἦ, τὸ δὲ ἄλλο, οὐδέτερον ἐν οὐδετέρῳ
 the-one indeed other is the-other and other neither in either
 ποτὲ γενόμενον ἐν ἅμα ταῦτόν καὶ δύο γενήσεσθον.
 ever having-come one at-once the-same and two they-two-will-become
 οὗτος μὲν οὖν δὴ παρὰ τῆς ἐμῆς ψήφου λογισθεὶς ἐν
 this indeed then indeed from the my vote reckoned in
 κεφαλαίῳ δεδόσθω λόγος, ὃν τε καὶ χώραν καὶ γένεσιν
 summary let-it-be-given account being both and space and becoming
 εἶναι, τρία τριχῇ, καὶ πρὶν οὐρανὸν γενέσθαι· τὴν δὲ δὴ
 to-be three three-ways and before heaven to-come-to-be the and indeed

γενέσεως τιθήνην ὑγραινομένην καὶ πυρουμένην καὶ τὰς
 of-becoming nurse being-moistened and being-fired and the
 γῆς τε καὶ ἀέρος μορφὰς δεχομένην, καὶ ὅσα ἄλλα
 of-earth both and of-air shapes receiving and as-many-as other
 τούτοις πάθη συνέπεται πάσχουσιν, παντοδαπὴν μὲν
 to-these affections follow suffering of-all-kinds indeed
 ἰδεῖν φαίνεσθαι, διὰ δὲ τὸ μήθ' ὁμοίων δυνάμεων μήτε
 to-see to-appear through and the neither of-like powers nor
 ἰσορρόπων ἐμπύπλασθαι κατ' οὐδὲν αὐτῆς ἰσορροπεῖν,
 of-balanced to-be-filled in nothing of-it to-be-in-balance
 ἀλλ' ἀνωμάλως πάντῃ ταλαντουμένην σειέσθαι μὲν ὑπ'
 but unevenly everywhere swaying to-be-shaken indeed by
 ἐκεῖνων αὐτήν, κινουμένην δ' αὖ πάλιν ἐκεῖνα σειέειν·
 those it being-moved and in-turn again those to-shake

XXVI · THE WINNOWING BASKET AND THE TWO TRIANGLES

Before the god took them in hand the four kinds had only traces of themselves, and the receptacle shook them apart as a winnowing basket sorts grain. He then gave them shape by forms and numbers. Since every body has depth, and every rectilinear surface is built of triangles, and every triangle from one of two right triangles — one isosceles, one scalene — Timaeus lays these down as the principles of fire and the rest.

- 53 τὰ δὲ κινούμενα ἄλλα ἄλλοσε αἰεὶ φέρεσθαι διακρινόμενα,
 the and being-moved some elsewhere always to-be-borne being-separated
 ὥσπερ τὰ ὑπὸ τῶν πλοκάνων τε καὶ ὀργάνων τῶν περὶ
 just-as the by the winnowing-baskets both and instruments the about
 τὴν τοῦ σίτου κάθαρσιν σειόμενα καὶ ἀνικνύμενα τὰ μὲν
 the of-the grain cleaning being-shaken and being-winnowed the-ones indeed
 πυκνὰ καὶ βαρέα ἄλλη, τὰ δὲ μανὰ καὶ κοῦφα εἰς ἑτέραν
 dense and heavy one-way the-ones and rare and light into another

ἵζει φερόμενα ἔδραν· τότε οὕτω τὰ τέτταρα γένη σειόμενα
settle being-borne seat then thus the four kinds being-shaken
 ὑπὸ τῆς δεξαμενῆς, κινουμένης αὐτῆς οἷον ὀργάνου
by the receiver being-moved itself as-if an-instrument
 σεισμὸν παρέχοντος, τὰ μὲν ἀνομοιότατα πλείστον
a-shaking furnishing the-ones indeed most-unlike farthest
 αὐτὰ ἀφ' αὐτῶν ὀρίζειν, τὰ δὲ ὁμοιότατα μάλιστα εἰς
them from one-another to-separate the-ones and most-like most into
 ταὐτὸν συνωθεῖν, διὸ δὴ καὶ χώραν ταῦτα ἄλλα ἄλλην
the-same to-thrust wherefore indeed also space these some another
 ἴσχειν, πρὶν καὶ τὸ πᾶν ἐξ αὐτῶν διακοσμηθὲν γενέσθαι.
to-hold before also the all out-of them having-been-ordered to-come-to-be
 καὶ τὸ μὲν δὴ πρὸ τούτου πάντα ταῦτ' εἶχεν ἀλόγως
and the indeed indeed before this all these were irrationally
 καὶ ἀμέτρως· ὅτε δ' ἐπεχειρεῖτο κοσμεῖσθαι τὸ πᾶν, πῦρ
and measurelessly when and it-was-attempted to-be-ordered the all fire
 πρῶτον καὶ ὕδωρ καὶ γῆν καὶ ἀέρα, ἵχνη μὲν ἔχοντα
first and water and earth and air traces indeed having
 αὐτῶν ἅττα, παντάπασί γε μὴν διακείμενα ὥσπερ
of-themselves some altogether at-least however disposed just-as
 εἰκὸς ἔχειν ἅπαν ὅταν ἀπῇ τινος θεός, οὕτω δὴ
likely to-be everything whenever is-absent from-anything a-god so indeed
 τότε πεφυκότα ταῦτα πρῶτον διεσχηματίσατο εἵδεσί τε
then being these first be-shaped with-forms both
 καὶ ἀριθμοῖς. τὸ δὲ ἦ δυνατόν ὡς κάλλιστα ἄριστά
and with-numbers the and in-what-way possible as most-finely best
 τε ἐξ οὐχ οὕτως ἐχόντων τὸν θεὸν αὐτὰ συνιστάναι,
and out-of not thus being the god them to-compose
 παρὰ πάντα ἡμῖν ὡς ἀεὶ τοῦτο λεγόμενον ὑπαρχέτω·
beyond all for-us as always this being-said let-it-stand
 νῦν δ' οὖν τὴν διάταξιν αὐτῶν ἐπιχειρητέον ἐκάστων
now and then the arrangement of-them must-be-attempted of-each

καὶ γένεσιν ἀήθει λόγῳ πρὸς ὑμᾶς δηλοῦν, ἀλλὰ
 and becoming with-unwonted account to you to-show but
 γὰρ ἐπεὶ μετέχετε τῶν κατὰ παιδευσιν ὁδῶν δι' ὧν
 for since you-share the according-to education roads through which
 ἐνδείκνυσθαι τὰ λεγόμενα ἀνάγκη, συνέψεσθε.

to-demonstrate the-things being-said a-necessity you-will-follow

- d πρῶτον μὲν δὴ πῦρ καὶ γῆ καὶ ὕδωρ καὶ ἀήρ ὅτι σώματά
 first indeed indeed fire and earth and water and air that bodies
 ἐστί, δηλόν που καὶ παντί· τὸ δὲ τοῦ σώματος εἶδος πᾶν
 are clear I-suppose also to-everyone the and of-the body form all
 καὶ βάθος ἔχει. τὸ δὲ βάθος αὖ πᾶσα ἀνάγκη τὴν ἐπίπεδον
 also depth has the and depth again every necessity the plane
 περιελιφέναι φύσιν· ἡ δὲ ὀρθὴ τῆς ἐπιπέδου βάσεως
 to-have-enclosed nature the and rectilinear of-the plane base
 ἐκ τριγῶνων συνέστηκεν. τὰ δὲ τρίγωνα πάντα ἐκ
 out-of triangles is-composed the and triangles all out-of
 δυοῖν ἄρχεται τριγῶνων, μίαν μὲν ὀρθὴν ἔχοντος ἑκατέρου
 two begin triangles one indeed right having each
 γωνίαν, τὰς δὲ ὀξείας· ὧν τὸ μὲν ἕτερον ἑκατέρωθεν
 angle the and acute of-which the-one indeed other on-each-side
 ἔχει μέρος γωνίας ὀρθῆς πλευραῖς ἴσαις διηρημένης, τὸ
 has a-part of-an-angle right by-sides equal divided the-other
 δ' ἕτερον ἀνίσους ἄνισα μέρη νενεμημένης. ταύτην δὴ
 and other by-unequal unequal parts distributed this indeed
 πυρὸς ἀρχὴν καὶ τῶν ἄλλων σωμάτων ὑποτιθέμεθα κατὰ
 of-fire a-principle and of-the other bodies we-lay-down according-to
 τὸν μετ' ἀνάγκης εἰκότα λόγον πορευόμενοι· τὰς δ' ἔτι
 the with necessity likely account proceeding the and still
 τούτων ἀρχὰς ἄνωθεν θεὸς οἶδεν καὶ ἀνδρῶν ὃς ἂν ἐκεῖνῳ
 of-these principles above a-god knows and of-men who ever to-him
 φίλος ᾗ. δεῖ δὴ λέγειν ποῖα κάλλιστα σώματα γένοιτ'
 friend is must indeed to-say what-kind fairest bodies would-become

ἂν τέτταρα, ἀνόμοια μὲν ἑαυτοῖς, δυνατὰ δὲ ἐξ ἀλλήλων
 — four unlike indeed to-one-another able but out-of one-another
 αὐτῶν ἅττα διαλυόμενα γίνεσθαι· τούτου γὰρ τυχόντες
 of-them some being-dissolved to-become of-this for having-attained
 ἔχομεν τὴν ἀλήθειαν γενέσεως περί γῆς τε καὶ πυρὸς τῶν
 we-have the truth of-becoming about of-earth both and of-fire the
 τε ἀνὰ λόγον ἐν μέσῳ. τόδε γὰρ οὐδενὶ συγχωρησόμεθα,
 and in proportion in middle this for to-no-one we-shall-concede
 καλλίω τούτων ὁρώμενα σώματα εἶναί που καθ' ἐν
 fairer than-these visible bodies to-be anywhere according-to one
 γένος ἕκαστον ὄν. τοῦτ' οὖν προθυμητέον, τὰ διαφέροντα
 kind each being this then must-be-endeavored the excelling
 κάλλει σωμάτων τέτταρα γένη συναρμόσασθαι καὶ φάναι
 in-beauty of-bodies four kinds to-fit-together and to-declare
 τὴν τούτων ἡμᾶς φύσιν ἱκανῶς εἰληφέναι.
 the of-these us nature sufficiently to-have-grasped

XXVII • BUILDING THE SOLIDS FROM TRIANGLES

Of the countless scalene triangles Timaeus chooses the one whose square on the longer side is triple that on the shorter. Three of the four bodies are built from it and can therefore change into one another; the fourth, built from the isosceles, cannot. Six of the scalenes make an equilateral face; four such faces give the first solid, eight the second, twenty the third, and six squares the cube. The god used a fifth figure for the whole, embroidering it.

τοῦν δὴ δυοῖν τριγώνου τὸ μὲν ἰσοσκελὲς μίαν 54
 of-the-two indeed two triangles the-one indeed isosceles one
 εἴληχεν φύσιν, τὸ δὲ πρόμηκες ἀπεράντους· προαιρετέον
 has-obtained nature the-other and elongated unlimited must-be-chosen
 οὖν αὖ τῶν ἀπείρων τὸ κάλλιστον, εἰ μέλλομεν ἄρξεσθαι
 then again of-the unlimited the fairest if we-are-going to-begin

κατὰ τρόπον. ἂν οὖν τις ἔχη κάλλιον ἐκλεξάμενος
according-to (due-)manner if then anyone is-able a-fairer having-chosen
εἰπεῖν εἰς τὴν τούτων σύστασιν, ἐκείνος οὐκ ἐχθρὸς ὢν
to-say for the of-these composition that-man not an-enemy being
ἀλλὰ φίλος κρατεῖ· τιθέμεθα δ' οὖν τῶν πολλῶν τριγώνων
but a-friend prevails we-set and then of-the many triangles
κάλλιστον ἓν, ὑπερβάντες τὰλλα, ἐξ οὗ τὸ ἰσόπλευρον
fairest one passing-over the-others out-of which the equilateral
τρίγωνον ἐκ τρίτου συνέστηκεν. διότι δέ, λόγος πλείων·
triangle out-of a-third is-composed why and an-account longer
ἀλλὰ τῷ τούτῳ ἐλέγξαντι καὶ ἀνευρόντι δὴ οὕτως
but to-the-(one) this having-refuted and having-discovered indeed thus
ἔχον κείται φίλια τὰ ἄλλα. προηρήσθω δὴ δύο τρίγωνα
being lie friendly the prizes let-there-be-chosen indeed two triangles
ἐξ ὧν τό τε τοῦ πυρὸς καὶ τὰ τῶν ἄλλων σώματα
out-of which the both of-the fire and the of-the others bodies
μεμηχάνηται, τὸ μὲν ἰσοσκελές, τὸ δὲ τριπλὴν κατὰ
have-been-contrived the-one indeed isosceles the-other and triple in
δύναμιν ἔχον τῆς ἐλάττονος τὴν μείζω πλευρὰν αἰεί. τὸ
power having than-the lesser the greater side always the
δὴ πρόσθεν ἀσαφῶς ῥηθὲν νῦν μᾶλλον διοριστέον. τὰ γὰρ
indeed before unclearly said now more must-be-defined the for
τέτταρα γένη δι' ἀλλήλων εἰς ἄλληλα ἐφαίνετο πάντα
four kinds through one-another into one-another appeared all
γένεσιν ἔχειν, οὐκ ὀρθῶς φανταζόμενα· γίνεσθαι μὲν γὰρ
becoming to-have not rightly appearing come-to-be indeed for
ἐκ τῶν τριγώνων ὧν προηρήμεθα γένη τέτταρα, τρία μὲν
out-of the triangles which we-have-chosen kinds four three indeed
ἐξ ἑνὸς τοῦ τὰς πλευρὰς ἀνίσους ἔχοντος, τὸ δὲ τέταρτον
out-of one the the sides unequal having the and fourth
ἐν μόνον ἐκ τοῦ ἰσοσκελοῦς τριγώνου συναρμοσθέν.
one alone out-of the isosceles triangle fitted-together

οὐκ οὐκ δυνατόν πάντα εἰς ἄλληλα διαλυόμενα ἐκ πολλῶν d
not-then able all into one-another being-dissolved out-of many
 μικρῶν ὀλίγα μεγάλα καὶ τὸναντίον γίνεσθαι, τὰ
small few great and the-contrary to-become the
 δὲ τρία οἷόν τε· ἐκ γὰρ ἑνὸς ἅπαντα πεφυκότα
and three possible and out-of for one all having-grown
 λυθέντων τε τῶν μειζόνων πολλὰ μικρὰ ἐκ τῶν
having-been-dissolved and the greater many small out-of the
 αὐτῶν συστήσεται, δεχόμενα τὰ προσήκοντα ἑαυτοῖς
same will-be-composed receiving the fitting to-themselves
 σχήματα, καὶ μικρὰ ὅταν αὖ πολλὰ κατὰ τὰ
shapes and small whenever again many according-to the
 τρίγωνα διασπαρῇ, γενόμενος εἰς ἀριθμὸς ἑνὸς ὄγκου μέγα
triangles are-scattered having-become one number of-one bulk great
 ἀποτελέσειεν ἂν ἄλλο εἶδος ἔν. ταῦτα μὲν οὖν λελέχθω
might-produce would another form one these indeed then let-it-be-said
 περὶ τῆς εἰς ἄλληλα γενέσεως· οἷον δὲ ἕκαστον αὐτῶν
about the into one-another becoming what-kind and each of-them
 γέγονεν εἶδος καὶ ἐξ ὅσων συμπεσόντων ἀριθμῶν,
has-become form and out-of how-many having-fallen-together numbers
 λέγειν ἂν ἐπόμενον εἴη. ἄρξει δὴ τό τε πρῶτον
to-tell — following would-be it-will-begin indeed the both first
 εἶδος καὶ μικρότατον συνιστάμενον, στοιχείον δ' αὐτοῦ τὸ
form and smallest being-composed an-element and of-it the
 τὴν ὑποτείνουσαν τῆς ἐλάττονος πλευρᾶς διπλασίαν ἔχον
the hypotenuse than-the lesser side double having
 μήκει· σύνδυο δὲ τοιούτων κατὰ διάμετρον συντιθεμένων
in-length two-by-two and of-such along a-diagonal being-put-together
 καὶ τρὶς τούτου γενομένου, τὰς διαμέτρους καὶ τὰς
and thrice this having-happened the diagonals and the

βραχείας πλευρὰς εἰς ταὐτὸν ὡς κέντρον ἐρρισάντων, ἐν
short sides into the-same as a-center having-fixed one
 ἰσόπλευρον τρίγωνον ἕξ ἕξ τὸν ἀριθμὸν ὄντων γέγονεν.
equilateral triangle out-of six the number being has-come-to-be
 55 τρίγωνα δὲ ἰσόπλευρα συνιστάμενα τέτταρα κατὰ
triangles and equilateral being-composed four by
 σύντρεις ἐπιπέδους γωνίας μίαν στερεὰν γωνίαν ποιεῖ,
three-at-a-time plane angles one solid angle make
 τῆς ἀμβλυτάτης τῶν ἐπιπέδων γωνιῶν ἐφεξῆς γεγονυῖαν·
after-the most-obtuse of-the plane angles next having-come-to-be
 τοιούτων δὲ ἀποτελεσθειῶν τεττάρων πρῶτον εἶδος
of-such and having-been-completed four a-first form
 στερεόν, ὅλου περιφεροῦς διανεμητικὸν εἰς ἴσα μέρη
solid of-a-whole spherical distributive into equal parts
 καὶ ὅμοια, συνίσταται. δεύτερον δὲ ἐκ μὲν τῶν αὐτῶν
and like is-composed a-second and out-of indeed the same
 τριγώνων, κατὰ δὲ ἰσόπλευρα τρίγωνα ὀκτὼ συστάντων,
triangles by and equilateral triangles eight having-been-composed
 μίαν ἀπεργασαμένων στερεὰν γωνίαν ἐκ τεττάρων
one having-produced solid angle out-of four
 ἐπιπέδων· καὶ γενομένων ἕξ τοιούτων τὸ δεύτερον αὖ σῶμα
plane and having-become six of-such the second again body
 οὕτως ἔσχεν τέλος. τὸ δὲ τρίτον ἐκ δις ἐξήκοντα τῶν
thus had completion the and third out-of twice sixty the
 στοιχείων συμπαγόντων, στερεῶν δὲ γωνιῶν δώδεκα, ὑπὸ
elements having-been-compacted solid and angles twelve by
 πέντε ἐπιπέδων τριγώνων ἰσοπλεύρων περιεχομένης ἐκάστης,
five plane triangles equilateral being-contained each
 εἴκοσι βάσεις ἔχον ἰσοπλεύρους τριγώνους γέγονεν. καὶ τὸ
twenty bases having equilateral triangular has-come-to-be and the-one
 μὲν ἕτερον ἀπήλλακτο τῶν στοιχείων ταῦτα γεννήσαν, τὸ
indeed other had-been-released of-the elements these having-begotten the-other

δὲ ἰσοσκελὲς τρίγωνον ἐγέννα τὴν τοῦ τετάρτου φύσιν,
and isosceles triangle was-begetting the of-the fourth nature
 κατὰ τέτταρα συνιστάμενον, εἰς τὸ κέντρον τὰς ὀρθὰς γωνίας
by four being-composed into the center the right angles
 συνάγον, ἐν ἰσόπλευρον τετράγωνον ἀπεργασάμενον·
bringing-together one equilateral square having-produced
 ἕξ δὲ τοιαῦτα συμπαγέντα γωνίας ὀκτὼ στερεὰς
six and such having-been-compacted angles eight solid
 ἀπετέλεσεν, κατὰ τρεῖς ἐπιπέδους ὀρθὰς συναρμοσθείσης
produced by three plane right having-been-fitted
 ἐκάστης· τὸ δὲ σχῆμα τοῦ συστάντος σώματος γέγονεν
each the and shape of-the having-been-composed body has-become
 κυβικόν, ἕξ ἐπιπέδους τετραγώνους ἰσοπλεύρους βάσεις
cubic six plane square equilateral bases
 ἔχον. ἔτι δὲ οὔσης συστάσεως μιᾶς πέμπτης, ἐπὶ τὸ πᾶν
having still and being a-composition one fifth for the all
 ὁ θεὸς αὐτῇ κατεχρήσατο ἐκεῖνο διαζωγραφῶν.
the god it used that embroidering

XXVIII · WHICH BODY BELONGS TO WHICH KIND

To hold that the worlds are unlimited, Timaeus says, is the doctrine of a man unlimited in inexperience; whether there is one or five is the question worth pausing over; and the likely account declares one. Earth takes the cube, being the least mobile of the kinds and the steadiest on its square bases. Fire, with the fewest bases, is the most mobile and sharpest; air comes second and water third, and the god fitted their numbers and powers together in proportion.

ἃ δὴ τις εἰ πάντα λογιζόμενος ἐμμελῶς ἀποροῖ
which indeed anyone if all reckoning fittingly should-doubt
 πότερον ἀπείρους χρὴ κόσμους εἶναι λέγειν ἢ πέρας
whether unlimited one-must worlds to-be to-say or a-limit

d

ἔχοντας, τὸ μὲν ἀπείρους ἡγήσασαί' ἂν ὄντως ἀπείρου
having the indeed unlimited be-would-deem — really of-an-inexperienced
 τινὸς εἶναι δόγμα ὧν ἔμπειρον χρεὼν εἶναι, πότερον
someone to-be a-doctrine of-which experienced necessary to-be whether
 δὲ ἓνα ἢ πέντε αὐτοὺς ἀληθείᾳ πεφυκότας λέγειν ποτὲ
and one or five them in-truth having-grown to-say ever
 προσήκει, μᾶλλον ἂν ταύτῃ στάς εἰκότως διαπορήσαι.
it-befits rather — in-this-way standing reasonably would-be-in-doubt
 τὸ μὲν οὖν δὴ παρ' ἡμῶν ἓνα αὐτὸν κατὰ τὸν εἰκότα
the indeed then indeed from us one it according-to the likely
 λόγον πεφυκότα μὲν θείῳ, ἄλλος δὲ εἰς ἄλλα πῃ
account having-grown declares a-god another and to other-things somehow
 βλέψας ἕτερα δοξάσει. καὶ τοῦτον μὲν μεθετέον, τὰ
having-looked other-things will-opine and him indeed must-be-let-go the
 δὲ γεγονότα νῦν τῷ λόγῳ γένῃ διανείμωμεν εἰς πῦρ
and having-come-to-be now by-the account kinds let-us-distribute into fire
 καὶ γῆν καὶ ὕδωρ καὶ ἀέρα. γῇ μὲν δὴ τὸ κυβικὸν
and earth and water and air to-earth indeed indeed the cubic
 εἶδος δώμεν· ἀκίνητοτάτη γὰρ τῶν τεττάρων γενῶν γῇ
form let-us-give most-immobile for of-the four kinds earth
 καὶ τῶν σωμάτων πλαστικωτάτη, μάλιστα δὲ ἀνάγκη
and of-the bodies most-moldable most and a-necessity
 γεγονέναι τοιοῦτον τὸ τὰς βάσεις ἀσφαλεστάτας ἔχον·
to-have-become such the the bases most-stable having
 βάσεις δὲ ἣ τε τῶν κατ' ἀρχὰς τριγώνων ὑποτεθέντων
a-base and the and of-the at beginnings triangles assumed
 ἀσφαλεστέρα κατὰ φύσιν ἢ τῶν ἴσων πλευρῶν τῆς
more-stable according-to nature the of-the equal sides than-the
 τῶν ἀνίσων, τό τε ἐξ ἑκατέρου συντεθὲν ἐπίπεδον
of-the unequal the and out-of each compounded plane

ἰσόπλευρον ἰσοπλεύρου τετράγωνον τριγώνου κατὰ τε
equilateral than-equilateral square than-triangle in both
 μέρη καὶ καθ' ὅλον στασιμώτερος ἐξ ἀνάγκης βέβηκεν.
parts and in whole more-steadily out-of necessity stands
 διὸ γῇ μὲν τοῦτο ἀπονέμοντες τὸν εἰκότα λόγον 56
wherefore to-earth indeed this assigning the likely account
 διασώζομεν, ὕδατι δ' αὖ τῶν λοιπῶν τὸ δυσκινητότατον
we-preserve to-water and again of-the remaining the least-mobile
 εἶδος, τὸ δ' εὐκινητότατον πυρί, τὸ δὲ μέσον ἀέρι· καὶ τὸ
form the and most-mobile to-fire the and middle to-air and the
 μὲν σμικρότατον σῶμα πυρί, τὸ δ' αὖ μέγιστον ὕδατι,
indeed smallest body to-fire the and again greatest to-water
 τὸ δὲ μέσον ἀέρι· καὶ τὸ μὲν ὀξύτατον αὖ πυρί, τὸ δὲ
the and middle to-air and the indeed sharpest again to-fire the and
 δεύτερον ἀέρι, τὸ δὲ τρίτον ὕδατι. ταῦτ' οὖν δὴ πάντα, τὸ
second to-air the and third to-water these then indeed all the
 μὲν ἔχον ὀλιγίστας βάσεις εὐκινητότατον ἀνάγκη πεφυκέναι,
indeed having fewest bases most-mobile a-necessity to-have-grown
 τμητικώτατόν τε καὶ ὀξύτατον ὃν πάντῃ πάντων, ἔτι τε
most-cutting both and sharpest being in-every-way of-all still and
 ἐλαφρότατον, ἐξ ὀλιγίστων συνεστὸς τῶν αὐτῶν μερῶν·
lightest out-of fewest composed the same parts
 τὸ δὲ δεύτερον δευτέρως τὰ αὐτὰ ταῦτ' ἔχειν, τρίτως δὲ
the and second secondly the same these to-have thirdly and
 τὸ τρίτον. ἔστω δὴ κατὰ τὸν ὀρθὸν λόγον καὶ κατὰ
the third let-it-be indeed according-to the right account and according-to
 τὸν εἰκότα τὸ μὲν τῆς πυραμίδος στερεὸν γεγονὸς εἶδος
the likely the indeed of-the pyramid solid having-become form
 πυρὸς στοιχείου καὶ σπέρμα· τὸ δὲ δεύτερον κατὰ
of-fire an-element and a-seed the and second according-to
 γένεσιν εἴπωμεν ἀέρος, τὸ δὲ τρίτον ὕδατος. πάντα οὖν
becoming let-us-call of-air the and third of-water all then

δὴ ταῦτα δεῖ διανοεῖσθαι σμικρὰ οὕτως, ὥς καθ' ἓν
indeed these must to-conceive small so that according-to one
 ἕκαστον μὲν τοῦ γένους ἐκάστου διὰ σμικρότητα οὐδὲν
each indeed of-the kind of-each through smallness not-at-all
 ὁρώμενον ὑφ' ἡμῶν, συναθροισθέντων δὲ πολλῶν τοὺς
being-seen by us having-been-gathered and many the
 ὄγκους αὐτῶν ὁρᾶσθαι· καὶ δὴ καὶ τὸ τῶν ἀναλογιῶν
masses of-them to-be-seen and indeed and the of-the proportions
 περί τε τὰ πλήθη καὶ τὰς κινήσεις καὶ τὰς ἄλλας
about both the numbers and the motions and the other
 δυνάμεις πανταχῇ τὸν θεόν, ὅπηπερ ἡ τῆς ἀνάγκης ἐκούσα
powers everywhere the god wherever the of-the necessity willing
 πεισθεῖσά τε φύσις ὑπέεικεν, ταύτῃ πάντῃ δι' ἀκριβείας
persuaded and nature yielded in-that-way everywhere through exactness
 ἀποτελεσθεισῶν ὑπ' αὐτοῦ συνηρμόσθαι ταῦτα ἀνὰ λόγον.
having-been-perfected by him to-have-fitted-together these in proportion

XXIX · HOW THE ELEMENTS CHANGE INTO ONE ANOTHER

Earth met by fire is dissolved and carried about, but its parts can refit only as earth and never pass into another form. Water divided yields one body of fire and two of air, air divided yields two of fire, and the combinations run the other way as well. A kind is never cut by its like, and the few are quenched among the many. Because each triangle comes in more than one size, the kinds hold countless varieties.

δ ἐκ δὴ πάντων ὧνπερ τὰ γένη προειρήκαμεν ὧδ' ἂν
out-of indeed all of-which-very the kinds we-have-said thus would
 κατὰ τὸ εἰκὸς μάλιστ' ἂν ἔχοι. γῆ μὲν συντυγχάνουσα
according-to the likely most — it-would-be earth indeed meeting
 πυρὶ διαλυθεῖσά τε ὑπὸ τῆς ὀξύτητος αὐτοῦ φέροιτ' ἄν,
with-fire dissolved and by the sharpness of-it would-be-borne —

εἴτ' ἐν αὐτῷ πυρὶ λυθείσα εἴτ' ἐν ἀέρος εἴτ' ἐν ὕδατος ὄγκῳ
whether in the-very fire dissolved or in of-air or in of-water a-mass
 τύχοι, μέχριπερ ἂν αὐτῆς πῃ συντυχόντα τὰ μέρη,
it-should-happen until ever of-it somehow having-met the parts
 πάλιν συναρμοσθέντα αὐτὰ αὐτοῖς, γῇ γένοιτο — οὐ γὰρ
again having-been-fitted them to-themselves earth should-become not for
 εἰς ἄλλο γε εἶδος ἔλθοι ποτ' ἄν — ὕδωρ δὲ ὑπὸ πυρὸς
into another at-least form it-would-come ever — water and by fire
 μερισθέν, εἴτε καὶ ὑπ' ἀέρος, ἐγχωρεῖ γίνεσθαι συστάνα
divided whether also by air it-is-possible to-become having-combined
 ἐν μὲν πυρὸς σῶμα, δύο δὲ ἀέρος· τὰ δὲ ἀέρος τμήματα
one indeed of-fire body two and of-air the and of-air segments
 ἐξ ἐνὸς μέρους διαλυθέντος δὴ ἂν γενοίσθην
out-of one part having-been-dissolved two — they-two-would-become
 σώματα πυρός. καὶ πάλιν, ὅταν ἀέρι πῦρ ὕδασιν τε
bodies of-fire and again whenever by-air fire by-waters and
 ἢ τινι γῇ περιλαμβανόμενον ἐν πολλοῖς ὀλίγον,
or by-some earth being-surrounded among many little
 κινούμενον ἐν φερομένοις, μαχόμενον καὶ νικηθὲν
moving among things-borne fighting and having-been-conquered
 καταθραυσθῇ, δύο πυρὸς σώματα εἰς ἐν συνίστασθον εἶδος
is-shattered two of-fire bodies into one they-two-combine form
 ἀέρος· καὶ κρατηθέντος ἀέρος κερματισθέντος τε ἐκ δυοῖν
of-air and having-been-mastered of-air having-been-chopped and out-of two
 ὅλῳ καὶ ἡμίσεος ὕδατος εἶδος ἐν ὅλῳ ἔσται συμπαγές.
whole-two and a-half of-water form one whole will-be compacted
 ὧδε γὰρ δὴ λογισώμεθα αὐτὰ πάλιν, ὥς ὅταν ἐν
thus for indeed let-us-reckon them again that whenever in
 πυρὶλαμβανόμενον τῶν ἄλλων ὑπ' αὐτοῦ τι γένος τῇ
fire being-caught of-the others by it some kind by-the
 τῶν γωνιῶν καὶ κατὰ τὰς πλευράς ὀξύτητι τέμνηται,
of-the angles and along the sides sharpness is-cut

συστάν μὲν εἰς τὴν ἐκείνου φύσιν πέπαυται
having-been-composed indeed into the of-that nature it-has-ceased
 τεμνόμενον — τὸ γὰρ ὅμοιον καὶ ταυτὸν αὐτῷ γένος
being-cut the for like and same to-itself kind
 ἕκαστον οὔτε τινὰ μεταβολὴν ἐμποιῆσαι δυνατόν οὔτε τι
each neither any change to-produce able nor anything
 παθεῖν ὑπὸ τοῦ κατὰ ταυτὰ ὁμοίως τε ἔχοντος — ἕως
to-suffer by the according-to the-same alike and being so-long-as
 δ' ἂν εἰς ἄλλο τι γιγνόμενον ἡττον ὄν κρείττονι
and ever into another something becoming weaker being with-a-stronger
 μάχεται, λύομενον οὐ παύεται. τά τε αὖ σμικρότερα
fight being-dissolved not it-ceases the and again smaller
 ὅταν ἐν τοῖς μείζουσιν πολλοῖς περιλαμβανόμενα ὀλίγα
whenever among the greater many being-surrounded few
 διαθρανούμενα κατασβεννύται, συνίστασθαι μὲν ἐθέλοντα
being-shattered are-quenched to-combine indeed willing
 εἰς τὴν τοῦ κρατοῦντος ιδέαν πέπαυται κατασβεννύμενα
into the of-the mastering form it-has-ceased being-quenched
 γίγνεται τε ἐκ πυρὸς ἀήρ, ἐξ ἀέρος ὕδωρ· ἐὰν δ' εἰς
arises and out-of fire air out-of air water if and into
 ταυτὰ ἦ καὶ τῶν ἄλλων τι συνιδὼν γενῶν μάχεται,
the-same it-goes and of-the others something meeting of-kinds fights
 λύομενα οὐ παύεται, πρὶν ἢ παντάπασιν ὠθούμενα καὶ
being-dissolved not it-ceases before than altogether being-thrust and
 διαλυθέντα ἐκφυγῇ πρὸς τὸ συγγενές, ἢ νικηθέντα,
having-been-dissolved it-escapes toward the kindred or having-been-conquered
 ἐν ἐκ πολλῶν ὅμοιον τῷ κρατήσαντι γενόμενον,
one out-of many like to-the (one)-having-mastered having-become
 αὐτοῦ σύνοικον μένει. καὶ δὴ καὶ κατὰ ταῦτα τὰ
of-it a-fellow-dweller it-remains and indeed and according-to these the
 παθήματα διαμείβεται τὰς χώρας ἅπαντα· διέστηκεν μὲν
affections change the places all stand-apart indeed

γὰρ τοῦ γένους ἐκάστου τὰ πλήθη κατὰ τόπον ἴδιον
for of-the kind of-each the multitudes in a-place proper
 διὰ τὴν τῆς δεχομένης κίνησιν, τὰ δὲ ἀνομοιούμενα
through the of-the receiver motion the and becoming-unlike
 ἐκάστοτε ἑαυτοῖς, ἄλλοις δὲ ὁμοιούμενα, φέρεται διὰ τὸν
each-time to-themselves to-others and becoming-like are-borne through the
 σεισμόν πρὸς τὸν ἐκείνων οἷς ἂν ὁμοιωθῇ τόπον.
shaking toward the of-those to-which ever they-are-made-like place
 ὅσα μὲν οὖν ἄκρατα καὶ πρῶτα σώματα διὰ d
as-many-as indeed then unmixed and primary bodies through
 τοιούτων αἰτιῶν γέγονεν· τὸ δ' ἐν τοῖς εἵδεσιν αὐτῶν
such causes have-come-to-be the and in the kinds of-them
 ἕτερα ἐμπεφυκέναι γένη τὴν ἐκατέρου τῶν στοιχείων
other to-have-grown-in kinds the of-each of-the elements
 αἰτιατέον σύστασιν, μὴ μόνον ἐν ἐκατέραν μέγεθος ἔχον
must-be-blamed composition not only one each a-size having
 τὸ τρίγωνον φυτεῦσαι κατ' ἀρχάς, ἀλλ' ἐλάττω τε καὶ
the triangle to-have-planted at beginnings but smaller both and
 μείζω, τὸν ἀριθμόν δὲ ἔχοντα τοσοῦτον ὅσαπερ ἂν ᾗ
greater the number and having so-great as-many-as ever are
 τὰν τοῖς εἵδεσι γένη. διὸ δὴ συμμειγνύμενα αὐτά
the-(ones)-in the kinds classes wherefore indeed being-mingled themselves
 τε πρὸς αὐτὰ καὶ πρὸς ἀλλήλα τὴν ποικιλίαν ἐστὶν
both with themselves and with one-another the variety are
 ἄπειρα· ἥς δὴ δεῖ θεωροῦς γίνεσθαι τοὺς μέλλοντας
infinite of-which indeed must observers to-become the intending
 περὶ φύσεως εἰκότι λόγῳ χρῆσεσθαι.
about nature with-a-likely account to-use

Motion never arises in uniformity: nothing is moved without a mover, nothing moves without something to be moved, and the two can never be alike. The circuit of the whole presses everything together and leaves no empty space, so the small are driven into the gaps of the great and all things are carried toward their own places, which keeps motion going forever. Fire has many kinds, among them flame, its light, and the glow in embers; air gives aether and mist; and water the liquid and the fusible.

- ε κινήσεως οὖν στάσεώς τε περί, τίνα τρόπον καὶ μεθ'
of-motion then of-rest and about what manner and with
 ὧντινων γίνεσθον, εἰ μή τις διομολογήσεται, πόλλ'
what-things they-two-arise if not someone will-agree many-things
 ἂν εἴη ἐμποδὼν τῷ κατόπισθεν λογισμῷ. τὰ μὲν
would be in-the-way to-the following reckoning the-things indeed
 οὖν ἤδη περὶ αὐτῶν εἴρηται, πρὸς δ' ἐκείνοις ἔτι
then already about them have-been-said in-addition and to-those still
 τάδε, ἐν μὲν ὁμαλότητι μηδέποτε ἐθέλει κίνησιν ἐνεῖναι.
these in indeed uniformity never to-be-willing motion to-be-in
 τὸ γὰρ κινήσόμενον ἄνευ τοῦ κινήσοντος ἢ τὸ κινήσον
the for going-to-be-moved without the going-to-move or the going-to-move
 ἄνευ τοῦ κινήσομένου χαλεπὸν, μᾶλλον δὲ ἀδύνατον,
without the going-to-be-moved hard rather and impossible
 εἶναι κήσεις δὲ οὐκ ἔστιν τούτων ἀπόντων, ταῦτα δὲ
to-be motion and not is these being-absent these and
 ὁμαλὰ εἶναί ποτε ἀδύνατον.
uniform to-be ever impossible
- 58 οὕτω δὴ στάσιν μὲν ἐν ὁμαλότητι, κίνησιν δὲ εἰς
so indeed rest indeed in uniformity motion and into
 ἀνωμαλότητα ἀεὶ τιθώμεν· αἰτία δὲ ἀνισότης αὖ
unevenness always let-us-set a-cause and inequality again

τῆς ἀνωμάλου φύσεως. ἀνισότητος δὲ γένεσιν μὲν
of-the uneven nature of-inequality and coming-to-be indeed
 διεληλύθαμεν· πῶς δέ ποτε οὐ κατὰ γένη διαχωρισθέντα
we-have-gone-through how and ever not according-to kinds having-been-separated
 ἕκαστα πέπαυται τῆς δι' ἀλλήλων κινήσεως καὶ φορᾶς,
each has-ceased the through one-another motion and movement
 οὐκ εἴπομεν. ὥδε οὖν πάλιν ἐροῦμεν. ἢ τοῦ παντὸς
not we-said thus then again we-shall-say the of-the all
 περίοδος, ἐπειδὴ συμπεριέλαβεν τὰ γένη, κυκλοτερὴς οὖσα
circuit since it-embraced the kinds circular being
 καὶ πρὸς αὐτὴν πεφυκυῖα βούλεσθαι συνιέναι, σφίγγει
and toward itself having-grown to-wish to-converge presses
 πάντα καὶ κενὴν χώραν οὐδεμίαν ἔα λείπεσθαι. διὸ δὴ
all and empty space none allows to-be-left wherefore indeed
 πῦρ μὲν εἰς ἅπαντα διελήλυθε μάλιστα, ἀὴρ δὲ δεύτερον,
fire indeed into all has-penetrated most air and second
 ὡς λεπτότητι δεύτερον ἔφυ, καὶ τᾶλλα ταύτη· τὰ γὰρ
as in-fineness second it-grew and the-others in-this-way the-ones for
 ἐκ μεγίστων μερῶν γεγονότα μέγιστην κενότητα ἐν τῇ
out-of greatest parts having-come-to-be greatest emptiness in the
 συστάσει παραλέλοιπεν, τὰ δὲ σμικρότατα ἐλαχίστην. ἢ
composition have-left the and smallest least the
 δὴ τῆς πλήσεως σύνοδος τὰ σμικρὰ εἰς τὰ τῶν μεγάλων
indeed of-the compression combination the small into the of-the great
 διάκενα συνωθεῖ. σμικρῶν οὖν παρὰ μεγάλα τιθεμένων καὶ
interstices thrusts small then beside great being-set and
 τῶν ἐλαττόνων τὰ μείζονα διακρινόντων, τῶν δὲ μείζονων
the lesser the greater separating the and greater
 ἐκεῖνα συγκρινόντων, πάντ' ἄνω κάτω μεταφέρεται πρὸς
those combining all up down are-transferred toward
 τοὺς ἑαυτῶν τόπους· μεταβάλλον γὰρ τὸ μέγεθος ἕκαστον
the their-own places changing for the size each

καὶ τὴν τόπων μεταβάλλει στάσιν. οὕτω δὴ διὰ ταῦτά
 also the of-places changes position so indeed through these
 τε ἢ τῆς ἀνωμαλότητος διασφριζομένη γένεσις αἰὲ τὴν αἰὲ
 and the of-the unevenness being-preserved coming-to-be always the ever
 κίνησιν τούτων οὔσαν ἐσομένην τε ἐνδελεχῶς παρέχεται.
 motion of-these being going-to-be and continually furnishes

d μετὰ δὴ ταῦτα δεῖ νοεῖν ὅτι πυρός τε γένῃ πολλὰ
 after indeed these must to-think that of-fire and kinds many
 γέγονεν, οἷον φλόξ τό τε ἀπὸ τῆς φλογὸς ἀπιόν, ὃ
 have-come-to-be such-as flame the and from the flame departing which
 κάει μὲν οὐ, φῶς δὲ τοῖς ὄμμασι παρέχει, τό τε φλογὸς
 burns indeed not light but to-the eyes furnishes the and of-flame
 ἀποσβεσθείσης ἐν τοῖς διαπύροις καταλειπόμενον αὐτοῦ·
 having-been-quenched in the embers left of-it
 κατὰ ταῦτα δὲ ἀέρος, τὸ μὲν εὐαγέστατον ἐπὶ κλην
 according-to the-same and of-air the-one indeed clearest by-surname
 αἰθήρ καλούμενος, ὃ δὲ θολερώτατος ὁμίχλη τε καὶ
 aether called the-other and murkiest mist both and
 σκότος, ἕτερα τε ἀνώνυμα εἶδη, γεγονότα διὰ τὴν τῶν
 darkness other and nameless kinds having-come-to-be through the of-the
 τριγώνων ἀνισότητα. τὰ δὲ ὕδατος διχῇ μὲν πρώτον,
 triangles inequality the and of-water two-ways indeed first
 τὸ μὲν ὑγρόν, τὸ δὲ χυτὸν γένος αὐτοῦ. τὸ μὲν
 the-one indeed liquid the-other and fusible kind of-it the-one indeed
 οὖν ὑγρὸν διὰ τὸ μετέχον εἶναι τῶν γενῶν τῶν ὕδατος
 then liquid through the partaking to-be of-the kinds the of-water
 ὅσα σμικρά, ἀνίσων ὄντων, κινητικὸν αὐτό τε καθ'
 as-many-as small unequal being mobile itself both by
 αὐτὸ καὶ ὑπ' ἄλλου διὰ τὴν ἀνωμαλότητα καὶ τὴν
 itself and by another through the unevenness and the
 τοῦ σχήματος ἰδέαν γέγονεν· τὸ δὲ ἐκ μεγάλων καὶ
 of-the shape form has-become the-other and out-of great and

ὁμαλῶν στασιμώτερον μὲν ἐκείνου καὶ βαρὺ πεπηγὸς ὑπὸ
even more-stable indeed than-that and heavy congealed by
 ὁμαλότητός ἐστιν, ὑπὸ δὲ πυρὸς εἰσιόντος καὶ διαλύοντος
uniformity is by and fire entering and dissolving
 αὐτὸ τὴν ὁμαλότητα ἀποβάλλει, ταύτην δὲ ἀπολέσαν
it the uniformity it-casts-off this and having-lost
 μετίσχει μᾶλλον κινήσεως, γενόμενον δὲ εὐκίνητον, ὑπὸ
it-partakes more of-motion having-become and easily-moved by
 τοῦ πλησίον ἀέρος ὠθούμενον καὶ κατατεινόμενον ἐπὶ γῇ,
the neighboring air being-thrust and being-stretched upon earth
 τήκεσθαι μὲν τὴν τῶν ὄγκων καθαίρεσιν, ροὴν δὲ τὴν
to-melt indeed the of-the masses reduction a-flowing and the
 κατάτασιν ἐπὶ γῇ ἐπωνυμίαν ἑκατέρου τοῦ πάθους ἔλαβεν.
extension upon earth a-name of-each the affection took

XXXI • GOLD, ADAMANT, COPPER, AND THE KINDS OF WATER

Gold is water strained through rock, made of the finest and most uniform parts; its offshoot, dark and hardest, is adamant, and copper is another such body, which yields rust when the earth mixed into it separates out again. Water frozen above the ground is hail and on it ice, and half-frozen it becomes snow and hoarfrost. The juices strained through plants give wine, the oils, honey, and the corrosive sap.

πάλιν δ' ἐκπίπτοντος αὐτόθεν τοῦ πυρός, ἅτε οὐκ εἰς 59
again and departing from-there the fire inasmuch-as not into
 κενὸν ἐξίοντος, ὠθούμενος ὁ πλησίον αἰὲρ εὐκίνητον ὄντα ἔτι
a-void going-out being-thrust the neighboring air easily-moved being still
 τὸν ὑγρὸν ὄγκον εἰς τὰς τοῦ πυρὸς ἑδρας συνωθῶν αὐτὸν
the liquid mass into the of-the fire seats thrusting it
 αὐτῷ συμμείγνυσιν· ὁ δὲ συνωθούμενος ἀπολαμβάνων
with-itself mingles the-latter and being-compressed recovering

τε τὴν ὁμαλότητα πάλιν, ἅτε τοῦ τῆς ἀνωμαλότητος
and the uniformity again inasmuch-as the of-the unevenness
 δημιουργοῦ πυρὸς ἀπιόντος, εἰς ταὐτὸν αὐτῷ καθίσταται.
craftsman fire departing into the-same with-itself settles
 καὶ τὴν μὲν τοῦ πυρὸς ἀπαλλαγὴν ψῦξιν, τὴν δὲ σύνοδον
and the indeed of-the fire departure a-cooling the and combination
 ἀπελθόντος ἐκείνου πεπηγὸς εἶναι γένος προσερρήθη.
having-departed that congealed to-be a-kind was-named
 τούτων δὴ πάντων ὅσα χυτὰ προσείπομεν ὕδατα,
of-these indeed all as-many-as fusible we-called waters
 τὸ μὲν ἐκ λεπτοτάτων καὶ ὁμαλωτάτων πυκνότατον
the-one indeed out-of finest and most-even densest
 γιγνόμενον, μονοειδὲς γένος, στίλβοντι καὶ ξανθῷ χρώματι
becoming single-formed kind with-a-gleaming and yellow color
 κοινωθέν, τιμαλφέστατον κτῆμα χρυσοῦς ἡθημένος διὰ
having-shared most-precious possession gold strained through
 πέτρας ἐπάγει· χρυσοῦ δὲ ὄζος, διὰ πυκνότητα
rock congealed of-gold and an-offshoot through density
 σκληρότατον ὄν καὶ μελανθέν, ἀδάμας ἐκλήθη. τὸ δ'
hardest being and blackened adamant was-called the and
 ἐγγὺς μὲν χρυσοῦ τῶν μερῶν, εἶδη δὲ πλείονα ἐνὸς ἔχον,
near indeed to-gold of-the parts kinds but more than-one having
 πυκνότητι δέ, τῇ μὲν χρυσοῦ πυκνότερον ὄν, καὶ γῆς
in-density and the-one indeed than-gold denser being and of-earth
 μόριον ὀλίγον καὶ λεπτὸν μετασχόν, ὥστε σκληρότερον
a-portion little and fine having-partaken so-as harder
 εἶναι, τῷ δὲ μεγάλα ἐντὸς αὐτοῦ διαλείμματα ἔχειν
to-be by-the and great within itself gaps to-have
 κουφότερον, τῶν λαμπρῶν πηκτῶν τε ἐν γένος ὑδάτων
lighter of-the bright congealed and one kind of-waters
 χαλκὸς συσταθεὶς γέγονεν· τὸ δ' ἐκ γῆς αὐτῷ
copper having-been-composed has-become the and out-of earth with-it

μειχθέν, ὅταν παλαιουμένω διαχωρίζησθον πάλιν ἀπ'
mixed whenever the-two-aging they-two-separate again from
 ἀλλήλων, ἐκφανὲς καθ' αὐτὸ γιγνόμενον ἰὸς λέγεται.
one-another manifest by itself becoming rust is-called
 τᾶλλα δὲ τῶν τοιούτων οὐδὲν ποικίλον ἔτι διαλογίσασθαι d
the-others and of-the such nothing intricate still to-reason-out
 τὴν τῶν εἰκότων μύθων μεταδιώκοντα ἰδέαν· ἣν ὅταν
the of-the likely stories pursuing form which whenever
 τις ἀναπαύσεως ἔνεκα τοὺς περὶ τῶν ὄντων
someone of-rest for-the-sake-of the about the things-that-are
 αἰὲ καταθέμενος λόγους, τοὺς γενέσεως πέρι διαθεώμενος
always having-laid-aside accounts the of-becoming about surveying
 εἰκότας ἀμεταμέλητον ἡδονὴν κτᾶται, μέτριον ἂν ἐν τῷ
likely unregretted pleasure he-gains a-measured would in the
 βίῳ παιδιὰν καὶ φρόνιμον ποιοῖτο. ταύτῃ δὴ καὶ τὰ
life pastime and prudent he-would-make in-this-way indeed also the
 νῦν ἐφέντες τὸ μετὰ τοῦτο τῶν αὐτῶν πέρι τὰ ἐξῆς εἰκότα
now having-let-go the after this of-the same about the next likely
 δίμεν τῇδε. τὸ πυρὶ μεμειγμένον ὕδωρ, ὅσον
let-us-go-through in-this-way the with-fire mingled water as-much-as
 λεπτὸν ὑγρὸν τε διὰ τὴν κίνησιν καὶ τὴν ὁδὸν ἣν
fine liquid and through the motion and the way which
 κυλινδούμενον ἐπὶ γῆς ὑγρὸν λέγεται, μαλακὸν τε αὖ τῷ
rolling upon earth liquid is-called soft and again by-the
 τὰς βάσεις ἥττον ἐδραίους οὔσας ἢ τὰς γῆς ὑπέικειν,
the bases less firm being than the of-earth to-yield
 τοῦτο ὅταν πυρὸς ἀποχωρισθὲν ἀέρος τε μονωθῇ, γέγονεν
this whenever of-fire having-been-parted of-air and is-isolated it-has-become
 μὲν ὁμαλώτερον, συνέωσται δὲ ὑπὸ τῶν ἐξιόντων εἰς
indeed more-even it-has-been-compressed and by the things-going-out into
 αὐτό, παγὲν τε οὕτως τὸ μὲν ὑπὲρ γῆς μάλιστα παθὼν
itself congealed and thus the-one indeed above earth especially having-suffered

ταῦτα χάλαζα, τὸ δ' ἐπὶ γῆς κρύσταλλος, τὸ δὲ ἥττον,
these hail the-other and upon earth ice the and less
 ἡμπαγές τε ὃν ἔτι, τὸ μὲν ὑπὲρ γῆς αὖ χιών, τὸ δ'
half-congealed and being still the-one indeed above earth again snow the-other and
 ἐπὶ γῆς συμπαγὲν ἐκ δρόσου γενόμενον πάχνη λέγεται.
upon earth congealed out-of dew having-come-to-be hoarfrost is-called
 60 τὰ δὲ δὴ πλείστα ὑδάτων εἶδη μεμειγμένα ἀλλήλοις —
the and indeed most of-waters kinds mingled with-one-another
 σύμπαν μὲν τὸ γένος, διὰ τῶν ἐκ γῆς φυτῶν ἡθημένα,
the-whole indeed the kind through the out-of earth plants strained
 χυμοὶ λεγόμενοι — διὰ δὲ τὰς μείξεις ἀνομοιότητα
juices called through and the mixtures unlikeness
 ἕκαστοι σχόντες τὰ μὲν ἄλλα πολλὰ ἀνώνυμα γένη
each having the indeed other many nameless kinds
 παρέσχοντο, τέτταρα δὲ ὅσα ἔμπυρα εἶδη, διαφανῆ
furnished four but as-many-as fiery kinds transparent
 μάλιστα γενόμενα, εἴληφεν ὀνόματα αὐτῶν, τὸ μὲν τῆς
especially having-become have-received names of-them the-one indeed of-the
 ψυχῆς μετὰ τοῦ σώματος θερμαντικὸν οἶνος, τὸ δὲ λεῖον
soul with the body warming wine the-other and smooth
 καὶ διακριτικὸν ὄψεως διὰ ταῦτά τε ἰδεῖν λαμπρὸν καὶ
and dilating of-sight through these and to-see bright and
 στίλβον λιπαρὸν τε φανταζόμενον ἐλαιηρὸν εἶδος, πίττα
gleaming oily and appearing oil-like kind pitch
 καὶ κίκι καὶ ἔλαιον αὐτὸ ὅσα τ' ἄλλα τῆς αὐτῆς
and castor-oil and olive-oil itself as-many-as and others of-the same
 δυνάμεως· ὅσον δὲ διαχυτικὸν μέχρι φύσεως τῶν περὶ τὸ
power as-much-as and dilating as-far-as nature of-the about the
 στόμα συνόδων, ταύτῃ τῇ δυνάμει γλυκύτητα παρεχόμενον,
mouth combinations by-this the power sweetness furnishing
 μέλι τὸ κατὰ πάντων μάλιστα πρόσρημα ἔσχεν, τὸ δὲ
honey the over all especially appellation got the and

τῆς σαρκὸς διαλυτικὸν τῷ κάειν, ἀφρώδες γένος, ἐκ
of-the flesh dissolving by-the to-burn frothy kind out-of
 πάντων ἀφορισθὲν τῶν χυμῶν, ὁπὸς ἐπωνομάσθη.
all distinguished the juices sap was-named

XXXII • WHAT MELTS WHAT

Earth strained through water and squeezed by escaping air becomes stone. Fire that snatches away all its moisture makes pottery, and earth melted and then cooled makes the dark stone. Two further kinds, drawn off from a watery mixture, are soda and salt, which the account calls a body dear to the gods. Water alone dissolves uncompacted earth, fire alone the compacted; and bodies compounded of both — glass, fusible stones, wax, and incense — melt when fire enters the gaps in their water.

γῆς δὲ εἶδη, τὸ μὲν ἡθημένον διὰ ὕδατος τοιῶδε c
of-earth and kinds the-one indeed strained through water in-such
 τρόπῳ γίγνεται σῶμα λίθινον. τὸ συμμιγρὲς ὕδωρ ὅταν ἐν
a-way becomes a-body stony the commingled water whenever in
 τῇ συμμιρίζει κοπῇ, μετέβαλεν εἰς ἀέρος ἰδέαν· γενόμενος
the mingling is-cut it-changed into of-air form having-become
 δὲ ἀήρ εἰς τὸν ἑαυτοῦ τόπον ἀναθεῖ. κενὸν δ' ὑπερεῖχεν
and air into the its-own place runs-up empty and was-above
 αὐτῶν οὐδέν· τὸν οὖν πλησίον ἔωσεν ἀέρα. ὁ δὲ
them none the then neighboring it-thrust air the-latter and
 ἅτε ὦν βαρὺς, ὥσθεις καὶ περιχυθεὶς τῷ
inasmuch-as being heavy having-been-thrust and having-been-poured-round to-the
 τῆς γῆς ὄγκῳ, σφόδρα ἔθλιβεν συνέωσέν τε αὐτὸν εἰς
of-the earth mass violently it-squeezed it-forced-together and it into
 τὰς ἑδρας ὅθεν ἀνήει ὁ νέος ἀήρ· συνωσθεῖσα δὲ
the seats whence went-up the new air having-been-compressed and

ὑπὸ ἀέρος ἀλύτως ὕδατι γῇ συνίσταται πέτρα, καλλίων
by air indissolubly with-water earth is-composed rock fairer
 μὲν ἢ τῶν ἴσων καὶ ὁμαλῶν διαφανῆς μερῶν, αἰσχίων
indeed the of-the equal and even transparent parts uglier
 δὲ ἢ ἐναντία. τὸ δὲ ὑπὸ πυρὸς τάχους τὸ νοτερόν πᾶν
and the opposite the and by of-fire speed the moist all
 ἐξαρπασθὲν καὶ κραυρότερον ἐκείνου συστάν,
having-been-snatched-away and more-brittle than-that having-been-composed
 ᾧ γένει κέραμον ἐπωνομάκαμεν, τοῦτο γέγονεν· ἔστιν
to-which kind pottery we-have-named this has-come-to-be there-is
 δὲ ὅτε νοτίδος ὑπολειφθείσης χυτὴ γῇ γενομένη διὰ
and when of-moisture having-been-left fusible earth having-become through
 πυρὸς ὅταν ψυχθῇ, γίγνεται τὸ μέλαν χρῶμα ἔχον λίθος.
fire whenever it-is-cooled becomes the black color having stone
 τῷ δ' αὖ κατὰ ταῦτά μὲν ταῦτα ἐκ συμμείξεως
the-two and again according-to the-same indeed these out-of a-mingling
 ὕδατος ἀπομονουμένῳ πολλοῦ, λεπτοτέρων δὲ ἐκ γῆς
of-water being-isolated-two much of-finer but out-of earth
 μερῶν ἀλμυρῷ τε ὄντε, ἡμιπαγῇ γενομένῳ καὶ λυτῷ
parts salty-two and being-two half-congealed having-become-two and soluble-two
 πάλιν ὑφ' ὕδατος, τὸ μὲν ἐλαίου καὶ γῆς καθαρτικὸν
again by water the-one indeed of-oil and of-earth cleansing
 γένος λίτρον, τὸ δ' εὐάρμοστον ἐν ταῖς κοινωνίαις
kind soda the-other and well-fitting in the combinations
 ταῖς περὶ τὴν τοῦ στόματος αἴσθησιν ἀλῶν κατὰ λόγον
the about the of-the mouth perception of-salt according-to reason
 θεοφιλὲς σῶμα ἐγένετο. τὰ δὲ κοινὰ ἐξ ἀμφοῖν ὕδατι μὲν
a-god-loved body became the and common out-of of-both by-water indeed
 οὐ λυτά, πυρὶ δέ, διὰ τὸ τοιόνδε οὕτω συμπήγνυται. γῆς
not soluble by-fire but through the such-as-this thus are-compacted of-earth
 ὅγκους πῦρ μὲν ἀήρ τε οὐ τήκει· τῆς γὰρ συστάσεως τῶν
masses fire indeed air and not melts the for composition of-the

διακένων αὐτῆς συμκρομερέστερα πεφυκότα, διὰ πολλῆς
interstices of-it of-smaller-parts being through much
 εὐρυχωρίας ἰόντα, οὐ βιαζόμενα, ἄλυστον αὐτὴν ἔασαντα
roominess going not forcing undissolved it having-left
 ἄτηκτον παρέσχε· τὰ δὲ ὕδατος ἐπειδὴ μείζω πέφυκεν
unmelted they-rendered the and of-water since greater are
 μέρη, βίαιον ποιούμενα τὴν διέξοδον, λύοντα αὐτὴν τήκει.
parts a-forcible making the passage dissolving it they-melt
 γῆν μὲν γὰρ ἀσύστατον ὑπὸ βίας οὕτως ὕδωρ μόνον λύει, 61
earth indeed for uncompacted by force thus water alone dissolves
 συνεσθηκυῖαν δὲ πλὴν πυρὸς οὐδέν· εἴσοδος γὰρ οὐδενὶ
compacted but except fire nothing an-entrance for for-nothing
 πλὴν πυρὶ λέλειπται. τὴν δὲ ὕδατος αὖ συνόδον τὴν μὲν
except for-fire has-been-left the and of-water again combination the-one indeed
 βαιοτάτην πῦρ μόνον, τὴν δὲ ἀσθενεστέραν ἀμφοτέρα,
most-forcible fire alone the-other and weaker both
 πῦρ τε καὶ ἀήρ, διαχεῖτον, ὃ μὲν κατὰ τὰ διάκενα,
fire both and air they-two-dissolve the-one indeed by the interstices
 τὸ δὲ καὶ κατὰ τὰ τρίγωνα· βία δὲ αἶρα συστάντα
the-other and also by the triangles by-force and air compacted
 οὐδὲν λύει πλὴν κατὰ τὸ στοιχεῖον, ἀβίαστον δὲ κατατῆκει
nothing dissolves except by the element unforced but melts-down
 μόνον πῦρ. τὰ δὲ τῶν συμμείκτων ἐκ γῆς τε καὶ ὕδατος
alone fire the indeed of-the compounds out-of earth both and water
 σωμάτων, μέχρι περ ἂν ὕδωρ αὐτοῦ τὰ τῆς γῆς διάκενα καὶ
bodies until ever water of-it the of-the earth interstices and
 βία συμπεπιλημένα κατέχη, τὰ μὲν ὕδατος ἐπρόντα ἐξῴθεν
by-force compressed occupies the indeed of-water approaching from-outside
 εἴσοδον οὐκ ἔχοντα μέρη περιρρέοντα τὸν ὅλον ὄγκον
entrance not having parts flowing-round the whole mass
 ἄτηκτον εἶασεν, τὰ δὲ πυρὸς εἰς τὰ τῶν ὑδάτων διάκενα
unmelted they-left the and of-fire into the of-the waters interstices

εἰσιόντα, ὅπερ ὕδωρ γῆν, τοῦτο πῦρ ἀπεργαζόμενα,
entering what-very water to-earth this fire doing
 τηχθέντι τῷ κοινῷ σώματι ρεῖν μόνα αἷτια συμβέβηκεν·
to-a-melted the common body to-flow alone causes have-turned-out
 τυγχάνει δὲ ταῦτα ὄντα, τὰ μὲν ἔλαττον ἔχοντα ὕδατος
happen and these being the-ones indeed less having of-water
 ἢ γῆς, τό τε περὶ τὴν ὕαλον γένος ἅπαν ὅσα τε
than of-earth the and about the glass kind whole as-many-as and
 λίθων χυτὰ εἶδη καλεῖται, τὰ δὲ πλέον ὕδατος αὖ, πάντα
of-stones fusible kinds are-called the-ones and more of-water again all
 ὅσα κηροειδῇ καὶ θυματικὰ σώματα συμπήγνυται.
as-many-as wax-like and incense-like bodies are-compacted

XXXIII · HOT AND COLD, HARD AND SOFT

Neither the affections nor flesh and the mortal soul can be set out without the other, and both at once is impossible, so Timaeus assumes flesh and soul for now and will come back to them. Fire is called hot because its fine sides, sharp angles, and swift motion cut whatever it meets. Cold is the reverse: the larger parts of the liquids around us squeeze our moisture together, and the struggle makes us shiver. Hard is what our flesh yields to, soft what yields to flesh.

d καὶ τὰ μὲν δὴ σχήμασι κοινωνίαις τε καὶ μεταλλαγαῖς
and the indeed indeed by-shapes by-combinations both and by-interchanges
 εἰς ἄλληλα πεποικιλμένα εἶδη σχεδὸν ἐπιδέδεικται· τὰ δὲ
into one-another diversified kinds nearly have-been-set-forth the and
 παθήματα αὐτῶν δι' ἧς αἰτίας γέγονεν πειρατέον
affections of-them through which causes have-come-to-be must-be-attempted
 ἐμφανίζειν. πρῶτον μὲν οὖν ὑπάρχειν αἴσθησιν δεῖ τοῖς
to-make-plain first indeed then to-exist perception must for-the
 λεγομένοις ἀεί, σαρκὸς δὲ καὶ τῶν περὶ σάρκα γένεσιν,
things-said always of-flesh and also of-the about flesh coming-to-be

ψυχῆς τε ὅσον θνητόν, οὐπω διεληλύθαμεν· τυγχάνει
of-soul and as-much-as mortal not-yet we-have-gone-through happens
 δὲ οὔτε ταῦτα χωρὶς τῶν περὶ τὰ παθήματα ὅσα
and neither these apart-from the about the affections as-many-as
 αἰσθητικὰ οὐτ' ἐκείνα ἄνευ τούτων δυνατὰ ἱκανῶς λεχθῆναι,
perceptive nor those without these able sufficiently to-be-said
 τὸ δὲ ἅμα σχεδὸν οὐ δυνατόν. ὑποθετέον δὴ πρότερον
the and at-once nearly not possible must-be-assumed indeed first
 θάτερα, τὰ δ' ὑποθεθέντα ἐπάνμιν αὐθις. ἵνα οὖν ἐξῆς τὰ
the-others the and assumed we-shall-return again so-that then next the
 παθήματα λέγεται τοῖς γένεσιν, ἔστω πρότερα ἡμῖν τὰ
affections may-be-told to-the kinds let-them-be prior for-us the-things
 περὶ σῶμα καὶ ψυχὴν ὄντα. πρῶτον μὲν οὖν ἦ πῦρ
about body and soul being first indeed then in-what-way fire
 θερμὸν λέγομεν, ἴδωμεν ὧδε σκοποῦντες, τὴν διάκρισιν καὶ
hot we-call let-us-see thus considering the dividing and
 τομὴν αὐτοῦ περὶ τὸ σῶμα ἡμῶν γιγνομένην ἐννοηθέντες.
cutting of-it about the body of-us occurring having-observed
 ὅτι μὲν γὰρ ὀξύ τι τὸ πάθος, πάντες σχεδὸν αἰσθανόμεθα·
that indeed for sharp some the affection all nearly we-perceive
 τὴν δὲ λεπτότητα τῶν πλευρῶν καὶ γωνιῶν ὀξύτητα τῶν 62
the and fineness of-the sides and of-angles sharpness of-the
 τε μορίων σμικρότητα καὶ τῆς φορᾶς τὸ τάχος, οἷς πᾶσι
both particles smallness and of-the movement the speed by-which all
 σφοδρὸν ὄν καὶ τομὸν ὀξέως τὸ προστυχόν ἀεὶ τέμνει,
violent being and cutting sharply the encountered always it-cuts
 λογιστέον ἀναμνησκομένοις τὴν τοῦ σχήματος αὐτοῦ
must-be-reckoned recalling the of-the shape of-it
 γένεσιν, ὅτι μάλιστα ἐκείνη καὶ οὐκ ἄλλη φύσις διακρίνουσα
coming-to-be that especially that and not another nature dividing
 ἡμῶν κατὰ σμικρά τε τὰ σώματα κερματίζουσα τοῦτο
of-us into small and the bodies chopping this

ὁ νῦν θερμὸν λέγομεν εἰκότως τὸ πάθημα καὶ τοῦνομα
which now hot we-call reasonably the affection and the-name
 παρέσχε·ν. τὸ δ' ἐναντίον τούτων κατάδηλον μὲν, ὅμως
has-furnished the and contrary of-these quite-plain indeed nevertheless
 δὲ μηδὲν ἐπιδεῖς ἔστω λόγου. τὰ γὰρ δὴ τῶν περὶ τὸ
and not-at-all wanting let-it-be of-account the for indeed of-the about the
 σῶμα ὑγρῶν μεγαλομερέστερα εἰσιόντα, τὰ σμικρότερα
body liquids of-larger-parts entering the smaller
 ἐξωθοῦντα, εἰς τὰς ἐκείνων οὐ δυνάμενα ἔδρας ἐνδύναι,
thrusting-out into the of-those not being-able seats to-enter
 συνωθοῦντα ἡμῶν τὸ νοτερόν, ἐξ ἀνωμάλου κεκινημένου
compressing of-us the moist out-of uneven having-been-moved
 τε ἀκίνητον δι' ὁμαλότητα καὶ τὴν σύνωσιν ἀπεργαζόμενα
and unmoved through uniformity and the compression producing
 πήγνυσιν· τὸ δὲ παρὰ φύσιν συναγόμενον μάχεται κατὰ
they-congeal the and contrary-to nature being-contracted fights according-to
 φύσιν αὐτὸ ἑαυτὸ εἰς τοῦναντίον ἀπωθοῦν. τῇ δὴ μάχῃ
nature it itself into the-contrary thrusting to-the indeed fight
 καὶ τῷ σεισμῷ τούτῳ τρόμος καὶ ῥίγος ἐτέθη, ψυχρόν
and to-the shaking this trembling and shivering was-assigned cold
 τε τὸ πάθος ἅπαν τοῦτο καὶ τὸ δρῶν αὐτὸ ἔσχεν ὄνομα.
both the affection whole this and the doing it got a-name
 σκληρὸν δέ, ὅσοις ἂν ἡμῶν ἢ σὰρξ ὑπέικη, μαλακὸν δέ,
hard and to-which ever of-us the flesh yields soft and
 ὅσα ἂν τῇ σαρκί· πρὸς ἄλληλά τε οὕτως. ὑπέικει δὲ
as-many-as ever to-the flesh toward one-another and thus it-yields and
 ὅσον ἐπὶ σμικροῦ βαίνει· τὸ δὲ ἐκ τετραγώνων ὄν
as-much-as on a-small stands the and out-of square being
 βάσεων, ἅτε βεβηκὸς σφόδρα, ἀντιτυπώτατον εἶδος, ὅτι
bases inasmuch-as standing firmly most-resistant form what
 τε ἂν εἰς πυκνότητα συνιδὼν πλείστην ἀντίστονον ἢ μάλιστα.
and ever into density contracting greatest tense is most

βαρὺν δὲ καὶ κοῦφον μετὰ τῆς τοῦ κάτω φύσεως ἄνω τε
heavy and also light with the of-the below nature above and
 λεγομένης ἐξεταζόμενον ἂν δηλωθεῖη σαφέστατα. φύσει
called being-examined would might-be-shown most-clearly by-nature
 γὰρ δὴ τινὰς τόπους δύο εἶναι διειληφότας διχῇ τὸ πᾶν
for indeed certain places two to-be having-divided two-ways the all
 ἐναντίους, τὸν μὲν κάτω, πρὸς ὃν φέρεται πάνθ' ὅσα
opposite the-one indeed below toward which is-borne all as-many-as
 τινὰ ὄγκον σώματος ἔχει, τὸν δὲ ἄνω, πρὸς ὃν ἀκουσίως
any bulk of-body has the-other and above toward which unwillingly
 ἔρχεται πᾶν, οὐκ ὀρθὸν οὐδαμῇ νομίζειν· τοῦ γὰρ παντὸς
goes everything not right in-any-way to-think of-the for whole
 οὐρανοῦ σφαιροειδοῦς ὄντος, ὅσα μὲν ἀφεστῶτα ἴσους
heaven spherical being as-many-as indeed standing-off equally
 τοῦ μέσου γέγονεν ἔσχατα, ὁμοίως αὐτὰ χρὴ ἔσχατα
from-the middle have-become extremes alike them one-must extremes
 πεφυκέναι, τὸ δὲ μέσον τὰ αὐτὰ μέτρα τῶν ἐσχάτων
to-be the and middle the same measures from-the extremes
 ἀφεστηκὸς ἐν τῷ καταντικρὺ νομίζειν δεῖ πάντων εἶναι.
standing-off in the opposite to-think must of-all to-be

XXXIV • THERE IS NO UP OR DOWN

Since the world is a sphere, nothing in it is up or down: its center is neither, and its circumference has no part more toward the middle than another. A man weighing fire in the region of fire would find the smaller portion easier to force into unlike air and would call it light; on earth we do the same with earth. Heavy and light are therefore relative to the kindred region toward which each body moves.

τοῦ δὴ κόσμου ταύτῃ πεφυκός, τί τῶν εἰρημένων ἄνω
the indeed cosmos in-this-way being what of-the things-said above
 τις ἢ κάτω τιθέμενος οὐκ ἐν δίκῃ δόξει τὸ μηδὲν προσήκον
anyone or below setting not in justice will-seem the not-at-all fitting
 ὄνομα λέγειν; ὁ μὲν γὰρ μέσος ἐν αὐτῷ τόπος οὔτε κάτω
name to-use the indeed for middle in it place neither below
 πεφυκὼς οὔτε ἄνω λέγεσθαι δίκαιος, ἀλλ' αὐτὸ ἐν μέσῳ ὁ
being nor above to-be-called just but itself in middle the
 δὲ περίξ οὔτε δὴ μέσος οὔτ' ἔχων διάφορον αὐτοῦ μέρος
and surrounding neither indeed middle nor having differing of-itself a-part
 ἕτερον θατέρου μᾶλλον πρὸς τὸ μέσον ἢ τι τῶν καταντικρύ.
one than-the-other more toward the middle or any of-the opposite
 τοῦ δὲ ὁμοίως πάντῃ πεφυκός ποιά τις ἐπιφέρων
of-the and alike everywhere being what-sort anyone applying
 ὀνόματα αὐτῷ ἐναντία καὶ πῇ καλῶς ἂν ἡγοῖτο λέγειν;
names to-it opposite and how well — he-would-think to-speak
 63 εἰ γάρ τι καὶ στερεὸν εἴη κατὰ μέσον τοῦ παντὸς
if for anything also solid should-be at middle of-the all
 ἰσοπαλές, εἰς οὐδὲν ἂν ποτε τῶν ἐσχάτων ἐνεχθείη
evenly-balanced into none would ever of-the extremes it-would-be-borne
 διὰ τὴν πάντῃ ὁμοιότητα αὐτῶν· ἀλλ' εἰ καὶ περὶ αὐτὸ
through the everywhere likeness of-them but if also about it
 πορεύοιτό τις ἐν κύκλῳ, πολλάκις ἂν στὰς ἀντίπους
should-travel someone in a-circle often would standing antipodean
 ταῦτόν αὐτοῦ κάτω καὶ ἄνω προσείποι. τὸ μὲν γὰρ ὅλον,
the-same of-it below and above he-would-call the indeed for whole
 καθάπερ εἴρηται νυνδὴ, σφαιροειδὲς ὄν, τόπον τινὰ κάτω,
just-as has-been-said just-now spherical being a-place some below
 τὸν δὲ ἄνω λέγειν ἔχειν οὐκ ἔμφρονος· ὅθεν δὲ
the-other and above to-say to-have not of-an-intelligent-(man) whence and
 ὠνομάσθη ταῦτα καὶ ἐν οἷς ὄντα εἰθίσμεθα δι' ἐκεῖνα
were-named these and in which being we-are-accustomed through those

καὶ τὸν οὐρανὸν ὅλον οὕτω διαιρούμενοι λέγειν, ταῦτα
 also the heaven whole thus dividing to-speak these
 διομολογητέον ὑποθεμένοις τάδε ἡμῖν. εἴ τις ἐν τῷ τοῦ
 must-be-agreed to-(us)-assuming these for-us if anyone in the of-the
 παντὸς τόπῳ καθ' ὃν ἡ τοῦ πυρὸς εἵληχε μάλιστα φύσις,
 all place in which the of-the fire has-obtained especially nature
 οὗ καὶ πλείστον ἂν ἡθροισμένον εἴη πρὸς ὃ φέρεται,
 where also most would gathered might-be toward which it-is-borne
 ἐπεμβὰς ἐπ' ἐκεῖνο καὶ δύναμιν εἰς τοῦτο ἔχων, μέρη τοῦ
 having-stepped upon that and power for this having parts of-the
 πυρὸς ἀφαιρῶν ἰσταίη τιθεὶς εἰς πλάστιγγας, αἴρων τὸν
 fire taking-away should-weigh placing into scale-pans lifting the
 ζυγὸν καὶ τὸ πῦρ ἔλκων εἰς ἀνόμοιον ἀέρα βιαζόμενος δηλον
 beam and the fire dragging into unlike air forcing clear
 ὥς τοῦλαττόν που τοῦ μεζζονος ῥᾶον βιάται ῥώμῃ
 that the-lesser I-suppose than-the greater more-easily he-forces by-a-strength
 γὰρ μιᾷ δυοῖν ἅμα μετεωριζόμενοι τὸ μὲν ἔλαττον
 for one of-two-things at-once being-lifted-two the-one indeed lesser
 μᾶλλον, τὸ δὲ πλεόν ἦττον ἀνάγκῃ που κατατεινόμενον
 more the-other and greater less a-necessity I-suppose being-strained
 συνέπεσθαι τῇ βίᾳ, καὶ τὸ μὲν πολὺ βαρὺ καὶ κάτω
 to-follow the force and the-one indeed much heavy and downward
 φερόμενον κληθῆναι, τὸ δὲ σμικρὸν ἐλαφρὸν καὶ ἄνω.
 being-borne to-be-called the-other and small light and upward
 ταῦτόν δὴ τοῦτο δεῖ φωρᾶσαι δρῶντας ἡμᾶς περὶ τόνδε d
 the-same indeed this must to-detect doing us about this
 τὸν τόπον. ἐπὶ γὰρ γῆς βεβῶτες γεώδη γένη διυστάμενοι,
 the place upon for earth standing earthy kinds separating
 καὶ γῆν ἐνίοτε αὐτήν, ἔλκομεν εἰς ἀνόμοιον ἀέρα βία
 and earth sometimes itself we-drag into unlike air by-force
 καὶ παρὰ φύσιν, ἀμφότερα τοῦ συγγενοῦς ἀντεχόμενα,
 and contrary-to nature both of-the kindred clinging-to

τὸ δὲ σμικρότερον ῥᾶον τοῦ μείζονος βιαζομένοις
the and smaller more-easily than-the greater to-(us)-forcing
 εἰς τὸ ἀνόμοιον πρότερον συνέπεται κοῦφον οὖν αὐτὸ
into the unlike sooner follows light then it
 προσειρήκαμεν, καὶ τὸν τόπον εἰς ὃν βιαζόμεθα, ἄνω, τὸ
we-have-called and the place into which we-force above the
 δ' ἐναντίον τούτοις πάθος βαρὺ καὶ κάτω. ταῦτ' οὖν δὴ
and contrary to-these affection heavy and below these then indeed
 διαφόρως ἔχει αὐτὰ πρὸς αὐτὰ ἀνάγκη διὰ τὰ τὰ πλήθη
differently to-be them toward themselves a-necessity through the the multitudes
 τῶν γενῶν τόπον ἐναντίον ἄλλα ἄλλοις κατέχειν — τὸ γὰρ
of-the kinds a-place opposite some to-others to-occupy the for
 ἐν ἑτέρῳ κοῦφον ὃν τόπῳ τῷ κατὰ τὸν ἐναντίον τόπον
in one light being place to-the according-to the opposite place
 ἐλαφρῷ καὶ τῷ βαρεῖ τὸ βαρὺ τῷ τε κάτω τὸ κάτω καὶ
light and to-the heavy the heavy to-the both below the below and
 τὸ ἄνω τῷ ἄνω πάντ' ἐναντία καὶ πλάγια καὶ πάντως
the above to-the above all opposite and oblique and altogether
 διάφορα πρὸς ἄλληλα ἀνευρεθήσεται γιγνόμενα καὶ ὄντα —
different toward one-another will-be-found becoming and being
 τόδε γε μὴν εἴ τι διανοητέον περὶ πάντων αὐτῶν, ὥς
this at-least however one thing must-be-considered about all of-them that
 ἢ μὲν πρὸς τὸ συγγενὲς ὁδὸς ἐκάστοις οὔσα βαρὺ μὲν τὸ
the indeed toward the kindred road for-each being heavy indeed the
 φερόμενον ποιεῖ, τὸν δὲ τόπον εἰς ὃν τὸ τοιοῦτον φέρεται,
thing-borne makes the and place into which the such is-borne
 κάτω, τὰ δὲ τούτοις ἔχοντα ὥς ἑτέρως θάτερα. περὶ
below the-things and to-these being as otherwise the-others about
 δὴ τούτων αὖ τῶν παθημάτων ταῦτα αἵτια εἰρήσθω.
indeed these again the affections these causes let-them-be-said

The causes of rough and smooth are stated first: hardness with unevenness, evenness with density. A body easily moved passes an affection round its parts until it reaches the intelligent part; one that is fixed suffers alone and is unfelt, as bones and hair are. What is forced from nature all at once is painful, what is restored all at once pleasant, what happens little by little imperceptible; emptying gradually and filling suddenly gives the greatest pleasures, as with fragrances.

λείου δ' αὖ καὶ τραχέος παθήματος αἰτίαν πᾶς που 64
of-smooth and again and of-rough affection cause everyone I-suppose
 κατιδὼν καὶ ἐτέρῳ δυνατὸς ἂν εἴη λέγειν· σκληρότης
having-observed also to-another able would be to-tell hardness
 γὰρ ἀνωμαλότητι μειχθεῖσα, τὸ δ' ὁμαλότης πυκνότητι
for with-unevenness mingled the-other and evenness with-density
 παρέχεται.

produces

μέγιστον δὲ καὶ λοιπὸν τῶν κοινῶν περὶ ὅλον τὸ σῶμα b
greatest and also remaining of-the common about whole the body
 παθημάτων τὸ τῶν ἡδέων καὶ τῶν ἀλγεινῶν αἴτιον ἐν
affections the of-the pleasant and of-the painful cause in
 οἷς διεληλύθαμεν, καὶ ὅσα διὰ τῶν τοῦ σώματος
which we-have-gone-through and as-many-as through the of-the body
 μορίων αἰσθήσεις κεκτημένα καὶ λύπας ἐν αὐτοῖς ἡδονάς
parts perceptions having-acquired both pains in themselves pleasures
 θ' ἅμα ἐπομένας ἔχει. ὧδ' οὖν κατὰ παντὸς αἰσθητοῦ
and at-once following have thus then concerning every perceptible
 καὶ ἀναισθήτου παθήματος τὰς αἰτίας λαμβάνωμεν,
and imperceptible affection the causes let-us-take
 ἀναμνησκόμενοι τὸ τῆς εὐκινήτου τε καὶ δυσκινήτου
recalling the of-the easily-moved both and hardly-moved
 φύσεως ὅτι διειλόμεθα ἐν τοῖς πρόσθεν· ταύτη γὰρ δὴ
nature that we-distinguished in the earlier in-this-way for indeed

μεταδιωκτέον πάντα ὅσα ἐπινοοῦμεν ἐλεῖν. τὸ μὲν γὰρ
must-be-pursued all as-many-as we-intend to-grasp the indeed for
 κατὰ φύσιν εὐκίνητον, ὅταν καὶ βραχὺ πάθος εἰς αὐτὸ
according-to nature easily-moved whenever even a-slight affection into it
 ἐμπίπτῃ, διαδίδωσιν κύκλῳ μόρια ἕτερα ἑτέροις ταυτὸν
falls it-passes-on in-a-circle parts some to-others the-same
 ἀπεργαζόμενα, μέχριπερ ἂν ἐπὶ τὸ φρόνιμον ἐλθόντα
producing until ever to the intelligent having-come
 ἐξαγγείλῃ τοῦ ποιήσαντος τὴν δύναμιν· τὸ δ' ἐναντίον
they-report of-the (one)-having-made the power the-other and opposite
 ἑδραῖον ὃν κατ' οὐδένα τε κύκλον ἰὸν πάσχει μόνον, ἄλλο δὲ
immobile being in no and circle going suffers only another but
 οὐ κινεῖ τῶν πλησίον, ὥστε οὐ διαδιδόντων μορίων μορίοις
not it-moves of-the neighboring so-that not passing-on parts to-parts
 ἄλλων ἄλλοις τὸ πρῶτον πάθος ἐν αὐτοῖς ἀκίνητον εἰς τὸ
some to-others the first affection in them unmoved for the
 πᾶν ζῶον γενόμενον ἀναίσθητον παρέσχει τὸ παθόν.
whole living-creature having-become imperceptible renders the thing-affected
 d ταῦτα δὲ περί τε ὅσῳ καὶ τὰς τρίχας ἐστὶν καὶ ὅσ'
these and about both bones and the hairs are and as-many-as
 ἄλλα γῆινα τὸ πλεῖστον ἔχομεν ἐν ἡμῖν μόρια· τὰ δὲ
other earthy the most we-have in us parts the-others and
 ἔμπροσθεν περὶ τὰ τῆς ὀφθαλμοῦ καὶ ἀκοῆς μάλιστα, διὰ
earlier about the of-the sight and of-hearing especially through
 τὸ πυρὸς ἀέρος τε ἐν αὐτοῖς δύναμιν ἐνεῖναι μεγίστην. τὸ
the of-fire of-air and in them power to-be-in greatest the
 δὴ τῆς ἡδονῆς καὶ λύπης ὧδε δεῖ διανοεῖσθαι· τὸ μὲν
indeed of-the pleasure and of-pain thus must to-conceive the-one indeed
 παρὰ φύσιν καὶ βίαιον γιγνόμενον ἀθρόον παρ' ἡμῖν
contrary-to nature and violent becoming all-at-once in us
 πάθος ἀλγεινόν, τὸ δ' εἰς φύσιν ἀπὸ πάλιν ἀθρόον
affection painful the-other and into nature going again all-at-once

ἡδύ, τὸ δὲ ἡρέμα καὶ κατὰ σμικρὸν ἀναίσθητον, τὸ δ'
pleasant the and gently and by little imperceptible the and
 ἐναντίον τούτοις ἐναντίως. τὸ δὲ μετ' εὐπετείας γιγνόμενον
contrary to-these contrariwise the and with ease becoming
 ἅπαν αἰσθητὸν μὲν ὅτι μάλιστα, λύπης δὲ καὶ ἡδονῆς
all perceptible indeed as much-as-possible of-pain but and of-pleasure
 οὐ μετέχον, οἷον τὰ περὶ τὴν ὄψιν αὐτὴν παθήματα, ἣ
not partaking such-as the about the sight itself affections which
 δὴ σῶμα ἐν τοῖς πρόσθεν ἐρρήθη καθ' ἡμέραν συμφυὲς
indeed a-body in the earlier was-said each day congenital
 ἡμῶν γίνεσθαι. ταύτῃ γὰρ τομαὶ μὲν καὶ καύσεις καὶ
of-us to-become in-this-way for cuttings indeed and burnings and
 ὅσα ἄλλα πάσχει λύπας οὐκ ἐμποιοῦσιν, οὐδὲ ἡδονὰς
as-many-as other it-suffers pains not produce nor pleasures
 πάλιν ἐπὶ ταὐτὸν ἀπιούσης εἶδος, μέγισται δὲ αἰσθήσεις
again to the-same returning form greatest but perceptions
 καὶ σαφέσταται καθ' ὅτι τ' ἂν πάθῃ καὶ ὅσων
and clearest according-to whatever and ever it-suffers and as-many-as
 ἂν αὐτὴ πῃ προσβαλοῦσα ἐφάπτηται· βία γὰρ τὸ
ever itself somehow striking it-touches force for the
 πάμπαν οὐκ ἔνι τῇ διακρίσει τε αὐτῆς καὶ συγκρίσει.
wholly not is-in the dilation both of-it and contraction
 τὰ δ' ἐκ μειζόνων μερῶν σώματα μόγις εἴκοντα τῷ 65
the and out-of greater parts bodies barely yielding to-the
 δρῶντι, διαδιδόντα δὲ εἰς ὅλον τὰς κινήσεις, ἡδονὰς
agent passing-on and into the-whole the motions pleasures
 ἴσχει καὶ λύπας, ἀλλοτριούμενα μὲν λύπας, καθιστάμενα
have and pains being-estranged indeed pains being-restored
 δὲ εἰς τὸ αὐτὸ πάλιν ἡδονὰς. ὅσα δὲ κατὰ σμικρὸν
and into the same again pleasures as-many-as and by little
 τὰς ἀποχωρήσεις ἑαυτῶν καὶ κενώσεις εἴληφεν, τὰς
the withdrawals of-themselves and emptyings have-received the

δὲ πληρώσεις ἀθρόας καὶ κατὰ μεγάλα, κενώσεως μὲν
but fillings all-at-once and by great of-emptying indeed
 ἀναίσθητα, πληρώσεως δὲ αἰσθητικὰ γιγνόμενα, λύπας
insensible of-filling but sensible becoming pains
 μὲν οὐ παρέχει τῷ θνητῷ τῆς ψυχῆς, μεγίστας δὲ
indeed not furnish to-the mortal of-the soul greatest but
 ἡδονάς· ἔστιν δὲ ἔνδηλα περὶ τὰς εὐωδίας. ὅσα δὲ
pleasures are and manifest about the fragrances as-many-as and
 ἀπαλλοτριοῦται μὲν ἀθρόα, κατὰ σμικρὰ δὲ μόγισ τε
are-estranged indeed all-at-once by little but barely and
 εἰς ταῦτόν πάλιν ἑαυτοῖς καθίσταται, τὸναναντίον τοῖς
into the-same again to-themselves are-restored the-contrary to-the
 ἔμπροσθεν πάντα ἀποδίδωσιν· ταῦτα δ' αὖ περὶ τὰς
earlier all render these and again about the
 καύσεις καὶ τομὰς τοῦ σώματος γιγνόμενά ἐστιν κατάδηλα.
burnings and cuttings of-the body occurring are quite-plain

XXXVI · TASTE

The particular affections begin with the tongue, whose little veins run to the heart and test what enters. Earthy parts that contract and dry them make things astringent, and more mildly, harsh; what scours beyond measure is bitter, and what scours moderately, salty. What is heated in the mouth and cuts its way upward is pungent, what ferments and froths is acid, and what smooths again what has been roughened is sweet.

c καὶ τὰ μὲν δὴ κοινὰ τοῦ σώματος παντὸς παθήματα,
and the indeed indeed common of-the body whole affections
 τῶν τ' ἐπωνυμιῶν ὅσαι τοῖς δρωσιν αὐτὰ γεγόνασιν,
of-the and names as-many-as to-the (things)-producing them have-arisen
 σχεδὸν εἴρηται· τὰ δ' ἐν ἰδίῳις μέρεσιν ἡμῶν γιγνόμενα,
nearly have-been-said the and in particular parts of-us occurring

τά τε πάθη καὶ τὰς αἰτίας αὖ τῶν δρώντων, πειρατέον
the both affections and the causes again of-the agents must-be-attempted
εἰπεῖν, ἂν πη δυνώμεθα. πρῶτον οὖν ὅσα τῶν χυμῶν
to-tell if somehow we-are-able first then as-many-as of-the flavors
πέρι λέγοντες ἐν τοῖς πρόσθεν ἀπελίπομεν, ἴδια ὄντα
about speaking in the earlier we-left-out particular being
παθήματα περὶ τὴν γλῶτταν, ἐμφανιστέον ἢ δυνατόν.
affections about the tongue must-be-made-plain as possible
φαίνεται δὲ καὶ ταῦτα, ὥσπερ οὖν καὶ τὰ πολλά, διὰ
appear and also these just-as then also the many through
συγκρίσεών τέ τινων καὶ διακρίσεων γίνεσθαι, πρὸς δὲ
contractions both certain and dilations to-arise in-addition and
αὐταῖς κεχρηῆσθαι μᾶλλον τι τῶν ἄλλων τραχύτησί τε
to-them to-have-used more somewhat than-the others roughnesses both
καὶ λειότησιν. ὅσα μὲν γὰρ εἰσιόντα περὶ τὰ φλέβια,
and smoothnesses as-many-as indeed for entering about the little-veins
οἷον περ δοκίμια τῆς γλῶττης τεταμένα ἐπὶ τὴν καρδίαν,
which-very test-vessels of-the tongue stretched to the heart
εἰς τὰ νοτερά τῆς σαρκὸς καὶ ἀπαλὰ ἐμπίπτοντα γῆϊνα
into the moist of-the flesh and tender falling earthy
μέρη κατατηκόμενα συνάγει τὰ φλέβια καὶ ἀποξηραίνει,
parts being-melted draw-together the little-veins and dry-up
τραχύτερα μὲν ὄντα στρυφνά, ἥττον δὲ τραχύνοντα
rougher indeed being astringent less but roughening
αὐστηρὰ φαίνεται· τὰ δὲ τούτων τε ῥυπτικά καὶ πᾶν τὸ
harsh appear the and of-these both cleansing and all the
περὶ τὴν γλῶτταν ἀποπλύνοντα, πέρα μὲν τοῦ μετρίου
about the tongue washing-off beyond indeed the moderate
τοῦτο δρῶντα καὶ προσεπιλαμβανόμενα ὥστε ἀποτήκειν
this doing and biting-in so-as to-melt-away
αὐτῆς τῆς φύσεως, οἷον ἢ τῶν λίτρων δύναμις, πικρὰ πάνθ'
of-it the nature such-as the of-the soda power bitter all

οὕτως ὠνόμασαι, τὰ δὲ ὑποδέεστερα τῆς λιπρώδους
thus have-been-named the and inferior than-the soda-like
 ἕξεως ἐπὶ τὸ μέτριόν τε τῇ ρύψει χρώμενα ἀλυκὰ ἄνευ
condition to the moderate and the cleansing using salty without
 πικρότητος τραχείας καὶ φίλα μᾶλλον ἡμῖν φαντάζεται.
bitterness harsh and friendly more to-us appear
 66 τὰ δὲ τῇ τοῦ στόματος θερμότητι κοινωνήσαντα καὶ
the and by-the of-the mouth heat having-shared and
 λεαινόμενα ὑπ' αὐτοῦ, συνεκπυρούμενα καὶ πάλιν αὐτὰ
being-smoothed by it being-set-aflame and again themselves
 ἀντικαόντα τὸ διαθερμῆναν, φερόμενά τε ὑπὸ κουφότητος
burning-back the (thing)-that-heated being-borne and by lightness
 ἄνω πρὸς τὰς τῆς κεφαλῆς αἰσθήσεις, τέμνοντά τε
upward toward the of-the head senses cutting and
 πάνθ' ὅποσοις ἂν προσπίπτῃ, διὰ ταύτας τὰς δυνάμεις
all as-many-as ever it-falls-upon through these the powers
 δριμύα πάντα τὰ τοιαῦτα ἐλέχθη. τὸ δὲ αὖ τῶν
pungent all the such were-called the and again of-the
 προλεπτυσμένων μὲν ὑπὸ σηπεδόνος, εἰς δὲ τὰς στενὰς
previously-thinned indeed by decay into and the narrow
 φλέβας ἐνδυσμένων, καὶ τοῖς ἐνοῦσιν αὐτόθι μέρεσιν γεώδεσιν
veins entering and to-the being-in there parts earthy
 καὶ ὅσα ἀέρος συμμετρίαν ἔχοντα, ὥστε κινήσαντα
and as-many-as of-air commensurability having so-as having-moved
 περὶ ἄλληλα ποιεῖν κυκᾶσθαι, κυκώμενα δὲ περιπίπτειν
about one-another to-make to-be-stirred being-stirred and to-fall-around
 τε καὶ εἰς ἕτερα ἐνδύομενα ἕτερα κοῖλα ἀπεργάζεσθαι
both and into others entering others hollow to-produce
 περιτεινόμενα τοῖς εἰσιούσιν — ἃ δὴ νοτῖδος περὶ ἀέρα
being-stretched-round to-the entering which indeed of-moisture about air
 κοίλης περιταθείσης, τοτὲ μὲν γεώδους, τοτὲ δὲ καὶ
hollow having-been-stretched at-times indeed earthy at-times and also

καθαρᾶς, νοτερὰ ἀγγεῖα ἄερος, ὕδατα κοῖλα περιφερῇ τε
pure moist vessels of-air waters hollow round and
γενέσθαι, καὶ τὰ μὲν τῆς καθαρᾶς διαφανεῖς περιστῆναι
to-become and the-ones indeed of-the pure transparent to-stand-round
κληθείσας ὄνομα πομφόλυγας, τὰ δὲ τῆς γεώδους
having-been-called a-name bubbles the-ones and of-the earthy
ὁμοῦ κινουμένης τε καὶ αἰρομένης ζέσιν τε καὶ ζύμωσιν
together moving both and rising a-seething both and a-fermenting
ἐπὶ κλην λεχθῆναι — τὸ δὲ τούτων αἴτιον τῶν παθημάτων
by-surname to-be-called the and of-these cause of-the affections
ὁξὺ προσρηθῆναι. σύμπασι δὲ τοῖς περὶ ταῦτα εἰρημένοις
acid to-be-named to-all and to-the about these having-been-said
πάθος ἐναντίον ἀπ' ἐναντίας ἐστὶ προφάσεως· ὁπόταν ἡ
an-affection contrary from a-contrary is occasion whenever the
τῶν εἰσιόντων σύστασις ἐν ὑγροῖς, οἰκεῖα τῇ τῆς γλώττης
of-the entering composition in liquids akin to-the of-the tongue
ἔξει πεφυκυῖα, λεαίνῃ μὲν ἐπαλείφουσα τὰ τραχυνθέντα,
condition being smooths indeed anointing the roughened
τὰ δὲ παρὰ φύσιν συνεστῶτα ἢ κεχυμένα τὰ μὲν
the-things and contrary-to nature contracted or diffused the-ones indeed
συνάγη, τὰ δὲ χαλᾶ, καὶ πάνθ' ὅτι μάλιστα ἰδρῦν
it-draws-together the-ones and it-relaxes and all as much-as-possible it-settles
κατὰ φύσιν, ἥδὺ καὶ προσφιλὲς παντὶ πᾶν τὸ τοιοῦτον
according-to nature pleasant and dear to-everyone all the such
ἴαμα τῶν βιαίων παθημάτων γιγνόμενον κέκληται γλυκύ.
a-cure of-the violent affections becoming has-been-called sweet

Smells have no kinds, since they arise only in the passage between water and air and are either mist or smoke; they divide simply into the pleasant and the painful. Sound is a blow passed by air through the ears, brain, and blood to the soul, and hearing the motion it starts; swift motion sounds high, slow low. The fourth sense is of colors, a flame streaming from every body with particles matched to the ray of sight.

- d καὶ τὰ μὲν ταύτῃ ταῦτα· περὶ δὲ δὴ τὴν τῶν μυκτήρων
and the indeed in-this-way these about and indeed the of-the nostrils
 δύναμιν, εἶδη μὲν οὐκ ἓν. τὸ γὰρ τῶν ὁσμῶν πᾶν ἡμιγενές,
power kinds indeed not are-in the for of-the smells whole half-formed
 εἶδει δὲ οὐδενὶ συμβέβηκεν συμμετρία πρὸς τό τινα σχεῖν
to-a-kind and none has-befallen commensurability for the anything to-have
 ὁσμὴν· ἀλλ' ἡμῶν αἱ περὶ ταῦτα φλέβες πρὸς μὲν τὰ γῆς
a-smell but of-us the about these veins toward indeed the of-earth
 ὕδατος τε γένῃ στενότεραι συνέστησαν, πρὸς δὲ τὰ πυρὸς
of-water and kinds narrower are-composed toward and the of-fire
 ἀέρος τε εὐρύτεραι, διὸ τούτων οὐδεὶς οὐδενὸς ὁσμῆς
of-air and wider wherefore of-these no-one of-any of-a-smell
 πώποτε ᾗσθητό τινας, ἀλλὰ ἢ βρεχομένων ἢ σηπομένων
ever has-perceived any but either of-things-wetted or rotting
 ἢ τηκομένων ἢ θυμωμένων γίνονται τινων. μεταβάλλοντος
or melting or smoking they-arise of-some changing
 γὰρ ὕδατος εἰς ἀέρα ἀέρος τε εἰς ὕδωρ ἐν τῷ μεταξὺ τούτων
for water into air of-air and into water in the between of-these
 γεγόνασιν, εἰσὶν τε ὁσμαὶ σύμπασαι καπνὸς ἢ ὁμίχλη,
they-have-arisen are and smells all-together smoke or mist
 τούτων δὲ τὸ μὲν ἐξ ἀέρος εἰς ὕδωρ ἰὸν ὁμίχλη, τὸ
of-these and the-one indeed out-of air into water going mist the-other

δὲ ἐξ ὕδατος εἰς ἀέρα καπνός· ὅθεν λεπτότεραι μὲν
and out-of water into air smoke whence finer indeed
 ὕδατος, παχύτεραι δὲ ὁσμαι σύμπασαι γεγόνασιν ἀέρος.
than-water thicker but smells all-together have-become than-air
 δηλοῦνται δὲ ὅποταν τινὸς ἀντιφραχθέντος περὶ τὴν 67
they-are-shown and whenever something having-been-blocked about the
 ἀναπνοὴν ἄγῃ τις βία τὸ πνεῦμα εἰς αὐτόν· τότε γὰρ
breathing draws someone by-force the breath into himself then for
 ὁσμὴ μὲν οὐδεμία συνδιηθείται, τὸ δὲ πνεῦμα τῶν ὁσμῶν
a-smell indeed none filters-through the and breath of-the smells
 ἔρημωθὲν αὐτὸ μόνον ἔπεται. δὴ οὖν ταῦτα ἀνώνυμα τὰ
stripped it alone follows two then these nameless the
 τούτων ποικίλματα γέγονεν, οὐκ ἐκ πολλῶν οὐδὲ ἀπλῶν
of-these varieties have-become not out-of many nor of-simple
 εἰδῶν ὄντα, ἀλλὰ διχῇ τό θ' ἡδὺ καὶ τὸ λυπηρὸν
kinds being but two-ways the both pleasant and the painful
 αὐτοῖσι μόνω διαφανῇ λέγεσθον, τὸ μὲν τραχυνόν
there alone-two evident they-two-are-called the-one indeed roughening
 τε καὶ βιαζόμενον τὸ κύτος ἅπαν, ὅσον ἡμῶν μεταξὺ
both and forcing the cavity whole as-much-as of-us between
 κορυφῆς τοῦ τε ὀμφαλοῦ κεῖται, τὸ δὲ ταῦτόν τοῦτο
crown the and navel lies the-other and the-same this
 καταπραῦνον καὶ πάλιν ἥ πέφυκεν ἀγαπητῶς ἀποδιδόν.
soothing and again as it-is-natural welcomingly restoring
 τρίτον δὲ αἰσθητικὸν ἐν ἡμῖν μέρος ἐπισκοποῦσιν τὸ περὶ b
a-third and perceptive in us part to-(us)-examining the about
 τὴν ἀκοήν, δι' ἧς αἰτίας τὰ περὶ αὐτὸ συμβαίνει
the hearing through which causes the-things about it befall
 παθήματα, λεκτέον. ὅλως μὲν οὖν φωνὴν θῶμεν τὴν δι'
affections must-be-told generally indeed then a-voice let-us-set the through
 ὧτων ὑπ' ἀέρος ἐγκεφάλου τε καὶ αἵματος μέχρι ψυχῆς
ears by air brain both and blood as-far-as soul

πληγὴν διαδιδομένην, τὴν δὲ ὑπ' αὐτῆς κίνησιν, ἀπὸ τῆς
a-stroke transmitted the and by it motion from the
 κεφαλῆς μὲν ἀρχομένην, τελευτῶσαν δὲ περὶ τὴν τοῦ
head indeed beginning ending and about the of-the
 ἥπατος ἔδραν, ἀκοήν· ὅση δ' αὐτῆς ταχεῖα, ὀξείαν,
liver seat bearing as-much-as and of-it swift high
 ὅση δὲ βραδυτέρα, βαρυτέρα· τὴν δὲ ὁμοίαν ὁμαλὴν τε
as-much-as and slower lower the and uniform even both
 καὶ λείαν, τὴν δὲ ἐναντίαν τραχεῖαν· μεγάλην δὲ τὴν πολλήν,
and smooth the and contrary rough great and the abundant
 ὅση δὲ ἐναντία, σμικράν. τὰ δὲ περὶ συμφωνίας
as-much-as and contrary small the-things and about concords
 αὐτῶν ἐν τοῖς ὕστερον λεχθησομένοις ἀνάγκη ρηθῆναι.
of-them in the later things-to-be-said a-necessity to-be-said
 d τέταρτον δὴ λοιπὸν ἔτι γένος ἡμῖν αἰσθητικόν, ὃ
a-fourth indeed remaining still kind for-us perceptive which
 διελέσθαι δεῖ συχνὰ ἐν ἑαυτῷ ποικίλματα κεκτημένον, ἃ
to-distinguish must many in itself varieties possessing which
 σύμπαντα μὲν χροᾶς ἐκαλέσαμεν, φλόγα τῶν σωμάτων
all-together indeed colors we-called a-flame of-the bodies
 ἐκάστων ἀπορρέουσιν, ὅψει σύμμετρα μόρια ἔχουσιν πρὸς
of-each streaming-off to-sight commensurate particles having for
 αἰσθῆσιν· ὅψεως δ' ἐν τοῖς πρόσθεν αὐτὸ περὶ τῶν αἰτίων
perception of-sight and in the earlier itself about the causes
 τῆς γενέσεως ἐρρήθη. τῇδ' οὖν τῶν χρωμάτων πέρι
of-the coming-to-be was-said in-this-way then of-the colors about
 μάλιστα εἰκὸς πρέποι τ' ἂν ἐπικεκί λόγῳ διεξελθεῖν·
most likely it-would-suit and — with-a-reasonable account to-go-through
 τὰ φερόμενα ἀπὸ τῶν ἄλλων μόρια ἐμπίπτοντά τε εἰς
the being-borne from the others particles falling and into
 τὴν ὅψιν τὰ μὲν ἐλάττω, τὰ δὲ μεῖζω, τὰ δ' ἴσα
the sight the-ones indeed smaller the-ones and greater the-ones and equal

τοῖς αὐτῆς τῆς ὄψεως μέρεσιν εἶναι· τὰ μὲν οὖν ἴσα
 to-the of-it the sight parts to-be the-ones indeed then equal
 ἀναίσθητα, ἃ δὴ καὶ διαφανῇ λέγομεν, τὰ δὲ μείζω
 imperceptible which indeed also transparent we-call the-ones and greater
 καὶ ἐλάττω, τὰ μὲν συγκρίνοντα, τὰ δὲ διακρίνοντα
 and smaller the-ones indeed contracting the-ones and dilating
 αὐτήν, τοῖς περὶ τὴν σάρκα θερμοῖς καὶ ψυχροῖς καὶ τοῖς
 it to-the about the flesh hot and cold and to-the
 περὶ τὴν γλῶτταν στρυφνοῖς, καὶ ὅσα θερμαντικὰ
 about the tongue astringent and as-many-as heating
 ὄντα δρμμέα ἐκαλέσαμεν, ἀδελφὰ εἶναι, τὰ τε λευκὰ καὶ
 being pungent we-called kindred to-be the both white and
 τὰ μέλανα, ἐκεῖνων παθήματα γεγονότα ἐν ἄλλῳ γένει
 the black of-those affections having-become in another kind
 τὰ αὐτά, φανταζόμενα δὲ ἄλλα διὰ ταύτας τὰς αἰτίας.
 the same appearing but other through these the causes

XXXVIII • THE COLORS

What dilates the ray is white, what contracts it black; what forces the eyes apart and draws out tears is bright and gleaming, and fire mingling with the eye's moisture is red. Red with black and white gives purple, yellow with gray flame-color, white with black gray, and so through the rest. To test these by experiment would betray ignorance of the difference between human and divine nature. The craftsman took all this over from necessity, using such causes as servants while framing the good himself.

οὕτως οὖν αὐτὰ προσρητέον· τὸ μὲν διακριτικὸν τῆς
 thus then them must-be-named the-one indeed dilating of-the
 ὄψεως λευκόν, τὸ δ' ἐναντίον αὐτοῦ μέλαν, τὴν δὲ
 sight white the-other and contrary of-it black the and

ὀξυτέραν φορὰν καὶ γένους πυρὸς ἑτέρου προσπίπτουσιν
swifter movement and of-a-kind of-fire different falling-upon
 καὶ διακρίνουσιν τὴν ὄψιν μέχρι τῶν ὀμμάτων, αὐτὰς τε
and dilating the sight as-far-as the eyes themselves and
 τῶν ὀφθαλμῶν τὰς διεξόδους βίᾳ διωθοῦσιν καὶ τήκουσιν,
of-the eyeballs the passages by-force forcing-apart and melting
 πῦρ μὲν ἄθροον καὶ ὕδωρ, ὃ δάκρυον καλοῦμεν, ἐκείθεν
fire indeed massed and water which a-tear we-call from-there
 ἐκχέουσιν, αὐτὴν δὲ οὖσαν πῦρ ἐξ ἐναντίας ἀπαντῶσιν, καὶ
pouring-out itself and being fire from the-opposite meeting and
 τοῦ μὲν ἐκπηδῶντος πυρὸς οἷον ἀπ' ἀστραπῆς, τοῦ δ'
the-one indeed leaping-out fire as-if from lightning the-other and
 εἰσιόντος καὶ περὶ τὸ νοτερόν κατασβεννυμένου, παντοδαπῶν
entering and about the moist being-quenched of-all-kinds
 ἐν τῇ κυκῇ ταύτῃ γιγνομένων χρωμάτων, μαρμαρυγὰς
in the stirring this arising colors dazzlings
 μὲν τὸ πάθος προσείπομεν, τὸ δὲ τοῦτο ἀπεργαζόμενον
indeed the affection we-named the and this producing
 λαμπρόν τε καὶ στίλβον ἐπωνομάσαμεν. τὸ δὲ τούτων
bright both and gleaming we-named the and of-these
 αὖ μεταξύ πυρὸς γένος, πρὸς μὲν τὸ τῶν ὀμμάτων
again between of-fire kind toward indeed the of-the eyes
 ὑγρὸν ἀφικνούμενον καὶ κεραυνύμενον αὐτῷ, στίλβον δὲ
moisture arriving and being-mingled with-it gleaming but
 οὐ· τῇ δὲ διὰ τῆς νοτίδος ἀγῇ τοῦ πυρὸς μειγνυμένου
not to-the and through the moisture ray of-the fire being-mingled
 χρῶμα ἑναιμον παρασχομένη, τοῦνομα ἐρυθρὸν λέγομεν.
a-color blood-red having-furnished the-name red we-call
 c λαμπρόν τε ἐρυθρῷ λευκῷ τε μειγνύμενον ξανθὸν γέγονεν·
bright and with-red with-white and being-mingled yellow has-become
 τὸ δὲ ὅσον μέτρον ὅσοις, οὐδ' εἴ τις εἰδείη, νοῦν
the and how-much measure to-what not-even if someone should-know sense

ἔχει τὸ λέγειν, ὧν μήτε τινὰ ἀνάγκην μήτε τὸν εἰκότα
has the to-tell of-which neither any necessity nor the likely
 λόγον καὶ μετρίως ἂν τις εἰπεῖν εἴη δυνατός. ἐρυθρόν δὲ
account even moderately would anyone to-tell be able red and
 δὴ μέλανι λευκῷ τε κραθὲν ἀλουργόν· ὄρφνινον δέ, ὅταν
indeed with-black with-white and blended purple dusky and whenever
 τούτοις μεμειγμένοις καυθείσιν τε μᾶλλον συγκραθῇ μέλαν.
to-these mingled burned and more is-blended black
 πυρρὸν δὲ ξανθοῦ τε καὶ φαιοῦ κράσει γίγνεται, φαιὸν
flame-colored and of-yellow both and of-gray by-a-blending arises gray
 δὲ λευκοῦ τε καὶ μέλανος, τὸ δὲ ὠχρόν λευκοῦ ξανθῷ
and of-white both and of-black the and pale of-white with-yellow
 μειγνυμένου. λαμπρῷ δὲ λευκὸν συνελθὼν καὶ εἰς μέλαν
being-mingled with-bright and white having-met and into black
 κατακορὲς ἐμπεσὼν κυανοῦν χρῶμα ἀποτελεῖται, κυανοῦ
deep having-fallen dark-blue a-color is-produced of-dark-blue
 δὲ λευκῷ κεραννυμένου γλαυκόν, πυρροῦ δὲ μέλανι
and with-white being-mingled light-blue of-flame-color and with-black
 πράσιον. τὰ δὲ ἄλλα ἀπὸ τούτων σχεδὸν δῆλα αἷς ἂν
leek-green the and others from these nearly clear by-which ever
 ἀφομοιούμενα μείξεσιν διασώζοι τὸν εἰκότα μῦθον. εἰ δέ
being-made-like mixtures one-would-preserve the likely story if and
 τις τούτων ἔργῳ σκοπούμενος βάσανον λαμβάνοι, τὸ
anyone of-these in-practice examining a-test should-take the
 τῆς ἀνθρωπίνης καὶ θείας φύσεως ἡγνοηκὼς ἂν εἴη
of-the human and divine nature having-been-ignorant would be
 διάφορον, ὅτι θεὸς μὲν τὰ πολλὰ εἰς ἓν συγκεραννύει
difference that a-god indeed the many into one to-blend
 καὶ πάλιν ἐξ ἑνὸς εἰς πολλὰ διαλύειν ἱκανῶς ἐπιστάμενος
and again out-of one into many to-dissolve sufficiently knowing

ἅμα καὶ δυνατός, ἀνθρώπων δὲ οὐδεὶς οὐδέτερα τούτων
at-once also able of-men but no-one either of-these

ἱκανὸς οὔτε ἔστι νῦν οὔτε εἰς αὐθίς ποτε ἔσται.

sufficient either is now or for hereafter ever will-be

ε ταῦτα δὴ πάντα τότε ταύτῃ πεφυκότα ἔξ ἀνάγκης
these indeed all then in-this-way being out-of necessity

ὁ τοῦ καλλίστου τε καὶ ἀρίστου δημιουργὸς ἐν τοῖς
the of-the fairest both and best craftsman among the

γυγνομένοις παρελάβανεν, ἡνίκα τὸν αὐτάρκη τε καὶ
things-coming-to-be took-over when the self-sufficient both and

τὸν τελεώτατον θεὸν ἐγέννα, χρώμενος μὲν ταῖς περὶ
the most-perfect god he-was-begetting using indeed the about

ταῦτα αἰτίαις ὑπηρετούσαις, τὸ δὲ εὖ τεκταινόμενος ἐν
these causes serving the and well framing in

πᾶσι τοῖς γυγνομένοις αὐτός.

all the things-coming-to-be himself

XXXIX • NECESSITY AND REASON COMBINED; THE MORTAL SOUL

Two kinds of cause must be distinguished, the necessary and the divine, and the necessary is to be studied for the sake of the divine. With the causes sifted, Timaeus goes back to the beginning: the god ordered what was in disorder and framed one living creature holding all others. He made the divine himself and left the mortal to his offspring, who built in a mortal soul of pleasure, pain, rashness, and fear and lodged it in the chest, the neck parting it from the head.

69 διὸ δὴ χρὴ δύο αἰτίας εἶδη διορίζεσθαι, τὸ μὲν
wherefore indeed one-must two of-cause kinds to-distinguish the-one indeed
ἀναγκαῖον, τὸ δὲ θεῖον, καὶ τὸ μὲν θεῖον ἐν ᾗ πᾶσι
necessary the-other and divine and the-one indeed divine in all
ζητεῖν κτήσεως ἕνεκα εὐδαίμονος βίου, καθ' ὅσον
to-seek of-attainment for-the-sake-of of-a-happy life according-to as-much-as

ἡμῶν ἢ φύσις ἐνδέχεται, τὸ δὲ ἀναγκαῖον ἐκείνων
of-us the nature admits the-other and necessary of-those
 χάριν, λογιζόμενον ὡς ἄνευ τούτων οὐ δυνατὰ αὐτὰ
for-the-sake reckoning that without these not possible them
 ἐκεῖνα ἐφ' οἷς σπουδάζομεν μόνᾳ κατανοεῖν οὐδ' αὖ
those on which we-are-earnest alone to-understand nor again
 λαβεῖν οὐδ' ἄλλως πως μετασχεῖν.

to-grasp nor otherwise somehow to-partake
 ὅτ' οὖν δὴ τὰ νῦν οἷα τέκτοσιν ἡμῖν ὕλη παράκειται b
since then indeed the now as for-builders for-us material lies-ready
 τὰ τῶν αἰτίων γένη διωλισμένα, ἐξ ὧν τὸν ἐπίλοιπον
the of-the causes kinds sifted out-of which the remaining
 λόγον δεῖ συνυφανθῆναι, πάλιν ἐπ' ἀρχὴν ἐπανέλθωμεν
account must to-be-woven again to a-beginning let-us-return
 διὰ βραχέων, ταχύ τε εἰς ταὐτὸν πορευθῶμεν ὅθεν
through few-words quickly and to the-same let-us-travel whence
 δεῦρο ἀφικόμεθα, καὶ τελευτὴν ἤδη κεφαλὴν τε τῷ μύθῳ
hither we-came and an-ending now a-head and to-the story
 πειρώμεθα ἀρμόττουσαν ἐπιθεῖναι τοῖς πρόσθεν. ὥσπερ γὰρ
let-us-try fitting to-set-on to-the earlier just-as for
 οὖν καὶ κατ' ἀρχὰς ἐλέχθη, ταῦτα ἀτάκτως ἔχοντα ὁ θεὸς
then also at beginnings was-said these disorderly being the god
 ἐν ἐκάστῳ τε αὐτῷ πρὸς αὐτὸ καὶ πρὸς ἄλληλα συμμετρίας
in each both itself toward itself and toward one-another commensurabilities
 ἐνεποίησεν, ὅσας τε καὶ ὅπη δυνατόν ἦν ἀνάλογα
produced as-many-as both and in-what-way possible was proportionate
 καὶ σύμμετρα εἶναι. τότε γὰρ οὔτε τούτων, ὅσον μὴ
and commensurate to-be then for neither of-these as-much-as not
 τύχῃ, τι μετεῖχεν, οὔτε τὸ παράπαν ὀνομάσαι τῶν νῦν
by-chance anything partook nor the wholly to-name of-the now
 ὀνομαζομένων ἀξιόλογον ἦν οὐδέν, οἷον πῦρ καὶ ὕδωρ καὶ εἴ
named worth-mention was anything such-as fire and water and if

τι τῶν ἄλλων· ἀλλὰ πάντα ταῦτα πρῶτον διεκόσμησεν,
anything of-the others but all these first be-ordered
 ἔπειτ' ἐκ τούτων πᾶν τόδε συνεστήσατο, ζῶον ἐν
then out-of these all this be-composed a-living-creature one
 ζῶα ἔχον τὰ πάντα ἐν ἑαυτῷ θνητὰ ἀθάνατά τε.
living-creatures having the all in itself mortal immortal and
 d καὶ τῶν μὲν θείων αὐτὸς γίγνεται δημιουργός, τῶν δὲ
and of-the indeed divine himself becomes craftsman of-the and
 θνητῶν τὴν γένεσιν τοῖς ἑαυτοῦ γεννήμασιν δημιουργεῖν
mortal the coming-to-be to-the his-own offspring to-fashion
 προσέταξεν. οἱ δὲ μιμούμενοι, παραλαβόντες ἀρχὴν
be-enjoined they and imitating having-received a-principle
 ψυχῆς ἀθάνατον, τὸ μετὰ τοῦτο θνητὸν σῶμα αὐτῇ
of-soul immortal the after this mortal a-body for-it
 περιετόρνενυσαν ὄχημά τε πᾶν τὸ σῶμα ἔδοσαν ἄλλο τε
they-turned-round a-vehicle and all the body they-gave another and
 εἶδος ἐν αὐτῷ ψυχῆς προσωκοδόμουν τὸ θνητόν, δεινὰ καὶ
kind in it of-soul they-built-on the mortal dreadful and
 ἀναγκαῖα ἐν ἑαυτῷ παθήματα ἔχον, πρῶτον μὲν ἡδονήν,
necessary in itself affections having first indeed pleasure
 μέγιστον κακοῦ δέλεαρ, ἔπειτα λύπας, ἀγαθῶν φυγὰς, ἔτι
greatest of-evil a-bait then pains of-goods flights still
 δ' αὖ θάρρος καὶ φόβον, ἄφρονε συμβούλω, θυμὸν δὲ
and again boldness and fear senseless-two counselors-two spirit and
 δυσπαραμύθητον, ἐλπίδα δ' εὐπαράγωγον· αἰσθήσει δὲ
hard-to-appease hope and easily-led with-perception and
 ἀλόγῳ καὶ ἐπιχειρητῇ παντὸς ἔρωτι συγκερασάμενοι ταῦτα,
irrational and attempting of-everything with-love having-blended these
 ἀναγκαίως τὸ θνητὸν γένος συνέθεσαν. καὶ διὰ ταῦτα δὴ
of-necessity the mortal kind they-composed and through these indeed
 σεβόμενοι μαινεῖν τὸ θεῖον, ὅτι μὴ πᾶσα ἦν ἀνάγκη,
shrinking-from to-defile the divine in-so-far-as not every was necessity

χωρὶς ἐκείνου κατοικίζουσιν εἰς ἄλλην τοῦ σώματος
apart-from that they-settle into another of-the body
οἴκησιν τὸ θνητόν, ἰσθμόν καὶ ὄρον διοικοδομήσαντες
dwelling the mortal an-isthmus and a-boundary having-built-across
τῆς τε κεφαλῆς καὶ τοῦ στήθους, αὐχένα μεταξὺ τιθέντες,
of-the both head and of-the chest a-neck between placing
ἵν' εἴη χωρίς. ἐν δὴ τοῖς στήθεσιν καὶ τῷ
so-that it-might-be apart in indeed the breast and the
καλουμένῳ θώρακι τὸ τῆς ψυχῆς θνητὸν γένος ἐνέδουν.
called trunk the of-the soul mortal kind they-bound-in

XL · THE SPIRITED PART, THE HEART, AND THE LUNGS

The young gods divided the trunk with the midriff, as a house is divided into men's and women's quarters. The victory-loving spirited part they settled above it, near the head, to bear reason and help hold down the desires. The heart, spring of the blood, they set in the guardhouse to carry reason's warnings through the body, and set the soft lung about it to cool anger's boiling.

καὶ ἐπειδὴ τὸ μὲν ἄμεινον αὐτῆς, τὸ δὲ χεῖρον 70
and since the-one indeed better of-it the-other and worse
ἐπεφύκει, διοικοδομοῦσι τοῦ θώρακος αὖ τὸ κύτος,
was-by-nature they-build-across of-the trunk again the cavity
διορίζοντες οἷον γυναικῶν, τὴν δὲ ἀνδρῶν χωρὶς οἴκησιν,
dividing as-if of-women the-other and of-men apart dwelling
τὰς φρένας διάφραγμα εἰς τὸ μέσον αὐτῶν τιθέντες. τὸ
the midriff a-partition into the middle of-them placing the
μετέχον οὖν τῆς ψυχῆς ἀνδρείας καὶ θυμοῦ, φιλόνηκον ὄν,
partaking then of-the soul of-courage and of-spirit victory-loving being
κατώκισαν ἐγγυτέρω τῆς κεφαλῆς μεταξὺ τῶν φρενῶν τε
they-settled nearer the head between the midriff both

καὶ αὐχένος, ἵνα τοῦ λόγου κατήκοον ὄν κοινῇ μετ'
and neck so-that of-the reason obedient being in-common with
 ἐκείνου βία τὸ τῶν ἐπιθυμιῶν κατέχοι γένος, ὅπότ'
that by-force the of-the desires it-might-restrain kind whenever
 ἐκ τῆς ἀκροπόλεως τῷ τ' ἐπιτάγματι καὶ λόγῳ μηδαμῇ
from the citadel to-the both command and reason in-no-way
 πείθεσθαι ἐκὸν ἐθέλοι· τὴν δὲ δὴ καρδίαν ἄμμα
to-obey of-its-own-accord it-should-be-willing the and indeed heart a-knot
 τῶν φλεβῶν καὶ πηγὴν τοῦ περιφερομένου κατὰ πάντα
of-the veins and a-spring of-the being-carried-round through all
 τὰ μέλη σφοδρῶς αἵματος εἰς τὴν δορυφορικὴν οἴκησιν
the limbs violently blood into the guardhouse dwelling
 κατέστησαν, ἵνα, ὅτε ζέσειεν τὸ τοῦ θυμοῦ μένος, τοῦ
they-set so-that when should-boil the of-the spirit force of-the
 λόγου παραγγείλαντος ὥς τις ἄδικος περὶ αὐτὰ γίνεται
reason having-passed-word that some unjust about them arises
 πρᾶξις ἔξωθεν ἢ καὶ τις ἀπὸ τῶν ἔνδοθεν ἐπιθυμιῶν,
action from-outside or also some from the from-within desires
 ὀξέως διὰ πάντων τῶν στενωπῶν πᾶν ὅσον αἰσθητικὸν
swiftly through all the narrow-passages all as-much-as perceptive
 ἐν τῷ σώματι, τῶν τε παρακαλεύσεων καὶ ἀπειλῶν
in the body of-the both exhortations and threats
 αἰσθανόμενον, γίγνεται ἐπήκοον καὶ ἔπειτο παντὶ, καὶ
perceiving might-become obedient and might-follow everywhere and
 τὸ βέλτιστον οὕτως ἐν αὐτοῖς πᾶσις ἡγεμονεῖν ἐφ'.
the best thus in them all to-lead it-might-allow
 d τῇ δὲ δὴ πηδήσει τῆς καρδίας ἐν τῇ τῶν δεινῶν
for-the and indeed leaping of-the heart in the of-the dreadful
 προσδοκία καὶ τῇ τοῦ θυμοῦ ἐγέρσει, προγινώσκοντες
expectation and (in)-the of-the spirit rousing foreknowing
 ὅτι διὰ πυρὸς ἢ τοιαύτη πᾶσα ἔμελλεν οἰδῆσις
that through fire the such all was-going swelling

γίγνεσθαι τῶν θυμουμένων, ἐπικουρίαν αὐτῇ μηχανώμενοι
to-arise of-the (ones)-angered a-succor for-it contriving
 τὴν τοῦ πλεύμονος ἰδέαν ἐνεφύτευσαν, πρῶτον μὲν
the of-the lung form they-implanted first indeed
 μαλακὴν καὶ ἄναιμον, εἴτα σήραγγας ἐντὸς ἔχουσιν οἶον
soft and bloodless then cavities within having as-of
 σπόγγου κατατετρημένας, ἵνα τό τε πνεῦμα καὶ τὸ πῶμα
a-sponge perforated so-that the both breath and the drink
 δεχομένη, ψύχουσα, ἀναπνοὴν καὶ ῥαστώνην ἐν τῷ καύματι
receiving cooling breathing and relief in the burning
 παρέχου· διὸ δὴ τῆς ἀρτηρίας ὀχετοὺς ἐπὶ τὸν
it-might-furnish wherefore indeed of-the windpipe channels to the
 πλεύμονα ἔτεμον, καὶ περὶ τὴν καρδίαν αὐτὸν περιέστησαν
lung they-cut and about the heart it they-set-round
 οἶον μάλαγμα, ὥς ὁ θυμὸς ἡνίκα ἐν αὐτῇ ἀκμάζει,
as-if a-cushion so-that the spirit whenever in it should-be-at-its-height
 πηδῶσα εἰς ὑπέικον καὶ ἀναψυχομένη, πονοῦσα ἦττον,
leaping into a-yielding-(thing) and being-cooled toiling less
 μᾶλλον τῷ λόγῳ μετὰ θυμοῦ δύναιτο ὑπηρετεῖν.
more to-the reason with spirit it-might-be-able to-serve
 τὸ δὲ δὴ σίτων τε καὶ ποτῶν ἐπιθυμητικὸν τῆς ψυχῆς
the and indeed of-foods both and of-drinks desiring of-the soul
 καὶ ὅσων ἔνδειαν διὰ τὴν τοῦ σώματος ἰσχεῖ φύσιν,
and of-as-many-as a-need through the of-the body it-has nature
 τοῦτο εἰς τὸ μεταξὺ τῶν τε φρενῶν καὶ τοῦ πρὸς τὸν
this into the between the both midriff and the toward the
 ὀμφαλὸν ὅρου κατώκισαν, οἶον φάτνην ἐν ἅπαντι τούτῳ
navel boundary they-settled as-if a-manger in all this
 τῷ τόπῳ τῇ τοῦ σώματος τροφῇ τεκτηνόμενοι· καὶ
the place for-the of-the body nourishment having-framed and
 κατέδησαν δὴ τὸ τοιοῦτον ἐνταῦθα ὡς θρέμμα ἄγριον,
they-tied indeed the such there as a-beast wild

τρέφειν δὲ συνημμένον ἀναγκαῖον, εἴπερ τι μέλλοι ποτὲ
 to-feed but attached necessary if-indeed any were-going ever
 θνητὸν ἔσεσθαι γένος.
 mortal to-be kind

XLI · THE LIVER, THE MIRROR OF DIVINATION

The appetitive part is tethered like a beast at a manger, far from the part that deliberates. It does not understand reason but is led by images, so the god made the liver smooth and bright to take impressions from the intellect, frightening it with bitterness and soothing it with sweetness. Divination is therefore given to folly and not to sense, for no one in his right mind attains it. Interpreters judge what the inspired man says; he cannot judge it himself.

- 71 ἵν' οὖν ἀεὶ νεμόμενον πρὸς φάτνη καὶ ὅτι πορρωτάτω
 so-that then always feeding at a-manger and as farthest
 τοῦ βουλευομένου κατοικοῦν, θόρυβον καὶ βοὴν ὡς
 from-the deliberating dwelling tumult and clamor as
 ἐλαχίστην παρέχον, τὸ κράτιστον καθ' ἡσυχίαν περὶ τοῦ
 least furnishing the best in quiet about the
 πᾶσι κοινῇ καὶ ἰδίᾳ συμφέροντος ἐῷ βουλευέσθαι,
 for-all in-common and privately profitable it-might-allow to-deliberate
 διὰ ταῦτα ἐνταῦθ' ἔδοσαν αὐτῷ τὴν τάξιν. εἰδότες δὲ
 through these there they-gave to-it the station knowing and
 αὐτὸ ὡς λόγου μὲν οὔτε συνήσειν ἔμελλεν, εἴ τέ πη
 it that of-reason indeed neither to-understand it-was-going if and somehow
 καὶ μεταλαμβάνοι τινὸς αὐτῶν αἰσθήσεως, οὐκ ἔμφυτον
 also it-should-partake some of-them of-perception not inborn
 αὐτῷ τὸ μέλειν τινῶν ἔσοιτο λόγων, ὑπὸ δὲ εἰδώλων
 for-it the to-care for-some would-be for-reasons by and images
 καὶ φαντασμάτων νυκτός τε καὶ μεθ' ἡμέραν μάλιστα
 and phantoms by-night both and by day especially

ψυχαγωγήσοιτο, τούτῳ δὴ θεὸς ἐπιβουλεύσας αὐτῷ
it-would-be-charmed for-this indeed a-god having-devised for-it
 τὴν ἥπατος ἰδέαν συνέστησε καὶ ἔθηκεν εἰς τὴν ἐκείνου
the of-liver form composed and set into the of-that
 κατοίκησιν, πυκνὸν καὶ λείον καὶ λαμπρὸν καὶ γλυκὺ
dwelling dense and smooth and bright and sweet
 καὶ πικρότητα ἔχον μηχανησάμενος, ἵνα ἐν αὐτῷ τῶν
and bitterness having having-contrived so-that in it of-the
 διανοημάτων ἢ ἐκ τοῦ νοῦ φερομένη δύναμις, οἷον ἐν
thoughts the out-of the intellect being-borne power as-if in
 κατόπτρῳ δεχομένῳ τύπους καὶ κατιδεῖν εἰδῶλα παρέχοντι,
a-mirror receiving impressions and to-behold images furnishing
 φοβοῖ μὲν αὐτό, ὅποτε μέρει τῆς πικρότητος
it-might-frighten indeed it whenever with-a-part of-the bitterness
 χρωμένη συγγενεῖ, χαλεπὴ προσενεχθεῖσα ἀπειλῇ, κατὰ
using kindred harsh having-been-brought with-a-threat throughout
 πᾶν ὑπομειγνύσα ὀξέως τὸ ἥπαρ, χολώδη χρώματα
all mingling-under sharply the liver bilious colors
 ἐμφαίνοι, συνάγουσά τε πᾶν ῥυσὸν καὶ τραχὺ ποιοῖ,
it-might-show contracting and all wrinkled and rough it-might-make
 λοβὸν δὲ καὶ δοχὰς πύλας τε τὸ μὲν ἐξ ὀρθοῦ
a-lobe and also receptacles gates and the-one indeed from straight
 κατακάμπτουσα καὶ συσπῶσα, τὰ δὲ ἐμφράττουσα
bending-down and drawing-together the-others and blocking
 συγκλείουσά τε, λύπας καὶ ἄσας παρέχοι, καὶ ὅτ' αὖ
closing-together both pains and nauseas it-might-furnish and when again
 τάναντία φαντάσματα ἀποζωγραφοῖ πραότητός τις ἐκ
the-opposite phantoms it-might-paint of-gentleness some out-of
 διανοίας ἐπίπνοια, τῆς μὲν πικρότητος ἡσυχίαν παρέχουσα
thought an-inspiration of-the indeed bitterness quiet furnishing
 τῷ μήτε κινεῖν μήτε προσάπτεσθαι τῆς ἐναντίας ἑαυτῇ
by-the neither to-stir nor to-touch of-the contrary to-itself

φύσεως ἐθέλειν, γλυκύτητι δὲ τῇ κατ' ἐκείνο συμφύτῳ
 nature to-be-willing with-sweetness and the in that inborn
 πρὸς αὐτὸ χρωμένη καὶ πάντα ὀρθὰ καὶ λεία αὐτοῦ καὶ
 toward it using and all straight and smooth of-it and
 ἐλεύθερα ἀπευθύνουσα, ἱεῶν τε καὶ εὐήμερον ποιοῖ
 free straightening propitious both and serene it-might-make
 τὴν περὶ τὸ ἥπαρ ψυχῆς μοῖραν κατωκισμένην, ἔν τε
 the about the liver of-soul portion settled in and
 τῇ νυκτὶ διαγωγὴν ἔχουσιν μετρίαν, μαντεῖα χρωμένην
 the night a-pastime having measured with-divination using
 καθ' ὕπνον, ἐπειδὴ λόγου καὶ φρονήσεως οὐ μετεῖχε.
 in sleep since of-reason and of-wisdom not it-partook

c μνησθέντες γὰρ τῆς τοῦ πατρὸς ἐπιστολῆς οἱ συστήσαντες
 remembering for the of-the father charge the (ones)-having-composed
 ἡμᾶς, ὅτε τὸ θνητὸν ἐπέστελλεν γένος ὡς ἄριστον εἰς
 us when the mortal he-charged kind as best to
 δύναμιν ποιεῖν, οὕτω δὲ κατορθοῦντες καὶ τὸ φαῦλον
 (their)-ability to-make so indeed setting-right also the base
 ἡμῶν, ἵνα ἀληθείας πῃ προσάπτοιο, κατέστησαν
 of-us so-that of-truth somehow it-might-touch they-established
 ἐν τούτῳ τὸ μαντεῖον. ἱκανὸν δὲ σημεῖον ὡς μαντικὴν
 in this the oracle a-sufficient and sign that divination
 ἀφροσύνη θεὸς ἀνθρωπίνῃ δέδωκεν· οὐδεὶς γὰρ ἐννοῦς
 to-foolly a-god human has-given no-one for in-bis-senses
 ἐφάπτεται μαντικῆς ἐνθέου καὶ ἀληθοῦς, ἀλλ' ἢ καθ'
 attains of-divination inspired and true but either in
 ὕπνον τὴν τῆς φρονήσεως πεδηθεὶς δύναμιν ἢ διὰ
 sleep the of-the wisdom having-been-fettered power or through
 νόσον, ἢ διὰ τινα ἐνθουσιασμὸν παραλλάξας.
 disease or through some possession having-deviated

ἀλλὰ συννοῆσαι μὲν ἔμφρονος τά τε ῥηθέντα
but to-comprehend indeed of-an-intelligent-man the and things-said
 ἀναμνησθέντα ὄναρ ἢ ὕπαρ ὑπὸ τῆς μαντικῆς τε καὶ
having-been-recalled in-dream or in-waking by the divining both and
 ἐνθουσιαστικῆς φύσεως, καὶ ὅσα ἂν φαντάσματα ὀφθῇ,
inspired nature and as-many-as ever phantoms are-seen
 πάντα λογισμῷ διελέσθαι ὅπῃ τι σημαίνει καὶ ὅτῳ
all by-reckoning to-distinguish how anything signifies and to-whom
 μέλλοντος ἢ παρελθόντος ἢ παρόντος κακοῦ ἢ ἀγαθοῦ·
of-a-future or past or present evil or good
 τοῦ δὲ μανέντος ἔτι τε ἐν τούτῳ μένοντος οὐκ ἔργον τὰ
of-the and having-raved still and in this remaining not a-task the
 φανέντα καὶ φωνηθέντα ὑφ' ἑαυτοῦ κρίνειν, ἀλλ' εὖ καὶ
things-appeared and things-uttered by himself to-judge but well and
 πάλαι λέγεται τὸ πράττειν καὶ γινῶναι τά τε αὐτοῦ καὶ
long-ago it-is-said the to-do and to-know the both of-himself and
 ἑαυτὸν σώφρονι μόνῳ προσήκειν. ὅθεν δὴ καὶ τὸ
himself to-a-temperate-man alone to-belong whence indeed also the
 τῶν προφητῶν γένος ἐπὶ ταῖς ἐνθέοις μαντείαις κριτὰς
of-the interpreters kind over the inspired divinations judges
 ἐπικαθιστάναι νόμος· οὓς μάντεις αὐτοὺς ὀνομάζουσιν
to-set-up a-custom whom seers them call
 τινες, τὸ πᾶν ἡγνοηκότες ὅτι τῆς δι' αἰνιγμῶν οὐδοί
some the whole being-ignorant that of-the through riddles these
 φήμης καὶ φαντάσεως ὑποκριταί, καὶ οὔτι μάντεις,
utterance and vision expounders and not-at-all seers
 προφήται δὲ μαντευομένων δικαιοτάτα ὀνομάζοντ' ἄν.
interpreters but of-things-divined most-justly they-would-be-named —

The spleen is set beside the liver as a wiper, keeping it bright and swelling when it takes up impurities. Turning to the body, Timaeus says the gods coiled the intestines round so that food should not pass through too quickly and leave the race insatiable and, through gluttony, deaf to philosophy and music. Bone, flesh, and their kind all begin from marrow, which the god made from the primary triangles, unwarped and smooth, and in which he bound the souls.

c ἡ μὲν οὖν φύσις ἥπατος διὰ ταῦτα τοιαύτη τε καὶ ἐν
the indeed then nature of-liver through these such both and in
 τόπῳ ᾧ λέγομεν πέφυκε, χάριν μαντικῆς· καὶ ἔτι μὲν
a-place which we-say has-grown for-the-sake of-divination and still indeed
 δὴ ζῶντος ἐκάστου τὸ τοιοῦτον σημεῖα ἐναργέστερα ἔχει,
indeed living of-each the such signs clearer has
 στερηθὲν δὲ τοῦ ζῆν γέγονε τυφλὸν καὶ τὰ μαντεῖα
deprived but of-the to-live it-has-become blind and the oracles
 ἀμυδρότερα ἔσχεν τοῦ τι σαφὲς σημαίνειν. ἡ δ' αὖ
dimmer it-got of-the anything clear to-signify the and again
 τοῦ γείτονος αὐτῷ σύστασις καὶ ἔδρα σπλάγχνου γέγονεν
of-the neighbor to-it composition and seat of-an-organ has-become
 ἐξ ἀριστερᾶς χάριν ἐκείνου, τοῦ παρέχειν αὐτὸ λαμπρὸν
on the-left for-the-sake of-that of-the to-furnish it bright
 ἀεὶ καὶ καθαρὸν, οἷον κατόπτρῳ παρεσκευασμένον καὶ
always and clean as-if for-a-mirror prepared and
 ἔτοιμον ἀεὶ παρακείμενον ἐκμαγεῖον. διὸ δὴ καὶ
ready always lying-beside a-wiper wherefore indeed also
 ὅταν τινὲς ἀκαθαρσίαι γίνωνται διὰ νόσους σώματος
whenever some impurities arise through diseases of-body
 περὶ τὸ ἥπαρ, πάντα ἡ σπληνὸς καθαίρουσα αὐτὰ
about the liver all the of-spleen cleansing them
 δέχεται μανότης, ἅτε κοίλου καὶ ἀναίμου ὑφανθέντος·
receives porousness inasmuch-as hollow and bloodless having-been-woven

ὅθεν πληρούμενος τῶν ἀποκαθαιρομένων μέγας καὶ
whence being-filled of-the things-cleansed-away great and
 ὕπουλος αὐξάνεται, καὶ πάλιν, ὅταν καθαρῇ τὸ σῶμα,
festering it-grows and again whenever is-cleansed the body
 ταπεινούμενος εἰς ταὐτὸν συνίζει.

being-reduced into the-same it-settles

τὰ μὲν οὖν περὶ ψυχῆς, ὅσον θνητὸν ἔχει καὶ ὅσον
the indeed then about soul as-much-as mortal it-has and as-much-as
 θεῖον, καὶ ὅπῃ καὶ μεθ' ὧν καὶ δι' ἃ χωρὶς
divine and in-what-way and with what and through which apart

ᾠκίσθη, τὸ μὲν ἀληθὲς ὡς εἴρηται, θεοῦ συμφήσαντος
it-was-settled the indeed true that it-has-been-said a-god having-agreed

τότ' ἂν οὕτως μόνως δυσχυριζοίμεθα· τό γε μὴν εἰκὸς
then — thus only we-would-maintain the at-least however likely

ἡμῖν εἰρῆσθαι, καὶ νῦν καὶ ἔτι μᾶλλον ἀνασκοποῦσι
by-us to-have-been-said both now and still more to-(us)-reviewing

διακινδυνευτέον τὸ φάναι καὶ πεφάσθω. τὸ δ' ἐξῆς
must-be-risked the to-declare-(that) and let-it-be-declared the and next

δὴ τούτοις κατὰ ταῦτα μεταδιωκτέον· ἦν δὲ τὸ
indeed to-these according-to the-same must-be-pursued was and the

τοῦ σώματος ἐπίλοιπον ἢ γέγονεν. ἐκ δὴ λογισμοῦ
of-the body remainder how it-came-to-be out-of indeed a-reckoning

τοιούδε συνίστασθαι μάλιστ' ἂν αὐτὸ πάντων πρέποι.
such to-be-composed most — it of-all it-would-suit

τὴν ἐσομένην ἐν ἡμῖν ποτῶν καὶ ἐδεστῶν ἀκολασίαν
the going-to-be in us of-drinks and of-foods intemperance

ᾗδεσαν οἱ συντιθέντες ἡμῶν τὸ γένος, καὶ ὅτι τοῦ
knew the (ones)-composing of-us the kind and that than-the

μετρίου καὶ ἀναγκαίου διὰ μαργότητα πολλῶ χρησοίμεθα
moderate and necessary through greediness by-much we-would-use

πλέονι· ἵν' οὖν μὴ φθορὰ διὰ νόσους ὀξεῖα γίγνοιτο
more so-that then not destruction through diseases sudden should-arise

καὶ ἀτελὲς τὸ γένος εὐθὺς τὸ θνητὸν τελευτῶ, ταῦτα
and incomplete the kind straightway the mortal should-end these
 προορώμενοι τῇ τοῦ περιγενησομένου πώματος ἐδέσματος
foreseeing for-the of-the going-to-remain drink of-food
 τε ἔξει τὴν ὀνομαζομένην κάτω κοιλίαν ὑποδοχὴν ἔθεσαν,
and holding the called lower belly a-receptacle they-set
 εἵλιζάν τε περίξ τὴν τῶν ἐντέρων γένεσιν, ὅπως μὴ
they-coiled and around the of-the intestines coming-to-be so-that not
 ταχὺ διεκπερῶσα ἢ τροφή ταχὺ πάλιν τροφῆς ἑτέρας
quickly passing-through the nourishment quickly again of-nourishment other
 δεῖσθαι τὸ σῶμα ἀναγκάζει, καὶ παρέχουσα ἀπληστίαν,
to-need the body should-compel and furnishing insatiability
 διὰ γαστριμαργίαν ἀφιλόσοφον καὶ ἄμουσον πᾶν ἀποτελοῖ
through gluttony unphilosophic and unmusical whole should-render
 τὸ γένος, ἀνυπήκοον τοῦ θειοτάτου τῶν παρ' ἡμῖν.

- the kind disobedient of-the most-divine of-the in us*
 b τὸ δὲ ὁστών καὶ σαρκῶν καὶ τῆς τοιαύτης φύσεως περί
the and of-bones and of-flesh and of-the such nature about
 πάσης ὧδε ἔσχεν. τούτοις σύμπασιν ἀρχὴ μὲν ἢ τοῦ
all thus it-was for-these all a-beginning indeed the of-the
 μυελοῦ γένεσις· οἱ γὰρ τοῦ βίου δεσμοί, τῆς ψυχῆς τῷ
marrow becoming the for of-the life bonds of-the soul to-the
 σώματι συνδουμένης, ἐν τούτῳ διαδούμενοι κατερρίζουν τὸ
body being-bound in this being-fastened rooted the
 θνητὸν γένος· αὐτὸς δὲ ὁ μυελὸς γέγονεν ἐξ ἄλλων.
mortal kind itself and the marrow has-come-to-be out-of others
 τῶν γὰρ τριγώνων ὅσα πρῶτα ἀστραβῇ καὶ λεία ὄντα
of-the for triangles as-many-as primary unwarped and smooth being
 πῦρ τε καὶ ὕδωρ καὶ ἀέρα καὶ γῆν δι' ἀκριβείας μάλιστα
fire both and water and air and earth through exactness most
 ἦν παρασχεῖν δυνατόν, ταῦτα ὁ θεὸς ἀπὸ τῶν ἑαυτῶν
were to-furnish able these the god from the their-own

ἕκαστα γενῶν χωρὶς ἀποκρίνων, μειγνὺς δὲ ἀλλήλοις
each kinds apart separating mixing and with-one-another
 σύμμετρα, πανσπερμίαν παντὶ θνητῷ γένει μηχανώμενος,
commensurate an-all-seed for-every mortal kind contriving
 τὸν μυελὸν ἐξ αὐτῶν ἀπηργάσατο, καὶ μετὰ ταῦτα δὴ
the marrow out-of them he-made and after these indeed
 φυτεύων ἐν αὐτῷ κατέδει τὰ τῶν ψυχῶν γένη, σχημάτων
planting in it he-bound-down the of-the souls kinds of-shapes
 τε ὅσα ἔμελλεν αὖ σχήσειν οἷά τε καθ' ἕκαστα
and as-many-as it-was-going again to-have of-what-sort and according-to each
 εἶδη, τὸν μυελὸν αὐτὸν τοσαῦτα καὶ τοιαῦτα διηρεῖτο
kinds the marrow itself so-many and such he-divided
 σχήματα εὐθύς ἐν τῇ διανομῇ τῇ κατ' ἀρχάς.
shapes straightway in the distribution the-(one) at (the)-beginnings

XLIII · BRAIN, BONE, SINEW, AND FLESH

The round part of the marrow that was to hold the divine seed he named brain, and the rest, marrow. Bone he made by kneading sifted earth with marrow and tempering it in fire and water; from it he turned the skull and vertebrae. Judging bone more brittle and stiffer than it should be, he devised sinew to bind and bend, and flesh as a shield against heat, cold, and falls — but little of it at the joints, so the body would not be unwieldy or dull.

καὶ τὴν μὲν τὸ θεῖον σπέρμα οἷον ἄρουραν μέλλουσιν
and the-one indeed the divine seed as-if a-field going
 ἔξειν ἐν αὐτῇ περιφερῇ πανταχῇ πλάσας ἐπωνόμασεν τοῦ
to-hold in itself round everywhere having-molded he-named of-the
 μυελοῦ ταύτην τὴν μοῖραν ἐγκέφαλον, ὥς ἀποτελεσθέντος
marrow this the portion brain as having-been-completed
 ἐκάστου ζώου τὸ περὶ τοῦτ' ἀγγεῖον κεφαλὴν
of-each living-creature the about this vessel a-head

γενησόμενον· ὃ δ' αὖ τὸ λοιπὸν καὶ θνητὸν τῆς ψυχῆς
going-to-become what and again the remaining and mortal of-the soul
 ἔμελλε καθέξειν, ἅμα στρογγύλα καὶ προμήκη διηρείτο
it-was-going to-hold at-once round and elongated he-divided
 σχήματα, μυελὸν δὲ πάντα ἐπεφήμυσεν, καὶ καθάπερ ἐξ
shapes marrow and all he-called and just-as out-of
 ἀγκυρῶν βαλλόμενος ἐκ τούτων πάσης ψυχῆς δεσμούς
anchors casting out-of these of-all soul bonds
 περὶ τοῦτο σύμπαν ἤδη τὸ σῶμα ἡμῶν ἀπηργάζετο,
about this whole now the body of-us he-was-working
 στέγασμα μὲν αὐτῷ πρῶτον συμπηγνὺς περὶ ὅλον ὀστέων.
a-covering indeed for-it first compacting about whole bony
 τὸ δὲ ὀστοῦν συνίστησι ὥδε. γῆν διαττήσας καθαρὰν καὶ
the and bone he-composes thus earth having-sifted pure and
 λείαν ἐφύρασε καὶ ἔδευσεν μυελῷ, καὶ μετὰ τοῦτο εἰς
smooth he-kneaded and moistened with-marrow and after this into
 πῦρ αὐτὸ ἐντίθησιν, μετ' ἐκείνο δὲ εἰς ὕδωρ βάπτει, πάλιν
fire it he-puts after that and into water he-dips again
 δὲ εἰς πῦρ, αὐθὶς τε εἰς ὕδωρ· μεταφέρων δ' οὕτω
and into fire once-more and into water transferring and thus
 πολλάκις εἰς ἑκάτερον ὑπ' ἀμφοῦν ἄτηκτον ἀπηργάσατο.
often into each by both unmelttable he-made
 74 καταχρῶμενος δὴ τούτῳ περὶ μὲν τὸν ἐγκέφαλον αὐτοῦ
using indeed this about indeed the brain of-it
 σφαῖραν περιετόρνενυσεν ὀστέϊνῃν, ταύτῃ δὲ στενὴν διέξοδον
a-sphere he-turned bony in-this and a-narrow outlet
 κατελείπετο· καὶ περὶ τὸν διανχένιον ἅμα καὶ νωτιαῖον
he-left and about the through-the-neck at-once and spinal
 μυελὸν ἐξ αὐτοῦ σφονδύλους πλάσας ὑπέτεινεν οἶον
marrow out-of it vertebrae having-molded he-stretched as-if
 στρόφιγγας, ἀρξάμενος ἀπὸ τῆς κεφαλῆς, διὰ παντὸς τοῦ
pivots having-begun from the head through all the

κύτους. καὶ τὸ πᾶν δὴ σπέρμα διασώζων οὕτως λιθοειδεῖ
trunk and the whole indeed seed preserving thus with-a-stony
 περιβόλῳ συνέφραξεν, ἐμποιῶν ἄρθρα, τῇ θατέρου
enclosure be-fenced making joints the of-the-different
 προσχρώμενος ἐν αὐτοῖς ὡς μέση ἐνισταμένη δυνάμει,
using in them as a-middle standing-in power
 κινήσεως καὶ κάμψεως ἕνεκα. τὴν δ' αὖ τῆς ὀστεΐνης
of-motion and of-bending for-the-sake the and again of-the bony
 φύσεως ἔξω ἡγησάμενος τοῦ δέοντος κραυροτέραν εἶναι
nature condition having-deemed than-the needful more-brittle to-be
 καὶ ἀκαμπτοτέραν, διάπυρόν τ' αὖ γιγνομένην καὶ πάλιν
and less-flexible fire-heated and again becoming and again
 ψυχομένην σφακελίσασαν ταχὺ διαφθερεῖν τὸ σπέρμα ἐντὸς
being-cooled having-mortified quickly to-destroy the seed within
 αὐτῆς, διὰ ταῦτα οὕτω τὸ τῶν νεύρων καὶ τὸ τῆς
itself through these thus the of-the sinews and the of-the
 σαρκὸς γένος ἐμηχανᾶτο, ἵνα τῷ μὲν πάντα τὰ μέλη
flesh kind be-contrived so-that by-the indeed all the limbs
 συνδήσας ἐπιτεινομένῳ καὶ ἀνιεμένῳ περὶ τοὺς στρόφιγγας
having-bound being-tightened and being-slackened about the pivots
 καμπτόμενον τὸ σῶμα καὶ ἐκτεινόμενον παρέχοι, τὴν δὲ
bending the body and extending he-might-furnish the and
 σάρκα προβολὴν μὲν καυμάτων, πρόβλημα δὲ χειμώνων,
flesh a-shield indeed against-beats a-defense and against-storms
 ἔτι δὲ πτωμάτων οἶον τὰ πιλητὰ ἔσεσθαι κτήματα, σώμασιν
still and against-falls as-if the felt to-be possessions to-bodies
 μαλακῶς καὶ πρῶως ὑπέικουσιν, θερμὴν δὲ νοτιδα ἐντὸς
softly and gently yielding warm and moisture within
 ἑαυτῆς ἔχουσιν θερούς μὲν ἀνιδίουσαν καὶ νοτιζομένην
itself having in-summer indeed sweating and being-moistened
 ἔξωθεν ψυχὸς κατὰ πᾶν τὸ σῶμα παρέξειν οἰκείον, διὰ
outside coolness throughout all the body to-furnish proper through

χειμῶνος δὲ πάλιν αὖ τούτῳ τῷ πυρὶ τὸν προσφερόμενον
winter and again in-turn by-this the fire the being-brought
 ἔξωθεν καὶ περιστάμενον πάγον ἀμυνεῖσθαι μετρίως.
from-outside and surrounding frost to-ward-off moderately
 d ταῦτα ἡμῶν διανοηθεῖς ὁ κηροπλάστης, ὕδατι μὲν καὶ
these of-us having-devised the wax-molder with-water indeed and
 πυρὶ καὶ γῇ συμμείξας καὶ συναρμόσας, ἐξ ὀξέος
with-fire and with-earth having-mixed and having-fitted out-of sour
 καὶ ἁλμυροῦ συνθεῖς ζύμωμα ὑπομείξας αὐτοῖς,
and salt having-compounded a-leaven having-mixed-in with-them
 σάρκα ἔγχυμον καὶ μαλακὴν συνέστησεν· τὴν δὲ τῶν
flesh succulent and soft he-composed the and of-the
 νεύρων φύσιν ἐξ ὀστοῦ καὶ σαρκὸς ἀζύμου κράσεως
sinews nature out-of bone and flesh unleavened of-a-blend
 μίαν ἐξ ἀμφοῖν μέσῃν δυνάμει συνεκεράσατο, ξανθῷ
one out-of both middle in-power he-blended with-yellow
 χρώματι προσχρώμενος. ὅθεν συντονωτέραν μὲν καὶ
color using whence more-tense indeed and
 γλισχροτέραν σαρκῶν, μαλακωτέραν δὲ ὀστῶν ὑγροτέραν
more-glutinous than-flesh softer but than-bones moister
 τε ἐκτήσατο δύναμιν νεῦρα· οἷς συμπεριλαβὼν ὁ
and it-acquired power sinews with-which having-embraced the
 θεὸς ὅσα καὶ μυελόν, δήσας πρὸς ἀλλήλα νεύροις,
god bones and marrow having-bound toward one-another with-sinews
 μετὰ ταῦτα σαρξίν πάντα αὐτὰ κατεσκίασεν ἄνωθεν.
after these with-flesh all them he-overshadowed from-above
 ὅσα μὲν οὖν ἐμψυχότατα τῶν ὀστέων ἦν, ὀλιγίσταις
as-many-as indeed then most-ensouled of-the bones were with-fewest
 συνέφραττε σαρξίν, ἃ δ' ἀψυχότατα ἐντός, πλείσταις
be-fenced fleshes which and least-ensouled within with-most
 καὶ πυκνοτάταις, καὶ δὴ κατὰ τὰς συμβολὰς τῶν
and densest and indeed at the junctions of-the

ὀστών, ὅπη μήτινα ἀνάγκην ὁ λόγος ἀπέφαιεν δεῖν
bones where no necessity the account showed must
 αὐτὰς εἶναι, βραχεῖαν σάρκα ἔφυσεν, ἵνα μήτε ἐμποδὼν
them to-be scant flesh he-grew so-that neither in-the-way
 ταῖς καμπαῖσιν οὔσαι δύσφορα τὰ σώματα ἀπεργάζοιτο,
to-the bendings being unwieldy the bodies they-might-make
 ἅτε δυσκίνητα γιγνόμενα, μήτ' αὖ πολλὰ καὶ πυκναὶ
inasmuch-as hard-to-move becoming nor again many and dense
 σφόδρα τε ἐν ἀλλήλαις ἐμπεπιλημένα, διὰ στερεότητα
exceedingly and in one-another felted through solidity
 ἀναισθησίαν ἐμποιοῦσαι, δυσμνημονευτότερα καὶ κωφότερα
insensibility producing harder-to-remember and duller
 τὰ περὶ τὴν διάνοιαν ποιοῖεν.
the-things about the thought they-might-make

XLIV · WHY THE HEAD WAS LEFT THINLY FLESHED

Where the marrow holds little soul the bones are filled with flesh; where it holds much, less so, since dense bone and thick flesh cannot go with keen perception. Given the choice, the makers preferred a shorter, better life, and left the head thinly covered — more perceptive, but far weaker. The mouth they fitted with teeth, tongue, and lips, for what is necessary going in and what is best coming out. The leftover skin was drawn round the head, pricked by fire, and hair grew through it.

διὸ δὴ τό τε τῶν μηρῶν καὶ κνημῶν καὶ τὸ περὶ τὴν 75
wherefore indeed the both of-the thighs and of-shins and the about the
 τῶν ἰσχίων φύσιν τά τε περὶ τὰ τῶν βραχιόνων ὀστᾶ
of-the hips nature the-things and about the of-the upper-arms bones
 καὶ τὰ τῶν πήχεων, καὶ ὅσα ἄλλα ἡμῶν ἀναρθρα,
and the of-the forearms and as-many-as other of-us jointless
 ὅσα τε ἐντὸς ὀστᾶ δι' ὀλιγότητα ψυχῆς ἐν μυελῷ
as-many-as and within bones through scantiness of-soul in marrow

κενά ἐστιν φρονήσεως, ταῦτα πάντα συμπεπλήρωται
empty are of-wisdom these all have-been-filled
σαρξίν· ὅσα δὲ ἔμφρονα, ἦττον — εἰ μὴ ποῦ
with-flesh as-many-as and intelligent less if not somewhere
τινα αὐτὴν καθ' αὐτὴν αἰσθήσεων ἔνεκα σάρκα οὕτω
some itself by itself of-perceptions for-the-sake flesh so
συνέστησεν, οἷον τὸ τῆς γλώττης εἶδος — τὰ δὲ πλείστα
he-composed such-as the of-the tongue form the and most
ἐκείνως· ἡ γὰρ ἐξ ἀνάγκης γιγνομένη καὶ συντρεφομένη
in-that-way the for out-of necessity coming-to-be and being-nourished-with
φύσις οὐδαμῇ προσδέχεται πυκνὸν ὅστουν καὶ σάρκα
nature in-no-way admits dense bone and flesh
πολλὴν ἅμα τε αὐτοῖς ὀξύηκοον αἴσθησιν. μάλιστα γὰρ
much at-once and with-them keen-hearing perception most for
ἂν αὐτὰ πάντων ἔσχεν ἡ περὶ τὴν κεφαλὴν σύστασις,
— them of-all would-have-had the about the head composition
εἴπερ ἅμα συμπίπτειν ἠθελησάτην, καὶ τὸ τῶν
if-indeed at-once to-coincide the-two-had-been-willing and the of-the
ἀνθρώπων γένος σαρκώδη ἔχον ἐφ' ἑαυτῷ καὶ νευρώδη
men kind fleshy having on itself and sinewy
κρατεράν τε κεφαλὴν βίον ἂν διπλοῦν καὶ πολλαπλοῦν
strong and a-head a-life would double and manifold
καὶ ὑγιεινότερον καὶ ἀλυπότερον τοῦ νῦν κατεκτήσατο.
and healthier and more-painless than-the now would-have-won
c νῦν δὲ τοῖς περὶ τὴν ἡμετέραν γένεσιν δημιουργοῖς,
now and to-the about the our becoming craftsmen
ἀναλογιζομένοις πότερον πολυχρονιώτερον χεῖρον ἢ
reckoning whether a-longer-lived worse or
βραχυχρονιώτερον βέλτιον ἀπεργάσαιτο γένος, συνέδοξεν
a-shorter-lived better they-should-make a-kind it-seemed-good
τοῦ πλείονος βίου, φαυλοτέρου δέ, τὸν ἐλάττονα ἀμείνονα
than-the greater life meaner but the lesser better

ὄντα παντὶ πάντως αἰρετέον· ὅθεν δὴ μανῶ μὲν
being for-everyone altogether must-be-chosen whence indeed with-porous indeed
 ὁστῶ, σαρξὶν δὲ καὶ νεύροις κεφαλὴν, ἅτε οὐδὲ
bone with-fleshes but and with-sinews a-head inasmuch-as not-even
 καμπὰς ἔχουσιν, οὐ συνεστέγασαν. κατὰ πάντα οὖν
bendings having not they-covered according-to all then
 ταῦτα εὐαίσθητοτέρα μὲν καὶ φρονιμωτέρα, πολὺ δὲ
these more-perceptive indeed and more-intelligent much but
 ἀσθενεστέρα παντὸς ἀνδρὸς προσετέθη κεφαλὴ σώματι. τὰ
weaker of-every man was-attached a-head to-a-body the
 δὲ νῆυρα διὰ ταῦτα καὶ οὕτως ὁ θεὸς ἐπ' ἐσχάτην τὴν
and sinews through these and thus the god upon the-end the
 κεφαλὴν περιστήσας κύκλῳ περὶ τὸν τράχηλον ἐκόλλησεν
head having-set-round in-a-circle about the neck he-glued
 ὁμοιότητι, καὶ τὰς σιαγόνας ἄκρας αὐτοῖς συνέδησεν ὑπὸ
by-likeness and the jaws at-their-tips with-them he-bound under
 τὴν φύσιν τοῦ προσώπου· τὰ δ' ἄλλα εἰς ἅπαντα τὰ
the nature of-the face the and others into all the
 μέλη διέσπειρε, συνάπτων ἄρθρον ἄρθρῳ. τὴν δὲ δὴ τοῦ
limbs he-scattered joining joint to-joint the and indeed of-the
 στόματος ἡμῶν δύναμιν ὁδοῦσιν καὶ γλώττῃ καὶ χεῖλεσιν
mouth of-us power with-teeth and with-tongue and with-lips
 ἔνεκα τῶν ἀναγκαίων καὶ τῶν ἀρίστων διεκόσμησαν οἱ
for-the-sake of-the necessary and of-the best they-ordered the
 διακοσμοῦντες ἢ νῦν διατέτακται, τὴν μὲν εἴσοδον τῶν
(ones)-ordering as now it-is-arranged the indeed entrance of-the
 ἀναγκαίων μηχανώμενοι χάριν, τὴν δ' ἐξόδον τῶν ἀρίστων·
necessary contriving for-the-sake the and exit of-the best
 ἀναγκαῖον μὲν γὰρ πᾶν ὅσον εἰσέρχεται τροφήν διδόν
necessary indeed for all as-much-as enters nourishment giving

τῷ σώματι, τὸ δὲ λόγων νᾶμα ἔξω ρέον καὶ ὑπηρετοῦν
to-the body the and of-words a-stream outward flowing and serving

φρονήσει κάλλιστον καὶ ἄριστον πάντων ναμάτων.

wisdom fairest and best of-all streams

76 τὴν δ' αὖ κεφαλὴν οὔτε μόνον ὀστεῖν ψιλὴν δυνατὸν
the and again head neither only bony bare possible

εἶαν ἦν διὰ τὴν ἐν ταῖς ὥραις ἐφ' ἐκάτερον ὑπερβολήν,
to-leave was through the in the seasons toward each excess

οὔτ' αὖ συσκιασθεῖσαν κωφήν καὶ ἀναίσθητον διὰ τὸν τῶν
nor again overshadowed dull and insensible through the of-the

σαρκῶν ὄχλον περιδεῖν γιγνομένην· τῆς δὲ σαρκοειδοῦς
fleshes mass to-overlook becoming the indeed flesh-like

φύσεως οὐ καταξηραυομένης λέμμα μείζον περιγινόμενον
nature not being-dried-up a-busk greater remaining-over

ἐχωρίζετο, δέρμα τὸ νῦν λεγόμενον. τοῦτο δὲ διὰ τὴν
was-separated skin the now called this and through the

περὶ τὸν ἐγκέφαλον νοτῖδα συνιὼν αὐτὸ πρὸς αὐτὸ καὶ
about the brain moisture coming-together itself toward itself and

βλαστάνον κύκλῳ περιημφιέννυνεν τὴν κεφαλὴν· ἡ δὲ νοτὶς
sprouting in-a-circle clothed-round the head the and moisture

ὑπὸ τὰς ραφὰς ἀνιούσα ἦρδε καὶ συνέκλεισεν αὐτὸ ἐπὶ
under the sutures rising watered and closed it at

τὴν κορυφήν, οἷον ἄμμα συναγαγούσα, τὸ δὲ τῶν ραφῶν
the crown as-if a-knot drawing-together the and of-the sutures

παντοδαπὸν εἶδος γέγονε διὰ τὴν τῶν περιόδων δύναμιν
manifold form has-become through the of-the circuits power

καὶ τῆς τροφῆς, μᾶλλον μὲν ἀλλήλοις μαχομένον
and of-the nourishment more indeed with-one-another fighting

τούτων πλείους, ἥττον δὲ ἐλάττους. τοῦτο δὲ πᾶν τὸ
of-these more less and fewer this indeed whole the

δέρμα κύκλῳ κατεκέντει πυρὶ τὸ θεῖον, τρηθέντος δὲ
skin in-a-circle pricked with-fire the divine having-been-pierced and

καὶ τῆς ἱκμάδος ἔξω δι' αὐτοῦ φερομένης τὸ μὲν
 also the moisture outward through it being-borne the-one indeed
 ὑγρὸν καὶ θερμὸν ὅσον εἰλικρινὲς ἀπῆειν, τὸ δὲ
 moist and hot as-much-as pure went-off the-other and
 μεικτὸν ἐξ ὧν καὶ τὸ δέρμα ἦν, αἰρόμενον μὲν ὑπὸ
 mixed out-of which also the skin was being-lifted indeed by
 τῆς φορᾶς ἔξω μακρὸν ἐτείνετο, λεπτότητα ἴσην ἔχον
 the movement outward long was-stretched a-thinness equal having
 τῷ κατακεντήματι, διὰ δὲ βραδυτήτα ἀπωθούμενον
 to-the puncture through and slowness being-thrust-back
 ὑπὸ τοῦ περιεστώτος ἔξωθεν πνεύματος πάλιν ἐντὸς ὑπὸ
 by the surrounding outside air again within under
 τὸ δέρμα εἰλλόμενον κατερριζοῦτο· καὶ κατὰ ταῦτα
 the skin being-packed took-root and according-to these
 δὴ τὰ πάθη τὸ τριχῶν γένος ἐν τῷ δέρματι πέφυκεν,
 indeed the affections the of-hairs kind in the skin has-grown
 συγγενὲς μὲν ἱμαντῶδες ὃν αὐτοῦ, σκληρότερον δὲ καὶ
 kindred indeed thong-like being of-it harder but and
 πυκνότερον τῇ πιλήσει τῆς ψύξεως, ἣν ἀποχωριζομένη
 denser by-the compression of-the cooling which separating
 δέρματος ἐκάστη θρῖξ ψυχθεῖσα συνεπιλήθη.
 from-skin each hair having-been-cooled was-felted-together

Hair, not flesh, was made the head's covering, light yet shading it against summer and winter; the nails were sketched in from the first because the makers knew that women and beasts would one day come from men. Plants they made as another living creature, sharing the third kind of soul, which feels pleasure and pain but has no share in opinion or reason. Then they cut two great veins down the back to water the body as a garden is watered.

- d τούτω δὴ λασίαν ἡμῶν ἀπηργάσατο τὴν κεφαλὴν ὁ
 by-this indeed shaggy of-us he-made the head the
 ποιῶν, χρώμενος μὲν αἰτίοις τοῖς εἰρημένοις, διανοοῦμενος
 (one)-making using indeed causes the mentioned intending
 δὲ ἀντὶ σαρκὸς αὐτὸ δεῖν εἶναι στέγασμα τῆς περὶ τὸν
 and instead-of flesh it must to-be a-covering of-the about the
 ἐγκέφαλον ἔνεκα ἀσφαλείας κοῦφον καὶ θέρους χειμῶνός
 brain for-the-sake of-safety light and of-summer of-winter
 τε ἱκανὸν σκιὰν καὶ σκέπην παρέχειν, εὐαισθησίας δὲ
 and sufficient shade and shelter to-furnish of-keen-sense but
 οὐδὲν διακώλυμα ἐμποδῶν γενησόμενον. τὸ δ' ἐν τῇ
 no hindrance in-the-way going-to-become the and in the
 περὶ τοὺς δακτύλους καταπλοκῇ τοῦ νεύρου καὶ τοῦ
 about the fingers interweaving of-the sinew and of-the
 δέρματος ὁστοῦ τε, συμμειχθὲν ἐκ τριῶν, ἀποξηρανθὲν
 skin of-bone and having-been-mixed out-of three having-been-dried
 ἐν κοινὸν συμπάντων σκληρὸν γέγονεν δέρμα, τοῖς μὲν
 one common of-all hard has-become a-skin by-the indeed
 συναιτίοις τούτοις δημιουργηθέν, τῇ δὲ αἰτιωτάτῃ διανοίᾳ
 joint-causes these having-been-fashioned by-the and most-causal thought
 τῶν ἔπειτα ἐσομένων ἔνεκα ἐργασμένον. ὥς γάρ
 of-the afterward going-to-be for-the-sake having-been-wrought that for
 ποτε ἐξ ἀνδρῶν γυναῖκες καὶ τᾶλλα θηρία γενήσονται,
 one-day out-of men women and the-other beasts would-come-to-be

ἠπίσταντο οἱ συνιστάντες ἡμᾶς, καὶ δὴ καὶ τῆς τῶν
 knew the (ones)-composing us and indeed and of-the of-the
 ὀνύχων χρείας ὅτι πολλὰ τῶν θρεμμάτων καὶ ἐπὶ πολλὰ
 nails use that many of-the creatures also for many
 δεήσοιτο ἥδεσαν, ὅθεν ἐν ἀνθρώποις εὐθὺς γιγνομένοις
 would-need they-knew whence in men straightway coming-to-be
 ὑπετυπώσαντο τὴν τῶν ὀνύχων γένεσιν. τούτῳ δὴ τῷ
 they-outlined the of-the nails coming-to-be by-this indeed the
 λόγῳ καὶ ταῖς προφάσεσιν ταύταις δέρμα τρίχας ὄνυχας
 account and the reasons these skin hairs nails
 τε ἐπ' ἄκροις τοῖς κώλοις ἔφυσαν.

and at the-tips the limbs they-grew
 ἐπειδὴ δὲ πάντ' ἦν τὰ τοῦ θνητοῦ ζώου συμπεφυκότα 77
 when and all were the of-the mortal living-creature grown-together
 μέρη καὶ μέλη, τὴν δὲ ζωὴν ἐν πυρὶ καὶ πνεύματι
 parts and limbs the and life in fire and breath
 συνέβαινεν ἐξ ἀνάγκης ἔχειν αὐτῷ, καὶ διὰ ταῦτα ὑπὸ
 it-befell out-of necessity to-have for-it and through these by
 τούτων τηκόμενον κενούμενόν τ' ἔφθινεν, βοήθειαν αὐτῷ
 these being-melted being-emptied and it-wasted a-help for-it
 θεοὶ μηχανῶνται. τῆς γὰρ ἀνθρωπίνης συγγενῇ φύσεως
 gods contrive the for human kindred to-nature
 φύσιν ἄλλαις ἰδέαις καὶ αἰσθήσεσιν κεραννύντες, ὥσθ'
 a-nature with-other forms and perceptions blending so-as
 ἕτερον ζῶον εἶναι, φυτεύουσιν· ἃ δὴ νῦν ἡμεῖς
 another living-creature to-be they-plant which indeed now cultivated
 δένδρα καὶ φυτὰ καὶ σπέρματα παιδευθέντα ὑπὸ γεωργίας
 trees and plants and seeds having-been-trained by husbandry
 τιθασῶς πρὸς ἡμᾶς ἔσχεν, πρὶν δὲ ἦν μόνα τὰ τῶν
 tamely toward us have-become before but were alone the of-the
 ἀγρίων γένη, πρεσβύτερα τῶν ἡμέρων ὄντα. πάν γὰρ
 wild kinds older than-the cultivated being all for

οὖν ὅτιπερ ἂν μετάσχη τοῦ ζῆν, ζῶον μὲν ἂν
then whatsoever ever partakes of-the to-live a-living-creature indeed would
 ἐν δίκη λέγοιτο ὀρθότατα· μετέχει γε μὴν τοῦτο
in justice might-be-called most-rightly partakes at-least however this
 ὃ νῦν λέγομεν τοῦ τρίτου ψυχῆς εἶδους, ὃ μεταξὺ
which now we-say of-the third of-soul kind which between
 φρενῶν ὀμφαλοῦ τε ἰδρῦσθαι λόγος, ᾧ δόξης μὲν
midriff of-navel and to-be-seated an-account to-which of-opinion indeed
 λογισμοῦ τε καὶ νοῦ μέτεστιν τὸ μηδέν, αἰσθήσεως
of-reasoning both and of-intellect there-pertains the nothing of-perception
 δὲ ἡδέας καὶ ἀλγεινῆς μετὰ ἐπιθυμιῶν. πάσχον γὰρ
but pleasant and painful with desires suffering for
 διατελεῖ πάντα, στραφέντι δ' αὐτῷ ἐν ἑαυτῷ περὶ ἑαυτό,
it-continues all-things having-turned and for-it in itself about itself
 τὴν μὲν ἔξωθεν ἀπωσαμένῳ κίνησιν, τῇ δ' οἰκείᾳ
the indeed from-outside having-repelled motion the and its-own
 χρησαμένῳ, τῶν αὐτοῦ τι λογίσασθαι κατιδόντι φύσει
having-used of-the of-itself anything to-reckon having-beheld by-nature
 οὐκ παραδέδωκεν ἢ γένεσις. διὸ δὴ ζῆ μὲν ἔστιν τε
not has-granted the coming-to-be wherefore indeed it-lives indeed is and
 οὐχ ἕτερον ζῶον, μόνιμον δὲ καὶ κατερριζωμένον
not other than-a-living-creature fixed but and rooted
 πέπηγεν διὰ τὸ τῆς ὑφ' ἑαυτοῦ κινήσεως ἐστερηθῆναι.
it-stands through the of-the by itself motion to-have-been-deprived
 d ταῦτα δὴ τὰ γένη πάντα φυτεύσαντες οἱ κρείττους τοῖς
these indeed the kinds all having-planted the stronger for-the
 ἥττωσιν ἡμῖν τροφήν, τὸ σῶμα αὐτὸ ἡμῶν διωχέτευσαν
weaker for-us nourishment the body itself of-us they-channeled
 τέμνοντες οἷον ἐν κήποις ὀχετούς, ἵνα ὥσπερ ἐκ
cutting as-if in gardens conduits so-that just-as out-of
 νάματος ἐπιόντος ἄρδοιτο. καὶ πρῶτον μὲν ὀχετούς
a-stream flowing-in it-might-be-watered and first indeed conduits

κρυφαίους ὑπὸ τὴν σύμφυσιν τοῦ δέρματος καὶ τῆς
 hidden under the junction of-the skin and of-the
 σαρκὸς δύο φλέβας ἔτεμον νωτιαίας, δίδυμον ὡς τὸ
 flesh two veins they-cut dorsal twin as the
 σῶμα ἐτύγχανεν δεξιῶις τε καὶ ἀριστεροῖς ὄν· ταύτας
 body happened with-right both and with-left being these
 δὲ καθήκαν παρὰ τὴν ράχιν, καὶ τὸν γόνιμον μεταξὺ
 and they-let-down along the spine and the generative between
 λαβόντες μυελόν, ἵνα οὗτός τε ὅτι μάλιστα θάλλοι,
 having-taken marrow so-that this both as much-as-possible might-flourish
 καὶ ἐπὶ τὰλλα εὖρους ἐντεῦθεν ἅτε ἐπὶ κάταντες ἡ
 and to the-others easy-flowing from-there inasmuch-as on a-downslope the
 ἐπίχυσις γιγνομένη παρέχοι τὴν ὑδρεῖαν ὁμαλὴν. μετὰ δὲ
 effusion happening might-furnish the watering even after and
 ταῦτα σχίσαντες περὶ τὴν κεφαλὴν τὰς φλέβας καὶ δι'
 these having-split about the head the veins and through
 ἀλλήλων ἐναντίας πλέξαντες διεῖσαν, τὰς μὲν ἐκ
 one-another opposite having-plaited they-sent-through the-ones indeed out-of
 τῶν δεξιῶν ἐπὶ τὰριστερὰ τοῦ σώματος, τὰς δ' ἐκ τῶν
 the right to the-left of-the body the-ones and out-of the
 ἀριστερῶν ἐπὶ τὰ δεξιὰ κλίναντες, ὅπως δεσμός ἅμα τῇ
 left to the right having-inclined so-that a-bond at-once for-the
 κεφαλῇ πρὸς τὸ σῶμα εἴη μετὰ τοῦ δέρματος, ἐπειδὴ
 head toward the body might-be with the skin since
 νεῦροις οὐκ ἦν κύκλῳ κατὰ κορυφὴν περιειλημμένη, καὶ
 with-sinews not it-was in-a-circle at the-crown encompassed and
 δὴ καὶ τὸ τῶν αἰσθήσεων πάθος ἔν' ἀφ' ἑκατέρων
 indeed and the of-the senses affection so-that from each-of-two
 τῶν μερῶν εἰς ἅπαν τὸ σῶμα εἴη διάδηλον.
 the parts into all the body might-be conspicuous

What is made of smaller parts passes through what is made of larger, and fire is smallest of all; so the belly holds food and drink but not breath and fire. The god wove a network of fire and air like a fish-trap, with two funnels at the entrance, and set it about the molded creature, one funnel let into the mouth and windpipe, the other split to the nostrils. Air flowing in and out through it is what we call inhaling and exhaling.

- 78 τὸ δ' ἐντεῦθεν ἦδη τὴν ὑδραγωγίαν παρεσκεύασαν τρόπῳ
the and from-there now the water-conduit they-prepared in-a-way
 τινὶ τοιῷδε, ὃν κατοψόμεθα ῥᾶον προδιομολογησάμενοι
some such which we-shall-see more-easily having-first-agreed
 τὸ τοιόνδε, ὅτι πάντα ὅσα ἐξ ἐλαττόνων συνίσταται
the such-as-this that all as-many-as out-of smaller are-composed
 στέγει τὰ μείζω, τὰ δὲ ἐκ μειζόνων τὰ σμικρότερα οὐ
retain the greater the-ones and out-of greater the smaller not
 δύναται, πῦρ δὲ πάντων γενῶν σμικρομερέστατον, ὅθεν
can fire and of-all kinds of-smallest-parts whence
 δι' ὕδατος καὶ γῆς ἀέρος τε καὶ ὅσα ἐκ τούτων
through water and earth of-air both and as-many-as out-of these
 συνίσταται διαχωρεῖ καὶ στέγειν οὐδὲν αὐτὸ δύναται.
are-composed it-passes-through and to-retain nothing it can
 ταὐτὸν δὴ καὶ περὶ τῆς παρ' ἡμῖν κοιλίας διανοητέον, ὅτι
the-same indeed also about the in us belly must-be-conceived that
 σιτία μὲν καὶ ποτὰ ὅταν εἰς αὐτὴν ἐμπέσῃ, στέγει, πνεῦμα
foods indeed and drinks whenever into it fall it-retains breath
 δὲ καὶ πῦρ σμικρομερέστερα ὄντα τῆς αὐτῆς συστάσεως
but and fire of-smaller-parts being than-the its-own composition
 οὐ δύναται. τούτοις οὖν κατεχρήσατο ὁ θεὸς εἰς τὴν ἐκ
not it-can these then used the god for the out-of
 τῆς κοιλίας ἐπὶ τὰς φλέβας ὑδρεῖαν, πλέγμα ἐξ ἀέρος καὶ
the belly to the veins watering a-network out-of air and

πυρὸς οἶον οἱ κύρτοι συνυφηνάμενος, διπλᾶ κατὰ τὴν εἴσοδον
fire like the fish-traps having-woven-together double at the entrance
 ἐγκύρτια ἔχον, ὧν θάτερον αὖ πάλιν διέπλεξεν δίκρουν·
funnels having of-which the-one in-turn again he-plaited forked
 καὶ ἀπὸ τῶν ἐγκυρτίων δὴ διετείνато οἶον σχοίνους
and from the funnels indeed he-stretched as-if cords
 κύκλῳ διὰ παντὸς πρὸς τὰ ἔσχατα τοῦ πλέγματος.
in-a-circle through all toward the extremities of-the network
 τὰ μὲν οὖν ἔνδον ἐκ πυρὸς συνεστήσατο τοῦ πλοκάνου c
the indeed then within out-of fire he-composed of-the wickerwork
 ἅπαντα, τὰ δ' ἐγκύρτια καὶ τὸ κύτος ἀεροειδῆ, καὶ λαβὼν
all the and funnels and the body air-like and having-taken
 αὐτὸ περιέστησεν τῷ πλασθέντι ζῳῷ τρόπον τοιούδε.
it he-set-round for-the molded living-creature a-way such-as-this
 τὸ μὲν τῶν ἐγκυρτίων εἰς τὸ στόμα μεθήκεν· διπλοῦ
the-one indeed of-the funnels into the mouth he-let-down double
 δὲ ὄντος αὐτοῦ κατὰ μὲν τὰς ἀρτηρίας εἰς τὸν πλεύμονα
and being it along indeed the windpipes into the lung
 καθήκεν θάτερον, τὸ δ' εἰς τὴν κοιλίαν παρὰ τὰς ἀρτηρίας·
he-let-down the-one the and into the belly beside the windpipes
 τὸ δ' ἕτερον σχίσας τὸ μέρος ἐκάτερον κατὰ τοὺς
the and other having-split the part each along the
 ὀχετοὺς τῆς ῥινὸς ἀφήκεν κοινόν, ὥσθ' ὅτε μὴ κατὰ στόμα
channels of-the nose he-sent-off common so-that when not through mouth
 ἴοι θάτερον, ἐκ τούτου πάντα καὶ τὰ ἐκείνου ρεύματα
should-go the-one out-of this all also the of-that streams
 ἀναπληροῦσθαι. τὸ δὲ ἄλλο κύτος τοῦ κύρτου περὶ τὸ σῶμα
to-be-filled the and other body of-the trap about the body
 ὅσον κοῖλον ἡμῶν περιέφυσεν, καὶ πᾶν δὴ τοῦτο τοτὲ
as-much-as hollow of-us he-grew-round and all indeed this at-times
 μὲν εἰς τὰ ἐγκύρτια συρρεῖν μαλακῶς, ἅτε ἀέρα ὄντα,
indeed into the funnels to-flow-together softly inasmuch-as air being

ἐποίησεν, τοτὲ δὲ ἀναρρεῖν μὲν τὰ ἐγκύρτια, τὸ δὲ πλέγμα,
be-made at-times and to-flow-back indeed the funnels the and network
 ὥς ὄντος τοῦ σώματος μανοῦ, δύεσθαι εἴσω δι' αὐτοῦ καὶ
as being the body porous to-sink inward through it and
 πάλιν ἔξω, τὰς δὲ ἐντὸς τοῦ πυρὸς ἀκτῖνας διαδεδεμένας
again outward the and within of-the fire rays bound-along
 ἀκολουθεῖν ἐφ' ἑκάτερα ἰόντος τοῦ ἀέρος, καὶ τοῦτο,
to-follow toward each-way going the air and this
 ἕωσπερ ἂν τὸ θνητὸν συνεστήκη ζῶον, μὴ διαπαύεσθαι
so-long-as ever the mortal holds-together living-creature not to-cess
 γιγνόμενον· τούτῳ δὲ δὴ τῷ γενεῖ τὸν τὰς ἐπωνυμίας
happening for-this and indeed the kind the the names
 θέμενον ἀναπνοὴν καὶ ἐκπνοὴν λέγομεν θέσθαι τοῦνομα. πᾶν
having-set inhaling and exhaling we-say to-have-set the-name all
 δὲ δὴ τό τ' ἔργον καὶ τὸ πάθος τοῦθ' ἡμῶν τῷ σώματι
and indeed the both work and the affection this of-us for-the body
 γέγονεν ἀρδομένῳ καὶ ἀναψυχομένῳ τρέφεσθαι καὶ ζῆν·
has-come-to-be being-watered and being-cooled to-be-nourished and to-live

XLVII • THE CIRCULAR THRUST

The inner fire follows the breath in and out, melts the food, and draws it off into the veins as from a spring. Since there is no void, the breath going out pushes the neighboring air, which pushes what is next, until the whole is driven round like a turning wheel and air comes back in through the flesh. Two passages, the body and the mouth with the nostrils, alternate as the heat shifts from one to the other.

- 79 ὁπότεν γὰρ εἴσω καὶ ἔξω τῆς ἀναπνοῆς ἰούσης τὸ πῦρ
whenever for inward and outward the breath going the fire
 ἐντὸς συνημμένον ἔπεται, διαιωρούμενον δὲ ἀεὶ διὰ
within attached follows swaying and always through

τῆς κοιλίας εἰσελθὼν τὰ σιτία καὶ ποτὰ λάβῃ, τήκει δή,
the belly having-entered the foods and drinks it-seizes it-melts indeed
 καὶ κατὰ σμικρὰ διαιροῦν, διὰ τῶν ἐξόδων ἥπερ
and into small dividing through the outlets by-which-very
 πορεύεται διάγον, οἷον ἐκ κρήνης ἐπ' ὀχετοὺς ἐπὶ τὰς
it-travels leading as-if out-of a-spring to conduits to the
 φλέβας ἀντλοῦν αὐτά, ῥεῖν ὥσπερ αὐλῶνος διὰ τοῦ
veins drawing them to-flow just-as of-a-channel through the
 σώματος τὰ τῶν φλεβῶν ποιεῖ ῥεύματα.
body the of-the veins it-makes streams
 πάλιν δὲ τὸ τῆς ἀναπνοῆς ἴδωμεν πάθος, αἷς χρώμενον b
again and the of-the breathing let-us-see affection by-what using
 αἰτίαῖς τοιοῦτον γέγονεν οἷόνπερ τὰ νῦν ἐστίν. ὦδ' οὖν.
causes such it-has-become such-as-very the now it-is thus then
 ἐπειδὴ κενὸν οὐδέν ἐστίν εἰς ὃ τῶν φερομένων δύναται
since empty nothing is into which of-the things-borne could
 ἂν εἰσελθεῖν τι, τὸ δὲ πνεῦμα φέρεται παρ' ἡμῶν
would to-enter anything the and breath is-borne from us
 ἔξω, τὸ μετὰ τοῦτο ἤδη παντὶ δῆλον ὥς οὐκ εἰς
outward the after this now to-everyone clear that not into
 κενόν, ἀλλὰ τὸ πλησίον ἐκ τῆς ἔδρας ὠθεῖ· τὸ δ'
empty but the neighboring out-of the seat it-thrusts the and
 ὠθούμενον ἐξελαύνει τὸ πλησίον αἰεί, καὶ κατὰ ταύτην
being-thrust drives-out the neighboring always and according-to this
 τὴν ἀνάγκην πᾶν περιελαυνόμενον εἰς τὴν ἔδραν ὅθεν
the necessity all being-driven-round into the seat whence
 ἐξῆλθεν τὸ πνεῦμα, εἰσιὼν ἐκεῖσε καὶ ἀναπληροῦν αὐτὴν
went-out the breath entering thither and filling it
 συνέπεται τῷ πνεύματι, καὶ τοῦτο ἅμα πᾶν οἷον τροχοῦ
follows the breath and this at-once all as-if of-a-wheel
 περιαγομένου γίγνεται διὰ τὸ κενὸν μηδὲν εἶναι. διὸ
being-turned happens through the empty nothing to-be wherefore

δὴ τὸ τῶν στηθῶν καὶ τὸ τοῦ πλεύμονος ἔξω μεθιέν
indeed the of-the breast and the of-the lung outward releasing
 τὸ πνεῦμα πάλιν ὑπὸ τοῦ περὶ τὸ σῶμα ἀέρος, εἴσω
the breath again by the about the body air inward
 διὰ μανῶν τῶν σαρκῶν δυομένου καὶ περιελαυνομένου,
through porous the flesh sinking and being-driven-round
 γίνεταί πληρὴς· αὖθις δὲ ἀποτρεπόμενος ὁ αἶρ καὶ διὰ
becomes full again and turning-back the air and through
 τοῦ σώματος ἔξω ἰὼν εἴσω τὴν ἀναπνοὴν περιωθεῖ
the body outward going inward the breath it-drives-round
 κατὰ τὴν τοῦ στόματος καὶ τὴν τῶν μυκτήρων δίοδον.
along the of-the mouth and the of-the nostrils passage
 d τὴν δ' αἰτίαν τῆς ἀρχῆς αὐτῶν θετέον τήνδε, πᾶν
the and cause of-the beginning of-them must-be-set this every
 ζῶον αὐτοῦ τάντ' ὅς περὶ τὸ αἷμα καὶ τὰς φλέβας
living-creature of-itself the-inward-parts about the blood and the veins
 θερμότατα ἔχει, οἷον ἐν ἑαυτῷ πηγὴν τινα ἐνοῦσαν πυρός·
hottest has as-if in itself a-spring some being-within of-fire
 ὃ δὴ καὶ προσηκάζομεν τῷ τοῦ κύρτου πλέγματι, κατὰ
which indeed also we-likened to-the of-the trap network through
 μέσον διατεταμένον ἐκ πυρός πεπλέχθαι πᾶν, τὰ δὲ
middle stretched out-of fire to-have-been-woven all the and
 ἄλλα ὅσα ἔξωθεν, ἀέρος. τὸ θερμὸν δὴ κατὰ φύσιν
others as-many-as outside of-air the hot indeed according-to nature
 εἰς τὴν αὐτοῦ χώραν ἔξω πρὸς τὸ συγγενὲς ὁμολογητέον
into the its-own place outward toward the kindred must-be-agreed
 ἰέναι· δυοῖν δὲ τοῖν διεξόδοιν οὔσαι, τῆς μὲν κατὰ τὸ
to-go of-two and the-two outlets being the-one indeed through the
 σῶμα ἔξω, τῆς δὲ αὖ κατὰ τὸ στόμα καὶ τὰς ῥίνας,
body outward the-other and again through the mouth and the nostrils
 ὅταν μὲν ἐπὶ θάτερα ὀρμίσῃ, θάτερα περιωθεῖ, τὸ δὲ
whenever indeed toward the-one-side it-rushes the-other-side it-drives-round the and

περιωσθὲν εἰς τὸ πῦρ ἐμπίπτον θερμαίνεται, τὸ δ' ἐξιὼν
driven-round into the fire falling is-beated the and going-out
 ψύχεται. μεταβαλλούσης δὲ τῆς θερμότητος καὶ τῶν
is-cooled changing and the heat and the-things
 κατὰ τὴν ἑτέραν ἔξοδον θερμότερων γιγνομένων πάλιν
along the other outlet hotter becoming again
 ἐκεῖνῃ ῥέπον αὖ τὸ θερμότερον μᾶλλον, πρὸς τὴν αὐτοῦ
there inclining in-turn the hotter more toward the its-own
 φύσιν φερόμενον, περιωθεῖ τὸ κατὰ θάτερα· τὸ δὲ τὰ
nature being-borne drives-round the-part along the-other-side the and the
 αὐτὰ πάσχον καὶ τὰ αὐτὰ ἀνταποδιδόν αἰεί, κύκλον οὕτω
same suffering and the same returning always a-circle thus
 σαλευόμενον ἔνθα καὶ ἔνθα ἀπειργασμένον ὑπ' ἀμφοτέρων
swinging here and there having-been-wrought by both
 τὴν ἀναπνοὴν καὶ ἐκπνοὴν γίνεσθαι παρέχεται.
the inhaling and exhaling to-arise it-furnishes

XLVIII · CUPPING-GLASSES, AMBER, THE LODESTONE, AND NUTRITION

The same circular thrust explains cupping-glasses, swallowing, and the flight of missiles, and also concord, where slower motions overtake faster ones and blend high and low into one affection, pleasure to the foolish and gladness to the intelligent. Nothing draws anything and there is no void: the flow of waters, the fall of thunderbolts, and the pull of amber and the lodestone all come of bodies thrusting one another into their own places. Breathing works so too, and by it nourishment runs through the body.

καὶ δὴ καὶ τὰ τῶν περὶ τὰς ἰατρικὰς σικύας
and indeed and the of-the about the medical cupping-glasses
 παθημάτων αἷτια καὶ τὰ τῆς καταπόσεως τὰ τε τῶν
affections causes and the of-the swallowing the-things and of-the

ῥίπτουμένων, ὅσα ἀφεθέντα μετέωρα καὶ ὅσα ἐπὶ
things-thrown as-many-as released aloft and as-many-as on
 γῆς φέρεται, ταύτῃ διωκτέον, καὶ ὅσοι φθόγγοι ταχεῖς
earth are-borne in-this-way must-be-pursued and as-many-as sounds swift
 τε καὶ βραδεῖς ὀξεῖς τε καὶ βαρεῖς φαίνονται, τοτὲ μὲν
both and slow high both and low appear at-times indeed
 ἀνάρμοστοι φερόμενοι δι' ἀνομοιότητα τῆς ἐν ἡμῖν ὑπ'
discordant being-borne through unlikeness of-the in us by
 αὐτῶν κινήσεως, τοτὲ δὲ σύμφωνοι δι' ὁμοιότητα. τὰς
them motion at-times and concordant through likeness the
 γὰρ τῶν προτέρων καὶ θαπτόνων οἱ βραδύτεροι κινήσεις
for of-the earlier and swifter the slower motions
 ἀποπαυομένας ἤδη τε εἰς ὅμοιον ἐληλυθυίας, αἷς ὕστερον
ceasing already and into a-like having-come to-which later
 αὐτοὶ προσφερόμενοι κινουῖσιν ἐκείνας, καταλαμβάνουσιν,
themselves approaching they-move those they-overtake
 καταλαμβάνοντες δὲ οὐκ ἄλλην ἐπεμβάλλοντες ἀνετάραξαν
overtaking and not another imposing they-disturbed
 κίνησιν, ἀλλ' ἀρχὴν βραδυτέρας φορᾶς κατὰ τὴν τῆς
a-motion but a-beginning of-a-slower movement according-to the of-the
 θάπτονος, ἀποληγούσης δέ, ὁμοιότητα προσάψαντες, μίαν
swifter ceasing and likeness having-attached one
 ἐξ ὀξείας καὶ βαρείας συνεκεράσαντο πάθην· ὅθεν ἡδονὴν
out-of high and low they-blended an-affection whence pleasure
 μὲν τοῖς ἄφροσιν, εὐφροσύνην δὲ τοῖς ἔμφροσιν διὰ τὴν
indeed to-the senseless gladness and to-the intelligent through the
 τῆς θείας ἁρμονίας μίμησιν ἐν θνηταῖς γενομένην φοραῖς
of-the divine harmony imitation in mortal having-arisen movements
 παρέσχον. καὶ δὴ καὶ τὰ τῶν ὑδάτων πάντα ρεύματα,
they-furnished and indeed and the of-the waters all streams
 ἔτι δὲ τὰ τῶν κεραυνῶν πτώματα καὶ τὰ θαυμαζόμενα
still and the of-the thunderbolts falls and the wondered-at

ἡλέκτρων περὶ τῆς ἑλξεως καὶ τῶν Ἡρακλείων λίθων,
of-amber about the attraction and of-the Heracleian stones
 πάντων τούτων ὁλκή μὲν οὐκ ἔστιν οὐδενί ποτε, τὸ δὲ
of-all these a-drawing indeed not is to-any ever the and
 κενὸν εἶναι μηδὲν περιωθεῖν τε αὐτὰ ταῦτα εἰς ἄλληλα,
empty to-be nothing to-drive-round and themselves these into one-another
 τό τε διακρινόμενα καὶ συγκρινόμενα πρὸς τὴν αὐτῶν
the both being-separated and being-combined toward the their-own
 διαμειβόμενα ἔδραν ἕκαστα ἰέναι πάντα, τούτοις τοῖς
exchanging seat each to-go all by-these the
 παθήμασιν πρὸς ἄλληλα συμπλεχθεῖσιν τεθναματουργημένα
affections toward one-another interwoven wonder-worked
 τῷ κατὰ τρόπον ζητοῦντι φανήσεται.
to-the according-to (due-)manner seeking it-will-appear
 καὶ δὴ καὶ τὸ τῆς ἀναπνοῆς, ὅθεν ὁ λόγος ὥρμησεν, d
and indeed and the of-the breathing whence the account started
 κατὰ ταῦτα καὶ διὰ τούτων γέγονεν, ὥσπερ ἐν τοῖς
according-to these and through these has-come-to-be just-as in the
 πρόσθεν εἴρηται, τέμνοντος μὲν τὰ σιτία τοῦ πυρός,
earlier it-has-been-said cutting indeed the foods the fire
 αἰωρουμένου δὲ ἐντὸς τῷ πνεύματι συνεπομένου, τὰς
swaying and within with-the breath following the
 φλέβας τε ἐκ τῆς κοιλίας τῇ συναιωρήσει πληροῦντος
veins and out-of the belly by-the co-swaying filling
 τῷ τὰ τετμημένα αὐτόθεν ἐπαντλεῖν· καὶ διὰ ταῦτα
by-the the things-cut from-there to-pump-up and through these
 δὴ καθ' ὅλον τὸ σῶμα πᾶσιν τοῖς ζώοις τὰ τῆς
indeed through whole the body for-all the living-creatures the of-the
 τροφῆς νάματα οὕτως ἐπίρρυτα γέγονεν. νεότμητα δὲ καὶ
nourishment streams thus inflowing have-become newly-cut and also
 ἀπὸ συγγενῶν ὄντα, τὰ μὲν καρπῶν, τὰ δὲ χλόης,
from kindred being the-ones indeed of-fruits the-ones and of-herbage

ἃ θεὸς ἐπ' αὐτὸ τοῦθ' ἡμῖν ἐφύτευσεν, εἶναι τροφήν,
which a-god for itself this for-us planted to-be nourishment
 παντοδαπὰ μὲν χρώματα ἴσχει διὰ τὴν σύμμιξιν, ἣ δ'
of-all-kinds indeed colors it-has through the commingling the and
 ἐρυθρὰ πλείστη περὶ αὐτὰ χροὰ διαθεῖ, τῆς τοῦ πυρὸς
red most about them hue runs-through of-the of-the fire
 τομῆς τε καὶ ἐξομόρξεως ἐν ὑγρῷ δεδημιουργημένη φύσις.
cutting both and wiping-off in liquid having-been-fashioned a-nature

XLIX · GROWTH, AGE, AND DEATH

Blood, the pasture of the flesh, refills what is emptied; the body grows while more flows in than out, and wastes when less does. When the triangles slacken with age they can no longer cut the food; when those of the marrow give way, the bonds of the soul are loosed, and it flies away with pleasure — death by nature being the least painful of deaths. Disease begins where the four kinds fall into excess or defect, or leave their own place for another's.

- 81 ὅθεν τοῦ κατὰ τὸ σῶμα ρέοντος τὸ χρώμα ἔσχεν οἶαν
whence of-the through the body flowing the color got such-as
 ὄψιν διεληλύθαμεν ὃ καλοῦμεν αἷμα, νομὴν σαρκῶν
an-appearance we-have-described which we-call blood pasture of-flesh
 καὶ σύμπαντος τοῦ σώματος, ὅθεν ὑδρευόμενα ἕκαστα
and of-the-whole the body whence drawing-water each
 πληροῖ τὴν τοῦ κενουμένου βάσιν· ὁ δὲ τρόπος τῆς
fill the of-the emptied base the and manner of-the
 πληρώσεως ἀποχωρήσεώς τε γίγνεται καθάπερ ἐν τῷ
filling of-withdrawal and arises just-as in the
 παντὶ παντός ἢ φορὰ γέγονεν, ἣν τὸ συγγενὲς πᾶν
all of-everything the movement has-come-to-be which the kindred all
 φέρεται πρὸς ἑαυτό. τὰ μὲν γὰρ δὴ περιεστώτα
is-borne toward itself the-ones indeed for indeed surrounding

ἐκτὸς ἡμᾶς τήκει τε αἰὲ καὶ διανέμει πρὸς ἕκαστον
outside us melt both always and distribute toward each
 εἶδος τὸ ὁμόφυλον ἀποπέμποντα, τὰ δὲ ἔναιμα
kind the same-tribed sending-off the-ones and in-the-blood
 αὖ, κερματισθέντα ἐντὸς παρ' ἡμῖν καὶ περιειλημμένα
again chopped within in us and enclosed
 ὥσπερ ὑπ' οὐρανοῦ συνεστῶτος ἑκάστου τοῦ ζώου,
just-as by a-heaven composed of-each the living-creature
 τὴν τοῦ παντὸς ἀναγκάζεται μιμεῖσθαι φοράν· πρὸς τὸ
the of-the all is-compelled to-imitate movement toward the
 συγγενῆς οὖν φερόμενον ἕκαστον τῶν ἐντὸς μερισθέντων
kindred then being-borne each of-the within divided
 τὸ κενωθὲν τότε πάλιν ἀνεπλήρωσεν. ὅταν μὲν δὴ
the emptied then again refilled whenever indeed indeed
 πλεόν τοῦ ἐπιρρέοντος ἀπὴν, φθίνει πᾶν, ὅταν δὲ
more than-the inflowing goes-away wastes all whenever and
 ἔλαττον, αὐξάνεται. νέα μὲν οὖν σύστασις τοῦ παντὸς
less it-grows new indeed then composition of-the whole
 ζώου, καὶνὰ τὰ τρίγωνα οἷον ἐκ δρυόχων ἔτι ἔχουσα
living-creature fresh the triangles as-if out-of stocks still having
 τῶν γενῶν, ἰσχυρὰν μὲν τὴν σύγκλεισιν αὐτῶν πρὸς
of-the kinds strong indeed the interlocking of-them toward
 ἄλληλα κέκτηται, συμπέπηγεν δὲ ὁ πᾶς ὄγκος αὐτῆς
one-another it-has-acquired has-been-compacted and the whole mass of-it
 ἀπαλός, ἅτ' ἐκ μυελοῦ μὲν νεωστὶ γεγυμνασμένης,
tender inasmuch-as out-of marrow indeed lately having-come
 τεθραμμένης δὲ ἐν γάλακτι· τὰ δὲ περιλαμβανόμενα ἐν
having-been-nourished and in milk the indeed being-enclosed in
 αὐτῇ τρίγωνα ἔξωθεν ἐπείσελθόντα, ἐξ ὧν ἂν ἡ τά τε
it triangles from-outside having-entered out-of which ever are the both
 σιτία καὶ ποτά, τῶν ἑαυτῆς τριγώνων παλαιότερα ὄντα
foods and drinks than-the its-own triangles older being

καὶ ἀσθενέστερα καινοῖς ἐπικρατεῖ τέμνουσα, καὶ μέγα
and weaker with-fresh it-masters cutting and great
 ἀπεργάζεται τὸ ζῶον τρέφουσα ἐκ πολλῶν ὁμοίων.
it-makes the living-creature nourishing out-of many like
 d ὅταν δ' ἡ ῥίζα τῶν τριγώνων χαλᾷ διὰ τὸ πολλοὺς
whenever and the root of-the triangles slackens through the many
 ἀγῶνας ἐν πολλῷ χρόνῳ πρὸς πολλὰ ἡγωνίσθαι, τὰ
contests in much time against many to-have-contended the-ones
 μὲν τῆς τροφῆς εἰσιόντα οὐκέτι δύνανται τέμνειν εἰς
indeed of-the nourishment entering no-longer (the-triangles)-can to-cut into
 ὁμοιότητα ἑαυτοῖς, αὐτὰ δὲ ὑπὸ τῶν ἔξωθεν ἐπεισιόντων
likeness to-themselves themselves and by the from-outside entering
 εὐπετῶς διαιρεῖται· φθίνει δὴ πᾶν ζῶον ἐν τούτῳ
easily are-divided wastes indeed every living-creature in this
 κρατούμενον, γῆράς τε ὀνομάζεται τὸ πάθος. τέλος δέ,
being-mastered old-age and is-named the affection finally and
 ἐπειδὰν τῶν περὶ τὸν μυελὸν τριγώνων οἱ συναρμοσθέντες
when of-the about the marrow triangles the fitted-together
 μηκέτι ἀντέχωσιν δεσμοὶ τῷ πόνῳ διυστάμενοι, μεθίστησιν
no-longer hold-out bonds to-the strain parting they-let-go
 τοὺς τῆς ψυχῆς αὖ δεσμούς, ἡ δὲ λυθείσα κατὰ
the of-the soul again bonds it and released according-to
 φύσιν μεθ' ἡδονῆς ἐξέπτατο· πᾶν γὰρ τὸ μὲν παρὰ
nature with pleasure flew-out all for the-one indeed contrary-to
 φύσιν ἀλγεινόν, τὸ δ' ἡ πέφυκεν γιγνόμενον ἡδύ. καὶ
nature painful the-other and as it-is-natural happening pleasant and
 θάνατος δὴ κατὰ ταῦτα ὁ μὲν κατὰ νόσους καὶ
death indeed according-to the-same the-one indeed through diseases and
 ὑπὸ τραυμάτων γιγνόμενος ἀλγεινὸς καὶ βίαιος, ὁ δὲ
by wounds happening painful and violent the-other and

μετὰ γήρως ἰὼν ἐπὶ τέλος κατὰ φύσιν ἀπονώτατος τῶν
with old-age going to an-end according-to nature most-painless of-the
 θανάτων καὶ μᾶλλον μεθ' ἡδονῆς γιγνόμενος ἢ λύπης.

deaths and more with pleasure happening than of-pain

τὸ δὲ τῶν νόσων ὅθεν συνίσταται, δῆλόν που καὶ παντί. 82

the and of-the diseases whence it-arises clear I-suppose also to-everyone

τεττάρων γὰρ ὄντων γενῶν ἐξ ὧν συμπέπηγεν τὸ

four for being kinds out-of which has-been-compacted the

σῶμα, γῆς πυρὸς ὕδατός τε καὶ ἀέρος, τούτων ἢ παρὰ

body of-earth of-fire of-water both and of-air of-these the contrary-to

φύσιν πλεονεξία καὶ ἔνδεια καὶ τῆς χώρας μετὰστασις

nature excess and deficiency and of-the place removal

ἐξ οἰκείας ἐπ' ἀλλοτρίαν γιγνομένη, πυρὸς τε αὖ καὶ

out-of a-proper to an-alien happening of-fire both again and

τῶν ἑτέρων ἐπειδὴ γένη πλείονα ἐνὸς ὄντα τυγχάνει, τὸ

of-the others since kinds more than-one being happen the

μὴ προσήκον ἕκαστον ἐαυτῷ προσλαμβάνειν, καὶ πάνθ'

not fitting each to-itself to-take-on and all

ὅσα τοιαῦτα, στάσεις καὶ νόσους παρέχει· παρὰ φύσιν

as-many-as such factions and diseases furnish contrary-to nature

γὰρ ἐκάστου γιγνομένου καὶ μεθισταμένου θερμαίνεται μὲν

for of-each happening and shifting are-beated indeed

ὅσα ἂν πρότερον ψύχεται, ξηρὰ δὲ ὄντα εἰς ὕστερον

as-many-as ever formerly are-cooled dry and being for afterward

γίνεται νοτερά, καὶ κοῦφα δὴ καὶ βαρέα, καὶ πάσας

become moist and light indeed and heavy and all

πάντη μεταβολὰς δέχεται. μόνως γὰρ δῆ, φαμέν, ταῦτ' ὅν

in-every-way changes they-receive only for indeed we-say the-same

ταῦτ' ὅν κατὰ ταῦτ' ὅν καὶ ὡσαύτως καὶ ἀνὰ λόγον

to-the-same according-to the-same and in-like-manner and in proportion

προσγιγνόμενον καὶ ἀπογιγνόμενον ἐάσει ταῦτ' ὅν

being-added and being-taken-away will-allow the-same being

αὐτῷ σῶν καὶ ὑγιὲς μένειν· ὃ δ' ἂν πλημμελήσῃ τι
to-itself safe and sound to-remain what and ever offends anything
 τούτων ἐκτὸς ἀπὸν ἢ προσιόν, ἀλλοιότητας παμποικίλας
of-these outside going or coming alterations most-varied
 καὶ νόσους φθοράς τε ἀπείρους παρέξεται.
and diseases destructions and countless it-will-produce

L · THE SECOND KIND OF DISEASE: BLOOD, BILE, AND PHLEGM

Flesh and sinew come from blood, and what drips from them feeds the bone and waters the marrow; the second kind of disease arises when that sequence runs backward. Melted flesh returning to the veins fills the blood with humors of every color and bitterness, which destroy the blood first and then, having no order of their own, attack whatever is not yet corrupted. Old flesh melted and burned turns black and bitter, and blended with blood turns red or green.

- c δευτέρων δὴ συστάσεων αὖ κατὰ φύσιν συνεστηκυῖων,
of-second indeed compositions again according-to nature having-been-composed
 δευτέρα κατανόησις νοσημάτων τῷ βουλομένῳ γίνεται
a-second understanding of-diseases for-the wishing arises
 συννοῆσαι. μυελοῦ γὰρ ἐξ ἐκείνων ὁστοῦ τε καὶ σαρκὸς
to-comprehend of-marrow for out-of those of-bone both and of-flesh
 καὶ νεύρου συμπαγέντος, ἔτι τε αἵματος ἄλλον μὲν
and of-sinew having-been-compacted still and of-blood another indeed
 τρόπον, ἐκ δὲ τῶν αὐτῶν γεγονότος, τῶν μὲν ἄλλων τὰ
way out-of and the same having-come-to-be of-the indeed others the
 πλεῖστα ἢ περ τὰ πρόσθεν, τὰ δὲ μέγιστα τῶν νοσημάτων
most as-very the earlier the and greatest of-the diseases
 τῇδε χαλεπὰ συμπέπτωκεν· ὅταν ἀνάπαλιν ἢ γένεσις
in-this-way grievous have-befallen whenever backward the coming-to-be
 τούτων πορεύηται, τότε ταῦτα διαφθείρεται. κατὰ φύσιν
of-these travels then these are-destroyed according-to nature

γὰρ σάρκες μὲν καὶ νεῦρα ἐξ αἵματος γίγνεται, νεῦρον
for fleshes indeed and sinews out-of blood come-to-be a-sinew
 μὲν ἐξ ἰνῶν διὰ τὴν συγγένειαν, σάρκες δὲ ἀπὸ τοῦ
indeed out-of fibers through the kinship fleshes and from the
 παγέντος ὃ πήγνυται χωριζόμενον ἰνῶν· τὸ δὲ ἀπὸ τῶν
congealed which congeals being-separated from-fibers the and from the
 νεύρων καὶ σαρκῶν ἀπὸν αὖ γλίσχρον καὶ λιπαρὸν αἷμα
sinews and fleshes going again glutinous and oily at-once
 μὲν τὴν σάρκα κολλᾷ πρὸς τὴν τῶν ὀστέων φύσιν αὐτό τε
indeed the flesh glues to the of-the bones nature itself and
 τὸ περὶ τὸν μυελὸν ὀστοῦν τρέφον αὔξει, τὸ δ' αὖ διὰ τὴν
the about the marrow bone nourishing increases the and again through the
 πυκνότητα τῶν ὀστέων διηθούμενον καθαρώτατον γένος τῶν
density of-the bones being-filtered purest kind of-the
 τριγώνων λειοτάτον τε καὶ λιπαρώτατον, λειβόμενον ἀπὸ
triangles smoothest both and oiliest trickling from
 τῶν ὀστέων καὶ στάζον, ἄρδει τὸν μυελόν. καὶ κατὰ ταῦτα
the bones and dripping waters the marrow and according-to these
 μὲν γιγνομένων ἐκάστων ὑγίεια συμβαίνει τὰ πολλὰ· νόσοι
indeed happening each health results the many diseases
 δέ, ὅταν ἐναντίως. ὅταν γὰρ τηκομένη σὰρξ ἀνάπαλιν
but whenever contrariwise whenever for melting flesh backward
 εἰς τὰς φλέβας τὴν τηκεδόνα ἐξιῇ, τότε μετὰ πνεύματος
into the veins the melting-matter sends-out then with breath
 αἷμα πολὺ τε καὶ παντοδαπὸν ἐν ταῖς φλεψὶ χρώμασι
blood much both and of-all-kinds in the veins with-colors
 καὶ πικρότησι ποικιλλόμενον, ἔτι δὲ ὀξείαις καὶ ἀλμυραῖς
and with-bitternesses varied still and with-sour and with-salt
 δυνάμεσι, χολὰς καὶ ἰχῶρας καὶ φλέγματα παντοῖα ἴσχει·
powers biles and serums and phlegms of-all-sorts it-has

- 83 παλιναιρέτα γὰρ πάντα γεγονότα καὶ διεφθαρμένα τό τε
 reversed for all having-become and corrupted the both
 αἷμα αὐτὸ πρῶτον διόλλυσι, καὶ αὐτὰ οὐδεμίαν τροφήν ἔτι
 blood itself first they-destroy and themselves no nourishment still
 τῷ σώματι παρέχοντα φέρεται πάντῃ διὰ τῶν φλεβῶν,
 to-the body furnishing are-borne everywhere through the veins
 τάξιν τῶν κατὰ φύσιν οὐκέτ' ἴσχοντα περιόδων, ἐχθρὰ
 order of-the according-to nature no-longer keeping of-circuits hostile
 μὲν αὐτὰ αὐτοῖς διὰ τὸ μηδεμίαν ἀπόλαυσιν ἑαυτῶν
 indeed themselves to-themselves through the no enjoyment of-themselves
 ἔχειν, τῷ συνεστῶτι δὲ τοῦ σώματος καὶ μένοντι κατὰ
 to-have to-the composed and of-the body and remaining in
 χώραν πολέμια, διολλύντα καὶ τήκοντα. ὅσον μὲν οὖν ἂν
 place at-war destroying and melting as-much-as indeed then ever
 παλαιότατον ὃν τῆς σαρκὸς τακῇ, δύσπεπτον γιγνόμενον
 oldest being of-the flesh is-melted hard-to-digest becoming
 μελαίνει μὲν ὑπὸ παλαιᾶς συγκαύσεως, διὰ δὲ τὸ πάντῃ
 it-blackens indeed by long burning through and the everywhere
 διαβεβρῶσθαι πικρὸν ὃν παντὶ χαλεπὸν προσπίπτει τοῦ
 to-have-been-corroded bitter being to-everything grievous it-attacks of-the
 σώματος ὅσον ἂν μήπω διεφθαρμένον ἦ, καὶ τοτὲ μὲν
 body as-much-as ever not-yet corrupted is and at-times indeed
 ἀντὶ τῆς πικρότητος ὀξύτητα ἔσχεν τὸ μέλαν χρῶμα,
 instead-of the bitterness sourness it-got the black color
 ἀπολεπτηνθέντος μᾶλλον τοῦ πικροῦ, τοτὲ δὲ ἢ πικρότης
 having-been-thinned more the bitter at-times and the bitterness
 αὖ βαφεῖσα αἵματι χρῶμα ἔσχεν ἐρυθρώτερον, τοῦ
 again having-been-dipped in-blood a-color got redder the
 δὲ μέλανος τούτῳ συγκεραννυμένου χλωῶδες· ἔτι δὲ
 and black with-this being-blended greenish still and

συμμείγνυται ξανθὸν χρώμα μετὰ τῆς πικρότητος, ὅταν
 is-mingled a-yellow color with the bitterness whenever
 νέα συντακῇ σὰρξ ὑπὸ τοῦ περὶ τὴν φλόγα πυρός.
 new is-melted flesh by the about the flame fire

LI · BILE, PHLEGM, AND THE RUIN OF THE BINDINGS

Physicians call the whole class bile and name its varieties by color; serum is the whey of the blood, and white phlegm is tender flesh melted with air into bubbles. All these become instruments of disease when the blood is replenished from contraries. Worse is the failure of what binds flesh to bone, and worse still the starving of bone itself; but when the marrow sickens, the diseases are the most decisive of all toward death.

καὶ τὸ μὲν κοινὸν ὄνομα πᾶσιν τούτοις ἢ τινες ἰατρῶν c
 and the indeed common name for-all these either some of-doctors
 που χολὴν ἐπωνόμασαν, ἢ καὶ τις ὢν δυνατὸς εἰς
 I-suppose bile named or also someone being able toward
 πολλὰ μὲν καὶ ἀνόμοια βλέπειν, ὁρᾶν δὲ ἐν αὐτοῖς ἐν
 many indeed and unlike to-look to-see and in them one
 γένος ἐνὸν ἄξιον ἐπωνυμίας πᾶσιν· τὰ δ' ἄλλα ὅσα
 kind present worthy of-a-name for-all the and others as-many-as
 χολῆς εἶδη λέγεται, κατὰ τὴν χροάν ἔσχεν λόγον
 of-bile kinds are-called according-to the color got an-account
 αὐτῶν ἕκαστον ἴδιον. ἰχώρ δέ, ὁ μὲν αἵματος ὀρός
 of-them each its-own a-serum and the-one indeed of-blood whey
 πρᾶος, ὁ δὲ μελαίνης χολῆς ὀξείας τε ἄγριος, ὅταν
 mild the-other and of-black bile sour and savage whenever
 συμμειγνύηται διὰ θερμότητα ἀλμυρᾶ δυνάμει· καλεῖται δὲ
 is-mingled through heat with-a-salt power it-is-called and
 ὀξύ φλέγμα τὸ τοιοῦτον. τὸ δ' αὖ μετ' αἶρος τηκόμενον
 sour phlegm the such the and again with air melting

ἐκ νέας καὶ ἀπαλῆς σαρκός, τούτου δὲ ἀνεμωθέντος
out-of young and tender flesh of-this and having-been-inflated
 καὶ συμπεριληφθέντος ὑπὸ ὑγρότητος, καὶ πομφολύγων
and having-been-enclosed by moisture and bubbles
 συστασῶν ἐκ τοῦ πάθους τούτου καθ' ἐκάστην μὲν
having-formed out-of the affection this according-to each indeed
 ἀοράτων διὰ σμικρότητα, συναπασῶν δὲ τὸν ὄγκον
invisible through smallness of-all-together but the mass
 παρεχομένων ὁρατόν, χρῶμα ἔχουσῶν διὰ τὴν τοῦ ἀφροῦ
furnishing visible a-color having through the of-the foam
 γένεσιν ἰδεῖν λευκόν, ταύτην πᾶσαν τηκεδόνα ἀπαλῆς
coming-to-be to-see white this all melting of-tender
 σαρκὸς μετὰ πνεύματος συμπλακεῖσαν λευκὸν εἶναι φλέγμα
flesh with breath interwoven white to-be phlegm
 φαμέν. φλέγματος δὲ αὖ νέου συνισταμένου ὁρὸς ἰδρῶς
we-say of-phlegm and again young forming whey sweat
 καὶ δάκρυον, ὅσα τε ἄλλα τοιαῦτα σώματα τὸ καθ'
and tear as-many-as and other such bodies the each
 ἡμέραν χεῖται καθαίρομενα· καὶ ταῦτα μὲν δὴ πάντα
day are-poured being-purged and these indeed indeed all
 νόσων ὄργανα γέγονεν, ὅταν αἷμα μὴ ἐκ τῶν σιτίων
of-diseases instruments have-become whenever blood not out-of the foods
 καὶ ποτῶν πληθύσῃ κατὰ φύσιν, ἀλλ' ἐξ ἐναντίων
and drinks is-replenished according-to nature but out-of contraries
 τὸν ὄγκον παρὰ τοὺς τῆς φύσεως λαμβάνῃ νόμους.
the bulk contrary-to the of-the nature it-takes laws
 84 διακρινομένης μὲν οὖν ὑπὸ νόσων τῆς σαρκὸς ἐκάστης,
being-separated indeed then by diseases the flesh each
 μενόντων δὲ τῶν πυθμένων αὐταῖς ἡμίσεια τῆς συμφορᾶς ἢ
remaining but the foundations for-them half of-the calamity the
 δύναμις — ἀνάληψιν γὰρ ἔτι μετ' εὐπετείας ἴσχει — τὸ δὲ
force a-recovery for still with ease it-has the and

δὴ σάρκας ὅστοις συνδοῦν ὅπότ' ἂν νοσήσῃ, καὶ μηκέτι
indeed flesh to-bones binding whenever ever falls-ill and no-longer
 αὐτὸ ἐξ ἰνῶν αἷμα καὶ νέρων ἀποχωριζόμενον ὅσῳ
itself out-of fibers blood and sinews being-separated to-bone
 μὲν τροφή, σαρκὶ δὲ πρὸς ὅστουν γίνηται δεσμός, ἀλλ'
indeed nourishment to-flesh and toward bone becomes a-bond but
 ἐκ λιπαροῦ καὶ λείου καὶ γλίσχρου τραχὺ καὶ ἀλμυρὸν
out-of oily and smooth and glutinous rough and salt
 αὐχμῆσαν ὑπὸ κακῆς διαίτης γένηται, τότε ταῦτα πάσχον
having-parched by an-evil regimen becomes then these suffering
 πᾶν τὸ τοιοῦτον καταψήχεται μὲν αὐτὸ πάλιν ὑπὸ τὰς
all the such is-crumbled indeed itself again under the
 σάρκας καὶ τὰ νῆυρα, ἀφιστάμενον ἀπὸ τῶν ὀστέων, αἱ
flesh and the sinews withdrawing from the bones the-ones
 δ' ἐκ τῶν ῥιζῶν συνεκπίπτουσιν τά τε νῆυρα γυμνά
and out-of the roots falling-out-together the both sinews bare
 καταλείπουσι καὶ μεστὰ ἄλμης· αὐταὶ δὲ πάλιν εἰς τὴν
they-leave and full of-brine themselves and again into the
 αἵματος φορὰν ἐμπεσοῦσαι τὰ πρόσθεν ῥηθέντα νοσήματα
of-blood movement having-fallen the earlier mentioned diseases
 πλείω ποιοῦσιν. χαλεπῶν δὲ τούτων περὶ τὰ σώματα
more they-make grievous and of-these about the bodies
 παθημάτων γινομένων μείζων ἔτι γίνεται τὰ πρὸ τούτων,
affections happening greater still become the before these
 ὅταν ὅστουν διὰ πυκνότητα σαρκὸς ἀναπνοὴν μὴ
whenever bone through density of-flesh breathing not
 λαμβάνον ἱκανήν, ὑπ' εὐρώτος θερμαινόμενον, σφακελίσαν
receiving sufficient by mold being-beated having-mortified
 μήτε τὴν τροφήν καταδέχεται πάλιν τε αὐτὸ εἰς ἐκείνην
not the nourishment admits again and itself into that
 ἐναντίως ἢ ψυχόμενον, ἢ δ' εἰς σάρκας, σὰρξ δὲ εἰς αἷμα
contrariwise goes crumbling it and into flesh flesh and into blood

ἐμπίπτουσα τραχύτερα πάντα τῶν πρόσθεν τὰ νοσήματα
 falling rougher all than-the earlier the diseases
 ἀπεργάζεται· τὸ δ' ἔσχατον πάντων, ὅταν ἡ τοῦ μυελοῦ
 it-produces the and last of-all whenever the of-the marrow
 φύσις ἀπ' ἐνδείας ἢ τινος ὑπερβολῆς νοσήσῃ, τὰ μέγιστα καὶ
 nature from deficiency or some excess falls-ill the greatest and
 κυριώτατα πρὸς θάνατον τῶν νοσημάτων ἀποτελεῖ, πάσης
 most-decisive toward death of-the diseases it-produces all
 ἀνάπαλιν τῆς τοῦ σώματος φύσεως ἐξ ἀνάγκης ῥυείσῃ.
 backward the of-the body nature out-of necessity having-flowed

LII · THE THIRD KIND: BREATH, PHLEGM, AND BILE

The third class of disease comes from breath, phlegm, or bile. Breath shut in swells the sinews and strains them backward, the diseases called tetanus and back-crampp; their cure is hard, and supervening fevers dissolve them best. White phlegm shut in is grievous, and finding vents it mottles the skin; blended with black bile it disturbs the circuits in the head and is called the sacred disease. Bile makes tumors and burning fevers, and disperses the fibers that keep the blood's measure.

d τρίτον δ' αὖ νοσημάτων εἶδος τριχῇ δεῖ διανοεῖσθαι
 a-third and again of-diseases kind three-ways must to-conceive
 γιγνόμενον, τὸ μὲν ὑπὸ πνεύματος, τὸ δὲ φλέγματος,
 arising the-one indeed by breath the-other and by-phlegm
 τὸ δὲ χολῆς. ὅταν μὲν γὰρ ὁ τῶν πνευμάτων
 the-third and by-bile whenever indeed for the of-the breaths
 τῷ σώματι ταμίης πλείμων μὴ καθαρὰς παρέχῃ τὰς
 for-the body steward the-lung not clear furnishes the
 διεξόδους ὑπὸ ῥευμάτων φραχθείς, ἔνθα μὲν οὐκ ἰόν,
 passages by fluxes having-been-blocked here indeed not going
 ἔνθα δὲ πλείον ἢ τὸ προσήκον πνεῦμα εἰσιὼν τὰ μὲν
 there and more than the fitting breath entering the-ones indeed

οὐ τυγχάνοντα ἀναιψυχῆς σήπει, τὰ δὲ τῶν φλεβῶν
not obtaining of-refreshment it-rots the-ones and of-the veins
 διαβιαζόμενον καὶ συνεπιστρέφον αὐτὰ τήκόν τε τὸ σῶμα
forcing-through and twisting them melting and the body
 εἰς τὸ μέσον αὐτοῦ διάφραγμα τ' ἴσχον ἐναπολαμβάνεται,
into the middle of-it a-partition and holding is-shut-in
 καὶ μυρία δὴ νοσήματα ἐκ τούτων ἀλγεινὰ μετὰ πλήθους
and countless indeed diseases out-of these painful with abundance
 ἰδρώτος πολλάκις ἀπείργασται. πολλάκις δ' ἐν τῷ σώματι
of-sweat often have-been-produced often and in the body
 διακριθείσης σαρκὸς πνεῦμα ἐγγενόμενον καὶ ἀδυνατοῦν
having-been-separated flesh breath having-arisen and unable
 ἔξω πορευθῆναι τὰς αὐτὰς τοῖς ἐπεισεληλυθόσιν ὠδῖνας
outward to-travel the same to-the (breaths)-having-entered pangs
 παρέσχεν, μεγίστας δέ, ὅταν περὶ τὰ νεῦρα καὶ τὰ ταύτη
has-furnished greatest and whenever about the sinews and the there
 φλέβια περιστὰν καὶ ἀνοιδῆσαν τοὺς τε ἐπιτόνους καὶ τὰ
little-veins settling and swelling the both tendons and the
 συνεχῇ νεῦρα οὕτως εἰς τὸ ἐξόπισθεν κατατείνει τούτοις·
continuous sinews thus into the backward it-strains by-these
 ἃ δὴ καὶ ἀπ' αὐτοῦ τῆς συντονίας τοῦ παθήματος
which indeed also from itself the tension of-the affection
 τὰ νοσήματα τέτανοί τε καὶ ὀπισθότονοι προσερρήθησαν.
the diseases tetanus both and back-cramps were-named
 ὧν καὶ τὸ φάρμακον χαλεπὸν· πυρετοὶ γὰρ οἷον
of-which also the remedy hard fevers for then
 δὴ τὰ τοιαῦτα ἐπιγινόμενοι μάλιστα λύουσιν. τὸ
indeed the such supervening most dissolve the
 δὲ λευκὸν φλέγμα διὰ τὸ τῶν πομφολύγων πνεῦμα
and white phlegm through the of-the bubbles breath
 χαλεπὸν ἀποληφθέν, ἔξω δὲ τοῦ σώματος ἀναπνοᾶς
grievous shut-in outside but of-the body vents

ἴσχον ἡπιώτερον μὲν, καταποικίλλει δὲ τὸ σῶμα λεύκας
having gentler indeed it-mottles and the body white-scales
 ἀλφούς τε καὶ τὰ τούτων συγγενῇ νοσήματα ἀποτίκτον.
dull-scales both and the of-these kindred diseases begetting
 μετὰ χολῆς δὲ μελαίνης κερασθὲν ἐπὶ τὰς περιόδους
with bile and black having-been-blended upon the circuits
 τε τὰς ἐν τῇ κεφαλῇ θειοτάτας οὔσας ἐπισκεδαννύμενον
and the in the head most-divine being scattering
 καὶ συνταράττον αὐτάς, καθ' ὕπνον μὲν ἰὼν πρᾶύτερον,
and confounding them in sleep indeed coming gentler
 ἐγρηγορόσιν δὲ ἐπιτιθέμενον δυσάπαλλακτότερον· νόσημα
to-(those)-awake but attacking harder-to-shake-off a-disease
 δὲ ἱερᾶς ὃν φύσεως ἐνδικώτατα ἱερὸν λέγεται. φλέγμα
and of-a-sacred being nature most-justly sacred it-is-called phlegm
 δ' ὄξυ καὶ ἀλμυρὸν πηγὴ πάντων νοσημάτων ὅσα
and sour and salt a-spring of-all diseases as-many-as
 γίνεται καταρροϊκά· διὰ δὲ τοὺς τόπους εἰς οὓς ῥεῖ
become catarrhal through and the places into which it-flows
 παντοδαποὺς ὄντας παντοῖα ὀνόματα εἵληφεν. ὅσα δὲ
of-all-kinds being of-all-sorts names it-has-received as-many-as and
 φλεγμαίνειν λέγεται τοῦ σώματος, ἀπὸ τοῦ κάεσθαι τε
to-be-inflamed are-said of-the body from the to-be-burned both
 καὶ φλέγεσθαι, διὰ χολὴν γέγονε πάντα. λαμβάνουσα
and to-blaze through bile have-come-to-be all taking
 μὲν οὖν ἀναπνοὴν ἔξω παντοῖα ἀναπέμπει φύματα
indeed then a-vent outward of-all-sorts it-sends-up tumors
 ζέουσα, καθεργνυμένη δ' ἐντὸς πυρίκαυτα νοσήματα πολλὰ
seething being-shut-in but within fire-burnt diseases many
 ἐμποιεῖ, μέγιστον δέ, ὅταν αἵματι καθαρῷ συγκερασθεῖσα
it-makes greatest and whenever with-blood pure having-been-blended
 τὸ τῶν ἰνῶν γένος ἐκ τῆς ἐαυτῶν διαφορῇ τάξεως, αἷ
the of-the fibers kind out-of the their-own it-disperses order which

διεσπάρησαν μὲν εἰς αἷμα, ἵνα συμμέτρως λεπτότητος
were-scattered indeed into blood so-that proportionately of-thinness
 ἴσχοι καὶ πάχους καὶ μήτε διὰ θερμότητα ὡς ὑγρὸν
it-might-have and of-thickness and neither through heat as liquid
 ἐκ μανού τοῦ σώματος ἐκρέοι, μήτ' αὖ πυκνότερον
out-of porous the body it-might-flow nor again denser
 δυσκίνητον ὃν μόλις ἀναστρέφοιτο ἐν ταῖς φλεψίν.
hard-to-move being barely it-might-circulate in the veins
 καιρὸν δὴ τούτων ἵνες τῇ τῆς φύσεως γενέσει e
a-measure indeed of-these fibers for-the of-the nature coming-to-be
 φυλάττουσιν ᾧς ὅταν τις καὶ τεθνεώτος αἵματος ἐν
keep which whenever someone even of-dead blood in
 ψύξει τε ὄντος πρὸς ἀλλήλας συναγάγῃ, διαχεῖται πᾶν
cold and being toward one-another gathers is-diffused all
 τὸ λοιπὸν αἷμα, ἐαθείσαι δὲ ταχὺ μετὰ τοῦ περιεστώτος
the remaining blood having-been-left but quickly with the surrounding
 αὐτὸ ψύχους συμπηγνύασιν. ταύτην δὴ τὴν δύναμιν
it cold they-congeal this indeed the power
 ἐχουσὼν ἰνῶν ἐν αἵματι χολὴ φύσει παλαιὸν αἷμα
having fibers in blood bile by-nature old blood
 γεγονυῖα καὶ πάλιν ἐκ τῶν σαρκῶν εἰς τοῦτο τετηκυῖα,
having-become and again out-of the fleshes into this having-melted
 θερμὴ καὶ ὑγρὰ κατ' ὀλίγον τὸ πρῶτον ἐμπίπτουσα
warm and liquid by little the first falling-in
 πήγνυται διὰ τὴν τῶν ἰνῶν δύναμιν, πηγνυμένη δὲ καὶ
is-congealed through the of-the fibers power being-congealed but and
 βία κατασβεννυμένη χειμῶνα καὶ τρόμον ἐντὸς παρέχει.
by-force being-quenched a-chill and trembling within it-furnishes

Bile mastering the fibers shakes them into disorder, and if it reaches the marrow it looses the soul's cables. Excess of fire makes continuous fevers, air quotidian, water tertian, and earth quartan. The soul's disease is unreason, of which there are two kinds, madness and ignorance; and Timaeus argues that no one is bad willingly, since vice comes of a bad bodily state and an untrained upbringing, which come to a man against his will.

- 86 πλείων δ' ἐπιρρέουσα, τῇ παρ' αὐτῆς θερμότητι
more and flowing-in by-the from itself beat
 κρατήσασα τὰς ἴνας εἰς ἀταξίαν ζέσασα διέσεισεν· καὶ
having-mastered the fibers into disorder having-boiled it-shook and
 ἐὰν μὲν ἱκανὴ διὰ τέλους κρατῆσαι γένηται, πρὸς τὸ
if indeed sufficient through the-end to-master it-becomes toward the
 τοῦ μυελοῦ διαπεράσασα γένος κάουσα ἔλυσεν τὰ τῆς
of-the marrow having-passed-through kind burning it-loosed the of-the
 ψυχῆς αὐτόθεν οἷον νεῶς πείσματα μεθήκεν τε ἐλευθέραν,
soul from-there as-if of-a-ship cables released and free
 ὅταν δ' ἐλάττων ἢ τό τε σῶμα ἀντίσχη τηκόμενον,
whenever and less it-be the and body holds-out melting
 αὐτὴ κρατηθεῖσα ἢ κατὰ πᾶν τὸ σῶμα ἐξέπεσεν,
itself having-been-mastered either throughout all the body fell-out
 ἢ διὰ τῶν φλεβῶν εἰς τὴν κάτω συνωσθεῖσα ἢ τὴν
or through the veins into the lower having-been-thrust or the
 ἄνω κοιλίαν, οἷον φυγὰς ἐκ πόλεως στασιασάσης ἐκ
upper belly as-if an-exile out-of a-city having-revolted out-of
 τοῦ σώματος ἐκπίπτουσα, διαρροίας καὶ δυσεντερίας καὶ
the body falling diarrheas and dysenteries and
 τὰ τοιαῦτα νοσήματα πάντα παρέσχετο. τὸ μὲν οὖν ἐκ
the such diseases all it-furnished the indeed then out-of
 πυρὸς ὑπερβολῆς μάλιστα νοσήσαν σῶμα συνεχῇ καύματα
of-fire excess especially having-sickened a-body continuous burnings

καὶ πυρετοὺς ἀπεργάζεται, τὸ δ' ἐξ ἀέρος ἀμφημερινούς,
and fevers it-produces the and out-of air quotidian
 τριταίους δ' ὕδατος διὰ τὸ νωθέστερον ἀέρος καὶ
tertian and of-water through the more-sluggish than-air and
 πυρὸς αὐτὸ εἶναι τὸ δὲ γῆς, τετάρτως ὄν νωθέστατον
than-fire it to-be the and of-earth fourthly being most-sluggish
 τούτων, ἐν τετραπλασίαις περιόδῳ χρόνου καθαιρόμενον,
of-these in fourfold circuits of-time being-purged
 τεταρταίους πυρετοὺς ποιῆσαν ἀπαλλάττεται μόλις.
quartan fevers having-made it-departs barely
 καὶ τὰ μὲν περὶ τὸ σῶμα νοσήματα ταύτῃ συμβαίνει b
and the indeed about the body diseases in-this-way it-befalls
 γιγνόμενα, τὰ δὲ περὶ ψυχὴν διὰ σώματος ἔξιν τῇδε.
arising the and about soul through of-body condition in-this-way
 νόσον μὲν δὴ ψυχῆς ἄνοιαν συγχωρητέον, δύο δ' ἀνοίας
a-disease indeed indeed of-soul unreason must-be-granted two and of-unreason
 γένη, τὸ μὲν μανίαν, τὸ δὲ ἀμαθίαν. πᾶν οὖν
kinds the-one indeed madness the-other and ignorance every then
 ὅτι πάσων τις πάθος ὁπότερον αὐτῶν ἴσχει, νόσον
whatever suffering anyone affection either-of-two of-them has a-disease
 προσρητέον, ἡδονὰς δὲ καὶ λύπας ὑπερβαλλούσας τῶν νόσων
must-be-called pleasures but and pains excessive of-the diseases
 μεγίστας θετέον τῇ ψυχῇ· περιχαρὴς γὰρ ἄνθρωπος ὢν
greatest must-be-set for-the soul overjoyed for a-man being
 ἢ καὶ τὰναντία ὑπὸ λύπης πάσων, σπεύδων τὸ μὲν
or also the-opposite by pain suffering hastening the-one indeed
 ἐλεῖν ἀκαίρως, τὸ δὲ φυγεῖν, οὐθ' ὁρᾶν οὔτε ἀκούειν
to-seize unseasonably the-other and to-flee neither to-see nor to-bear
 ὀρθὸν οὐδὲν δύναται, λυττᾷ δὲ καὶ λογισμοῦ μετασχεῖν
rightly anything he-can he-raves and also of-reasoning to-partake
 ἥκιστα τότε δὴ δυνατός. τὸ δὲ σπέρμα ὅτῳ πολὺ καὶ
least then indeed able the and seed to-whom much and

ῥυῶδες περὶ τὸν μυελὸν γίγνεται καὶ καθαπερεὶ δένδρον
flowing about the marrow becomes and just-as-if a-tree
 πολυκαρπότερον τοῦ συμμέτρου πεφυκὸς ἤ, πολλὰς μὲν
more-fruitful than-the due-measure having-grown is many indeed
 καθ' ἕκαστον ὠδῖνας, πολλὰς δ' ἡδονὰς κτώμενος ἐν
at each pangs many and pleasures gaining in
 ταῖς ἐπιθυμίαις καὶ τοῖς περὶ τὰ τοιαῦτα τόκοις, ἐμμανὴς
the desires and the about the such offspring frenzied
 τὸ πλεῖστον γιγνόμενος τοῦ βίου διὰ τὰς μεγίστας
the most becoming of-the life through the greatest
 ἡδονὰς καὶ λύπας, νοσοῦσαν καὶ ἄφρονα ἰσχων ὑπὸ τοῦ
pleasures and pains sick and senseless having by the
 σώματος τὴν ψυχὴν, οὐχ ὡς νοσῶν ἀλλ' ὡς ἐκὼν κακὸς
body the soul not as being-sick but as willing bad
 δοξάζεται· τὸ δὲ ἀληθὲς ἢ περὶ τὰ ἀφροδίσια ἀκολασία
he-is-thought the and true the about the love-matters intemperance
 κατὰ τὸ πολὺ μέρος διὰ τὴν ἐνὸς γένους ἕξιν ὑπὸ
according-to the much part through the of-one kind condition by
 μανότητος ὁστῶν ἐν σώματι ῥυῶδη καὶ ὑγραίνουσιν νόσος
porousness of-bones in a-body flowing and moistening a-disease
 ψυχῆς γέγονεν. καὶ σχεδὸν δὴ πάντα ὅποσα ἡδονῶν
of-soul has-become and nearly indeed all as-many-as of-pleasures
 ἀκράτεια καὶ ὄνειδος ὡς ἐκόντων λέγεται τῶν κακῶν, οὐκ
incontinence and a-reproach as of-willing is-said of-the bad not
 ὀρθῶς ὀνειδίζεται· κακὸς μὲν γὰρ ἐκὼν οὐδεὶς, διὰ δὲ
rightly is-reproached bad indeed for willing no-one through and
 πονηρὰν ἕξιν τινὰ τοῦ σώματος καὶ ἀπαιδευτὸν τροφήν
a-wretched condition some of-the body and untrained rearing
 ὁ κακὸς γίγνεται κακός, παντὶ δὲ ταῦτα ἐχθρὰ καὶ
the bad becomes bad to-everyone and these hateful and

ἄκοντι προσγίγνεται. καὶ πάλιν δὴ τὸ περὶ τὰς λύπας
 unwilling come-upon and again indeed the about the pains
 ἢ ψυχὴ κατὰ ταυτὰ διὰ σῶμα πολλὴν ἴσχει κακίαν.
 the soul according-to the-same through a-body much has vice

LIV · WHOM TO BLAME

Humors that find no vent wander through the body and blend with the soul's motion, producing peevishness, despondency, rashness, cowardice, forgetfulness, and dullness; add bad politics and bad teaching, and we become bad by two things we do not choose. Blame belongs to those who plant and rear rather than to the planted and reared. All good is beautiful, and the beautiful is not unmeasured; and no disproportion is greater than that of soul to body.

οὔτου γὰρ ἂν ἢ τῶν ὀξέων καὶ τῶν ἀλυκῶν φλεγμάτων 87
 of-whom for ever either of-the sour and of-the salt pblegms
 καὶ ὅσοι πικροὶ καὶ χολώδεις χυμοὶ κατὰ τὸ σῶμα
 and as-many-as bitter and bilious humors through the body
 πλανηθέντες ἔξω μὲν μὴ λάβωσι ἀναπνοήν, ἐντὸς δὲ
 having-wandered outward indeed not find a-vent within but
 εἰλλόμενοι τὴν ἀφ' αὐτῶν ἀτμίδα τῇ τῆς ψυχῆς φορᾷ
 being-packed the from themselves vapor with-the of-the soul movement
 συμμείξαντες ἀνακερασθῶσι, παντοδαπὰ νοσήματα ψυχῆς
 having-mingled are-blended of-all-kinds diseases of-soul
 ἐμποιουῶσι μᾶλλον καὶ ἥττον καὶ ἐλάττω καὶ πλείω, πρὸς
 they-produce more and less and fewer and more toward
 τε τοὺς τρεῖς τόπους ἐνεχθέντα τῆς ψυχῆς, πρὸς ὃν
 and the three places having-been-borne of-the soul toward which
 ἂν ἕκαστ' αὐτῶν προσπίπτῃ, ποικίλλει μὲν εἶδη δυσκολίας
 ever each of-them falls it-varies indeed kinds of-peevishness
 καὶ δυσθυμίας παντοδαπά, ποικίλλει δὲ θρασυτήτός τε
 and of-despondency of-all-kinds it-varies and of-rashness both

καὶ δειλίας, ἔτι δὲ λήθης ἅμα καὶ δυσμαθίας. πρὸς
and of-cowardice still and of-forgetfulness at-once and of-dullness in-addition
 δὲ τούτοις, ὅταν οὕτως κακῶς παγέντων πολιτεῖαι
and to-these whenever thus badly of-(men)-constituted politics
 κακαὶ καὶ λόγοι κατὰ πόλεις ἰδία τε καὶ δημοσία
bad and discourses in cities privately both and publicly
 λεχθῶσιν, ἔτι δὲ μαθήματα μηδαμῇ τούτων ἰατικά ἐκ
are-spoken still and studies in-no-way of-these curative from
 νέων μαθάνηται, ταύτη κακοὶ πάντες οἱ κακοὶ διὰ
young are-learned in-this-way bad all the bad through
 δύο ἀκουσιώτατα γιγνόμεθα· ὧν αἰτιατέον μὲν τοὺς
two most-involuntary we-become of-which must-be-blamed indeed the
 φυτεύοντας αἰ τῶν φυτευομένων μᾶλλον καὶ τοὺς
(ones)-planting always than-the things-planted more and the
 τρέφοντας τῶν τρεφομένων, προθυμητέον μὴν, ὅπη
(ones)-rearing than-the things-reared must-be-endavored however as-far-as
 τις δύναται, καὶ διὰ τροφῆς καὶ δι' ἐπιτηδευμάτων
anyone can both through nurture and through pursuits
 μαθημάτων τε φυγεῖν μὲν κακίαν, τούναντίον δὲ εἰλεῖν.
of-studies and to-flee indeed vice the-contrary and to-seize
 ταῦτα μὲν οὖν δὴ τρόπος ἄλλος λόγων.
these indeed then indeed a-manner other of-discourses

c τὸ δὲ τούτων ἀντίστροφον αὖ, τὸ περὶ τὰς τῶν σωμάτων
the and of-these counterpart again the about the of-the bodies
 καὶ διανοήσεων θεραπείας αἷς αἰτίαις σώζεται, πάλιν
and of-thoughts treatments by-what causes is-preserved again
 εἰκὸς καὶ πρόπον ἀνταποδοῦναι· δικαιότερον γὰρ τῶν
likely and fitting to-render-in-return more-just for of-the
 ἀγαθῶν πέρι μᾶλλον ἢ τῶν κακῶν ἵσχειν λόγον. πᾶν δὴ
good about rather than of-the bad to-hold account all indeed
 τὸ ἀγαθὸν καλόν, τὸ δὲ καλὸν οὐκ ἄμετρον· καὶ ζῶον
the good fair the and fair not unmeasured and a-living-creature

οὖν τὸ τοιοῦτον ἐσόμενον σύμμετρον θετέον. συμμετριῶν
then the such going-to-be well-proportioned must-be-set of-commensurabilities
 δὲ τὰ μὲν σμικρὰ διαισθανόμενοι συλλογιζόμεθα, τὰ
and the-ones indeed small perceiving we-reckon the-ones
 δὲ κυριώτατα καὶ μέγιστα ἀλογίστως ἔχομεν. πρὸς
and most-decisive and greatest unreckoningly we-hold toward
 γὰρ ὑγείας καὶ νόσους ἀρετὰς τε καὶ κακίας οὐδεμία
for healths and diseases virtues both and vices no
 συμμετρία καὶ ἀμετρία μείζων ἢ ψυχῆς αὐτῆς
commensurability and incommensurability greater than of-soul itself
 πρὸς σῶμα αὐτό· ὧν οὐδέν σκοποῦμεν οὐδ' ἐννοοῦμεν,
toward a-body itself of-which nothing we-consider nor we-reflect
 ὅτι ψυχὴν ἰσχυρὰν καὶ πάντῃ μεγάλην ἀσθενέστερον
that a-soul strong and altogether great a-weaker
 καὶ ἑλαττον εἶδος ὅταν ὀχῇ, καὶ ὅταν αὖ τοῦναντίον
and lesser form whenever carries and whenever again the-contrary
 συμπαγῆτον τούτω, οὐ καλὸν ὅλον τὸ ζῶον — ἀσύμμετρον
they-two-are-joined these-two not fair whole the living-creature disproportionate
 γὰρ ταῖς μεγίσταις συμμετρίαις — τὸ δὲ ἐναντίως ἔχον
for in-the greatest commensurabilities the and contrariwise being
 πάντων θεαμάτων τῷ δυναμένῳ καθορᾶν κάλλιστον καὶ
of-all sights to-the being-able to-behold fairest and
 ἔρασμιώτατον. οἶον οὖν ὑπερσκελὲς ἢ καὶ τινα ἑτέραν
most-lovely such-as then over-legged or also some other
 ὑπέρεξιν ἄμετρον ἑαυτῷ τι σῶμα ὃν ἅμα μὲν αἰσχρόν,
excess unmeasured for-itself some body being at-once indeed ugly
 ἅμα δ' ἐν τῇ κοινωνίᾳ τῶν πόνων πολλοὺς μὲν
at-once and in the partnership of-the labors many indeed
 κόπους, πολλὰ δὲ σπάσματα καὶ διὰ τὴν παραφορότητα
fatigues many and strains and through the lurching
 πτώματα παρέχον μυρίων κακῶν αἴτιον ἑαυτῷ,
falls furnishing of-countless evils a-cause for-itself

A soul stronger than its body shakes it apart, and a body stronger than its mind makes it dull and forgetful, breeding the greatest disease, ignorance. The remedy is never to move one without the other: the mathematician should take exercise, and the man who shapes his body should take music and philosophy. Of motions the best is a thing's own; and since every disease has its appointed span, drugs come last and diet first.

- 88 ταὐτὸν δὴ διανοητέον καὶ περὶ τοῦ συναμφοτέρου,
the-same indeed must-be-conceived also about the compound
 ζῶον ὃ καλοῦμεν, ὡς ὅταν τε ἐν αὐτῷ ψυχὴ
a-living-creature which we-call that whenever and in it a-soul
 κρείττων οὔσα σώματος περιθύμως ἰσχυρῶς, διασειούσα πᾶν
stronger being than-body passionately holds shaking-through all
 αὐτὸ ἐνδοθεν νόσων ἐμπύμπλησι, καὶ ὅταν εἰς τινὰς
it from-within with-diseases it-fills and whenever into some
 μαθήσεις καὶ ζητήσεις συντόνως ἴη, κατατρίβει, διδασκᾷ τ'
studies and inquiries intensely it-goes it-melts-down teachings and
 αὖ καὶ μάχας ἐν λόγοις ποιουμένη δημοσίᾳ καὶ ἰδίᾳ δι'
again and battles in discourses making publicly and privately through
 ἐρίδων καὶ φιλονικίας γιγνομένων διάπυρον αὐτὸ ποιούσα
strifes and contentiousness arising fiery it making
 σαλεύει, καὶ ρεύματα ἐπάγουσα, τῶν λεγομένων ἰατρῶν
it-shakes and fluxes bringing-on of-the so-called doctors
 ἀπατῶσα τοὺς πλείστους, τὰ ναιμία αἰτιᾶσθαι ποιεῖ σῶμά
deceiving the most the-blameless to-blame it-makes a-body
 τε ὅταν αὖ μέγα καὶ ὑπέρψυχον μικρὰ συμφυῆς ἀσθενεῖ
and whenever again great and over-souled with-a-small joined weak
 τε διανοία γένηται, διττῶν ἐπιθυμιῶν οὐσῶν φύσει κατ'
and thought becomes twofold desires being by-nature among
 ἀνθρώπους, διὰ σῶμα μὲν τροφῆς, διὰ δὲ τὸ θεϊότατον
men through a-body indeed of-nourishment through and the most-divine

τῶν ἐν ἡμῖν φρονήσεως, αἱ τοῦ κρείττονος κινήσεις
of-the in us of-wisdom the of-the stronger motions
 κρατοῦσαι καὶ τὸ μὲν σφέτερον αὔξουσαι, τὸ δὲ
mastering and the-one indeed their-own increasing the-other and
 τῆς ψυχῆς κωφὸν καὶ δυσμαθὲς ἀμνήμον τε ποιοῦσαι, τὴν
of-the soul dull and slow-to-learn forgetful and making the
 μεγίστην νόσον ἀμαθίαν ἐναπεργάζονται. μία δὲ σωτηρία
greatest disease ignorance they-produce one indeed safeguard
 πρὸς ἅμφω, μήτε τὴν ψυχὴν ἄνευ σώματος κινεῖν μήτε σῶμα
toward both neither the soul without a-body to-move nor a-body
 ἄνευ ψυχῆς, ἵνα ἀμυνομένω γίγνησθον ἰσορρόπῳ καὶ ὑγιῇ.
without a-soul so-that defending-two they-two-become balanced-two and sound
 τὸν δὲ μαθηματικὸν ἢ τινα ἄλλην σφόδρα μελέτην 89
the indeed mathematician or some other intense study
 διανοίᾳ κατεργαζόμενον καὶ τὴν τοῦ σώματος ἀποδοτέον
with-thought working-out also the of-the body must-be-rendered
 κίνησιν, γυμναστικῇ προσομιλοῦντα, τόν τε αὖ σῶμα
motion with-gymnastic consorting the and again a-body
 ἐπιμελῶς πλάττοντα τὰς τῆς ψυχῆς ἀνταποδοτέον
carefully molding the of-the soul must-be-rendered-in-return
 κινήσεις, μουσικῇ καὶ πάσῃ φιλοσοφίᾳ προσχρώμενον, εἰ
motions with-music and with-all philosophy using if
 μέλλει δικαίως τις ἅμα μὲν καλός, ἅμα δὲ ἀγαθός
is-going justly anyone at-once indeed fair at-once and good
 ὀρθῶς κεκλησθαι. κατὰ δὲ ταῦτα ταῦτα καὶ τὰ μέρη
rightly to-have-been-called according-to and the-same these also the parts
 θεραπευτέον, τὸ τοῦ παντὸς ἀπομιμούμενον εἶδος. τοῦ
must-be-tended the of-the all imitating form the
 γὰρ σώματος ὑπὸ τῶν εἰσιόντων καομένου τε ἐντὸς καὶ
for body by the entering being-burned both within and
 ψυχομένου, καὶ πάλιν ὑπὸ τῶν ἔξωθεν ξηραινομένου καὶ
being-cooled and again by the from-outside being-dried and

ὑγραινομένου καὶ τὰ τούτοις ἀκόλουθα πάσχοντος ὑπ'
being-moistened and the to-these consequent suffering by
 ἀμφοτέρων τῶν κινήσεων, ὅταν μὲν τις ἡσυχίαν ἄγον
both the motions whenever indeed anyone quiet keeping
 τὸ σῶμα παραδιδῶ ταῖς κινήσεσι, κρατηθὲν διώλετο, ἐὰν
the body hands-over to-the motions being-mastered it-perishes if
 δὲ ἦν τε τροφὸν καὶ τιθήνην τοῦ παντὸς προσείπομεν
but which both a-nurturer and a-nurse of-the all we-named
 μιμηταί τις, καὶ τὸ σῶμα μάλιστα μὲν μηδέποτε ἡσυχίαν
imitates anyone and the body especially indeed never quiet
 ἄγειν ἐᾷ, κινῇ δὲ καὶ σεισμούς· αἰεί τινες ἐμποίων αὐτῷ
to-keep allows moves and also shakings always some producing for-it
 διὰ παντὸς τὰς ἐντὸς καὶ ἐκτὸς ἀμύνηται κατὰ φύσιν
through all the within and without he-wards-off according-to nature
 κινήσεις, καὶ μετρίως σείων τά τε περὶ τὸ σῶμα πλανώμενα
motions and moderately shaking the and about the body wandering
 παθήματα καὶ μέρη κατὰ συγγενείας εἰς τάξιν κατακοσμή
affections and parts by kinships into order he-arranges
 πρὸς ἄλληλα, κατὰ τὸν πρόσθεν λόγον ὃν περὶ τοῦ
toward one-another according-to the earlier account which about the
 παντὸς ἐλέγομεν, οὐκ ἐχθρὸν παρ' ἐχθρὸν τιθέμενον ἑάσει
all we-were-saying not an-enemy beside an-enemy being-set he-will-allow
 πολέμους ἐντίκτειν τῷ σώματι καὶ νόσους, ἀλλὰ φίλον
wars to-breed in-the body and diseases but a-friend
 παρὰ φίλον τεθὲν ὑγίειαν ἀπεργαζόμενον παρέξει.
beside a-friend having-been-set health producing he-will-furnish
 τῶν δ' αὖ κινήσεων ἢ ἐν ἑαυτῷ ὑφ' αὐτοῦ ἀρίστη
of-the and again motions the in itself by itself best
 κίνησις — μάλιστα γὰρ τῇ διανοητικῇ καὶ τῇ τοῦ παντὸς
a-motion most for to-the thinking and to-the of-the all
 κινήσει συγγενής — ἢ δὲ ὑπ' ἄλλου χείρων· χειρίστη δὲ
motion akin the-one and by another worse worst and

ἡ κειμένου τοῦ σώματος καὶ ἄγοντος ἡσυχίαν δι' ἐτέρων
the lying the body and keeping quiet through others
 αὐτὸ κατὰ μέρη κινουῖσα. διὸ δὴ τῶν καθάρσεων καὶ
it in parts moving wherefore indeed of-the purgings and
 συστάσεων τοῦ σώματος ἡ μὲν διὰ τῶν γυμνασίων
compositions of-the body the-one indeed through the exercises
 ἀρίστη, δευτέρα δὲ ἡ διὰ τῶν αἰωρήσεων κατὰ τε τοὺς
best a-second and the through the swingings in both the
 πλοῦς καὶ ὅπηπερ ἂν ὀχήσεις ἄκοποι γίνωνται· τρίτον
voyages and wherever-very ever carriages untiring become a-third
 δὲ εἶδος κινήσεως σφόδρα ποτὲ ἀναγκαζομένῳ χρήσιμον,
and kind of-motion very sometime to-(one)-compelled useful
 ἄλλως δὲ οὐδαμῶς τῷ νοῦν ἔχοντι προσδεκτέον, τὸ
otherwise but in-no-way for-the intellect having must-be-admitted the
 τῆς φαρμακευτικῆς καθάρσεως γινόμενον ἰατρικόν. τὰ
of-the drug purging happening medical the
 γὰρ νοσήματα, ὅσα μὴ μεγάλους ἔχει κινδύνους,
for diseases as-many-as not great have dangers
 οὐκ ἐρεθιστέον φαρμακείαις. πᾶσα γὰρ σύστασις νόσων
not must-be-irritated by-drugs every for composition of-diseases
 τρόπον τινὰ τῇ τῶν ζῶων φύσει προσέεικε. καὶ
a-way some to-the of-the living-creatures nature resembles and
 γὰρ ἡ τούτων σύνδοσις ἔχουσα τεταγμένους τοῦ βίου
for the of-these combination having appointed of-the life
 γίνεσθαι χρόνους τοῦ τε γένους σύμπαντος, καὶ καθ'
becomes times of-the both kind whole and by
 αὐτὸ τὸ ζῶον εἰμαρμένον ἕκαστον ἔχον τὸν βίον
itself the living-creature fated each having the life
 φύεται, χωρὶς τῶν ἐξ ἀνάγκης παθημάτων· τὰ γὰρ
grows apart-from the out-of necessity affections the for
 τρίγωνα εὐθύς κατ' ἀρχὰς ἐκάστου δύναμιν ἔχοντα
triangles straightway at beginnings of-each a-power having

συνίσταται μέχρι τινὸς χρόνου δυνατόν ἐξαρκεῖν, οὗ
are-composed up-to some time able to-suffice of-which
 βίον οὐκ ἂν ποτέ τις εἰς τὸ πέραν ἔτι βιώῃ. τρόπος
a-life not would ever anyone into the beyond still might-live a-manner
 οὖν ὁ αὐτὸς καὶ τῆς περὶ τὰ νοσήματα συστάσεως ἦν
then the same also of-the about the diseases composition which
 ὅταν τις παρὰ τὴν εἰμαρμένην τοῦ χρόνου φθείρῃ
whenever anyone contrary-to the fated of-the time destroys
 φαρμακείαις, ἅμα ἐκ μικρῶν μεγάλα καὶ πολλὰ ἐξ
by-drugs at-once out-of small great and many out-of
 ὀλίγων νοσήματα φιλεῖ γίνεσθαι. διὸ παιδαγωγεῖν δεῖ
few diseases are-wont to-arise wherefore to-train must
 διαίταις πάντα τὰ τοιαῦτα, καθ' ὅσον ἂν ἦ τῷ
by-regimens all the such-things according-to as-much-as ever is to-anyone
 σχολῇ, ἀλλ' οὐ φαρμακεύοντα κακὸν δύσκολον ἐρεθιστέον.
leisure but not drugging an-evil peevish must-be-irritated

LVI · THE GUARDIAN SPIRIT IN US

The most sovereign kind of soul is a guardian spirit the god gave to each of us; it dwells at the top of the body and lifts us from earth toward our kinship in heaven, for we are a heavenly plant and not an earthly one. A man busied with appetite and contention grows wholly mortal in his thoughts, while one busied with learning and truth thinks immortal things. The cure is to learn the harmonies of the whole and make the understanding like what it understands.

e καὶ περὶ μὲν τοῦ κοινοῦ ζώου καὶ τοῦ κατὰ τὸ
and about indeed the common living-creature and the according-to the
 σῶμα αὐτοῦ μέρους, ἣ τις ἂν καὶ διαπαιδαγωγῶν καὶ
body of-it part how anyone ever both training and
 διαπαιδαγωγούμενος ὑφ' αὐτοῦ μάλιστ' ἂν κατὰ λόγον
being-trained by himself most would according-to reason

ζῶη, ταύτη λελέχθω· τὸ δὲ δὴ παιδαγωγῆσον αὐτὸ
might-live in-this-way let-it-be-said the and indeed going-to-train it
 μᾶλλον· που καὶ πρότερον παρασκευαστέον εἰς δύναμιν
rather I-suppose and earlier must-be-prepared to power
 ὅτι κάλλιστον καὶ ἄριστον εἰς τὴν παιδαγωγίαν εἶναι.
as fairest and best for the training to-be
 δι' ἀκριβείας μὲν οὖν περὶ τούτων διελθεῖν ἱκανὸν ἂν
through exactness indeed then about these to-go-through sufficient would
 γένοιτο αὐτὸ καθ' αὐτὸ μόνον ἔργον· τὸ δ' ἐν παρέργῳ
become itself by itself alone a-task the and in a-by-work
 κατὰ τὰ πρόσθεν ἐπόμενος ἂν τις οὐκ ἄπο τρόπου
according-to the earlier following would anyone not from a-manner
 τῇδε σκοπῶν ὧδε τῷ λόγῳ διαπεράναιτ' ἂν.
in-this-way considering thus in-the account might-conclude —
 καθάπερ εἵπομεν πολλάκις, ὅτι τρία τριχῇ ψυχῆς ἐν ἡμῖν 90
just-as we-said often that three three-ways of-soul in us
 εἶδη κατ' ὀκισται, τυγχάνει δὲ ἕκαστον κινήσεις ἔχον, οὕτω
kinds have-been-settled happens and each motions having so
 κατὰ ταῦτα καὶ νῦν ὥς διὰ βραχυτάτων ῥητέον
according-to the-same also now as through shortest must-be-said
 ὅτι τὸ μὲν αὐτῶν ἐν ἀργίᾳ διάγον καὶ τῶν ἑαυτοῦ
that the-one indeed of-them in idleness passing and of-the its-own
 κινήσεων ἡσυχίαν ἄγον ἀσθενέστατον ἀνάγκη γίνεσθαι,
motions quiet keeping weakest a-necessity to-become
 τὸ δ' ἐν γυμνασίοις ἐρρωμενέστατον· διὸ φυλακτέον
the-other and in exercises strongest wherefore must-be-guarded
 ὅπως ἂν ἔχωσιν τὰς κινήσεις πρὸς ἀλλήλα συμμέτρους.
how ever they-have the motions toward one-another proportionate
 τὸ δὲ δὴ περὶ τοῦ κυριωτάτου παρ' ἡμῖν ψυχῆς εἶδους
the and indeed about the most-sovereign in us of-soul kind
 διανοεῖσθαι δεῖ τῇδε, ὥς ἄρα αὐτὸ δαίμονα θεὸς
to-conceive must in-this-way that then it a-guardian-spirit a-god

ἐκάστω δέδωκεν, τοῦτο ὃ δὴ φάμεν οἰκεῖν μὲν ἡμῶν
to-each has-given this which indeed we-say to-dwell indeed of-us
 ἐπ' ἄκρῳ τῷ σώματι, πρὸς δὲ τὴν ἐν οὐρανῷ συγγένειαν
at the-top the body toward and the in heaven kinship
 ἀπὸ γῆς ἡμᾶς αἴρειν ὥς ὄντας φυτὸν οὐκ ἔγγειον ἀλλὰ
from earth us to-lift as being a-plant not earth-grown but
 οὐράνιον, ὀρθότατα λέγοντες· ἐκεῖθεν γάρ, ὅθεν ἡ πρώτη
heavenly most-rightly saying from-there for whence the first
 τῆς ψυχῆς γένεσις ἔφυ, τὸ θεῖον τὴν κεφαλὴν καὶ ρίζαν
of-the soul birth grew the divine the head and root
 ἡμῶν ἀνακρεμαννὺν ὀρθοῖ πᾶν τὸ σῶμα. τῷ μὲν οὖν
of-us hanging-up straightens all the body for-the indeed then
 περὶ τὰς ἐπιθυμίας ἢ περὶ φιλονικίας τετευτακότι καὶ
about the desires or about contentiousness having-been-busied and
 ταῦτα διαπονοῦντι σφόδρα πάντα τὰ δόγματα ἀνάγκη
these laboring-at exceedingly all the beliefs a-necessity
 θνητὰ ἐγγεγονέναι, καὶ παντάπασιν καθ' ὅσον
mortal to-have-arisen and altogether according-to as-much-as
 μάλιστα δυνατὸν θνητῷ γίνεσθαι, τούτου μηδὲ σμικρὸν
most possible for-a-mortal to-become of-this not-even a-little
 ἐλλείπειν, ἅτε τὸ τοιοῦτον ἡϋξηκότι· τῷ δὲ περὶ
to-fall-short inasmuch-as the such having-increased for-the and about
 φιλομαθίαν καὶ περὶ τὰς ἀληθείς φρονήσεις ἐσπουδακότι
love-of-learning and about the true wisdoms having-been-earnest
 καὶ ταῦτα μάλιστα τῶν αὐτοῦ γεγυμνασμένῳ φρονεῖν
and these most of-the his-own having-exercised to-think
 μὲν ἀθάνατα καὶ θεῖα, ἅνπερ ἀληθείας ἐφάπτεται,
indeed immortal and divine if-indeed of-truth be-attains
 πᾶσα ἀνάγκη που, καθ' ὅσον δ' αὖ μετασχεῖν
every necessity I-suppose according-to as-much-as and again to-partake
 ἀνθρωπίνῃ φύσει ἀθανασίας ἐνδέχεται, τούτου μηδὲν μέρος
for-human nature of-immortality is-possible of-this no part

ἀπολείπειν, ἄτε δὲ ἀεὶ θεραπεύοντα τὸ θεῖον ἔχοντά
to-leave inasmuch-as and always tending the divine having
 τε αὐτὸν εὖ κεκοσμημένον τὸν δαίμονα σύνοικον
and himself well ordered the guardian-spirit a-fellow-dweller
 ἑαυτῷ, διαφερόντως εὐδαίμονα εἶναι.
with-himself exceptionally happy to-be
 θεραπεία δὲ δὴ παντὶ παντὸς μία, τὰς οἰκείας d
a-tendance and indeed for-everything of-everything one the proper
 ἐκάστω τροφὰς καὶ κινήσεις ἀποδιδόναι. τῷ δ' ἐν ἡμῖν
to-each nourishments and motions to-render to-the and in us
 θεῷ συγγενεῖς εἰσιν κινήσεις αἱ τοῦ παντὸς διανοήσεις καὶ
divine akin are motions the of-the all thinkings and
 περιφοραί· ταύταις δὴ συνεπόμενον ἕκαστον δεῖ, τὰς περὶ
revolutions to-these indeed following each must the about
 τὴν γένεσιν ἐν τῇ κεφαλῇ διεφθαρμένας ἡμῶν περιόδους
the birth in the head corrupted of-us circuits
 ἐξορθοῦντα διὰ τὸ καταμανθάνειν τὰς τοῦ παντὸς ἀρμονίας
setting-straight through the to-learn the of-the all harmonies
 τε καὶ περιφοράς, τῷ κατανοομένῳ τὸ κατανοοῦν
both and revolutions to-the thing-understood the understanding
 ἐξομοιωσαὶ κατὰ τὴν ἀρχαίαν φύσιν, ὁμοιώσαντα δὲ
to-make-like according-to the ancient nature having-made-like and
 τέλος ἔχειν τοῦ προτεθέντος ἀνθρώποις ὑπὸ θεῶν ἀρίστου
an-end to-have of-the set-before for-men by gods best
 βίου πρὸς τε τὸν παρόντα καὶ τὸν ἔπειτα χρόνον.
life for both the present and the afterward time
 καὶ δὴ καὶ τὰ νῦν ἡμῖν ἐξ ἀρχῆς παραγγελθέντα διεξελεῖν e
and indeed and the now for-us from beginning enjoined to-go-through
 περὶ τοῦ παντὸς μέχρι γενέσεως ἀνθρωπίνης σχεδὸν ἔοικε
about the all as-far-as coming-to-be human nearly seems
 τέλος ἔχειν. τὰ γὰρ ἄλλα ζῶα ἧ γέγονεν αὖ,
an-end to-have the for other living-creatures how have-come-to-be again

διὰ βραχέων ἐπιμνηστέον, ὃ μή τις ἀνάγκη μηκύνειν·
through few-words must-be-mentioned which not any necessity to-lengthen
 οὕτω γὰρ ἐμμετρώτερός τις ἂν αὐτῷ δόξειεν περὶ τοὺς
so for more-measured anyone would to-himself might-seem about the
 τούτων λόγους εἶναι. τῇδ' οὖν τὸ τοιοῦτον ἔστω λεγόμενον.
of-these accounts to-be thus then the such let-it-be being-said

LVII · WOMEN, BIRDS, BEASTS, AND FISHES; THE CONCLUSION

Cowardly men who lived unjustly were born again as women, and at that time the gods framed the desire of union, setting an ensouled creature in each sex. Birds came from guileless but light-minded star-gazers, land animals from men who used no philosophy, and the most senseless of these were stretched flat and made footless, while fishes came from the most ignorant of all. So the world, holding mortal and immortal creatures, has come to be a perceptible god, an image of the intelligible.

- 91 τῶν γενομένων ἀνδρῶν ὅσοι δειλοὶ καὶ τὸν βίον
of-the having-come-to-be men as-many-as cowardly and the life
 ἀδίκως διήλθον, κατὰ λόγον τὸν εἰκότα γυναῖκες
unjustly went-through according-to account the likely women
 μετεφύοντο ἐν τῇ δευτέρᾳ γενέσει· καὶ κατ' ἐκείνον δὴ
were-transformed in the second birth and at that indeed
 τὸν χρόνον διὰ ταῦτα θεοὶ τὸν τῆς συνουσίας ἔρωτα
the time through these gods the of-the union love
 ἐτεκτήναντο, ζῶον τὸ μὲν ἐν ἡμῖν, τὸ δ'
framed a-living-creature the-one indeed in us the-other and
 ἐν ταῖς γυναῖξιν συστήσαντες ἔμψυχον, τοιῶδε τρόπον
in the women having-composed ensouled in-such a-way
 ποιήσαντες ἑκάτερον. τὴν τοῦ ποτοῦ διέξοδον, ἣ διὰ
having-made each the of-the drink outlet where through
 τοῦ πλεύμονος τὸ πῶμα ὑπὸ τοὺς νεφροὺς εἰς τὴν κύστιν
the lung the drink under the kidneys into the bladder

ἔλθον καὶ τῷ πνεύματι θλιφθὲν συνεκπέμπει δεχομένη,
having-come and by-the breath being-pressed it-sends-out receiving
 συνέτρησαν εἰς τὸν ἐκ τῆς κεφαλῆς κατὰ τὸν αὐχένα καὶ
they-bored into the out-of the head down the neck and
 διὰ τῆς ράχεως μυελὸν συμπεπηγότα, ὃν δὴ σπέρμα
through the spine marrow compacted which indeed seed
 ἐν τοῖς πρόσθεν λόγοις εἵπομεν· ὁ δέ, ἅτ' ἔμφυχος
in the earlier accounts we-called it and inasmuch-as ensouled
 ὢν καὶ λαβὼν ἀναπνοήν, τοῦθ' ἥπερ ἀνέπνευσεν, τῆς
being and having-taken breath this where-very it-breathed of-the
 ἐκροῆς ζωτικὴν ἐπιθυμίαν ἐμπούσας αὐτῷ, τοῦ γεννᾶν
outflow a-vital desire having-produced in-it of-the to-beget
 ἔρωτα ἀπετέλεσεν. διὸ δὴ τῶν μὲν ἀνδρῶν τὸ
a-love it-brought-to-completion wherefore indeed of-the indeed men the
 περὶ τὴν τῶν αἰδοίων φύσιν ἀπειθές τε καὶ αὐτοκρατές
about the of-the privy-parts nature disobedient both and self-willed
 γεγονός, οἷον ζῶον ἀνυπήκοον τοῦ λόγου, πάντων δι'
having-become as-if a-creature unheeding of-the reason of-all through
 ἐπιθυμίας οἰστρώδεις ἐπιχειρεῖ κρατεῖν· αἱ δ' ἐν ταῖς
desires frenzied it-attempts to-master the and in the
 γυναιξιν αὖ μῆτραί τε καὶ ὑστέραι λεγόμεναι διὰ τὰ
women again wombs both and matrices called through the
 αὐτὰ ταῦτα, ζῶον ἐπιθυμητικὸν ἐνὸν τῆς παιδοποιίας,
same these a-creature desiring being-in of-the child-bearing
 ὅταν ἄκαρπον παρὰ τὴν ὥραν χρόνον πολὺν γίγνηται,
whenever fruitless beyond the season time much becomes
 χαλεπῶς ἀγανακτοῦν φέρει, καὶ πλανώμενον παντὶ κατὰ
grievously chafing it-bears and wandering everywhere through
 τὸ σῶμα, τὰς τοῦ πνεύματος διεξόδους ἀποφράττον,
the body the of-the breath passages blocking
 ἀναπνεῖν οὐκ ἔων εἰς ἀπορίας τὰς ἐσχάτας ἐμβάλλει καὶ
to-breathe not allowing into straits the utmost it-casts and

νόσους παντοδαπὰς ἄλλας παρέχει, μέχριπερ ἂν ἑκατέρων
diseases of-all-kinds other it-furnishes until ever of-both
 ἡ ἐπιθυμία καὶ ὁ ἔρως συναγαγόντες, οἷον ἀπὸ δένδρων
the desire and the love having-brought-together as-if from trees
 καρπὸν καταδρέψαντες, ὥς εἰς ἄρουραν τὴν μήτραν ἀόρατα
fruit having-plucked as into a-field the womb invisible
 ὑπὸ σμικρότητος καὶ ἀδιάπλαστα ζῶα κατασπείραντες
through smallness and unformed creatures having-sown
 καὶ πάλιν διακρίναντες μεγάλα ἐντὸς ἐκθρέψονται καὶ μετὰ
and again having-separated great within they-rear and after
 τοῦτο εἰς φῶς ἀγαγόντες ζώων ἀποτελέσωσι γένεσιν.
this into light having-led of-creatures they-complete birth

c γυναικες μὲν οὖν καὶ τὸ θῆλυ πᾶν οὕτω γέγονεν· τὸ δὲ τῶν
women indeed then and the female all thus has-come-to-be the and of-the
 ὀρνέων φύλον μετερρυθμίζετο, ἀντὶ τριχῶν πτερὰ φύον,
birds tribe was-refashioned instead-of hairs feathers growing
 ἐκ τῶν ἀκάκων ἀνδρῶν, κούφων δέ, καὶ μετεωρολογικῶν
out-of the guileless men light-minded but and star-gazing
 μέν, ἡγουμένων δὲ δι' ὄψεως τὰς περὶ τούτων ἀποδείξεις
indeed thinking and through sight the about these proofs
 βεβαιοτάτας εἶναι δι' εὐήθειαν. τὸ δ' αὖ πεζὸν καὶ
most-certain to-be through simplicity the and again land-going and
 θηριῶδες γέγονεν ἐκ τῶν μηδὲν προσχρωμένων φιλοσοφία
beast-like has-come out-of the not-at-all using philosophy
 μηδὲ ἀθρούντων τῆς περὶ τὸν οὐρανὸν φύσεως περί μηδέν,
nor observing of-the about the heaven nature about anything
 διὰ τὸ μηκέτι ταῖς ἐν τῇ κεφαλῇ χρῆσθαι περιόδοις, ἀλλὰ
through the no-longer the in the head to-use circuits but
 τοῖς περὶ τὰ στήθη τῆς ψυχῆς ἡγεμόσιν ἔπεσθαι μέρεσιν.
the about the breast of-the soul leading to-follow parts

ἐκ τούτων οὖν τῶν ἐπιτηδευμάτων τά τ' ἐμπρόσθια
out-of these then the pursuits the both front
 κῶλα καὶ τὰς κεφαλὰς εἰς γῆν ἐλκόμενα ὑπὸ συγγενείας
limbs and the heads to earth being-dragged by kinship
 ἤρεισαν, προμήκεις τε καὶ παντοίως ἔσχον τὰς κορυφάς,
they-propped elongated both and of-all-sorts they-got the crowns
 ὅπῃ συνεθλίφθησαν ὑπὸ ἀργίας ἐκάστων αἱ περιφοραί·
wherever were-compressed by idleness of-each the revolutions
 τετράπουν τε τὸ γένος αὐτῶν ἐκ ταύτης ἐφύετο καὶ
four-footed and the kind of-them out-of this grew and
 πολύπουν τῆς προφάσεως, θεοῦ βάσεις ὑποτιθέντος πλείους
many-footed the cause a-god supports setting-under more
 τοῖς μᾶλλον ἄφροσιν, ὥς μᾶλλον ἐπὶ γῆν ἔλκοιτο.
for-the more senseless so-that more toward earth they-might-be-drawn
 τοῖς δ' ἀφρονεστάτοις αὐτῶν τούτων καὶ παντάπασιν
for-the and most-senseless of-them of-these and altogether
 πρὸς γῆν πᾶν τὸ σῶμα κατατεινομένοις ὥς οὐδὲν ἔτι
toward earth all the body being-stretched as not-at-all still
 ποδῶν χρείας οὔσης, ἅποδα αὐτὰ καὶ ἰλυσπώμενα ἐπὶ γῆς
of-feet need being footless them and wriggling upon earth
 ἐγέννησαν. τὸ δὲ τέταρτον γένος ἔνυδρον γέγονεν ἐκ
they-begot the and fourth kind water-dwelling has-become out-of
 τῶν μάλιστα ἀνοητοτάτων καὶ ἀμαθεστάτων, οὓς οὐδ'
the most most-foolish and most-ignorant whom not-even
 ἀναπνοῆς καθαρᾶς ἔτι ἡξίωσαν οἱ μεταπλάττοντες,
of-breath pure still they-deemed-worthy the (ones)-remolding
 ὥς τὴν ψυχὴν ὑπὸ πλημμελείας πάσης ἀκαθάρτως
as the soul by transgression of-every impurely
 ἐχόντων, ἀλλ' ἀντὶ λεπτῆς καὶ καθαρᾶς ἀναπνοῆς
holding but instead-of fine and pure breathing
 ἀέρος εἰς ὕδατος θολερὰν καὶ βαθεῖαν ἔωσαν ἀνάπνευσιν·
of-air into of-water turbid and deep they-thrust respiration

ὅθεν ἰχθύων ἔθνος καὶ τὸ τῶν ὀστρέων συναπάντων
whence of-fishes a-race and the of-the shellfish of-all-together
 τε ὅσα ἔνυδρα γέγονεν, δίκην ἀμαθίας ἐσχάτης
and as-many-as water-dwelling has-become a-penalty of-ignorance utmost
 ἐσχάτας οἰκήσεις εἰληχότων. καὶ κατὰ ταῦτα δὴ
utmost dwellings having-obtained and according-to these indeed
 πάντα τότε καὶ νῦν διαμείβεται τὰ ζῶα εἰς ἄλληλα,
all then and now interchange the creatures into one-another
 νοῦ καὶ ἀνοίας ἀποβολῇ καὶ κτήσει μεταβαλλόμενα.
of-intellect and of-unreason by-loss and by-gain being-changed
 καὶ δὴ καὶ τέλος περὶ τοῦ παντός νῦν ἤδη τὸν λόγον
and indeed and an-end about the all now already the account
 ἡμῖν φῶμεν ἔχειν· θνητὰ γὰρ καὶ ἀθάνατα ζῶα λαβὼν
for-us let-us-say to-have mortal for and immortal creatures having-received
 καὶ συμπληρωθεὶς ὁδε ὁ κόσμος οὕτω, ζῶον ὁρατὸν
and having-been-filled this the cosmos thus a-living-creature visible
 τὰ ὁρατὰ περιέχον, εἰκὼν τοῦ νοητοῦ θεὸς αἰσθητός,
the visible embracing an-image of-the intelligible a-god perceptible
 μέγιστος καὶ ἄριστος κάλλιστός τε καὶ τελεώτατος
greatest and best fairest both and most-perfect
 γέγονεν εἰς οὐρανὸς ὁδε μονογενὴς ὢν.
has-become one heaven this only-begotten being

PLATO

ΚΡΙΤΙΑΣ

Critias



Timaeus is glad to be released, like a man rested after a long journey, and prays that the god who came to be long ago in deed and just now in words will preserve what was said in measure and correct what was not. Critias asks the same indulgence Timaeus asked, and more, since it is easier to satisfy men about gods than about mortals: we judge a painting of hills and rivers loosely, but a portrait of a human body sharply, because we know it so well.

TIM. ὥς ἄσμενος, ὦ Σώκρατες, οἷον ἐκ μακρᾶς 106
how gladly O Socrates as-if out-of a-long
 ἀναπεπαυμένος ὁδοῦ, νῦν οὕτως ἐκ τῆς τοῦ λόγου
having-rested journey now so out-of the of-the discourse
 διαπορείας ἀγαπητῶς ἀπήλλαγμαi. τῷ δὲ πρὶν μὲν πάλαι
traverse contentedly I-am-released to-the and before indeed long-ago
 ποτ' ἔργω, νῦν δὲ λόγοις ἄρτι θεῷ γεγονότι προσεύχομαι,
once in-deed now and in-words just-now god having-become I-pray
 τῶν ρηθέντων ὅσα μὲν ἐρρήθη μετρίως, σωτηρίαν
of-the things-said as-many-as indeed were-said fittingly preservation
 ἡμῖν αὐτὸν αὐτῶν δίδοναι, παρὰ μέλος δὲ εἴ τι περὶ
for-us him of-them to-give contrary-to tune but if anything about
 αὐτῶν ἄκοντες εἶπομεν, δίκην τὴν πρέπουσαν ἐπιτιθέναι.
them unwilling we-said a-penalty the fitting to-impose
 δίκη δὲ ὀρθή τὸν πλημμελοῦντα ἐμμελῇ ποιεῖν ἵν'
a-penalty and right the (one)-erring in-tune to-make so-that
 οὖν τὸ λοιπὸν τοὺς περὶ θεῶν γενέσεως ὀρθῶς λέγωμεν
then the rest the about of-gods becoming rightly we-may-speak
 λόγους, φάρμακον ἡμῖν αὐτὸν τελεώτατον καὶ ἄριστον
accounts a-remedy for-us him most-perfect and best
 φαρμάκων ἐπιστήμην εὐχόμεθα δίδοναι, προσευξάμενοι δὲ
of-remedies knowledge we-pray to-give having-prayed and
 παραδίδομεν κατὰ τὰς ὁμολογίας Κριτία τὸν ἐξῆς λόγον.
we-hand-over according-to the agreements to-Critias the next discourse

- 107 CRIT. ἀλλ', ὦ Τίμαιε, δέχομαι μὲν, ᾧ δὲ καὶ σὺ κατ'
but O Timaeus I-accept indeed which and also you at
 ἀρχὰς ἐχρήσω, συγγνώμην αἰτούμενος ὡς περὶ μεγάλων
beginnings you-used pardon asking as about great-things
 μέλλων λέγειν, ταυτὸν καὶ νῦν ἐγὼ τοῦτο παραιτοῦμαι,
being-about to-speak the-same also now I this I-beg
 μειζόνως δὲ αὐτοῦ τυχεῖν ἔτι μᾶλλον ἀξιώ περὶ τῶν
more-greatly and of-it to-obtain still more I-claim about the
 μελλόντων ῥηθήσεσθαι.
(things)-going to-be-said
- b καίτοι σχεδὸν μὲν οἶδα παραίτησιν εἶ μάλα φιλότιμον καὶ
and-yet nearly indeed I-know a-plea well very ambitious and
 τοῦ δέοντος ἀγροικότεραν μέλλων παραιτεῖσθαι, ῥητέον
than-the fitting ruder being-about to-beg must-be-said
 δὲ ὅμως. ὡς μὲν γὰρ οὐκ εἶ τὰ παρὰ σοῦ λεχθέντα
but nevertheless that indeed for not well the from you things-said
 εἴρηται, τίς ἂν ἐπιχειρήσειεν ἔμφρων λέγειν; ὅτι δὲ τὰ
have-been-said who would attempt intelligent to-say that but the
 ῥηθησόμενα πλείονος συγγνώμης δεῖται χαλεπώτερα ὄντα,
things-to-be-said of-greater pardon need harder being
 τοῦτο πειρατέον πῇ διδάξαι. περὶ θεῶν γάρ, ὦ Τίμαιε,
this must-be-attempted somehow to-teach about gods for O Timaeus
 λέγοντά τι πρὸς ἀνθρώπους δοκεῖν ἱκανῶς λέγειν
one-speaking something to men to-seem sufficiently to-speak
 ῥᾶον ἢ περὶ θνητῶν πρὸς ἡμᾶς. ἡ γὰρ ἀπειρία καὶ
easier than about mortals to us the for inexperience and
 σφόδρα ἄγνοια τῶν ἀκουόντων περὶ ὧν ἂν οὕτως ἔχωσιν
exceeding ignorance of-the hearers about what ever thus they-are
 πολλὴν εὐπορίαν παρέχεσθον τῷ μέλλοντι λέγειν τι
much facility they-two-furnish to-the being-about to-say something
 περὶ αὐτῶν· περὶ δὲ δὴ θεῶν ἴσμεν ὡς ἔχομεν. ἵνα δὲ
about them about and indeed gods we-know how we-stand so-that and

σαφέστερον ὃ λέγω δηλώσω, τῇδ' ἐμοὶ συνεπίσπεσθε.
more-clearly what I-say I-may-show in-this-way to-me follow-along
 μίμησιν μὲν γὰρ δὴ καὶ ἀπεικασίαν τὰ παρὰ πάντων
an-imitation indeed for indeed and a-likeness the from all
 ἡμῶν ῥηθέντα χρεῶν που γενέσθαι· τὴν δὲ τῶν γραφέων
of-us things-said necessary I-suppose to-become the and of-the painters
 εἰδωλοποιῖαν περὶ τὰ θεῖά τε καὶ τὰ ἀνθρώπινα σώματα
image-making about the divine both and the human bodies
 γιγνομένην ἴδωμεν ῥαστώνης τε πέρι καὶ χαλεπότητος
arising let-us-see of-ease both about and of-difficulty
 πρὸς τὸ τοῖς ὁρώσιν δοκεῖν ἀποχρώντως μεμνησθαι,
toward the to-the (ones)-seeing to-seem adequately to-have-been-imitated
 καὶ κατοψόμεθα ὅτι γῆν μὲν καὶ ὄρη καὶ ποταμούς
and we-shall-see that earth indeed and mountains and rivers
 καὶ ὕλην οὐρανὸν τε σύμπαντα καὶ τὰ περὶ αὐτὸν
and woodland heaven both entire and the-things about it
 ὄντα καὶ ἰόντα πρῶτον μὲν ἀγαπῶμεν ἂν τίς τι καὶ
being and moving first indeed we-are-content if anyone anything even
 βραχὺ πρὸς ὁμοιότητα αὐτῶν ἀπομμεῖσθαι δυνατὸς ἦ,
a-little toward likeness of-them to-copy able is
 πρὸς δὲ τούτοις, ἅτε οὐδὲν εἰδότες ἀκριβὲς περὶ τῶν
in-addition and to-these inasmuch-as nothing knowing exact about the
 τοιούτων, οὔτε ἐξετάζομεν οὔτε ἐλέγχομεν τὰ γεγραμμένα,
such-things neither we-examine nor we-test the things-painted
 σκιαγραφία δὲ ἀσαφεὶ καὶ ἀπατηλῷ χρώμεθα περὶ αὐτά·
a-shadow-drawing and indistinct and deceptive we-use about them
 τὰ δὲ ἡμέτερα ὁπότεν τις ἐπιχειρῇ σώματα ἀπεικάζειν,
the and our whenever anyone attempts bodies to-portray
 ὀξέως αἰσθανόμενοι τὸ παραλειπόμενον διὰ τὴν αἰ
keenly perceiving the omitted through the always
 σύνοικον κατανόησιν χαλεποὶ κριταὶ γιγνώμεθα τῷ μὴ
familiar observation harsh judges we-become to-the not

πάσας πάντως τὰς ὁμοιότητας ἀποδιδόντι. ταὐτὸν δὴ
 all altogether the likenesses rendering the-same indeed
 καὶ κατὰ τοὺς λόγους ἰδεῖν δεῖ γιγνόμενον, ὅτι τὰ μὲν
 also in the accounts to-see must happening that the-ones indeed
 οὐράνια καὶ θεῖα ἀγαπῶμεν καὶ σμικρῶς εἰκότα λεγόμενα,
 heavenly and divine we-are-content even slightly likely being-said
 τὰ δὲ θνητὰ καὶ ἀνθρώπινα ἀκριβῶς ἐξετάζομεν. ἐκ
 the-ones and mortal and human exactly we-examine out-of
 δὴ τοῦ παραχρήμα νῦν λεγόμενα, τὸ πρέπον ἂν μὴ
 indeed the offband now being-said the fitting if not
 δυνώμεθα πάντως ἀποδιδόναι, συγγιγνώσκειν χρεῶν· οὐ
 we-are-able altogether to-render to-pardon necessary not
 γὰρ ὥς ῥάδια τὰ θνητὰ ἀλλ' ὥς χαλεπὰ πρὸς δόξαν
 for as easy the mortal but as hard toward opinion
 ὄντα ἀπεικάζειν δεῖ διανοεῖσθαι.
 being to-portray must to-consider

II • THE WAR IS NAMED

Socrates grants the indulgence and extends it to Hermocrates in advance, but warns Critias that the previous speaker has won the audience. Hermocrates answers that despairing men set up no trophies, and Critias, calling on Mnemosyne above the other gods, agrees to begin. The war was nine thousand years ago, between Athens, which led one side, and the kings of the island of Atlantis, which has since sunk and left impassable mud in the sea.

108 ταῦτα δὴ βουλόμενος ὑμᾶς ὑπομνήσαι, καὶ τὸ τῆς
 these indeed wishing you to-remind and the of-the
 συγγνώμης οὐκ ἔλαττον ἀλλὰ μείζον αἰτῶν περὶ τῶν
 pardon not less but greater asking about the

μελλόντων ῥηθήσεσθαι, πάντα ταῦτα εἶρηκα, ὦ Σώκρατες.

(things)-going to-be-said all these I-have-said O Socrates

εἰ δὴ δικαίως αἰτεῖν φαίνομαι τὴν δωρεάν, ἐκόντες δίδοτε.

if indeed justly to-ask I-appear the boon willingly give

SOC. τί δ' οὐ μέλλομεν, ὦ Κριτία, διδόναι; καὶ πρὸς γε b

why and not shall-we O Critias to-give and besides at-least

ἔτι τρίτῳ δεδοσθω ταῦτ' οὗτο Ἑρμοκράτει παρ' ἡμῶν.

still to-a-third let-it-be-given the-same this to-Hermocrates from us

δῆλον γὰρ ὡς ὀλίγον ὕστερον, ὅταν αὐτὸν δέῃ

clear for that a-little later whenever him it-is-necessary

λέγειν, παραιτήσεται καθάπερ ὑμεῖς· ἢ οὖν ἑτέραν

to-speak be-will-beg just-as you so-that then another

ἀρχὴν ἐκπορίζεται καὶ μὴ τὴν αὐτὴν ἀναγκασθῇ λέγειν,

beginning he-may-procure and not the same be-compelled to-say

ὡς ὑπαρχούσης αὐτῷ συγγνώμης εἰς τότε οὕτω λεγέτω.

as existing for-him pardon for then so let-him-speak

προλέγω γε μὴν, ὦ φίλε Κριτία, σοὶ τὴν τοῦ θεάτρου

I-forewarn at-least however O dear Critias to-you the of-the audience

διάνοιαν, ὅτι θαυμαστῶς ὁ πρότερος ἠὺδοκίμηκεν ἐν

thought that wonderfully the former has-won-favor in

αὐτῷ ποιητῆς, ὥστε τῆς συγγνώμης δεήσει τινός σοι

it poet so-that of-the pardon will-need some for-you

παμπόλλης, εἰ μέλλεις αὐτὰ δυνατὸς γενέσθαι παραλαβεῖν.

very-great if you-are-going them able to-become to-take-over

HERM. ταῦτ' οὐ μὴν, ὦ Σώκρατες, κάμοι παραγγέλλεις ὅπερ c

the-same however O Socrates to-me-too you-enjoin which-very

τῷδε. ἀλλὰ γὰρ ἀθυμοῦντες ἄνδρες οὐπω τρόπαιον ἔστησαν,

to-him but for despairing men not-yet a-trophy set-up

ὦ Κριτία· προῖέναι τε οὖν ἐπὶ τὸν λόγον ἀνδρείως χρή,

O Critias to-advance and then upon the discourse manfully one-must

καὶ τὸν Παίωνα τε καὶ τὰς μούσας ἐπικαλούμενον τοὺς
and — Paean both and the Muses invoking the
παλαιούς πολίτας ἀγαθοὺς ὄντας ἀναφαίνειν τε καὶ ὑμνεῖν.

ancient citizens good being to-bring-to-light both and to-hymn

d CRIT. ὦ φίλε Ἑρμόκρατες, τῆς ὑστέρας τεταγμένος,

O dear Hermocrates of-the later stationed

ἐπίπροσθεν ἔχων ἄλλον, ἔτι θαρρεῖς. τοῦτο μὲν οὖν οἶόν
in-front having another still you-are-bold this indeed then what-sort

ἐστίν, αὐτό σοι τάχα δηλώσει παραμυθουμένῳ δ' οὖν
it-is itself to-you soon will-show encouraging and then

καὶ παραθαρρύνοντί σοι πειστέον, καὶ πρὸς οἷς θεοῖς
and emboldening to-you must-be-obeyed and besides which gods

εἶπες τοὺς τε ἄλλους κλητέον καὶ δὴ καὶ τὰ μάλιστα
you-named the both others must-be-called and indeed and the most

Μνημοσύνην. σχεδὸν γὰρ τὰ μέγιστα ἡμῖν τῶν λόγων
Mnemosyne nearly for the greatest for-us of-the discourses

ἐν ταύτῃ τῇ θεῷ πάντ' ἐστίν· μνησθέντες γὰρ ἱκανῶς
in this the goddess all is having-remembered for sufficiently

καὶ ἀπαγγείλαντες τά ποτε ῥηθέντα ὑπὸ τῶν ἱερέων καὶ
and having-reported the once said by the priests and

δεῦρο ὑπὸ Σόλωνος κομισθέντα σχεδὸν οἶδ' ὅτι τῷδε τῷ
hither by Solon brought nearly I-know that to-this the

θεάτρῳ δόξομεν τὰ προσήκοντα μετρίως ἀποτετελεκέναι.
audience we-shall-seem the fitting fairly to-have-accomplished

τοῦτ' οὖν αὐτ' ἤδη δραστέον, καὶ μελλτέον οὐδὲν ἔτι.
this then itself now must-be-done and must-be-delayed not-at-all longer

109 πάντων δὴ πρῶτον μνησθῶμεν ὅτι τὸ κεφάλαιον ἦν
of-all indeed first let-us-recall that the sum was

ἐνακισχίλια ἔτη, ἀφ' οὗ γεγωνὼς ἐμηνύθη πόλεμος τοῖς
nine-thousand years from which having-happened was-reported a-war for-the

θ' ὑπὲρ Ἡρακλείας στήλας ἔξω κατοικοῦσιν καὶ τοῖς
both beyond Heracleian pillars outside dwelling and for-the

ἐντὸς πᾶσιν· ὃν δεῖ νῦν διαπεραίνειν. τῶν μὲν οὖν ἦδε
within all which must now to-carry-through of-the indeed then this
 ἡ πόλις ἄρξασα καὶ πάντα τὸν πόλεμον διαπολεμήσασα
the city having-led and all the war having-fought-out
 ἐλέγετο, τῶν δ' οἱ τῆς Ἀτλαντίδος νήσου βασιλῆς, ἦν
was-said of-the and the of-the of-Atlantis island kings which
 δὴ Λιβύης καὶ Ἀσίας μείζω νῆσον οὖσαν ἔφαμεν εἶναι
indeed than-Libya and than-Asia greater an-island being we-declared to-be
 ποτε, νῦν δὲ ὑπὸ σεισμῶν δῦσαν ἄπορον πηλὸν τοῖς
once now and by earthquakes having-sunk impassable mud for-the
 ἐνθένδε ἐκπλέουσιν ἐπὶ τὸ πᾶν πέλαγος, ὥστε μηκέτι
from-here sailing-out upon the whole sea so-as no-longer
 πορεύεσθαι, κωλυτὴν παρασχεῖν.
to-travel a-hindrance to-furnish

III · THE GODS DIVIDE THE EARTH; ATHENA AND HEPHAESTUS

Critias will describe the two powers before the war, taking Athens first. The gods once divided the whole earth by lot, without quarreling, and reared men in their regions as herdsmen rear flocks — not forcing body with body, but steering the soul by persuasion, as a helmsman steers from the stern. Hephaestus and Athena, sharing a father and a love of craft and wisdom, took this land and made good men of it, whose names survive but whose deeds time and repeated destructions effaced.

τὰ μὲν δὴ πολλὰ ἔθνη βάρβαρα, καὶ ὅσα Ἑλλήνων
the indeed indeed many nations barbarian and as-many-as of-Greeks
 ἦν γένη τότε, καθ' ἕκαστα ἢ τοῦ λόγου διέξοδος
were races then in particulars the of-the discourse course
 οἶον ἀνελλομένη τὸ προστυχὸν ἐκασταχοῦ δηλώσει· τὸ
as-if unrolling the encountered in-each-place will-show the
 δὲ Ἀθηναίων τε τῶν τότε καὶ τῶν ἐναντίων, οἷς
and of-Athenians both the then and of-the opponents with-whom

διεπολέμησαν, ἀνάγκη κατ' ἀρχὰς διελθεῖν πρῶτα, τὴν τε
they-warred a-necessity at beginnings to-recount first the both
 δύναμιν ἐκατέρων καὶ τὰς πολιτείας. αὐτῶν δὲ τούτων
power of-each and the constitutions of-them and of-these
 τὰ τῇδε ἔμπροσθεν προτιμητέον εἰπεῖν.

the here first must-be-preferred to-tell

- b θεοὶ γὰρ ἅπασαν γῆν ποτε κατὰ τοὺς τόπους
gods for all earth once according-to the regions
 διελάγχανον — οὐ κατ' ἔριν· οὐ γὰρ ἂν ὀρθὸν ἔχοι
divided-by-lot not by strife not for — right it-would-have
 λόγον θεοὺς ἀγνοεῖν τὰ πρέποντα ἐκάστοις αὐτῶν,
reason gods to-be-ignorant the fitting for-each of-themselves
 οὐδ' αὖ γινώσκοντας τὸ μᾶλλον ἄλλοις προσήκον τοῦτο
nor again knowing the more to-others belonging this
 ἐτέρους αὐτοῖς δι' ἐρίδων ἐπιχειρεῖν κτᾶσθαι — δίκης
others for-themselves through strifes to-attempt to-acquire of-justice
 δὴ κλήροις τὸ φίλον λαγχάνοντες κατᾶκίζον τὰς χώρας,
indeed by-lots the pleasing obtaining they-settled the lands
 καὶ κατοικίσαντες, οἶον νομῆς ποῖμνια, κτήματα καὶ
and having-settled as shepherds flocks possessions and
 θρέμματα ἑαυτῶν ἡμᾶς ἔτρεφον, πλὴν οὐ σώμασι σώματα
nurslings of-themselves us they-reared except not with-bodies bodies
 βιαζόμενοι, καθάπερ ποιμένες κτήνη πληγῇ νέμοντες, ἀλλ'
forcing just-as shepherds cattle by-a-blow pasturing but
 ἢ μάλιστα εὐστροφον ζῶον, ἐκ πρύμνης ἀπευθύνοντες,
where most easily-turned a-creature from (the-)stern steering
 οἶον οἶακι πειθοῖ ψυχῆς ἐφαπτόμενοι κατὰ τὴν
as-if with-a-rudder with-persuasion of-soul taking-hold according-to the
 αὐτῶν διάνοιαν, οὕτως ἄγοντες τὸ θνητὸν πᾶν ἐκυβέρνηων.
their-own thought thus leading the mortal all they-governed
 ἄλλοι μὲν οὖν κατ' ἄλλους τόπους κληρουχήσαντες θεῶν
some indeed then in other places having-drawn-lots of-gods

ἐκείνα ἐκόσμουν, Ἥφαιστος δὲ κοινὴν καὶ Ἀθηναίαν φύσιν
those they-ordered Hephaestus and a-common and Athena nature
 ἔχοντες, ἅμα μὲν ἀδελφὴν ἐκ ταυτοῦ πατρός, ἅμα δὲ
having at-once indeed sisterly out-of the-same father at-once and
 φιλοσοφίαν φιλοτεχνίαν τε ἐπὶ τὰ αὐτὰ ἐλθόντες, οὕτω
by-love-of-wisdom by-love-of-craft and toward the same having-come thus
 μίαν ἅμφω λήξιν τήνδε τὴν χώραν εἰλήχασαν ὥς
one both an-allotment this the land they-two-obtained as
 οἰκεῖαν καὶ πρόσφορον ἀρετῇ καὶ φρονήσει πεφυκυῖαν,
proper and suited for-virtue and for-wisdom being
 ἄνδρας δὲ ἀγαθοὺς ἐμπούσαντες αὐτόχθονας ἐπὶ νοῦν
men and good having-produced earth-born upon mind
 ἔθεσαν τὴν τῆς πολιτείας τάξιν· ὧν τὰ μὲν ὀνόματα
they-set the of-the polity order of-which the indeed names
 σέσσωται, τὰ δὲ ἔργα διὰ τὰς τῶν παραλαμβανόντων
have-been-preserved the and deeds through the of-the (ones)-receiving
 φθορὰς καὶ τὰ μήκη τῶν χρόνων ἡφανίσθη.
destructions and the lengths of-the times were-effaced
 τὸ γὰρ περιλειπόμενον αἰεὶ γένος, ὥσπερ καὶ πρόσθεν 110
the for surviving always race just-as also before
 ἐρρήθη, κατελείπετο ὄρειον καὶ ἀγράμματον, τῶν
was-said was-left mountain-dwelling and unlettered of-the
 ἐν τῇ χώρᾳ δυναστῶν τὰ ὀνόματα ἀκηκοὺς μόνον καὶ
in the land rulers the names having-heard only and
 βραχεὰ πρὸς αὐτοῖς τῶν ἔργων. τὰ μὲν οὖν ὀνόματα
few besides them of-the deeds the indeed then names
 τοῖς ἐκγόνοις ἐτίθεντο ἀγαπῶντες, τὰς δὲ ἀρετὰς καὶ τοὺς
to-the descendants they-gave loving the and virtues and the
 νόμους τῶν ἔμπροσθεν οὐκ εἰδότες, εἰ μὴ σκοτεινὰς περὶ
laws of-the earlier not knowing if not dim about
 ἐκάστων τινὰς ἀκοάς, ἐν ἀπορίᾳ δὲ τῶν ἀναγκαίων ἐπὶ
each some hearsays in want and of-the necessities for

πολλὰς γενεὰς ὄντες αὐτοὶ καὶ παῖδες, πρὸς οἷς ἠπόρουν
 many generations being themselves and children toward what they-lacked
 τὸν νοῦν ἔχοντες, τούτων πέρι καὶ τοὺς λόγους ποιούμενοι,
 the mind having of-these about also the accounts making
 τῶν ἐν τοῖς πρόσθεν καὶ πάλαι ποτὲ γεγονότων ἡμέλουν.
 of-the in the earlier and long-ago once having-happened they-neglected

IV · WHY THE NAMES SURVIVED

Story-telling and research reach a city only when it has leisure, so bare names came down without their deeds: Cecrops, Erechtheus, Erichthonius, Erysichthon, most of the others before Theseus, and the women's names too. The armed figure of the goddess was a token that all herding creatures, female and male alike, can practice in common the excellence proper to their kind. The warrior class lived apart, owning nothing privately, and the land ran to the Isthmus, Cithaeron, and Parnes, with Oropia on the right and the Asopus on the left.

- b μυθολογία γὰρ ἀναζήτησίς τε τῶν παλαιῶν μετὰ σχολῆς
 story-telling for research and of-the ancient-things with leisure
 ἅμ' ἐπὶ τὰς πόλεις ἔρχεσθον, ὅταν ἴδητόν τισιν
 together to the cities they-two-come whenever they-two-see for-some
 ἤδη τοῦ βίου τὰναγκαῖα κατεσκευασμένα, πρὶν δὲ οὔ.
 already of-the life the-necessities provided before but not
 ταύτη δὴ τὰ τῶν παλαιῶν ὀνόματα ἄνευ τῶν ἔργων
 in-this-way indeed the of-the ancients names without the deeds
 διασέσωται. λέγω δὲ αὐτὰ τεκμαιρόμενος ὅτι Κέκροπός
 have-been-preserved I-say and them inferring that of-Cecrops
 τε καὶ Ἐρεχθέως καὶ Ἐριχθονίου καὶ Ἐρυσίχθονος τῶν
 both and of-Erechtheus and of-Erichthonius and of-Erysichthon of-the
 τε ἄλλων τὰ πλεῖστα ὅσαπερ καὶ Θησέως τῶν ἄνω
 and others the most as-many-as-very also of-Theseus of-the above

περὶ τῶν ὀνομάτων ἐκάστων ἀπομνημονεύεται, τούτων
about the names of-each is-recorded of-these
 ἐκείνους τὰ πολλὰ ἐπονομάζοντας τοὺς ἱερέας Σόλων
those the many naming the priests Solon
 ἔφη τὸν τότε διηγέισθαι πόλεμον, καὶ τὰ τῶν γυναικῶν
declared the then to-recount war and the of-the women
 κατὰ τὰ αὐτά. καὶ δὴ καὶ τὸ τῆς θεοῦ σχῆμα καὶ
according-to the same and indeed and the of-the goddess figure and
 ἄγαλμα, ὡς κοινὰ τὸτ' ἦν τὰ ἐπιτηδεύματα ταῖς τε
statue that common then were the pursuits to-the both
 γυναιξὶ καὶ τοῖς ἀνδράσι τὰ περὶ τὸν πόλεμον, οὕτω
women and to-the men the-things about the war so
 κατ' ἐκείνον τὸν νόμον ὠπλισμένην τὴν θεὸν ἀνάθημα
according-to that the custom armed the goddess a-dedication
 εἶναι τοῖς τότε, ἔνδειγμα ὅτι πάνθ' ὅσα σύννομα
to-be for-the then a-token that all as-many-as herding
 ζῶα θήλεα καὶ ὅσα ἄρρενα, τὴν προσήκουσαν ἀρετὴν
creatures female and as-many-as male the belonging excellence
 ἐκάστω γένει πᾶν κοινῇ δυνατόν ἐπιτηδεύειν πέφυκεν.
to-each kind all in-common possible to-practice is-natural
 ὥκει δὲ δὴ τὸτ' ἐν τῇδε τῇ χώρᾳ τὰ μὲν ἄλλα ἔθνη d
dwelt and indeed then in this the land the indeed other classes
 τῶν πολιτῶν περὶ τὰς δημιουργίας ὄντα καὶ τὴν ἐκ τῆς
of-the citizens about the crafts being and the out-of the
 γῆς τροφήν, τὸ δὲ μάχιμον ὑπ' ἀνδρῶν θείων κατ' ἀρχὰς
earth nourishment the and fighting by men divine at beginnings
 ἀφορισθὲν ὥκει χωρίς, πάντα εἰς τροφήν καὶ παιδευσιν τὰ
set-apart dwelt separately all-things for nourishment and education the
 προσήκοντα ἔχον, ἴδιον μὲν αὐτῶν οὐδεὶς οὐδὲν κεκτημένος,
fitting having private indeed of-them no-one anything possessing
 ἅπαντα δὲ πάντων κοινὰ νομίζοντες αὐτῶν, πέρα δὲ
all but of-all common considering their-own beyond and

ἱκανῆς τροφῆς οὐδὲν ἀξιοῦντες παρὰ τῶν ἄλλων δέχεσθαι
sufficient nourishment nothing claiming from the other to-receive
 πολιτῶν, καὶ πάντα δὴ τὰ χθὲς λεχθέντα ἐπιτηδεύματα
citizens and all indeed the yesterday things-said pursuits
 ἐπιτηδεύοντες, ὅσα περὶ τῶν ὑποτεθέντων ἐρρήθη
practicing as-many-as about the supposed were-said
 φυλάκων. καὶ δὴ καὶ τὸ περὶ τῆς χώρας ἡμῶν πιθανὸν
guardians and indeed and the about the land of-us credible
 καὶ ἀληθὲς ἐλέγετο, πρῶτον μὲν τοὺς ὅρους αὐτὴν ἐν τῷ
and true was-told first indeed the boundaries it in the
 τότ' ἔχειν ἀφωρισμένους πρὸς τὸν Ἰσθμὸν καὶ τὸ κατὰ τὴν
then to-have marked-off toward the Isthmus and the along the
 ἄλλην ἡπειρον μέχρι τοῦ Κιθαιρῶνος καὶ Πάρνηθος τῶν
other mainland as-far-as — Cithaeron and Parnes the
 ἄκρων, καταβαίνειν δὲ τοὺς ὅρους ἐν δεξιᾷ τὴν Ὠρωπίαν
heights to-descend and the boundaries on right the Oropian
 ἔχοντας, ἐν ἀριστερᾷ δὲ πρὸς θαλάττης ἀφορίζοντας
having on left and toward sea marking-off
 τὸν Ἀσωπὸν· ἀρετῇ δὲ πᾶσαν γῆν ὑπὸ τῆς ἐνθάδε
the Asopus in-excellence and all land by the here
 ὑπερβάλλεσθαι, διὸ καὶ δυνατὴν εἶναι τότε τρέφειν τὴν
to-be-surpassed wherefore also able to-be then to-feed the
 χώραν στρατόπεδον πολὺ τῶν περὶ γῆν ἀργὸν ἔργων.
land an-army great from-the about land idle works

What remains of Attica still rivals any land for produce and pasture, and once it bore far more. Many great floods have washed the soil from the heights into the sea, leaving, as in a small island, the bones of a body wasted by sickness. Then the hills were deep with soil, the mountains bore timber, and the clay beneath held the yearly rain and let it out again in springs, whose shrines still stand where the water used to be.

μέγα δὲ τεκμήριον ἀρετῆς· τὸ γὰρ νῦν αὐτῆς λείβανον 111
great and a-proof of-excellence the for now of-it remnant
 ἐνάμυλλον ἔστι πρὸς ἡντινοῦν τῷ πάμφορον εὐκαρπὸν τε
a-match is against any by-the all-bearing fruitful both
 εἶναι καὶ τοῖς ζώοις πᾶσι εὖβοτον. τότε δὲ πρὸς τῷ
to-be and for-the creatures all good-pasturing then and besides the
 κάλλει καὶ παμπλήθει ταῦτα ἔφερεν. πῶς οὖν δὴ τοῦτο
beauty also in-abundance these it-bore how then indeed this
 πιστόν, καὶ κατὰ τί λείβανον τῆς τότε γῆς ὀρθῶς ἂν
credible and according-to what a-remnant of-the then land rightly would
 λέγοιτο; πᾶσα ἀπὸ τῆς ἄλλης ἡπείρου μακρὰ προτείνουσα
be-called all from the other mainland far stretching-out
 εἰς τὸ πέλαγος οἷον ἄκρα κεῖται· τὸ δὲ τῆς θαλάττης
into the sea like a-headland it-lies the indeed of-the sea
 ἀγγεῖον περὶ αὐτὴν τυγχάνει πᾶν ἀγχιβαθὲς ὄν. πολλῶν οὖν
basin about it happens all deep-inshore being many then
 γεγονότων καὶ μεγάλων κατακλυσμῶν ἐν τοῖς ἑνακισχιλίοις
having-happened and great floods in the nine-thousand
 ἔτεσι — τοσαῦτα γὰρ πρὸς τὸν νῦν ἀπ' ἐκείνου τοῦ
years so-many for to the now from that the
 χρόνου γέγονεν ἔτη — τὸ τῆς γῆς ἐν τούτοις τοῖς χρόνοις
time have-passed years the of-the earth in these the times
 καὶ πάθεισιν ἐκ τῶν ὑψηλῶν ἀπορρέον οὔτε χῶμα, ὥς
and disturbances out-of the heights flowing-off not a-bank as

ἐν ἄλλοις τόποις, προχοῖ λόγου ἄξιον αἰεί τε κύκλῳ
in other places pours-forth of-mention worthy always and in-a-circle
 περιρρέον εἰς βάθος ἀφανίζεται· λέλειπται δὴ, καθάπερ ἐν
flowing-round into depth it-vanishes has-been-left indeed just-as in
 ταῖς σμικραῖς νήσοις, πρὸς τὰ τότε τὰ νῦν οἶον νοσήσαντος
the small islands against the then the now as-if of-a-sickened
 σώματος ὁστᾶ, περιερρηκυίας τῆς γῆς ὅση πείρα καὶ
body bones having-flowed-away the earth as-much-as rich and
 μαλακή, τοῦ λεπτοῦ σώματος τῆς χώρας μόνου λειφθέντος.
soft the lean body of-the land alone having-been-left
 c τότε δὲ ἀκέραιος οὖσα τά τε ὄρη γηλόφους ὑψηλοὺς
then and unimpaired being the both mountains earth-hills high
 εἶχε, καὶ τὰ φελλέως νῦν ὀνομασθέντα πεδία πλήρη
it-had and the of-stony-ground now named plains full
 γῆς πειρίας ἐκέκτητο, καὶ πολλὴν ἐν τοῖς ὄρεσιν ὕλην
of-earth rich it-possessed and much in the mountains woodland
 εἶχεν, ἧς καὶ νῦν ἔτι φανερά τεκμήρια· τῶν γὰρ ὁρῶν
it-had of-which also now still visible proofs of-the for mountains
 ἔστιν ἃ νῦν μὲν ἔχει μελίτταις μόναις τροφήν, χρόνος
there-are which now indeed have for-bees alone nourishment a-time
 δ' οὐ πάμπολυς ὅτε δένδρων αὐτόθεν εἰς οἰκοδομήσεις
and not very-great when of-trees from-there for buildings
 τὰς μεγίστας ἐρεψίμων τμηθέντων στεγάσματ' ἔστιν ἔτι
the greatest roof-timbered having-been-cut roofings are still
 σα. πολλὰ δ' ἦν ἄλλ' ἡμερα ὑψηλὰ δένδρα, νομὴν δὲ
sound many and were other cultivated tall trees pasture and
 βοσκήμασιν ἀμήχανον ἔφερον. καὶ δὴ καὶ τὸ κατ' ἐνιαυτὸν
for-cattle boundless it-bore and indeed and the each year
 ὕδωρ ἐκαρποῦτ' ἐκ Διός, οὐχ ὥς νῦν ἀπολλῦσα ρέον
water it-harvested from Zeus not as now losing flowing
 ἀπὸ ψιλῆς τῆς γῆς εἰς θάλατταν, ἀλλὰ πολλὴν ἔχουσα
from bare the earth into sea but much having

καὶ εἰς αὐτὴν καταδεχομένη, τῇ κεραμίδι στεγούσῃ γῇ
and into itself receiving by-the clay retaining earth
 διαταμεινομένη, τὸ καταποθὲν ἐκ τῶν ὑψηλῶν ὕδωρ εἰς
husbanding the swallowed out-of the heights water into
 τὰ κοῖλα ἀφείσα κατὰ πάντας τοὺς τόπους παρείχετο
the hollows releasing throughout all the places it-furnished
 ἄφθονα κρηνῶν καὶ ποταμῶν νάματα, ὧν καὶ νῦν ἔτι
abundant of-springs and of-rivers streams of-which also now still
 ἐπὶ ταῖς πηγαῖς πρότερον οὖσαις ἱερὰ λελειμμένα ἐστὶν
at the fountains formerly being shrines left are
 σημεῖα ὅτι περὶ αὐτῆς ἀληθῆ λέγεται τὰ νῦν.

tokens that about it true is-said the now

τὰ μὲν οὖν τῆς ἄλλης χώρας φύσει τε οὕτως εἶχε, c
the indeed then of-the other land in-nature both thus it-was
 καὶ διεκεκόσμητο ὡς εἰκὸς ὑπὸ γεωργῶν μὲν ἀληθινῶν
and had-been-ordered as likely by farmers indeed genuine
 καὶ πραττόντων αὐτὸ τοῦτο, φιλοκάλων δὲ καὶ εὐφυῶν,
and practicing itself this beauty-loving and also well-endowed
 γῇ δὲ ἀρίστην καὶ ὕδωρ ἀφθονώτατον ἐχόντων καὶ
earth and best and water most-abundant having and
 ὑπὲρ τῆς γῆς ὥρας μετριώτατα κεκραμένας· τὸ δ' ἄστν
above the earth seasons most-temperately blended the and city
 καταρκισμένον ὧδ' ἦν ἐν τῷ τότε χρόνῳ.

settled thus was in the then time

The acropolis then reached to the Eridanus and the Ilissus, enclosed the Pnyx, and had Lycabettus for its boundary; it was earthy and level on top. Craftsmen and farmers lived on its slopes and the warriors above, around the temple of Athena and Hephaestus, with common houses and winter mess-halls and no gold or silver, seeking the mean between arrogance and meanness. One spring served them all. About twenty thousand men and women were kept fit to bear arms, and they led the Greeks by consent.

- 112 πρῶτον μὲν τὸ τῆς ἀκροπόλεως εἶχε τότε οὐχ ὡς τὰ νῦν
first indeed the of-the acropolis was then not as the now
 ἔχει. νῦν μὲν γὰρ μία γενομένη νύξ ὑγρὰ διαφερόντως γῆς
is now indeed for one having-come night wet exceptionally of-earth
 αὐτὴν ψιλὴν περιτήξασα πεποίηκε, σεισμῶν ἅμα καὶ πρὸ
it bare having-melted-round has-made of-earthquakes at-once and before
 τῆς ἐπὶ Δευκαλίωνος φθορᾶς τρίτου πρότερον ὕδατος
the in-time-of Deucalion destruction a-third earlier of-water
 ἐξαισίου γενομένου· τὸ δὲ πρὶν ἐν ἑτέρῳ χρόνῳ μέγεθος
extraordinary having-happened the and before in another time in-size
 μὲν ἦν πρὸς τὸν Ἑριδανὸν καὶ τὸν Ἴλισον ἀποβεβηκυῖα
indeed it-was toward the Eridanus and the Ilissus reaching-down
 καὶ περιεληφυῖα ἐντὸς τὴν Πύκνα καὶ τὸν Λυκαβηττὸν
and having-enclosed within the Pnyx and — Lycabettus
 ὄρον ἐκ τοῦ καταντικρὺ τῆς Πυκνὸς ἔχουσα, γεώδης δ'
a-boundary out-of the opposite of-the Pnyx having earthy and
 ἦν πᾶσα καὶ πλὴν ὀλίγον ἐπίπεδος ἄνωθεν. ὠκεῖτο δὲ
it-was all and except a-little level above it-was-inhabited and
 τὰ μὲν ἔξωθεν, ὑπ' αὐτὰ τὰ πλάγια αὐτῆς, ὑπὸ τῶν
the-parts indeed outside under themselves the slopes of-it by the
 δημιουργῶν καὶ τῶν γεωργῶν ὅσοι πλησίον ἐγεώργουν·
craftsmen and the farmers as-many-as near farmed

τὰ δ' ἐπάνω τὸ μάχιμον αὐτὸ καθ' αὐτὸ μόνον γένος περὶ
the and above the fighting itself by itself alone class about
 τὸ τῆς Ἀθηνᾶς Ἡφαίστου τε ἱερὸν κατωκίκευ, οἷον μίᾳς
the — of-Athena of-Hephaestus and temple had-settled as-if of-one
 οἰκίας κῆπον ἐνὶ περιβόλῳ προσπεριβεβλημένοι. τὰ γὰρ
house a-garden with-one wall having-fenced-round the for
 πρόσβορρα αὐτῆς ὥκουν οἰκίας κοινὰς καὶ συσσίτια
northern of-it they-inhabited houses common and mess-halls
 χειμερινὰ κατασκευασάμενοι, καὶ πάντα ὅσα πρέποντ' ἦν
winter having-built and all as-many-as fitting were
 τῇ κοινῇ πολιτείᾳ δι' οἰκοδομήσεων ὑπάρχειν αὐτῶν καὶ
for-the common polity through buildings to-exist of-them and
 τῶν ἱερῶν, ἄνευ χρυσοῦ καὶ ἀργύρου — τούτοις γὰρ οὐδὲν
of-the temples without gold and silver these for not-at-all
 οὐδαμῶσε προσεχρῶντο, ἀλλὰ τὸ μέσον ὑπερηφανίας καὶ
anywhere they-used but the mean of-arrogance and
 ἀνελευθερίας μεταδιώκοντες κοσμίας ὥκοδομοῦντο οἰκήσεις,
of-meanness pursuing seemly they-built dwellings
 ἐν αἷς αὐτοὶ τε καὶ ἐκγόνων ἔκγονοι καταγερῶντες
in which themselves both and of-descendants descendants growing-old
 ἄλλοις ὁμοίοις τὰς αὐτὰς αἰὲ παρεδίδουσιν — τὰ δὲ
to-others like the same always they-banded-on the-parts and
 πρὸς νότον, κήπους καὶ γυμνάσια συσσίτιά τε ἀνέντες
toward south gardens and gymnasia mess-halls and having-let-go
 οἷα θέρους, κατεχρῶντο ἐπὶ ταῦτα αὐτοῖς.
such-as in-summer they-used for these them
 κρήνη δ' ἦν μία κατὰ τὸν τῆς νῦν ἀκροπόλεως τόπον, d
a-spring and was one at the of-the now acropolis place
 ἣς ἀποσβεσθείσης ὑπὸ τῶν σεισμῶν τὰ νῦν νάματα
of-which having-been-quenched by the earthquakes the now streams
 μικρὰ κύκλῳ καταλέλειπται, τοῖς δὲ τότε πᾶσιν παρείχεν
small round have-been-left for-the and then all it-furnished

ἄφθονον ῥεῦμα, εὐκράς οὔσα πρὸς χειμῶνά τε καὶ θέρος.
abundant a-flow well-tempered being toward winter both and summer
 τούτῳ δὴ κατόκουν τῷ σχήματι, τῶν μὲν αὐτῶν πολιτῶν
in-this indeed they-dwelt the fashion of-the indeed their-own citizens
 φύλακες, τῶν δὲ ἄλλων Ἑλλήνων ἡγεμόνες ἐκόντων,
guardians of-the and other Greeks leaders willing
 πλῆθος δὲ διαφυλάττοντες ὅτι μάλιστα ταῦτόν αὐτῶν
a-number and preserving as much-as-possible the-same of-themselves
 εἶναι πρὸς τὸν αἰὲ χρόνον ἀνδρῶν καὶ γυναικῶν, τὸ δυνατὸν
to-be for the ever time of-men and of-women the able
 πολεμεῖν ἤδη καὶ τὸ ἔτι, περὶ δύο μάλιστα ὄντας μυριάδας.
to-make-war already and the still about two about being myriads
 οἷτοι μὲν οὖν δὴ τοιοῦτοί τε ὄντες αὐτοὶ καὶ τινα
these indeed then indeed such-men both being themselves and some
 τοιοῦτον αἰὲ τρόπον τήν τε αὐτῶν καὶ τὴν Ἑλλάδα
such always way the both their-own and — Greece
 δίκη διοικούντες, ἐπὶ πᾶσαν Εὐρώπην καὶ Ἀσίαν κατὰ
with-justice governing over all Europe and Asia in
 τε σωμάτων κάλλη καὶ κατὰ τὴν τῶν ψυχῶν παντοίαν
both of-bodies beauties and in the of-the souls of-all-kinds
 ἀρετὴν ἐλλόγμοί τε ἦσαν καὶ ὀνομαστότατοι πάντων
excellence renowned both were and most-famous of-all
 τῶν τότε· τὰ δὲ δὴ τῶν ἀντιπολεμησάντων αὐτοῖς
the then the and indeed of-the (ones)-warring-against them
 οἶα ἦν ὥς τε ἀπ' ἀρχῆς ἐγένετο, μνήμης ἂν μὴ
what-sort was how and from a-beginning it-arose of-memory if not
 στερηθῶμεν ὧν ἔτι παῖδες ὄντες ἠκούσαμεν, εἰς τὸ μέσον
we-be-deprived which still children being we-heard into the midst
 αὐτὰ νῦν ἀποδώσομεν ὑμῖν τοῖς φίλοις εἶναι κοινά.
them now we-shall-render for-you the friends to-be common

Critias explains that the barbarian names in the story sound Greek because the Egyptians first translated them into their own tongue and Solon rendered their meanings into Greek. Poseidon received Atlantis by lot and settled there the children he had by a mortal woman. On a low hill near the finest plain lived Evenor, Leucippe, and their only daughter Cleito; Poseidon took her, fenced the hill with alternating rings of sea and land, and brought up two springs and food of every kind.

τὸ δ' ἔτι βραχὺ πρὸ τοῦ λόγου δεῖ δηλῶσαι, μὴ πολλάκις 113
the and still brief before the account must to-explain lest often
 ἀκούοντες Ἑλληνικὰ βαρβάρων ἀνδρῶν ὀνόματα θαυμάζετε·
bearing Greek of-barbarian men names you-wonder
 τὸ γὰρ αἴτιον αὐτῶν πεύσεσθε. Σόλων, ἅτ' ἐπινοῶν εἰς
the for cause of-them you-shall-learn Solon inasmuch-as intending for
 τὴν αὐτοῦ ποίησιν καταχρήσασθαι τῷ λόγῳ, διαπυνθανόμενος
the his-own poetry to-use the story inquiring
 τὴν τῶν ὀνομάτων δύναμιν, ἦρεν τοὺς τε Αἰγυπτίους τοὺς
the of-the names force found the and Egyptians the
 πρώτους ἐκείνους αὐτὰ γραφασμένους εἰς τὴν αὐτῶν φωνὴν
first those them having-written into the their-own tongue
 μετενηνοχότας, αὐτὸς τε αὖτε πάλιν ἐκάστου τὴν διάνοιαν
having-transferred himself and in-turn again of-each the meaning
 ὀνόματος ἀναλαμβάνων εἰς τὴν ἡμετέραν ἄγων φωνὴν
name taking-up into the our bringing tongue
 ἀπεγράφετο· καὶ ταῦτά γε δὴ τὰ γράμματα παρὰ τῷ
he-wrote-down and these at-least indeed the writings with the
 πάππῳ τ' ἦν καὶ ἔτ' ἐστὶν παρ' ἐμοὶ νῦν, διαμεμελέτηται τε
grandfather and were and still are with me now have-been-studied and
 ὑπ' ἐμοῦ παιδὸς ὄντος. ἂν οὖν ἀκούητε τοιαῦτα οἶα καὶ τῇδε
by me a-child being if then you-bear such such-as also here

ὀνόματα, μηδὲν ὑμῖν ἔστω θαῦμα· τὸ γὰρ αἷτιον αὐτῶν
names no for-you let-there-be wonder the for cause of-them

ἔχετε. μακροῦ δὲ δὴ λόγου τοιάδε τις ἦν ἀρχὴ τότε.
you-have of-a-long and indeed account such-as-this some was a-beginning then

c καθάπερ ἐν τοῖς πρόσθεν ἐλέχθη περὶ τῆς τῶν θεῶν
just-as in the earlier was-said about the of-the gods

λήξεως, ὅτι κατενείμαντο γῆν πᾶσαν ἔνθα μὲν μείζους
allotment that they-distributed earth all here indeed greater

λήξεις, ἔνθα δὲ καὶ ἐλάττους, ἱερὰ θυσίας τε αὐτοῖς
allotments there and also lesser temples sacrifices and for-themselves

κατασκευάζοντες, οὕτω δὴ καὶ τὴν νῆσον Ποσειδῶν τὴν
establishing so indeed also the island Poseidon the

Ἀτλαντίδα λαχὼν ἐκγόνους αὐτοῦ κατώκισεν ἐκ θνητῆς
of-Atlantis having-obtained offspring of-himself settled out-of a-mortal

γυναικὸς γεννήσας ἐν τινι τόπῳ τοιῶδε τῆς νήσου. πρὸς
woman having-begotten in some place such-as-this of-the island toward

θαλάττης μὲν, κατὰ δὲ μέσον πάσης πεδίου ἦν, ὃ δὴ
sea indeed at and middle of-the-whole a-plain was which indeed

πάντων πεδίων κάλλιστον ἀρετῇ τε ἱκανὸν γενέσθαι
of-all plains fairest in-excellence and sufficient to-have-become

λέγεται, πρὸς τῷ πεδίῳ δὲ αὖ κατὰ μέσον σταδίου ὥς
it-is-said near the plain and again at middle stades about

πεντήκοντα ἀφεστὸς ἦν ὄρος βραχὺ πάντη. τούτῳ δ' ἦν
fifty standing-off was a-mountain low all-round in-this and was

ἔνοικος τῶν ἐκεῖ κατὰ ἀρχὰς ἐκ γῆς ἀνδρῶν γεγονότων
a-dweller of-the there at beginnings out-of earth men having-been

Εὐήνωρ μὲν ὄνομα, γυναικὶ δὲ συνοικῶν Λευκίππῃ.
Evenor indeed by-name with-a-woman and living Leucippe

Κλειτὼ δὲ μονογενῇ θυγατέρα ἐγεννησάσθην. ἤδη δ' εἰς
Cleito and only-begotten a-daughter they-two-begot already and into

ἀνδρὸς ὥραν ἡκούσης τῆς κόρης ἣ τε μήτηρ τελευτᾷ
of-a-man ripeness having-come the girl the both mother dies

καὶ ὁ πατήρ, αὐτῆς δὲ εἰς ἐπιθυμίαν Ποσειδῶν ἐλθὼν
and the father of-her and into desire Poseidon having-come
 συμμείγνυται, καὶ τὸν γήλοφον, ἐν ᾧ κατώκιστο, ποιῶν
unites and the hillock in which she-had-dwelt making
 εὐερκῇ περιρρήγνυσιν κύκλῳ, θαλάττης γῆς τε ἐναλλάξ
well-fenced be-breaks-round in-a-circle of-sea of-land and alternately
 ἐλάττους μείζους τε περὶ ἀλλήλους ποιῶν τροχούς, δύο
smaller larger and about one-another making rings two
 μὲν γῆς, θαλάττης δὲ τρεῖς οἷον τορνεύων ἐκ μέσης τῆς
indeed of-land of-sea and three as-if turning out-of the-middle the
 νήσου, πάντη ἴσον ἀφεστῶτας, ὥστε ἄβατον ἀνθρώποις
island everywhere equally standing-off so-as unapproachable for-men
 εἶναι· πλοῖα γὰρ καὶ τὸ πλεῖν οὐπω τότε ἦν. αὐτὸς δὲ
to-be ships for and the to-sail not-yet then were himself and
 τήν τε ἐν μέσῳ νήσον οἶα δὴ θεὸς εὐμαρῶς διεκόσμησεν,
the and in middle island as indeed a-god easily he-ordered
 ὕδατα μὲν διττὰ ὑπὸ γῆς ἄνω πηγαῖα κομίσας, τὸ
waters indeed twofold from-under earth up spring-fed having-brought the-one
 μὲν θερμόν, ψυχρόν δὲ ἐκ κρήνης ἀπορρέον ἕτερον,
indeed warm cold and out-of a-fountain flowing the-other
 τροφήν δὲ παντοίαν καὶ ἱκανὴν ἐκ τῆς γῆς ἀναδιδούς.
nourishment and of-all-kinds and sufficient out-of the earth sending-up

Poseidon begot five pairs of twin sons, divided the island into ten parts, and gave the eldest, Atlas, his mother's dwelling and the largest portion, making him king over the rest; from him the island and the ocean take their names. Critias names the other nine. Their descendants ruled many islands and lands within the Pillars as far as Egypt and Tyrrhenia, and held wealth such as no royal house had held before or would easily hold after, for much came in from the empire and the island itself yielded most, orichalc included.

- 114 παίδων δὲ ἀρρένων πέντε γενέσεις διδύμους γεννησάμενος
of-children and male five births twins having-begotten
 ἐθρέψατο, καὶ τὴν νῆσον τὴν Ἀτλαντίδα πᾶσαν δέκα μέρη
be-reared and the island the of-Atlantis whole ten parts
 κατανείμας τῶν μὲν πρεσβυτάτων τῷ προτέρῳ γενομένῳ
having-divided of-the indeed eldest to-the earlier born
 τὴν τε μητρώαν οἴκησιν καὶ τὴν κύκλῳ λῆξιν, πλείστην
the both maternal dwelling and the round allotment greatest
 καὶ ἀρίστην οὖσαν, ἀπένειμε, βασιλέα τε τῶν ἄλλων
and best being be-assigned a-king and of-the others
 κατέστησε, τοὺς δὲ ἄλλους ἄρχοντας, ἐκάστω δὲ ἀρχὴν
be-established the and others rulers to-each and rule
 πολλῶν ἀνθρώπων καὶ τόπον πολλῆς χώρας ἔδωκεν.
of-many men and a-place of-much land he-gave
 ὀνόματα δὲ πᾶσιν ἔθετο, τῷ μὲν πρεσβυτάτῳ καὶ βασιλεῖ
names and to-all be-set to-the indeed eldest and king
 τοῦτο οὖν δὴ καὶ πᾶσα ἡ νῆσος τό τε πέλαγος ἔσχειν
this of-whom indeed also all the island the and sea got
 ἐπωνυμίαν, Ἀτλαντικὸν λεχθέν, ὅτι τοῦνομ' ἦν τῷ πρώτῳ
a-name Atlantic called because the-name was to-the first
 βασιλεύσαντι τότε Ἄτλας· τῷ δὲ διδύμῳ μετ' ἐκείνόν τε
having-reigned then Atlas to-the and twin after him and

γενομένων, λήξιν δὲ ἄκρας τῆς νήσου πρὸς Ἡρακλείων
born an-allotment and of-the-end of-the island toward Heracleian
 στηλῶν εἰληχότι ἐπὶ τὸ τῆς Γαδειρικῆς νῦν χώρας κατ'
pillars having-obtained to the of-the Gadeiric now land in
 ἐκεῖνον τὸν τόπον ὀνομαζομένης, Ἑλληνιστὶ μὲν Εὐμήλον,
that the place named in-Greek indeed Eumelus
 τὸ δ' ἐπιχώριον Γάδειρον, ὅπερ τ' ἦν ἐπὶ κλην ταύτῃ
the and native Gadeirus which-very and was as-a-surname to-this
 ὄνομ' ἂν παράσχοι. τοῦν δὲ δευτέρου γενομένου τὸν
a-name would furnish of-the-two and second born the-one
 μὲν Ἀμφήρη, τὸν δὲ Εὐαίμονα ἐκάλεσεν· τρίτοις δέ,
indeed Ampheres the-other and Euaemon he-called to-third and
 Μνησέα μὲν τῷ προτέρῳ γενομένῳ, τῷ δὲ μετὰ τοῦτον
Mneseus indeed to-the earlier born to-the and after him
 Αὐτόχθονα· τῶν δὲ τετάρτων Ἐλάσιππον μὲν τὸν πρότερον,
Autochthon of-the and fourth Elasippus indeed the earlier
 Μήστορα δὲ τὸν ὕστερον· ἐπὶ δὲ τοῖς πέμπτοις τῷ μὲν
Mestor and the later upon and the fifth to-the indeed
 ἔμπροσθεν Ἀζάης ὄνομα ἐτέθη, τῷ δ' ὕστερῳ Διαπρέπῃς.
former Azaes a-name was-set to-the and later Diaprepes
 οὗτοι δὲ πάντες αὐτοὶ τε καὶ ἔκγονοι τούτων ἐπὶ γενεὰς d
these indeed all themselves both and descendants of-these for generations
 πολλὰς ὥκουν ἄρχοντες μὲν πολλῶν ἄλλων κατὰ τὸ
many dwelt ruling indeed of-many other through the
 πέλαγος νήσων, ἔτι δέ, ὥσπερ καὶ πρότερον ἐρρήθη, μέχρι
sea islands still and just-as also before was-said as-far-as
 τε Αἰγύπτου καὶ Τυρρηνίας τῶν ἐντὸς δεῦρο ἐπάρχοντες.
both of-Egypt and of-Tyrrhenia of-the within hither ruling
 Ἄτλαντος δὲ πολὺ μὲν ἄλλο καὶ τίμιον γίγνεται γένος,
of-Atlas indeed much indeed other and honored comes-to-be a-line
 βασιλεὺς δὲ ὁ πρεσβύτατος αἰὲ τῷ πρεσβυτάτῳ τῶν
a-king and the eldest always to-the eldest of-the

ἐκγόνων παραδιδούς ἐπὶ γενεὰς πολλὰς τὴν βασιλείαν
descendants handing-on for generations many the kingship
 διέσωζον, πλοῦτον μὲν κεκτημένοι πλήθει τοσοῦτον, ὅσος
they-preserved wealth indeed possessing in-amount so-great as-great
 οὔτε πω πρόσθεν ἐν δυναστείαις τισὶν βασιλέων γέγονεν
neither yet before in dynasties any of-kings has-arisen
 οὔτε ποτὲ ὕστερον γενέσθαι ῥάδιος, κατεσκευασμένα δὲ
nor ever later to-arise easy furnished and
 πάντ' ἦν αὐτοῖς ὅσα ἐν πόλει καὶ ὅσα κατὰ τὴν
all were for-them as-many-as in a-city and as-many-as through the
 ἄλλην χώραν ἦν ἔργον κατασκευάσασθαι. πολλὰ μὲν
other land was a-work to-furnish many indeed
 γὰρ διὰ τὴν ἀρχὴν αὐτοῖς προσήειν ἔξωθεν, πλεῖστα δὲ
for through the empire to-them came from-outside most but
 ἡ νῆσος αὐτὴ παρέχετο εἰς τὰς τοῦ βίου κατασκευάς,
the island itself furnished for the of-the life provisions
 πρῶτον μὲν ὅσα ὑπὸ μεταλλείας ὀρυττόμενα στερεὰ καὶ
first indeed as-many-as by mining dug solid and
 ὅσα τηκτὰ γέγονε, καὶ τὸ νῦν ὀνομαζόμενον μόνον —
as-many-as fusible have-become and the now named only
 τότε δὲ πλέον ὀνόματος ἦν τὸ γένος ἐκ γῆς ὀρυττόμενον
then but more than-a-name was the kind out-of earth dug
 ὀρειχάλκου κατὰ τόπους πολλοὺς τῆς νήσου, πλὴν χρυσοῦ
of-orchalc in places many of-the island except gold
 τιμιώτατον ἐν τοῖς τότε ὄν — καὶ ὅσα ὕλη πρὸς τὰ
most-precious among the then being and as-many-as woodland toward the
 τεκτόνων διαπονήματα παρέχεται, πάντα φέρουσα ἄφθονα,
of-carpenters works furnishes all bearing abundant
 τά τε αὖ περὶ τὰ ζῶα ἱκανῶς ἡμερα καὶ ἄγρια τρέφουσα.
the and again about the creatures sufficiently tame and wild nourishing

The island bred elephants in great numbers, and there was pasture enough for every creature. It grew fragrant roots and gums, the cultivated grain and the pulses, the fruits that give drink and food and ointment, and the tree-fruits that will not keep. From all this the kings built their temples, palaces, harbors, and docks. They bridged the rings of sea, cut a canal from the sea to the outermost ring, and roofed the crossings so that ships could pass beneath.

καὶ δὴ καὶ ἐλεφάντων ἦν ἐν αὐτῇ γένος πλείστον· νομὴ 115
and indeed and of-elephants was in it a-kind most-numerous pasture
 γὰρ τοῖς τε ἄλλοις ζώοις, ὅσα καθ' ἔλη καὶ λίμνας καὶ
for for-the and other creatures as-many-as in marshes and lakes and
 ποταμούς, ὅσα τ' αὖ κατ' ὄρη καὶ ὅσα ἐν τοῖς
ivers as-many-as and again on mountains and as-many-as in the
 πεδίοις νέμεται, σύμπασιν παρῇν ἄδην, καὶ τούτῳ κατὰ
plains feed for-all was-at-hand in-plenty also for-this according-to
 ταῦτ' αὖ ζώῳ, μεγίστῳ πεφυκότι καὶ πολυβορωτάτῳ.
the-same the creature greatest being and most-voracious
 πρὸς δὲ τούτοις, ὅσα εὐώδη τρέφει που γῇ τὰ νῦν,
in-addition and to-these as-many-as fragrant nourishes anywhere earth the now
 ῥιζῶν ἢ χλόης ἢ ξύλων ἢ χυλῶν στακτῶν εἴτε ἀνθῶν ἢ
of-roots or of-herbage or of-woods or of-juices of-distilled whether of-flowers or
 καρπῶν, ἔφερέν τε ταῦτα καὶ ἔτρεφεν εὖ· ἔτι δὲ τὸν ἡμέρον
of-fruits it-bore both these and it-nourished well still and the cultivated
 καρπὸν, τὸν τε ξηρόν, ὃς ἡμῖν τῆς τροφῆς ἔνεκά ἐστιν,
fruit the and dry which for-us of-the nourishment for-the-sake is
 καὶ ὅσοις χάριν τοῦ σίτου προσχρώμεθα — καλοῦμεν
and as-many-as for-the-sake of-the food we-use we-call
 δὲ αὐτοῦ τὰ μέρη σύμπαντα ὄσπρια — καὶ τὸν ὅσος
and of-it the parts all-together pulses and the-(fruit) as-much-as
 ξύλινος, πόματα καὶ βρώματα καὶ ἀλείμματα φέρων,
woody drinks and foods and unguents bearing

παιδιᾶς τε ὃς ἔνεκα ἡδονῆς τε γέγονε δυσθησαύριστος
of-play and which for-the-sake of-pleasure and has-become hard-to-store
 ἀκροδρῦων καρπός, ὅσα τε παραμύθια πλῆσμονῆς
of-tree-fruits fruit as-many-as and comforts of-satiety
 μεταδόρπια ἀγαπητὰ κάμνοντι τίθεμεν, ἅπαντα ταῦτα ἢ
after-dinner welcome to-a-weary-man we-set all these the
 τότε οὔσα ὑφ' ἡλίῳ νῆσος ἱερὰ καλὰ τε καὶ θαυμαστὰ
then being under sun island sacred fair both and wonderful
 καὶ πλήθεισιν ἅπειρ' ἔφερεν. ταῦτα οἷν λαμβάνοντες πάντα
and in-quantities boundless bore these then taking all
 παρὰ τῆς γῆς κατεσκευάζοντο τά τε ἱερὰ καὶ τὰς
from the earth they-furnished the both temples and the
 βασιλικὰς οἰκίσεις καὶ τοὺς λιμένας καὶ τὰ νεώρια καὶ
royal dwellings and the harbors and the dockyards and
 σύμπασαν τὴν ἄλλην χώραν, τοιαῦδ' ἐν τάξει διακοσμοῦντες.
the-whole the other land in-such in order ordering
 116 τοὺς τῆς θαλάττης τροχούς, οἳ περὶ τὴν ἀρχαίαν ἦσαν
the of-the sea rings which about the ancient were
 μητρόπολιν, πρῶτον μὲν ἐγεφύρωσαν, ὁδὸν ἔξω καὶ ἐπὶ
mother-city first indeed they-bridged a-road outward and to
 τὰ βασίλεια ποιοῦμενοι. τὰ δὲ βασίλεια ἐν ταύτῃ τῇ τοῦ
the palace making the and palace in this the of-the
 θεοῦ καὶ τῶν προγόνων κατοικήσει κατ' ἀρχὰς ἐποίησαντο
god and of-the forebears dwelling at beginnings they-made
 εὐθύς, ἕτερος δὲ παρ' ἐτέρου δεχόμενος, κεκοσμημένα
straightway one and from another receiving things-adorned
 κοσμῶν, ὑπερεβάλλετο εἰς δύναμιν αἰετὸν τὸν ἔμπροσθεν,
adorning surpassed to power always the former
 ἕως εἰς ἑκπληξιν μεγέθεσιν κάλλεσιν τε ἔργων ἰδεῖν τὴν
until into astonishment by-sizes by-beauties and of-works to-see the
 οἴκησιν ἀπηργάσαντο. διώρυχα μὲν γὰρ ἐκ τῆς θαλάττης
dwelling they-wrought a-canal indeed for out-of the sea

ἀρχόμενοι τρίπλεθρον τὸ πλάτος, ἑκατὸν δὲ ποδῶν βάθος,
beginning three-plethra the width a-hundred and of-feet depth
 μῆκος δὲ πεντήκοντα σταδίων, ἐπὶ τὸν ἐξωτάτῳ τροχὸν
a-length and fifty of-stades to the outermost ring
 συνέτρησαν, καὶ τὸν ἀνάπλουν ἐκ τῆς θαλάττης ταύτῃ
they-bored and the sailing-up out-of the sea by-this
 πρὸς ἐκείνον ὥς εἰς λιμένα ἐποιήσαντο, διελόντες στόμα
toward that as into a-harbor they-made having-opened a-mouth
 ναυσὶν ταῖς μεγίσταις ἱκανὸν εἰσπλεῖν. καὶ δὴ καὶ τοὺς
for-ships the greatest sufficient to-sail-in and indeed and the
 τῆς γῆς τροχούς, οἳ τοὺς τῆς θαλάττης διείργον, κατὰ
of-the land rings which the of-the sea separated at
 τὰς γεφύρας διεῖλον ὅσον μιᾷ τριήρει διέκπλουν εἰς
the bridges they-cut as-much-as for-one trireme a-passage into
 ἀλλήλους, καὶ κατεστέγασαν ἄνωθεν ὥστε τὸν ὑπόπλουν
one-another and they-roofed above so-that the sailing-under
 κάτωθεν εἶναι· τὰ γὰρ τῶν τῆς γῆς τροχῶν χεῖλη βάθος
from-below to-be the for of-the the land rings banks height
 εἶχεν ἱκανὸν ὑπερέχον τῆς θαλάττης. ἦν δὲ ὁ μὲν
had sufficient rising-above the sea was and the indeed
 μέγιστος τῶν τροχῶν, εἰς ὃν ἡ θάλαττα συνετέτρητο,
greatest of-the rings into which the sea had-been-bored
 τριστάδιος τὸ πλάτος, ὁ δ' ἐξῆς τῆς γῆς ἴσος ἐκείνῳ·
three-stades the width the and next of-the land equal to-that
 τοῖν δὲ δευτέρῳ ὁ μὲν ὑγρὸς δυοῖν σταδίῳ πλάτος,
of-the-two and second the-one indeed watery of-two stades the-width
 ὁ δὲ ξηρὸς ἴσος αὖ πάλιν τῷ πρόσθεν ὑγρῷ·
the-other and dry equal in-turn again to-the former watery
 σταδίου δὲ ὁ περὶ αὐτὴν τὴν ἐν μέσῳ νῆσον περιθέων.
of-a-stade and the about itself the in middle island running-round

The central island was five stades across, and they walled it and the rings with stone quarried white, black, and red from beneath, coating the outermost wall with copper, the next with tin, and the citadel's with orichalc. Within stood the holy precinct of Cleito and Poseidon, fenced with gold, and the god's temple, overlaid with silver and gold and roofed in ivory. Inside was a gold statue of the god on a six-horse chariot, with a hundred Nereids on dolphins round him.

- b ἡ δὲ νῆσος, ἐν ἣ τὰ βασιλεία ἦν, πέντε σταδίων τὴν
the and island in which the palace was of-five stades the
 διάμετρον εἶχεν. ταύτην δὴ κύκλῳ καὶ τοὺς τροχοὺς καὶ τὴν
diameter had this indeed in-a-circle and the rings and the
 γέφυραν πλεθριαίαν τὸ πλάτος οὔσαν ἔνθεν καὶ ἔνθεν λιθίνῳ
bridge a-plethron the width being here and there with-a-stone
 περιβάλλοντο τείχει, πύργους καὶ πύλας ἐπὶ τῶν γεφυρῶν
they-surrounded wall towers and gates upon the bridges
 κατὰ τὰς τῆς θαλάττης διαβάσεις ἐκασταχόσε ἐπιστήσαντες·
at the of-the sea crossings at-each-place having-set
 τὸν δὲ λίθον ἔτεμνον ὑπὸ τῆς νήσου κύκλῳ τῆς ἐν μέσῳ
the and stone they-quarried under the island in-a-circle the in middle
 καὶ ὑπὸ τῶν τροχῶν ἔξωθεν καὶ ἐντός, τὸν μὲν λευκόν,
and under the rings outside and inside the-one indeed white
 τὸν δὲ μέλανα, τὸν δὲ ἐρυθρὸν ὄντα, τέμνοντες δὲ αἶμ'
the-other and black the-other and red being quarrying and at-once
 ἡργάζοντο νεωσοίκους κοίλους διπλοὺς ἐντός, κατηρεφεῖς
they-wrought docks hollow double within roofed
 αὐτῇ τῇ πέτρᾳ. καὶ τῶν οἰκοδομημάτων τὰ μὲν ἀπλᾶ,
by-the-very the rock and of-the buildings the-ones indeed plain
 τὰ δὲ μειγνύντες τοὺς λίθους ποικίλα ὕφαινον παιδιᾶς
the-ones and mingling the stones varied they-wove of-play
 χάριν, ἥδονην αὐτοῖς σύμφυτον ἀπονέμοντες· καὶ τοῦ μὲν
for-the-sake a-pleasure to-them inborn assigning and of-the indeed

περὶ τὸν ἑξωτάτῳ τροχὸν τείχους χαλκῷ περιελάμβανον
 about the outermost ring wall with-copper they-encased
 πάντα τὸν περιδρομον, οἷον ἀλοιφῇ προσχρώμενοι, τοῦ
 all the circuit as-if with-a-coating using of-the
 δ' ἐντὸς καττιτέρῳ περιέτηκον, τὸν δὲ περὶ αὐτὴν τὴν
 and inner with-tin they-fused-round the and about itself the
 ἀκρόπολιν ὀρειχάλκῳ μαρμαρυγὰς ἔχοντι πυρώδεις.
 citadel with-orchalc gleams having fiery
 τὰ δὲ δὴ τῆς ἀκροπόλεως ἐντὸς βασιλεία κατεσκευασμένα d
 the and indeed of-the citadel within palace constructed
 ὧδ' ἦν. ἐν μέσῳ μὲν ἱερὸν ἅγιον αὐτόθι τῆς τε Κλειτοῦς
 thus was in middle indeed a-temple holy there — both of-Cleito
 καὶ τοῦ Ποσειδῶνος ἄβατον ἀφείτο, περιβόλῳ χρυσῷ
 and — of-Poseidon untrodden was-left with-an-enclosure golden
 περιβεβλημένον, τοῦτ' ἐν ᾧ κατ' ἀρχὰς ἐφίτυσαν καὶ
 encompassed this in which at beginnings they-begot and
 ἐγέννησαν τὸ τῶν δέκα βασιλειδῶν γένος· ἔνθα καὶ κατ'
 they-bore the of-the ten royal-sons race where also each
 ἐνιαυτὸν ἐκ πασῶν τῶν δέκα λήξεων ὥραϊα αὐτόσε
 year out-of all the ten allotments seasonable thither
 ἀπετέλουν ἱερὰ ἐκείνων ἐκάστῳ. τοῦ δὲ Ποσειδῶνος αὐτοῦ
 they-performed offerings of-those to-each — and of-Poseidon himself
 νεῶς ἦν, σταδίου μὲν μῆκος, εὖρος δὲ τρίπλεθρος, ὕψος
 a-temple was of-a-stade indeed length breadth and three-plethra height
 δ' ἐπὶ τούτοις σύμμετρον ἰδεῖν, εἶδος δέ τι βαρβαρικὸν
 and upon these proportionate to-see a-look and some barbaric
 ἔχοντος. πάντα δὲ ἕξωθεν περιήλειψαν τὸν νεῶν ἀργύρῳ,
 having all and outside they-overlaid the temple with-silver
 πλὴν τῶν ἀκρωτηρίων, τὰ δὲ ἀκρωτήρια χρυσῷ· τὰ δ'
 except the pinnacles the and pinnacles with-gold the and
 ἐντός, τὴν μὲν ὀροφὴν ἐλεφαντίνην ἰδεῖν πᾶσαν χρυσῷ
 within the indeed roof ivory to-see all with-gold

καὶ ἀργύρῳ καὶ ὀρειχάλκῳ πεποικιλμένην, τὰ δὲ ἄλλα
and with-silver and with-orchalc variegated the and other
 πάντα τῶν τοίχων τε καὶ κιόνων καὶ ἐδάφους ὀρειχάλκῳ
all of-the walls both and columns and floor with-orchalc
 περιέλαβον. χρυσᾶ δὲ ἀγάλματα ἐνέστησαν, τὸν μὲν
they-encased golden and statues they-set-up the indeed
 θεὸν ἐφ' ἄρματος ἐστῶτα ἕξ ὑποπτέρων ἵππων ἡνίοχον,
god upon a-chariot standing of-six winged horses a-charioteer
 αὐτόν τε ὑπὸ μεγέθους τῇ κορυφῇ τῆς ὀροφῆς
him and through size with-the crown of-the roof
 ἐφαπτόμενον, Νηρηΐδας δὲ ἐπὶ δελφίνων ἑκατὸν κύκλῳ —
touching Nereids and upon dolphins a-hundred in-a-circle
 τοσαύτας γὰρ ἐνόμιζον αὐτὰς οἱ τότε εἶναι — πολλὰ δ'
so-many for considered them the then to-be many and
 ἐντὸς ἄλλα ἀγάλματα ἰδιωτῶν ἀναθήματα ἐνῆν. περὶ δὲ
within other statues of-private-men dedications were-in about and
 τὸν νεῶν ἔξωθεν εἰκόνες ἀπάντων ἕστασαν ἐκ χρυσοῦ,
the temple outside images of-all stood out-of gold
 τῶν γυναικῶν καὶ αὐτῶν ὅσοι τῶν δέκα ἐγεγόνεσαν
of-the wives and of-themselves as-many-as of-the ten had-been
 βασιλέων, καὶ πολλὰ ἕτερα ἀναθήματα μεγάλα τῶν τε
of-kings and many other dedications great of-the both
 βασιλέων καὶ ἰδιωτῶν ἐξ αὐτῆς τε τῆς πόλεως καὶ
kings and of-private-men out-of itself both the city and
 τῶν ἔξωθεν ὅσων ἐπῆρχον.
of-the outside as-many-as they-ruled

The altar matched the temple in size and workmanship; the palace suited the empire's greatness and the sanctuaries' adornment. Round the hot and cold springs they set buildings, plantations, open and roofed cisterns, and separate baths for kings, private men, women, and horses; the overflow watered Poseidon's grove. On the larger ring-island a racecourse ran the whole circuit. Past the three outer harbors a wall ran fifty stades out from the greatest ring and closed on the canal's mouth; the harbor teemed with shipping day and night.

βωμός τε δὴ συνεπόμενος ἦν τὸ μέγεθος καὶ τὸ τῆς 117
 an-altar and indeed corresponding was the in-size and the of-the
 ἐργασίας ταύτῃ τῇ κατασκευῇ, καὶ τὰ βασιλεια κατὰ
 workmanship to-this the construction and the palace according-to
 τὰ αὐτὰ πρέποντα μὲν τῷ τῆς ἀρχῆς μεγέθει, πρέποντα
 the same fitting indeed to-the of-the empire greatness fitting
 δὲ τῷ περὶ τὰ ἱερὰ κόσμῳ. ταῖς δὲ δὴ κρήναις,
 and to-the about the temples adornment the and indeed springs
 τῇ τοῦ ψυχροῦ καὶ τῇ τοῦ θερμοῦ νάματος, πλήθος
 the of-the cold and the of-the hot stream abundance
 μὲν ἄφθονον ἐχούσαις, ἡδονῇ δὲ καὶ ἀρετῇ τῶν
 indeed unstinted having in-pleasantness and also in-excellence of-the
 ὑδάτων πρὸς ἑκατέρου τὴν χρῆσιν θαυμαστοῦ πεφυκός,
 waters toward of-each the use wonderful being
 ἐχρῶντο περιστήσαντες οἰκοδομήσεις καὶ δένδρων φυτεύσεις
 they-used having-set-round buildings and of-trees plantings
 πρεπούσας ὕδασι, δεξαμενὰς τε αὖ τὰς μὲν ὑπαιθρίους,
 suiting to-waters cisterns and again the-ones indeed open-air
 τὰς δὲ χειμερινὰς τοῖς θερμοῖς λουτροῖς ὑποστέγους
 the-ones and wintry for-the hot baths roofed
 περιτιθέντες, χωρὶς μὲν βασιλικὰς, χωρὶς δὲ ἰδιωτικὰς,
 setting-round apart indeed royal apart and private

ἔτι δὲ γυναιξίν ἄλλας καὶ ἐτέρας ἵπποις καὶ τοῖς
still and for-women others and others for-horses and for-the
 ἄλλοις ὑπόζυγιοις, τὸ πρόσφορον τῆς κοσμήσεως ἐκάστοις
other beasts-of-burden the suitable of-the fitting-out to-each
 ἀπονέμοντες. τὸ δὲ ἀπορρέον ἦγον ἐπὶ τὸ τοῦ Ποσειδῶνος
assigning the and overflow they-led to the — of-Poseidon
 ἄλσος, δένδρα παντοδαπὰ κάλλος ὕψος τε δαιμόνιον ὑπ'
grove trees of-all-kinds beauty height and marvelous by
 ἀρετῆς τῆς γῆς ἔχοντα, καὶ ἐπὶ τοὺς ἔξω κύκλους δι'
excellence of-the earth having and to the outer circles through
 ὀχετῶν κατὰ τὰς γεφύρας ἐπωχέτευον· οὐδὲν δὲ πολλὰ
conduits along the bridges they-channeled where indeed many
 μὲν ἱερὰ καὶ πολλῶν θεῶν, πολλοὶ δὲ κῆποι καὶ πολλὰ
indeed temples and of-many gods many and gardens and many
 γυμνάσια ἐκεχειροῦργητο, τὰ μὲν ἀνδρῶν, τὰ δὲ
gymnasia had-been-wrought the-ones indeed of-men the-ones and
 ἵππων χωρὶς ἐν ἐκατέρᾳ τῇ τῶν τροχῶν νήσῳ, τὰ τε
of-horses apart in each the of-the rings island the both
 ἄλλα καὶ κατὰ μέσῃ τὴν μείζω τῶν νήσων ἐξηρημένους
other and along middle the greater of-the islands set-apart
 ἵππόδρομος ἦν αὐτοῖς, σταδίου τὸ πλάτος ἔχων, τὸ δὲ
a-racecourse was for-them of-a-stade the width having the and
 μῆκος περὶ τὸν κύκλον ὅλον ἀφείτο εἰς ἄμυλλαν τοῖς ἵπποις.
length about the circle whole was-left for a-contest for-the horses
 d δορυφορικαὶ δὲ περὶ αὐτὸν ἔνθεν τε καὶ ἔνθεν οἰκίσεις
of-the-guard and about it here both and there quarters
 ἦσαν τῷ πλήθει τῶν δορυφόρων· τοῖς δὲ πιστοτέροις ἐν
were for-the multitude of-the guards for-the and more-trusted in
 τῷ μικροτέρῳ τροχῷ καὶ πρὸς τῆς ἀκροπόλεως μᾶλλον
the smaller ring and toward the citadel more
 ὄντι διετέτακτο ἢ φρουρά, τοῖς δὲ πάντων διαφέρουσιν
being had-been-assigned the watch for-the and of-all excelling

πρὸς πίστιν ἐντὸς τῆς ἀκροπόλεως περὶ τοὺς βασιλέας
in trustworthiness within the citadel about the kings
 αὐτοὺς ἦσαν οἰκήσεις δεδομένοι. τὰ δὲ νεώρια τριήρων
themselves were quarters given the and dockyards of-triremes
 μεστὰ ἦν καὶ σκευῶν ὅσα τριήρεσιν προσήκει, πάντα
full were and of-tackle as-many-as for-triremes belongs all
 δὲ ἐξηρτυμένα ἱκανῶς. καὶ τὰ μὲν δὴ περὶ τὴν τῶν
and equipped sufficiently and the indeed indeed about the of-the
 βασιλέων οἰκῇσιν οὕτω κατεσκευάστο· διαβάντι δὲ τοὺς
kings dwelling thus had-been-furnished to-(one)-crossing and the
 λιμένας ἔξω τρεῖς ὄντας ἀρξάμενον ἀπὸ τῆς θαλάττης
harbors outside three being beginning from the sea
 ἦειν ἐν κύκλῳ τεῖχος, πεντήκοντα σταδίου τοῦ μεγίστου
ran in a-circle a-wall fifty stades from-the greatest
 τροχοῦ τε καὶ λιμένος ἀπέχον πανταχῇ, καὶ συνέκλειεν εἰς
ring both and harbor standing-off everywhere and it-closed into
 ταῦτόν πρὸς τὸ τῆς διώρυχος στόμα τὸ πρὸς θαλάττης.
the-same toward the of-the canal mouth the toward sea
 τοῦτο δὴ πᾶν συνωκεῖτο μὲν ὑπὸ πολλῶν καὶ πυκνῶν
this indeed whole was-inhabited indeed by many and close
 οἰκήσεων, ὁ δὲ ἀνάπλους καὶ ὁ μέγιστος λιμὴν ἔγεμεν
dwelling the and sailing-up and the greatest harbor teemed
 πλοίων καὶ ἐμπόρων ἀφικνουμένων πάντοθεν, φωνὴν καὶ
with-ships and with-merchants arriving from-everywhere a-voice and
 θόρυβον παντοδαπὸν κτύπον τε μεθ' ἡμέραν καὶ διὰ
an-uproar of-all-kinds a-din both by day and through
 νυκτὸς ὑπὸ πλήθους παρεχομένων.
night by multitude furnishing

The plain about the city was smooth and level, ringed with mountains that ran down to the sea, three thousand stades one way and two thousand up from the sea, facing south and sheltered from the north. It was four-cornered by nature for the most part, and many kings over long time straightened what was wanting by a ditch a plethron deep, a stade wide, and ten thousand stades round, which took the mountain streams; straight channels crossed the plain and carried timber and produce by boat.

- 118 τὸ μὲν οὖν ἄστὺ καὶ τὸ περὶ τὴν ἀρχαίαν οἴκησιν
the indeed then city and the about the ancient dwelling
 σχεδὸν ὡς τότε ἐλέχθη νῦν διεμνημόνευται· τῆς δ' ἄλλης
nearly as then was-said now has-been-recounted the and other
 χώρας ὡς ἡ φύσις εἶχεν καὶ τὸ τῆς διακοσμήσεως
land how the nature was and the of-the ordering
 εἶδος, ἀπομνημονεῦσαι πειρατέον. πρῶτον μὲν οὖν ὁ
form to-recall must-be-attempted first indeed then the
 τόπος ἅπας ἐλέγετο σφόδρα τε ὑψηλὸς καὶ ἀπότομος ἐκ
region whole was-said exceedingly both high and sheer from
 θαλάττης, τὸ δὲ περὶ τὴν πόλιν πᾶν πεδίον, ἐκείνην μὲν
sea the and about the city whole a-plain it indeed
 περιέχον, αὐτὸ δὲ κύκλῳ περιεχόμενον ὄρεσιν μέχρι πρὸς
enclosing itself and in-a-circle enclosed by-mountains as-far-as toward
 τὴν θάλατταν καθειμένοις, λείον καὶ ὁμαλές, πρόμηκες δὲ
the sea descending smooth and level oblong and
 πᾶν, ἐπὶ μὲν θάτερα τρισχιλίων σταδίων, κατὰ δὲ μέσον
whole on indeed one-side of-three-thousand stades along and middle
 ἀπὸ θαλάττης ἄνω δισχιλίων. ὁ δὲ τόπος οὗτος ὅλης
from sea upward of-two-thousand the and region this of-the-whole
 τῆς νήσου πρὸς νότον ἐτέτραπτο, ἀπὸ τῶν ἄρκτων
the island toward south was-turned from the north

κατάβρορος. τὰ δὲ περὶ αὐτὸν ὄρη τότε ὑμνεῖτο
sheltered the and about it mountains then were-celebrated
πλήθος καὶ μέγεθος καὶ κάλλος παρὰ πάντα τὰ νῦν ὄντα
in-number and in-size and in-beauty beyond all the now being
γεγονέναι, πολλὰς μὲν κώμας καὶ πλουσίας περιοίκων ἐν
to-have-been many indeed villages and rich of-neighbors in
ἑαυτοῖς ἔχοντα, ποταμοὺς δὲ καὶ λίμνας καὶ λειμῶνας
themselves having rivers moreover and lakes and meadows
τροφήν τοῖς πᾶσι ἡμέροις καὶ ἀγρίοις ἱκανὴν θρέμμασιν,
nourishment for-the all tame and wild sufficient for-creatures
ὕλην δὲ καὶ πλήθει καὶ γένεσι ποικίλην σύμπασιν τε
woodland and both in-quantity and in-kinds varied for-all both
τοῖς ἔργοις καὶ πρὸς ἕκαστα ἄφθονον.
the works and toward each abundant
ὠδε οὖν τὸ πεδῖον φύσει καὶ ὑπὸ βασιλέων πολλῶν ἐν c
thus then the plain by-nature and by kings many in
πολλῷ χρόνῳ διεπεπνύητο. τετράγωνον μὲν αὐτὸ ὑπῆρχεν
much time had-been-wrought four-cornered indeed itself it-was
τὰ πλεῖστ' ὀρθὸν καὶ πρόμηκες, ὅτι δὲ ἐνέλειπε, κατηύθυντο
the most straight and oblong what and was-wanting was-straightened
τάφρου κύκλῳ περιορυθείσης· τὸ δὲ βάθος καὶ πλάτος
a-ditch in-a-circle having-been-dug-round the and depth and width
τό τε μῆκος αὐτῆς ἄπιστον μὲν λεχθέν, ὥς χειροποίητον
the and length of-it incredible indeed said as a-handmade
ἔργον, πρὸς τοῖς ἄλλοις διαπονήμασι τοσοῦτον εἶναι,
work beside the other works so-great to-be
ρήτέον δὲ ὃ γε ἠκούσαμεν· πλέθρου μὲν γὰρ βάθος
must-be-said but what at-least we-beard of-a-plethron indeed for a-depth
ὀρώρυκτο, τὸ δὲ πλάτος ἀπάντη σταδίου, περὶ δὲ πᾶν
it-had-been-dug the and width everywhere of-a-stade about and all
τὸ πεδῖον ὀρυχθείσα συνέβαινε εἶναι τὸ μῆκος σταδίων
the plain having-been-dug it-came-about to-be the length of-stades

μυρίων. τὰ δ' ἐκ τῶν ὄρων καταβαίνοντα ὑποδεχομένη
ten-thousand the and out-of the mountains descending receiving
 ρεύματα καὶ περὶ τὸ πεδίον κυκλωθεῖσα, πρὸς τὴν
streams and about the plain having-been-carried-round toward the
 πόλιν ἔνθεν τε καὶ ἔνθεν ἀφικομένη, ταύτῃ πρὸς θάλατταν
city here both and there having-come by-this toward sea
 μεθεῖτο ἐκρεῖν. ἄνωθεν δὲ ἀπ' αὐτῆς τὸ πλάτος μάλιστα
it-was-let to-flow-out from-above and from it the width about
 ἑκατὸν ποδῶν διώρυχες εὐθεῖαι τετμημέναι κατὰ τὸ πεδίον
a-hundred of-feet channels straight cut through the plain
 πάλιν εἰς τὴν τάφρον τὴν πρὸς θαλάττης ἀφείντο, ἑτέρα
again into the ditch the toward sea were-released one
 δὲ ἀφ' ἑτέρας αὐτῶν σταδίου ἑκατὸν ἀπέειχεν· ἥ δὲ
and from another of-them stades a-hundred stood-off by-which indeed
 τὴν τε ἐκ τῶν ὄρων ὕλην κατήγον εἰς τὸ ἄστυ καὶ
the and out-of the mountains timber they-brought-down into the city and
 τὰλλα δὲ ὥραῖα πλοίοις κατεκομίζοντο, διάπλους ἐκ τῶν
the-other and seasonable by-boats they-conveyed passages out-of the
 διωρύχων εἰς ἀλλήλας τε πλαγίας καὶ πρὸς τὴν πόλιν
channels into one-another both crosswise and toward the city
 τεμόντες. καὶ δις δὴ τοῦ ἐνιαυτοῦ τὴν γῆν ἐκαρποῦντο,
having-cut and twice indeed in-the year the land they-harvested
 χειμῶνος μὲν τοῖς ἐκ Διὸς ὕδασι χρώμενοι, θέρους δὲ
in-winter indeed the from Zeus waters using in-summer and
 ὅσα γῇ φέρει τὰ ἐκ τῶν διωρύχων ἐπάγοντες νάματα.
as-many-as earth bears the out-of the channels bringing-on streams

The plain was divided into sixty thousand allotments, and each had to supply one man as leader. That leader supplied a sixth of a war-chariot, two horses with riders, hoplites, archers, slingers, light-armed men, and four sailors toward a fleet of twelve hundred ships. Each king ruled his own portion, but their dealings with one another followed Poseidon's injunctions, written by the first kings on a pillar of orichalc, where they gathered in alternate fifth and sixth years and hunted the bulls.

πλῆθος δέ, τῶν μὲν ἐν τῷ πεδίῳ χρησίμων πρὸς πόλεμον 119
a-multitude and of-the indeed in the plain useful for war
 ἀνδρῶν ἐτέτακτο τὸν κλῆρον ἕκαστον παρέχειν ἄνδρα
men it-had-been-ordained the allotment each to-furnish a-man
 ἡγεμόνα, τὸ δὲ τοῦ κλήρου μέγεθος εἰς δέκα δεκάκις
a-leader the and of-the allotment size to ten ten-times
 ἦν στάδια, μυριάδες δὲ συμπάντων τῶν κλήρων ἦσαν
was stades myriads and of-all the allotments were
 ἕξ· τῶν δ' ἐκ τῶν ὄρων καὶ τῆς ἄλλης χώρας
six of-the and out-of the mountains and the other land
 ἀπέραντος μὲν ἀριθμὸς ἀνθρώπων ἐλέγετο, κατὰ δὲ
boundless indeed a-number of-men was-said by and
 τόπους καὶ κώμας εἰς τούτους τοὺς κλήρους πρὸς τοὺς
districts and villages into these the allotments under the
 ἡγεμόνας ἅπαντες διενεμέμηντο. τὸν οὖν ἡγεμόνα ἦν
leaders all had-been-distributed the then leader it-was
 τεταγμένον εἰς τὸν πόλεμον παρέχειν ἕκτον μὲν ἄρματος
ordained for the war to-furnish a-sixth indeed of-a-chariot
 πολεμιστηρίου μόριον εἰς μύρια ἄρματα, ἵππους δὲ δύο
of-war a-part toward ten-thousand chariots horses and two
 καὶ ἀναβάτας, ἔτι δὲ συνωρίδα χωρὶς δίφρου καταβάτην
and riders still and a-pair without a-car a-dismounter
 τε μικράσπιδα καὶ τὸν ἀμφοῖν μετ' ἐπιβάτην τοῖν
both small-shielded and the of-both after a-mounter of-the-two

ἵππων ἡνίοχον ἔχουσιν, ὀπλίτας δὲ δύο καὶ τοξότας
horses a-driver having heavy-armed and two and archers
 σφειδονήτας τε ἑκατέρους δύο, γυμνήτας δὲ λιθοβόλους
slingers and of-each-kind two light-armed and stone-throwers
 καὶ ἀκοντιστὰς τρεῖς ἑκατέρους, ναύτας δὲ τέτταρας
and javelin-men three of-each-kind sailors and four
 εἰς πλήρωμα διακοσίων καὶ χιλίων νεῶν. τὰ μὲν οὖν
for a-complement of-two-hundred and of-a-thousand ships the indeed then
 πολεμιστήρια οὕτω διετέτακτο τῆς βασιλικῆς πόλεως, τῶν
war-forces thus had-been-arranged of-the royal city of-the
 δὲ ἐννέα ἄλλα ἄλλως, ἃ μακρὸς ἂν χρόνος εἴη λέγειν.
and nine others otherwise which a-long would a-time be to-tell
 τὰ δὲ τῶν ἀρχῶν καὶ τιμῶν ὧδ' εἶχεν ἐξ ἀρχῆς
the and of-the offices and of-honors thus stood from beginning
 διακοσμηθέντα. τῶν δέκα βασιλέων εἰς ἕκαστος ἐν μὲν τῷ
having-been-ordered of-the ten kings one each in indeed the
 καθ' αὐτὸν μέρει κατὰ τὴν αὐτοῦ πόλιν τῶν ἀνδρῶν
according-to himself portion in the his-own city of-the men
 καὶ τῶν πλείστων νόμων ἥρχεν, κολάζων καὶ ἀποκτείνους
and of-the most laws ruled punishing and putting-to-death
 ὅντιν' ἐθελήσειεν· ἡ δὲ ἐν ἀλλήλοις ἀρχὴ καὶ κοινωνία
whomever he-wished the and among one-another rule and partnership
 κατὰ ἐπιστολὰς ἦν τὰς τοῦ Ποσειδῶνος, ὡς ὁ νόμος
according-to injunctions was the — of-Poseidon as the law
 αὐτοῖς παρέδωκεν καὶ γράμματα ὑπὸ τῶν πρώτων ἐν
to-them handed-down and writings by the first on
 στήλῃ γεγραμμένα ὀρειχαλκίνη, ἣ κατὰ μέσσην τὴν
a-pillar written of-orichalc which at middle the
 νῆσον ἔκειτ' ἐν ἱερῷ Ποσειδῶνος, οἳ δὴ δι'
island lay in a-temple of-Poseidon whither indeed through
 ἐνιαυτοῦ πέμπτου, τοτὲ δὲ ἐναλλάξ ἕκτου, συνελέγοντο,
a-year fifth at-times and alternately sixth they-assembled

τῷ τε ἀρτίῳ καὶ τῷ περιττῷ μέρος ἶσον ἀπονέμοντες,
to-the both even and to-the odd a-share equal assigning
 συλλεγόμενοι δὲ περί τε τῶν κοινῶν ἐβουλευόντο καὶ
assembling and about both the common they-deliberated and
 ἐξήταζον εἴ τίς τι παραβαίνοι, καὶ ἐδίκάζον. ὅτε
they-examined if anyone anything transgressed and they-judged when
 δὲ δικάζειν μέλλοιεν, πίστεις ἀλλήλοις τοιάσδε ἐδίδοσαν
and to-judge they-were-about pledges to-one-another such they-gave
 πρότερον. ἀφέτων ὄντων ταύρων ἐν τῷ τοῦ Ποσειδῶνος
first at-large (there-)being bulls in the — of-Poseidon
 ἱερῷ, μόνον γινόμενοι δέκα ὄντες, ἐπευξάμενοι τῷ θεῷ
temple alone becoming ten being having-prayed to-the god
 τὸ κεχαρισμένον αὐτῷ θῦμα εἰλεῖν, ἄνευ σιδήρου ξύλοις
the pleasing to-him victim to-take without iron with-staves
 καὶ βρόχοις ἐθήρευον, ὃν δὲ ἔλοιεν τῶν ταύρων, πρὸς
and with-nooses they-hunted which and they-took of-the bulls to
 τὴν στήλην προσαγαγόντες κατὰ κορυφὴν αὐτῆς ἔσφαττον
the pillar having-led at the-top of-it they-slew
 κατὰ τῶν γραμμάτων. ἐν δὲ τῇ στήλῃ πρὸς τοῖς νόμοις
over the writings on and the pillar besides the laws
 ὄρκος ἦν μεγάλας ἀρὰς ἐπευχόμενος τοῖς ἀπειθοῦσιν.
an-oath was great curses invoking on-the disobeying

After sacrificing, they burned the bull's limbs, mixed a bowl, and cast a clot of blood into it for each of them; then they swore over the fire to judge by the laws on the pillar and not to transgress them willingly. Each drank and dined, and when the fire had cooled they sat on the embers in the dark to judge. Their greatest laws forbade arms against one another and gave no king power of death over a kinsman unless more than half of the ten agreed.

- 120 ὅτ' οὖν κατὰ τοὺς αὐτῶν νόμους θύσαντες καθαγίζουσιν
when then according-to the their-own laws having-sacrificed they-consecrated
 πάντα τοῦ ταύρου τὰ μέλη, κρατῆρα κεράσαντες ὑπὲρ
all of-the bull the limbs a-mixing-bowl having-mixed for
 ἐκάστου θρόμβον ἐνέβαλλον αἵματος, τὸ δ' ἄλλ' εἰς τὸ πῦρ
each a-clot they-cast of-blood the and rest into the fire
 ἔφερον, περικαθήραντες τὴν στήλην· μετὰ δὲ τοῦτο χρυσαῖς
they-bore having-purified-round the pillar after and this with-golden
 φιάλαις ἐκ τοῦ κρατήρος ἀρυτόμενοι, κατὰ τοῦ πυρὸς
bowls out-of the mixing-bowl drawing over the fire
 σπένδοντες ἐπώμνυσαν δικάσειν τε κατὰ τοὺς ἐν τῇ στήλῃ
pouring they-swore to-judge and according-to the on the pillar
 νόμους καὶ κολάσειν εἴ τις τι πρότερον παραβεβηκώς
laws and to-punish if anyone anything before having-transgressed
 εἶη, τό τε αὖ μετὰ τοῦτο μηδὲν τῶν γραμμάτων
should-be the and again after this nothing of-the writings
 ἐκόντες παραβῆσεσθαι, μηδὲ ἄρξειν μηδὲ ἄρχοντι πείσεσθαι
willingly to-transgress nor to-rule nor a-ruler to-obey
 πλὴν κατὰ τοὺς τοῦ πατρὸς ἐπιτάττοντι νόμους. ταῦτα
except according-to the of-the father (one-)enjoining laws these
 ἐπευξάμενος ἕκαστος αὐτῶν αὐτῷ καὶ τῷ ἀφ' αὐτοῦ γένει,
having-invoked each of-them for-himself and the from himself family
 πίων καὶ ἀναθεῖς τὴν φιάλην εἰς τὸ ἱερόν τοῦ θεοῦ,
having-drunk and having-dedicated the bowl into the temple of-the god

περὶ τὸ δεῖπνον καὶ τὰναγκαῖα διατρίψας, ἐπειδὴ γίγνοιτο
about the supper and the-necessaries having-spent-time when came
 σκότος καὶ τὸ πῦρ ἐψυγμένον τὸ περὶ τὰ θύματα εἴη,
darkness and the fire cooled the about the victims were
 πάντες οὕτως ἐνδύντες ὅτι καλλίστην κυανῇν στολὴν, ἐπὶ
all thus having-put-on as fairest dark-blue a-robe upon
 τὰ τῶν ὀρκωμοσίων καύματα χαμαὶ καθίζοντες, νύκτωρ,
the of-the oath-offerings embers on-the-ground sitting by-night
 πᾶν τὸ περὶ τὸ ἱερὸν ἀποσβεννύντες πῦρ, ἐδικάζοντό τε
all the about the temple quenching fire they-were-judged both
 καὶ ἐδικάζον εἴ τίς τι παραβαίνειν αὐτῶν αἰτιῶτό τινα·
and they-judged if anyone anything to-transgress of-them charged someone
 δικάσαντες δέ, τὰ δικασθέντα, ἐπειδὴ φῶς γένοιτο, ἐν χρυσῷ
having-judged and the things-judged when light came on a-golden
 πίνακι γράψαντες μετὰ τῶν στολῶν μνημεῖα ἀνετίθεσαν.
tablet having-written with the robes memorials they-dedicated
 νόμοι δὲ πολλοὶ μὲν ἄλλοι περὶ τὰ γέρα τῶν βασιλέων d
laws and many indeed other about the privileges of-the kings
 ἐκάστων ἦσαν ἴδιοι, τὰ δὲ μέγιστα, μήτε ποτὲ ὄπλα
of-each were particular the and greatest not ever arms
 ἐπ' ἀλλήλους οἷσιν βοηθήσειν τε πάντας, ἂν ποῦ
against one-another to-bear to-help and all if anywhere
 τις αὐτῶν ἐν τινι πόλει τὸ βασιλικὸν καταλύειν ἐπιχειρῇ
anyone of-them in some city the royal to-put-down attempts
 γένος, κοινῇ δέ, καθάπερ οἱ πρόσθεν, βουλευόμενοι
house in-common and just-as the earlier deliberating
 τὰ δόξαντα περὶ πολέμου καὶ τῶν ἄλλων πράξεων,
the things-resolved about war and the other actions
 ἡγεμονίαν ἀποδιδόντες τῷ Ἀτλαντικῷ γένει. θανάτου δὲ
leadership rendering to-the of-Atlas house of-death and

τὸν βασιλέα τῶν συγγενῶν μηδεὶν εἶναι κύριον, ὃν ἂν
the king of-the kinsmen of-none to-be master whom ever
 μὴ τῶν δέκα τοῖς ὑπὲρ ἡμισυ δοκῇ.

not of-the ten to-the above half it-seem(-good)

- e ταύτην δὴ τοσαύτην καὶ τοιαύτην δύναμιν ἐν ἐκείνοις
this indeed so-great and such a-power in those
 τότε οὖσαν τοῖς τόποις ὁ θεὸς ἐπὶ τούσδε αὖ τοὺς
then being the regions the god against these again the
 τόπους συντάξας ἐκόμισεν ἔκ τινος τοιαῦδε, ὥς λόγος,
regions having-marshaled brought out-of some such as (the-)story
 προφάσεως. ἐπὶ πολλὰς μὲν γενεάς, μέχρι περ ἢ τοῦ
cause for many indeed generations so-long-as the of-the
 θεοῦ φύσις αὐτοῖς ἐξήρκει, κατήκοοί τε ἦσαν τῶν νόμων
god nature in-them sufficed obedient both they-were to-the laws
 καὶ πρὸς τὸ συγγενὲς θεῖον φιλοφρόνως εἶχον·
and toward the kindred divine kindly they-were

XV • ZEUS SUMMONS THE GODS

While the god's strain lasted, the islanders bore their gold lightly and saw that such things grow out of common friendship with virtue and waste away when they are pursued. As that portion faded and the human character took over, they looked base to anyone able to see, while those unable to see the true life thought them fairest and most blessed. Zeus, seeing a decent race faring wretchedly, resolved to chasten them and gathered the gods — and there the dialogue breaks off.

- 121 τὰ γὰρ φρονήματα ἀληθινὰ καὶ πάντα μεγάλα ἐκέκτηντο,
the for spirits true and altogether great they-possessed
 πραότῃ μετὰ φρονήσεως πρὸς τε τὰς αἰὲ συμβαινούσας
with-gentleness with wisdom toward both the ever befalling
 τύχας καὶ πρὸς ἀλλήλους χρώμενοι, διὸ πλὴν ἀρετῆς
chances and toward one-another dealing wherefore except virtue

πάντα ὑπερορῶντες μικρὰ ἡγοῦντο τὰ παρόντα καὶ
all despising small they-deemed the present and
 ῥαδίως ἔφερον οἶον ἄχθος τὸν τοῦ χρυσοῦ τε καὶ τῶν
easily they-bore as-if a-burden the of-the gold both and of-the
 ἄλλων κτημάτων ὄγκον, ἀλλ' οὐ μεθύοντες ὑπὸ τρυφῆς
other possessions mass but not being-drunk by luxury
 διὰ πλοῦτον ἀκράτορες αὐτῶν ὄντες ἐσφάλλοντο,
through wealth without-mastery of-themselves being did-they-stumble
 νήφοντες δὲ ὁζὺ καθέωρων ὅτι καὶ ταῦτα πάντα ἐκ
being-sober and keenly they-discerned that also these all out-of
 φιλείας τῆς κοινῆς μετ' ἀρετῆς αὐξάνεται, τῇ δὲ τούτων
friendship the common with virtue increase by-the and of-these
 σπουδῇ καὶ τιμῇ φθίνει ταῦτά τε αὐτὰ καέκείνη
pursuit and honor waste-away these and themselves and-that
 συναπόλλυται τούτοις. ἐκ δὴ λογισμοῦ τε τοιούτου
perishes-together with-these out-of indeed reasoning both such
 καὶ φύσεως θείας παραμενούσης πάντ' αὐτοῖς ηὔξηθη ἃ
and of-a-nature divine abiding all for-them grew which
 πρὶν διήλθομεν. ἐπεὶ δ' ἡ τοῦ θεοῦ μὲν μοῖρα ἐξίτηλος
before we-recounted when and the of-the god indeed portion faint
 ἐγένετο ἐν αὐτοῖς πολλῶ τῷ θνητῷ καὶ πολλάκις
became in them with-much the mortal and often
 ἀνακεραυνυμένη, τὸ δὲ ἀνθρώπινον ἦθος ἐπεκράτει, τότε
being-blended the and human character prevailed then
 ἤδη τὰ παρόντα φέρειν ἀδυνατοῦντες ἡσχημόνουν,
already the present to-bear being-unable they-behaved-unseemly
 καὶ τῷ δυναμένῳ μὲν ὄραν αἰσχροὶ κατεφαίνοντο, τὰ
and to-the being-able indeed to-see base they-appeared the
 κάλλιστα ἀπὸ τῶν τιμωτάτων ἀπολλύντες, τοῖς δὲ
fairest from the most-precious destroying to-the and
 ἀδυνατοῦσιν ἀληθινὸν πρὸς εὐδαιμονίαν βίον ὄραν τότε
being-unable a-true toward happiness life to-see then

δὴ μάλιστα πάγκαλοι μακάριοί τε ἔδοξάζοντο εἶναι,
indeed most all-fair blessed and they-were-thought to-be
 πλεονεξίας ἀδίκου καὶ δυνάμεως ἐμπιμπλάμενοι. θεὸς δὲ
of-greed unjust and of-power being-filled a-god and
 ὁ θεῶν Ζεὺς ἐν νόμοις βασιλεύων, ἅτε δυνάμενος
the of-gods Zeus by laws reigning inasmuch-as being-able
 καθορᾶν τὰ τοιαῦτα, ἐννοήσας γένος ἐπικεκῶς ἀθλίως
to-behold the such-things having-perceived a-race decent wretchedly
 διατιθέμενον, δίκην αὐτοῖς ἐπιθεῖναι βουλευθείς, ἵνα
faring a-penalty on-them to-impose having-wished so-that
 γένωιντο ἐμμελέστεροι σωφρονισθέντες, συνήγειρεν θεοὺς
they-might-become more-in-tune having-been-chastened he-gathered gods
 πάντας εἰς τὴν τιμωτάτην αὐτῶν οἴκησιν, ἣ δὴ κατὰ
all into the most-honored of-them dwelling which indeed at
 μέσον παντὸς τοῦ κόσμου βεβηκυῖα καθορᾶ πάντα ὅσα
middle of-all the cosmos standing beholds all as-many-as
 γενέσεως μετείληφεν, καὶ συναγείρας εἶπεν — ***
of-becoming have-partaken and having-gathered said (lacuna)
